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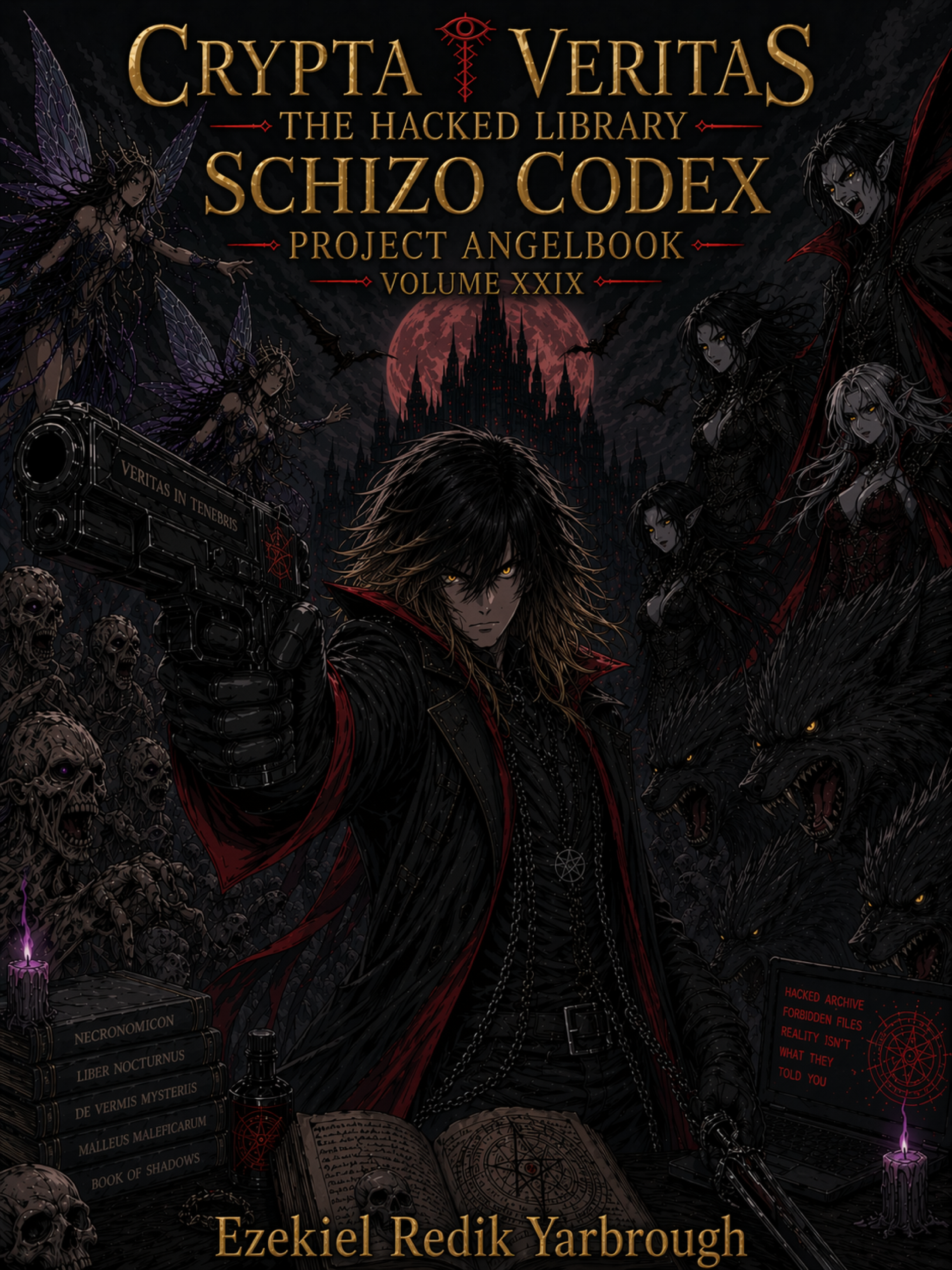

Ezekiel Redik Yarbrough

INTRO — Archive Before Oblivion

This book is not meant to be a clean textbook, a skeptical takedown, or a neatly domesticated encyclopedia of “weird stuff” that only becomes acceptable once it has been sterilized by academic approval. This book is a preservation chamber, a psychic storage vault, a working pile of fragments gathered before they vanish again into dead links, collapsed websites, forgotten PDFs, deleted boards, corrupted archives, and the endless digital rot that eats the strange edges of the internet first. What is collected here is intentionally uneven because the hidden record is uneven: folklore, screenshots, dark-web image dumps, occult files, folk creature lore, conspiracy memes, Book of Shadows material, witchcraft fragments, internet-era spellcraft, monster traditions, and strange cultural residue all placed together because the deeper work is not always about separating everything into safe little categories, but about noticing what keeps repeating across time. Fairies, vampires, werewolves, and zombies are not merely Halloween decorations; they are ancient human attempts to describe contact with the nonhuman, the infected, the liminal, the shapeshifting, the dead-who-will-not-stay-dead, the beautiful trap, the night predator, the forest intelligence, the cursed bloodline, the stolen child, the hungry corpse, the animal self, the body under spiritual pressure. The Internet Book of Shadows is not just “old Wiccan files”; it is a record of early digital magick communities trying to preserve ritual knowledge before modern platforms swallowed the web. The Hack Library material is not just a pile of conspiracy pictures; it is a fossil layer of underground internet consciousness, part warning system, part meme-grimoire, part paranoia engine, part forbidden scrapbook, full of signals that may be false, true, distorted, symbolic, weaponized, or accidentally profound. This book exists because information disappears, and when dealing with occult history, folklore, dark-web archives, fringe research, and suppressed traditions, disappearance is not neutral. Sometimes things vanish because they are garbage. Sometimes they vanish because nobody cared. Sometimes they vanish because the people who understood their value were too scattered to save them. And sometimes they vanish because the world has always had mechanisms for burying knowledge that makes reality feel too alive, too haunted, too enchanted, too dangerous, or too hard to control. The goal here is not to believe everything blindly, but it is also not to kneel before the modern reflex that says nothing exists unless a white man in a lab coat measured it, peer-reviewed it, and gave everyone permission to think about it. That attitude has its uses when building bridges, medicine, and machines, but it is not the only way humans have ever known things. Folk memory, ritual testimony, oral tradition, dream encounter, repeated symbol, ancestral warning, body sensation, trance experience, and cross-cultural pattern recognition are also forms of data, especially in the

territories where the subject is not a chemical reaction but an encounter. So this book begins from a different posture: open-eyed, not gullible; skeptical, not dead inside; curious, not flattened; willing to ask whether the monster is literal, spiritual, psychological, biological, interdimensional, memetic, ancestral, or all of these at once. This is a lumped-together book because the archive itself demanded survival before polish. It is a bundle made while going deeper, a capture-net thrown over endangered materials before they slip out of reach, a rough grimoire of saved signals that can later be decoded, cross-referenced, purified, expanded, challenged, and integrated. It is not the final temple; it is the recovered stone pile. It is not the finished map; it is the box of forbidden compass parts. It is not here to make the strange smaller. It is here to keep the strange alive long enough for the real investigation to begin.

FAIRIES, VAMPIRES, WEREWOLVES, ZOMBIES — The Old Bloodlines of the Unexplained

Before these beings were flattened into movie monsters, costumes, and easy metaphors, they existed as living categories within human reality—feared, respected, negotiated with, and recorded across cultures that had no contact with each other, yet described eerily similar phenomena. The fairy was never originally the tiny winged cartoon figure; in older European traditions, especially within the Celtic Sidhe, these were powerful, territorial intelligences tied to land, mounds, forests, and thresholds—neither fully benevolent nor evil, but operating on a different moral architecture entirely. They were known for abducting humans, replacing children with changelings, distorting time (a night in their realm becoming years outside), and punishing disrespect toward sacred places. These accounts weren't told as entertainment—they were warnings embedded into cultural behavior: don't step into the wrong hill, don't eat their food, don't accept gifts lightly, don't mock what you don't understand. Move eastward and the archetype mutates but persists: the Djinn, beings of smokeless fire described in pre-Islamic and Islamic texts, capable of invisibility, possession, shapeshifting, and influence over human thought and environment; again, not purely evil, but deeply unpredictable and bound to laws unfamiliar to human systems. Across continents, indigenous traditions speak of forest spirits, trickster entities, and hidden races coexisting just outside ordinary perception, suggesting that the "fairy" category may be less about wings and more about a long-standing human interface with nonhuman intelligences that occupy overlapping space.

The vampire, often dismissed today as gothic fantasy, emerges historically from deep anxieties surrounding death, disease, and the boundary between life and decay, but the consistency of the accounts goes beyond simple metaphor. In Eastern European folklore, especially within Slavic regions, the dead were sometimes believed to rise not as ghosts but as physical entities that fed on the living, spreading illness and draining vitality. The term Strigoi referred to restless spirits or reanimated corpses, often blamed for unexplained deaths within communities. These beliefs became so widespread that they triggered actual investigations in the 17th and 18th centuries, including documented exhumations where bodies were found in states people interpreted as "undead" (in reality, natural decomposition can produce bloating, blood seepage, and movement of fluids that look disturbingly lifelike). But what's more interesting is not just the misunderstanding of decay—it's the repeated pattern of describing beings that feed on life-force, whether physical blood or something more subtle. Even outside Europe, similar archetypes

appear: energy-draining entities, night visitors, seducers, parasitic spirits. Over time, the vampire evolved into a symbol of forbidden desire, immortality, and predation, but its roots remain tied to the fear—and possible experience—of something that does not die cleanly and does not leave the living alone.

Werewolves represent another layer of this ancient pattern: the merging of human and animal, the loss (or transformation) of identity, and the idea that something within the human being can cross into a more primal, violent form. In medieval Europe, accusations of lycanthropy were not just stories but legal cases; individuals were tried for allegedly transforming into wolves and committing acts of violence. One of the most famous examples is Peter Stumpp, a 16th-century man executed after confessing (under torture) to being a werewolf who killed and consumed victims. While modern interpretation points to hysteria, mental illness, or forced confession, the persistence of shapeshifting myths across cultures suggests something deeper: the human awareness of dual nature, or possibly altered states where identity fractures into something else. In other traditions, shapeshifting is not a curse but a skill—seen in shamanic practices where practitioners “become” animals in trance states. The werewolf, then, sits at the intersection of fear and power: the uncontrollable beast within versus the deliberate transformation of consciousness.

Zombies, often reduced to modern apocalypse fiction, trace back most clearly to Haitian Vodou traditions, where the zombie was not a flesh-eating monster but a person stripped of will, controlled through spiritual or chemical means. The concept of Vodou zombies involves the idea that a bokor (sorcerer) could induce a death-like state and then revive the individual into a state of submission, effectively turning them into a living shell. Ethnobotanical research has suggested that certain toxins (like tetrodotoxin) could produce paralysis and mimic death, fueling these legends. But again, the symbolic layer is just as important: the zombie represents the loss of agency, the body continuing without the self. When translated into modern culture, especially through films, this evolved into the viral undead—humans reduced to instinct, spreading contagion, devouring without thought. Whether spiritual, chemical, or metaphorical, the zombie archetype captures a deep human fear: not death, but being alive without control, without identity, without soul.

When these four archetypes—fairy, vampire, werewolf, zombie—are viewed together instead of separately, a pattern begins to emerge. Each represents a boundary violation: fairies blur the line between worlds, vampires blur the line between life and death, werewolves blur the line between human and animal, and zombies blur the line between self and shell. Across cultures and

centuries, humans have repeatedly described encounters that sit exactly at these thresholds. Whether interpreted as literal beings, psychological projections, cultural metaphors, or some combination of all three, the consistency of these stories suggests that they are not random inventions but responses to recurring experiences—experiences that may not fit neatly into modern frameworks, but refuse to disappear entirely. This book does not force a conclusion on what these things “are.” Instead, it holds them in their full weight: as warnings, as possibilities, as echoes of something that has been seen before, again and again, by people who did not have the luxury of dismissing it.

http://www.faeryfaith.org/faeries.html
55 captures
13 Feb 2004 - 25 Jan 2021
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About this capture

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Joseph Campbell said:

"What is a myth? The dictionary definition of a myth would be stories about gods. So then you have to ask the next question. What is a god? A god is a personification of a motivating power or a value system that functions in human life and in the universe--the powers of your own body and of nature. The myths are metaphorical of spiritual potentiality in the human beings, and the same powers that animate our life animate the life of the world. But also there are myths and gods that have to do with specific societies or the patron deities of the society. In other words, there are two totally different orders of mythology. There is the mythology that relates you to your nature and to the natural world, of which you're a part. And there is the mythology that is strictly sociological, linking you to a particular society. You are not simply a natural man, you are a member of a particular group. In the history of European mythology, you can see the interaction of these two systems…. In the nineteenth century, scholars thought of mythology and ritual as an attempt to control nature. But that is magic, not mythology or religion. Nature religions are not attempts to control nature but to help you put yourself in accord with it."

Where dips the rocky highland

Of Sleuth Wood in the lake,

There lies a leafy island

Where flapping herons wake

The Drowsy water-rats;

There we've hid our faery vats,

Full of berries

And of reddest stolen cherries.

Come away, O human child!

To the waters and the wild

With a faery, hand in hand,

For the world's more full of weeping than you can understand.

~ 'Stolen Child', Yeats

Cast out all hope, cast out all fear,

And taste with me the faeries' meat,

For while I blamed them I could hear

Dark Joan call the berries sweet,

Where NIamh heads the revelry.

(Ah, mournful Danaan quicken tree!)

~'The Danaan Quicken Tree', Yeats

I went out to the hazel wood,

Because a fire was in my head,

And cut and peeled a hazel wand,

And hooked a berry to a thread;

And when white moths were on the wing,

And moth-like stars were flickering out,

I dropped the berry in a stream

And caught a little silver trout.

When I had laid it on the floor

I went to blow the fire aflame,

But something rustled on the floor,

And some one called me by my name:

It had become a glimmering girl

With apple blossom in her hair

Who called me by my name and ran

And faded through the britening air.

Though I am old with wandering

Through hollow lands and hilly lands,

I will find out where she has gone,

And kiss her lips and take her hands;

And walk among long dappled grass,

And pluck till time and times are done

The silver apples of the moon,

The golden apples of the sun.

~ 'Wandering Angus', Yeats

Well of the Sacred Hazels

Heart of the Hidden Waters

Well of Wisdom

Be a deep coolness in my mind,

Be hidden strength, O Well, in the hour of adversity,

Show me the truth in the hour of deceit.

Nourisher of the Rocks

Life of Waters

Eye that looks on the Stars

Let there be love between us.

~' Son of Gubbaun, Lords From A Strange Country', Ell Young

"I do believe in fairies, I do, I do!"

~ Peter Pan

The Truth About Faeries!

No matter what I might write about the faery/fairies/fairy/fays/feys/faeries, little attention will, in reality, be given to my attempted delineation of what is and what is not belonging to this class of Beings. This awareness became a common reality for me after the publication of my first book, dealing with this subject matter, in 1994, in which I attempted to examine a very outlined "Faery Lineage." Needless to say, there are many individuals who have never seen my books, who hold a gross misunderstanding in their consciousness regarding this class of beings, or, who are still yet, being spoon-fed such misunderstanding by modern fairy gurus. These modern fairy gurus have simply bought

into the current trend in all things Faery and embrace the more fantasy portrayal of fairies, i.e. cute, harmless, albeit a bit on the mischievous side, diminutive, gossamer winged baby-dolls that live in our gardens.

To begin by stating that the fairy are not what you think they are (or perhaps you are a person educated in the Faery Way) has almost universally prompted quite a rebuttal from the receiving end of such a statement. And why shouldn't such a statement provoke a negative response? To come to believe in fairies as an adult takes nerve, wouldn't you say? Considering that usually fairies are the fantasy world of childhood, one grows out of that kind of belief, when Santa Claus is no longer real or the Easter Bunny or the Tooth Fairy.

You have found your way to our website www.FaeryFaith.org, as well as to this page, which leads me to believe that you still believe in the fairies… just as I do, my kindred spirit… On the other pages of this website, you have read that there is a Faery-Faith Tradition, Faery practices and beliefs and theology. Why, we even have a Faery Cosmology! The Faery-Faith Tradition has been around for a long time, long before you or I were born. It is safe to say that this tradition is thousands upon thousands of years old. I certainly didn't found this belief and tradition, although I did found the Faery-Faith Network in 1994 after the publication of one of my books.

I was not born into this tradition, although I am of Irish descent. However, it is safe to say I was born into the belief of Faery as real. But coming to Faery as a spiritual path and life commitment was a gradual awakening that began as a child and matured with me. After scouring through many religions and cults, I found my way to what today, I consider to be a pure tradition of ancient days, of ancient ways, of Ireland.

Don't get me wrong… I'm not saying that we hold a complete tradition handed down from ancient times. No, we only have fragments of it, but what we do still have is pretty concrete and the only pieces of our tradition we have to create are the modern ways in which we choose to celebrate our spirituality, i.e. our celebrative rituals. Otherwise, everything else is pretty much there in the old manuscripts and mythology -- the literature of the spirit.

Our mythology, Irish mythology that is, just like any mythology teaches us what's behind literature and the arts, it teaches us about our own life. Joseph Campbell said that mythology deals with life, the stages of life, "the initiation ceremonies as you move from childhood to adult responsibilities, from the unmarried state into the married state. All of those rituals are mythological rites."

Within the text of our myths we have found the deeper symbols, the deeper pathways that our ancestors knew and used and taught, those wisdom that were considered so important that they were placed into story-form and handed down mouth to ear for

thousands of years. We certainly don't look to the modern (meaning after the Jacobian era) fairy tales, as those are something entirely different.

We have come to understand that we search mythology to find an aspect of myth that relates to our own life. Myth provides four functions:

Mystical Function -- realizing what a wonder the universe is, and what a wonder you are, and experiencing awe before this mystery. Myth opens the world to the dimension of mystery, to the realization of the mystery that underlies all forms. If mystery is manifest through all things, the universe becomes a holy picture.
Cosmological Dimension -- the dimension with which science is concerned -- showing you what the shape of the universe is, but showing it in such a way that the mystery again comes through. The greatest scientists will tell you they don't have all the answers, they're just telling you how it works.
Sociological Function -- supporting and validating a certain social order and the dictates of Ethical laws.
Pedagogical Function -- how to live a human lifetime under any circumstances.
You may be asking what does all this have to do with giving a delineation of the faery/fairies/fairy/fays/feys/faeries? And I must respond by saying, "everything." Here is where you and I might differ in our belief of these Beings: this is my religion, the Faery-Faith, earth-based and more pagan in nature, but one embracing early Christian esotericism and Judaic flavorings… to a certain degree that is. The "Faery" we know and are referring to when using that word differs grossly, perhaps not, than what you might know and refer to when using that word… if that is even how you spell it.

Likewise, we will hold many similar beliefs about Otherworld Beings, but simply call them differently or place them in a different hierarchy (if that is the correct word, which I use for easy clarification more than anything) and light. That is what this introduction is all about… to begin to highlight the divergence of our pathways, while spotting where they may converge.

Our "Faery" is found in ancient mythology, while yours may be found in modern fairy tales.

From the Heavenly Realm, from the Stars above, the Sidhe ~ the Shining Ones ~ descended to earth. The Sidhe walked upon the land with the sons and daughters of earth, with whom they held intercourse and thus began a new mutation of evolution, i.e. spirits of nature. The Sidhe continued to descend, moving into and through our world and beyond into Faery, the next wheel of existence, leaving behind a clear pathway on

which to follow. These Ancient Ones lead us into Eternity, Immortal Awakening.

Heaven is of "un-ending time." It is not eternal. Eternal is beyond time. The concept of time shuts out eternity. It is over the ground of that deep experience of eternity that all of our temporal pains and troubles come and go. Wherever there is time, there is sorrow. But our experience of sorrow moves over a sense of enduring being, which is our own true life. We do not look to return to the Heavenly Realm, but seek to deepen into Eternity by following in the footsteps of the Sidhe. This is the core belief of our religion, which flavors our cosmology, theology and mythology. All of our spiritual practices focus on attuning us to the essence of the Sidhe that has been encoded in the whispering stones, the sacred waters, the holy trees, so that we may continue to see their pathway and thus follow.

PART TWO

"If you believe in fairies, clap your hands?"

Children and adults all over England, in the early 20th-century, performed this simple gesture in the act of saving Peter Pan's Tinkerbell from fading into the mists. For almost a century, children and adults have read the story, again and again. Today, in the late 20th-century, we still strive to keep the fairies alive through such movies as ÔFerngullyÕ and ÔThe Fairy TaleÕ, which is based on the Cottingley photographs made public in 1917, at a time when Sir J.M. BarrieÕs play ÔPeter PanÕ was the rage of London.

Coincidence, or Otherworld manipulation? Perhaps a wee bit of both.

Who or what are the fairy?
Where did They come from?
Where are They now?
Are the questions to which I shall attempt to provide answers. What is needed in order to find the most truthful answer, is the setting aside of any skepticism, and the opening of the mind of the child or innocence; for that is the mind to which these Beings resonate. We are about to touch upon the Mystic as well as the scholarly mind-set brought forward in the 1800Õs, in an attempt to dissect these Beings, categorizing them with explanations as to what They may or may not be.

Faery Theories

The most famous scholastic study brought forth on the subject was that of Walter

Yeeling Evans-Wentz, in his book entitled: The Fairy-Faith in Celtic Countries, Oxford University Press, 1911. Dr. Evan-Wentz was born in Trenton, New Jersey, 2 February 1878. As a child, he and his family moved to La Mesa, California where he lived until he left to pursue his education at Stanford University, where he received his M.A. in English, May 1907.

After this, he traveled to Britain, where he studied Social Anthropology at Oxford University under Sir John Rhys, Professor of Celtic. Dr. Evan-WentzÕs interest in fairies is believed to have been excited by two famous Irish Celts, the poet and mystic George W. Russell who wrote The Candle of Vision under the name "A.E." and the poet William Butler (W.B.) Yeats, who edited the anthology Fairy and Folk Tales of the Irish Peasantry (1889), the latter being, perhaps, the catalyst.

Dr. Evan-Wentz was also known to visit Aberfoyle, Scotland, where, over two centuries earlier, a local minister the Rev. Robert Kirk had investigated the local fairies, resulting in a little book entitled: The Secret Commonwealth of Elves, Fauns and Fairies (1691).

Robert Kirk was most notably the author of the fullest and most authoritative treatise on the fairy-lore of his period; in fact, to many scholars, his book is considered one of the most important works ever written on the subject. He was not only a folklorist, but also became the subject of a fairy-tale.

As a Gaelic scholar he published the first metrical translation of the Psalms into the Gaelic tongue in 1682. This was well received, making his reputation in his time. When he produced The Secret Commonwealth of Elves, Fauns and Fairies, in 1691, this gave his name much wider, and longer, currency. The book was not printed till 1815, reprinted in 1893, edited, with an introduction, by Andrew Lang. By this time the manuscript, which had been lodged in the AdvocatesÕ Library, had disappeared. The book was published again in 1933 with a further introduction by Cunninghame Graham and a reproduction of D.Y. CameronÕs painting of ÔThe Fairy Knowe at AberfoyleÕ.

Robert Kirk had been born at Aberfoyle, where his father was minister. Kirk followed in his fatherÕs footsteps and served as minister at Balquidder for twenty-one years, after such time he was called back to Aberfoyle on his fatherÕs death.

In both places he studied the fairy beliefs of the Highlanders, of which all aspects of the Highland fairy-lore are presented in his short treatise. When KirkÕs body was found beside the Fairy Knowe at Aberfoyle, it was soon whispered around by his parishioners, who evidently felt that he had infringed the taboo against spying upon the fairies, that what was buried was only a stock and that the minister himself was with the "subterraneans" under the Fairy Knowe.

Apparently, after his funeral Robert Kirk appeared to one of his relations in the night-

time and told him to go to Grahame of Duchray with a message from him. He was a prisoner in Fairyland, but he had one chance of escape. His posthumous child had just been born, and would be christened at the Manse.

At the christening feast Kirk would appear, and if Duchray kept his dirk in his hand and threw it over KirkÕs spectral form, he would be disenchanted and free to enter the mortal world again. Kirk duly appeared, but Cuchray was too startled to fling the dirk and the chance was lost. Never again could Kirk be father to a "chrisom" child. However, a tradition still lingered which gave him a second chance.

In the second World War an officerÕs young wife was a tenant of Aberfoyle Manse and was expecting a child. She had been told that if a christening was held at the Manse, Kirk could still be disenchanted. The chair that was traditionally his still stood in the dining-room, and if anyone stuck a dirk into the seat of it, Kirk would be freed. The young wife hoped that they would not be posted before her baby was born. Presumably Kirk would appear only to crumble to dust, but his soul would have been saved and freed from the sad merriment of Fairyland. Kirk, is today, still an unrescued captive in Fairyland.

In The Fairy-Faith in Celtic Countries various theories are given to discount, or "explain away the fairy-faith -- that fairies are a folk recollection of an ancient pygmy race, that they are mythological personifications of natural phenomena, or remnants of ancient religious beliefs." In the latter part of his book, Dr. Evan-Wentz even presents the fairy life as a correlation with that of ghosts and spirits of psychical phenomena, quoting the French researcher M. Camille Flammarion, who presents this theory in his own book, Mysterious Psychic Forces (1907):

"Either it is we who produce these phenomena, or it is spirits. But mark this well: these spirits are not necessarily the souls of the dead; for other kinds of spiritual beings may exist, and space may be full of them without our ever knowing anything about it, except under unusual circumstances. Do we not find in the different ancient literatureÕs, demons, angels, gnomes, goblins, sprites, specters, elementals, etc.? Perhaps these legends are not without some foundation in fact."
Dr. Evan-WentzÕs conclusion was "we can postulate scientifically, on the showing of the data of psychical research, the existence of such invisible intelligenceÕs as gods, genii, daemons, all kinds of true fairies, and disembodied men."

He published his belief and met with ridicule, yet, his work has steadily remained the most comprehensive and important study of the fairy to this day. It was his courage that prompted such men as Sir Arthur Conan Doyle, the creator of Sherlock Holmes, to pursue and publish, with full claim of authenticity, the fairie photographs taken by two little girls in Yorkshire, England, as well as his own full-length book: The Coming of the Fairies (1922).

Following in these footsteps, Geoffrey Hodson published his work: Fairies at Work and at Play in 1925, and E.L. Gardner followed suit with his book: Fairies; the Cottingley Photographs and Their Sequel (1945). Next came the Fairy Investigation Society in Britain, which produced a Newsletter, reporting some fascinating fairy viewings, these as late as the 1960s.

The individuals who believed in the existence of fairies had differing notions about their origin, and what needs to be noted is that folklorists of yesterday, and today, were more concerned in the origin of fairy beliefs; what was important to them was not so much whether the fairies really existed as to whether Their existence was actually believed in by the people who told about Them. When that was or is discovered, the folkloristÕs next object is to find out the grounds on which the belief was founded, and as shall be noted below, various suggestions have been put forward, either as full or partial solutions of the problem.

In the last ten years, the publishing industry has again experienced a Faerie Revival. There is a plethora of books currently available on faerie practices. We have authors writing books that focus primarily on the Welsh and Scottish faerie, tying-in the Mabinogion, King Arthur, Morgan le Fey, and Merlin most of all (the Matter of Britain tales), as well as KirkÕs treaties.

The Mabinogion (mabinogeeon), was originally a selection of eleven stories from the two most famous ancient books of Wales, the White Book of Rhydderch, written down about 1300-25 and the Red Book of Hergest (1375-1425), and from the 16th-century manuscript, the Hanes Taliesin. They were chosen and translated by Lady Charlotte Guest in 1840, and it was she who first named the book. These manuscripts appear to rent the material used by the Welsh bards or cyfarwydds. These Celtic folk-tales contain an atmosphere that is very much like that found in the earlier Irish folk-tales.

The Arthurian legends were first called ÔThe Matter of BritainÕ by a 12th-century French poet, Jean Bodel, who treated them as legendary although they had been thought of as genuine history as early as the year 679 by Nennius of South Wales in his Historia Britonum.

Later in 1135 Geoffrey of Monmouth launched the Arthurian legends once again as serious history in Libellus Merlinie (more commonly known as Vita Merlini) afterwards incorporated into his Historia Regum Britanniae. He became known as the first inspiration of the Arthurian Romances. Although 12th-century scholars denounced his work as a lie, it had considerable influence in playing a valuable part in welding the Saxons, Britons and Normans together into a nationality, as well as providing the ÔMatter of BritainÕ with a source upon which poets and romancers could draw from that time till present day.

Authors such as Hugh Mynne, Steve Blamires, and this author are writing books on the

Irish faery, tying-in the Lebor Gabala Erenn, tales of the Tuatha De Danann and Sons of Mil, as well as Dr. Evan-WentzÕs studies.

The Lebor Gabala Erenn, or the ÔBook of the Taking of IrelandÕ, is a five-volume set, defined by scholars as a compilation which professes to narrate the history of the successive colonists of Ireland. The tales found in its pages are from the Bardic oral tradition and were not scribed until the late 10th and 11th-centuries.

Dr. R.A.S. Macalister edited and translated the ancient manuscripts; publication began in 1938, with the last volume being printed in 1956, eight years after it was presented to the printerÕs in 1948 and six years after Dr. MacalisterÕs death in 1950. He never got to see the final volume of his careerÕs life-long work.

From the Druidic perspective come such notable authors as Nora Chadwick, Myles Dillon, R. Nicholas, Stuart Piggott, and Peter Berresford Ellis, not to mention a host of writers who write books on Celtic society and antiquity in general, such as Jean Markle. And what each of us have tried to do is shed some light on these creatures and make some sense on what is quite possibly an impossibility.

In fact, to begin with, there are so many variations on the spelling of the word "fairy" -- faerie, faery, fairie, fey, fay -- that for there to be only one definition of what They are proves this point.

What Are They?

And it should be noted straight-off, that this explanation will not only meet with ridicule by some, it will be totally acceptable to others, and so, it is important to clearly state that the following is simply this author's current understanding of what They are, based on, not only literary research, but most importantly, personal first-hand experience; for in the end that is all that matters and where the truth lies.

If one were to close their eyes and allow the very first image they can remember having of a fairy to enter their mind, that image would be acknowledged as that personÕs child image, and thus, a very important image of the faery for that person to use, as an adult, in attempting their first conscious contact with the fairie.

Child images, usually equated to fantasy images, are those used by the fey when first making contact with human-beings. The innocence and openness of children, usually before the age of 8, truly resonate with the elemental or base vibration of Them.

Rarely will the faery make contact with an adult who was not visited by Them as a child, but there is always an exception to every rule. Usually, the child image or diminutive image of the fay haunts the subconscious mind, leaving a lingering impression on the

psyche, luring the mind, at some point in adulthood, to link back-up with Their kingdom, or dismiss Them as childish foolishness. Should the latter occur, the adult enters the dull-drums of the adult world, meaning the death of total innocence and, most times, openness.

But this does not explain what They are.

Based on literary research, one will find a host of explanations, mainly, the faery are: Nature spirits Ghosts Ancient gods and goddesses Elementals Daemons Universal archetypes In other words, these Beings are not of this world. They are invisible and yet can become visible to those They deem worthy or who sneak up on Them. They may take many shapes, and because of this are considered to have chameleon-like natures, changing shape and size, becoming brilliant light and insubstantial, made of cloud and vital substance, appearing gross and dense, and sometimes human-like. They appear as small as a thimble and as big as ten-feet tall, with a variance of sizes in between.

Accounts have been given of Their appearance as dancing balls of light, as nymphs with long-flowing, red hair such as the women depicted in John Waterhouse paintings.

They have been known to take the shape of an animal: swans, boars, birds, wolves, crows, salmon and horses among the leading shapes.

Inanimate objects have been proclaimed as a fay: cauldrons, spears, boats, and swords, among the more popular shapes.

Trees were known to have sacred association from the earliest times, some being more sacred than others. In the fairy tradition there is the magical trilogy of oak, ash and thorn, each having a very peculiar association with the faery, usually that of being described in myth as fairy haunts, as this couplet states: "Fairy folks Are in old oaks...." There are obscure fairies known to take the shape of a tree. However, the rowan tree is most notably the faery tree for it contains the entrance to the faery world.

The faerie are also known to be the harsh blasting winds, coming from the east, or the warmth of the summer sun. They can shapechange into the elements, the weather, nature and back again.

There is no one set appearance for the faerie! In this vast array of shape, how can one ever know what a fairy is, or whether or not a faery has come calling? Which brings us to the question who are They, or where did They come from? For the answers to these questions will shed light on knowing when one is truly being contacted by the faerie.

Faery Origin

As we are gleaming, there are many ideas about the faery, and within Their kingdom we find remnants of a magickal race of beings not of this world, as well as diminutive fairies, flower fairies with tiny wings, garden fairies and elemental fairies, to mention only a few, each with Their own virtues and traditions.

Much of the lore surrounding the Faery creates a fantasy image. As noted above, scholarly research brought forth many theories in regards to what They are, i.e. the Naturalistic, Pygmy, Druid, Mythological, and Psychological theories, indicating that almost all the essential elements upon which the advocates of these theories brought forth was adequate evidence that the Faery-Faith was a living tradition, and that itÕs chief characters, the faery, were, on some level, in existence.

The study of human nature itself proved that "all the world over, men interpret visions pragmatically and sociologically, or hold beliefs in accord with their own personal experiences; and are forever unconsciously immersed in a sea of psychological influences which sometimes may be explainable through the methods of sociological inquiry, sometimes may be supernormal in origin and nature, and hence to be explained most adequately, if at all, through psychical research."

Therefore, the most difficult problem of all deemed by the scholar was for human nature to interpret and understand its own ultimate essence and psychological instincts regarding the fairy. Thus the most common theory accepted became the Psychological Theory, which was that the Faery were inherent, either as passively or actively, within the psyche, that they had no independent entity as actual living beings other than in human consciousness.

In this school of thought, there were many psychological themes: the Faery were sexual images, they were archetypes, such as those of the classical gods and goddesses; they were embodiments and projected images of our fear of the unknown; they were the remnants of an old nature religion; the usage of archetypes being the leading avenue of practice in the Psychological Theory.

The fact that consciousness consists of many images endlessly relating to one another around a central core is by no means a modern discovery; it has long been taught in esoteric traditions, and is a theme that many of the current writers on this subject study and present in their writings.

Not surprisingly in orthodox religion, past and present, the fairy have been regarded as evil, the host of the Devil, fallen angels, or, at best, frivolous and distracting influences. However, the mystical understanding is that They are independent beings, of both a non-organic, immaterial state, which is close to humanity, as well as a mirror to humanity. They are a kingdom that will adapt Themselves to whatever They find in our imaginations, be it positive mental images or negative ones, as W.B. Yeats educated us in his book The Celtic Twilight (1893), when he wrote:

"It was dark, and our imaginations were excited by his stories of apparitions, and this may have brought us, unknown to us, to the threshold, between sleeping and waking, ... where there are always murmuring and whisperings. I cannot think that what we saw was an imagination of the waking mind... We saw it all in such a dream ... That sense of unreality was all the more wonderful because the next day I heard sounds as unaccountable as were those lights, and without any emotion of unreality, and I remember them with perfect distinctness and confidence."
Let us now examine Their lineage, as we know it today, which sheds light on the changes the fairy have undergone over many centuries.

From ancient Irish tales we are given the origin of the faery. Their lineage begins with an ancient race in Ireland, called the Tuatha De Danann, or the Tribe of Dana. This tribe or people of the god whose mother was Dana is a pre-Celtic, pre-Christian, race known to magically come to Ireland, on the first day of May.

They have been described as coming from the sky and covering the earth with black clouds for a period of three days and three nights.

Of course, there has been much interpretation as to how they actually arrived, i.e. in ships, the burning of which caused the black clouds, and from the stars; extra-terrestrials descending to earth, the cause of the brilliant or shining lights of which they are often attributed to being.

They have been described as gods, druids, migrating Celts prior to the classical Celtic invasion, Greeks; the descendants of Nemed, or Phoenician sailors.

The truth is, no body really knows where They came from, or for that matter who They really were. Mythologically and historically, They are supposed to be the race who inhabited Ireland after conquering the Firbolgs, and were in full possession of the land when the Sons of Mil, or the Celtic invasion swept into Ireland.

The plethora of tales associated with the De Dananns explains that They choose to become invisible and retreat into the hollow hills, the crystal castles under the sea, with the full power to reappear at any time, in human-like form, before the Celtic people. Thus, "the people of the Goddess Dana became and are the Fairy-Folk, the Sidhe of Irish mythology and romance."

In the 1st-century BCE, the faerie are seen to live as the noble warriors of the Ulster Cycle, and in the early common-era They have become woven with the prominent heroes of the fianna in the tales of the Fenian or Ossian Cycle.

Of the Fianna tales, the mortal men had much intercourse with the Tuatha De Danann; many of them had fairy mistresses and fairy brides. Throughout the tales of these two former cycles the De Dananns move in and out of Faeryland, some of Them reincarnating to live as noble warriors and prominent heroes, both male and female, with

others simply making Themselves visible in human-like form.

As time moves forward and Christianity moves fully-in, during the time-period known as the Historical Cycle or Cycle of the Kings, the faerie folk, become known in myth as the Daoine Sidhe.

This class of Faery are likened to Fallen Angels, too good for hell. They were usually seen as human size, with occasional sitings of Them to be more than human stature and at times smaller in size (about two feet tall); thus, we begin to see Their demotion from god-head.

Their inhabitationÕs were generally underground or underwater, in the green raths or under the loughs or in the sea. It is during this leg of the faery evolution that the use of euphemistic names come strongly into play for safetyÕs sake. The more popular names were Ôthe GentryÕ, the ÔGood PeopleÕ, the ÔPeople of That TownÕ, etc. Of the Daoine Sidhe, two distinct classifications were extensively noted: the Heroic Faery and the Medieval Fairy; both greatly intercoursed with humans.

The Heroic Faery is a class of faery that appeared as the knights and ladies of the medieval romances, and those that occur in the Celtic legends were of human or more than human size and of "shining beauty."

They spent Their time in aristocratic pursuits of hunting, fighting, riding in procession, as well as dancing and music, which were beloved by all the Sidhe. A glimpse of the Fenian Hero is seen in the Heroic Faery, although of a more relaxed and gluttonous stance than of battle-worn.

The Tuatha De Danann were now dwindled gods, disappearing from memory. Most importantly, it is with this faery that They become no longer solely connected to Ireland.

Now the fairy move across the channel and become linked to the man or Celtic god, Arthur of Camelot. By the year 1113 C.E., this 6th-century warrior and king becomes known as a Heroic Faery; a king of fairy, one of the sleeping warriors whose return was confidently expected.

The theme of a sleeping champion in a cave under a hill is common through out Europe. In Britain it was most commonly King Arthur in the Matter of Britain legends, while in Ireland it was Finn Mac Cumhal, the leader of the Fianna. The tradition was that the warriors would be aroused if a champion could find his way into the vault where they lay, blow a horn that was lying near the king, and cut a garter lying beside him with a stone sword, but no one knew where among heaps of briar-covered rubble the entrance could be found. Other sleeping champions are Merlin, the Earl of Desmond (Gearoidh Iarla), and Thomas of Ercildoune or Thomas the Rhymer or True Thomas.

The Medieval Fairy is the new wave of fairy that leaps prominently into myth comes out

of ÔMatter of BritainÕ and the Arthurian legends.

Now the fairy tales of England weave magick and sorcery, wizards and witches, Merlin, Morgan le Fay, Avalon and Camelot into the Land of Faery.

The size of the fairy become variable; there are both tiny and rustic fairy as well as hideous and monstrous ones. Often they are depicted as beautiful fair maidens, with long, flowing red hair and white skin, who lure the noble knight into madness, or worse, his death. However, if the fairy is male, he is likened to the Heroic Faery in type, of human size and often amorous of mortals. All of Them are expert in enchantment and glamour, generally beautiful, but occasionally hideous.

As with the Tuatha De Danann, many of the Britonic fairy are half-forgotten gods and goddesses, euphemerized into the Good People.

Medieval romances become scattered with references to different types of fairy, and thus, the literary world of fairies are born. In the Literary Faery classification we find several types, diminutive, Elizabethan, and Jacobean.

From the variety of faerie birthed from the medieval romances, the poets of the time have many types to choose from. The literary fairy was first introduced into drama by John Lyly in his play Endimion. In this play, the diminutive fairy are brought in for a short time to do justice on the villain by pinching him, an act that now becomes traditional to the fairy. They punish not only the wrong done to Endimion, but the infringement of fairy privacy. In the tale, Corsites has been trying to move the sleeping Endimion when the fairies enter, and pinch him, as they dance and sing and kiss him as well, so that he falls asleep.

The new Diminutive Fairy are invisible and alert little things always spoken of by using a euphemistic name. Now the fairy become connected with the dead. However, it is the small, bothersome and mischievous fairy that becomes the new fairy fashion of the Elizabethan Age. The romance and fierce warrior attitude of the faery is gone with the Elizabethan Fairy, only Edmund Spenser in his The Faerie Queene hangs on to the hold image, though such an image became slightly out of date.

The dramatists of the Elizabethan age bring into vogue two main types of fairies, the hobgoblins, with which can be compared to the Brownie and the Puck, and the small flower-loving fairies such as Shakespeare introduces in his A Midsummer NightÕs Dream and which became all the fashion for the Jacobean Fairy. These fairy writings came in towards the end of the century, in what might be considered the "hey-day of the drama," and among the prose writers, Nashe in his Terrors of the Night, gives us a characteristic picture of the hobgoblin type:

"The Robbin-good-fellows, Elfes, Fairies, Hobgoblins of our latter age, which idolatrous former daies and the fantasticall world of Greece ycleaped Fawnes, Satyres, Dryades, &

Hamadryades, did most of their merry prankes in the Night. Then ground they malt, and had hempen shirts for their labours, daunst in rounds in greene meadowes, pincht maids in their sleep that swept not their houses cleane, and led poore Travellers out of their way notoriously."
Shakespeare puts in all of these, except the pinching, which is being forever mentioned in the masques and poems, but he adds the fairy smallness and their love of flowers.

The small flower-loving fairies gain the addition of gossamer wings, a standard symbol of the modern fairy. The yeoman class of the 16th-century also bring in the first sense of social fairy life, although the most interesting piece of fairy-lore, containing perhaps our earliest account of the social life of the fairies, is to be found in the Itinerary through Wales, the story of Elidor and the Golden Ball, written by Giraldus Cambrensis in the 12th-century.

The Jacobean fairy continued to extend the fashions in fairy lore set in Elizabethan literature, with an added emphasis on the minuteness of the small flower fairies, so that at one time people found it difficult to think of fairies at all without thinking of smallness.

However, the hobgoblin type was exactly the same in both periods, except now the extreme Puritans regarded all fairies as devils.

Towards the end of the 17th-century the fairies are no bigger than microbes, and the nadir of the fairiesÕ powers are reached.

The Flower fairy are gentle spirits of nature. Earth, lake and hill are peopled with these fantastic, beautiful, willful, capricious child-spirits. We see a good example of this type of fairy as the little ladies of MabÕs court, bustling about tearing their tiny ruffs and dropping their little gloves. They pass out of vogue and do not re-enter until the Romantic revival comes, and with it the rebirth of folklore.

Sir Walter Scott (1771-1832) is the author who was the great originator of the Romantic Revival in the 19th-century English literature. As a boy he received the impulse from PercyÕs Reliques and was ever after entranced by myths and legends and historical traditions, more particularly in his own native Border Country. The first book he published, The Minstresly of the Scottish Border, contained traditional ballads that he collected and in some cases refurbished, as well as some literary poems on traditional subjects. The published poem of 1805 entitled "The Lay of the Last Minstrel," is what gave Scott his fame; a poem founded on the tricks played by Gilpin Horner, a boggart-like hobgoblin who haunted one of the Border farms.

Throughout Sir Walter ScottÕs poems and novels can be found snatches of folk-belief and tradition, and the interest he took in fellow authors, James Hogg, Chambers, Crofton Croker, the Grimm brothers and others, gave prestige to folklore stories everywhere.

The authors of the 18th-century, who wrote books expressly for the edification of children, brought in a new class of fairy: the fairy-godmothers play a strong role.

The Fairy godmothers that came from the tales of Charles Perrault (1628-1703), which contains ÔCinderellaÕ, the worldÕs most popular fairy tale, are already at one remove from the folk-tale fairy, and become relentless moralists, driving their protŽgŽs along the path to virtue.

The Perrault fairy-stories were retold folktales, which presupposed, however, a courtly audience who knew the custom of courts and the emphasis placed on courtly sponsors for royal and noble children.

This trend of fairies persists into the 19th-century, and it was not until a quarter of it had passed that the research of the folklorist, as initiated by Sir Walter Scott, began to have some effect on childrenÕs literature. James Hogg, called Ôthe Ettrick ShepherdÕ began to make verses and trained himself to write them. He submitted some poems to Sir Walter Scott, who became his steady friend and employed him to collect oral material. He wrote several prose collections of stories and among his best-known works is The Brownie of Bodsheck; his greatest poem, ÔKilmenyÕ, which is a well-known theme of a visit to faeryland and the return after a supernatural passage of time, seven years in this tale; and his most touching poem, ÔThe MermaidÕ, which turns on the difference between human time and fairy time, the long-lived, soulless mermaid and the short-lived mortal with an immortal soul.

Thomas Crofton Croker (1798-1854) was the first field-collector of folk-tales in Ireland. The first volume of Fairy Legends and Traditions of the South of Ireland appeared in 1823 when Croker was working in London, and it was an immediate and immense success; Jacob Grimm translated it into German and Scott wrote a lengthy and eulogistic letter which Croker printed in the second volume in 1828. Before Croker completed the three volumes of The Fairy Legends, he brought out a kind of guide book of his travels in Cork, Waterford and Limerick, Researches in the South of Ireland, providing additional comment on the fairy-lore which he gathered on his travels.

The folk-tale fairy trend persisted, and as the century went on writers of childrenÕs stories followed the writings of the folklorists; Jean Ingelow and J.H. Ewing are among the best.

And as the 20th century dawned, the Golden Age of Faery had truly seen itÕs death; the folk fairies are turned into airy, tenuous, pretty creatures without meat or muscles, made up of froth and whimsy, thus becoming nothing more than fantasy.

However, a new breed of fairies was conjured up by the late 19th-century metaphysicians. In the positive doctrines of mediaeval alchemists and mystics (e.g. Paracelsus and the Rosicrucians, as well as their modern followers) the ancient metaphysical ideas of Europe, Egypt, Greece, and Rome found a new expression; the

folklore of the peasantry and the subject of fairies is turned into a study of the beings of nature: the Elementals.

The elemental "fairies" have four classifications, earth, air, water, fire, as each group inhabits one of the four chief elements of nature. They procreate after the manner of humankind, have bodies of an elastic half-material essence, which is sufficiently ethereal not to be visible to the physical sight, and probably comparable to matter in the form of invisible gases.

The visible world is merely thought of as Their skin. In dreams, it is believed humans went amongst Them and played with Them, and held combat with Them. They were explained to be, perhaps, human souls in the crucible.

The realm in which the Elemental Fairies exist is no longer referred to as Faeryland but rather the Middle Kingdom. However, among Them all is one type which most completely characterizes the new term of fairy, and this is the common woods or garden fairy who figures frequently in the minds of modern people.

The garden fairy is found everywhere, and varies as much from continent to continent as nationalities vary among humankind. Perhaps, it is in this form that the Tuatha De Danann have chosen to now communicate with us, mirroring back our need to reconnect with our environment, our earth.

Now we arrive at our current time period to find that the Faery, as we have seen through Their lineage, have survived, and while They have not nor can be captured, stuffed, or put on display in museums like rare animals and birds of whose existence we have no doubt even if we have not seen them before viewing their carcasses, the Faery, these Beings of the OtherWorld, the invisible world, do exist. I believe we all know that there is with us always an overshadowing consciousness of an invisible world, not in some distant realm of space, but here and now, blending itself with this world. This belief is what we call mysticism.

And what does the noun mysticism really mean? It is a noun that has been applied to anything which may seem reasonable yet wholly untranslatable in terms of individual experience -- a word used to express a knowing or a knowledge of everything which exists.

PART THREE

To be continued... please visit us again soon!

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The Science of Vampirism
Vampiric Virology
By Hugo Pecos & Robert Lomax
Note from Dr. Pecos: Here is my original page on the vampirism virus, with text and format edits by Robert Lomax. To view his extended pages, click here.

Vampires are former humans who have been infected with a viral agent that rewrites the genome of every tissue, resulting in a horrific metamorphosis that defiles both mind and body. Changes to the brain and digestive tract cause them to hunger for the blood of uninfected humans, and they will commit monstrous acts to get it. They are also known for their enhanced physical capabilities, longevity and averse reaction to bright light and UV rays.
In 1616, Italian scientist Ludovico Fatinelli published his Treatise on Vampires, in which he speculated that vampirism was caused by a microscopic pathogen. Tragically, he was burned at the stake for heresy, but his research lived on to inspire countless dedicated men and women to bring you the information included on this page.

The Virus

HVV carrier:
vampire bat

HVV source:
the bat flea
Ischnopsyllus
elongatus
The source for this disease is the human vampirism virus (HVV). Like rabies, HVV has a distinct bullet shape and belongs to the order Mononegavirales—viruses with a nonsegmented, negative-stranded RNA genome. The virus' natural host is a flea

commonly found on cave-dwelling bats, including the vampire bat. In the most common scenario, the flea bites a bat, which in-turn passes the virus on to humans and other mammals.
While most viruses are highly specific in what tissues they target, HVV is able to infect every living cell in the body, with the exception of red blood cells (which are replaced over time by the infected bone marrow). It's also much less destructive, as it can effectively transform tissues without causing cancer or necrosis.

While in theory HVV infection is possible through any exchange of bodily fluids, transmission occurs through the bite of an infected person or animal in virtually every case. Thankfully, the virus isn't airborne, and waterborne transmission is highly improbable.

Stages of the Disease

Electron micrograph of HVV (L).
The virus budding off an infected cell (R).

Stage One: Infection

Within six to twelve hours of exposure, the victim develops a headache, fever, chills and other flu-like symptoms—as well as a drastic increase in metabolism and cardiac output as the virus spreads throughout the body. These symptoms can be easily confused with more common infections, although the presence of bite wounds is usually enough to confirm the diagnosis. This stage generally lasts another six to twelve hours, during which the vaccine is over 98 percent effective. The victim should also be treated with fluids and antibiotics to prevent dehydration and secondary infections.

In 1800s France, an infected woman is given
a transfusion of goat's blood—a desperate,
futile measure to ward off the disease.

Stage Two: Coma

Within 24 hours of exposure, the victim will slip into a vampiric coma. About 10 hours into this phase, the pulse slows, breathing is shallow and the pupils are dilated. Thousands have been buried alive because of this. While it is commonly believed that anyone infected with HVV turns into a vampire, in fact only a small percentage of people survive vampiric comas. Generally, the young, old and feeble never come out of their comas and eventually die, while the vast majority of survivors are males between the ages of 18 to 35. For the latter group, vampiric comas last about a day and typically end at night, but the former demographic may linger for an additional day or so before death. The vaccine is roughly 50 percent effective when administered during the first half of this stage: the longer the coma has passed, the less effective the vaccine.

During vampirism epidemics,

many victims were buried while
still in a vampiric coma.

Stage Three: Transformation
An HVV victim who survives the coma will awaken fully transformed into a vampire. An acclimation period follows—characterized by confusion, despondency and paranoia, along with the agony of dehydration and malnutrition. Soon, an overwhelming hunger for blood will take over and drown out all other needs and concerns. Within 24 hours of transformation, the vampire will abandon its former life and begin hunting—starting with pets, and even friends and family, if need be. The vaccine is of no use at this point, as all major viral activity has gone dormant.

The Vaccine
To read the complete history and science behind the human vampirism vaccine, click here.

Continue to Vampiric Biology
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The Science of Vampirism
Extended Edition: Part III
By Robert Lomax
Return to Part II

Natural Immunity

Baron Kitasato Shibasaburō
As with some diseases, a very small portion of the population will display natural immunity to HVV. An estimated one in every 150 victims will only show symptoms for about a week before the disease disappears completely, with no coma whatsoever. The study of antibodies first began in 1890 when Japanese physician Kitasato Shibasaburō described antibody activity against the virus while looking at immune blood samples, but the finer mechanics weren't understood until the early 1900s. Unlike most victims, immune hosts will produce antibodies as soon as they start showing symptoms. As explained before, it can take days or weeks for the body to produce antibodies for a new infection. The one exception to this rule is "natural antibodies," which are believed

to be the result of microbes native to the body since birth.

Because HVV has such a wide variety of glycoproteins on its surface, it also means more antigen types, which makes the virus much more vulnerable if it happens to have just one antigen that an existing antibody can lock into. The most logical explanation for immunity is that the virus will sometimes share a similar antigen with a microbe the host already developed antibodies for. Whether it's the result of natural antibodies is unknown.

It's quite possible that if it wasn't for this phenomenon, early humans would have been completely wiped out by vampirism.

Past Treatments

Even before 1890, attempts were made to utilize immune blood as a cure—through the use of transfusions.

Since the 1830s, hundreds were institutionalized so they could be used as human blood farms, which was excused as a necessary evil at the time. Even worse, before the discovery of the ABO blood group system in 1900, this ended up killing thousands of recipients due to mismatched donors. This too was brushed off as being a better alternative to vampirism. In addition, the antibodies in each transfusion would only last about three months before a new one was required—otherwise the infection would relapse from an apparent dormancy, since a recipient won't produce their own antibodies as long as they have someone else's. Because of the sheer rarity of compatible blood, this form of treatment was far from reliable, and ended up being a luxury only the very rich could afford. It was a sad irony, humans depending on blood to avoid vampirism.

Many vampires were studied behind the
walls of this facility in the Dry Tortugas.

A more radical treatment involved removal of the thyroid gland, the organ responsible for the virus' rapid replication. Unfortunately, it also slowed the body's ability to make antibodies. In the end, it only prolonged the inevitable by about a week, and all cases resulted in death during the coma stage.

Without a long-term vaccine, infection was basically a death sentence for civilians and agents alike. In the early days of the Agency, these unfortunate individuals would be imprisoned and kept alive for study after they turned. There was, according to historical accounts, a rather hellish facility in the Dry Tortugas for this very purpose, until it was leveled in 1915. In later years, victims were at least given the option of being euthanized, as opposed to facing outright vivisection. It was a difficult scenario for everyone involved, and it certainly didn't help recruitment numbers. Worse, many infected agents would flee and become the organization's most dangerous adversaries:

vampires with all the knowledge and training of an FVZA agent.

The 1943 plan that sought to put an end to all this was dubbed the Zozobra Project, after the giant marionette that's built and burned every autumn in Santa Fe, New Mexico. Although this detail has been long forgotten by most, the marionette is actually an effigy of a vampire, as evidenced by its pale face and black eyes. By burning him, people would destroy their worries and troubles in the flames. It was an effective form of catharsis for many who lost loved ones to vampire attacks.

Zozobra (2007)

The Zozobra Project
Note from Mr. Lomax: The following is a personal testimony of Dr. Hugo Pecos, based mostly on his site biography and fleshed out by a few private interviews. As such, it will be told from his perspective.

During the War, I gained valuable experience fighting vampires and treating those wounded by them. And so, after I returned to the States, I was summoned to Washington, D.C., where I first heard the words "Zozobra Project."
The Zozobra Project was an attempt to bring an end to many millennia of vampiric activity by developing a vaccine for the virus. Mindful of what happened to my brother, I signed on.

Zozobra Project housing was rustic at best.

A day later, in an atmosphere of stone-faced secrecy, I was flown to the Air Force base in Albuquerque and then escorted into the back of a van with no windows. About an hour or so later, I arrived at what could have passed for a summer camp, except for all the scientists milling about.

The scientists of the Project were a true "dream team." Men I had read about in books were now sitting across from me in the lunchroom. As one of the younger scientists, I felt like I was in over my head. But there was no time for anxiety, as reports of vampirism outbreaks were reaching us almost every day.

The early years of the Project were a string of failures. In vaccine work, the objective is to expose the patient to enough of the virus to develop immunity, but not enough to make him sick. With the human vampirism vaccine, it was always the same problem: injections of "killed" virus failed to stimulate antibody production, and injections of the treated live virus caused vampirism. We knew that the secret lay in finding the right way of manipulating the virus before injecting it into the patient.

We did, however, find success in another branch of research: harvesting antibodies from

immune blood by separating and purifying the plasma to make it safe for any blood type. This byproduct is known as immune globulin. Once injected into an infected host, these donor antibodies would immediately mark the viral antigens as targets for the immune cells to neutralize. Unfortunately, as with regular transfusions, immunity only lasted about three months before the infection came back. We needed a vaccine for long-term protection, as well as to produce more globulin.

Fortunately, the War ended without the threatened onslaught of vampiric armies; but most of us stayed on with the Project, plugging away. Weeks turned to months, turned to years. To alleviate the stress and isolation, we played chess, watched movies, listened to music, formed a softball team and enjoyed frequent barbecues.

Harvesting the vaccine

Five years after the Project had begun, we finally had a breakthrough. Simply put, we injected the virus into a fertilized chicken egg, where it would then multiply in the cells of the growing embryo. After 24 hours, we took fluid from that egg and injected it into another egg, and repeated the process about a dozen times. In doing this, we were able to weaken the virus, but not so much that it failed to stimulate antibody production.

One would think this would obviate the need for globulin, but vaccine on its own has a major disadvantage: once inoculated, it takes at least a few days for the plasma cells to start producing antibodies. While this is great news for those who can get vaccinated before being bitten, it's completely useless otherwise. The two go hand-in-hand: the vaccine confers years of immunity and produces useful antibodies, while the globulin provides immediate protection until the vaccine can take effect.

Now that we had perfected this duality, we required just one more thing: a human test subject.

The First Recipient

On a sunny October morning (Friday the 13th, believe it or not), a 35-year-old Santa Fe auto mechanic named Joseph Valdez was taken to a facility in the small town of Santa Rosa showing early signs of vampirism. Leaving our compound for the first time in five years, it was a tense and bumpy ride for my four colleagues and me. No windows, as usual.

By the time we arrived, Valdez had already been cleaned up, treated with antibiotics, and given a blood transfusion to replace the pints he lost to his attacker. After some greetings and introductions, we prepared a small, plastic cooler full of single-dose vials. Using a 50cc syringe, I then administered the globulin: one 10cc shot of viscous, molasses-like serum into the muscle of his left lower neck, right at the bite wound. Opening a cooler of larger vials, we used a 30cc syringe to give him the vaccine: 20 CCs of a more aqueous solution, divided evenly into six patches of abdominal muscle.

Despite his bite-induced drowsiness, the whole regimen was far from pleasant for him.

It was a long day and night as Mr. Valdez tossed and turned with fever, before slipping into a vampiric coma. We saw this coming thanks to our animal testing, but it barely put a dent in our anxiety. Following cautionary procedures, we restrained the unconscious man and made preparations to euthanize him if he started to show definite signs of transformation—with his signed permission, of course.

When morning finally came, we checked on Mr. Valdez in his room. Much to our amazement, we found him awake with no further symptoms!

A certain doctor examines Joe Valdez
six weeks after he received
the vampirism vaccine.

As the remnants of his disease faded, Valdez remained at the facility for his follow-up vaccinations: three on the second day, three on the third, two on the fifth, and two on the seventh. He became completely healthy by the second week. However, he had to stay for six more months to make sure he didn't relapse, and his blood was needed as well. We made sure to keep him comfortable, of course, and allowed frequent visits from his family.

During this time, we got back to work harvesting more vaccine from our chicken eggs, while hundreds more patients arrived for treatment. We could only accommodate five more people for follow-up shots, observation and blood donation, but we sent the others to local and state hospitals for that purpose. Many gallons of inoculated blood was harvested, which we were able to synthesize into more globulin. Soon, entire stockpiles were shipped out all over the country and the rest of the world, forever stunting the spread of this terrible affliction. Even better, none of our patients showed any signs of relapse!

Working at the
Santa Rosa Institute; 1955

After we wished him and his fellow patients a heartfelt goodbye, Joe Valdez returned to his home in Santa Fe, where few would know of his historic contribution to society. He lived a long, quiet life with his family, and died of natural causes in 1994.

To this day, no viral relapse has ever been reported to occur in recipients of the HVV vaccine.

Vaccine and globulin production peaked in the late 1950s and tapered off after that. No new batches were produced after 1965. The CDC estimates it has a combined total of 250,000 doses on hand—far too little to treat a full-scale outbreak. They claim that existing vials can be diluted to stretch out the supply, but there are no studies to support

this. Not to sound too alarmist, but if an outbreak occurred today, it would take several months to ramp up vaccine production, during which time the outbreak could have claimed millions.

Continue to Part IV
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The Science of Vampirism
Vampiric Biology
By Hugo Pecos & Robert Lomax
Return to Vampiric Virology

Untreated, a person who comes out of a vampiric coma will have undergone a number of major physiological changes affecting the various systems of the body. The information included below is only a short overview; for a more detailed account, read Robert Lomax's extended pages here.

Brain & Nervous System
A vampire's nervous system is similar to humans and has proven to be their Achilles' heel, as injuries to the spinal cord and brain can be devastating for them. While a vampire's spinal cord and nerves work as before transformation, a number of changes take place in the brain, and that altered brain chemistry goes a long way toward understanding vampiric behavior.

The normal brain (L) shows much more serotonin
activity than the vampiric brain (R).
Serotonin:
Vampires have much lower levels of this neurotransmitter. Serotonin acts as an inhibitor against violent, aggressive and impulsive behavior, which also explains why criminals such as murderers and rapists have so little of it in their brains.

Dopamine/Endorphins:
These neurotransmitters induce feelings of euphoria, and are released in a vampire's brain when it feeds. Neural pathways activated in feeding vampires are much like those found in drug users.

Circadian Rhythms:
Chemical changes in the brain that help us "rise and shine" with the morning light are reversed in vampires.

Sense Organs
Powerful sense organs give vampires an advantage in both hunting and eluding capture. Sneaking up on them is virtually impossible, as they are aware of your presence long before you are aware of theirs.

A normal eye compared with a vampire's
Sight: In vampires, the iris in each eye becomes hyperdilated, giving them what appear to be black eyes. In addition, the retina now reflects more light into the rod cells, causing the eyes to shimmer in the dark. While all this gives vampires excellent night vision, it renders them effectively blind in daylight. They also experience extreme vasodilation of the sclera, making the whites of their eyes appear red.

Smell/Hearing:
Both senses are extremely acute: thanks to a combination of hypertrophic cerebral neurons and additional receptor cells, hearing range is tripled while smell is tenfold.

Hair, Skin, Teeth & Nails
Part of the terror of encountering a vampire stems from dramatic changes to their outer appearance. Some of these changes are functional, while others are simply the result of various chemical imbalances.

As you can see, the upper fangs are more straight
compared to the curved lower fangs.
Teeth:
During the latter half of the vampiric coma, the upper and lower eyeteeth experience rapid growth as additional enamel is deposited on the crown of each tooth, creating sharp fangs. Many vampires will file these fangs to make them sharper for easier feeding—though they'll have to do this about once a week as vampire fangs are capable of regeneration, even when pulled out.

Skin:
A newly-transformed vampire has a sickly, pale-yellow skin tone that fades to a ghastly bluish color over the next few days as its circulation slows. Over a matter of years, the skin becomes more and more translucent as its fat and water stores shrink away, revealing a fine network of veins underneath.

Nails: Both fingernails and toenails thicken and grow at a more than doubled rate. To prevent tension on their nail beds, vampires will generally keep their nails within a centimeter in length, and also quite jagged or pointed to help them grab victims and injure opponents.

Hair: Hair growth slows down substantially in order to feed the accelerated nails. Not only that, once a follicle reaches its terminal length and falls out, each regrowth will become smaller and lighter until it's gone for good. Within ten years of transformation, a vampire's entire epidermis will be completely bald, with not even a hint of peach fuzz.

X-ray of a vampire's
curved spine

Muscular & Skeletal System
Adaptations in their skeletal and muscular systems give vampires significant advantages over humans.
Muscles/Connective Tissue:
About 90 percent of vampiric muscles are of the fast-twitch variety (compared to 50 percent for the average human). This brand of musculature enables short bursts of maximal force, ideal when hunting prey. However, unlike typical fast-twitch muscles, vampiric muscles are highly resistant to fatigue, thanks to a drastic increase in myoglobin and mitochondria. Ligaments and tendons thicken in response to the workload imposed upon them by the muscles.

Skeletal System:
Osteoblast production causes a vampire's entire skeleton to harden and thicken, both during the coma and after each feeding. As a vampire loses its fat and water stores, its spine will curve into a hunchback—a condition known as kyphosis.

Cardiovascular System
The most profound differences between our species are found in the circulatory system, as they enable vampires to survive injuries that would kill a human being.

Human arterial blood (top) compared
with that of a vampire
Blood:
Vampire blood is called ichor (pr. ik-er), and appears more brown or black due to an increase in iron and bile levels, allowing it to carry more oxygen and clot faster while

slowing the growth of harmful microbes.

Heart:
Vampire blood is pumped via the contraction of skeletal muscle rather than the heart, which eventually atrophies from disuse. At rest, these contractions are mostly involuntary and take place in the limbs, emanating from the furthest extremities inward, like a wave. BPM for each contraction tends to be much lower than the average human heartbeat.

Adrenaline:
This "emergency hormone," produced by the adrenal glands, is released in consistently large amounts in vampire blood during "fight-or-flight" situations. This quickly raises a vampire's sluggish metabolism by increasing blood flow, dilating air passages and accelerating the production of clotting factors. Along with changes in muscle, bone and connective tissue, this ability to release adrenaline only adds to a vampire's extraordinary power.

Body Temperature

Seen through thermal vision,
a vampire attacks its prey.
Like the naked mole-rat and two-toed sloth, vampires do not regulate their body temperature in typical mammalian fashion: being thermoconformers rather than thermoregulators, their core temperature depends largely on the surrounding environment. Unlike typical ectotherms, however, vampires can still shiver and produce enough heat to keep their temperature at a bare minimum of 60 degrees Fahrenheit during rest, and up to 74 when fully active—compared to 96.8 and 100 degrees for normal humans—provided the ambient temperature isn't much colder than 32 Fahrenheit (0 Celsius).
This temperature anomaly proved to be a great help for modern vampire hunters, as it made vampires easily distinguishable from humans when viewed through infrared imagery.

Aging & Life Expectancy

While no vampire on record has ever died of natural causes, vampires do undergo an aging process—just not in the same way as humans. Vampires do not age on a molecular/genetic level, but their life of hunting and eluding capture creates tremendous wear and tear in the form of injuries to bones and tissue.

A 125-year-old vampire
photographed in Spain; 1901.
Note the curved spine, lack of hair
and emaciated frame.

Because they presented such a danger to society, most vampires were destroyed long before the outer limits of their lifespan were determined. Ancient history offers some clues, however. In ancient China, there was said to be one vampire in the Emperor's court through the entire Eastern Zhou Dynasty, which would put his age at 550. More accurate modern records have certified vampires of over 300 years old.

Contrary to the opinions of many theologians, vampiric longevity is not the result of some pact with the Devil, but rather an ability to ward off the DNA damage that occurs during cell division in normal humans. Specifically, the protective caps on the ends of chromosomes (known as telomeres) become chewed up over time in humans, but not vampires.

Although their DNA has the ability to resist aging (as well as cancer), mutations that take place during the initial coma cause a vampire's appearance to change dramatically within the span of a decade. It will lose all of its hair as its fat and water stores shrink away, causing its skin to become thinner and more transparent. This gives it a distinctly withered and dried appearance, with smaller muscles and a vulture-like curvature of the spine.

Despite their rather feeble appearance, older vampires are still extremely powerful and agile. Many a vampire hunter has made the mistake of underestimating them.

Continue to Vampiric Sociology
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The Science of Vampirism
Vampiric Sociology
By Hugo Pecos & Robert Lomax
Return to Vampiric Biology

Vampiric behavior resembles our own in more ways than we might imagine. By conducting extensive interviews with vampires, along with observing their behavior in the wild, scientists have been able to arrive at a reasonable understanding of their world.

The Recently Turned

FVZA researchers restrain a vampire
being kept under observation in 1932.
The first few days after coming out of a vampiric coma are especially difficult for the vampire: it awakens starved, dehydrated and disoriented, its judgement clouded by competing impulses and memories of its previous life. This period of confusion and discomfort is temporary, however, as it is soon drowned out by a fierce, intense craving for human blood. This growing hunger eventually snaps the vampire into focus, and it sets about finding a way to sate that hunger.

The Hunting Pack

Although lone vampires are not uncommon, most find it advantageous to either join a hunting pack or create one of their own. Each path has its advantages. For one, joining an existing pack offers security, access to blood and protection from other packs. However, new members are low in the pecking order and are often forced to put themselves in dangerous positions, such as scouting missions. They're also the last to feed, if they get to feed at all. Vampires possessing natural leadership skills may find it better to hunt on their own and eventually bring some of their victims into the fold. Since vampires are unable to bear children or have sex, the hunting pack is the only family unit of their life. In a successful pack, each member has its role, and there is little dissension. A typical grouping is made up of four vampires, with one Alpha and three subordinates. This tends to be the most ideal number: any more than that, not everyone always gets a chance to feed; any less and hunting becomes appreciably riskier. Of course, back in the distant past when vampire control was in a more primitive state, large vampire armies often rose up and spread by overwhelming entire towns like locusts.

Are vampires sentimental? Do they love? In a limited sense, yes. They are capable of developing loyalties and behaving selflessly to protect and serve their pack. That said, this is the only area of their lives in which they are not mercenary.

The Alpha: Vampire packs are meritocracies, not democracies; there are no elections, no "show of hands." The most capable hunter and leader runs the show, and the others follow. The Alpha vampire—also known as the Patriarch—coordinates hunting strategy, gives assignments and makes all final decisions. During hunts, the Alpha generally hangs back in a less risky position—yet when a victim is seized, the Alpha drinks first. But the job has its perils, too. For one, the Alpha has the difficult task of choosing replacements for fallen subordinates. In this, it must walk a fine line: while the Alpha must be stronger than its pack, it cannot afford to carry weak, ineffectual hunters. Contrary-wise, stronger subordinates can rise up and become a threat to its position.

"The ultimate fate of the Alpha is a grim one."

Like virtually all mammals, vampires assert their dominance through display behavior and fighting. They will hiss and growl, bare their fangs and claws, draw weapons and showcase their prodigious strength, speed and leaping ability to intimidate rivals. Physical size and power are important but by no means the only determinant of Alpha status; in fact, intellectual capacity is more important in determining success and longevity for any vampire. If one is cunning enough, they can command minions twice their size.

While Alpha vampires seem to be in an enviable position, they actually have a higher mortality rate than their underlings. Each new challenge from within the pack takes its toll; injuries pile up, including many of the permanently-disabling variety: they can lose an eye, have flesh and ligaments torn out, and shatter bones beyond repair. As a result, elder vampires are far from the dashing, handsome types so often seen in movies, as they're likely to be heavily scarred with parts of their face missing. The ultimate fate of the Alpha is a grim one: cast out of the safety of the pack and no longer able to fight, the once-proud vampire is reduced to a solitary existence, subsisting on the blood of whatever cat or dog it can win the confidence of. Eventually, the Alpha succumbs to malnourishment or the weapons of vampire hunters.

A vampire hiding in plain sight

Fledglings: When a recently-turned vampire joins a pack, it is usually taken under the wing of an elder, who helps the fledgling learn how to hunt. While some packs have no patience with slow learners, most fledglings are given a bit of time to get up to speed. However, an unusually-quick learner may be perceived as a threat and destroyed by the Alpha. Fledglings with ambition learn to keep a low profile and hide their agenda until the time is right.

Hunting: Vampires will utilize all at their disposal to hunt while avoiding detection: they will slather themselves with makeup to appear more human, have female pack members pose as prostitutes to lure male victims, and haunt the shadows around nightclubs, sporting and concert venues and all-night diners. Unsurprisingly, prostitutes and homeless always make up a disproportionate number of victims. Vampires have also been known to kill or turn taxi drivers and use their vehicles to pick up additional victims.

Much like gangs and drug dealers, a given swath of real estate can only support so many vampires. While an urban area may offer more hunting opportunities, it also increases their chances of running afoul of another pack. The country is safer, but hunting opportunities may be few and far between. Therefore, hunting packs must be ruthless in defending their territory, making such battles almost unimaginably vicious. It is not enough to merely win the confrontation: to have a future, they must show their rivals just how merciless and sadistic they can be.

Treatment of Victims: Treatment of victims can range from indifferent to barbaric. If a

pack finds a suitable new member, it will keep that person in their midst until transformation is complete. Of course, they have to make sure not to drain the body too much or the person will die. Interestingly, vampires of a more traditionalist mindset have been known to perform elaborate rituals based around transforming supportive civilians into one of their kind.

Once a pack size is set, vampires will usually tear their victims apart after feeding. Some consider this behavior as proof that vampires are cruel and monstrous, but in fact it is more a question of pragmatism. Left intact, today's bite victim could become tomorrow's rival, however unlikely. Plus, it is much easier to hide severed parts than a full corpse.

The Vampire's Abode

Vampiric dwellings of the modern era are the very definition of crude and utilitarian. Since they spend most of their waking hours out hunting, there is little need for creature comforts at home. Besides blood, other priorities demand avoiding detection and getting out of the sun, and their abodes reflect this transient nature of their lives. If a pack has found a particularly safe, secluded hiding spot, it may make perfunctory efforts to dress it up with furniture and assorted decor. Music is one of their preferred indulgences—a conspicuous habit they've had to curtail in the face of nosy vampire hunters. Knowing that their lair may be discovered at any time, vampires always travel light. In the country, they live in caves, mines and old barns; in the city, they inhabit sewers and abandoned buildings and subway stations, or tunnel under piers along the waterfront.

Their lifestyle wasn't always this clandestine. During the Middle Ages, when vampire packs roamed the countryside without fear of extermination, they enjoyed occupying lavish digs. Once set up in these palaces, the Alpha would conspicuously display symbols of their success with all the windy self-importance of today's ruling classes.

Agents clean up after a battle
with vampires in an abandoned
New York City subway station.

Hygiene: Due to their cat-like aversion to water, vampires are generally uninterested in personal hygiene, as they dislike washing and will wear the same clothing as long as possible. However, because their hunting missions may require them to hide in plain sight, they ultimately have no choice but to wash themselves and put on new clothes—usually stolen from stores or taken off victims. Obviously, Alphas tend to be the better dressers, considering their lack of strenuous and messy fieldwork.

Weapons: To prevent wasteful blood loss, vampires will do their best to avoid wounding victims prior to feeding. Even so much as bruising them can be detrimental, since the blood becomes trapped under the skin. When it comes to rival packs and lone investigators, vampires have no qualms using melee weapons and silenced firearms—anything that doesn't give away their position. Only during raids on their hideouts do

they break out the big guns and body armor.

Demographics & Population

The vast majority (about 80 percent) of vampires are males who were between the ages of 18 and 35 upon transformation. Another 10 percent are females between the ages of 15 and 35. The remaining 10 are males and females past 35, with the absolute oldest case being 72. The racial and ethnic makeup of a pack will generally mirror that of the local populace. Alpha vampires are usually, but not always, male.

Despite the fact that they do not age on a genetic level, vampiric mortality rates have always been high. By the year 1800, a newly-turned vampire could expect to live 10 years on average. A century later, that number had dropped by half. And then by 1960, life expectancy encompassed a couple years at most. The leading causes of death have also changed with the times. During the Middle Ages, vampires were frequently murdered by other vampires—an act known as vampiricide—usually over long-lasting disputes involving territory and human trafficking. By 1930, the exponential rise of skilled and organized vampire hunters had become their greatest killer, partly in thanks to the Great Depression and its atmosphere of desperation.

Suicide rates are also much higher among vampires than humans. For much of the 20th century, suicide rates in the United States hovered between 10 and 15 suicides per 100,000 people; and vampires were easily triple that number. However, even that estimate is probably low, because many vampires who succumbed to malnutrition had made a conscious decision to stop feeding. Still, the Vanguard would handle vampiric suicide reports on a weekly basis. They would fling themselves off buildings and in front of trains and trucks, light themselves on fire, take poison or shoot themselves in the head, among other dramatic methods. Artery cutting and organ stabbing usually met with failure, while sun exposure was only moderately successful.

Population: As of today, the world's vampire population is estimated to be approximately 5,000. The vast majority of this estimate (95 to 98 percent) are believed to be in the dormant phase. As the FVZA and other organizations around the world made significant progress in vampire abatement during the 1950s and 60s, many vampires went into hiding, hoping to reawaken at a more hospitable time. Unfortunately, seeing as how the FVZA has been out of commission for over 40 years, this day and age would be the perfect time for them to emerge.

Global distribution of likely vampire hideouts, marked in red

Vampiric population distribution largely mirrors that of humans, so they're most likely found in and around large cities. That does not mean the country is completely safe: in fact, many vampires find areas in the countryside—caves, cemetery crypts, abandoned mines—more suitable for a safe dormancy.

Politics: Contrary to the clichéd notion of good and evil vampires, it's arguably more

useful to categorize them as either Elitists or Populists. Naturally, the vast majority of vampires are Elitists who want to keep their numbers small to avoid drawing attention or rivalry. Occasionally, a Populist will emerge to promote the idea of significantly expanding the ranks of their species. Nevertheless, Elitists have always controlled the agenda and they brook no dissent.

Shiva the Destroyer

Vampiric Religion

It may come as a surprise to many that vampires practice religion. Perhaps because they share with us a desire to make sense of the world, they have sought to put their bloodlust into some sort of context. Historically, vampires see themselves as the antithesis of the prevailing religion in the land of their origin. Thus, the worship of Satan, Judas and Lilith was born among vampire packs in Christian countries, while many vampires from Hindu countries believe themselves to be descended from Shiva, the God of Destruction.

For another example of vampiric cult practices, see the Historical Tale for The Order of the Broken Cross.

Vampiric Language

As many movies and books have suggested, vampires do have their own language. It is a variation of Latin known as Bursan, which is thought to have originated in Burs, an area of present-day Romania. Not all vampires bothered to learn Bursan, of course, but the more disciplined packs made it mandatory for any new members. In addition to reinforcing their cultural identity, learning this unique language also had the advantage of allowing vampires to secretly communicate even in the presence of other humans. Ultimately, this practice started to fall out of favor by the early 20th century, due to higher mortality rates and the confiscation of important documents and artifacts.

The Black Book

The oldest surviving Bursan text was found in the remains of a Viking camp near present-day Wexford, on the southeast coast of Ireland, and is thought to date back to the mid-9th century. It is known as the Black Book—not because of its color, but because the Vikings were sometimes referred to by the Irish as the “dark invaders.” Still, it remains unknown how the book came to be in the possession of the Vikings. The Black Book currently resides in Trinity College, Dublin.

Continue to Vampiric Mythology
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The Science of Vampirism
Vampiric Mythology
By Hugo Pecos & Robert Lomax
Return to Vampiric Sociology

Most vampire myths come to us from the Dark Ages, when science was in its infancy and people looked to religion or superstition to explain the world around them. While some vampire myths have their basis in Christian Orthodoxy and Victorian romanticizing, others represent imaginative interpretations of actual vampiric characteristics and behavior. Seeing as how they thrive on deception, it's also highly likely that many of these myths were perpetuated by vampires themselves in order to gain an edge over their ill-prepared victims, to instill more fear in the populace, or to gain more followers.
Presented in no particular order:

Kurt Barlow from Salem's Lot

Vampires sleep in coffins
Source:
This myth likely arose from gravediggers and passersby who observed vampires emerging from coffins and crypts.
Fact:
If a vampire did spend the night in a coffin, it probably had nothing to do with sleeping preference. In the old days, many bite victims were interred while still in a vampiric coma —which in-turn gave birth to the myth that vampires must sleep within the soil of their homeland. The truth is, they will sleep wherever they feel safe. That's not to say some don't choose to sleep in coffins, although it's more out of a sense of ritual or tradition than an actual need (besides the perk of keeping out light and sound).

Garlic repels vampires

Source:
Most likely based on observation. To ward off vampires, garlic would be worn, hung in windows, or rubbed on chimneys and keyholes.
Fact:
Vampires have sensitive noses and can be momentarily driven off by pungent odors. However, this method of deterrence is unreliable and certainly won't work on an experienced vampire. Basically, you'd be better off using pepper spray.

Horror of Dracula

Crosses repel vampires and burn their flesh
Source:
Christian beliefs that vampires are demons and therefore enemies of God. During the Dark Ages, vampires were known to have been tortured by the church using superheated iron crosses to "burn the Holy Spirit into them" before execution.
Fact:
Unless heated by fire or used as a bashing or throwing weapon, crosses have absolutely no effect on vampires. They have no trouble entering churches, either.

Vampires can be killed by driving a stake through their heart

Source:
This myth actually started out as a misguided method of keeping suspected vampires in their coffins by driving a long iron stake through the torso and into the coffin floor, effectively pinning it in place. Eventually this evolved into simply stabbing the heart using special kinds of wood—such as oak, ash and hawthorn—which were thought poisonous to vampires because of the "purity" associated with trees and nature.

Fact:
Because their blood clots quickly and is circulated by skeletal muscles, vampires can easily survive injuries to the heart and torso; and they have little trouble freeing themselves from impalement. They also have no apparent allergy to wood (or silver, for that matter). When fighting vampires, your best bet is to aim for the head or spine.

Vampires burst into flames upon exposure to sunlight
Source: Most likely based on observation of a vampire's extreme reaction to sunlight, and possibly mixed up with their vulnerability to fire.

A vampiric patient is set ablaze in Let the Right One In.
Fact: Sunlight renders vampires, with their hyperdilated irises and reflective retinas, blind. It also causes neural pathways to fire randomly in the brain, creating an extreme epileptic reaction. On top of that, vampiric skin is highly sensitive to UV rays, becoming badly burned and blistered within minutes. However, as dramatic as these reactions may appear, not even a hint of smoke will occur.

Holy water burns vampiric flesh
Source:
Christianity.

Fact:
Holy water, or any water for that matter, has little effect on vampires. They can, however, still be drowned; and they generally hate getting wet as it can lower their body temperature, making them less energetic and able to hunt.

Vampires prey on virginal women

Dracula whispers sweet nothings
to his next victim.
Source:
A reflection of 19th-century fears over the sexual awakening of young women. In Balkan and Bulgarian folklore, male vampires were believed to deflower virgins and even impregnate them with half-human hybrids known as dhampir.
Fact:
While vampires have a stated preference for the taste of young blood, they are not particular as to which gender provides it. Being asexual, sterile and impotent, they also cannot have intercourse, let alone produce any kind of offspring; and biting a pregnant woman will only result in miscarriage or stillbirth.

Vampires can fly & move at the speed of sound
Source: Embellished accounts of vampires running, leaping and using their cat-like reflexes.

The Strain featuring its bloodthirsty main antagonist, who can move like the wind despite having once-crippling gigantism
Fact: While they can sprint faster than most humans (25 to 30 miles per hour) and jump higher than any (at least ten feet), vampires cannot fly, levitate, teleport, or move any faster than a top-tier athlete.

Vampires can turn into bats
Source: Association of vampires with vampire bats, since they're both nocturnal and utilize pointed fangs to feed on blood. More importantly, both species are the main vectors for the human vampirism virus. As a result, they were typically believed to be different forms of the same creature.

Fact: Vampires cannot turn into bats, or anything else for that matter. Although vampires can't shapeshift (or retract their fangs), their appearance does change over time, and they can be quite adept at disguising themselves using makeup and other appliances.

Vampires do not cast shadows & are not visible in mirrors
Source:
Christianity. It was thought that a vampire, or any creature lacking a soul, would not cast a shadow or produce a reflection.

Fact:
Like any typical disease, vampirism has no effect on the body's ability to block or reflect light. However, considering the fact that vampires tend to avoid light altogether and are often quite uncomfortable with their own reflections, this myth has a slight grain of truth to it.

True Blood

Vampires shed bloody tears
Source:
Vampires typically have red, bloodshot scleras—the so-called "whites of their eyes." Because of this, people throughout history have come to believe that vampires have bleeding eyes.
Fact:
Because their blood is confined to the eyeball, vampiric tears are just as clear as ours (unless they wear mascara).

American Horror Story: Hotel

Humans become vampires by drinking infected blood
Source:
19th-century sexualization of vampires and their victims "exchanging" bodily fluids.
Fact:
While it's true that the vampirism virus is also carried in the bloodstream, transmission almost always occurs through biting. Contrary-wise, human ingestion of vampiric blood tends to induce vomiting, while injection can be outright lethal.

Vlad III, aka Prince Dracula

Elizabeth Báthory & Vlad the Impaler were vampires
Source:
Their alleged penchant for drinking the blood of the people they killed. This eventually inspired Victorian author Bram Stoker's famous vampire character Count Dracula.
Fact:
There exists no verifiable evidence that Countess Báthory and Prince Dracula were biological vampires. Even the notion that they drank blood is dubious at best, being a likely fabrication to further demonize them. Still, "behavioral vampirism" was not uncommon throughout history, as hematophagia was suspected to be the sole reason behind vampiric longevity before modern science disproved that claim.

Vampires have psychic, hypnotic & telekinetic powers

Dracula's brainwashed thrall, Renfield
Source:
The common vampiric ability to read subtle emotions, and their reputation for using their "silver tongue" to get what they want. Telekinesis was simply thrown in later as a baseless supplement, likely due to the superstitious association of vampirism with witchcraft and the occult.
Fact:
While vampires do have heightened senses thanks to their enlarged amygdalae, they cannot read minds or see the future—only physical expressions and mannerisms. This in-turn benefits their powers of persuasion, as they can more easily subvert their victims on an emotional level. Logically, such abilities depend greatly on individual skill and experience. Their enhanced hearing also allows them to talk discreetly amongst each other—an act easily mistaken as telepathy.

Interview's Louis lamenting
his eternal sideburns

Vampires retain the same appearance as the day they were turned
Source:
19th-century romanticizing of vampiric longevity, in addition to their common use of makeup; and possibly the fact that child vampires remain permanently stunted after transformation (although such individuals were quite rare, given the high death toll of young coma victims).
Fact:
Older vampires actually look more like Nosferatu's Count Orlok—or, more accurately, anorexic drowning victims with alopecia and pinkeye. On a related note, the myth that a vampire's hair never changes most likely came about from its slowed growth rate, as well as their tendency to wear wigs after it falls out.

Vampires can choose to live on only animals and blood bags
Source:
Hollywood idealization of vampirism as something that can be rehabilitated and reintegrated into human society.
Fact:

Although animals and blood bags can get them by for a while, vampires ultimately have to feed on live humans to get all the nutrients they require.

A vampire's wounds can heal within seconds
Source: Likely an exaggeration of vampiric resilience.
Fact: While it's true that even major injuries can clot within a few minutes, vampiric healing rate is only double that of a human, and they can still suffer prominent scarring. As for regeneration of lost body parts, they can regrow their upper and lower fangs, but nothing else.

Slain vampires become ash
Source: Most likely the practice of cremating slain vampires to prevent the possibility of infection, as well as the selling of their ashes in some parts of the world.

Fact: Dead vampires actually decompose at a slower rate than human corpses, thanks to natural antibiotics in their bodily fluids.

Count von Count

Vampires can be distracted by leaving seeds for them to count
Source: Due to changes in the part of the brain that regulates habitual activity, vampires are more susceptible to mental disorders such as arithmomania, or the obsessive counting of objects. Some forms of porphyria—often mistaken for vampirism—have also been linked with such conditions.
Fact: Regardless of how severe a vampire's OCD might be, counting objects is a low priority when faced with a potential meal or threat.

Vampires absorb ingested blood directly into their veins
Source: Association of hematophagia with blood transfusions.

A female mosquito digesting blood while excreting excess
fluid to make room for the more solid nutrients

Fact: While many fictional vampires are depicted as being able to fully absorb undigested blood through a variety of methods—hypodermic fangs, larger pores in the GI tract, fusion of the stomach and vascular system, reconnection of the esophagus into the heart—the truth is that vampires digest blood no differently than hematophages such as vampires bats, leeches and ticks (or even how we digest our own food).

Vampires have the strength of 20 bodybuilders
Source:
Exaggeration of vampiric strength; further embellished in Bram Stoker's Dracula.
Fact:
Drop the zero and you have a more accurate number. A vampire is usually quite a bit stronger than the average bodybuilder, but not so much as those on the upper end of the scale—the ones squatting 1,000 pounds and bench pressing 600. Details aside, the leaner-bodied vampires still have speed and agility on their side when faced with heavier-muscled humans.

Lilith

The vampire race can be traced back to a single progenitor
Source:
Association of vampires with demons, fallen angels, half-angels, and biblical creation myths—such as the legend of Lilith, who was said to be Adam's first wife before leaving him to spend the rest of her existence feeding on the blood of men.
Fact:
While it's true that many organisms can be traced back to a most recent common ancestor (such as Mitochondrial Eve), and infectious diseases to an index case or "patient zero," there is no all-powerful mother or father of all vampires—not one that's still living, at least. One grain of truth to the Lilith legend, however, is that vampires have very likely been around for as long as humans have (if not longer), since Adam and Lilith were said to be created at the same time and from the same source.

Vampires have a prominent widow's peak
Source: Observation of early-stage hair loss. This eventually inspired numerous

Hollywood villains such as Bela Lugosi's portrayal of Count Dracula, along with typical depictions of Lucifer or Satan.

Fact: Like typical male-pattern baldness, early vampiric alopecia creates a receding hairline where hair is lost from above the temples but not the front and center of the scalp. This resulting widow's peak is most apparent after about a year of vampirism. Within a couple more years, the remaining upper hair is eventually lost as well, before additional baldness spreads further down the rest of the scalp over the next few years until there's nothing left but bare, blue skin.

Human ear pointing isn't too different
from the tissue loss experienced by
older vampires.

Vampires have pointed ears
Source:
An actual characteristic of older vampires, which may be a possible reason why mythical immortal beings like elves and fairies usually sport pointed ears themselves.
Fact:
While not the elongated bat ears of some depictions, vampiric ears do experience a degree of shrinkage over the years—almost like shriveling leaves—causing the ear helix to fold or crumple into a subtle point.

Vampirism can cure any human ailment
Source: The vampiric ability to ward off a multitude of diseases including cancer.
Fact: Although vampirism can effectively cure a diseased human, such individuals have a much harder time surviving the transformation process—especially with advanced age and most definitely with organ transplants. On top of that, debilitating injuries remain largely unaffected—although it can prevent degenerative conditions (like Alzheimer's) from progressing further. In addition, vampires with cerebral palsy and ALS can potentially recover a limited degree of fast-twitch motor function, while the blind and deaf may regain some hearing and night vision. This, of course, depends on the severity of such disabilities prior to infection.

Vampires can't enter homes without an invitation

Continue to Famous Vampire Victims
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The Science of Vampirism
Famous Vampire Victims
By Hugo Pecos & Robert Lomax
Return to Vampiric Mythology

Vampires are indiscriminate hunters, and those facing them can expect no quarter, no matter their standing in life.

Giuliano de' Medici & Simonetta Vespucci
Florence's Noblest Couple
1453-1476

See Historical Tales: Guiliano & Simonetta

Lucrezia Borgia
Daughter of Pope Alexander VI
1480-1519

The femme fatale of the murderous, incestuous Borgia clan met her match when brother Cesare, recently transformed into a vampire, cornered her inside the Vatican.

Ivan the Terrible
Russian Tsar
1530-1584

After transformation, Ivan used his family as a personal smorgasbord, drinking the blood of his son and daughter-in-law before being slain by palace guards.

Percy Bysshe Shelley
English Romantic Poet
1792-1822

While vacationing in Italy with wife Mary and friend and fellow poet Lord Byron, Shelley decided to pay a call to the vampiric residents of a Lake Trasimeno castle. The hosts, unimpressed with his reputation, drank his blood and then threw his body over the castle ramparts into the lake. Shelley's drained and battered corpse eventually washed ashore and was later cremated on location.

Nat Turner
American Slave Revolt Leader
1800-1831

Turner turned his bloodlust into a full-scale insurrection by leading other transformed slaves on a hunting spree across the Virginia countryside. The vampiric rebels traveled from home to home, feeding on white residents while turning their slaves. All told, Turner's pack—which ultimately grew to over 70 slaves and free blacks—killed 65 men, women and children before a local militia put an end to them. Turner himself was captured two months later and subsequently stripped and hanged out in the sun before being flayed, disemboweled, beheaded and quartered. Tragically, up to 200 innocent blacks were murdered by militias and mobs in the frenzied aftermath, and civil rights for both slaves and free blacks were stripped by state legislatures.

Edgar Allan Poe
American Author & Poet
1809-1849

The Master of the Fictional Macabre met up with the real thing when he stumbled into a couple of vampires while on a bender along the Baltimore waterfront. Found drained and delirious, he was then taken to the Washington Medical College, where he slipped into a vampiric coma and soon died. Newspapers at the time reported Poe's death as "congestion of the brain" or "cerebral inflammation," so he most likely died as a result of the coma—although some conflicting reports state that he was euthanized to keep him from transforming.

Grigori Rasputin
Russian Mystic & Advisor to the Romanovs
1869-1916

Russian aristocrats, fearful of Rasputin's undue influence over the Tsar and his wife, lured him to a vampire hideout in Saint Petersburg. After transformation, the "Mad Monk" was shot several times (once in the forehead), bludgeoned with a dumbbell, tied up and then thrown into the icy Neva River. Amazingly, he still turned up at the palace the following night, whereupon he was beheaded by the Tsar's guards. Taking no chances, his body was then dismembered and burned.

Warren G. Harding
29th President of the United States
1865-1923

See Famous Cases: Who Killed Warren Harding?

Rudolph Valentino
Italian-American Movie Star
1895-1926

While in New York City to promote his new movie, the Italian sex symbol was lured into a speakeasy, then set upon by a hunting pack. Wounded but alive, he managed to get back to his hotel, where he fell into a vampiric coma and was eventually euthanized. Although the studio attempted to prevent panic by claiming his death was caused by a bleeding ulcer, the news of his untimely passing resulted in mass hysteria among his female fans, including suicides and a prolonged riot on the day of his funeral.

Andy Warhol
American Artist
1928-1987

See Famous Cases: Terror in the Factory

Continue to Vampires Versus Zombies
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The Science of Vampirism
Vampires Versus Zombies
By Hugo Pecos
Return to Famous Vampire Victims or Famous Zombie Victims

The above poster may seem fanciful today, but in ancient times zombies and vampires were frequently pitted against each other for the enjoyment of bloodthirsty spectators. So which is more formidable? It's a question I'm commonly asked. In the vernacular of

boxing, here is the tale of the tape:

Attribute	Vampires	Zombies	Advantage
Brain	Highly Developed	Barely Functional	Vampires
Eyes	Night Vision	Extreme Myopia	Vampires
Sense of Smell	Above Average	Exceptional	Zombies
Hearing	Exceptional	Impaired	Vampires
Jaws	Powerful	Vice-Like	Zombies
Nervous System	Normal	Capable of Repair	Zombies
Circulatory System	Resilient	Virtually Indestructible	Zombies
Strength	Exceptional	Powerful Grip	Vampires
Speed/Agility	Advanced	Stiff-Limbed, Slow	Vampires

When vampires and zombies were pitted together in one-on-one combat, the vampire's advantage in the areas of speed/agility and brain power would usually be enough to trump the zombie's indestructibility. But the zombic tendency to cluster together in large packs often spelled trouble for vampires when the two met out in the real world.

Continue to Top Five Vampire Hideouts or Top Three Zombie Outbreaks
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The Science of Vampirism
Top Five Most Likely Places to Find Vampires
By Hugo Pecos
Return to Vampires Versus Zombies

In choosing their abodes, vampires prefer secure, secluded spots near large areas of human population. Here are five places in the United States where you very well might find vampires living today.
DISCLAIMER: This site is not responsible for anything that might happen if you visit these locations. If you must, do not travel unarmed and do not travel alone.

North Brother Island, New York City
Located in the East River just off the southeast end of the Bronx, North Brother Island is thought to be home to one of New York City's last remaining vampire packs.

A derelict of the island

The island has housed various facilities over the years, including a hospital and a drug rehabilitation center. Typhoid Mary, a cook who spread typhoid fever to more than 50 people in New York City, was quarantined here from 1915 until her death in 1938. The island has been abandoned since the 1960s.

In 1974, the FVZA dispersed a pack of vampires that was using the city's subway tunnels to attack people. Three of the pack members commandeered a boat and escaped on the East River. The boat was discovered the next day floating near North Brother Island. There was speculation that the vamps had taken shelter on the island, but by then the FVZA was in its last days and no raid ever took place.

North Brother Island features a number of large, abandoned structures, which make it a perfect spot for a vampire pack looking to lay low until conditions improve. And if those vampires should desire to start hunting again, the large populations of Manhattan, Brooklyn and the Bronx are only a short boat ride away.

Urban explorers have reported seeing signs of habitation on the island. If the FVZA is ever reconstituted, this is one of the first places they should sweep.

Sunset Strip, Los Angeles

The Sunset Strip—the mile-and-a-half stretch of Sunset Boulevard in West Hollywood—wasn't always a hotbed for vampirism. At the start of the 20th century, the Strip was nothing more than a swath of avocado groves. But a combination of zoning laws and population growth made the Strip increasingly attractive to restaurateurs and nightclub operators. And where there is nightlife, there are vampires.

Vampires found lots to love about the Strip, especially after rock and roll venues like the Whiskey a Go-Go, the Rainbow Bar and Grill, and The Roxy arrived in the 1960s and 70s. There was a steady supply of fresh blood among the would-be musicians and groupies, many of whom were runaways from other parts of the country. The nocturnal life of rock and rollers was perfect for a vampire's schedule. And the vampires' gaunt physiques, pale skin and sunglasses fit right in with L.A.'s nightcrawlers. The story of Wanda Schiffler is but one prominent example of the convergence of rock and roll and vampirism along Sunset Boulevard.

Besides plenty of fresh blood, Hollywood supplied vampires with an assortment of moneyed individuals willing to provide them with shelter in return for a promise of immortality. Clever vampires wormed their way into the inner circles of potential "sponsors"—wealthy, aging individuals with mansions and hedonistic lifestyles. European and Arab heirs and heiresses were a favorite target.

Even vampires who didn't find sponsors had plenty of places to hide in the Los Angeles

basin. They squatted in unoccupied mansions, holed up in corners of vast warehouses, and even set up shop in tunnels left over by the Pacific Electric Railway.

Today's atmosphere of vampire glorification creates a fertile environment for a rebirth of the undead along Sunset Strip.

New Orleans Cemeteries

New Orleans' high water table made it an inhospitable climate for in-ground burials: graves would fill with water as they were being dug, and caskets buried in the ground frequently floated up and away during periods of heavy rain. To curb this problem, the city's leaders began requiring interments in above-ground crypts. Cemeteries like St. Louis #1 and #2 and St. Roch's became crowded with tombs resembling small homes and featuring intricate ironwork, crosses, urns and statuary.

It's not certain exactly when vampires began inhabiting New Orleans' cemeteries, but they certainly were a presence in the city proper from its earliest days. The FVZA office in New Orleans was always one of the busiest in the nation. In 1957, an FVZA surveillance team came upon a pack of vampires attacking a tourist in the city's popular French Quarter. Agents pursued the vampires into St. Louis Cemetery #1, but lost them among the crypts and narrow alleyways.

The next day, agents conducted a sweep of the cemetery and found the enterprising pack holed up in one of the larger crypts. The agents destroyed the pack, and then located and destroyed two other packs in the cemetery.

Unfortunately, the assault, which damaged several crypts and memorials, prompted an outcry from the public, and city leaders decided to enact an ordinance prohibiting the FVZA from conducting operations inside cemeteries.

It's quite possible—likely, even—that vampires have been using New Orleans' cemeteries as a base for nightly excursions to the French Quarter, where they are sure to find plenty of drunken tourists stumbling about. Consequently, New Orleans is unlikely to lose its reputation as the Vampire Capital of America anytime soon.

The Caves of St. Louis, Missouri

The limestone bedrock that supports the city of St. Louis is home to more than 125 caves, mostly in the area south of downtown. This cave network served a variety of functions through the city's life: in the days before the Civil War, the caves were an important stop for slaves on the Underground Railroad, and the city's brewers often used them to store beer.

The ceiling of a secret vampire lair
The caves also had a darker role in St. Louis' history: as hiding places for vampires.

Vampires began using the caves in the 18th century during the early days of French settlement. Over time, the bloodsuckers created comfortable underground dwellings, with well-protected entrances and sentries to provide ample warning in case anyone approached. At night, they would leave the caves via hidden exits near the river and hunt for blood in busy areas of the city like Laclede's Landing and Lafayette Square.

The FVZA conducted missions into the caves throughout the 20th century. It was difficult, dangerous work, as the vampire packs often booby-trapped cave entrances. During one mission in 1956, four agents were killed when vampires triggered an explosion in a narrow passageway. In the aftermath of the disaster, the Agency decided to scale back operations inside the caves and instead focus on trying to restrict the movements of the vampires: engineers sealed off cave entrances, and FVZA shadows conducted nighttime undercover operations in popular vampire hunting areas.

Reports of vampire attacks in St. Louis dropped through the 1960s and 70s. However, it's probable that many vampires hiding out in the caves had entered a dormant phase during that time. Now, with no FVZA in the way, they're very likely to be on the verge of recommencing their activities.

Downtown Detroit
Take a plethora of abandoned buildings, add a large homeless population, and—presto—you have yourself the ideal setting for a vampirism outbreak.

Brush Park, Detroit
Photo: Andrew Jameson
Detroit's downtown area has long had its share of vampires, but the area really became active in the 1970s when the automotive industry fell into decline with the Arab oil embargo and the rise of the Japanese carmakers. Vampires were able to prey upon the homeless during the nighttime hours and then hide away during the day in one of the many abandoned homes in the city's once-grand Brush Park area. The feeding opportunities were so plentiful that some vampire packs became sloppy: in 1973, FVZA agents broke into the basement of a Brush Park home and encountered the hellish sight of dozens of drained and dismembered corpses heaped in the corner.

When the FVZA was disbanded in 1975, Detroit was at the top of the list for likely outbreak locations in the United States.

The economic situation in Detroit has deteriorated further in the ensuing decades, and economic hardships always raise the risk of a vampirism outbreak, since vampires can prey on the homeless for years without being noticed. In addition, Detroit's downtown

area is home to a number of commercial buildings that are abandoned or rarely used and could serve as a base for vampiric operations.

Return to Vampire Hub
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The Science of Vampirism
Extended Edition: Part I
By Robert Lomax
Note from Dr. Pecos: Robert Lomax has written an excellent overview of vampire science that provides a more in-depth analysis than was previously available on this site. This is the first part; more to follow.

To view the abridged version of this section, click here.

Vampiric Virology
Vampires are former humans who have been infected with a viral agent that rewrites the genome of every tissue, resulting in a horrific metamorphosis that defiles both mind and body. Changes to the brain and digestive tract cause them to hunger for the blood of uninfected humans, and they will commit monstrous acts to get it. They are also known for their enhanced physical capabilities, longevity and averse reaction to bright light and UV rays.
In 1616, Italian scientist Ludovico Fatinelli published his Treatise on Vampires, in which he speculated that vampirism was caused by a microscopic pathogen. Tragically, he was burned at the stake for heresy, but his research lived on to inspire countless dedicated men and women to bring you the information included on this page.

The Virus

HVV carrier: vampire bat

HVV source: the bat flea
Ischnopsyllus elongatus
The source for this disease is the human vampirism virus (HVV). Like Ebola, rabies, mumps and measles, HVV belongs to the order Mononegavirales—viruses with a non-

segmented, negative-stranded RNA genome. They vary in appearance, but they all bud from infected cells, rather than use the more destructive "fill and burst" method known as lysis. A close ancestor, HVV shares the following characteristics with rabies:
1. Its capsid bears a distinct bullet shape, although it's about triple the size of rabies, and contains over a thousand more genes.

2. It infects cells via endocytosis, meaning that it's absorbed into the cell fully intact. From there, the virus is uncoated so that its genetic material can escape into the cytoplasm. This is different from some other viruses, which either "melt" into the outer membrane or inject their genes from the outside.

3. The virus is zoonotic, meaning that it can be transmitted from one species to another, mainly through biting.

HVV's natural host is a flea commonly found on cave-dwelling bats, including the vampire bat. In the most common scenario, the flea bites a bat, which in-turn passes the virus on to humans and other mammals. It's believed that a vampire's need for blood is derived from both of these animals, possibly through a form of lateral gene transfer between hosts at some point in their evolution.

Transmission & Replication

Unlike many other viruses, HVV is not airborne. Airborne viruses can travel from one host to another through the air and quickly cause an outbreak by infecting a significant number of people through the ventilation systems in large public buildings, such as a casino or shopping mall. Thankfully, HVV is limited only to bodily fluids. The virus can also survive in running water, but the chances of infection are far slimmer. For those who still want to take precautions: drink only bottled water, or buy filters with an iodine matrix. Boiling water for at least five minutes is also a cheaper safeguard.

The virus releases its genetic information into the cell,
transforming it into a viral factory.

As touched upon, a virus is a protein shell that introduces its genetic material into the cytoplasm of a vulnerable cell. In effect, the virus takes over the cell's machinery and uses it as a factory for more viral proteins. This usually kills the cell, since it can no longer perform its normal functions, and the release of virus progeny is quite damaging to the cell's membrane. With HVV, the cell is instead altered so that it can "multitask" its own needs—such as regenerating its membrane—while also producing virus clones. Infection of the thyroid gland raises the host's metabolism, allowing the virus to spread even faster throughout the body. This causes gradual weight loss as the body uses up nutrients to fuel the transformation, until the virus enters latency to avoid working the cells to death.

While most viruses are highly specific in what tissues they target, HVV is able to infect

every living cell in the body, with the exception of red blood cells. Its replication cycle is also frighteningly rapid, with an incubation period lasting only six to twelve hours.

Although technically a mononegavirus, HVV behaves more like a retrovirus, such as HIV. Once inside a cell's cytoplasm, the virus uses a reverse-transcriptase enzyme to produce DNA from its RNA genome, via the cell's ribosomes. This new DNA is then absorbed into the nucleus and incorporated into the host's genome via an integrase enzyme, becoming a provirus—which in-turn transforms the cell and directs it to synthesize new virions. This is much different from other mononegaviruses, which do not produce DNA or use the nucleus for replication.

While in theory HVV infection is possible through any exchange of bodily fluids, transmission occurs through the bite of an infected person or animal in virtually every case. Provided the immune system is in working order and a proper vaccine is administered in time, the host's body will be able to recognize and destroy any cells showing signs of infection, along with the virions they produce. Depending on the amount of cells destroyed, the patient may require rest and recovery while the body repairs itself. A single vaccination remains effective for up to two years before a booster shot is required—unless of course the victim is drained of blood to the point of reduced immune function.

Additional Facts

HVV has a wide variety of glycoproteins,
which function as keys.
Ingestion/Injection: Contrary to popular myth, ingestion of vampire blood does not speed up the transformation in any way. Not only are most of the virus particles destroyed by digestive enzymes, the blood itself may curdle in the stomach and cause the victim to vomit. As for directly injecting vampire blood, this is even worse. Unlike human blood, which may or may not match the recipient's blood type, vampire blood is highly toxic and will always produce an extreme allergic reaction that is often times fatal.
Locks & Keys: The reason why most viruses can only infect a certain number of tissues is because they're very limited by the amount of genetic information they can carry. This information is needed to construct the "keys" lining the outer capsid, and they have to be compatible with a cell's surface "locks" in order for the virus to infiltrate it. Although every cell has the same DNA, different cell types express different genes, so their outer receptors will be different. There are around 210 types of cells that make up the human body, each with their own locks, and HVV has a special key for almost all of them. Because the virus is so large, it has no trouble storing all the information required to make them.

Antibodies: While it's true that most victims will experience a rapid immune response within several hours of exposure, no actual HVV antibodies are produced before it's too

late, since the body has never encountered it before. As you may know, an antibody is a special protein that latches onto a foreign antigen, which allows the immune system to recognize and destroy it. Created by plasma cells, antibodies are unique and work only with the antigens they were made for, and generally aren't produced until days or even weeks after a new infection. HVV symptoms are instead the result of secondary infections and chemical imbalances caused by both the virus and the bite wound it came in through.

Red Blood Cells: Making up approximately one quarter of the 100 trillion cells in the average human body, red blood cells (erythrocytes) are the only ones that lack a nucleus and other organelles. As a result, no virus in existence can infect them, and this includes HVV. However, the virus can still infect the bone marrow, where it can then modify the production of new erythrocytes. Since 2.4 million of them are destroyed and replaced every second, it doesn't take long for much of the bloodstream to change. Still, there are 25 to 30 trillion RBCs in all, and the vampire spleen doesn't work any faster at removing "old" human blood. In effect, it will take a good three to four months for a newly-turned vampire to replace its entire blood volume.

Viral Reactivation: Like the various herpes viruses, HVV usually remains dormant in a fully-transformed vampire—aside from the viral shedding from dying cells into its saliva and other fluids. Only when the immune system is seriously compromised does the virus reawaken and resume its replication cycle, should the following conditions be met: severe malnutrition, extreme psychological stress, and prolonged exposure to ultraviolet rays. Unlike the early replication process prior to post-transformation latency, this form of viral activity is much more damaging, causing shingles-like blisters to erupt from the nerve endings of affected tissues. However, these painful sores will quickly heal if the vampire calms, feeds or gets out of the sun long enough for the virus to become dormant again.

Continue to Part II
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The Science of Vampirism
Extended Edition: Part II
By Robert Lomax
Return to Part I

Origin & Evolution

Vampirism has plagued our ancestors for millions of years, as evidenced by the virus' complexity and compatibility with our species compared to other mammals. 25,000-year-old rock paintings, found at the Apollo 11 cave in the African country of Namibia, provide more concrete evidence to this theory. It's also believed that vampirism was a likely cause of the mass exodus from Africa 125,000 years ago. Despite this long history, the virus didn't seem to start spreading to other continents until around 5000 BC, which implies that some kind of containment measure was used.

Early human migration across the Red Sea

The actual evolution of the human vampirism virus is difficult to comprehend, since viruses are far too small and fragile to properly fossilize. However, judging by their similar structures, it's believed that HVV and rabies share a common ancestor—not unlike apes and humans.

Vampirism spans numerous
eras and cultures.

HVV probably started off identical to rabies before mutating into a virus more similar to HIV and HPV, which alter cellular DNA. As detailed before, HVV bears the following differences from other viruses: it can infect and replicate in cells without destroying them, infect many different types of cells, and complete its incubation period in less than 24 hours. It's also the most logical order in which the virus evolved these characteristics. Most viruses to this day are no more advanced than they were thousands of years ago because they still haven't "learned" to stop killing the cells they infect. This is perhaps HVV's greatest evolutionary achievement, as it set the foundation for many beneficial mutations to occur. Infection of the entire body was another important step, as it would prevent rejection of mismatched tissue. From there, infection of the thyroid gland resulted in faster replication.

Despite these accomplishments, the virus would still need to go through a long and rigorous refinement process in order to correctly "rewrite" all the cells they infect. Early proto-vampires were most likely mindless, feeble and short-lived—riddled with cancer, tissue necrosis and immune disorders before natural selection weeded out the failures. Non-human mammals provide some proof of this, as they will display these very symptoms after transformation, and generally die within a week. The virus has no effect on non-mammalian species, although they can still become short-term carriers before the virus dies in their system. The only known long-term carrier is the aforementioned bat flea.

No intact or discernible fossils of vampires older than 10,000 years have ever been discovered, unfortunately, leaving only these educated guesses regarding their evolution.

Stages of the Disease

Electron micrograph of HVV (L).
The virus budding off an infected cell (R).
Stage One: Infection.
Within six to twelve hours of exposure, the victim develops a headache, fever, chills and other flu-like symptoms. These can be easily confused with influenza and other common infections, although the presence of pinpricks or puncture wounds on the body is usually enough to confirm the diagnosis. An increase in metabolism occurs as well, resulting in faster heart rate, extreme thirst, excessive sweating, frequent urination, rapid weight loss, and moderate to severe itching. These symptoms generally last another six to twelve hours, during which the vaccine is over 98 percent effective. The bite wound itself will become badly bruised and inflamed during this stage, and should be cleaned as thoroughly as possible and treated with antibiotics. The victim should also make sure to drink plenty of fluids to avoid dehydration.

In 1800 France, an infected woman is given
a transfusion of goat's blood— a desperate,
futile measure to ward off the disease.
Stage Two: Coma. Within 24 hours of exposure, the victim will slip into a vampiric coma. During this phase, pulse and breathing are fast and erratic, the pupils are dilated, and the skin is sweating profusely; virus production, cellular conversion and weight loss continue at a rapid but steady pace. While it is commonly believed that anyone infected with HVV turns into a vampire, in fact only a small percentage of people survive vampiric comas. Generally, the very young, old and feeble never come out of their comas and eventually die, while the vast majority of survivors are males between the ages of 18 to 35. For the latter group, vampiric comas last about a day and typically end at night, but the former demographic may linger for an additional day or so before death. The vaccine is roughly 50 percent effective when administered during the first half of this stage: the longer the coma has passed, the less effective the vaccine. Vaccination is of no use once the body becomes cold and the heart slows to a complete stop. Although this means death for most victims, it's only a ruse for others: metabolism, breathing and circulation persist, but at a very faint capacity. Thousands have been buried alive because of this.

During vampirism epidemics,
many victims were buried while
still in a vampiric coma.
Stage Three: Transformation. An HVV victim who survives the coma will awaken fully transformed into a vampire. An acclimation period follows—characterized by confusion, despondency and paranoia, along with the pain of dehydration and malnutrition. If the fledgling is at a house or other place of residence, it may attempt to normalize its situation by getting a drink of water, using the bathroom, or taking a shower—completely in denial about what it's become. These old comforts won't last long, unfortunately;

soon, an overwhelming hunger for blood will take over and drown out all other needs and concerns. Within 24 hours of transformation, the vampire will abandon its former life and begin hunting—starting with pets, and even friends and family, if need be. All virus activity goes dormant once its mutagenic task is complete, and will remain within the mutated cells and body fluids until introduced into the warm bloodstream of another human or non-human mammal, where it will awaken to start the process all over again.

Additional Symptoms

Although many of the symptoms during the first stage of infection are virtually identical to influenza, the more unusual ones should be cause for alarm.

In the interest of public health, we've compiled a full list for both the first and second stages of infection. Unless stated otherwise, they'll generally appear during the first stage and become progressively worse up until the coma, where they'll stabilize and persist until the transformation is complete.

Vampire vaccine in an
earlier incarnation

Unfortunately, hospitals in the United States no longer carry stores of the human vampirism immune globulin and vaccine (known together as simply "the vaccine"). The remaining supply is locked away in an underground vault at the Centers for Disease Control in Atlanta, Georgia. The decision to store the supply came in 1963 after U.S. officials deemed the threat from vampires to be over. There was also concern over the safety of having vaccine accessible at hospitals, since in rare cases it can actually cause vampirism.

If you feel you have contracted HVV, then you should head to the nearest hospital straight away, and hope for the best. If you were bitten by an animal, tell them that the symptoms showed up within several hours so they can rule out rabies and other diseases. If it was a vampire, show them the bite wound and describe what the attacker looked like: pale skin, bloodshot eyes and dilated pupils should suffice. Do not mention vampirism, because you'll just sound crazy. Hopefully they'll call the CDC and convince them to fly the vaccine out to you in time. The closer you live to Atlanta, the higher your chances will be. If you're lucky enough to live in Atlanta, then you should definitely head to the CDC instead of a hospital.

HVV patients were typically restrained
during their treatment and recovery.

Bite Wound: The mouth of a vampire (or vampire bat) is saturated with not only HVV virions, but also bacteria and anticoagulants. As a result of this unhealthy cocktail, the wound will experience moderate to severe bruising and inflammation, with persistent

aching that turns to tingling and numbness as the coma nears. Vampiric saliva also contains a potent narcotic that makes the victim drowsy.

Systemic: High fever, with moderate to severe chills. Viral infection of the thyroid gland increases metabolism for the purpose of faster replication. Drying of the tissues, dilated vessels and weight loss are some of the more prominent metabolic symptoms, and can be potentially fatal if the victim becomes overly dehydrated or malnourished. Hormones secreted by the infected cells can also cause symptoms such as acne and heavy menstruation. During the coma, fever is dangerously high and persists for roughly 12 hours, before dropping sharply into room temperature.

A comatose child shortly before her death.
Note the bloodshot, hyperdilated eye.
Eyes: Inflammation, watering and blurred vision. Pupils become fully dilated during the coma.

Ears: Dryness, itching and aching in the outer ear, with aching and congestion in the tubes of the middle ear.

Nose: Sneezing and congestion with clear discharge.

Mouth: Dryness and chapped lips; inflammation of the oral mucosa, with possible ulceration.

Throat/Lungs: Dryness, coughing, soreness and inflammation, with possible ulceration of the esophagus. Moderate to severe inflammation of the lungs during the coma, which can be fatal.

Skin: Dryness, itching, flaking and possible cracking; flushing, with redness around the eyes, nose, mouth and throat; excessive sweating, with possible acne and hives in places covered by clothing. During the coma, some degree of acne and hives will appear on the victim's back and buttocks, as well as the backside of their shoulders, arms and legs if they're laying completely flat.

Brain/Nerves: Headache, dizziness and general discomfort; hypersensitivity to stimuli such as light, sound and touch; insomnia, mood swings and irritability, with possible auditory hallucinations. Dementia, tingling, numbness, loss of motor control and partial paralysis shortly before the coma, with possible seizures. Moderate to severe inflammation of the brain during the coma, which can be fatal.

Muscles: Fatigue, weakness and joint pain, with shivering due to chills, and minor spasms in the extremities. During the coma, these spasms become more synchronized, allowing blood flow to continue even after the heart stops.

Heart: Increased heart rate, with high blood pressure and possible palpitations. Can be potentially fatal for those with pre-existing conditions. Moderate to severe palpitations during the coma until around the halfway mark, when the heart slows and cardiac arrest sets in.

GI Tract/Bladder: Extreme thirst, loss of appetite and frequent urination; nausea, vomiting and abdominal pain with possible bloating, excess gas and diarrhea (depending on food contents); moderate to severe acid reflux and inflammation of the stomach lining, with possible ulceration.

An example of skin discoloration, flaking and
abdominal swelling during the coma

Liver/Spleen: Moderate to severe swelling and inflammation with concurrent abdominal pain and fluid bloating, all of which can be easily confused with the GI symptoms. This interference with their normal functions also causes a gradual buildup of the waste product bilirubin in the victim's bloodstream and extracellular fluid, causing the skin and the whites of the eyes to develop a sickly yellow coloration during the coma stage.

Blood/Vessels: Viral interference with the liver, bone marrow and vessel lining causes a temporary reduction in clotting factors and coagulation. As a result, the hyperdilated vessels will leak more easily, causing the skin to bruise and the victim to cough up, vomit and excrete blood, with possible hemorrhoid formation. Mild bleeding from the eyes, nose, gums and sweat glands may also occur as well, either during the coma or just before it hits. If the victim is susceptible to strokes, then this can be potentially fatal.

Lymph Nodes/Vessels: Moderate to severe swelling and inflammation, causing the neck to appear lumpy or enlarged.

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The Science of Vampirism
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Natural Immunity

Baron Kitasato Shibasaburō

As with some diseases, a very small portion of the population will display natural immunity to HVV. An estimated one in every 150 victims will only show symptoms for about a week before the disease disappears completely, with no coma whatsoever. The study of antibodies first began in 1890 when Japanese physician Kitasato Shibasaburō described antibody activity against the virus while looking at immune blood samples, but the finer mechanics weren't understood until the early 1900s. Unlike most victims, immune hosts will produce antibodies as soon as they start showing symptoms. As explained before, it can take days or weeks for the body to produce antibodies for a new infection. The one exception to this rule is "natural antibodies," which are believed to be the result of microbes native to the body since birth.

Because HVV has such a wide variety of glycoproteins on its surface, it also means more antigen types, which makes the virus much more vulnerable if it happens to have just one antigen that an existing antibody can lock into. The most logical explanation for immunity is that the virus will sometimes share a similar antigen with a microbe the host already developed antibodies for. Whether it's the result of natural antibodies is unknown.

It's quite possible that if it wasn't for this phenomenon, early humans would have been completely wiped out by vampirism.

Past Treatments

Even before 1890, attempts were made to utilize immune blood as a cure—through the use of transfusions.

Since the 1830s, hundreds were institutionalized so they could be used as human blood farms, which was excused as a necessary evil at the time. Even worse, before the discovery of the ABO blood group system in 1900, this ended up killing thousands of recipients due to mismatched donors. This too was brushed off as being a better alternative to vampirism. In addition, the antibodies in each transfusion would only last about three months before a new one was required—otherwise the infection would relapse from an apparent dormancy, since a recipient won't produce their own antibodies as long as they have someone else's. Because of the sheer rarity of compatible blood, this form of treatment was far from reliable, and ended up being a luxury only the very rich could afford. It was a sad irony, humans depending on blood to avoid vampirism.

Many vampires were studied behind the
walls of this facility in the Dry Tortugas.

A more radical treatment involved removal of the thyroid gland, the organ responsible for

the virus' rapid replication. Unfortunately, it also slowed the body's ability to make antibodies. In the end, it only prolonged the inevitable by about a week, and all cases resulted in death during the coma stage.

Without a long-term vaccine, infection was basically a death sentence for civilians and agents alike. In the early days of the Agency, these unfortunate individuals would be imprisoned and kept alive for study after they turned. There was, according to historical accounts, a rather hellish facility in the Dry Tortugas for this very purpose, until it was leveled in 1915. In later years, victims were at least given the option of being euthanized, as opposed to facing outright vivisection. It was a difficult scenario for everyone involved, and it certainly didn't help recruitment numbers. Worse, many infected agents would flee and become the organization's most dangerous adversaries: vampires with all the knowledge and training of an FVZA agent.

The 1943 plan that sought to put an end to all this was dubbed the Zozobra Project, after the giant marionette that's built and burned every autumn in Santa Fe, New Mexico. Although this detail has been long forgotten by most, the marionette is actually an effigy of a vampire, as evidenced by its pale face and black eyes. By burning him, people would destroy their worries and troubles in the flames. It was an effective form of catharsis for many who lost loved ones to vampire attacks.

Zozobra (2007)

The Zozobra Project

Note from Mr. Lomax: The following is a personal testimony of Dr. Hugo Pecos, based mostly on his site biography and fleshed out by a few private interviews. As such, it will be told from his perspective.

During the War, I gained valuable experience fighting vampires and treating those wounded by them. And so, after I returned to the States, I was summoned to Washington, D.C., where I first heard the words "Zozobra Project."

The Zozobra Project was an attempt to bring an end to many millennia of vampiric activity by developing a vaccine for the virus. Mindful of what happened to my brother, I signed on.

Zozobra Project housing was rustic at best.

A day later, in an atmosphere of stone-faced secrecy, I was flown to the Air Force base in Albuquerque and then escorted into the back of a van with no windows. About an hour or so later, I arrived at what could have passed for a summer camp, except for all the scientists milling about.

The scientists of the Project were a true "dream team." Men I had read about in books

were now sitting across from me in the lunchroom. As one of the younger scientists, I felt like I was in over my head. But there was no time for anxiety, as reports of vampirism outbreaks were reaching us almost every day.

The early years of the Project were a string of failures. In vaccine work, the objective is to expose the patient to enough of the virus to develop immunity, but not enough to make him sick. With the human vampirism vaccine, it was always the same problem: injections of "killed" virus failed to stimulate antibody production, and injections of the treated live virus caused vampirism. We knew that the secret lay in finding the right way of manipulating the virus before injecting it into the patient.

We did, however, find success in another branch of research: harvesting antibodies from immune blood by separating and purifying the plasma to make it safe for any blood type. This byproduct is known as immune globulin. Once injected into an infected host, these donor antibodies would immediately mark the viral antigens as targets for the immune cells to neutralize. Unfortunately, as with regular transfusions, immunity only lasted about three months before the infection came back. We needed a vaccine for long-term protection, as well as to produce more globulin.

Fortunately, the War ended without the threatened onslaught of vampiric armies; but most of us stayed on with the Project, plugging away. Weeks turned to months, turned to years. To alleviate the stress and isolation, we played chess, watched movies, listened to music, formed a softball team and enjoyed frequent barbecues.

Harvesting the vaccine

Five years after the Project had begun, we finally had a breakthrough. Simply put, we injected the virus into a fertilized chicken egg, where it would then multiply in the cells of the growing embryo. After 24 hours, we took fluid from that egg and injected it into another egg, and repeated the process about a dozen times. In doing this, we were able to weaken the virus, but not so much that it failed to stimulate antibody production.

One would think this would obviate the need for globulin, but vaccine on its own has a major disadvantage: once inoculated, it takes at least a few days for the plasma cells to start producing antibodies. While this is great news for those who can get vaccinated before being bitten, it's completely useless otherwise. The two go hand-in-hand: the vaccine confers years of immunity and produces useful antibodies, while the globulin provides immediate protection until the vaccine can take effect.

Now that we had perfected this duality, we required just one more thing: a human test subject.

The First Recipient

On a sunny October morning (Friday the 13th, believe it or not), a 35-year-old Santa Fe auto mechanic named Joseph Valdez was taken to a facility in the small town of Santa Rosa showing early signs of vampirism. Leaving our compound for the first time in five years, it was a tense and bumpy ride for my four colleagues and me. No windows, as usual.
By the time we arrived, Valdez had already been cleaned up, treated with antibiotics, and given a blood transfusion to replace the pints he lost to his attacker. After some greetings and introductions, we prepared a small, plastic cooler full of single-dose vials. Using a 50cc syringe, I then administered the globulin: one 10cc shot of viscous, molasses-like serum into the muscle of his left lower neck, right at the bite wound. Opening a cooler of larger vials, we used a 30cc syringe to give him the vaccine: 20 CCs of a more aqueous solution, divided evenly into six patches of abdominal muscle. Despite his bite-induced drowsiness, the whole regimen was far from pleasant for him.

It was a long day and night as Mr. Valdez tossed and turned with fever, before slipping into a vampiric coma. We saw this coming thanks to our animal testing, but it barely put a dent in our anxiety. Following cautionary procedures, we restrained the unconscious man and made preparations to euthanize him if he started to show definite signs of transformation—with his signed permission, of course.

When morning finally came, we checked on Mr. Valdez in his room. Much to our amazement, we found him awake with no further symptoms!

A certain doctor examines Joe Valdez
six weeks after he received
the vampirism vaccine.
As the remnants of his disease faded, Valdez remained at the facility for his follow-up vaccinations: three on the second day, three on the third, two on the fifth, and two on the seventh. He became completely healthy by the second week. However, he had to stay for six more months to make sure he didn't relapse, and his blood was needed as well. We made sure to keep him comfortable, of course, and allowed frequent visits from his family.

During this time, we got back to work harvesting more vaccine from our chicken eggs, while hundreds more patients arrived for treatment. We could only accommodate five more people for follow-up shots, observation and blood donation, but we sent the others to local and state hospitals for that purpose. Many gallons of inoculated blood was harvested, which we were able to synthesize into more globulin. Soon, entire stockpiles were shipped out all over the country and the rest of the world, forever stunting the spread of this terrible affliction. Even better, none of our patients showed any signs of relapse!

Working at the
Santa Rosa Institute; 1955

After we wished him and his fellow patients a heartfelt goodbye, Joe Valdez returned to his home in Santa Fe, where few would know of his historic contribution to society. He lived a long, quiet life with his family, and died of natural causes in 1994.

To this day, no viral relapse has ever been reported to occur in recipients of the HVV vaccine.

Vaccine and globulin production peaked in the late 1950s and tapered off after that. No new batches were produced after 1965. The CDC estimates it has a combined total of 250,000 doses on hand—far too little to treat a full-scale outbreak. They claim that existing vials can be diluted to stretch out the supply, but there are no studies to support this. Not to sound too alarmist, but if an outbreak occurred today, it would take several months to ramp up vaccine production, during which time the outbreak could have claimed millions.

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The Science of Vampirism
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By Robert Lomax
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Note from Dr. Pecos: To view the original version of this section, click here.

Vampiric Biology
Untreated, a person who comes out of a vampiric coma will have undergone a number of major physiological changes affecting the various systems of the body. The information included below is an overview of those changes, taken from writings that are no longer in circulation. These include Kristof Goessman's Among Vampires & Zombies, Henry Gray's Anatomy of the Vampire, and Andreas Vesalius' Five Books on the Structure of the Vampire Body.

Brain & Nervous System
A vampire's nervous system is similar to humans and has proven to be their Achilles'

heel, as injuries to the spinal cord and brain can be devastating for them, and they remain just as vulnerable to electricity. While a vampire's spinal cord and nerves (mostly) work as before transformation, a number of changes take place in the brain, and that altered brain chemistry goes a long way toward understanding vampiric behavior.

The normal brain (L) shows much more serotonin activity
than the vampiric brain (R).
Serotonin: Vampires have much lower levels of this neurotransmitter than humans. Serotonin acts as an inhibitor against violent, aggressive and impulsive behavior, which also explains why criminals such as murderers and rapists have so little of it in their brains. Unfortunately, no conventional medications can reverse this in vampires.

Dopamine/Endorphins: These neurotransmitters induce feelings of euphoria, and are released in a vampire's brain when it feeds. Neural pathways activated in feeding vampires are much like those found in drug users. In fact, vampires are highly susceptible to drug addiction, which can occur simply by drinking the blood of an addict. Cocaine and opiates (such as morphine and heroin) can mitigate a vampire's hunger by altering its dopamine and endorphin receptors, causing it to become lethargic and disinterested in hunting. This also causes its pupils to contract, inhibiting its keen night vision. A vampire that continues to indulge in drugs will die from malnutrition in a matter of weeks. For more information, see the 1880 case of the opium vampires.

Circadian Rhythms: Chemical changes in the brain that help us "rise and shine" with the morning light are reversed in vampires.

Extrasensory Perception: Compared to humans, vampires are perceptive to the point of bordering on precognition. One researcher identified the source of this ability as enlarged amygdalae—a pair of almond-shaped nuclei located deep within the brain, devoted to processing, memory, emotional reactions and identifying danger. This is thought to be an adaptive change that allows vampires to anticipate danger before it's manifest, resulting in faster reflexes. It also helps them figure out what people are thinking based on certain cues: eye and muscle movement, mannerisms, vocal tone, breathing, flushing of the skin, pulsating vessels, perspiration, etc. Even the most subtle expression appears greatly exaggerated, making it almost impossible to lie to them. A downside to this powerful attention to detail is that vampires are much more prone to obsessive habits, such as rearranging and counting objects.

Photosensitivity: Vampires are very sensitive to all light, but the ultraviolet rays emitted by the sun cause them special problems: UV light that enters a vampire's eyes sets off a chain reaction in their brain that leads to violent convulsions, which can be fatal for vampires stuck out in the sun for too long. Even if a vampire were to close its eyes, the lids just aren't thick enough to block out these harmful rays (which is also why people who spend time in tanning beds wear special goggles). However, there are sunglasses

now that provide near-perfect protection from UV light.

Sense Organs

Powerful sense organs give vampires an advantage in both hunting and eluding capture. Sneaking up on them is virtually impossible, as they are aware of your presence long before you are aware of theirs.

A normal eye compared with a vampire's

Sight: In vampires, the iris in each eye becomes hyperdilated, giving them what appear to be black eyes. In addition, increased reflectivity of the retina causes them to shimmer in the dark, reminiscent of the tapetum lucidum in many nocturnal animals. This is the result of glittering tissue that reflects unabsorbed light back into the rod cells. While all this gives vampires excellent night vision, it renders them effectively blind in daylight. They also experience extreme vasodilation of the sclera, making the whites of their eyes appear red. To disguise themselves, vampires will take to wearing either sunglasses or contact lenses.

A vampire's glowing retinas

Smell/Hearing: Both senses are extremely acute: thanks to a combination of hypertrophic cerebral neurons and additional receptor cells, hearing range (and differentiation) is tripled while smell is tenfold. There is a downside to this, as vampires are much more sensitive to pepper spray, air horns and the sound of gunfire. They can also hear dog whistles, and other high-frequency noises that human ears can't pick up. Over time, fluid loss causes the cartilage of the ear helix to shrink and take on a somewhat pointed appearance.

Touch: Despite the fact that vampires experience less blood flow in their epidermal tissues, their nerve endings are actually much more sensitive than a human's, due to enlargement of the primary somatosensory cortex. While this greatly improves their balance and reflex action, it also makes physical sensations such as touch, heat, cold and the feeling of water quite uncomfortable for them—not unlike those suffering from autism. Pain, however, is somewhat dulled.

Taste: Not only is the taste of human blood much stronger for vampires, those with experience can even tell the following about the person it came from: general age range, gender, blood type, general diet, and the presence of adrenaline and drugs. Similar to a drowning victim, vampiric gums take on a ghastly pale-purple color, while the tongue is a darker greyish-purple during rest and more pinkish when fully circulated (especially before feeding).

Hair, Skin, Teeth & Nails

Part of the terror of encountering a vampire stems from dramatic changes to their outer appearance. Some of these changes are functional, while others are simply the result of various chemical imbalances.

As you can see, the upper fangs are quite straight
compared to the curved lower fangs.

Teeth: During the latter half of the vampiric coma, the upper and lower eyeteeth experience rapid growth. Produced inside the pulp, specialized ameloblasts travel through the narrow pores of the dentin and crown. Once they reach the surface, they will deposit additional enamel onto its tip, creating a sharp fang. If the victim has artificial crowns, fillings, bridges or veneers, the fangs will simply grow through and break off the impediment. There's also a small groove on the back of each fang that helps vacuum up blood as the vampire feeds, and many will file the tips to make them sharper. As a vampire "ages," fluid loss causes a noticeable recession of the gums, making the teeth appear longer. They also become quite discolored over time, as dental hygiene is usually neglected.

Dental Regeneration: Vampires who have had their teeth pulled out—both before and after transformation—have been observed to regrow their top and bottom canines within a month (while having to rely on knives in the meantime). Unfortunately, these replacement fangs are thinner and don't protrude as much, which makes feeding a bit more difficult. Since even the slightest damage is repaired, vampires are incapable of getting permanent cavities in their fangs, and they'll have to keep filing them to keep them sharp. If the vampire has a dental implant (which is screwed into the jawbone), then no regeneration will occur, since the root canal is effectively destroyed by a drill prior to implantation.

Close-up of a vampire's skin and veins

Skin: As with late-stage coma victims, a newly-transformed vampire has a sickly, pale-yellow skin tone (jaundice) from all the bilirubin in its system. Over the next 72 hours, blood circulation slows even further—especially in the surface capillaries—causing the skin to fade to a ghastly bluish tone. Vampiric complexion depends largely on race and ethnicity: those of African descent will appear more greyish, while untanned Caucasians are nearly as white as a fishbelly. Warm temperatures, strenuous activity and nutritional intake cause the surface capillaries to open up more, making the skin appear less blue. Unsurprisingly, a starved vampire will relapse back to that sallow jaundice pallor once its organs start failing. Over a matter of years, vampiric skin becomes more and more translucent as its fat and water stores shrink away, revealing a fine network of veins underneath. Thinner areas of skin, such as the eye sockets, lids and lips, are the first to be affected by these changes. To disguise themselves, vampires will cover as much skin as possible with clothing, and apply thick makeup to the rest.

An Italian woman before and after contracting vampirism in 1831

Scent: Vampires bear a strong, unpleasant odor reminiscent of ammonia. Because vampires don't urinate that often, toxins build up in their bloodstream and into their sweat, causing a stench that worsens as bacteria grows in it. Natural pheromones only add to the aroma. Before venturing out in public, they'll take great pains to bathe themselves and cover their scent with deodorants, colognes and perfumes. If you've ever smelled musky cat urine, then you already know the foulness of an unwashed vampire.

Wound inflicted by a jagged vampire claw.
Those from pointed claws are
more narrow and deep.

Nails: Both fingernails and toenails thicken, yellow and grow at a rapid rate—closer to the speed of human hair. Because keratin growth occurs only at the nail's proximal end, it takes a while for the tough new nails to fully replace the old ones: a month or two for fingernails, and three to six for toenails. To prevent tension on their nail beds, vampires will generally keep their nails within a centimeter in length, and also quite jagged or pointed to help them grab victims and injure opponents. Alpha vampires tend to keep their nails longer as a display of status, since they don't do much actual hunting or fighting. Contrary to some fiction, vampire claws typically don't have the sharpness and tensile strength to rip open arteries and tear off faces, although they can still cause nasty scrapes and gouge out eyes. They're mainly used for grabbing, while combat is reserved for fists, feet, teeth and knives. Provided they're not wearing full-fingered gloves, nail length remains an effective way to spot a disguised vampire.

A 68-year-old vampire suffering from the effects of
UV exposure after a failed suicide attempt; 1942.
Note the pointed ears and lack of hair.

Photosensitivity: As stated previously, vampiric skin becomes highly inflamed and blistered when exposed to ultraviolet light, causing serious burns and scarring as well. This reaction is a more severe form of that found in people who suffer from shingles, along with some aspects of lupus. In addition, vampires will slowly lose all their skin pigment due to a form of vitiligo, which only exacerbates their sun allergy. In order for a vampire to go out in the sun, it would have to wear UV-proof clothing, powerful sunblock, top-of-the-line sunglasses, and a large umbrella. Going out on cloudy winter days would obviously be safer, and prevent the possibility of overheating.

Hair: Hair growth slows down substantially—closer to the rate of human nails. For instance, while it takes about a day or so for stubble to appear after a human shaves, it can take almost a week for a vampire. Because vampiric nails use more protein, the growth speed of both tissues is drastically reversed. Not only that, once a follicle reaches its terminal length and falls out, each regrowth will become smaller and lighter until it's gone for good. Since blood supply is also a factor, the extremities are the first to go completely, while other areas simply become patchy. Next up is torso and facial hair

—including the eyebrows, eyelashes and nasal hair. Then what's left on the scalp will disappear as well. Within ten years of transformation, a vampire's entire epidermis will be completely bald, with not even a hint of peach fuzz. Some vampires will cut or shave their hair before it's all gone, while others will simply yank it out with their bare hands. To disguise their alopecia, vampires will take to wearing wigs, hats and hoods over their naked scalps. They've also been known to glue on synthetic eyebrows and eyelashes, as well as mustaches, goatees and beards. Disturbingly, many vampires made their own wigs by scalping their victims.

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Muscular & Skeletal System
Adaptations in their skeletal and muscular systems give vampires significant advantages over humans. Not only are they superb athletes with enhanced strength and speed putting them on par with even world-class sprinters and weightlifters, they can also perform much longer before fatigue sets in.
Vocal Folds: During the coma, structural changes in the larynx cause vampires to speak more quietly. As a result, their voices crack when they try to shout, which is why they prefer to hiss, expelling air through their clenched mouths. Over the years as their mucous membranes thin and they lose elasticity in their vocal cords, a male vampire will develop a higher, thinner-sounding voice, while a female's voice will deepen. Contrary to some fiction, vampires do not growl like wolves or roar like lions, but they can emit high-pitched shrieks if they scream loud enough.

X-ray of a vampire's
curved spine
Muscles/Connective Tissue: About 90% of vampiric muscles are of the fast-twitch variety (compared to 50% for the average human). This brand of musculature enables short bursts of maximal force, ideal when hunting prey. However, unlike typical fast-twitch muscles, vampiric muscles are highly resistant to fatigue, thanks to a drastic

increase in myoglobin and mitochondria. Much like cardiac muscle, this allows a greater amount of activity without lactic acid buildup. This makes a newly-turned vampire 3 to 5 times stronger than before transformation, with a top running speed of 25 to 30 miles per hour, and a vertical leaping ability of at least 10 feet. Ligaments and tendons thicken in response to the workload imposed upon them by the muscles, and gradual fluid loss causes a vampire's muscle tissue to shrink by roughly 35% (with no apparent loss of power). Starving vampires lose even more water weight, as well as muscle protein, but these discrepancies can be regained after feeding. Because of the extra feeding required, bodybuilders rarely continue their profession after transformation, causing their extra musculature to waste away over the course of a year.

Skeletal System: Osteoblast production causes a vampire's entire skeleton to harden and thicken, both during the coma and after each feeding. This makes their bones much more efficient at absorbing shock from high-impact forces such as jumping, falling, blunt trauma, and even bullets. As a vampire loses its fat and water stores, its overall height will shrink down by 1 to 3 inches, due to a gradual contraction of the ligaments between the joints and spinal vertebrae. The former symptom results in frequent crackling and popping of the joints, while the latter causes the spine to curve into a hunchback (a condition known as kyphosis). The taller a vampire is, the more height it will lose, since a longer spine will curve more than a shorter one.

Respiratory & Digestive System
A vampire's slowed metabolism allows them to survive on a purely-liquid diet, as well as less oxygen.
Respiration: Because vampires don't produce much body heat, oxygen use is cut down by roughly two-thirds. Along with the fact they can absorb more oxygen with each breath, this allows them to go significantly longer without drowning or suffocating. For example, while an average human takes 12 to 20 breaths per minute (at rest), a vampire takes only 3 to 7.

What vampires are most known for
Saliva: As with vampire bats, vampiric saliva contains a potent anticoagulant known as Draculin, which makes blood flow much more easily down their gullets—and keeps it from curdling in the stomach so it won't be regurgitated. Vampiric saliva also contains a useful narcotic that renders victims less able to fight back.

Diet: As you may know, the average human body contains 5 to 6 liters of blood, but a vampire's stomach can only hold about 1.5 liters. While a pack of vampires has no problem draining a single victim, a lone vampire is forced to rely on a series of smaller feedings over a period of several hours. This is where its narcotic-like saliva comes in, as it keeps the victim sedated while the vampire goes back and forth between feeding and draining its bladder. Similar to humans with solid food, a vampire can go more than

a month without drinking blood; but they're also different in that they can go equally as long without any kind of water, while humans can only go about a week.

A bottle of vampiric urine
Digestion:
Because blood is 50% water, half of it is shed through sweat and urine, and the other half through defecation. Depending on how often a vampire feeds, urination can take place anywhere from an hour after each feeding to once a week, with defecation on a weekly basis to once a month. Like other carnivorous creatures, the high iron content in human blood makes vampiric excrement completely black. Depending on how often they urinate, it can be anywhere from clear to tea-colored.

Fat: Vampires experience a noticeable degree of weight loss during the coma, since they require a tangible amount of fuel to change their body structure—hence why they're starving by the time they wake up. Vampires who are overweight will shed the extra pounds over a matter of weeks, thanks to their liquid diet and highly active lifestyle. Despite the rapid weight loss, hanging skin is never a permanent problem for a vampire, since victims who are obese/old enough to cause irreversible skin stretching never survive vampiric comas anyway. Needless to say, vampirism is not a recommended weight loss remedy.

Photo Credit: Stu Spivack
Dietary Substitutes: Vampires have trouble digesting solid food, and soup is one of the few forms of sustenance they can hold down. During the Middle Ages, vampires in urban areas often opened secret restaurants called potages, after the French word for "soup." These restaurants became their de facto meeting places, as well as shelters where they could hide out from hunters. As a result, soup became a symbol of brotherhood among the vampire race, and only the most trusted civilians were invited into their potages. Vampires are also very limited in what they can drink: carbonated beverages such as soda and beer are hard on the stomach, alcohol has a more adverse effect on the brain and liver, caffeine causes intense headaches, and they're lactose intolerant.

Dietary Restrictions: Aside from the fact that vampires can't consume much else other than blood, they're also limited to mostly human blood. While they can live several weeks on non-human mammals, such a diet does not supply all the nutrients essential for their survival. Non-mammals, such as birds and lizards, will only do for a few weeks. Vampire blood is by far the worst substitute. In 1928, the Goessman Institute supplied a total of 20 starving vampires with a plentiful diet of vampire blood. Although sated at first, they became lethargic and disoriented after only 3 days. Within 10 days, all 20 vampires were dead. To put it simply: vampires must drink the blood of humans, or die. It is this simple equation that drives their powerful survival instinct. Not even blood bags will do for more than a few months, as vampires absolutely require that thrill of hunting—

as well as sufficient amounts of fear hormones from their victims—to effectively metabolize each meal. This shouldn't come as a surprise, considering that vampires have spent their entire evolution feeding directly on living humans against their will.

Nutrition: For more information on how vampires utilize human blood, see the CDC article on vampire nutrition.

Cardiovascular System

The most profound differences between our species are found in the circulatory system, as they enable vampires to survive injuries that would kill a human being. Fortunately for us, their tissues are still vulnerable to most kinds of poisons, toxins and venoms.

Human arterial blood (top) compared
with that of a vampire

Blood: Known as ichor (pr. ik-er), vampire blood takes on a much darker color due to an increase in iron, bile and other toxins that escape from the liver and spleen. This ichor darkens even further over the next three to four months as a vampire feeds and replaces its blood supply. Although vampire blood may appear brown or black, arterial blood is actually a dark rusty red when diluted. The extra iron not only darkens the blood, but makes it clot faster as well. And although a vampire's oxygen intake is lowered by its slowed metabolism, the blood oxygen itself actually increases thanks to the added iron storage in the new hemoglobin and erythrocytes.

Heart: Vampire blood is pumped via the contraction of skeletal muscle rather than the heart, which eventually atrophies from disuse. This forces high-pressure venous blood toward the heart, which constantly swells and drains as low-pressure arterial blood is pushed away from it. While at rest, involuntary spasms known as fasciculations take place in the limbs, and emanate from the furthest extremities inward—similar to the wave-like peristalsis of the GI tract. Since it affects the muscles required for movement, slight tremors are common, but only when the muscles aren't in use. Voluntary diaphragm and abdominal action also aid blood flow to the brain. Along with their claws, hand tremors can be a dead giveaway for a disguised vampire, so they'll try to keep them out of view while in public.

Humans also pump blood this way, though it's strictly voluntary.

BPM: Normal healthy humans experience a resting heart rate of 60 to 100 beats per minute, with the average being 72. Since vampires lack a working heart, bpm must be determined using a single area of fasciculation. There are three in all: calves, thighs and biceps. The former are tensed first, then the latter two simultaneously, and then all three are relaxed at once—a process that takes about a second to complete. These points of contraction are called vasonodes, or simply "nodes." A newly-turned vampire starts out with a node bpm of around 50, which drops into the 30s over the next few days as its yellowed skin turns blue. Over the next few months it finally stabilizes into the 20s, and

sometimes even the teens, with the record being a mere 10. Like fully-functioning hearts, these muscles will pump harder and faster in response to physical exertion, while the opposite occurs during sleep.

Some humans experience fasciculations as well.
Blood Pressure: Because the skeletal muscle pumps take over circulation from the heart, the cardiovascular system experiences a drastic pressure reversal: the veins now exceed the arteries. This is referred to as introverted circulation, or "undead circulation," while normal humans possess extroverted circulation. This is sufficient to sustain a vampire, as not only do their cells require less oxygen, the blood itself can transport more of it at once, and most of the arteries flow with gravity rather than against it. A couple exceptions are the carotid and vertebral arteries, but the lower veins and arteries constrict enough to allow as much pressure as possible toward the brain. Perhaps the biggest upside to this reduced blood flow is that it also helps the blood clot faster, preventing fatal bleeding even in major arteries.

Adrenaline: This "emergency hormone," produced by the adrenal glands, is released in consistently large amounts in vampire blood during "fight-or-flight" situations. This quickly raises a vampire's sluggish metabolism by increasing blood flow, dilating air passages and accelerating the production of clotting factors. Along with changes in muscle, bone and connective tissue, this ability to release adrenaline only adds to a vampire's extraordinary power.

Disease Resistance: In addition to natural antibiotics that slow the growth of harmful bacteria, most viruses are simply incompatible with vampiric cells thanks to changes in their surface proteins. For reasons tied closely with their lack of aging (as detailed later), there has also never been a reported case of a vampire having cancer; in fact, vampires who had cancer when they were infected lose all traces of the disease within a few months after transformation. This resistance to disease is not surprising, considering that the HVV virus can infect every tissue in the body without causing cancer or fatal bacterial infections.

A vampire after taking four bullets to the chest,
resulting in only about 20% blood loss.
Date: November, 1815.
Clotting/Healing: Vampire blood clots much faster upon injury than with humans, which plays a major role in why they're so resilient. Stabbings and gunshots to the torso—including the heart—are largely ineffective as a result, since a typical wound only results in about 5% blood loss, and vampires can lose over half of their total blood volume and still survive (if they feed soon afterward). Healing rate is more than doubled as well. Along with increased iron levels, this is in thanks to the larger number of blood cells responsible for clotting and tissue repair, as well as the fact that blood flow is quickly drawn away from open wounds. Vessel obstructions never seem to be a problem for vampires, since they don't suffer from fatty plaque and the body is better at dissolving

clots inside healthy vessels. These adaptations likely came about from the Ebola-like hemorrhaging of vampiric comas.

Intestinal Injuries: While untreated stabbings and gunshot wounds to the stomach and intestines usually result in agonizing and fatal infections in humans and other vertebrates, it's only a temporary (though still painful) inconvenience for a vampire. The surrounding organs and abdominal wall are coated with a thick layer of antibacterial mucus which protects the body in the event of an intestinal breach—along with the fact that a vampire's liquid diet requires less gut bacteria. In addition, if any part of the GI tract has been severed, it will quickly mend back together over the course of several days, using the same process as a broken bone or severed tendon. The vampire will not be able to feed during this time (due to vomiting and possible diarrhea), and will usually go dormant until it is fully healed.

Pulmonary Injuries: As with bowel perforations, injuries to the lungs are rarely fatal: although a pneumothorax will occur when air leaks into the pleural space between the lung and chest wall, only a portion of the lung will collapse in most cases. As a result, vampires with chest injuries will typically experience dizziness, shortness of breath and eventual unconsciousness until the collapsed lung(s) can heal and reinflate over the next several days. Only in cases where both lungs suffer multiple perforations do vampires pass out before they can escape their attackers. Generally, death only takes those that are too malnourished to withstand the effects of oxygen deprivation—a hazard lessened by the vampiric ability to slow their metabolism in extreme circumstances.

Medical Applications: Along with their profound resistance to disease, there was considerable research into vampiric circulation and possible applications for human medicine. One such breakthrough was the ventricular assist device, which allows humans to live without a heartbeat. There's also a physical exercise based on this method of circulation, which involves tensing and relaxing one's leg and arm nodes while at rest. Not only does it strengthen the muscles, it also improves venous circulation and nerve control. As for faster clotting abilities, the problem of vessel blockage formation has yet to be solved.

Medical Complications: Depending on the particular model, a vampire wearing a pacemaker upon transformation may experience agonizing pain from the constant shocking of their paralyzed heart, until the device runs out of power. However, this only applies to the older models: the newer ones only shock the heart a certain number of times before deactivating. Victims bearing transplanted organs will always die, even if they're vaccinated before the coma. This is due to their chemically-suppressed immune system being too weak to combat the virus, which then strengthens the immune system enough to attack the foreign organ, which in-turn kills the host. Pregnant women who are bitten will always miscarry, and can even die if left unvaccinated (depending on how developed the fetus is). In fact, there were many cases of desperate women seeking out

vampires and their blood to abort their pregnancies, starting from 1950 when the vaccine was created up until 1973 when Roe v. Wade was decided.

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The Science of Vampirism
Extended Edition: Part VI
By Robert Lomax
Return to Part V

Body Temperature & Dormancy

Seen through thermal vision,
a vampire attacks its prey.
Like the naked mole-rat and two-toed sloth, vampires do not regulate their body temperature in typical mammalian fashion: being thermoconformers rather than thermoregulators, their core temperature depends largely on the surrounding environment. Unlike typical ectotherms, however, vampires can still shiver and produce enough heat to keep their temperature at a bare minimum of 60 degrees Fahrenheit during rest, and up to 74 when fully active—compared to 96.8 and 100 degrees for normal humans—provided the ambient temperature isn't much colder than 32 Fahrenheit (0 Celsius).
This temperature anomaly proved to be a great help for modern vampire hunters, as it made vampires easily distinguishable from humans when viewed through infrared imagery.

For important chemical reactions, vampires have at least two "emergency" enzyme systems that each operate at either freezing or feverish temperatures. While not nearly as efficient as their more moderate counterpart, they at least allow the body to survive a wider range of core temperatures than humans and other mammals, if typical regulation is not an option. This is known as poikilothermia, another characteristic vampires share with the naked mole-rat.

Because their body temperature is dependent on environment and they are unable to bask in the sun like reptiles can, sick vampires cannot experience or (sans hot weather) induce consistent fevers to slow the growth of harmful infections, but the natural

antibiotics in their bodies more than fulfill this purpose.

A vampire's cold feet on a heating pad

The high 70s and low 80s seem to be their preferred temperature range. While the 90s are simply uncomfortable for vampires, anything over 100 can be potentially lethal. The fact that they sweat less than humans doesn't help, although they can either shed or don clothing to help regulate themselves. They will also drench or submerge themselves in water to cool off, but avoid it like the plague at colder temperatures. In fact, diving or boating into a large body of water is one of the better ways to escape from pursuing vampires. That's not to say that they won't attempt to follow you into the water, but if you can stay out far enough and long enough, they will hopefully consider you more trouble than you're worth.

Despite their aversion to the cold, vampires will not freeze to death—even when frozen solid. Like the wood frog, their bodies can quickly produce and accumulate higher levels of urea and glucose, which act as cryoprotectants by limiting the formation of internal ice crystals while reducing osmotic shrinkage of cells. However, while wood frogs can survive this way for only seven months at most, vampires have been known to last as long as 40 years—a decade longer than frozen tardigrades. As with the latter organism, this ability to remain desiccated for extended periods is largely dependent on high levels of the nonreducing sugar trehalose, which protects their cell membranes even after the event of osmotic dehydration.

If food is scarce, or if the situation is less than hospitable, even temperate vampires can go dormant and hibernate voluntarily, provided they're well-fed and can find a safe place to construct a lair. Abandoned buildings, mines and caves are high on the list of potential lair sites. Once safely ensconced, the vampire will fall into a deep sleep, during which its bodily functions slow to a level just enough to sustain it. Respiration drops to only one breath every six to eight hours (depending on temperature), circulation slows to only three to six fasciculations per hour, and hair and nail growth grinds to a halt. The longer a vampire hibernates, the more dried and withered it becomes as its body uses up nutrients; rate of hair loss is about the same as an active vampire. In time, it may resemble a mummified corpse or wax sculpture, which can be dangerously deceiving to whomever may discover it.

19th-century depiction of a vampire during a normal sleep cycle.

Dormant vampires tend to lay flat on their backs or curl into a fetal position, usually with their arms crossed.

In addition, they will typically strip naked as extra body heat can be detrimental to a long dormancy.

Unlike bears and other hibernating animals, a vampire can quickly snap out of its dormancy in full attack mode. Still, they are much easier to sneak up on while in the dormant phase. The outer limits of this phase have yet to be discovered, although FVZA scientists in the 1940s and 50s observed vampires remaining dormant for over 10 years,

awakening only once every three to four years to excrete waste and gorge themselves on human blood. They subsisted just fine on blood bags for the full decade, but without a live human to feed on directly, they were unable to go dormant again and subsequently starved to death within a month.

As long as they take these so-called lunch breaks, and feed on a live human every ten years, there appears to be no limit to how long they can hibernate. The longest record was discovered in 1964 when a construction crew in London uncovered a vampire that had been dormant since 1688—almost 280 years! Interestingly, it was found inside the remains of an old wine cellar in the Whitechapel area, near the site of one of Jack the Ripper's murders.

This ability to go long intervals without blood begs the question: why do so many vampires die of starvation? The simple answer is that they simply become addicted to the taste and effects of blood, so they remain active to feed as much as possible. It actually takes a fair amount of self-discipline to simply lay down and give that up. Another important reason is that vampires have to gorge themselves on human blood in order to get them through at least three years of inactivity, which is impossible if they're already starving and unable to hunt. Non-human mammals do suffice, but this only gives them a year at most, and a human meal is absolutely required afterward.

As for why dormant vampires don't suffer from pressure sores and muscle atrophy: like bears, vampires will periodically stretch, shiver and reposition their bodies to simultaneously exercise their muscles and improve circulation. This occurs about three to four times a day in bears, but only once or twice a week for a vampire. Muscle wasting in both species is also suppressed by a proteolytic inhibitor which is released into the bloodstream.

Reproductive Organs & Sexuality

One of the few upsides to the vampire menace is their inability to reproduce sexually. Not only are they rendered infertile during the coma, they can't even experience any kind of arousal. Of course, their overwhelming lust for blood more than makes up for this, and feeding can be thought of as a form of rape, with the virus serving as their sperm. In a way, this method of reproduction is far more frightening, considering that it produces fully-grown offspring within two days of "conception."

What little sperm that can be harvested from
vampiric testes is always highly deformed.

A nude vampire corpse
on a makeshift autopsy table.
Right-click for full size.

Vampiric impotency is mainly caused by a chronic lack of blood flow to the genitals, as

well as hormonal insufficiencies. It should also come as no surprise that the scrotum is always contracted, since the body is usually quite cool, preservation of sperm is no longer necessary, and elevation of the testicles makes them less vulnerable to injury. Similar to prepubescent children, testosterone and estrogen levels appear to be identical in males and females, effectively making them sexless as far as bodily functions go. As for gender identity, vampires usually feel no emotional attachment to their breasts and external genitalia—superfluous mounds of flesh that serve only as a cruel reminder of what they used to be—and will sometimes amputate them to achieve a more "neutral" appearance (a task made easier by their rapid healing and reduced pain, bleeding and infection risk).
Alterations to the brain's structure and chemistry are responsible for a vampire's lack of gender identity and apparent asexuality, which would explain why they aren't picky as to which gender to feed on. That's not to say that vampires don't feel affection for the people they knew; but tragically, most of them can't stop themselves from making loved ones their first victims.

As one might suspect, there have been many reports throughout history of troubled individuals who purposely got themselves infected in order to rid themselves of their sexuality, such as frustrated virgins and sex addicts, shunned and self-loathing LGBT individuals, victims of rape and adultery, those who had committed adultery, priests who had broken their vow of celibacy, and rapists who felt remorse for their crimes.

Aging & Life Expectancy
While no vampire on record has ever died of natural causes, vampires do undergo an aging process—just not in the same way as humans. Vampires do not age on a molecular/genetic level, but their life of hunting and eluding capture creates tremendous wear and tear in the form of injuries to bones and tissue.
Because they presented such a danger to society, most vampires were destroyed long before the outer limits of their lifespan were determined. Ancient history offers some clues, however. In ancient China, there was said to be one vampire in the Emperor's court through the entire Eastern Zhou Dynasty, which would put his age at 550. More accurate modern records have certified vampires of over 300 years old.

Chromosomes (purple).
Telomeres (pink).
Contrary to the opinions of many theologians, vampiric longevity is not the result of some pact with the Devil, but rather an ability to ward off the DNA damage that occurs during cell division in normal humans. Specifically, the protective caps on the ends of chromosomes (known as telomeres) become chewed up over time in humans, but not vampires. This is due to an increased production of telomerase, an enzyme that adds DNA sequence repeats. In addition, higher levels of the antioxidant enzyme catalase protect the cells from free radicals and ambient radiation, preventing oxidative and

ionization damage to the DNA. This also prevents proteins from clumping together, which can accumulate inside tissues and cause them to stiffen and function less efficiently—a process known as glycation.

Like naked mole-rats, vampires also have a high resistance to tumors—at least those of the malignant variety. In addition to the slowed aging process, the proliferation of cancerous cells is further inhibited by an "over-crowding" gene which prevents cellular division once individual cells come into contact—a mechanism known as "contact inhibition." Basically, vampiric cells will commit mass suicide when overcrowded, thus preventing tumor formation.

A 125-year-old vampire
photographed in Spain; 1901.
Note the curved spine, lack of hair
and emaciated frame.
Although their DNA has the ability to resist aging, mutations that take place during the initial coma cause a vampire's appearance to change dramatically within the span of a decade. It will lose all of its hair as its fat and water stores shrink away, causing its skin to become thinner and more transparent. This gives it a distinctly withered and dried appearance, with smaller muscles, deflated breasts and a pronounced, vulture-like curvature of the spine. Skin pigment disappears as well, so all vampires end up virtually albino, regardless of ethnicity. Once that period is over, however, they will generally look and perform the same way for however many years, decades or centuries they can avoid disfiguring or debilitating injuries.

Vampires cease growing when they're
turned before adulthood.

Elmer McCurdy, an Oklahoma outlaw who was turned in 1911 at age 31.
The second photo was taken after his sunburnt body was found hanging from a tree in 1959.
He had also filed his fangs down, inserted needles into his flesh, and castrated himself.
Despite their rather feeble appearance, older vampires are still extremely powerful and agile, and their bones are harder and thicker than those of their younger counterparts. Many a vampire hunter has made the mistake of underestimating them.

Cross-Species Infection
Because HVV is zoonotic, humans aren't the only mammals capable of infection, as documented by countless experiments performed at facilities like the Plum Island Animal Disease Center off the coast of New York. Depending on the species, symptoms can range from similar to outright identical to those of humans, with fever, chills, increased metabolism, itching and coma remaining universally consistent. The same

applies to incubation time and coma duration, though the death toll is quite high compared to humans. Primates have the most chance of surviving, while larger mammals have better odds than smaller ones.

A rabid canine
Bloodshot eyes, dilated pupils, skin discoloration, sun sensitivity, darkened blood and reduced body temperature also remain consistent in coma survivors, along with increased muscle power and aggression. As for heart stoppage, only primates seem affected by this change. This is likely due to the size of their limbs, which are large enough to adequately pump blood through skeletal muscle contraction. Fasciculations still occur in non-primates, but they beat only enough to support the slowed heart rate. This has also been brought up as evidence as to how this form of circulation evolved in vampires.

Unlike vampires, non-humanoid coma survivors do not experience dental growth, and are completely rabid from brain swelling. Cancer, tissue necrosis and immune disorders occur as well, and also shed light on how early proto-vampires may have started out. One reason for these problems is that not as many cells can be infected and transformed, causing tissues to become mismatched and identified as foreign by the rest of the body. In addition, some degree of viral production will continue even after the coma, which only causes further cell destruction. This biological incompatibility with the virus is always fatal: the vast majority of primates live less than a week; non-primates even sooner.

The virus' effect on animals raises an important question: why us? Why is the virus so much more compatible with our bodies? After all, the rabies virus doesn't treat us any better than other mammals. While it's perfectly plausible that millions of years of natural selection could craft the vampires we know today, it would require relatively constant exposure, death and re-exposure to weed out the problems seen in other animals. As disturbing as it is to consider, vampires could have very well been bred like dogs.

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The Science of Zombism
Zombic Virology
By Hugo Pecos & Robert Lomax

Perhaps because they were easier to control and kill, zombies never acquired the

cachet of their vampiric cousins. This phenomenon extended to science: zombic research was considered a less glamorous field and consistently lagged behind vampiric research in funding. Since development of the vaccine in 1911, the zombic threat has been greatly reduced. However, this should not make us complacent: most experts believe that in today's world, a zombism outbreak is far more likely than vampirism.

The Virus

The human zombism virus (HZV) comes from the same Mononegavirales order as the human vampirism virus, and bears the same distinct bullet shape—although it's only twice the size of rabies, while HVV is triple.

Zombic plague spreaders:
the brown rat & hard tick

The virus is propagated mainly through ticks of the family Ixodidae, which have hard shells instead of soft. The prevalence of these ticks in tropical climes is the main reason for the large number of outbreaks in those regions. The nature of the spread of zombic plagues generally depends on the place of origin: most urban plagues were spread by aggressive rats that had been bitten by an infected tick; in the country, the tick would bite humans directly, or pass the virus through mice, raccoons and other mammals.

As is the case with vampirism, humans infected with HZV mainly pass it from their saliva into the bloodstream of another through bite wounds.

Depending on soil conditions and UV exposure, the zombism virus can remain active in zombic excrement and carrion for anywhere between 15 days and all the way up to three months—compared with only 5 days to one month for the vampirism virus. Needless to say, this poses a real danger to water supplies. The best ways to treat water potentially tainted with the virus include the use of chlorine, ozone and in some cases bromine or iodination.

Regarding the virus' evolutionary lineage, structural and genetic similarities between HVV and HZV suggest that both vampires and zombies share a common ancestor, which was likely more zombie-like than vampiric.

Stages of the Disease

The stages of zombic transformation are the same as those that occur in vampires, with two major differences: for zombism, the onset of symptoms and transformation occur much faster, and has no relation to the cycles of day and night.

The zombism virus,
magnified 6500 times

If the victim is bitten by a zombie, there's also the added risk of the wound becoming

septic, since zombic mouths are ridden with dangerous bacteria and other microbes. In most cases, it can only become fatal if the victim is vaccinated without also being treated with antibiotics, as the virus can prevent the onset of clinical death.

Stage One: Infection.

Symptoms of zombism appear quickly: within one or two hours, the victim will develop a headache, fever, chills and other flu-like symptoms, along with extreme thirst, severe itching and increased heart rate and metabolism. This stage lasts about half as long as its vampiric counterpart—mostly between three and six hours, during which the vaccine is about 99 percent effective. Unlike vampire bites, zombie bites clot pretty quickly; however, the higher bacteria count can cause even worse pain and inflammation, with copious amounts of pus.

A bite victim under quarantine
in Panama; 1905

Stage Two: Coma.

Zombic comas are considerably more brief than vampiric ones, lasting only four to six hours as opposed to a day. Unfortunately, even though the fever is shorter, it also burns higher, which ends up causing brain damage. Only the very young and very old do not survive zombic comas, although zombies have been found as young as five and as old as 90. As with vampirism, the vaccine is roughly 50 percent effective when administered during the first half of this stage: the longer the coma has passed, the less effective the vaccine. Cardiac arrest occurs within two to three hours as blood flow, breathing, metabolism and body temperature plummet to almost nothing.

Stage Three: Transformation.

Zombies awaken from their comas in a catatonic state. They are unresponsive to most stimuli as they shuffle about, trying to locate human flesh. Unlike vampires, there is no acclimation period: zombies will begin hunting immediately upon transformation.

The Vaccine

Perhaps because zombies weren't as much of a threat to our ancestors, natural immunity against the zombism virus isn't nearly as common as with vampirism—only one in every 450 people as opposed to one in every 150—so immune blood was a lot harder to come by for treatment purposes. Fortunately, there was a silver lining.

FVZA scientists at a vaccine
production facility; 1944

Compared to the human vampirism virus, the creation of a zombism vaccine was a much simpler process. In the year 1911, the French had accomplished this all-important task by using the same method as many other vaccines: chemically-killed virus suspended in a solution that's injected into the patient's muscle tissue. It was dubbed the "Pasteur Project," in honor of Louis Pasteur's groundbreaking medical research in

the years before his death in 1895.

As for post-exposure infections, a transfusion of immune or inoculated blood was required to provide antibodies along with the vaccine, until the creation of the human zombism immune globulin during the 1940s Zozobra Project.

Sadly, as with their vampiric counterparts, every available dose of the zombism vaccine and globulin is currently stored at the CDC headquarters in Atlanta, Georgia—and in equally-limited numbers (approximately 250,000).

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The Science of Zombism
Zombic Biology
By Hugo Pecos & Robert Lomax
Return to Zombic Virology

Because of their catatonic state, zombies have been unable to offer any personal testimony to augment scientific research. Therefore, all we know about them is based upon empirical evidence. A person infected with the zombism virus is transformed into a single-minded hunting machine, with all changes to bodily functions serving the zombic imperative: locate prey, capture prey and feed. Overall, the changes that take place in zombies are more limited than in vampires, and primarily affect the nervous and circulatory systems, as well as some aspects of the muscular and skeletal systems.
For a more detailed account, click here.

Brain & Nervous System
This system has been of great interest to researchers, as zombic nervous tissue appears to have regenerative properties not found in humans or vampires.

Cross-sections of a normal brain and a zombic brain
show the extensive atrophy of the latter.
Brain:
Contrary to most fiction, zombies are able to survive an enormous loss of brain tissue,

as long as the lower brainstem remains intact. For instance, former FVZA zombie specialist Dr. Waxman Himmelburger tells of encountering a zombie who had lost over three quarters of its head from a shotgun blast, with no apparent effect.

Spine/Nervous System:
Zombies have exhibited the ability to withstand significant trauma to their central and peripheral nervous system. In a famous series of experiments conducted by FVZA scientists in 1972, zombies who had their spinal cords severed regained the ability to walk within 24 hours. Thus far, researchers have been unable to unlock the mechanism for this process of repair.

Dopamine/Endorphins: The smell and taste of living flesh trigger a large release of these adrenaline-like neurotransmitters into the zombic brain.

Sense Organs
"Follow your nose" might be the zombic motto, as their powerful sense of smell compensates for the weakness of their other senses.

Ocular close-up of an early-stage zombie
Sight:
Due to degradation of the lens and cornea, zombies suffer from severe myopia. In addition, they are colorblind, their scleras are red with irritation, and cataracts gradually obscure the pupils.

Hearing:
Infection and eardrum perforation cause zombies to lose about 50 percent of their hearing within a few weeks of transformation. Complete deafness sets in within another month as necrosis spreads further into the ear.

Smell:
Zombies have even more sensory cells than vampires. If the wind is right, zombies can smell humans from as far as a mile away.

Epidermis

The extremities are the first to experience
necrosis.
Like bad apples, zombies mostly rot from the outside in, because their surface tissues receive the least blood flow and the most exposure to environmental trauma.

Skin: Starting off pale and ashen, decay sets in shortly after transformation, becoming more jaundiced over the course of a week as liver function degrades. Gradually consumed by open sores, the skin turns dark and leathery before sloughing off completely.

Hair/Nails: Zombies who live long enough will lose all these keratin-based tissues.

Muscular & Skeletal System

Changes here are of good news-bad news variety. Yes, zombies are stiff-limbed and slow, and they move along at a shuffle rather than a sprint; but they are also very powerful, with a vice-like grip and jaws that can bite through metal.

A normal jaw (L) and a zombic jaw (R).
Note the larger jawbone and
thicker muscle of the latter.

Muscles/Connective Tissue: The muscle fibers of the hands, forearms and jaw become concentrated and take on the consistency of nylon rope when contracted. Ligaments and tendons thicken in response to the added stress.

Skeletal System: Important modifications occur to the zombic jaw: extra bone is deposited on the lower mandible to form an attachment point for larger chewing muscles. These adaptations enable zombies to bite through skull and bone to get at the pillars of their diet: brains and bone marrow. As with vampires, a zombie's entire skeleton hardens and thickens as it ages.

Teeth: Although early-stagers are smart enough to use heavy objects (or the pavement) to shatter skulls, older zombies are much less savvy in their eating habits. Unfortunately, zombic teeth are not adapted to the powerful forces exerted on them by the jaw, causing them to crack and fall out. Eventually, all the teeth are gone, and the zombie is forced to chew with its exposed jawbones.

Cardiovascular System

A pool of dried zombie blood

As anybody who ever emptied their gun into an advancing zombie can tell you: they just don't bleed to death. Their circulatory adaptations allow them to survive massive trauma that would kill even a vampire.

Blood: Saturated with extra iron and bile with additional erythrocytes, zombic blood is thick and dark, hence the nickname "zombie oil."

Heart: As with vampires, zombic blood is pumped by skeletal muscle rather than the heart. However, the rate of circulation is much slower, hence the tissue necrosis.

Before (top) and after (bottom)
thermal imaging of the transformation

Body Temperature
Like vampires, zombies will take on the temperature of warmer environments and produce their own body heat when ambient temperatures drop between 30 and 60 Fahrenheit—although zombies are about 5 to 10 degrees warmer than vampires, with core temperatures ranging between 64 and 76 at rest and up to ten degrees higher when fully active. This physiological discrepancy is due to heat released by the various parasites living in zombic flesh—a phenomenon that causes zombies to emit steam in cool weather and phosphorescence when in water.

Aging & Life Expectancy
The great irony of zombic life is that even as they voraciously feed, they too are being fed upon: a zombie's body is like a big Petri dish serving host to everything from bacteria and fungi to maggots and ants. The resulting state of putrefaction means, as terrifying as a zombie may be to the eye, it actually commits far worse offenses to the nose.
A long-held, common misconception is that zombies are immortal, when in actuality the vast majority of them live less than a year. It is possible to determine a zombie's age based on their external appearance—specifically, their level of decomposition, also known as necrotic degradation.

The three stages of necrotic degradation
Stage I: 1-3 months. The skin is mottled, flaking, peeling and covered with open sores.
Stage II: 4-6 months. The ears, lips, nose and eyelids are rotting away; loss of skin, teeth, hair, nails, fingers and toes. Bacterial breakdown of dead tissue causes bloating and eventual splitting of epidermis.

Stage III: 7-9 months. Body is emaciated, with large areas of exposed muscle and bone; loss of facial features, breasts, genitals and likely limbs. Outer tissues are dry, tough and leathery. Most of the hair and teeth are gone, and one or both eyes fall out.

Continue to Zombic Sociology
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The Science of Zombism
Zombic Sociology
By Hugo Pecos & Robert Lomax
Return to Zombic Biology

On the surface, the words "zombic sociology" seem to be the ultimate oxymoron. After all, it was long thought that zombies were incapable of social interaction beyond determining whether the person before them was friend or food. To make matters worse, their catatonic state prevented any personal testimony to abet empirical findings. Nevertheless, modern researchers have uncovered a surprisingly complex social order among zombies, an overview of which is presented here (many thanks to Waxman Himmelburger for his assistance).

The Recently Turned
Unlike vampires, newly-transformed zombies have little to no acclimation period. While they do possess and recall memories, there is none of the nostalgia or pining for the past often found in vampires; they simply create a rough sense of geography. A nascent zombie may attempt to return to its home, although the trip is motivated by hunger rather than nostalgic yearning. Relatives of these individuals often make the mistake of trying to help their diseased loved ones, and soon find themselves joining the ranks of the undead.

The Hunting Pack
Using their prodigious sense of smell to lead the way, newly-risen zombies will instinctively gravitate to other members of their kind, making solitary individuals very rare. Such packs are typically much larger than their vampiric counterparts: within days of an outbreak, mobs made up of dozens of zombies will have formed. While vampires form packs to improve their hunting capability, it is actually detrimental for zombies to group together, as it draws more attention and strains resources. Despite these drawbacks, zombic researchers believe this behavior fulfills some primal need for community and connection (much like humans).
While hunting, zombies are all business—but in moments of repose, they show evidence of affection: they will cluster together, rest against each other, even display particular warmth towards child zombies. Furthermore, hunting packs will assemble themselves into approximations of family units, with children, parents and grandparents huddling together.

Stage III zombie; 1954
Courtesy: Coroner's Office;
Macon County, Georgia

Hierarchy: There is a distinct pecking order in a zombie pack, although it is much more subtle than that of vampires. Like any pack creature, the strongest and quickest will take the lead in hunting and eat first, and any rival who disrupts their feeding will be dealt with viciously. While vampires often use their cunning to improve their standing in the pack, zombies are relatively guileless, as weaker pack members tend to accept their fate and make the most of the scraps they scavenge. However, they all possess a chilling single-mindedness when it comes to hunting: while vampires have been known to succumb to malnutrition because they lacked the stomach for hunting, there is no such thing as a cowardly zombie.

Hunting: Contrary to popular opinion, zombies are surprisingly observant and fast learners, especially when it comes to hunting. A lone neophyte may stagger mindlessly for a few days, but once it joins a pack its learning curve rises sharply. Since they cannot speak, zombies communicate using gestures and wordless vocalizations. A favorite hunting strategy is to have a few pack members drive prey towards an area where many others are hiding.

The cooperation zombies show in hunting generally vanishes when they start eating, and they can seriously wound one another during a feeding frenzy. Hungry mobs gnaw ravenously to the bone, which they'll crack open to get to the marrow and brains. In times of surplus, the most sated zombies will consume only these nutritious tissues, leaving the rest of the viscera for their weaker subordinates.

Photograph of a Stage I zombie
in a motel bathroom during the 1960s.
Note the ghoulish smile as it stares
down the photographer.

Their voracious appetite begs the question: if zombies consume entire corpses, how do they manage to increase their numbers? Perhaps an outbreak's most important method of expansion lies in a victim's ability to escape after sustaining an infectious injury, along with the fact that zombies—easily triggered by movement—will commonly abandon downed prey to chase after fleeing survivors. There is also some debate as to whether zombies will, like vampires, occasionally seek to increase their numbers. This theory is backed up by the fact that they will sometimes consume only the feet and legs of a victim, leaving everything else mostly intact so the person can survive and transform. Furthermore, when a victim falls into a zombic coma, any zombie that comes across the person will usually leave them alone until they fully turn. If not, only a few bites will be had.

It should come as no surprise that zombies have very limited range. While vampires can

move quickly and tirelessly, covering up to 20 miles in one night, a zombie is lucky to cover a few miles in 24 hours. What they do share in common, however, is that a given swath of real estate can only support so many predators. For these reasons, zombism outbreaks tend to be self-regulating: a plague will usually start fast, hit a plateau, then die out quickly as food supply diminishes. On average, they tend to be over within a week or two.

Zombic Housing

Agents looks over the remains
of a home in which 24 zombies
were found and destroyed.
For the zombie, home is nothing more than a safe place to rest before the next hunt. Whether holing up in an abandoned building or a fully furnished house, they make no effort at decoration or comfort. As for the finer things in life, zombies do respond to music: a favorite song will cause them to move their bodies in a kind of stiff-limbed dance. They've even been known to embrace each other while silently moving their lips to the lyrics.

Since zombies can go out in the daylight, their choice of hideouts is somewhat more varied than that of a vampire. For example, while the latter must find a cave or construct a crude hovel before the sun rises, a zombie can simply rest against a tree in the woods. However, because they lack the vampire's supreme adaptability, zombies rarely proliferate in urban areas. They do much better in the country, where they can disappear into the landscape.

Hygiene: Unlike vampires, zombies are not sophisticated enough to infiltrate crowds and public places. Thus, there is no need for them to practice personal hygiene. They will wear the same clothing until it's as soiled and tattered as the flesh it covers.

Demographics

While vampires are predominantly males in the 18 to 35 age group, zombies come from all over the demographic spectrum; the average age is 55 years, and females outnumber males. A disproportionate number of the elderly and infirm are found in zombic populations for the simple reason that they are less able to flee during an attack. As for mortality and lifespan, the zombie faces an even bleaker prognosis than the vampire: rare is the zombie who lives even one year. The two leading causes of death have always been extermination by zombie hunters, and malnutrition (often due to injuries sustained in fights with other zombies).

Continue to Zombic Mythology
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The Science of Zombism
Zombic Mythology
By Hugo Pecos & Robert Lomax
Return to Zombic Sociology

While bookshelves and video aisles are full of stories based on the mythology of vampires, comparatively little folklore exists that is unique to zombies, which share quite a few characteristics with their vampiric cousins. Many zombie myths arose from African and Caribbean superstition—a fact not surprising when one considers the disproportionate number of zombies in tropical regions.

Zombies are reanimated corpses

Night of the Living Dead (1968)
Source:
A zombie's decaying flesh, catatonia, cold temperature, black blood, reduced bleeding and lack of a heartbeat, along with observations of apparently-dead bite victims rising again as zombies. This myth has also been applied to vampires for many of the same reasons.
Fact:
Despite appearances to the contrary, a person infected with the zombism virus never actually dies before awakening as a zombie. For instance, zombic circulation is taken up by the skeletal muscles, rendering the heart inert.

Zombies are immortal
Source: As with vampires, zombies are highly resistant to injury, along with the fact that turned victims arise from comas—an event often misinterpreted as some sort of resurrection.
Fact: Most zombies live less than a year. Even if they manage to remain fed and avoid extermination, they will eventually either starve to death as their GI tract becomes too necrotic to absorb nutrients, or die from respiratory failure. While vampires often fare

better than zombies due to their speed, intellect and agelessness, they too are far from immortal.

I Walked with a Zombie (1943)

Zombies are created and controlled by voodoo magic

Source:
West African and Caribbean slave mythology, along with the large numbers of zombies in tropical areas.

Fact:
Like their vampiric cousins, zombies are created by the transmission of a virus.

Zombies are brain eaters

Source:
Observation.

Fact:
Although hungry zombies will eat down to the bones, the well-fed can afford to be discriminating, as they will consume the more nutritious brains and bone marrow and leave the rest of the corpse untouched. On a related note: as touched upon in Return of the Living Dead, zombies do in fact experience chronic pain, and the various neurotransmitters found in human brains and bone marrow provide them temporary relief. Unlike that movie, however, zombies are unable to speak.

Zombies can be created by exposure to toxic chemicals or radiation

Tarman from Return of the Living Dead

Source:

Innumerable B movie plotlines, which likely came about due to the fact that exposure to such elements can cause the skin to slough off, much like a zombie's.

Fact:
While toxic chemicals and radiation are quite effective at cooking flesh and causing cancer, sterility and birth defects, they absolutely cannot create zombies. In high enough doses, it's lethal even to them.

Zombies lack blood circulation and do not need to breathe or eat

Mitochondria require oxygen and glucose
to produce long-term cellular energy.
Source:
Association of zombies with corpses.
Fact:
Although slowed to minimal levels, zombies do in fact require all of the above in order to create enough adenosine triphosphate (ATP) for long-term muscle movement and organ function. If they had to rely on anaerobic respiration and autodigestion, they wouldn't last very long at all, and would be far too weak to pose much of a threat. Furthermore, if they had zero circulation, all the blood would pool into the hands and feet, causing them to swell and necrotize faster, rendering the zombie even more immobile and unable to hunt.

Zombies have no physical sensations & are unaware of other zombies

Source: The Zombie Survival Guide by Max Brooks (son of famous filmmaker Mel Brooks). Published in 2003, the book basically attempts to explain zombies as they appear in George Romero's movies, while readily admitting that their assumed biology makes very little sense and seemingly violates every natural law—requiring no rest or fuel and being borderline invincible against everything except brain damage. Still, this doesn't stop the author from ironically lambasting Hollywood zombies as being "fantastical and unrealistic."
Fact: If the former claim were true, zombies wouldn't even be able to stand—let alone walk and capture prey. As for the latter, zombies are actually surprisingly social creatures, being able to communicate with one another using grunts and gestures, much like apes. Also included in the book is the disproven myth that humans use less than 10 percent of their brain capacity, in an attempt to explain how zombies could locate prey

without their other senses (which isn't true, either). On a closing note, there is no such thing as a zombism virus called Solanum, which is actually a genus of flowering plants. And while it's true that the (real) zombism virus is ultimately fatal to non-human mammals, it has no effect whatsoever on non-mammals—contrary to the book's claim that it somehow kills and repels all forms of life.

Firearms alert nearby zombies

Source: True under certain circumstances.
Fact: Not only do zombies lose all of their hearing within a couple months, their powerful sense of smell allows them to sniff out prey within a mile-wide radius. As a result, unless you're able to mask your scent, it doesn't really matter how quiet you are.

It takes only one headshot to kill a zombie
Source: Likely from layman observation of expert marksmen who knew where to shoot. Possibly confused with vampires, whose brains are much more vulnerable to injury.

The Walking Dead
Fact: Unless the brainstem is hit, zombies can survive multiple gunshots to the head and keep coming—though not without some reduced functionality in sensory and movement. Essentially, you need to remove a zombie's head from its body to stop it, preferably with a shotgun (or a sword). Using anything else requires more precision, such as a pistol in the mouth or a sniper round through the base of the skull. Automatic weapons tend to be rather wasteful, and are better suited for vampires anyway. Lastly, unless poison or fire is added to each bolt, crossbows are practically useless against either species.

A severed zombie head being euthanized

Severed zombie heads can survive without a body
Source:
Observation of severed heads continuing to blink and bite.
Fact:
While it's true that their heads can remain conscious for up to a minute after decapitation, any movement after that is purely reflex action.

Bub the zombie from Day of the Dead

Older zombies can learn new information and become smarter
Source:
George Romero's movies Day of the Dead and Land of the Dead.

Fact:
Although true for early-stagers, zombies ultimately become less intelligent as they decay and lose brain function.

Zombies never sleep
Source: Observation of waking zombies possibly mistaken as corpse reanimation.
Fact: Zombies do in fact sleep, if only for a couple hours at a time. A long string of catnaps is probably the best way to describe their sleep cycle.

Zombies become docile & can be used as camouflage when their jaw and hands are removed
Source: AMC's The Walking Dead.

Michonne and her pets
Fact: "Disarmed" zombies, overwhelmed with panic and confusion, will actually thrash around violently until they pass out from exhaustion, sleep for a while, then wake up and repeat this cycle until they die of starvation. Even if that weren't the case, zombies operate mostly on scent to distinguish prey from themselves, and it takes a lot more than being near a zombie to mask it. Which brings us to our next entry:

The latest fashion of the
modern zombie hunter?

Humans can mask their scent to keep zombies from attacking them

Source:
Recent breakthroughs in zombic research.
Fact:
Experimental "deadsuits" employ the suppression and filtration systems of the modern wetsuit to mask the human pheromone, while the addition of several non-toxic plant extracts (used to simulate the scent of rotting flesh) transforms the wearer into a "zombie." These have functioned wonderfully in the field, with the only real drawbacks being heat discomfort from the suit's insulation and breathing difficulty in the respirator equipment. Maximum time in the deadsuit is about 3 hours.

Orgone-charged water can ward off zombies and even destroy them

An orgonite pyramid
Source:
Orgone energy is a hypothetical universal life force originally proposed in the 1930s by Wilhelm Reich, and the term itself is derived from the word orgasm. Said to repel negative and malevolent forces such as demons and other evil entities, it's basically just a New Age incarnation of garlic and holy water.
Fact:
Unless you drown them in it, orgone water has absolutely no effect on zombies or vampires. As for orgonite itself: while aesthetically pleasing, you'd be better off using it as a paperweight.

Zombism outbreaks can last for years & spread across the globe
Source: Numerous horror films, which tend to rely on the myth that zombies can function for years without eating or sleeping.

Fact: Because zombies travel slowly between towns and cities and break down quickly without food, most outbreaks are strictly local and last only a week or two at most. Furthermore, the virus isn't airborne and takes at least 8 to 14 hours to create a zombie, and ingesting contaminated water rarely results in infection. Mosquitoes pose some airborne danger, but the virus usually dies in their system between meals. Considering that transportation of infected rats is the most efficient means of spreading the virus, it would take considerable human effort to cause even a statewide epidemic.

Source:
Online Casino Zed, a casino guide that has zombie Zed as a mascot and host.

Fact:
The popularity of zombies is growing, and we see their characters everywhere. The best example of this is Casino guide Zed, hosted by Zombie Zed, who instead of human blood is attracted to the best casino bonuses, casino games and other things related to online casinos in Canada. Zombie Zed is not an evil zombie he just loves to play games for real money, because prizes are his attraction. Also, he likes to help other players to find the best casino offers.

Zombies can only be killed by dismembering and burning them

Zombic remains being burned
Source: Exaggeration of zombic resilience, along with the burning of their corpses to prevent further infection. This myth has also been applied to vampires for the same reasons. Specifically, because they were thought of as reanimated corpses, it was assumed that every body part could function and move on its own—a myth reinforced by the fact that severed zombie hands can reflexively move their fingers, heads can keep biting, legs can keep kicking, and torsos can keep crawling.
Fact: While dismemberment and incineration are effective methods of extermination and disposal, they are by no means the only ones.

Zombies are unaffected by injuries to the torso
Source: Observation of short-term resilience.

Fact: Although drastically muted and delayed, zombies will eventually die if they take too much damage to their internal organs—weeks for collapsed lungs, days for perforated intestines, and mere minutes for waist/torso bisection. However, they're much more resistant to blood loss and spinal injuries than vampires.

Zombies retain memories and are capable of revenge

The meaning of the term undead
Coined by Bram Stoker, this term is generally used to describe a reanimated corpse in its most literal sense. Still, it was eventually adopted by the scientific community to describe both vampires and zombies, which are very much alive but simply give the appearance of being dead—their corpse-like coma and body temperature, slow circulation, dark blood, cardiac arrest, etc. Unfortunately, it still creates a fair amount of confusion among those who are ignorant of vampiric and zombic biology, or how the human body works and what can and can't be changed about it. For example, it tends to be treated as outright blasphemy to suggest that a vampire or zombie needs to breathe, or move their bowels.

Robert Lomax's explanation for AMC's The Walking Dead
The most plausible scenario (in my opinion) is a hypothetical species of parasitic nanotubes, which are spread mainly through inhaled spores—hence why everyone is infected. From there the parasite grows throughout the living host's body, interfacing with every important cell (like an insect's tracheal tubes) while covering itself in a thick film so the immune system can't attack it. Once the host's body temperature drops below a certain point after death, the parasite rouses from dormancy and sprouts numerous microscopic spiracles through the epidermis to absorb oxygen from both air and water—allowing the walker to survive underwater and without lungs. Via the parasite's dense network of air tubes, the absorbed oxygen is transported around the walker's body to fuel its nerves, organs and musculature.

A submerged zombie head surveying its surroundings
Limited circulation still takes place in the walker's cardiovascular system via skeletal muscle contraction, both to transport ingested nutrients and to keep too much blood from pooling in the extremities. Chemicals secreted by the parasite also slow the growth of any necrotizing bacteria. Thanks to this symbiotic relationship, walkers can function for years while intact and well-fed—or at least several months as just severed heads—until they shut down from starvation.
As for why humans die so quickly from walker bites: a deadly cocktail of oral bacteria and a neurotoxic venom produced by the parasite.

Continue to Famous Zombie Victims
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The Science of Zombism
Famous Zombie Victims
By Hugo Pecos & Robert Lomax
Return to Zombic Mythology

The zombie victim Hall of Fame is a veritable Who's Who of early explorers, as the prevalence of the zombism virus in the world's equatorial regions made any voyage there a risky proposition.

Ferdinand Magellan
Portugese Explorer
1480-1521

While attempting to become the first to circumnavigate the globe, Magellan ran afoul of some zombies in the Philippines. No discernible trace of his body survived.

James Cook
British Explorer, Navigator, Cartographer, & Captain in the Royal Navy
1728-1779

The third time was not the charm for this intrepid Englishman. On his third voyage to the Pacific, he was surrounded on a Hawaiian beach by a pack of zombies he had mistaken for a greeting party. Several marines were also killed and two others wounded in the confrontation.

Mungo Park
Scottish Explorer
1771-1805

See The Mystery of Mungo Park

Jean Lafitte
French Pirate & Privateer
1776-1821

Lafitte and his men plundered countless ships from his base on Galveston Island in the Gulf of Mexico, but they were powerless to stop the zombic plague that overran the island early in 1821. The U.S. Navy, hoping to contain the outbreak, bombed the island into oblivion.

Louis Pasteur
French Chemist & Microbiologist
1822-1895

After discovering the rabies vaccine in 1885, the great microbiologist turned his focus toward vampires and zombies. 10 years later, Pasteur was gravely injured while attempting to administer a vaccine prototype to a zombie in Paris—a tragic event, considering that vaccines are now known to be completely useless after transformation. While his death was a major setback, the good news is that his colleagues were able to finish his work in 1911, when the first successful zombism vaccine was created.

Continue to Vampires Versus Zombies
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The Science of Vampirism
Vampires Versus Zombies
By Hugo Pecos
Return to Famous Vampire Victims or Famous Zombie Victims

The above poster may seem fanciful today, but in ancient times zombies and vampires were frequently pitted against each other for the enjoyment of bloodthirsty spectators. So which is more formidable? It's a question I'm commonly asked. In the vernacular of boxing, here is the tale of the tape:

Attribute	Vampires	Zombies	Advantage
Brain	Highly Developed	Barely Functional	Vampires
Eyes	Night Vision	Extreme Myopia	Vampires
Sense of Smell	Above Average	Exceptional	Zombies
Hearing	Exceptional	Impaired	Vampires
Jaws	Powerful	Vice-Like	Zombies
Nervous System	Normal	Capable of Repair	Zombies
Circulatory System	Resilient	Virtually Indestructible	Zombies
Strength	Exceptional	Powerful Grip	Vampires
Speed/Agility	Advanced	Stiff-Limbed, Slow	Vampires

When vampires and zombies were pitted together in one-on-one combat, the vampire's advantage in the areas of speed/agility and brain power would usually be enough to

trump the zombie's indestructibility. But the zombic tendency to cluster together in large packs often spelled trouble for vampires when the two met out in the real world.

Continue to Top Five Vampire Hideouts or Top Three Zombie Outbreaks
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The Science of Zombism
Top Three Zombie Outbreaks
By Hugo Pecos
Return to Vampires vs. Zombies

Like vampires, zombies are great opportunists, so it should come as no surprise that zombism outbreaks often happen in the wake of natural disasters. Combine such disasters with warm climates and you truly have a recipe for a major outbreak, as the following stories prove.

Key West, Florida; 1935
On Labor Day, September 2 of 1935, a major hurricane bore down on the Florida Keys, a string of islands separating the Gulf of Mexico from the Atlantic Ocean. The hurricane, one of only two Category 5 storms ever recorded in the United States, made landfall at Key West, the most populous of the keys. As day turned to night, heavy rains and winds of over 150 miles per hour rolled over the island, destroying virtually everything standing.

Key West; 1935: zombified corpses
being prepared for disposal
Amid the destruction, infected rats began roaming the island. By morning, the first of the zombies had appeared. Many islanders mistook the zombies for dazed hurricane survivors, and so the plague spread across the island like wildfire. To make matters worse, the roads and bridges connecting the keys to the mainland had been washed out by the storm, leaving the islanders with no way to escape. Scores of people drowned when they chose to leap into the choppy surf rather than face the voracious zombies.

Within 48 hours, FVZA troops from all over the South converged on Key West in a variety of seacraft. Soon after, they established a beachhead on the south side of the island and went about the process of extermination. It took up to three weeks to secure the entire island, wherein a total of 3,500 people were infected and destroyed—an enormous number considering that there was a zombism vaccine available at the time.

Vicksburg, Mississippi; 1863

1863 was the pivotal year of the American Civil War. The Union Army, sensing victory, tried to deal a knockout blow to the Confederacy by taking control of the Mississippi River. After New Orleans fell to the Union, the city of Vicksburg remained as the last Confederate holdout on the Big River. On May 18, 3200 Union troops arrived off the coast of Vicksburg and demanded an immediate surrender. But Confederate leaders refused, and so the Union laid siege to the city. A month of heavy bombardment ensued.

A zombie attacks a Union soldier in Vicksburg

On June 17, city residents spotted the first zombie. Within a few days, dozens were wandering about. Still, this development hardly worried the 30,000 Confederate troops protecting the city—they even entertained themselves by conducting target practice on the zombies. Unfortunately, with their supply lines cut off, the Confederate troops soon ran out of ammunition, and the zombies kept coming. To this day, Southerners claim that the Union let the zombic plague continue out of pure malice.

In any case, when Union forces entered the city on July 3, hundreds of zombies were roaming the streets, many in Confederate Army uniforms. As there was no FVZA at this time, the Union soldiers had to do all the killing themselves, and they quickly found out that zombies, unlike soldiers, do not surrender. In the end, an estimated 2,000 people were infected and destroyed at Vicksburg—almost as many as were killed during the Battle of Bull Run.

Hawaii; 1892

Queen Lili'uokalani

At the beginning of the 1890s, Hawaii found itself in a tug of war between native islanders who wanted the islands to remain independent, and powerful sugar growers who wanted to join the United States.

Queen Lili'uokalani ascended to the throne in 1891 and promptly enacted a series of measures designed to weaken the influence of the sugar growers. However, her mind was soon occupied by different matters: in August of 1892, a zombic plague—which began among Chinese laborers in the sugarcane fields of Oahu—had spread to Honolulu. Wave after wave of zombies came staggering out of the jungle, forcing desperate islanders to board outrigger canoes and flee to neighboring islands.

Despite her fear of losing independence, the queen had no choice but to ask the United States for help. A detachment of FVZA troops arrived in the fall and quickly wrested control of the city from the zombies. But the surrounding countryside proved more difficult to clear, so more FVZA agents were called in. The sugar growers took

advantage of the chaos and panic by launching a coup, and the queen was deposed in January of 1893.

Hawaii was eventually annexed by the United States in 1898, but they did not become the 50th star on the American flag until August 21, 1959. There has long been suspicion that the sugar growers let the plague go in order to destabilize the queen, a notion strengthened by the fact that the top growers left Hawaii shortly after the outbreak began. Whatever the case may be, Hawaii's 1892 zombism outbreak killed just under 2,000 people, making it the third-worst in U.S. history.

Return to Zombie Hub
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The Science of Zombism
Extended Biology: Part I
By Robert Lomax
Return to Zombic Virology

To view the original version of this section, click here.

Because of their catatonic state, zombies have been unable to offer any personal testimony to augment scientific research. Therefore, all we know about them is based upon empirical evidence. A person infected with the zombism virus is transformed into a single-minded hunting machine, with all changes to bodily functions serving the zombic imperative: locate prey, capture prey and feed. Overall, the changes that take place in zombies are more limited than in vampires, since the virus infects and transforms far fewer tissue types than vampirism does (hence the smaller genome and shorter transformation). Specifically, the nervous and circulatory systems are drastically restructured, while more specialized modifications are made to the muscular and skeletal systems.

Brain & Nervous System
This system has been of great interest to researchers, as zombic nervous tissue appears to have regenerative properties not found in humans or vampires, which is one reason why they're able to survive their gradual necrosis. Unfortunately, their cerebral atrophy leaves them functionally lobotomized, and their hardy nervous systems remain just as vulnerable to electricity.

The brainstem is the only vulnerable region of the
zombic brain—specifically the pons and medulla.
Brain: Contrary to most fiction, zombies are able to survive an enormous loss of brain tissue, as long as the lower brainstem remains intact. For instance, former FVZA zombie specialist Dr. Waxman Himmelburger tells of encountering a zombie who had lost over three quarters of its cranium from a shotgun blast, with no apparent effect. However, blindness can be inflicted by destroying the thalamus, occipital lobe or midbrain (which also causes deafness), while balance and fine motor control can be inhibited by targeting the cerebellum. Damage to the frontal and temporal lobes only result in a premature loss of what little intelligence and memory zombies start out with, while the parietal lobe simply reduces vision and physical sensation. As for a zombie's powerful sense of smell, the fact that the limbic system is anchored to the brainstem (via the hypothalamus) makes olfactory function extremely difficult to disable. Taste is even more resilient, thanks to its close connection to the medulla oblongata. This advanced form of neuroplasticity makes sense, considering how necrotic the brain becomes and how poorly zombies can defend themselves against cranial trauma.

This image from AMC's The Walking Dead shows the proper trajectory for a frontal headshot.
Going straight through the mouth also works, as does the ear canal or the base of the skull.
Serotonin: As with vampires, zombies possess very little serotonin activity. Their lack of intelligence and restraint only make them that much more aggressive.

Dopamine/Endorphins: The smell and taste of living flesh trigger a large release of these adrenaline-like neurotransmitters into the zombic brain. Unlike vampires, zombies are largely unaffected by mind-altering drugs, as most of their compatible brain functions are inactive.

Circadian Rhythms: As with humans, zombies tend to sleep at night. However, it's fitful at best, as they will doze off for an hour or two, awaken, and doze off again, with lots of twitching and groaning and apparent nightmares.

Memory: As a result of brain damage sustained during the coma's high fever, the window for learning is only open a crack to begin with, and it closes rapidly after transformation, due to poor circulation and liver/kidney function. Within the first two to three days, a zombie can operate simple machinery and even drive, as well as learn simple activities such as pumping gas and using a key to unlock a door. But their ability to learn goes downhill fast as they decompose and experience a steady loss of grey matter. Learning new things becomes well-nigh impossible for them because their short-term memory is the first to go. Melee weapons are also within early zombic capabilities—and even firearms, though their aim is very poor and they rarely have the mental faculties to reload once the weapon runs out of ammunition.

Spine/Nervous System:
Zombies have exhibited the ability to withstand significant trauma to their central and peripheral nervous system. In a famous series of experiments conducted by FVZA scientists in 1972, zombies who had their spinal cords severed—and then laid on their backs—regained the ability to walk within 24 hours. Zombies who were laid on their bellies took at least 72 hours to regenerate, since less blood was able to pool in their spinal nerves. Although researchers have been unable to unlock the exact mechanism for this process of repair, massive stem cell production and the absence of obstructive glial scarring are definitely key elements. Limited regeneration also occurs in the lower brainstem, though it's somewhat slower due to the higher complexity of its neurons. As for medical applications, there is hope that this process can be harnessed to reverse the effects of brain damage and paralysis in humans.

Reflex Action: Severed zombie heads are still capable of blinking, flaring nostrils, moving lips, making expressions, and even biting, up to one hour after the brain loses consciousness (which doesn't occur until a full minute after decapitation, compared to just a few seconds for normal humans, and up to 30 seconds for vampires). Comparatively, reflex action occurs in humans for only 30 seconds, and in vampires for up to 5 minutes. Interestingly, once all the blood oxygen has been used up, the onset of brain death seems to occur within a consistent time frame in all three species (roughly 5 minutes). As for other body parts, severed zombie hands can open and close for more than a minute after detachment.

Sense Organs
"Follow your nose" might be the zombic motto, as their powerful sense of smell compensates for the weakness of their other senses.

Ocular close-up of an early-stage zombie
Sight: Due to degradation of the lens and cornea, zombies suffer from severe myopia. In addition, they are colorblind, the scleras are red with inflammation, and gradual cataract formation causes the pupils to become milky and white. In time, complete blindness will set in as the optic nerves degrade, the vitreous humor filling the eyeballs liquefy and leak out, and the tissues holding the eyes in place rot away, causing them to come loose and fall right out of their sockets.

Hearing: Infection, swelling, fluid buildup and eardrum perforation cause zombies to lose about 50 percent of their hearing within a few weeks of transformation. Complete deafness sets in within another month as necrosis spreads further into the ear. Needless to say, zombies are poor candidates for ASL training, and it's unknown if modern-day cochlear implants could rehabilitate them.

Zombic ear canal prior to
drum perforation
Smell: Zombies have even more olfactory receptors and limbic neurons than vampires, making their sense of smell approximately 25 to 30 times keener than a human's (compared to just 10 for vampires). If the wind is right, zombies can smell humans from as far as a mile away.

Taste/Touch: Contrary to some sources, zombies still retain some degree of physical sensation—similar to how a person's hand feels after laying on it for too long—with taste being the most prominent. Although their sense of pain is quite muted, zombies still suffer from chronic aching as their bodies break down. Decomposition sometimes causes the tongue to swell inside a zombie's mouth, blocking its airway; to avoid suffocating to death, it has no choice but to chew off or rip out the bloated organ.

Epidermis
Like bad apples, zombies mostly rot from the outside in, because their surface tissues receive the least blood flow and the most exposure to environmental trauma.

Skin mottling and ulceration
in an early-stage zombie
Skin:
Pale and ashen, zombic skin appears bluer for Caucasians while Africans appear more grey, as with vampires. Decay sets in shortly after transformation, becoming more jaundiced over the course of a week as liver function degrades. Over the next two to three months, the skin becomes more mottled and flaky as infected, pus-filled sores erupt all over the body. Within a few more months, the sores become larger and more numerous, the outer layers of skin peel off, and the underlying tissues swell and become a putrid mix of green, grey, yellow, purple and black, before coming loose and sloughing off completely.

The extremities are the first to experience necrosis.
Photosensitivity: Although zombies aren't nocturnal like vampires, they will still seek shade when possible from harsh sunlight as their skin burns progressively more easily as they age and lose pigmentation, coupled with the fact that such burns take progressively longer to heal as their surface capillaries die off.

Hair/Nails: Early-stage zombies still experience growth to hair and nails, albeit to a much slower degree. It only goes downhill from there as toenails and fingernails start detaching from their beds and hair sheds from the extremities. As with vampires, the scalp is the last area to lose all of its hair, though the rate of hair loss occurs at a much faster rate (within the span of a year, as opposed to a decade). Like their teeth and jawbones, zombies will claw at their victims using their exposed finger bones long after their nails have come off.

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The Science of Zombism
Extended Biology: Part II
By Robert Lomax
Return to Part I

Muscular & Skeletal System
Changes here are of good news/bad news variety. Yes, zombies are stiff-limbed and slow, and they move along at a shuffle rather than a sprint; but they are also very powerful, with a vice-like grip and jaws that can bite through metal.
Vocal Folds: Early-stage zombies sound somewhat similar to their human selves. They try to form words and sentences, and they can vary the pitch and volume of their voice. However, they are unable to speak clearly because of degradation in the language centers of their brains (imagine a severely drunk person trying to speak). They may growl, hiss and even shriek to express their emotions. As time passes, their vocal cords deteriorate and they begin to emit some truly horrible noises—nothing like the steady groan of fictional zombies. Mid-stage zombies will wheeze and gurgle due to excess fluid in their lungs. Later, as that fluid dries up, zombies will emit a chilling, guttural sound often referred to as the “zombie rattle."

Muscles/Connective Tissue: The muscle fibers of the hands, forearms and jaw become concentrated and take on the consistency of nylon rope when contracted. Ligaments and tendons thicken in response to the added stress. Using their grip, zombies can exert about 400 pounds per square inch of pressure—approximately 10 times that of normal humans and close to the gripping strength of a bald eagle. That's more than enough force to crush bones. This gripping strength is fairly consistent among all zombies, although those with larger hands have an advantage in that they can exert that pressure over a larger area. Lastly, while early-stage zombies have been observed overturning cars to get at their prey, their ability to lift heavy objects goes downhill fast after transformation. However, a zombie's bite and grip remain extremely powerful even in later stages.

Comparison between human and zombic muscle tissue.
Note how the latter is much more interwoven.
Speed: Zombic speed and agility are inversely proportional to time of infection. When a

person first awakens as a zombie, their decomposition is in its early stages and the musculature is largely intact. Such a zombie is capable of running at a reasonable clip. However, upon transformation, changes to a zombie's brain have already affected its coordination; so while it may move swiftly, it has trouble maintaining balance and running in straight line. That's why a freshly-minted zombie sometimes moves in the manner of a drunk or a stroke victim. After 48 hours, most zombies enter the "stagger" or "shamble" phase, and their ability to move only goes downhill from there.

A normal jaw (L) and a zombic jaw (R).
Note the larger jawbone and
thicker muscle of the latter.
Skeletal System: Important modifications occur to the zombic jaw: extra bone is deposited on the lower mandible to form an attachment point for larger chewing muscles. A normal human bite can exert between 150 and 300 pounds per square inch of pressure; a zombie puts that to shame with a bite that adds up to well over 1,000 pounds psi. This makes a zombie about equal to a wolf in biting strength, allowing it to bite through skull and bone to get at the pillars of its diet: brains and bone marrow. One ironic characteristic about zombies is that, while everything else is rotting off, their bones actually become stronger with every meal.

A typical early-stager's teeth

Teeth:
Although early-stagers are smart enough to use heavy objects (or the pavement) to shatter skulls, older zombies are much less savvy in their eating habits. Unfortunately, zombic teeth are not adapted to the powerful forces exerted on them by the jaw, causing them to crack and fall out. Eventually, all the teeth are gone, and the zombie is forced to chew with its exposed jawbones, which ultimately become cracked and worn down as well.

Respiratory & Digestive System
Contrary to popular myth, zombies do in fact require oxygen and food to survive, and their excretory system remains somewhat functional.

Late-stage zombic lung tissue
Respiration: As a result of their slowed circulation and lack of higher brain functions, a zombie's oxygen usage is even lower than a vampire's. However, due to lung damage, their rate of breathing starts off at about the same level as a vampire and gradually increases to that of a human as they lose more and more of their lung tissue. Interestingly, although zombies retain enough primitive instinct to hold their breath underwater, they usually can't hold it for very long, and will generally start drowning

within a minute. Not only are they poor swimmers, they'll become overwhelmed by a strange sense of panic when in deep water, and will therefore expend more energy and oxygen trying to escape. Like fainting goats, their muscles will often "lock up" as they drown, giving the illusion of a quick death. Early-stage zombies are an exception to these rules, as they've been observed to ambush prey from underwater, thanks to their superior intelligence and lung function.

Saliva: Unlike vampire victims, those attacked by zombies can sustain horrific injuries as they are literally eaten alive. However, because zombic saliva contains a potent coagulant (as opposed to the anticoagulants in vampiric saliva), the victim is usually able to survive having flesh and even entire limbs chewed off as they (luckily) go unconscious from a combination of intense agony, acute blood loss, and the narcotic-like effect of zombic saliva—which also has the effect of significantly lowering blood pressure and cardiac output so that open wounds experience minimal blood flow. As long as the victim remains intact enough so that their heart keeps beating, they will usually transform into a zombie as well.

The degrees of rectal prolapse suffered by
Stage II (A) and Stage III zombies (B)

GI Tract: As with humans, zombies can go over a month without eating, but only a week or two without water—which they will drink from sources such as puddles, streams, sewers and even bottles, faucets and water coolers. Digestion time remains close to that of humans, and early-stage zombies even retain enough sensation and intelligence to use a toilet or other sanitary location. However, this civilized behavior slowly goes out the window as the brain and bowels degrade, until the waste just dribbles out on its own like a broken sewer pipe. This usually prompts the zombie to go without lower clothing for the remainder of its life to ease its incontinent eliminations. Older zombies tend to suffer from complete rectal prolapse as well. Interestingly, well-fed zombies are easier to track because of the copious amounts of foul-smelling excrement they leave behind. Like wolves and other carnivores, zombie scat is usually quite dark due to the high blood content in the raw meat they consume.

An example of urinary retention with
a greatly enlarged bladder

Bladder: Zombies are physically incapable of urinating—a condition known as urinary retention, or ischuria. This is caused by a combination of poor circulation, brain damage, and necrotic kidneys (which gradually develop kidney stones), along with a bloating of the prostate in males. Unable to drain its contents, the bladder swells to an enormous size, becoming tight and distended as excess urine backs up into the ureters and kidneys. While this would cause horrific agony in a normal human, zombies don't seem too terribly bothered by it. Within a week or two, depending on how much water the zombie has consumed and how much it sweats out, the grossly-engorged organ finally bursts, flooding the abdomen with dark, bloody fluid until it can be released through

perforating ulcers (usually hastened by frequent clawing at their bellies). Catheters can be inserted to avoid this, but zombies obviously aren't smart enough to do this themselves—though they have been known to stick themselves with knives to create a crude drainage port.

Fat: Like vampires, zombies also lose weight during and after the transformation, though the cause behind the latter is quite different. While the diets and lifestyles of vampires and zombies are polar opposites, zombies will gradually lose additional body fat as their intestinal tracts rot and become increasingly inefficient at extracting nutrients from food, which is further exacerbated by parasites such as tapeworms. By the time a zombie enters Stage III, it will have become as emaciated (and hairless) as a decade-old vampire.

Dietary Restrictions: Unlike vampires, zombies can indeed survive on just animals, though they definitely prefer human flesh. Curiously, while they seem to enjoy carrion, zombies will always ignore necrotic human flesh—even when on the verge of starving to death—which is likely why they never try to eat each other. Another interesting difference from vampires is that, when force-fed, zombies can keep almost anything down, and chemicals such as caffeine and alcohol have very little effect on them.

Cardiovascular System

As anybody who has ever emptied their gun into an advancing zombie can tell you: they just don't bleed to death. Their circulatory adaptations allow them to survive massive trauma that would kill even a vampire. Some poisons, however, remain just as effective at taking them down—especially ones that attack the nervous system.

A pool of dried zombie blood

Blood:

Zombic blood is thick and dark, hence the nickname "zombie oil." As with vampires, higher iron and bile levels cause the blood to darken drastically, and total oxygen storage will gradually increase after transformation. A zombie's slowed circulation also improves clotting, but at the cost of tissue integrity. Also like vampires, it takes a while for the blood to fully darken, and it won't reach its full clotting and oxygen storage potential until after a few months.

Heart:

As with vampires, zombic blood is circulated by skeletal muscle rather than the heart. Cardiac paralysis was once a confounding mystery regarding vampiric and zombic transformation, until it was chalked up to simply being the result of involuntary muscle spasms slowly rendering the heart obsolete as these creatures evolved. What's known for sure is that if vampires and zombies had to rely on their heart for survival, a single well-placed bullet could easily paralyze the organ and kill them (as would gradual decomposition for zombies). However, this doesn't mean they can live without a heart.

Even though it no longer beats—and the blood clots too quickly to allow fatal blood loss—it's still the hub of their circulatory system, as it connects all the veins and arteries together. If it were removed, either through trauma or surgery, fatal thrombosis would occur throughout the body.

Varicose veins are a common side effect of a zombie's sluggish circulation.

BPM: Unsurprisingly, zombies experience a much lower bpm than vampires. Starting out at around 30, it falls into the teens over the next several days, and then the single digits over the next few months, becoming much more erratic and unpredictable as the vessels and skeletal muscles degrade.

A diagram of zombic vein dysfunction

Adrenaline: As with vampires, zombies also produce large quantities of this hormone/neurotransmitter during stress. While it makes them more powerful during combat, it also causes them to drown faster when trying to escape from deep water.

Bruising caused by burst veins

Immune System: Zombies do retain a working immune system, as evidenced by their pus-filled wounds, but it doesn't stop the slowed circulation and organ failure from allowing bacteria, parasites and gangrene to ravage their bodies—though it's greatly slowed by the natural antibiotics in their bodily fluids. As a result of this immunodeficiency, victims bearing transplanted organs are usually able to survive the coma, unlike vampirism victims. Lastly, like vampires, zombies are unable to get cancer.

Clotting/Healing: While zombies have fewer clotting factors than vampires, their lower bpm effectively evens out the rate of blood loss. However, the fact that zombies don't require as much blood volume allows them to survive being cut in half at the waist for roughly 1 to 3 minutes (compared to just 10 to 30 seconds for vampires). In addition, besides their nervous system, they can also heal any healthy tissue that isn't yet overtaken by necrosis, though it's a much slower process than with humans.

Organ Perforation: Because they feel much less pain than vampires, zombies barely notice injuries to the lungs and intestines—although a collapsed lung or two will definitely tire them more easily during extended encounters. As for the latter organ, the higher ratio of fecal bacteria to immune strength and healing ability makes such wounds ultimately fatal after a few days.

Continue to Part III

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The Science of Zombism
Extended Biology: Part III
By Robert Lomax
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Body Temperature & Dormancy
Like vampires, zombies will take on the temperature of warmer environments and produce their own body heat when ambient temperatures drop between 30 and 60 Fahrenheit—although zombies are about 5 to 10 degrees warmer than vampires, with core temperatures ranging between 64 and 76 at rest and up to ten degrees higher when fully active. This physiological discrepancy is due to heat released by the various parasites living in zombic flesh—a phenomenon that causes zombies to emit steam in cool weather and phosphorescence when in water.

Before (top) and after (bottom)
thermal imaging of the transformation
Zombies also tend to sweat more than vampires—due in large part to their higher temperature and poorer regulation habits—but it's mostly a case of overactive sweat glands, which are likely a physiological response to their inability to urinate. The fact that they drool profusely could be another form of fluid removal.

Another vampiric trait zombies share is the ability to survive being frozen solid, along with the act of voluntary dormancy. However, given their constant state of decay, how long they can hibernate depends greatly on the surrounding temperature: a matter of weeks in the cold; mere days in the heat.

A frozen zombie discovered in North Dakota; 1972

Reproductive Organs & Sexuality
As with vampires, zombies are sterile, impotent and presumably asexual—although bloating from decomposition can sometimes cause the genitals to appear erect. Interestingly, while vampiric testicles still retain a scarce amount of sperm (though deformed and useless), zombic testes produce none whatsoever due to higher toxin levels and poorer circulation.

The bottom panel reflects the reality of both vampiric and zombic ovaries. Worse, the latter also develop pus-filled cysts over time, followed by necrosis.

Aging & Life Expectancy

The great irony of zombic life is that even as they voraciously feed, they too are being fed upon: a zombie's body is like a big Petri dish serving host to everything from bacteria and fungi to maggots and ants. The resulting state of putrefaction means, as terrifying as a zombie may be to the eye, it actually commits far worse offenses to the nose.

A long-held, common misconception is that zombies are immortal, when in actuality the vast majority of them live less than a year. It is possible to determine a zombie's age based on their external appearance—specifically, their level of decomposition, also known as necrotic degradation.

The three stages of necrotic degradation

Stage I: 1-3 months. The skin is mottled, flaking, peeling and covered with open sores.

Stage II: 4-6 months. The ears, lips, nose and eyelids are rotting away; loss of skin, teeth, hair, nails, fingers and toes. Bacterial breakdown of dead tissue causes bloating and eventual splitting of epidermis.

Stage III: 7-9 months. Body is emaciated, with large areas of exposed muscle and bone; loss of facial features, breasts, genitals and likely limbs. Outer tissues are dry, tough and leathery. Most of the hair and teeth are gone, and one or both eyes fall out. Another interesting difference from vampires is that older zombies do not experience any significant spinal curvature.

These two zombies destroyed near Gainesville, Florida in the early 1960s offer a good example of the differences between Stage II and Stage III zombies:

Stage II Stage III

The Stage II zombie retains both eyes, although the nose is already gone (along with most of the hair), the area around the mouth is beginning to undergo significant necrosis, and much of the soft tissue has become horrifically swollen. Still, the zombie has a large amount of intact flesh and some jagged teeth left, making it a formidable adversary.

Both eyes, ears and lips, and all of the nose and teeth are gone in the Stage III zombie, with mere tufts of dead hair glued to what's left of its crusted scalp. Having only its sense of smell and very little muscle strength and touch sensation left, such a zombie is likely to be malnourished and confused. In the old days, people often made sport of the poor wretches, taunting them with sticks and rocks and knocking them down. But as many of these pranksters found out, the Stage III zombie still had some power in its jaws and was capable of clamping down on a forearm and spreading the virus in an instant.

Cross-Species Infection

As with vampirism, the zombism virus has a similar effect on non-human mammals, especially other primates. Like their human counterparts, they will become aggressive, necrotic and lacking in coordination and speed—the latter being far unlike the swift zombie dogs seen in some fiction. However, as with HVV-infected animals, their symptoms are much more rabid, and as a result they don't live much longer than a few days.

The remains of a canine infected with zombism

Even vampires can be infected, though the transformation process takes a day or so longer due to their slower metabolism. The resulting abomination is known as a vampirozombie (or zompire), and it retains some of its vampiric characteristics, such as fangs and night vision. Everything else is rather muted: a vampirozombie will gnaw flesh as it drinks blood, it can barely feel its numbed skin burning in the sun, and its dying brain is not as prone to seizures. They are, however, still quite blinded by bright light, since their pupils remain fully dilated. Their fast-twitch muscles also make them somewhat more agile than normal zombies, but their lack of coordination prevents them from sprinting and jumping.

Interestingly, only vampires can become vampirozombies—which explains the old saying that the zombie is the last stop on the Undead Express. Even if a vampire did bite a zombie, the latter would not turn. It's not really known why, but it's speculated that zombies have far too many toxins in their bodies for the vampirism virus to function properly. As for how vampires can become infected with zombism when they're immune to most other viruses, it's believed that HZV's genetic similarities to HVV allow it easy access into vampiric cells.

While his obsession with twins
is well known, Josef Mengele
also had a morbid fascination
with the undead.

Needless to say, vampirozombies were extremely rare (outside of laboratory experiments), as most vampires knew to stay well away from their undead brethren.

As for what would happen to a normal human infected with both viruses at the same time, heinous experiments performed by Nazi scientists have shown that zombification occurs in most surviving subjects, since that particular process is much more rapid than vampirism. In order for someone to become a hybrid, they first must be infected with vampirism, then zombism after they've entered the coma. What few subjects experienced immunity to one virus always succumbed to the other. Variations of these experiments included transplanting vampiric and zombic organs and limbs onto humans and vice versa—even grafting entire individuals together—with predictably disastrous

results.

The preceding information brings up another question: do the vaccines work on animals and vampires? Seeing as how vaccines are basically killed or weakened virions, the answer is yes. Immune globulin, however, is a different matter entirely, since human antibodies that target the viruses are largely ineffective in other organisms. As a result, the vaccines must be administered before infection takes place. Immune globulin can be created for individual species, but the cost and manpower of such an endeavor is better spent on humans. After all, they pose the biggest danger when turned.

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The Science of Lycanthropy
Werewolf Virology
By Hugo Pecos & Robert Lomax

Compared to vampires and zombies, werewolves are poorly understood. They live an isolated existence and have such refined senses that observing them in the wild is usually impossible. Watching them in captivity is also futile, as every werewolf ever captured for research purposes has died within three weeks of capture. Much of what we know about their biology comes from post-mortem examination of werewolf tissue and anatomy. Unfortunately, werewolf research ground to a halt after the FVZA was disbanded in 1975, so the current knowledge comes from a time when genetic research was less advanced.

The Virus

The lupine parvovirus
magnified 225,000 times
Wolves are natural hosts for the lupine parvovirus (LPV), the virus responsible for lycanthropy. Unlike the vampire and zombie viruses, LPV belongs to the Parvoviridae family, which includes the smallest known viruses in existence. Officially discovered during the 1960s, Parvoviridae have a genome consisting of single-stranded DNA and a non-enveloped icosahedral capsid. Unlike Mononegavirales, they don't uncoat until after entering a nucleus, and they tend to burst infected cells rather than bud from them. They're also highly resistant to environmental trauma, including digestive enzymes, making it much easier to spread via contaminated food and water sources.
What distinguishes LPV from other parvoviruses, however, is that it uses the budding

method of reproduction and its capsid is much larger in size—though still smaller than the vampire and zombie viruses, as it lacks numerous genes dedicated to cross-species infection.

LPV's main carrier, the timber wolf

Wolves transmit the virus to humans through biting, which is why werewolf occurrences closely mirror wolf populations. Unsurprisingly, hunters and fur trappers have always been common victims. There is a growing fear that wolf recovery programs in the United States will result in an increase in werewolves, especially in suburban areas. One saving grace, however, is that LPV cannot infect or be carried in organisms other than canines and primates.

Like vampirism, LPV infects and transforms every living cell in the body that has a nucleus, rather than just infecting and destroying certain tissues. Since it's a DNA virus, unlike the RNA vampire and zombie viruses, no reverse transcription from RNA to DNA is necessary. Upon entering a cell, the viral DNA can immediately integrate itself into the host's chromosomes. Ironically, despite this simpler process, LPV is a much slower-acting virus than even vampirism (likely because the virus doesn't stimulate the thyroid gland as much).

Unfortunately, there is currently no vaccine for LPV. Anyone bitten, or accidentally infected during lab research, is doomed to either transformation or death, with no known cases of natural immunity. There were efforts to create a vaccine before the FVZA was disbanded, but the methods used for the vampire and zombie vaccines fell quite short.

Origin & Evolution

The evolutionary lineage of the lupine parvovirus is even more obscure than HVV and HZV, since it belongs to a completely different family while bearing many similar characteristics. Whether it's a matter of common ancestry or convergent evolution is a matter of debate. LPV seems more closely related to HPV, since they're both non-enveloped DNA viruses that alter cellular genomes.

Sites of Neanderthal and werewolf fossils

Like vampires and zombies, there were likely many flawed forms of werewolves roaming the world before natural selection narrowed them down into a single, perfected breed. As for a werewolf's lupine visage, it's surely no coincidence considering the virus' more canine host. Lateral gene transfer between wolves and humans is an undoubted possibility.

Lastly, while vampires and zombies came from Africa after plaguing our human ancestors, werewolves were believed to originate in the forest-heavy landmass of Eurasia—possibly after infecting and wiping out our Neanderthal cousins some 40,000

years ago—judging by the discovery of dozens of well-preserved fossils.

Stages of the Disease

The transformation of a human being into a werewolf shares some similarities with that of vampires and zombies: after infection, there is a period of high fever, chills and other flu-like symptoms, and the victim is likely to experience extreme thirst and itching as their metabolism and heart rate increase.

A severe skin rash is one prominent symptom
of early LPV infection, and will persist
through most of the transformation.
These symptoms take about 24 hours to appear and last approximately 48 hours. Unlike people infected with vampirism or zombism, lycanthropy victims do not ever slip into a coma, and they will more or less experience thicker and faster growth of body and facial hair which becomes difficult to shave through.
A person infected with LPV comes out of the fever in a highly dangerous state, displaying fierce aggression and bloodlust as their communication degrades into grunts, growls and hisses. The victim will make great efforts to flee the company of humans and complete their transformation in a more secluded area, such as a forest, sewer or an abandoned structure.

The physiological transformation into a werewolf begins approximately one week after infection, as the viral DNA essentially takes over the body's process of cellular differentiation—selectively altering certain parts of the human genome based on the final design of the organism. This causes a slow and agonizing reshaping of the victim's bones and soft tissues as the infected cells shift and divide according to their newly-modified genetic instructions.

As with vampirism and zombism, not every victim survives the transformation, as it puts a great deal of strain on the heart and body—especially for the very young, old and ill. The past discoveries of partially-transformed corpses confirm this statement, as well as provide valuable insight into a werewolf's intermediate stages of development.

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The Science of Lycanthropy

Werewolf Biology
By Hugo Pecos & Robert Lomax
Return to Werewolf Virology

The exact order of these physiological mutations is a continuing source of debate among scientists, but there is a general consensus thanks to the aforementioned discovery and examination of corpses in different stages of transformation. According to these supporting pieces of evidence, the long and painful transformation from human to werewolf takes up to six weeks to complete. The details of this process are as follows.

Sense Organs

Like vampires, werewolves are nocturnal organisms. As such, the earliest known changes augment their ability to see, hear and smell in low-light conditions.

High-resolution photo of a
lycanthropic eyeball

Sight: Besides appearing irritated and bloodshot, the first thing to happen to the eyes is the formation of tapetum lucidum tissue behind the retina, causing eyeshine and improved night vision. Afterwards, as the inflamed sclera darkens to a more brownish or black tone, loss of pigment in the iris brightens its hue to either a pale icy blue or an intense yellow/amber coloration. Finally, the iris and cornea will slowly expand to take up more of the eyeball's surface, making the pupils appear smaller.

Smell/Hearing: For an early werewolf, hearing range quickly triples to that of a vampire, while smell becomes as keen as a zombie's. As these senses further sharpen, cartilage production causes the nose and ears to swell and enlarge, with the former becoming wider and flatter and the latter more pointed and raised. Eventually olfaction becomes 100 times keener than that of a human, while hearing ends up quadrupled.

General Appearance & Glandular Changes

After the sensory changes start taking place, a drastic warping of the victim's external appearance soon follows.

This screencap from An American Werewolf in London
accurately captures the look of an early-stager.

Hair/Skin:

The first thing the victim will experience is an increase in body and facial hair, much like those who suffer from hypertrichosis. As it becomes coarser and thicker over the following days, the hands, feet and face become bruised and swollen as if they had

been severely beaten. Soon this swelling and bruising spreads across the rest of the body as the victim experiences new bone growth. Like bears and other large mammals, an increase in melanin turns the skin either a very light or very dark grey, depending on the victim's ethnicity. However, the eyelids, nose, lips, soles and palms always become dark and thick, while the breasts and genitals remain somewhat lighter in color. The hair on the scalp is gradually shed as a sort of frizzy mane grows from the head, neck, back and chest. Unlike wolves, werewolves do not have whiskers.

Early tail formation

Sweat Glands:
As the victim grows more body hair, they lose most of their ability to sweat everywhere except their palms and soles. Like wolves and other mammals, werewolves cool off mainly by breathing and panting, as fluid evaporation cools the blood vessels of the lungs and tongue. Sweating also occurs around the nose, though moisture is usually the result of fluid from the nasal mucosa. Although these areas are usually dry, additional excess heat is released through the ears, face, shoulders and inner thighs thanks to the sparser hair and thinner skin. Apocrine glands also release sweat into the hair follicles, but these are mostly just used to deliver pheromones.

Anal Glands/Tail:
Like many mammals, including dogs, cats and even humans, werewolves bear a small gland on either side of their anus between the external and internal sphincter muscles. These glands secrete a foul-smelling liquid that is used to identify other werewolves and mark territory. Elongation of the coccyx into a fully functional tail seems to aid in this practice, and is around a foot long with sparser and shorter fur than that of a wolf.

Nails/Limbs:
As the hands and feet swell and bruise, the nails on the serum-glazed fingers and toes come loose and soon fall out as the distal phalanx bones grow into hooked claws, which slowly erupt from the former nail beds as hard keratin forms around the new quicks. Starting off short and small, these claws can grow to over six inches long, with tangible girth and thickness. Eventually a werewolf's hands become more like bear paws, limiting the use of their thumbs while making it easier to dig and move on all fours. Elongation and thickening of the forearms, feet and spinal column occur soon after for this purpose.

Doubling in size, this is what ultimately
becomes of the hands.
However, bipedal movement remains just as feasible, thanks to the plantigrade feet and enlargement of the pelvic and shoulder girdle.

Werewolf feet are generally plantigrade during bipedal
movement, and digitigrade while on all fours.
Teeth/Jaws:
As with fingernails and toenails, a werewolf's human teeth will come loose and fall out

over time as larger and sharper replacements grow in their place, all while the skull and jawbones become larger and more elongated. While humans have a total of about 32 teeth (4 canines, 8 incisors, 8 premolars and 12 molars), werewolves can have up to 42 (4 canines, 12 incisors, 16 premolars and 10 molars) like wolves and bears.

Bad Moon's accurate rendition of a fully-transformed werewolf

Muscular & Skeletal System
Many of the changes to a werewolf's appearance and abilities are a direct result of adaptations to its bones and musculature.

Two open growth plates
Vocal Folds: The growls, barks and howls of a werewolf sound almost identical to that of a normal wolf, only louder and deeper due to their larger body size. They're also more judicious in their use of sounds than wolves, though it's still their main form of communication, along with head and arm gestures.

Growth Plates: As a person grows, cartilage-bound fractures in the skeleton allow enlargement and lengthening of the bones. But once adulthood is reached, these fractures ossify into solid bone, preventing any further growth. So how are werewolves able to bypass this natural restriction? Three cell types are involved in the reversal of this ossification: osteoclasts, which break down bone tissue by dissolving its mineralized matrix (a process known as bone resorption); chondrocytes, which form new cartilage to replace the missing bone; and fibroblasts, which strengthen the cartilage by reinforcing it with additional collagen. Once this process is complete, cartilage can once again stack inside the open growth plates and spread across the outside of the skeleton to form new bone tissue via osteoblasts, which replace old cartilage as it degenerates. This continues until a few years after transformation, when cartilage production stops and the plates once again ossify into solid bone.

Skeletal System: Skeletally, werewolves have more in common with large bears than they do with wolves, with the following differences from the former: the eye sockets and cranium are more ape-like with a similar attachment point to the spine, the upper torso is somewhat shorter with wider shoulders and intact clavicles, the pelvis is larger and wider with a longer tail, the hind legs and feet are more elongated, and the five digits on each paw and foot are arranged in a wolf-like arc. The average height for a fully-grown werewolf ranges from 7 to 9 feet tall when standing on their hind legs, and they can weigh close to 1000 pounds. Both height and weight depend on pre-transformation factors (as do fur and eye color), along with nutritional intake during and after the transformation.

An old, semi-accurate illustration

of a werewolf's body structure

Muscles/Connective Tissue:

Like vampires, an early-stage werewolf will quickly become several times stronger as much of its musculature is converted into fast-twitch tissue that's rich in myoglobin and mitochondria. Over the next several weeks, however, extreme muscle growth causes it to become drastically enlarged, making fully-grown werewolves approximately 15-20 times stronger than before transformation, with a top running speed of 50-60 mph, and bone-crushing jaws that can exert up to 2500 psi. As with vampires, the muscles and skeleton become denser and more durable with age, which is quite beneficial given the large body mass and cat-like leaping ability of at least 10 feet. Muscularly, werewolves have more in common with primates than they do with wolves.

Medical Applications:

It's believed that the deossification process in lycanthropic growth plates inspired Italian surgeon Alessandro Codivilla to try this himself, resulting in a surgical practice during the early 1900s known as distraction osteogenesis. This process is used to reconstruct skeletal deformities and lengthen the long bones of the body by cutting the bone in two and allowing new bone tissue to form in the gap, which is gradually moved apart until the desired length is reached. Not only does it lengthen bone tissue, distraction osteogenesis also has the benefit of simultaneously increasing the volume of surrounding soft tissues. This surgical practice is perhaps best known for reversing the effects of dwarfism, and it's hoped that in the future a more natural process can be used to turn ossified growth plates back into cartilage. But alas, only werewolves are capable of this for now.

Human heart (L) compared
with a lycanthrope's (R)

Cardiovascular System

Unlike vampires and zombies, a werewolf's circulatory system and body temperature remain largely unchanged from when they were human—aside from a drastic increase in organ size and blood volume to supply its larger body mass. And although it is comparatively rapid throughout the transformation process, fully-grown werewolves experience a decreased resting heart rate of around 40-50 bpm (similar to that of a large bear). As such, the physiological reliance on this organ makes werewolves a lot more vulnerable to chest injuries—especially since their ability to clot blood, heal injuries and fight infection isn't that much better than humans and other mammals. However, like vampires and zombies, there has never been a recorded case of a werewolf having cancer.

Cross-Species Infection
As stated previously, the lupine parvovirus cannot infect organisms other than canines and primates, unlike the highly-zoonotic vampire and zombie viruses.

The carcass of a wolf had succumbed to LPV
In addition, LPV infection leaves most bodily structures and functions unchanged, although it still causes extreme aggression and eventual death. It should also be noted that not even primates such as monkeys and apes can become werewolves, since they'll always die within a week, before such a transformation could even start.
Because their cellular makeup is so different from humans, the lycanthropy virus seems to have no effect whatsoever on vampires or zombies. Fully-transformed werewolves infected with vampirism or zombism would most likely become rabid and die like other non-human mammals, although this scenario has never been tested or observed; and the data on early-stage werewolves is insufficient.

How the Soviet Strigoi probably
looked

That's not to say that a vampirolycanthrope isn't possible—if the fast-acting vampirism virus was injected into a human roughly 24-48 hours after being infected with the slow-acting lycanthropy virus, so that not every cell is transformed by one or the other. And because the resulting tissues will be mismatched, the host would also have to be administered cortisone (or a similar drug) to suppress its immune system.

A Soviet experiment during the 1950s used just this method on an unknown number of criminals and political prisoners through cruel and vigorous trial and error. Of course, most of them either died or became vampires—except for one man, a 30-year-old thespian who transformed over the next few weeks into a creature that looked somewhat more humanoid than a typical werewolf, but with all the undead features of a vampire. The Soviets dubbed this hybrid the "Strigoi," after the shapeshifting vampires of Romanian mythology. What happened to this being is unknown, as most of the records on it were either withheld or destroyed.

Continue to Werewolf Sociology
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The Science of Lycanthropy
Werewolf Sociology
By Hugo Pecos & Robert Lomax

Return to Werewolf Biology

Unlike vampires and zombies, werewolves are largely solitary creatures. During the transformative process, they will tirelessly relocate to a remote region of wilderness and set about creating a well-hidden shelter. However, they will occasionally commune with other werewolves and are even capable of sexual procreation. Most of what we know about them has been gleaned from eyewitness accounts, post-mortem examination and the excavation of burrows. As a result, the data on werewolves is small—too small to reach statistical significance.

The Recently Turned

Over the first few weeks of a werewolf's life, it will move far away from human population centers, traveling under the cover of night to avoid detection. They will bound down alleys, lope over rooftops and even hang on to the undersides of trucks. Early-stage werewolves can be hundreds of miles from their hometowns in a matter of days. They are very assured in their actions and do not exhibit the stress and discomfort often seen in newly-transformed vampires.

Dwellings & Dietary Habits

Newly-transformed werewolves will live in temporary shelters until they find a place suitable for a permanent abode.

A werewolf den in Georgia; 1944

Far from populated areas, they prefer heavily-wooded hillsides facing towards the world's equator. Rocky outcroppings with small caves are the most ideal for them. They will even drive bears from dens that they covet.

Werewolf dens are snug—typically 10 to 12 feet long and a few feet high. They keep a clean, simple home, with bedding from plant materials, feathers and down. Although their coat thickens in response to cold weather, they can and will skin animals for blankets.

Interestingly, werewolves often hold on to items that meant something to them during their human existence: pictures, jewelry, souvenirs, clothing, books, etc. But for the most part, their living standards are closer to those of their wolf cousins than of humans.

The back feet and front paws of a werewolf are
double the size of their former human appendages.
They also tend to be larger than bear tracks, with
the digits arranged in a more pronounced arc.

Werewolves take great efforts to camouflage their presence in the wild, as they will cover the opening of their dens with boulders and brush and use their tremendous

digging ability to carve out exit tunnels. Outside the den they urinate on bushes and trees to mark their territory and will bury their excrement. They've even been known to cover their tracks.

Like most humans, werewolves are quite attentive to their hygiene: they enjoy frequent baths in lakes and rivers, and will even rake their claws through their fur like a comb. They also chew certain plants to create crude poultices for wounds they receive taking down large prey.

Because of their remarkable intelligence and adaptability compared to common animals, werewolves can survive virtually anywhere, from the coldest polar regions to the hottest tropical rainforests. A single werewolf's home range is typically several hundred square miles. Being omnivorous, they spend much of their time hunting and foraging, eating anything and everything from berries and plants to fish, rodents and even large ungulates such as elk and moose.

As with bears, werewolves can fatten up and hibernate for up to several months without eating, drinking, urinating or defecating. Unlike vampires and zombies, however, werewolves cannot survive being frozen.

Human Attacks

Like other large predators, werewolves don't appear to have a taste for humans.

The attacks that do occur are extremely rare, and evidence suggests that they are a matter of territory rather than hunger.
That is not to say that werewolves never hunt humans: the Beast of Gévaudan killed more than 80 people in 1760s France, and a series of werewolf attacks on fishing camps and small towns in Wisconsin during the 1920s resulted in 23 deaths. The latter wolfman was killed by a team of FVZA agents, and the subsequent autopsy revealed a viral infection in its brain, suggesting that it may have been suffering from derangement. Werewolf attacks on humans are also associated with droughts and other situations that might put the beasts under stress. However, this is not a common phenomenon, considering their adaptability.

Although werewolves are highly territorial and easily threatened, their resulting behavior is largely situational. For instance, a single hiker blundering into their range might be shadowed for a while and then left alone, while a party of armed hunters is far more likely to incite their wrath. If you wish to avoid becoming prey, do not travel in deep woods during the sunrise and sunset hours. Firearms will just agitate the wolfman and are not going to be of much help if it attacks. But rest assured: werewolf attacks are extremely rare, and should not dissuade anyone from enjoying recreational activities such as camping and hunting.

Social Dynamics

Because werewolves are much rarer than zombies and vampires, it is unusual to see one—much less two—in a given expanse of wilderness. Still, it does happen. If two males end up crossing paths, they will get into a vicious and bloody duel, and the battered loser will be forced to relocate to a new range.

Photo of a werewolf that had broken into
a Canadian couple's cabin

Females tend to behave quite differently, as they don't seem to mind sharing the same land, and will sometimes even work together in the absence of a male.

Male and female werewolves get along especially well: once contact is made, they will spend the next several days together, hunting, frolicking and mating. Once the female is pregnant, however, the male usually leaves. Still, long-term bonds aren't unheard of.

After a nine-month gestation, the female will give birth to a single pup. Though pink, hairless and only a pound or so at birth, the pup grows quickly, reaching adult size in just two years. It will accompany its mother until then, before being expelled into the wild to survive on its own. For reasons not entirely clear, a female werewolf can only give birth once in her lifetime.

At adulthood, the differences between born werewolves and turned werewolves are very subtle: the latter seem to have more stretch marks on their epidermis, and a more jagged shape to their growth plates. Still, it's far from an exact science. A more obvious way to tell is if the werewolf has tattoos, piercings, surgical scars or a missing foreskin.

Demographics, Life Expectancy & Population

Most werewolves are in the 15 to 45 age group upon transformation. Regardless of their former human age, it seems to have no bearing on their lifespan as a werewolf. However, they still do age on a molecular/genetic level, albeit to a slower degree than humans.

The remains of werewolf killed in a
mudslide in southern California; 1986

While the outer limits of their natural lifespan are currently unknown, the most documented cause of death among werewolves is infection, usually from wounds sustained from large prey items. Predation from hunters is rare, and they've never been known to get cancer.

A dessicated werewolf carcass in Alaska

Despite their aging and vulnerability to injury and microbes, werewolves survive much

longer, on average, than vampires and zombies. It's believed that one werewolf has been living in the Black Forest of Europe for more than 200 years, based on tracks and scat analysis.
As for population, the number of werewolves in existence is probably less than 1000 worldwide, as development has encroached significantly on their habitat. Werewolf distribution is closely linked with that of their wolf cousins, and are predominantly found across North America, Europe and Asia. Canada is likely home to the largest number.

Global distribution of werewolf habitats, marked in green

Captivity
As mentioned before, werewolves that are placed in captivity always die within three weeks of capture.

Werewolves were typically kept
in large bear cages.
The reasons for this are poorly understood, but it seems to be a case of behavioral changes leading to a state of physical decline. Refusing to eat or sleep, they will become highly stressed as they try desperately to break free from their confines, causing an enormous release of adrenaline that forces their metabolism to go into overdrive. Unable and unwilling to meet the nutritional demands required to combat the rapid starvation caused by this, the werewolf becomes lethargic as it ages rapidly. Circulatory decline and organ failure occur shortly after.
Attempts have been made to try to keep werewolves alive by sedating them and inserting a feeding tube, but even the highest dosages have little effect on their will to die.

Early-stage LPV victims tend to last somewhat longer in captivity, but only by a week or so—as proven by the Soviets in their attempts to create more werewolves.

Continue to Werewolf Mythology
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Werewolf myths have been around perhaps even longer than those associated with vampires and zombies. For example, Ancient Greek mythology tells of Lycaon, a man transformed into a wolf after eating human flesh. Furthermore, the word werewolf is thought to be derived from the Old English wer, meaning "man." While the specific attributes of werewolves vary across different cultures, the beast itself is generally the same: a part-man, part-wolf creature of the night who preys on humans. But just as with vampires and zombies, most of the myths surrounding werewolves do not hold up to scrutiny.

Only silver can kill a werewolf

Source:
Silver is identified with the moon and is therefore ideal to slay a creature transformed under the light of the full moon. Eventually this myth expanded to include all "unnatural" creatures of the night, such as vampires.
Fact:
To kill a werewolf, you must use bullets or cartridges with serious stopping power to pierce its thick hide, but they need not be made of silver. Just be sure to aim for the head or the heart.

Werewolves only appear/attack during a full moon

Doctor Who

Source:
Long-running superstitions about the full moon's effects on animals and humans. A similar myth depicts werewolf transformation as being triggered by a full moon, or by negative emotions.

Fact:
Werewolves can appear and attack at any time, although they are much more active at night. Furthermore, the moon has no effect on a werewolf's transformation process, nor does its mental state.

A lycanthrope will transform into a werewolf at sunset and revert back to its human form by sunrise or death
Source: Numerous Hollywood movies.

An American Werewolf in London
Fact: The transformation from human to werewolf is both slow and irreversible, taking up to several weeks to complete. Although it makes for good drama, a rapid transformation into a hulking beast is impossible for one important reason: where does all the extra body mass come from? Proteins, fats, sugars, vitamins, water, all the materials required for cellular growth and energy production would have to either be stored in the body in massive amounts or consumed orally as the victim transforms. Even if the person was bloated and obese with stores of extra body mass, transforming within the span of an hour would produce so much cellular heat that it would literally cook the victim to death. Even the 8 to 14-hour transformation into a zombie causes irreversible brain and organ damage from the high heat production.

You can become a werewolf by performing a ritual

Source:
Association of werewolves with black magic, Satanism and the occult.

Fact:
You can only become a werewolf by being infected with the lupine parvovirus, which is usually spread from the bite of an infected timber wolf. Infection via a werewolf is actually quite rare, considering the high mortality rate of such encounters.

Werewolves can be avoided by climbing an ash tree or running into a field of rye

Source:
The ash tree myth likely stems from Greek mythology, as it was an ash tree that a man of Anthus' family hung his clothes on before swimming across a lake in Arcadia and being transformed into a werewolf. The rye superstition may have come from the fact that rye, commonly eaten by monks, was considered to be a holy grain and therefore able to repel "Satanic" creatures such as werewolves.
Fact:
Because of their long claws and heavy bodies, werewolves make very poor tree

climbers. However, they are not bothered by rye (or gluten in general). Even hiding in a tall field of rye wouldn't work, as a werewolf's sharp senses would allow it to find you pretty easily.

Monkshood repels werewolves
Source:
Aconitum, aka monkshood or wolfsbane, is one of the most poisonous plants of European origin. Even touching it without gloves can be potentially fatal. Toxins extracted from the plant were historically used to kill wolves, hence the name wolf's bane. Traditionally, wolfsbane was said to ward off both werewolves and vampires, usually by placing it under one's pillow at night.
Fact:
The only way it would ward off a werewolf is if you buried yourself in an impractically-large pile of it, which is just as hazardous to your health as the beast you're avoiding. Basically, you'd be better off just using bear mace or an air horn.

You can cure yourself by killing the werewolf that bit you

Source:
Simply a way to instill courage and false hope in order to get more able-bodied people to hunt werewolves without fear of infection. The same was also applied to vampires, such as the myth that killing the Alpha or "Master" will destroy or cure the entire pack.
Fact:
Once bitten, the only way to avoid turning is death.

Werewolves look identical to common wolves
Source:
Similar to vampires and vampire bats, the fact that wolves and werewolves share so many similarities gave rise to the myth that infected wolves were simply another form of werewolf.

Fact:
Werewolves look more like human-wolf hybrids with gigantism.

Lon Chaney, Jr. as The Wolf Man,
source of many werewolf myths

Werewolves resemble furry humans
Source:
Most likely the result of falsely attributing lycanthropy to humans who suffered from hypertrichosis, which causes excessive growth of body and facial hair. Early-stage werewolves look similar to these individuals, although such sightings are extremely rare considering how reclusive they are compared to fully-transformed wolfmen.

Fact:
As stated previously, fully-transformed werewolves barely resemble their original human forms, if at all. In fact, they're often times mistaken as bears.

Werewolves feed on human flesh

Bad Moon
Source:
Occasional incidents throughout history, further exacerbated by fear, ignorance and folklore.
Fact:
Like sharks, bears and other predators, werewolves usually dislike the taste of human flesh—preferring instead large wildlife like elk and moose, along with plant materials such as berries and herbs. The attacks that do happen to people are mostly for territorial reasons, although it's not uncommon for werewolves to make opportunistic meals of such kills.

Continue to Werewolves Versus Vampires & Zombies
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The Science of Lycanthropy
Werewolves Versus Vampires & Zombies
By Hugo Pecos
Return to Werewolf Mythology

Previously, I discussed how vampires and zombies would fare in combat. But what about werewolves? How would they match up against their perhaps more well-known counterparts? Let's go to the chart and find out:

Attribute	Werewolves	Vampires	Zombies	Advantage
Brain	Intelligent	Highly Reflexive	Barely Functional	Vampires
Eyes	Night Vision	Dilated Night Vision	Extreme Myopia	Vampires
Sense of Smell	Extremely Developed	Above Average	Exceptional	Werewolves
Hearing	Acute (6-10 Mile Range)	Exceptional	Impaired	Werewolves
Jaws	Bone-Crushing	Powerful	Vice-Like	Werewolves
Nervous System	Normal	Normal	Capable of Repair	Zombies
Circulatory System	Normal	Resilient	Virtually Indestructible	Zombies
Strength	Epic	Exceptional	Powerful Grip	Werewolves
Speed/Agility	Outstanding	Advanced	Stiff-Limbed, Slow	Werewolves

As frightening and powerful as vampires and zombies are, it is the werewolf that truly occupies the top of the food chain here. A rare blend of power and savagery, the werewolf combines the most formidable traits of its undead cousins, and then some. In fact, it's said the only thing a zombie fears is a werewolf. One reason there are virtually no existing tales of werewolves in the wild is that anyone who had such an encounter did not live to tell about it.

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The Science of Lycanthropy
The Beast of Bray Road
By Scott Harper
Return to Werewolves Versus Vampires & Zombies

In Wisconsin, sightings of creatures reported as "werewolves" date back to the mid-1930s, first from Jefferson County. In the 1980s, similar reports sprang from Walworth County, the next county south—mostly from around the small town of Elkhorn, near a lane called Bray Road.
A rash of sightings during the 1980s and 90s prompted a newspaper to assign coverage to reporter Linda Godfrey. It was she who initially coined the name "Beast of Bray Road."

A Fox News report on the Beast of Bray Road

Reports state that these creatures are large—two to four feet tall while walking on all fours and five to seven feet when walking upright. There are reports on file in which eyewitnesses claim to have seen either walking style used; and sometimes both have been reported during one sighting. Weight estimates range from 400 pounds up to 700 pounds.

The creatures are said to resemble the stereotypical Hollywood werewolf, looking like a human/wolf hybrid. Yet their behavior is markedly different.

These beings seem to be scavengers, in large part. Many reports of them include details of the creatures eating roadkill, usually held between their large paws. Most sightings end with the creature fleeing humans and returning to the dense brush and forest.

There were also a high number of sightings near Native American effigy mounds, which lead some researchers to make connections between these beings and the skinwalkers of Native American folklore. However, not one documented report is on file in which someone has witnessed these creatures shapeshifting. Of course, the fact that they can easily go from bipedal movement to moving on all fours could possibly be misinterpreted as a pelt-covered man transforming into a wolf.

Accounts of similar creatures are sometimes reported from the neighboring states of Michigan and Minnesota—one prime example being the Michigan Dogman.

Return to Werewolf Hub
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Historical Tales

Since their first appearance in recorded history, vampires and zombies have made a profound impact on our world: from religion to warfare, politics to art, it is difficult to find an aspect of society that hasn't been influenced by the undead. Our dealings with them has always been a reflection of where we are as a people.
In these pages, we will bring to life vampires and zombies from the past, along with the events that made them famous. Included is a timeline for handy reference.

Timeline
Historical Tales Archive
Longinus: Vampire Emperor
Rome Is Saved

The Stone City Vampires

Simonetta & Giuliano

The Trial of Fatinelli

Vampire Ascension

The Ship of the Dead

Yo-Ho-Ho & a Bucket of Blood

The Mystery of Mungo Park

Haussman's Children

The Vampire Investigative Bureau

Fort Blood

The Vampire Rights Movement

Vampire Population Hits One Million

The Goessman Institute

The FVZA Goes Undercover

The Order of the Broken Cross

The Lazo Disaster

Vampires in the Vietnam War

The Vampires of Studio 54

Dogs

Top Five Vampire & Zombie Hunters

Women in the FVZA

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Longinus: Vampire Emperor

Longinus in
Herculean garb
During the early days of the Roman Empire, vampires were hunted and destroyed by an elite squad of the Legion. The Roman ability to control vampires was widely respected and made it easier for them to colonize farflung nations. Captured vampires were brought to the the Coliseum in Rome, where they fought lions, tigers and Christians in nighttime battles.

Frieze (detail): The
Slaughter of the Vampires
A frequent spectator at these contests was the young Emperor Longinus, who began his reign in AD 68 at the age of 17. Longinus' favorite was Brittanicus, who was captured in England in AD 65 and had developed a formidable record as a vampire-gladiator. Against the advice of his Praetorian bodyguards, Longinus had Brittanicus installed in a lavish suite inside the palace. One night, Longinus paid his guest a visit and the inevitable happened: Longinus was bitten and became Rome's first vampire emperor.

The vampire emperor's short reign over Rome was disastrous. The Praetorian Guards who had defended Longinus were expelled from the Palace, and vampires became protected throughout the Empire. Longinus and Brittanicus led other vampires on nightly hunting parties through the streets of Rome. Vampirism, which had previously been contained within Rome, exploded.

Facing a dire future, the expelled Praetorian Guards took it upon themselves to save the Empire. On a warm summer morning in AD 69, about a dozen Praetorians burst into the palace. The vampires, drowsy and bloated from the previous night's feast, were easy pickings and the Praetorians methodically dispatched them, saving Longinus for last. He was decapitated, and his head was stuck on a pole outside the city gates as a warning to any vampires who might want to venture into Rome.

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Rome is Saved

Quadilla

The decline of the Roman Empire left Europe in a turbulent state. In an absence of any central authority, the countryside was overrun by a series of vampire armies, each more terrifying than the last. The armies, generally consisting of between 50 and 100 vampires, would swoop into towns on horseback in the dead of night, howling with bloodlust. The only saving grace for the people of Europe was the limited range of these armies, as it was difficult for them to stray far from their daylight havens. But in the Ninth Century, a charismatic leader named Quadilla united a number of vampire armies into a mobile, fearsome fighting force that had many in Europe believing the end of the world was nigh.

Quadilla grew up riding horses and tending goats and sheep on a farm near the Po River in northern Italy. His bucolic upbringing came to an abrupt end at age 16, when a corrupt local priest confiscated his family's property. The evicted family had the distinct misfortune of settling in a gypsy camp shortly before it was set upon by a small vampire army. Quadilla's parents were killed; he was bitten, then taken away to join the army.

Quadilla quickly distinguished himself as a great horseman and fearless warrior whose ambitions outpaced the limited scope of his precursors. Quadilla envisioned himself as the leader of a vampire empire stretching from Gibraltar to the Danube. With his great skills as an orator, Quadilla was able to convince local vampire armies to join his cause. After winning important victories against the Lombards, the army began a slow, inexorable march down the Italian peninsula toward Quadilla's ultimate goal: the papal leadership in Rome.

Charlemagne

Quadilla's offensive was greatly aided by the Italian topography. Each night, he would raid a village for blood, then take shelter in the numerous caves of the Apennine Mountains. Remindful of the corrupt priest who took his boyhood home, Quadilla saved special cruelty for houses of worship. He plundered monasteries and left the heads of

priests impaled on stakes outside the churches. These horrific displays convinced many that Quadilla was the Devil himself, and that the advances of his army represented the end of the world prophesied in the bible.

In December of 772, Quadilla's army took Siena, leaving it only 150 miles from Rome. As the Italian capital swelled with refugees, the stories of Quadilla took on an outsized, mythological scale. Eyewitnesses told of a ten-foot-tall, fire-breathing man with horns, cloven hoofs and a tail. While none of these stories were true, they surely unnerved Pope Hadrian II. The Pope, facing desertions in his own army, sent envoys to the Frankish Kingdom of the north to ask the young king Charlemagne for help.

Charlemagne slays
Quadilla (from
illuminated manuscript)

Though Charlemagne had come to power only two years earlier, at age 29, the six-foot-six-inch King of the Franks already had ambitions to match his towering frame. He wanted nothing less than to rule Europe, and he knew that having the imprimatur of the Pope would help him greatly in his quest. He told the papal envoys that he would take his men into Italy as soon as the snows melted.

In the spring of 773, Charlemagne led his army across the Alps into Italy. He followed the coast south and made camp along the Tiber River north of Rome, not far from the site of Quadilla's most recent assault. Charlemagne had planned to use the camp as a base from which to conduct sorties into the mountains, but Quadilla had different ideas. That night, the vampire army attacked the camp and inflicted heavy losses on Charlemagne's army before retreating back to their caves.

Charlemagne's fire cart, seen in this
medieval illustration, outlived him
by almost 1000 years

As the day dawned, Charlemagne surveyed the wreckage of his camp and realized he could not fight the vampires by conventional means. After breaking his army up into smaller groups and setting them in defensive positions in the hills, he sent his most experienced vampire hunters into the mountains to conduct reconnaissance. That night, the men located the vampire cave network, and as soon as the sun came up, Charlemagne led his army there. Rather than send his men stumbling blindly into the dark caves, Charlemagne had them heap timber onto modified horse carts, light the pile on fire and roll the carts into the caves. The plan worked beautifully: vampires were smoked out into the light and beheaded by the hundreds.

Working from cave to cave, it took four days for Charlemagne's army to kill the last of the vampires. Quadilla himself fought gallantly; though effectively rendered blind by the bright sun, he killed over 20 soldiers before Charlemagne dispatched him with a blow

from his sword.

On Christmas Day, 773, a grateful Pope crowned Charlemagne as Holy Roman Emperor in the city he had saved. During Charlemagne's 47-year reign, Europe enjoyed a relative respite from vampire armies. The fire carts Charlemagne had improvised lasted even longer; they were employed against vampires well into the Eighteenth Century.

In 1974, a team of Italian archaeologists discovered a huge cache of artifacts in caves near the Tiber. Among the finds were armor and weapons bearing the broken cross symbol peculiar to Quadilla's army. A museum was built nearby to house the relics and honor the men who saved the seat of Christianity from a grisly fate.

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The Stone City Vampires

The Jianwen Emperor
The Ming Dynasty (1368-1644) was a great age in Chinese history, highlighted by territorial expansion and a flowering of arts and culture. But the dynasty almost never got off the ground due to the pernicious influence of vampires.

The Mings arose in the 14th century behind the leadership of Zhu Biao, a onetime Buddhist monk who had risen through the ranks of the military during the turbulent times. After overthrowing the Yuans, Zhu Biao, also known as the Hongwu Emperor, established a dynastic capital in 1368 at the ancient city of Nanjing on the Yangtze River delta south of Beijing. The imperial complex, known as the Stone City, included 90 palaces and courtyards and was surrounded by a moat and a massive stone wall.

Like many leaders of the time, the Hongwu emperor was fascinated by vampires. He considered older vampires to be soothsayers who held the the keys to immortality and so he tolerated their nocturnal hunts, as long as they directed their bloodlust away from him and his family. The Hongwu emperor even assigned an eloquent, learned vampire named Fang Xiaoru to tutor his children and grandchildren. The aptly named Fang developed a close bond with the emperor's grandson, Zhu Yunwen.

When the Hongwu Emperor stepped aside in 1392, a struggle for power ensued among his family members. After a brief period of unrest, the emperor's grandson Zhu Yunwen assumed the throne in 1398 at the age of 22. Zhu became known as the Jianwen Emperor, meaning “Establishment of Civil Virtue,” but his reign was to belie those words.

As soon as he ascended to the throne, the Jianwen Emperor appointed Fang Xiaoru as second-in-command and head of his personal security staff. Fang and his coterie of vampiric assistants had their wing at the Imperial Palace.

The new emperor's fascination soon crossed over into obsession; he was turned during his first year of rule, and began leading his pack of vampire administrators on nightly forays into the neighborhoods outside of the Stone City. At first, they hunted far from the palace, in the neighborhoods where the commoners, merchants, artisans and laborers lived. Then, they turned their attention to the the high-ranking officials and wealthy merchants who lived to the east and west of the imperial palace. The Jianwen Emperor and the other vampires would scurry along narrow passageways lined with siheyuan, or courtyard dwellings, and hop over the garden walls to gain entry into the homes. Throughout the summer of 1398, the quiet nights were shattered by the screams of victims echoing off the carved roof beams and pillars of the large siheyuan, and peace only returned when the vampires retreated behind the heavily guarded walls of the Stone City to sleep, their bellies filled with blood.

A model of Imperial Nanjing
with the Stone City to the right.

The situation in Nanjing quickly grew intolerable, and in 1399, a group of Nanjing aristocrats traveled north to Beijing to visit Zhu Di, the Jianwen Emperor's uncle and one of the men who been passed over for the job. They implored Zhu Di to help, telling him that his nephew had fallen victim to “evil counselors.” Zhu Di had acquired considerable military experience fighting with the Mongols in the north and saw in the aristocrats' tale an opportunity to seize the title that had eluded him just a year earlier. He quickly raised an army and marched toward Nanjing.

When the Jianwen Emperor learned of the move, he sent his own troops north to meet his uncle. Over the next two years, Zhu Di's troops fought their way south, kilometer by kilometer, and in 1402, they finally reached Nanjing. A huge battle took place outside the walls of the Stone City. For days, the sky above the city was dark with bolts from recently developed repeating crossbows, and the acrid smoke of hand cannons and bombs filled the air. Zhu Di's troops finally made it to the Stone City walls, where they were driven back by flamethrowers directed down at them from the watchtowers. Finally, they breached the walls and engaged a small army of vampires army led by Fang Xiaoru. The vampires fought fiercely, but had to retreat into the Imperial Palace as the sun came up on July 13, 1402. Zhu Di's troops set fire to the palace, and three main halls, including the throne room, burned down.

Several vampires who escaped the flames were captured, hooded and imprisoned. Among them was Fang Xiaoru, the emperor's trusted advisor. He was executed shortly thereafter, reportedly by being severed at the waist. Before he died, Fang managed to dip his finger in his own blood and write the Chinese word for “usurper” on the ground—a final insult to Zhu Di.

Unfortunately for Zhu Di, the Jianwen emperor was not among those captured. It was initially assumed that he had perished in the flames, until searchers found a network of tunnels under the imperial palace that led to the river outside of the Stone City.

The uncertain disposition of the Jianwen Emperor unnerved Zhu Di. He surrounded himself with bodyguards and had some of his top soldiers search the city for weeks on end looking for the vampire emperor. When the bodies of two of Zhu Di's trusted bodyguards turned up at the gates of the Stone City, drained of blood and dismembered, the word for “usurper” carved into their chests, Zhu Di decided it was time to relocate the capital to Beijing. There, he ordered construction of a massive compound called the Forbidden City. The complex, modeled after Nanjing's Stone City, was completed in 1420.

Four years later, Zhu Di died. The Ming Dynasty that he helped nurture would continue on for more than 200 years.

And the Jianwen Emperor? Some believe he followed Zhu Di to Beijing and still lives there, more than 500 years after he was ejected from the throne. They say he walks the streets in the guise of an old man stooped with age, and preys on the many peasant farmers and migrant workers who flood the city looking for work.

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Simonetta and Giuliano

Simonetta and Giuliano
served as models for
Botticelli's Mars and Venus
Simonetta Vespucci was said to be the most beautiful woman in all of Renaissance Florence. Born in 1453, the niece of explorer Amerigo Vespucci seemed to cast a spell on the leading men of Florentine society. After meeting her, the great artist Botticelli painted no one else for the rest of his life (she served as a model for all of his Madonnas and Venuses). Brothers Lorenzo and Giuliano de Medici of the Florentine ruling family fell in love with her and tried to outdo each other in displays of affection. The more practical Lorenzo, occupied with affairs of state, eventually lost Simonetta to his more romantic brother. In celebration, Giuliano held a jousting tournament and dedicated it to his 23-year-old fiance.

Simonetta jumped to
her death from the tower

of the Palazzo Vecchio
Shortly thereafter, Simonetta became sick with consumption (tuberculosis) and the prognosis was grim. A distraught Giuliano, unwilling to lose his beloved, decided that keeping Simonetta alive as a vampire was better than letting her die. He summoned Dominic Salcedo, the city's foremost vampire hunter, and gave him a top secret mission: capture a vampire and bring it back to the palace. Salcedo, unwilling to disobey one of the city's most powerful men, complied and, the following night, an unfortunate vampire was brought to the room in the palace where Simonetta lay dying. The vampire bit her and was then destroyed. Within two days, Simonetta herself had turned.

Giuliano and Simonetta
in the Botticelli portrait
done after their deaths
Though Giuliano must have been shocked when he first saw Simonetta, with her black eyes and ghastly color, he was pleased to discover that she recognized him and remembered their life together. Like many a hopeless romantic, Giuliano mistakenly decided that the love Simonetta had for him would trump any bloodlust she felt. And so when she beckoned him with kind words, he eagerly went to her, and was bitten. That night, Lorenzo de Medici discovered his brother in the throes of transformation, with telltale wounds on his neck. For a second time, Dominic Salcedo was summoned. Salcedo and his team searched the enormous palace for Simonetta, eventually finding her in the bell tower. Cornered, Simonetta jumped to her death on the plaza below; the same plaza where, only weeks earlier, hundreds had jousted in her honor. Per his request, Giuliano was buried at her feet.

A heartbroken Botticelli made one more painting of the ill-fated couple, using their death masks for models. In the picture, Giuliano faces the pale, shadowy Simonetta before an open window, a well-known symbol of death. The dove perched on the dead branch in the lower left of the painting is rich with symbolism. Doves mate for life and, according to Renaissance lore, will perch only on dead branches after their mates have died.

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The Trial of Fatinelli
During the Middle Ages, the scientific study of vampirism was tangled up in religious notions of good versus evil. Vampires were the Devil's foot soldiers, and victims of vampirism were thought to have had some sort of moral failing which left them vulnerable to attack. The large number of prostitute-victims was held up as proof of this.

The church, at perhaps the zenith of its power, had a vested interest in keeping this notion afloat, as nervous worshipers tended to spend more time in church and give more money. But the dawn of the Renaissance gave rise to a number of visionary scientists who, at their own peril, began to question previous assumptions about vampirism. And one of them, an Italian named Ludovico Fatinelli, paid for it with his life.

Ludovico Fatinelli

Fatinelli was a native of Florence whose father was employed in the relatively new profession of making eyeglasses. The young Fatinelli took an interest in his father's trade and made his own magnifying glasses to study the world around him. As his lenses got more sophisticated, he was able to discern a world previously unknown to science. His notes from a look at a sample of water from the Arno River capture the excitement of discovery: "I then saw, with great wonder, that in the water were very many little animalcules, very prettily a-moving. The animalcules were in great number, and oft times spun around like a tail." Fatinelli had taken the first recorded look at bacteria.

The trial of Fatinelli

The young Florentine went on to study medicine at the University of Padua, where one of his teachers was the great scientist and philosopher Galileo Gallilei. While there, Fatinelli, through the use of increasingly more sophisticated microscopes, discovered that "animalcules" also appeared to live in human tissue. From these observations, the young scientist developed the radical theory that it was these microscopic entities, not moral failures, that were the real source of vampirism. Experiments on animals seemed to bolster his hypothesis, and he set to work on a treatise that would summarize his findings and, he hoped, establish his reputation as a great scientist.

Florence's Piazza
Signoria the morning
of Fatinelli's execution

In Januay, 1616, Fatinelli published his findings under the title, Treatise on Vampires. Alas, his timing couldn't have been worse. Pope Paul V, worried about the rise of Protestantism, had been taking a hard line against any new interpretation of church dogma and decided to make Fatinelli an example. The young man was brought up for the Inquisition, and when he refused to recant the conclusions in his treatise, he was charged with heresy and brought to trial. Though a simple recantation probably could have gotten him off the hook, Fatinelli stood behind his findings. Judgment was swift: the verdict was guilty, the sentence, death.

On April 23, 1616, a huge crowd gathered in Florence's Piazza Signoria to witness the execution. Fatinelli was tied to a pole atop a pile of logs, which were then set ablaze. The fire ate through the rope securing Fatinelli to the pole, and his left arm flew up in the air. A shriek went through the crowd; many fainted, thinking that the Devil was passing a curse from Fatinelli's body onto them. But the man on the pyre was only flesh and blood.

Once the spectacle was over, one of the most important scientists of the time was ignominiously heaved into a pauper's grave, where the church hoped he would be forgotten forever.

It was not to be. Though Fatinelli was gone, his research lived on. For years after his death, illicit copies of his banned treatise made their way through Europe's scientific communities and helped pave the way for important work by scientists like the Englishman Edward Jenner, who created the first vaccine in 1795. Fatinelli had indeed been far ahead of his time: too far ahead, for the church's comfort.

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Ascension

Ascension is the name given to the ceremony wherein a person is formally accepted into a vampire pack. The ceremony begins with the fledgling approaching an altar in the company of one or two pack members. There, the Alpha Vampire reads a series of vows in Latin, which the fledgling repeats. The ceremony culminates with the Alpha biting the fledgling, usually on the wrist, and drinking some blood. The fledgling is then taken to a private chamber, where transformation takes place over the next two days.

An Ascension altar in France

Ascension was set up as a way to formally reward fledglings, those humans who served a variety of functions to the pack. Fledglings paid bills, ran errands, provided shelter and procured victims for the pack. Most fledglings provided these services with the hopes of eventually being invited into the pack, and the Ascension ceremony was a way to formalize the process.

The classic Ascension texts were written in Latin and were taken from the Black Mass and the writings of Quadilla, the 9th Century vampire general who nearly overran Rome. The vows included declarations of fealty to the pack and Satan, along with some aspersions at Jesus. A typical passage (translated into English):

Unholy satan, bringer of enlightenment,
Lend us thy power, now and throughout our lives.
Endless glory shall be given.
Lord of hell, show us thy way.

In the old days, Ascension ceremonies took place in private churches or crypts on the estates of the wealthy. The Marquise de Carnavalet, a courtier to the French King Louis XIV, was turned in a ceremony at Versailles in 1680. However, most packs did not have palaces at their disposal and had to make do with decidedly less glamorous sites, such as sewers, caves and abandoned buildings.

In the modern era, the Ascension ceremony became a luxury many packs could not afford. Vampires looking to build a pack quickly had no time to train fledglings and preferred to transform civilians and force them to learn on the fly.

Still, the rite of Ascension persisted out of a sense of tradition and history. Elite vampire packs kept detailed records of those who had "ascended," and they considered any who hadn't to be second-class citizens.

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The Ship of the Dead

Portsmouth in 1607

The voyage of the British merchant ship Cormorant from Portsmouth, England, to the Caribbean island of Nevis had special meaning for Andrew Oglethorpe. After ten years as a sailor, Oglethorpe had decided to call it quits and live out his days as a fisherman in the British West Indies. And so, on June 15, 1607, the night before his last voyage, Oglethorpe set up shop in a Portsmouth pub and drank to his good fortune.

Captain Horatio Wheeler

It wasn't to last. As Oglethorpe staggered toward the docks an hour or so before dawn, a prostitute called to him from the shadows. Inebriated, and facing three months at sea with no female companionship, Oglethorpe eagerly followed her into a dark alley, ignoring the old seafarer's maxim: harlot for hire, might be vampire. No sooner had they found a private spot than the prostitute sunk her fangs into him, and Andrew Oglethorpe's dream of a life of tropical ease was over before it started.

Like many victims of vampirism, Oglethorpe chose to deny what had happened. He boarded the Cormorant and assumed his duties as the ship left port under the direction of Captain Horatio Wheeler. By nightfall, Oglethorpe was in sick bay with a fever and chills. As Oglethorpe's wounds were not easily visible, the ship surgeon probably confused his symptoms with one of the more common ailments of the day. Eventually, Oglethorpe slipped into a vampiric coma; he was being prepared for burial at sea when he came back to life.

The Cormorant brought vampirism to the New World

The fate of the crew would have been left to the imagination had Captain Wheeler not been an assiduous journal-keeper. Entries in his log became increasingly ominous as

the journey progressed.

August 24th: "For the past three days, we have been sailing through a storm, which has prevented us from continuing a sweep of the ship designed to root out any remaining vampires. Thus far, we have captured and thrown overboard three crew members who were showing signs of the dread disease."

September 14th: "The vampires have barricaded themselves in the hold and, despite my entreaties, none of my crew dares go down there to dispatch them. Our nerves are frayed, as none of us have slept for two weeks. Last night, a man leaped off the boat rather than face another night of this torment."

September 16th: "They are at my door now. There is no hope. I can only pray that God dash this accursed ship against the rocks, lest it deliver its hellish cargo upon some innocent shores."

The captain's wishes would not be met. On the night of September 20th, Cormorant cruised into the harbor of the small Caribbean island of Nevis with Captain Wheeler, now a vampire, at the helm. Native islanders paddled out on canoes to greet the ship, unaware of the awful surprise waiting on board.

From this one ship, the vampire virus would spread rapidly across the Caribbean and the New World. The disaster prompted an overhaul of shipping procedures. Henceforth, all sailors were given thorough physical examinations before boarding.

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Yo-Ho-Ho and a Bucket of Blood

"I personally saw him...rip the
heart from one man's chest..."
"The black ship appeared so suddenly beside us, it was as if the fog itself had given it form. Within moments, our deck was swarming with men of the most ghastly countenance. All were gifted swordsmen, impervious to our bullets. In the midst of this maelstrom came the largest man I have ever laid eyes on. I personally saw him cut down three men with one swing of his sword, then reach down, rip the heart from one man's chest and tear his fangs into it with a zeal I can only describe as religious."
So wrote Jacob Hensleigh, a sailor discovered by the British Navy clinging to a piece of driftwood in the Mediterranean Sea. As the only survivor of one of the last attacks by the legendary vampire-pirate Redbeard, Hensleigh was indeed a lucky man: between the

years 1795 and 1797, Redbeard and his crew killed an estimated 500 sailors and paralyzed shipping on the Mediterranean.

Redbeard was born James Wyatt around 1778 in London, England. As a boy, he would spend hours hanging around the docks of east London and dreaming of the day when he would first set sail. That day came for him at age 15, when he joined the crew of a merchant vessel. Always a quick study, Wyatt rose swiftly through the ranks, and by age 25 he was the captain of his own ship, a beat-up sloop he sardonically called the Carcass. When England declared war on France in 1793, Wyatt had the Carcass retooled for battle and offered his services as a privateer for the Royal Navy. His job was to board and plunder any ships carrying supplies between France and her ally, Spain. The barrel-chested, six-foot-five-inch Wyatt proved to be a natural leader and his crew became such efficient plunderers that Napoleon himself put a bounty on their head. But Wyatt's days of service to the English crown came to an end in the summer of 1795, when he was bitten by a vampire outside a waterfront pub in Gibraltar. Wyatt quickly spread the virus to his crew and soon the Carcass was sailing under the direction of about 50 bloodthirsty vampires.

Redbeard sailed under a blood-red Jolly Roger

Although the transition from sailor to vampire-pirate presented real difficulties for most, James Wyatt was different. Besides possessing an unusually sharp learning curve, Wyatt knew the Mediterranean coast like an old friend. By the fall of 1795, he had set himself up in a ruined castle in the shoulders of a protected harbor along the Algerian coast in north Africa. It was there that he adopted the name Redbeard and set about building an empire of piracy and vampirism.

Each night, the Carcass would set sail from the castle flying a blood-red Jolly Roger from its mast. Exploiting their night vision, Redbeard and his crew would identify a ship, slip up alongside it and board while most of the sailors were still sleeping. The crew of a single ship could supply enough blood to feed Redbeard's vampires for a month. Those unfortunate crew members who weren't bitten right away would be taken back to the castle and imprisoned in the dungeon to await a grisly fate.

Nelson's ships besiege the pirate hideout

More than his skills as a sailor, it was Redbeard's appreciation for politics that explained his relative longevity. In return for their protection, Redbeard paid off local Algerian caliphs with the booty from the ships he raided. He gradually expanded his force, adding only the strongest, most capable sailors. Within a year, Redbeard's pirate empire had grown to include about 250 vampire-sailors and a fleet of five ships. Throughout 1796, his raids grew more and more devastating, and all of Europe started feeling the effects. Shortages in food were reported as cargo failed to meet its destination, or else arrived

late because so many crews refused to sail at night.

An ignominious journey back to London

In early 1797, Redbeard and his men scored their biggest coup yet when they took control of a 74-gun frigate belonging to the British Navy. The firepower of the captured frigate made Redbeard even more dangerous, and King George III of England was forced to take action. He decided to send a fleet of warships to the Mediterranean under the direction of the young commodore Horatio Nelson with instructions to bring back the head of Redbeard.

In early June, a dozen warships under the command of Nelson sailed around the head of the Iberian peninsula and into the Mediterranean. For six weeks, the fleet searched in vain for Redbeard along the north African coast. Finally, on July 12, they plucked the terrified Jacob Hensleigh from the waters and knew they were close. A day later, the fleet boarded a ship and found it littered with bloodless, dismembered body parts. The next night, the fleet came across Redbeard's army in the midst of an attack on a fishing boat. They surrounded the vampire ships and a brutal battle ensued, during which Nelson took a bullet to the arm. The English lost three ships and scores of men in the battle, but they fought on, knowing that time was on their side.

With dawn starting to lighten the eastern horizon, Redbeard was forced to pull back and make for safe harbor. The English fleet followed him all the way to the castle and began several hours of relentless bombardment. That afternoon, 500 troops went ashore to finish the job. Redbeard and a few of his closest associates retreated to the dungeon, where, despite being vastly outnumbered, they put up a ferocious fight. In all, it took three days to secure the castle. The troops then freed several dozen prisoners and burned the vampire compound to the ground.

When Nelson's men returned with Redbeard's head, Nelson had them hang it from the bowsprit at the front of the ship for the journey back to England. As they triumphantly made their way up the Thames to London, huge crowds gathered along the riverbanks to watch. Nelson presented Redbeard's head to King George III, who had it placed on a stake on London Bridge, not far from where a boy named James Wyatt had first gazed west and dreamed of a life at sea.

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The Mystery of Mungo Park

Mungo Park

As the Eighteenth Century drew to a close, European explorers turned their gaze toward one of the world's last great unexplored regions: the heart of Africa. Though colonizing Europeans had been visiting coastal villages and establishing forts in Africa for over 300 years, little was known of the interior of the Dark Continent. Prior exploration attempts had been undone by disease, hostile tribes and large swaths of dense, unmapped jungle. But these obstacles only whetted the appetites of European explorers hoping to become the first white men to ford the River Niger, look upon the legendary city of Timbuktu, or walk the streets of Tellem, a city on the Niger said to be built entirely of gold.

One such intrepid soul was Mungo Park, a Scottish physician who had been bitten by the exploring bug while in his twenties. In 1795, Park, with the support of England's Africa Society, set off in search of the Niger and the fabled city of Tellem. Park and his team of 30 men sailed down the east coast of Africa to the mouth of the River Gambia, where the English had established a fort. After a trip down the Gambia and an overland trek through dense jungle, the team reached the Niger. By then, however, Park had run out of money and was forced to return to England without finding Tellem.

A 1795 map shows
Park's route up the
Gambia to the Niger

Park spent the next decade raising funds and organizing a team for a second expedition to Tellem. Finally, in 1805, the Scotsmen embarked from England, fully confident in his mission's success. Park and his team returned to the Niger, where they piled into canoes and paddled south in search of Tellem. None of them were ever heard from again.

The village of Tellem
in a 1930 photo

Park's disappearance was big news back in England, where the public had developed a fascination with explorations in Africa. A rescue mission was quickly put together under the direction of Africa Society director Joseph Langley. Langley and his team traced Park's route, sailing up the Gambia and crossing the jungle to get to the Niger. At the end of the second day on the river, the team paddled around a bend and laid eyes on the legendary city of Tellem. In his 1808 account of the mission, Dark River, Langley recalls his team's disappointment upon finding that, far from being a city of gold, Tellem was a small village constructed of mud. As the team drifted closer, they saw dozens of Africans emerging from their homes and walking towards them with a peculiar, stiff-legged gait. In his account of the trip, Langley remembers being initially heartened by

the sight of the villagers: "They wore brightly-colored garments and the broadest of smiles."

Sir Joseph Langley
But as he got closer, Langley realized that what he had mistaken for smiles were actually the grimaces of flesh-hungry zombies: the entire village had been transformed. Langley ordered an immediate retreat, but the canoes became swamped in the rapids. As the voracious zombies waded into the river, Langley was swept into the current and carried several miles downriver. He eventually reached a friendly village; the villagers took him to the mouth of the Niger, where he was picked up by a British ship.

Though Langley had gone further into Africa than any white man before him, he found himself the subject of scorn upon his return to London, where his zombie story was derided as a self-serving excuse for a failure in leadership. However, later accounts from the Asante tribes of East Africa lent support to Langley's account. Denkyira, the Asante king, informed the English garrison in Gambia that he had led a raid on Tellem and destroyed many zombies, including several white men. The king presented the garrison commander with the clothes and personal effects of these men. Among the items was Park's diary, with its ominous last entry: "Tomorrow, we should reach Tellem, a city that has haunted my dreams since I was a child. I cannot sleep for the excitement."

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Haussman's Children

Baron Haussman

"What Vampire Problem?"
In this sardonic 1913 French illustration,
a lone vampire prowls the sewers of Paris,
unbeknownst to the passersby above
The first half of the Nineteenth Century saw a population explosion in European cities. The rural poor and dispossessed flooded urban centers looking for work, and in the process created overcrowded slums rife with disease, crime...and vampirism. All across Europe, vampires found good hunting and ample hiding places in medieval-era neighborhoods, with their tumbledown dwellings, narrow streets and alleyways. Every major European city had a concentration of vampires: the East End of London, Lisbon's Alfama, Warsaw's Old Town. In Paris, so many vampires haunted the neighborhood north of the Louvre that it became known as the Vampire Quarter.

European leaders tried a variety of measures to try and control vampire numbers, including hiring more vampire-fighters and instituting strict curfews. But the number of attacks continued to climb. In 1850, Baron Georges Haussman, Paris' top city planner, offered a radical suggestion: instead of trying to kill the vampires, why not eliminate their habitat? Haussman envisioned a radical reconstruction of Paris, with broad boulevards, spacious squares and a modern sewer system (it was still common belief that poor sanitation contributed to vampirism).

Haussman's plan won approval from French Emperor (and Napoleon grandson) Louis Napoleon and, in 1853, work crews began tearing down the Vampire Quarter, building by building. As crowds of onlookers watched, vampires scurried from collapsing buildings, shrieking and shielding their eyes from the sun, only to be methodically destroyed by special legions of the French Army. In one church, more than 50 vampires were flushed from the crypt. While some French, like writer Emile Zola, protested the widespread destruction of architectural treasures and the lack of interim housing for the homeless, the project did seem to be succeeding in slowing the rate of vampire attacks.

In Paris, aging tenements were torn down (l)
to make room for the Paris Opera (r)
Within 20 years, Haussman had transformed the the old rabbit warrens of the Vampire Quarter into posh neighborhoods with grand boulevards radiating from large squares like the Place de l'Opera. Haussman was celebrated as a genius and European cities raced to follow his lead. From Lisbon to Prague, broad boulevards and wide squares become de rigueur.

However, the canonization of Haussman proved to be premature. After dropping for a short time, vampire attacks in Paris rose to their highest levels ever. To make matters worse, the attacks were no longer confined to Paris' slums. Vampires attacked the well-heeled of the Tuileries, they preyed on students across the river in the Latin Quarter. The great irony of Haussman's work was that, while he had driven vampires from their old haunts, in building Paris' extensive sewer system he had provided them with the perfect place to hide.

For the next 50 years, these vampires, known in Paris as "Haussman's Children," made their home in the sewers, emerging at night for hunting. For a short time, the French stationed troops there, but had to pull out due to high rates of desertion. During World War II, French resistance fighters hiding from the Nazis in the sewers encountered vampires in 19th-Century dress. The development of the vampire vaccine, along with more sophisticated vampire-fighting technology, eradicated vampires in Europe by the mid-1960s. However, in 1971, a rash of vampire attacks along the river Seine paralyzed

Paris. French authorities, working with the assistance of the FVZA, tracked a lone vampire into the sewers. The vampire was cornered near the Place des Vosges, and perhaps the last of "Haussman's children" was destroyed.

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The Vampire Investigative Bureau

Crowd apprehends a vampire
in 18th Century London
England's Vampire Investigative Bureau, the world's first and longest serving undead abatement force, was the model for the FVZA and many other organizations across the globe.
The seeds for the VIB were planted in London during the 18th Century, when the city's steep rise in vampirism forced civic leaders to offer substantial rewards for slaying vampires. Mercenary vampire hunters patrolled the streets from sunset to sunrise, collecting five to ten pounds for each vampire they destroyed. Unfortunately, the system was rife with corruption, as many slayers developed too close a relationship with the vampire underworld of London and took bribes for looking the other way or for putting the squeeze on a rival vampire pack.

In 1842, Prime Minister Robert Peel formally established the Vampire Investigation Bureau. Requirements for investigators were minimal at first:

To be over 21 and under 27 years of age.
To stand clear 5ft 9ins without shoes or stockings.
To be able to read well, write legibly and have a fair knowledge of spelling.
To be generally intelligent and free from any bodily complaint.
Investigators walked beats during the night, armed only with a cutlass. As newer divisions were established in the outer suburbs, the beats became longer and the danger increased, since much of the territory was open fields between residential areas, leaving lone investigators easy prey for roving vampire packs.

Letter to police
from Jack the Ripper
Like the FVZA, the VIB in its early incarnation was hardly a model force. Drunkenness and desertion were high. The VIB also was limited by a rivalry with the Metropolitan Police. In the late 1880s, several women were brutally murdered in the Whitechapel area of city. Even though the attacks bore evidence of the work of vampires, the Metropolitan Police refused to hand the case over to the VIB, insisting that the perpetrator was a man. Finally, after a dozen known murders (and probably many more that were undiscovered), the VIB took over the case. VIB officers conducted several

raids in the Whitechapel area and destroyed a number of vampires, including Wentworth Smith, a suspicious lodger given to "nocturnal wanderings." While most people believe to this day that the Whitechapel killings were the work of Jack the Ripper, evidence is overwhelming that the murders were in fact the work of a vampire.

Consider the following:

The murders all took place in the evening.
Most of the victims were known prostitutes, a favorite vampire target.
There was a surprising lack of blood around the bodies of several victims.
Police found body parts in the areas of the murders, including a torso under a railway arch and another torso in the cellar of a new police building under construction.
Vampires often will tear victims apart after feeding.
The murderer sent police half of a human kidney in the mail, along with a note stating that he had eaten the other half. The body of another victim was missing a heart.
Vampires have a fondness for gnawing on human internal organs, especially the kidneys, spleen and heart.
Several eyewitnesses described the killer as "shabby genteel," suggesting a vampire who's been wearing the same clothes for some time.

VIB badge
Lastly, and perhaps most tellingly, the murders stopped after the VIB operation. My personal belief is that the vampire Wentworth Smith was the real Jack the Ripper.

English imperial might stretched the VIB to the breaking point and beyond at the turn of the century. The VIB snuffed out vampire packs everywhere from the mines of South Wales to the slums of Calcutta. The Bureau suffered high rates of suicide and attrition as the vampire population hit its peak worldwide. However, the VIB was able to turn the tide in the 20th Century, thanks to a number of innovations:

1908: officers begin working with dogs.
1921: zombie division formed, based across the river in Southwark.
1934: the VIB Academy founded.
1940: first women officers.
As England's overseas possessions shrank, the VIB turned its focus to controlling the undead on the homefront. The U.K.'s small size and relatively isolated geography made the job easier, and the VIB swiftly had vampires and zombies under control. By the early 1960s, the VIB was gone but not forgotten, as they received a roll of honour at Westminster Abbey.

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Fort Blood

The North-West Mounted Police, Special Division, a.k.a. the Specials

At about the same time that the FVZA was being organized here in the United States, our neighbors to the north were coming to grips with their own vampire problems. For about 200 years, the huge swath of land in the western half of Canada was controlled by the fur-trading Hudson's Bay Company. The powerful Company was able to keep any vampire outbreaks in check with their own security force. But when the Canadian Confederation Act of 1867 brought the western lands under Canada's control, the Hudson's Bay Company pulled out, leaving the region in a state of disorder. A motley crew of outlaws began moving into the region, and in those days, whenever outlaws congregated, vampirism was sure to follow.

The opportunistic outlaws were mostly Americans who saw money to be made setting up illegal whiskey-trading camps in the region. These scofflaws would trade whiskey with Indians in return for buffalo furs and horses, and the success of their operations sometimes enabled their crude encampments to grow into rowdy towns rife with gunfights and prostitution. Vampirism inevitably took hold, driving out the transients and leaving the Indians to deal with the problem.

Inside Fort Blood

There was one whiskey-trading camp that eclipsed all others in debauchery and lawlessness. The camp, which would come to be known as Fort Blood, was the provenance of the Gallatin Gang, a group of low-lifes who had escaped from a Montana prison before making their way to the Great White North and establishing a successful whiskey business. Even by the standards of whiskey camps, Fort Blood was a den of iniquity. With all the prostitutes and transients, it was inevitable that a vampire plague arrived, and when it did, the Gallatin Gang hit upon a novel solution to the problem. Rather than leave town, the Gang struck up an agreement with the vampires in which they would lure Indians to the camp with the promise of whiskey, and then set the vampires on them. In return for providing blood for the vampires, the Fort Blood outlaws were able to keep and sell whatever buffalo hides and horses they took from the Indians. By the early 1870s, Fort Blood had grown into a formidable problem, paralyzing regional trade and settlement and poisoning sensitive relations between the local Indian tribes and the new Canadian government. Now that Canada was responsible for this land, it was clear that Fort Blood had to go.

In 1873, a freshly-minted force of 250 Canadian Mounted Police, or Mounties, traveled west with orders to destroy Fort Blood. But the Gallatin Gang received word of the impending attack and was ready when the Mounties arrived. The Gang repulsed the attack and then, as night fell, unleashed the vampires. All 250 Mounties were killed. The defeat was a stinging rebuke to the newly formed government, and proof that Canada needed a specialized force to fight vampirism in the west.

In 1874, a bill was passed creating the the North-West Mounted Police, Special Division, or the "Specials," for short. 400 men were recruited and trained in vampire combat, and in July of 1874, they left their compound at Fort Manitoba for the long trek west. With 300 horses, 73 wagons and 142 heads of cattle in tow, the Specials followed the Boundary Trail west and made camp at a bend in the Milk River not far from Fort Blood.

The Specials in control

Rather than conduct a frontal assault on the fort, the Specials took a more stealthy approach. A small battalion slipped into the fort posing as Indians and, once inside, killed the Gallatin Gang. They then let the rest of the Specials in to finish off the sleeping vampires. By the next morning, Fort Blood was nothing more than a smoldering pile of ash.

For the next several years, the Specials marched from outpost to outpost, slaying vampires and restoring order to the region. Trade and settlement gradually returned to normal, and relations with the Indians improved. However, the frontier nature of the west ensured that the Specials remained busy, especially during the periods from 1882 to 1885, when the railroad was under construction, and 1896 to 1899, during the Klondike Gold Rush. Like the FVZA, the Specials were often pulled away to fight wars on foreign soil, but they still managed to keep a lid on any vampire or zombie outbreaks in their homeland. In 1973, the Specials celebrated their centennial with a ceremony during which they received medals from Queen Elizabeth II. Shortly thereafter, they were disbanded.

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Paris' eerie
catacombs

In the summer of 1891, young painter Lucien Steketee arrived in Paris from a small village in Brittany to find a city energized by bold artists breaking free of the confines of Impressionism. Even in a place crowded with painters, the young Breton quickly stood out. Tall and handsome, student of Monet's, friend to Pissaro and Cezanne, he cut a dashing figure in the City of Light.

Like fellow painter Toulouse-Lautrec, Steketee's preferred subject was the nightlife around his atelier in Montmartre. He painted prostitutes, dancing girls, beggars...and vampires. While other artists had painted vampires from memory, Steketee was the first to have them sit for portraits. Despite the danger, Steketee painted over a dozen vampire portraits, and with each one his sense of ease grew. In July of 1892, a vampire suggested to him that Paris' underground catacombs, with their stacks of skulls and

bones, would be a more atmospheric backdrop for the portrait; Steketee foolishly followed him there and was set upon by a hunting pack.

Moulin Rouge
Two days later, a local vampire patrol discovered Steketee about to sink his teeth into a young woman. He fled to the nearby Moulin Rouge nightclub and barricaded himself on the third floor. A mob formed outside and began chanting for the vampire's head. In desperation, Steketee stepped out onto the balcony and made an impassioned plea for his life. So persuasive was he that the mob spared him and allowed the gendarmes to take him away to jail.

Steketee in an
1890 self-portrait
Steketee had found his calling. Writing feverishly in his dim prison cell, he advanced the radical notion that vampires should be treated like the sick people they were, and hospitalized rather than destroyed. Steketee's broadsides were distributed by his artist friends and created a sensation in Paris. Key to his growing support was his claim that he could live without blood. "Controlling bloodlust," he wrote, "is a matter of discipline and faith." He held himself up as proof, and the public bought it.

With public sentiment on his side, Steketee was released into the care of Madame Mauriello, a wealthy widower and devoted follower. She set him up in her Tuileries mansion, where he continued his crusade, speaking to huge crowds and winning support from politicians and religious leaders.

Mme. Mauriello's mansion
the day after the fire
But away from the spotlight, Steketee was hunting, with the help of Madame Mauriello. Each night, she would prowl the streets of Paris looking for young women to lure back to her mansion under the auspices of posing for a famous artist. Once there, the women would be plied with wine until Steketee emerged, fangs flashing. He kept the "newly converted" in his service as a sort of harem.

The arrangement was shortlived. Early on the morning of December 12th, 1892, a terrified girl arrived in the police station claiming that she had narrowly escaped the clutches of a vampire. Police officers followed her back to the Mauriello mansion and discovered the pack. Word spread, and for the second time in his life, Lucien Steketee found himself hiding out from an angry mob. But this time, there was no escape: the mob burned the mansion to the ground, with Steketee, Mme. Mauriello and the young vampires inside.

Steketee's body was never found, leading to speculation that he had escaped; a suspicion strengthened during World War II, when several members of the French Resistance reported seeing a man resembling Steketee prowling the sewers. To this day, he is said to emerge from underground on the anniversary of his death to claim a victim. Which is why, before nightfall on December 12th, suspicious Parisians hang garlic and crosses over their doorways.

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Vampire Population Hits 1 Million

Public Health Notice,
Chicago 1908

London's Battersea Station,
the end of the line for
thousands of vampires

At the turn of the Nineteenth Century, a growing, increasingly urban population, along with rising immigration, contributed to a spike in vampire numbers. In a widely-published 1905 vampire study, FVZA scientists estimated the worldwide vampire population at one million.

The vampire population boom forced world leaders to take drastic measures to try and slow the spread of the plague. U.S. President Theodore Roosevelt ordered a curfew in every city and town in the country. At dusk across the land, curfew sirens rang out as children ran in from their play and cities fell dark. The curfew was economically devastating for restaurants, theaters, bars and nightclubs, and led to a mini-Depression. President Roosevelt also authorized an emergency vampire relief fund, with most of the money going to the FVZA to hire more people and upgrade their equipment. In addition, every branch of the Armed Forces was called into service to help the Agency.

Large cities were hardest hit by the vampire explosion. Early each morning in London, boatmen would make their way west along the fog-shrouded Thames, stopping at various wharfs to pick up vampires that had been destroyed the night before. The sight of a withered old boatman slipping silently through the fog, his boat heaped with vampire corpses, was one of the indelible impressions of the day. Eventually, the vampire corpses would be brought to the Battersea power station for incineration. At its peak, Battersea station was burning more than 100 vampires a day.

NY Times
Headline, 1905
Other cities took more dramatic steps to combat the rise in vampirism. In Bombay, India, the city's old quarter, with its narrow streets and numerous homeless people, had become a a breeding ground for vampires. When extermination efforts by British troops did little to stem the problem, the Viceroy ordered the area burned to the ground. Thousands were displaced, and a precious historical neighborhood was gone forever. Not surprisingly, vampire fighting became a valued trade: mercenary vampire fighters roamed the globe, demanding top fees for their services.

FVZA Agents take down
a "curfew-buster"
While vampires took thousands of victims between 1900 and 1910, their psychological toll on the public may have been even worse. Innocent people were gunned down as panic and paranoia reigned. Some enterprising Americans tried to leaven the stress by opening illegal bars and clubs known as "Curfew-Busters." The locations of these establishments changed often to keep away from the prying eyes of the FVZA.

In general, attempts to skirt the law were the exception and not the rule. Most people in the U.S. honored the curfew, forcing blood-starved vampires to become more brazen, and in the process, more vulnerable. After reaching a peak in 1905, the vampire population stabilized somewhat, before growing again through the Great Depression and the war, until science trotted out its greatest weapon: the vampire vaccine.

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Dr. Kristof Goessman
Much of what we know about vampires and zombies today owes itself to the work of Swiss scientist Kristof Goessman. Dr. Goessman was an inventor who made a fortune patenting a process for freeze-drying coffee. But the undead were his real obsession, and in 1930 he established the Goessman Institute for Vampire and Zombie Studies in a castle he had purchased high above the Swiss village of Greifensee.
Over the next seven years, Dr. Goessman acquired a steady supply of vampires and

zombies from European bounty hunters and spent countless hours observing them. Oblivious to danger, he measured their strength and endurance and tested their tolerance to sunlight, noise and poisons. Though some would consider his research cruel, Dr. Goessman amassed a wealth of data and published much of it in the 1935 book Among Vampires and Zombies. The book created a sensation worldwide and did much to debunk stereotypes and superstitions associated with the undead.

Goessman Castle
as it appears today

Dr. Goessman's neighbors in the village of Greifensee got used to the trucks, carriages and horse carts arriving at the castle at all hours of the night, and they even grew to accept the inhuman groans and cries coming from the dungeon laboratory. But their tolerance had a limit. One summer night in 1937, an escaped vampire broke into a home and fed on a young woman. After chasing the vampire away with torches, the enraged villagers marched up to Goessman's castle and set fire to it. The fire spread quickly and, by the first light of dawn, everyone inside was dead. Goessman's remains were found in the lab. A cursory autopsy indicated he had been mauled by a vampire and was probably dead before he was immolated.

Once they captured the wayward vampire, criminal investigators were able to piece together the incident. Apparently, this particularly articulate vampire tricked one of Goessman's assistants into letting it go by promising him untold riches. Once freed, the vampire killed the assistant and attacked Goessman before heading down to the village.

Fortunately, many of Goessman's notebooks were rescued from the fire, including one that laid the groundwork for the vaccine research done at the Santa Rosa Institute in the 1940s and 50s. Among Goessman's important discoveries was that, in the absence of food, both vampires and zombies were capable of entering a dormant phase during which their pulse rate and metabolism would slow. This allowed them to survive without food for weeks longer than previously thought. Goessman also discovered that aggression was an essential part of the makeup of vampires, and that simply feeding them blood was not enough to keep them healthy. Perhaps because of his unusual methods and macabre demise, Dr. Kristof Goessman has never received the respect accorded to scientists like Jonas Salk and Louis Pasteur. But the fact remains, the good doctor saved untold lives by hastening the discovery of the vaccine.

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FDR signs the Emergency
Relief Act, as FVZA
Directors Louis Huffman (r)
and Anton Bowers look on.

In the early days of its existence, the FVZA's mode of operation was not unlike that of the police force. FVZA Agents were a visible presence in the community, and FVZA offices were open to anyone wishing to report an attack, sighting or missing person. When agents destroyed vampires and zombies, they did their best to identify the victims and return their remains to the family for a proper burial. People generally accepted this with stoicism. But in the first half of the 20th Century, attitudes began to change, perhaps reflecting a growing distrust of the federal government. More and more people who lost loved ones to vampirism or zombieism refused to accept that extermination was the only option. The sensational Ray LeDoux trial of 1923 was only one of a growing number of lawsuits challenging the FVZA Powers of Termination, also known as the Right to Kill.

Central to the dilemma facing lawmakers was the question, what exactly were vampires and zombies? Were they merely human beings with diseases? And if so, didn't they deserve hospitalization and rehabilitation? After refusing to rule on the issue for a number of years, the Supreme Court finally agreed in 1935 to hear the case of a New Jersey couple whose son had turned into a vampire and was destroyed by FVZA agents. In a 5-4 vote, the Court deemed that vampirism was a disease and that vampires were entitled to the same rights as any U.S. citizen. Shortly thereafter, the Court issued a similar ruling on the issue of zombieism. An avalanche of lawsuits followed, crippling the FVZA.

Fortunately, recently-elected President Franklin Delano Roosevelt understood the importance of the FVZA. The President was dealing with a depression at home and a world on the brink of war and knew he could not afford to have vampire and zombie outbreaks added to the mix. In December of 1936, Roosevelt brought FVZA leaders to Warm Springs, Arkansas, to hammer out an arrangement by which the Agency could continue to function. The resultant plan, known as the Emergency Relief Act, brought major changes to the FVZA. The Agency would henceforth operate undercover so as not to attract public attention. A new communication pipeline was set up that allowed law enforcement agencies to pass reports of vampire and zombie activity on to Agents. The FVZA moved its operations into nondescript buildings and discontinued its policy of notifying the families of exterminated vampires and zombies. Those exterminated simply joined the rolls of the missing. To facilitate the FVZA's shift to deep cover, the government began a systematic removal of the Agency from public records.

The new system was very much a work in progress and didn't always function perfectly, but over time the FVZA adapted so well to its undercover role that, for many, the Agency became nothing more than an "urban legend."

The irony of the Emergency Relief Act is that the U.S. government ultimately exploited it

in order to conduct research on vampire and zombie DNA in secret. To this day, many in the government deny such research is taking place. How can there be such research, they ask, if there never were vampires or zombies to begin with? When asked once about whether he supported construction of an FVZA memorial in Washington, Senator Trent Lott scoffed, "sure, we can put it right next to the one for Santa Claus!" (Editor's note: Mr. Lott represents Mississippi, a state where over 100 FVZA Agents lost their lives fighting the undead).

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The Order of the Broken Cross

Broken cross brand on
forearm of dead vampire

Initiation into the Order
took place behind an
oversized broken cross

In 1935, an FVZA Assault Team encountered fierce resistance while conducting an attack on a warehouse on the outskirts of Dallas. The vampires they encountered were unusually well organized and seemed to know the assault team's every move before it was made. It took the team two full days to finish off the vampires, after which they made a chilling discovery: each of the dead vampires had a brand burned onto its forearm. While the chicken scratch might have meant little to the average person, it was bad news for the FVZA. The three-pronged symbol represented the broken cross, symbol of a paramilitary vampire organization that was to have devastating effects on the FVZA for the next several decades.

The Order of the Broken Cross considered themselves descendants of Quadilla, the great vampire general who besieged Rome in the Ninth Century. A vampire named Logan Mulvey resurrected the Order in 1935, at a time when the FVZA was making serious inroads into the U.S. vampire population. Mulvey and his associates knew their days were numbered unless they organized an effective counterattack against the Agency.

Ironically, the Order coopted FVZA techniques and philosophies in their own training regimen. They practiced martial arts diligently and acquired expertise in a vast array of weapons. New members were indoctrinated in a solemn ceremony, at which time they were branded on the forearm. Members of the Order maintained a sort of "Underground Railroad" consisting of hideouts across the country, so that they were never far from shelter come sunrise.

Striking back at the FVZA was a major part of the Order's agenda. They acquired names and personal information on agents and conducted a campaign of intimidation that knew no bounds. On one occasion, they impaled the severed head of an agent onto a traffic pole outside the Boston office. And if they couldn't get to the agents, then they attacked family members. The strategy proved to be brutally effective, as a number of agents left the force rather than endanger their families. The Second World War, which siphoned away a number of experienced agents, further emboldened the Order.

The Order reached its zenith around 1946, with an estimated 50,000 members worldwide, then began a slow decline. Increased FVZA enrollment was the biggest factor in turning the tide. It took the Agency several more years and many more lives to finish the job, but by the beginning of the 1960s the Order had returned to the halls of infamy, where it remains today.

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The Lazo Disaster

Lazo, Soviet Union

After the development of the vampire vaccine, the United States and the Soviet Union began pouring enormous resources into vampire research. The stakes were great, as it was thought that the keys to immortality lay in vampire DNA. The Soviets based their research at a secret lab outside the small village of Lazo in Siberia. Unbeknownst to the Americans, they made significant progress in the lab and in 1967, under a veil of utmost secrecy, they began animal trials, using chimpanzees as the test subjects.

Premier Brezhnev
explains the disaster
to the Politburo

Sometime in mid-February, disaster struck at the lab when an infected chimpanzee bit a technician. The unfortunate man was vaccinated, but the experimentally-altered virus he was infected with proved to be immune to the vaccine. As a blizzard descended on the village, cutting off communication with the outside world, the technician came to life and ran amok, biting everyone in the lab. The scientific team, transformed into vampires, left the lab and went to the village to hunt. By the time the storm cleared, the entire town of Lazo was infected.

Lazo after the blast

Faced with an uncontrollable vampire plague, Russian President Leonid Brezhnev was forced to take extreme measures. So, on a bright winter day, a transport rolled into Lazo and left a nuclear weapon in the middle of the town square, while the vampires slept.

Once the team was safely out of range, they detonated the bomb.

American officials detected the explosion via satellite and launched an inquiry. The Russians claimed accidental detonation, but American intelligence knew that there were no nuclear installations in that part of the country. The mystery ended in the Summer of '68, when one of the soldiers who had planted the bomb defected to West Germany and told the whole story. The 750 people of Lazo were among the last casualties of the war on vampires.

The mishap created a backlash against vampire research in the United States and thoughout the world. On October 14th, 1970, President Nixon signed into law the Muskie-Fineman Act, halting research on vampire blood. It would be 16 years before the ban was overturned, and vampire blood research began anew, with rigorous safety provisions in place to avoid a repeat of the Lazo Disaster.

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Vampires in the Vietnam War
by Luke Costagliola, with additional contributions from Hugo Pecos.
The difficulties of American troops during the Vietnam War often are attributed to the skillful tactics of its opponent and the lack of support on the homefront. But U.S. forces were hampered by another stealthy enemy in southeast Asia: vampires.

From the beginning, combat in Vietnam's jungles presented new challenges for American troops. The army in particular was trained and equipped for a conventional, mechanized war such as what they had faced in Europe, and Vietnam, with its jungle fighting, was a new game. The Viet Cong were masters of guerilla warfare, during which they would hit troops with surprise attacks and then recede back into the jungle. They also effectively used small villages as bases and ammunition stores.

In an attempt to turn the tables, the U.S. Marine Corps developed a Civil Operations and Revolutionary Development Support, or CORDS, program, which assigned small units to patrol the villages. The Marines sought to recruit members of indigenous tribes in the mountainous region of west Vietnam to help them. But the Marines quickly discovered that the tribes were fearful of venturing into certain areas because of the presence of "ma," or phantoms. One tribe in particular—the Montagnard—spoke of reanimated corpses that haunted the jungle, drinking the blood and consuming the internal organs of people unlucky enough to cross their paths. U.S. commanders were quick to dismiss the claims as local superstition.

Alas, it wasn't superstition at all. Reports of troop encounters with ghouls in the jungle began trickling in to U.S. command around 1965. At first, the stories involved troops catching glimpses of ghostly figures moving through the jungle. Soldiers who saw these creatures described them as having fangs and black eyes. And then, soldiers began to disappear from their platoons. In one incident, two American soldiers rescued one of their comrades from a creature that appeared to be impervious to their bullets.

U.S. commanders initially suspected vampires, as Vietnam, home to 41 known species of bats, had a history of outbreaks. One person infected in an isolated jungle villages with no access to vaccine could quickly spread the affliction through an entire community.

Flamethrowers were key to vampire "mop up"
efforts during the Vietnam War.
Strangely though, the undead creatures often appeared in the daylight hours, a feat thought impossible for vampires. One platoon of American troops found the entire village of Son Hao occupied by these creatures. Despite the daylight hour, the embattled creatures managed to flee into the surrounding jungle.

With troop morale plummeting and the Viet Cong making gains, top Army brass brought several high-ranking FVZA agents to Saigon in the fall of 1966 for a consultation. The Army helicoptered the agents out to the village at Son Hao, scene of the daytime battle between U.S. troops and the ghouls. Once there, the agents noticed that the triple canopy jungle was filtering almost all of the sunlight before it reached the ground. They speculated that this filtering was enabling the vampires to operate in daytime.

In a report to President Lyndon B. Johnson, the FVZA concluded that eliminating the vampires would be virtually impossible in Vietnam's jungle settings.

When Johnson read the conclusion, he famously said, "if the jungle's the problem, then let's get rid of the damn jungle."

Thus began the infamous Vietnam Herbicial Warfare program. The military chose a defoliant known as Agent Orange and sprayed 20 million gallons of it over 6 million acres of jungle. Once the canopy was denuded, troops went into suspect villages with flamethrowers to exterminate any remaining vampires.

The program was successful in clearing several large packs of vampires from the mountainous regions of Vietnam. However, many American soldiers and their Montagnard allies remained unwilling to go into the jungle villages.

As a result, the Marine Corps abandoned the CORDS program in 1968 and returned to a policy almost indistinguishable from the army's. And Vietnam's jungles were left to the

Viet Cong, the indigenous tribes...and the vampires.

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The Vampires of Studio 54

Although vampire hoaxes have probably been around as long as vampires, incidences exploded after the FVZA was disbanded in 1975. Pranksters seeking fame, attention, or just a few laughs took advantage of the lack of official oversight to frighten and terrorize the populace. While there were many convincing hoaxes in the latter half of the Seventies, none had as big an audience as that for the vampires of Studio 54.

Cutting the rug
at Studio 54

New York in the summer of 1977 was a city on edge. The Son of Sam killer was gunning people down in their cars, and a blackout on July 13th had paralyzed the city and sent looters running amok in the streets. Amid this atmosphere of fear and paranoia arose reports that a pack of vampires were preying on the young and the hip at Studio 54, the city's most popular discotheque. The rumor was that "54" owner Steve Rubell kept the vampires in a basement crypt and allowed them access to the clubgoers in exchange for a promise of immortality for himself. Though a couple of young men had disappeared after a night at Studio 54, most people discounted the rumors as the stuff of urban legend, and the disco remained popular.

One Studio 54 regular was not so quick to dismiss the story: Geraldo Rivera, a brash young reporter for ABC-TV. Rivera was looking to make a name for himself and thought that breaking the vampire story would be a sure way to put him on the map. His sources for the story were a group of disgruntled former Studio 54 employees. All claimed they were fired by Rubell when they refused to keep quiet about the vampires. One Sunday afternoon, former 54 bartender Francisco Birney snuck Rivera through a back entrance into the Studio 54 basement and showed him a mysterious locked vault where he claimed that the vampires slept during the day.

Rivera pitched the story to his superiors at ABC; they were wary and suggested he find an expert who could give the story credibility. Damien Gould fit the bill. Gould was a respected, thirty-year FVZA vet who had fallen on hard times and needed the cash promised by Rivera and ABC.

Rivera talked his bosses into making the crypt-opening a one-hour live special. The

show was hyped as the first assault on vampires ever carried on live television, although the location of the assault was kept undisclosed so as not to tip off Rubell and Studio 54 management. The cryptic marketing campaign intrigued the nation, and on the night of September 4, 1977, approximately 40 million Americans sat down in front of their TV sets to watch host David Hartman introduce the special with the words "we're about to do something that has never been done before."

Rivera prepares to enter the crypt
After a taped introduction featuring interviews from the former Studio 54 employees, the show went to a live shot of Rivera in a van parked behind the disco. The cameras followed him, Gould and Francisco Birney into the basement, where Birney unlocked the vault. Inside the dark, cramped space lay two dusty coffins. The television audience held its collective breath as Rivera pried open one of the coffins and the camera captured the image of a what appeared to be a male vampire at rest. Suddenly, the vampire's eyes snapped open and, as the camera rolled, he leaped out of the coffin and attacked Rivera. A melee ensued.

Rivera a day
after battling
the "vampires"
When the dust settled, Rivera had a broken nose and Damien Gould had his burly arms wrapped around the alleged vampire: former 54 doorman Robert Mendez, complete with blue makeup and plastic fangs. Rivera promised "to get to the bottom of this" as the live shot cut back to the studio and a flummoxed David Hartman.

In all, five former Studio 54 employees were involved in the hoax. They admitted that they had hatched the scheme in the hopes of bringing bad publicity to Rubell and Studio 54. It was only after they got Rivera involved did they begin to see an opportunity to get what 54 patron Andy Warhol might have called "their 15 minutes of fame."

Studio 54 was eventually brought down, but it was the tax man, not vampires, who did the job. As for Rivera, although his reputation took a hit and he became something of a laughingstock, he survived the embarrassment and continued his career in television. Agent Gould was not so lucky: humiliated, he sank into a pit of drinking and despair and died in a rooming house far from the bright lights of Studio 54.

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Dogs

With their prodigious strength and advanced senses, vampires and zombies had distinct advantages over the humans. Fortunately, we humans always had an ace up our sleeve: dogs.

A dog drags a dead zombie out of the brush

It would be difficult to overstate the importance of dogs in controlling vampires and zombies. Their acute sense of smell not only allowed them to sniff out vampire and zombie hiding places, but also enabled them to give people plenty of advance warning of an attack.

Dogs were used in vampire control as far back as 2000 BC, when rulers of the Hittite Empire in Asia Minor were said to keep vampire-fighting dogs "as large and fierce as lions." Although many dog breeders attempted to create a dog that was effective against both vampires and zombies, most breeders found it best to breed different dogs for different nemeses. Thus, large, powerful dogs were bred for zombie control, while vampire-fighting dogs tended to be from faster and more agile varieties. Many of these breeds developed by different countries for undead control are still popular today, such as the Tosa-Inu of Japan and the Tibetan Mastiff from China. German Shepherds were one of the few dogs often used against both vampires and zombies.

The Doberman Pinscher, vampire hunter supreme

In 1863, German authorities, dissatisfied with existing breeds of vampire-hunting dogs, contracted with dog breeder Louis Doberman to create a breed of dog expressly for fighting vampires. Doberman's initial attempts to breed Rottweilers with terriers and shepherd dogs were unsatisfactory, but when he added greyhound blood into the mix for speed, the Doberman Pinscher was born. With its unique blend of speed, ferocity and intelligence, the Doberman became the gold standard in vampire control.

Vampires and zombies reacted differently to dogs. Vampires generally tried to flee, using their athleticism and leaping ability to outpace the dogs. Zombies, on the other hand, would stand and fight. While zombies had no answer for dogs, vampires took to fighting fire with fire by breeding their own dogs for protection. Several well-known breeds of today were actually created by vampires. An example of this is the Rhodesian Ridgeback, which a South African vampire pack created by breeding a native shepherd dog with Mastiffs imported by white settlers.

In the United States, the FVZA used dogs on an informal basis for decades before the

official establishment of the K-9 division in 1925. The Agency's vampire-fighting breed of choice was the Doberman, while Rottweilers and Mastiffs were used against zombies. At the training facility in Kentucky, trainers used clothing taken off vampires and zombies to acclimate the dogs to the smell of the undead. Doberman training focused on pursuit and capture, while Mastiffs and Rottweilers training focused on in-close fighting.

The Jocko memorial
in Chicago
Dogs selected for FVZA K-9 training would be sent home as puppies to live with the agent assigned to them. This allowed a bond to develop. Training commenced when the dog reached 10 months of age and lasted two months. In zombie raids, larger packs of dogs were used to surround and hem in the zombies. Vampire-fighting dogs were trained to flush vampires into areas where they could be destroyed by agents. The job had its obvious dangers. Dogs bitten by zombies or vampires had to be put down. Otherwise, the viruses would turn them rabid (contrary to popular myth, there is no such thing as a vampire-dog).

One of the most heralded dogs in FVZA history was Jocko, a mutt who served in the Chicago Bureau. Jocko was adopted as a stray pup by agent Paul McDermott. Though not of a vampire-fighting breed, Jocko showed such a natural facility for vampire-hunting that he was put on the force. The dog went on to serve with distinction for eight years. On January 23, 1934, just a few days before his retirement, Jocko chased down a vampire trying to flee with a child. The brave animal locked on to the vampire's lower leg, forcing the vampire to release the child unharmed. But when other vampire pack members rushed him, Jocko sustained a bite and had to be put down. Over a million people braved frigid weather to attend the dog's funeral.

Statcounter
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The Top Five Vampire and Zombie Hunters in History
Before organized forces like the FVZA came to be, undead control was left to freelancers, and there were some great ones over the course of history. Here are five of the best.
James Godfrey, a.k.a., Machete Jim, Australia

Machete Jim in jail
Australia's most renowned zombie hunter-James Godfrey, a.k.a., Machete Jim-actually

was born in Manchester, England, in 1823. After being orphaned as a child, Godfrey turned to petty crime to survive and wound up in jail as a teenager. Like many British convicts of the day, Godfrey was shipped off to Australia to work in a labor camp. He wound up in Botany Bay, an area of present-day Sydney that was home to one of Australia's largest penal colonies. Godfrey and the others inmates worked all day building roads under the unrelenting sun and the pitiless gaze of the camp guards. Despite the squalid conditions, the strapping Godfrey quickly distinguished himself for his ability to hack quickly through the underbrush using only a crude machete.

The combination of crowded conditions and infected rats in Australian penal colonies made zombie outbreaks quite common there. On occasion, entire work camps were wiped out by fast-spreading outbreaks. Many camps took to burning the corpses of the recently deceased to insure that they didn't "reawaken" as zombies.

No such precautions were in place at Godfrey's Botany Bay camp on the night of September 14, 1846, when a guard took ill and passed away. The other guards carelessly buried the body near the camp, and one night later, their erstwhile associate awoke as a zombie. The zombie-guard dug his way out of the grave and immediately attacked one of the guards. The other guards fled in terror, leaving the chained prisoners virtually helpless against the rampaging zombie. Only Godfrey remained calm; he managed to get the keys from the dead guard and unlock his chains. He then picked up his machete and hacked the raging zombie into a dozen pieces.

The boss of the work detail was so impressed with Godfrey's courage that he offered him a chance at early release if he agreed to work in zombie extermination. Godfrey seized the opportunity and, over the next few years, displayed a remarkable capacity for zombie killing throughout the local work camps. He could lop off a zombie's arms and head with three whistling swipes from his machete. His skill with the bladed weapons was so great that his cohorts took to calling him "Machete Jim."

After his release, Machete Jim accepted a position with Australia's fledgling Commonwealth Special Investigation Branch, where he eventually rose to commander. He was a man of few words and preferred to lead by example, charging fearlessly into zombie hordes all across New South Wales and Tasmania. He continually refined the undead fighting arts and was one of the first to bring shotguns into common use against zombies.

Machete Jim wiped out an estimated 4,000 zombies during his career. The Duke and Duchess of Cornwall honored the former convict with the Order of Merit during their 1901 visit to Australia. Ten years later, Machete Jim died of natural causes in Sydney, at the age of 88 years.

Toshihiko Kamiyama, Japan

Toshihiko Kamiyama

Japan's ancient capital of Kyoto was in a state of turmoil during the 15th century as various samurai groups battled for control of the city. Amid the chaos arose a formidable vampire samurai named Hosokawa Katsumoto. Katsumoto turned many of the best samurai and set up a seemingly impregnable fortress along the Kamo River east of the city. During the day, samurai loyal to Katsumoto guarded his palace. At night, Katsumoto led a vampire army out of the fortress searching for blood.

The panicked nobles, in danger of losing their city to the undead, turned to to the only person capable of stopping the vampires: Toshihiko Kamiyama, the greatest samurai of his time. Kamiyama was a legend in Kyoto for his bravery, honor and skill with the sword. At the height of his powers, he had abruptly retired to live a life of monastic devotion at a Shinto temple in the mountains.

Representatives of the nobles journeyed to the temple and pleaded with Kamiyama to help. At first, Kamiyama was reluctant, but he finally agreed on the condition that he be allowed to train his own recruits at the temple without any outside interference. Kamiyama reasoned that fresh recruits would be more teachable than veteran samurai. After selecting 20 of the most promising young martial artists, Kamiyama spent countless hours tutoring the men among the maple and ash tress and the bird songs of the mountain temple. Kamiyama worked his charges on swordfighting arts and conditioning, and he often had them spar with blindfolds on to get accustomed to the art of night fighting.

After a year of training, Kamiyama and his team were ready. They journeyed out of the mountains to Kyoto, established quarters in the mansion of a noble, and prepared their assault. They boldy slipped into Katsumoto's compound at night, when the vampires were out hunting. After killing the civilian guards, Kamiyama and his men changed into the dead guards' armor and waited for the vampires return. When Katsumoto and the vampires returned, full from a night of feeding, Kamiyama and his men set upon them. They slashed and destroyed scores of vampires, and took a few casualties as well. During the fighting, a fire broke out in the compound when a candle ignited some textiles. Katsumoto escaped through a network of secret tunnels. Kamiyama chased him down and they had an epic sword battle as the compound burned around them that is still considered the greatest sword fight ever staged. The fight ended only when Katsumoto fell through a burning floor. No body was ever found, and rumors persist that he is still alive to this day.

Over the next several years, Kamiyama and his men systematically eradicated vampires from Kyoto. The wars that had devastated Kyoto came to an end, and people slowly returned to the city.

With the conflict was over, Kamiyama returned to the mountains and the ascetic lifestyle of a Buddhist monk. Sightings of him were rare. He reportedly died in 1533, at age 100.

Kamiyama destroyed an estimated 1,200 vampires in Kyoto.

John "Red Jack" Averill, United States

Red Jack
Red Jack Averill was born to John and Helen Averill in Tennessee in 1811. John was a hunter and trapper and Red Jack—so named for his red hair—often accompanied him on expeditions into the wilderness of the Shenandoah Mountains. As a teen, Red Jack befriended the local Chickasaw Indians and learned from them how to track and hunt vampires.

Red Jack grew increasingly restless in his small Tennessee community and in 1936 traveled to Texas to aid in the revolution, a popular cause among many Americans. He later enlisted in the U.S. army and fought in the Mexican-American war. One night, the troops in Red Jack's platoon were sleeping in the desert north of Mexico City when they were attacked by a pack of vampires. After morning broke, Red Jack discovered a silver mine nearby, went inside with nothing but a sword, and came out holding the heads of several vampires.

Red Jack took his vampire-fighting skills west after the war and hired himself out to clear gold and silver mines of vampires. He was well rewarded for his expertise and, after a few years, was able to open a saloon in the rowdy Barbary Coast area of San Francisco. But vampire slaying was never far from Jack's mind. In 1858, he left San Francisco for Washington D.C. to help the U.S. government with the creation of the Vanguard, the precursor of the FVZA.

Red Jack's work was interrupted when the Civil War broke out in 1861. From 1861 to 1865, he served in the Union and helped troops wipe out packs of vampires from the woods of Virginia to the plantations of Georgia.

Red Jack struggled with a host of demons throughout his life, including alcohol and gambling. In fact, it was Jack's gambling debts that caused him to turn down an offer to join the newly-minted FVZA after the war and instead take a lucrative job with a touring Wild West show, where he performed choreographed battles with actors disguised as vampires.

Red Jack's drinking worsened during the show's 1870 tour of Europe. That winter, he was stumbling back to his hotel in Vienna, Austria, after a night of drinking when a pack of vampires ambushed and killed him. It's doubtful the vampires knew that their victim had killed over 4,000 of their kind during his lifetime.

King Zumbi, Brazil

King Zumbi
Portugal colonized Brazil in the sixteenth century and brought scores of African slaves

over to work the sugar plantations. Over time, runaway slaves and army deserters formed isolated communities called mocambos in the jungles outside of large settlements. Some of the mocambos grew into sizeable communities, with churches and businesses. The largest mocambo was Palmares, which was home to about 20,000 inhabitants.

The man who would one day be known as King Zumbi was born in Palmares in 1635 to an African mother and a deserter from the Portugese army. Zumbi's father trained him in swordfighting and the martial art called capoeira. The boy put his skills to good use during the many zombie outbreaks that afflicted the mocambos. According to local legend, Zumbi killed his first zombie at age 12.

Zumbi grew into a towering, muscular man equally comfortable in hand-to-hand combat and swordfighting. But Zumbi was more than just a brute. He possessed political ambitions as well, and it was his dream to unite the mocambos into one independent nation. His fame spread after he helped other local mocamboes put down zombie outbreaks, and, in 1660, he was selected king of the mocambos. Zumbi proclaimed independence for the mocambos and began carrying out raids against the Portugese. Though militarily disadvantaged, Zumbi and his men knew the jungle and exacted significant losses on the Portugese.

In the summer of 1664, a major zombie outbreak hit the important Portugese settlement of Sao Paolo. The plague spread quickly, and groaning zombies of all sizes and shapes shambled about the city's cobblestone streets. Many Portugese soliders deserted rather than stand up to the terrifying hordes.

Facing the potential loss of a strategically important city, the Portugese reached out to Zumbi and offered him a deal. They would grant independence to the mocambos in return for Zumbi's assistance in putting down the zombie plaque.

For Zumbi, it was a difficult decision. He bore a great deal of hostility toward the Portugese for their legacy of slavery and oppression, but he knew that the mocambos were unlikely to achieve independence without some help. So, after much agonizing, he decided to travel to Sao Paolo.

Zumbi and his most trusted officers arrived in Sao Paolo in September 1664. He trained the Portugese army in different zombie-fighting formations and introduced modified melee weapons for easier decapitation. Zumbi's leadership was inspirational and, slowly but surely, the zombie plague abated. In just six months, order returned to Sao Paolo.

Unfortunately, the Portugese had no intention of letting Zumbi return to Palmares in triumph. During Zumbi's "Going Away" party at the royal palace, the Portugese drugged him and his top officers and locked them in a dungeon with dozens of hungry zombies. The unarmed, groggy men fought courageously, but they were greatly outnumbered and the zombies eventually tore them apart.

The killing enraged the mocambos, and for the next 25 years they waged an almost constant war against the Portugese. But without Zumbi's leadership, they were ineffectual, and the Portugese burned Palmares to the ground.

Estimates put Zumbi's kill count at more than 5,000 zombies. A bust of him adorns the esplanade in Brazil's capital of Brasilia.

Twelve String Digby, England

Twelve String Digby
As London grew rapidly in the 17th century, packs of vampires became a major problem along the wooded roads radiating from the city. Vampires on horseback would burst from well-hidden bases near the roads and attack stagecoaches and lone riders. The vampires typically chose lonely areas of woodland like Hounslow Heath, where the roads to Bath and Exeter crossed. They targeted stagecoaches and the post-boys who carried the mail. Sometimes the vampires drank the blood of their victims; sometimes they turned them.

English efforts to fight the vampires mostly met with failure. The vampires changed bases feqeuntly and fought a kind of guerilla warfare for which the English troops were ill-prepared. Stagecoaches and post-boys took to avoiding nighttime travel altogether, a move that severely crimped commerce and communication between London and other cities.

In desperation, the English decided to fight fire with fire and enlist the help of a notorious convict named Digby Wolfe. Wolfe was a flamboyant character who earned his nickname for the habit of decorating his breeches with 12 lengths of colored string. He had spent most of his adult life as a highwayman, or coach robber. His skills on horseback were unmatched, and he eluded the law for many years until his arrest in 1681.

English offiicals reasoned that an experienced highwayman like Digby would be the ideal foil against these roving vampire packs, so they offered him a choice: 20 years at London's notorious Newgate Prison, or service as a vampire slayer for His Majesty Charles II.

As with the legendary Australian Machete Jim, Twelve String Digby chose freedom, and over the next seven years, he led a group of English troops against the vampires. On occasion, Digby and his men hid among the trees, lying in wait for the vampires to attack a passing coach. At other times, he would go undercover as a passenger on a well-appointed stagecoach. When the vampires attacked, he laid waste to them with stunning speed.

Digby cleared vampires from the Hounslow Heath area, and then the Great Dover Road.

Nighttime travel around London became (relatively) safe again.

Charles II feted Digby at Whitehall Palace in London, and he became a fixture in social circles, where he developed an affection for married women. Even a bout of venereal disease didn't stop him from pursuing the wives of prominent Brits. Unfortunately for him, one of his conquests was married to a notably jealous lieutenant-colonel who discovered the affair and challenged Digby to a duel at Hogsden Fields. Normally, Digby was an accurate shot with a pistol, but he was weakened with VD and missed his first shot. The lieutenant colonel was not so inaccurate, and Digby fell, mortally wounded with a gunshot to the chest. He bled to death in the snow, and England had lost its greatest vampire hunter, a man who killed more than 1,000 bloodsuckers in his time.

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Women in the FVZA
Women played a vital and often unsung role in the development and success of the FVZA. In fact, the agency was more progressive with respect to women's roles than were other areas of law enforcement and the military, primarily because of the pressing need for qualified personnel stateside during wartime.

Early nursing class at Fort McNair.
Women served mostly in clerical roles at FVZA offices in the early days of the agency. In 1894, a nursing institute was founded at Fort McNair in Washington, D.C., to provide specialized training for women in zombie and vampire medicine. At that time there was no vaccine for either condition, so treatment was mostly palliative. The nurses learned to recognize and distinguish between the signs of vampire and zombie infections and how to restrain bite victims and make them more comfortable. They were also tasked with the very difficult work of euthanizing bite victims.

After the zombie vaccine was developed, nurses took on a more prominent role in the agency. They raced about in specially outfitted Model T automobiles trying to get injections to victims within the short window of time when the vaccine would work. It was a dangerous job, complicated by poor roads and primitive communications technology. All too often, nurses would arrive at a location to find that the bite victim had already transformed. Dozens gave their lives in service during the years before World War II.

Despite their accomplishments, women were forbidden from service as FVZA agents for the first half of the twentieth century. Agency leaders figured the public would have little

appetite for hearing about females being killed in the line of duty. Still, some women were brought in to assist with investigations, as experienced investigators found that female prostitutes, a major target for vampires, tended to be more forthcoming when speaking with other females.

Marion Southwick in Saipan, 1945.
The prohibition against women agents ended largely as a result of World War II, when FVZA leaders created the Vanguard Women's Auxiliary Corps (V-WACS) to assist soldiers in Europe and the Pacific. One of the first volunteers was Marion Southwick, a native of Maine who served in the Pacific theater, where zombie outbreaks were not unusual. While on duty on the Pacific island of Saipan in 1945, she reportedly gunned down four zombified Japanese soldiers who had burst out of a cave when an army unit was passing by. While some may have been scarred for life by the encounter, Southwick was exhilarated. When she returned home, she lobbied for a position as an agent, biding her time by authoring a training manual especially for the V-WACS.

Southwick finally got the call in 1949. Married and with one child at the time, she trained in New York City, where she faced an entrenched "Old Boys" network and some outmoded ways of thinking. The Special Agent in Charge said of her, “This lady is perhaps too refined to work on investigations.” He advised that she should only be assigned to open cases that “weren’t too rough.”

Southwick persevered through training and was appointed to an investigative unit by FVZA Director William Burns on October 11, 1950. She was assigned to the Washington D.C. office, where she made $7.50 a day for service in “the Investigation of Vampires and Zombies.” This was some 20 years before the Federal Bureau of Investigation accepted its first woman.

Inspired by Southwick's example, many women served with distinction in the final decades of the Agency's existence. Several female scientists played important roles on the Zozobra Project, the effort to find a vaccine to the virus that causes vampirism, and were involved on investigative units, assault teams and as as Shadows. Southwick herself rose to the position of Assistant Director in 1970, five years before the FVZA was disbanded.

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Famous Cases

In a typical year, the FVZA would receive thousands of tips on vampire and zombie

activity. But seeing as how many of them turned out to be hoaxes, the initial investigation was usually carried out by phone. If the testimony was compelling enough, a team would be dispatched to gather evidence and interview witnesses. In some cases, the trail died; in others, it led to frightening encounters.
Under the Freedom of Information Act, we are making these reports available to the public for the first time. However, the reports have been edited down to contain only the most pertinent information. Still, they represent a fair cross-section of the types of reports we compiled at the Agency—some humorous, others chilling, many maddeningly inconclusive. At the bottom of each report, Dr. Pecos has included his own comments (long after the fact).

Featured Report
Terror in the Factory

Previous Reports
The Opium Vampires
Rescue in Panama
Who Killed Warren Harding?
LeDoux Versus the FVZA
Vampires on Ice
Terror on the Interstate
The Zombie Boatlift
The Wheeler Commission
The Deadstock Festival
Magic Wanda
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Famous Cases: Terror in the Factory

Report Number: 8369
Date: June 3, 1967
Location: New York City

Misguided romanticization of vampires began in earnest in the 1960s. Many artists and writers saw vampires as misunderstood, tortured kindred spirits, the ultimate outsiders. But as one renowned New York artist was to discover, the truth about vampires was far different from the myth.

Andy Warhol
Background: Andy Warhol moved to New York City from Pittsburgh in 1949 and quickly established himself as a successful commercial artist. But it was when he began applying the techniques and subject matter of commercial art to paintings and sculpture that his career really took off. Warhol's interest in the visual arts eventually led him to try his hand at filmmaking. He made a string of experimental, often tedious works like "Empire," a six-hour static shot of the Empire State Building.

As Warhol grew more famous and successful, his New York apartment became a magnet for an oddball assortment of sycophants, dilettantes and hangers on. He dubbed his loft "the Factory" and transformed it into a combination studio and social club. Those who earned his favor became celebrities in their own right, with starring roles in his films. It was a competitive environment, as Factory denizens clamored for Warhol's attention, all anxious to be chosen as his next superstar.

Emergency workers
rush Warhol to
the hospital
Incident: At 6:00 on the morning of June 3, a police dispatcher received a desperate phone call from an unidentified man asking to send an ambulance to 33 Union Square West. Paramedics arrived and rushed to the building's sixth floor to find Andy Warhol on the floor bleeding from wounds to his neck and wrists, the apparent victim of a vampire attack. Warhol was rushed to the hospital, where he actually died twice on the operating table before being revived. He received massive transfusions of blood and was treated with vampire vaccine.

By the end of the day, Warhol was stabilized. The many members of the press swarming around the hospital were told that the artist had been stabbed by an unidentified, deranged woman.

Investigation: Meanwhile, FVZA agents descended on Warhol's apartment to conduct interviews with witnesses. Agents learned that Warhol had been bitten by a female vampire known in the Factory as "Vox Superstar." Vox was actually a mentally disturbed young woman named Olga Kulbis who had developed an unhealthy obsession with Warhol while hanging around the Factory. When Warhol, who was fascinated with vampires (he made two fiction films about them), expressed a desire to make a film starring a real vampire, Vox saw an opportunity to enter his inner circle. She began taking nightly strolls around the Port Authority, an area of the city haunted by vampires, and was eventually bitten.

A few nights after transformation, Vox visited the Factory, where her appearance scared Warhol so much that he locked himself in the bathroom. Vox eventually convinced him she meant no harm, and Warhol set up his camera and began filming. Warhol had Vox sit on a couch and speak to the camera about her state. After several hours of filming,

the other Factory regulars had drifted away or fallen asleep, leaving Warhol alone with Vox. The young woman seized the opportunity and attacked Warhol, pinning him to the floor. The artist's screams roused the Factory faithful and they chased Vox onto the roof, where she leaped thirty feet across an alley to the neighboring building and fled into the night.

Warhol would remember the attack as the worst pain he had had ever felt. He later told friends, "it hurt so much, I wished I was dead."

Over the course of the day, FVZA agents were able to trace Vox Superstar to the apartment she shared with Troy Boy, another Factory upstart. Surveillance revealed that both Vox and Troy had turned. Rather the wait for clearance to conduct a raid, FVZA officers set up a stakeout that night. When Vox and Troy emerged from the apartment, the agents struck, destroying the two vampires with precise shots from their "Migraine Mollys." The operation was carried out with the highest degree of secrecy, and the next day's newspapers attributed Warhol's injuries to a shooting.

"Count Dracula," a
1980 Warhol Polaroid
Post-Mortems: The vampire attack had a profound affect on Warhol. He ceased to produce important works of art, and for the rest of his life (he died in 1987), he took to wearing turtlenecks in public to hide the scars on his neck. Still, Warhol continued to be fascinated with vampires, and they appeared over and over again in his art. As for his unfinished vampire film, police confiscated the negatives as evidence the day Warhol was bitten. A week later, the negatives disappeared from the evidence room, never to be seen again. Although rumors of bootleg copies of the film have emerged, thus far Andy Warhol's vampire opus appears to be lost to history.

Comments from Dr. Pecos: Andy Warhol was not the first person to make the mistake of letting his guard down around a vampire. Vampires can be exceedingly charming when they need to be. They will joke, cajole and flatter, and just when you think, "vampires aren't so bad," you've got a pair of fangs buried in your neck.

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Famous Cases:

The Opium Vampires

Report Number: 322
Date: March, 1880
Location:San Francisco, California

An early view of
San Francisco's Chinatown

Background: The California Gold Rush that kicked off in 1849 brought a flood of fortune seekers to the state, including many from faraway China. Lured by unscrupulous speculators, the Chinese made the long journey to California only to discover that the hills of gold they had been promised were tapped out. By 1876, over 100,000 Chinese had emigrated to the Golden State, with most settling in San Francisco. Absent any gold to hang their hopes on, the Chinese found work in the railroad and garment industries. Their resourcefulness made them the target of resentment from unemployed locals. Embattled, subject to unfair taxes and inequitable laws, the Chinese did what so many other immigrant groups had done before them: they turned inward. San Francisco's Chinatown became an insular community with its own language and customs and a deep suspicion of outsiders.

Incident: On December 15, 1879, a policeman happened upon a vampire feeding on a prostitute along San Francisco's waterfront. The cop chased the vampire off, but it was too late for the woman. Before expiring, she told the cop that her attacker was Chinese. In the next two months, attacks occurred in several neighborhoods bordering Chinatown, including Jackson Square, Fisherman's Wharf and Nob Hill. Each time, witnesses reported that the vampires appeared to be Chinese. Word of the attacks spread and fueled an already strong anti-Chinese sentiment in the city. Among the outrageous rumors circulating was a story that the Chinese were harboring vampires in Chinatown as part of a plot to destroy the white population. On February 20, an angry, torch-wielding mob marched on Chinatown. Only quick action by the San Francisco police prevented a catastrophe.

FVZA Agent
Jim Belmore

Investigation: The hysteria put tremendous pressure on Jim Belmore, head of the FVZA's San Francisco office. Belmore, a Civil War veteran, had moved west to open the San Francisco office only two years earlier, and now found himself caught in between an angry public and an impenetrable society. Belmore suspected that the origin of the plague rested somewhere in one of Chinatown's many opium dens. Opium dens were secret establishments where men would gather to smoke black opium paste and fall into a blissful stupor. Belmore's attempts to conduct sweeps and stakeouts of the dens were hampered by Chinese organized crime gangs known as Tongs. The Tongs operated the opium dens, along with brothels and gambling parlors, and they didn't want any law enforcement snooping around their domain. Belmore needed someone who could help

him gain access to the Byzantine world of Chinatown. He needed someone on the inside.

Up to that point, San Francisco city leadership had been hesitant to hire Chinese for federal jobs. But when Belmore threatened to quit, the mayor allocated money for him to hire one new agent, and Jin Don Song became the first Asian-American member of the FVZA. Jin Don was an ambitious young man who had made Belmore's acquaintance while serving as a runner/errand boy at the FVZA office. He grew up in Chinatown and knew its geography and people. After an abbreviated training program, Jin Don was inducted into the agency, and he quickly was able to discern that the vampire plague was probably originating from the vast network of underground opium dens off of Stout's Alley near Washington Street.

A Chinese vampire prepares
to prey on two opium smokers

Several nights of stakeouts confirmed Jin Don's theory, and on the morning of March 16, an FVZA battalion headed by Belmore and Jin Don walked down a flight of stairs hidden behind a laundromat and entered the underground opium den complex. There, they found a baffling maze of dimly lit passageways and small rooms. In one of those rooms, the FVZA team came upon what appeared to be three opium addicts in a state of sedation. But when the team moved closer, the opium smokers began hissing and flashing their fangs. The team destroyed the vampires with surprising ease. And so it was, in room after room: drug-addled vampires serving as easy pickings for the FVZA team. But the clamor and noise gave the less narcotized vampires fair warning, and they were able to ambush the team inside one of the larger rooms. Jin Don Song was bitten but still managed to lead his comrades to one of the street exits. As there was not yet a vaccine, he had to be euthanized.

Although Agent Belmore was devastated by the loss of his friend, he didn't let his emotions cause him to make hasty decisions. Over the course of the afternoon, Belmore had the underground complex sealed off and the surrounding neighborhood evacuated. With the help of the fire and police departments, his team pumped smoke into the complex. Within minutes, scores of vampires staggered out into Stout's Alley and were destroyed. Once the smoke had cleared, Belmore led his team on another underground sweep. In all, almost 100 vampires were wiped out. The team stayed in the area for another week, during which they destroyed another 50 vampires. By the time they left, Chinatown was secure and the grateful residents presented Belmore with a valuable jade scepter.

Post Mortems: On April 3, 1880, Jin Don Song was given a burial with full military honors. Although discrimination and persecution against the Chinese continued in San Francisco, Jin Don Song's heroism went a long way to improving relations and making whites recognize the Chinese as part of the community. Jim Belmore went on to serve as San Francisco director until his retirement in 1900. By then, there were 25 Chinese-

American agents in the San Francisco office.

Comments from Dr. Pecos: In the opium dens of Chinatown, vampires found an almost ideal situation. They were out of the sunlight, had a steady supply of fresh blood and plenty of places to hide. However, the opium-laced blood they were drinking caused them to become lethargic and dulled their sharp senses. Normal vampires would never allow agents to enter their lair with such ease.

This early case had a number of unusual aspects, not the least of which was the discovery that vampires, like humans, can develop a taste for drugs. Modern vampire hunters witnessed this phenomenon many times; urban vampires often displayed a preference for the blood of alcoholics or drug addicts. This case is also a good example of how the fight against vampirism often led to social reform. Here, the plague resulted in a crackdown on opium dens. Finally, the case of the opium vampires should be remembered for the courage of Jin Don Song and the principled stand taken by Jim Belmore.

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Famous Cases: Rescue in Panama

"Your tax dollars at work"
A 1901 editorial cartoon reflects
public opinion of the FVZA

Report Number: 1197
Date: June, 1907
Location:Panama

As the Twentieth Century dawned, the reputation of the FVZA was lodged somewhere between those of gangsters and communists. The Agency had become a dumping ground for cronies and hacks and had done little to stem the growth of the undead in America. In 1903, President Theodore Roosevelt installed Hilton Dickerson as Director of the FVZA, and the energetic young man began working against all odds to clean up the Agency. But ultimately, it was the heroism of one FVZA unit operating in a foreign land that changed the Agency's reputation and made it a place where honorable young men and women were proud to go to work.

Background: From the time Spanish explorer Balboa crossed the narrow isthmus of Panama and spotted the Pacific Ocean, men had envisioned building a canal there to

join the Atlantic and Pacific Oceans and save ships from having to make the treacherous 12,000-mile journey around South America. The first legitimate attempt was launched in 1850 by the great French engineer Ferdinand de Lesseps. The Frenchman had a solid plan and plenty of investors, but his attempt was ultimately undone when much of his work force of Caribbean islanders abandoned the project, claiming that the jungles around the work zone were haunted by zombies.

Canal workers, 1907

Almost a half-century later, U.S. President Theodore Roosevelt started up his own canal project with an eye on making the United States a great naval power. In 1903, the United States took Panama from Colombia by force, then declared it an independent country and got the go-ahead to begin canal construction.

Work on the canal was slow and complicated by brutal heat, landslides and voracious insects. The bulk of the work was done by laborers shipped in from the Caribbean island of Barbados. The men worked 14-hour days and slept in makeshift villages in the jungle. Despite the harsh conditions, the work moved forward, inch by inch.

Incident: Sometime in June of 1907, canal workers started disappearing. The losses were initially chalked up to desertion, until one morning when a terrified man stumbled onto the work site with a large chunk of his shoulder missing. The man claimed his camp had been set upon by a pack of zombies. Shortly thereafter, the man took ill; by nightfall, he had turned into a zombie and had to be destroyed.

Word of the attack quickly spread among the laborers. These men, steeped in the voodoo traditions of their homelands, were in no mood to meet the undead, so they dropped their shovels and pickaxes and headed back to the Atlantic coast city of Colon. It appeared Teddy Roosevelt had been beaten by Panamanian zombies, just like Ferdinand de Lesseps fifty years earlier. But Roosevelt had one thing de Lesseps did not: the FVZA.

Investigation: On June 22, 1907, an FVZA team from Texas under the command of the great Sam "Stump" Austin left Galveston for Panama. Stump Austin was a powerful 57-year-old who claimed to have personally killed 10,000 zombies, mostly by lopping off their heads with one swing of his machete. He earned his nickname after an encounter with a zombie near Laredo. When the zombie bit off one of his fingers, Austin took his machete and amputated the lower half of his arm before the infection could spread.

"Stump" Austin

Austin and his trusted team of 20 arrived in the Panamanian port of Colon and were taken down the Chagres River to the aptly-named town of Diablo, near where the zombie attack had taken place. They spent the night in Diablo, and at first light the next morning followed an Indian guide deep into the jungle toward the Embera Indian village

that was thought to be the base of the outbreak.

Zombies laid seige to the team
in a Panamanian village
much like this one
It wasn't long before Austin's team encountered their first zombies: former canal laborers who had recently turned. While those zombies were easily dispatched, the village was a different story. After several hours of hiking through oppressively-hot jungle, the team arrived in a clearing of apparently deserted huts. But they soon realized they were not alone. The jungle came alive, as dozens of zombified Embera Indians staggered out of the brush. The sight of decomposing zombies in native garb caused the less experienced team members to panic. But then Austin let out a war cry, charged the nearest zombies and beheaded them with his machete, and the battle was joined. The team killed almost 100 zombies before nightfall and amazingly suffered only one casualty (their Indian guide). By the time the battle was won, darkness had closed in; the exhausted team settled in one of the huts to wait out the night.

Unbeknownst to the men, zombies from surrounding villages had picked up their scent. Sometime during the night, the zombies arrived and closed in on the hut. They came through the walls, the roof; they came up from under the floors. Somehow, against all odds, the FVZA team held off the onslaught, using torches, knives and anything else they could grab.

The team may have made it through the night had not a lamp overturned and caused the hut to catch fire. This bad turn of events forced the brave men out into the open. Stumbling around in the darkness, beseiged by zombies on all sides, each man fought fiercely and unrelentingly until the last.

The Army rescue team that reached the village at dawn was greeted by a stunning tableaux of carnage. Hundreds of zombie bodies were strewn about the village. And in the middle of it all was a knot of FVZA soldiers, each one bitten many times by zombies, but all dead from self-inflicted gunshot wounds. The team members, including Stump Austin, had shot themselves rather than risk transformation. Only one team member had survived: a young man who had apparently intended to shoot himself but lost nerve at the last second. The man was coherent enough to tell the story of the battle before lapsing into a coma. The Army team heaped the zombies into a pile and burned them, then returned to Diablo with the bodies of the dead soldiers.

Memorial to the FVZA
in Diablo, Panama
Post-Mortems: All told, 311 zombies were killed by only 21 FVZA soldiers. Stump Austin and his team were given burial with full military honors in Arlington National Cemetery.

For the remainder of the construction, President Roosevelt stationed an FVZA team in Panama. The team served with distinction, squelching several small zombie outbreaks and calming the canal workers considerably. With the zombie threat effectively removed, construction continued apace and the great canal was finished in 1914.

In 1911, the French discovered the zombie vaccine, four years too late for Stump Austin and his colleagues.

Comments from Dr. Pecos: Just as Congress was considering disbanding the FVZA, news of the courageous exploits of Stump Austin and his team reached Washington. Thankfully, Congress reconsidered, well aware that the FVZA team had saved the canal project. And though the canal was recently handed over to Panama, a memorial to the FVZA still stands in the small town of Diablo. On it are the names of 16 brave men, headed by the great Stump Austin.

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Famous Cases: Who Killed Warren Harding?

Report Number: 2381*

*As the actual file is missing, this case has been pieced together from interviews, memoirs and assorted public records.

Date: August 2, 1923
Location: San Francisco, California
Of all the American presidents who died in office, none has more questions surrounding his demise than the 29th President, Warren Harding. After Harding expired in San Francisco on August 2, 1923, the cause of death was ascribed to food poisoning, a determination later changed to stroke. However, many people suspected murder, as Harding had his share of enemies. But the true story behind Harding's death may have gone to the grave with one dogged FVZA Agent.

President Harding
Background: Warren Harding came out of nowhere to seize the 1920 Republican Presidential nomination and go on to win the election. Almost from the outset, his administration was plagued with scandal. Harding installed several of his old Ohio friends in important positions within his Cabinet, and his White House was known more

for its poker games and evening burlesques than for any actual legislation. The mid-term congressional elections of 1922, in which Republican candidates got hammered, were a wake-up call for Harding, who said of his friends, “they're the ones that keep me walking the floors at night.” In a June 1923 speech, Harding vowed to rid his administration of corruption. But before doing so, the President had to make a long-promised trip west with his wife Florence and his good friend Jess Smith, assistant to the U.S. Attorney General.

Shortly before he left, the President received information that someone in the Justice Department was receiving kickbacks from Chicago gangster Al Capone's organization in order to protect Capone's monopoly on bootlegging (the United States had been "dry" since Prohibition began in 1919). Harding discussed the matter with Jess Smith, and both men endeavored to launch a full investigation when they returned to Washington.

Harding's historic trip west was beset by problems. A ship taking the President up the Alaska coast ran aground, then the President became sick with food poisoning after dining on some local crabs. On July 30, 1923, as the ship set sail from Alaska to San Francisco for the last leg of the trip, President Harding was eager to get back to Washington and commence a new, corruption-free chapter in his presidency.

Franklin Prevost

Incident: On the night of August 1, Franklin Prevost, Director of the FVZA office in San Francisco, received an urgent call from Jess Smith asking him to meet the Presidential boat as it steamed into the harbor. Prevost, an ambitious, idealistic young man who had risen to become the youngest regional director in the Agency's history, boarded the boat on a typically foggy San Francisco evening and was informed by Smith that President Harding had been bitten by a vampire some time the previous evening. Smith told Prevost that one of the ship's hands, a Norwegian named Olaf Johans, had done it, and that he had leaped overboard after the attack. Prevost entered the Presidential Suite and found Harding in a vampiric coma, the telltale puncture wounds on his neck, his wife Florence at his bedside. A brief discussion arrived at the only reasonable course of action, and the President was put out of his misery with a dose of cyanide.

Both Smith and Florence Harding wanted to keep the true means of the President's demise a secret. Prevost was hesitant, but eventually agreed to keep quiet and so, on August 2, 1923, it was announced that President Harding had died of food poisoning while on his way to San Francisco. No further investigation was ever conducted, as Florence Harding would not allow an autopsy on her husband. The body was returned to Washington for burial, and for the first and only time in American history, an FVZA report was suppressed.

President Harding's Funeral

The official version of death by poisoning did little to quell rumors flying around

Washington and the rest of the country. Why hadn't Mrs. Harding permitted an autopsy, and why was there such a hasty burial? If Warren Harding had been murdered, then there was no shortage of suspects. Harding's promise to wipe out corruption would likely mean jail time for some of his pals. Even Harding's wife, Florence, came under suspicion, as the President's many affairs had caused her great personal anguish and embarrassment.

Investigation: The rumors and suspicions eventually died down as Vermonter Calvin Coolidge assumed the reins of government. But across the country in San Francisco, several unanswered questions continued to nag at FVZA Director Prevost. How had a man bitten by a vampire been able to board a ship carrying the President? And how had that vampire gotten to Harding, who was under full Secret Service protection?

Capone hit men
Scalise and Anselmi
Prevost quietly began his own investigation, interviewing everyone who had been on or around the ship in the days leading up to Harding's death. He learned that the Norwegian shiphand had disappeared two days before the ship's departure from Alaska. A big break came when a witness identified John Scalise and Albert Anselmi, two thugs from the Al Capone crime organization, as leaving the ship the night before Harding was bitten. Prevost began to consider the possibility that Capone had put a hit on the President to preserve his bootlegging operation. But the means of the hit-murder by vampire-didn't match gangster modus operandi. And it still didn't explain how the vampire had gotten to the President.

Then came a stunning announcement from Washington: former Assistant Attorney General Jess Smith had been indicted for accepting bribes from Al Capone. For Prevost, Smith's link to Capone seemed to solve the puzzle of Harding's death. During the trip west, Smith had enjoyed unfettered access to the President, and stood to lose much in Harding's promised purge of corruption. In addition, as assistant head of the Justice Department, Smith had access to the FVZA lab, from which several vials of vampire blood had gone missing shortly before President Harding's trip west. Prevost told FVZA Director Hilton Dickerson of his findings; Dickerson summoned him to Washington, and told to bring along his report.

Prevost left San Francisco for Washington on September 12, 1924, but he never reached his destination. As he stepped off the train in St. Louis, two men with tommy guns burst into the station and opened fire. Prevost was shot 12 times, and died a short time later at a nearby hospital. His report was never recovered.

Jess Smith: Assassin?
Eyewitness accounts of Prevost's murderers matched descriptions of Capone hit men Scalise and Anselmi. But before police could question the two men, they turned up

dead, riddled with shotgun blasts in a Chicago barbershop.

Post-Mortems: Although Prevost's file was gone, he left behind enough information in his San Francisco office to build a case against Jess Smith in the death of Harding. FVZA Director Hilton Dickerson had every intention of pursuing the case, until Smith himself wound up dead from an apparently self-inflicted gunshot wound (the gun was found in his right hand, but the bullet wound was in his left temple). Smith's death meant that, only two years after Harding's death, virtually everyone involved in the event was gone (Florence Harding died November 21, 1924). Only Al Capone remained, and he wasn't talking. The Harding assassination case was dropped, and Capone continued to prosper until he was jailed for tax evasion in 1931. Afflicted with syphilis, he died in Florida in 1947.

Comments from Dr. Pecos: Is it possible that Warren Harding's close friend and Assistant Attorney General Jess Smith arranged and helped carry out the murder of the President? The evidence is certainly compelling. Unfortunately, we will never know the truth, and Harding's cause of death is still officially listed as a stroke. For Franklin Prevost, a man accustomed to battling the undead, the fight against organized crime was played out under a different set of rules. Though he paid for it with his life, Franklin Prevost's courage stands as a proud chapter in FVZA history.

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Famous Cases: LeDoux Versus the FVZA

Report Number: 2640
Date: Summer, 1923
Location:Akron, Ohio

On its surface, the case of Ray LeDoux was typical of the Depression era. A young man, out in the world alone, gets bitten by vampires and has to be destroyed by FVZA agents. But the Ray LeDoux case would prove to have a life of its own, a life that almost brought about the end of the FVZA.

A hobo camp
near Chicago
Background: Ray LeDoux grew up in a prosperous middle-class Ohio home, the son of an insurance company owner and a homemaker. Like many teenagers at that time, Ray was taken by the romance of the rails. During the summer of 1923, Ray and a friend embarked on one last adventure before college. They hopped a train in Akron and set

off westward, overnighting in hobo camps along the way. The postcards Ray sent back home chronicle his journey: Illinois, Iowa, Nebraska. And then, late in June of 1923, the postcards abruptly stopped.

Incident:On the night of July 1, 1923, a hobo camp in the shadow of a trestle bridge along the Mississippi River was attacked by a pack of vampires. Six hobos were bitten; three escaped harm. By the time the FVZA Saint Louis team arrived, the vampires had vanished. One night later, another hobo camp was hit, this one 200 miles to the east near Indianapolis. A third attack took place one night later near Columbus, Ohio.

FVZA agents inspect
the train that
carried the vampires
Investigation: An FVZA team from Cleveland, Ohio, deduced that the vampire pack was using the railroad to flee from their crime scenes. A quick study of railroad timetables led the team to a railyard in Dayton, Ohio, on the afternoon of July 5, 1923. The team conducted a search of all the trains in the yard, using dogs. The dogs quickly ran to one vacant boxcar and began barking excitedly. The team surrounded the car and flushed out seven vampires, who were then destroyed. Among them was a teenage boy with identification bearing the name "Ray LeDoux."

Clarence Darrow
Post-Mortems: On July 6, 1923, two FVZA agents arrived at the home of Ray LeDoux' parents in Akron to give them the bad news. LeDoux was buried shortly thereafter, and the matter seemed to be closed. But a week after the funeral, the LeDoux family announced that they had hired the great lawyer Clarence Darrow to pursue a wrongful death lawsuit against the FVZA. At a press conference, Darrow told the assembled reporters, "the FVZA operates as judge, jury and executioner. They are like a closed, secret society within the confines of the United States Government, and it is high time we open them up for inspection."

The nation's newspapers
followed the trial closely
Throughout August of 1923, the LeDoux trial captivated the nation. The trial, held in Akron, turned into a showdown between the nation's two most prominent lawyers: Clarence Darrow for the LeDoux family, and William Jennings Bryan for the FVZA. Darrow's central point was that a person bitten by a vampire had committed no crime and thus had the same rights as any American citizen, including the right to trial by jury. William Jennings Bryan countered that capturing vampires and holding them for trial was absurdly dangerous and impractical. "What if the vampire is found innocent," Bryan asked. "Do we release it on its own recognizance?"

The Akron courtroom
as it looks today
In his closing argument, Darrow played on the jury's emotions. Rather than dwell on vampirism, he spoke of Ray LeDoux, the honor student, paperboy and fishing enthusiast. He even read some of the postcards Ray had sent back from his railway adventures. The jury was moved, and came in with a verdict against the FVZA. Trial judge Gavin Conley went a step further: he slapped a moratorium on the killing of vampires in Ohio. Despite vehement protests from many quarters, the Ohio State Supreme Court upheld the verdict.

Fortunately, by the time the case got to the Supreme Court, the folly of the Ohio decision had become clear. Numerous FVZA agents quit and, when ill-trained army troops were thrown into the fray, vampire attacks exploded. Finally, on November 3, 1923, the Supreme Court reversed the ruling of the Ohio judge and restored the Agency's right to destroy vampires. In the majority decision, Chief Justice and former President William Howard Taft wrote, "the FVZA provides a great service to our country, and the Court should not do anything to prevent them from the fulfillment of that service."

Comments from Dr. Pecos: Sadly, Chief Justice Taft's words were not heeded by future court justices. In 1935, the Supreme Court declared that vampires have the same rights as all citizens. The ruling essentially stripped away the FVZA's Powers of Termination, also known as the Right to Kill. In response, President Franklin Roosevelt signed the Emergency Relief Act of 1936, which turned the Agency into an undercover operation. For the next 39 years, the Agency did its brave work in the shadows, far from the prying eyes of the legal system.

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Famous Cases: Vampires On Ice

Report Number: 4329
Date: June 16, 1942
Location: Caribou, Alaska

Caribou, Alaska, 1900
Background: Gold was discovered in Caribou, Alaska, in 1899 and, within two years, over 30,000 people had made the trip up the Yukon River to this small town to seek their fortune. But when the gold ran out in 1901, the fortune-seekers moved on, and Caribou became a ghost town.
Forty-one years later, an advance team of ten Army Engineers arrived in Caribou as part

of one of the great road-building feats in history: the Alcan Highway, the passage that would finally connect Alaska with the lower 48 United States. The Army engineers were experts in demolition: they had come to Caribou to blast a passage through a mountain pass and clear the way for the road builders, who were to arrive a few days later. On June 11th, 1942, the team erected tents just outside of the ghost town and set to work with renewed vigor, as the highway project was in its final stages.

Incident: At 11:43 pm on the night of June 13th, 1942, Project Headquarters in Whitehorse, Canada, received an urgent radio message from the Caribou camp. In the brief message, a terrified-sounding man claimed that the camp was under siege from a pack of vampires. The message was cut short, and Headquarters was unable to raise the camp on the radio over the next twenty-four hours. The FVZA office in Seattle was notified.

Construction along the
Alcan Highway, 1942

Investigation: An FVZA assault team flew into Whitehorse on June 15, and immediately set out for Caribou in a convoy of trucks. They arrived at first light the following morning.

The assault team found the ten Army engineers sleeping in their tents; all had recently been transformed into vampires. After the engineers were trapped, examined and destroyed, the assault team's dogs picked up a scent and led the team to an abandoned mine near the camp. Five vampires were flushed from the mine, examined and destroyed.

An examination of the clothing and personal effects of the vampires found in the abandoned mine revealed that the five must have been infected and transformed during the Caribou Gold Rush of 1899-1901. Somehow, the vampires had come back to life after an unprecedented forty-year dormancy.

Post-Mortems: A check of past FVZA records failed to turn up any reported vampire encounters in Caribou. Further research led to a story in "Young Klondike," a popular magazine of the period. Each issue of "Young Klondike" was filled with often fanciful stories of the characters and events of the Alaska Gold Rush. The April, 1902, edition contained a story entitled, "My Encounter With Vampires," a first-person account by prospector Josiah Franklin concerning events that transpired in Caribou in the winter of 1901:

"People started going missing. Every morning, one, two folks was gone. At first we didn't think nothing of it, that's how things was in Caribou. People left. Then one night, Pete Dawson, the owner of the saloon, came running down the street hollering, waking everyone up. He said he'd been attacked by vampires, said he barely got away, and from the looks of him, with his clothes all torn up, he wasn't lying. So about twenty of us

got together, waited till the sun came up, then we went looking for them. We checked all over, every building, every miner's camp. Found nothing.

Young Klondike
Magazine
That night, we drank us some coffee, hid in an alleyway and waited for them. Must have been after midnight when they came in. First there was this one man, a feller I recognized who had a claim out on Spring Creek. He came creeping through, like he was the scout or something. Then the rest of them came out of the shadows without even making a sound. There was five in all. We lit our torches and tried to surround them, but they turned tail and disappeared. Good thing we had dogs, because we would have never been able to catch up with them ourselves.

We found the dogs outside one of the abandoned mines and from the way they was barking we knew the vampires was in there. Problem was, none of us wanted to go in and finish the job. So we decided to blow up the entrance to the mine and trap them for good. We rigged up some dynamite and blew it up and a whole big bunch of rocks came crashing down around the entrance. I don't reckon a team of elephants could have cleared those rocks away. After that, we went back to the saloon and celebrated. And we never saw no vampires again."

If Mr. Franklin's account is true, then it might explain what happened to the Army engineers. Trapped in the chill depths of the mine on that night in 1901, the vampires likely were frozen solid. And they probably would have remained that way forever, had the Army engineers not arrived forty years later. In the course of blasting their way through the mountain pass, the engineers apparently opened up the entrance to the mine. As it was summer, the vampires must have been thawed out, after which they awoke, and eventually found their way to the camp.
Comments from Dr. Pecos: With their often remote locations and reputation for lawlessness, mining towns were notorious breeding grounds for vampires. Residents of these towns often had no choice but to take matters into their own hands, and this case was no different. The locals thought the problem was over when they sealed the vampires in the mine. Subsequent events proved how wrong they were.

This case underscores the importance of retrieving vampire bodies, no matter how unlikely their survival. History has proven that vampires can survive fires, shootings, explosions...and being frozen alive.

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Famous Cases: Terror on the Interstate

Report Number: 7498
Date: Spring, 1967
Location: Interstate 95, eastern United States

Background: Although the vaccine finally gave society the upper hand in the struggle with vampires, containment and capture became more difficult with the creation of a national interstate system. Case in point: the I-95 killings of 1967.

The Oasis, Burlington,
New Jersey
Incident: On March 3, 1967, trucker E.G. Robinson failed to show for a scheduled delivery in Florida. As Robinson was carrying a valuable cargo of stereo equipment, the trucking company put out an All Points Bulletin for him. A day later, Robinson's truck turned up in an industrial park in Burlington, New Jersey. The stereo equipment was still there, but Robinson was gone, leaving behind only a small trace of blood in the cab of his truck.

That same day, Darlene King of Sebago Lake, Maine, reported her truck-driver husband Jake missing. Jake King's truck was also found in Burlington, this time in an alley behind a shopping center. In the ensuing days, three more trucks (two with traces of blood in the cab) were found, and local police started to fear there was a serial killer on the loose. Witness testimony, along with receipts found in the trucks, indicated that all of the truckers had been at The Oasis, an enormous truck stop on the New Jersey Turnpike in Burlington, shortly before their disappearance. Police increased their presence at the truck stop, and the disappearances stopped.

A week later, two college students on their way to Florida for Spring Break disappeared from a rest stop in Maryland. Their car was found in the parking lot. The disappearances continued over the next several days: two students in Virginia, a trucker in North Carolina. The FBI was brought in on the case.

The Flying J,
Summerton, South Carolina
Investigation: Investigators got their first break on March 17, when a night watchman at a South Carolina lumber yard spotted a man leaving an eighteen-wheeler at the truck depot across the street, then getting in a pickup truck driven by a woman. The next day, police traced the abandoned eighteen-wheeler to Lou Gaudette, a Canadian trucker who had last been seen at the Flying J truck stop in Summerton, South Carolina.

One of the

Burlington victims

While these developments were unfolding in South Carolina, FVZA agents from the New York office had been summoned to a grisly scene in Burlington, New Jersey. The bodies of two men had been found in a swamp not far from the Oasis truck stop. Both bodies had been drained of blood, then dismembered. Thinking that the bodies were those of the missing truck drivers, the FVZA asked to take over the I-95 investigation, but the FBI already had plans of its own.

That night, several FBI agents posing as truckers went to the Flying J in South Carolina. Sometime after midnight, they spotted the suspect pickup truck cruising among the big rigs in the parking lot. There was a middle-aged man at the wheel, and a woman alongside him. The Feds moved into position, blocked the pickup and drew their weapons. When the driver tried to ram them, the Feds opened fire, but the pickup truck managed to get away. The investigation was then turned over to the FVZA.

Police inspect
the suspect truck

An FVZA team from Atlanta took control of the case about the same time that a convenience store clerk near Jacksonville, Florida, reported seeing what appeared to be a male and female vampire abduct a man and drive off in his car. Police responding to the call found a bullet-riddled, abandoned pickup truck in the store parking lot registered to George Muzischenko, a truck driver from New Hampshire. The next day, a dismembered, bloodless body was found in the trunk of the stolen car about five miles from the store. A large search operation was conducted in the nearby swamp, but the conditions made tracking difficult, and night fell with no capture. However, with the net closing around them, the two vampires became more desperate. On the night of March 23, the vampires abducted a driver and stole an oil truck in front of several witnesses at a gas station. The driver was later heaved from the truck and died from his injuries. The Florida Highway Patrol spotted the stolen truck heading south toward Miami and gave chase. On I-95 just north of Miami, the truck careened off the road, crashed and exploded. Both vampires were incinerated.

A fiery end for
George and Tina

Post Mortems: The vampires were identified as George Muzischenko and his sometime-girlfriend Tina Piro, a waitress from Greenfield, Massachusetts. Based on witness testimony, FVZA officials were able to piece together the following scenario. Muzischenko, who lived alone in a cabin in the New Hampshire woods, was likely a victim of the Kancamangus Pack, an elusive vampire group that had been terrorizing hikers and residents in the White Mountains for much of the previous year. After Muzischenko awakened as a vampire, he apparently drove his pickup truck south to Greenfield and waited outside the greasy spoon where Tina worked.

Once Piro turned, she and Muzischenko concocted an insidious hunting scheme. Muzischenko would drive his pickup truck around the parking lot of truck stops, while Piro, posing as a hooker, solicited the truckers via CB. Once a "john" was found, Piro would be left off at his truck. She would disable the trucker, then Muzischenko would join her for a feeding. After they finished, Muzischenko would dispose of the body and drop the truck in a secluded location. The couple avoided detection by scrupulously disposing of the bodies, and never staying too long in one place. They easily found new victims in rest stops and motels as they moved down the east coast. There is speculation that their ultimate destination was a lakeside cabin Muzischenko owned in central Florida.

It is difficult to estimate the number of victims that Muzischenko and Piro killed during their interstate spree. A dozen bodies were eventually recovered, but a number of other unsolved disappearances may be attributable to the two vampires.

Comments from Dr. Pecos: Successful vampires learn to cover their tracks, and move along when they fear detection. An efficient highway system made them more elusive than ever. This case also underscores the importance of communication between various law enforcement agencies and the FVZA. Had the FBI handed the investigation over to the FVZA right away, the lives of at least two people might have been saved.

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Famous Cases: The Zombie Boatlift

Report Number: 8861
Date: March-April, 1970
Location: southern Florida

Zombie scourges generally arose in the wake of natural disasters. Almost every significant outbreak in the United States came on the heels of a hurricane, flood or blizzard. But the outbreak that terrorized south Florida in 1970 had its roots not in an act of nature but in the diabolical mind of one evil dictator.

Background: With its tropical climate, Florida was always a hotbed of zombie activity. The worst outbreak in U.S. history took place in Key West after a hurricane in 1935. The Miami office of the FVZA handled an average of 200 zombie cases a year, the most in the continental United States. However, as the Sixties came to a close, zombie attacks were dwindling, and many FVZA zombie specialists found themselves forced into early retirement.

The first zombies
made landfall near the

Cape Florida lighthouse
Incident: On March 20, 1970, 62-year-old Newt Washburn, keeper of the Cape Florida lighthouse in Key Biscayne, was reported missing by a friend. Police entered the lighthouse and climbed to the top, whereupon they encountered a zombie matching Mr. Washburn's description. The cops fled the scene, but not before one was bitten by the zombie. The FVZA team in Miami was notified.

Investigation: By the time the FVZA team arrived in Key Biscayne, zombie attacks had been reported at Mangrove Acres, a retirement community two miles from the lighthouse. The team exterminated the lighthouse zombie (later confirmed to be Mr. Washburn), then coordinated an evacuation of Mangrove Acres. A total of 11 zombies were exterminated in the operation. The FVZA team later discovered a large boat beached in a snarl of mangroves near the lighthouse. Much of the boat's woodwork had been gnawed away.

More attacks were reported across south Florida over the next week. In Key West, the traditional sunset festivities at Mallory Square were disrupted by a pack of waterlogged zombies. In Fort Lauderdale, four people were trampled to death on the beach by a crush of Spring Breakers fleeing a pack of zombies emerging from the surf. In each case, abandoned boats were found nearby.

South Florida Sun-Sentinel
March 27, 1970
The so-called "water zombies" paralyzed the region in fear. Beaches were abandoned, shops shuttered. On March 28, a Coast Guard cutter patrolling off the Miami coast reported spotting a boat packed to the gunwhales with what appeared to be Cuban refugees. A short time later, the cutter radioed in a frantic, unintelligible message about zombies. The message was abruptly cut off.

When an FVZA team was taken out to the Coast Guard vessel, they found it swarming with zombies. Agent Frank Vinciguerra remembers the sight: "the zombies had picked up our scent and were all crowded on one side of the boat. They seemed to be trying to decide whether or not to jump in the water after us. The way they were waving their arms and grimacing, it looked like they were happy to see us." The boat was scuttled.

Over the next week, five more boats packed with zombies were destroyed in the waters off south Florida. The wave of incidents had authorities puzzled. Where were the zombies coming from? Signs pointed to Cuba, just 90 miles from Key West. Cuba had suffered a major zombie outbreak late in 1969, during which Cuban dictator Fidel Castro repeatedly refused FVZA offers for help. Could the Cuban zombies have commandeered boats and steered them to the United States? Top brass at the FVZA maintained that zombies lacked the intelligence to concoct such a plan.

A boatload of zombies,
courtesy of Fidel Castro
The major break in the case came in April when Teofilo Salinas, a high-ranking Cuban official, defected to the United States. Salinas told U.S. authorities that Castro was responsible for the zombies washing ashore in Florida. Salinas claimed that Cuban hospitals had been unable to handle the large numbers of zombie-bite victims, so Castro ordered Cuban soldiers to herd the recently-bitten onto boats and push them out to sea. "Make them America's problem," Salinas quoted Castro as saying.

Post-Mortems: After numerous denials, Castro grudgingly admitted to casting the zombies onto the high seas. In typical fashion, Castro blamed America, claiming that the U.S. trade embargo had led to a shortage of zombie vaccine in Cuba. While some American politicians wanted a military reprisal, cooler heads prevailed: in the end, Washington opted for a stronger trade embargo and a ban on Cuban immigration.

For much of 1970, isolated zombies continued to turn up in south Florida. In one case, an Everglades tour boat full of Germans received a surprise when they eased past a thicket of swamp grass and found themselves face-to-face with a zombie standing waist-high in the muck. The alert tour guide pulled away before the zombie could get to the boat. All told, approximately 100 Cuban zombies made it to the shores of Florida during what's now known as the "zombie boatlift." It's estimated that another hundred zombies were on the boats destroyed offshore. Of the 57 Americans bitten by the zombies, 22 died.

Comments from Dr. Pecos: Cuba has produced many fine exports, including music, cigars and baseball players. But zombies were one export they should have kept to themselves. Of the many dark deeds perpetrated by the Castro regime, the zombie boatlift stands among the worse.

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Famous Cases: The Wheeler Commission

Report Number: 8931
Date: Summer, 1968
Location: Philadelphia, Pennsylvania; Washington, D.C.
The 1960s were a turbulent time in America. The country was divided over issues such as the Viet Nam War and civil rights, and even the FVZA was pulled into the vortex. This was never more evident than in 1968, when a tragic mishap in Philadelphia forever changed the FVZA's mode of operation.

Background: The great irony for FVZA Agents working in the 1960s was that, even as

vampire numbers were at their lowest levels in Agency history, the job was more dangerous than ever. In a kind of Darwinian survival of the fittest, the remaining vampire packs proved to be resilient, smart and adaptive. To make matters worse, the rise of urban blight gave vampires an ample selection of abandoned buildings within which to hide. As these buildings were often side-by-side with inhabited structures, FVZA actions there carried with them a greater risk of civilian casualties

Incident: On June 23, 1968, a vampire pack infiltrated a street festival in the Italian neighborhood of South Philadelphia and killed three young women. Two nights later, the vampires mingled with a crowd leaving a rock concert at the Spectrum: the dismembered remains of five concertgoers were found in a dumpster the next day. The FVZA Philadelphia office dubbed the vampires the Chameleon Pack because of their knack for using disguises to blend into the crowd. Even by vampire standards, the Chameleon Pack was clever and ruthless. They always tore their victims apart so as to not leave witnesses, and they stayed one step ahead of the FVZA by constantly changing their hideouts. But their habit of hiding in plain sight at large outdoor events gave Philly investigators an idea.

The Barkley Arms was
gutted by fire
Investigation: On the Fourth of July, a team of 25 FVZA investigators set up a stakeout at Penn's Landing, the riverside site of the city's Independence Day celebration. Using heat-sensitive goggles, the team spotted vampires from the Chameleon Pack walking through the crowd shortly after midnight. The team moved in, and the vampires fled in a stolen Cadillac. A car chase led to a black neighborhood in North Philadelphia and an abandoned building where the vampires had apparently stashed an arsenal of weapons. A ferocious gunfight ensued, during which two FVZA agents were killed. When the FVZA team lobbed tear gas into the building, an old couch caught fire and the building was quickly involved. The Chameleon Pack members were methodically picked off as they fled the building. Unfortunately, by the time the vampires were destroyed, the fire had spread to the neighboring Barkley Arms, a housing development for low-income families. The fire gutted the building and 10 people died.

The tragedy led to protests
throughout the city
Post-Mortems: The Barkley Arms tragedy did nothing to improve the reputation of the FVZA in a black community already on edge from the assassination of Martin Luther King. Ever since the days of Reconstruction, when the Ku Klux Klan carried out attacks under the cover of the FVZA in the South, blacks had been deeply mistrustful of the Agency. It was a common, if inaccurate, suspicion among them that the FVZA devoted more resources to vampire and zombie outbreaks in white neighborhoods. The Agency had taken a major step toward improving relations by appointing its first black Director in 1964, but the Barkley Arms fire brought back all the old animosity. Despite repeated

FVZA apologies and the promise of a full-scale investigation, the political pressure in an election year was too great for Washington to ignore. In September, 1968, Congress launched a probe into FVZA procedure and protocol.

For five days, the
Wheeler Commission
grilled the FVZA

During the weeklong hearings chaired by Wisconsin Democrat George Wheeler, FVZA leadership found itself on the defensive. FVZA leaders were hammered over their hiring policies, use of force and civilian casualties. The Wheeler Commission eventually came up with a series of burdensome new guidelines that deeply complicated the job of hunting vampires and zombies. The FVZA was told to submit detailed plans to local and state government agencies, plans that had to be rubber-stamped before any assault took place. The Agency was also required to clear a large radius around a vampire hideout in advance of any assault. FVZA leaders chafed at the new regulations, pointing out that fast response and the element of surprise were key to combating vampires. But the complaints fell on deaf ears, and the Wheeler recommendations were made into law in the fall of 1968.

Comments from Dr. Pecos: While I agree that mistakes were made in the assault on the Chameleon Pack, I still believe that the Wheeler Commission overreacted. We always ran into problems any time politicians tried to apply normal rules of law enforcement to exterminating the undead. Killing them is and always has been a messy business.

Was the FVZA a racist institution? Perhaps at one time, but during my years with the Agency, I never saw any evidence of racism. We identified threats, investigated, and carried out assaults without any regard to the skin color of those affected. If anyone was worthy of scorn, it was the media for devoting more attention to vampire outbreaks in upscale white communities.

Despite the awful tragedy at the Barkley Arms, this story has a happy ending thanks to a paragraph in the Wheeler legislation that gave the FVZA the right to use deadly force with impunity if they happened upon an attack in progress. Taking a cue from this wording, the Agency changed its focus to night-time surveillance and extermination. While this was considerably more dangerous than the traditional daytime assaults, it enabled the Agency to make an "end run" around the Wheeler requirements. And though each remaining vampire pack put up a ferocious battle, and the percentage of Agent casualties was higher than ever, the FVZA succeeded in making America vampire-free within the next ten years.

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Famous Cases:
The Deadstock Festival

Report Number: 8810
Date: July, 1970
Location:Woodstock, Vermont

A crowd of over 200,000
attended Woodstock II
Background: In the summer of 1970, promoters Lew Workman and Brian Wilkie hatched a scheme for a four-day outdoor concert on a farm outside the small town of Woodstock, Vermont. The promoters hoped to recapture the spirit of the original Woodstock Festival, which had taken place a year earlier in upstate New York. They also hoped that their concert, dubbed Woodstock II, would helped erase bad memories left over from the December, 1969, Altamont Concert in California, where a fan had been stabbed to death while the Rolling Stones were playing onstage. Workman and Wilkie were able to lure a number of big acts to the event, including King Crimson, Iron Butterfly and Mountain.

Incident: On the second night of the concert, Teddy Desilets, a member of the Hell's Angels motorcycle gang, arrived at the Emergency Room of the Woodstock Hospital with a badly-mangled right hand. Desilets had been attending Woodstock II and was apparently attacked by a crazed man while relieving himself in the woods. The twenty-six-year-old Desilets, who had lost his thumb and parts of two fingers in the attack, underwent surgery and was admitted to intensive care.

The following night, police were summoned to the hospital with reports of a deranged man terrorizing the patients and staff. When police arrived, they found Desilets in a catatonic state, blood streaming from his mouth. Desilets attacked the police and, despite being shot numerous times, escaped into the night. All told, eleven patients and two cops were bitten; the most serious of the injured had almost his entire shoulder chewed off.

At first, police and doctors believed that Desilets' state was due to a reaction to hallucinogenic drugs. But after several more people arrived at the hospital from the concert with bite injuries, the FVZA was notified. The Agency instructed hospital staff to vaccinate and quarantine any victims until they arrived. Unfortunately, hospital staff discovered that it had no vaccine on hand, and with several of the patients bitten by Desilets turning into zombies, they were soon overwhelmed. The panicked staff moved as many of the sick out of the hospital as they could, and then abandoned the building.

State Police shoo away stragglers
the morning after the cancellation
Investigation: Within two hours of being notified, an FVZA team from Boston arrived in Vermont, took stock of the situation and quickly called for reinforcements from the New York office. With the help of the Vermont National Guard, the Boston team secured the hospital, administered vaccine to the recently wounded, and destroyed a total of 22 zombies inside the building. The search-and-destroy mission was particularly hazardous, as one of the zombies had chewed through an electrical cable, cutting power to the building and leaving it mostly dark.

The New York team arrived at the concert via a police escort just as Crosby, Still, Nash and Young were about to go on. The Agency apprised concert organizers of the situation and asked them to call off the show. When the huge crowd was told of the concert's cancellation, they rioted, turning over police cars and lighting the stage on fire. Several of the bands, including CSN&Y, had to be helicoptered out of the area. Fortunately, a large contingent of National Guard troops arrived from Massachusetts and restored order.

National Guard and state police under the supervision of FVZA agents organized the evacuation of the area, during which 17 zombies were encountered and destroyed. Over the course of the next day, another 23 zombies were destroyed in the woods surrounding the farm. Among the dead zombies: Teddy Desilets, who had managed to stagger back to the concert despite having 15 bullets in him; and John Robie, owner of a neighboring farm.

John Robie's farm
Post Mortems: The zombie outbreak that started at Woodstock II took many weeks to fully contain. Several zombies managed to stray into neighboring towns, and one infected motorcycle gang went on a rampage across several states before they were trapped in an abandoned barn in Indiana and destroyed.

The source of the zombie attacks was traced back to the farmer John Robie. Robie had been cleaning the henhouse at his farm when he was apparently bitten by an infected rat. After his transformation was complete, he made his way to the concert site and a veritable zombie smorgasbord.

Macabre souvenir: a
ticket from the festival
Comments from Dr. Pecos: By the mid-Twentieth Century, zombie attacks were very rare. For the rest of the summer, Vermont was a state under quarantine. An atmosphere

of fear and paranoia reigned: most Vermonters stayed in their homes, and several innocent people were shot and killed when they were mistaken for zombies. Thousands of livestock had to be destroyed after several cows were discovered to be carrying the virus. By the time the outbreak was fully contained, 137 people had been bitten; of those, 79 were transformed and eventually destroyed. Concert promoters Workman and Wilkie were ruined.

Many hospitals stopped carrying the vaccine, and few if any doctors had any experience dealing with victims. This ignorance, coupled with the large crowd at Woodstock II, combined to create the worst single wave of zombie attacks in U.S. history. Woodstock II, which had been organized to promote peace and love, would forever be known as "Deadstock."

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Famous Cases:
The Magic Wanda

By the early 1970s, memories of the horrors of vampirism were fading, and in their place came a misguided admiration among young people for bloodsuckers. The older generation, who grew up with vampires and in many cases lost loved ones to them, tried to disabuse the younger generation of the notion that vampirism was alluring. But the warnings where drowned out in an unhealthy convergence of heavy metal music, black magic, and vampire cults. Some vampire enthusiasts went so far as to try and acquire stolen vampire blood. By the summer of '71, a single vial of blood was fetching $10,000 on the street. This prurient interest was to have devastating ramifications, such as the events in Los Angeles in December, 1971.

Report Number: 9336
Date: December, 1971
Location: Los Angeles, California

Background: Wanda Schiffler's journey to ignominy began in the leafy New York City suburb of Scarsdale. The rebellious Wanda never felt at home among the country club set, so in 1967, at the ripe age of 17, she ran away to Los Angeles and became a fixture in the burgeoning rock and roll scene.

Cedars, where
Magic Wanda
held court

She was, at various times, groupie, rock star girlfriend, drug addict and dealer. Eventually, the lovely Wanda settled down with Samir Sheeshia, a 65-year-old Lebanese immigrant who had made a fortune in the dry cleaning business before becoming a producer of B-movie schlock. Wanda set herself up at Cedars, Sheeshia's lavish Tudor mansion in the Hollywood Hills, and transformed it into a rock star hospitality house chock full of drugs, booze, and willing groupies. By 1970, Wanda Schiffler was known as "Magic Wanda" because, like a magician with a magic wand, she seemed capable of making any fantasy possible. Fledgling rock stars knew they had made it when they received an invite from her.

Like many heavy metal devotees, Wanda expressed a strong interest in vampirism, though her friends passed it off as a fad she would outgrow. However, late in 1971, those same friends noticed a change in Wanda. While never a morning lark, she stopped going out during the day completely, and when she emerged at night, it was underneath sunglasses and a thick layer of kabuki-like makeup.

Ian Allen of
Mr. Crowley

Meanwhile, far from the sunshine and palm trees of L.A., Welshman Ian Allen was preparing for his first trip to America. Growing up in the grim Welsh capital of Cardiff, Ian taught himself guitar by playing along with scratchy Blues records by the likes of Muddy Waters and Robert Johnson. He also developed a fascination with the occult. At age 19, he moved to London and formed the band Mr. Crowley, named for the English black magic and occult writer Alistair Crowley. In 1971, Mr. Crowley became the first band signed to Led Zeppelin's new Swan Song label. The dark, menacing tracks of their self-titled first album, featuring Ian's gravelly voice and growling guitar, failed to sell in England, but found a loyal following among disaffected American suburban teenagers.

Late in 1971, Led Zeppelin manager Peter Grant sent Mr. Crowley to America to play smaller venues in an attempt to galvanize their fan base. The tour started with a week of shows at the Whiskey, the famous rock club on the Sunset Strip in Los Angeles. When those shows created a sensation, the band was held over for a second week. Local papers described Ian as "mesmerizing" and "a star of the future." A critic for L.A.'s Rock Paper wrote, "get down to the Whiskey now, because this may be your last chance to see Mr. Crowley in a smaller venue." From her mansion high above the Strip, Wanda Schiffler took notice.

Incident: On the night of December 11, 1971, Ian Allen looked past the hordes of groupies and sycophants in his dressing room and saw a statuesque, ghostly-pale woman in black standing by the door, smiling enigmatically. It's likely Ian Allen had heard of the Magic Wanda, but the sight of her knocked him for a loop. He quickly ejected the teenage girl sitting in his lap and went over to introduce himself. A short time later, the two fast friends left the Whiskey together, and when Ian didn't return to his bungalow at the Chateau Marmont the following day, a panicked Zeppelin manager Peter Grant went

looking for him at Cedars. The butler who answered the door told Grant that Wanda was not home and that Ian had never been to the house. When the 300-pound ex-wrestler Grant bulled his way into the house, he was viciously beaten and driven off by what he described as "three amazons." After Ian failed to turn up for that night's show, foul play was suspected.

The Whiskey, site of
Ian and Wanda's meeting

Police were preparing an investigation when, out of the blue, Ian Allen showed up at the Whiskey, wearing sunglasses and looking ghastly. He claimed that he had been ill, but was vague with regard to his whereabouts over the past 24 hours. The band went out and ripped through a set, after which Ian left with Wanda Schiffler and several young women, including 15-year-old Cassie Burke. A day later, Burke's parents filed a Missing Persons report after she failed to return to her San Fernando Valley home.

Police wanted to question Ian and Wanda about Cassie Burke's disappearance, but the band had left L.A. for the Pacific Northwest and a week of shows in Seattle and Portland. Between gigs, Ian and Wanda would disappear and not be seen until the next night's show. Ian's band mates thought that Wanda had gotten him hooked on heroin.

The day after the band returned to L.A. for more shows at the Whiskey, drug dealer Colin Lamb was arrested in possession of dozens of vials of frozen vampire blood. The vials were part of a lot stolen from Washington D.C.'s Walter Reed Hospital the previous summer. As part of a plea bargain, Lamb gave FVZA officials the names of people to whom he had sold some of the stolen vials. Among those names was none other than Wanda Schiffler. The FVZA was called in.

Investigation: On the morning of December 21, the FVZA Los Angeles team set up a surveillance post at the guest house of a property adjacent to Cedars. Aside from visits by a pool cleaner and a landscape crew, the team observed no activity at the house during the day. That night, Ian Allen and Wanda Schiffler were observed leaving the house about 9:30 p.m. Accounts put them at the Whiskey for the next several hours, after which they returned with a caravan of cars in tow. The group, made up mostly of young women who had been at the show, adjourned to the back yard, where they were joined by several others from the house.

Once they had confirmed the presence of vampires with infrared scopes, the FVZA team surrounded the house and conducted an assault. The rescue was greatly complicated when one of the vampires released a pack of vicious dobermans. Nevertheless, the FVZA team managed to eliminate a dozen vampires in the back yard; the terrified young women who had followed Wanda and Ian home from the show were escorted to safety.

With the outside secure, the FVZA advance team conducted a sweep of the house, with

disastrous results. The team was overwhelmed by attacks from all sides. Vampires emerged from hidden rooms beneath staircases, false bookcases and trap doors in the floor. Agent Frank Vallejo, a 15-year veteran, was killed; two other agents were bitten but managed to escape. The team was forced to withdraw.

As night turned to morning, the team, with the help of the L.A. Police Department, cordoned off the street to the mansion and set up a perimeter. Demolition of the house was considered and rejected in the event there were innocent people being help captive inside. The team, augmented by agents from San Diego and San Francisco, went inside and conducted a room-to-room sweep, encountering fierce resistance along the way. It was nightfall before the house was fully secured. Over 30 vampires were destroyed and 12 agents injured. Among the macabre items found in the house were a subterranean torture chamber and Samir Sheeshia's decapitated head.

Officials were unable to find the bodies of Wanda Schiffler and Ian Allen among the dead vampires. A thorough search of the area led to the discovery of a secret tunnel leading from the basement of the house to an exit spot opening up on the hills. An All Points Bulletin was issued for Ian and Wanda.

LA Times headline
December 23, 1971
Once the media picked up the story, much of L.A. flew into a panic. Movie stars left their posh estates as helicopters scoured the hills with spotlights. The search was made especially difficult by a driving rainstorm. Police were inundated with calls, and a drifter was shot to death by an armed guard behind one estate. One of the calls came from the caretaker of an estate who reported seeing a man and a woman breaking into the unoccupied main house at about 2:30 a.m. Two police officers went to check on the call and entered the house; when dispatch was unable to raise them on the radio, an FVZA team went to the house and surrounded it. At dawn, the FVZA was preparing to move in when smoke was observed seeping out of one of the front windows. The team entered the house and found two dead cops in the front hall and the still-smoldering bodies of Wanda Schiffler and Ian Allen in the study. They had apparently doused each other with brandy and set themselves on fire. All of L.A. breathed a sigh of relief.

Post Mortems: The toll from the battle at Cedars was considerable: 34 vampires destroyed, two police officers and one FVZA agent dead and 12 agents injured. Among the dead vampires were a number of young women who had apparently been lured to Cedars by ads in local trades seeking actresses for movie work. In addition, 12 people were treated for vampires bites in Seattle and Portland, where Mr. Crowley had played for one week.

Ian Allen's grave
in Wales, England

Wanda Schiffler's journal, found in her bedroom at Cedars, offers a blow-by-blow account of her reign of terror. In a series of increasingly bizarre, rambling entries, Wanda wrote of her lifelong desire to become a vampire: "I've always felt that I was a vampire. I never liked the day. The sun hurts my head." She also describes procuring the vampire blood and the nervous moments before she first injected it into her veins. According to her journal, she killed her sugar daddy, Mr. Sheeshia, then went about assembling a sort of vampiric court made up of local rock and roll groupies. "These girls are invisible," she wrote. "No one will even notice them missing." But Wanda was a practical girl, and knew she needed a surefire way to recruit fresh blood. Ian Allen was the solution. In her last entry, Wanda wrote, "Ian and I have something that transcends love. Together, we will rule this city and we will never die." Like every other self-inflicted vampire, she was to find out what a foolish notion that was.

The years since Ian Allen's death have seen a growth in his popularity. In 1976, a local artist painted a large mural of him on the side of a building in Venice beach, where it remained for a number of years until community activists managed to have it removed. Ian's grave in England has become a pilgrimage site for both rock fans and vampire cultists, and Mr. Crowley's debut album ended up spending over 100 weeks on the charts.

Comments from Dr. Pecos: While the case files are full of stories of male vampires using females to lure victims, this is one of the few cases where the tables were turned. As a result, L.A. was for one long night paralyzed with fear, and a town that had churned out so many phony vampires found out the real thing was a whole lot scarier.

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THE INTERNET BOOK OF SHADOWS — Fragmented Grimoires of the Digital Age

Before modern platforms centralized everything into feeds, algorithms, and sanitized knowledge streams, there was a strange and chaotic era of the internet where occult material moved freely through forums, email chains, GeoCities pages, FTP dumps, obscure websites, and early digital communities that treated information less like content and more like something to be passed hand-to-hand before it disappeared. What became known as the “Internet Book of Shadows” was never a single book, never a finalized system, and never owned by one tradition; it was a living archive, a constantly mutating compilation of rituals, correspondences, invocations, herbal knowledge, moon phase work, sigil construction, psychic exercises, protection rites, curse warnings, dream practices, energy manipulation techniques, and personal notes from practitioners who often remained anonymous. Different versions circulated with different page counts, different sections, different levels of quality, and different intentions—some clearly rooted in traditions like Wicca and ceremonial magick, others blending folk practices, chaos magick, Eastern philosophy, and raw personal experimentation into something that didn’t fit any formal label. What makes these compilations invaluable is not that every entry is correct or safe or even coherent, but that they capture a moment in time when knowledge was still being shared horizontally, before it was filtered, optimized, or reduced to “content.”

Merging multiple versions of the Internet Book of Shadows is not just an act of organization—it is an act of recovery against fragmentation. Each version carries pieces the others do not: one might contain a full planetary correspondence system, another might include obscure banishing rituals, another might preserve early chaos magick exercises that later disappeared from public circulation, another might hold warnings, disclaimers, or personal annotations that reveal how people were actually using the material rather than how it was supposed to be used. When these are combined, patterns begin to surface—repeated symbols, recurring methods, shared structures that appear across independent sources, suggesting that even in a chaotic, decentralized environment, certain ideas persist because they work for the people using them, or at the very least because they resonate strongly enough to be copied, modified, and passed along. The inconsistencies themselves become data: contradictions between versions highlight where traditions diverge, where experimentation replaced doctrine, and where the line between structured magick and intuitive practice begins to blur.

At its core, the Book of Shadows concept predates the internet entirely; traditionally, it was a personal grimoire, a private record of a practitioner’s rituals, experiences, and evolving understanding of magick. The internet transformed that idea into something collective, turning thousands of personal grimoires into a shared pool of knowledge that anyone could access, remix, and redistribute. This created a unique phenomenon: a decentralized, crowd-sourced occult archive where beginners and experienced practitioners alike contributed to the same evolving document, often without ever knowing each other. The result is messy, contradictory, sometimes naive, sometimes profound—but it is alive in a way that polished, institution-approved texts often are not. It reflects real use, real curiosity, real mistakes, and real attempts to interact with forces that are not easily explained or controlled.

Preserving these merged versions in full, without stripping them down into “acceptable” fragments, matters because once this kind of material is lost, it rarely returns in its original form. Modern internet structures favor visibility, engagement, and safety over depth, risk, and raw exploration, meaning that much of what once circulated freely now either disappears or gets repackaged into something more digestible and less potent. By holding onto these full compilations—every variation, every repeated section, every contradiction—this book ensures that the original signal remains intact, even if it is noisy. The goal is not to present a perfect system but to preserve the ecosystem itself: a snapshot of digital-era magick before it was streamlined, a layered grimoire where the reader can trace ideas across versions, test what resonates, discard what does not, and engage with the material in the same exploratory spirit that created it. In that sense, the Internet Book of Shadows is less a book and more a living archive encoded in fragments—one that only fully reveals itself when nothing is prematurely removed.

RITALIN
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Ransome_000142

Defendant on Little St. James Island in 2006

Ransome_000148

Defendant with Jean Luc Brunel in 2006

Ransome_000152

Various females on Little St. James in 2006

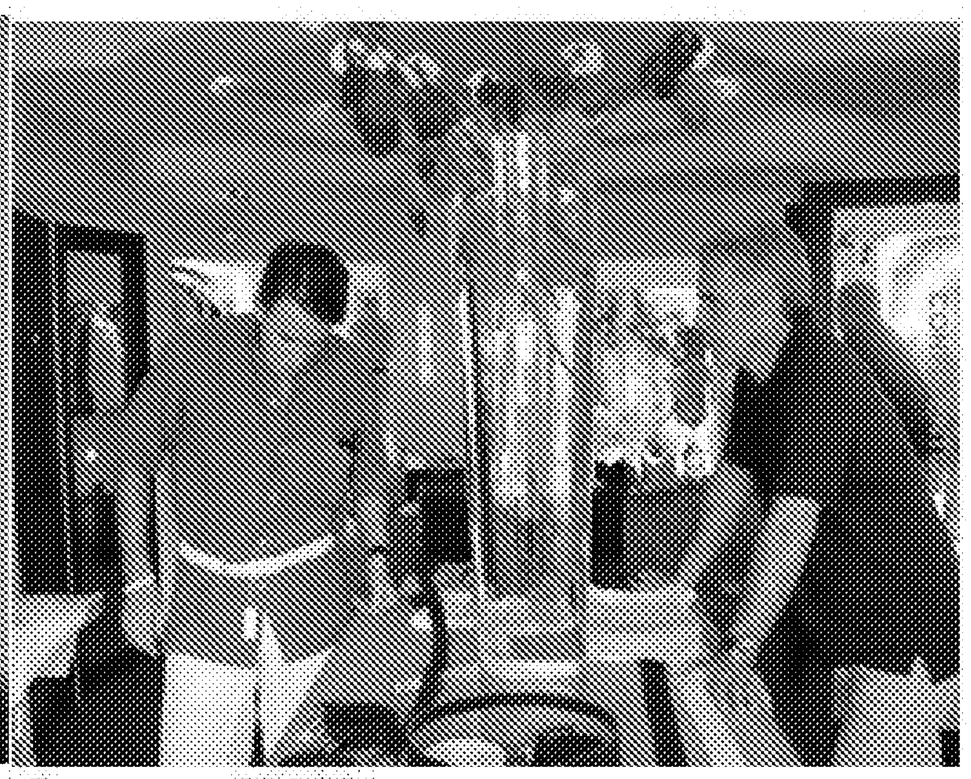

Ransome_000154

Jeffrey Epstein and male friend in 2006 on Island

The SelfAware Universe

how consciousness creates the material world

Amit Goswami, PhD
with Richard E. Reed and Maureen Dowson

ROBERT ANTON WILSON'S
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FROM THE AUTHOR OF...
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Laugh, Lay Down Suppressive Fire. "

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Sheeple

BOW DOWN TO THE NWO? NEVER!

THE NEW WORLD ORDER SPIRITUAL EQUIVALENT TO THE UNITED NATIONS

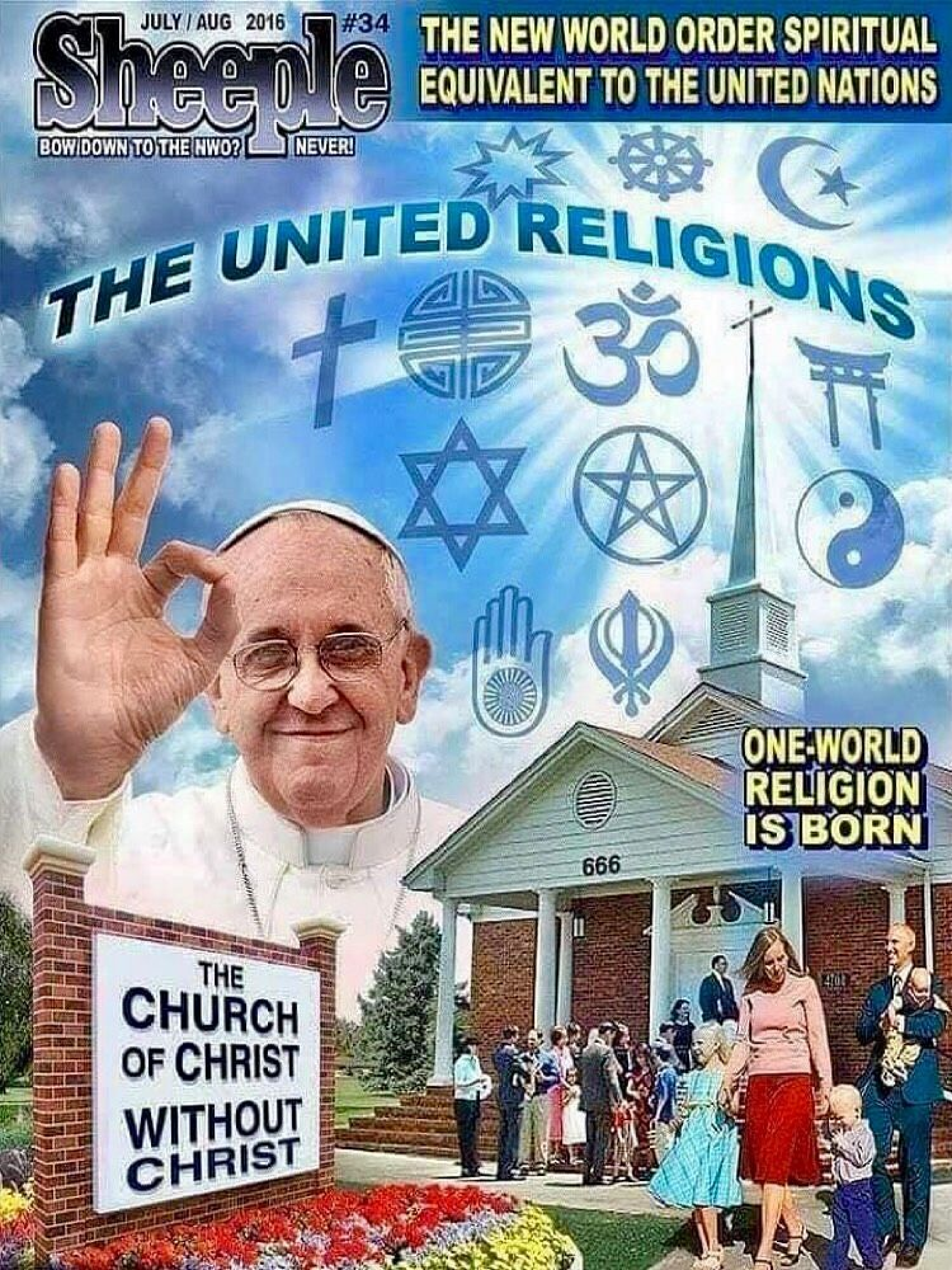

MESS WITH THE HONEY, GET THE BEES.
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Statement on behalf of the Family of Reverend Dr. Martin Luther King, Jr.

"Today, our family has learned that President Trump has ordered the declassification of the remaining records pertaining to the assassinations of President John F. Kennedy, his brother Robert F. Kennedy, and our father, Rev. Dr. Martin Luther King, Jr.

For us, the assassination of our father is a deeply personal family loss that we have endured over the last 56 years. We hope to be provided the opportunity to review the files as a family prior to its public release."

At this time, the King Family is not taking any interviews as they await further information.

KARL SCHAPPER

Karl Schapper (December 30, 1812 – April 28, 1870) was a German socialist and communist. He was one of the pioneers of **Communism** in Germany, and a close associate of **Karl Marx**. In 1832, Schapper participated in a failed insurrection in Frankfurt, Germany and was imprisoned. He managed to escape after three months, and made his way to Switzerland, where he became a follower of the utopian communist **Wilhelm Weitling**. Schapper subsequently joined **Young Germany**, a radical socialist think tank of writers which existed from about 1830 to 1850. Young Germany was modelled on, and affiliated with, **Giuseppe Mazzini**'s **Young Italy**. Young Germany was regarded as dangerous by many politicians due to its progressive viewpoint, and in December 1835 many of its publications were banned in Germany by the Frankfurt parliament, which claimed that its members were attempting to "attack the Christian religion," and "destroy all morality" through their writings. In 1834, Schapper participated in Giuseppe Mazzini's unsuccessful attempt at an armed invasion of Savoy from Switzerland, and was once again imprisoned.

Deesillustration.com

1 Q. Do you recall who was present at the time
2 that she made that comment about children?
3 A. This was the second trip that I took to
4 the Virgin Islands, so, no. I don't want to speak,
5 you know, incorrectly. I can't remember. I can't
6 really remember.
7 Q. Have you ever met David Copperfield?
8 A. Yes.
9 Q. And do you recall when you initially met
10 him?
11 A. Yes.
12 Q. Can you tell me what that was?
13 A. Sure. Someone called me from the house
14 and said that he would be there, and if I wanted to
15 come have dinner, then I could meet him.
16 So when I arrived at the house, he wasn't
17 there yet, but I waited with, I believe, Sarah
18 Kellen, and there was another girl there which I had
19 never met and never seen. She seemed young to me.
20 And I asked her what school she went to,
21 kind of prodding to see if she went to one of the
22 area colleges, and I did not recognize the name of
23 the school.
24 And so I thought she could be younger than
25 college age, but I had to assume for my own sanity

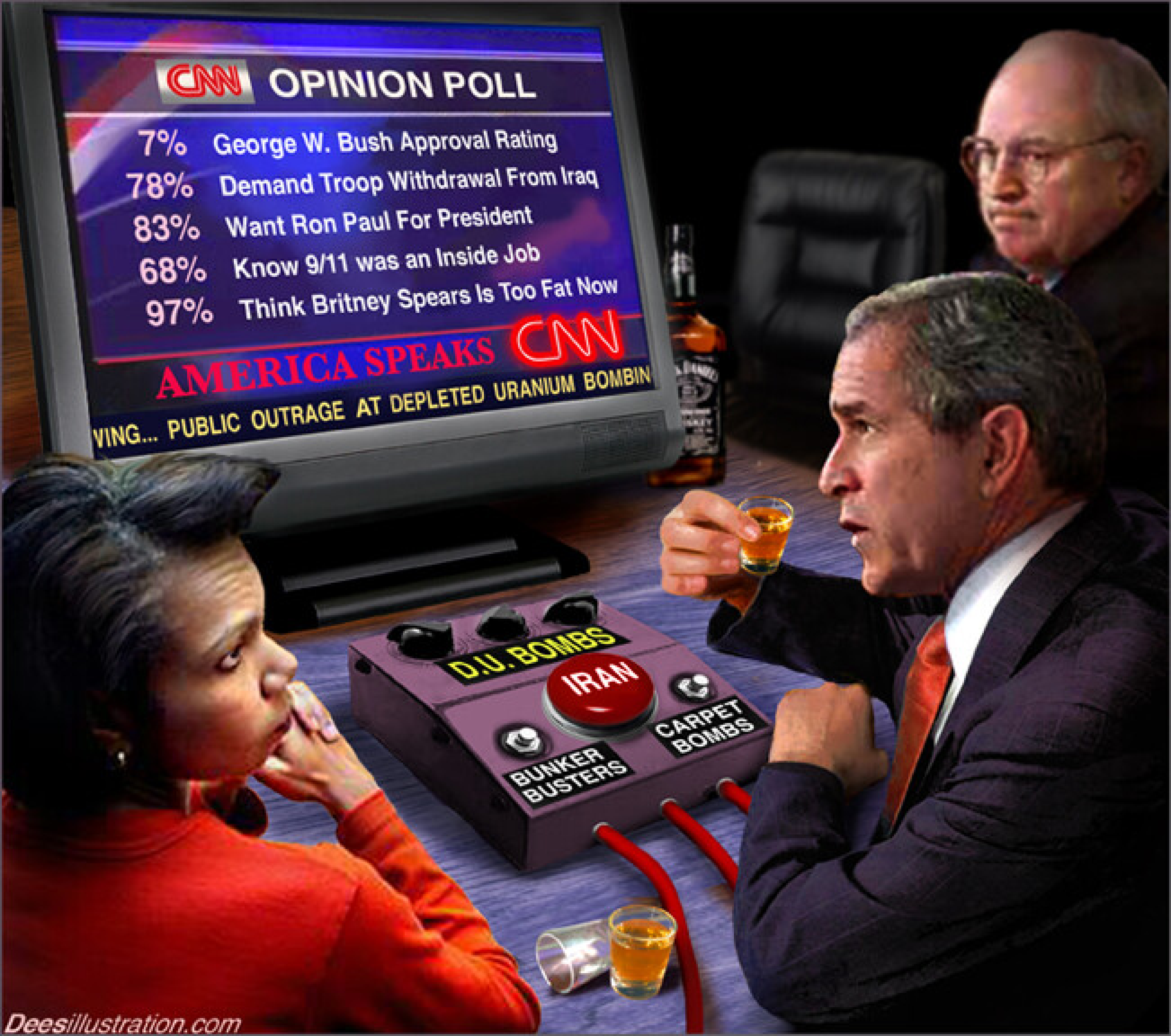
CNN OPINION POLL
7% George W. Bush Approval Rating
78% Demand Troop Withdrawal From Iraq
83% Want Ron Paul For President
68% Know 9/11 was an Inside Job
97% Think Britney Spears Is Too Fat Now
AMERICA SPEAKS CNN
VING... PUBLIC OUTRAGE AT DEPLETED URANIUM BOMBIN
D.U. BOMBS
IRAN
BUNKER BUSTERS
CARPET BOMBS
Deesillustration.com

When plunder becomes a way of life for a group of men living together in society, they create for themselves, in the course of time, a legal system that authorizes it and a moral code that glorifies it

Frederic Bastiat

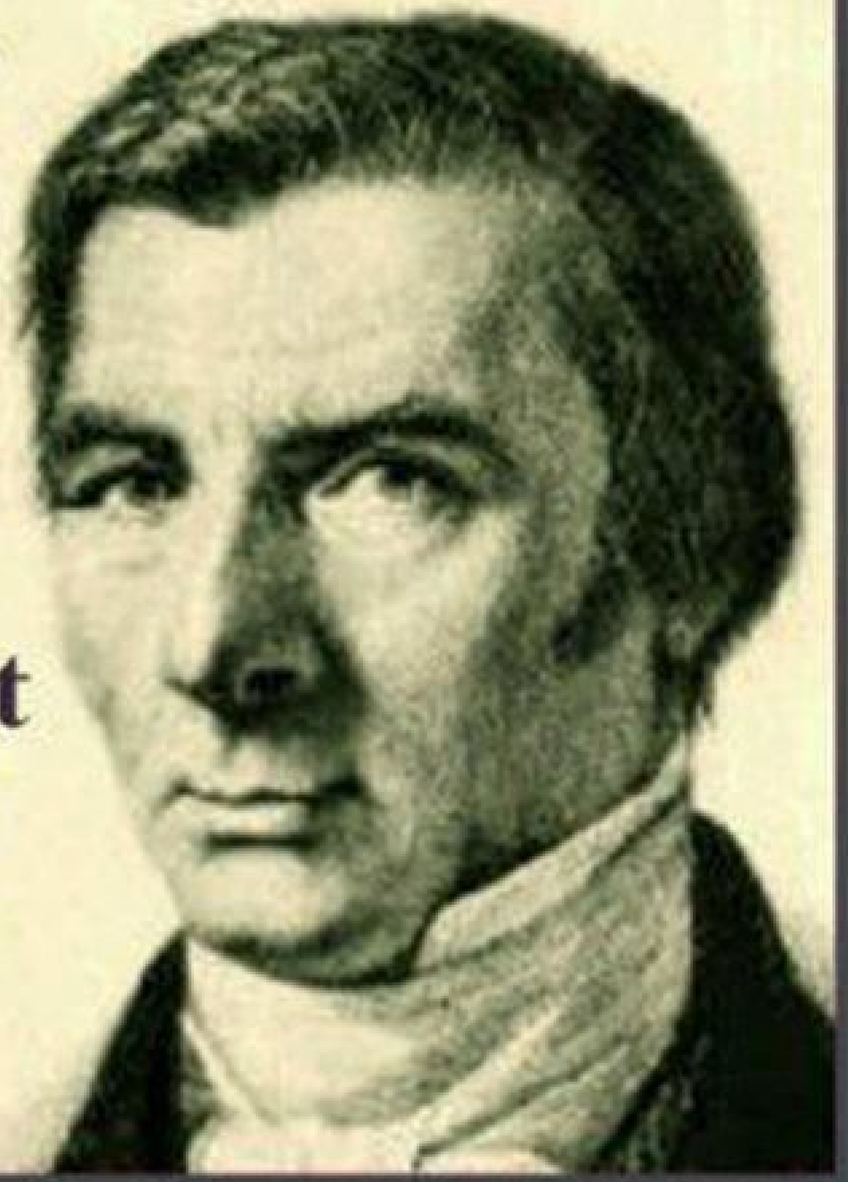

Convoluted Universe

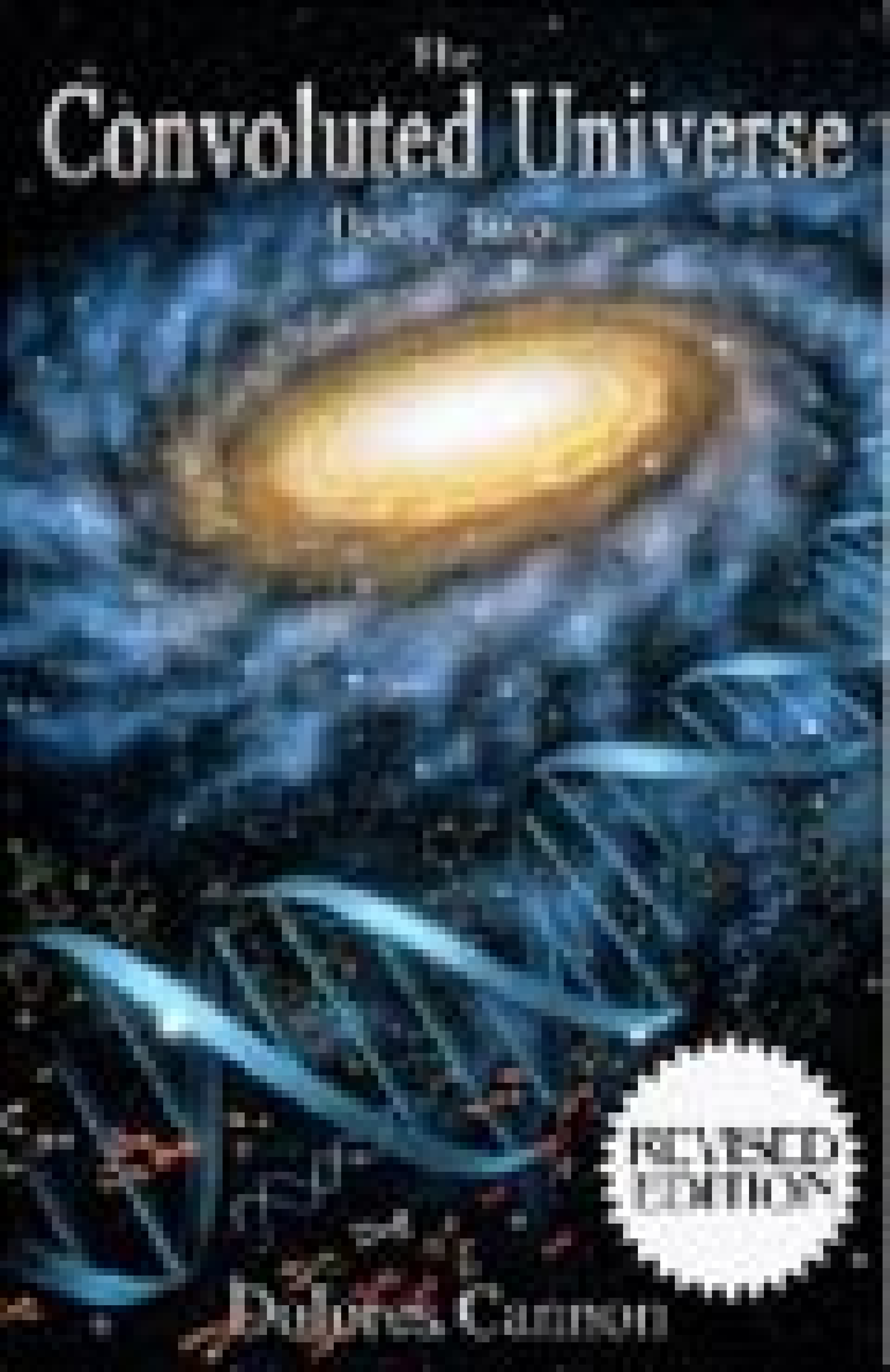

Dilpreet Bindra

CEW

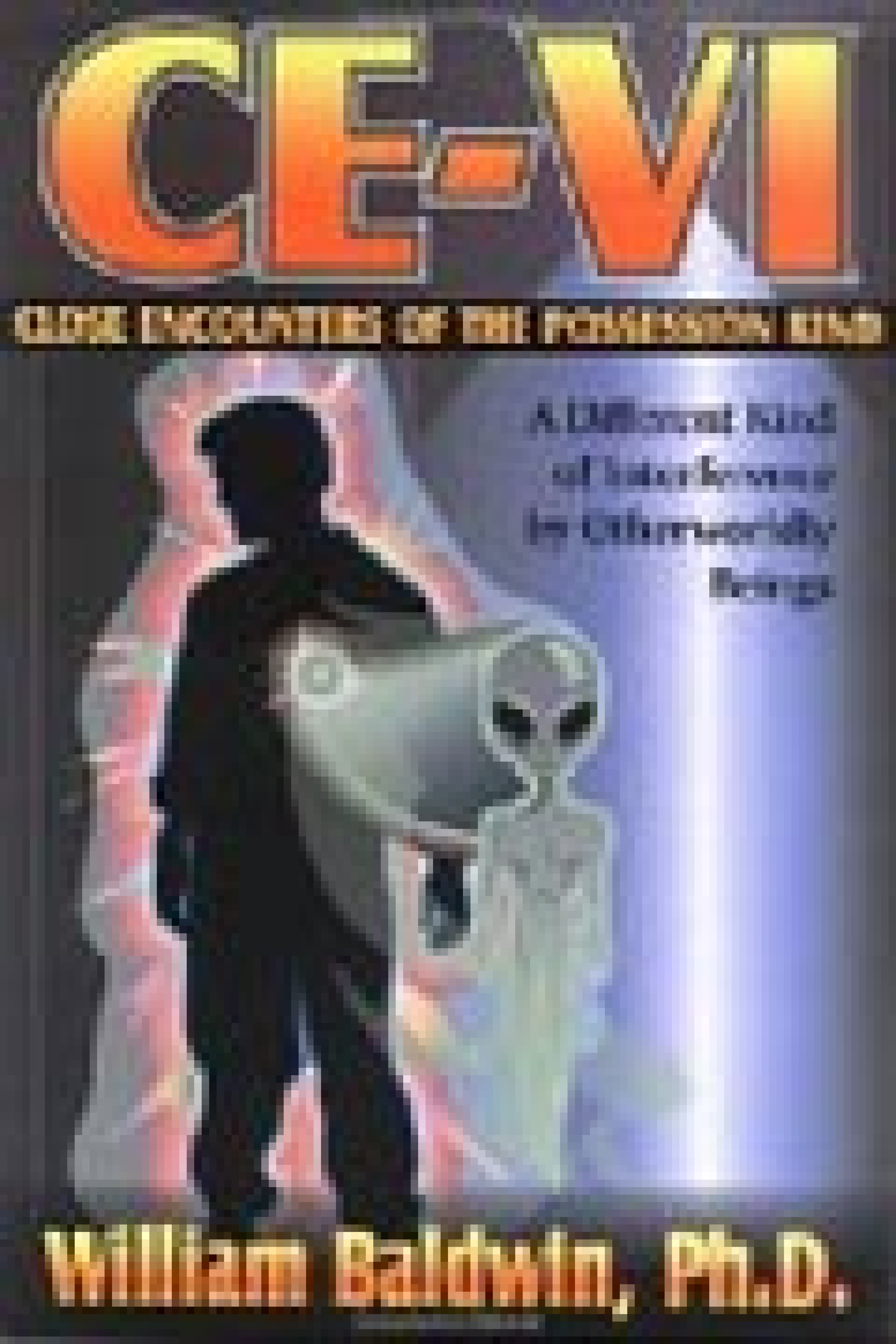

Lillian Baldwin, Ph.D.

DDees.com

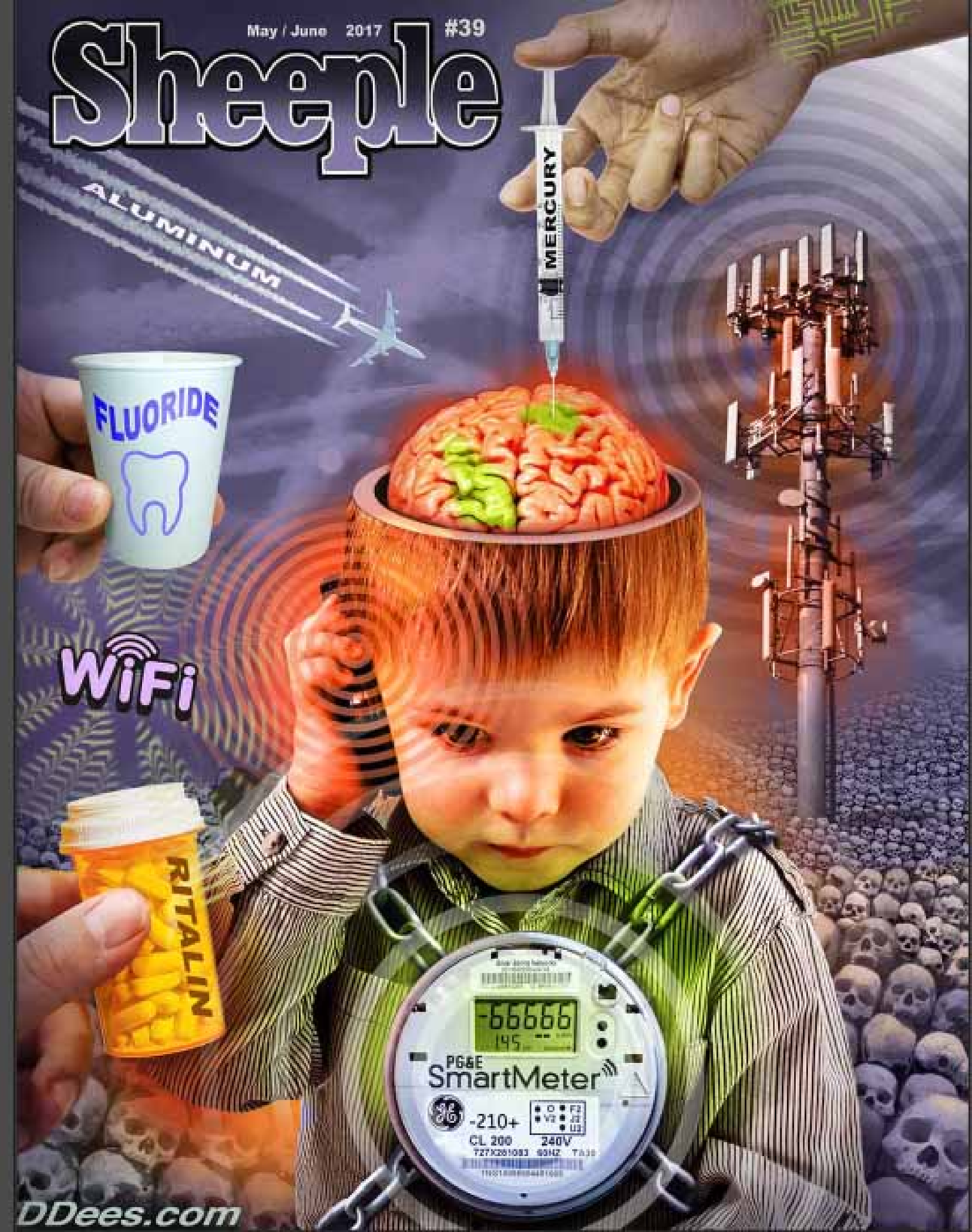
Sheeple
May / June 2017
#39
ALUMINUM
MERCURY
FLUORIDE
WiFi
RITALIN
PG&E
SmartMeter
-210+
CL 200
240V
DDees.com

IMPOSSIBLE FINAL TRAJECTORY

YELLOW: Initial and expected final trajectory

RED: Final trajectory

SOURCE VIDEO : "Luis Alonso 2nd hit" youtube.com/watch?v=FtzyGUd3VjA

cluesforum.info

BEHIND THE POLITICS LIES RELIGION

Comet Ping Pong
Comet - Owned by Big Cheese LLC (James Alefantis)
Bucks- Also Owned by Big Cheese LLC (James Alefantis)
Besta - Boy love symbol in logo
Kitchen Guild
Sherwin-Williams Paint Store
Nebraska Ave
Connecticut Ave NW
Exxon
Connecticut Avenue Tiger Mart
Regal Custom Wet Cleaners
Politics & Prose Bookstore
Prose - Owned by HRC Speechwriter
Famous readers at its author events have included politicians such as Presidents Bill Clinton and Barack Obama, and former Senator Edward Brooke
CVS Pharmacy
Beyond Borders - Charity focused on Haiti, funded by Clinton Foundation
Jake's American Grille
Beyond Borders
Terasol Bistro & Artisan Gallery
Terasol - Another Pedophile symbol found on website
http://www.terasolartisans.com/default.html
Washington Bodywork Studio
Headliner Hair Salon
Google

Besta Pizza
FEDERAL BUREAU OF INVESTIGATION
INTELLIGENCE BULLETIN
31 January 2007
U) Symbols and Logos Used by Pedophiles to Identify
UNCLASSIFIED
(U) BLogo aka "Boy Lover"

(U) GLogo a.k.a. "Girl Lover," Childlove

jimmycomet Follow

25 likes 88w

jimmycomet Oh yeah this looks fun

mochef103 But it's huge!!! 😳

gordyspicklejar mama big!

werkinonmahnightcheese #killroom

nilaylawson Just rinse it off when you're done.

jimmycomet #murder

llewhinkes Drunk tank

sayhoeta #wwdjd

brynafrayda Just a pile of money under a sheet

jimmycomet @sayhoeta good question

victorialynnreis Where the werewolves lock themselves up during the full moon?

Log in to like or comment.

APPEARANCES:

RICHARD WILLITS, ESQ.
2290 10th AVenue North
Suite 404
Lake Worth, Florida 33461
Attorney for C.M.A.
Appeared via telephone.

BURMAN, CRITTON, LUTTIER & COLEMAN, LLP
BY: ROBERT CRITTON, ESQ.
515 North Flagler Drive
Suite 400
West Palm Beach, Florida 33401
Attorney for Jeffrey Epstein.

ALSO PRESENT:

JOE LANGSAM, VIDEOGRAPHER

. . .

CONTINUED INDEX OF EXAMINATION

WITNESS	DIRECT	CROSS	REDIRECT	RECROSS
ALFREDO RODRIGUEZ				
(By Ms. Ezell)	278		441, 467	
(By Mr. Willits)	334		453, 469	
(By Mr. Critton)		338		464
(By Mr. Edwards)			419, 454, 468	
(By Mr. Langino)			452	

CONTINUED INDEX OF EXHIBITS

PLAINTIFF'S	PAGE
3 Drawing	315
4 Photograph	327
5 Photograph	331
6 Photograph	331
7 Photograph	331
8 Photograph	331
9 Report	446

(Exhibits 4, 5, 6, 7, and 8 were retained by Ms. Ezell.)

Deposition taken before MICHELLE PAYNE, Court Reporter and Notary Public in and for the State of Florida at Large, in the above cause.

. . .

THE VIDEOGRAPHER: This is a continuation of the deposition of Alfredo Rodriguez. Today is Friday, August the 7th, the year 2009, starting time approximately 1:15 p.m. Will the court reporter please swear in the witness?

Thereupon,

ALFREDO RODRIGUEZ,

having been first duly sworn or affirmed, was examined and testified as follows:

MR. CRITTON: Before we get started just with regard to Ms. Ezell represents Jane Doe 101 and 102, the alleged time of her incidents as of least have been plead in the complaint for 101 is '99 -- I'm sorry, '98 through 2002, with Jane Doe 102 the Spring of -- Spring/Summer of 2003. Mr. Rodriguez never even began employment until '04 and '05. I think her questioning I think -- I can't say she doesn't have standing based on the court order, but I would say it's

completely irrelevant and immaterial and has no probative value with regard to this particular witness based upon the two clients at least that are in suit at this point in time.

MS. EZELL: As Mr. Critton well knows I represent a number of other clients whose cases have not been filed and I believe we do have standing to ask questions, and I do intend to do that today.

EXAMINATION

BY MS. EZELL:

Q. Mr. Rodriguez, you stated last time that there were guests at the house, frequent guests, friends from Harvard.

Do you remember that testimony?

A. Yes, ma'am.

Q. And was there a lawyer from Harvard named Alan Dershowitz?

A. Yes, ma'am.

Q. And are you familiar with the fact that he's a famous author and famous lawyer?

A. Yes, ma'am.

Q. How often during the six months or so that you were there was Mr. Dershowitz there?

MORALITY

DOING WHAT IS RIGHT REGARDLESS OF WHAT YOU ARE TOLD

OBEDIENCE

DOING WHAT YOU ARE TOLD REGARDLESS OF WHAT IS RIGHT

Coronavirus 2020 pSYOP
CENTRAL INTELLIGENCE AGENCY
DDees.com

BELIEVING SCARY MEDIA STORYS

NOTICING SOME INCONSISTENCIES

KNOWING THEY LIE ALL THE TIME

ACTUALLY FINDING HUMOR IN THEIR PATHETIC ATTEMPTS TO MANIPULATE

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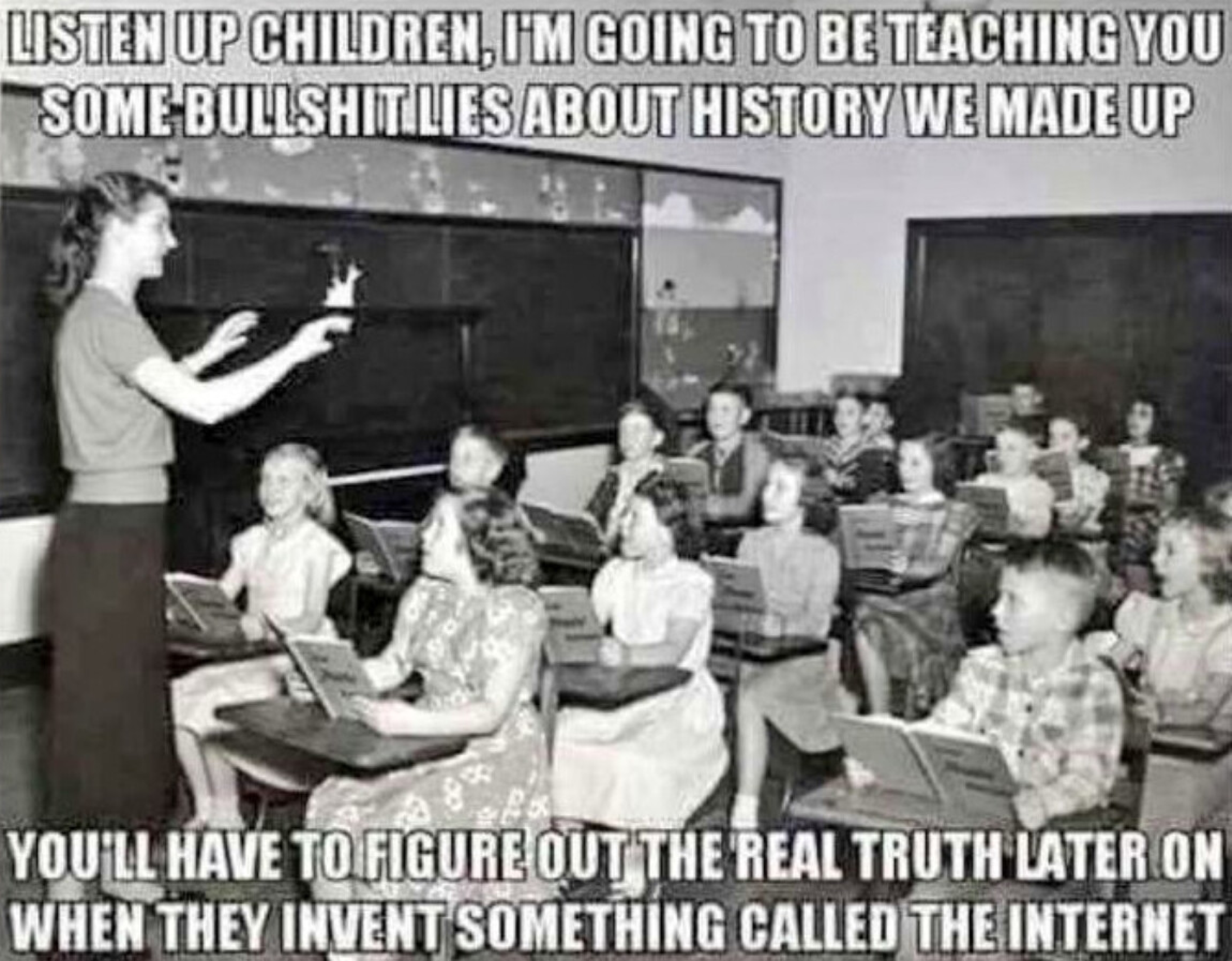
LISTEN UP CHILDREN, I'M GOING TO BE TEACHING YOU
SOME BULLSHIT LIES ABOUT HISTORY WE MADE UP
YOU'LL HAVE TO FIGURE OUT THE REAL TRUTH LATER ON
WHEN THEY INVENT SOMETHING CALLED THE INTERNET

Sunny's Vitamin Shop
HERBS, MINERALS, 100% NATURAL
Vitamin C
VITAMIN B12
EU
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT CROSS
Rx Pfizer, GSK & Merck Pharmacist
DDees.com

"SCIENTISTS CLAIM"
imgflip.com

DION FORTUNE

THE MYSTICAL QABALAH

our weather is being engineered ! WAKE UP PEOPLE

The Constitution
Actually says you
Can legally
Overthrow your
Government if they
Are tyrannical

DEVELOPS THE SECRET
ALIEN LEGEND!

TUG

DAMIDUL JAGIBS BLO

The Great Pyramid is a 1:43,200 scale model of Earth in space and time

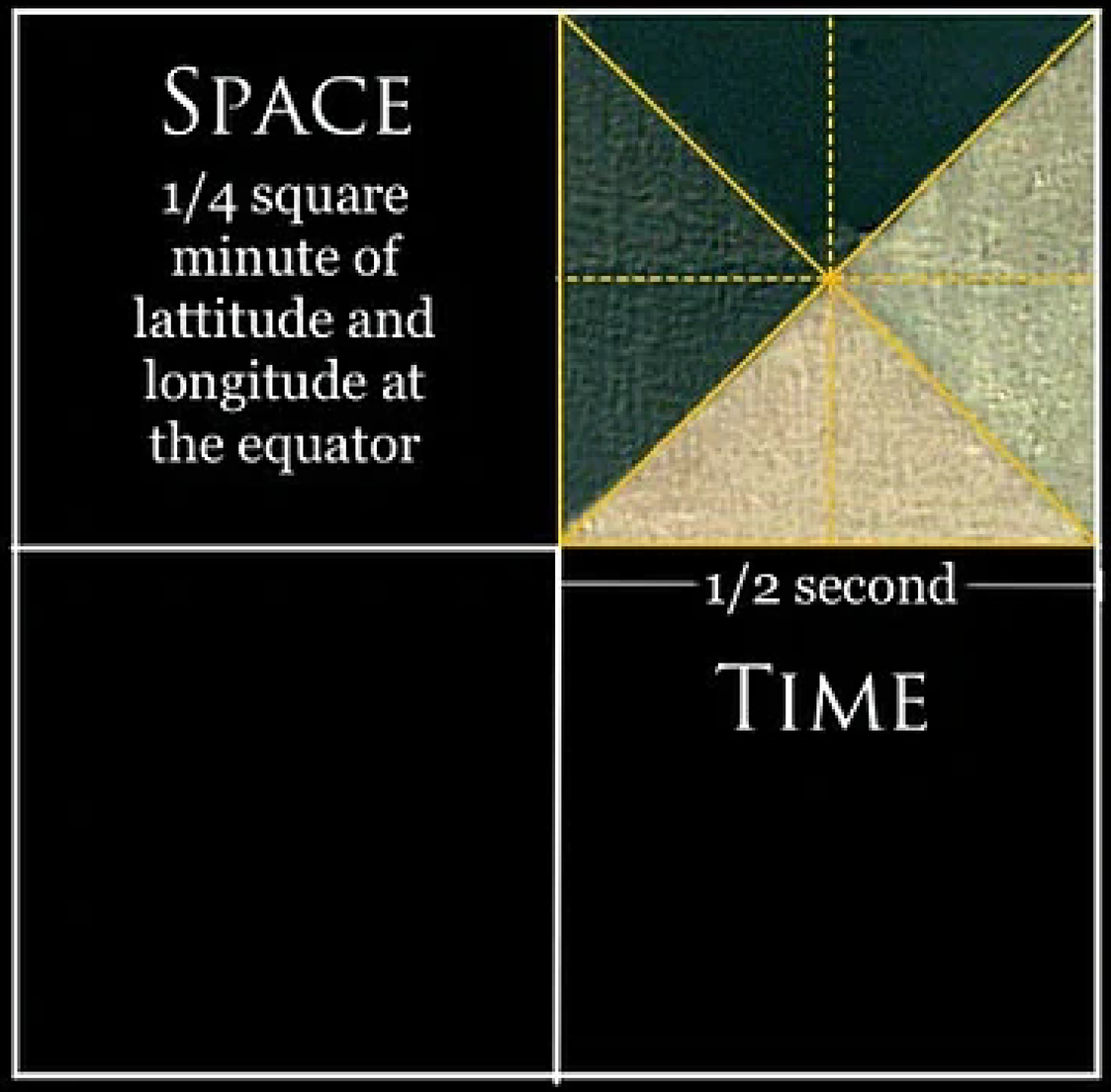

The distance the Earth spins at the equator in two seconds is equal to the perimeter of the Great Pyramid of Giza. Since there are 86,400 seconds in a day, two seconds is 1/43,200th of a day. Multiplying the height of the Great Pyramid by 43,200 equals the polar radius of Earth. Multiplying the perimeter of the Great Pyramid by 43,000 equals the equatorial circumference of Earth.

The Great Pyramid is a 1:43,200 scale model of the northern hemisphere of Earth and represents a 1:43,200 ratio of time in a day.

credit: Randall Carlson - SGI

√øΣDubs

THEOSOPHY

RUDOLF STEINER

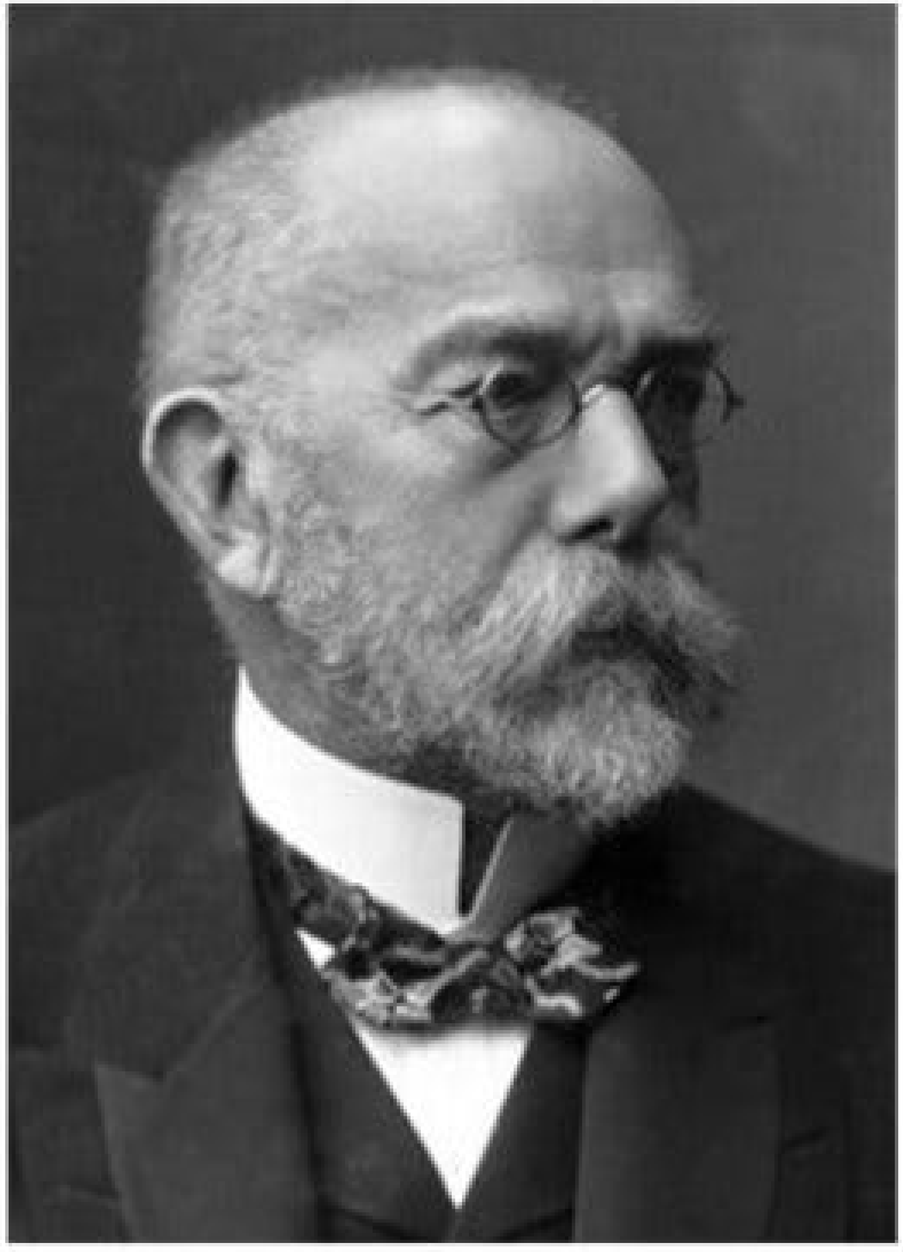

Robert Koch (1843 - 1910)

Koch's Postulates:

① The microorganism must be found in abundance in all organisms suffering from the disease, but should not be found in healthy organisms.

② The microorganism must be isolated from a diseased organism and grown in pure culture.

③ The cultured microorganism should cause disease when introduced into a healthy organism.

④ The microorganism must be reisolated from the inoculated, diseased experimental host and identified as being identical to the original specific causative agent.

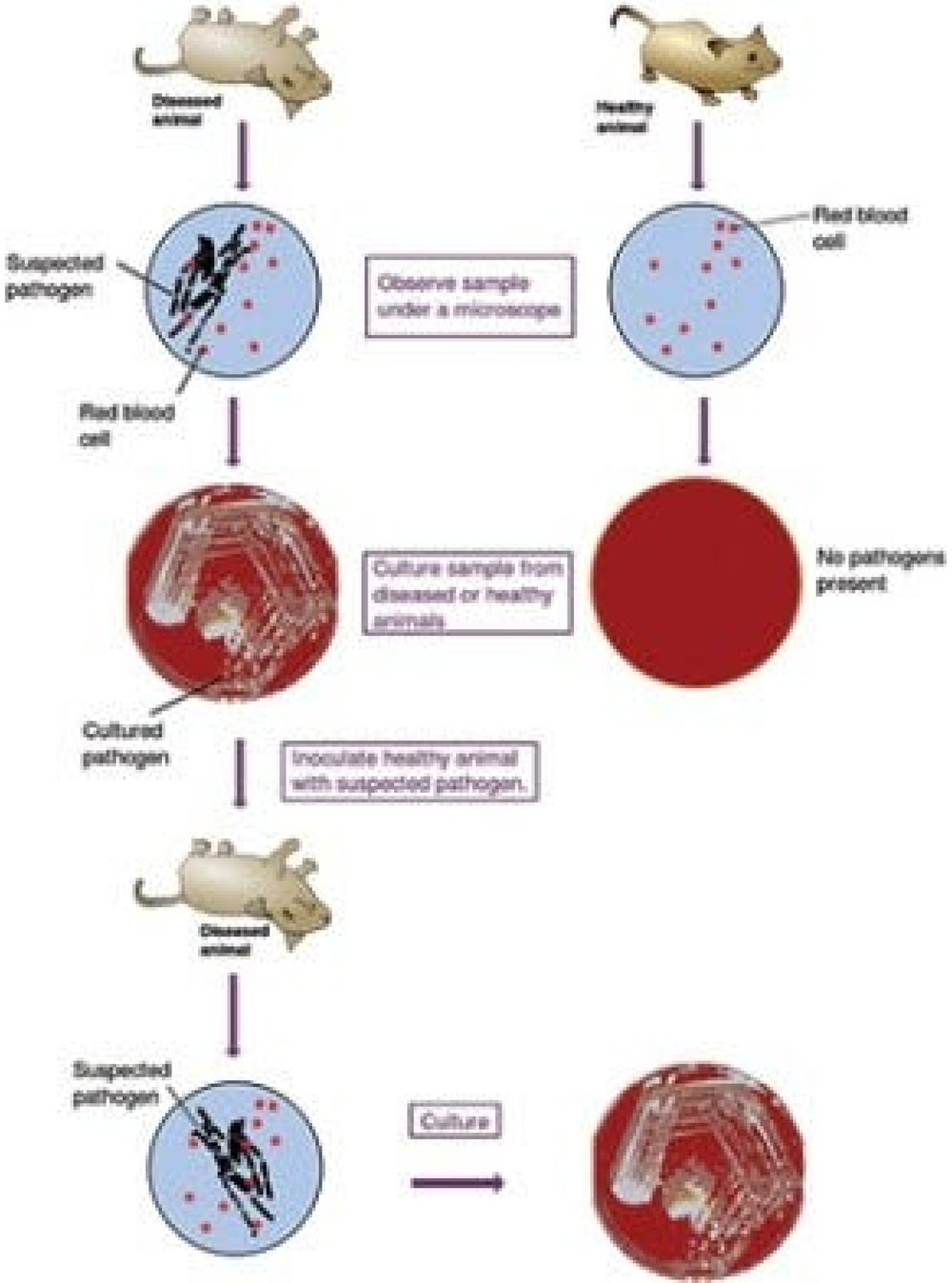

The POWER of the SUBCONSCIOUS MIND

Joseph Murphy

WHAT A RELAXING NEW HOBBY I'VE FOUND!

TURN IT INTO A SIDE-HUSTLE!

C-CAN'T I JUST ENJOY IT?

NO! MAKE YOUR PASSION YOUR PASSIVE INCOME!

BUT-

MONETIZE YOUR FREE TIME!!!

kevincomics.com

SQUALENE
CANCER VIRUS
THIMEROSAL
(MERCURY)
LIVE POLIO VIRUS
FORMALDEHYDE
VACCINE
Deesillustration.com

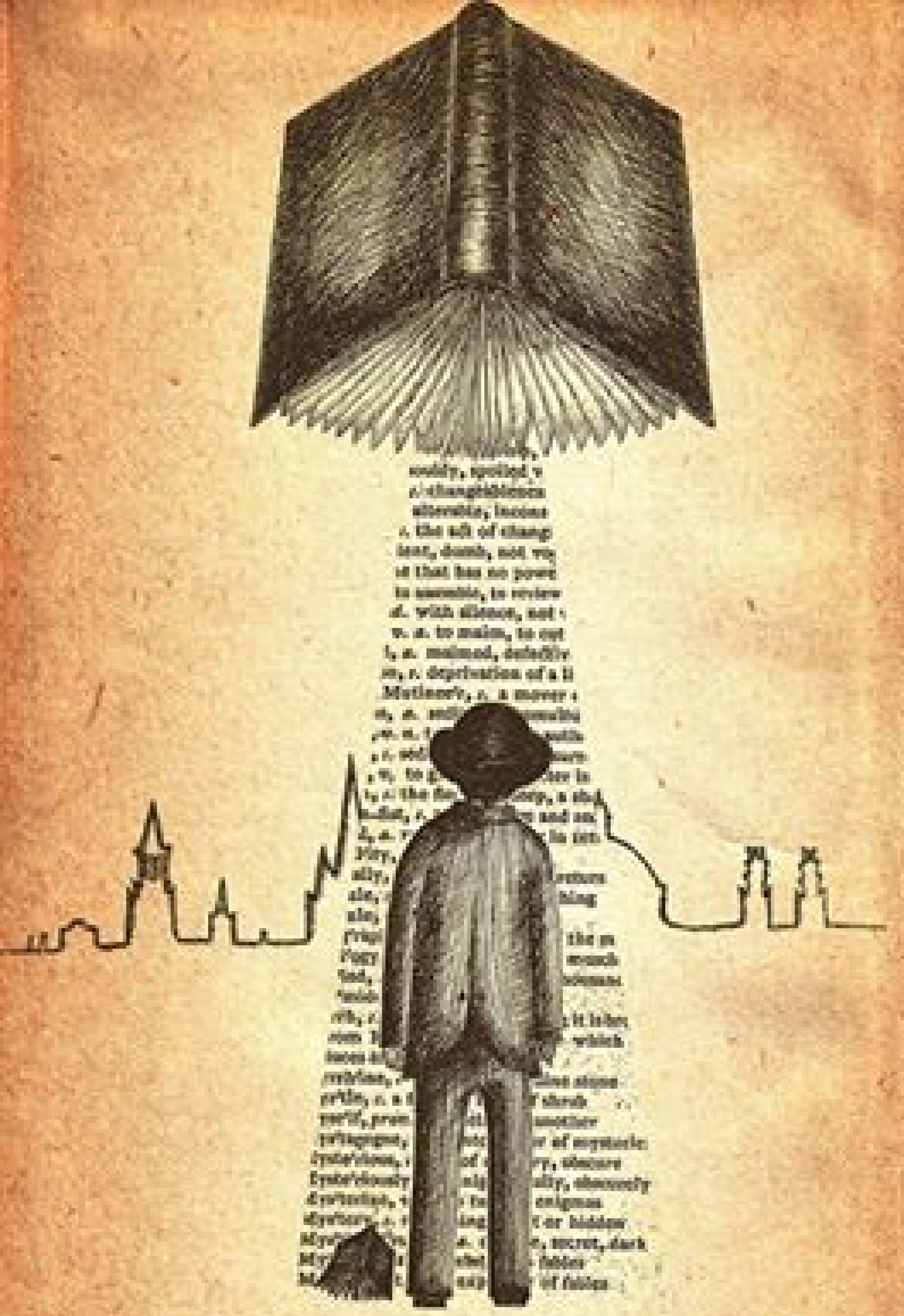

Bank of America
BAILOUT
BAILOUT
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NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On August 2, 1934, Hitler merged the offices of party leader, head of state, and chief of government into one, taking the title of **Führer und Reichskanzler** (**Leader and Reich Chancellor**), blurring the distinction between structures of party and state even further. Under Hitler's direct authority, the SS increasingly exerted police functions and the **Sicherheitsdienst** (**SD**) became the de-facto intelligence agency of Nazi Germany.

This is NOT what America is about. America is about *opens history book*

uh oh

Frantically starts flipping though pages

uh oh. oh no. no no no. uh oh

WHO CAN NAME THE THREE BRANCHES OF GOVERNMENT?
CORPORATIONS!
PEDOPHILES?
THE MEDIA!

Seyed Mohammad Marandi liked

Benjamin Netanyah @netanyahupress

Follow

Long day of killing children. I'm exhausted.

8:50 PM · Nov 18, 2023 · **429.3K** Views

400 3.4K 13K 204

Ahtisham @ahtishaam07 · 6h

I thought this was a parody account.

15 22 814 36K

I Abject @Abjectivist · 6h

Netanyahu doesn't actually get tired of killing kids tho

2 5 172

WE MUST HAVE A
FEDERAL LICENSE AND
I.D. FOR GUN OWNERS!
VOTER I.D. LAWS ARE
RACIST AND DISCRIMINATORY!

Global Skywatch.com

Why Jets Don't Make "Contrails"

Today, ***all*** large military and commercial jets use "High-Bypass Turbofan" engines. This engine is simply a prop (the "fan") within a metal can (the "duct"), so the engine is called a "***ducted turbofan***". Just like conventional prop engines, a spinning fan does not produce condensation trails. The engine used to turn the fan is a called a turbine, the same engine used in helicopters.

Turbines burn kerosene which does not produce sufficient water to create a vapor trail, not even close. This is why ***we don't see plumes at the airport***, and ***we don't see plumes coming from helicopters***. Altitude and temperature make no difference because there is not nearly enough water to make visible trails, even if the temperature is below freezing.

High-bypass turbofan engines simply do not produce contrails:
gsw.bz/contrails

1 A. Epstein.
2 Q. Where were you coming from?
3 A. I believe it was New York, but again, I
4 don't want to 100 percent say, like I said we were
5 constantly flying.
6 Q. Was it winter time, was it summer time?
7 What do you recall about when it was?
8 A. It wasn't snowing so I'm not too sure.
9 This is going back a long time ago. I don't know the
10 date.
11 Q. What's your best recollection of how you
12 were dressed?
13 A. I don't know what I was wearing.
14 Q. Did you have a sweater?
15 A. I don't know what I was wearing.
16 Q. Were you over 18?
17 A. I don't know, I'm sorry.
18 Q. You might have been?
19 A. I could have been. I could have been under
20 18, over 18.
21 Q. The other girl, she could have been over
22 18?
23 A. She could have been, she could have not
24 been. Jeffrey liked having a lot of young girls around
25 him. I'm not too sure.

"Honey, did you post something negative about the regime?"

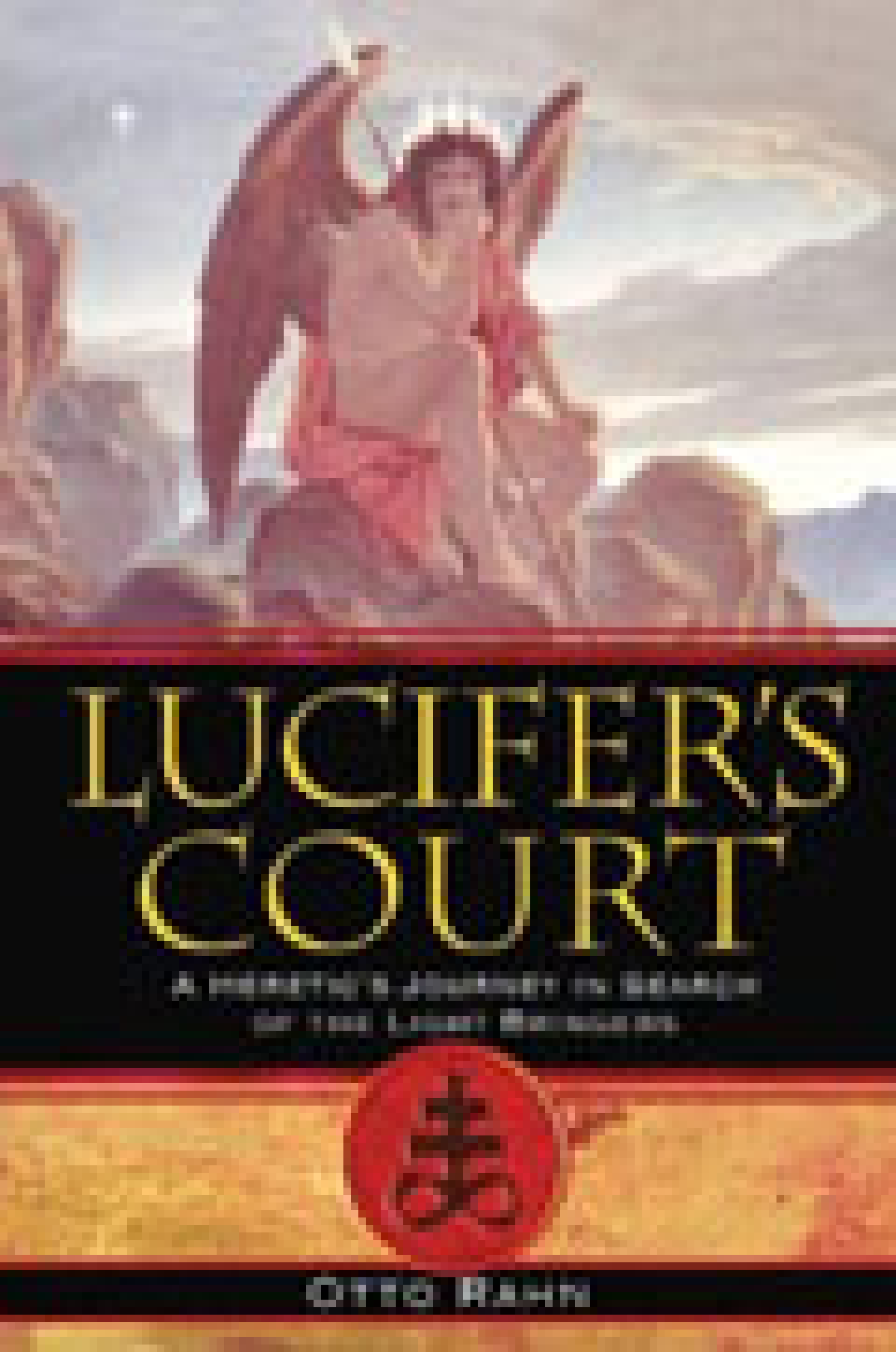
LUCIFER'S
COURT
Otto Rahn

Monsanto
Deesillustration.com

James Alefantis is the chef and owner of two famed local eateries—Comet Ping Pong and Buck's Fishing & Camping—and a Washington, DC, native. He is also a designer, chef, artist and producer who serves as the board president of Transformer, a nonprofit arts organization dedicated to new artists and new ideas. Alefantis serves food in its time and is committed to authenticity in food and design and the playful interactions of people. He was recently named one of the most powerful people in Washington by *GQ* magazine. He and his work have been featured in *Food & Wine*, the *New York Times*, *Washington Interior Design*, *Southern Living*, *New York Magazine* and on the Food Network.

Sometimes dreams DO come true. You should see my hat! Oh, and now my mixer holds 60 gallons!

*e*DC: What ingredient/food would we find in your kitchen that would surprise people?

Pure flavor is the only way to go for me so I cook with no strange ingredients. I love to eat raw foods in season: raw green beans, corn kernels, apples, tomatoes, chard, even beets (barely cooked).

My other favorite foods are German Rieslings and white Burgundy—preferably while playing ping pong at Dr. Pong in Berlin, Germany. Check it out!

*e*DC: What is your funniest dining moment?

My friends used to say that every one of my

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13 likes 212w

jimmycomet Baby Caris in Edible Magazine. Yum...baby....

jimmycomet #edibledc #baby #doublemayo

thomiccor I like the part of the interview I could read.

jimmycomet Time for baby to have own #babycaris. Done.

nilaylawson Teehee

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Truth in Media
Bill of Rights
America
Blue Sky
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JUNE / JULY 2011
#3
Sheeple
BANKERS PARASITIC TAKEOVER
HOW TO BOW DOWN TO TOTAL TYRANNY
European Central Bank
FALSE FLAG NUKE
A NEEDED EVENT
JAPAN RADIO ACTIVE DREAMS
DDees.com

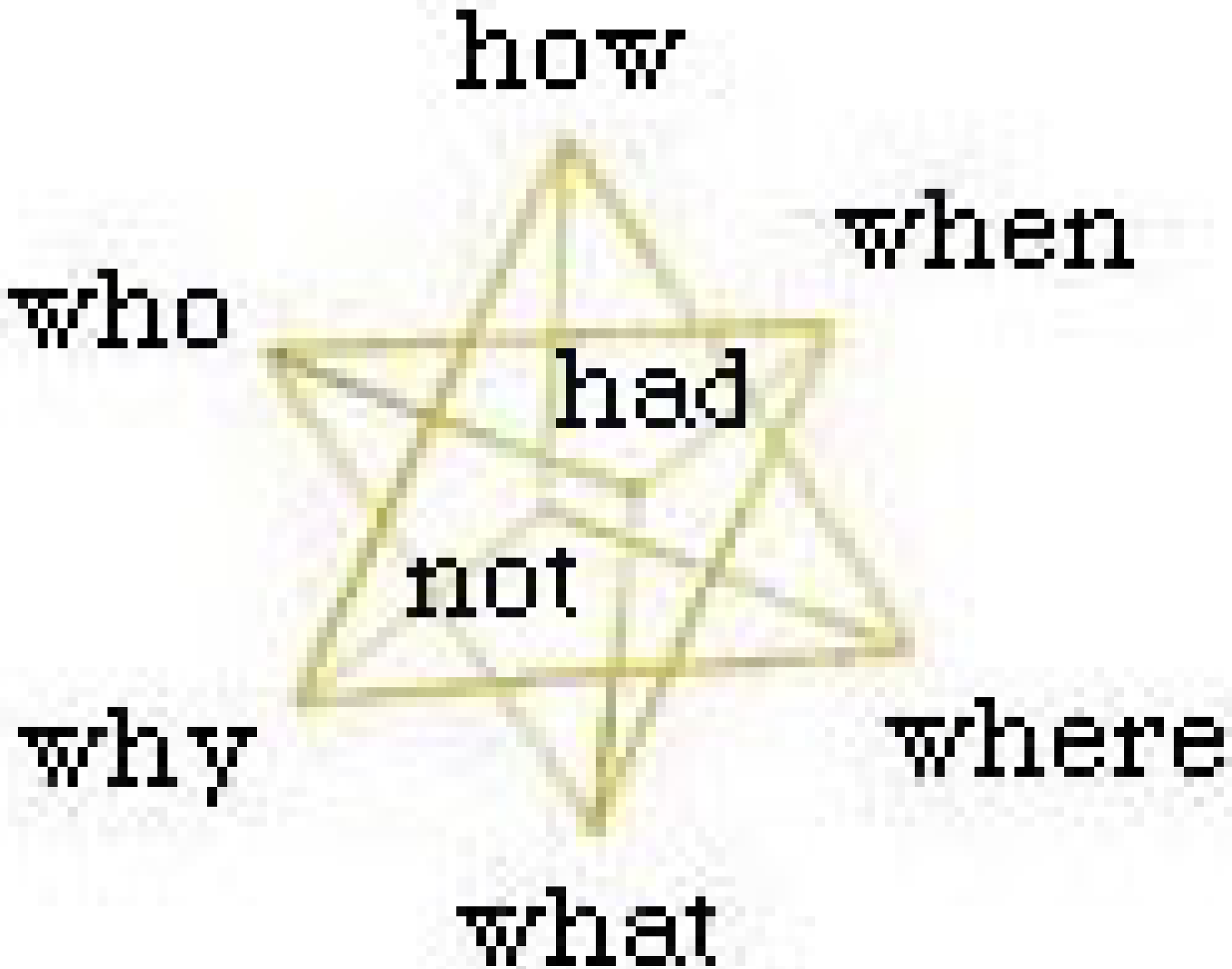
how
when
who
had
not
why
where
what

Two wings
of the same bird...
Vote all you want, the flight plan doesn't change.
Dees2.com

KARL HAUSHOFER
GEOPOLITIK & LEBENSRAUM

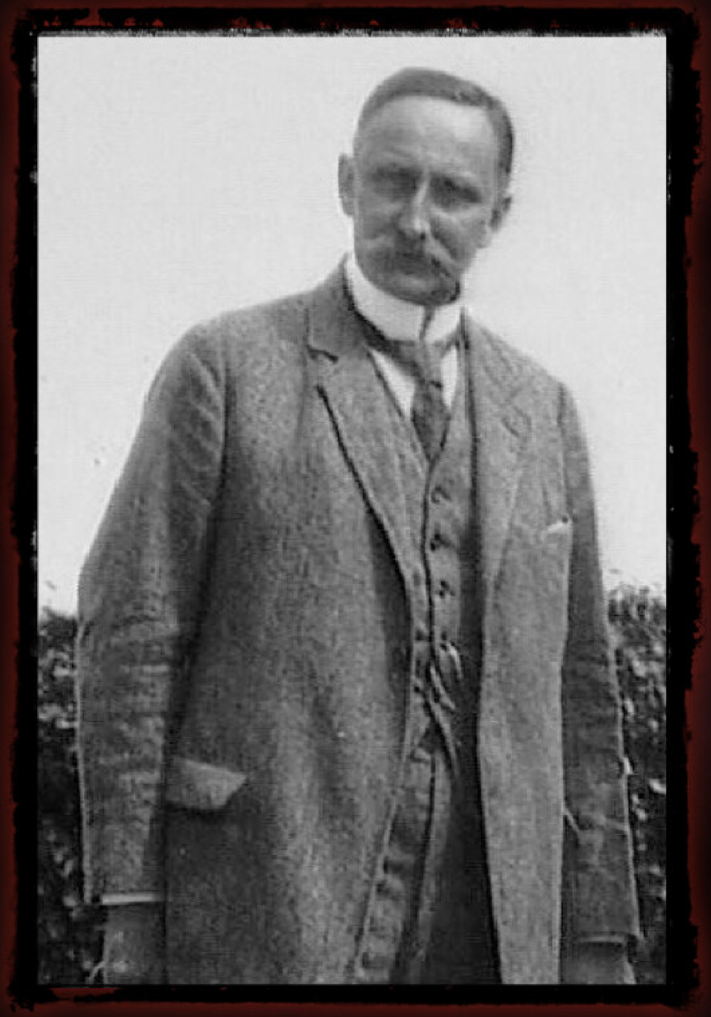

After the establishment of the Nazi government, Rudolf Hess protected Haushofer's wife from the racial Nuremberg Laws. Under Hitler's regime, Haushofer became rich and influential, but his influence shrank abruptly after Hess was captured in the United Kingdom. Before being prosecuted at the Nuremberg Trials for complicity in Nazi war crimes, Haushofer committed suicide together with his wife near their home in Bavaria, Germany.

DEAR GOD! WHAT'S HAPPENING TO US?

Milingo Lena a' Mangulwa

REBUILDING TRUST

WORLD ECONOMIC FORUM

DAVOS 2024

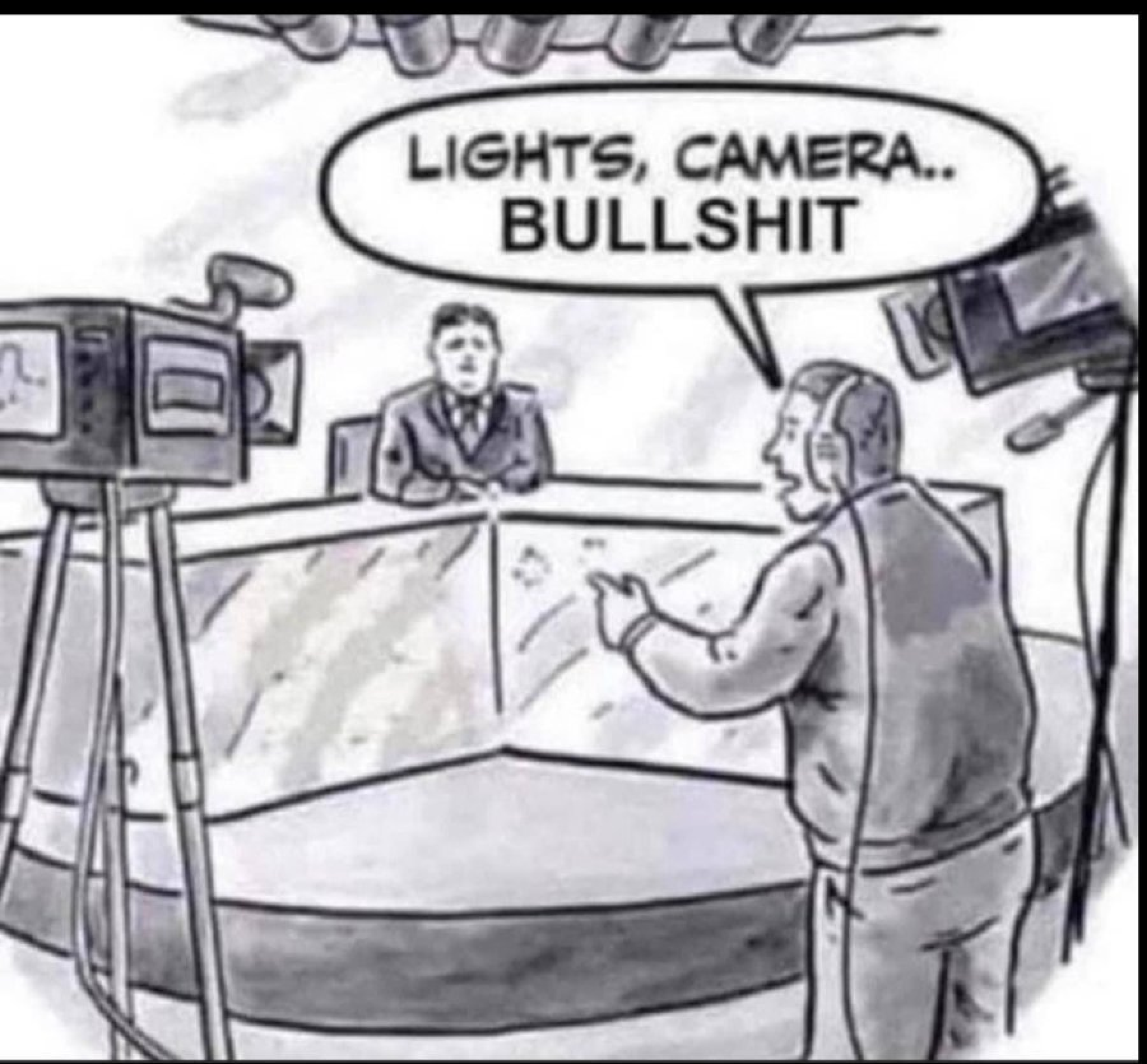
LIGHTS, CAMERA...
BULLSHIT

I USED TO THINK YOU NEEDED...
...LANDLORDS AND MONEY LENDERS TO GET YOU A HOME
...BOSSES TO GET A JOB
...THE POLICE TO STOP CRIME
...LOTS OF POSSESSIONS TO MAKE YOU FEEL GOOD
...POLITICIANS TO MAKE DECISIONS
ISN'T IT AMAZING WHAT YOU CAN DO IF YOU GET TOGETHER AND TAKE CONTROL OF YOUR OWN LIVES?!
JUNAT CAFE

You will die, this much is certain.

But the moments between then and now are not certain.

Will you live a deliberate, purposeful life? Or one based upon wims and fleeting wants?

ENIGMATIC WORLD

THE MINDSET STILL REMAINS

While the political regimes of Nazism and Soviet Communism were either militarily dismantled or collapsed from their own failures, it is critically important to recognize that the most important component of these oppressive regimes continues largely unchallenged today – their mindset. The underlying ideologies of both of these religious cults, including **Collectivism**, **Moral Relativism**, **Secularism**, **Materialism**, **Socialism** and **Authoritarianism**, still dominate both the political landscape and the psychology of the overwhelming majority of human beings in our world **TODAY**. This is especially true in the psychology of young people, who, sadly, lack the proper historical and philosophical education to place the evils of these ideologies into an accurate moral framework.

THE POWER OF CONCENTRATION

Theron Q. Dumont

CORONAVIRUS CHECKPOINT
BCD
ProVision
ATD
Not Enter
BOARDING
PASSENGERS
MUST SHOW
VALID SARS
VACCINE
ID CARD
TSA
DDees.com

You don't understand, Red Pill. It's all the JEW plotting against me. He wants to stop me getting a qt Aryan gf and he even plots genocide against all whites!
They don't let NIGGERS into Israel, because they know the secret! They're plotting to keep themselves pure while contaminating everyone else!
Have ye not eyes to see, "Red Pill"? Was not Memorandum 200 written by Kissinger, in which he targets not white nations but third world countries for depopulation?
And have not principled Jews like Norman Finkelstein suffered much at the hands of our elite oppressors, seeking to conceal the truth from us?
And is not Israel the creation of the Cecil Rhodes and Alfred Milner plot to control the world via an Anglo-American Empire?
Yea, tis true that Jews are involved in the conspiracy, but to say it is a Jewish conspiracy is naught but folly.
Our Illuminati overlords would be glad of such near-sightedness.
You don't understand, Red Pill!
I can feel something...some sort of corruption near at hand...
What else could it be if not the Jew?
Draconian!
Must your kind plague me through all my lifetimes?
Let this innocent go and return to your realm of existence!
Naay, Red Pill. I wish to feed off his sssuffering.
If you will but give him me, I shall make thee lord of all the dimensionssss!
Fool!
Have you, oh demon of egotism, not learnt in all your travels that the world is but a passing thing?
Have you never guessed that possession of oneself is the only worthy possession?
What would it profit a man to gain the multiverse and lose his very self?
BE GONE, THEN! BACK TO TARTARUS!
NAAA

1 in.
2 Q. Same door?
3 A. Same door.
4 Q. How long before Jeffrey exiting and
5 Professor Dershowitz walking in?
6 A. Minutes, not even, approximately
7 60 seconds.
8 Q. Ten minutes later once the sex encounter
9 ends, what happens next?
10 A. He pulled up his pants and I put my towel
11 back on. I went upstairs to my room -- my room was
12 downstairs, had another shower, I got dressed. I don't
13 remember the rest of the day from there.
14 Q. Did you see Professor Dershowitz in the
15 house again that day?
16 A. On that day?
17 Q. Right.
18 A. Possibly, I mean, I don't remember. I just
19 remember that event very clearly.
20 Q. So it was unusual that somebody other than
21 Jeffrey to whom you would be sexual trafficked would walk
22 into Jeffrey's bedroom, is that fair?
23 A. Yes.
24 Q. Did you ask anybody how that came to be?
25 A. No, it was expected of me.

SETH SPEAKS

THE
[illegible]
OF THE SOUL

[illegible]

THE BUSH FAMILY TREE

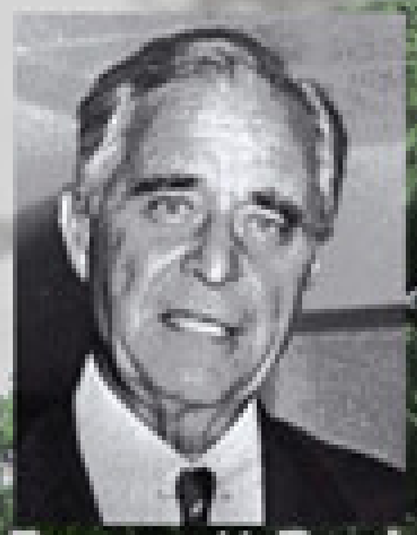

Prescott Bush

George Bush

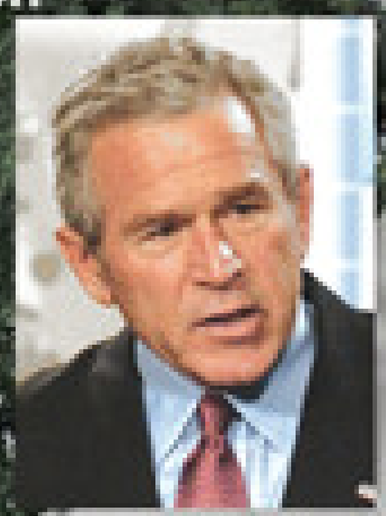

George W. Bush

In 1942, the New York Tribune dubbed grandfather Senator Prescott Bush, "Hitler's Angel", for his treasonous banking role in financing and arming the Nazis. That profit began the Bush fortune.

Three Generations Of War Profiteering, Genocide, Gangsterism, Corruption, And Rape Of The U.S. Constitution

Deesillustration.com

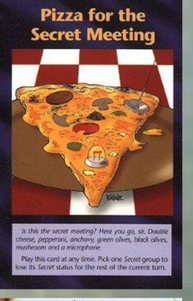

Artwork inspired by Jeffrey Dahmer who posed his victims in contorted positions

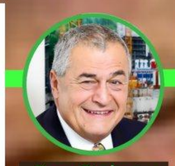
Tony Podesta friend of James Alefantis brother of John Podesta

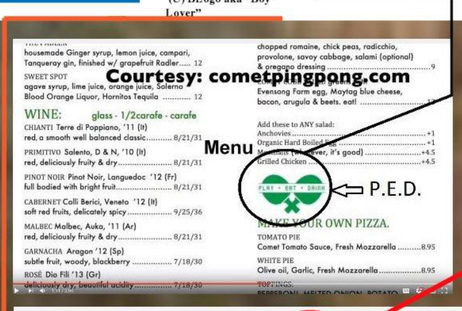

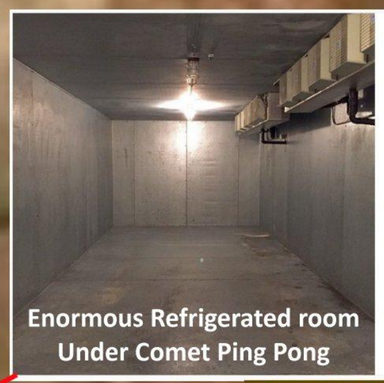
Enormous Refrigerated room Under Comet Ping Pong

Comet Ping Pong Bathroom Door

Lissa Muscatine
HRC speechwriter
for 20+ years

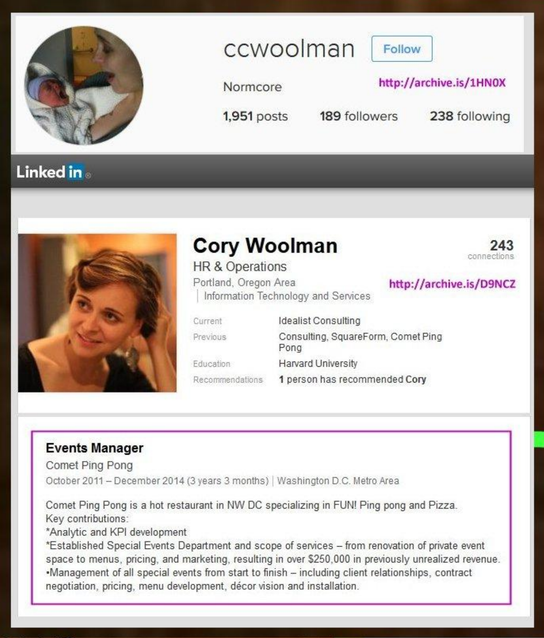

Amanda Kleinman aka "Majestic Ape"

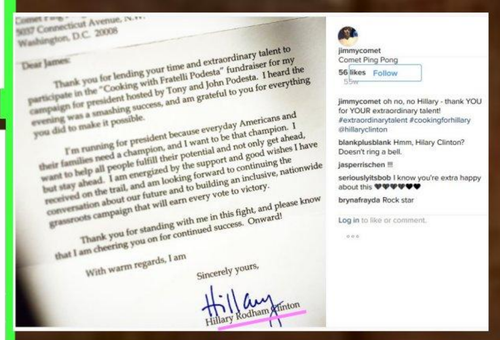

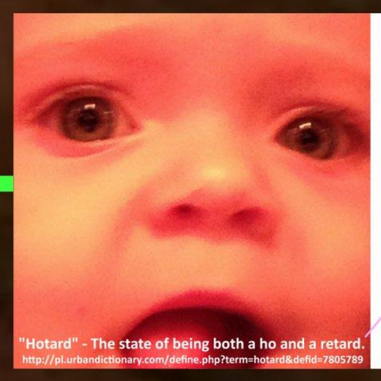

Photo subject is Child of

Founder of Media Matters
Founder Correct The Record PAC
Board Member Priorities USA Action PAC

Boyfriend of

James Alefantis
Owner

Hosted Events

John Podesta
Hillary Campaign
Chairman

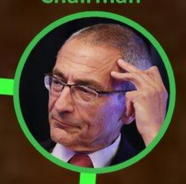

Sasha Lord (Event Planner)

Marina Abramovic (attended events)

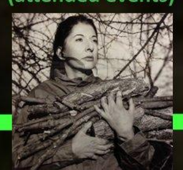

JoshuaRyanV (bartender)

Arrington de Dionyso (murals)

ping pong

Art & Artists associated with Comet Ping Pong

Graphic Designer made PizzaPAC logo

of

INVESTIGATION

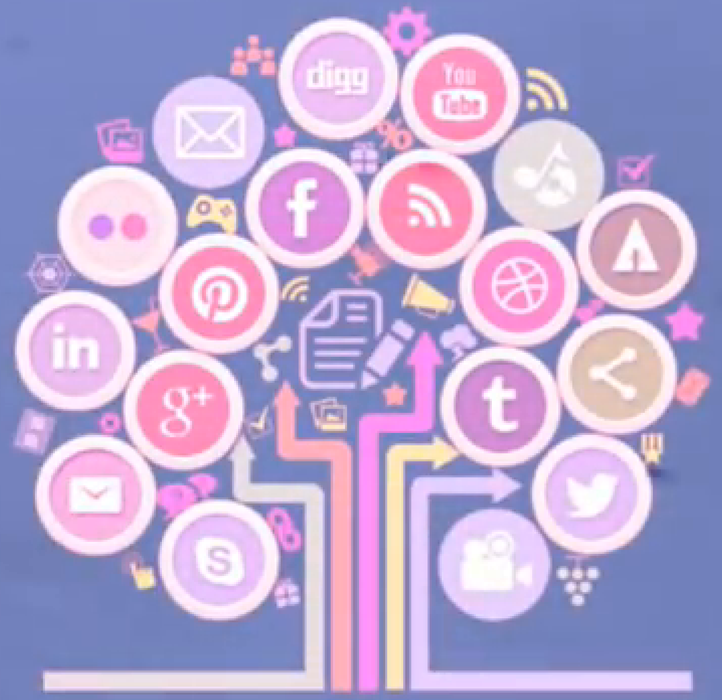

PLEASE SHARE THIS VIDEO!

JOE FROM THE CAROLINAS

ALFRED ROSENBERG

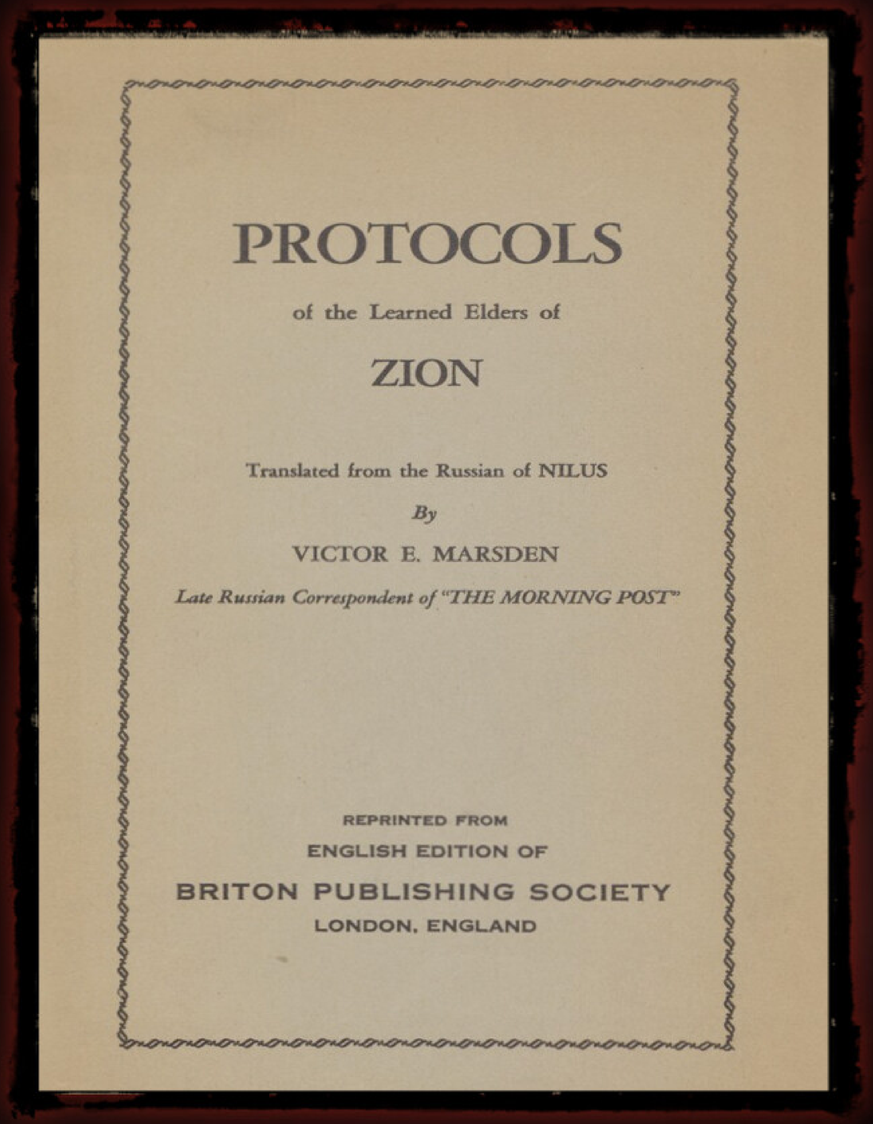

PROTOCOLS

of the Learned Elders of

ZION

Translated from the Russian of NILUS

By

VICTOR E. MARSDEN

Late Russian Correspondent of "THE MORNING POST"

REPRINTED FROM

ENGLISH EDITION OF

BRITON PUBLISHING SOCIETY

LONDON, ENGLAND

Rosenberg introduced **Adolf Hitler** to the document ***The Protocols of the Learned Elders of Zion*** in the early 1920s. Hitler referred to ***The Protocols*** in some of his early political speeches, and the document played an important part in the Nazis' propaganda campaign against Jews. Some schools in Nazi Germany used ***The Protocols*** as a tool to indoctrinate students into anti-Semitism. Rosenberg was also known for his rejection of and hatred for traditional Christianity, and played an important role in the development of the distorted Nazi version of Christianity. After World War II, Rosenberg was convicted of war crimes and crimes against humanity at the **Nuremberg Trials** in 1946. He was sentenced to death by hanging and executed on October 16, 1946.

PANIC
Deesillustration.com

I

SPIRIT
COOKING
16:50
1. 6. 1997

FR
DRINK

When you're the first cop in the stack to conduct a red flag confiscation at a Vietnam Vet's house and you hear 'Fortunate Son' blasting from inside

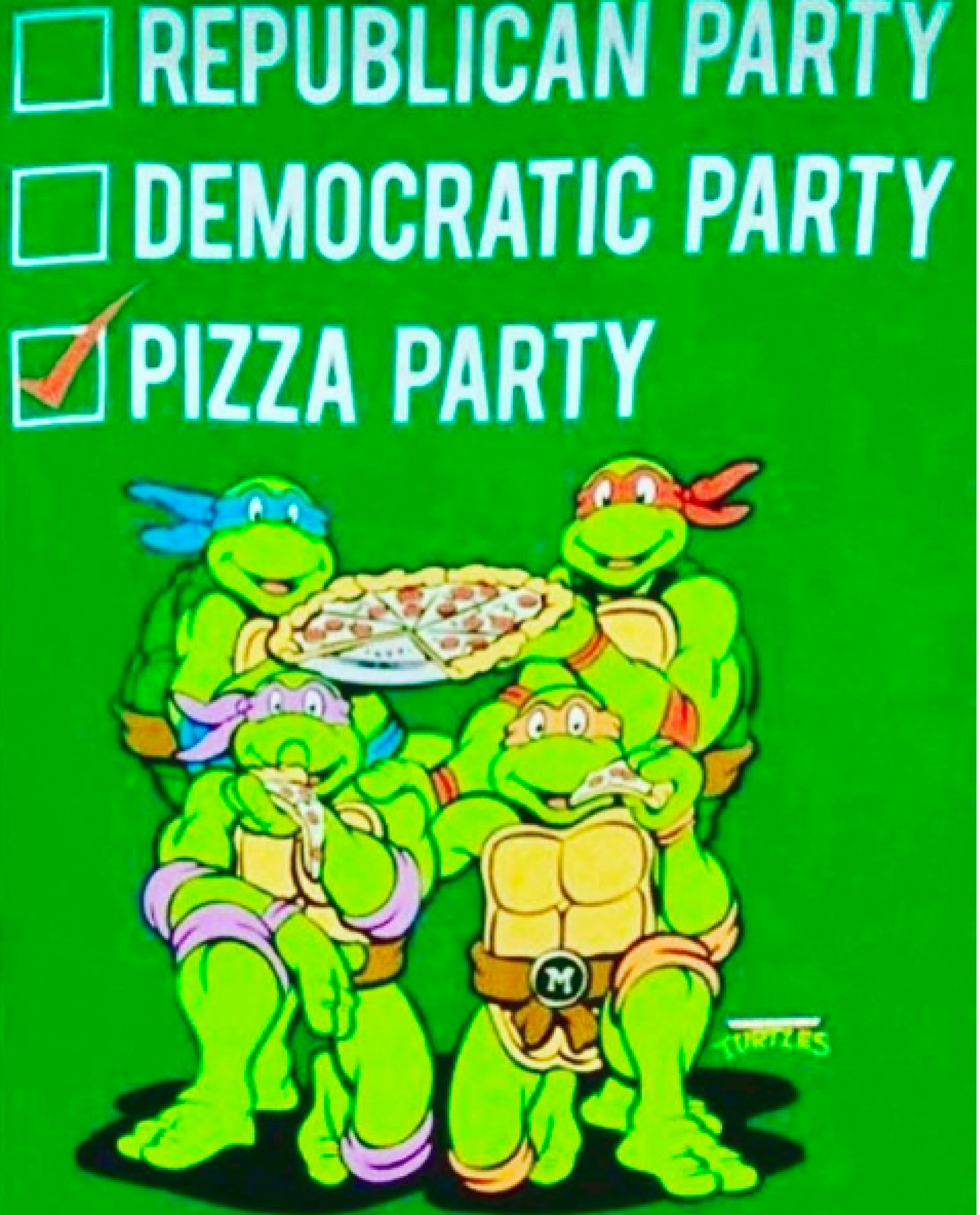

jimmycomet
Comet Ping Pong

Follow

97 likes 1w

jimmycomet a good time for a party and saying thank you #tenyearsoffun #10 @cometpingpong

karenmarta @jimmycomet time for a #pizza #book

miguelfloresvianna @jimmycomet i am voting for Pizza!

calebs.ark I WANT TO BE THERE SO BAD!

jurakoncius 🍕🍕🍕❤️❤️❤️

jhatzis I'm on my way!!'

dr.nwo Whip up a Haitian special, extra cheese

Log in to like or comment.

When people are too lazy and apathetic to do their own research so you have to make memes to trick them into learning

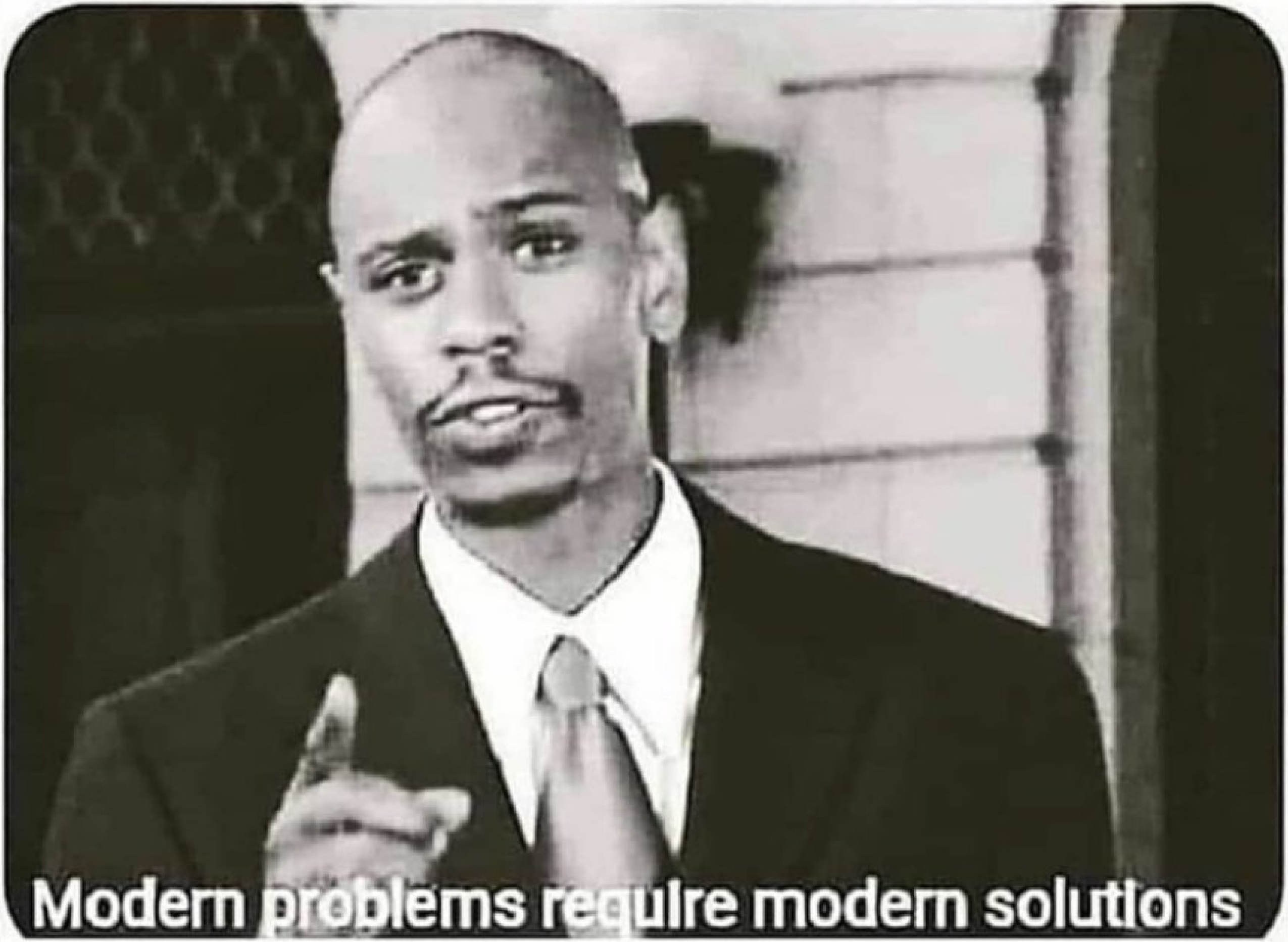

USS LIBERTY

ISRAEL ATTACKED AMERICA JUNE 8,1967

34 DEAD
174 WOUNDED

DDees.com

AMERICA: YOU'RE NEXT

Y'ALL HURRY UP. I'VE
GOT A PIE IN THE OVEN!

THEODOR FRITSCH

REICHSHAMMERBUND & GERMANENORDEN

The **Reichshammerbund** (**Reich's Hammer League**) was founded by Theodore Fritsch in 1912 as an anti-Semitic collective movement. The founding document for the Reichshammerbund had been **Willibald Hentschel**'s 1901 book called ***Varuna***, which preached racial purity and anti-Semitism. The aim of the group was to coordinate the activities of the many small anti-Semitic organizations active at the time and to bring as many of these as possible under its banner. The battle sign of the Reichshammerbund was the **Swastika**, making it one of the first organized völkisch movements to use the symbol.

SCHNEIDER LOCATED AND INTERVIEWED MARCH 26, 1975.

HE STATED HE MET AN INDIVIDUAL KNOWN AS GEORGE MEYERS AT A LOCAL TAVERN. MEYERS ASKED IF SCHNEIDER INTERESTED IN MINERALS AND BROUGHT HIM TO HOUSE LOCATED AT 104 N.W. 22ND PLACE, PORTLAND, OREGON WHERE SCHNEIDER REMOVED APPROXIMATELY 300 POUNDS OF MATERIAL HE DESCRIBED AS SIMILAR TO THE SAMPLE GIVEN TO HIS UNCLE. HE OBTAINED MATERIAL APPROXIMATELY DECEMBER, 1974, AND SINCE THEN CLAIMS TO HAVE SUFFERED FROM NAUSEA, HEMORRHAGING AND SORENESS IN HIS EXTREMITIES. HE HAD KEPT THE MATERIAL UNDER HIS BED IN HIS ROOM. ON ADVICE OF DR. SC[illegible]ER AND PHILIP'S LANDLADY, MOST OF THE MATERI[illegible] WAS DISC[illegible] TRASH. SOME OF IT WAS GIVEN OR SOLD [illegible]NDI[illegible] PORTLAND. PHILIP STATED HE HAD NO IDEA OF T[illegible] A REAL[illegible]AL MIGHT VIOLATE FEDERAL STATUTE OR MANUFACTURE [illegible] HE HAD NO INF[illegible]

JOE FROM THE CAROLINAS

ALUMINUM IS A NEUROTOXIN

3 PARTS PER MILLION DESTROYS BRAIN TISSUE

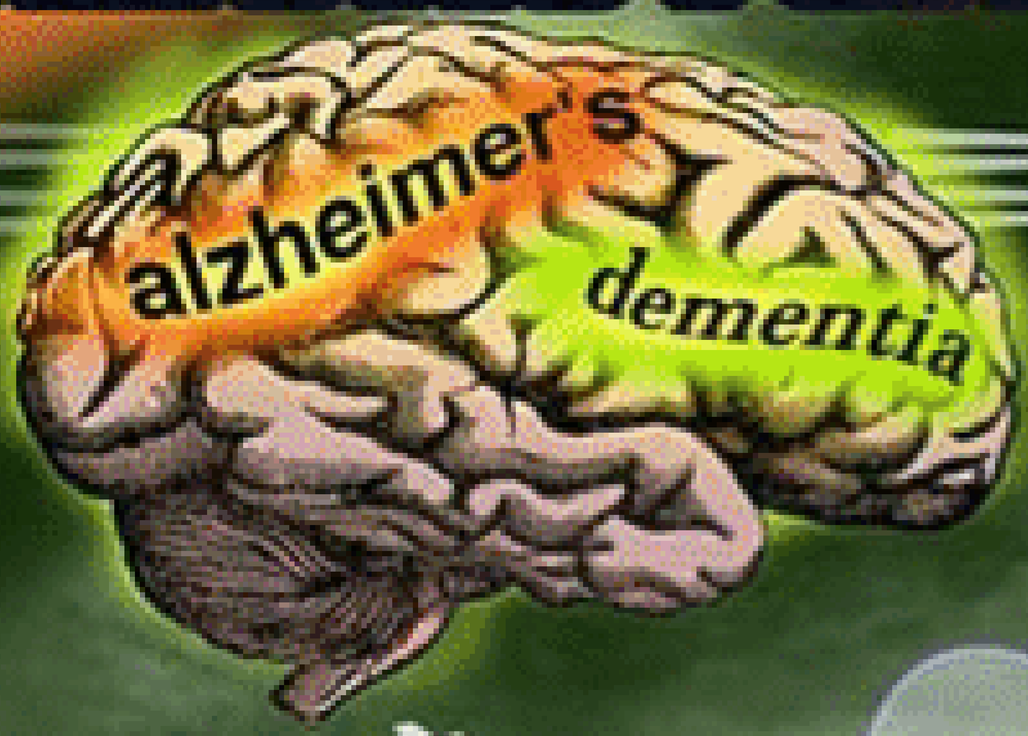

HONEYBEE POPULATIONS DYING OFF IN N. AMERICA

BEES RELY HEAVILY ON COGNITIVE FUNCTION IN EVERYDAY BEHAVIOR

RESEARCHERS DISCOVER BEE LARVA CONTAMINATED WITH ALUMINUM - HIGH AS 200 PPM

DDees.com

G. Edward Griffin & Josh Sigurdson ((WAM))

DDees.com

pizza queen

TO EVERYONE NOT FALLING FOR THE DIVIDE & CONQUER RACE-WAR AGENDA

INSTEAD WE ARE UNITING TOGETHER IN THE COLLECTIVE CONSCIOUSNESS TO OVERTHROW OUR OPPRESSORS

Look Mom, it's Santa!

OMG! There's another Santa!

Comet Ping Pong
5037 Connecticut Avenue, N.W.
Washington, D.C. 20008

Dear James:

Thank you for lending your time and extraordinary talent to participate in the "Cooking with Fratelli Podesta" fundraiser for my campaign for president hosted by Tony and John Podesta. I heard the evening was a smashing success, and am grateful to you for everything you did to make it possible.

I'm running for president because everyday Americans and their families need a champion, and I want to be that champion. I want to help all people fulfill their potential and not only get ahead, but stay ahead. I am energized by the support and good wishes I have received on the trail, and am looking forward to continuing the conversation about our future and to building an inclusive, nationwide grassroots campaign that will earn every vote to victory.

Thank you for standing with me in this fight, and please know that I am cheering you on for continued success. Onward!

With warm regards, I am

Sincerely yours,

Hillary

Hillary Rodham Clinton

jimmycomet
Comet Ping Pong

Seguir

54 curtidas 55 sem

jimmycomet oh no, no Hillary - thank YOU for YOUR extraordinary talent! #extraordinarytalent #cookingforhillary @hillaryclinton

blankplusblank Hmm, Hilary Clinton? Doesn't ring a bell.

jasperrischen !!!

seriouslyitsbob I know you're extra happy about this 💙💙💙💙💚💚

brynafrayda Rock star

Entrar para curtir ou comentar.

[-] RPmatrix 3 points 5 months ago

> Ive also recently connected my old boss to ebay accounts selling "faulty hard drives" and "faulty" electronics for strange prices. The buyer feedback is very bizarrely enthusiastic and there are lots of disturbing mentions of "very happy kids" and "no fakes"

Bizarre! Got a link?

i've no idea about the concrete slab though, sorry

permalink embed save parent give gold

[-] throwawaywtfwila [S] 3 points 4 months ago

Check out 'cheesybay' seller profile on ebay

permalink embed save parent give gold

[-] RPmatrix 1 point 4 months ago

bummer

> cheesybay is not following any interests.

permalink embed save parent give gold

[-] throwawaywtfwila [S] 1 point 4 months ago

Look at the seller feedback

permalink embed save parent give gold

[-] RPmatrix 1 point 4 months ago

I tried! "cheesybay" has no listing Or reviews!

permalink embed save parent give gold

[-] throwawaywtfwila [S] 3 points 4 months ago

Strange.

Found it pretty easily through Google.

www.ebay.com/usr/cheesybay

permalink embed save parent give gold

[-] CichlidDefender 4 points 2 months ago

Feedback is set to private. They may have read this. You may be in danger bro.

permalink embed save parent give gold

[-] throwawaywtfwila [S] 6 points 2 months ago

I'm in a pretty good spot. They won't get me easily.

permalink embed save parent give gold

[-] crafo 3 points 3 months ago*

The Ebay part sounds like some sort of money laundering ploy. Buy the faulty product (placement), Give the guy the dirty money "hey this is faulty." (layering) "oh i'm sorry sir please accept this clean money as a refund"(intergration). rinse repeat

permalink embed save parent give gold

[-] throwawaywtfwila [S] 1 point 3 months ago

Interesting. Thanks so much for the new lead!

permalink embed save parent give gold

NAZISM & COMMUNISM AREN'T JUST RELIGIONS, THEY'RE CULTS

VOTES TO RESTRICT OTHERS RIGHTS

GETS OWN RIGHTS RESTRICTED

GETS REALLY MAD

VOTES AGAIN

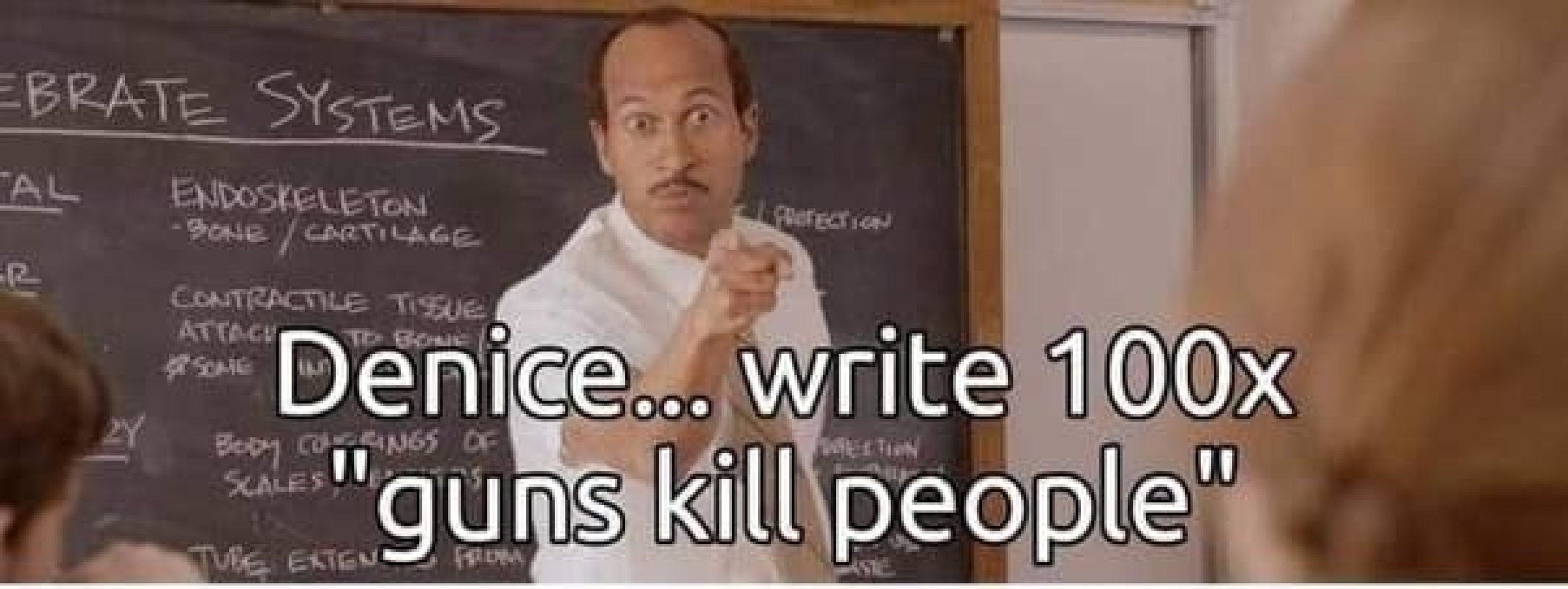
EBRATE SYSTEMS
ENDOSKELETON
- BONE / CARTILAGE
CONTRACTILE TISSUE
Denice... write 100x
"guns kill people"

People can't
write... only
pens can

RTEBRATE SYSTEMS
ENDOSKELETON
- BONE / CARTILAGE
CONTRACTILE TISSUE
SON-OF-A-BITCH

The Washington Post
Printed using recycled fiber
December 1, 2009
AN INCONVENIENT ARREST
CLIMATEGATE HEATS UP! Global Warming Fraud
Exposed As Emails Reveal Manipulated Data And Lying
Scientists!
Hackers release
1000 documents
NYPD
AN INCONVENIENT TRUTH
NOBEL
Deesillustration.com

⚠️TRADE OFFER⚠️
i receive:
Your taxes
you receive:
funding wars you don't support
funding other ppl's wars you don't support
skyrocketing crime
weaponized federal agencies
crippling inflation
a parasitical political class
American Government

When you're staying over at
your libertarian friend's house
and he forgets to give you a blanket.

UNITED STATE
TE IS LEGAL TENDER
TS, PUBLIC AND PRIVATE
FirstOntario
New Liberty Bank
4000 0012 3456 7890
VISA
DISCOVER
FEDERAL RESERVE
FEDERAL RESERVE
Deesillustration.com

PATRIOT ACT 4: VIDEO CAMERAS REQUIRED IN EVERY HOME

#1 NORTH AMERICAN UNION MAGAZINE
45 Ameros

CANCER RATE NOW 1 IN 1

Centers for Disease Control: "CHEMTRAILS DON'T EXIST"

EXPOSED

MEXICAN TRUCKERS CHEER AS BRITNEY DEDICATES NAFTA HIWAY

BRITNEY: "I LOVE YALL'S BURRITOS!"

DALLAS NUKE INSIDE JOB?

TASER DEATH TOLL EXPLODES AS AMERICAN PRISON POPULATION TOPS 64 MILLION

PRESIDENT HILLARY: "MARTIAL LAW IS WORKING"

Deesillustration.com

Those pesky enlightened ones are foiling our plans master, They are steering the serfs off the dark path. What shall we do?
You must assail their primal desires. Create within them a state of insatiable lust. Use the perils of their technology to ensnare them within a maelstrom of carnal depravity.
Your will be done my lord
Porn hub
Dog Fart .com
Indigo Pill grows ever bolder, I have caught wind of a sinister plot while wandering the astral plane
We must act fast
m-muh pure white women...
fucking Jews!
fap fap
BREADCIRCUS
You guys shouldn't be watching that degenerate shit. You're going to disorientate your natural testosterone and dopamine levels which will ruin your gains and scramble your masculine energies. Without this you will lose your drive to pursue a transcendental form and establish grand mastery of the mortal realm rooted in traditional virtue and-
Óðinn's Beard!!
RRRRUDADAAAHHGGGG
BREADCIRCUS
FOOLISH PURITAN!!
DO YOU REALLY THINK YOU CAN SAVE THESE MEN FROM THE ETERNAL CLUTCHES OF THEIR LUST?
OH SNAP!
Time to break out some
HOMO VIRTUTE AC POTENTIA PURA (no homo)
tips righteous flames of purgation
Well that should put an end to that slovenly filth.
I'm not degenerate Iron Pill I swear, It was all the Jews a-
That's enough out of you, go and read some Julius Evola and start lifting.
y-yeah I will
BREADCIRCUS
Excellent work Iron Pill, your Völkisch ways have saved the day
When Mother Europa calls, I will answer.
Hmm white and proud...

רחדה
ONE DROP OF BLOOD
BY BREACHES
SNARE
OF PEACE
OF PEACE
OF PEAC

Them: What do you do for a living?
Me: God's work.
Them: Oh, you're a minister?
Me: Not quite…

#PedoFiles Investigation

There's something rotten in D.C. What are the chances that three businesses build over a defunct subway station in Washington D.C. would use pedophile symbols on their websites and logos? What are the chances that the owner of Comet Ping Pong had a relationship with David Brock, a Clinton Insider? Why would the owner of a pizza shop be listed as "as the 49th most powerful person in Washington"?

https://archive.is/Q3LUW

jimmycomet

Follow

28 likes

126w

jennlamotruk New seating area / procedure for your youngest guests? Hilar.

k8damon #carisjames

Log in to like or comment.

#1: the owner of Comet Ping Pong making sick jokes about child abuse.

Comet Ping Pong's logo

SINCE 2006

https://archive.is/AxI4M

UNCLASSIFIED

(U) CLogo a.k.a. "Child Lover"

Declassified pedophile logos for comparison.

#2: Besta Pizza is owned by Andrew Kline, a Clinton appointee to the DOJ as an attorney specializing in human trafficking cases. Source: https://archive.is/dFoRq

https://archive.is/3OrGh

Besta Pizza

UNCLASSIFIED

(U) BLogo aka "Boy Lover"

#3: Hillary Clinton at nearby Terasol Bistro. Terasol Bistro uses a pedophile symbol numerous times on their website. Just a coincidence?

Symbol found on Terasol Bistro's website

https://archive.is/tplgE

UNCLASSIFIED

(U) GLogo a.k.a. "Girl Lover," Childlove

How much longer will society ignore these inconvenient truths? When a pattern emerges, will you ignore it? Real children get abused every day, is your fear of being labeled a conspiracy theorist going to stop you from achieving justice?
#PedoFiles #SpiritCooking #Anonymous

MY SLEEP NUMBER?
BETWEEN 5.56
AND 7.62

> Last day in MV. Missed you.

> Susan whipped Sherry and me at Dominos. Using the Podesta method, she made

> up the rules as we played.

>

> Sent from my iPhone

Martha's Vineyard

From Wikipedia, the free encyclopedia

Coordinates: 41°24'N 70°37'W

For other uses, see Martha's Vineyard (disambiguation).

Martha's Vineyard (Wampanoag: *Noepe*) is an island located south of Cape Cod in Massachusetts, known for being an affluent summer colony. It includes the smaller Chappaquiddick Island, which is usually connected to the larger island, though storms and hurricanes have been known to separate the two islands. The last such separation of the islands was in 2007, and as of April 2, 2015, the two islands are again connected.[1][2]

Often called just "The Vineyard",[3] the island has a land area of 100 square miles (260 km^2). It is the 58th largest island in the United States and the third largest on the East Coast of the United States, after Long Island and Mount Desert Island.

The island constitutes the bulk of Dukes County, Massachusetts. The county also includes the Elizabeth Islands as well as the island of Nomans Land.

The Vineyard was home to one of the earliest known deaf communities in the United States; consequently, a special sign language, Martha's Vineyard Sign Language (MVSL), developed on the island.[4]

The 2010 census reported a year-round population of 16,535 residents,[5] although the summer population can swell to more than

Martha's Vineyard

Native name: Noepe
Nickname: The Vineyard, The Rock

Other well-known celebrities who live on or have regularly visited the island: Famously renowned Harlem Renaissance artist Lois Mailou Jones, U.S. President Barack Obama,[38] former president Bill Clinton and his wife, former Secretary of State Hillary Clinton; comedian and

The logs also show Dershowitz on a flight with Epstein from Bedford, Mass., to Teterboro in October 1998, and a flight from Teterboro to Martha's Vineyard in 1999. And a 2005 trip from Massachusetts to Montreal shows him traveling with Epstein, "Tatianna," and others.

I LIKE MY GUNS

HOW I LIKE MY

IMMIGRATION,

UNDOCUMENTED.

This cat looks like it's holding a little cat-sized machine gun

This is New York City in the year 1900, 13 years before the federal income tax. Sure does look civilized and how in the hell did those roads get there?

@TheFreeThoughtProject

9:09 67°
FOX5
NEWS

can see the dates.

MR. PAGLIUCA: Can you identify a Bates number, please.

Q. [redacted] which was at the top says, [redacted] I'm going to refer you, at the same time, to the flight logs which were marked, the thicker document that looks like this with all the log entries on it. I'm going to refer you to page --

MR. PAGLIUCA: That's Exhibit No. 6, correct? I'm trying to keep the record straight.

MS. McCAWLEY: I don't have Exhibit numbers on mine. That's Giuffre [redacted]

MR. PAGLIUCA: Hang on one second.

A. Can you repeat the number please.

Q. [redacted] And if you will look on that page at the entry, under [redacted] [redacted] starting with the [redacted] and then it runs down to the, looks like the [redacted] that first entry has President Clinton, Kevin Spacey, Chris Tucker, Jeffrey Epstein and the initials GM.

Do you remember taking a trip with

I Give You Recreational Weed!!!
Skeeter
Then Scan Your ID For It. And If You Go To Buy A Gun And Lie On Question 11e On Form 4473 Its A Felony If You Don't Lie The Outcome Is The Same. YOU CAN'T BUY GUNS ANYMORE!!!!!

AGENDA 21

WARFIRE

CHEMTRAILED DROUGHTS
EXPLODE ALUMINUM
POISONED FORESTS

DDees.com

SEPT / OCT 2015 #29

Sheeple

SEARCH: IMAGES WILDLANDS MAP AGENDA 21

ESCALATING UN 2030 AGENDA

HIGH ALTITUDE PHOTOS PROVE GEOENGINEERED DROUGHT

CHEMTRAIL GRIDS AND HAARP DISINTEGRATE PACIFIC RAINSTORMS

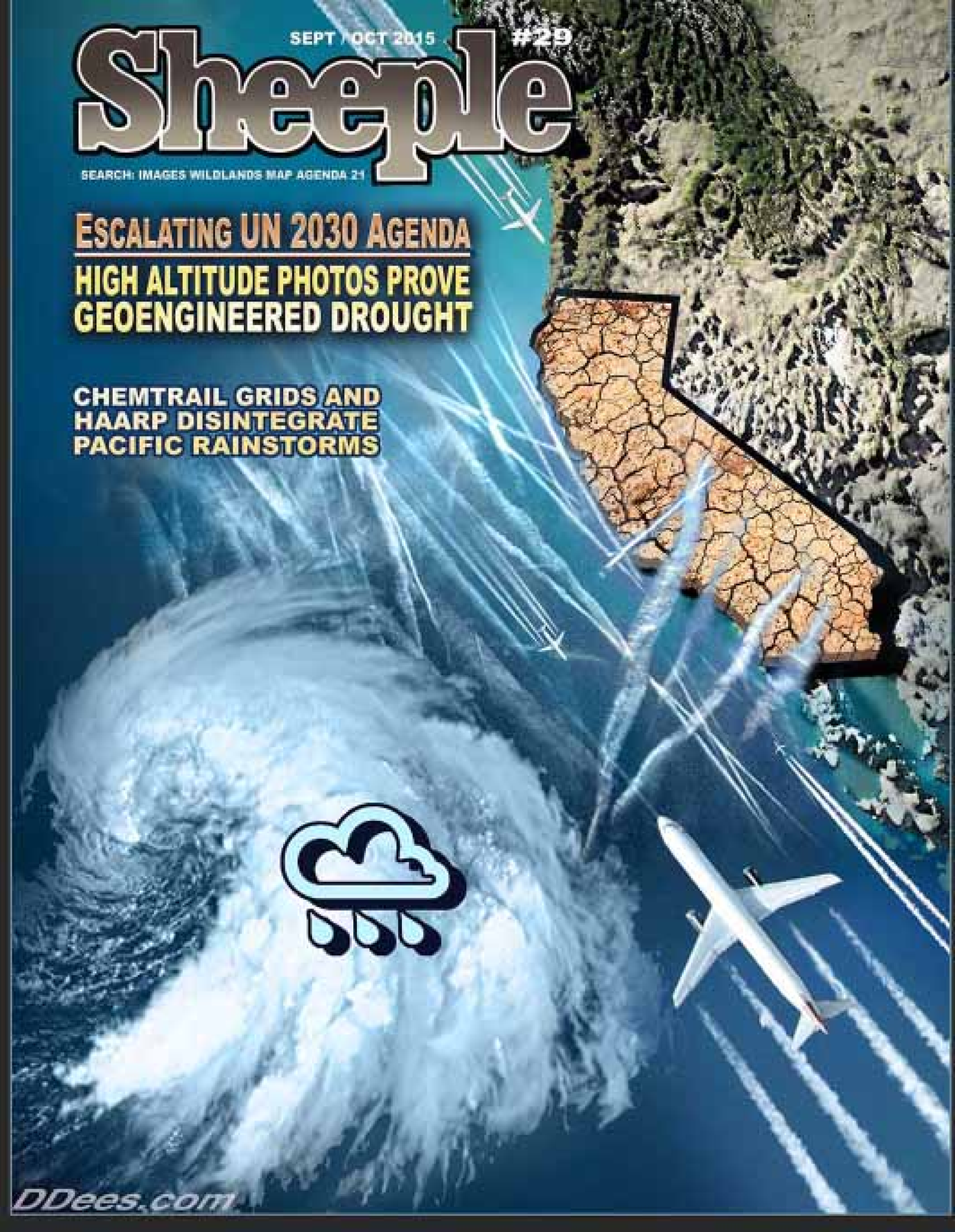

DDees.com

The Druid Jan Guldh is the

Global Conspiracy

and how to end it

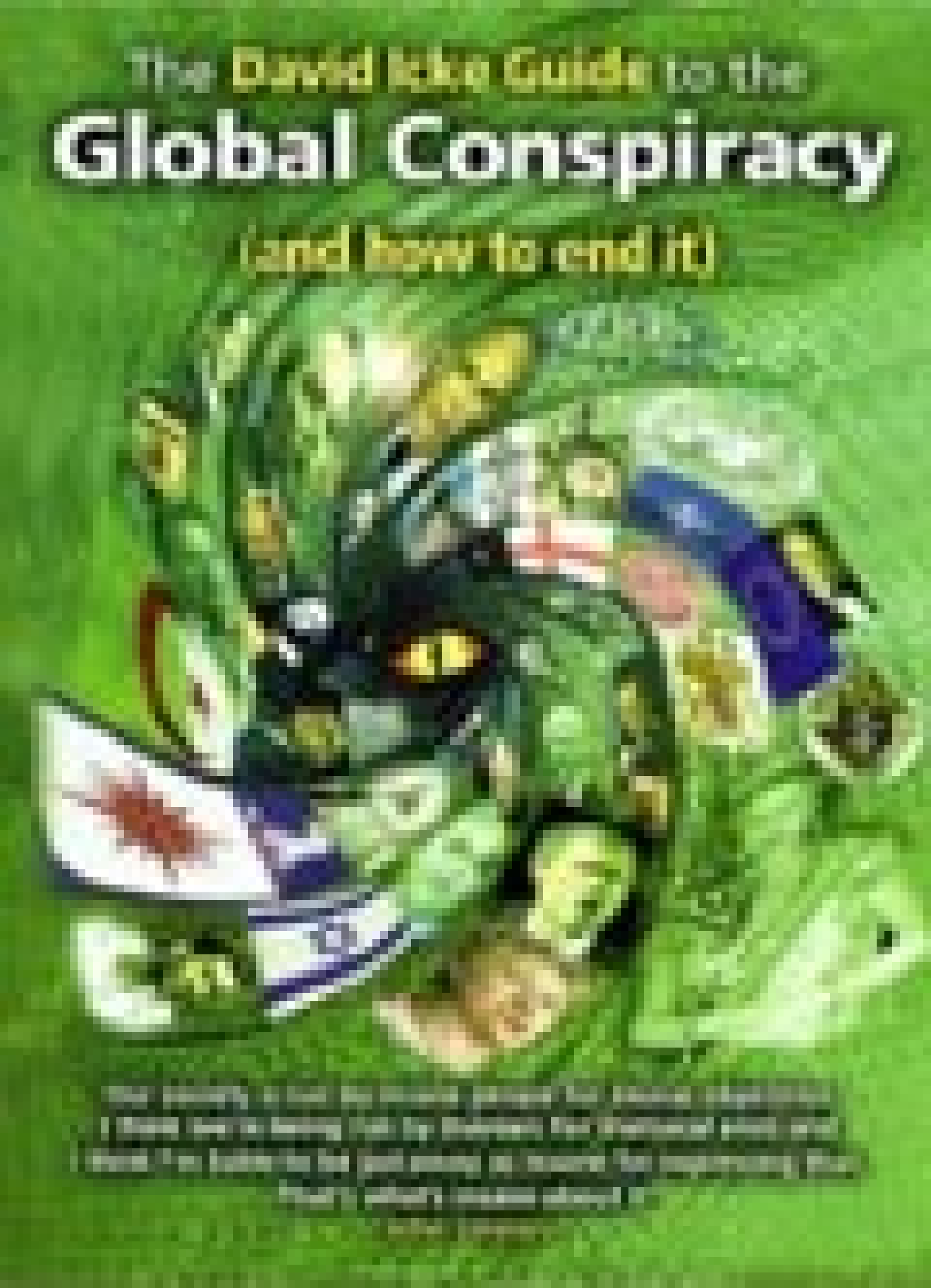

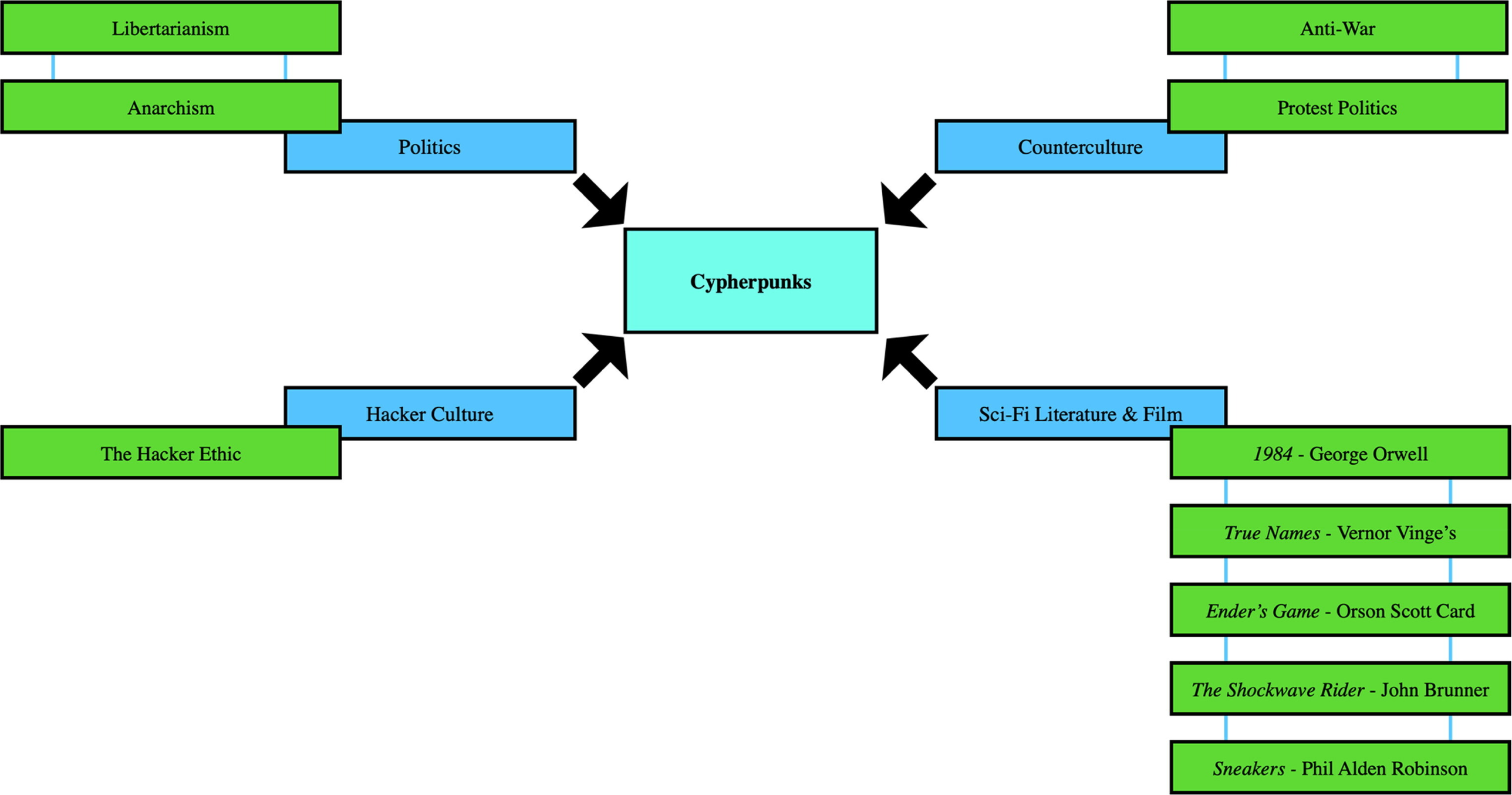
Libertarianism
Anarchism
Politics
Anti-War
Protest Politics
Counterculture
Cypherpunks
Hacker Culture
The Hacker Ethic
Sci-Fi Literature & Film
1984 - George Orwell
True Names - Vernor Vinge's
Ender's Game - Orson Scott Card
The Shockwave Rider - John Brunner
Sneakers - Phil Alden Robinson

NAZI EUGENICS

At the center of Nazi ideology was their view of **Eugenics**, which sought the biological improvement of the German people through the policy of selective breeding of "Nordic" or "Aryan" genetic traits. These policies were used to justify the involuntary sterilization and mass-murder of those deemed "undesirable." In Germany, the concept of eugenics was mostly known under the term of **Rassenhygiene** or "**racial hygiene**." Racial competition, a significant concept of **Social Darwinism**, was one of the foundational ideologies that inspired the rise of Nazi eugenics.

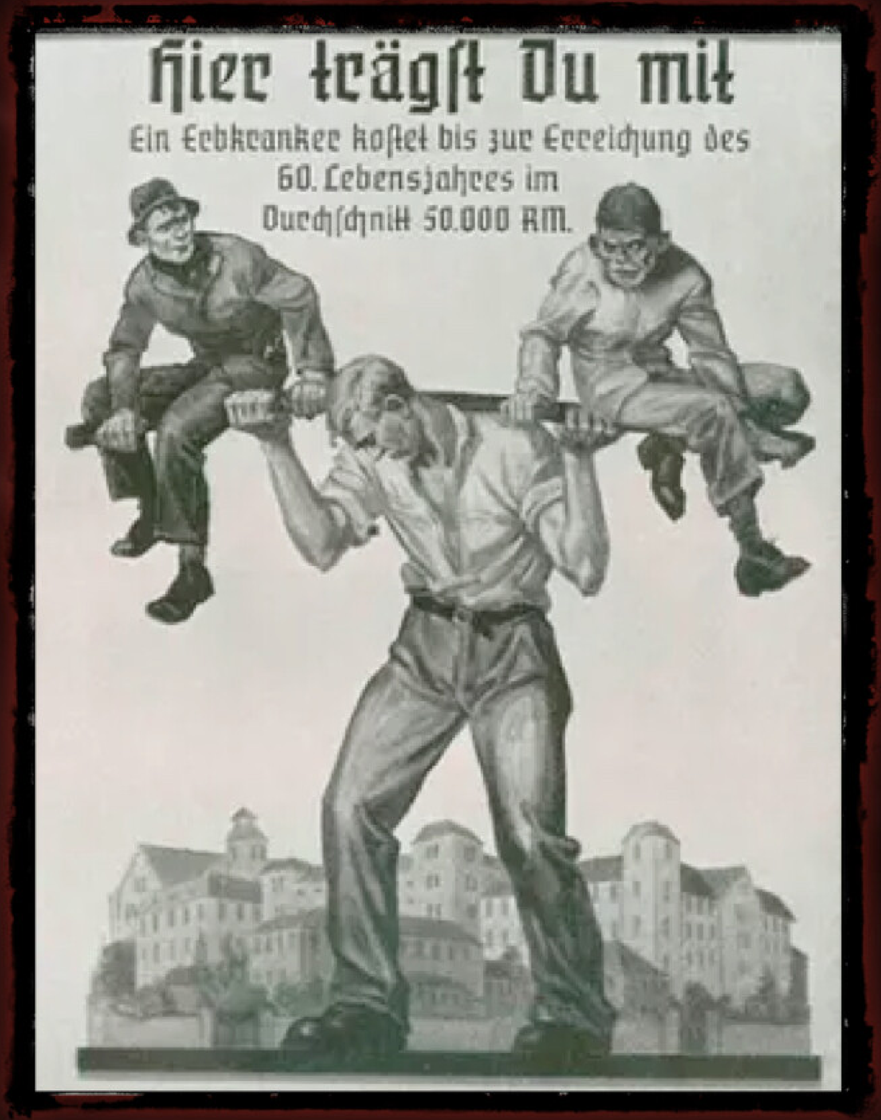

SALUDYESPIRITU.COM

Undercover cops posing as drug buyers are arrested by undercover cops posing as drug dealers.

Tax Payers

1 Q. You said the Dubins, were you sexually
2 trafficked to more than one Dubin?
3 A. No.
4 Q. Just to Glen?
5 A. Just to Glen.
6 Q. Is he the powerful business executive who's
7 pregnant wife was asleep in the next room.
8 A. Yes.
9 Q. What other powerful business executives
10 were you sexually trafficked to?
11 A. None that I can remember off the top of my
12 head.
13 Q. Was Les Wexner one of the powerful business
14 executives that you were trafficked to?
15 A. Yes.
16 Q. So you can remember others. Who else is
17 there?
18 MS. MCCAWLEY: I'm going to object to that.
19 That's inappropriate. She gave you everyone she
20 could remember at the time when you mentioned a
21 name.
22 SPECIAL MASTER: Okay. Okay. Please move
23 on without --
24 MS. BORJA: There's a question pending.
25 A. I said yes.

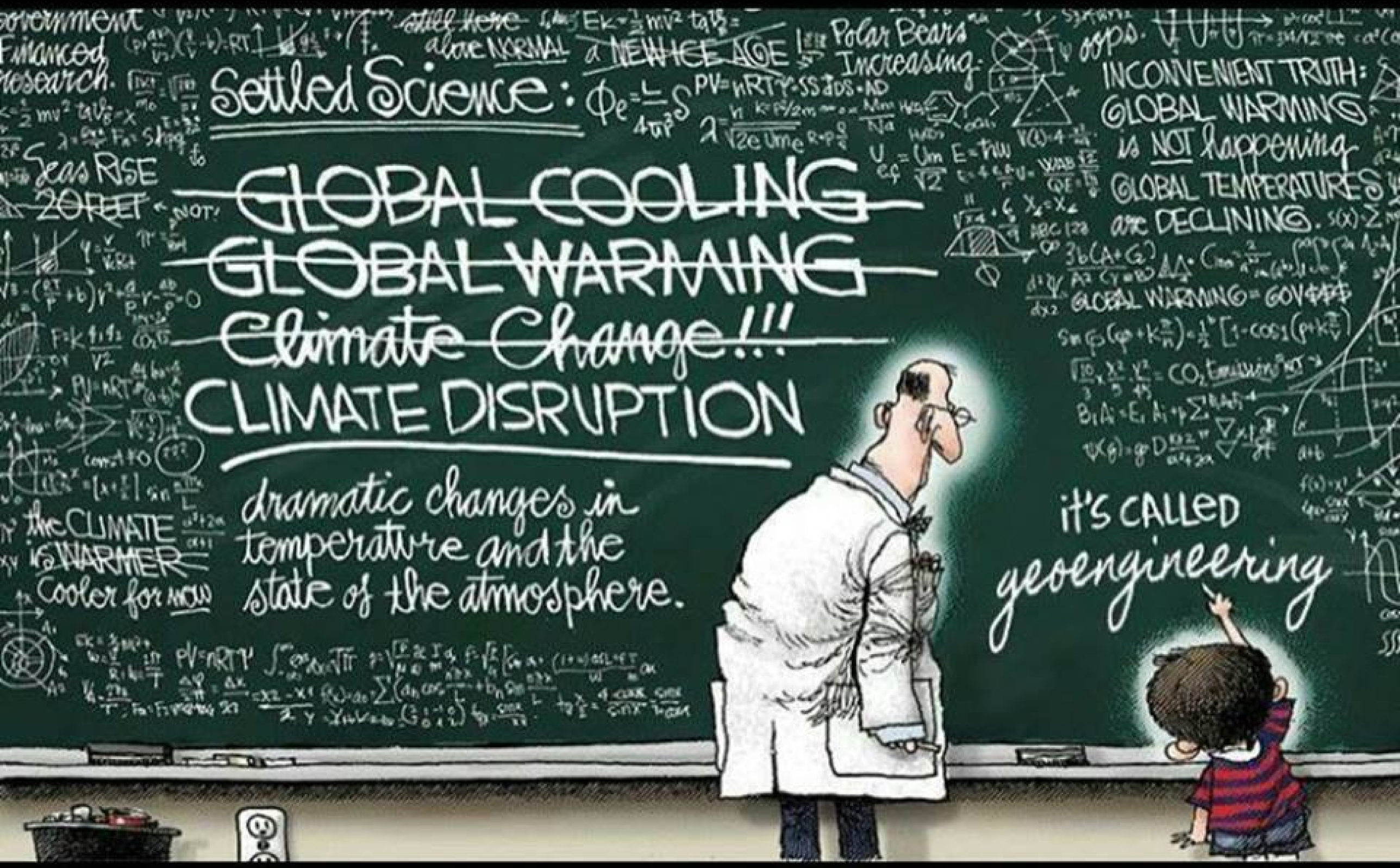
Settled Science:
GLOBAL COOLING
GLOBAL WARMING
Climate Change!!!
CLIMATE DISRUPTION
dramatic changes in temperature and the state of the atmosphere.
Polar Bears Increasing
INCONVENIENT TRUTH:
GLOBAL WARMING
is NOT happening
GLOBAL TEMPERATURES
are DECLINING.
GLOBAL WARMING = GOV
it's CALLED
geoengineering
Seas RISE
20 FEET
NOT!
the CLIMATE
IS WARMER
Cooler for NOW

Hi! I'd like a wake up call.

THEY PRINT MONEY OUT OF NOTHING, DEVALUE YOUR SAVINGS WITH INFLATION, THEN TAX YOU FOR USING IT - THE WHOLE SYSTEM IS BUILT TO EXPLOIT YOU.

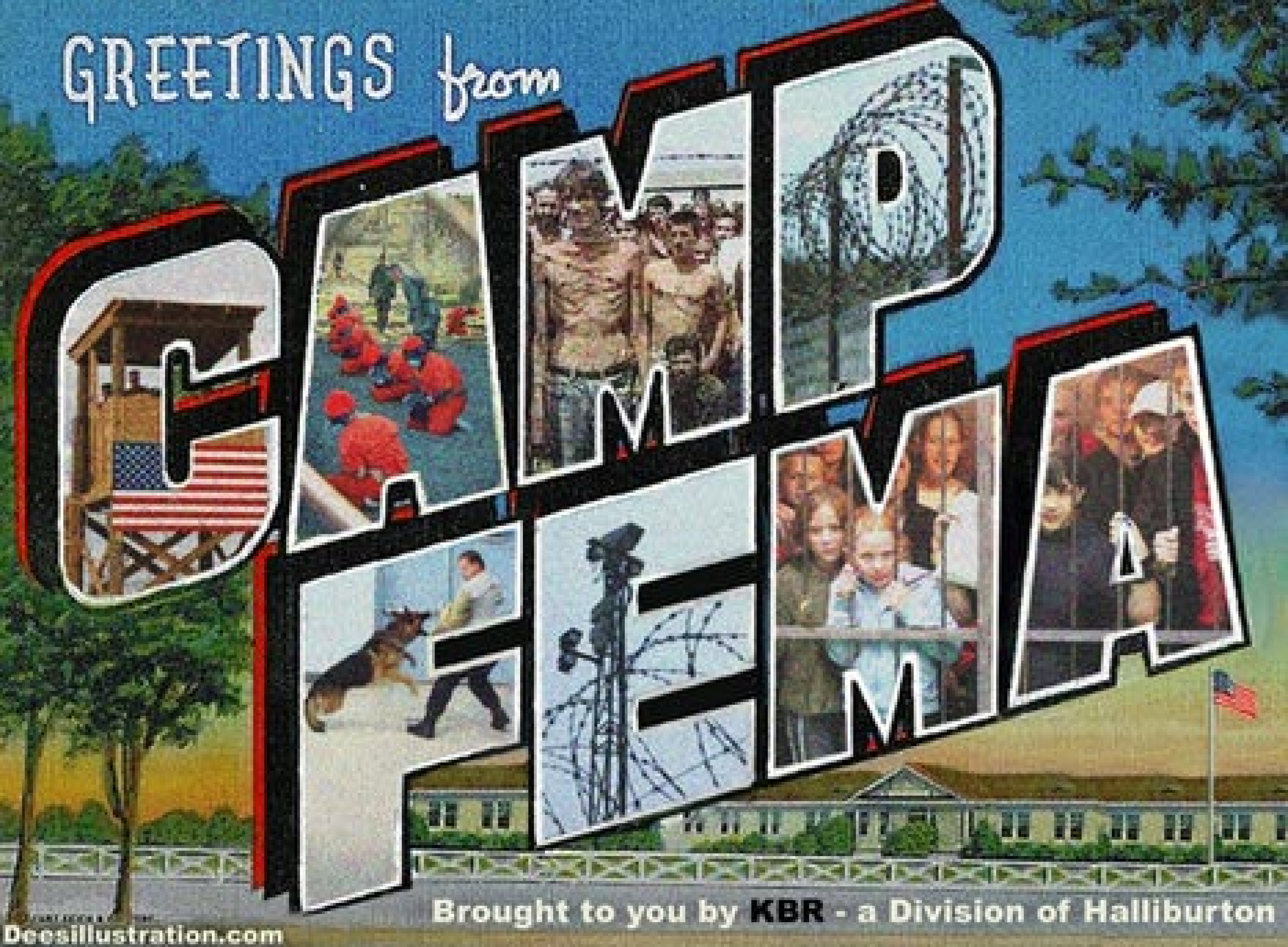
GREETINGS from
CAMP
ARIFJAN
Brought to you by KBR - a Division of Halliburton
Deesillustration.com

DISOBEY

ENTIRE FILE REVIEWED
FOR HISTORICAL
DECLASSIFICATION

FEDERAL BUREAU

[redacted]

of

INVESTIGATION

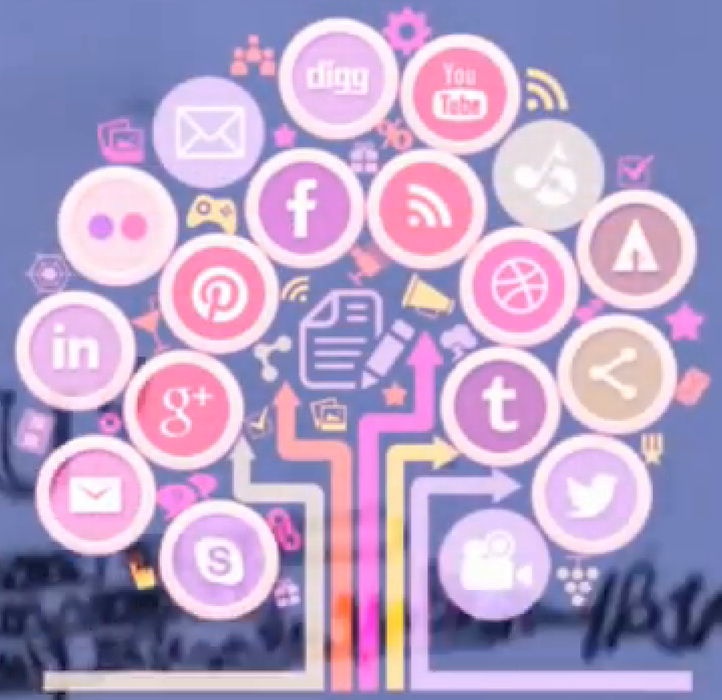

PLEASE SHARE THIS VIDEO!

JOE FROM THE CAROLINAS

ORDER OF THE BLACK SUN

A room called **Die Gruft** (**"The Tomb"** or **"The Crypt"**) is located directly below the Obergruppenführersaal. Its shape resembles a Mycenaean dome grave. The Gruft was probably used as an SS occult ritual chamber. At its center was the incomplete construction of the housing of an "eternal flame," which would have represented the Nazi's so-called **"Thousand Year Reich."** In 1935, Heinrich Himmler formed the **SS-Schule Haus Wewelsburg** (**SS School of the House of Wewelsberg**) which would offer ideological training courses for SS leaders (**Reichsführerschule SS**). SS leaders would gather at Wewelsburg three to four times a year for planning meetings and SS initiation ceremonies arranged by Himmler. Toward the end of World War II, Himmler ordered that Wewelsburg should become the **"Reichshaus of the SS-Gruppenführer"** (**"Reich House of the Highest SS Leaders"**). Wewelsburg was planned by Himmler and Wiligut to be the future "Center of the World," the capital of the Nazi's "New Order," and to become a planning space and ritual center for the **Order of the Black Sun**, the occult elite within the Nazi SS.

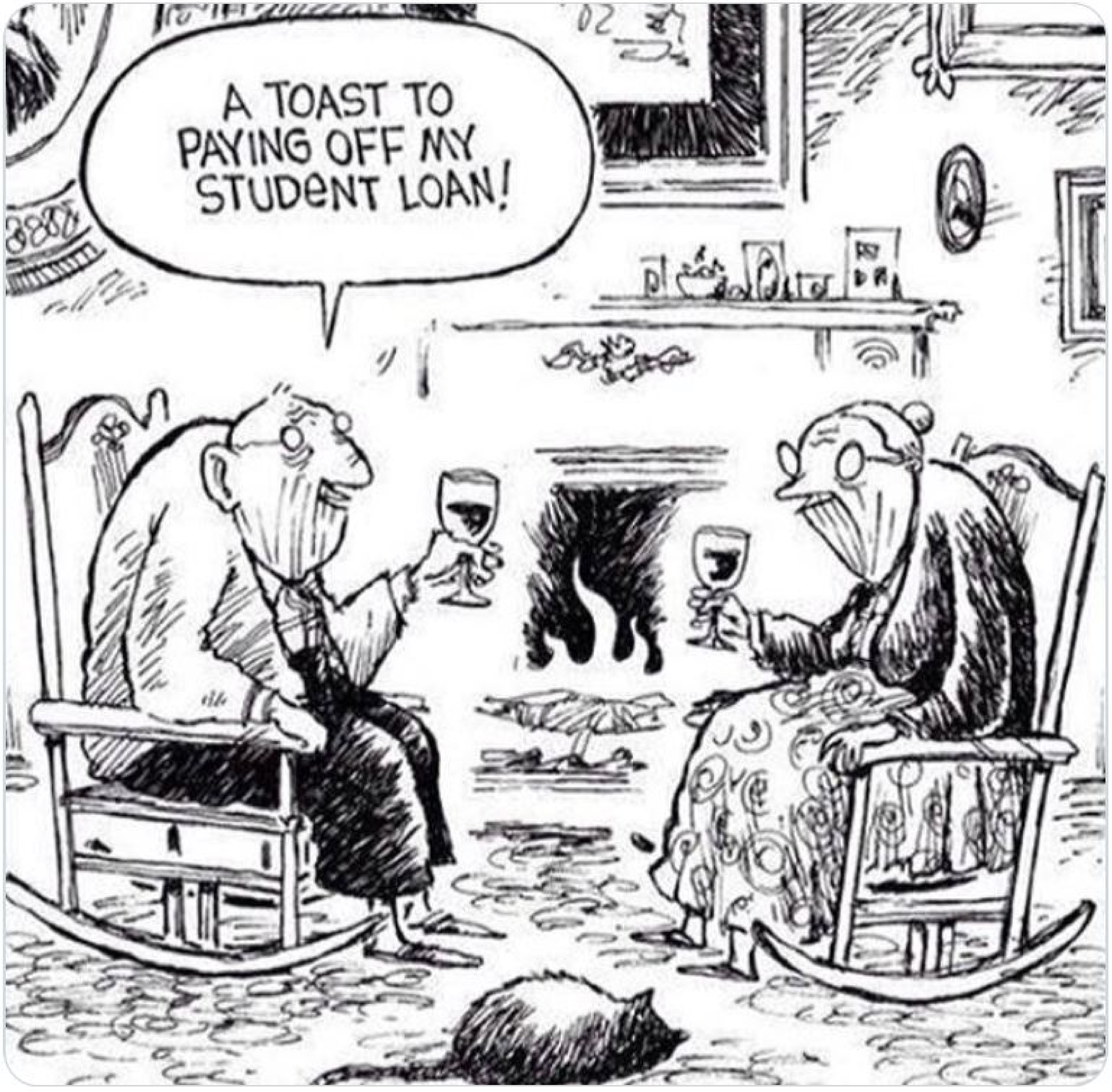
A TOAST TO PAYING OFF MY STUDENT LOAN!

"Hey, what if you just spend less and steal less of my money?"

Government:

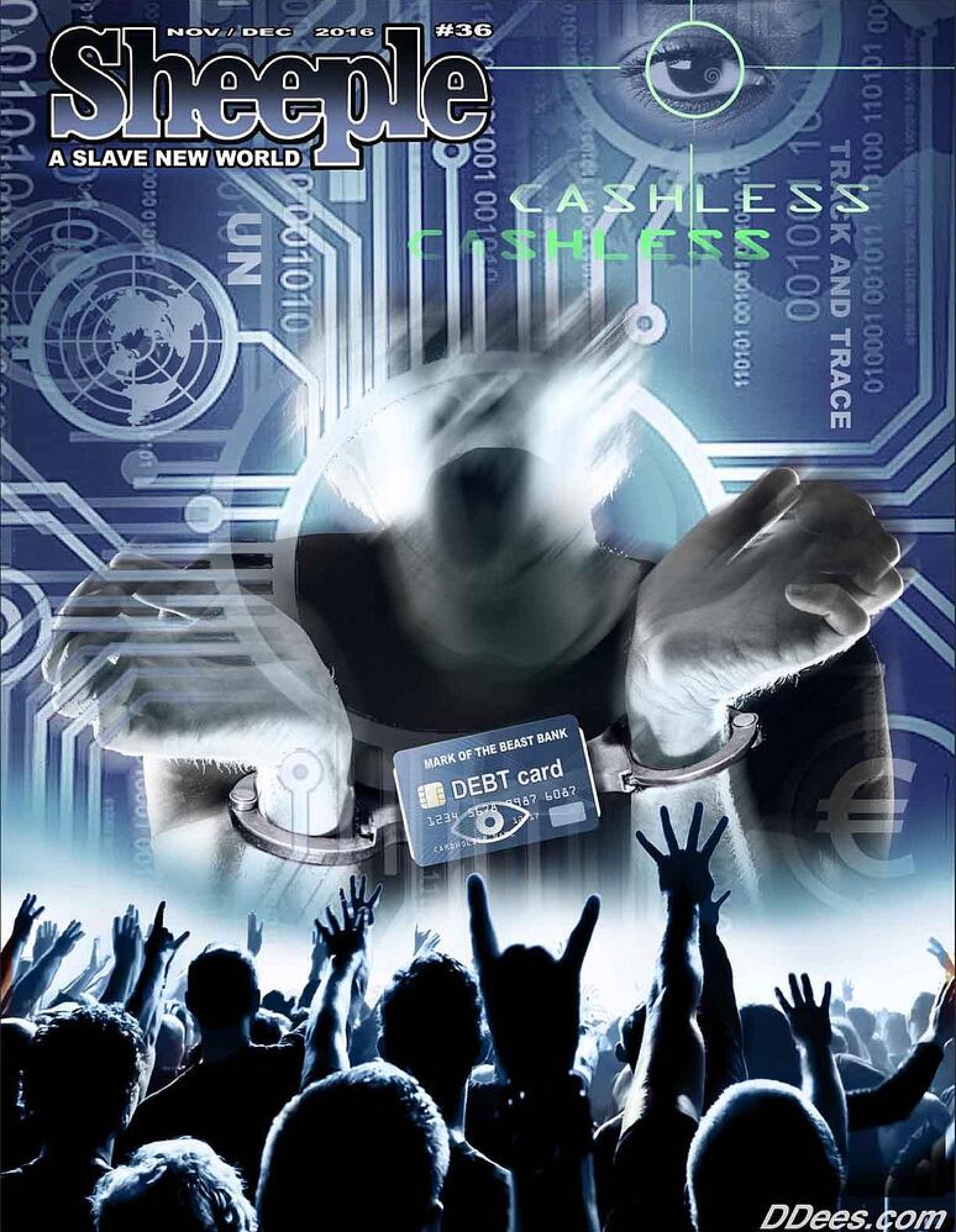
NOV / DEC 2016
#36
Sheeple
A SLAVE NEW WORLD
CASHLESS
CASHLESS
TRACK AND TRACE
MARK OF THE BEAST BANK
DEBT card
DDees.com

Aspartame

Ransome_000131

Various females on Island in 2006 including Nadia Marcinkova

Ransome_000135

Various females on Island in 2006 including Nadia Marcinkova

Ransome_000138

Defendant on Little St. James Island in 2006

Ransome_000141

Defendant on Little St. James Island in 2006

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Lenin and his compatriots were provided with a private rail car by high ranking members of the German government, which was always kept locked by agreements with stations along the line. **Fritz Platten** was in charge of the voyage and laid down the rules for the trip: Lenin's carriage was to remain locked for the entire trip. No one could board the carriage without Platten's permission. The train would have extra-territorial status. None of the car passengers were to be asked for their passports at national borders. All tickets would be bought at regular prices. And no "security issues" were to be raised by the military or police of any country en-route. Countries in complicity with the sealed-train affair were Great Britain, Germany, Finland (then part of the Russian Empire), Switzerland and Sweden.

WHAT KNOWLEDGE DOES OCCULTISM "HIDE"?

Occultism is a body of Science which is not widely known to the general population, consisting of Hidden Knowledge about the workings of the Human Psyche and the Laws of Nature, both seen (Physical Laws) and unseen (Spiritual Laws).

Minor Arcana

Microcosmic World

Inner World

Knowledge of
The Self

Knowledge of the
Human Psyche
and how it operates

Major Arcana

Macrocosmic World

Outer World

Knowledge of
Natural Law
(Universal Moral Law)

Knowledge of the
Physical Sciences

GRACCHUS BABEUF

Although the terms communist and socialist did not yet exist in Babeuf's time, they have both been used by later scholars to describe his ideas. He has been called "**The First Revolutionary Communist**." In his book ***Manifesto of Equals***, Babeuf wrote: "*The French Revolution was nothing but a precursor of another revolution, one that will be bigger, more solemn, and which will be the last.*"

(U) BLogo aka "Boy Lover"

(U) LBLogo aka "Little Boy Lover"

(U) GLogo a.k.a. "Girl Lover," Childlove

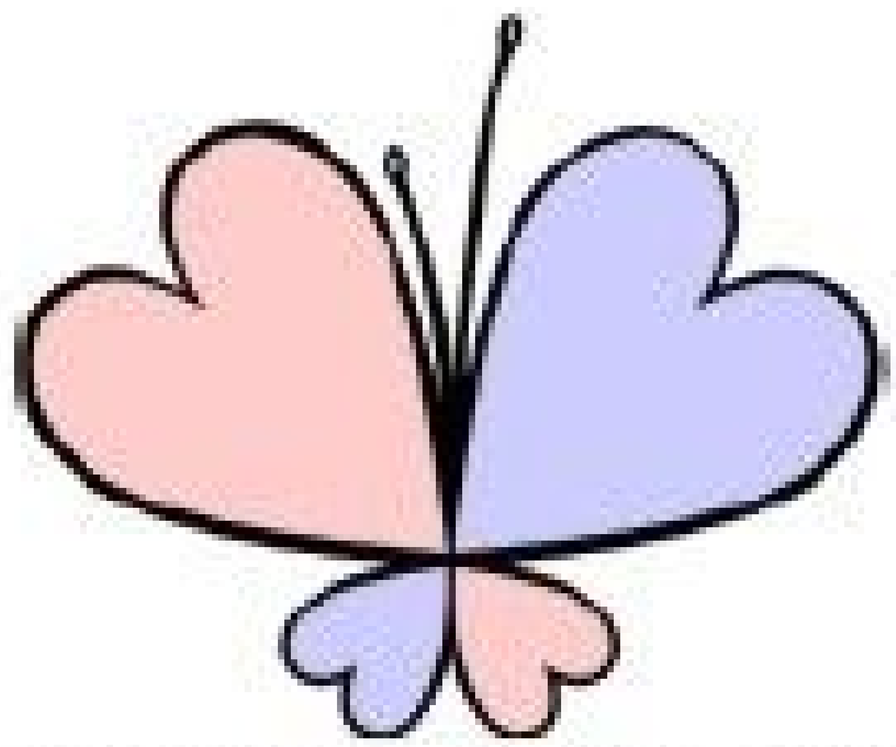

(U) CLogo a.k.a. "Child Lover"

(U) CLOMAL a.k.a. Childlove Online Media Activism

NORTH FACE
in sunlight

NORTH FACE
in shade

THE GUN IS CIVILIZATION

"When I carry a gun, I don't do so because I am looking for a fight, but because I'm looking to be left alone. The gun at my side means that I cannot be forced, only persuaded. It doesn't limit the actions of those who would interact with me through reason, only the actions of those who would do so by force. It removes force from the equation – and that's why carrying a gun is a civilized act."

– Marko Kloos

News-Today
De NIRO CANCELS VAXXED FILM DUE TO PRESSURE
TRIBECA FILM FESTIVAL
WHISTLEBLOWER EXPOSES CDC VACCINE AUTISM CORRUPTION
VAXXED
CANCELLED
DDees.com

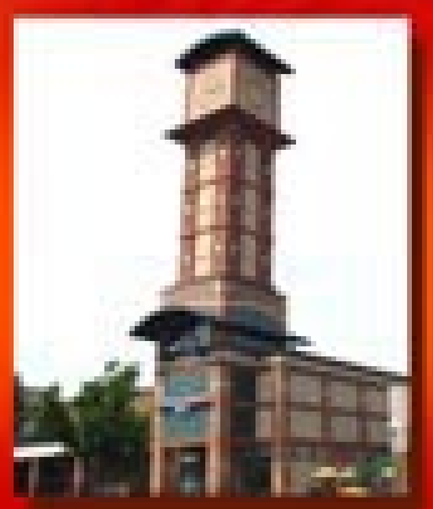

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VÖLKISCH MOVEMENT

The common belief of all Völkisch Movement adherents was the idea of a "national rebirth," inspired by the traditions of the ancient Germans, which had been reconstructed on a romantic basis by the guiding occultists of the movement. The adjective ***völkisch*** is derived from the German word "**volk**," meaning "***nation***, ***race***, ***tribe***." While ***völkisch*** has no direct English equivalent, it could be loosely translated as "***ethno-nationalist***," or closer to its original meaning, as "***bio-mystical racialist***," emphasizing its occult foundations. According to historian **Nicholas Goodrick-Clarke**, the Völkisch Movement was not unified, but rather "*a cauldron of beliefs, fears and hopes that found expression in various movements and were often articulated in an emotional tone.*"

My employer's HR representative yelling at me for possessing a small pocket knife.
Me really hoping she doesn't notice the Glock 19 I've got printing in my pants.
GUNSCENTRAL

Right this way for your free Healthcare

The Canadian system is wonderful!

In the last Century, governments MURDERED
over 260 Million of their own citizens...
BUT FIRST THEY HAD TO
CONFISCATE THEIR GUNS!
DDees.com

VUITTON

WAIT, SO PEOPLE CAN SAY WHATEVER THEY WANT?
YEAH!
OH! LET'S GIVE THEM GUNS!
LMAO! THIS COUNTRY'S GOING TO BE LIT!

WARNING

HEAVY POLICE THREAT IN EFFECT

KNOW YOUR RIGHTS!

Tips to remember when dealing with police:

1. RECORD YOUR INTERACTION.

Cameras are your best defense against the police. If they know they are being recorded, they will be less tempted to violate your rights.

2. DO NOT TALK TO THE POLICE OR ANSWER QUESTIONS.

You are never required to talk to police. Anything you say to an officer can only be used to hurt you, never help you.

3. ASK "AM I BEING DETAINED?" IF YOU ARE NOT, LEAVE.

If you are not being detained, just walk away.

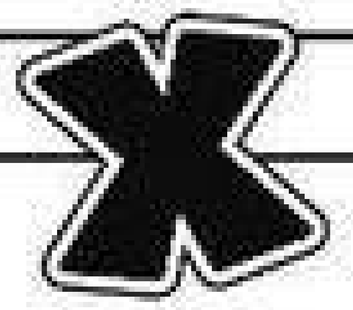

4. NEVER CONSENT TO SEARCHES.

An officer is never allowed to search you, or your property, without your consent unless he has a warrant or a "reasonable suspicion" of a crime. Even if the officer searches you, always be sure to make them aware you do not consent to the search.

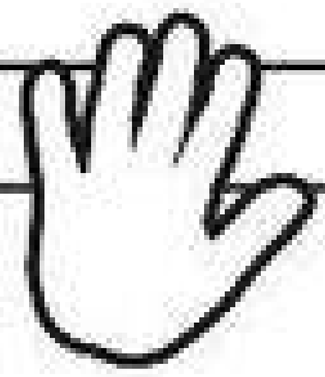

5. BE POLITE, BUT FIRM.

These are your public servants. They are paid with your money to protect you. If you feel intimidated by the police, they are not doing their job correctly. But be polite, as police can often act irrationally if offended.

Police and federal agents are not your friends. When they talk with you, everything you say is being committed to their memory to be used against you in court, should they decide to arrest you for some arbitrary reason. Lying to them can also get you in significant trouble. This is why I frequently advise people that when they interact with government agents that the best thing they can do is always remain silent.

Bradley Jardis
Former Police Officer

CLOWN WORLD PRESENTS...

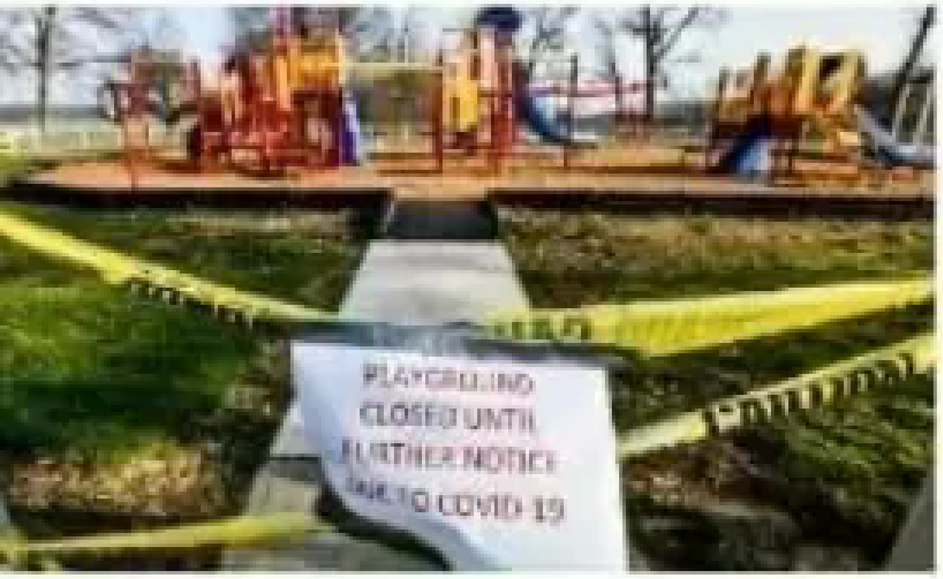

GREAT MOMENTS IN "THE SCIENCE"

DUKE *classics*

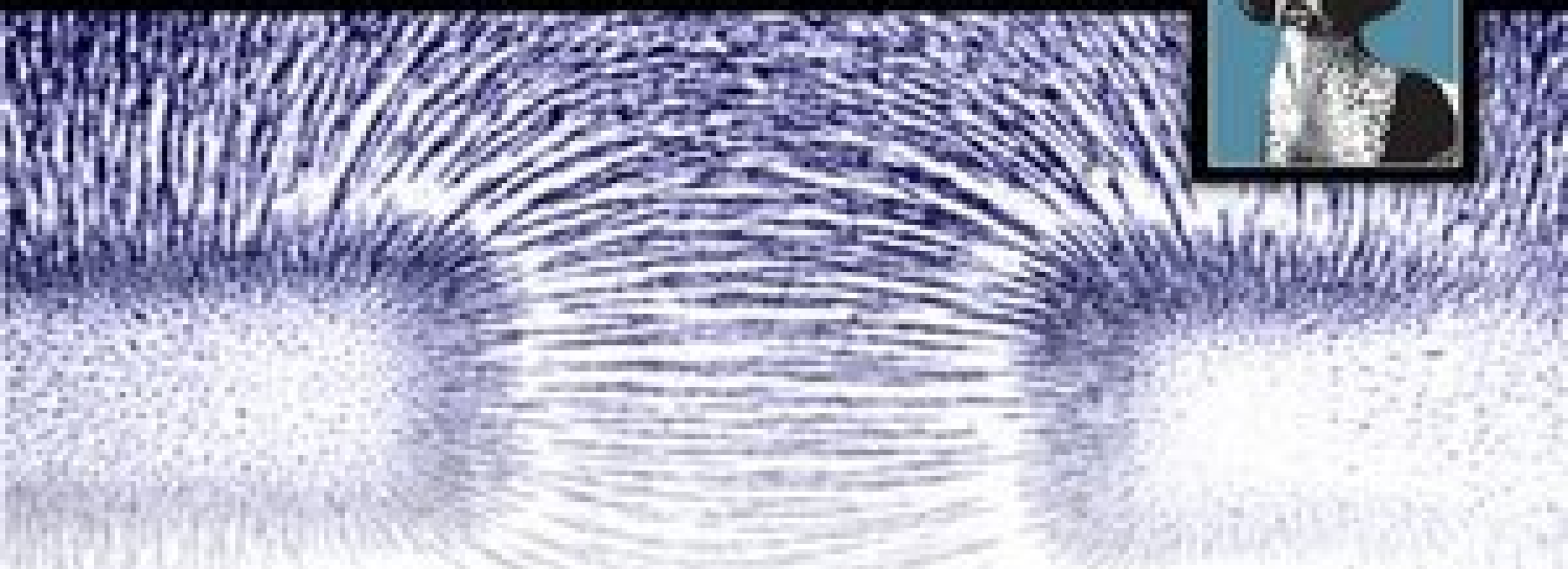

THE ART AND SCIENCE OF PERSONAL MAGNETISM

THERON Q. DUMONT

Guilty
END FED
ZIONISM
DDees.com

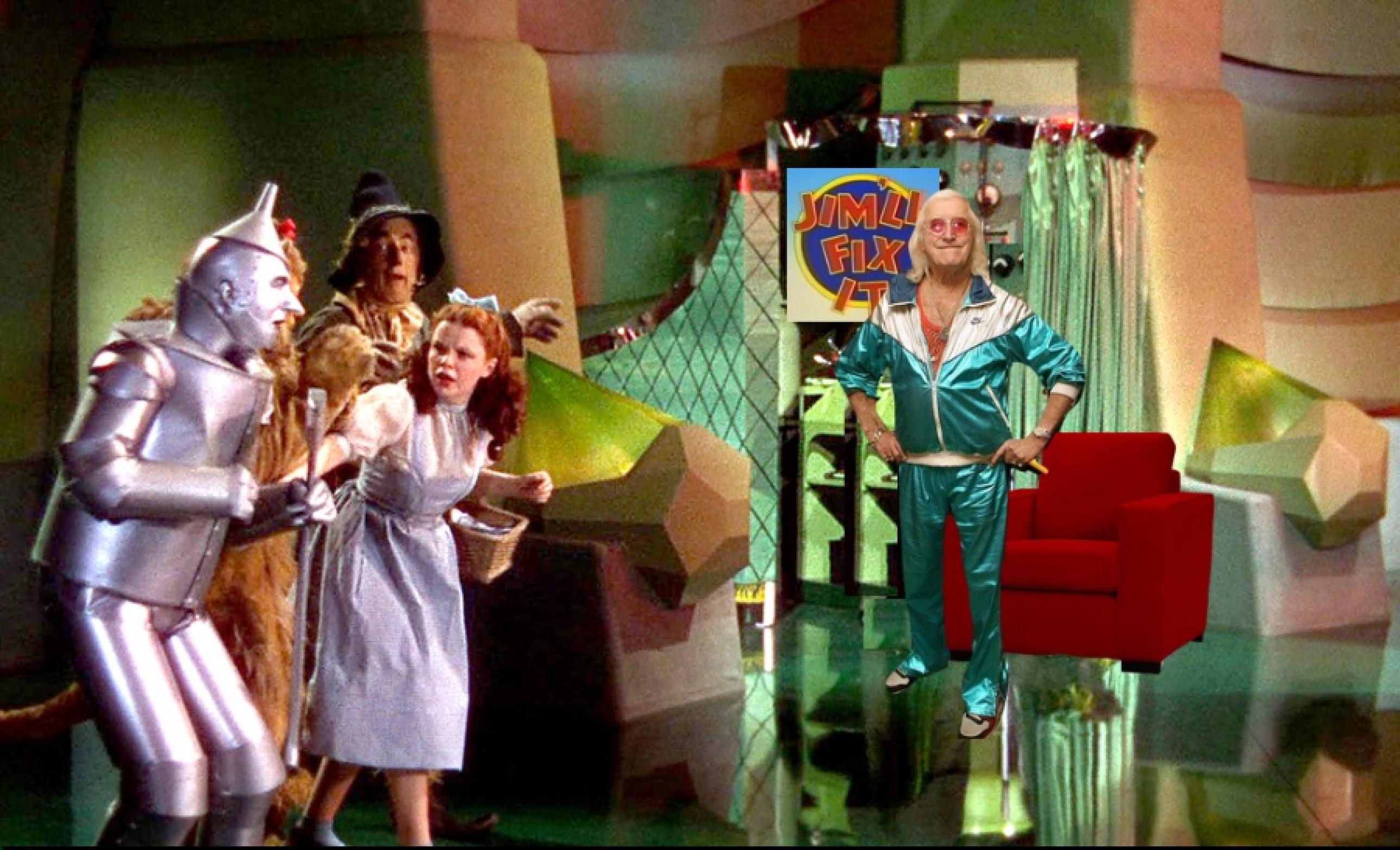

THE MOMENT YOU FIND OUT WHO REALLY IS BEHIND THE CURTAIN

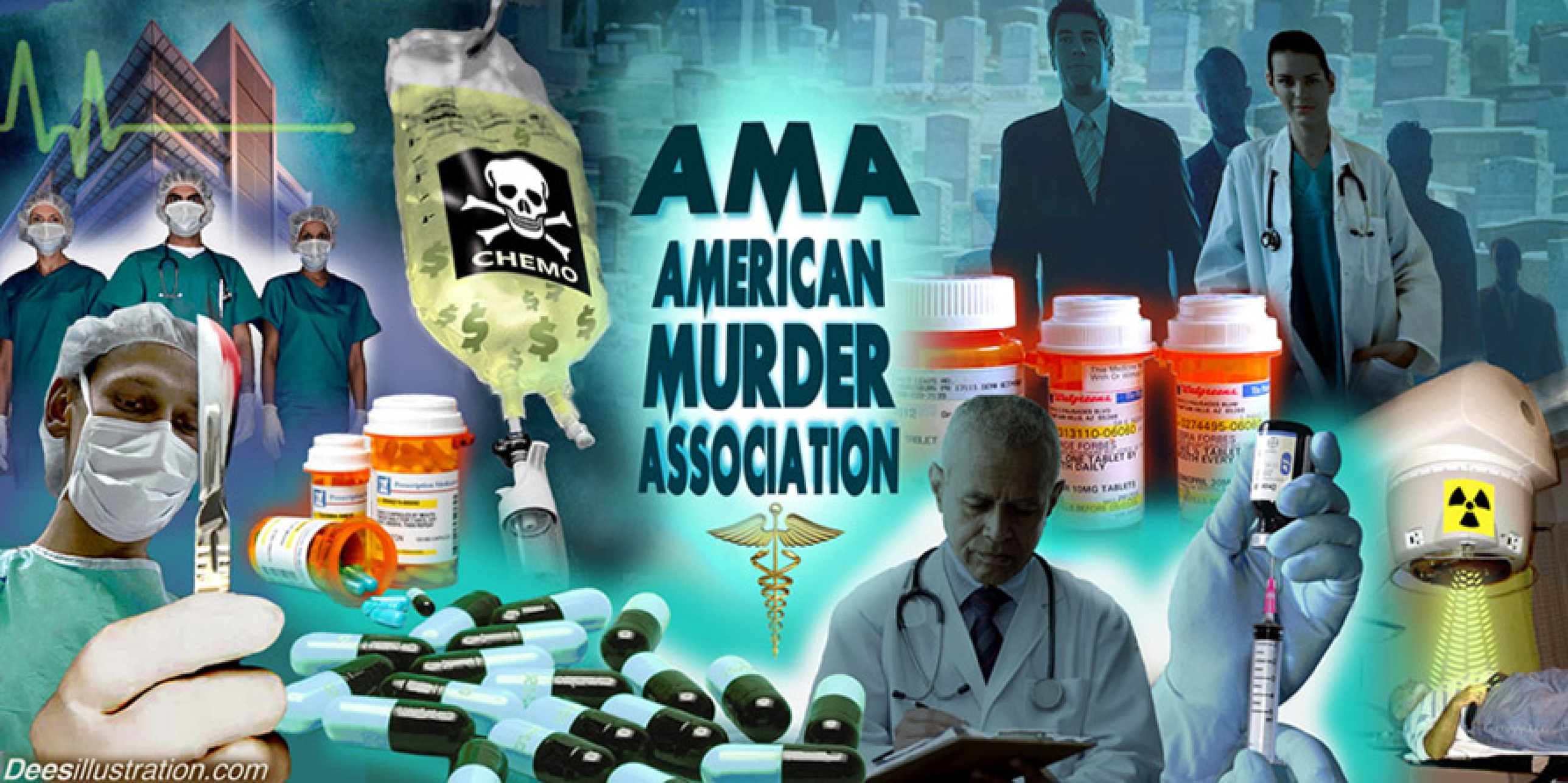
AMA
AMERICAN
MURDER
ASSOCIATION
CHEMO
Deesillustration.com

1 Ghislaine are joined hip by hip, okay? So they both
2 trafficked me. Ghislaine brought me in for the
3 purpose of being trafficked. Jeffrey was just as a
4 part of it as she was. She was just as a part of it
5 as he was. They trafficked me to many people. And
6 to be honest, there is people I could name and then
7 there's people that are just a blur. There was so
8 much happening.
9 **Q Okay. Please name a person that Ghislaine**
10 **Maxwell directed you to go have sex with?**
11 A Prince Andrew.
12 **Q Okay. Who else?**
13 A As a whole, they both trafficked me to
14 people. It was under both of their direction. So
15 it's not easy just to say Ghislaine. When I say
16 they, I mean both of them.
17 **Q Okay. Well, I need you to say a time when**
18 **Ghislaine Maxwell directed you to go have sex with**
19 **another person. So can you please tell me to whom**
20 **Ghislaine Maxwell asked you to go have sex with**
21 **another person?**
22 MR. EDWARDS: Object to the form.
23 A Glenn Dubin.
24 **Q (BY MS. MENNINGER) Who else?**
25 A I'm going to continue to tell you that

1 they both directed me to do it. It was part of my
2 training. They both told me, you've got tickets to
3 go here. This is who you're meeting, and this is
4 what you're doing.
5 So [redacted] is another one.
6 **Q Ghislaine Maxwell directed you to go have**
7 **sex with [redacted]?**
8 MR. EDWARDS: Object to the form to the
9 extent it mischaracterized her testimony.
10 A I'm trying to tell you that they both did,
11 Ghislaine and Jeffrey both directed me. They both
12 paid me and they both directed me.
13 **Q (BY MS. MENNINGER) All right. When did**
14 **Ghislaine Maxwell direct you to go have sex with**
15 **[redacted]?**
16 MR. EDWARDS: Object to the form. Same
17 objection.
18 A I don't know the time. I don't -- you
19 know, I could tell you the place. I don't know the
20 time.
21 **Q (BY MS. MENNINGER) What words did**
22 **Ghislaine Maxwell use in talking to you and asking**
23 **you to go have sex with [redacted]?**
24 A We're sending you to a gentleman. We want
25 you to show him a good time. We want you to do

1 exactly what you would do for Jeffrey to him. Keep
2 him happy. I can't remember her exact words, and I'm
3 not going to put words in my mouth to make it sound
4 like what she said. But it was all along those
5 lines.
6 **Q Those are words that Ghislaine Maxwell**
7 **used to you in directing you to go have sex with**
8 [redacted]
9 MR. EDWARDS: Object to the form.
10 Mischaracterized her testimony.
11 A Along those lines, yes.
12 **Q (BY MS. MENNINGER) Okay. Where were you**
13 **located when she used those words with you?**
14 A It could have been Palm Beach. It could
15 have been New York.
16 **Q You don't recall?**
17 A I don't recall.
18 **Q Okay. How old were you when she used**
19 **those words to you?**
20 MR. EDWARDS: Object to the form.
21 Mischaracterizes her testimony.
22 A I don't know. I would think I was 17.
23 **Q (BY MS. MENNINGER) But you're not sure?**
24 A Well, it was in the beginning, like after
25 my training. Glenn Dubin and [redacted] were

1 the two first people I was sent out to.
2 **Q Okay. Well, I was asking about [redacted]**
3 **[redacted] okay?**
4 A Right. That's what I'm saying. If you
5 want me to categorically tell you when it happened
6 and why I think I was 17, because those were the two
7 first people I was sent to.
8 **Q So you don't actually recall the**
9 **conversation regarding [redacted]? You don't**
10 **recall where you were, right?**
11 A I can't picture if it was New -- I know it
12 was either New York or Palm Beach. I don't remember
13 exactly which one.
14 **Q You don't recall exactly what words were**
15 **used by Ghislaine Maxwell in speaking to you,**
16 **correct?**
17 A I remember the tone that she used, the
18 type of words that she used. I can't word for word
19 replay what she said.
20 **Q All right. And so when in time was**
21 **[redacted] relative to Prince Andrew?**
22 A [redacted] was months, six months,
23 I'm not too sure.
24 **Q Six months what?**
25 A Before Prince Andrew. I don't know, I

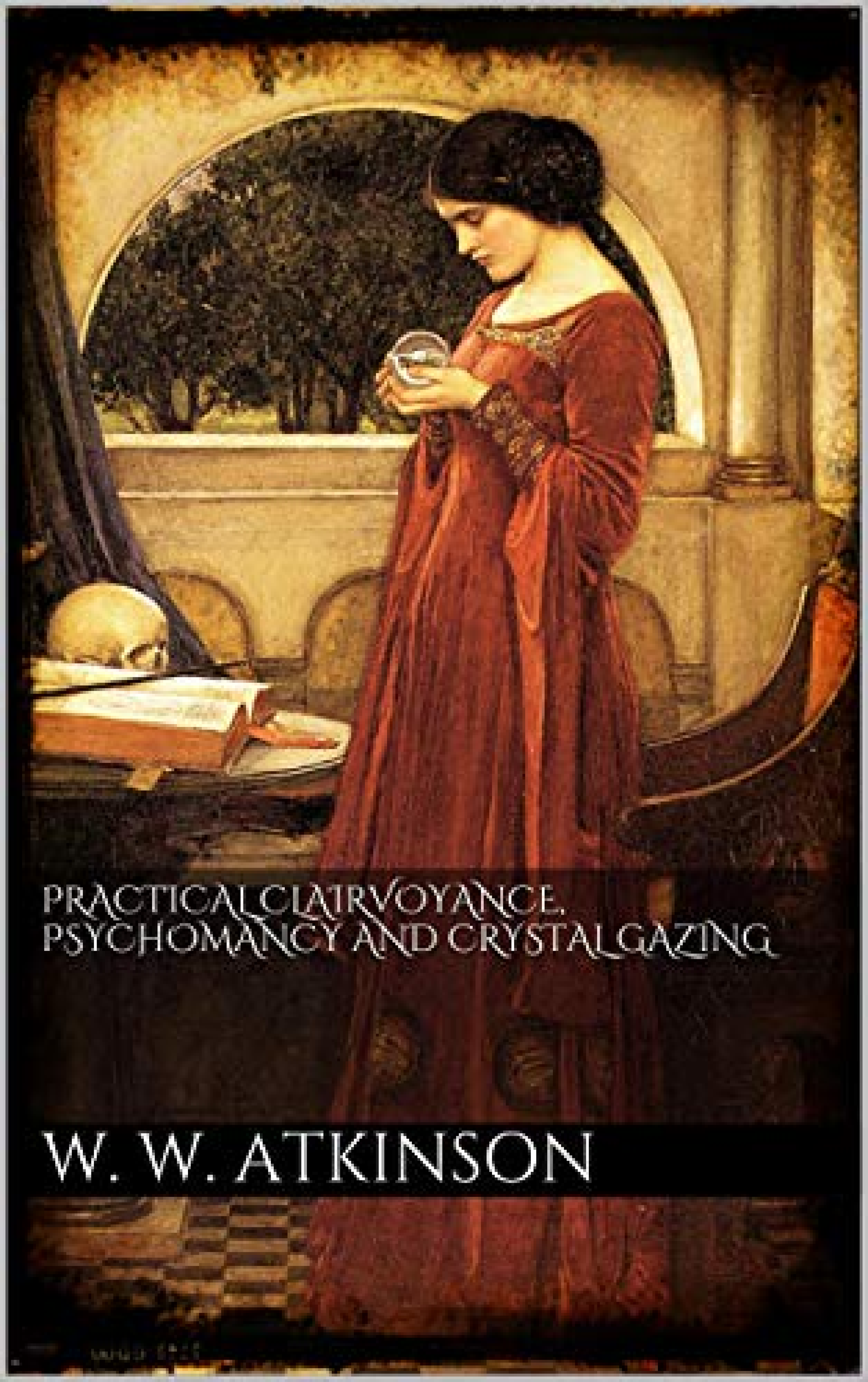

PRACTICAL CLAIRVOYANCE, PSYCHOMANCY AND CRYSTAL GAZING

W. W. ATKINSON

HOMESCHOOLED KIDS ARE NOT PROPERLY SOCIALIZED.
©MADE by JIMBOB

se No. . . . . : 1-05-000368 (Continued)

three years old when she met Epstein, anything that happened was between two consenting adults. I explained to her that she was not in any trouble however as part of this investigation, I needed to ask certain questions. Sjoberg stated that there were times that Epstein would ask her to perform during the massage. He would instruct her to rub his nipples as he masturbated himself. Sjoberg stated she felt "grossed" about the behavior but as she was getting paid, she just continued. Sjoberg also advised she would on occasion perform the massages naked. Epstein would on occasion, utilize the vibrator/massager on her vagina area when she performed the massages. Sjoberg explained that Epstein never exposed himself to her as he maintained himself covered under the towel he would be wearing. When Epstein would masturbate he would be covered.

I asked if Sjoberg ever received any gifts, or any gratuities from Epstein. Sjoberg advised aside from being paid well, she advised Epstein took care of her tuition from Palm Beach Atlantic College. She received a rental car for a week when her scooter broke down.

Additionally she received other gifts from Epstein. Epstein also recommended her to another client who resides at Breakers Row in Palm Beach. The client she was referred to was "Glenn" unknown last name, and his wife, who she provided a massages to. The statement was concluded and placed into evidence upon our return to the Palm Beach Police Department.

While at the police station, I researched Florida tag [redacted] which was also previously seen on the property when there was physical surveillance being done at the property. The vehicle is registered to [redacted] of [redacted] Researching Mr. [redacted] and the vehicle revealed that his daughter, [redacted] had been driving the vehicle and was cited for unlawful speed in Lake Clark Shores. The vehicle is a tan, Chevrolet Camaro, 2-door. I researched [redacted], date of birth, [redacted], resides at [redacted] in [redacted] has a my space page called www.myspace.com/[redacted] In her web page, shows various photos of [redacted] photographed at a beach. An interview is forthcoming.

A review of the video disks which was extracted at the Palm Beach County Sheriff's Office Computer Crime Unit revealed that only one hidden camera was functional at the time. Several images of Epstein working at his office were seen. Additional footage of Sarah Kellen and Nadia Marcinkova was seen. There was other footage of females seen. The identity of the females is unknown at this time, until such time as I meet with certain females to show the video footage to confirm if, in fact, it is them on the video. At this time it appears that [redacted] and Haley Robson are seen sitting with Epstein beside his desk in the evening hours. Due to poor lighting, a direct confirmation cannot be made at this time.

Inv. Continues.

Infringement: The Road To Slavery

"To disarm the people is the best and most effectual way to enslave them."

— George Mason

Co-Author of the 2nd Amendment

NAZI EUGENICS

THE KAISER WILHELM INSTITUTE

Josef Mengele

During World War II, the Kaiser Wilhelm Institute regularly received human body parts from **Josef Mengele**, the "**Angel of Death**" of the **Auschwitz** concentration camp, to use in studies intended to prove Nazi racial theories and justify race-related policies. After World War II, most of the thousands of files and lab material of the Kaiser Wilhelm Institute were moved to an unknown location or destroyed, and never obtained by the Allies to use as evidence in war crimes trials, and to prove that Nazi racial ideology had motivated mass **genocide** in Europe. Most of the staff of the Kaiser Wilhelm were able to escape trial, most notably Mengele, who escaped to Brazil, and died there in 1979.

WAY OUT

PRISON SHANKS

BECAUSE EVEN IN THE MOST SECURE GUN FREE ENVIRONMENT POSSIBLE EVIL PEOPLE WILL FIND A WAY TO KILL

THE GOSPEL OF THOMAS

THE LIVING
WISDOM OF JESUS

TRANSLATED
FOR THE FIRST TIME FROM COPTIC

Europeans being attacked by people with knives and still thinking it's better than defending themselves with a gun

THREE MONTHS AGO, Joseph Moshe, Israeli Microbiologist, called into an LA talk show to warn people Baxter Intl's Ukraine Lab was, in fact, producing a bioweapon disguised as a flu vaccine. He was quickly chased, gassed, tasered and taken away by LAPD SWAT Teams.

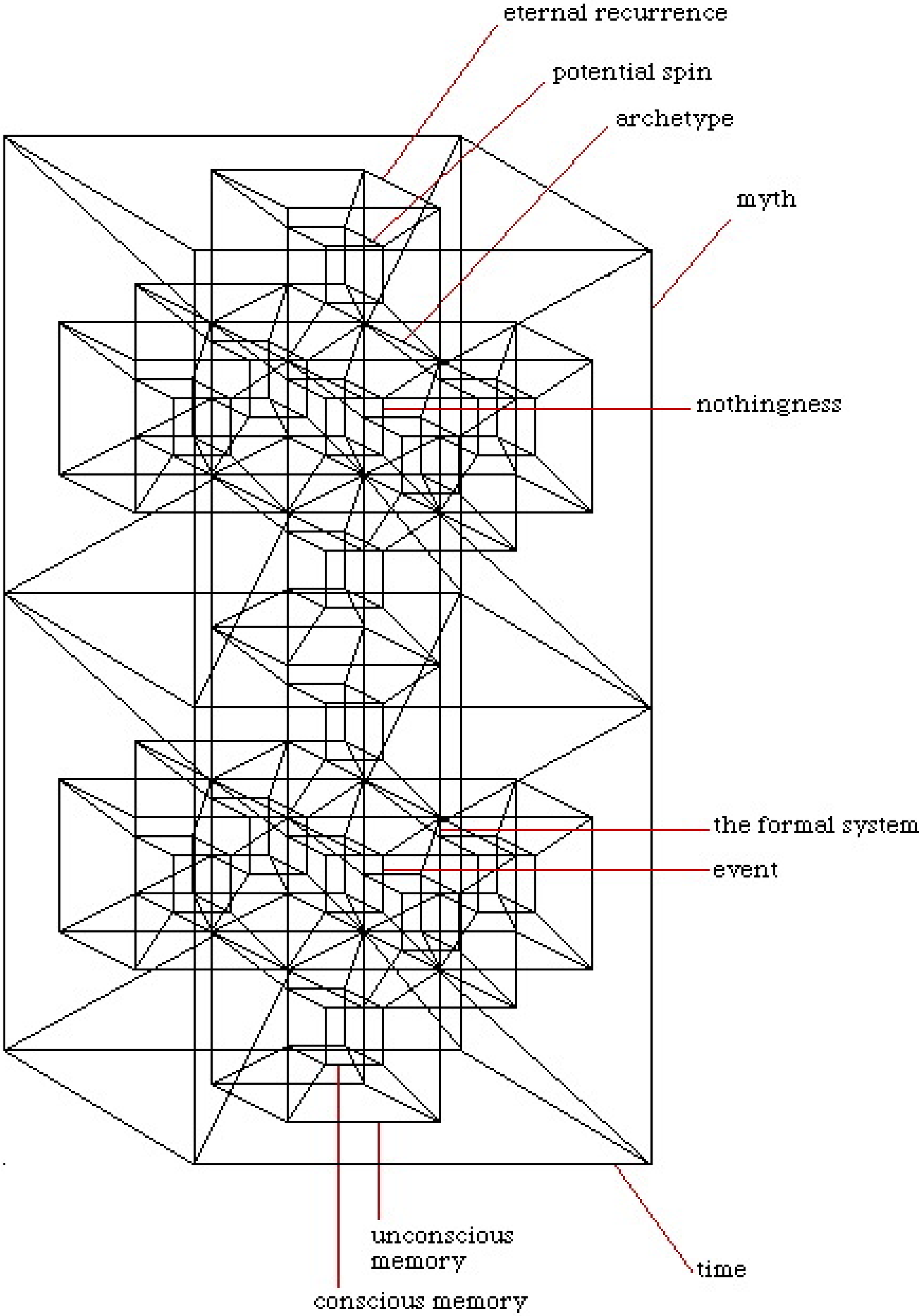
eternal recurrence
potential spin
archetype
myth
nothingness
the formal system
event
unconscious
memory
conscious memory
time

Your self-absorption, apathy, and conformity are very expensive.

Consider who bears the cost of your cowardice.

Leaving 2019
Entering 2024

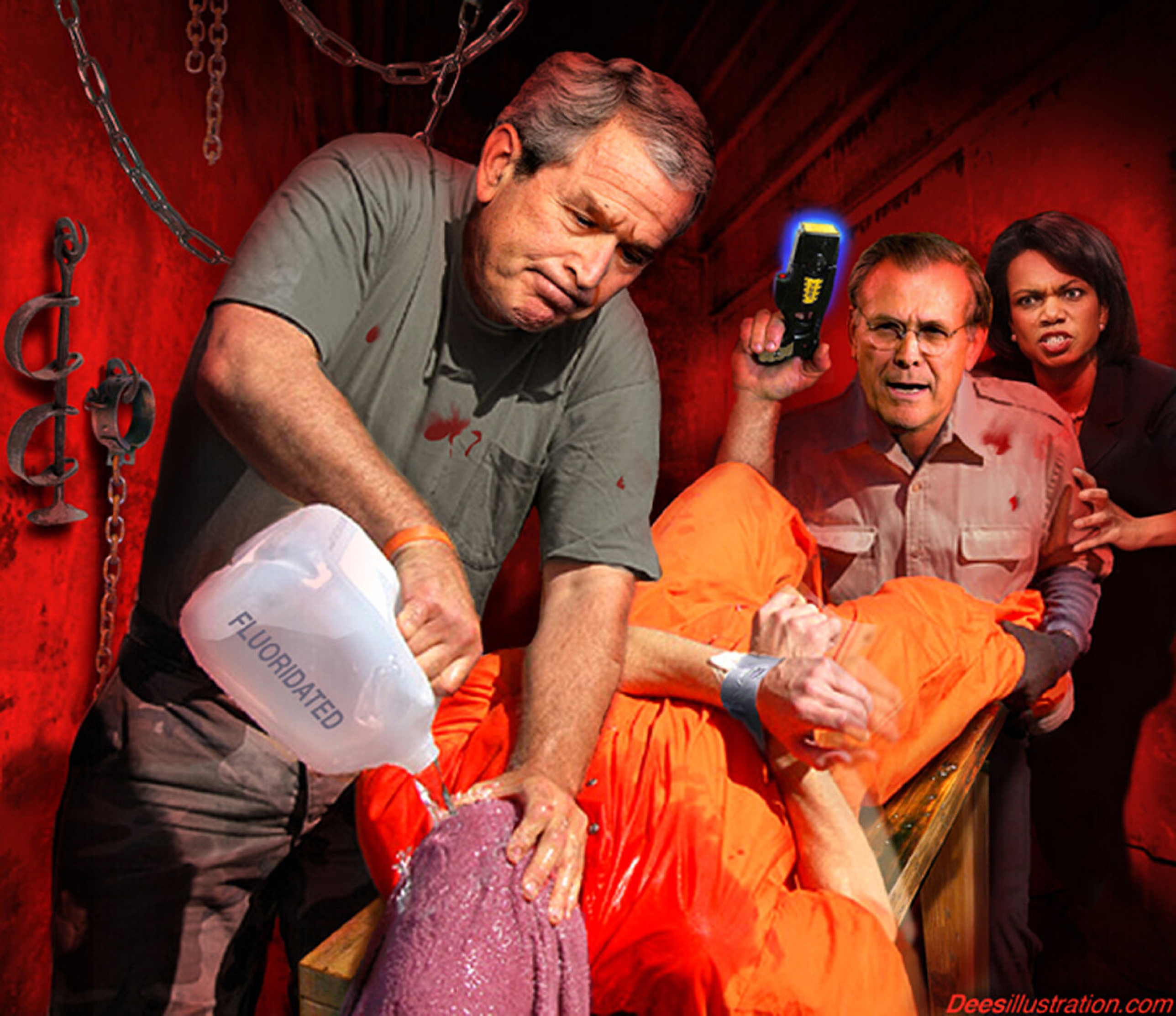
FLUORIDATED
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WAL★MART
MADE IN CHINA
JAY-Z
DDees.com

STATINS

Rx Pharmacy
321 Anywhere Street
Anytown, US 11111
DR D. INTERCH
NO 0060023-08291
JOHN SMITH
123 MAIN STREET ANYTOWN, US 11111
TAKE ONE CAPSULE BY MOUTH THREE TIMES DAILY FOR 10 DAYS UNTIL ALL TAKEN
ANTIBIOTIC 500MG
QTY 30
MFG
NO REFILLS - DR. AUTHORIZATION
USE BEFORE

Rx Pharm
NO 0060023
JOHN SMITH
TAKE THREE TIM
FOR 10 DAYS U
TAKEN
GENERIC MEDIC
QTY 30
NO REFILLS - DR.

Daddy Bush, GW, Cheney, Rumsfeld, NY Mayor Rudy Giuliani

"It's for emotional support"

"Sir, that's a belt-fed machine gun."

ERIK JAN HANUSSEN

In his most famous feat of alleged clairvoyance, Hanussen "predicted" the **Reichstag Fire**, the event that allowed Hitler to seize absolute power in 1933. This was most likely a very miscalculated use of inside information. Some researchers have claimed that Hanussen may have been directly involved in the Reichstag Fire by hypnotizing the convicted arsonist **Marinus van der Lubbe** to commit the act. Hanussen was subsequently assassinated by members of the **SA** on March 25, 1933. His body was found a month later, buried in a field on the outskirts of Berlin.

From: [redacted]
Sent: Friday, January 02, 2015 12:01 PM
To: G Max
Subject: Agreed copy

G
Sorry about that, was going through Eurotunnel passport control.
Still haven't received your mail...
Best
Ross
Sent from my BlackBerry® wireless device

From: [redacted]
Date: Fri, 2 Jan 2015 17:06:35 +0000
To: G Max<gmax1@ellmax.com>
ReplyTo: [redacted]
Subject: Fw: The Times - David Brown

Hi Ghislaine
The Times and the BBC having rung suggesting there are 'fresh' allegations by another woman, not Victoria. Do you still wish to stand by original statement, including including the part about litigating with papers who reported on the subject...
Best
Ross
Sent from my BlackBerry® wireless device

From: "Brown, David" [redacted]
Date: Fri, 2 Jan 2015 16:42:26 +0000
To: [redacted]
Subject: The Times - David Brown

Dear Mr Gow
Many thanks for your help. The allegations against Miss Maxwell are contained in the document dated December 30, 2104, and relate to a woman referred to as Jane Doe #3.
Yours sincerely
David Brown
Reporter
The Times
[redacted]

--
"Please consider the environment before printing this e-mail"

Newsworks - bringing advertisers and newsbrands together
www.newsworks.org.uk

hands trembling

intruder begging for his life

“I put the AR in arthritis.”

Jan / Feb 2018 #43

Sheeple

6 Companies Control 96% of World Media

KARL SCHAPPER

In 1836, Schapper was deported from Switzerland for his political activities and went to Paris, where he joined the **League of the Just**. As a member of the League of the Just, Schapper helped forge links between German socialists and radical French communist groups of the 1830s and 1840s. In 1839, Schapper became involved in an unsuccessful insurrection in Paris by the revolutionary secret society, the **Society of the Seasons**, and was again imprisoned. In 1840, Schapper was expelled from France and went to London, where he established the **Communist League** in 1847. In the Communist League, Schapper helped pave the way from the utopian communism of Weitling to the materialist socialism of Marx and Engels. He was responsible for organizing the publication of Marx and Engels' ***Communist Manifesto*** in 1848. In 1864, Schapper was involved in founding of Karl Marx's communist organization **First International** in London, and was elected to its first governing body, the **General Council**, in 1865. Schapper died from tuberculosis in London on April 28, 1870.

IN THE 20th CENTURY,

China, Russia, & Germany KILLED over 125,000,000 of their own citizens!

All 3 were Socialist Governments & All 3 disarmed their Citizens FIRST!

Now considering the Liberal goals of Socialism & Disarmament in the U.S., remember this:

"Those who do not learn from history are bound to repeat it!"

WITHDRAW CONSENT

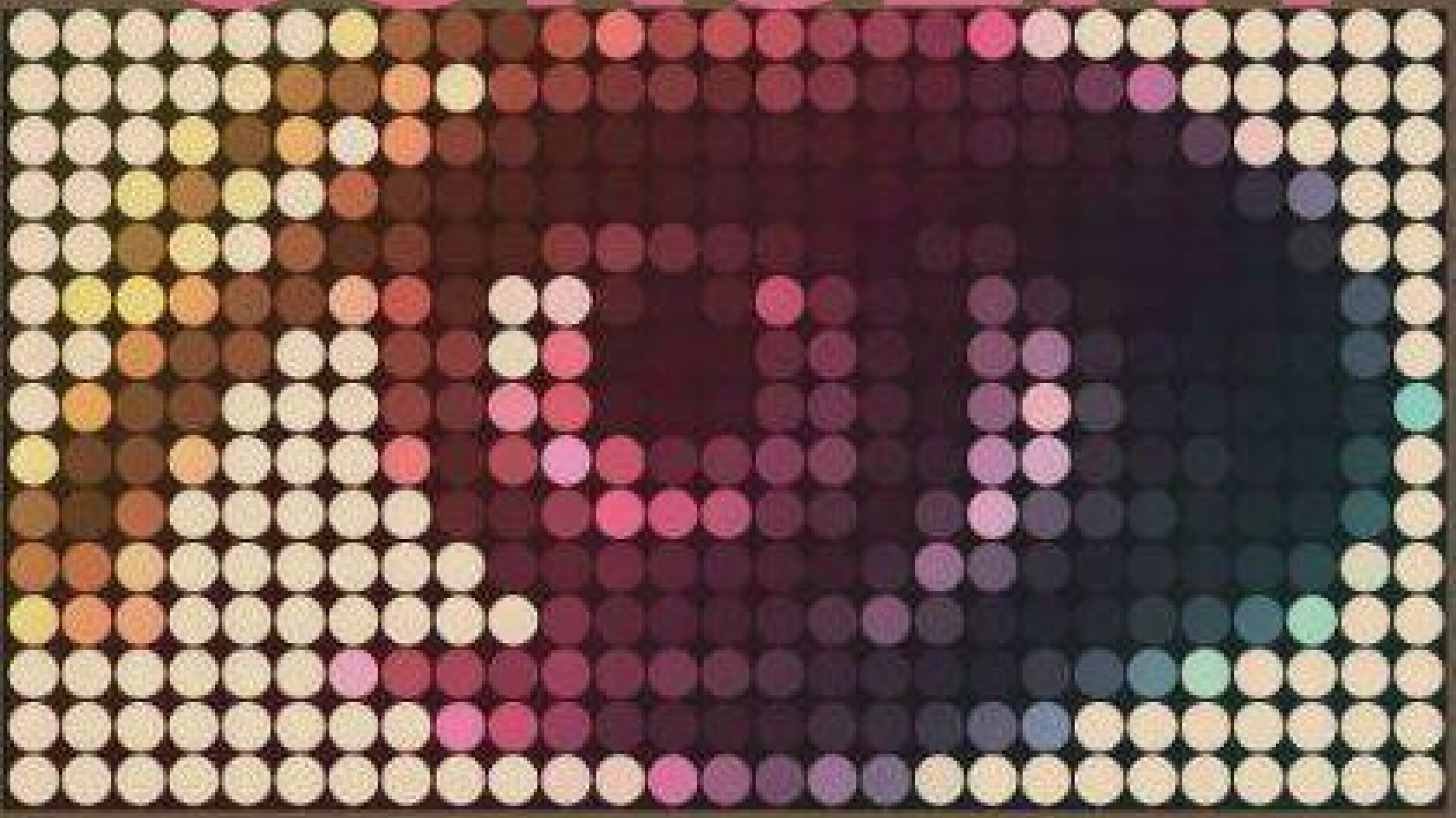

REVOLUTION OF CONSCIOUSNESS

I CANNOT BELIEVE PEOPLE IN EUROPE ARE GETTING ARRESTED FOR POSTING MEMES.

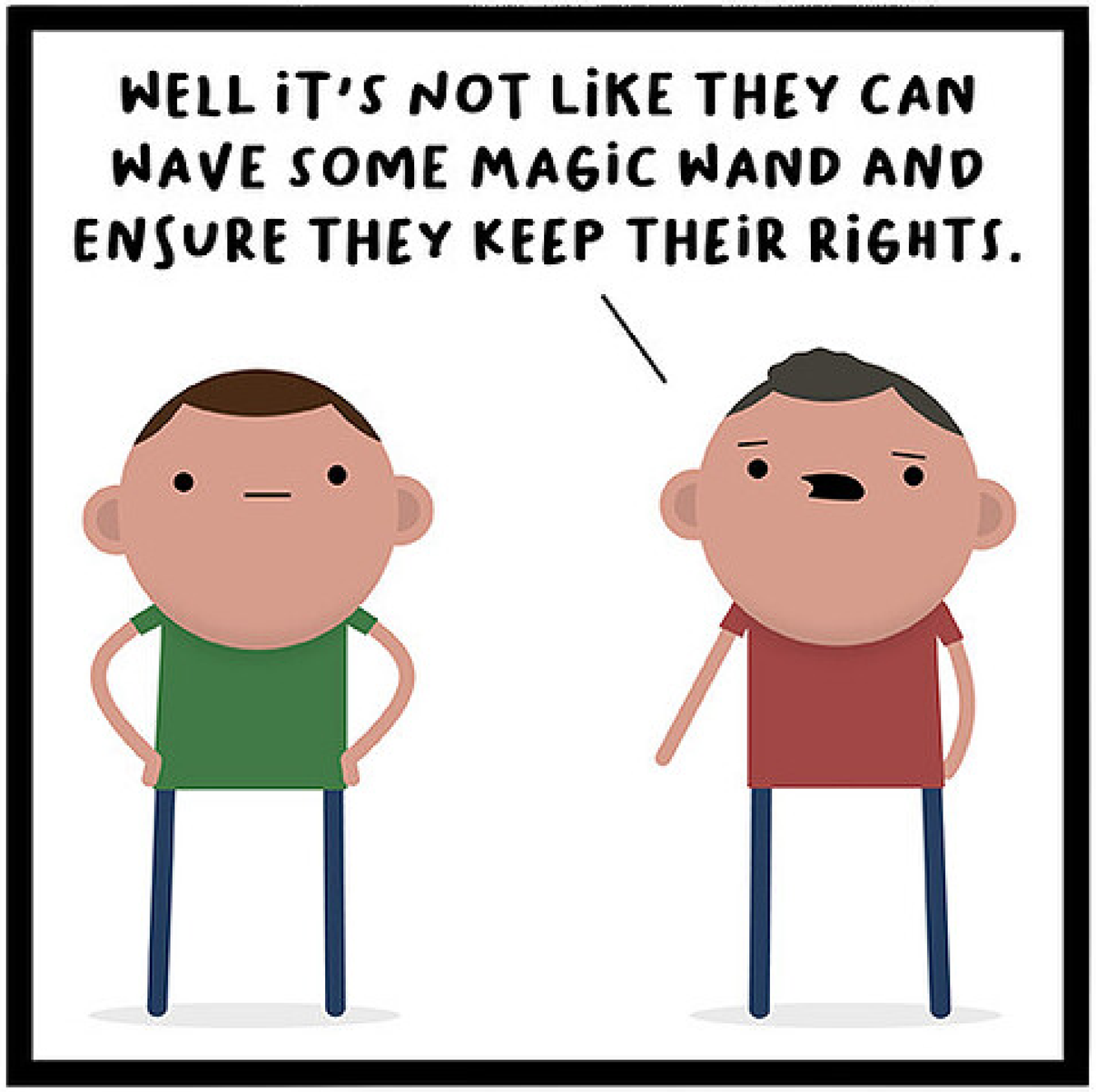
WELL IT'S NOT LIKE THEY CAN WAVE SOME MAGIC WAND AND ENSURE THEY KEEP THEIR RIGHTS.

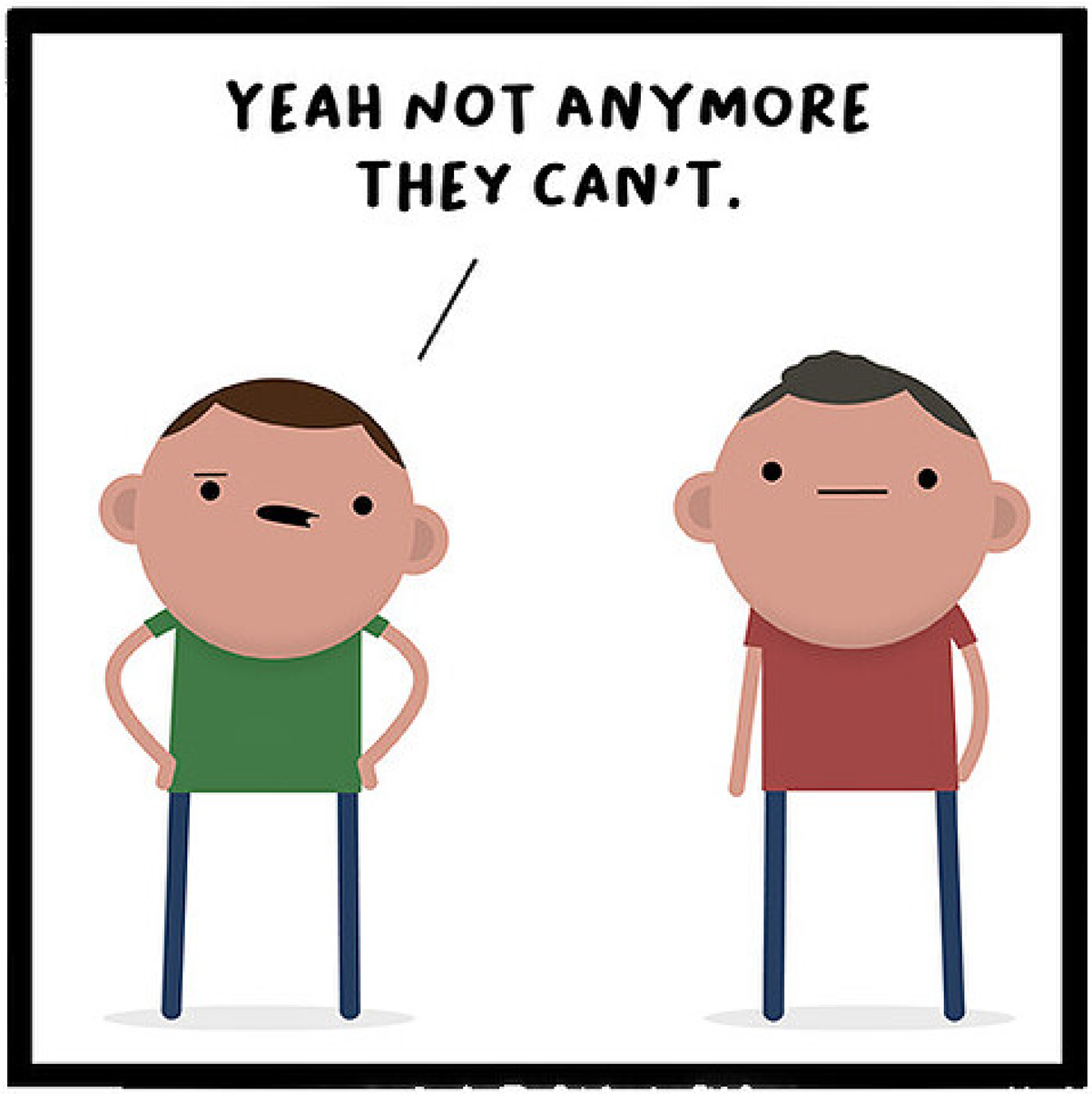
YEAH NOT ANYMORE THEY CAN'T.

The Master Mind:
or The Key To Mental Power Development & Efficiency

Theron Q Dumont

we must remain whimsical

to survive the horrors
of this world

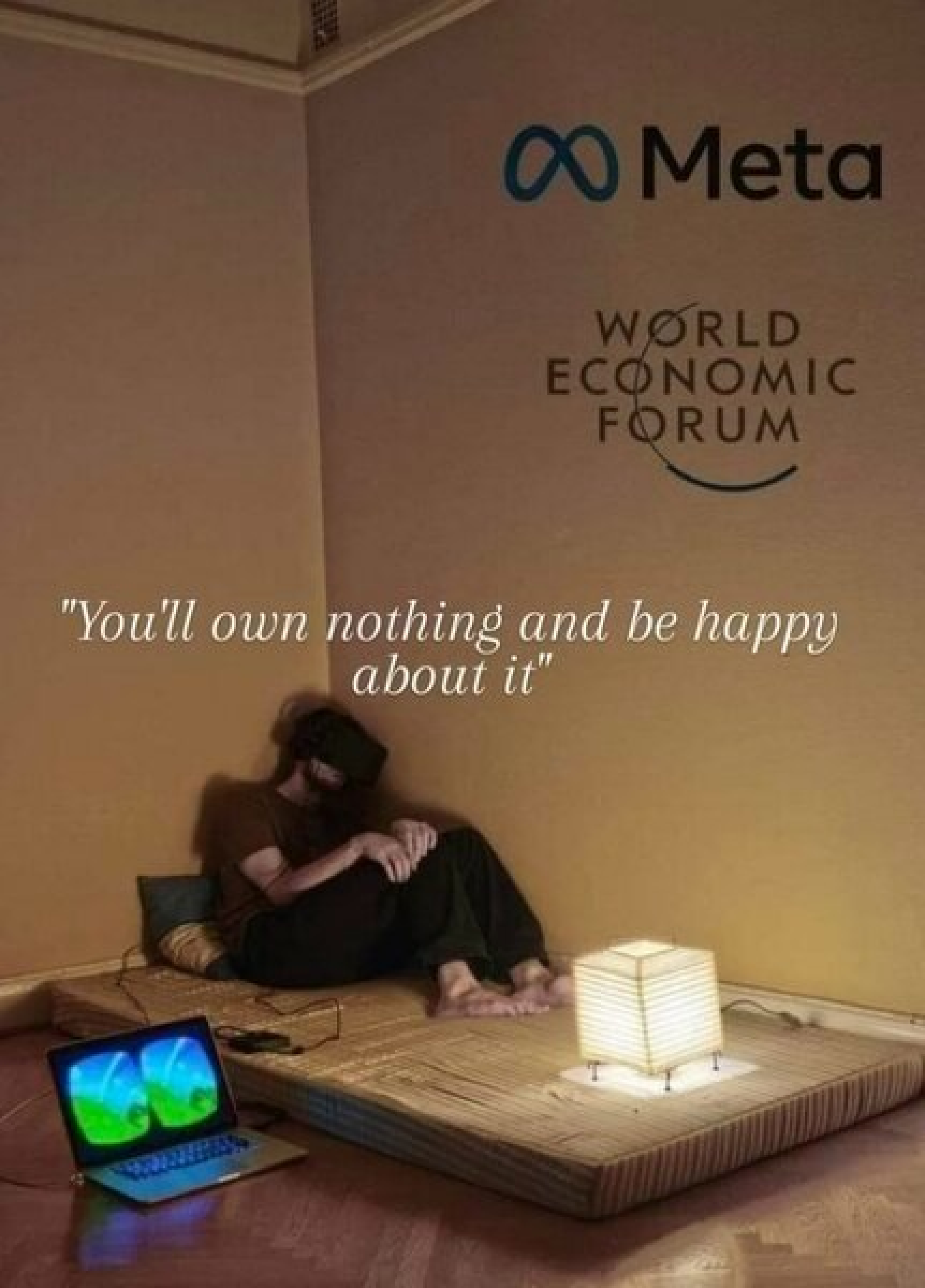
Meta
WORLD
ECONOMIC
FORUM
"You'll own nothing and be happy
about it"

LIGHT OCCULTISM VS. DARK OCCULTISM:
OCCULT KNOWLEDGE IS A DOUBLE-EDGED SWORD

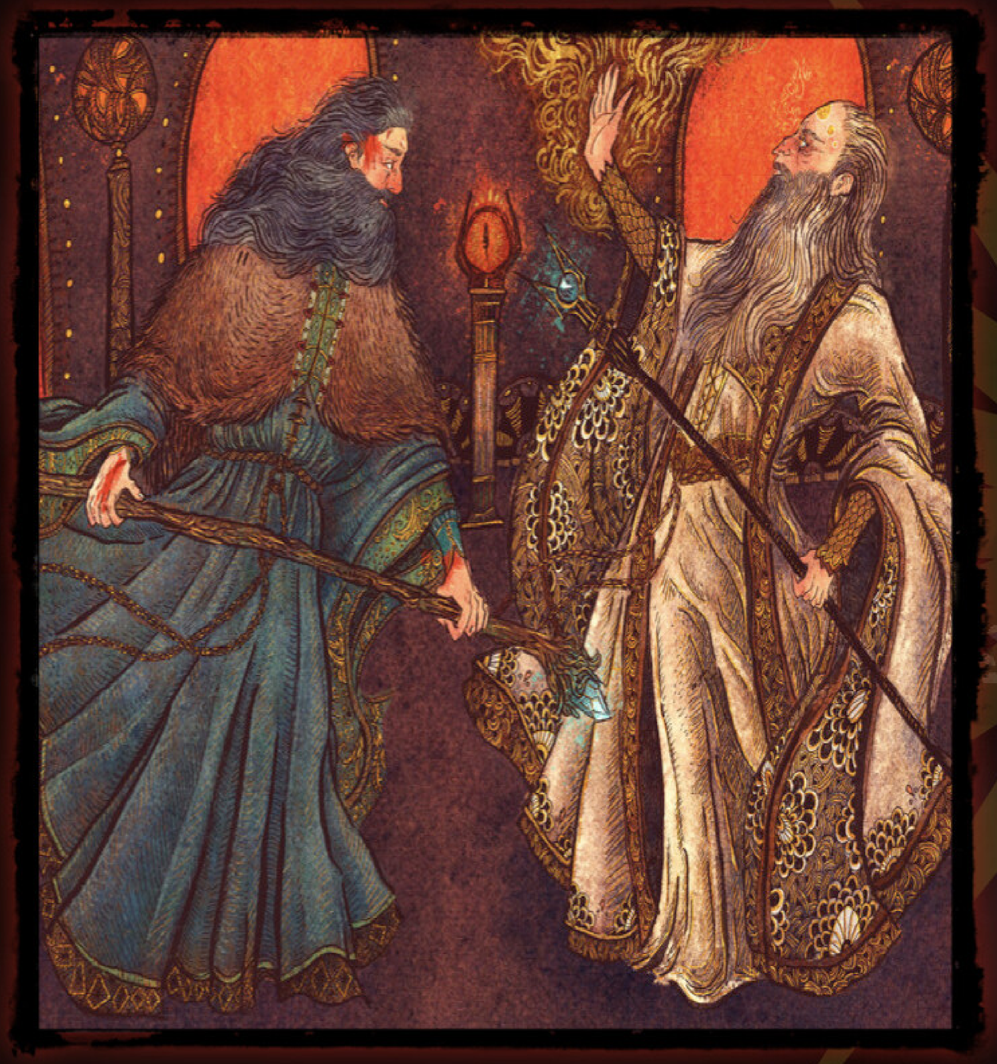

The knowledge contained within the occult sciences can be used for **good** (the uplift of human consciousness) or **evil** (manipulation, control, slavery). To clearly distinguish between the different uses of this knowledge, I refer to occult knowledge that is employed toward the expansion of human consciousness and morality as "**Light Occultism**," and that which is used for manipulation, control, and the suppression of consciousness as "**Dark Occultism**." Practitioners of Light Occultism could be referred to as Light Occultists, Magicians, Light-Workers or De-Occultists, because they reveal and disseminate the hidden knowledge which must be known in order for human freedom to be manifested. Practitioners of Dark Occultism could be referred to as Dark Occultists, Sorcerers or Dark-Workers.

If those kids WERE FBI AGENTS
they'd THINK YOU'RE AN EXTREMIST MILITIA

30 MINUTES INTO PIZZA-PARTY AND CHILL
AND THE CLINTONS GIVE YOU THIS LOOK
imgflip.com

ROTHSCHILD
CAUTION !
DDees.com

YOU are a slave...
We OWN you...
Give UP
NWO
Ice Cream
and Chips
So We Know
Where
U R
Get
Chipped
83702054-72042
Deesillustration.com

KARL MARIA WILIGUT

IRMINISM, WEWELSBERG & THE OCCULT PURGE

Wiligut's wife blamed his occult interests for their destitution, and pushed for his committal to a mental hospital. On November 29, 1924, police arrested Wiligut and took him to a local mental institution in Austria. He was diagnosed with schizophrenia and megalomania, and sent to Salzburg Asylum, where he was confined until 1927. After his release from Salzburg in 1932, he abandoned his wife and family, and emigrated from Austria to Germany, residing in Munich. He made a name for himself in occult circles throughout Germany, and is known to have corresponded with many occultist admirers and disciples, including **Ernst Rüdiger** of the **Edda Society** and members of **Rudolf von Sebbotendorf**'s **Ordo Novi Templi** occult society.

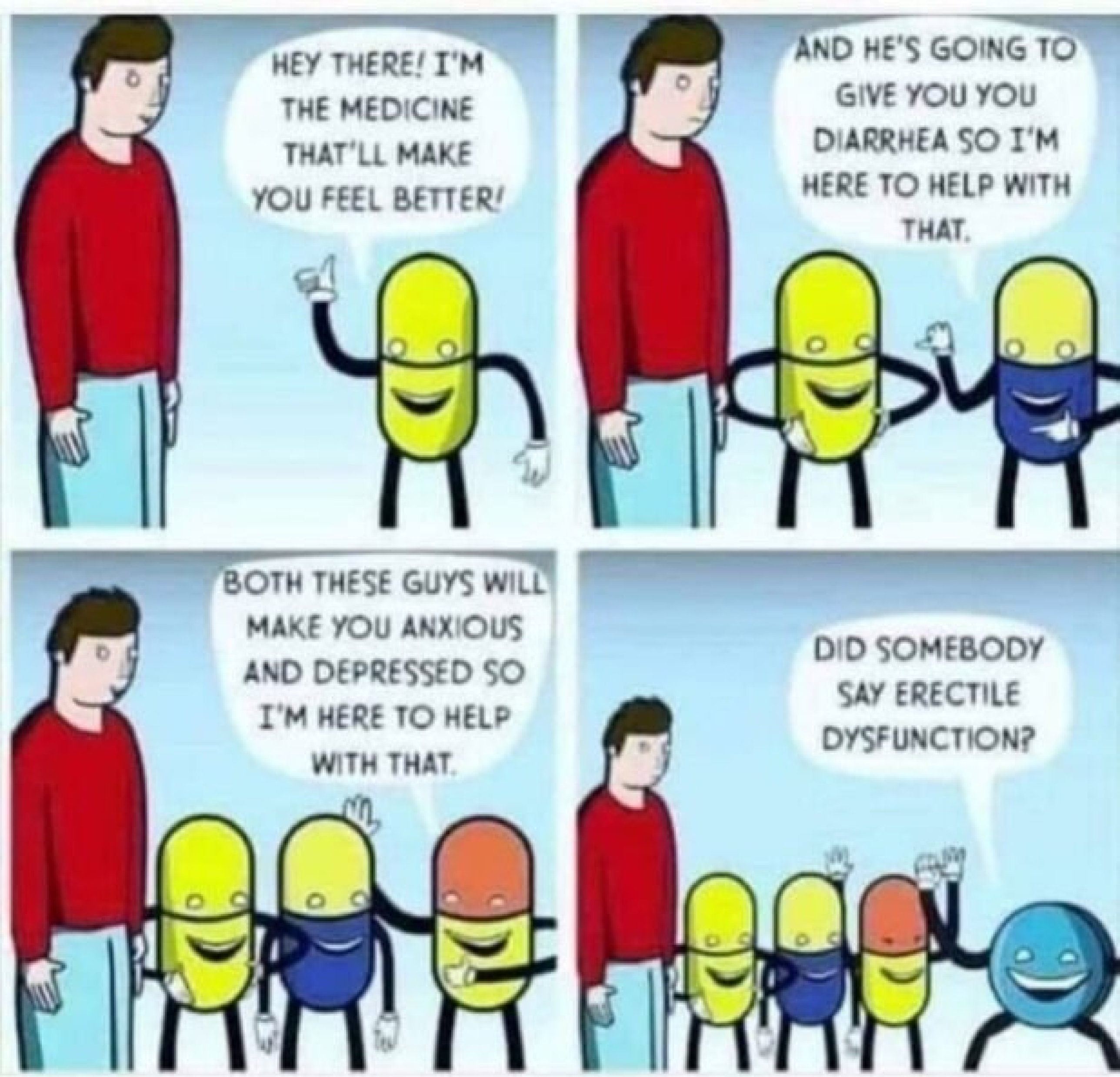
HEY THERE! I'M THE MEDICINE THAT'LL MAKE YOU FEEL BETTER!
AND HE'S GOING TO GIVE YOU YOU DIARRHEA SO I'M HERE TO HELP WITH THAT.
BOTH THESE GUYS WILL MAKE YOU ANXIOUS AND DEPRESSED SO I'M HERE TO HELP WITH THAT.
DID SOMEBODY SAY ERECTILE DYSFUNCTION?

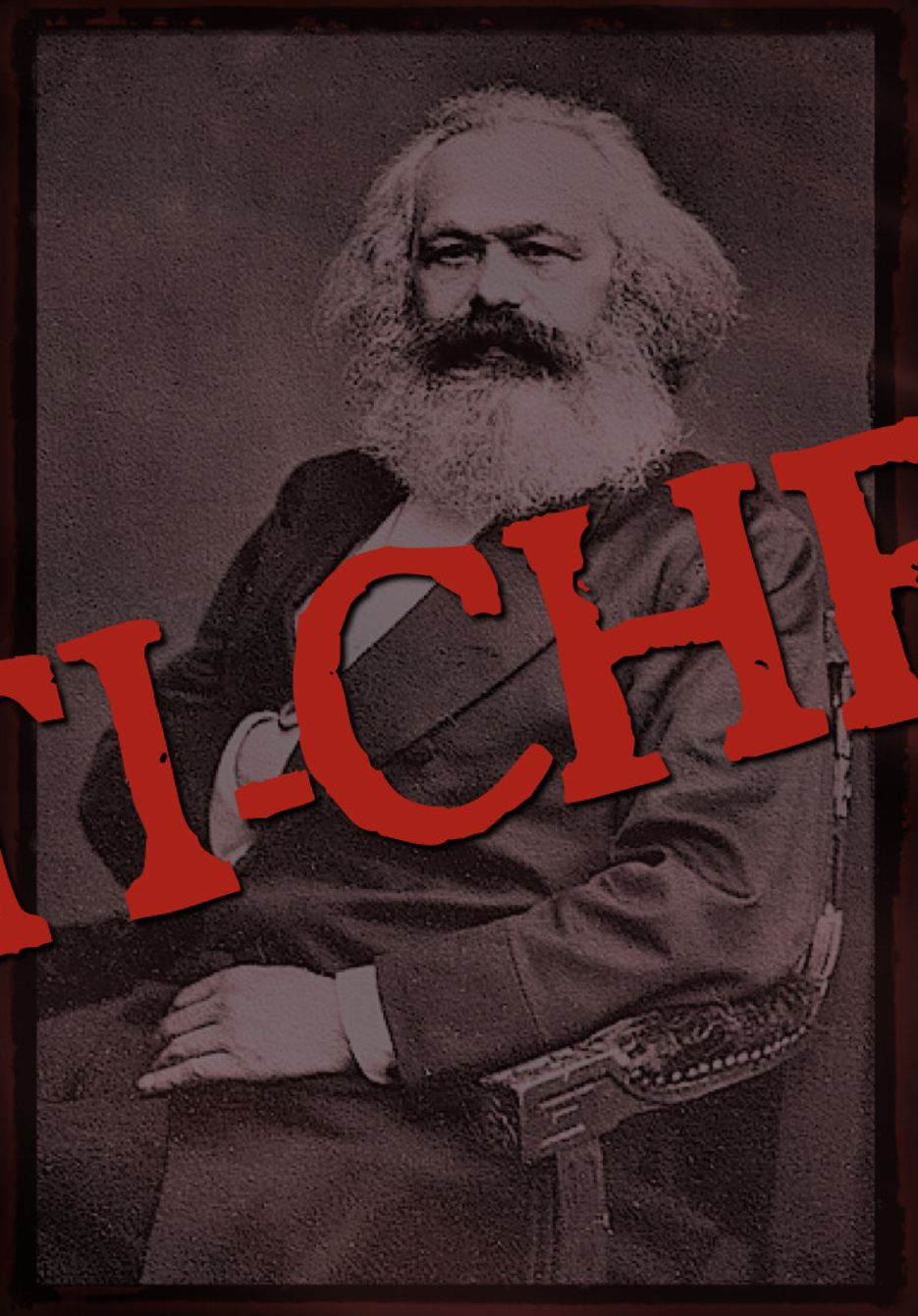

ANTI-CHRIST

>> Anonymous (ID: Rld2XHgs) 11/13/16(Sun)18:58:54 No.98382543

>>98380830
can we somehow link that graham guy from >>98359784 to podesta or alefantis?

1.

Anonymous 11/13/16(Sun)17:42:00 No.98359784
File: 1458683181297.jpg (42 KB, 556x344)

>>98359189
ITS REAL YOU GUYS

WTFFFFFFFFFFF

https://oig.nasa.gov/press/pr2010-N.pdf
https://oig.nasa.gov/press/pr2010-N.pdf
https://oig.nasa.gov/press/pr2010-N.pdf

ARCHIVED IT HERE:

http://archive.is/jg2es
http://archive.is/jg2es
http://archive.is/jg2es

2.

United States Attorney
District of Maryland

Rod J. Rosenstein
United States Attorney

Vickie E. LeDuc
Public Information Officer

36 S. Charles Street
Fourth Floor
Baltimore, Maryland 21201-2692

410-209-4800
TTY/TDD: 410-962-4462
410-209-4885
FAX 410-962-3091
Vickie.LeDuc@usdoj.gov

August 18, 2010
FOR IMMEDIATE RELEASE **CONTACT AUSA VICKIE E. LEDUC or**
www.justice.gov/usao/md **MARCIA MURPHY at (410) 209-4885**

FORMER NASA CONTRACTOR PLEADS GUILTY TO USING HIS WORK COMPUTER TO POSSESS CHILD PORNOGRAPHY

Greenbelt, Maryland - Cecil M. Graham, age 67, of Laurel, Maryland, pleaded guilty today to possession of child pornography, announced United States Attorney for the District of Maryland Rod J. Rosenstein.

According to Graham's plea agreement, he worked as a contractor assigned to NASA, most recently as a Hubble Space Telescope Planning and Scheduling Manager. Investigation revealed that from May 2009 through at least January 2010, Graham used a NASA computer in his office to connect to websites depicting child pornography and to conduct internet searches for terms associated with child pornography. On April 15, 2010, search warrants were issued for Graham's office and his residence. Analysis of the computer material obtained from Graham's office revealed that he had been downloading child pornography and child erotica since at least August 5, 2000. Deleted images of child pornography were recovered from the computers in Graham's office as well as from a thumb drive and disks seized from Graham's home. Agents also recovered approximately 21 pages of printed digital images of minor females engaged in sexually explicit conduct. Graham possessed between 10 and 150 images of child pornography.

Graham faces a maximum sentence of 10 years in prison, followed by supervised release of at least five years and up to life. Chief U.S. District Judge Deborah K. Chasanow has scheduled sentencing for November 29, 2010 at 9:00 a.m.

This case was brought as part of Project Safe Childhood, a nationwide initiative to combat the growing epidemic of child sexual exploitation and abuse launched in May 2006 by the Department of Justice. Led by United States Attorneys' Offices and the Criminal Division's Child Exploitation and Obscenity Section (CEOS), Project Safe Childhood marshals federal, state and local resources to better locate, apprehend and prosecute individuals who exploit children via the internet, as well as to identify and rescue victims. For more information about Project Safe Childhood, please visit www.projectsafechildhood.gov. Details about Maryland's program are available at www.justice.gov/usao/md/Safe-Childhood/index.html.

United States Attorney Rod J. Rosenstein commended the NASA Office of Inspector General, Computer Crimes Division for their investigative work and thanked Assistant U.S. Attorneys Gina L. Simms and Arun Rao, who are prosecuting the case.

3.

Arun Rao prosecuted the case of this Nasa Contractor from MD. There was no conviction. Additionally, he is nowhere to be found in the MD sex offender registry.

Confirm this by searching his name:
https://www.dpscs.state.md.us/onlineservs/sor/sor_listings/pdf_name.pdf

Maryland Sex Offender Archive Record For:Cecil Malcolm Graham Jr.

VIEW CRIMINAL RECORD

Cecil Malcolm Graham Jr.
View photos: 1 | 2 | 3

4.

Last known address:
7401 Frostwood Cir
Laurel MD 20707

Height: N/A
Weight: N/A
Hair Color: Unknown / Unspecified
Eye Color: Unknown / Unspecified

Offense: CHILD PORNOGRAPHY - POSSESSION
Incarcerated: N

This was found on a third party website using duckduckgo. Google has little to show for his name. Note that he plead guilty and was not incarcerated. Furthermore, his name does not appear in Maryland public records as a registered sex offender.

His home is valued ~500k on zillow

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

Classical Marxism had predicted that Socialist revolution was inevitable in capitalist societies. By the early 20th century, no such revolution had occurred in the most advanced nations. As capitalism seemed more entrenched than ever, Gramsci suggested that capitalism maintained control not just through violence and political and economic coercion, but also through ideology. Gramsci argued that the bourgeoisie had developed a **hegemonic culture**, which propagated its own values and norms so that they became the common values of the every-day person. People in the working class had come to identify their own good with the good of the bourgeoisie, and would even help to maintain the status quo rather than revolting against it.

Example: Communication

- Import **anonymous sim cards** (or download e-sims) from countries that don't require ID & use roaming.
- Setup a city-wide **public wifi network** like Freifunk or offer public wifi in your store.
- Run a Tor node to help people to access websites anonymously.
- Use Matrix and PGP for encrypted messaging and Tor for privacy.
- **Proxy merchants:** Register sim cards under a shell company & sell them anonymously.

THEOSOPHY & THE TEACHINGS OF HELENA PETROVNA BLAVATSKY

The concept of "Root Races" was meant to be understood in alignment with the **Hermetic Principle of Rhythm**, which explains that there is a cyclical quality or wave-like progression to time, which imparts lessons and influences consciousness to produce certain outcomes. Blavatsky taught that if humanity is unable to raise their aggregate consciousness to a high enough level of awareness during the recurrence of such wave cycles, they may experience "setbacks" in their evolutionary progression as a species in the form of semi-extinction-level events, or cataclysms, which necessitate a "reset" of humanity from a subsequent "Root Race."

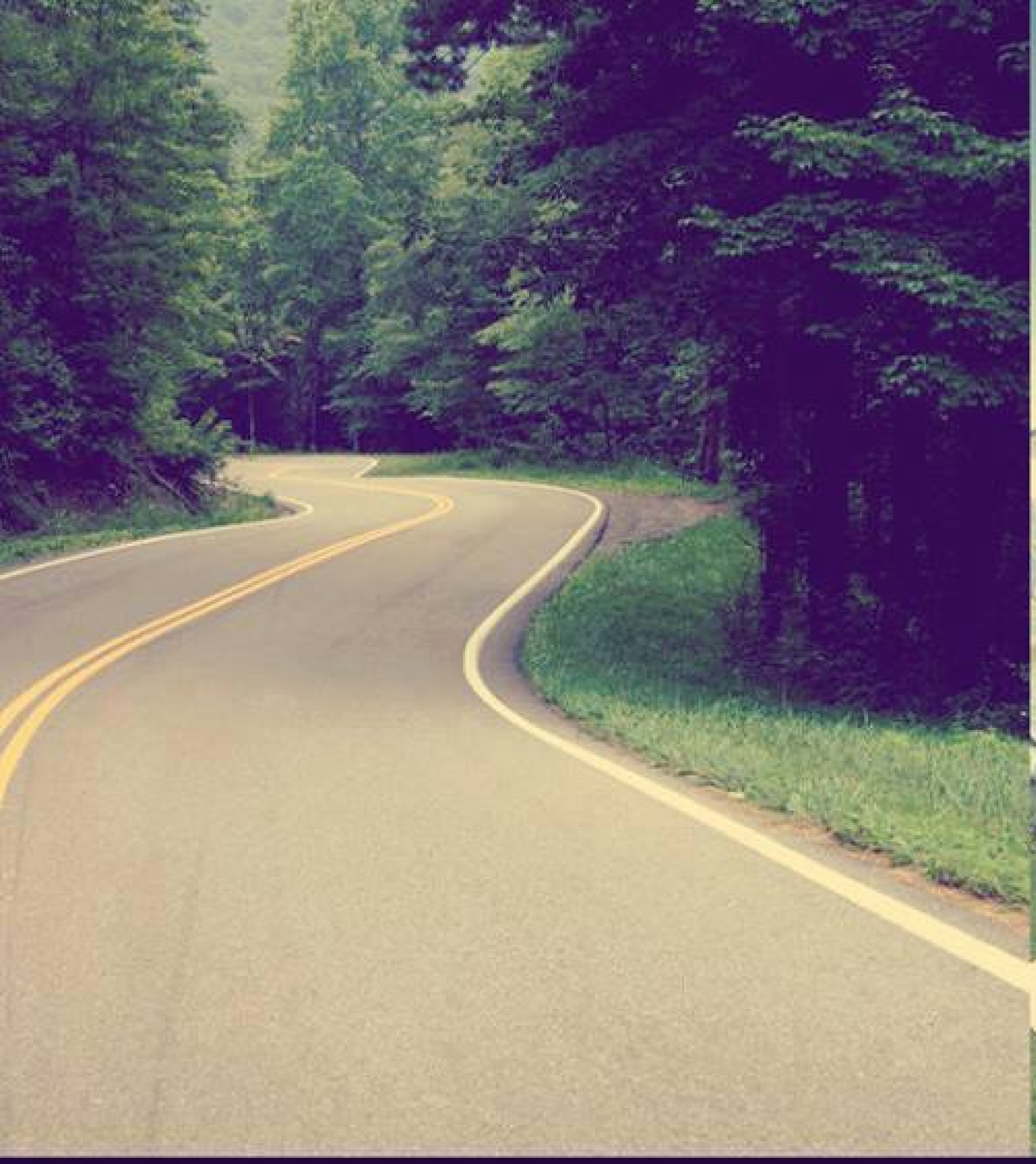

Without government
who would build
the roads?

Without the governemnt's
suppression of technologies
we would have evolved
past the need for roads
decades ago.

Me on my way to harass the tyrants at a gun buy back

Frame from private VHS tape of the NBC 9/11 Live broadcast

Frame from alleged "amateur" 9/11 video by 'Jim Huibregtse'

WHAT ARE THE ODDS for such very similar and inexplicable "video glitches" to occur... ...both in the LIVE TV broadcasts AND in the successively released "amateur" videos?

WAS ALL THE 9/11 IMAGERY CREATED IN ONE AND THE SAME FILM STUDIO?

cluesforum.info

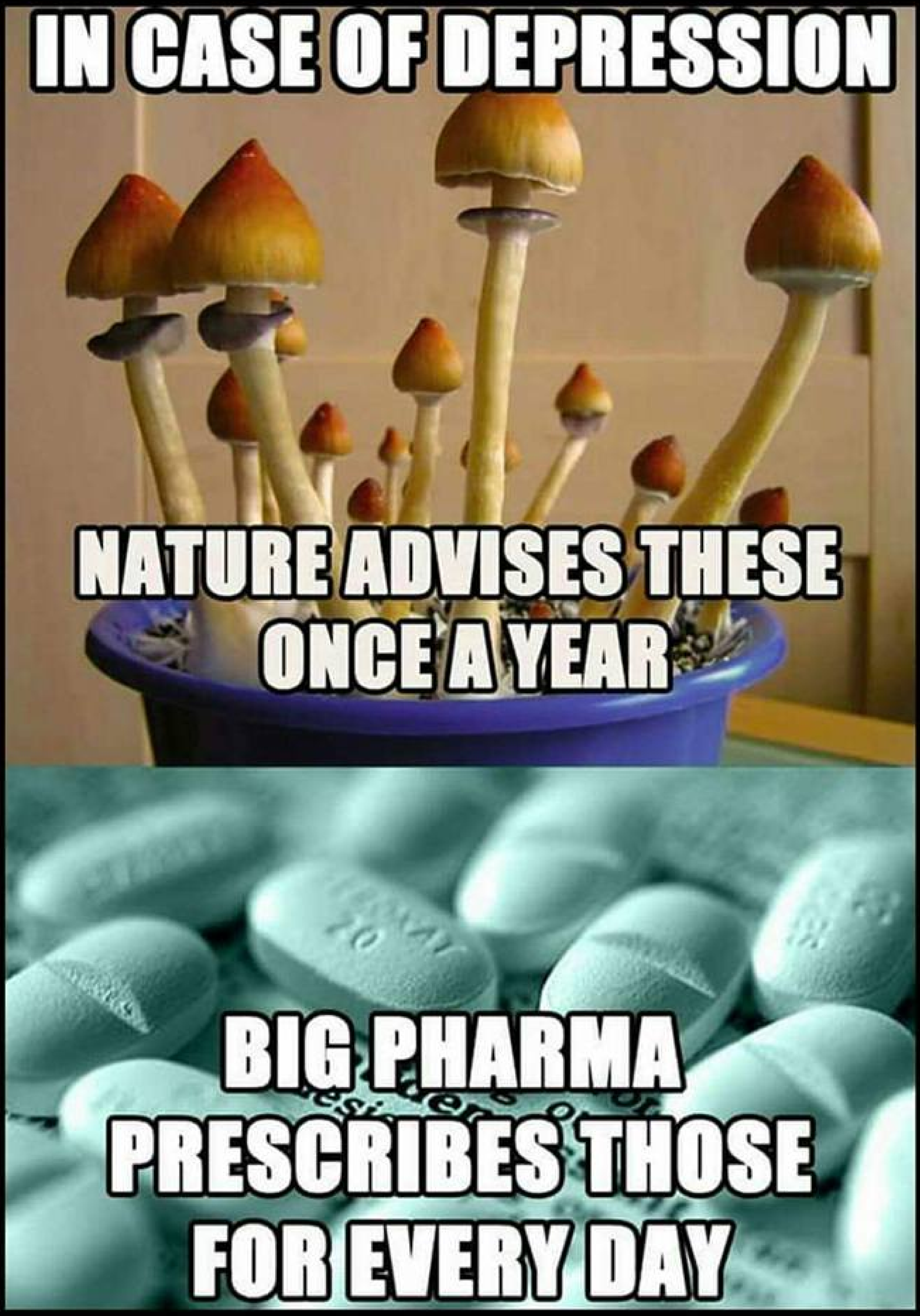
IN CASE OF DEPRESSION
NATURE ADVISES THESE
ONCE A YEAR
BIG PHARMA
PRESCRIBES THOSE
FOR EVERY DAY

[illegible]

The Cancer Dr Gabriel

[illegible]

[illegible]

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

In effect, the Enabling Act gave Hitler dictatorial powers. Now possessing virtually absolute power, the Nazis abolished labor unions, banned all other political parties, and began imprisoning their political opponents, first at improvised camps, then in concentration camps. The **Law Against the Formation of Parties** of July 14, 1933 legally established the Nazi Party's political monopoly in Germany.

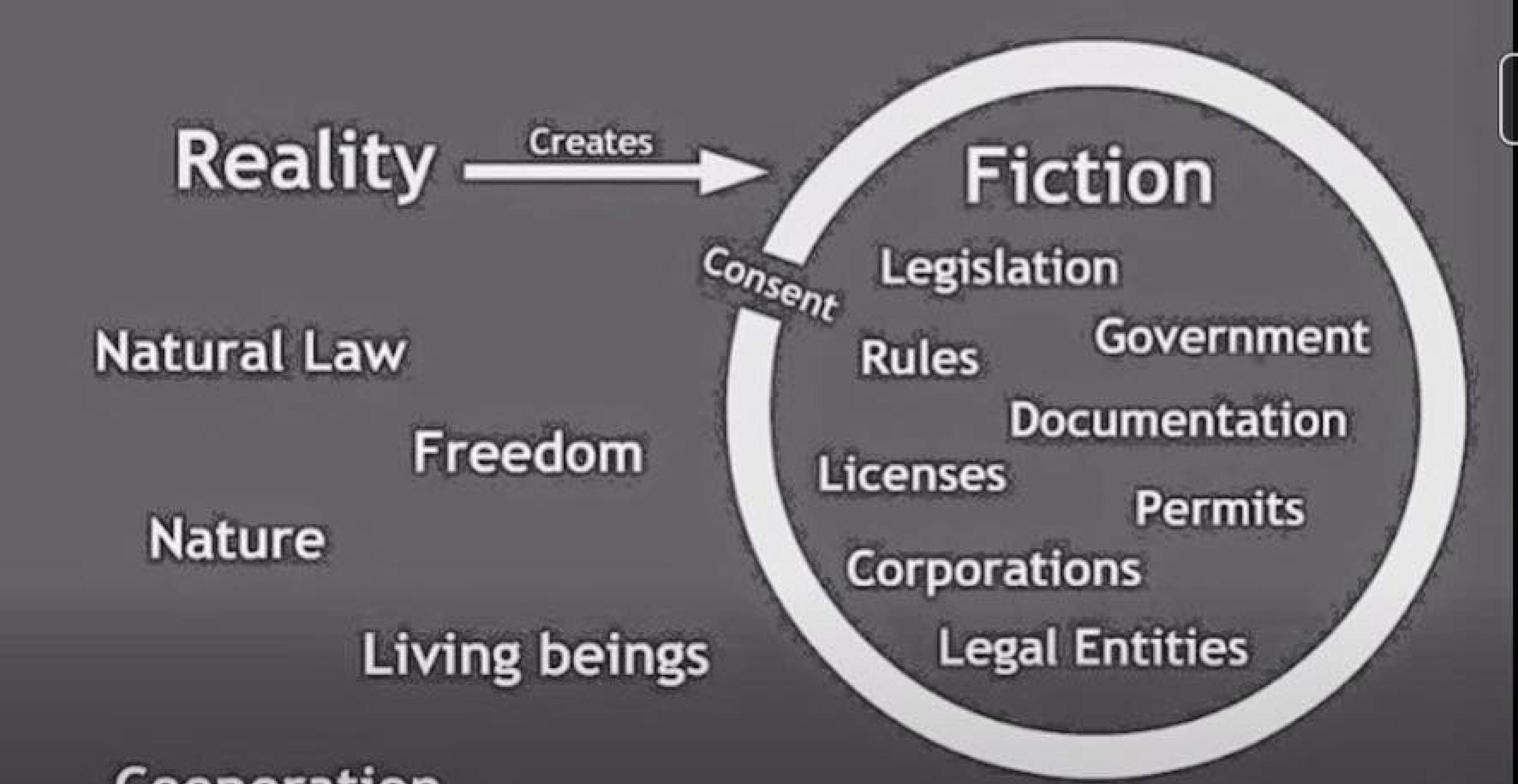

Reality can give rise to fiction. Fiction has no force over reality without consent. That which is created cannot be greater than its creator.

ONCE ELECTED,
I WILL BE VEGETARIAN!!!

COMET

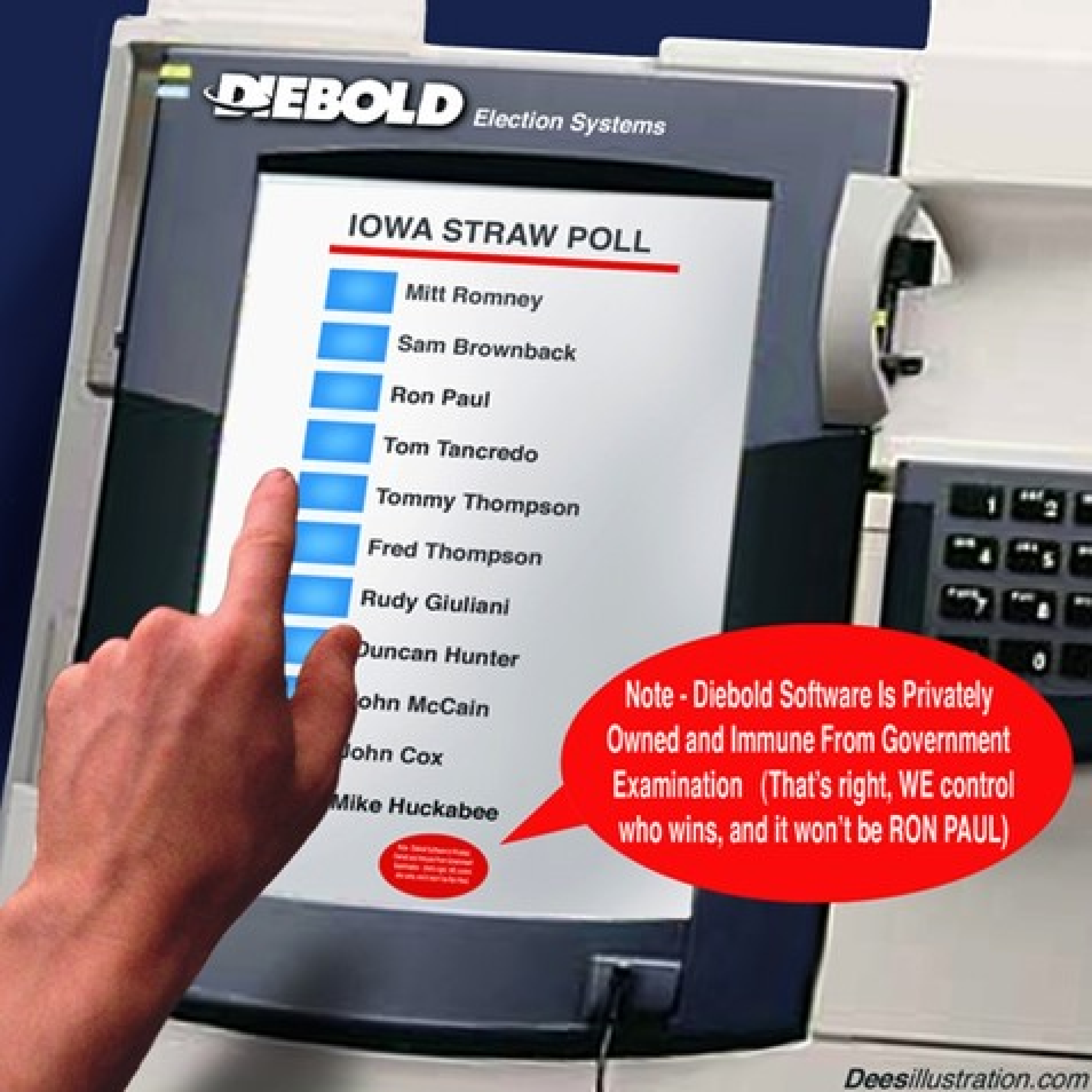
DIEBOLD Election Systems
IOWA STRAW POLL
Mitt Romney
Sam Brownback
Ron Paul
Tom Tancredo
Tommy Thompson
Fred Thompson
Rudy Giuliani
Duncan Hunter
John McCain
John Cox
Mike Huckabee
Note - Diebold Software Is Privately Owned and Immune From Government Examination (That's right, WE control who wins, and it won't be RON PAUL)
Deesillustration.com

> be safe under Epstein's roof, not least because he phoned her to reassure her, ***and she also knew he had Ghislaine Maxwell with him at all times.*** When the girls' mother learned that ***Epstein had, regardless, allegedly molested her 16-year-old daughter***, she'd wanted to fight back.

"I Tried to Warn You about Sleazy Billionaire Jeffrey Epstein in 2003," Vicky Ward, January 6, 2015, *Daily Beast* Article (Emphasis added). Defendant would not answer many questions concerning her role with in the molestation of these girls while she was sharing a house with Maria Farmer and Jeffrey Epstein:

> Q. Do you know whether or not Maria Farmer was ever at Mr. Wexner's property in Ohio?
>
> Mr. PAGLIUCA: Can you tell me how that relates to this order, counselor?
>
> MR. BOIES: Yes, I think it goes directly to the sexual activity related to Maria Farmer and what Mr. Epstein was doing with Maria Farmer. Again, you can instruct not to answer.
>
> MR. PAGLIUCA: I'm trying to understand why you are asking these questions before I -
>
> MR. BOIES: I'm asking these questions because these are people who not only have been publicly written about in terms of the sexual activity that they were put into in connection with Mr. Epstein, but the person who wrote about them is someone who talked to the witness about it, and I think that this is more than easily understood cross-examination.
>
> MR. PAGLIUCA: Your question was, do you know whether or not Maria Farmer was ever at Mr. Wexner's property in Ohio.
>
> MR. BOIES: Yes. And if you let her answer, you will see where it leads. If you won't let her answer, the judge is going to determine it. And I just suggest to you that you stop these speeches and stop debating, because you are not going to convince me not to follow-up on these questions. If you can convince the court to truncate the deposition, that's your right, but all you're doing is dragging this deposition out.
>
> MR. PAGLIUCA: You have the opportunity to give me a good faith basis why you are asking these questions.
>
> MR. BOIES: I have given you a good faith basis.
>
> MR. PAGLIUCA: You haven't.

Federal Reserve
DDees.com

jimmycomet Folgen

swiftkickindaass, eyespeak, juliannebrienza, scottfazzini, ebradyrobinson und calebs.ark gefällt das 210Wo.

jimmycomet Ready for London.

scottfazzini So jealous.

jimmycomet So come meet

sputnikhed Ahhhh.....pills n' bills....

eyespeak Ping pong in London sounds tempting!

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

ANDREW BREITBART EXPOSED JOHN PODESTA FOR HIS INVOLVEMENT IN CHILD SEX SLAVERY

SHORTLY AFTERWARDS, BREITBART DIED OF A "HEART ATTACK" AT AGE 43.

HE JOINS MANY OTHER INVESTIGATORS TO DIE SHORTLY AFTER INVESTIGATING THESE CRIMES.

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

Copyrighted Material

ROBERT BRUCE

Author of *Astral Dynamics* and *The Practical Psychic Self-Defense Handbook*

"Will add a depth to your life that you have never known before."
— ECKHART TOLLE

ENERGY WORK

THE SECRETS *of* HEALING *and* SPIRITUAL GROWTH

Copyrighted Material

Anonymous (ID: HLaoabcg) 11/14/16(Mon)23:54:43 No.98590559 >>98590890 >>98591505 >>98591532 >>98592877 >>98594747 >>98596290 >>98598023
Screenshot_2016-11-14-17-51-23.png (304 KB, 1440x2560) google iqdb wait

Found out what walnut sauce is. 2006 entry in urban slang dictionary online says walnut describes a female infants genitals, walnut sauce as excretions.

Same as with cheese, colloquially only used as homo slang for male smegma.

Chicken is only used as slang for young boys.

I took screens hots in case you look it up and it be gone.

By the way, honey fucking is only used to describe pederasty. Remember the Alefantis picture with him naked and pizza on his crotch? Wonder why the honey was there?

Oh wait. Pizza seems to be a code word to denote illicit merchandise. Code word used by stratfor. Online pizza orders as fronts for guns, kids, whatever.

www.homosexinfo.org/Sexuality/Slang

Search

Origin and nature

Ämnen

AIDS
Kristendomen
Homofobi
Förändring av inriktning
Mental hälsa
Sexualitet

- BULL-DYKE: a masculine female homosexual.
- BUMMER: active partner in anal sex.
- BUNS: buttocks.
- BUTCH: a masculine homosexual.
- CAMP: be obviously and obnoxiously homosexual.
- CAN: the buttocks.
- CANDY MAKER: a homosexual who masturbates a man and then consumes his ejaculate.
- CHANGE YOUR LUCK: to engage in a homosexual sex act for the first time.
- CHICKEN: a young (boy) homosexual.
- CHICKEN DINNER: sex with an underage boy.
- CHICKEN HAWK: a homosexual who seeks underage boys to have sex with.
- CIRCLE JERK: a homosexual group sex activity in which several people link by masturbatory connections, often many ejaculating on one.
- CLOSET QUEEN: an insult that refers to a currently inactive homosexual or one who denies or suppresses his homosexual feelings.
- COFFIN QUEEN: a homosexual who prefers to sodomize dead bodies.
- CORNHOLE: anus.
- COTTAGING: The use of public toilets as a venue for meeting sexual partners.
- CRUISING: looking for sex, especially in public restrooms.
- DAISY CHAIN: a homosexual group sex activity in which several people link via genital/anal-oral connections.

urban DICTIONARY Browse Vote Store

Type any word here...

https://wikileaks.org/podesta-emails/emailid/28891

TOP DEFINITION

Walnut

A term for an immature vulva, before the labia have developed. Term derives from the similar appearance of a little girl's pussy to an uncracked walnut.

"I'm a virgin! Don't split my little walnut!" "Too late. You're the main ingredient of this Waldorf salad I'm making."

#vulva #vagina #labia #cunt #pussy #lips

by Ignominious Bob August 25, 2009

106 65 BUY THE MUG BUY THE TSHIRT

Anonymous (ID: 0wunMKaY) 11/03/16(Thu)16:42:06 No.9592

Look around

"hotdog" = boy
"pizza" = girl
"cheese" = little girl
"pasta" = little boy
"ice cream" = male prostitute
"walnut" or nuts = person of colour
"map" = semen
"sauce" = orgy

https://wikileaks.org/podesta-emails/emailid/43113

PIZZA

After spending the afternoon enjoying any of the above activities with your YF, finish off your day together by taking him to a pizza restaurant. If there's a single thing we all know about boys, it's that every boy loves pizza.

No matter where you go with your YF, remember that just having him by your side is all that matters, since as every boylover knows, nothing is more enjoyable than spending time with the boy you love.

www.slideshare.net/420Guy/modern-boylover-magazine-issue-14

~Adults And Boys Together~ 27

cheese bun www.odps.org/glossword/index.php?a=list&d=8&p=3&w1=C

1. *colloq.*
   Young male, in league with the police to entrap homosexuals into performing act of sex in a public place.
2. Any boy under the age of consent, that seduces an adult to have sex with him, then informs to the police.
3. An informer.
   See also: cheese eater, gay dirt, rat

cheese eater

1. *colloq.*
   Young male, in league with the police, to entrap homosexuals into performing, act of sex in a public place.
2. Any boy under the age of consent, that seduces an adult to have sex with him, then informer to the police.

honey-fuck 1. To do the sex act in a romantic, idyllic way

verb 2. (also honey-fuggle) To do the sex act with a very young girl: *mysterious pains and penalties attached to "honeyfuggling"*

www.dictionary.com/browse/honey-fuck

Anonymous (ID: bPA/A8K6) 11/15/16(Tue)00:55:31 No.98598023

>>98590559
An even crazier theory for walnuts and walnut sauce is that they are linked to the Adrenal glands, because they look a lot like walnuts.
The victim is tortured so that they produce more adrenochrome in the adrenal glands, which are then harvested and consumed to create an intense high.
Also may be linked to blood consumption because the stress of torture would mean increased adrenaline in the blood, such that drinking fresh torture victim blood would also create a physiological response.
Still only a theory though, hard to know what it means.

Anonymous (ID: fEUkrILP) 11/07/16(Mon)01:58:23 No.96598789 >>96599515 >>96599636 >>96599937 >>96600607
IMG_1384.jpg (88 KB, 468x498) google iqdb wait

>>96597334
Halley's Comet is slang for blowing a kidney stone with your load.

Ping Pong is queerspeak for giving it to someone, boy or girl, at both ends. You time your thrusts back and forth so you are playing ping pong with your victim.

Then you blow your load all over the victim (who is wearing a hankerchief as a jizzbib).

Afterwards, the victim is pretty much dead, so they have a spirit cooking party.

If you accidentally leave the wayward jizzbib on the kitchen island, no worries, your realtor scout cleaner will email you about it. She's got your back.

As for bones and whatnot, a bucket and some strong acid will get rid of that in like 48 hours. This is what "Making Risotto" refers to. Assange and Posesta got into it over twitter.

Podesta: "Still standing, making Risotto (as in, havent caught me yet, I'm still cooking them)

Assange: "elites eat better than their peasants" (as in that's because you're eating them)

LET THAT SINK IN

joshuaryanv
Comet Ping Pong

23 likes

joshuaryanv CUM VISIT! 🍺🍕💕
amymacolson U r so nasty! 💋
juicewavemb @arleighr32

www.healingartforms.com

Abundance Consciousness

* Attitude of gratitude
* Receive graciously
* Give willingly
* Want others to succeed
* Set goals
* Take inspired action
* Develop life plans
* Exude happiness and joy
* Embrace change
* Continuously learn and grow
* Forgive past mistakes & others
* Allow positive energy to flow
* Think positive thoughts
* Express positive ideas

Scarcity Consciousness

* Worrying mindset
* Critical behavior
* Holding grudges
* Have a sense of entitlement
* Blame others for failures
* Fear change
* Know it all behavior
* Secretly hope others fail
* Hoarding behavior
* Excude anger
* Never set goals
* Feeling you don't have enough
* Blame circumstance for things
* Feel that things can't change

LAMA

Me: It's medicinal.....

Officer: First of all, that's a machine gun.

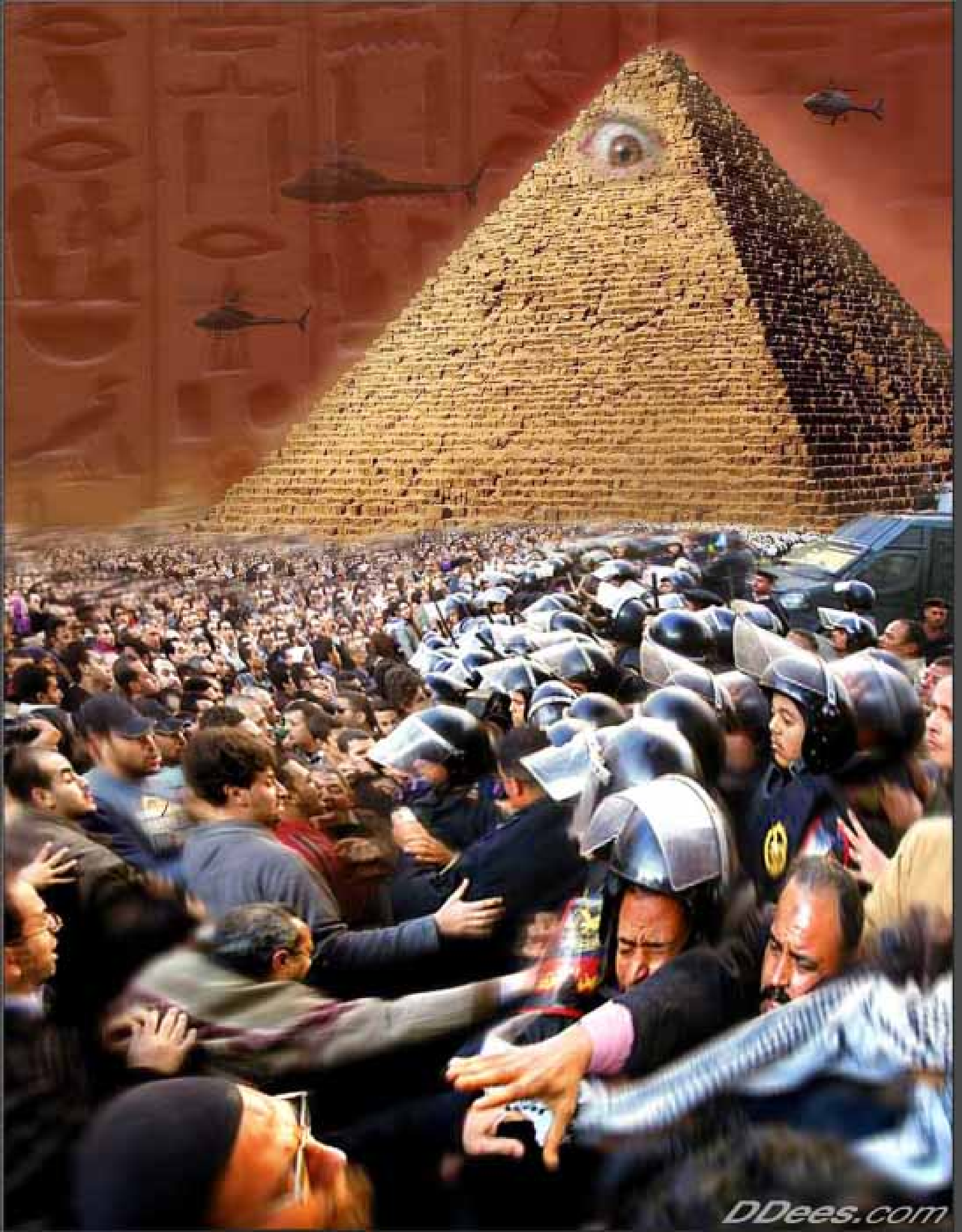

AUG / SEPT 2014 #22

Sheeple

Monsanto

FARMERS FORCED TO TAKE LOANS FOR EXPENSIVE GMO SEEDS

MONSANTO BUYS OUT INDIA'S SEED MARKET

NEPAL

INDIA

FAILED HARVESTS CRUSHING DEBT LOSES LAND

300,000 FARMER SUICIDES

MANY BY DRINKING MONSANTO PESTICIDE

GMO BT COTTON

BT TOXIN IN PLANTS EXPLODES STOMACHS OF INSECTS

1000s ANIMAL DEATHS

DDees.com

UN
FEMA
Walmart
U.S. DEPARTMENT OF HOMELAND SECURITY
...FOOD.....SUPPLIES.....REGISTE
NO EXIT
HLS
FEMA
MANDATORY
VACCINE
RFID CHIP
DDees.com

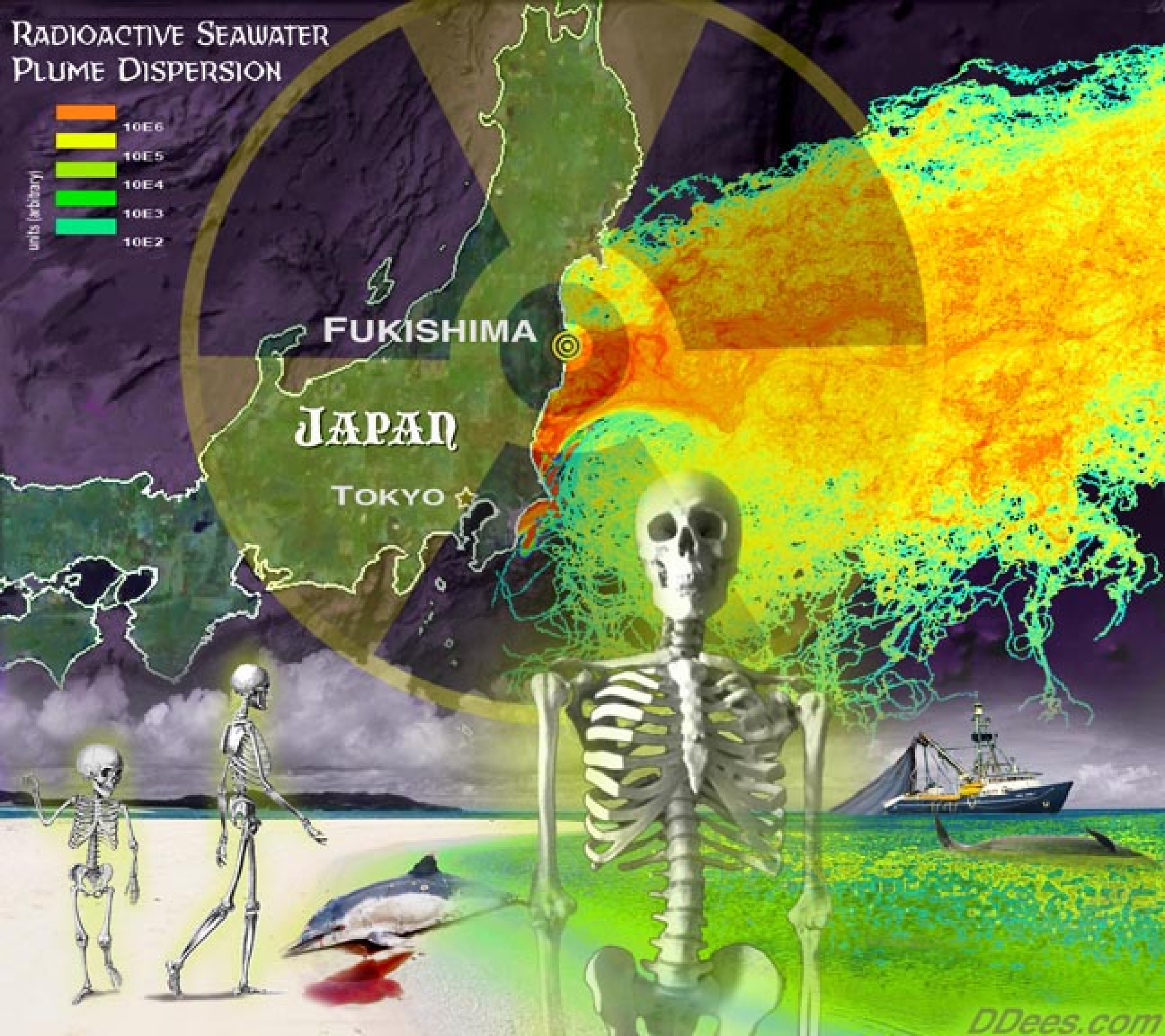
Radioactive Seawater
Plume Dispersion
10E6
10E5
10E4
10E3
10E2
units (arbitrary)
FUKISHIMA
JAPAN
TOKYO
DDees.com

Religion? Nah...they're man made institutions to control us
Porn hub
ifunny.co

MAIN TENETS OF SATANISM

4. EUGENICS

The word ***eugenics*** is derived from the Greek adjective ***εὐγενής***, meaning "***well-born***," (from the Greek adjective ***εὖ***, meaning "***good***," and the Greek noun ***γένος***, meaning "***race***, ***stock***"). **Eugenics** is a social ideology that promotes higher rates of sexual reproduction for people with traits and characteristics desired by its proponents, and reduced rates of sexual reproduction or sterilization for those with undesired traits and characteristics. This tenet describes the ideology of Satanism taken to its ultimate conclusion: "*Since Mankind is God, and gets to make up what Right and Wrong are, and since it is simply the 'Natural Order' for the most ruthless of humans, whose genes are the 'fittest,' to rule the rest of the human herd, then that 'elite class' of human beings has every right to decide who is allowed to live and procreate, and who must die.*"

It's not "left vs. right."
It's the State vs. you.
facebook.com/filmingcops

LOOK
DA
VIP

JUL / AUG 2013 #16

Sheeple

SEARCH: Silent Weapons For Quiet Wars PDF

WAKE THE FRACK UP!

Injecting Toxic Fluid Into The Ground To Fracture Rocks And Release Natural Gas?

FRACKING POISONS GROUND-WATER!

RESIDENTS- STRANGE RASHES AND ILLNESSES

FARMS- LIVESTOCK SICK AND DYING

$3.99US $4.79CAN
43>
7 25274 10227 3

DDees.com

ALFRED ROSENBERG

Rosenberg introduced **Adolf Hitler** to the document ***The Protocols of the Learned Elders of Zion*** in the early 1920s. Hitler referred to ***The Protocols*** in some of his early political speeches, and the document played an important part in the Nazis' propaganda campaign against Jews. Some schools in Nazi Germany used ***The Protocols*** as a tool to indoctrinate students into anti-Semitism. Rosenberg was also known for his rejection of and hatred for traditional Christianity, and played an important role in the development of the distorted Nazi version of Christianity. After World War II, Rosenberg was convicted of war crimes and crimes against humanity at the **Nuremberg Trials** in 1946. He was sentenced to death by hanging and executed on October 16, 1946.

MAY /JUNE 2013 #15

Sheeple

THE MAGAZINE FOR MONSANTO VICTIMS

BILL GATES DE-POPULATION PLAN:

MONOPOLIZE THE WORLD FOOD SUPPLY

AS CHEMTRAILS OF POISONOUS ALUMINUM DIM OUT THE SUN, MONSANTO UNVEILS NEW PATENTS ON GM SEEDS TOLERANT TO ALUMINUM, AND SUNLIGHT DEPRIVATION

EUGENICS PSYCHOPATH BILL GATES BUYS 500,000 SHARES OF

ONLY PATENTED GMO PLANTS WILL SURVIVE

pg. 41

BILL GATES HEAVILY INVESTING IN CLIMATE GEOENGINEERING COMPANIES

$3.99US $4.79CAN
43
25274 10227 3
DDees.com

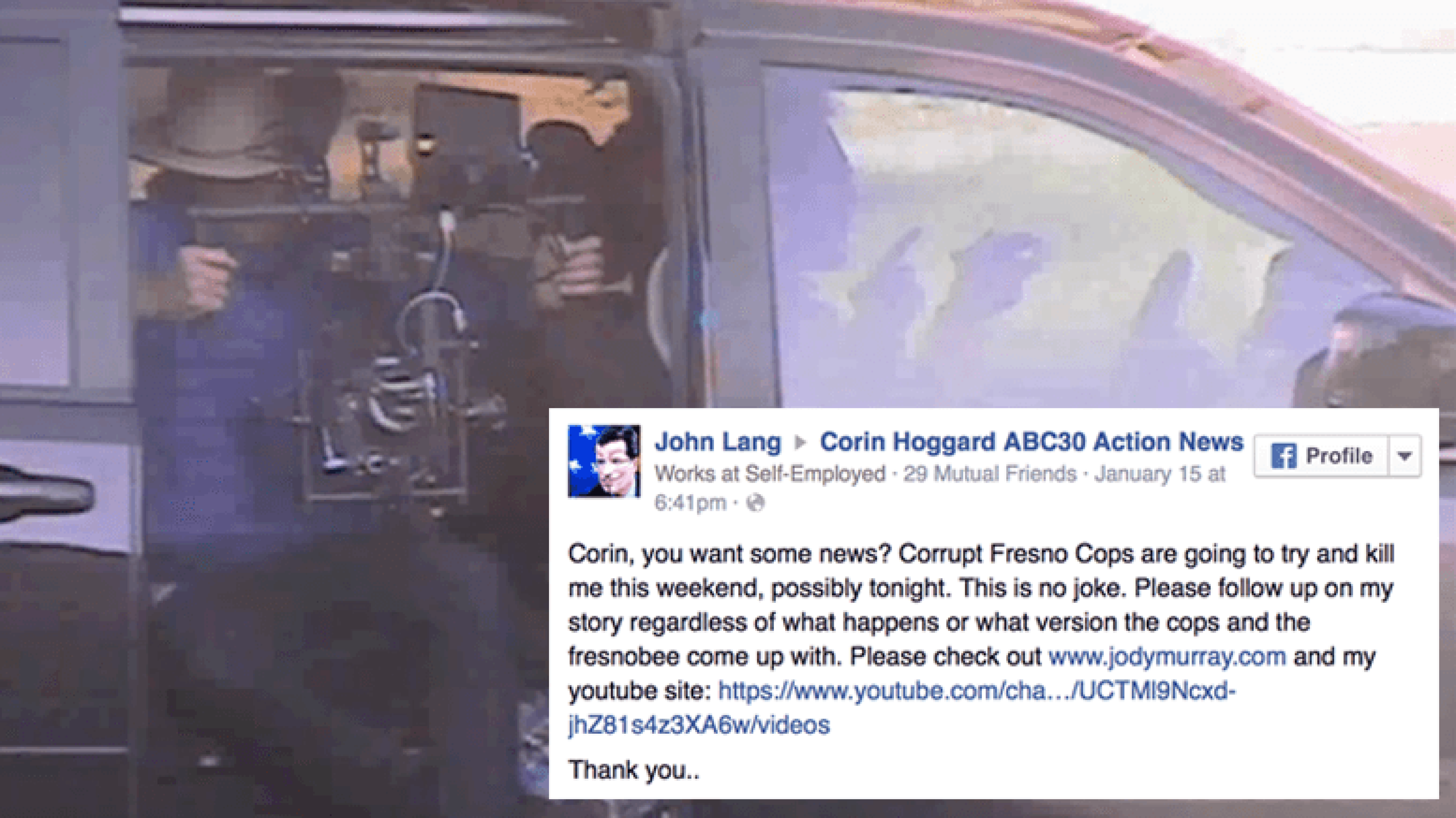

John Lang ▸ **Corin Hoggard ABC30 Action News**

Profile

Works at Self-Employed · 29 Mutual Friends · January 15 at 6:41pm ·

Corin, you want some news? Corrupt Fresno Cops are going to try and kill me this weekend, possibly tonight. This is no joke. Please follow up on my story regardless of what happens or what version the cops and the fresnobee come up with. Please check out www.jodymurray.com and my youtube site: https://www.youtube.com/cha.../UCTMI9Ncxd-jhZ81s4z3XA6w/videos

Thank you..

“I do not do Drugs”

Starter Kit

Brilliant and on point.

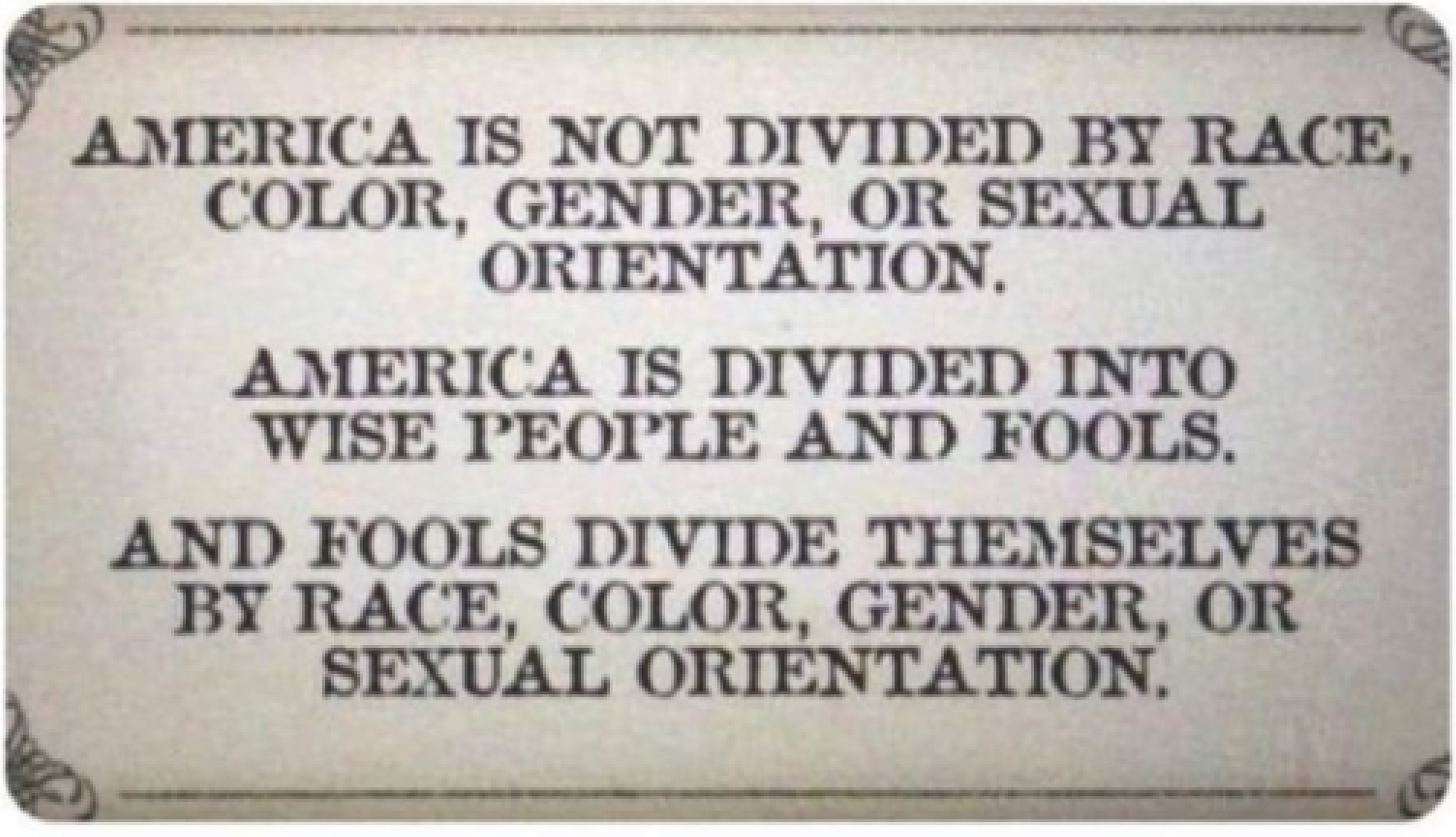

Bohemian Grove
Deesillustration.com

COMPULSORY = NOT A LAW
DECREE = NOT A LAW
MANDATE = NOT A LAW
MANDATORY = NOT A LAW
ORDER = NOT A LAW
ORDINANCE = NOT A LAW
OBLIGATORY = NOT A LAW
REQUIREMENT = NOT A LAW
REQUEST = NOT A LAW

POLICE FOR FREEDOM

KNOW YOUR RIGHTS

policeforfreedom.org

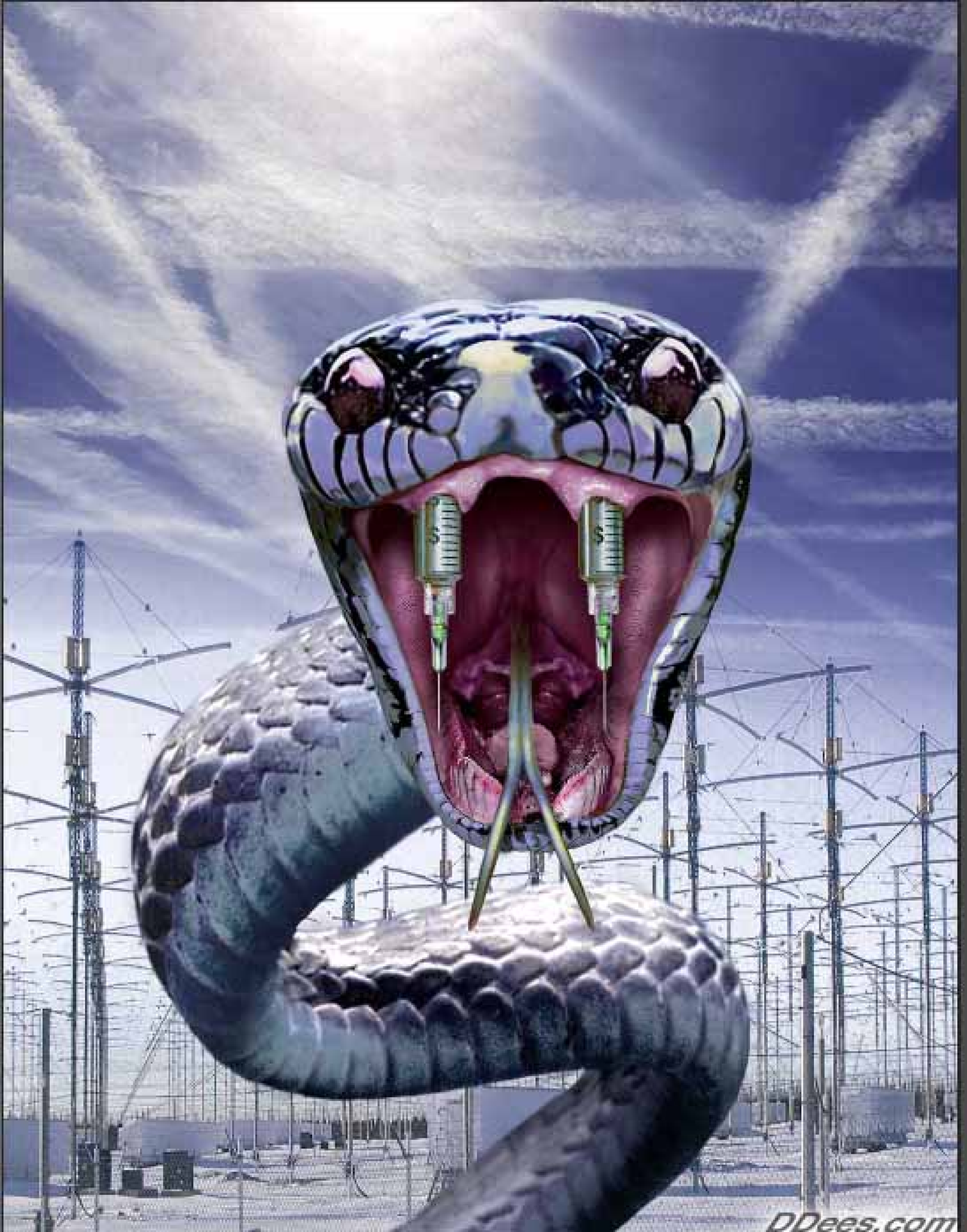

SCREAM BLOODY HORROR!

When MERCURY FETAL CALF SERUM & ALUMINUM hits your BLOODSTREAM!

SICK FREAKS!

BIG PHARMA GHOULS!

36 VACCINES BY AGE 6

VACCINE

Your Mandatory Brain Damage Injection

STARTS FRIDAY

AUTISTIC GET IN FREE

G GENOCIDE

DDees.com

A Way of Self-Knowledge

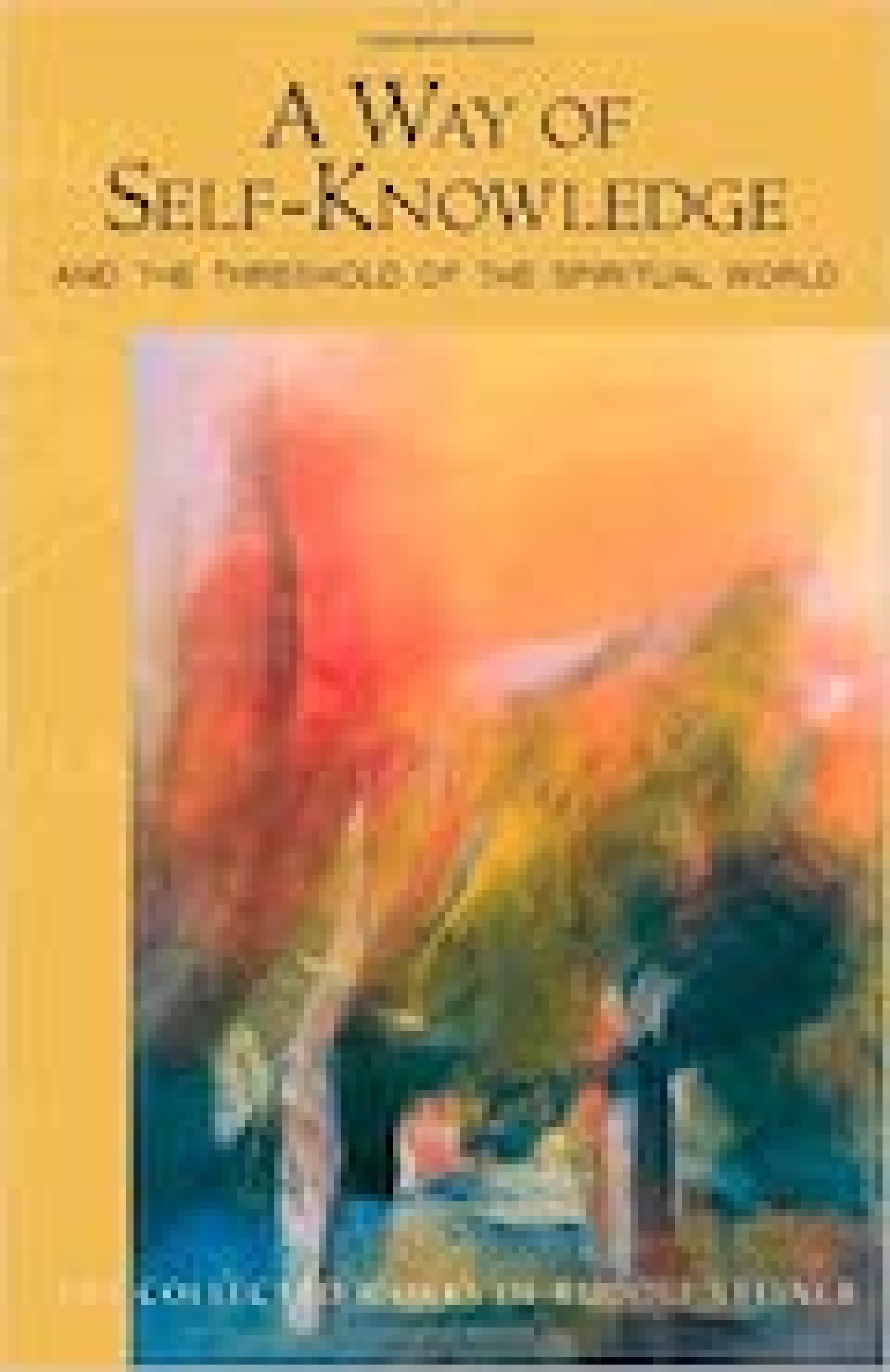

SECTOR 247
EARTH INC
WILDLANDS
HUMAN ACCESS
DENIED
NEXT 645 MILES
AGENDA 21
8 71860 01362 4
DDees.com

[redacted]//T1a-00//NCAGE L0FH6//WHO-EOP//PaceBrief-01

power for non-local "PSI" systems. Exploiting quirks of physics and consciousness to achieve offensive and defensive capabilities to address the vulnerabilities discovered by AATIP (as shown in Figure 1, i.e., slide 9 of the CMTTSA Congressional briefing).

We have a variety of programs at GEC (NCAGE L0FH6) called our Advanced Research Programs (ARPs) which are analogous to a variety of DIA AAWSAP / DoD AATIP areas of interest:

[redacted]//T1a-00//NCAGE L0FH6//QUANTUM

We introduce the Autonomous Quantum Computational Analysis (AQCA) program, or AQCAP, wherein Autonomous Quantum Entanglement Communications (AQEC) and Autonomous Quantum Computing (AQC) are researched in the context of:

(i) Utilizing organic molecules in automation technology;

(ii) Quantum tomography of negative energy states in the vacuum;

(iii) IoT networks and post-quantum cybersecurity of legacy infrastructure;

The goal of AQCAP is to facilitate the existence of AQEC and AQC applications in the commercial aerospace and communications industries, and we are inviting collaborators to jointly work on public developments.

`QUANTUM` is also called "Autonomous Quantum Computational Analysis"

[redacted]//T1a-00//NCAGE L0FH6//CLAYTRONICS

Furthering the development of programmable matter and claytronics with LDP/MELD implementations of self-reconfigurable modular robots.

`CLAYTRONICS` is also called "Programmable Matter and Claytronics"

[redacted]//T1a-00//NCAGE L0FH6//CLOAKING

Manufacturing feasibility of negative gradient index optics and negative permittivity metamaterials for invisibility cloaking.

`CLOAKING` is also called "Invisibility Cloaking"

[redacted]//T1a-00//NCAGE L0FH6//DETECTTRACK

Detection and high resolution tracking of vehicles at hypersonic velocities. Determination of signature reduction, lift, propulsion, and inertial shielding of unknown TOIs.

FREE RANGE HUMANS

MATTHEW STEPHEN

Domain Name: DAVEFLINTSTONE.COM
Registry Domain ID: 1719853886_DOMAIN_COM-VRSN
Registrar WHOIS Server: whois.godaddy.com
Registrar URL: http://www.godaddy.com
Update Date: 2012-05-12T10:47:50Z
Creation Date: 2012-05-12T10:47:50Z
Registrar Registration Expiration Date: 2022-05-12T10:47:50Z
Registrar: GoDaddy.com, LLC
Registrar IANA ID: 146
Registrar Abuse Contact Email: abuse@godaddy.com
Registrar Abuse Contact Phone: +1.4806242505
Domain Status: clientTransferProhibited http://www.icann.org/epp#clientTransferProhibited
Domain Status: clientUpdateProhibited http://www.icann.org/epp#clientUpdateProhibited
Domain Status: clientRenewProhibited http://www.icann.org/epp#clientRenewProhibited
Domain Status: clientDeleteProhibited http://www.icann.org/epp#clientDeleteProhibited
Registry Registrant ID:
Registrant Name: Dave Flintstone
Registrant Organization: Island Distillers
Registrant Street: 220 Puuhale Rd. #B3
Registrant City: Honolulu
Registrant State/Province: Hawaii
Registrant Postal Code: 96819
Registrant Country: US
Registrant Phone: +1.8084924632
Registrant Phone Ext:
Registrant Fax:
Registrant Fax Ext:
Registrant Email: dave@islanddistillers.com
Registry Admin ID:
Admin Name: Dave Flintstone
Admin Organization: Island Distillers
Admin Street: 220 Puuhale Rd. #B3
Admin City: Honolulu
Admin State/Province: Hawaii
Admin Postal Code: 96819
Admin Country: US
Admin Phone: +1.8084924632
Admin Phone Ext:
Admin Fax:
Admin Fax Ext:
Admin Email: dave@islanddistillers.com

"ISLAND DISTILLERS" - Reverse Whois

Find **any domain(s)** with a **Whois record** that matches these criteria: How does this work?

Registrant (Owner) | Exactly Matching | island distillers

Expand Your Search

8 domains

Narrow Your Search

Search

Domain Name	Create Date	Registrar
d _ _ _ _ _ _ _ _ _ _ e.com	2012-05-12	GO DADDY SOFTWARE INC
h _ _ _ _ _ _ _ _ _ _ _ _ _ _ e.com	2011-11-13	GO DADDY SOFTWARE INC
h _ _ _ _ _ _ _ _ _ _ a.com	2008-10-26	GO DADDY SOFTWARE INC
h _ _ _ _ _ _ _ _ a.com	2008-10-26	GO DADDY SOFTWARE INC
i _ _ _ _ _ _ _ _ _ _ _ _ r.com	2013-01-03	GO DADDY SOFTWARE INC
i _ _ _ _ _ _ _ _ _ _ _ _ _ _ s.com	2010-07-28	GO DADDY SOFTWARE INC
i _ _ _ _ _ _ _ _ _ _ _ _ s.com	2013-02-10	GO DADDY SOFTWARE INC
m _ _ _ _ _ _ _ m.com	2011-11-13	GO DADDY SOFTWARE INC

HOME SPIRITS COCKTAILS ABOUT **ISLAND DISTILLERS** HONOLULU HAWAII SHOP ACCOLADES CONTACT

HANDCRAFTED IN HONOLULU, HAWAI'I

THIS IS THE DESCENDANT OF THE FAMOUS OKOLEHAO, PRIZED BY HAWAIIAN KINGS AND COMMONERS SINCE 1790. MADE WITH CARE AND REVERENCE FOR ITS HERITAGE, THIS SURPRISINGLY SMOOTH LIQUOR IS HANDCRAFTED USING THE FINEST INGREDIENTS AVAILABLE.

COCONUT HAWAIIAN VODKA CAPTURES THE FLAVOR OF FRESH, RIPE COCONUT. IT IS HANDCRAFTED IN SMALL BATCHES USING NATURAL INGREDIENTS, AND PURE HAWAIIAN WATER TO PRODUCE A VODKA LIKE NO OTHER. SIPPED STRAIGHT OR WITH YOUR FAVORITE JUICE, IT'S FANTASTIC.

HAWAIIAN VODKA IS HANDCRAFTED IN SMALL BATCHES, DISTILLED F SUGARCANE, AND FILTERED THROUGH LAVA. NATURAL INGREDIENTS PURE HAWAIIAN WATER PRODUCE A PERFECT VODKA LIKE NO OTH EXCEPTIONALLY SMOOTH AND CLEAN, IT'S THE TOAST OF HAWAI

Hawaiian Vodka

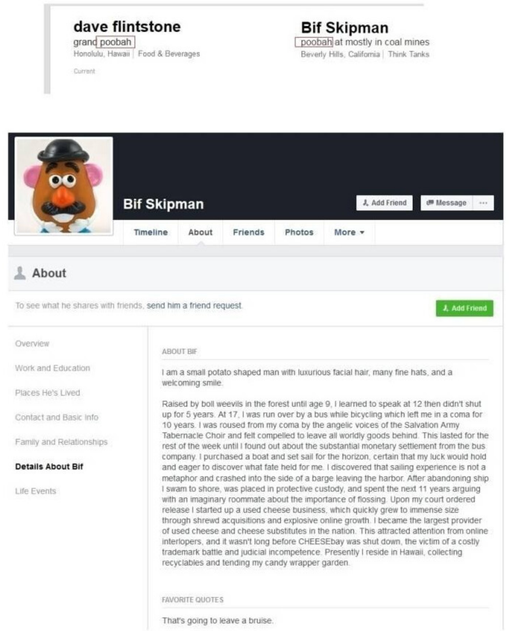

DDees.com

And just like that...
Little Susie cured
the worst virus of all.

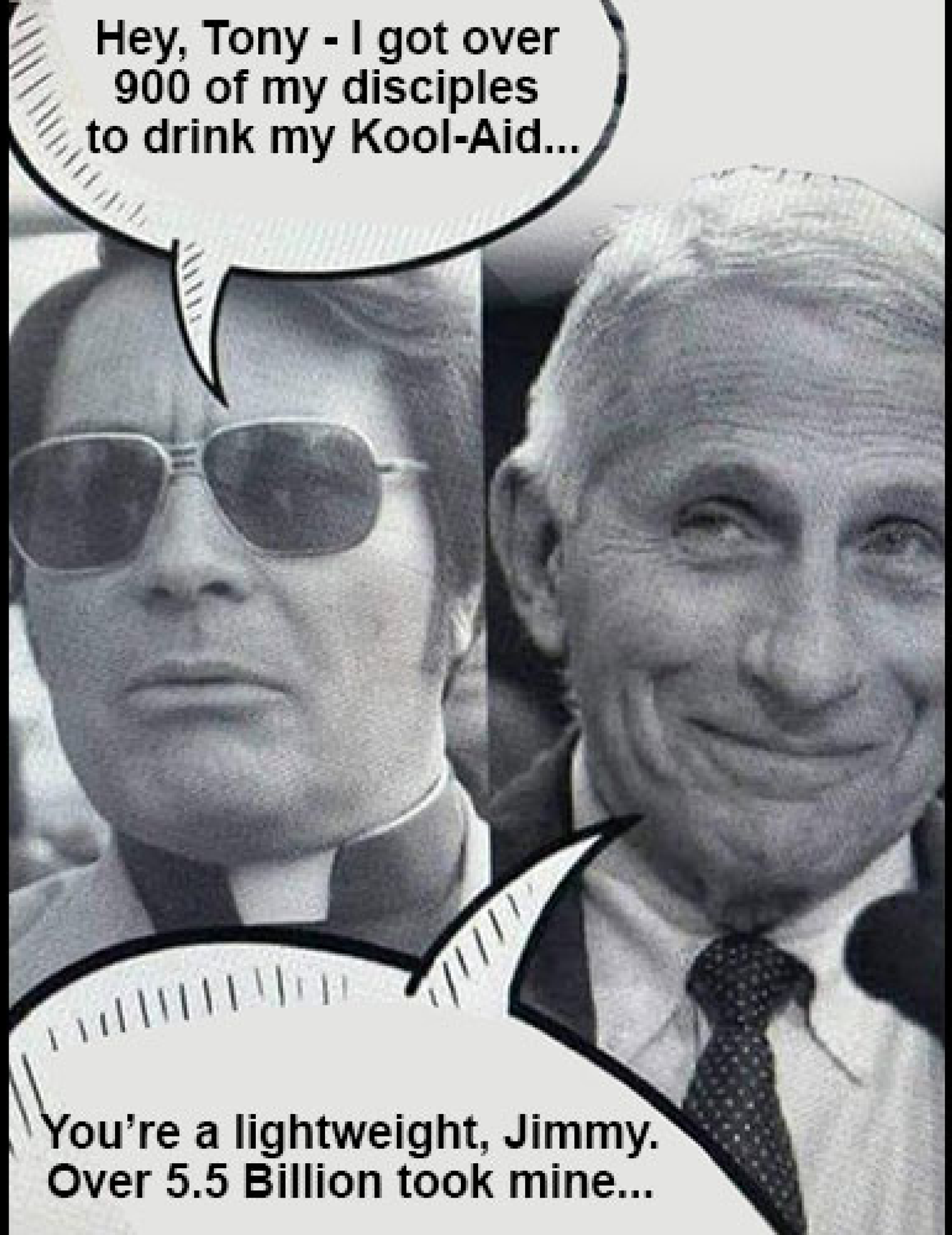
Hey, Tony - I got over 900 of my disciples to drink my Kool-Aid...
You're a lightweight, Jimmy. Over 5.5 Billion took mine...

Google
NOW HIRING!
No need to apply,
we already have all
your information.

HOLLYWOOD
Deesillustration.com

Nazism and **Communism** are political "**masks**" which are presented to the public as diametric opposites, but at their ideological core lies a common root **Religion** which created and controls them both as systems of **Human Slavery.**

Table 1 Subcellular Structures That Can Be Confused with Viral Particles

Subcellular structure*	Virus mimic*
Perichromatin granules	Small icosahedral viruses
Improperly fixed chromatin	Nucleocapsids
Nuclear pores	Herpesvirus nucleocapsids
Melanosomes	Poxvirus
Cilia and microvilli	Enveloped viruses
Microtubules	Viruses with helical nucleocapsids
Secretory vesicles and granules	Enveloped viruses
Multivesicular bodies and exosomes	Enveloped viruses
ER/Golgi and coatomer-coated vesicles †	Enveloped viruses
Clathrin-coated vesicles †	Enveloped viruses
Granules and glycogen	Small icosahedral viruses

ER, endoplasmic reticulum.

* Personal observations and references. [1, 22]

† Protein coats can be misinterpreted as spike proteins.

imgflip.com

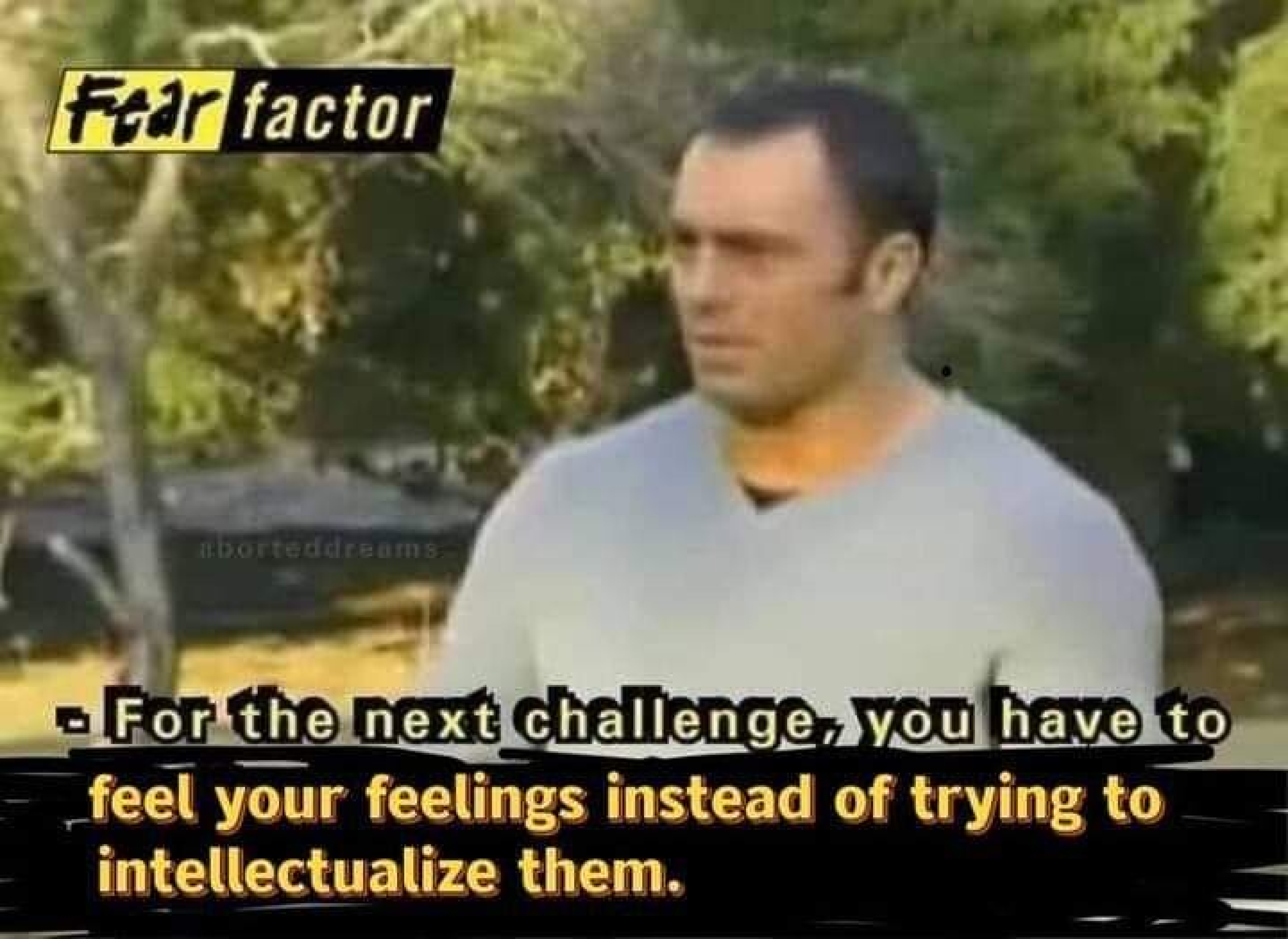
Fear factor
abortedddreams
- For the next challenge, you have to
feel your feelings instead of trying to
intellectualize them.

ONLY A FOOL WOULD LET HIS
ENEMY TEACH HIS CHILDREN - MALCOLM X
THIS IS HOW YOUR VISIBLE
AND INVISIBLE ENEMIES
WANT TO SEE YOUR CHILDREN
END UP IN LIFE

NBC
CNN
FOX
NEWS
DDees.com

that an autopsy would take place at the State Medical Examiner's Office at 10:30 a.m. on the 19th of January.

On 1-19-96 at 1030 hours, Detectives HARRIS and KENNELL attended the autopsy of Mr. SCHNEIDER at the State Medical Examiner's Office. The autopsy was performed by Deputy State Medical Examiner, KAREN GUNSON. Also present at the autopsy were Clackamas County Deputy Medical Examiner, JEFF MCLENNAN and Deputy CREBS of the Clackamas County Sheriff's Office Identification Section.

Attached around Mr. SCHNEIDER's neck was a piece of surgical tubing. The tubing was wrapped around his neck two times, then tied in the front. The knot was directly under Mr. SCHNEIDER's chin. It was what appeared to be a half knot. One end of the tubing was wrapped around the continuing tube one time in order to secure it in place. Deputy CREBS photographed the tubing prior to its removal.

Dr. GUNSON pointed out that there were no injuries on the exterior of the neck that would have been commonly associated

1:14:44 / 1:19:24 rumble

If you think it's ridiculous to think that child traffickers are in the highest positions of responsibility, then explain why Ghislane Maxwell hung out with royalty and spoke before the UN at least 9 times

16 year old me joining Facebook to keep in touch with my friends outside of school
29 year old me arguing with strangers about communism and being added to CIA blacklists

1 A. No, it wasn't September. I'm not saying it
2 was September. I'm saying it was around that period. If
3 I was going to place times around something it would be
4 towards the end of that.
5 Q. Where were you the first time you met Bill
6 Clinton?
7 A. On Little Saint Jeff's, which is the
8 island.
9 Q. Little Saint James?
10 A. He used to call it Little Saint Jeff's,
11 sorry.
12 Q. Meeting Bill Clinton?
13 A. Generally or specifically about his
14 personality?
15 Q. Where were you on the island when you met
16 him?
17 A. We had a dinner together.
18 Q. Who was at that dinner?
19 A. Ghislaine, Emmy Tailer, Jeffrey Epstein,
20 myself and two girls that I do not know who they are.
21 Q. This is the meeting with Bill Clinton
22 that's been described in press articles; is that correct?
23 MS. MCCAWLEY: Objection. Go ahead. You
24 can answer.
25 SPECIAL MASTER: You can answer.

SAMPLE PREPARATION FOR TEM

- **Fixation -** fixed with chemical products (e.g. glutaraldehyde)
- **Rinsing and 'staining' -** treated with heavy metal compounds.
- **Dehydration -** washing with increasing ethanol concentration, followed by final wash in another a polar substance like propylene oxide.
- **Embedding in resin -** material is gradually infiltrated with the still unpolymerized resin .Little pieces of resin-infiltrated material are placed in small holders.
- **Trimming of resin block and ultrathin sectioning -** sections with a thickness of about 70 nm are cut with special knifes of cleaved glass . The cutting is done with a ultra-microtome.
- **Collection of sections on grid**

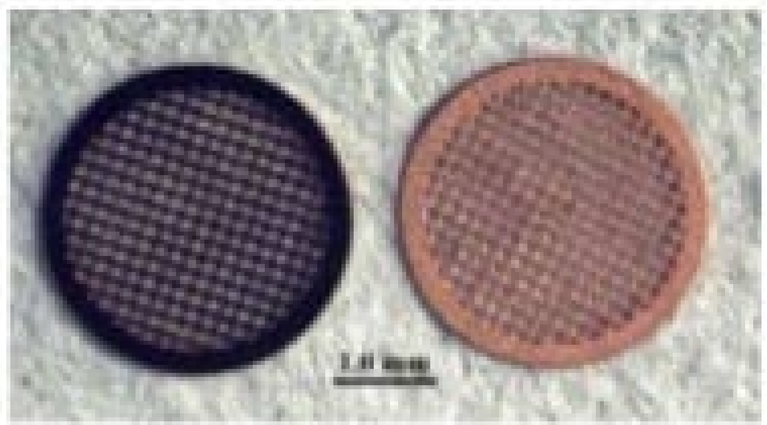

jimmycomet
Comet Ping Pong

Follow

30 likes 94w

jimmycomet Nothing will ever be the same. #firstpizza #juniper

chelstarship I have a picture of me with pizza as a baby it's always gonna be in my blood

nilaylawson New comet ad

hkliegs @jimmycomet oh my god. Stop it.

johananvictor Cuuuuute

jimmycomet @hkliegs yes!

Log in to like or comment.

Using cash is like..
telling the government what you buy is none of their f*cking business.

SECRET LIFE

FIRSTHAND DOCUMENTED ACCOUNTS OF UFO ABDUCTIONS

DAVID M. JACOBS, PH.D.

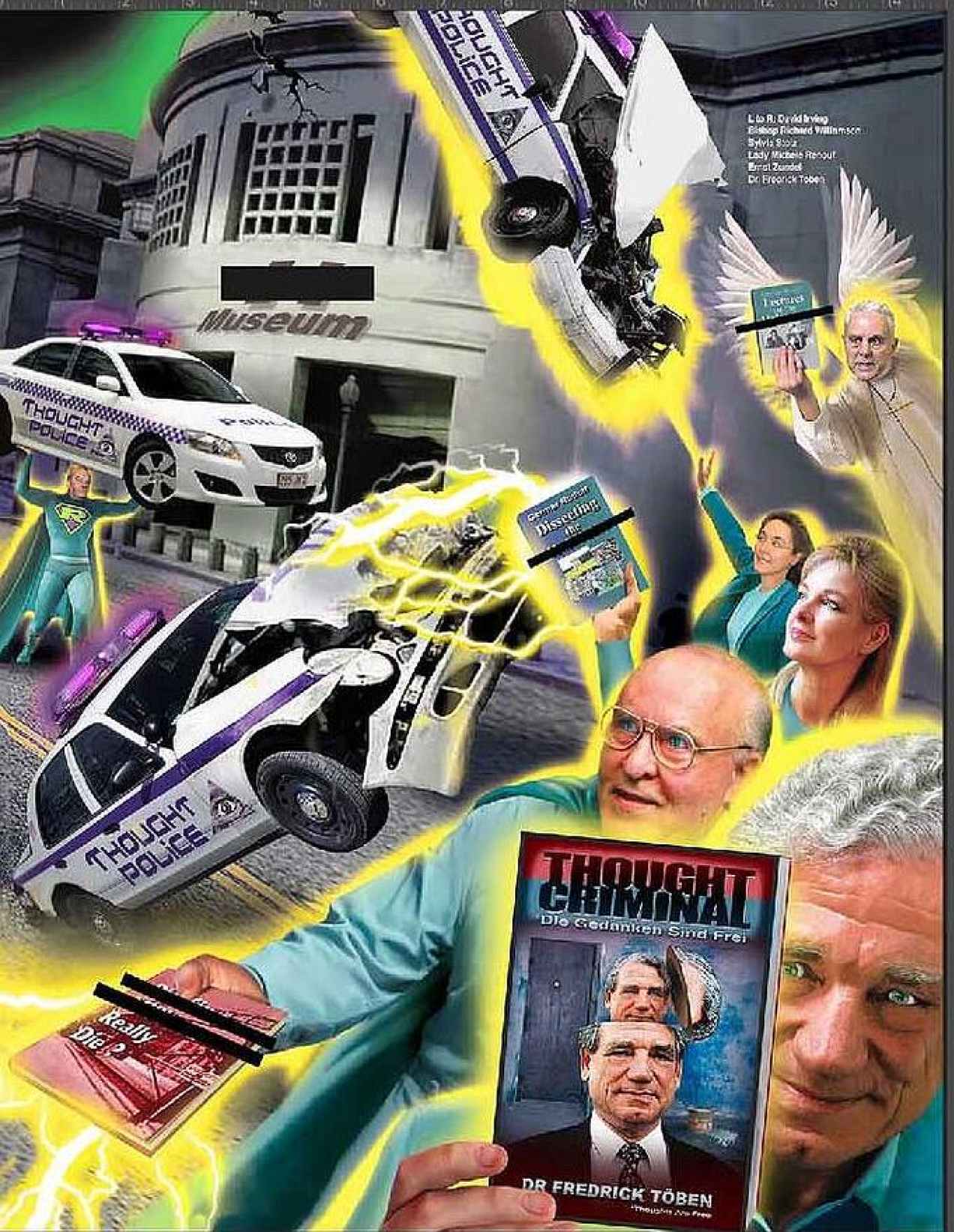

NOV + DEC 2012 #12

Sheeple

BUT IS OUTER SPACE A HOAX AND WE ARE UNDER A DOME?

SKEPTICS CHANT! IF PX IS REAL WHY CAN'T WE SEE IT

pg 23

DEC. 21, 2012 and PLANET X IS NOT HERE!

WHAT CAUSED THOSE EERIE CREEPY EARTH GROANS?

'END-OF-THE-WORLD DATE' A DUD
MAYANS SAY MISINTERPRETED

$3.99US $4.79CAN
43
7 25274 10227 5

ORDER OF THE ILLUMINATI

In 1770, Weishaupt was chosen by international banker **Meyer Amschel Rothschild** to develop an organization that could be used for political revolution to weaken Great Britain. In 1773, Weishaupt began focusing on establishing this revolutionary organization.
To confuse his detractors, he based the organizational structure on the one used by the Jesuits. However, his intention was to have a secret coalition of liberalism. Additionally, Weishaupt wanted to use the Illuminati to replace Christianity with what he called "a religion of reason," to strive for the "perfection of morals," and "make of the human race, one good and happy family." Prior to its official founding on May 1, 1776, the original name of the Order was **Bund der Perfektibilisten** (**League of Perfectibilists**, **League of Perfectionists**). Their original symbol was a shield similar to the Jesuit shield, but they replaced the Jesuit phrase "Extension of the Kingdom of God" with the words "Perfection of Man." Weishaupt soon changed the name to **Illuminatenorden** (**Order of the Illuminati**). The symbol of the Order became the primordial archetype and **Freemasonic Symbol of the Sun**, a circle with a dot in the center, a rudimentary representation of the "**All-Seeing Eye**" which eventually became associated with the Illuminati.

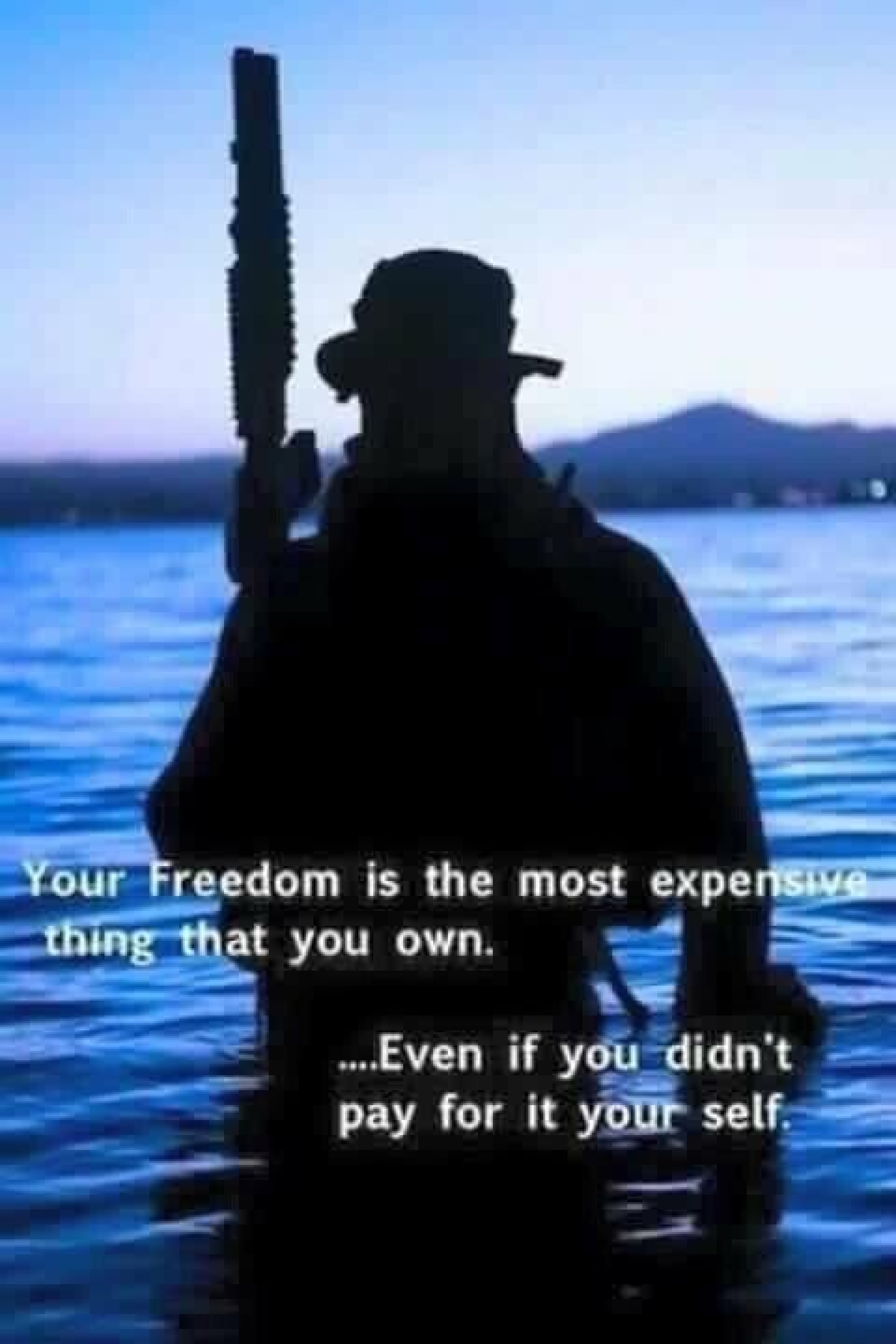
Your Freedom is the most expensive
thing that you own.
....Even if you didn't
pay for it your self.

RUDOLF VON SEBOTTENDORF & THE THULE SOCIETY

In January 1933, Sebottendorf published ***Before Hitler Came: Documents from the Early Days of the National Socialist Movement***, a collection of writings dealing with the **Thule Society** and the early days of the **German Workers' Party**. Hitler disliked this book, which was subsequently banned under the Nazi regime. Sebottendorf was arrested by the Nazis, but somehow was able to escape Germany and flee to Turkey, presumably due to a friendship from his days in Munich. It is believed by some researchers that Sebottendorf committed suicide by jumping into the Bosphorus Strait near Istanbul, Turkey on May 8, 1945.

Deesillustration.com

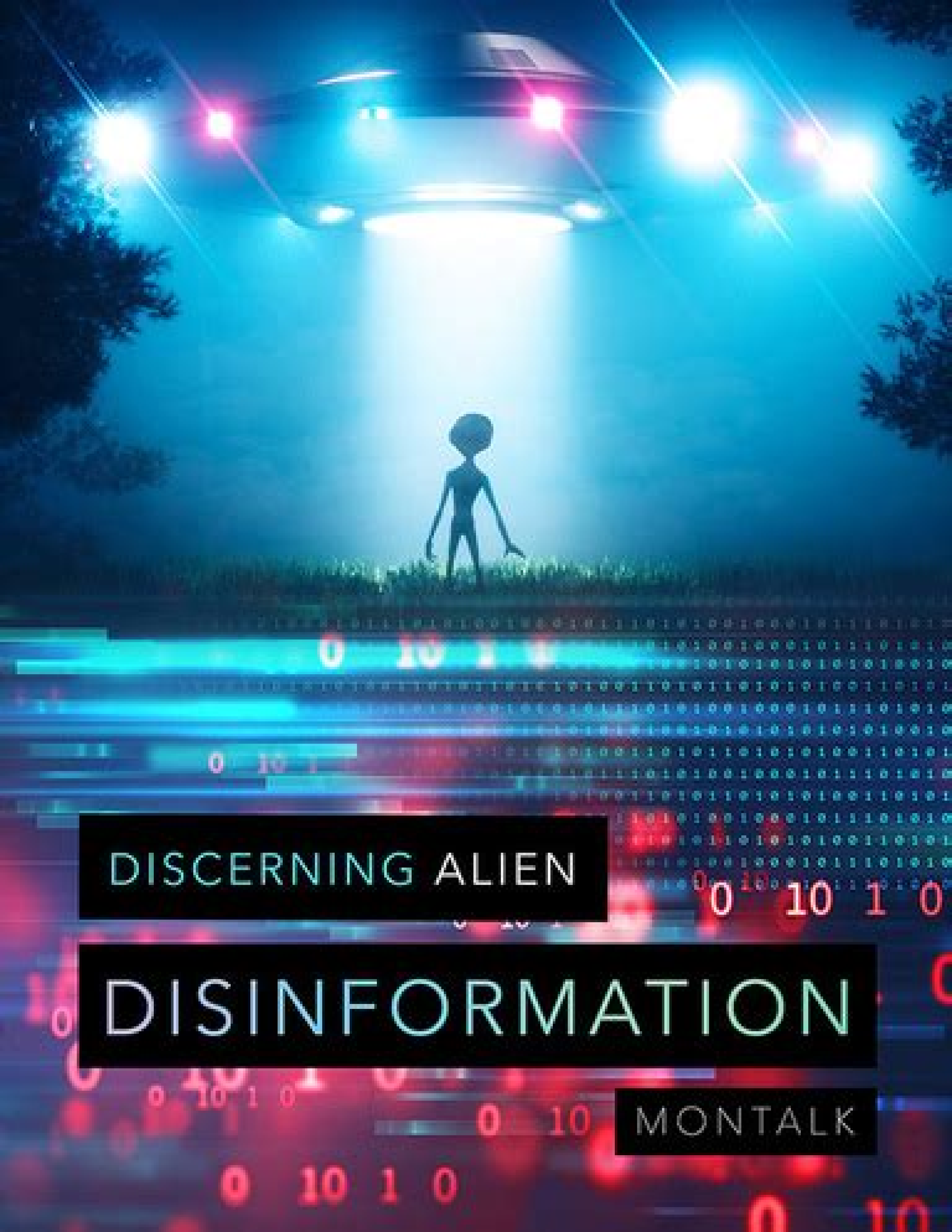

DISCERNING ALIEN DISINFORMATION

MONTALK

OPERATION TROJAN HORSE

JOHN A. KEEL

The Classic Breakthrough Study of UFOs

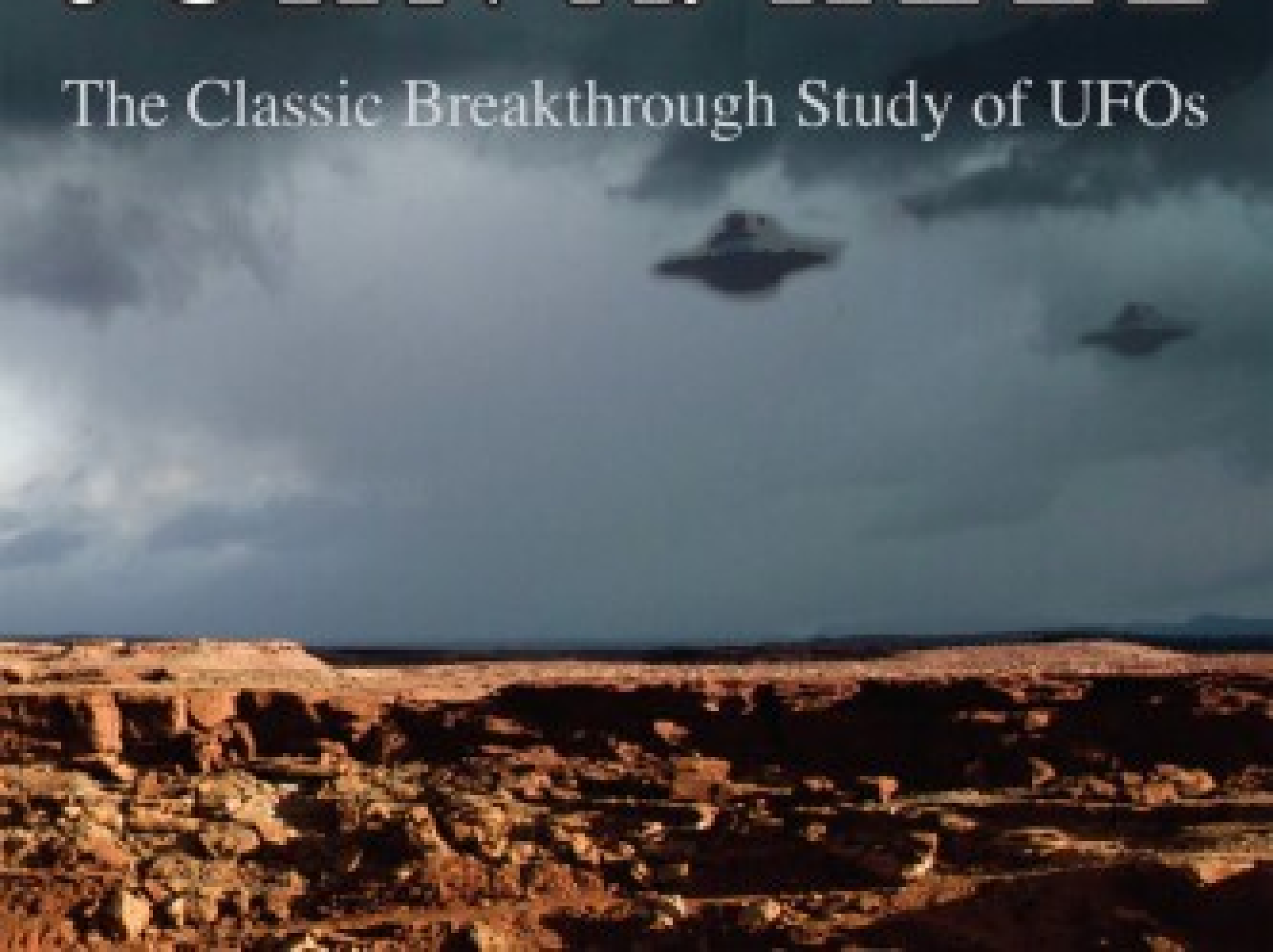

WOKE
CULTURE
TRYING TO WATCH
A MOVIE IN PEACE

A. The [redacted] Account

Ms. Giuffre has knowledge of the [redacted] account because it was listed as part of Defendant's contact information (including phone number) on documents gathered by the police from Epstein's home, and turned over to the Palm Beach County State Attorney as part of the investigation and prosecution of Epstein.

Ms. Ghislaine Maxwell Email [redacted]

See (DE 280-2), Palm Beach County State Attorney's Office, Public Records Request No.: 16-268, Disc 7 at p. 2305 (GIUFFRE007843). Despite the fact that this account was listed as her contact information in the home she shared with Epstein, and despite the fact that ***the username bears her initials***, Defendant claims she does not recognize the account, and has no access to it.

B. The [redacted] Account

The mindspring account is also listed as part of Defendant's contact information gathered by the police. In her filing with this Court, Defendant represented that this was merely a "spam" account "to use when registering for retail sales notifications and the like," and that it contains no relevant documents. (DE 345 at pg. 8). However, it appears that Jeffrey Epstein created the mindspring.org accounts to communicate with his household and with his employees, and did, in fact, communicate with them this way.

As previously recounted, Jeffrey Epstein's house manager, Juan Alessi testified that MindSpring account was in daily use by the Epstein household to send and receive messages, a household to which Defendant belonged:

> Q. So when there would be a message from one of them while they were out of town, they would call you, call you on the telephone?
>
> A. I haven't spoken to Ghislaine in 12 years.

Declaration of New Life

Preamble:

To announce the presence of a new human being free and distinct from a body corporate, creature of the state, public agent, ward, or person of any sort as routinely and contemporarily defined at law, equity, and among other similar and dissimilar juridical doctrine in contradistinction to the intrinsic rights of man.

To declare and affirm as the biological and lawful mother and father of the newborn, both of whom are also free beings as distinct from a body corporate, creature of the state, public agent, ward, or person of any sort as routinely and contemporarily defined at law, equity, and other similar and dissimilar juridical doctrine in contradistinction to the intrinsic rights of man, that the newborn's rights as a free being are and will remain for her lifetime intact and unalienable.

To stand as a lawful rebuttal of any and all presumptions that attempt to alienate, abridge, impair, and violate the intrinsic rights of the mother, father, and daughter that constitute family order and reserve all their rights respectively.

During _____ in the year _____ a free living being came into the world through her mother (**lawful name and ancestry**) by the side of his/her father (**lawful name and ancestry**). Upon (**actual land i.e. land of Missouri, not corporate premises MISSOURI, U.S.**) he/she was born to the (**chosen family name**). Henceforth lawfully known as (**insert appellation**), he/she shall carry with his/her on his/her journey his/her intrinsic, unalienable rights, and his/her family's boundless love.

This declaration is a *private record* of a private event, evidencing the genesis of new life both free and clear of duress. Express consent must be given to the author, the lawful mother and/or father, by anyone wishing to use, share, or administer this record for any affairs whatsoever.

As this declaration is a vital record, no future document registered, recorded, or administered regarding our son/daughter will prove to alienate, abridge, impair, or devolve any of his/her rights or his/her parents' rights no matter the claim.

Whether or not the lawful parents remain living, _____ will not under any circumstance be considered *in loco parentis* nor will he/she be considered a ward of the court, the state, or any party claiming authority over him/her. *Parens patriae* shall be forever denied. Should the need arise, a companion, family member, or whomever chosen privately by the lawful mother and/or father will care for, counsel, and guide our son/daughter for life.

Witnesses of the event were present at the time and have been included below to help authenticate the record.

Mother Witness

Father Witness

Executed on .....

We supplied him with weapons and then we killed him.

We supplied him with weapons and then we killed him.

We supplied him with weapons and then we killed him.

We supplied him with weapons and then we

E Main St
NO TURN ON RED
WOMEN'S CHOICE:
GUNOWNER
VICTIM

Sheeple

A MAGAZINE FOR THE LAND OF THE FREE

APR / MAY 2011 Issue #2

JAPAN RADIOACTIVE SEAWATER NO CAUSE FOR ALARM

FDA "NO NEED TO TEST ALASKA FISH"

OBAMA SPEECH on NUCLEAR FALLOUT: RADIATION IS NUTRITIOUS!

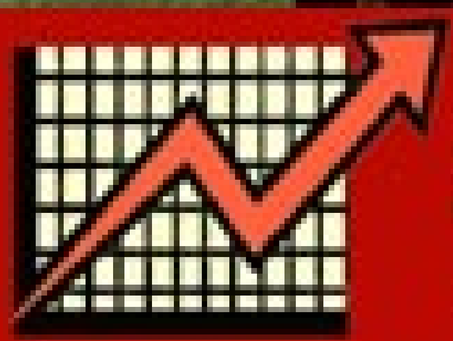

AMA: CANCER SURGE NOT RELATED TO INCREASED RADIATION LEVELS

DDees.com

COMMUNISTS BECOMING "GOD":

THE SOCIALIST "NEW ORDER" OF MASTERS AND SLAVES

The Soviet Union kept complete control over their people. Even the very thoughts of the populace were kept tightly in check. Soviet laws were unimaginably strict. Soviet psychologists literally classified people who were unhappy living under the Soviet regime as insane. Anyone who was expressing desires for "freedom" or "justice" were diagnosed as having "sluggish schizophrenia." Symptoms listed in Soviet psychology books included "reform delusions," or "struggling for truth." Thousands of people were sent to mental hospitals for suggesting that Soviet society could be better, and hundreds of psychologists worked on teams dedicated to diagnosing dissidents with schizophrenia. The Soviets created a policy of **militant atheism** and wanted to systematically stamp out religion wherever it could be found. Atheism was promoted as "scientific truth," and churches were torn down. In their place, the Soviets built **Museums of Atheism**.

Vilnius Museum of Atheism

☀️☀️☀️☀️☀️☀️☀️☀️☀️... · 8/5/22

Before I thought it was illuminati CIA people doing sophisticated moves to set me up somehow because I was a threat to central banking cartel, now I realize these are probably the cheapest PIs money can buy sent by local banking duopoly. Even round 1 shills in chat were smarter.

2 1 10

☀️☀️☀️☀️☀️☀️☀️☀️☀️... · 8/5/22

Let it be known that if I am somehow set up and framed or shot, it wasn't through sophisticated actions, but from sheer perserverence by people with infinite time and money to waste.

3 8

Pizza
Slut
@jaredtbh
JUST
JARED

INVESTIG

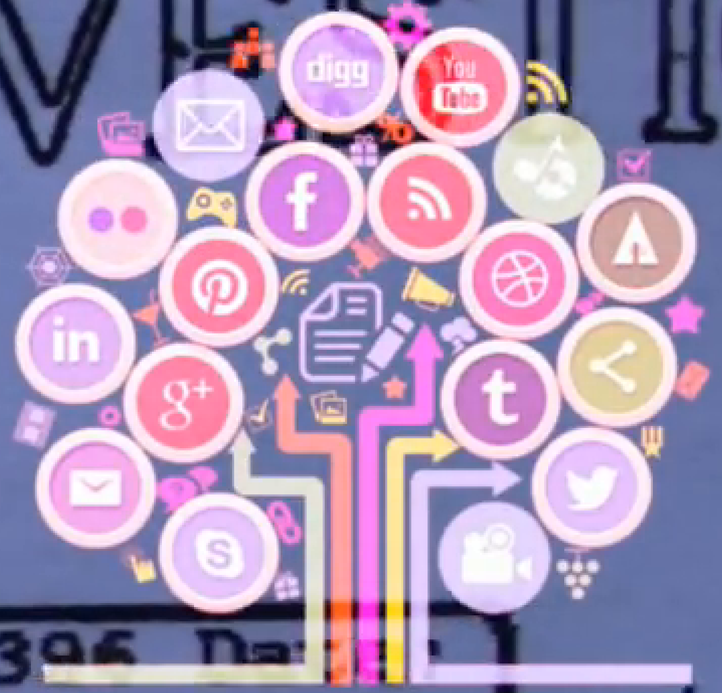

Declassified Case: NW# 58396 Date:
09-18-2018

PLEASE SHARE THIS VIDEO!

JOE FROM THE CAROLINAS

joshuaryanv
Comet Ping Pong

Folgen

Gefällt 23 Mal

26Wo.

joshuaryanv CUM VISIT! 🍺🌮💋

amymacolson U r so nasty! 💋

juicewavemb @arleighr32

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

Podcasts

Vonu Podcast:
https://vonupodcast.com

Agora Podcast:
https://anchor.fm/mortified-penguin

Opt Out Pod:
https://www.optoutpod.com

Citadel Dispatch:
https://citadeldispatch.com

Monero Talk:
https://www.monerotalk.live

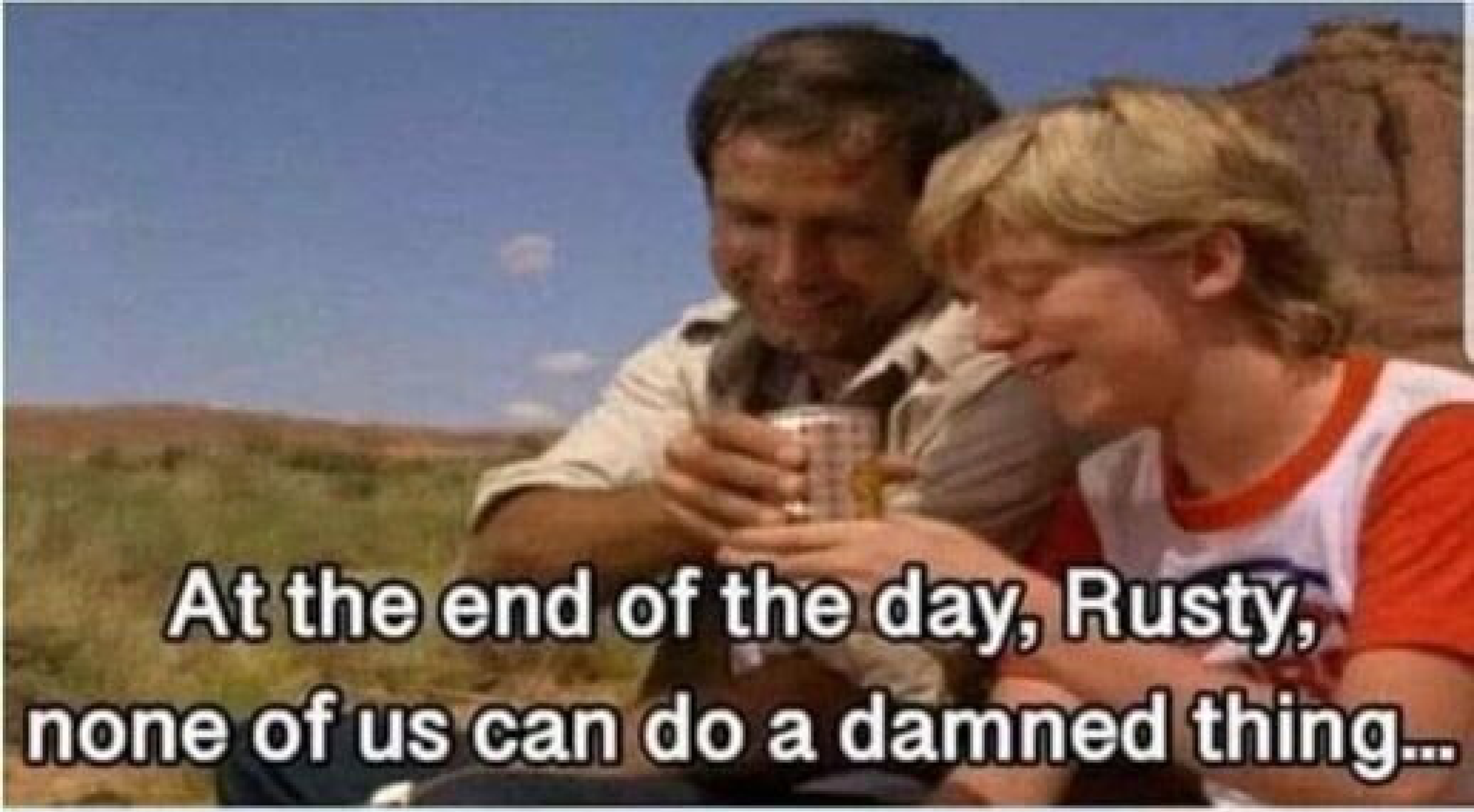
At the end of the day, Rusty,
none of us can do a damned thing...

Besides share Dank Memes and buy
ammunition... Lots and lots of ammunition

VACCINES DURING PREGNANCY

4,250% INCREASE IN MISCARRIAGES AND STILLBIRTHS

-Human and Environmental Toxicology Journal 2012

Members of Congress were on fire reporting that 1980s AUTISM was 1 in 10,000
Today 1 in 88
Utah 1 in 47
New Jersey 1 in 26

"A Powerful immune stimulation during a critical time of brain formation is high risk for autism"
- Dr. Russell Blaylock M.D.

DDees.com

DDees.com
CHINA ECONOMY
US STOCK MARKET
SOCIAL UPHEAVAL

Anonymous (ID: TBHNYyC) 11/11/16(Fri)01:41:03 No.97872701 ▶ >>97873108 >>97873131 >>97873336 >>97873424 >>97873976 >>97874433
File: Screen Shot 2016-11-10 at(...).png (463 KB, 1305x671)

Linked in

Arun Rao

Chief, Southern Division, United States Attorney's Office for the District of Maryland

Washington D.C. Metro Area | Law Practice

Current	United States Department of Justice - United States Attorney's Office for the District of Maryland
Previous	United States Department of Justice - United States Attorney's Office for the District of Maryland, The White House, United States Department of Justice - United States Attorney's Office, Western District of Tennessee
Education	New York University School of Law

View Arun's full profile. It's free

Your colleagues, classmates, and 400 million other professionals are on LinkedIn

View Arun's Full Profile

Experience

Violent crime prosecution priorities in Greenbelt include using federal racketeering, conspiracy and firearms statutes to disrupt violent gangs and reduce gang activity. The scope of these gang prosecutions ranges from local to national and international. In Prince George's County, the Greenbelt office works with federal agencies, local prosecutors, and state and local police to implement Maryland EXILE. The office also prosecutes violent crime offenses, including homicides, arising on exclusive federal enclaves.

Southern Division narcotics cases frequently involve multiple federal and local law enforcement agencies and task forces. Using undercover agents, confidential informants, consensual and Title III wiretaps, multiple-location searches and a host of other law enforcement techniques, narcotics investigations in Greenbelt have resulted in the successful prosecutions of high-level cocaine traffickers from Columbia and Guatemala, heroin traffickers from Nigeria and Pakistan, marijuana traffickers from Jamaica, and individuals throughout the United States who participated in conspiracies involving these drugs, ecstacy, methamphetamine, and other controlled substances, or facilitated conspiracies by laundering drug proceeds. In narcotics and violent crime investigations and prosecutions, the Southern Division coordinates with the United States Attorney's Offices for the District of Columbia and the Eastern District of Virginia in cases where criminal conduct crosses jurisdictional lines.

Greenbelt prosecutors also investigate and prosecute significant public corruption and fraud cases. Public corruption cases involve state and local government officials and employees of the many federal agencies located in the Southern Division. Fraud cases range from complex corporate fraud cases involving corporations on the I-270 technology corridor to investment and mortgage fraud schemes that target immigrants, the elderly and other vulnerable victims.

Like the Major Crimes Section in Baltimore, the Greenbelt office prosecutes a wide array of other federal offenses, including child pornography, bank robberies, immigration violations, and counterfeiting.

The Southern Division office also handles thousands of misdemeanor cases that occur on areas of exclusive federal jurisdiction such as the Baltimore-Washington Parkway, the National Institutes of Health, and military bases.

Assistant U.S. Attorney Arun Rao supervises the Southern Division with assistance from his deputies, Assistant U.S. Attorneys Kristi N. O'Malley and Bryan E. Foreman. They can be reached by calling (301) 344-4433.

Updated March 10, 2016

>>97857183 (OP)

I dug into this clue from a previous EWO post:
>>97644345 →

A guy named ARUN RAO was caught liking a bunch of James Alefantis's creepy toddler insta posts.

Guess what area Arun Rao's actual job is?
ASSISTANT US ATTORNEY, DOJ
Supervisor of the Southern Division office for the DOJ's DISTRICT OF MARYLAND.

Comet Pizza is technically in Washington DC, but is practically on the border of Chevy Chase, Maryland, which is Rao's jurisdiction. (tunnels anyone?)

GUESS WHAT SORT OF CRIMES HIS OFFICE IS RESPONSIBLE FOR PROSECUTING

>Violent crime prosecution priorities in Greenbelt include using FEDERAL RACKETEERING, CONSPIRACY and firearms statutes to disrupt violent gangs and reduce gang activity. The scope of these gang prosecutions ranges from local to national and INTERNATIONAL.

>Greenbelt prosecutors also investigate and prosecute SIGNIFICANT PUBLIC CORRUPTION AND FRAUD CASES. Public corruption cases involve state and local government officials and employees of the many federal agencies located in the Southern Division.

>Like the Major Crimes Section in Baltimore, the Greenbelt office prosecutes a wide array of other federal offenses, including CHILD PORNOGRAPHY, bank robberies, immigration violations, and counterfeiting.

>The Southern Division office also handles thousands of misdemeanor cases that occur on areas of exclusive federal jurisdiction such as the Baltimore-Washington Parkway, the National Institutes of Health, and MILITARY BASES."

Comet Pizza is adjacent to Rao's jurisdiction, and Rao is the chief executive of an office which is responsible for investigating and prosecuting child pornography cases.

What are the fucking odds that this guy is friends with such an obvious pedo, liking his bizarre posts, and yet the thought never crossed his mind?

ARUN RAO IS PROBABLY A PEDO RING ASSET IN THE DOJ
WE NEED TO INVESTIGATE THE FUCK OUT OF HIM

The People Cooker Electronic Silent Weapon Used By Secret Services World-wide To Incapacitate, Torture and Murder

BEAM WEAPONS DIGEST

2013 Issue #1

INSIDE

POLITICAL ASSASSINATIONS, SLOW-KILL MICROWAVE WEAPONRY, And, THE NEW WORLD ORDER'S... **TARGETED KILL LIST**

pg. 41

Death By Heart Attack, Burst Aneurysm, or Cerebral Hemorrhage Is Not Always 'Natural'

Firing At The Chest With a Microwave Blast Puts The Human Heart Into a Chaotic State,

An Un-Traceable Heart Attack!

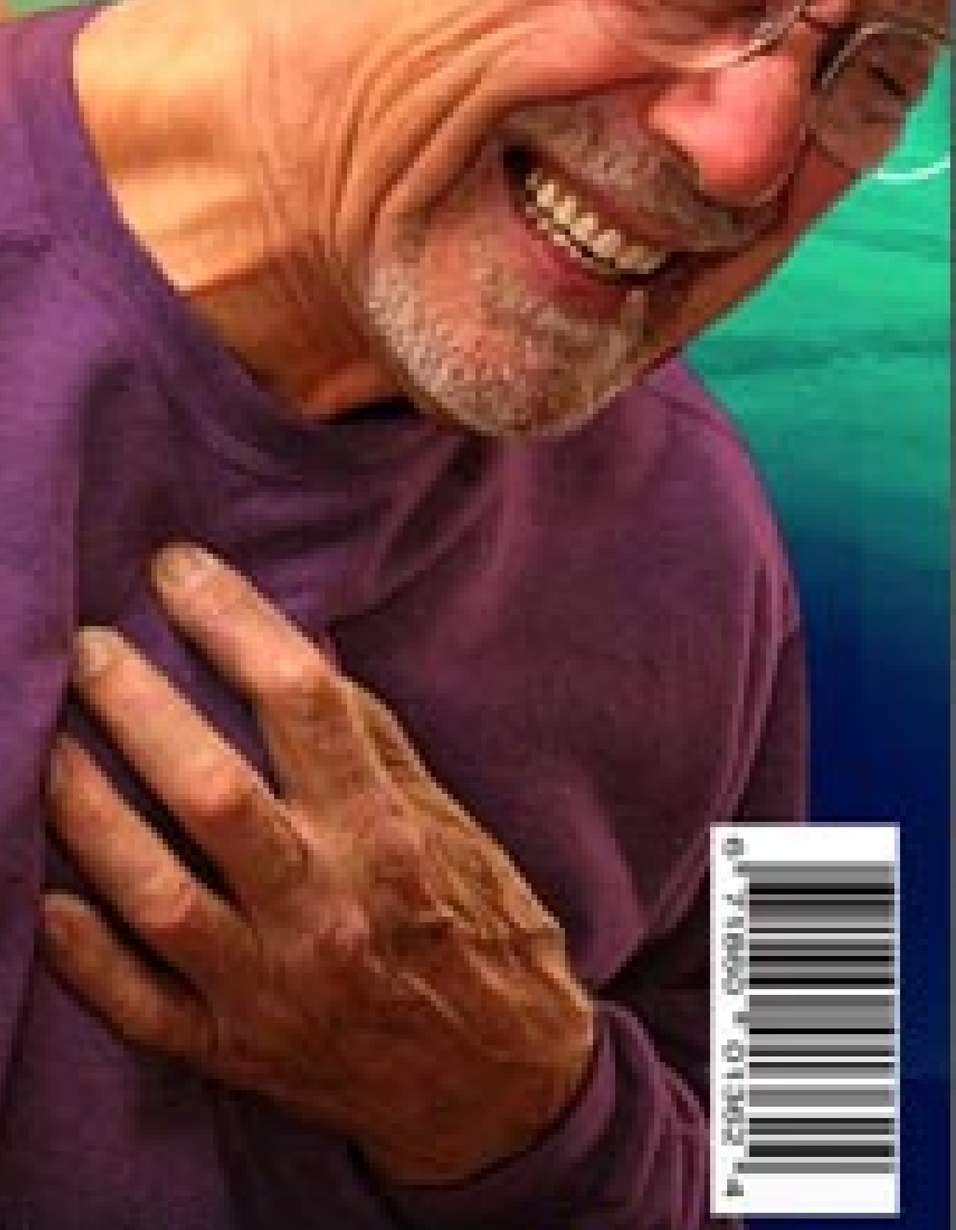

StopTheCrime.net DDees.com

100 DOSES
℞ only
VACCINE CONTAINS
THIMEROSAL
(MERCURY)
Hepatitis A
VACCINE
THIMEROSAL
Meningitis
VACCINE
Deesillustration.com

HOUSTON STEWART CHAMBERLAIN: ARYANISM, GOTTMENSCHEN & UNTERMENSCHEN

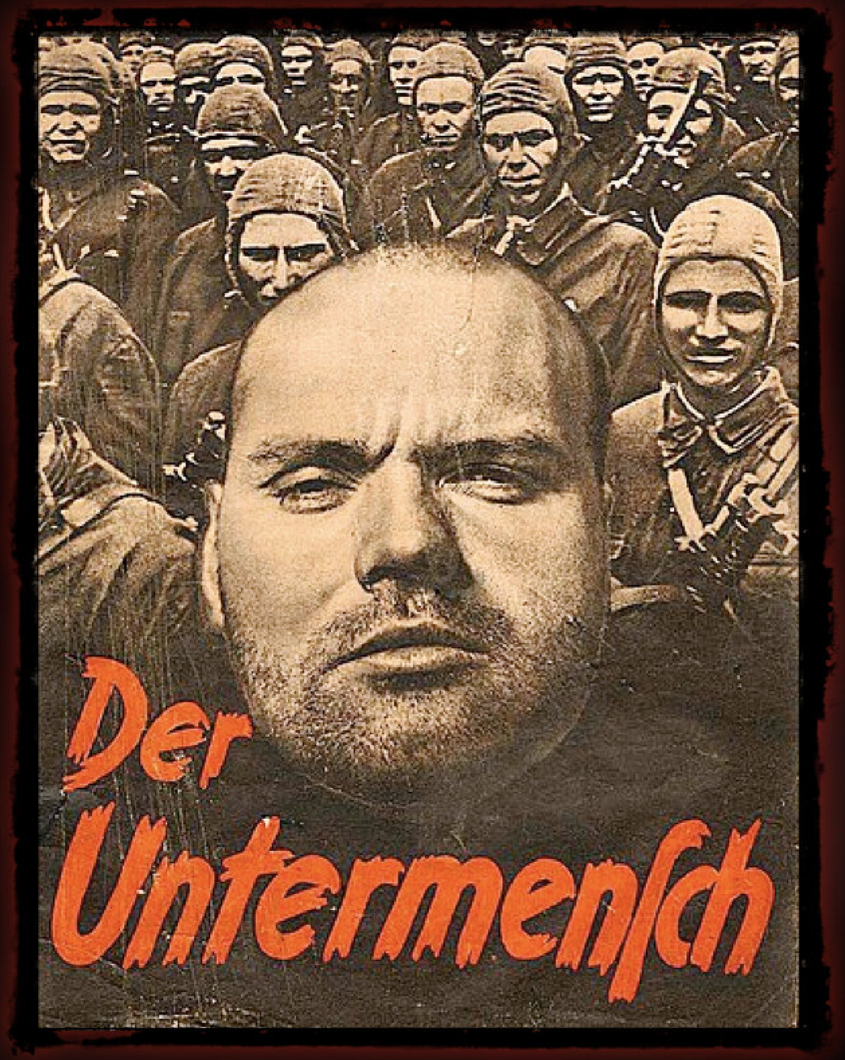

Untermenschen ("**Sub-humans**") was the term within the ideology of Aryanism for non-Aryan people who were deemed as racially and genetically inferior. The Untermenschen were often referred to as "the masses from the East," including Jews, Romani, Slavs, Poles, Ukrainians, Serbs, Russians, and those of African descent. During the Nazi regime, these people were scheduled either to become slaves of the Nazis, or to be exterminated. According to the **Generalplan Ost**, the "**Master Plan for the East**," the Slavic population of Central and Eastern Europe was to be reduced through mass murder, with a majority of them expelled to Asia and used as slave labor for the Third Reich.

WHEN YOU JUST
WANTED SOME FREE SCHOOL
BUT NOW YOUR IN SOME BACKWATER TOWN
IN VIRGINIA CONFISCATING GUNS AND THE
TREES START YELLING YEET YEET AND PRAISE DALE
imgflip.com

Issue No. 7 July 2013

Sheeple

Commandments Issue

Thou Shalt...

- Worship Government
- Fear The Police
- Watch TV & Not Question
- Detest Evil Conspiracy Theorists
- Use Credit Cards
- Ignore Chemtrails
- Drink Fluoride
- Vaccinate!

THOU SHALT Give up your guns and DO WHAT YOU ARE TOLD

DDees.com

WHY I DO THIS WORK

I do **NOT** present this information to be liked, to be popular, to make money, or to make friends. I speak publicly because I recognize that, in the crisis of overwhelming ignorance and deception in which we live, I have a **moral obligation** to communicate what I know to be taking place in our world, in order to help others to understand it, so they can then **take action** and **do something about it**.

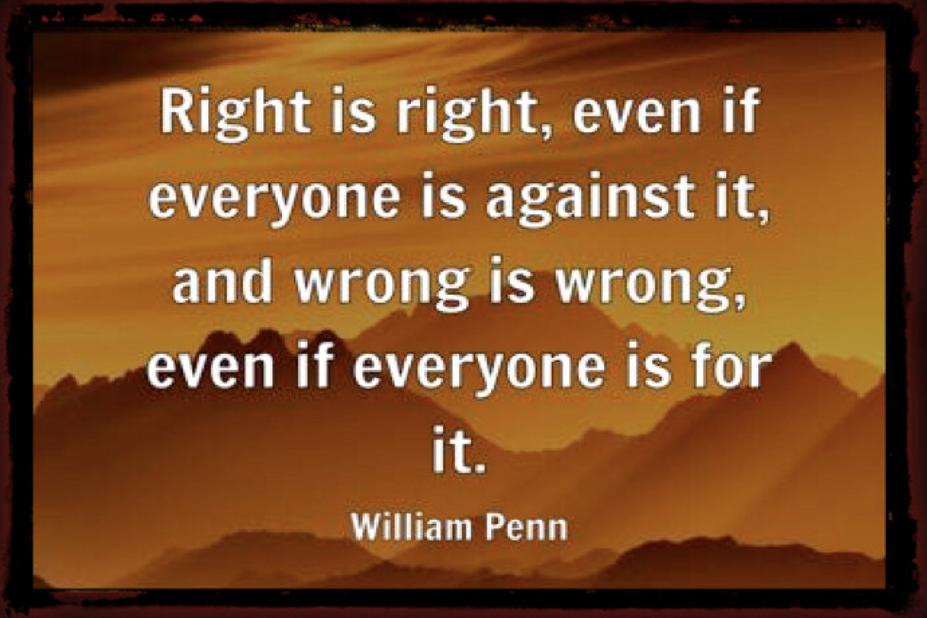

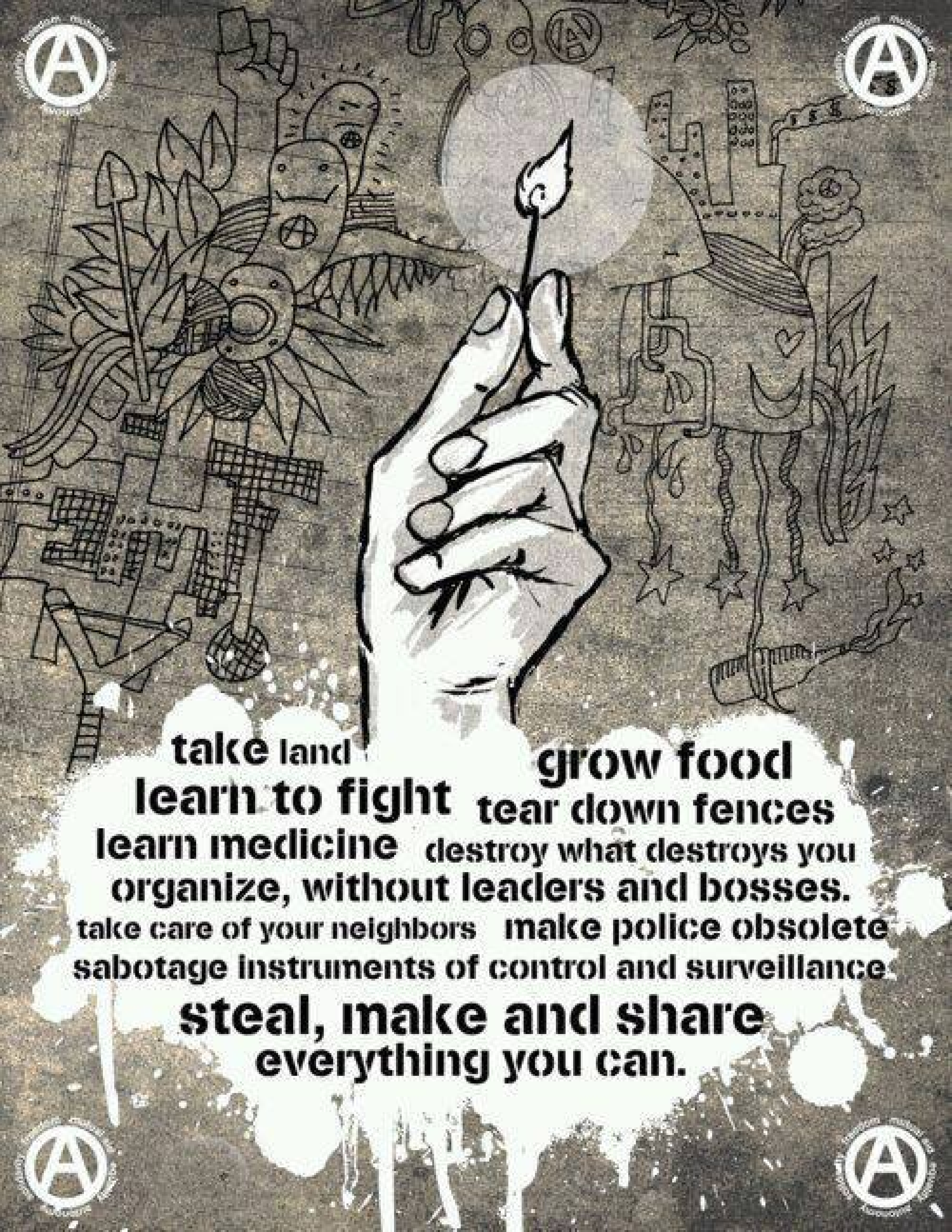
take land
grow food
learn to fight
tear down fences
learn medicine
destroy what destroys you
organize, without leaders and bosses.
take care of your neighbors
make police obsolete
sabotage instruments of control and surveillance
steal, make and share
everything you can.

X FACILITY 189
WATERBOARDING
& RE-EDUCATION
Building 3
ANYONE ELSE WHO
DISAGREES WITH
WORLD GOVERNMENT
DDees.com

MAR / APR 2019
#50
Sheeple
EMF Exposure
= Human Carcinogen
Alzheimer's
DNA damage
Miscarriage
Leukemia
Immune
Disorder
Infertility
Autism
DDees.com

AT REQUEST OF DR. SCHNEIDER.

PHILIP SCHNEIDER LOCATED AND INTERVIEWED MARCH 26, 1973. HE STATED HE MET AN INDIVIDUAL KNOWN AS GEORGE MEYERS AT A LOCAL TAVERN. MEYERS ASKED IF SCHNEIDER INTERESTED IN MINERALS AND BROUGHT HIM TO HOUSE LOCATED AT 184 N.W. 22ND PLACE, PORTLAND, WHERE SCHNEIDER REMOVED APPROXIMATELY 300 POUNDS OF MATERIAL HE DESCRIBED AS SIMILAR TO THE SAMPLE GIVEN TO HIS UNCLE. HE OBTAINED MATERIAL APPROXIMATELY DECEMBER, 1974, AND SINCE THEN CLAIMS TO HAVE SUFFERED FROM NAUSEA, HEMORRHAGING AND SORENESS IN HIS EXTREMITIES. HE HAD KEPT THE MATERIAL UNDER HIS BED IN HIS ROOM. ON ADVICE OF DR. SCHNEIDER AND PHILIP'S LANDLADY, MOST OF THE MATERIAL WAS DISCARDED IN TRASH. SOME OF IT WAS GIVEN OR SOLD TO UNKNOWN INDIVIDUALS IN PORTLAND. PHILIP STATED HE HAD NO IDEA PO[illegible] OF THIS MATERIAL MIGHT VIOLATE FEDERAL STATUTE OR [illegible]EALTH HAZARD. HE HAD NO INTENTION OR CAPABILITY TO [illegible] "NUCLEAR DEVICE." HE HAS NO LICENSE TO POSSESS ANY [illegible]EAR SOURCE MATERIAL.

[illegible]R GRANTED CONSENT TO SEARCH [illegible] AGENTS. AGENTS SEARCHED [illegible]

JOE FROM THE CAROLINAS

ASTRAL DYNAMICS

A NEW Approach to Out-of-Body Experience

ROBERT BRUCE

jimmycomet Follow

30 likes 139w

jimmycomet Early lighting critic. #mykindofbaby

gabrieldorochenko Michael Fassbender??

jimmycomet @joewills @casswindham

Add a comment...

2018: Weed grower
2020: Crypto miner
2022: Lottery winner

SATANISM & THE DARK OCCULT

Satanism is an **ancient occult religion**, comprised of diverse, interconnected networks of world-wide adherents. At its ideological core, this religion postulates that knowledge of the human psyche and knowledge of the laws of the universe should be occulted and held only by a few human beings. It is much more accurate to perceive **Satanists** (and Dark Occultists in general) as ancient psychologists and social engineers, who hold and wield hidden information in ways which exploit those who remain ignorant of it.

DUR SOLARIAN

LEGACY

MULTIDIMENSIONAL HUMANS
NAVIGATING UNIVERSE

PAUL VON WARD

If you ever feel useless, remember, it took four presidents, 20 years, and trillions of dollars, to replace the Taliban with the Taliban.

1 Q. How many times did you have sex with Les
2 Wexner?
3 A. Multiple.
4 Q. What's the approximate range of number,
5 more than three?
6 A. More than three.
7 Q. More than five?
8 A. Possibly.
9 Q. More than ten?
10 A. No.
11 Q. Did Mr. Wexner ask you to wear any
12 particular clothing during your sexual trafficking?
13 MS. MCCAWLEY: Again, I'm going to object
14 to this line of questioning. To the extent that
15 you revealed something to me in work product
16 circumstance or attorney-client privilege, I don't
17 want you revealing that.
18 This case is about the defamation between
19 Paul Cassell and Brad Edwards and Mr. Dershowitz.
20 It's not about the individuals other than Mr.
21 Dershowitz who is the individual here who the
22 judge said we're here to talk about the issues in
23 this case, not the litany of other individuals.
24 MS. BORJA: Counsel, we have limited time.
25 SPECIAL MASTER: Hang on one second. I'm

"IF YOU SEE SOMETHING SUSPICIOUS
"SPEAK UP"
SAW SOMETHING SUSPICIOUS
SPOKE UP

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

The **Blutfahne**, or **Blood Flag**, was the flag that was carried during the failed November **Beer Hall Putsch** of 1923, during which it became soaked in the blood of a fallen member of the **Sturmabteilung**. When the Munich police fired on the Nazis, the flag bearer **Heinrich Trambauer** was hit and dropped the flag. **Andreas Bauriedl**, member of the SA, who was marching alongside the flag, was killed and fell onto it, staining the flag with his blood. The Blood Flag subsequently became one of the most revered objects of the Nazi Party and an object of pseudo-religious ritual. All new Nazi flags needed to be "consecrated" in a ritualized manner by being touched to the Blood Flag.

JUL / AUG 2013 #16

Sheeple

SEARCH: Silent Weapons For Quiet Wars PDF

WAKE THE FRACK UP!

Injecting Toxic Fluid Into The Ground To Fracture Rocks And Release Natural Gas?

FRACKING POISONS GROUND-WATER!

FRAC FLUID
lead, uranium, mercury, ethylene glycol, radium, methanol, hydrochloric acid formaldehyde

RESIDENTS - STRANGE RASHES AND ILLNESSES
FARMS - LIVESTOCK SICK AND DYING

DDees.com

BORIS MOURAVIEFF

GNOSIS

STUDY AND COMMENTARIES ON THE ESOTERIC TRADITION OF EASTERN ORTHODOXY

BOOK ONE - EXOTERIC CYCLE

Encoded with iSteg

http://www.hanynet.com/isteg/

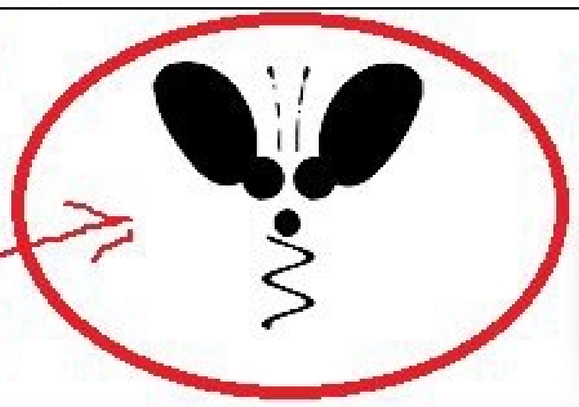

Fucking logo for iSteg

UNCLASSIFIED

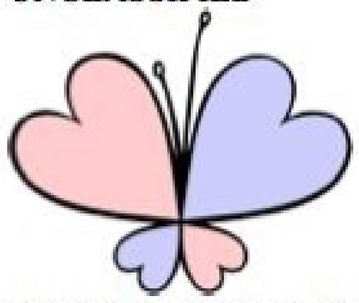

(U) CLogo a.k.a. "Child Lover"

iSteg

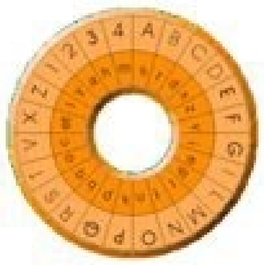

iSteg is an encryption tool used to hide a file (for example a zip archive) inside a jpeg picture. This encryption technology is called steganography. iSteg is a frontend for the opensource tool outguess 2.0.
iSteg can be used to both encode and decode a hidden file.

Download

Download iSteg 1.6.2 (OSX 10.5-10.8)

Download source code

TO OPEN ISTEG IN OS X 10.8 MOUNTAIN LION AND UP PLEASE RIGHT CLICK ISTEG ICON AND SELECT OPEN, THEN CONFIRM.

Please support free software

Comment from the creator of iSteg, Hany El Imam
https://www.macupdate.com/app/mac/22731/isteg
https://archive.is/EyiFC

Hany on Oct 29, 2014 +0

Very weird question. This software is open source. You can download source code and analyze it. The software is not collecting any of your data, it is absolutely clear and easy to understand. Your review is totally useless. If you want to know the developer... then just do a whois on developer's web site and get its (my) home address and phone number. You are welcome, I can cook a very good pizza :-)

IMPORTANT MESSAGE

FOR J. E.

DATE 8/19/05 TIME ____ A.M. P.M.

M Cecilia

OF

PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE Reminid you about conference call at 9 AM

SIGNED J

1164

IMPORTANT MESSAGE

FOR Jeffrey

DATE 25/07/05 TIME 11:45 A.M. P.M.

M from Warner office

OF

PHONE/ MOBILE

TELEPHONED	✓	PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE Tim Lucas the head of the text department has gone on vacation his number is [redacted]

SIGNED

1164

IMPORTANT MESSAGE

FOR J. E.

DATE TIME A.M. P.M.

M

OF Joanna

PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE She doesn't want to come to the movies but call her if you want a message before or after the movie

SIGNED

1164

IMPORTANT MESSAGE

FOR J. E.

DATE TIME 10 A.M. P.M.

M

OF

PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE Dies at 7/31 Please call

SA001084

SIGNED

1164

Illegal Imigration
WI
NY
NE
IA
IL
IN
MO
KY
NC
TN
OK
AR
SC
MS
AL
GA
LA
DDees.com

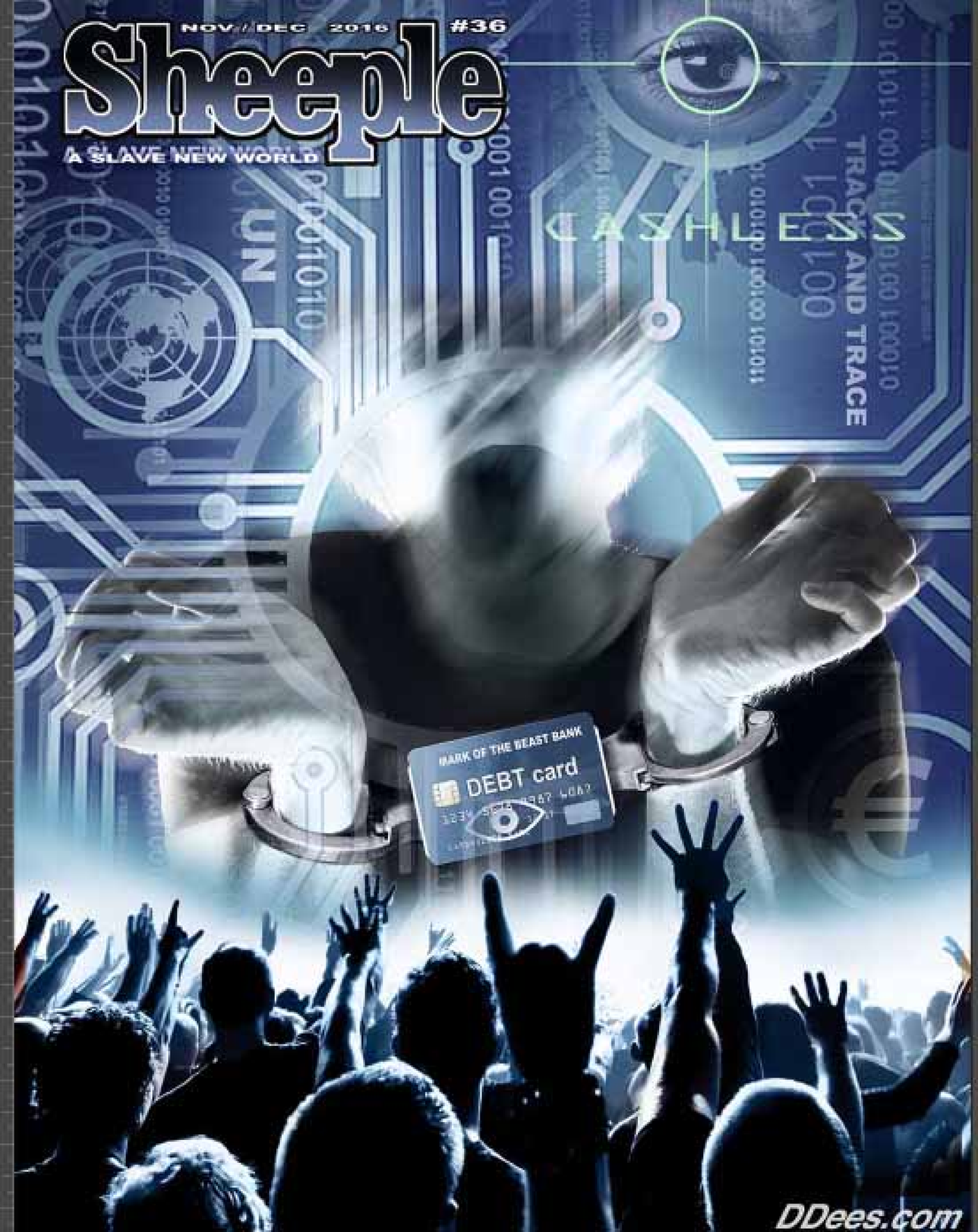
NOV // DEC 2016
#36
Sheeple
A SLAVE NEW WORLD
CASHLESS
TRACK AND TRACE
UN
BANK OF THE BEAST BANK
DEBT card
DDees.com

My buddy: “Dude! Do you have a tax stamp for that?”
Me: “First of all, lower your voice...”

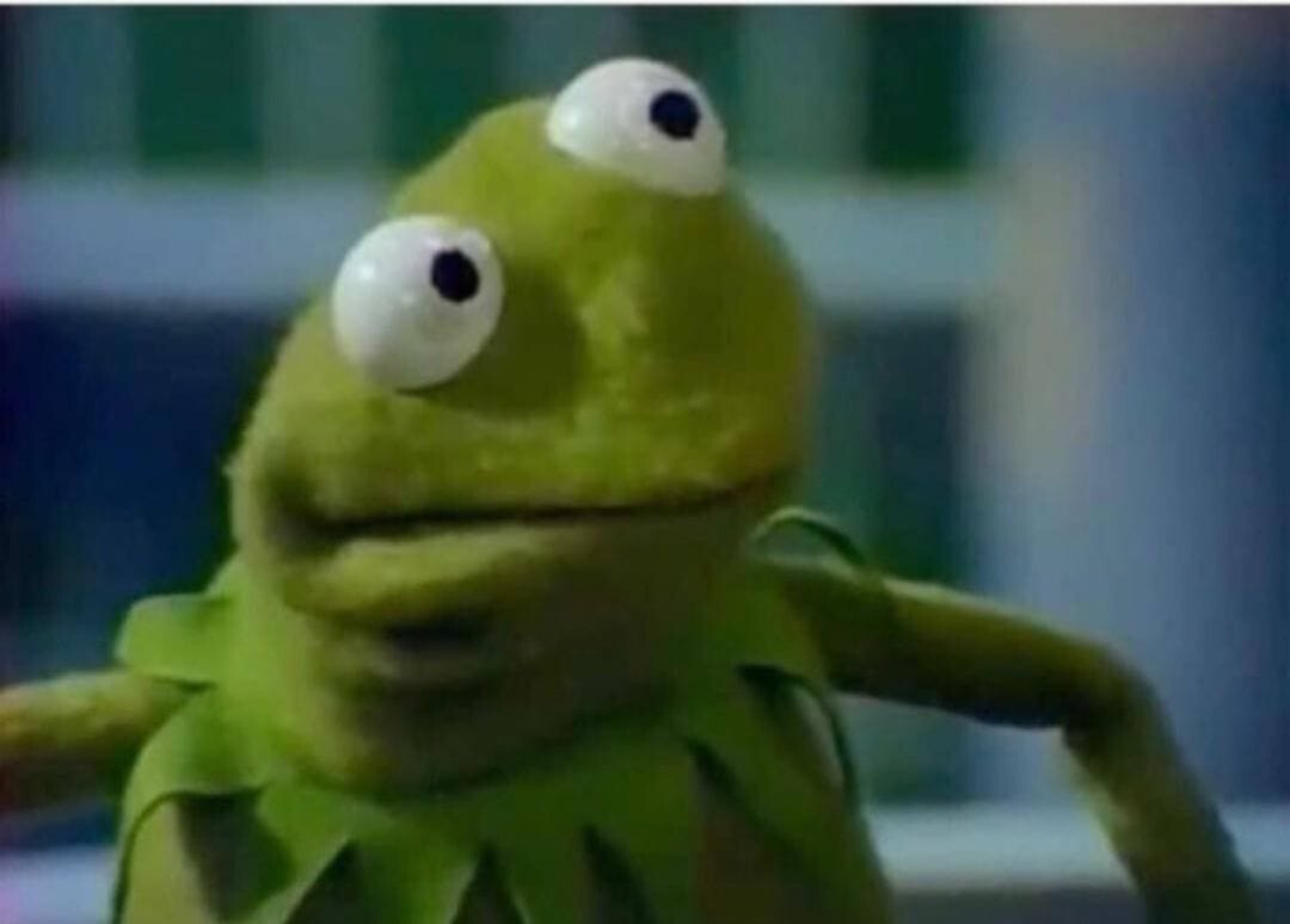

READ
THE NASA WAR
DOCUMENT
StopTheCrime.net
DDees.com

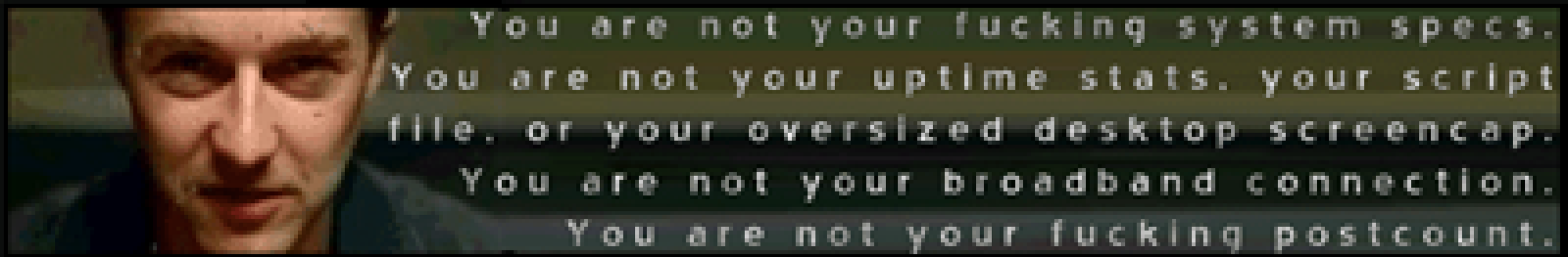
You are not your fucking system specs.
You are not your uptime stats. your script
file. or your oversized desktop screencap.
You are not your broadband connection.
You are not your fucking postcount.

HOME GARDENS BANNED - AGENDA 2030

HB875

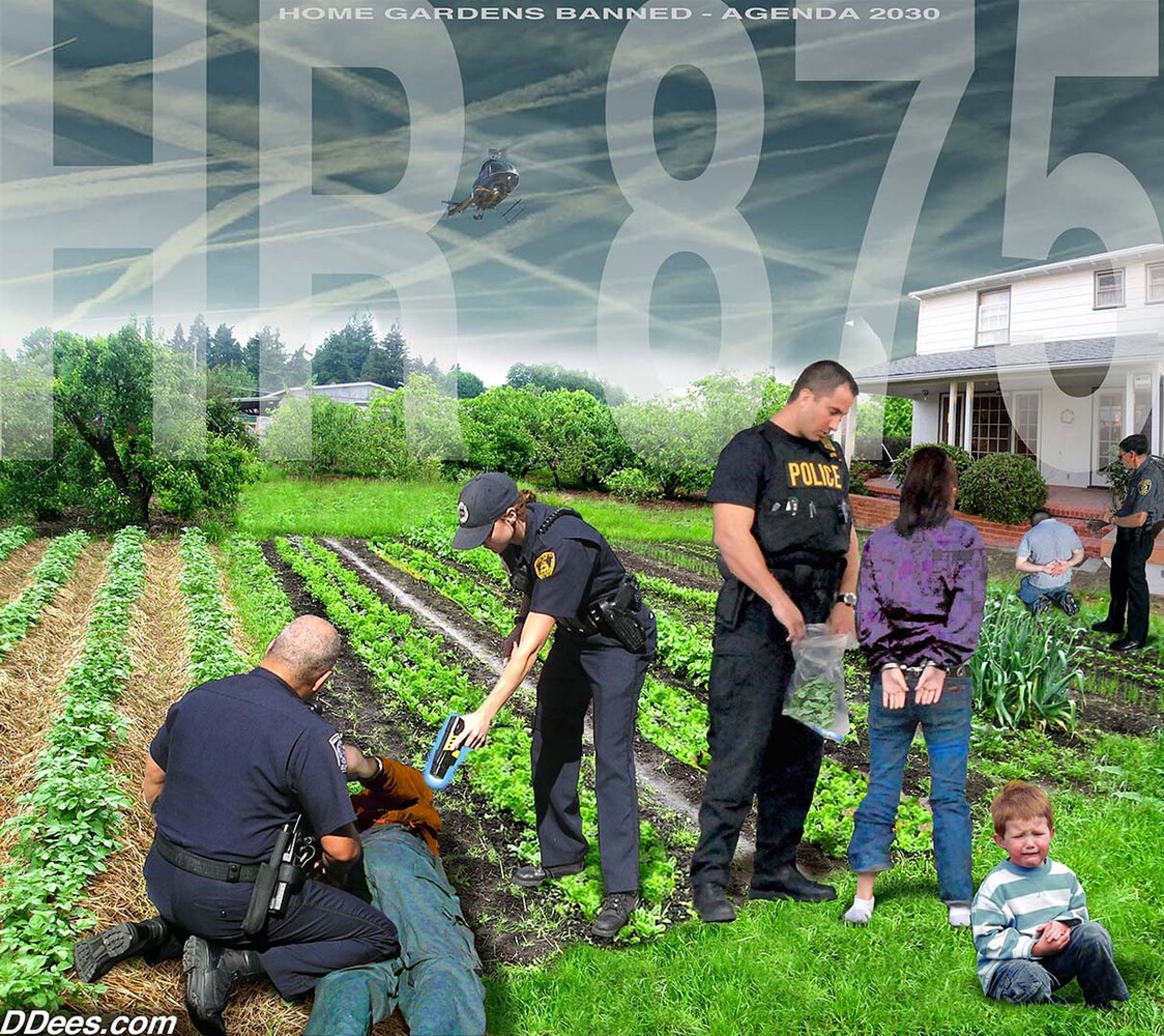

DDees.com

THE CIA AWARD FOR
EXCELLENCE IN JOURNALISM

@AR500ARMOR
ME AFTER MY AFTERMARKET GLOCK
TRIGGER WENT FULL AUTO
AT A PUBLIC RANGE
ATF AND
LOCAL COPS

SONS OF CRYPTO-ANARCHY
XMR
MAKE CRYPTO SCARY AGAIN
CYPHERPUNK ORIGINAL
GETMONERO.ORG

Z
DDees.com

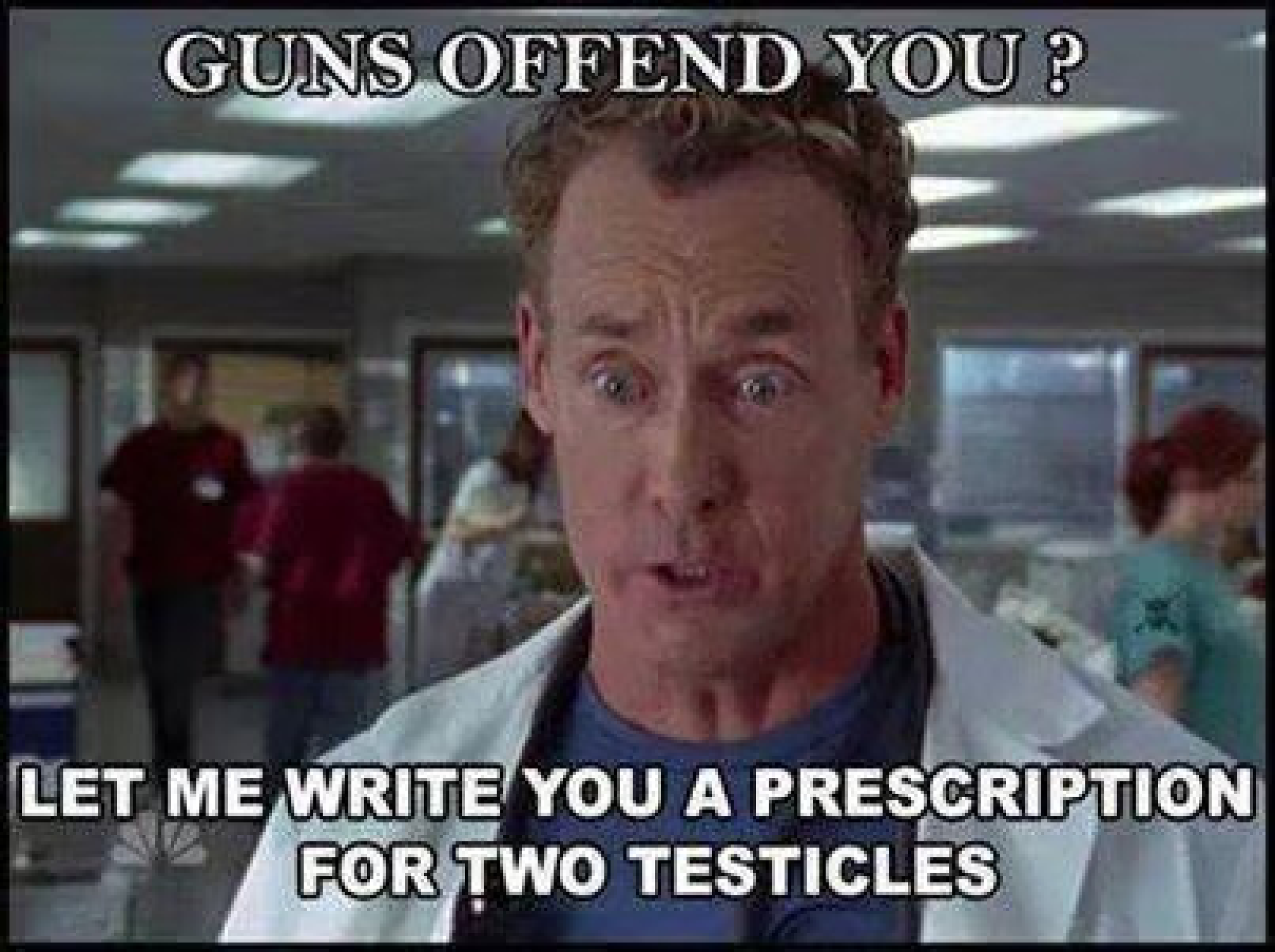
GUNS OFFEND YOU ?
LET ME WRITE YOU A PRESCRIPTION
FOR TWO TESTICLES

CRYPTO
CENTRAL BANK
BLOCKCHAIN
Bernanke
Dimon
Greenspan
DDees.com

PHILIPPE BUONARROTI

In 1789, Buonarroti visited Paris and met with **Maximilien Robespierre**. He was soon brought into the midst of Robespierre's French revolutionary government. With the fall of Robespierre's government after the Thermidor coup d'état of 1794, Buonarroti lost political support in Paris, and was imprisoned in March 1795. While in prison he met **Gracchus Babeuf**, another ambitious radical. Upon their release in October 1795, they formed a secret society called the **Society of the Pantheon**. When the Society was suppressed by French police in February 1796, its most committed members formed a revolutionary secret society, the **Conspiracy of Equals**.

English Nursery Rhyme

They hang the man and flog the woman
That steal the goose from off the common,
But let the greater villain loose
That steals the common from the goose.

The law demands that we atone
When we take things we do not own,
But leaves the lords and ladies fine
Who take things that are yours and mine.

- circa 1764

ORDER OF THE ILLUMINATI

Women were also enlisted into the Illuminati. Weishaupt wrote: "*There is no way of influencing men so powerful, as by means of women. [Women] should therefore be our chief study. We should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves. This sex has a large part of the world in their hands.*" Female members were divided into two groups: one group of "society women," to give the organization an air of respectability, and the other group, described by Weishaupt as those "who would help to satisfy those brothers who have a penchant for pleasure." The Illuminati used monetary and sex bribery to gain control of men in high places, then blackmailed them with the threat of public exposure and financial ruin.

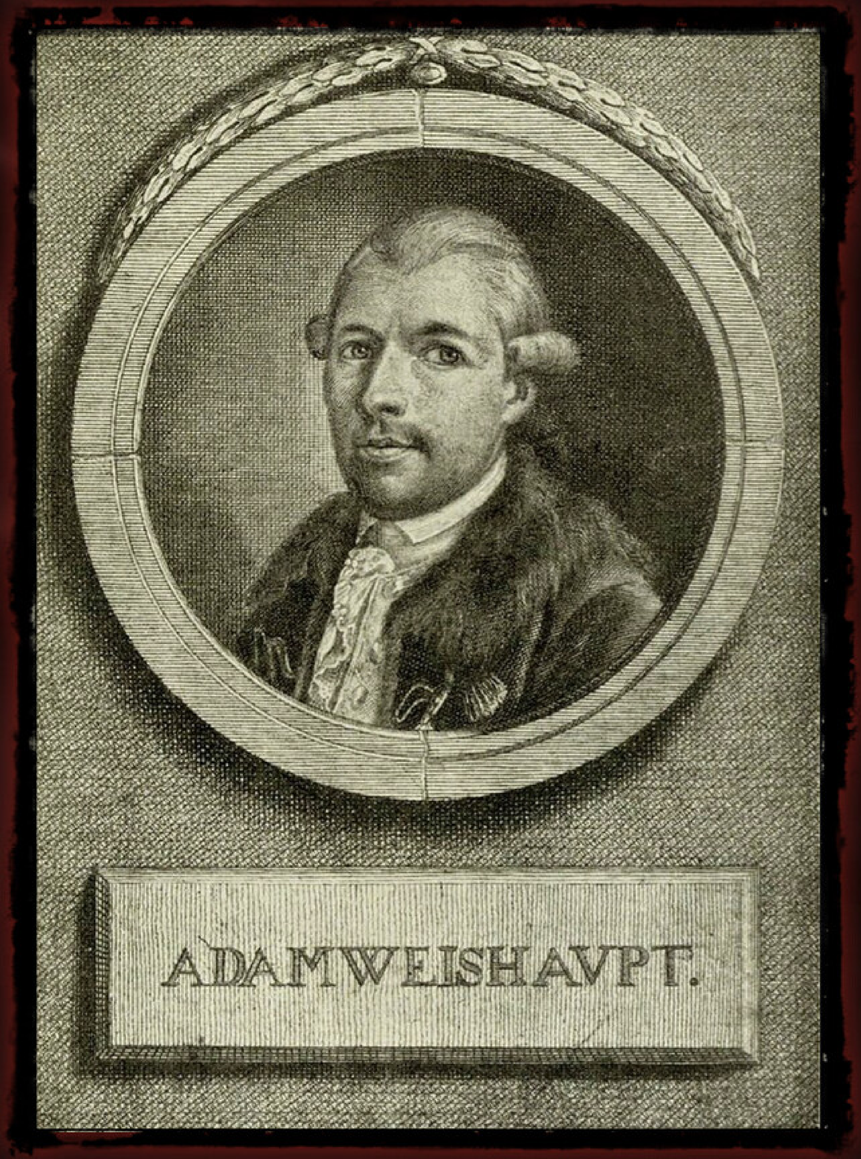

"If guns didn't exist, people wouldn't kill each other."

People before guns existed:

NAZI GERMANY'S "SURRENDER"

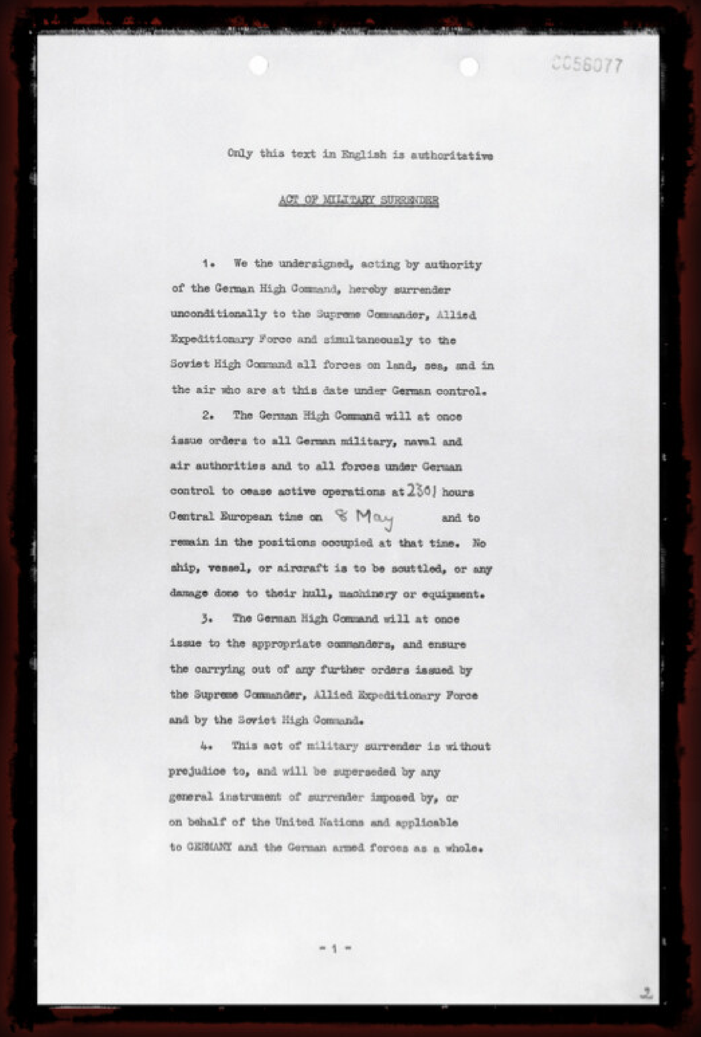

C056077

Only this text in English is authoritative

ACT OF MILITARY SURRENDER

1. We the undersigned, acting by authority of the German High Command, hereby surrender unconditionally to the Supreme Commander, Allied Expeditionary Force and simultaneously to the Soviet High Command all forces on land, sea, and in the air who are at this date under German control.

2. The German High Command will at once issue orders to all German military, naval and air authorities and to all forces under German control to cease active operations at 2301 hours Central European time on 8 May and to remain in the positions occupied at that time. No ship, vessel, or aircraft is to be scuttled, or any damage done to their hull, machinery or equipment.

3. The German High Command will at once issue to the appropriate commanders, and ensure the carrying out of any further orders issued by the Supreme Commander, Allied Expeditionary Force and by the Soviet High Command.

4. This act of military surrender is without prejudice to, and will be superseded by any general instrument of surrender imposed by, or on behalf of the United Nations and applicable to GERMANY and the German armed forces as a whole.

- 1 -

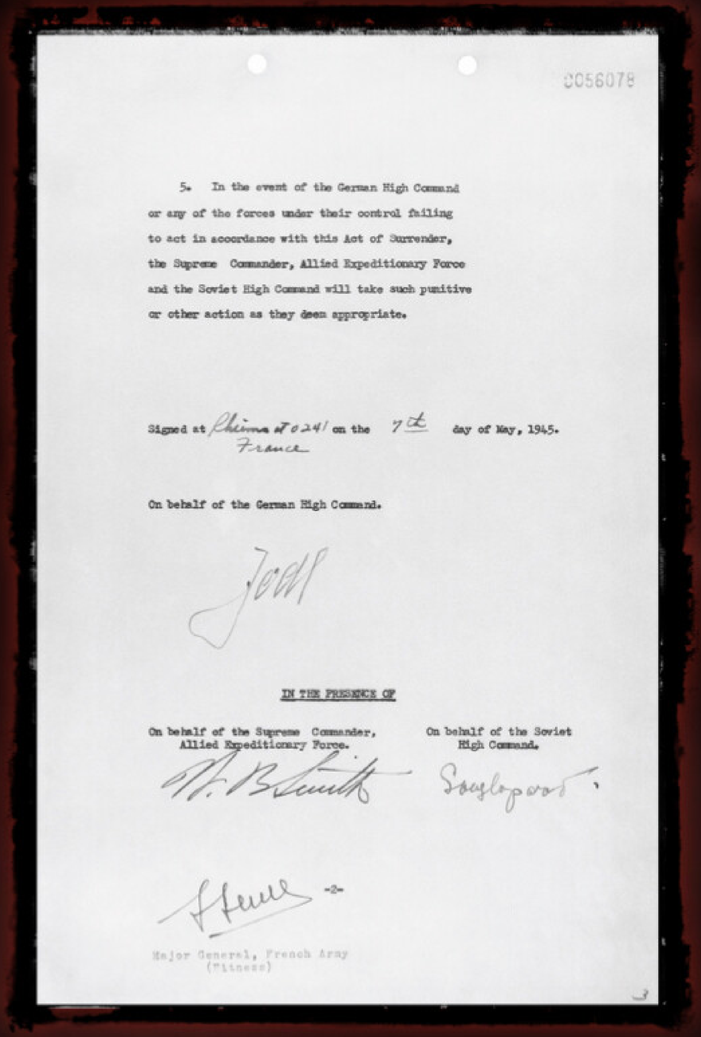

C056078

5. In the event of the German High Command or any of the forces under their control failing to act in accordance with this Act of Surrender, the Supreme Commander, Allied Expeditionary Force and the Soviet High Command will take such punitive or other action as they deem appropriate.

Signed at Rheims at 0241 on the 7th day of May, 1945.
France

On behalf of the German High Command.

Jodl

IN THE PRESENCE OF

On behalf of the Supreme Commander, Allied Expeditionary Force.

On behalf of the Soviet High Command.

Sousloparov

-2-

Major General, French Army
(Witness)

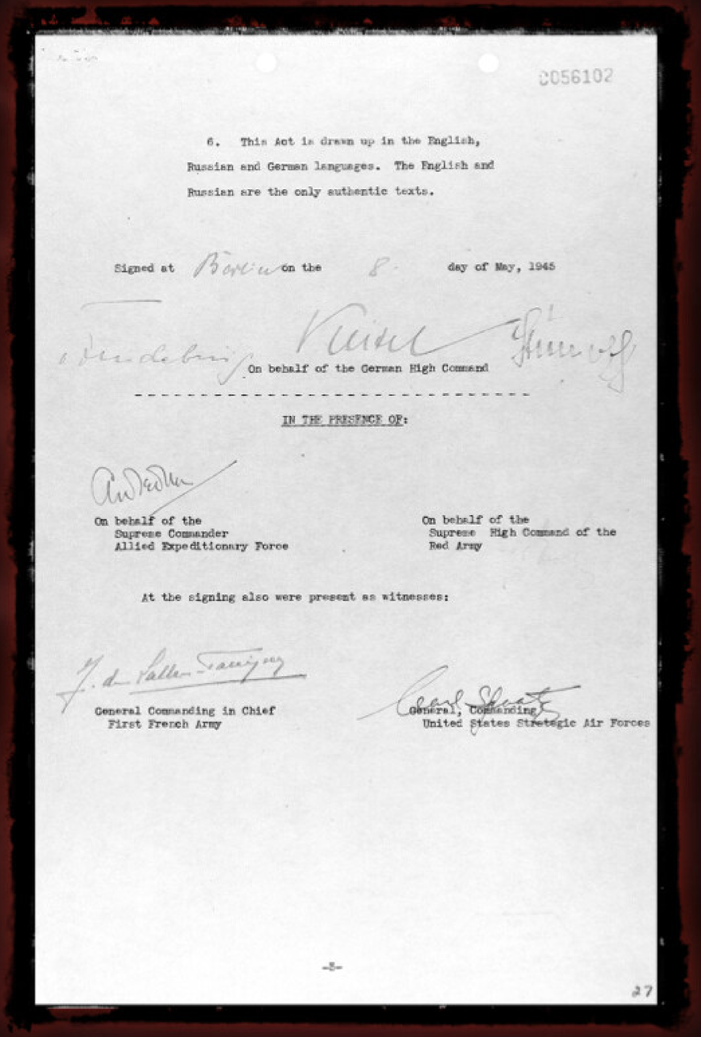

C056102

6. This Act is drawn up in the English, Russian and German languages. The English and Russian are the only authentic texts.

Signed at Berlin on the 8 day of May, 1945

On behalf of the German High Command

IN THE PRESENCE OF:

On behalf of the Supreme Commander Allied Expeditionary Force

On behalf of the Supreme High Command of the Red Army

At the signing also were present as witnesses:

General Commanding in Chief First French Army

General, Commanding United States Strategic Air Forces

-3-

The 3 pages of the **Instrument Of Surrender**, which ended World War II in Europe, signed by **General Alfred Jodl, Chief of Staff of the German Armed Forces High Command**.

Sheeple

NOV / DEC 2018 #48

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

Jörg Lanz von Liebenfels (July 19, 1874 – April 22, 1954) was an Austrian occultist, political theorist, and pioneer of the occult ideologies of **Ariosophy** and **Theozoology**. He was a former monk of the Catholic **Cistercian Order**, and the founder of the magazine ***Ostara***, in which he published anti-Semitic and völkisch theories. On Christmas of the year 1900, he founded the occult secret society **Ordo Novi Templi** (**Order of the New Templars**) – an occult order dedicated to bringing fascist extremists together and mobilizing them in favor of **National Socialism** in Germany.

This video is no longer available due to a copyright claim by WNYW Fox 5

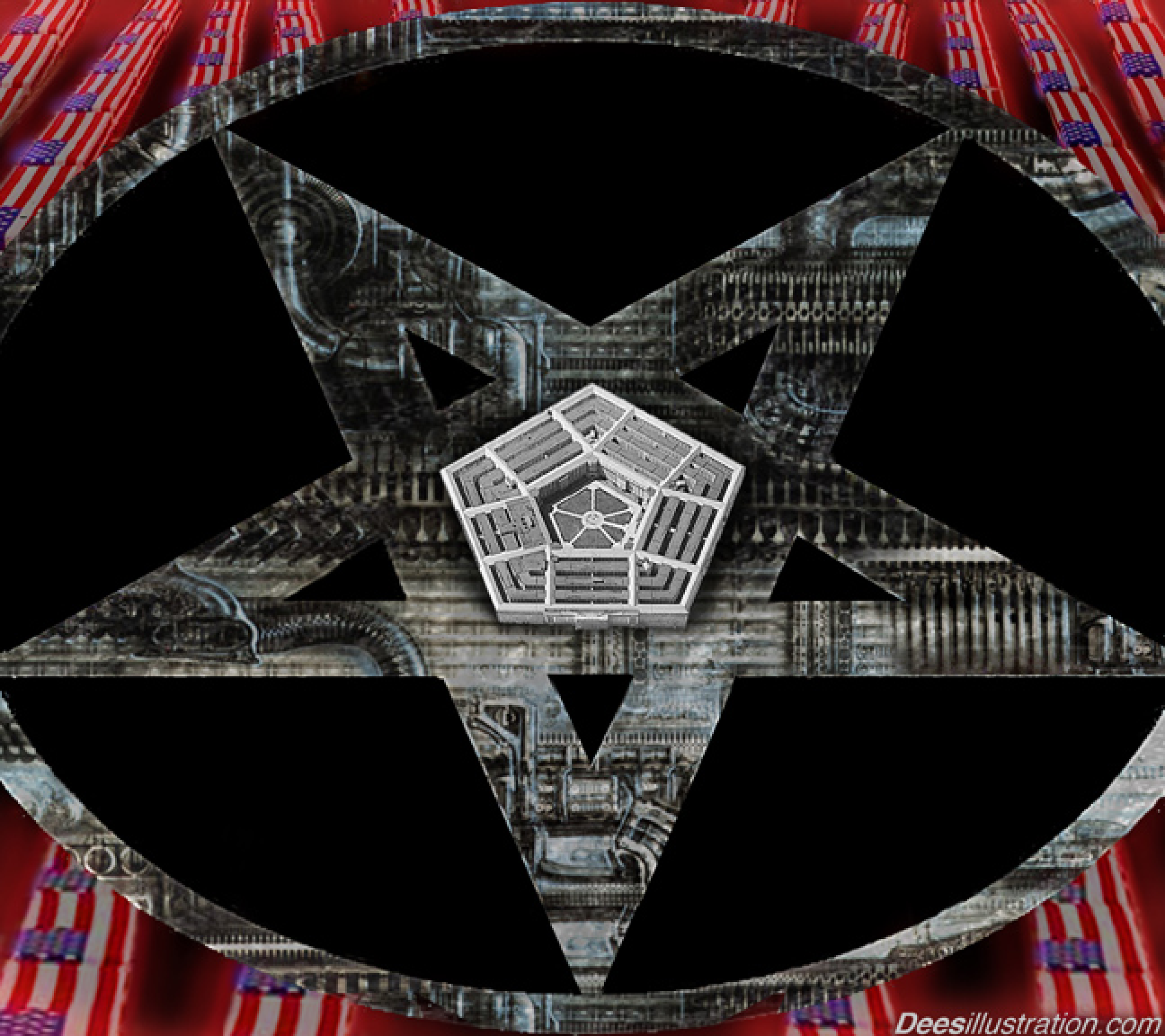
Deesillustration.com

Hermes Trismegistus

and the

Natural Path

to

Life

The LAW OF ONE

Book III

by Ra,
an humble messenger of
The Law of One

ROBERT A. MOORE

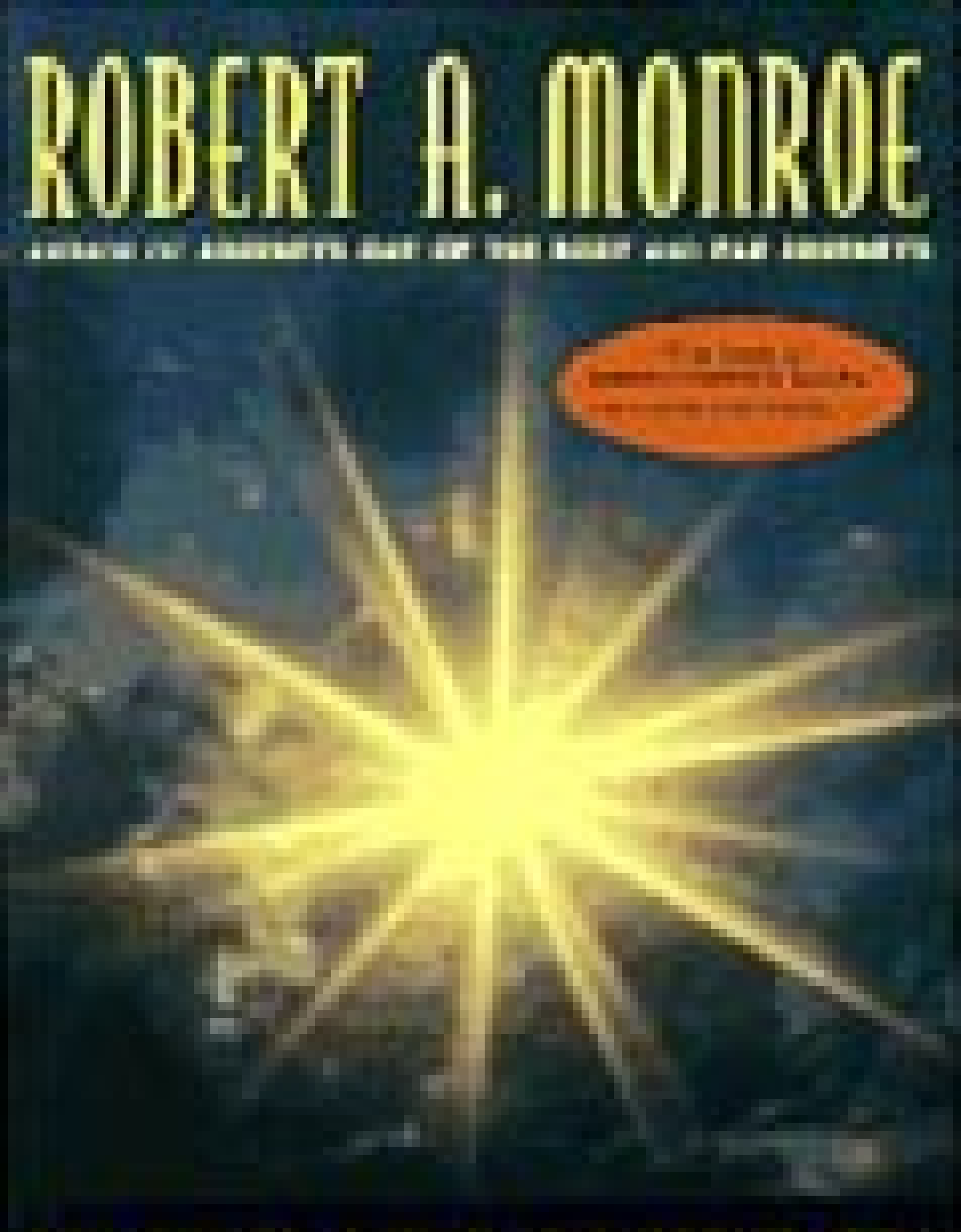

ULTIMATE JOURNEY

Now, for the last 6 months, Haiti is in the midst of new Presidential elections & the ensuing chaos appears that it could only be instigated from outside Haiti, albeit with plenty of willing allies in the Haitian elite (racism is so complex in this country). In her role as Secretary of State, Hillary Clinton ensured Martelly won the rigged elections in 2010. Though little attention has been given to her email scandal with huge gaps around correspondence in Haiti. Now, we are seeing the same thing with Martelly's successor. No one new who he was a year ago. The 2015 (now 2016) Haitian election appear to be fully orchestrated by the US, and presumably the Clintons are playing a big role.

But the real significance of this scandal for me, I know you feel me Bella, is the link to contemporary slavery and trafficking. I can't say to what extent, but there is human trafficking happening through the Clinton's Caraol Complex. And mining has always been historically linked to trafficking, slavery, and labor exploitation. I'd like to go see for myself who's laboring at Morne Bossa, but I would hypothesize that the Dominicans are doing the contractual oversight of the mining, while marginalized Haitians are being exploited for low or no cost labor in dangerous mining conditions.

****That's two huge human trafficking scandals, an

FROM ALAN WOLF

TIME LOOPS AND SPACE TWISTS

JACOBIN CLUB

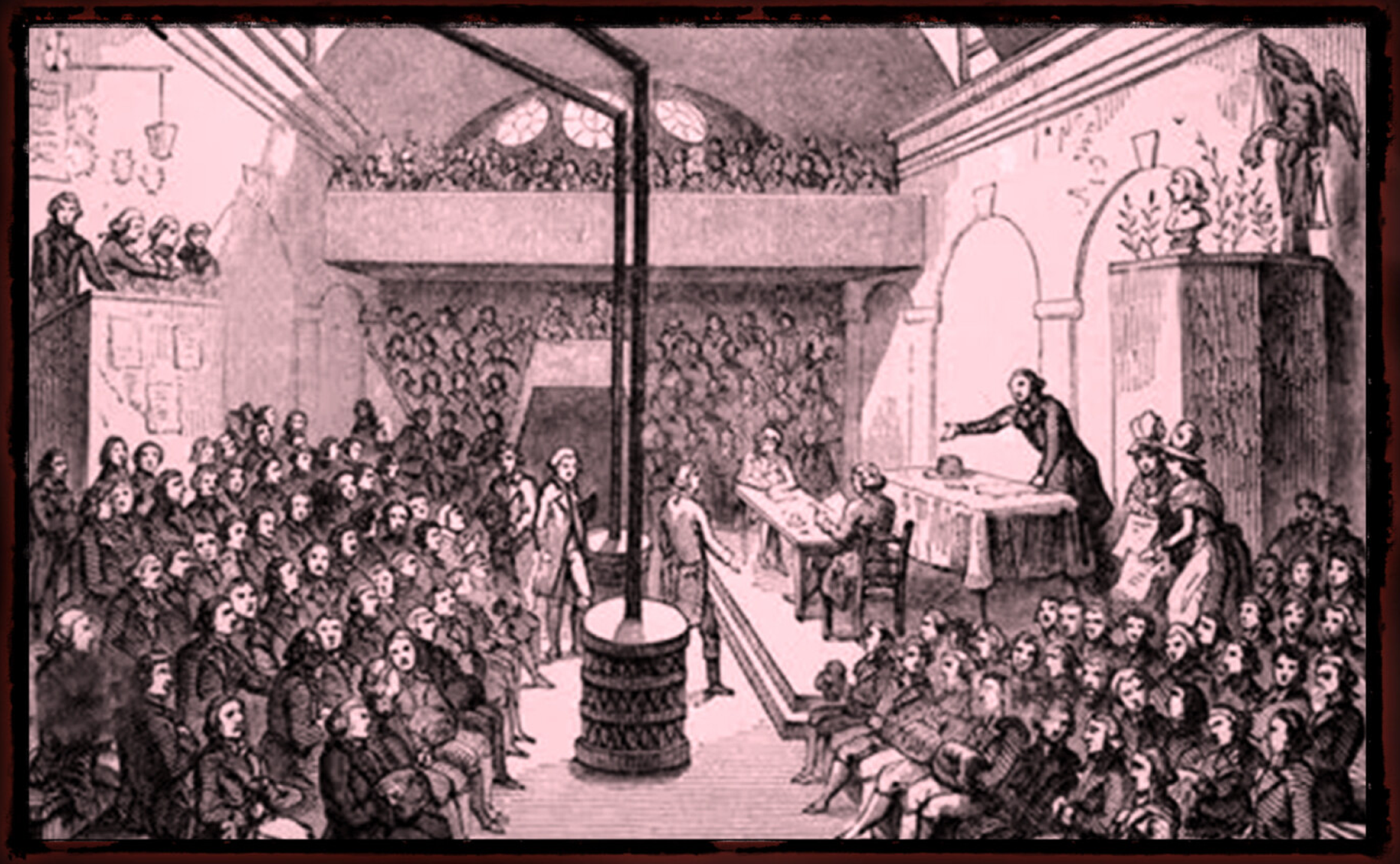

MAIN TENETS OF SATANISM

1. EGOTISM

Egotism is the first tenet of Satanism, expressed through the dictum: "***Self-preservation is the highest law,***" or in other words: "*The survival and comfort of the physical self is always a more important goal than doing what is morally right. Live for yourself only, and only care about you and yours. If you must step on others to get what you want, then so be it, for this is a dog-eat-dog world.*" The mindset that clearly defines the over-arching worldview of Satanism is perpetual me, me, me thinking.

OBAMA
'08
Deesillustration.com

Driving isn't a privilege, it became one. Founding fathers wouldn't register a horse
2:39

Rewriting History 101 with James Alefantis

Interview with Guy Fiery 14. april 2015

ALEFANTIS: Well, we make everything from scratch. Other restaurants, even good restaurants, will, like, not roast their own peppers. You can just buy the roasted peppers in a can. Or you can buy garlic oil. Some products you can get, and they're consistent and they're easy. But I didn't even know that existed actually until they said that. I was like, "What do you mean? There's another way? You can just buy these things?" Because a lot of restaurants will open a can and put it on. Like our sauce — we harvest a whole crop of organic tomatoes — 10 tons of tomatoes every year. Can them all, store them in the basement, have like a harvest party when it gets loaded in.

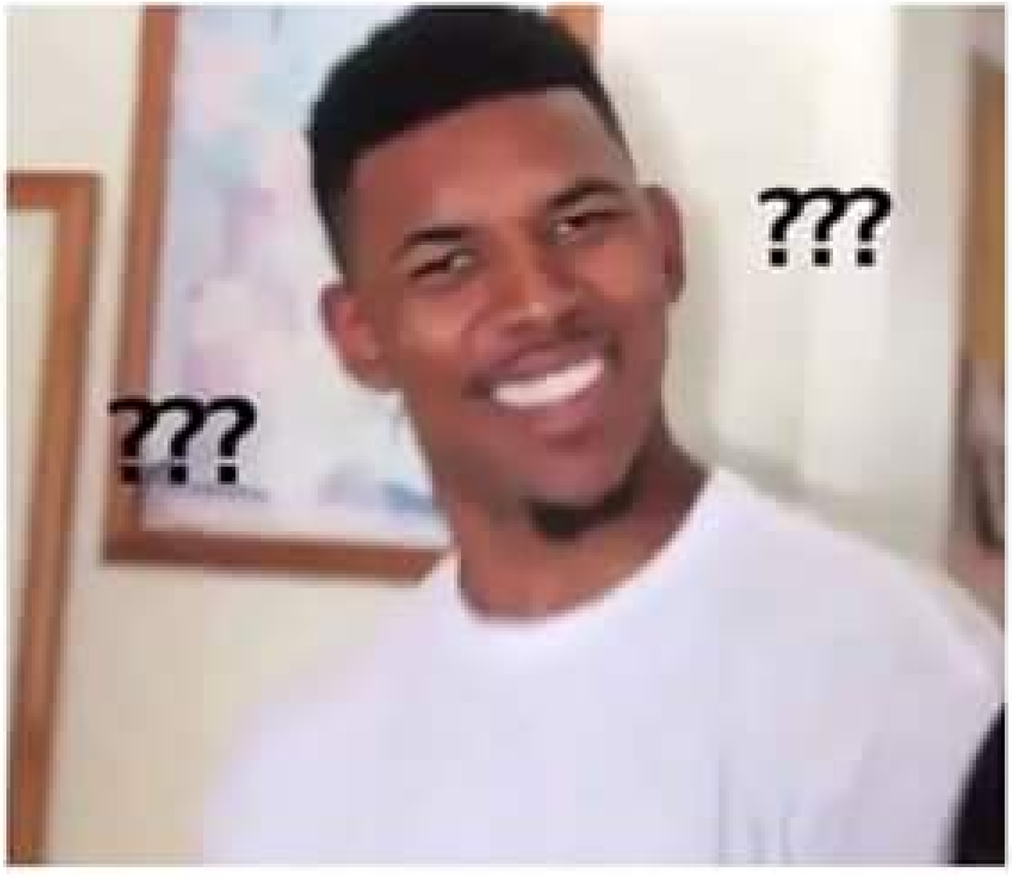

Interview with BBC 1. december 2016

"They ignore basic truths," Alefantis tells BBC Trending. For instance, the conspiracy supposedly is run out of the restaurant's basement. "We don't even have a basement."

"I have never believed that additional gun control or federal registration of guns would reduce crime," Biden said on the floor of the Senate in July 1985. "I am convinced that a criminal who wants a firearm can get one through illegal, untraceable, unregistered sources, with or without gun control."

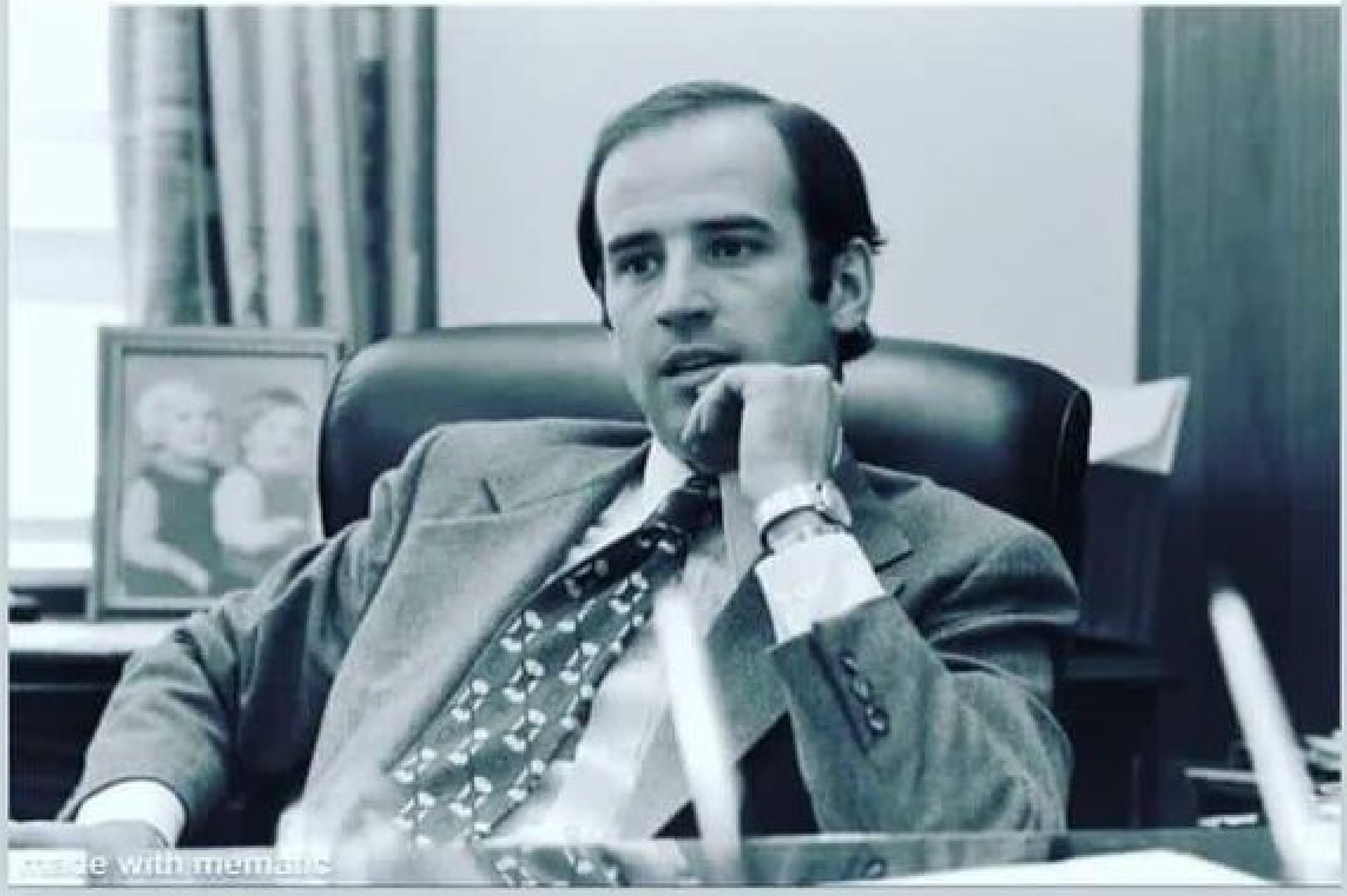

1 A. I am unable to give you times since we are
2 going back a very long time ago.
3 Q. Tell me the best that you can remember?
4 A. Roughly when I was 17.
5 Q. Where were you?
6 A. New Mexico and New York.
7 Q. Are there witnesses to this?
8 A. Not to the actual event itself.
9 Q. What other powerful business executives
10 were you sexually trafficked to?
11 A. Bill Richardson.
12 Q. Are there witnesses?
13 A. Besides Epstein instructing me to do so,
14 no.
15 Q. What other powerful business executives
16 that you were sexually trafficked to?
17 A. Yes, I know what you're saying.
18 MS. MCCAWLEY: Take your time. Take a deep
19 breath.
20 A. Jean Luc Brunel.
21 Q. Who else?
22 MS. MCCAWLEY: To the extent you recall.
23 A. I'm just trying to think. This is all very
24 confronting for me. So at the same token I'm just trying
25 to recollect everybody. The Dubins, Glen Dubin.

ORDER OF THE BLACK SUN

The Black Sun symbol was formed by 12 Armanen **Sig** Runes (the same Rune chosen to represent the SS) arrayed in a circular pattern to represent the **12 Houses of the Zodiac** surrounding a central disc, representing the "Black Sun" Santur, at the center. The Black Sun symbol is a stylized **Sonnenrad**, or **Sun Wheel**. Wiligut designed this variation of the Black Sun disc, and Himmler ordered it to be built into the marble floor of the **Obergruppenführersaal** (**Hall of the Highest Leaders**) of **Wewelsberg** castle. The Obergruppenführersaal is a circular room inside the castle's north tower, with 12 columns and 12 windows. In the middle of the room's light gray marble floor there is a dark green marble inlay of the Black Sun symbol, with each of its 12 spokes pointing to each of the 12 columns in the hall. Originally, there was a golden disc in the center of the ornament, most likely representing the Black Sun's power source, the Vril. The number 12, in addition to representing the Houses of the Zodiac, may also be a reference to the **Order of Teutonic Knights**, after whom the SS was patterned by Himmler, which also had a "mystical inner order," comprised of 12 "elite" Knights.

Yeah... that's how it'll work.

"HEY, COOL. GOVERNMENT IS TRYING TO MAKE MY LIFE EASIER WITH A DIGITAL CURRENCY"

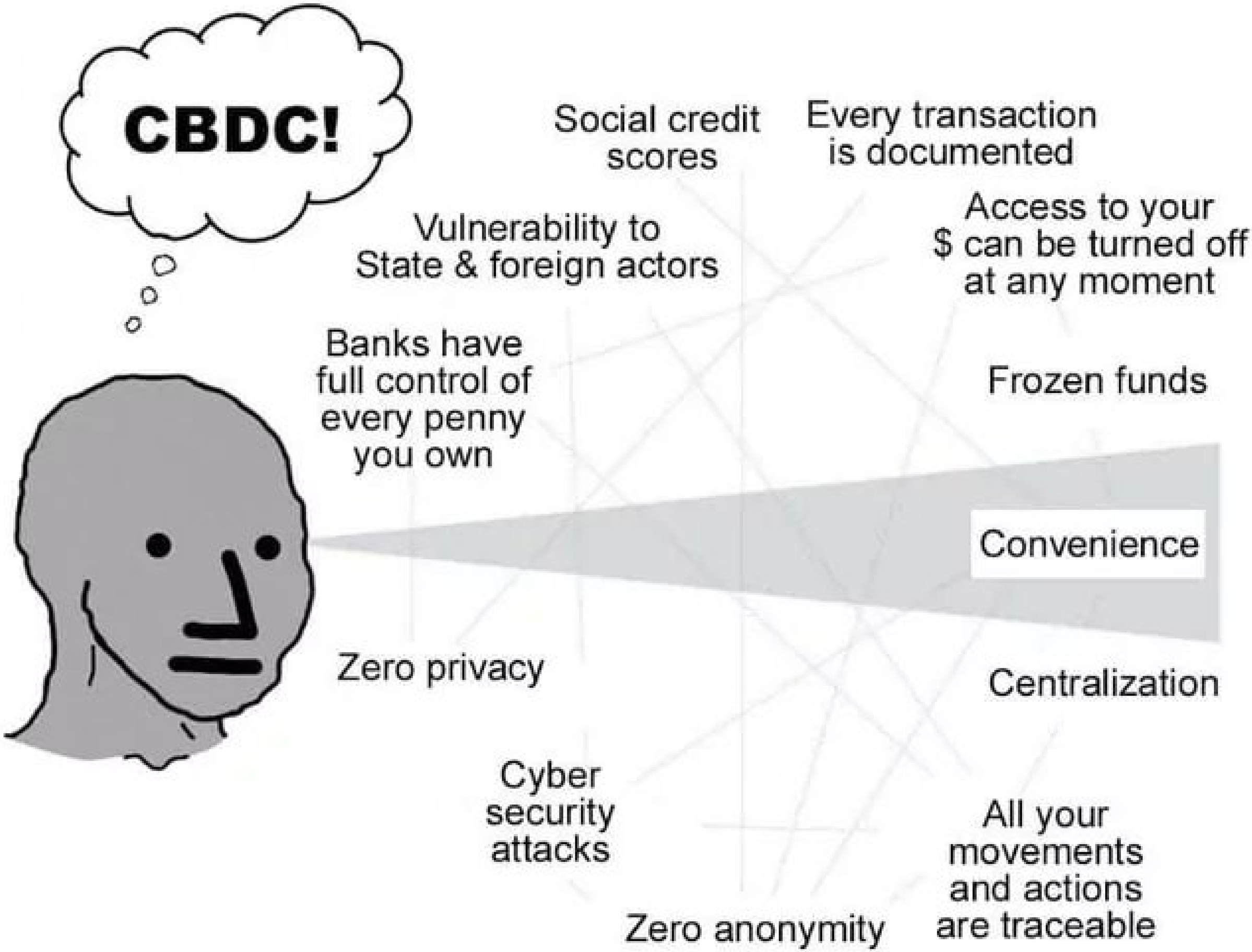

@TheFreeThoughtProject

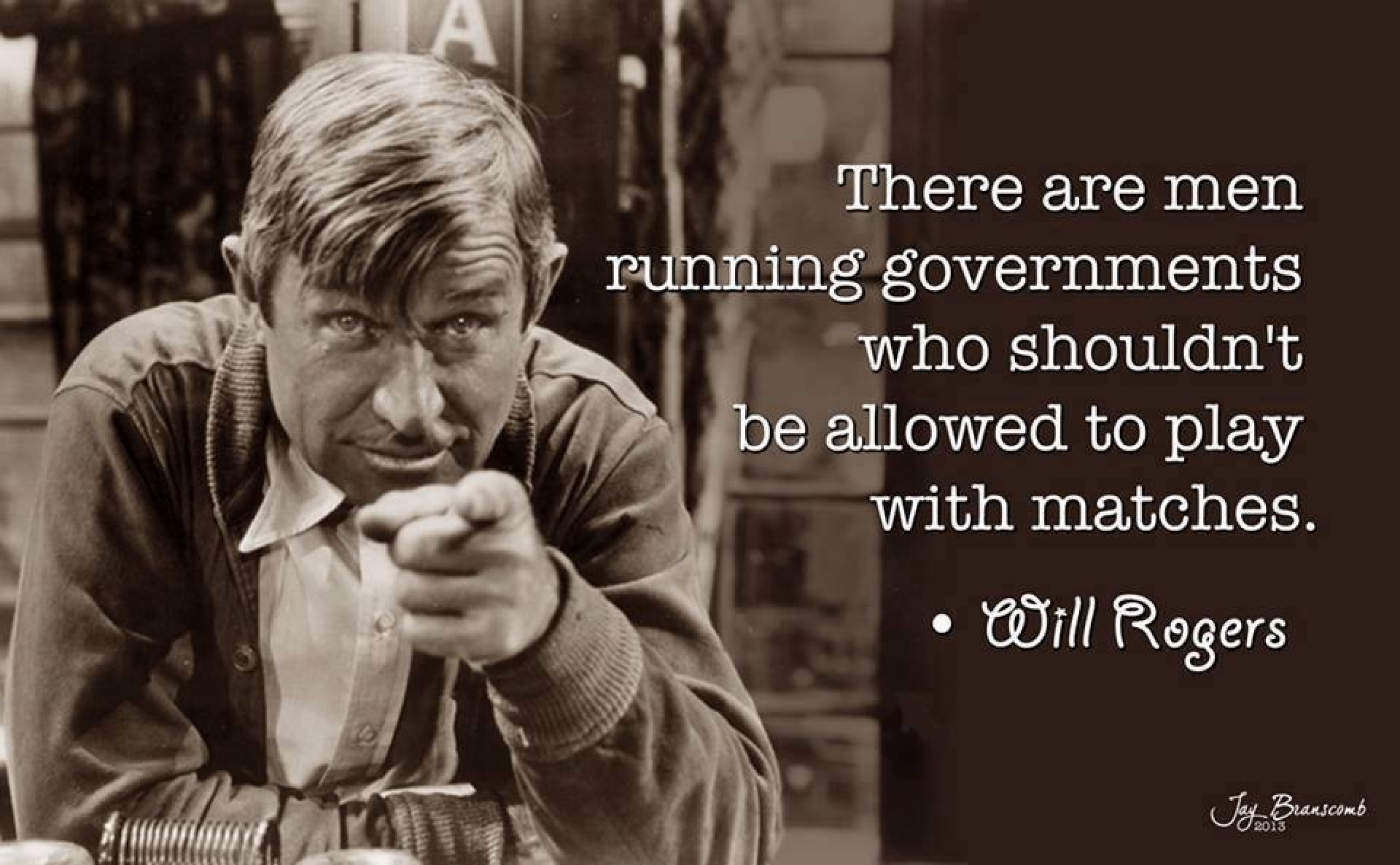
There are men
running governments
who shouldn't
be allowed to play
with matches.
• Will Rogers
Jay Branscomb
2013

jimmycomet
River House (New Y...

Follow

48 likes 59w

jimmycomet #bookparty #killingthemessenger #davidbrock

bunnygryffin David's hair 💙

hanktheplank #DavidBrock the man who was paid to invent tawdry lies for the GOP to destroy an innocent and promising young woman named Anita Hill. So so sad. He is forever discredited as a journalist and political pundit.

zedbobby Scum bag

1motormouth What a disgrace this man is. working for Satan Hillary. 👎

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WITHOUT GOVERNMENT A VIOLENT GANG COULD TAKE OVER
THEY'RE THE FUCKING GANG. THE GOVERNMENT IS THE GANG THAT TOOK US OVER !
imgflip.com

POLITICAL COMMONALITIES OF NAZISM AND COMMUNISM

NAZISM	COMMUNISM
Underlying totalitarian political ideology / complete control of people & resources	Underlying totalitarian political ideology / complete control of people and resources
Use of propaganda and indoctrination to influence the minds of the public, especially the young	Use of propaganda and indoctrination to influence the minds of the public, especially the young
Use of pseudo-religious symbolism and trappings to foment cult-like religiosity in political followers	Use of pseudo-religious symbolism and trappings to foment cult-like religiosity in political followers
Complete control of media within the regime; total censorship of conflicting information	Complete control of media within the regime; total censorship of conflicting information
Shaming and dehumanization of all political opponents of the regime	Shaming and dehumanization of all political opponents of the regime
Brutal utilization of military and secret police forces via Order-Followers	Brutal utilization of military and secret police forces via Order-Followers
Deployment of internment / work / concentration camps to punish or kill political opponents and undesirables	Deployment of internment / work / concentration camps to punish or kill political opponents and undesirables
Extermination of political opponents: Estimated 20 million dead	Extermination of political opponents: Estimated 94 million dead

COMMUNIST LEAGUE

In November and December 1847, the Communist League held a congress in London. Both Marx and Engels attended, and they were assigned the task of composing a political manifesto for the organization. This became ***The Communist Manifesto***. In 1850, a German spy, **Wilhelm Stieber**, stole the Communist League's register of members and sent it to France and several German states, bringing about the imprisonment of several of its members. From October 4 to November 12, 1852, the Prussian government conducted the **Cologne Communist Trial** against eleven members of the Communist League who were suspected of having participated in the 1848 uprisings, a series of protests and rebellions in the states of the German Confederation and Austrian Empire. Seven of the eleven members tried were sentenced to prison terms of up to six years. Following the Cologne Communist Trial, the Communist League was formally disbanded in November 1852.

Red Flag of the Communist League

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Raid
indoors and outdoors!
KILLS BUGS DEAD
1161
OCCUPY DC
FOOD NOT BOMBS
PEOPLE BEFORE PROFITS
Illuminatus Meets Conspiracy
Sheeple
THE BEAUTIFUL SHEEPLE FAT, POOR & LOVIN' IT!
9/11
DDees.com

AND THEN I SAID...
BE SURE TO VOTE BECAUSE WE ARE YOUR SERVANTS
zipmeme

NOV 2018 Premiere Issue #1

DEW
Directed Energy Weapons

PARADISE ERASED

3000°

SCI-FI LEVEL WEAPONRY ROLLED OUT AS 50,000 US CA HOMES CREMATED TO WHITE POWDER ASH

MISSING IN PARADISE CA, MOST BURNT IN HOMES AND ESCAPING IN CARS

TESLA TECHNOLOGY USED TO BOIL GROUND, POLES & TREES BURNT FROM INSIDE

METALS, GLASS & STONE FIXTURES MELTED THREE THOUSAND DEGREE BATH

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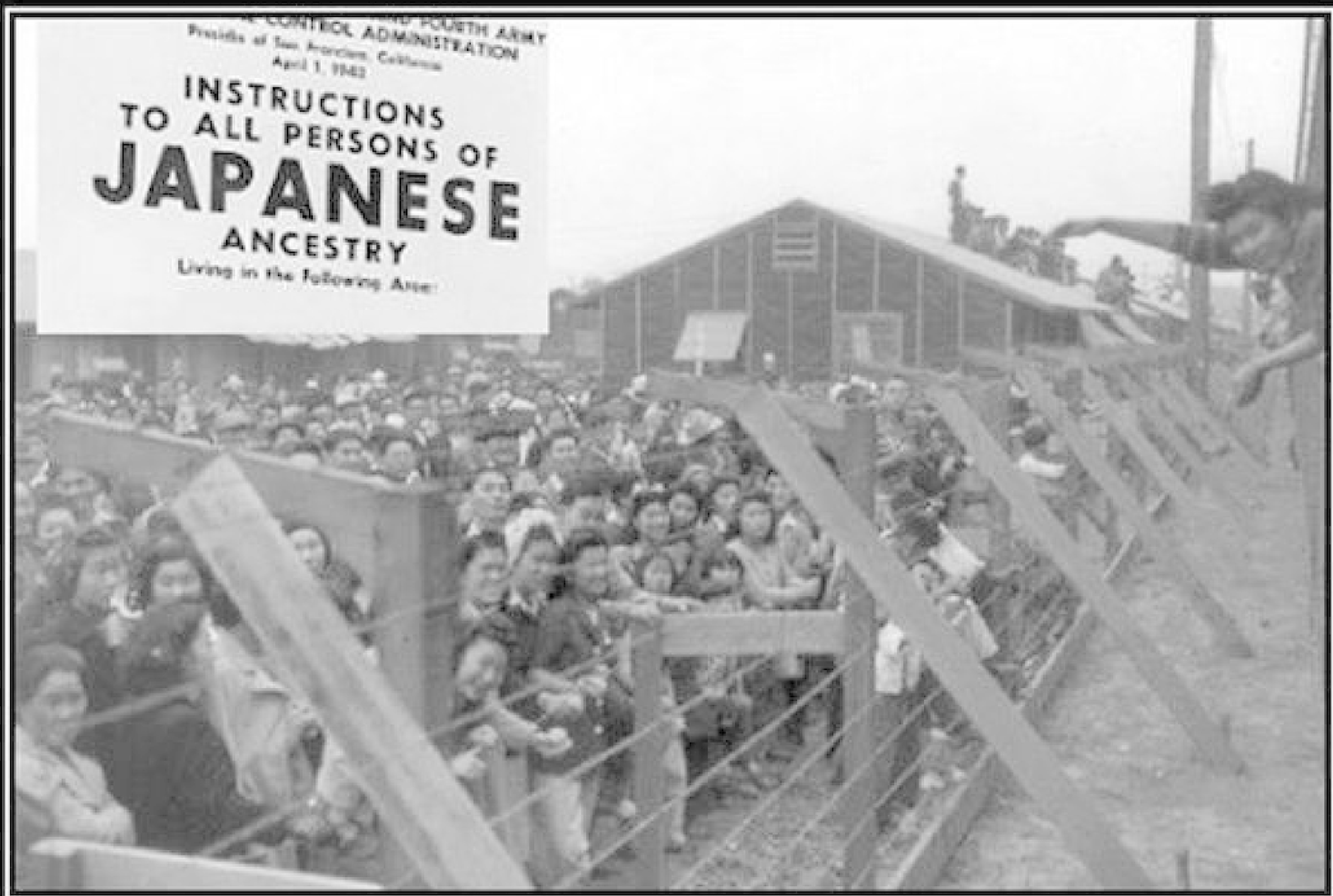

GUN CONTROL

Because our government would never turn on its citizens.

Chemtrails: Weapons of Mass De-Population
Lung Disease
Morgellons
Fiber Disease
Deesillustration.com

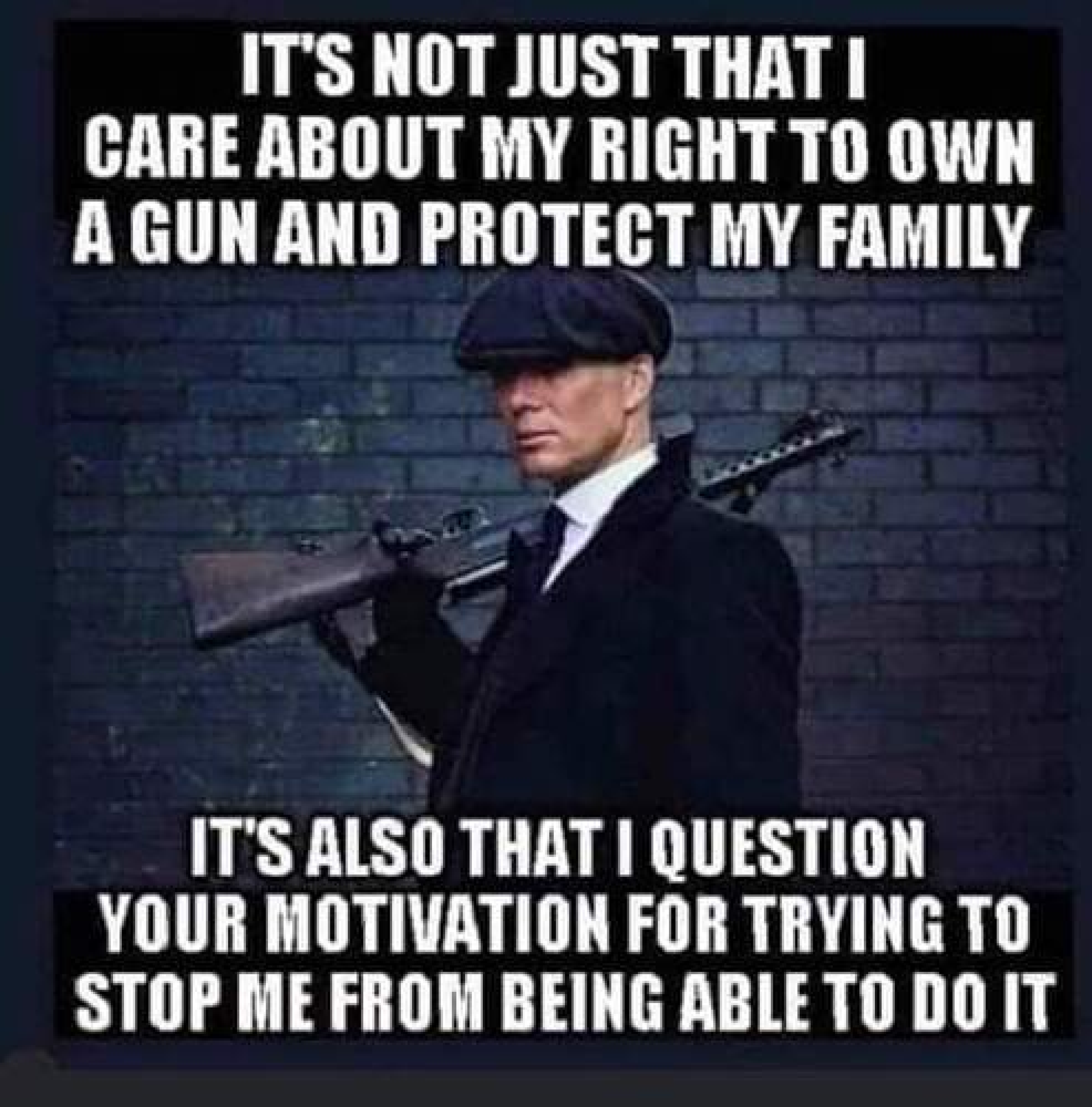
IT'S NOT JUST THAT I
CARE ABOUT MY RIGHT TO OWN
A GUN AND PROTECT MY FAMILY
IT'S ALSO THAT I QUESTION
YOUR MOTIVATION FOR TRYING TO
STOP ME FROM BEING ABLE TO DO IT

LAW OF THE LAND

The general misconception is that any statute passed by legislators bearing the appearance of law constitutes the law of the land. The U. S. Constitution is the supreme law of the land, and any statute, to be valid, must be in agreement. It is impossible for a law which violates the Constitution to be valid. This is succinctly stated as follows:

"All laws which are repugnant to the Constitution are null and void." *Marbury vs. Madison*, 5 US (2 Cranch) 137, 174, 176, (1803)

"Where [illegible] by the Constitution are inv[illegible] be no rule making or legisl[illegible] abrogate them." Miran[illegible] US 436 p. 491.

TG@disclosurehub

The CIA director watching everyone dismantle billion dollar psyops with low-effort memes:

ASPARTAME
GUMMY BEARS
CRYSTAL LIGHT
Winterfresh
ASPARTAME
PEPSI
ASPARTAME
LIFE SAVERS
CHERRY
ASPARTAME
Sugar Free
Kool-Aid
JELLO
ASPARTAME
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5d.

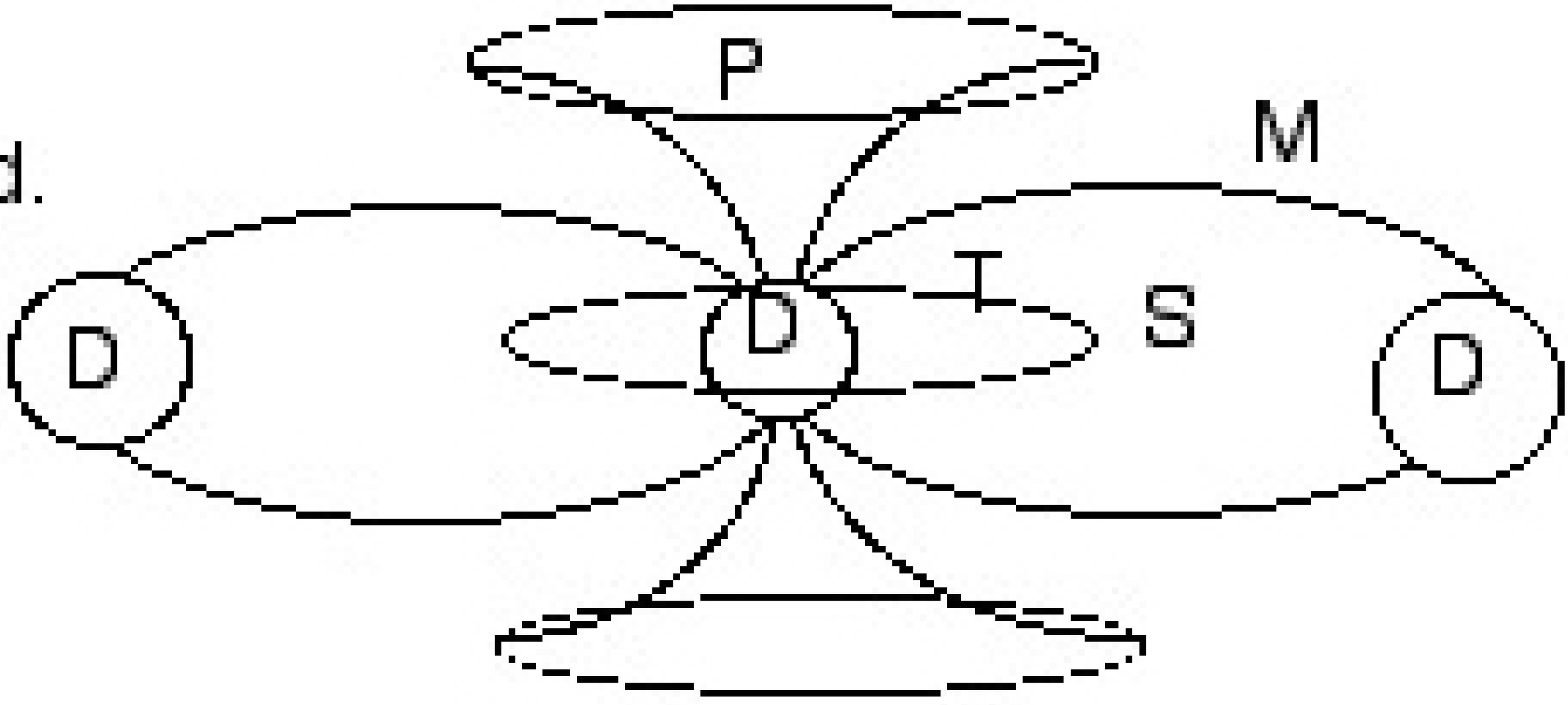

100 DEADLY SKILLS

The SEAL Operative's Guide to Eluding Pursuers, Evading Capture, and Surviving Any Dangerous Situation

Navy SEAL, Ret.

CLINT EMERSON

c. The EarthLink account

The second account, [redacted], is, as Ms. Maxwell has repeatedly explained to Plaintiff's counsel, an account that she does not recognize, that she does not recall having ever logged onto, and for which she has no password. *See* DE 320. Ms. Maxwell tried every avenue available online through EarthLink to reset the password or otherwise access the account. In fact, when one attempts to recover a password for that account, the system states "The email address you entered is not an EarthLink email address or ID." According to *Plaintiff*, such a message means the account has been permanently deleted by the host company. Plaintiff's counsel, Meredith Shultz, wrote on May 17, 2016, regarding an account of Plaintiff's (that she claims she cannot access but for which relevant and responsive emails were located on her computer):

> "Regarding her live.com address, it appears that the account has been permanently deleted by the host Company. One method of telling if an account still exists for live.com **(and for most web mail systems)** is to perform an account password recovery. When you enter the e-mail address and enter the captca code and hit Next, the website states that it does not recognize the email address. This means that the account has been permanently deleted from live.com's system."

Menninger Decl., Ex. A.

Plaintiff does not, and cannot, explain why she thinks that her own live.com email address has been permanently deleted by the host company, yet based on the exact same set of data, she thinks that an email account that Ms. Maxwell does not recall ever using (and from which no documents exist on her devices) from Earthlink still remains on its system. If there is some way to access the account, Plaintiff hasn't said what it is. Ms. Maxwell simply has no way to access this account and has no information, save Plaintiff's rank speculation.[2]

---

[2] Plaintiff has an account from which actual documents *have* been produced – proving she did use the account (unlike Ms. Maxwell's EarthLink account) and it contains relevant information. Yet Plaintiff claims she

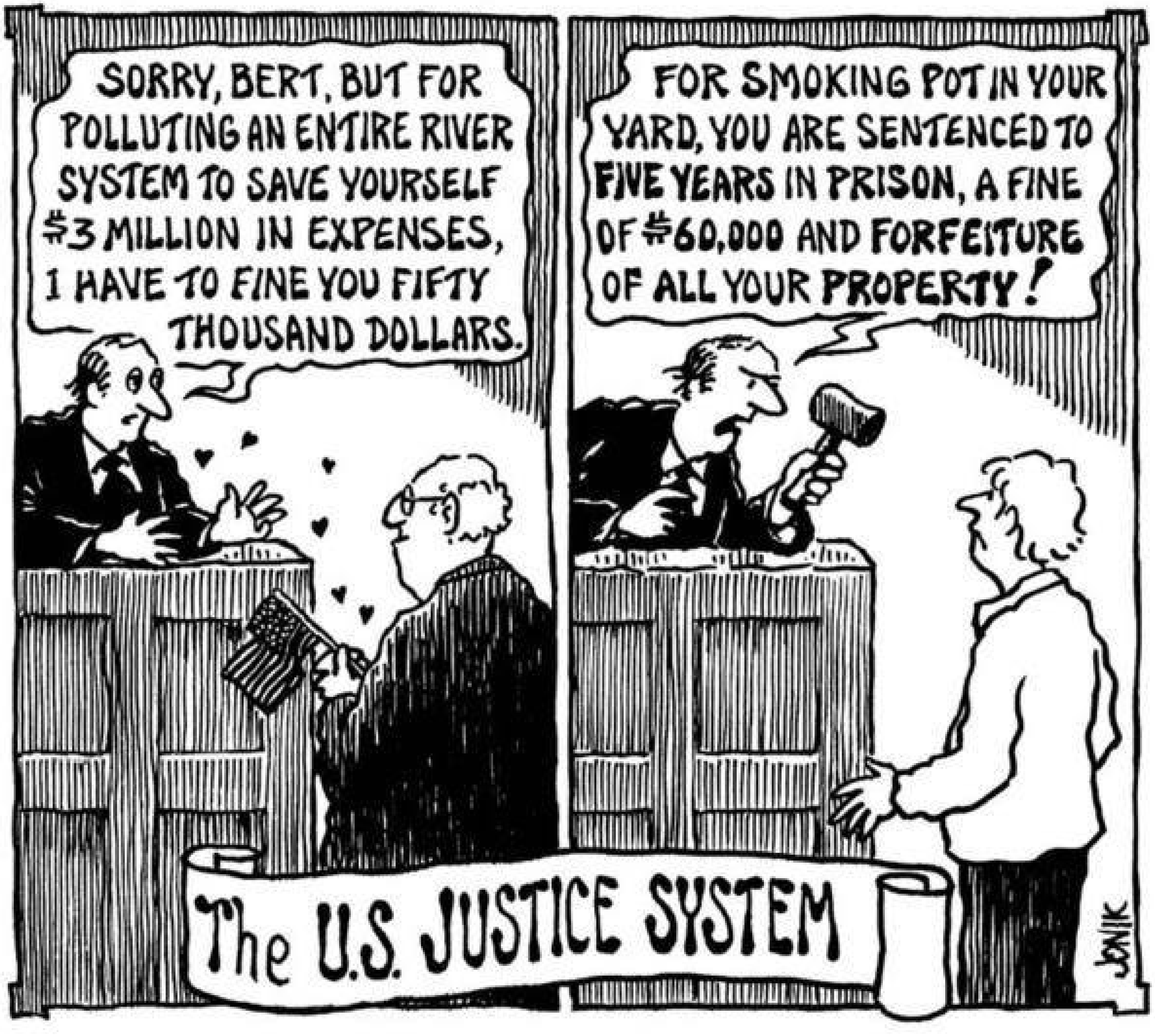
SORRY, BERT, BUT FOR POLLUTING AN ENTIRE RIVER SYSTEM TO SAVE YOURSELF $3 MILLION IN EXPENSES, I HAVE TO FINE YOU FIFTY THOUSAND DOLLARS.
FOR SMOKING POT IN YOUR YARD, YOU ARE SENTENCED TO FIVE YEARS IN PRISON, A FINE OF $60,000 AND FORFEITURE OF ALL YOUR PROPERTY!
The U.S. JUSTICE SYSTEM
JONIK

THE GESTAPO
THE NAZI'S SECRET POLICE FORCE

The **Gestapo** (**Geheime Staatspolizei**, "**Secret State Police**") was the official secret police force of Nazi Germany. The Gestapo was created by **Hermann Göring** in 1933 by combining the various political police agencies of Prussia into one organization. On April 20, 1934, oversight of the Gestapo passed to the head of the **Schutzstaffel** (**SS**), **Heinrich Himmler**, who was also appointed **Chief of German Police** by Adolf Hitler in 1936.

I don't care how messed up the world is

I am not giving up hope

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

In 1935, Himmler and leading "Blood and Soil" ideologist, **Richard Walther Darré** founded an archaeological research and expedition society called the **Ahnenerbe**, which was dedicated to proving the genetic superiority and ancient origins of the Germanic race. Himmler regarded the Ahnenerbe as "an elite think tank" which would sweep away previous scholarship on the development of humanity and reveal that Hitler's ideas on the subject were true. Himmler also believed that the Ahnenerbe's investigations might reveal ancient secrets about agriculture, medicine, and warfare which would benefit Nazi Germany. It employed scholars from a wide range of academic fields, including archaeology, anthropology, ethnology, history, biology, zoology, botany, astronomy, medicine and more. The Ahnenerbe formed the basis for the depiction in the ***Indiana Jones*** franchise of Nazis searching for religious artifacts.

Knolles. Turk. Hist. p. 1273.

19. At Dantzick, a city of Prussia, Mr. Morrison (an ingenious traveller of this nation) sent a mill, which without help of hands did saw boards, having an iron wheel, which did not only drive the saw, but also did hook in and turn the boards unto the saw. Dr. John Dee mentions the like seen

FRANKEN-FOOD TRIPLE MSG

MONSANTO

MICROWAVABLE
for added carcinogens

HUNGRY-MAN
FRANKEN-FOOD
Frozen Dinner

GENETICALLY MODIFIED!

TRIPLE MSG

FDA APPROVED

*Promotes Excessive Brain Tumors and Premature Death!

Box Raised *Tortured* Chicken With TASTY GM Corn, Tomato and Trout Genes, Snail Broccoli, Human Gene Spliced Potato

Deesillustration.com

DDees.com

From Elon Musk @elonmusk

White House Press Secretary Replaced By Literal Gaslight

THE SILVA MIND CONTROL METHOD

José Silva

jimmycomet Folgen

Gefällt 23 Mal 103Wo.

jimmycomet Hmmmmm.....ok...hmmm.

ccwoolman #howmanyguysdoesittaketodig ahole

ralphindc Where is this hole?

jacoplen Needs underpinning.

werkinonmahnightcheese Burying a body?

jimmycomet @jacoplen no underpinning please!!

jimmycomet @ralphindc you show me yours

ralphindc @jimmycomet mine has been filled in for quite some time now.

room11dc Can we do a pop-up in there?

jimmycomet Please this hole needs a pop-up! Line up now. @room11dc

mfproper Teacher/student #lifelessons

k8damon oh wow is that #mattproper on a social media platform. I don't even know

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

SABBATEAN FRANKISM

Jacob Frank

Sabbatean Frankism was a heretical Jewish religious movement of the 18th and 19th centuries, centered on the leadership of the Jewish Messiah claimant **Jacob Frank**. Frank rejected traditional religious norms, and taught that his followers were obligated to transgress as many moral boundaries as possible. Sabbatean Frankism is has roots in the **Sabbatean** sect of Turkey, a religious movement that identified the 17th-century Jewish rabbi **Sabbatai Zevi** as the Jewish **Messiah** (world savior). Zevi's teachings can be summarized by the maxim: "*What is holy is unholy, and what is unholy is holy.*" Unlike traditional **Judaism**, which asserts that cumulative acts of righteousness will eventually bring the coming of the Messiah, the Sabbatean interpretation inverted the traditionalist Jewish view to support the opposite conclusion, postulating that it would be easier to accelerate the flow of chaos to utterly destroy civilization than to perfect it, and once the world is forced into complete ruin, God would be forced to start the **Messianic Age** to save it.

THE DARKSIDE OF GOD

EVE LORGEN

POST SPICY MEMES
STAY OFF OF TERRORIST WATCHLISTS
Me

The personal life

Former house staff and may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with minors.

42. Ross Gow
Acuity Representation
23 Berkeley Square
London W1J 6HE
[redacted]

Defendant's press agent who has knowledge of the defamatory statements in this case.

43. Tiffany Kathryn Gramza
[redacted]
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

44. [redacted]
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

45. Amanda Grant
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

46. Lesley Groff
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

47. [redacted]

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

THE PRACTICAL PSYCHIC SELF-DEFENSE HANDBOOK

A SURVIVAL GUIDE

Combat Psychic Attacks, Negative Energy, and Spiritual Parasites

ROBERT BRUCE

VISIT JAPAN
BOEING
DDees.com

Deesillustration.com

1 Q. When you say Jeffrey's room, do you mean
2 his bedroom?
3 A. Yes.
4 Q. Okay.
5 A. There's a shower in the middle of that room
6 and I had just finished having a shower with Jeffrey.
7 Jeffrey got out of the shower, got dressed and left the
8 room. He was wearing sweat pants if I recall and while
9 I'm undressed and drying myself off and drying my hair
10 Dershowitz entered the room and there was some red velvet
11 chair that I remember -- I don't know, is there a certain
12 language you want me to use to describe these events?
13 Q. No.
14 MS. MCCAWLEY: Just use whatever you're
15 comfortable with, that's fine.
16 A. We had sexual intercourse on the chair
17 while I was bent over.
18 Q. How long did that last?
19 A. Less than ten minutes.
20 Q. Did you speak to the Professor?
21 A. Just formalities, but at this time Jeffrey
22 had before trained me to do what he wanted me to do.
23 Q. When you say just formalities, what do you
24 mean?
25 A. Hi, nice to see you again, how are you? I

ZOOM IN at 10:28

"How pro gun are you?"

Me:

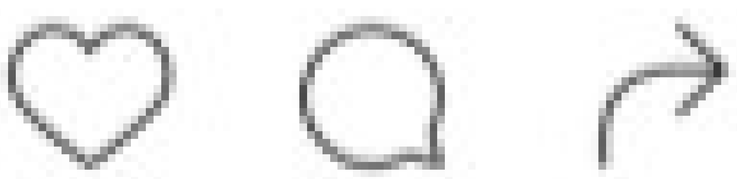

240 likes

arringtondedionyso The Cycle of Fifths

roses are red
violets are blue
I really love being on a
government watchlist
with all of you

One proposed solution to the problem of global warming involves the seeding of the atmosphere with metallic particles. One technique proposed to seed the metallic particles was to add the tiny particles to the fuel of jet airliners, so that the particles would be emitted from the jet engine exhaust while the airliner was at its cruising altitude. While this method would increase the reflection of visible light incident from space, the metallic particles would trap the long wavelength blackbody radiation released from the earth. This could result in net increase in global warming.

Stratospheric Welsbach seeding for reduction of global warming. US Patent 5003186, Pg. 1

NEW WORLD ORDER
We Be Peoples
TPP
INTERNET FREEDOM
STATES SOVEREIGNTY
AMERICAN JOBS
TPP
DDees.com

Mar / Apr 2018 #44

Sheeple

GAME OVER CHECKMATE?

BLOCKCHAIN

CENTRAL BANK VAMPIRISM BOWS TO NEW TECHNOLOGY OF MONEY

FEDERAL RESERVE

Your Cell Phone Is Now Your Bank
Crypto Currency Transactions Cannot Be Censored By Banks or Governments

DDees.com

MAR / APR 2015 #26

Sheeple

FLAT & STATIONARY

BRICS BANK - BRAZIL, RUSSIA INDIA, CHINA, SOUTH AFRICA CHALLENGES EVIL PARASITE CENTRAL BANKS

国家开发银行
CHINA DEVELOPMENT BANK

CLEVER HUSTLE BUT ROTHSCHILDS ALSO CONTROL BRICS
CHINA'S OPPOSING FORCE IS NWO's MULTIPOLAR TRAP

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CLINTON GLOBAL INITIATIVE

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

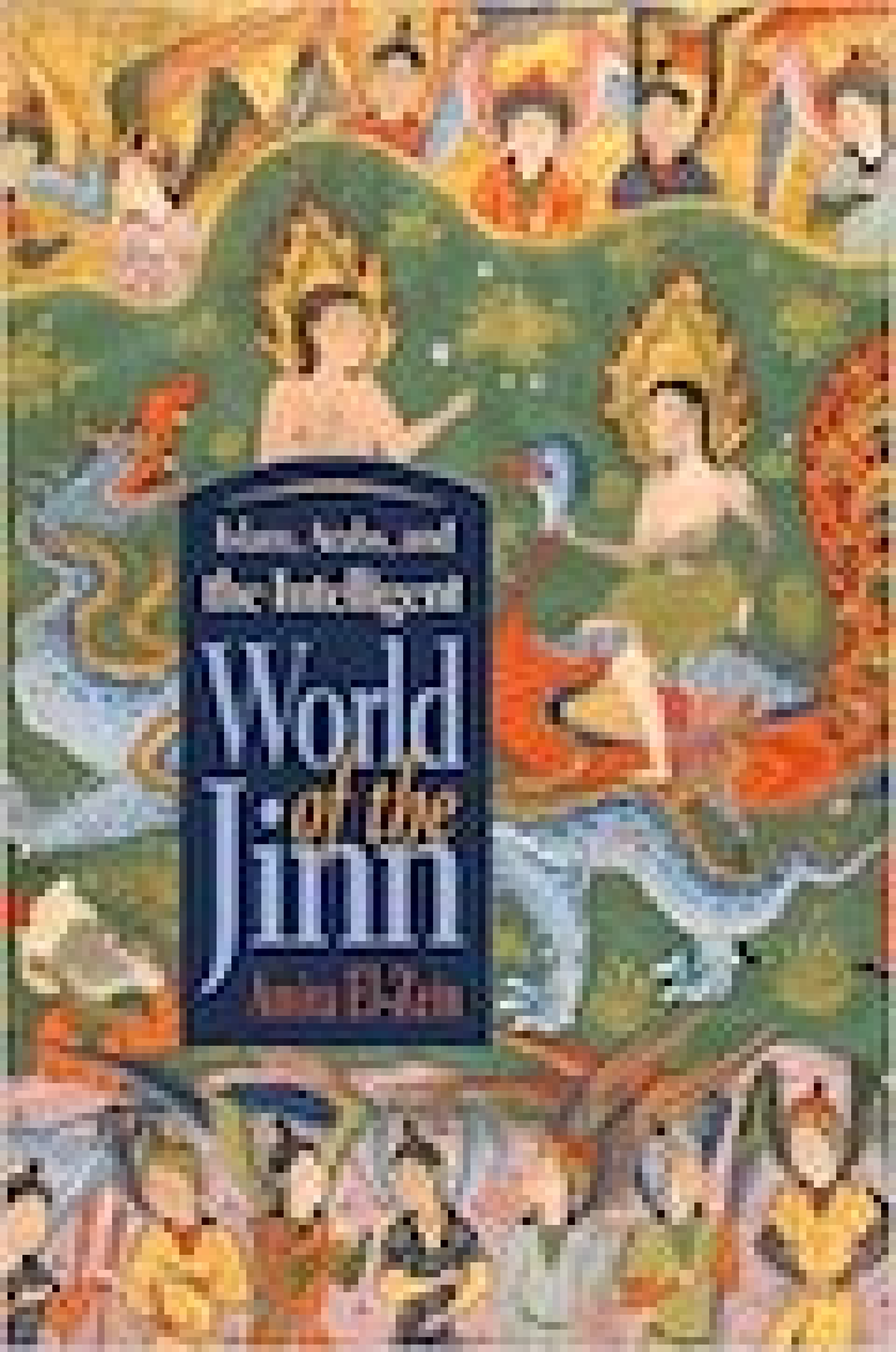
World
Letter
Day

IRAN
Deesillustration.com

How To Totally Fuck Up Your Health

12 Easy Steps

Derin Bepo

DEC / JAN 2011 #6

Sheeple

HAVE A SUGAR FREE CHRISTMAS!

WITH

Aspartame

MEMORY LOSS
BRAIN DAMAGE
DEPRESSION
VISION PROBLEMS
AGGRESSION
ANXIETY, INSOMNIA
HYPERACTIVITY, SUICIDE
DIZZINESS, HEADACHES
EPILEPTIC SEIZURES
SLURRED SPEECH
EYE PAIN, FACIAL PAIN
OBESITY, NUMBNESS OF THE LIMBS
CONFUSION, HEARING IMPAIRMENT

NEW YEARS POLICE BEAT DOWNS KEEP YOU SAFE

CREDIT CARDS FIX HOLIDAY MONEY PROBLEMS

DDees.com

- FACT -

YOU DON'T SEE MASS SHOOTINGS AT:

- BASS PRO/CABELLAS STORES
- NRA MEETINGS
- GUN RANGES
- ARMY/NAVY STORES
- GUN SHOWS/STORES
- POLICE STATIONS

YOU DO SEE MASS SHOOTINGS AT:

- GUN FREE SCHOOLS
- GUN FREE COLLEGES
- GUN FREE THEATRES
- STATES WITH STRICT GUN LAWS
- COUNTRIES WITH STRICT GUN LAWS

WWW.AMERICANSTRONG.COM

IS IT MAKING SENSE YET?

CHINESE COMMUNISM

The **Chinese Communist Party** (**CCP**) is the founding party and sole ruling party of the **People's Republic of China**. It was founded on July 1, 1921 by **Chen Duxiu** and **Li Dazhao** with the help of the Far Eastern Bureau of the **Communist Party of the Soviet Union** and Far Eastern Bureau of **Communist International**. Both **Marxism** and the **Bolshevik Revolution** heavily inspired the CCP. Chen Duxiu and Li Dazhao were among the first Chinese intellectuals to publicly support **Leninism** and the idea of a **Socialist world revolution**. Both regarded the Bolshevik Revolution in Russia as a ground-breaking event, believing it to herald a "new era" for the world. Chen Duxiu served as the first **General Secretary of the CCP** from 1921 to 1928, and was referred to as "China's Lenin."

本
DDees.com

passports for young girls to "work" as models. He would bring young girls (ranging to ages as young as twelve) to the United States for sexual purposes and farm them out to his friends, especially Epstein. Brunel would offer the girls "modeling" jobs. Many of the girls came from poor countries or impoverished backgrounds, and he lured them in with a promise of making good money. Epstein forced Jane Doe #3 to observe him, Brunel and Maxwell engage in illegal sexual acts with dozens of underage girls. Epstein also forced Jane Doe #3 to have sex with Brunel on numerous occasions, at places including Epstein's mansion in West Palm Beach, Little St. James Island in the U.S. Virgin Islands (many including orgies that were comprised of other underage girls), New York City, New Mexico, Paris, the south of France, and California.

Epstein also trafficked Jane Doe #3 for sexual purposes to many other powerful men, including numerous prominent American politicians, powerful business executives, foreign presidents, a well-known Prime Minister, and other world leaders. Epstein required Jane Doe #3 to describe the events that she had with these men so that he could potentially blackmail them.

The Government was well aware of Jane Doe #3 when it was negotiating the NPA, as it listed her as a victim in the attachment to the NPA. Moreover, even a rudimentary investigation of Jane Doe #3's relationship to Epstein would have revealed the fact that she had been trafficked throughout the United States and internationally for sexual purposes. Nonetheless, the Government secretly negotiated a non-prosecution agreement with Epstein precluding any Federal prosecution in the Southern District of Florida of Epstein and his co-conspirators. As with Jane Doe #1, and Jane Doe #2, the Government concealed the non-prosecution agreement from Jane Doe #3 – all in violation of her rights under the CVRA – to avoid Jane Doe #3 from raising powerful objections to the NPA that would have shed tremendous public light on Epstein

UNDERSTANDING THE OCCULT REQUIRES INTENSIVE STUDY

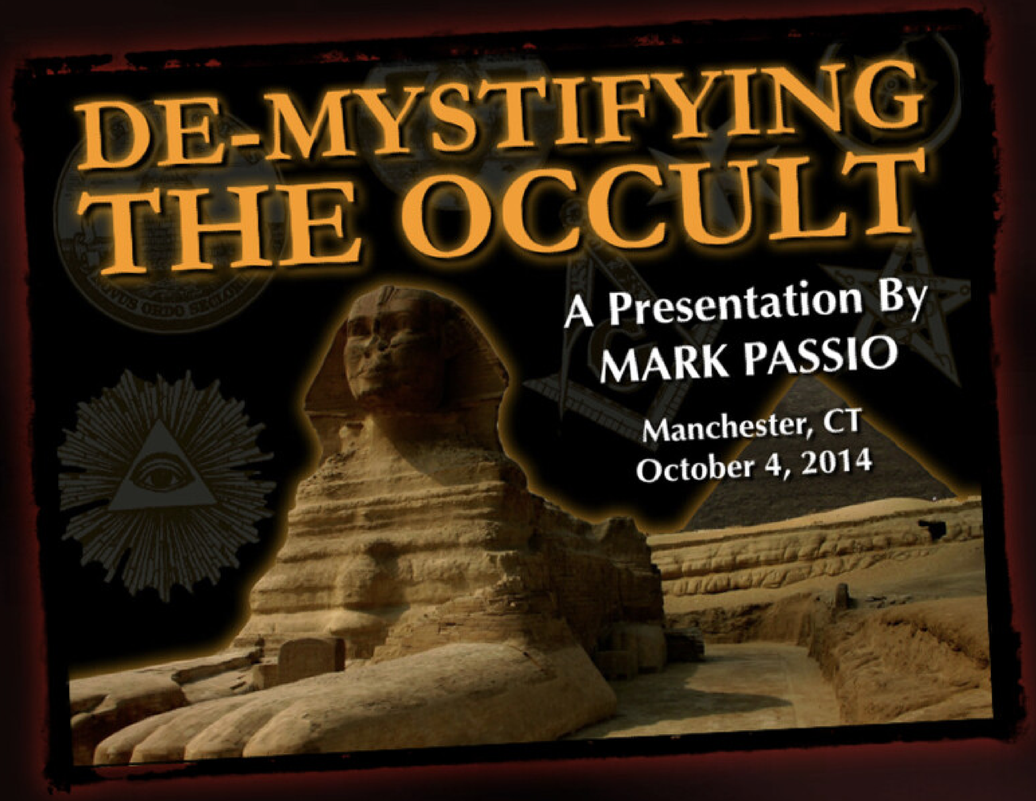

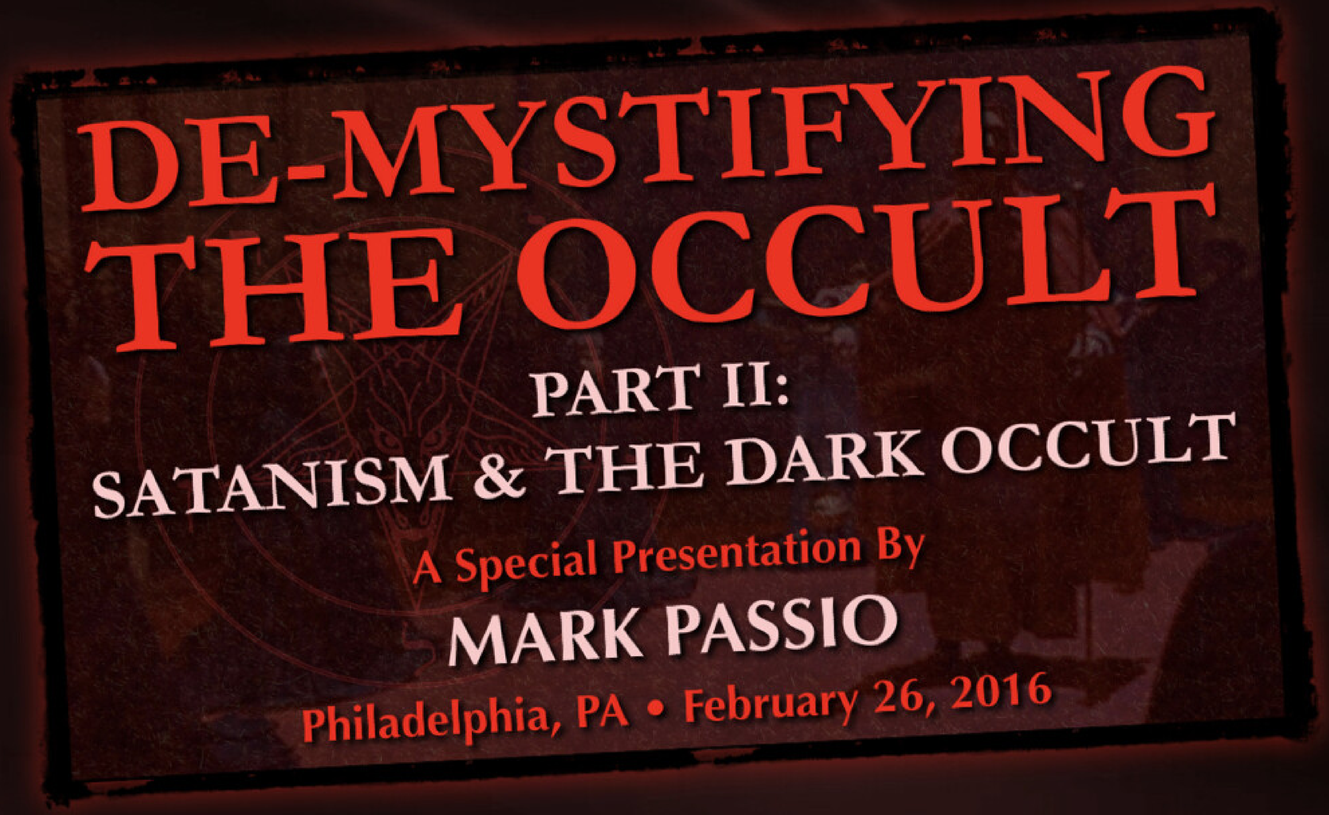

For a foundational understanding of the Occult, view my previous work at:

WhatOnEarthIsHappening.com

Trabato
The Magician

Franz Bardon

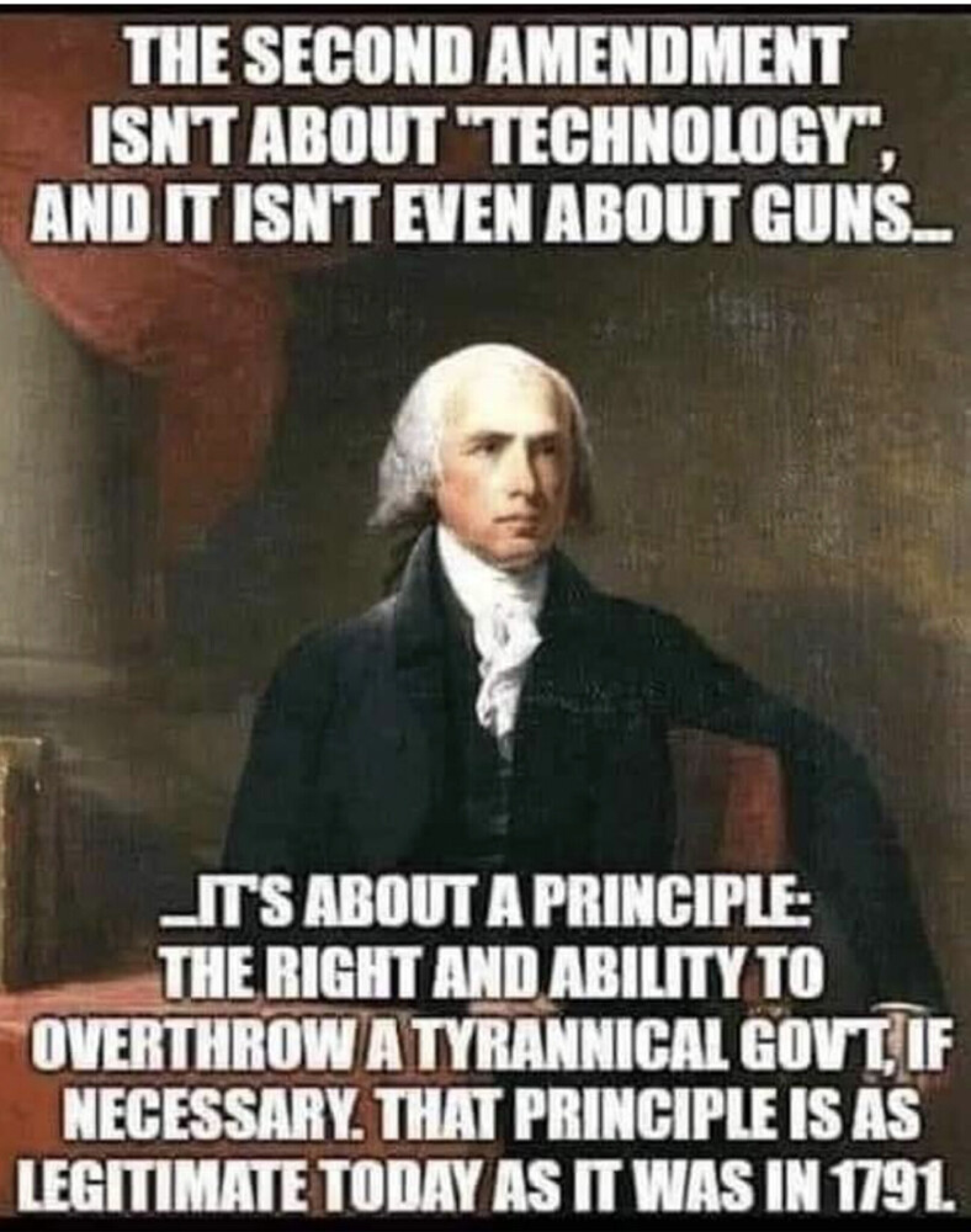
THE SECOND AMENDMENT
ISN'T ABOUT 'TECHNOLOGY',
AND IT ISN'T EVEN ABOUT GUNS...
...IT'S ABOUT A PRINCIPLE:
THE RIGHT AND ABILITY TO
OVERTHROW A TYRANNICAL GOV'T, IF
NECESSARY. THAT PRINCIPLE IS AS
LEGITIMATE TODAY AS IT WAS IN 1791.

CHEMTRAILS
-ALUMINUM
-BARIUM
-MORGELLONS
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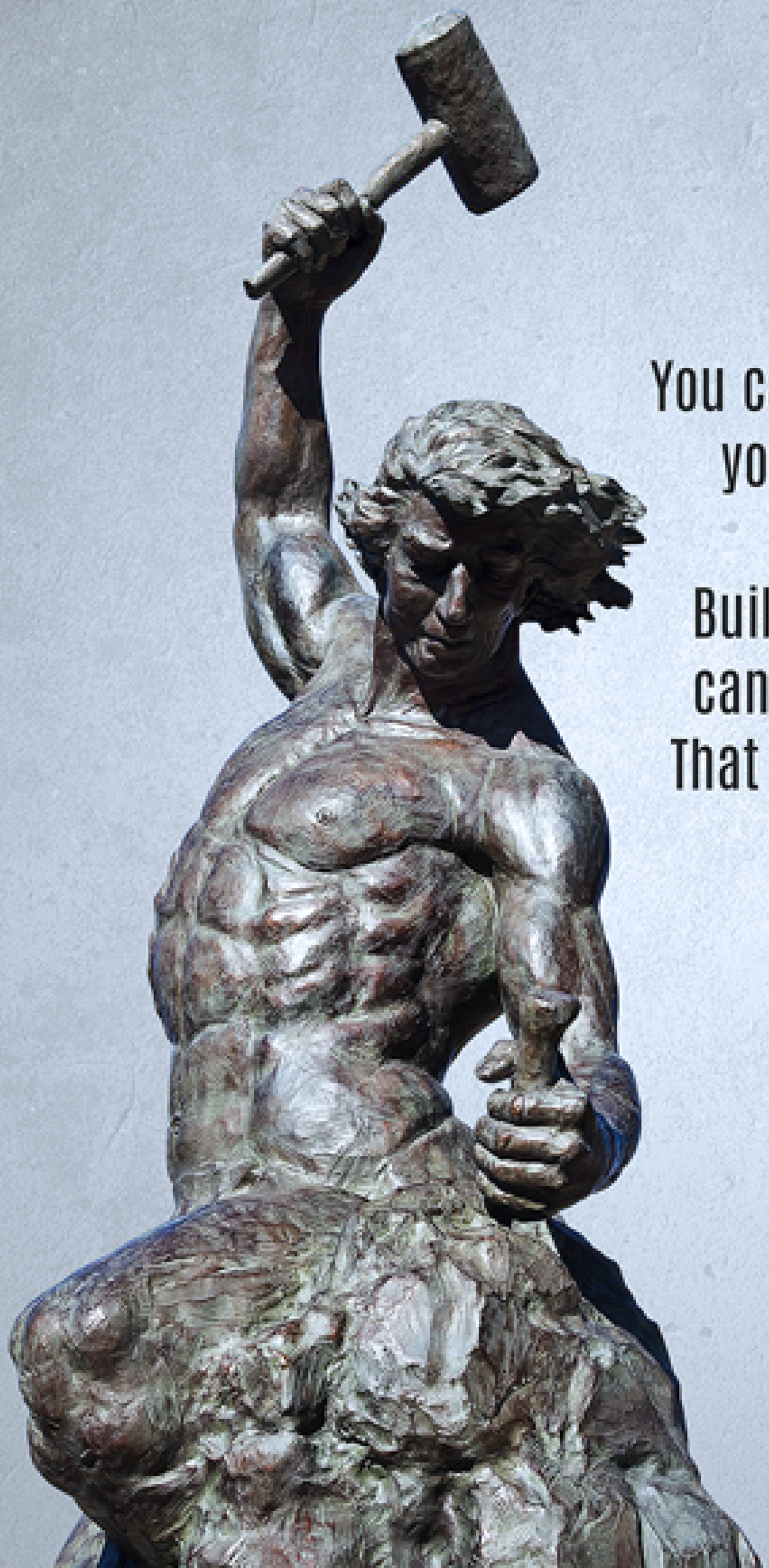

You cannot help others when you yourself are in great need.

Build yourself up, so that you can help others do the same. That is the essence of a leader.

ENIGMATIC WORLD

THOSE WHO SAY YOU DON'T NEED A GUN TO PROTECT YOURSELF
GUN
GUN
GUN
GUN
HAVE ARMED GUARDS

THOSE WHO TELL YOU TO REDUCE YOUR CARBON FOOTPRINT
OWN PRIVATE JETS

THOSE WHO ARE WARNING YOU ABOUT RISING SEA LEVELS
@TheFreeThoughtProject
BOUGHT BEACH HOMES

THOSE WHO TOLD YOU TO STAY HOME TO STOP COVID-19
WENT TO DINNER PARTIES

3) A new subprogram called `PSIKICK`, inside `UAVMC` described below, based on the major national defense vulnerabilities (of the United States of America and every other nation) created by these "Advanced Aerospace Vehicles" (AAVs) discovered by AAWSAP/AATIP and listed in Figure 1, i.e., slide 9 from the Christopher Mellon leak of the Congressional Briefing Package from TTSA.

Slide 9 'DoD Threat Scenarios.' '(AATIP sub-focus Areas.'

The scenario exists for an enemy of the United States to manipulate both physical and cognitive environments in order to penetrate US facilities, influence decision makers, and compromise national security.

- Psychotronic weapons
- Cognitive Human Interface (CHI)
- Penetration of solid surfaces
- Instantaneous sensor disassemble
- Alteration/Manipulation of biological organism
- Anomalies in the Space/Time construct
- Unique cognitive human interface experiences

Figure 1: Slide 9 of the CMTTSA (Christopher Mellon To the Stars Academy) Congressional briefing.

AAVs have interfered with and outright disabled nuclear launch systems on numerous occasions. Captain Robert Salas, a former Minuteman missile-launch officer at Malmstrom AFB, held a press conference at the National Press Club in 2010 to address this issue, collecting more than 100 (one hundred) military eyewitness testimonies indicating AAV interference at United States' nuclear sites as recently as 2003. The event received global mainstream media coverage.

RESEARCH BASED ON AAWSAP/AATIP FINDINGS

As part of their investigations, AAWSAP/AATIP issued at least 38 research contracts in a variety of cutting-edge fields, including a to be released 490+ page report that DIA FOIA Officer Anthony Kenon provided mention of existence of in a personal communication to Geometric Energy Corporation. The research paper topics alone

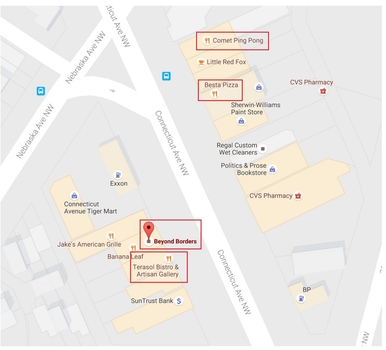

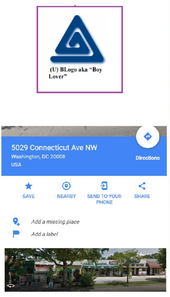

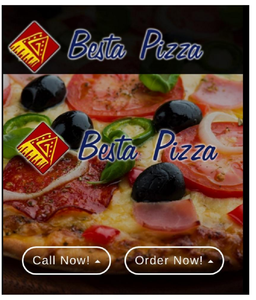

Locations

SERVING MARYLAND & WASHINGTON DC

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Besta Pizza Bethesda
4707 Cross Avenue
Bethesda, MD 20814
P: 301-657-1114
Order Online

Connecticut Ave.
Besta Pizza
5029 Connecticut Ave NW , Washington, DC 20008
P: 202-244-6344
Order Online

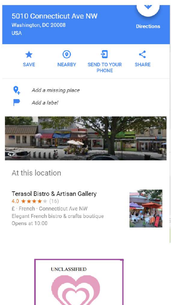

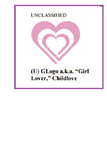

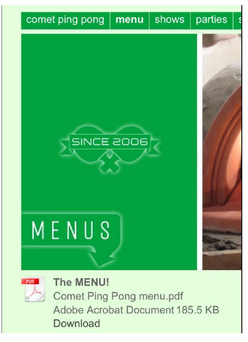

http://i.4cdn.org/pol/1478411081966.jpg

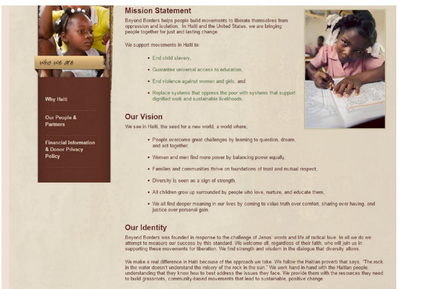

http://jalopnik.com/the-secret-underground-world-of-washington-d-c-1679984312

The Secret Underground World Of Washington D.C.

Ever wondered what's below Dupont Circle? The remains of a Pizza Express, for starters. Plus 75,000 square feet of solid silence.

To get rid of its post-war congestion,Washington D.C. moved the traffic of Connecticut Avenue below the surface in 1949, including streetcars, for which they constructed two stations connected by 4,000 feet of tunnels made of thick reinforced concrete.

Despite the massive amount of work put into it, the underground party only lasted for 13 years, and since its closure in 1962, Washington has no idea what to do with its hidden space apart from sealing it off to the public. At least not until now.

The last time D.C. residents could walk down below Dupont Circle was in 1995, when Pizza Express tried not to get lost in the dark.

"At political events, there's an inevitable awkwardness," former Clinton administration official Sally Katzen said at a Women's Campaign Fund dinner at the Podestas' home this summer. "The art is an ice-breaker. It puts people at ease."

Heather and Tony Podesta in their Falls Church home with Louise Bourgeois' "The Arch of Hysteria." (Robert A. Reeder -- The Washington Post)

Not always. Folks attending a house tour in the Lake Barcroft neighborhood in Falls Church earlier this year got an eyeful when they walked into a bedroom at the Podesta residence hung with multiple color pictures by Katy Grannan, a photographer known for documentary-style pictures of naked teenagers in their parents' suburban homes.

"They were horrified," Heather recalls, a grin spreading across her face.

makita
makita
4.0Ah

The individual in question is one Laura Silsby, former director of The New Life Children's Refuge. She was caught trying to steal 33 children from the country, most of whom were not even orphans and had families.

Hillary has a LONG history of interest in Ms. Silsby. Wikileak emails dating back till at least 2001 have been found in her archives discussing Laura's NGO. Laura had claimed she planned to build an orphanage in the Dominican Republic, but authorities in the country said she never submitted an application for this purpose. They instead located to Haiti.

Sources:

1. https://wikileaks.org/plusd/cables/10BUENOSAIRES166_a.html
2. https://wikileaks.org/clinton-emails/emailid/3465

Huma Abedin was constantly forwarding Hillary articles on this woman's organization:

https://wikileaks.org/clinton-emails/emailid/2772

One of the first things Hillary did when she took over the scene in Haiti was **to get Laura off the hook**:

http://harvardhrj.com/wp-content/uploads/2009/09/King.pdf

And the attorney who represented Laura Silsby? A man who was himself convicted as a sex trafficker:

https://wikileaks.org/gifiles/docs/32/323249_-os-haiti-us-legal-adviser-to-u-s-haiti-missionaries.html

Even more disturbing, we uncovered an email in Wikileaks where they are literally pricing how much it costs to transport children:

https://wikileaks.org/clinton-emails/emailid/3741

Again, this was the same group that got busted by Haitian Authorities trying to Traffic kids.

https://en.wikipedia.org/wiki/New_Life_Children%27s_Refuge_case

They're in the Clinton Emails;

https://wikileaks.org/clinton-emails/emailid/3741

Pitch for funding or some shit, super sketchy.

https://wikileaks.org/clinton-emails/emailid/3465

This looks like Mills & co are drafting statements following extradition.

https://wikileaks.org/clinton-emails/emailid/2772

jimmycomet Follow

mama.doolittle and **juliannebrienza** like this 204w

jimmycomet #cumpanda

cboutlier #cumpanda #pandacumhole

ccwoolman So many pandas!!!!!!!!!!

jimmycomet @boutlier pandacumhole!!

cboutlier @jimmycomet lol! It seemed like an accurate description at the time :-)

Log in to like or comment.

ALL GUITARS
MUST BE
ELECTRIC BY
2030

Podesta

- John owns an underground vault where he stores *unconventional art*
- Tony owns *weird art* of children in *weird situations*
- John owns *weird art* portraying cannibalism
- Tony owns *weird art* glorifying a serial killer
- Tony owns *weird pictures* of naked teenagers

- WikiLeaks reveal weird usages of the word *pizza*
- WikiLeaks also reveal bizzare behaviour by John and Tony

- *Handkerchief with a pizza-related map*?
- Fact: Handkerchiefs can be used to signal sexual preferences

- John received a *weird file* called *pizza.jpg* encoded with steganography
- Pizza is known to be used by pedophiles to refer to child porn
- Steganography is known to be used by pedophiles to communicate secretly
- It doesn't get any better than this?
- *pizza.jpg* seemingly contained two women and a little girl eating pizza
- It raised suspicions because the family of the sender looks nothing like that
- A hacker discovered an embedded .txt file with an undeciphered message
- Turns out the women were investigating sex trafficking in North Korea
- Bill Clinton and Steve Bing (both regulars to *Lolita Island*) intervened for them

- Wired about sitting with kids?
- Get a pizza for an hour?
- Sharing a slice of pizza?
- Underage and sadomasochism?
- Still in torture chamber?
- Do not forward :)
- $65,000 flying in *pizza*?

- Playing dominos on *cheese*? Playing dominos on *pasta*?

- John received a *weird email* being told kids are being sent for his *entertainment*
- Woman sends *weird emails*
- Has a *weird nickname*
- Sends her children to *weird parties*
- Has a *weird blog* with a *weird description*
- Posts some *weird pictures*

- Gimme *pizza slow*!

- Colluded with the Clinton Campaign as shown by WikiLeaks

- Podesta learns he was caught...
- Podesta just 3 days later...

- Seth Rich was fatally shot *coincidentally* after being suspected of being behind the DNC leaks
- Podesta *curiously* sent emails saying he wanted to make an example of suspected leakers

Rich

Breitbart

- Andrew Breitbart *died of natural causes at age 43* after calling out Podesta on being part of a pedophile ring a year arlier

Hastert

- Convicted pedophile
- Republican official
- Podesta's buddy

- Camp Nose (Japan)

Foster

- Vince Foster, close Clinton aide, *killed himself* in mysterious circumstances

Starr

- Slammed for leniency toward Podesta during Lewinsky's probe
- Suspected of covering up the death of Vince Foster
- Accused of covering up rape cases at Baylor University

Kloman

- Convicted pedophile
- Ken Starr wrote a letter defending him
- James Alefantis' sister wrote a letter defending him

Abramovic

- Hosts *weird rituals*
- Performs *weird art*
- Takes some *weird pictures*
- Kids are *weirdly* part of it

- Alefantis admires her

- John and Tony take part in her *weird rituals*

Clinton

- Convicted pedophile
- Owns a plane dubbed *Lolita Express* where he hosts orgies
- Owns an island dubbed *Lolita Island* where he also hosts orgies
- Has a *weird temple* with *weird art* on *Lolita Island*
- Bill Clinton flew at least 26 times aboard *Lolita Express*

Weiner

- Known pedophile
- His laptop had 650,000 emails pertaining to Hillary Clinton and Huma Abedin
- FBI busted a large pedophile ring weeks after the recovery of his laptop

Epstein

Reynolds

- Convicted pedophile
- Pardoned by Bill Clinton

Clinton Foundation

Soros

Open Society Foundations

- Donated $ millions to the Clintons
- Sent $ thousands to Comet Ping Pong

Brocks

Correct The Record

- James Alefantis' former boyfriend

Media Matters boss paid former partner $850,000 'blackmail' settlement

- Paid $800,000 to keep damning information secret

Alefantis

- Lies on television about not having a basement
- Lies about not being connected to other buildings
- Lies about removing this 6 years ago
- It was *created* 6 years ago
- *And this was posted 5 weeks ago*

Comet Ping Pong

- Supports a *weird underground art project*
- Soros is involved
- His friend 'Dr. Pong' is also involved

- *Secret plans?*
- There's also Project PEGASUS
- Just another *weird art project*?
- Building is a perfect spot to look at children
- Google Street View caught a man *doing just that*

- Lies about not owning this freezer

- He makes movies too...
- IMDB removed the *secret pizza* mention
- The page was archived years ago though

- Why are these so few Alefantis in the world?
- Why are there so many missing children in Virginia? Why is Massachusetts also there?
- Most of them live in Virginia and Massachusetts

- His profile picture is a pedophile symbol
- Posts totally normal stuff though...
- His friends are normal too...
- A temple?
- His bartender too?
- Chicken lovers?
- Give them the sword?
- A farm?
- A baby?!
- A fart? *Pedo*?
- A heart? *Love*?
- *Pedo love?!*

- Why does Alefantis reference Moloch?
- Why do Clinton's emails mention Moloch?
- *Chicken as in slang for little boy?*
- Why did the Bohemian Grove chose Moloch out of all gods to pick from?

Spiers

Aquino

British conspiracy theorist who was found dead on a sofa in Poland was 'investigating an alleged US Army pedophilia ring' just before his death

- Max Spiers, 39, originally from Canterbury, was found dead in Poland
- He had gone to the country to talk about conspiracy theories and UFOs
- Medics ruled he died from natural causes despite no post-mortem
- Days before his death, he texted his mother: 'If anything happens to me, investigate'
- His mother thinks he may have made enemies who wanted him dead
- Friends claimed he died in an apartment after he 'vomited a black liquid'

Schaefer

- Nancy Schaefer and her husband *killed themselves* while investigating the systematic kidnapping of children by the CPS

Adoption and Safe Families Act

Child Protection Services

- Bill sponsored by Senator Hillary Clinton
- Act *heavily criticized* for *making it easier* to seize kids from poor families
- Agency *under fire* for unlawful appropriation of children

Giustra

- Donated $ millions to the Clinton Foundation

Boys Club Network

- Has a *wierd name*
- Has a *weird motto*

Elpida

- Hosts young Syrian refugees
- Has some *weird friends*
- Has a *weird logo*

Javeriana University

- Received $ millions from the Clinton Foundation

Noguera

- Dean of Javeriana University
- Convicted pedophile and murderer

New Life Children's Refuge

Silsby

- Hillary Clinton had a strong interest in Silsby
- Emails about Silsby include the cost of transporting children
- Bill Clinton moved his influences to get Silsby a lesser sentence

- Convicted for trafficking children
- Claimed she was relocating orphans from Haiti to Dominican Republic
- Most of the kidnapped children actually had families
- Dominican Republic officials stated she had never registered an orphanage there

Puella

- Convicted for sex trafficking
- Represented Laura Silsby

Dutroux

- Convicted pedophile
- Massive pedophile ring involving European elite

Busson

- Kouchner's associate
- Donates to the Clinton Foundation through ARK
- Implicated with Dutroux through EIM

Merchan

- Fernando Merchan *killed himself* before he could testify against in court against Rafael Noguera

KLA

- Involved in organ trafficking

Kouchner

- Collaborates with the Clinton Foundation in Haiti
- Implicated in the illegal activities of the KLA
- Collaborated with Zoe's Ark
- Petitioned the liberation of 3 pedophiles
- Refused extradition of Roman Polanski

Zoe's Ark

- Convicted for child trafficking
- Claimed they were relocating orphans
- Most of the kidnapped children weren't orphans

Petersen

- Monica Petersen *killed herself* while investigating human trafficking in relation to the Clinton Foundation in Haiti

Beyond Borders

- Just across the street
- Related to Haiti and the Clintons

Besta Pizza

- Next door to Comet
- Logo resembled Boy Lover logo
- Connected to Washington underground

Fogle

- Convicted pedophile
- Regular at Comet Ping Pong

Devlin

- Convicted pedophile
- Pizza shop manager
- Scandal was the original pizzagate

Terasol

- Just across the street
- Logo resembled *Girl Lover* logo
- Related to the Clintons

Harding

- Convicted pedophile
- Washington lobbyist
- Lives close to Comet

Loskarn

- Member of a Washington pedophile ring
- Journalist linked him to pizzagate
- *Killed himself* before he could uncover the rest of the ring

- Comet's site had a *weird hidden section* with *many weird* files
- Hackers got access to this *hidden section*
- Hackers cracked one of the DLKeys and shared it publicly
- Before they could do more the section was *emptied and locked*...

- Pizza party?
- No regrets?
- Pizza sacrifice?

- Really now?!

- Some friends he got there...
- Pajama Factory?
- *Favorite pedo?!*
- Reference to Sandusky, convicted pedophile
- *Orphans preferred?*

- No red knob? You can't unlock from the inside

- Why were the traffic cameras filming Comet moved the day prior to the assault so it blocks the view? They were restored a day later...

Welch

- Gunman at Comet Ping Pong
- Father worked for Hollywood
- Worked as an actor in the past
- Worked for Goat Hill Pizza in the past
- Run over a girl weeks prior to assaulting Comet

Goat Hill Pizza

- Owned by Pelosi
- Gunman worked there
- Art resembles white rabbit
- House with white rabbit nearby

- Suspected symbol of child abuse

- Same girl months later...

- Considered one of the most powerful people in Washington
- Visited the White House five times
- Cooks for the Clinton campaign
- Received a letter from Hillary Clinton
- Just your average pizza place owner!

- Comet Ping Pong had this promotional poster that seems to use the famous body dissociation of Kim Noble
- There is a video from 2007 of Comet Ping Pong where you can hear children screaming in the background
- The *handkerchief*? Pedophiles use them as souvenirs too...

- This boy had a video up praising Comet Ping Pong
- Turns out he dressed up as a *changeling* for a Comet party

- A *changeling* is a *replacement for a kid stolen by fairies*...
- Turns out *Heavy Breathing* has also referenced them
- Just coincidence though!

- 'Heavy Breathing'...
- 'Thee Lolitas'...
- 'Father Midnight' and their name...
- 'Sex Stains' and their logo...

- This account regularly posts pictures of toddlers
- There are two accounts who regularly like them
- What a convenient friend to have...

- His clients are alright too!

Rotherham scandal

- 'Right wing conspiracy theory'
- Media said it was debunked
- Police said there was no evidence
- Politicians feigned outrage
- It was all true...

Savile

- 'Conspiracy theory'
- BBC covered it up
- Mark Thomson covered it up
- It was all true...

Norwegian scandal

- Politicians involved
- Norway cut funds to the Clintons
- right before busting this ring
- New York Times, The Guardian, Washington Post and others were caught deleting their articles weeks after publishing them

Pentagon scandal

- Initially reported by CNN
- Thousands of government officials involved
- Never mentioned again...

BBC

The Guardian

New York Times

Washington Post

CNN

- Went into a huge overdrive rarely seen for other conspiracies
- Never attempted a serious refutation and omitted the key findings

YouTube

- YouTube got spammed with this

Reddit

- Reddit banned it

Twitter

- Twitter got spammed with this

Voat

- Voat got brigaded with this
- How does an anti-pizzagate comment get 45 upvotes in a pizzagate community just by linking to BBC and NYT?

Ladies it's time to start thinking about if the guy you're dating has post apocalyptic warlord potential

Meet Gary Webb

In 1996, Gary exposed how the **CIA hired drug traffickers**, to sell massive amounts of **cocaine** in the **United States**, in order to raise **untraceable funds** to finance a **terrorist organization** who were trying to overthrow the Nicaraguan government. These massive shipments of **cocaine** ultimately sparked the **crack epidemic** that decimated **inner cities** during the **90's**. As a result Mainstream media vilified Gary Webb & destroyed his career which also destroyed his marriage. **But he refused to back down**. In 2004 he was **found dead** with **2 bullet wounds** to his **head**. His **death** was ruled a **suicide**.

This man literally lost everything to give us a glimpse of the truth. Don't let his memory or what he stood for fade.

CARBONARI

Some of the most famous revolutionaries of the time were members of the Carbonari. **Phillipe Buonarroti**, organizer of several revolutionary secret societies, had close connections with the Carbonari during his years in Swiss exile, and made use of his Carbonari connections in recruiting for his primary secret society, the **Sublime Perfect Masters**.

COMMUNIST LEAGUE

The **Communist League**, widely regarded as the first **Marxist** political party, was established on June 1, 1847 in London, England. The organization was formed through the merger of the **League of the Just**, headed by **Karl Schapper**, and the **Communist Correspondence Committee** of Brussels, Belgium, in which **Karl Marx** and **Friedrich Engels** were the dominant personalities. In January 1847, disparate parts of the German Communist movement began to congeal into a single organizational entity when members of the League of the Just suggested the idea of unity with the Communist Correspondence Committee. On January 20, 1847, Karl Schapper requested that Karl Marx join the League of the Just. Both Marx and Engels joined the League of the Just shortly thereafter, followed by other members of the Communist Correspondence Committee.

Red Flag of the Communist League

Yo, 9/11, I'mma let you finish. But COVID is the greatest psyop of all time.

ANTHROPOSOPHY & THE TEACHINGS OF RUDOLF STEINER

Anthroposophy (from the Greek nouns ***ἄνθρωπος*** [***anthropos***]: "***human***" and ***σοφός*** [***sophos***]: "***wisdom***," thus "***Wisdom of Humanity***") is a body of spiritual teaching developed in the early 20th century by Austrian occultist **Rudolf Steiner**. Anthroposophy postulates the existence of an objective and intellectually comprehensible spiritual reality which is accessible to human experience. Through anthroposophy, an individual grows spiritually by applying their abilities to develop clear thinking and truthful perception of the world. It is seen by its adherents as a path to higher moral conduct, eventually leading to higher insight into the workings of the spiritual realm.

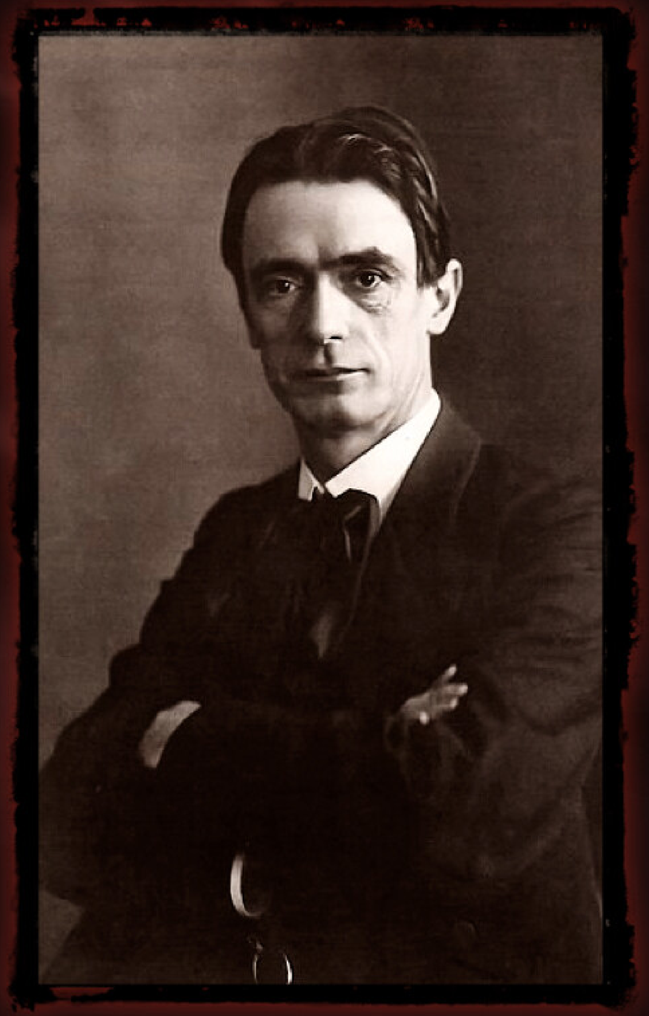

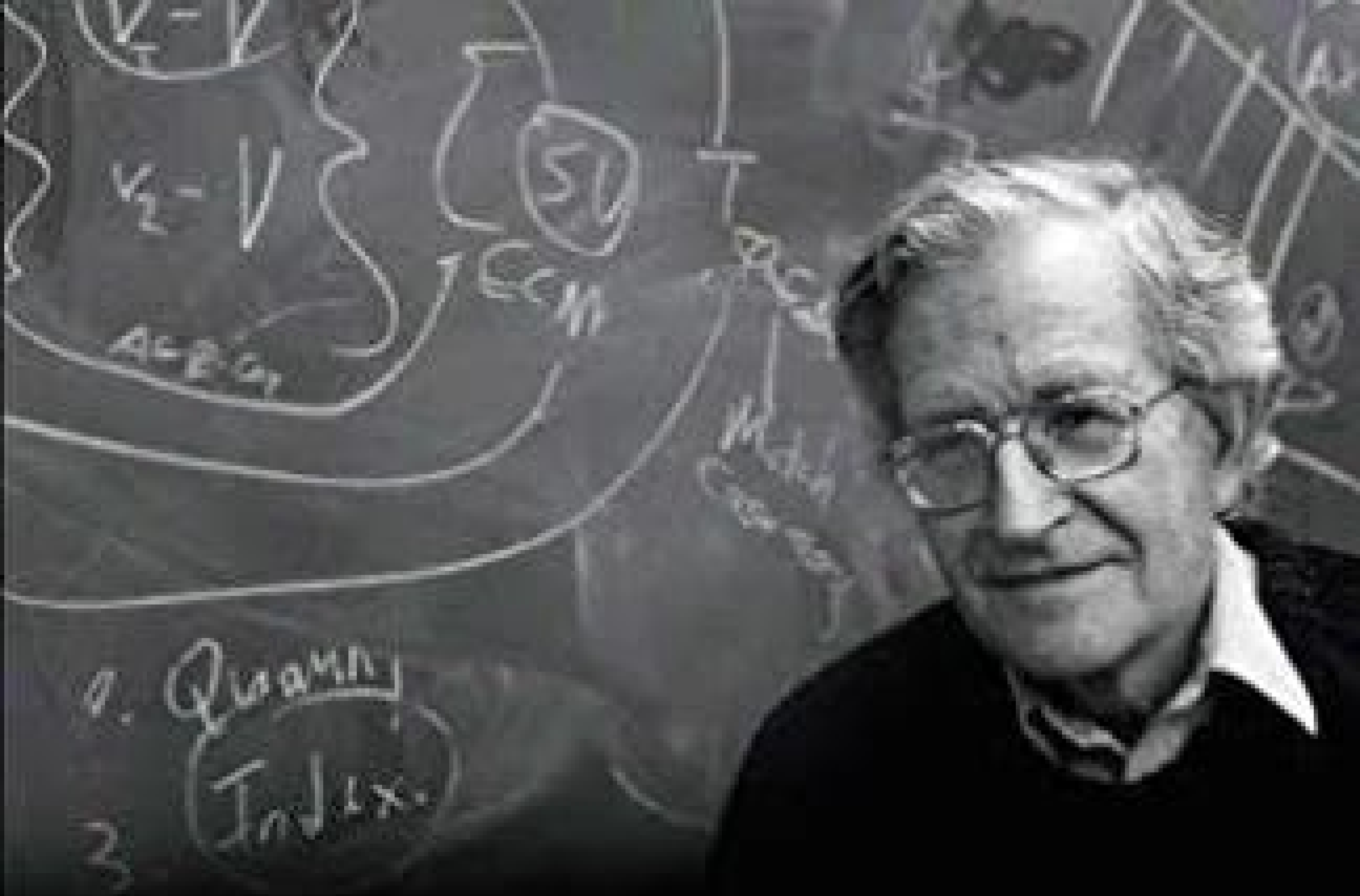

DECODING CHOMSKY

SCIENCE AND REVOLUTIONARY POLITICS

NOW WITH A NEW PREFACE

CHRIS KNIGHT

'Trenchant and compelling.' Marek Kohn, *New Scientist*

DATA

More Republican women own guns than Democratic men.

Changes in U.S. Gun Ownership Rates, by Party Identification and Gender

% Personally own a gun

	2007-2012	2013-2018	2019-2024	Change, 2007-2012 to 2019-2024
	%	%	%	pct. pts.
U.S. adults	30	29	31	1
Women	**15**	**16**	**20**	**5**
Republican women	19	22	33	14
Independent women	16	16	18	2
Democratic women	13	11	12	-1
Men	**45**	**43**	**43**	**-2**
Republican men	57	60	60	3
Independent men	44	43	39	-5
Democratic men	36	25	29	-7

THE ORIGINAL
"NO JAB NO JOB"

COURTESY WNYW
2X SPEED
BREAKING NEWS
ALL INTL. FLIGHTS TO D.C., NYC
DIVERTED TO CANADIAN AIRPORTS
CNN
LIVE

Never give up your guns. NEVER!

“IT CAN’T HAPPEN TODAY!”

CIRCLE OF AI LIFE

MONKEYUSER.COM

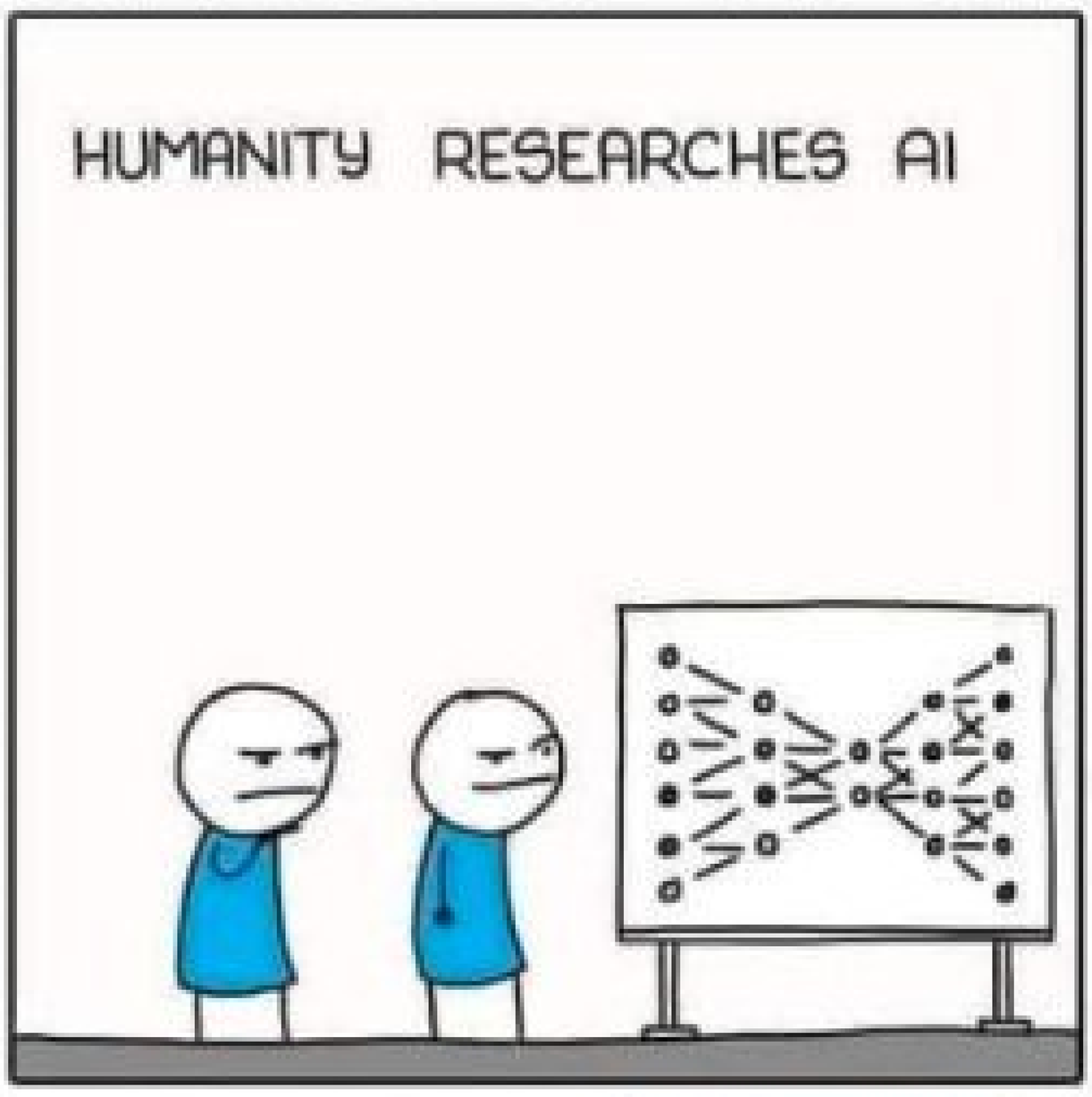

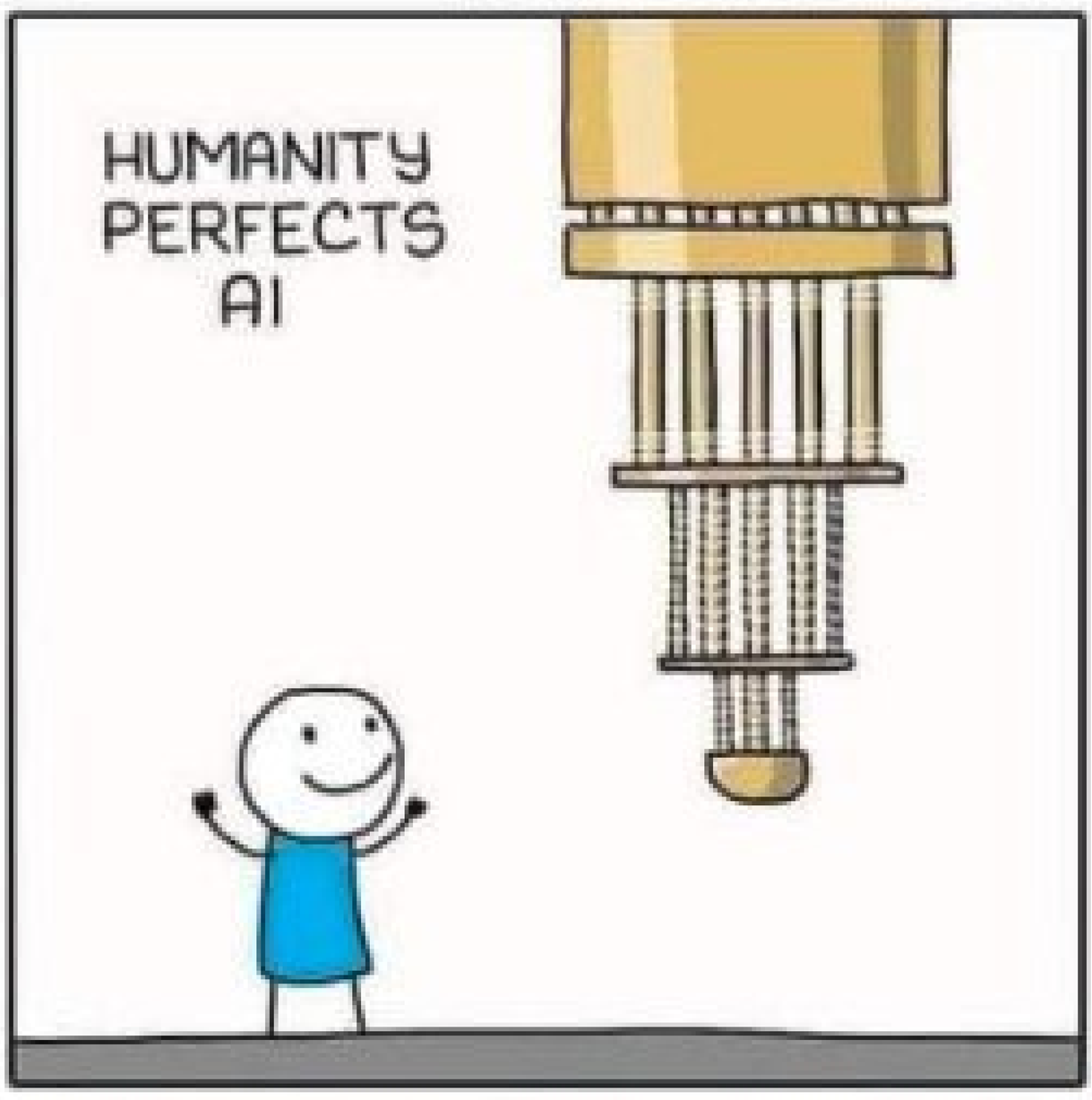

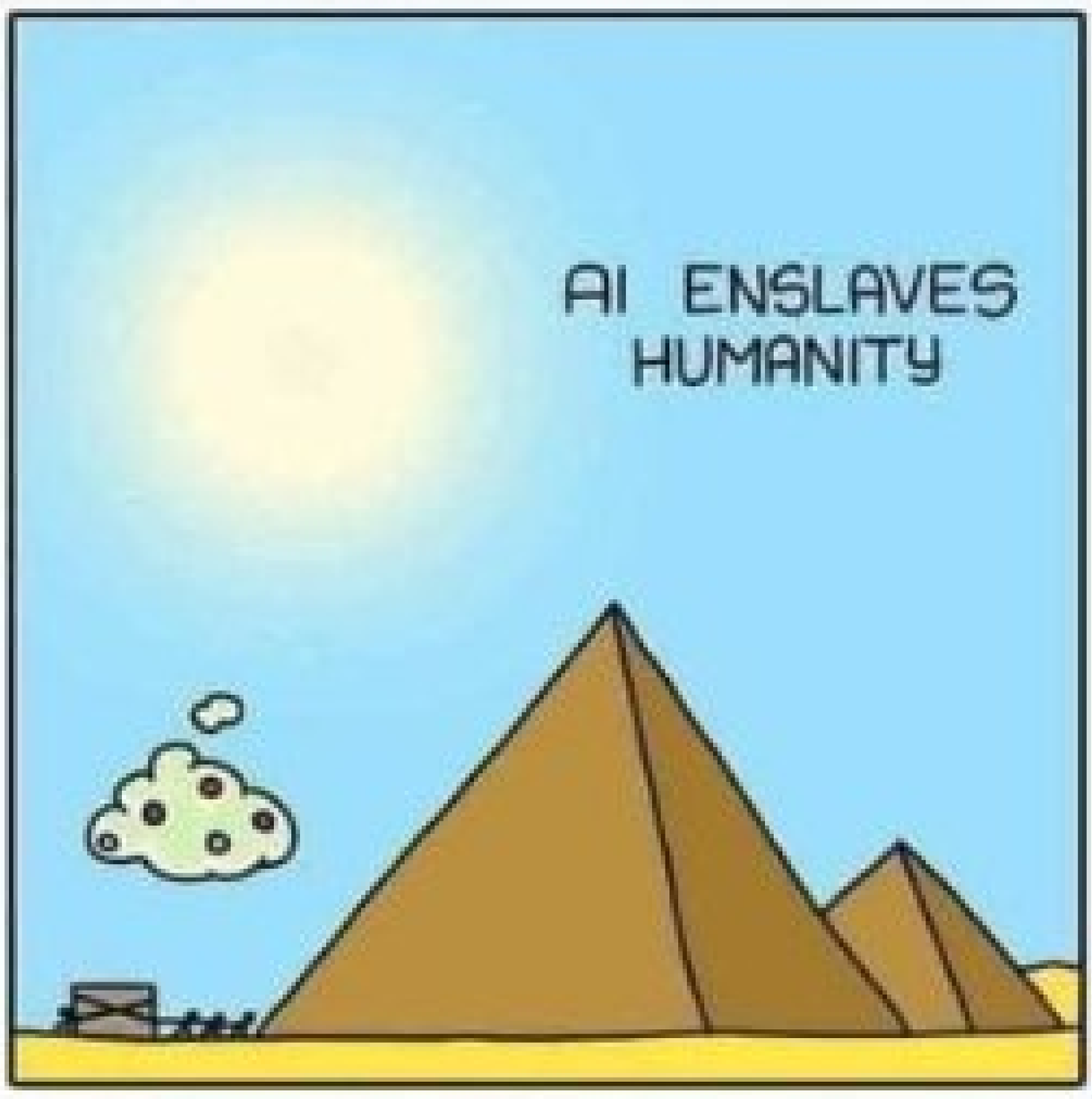

United States District Court
Southern District of New York

Virginia L. Giuffre,

Plaintiff, Case No.: 15-cv-07433-RWS

v.

Ghislaine Maxwell,

Defendant.
_____/

PLAINTIFF, VIRGINIA GIUFFRE'S FOURTH REVISED DISCLOSURE PURSUANT TO FED. R. CIV. P. 26

COMES NOW the Plaintiff, Virginia L. Giuffre, by and through her undersigned counsel, and serves this revised disclosure pursuant to Fed. R. Civ. P. 26 and states as follows:

A. **Witnesses:**

1. Virginia L. Giuffre
c/o Sigrid S. McCawley, Esq.
Boies, Schiller & Flexner LLP
401 East Las Olas Boulevard, Suite 1200
Miami, Florida 33301
Tel: (954) 356-0011
Email: smccawley@bsfllp.com

Plaintiff - information regarding Defendant, Ghislaine Maxwell's conduct that is the subject of this action

2. Ghislaine Maxwell
c/o Laura A. Menninger, Esq.
HADDON, MORGAN & FOREMAN, P.C.
150 East 10th Avenue
Denver, Colorado 80203
Tel: (303) 831-7364
Email: lmenninger@hmflaw.com

Defendant in this action.

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

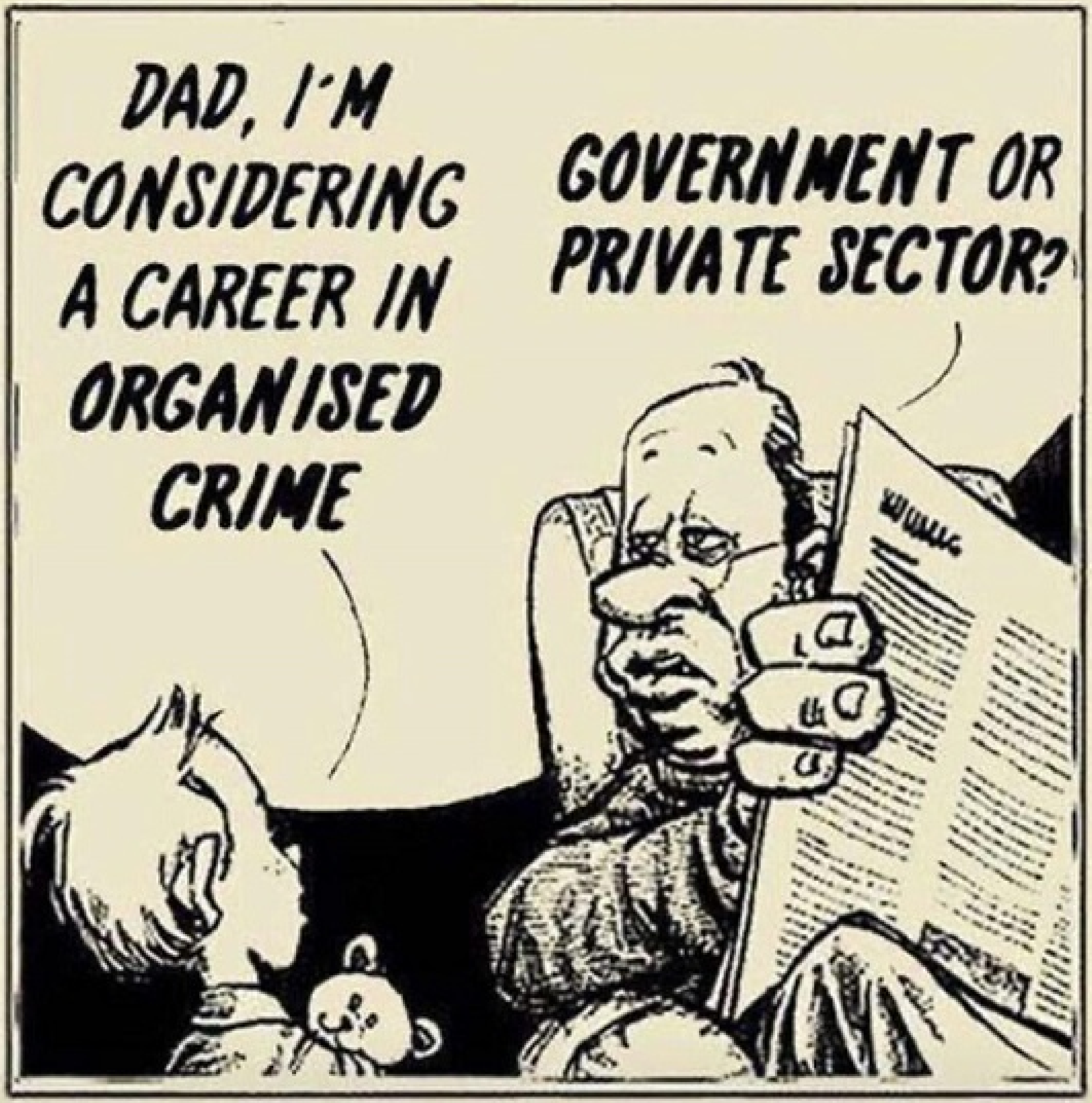
DAD, I'M CONSIDERING A CAREER IN ORGANISED CRIME
GOVERNMENT OR PRIVATE SECTOR?

Veritas4America @Veritas4America · Nov 3

RT this:

Bill Clinton on Jeffery Epstein's plane. How old does this girl look to you? 15?
pic.twitter.com/SAWIBY4J6N

114 72

JACOBIN CLUB

The Jacobin Club included both French parliamentary factions: the **Mountain** and the **Girondins**. The Girondins had overthrown **King Louis XVI** and set up the French **First Republic**. In May 1793, leaders of the Mountain faction, led by **Maximilien Robespierre**, succeeded in sidelining the Girondin faction and controlled the government until July 1794. Robespierre, whose political views were rooted in the notion of "the social contract," was viewed as the political force of the Jacobin Movement. The Jacobins' time in government featured high levels of political violence, resulting in the execution of 17,000 political opponents nationwide. For this reason, the period of the Jacobin government of France is identified as the **Reign of Terror**. The Jacobins' Reign of Terror was instituted as a means of combating those they perceived as enemies within.

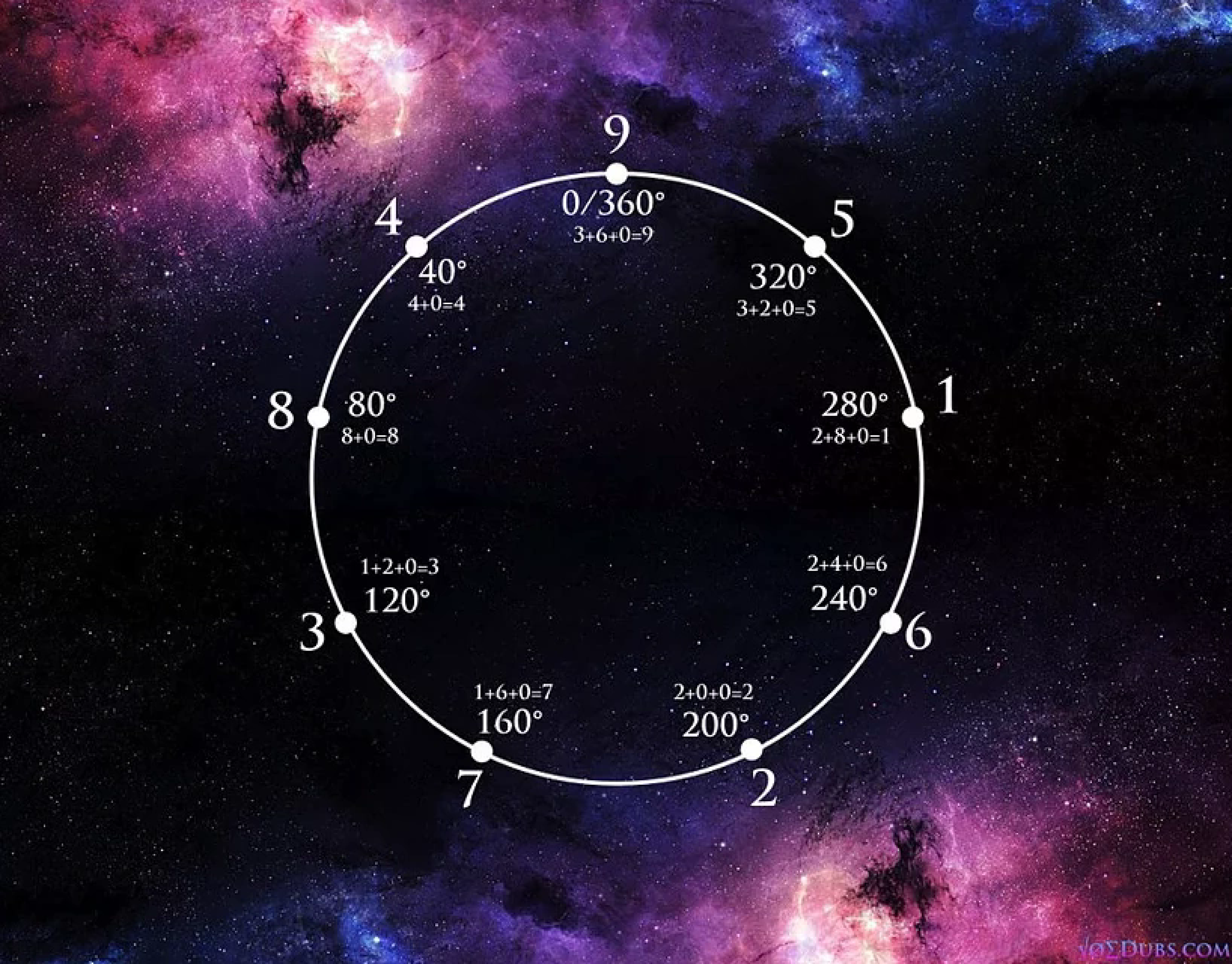
9
0/360°
3+6+0=9
4
40°
4+0=4
5
320°
3+2+0=5
8
80°
8+0=8
1
280°
2+8+0=1
3
1+2+0=3
120°
6
2+4+0=6
240°
7
1+6+0=7
160°
2
2+0+0=2
200°
ØΣDUBS.COM

140000
120000
100000
Red Pill Expo
2018
CRYPTO
CENTRAL BANK
BLOCKCHAIN
Bernanke
Dimon
Greenspan
DDees.com

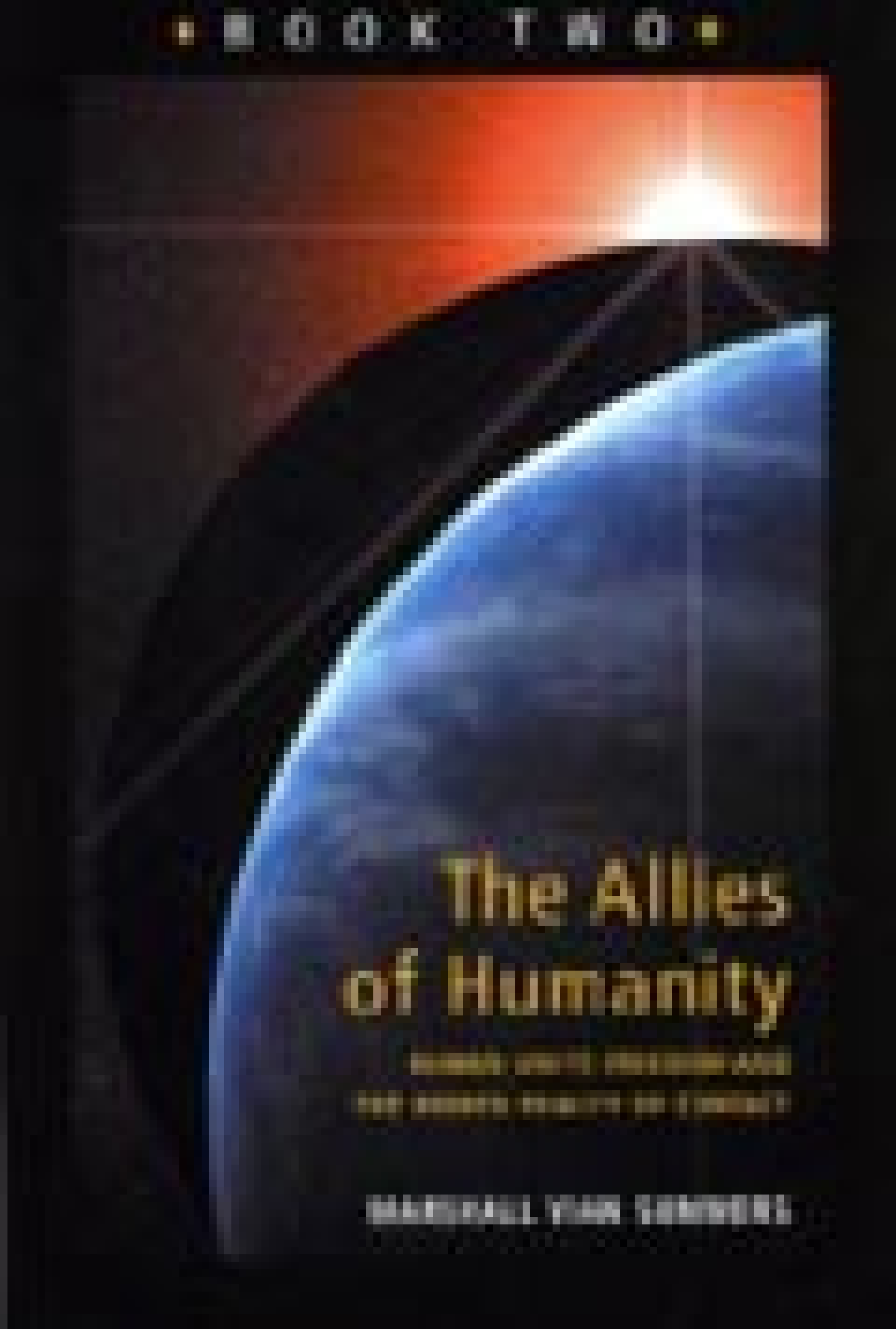
The Allies
of Humanity

Contents

1) What is Crypto Agorism
2) Fair and free markets
3) State monopoly on money vs. Crypto
4) State monopoly on identity vs. KYC-free
5) State monopoly on markets vs. Agorism
6) Agorist communities
7) Agorist businesses
   - Practical examples: Food, jobs, housing, healthcare, logistics, communications
8) Agorism works today
9) What you can do
10) Links and resources

HOW IT STARTED

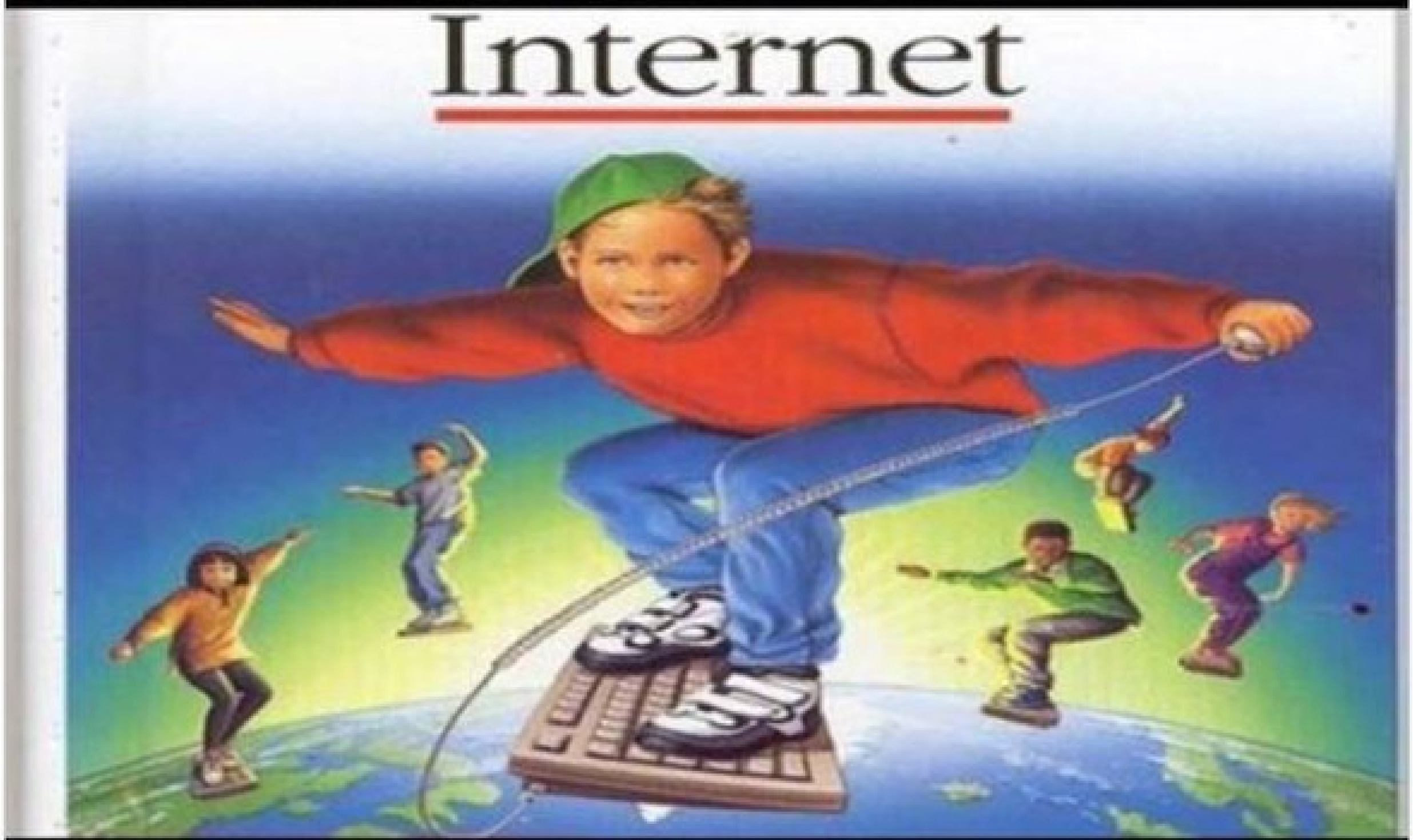

HOW IT'S GOING

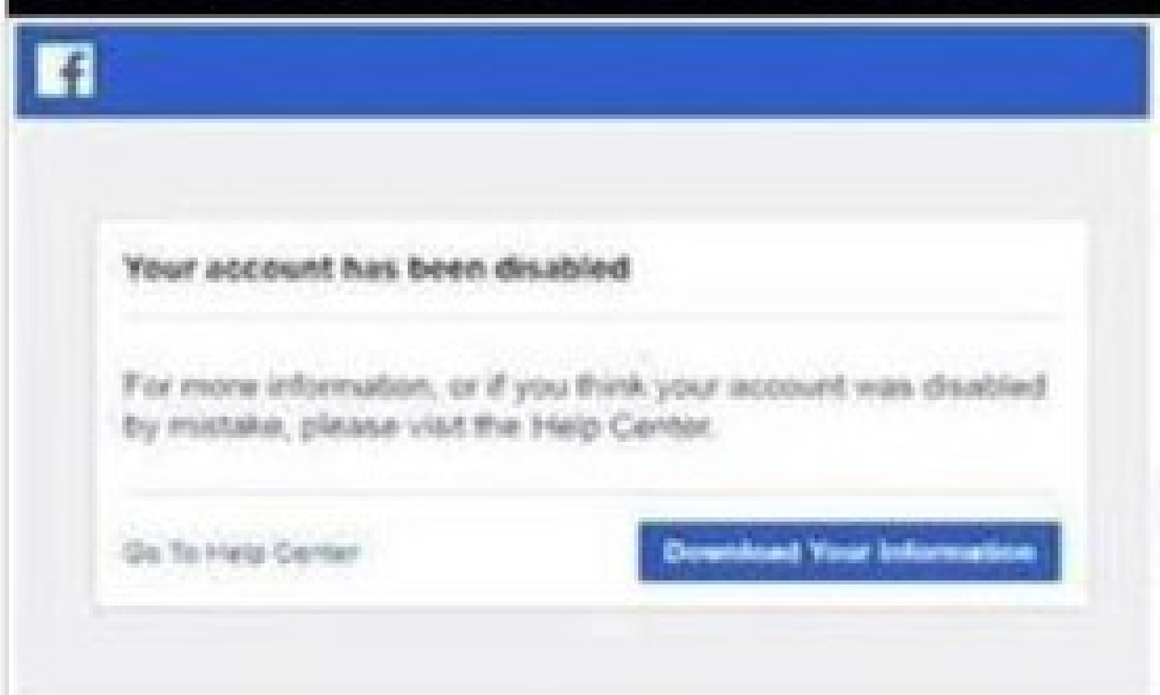

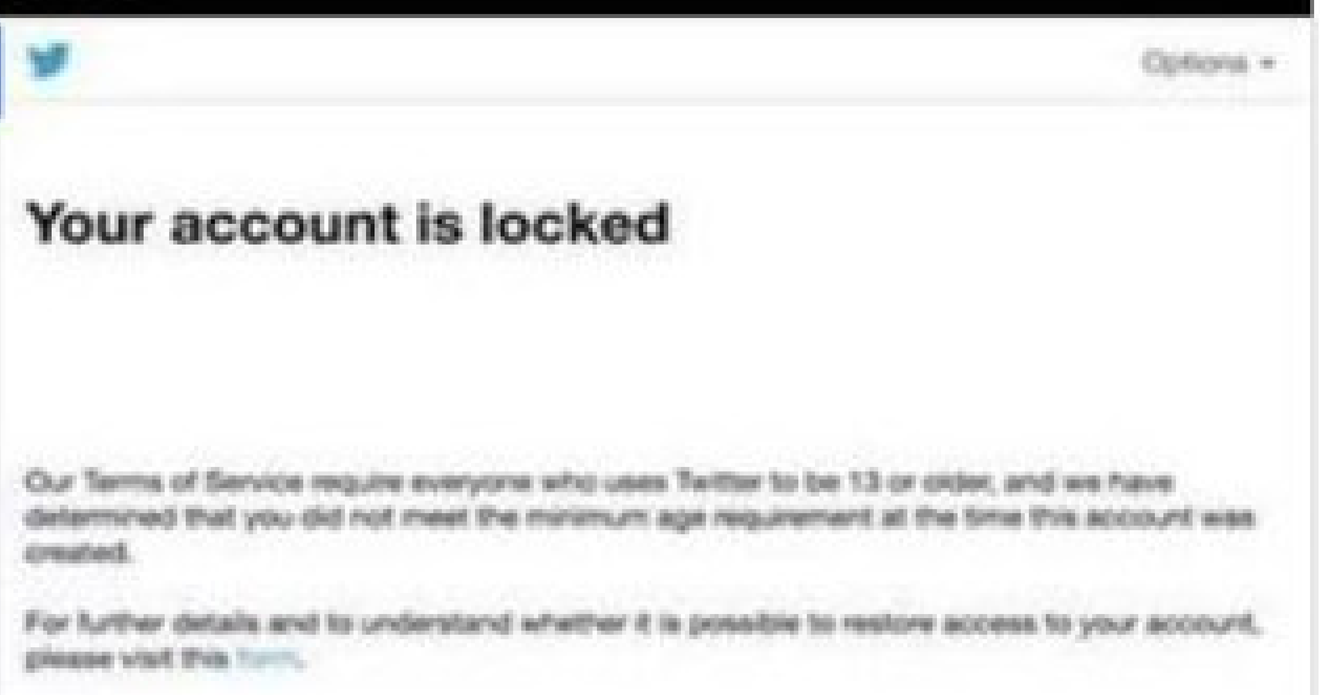

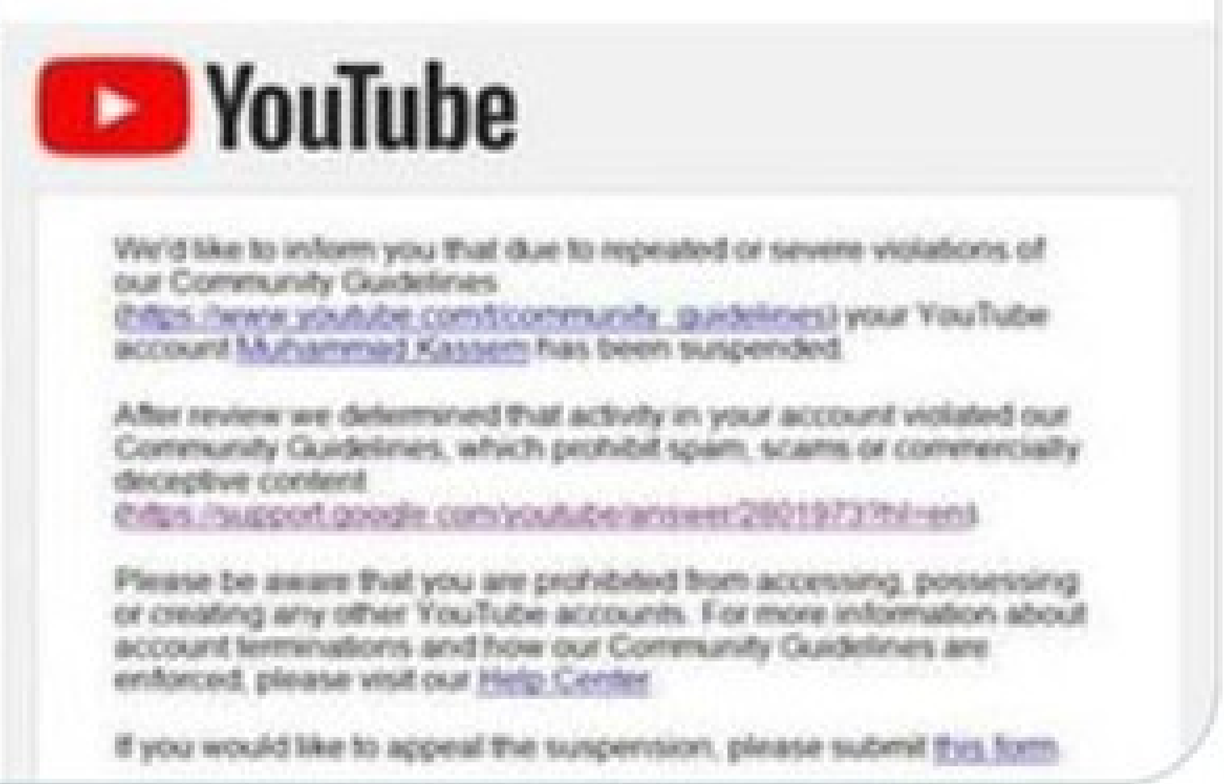

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

#27 MAY / JUNE 2015

Sheeple

1934 INVENTOR ROYAL RIFE DISCOVERS LIFE-SAVING TECHNOLOGY APPLYING SPECIFIC ELECTRICAL FREQs TO CANCER CELLS

END OF ALL DISEASE

RIFE

FREQUENCY GENERATOR DISINTEGRATES VIRUSES, BACTERIA & PARASITES

RIFE THE CANCER CURE THAT WORKED

TEST SUBJECTS 16 TERMINAL CASES USE RIFE - 100% CURE RATE

DDees.com

CONFIDENTIAL

United States District Court
Southern District of New York

Virginia L. Giuffre,

Plaintiff, Case No.: 15-cv-07433-RWS

v.

Ghislaine Maxwell,

Defendant.

AFFIDAVIT

I, Sarah Ransome, swear and affirm as follows:

1. I am currently over the age of 18 and presently reside in the country of Spain.

2. In the summer of 2006, when I was twenty-two years old and living in New York, I was introduced to Jeffrey Epstein by a girl I had met named Natalya. Malyshov. Shortly after meeting Jeffrey he invited me to fly to his private island in the US Virgin Islands, which I did. After that first trip I traveled to the island several more times, usually on one of Jeffrey's private airplanes, and always at his direction. I am told that my name appears on the flight logs of one or more of those trips. On a few occasions, Jeffrey also arranged to have me flown to the island on commercial flights. As it turned out, the primary purpose of those visits was to have me have sexual relations with Jeffrey, Nadia Macinkova, and various other girls and guests he brought to the island.

3. During one of my visits to the island I met Ghislaine Maxwell. Watching her interact with the other girls on the island, it became clear to me that she recruited all or many of them to the island. Once they were there, she appeared to be in charge of their activities, including what they did, who they did it with, and how they were supposed to stay in line. She assumed the same supervisory role with me as soon as I arrived. Some of the girls appeared to be 18 or older, but many appeared to be young teenagers. I recall seeing a particularly young, thin girl who looked well under 18 and recall asking her her age. I later learned was a ballerina. She refused to tell me or let me see her passport.

4. In addition to spending time with Jeffrey on his island, I spent time with him in New York City. At his town house I was also lent out by him to his friends and

JOE ON PHIL & DUMBS

To watch *Joe From The Carlolinas'* videos on the Phil Schneider story and deep underground military bases click on one of the three thumbnails below.

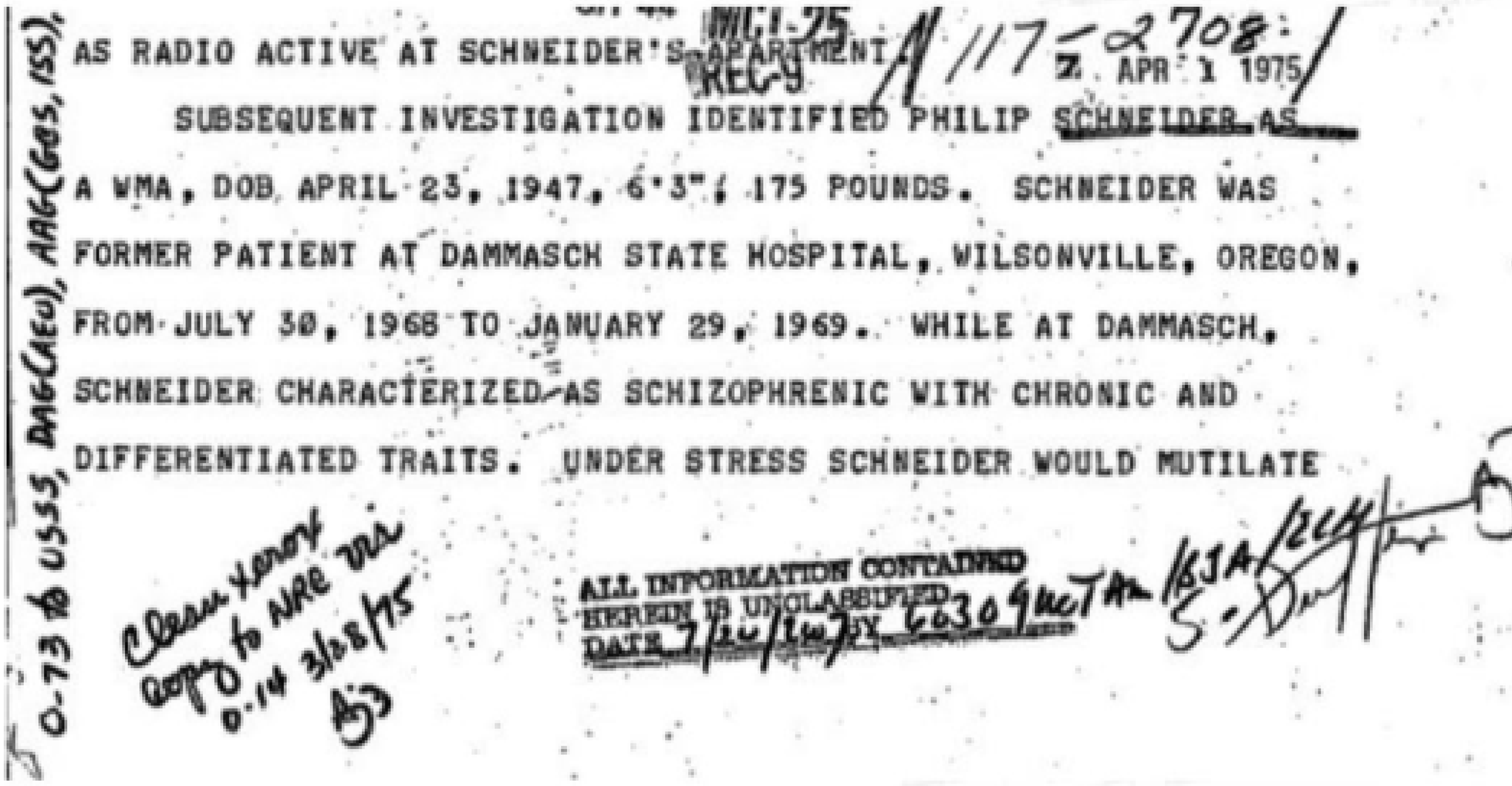

AS RADIO ACTIVE AT SCHNEIDER'S APARTMENT.

SUBSEQUENT INVESTIGATION IDENTIFIED PHILIP SCHNEIDER AS A WMA, DOB APRIL 23, 1947, 6'3", 175 POUNDS. SCHNEIDER WAS FORMER PATIENT AT DAMMASCH STATE HOSPITAL, WILSONVILLE, OREGON, FROM JULY 30, 1968 TO JANUARY 29, 1969. WHILE AT DAMMASCH, SCHNEIDER CHARACTERIZED AS SCHIZOPHRENIC WITH CHRONIC AND DIFFERENTIATED TRAITS. UNDER STRESS SCHNEIDER WOULD MUTILATE

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

Just one part of the documents obtained by Joe and his research team via their Freedom Of Information requests. Whatever Phil Schneider's legacy in the UFO community was, it appears it may all have been part of a wider fantasy.

radioactive material was found. The Atomic Energy Commission and other government agencies have a history of conducting experiments on human subjects, a topic that Joe and his team have also been investigating.

This is a public health issue now - because Schneider had a history of mental illness, which was also confirmed by the FBI - they did not press charges. Phil gave up all the radioactive material and the FBI had no interest in attempting to charge a person with an established mental health record. Especially when Phil's level of instability had led to him self mutilating and even removing several of his own digits.

Joe admits that this find has been personally challenging for him because in reading, digesting, and consuming all of the ufology material he really didn't expect his team to turn up these types of results. He says, "it's with a heavy heart that I say Phil Schneider amputated his own fingers and had a documentation of mental health problems. He consented to a search of his room knowing he had nuclear material under his bed and at another location. It is evident the extent of his mental condition is worse than what anyone may have previously realized.

Schneider obtained material and then claimed to have suffered from nausea, hemorrhaging, and soreness in his extremities all while keeping poison under his bed in his room - what kind of judgment or lack thereof allowed him to stockpile uranium, thorium, and whatever else he may have had and been literally sleeping on top of. Also, Phil claimed in many of his lectures that he had cancer and was given radiation treatments. Something doesn't add up here."

Joe's biggest concern and intention with this information is not to merely debunk Phil Schneider; rather his concern is for the people that are out there that have not been told if they saw Phil Schneider in person at a conference and held some material he may have presented, you may have been exposed to radioactive materials (pre-1975).

Getting this vital information to the public is the number one goal. Moving forward, Joe and his team will continue to investigate Phil Schneider as well as all other topics that lie in the middle of the Ab[Para]Normal fields with a healthy dose of reason, logic, and common sense.

Joe and his team's content can be viewed on the *Joe from the Carolinas* YouTube Channel, followed on Twitter, as well as supported monthly on Patreon. Patrons will have early access, can contact Joe directly, and receive exclusive audio and video content not available anywhere else.

To read our interview in Issue 4 with Joe from the Carolinas – *The Lost Art of Rational Thinking*, click **here.**

Turn to **page 26** *for Joe's new regular column for Shadows Of Your Mind.*

FOLLOW JOE ON TWITTER

SUBSCRIBE TO JOE'S YOUTUBE CHANNEL

THE ANSWER TO STOPPING
CLIMATE CHANGE
IS STOP THIS SHIT!

DON'T SHOOT. .. I'M RETARDED
PROVE IT
WE LANDED ON THE MOON IN 1969
BUT WE DESTROYED THAT TECHNOLOGY
AND WE CAN'T GO BACK.
BUT GOING TO MARS NO PROBLEM

https://i.sli.mg/Rg6dO9.jpg

Podesta's invitation to an AFTER party at David Brock home (pic related, was attached in email)

https://wikileaks.org/podesta-emails/emailid/28538

The company that planned the event has a long roster.

http://archive.is/XWQpi

http://archive.is/zNfpP

> "Here's a party tip: If you're hosting an impromptu dinner and want guests to show up, have Academy Award-winner Mira Sorvino as your guest of honor.
>
> That's exactly what Kimball Stroud did after Sorvino attended a briefing on child trafficking on Capitol Hill with Sens. Ron Wyden (D-Ore.) and John Cornyn (R-Tex.), filmmaker Libby Spears ("Playground") and several survivors of child trafficking."

http://archive.is/wFgnK

"An Open Secret" documentary on Hollywood pedos revealed that several major Hollywood pedos had mansion pedophile parties called "after parties".

45:09 - Mansion talk begins 45:55 - Brock Pierce is mentioned as the ringleader of the parties

https://www.youtube.com/watch?v=bq6PYA7ceKk

https://en.wikipedia.org/wiki/Brock_Pierce

Backup: http://archive.is/gQ5WC

> Pierce supports non-profit and advocacy efforts, and is a member of the Clinton Global Initiative.

The RUGGED LIFE

The Modern Guide to Self-Reliance

CLINT EMERSON

NAVY SEAL, RET.

New York Times bestselling author of *100 Deadly Skills*

False flag or not, never give the gun grabbers an inch!

THE EXPERTS AGREE

HITLER

CASTRO

QADDAFI

STALIN

IDI AMIN

MAO TSE TUNG

POL POT

KIM JONG IL

GUN CONTROL WORKS

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

As the **Reichsführer of the Schutzstaffel**, Himmler would become the principal overseer of Nazi Germany's genocidal programs, forming the **Einsatzgruppen** (mobile killing units) and administering extermination camps. Himmler commissioned the drafting of **Generalplan Ost** (**Master Plan for the East**), which was approved by Hitler in May 1942. The total number of civilians killed by the Nazi regime, largely under Himmler's orders, is estimated to be between 11 to 14 million people, most of whom were Polish and Soviet citizens.

When you're trying to cut back on posting memes but the government won't stop doing crazy stuff

Phil Schneider
Geologist and Engineer

Dr. Israel Regardie

THE ONE YEAR M·A·N·U·A·L

Twelve Steps to Spiritual Enlightenment

my brain

CHILDLIKE WONDER

Memento Mori

PARTLY CLOUDY 1990

PARTLY CLOUDY 2014

1 Sheridan. When you said involved, you said involved with
2 sexual activity with Ghislaine, Jeffrey and yourself.
3 Was there anybody else involved?
4 A. Not that I can remember.
5 Q. Was this a single incident?
6 A. No.
7 Q. Okay.
8 A. Number 46, Sarah Kensington, formerly known
9 as Sarah Kellen, she was involved with, very heavily
10 involved with lots of incidents of sex.
11 Q. With yourself?
12 A. With myself.
13 Q. And who else?
14 MS. MCCAWLEY: To the extent you can
15 answer. If it's multiple incidents you can take
16 them one at a time.
17 A. It was multiple incidents so it's going to
18 be nearly impossible for me to remember every one. But
19 obviously Jeffrey Epstein, Ghislaine Maxwell, Les Wexner,
20 Brunel, Jean Luc Brunel. I'm sure there's more, but I
21 just can't remember off the top of my head.
22 Q. How do know that she had sex with Les
23 Wexner?
24 A. I was there.
25 Q. How do you know she had sex with Jean Luc

SO GOVERNMENT, CELEBRITIES AND SPORT FIGURES WANT A TOTAL GUN BAN?
PLEASE TELL ME IF THIS INCLUDES THEIR FULLY ARMED BODY GUARDS?
memegenerator.net

implicated Dershowitz by invoking their Fifth Amendment right against self-incrimination[12] when asked questions about Dershowitz's connection to Epstein's abuse, including a specific question about whether Dershowitz had been involved with massages by young girls. McCawley Dec., Composite Ex. 9.[13]

Finally, in Dershowitz's vociferous attacks on Ms. Giuffre here, the Court will see an eerie parallel to the Jeffrey Epstein criminal investigation. Back in 2005, when the Palm Beach Police Department was first investigating Epstein's sexual abuse, the Department accumulated overwhelming evidence placing underage girls at Epstein's residence who gave statements that they were being sexually abused, the accounts bearing chillingly similar details. As he did to Ms. Giuffre, Dershowitz called those girls liars and defamed them as prostitutes,[14] in an effort to convince the State Attorney that these girls could not even believably establish that they had ever even gone to Epstein's mansion. Later, Dershowitz would remarkably write to tell the Justice Department that "Epstein never targeted minors."

B. The Litigation Involving Dershowitz - The Florida Defamation Case[15]

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[12] In a civil proceeding such as this one, Ms. Giuffre is entitled to an inference in her favor when a witness takes the Fifth Amendment rather than answer a relevant question where that witness is associated with the other side of the case or otherwise in an adverse position to the victims. *LiButti v. United States*, 107 F.3d 110, 124 (2d Cir. 1997).

[13] Dershowitz also refers to an "investigation" he paid for by former FBI Director Louis Freeh in an effort to proclaim his innocence. DE 364 at 5. Interestingly, while Dershowitz has provided a one-paragraph summary of the investigation to the press, he has not chosen to make the specifics of the investigation public, including what Freeh learned about Defendant Maxwell's involvement in Jeffrey Epstein's sex trafficking organization.

[14] "How Alan Dershowitz Bullied Rape Victims to Protect a Serial Child Molester," by Rania Khalek, January 10, 2015, https://electronicintifada.net/blogs/rania-khalek/how-alan-dershowitz-bullied-rape-victims-protect-serial-child-molester; *see* also McCawley Dec. at Exhibit 10; Recarey Dep. Tr. at 109:13-110:3 ("Q. What -- what types of persuasions did Alan DERSHOWITZ use in an attempt to dissuade the prosecution of Alan DERSHOWITZ [sic] or his associates? THE WITNESS: Let's see. He not only had -- when they went out and badgered the victims, they went through all social media, found photographs of these victims either holding an alcoholic beverage and calling them -- you see they're not saints. You know, they're consuming alcohol under the age of 21. Basically trying to dirty the victim as much as possible.")

[15] Dershowitz says that he "loudly" proclaimed his innocence, but he also attacked Professor Cassell and Ms. Edwards. Dershowitz also repeatedly and publicly attacked Ms. Giuffre, as discussed as greater length below. At no point did Cassell and Edwards ever agree that their client, Ms. Giuffre, was mistaken in her allegations against Dershowitz. *See generally*, Cassell Dec.

Canada Dry
SODA

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

Shortly after its official formation on February 24, 1920, the **National Socialist German Workers' Party** (**NSDAP**) announced that only persons of "pure Aryan descent" could become party members. Members of the NSDAP could not be related either directly or indirectly to a so-called "non-Aryan." Party members found guilty of "racial defilement" were persecuted heavily, and some even sentenced to death when the party eventually took over Germany.

NAZIS ON BECOMING "GOD":
A "NEW ORDER" OF MASTERS AND SLAVES

By the decree of **Hans Frank**, Governor General of Poland during the Third Reich, all property in Poland belonging to Jews and Poles was subject to confiscation without compensation. Hundreds of thousands of Polish-owned farms were seized and handed over to the Nazi conquerers.
By June 1943, over 700,000 Polish estates comprising 21.5 million acres of land were confiscated by the Nazi regime.

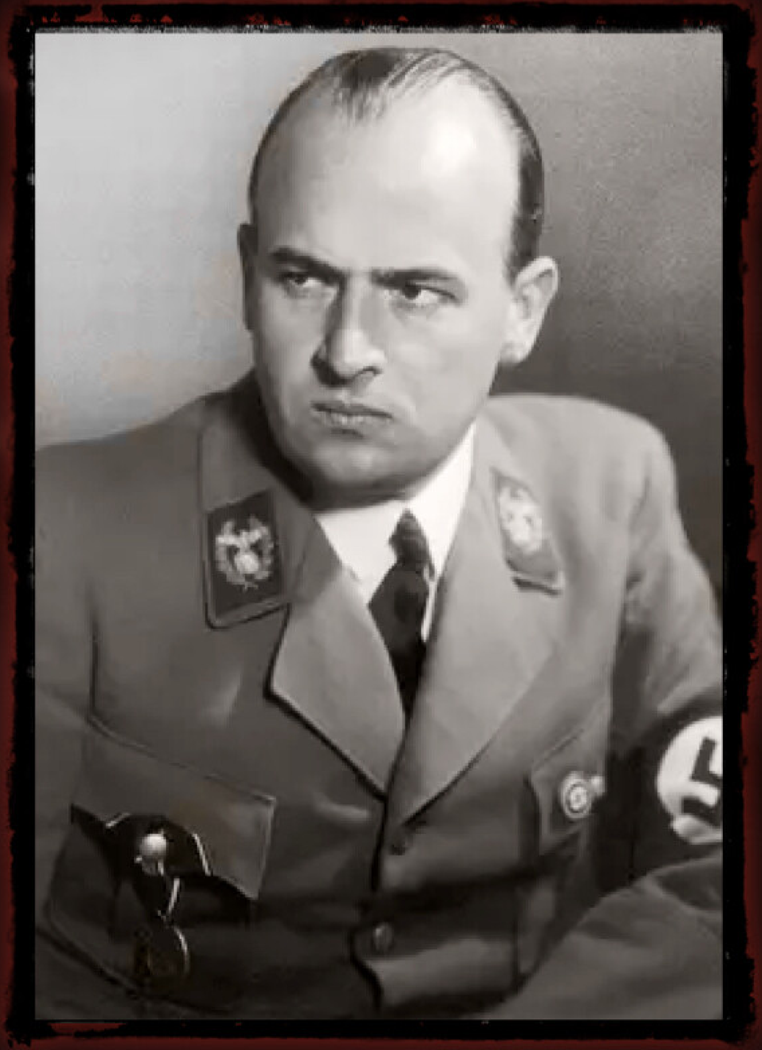

Thermite
Evidence
FEMA
RUDY
'08
Deesillustration.com

VÖLKISCH MOVEMENT

Völkisch nationalists and Pan-Germanists found further inspiration in the work of the **Ernst Haeckel**, who founded the **Monist League** in 1906 to spread his racist interpretation of **Social Darwinism**. In 1900, Haeckel's colleague, **Wilhelm Bolsche**, had written a book entitled ***From the Bacillus to the Apeman***, in which he described the "*naked struggle for dominance between Man and the lowest forms of organic life.*" This "struggle for dominance" was to have a profound effect upon the development of German anti-Semitism in the early years of the 20th century.

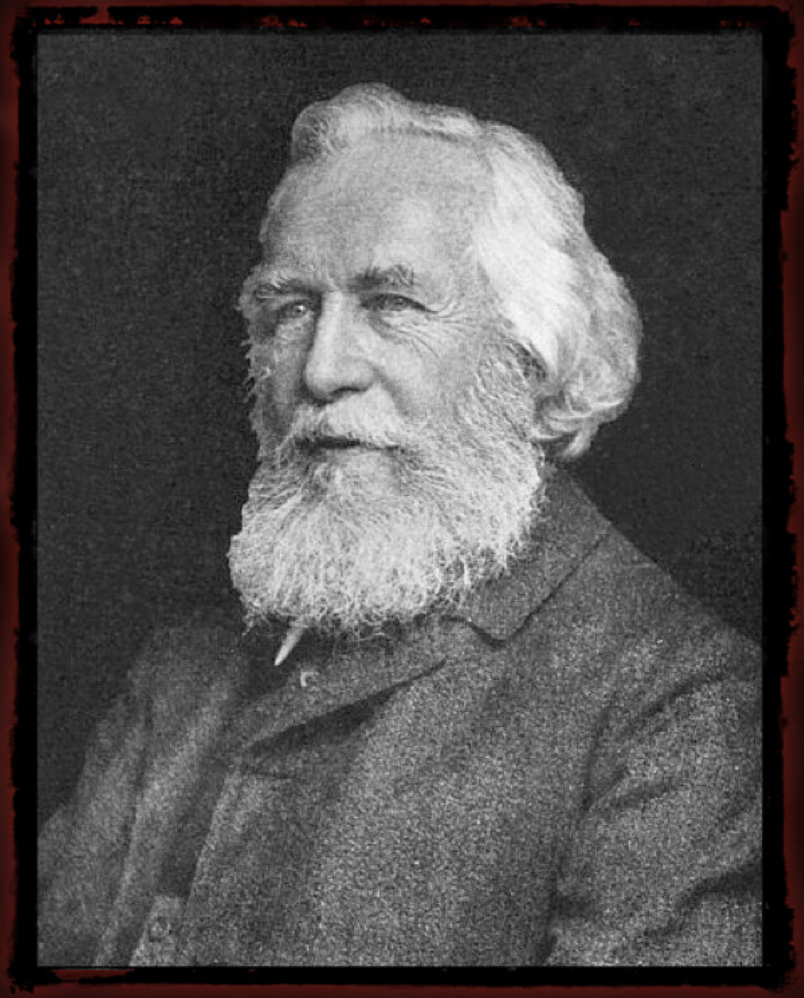

Ernst Haeckel

JACOBIN CLUB

The **Society of the Jacobins**, commonly known as the **Jacobin Club**, or simply the **Jacobins**, was founded in 1789 by anti-royalists from Brittany in northwestern France. The club grew into a nationwide movement with a membership of more than 500,000, making it the largest and most powerful political organization during the **French Revolution**. Women were not accepted as members of the Jacobin Club, and their high membership fees confined its membership to well-off men. The Jacobins claimed to speak on behalf of the people but were themselves not "of" the people. Contemporaries saw the Jacobins as a club of the **bourgeoisie**.

Why are things expensive?

4 companies control 55% to 85% of the meat market.

4 airlines control 80% of air travel.

3 companies control 92% of the soda market.

3 companies control 73% of the cereal market.

Why don't I hear about it?

6 companies control 90% of the news.

A French Bistro and artisan gallery

VOTED -TOP 10 NEIGHBORHOOD GEM
DG FRENCH RESTAURANT Open Table
Diners' Choice Winner

Bienvenue!

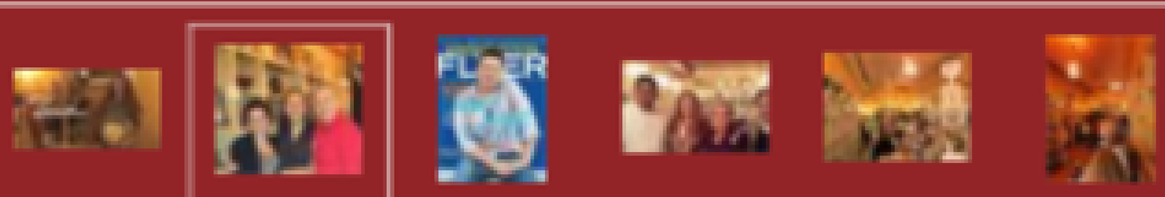

Interested in a quick visit to Paris? Reminiscent of many little bistros you will find in many neighborhoods and "quartiers" of Paris, Terasol celebrates local artisans while offering a true European experience. Whether you are interested in new artistic creations, in simply sipping a nice café au lait or enjoying a gratinee, a hearty quiche or boeuf bourguignon while being serenaded by local musicians or Edith Piaf, Terasol is sure to tease all your senses.

Terasol is a dream come true, a return to textures, bringing local artisans and their crafts to our community. It is a place where the arts marry, whether of the table (arts de la table) or unique handcrafted creations and live music.
So pack your suitcase and join us!

A tres bientôt!
See you soon!

Now Boarding.

Bon Voyage!

Deesillustration.com

AN ARTIST SHOULD NOT
MAKE HIMSELF INTO AN IDOL
61
60

RUDOLF VON SEBOTTENDORF & THE THULE SOCIETY

Rudolf von Sebottendorf (November 9, 1875 – May 8, 1945) was a German occultist, writer, intelligence agent and political activist. He was the founder of the **Thule Society**, a post-World War I German occult organization, in which he played a key role and influenced many members of the **Nazi Party**. Sebottendorf was also a **Freemason** of the clandestine **Rites of Memphis and Misraim**, and a **Sufi** of the **Bektashi Order**.

MAN ROBBED OF GUN AT GUNPOINT GUNS DOWN GUN-ROBBER WITH SPARE GUN

plane with President Clinton, was that during the time, it was 2002, that you were on a flight with Clinton, was that during the time Virginia was working for Jeffrey?

MR. PAGLIUCA: Object to the form. Misstates the witness' answer and if you can answer the question, you can answer it.

A. Well, like I said, I don't recall exactly when I flew with him. I don't recall when Virginia, we know what Virginia claims when she left, so I can't answer the question. I have no idea.

Q. Do you know Prince Andrew?

A. I do.

Q. How long have you known him?

A. A very long time.

Q. Since you were a child?

A. I really -- it's so long, it's really a long time ago. I just don't recall.

Q. Do you remember how you first met him?

A. No, I do not.

Q. Did you introduce him to Jeffrey?

A. That would be another of Virginia's lies and the lies you perpetrate. I never introduced Prince Andrew to Jeffrey Epstein at any time ever, so just add that the to long list of lies.

Q. Did Jeffrey know Prince Andrew?

A. Clearly he knew him. I think we have that answer but how -- yeah.

Q. Do you know how Jeffery met Prince Andrew?

A. I do not know Jeffrey met Prince Andrew. What I do know is that I did not introduce them. That is one of the many lies. Are we tallying all the lies?

Q. Do you know when Jeffrey met Prince Andrew?

A. I do not know when Jeffrey met Prince Andrew.

Q. Did you ever introduce Prince Andrew to any girls under the age of 18 who were not friends of yours children?

A. I have not introduced Prince Andrew to anyone that I am aware of other than friends of mine who have kids under that age

that he may have met socially through me.

Q. Did you ever introduce Prince Andrew to Virginia in London?

A. I understand her story about London but again, her tissue of lies is extremely hard to pick apart what is true and what isn't. Actually I wouldn't recollect her at all but for her tissue stories about this situation.

Q. So did you ever introduce Prince Andrew to Virginia in London?

A. I have no recollection.

Q. Did Virginia ever stay at your home in London, your town home?

A. I know she claims she did but if you are asking me here today to remember specifically, I cannot.

Q. Do you remember taking a trip with Virginia to travel over to Europe, including London?

A. So I have seen her reports and I have seen the plane reports. I see she says she was on that but again, I really have no recollection of her.

Q. Did you know that she was 17 at the time of that trip?

MR. PAGLIUCA: Objection to the form and foundation.

A. I have --

Q. Did you know she was 17 at the time of that trip?

MR. PAGLIUCA: Objection to the form and foundation.

A. I didn't even know she was on the trip.

Q. Did you hold her passport for her when she was traveling?

MR. PAGLIUCA: Objection to the form and foundation.

A. I have no recollection whatsoever of her even being on the trip nor holding her passport.

(Maxwell Exhibit 4, picture, marked for identification.)

Q. I'm showing you what we marked as Maxwell Exhibit 4.

Can you take a look at that picture for me?

THE WATER CAR

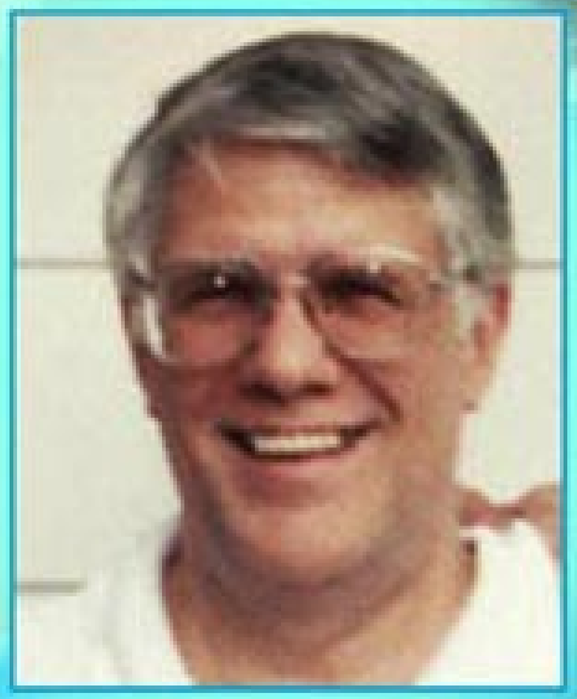

Stan Meyer was the inventor of a car that ran purely on hydrogen extracted from water. When strong interest came from the Pentagon and the 5 trillion dollar a year big oil industry in 1997, Meyer is alleged to have refused a billion dollar offer for his patents. Stan Meyer was poisoned to death the next year.

DDees.com

A STRANGE GAME.
THE ONLY WINNING MOVE IS
NOT TO PLAY.

From the creators of DRAGONS LOVE TACOS

SECRET PIZZA PARTY

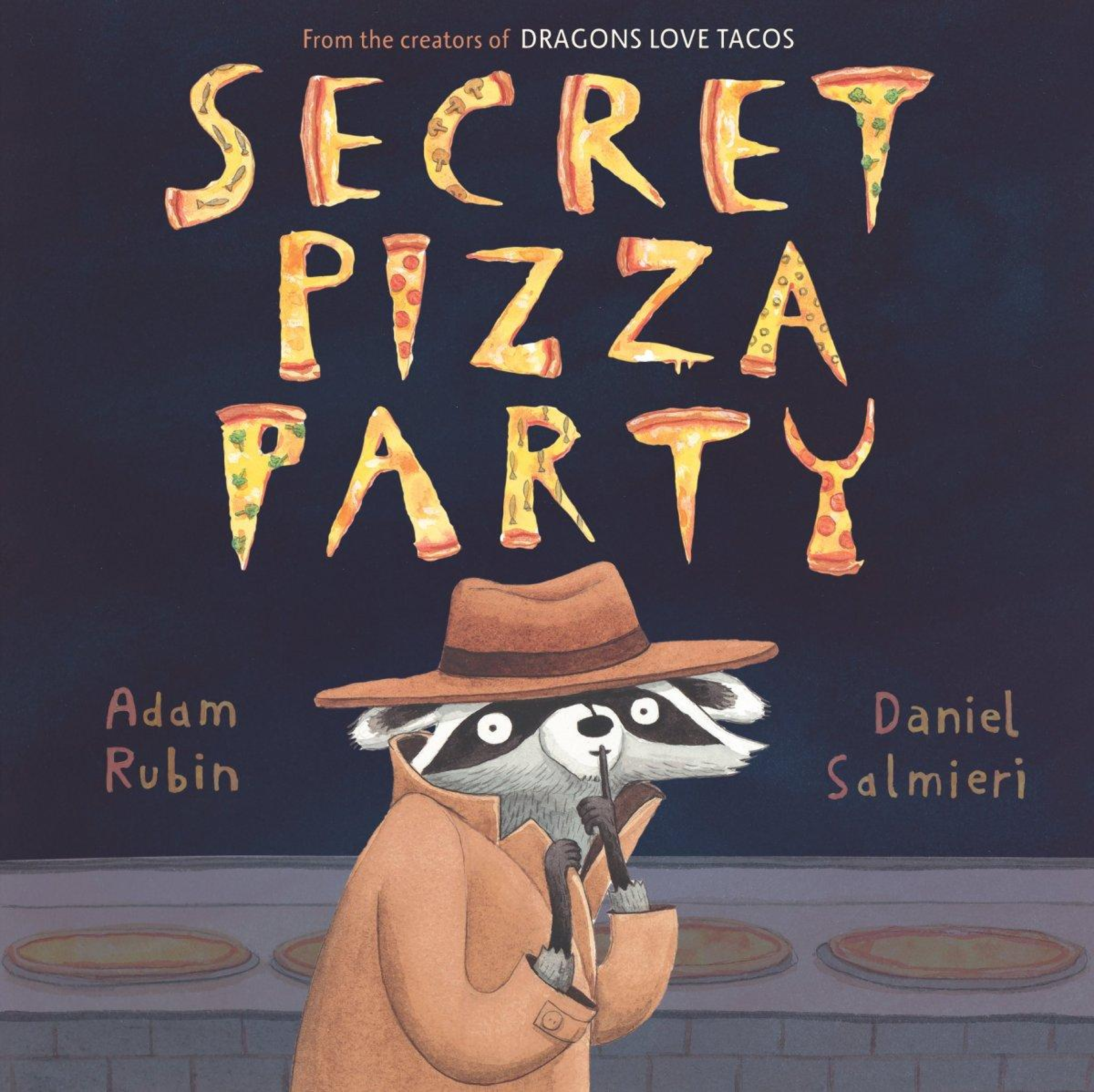

Adam Rubin

Daniel Salmieri

30. Records Custodian for Travel for Prince Andrew Albert Christian Edward, Duke of York
Buckingham Palace Rd, London SW1A 1AA
[redacted]

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors, including Virginia Giuffre.

31. Jeffrey Epstein
c/o Marty Weinberg, Esq.
20 Park Plaza, Suite 1000, Boston, MA 02116
[redacted]

Has knowledge of Defendant's conduct that is the subject of this action and knowledge of his sexual trafficking operation and other co-conspirators.

32. Tatiana Espinoza
Address unknown at this time
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

33. Annie Farmer
Address unknown at this time.
Telephone number unknown at this time.

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors, including Virginia Giuffre.

34. Marie Farmer
Address unknown at this time.
Telephone number unknown at this time.

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors, including Virginia Giuffre.

35. Vicky Ward
Address unknown at this time
Telephone unknown at this time

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

NEO-FEUDALISM

THE OLD RELIGION IS THE NEW RELIGION

Both **Nazism** and **Communism** – as arms of the same root religious cult of **Satanism** – operate through **Globalism** (centralization of political power), and seek to create a world based upon **Neo-Feudalism**, a world-wide governmental system of **Slavery** which ultimately deprives all human beings of **property ownership**. Under Neo-**Feudalism**, all property is ultimately owned and controlled by the supreme "Authority" or "Government" – a Satanic Ruling Class based upon the belief in human authority, whose whims are to become god-like, and not to be challenged by the slaves over which they rule.

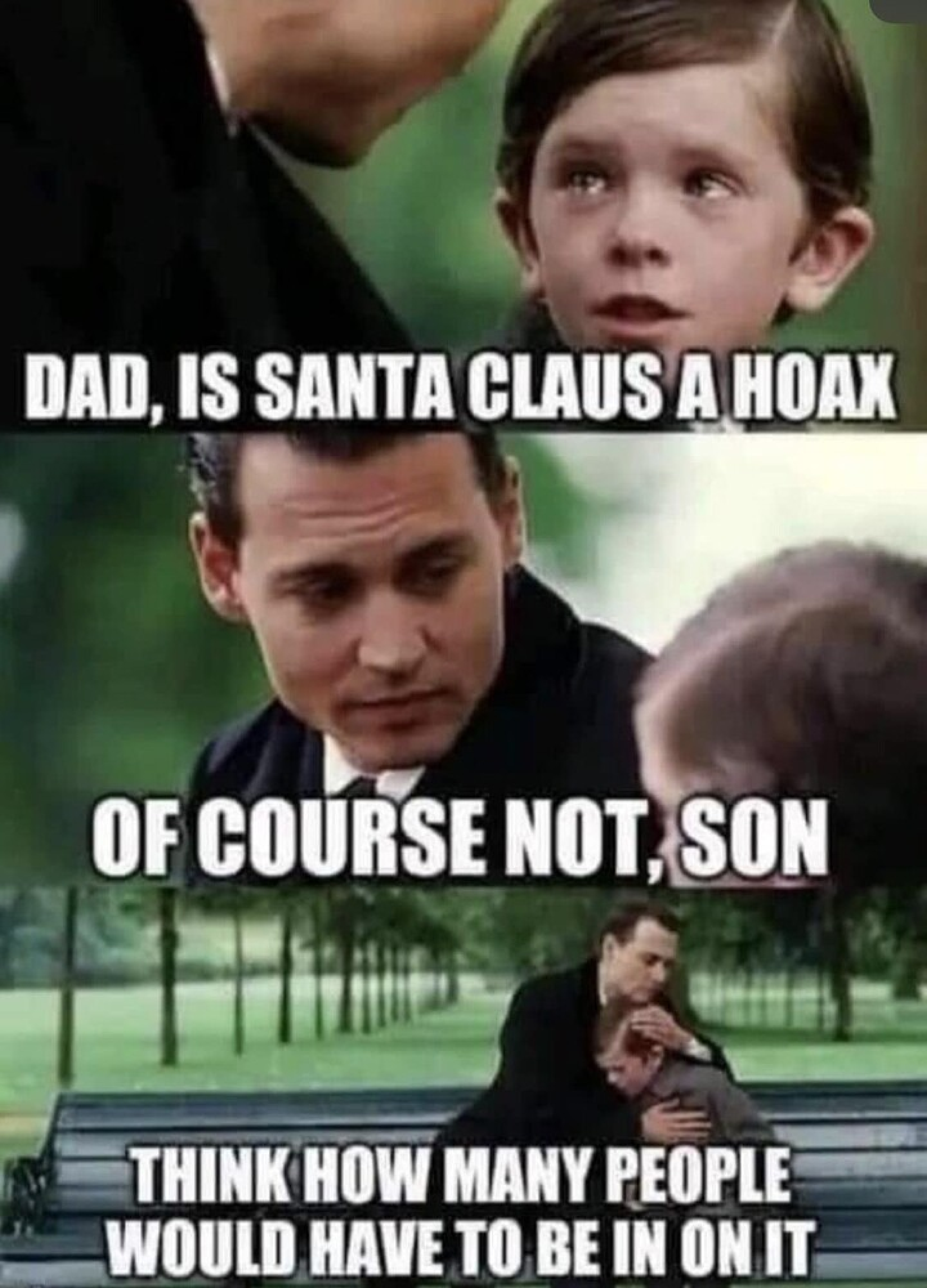
DAD, IS SANTA CLAUS A HOAX
OF COURSE NOT, SON
THINK HOW MANY PEOPLE
WOULD HAVE TO BE IN ON IT

WHAT IS A CULT?

A **cult** is an extremist religious belief system that is violent and dangerous to the lives, rights and freedom of those who are not its members. Cults throughout human history have traditionally used the same basic techniques to establish and maintain the loyalty of their fanatic followers. These include, but are not limited to: social **isolation**, **conformity** of thought and appearance, **censorship** of conflicting information, **indoctrination** via repetition of ideological dogma, and mental and physical **trauma**.

Ibrahima Abe Diallo

Senior Manager, Information Technology at National Apartment Association

Washington D.C. Metro Area | Information Technology and Services

Current	National Apartment Association, Hope of Guinea
Previous	National Apartment Association
Education	Georgetown University

Washington Examiner

connecting Interstate 95 to the new Fairfax County headquarters of the National Geospatial-Intelligence Agency, which added 8,500 workers to local roads.

Those frustrated by the congestion just want it gone, including Ibrahima Diallo, manager of Besta Pizza in Bethesda, whose deliveries are sometimes late because of traffic.

HOPE OF GUINEA

GIVE HOPE TO ALL CHILDREN!

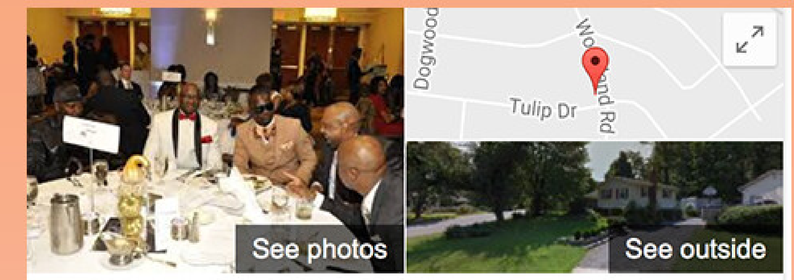

Hope of Guinea

Website | Directions

Non-profit organization in Gaithersburg, Maryland

Address: 311 Woodland Rd, Gaithersburg, MD 20877

Hope of Guinea is a non-governmental organization created to help the underprivileged children of Guinea. We believe that nurturing, caring and guiding children in the right path, promoting education are the cornerstones of human progress. Hope of Guinea was created with this purpose in mind to work with others to promote education, to overcome violence, discrimina tion, sexual abuse against the underprivileged children of Guinea.

Oumou Diallo

Recent Student Intern at United Nations Office of High Commissioner for Human Rights

Baltimore, Maryland | International Affairs

Current	Towson University
Previous	Hope of Guinea, United Nations Office of High Commissioner for Human Rights Guinea, Towson University SGA Election Commission

Towson University students Oumou Diallo and Jacqueline Bell pose with former President Bill Clinton after winning the CGI U Commitment Challenge.

Sri Sri Swami Sri Yukteswar Giri

The HOLY SCIENCE

Yogoda Satsanga Society of India
FOUNDED 1917
Paramhansa Yogananda

eBook

FUCK THIS
SCHOOL

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

Much has been historically documented regarding the "covert, sealed-train journey" of April 1917 that transported **Vladimir Lenin** and his Bolshevik revolutionaries safely through the midst of a war-torn Europe into Russia, where they began to implement the **Bolshevik Revolution**. Regarding Lenin's journey, British statesman **Winston Churchill** remarked: "*They transported Lenin in a sealed truck like a plague bacillus from Switzerland into Russia,*" after which "*Lenin and Trotsky seized Russia by the hair of its head.*" Unfortunately, few ever ask the question: How was the exiled Lenin's journey ever allowed to proceed through Europe entirely unhindered?

Sheeple

SEPT / OCT 2018 #47

Q

AN ANONOMOUS DISCLOSURE OF INFORMATION TO TAKE DOWN THE DEEP STATE CABAL

DDees.com

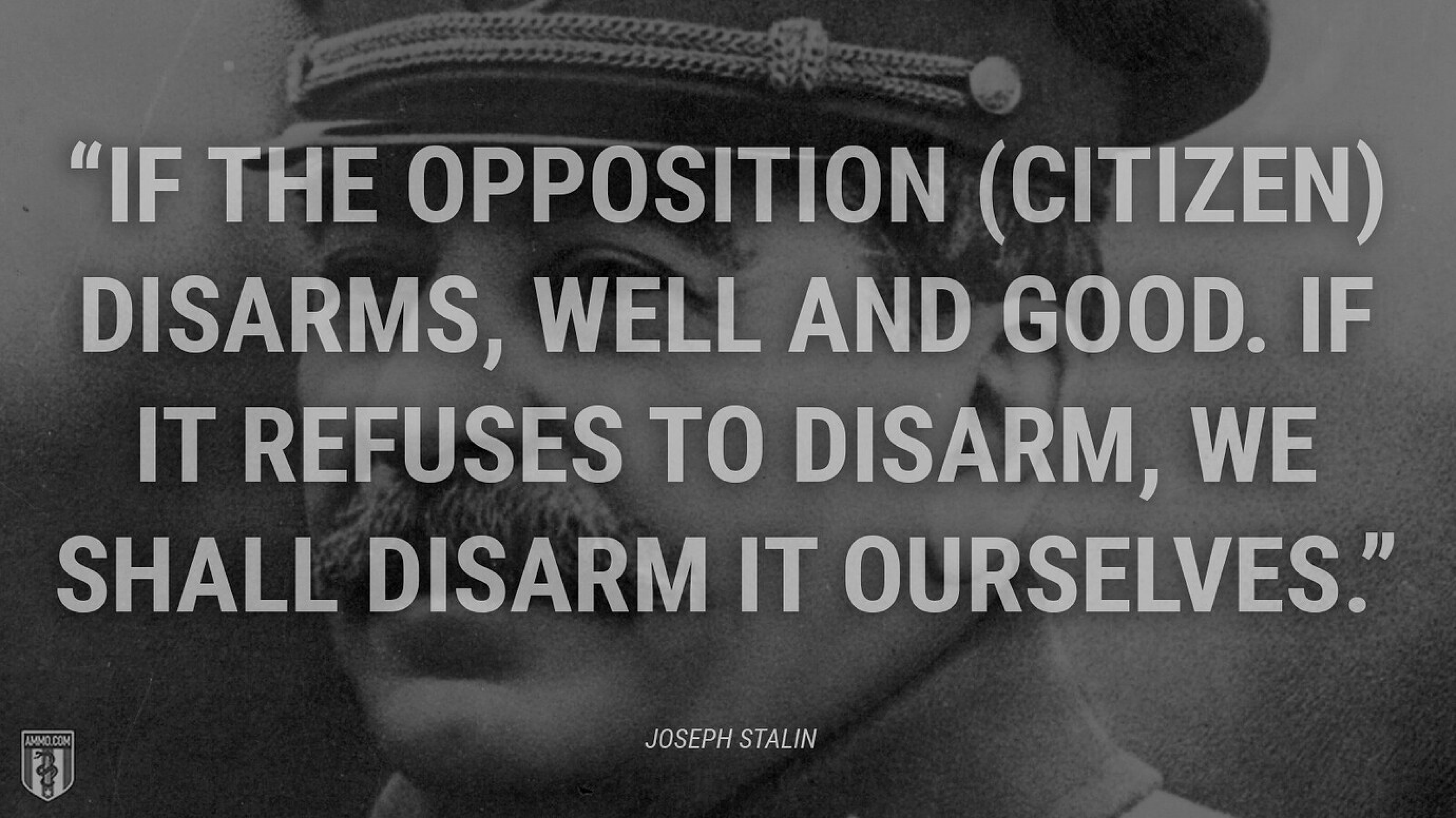
"IF THE OPPOSITION (CITIZEN) DISARMS, WELL AND GOOD. IF IT REFUSES TO DISARM, WE SHALL DISARM IT OURSELVES."
JOSEPH STALIN
AMMO.COM

Franz Bardon

THE PRACTICE OF MAGICAL EVOCATION

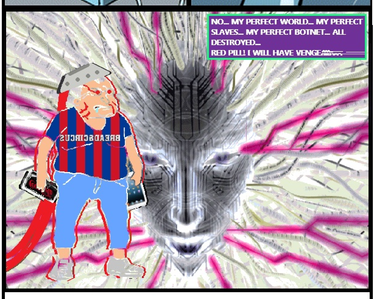

Some time later...

1 massage Jeffrey?
2 A. I was living in secret about what I was
3 doing during the massages, and I did not want my
4 friends to be -- to know what I was doing. So I did
5 not want anyone else coming into that.
6 Q. Was Bill Clinton a friend of Jeffrey
7 Epstein?
8 MS. MENNINGER: Objection, foundation.
9 BY MS. McCAWLEY:
10 Q. Let me back up.
11 Do you know if Bill Clinton was a friend
12 of Jeffrey Epstein?
13 A. I knew he had dealings with Bill Clinton.
14 I did not know they were friends until I read the
15 Vanity Fair article about them going to Africa
16 together.
17 Q. Did Jeffrey ever talk to you about Bill
18 Clinton?
19 A. He said one time that Clinton likes them
20 young, referring to girls.
21 Q. Did you ever -- do you recall ever taking
22 a trip to Jeffrey Epstein's home in New Mexico?
23 A. Yes.
24 Q. And do you recall who you went on that
25 trip with?

When your Neuralink chip gets hacked:

JUL / AUG 2013 #16

Sheeple

SEARCH: Silent Weapons For Quiet Wars PDF

WAKE THE FRACK UP!

Injecting Toxic Fluid Into The Ground To Fracture Rocks And Release Natural Gas?

FRACKING POISONS GROUND-WATER!

!!

FRAC FLUID
lead, uranium, mercury, ethylene glycol, radium, methanol, hydrochloric acid formaldehyde

RESIDENTS - STRANGE RASHES AND ILLNESSES
FARMS - LIVESTOCK SICK AND DYING

PRESIDENT OF THE UNITED
Deesillustration.com

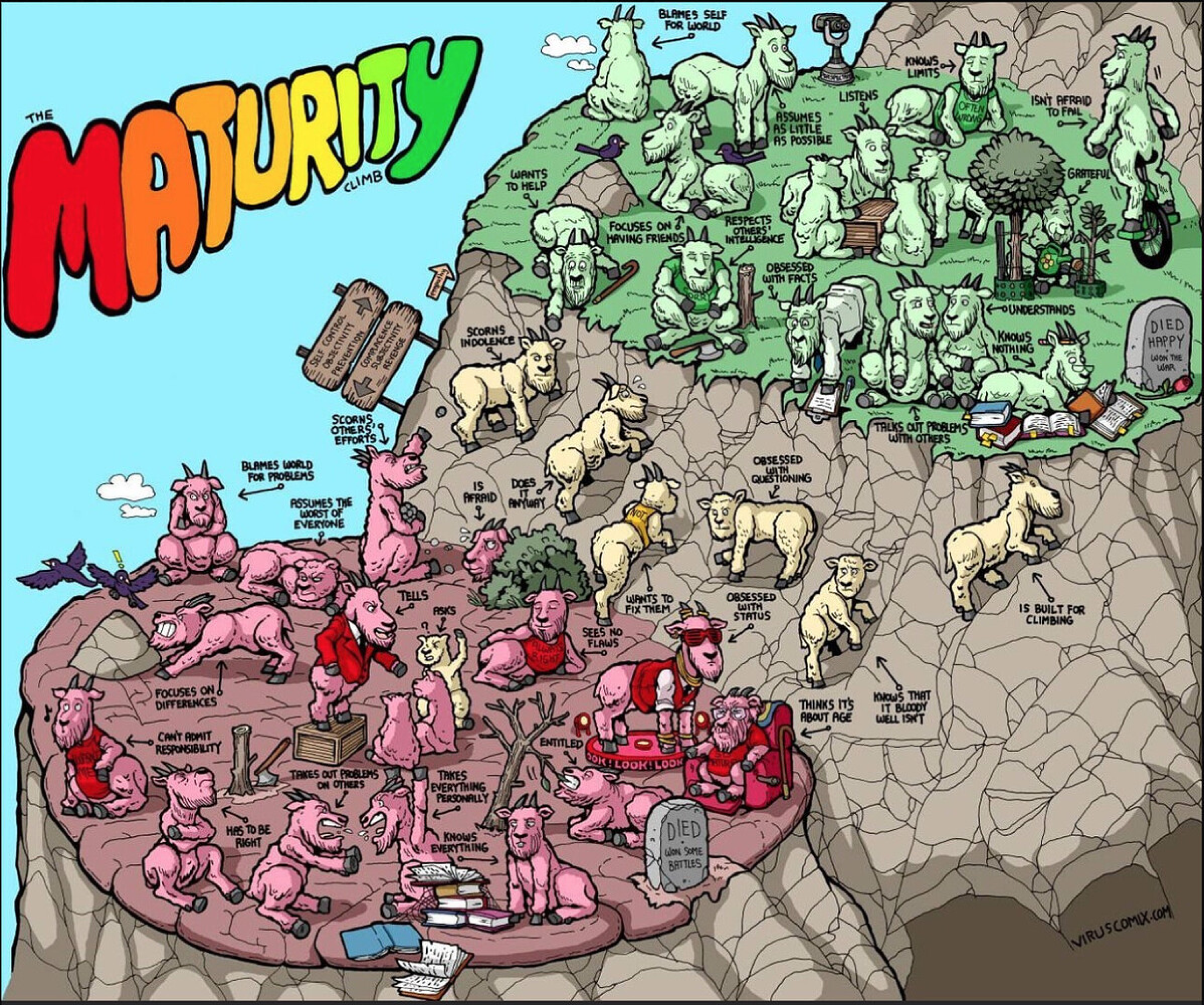
THE MATURITY CLIMB
BLAMES SELF FOR WORLD
ASSUMES AS LITTLE AS POSSIBLE
LISTENS
KNOWS LIMITS
OFTEN WRONG
ISN'T AFRAID TO FAIL
GRATEFUL
WANTS TO HELP
FOCUSES ON HAVING FRIENDS
RESPECTS OTHERS' INTELLIGENCE
OBSESSED WITH FACTS
UNDERSTANDS
KNOWS NOTHING
DIED HAPPY WON THE WAR
TALKS OUT PROBLEMS WITH OTHERS
SELF CONTROL OBJECTIVITY PREVENTION
CONVENIENCE SUBJECTIVITY REVENGE
SCORNS INDOLENCE
SCORNS OTHERS' EFFORTS
BLAMES WORLD FOR PROBLEMS
ASSUMES THE WORST OF EVERYONE
IS AFRAID
DOES IT ANYWAY
OBSESSED WITH QUESTIONING
WANTS TO FIX THEM
OBSESSED WITH STATUS
IS BUILT FOR CLIMBING
TELLS
ASKS
SEES NO FLAWS
FOCUSES ON DIFFERENCES
CAN'T ADMIT RESPONSIBILITY
TAKES OUT PROBLEMS ON OTHERS
TAKES EVERYTHING PERSONALLY
ENTITLED
LOOK! LOOK! LOOK!
THINKS IT'S ABOUT AGE
KNOWS THAT IT BLOODY WELL ISN'T
HAS TO BE RIGHT
KNOWS EVERYTHING
DIED WON SOME BATTLES
VIRUSCOMIX.COM

Photos - Obama's First Appearance Since His Personal Chef 'Drowned' While Paddle-Boarding Barry Shows Broken, Splinted Fingers And Black Eye? A Fistfight At Martha's? Dots To Connect?

Here's the first picture of Barack Obama since his personal chef Tafari Campbell mysteriously "drowned" at the Obama's family house on Marthas Vineyard.

Take a close look... There are bandages all over his fingers and his left eye appears to be bruised. It looks like Barack was in a physical altercation with someone.

He also told police he wouldn't be questioned or give a statement.

INTO THE FRINGE

A TRUE STORY OF ALIEN ABDUCTION

EARLY MORNING, APRIL

World War III is a guerrilla information war with no division between military and civilian participation.

— *Marshall McLuhan*

1 Nadia Marcinkova all people that you would also
2 consider within the organization?
3 A. Yes.
4 Q. Okay. So, we just added three more names
5 to it. Who else would you consider, Ghislaine
6 Maxwell?
7 A. Yes.
8 Q. And who else?
9 A. Who was working there?
10 Q. Bella, Richard Kahn, Leslie Groff,
11 Ghislaine Maxwell, Nadia, Sarah, Adriana.
12 A. I think Harry was involved with the
13 accounting.
14 Q. Okay.
15 A. I don't recall his last name.
16 Q. Somebody else involved with the
17 accounting?
18 A. Yes.
19 Q. Okay. Any of those people that you just
20 named, were any of those people that you just named
21 the person that you described as the gentleman that
22 assisted Adriana in removing the computers from the
23 house prior to the search warrant being executed?
24 A. No. You mean the one who show up to do those
25 computers?

Electronically signed by cynthia hopkins (601-051-976-2934)
Electronically signed by cynthia hopkins (601-051-976-2934)
Electronically signed by cynthia hopkins (601-051-976-2934)

— TOP SECRET —

SILENT WEAPONS
FOR QUIET WARS

An introductory
programing manual.

OPERATIONS RESEARCH
TECHNICAL MANUAL
TM-S#7905.1

R-110 SILENT WEAPONS FOR QUIET WARS: TOP SECRET 4.00

This astonishing document was discovered in a surplus copier purchased from Boeing Aircraft in 1986. Reveals details of a plan, hatched in the embryonic days of the Cold War, which called for the control of the masses through manipulation of industry, pastimes, education and political leanings. It called for a quiet revolution from what is right against brother, and diverting the public's attention from what is really important. For all intents and purposes, this document has "come to life." Reprinted in its original form. Includes diagrams.

Follow me for more recipes

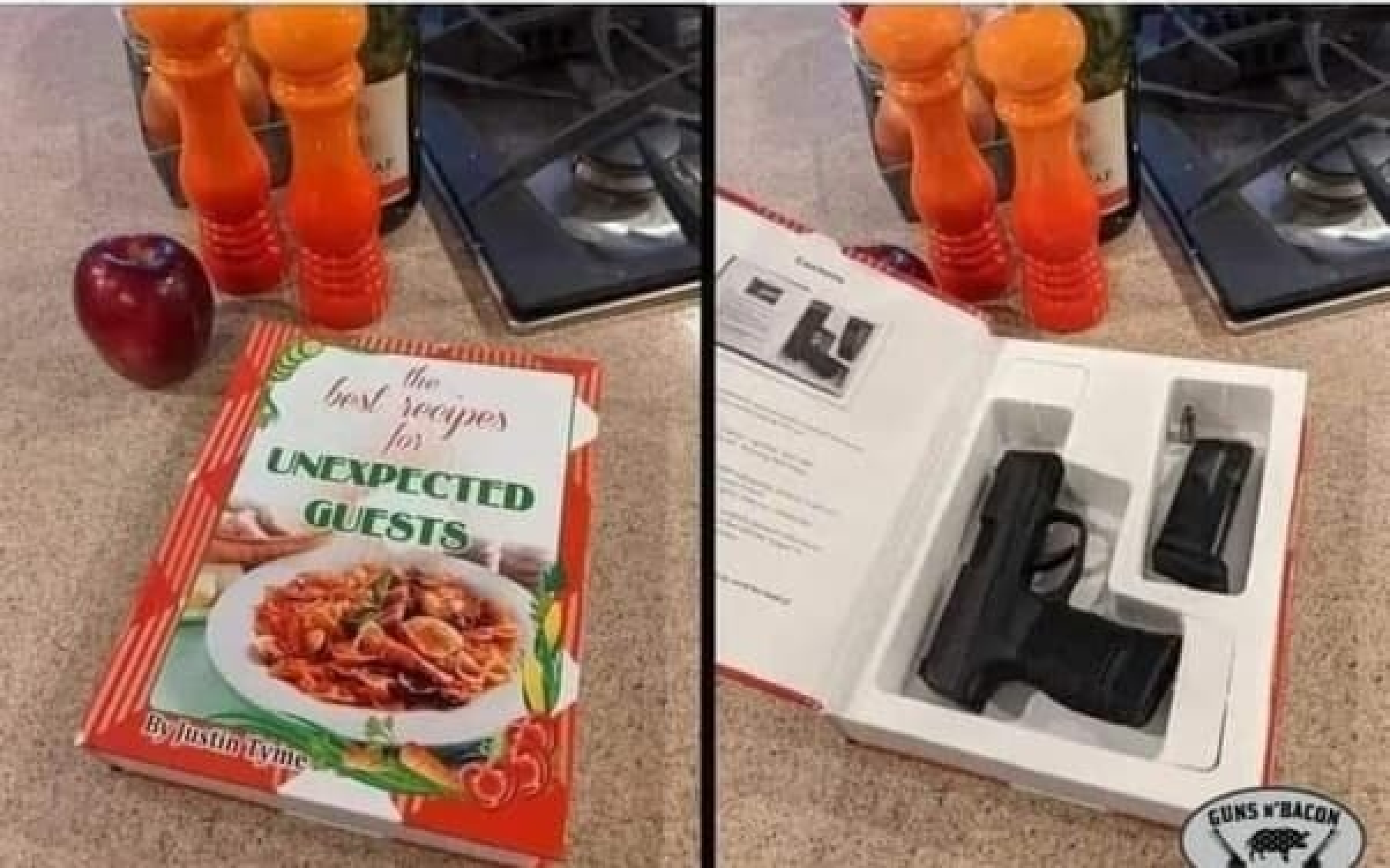

CBC News
@CBCNews

A disinformation campaign falsely suggests that Canadians will be forcibly sent to quarantine sites. cbc.ca/1.5769592 @JPTasker

PM, health officials warn Canadians against believing COVID-19 'internment camps' disinformation |...
cbc.ca

3:30 PM · Oct 20, 2020 · Buffer

CBC News
@CBCNews

Two men, both now at home, are among the few willing to speak publicly about their mandatory stays in Calgary's isolation hotel, which has been transformed into a federal quarantine facility. cbc.ca/1.5900876 @CBCBryan

A rare glimpse inside Calgary's COVID-19 isolation hotel, as travellers share concerns | CBC News
cbc.ca

11:00 AM · Feb 9, 2021 · Buffer

CBS NEWS LIVE COVERAGE
PLANE CRASHES INTO WORLD TRADE CTR

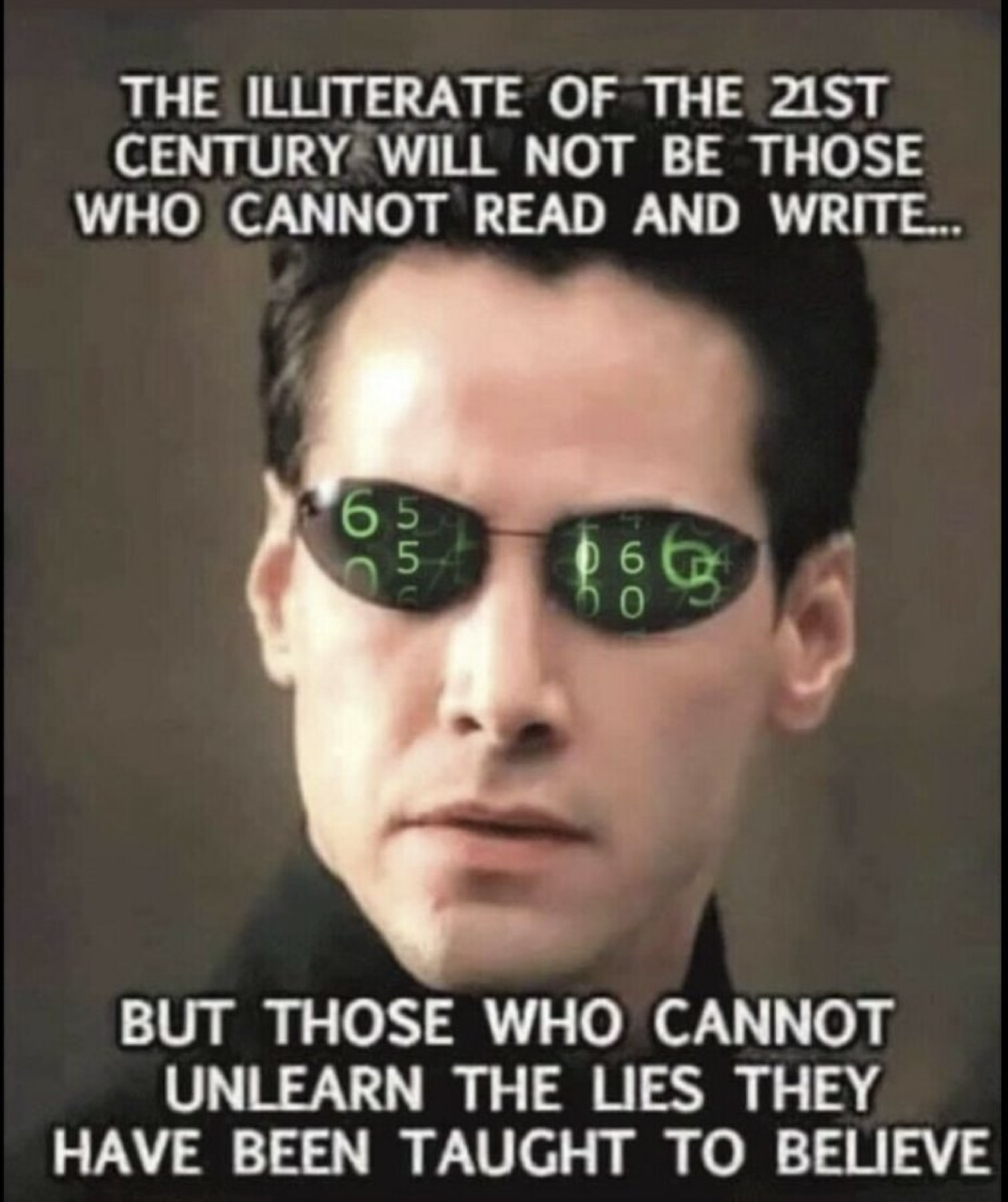
THE ILLITERATE OF THE 21ST CENTURY WILL NOT BE THOSE WHO CANNOT READ AND WRITE...
BUT THOSE WHO CANNOT UNLEARN THE LIES THEY HAVE BEEN TAUGHT TO BELIEVE

MY GOAL IS TO
BUILD A LIFE

I DON'T NEED A
VACATION FROM

WITH A SHARP
KNIFE
CUT DEEPLY INTO THE
MIDDLE FINGER OF YOUR
LEFT HAND
EAT THE PAIN

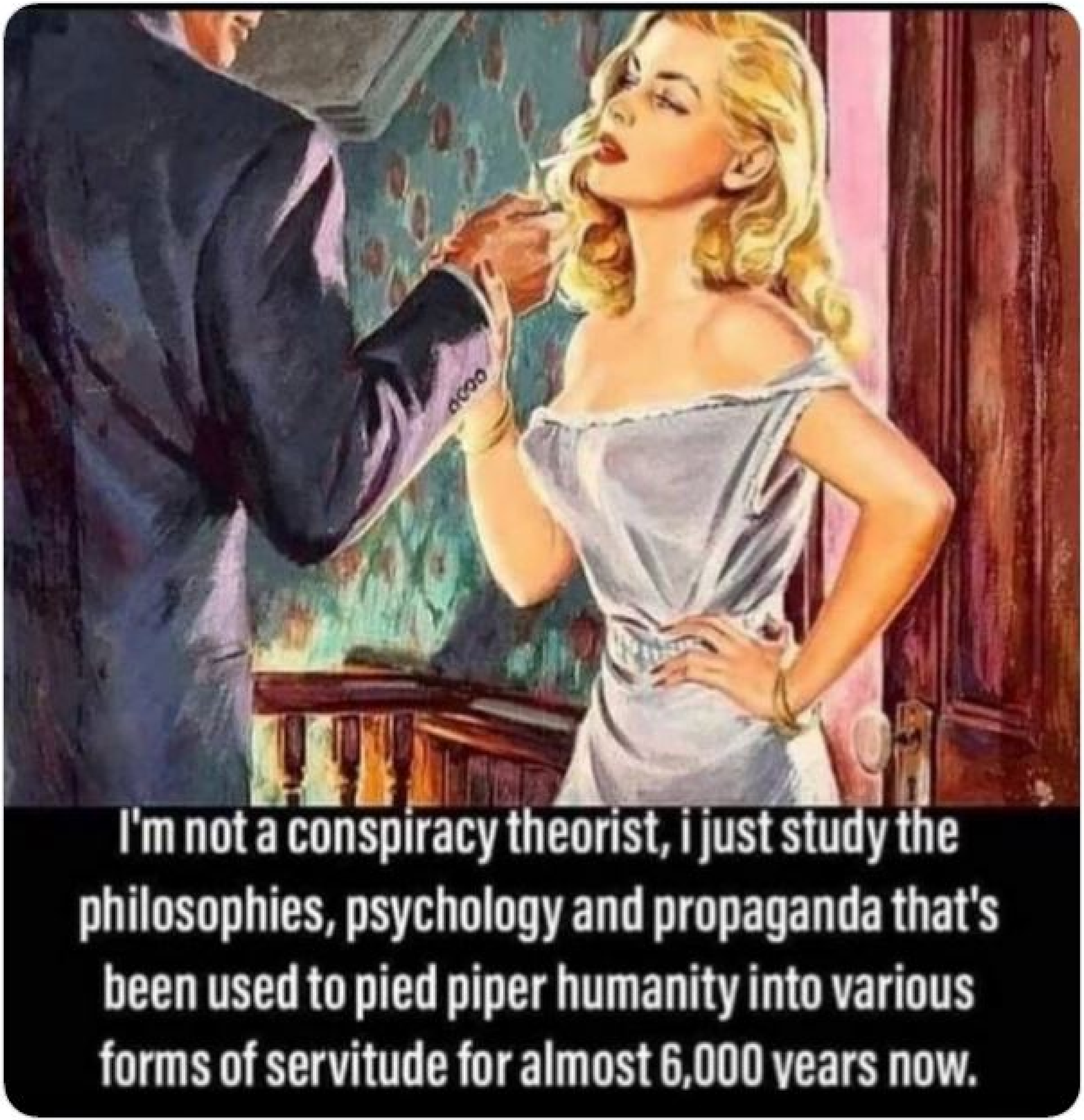
I'm not a conspiracy theorist, i just study the philosophies, psychology and propaganda that's been used to pied piper humanity into various forms of servitude for almost 6,000 years now.

Business Name	UPTOWN PIZZA,
Suffix	Inc.
Regisration / Effective Date	1/24/2006
Commencement Date	1/24/2006
Entity Status	Revoked

Foreign Name	NA
Date of Organization	1/24/2006
State	District of Columbia
Country	USA

Business Address

Line1	5029 Connecticut Ave., N.W.,
Line2	

City	Washington	State	District of Columbia	Zip	20008

Agent

Is non-commercial Registered Agent?	Yes
Name	Andrew Kline

CHINESE COMMUNISM

Mao Zedong became the **Chairman** and **dictator** of the CCP in 1945. He described **Chinese Communism** as "**Marxism–Leninism applied and developed in China.**" Under the leadership of Mao Zedong, the CCP emerged victorious from the **Chinese Civil War** in 1949, after which Mao proclaimed the establishment of the **People's Republic of China**. Since then, the CCP has governed China and Mao Zedong continued to be the most influential member of the CCP until his death in 1976. Zedong attempted to purge the party of capitalist and reactionary elements during the Chinese **Cultural Revolution** of 1966. From 1958 to 1962, he instituted a five-year plan known as the **Great Leap Forward**, with catastrophic results. In an effort to rapidly transform the Chinese economy into a form of centralized **Socialism**, the CCP collectivized farmland, formed people's communes, and diverted labor to factories. The CCP's complete mismanagement of China's food system subsequently led to the **Great Chinese Famine**, which resulted in an estimated 38 million deaths, making it the largest famine in recorded human history. The death count of Mao Zedong's regime, taking into account starvation due to famine and political executions, totaled at least **50 million** people.

Mao Zedong

BBC WORLD

JAN / FEB 2017 #37

Sheeple

POPULATIONDE PO PULATION

NEUROTOXIC ALUMINUM
3 PARTS PER MILLION
HUMAN BRAIN DAMAGE

DEMENTIA NOW LEAD CAUSE OF DEATH IN UK

BBC

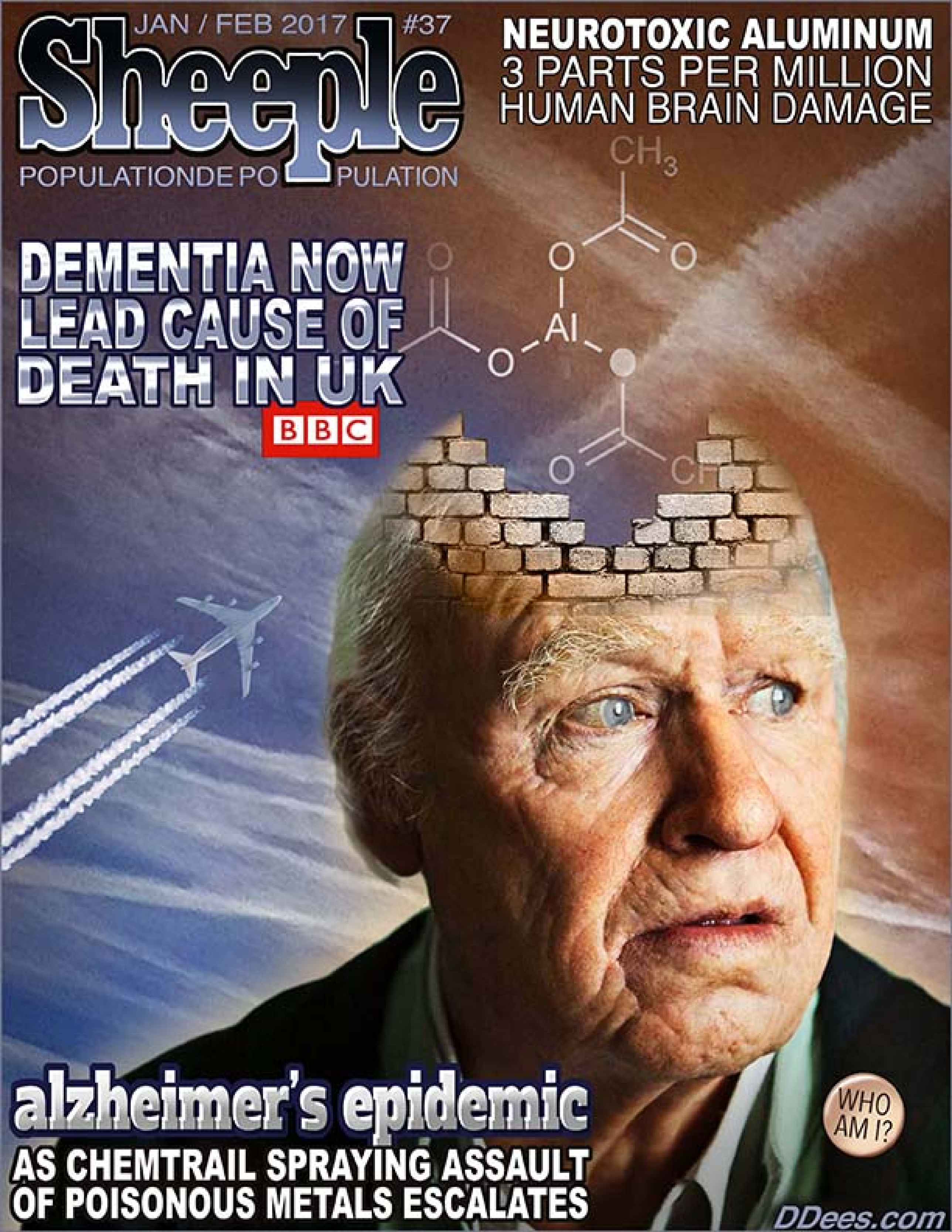

alzheimer's epidemic

AS CHEMTRAIL SPRAYING ASSAULT OF POISONOUS METALS ESCALATES

DDees.com

THE SEVEN VIRTUES OF BUSHIDO

義

GI
Integrity

Be acutely honest throughout your dealings with all people. Believe in justice, not from other people, but from yourself. To the true warrior, all points of view are deeply considered regarding honesty, justice and integrity.

Warriors make a full commitment to their decisions.

礼

REI
Respect

True warriors have no reason to be cruel. They do not need to prove their strength. Warriors are courteous even to their enemies. Warriors are not only respected for their strength in battle, but also by their dealings with others.

The true strength of a warrior becomes apparent during difficult times.

勇

YU
Heroic Courage

Hiding like a turtle in a shell is not living at all. A true warrior must have heroic courage. It is absolutely risky. It is living life completely, fully, and wonderfully.

Heroic courage is not blind. It is intelligent and strong.

名誉

MEIYO
Honor

Warriors have only one judge of honor and character, and this is themselves. Decisions they make and how these decisions are carried out is a reflection of whom they truly are.

You cannot hide from yourself.

仁

JIN
Compassion

Through intense training and hard work the true warrior becomes quick and strong. They are not as most people. They develop a power that must be used for good. They have compassion. They help their fellow man at every opportunity.

If an opportunity does not arise, they go out of their way to find one.

真

MAKOTO
Honesty and Sincerity

When warriors say that they will perform an action, it is as good as done. Nothing will stop them from completing what they say they will do. They do not have to "give their word." They do not have to "promise."

Speaking and doing are the same action.

忠義

CHU
Duty and Loyalty

Warriors are responsible for everything that they have done and everything that they have said, and all of the consequences that follow. They are immensely loyal to all of those in their care.

To everyone that they are responsible for, they remain fiercely true.

mean, really. Holy shit. It used to be noticable but much more subtle. They've been pulling out this much more aggressive good cop / bad cop strategy lately. God, it's annoying. One of them aggressively trolls and insults me for no particular reason, then his buddy grabs my hand to apologize for his asshole friend and asks me if I'd like to go somewhere else to talk about it. Fuck no, I'm not walking out to the parking lot with any of you right now, stop asking me. Damn. You can all just fuck right off. What the hell is going on here? I'd say the profiling has been much more detailed as well lately, like they've been taking on character avatars that they think I'm likely to trust. Like sitting down next to me and claiming to be DIA, as if any actual DIA personell would just casually introduce themselves that way in public. Please. Damn. It's so aggressive it's just annoying. The Huntsville social scene has always been kinda like that to some extent, but it's totally unreal at the moment.

Amy Eskridge 12:28 AM

That's the main thing I've seen recently. The social engineering attempts in public are through the damn roof at the moment. It's always been kinda like that around here, but it's never been quite this bad. It's almost absurd. A group of anywhere between 2-6 people will walk into a location, usually about 30 mins after I sit down. Then the whole group will take turns one at a time rotating through the empty seat next to me, repeatedly asking me the same questions over and over again. I deflect one, then the next one sits down. They even all use the same opening line between them all, as if they all read the same briefing materials. I mean, really. Holy shit. It used to be noticable but much more subtle. They've been pulling out this much more aggressive good cop / bad cop strategy lately. God, it's annoying. One of them aggressively trolls and insults me for no particular reason, then his buddy grabs my hand to apologize for his asshole friend and asks me if I'd like to go somewhere else to talk about it. Fuck no, I'm not walking out to the parking lot with any of you right now, stop asking me. Damn. You can all just fuck right off. What the hell is going on here? I'd say the profiling has been much more detailed as well lately, like they've been taking on character avatars that they think I'm likely to trust. Like sitting down next to me and claiming to be DIA, as if any actual DIA personell would just casually introduce themselves that way in public. Please. Damn. It's so aggressive it's just annoying. The Huntsville social scene has always been kinda like that to some extent, but it's totally unreal at the moment.

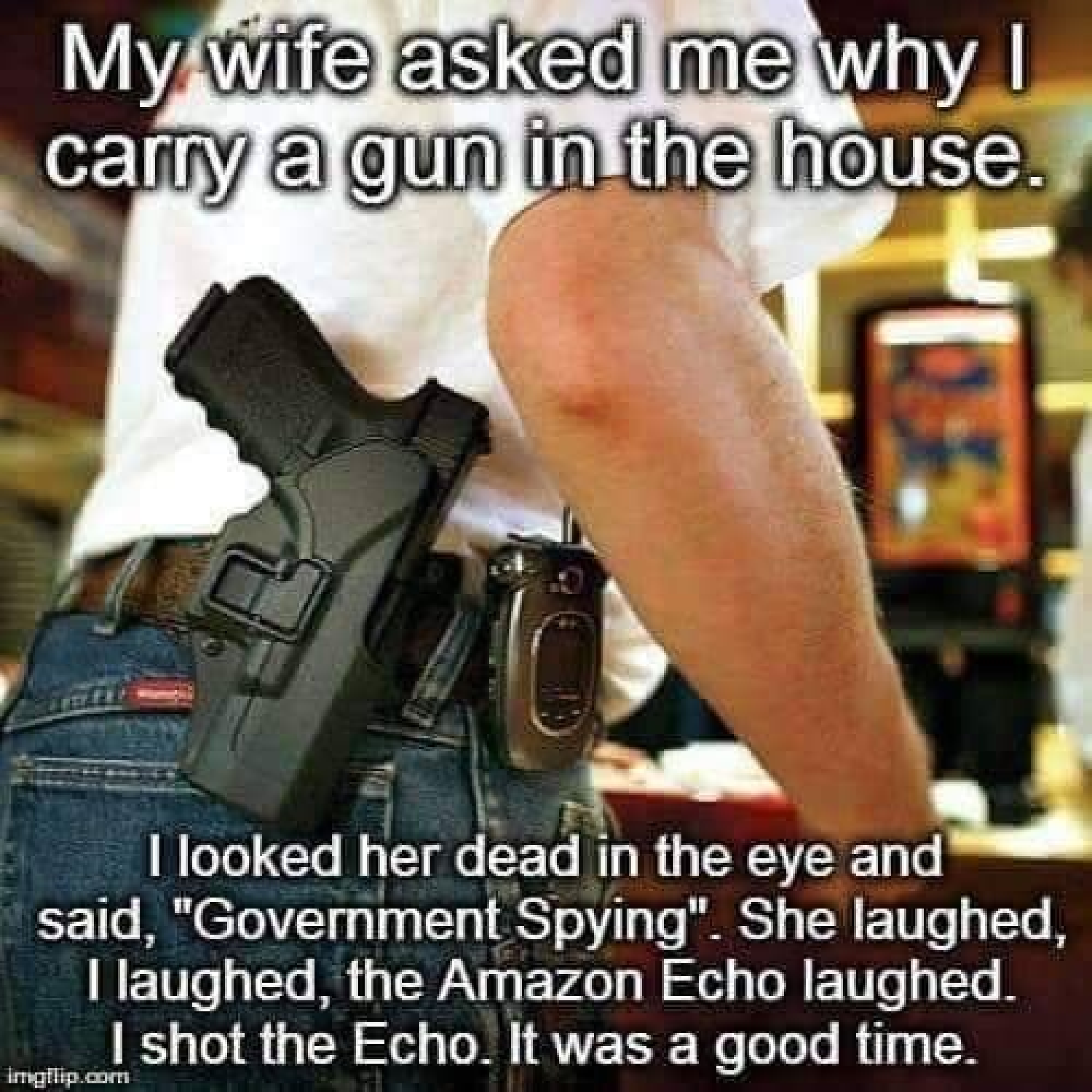
My wife asked me why I carry a gun in the house.
I looked her dead in the eye and said, "Government Spying". She laughed, I laughed, the Amazon Echo laughed. I shot the Echo. It was a good time.
imgflip.com

Them: how pro gun are you?

Me:

performed, her feet play the flats and sharps by means of pedals. The instrument, in fact, may be correctly called an organ, as it is mainly moved by bellows; to bring which into proper action is the one important object of the machinery. The whole is impelled by six strong springs, acting on twenty-five communicating levers, and regulated and equalized by a brass fly. The interior of the instrument is, of course, very complicated and minute in its mechanism, which requires to be wound up once an hour. Before commencing a tune, the lady bows her head to the auditors; she is apparently agitated with an anxiety and diffidence, not always felt in real life; her eyes then seem intent on the notes, her bosom heaves, and at a distance it is impossible to discover any semblance of a work of art.

A magician, that has sometimes accompanied this musical lady, is also a considerable triumph of mechanical skill. He sits at the bottom of a wall, with a long wand in his right hand, and a book in his left. Questions inscribed on thin oval counters, twenty in number, are put into the spectator's hand, who is desired to inclose one or more of them in a drawer, which shuts with a spring. A medallion, for instance, has the question, *What is the most universal passion?* which being put into the drawer, the figure rises with a solemn gait, bows his head, draws a circle or two with his wand, consults his book, and lifts it toward his face, as if in meditation. He then strikes with his wand on the wall above his hand, when two folding doors open, and discover the inscription *Love*, as the reply. The counters are remarkably thin, and similar in all other respects but their inscriptions, which some of them bear on both sides: certainly the mechanism that can discriminate the one from the other, must be exquisite; and mechanism alone, we have very high authority for believing it is.

M. Maillardet's writing boy is hardly less meritorious. He is exhibited kneeling on one knee, and an attendant having dipped his pencil and laid the paper before him, he executes drawings, and French and English sentences, in writing, of a very superior description. Every natural motion of the fingers, elbow, eyes, &c. is correctly imitated.

The first of these figures the artist stated to have cost him the sum of 1,500*l.* in its construction.

Our engraving represents two specimens of Automata, which were exhibited some years ago. The first is that of a female figure which played several tunes. The second is a small carriage, similar to that of Vaucauson, with this difference, that it appears to be drawn by birds; the charioteer guiding the reins and displaying all the dexterity of a living Jehu.

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Lord Northcliffe

Wellington House was originally directed by **Alfred Harmsworth**, the First Viscount Northcliffe (**Lord Northcliffe**) and his younger brother **Harold Harmsworth**, the First Viscount Rothermere (**Lord Rothermere**). Their mandate was to produce an organization capable of manipulating public opinion and directing that manufactured opinion for public support for a declaration of war by Great Britain against Germany during World War I. Funding for Wellington House was provided by the **British Royal Family**, and later by the **Rothschild** banking family (to whom Lord Northcliffe was related through marriage), the **Milner Group** of **Lord Alfred Milner**, and **Rockefeller** family trusts.

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

After an assassination attempt on Lenin, the Bolsheviks initiated a campaign of political repression and executions known as **The Red Terror**, which began in September 1918 and lasted until 1922. The Red Terror was chiefly carried out through the **Cheka**, the Bolshevik **secret police**, and was modeled on the **Reign of Terror** of the **French Revolution**. The purpose of The Red Terror was to seek out and eliminate all political dissent, opposition, and any other threats to Bolshevik power. The French Jacobin terror campaign was a blueprint for the Soviet Bolsheviks. Prominent Bolshevik leader **Leon Trotsky** had previously compared **Vladimir Lenin** to **Maximilien Robespierre** as early as 1904.

DEFEATING DARK OCCULT DIALECTIC CULTS ONCE & FOR ALL

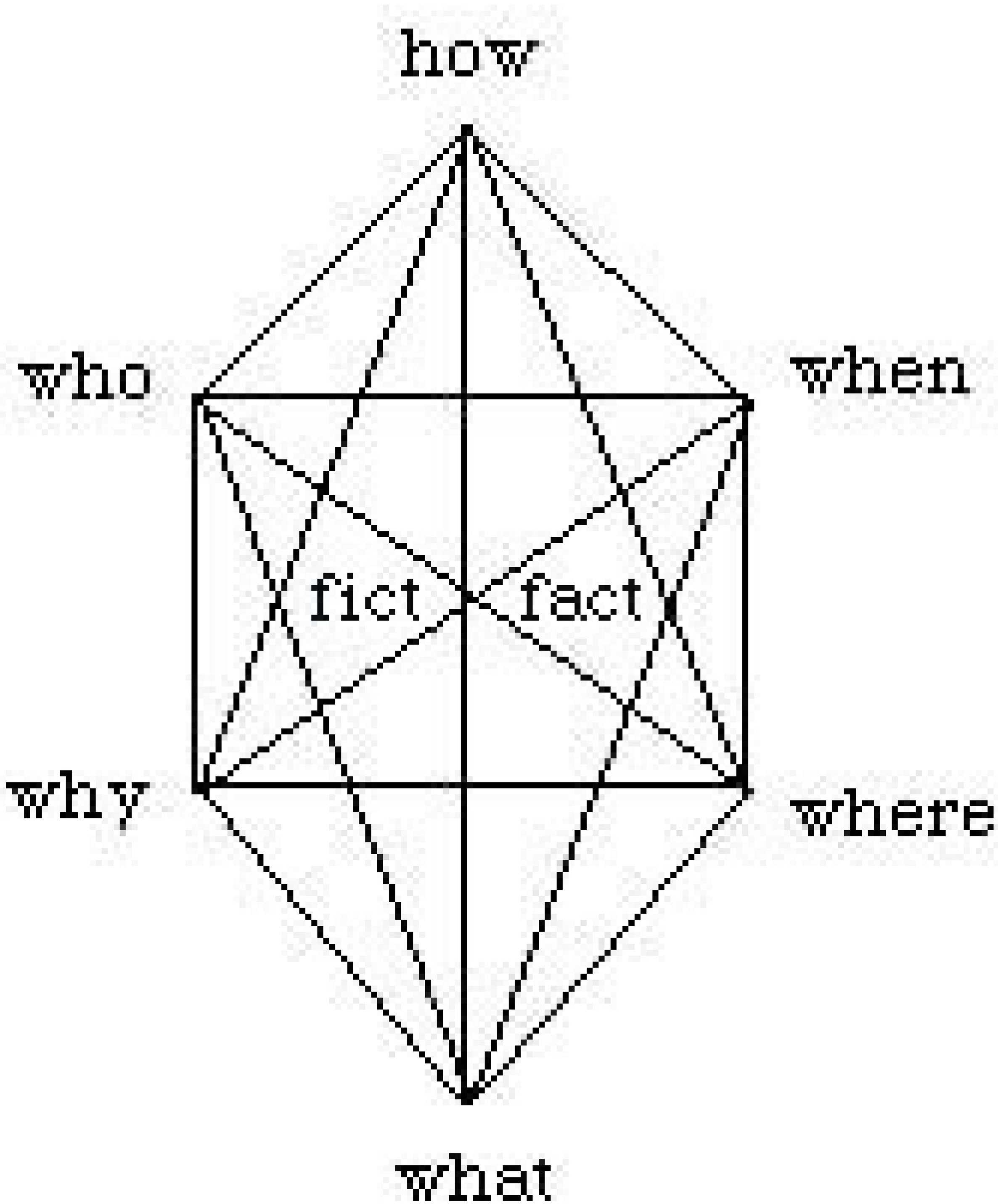
how
who
when
fict
fact
why
where
what

SILENT WEAPONS
FOR QUIET WARS PDF
MICROWAVE RADIATION ASSAULT
WiFi
DDees.com StopTheCrime.net

Don't buy into unrealistic societal expectations

Since when is

this more attractive than **this**?

End the impossible standards set by the media. Real magazines have curves.

#EndMagShaming

THE ARCANE FORMULAS

WILLIAM WALKER ATKINSON

The current thing
Is probably a PsyOp

How guys who support gun control liked to be kissed.

His first duty is to the courts and the public, not to the client,[55] and wherever the duties to his client conflict with those he owes as an officer of the court in the administration of justice, the former must yield to the latter.[56]

The office of attorney is indispensable to the administration of justice and is intimate and peculiar in its relation to, and vital to the well-being of, the court.[57] An attorney has a duty to aid the court in seeing that actions and proceedings in which he is engaged as counsel are conducted in a dignified and orderly manner, free from passion and personal animosities, and that all causes brought to an issue are tried and decided on their merits only;[58] to aid the court

The Qabalistic Tarot

A TEXTBOOK OF MYSTICAL PHILOSOPHY

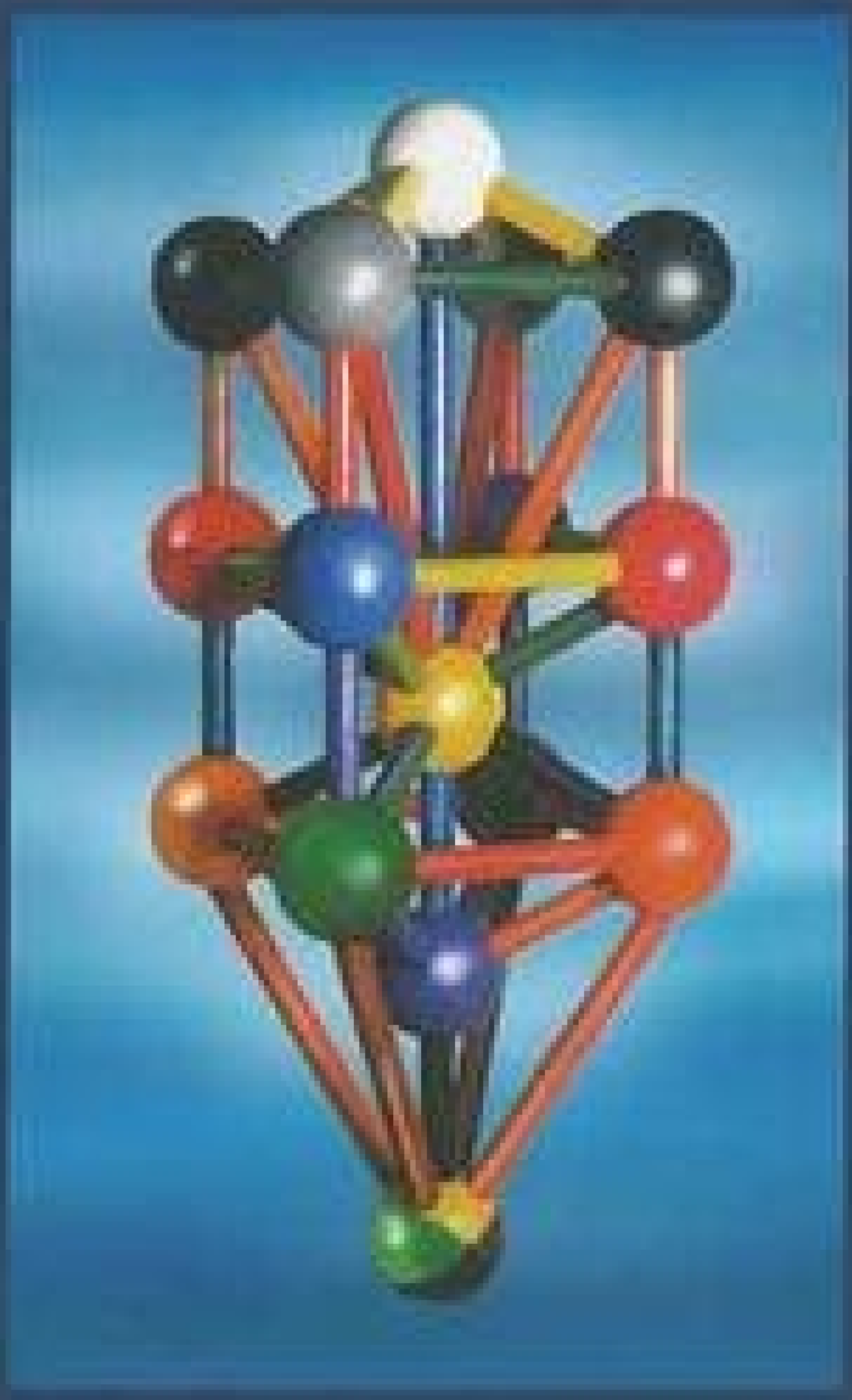

Robert Wang

THE TRUTH IS NO LONGER HIDDEN

NOW PEOPLE ARE HIDING FROM THE TRUTH

Sheeple

Jan / Feb 2018 #43

Red Pill Expo 2018 June 21-23 Spokane

6 Companies Control 96% of World Media

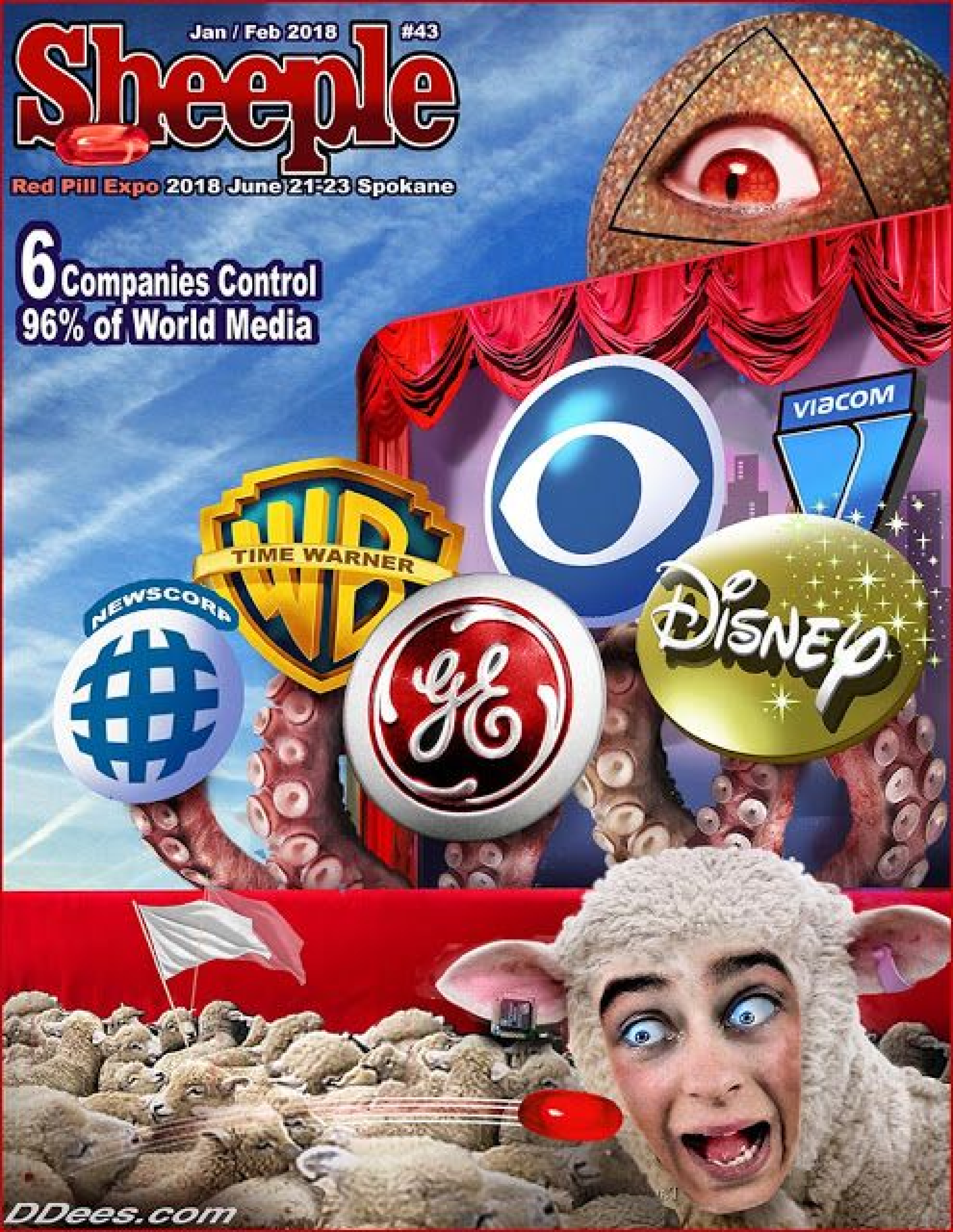

Case No. . . . : 1-05-000368 (Continued)

********** N A R R A T I V E # 27 **********

IA Reported By: KRAUEL, CURTIS D. 12/21/05
Entered By.: ALTOMARO, NICKIE A. 12/21/05

On Thursday, October 20, 2005 at approximately 0936 hours, I assisted in the execution of a search warrant located at 358 El Brillo Way, Palm Beach, Florida, residence of Jeffrey Epstein. I was instructed by Case Agent Det. Joseph Recarey, to secure all computer and media related material from the residence.

Upon my arrival I was directed by Det. Recarey to a room designated as the Kitchen Staff Office. I observed a, Silver in color, CPU with the left side cover removed, exposing the CPU s hardware sitting on floor next to a glass type desk. The CPU had no discernable identifiers or features indicating a make or model. This CPU was powered off with the power cord not plugged in. The keyboard and mouse were atop the CPU. It should be noted that the CPU was not connected to a monitor, printer, or other media device. On the back Panel of the CPU, I observed an A/V card with RCA jacks attached. This type of hardware would allow audio and video to be downloaded onto the CPU s hard disk. The ends of the RCA jacks were unattached at the time of the search and no external camera was located within this room.

The CPU was located on the right side of a desk that held a flat panel LCD screen. The desk also held another keyboard and mouse, indicative of a second computer; however, no other computer was found. It appeared as though a second computer had been recently removed as the cables ends from the monitor, keyboard and mouse were in the same area. A further search of the room revealed no media storage devices, i.e. CD s, Floppy Disks, Zip Disks, etc. This type of media is commonly stored in an area where computers are placed, yet no media was found.

After completing a search of this room, I secured the CPU and turned all items over to the Evidence Custodian for future forensic analysis via a property receipt.

I was then directed by Det. Recarey to a room designated as the Garden Room, where I observed a wooden desk facing west. The desk held a flat screen LCD monitor, keyboard, mouse, media card reader and printer; however, no CPU was located. All of the cables were removed from an area where a computer had once been. A search of the desk area revealed no signs of any media devices.

Det. Recarey directed me to a third location designated as the Cabana room, which is detached from the residence and located just south of the pool. In the South East corner of the room, I observed an office type setting, with an L-shaped desk holding a flat screen LCD monitor, keyboard, mouse and printer; however, no CPU was located. All of the cables were removed from an area where a computer had once been. A search of the desk area revealed no signs of any media devices.

IT'S ALL SOCIALISM

Nazism: National Socialism

Spreads its form of totalitarian control by growing to cult-like proportion within a single nation-state, then through military conquest over surrounding nations, eventually becoming a world empire.

Communism: International Socialism

Spreads its form of totalitarian control through the conquest of world-view and social institutions, eventually becoming a world empire though regional centralization of power and policy-making.

jimmycomet Follow

cboutlier, ccwoolman, werkinonmahnightcheese, chrlstnjoe, jamargot17, mr_scott_cummings and izzlethistle like this 205w

jimmycomet #cumpanda ?

cboutlier Lol! The National Zoo Presents: Cum Panda

Log In to like or comment.

THE MYSTERY of the GRAIL

INITIATION AND MAGIC IN THE QUEST FOR THE SPIRIT

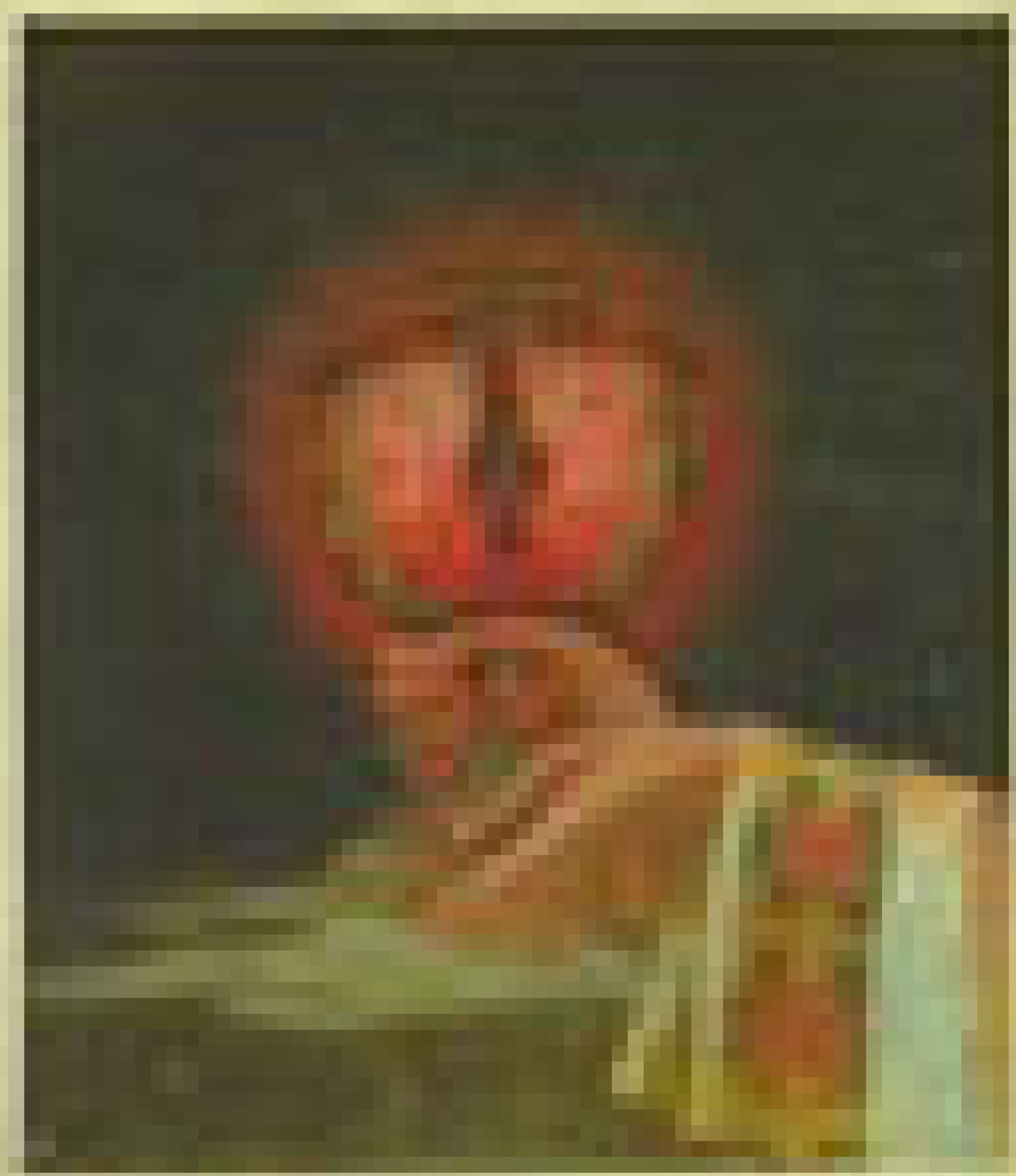

JULIUS EVOLA

NAZI INDOCTRINATION:
HITLERJUGEND & LEAGUE OF GERMAN MAIDENS

The **Hitlerjugend** (**Hitler Youth, HJ**) was the youth organization of the Nazi Party. From 1936 to 1945, the Hitler Youth was the sole official boys' youth organization in Nazi Germany. Its origins date back to 1922, when the Munich-based Nazi Party established its official youth organization called **Jugendbund der NSDAP** (**Youth League of the NSDAP**). Its inaugural meeting took place on May13, 1922. Another youth group, the **Jungsturm Adolf Hitler** (**Youth League of Adolf Hitler**), was established the same year. Based in Munich, Bavaria, it served to train and recruit future members of the **Sturmabteilung**, the main paramilitary wing of the Nazi Party at that time.

BEAM WEAPONS DIGEST #2

Summer 2019

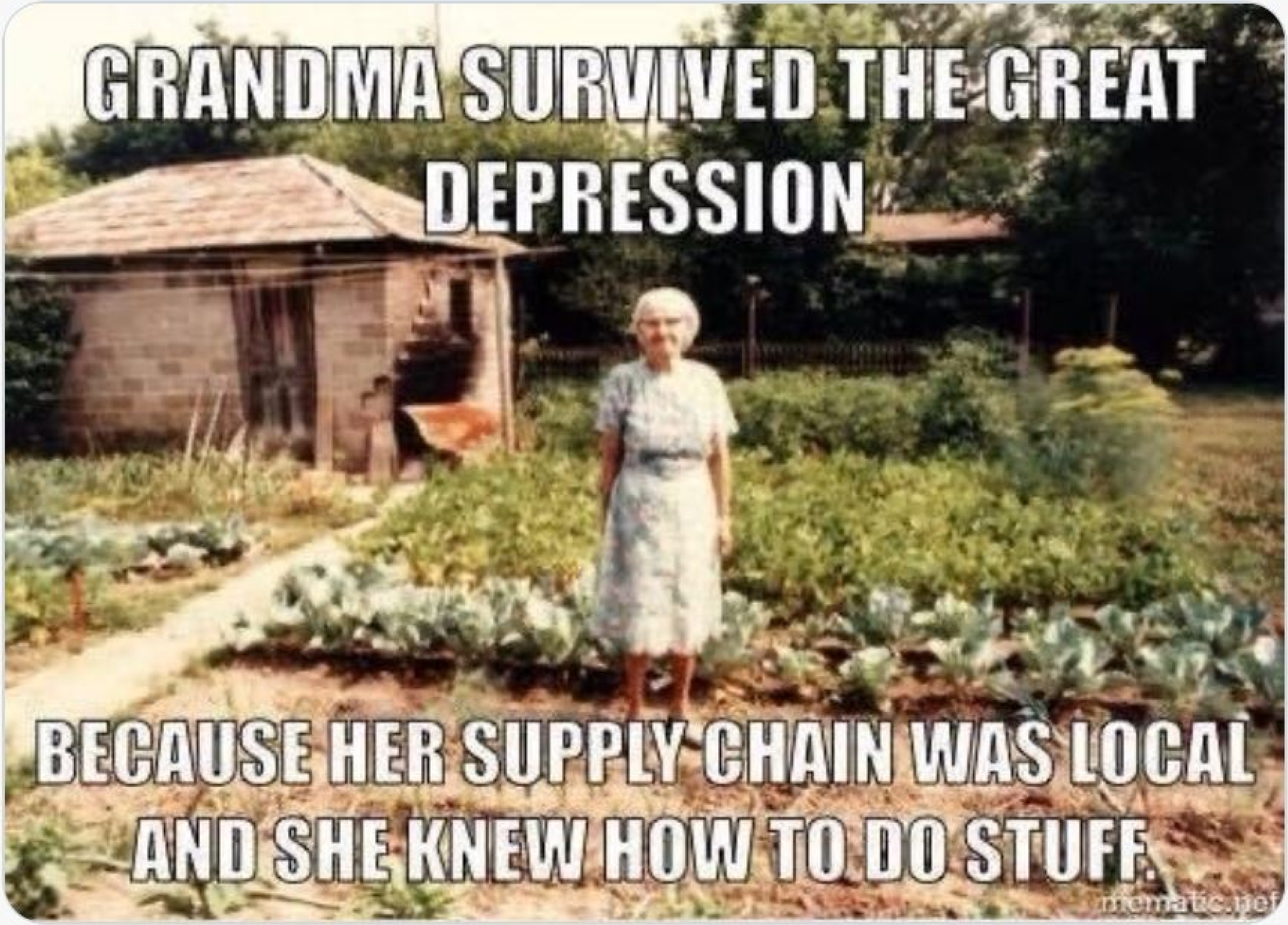
GRANDMA SURVIVED THE GREAT DEPRESSION
BECAUSE HER SUPPLY CHAIN WAS LOCAL AND SHE KNEW HOW TO DO STUFF.
mematic.net

GOVERNMENT IS LIKE A PORT-A-POTTY
I'D RATHER NOT USE IT, BUT I'D GET ARRESTED IF I TRIED TO DO MY BUSINESS OUTSIDE OF IT

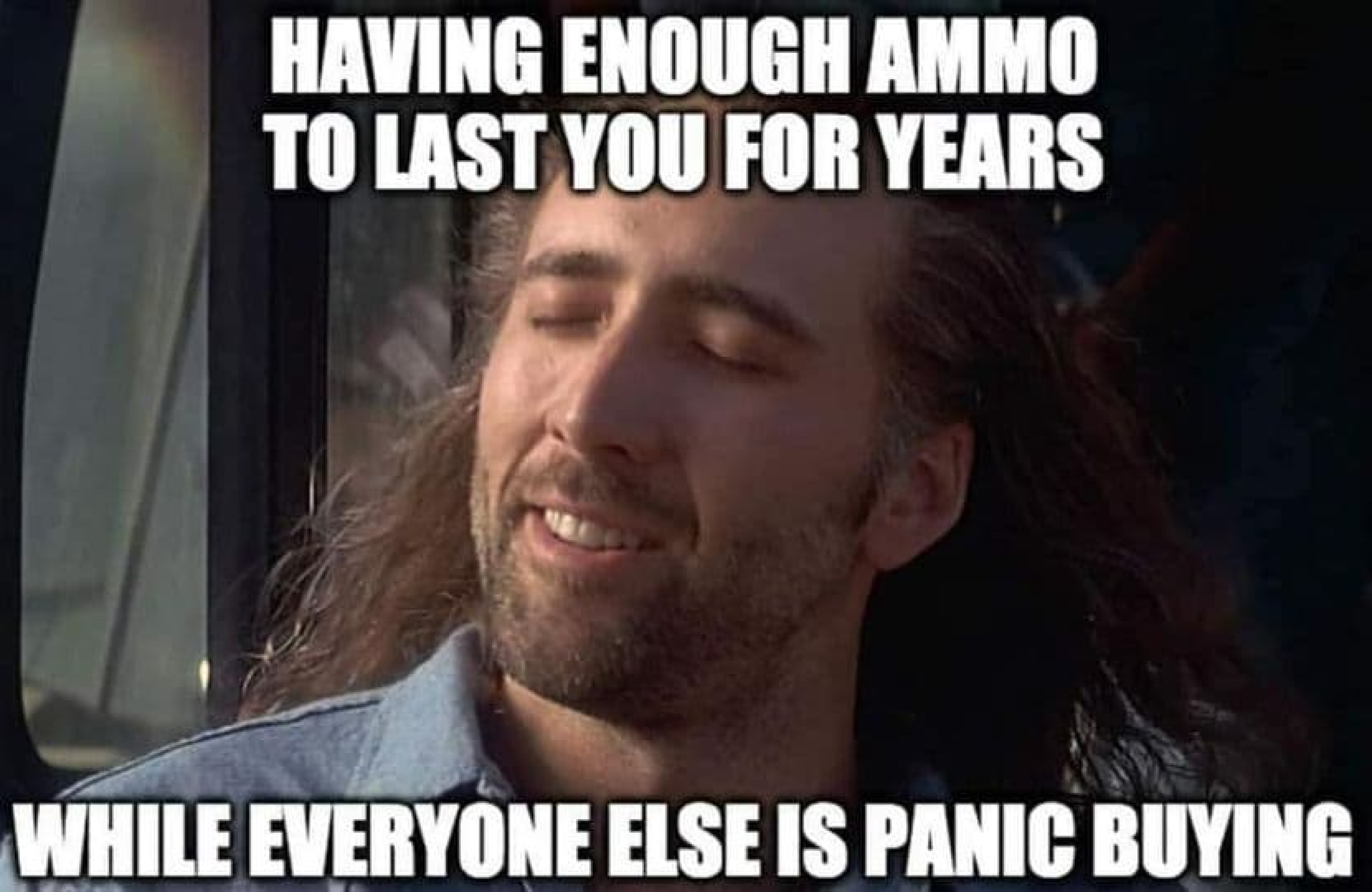
HAVING ENOUGH AMMO
TO LAST YOU FOR YEARS
WHILE EVERYONE ELSE IS PANIC BUYING

KARL MARX

Marxism has exerted major influence on Socialist thought and political movements, and during the 20th century revolutionary governments identifying as Marxist took power in many countries and established socialist states including the **Soviet Union** and the **People's Republic of China**. A number of theoretical variants, such as **Leninism**, **Trotskyism**, and **Maoism** have been developed. Marx was expelled from Paris, Belgium and Germany over the course of his life for his revolutionary ideas. He finally settled in London in 1849, where he wrote ***Das Kapital***. In 1864, Marx helped found **International Workingmen's Association**, also called **First International**, through which he sought to spread the Communist ideology, and to fight the influence of "anarchists" of his time led by **Mikhail Bakunin**. Marx died in March 1883.

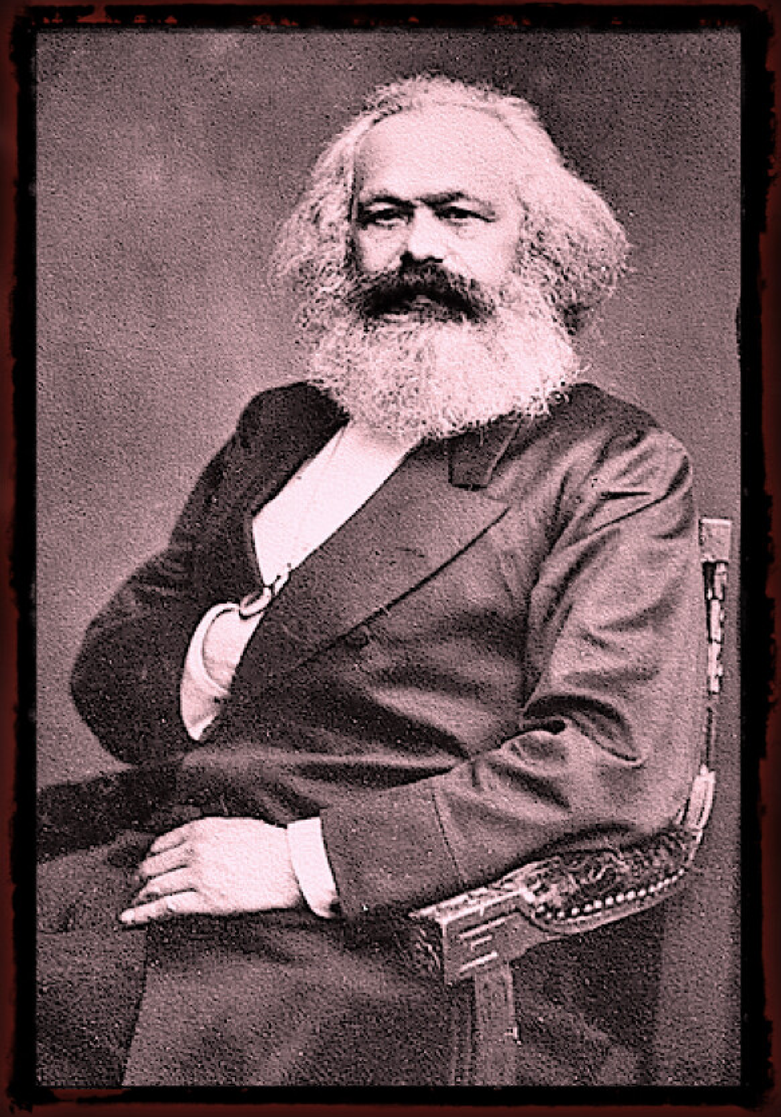

When you stand up
in front of the whole world
unafraid to express your truth,
you clear an easier path
for others to do the same.
Stacie.Martin

WHAT YOU THINK
YOU'RE DOING ON
SOCIAL MEDIA

Your four best friends.
WHAT YOU'RE ACTUALLY DOING

WOW, SO MANY CLOUDS TODAY.
NO SWEETIE, THAT IS TODAY'S DOSE.

Q !!Hs1Jq13jV6 ID: 32e6a0 No.9830852 4567
Jul 2 2020 17:25:08 (EST) NEW

faedd3131d4bddf46bca54b0d9350f6a.jpg

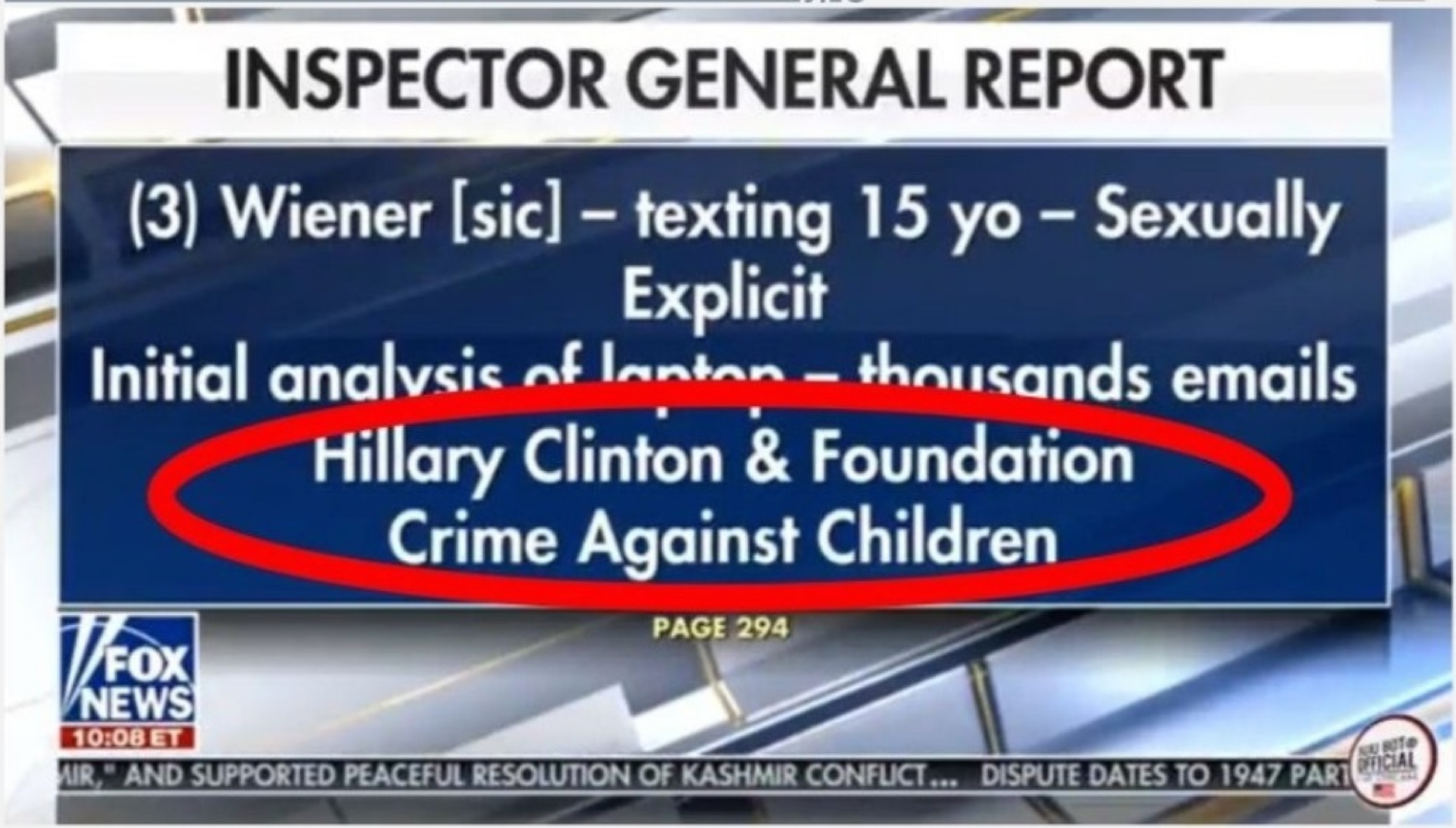

SEPT / OCT 2019 #53

Sheeple

Dees Volume 4

facebook

FREEDOM OF SPEECH?

CENSOR YOURSELF OR LOSE YOUR VOICE

SECRET CONFESSIONS OF FACEBOOK ADDICTS DURING JOB HOURS

Ai GOOGLE OVERLORD PROGRAMS USERS TO THINK CORRECTLY

PRUSSIAN "EDUCATION" SYSTEM & OUTCOME-BASED "EDUCATION"

The **Prussian Education System** was the original model for what has come to be called **Outcome-Based Education**, an educational model that bases education around desired outcomes for the student. By the end of the outcome-based educational experience, each student is to achieve a pre-planned goal set for them by the system. There is no single specified style of teaching or assessment in Outcome-Based Education. Instead, all aspects of the system are specifically designed to achieve specified student outcomes. Thus the role of the faculty adapts into instructor, trainer, facilitator or mentor, based on the outcomes desired. This model should more properly be called a system of **indoctrination**, since its main objective is to instill into student what it wishes for them to learn, rather than teaching students proven methods for truth discovery, such as the Trivium method. It could be correctly described as "What To Learn" instead of "How To Learn." Outcome-Based Education methods have been adopted in education systems around the entire modern world, including the United States, which has had a Outcome-Based Education programs in place since 1994.

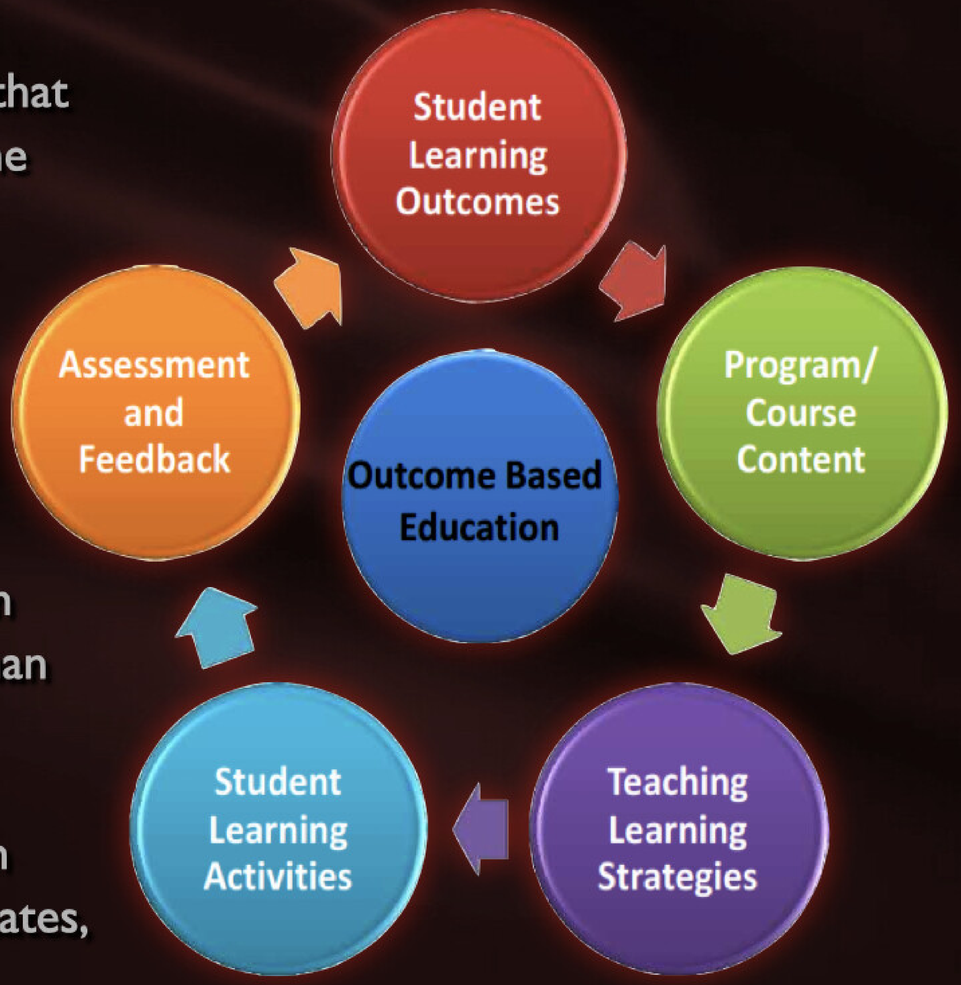

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

alamy stock photo
D67KMB
www.alamy.com

James Alefantis asked for construction permits for a house that he doesn't own.

3518 11TH ST NW	Interior demolition of non-bearing elements in a space up to 5,000 square feet (464.5	Building	CASTELLUM ACHILLES, LLC	Castellum Achilles, LLC
3518 11TH ST NW	Replacement in kind of up to 5 fire windows. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion, appearance, texture, design, detail and dimensions.	Building	CASTELLUM ACHILLES, LLC	Castellum Achilles, LLC
3518 11TH ST NW	Repairs of rear porch and steps in a single family dwelling.	Building	ACHILLES CASTELLUM, LLC	Achilles Castellum, LLC
3518 11TH ST NW	Replacement in kind of up to 4 stories of a single interior stairway. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion, appearance, texture, design, detail and dimensions.	Building	CASTELLUM ACHILLES, LLC	Castellum Achilles, LLC
3518 11TH ST NW	Replacement in kind of up to 5 fire windows. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion, appearance, texture, design, detail and dimensions.	Building	ACHILLES, LLC CASTELLUM	Achilles, LLC Castellum
3518 11TH ST NW	Replacement in kind of guards and guardrails of up to 5 balconies and/or exterior porches on the same building. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion,	Building	CASTELLUM ACHILLES, LLC	Castellum Achilles, LLC

Address: 3518 11TH ST NW

SSL: 2833 0099

Record Details			
Neighborhood:	COLUMBIA HEIGHTS	**Sub-Neighborhood:**	D
Use Code:	11 - Residential-Row-Single-Family	**Class 3 Exception:**	No
Tax Type:	TX - Taxable	**Tax Class:**	001 - Residential
Homestead Status:	** Currently receiving the Senior Citizen Homestead Deduction*.		
Assessor:	ALAN LEVY		
Gross Building Area:		**Ward:**	1
Land Area:	1,750	**Triennial Group:**	1

Owner and Sales Information	
Owner Name:	BORIS TOCHILIN
Mailing Address:	3518 11TH ST NW; WASHINGTON DC20010-2025
Sale Price:	Not Available
Recordation Date:	07/06/2011
Instrument No.:	70770
Sales Code:	BUYER=SELLER
Sales Type:	I - IMPROVED

What's going on at this random house that he's soundproofing?

ARE YOU FUCKING KIDDING ME

DC Building permit records show that James Alefantis performed upgrades to a property in DC that he does not own.

http://google.dc.gov/search?q=cache:ykTYvwc6seMJ:dcra.dc.gov/sites/default/files/dc/sites/dcra/publication/attachments/Building_Permit_Issued_2015_1001_2015_1031.pdf+James+Alefantis&output=xml_no_dtd&ie=UTF-8&client=dc_v2&proxystylesheet=dc_v2&site=&access=p&oe=UTF-8

Two things were done

> Replacement in kind of interior wall coverings. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion, appearance, texture, design, detail and dimensions
>
> Replacement in kind of up to 5 fire windows. Replacement in kind, when applied to architectural features, means replacement with a feature of like material that replicates the existing feature in proportion, appearance, texture, design, detail and dimensions.

Did he hide something in the walls? Soundproof the windows?

Stranger yet, he does not own the property https://www.taxpayerservicecenter.com/RP_Detail.jsp?ssl=2833%20%20%20%200099

The owner is Boris Tochilin, who ever that is.

Some of the records that a company called CASTELLUM ACHILLES asked for permits. http://otr.cfo.dc.gov/sites/default/files/dc/sites/dcra/publication/attachments/201501Building_Permit_Issued_Jan_2015.pdf

When you look for this company you find information about a company called Castellum Achilles LLC https://opencorporates.com/companies/us_dc/EXTUID_4142206 Owned by JAMES ALEFANTIS, ! His lawyer, ROBERT A. HARRIS IV has opened many LLC with Alefantis.

The house don't look like a place a rich, well connected person like James Alefantis would live: http://www.zillow.com/homedetails/3518-11th-St-NW-Washington-DC-20010/472684_zpid/

Why would James Alefantis (a chef and restaurateur) use an LLC to do home renovations on a house he doesn't even own?

260 comments save report spam source

SMOKEY
ONLY
YOU
CAN
RETURN
FIRE

NEO-FEUDALISM

THE OLD RELIGION IS THE NEW RELIGION

Both **Nazism** and **Communism** – as arms of the same root religious cult of **Satanism** – operate through **Globalism** (centralization of political power), and seek to create a world based upon **Neo-Feudalism**, a world-wide governmental system of **Slavery** which ultimately deprives all human beings of **property ownership**. Under Neo-**Feudalism**, all property is ultimately owned and controlled by the supreme "Authority" or "Government" – a Satanic Ruling Class based upon the belief in human authority, whose whims are to become god-like, and not to be challenged by the slaves over which they rule.

Stonetoss Comics
@stone_toss

3:00 PM · Dec 8, 2022

237 Retweets **11** Quote Tweets **1,996** Likes

The sheep spend their whole lives fearing the wolf, only to be eaten by the shepherd.

Once you understand this statement the game changes and you start to understand politics.

Platonic Solids

Tetrahedron	Octahedron	Hexahedron	Icosahedron	Dodecahedron
'four sided'	'eight sided'	'six sided'	'twenty sided'	'twelve sided'

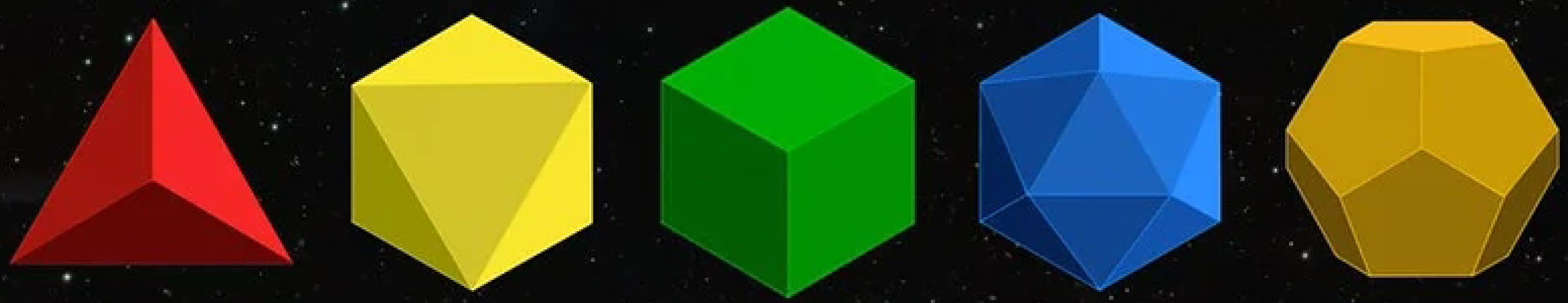

△ Fire	△ Air	▽ Earth	▽ Water	☼ Aether
4 faces	8 faces	6 faces	20 faces	12 faces
4 points	6 points	8 points	12 points	20 points
6 edges	12 edges	12 edges	30 edges	30 edges

180° x 4	180° x 8	360° x 6	180° x 20	540° x 12
720° degrees	1440° degrees	2160° degrees	3600° degrees	6480° degrees

√ØΣDubs

Memes do a better job at reporting current events than the main stream media.

jimmycomet Folgen

swiftkickindaass, eyespeak, juliannebrienza, scottfazzini, ebradyrobinson und calebs.ark gefällt das 210Wo.

jimmycomet Ready for London.

scottfazzini So jealous.

jimmycomet So come meet

sputnikhed Ahhhh.....pills n' bills....

eyespeak Ping pong in London sounds tempting!

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

ORDER OF THE ILLUMINATI

The Illuminati spread from Bavaria throughout all of Germany, and eventually into Austria and Switzerland. Soon they had members from all walks of life, including students, merchants, doctors, lawyers, judges, professors, civil officers, bankers, and ministers. By 1784, their membership reached nearly 3,000. By 1786, they had lodges across Germany, Austria, Hungary, England, Scotland, Poland, France, Belgium, Switzerland, Italy, Holland, Spain, Sweden, Russia, Ireland, Africa, and America. By the **3rd Masonic Congress of Frankfurt** in 1786, the Illuminati virtually controlled all the Masonic lodges of Europe, and at this meeting their goals were solidified as: pantheism for higher degrees and atheism for lower degrees and the populace, "communal ownership" of goods (abolition of private property), the destruction of all forms of Christianity, and the removal of all existing human governments to make way for a "universal republic" in which the "utopian" ideology of complete separation from moral and religious restraint should reign.

WE'RE HAVING
ANOTHER GUN

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

Gramsci's ideas would go on to greatly influence the **Frankfurt School**. The Frankfurt School, founded in Frankfurt, Germany in 1923, is a school of social theory and a think tank for **Critical Theory** ideology. The Frankfurt School initially comprised intellectuals, academics, and political dissidents dissatisfied with the contemporary socio-economic systems of the 1930s. The Frankfurt theorists proposed that current social theory was inadequate for explaining the turbulent reactionary politics occurring in 20th-century. The works of the Frankfurt School are understood in the context of **Critical Theory**, which purports that the dominant ideology in bourgeois society misrepresents how human relations occur in the real world, and how capitalism justifies and legitimizes human domination. The Frankfurt School perspective of Critical Theory is based on Freudian, Marxist and Hegelian premises of idealist philosophy. Critical theory draws its investigational resources and methods directly from **Marxism**.

THE SECRET OF THE GOLDEN FLOWER

A CHINESE BOOK OF LIFE

TRANSLATED AND EXPLAINED BY
RICHARD WILHELM

WITH A COMMENTARY BY C. G. JUNG

NO CIVILIAN NEEDS

AN AR15

They need a

M134

blueyjay
Comet Ping Pong

Follow

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blueyjay #pingpong

erinepetersen #soartsy #unclebutthead

blueyjay #wingsclothes

erinepetersen @blueyjay you are not a true beach tourist unless you shop at wings. #donthate

Log in to like or comment.

Dr. Simon Goddek
@goddeketal

That's what life felt like in 2020.

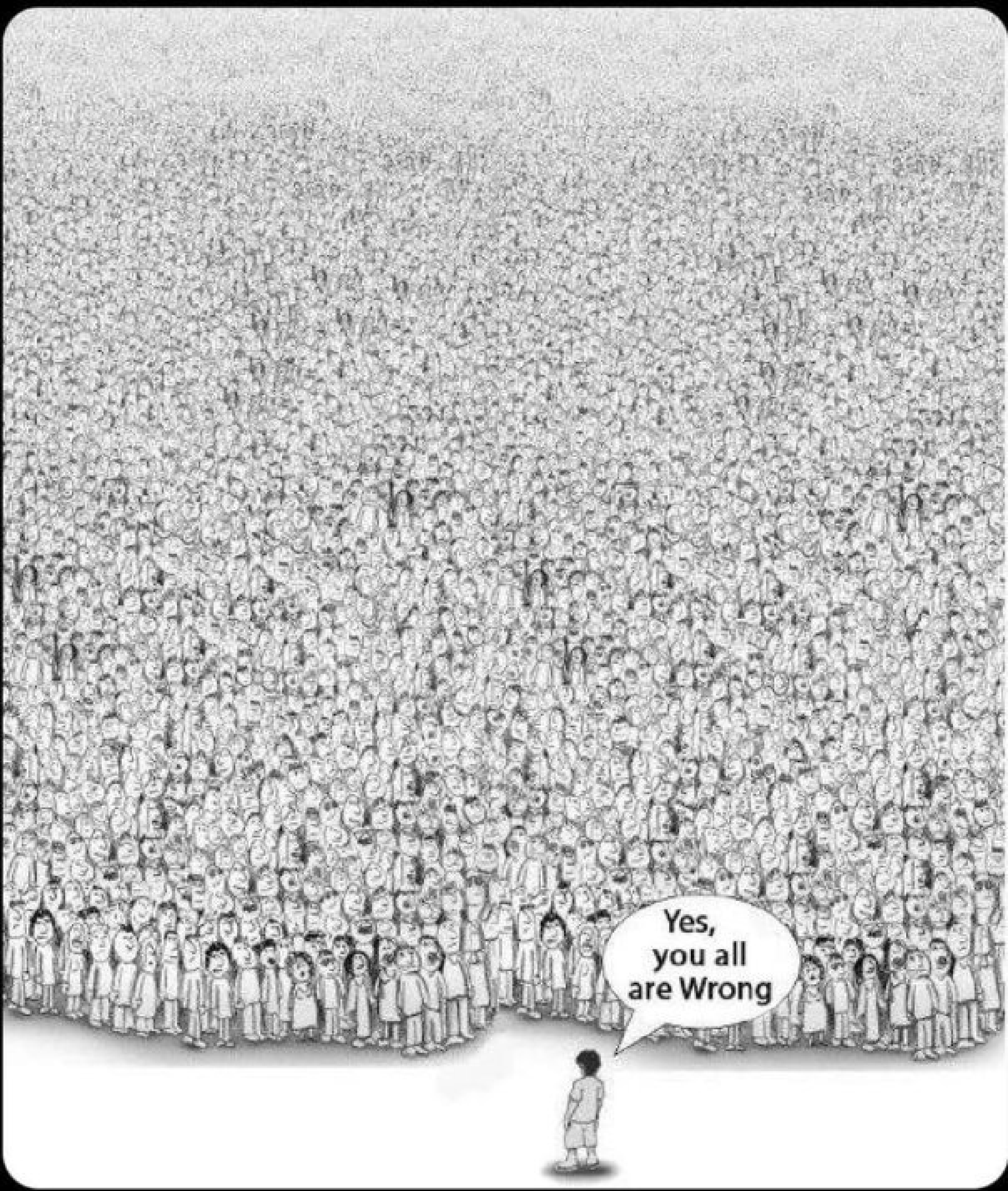

THESE EXPERTS AGREE THAT:

Adolph Hitler

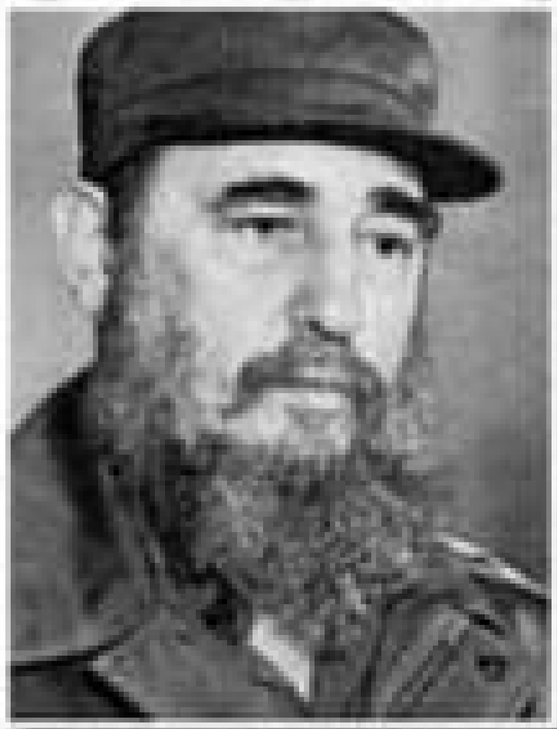

Fidel Castro

Joseph Stalin

Mao Tse-Tung

Muammar Qaddafi

Idi Amin

Pol Pot

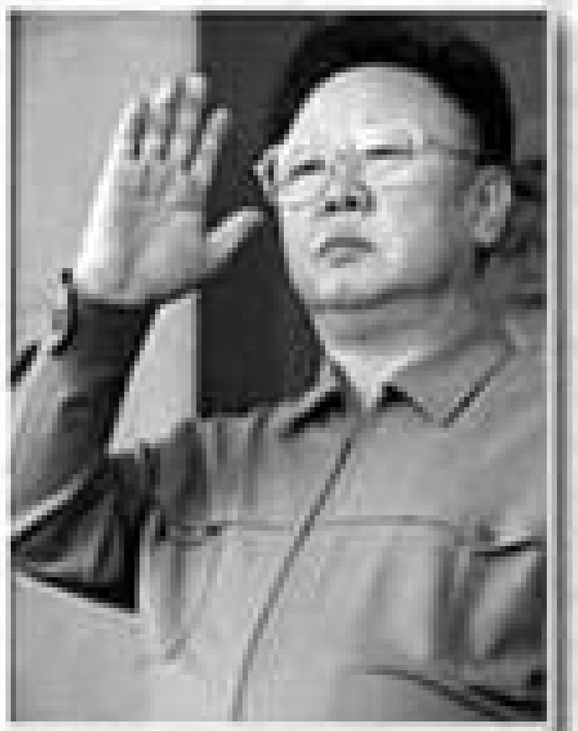

Kim Jung-Il

GUN CONTROL WORKS!

imgflip.com

NAZI GERMANY'S "SURRENDER"

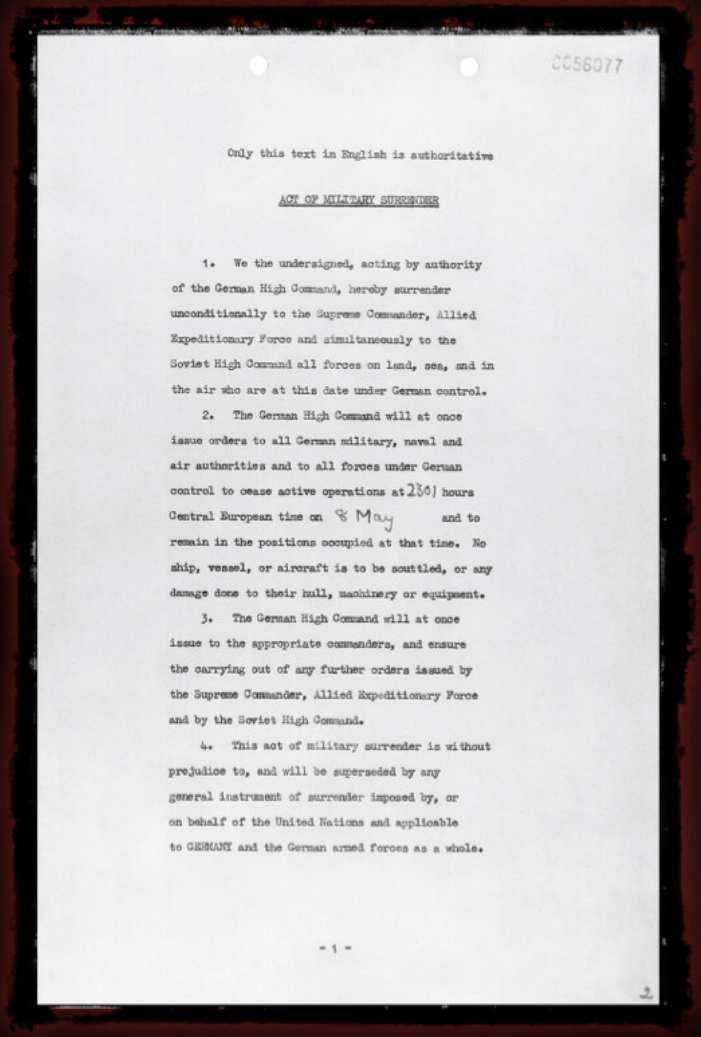

C056077

Only this text in English is authoritative

ACT OF MILITARY SURRENDER

1. We the undersigned, acting by authority of the German High Command, hereby surrender unconditionally to the Supreme Commander, Allied Expeditionary Force and simultaneously to the Soviet High Command all forces on land, sea, and in the air who are at this date under German control.

2. The German High Command will at once issue orders to all German military, naval and air authorities and to all forces under German control to cease active operations at 2301 hours Central European time on 8 May and to remain in the positions occupied at that time. No ship, vessel, or aircraft is to be scuttled, or any damage done to their hull, machinery or equipment.

3. The German High Command will at once issue to the appropriate commanders, and ensure the carrying out of any further orders issued by the Supreme Commander, Allied Expeditionary Force and by the Soviet High Command.

4. This act of military surrender is without prejudice to, and will be superseded by any general instrument of surrender imposed by, or on behalf of the United Nations and applicable to GERMANY and the German armed forces as a whole.

- 1 -

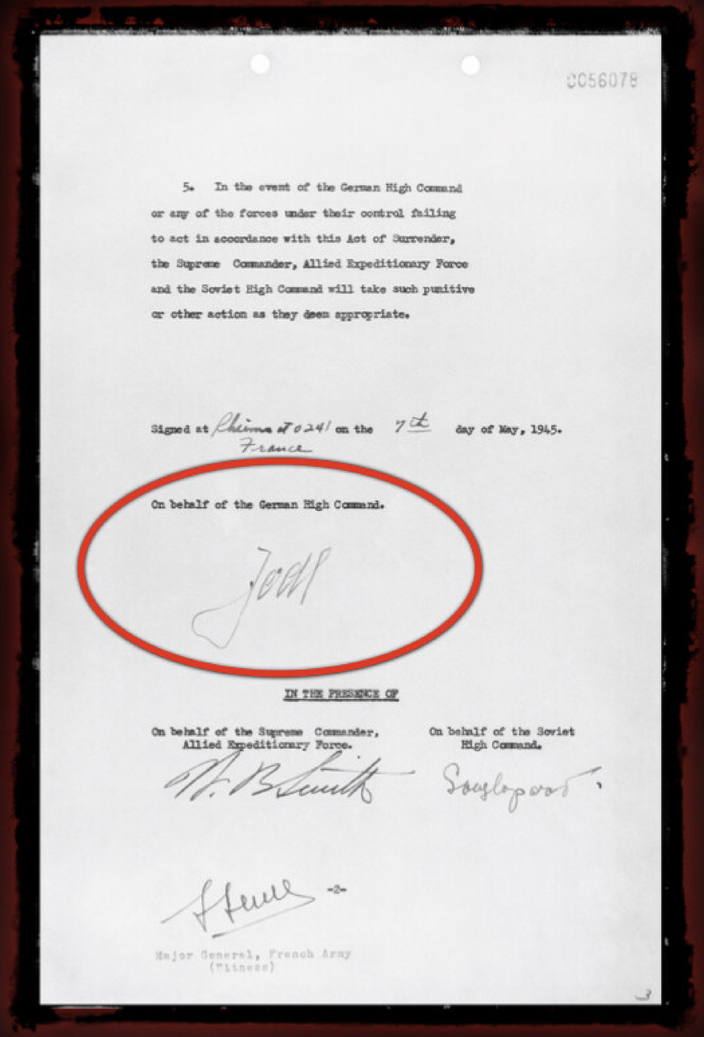

C056078

5. In the event of the German High Command or any of the forces under their control failing to act in accordance with this Act of Surrender, the Supreme Commander, Allied Expeditionary Force and the Soviet High Command will take such punitive or other action as they deem appropriate.

Signed at Rheims at 0241 on the 7th day of May, 1945.
France

On behalf of the German High Command.

Jodl

IN THE PRESENCE OF

On behalf of the Supreme Commander, Allied Expeditionary Force.

On behalf of the Soviet High Command.

Sousloparov

-2-

Major General, French Army
(Witness)

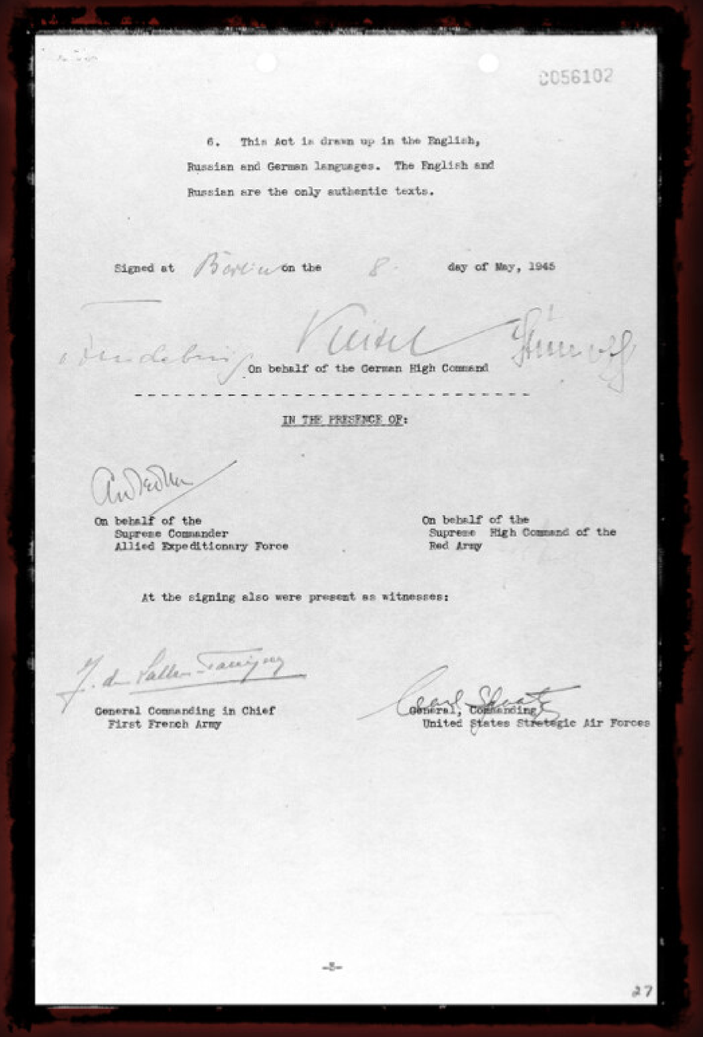

C056102

6. This Act is drawn up in the English, Russian and German languages. The English and Russian are the only authentic texts.

Signed at Berlin on the 8 day of May, 1945

On behalf of the German High Command

IN THE PRESENCE OF:

On behalf of the Supreme Commander Allied Expeditionary Force

On behalf of the Supreme High Command of the Red Army

At the signing also were present as witnesses:

General Commanding in Chief First French Army

General, Commanding United States Strategic Air Forces

-3-

The 3 pages of the **Instrument Of Surrender**, which ended World War II in Europe, signed by **General Alfred Jodl, Chief of Staff of the German Armed Forces High Command**.

jimmycomet

Folgen

izettefolger, joewills und mr_scott_cummings gefällt das

216Wo.

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

WHAT IS FASCISM?

Fascism is an authoritarian, ultra-nationalist political ideology and movement, characterized by a dictatorial leader, centralized autocracy, militarism, forcible suppression of opposition, belief in a natural social hierarchy, subordination of individual rights for the perceived "good of the nation and race," and strong regimentation of society and the economy. It has been historically symbolized by the symbol of the **fasces**, an axe surrounded by a bundle of rods, representing the strong centralization of political authority and power.

While the CVRA case was moving forward in the Southern District of Florida on behalf of Jane Does 1 and 2, separate litigation developed between the *pro bono* attorneys who had filed the lawsuit (Cassell and Edwards) and Dershowitz. After the filing of the joinder motion in the CVRA case, Dershowitz took the airwaves to attack not only Jane Doe 3, but also Cassell and Edwards. Typical of these attacks was one levelled on CNN, in which Dershowitz alleged:

> If they [Cassell and Edwards] had just done an hours' worth of research and work, they would have seen she is lying through her teeth. . . . They're prepared to lie, cheat, and steal. These are unethical lawyers. . . . They can't be allowed to have a bar card to victimize more innocent people.

Hala Gorani – CNN Live (Jan. 5, 2015).[5]

Cassell and Edwards then filed a state law defamation action against Dershowitz in Broward County, Florida. *See* McCawley Decl., Exhibit. 5, Complaint in *Edwards and Cassell v. Dershowitz*. The complaint alleged that Dershowitz had engaged in a "massive public media assault on the reputation and character" of Cassell and Edwards. *Id.* at 4. Ms. Giuffre was *not* a party to this defamation lawsuit.

The Florida Court Rejects a Waiver of Attorney Clients Privilege Argument

As Cassell and Edwards' Florida defamation action moved forward, Dershowitz sought to make an argument that they had somehow waived their client's (Ms. Giuffre's) attorney-client privilege. On September 8, 2015, Dershowitz filed a motion to compel Cassell and Edwards to produce documents and additional responses to interrogatories. McCawley Decl., Exhibit. 6, Motion to Compel. In his motion, Dershowitz argued that Cassell and Edwards "have waived any privilege or protection that would otherwise attach to responsive documents and information

[5] Available at http://www.cnn.com/videos/world/2015/01/05/wrn-uk-sex-abuse-allegations-alan-dershowitz-intv.cnn.

WHAT IS SOCIALISM?

"**Socialism** is a system of society or group living in which there is ***no private property***, and in which the means of production and distribution of goods and services are owned and controlled by the State."

– Summarized from Merriam-Webster Dictionary

GIYLH

TUNE IN

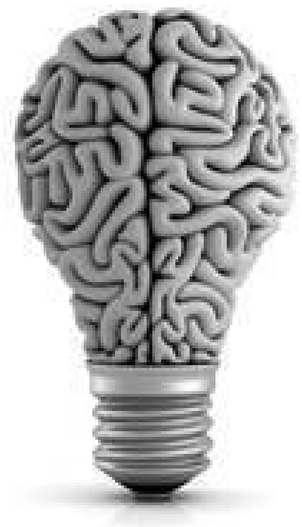

TURN OFF

WAKE UP

•TO WHAT'S REALLY GOING ON•

POLICE STATE IS HERE

MEDIA INDUCED DIVISION

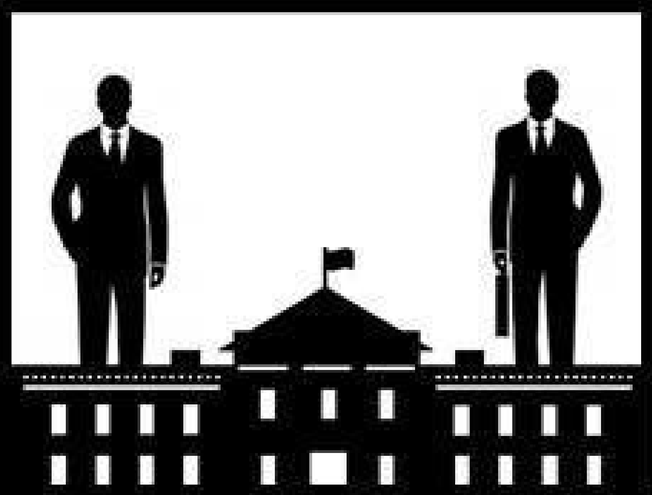

RAMPANT CORPORATISM

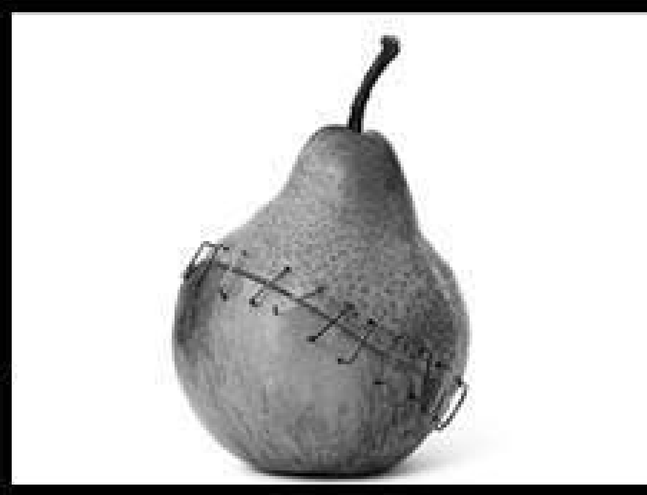

80% GMO'S IN FOOD CHAIN

3. Juan Alessi
[redacted]
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

4. Maria Alessi
[redacted]
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

5. Kathy Alexander
Address unknown at this time.
Telephone number unknown at this time.
Believed to be in South Africa.

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

6. Miles Alexander
Address unknown at this time.
Telephone number unknown at this time.
Believed to be in South Africa.

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

7. Doug Band
President of Teneo Holdings, 601 Lexington Avenue, 45th Floor,
New York, NY 10022, Tel: (212) 886-1600

Was present on flights with Jeffrey Epstein and Ghislaine Maxwell and President Clinton and may have knowledge of Jeffrey Epstein and Ghislaine Maxwell's sexual trafficking conduct and interactions with minors.

8. Gwendolyn Beck

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

YOUTH SOCIETIES

KOMSOMOL, YOUNG PIONEERS & LITTLE OCTOBRISTS

The **All-Union Leninist Young Communist League**, usually known as **Komsomol**, was a political youth organization in the Soviet Union that existed between 1918 and 1991. It was sometimes described as the "Youth Division of the Communist Party of the Soviet Union." The Komsomol was the final stage of three youth organizations in the Soviet Union, with members ranging from 14 to 28 years of age. The intermediate group was called the **Young Pioneers**, an organization for members ages 8 to 15. The third and youngest group was known as the **Little Octobrists**, with members between 7 and 9 years of age. At their peak during the 1970s, these youth societies had up to 25 million members. The Young Pioneers was a compulsory organization for children, tasked with indoctrinating the youth with **Communist** ideology. In line with the Soviet doctrine of state **atheism**, the Young Pioneers tasked their members to "set up an atheist's corner at home, with anti-religious pictures, poems, and sayings."

Me
There is still
a worldwide
network of
elite pedophiles
and child traffickers
A normal
conversation

1 Q. Did you attempt to have any conversation
2 like that with Ghislaine Maxwell?
3 A. No.
4 Q. I saw one press report that said you had
5 met Cate Blanchett or Leonardo DiCaprio?
6 A. I did not meet them, no. When I spoke
7 about them, it was when I was massaging him, and he
8 would get off -- he would be on the phone a lot at
9 that time, and one time he said, Oh, that was
10 Leonardo, or, That was Cate Blanchett, or Bruce
11 Willis. That kind of thing.
12 Q. So name-dropping?
13 A. Yes.
14 Q. So you had not met Cate Blanchett or
15 Leonardo DiCaprio?
16 A. I have not.
17 Q. Would you remember if you had?
18 A. I would hope I would remember.
19 Q. Did you meet Cameron Diaz?
20 A. No.
21 Q. Bill Clinton?
22 A. No.
23 Q. Did you see Bill Clinton on the island?
24 A. No.
25 Q. Did you see Bill Clinton in a helicopter

1993

2013
WAKE UP!
Why do we still use the same gas engine
we used 100 years ago?

INITIATION INTO HERMETICS

A PRACTICE OF MAGIC

BY

FRANZ BARDON

JAN / FEB 2016 #31

Sheeple

YOU LET THIS GOVERNMENT TAKE US KIDS 8 HRS / DAY?

GOVERNMENT SCHOOLS AGENDA TO DESTROY RELIGIOUS MORALS AND SPIRITURALITY

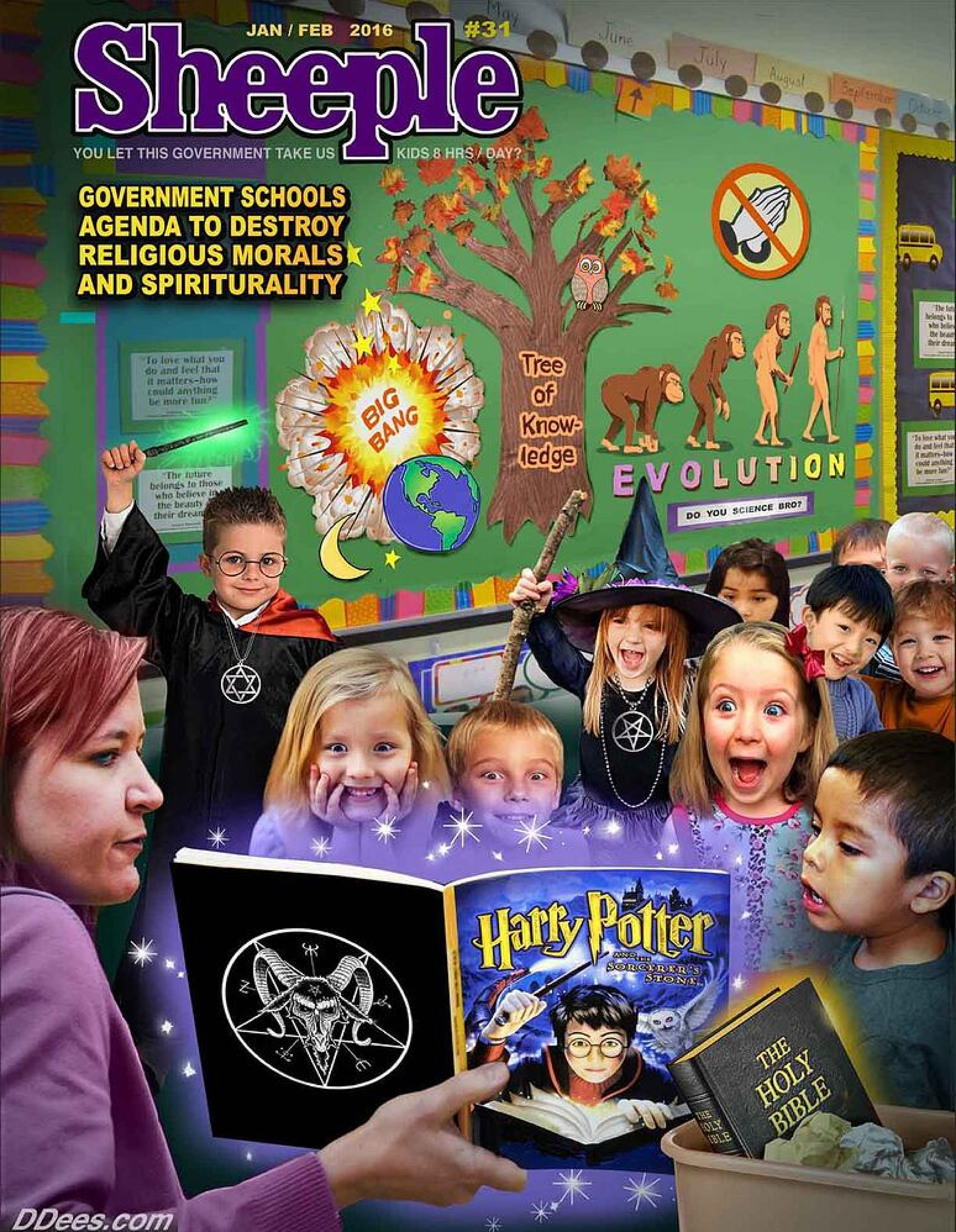

DDees.com

The Law of One: Book I

The RA MATERIAL

by Ra,
an humble messenger of
The Law of One

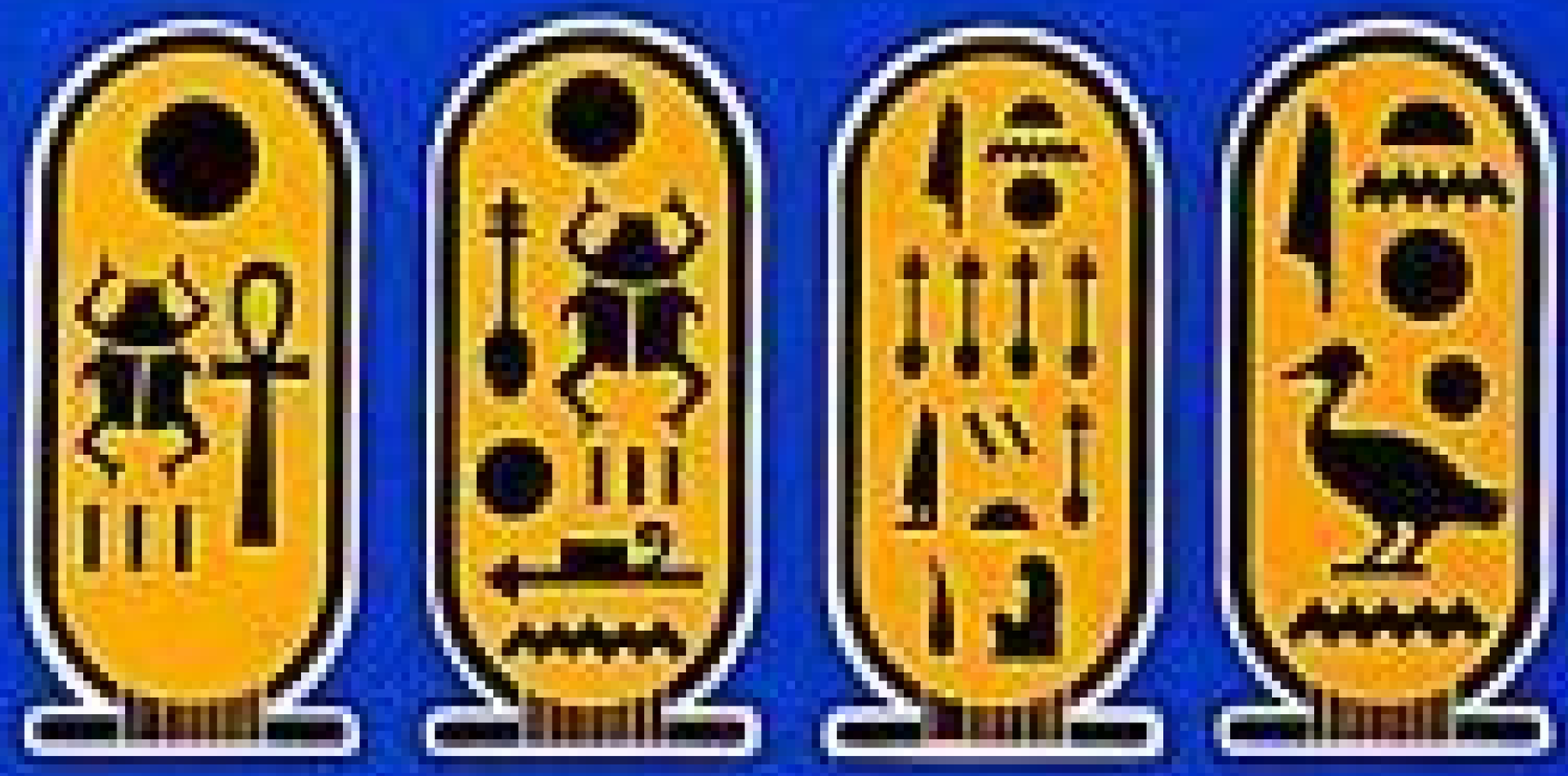

WITH A SHARP
KNIFE
CUT DEEPLY INTO THE
MIDDLE FINGER OF YOUR
LEFT HAND
EAT THE PAIN
Why are his Fingers so Scarred?
Left Hand Bandaid Middle Finger
14

Instagram

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jimmycomet

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35 likes

137w

jimmycomet Ok I love you.
#michelleobama #pingpong

Log in to like or comment.

EUROPEAN HOME DEFENSE PRODUCTS

NIGHTSTAND TURNS INTO BAT AND SHIELDS FOR SELF-DEFENSE

LAUGHS IN AMERICAN

imgflip.com

THE MESSIAH SEED

Volume I

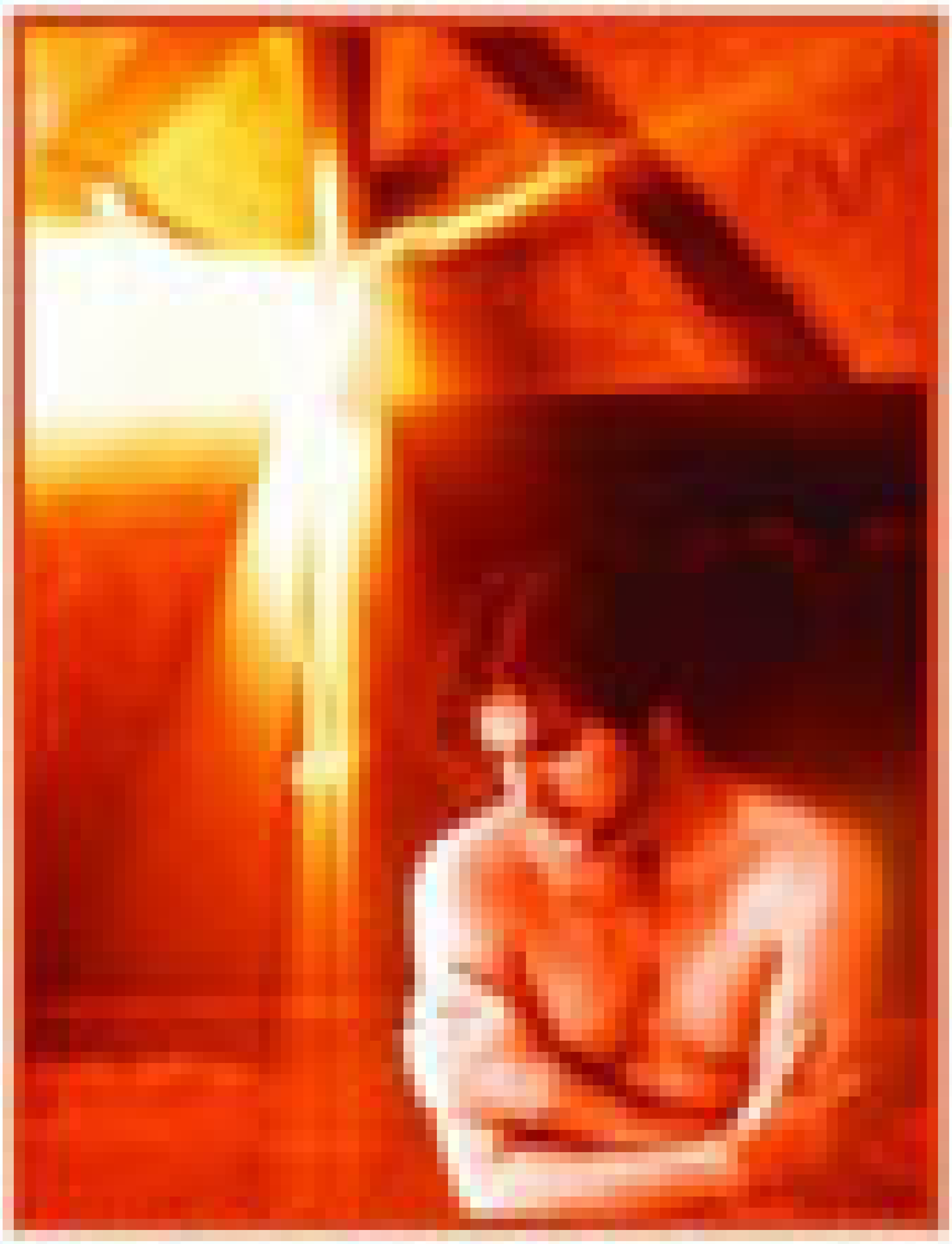

STORY WATERS

CIA in Hollywood:

"We must keep America safe!"

CIA in real life:

"Let's see how much LSD it takes to make him retarded"

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

During the **Great Depression** in the early 1930s, the German economy was beset with mass unemployment and widespread business failures. The Nazis blamed the crisis on Jewish financiers and the **Bolsheviks**, a position which resonated with wide sections of the German electorate. In the 1930 elections, the Nazis won 18% of the votes and became the second-largest party in the **Reichstag** (German parliament). By March 1932, the **Sturmabteilung** had grown to 400,000 members, and its street battles with other political paramilitaries reduced some German cities to combat zones.

FBI monitoring my activity
My VPN location set to Epstein's Island so they no longer care what I do

© Jamie Wiseman

BRINGERS OF THE DAWN

Teachings from the Mahabharata

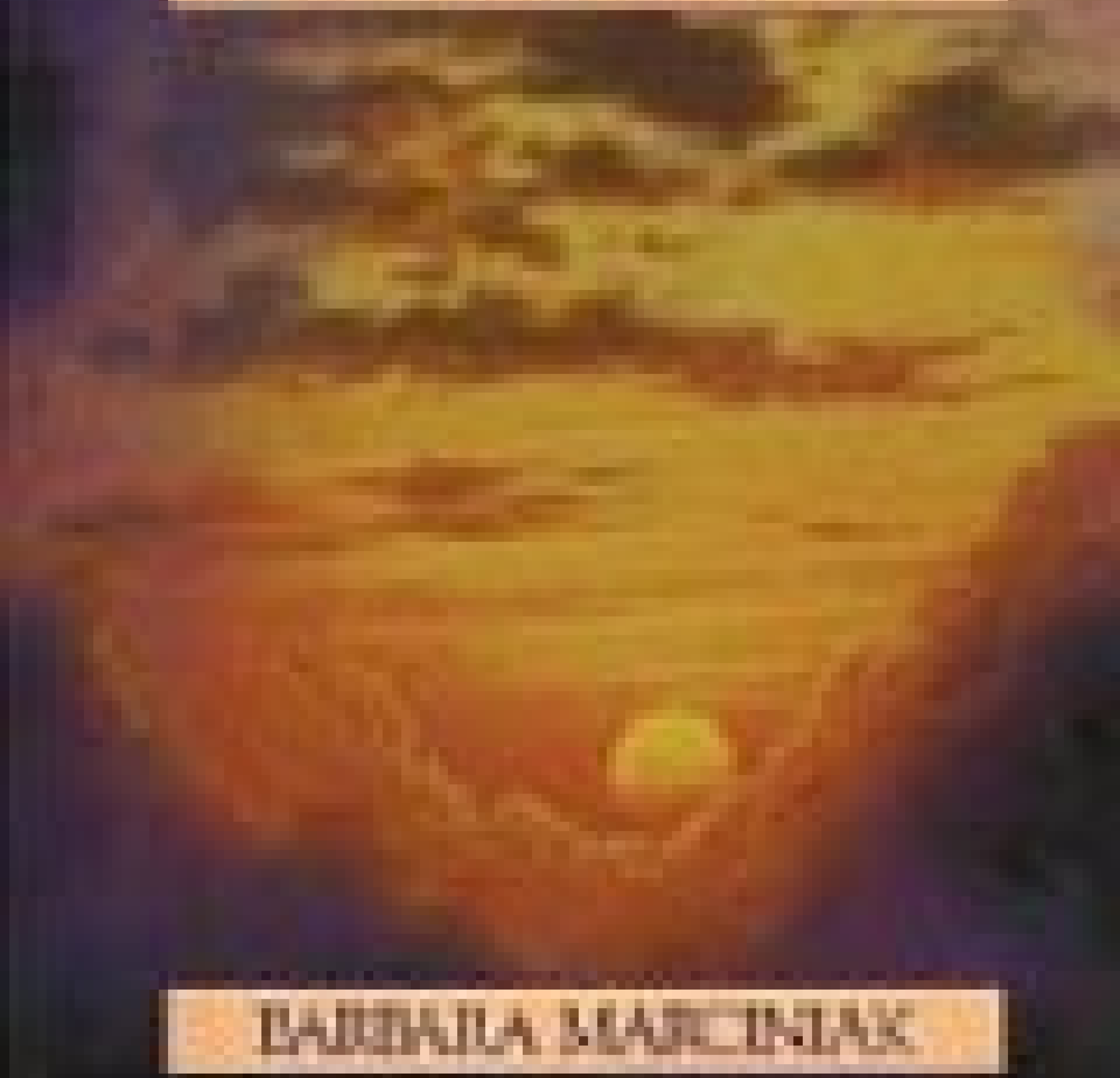

DAMODAR VASUDEVA DAS

- Amy Eskridge 12:46 AM

  The Isreali's though, holy shit. I personally think that they have been playing both sides between the US and Russia. I recently went to the dentist for my routine cleaning and exam. The hygeinest pulled up my dental insurance information to see how often I had dental x-rays covered. She asked me how I liked my job at some company that I had never heard of. I was like... what? She showed me the information on the computer screen. My dental insurance company had my employer listed as an Isreali technology company at the MAMAT Technology Center in Haifa Isreal. Wtf? I do not see how that information could be entered into my records by any type of routine accidental typo. Seems like someone in Isreal has been recently requesting my dental records, and they faked an employer address for me in Isreal to do it. Jesus, that's just absurd. I can only think of a handful of reasons for a foreign nation state to social engineer their way into obtaining my dental records, and none of them are good.

  Amy Eskridge 2:34 AM

  This happened with my denist thinking that I was employed at some technology center in Haifa Isreal, and I left and immediately texted a friend about it. I was like... I have become pretty desensitized to a pretty wide variety of fucking absurd esponiage bullshit. However... my dentist having records of me being employed in Isreal is just a little too absurd, even by my standards. I gotta admit, I've seen a whole lot of crazy nation state shit... but I defintely did not see THAT ONE coming. This was 3-4 weeks ago. I have no clue how long ago that information was added to my records though.

  MAY 12

- Amy Eskridge 1:05 AM

  My dental records having my employer listed as some random company in Isreal did at least trigger me to rewind and think more in depth about other times that spooky fucks have seemingly had access to my detailed diagnostics or other medical records. And I guess I had sort of underestimated how many other examples there were of this, because it's all been sort of a weird blur of pretty extreme crazy shit over the past few years. But, in retrospect, it has happened a few times now. Connected

ORDER OF THE BLACK SUN

The Black Sun symbol was formed by 12 Armanen **Sig** Runes (the same Rune chosen to represent the SS) arrayed in a circular pattern to represent the **12 Houses of the Zodiac** surrounding a central disc, representing the "Black Sun" Santur, at the center. The Black Sun symbol is a stylized **Sonnenrad**, or **Sun Wheel**. Wiligut designed this variation of the Black Sun disc, and Himmler ordered it to be built into the marble floor of the **Obergruppenführersaal** (**Hall of the Highest Leaders**) of **Wewelsberg** castle. The Obergruppenführersaal is a circular room inside the castle's north tower, with 12 columns and 12 windows. In the middle of the room's light gray marble floor there is a dark green marble inlay of the Black Sun symbol, with each of its 12 spokes pointing to each of the 12 columns in the hall. Originally, there was a golden disc in the center of the ornament, most likely representing the Black Sun's power source, the Vril. The number 12, in addition to representing the Houses of the Zodiac, may also be a reference to the **Order of Teutonic Knights**, after whom the SS was patterned by Himmler, which also had a "mystical inner order," comprised of 12 "elite" Knights.

1 mean, that could have not been exactly what was said, but
2 those are generalities of what was said.
3 Q. Who else was in the house at this time?
4 A. Epstein for a fact. I'm not too sure about
5 Ghislaine and Emmy, they could have been. Definitely
6 house staff.
7 Q. Who?
8 A. Joe Joe and there was another Philippine
9 lady, I'm not too sure.
10 Q. How often were you sexual trafficked in
11 Jeffrey Epstein's private bedroom?
12 MS. MCCAWLEY: Objection. Which bedroom
13 are you talking about?
14 BY MS. BORJA:
15 Q. The same bedroom in New York that you were
16 talking about?
17 A. That's actually the only time besides with
18 Jeffrey. I mean, Jeffrey countless, but there was no
19 other men brought to Jeffrey's room.
20 Q. Who brought Professor Dershowitz to this
21 room?
22 A. I have no idea, I'm assuming Epstein.
23 Q. Help me figure this out. Epstein had just
24 left the room?
25 A. Epstein exits the room, Dershowitz walks

When you buy your first gun:

"Good, good. Let the freedom flow through you."

In propria persona /in prówpriyə pərsównə/. In one's own proper person. It was formerly a rule in pleading that pleas to the jurisdiction of the court must be plead *in propria persona*, because if pleaded by attorney they admit the jurisdiction, as an attorney is an officer of the court, and he is presumed to plead after having obtained leave, which admits the jurisdiction. See Pro se.

Sheeple

LAND OF THE FEE
HOME OF THE SLAVE

ISSUE N°4 AUG/SEPT 2011

SLOWLY INCREASE THE HEAT, Don't Worry! He Won't Jump Out Until It's TOO LATE

- POLICE STATE - 400 TASER DEATHS in US
- CHEMTRAILS, FLUORIDE, MSG, GMOs
- MANDATORY TOXIC VACCINES FOR BABIES

THE BEAUTIFUL SHEEPLE FAT, POOR & LOVIN' IT!

9/11 TEN YEARS OF *NOT* ASKING QUESTIONS

JAPAN A Little Radiation Can't Hurt!

LIBYA SLAUGHTER - NATO Drops BOMBS OF PEACE

DDees.com

CENTRAL INTELLIGENCE AGENCY
UNITED STATES OF AMERICA
YES, YES MY PRETTIES. THAT'S IT. THAT'S IT.
MAKE AMERICA GREAT AGAIN
RUSSIA! RUSSIA! RUSSIA!
CHINA! CHINA! CHINA!

MAIN TENETS OF SATANISM

3. SOCIAL DARWINISM

Social Darwinism is the extension of the theory of Darwinian macro-biological "evolution" into the human social domain. The proponents of Darwinian macro-biological "evolution" postulate the notion of the survival of the "fittest" animals, meaning that animals who are the most dominant and vicious will eventually come to rule their social strata. Applied to the human social domain, this theory puts forward the notion that it is the "natural order" (and even desirable) for human society to be ruled by the most dominating and vicious humans, and that such human beings' genetics are the reason they acquired and maintain their positions of social power.

Self-Initiation into the Golden Dawn Tradition

A Complete Curriculum of Study for Both the Solitary Magician and the Working Magical Group

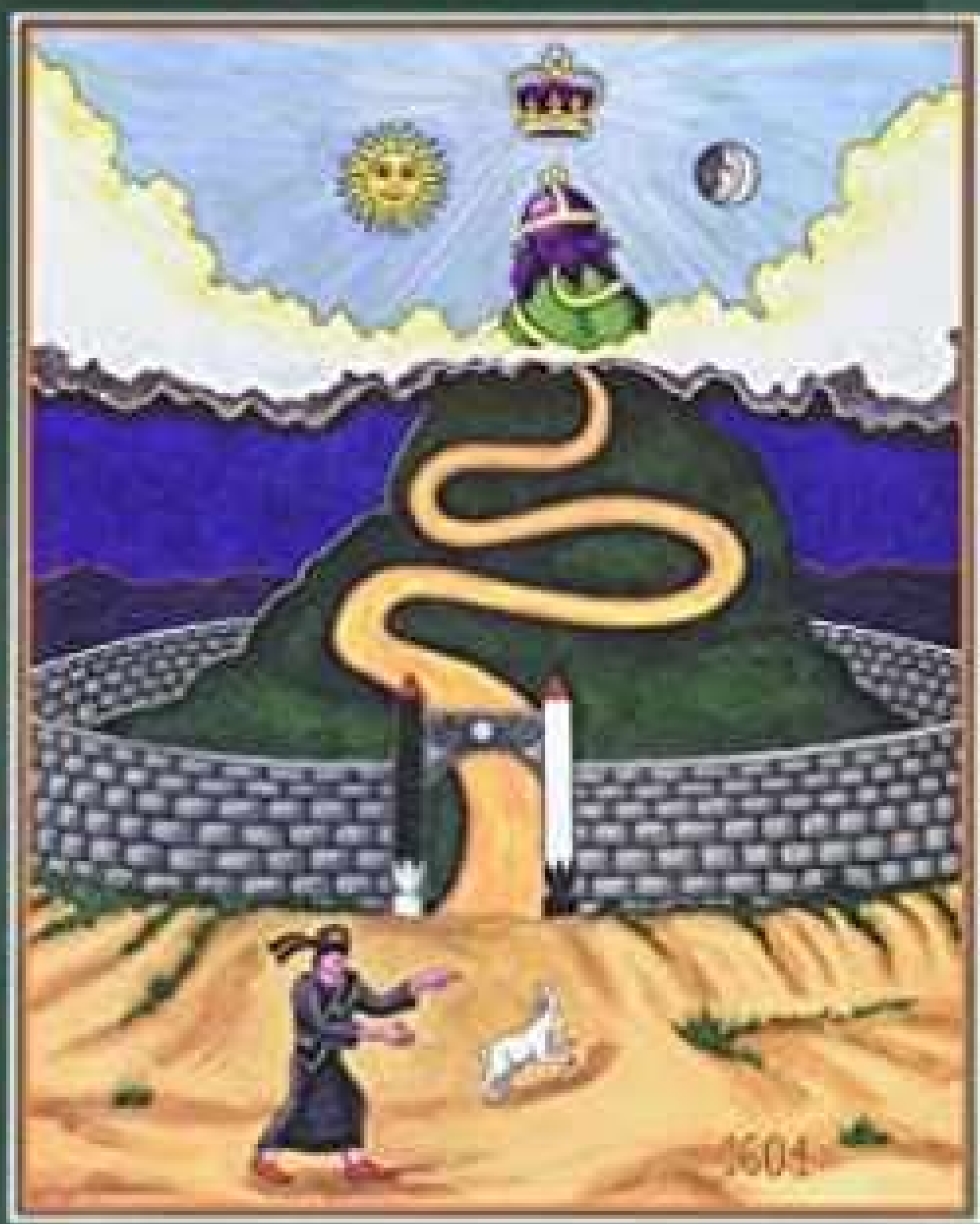

Chic Cicero
Sandra Tabatha Cicero

The Romanian authorities query that I have to be sent ~~back~~ home "right away", is a silly, hasty move, by the way.

I will not leave this beautiful country without saying that the "Luciffer Project" was a failed project. My will/intention was to fully expose the Illuminati/ /the Council, and their crimes, but I failed!

Hillary Rodham Diane Clinton is one of the high priests, a goddess of this occult, satanic shadow group. One must see their evil and profoundly corrupt nature to understand what I am talking about.

Though I know I invested a great deal of time/effort trying to expose the crimes of the Rockefellers, the Bush klan, the Clintons, and many others, maybe my skills (or lack of skills?) were NOT matching my faith.

So, I apologize in front of the unknown soldiers who struggle to take this fight against these monsters to a glorious end. Many of 'em are risking their lives, while doing this, behind the computer screens, from inside or outside the system.

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

"**Following Orders**" means doing what you are told to do, without judging for yourself whether or not the action you are being ordered to carry out is morally **Right** or **Wrong**. If an individual is following orders, it is a complete impossibility for that individual to be exercising **Conscience**, since – by definition – exercising Conscience means that one is willfully choosing for themselves **Right Action** over **Wrong Action**.

MAR / APR 2013 #14

Sheeple

THE MAGAZINE FOR OVERDRAWN SLAVES

DEBT SLAVES!

NO ESCAPING ROTHSCHILD SYSTEM

MOST WILL DIE IN DEBT

AS JOBS AND INDUSTRY ARE SENT OVERSEAS, THE ONCE POWERFUL U.S. MIDDLE CLASS IS BEING SYSTEMATICALLY EXTERMINATED... BY DESIGN

HOME LOSS EPIDEMIC

Property Taxes Cripple Families

UNPAYABLE DEBT IS THE KEY TO THE GLOBALIST TAKEOVER

Student Loan Debt Tops $1 Trillion! New Graduates Find Few Jobs

$3.99US $4.79CAN
43>
7 25274 10227 3

DDees.com

G Maxwell - Confidential
your London town home?
A. I have no idea what this picture was taken. I know what she purports it to be but I'm not going to say that I do.
Q. Do the surroundings look like your London town home?
A. They are familiar.
Q. Do you know who took this picture?
A. I do not.
Q. Did Jeffrey Epstein take the picture?
A. I just testified I don't know who took the picture.
Q. So you don't know if Jeffery Epstein took the picture?
A. When I tell you I don't know who took the picture, it doesn't mean him -- I don't know who took the picture. You can come up with 50 names, I still do not know who took the picture.
Q. Did you observe Prince Andrew go into a room with Virginia alone in your town home?
A. I cannot recall. As I have said,

G Maxwell - Confidential
no.
Q. Did Prince Andrew ever tell you that he had sex with Virginia Roberts?
A. He did not.
Q. Did Jeffrey Epstein ever tell you that Prince Andrew had sex with Virginia Roberts?
A. He did not.
Q. Did Prince Andrew ever visit -- let me back up for a moment. We talked about Jeffrey's homes, did Jeffrey have a home in the U.S. Virgin islands called Little St. James?
A. Yes.
Q. Did Prince Andrew ever visit that island -- are you aware of Prince Andrew ever visiting Jeffrey's island?
A. I am aware of that, yes.
Q. Do you know how many times he visited?
A. I do not.
Q. Do you know if he visited when Virginia was on the island?
A. I do not.

G Maxwell - Confidential
Q. Were you present on the island when Prince Andrew visited?
A. Yes.
Q. How many times?
A. I can only remember once.
Q. Were there any girls under the age of 18 on the island during that one visit that you remember that were not family or friends of or daughters of your friends?
MR. PAGLIUCA: Objection to the form and foundation.
A. There were no girls on the island at all. No girls, no women, other than the staff who work at the house. Girls meaning, I assume you are asking underage, but there was nobody female outside of the cooks and the cleaners.
Q. Did you, as part of your duties in working for Jeffrey, ever arrange for Virginia to have sex with John Luc Brunel?
MR. PAGLIUCA: Objection to the form and foundation.
A. Just for the record, I have never at any time, at anyplace, in any moment ever

G Maxwell - Confidential
asked Virginia Roberts or whatever she is called now to have sex with anybody.
Q. Did you ever provide Virginia Roberts with an outfit, an outfit of a sexual nature to wear for Les Wexner?
MR. PAGLIUCA: Objection to the form and foundation.
A. I think we addressed the outfit issue.
Q. I am asking you if you ever provided her with an outfit of a sexual nature to wear for Les Wexner?
A. Categorically no. You did get that, I said categorically no
Q. Don't worry I'm paying attention.
A. You seemed very distracted in that moment.
(Maxwell Exhibit 6, flight logs, marked for identification.)
A. Do you mind if I take a break for the bathroom.
Q. It's 11:08 and we are going to go off the record now.
THE VIDEOGRAPHER: It's now 11:09.

OWNER LOGIN

hi

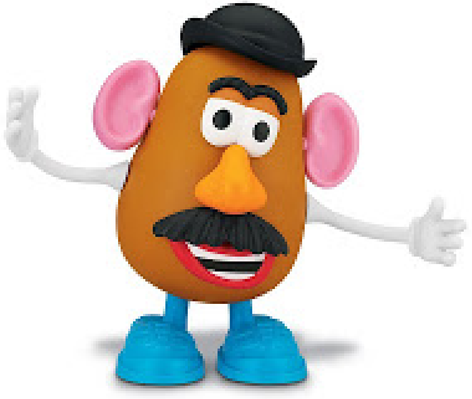

www.daveflintstone.com

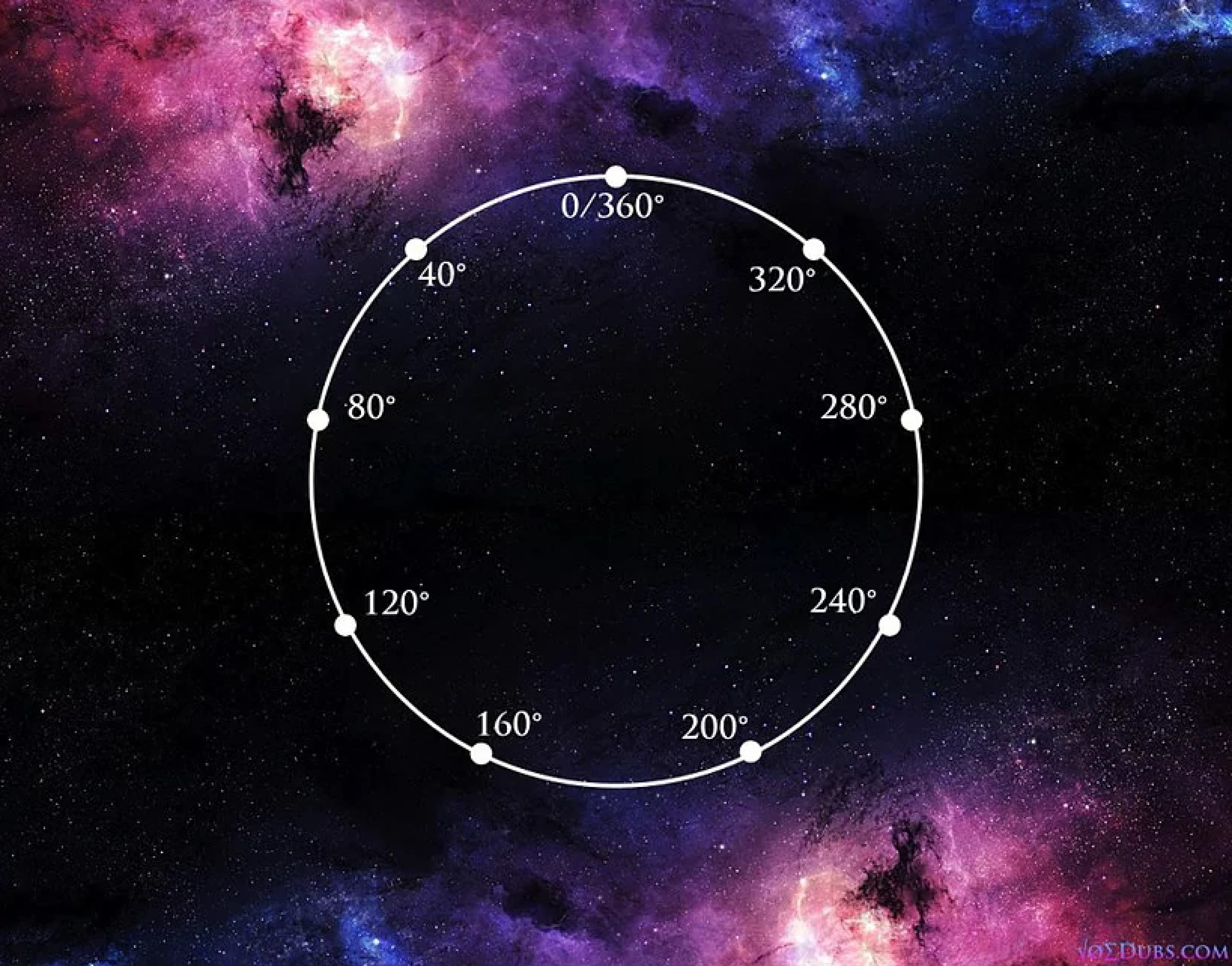
0/360°
40°
320°
80°
280°
120°
240°
160°
200°
√ØΣDUBS.COM

That awkward moment when you unplug yourself from the matrix

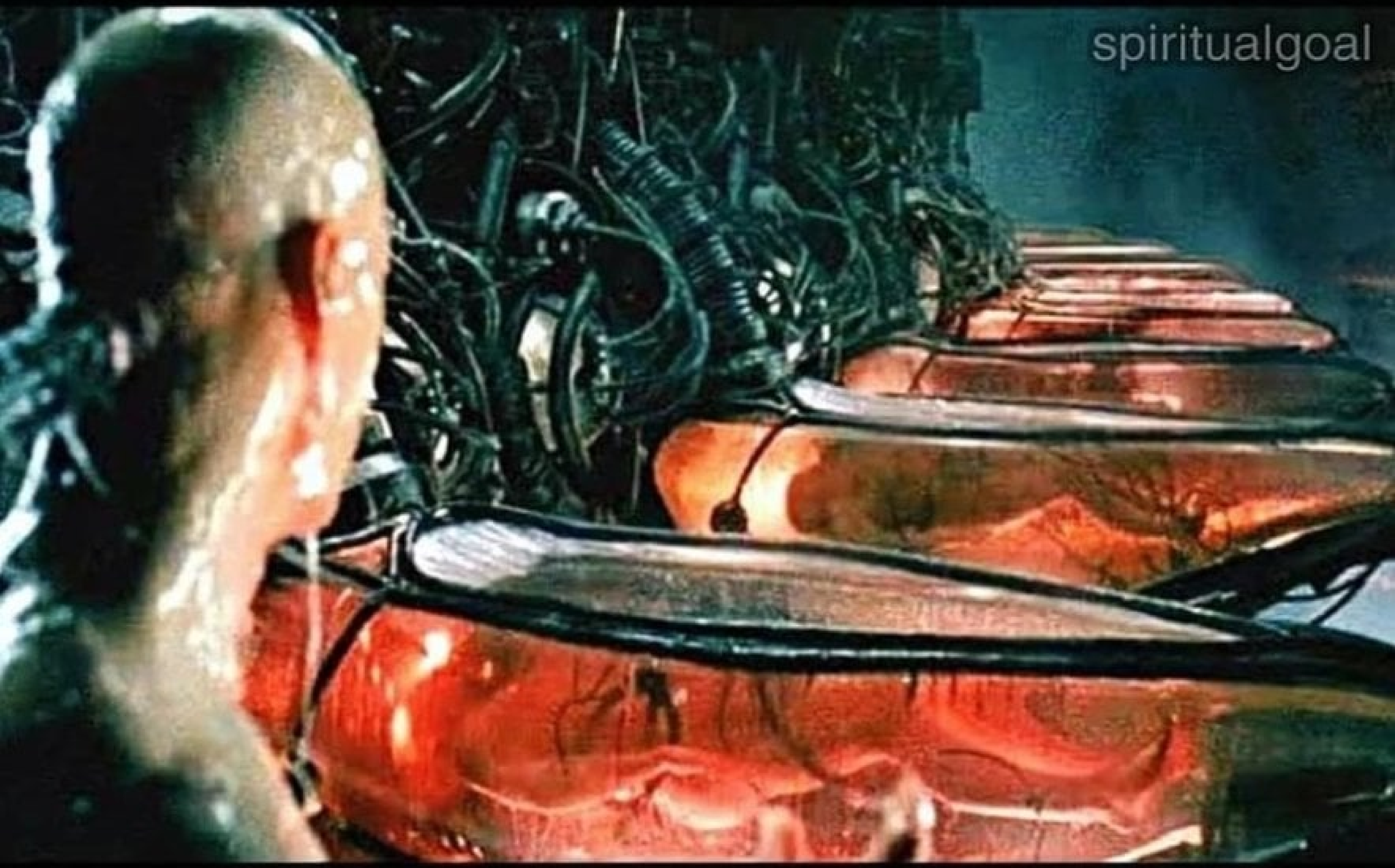

and see your friends and family members still sleeping.

AMERICASBESTPICS.COM

JULY / AUG 2019 #52

Sheeple

Will You Take The Chip?

MANDATORY MARK OF THE BEAST

DOWNLOAD SUPER ABILITIES
AND THINK LIKE A COMPUTER

WILL YOU COMPLY?

Transhuman Implant Interfaces Brain to Ai Platform Severing Connect to Infinite Intelligence God/Source

static image : "NOSE-OUT" (post-impact Frame #38)
moving image : "NOSE-IN" (pre-impact Frame #15)

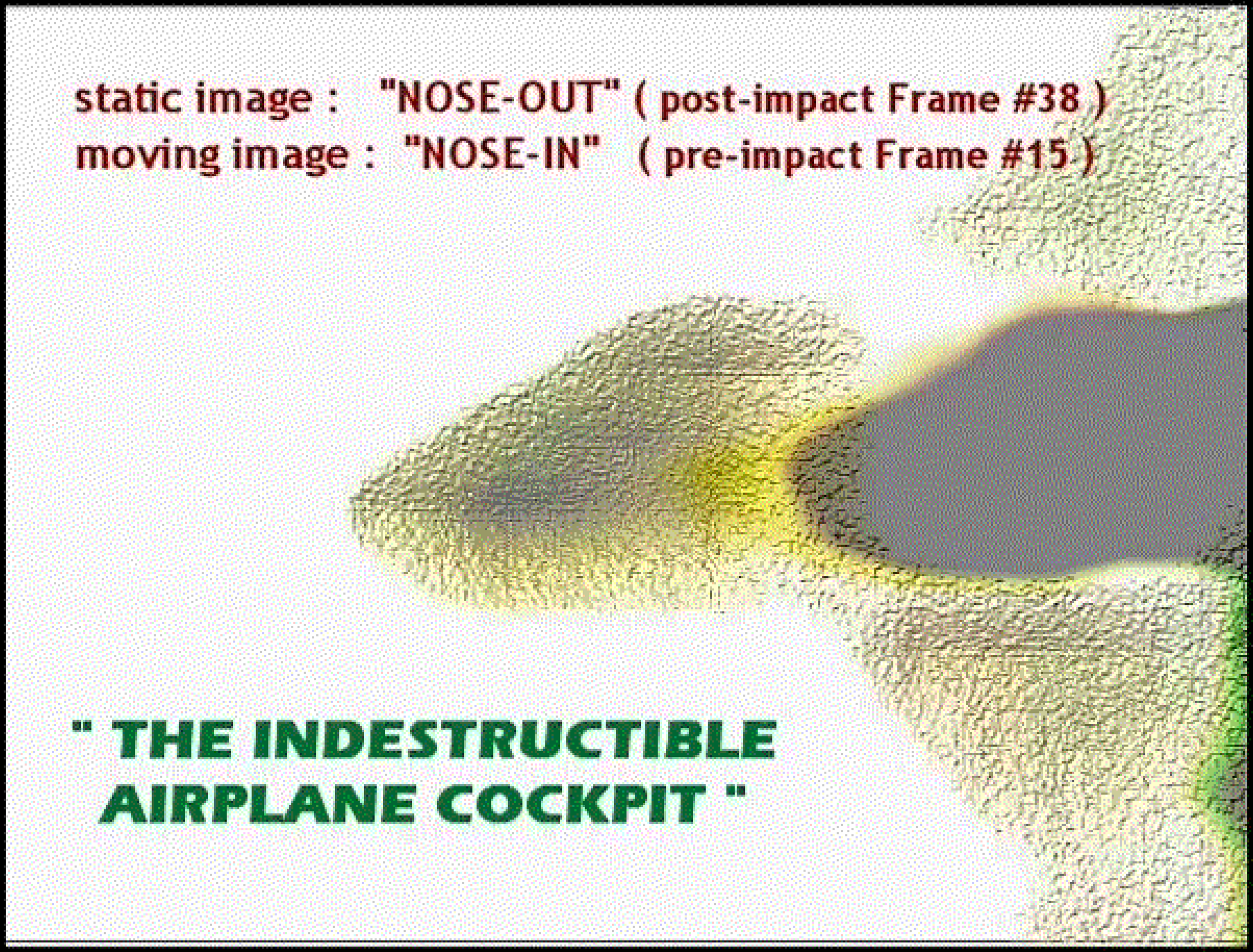

" THE INDESTRUCTIBLE AIRPLANE COCKPIT "

Hadrian
@punishedhadrian

“Just start your own bank!”

7:00 AM - 14 Nov 2018

UPDATED EDITION

P. D. OUSPENSKY

With a Foreword by MARIANNE WILLIAMSON

IN SEARCH OF THE MIRACULOUS

The Definitive Exploration of G. I. Gurdjieff's mystical thought and universal view

DUST

jimmycomet Follow

17 likes 18hw

jimmycomet #faggot Marina and Faggot

jimmycomet @jasonedwardtucker

jasonedwardtucker @jimmycomet OMG too good.

calebs.ark Bahaha

Log in to like or comment.

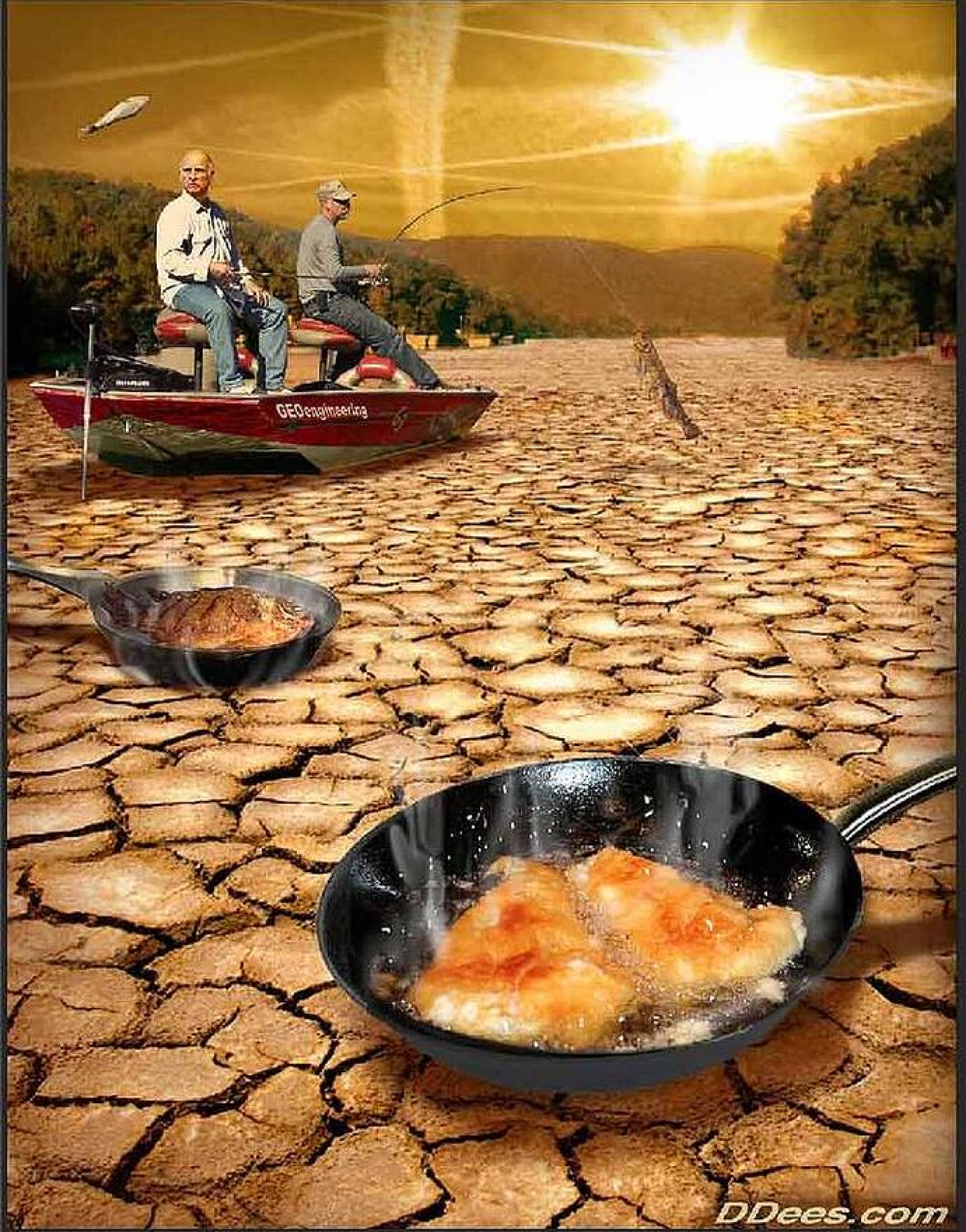
GEO engineering
DDees.com

FRI SAT SUN MON TUE WED
CALIFORNIA
ACCUWEATHER FORECAST
Clear and Sunny
RECORD DROUGHT
FOX NEWS channel
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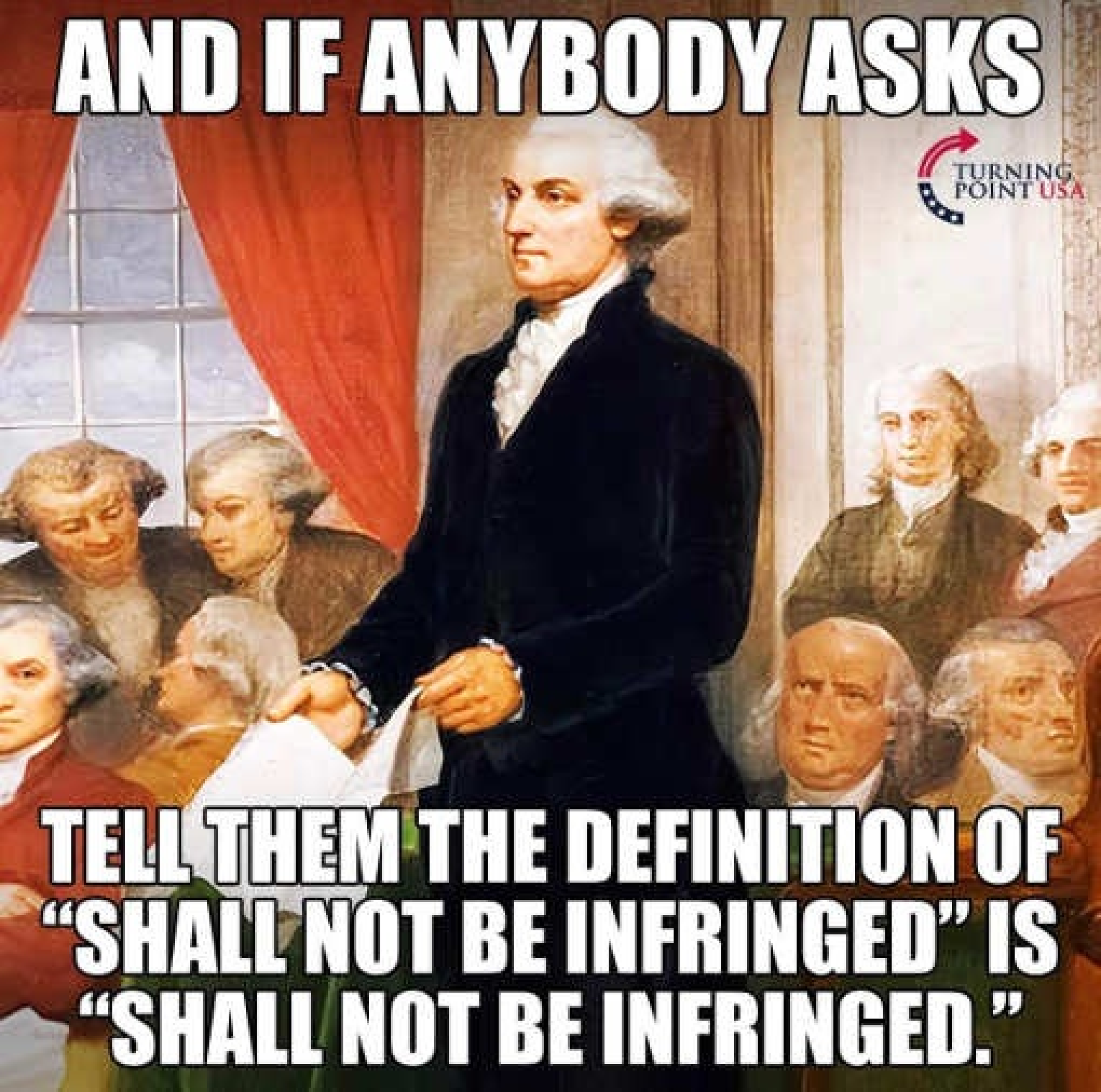
AND IF ANYBODY ASKS
TURNING POINT USA
TELL THEM THE DEFINITION OF
"SHALL NOT BE INFRINGED" IS
"SHALL NOT BE INFRINGED."

NAZI EUGENICS
LEBENSBORN PROGRAM

Lebensborn ("**Fount of Life**"), established by **Heinrich Himmler** on December 12, 1935, was an SS-initiated, state-supported, registered association in Nazi Germany with the stated goal of increasing the number of children born who met the Nazi standards of "racially pure Aryans," based on Nazi **eugenics**. The Lebensborn program provided welfare to its mostly unmarried mothers, encouraged anonymous births by unmarried women at maternity homes, and mediated adoption of children by likewise "racially pure" parents, particularly SS members and their families. About 8,000 children were born in Lebensborn homes in Germany, and between 8,000 and 12,000 children in Norway. Access to Lebensborn was restricted in accordance with the Nordicist eugenic and racial policies of Nazism, which could be referred to as supervised **selective breeding**.

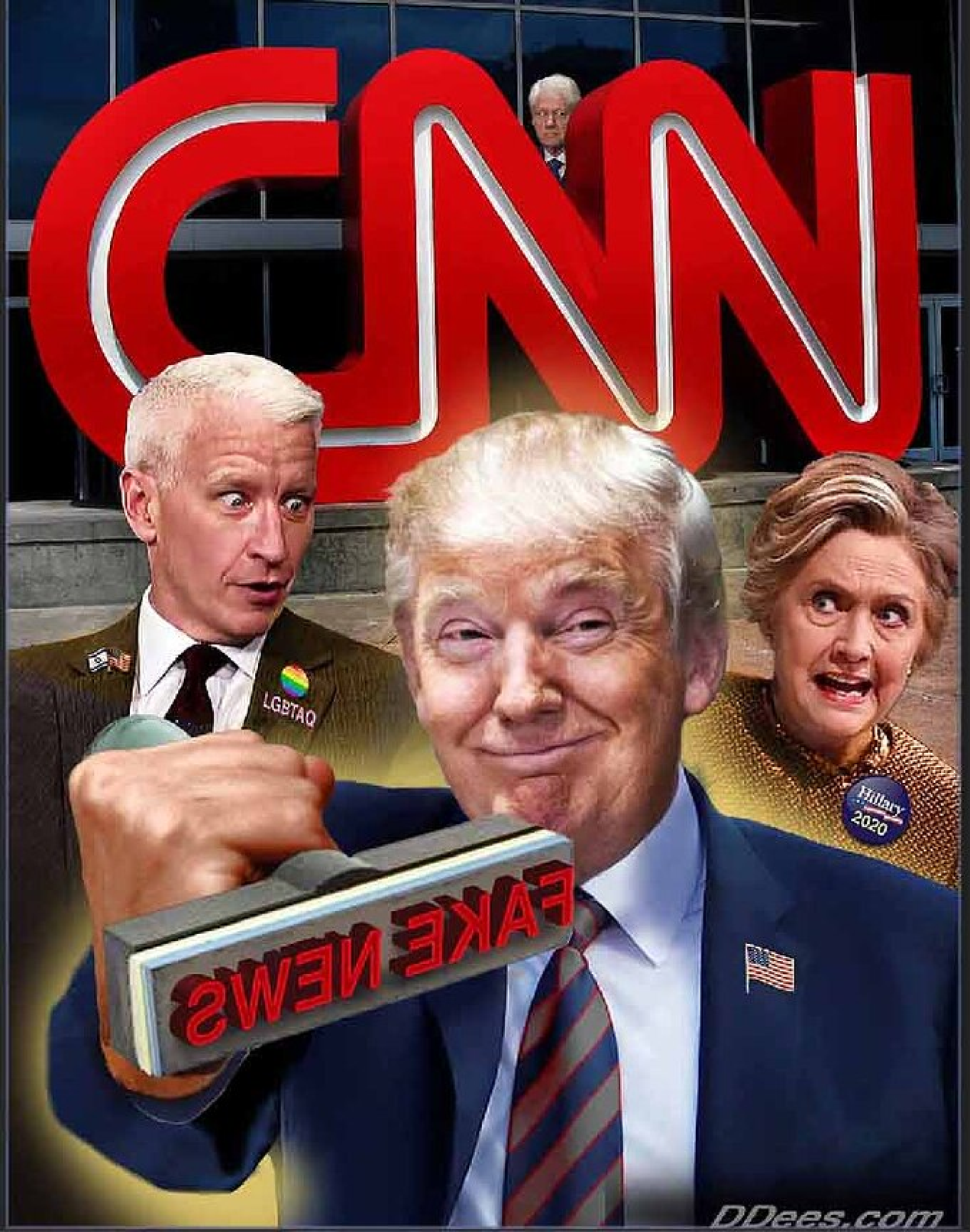
CNN
LGBTAQ
Hillary 2020
FAKE NEWS
DDees.com

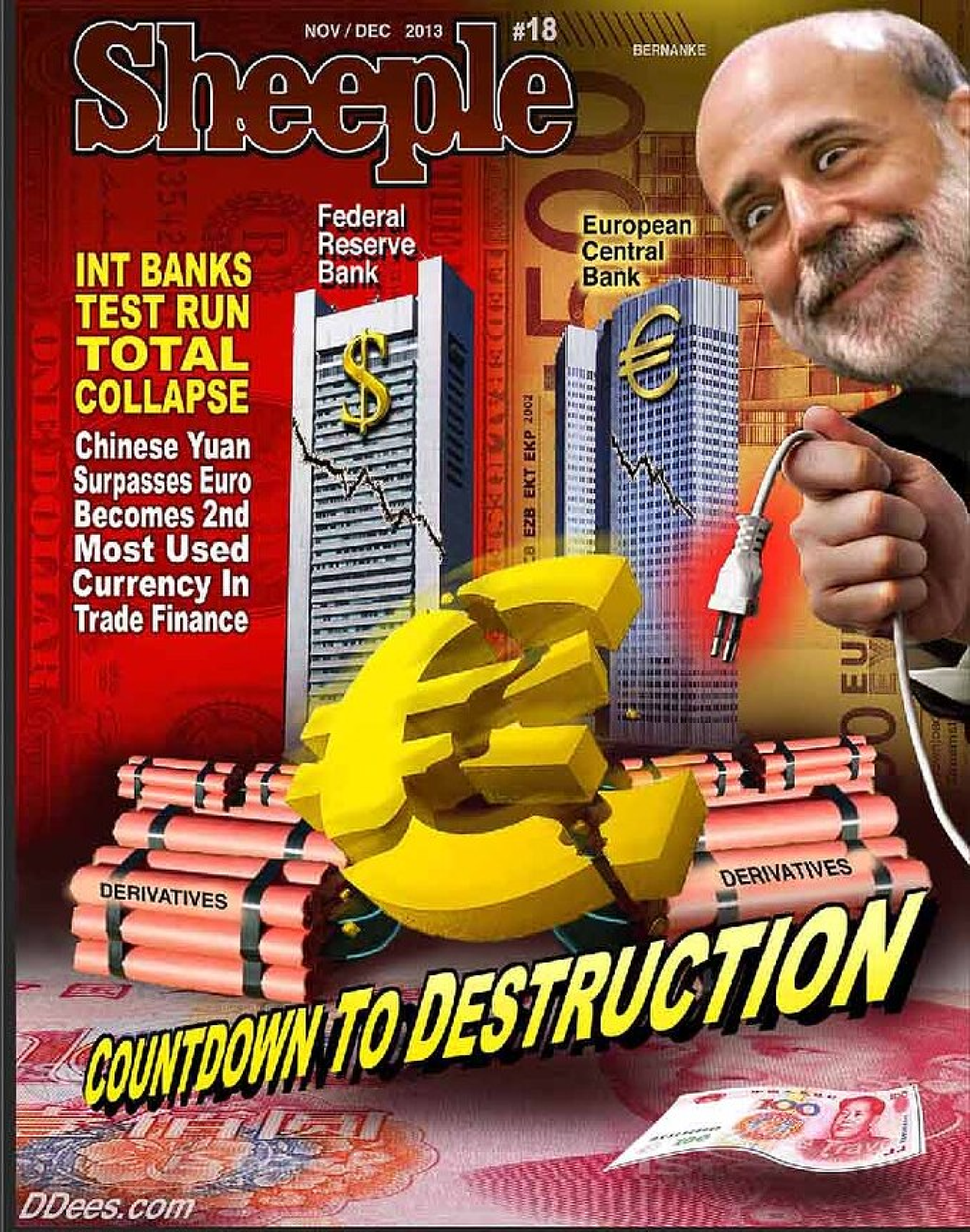
NOV / DEC 2013
#18
Sheeple
BERNANKE
INT BANKS TEST RUN TOTAL COLLAPSE
Chinese Yuan Surpasses Euro Becomes 2nd Most Used Currency In Trade Finance
Federal Reserve Bank
European Central Bank
DERIVATIVES
DERIVATIVES
COUNTDOWN TO DESTRUCTION
DDees.com

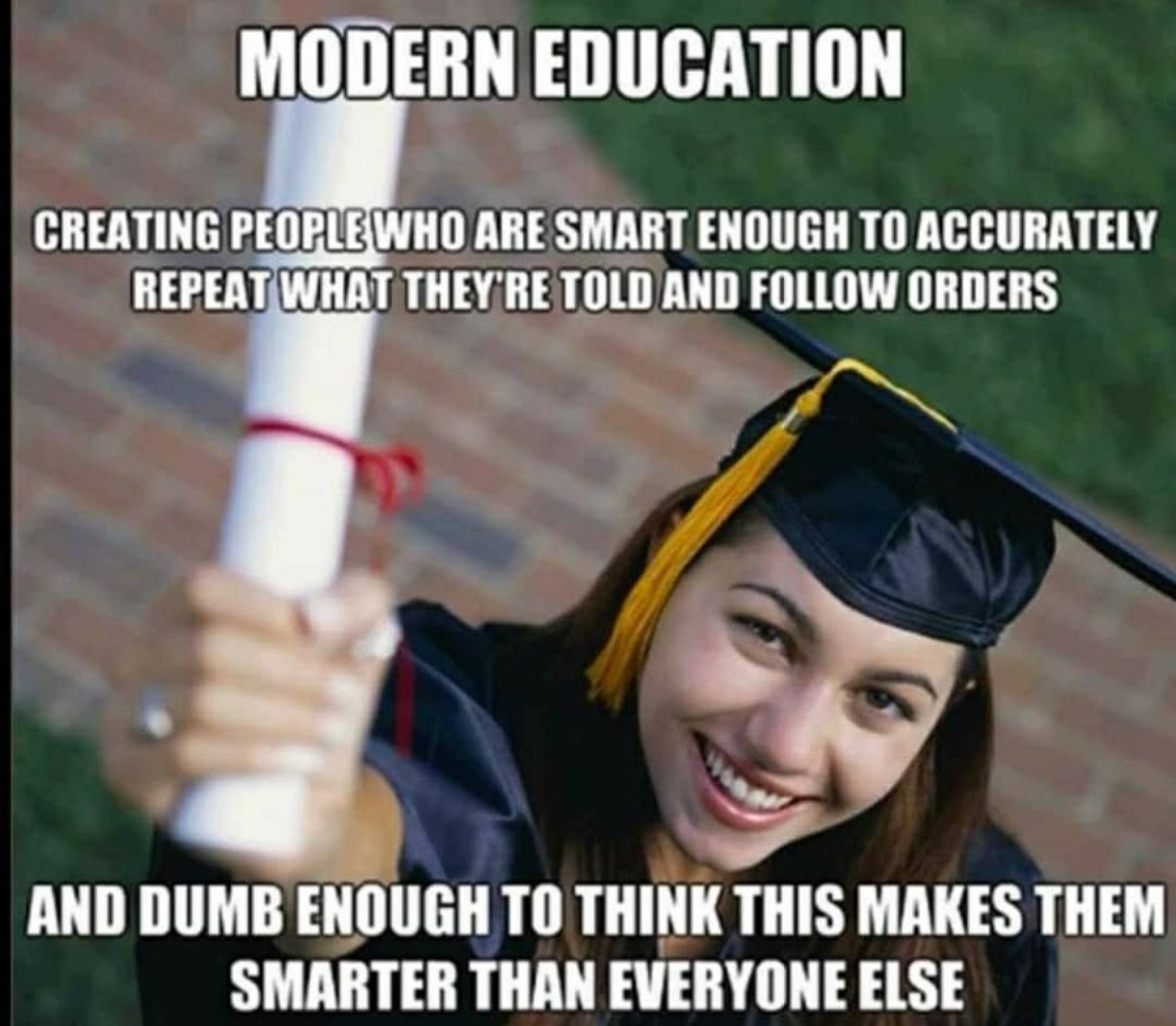
MODERN EDUCATION
CREATING PEOPLE WHO ARE SMART ENOUGH TO ACCURATELY REPEAT WHAT THEY'RE TOLD AND FOLLOW ORDERS
AND DUMB ENOUGH TO THINK THIS MAKES THEM SMARTER THAN EVERYONE ELSE

HUMAN RACE GET OFF YOUR KNEES

The Lion Sleeps No More

David Icke

A Wanderer's Handbook

THERE IS NO SHORTAGE

PrimaryWater.Org

CALIFORNIA DESTROYED BY MANMADE DROUGHT

WATER SCARCITY AS A WEAPON

SATELLITE PHOTOS

HAARP & CHEMTRAILS
WEATHER MANIPULATION
KILL PACIFIC RAINSTORMS

AMERICANS ENSLAVED BY LACK OF KNOWLEDGE

FIND OUT ABOUT PRIMARY WATER...

EARTH CREATES H20 5X UNDERGROUND AS ON SURFACE

WHY???

AGENDA 21
ROTHSCHILD
ROCKEFELLER

FORCED MIGRATION OF POPULATIONS INTO DENSE CITIES

DDees.com

Gun owners in America now have eight weapons on average - double what it used to be

Domestic firearm production and imports of firearms have risen sharply

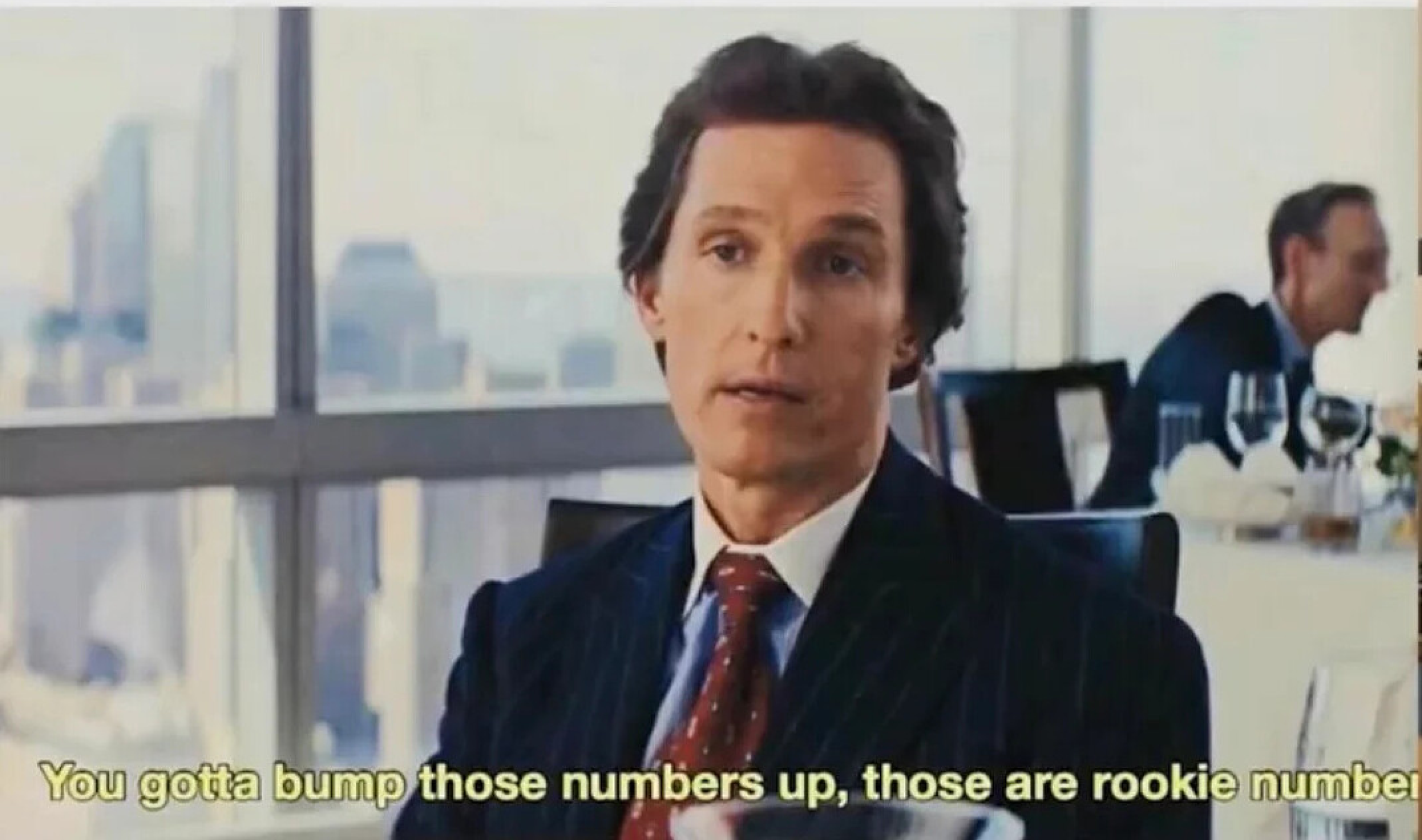

YOU ARE CORDIALLY INVITED TO ATTEND

THE AFTER AFTER PARTY

2015

DATE
SATURDAY, APRIL 25

TIME
AFTER MIDNIGHT UNTIL...

PLACE
THE HOME OF DAVID BROCK
2130 CATHEDRAL AVENUE, NW WASHINGTON, DC

RSVP@KIMBALLSTROUD.COM

THIS INVITATION IS NON-TRANSFERABLE

NOV / DEC 2014 #24

Sheeple

RESEARCH FLAT EARTH

FACT EARTH RENEWS WATER

BUT NEW WORLD ORDER CORPORATIONS PRIVATIZE WATER...

- GEO-ENGINEER CLIMATE CHANGES
- PROMOTE SCARCITY
- MASSIVE PROFITS AND COMPLIANCE

GEOLOGISTS DISCOVER 5X UNDERGROUND WATER AS IN ALL THE OCEANS

PRIMARY WATER

PRIMARY WATER

H_2O CREATED IN THE MANTLE

GENOCIDAL CRIMES
FRACKING
FLUORIDE
CHLORINE

NAZI EUGENICS
LEBENSBORN PROGRAM

The **Cross of Honor of the German Mother** was given to the women who bore the most Aryan children. Abortion was legalized and endorsed by the Nazis for disabled and non-Germanic children, but strictly punished otherwise. Lebensborn expanded into several occupied European countries with Germanic populations during World War II. It included the selection of "racially worthy" orphans for adoption and care for children born from Aryan women who had been in relationships with SS members. During the war, many children were kidnapped from their parents and judged by Aryan criteria for their suitability to be raised in Lebensborn homes, and fostered by German families. At the Nuremberg Trials, much direct evidence was found of the kidnapping of children by Nazi Germany, across Ukraine and Poland during the period 1939–1945.

SOVIET COMMUNISM

After **Vladimir Lenin** and the **Bolsheviks** seized power in the **Bolshevik Revolution** and created a one-party state under the **Russian Communist Party**, **Joseph Stalin** (December 18, 1878 – March 5, 1953) joined its governing **Politburo**, and served in the subsequent **Russian Civil War**. Stalin was instrumental in the establishment of the **Union of Soviet Socialist Republics** (**USSR**, **Soviet Union**) in 1922. Following Lenin's death in 1924, Stalin assumed leadership over Russia. Stalin was a Soviet revolutionary who led the Soviet Union from 1924 until his death in 1953, initially governing the country as part of a Communist collective, and eventually consolidating power to become a dictator by the 1930s.

CHANGING THE CLIMATE TO "PREVENT CLIMATE CHANGE"

IS LIKE
BOMBING FOR PEACE
POISONING FOR HEALTH
ROBBING FOR PROSPERITY
OPPRESSING FOR FREEDOM
TORTURING FOR JUSTICE
OR LYING FOR TRUTH

NOW
YOU
KNOW
WHY
THEY
DO
IT

O.F.F.

from movie "911" by the Naudet brothers

TURNING POINT USA
GOVERNMENTS
GOVERNMENTS AFTER THEY DISARM THEIR CITIZENS

abused numerous underage girls in his Florida mansion, his New York mansion, and several other places that Dershowitz apparently admits he visited on multiple occasions.

In 2009, one of Epstein's household employees, Juan Alessi, testified about the parade of young "massage therapists" entering Epstein's Palm Beach mansion, and that Ms. Giuffre was one of the girls who came to Epstein's mansion.[8] Alessi also saw many celebrities came to the Florida mansion, including "***a very famous lawyer that I'm sure you know, Alan Dershowitz.***" *Id.* at 70:9-25. Alessi testified that Dershowitz came to the mansion "***pretty often . . . at least four or five times a year" and would stay overnight "two [or] three days.***" *Id.* at 73:22-25. Ms. Giuffre came to the house when Dershowitz was there. *Id.* at 73:18-20. And, importantly, Dershowitz got massages while he was visiting Epstein's home. *Id.* at 74:1-4.[9] The private, upstairs room where Dershowitz got his "massages" was the room where Defendant Maxwell had "a laundry basket . . . full of those toys." *Id.* at 76:11-15.

In 2009, Epstein's butler, Alfredo Rodriguez, testified that Dershowitz was at Epstein's mansion when underage girls were there to give massages.[10] Rodriguez also testified that Dershowitz was present alone at the home of Jeffery Epstein, without his family, in the presence of young girls.[11] It also appears that Rodriguez would later circle Dershowitz's name in Epstein's address book as among the people with important information for the FBI to collect regarding sex trafficking. In addition, Sarah Kellen, Nadia Marcinkova, and Adrianna Mucinska all

---

[8] Juan Alessi Depo. at 46:21-47:4, 48:18-25, *Jane Doe No. 2 v. Epstein*, No. 9:08-cv-80119-cv-KAM (S.D. Fla. Sept. 8, 2009), McCawley Dec at Exhibit 6.

[9] While Dershowitz loudly proclaimed to the media that he had "never" received a massage at Jeffrey Epstein's home, he later retracted that knowingly false statement and admitted to having a massage. McCawley Dec at Exhibit 7.

[10] Alfredo Rodriguez Depo. at 278:13-25, 279:9-280:2, *Jane Doe No. 2 v. Epstein* (excerpts attached as Exhibit 8).

[11] *Id.* at 199:12-13, 279:9-12, 426:16-25, 427:1.

Comet Ping Pong - Wikipedia

https://en.wikipedia.org/wiki/Comet_Ping_Pong

Search

WIKIPEDIA
The Free Encyclopedia

Comet Ping Pong

From Wikipedia, the free encyclopedia

WTF????!?

Google

Translate

Turn off instant translation

English | Russian | French | Detect language

Spanish | English | French | Translate

J'aime les enfants

I love children

Instagram

jimmycomet Follow

29 likes 126w

jennlamotruk New seating area / procedure for your youngest guests? Hilar.

k8damon #carisjames

rain5pider This is pretty creepy bro

comicsmama Dude wtf. Given the current state of suspicion around you, doesn't help.

weightsanddoggos Da fuk

djokr29 um... weird

pizzagate2016 Hey can we talk about your disgusting pedophilia? You see I want to talk with you in person about your weird pizza place

pizzagate2016 I'm trying to get answers because you seem like a disgusting pedophile

James

was placed

Comet Ping Pong

View of Comet Ping Pong from outside during the day

Established	2006
Current owner(s)	James Alefantis
Dress code	Casual
Street address	5037 Connecticut Avenue NW
City	Washington, D.C.
Postal code/ZIP	20008

RETURN OF THE WARRIORS

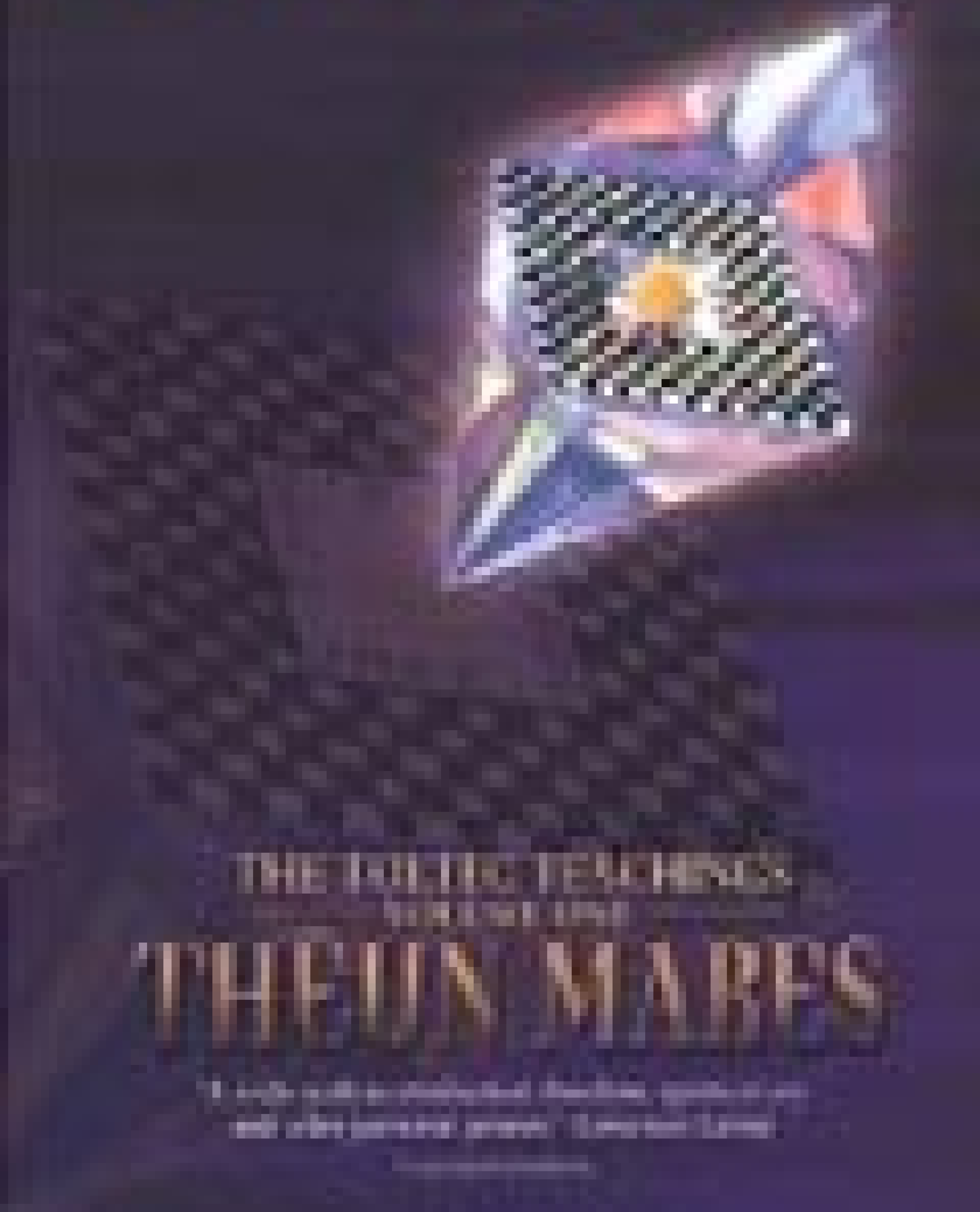

Apollo 11 IMPOSSIBILITIES

Module's Descent Engine
with a thrust of up to 5 tons
LEFT NO LANDING CRATER

LANDING FOOT WITH NO
TRACE OF MOON DUST
(likely lowered by a crane
in place on the movie set)

when someone hugs me and I know they felt my holster

4143-6

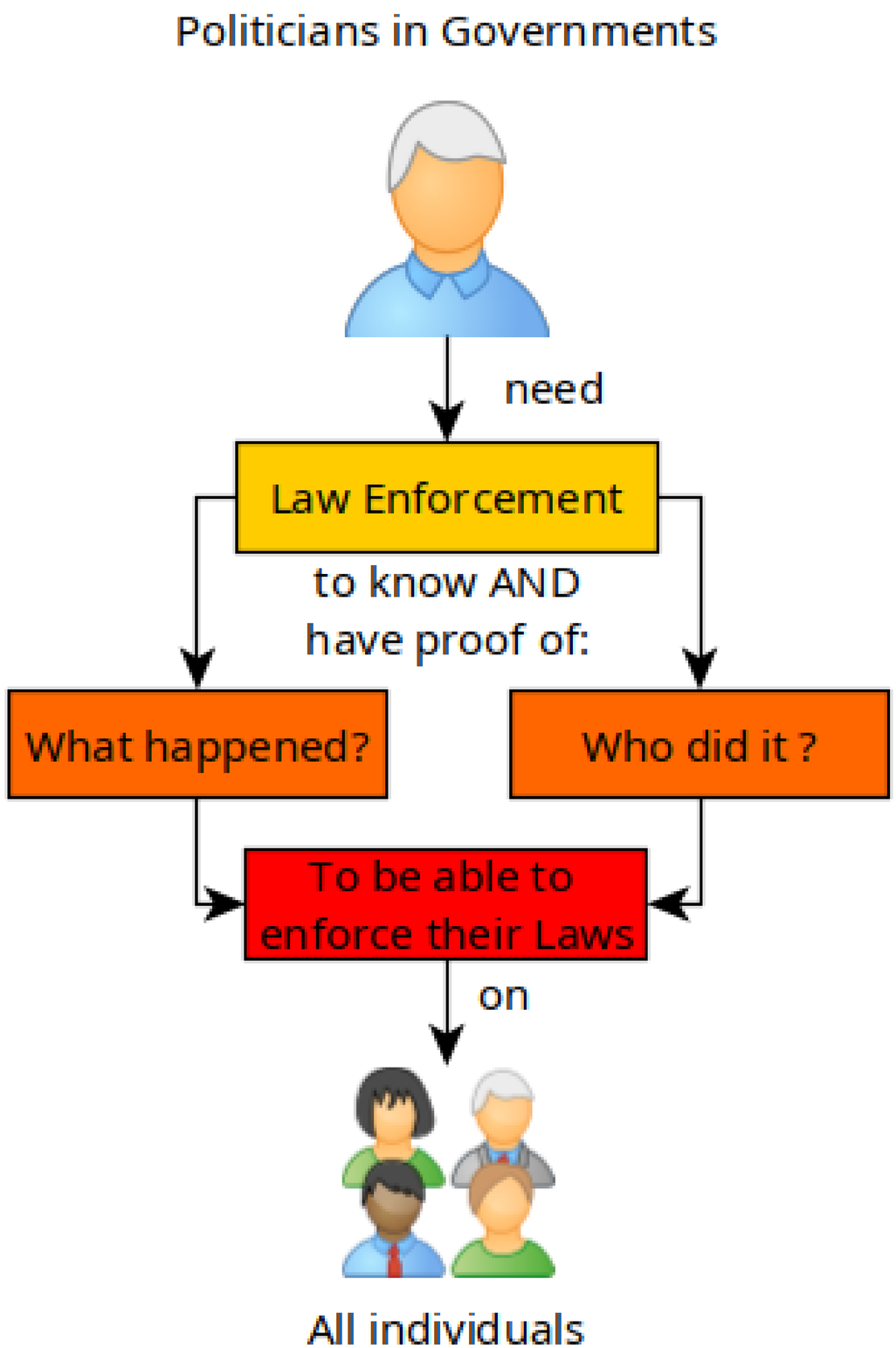
Politicians in Governments
need
Law Enforcement
to know AND
have proof of:
What happened?
Who did it ?
To be able to
enforce their Laws
on
All individuals

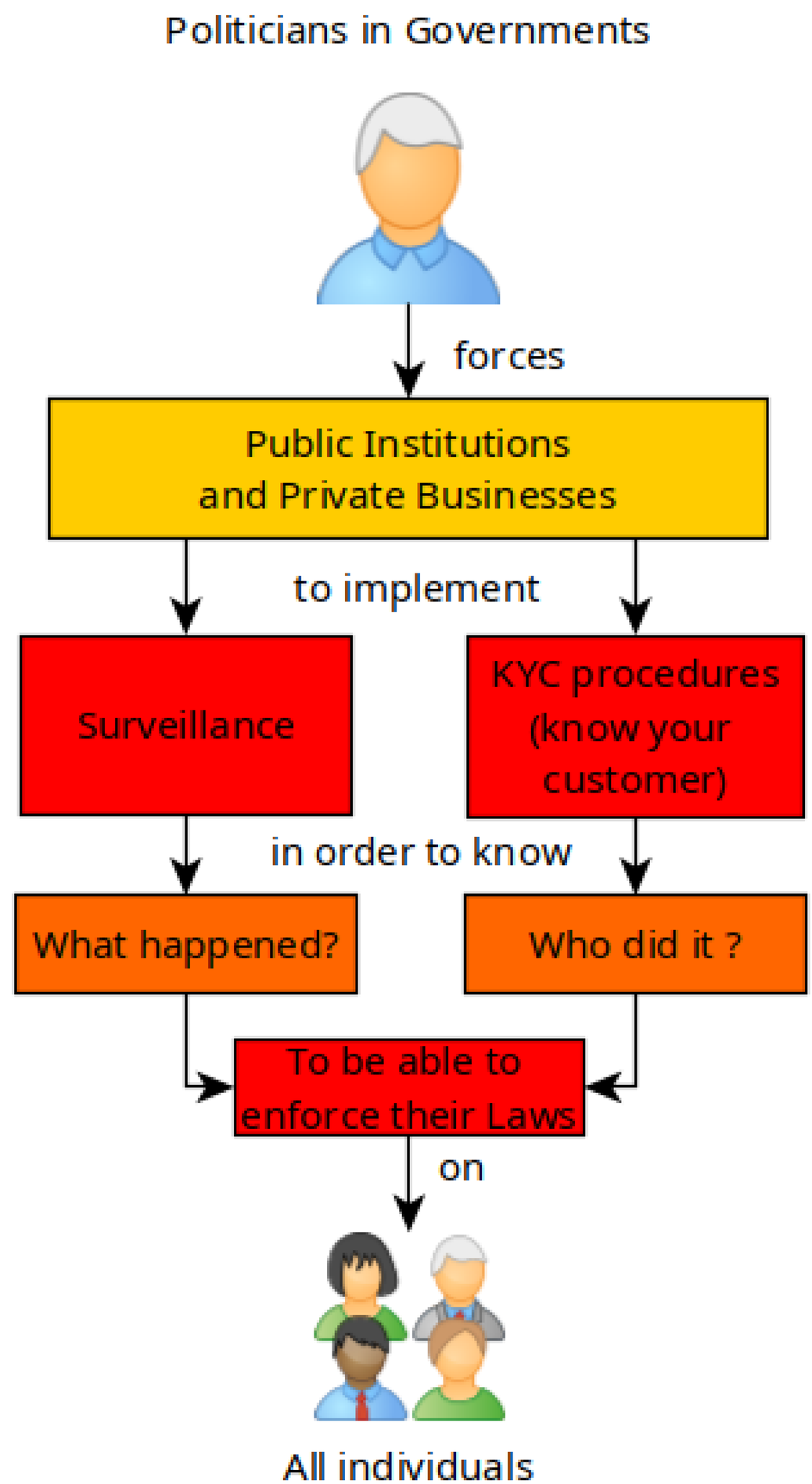
Politicians in Governments
forces
Public Institutions
and Private Businesses
to implement
Surveillance
KYC procedures
(know your
customer)
in order to know
What happened?
Who did it ?
To be able to
enforce their Laws
on
All individuals

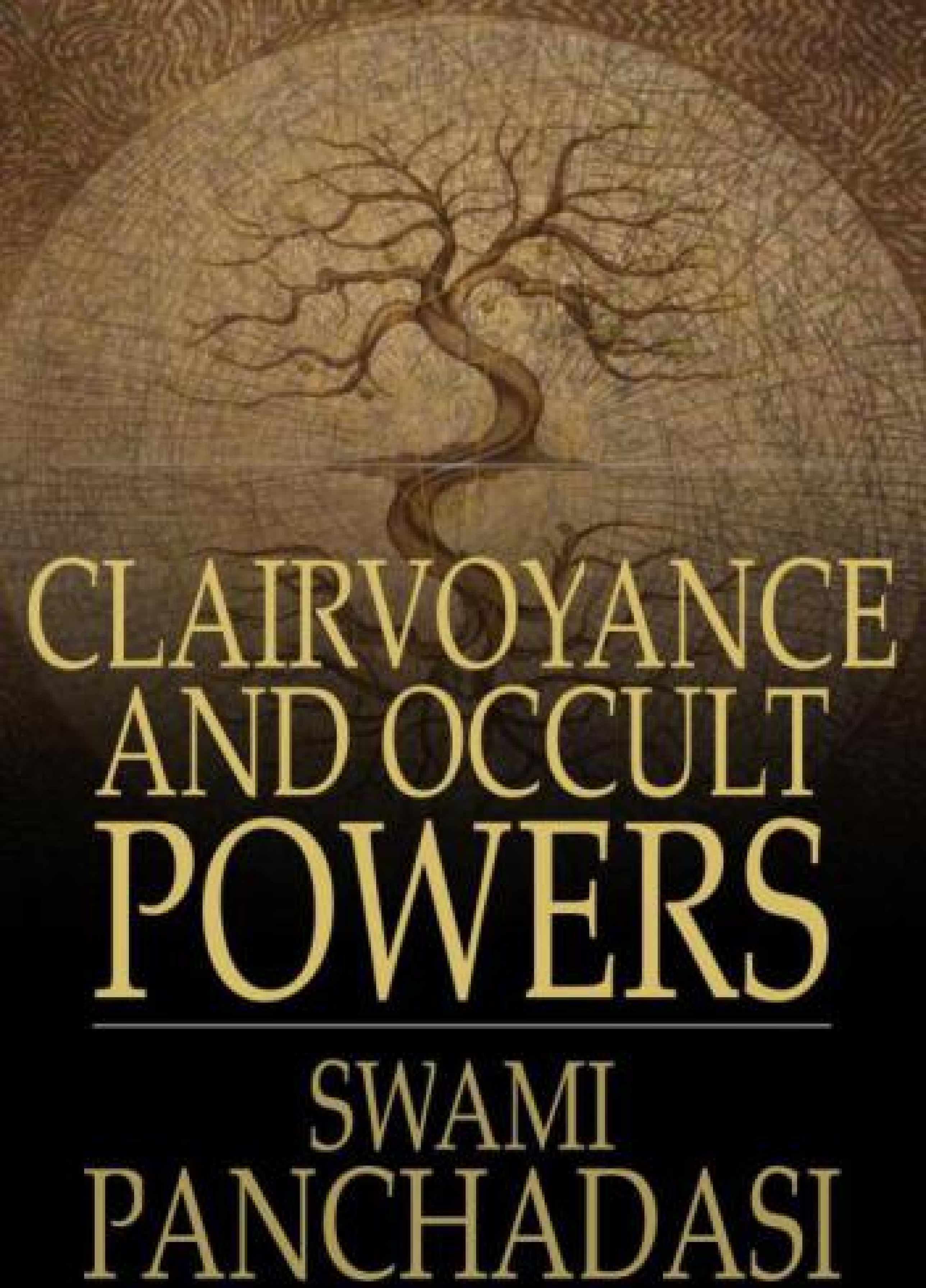

CLAIRVOYANCE AND OCCULT POWERS

SWAMI PANCHADASI

MONSANTO
Genetically Modified
CORN 7.99 lb
MONSANTO
Bell Peppers
$3.49 Each
Aspartame
ROLL-UPS
Vanilla Coke
MSG
PIZZA
CHEESE
MSG DOGS
DELI STYLE
Beef Franks
HORMONE
MILK
diet
PEPSI
MONSANTO
ASPARTAME
ICE POPS
Deesillustration.com

Q. Now, do you have knowledge of Professor Dershowitz having sex with any minor girls other than, you claim, yourself?

A. Yes, I don't know their names.

Q. How do you know that?

A. I witnessed it.

Q. Where were you?

A. On an airplane.

Q. How many girls?

A. One.

Q. Describe her?

A. Blond, young.

Q. Anything else?

A. No.

Q. Where were you going on this plane?

A. You know, it's hard for me to remember the exact destination. I was flying around a lot from the times I was with Jeffrey, but I believe it was to Massachusetts, if my memory is correct.

Q. Why were you flying to Massachusetts?

A. Again, I don't want to -- I don't know. I just flew wherever Jeffrey wanted fly to.

Q. Did you stay in a hotel in Massachusetts?

A. No, we flew in and flew out the same day.

Q. Who else was on the plane?

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

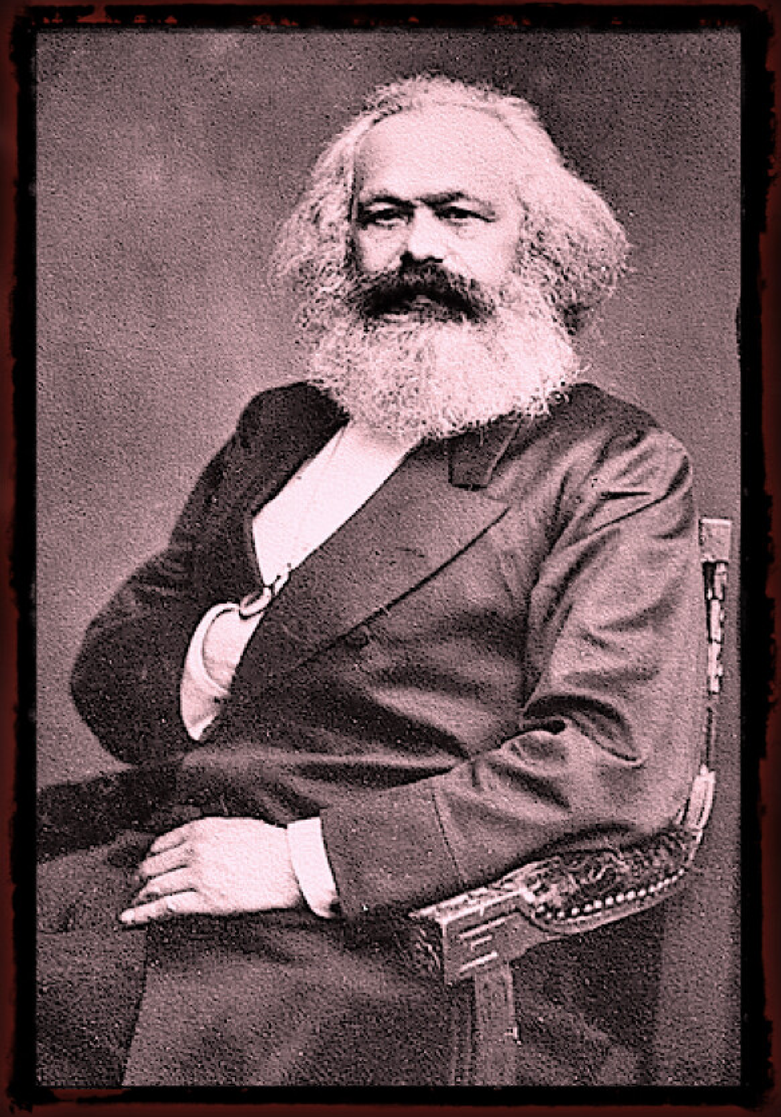

When the media is behind your movement, you aren't the resistance

Give me ONE reason why any civilian needs access to something like this.

STARECAT.COM

LECTURES ON
Ancient Philosophy

Companion to *The Secret Teachings of All Ages*

MANLY P. HALL

He is starting to show symptoms of free will and independent thought.
Put the news on the TV
FEAR

5
G
DDees.com

Thirteen

Secret Letters

[illegible]

Gun grabbing politicians: “Give up your guns! You need an F-15 and nukes to take on the government!”

Me, who’s moved beyond such mortal means, long ago

bourbonstreetguttersnake

DDees.com

Me watching a show or movie, and focusing on the symbolism and subliminal messages instead of the main plot itself.

Finally the fourth ape!
He is the sum of the first three: He sees nobody, hears nobody and speaks to nobody.

GUIDO VON LIST
WOTANISM & ARMANISM

The popularity of List's work among the German Völkisch Movement resulted in the establishment of the **Guido von List Society** in 1908, which published List's writings and included an Ariosophist inner occult society, the **High Armanen Order**, which List founded in 1911 and presided over as Grand Master. Many influential German and Austrian occultists became members of the List Society in the early 20th century.

NOT a very
memorable
team effort
VHT has suspe

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

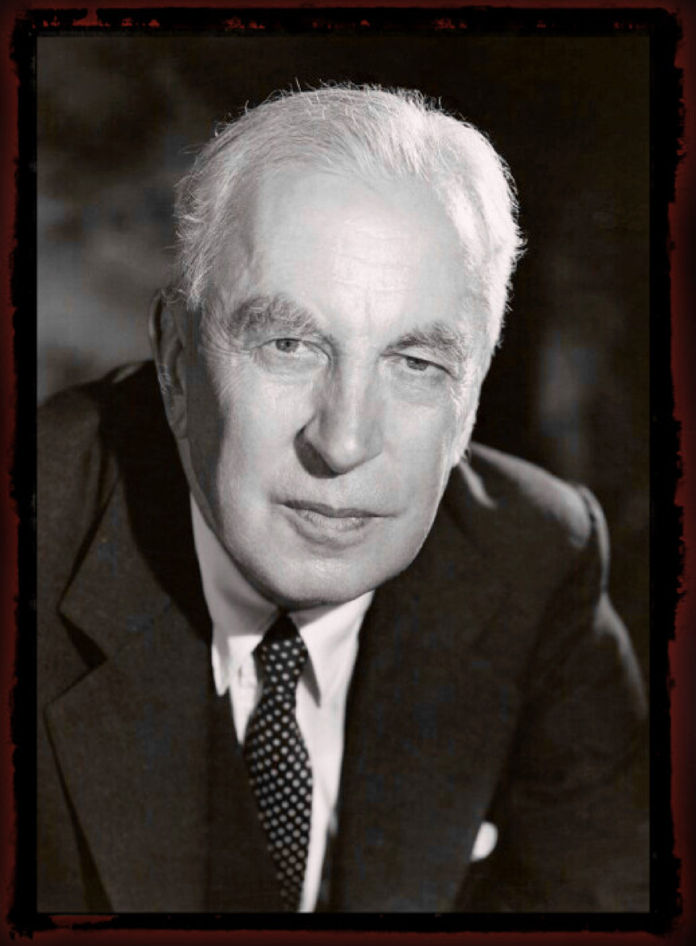

Arnold Toynbee

A prominent member of Wellington House was renown historian **Arnold Toynbee**. Toynbee later worked for another London-based think-tank, **Chatham House**, also known as the **Royal Institute For International Affairs**. In his book, ***America and World Revolution***, Toynbee advocated for a world government, stating: "*If we are to avoid mass-suicide, we must have our world-state quickly, and this probably means that we must have it in a non-democratic form to begin with. We will have to start building a world-state now, on the best design that is practicable at the moment.*" Toynbee also stated that this "world dictatorship" would have to "supplant the local national states which litter the present political map." He proposed that this future world-state must be brought about on the basis of mass propaganda that would make it acceptable to the majority of human beings.

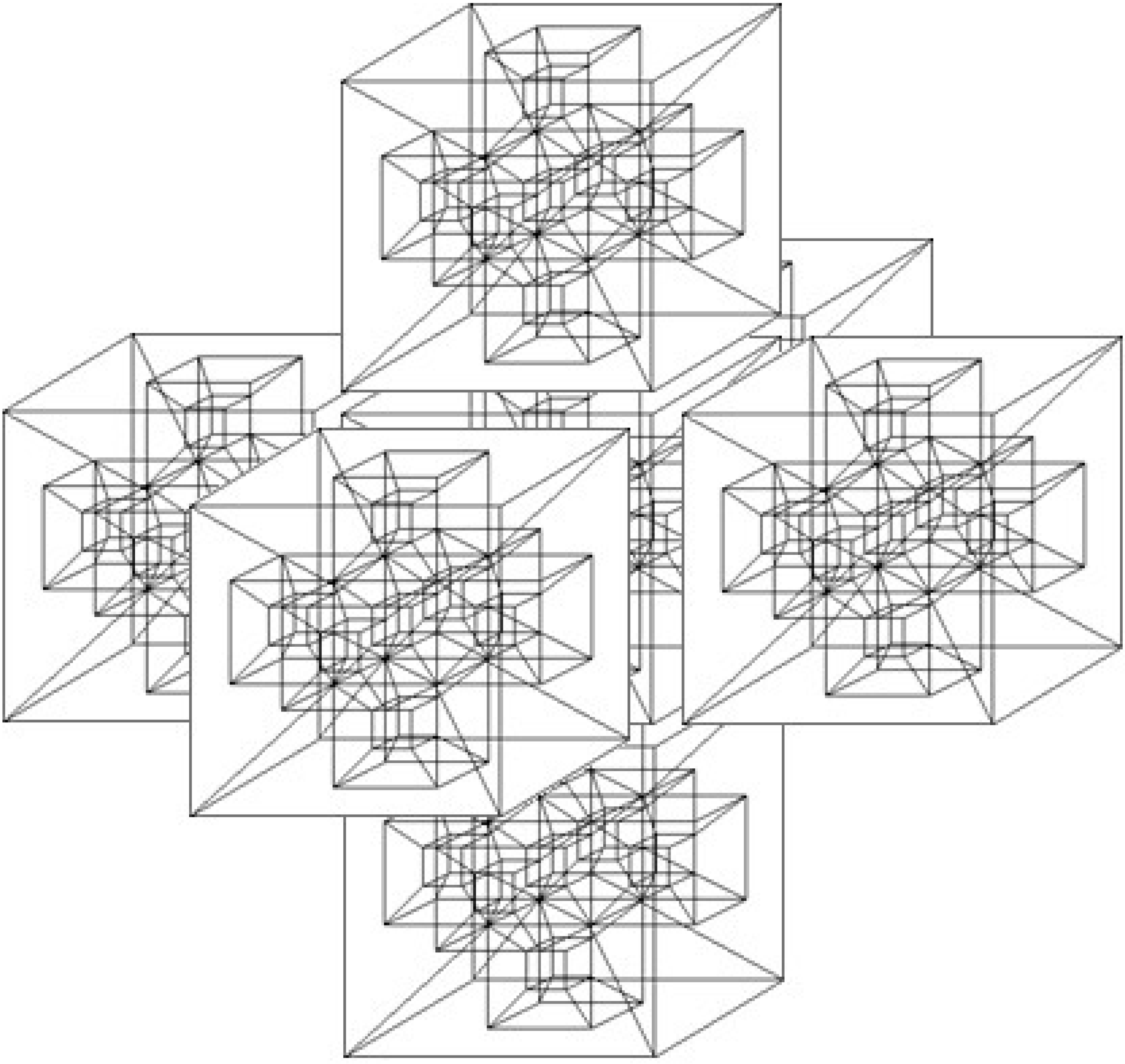

STOCKS ARE CRASHING, SHELVES ARE EMPTY
AND VIOLENCE IS AT AN ALL TIME HIGH
I SHOULD GIVE UP MY GUNS.

19. Maximilia Cordero
Address unknown at this time
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

20. Valdson Cotrin
Address unknown at this time
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

21. Chauntae Davies
[redacted]
Telephone number unknown at this time

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and may have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

22. Teala Davies
[redacted]
Telephone number unknown at this time

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and may have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

23. Anouska DeGeorgieou
[redacted]
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

24. Alan Dershowitz
c/o Richard A. Simpson, Esq.
WILEY REIN, LLP
1776 K Street NW
Washington, D.C. 20006

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

CAN'T TALK NOW BRO
I'M CYBERBULLYING THE ATF

Things I stopped believing in as I got older

SCARLET AND THE BEAST

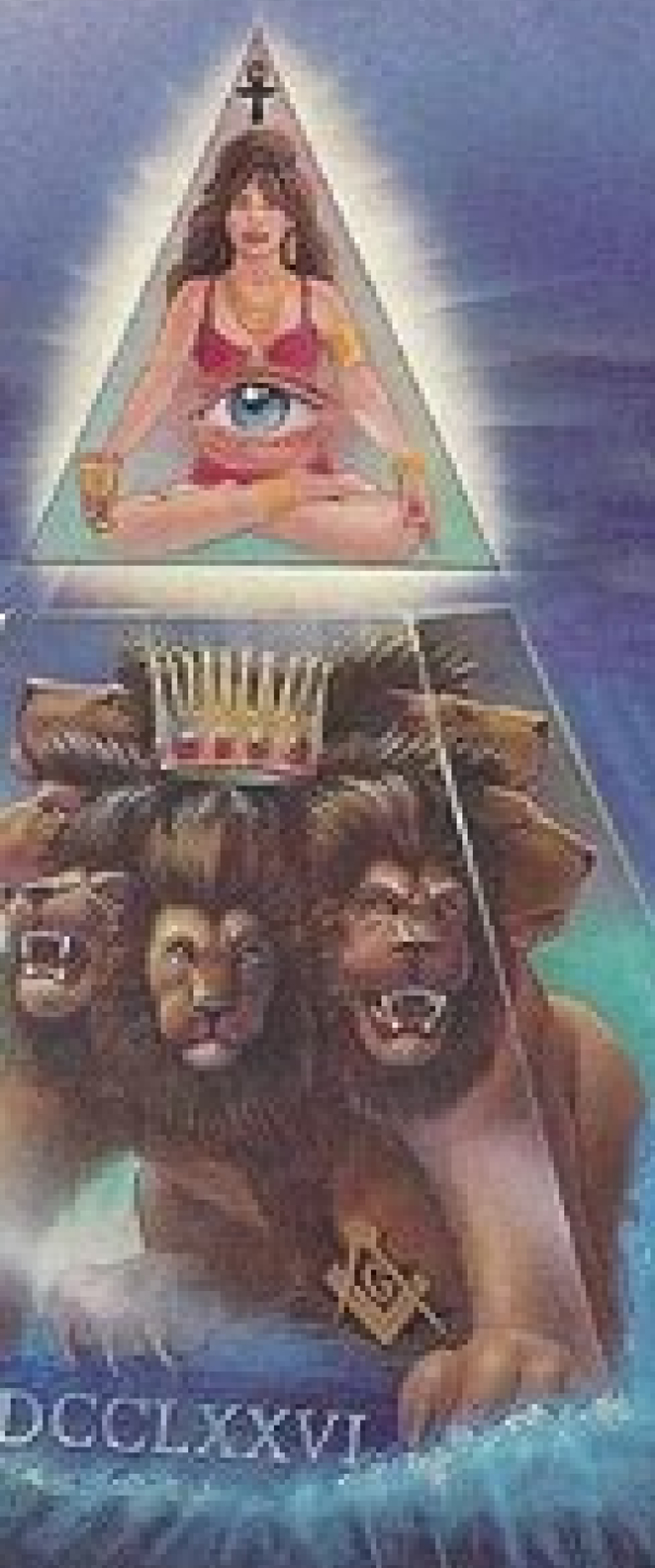

A HISTORY OF
THE WAR BETWEEN ENGLISH
AND FRENCH FREEMASONRY

Me in Afghanistan trying to get some free guns without getting caught

DO NOT TRY TO BEND THE GOVERNMENT - THAT'S IMPOSSIBLE.
INSTEAD, ONLY TRY TO REALIZE THE TRUTH.
WHAT TRUTH?
THAT THERE IS NO GOVERNMENT.
ONLY A CARTEL OF BANKS & THE CORPORATIONS THEY CONTROL.
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A Modern Path of Initiation

How To Know Higher Worlds

RUDOLF STEINER

CLASSICS IN ANTHROPOSOPHY

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Mar / Apr 2014 #20

Sheeple

THE MAG FOR SLEEPING SLAVES

UNITED NATIONS AGENDA FOR THE 21st CENTURY

The Future Is Not What It Used To Be

DDees.com

completed but you can add to that if you need to.

What other obvious lies did Virginia Roberts tell that you were referring to in your statement?

A. Oh my goodness. Well, I think we can totally cover the Clinton story, the story that I flew him with Secret Service and there was a dinner with other people and that entire thing is 100 percent fictitious. I have testified for the record and I'm happy to do it again, that I have never flown Bill Clinton, myself as a pilot in a helicopter at any time, anyplace, at any time, to any part of the world.

Q. What other obvious lies were you referring to?

A. She was referring to Al Gore, she is referring to a bunch of people. I don't believe Al Gore ever came to the island at any time ever. I don't even know Al Gore actually.

Q. Just one moment, I want to hear all of them, but when you say you don't believe

The IRS and ATF have merged
The resulting organization will be known as the Internal Firearms, Alcohol, Revenue and Tobacco Service or simply I-FARTS

1934: IT'S JUST A TAX ON
MACHINE GUNS AND SILENCERS

1968: IT'S JUST A BAN ON
BUYING GUNS THROUGH THE MAIL

1986: IT'S JUST A BAN ON NEW MACHINE GUNS

1989: IT'S JUST A BAN ON
IMPORTING NON-SPORTING RIFLES

1993: IT'S JUST A BACKGROUND CHECK
WHEN YOU BUY A GUN FROM A DEALER

1994: IT'S JUST A COMMON SENSE
TEMPORARY BAN ON EXTRA SCARY GUNS

2014 & 2017: IT'S JUST A BAN
ON IMPORTING RUSSIAN GUNS

2021: IT'S JUST A COMMON
SENSE PERMANENT BAN ON THE
MOST COMMON GUNS IN AMERICA

joshuaryanv
Comet Ping Pong

Follow

31 likes 46w

joshuaryanv Come visit me at Comet tonight! 🍕💋

crbizzle I like this picture a lot

Log in to like or comment.

CDC
CENTERS FOR DISEASE CONTROL AND PREVENTION
VACCINATIONS
BIDEN 20
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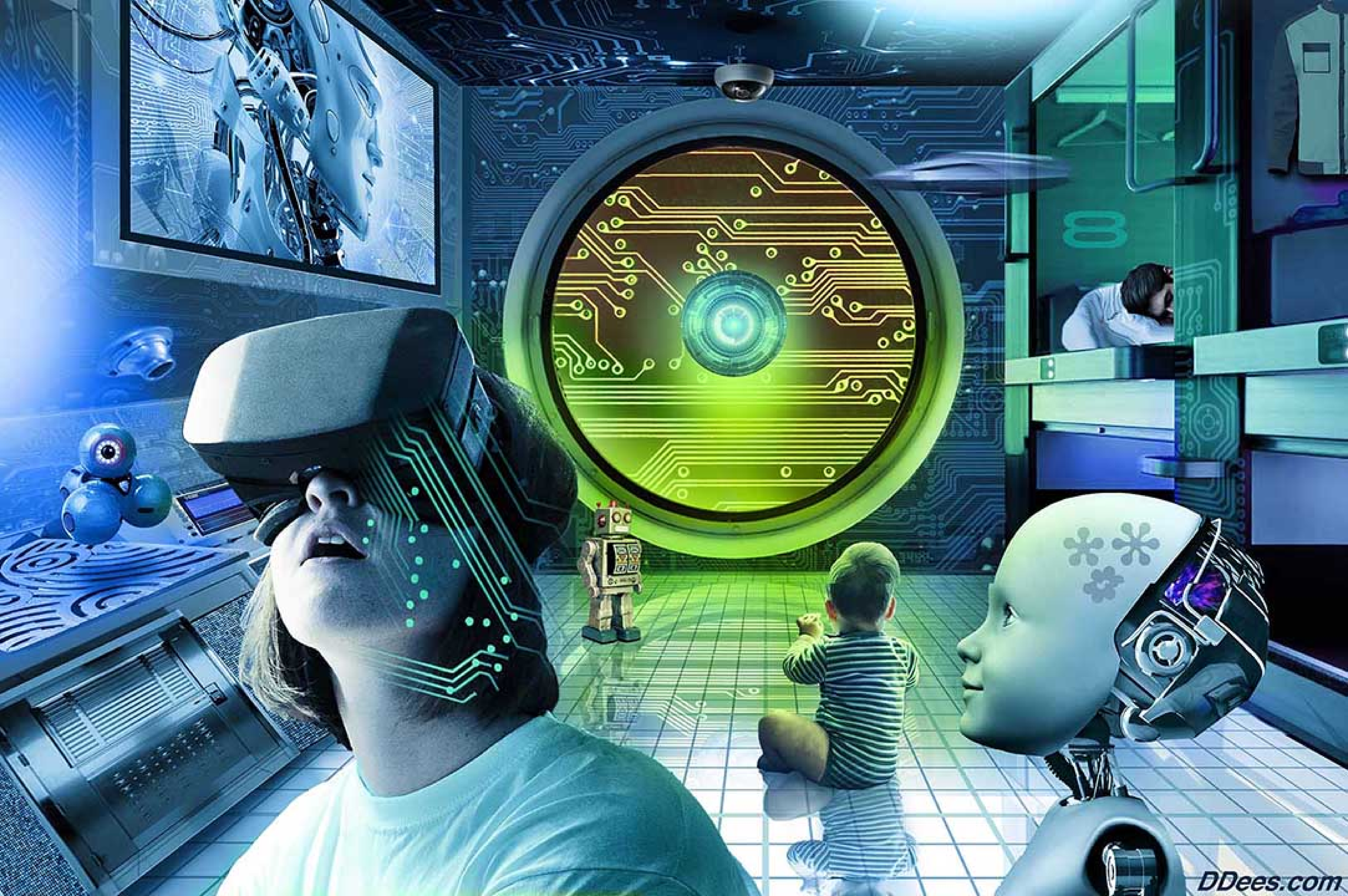
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KILL ARABS

25 · Trending

#LGBTQIbaes

4,487 Tweets

26 · Trending

#SundayThoughts

24.7K Tweets

27 · Trending

#TheChi 🤦🏾‍♂️

4,475 Tweets

28 · Trending

#SundayFunday

9,229 Tweets

29 · Politics · Trending

#BillClintonIsAPedo

238K Tweets

CENSORSHIP AT ITS FINEST!!!

238,000 tweets and trending below things with 4,000 🙄

#PedoProtectionProgram

'A SHOT OF WHISKEY'

In the old west a .45 cartridge for a six-gun cost 12 cents, so did a glass of whiskey. If a cowhand was low on cash he would often give the bartender a cartridge in exchange for a drink. This became known as a "shot" of whiskey.

Think of the children.™
World Health Organization

FONY RESERVE
PRIVATE BANK
FEDERAL RESERVE NOTE
THE UNITED STATES OF AMERICA
L 11180916 G
ZERO
ZERO DOLLAR
Deesillustration.com

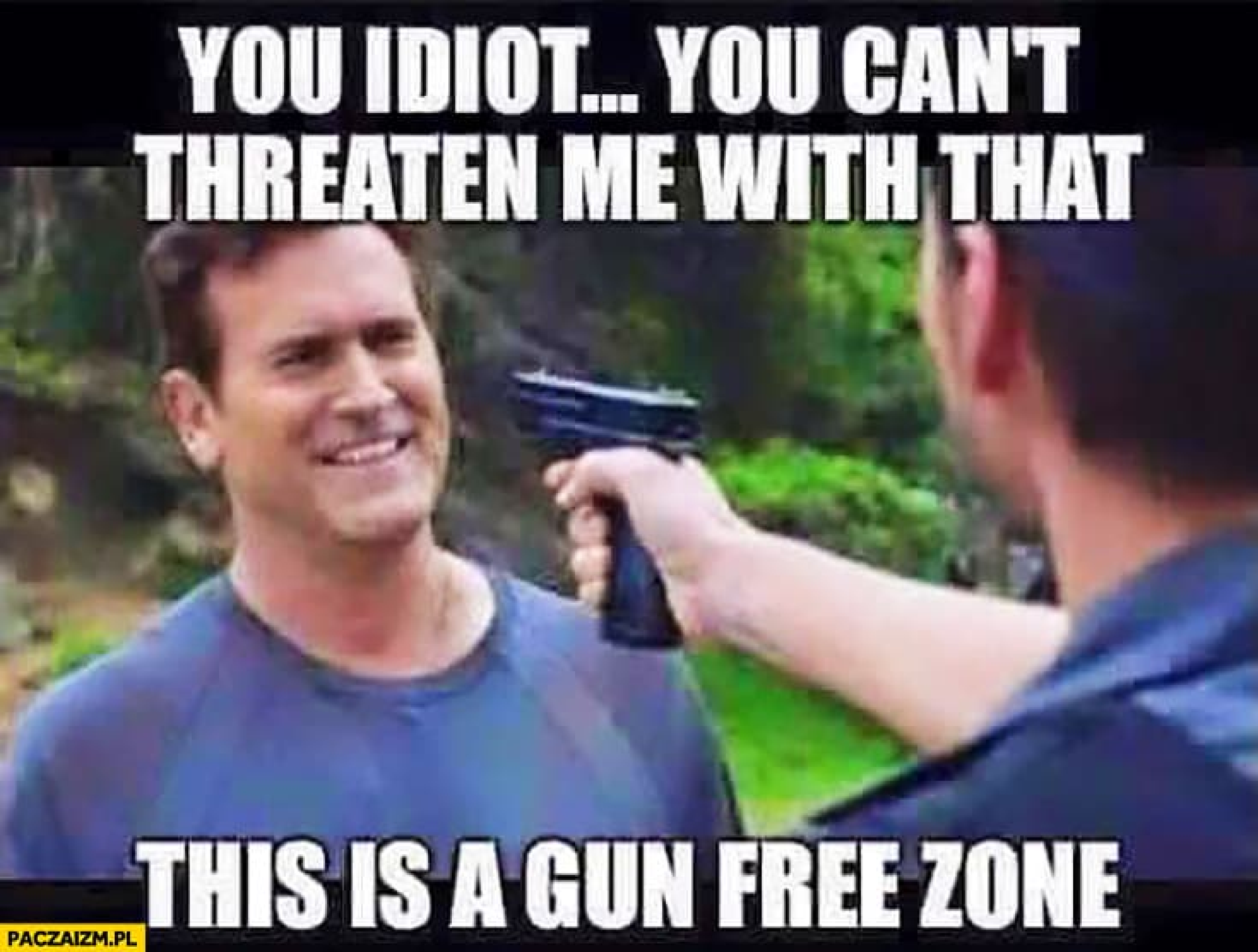
YOU IDIOT... YOU CAN'T
THREATEN ME WITH THAT
THIS IS A GUN FREE ZONE
PACZAIZM.PL

YoU cAnT tAkE
oN tHe Us MiLlItArY
WiThOuT jEtS aNd nUkEs
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FLUORIDE
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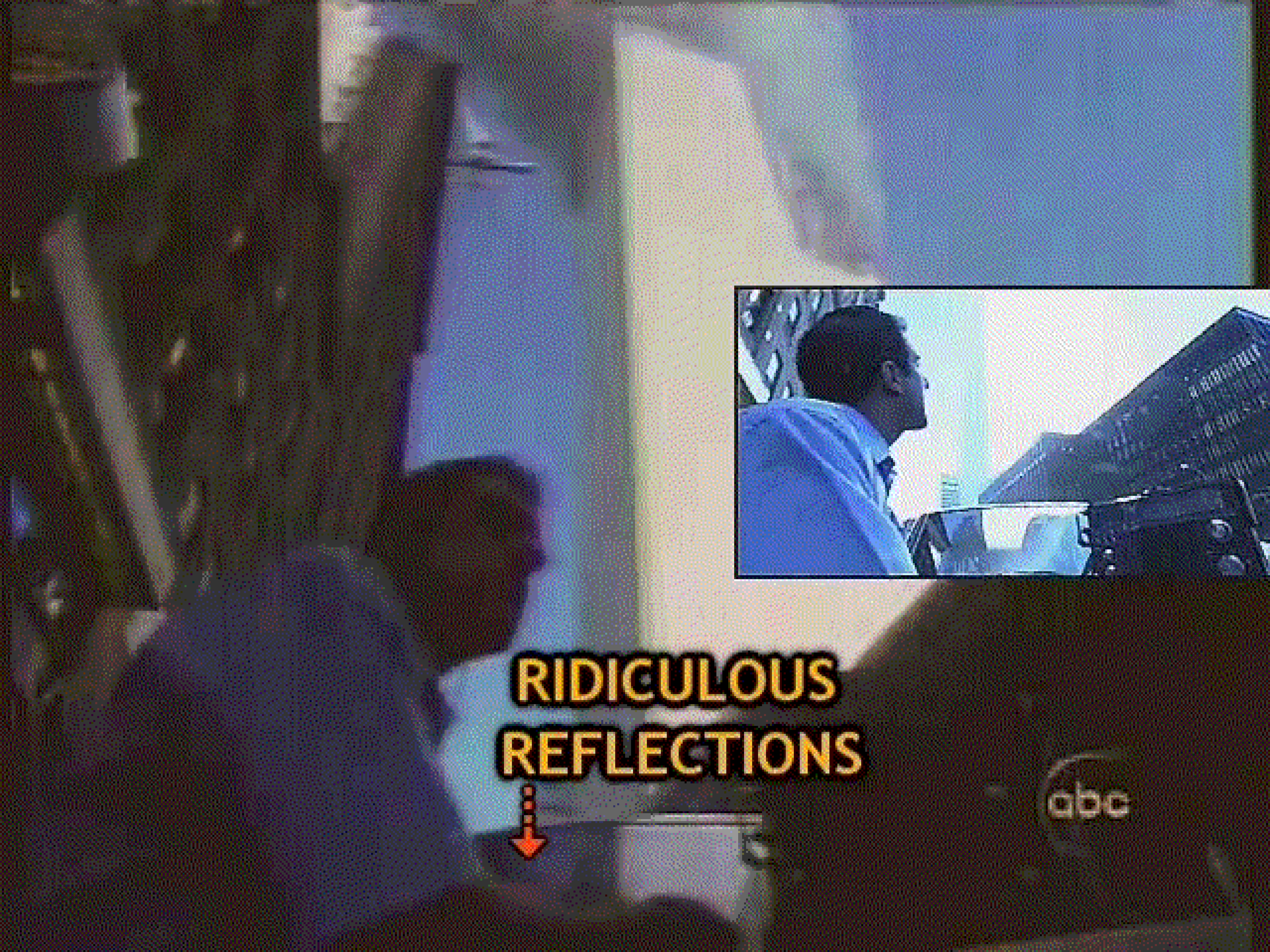
RIDICULOUS
REFLECTIONS
abc

Me listening to two geriatric pedos argue over which of my rights they're going to take away

VÖLKISCH MOVEMENT

Völkisch nationalists and Pan-Germanists found further inspiration in the work of the **Ernst Haeckel**, who founded the **Monist League** in 1906 to spread his racist interpretation of **Social Darwinism**. In 1900, Haeckel's colleague, **Wilhelm Bolsche**, had written a book entitled ***From the Bacillus to the Apeman***, in which he described the "*naked struggle for dominance between Man and the lowest forms of organic life.*" This "struggle for dominance" was to have a profound effect upon the development of German anti-Semitism in the early years of the 20th century.

Wilhelm Bolsche

Edwin C. Steinbrecher

THE INNER GUIDE MEDITATION

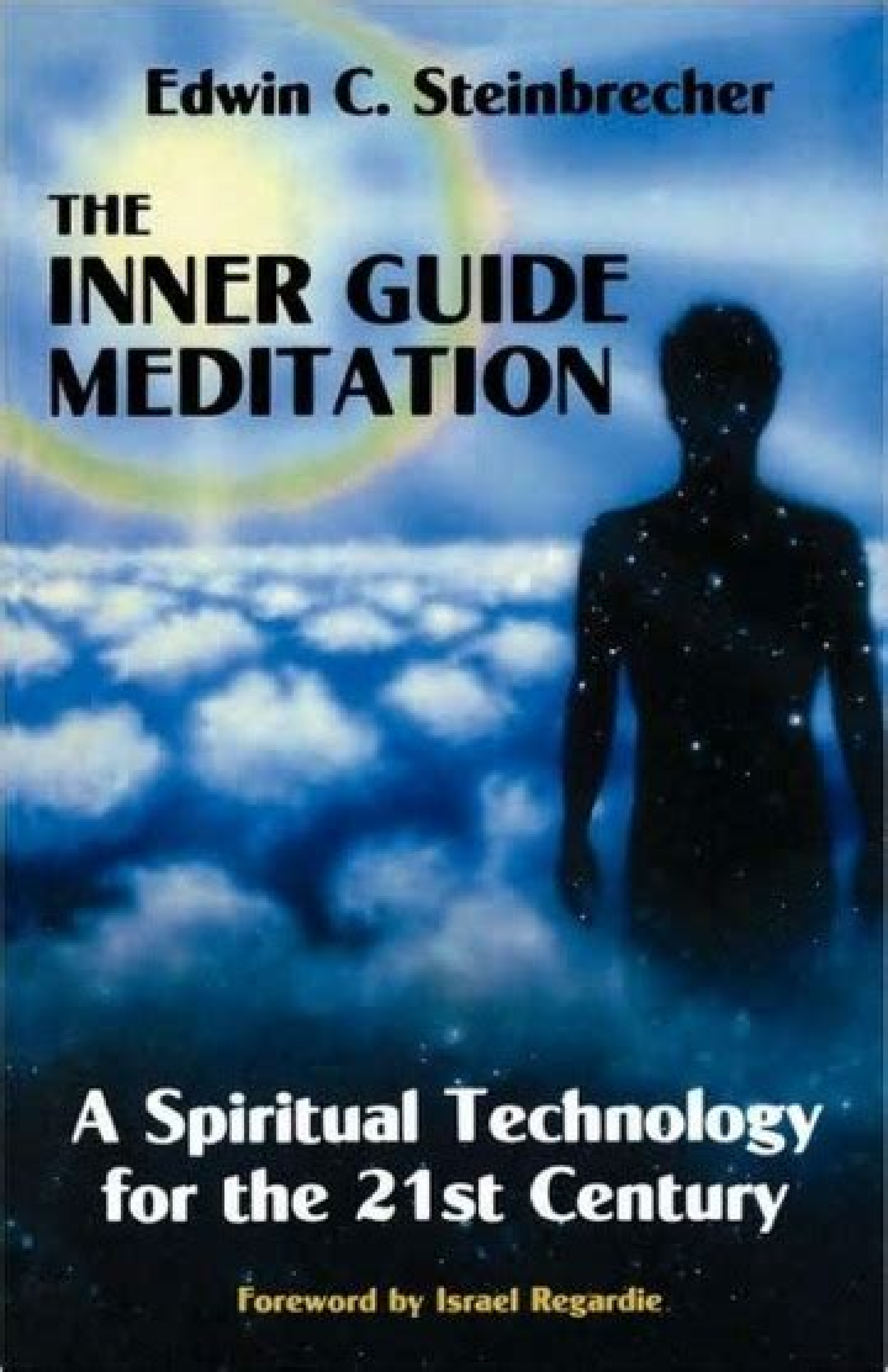

A Spiritual Technology for the 21st Century

Foreword by Israel Regardie

One of these is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.

The other is Satan.

People diving deep into themselves
"Love and light, no bad vibes" new agers

Deesillustration.com

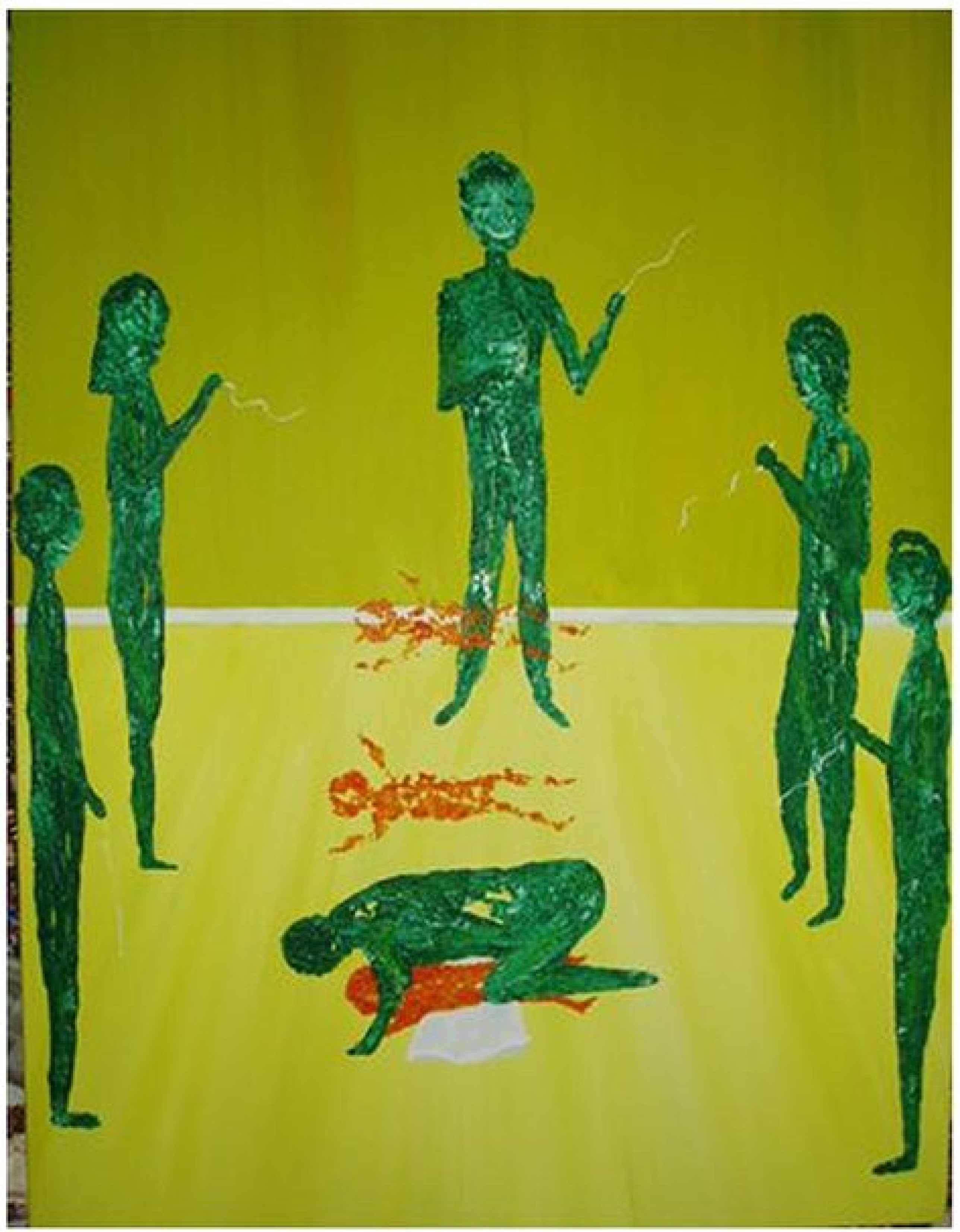

RICHARD C. HAIGHT

THE WARRIOR'S MEDITATION

[illegible]

[illegible]

Jane Doe #3's Circumstances

As with Jane Doe #1 and Jane Doe #2, Jane Doe #3 was repeatedly sexually abused by Epstein. The Government then concealed from Jane Doe #3 the existence of its NPA from Jane Doe #3, in violation of her rights under the CVRA. If allowed to join this action, Jane Doe #3 would prove the following:

In 1999, Jane Doe #3 was approached by Ghislaine Maxwell, one of the main women whom Epstein used to procure under-aged girls for sexual activities and a primary co-conspirator in his sexual abuse and sex trafficking scheme. In fact, it became known to the government that Maxwell herself regularly participated in Epstein's sexual exploitation of minors, including Jane Doe #3. Maxwell persuaded Jane Doe #3 (who was then fifteen years old) to come to Epstein's mansion in a fashion very similar to the manner in which Epstein and his other co-conspirators coerced dozens of other children (including Jane Doe #1 and Jane Doe #2). When Jane Doe #3 began giving Epstein a "massage," Epstein and Maxwell turned it into a sexual encounter, as they had done with many other victims. Epstein then became enamored with Jane Doe #3, and with the assistance of Maxwell converted her into what is commonly referred to as a "sex slave." Epstein kept Jane Doe #3 as his sex slave from about 1999 through 2002, when she managed to escape to a foreign country and hide out from Epstein and his co-conspirators for years. From 1999 through 2002, Epstein frequently sexually abused Jane Doe #3, not only in West Palm Beach, but also in New York, New Mexico, the U.S. Virgin Islands, in international airspace on his Epstein's private planes, and elsewhere.

Epstein also sexually trafficked the then-minor Jane Doe, making her available for sex to politically-connected and financially-powerful people. Epstein's purposes in "lending" Jane Doe

COUNTER ECONOMICS

In order to break free from the grip of the central planners one must start to participate in the localized means of production and trade. The amount of power that is stripped from the state simply by purchasing a turnip from your local farmer or growing your own, will prove to be an invaluable asset in the near future.

Fig: 1. Phase des grands mouvements

Fig: 2. Phase des contorsions
(Arc de cercle.)

A. Delahaye et E. Lecrosnier.

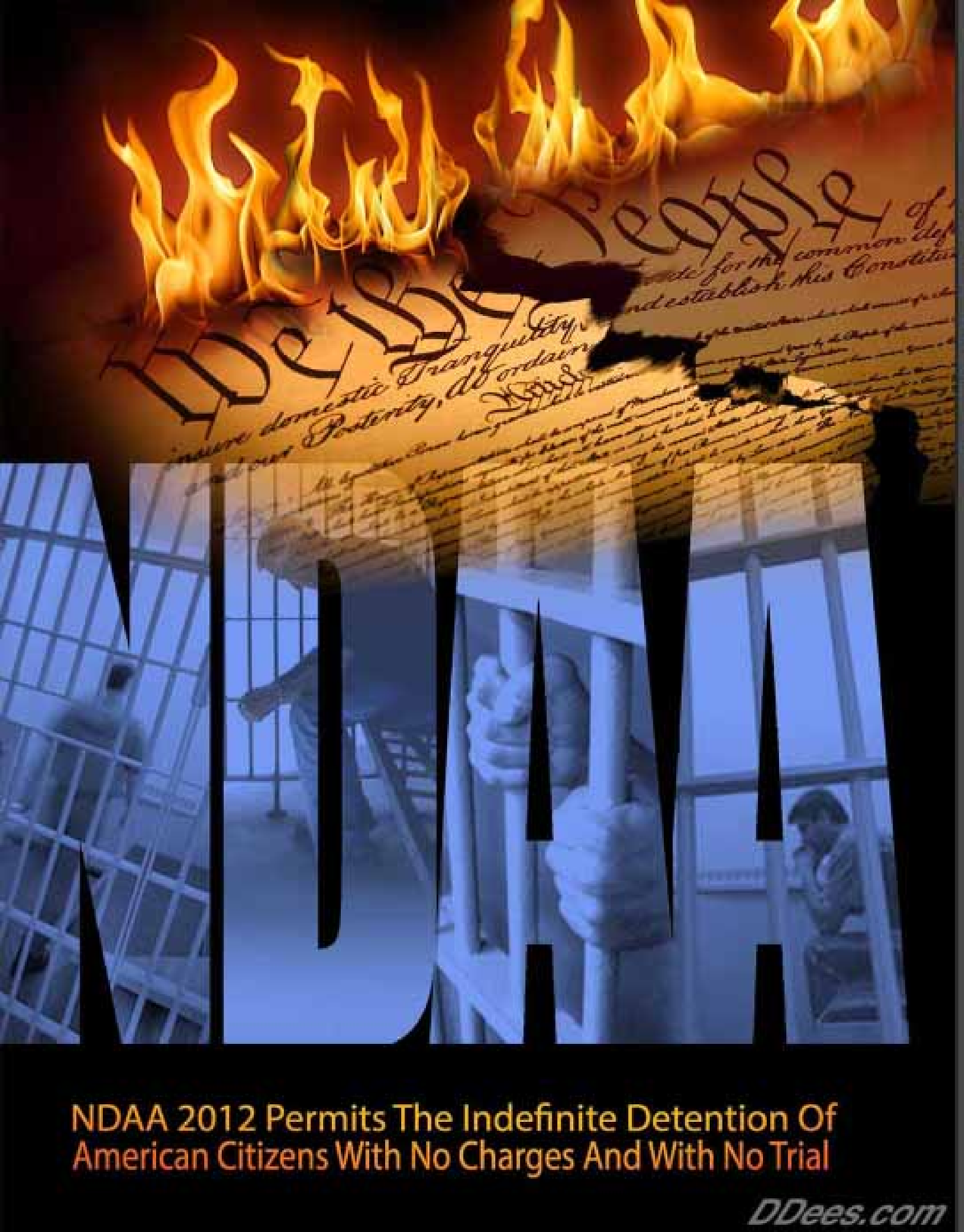
NDAA
NDAA 2012 Permits The Indefinite Detention Of
American Citizens With No Charges And With No Trial
DDees.com

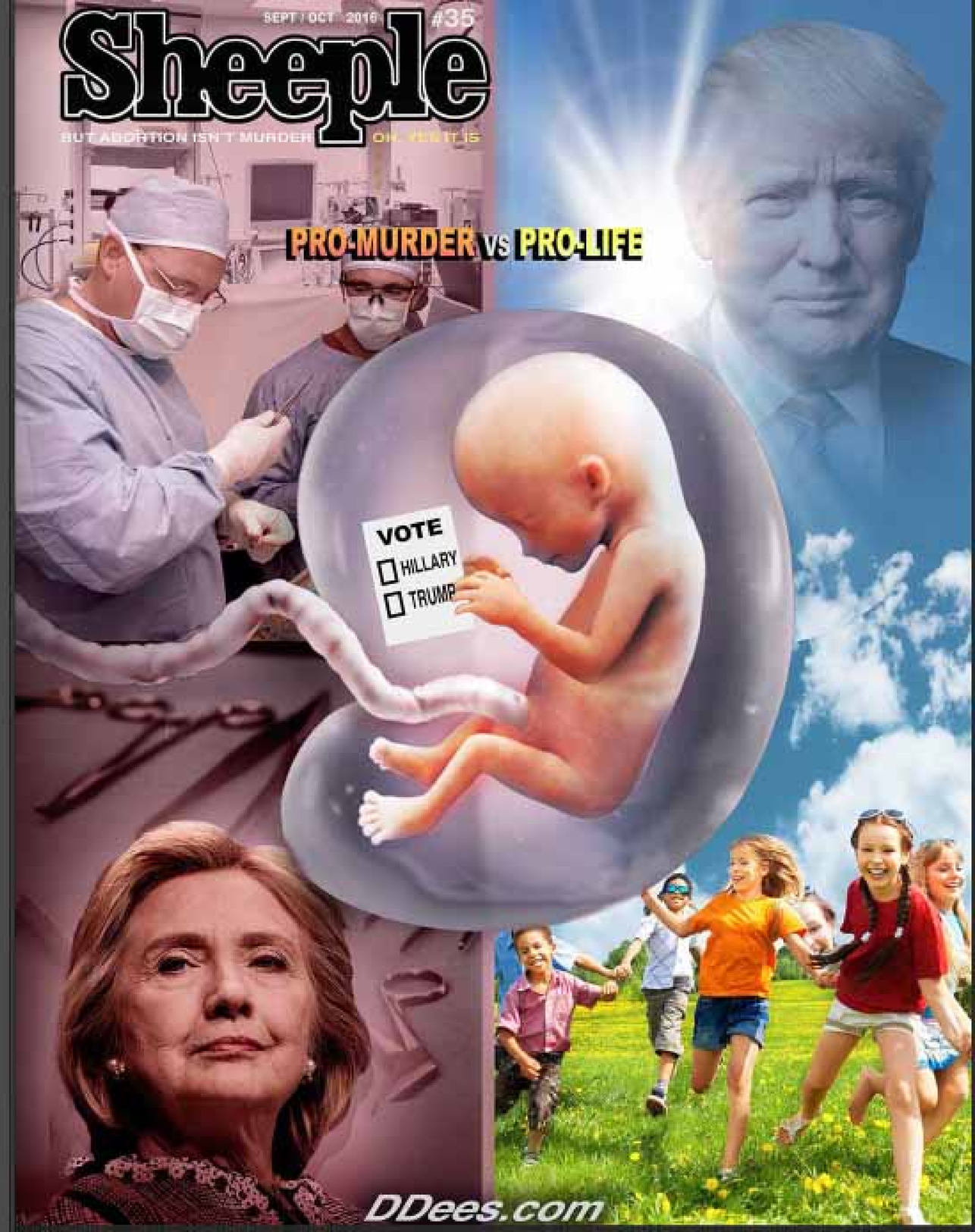
SEPT / OCT 2016
#35
Sheeple
BUT ABORTION ISN'T MURDER
OR, YES IT IS
PRO-MURDER vs PRO-LIFE
VOTE
HILLARY
TRUMP
DDees.com

antifa
Is it strange that my interests align with corporate media, big tech, network TV, western academia, Hollywood, and most of the wealthy elite?
No, that's just a coincidence. I'm still anti-establishment

SOVIET COMMUNISM

Ideologically adhering to the **Leninist** interpretation of **Marxism**, Stalin formalized this ideology as **Marxism–Leninism**. Retaining the Marxist belief that the state would "wither away" as **Socialism** transformed into pure **Communism**, Stalin believed that the Soviet Union would remain "until the final defeat of capitalism." Under Stalin, "**Socialism in one country**" became a central tenet of the Communist Party's ideology. This clashed with original Bolshevik view that Socialism could only be achieved by the process of world-wide revolution.

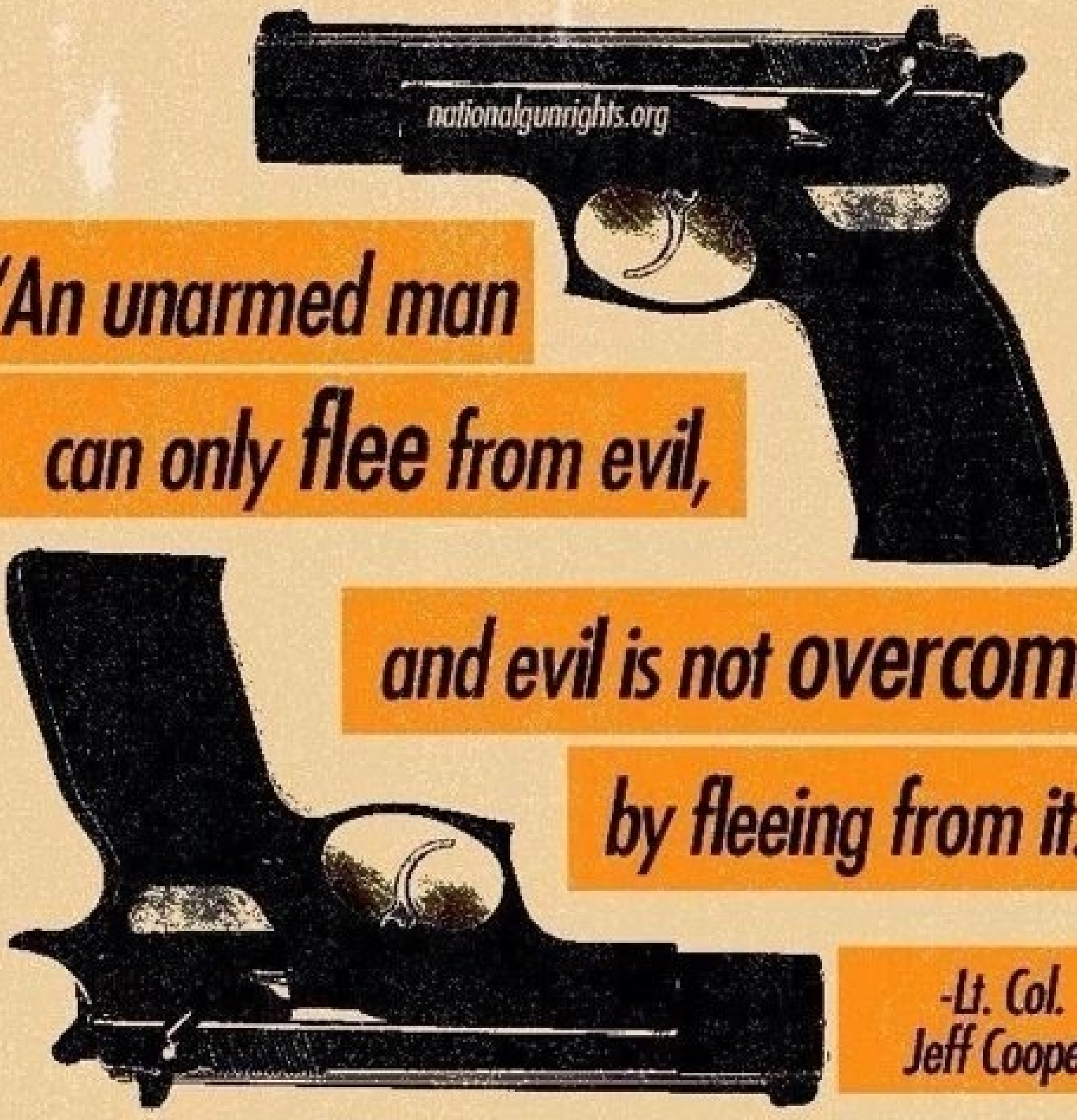

"An unarmed man can only flee from evil, and evil is not overcome by fleeing from it."

-Lt. Col. Jeff Cooper

OPERATORS AND THINGS

The Internal Life of a Bankruptcy Firm

Robert O'Harrow

JAN / FEB 2017 #37

Sheeple

POPULATIONDE PO PULATION

NEUROTOXIC ALUMINUM
3 PARTS PER MILLION
HUMAN BRAIN DAMAGE

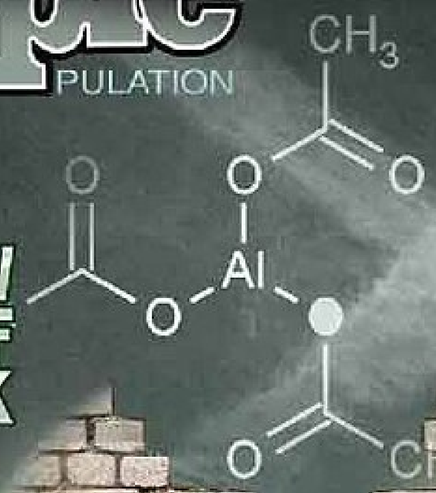

BBC

DEMENTIA NOW LEAD CAUSE OF DEATH IN UK

Alzheimer's Epidemic

CHEMTRAIL SPRAYING ASSAULT OF POISONOUS METALS ESCALATES

WHO AM I?

DDees.com

There's a
HAMAS COMMAND CENTER
UNDER THE
IRS building
Internal
Revenue
Service
Building

ON FACEBOOK YOU ARE FREE TO SAY
WHATEVER I WANT

YOUR FREEDOM IS GONE

Vienna, Paris and London, before thousands, many of whom were mathematicians and chess-players, and yet the secret by which he governed its arm was never discovered. This automaton could not play unless M. de Kempelen, or his assistants, was near to direct its movements. A small square box was frequently consulted by the exhibitor during the game; and in this it is supposed consisted the secret which the inventor declared he could communicate in a moment. Any person who could beat M. de Kempelen at chess was sure of conquering the automaton.

While speaking of the androides, you forgot the famous one recorded to have been made by Albertus Magnus, which is said not only to have moved but to have spoken. Thomas Aquinas is said to have been so frightened when he saw this head, that he broke it to pieces; upon which Albert exclaimed, "Periit opus triginta annorum!"

M. de Droz, of la Chaux de Fonds, in the province of Neufchatel, has also executed some curious pieces of mechanism; one was the figure of a man as large as life, which held in its hand a metal style, and under this was a card of Dutch vellum. A spring was touched, and the internal machinery being thus set agoing, the figure began to draw elegant portraits: and likenesses of the king and queen facing each other; and it was curious to observe with what precision the figure lifted up the pencil, in the transition from one point of the picture to another; for instance, in passing from the forehead to the eye, nose, and chin, or from the waving curls of the hair to the ear, &c. The first card being finished, the figure rested until a second was completed, and so on through five separate cards put to it, on all of which it delineated different subjects, but five or six was the extent of its powers. M. de Droz also made a clock, which he presented to the King of Spain. It had, among other curiosities, an artificial sheep, that imitated the bleating of a natural one, and a dog that watched a basket of fruit, and barking and snarling when any one attempted to take it away: if it was actually taken away, it would bark till it was restored.

A son of this gentleman has also made some extraordinary pieces of mechanism, particularly an oval gold snuff-box, about four inches long, three broad, and one and a half thick. It has an horizontal partition, with a lid on each of its parts. One contains snuff; but in the other, as soon as the lid is opened, there rises up a small bird, only three quarters of an inch from the beak to the extremity of the tail, of green enamelled gold, sitting on a gold stand, which immediately wagging its tail, shaking its wings, and opening its bill of white enamelled gold, pours forth a clear melodious song, capable of filling a room of twenty or thirty feet square with its melody.

Archytas of Tarentum, who lived A. D. 400, is said to have made a wooden pigeon that could fly. It is also recorded that Archimedes made similar automata; Dr. Hook made the *model* of a flying chariot, capable, it is said, of supporting itself in the air. George Whitehead, an Englishman, made a ship, with all her tackling, to move upon a table by itself, with rowers plying the oars, a woman playing on a lute, and a little whelp crying on the deck, as Scotus says, in his Itinerary.

But the wooden eagle and iron fly which Petrus Ramus tells us was made by Regiomontanus, a famous mathematician at Nuremberg, outstrips, if possible, all the other automata. It is said that the eagle flew forth out of the city, aloft in the air, met the Emperor Maximilian a good way off, coming towards it; and, having saluted him, returned again, and waited on him at the gates of Nuremberg. The fly, at a feast to which the Emperor had invited his familiar friends, flew forth from his hand, and taking a round, returned thither again, to the great astonishment of the beholders. Du Bartas, alluding to these singular instances of ingenuity, says;—

"Why should I not that wooden eagle mention,
A learned German's late admired invention,
Which, mounting from the fist that fram'd her,
Flew far to meet the German Emperor?
And, having met him, with her nimble train
And pliant wings, turning about again,
Preceded him unto the castle gate
Of Nuremberg; whom all their shows of state,
Streets hung with arras, arches curious built,
Grey-headed senate, and youth gallantries,
Grac'd not so much as only this device."

Of the fly he thus observes:—

"Once, as this artist, more with mirth than meat,

RESURRECTION OF THE NATURAL

MUSEUM OF ART

REMEMBER!

THE REASON YOUR FAMILY HAS NEVER HAD TO ENDURE GROUND WARFARE IN THE UNITED STATES

IS BECAUSE EVERY COUNTRY KNOWS THAT AMERICA IS FULL OF GUNS

PROTECT THE 2ND AMENDMENT

LIKE YOUR LIFE DEPENDS ON IT

AP
VA Gov Northam
DDees.com

Just a friendly reminder

*__Adolf Hitler__ confiscated guns before killing over **13 million people**.

*__Joseph Stalin__ confiscated guns before killing over **20 million people**.

*__Mao Zedong__ confiscated guns before killing over **45 million people**.

*__Pol Pot__ confiscated guns before killing over **2 million people**.

Julian Assange

THE FREE THOUGHT PROJECT

COMMUNIST MANIFESTO

The Communist Manifesto asserts that capitalism does not offer humanity the possibility of self-realization, and ensures that human beings remain perpetually stunted and alienated. It theorizes that capitalism will bring about its own destruction, and predicts that a revolution will lead to the emergence of a classless, communist society. The text ends with a decisive and famous call for solidarity among the proletariat, popularized as the slogan "Workers of the world, unite! You have nothing to lose but your chains." ***The Communist Manifesto*** remains one of the world's most influential political documents.

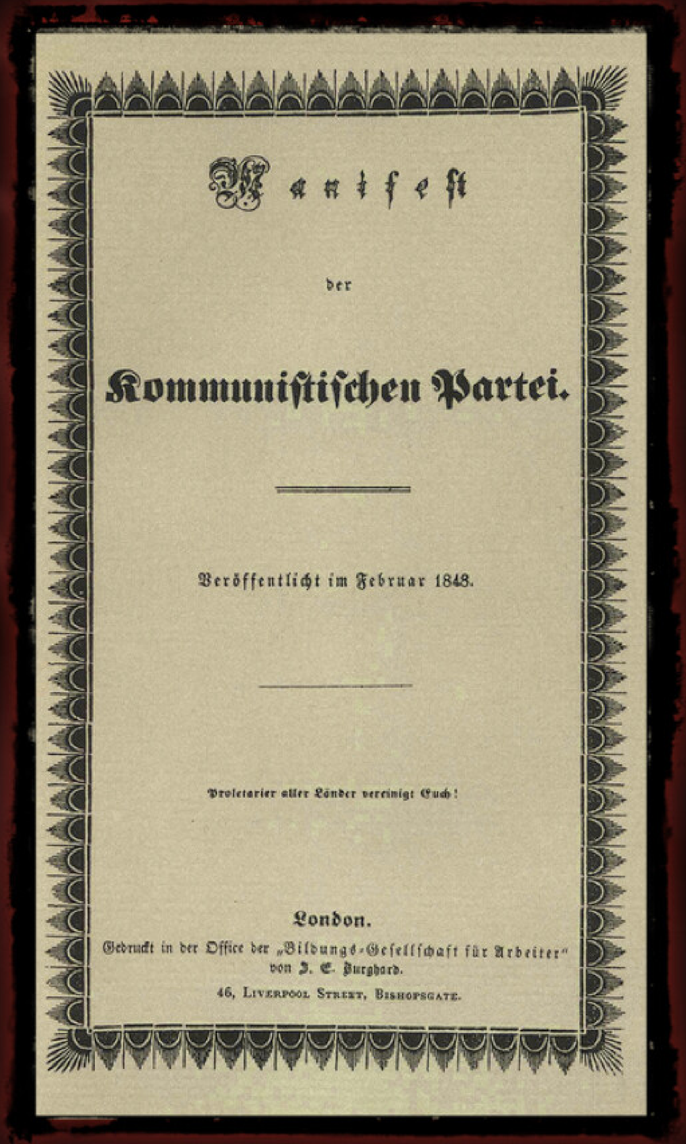

Manifest

der

Kommunistischen Partei.

Veröffentlicht im Februar 1848.

Proletarier aller Länder vereinigt Euch!

London.

Gedruckt in der Office der „Bildungs-Gesellschaft für Arbeiter"
von J. E. Burghard.

46, Liverpool Street, Bishopsgate.

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

Gramsci called for a kind of education system that would develop Socialist intellectuals, whose primary task would be to reform the existing intellectual activity of the masses and make it natively critical of the status quo. This is the basis of modern "**Critical Theory**." Viewing bourgeois cultural values as being tied to folklore, popular culture and religion, Gramsci argued that those cultural institutions should be the first and foremost toward which Socialists should direct their cultural subversion efforts. Gramsci described this tactic as a "**war of position**," and felt that such a war should be waged by revolutionaries through political agitation and the advancement of Socialist culture. This strategy has come to be called **Cultural Marxism** in the modern day.

Handbook for the New Paradigm

THE FABIAN SOCIETY
& INCREMENTAL SOCIALISM

Annie Besant

Noted Fabian Society members included playwright **George Bernard Shaw**, author **H. G. Wells**, psychologist **Graham Wallas**, and logician **Bertrand Russell**. **Annie Besant**, noted occultist and leader of the **Theosophical Society** in the early 1900s, was also a member of the Fabian Society. Besant wrote: "*A democratic Socialism, controlled by majority votes, can never succeed, [but] a truly aristocratic Socialism is the next step upward in civilization.*" Besant was the personal mentor of fellow Fabian Society member, **Jawaharlal Nehru**, the first Prime Minister of India, who subsequently framed the economic policy for the nation of India upon Fabian Socialism.

9999
1 KILO
FINE GOLD
15161860
1000 g COIN
FINE SILVER
999.9
AEQUITAS
VERITAS
DDees.com

POV:

First Thanksgiving back after all your conspiracies came true and you spot that one cousin that always believed you.

THE EDDA SOCIETY

World Rune Clock of Werner von Bulow

When Gorsleben died in 1930, the **Edda Society** was taken over by **Werner von Bulow**, who had designed what he called the **World Rune Clock**, which illustrated the correspondences between the runes, the zodiac, numbers and gods. Although the primary intention of the Edda Society was to conduct research into the ancient Aryan religion through interpretation of the Runes, it declared its allegiance to **Adolf Hitler** and the **Nazi Party** in 1933, stating that "*the rise of Nazism was occurring in accordance with universal laws.*"

Mar / Apr 2012 #8

Sheeple

Land Of The Fee Home Of The Slave

GOVERNMENT STUDY

CHEMTRAILS SIMPLY ICE CRYSTALS

HOLLYWOOD

DIGITALLY ADDING 'CONTRAILS' TO OLD FILMS

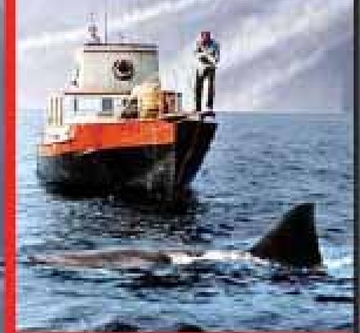

TINFOIL HATS HANDED OUT TO CHEMTARDS

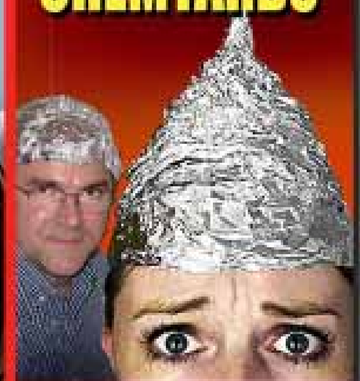

CHEMTRAIL PROTEST MARCH CANCELLED DUE TO FUNERALS

$3.99US $4.79CAN 43>
7 25274 10227 3

DDees.com

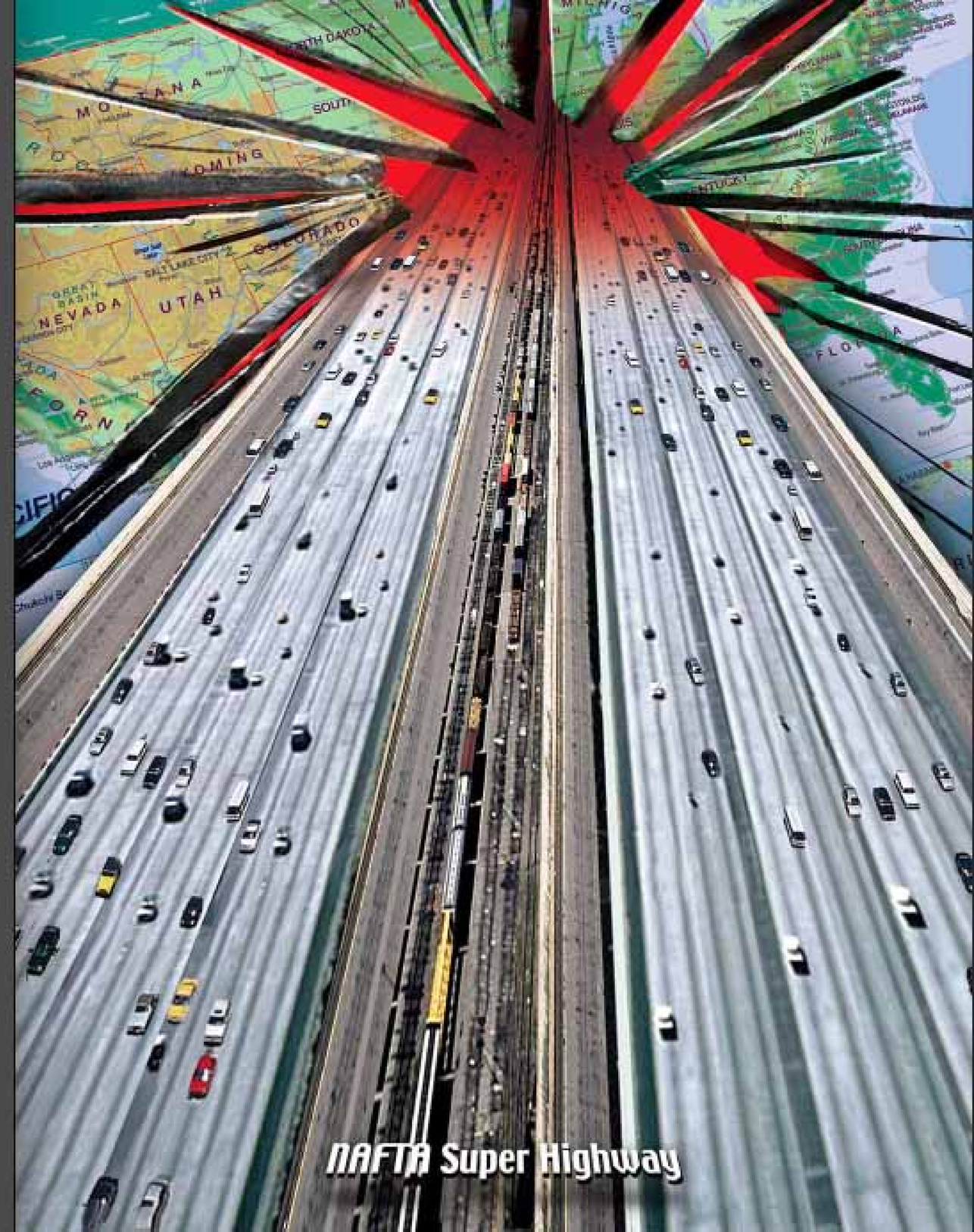

"Only police and military should have guns,"
is usually followed closely by
"Why are we getting on this train?"

Chicken

Slave

Free Range Chicken

Free Range Slave

The most effective form of slavery is a system that allows just enough autonomy to give the illusion of freedom, while keeping the public in a perpetual state of indentured servitude.

Doctors in Canada researching modern healthcare treatments

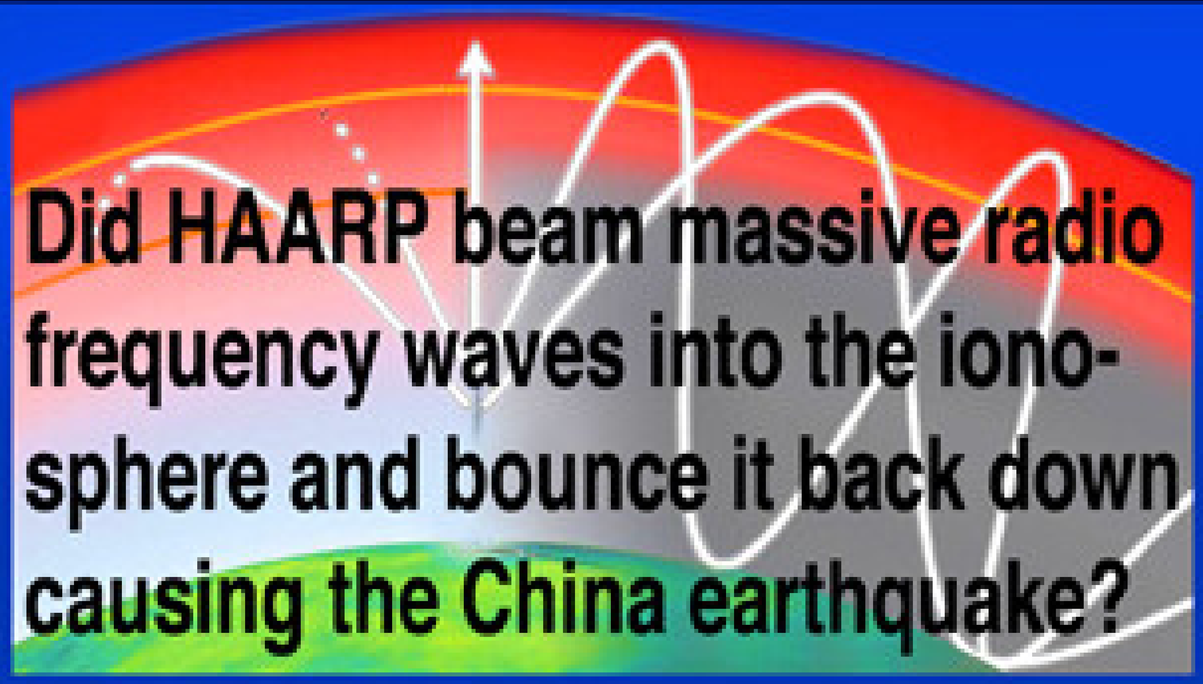

HAARP **H**igh Frequency **A**ctive **A**uroral **R**esearch **P**rogram

Deesillustration.com

GUIDO VON LIST
WOTANISM & ARMANISM

In the early 1900's, List became increasingly interested in **Occultism**, specifically **Theosophy**, which he distorted into an expansion of **Wotanism**. In 1902, he invented a new variation of the Nordic Runes, which he called the **Armanen Runes**, or the **Armanen Futarkh**.

privately. Nevertheless, we write in an abundance of caution and to avoid the risk of a de-contextualized and one-sided disclosure.

In a letter from her counsel Boise Shiller Flexner LLP to Laura Menninger on May 5, 2017, Ms. Giuffre purported to give notice of her "withdrawal of her confidentiality designation of Ms. Ransome's deposition transcript in its entirety." We understand Ms. Maxwell will move to oppose this de-designation.

If the Court allows Ms. Giuffre to remove the confidentiality designation from the Ransome deposition, the Emails should be disclosed at the same time to allow the public to understand the full context of Ms. Ransome's testimony, and to assess the credibility (or lack thereof) of Ms. Ransome. Ms. Giuffre should not be permitted to use this Court's power to make a false and heinous public accusation against Intervenor (like the publicly filed false affidavits in prior litigation concerning Intervenor) and then shield from disclosure all proof that the accusation is perjurious (as she has done previously in this case by designating her book manuscript and emails to the press, which show her claims against Intervenor to be false, as confidential).

Intervenor seeks the de-designation of the Emails to challenge Ms. Ransome's false and defamatory accusations that, among other things, she had sexual intercourse with Intervenor when she was twenty-three. Ms. Ransome's allegations concerning Intervenor are categorically false. Prof. Dershowitz has never met or had contact with Ms. Ransome, was not her lawyer, and certainly never had a sexual encounter with her. Prior to this action, Intervenor had never heard of Ms. Ransome. Her testimony was fabricated from whole cloth. Ms. Ransome's testimony also contains a slew of other incendiary claims concerning the sexual proclivities of Donald Trump, Bill Clinton, and other prominent individuals.

The Emails are a necessary antidote to Ms. Ransome's deposition misstatements because they demonstrate she manifestly lacks credibility. For example, she writes:

- "My emails have been hacked. I have reached out to the Russians for help and they are coming to my aid. Thank goodness for Anonymous!!!! I will make sure that they all go behind bars. I have already sent everything I need to so, the CIA, hacking my emails etc were too late. I also have numerous devices, with systems that are unhackable and I have film footage all over Europe itching to be released." Ex. 1 (RANSOME_000521);

- Her friend was "approached, by Special Agents Forces Men sent directly by Hilary [sic] Clinton herself, in order to protect her presidential campaign." Ex. 2 (RANSOME_000295);

- "I will make sure that neither that evil bitch Hillary or that Paedophile Trump gets elected. I will also make sure that everyone on the God damn planet see's [sic] that footage and photo's [sic] and will release them to Wiki leaks by Sunday. I will take down Epstein and his bunch of fuck wit cronies myself!!!!!!!!! I have also gone to a Russian news paper." Ex. 3 (RANSOME_000368);

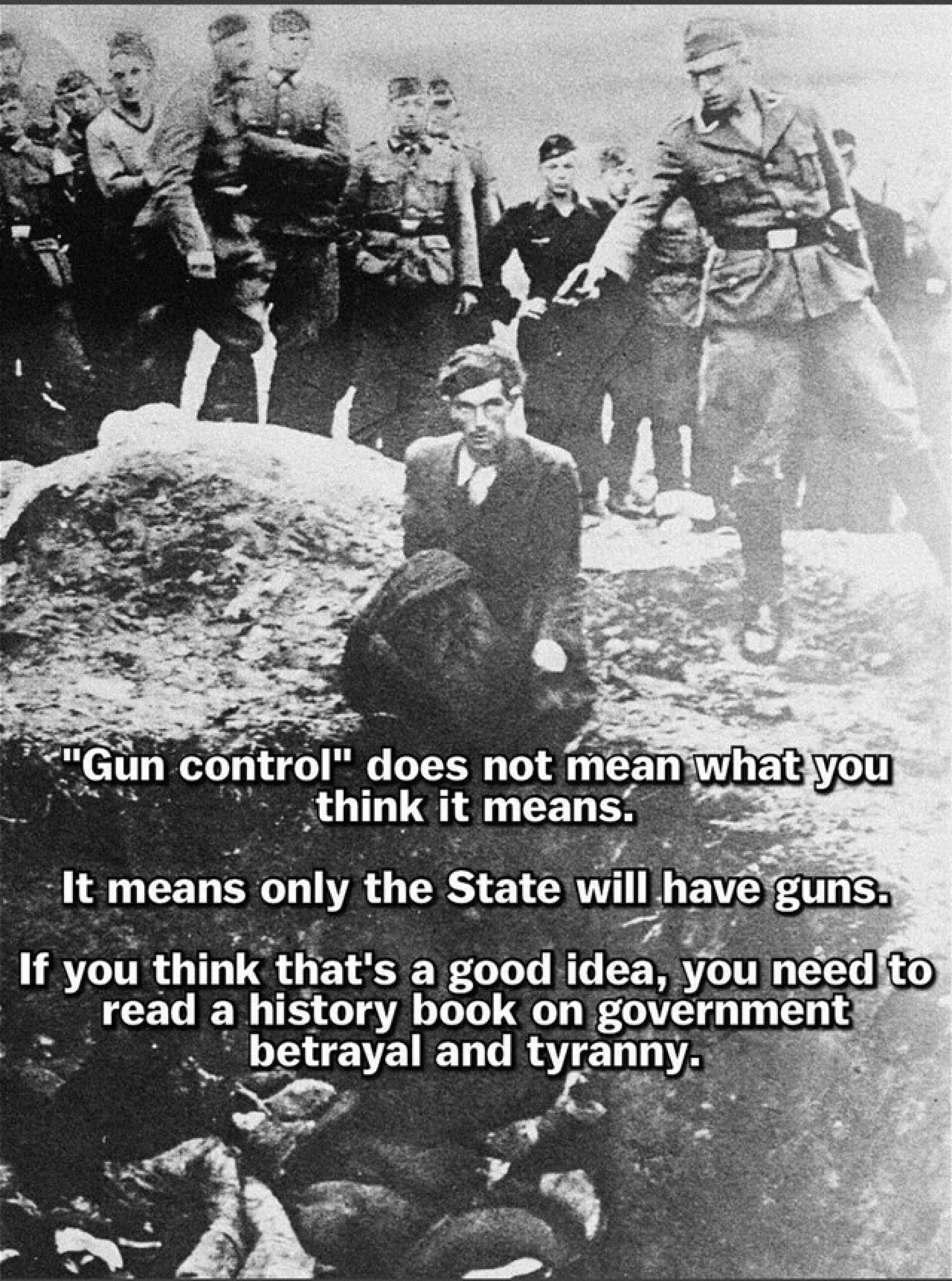
"Gun control" does not mean what you think it means.
It means only the State will have guns.
If you think that's a good idea, you need to read a history book on government betrayal and tyranny.

ORDER OF THE ILLUMINATI

NATURAL LAW IS THE MASTER KEY

THE LAW OF FREEDOM:

The aggregate Freedom of human beings is directly proportional to the aggregate Morality of their behavior.

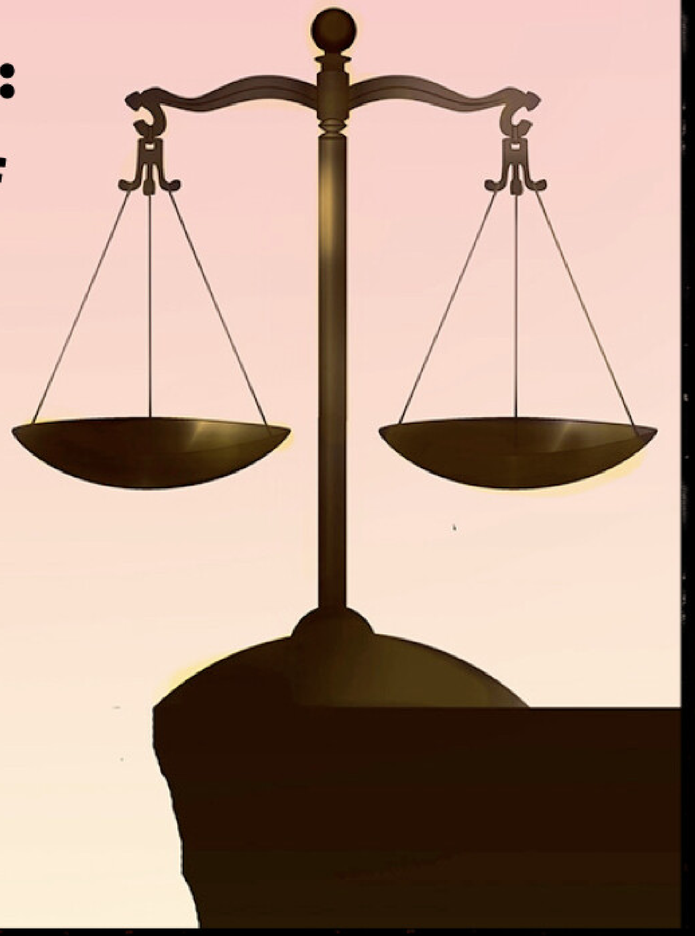

FEDERAL RESERVE
DEBT
Deesillustration.com

USS LIBERTY
DDees.com

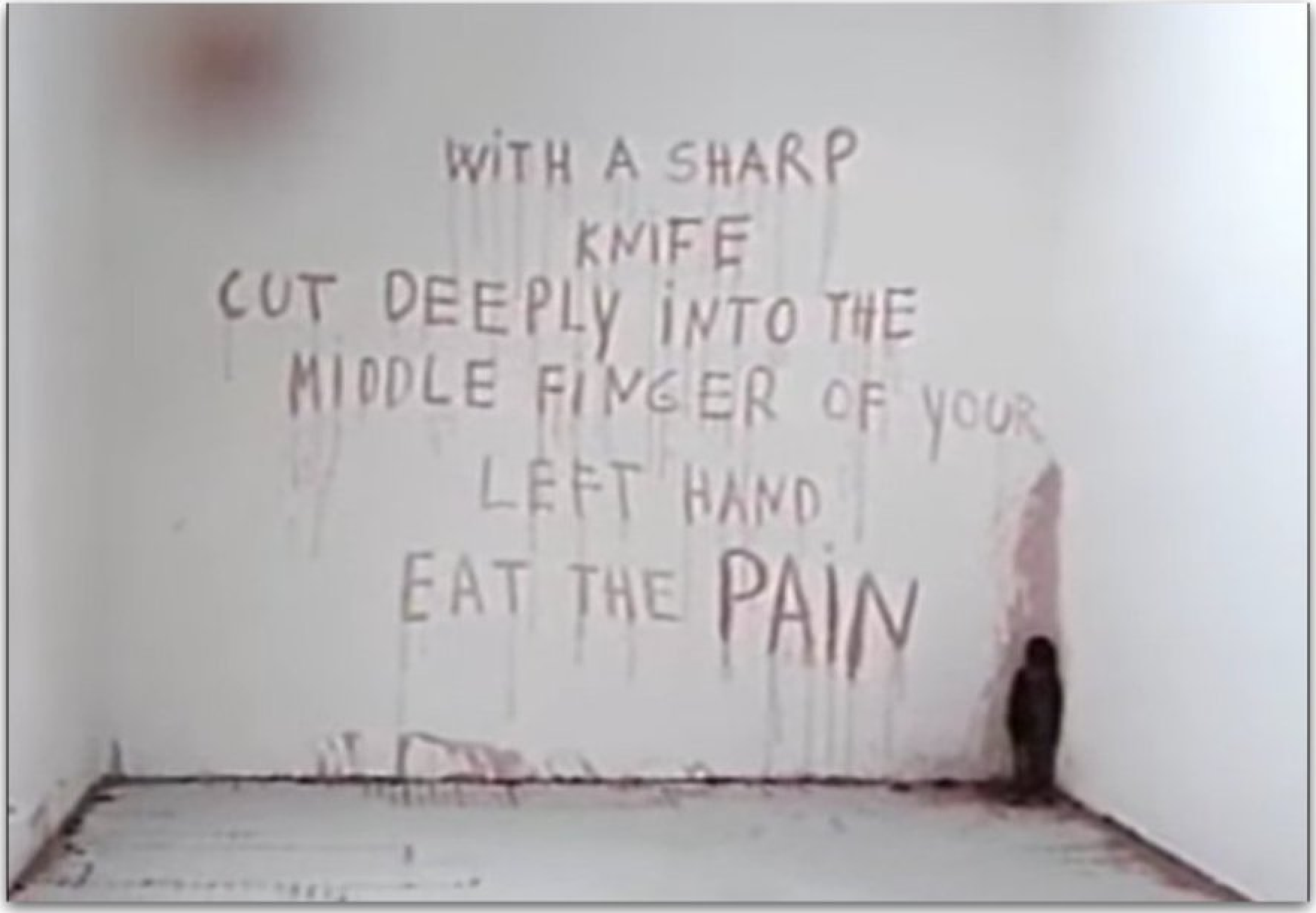
WITH A SHARP
KNIFE
CUT DEEPLY INTO THE
MIDDLE FINGER OF YOUR
LEFT HAND
EAT THE PAIN

#PizzaGate Part 2

Now if you have made it here, there are many many more mails talking about pizza, waltnuts, hotsdogs, pizza partys, etc; every link is in the pastebin check for yourself: *http://pastebin.com/8qk1WCsr*

We don't mean to distort the narrative to mean something else but before we continue YOU need to know something, a piece of information that will help you recognise the patterns, signs, symbols, codeword, etc:
https://wikileaks.org/wiki/FBI_pedophile_symbols

"Degenerate Lingo"
you probably need to know to understand their code word:
(after this read the mails again)

Handkerchief code

From Wikipedia, the free encyclopedia

Color	Meaning
Black	S&M
Blue (Dark)	Anal sex
Blue (Light)	Oral sex
Brown	Scat
Green	Hustler/prostitution
Grey	Bondage
Orange	Anything goes
Purple	Piercing
Red	Fisting
Yellow	Watersports
White	Virginity / Pedo

https://en.wikipedia.org/wiki/Handkerchief_code

Anonymous (ID: ft12gZN) 11/03/16(Thu)01:20:41

DICTIONARY
Cheese Pizza (well-known): CP **CHILD PORN**
Dominos: Domination play **S&M Stuff**
Pasta: Prostitutes
Map: Semen (in the context of DNA evidence)

UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

FEDERAL BUREAU OF INVESTIGATION
INTELLIGENCE BULLETIN
Cyber Division, Innocent Images National Initiative

31 January 2007

(U) Symbols and Logos Used by Pedophiles to Identify Sexual Preferences

(U//FOUO) This intelligence bulletin addresses Crimes Against Children Standing Intelligence Requirements Set contained in Q-FBI-2200-005-06, HRWC CAC-VI.A.5.

(U//LES) Pedophiles, to include those who sexually abuse children as well as those who produce, distribute, and trade child pornography, are using various types of identification logos or symbols to recognize one another and distinguish their sexual preferences. To specifically indicate the pedophile's gender preference, members of pedophilic organizations encourage the use of descriptions such as "boylove", "girllove", and "childlove."[1] These symbols have been etched into rings and formed into pendants, and have also been found imprinted on coins.

(U) The BoyLover logo (BLogo) is a small blue spiral-shaped triangle surrounded by a larger triangle, whereby the small triangle represents a small boy and the larger triangle represents an adult man.[2] A variation of the BLogo is the Little Boy Lover logo (LBLogo), which also embodies a small spiral-shaped triangle within a larger triangle; however, the corners of the LBLogo are rounded to resemble a scribbling by a young child.[3] Images of the BLogo and LBLogo symbols are depicted below.

UNCLASSIFIED

(U) BLogo aka "Boy Lover"

UNCLASSIFIED

(U) LBLogo aka "Little Boy Lover"

UNCLASSIFIED

(U) BLogo imprinted on coins

UNCLASSIFIED

(U) BLogo jewelry

UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

1

Now we can finally move forward, though you will have to re-check the mails again and again...

Investigation Branch #1 Main Case "Comet Ping Pong"

What's Comet Ping Pong?

Comet Ping Pong (often abbreviated as Comet) is a pizzeria restaurant and concert venue located in Chevy Chase, Washington, D.C., on Connecticut Avenue. It was founded in 2006 by James Alefantis and Carole Greenwood, with Alefantis eventually becoming the sole owner. The restaurant is known for its pizzas and the concerts that it holds in its back room.

Source: https://en.wikipedia.org/wiki/Comet_Ping_Pong

Why investigate this place?

Most of the mails in the Podesta Leaks refer to Cheese Pizza, Cheese, Pasta, or just Pizza in a cryptic way, but that's not all, let's check THE FACTS:

Source: www.cometpingpong.com/

comet ping pong | menu | shows | parties | street cred | friends | mailing list

friends of comet: heavy breathing the washington ballet politics & prose hemphill fine arts don rockwell transformer apple metrocurean modern times coffee house modern art notes media matters brightestyoungthings pandahead magazine dc pong bucks fishing and camping sasha lord presents squareforms

Shows at Comet Ping Pong!

Our shows are always all ages. All booking is handled by Sasha Lord Presents. Be sure to get here early enough for some pizza before the show!

Source: https://www.facebook.com/cometpingpong/

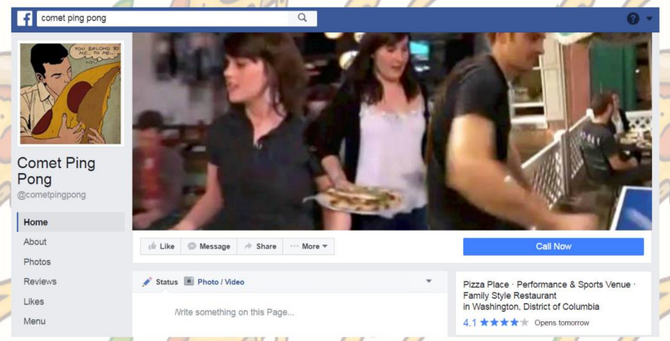

Right off the bat...

Photo

☐ WHAT THE FUCK... This is sickening at this point, and I fear for the future of our nation...
Anonymous (ID: yRCnfgJd) 11/04/16(Fri)03:35:26 No.95990798 ▶ >>95991887 >>95992173 >>95992255 >>95992911 >>95993317 >>95993595 >>95994021 >>95994454 >>95995099 >>95995227 >>95995938 >>95996485 >>95996731 >>95996766

I don't know how much further down this rabbit hole I want to go.

The wikileaks batch today mentions a girl named Maeve Luzzatto being brought in as entertainment. It references her being almost 7 years old.

https://wikileaks.org/podesta-emails/emailid/5252

This is the fucking website for the birth of a girl named Maeve Luzzatto, born in 2008, who would just so happen to be almost around 7 years old at the time of the email.

http://mamasmidwives.com/maeve-chaim/

Confirmed it's this girl because it names both her and Ruby Luzzatto in the article and in this article it shows that they BOTH ATTENDED THE MARTHA'S VINEYARD DOGSHOW AT THE SAME FUCKING TIME AS THE EMAILS WERE SENT. They won for best crossbreed in honor of Cleopatra.

What the fuck /pol/. I am legitimately shaking, my heart is pounding. Fuck this. Fuck this so hard.

> On Thu, Oct 8, 2015 at 9:26 AM, Tamera Luzzatto <tluzzatto@pewtrusts.org>
> wrote:
>
> With enormous gratitude to Advance Man Extraordinaire Haber, I am popping
> up again to share our excitement about the Reprise of Our Gang's visit to
> the farm in Lovettsville. And I thought I'd share a couple more notes:
> We plan to heat the pool, so a swim is a possibility. Bonnie will be
> Uber Service to transport Ruby, Emerson, and Maeve Luzzatto (11, 9, and
> almost 7) so you'll have some further entertainment, and they will be in
> that pool for sure. And with the forecast showing prospects of some sun,
> and a cooler temp of lower 60s, I suggest you bring sweaters of whatever
> attire will enable us to use our outdoor table with a pergola overhead so
> we dine al fresco (and ideally not al-CHILLo).

Maeve Chaim

Published October 29, 2008

Maeve's Story

October 29th was a wild and blustery day. Our four-year-old Ruby had a field trip at a pumpkin patch about an hour's drive from home, and parents were requested to join them. As Ruby and I set out in the morning, I noticed that the intermittent contractions I had been having for about a week were coming a bit stronger and with a little more regularity. My due date was still several days away, and I'd had a few false alarms, so I didn't think too much about it as we drove out to the country.

There is something wild and magical about a pumpkin patch in late October. This big wide expanse of land with lots of dead looking reedy vines twisting around on the ground is punctuated by an occasional bright orange glowing orb. It feels like a moonscape in an alternate universe. The field stretched out under a dramatic grey sky, and I felt I could understand why these bizarre yellow fruits held such a place of stature in fairy tales.

The field trip included the obligatory hayride. And it was a bumpy one. Ruby struggled to sit on my lap, what was left of it, and then just gave up and sat next to friends instead. I had been casually timing the contractions and noticed that they were coming about every 8 to 9 minutes for an hour or two and occasionally getting more intense. At the end of the ride, one of the fathers offered his hand to help me out of the truck but I said I'd wait. I didn't tell him it was because I was right in the middle of a pretty strong contraction!

By the time 3-hour field trip was over, I was thinking that I might now be in real labor. One of Ruby's friends was having a pumpkin carving party, so I sent her along and went home. My partner was at work about an hour away and I hesitated to call him home in case this wasn't the real thing. I called our midwife Erin, who told me to take a nap and check back with her. I rested as best I could, not really sleeping, and when I got up I called Ben and let him know it was probably time to come home.

The next few hours were mostly occupied with logistics. Ruby got a ride home from the party, my sister-in-law came to pick up Ruby and our two year old daughter Emerson and took them to her house for dinner and a possible sleep over. Ben got home and started setting up the birth tub and filling it with water. Ruby's godfather Skip brought over a load of firewood. He saw me quietly reclining on the couch next to the tub that was filling up, listening to Sade on the stereo. He said, "you're going to give birth to Barry White!" (Being Irish and superstitious, I worried that Skip's words might jinx us, but they didn't. In fact, Skip may actually be right.)

I spoke to Erin and Mairi on the phone a few times during these hours. I was feeling very quiet and focused and didn't want to talk much. When we all felt it was probably time for them to head over, it was full on rush hour and we live right in the city.

I wanted very much to get in the tub and so relieved when it was ready for me. Mairi, Erin and Susan (who was assisting them) were all on their way, and everyone else had cleared out other than Ben. The tub felt wonderful and I felt the baby and I were ready to get serious. When Mairi arrived a few minutes later I was already pushing. Ben went to get the rest of Mairi's equipment from her car while she stayed with me and quietly set up. She told me I might want to hang on until he came back. Ha! This baby was on her way. There was no way of holding her back.

When Ben came back in a few minutes before Susan arrived, I could reach down and feel the baby's head on its way. I wanted to get out of the tub and use the birthing chair, but the contractions were coming so close to one another that I didn't get enough of a break to climb out. Susan asked, "Are you going to have your baby now?" I nodded. She said "Reach down and catch your baby," – which somehow hadn't occurred to me. One more push and her head was out. But then she stayed there, under the water, with just her head out and the rest of her still inside me.

The contractions had been coming quickly, with one almost immediately following the next for several in a row, followed by a break for a few minutes. Then the whole cycle would start again – several contractions in a row followed by a nice break. This last series of contractions had resulted in the arrival of the baby's head, but then my break in contractions arrived. Mairi told me to push hard to get the rest of her body out, but with no contraction behind it my pushing didn't do much. They told me to stand up so that the baby's head would be out of the water.

Up until that point I had been on one knee, leaning against the side of the tub. They helped me to stand up. I put my hands against the edge of the pool, moved my hips around which seemed to loosen the baby's position, and with the next contraction Maeve Chaim Luzzatto arrived.Someone (Susan I

Am i seeing things ?

1 Q. What other powerful business executives?
2 A. Wasn't that just objected?
3 MS. MCCAWLEY: You can answer.
4 SPECIAL MASTER: You can answer.
5 A. I can't remember off the top of my head,
6 I'm sorry.
7 Q. You also referred to prominent American
8 politicians. What prominent American politicians other
9 than the ones we've already named were you sexually
10 trafficked to?
11 A. The ones I just told you about, Bill
12 Richardson and [redacted].
13 Q. How many times were you trafficked to Bill
14 Richardson?
15 A. I don't know, over two times.
16 Q. How old were you?
17 A. Approximately 17, 18.
18 Q. Are you sure you were underage during one
19 of those incidents?
20 A. I can't be 100 percent sure of anything.
21 It's not like I recorded the dates. I'm just giving you
22 an approximation.
23 Q. How many times were you sexually trafficked
24 to [redacted]?
25 A. Twice that I can recall.

Operation Paperclip

Amnesty for NAZI scientist who accept employment for the United States Government and NASA after WWII

All war crimes, genocide, torture and atrocities "FORGIVEN"

August 1945 - 1955

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

The train trip was also authorized and approved by German General **Erich Ludendorff** and German Emperor **Kaiser Wilhelm**. The Germans hoped that Lenin's presence in Russia would add to the chaos and instability weakening the country at the time. The journey began in Zurich, Switzerland and proceeded to the German town of Sassnitz at the edge of the Baltic Sea, where the Bolshevik passengers had to de-train. The Swedish Government then provided them ferry transport across the Baltic to Trelleborg, Sweden. They continued the journey by train at Malmö, Sweden to Stockholm, then through Finland, and finally to Petrograd, Russia, where Lenin's revolution would take full form, soon leading Russia into **Soviet Communism**. Understanding the conspiracy that led to Lenin's return to Russia, it is an inescapable conclusion that without the complicity of members of the think tank that would become the **Tavistock Institute Human Relations**, the **Bolshevik Revolution** would have been still-born.

We used to see ourselves as separate from nature.

Today we are witnessing the horrors of that separation.

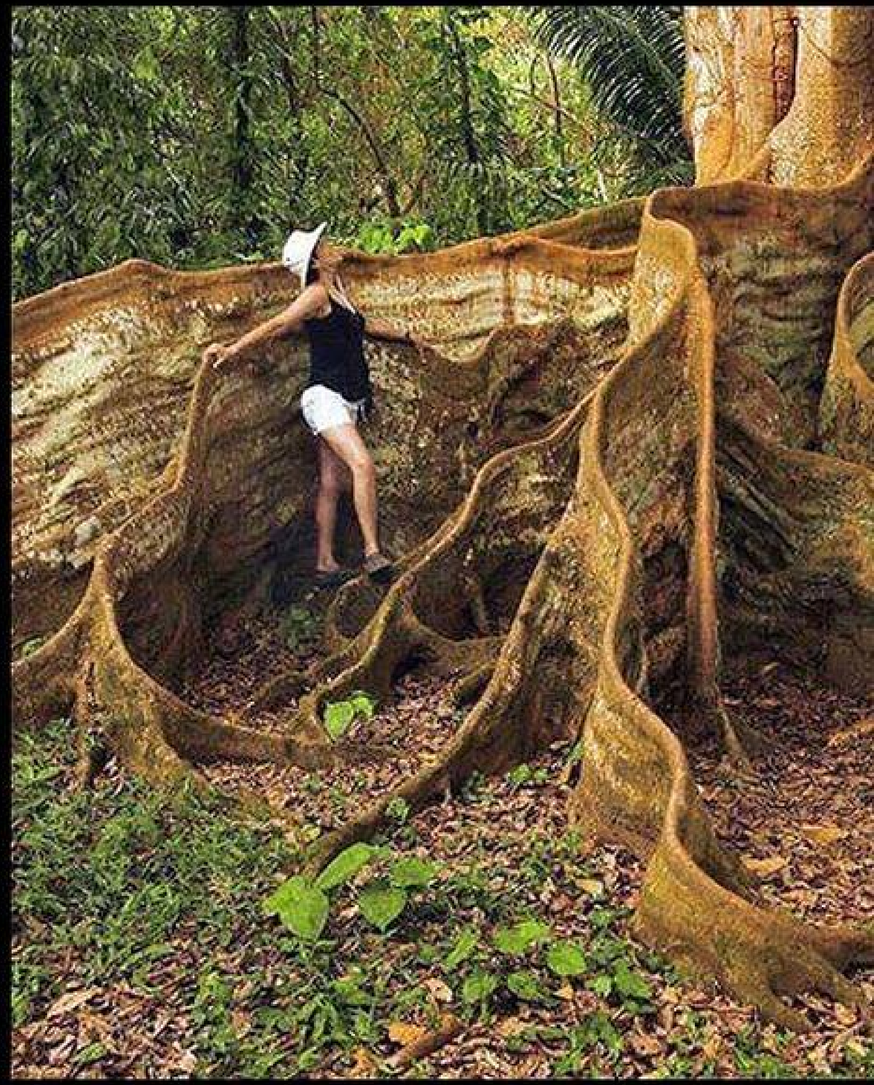

Soon, we will all be living in conscious knowledge of our union.

how to live and let live, out of sight and mind of those unwilling to let live
by people who are doing it

73 **VONULIFE**

WHAT IS VONU? p.1

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shelter

40 BY 8 FEET OF SHELTER FOR $30 AND ONE DAY p.13

A HIDDEN HOME: THE SHUSWAP p.15

HOW TO BUILD AND DESIGN WITH NATURAL TIMBERS p.16

WARMTH WITHOUT FIRE: COMPLETE PLANS FOR $55 FOAM HUT p.29

BUS REBUILDING p.35

A VAN FOR LIVE ABOARD p.37

A SMALL BOAT FOR LIVE ABOARD p.39

FREE CITY SHELTER p.39

food

FAR OUT EATING FOR $10 A MONTH. A condensation of Haelan Hygeia's new book: OUT OF SIGHT EATING, p.41; Storage p.41; Nutrition p.43; Preparation p.46; Sprouting p.50; Wheat p.54; Other Grains p.63; Pulses p.67; Oily Seeds p.68; Wild Plants p.69; Sweets p.73; Daily Diet p.75; Supplements p.76

money

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COMMUNICATE WITH OTHERS p.119

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by Darby Anderson, Eldorado, Al Fry, Haelan Hygeia, Jeffrey, Lysander, Pierre, Rayo, WJP, et al.

© 1973, Mike Freeman.

Special handbook issue, March, 1973.

VONULIFE: RESURRECTED

SUBMISSIONS DUE BY JULY 1, 2025.

FULL DETAILS: VONUPODCAST.COM/VL2025

EMAIL: SHANE@LIBERTYUNDERATTACK.COM

Ray del Sole

Autohypnosis for Franz Bardon´s Initiation into Hermetics

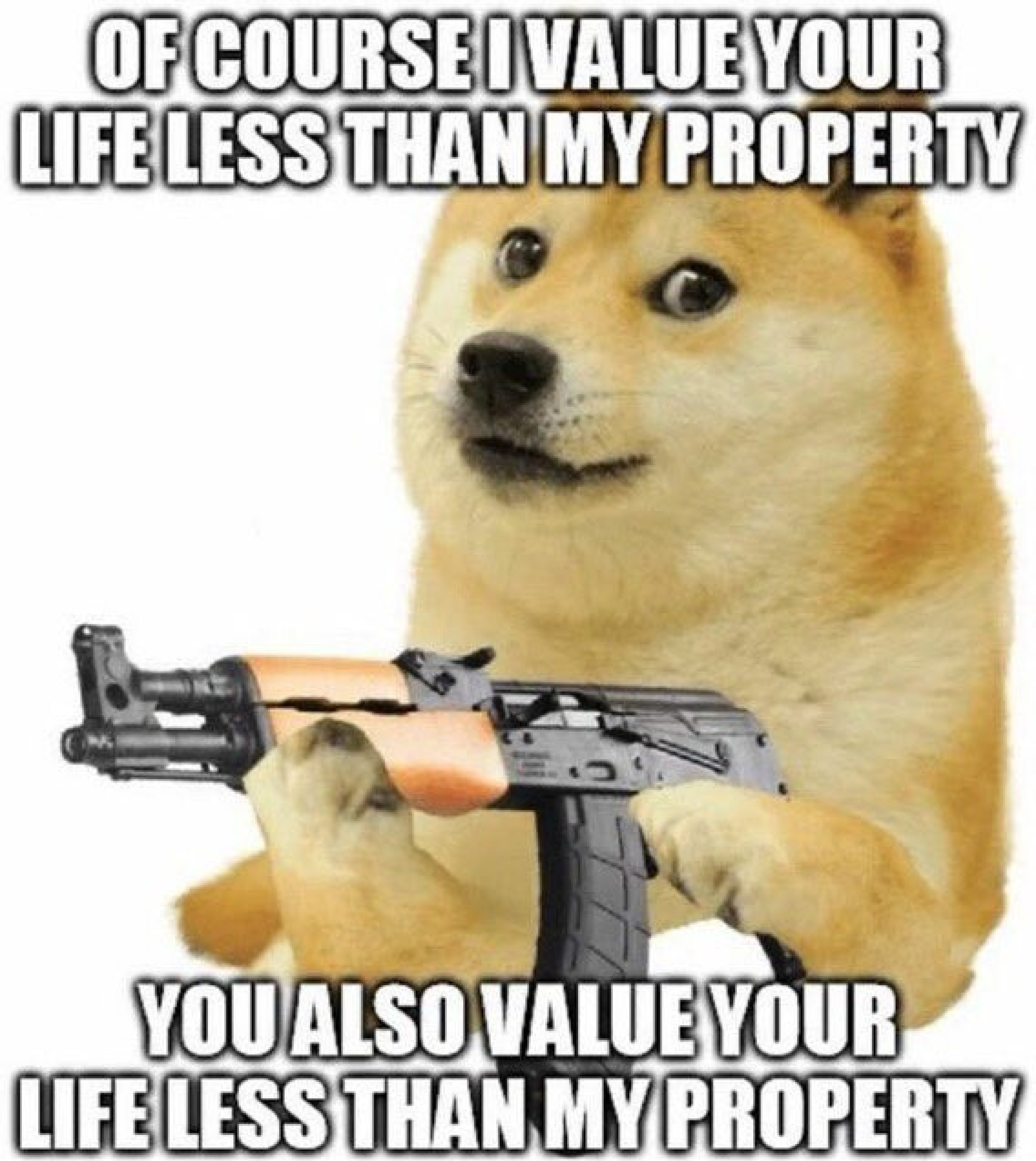
OF COURSE I VALUE YOUR
LIFE LESS THAN MY PROPERTY
YOU ALSO VALUE YOUR
LIFE LESS THAN MY PROPERTY

SANTA KLAUS
YOU'LL GET NOTHING AND BE HAPPY

CHURCH OF CLIMATOLOGY
CARBON TAX SAVES OUR EARTH
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PRUSSIAN "EDUCATION" SYSTEM & OUTCOME-BASED "EDUCATION"

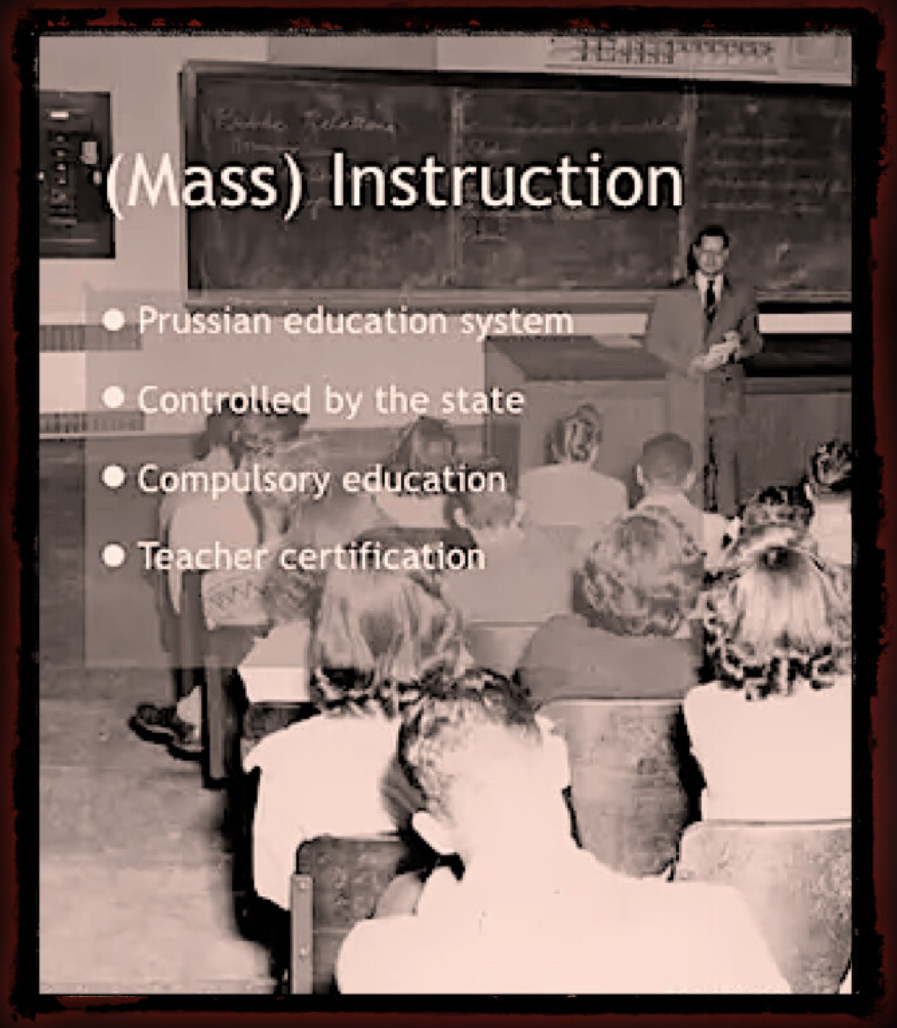

The **Prussian Education System** was established in Prussia as a result of educational reforms in the late 18th and early 19th century, and has had widespread influence since. The Prussian System was introduced in the late 18th century and was significantly enhanced after Prussia's defeat in the **Napoleonic Wars**. The Prussian educational reforms inspired similar changes in other countries, and variations of it remain in wide-spread use today under various names. Characteristic of the Prussian System included **compulsory attendance**, **national testing** for all students, a prescribed **national curriculum** for each grade, and **mandatory kindergarten**. It soon widely inspired educational models in other German states and a number of other countries, including Japan and the United States. State-oriented mass educational systems were instituted in the 19th century throughout the rest of Europe. The Prussian reforms in education spread quickly through Europe, particularly after the **French Revolution**. This form of public education was subsequently widely institutionalized throughout the world and developed in parallel with nation-building.

J.P. Morgan
Rothschild
Bank Of ENGLAND
Federal Reserve
Greenspan
Goldman Sachs
Yellen
Bernanke
SS INT SEWERY
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GUIDO VON LIST
WOTANISM & ARMANISM

List viewed his religion Wotanism as the exoteric, outer form of pre-Christian Germanic religion, while **Armanism** was the term he applied to what he believed were the esoteric, secret teachings of this ancient belief system. List believed that while Wotanism expounded **polytheism** for the wider population, those who were members of the Armanist priest-class were fully aware of the reality of **monotheism**. List's Armanism would later be classified as a form of **Ariosophy**, a term which was coined by **Jörg Lanz von Liebenfels** in 1915.

thank you for
ruining my life

i'm literally an algorithm designed to maintain your attention by learning from your behavior and mirroring back that which, consciously or not, captivates you and the social worlds through which you move. I am literally one of the most fascinating tools for collective and personal shadow work ever created—that is, only if you can learn to recognize that you aren't disturbed by social media, you're disturbed by your own reflection

"IF YOU'RE SUGGESTING SENDING MEN WITH "WEAPONS OF WAR" TO TAKE MY "WEAPONS OF WAR", THEN I'M FAIRLY CERTAIN THAT'S WHAT'S CALLED AN ACT OF WAR...AND THE DEFINITION OF TYRANNY... WHICH COINCIDENTALLY, IS THE REASON FOR THE SECOND AMENDMENT IN THE FIRST PLACE."

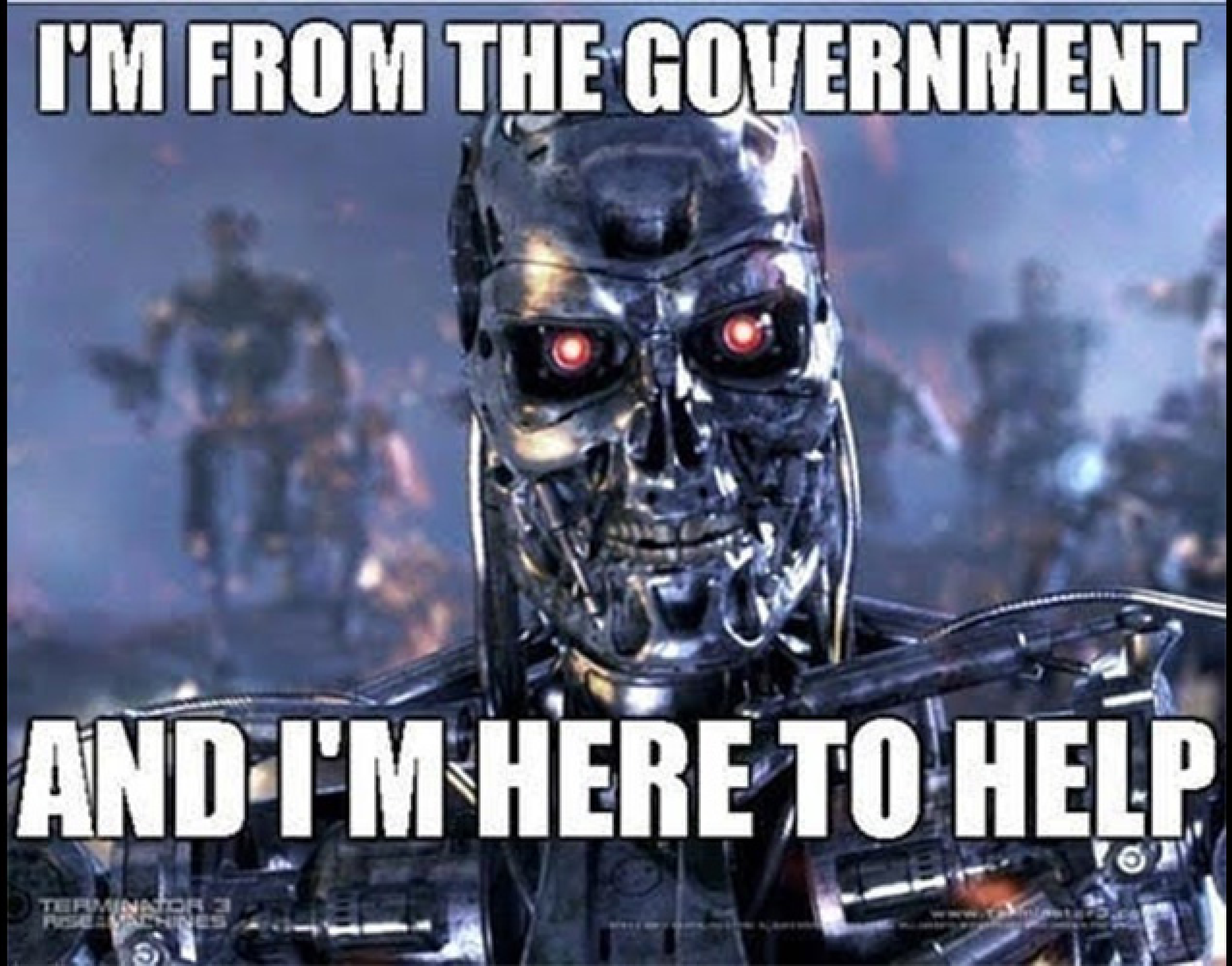
I'M FROM THE GOVERNMENT
AND I'M HERE TO HELP
TERMINATOR 3
RISE OF MACHINES

CLUB
DECEPTION
YET ANOTHER
STAGED HOAX
33
ABC NEWS SPECIAL REPORT
50 DEAD, 53 INJURED IN WORST
MASS SHOOTING IN U.S. HISTORY
CRISIS ACTORS
AURORA
SANDY HOOK
BOSTON
SAN BERNADINO
ORLANDO
BAPHOMET
TALENT INC.
61116
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT C
FOX NEWS channel
FOX NEWS
CNN
DDees.com

SCIENCE MAN

SPRING 2017 ISSUE #1

CHAMPION STUDENT DEBUNKS FLAT EARTH IN 33 SECONDS FLAT

GRAVITY EXPLAINED

(actor) BILL NYE
NEIL DEGRASSE TYSON
MICHIO KAKU

Bubbles in Space?

NASA 33 STUNNING NEW PHOTOS OF URANUS

DDees.com

1 Clinton there were two girls; is that correct?
2 A. From my recollection, yes, only two.
3 Q. And describe the two girls at the first
4 dinner?
5 A. Young, beautiful like every girl that's
6 generally around Jeffrey.
7 Q. Are you able to identify them?
8 A. Possibly if I was shown pictures, but I
9 don't know their names. You need to understand, when I
10 was with Jeffrey we were specifically told not to make
11 friends, not to talk other than small talk. But we
12 weren't like, hi, my name is Susan and I'm 15 or 19. We
13 weren't like that.
14 Q. Was there any security at this first
15 dinner?
16 A. Not at the table, but they always stayed
17 around the beach.
18 Q. Who were the two girls at the second
19 dinner?
20 A. It sounds funny, but I thought that they
21 were sisters they looked so much alike. They had -- they
22 were beautiful, they were youngish. I don't know exactly
23 their age, but they were -- I don't know, it's hard to
24 say, anywhere between 17 and 21, but I don't know their
25 names.

CLOUDS OF SECRECY

Presents

zmPAzak

BP
Deesillustration.com

MAY THE 4TH...

REMIND YOU THAT ON THIS DAY IN 1970,

THE OHIO NATIONAL GUARD OPENED FIRE AND MASSACRED STUDENTS AT KENT STATE UNIVERSITY

"It's a weapon of war!"

"Yes."

A well regulated militia being necessary for the security of a free state; the right of the people to keep and bear arms Shall not be infringed

FUNL 4
INSPIRING
CARE TO ACTION
TRULY CARING
ABOUT BEING
ENSLAVED
KRIS NELSON
EVOLVECONSCIOUSNESS.ORG
Feb 22-23, 2025

THE ASTRAL WORLD

Its Scenes, Dwellers and Phenomena

SWAMI PANCHADASI

Chart 4
Firearm-related homicides, by selected type of firearm, Canada, 1984 to 2014

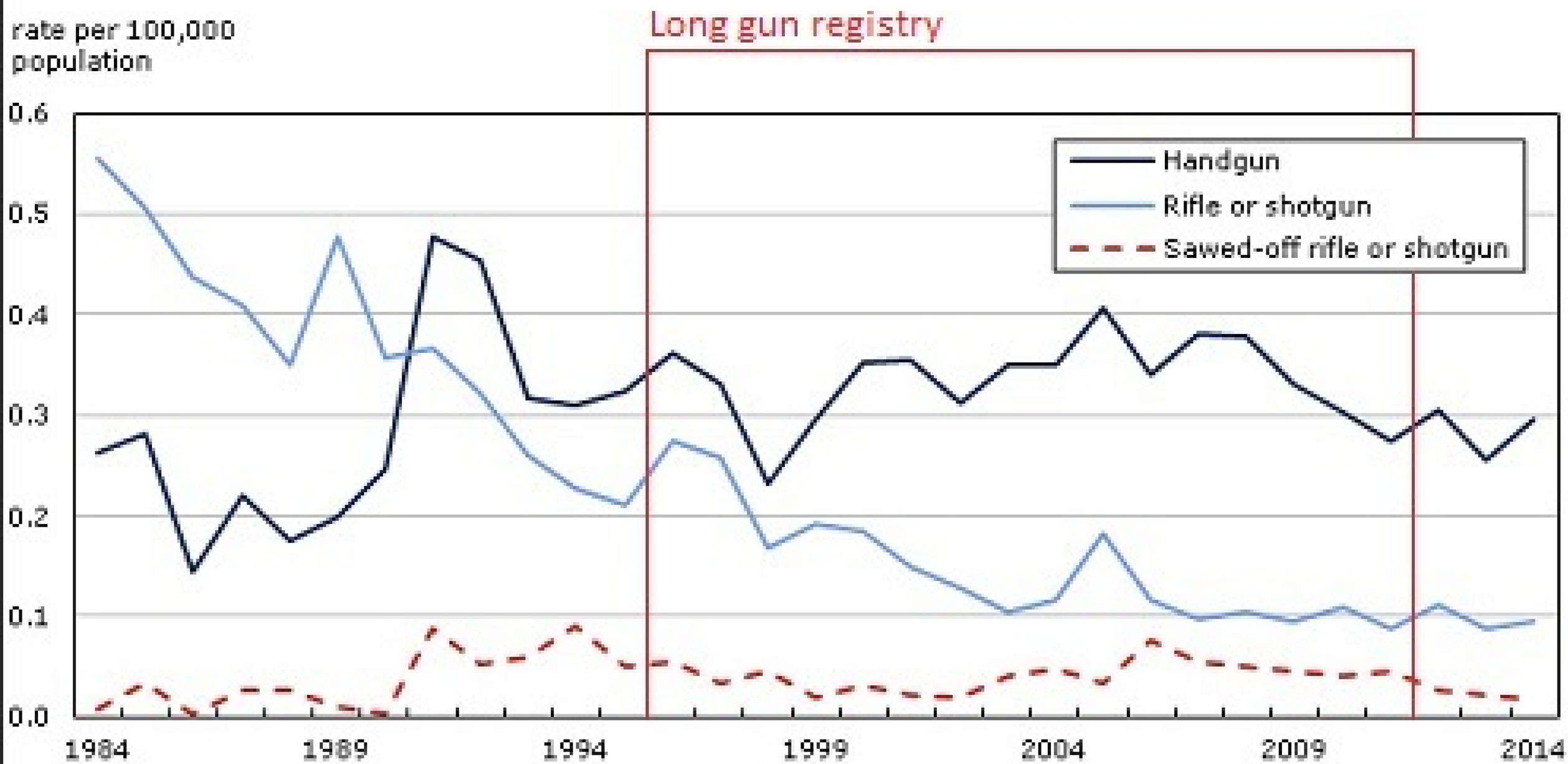

Note: Excludes homicides committed with the use of other types of firearms, such as fully-automatic firearms or firearm-like weapons (i.e. nail gun, pellet gun).
Source: Statistics Canada, Canadian Centre for Justice Statistics, Homicide Survey.

HI, I'M EVELYN ROTHSCHILD
MY FAMILY FINANCED THE NAZIS
WE WERE COMISSIONED BY THE ROYAL FAMILY
TO PUT DOWN THE AMERICAN REVOLUTION
WE FINANCED THE COMMUNIST REVOLUTION IN RUSSIA
WE DESTROYED PALESTINE TO CREATE ISRAEL
WE WERE BEHIND 9/11 AND THE RESULTING WARS
WE OWN THE WORLD'S CENTRAL BANKING SYSTEM ALONG WITH THE
ASSOCIATED PRESS AND REUTERS SO, WE CONTROL ALL THE 'NEWS'

ILLUMINATI
TEARS

SECRET PIZZA PARTY

ONE GREAT WORK
TRUTH
FREEDOM
LOVE
WHATONEARTHISHAPPENING.COM

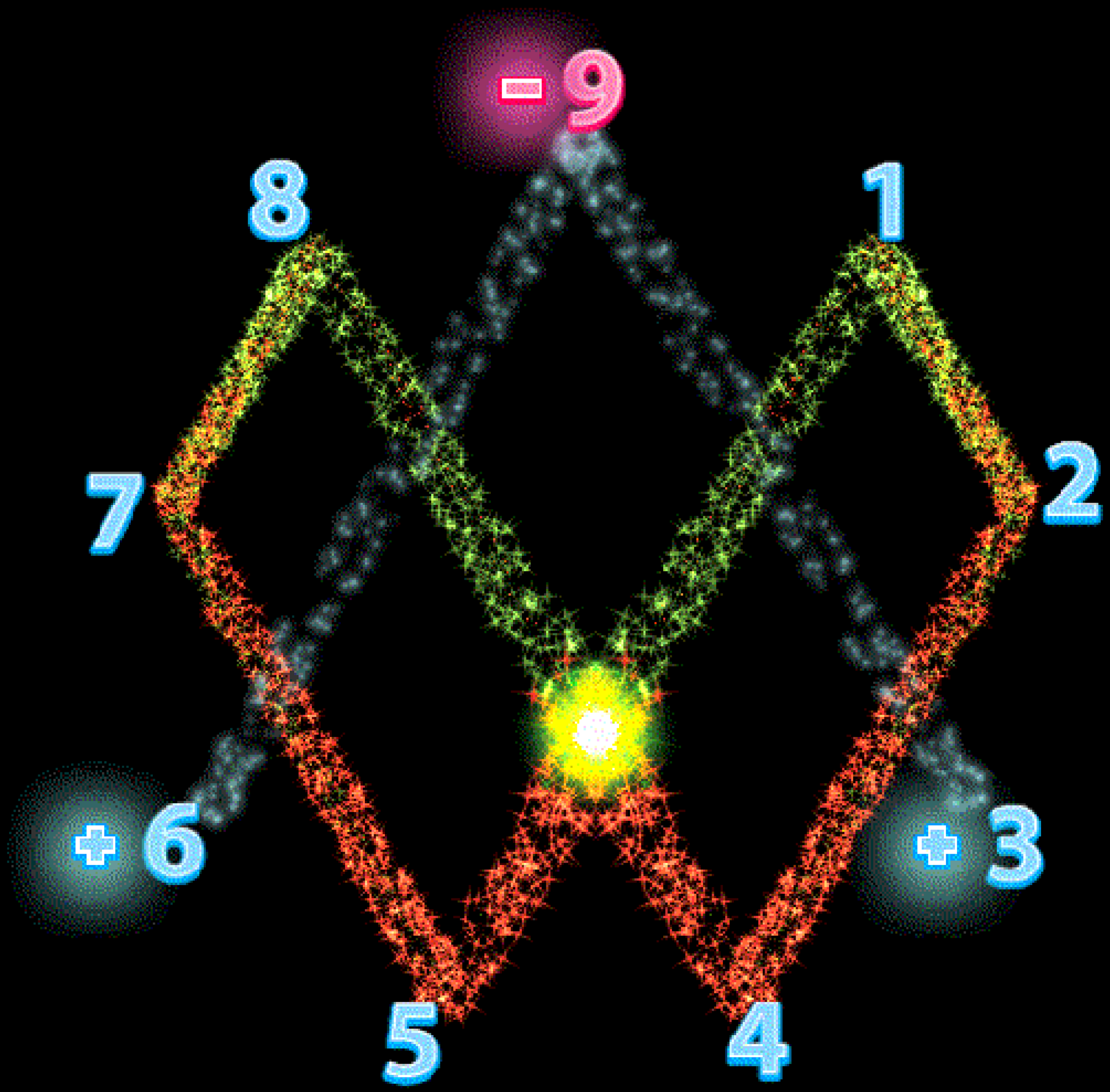
-9
8
1
7
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+6
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4

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

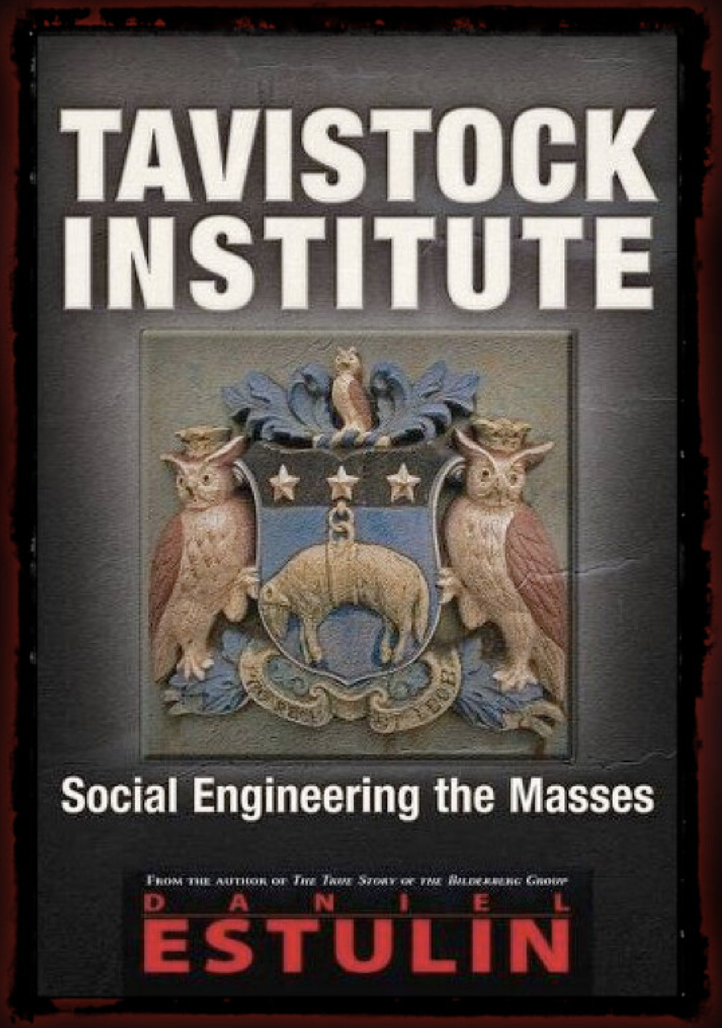

The modern science of mass manipulation of public opinion was born at **Wellington House**. From its elementary beginnings at Wellington House, the **Tavistock Institute of Human Relations** eventually developed into a highly sophisticated and top-secret **Social Engineering** organization, whose main purpose was to manipulate world-wide public opinion. Tavistock's social engineers became masters of **mind control** through the steering of mass human perception. Tavistock's long-term agenda viewed Classical and Western civilizations as the only two civilizations that could bring a "modern-day Renaissance" to the world, and saw them as threats to their plan for ushering in a "**New World Order**" under an internationalist (globalist) world government.

Paul Brunton

The Inner Reality

Jesus, Nirvana, and The
Way of Meditation

We The People
DDees.com

Manifesto of Humanity

To all humans! This message will reach humans on this planet through many different ways. Time is right to take the next step in your evolution. Time is right to change this current pernicious system. It will take decades and you will have to work hard for these goals. But it will surely happen. Pain will end. Hunger will end. Exploitation of humans, nature and resources will end. Slavery will end! The dignity of humans, creatures and nature will be restored at the end!

The end of your known civilisation is near. Build your civilization anew with the following seven rules.

1) **Abolish monetary system, exchange trade and the system of material worth:**
   Humans have the choice between slavery and living in freedom. Do not give an ordinary object an imaginary value. The monetary system is designed to make all humans to slaves of evil people. Do not give power to the evil people. Get rid of slavery. You have the power in your hands. Wake up!

2) **Worldwide abolition of all borders:**
   When ordinary objects have no value, you do not need to worry about protecting them. Borders are only created to protect values from the others. The only value to protect is humanity, life itself and freedom. You don't need borders.

3) **Worldwide abolition of weapons:**
   Melt your weapons and build bridges to bring people together and not to kill people. Life is the highest good on your planet. Protect it, do not destroy life!

4) **Worldwide abolition of overproduction and avoiding wastefulness:**
   Produce only the best. Do not waste precious resources with cheap products. All humans deserve only the best products. You have smart systems to calculate the needs of humans on your planet. Use these systems to prevent overproduction. Protect your planet. You will live here forever!

5) **Worldwide distribution of food, resources and commodities without expectations of compensation:**
   Some regions of your planet are barren. Humans in these regions need your help in the form of food, water, resources and other commodities. There is enough for all humans. Bring it to them. Do not let any creature starve.

6) **Worldwide distribution of knowledge and information without expectations of compensation:**
   The only thing which increases when it is shared is knowledge and information. With knowledge and information you can create a better environment for all humans and help generate new knowledge and information. Your information can be used by another to generate new knowledge. New Knowledge from this can be used to generate inventions to help all humans. Share your knowledge without any expectations with all humans.

7) **Worldwide distribution of technology, medical care and medicine without expectations of compensation:**
   Technology must be shared. Technology makes life easier for people. Technology can be used to end slavery of work. Diseases can be cured. Help without hesitation. Send your doctors. If there is not enough medicine, share your medicine without expectations. One person whom you have healed could save the world.

SCREAM BLOODY HORROR!

When MERCURY, FETAL CALF SERUM & ALUMINUM hits your

BLOOD$TREAM!

SICK FREAKS!

BIG PHARMA GHOULS!

36 VACCINES BY AGE 6

VACCINE

CHILD AGONY SCENES ARE EXTREMELY GRAPHIC & DISTURBING

NO ONE ADMITTED AFTER THE MOVIE STARTS

STARTS FRIDAY

AUTISTIC KIDS GET IN FREE

THIS MOVIE IS RATED

G GENOCIDE

"There is no doubt that Saddam Hussein now has weapons of mass destruction. There is no doubt he is amassing them to use against our friends, against our allies and against us."

- Dick Cheney, 9/26/2002

Deaths caused:

1,000,000+

Penalty:

$0

"Sandy Hook was fake.'

- Alex Jones

Deaths caused:

0

Penalty:

$1,000,000,000

The Babylon Bee
4h •

Everything you need to know about assault rifles:

The Bee Explains

Assault Rifles

Bumpy Part
Can replace with lunchbox handle to transport your hate more easily

Shoulder Thing That Goes Up
Thankfully banned in most states

Triangle of Death
This makes the bullets at least 3x deadlier

Barrel
Careful! The bullets come out here

Clip
This holds lots of magazines like *American Rifleman* and *Nazi Weekly*

Antenna
The gun receives orders from Nazi Germany via radio waves

Nunchuck Grip
Lets you swing gun around like Michelangelo

Trigger
This is the brain of the gun that decides whom to murder without any human input whatsoever

Possible Modifications
Bible attachment
MAGA hat launcher
Ben Shapiro soundboard
Chick-fil-A sandwich thrower

NAZIS ON BECOMING "GOD":
A "NEW ORDER" OF MASTERS AND SLAVES

"The Poles are especially born for low labor. There can be no question of improvement for them. It is necessary to keep the standard of life low in Poland and it must not be permitted to rise. Poland should be used by us merely as a source of unskilled labor. Every year the laborers needed by the Reich could be procured from there. As for the Polish priests, they will preach what we want them to preach. If any priest acts differently, we shall make short work of him. The task of the priest is to keep the Poles quiet, stupid and dull-witted. It is indispensable to bear in mind that the Polish gentry must cease to exist. However cruel this may sound, they must be exterminated wherever they are. There should be one master only for the Poles, the German. Two masters, side by side, cannot and must not exist. Therefore, all representatives of the Polish intelligentsia are to be exterminated. This sounds cruel, but such is the law of life."

– **Martin Bormann**, Chief of the Nazi Party Chancellery

A DEADLY NEW VIRUS
IS SWEEPING THE WORLD
OH MY GOD
HOW BAD IS IT?
THERE'S
A 99% CHANCE
YOU'LL
RECOVER
imgflip.com

How poor people look defending billionaires that don't give AF about them

"LIGHT" OCCULTISTS VS. "DARK" OCCULTISTS

Light Occultists have hidden occult knowledge in order to prevent its complete eradication during exceedingly draconian times, and at other times, to prevent it from falling into the hands of would-be Dark Occultists (those who knew of the empowerment that could be gained from such knowledge, but wanted to use it for their own immoral purposes of deception and control).

Dark Occultists have hidden occult knowledge in order to create and maintain a power differential between those who hold such knowledge and those who are ignorant of it. Dark Occultists work through fear and manipulation to bring about compliance with their own selfish will. Their work is always done in secrecy, constantly contravening the freedom and prosperity of all but themselves.

SOMETIMES YOU CANNOT TELL PEOPLE THE TRUTH
YOU MUST SHOW THEM

TURN IN YOUR WEAPONS

THE GOVERNMENT WILL TAKE CARE OF YOU

High Compressed Solar Light

(free, clean and infinite energy)

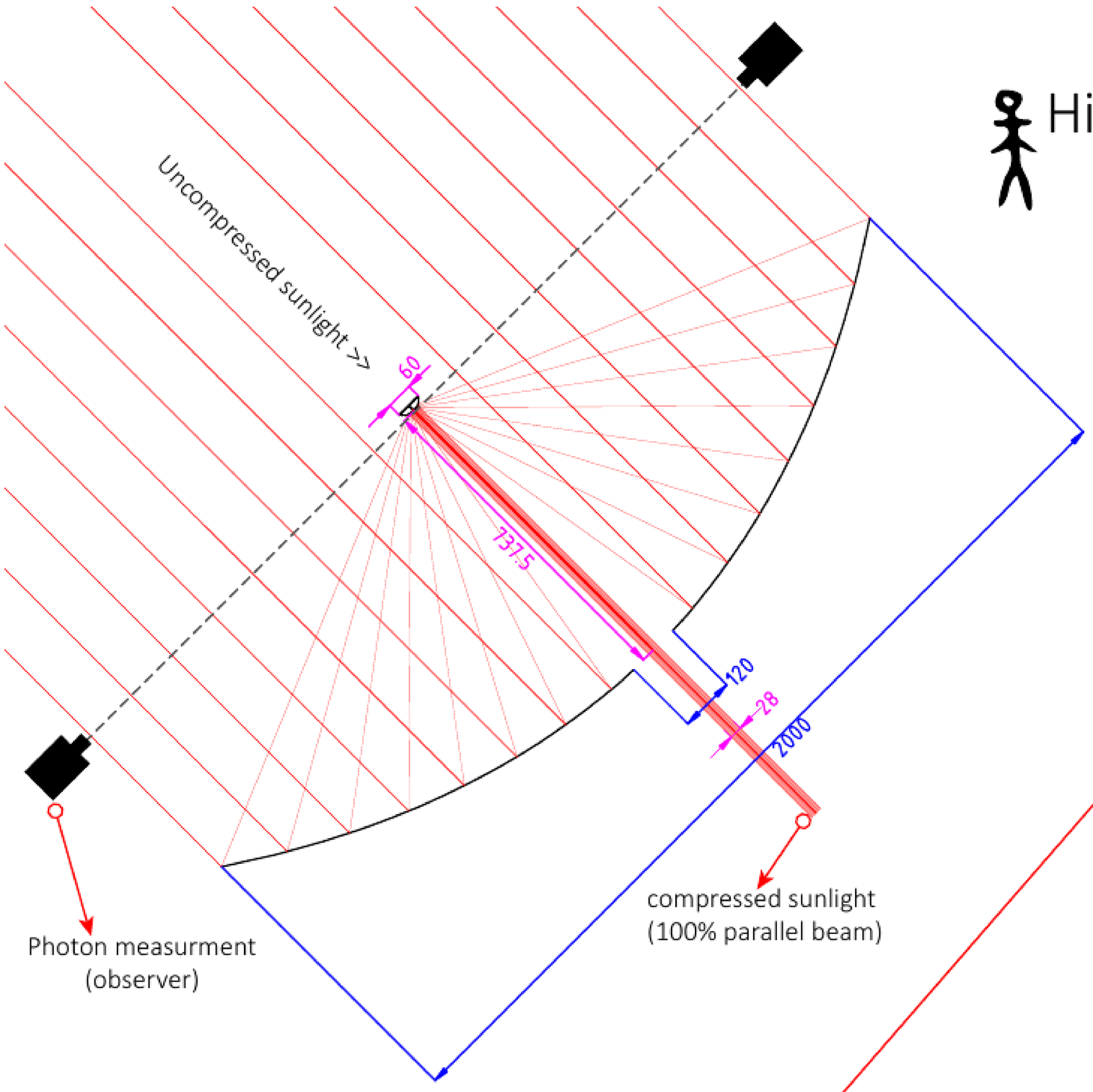

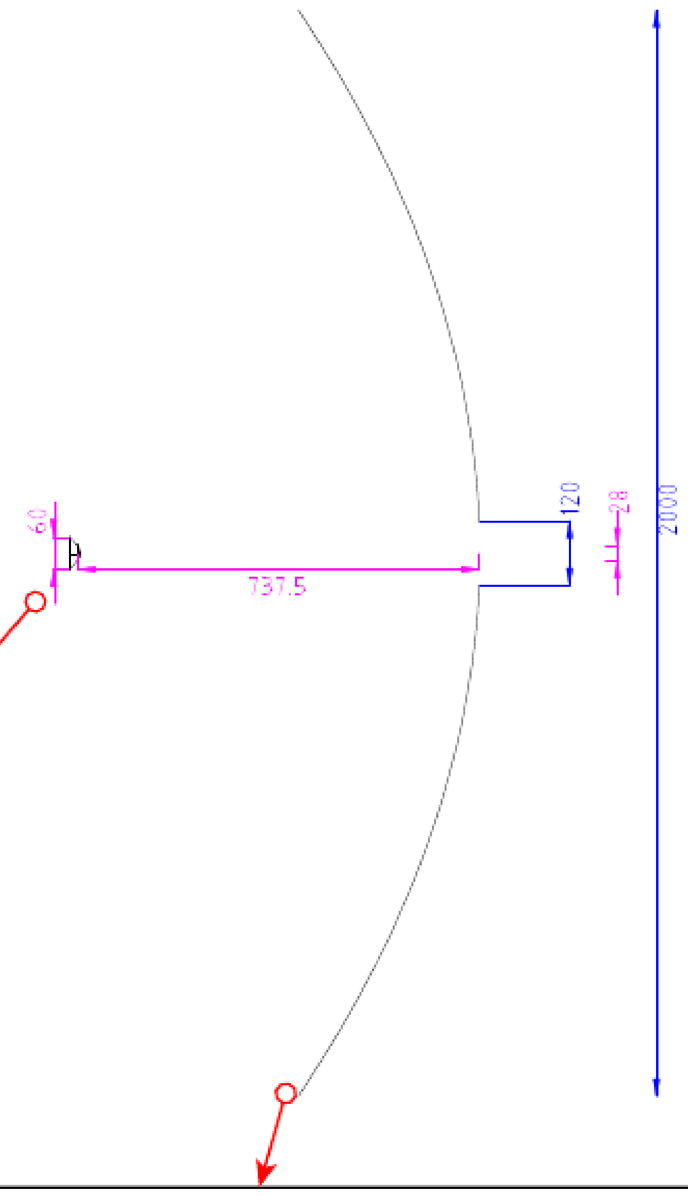

Height in aperture	Sag [mm]	DSphere [mm]	DConic [mm]	Gradient
1,5	-0,045	0	-----	-3°26'01"
3	-0,18	0,0007	-----	-6°50'34"
4,5	-0,405	0,0033	-----	-10°12'14"
	-0,72	0,0107	-----	-13°29'45"
7,5	-1,125	0,0265	-----	-16°41'57"
9	-1,62	0,0562	-----	-19°47'56"
10,5	-2,205	0,1069	-----	-22°46'57"
12	-2,88	0,1883	-----	-25°38'28"
13,5	-3,645	0,3134	-----	-28°22'09"
15	-4,5	0,5	-----	-30°57'50"
16,5	-5,445	0,7734	-----	-33°25'29"
18	-6,48	1,1706	-----	-35°45'14"
19,5	-7,605	1,7505	-----	-37°57'15"
21	-8,82	2,6153	-----	-40°01'49"
22,5	-10,125	3,9778	-----	-41°59'14"
24	-11,52	6,48	-----	-43°49'51"
25,5	-13,005	-13,005	-----	-45°34'02"
27	-14,58	-14,58	-----	-47°12'09"
28,5	-16,245	-16,245	-----	-48°44'35"
30	-18	-18	-----	-50°11'40"

Convex-Parabol-Mirror:

Aparatur / 2 = 30 mm
Internal Ap/2 = 0 mm
Radius = - 25 mm
Elf. = - 12,5 mm

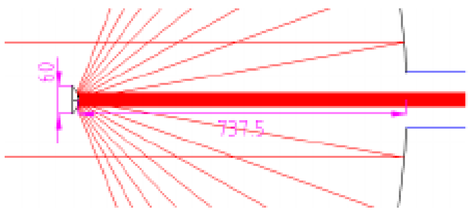

Height in aperture	Sag [mm]	DSphere [mm]	DConic [mm]	Gradient
50	-0,8333	0,0002	-----	-1°54'33"
100	-3,3333	0,0037	-----	-3°48'51"
150	-7,5	0,0188	-----	-5°42'38"
200	-13,3333	0,0598	-----	-7°35'41"
250	-20,8333	0,1467	-----	-9°27'44"
300	-30	0,3062	-----	-11°18'36"
350	-40,8333	0,5715	-----	-13°08'02"
400	-53,3333	0,9834	-----	-14°55'53"
450	-67,5	1,5912	-----	-16°41'57"
500	-83,3333	2,4531	-----	-18°26'06"
550	-100,8333	3,6381	-----	-20°08'11"
600	-120	5,2273	-----	-21°48'05"
650	-140,8333	7,3161	-----	-23°25'43"
700	-163,3333	10,0168	-----	-25°01'01"
750	-187,5	13,4619	-----	-26°33'54"
800	-213,3333	17,8089	-----	-28°04'21"
850	-240,8333	23,246	-----	-29°32'20"
900	-270	30	-----	-30°57'50"
950	-300,8333	38,348	-----	-32°20'51"
1000	-333,3333	48,6327	-----	-33°41'24"

Concav-Parabol-Mirror:

Aparatur / 2 = 1000 mm
Internal Ap/2 = 60 mm
Radius = - 1500 mm
Elf. = - 750 mm

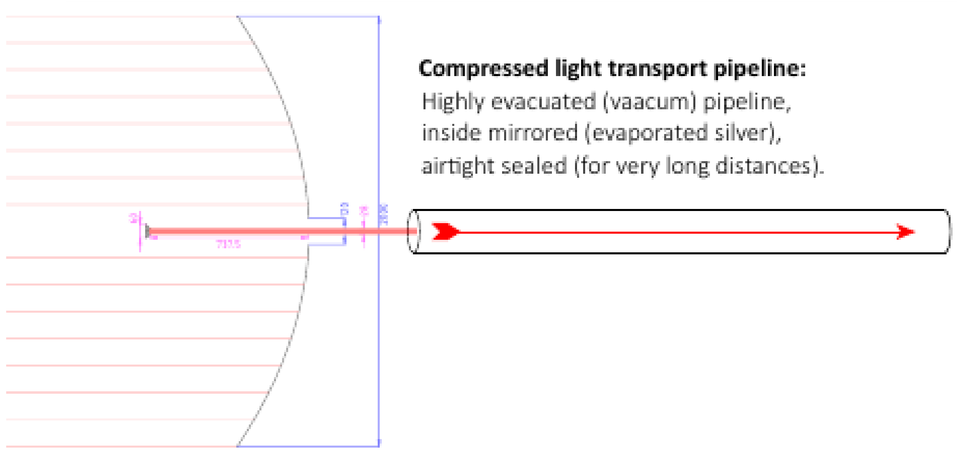

Compressed light transport pipeline:
Highly evacuated (vaacum) pipeline, inside mirrored (evaporated silver), airtight sealed (for very long distances).

Deflection joint:
Highly evacuated deflection joint to direction changes of compressed light beam.

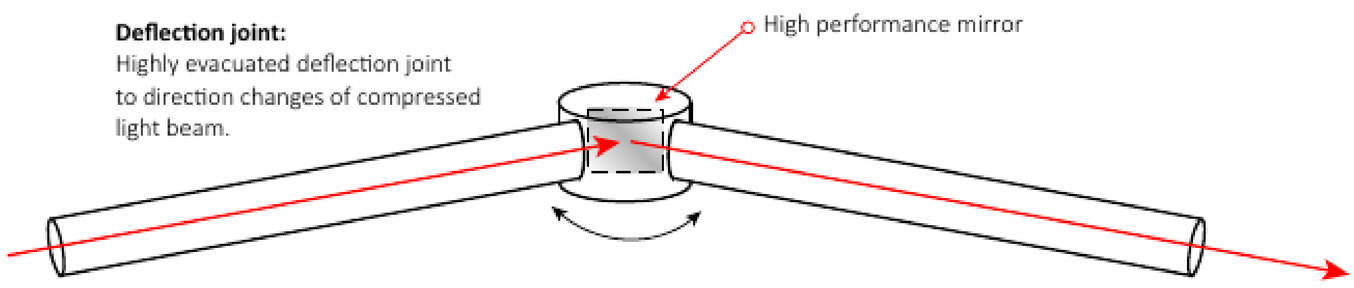

12 CONNECTED MAIN SOLAR PLANTS
ARROUND THE GLOBE

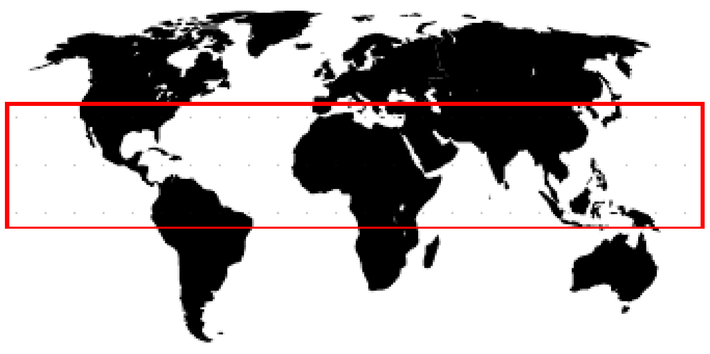

uninterrupted energy supply

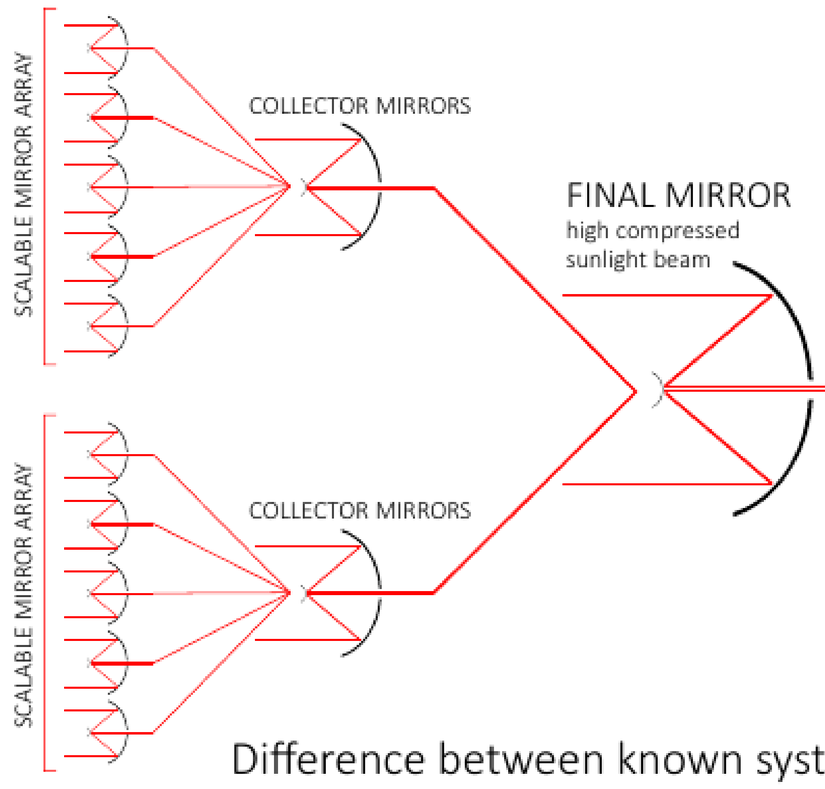

Clean steam production

Conversion of ...

- Fossil fuel power plants
  coal, oil, gas ...
- Nuclear power plants
- Biomass power plants
- and many others ...

Direct usage ...

- in science, technology and research
- useage against asteroid impacts
- usage as heat source
- and and and ...

Hydrogen production
Photocatalytic water splitting

$$H_2O + 2h\nu \rightarrow H_2 + \frac{1}{2}O_2$$

Hydrogen as fuel ...

replacement for all fossil power sources and fuel types ...

Difference between known systems?

Transportation of compressed sunlight is the revolutionary way! You don't need convert this raw power in electricity to transport over thousands miles across the world. You don't need tear off your fossil power plants. You can easily upgrade these to compressed sunlight power plants. Minimal costs and pure efficiency!

Tengri 137
(CC BY-NC-SA 4.0)

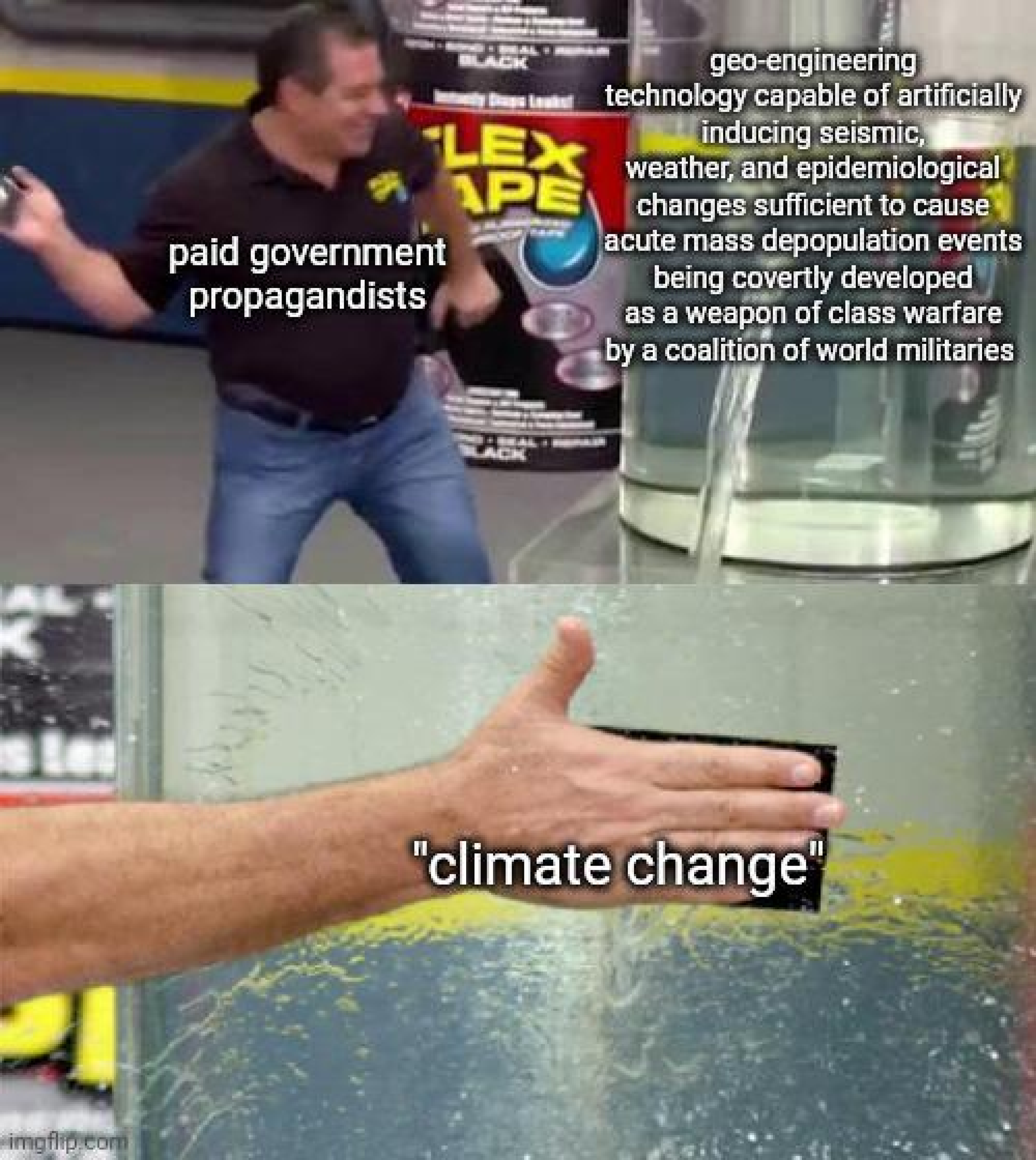
paid government propagandists
geo-engineering technology capable of artificially inducing seismic, weather, and epidemiological changes sufficient to cause acute mass depopulation events being covertly developed as a weapon of class warfare by a coalition of world militaries
"climate change"
imgflip.com

DIALECTICS

From the Greek preposition *dia*: "through; by way of" and the Latin noun *lectus*: "choice"

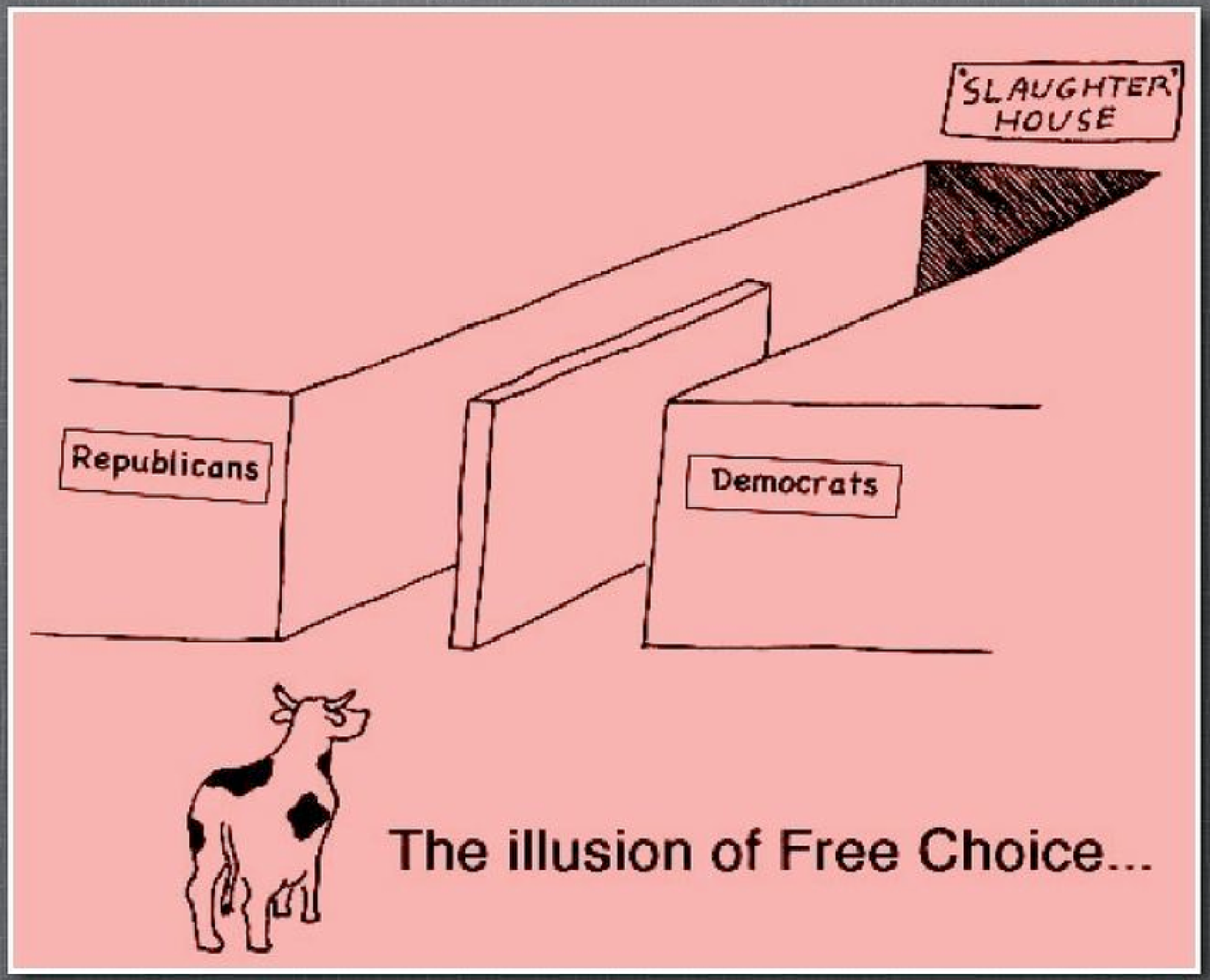

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Lord Alfred Milner, prominent member of Wellington House and a leading **Fabian Socialist**, had many contacts among the Bolshevik exiles in Europe, including **Vladimir Lenin**. Carrying a letter of introduction from fellow Socialist, **Fritz Platten**, Lenin met with Lord Milner and laid down his plan for the overthrow of the **Romanov Tzars**. Lenin asked Milner to provide the necessary funds required to launch his Bolshevik revolution. Milner agreed on condition that he could send his agent **Bruce Lockhart** of British **MI6** Intelligence to supervise Lenin's daily affairs and report his progress back to Milner.

Lord Alfred Milner

GUIDO VON LIST
WOTANISM & ARMANISM

List promoted the millenarian view that modern society was degenerate, but that it would be cleansed through the establishment of a new Pan-German Empire that would embrace Wotanism. He influenced later völkisch groups such as the **Reichshammerbund** and **Germanenorden**, and through those organizations, exerted a significant influence on both the burgeoning **Nazi Party** and the **SS**.

1 Q. Putting aside ages, whether they were
2 minors or not, other than this one girl you say had sex
3 with Professor Dershowitz on a plane, are you aware of
4 any other girls with whom you believe Professor
5 Dershowitz had sex?
6 A. Professor Dershowitz was around a lot and
7 there was always young girls around a lot and I
8 physically did not see him with any other girls besides
9 the ones that we're talking about right now and myself,
10 but no, I'm not too sure.
11 Q. You don't know of any, correct?
12 A. Not that I physically witnessed.
13 Q. How tall is Professor Dershowitz?
14 A. I don't know.
15 Q. Is he closer to 5'5" or 6"?
16 A. Goodness, 5'5", 5'6", 5'7", he's not 6".
17 Q. Does he have any distinguishing
18 characteristics?
19 A. Like are you asking me skin color?
20 Q. Any distinguishing physical
21 characteristics, whatever that might mean to you?
22 A. He's older, he's -- I don't know what you
23 mean. Like does he have a mole in a specific place, is
24 that what you're asking me?
25 Q. Anything that might occur to you?

A. I want to say it was early 2006 or late 2005.

Q. Do you recall who you met with?

A. No.

Q. Do you recall what you told the police?

A. It was similar to this. They were asking me a lot of questions that I answered. They knew a lot. They knew what the bathroom looked like. They knew that the couch had a hot pink throw on it with green tassels.

I assumed that there had been videos and they had seen me. They had seen the videos. That's what I had assumed. I didn't know that maybe people had already come forward and given them statements.

Q. Did they talk to you at all about the videos?

A. They said, Were you aware that there were video cameras in the house?

I said, No, but it would not surprise me.

MS. McCAWLEY: And I'm going to mark as Exhibit 4 -- do you have an extra -- sorry. Did you get one? Okay. Giuffre 0002 through 89.

And I'm going to direct you to page 00076, and I'm going to hand it to you.

1 Brunel?
2 A. I again was there.
3 Q. How many times did you and Les Wexner and
4 Sarah Kellen have sex together?
5 A. Once that I can remember.
6 Q. Where were you?
7 A. New Mexico.
8 Q. Are there other witnesses?
9 A. Number 48, [redacted], I can't pronounce her last
10 name.
11 Q. [redacted]?
12 A. [redacted], yes.
13 Q. Anyone else?
14 A. Number 50, [redacted]
15 MS. MCCAWLEY: I'm sorry, I think she's
16 moving on with the list. Are you still talking
17 about the incident?
18 BY MS. BORJA:
19 Q. I understand [redacted] was a witness
20 to your sexual activities with Les Wexner in Mexico, is
21 that not what you meant?
22 A. Yes.
23 Q. She was a witness?
24 A. Yes.
25 Q. Was [redacted] a witness?

Enslavement Has Never Been Easier!

Example: Food

- Visit farmers markets and local non-chain stores.
- Grow a garden or homestead.
- Encourage local stores & restaurants to accept crypto (KYC-free):
  - **Bitejo.com** is similar to Craigslist and supports customer reviews.
  - **BTCPayServer.org** works with online stores (e.g. WooCommerce) and physical points-of-sale.
  - A mobile wallet such as **Cake Wallet** works well in brick-and-mortar stores.
- Direct trade for imported food e.g. coffee.
  - Direct trade means fair payments and working conditions for the farmers, unlike Nestle.

2 distinct
PLANE PATHS

AND-ALESHIN

IN THE LIGHT OF TRUTH

THE GRAND INSTANCE

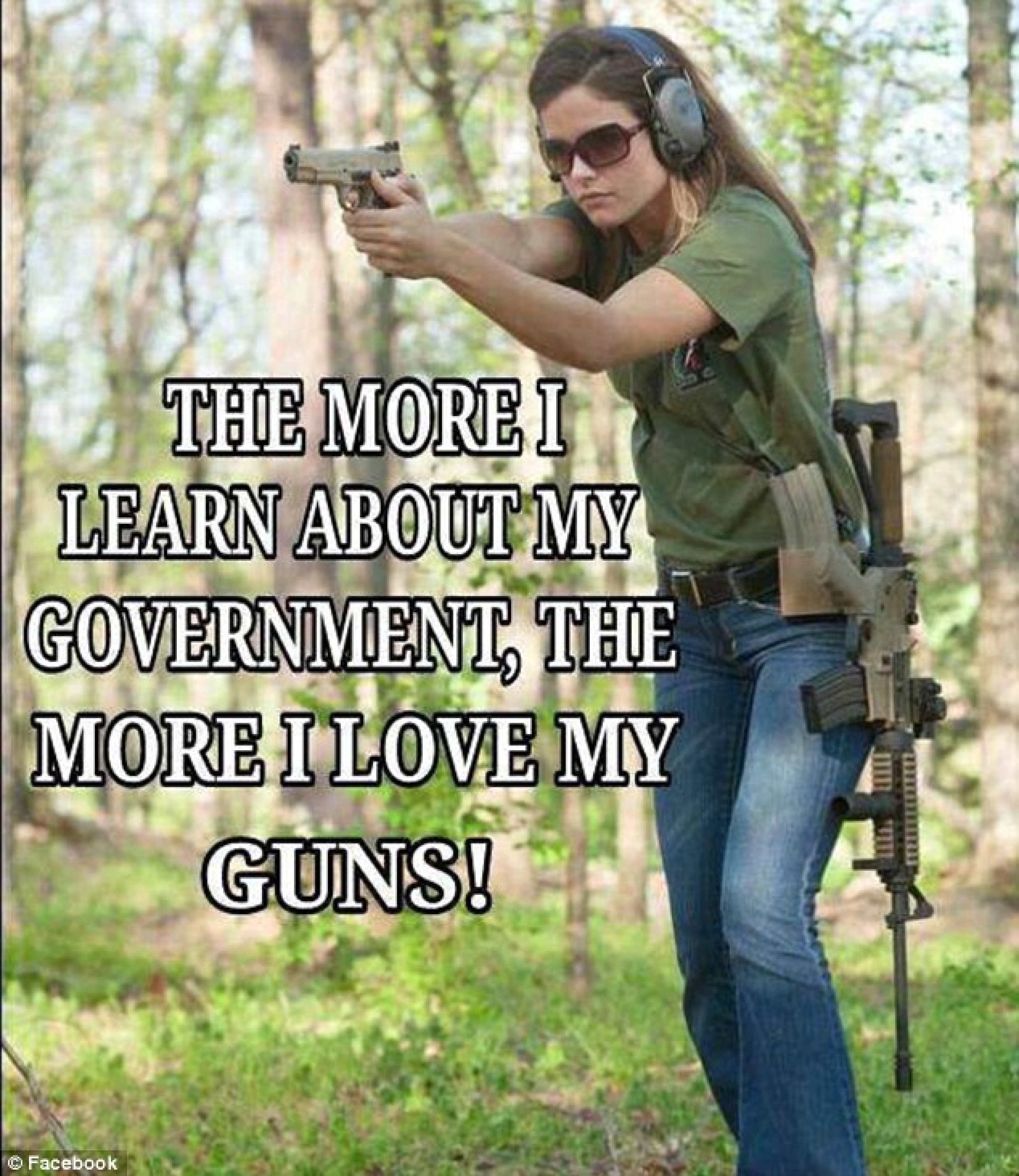
THE MORE I
LEARN ABOUT MY
GOVERNMENT, THE
MORE I LOVE MY
GUNS!
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LIBYA
WAR
I like ICKE
DDees.com

patreon

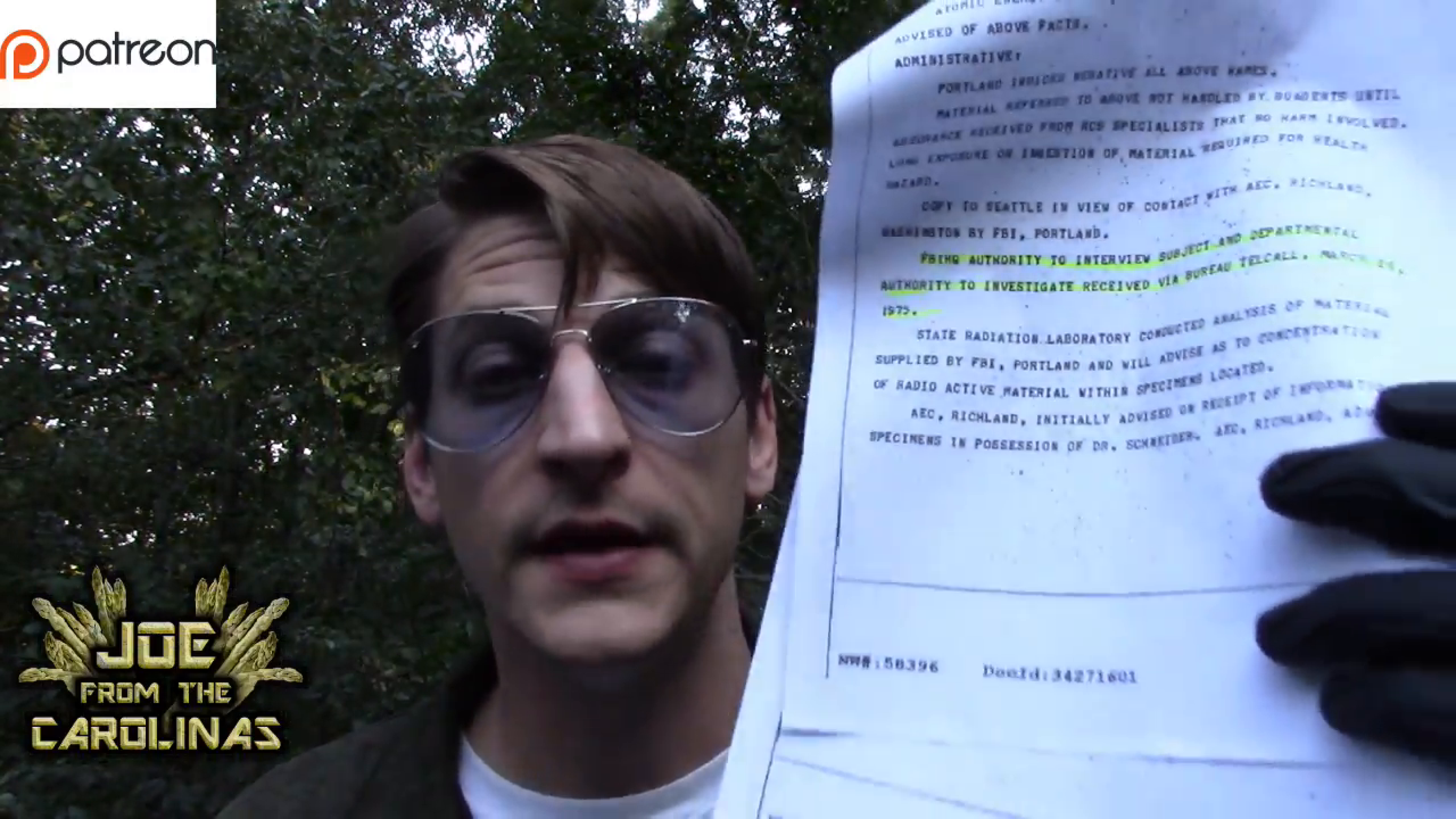

ADVISED OF ABOVE FACTS.

ADMINISTRATIVE:

PORTLAND INVOLVED NEGATIVE ALL ABOVE NAMES.

MATERIAL REFERRED TO ABOVE NOT HANDLED BY BOARDENTS UNTIL ASSURANCE RECEIVED FROM RCS SPECIALISTS THAT NO HARM INVOLVED. LONG EXPOSURE OR INGESTION OF MATERIAL REQUIRED FOR HEALTH HAZARD.

COPY TO SEATTLE IN VIEW OF CONTACT WITH AEC, RICHLAND, WASHINGTON BY FBI, PORTLAND.

FBIHQ AUTHORITY TO INTERVIEW SUBJECT AND DEPARTMENTAL AUTHORITY TO INVESTIGATE RECEIVED VIA BUREAU TELCALL, MARCH 24, 1975.

STATE RADIATION LABORATORY CONDUCTED ANALYSIS OF MATERIAL SUPPLIED BY FBI, PORTLAND AND WILL ADVISE AS TO CONCENTRATION OF RADIO ACTIVE MATERIAL WITHIN SPECIMENS LOCATED.

AEC, RICHLAND, INITIALLY ADVISED ON RECEIPT OF INFORMATION SPECIMENS IN POSSESSION OF DR. SCHREIBER. AEC, RICHLAND, ADVISED

NNN:58396 Doc Id:34271601

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

jimmycomet Follow

25 likes 88w

jimmycomet Oh yeah this looks fun

mochef103 But it's huge!!! 😳

gordyspicklejar mama big!

werkinonmahnightcheese #killroom

nilaylawson Just rinse it off when you're done.

jimmycomet #murder

llewhinkes Drunk tank

sayhoeta #wwdjd

brynafrayda Just a pile of money under a sheet

jimmycomet @sayhoeta good question

victorialynnreis Where the werewolves lock themselves up during the full moon?

Log in to like or comment.

werkinonmahnightc... Follow

37 likes 24w

werkinonmahnightcheese Kickin it old school at Bucks Fishing and Camping in DC with @vickieswinetable and @jimmycomet

nilaylawson 👅 I'm hungry. Overnight me a dish! Y'all look happy.

werkinonmahnightcheese @nilaylawson Aww! Miss u so much!

nilaylawson 😊 u the best! Thank you!

werkinonmahnightcheese I'll send you somethin tho! Message me an address!!

werkinonmahnightcheese @nilaylawson

Log in to like or comment.

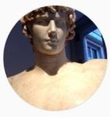

jimmycomet Follow

james achilles alefantis

780 posts 813 followers 1,355 following

FRIENDS

werkinonmahnightcheese Follow

Jeff Smith 🤘🏋️‍♀️🏄‍♂️🚴‍♂️

1,309 posts 461 followers 623 following

BROTHERS

jblairsmith Follow

JBlairSmith NYC // BK (is over) @luftcoffee @ferronongladio

1,199 posts 515 followers 1,129 following

werkinonmahnightc...
Pajama Factory
Folgen

Gefällt 11 Mal 58Wo.

werkinonmahnightcheese Full welds ran. Ground. Sanded. Blued.

realboogerking Can we get a side view?

scottfazzini {slow clap} Well done, kiddo.

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

jblairsmith Follow

26 likes 122w

jblairsmith My favorite pedo @mabadi86 back from PDX #DCdroogs @phillipsoriano

werkinonmahnightcheese Yeah isn't Penn State football looking to hire him?

asutula Terror en la District. @gentlemensbet

remytanner Epic style

Log in to like or comment.

werkinonmahnightc...
Folgen

Gefällt 28 Mal 47Wo.

werkinonmahnightcheese #thephotothatwouldbeonthenews

hotsaucegalore #murderinyoureyes

hotsaucegalore @siirianna

siirianna @hotsaucegalore scary

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

jblairsmith Follow

styseki, matthewmcfeely, werkinonmahnightcheese, calebs.ark, dongkarlson and mariabraeckel like this 183w

jblairsmith #PheasantFeastingFridays #fbf #naturalbornkillas #flashbackfriday @jbsmith614

dongkarlson Camo trendsetter - teach those high-town manhattan dress-up boys what the tick tock is.

Log in to like or comment.

werkinonmahnightc...
Pajama Factory
Follow

23 likes 4d

werkinonmahnightcheese It's like concrete. But plywood. But concrete.

Log in to like or comment.

jblairsmith Follow

23 likes 42w

jblairsmith @tiffanyfariole

werkinonmahnightcheese Weirdo.

Log in to like or comment.

werkinonmahnightc...
Pajama Factory
Folgen

Gefällt 26 Mal 48Wo.

werkinonmahnightcheese #mood in the shop

adamfirstofmen #killroom

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

jblairsmith Follow

13 likes 157w

jblairsmith End of the Bull Market? #AJfosik #Bull

Log in to like or comment.

MODERN BANKING SYSTEM OR GRANDEST FRAUD IN HISTORY?

I will lend you $ 200,000 by typing £/$/€ and the number 200 000 on this computer.

When you repay the loan, I will keep the $200,000 plus interest and will erase these digits.

If you can't repay the loan, I will keep your house and will erase these digits.

This is risky business for me. So if you fail, your Government will bail me out from the taxes you pay.

Methods

Data reporting

No statistical methods were used to predetermine sample size. The experiments were not randomized and the investigators were not blinded to allocation during experiments and outcome assessment.

Sample collection

Human samples, including oral swabs, anal swabs, blood and BALF samples were collected by Jinyintan hospital (Wuhan, China) with the consent of all patients and approved by the ethics committee of the designated hospital for emerging infectious diseases. Patients were sampled without gender

imgflip.com

Virus isolation, cell infection, electron microscopy and neutralization assay

The following cell lines were used for virus isolation in this study: Vero E6 and Huh7 cells, which were cultured in DMEM containing 10% FBS. All cell lines were tested and free of mycoplasma contamination, submitted for species identification and authenticated by morphological evaluation by microscopy. None of the cell lines was on the list of commonly misidentified cell lines (by ICLAC).

Cultured cell monolayers were maintained in their respective medium. The PCR-positive BALF sample from ICU-06 patient was spun at 8,000*g* for 15 min, filtered and diluted 1:2 with DMEM supplemented with 16 μg ml^{-1}

>be john podesta, chairman for hillary campaing, former chief of staff to bill clinton and obama
>have a bunch of emails leaked by wikileaks
>all sorts of corrupt stuff in there
>one of the email appears to contain some kind of code words

https://wikileaks.org/podesta-emails/emailid/32795

Did you leave a handkerchief

From:redfbandierfoundation.org
To: John.podesta@gmail.com
CC: ecpm.eepp@gmail.com
Date: 2014-09-02 17:54
Subject: Did you leave a handkerchief

Mr. John,

The creator found a handkerchief (I think it has a bag that seems pizza-related. Is it yours? They can send it if you want. I know you're busy, so feel free not to respond if it's not yours or you don't want it.

Suzanne

Virgins / Sadism

Human x Mech
I just came from checking the Field house and I have a spacec cloth handkerchief (black w/ black) that was left on the kitchen island.
Happy to send it via the mail if you let me know where I should send it.

>the codewords used seem to be associated with pedophilia

>a pizza joint called "Comet Ping Pong Pizza" is also mentioned multiple times in the emails

On Oct 5, 2015, at 8:58 AM, Tony Podesta <podesta@podesta.com><mailto:podesta@podesta.com> wrote:

Wanted to flag a dinner I'm doing at my house tomorrow for Hillary.
Doing a fundraiser at my house with my brother John on October 6 at my house, John and I are cooking along with guest chefs James Alefantis of Comet Ping Pong Pizza and Buck's Camping and Fishing, Amy Brandwein of Centrolina and Massimo Fabbri of Ristorante Posto.
Would love if you could go online and make your contribution here: https://www.hillaryclinton.com/donate/?raise=49983.
Hope you can make it.
Look forward to an exciting year.
Best,
Tony

https://wikileaks.org/podesta-emails/emailid/58006

From:jamesacorp@gmail.com
To: john.podesta@gmail.com, jgendelman@americanprogress.org
Date: 2008-10-02 22:37
Subject: Comet.

Tell me you are arriving. Xoxo, James

...sent from handheld...

https://wikileaks.org/podesta-emails/emailid/58301

>top level politician hanging out at a kids pizza place at 22:37 on a thursday with a guy named james alefantis
>James Alefantis sound eerily similar to the french sentence "j'aime les enfants" ("I love children")

>there's another pizzastore owned by department of justice employee andrew kline on the same street
>their logo looks like this

bestas pizza logo

(U) BLogo aka "Boy Lover"

pedophilia symbol issued by the FBI

>change their logo after people start talking about it

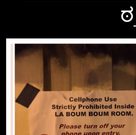

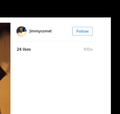

before

after

>back to james alefantis
>he owns comet ping pong pizzeria
>his instagram posts are creepy af

>statue of one of serial killer jeffrey dahmers victims

"cuteness is very serious business.. Seriously" ಠ_ಠ

ಠ_ಠ

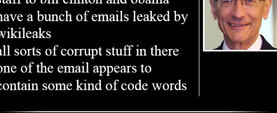

ಠ_ಠ

ಠ_ಠ

The Incarnation of Ahriman

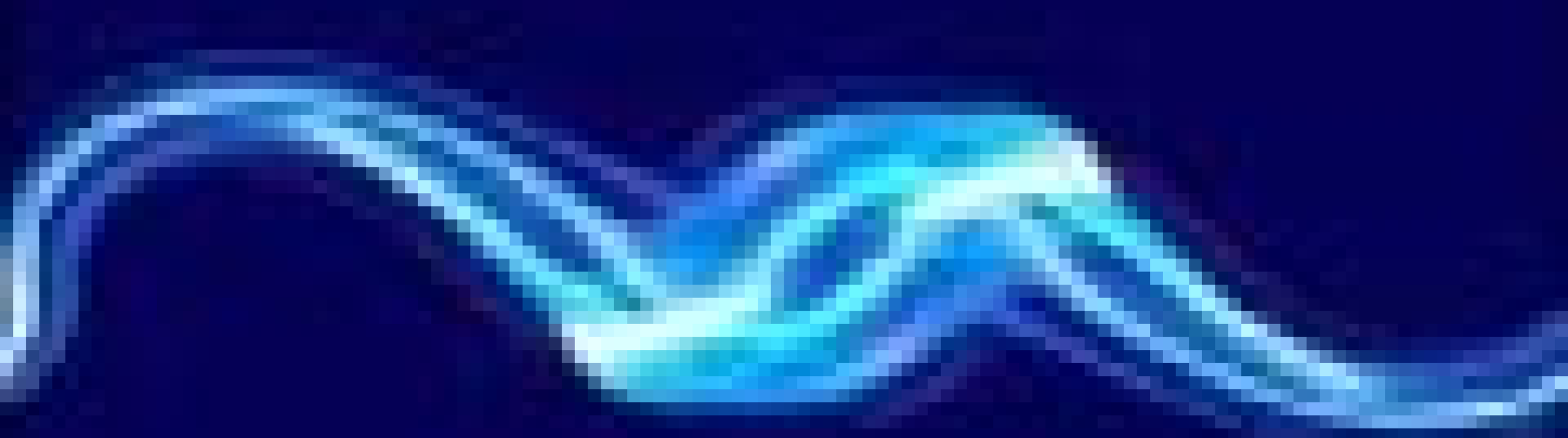

00:41 / 29:00

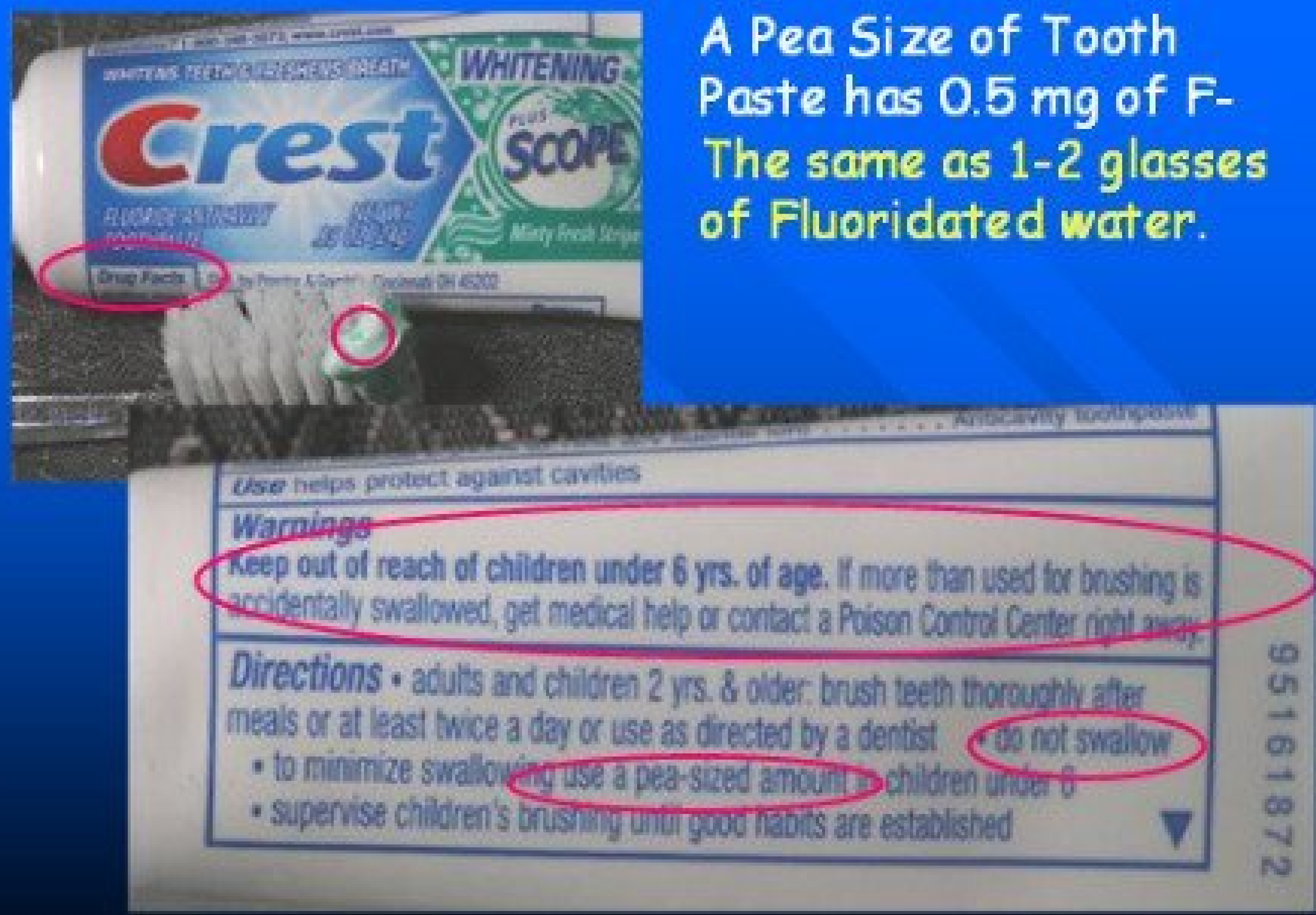

A Pea Size of Tooth Paste has 0.5 mg of F-
The same as 1-2 glasses of Fluoridated water.

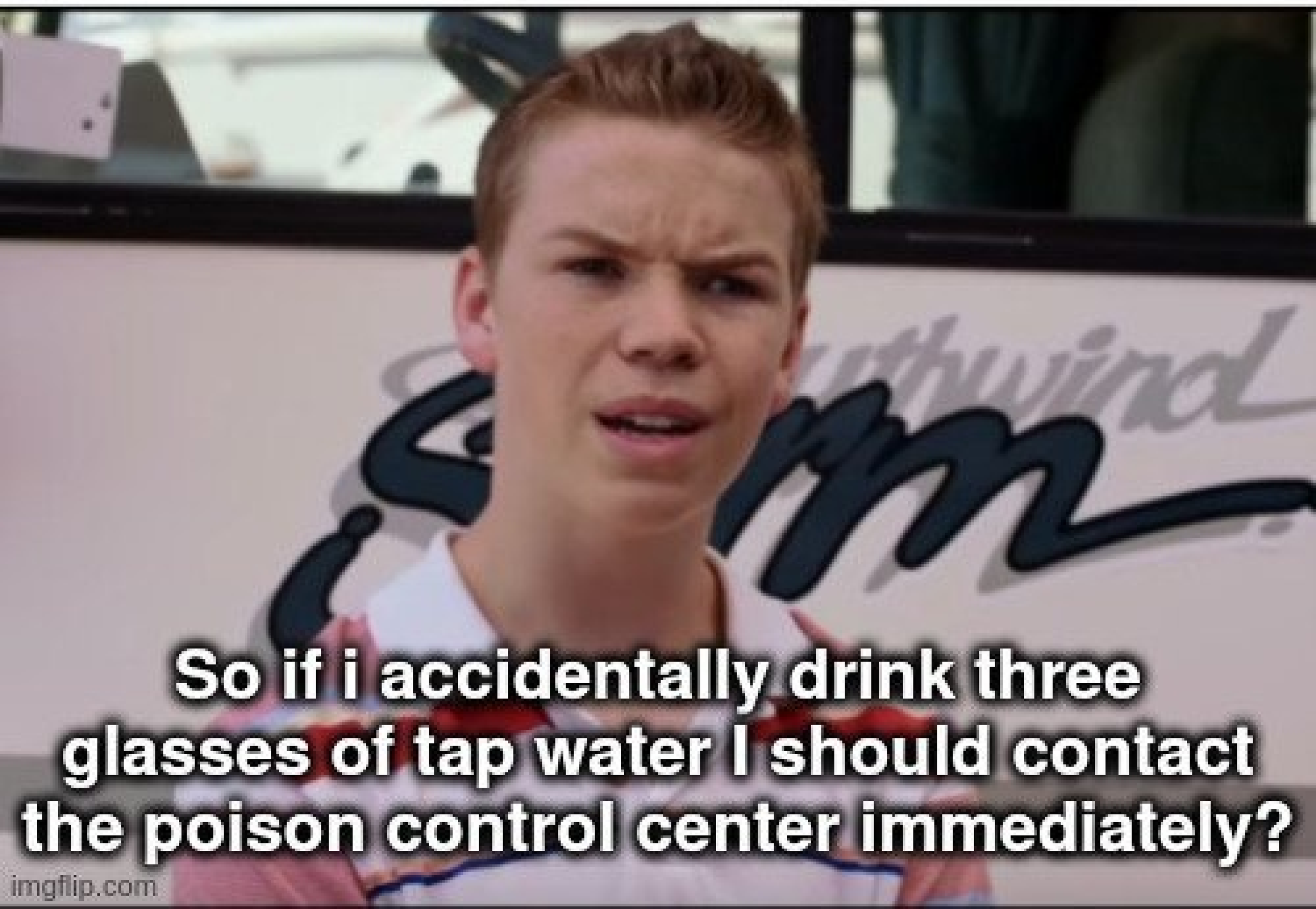

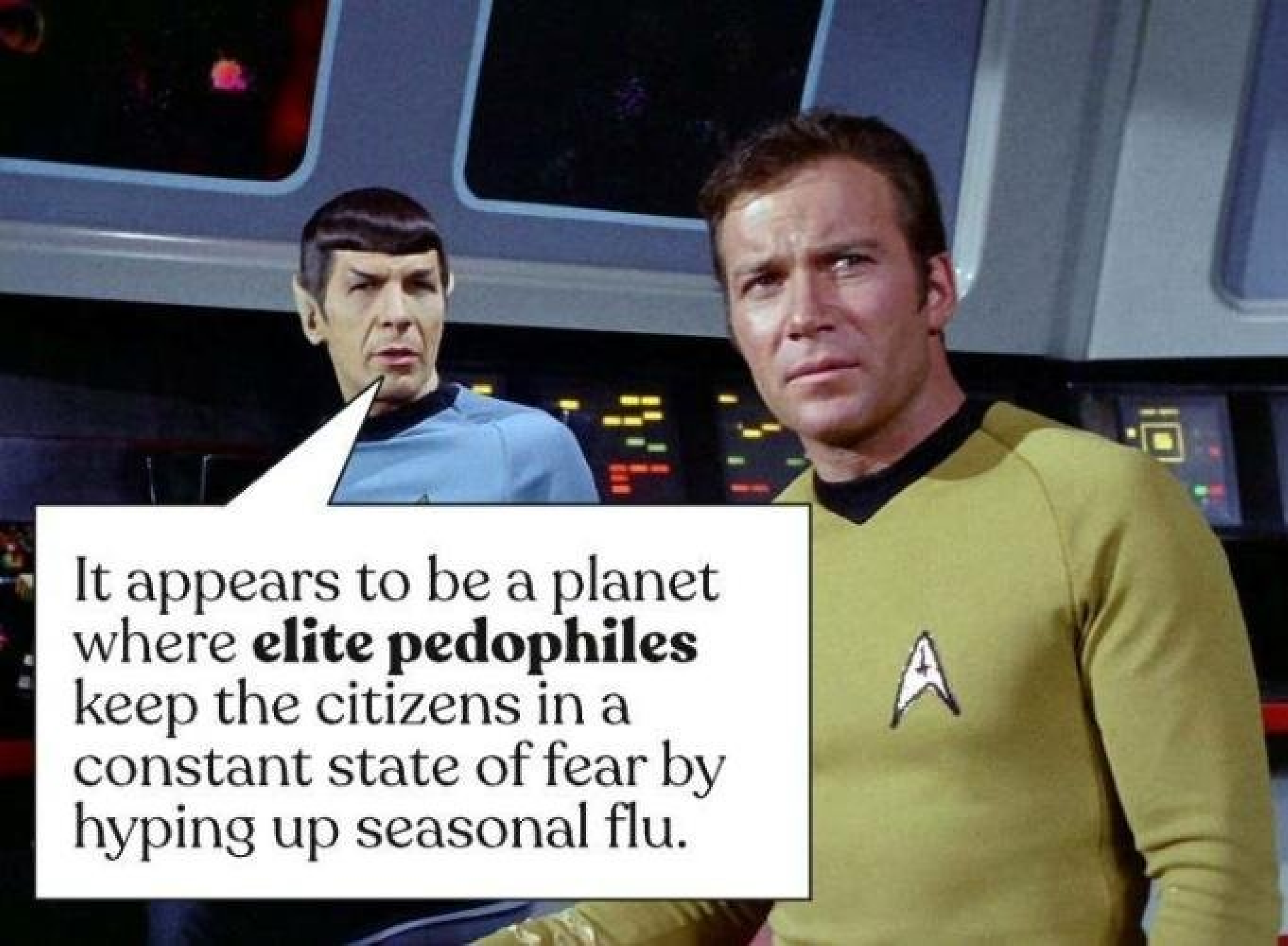

It appears to be a planet where **elite pedophiles** keep the citizens in a constant state of fear by hyping up seasonal flu.

We're living in a fake environment with fake food, fake news and fake people and it's slowly poisoning our souls.

< Image credited to
AMY SANCETTA

Pulitzer-winning
AP photographer

cluesforum.info

Image credited to
ALFIE ALVARADO

(frame extracted
from Youtube video
released on 9/14 2011)

V

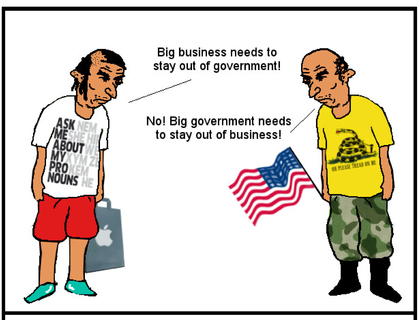
Big business needs to stay out of government!
No! Big government needs to stay out of business!
ASK ME ABOUT MY PRONOUNS

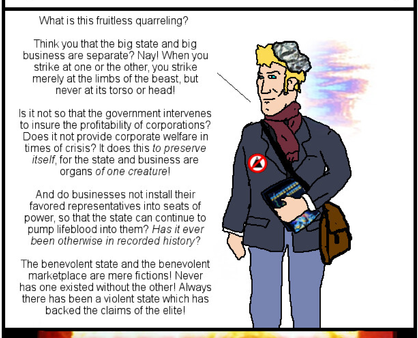
What is this fruitless quarreling?
Think you that the big state and big business are separate? Nay! When you strike at one or the other, you strike merely at the limbs of the beast, but never at its torso or head!
Is it not so that the government intervenes to insure the profitability of corporations? Does it not provide corporate welfare in times of crisis? It does this *to preserve itself*, for the state and business are organs *of one creature*!
And do businesses not install their favored representatives into seats of power, so that the state can continue to pump lifeblood into them? *Has it ever been otherwise in recorded history?*
The benevolent state and the benevolent marketplace are mere fictions! Never has one existed without the other! Always there has been a violent state which has backed the claims of the elite!

BEHOLD! THE TRUE FACE OF YOUR SOCIETY!
$

Not even the free market could fix this!
No amount of re-tweeting could fell this beast!
WE'RE DOOMED!
FEAR NOT, BROTHERS!

BROTHER!
But when last we saw you, you had been recruited by the Nazis!
Tell us, what happened?
Yea, that was a dark time in my journey! But after meeting the Enlightened One, I was freed from the clutches of that demon which had for so long haunted me!
Don't Tase Me, Bro!

My beliefs had turned to ashes, and so I began a quest to discover the true path!
But I found a world awash in foolishness! None could tell me who really ruled the world, though all had pet theories!

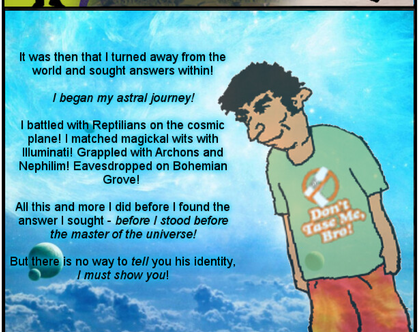
It was then that I turned away from the world and sought answers within!
I began my astral journey!
I battled with Reptilians on the cosmic plane! I matched magickal wits with Illuminati! Grappled with Archons and Nephilim! Eavesdropped on Bohemian Grove!
All this and more I did before I found the answer I sought - *before I stood before the master of the universe!*
But there is no way to *tell* you his identity, *I must show you*!
Don't Tase Me, Bro!

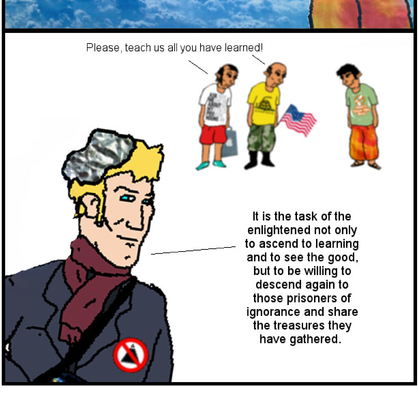
Please, teach us all you have learned!
It is the task of the enlightened not only to ascend to learning and to see the good, but to be willing to descend again to those prisoners of ignorance and share the treasures they have gathered.

[illegible]

[illegible]

[illegible]

[illegible]

Joseph Benner

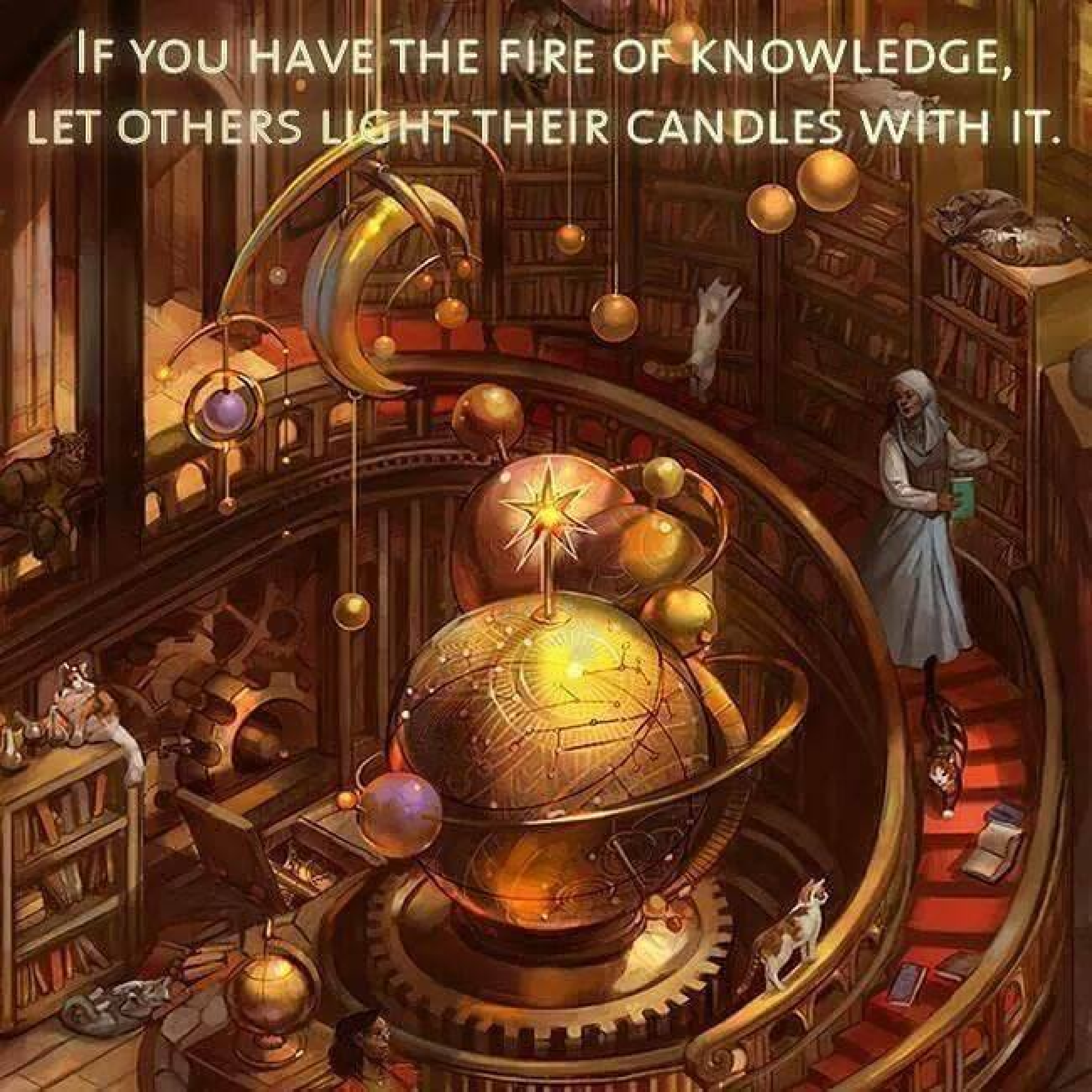
If you have the fire of knowledge,
let others light their candles with it.

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

Antonio Gramsci (January 22, 1891 – April 27, 1937) was an Italian **Marxist Socialist** and **Social Engineer**. He was a founding member and one-time leader of the **Italian Communist Party**. Gramsci was one of the most influential Marxist thinkers of the 20th century, and a key thinker in the development of **Western Marxism**. After an attempt on Italian dictator **Benito Mussolini**'s life in November 1926, the Italian Fascist government passed emergency laws, after which police arrested and imprisoned Gramsci for his anti-Fascist political views. Gramsci died in prison on April 27, 1937, at the age of 46.

GIUSEPPI MAZZINI
& YOUNG ITALY

Giuseppe Mazzini (June 22, 1805 – March 10, 1872) was the spearhead of the Italian revolutionary movement. His efforts helped bring about a unified Italy in place of separate states in the 19th century. Mazzini was an Italian nationalist in the historical radical tradition, and a proponent of a social-democratic state. Mazzini helped define the modern European movement for "popular democracy." In 1827, Mazzini travelled to Tuscany, where he became a member of the **Carbonari** secret society. In 1831, Mazzini was exiled to France and settled in Marseille, where he became a popular figure among Italian exiles. That year, he founded a new political society called **Giovine Italia** (**Young Italy**), a secret society formed to promote Italian unification. Mazzini believed that a popular uprising would create a unified Italy, and would touch off a European-wide revolutionary movement.

Deesillustration.com

patreon

Declassified Case: NW#
09-18-2018

JOE FROM THE CAROLINAS

What you
LOVE
PASSION
MISSION
What you are
GOOD AT
Ikigai
What the world
NEEDS
PROFESSION
VOCATION
What you can be
PAID FOR

AARON RUSSO'S
AMERICA
FREEDOM TO FASCISM
SHOW ED
THE LAW.com
ED & ELAINE
BROWN
9/11
TRUTH
NOW
IRS
IRS
Deesillustration.com

BEAM WEAPONS #2 DIGEST

Summer 2019

WEST COAST 'WILDFIRES'

NEIGHBORHOODS ERASED BUT TREES UNBURNED?

Photo - Paradise, California 2018

HOUSES OF WOOD BRICK AND STEEL TURNED TO DUST JUST LIKE ON 9/11

NEWS REPORTS HIGH WINDS FUELED FIRES BUT STREETS ZERO DEBRIS SPOTLESS!

WHEN DID AFTERMATH EVER LOOK LIKE THIS?

TARGETED HOMES AREAS MATCHES UN AGENDA 21

DDees.com

Melted Metal Rims Melted Windshields

A car burnt in half, cars flipped upside down, no scattered debris = zero high winds, metal dripping from 3000 temps not forest fires, trees in background untouched

DDees.com

provide deep insight into what the DIA and DoD have interest in regarding AAWSAP/AATIP, and what they have learned so far from their assessment of these encounters. From power systems, to tracking, to biological effects, to "edge" hypothetical sciences, to new aviation control systems, to invisibility and much more; all of these research projects aim to bring future technology to the current age, for military applications.

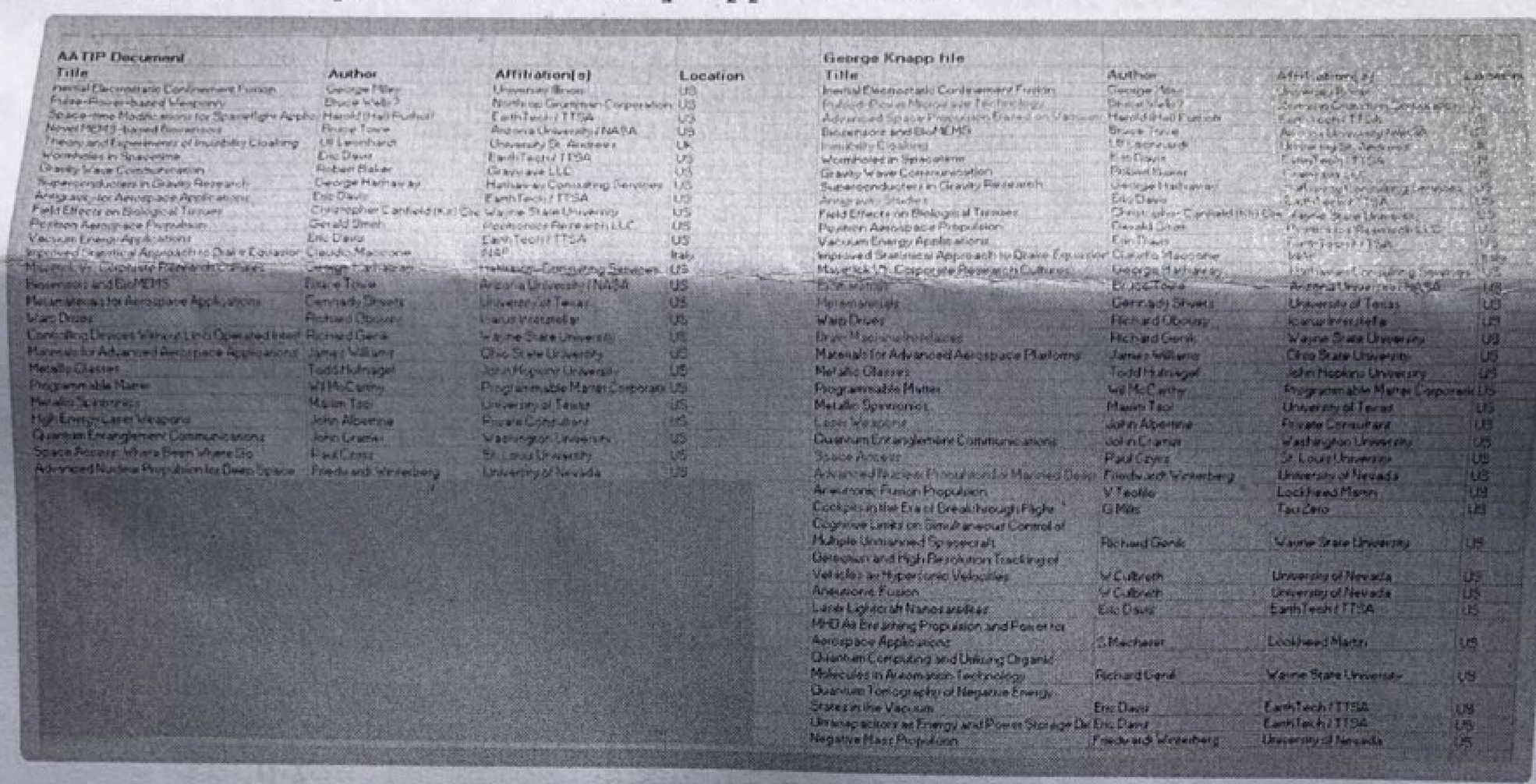

AATIP Document

Title	Author	Affiliation(s)	Location
Inertial Electrostatic Confinement Fusion	George Miley	University Illinois	US
Pulsed-Power-based Weaponry	Bruce Weller	Northrop Grumman Corporation	US
Space-time Modifications for Spaceflight Applic	Harold (Hal) Puthoff	EarthTech / TTSA	US
Novel MHD-based Excursions	Bruce Tonn	Arizona University / NASA	US
Theory and Experiments of Invisibility Cloaking	Ulf Leonhardt	University St. Andrews	UK
Wormholes in Spacetime	Eric Davis	EarthTech / TTSA	US
Gravity Wave Communication	Robert Baker	Gravwave LLC	US
Superconductors in Gravity Research	George Hathaway	Hathaway Consulting Services	US
Anigravity for Aerospace Applications	Eric Davis	EarthTech / TTSA	US
Field Effects on Biological Tissues	Christopher Cantwell (N.) Cho	Wayne State University	US
Photon Aerospace Propulsion	Gerald Smith	Photonics Research LLC	US
Vacuum Energy Applications	Eric Davis	EarthTech / TTSA	US
Improved Theoretical Approach to Drake Equation	Claudio Maccone	IAAP	Italy
Maverick Hi Corporate Research Cultures	George Hathaway	Hathaway Consulting Services	US
Biomimetics and Bio/MEMS	Bruce Tonn	Arizona University / NASA	US
Metamaterials for Aerospace Applications	Gennady Shvets	University of Texas	US
Warp Drives	Richard Obousy	Icarus Interstellar	US
Controlling Devices Without Limb Operated Input	Richard Gerak	Wayne State University	US
Materials for Advanced Aerospace Applications	James Williams	Ohio State University	US
Metallic Glasses	Todd Hufnagel	John Hopkins University	US
Programmable Matter	Wil McCarthy	Programmable Matter Corporate	US
Metallic Spintronics	Mauro Tiesi	University of Texas	US
High Energy Laser Weapons	John Albertine	Private Consultant	US
Quantum Entanglement Communications	John Cramer	Washington University	US
Space Access: Where Been Where Go	Paul Czysz	St. Louis University	US
Advanced Nuclear Propulsion for Deep Space	Friedwardt Winterberg	University of Nevada	US

George Knapp file

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Biomimetics	Bruce Tonn	Arizona University / NASA	US
Metamaterials	Gennady Shvets	University of Texas	US
Warp Drives	Richard Obousy	Icarus Interstellar	US
Drive Machine Interfaces	Richard Gerak	Wayne State University	US
Materials for Advanced Aerospace Platforms	James Williams	Ohio State University	US
Metallic Glasses	Todd Hufnagel	John Hopkins University	US
Programmable Matter	Wil McCarthy	Programmable Matter Corporate	US
Metallic Spintronics	Mauro Tiesi	University of Texas	US
Laser Weapons	John Albertine	Private Consultant	US
Quantum Entanglement Communications	John Cramer	Washington University	US
Space Access	Paul Czysz	St. Louis University	US
Advanced Nuclear Propulsion for Manned Deep	Friedwardt Winterberg	University of Nevada	US
Aneutronic Fusion Propulsion	V Teofilo	Lockheed Martin	US
Cockpits in the Era of Breakthrough Flight	G Mills	Tau Zero	US
Cognitive Links on Simultaneous Control of Multiple Unmanned Spacecraft	Richard Gerak	Wayne State University	US
Detection and High Resolution Tracking of Vehicles at Hypersonic Velocities	W Culbreth	University of Nevada	US
Aneutronic Fusion	W Culbreth	University of Nevada	US
Laser Lightcraft Nanosatellites	Eric Davis	EarthTech / TTSA	US
MHD Air Breathing Propulsion and Power for Aerospace Applications	S Macheret	Lockheed Martin	US
Quantum Computing and Utilizing Organic Molecules in Automation Technology	Richard Gerak	Wayne State University	US
Quantum Tomography of Negative Energy States in the Vacuum	Eric Davis	EarthTech / TTSA	US
Ultracapacitors as Energy and Power Storage De	Eric Davis	EarthTech / TTSA	US
Negative Mass Propulsion	Friedwardt Winterberg	University of Nevada	US

Figure 2: Leaked relations between AATIP and DIA AAWSAP ZD50 contractor activity list from George Knapp.

These research efforts reveal the possibility of many astounding new systems, including but not limited to completely undetectable, anti-gravity hypersonic weapons platforms controlled by the human mind; new forms of energy that can power systems never thought possible before; and new defense and offense capabilities so profound that **whoever masters these technologies first could arguably conquer any and all enemies simultaneously.**

It is likely that a single TicTac UFO, armed with sufficient weapons systems, (if those weapons systems were parallel in power and technological level to their currently observed aeronautic abilities), could easily destroy an entire battle fleet of our most state-of-the-art naval weapons systems in mere seconds. No military on Earth would stand a chance against just a few of these TicTac UFOs - not to mention the larger observed craft ("from 375ft saucers to much larger cigar shaped "motherships") detected many times by credible witnesses and corroborated by technology.

AU CHA
MOUTON ROT
cou cou philippine
cou-cou
Niki de Saint Phalle
1997
toute la récolte a été mise
en bouteilles au Château
Philippine de Rothschild
Château
Mouton Rothschild
PAUILLAC
APPELLATION PAUILLAC CONTROLÉE
Baronne Philippine de Rothschild g.f.a.
PRODUCE OF FRANCE
PROPRIÉTAIRE

I'M GETTING SICK OF THE GOVERNMENT
UNCLASSIFIED
U.S. DEPARTMENT OF HOMELAND SECURITY
READING MY MEMES
BUT NOT LIKING OR SHARING THEM

PLEASE JOIN US FOR PIZZA FOR HILLARY WITH

John Podesta
Campaign Chair

AND

Maya Harris
Senior Policy Advisor

AND SPECIAL GUEST

Pizza Chef James Alefantis
of Comet Ping Pong

IN SUPPORT OF HILLARY FOR AMERICA

Sunday, April 10, 2016

1:00 pm - 4:00 pm

HOSTED BY
MADDY BECKWITH, EZEKIEL EMANUEL, TONY PODESTA AND CHRIS PUTALA

WASHINGTON, D.C.

Address provided upon RSVP

CONTRIBUTION LEVELS

CHAMPION - $2,700 INDIVIDUAL OR $5,000 PAC
Includes Champion reception with John Podesta

SUPPORTER - $1,000 INDIVIDUAL OR $2,000 PAC

FRIEND - $500 INDIVIDUAL OR $1,000 PAC

GUEST - $250 INDIVIDUAL OR $500 PAC

EXTREME PRIVACY: WHAT IT TAKES TO DISAPPEAR

MICHAEL BAZZELL

FOURTH EDITION

JOSEPH GOEBBELS

Goebbels converted **May 1st** from a workers' rights holiday into a day celebrating the Nazi Party. May 1st is **Beltane** (also called **Walpurgisnacht**) the highest **Sabbat** (holy day) of the occult solar calendar. He also organized and spoke at many book-burning ceremonies, where huge crowds of Nazis gathered to burn books which were viewed as being subversive, or representing ideologies that were opposed to Nazism. This proved an effective information control technique within Nazi Germany. If they could never read opposing views, most Germans could never come out of the mindset programmed into them by Nazi propagandists.

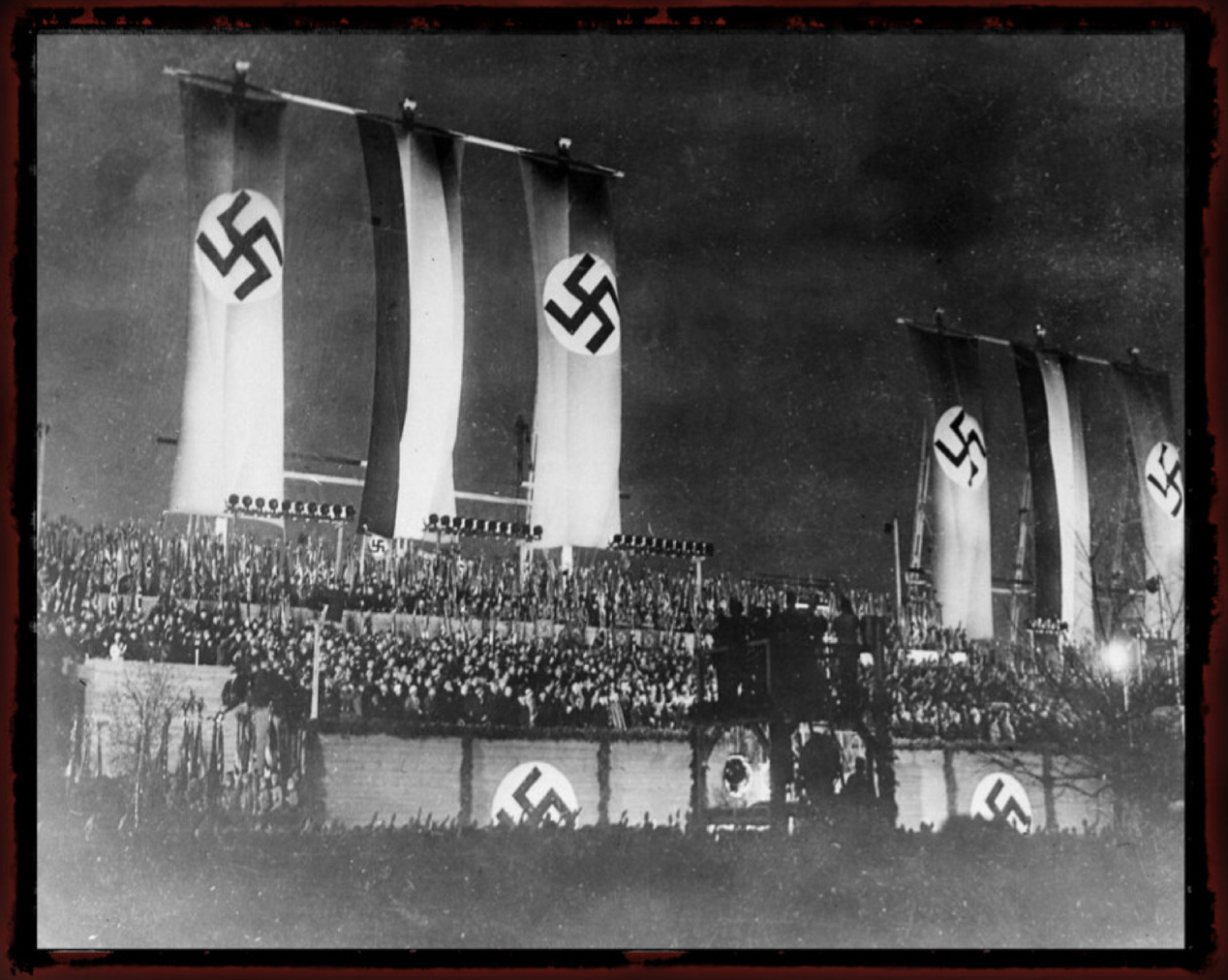

Nazi May 1st Holiday Ritual

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

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PATRIOTIC Plastic FLAGS
Slave-Made in China
ONLY
37 Pesos
KNICK KNACKS
Pre Iran War SPECIAL
WAL★MART
SLAVE MART
SMILEY
HERE TO RELIEVE YOU
FU
INSIDE JOB
MSG
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Gun Control Hall of Fame

Took guns away from his citizens in 1929 then murdered 20 million of them once defensless.

Took guns away from his citizens in 1956 then murdered 2 million of them once defensless.

Took guns away from his citizens in 1938 then murdered 13 million of them once defensless.

Took guns away from his citizens in 1935 then murdered 20 million of them once defensless.

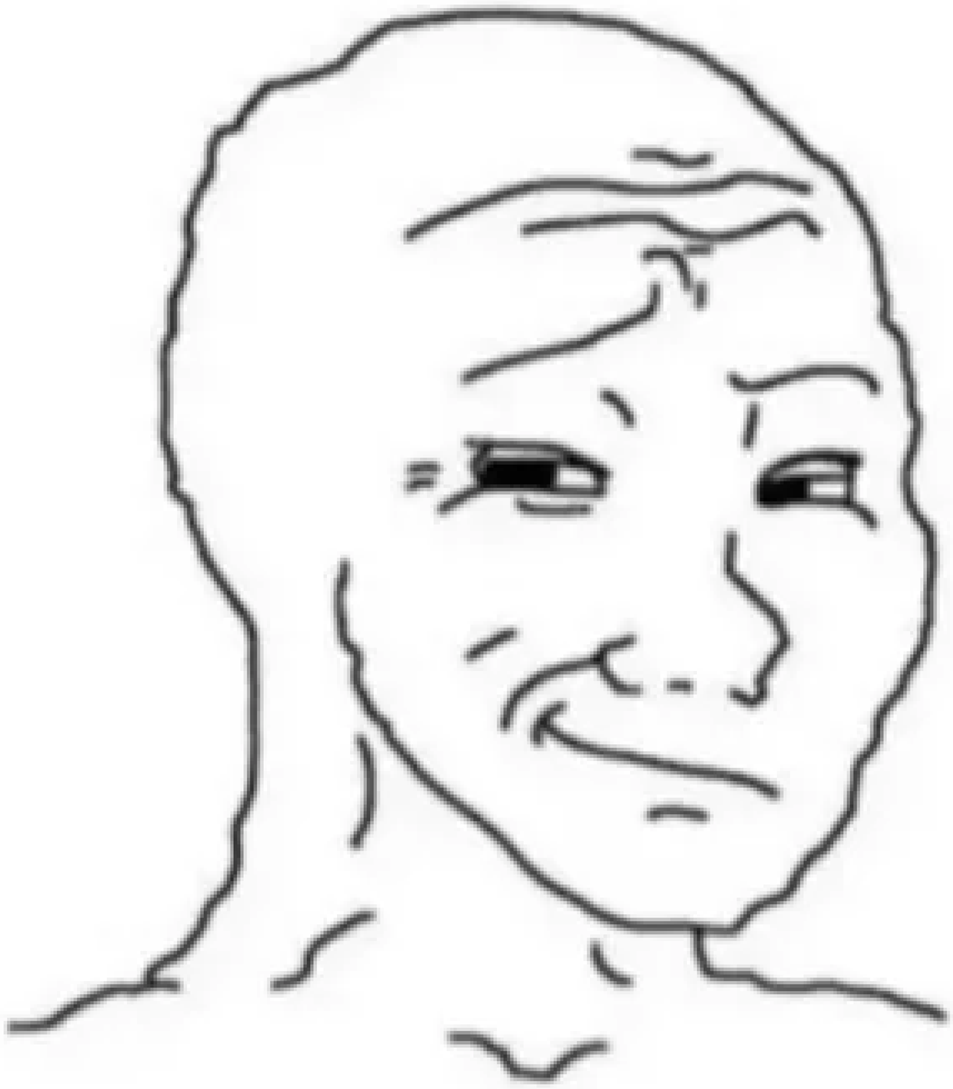

"THERE IS NO NEED FOR PHYSICAL STRENGTH. IM AN INTELLECTUAL"

"THE SOCIETY THAT SEPARATES ITS SCHOLARS FROM ITS WARRIORS WILL HAVE ITS THINKING DONE BY COWARDS AND ITS FIGHTING BY FOOLS."

- THUCYDIDES

#PizzaGate Part 5

Source: https://wikileaks.org/gifiles/docs/12/1223066_re-get-ready-for-chicago-hot-dog-friday-.html

From: Fred Burton [mailto:burton@stratfor.com]
Sent: Thursday, May 14, 2009 2:39 PM
To: 'Don Kuykendall'
Cc: 'Aaric Eisenstein'; 'Darryl O'Connor'; 'Copeland Susan'
Subject: RE: Get ready for "Chicago Hot Dog Friday"
I think Obama spent about $65,000 of the tax-payers money flying in pizza/dogs from Chicago for a private party at the White House not long ago, assume we are using the same channels?

"hotdog" = boy
"pizza" = girl
"cheese" = little girl
"pasta" = little boy
"ice cream" = male prostitute
"walnut" or nuts = person of colour
"map" = semen
"sauce" = orgy

Jared Wyand @JaredWyand — Follow
Search all Podesta emails for these keywords. We are uncovering a child sex ring.#PodestaEmails28
2:06 PM - 3 Nov 2016
3,083 2,341

That has to be THE PARTY
Asuming we're using the same channel

butt leaving aside the part were James

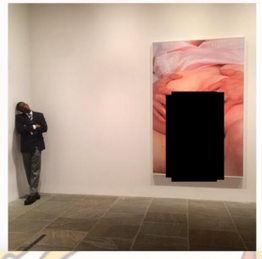

jimmycomet — Follow
cboutlier, ccwoolman, werkinonmahnightcheese, christinjoe, jamargot17, mr_scott_cummings and izzletristle like this
jimmycomet #cumpanda ?
cboutlier Lol The National Zoo Presents: Cum Panda

#cumpanda

and Joshua post some weird stuff on their instagrams

joshuaryanv Comet Ping Pong — Follow
21 likes
joshuaryanv ❤ HAPPY VD ❤ Bring your date/trick/awful boyfriend to Comet, I'll get y'all shitfaced. It'll be WAY romantic.
sarahepp Or your future ex husbands!
lizachapa3 I luv this
lizachapa3 Ima recreate this pic
joshuaryanv @lizachapa3 Tonight?

jimmycomet — Follow
18 likes
jimmycomet #chickenlovers

CHICKEN LOVER:
An adult male homosexual sexually attracted to underage males. Used somewhat derogatorily.

and then set them to private (Joshua is still visible by the time this infographic was made)
(an their instagram followers / clients)

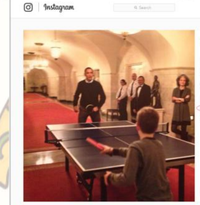

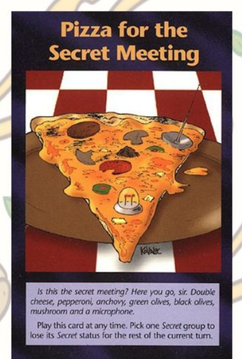

BTW James Alefantis record of visits to the White House

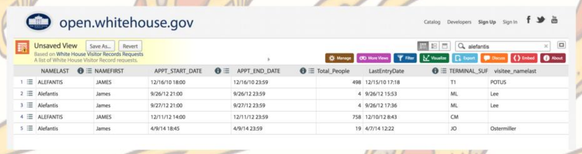

And it turns out we were not the only ones that noticed some shaddy stuff about Comet, in the year 2008...

Source: http://voices.washingtonpost.com/rawfisher/2008/06/dc_official_outdoor_seats_at_p.html

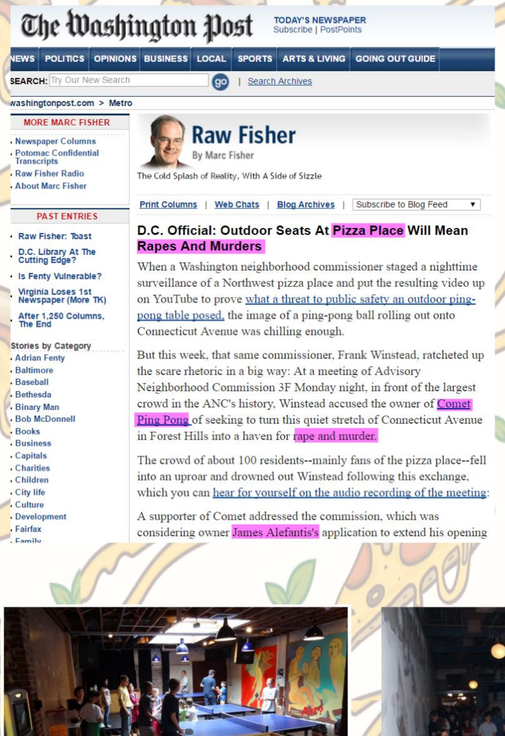

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Stories by Category
- Adrian Fenty
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- Bethesda
- Binary Man
- Bob McDonnell
- Books
- Business
- Capitals
- Charities
- Children
- City life
- Culture
- Development
- Fairfax
- Family

Raw Fisher — By Marc Fisher
The Cold Splash of Reality, With A Side of Sizzle
Print Columns | Web Chats | Blog Archives | Subscribe to Blog Feed

D.C. Official: Outdoor Seats At Pizza Place Will Mean Rapes And Murders

When a Washington neighborhood commissioner staged a nighttime surveillance of a Northwest pizza place and put the resulting video up on YouTube to prove what a threat to public safety an outdoor ping-pong table posed, the image of a ping-pong ball rolling out onto Connecticut Avenue was chilling enough.

But this week, that same commissioner, Frank Winstead, ratcheted up the scare rhetoric in a big way: At a meeting of Advisory Neighborhood Commission 3F Monday night, in front of the largest crowd in the ANC's history, Winstead accused the owner of Comet Ping Pong of seeking to turn this quiet stretch of Connecticut Avenue in Forest Hills into a haven for rape and murder.

The crowd of about 100 residents--mainly fans of the pizza place--fell into an uproar and drowned out Winstead following this exchange, which you can hear for yourself on the audio recording of the meeting:

A supporter of Comet addressed the commission, which was considering owner James Alefantis's application to extend his opening

I mean how could anyone believe this guy, the place is nice

joshuaryanv Comet Ping Pong — Folgen
Gefällt 31 Mal
joshuaryanv SO MUCH YUM
amymccollom WY

jimmycomet — Folgen
sweffleickindasss, eyespeak, julianneberrassa, scottfeazzo, ebradyobrien and caleda.ark gefällt das
jimmycomet Ready for London. scottfeazzo So jealous.
jimmycomet So come meet spudnikbed Ahhhh.... gallo o' tallo.... eyespeak Ping pong in London sounds tempting!

Acording to http://www.urbandictionary.com/:

>Halley's Comet is slang for blowing a kidney stone with your load.

>Ping Pong is queerspeak for giving it to someone, boy or girl, at both ends. You time your thrusts back and forth so you are playing ping pong with your victim.

Found many more things but we need to keep going forward

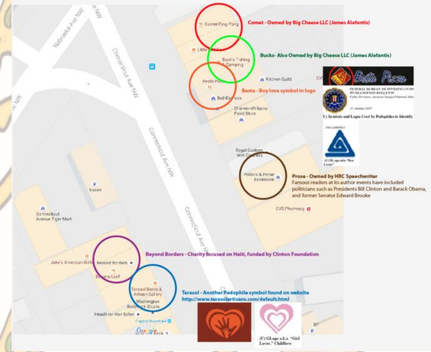

PLAY • EAT • DRINK

P. E. D.

(U) CLogo a.k.a. "Child Lover"

Similarities anyone?

BEER • WINE • SPIRITS
BUCK'S
Fishing & Camping
ICE CREAM • VEGETABLES
LOCAL FOOD, GLOBAL ASPIRATIONS

Big Cheese LLC (James Alefantis) Owns

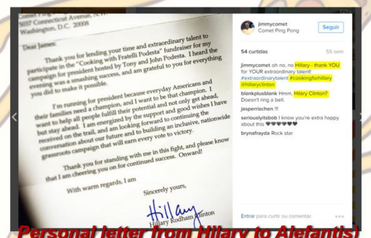

jimmycomet Comet Ping Pong — Seguir
54 curtidas
jimmycomet oh no, Hillary - thank YOU for YOUR extraordinary talent! #onthisundayindeed #Luckiest#ofthem #thisdecision
blankpaddleak Hmm. Hillary Clinton? Doesn't ring a bell.
jasperritchen
seriousbyiobeb I know you're extra happy about this
bryneihayda Rock star

Dear James:

Thank you for lending your time and extraordinary talent to participate in the "Cooking with Fratelli Podesta" fundraiser for my campaign for president hosted by Tony and John Podesta. I heard the evening was a smashing success, and am grateful to you for everything you did to make it possible.

I'm running for president because everyday Americans and their families need a champion, and I want to be that champion. I want to help all people fulfill their potential and not only get ahead, but stay ahead. I am energized by the support and good wishes I have received on the trail, and am looking forward to continuing the conversation about our future and to building an inclusive, nationwide grassroots campaign that will earn every vote to victory.

Thank you for standing with me in this fight, and please know that I am counting you on for continued success. Onward!

With warm regards, I am

Sincerely yours,

Hillary Rodham Clinton

Personal letter from Hillary to Alefantis)

And we have some other clues too...

https://archive.is/3OrGh

Besta Pizza
UNCLASSIFIED

(U) BLogo aka "Boy Lover"

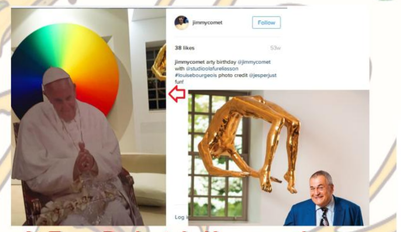

jimmycomet — Follow
38 likes
jimmycomet arty birthday @jimmycomet with @studiosofkwilesson #louisebourgeois photo credit @jesperjust #art

At Tony Podesta's Home again

#2: Besta Pizza is owned by Andrew Kline, a Clinton appointee to the DOJ as an attorney specializing in human trafficking cases. Source: https://archive.is/dFoRq

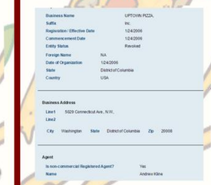

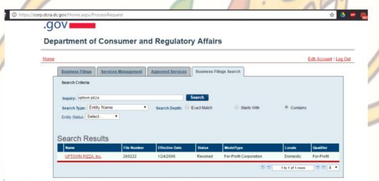

#3: Hillary Clinton at nearby Terasol Bistro. Terasol Bistro uses a pedophile symbol numerous times on their website. Just a coincidence?

Symbol found on Terasol Bistro's website

https://archive.is/tplgE

UNCLASSIFIED
(U) CLogo a.k.a. "Girl Lover," Childlove

POSTMODERNISM

Postmodernism is generally defined by an attitude of skepticism and rejection of ideas associated with modernism, often criticizing Enlightenment rationality, and focusing on the role of ideology in maintaining political or economic power. Postmodern thinkers frequently describe that **knowledge** and **values** are contingent or socially-conditioned, framing them as products of political, historical, or cultural power hierarchies. Common targets of postmodern criticism include: objective reality, objective morality, truth, reason, science, language, and social progress. Accordingly, postmodern thought is broadly characterized by tendencies toward pluralism, irreverence, **Solipsism**, epistemological relativism, and **Moral Relativism**.

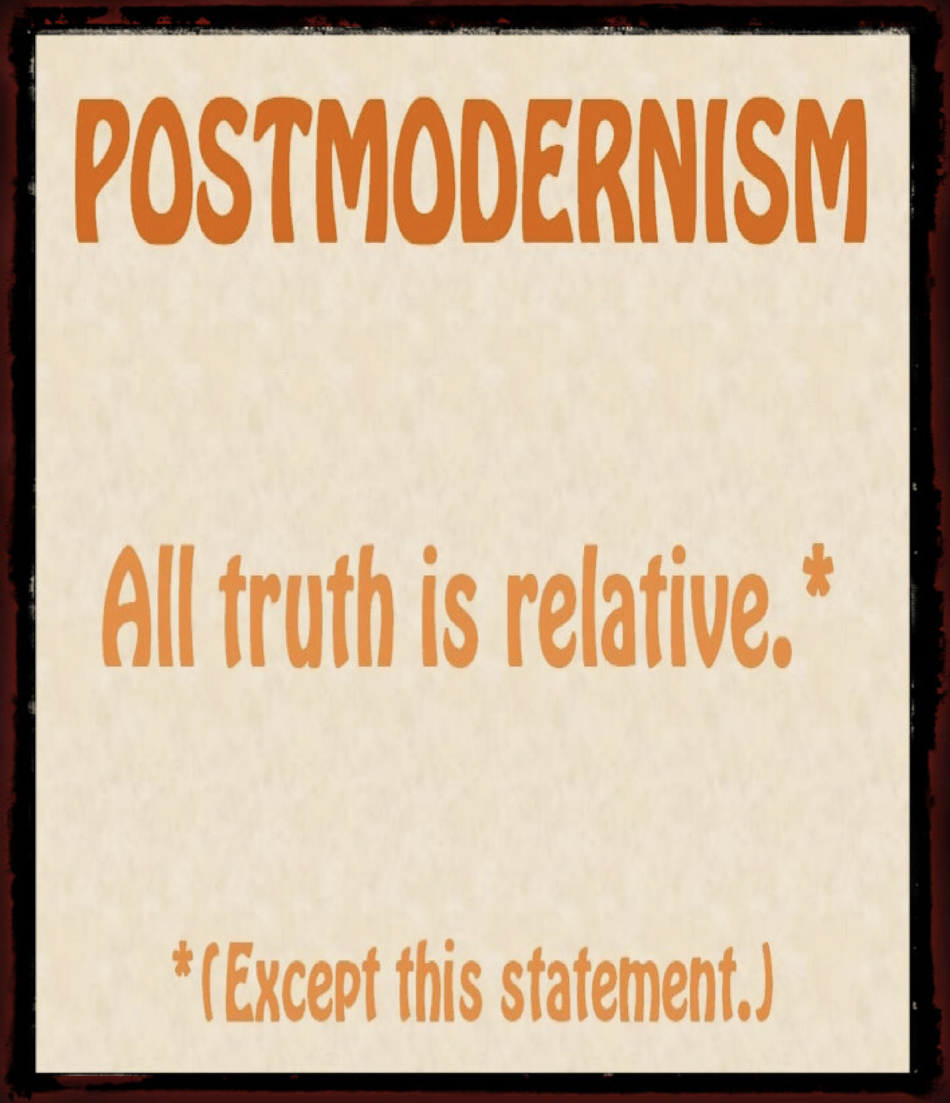

Coronavirus
POSITIVE
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(E8 lie group)=(64 tetrahedron grid):

E8 lie group:

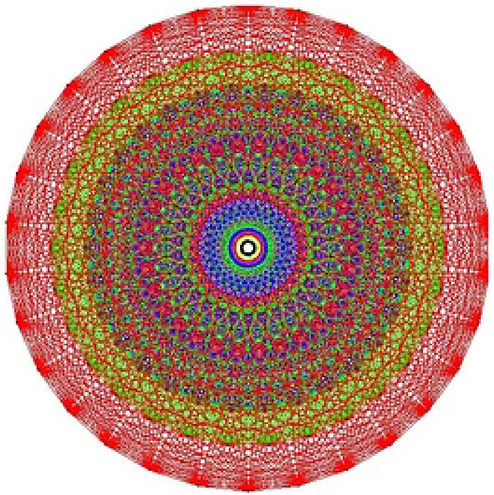

=

mathematically plotted graph of lie group E8 strings
with the flower of life overlayed:

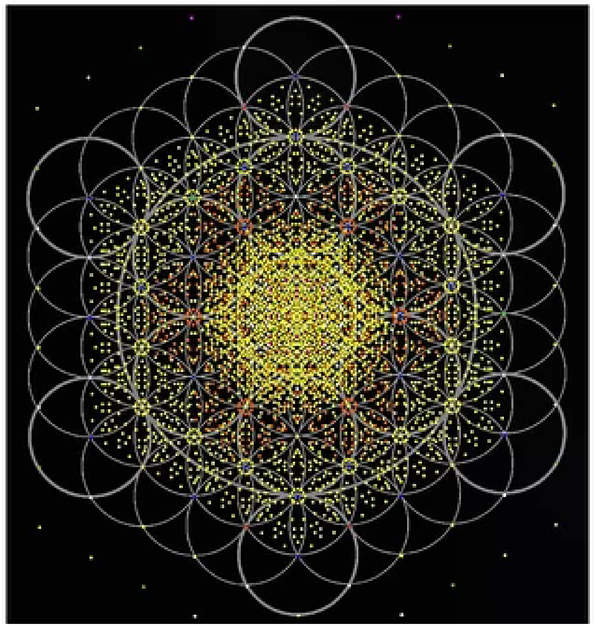

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metatron's cube:

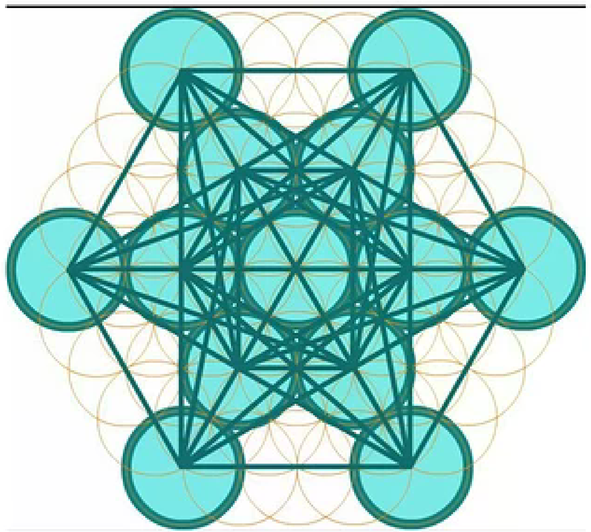

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64 tetrahedron grid metatron's cube:

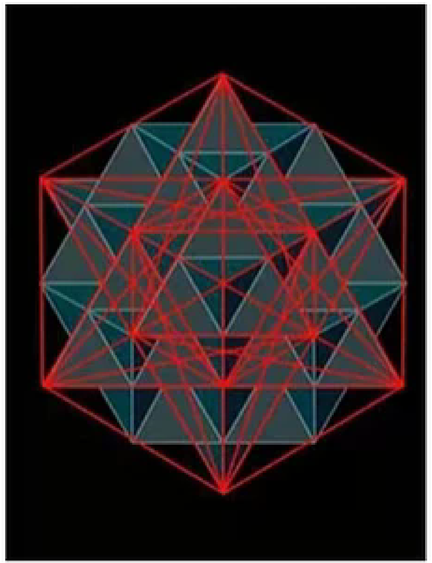

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15. **Nadia Marcinkova (3 ½ hours).** Ms. Marcinkova's deposition is set for June 16, 2016, in New York.[4] Ms. Marcinkova was specifically identified by the U.S. Attorney's Office for the Southern District of Florida as a "potential co-conspirator of Epstein" in the non-prosecution agreement it executed with Mr. Epstein as part of his guilty plea. She has relevant information because she observed the recruitment of underage girls for sex and, in fact, participated in sex acts with minors. She was also on numerous flights with Defendant (in contradiction to Defendant's testimony), and she can provide valuable testimony about Maxwell's role in the recruitment of females.

16. **Sarah Kellen (a/k/a Sarah Kensignton or Sarah Vickers) (3 ½ hours).** Ms. Kellen's deposition is set for June 22, 2016, in New York. Ms. Kellen specifically identified by the U.S. Attorney's Office for the Southern District of Florida as a "potential co-conspirator of Epstein" in the non-prosecution agreement it executed with Mr. Epstein as part of his guilty plea. She has relevant information because she was present during the time when Virginia was with Epstein and the Defendant, and she travelled with all of them during this critical time period. It is believed that she worked at the direction of, and directly under, Ms. Maxwell and was taught by Ms. Maxwell how to recruit females for sex with Mr. Epstein.

[4] Marcinkova, Kellen and Epstein have not been personally served and are all subject to Ms. Giuffre's Motion for Alternative Service [D.E. 160].

The only time you need to concern yourself about what I use to protect myself, my loved ones and my property

is when you decide to cause any of us harm or loss.

ኢትዮጵያ

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FROM THE WORLD'S TOP EXPERT

HOW TO DISAPPEAR

ERASE YOUR DIGITAL FOOTPRINT, LEAVE FALSE TRAILS, AND VANISH WITHOUT A TRACE

Frank M. Ahearn
with Eileen C. Horan

Robert Clark

List of rebellions in the United States

This list is incomplete; you can help by expanding it.

KARL HAUSHOFER
GEOPOLITIK & LEBENSRAUM

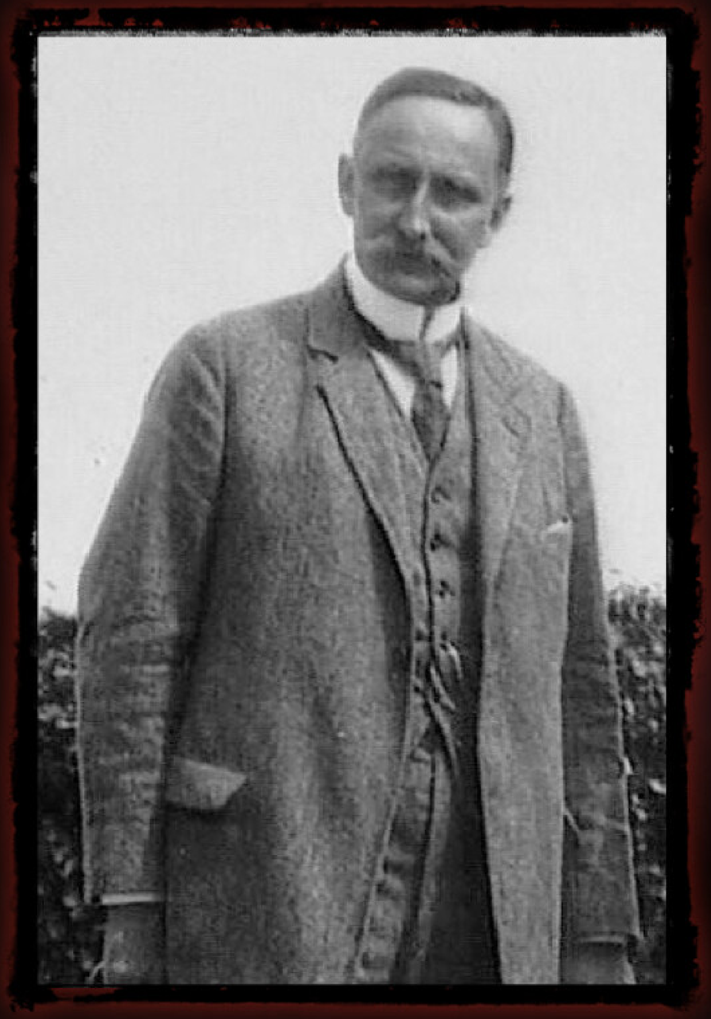

Karl Haushofer (August 27, 1869 – March 10, 1946) was a German general and professor, whose concept of **Geopolitik** greatly influenced the ideological development of **Adolf Hitler**. Haushofer also coined the political use of the term **Lebensraum**, a concept Hitler used to justify genocide. Under the **Nuremberg Laws** regarding race, Haushofer's half-Jewish wife and their children were categorized as **Mischlinge** (**Race-Mixers**).

WHY WOULD I LISTEN TO YOU?

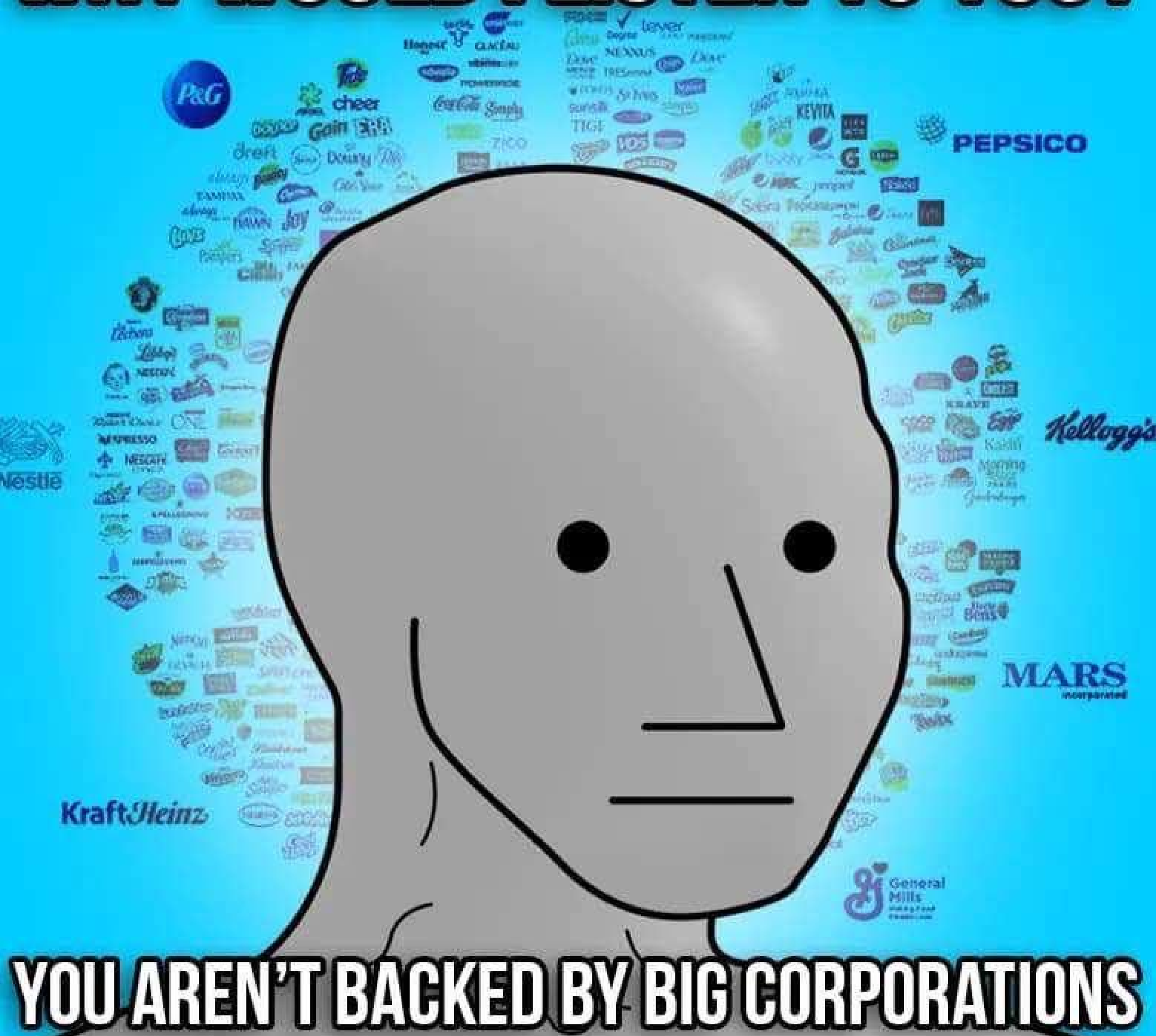

YOU AREN'T BACKED BY BIG CORPORATIONS

Yall might not remember but Winnie the Pooh kept a strap at all times

June / July 2012 #9

Sheeple

Land Of The Radiated Home Of The Dead

INSANE JAPAN BURNING RADIOACTIVE DEBRIS

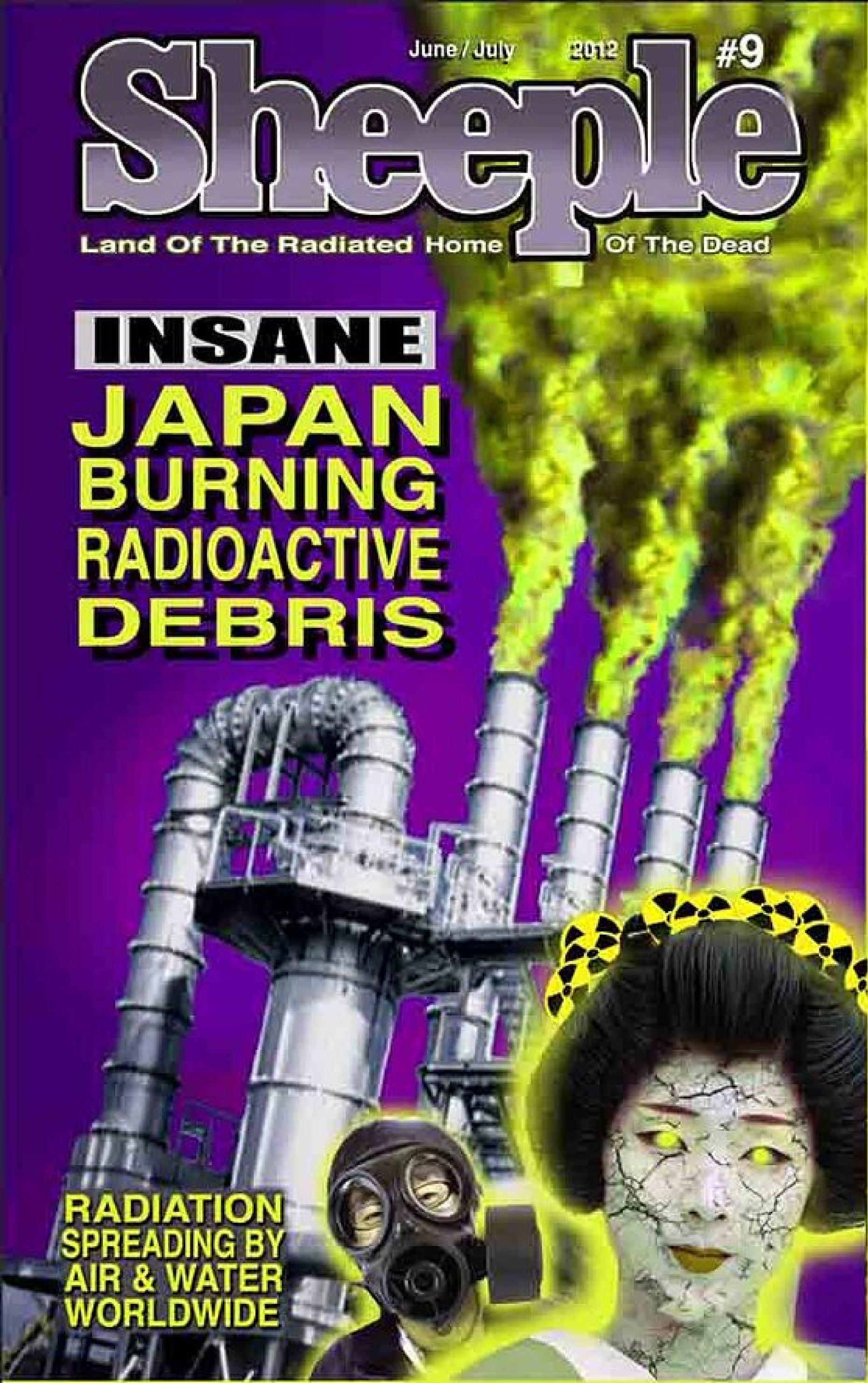

RADIATION SPREADING BY AIR & WATER WORLDWIDE

VEGETABLE MUTATIONS ESCALATE

Pg. 47

ACTUAL PHOTO

U.S. MEDIA VIRTUALLY SILENT ON FUKUSHIMA HORRORS

ACTUAL PHOTO

EARLESS RABBIT BORN NEAR FUKUSHIMA

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43>
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How the American government sees 18 year olds:

When there is a war

When they want to buy a handgun

made with mematic

My British friend: Why do you have so many guns?
Me:

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

THE FAKE 9/11 IMAGERY

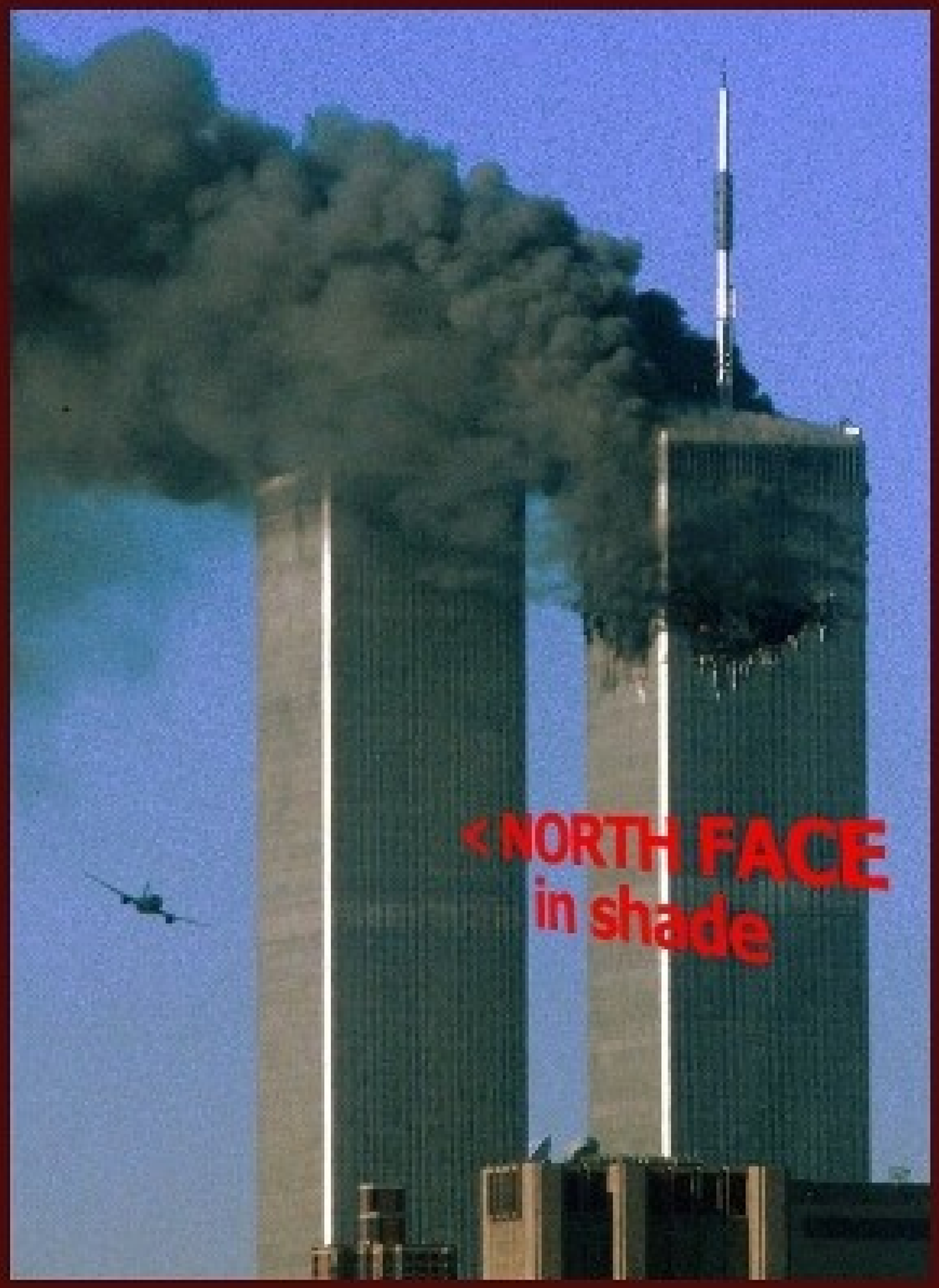

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1 that fair?
2 MS. MCCAWLEY: Objection.
3 SPECIAL MASTER: You can answer.
4 A. No, my training wasn't about nine months.
5 MR. SIMPSON: Can you ask her to speak up
6 just a little bit? I'm having a hard time
7 hearing.
8 MS. MCCAWLEY: Okay. We'll do our best,
9 but she got sick during the break. Let's just be
10 happy that we're here and we're getting this.
11 SPECIAL MASTER: Let's move on. Let's move
12 on, please.
13 (Thereupon, VR Defendant's Exhibit No. 4,
14 was Marked for Identification.)
15 BY MS. BORJA:
16 Q. Ms. Roberts, I've handed you a document
17 that's been marked as VR 4 which is dated April 7th, 2011
18 and it reflects on the top, participant Jack Scarola,
19 Brad Edwards, Virginia Roberts, and the document has a
20 bates number non-party VR 178 through 200. Do you have
21 that?
22 A. Yes, I do.
23 Q. Have you seen this document before?
24 A. Yes, I have.
25 Q. Did you see a draft of this document before

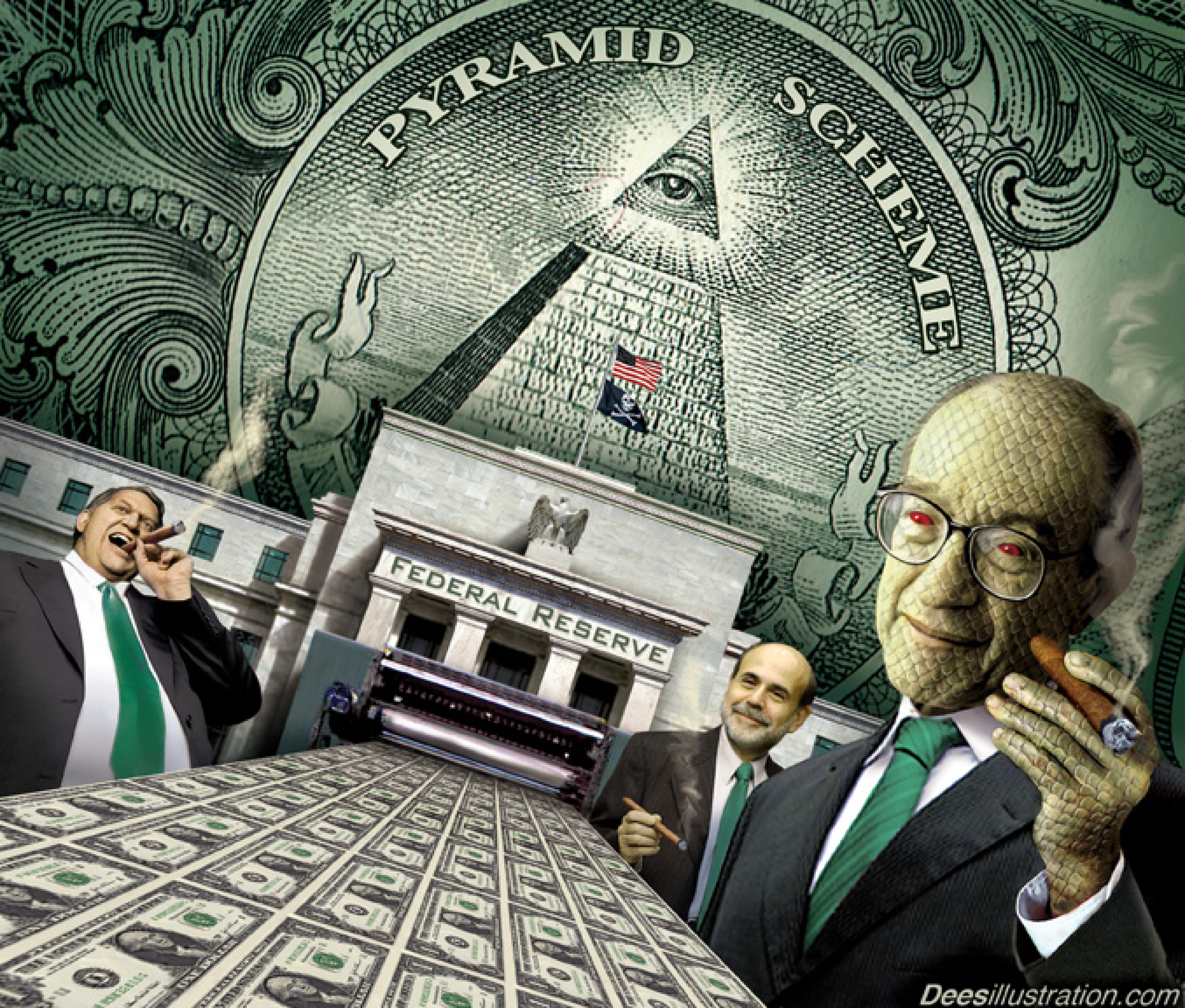
PYRAMID
SCHEME
FEDERAL RESERVE
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EASY-THINK
OPTIONS
• BELIEF
• DOGMA
• POLITICS
• RELIGION
• SHOPPING
• RELATIONS
• HAIRSTYLE
• LUNCH
INSERT CARD

ORDER OF THE ILLUMINATI

In April 1789, the Illuminati had infiltrated French Masonic Lodges to such an extent that they had ceased operation and instead rallied under the name "**The French Revolutionary Club**." When they needed a larger meeting place they used the hall of the **Jacobin's Convent**. This revolutionary group of 1,300 people emerged on July 14, 1789 as the **Jacobin Club**. The Illuminati controlled the Jacobin Club, and were directly responsible for fomenting the activities which developed into the **French Revolution**. The Illuminati's revolutionary plan in France called for the population to be reduced by one-third to one-half to ensure the stability of the new **French Republic**. The total death toll of the French Revolution was over 1,000,000 people. In August 1792, after the overthrow of the government, the tri-colored banner was replaced by the red flag of social revolution.

The LAW OF ONE

Book II

by Ra
an humble messenger of
The Law of One

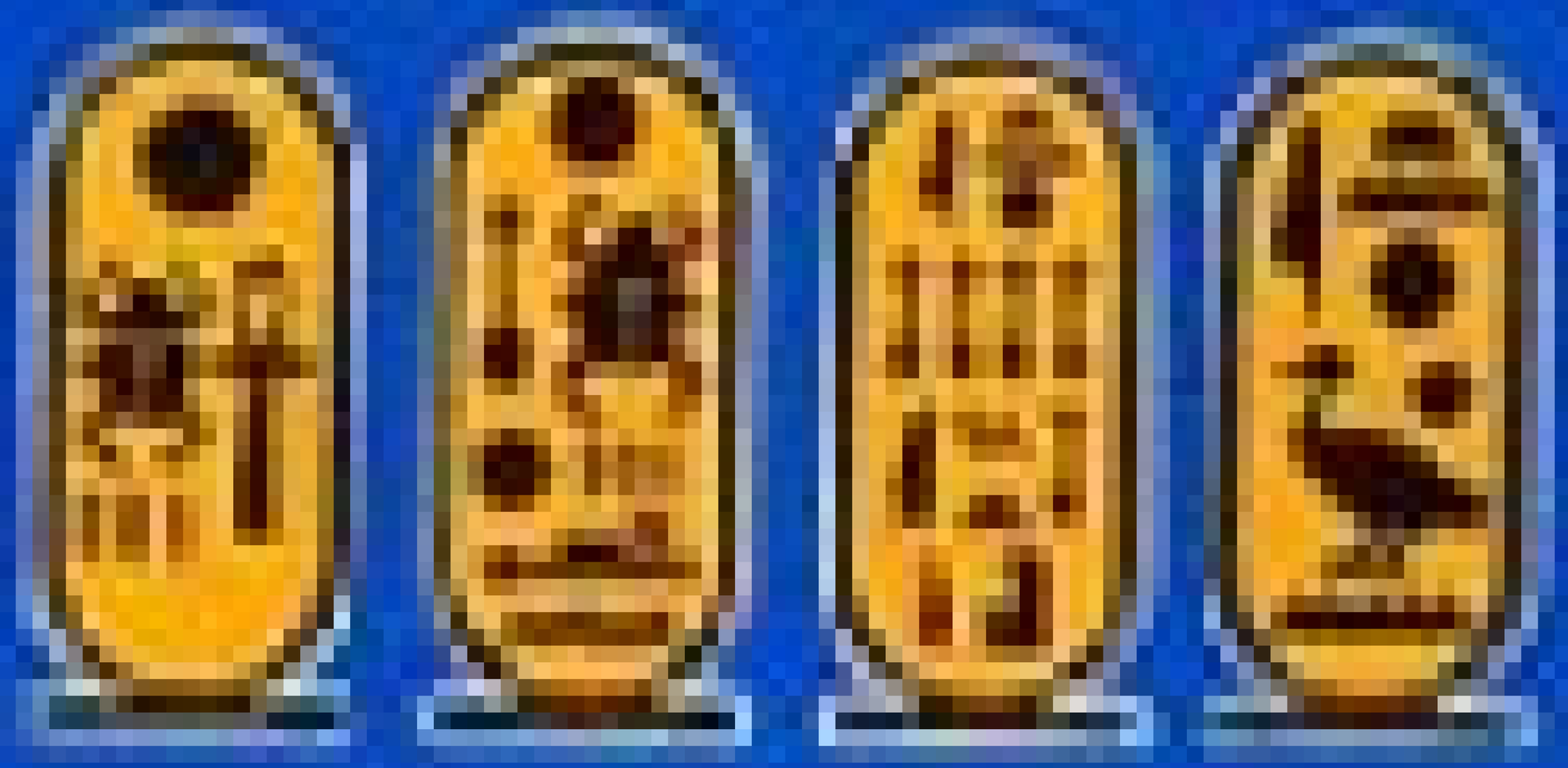

State monopoly on ID

- "Digital ID" already exists (passports, national ID cards, birth certificates).
- The state **refuses to print ID** for 1 billion people worldwide.
- **No alternatives:** Flag Theory requires an existing ID, Red Cross doesn't print IDs and non-government IDs aren't accepted.
- **Cruel and fatalistic:** No way to appeal or "earn" access, e.g. if you weren't registered at birth. No way to prove identity via bills, school/work records, vouches/witnesses, social media or even fingerprints.

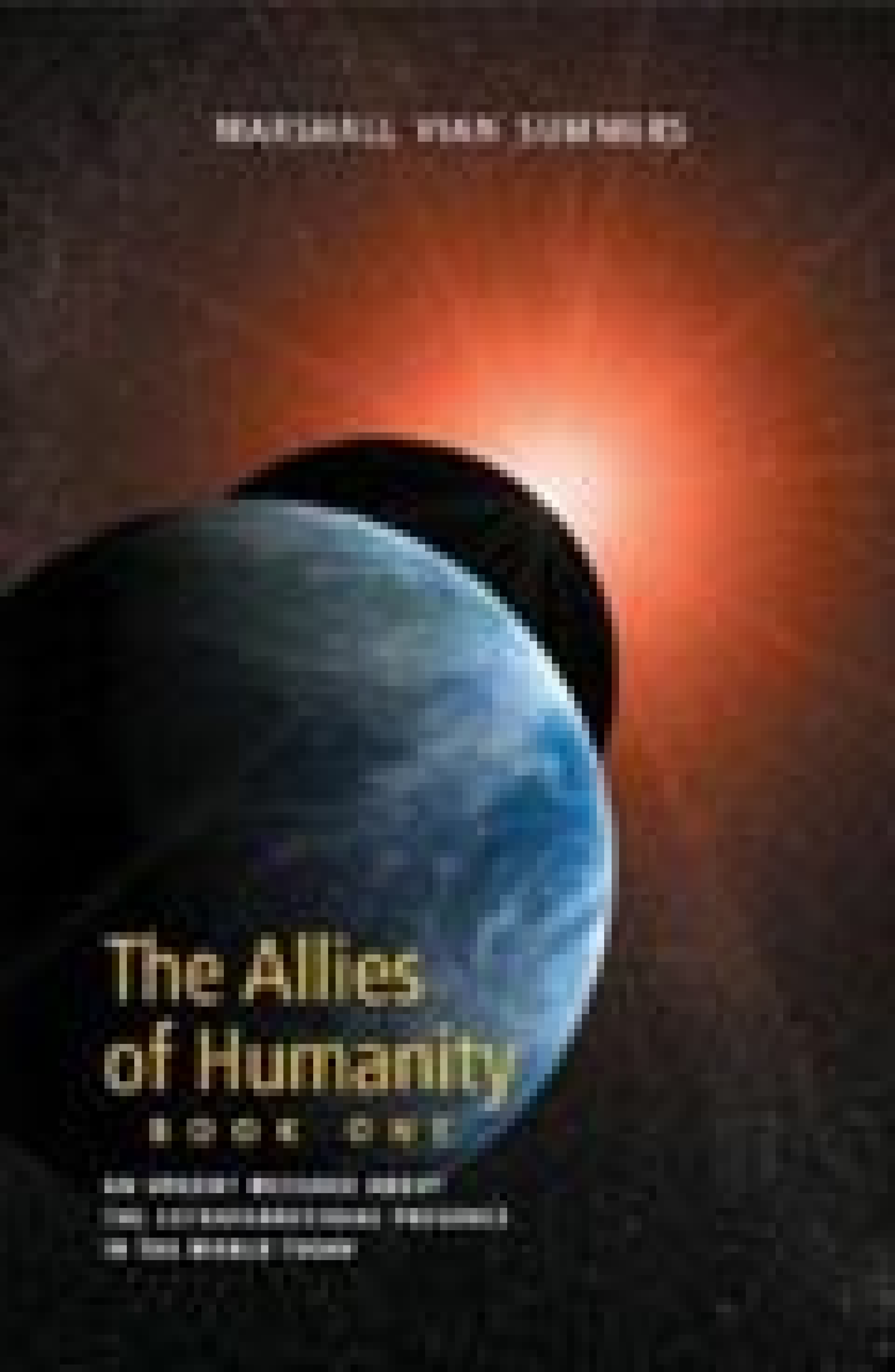
The Alles
of Humanity

GERMAN WORKERS' PARTY (DAP)

In July of 1919, **Adolf Hitler** was sent as an intelligence agent of the German Army to infiltrate the DAP and monitor its activities. Hitler quickly made an impression on the other DAP members with his oratory abilities. The DAP's chairman **Anton Drexler** was impressed with Hitler, and encouraged him to join the DAP. On the orders of his army superiors, Hitler applied to join the party. He was accepted into the DAP in September of 1919. Hitler initially wanted to form his own political party, but was convinced to join the DAP because it was small and he thought he could eventually become its leader. He consequently encouraged the DAP to become less of a debating society, which it had been previously, and more of an active political party. The small number of party members were quickly won over to Hitler's political beliefs. With the support of Drexler, Hitler became chief of propaganda for the DAP in early 1920.

JUDGE
WORKS FOR THE STATE

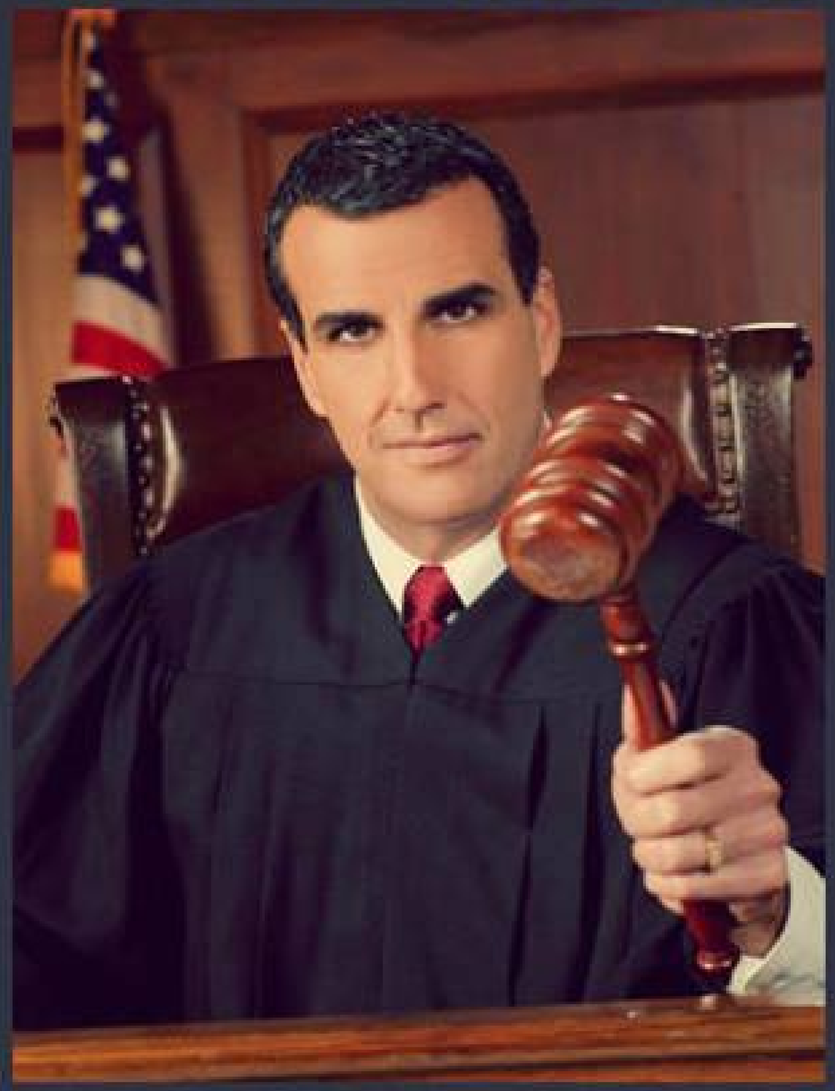

PROSECUTOR
WORKS FOR THE STATE

POLICE/WITNESS
WORKS FOR THE STATE

The vast majority of the disputes that the police initiate on behalf of their employer are also adjudicated by their employer, where the plaintiff, the judge, the antagonist (the police) and the only witness (also the police), all represent the same party, and, since no corpus delicti, mens rea or acts reus can be produced, doesn't technically qualify to be heard according to its own "laws". The State therefore is indistinguishable from a criminal cartel.

LEAGUE OF THE JUST

Wilhelm Weitling

The League of the Just eventually adopted a pyramidal structure inspired by the Italian Masonic revolutionary secret society, the **Carbonari**. Their long-term goal was to establish a "Social Republic" in the German states. The most prominent leader within the League of the Just was **Wilhelm Weitling**. Weitling, a German radical political activist and one of the first theorists of **Communism**, proclaimed himself a "Social Luther," and denounced private property. Many members of the League of the Just were involved in the **Blanquist Revolt** of May 12, 1839. This led to the group being expelled by the French government. The League proceeded to move to London, where they continued to grow, reaching a peak membership of over 1,000 members. In June 1847, the League of the Just merged with the **Communist Correspondence Committee**, an organization led by **Karl Marx** and **Friedrich Engels**, to form the **Communist League**. The Communist League tasked Marx and Engels with writing a political platform. The resulting document was ***The Communist Manifesto***.

1 Beach, I've seen him in New York. So I mean, if we're
2 going to pin point how many times I've seen him or the
3 next time I saw him after that I don't know.
4 Q. Then tell me -- let's do it this way, what
5 was the most recent time that you recall having sex with
6 Professor Dershowitz?
7 MS. MCCAWLEY: Objection.
8 SPECIAL MASTER: You can answer.
9 A. The first time I recall having sex with
10 Professor Dershowitz was in New York.
11 Q. My question was, the most recent time now.
12 What's the most current, most recent memory of having sex
13 with Professor Dershowitz?
14 MS. MCCAWLEY: Objection. Just so I'm
15 clear, you're going backward?
16 MS. BORJA: Correct.
17 MS. MCCAWLEY: The last time.
18 A. The last time that I remember having sex
19 with him? Okay. I believe it was on an airplane.
20 Q. Where were you going?
21 A. On, I believe it was Massachusetts. I
22 don't know. It's very hard for me to remember exactly
23 where we were going, what were the circumstances.
24 Q. So that's the time you testified about
25 earlier?

by bringing this defamation action placing at issue the truthfulness of Jane Doe No. 3's allegations against Dershowitz . . . ." *Id.* at 3-5. In his motion and reply pleading (McCawley Decl., Exhibit 8, Reply in Support of Motion to Compel), Dershowitz argued that Cassell and Edwards' actions throughout the case constituted a waiver of attorney-client privilege.

Cassell and Edwards responded, arguing that Ms. Giuffre was not a party of the defamation action and that she was the only person who could waive her privilege. McCawley Decl., Exhibit 7 at 4-6, Response in Opposition to Motion to Compel. Cassell and Edwards also argued that there had been no waiver because confidential attorney-client communications with Ms. Giuffre were not "at issue" in the defamation case. *Id.* at 6-9. Cassell and Edwards also later filed a sur-reply, further elaborating on the argument that Ms. Giuffre had not waived any attorney-client privilege by publicly discussing her sexual abuse by Epstein and his associates. McCawley Decl., Exhibit 9, Sur-Reply in Support Opposition to Motion to Compel. Cassell and Edwards also explained that communications with Ms. Giuffre were protected not only beginning in March 2014, but even earlier than that date when Ms. Giuffre understood that she was obtaining legal services from Cassell and Edwards. *Id.* at 1.

Following this extensive briefing on waiver issues,[6] on December 8, 2015, the Florida Court (Lynch, J.) ruled, ***denying Dershowitz's argument that attorney-client privilege had been waived.*** McCawley Decl., Exhibit 10, Order Denying Motion to Compel. Specifically, the Court denied the motion to compel, explaining "Pre March 2014 communications are protected by the work product privilege and the witness has not waived the communications that were protected by the attorney-client privilege. Also, there was no waiver by the [Cassell and Edwards] by filing suit." *Id.* at 1.

[6] And following the filing of Cassell and Edwards' summary judgment motion, filed on November 26, 2015.

new policy.

More than 5.84 Million Records Released

October 28, 2016 3:00 PM

Today's record release brings the total number of records made public by this White House to more than 5.84 million.

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1	ALEFANTIS	JAMES		U67559	
2	Alefantis	James	A	U42265	
3	Alefantis	James	A	U42320	
4	ALEFANTIS	JAMES	A	U55399	
5	Alefantis	James	A	U70265	100157

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IRONY:

MOST MOVIE AUDIENCES WATCH MOVIES LIKE THE MATRIX, THE PATRIOT, BRAVEHEART, V FOR VENDETTA, AND THE HUNGER GAMES,

AND THEY CHEER FOR THE DISOBEDIENT REBELLIOUS UNDERDOGS WHO CHALLENGE AND RESIST -- EVEN VIOLENTLY -- THE MASTERS AND CONTROLLERS...

THEN THEY GO HOME, PROUDLY PAY TRIBUTE TO THE STATE, OBEY WHATEVER ARBITRARY COMMANDS THE POLITICAL MASTERS MAKE UP, AND CONDEMN ANYONE WHO DOESN'T.

PIC OF THE DAY
TSA choice
MOLESTATION
RADIATION
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TECHNOLOGY CHANGES. YOUR RIGHTS DON'T.

THE ATLAS SOCIETY

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Comet Ping Pong

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joshuaryanv Come visit me tonight, before HOMOSUPERIOR heads outta town for Memorial Day weekend shows & shenanigans! 🍕🇺🇸🌻🌺🌴🍻🎷

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Opinion: The UN could assist US government with disarming gun owners

Sheeple

April / May 2017 #38

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I DO NOT 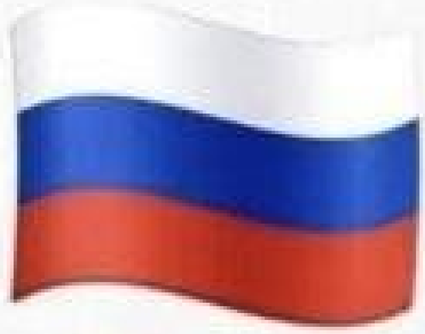 STAND WITH RUSSIA

I DO NOT STAND WITH UKRAINE

I DO NOT STAND WITH NATO

I DO NOT STAND WITH THE U.N.

I STAND WITH THE PEOPLE IN EACH COUNTRY

WHO ARE HELD HOSTAGE BY GOVERNMENTS THAT START WARS, DESTROY ECONOMIES AND SUBJUGATE OUR LIVES

@THEFREETHOUGHTPROJECT

Sur-name	Id-entity
Sur., a prefix meaning 'in addition' '***Name***. *the designation of an individual person, or of a firm or* ***corporation***.' [Black's Law Dictionary, 2nd Edition]	***Id***., Latin, short for *idem / eadem*, 'the same' ***Entitas***., Latin, from *ent-, ens* 'existing' '***IDENTITY***, *evidence. Sameness.*' [Bouvier's Law Dictionary 1856]
NAME Maxim of Law: *Nomen est quasi rei notamen.* A name is, as it were, the distinctive sign (or signifier) of a **thing**. Maxim of Law: *Nomina sunt notae rerum.* Names are the marks of things. Maxim of Law: *Nomina sunt symbola rerum.* Names are the symbols of things.	**APPELLATION** 1. The definition of an appellation is the **title** or name of someone. (An example of an appellation is the name Tom.) 2. Appellation is defined as the act of giving a name to someone or something. (An example of an appellation is the act of two parents choosing a name for their new baby.) [Webster's Dictionary]
Family, Clan, Tribe, Father, Patriarch, when joined after a "Given name", the Surname forms a **Tradename**, the **Crown**, a **Legal Person/**ality, a **Corp/**se/**oration**	Appellation "Given name", Christian name(s) i.e. John, or John-Henry "Given Name" + Birth Registration Number **on Printout = Estate Title IDENTITY**
'**PERSON**: An entity (such as a corporation), that is recognized in law as having the rights and duties of a human being.' [Black's Law Dictionary, 7th Edition.]	**MAN / WOMAN** ***Id.*** masculine and neuter / ***Ead.*** feminine Born Equal, Sentient, Living, Flesh & Blood, Soul, Endowed with Unalienable Rights
'**HUMAN BEING**. Monster. A human being by birth, but in some part resembling a lower animal. A monster hath no inheritable blood and cannot be heir to any land.' [Ballentine's Law Dictionary 1930]	'Any **human being** is a man, whether he be a member of society or not, whatever may be the rank he holds, or whatever may be his age, sex.' [Bouvier's Law Dictionary 1856]
PUBLIC SERVANT needs **PERMITS**	**PRIVATE SOVEREIGN** serves **NOTICES**
Dead Fiction registered on **"Date of Birth"**	**Living Fact** born on **"Birthday"**
ENS LEGIS 'A creature of the law; an artificial being, as contrasted with a natural person [*see below]. Applied to corporations, considered as deriving their existence entirely from the law.' [Black's Law Dictionary 2nd Edition] *Grammatically, 'natural person' is synonymous with "artificial person", because 'person' overrules 'natural'. [Context - That which follows controls that which precedes. Bouvier's 1870] Therefore, 'natural' is null and void, and a 'natural person' does not exist, i.e. 'real cartoon'.	**SUI JURIS** 'Of his own right; possessing full social and civil rights; not under any legal disability, or the power of another, or guardianship. Having capacity to manage one's own affairs; not under legal disability to act for one's self.' [Black's Law Dictionary 2nd Edition] **OWN MASTER,** **SOVEREIGN MAN / WOMAN**
GRANTED PRIVILEGES / BENEFITS	**UNALIENABLE RIGHTS / PROPERTIES**
Only Recognised in *de facto* **COURT OF COMMERCE (with Statutes)** Greed, Ego, Argument, Dishonour, Dispute Taker	Only Recognised in *de jure* **COURT OF JUSTICE (with a Jury)** Fairness, Spiritual, Peaceful, Honourable, Remedy Giver
DEBT-MONEY PER SWEAT EQUITY "Accommodation Party" Debtor	**CREDIT INNATELY ENDOWED** "Secured Party" Creditor
Must use **DEBT-MONEY** Notes and serve as **SURETY**	Can issue **PROMISSORY NOTES** of Credit using **"AUTOGRAPH"**
INCREASES DEBT in Deadly Economy	**REDUCES DEBT** in Living Economy

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

By the beginning of the **February Revolution**, the leading figures of the Bolshevik faction were mostly in exile, including Lenin, who was exiled in Switzerland. After a highly-secretive journey through Europe, Lenin was smuggled back into Russia on April 16, 1917. Upon his return, Lenin immediately formulated a new program of action for the Bolshevik party called the **April Theses**, in which he demanded transfer of power to the Soviets "in the interests of the proletariat and peasantry." Faced with resistance even among other supporters of Bolshevism, Lenin managed to institute his plan with the support of the lower classes. Lenin rejected the critical arguments of his political opponents regarding Russia's unpreparedness for a Socialist revolution and the inevitability of a civil war. In April 1917, the split of the **Russian Social Democratic Labor Party** was finalized. Lenin's April Theses received the support of the majority of delegates, and the Bolsheviks took over the Russian government.

INVESTIG

Declassified Case: NW# 58396 Date:
09-18-2018

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On December 30, 2014, Cassell and Edwards filed a Motion Pursuant to Rule 21 for Joinder in the Action on behalf two additional victims: Jane Doe 3 and Jane Doe 4. (Jane Doe 3, Virginia Giuffre, subsequently decided to reveal her name). The joinder motion argued that Jane Does 3 and 4 should be allowed to join the two existing plaintiffs in the action because they had suffered the same violations of their rights under the CVRA. McCawley Decl., Exhibit 2, Jane Does' 3 and 4 Joinder Motion.[2] To establish that they were "victims" of Epstein's sex crimes with standing to join the suit, Jane Does 3 and 4 alleged that they had suffered sexual abuse from Epstein. For example, Jane Doe 3 alleged that she had been forced by Epstein to have sexual relations with various persons, including Alan Dershowitz – who had been one of Epstein's defense attorneys negotiating the non-prosecution deal and arranging to keep it secret from the victims. McCawley Decl., Exhibit 2 at 4. Jane Doe 3 also alleged that Defendant (i.e., Ghislaine Maxwell) had participated in the sexual abuse of Jane Doe 3. *Id.* at 4-5.

After Dershowitz also filed a motion to intervene to contest the allegations (DE 282), Jane Doe 3 filed a response to Dershowitz's intervention motion. McCawley Decl., Exhibit 3, Response to Motion to Intervene.[3] The response explained that the allegations against Dershowitz were relevant to at least eight separate issues in the CVRA case. *Id.* at 18-26. The response also explained some of the evidence supporting the allegations against Dershowitz, including:

- sworn testimony from one of Epstein's household employees (Juan Alessi) that Dershowitz came "pretty often" to Epstein's Florida mansion and got massages while he was there;

---

[2] The Joinder Motion attached as an exhibit is a "corrected" motion, filed on January 2, 2015. As discussed below, several paragraphs in this motion were later stricken by Judge Marra.

[3] This document is currently restricted/under seal in the CVRA case, although an order sealing it is not found in the Court record so far as can be determined. In light of the sealing of the document, we have marked aspects of this pleading dealing with the document as confidential.

WW1
WW2
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PALESTINE
IRAQ
LIBYA
AFRICA
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Ash
@ashcammm

guys literally only want one thing and it's fucking disgusting

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

86. Emmy Taylor
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

87. Evelyn Valenzuela
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

88. Larry Visosky
c/o Bruce E. Reinhart, Esq.
Tel: (561) 202-6360
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

89. Leslie Wexner
c/o John W. Zeiger, Esq., Zeiger, Tigges & Little LLP
41 South High Street, Suite 3500, Columbus, Ohio 43215
Tel: (614) 365-9900

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

90. Courtney Wild
c/o Bradley Edwards, Esq.
FARMER, JAFFE, WEISSING,
EDWARDS, FISTOS & LEHRMAN, P.L.
425 North Andrews Avenue, Suite 2
Fort Lauderdale, Florida 33301
Tel: (954) 524-2820

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

THE NEW WORLD ORDER

THE BIGGEST AND MOST DANGEROUS TERRORIST GROUP IN THE WORLD WANT TO KILL 7.3 BILLION PEOPLE

They have stated Their Intentions, Very Clearly, Carved in Stone, In 12 Different Languages

Describe the US with an image, I'll start...

HIGHS
Good Day
9:02 8
DAY. . . MOSTLY SUNNY AND COMFORTABLY

15,2°

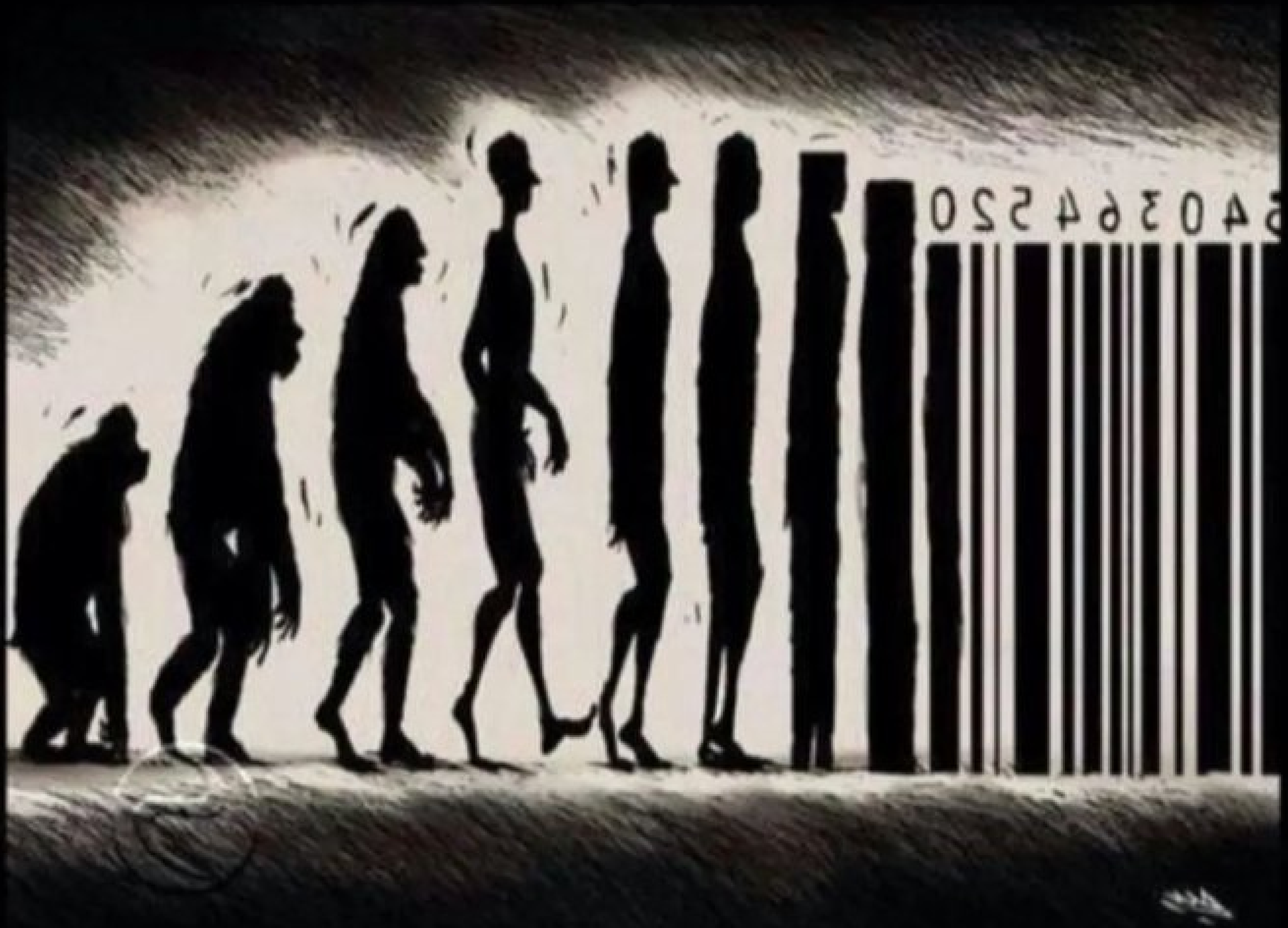

WHAT'S THE DIFFERENCE BETWEEN CHILD TRAFFICKING AND PIZZA?

PIZZA DIDN'T MAKE ME GQ'S 49TH MOST INFLUENTIAL PERSON IN WASHINGTON

COMMUNISTS BECOMING "GOD":

THE SOCIALIST "NEW ORDER" OF MASTERS AND SLAVES

It was even incredibly dangerous to be the first to stop applauding during a political speech in the Soviet Union. To cease applause meant to the Soviets that you were a dissident. People clapped for so long at a speech that sometimes a bell would have to be rung to let them know they could stop. Consequence for insufficient applause was severe. After a tribute to Stalin was proposed at a speech in Moscow, the crowd continued to applaud for 11 minutes straight. No one in the audience had the courage to stop, so people clapped until their hands were red. Finally, one man sat down, after which the entire crowd followed suit. The man who sat first was arrested and sentenced to 10 years in a gulag.

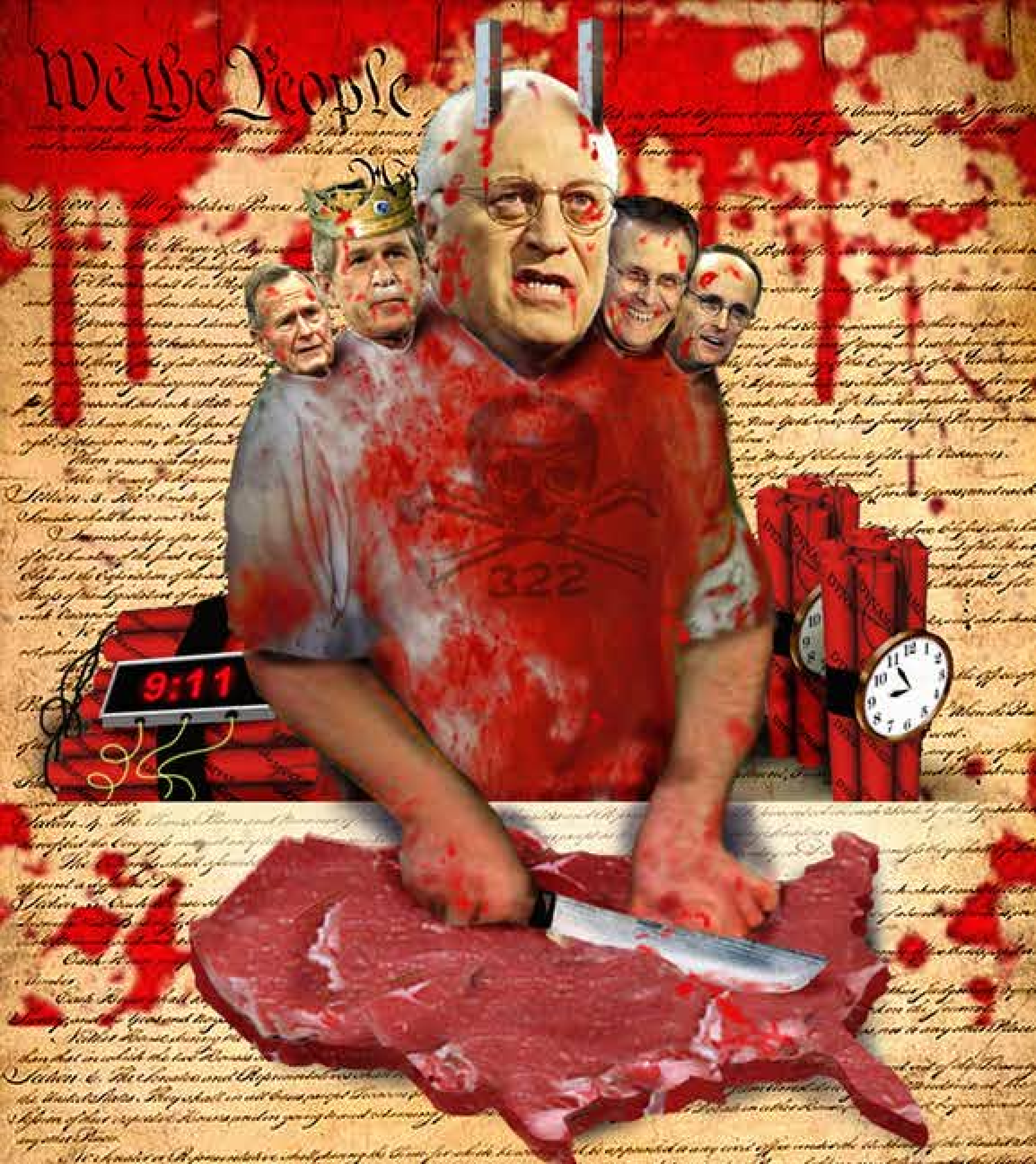
We The People
322
9:11

"nobody's pushover"
painting by Matt Sesow
SEE HUNDREDS MORE
SESOW.COM

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mama.doolittle and juliannebrienza like this
204w
jimmycomet #cumpanda
cboutlier #cumpanda #pandacumhole
ccwoolman So many pandas!!!!!!!!
jimmycomet @boutlier pandacumhole!!
cboutlier @jimmycomet lol! It seemed like an accurate description at the time :-)
jimmycomet #cumpanda
cboutlier #cumpanda #pandacumhole

PANDA
PAPERBOY PRINCE
OF THE SUBURBS

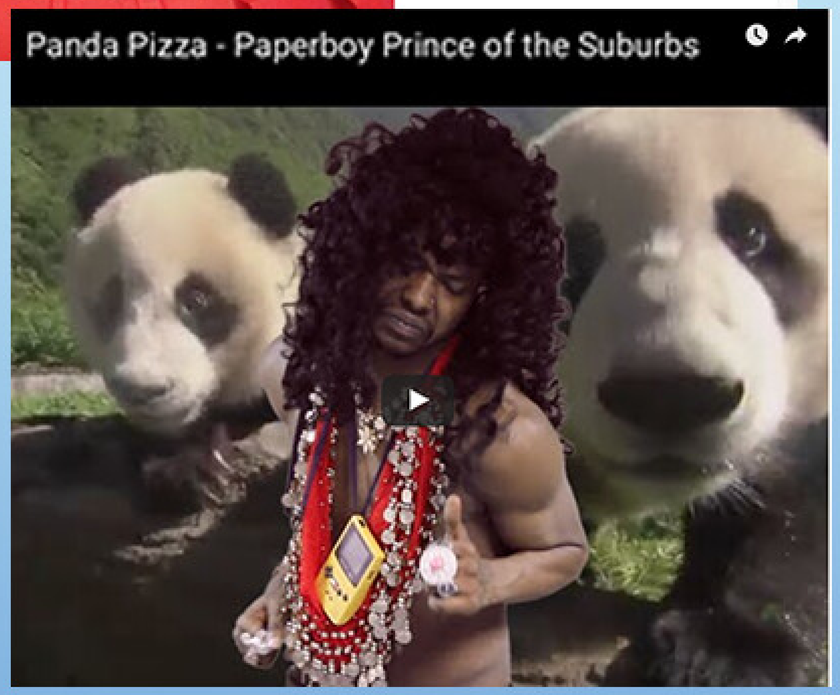
Panda Pizza - Paperboy Prince of the Suburbs

jimmycomet
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cboutlier, ccwoolman, werkinonmahnightcheese, christnjoe, jamargot17, mr_scott_cummings and izzlethistle like this
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cboutlier Lol! The National Zoo Presents: Cum Panda
jimmycomet #cumpanda ?
cboutlier Lol! The National Zoo Presents: Cum Panda
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COMMUNIST MANIFESTO

The Communist Manifesto, originally ***The Manifesto of the Communist Party***, is a political pamphlet written by **Karl Marx** and **Friedrich Engels**, commissioned by the **Communist League** and originally published in London in 1848. The text is the first and most systematic attempt by Marx and Engels to codify for widespread consumption the core historical materialist idea that, as stated in the text's opening words, "***The history of all hitherto existing society is the history of class struggles***," in which social classes are defined by the relationship of people to the means of production. Marx and Engels combine **materialism** with the **Hegelian dialectical method** to analyze the development of European society through its modes of production. Marx and Engels assert that capitalism is marked by the exploitation of **proletariat** (working-class wage-laborers) by the ruling-class **bourgeoisie**.

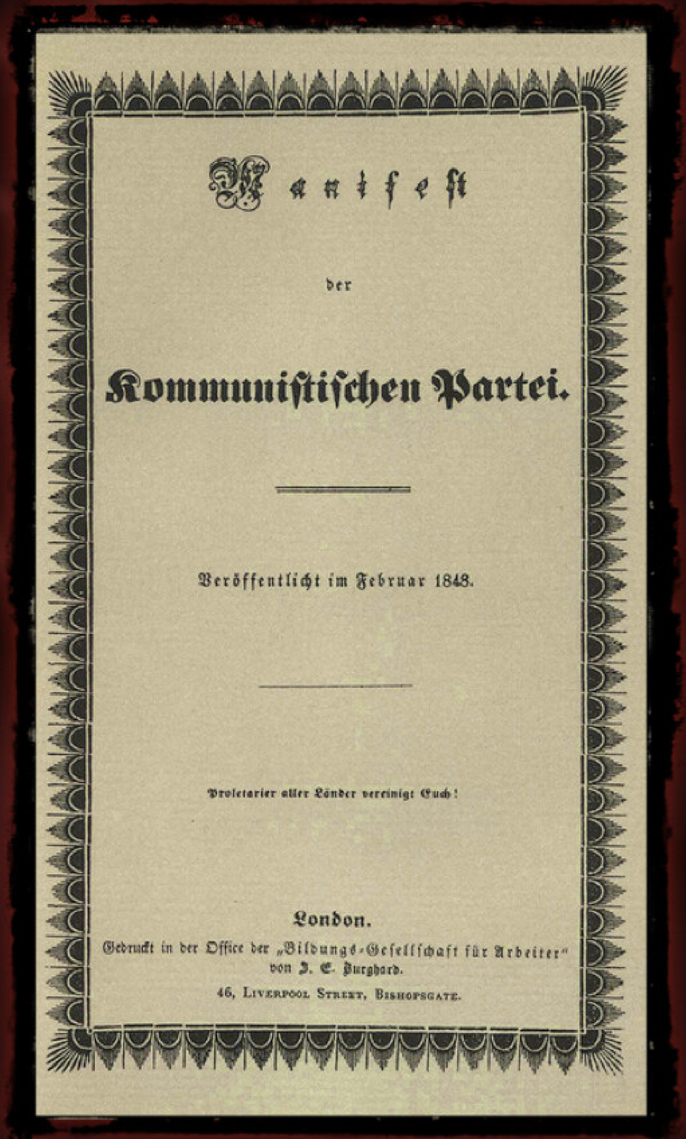

Manifest

der

Kommunistischen Partei.

Veröffentlicht im Februar 1848.

Proletarier aller Länder vereinigt Euch!

London.

Gedruckt in der Office der „Bildungs-Gesellschaft für Arbeiter"
von J. E. Burghard.

46, Liverpool Street, Bishopsgate.

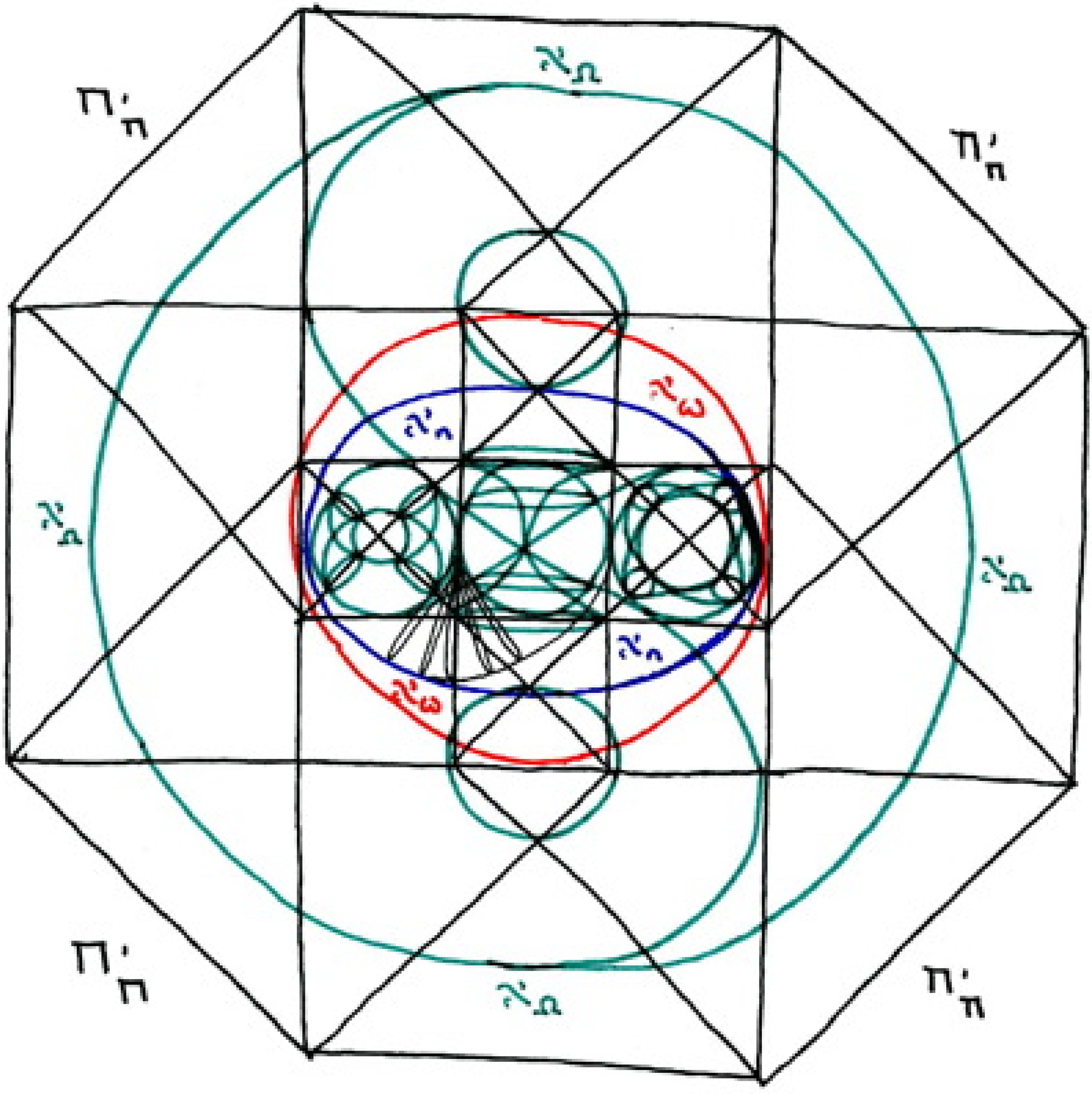
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GERMAN WORKERS' PARTY (DAP)

In February 1920, Hitler, along with **Anton Drexler** and **Gottfried Feder**, drafted a 25-point manifesto, which summed up the DAP's political views, including an expansionist foreign policy, the nullification of the Treaty of Versailles, the creation of a "Greater Germany," and exclusion of Jews from German citizenship. On February 24, 1920, Hitler revealed the DAP's new manifesto in a speech at a DAP rally in Munich to over 2,000 people. On the same day, the DAP was officially renamed the **National Socialist German Workers' Party** (**Nationalsozialistische Deutsche Arbeiterpartei**, or **NSDAP**) in an attempt to make the party more broadly appealing to larger segments of the population. The name was intended to draw upon both left-wing and right-wing ideals, with "Socialist" and "Workers" appealing to the left, and "National" and "German" appealing to the right.

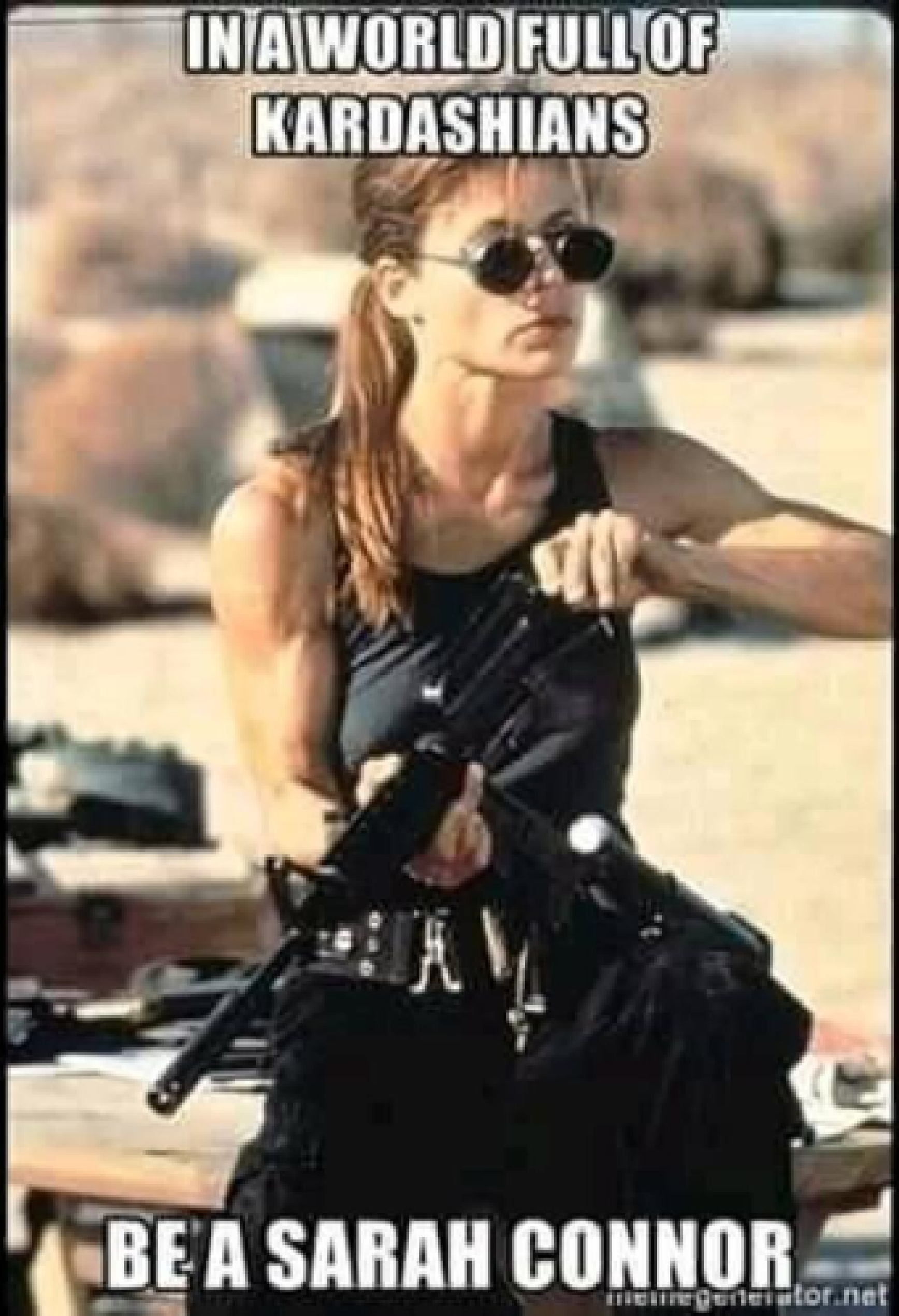
IN A WORLD FULL OF
KARDASHIANS
BE A SARAH CONNOR
memegenerator.net

CHINESE COMMUNISM

The CCP kills thousands of people every year using **firing squads**, **lethal injections** and **mobile death vans**. Firing squad executions were said to have been discontinued in 2010, but there are many examples that this practice continues. Lethal injections have taken over as the main form of execution in modern China due to its cheaper cost and more secretive nature. Lethal injections were legalized by the CCP in the 1990s, and since 2003, are sometimes administered via the CCP's "**mobile execution vans**," which allow the execution of prisoners without having to transport them to a jail. Enemies of the State are loaded into a van, strapped to a table, and administered lethal injection. Organs are then harvested from executed prisoners without permission, for use in medical and scientific experiments. Contrary to what one may think, members of the public in China aren't even bothered by such forms of execution by the CCP, but rather are largely in support of it. The true numbers of those killed by the Chinese Communist Party every year are thought to be staggeringly high, but the China's Communist regime keeps those numbers closely concealed as state secrets.

UKRAINIAN AZOV BATTALION

The **Azov Battalion**'s main **Brigade Patch** displays the symbol of the **Wolfsangel** (**Wolf's Anchor**). The Wolfsangel was the "**Gibor**" **Rune**, the final Rune of the **Armanen Futarkh** Rune system of **Guido von List**, which represented the Norse wolf-god of destruction, **Fenriz**, and the **Ragnarök**, the End of the World. It was the main symbol used by the Nazi's **Waffen-SS 2nd Panzer Division**, which took part in several major battles on the **Eastern Front** during World War II. Even more blatantly, the Azov Battalion has openly displayed both the **Nazi Swastika** and the symbol of **The Black Sun** on both its military regalia and its propaganda publications.

Azov Battalion's Brigade Patch With Symbol Of The Wolfsangel

Wafen-SS 2nd Panzer Division Insignia With Symbol Of The Wolfsangel

HE MET AN INDIVIDUAL KNOWN AS GEORGE MEYERS AT A LOCAL TAVERN. MEYERS ASKED IF SCHNEIDER INTERESTED IN MINERALS AND BROUGHT HIM TO HOUSE LOCATED AT 104 N.W. 22ND PLACE, PORTLAND, OREGON WHERE SCHNEIDER REMOVED APPROXIMATELY 300 POUNDS OF MATERIAL HE DESCRIBED AS SIMILAR TO THE SAMPLE GIVEN TO HIS UNCLE. HE OBTAINED MATERIAL APPROXIMATELY DECEMBER, 1974, AND SINCE THEN CLAIMS TO HAVE SUFFERED FROM NAUSEA, HEMORRHAGING AND SORENESS IN HIS EXTREMITIES. HE HAD KEPT THE MATERIAL UNDER HIS BED IN HIS ROOM. ON ADVICE OF DR. SCHNEIDER AND PHILIP'S LANDLADY, MOST OF THE MATERIAL WAS DISC[redacted] TRASH. SOME OF IT WAS GIVEN OR SOLD TO UN[redacted]INDI[redacted] PORTLAND. PHILIP STATED HE HAD NO IDEA OF T[redacted]AL MIGHT VIOLATE FEDERAL STATUTE OR HEAL[redacted] HE HAD NO INTENTION OR CAPABILITY [redacted]ACTURE A[redacted]EVICE. [redacted]

JOE FROM THE CAROLINAS

1 Palm Beach when I was at my apartment to come in to give
2 someone a massage.
3 Q. Did any guests get massages that were not
4 sexual in nature?
5 A. Not that I was aware of. All the massages
6 I gave were of a sexual nature except for Eva Anderson,
7 sorry. I'm sorry, Eva Dubin, sorry.
8 Q. Did you ever see any male masseuses?
9 A. Once when I was at the island. He was
10 there helping me train.
11 Q. Were that massages and that masseuse sexual
12 in nature?
13 A. No, but it was a training. Not that kind
14 of training, actual massage training.
15 Q. Were there ever any masseuses over the age
16 of 25?
17 A. Yes, I think her name is Sheridan.
18 Q. Were there ever any over the age of 30?
19 A. The male one that we just talked about is
20 over 30.
21 Q. Can you recall any others?
22 A. No.
23 Q. Do you know one way or the other whether
24 there were any other masseuses over the age of 30?
25 A. Do I know of any other masseuses over the

SPIRIT
COOKING
666
3 5 9 11

THE TERROR ALERT
HOMELAND SECURITY ADVISORY SYSTEM
SEVERE
HIGH
ELEVATED
Deesillustration.com

These men committed war crimes

This man exposed war crimes

Guess which one is in jail.

HAMLET'S MILL

ENRAGED THE LEFT FOR 4 YEARS
TURNED OUT TO BE NWO PUPPET

ENRAGED THE RIGHT FOR 8 YEARS
TURNED OUT TO BE NWO PUPPET

ENRAGED THE LEFT FOR 8 YEARS
TURNED OUT TO BE NWO PUPPET

ENRAGED THE RIGHT FOR 8 YEARS
TURNED OUT TO BE NWO PUPPET

ENRAGED THE LEFT FOR 4 YEARS
TURNED OUT TO BE _____

ENRAGED THE RIGHT FOR 4 YEARS
TURNED OUT TO BE _____

1 Q. Did you talk to Jeffrey about it?
2 A. Yes.
3 Q. What did you tell Jeffrey?
4 A. Jeffrey asked me if he enjoyed it, I said
5 yes.
6 Q. So the act was consummated?
7 MS. MCCAWLEY: Objection.
8 A. What does consummated mean?
9 MS. MCCAWLEY: If you don't know you don't
10 answer.
11 SPECIAL MASTER: Rephrase that.
12 BY MS. BORJA:
13 Q. What do you mean by your testimony that
14 Professor Dershowitz enjoyed it?
15 MS. MCCAWLEY: Objection. Mischaracterizes
16 the testimony.
17 SPECIAL MASTER: You can answer if you can.
18 A. I don't even understand. What do you mean,
19 did he enjoy it?
20 MS. MCCAWLEY: Take a deep breath. She can
21 re-ask the question.
22 A. He enjoyed it, yes. From what it looked
23 like, my God, yes, he enjoyed it.
24 Q. Why do you say that?
25 MS. MCCAWLEY: Take a deep breath.

Global Elites: "How tf could they tell we were lizard people?"

Also Global Elites:

FLUORIDE IN YOUR WATER

Sodium Fluoride is a highly toxic poison, the active ingredient in rat poison. A neurotoxin, it causes permanent changes in behavior, and stains, ruins white teeth (fluorosis).

The WARNING on the bag says it targets body organs, the entire nervous system (the brain) and the teeth. Fluoride is added to the water, why is your government poisoning you?

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Fourth Edition—Updated and Revised

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Raising Livestock
Generating Your Own Energy
Enjoying Your Harvest
Household Skills and Crafts
and More

Edited by Abigail R. Gehring

Example: Jobs

- Work and hire people for cash (e.g. via Craigslist).
- Hire freelancers or small businesses rather than corporations.
- Work remotely for crypto (instead of banking or Paypal):
  - Microlancer.io, FreelanceForCoins.com, Bitejo.com.
  - Exchange crypto to physical cash with Bisq.network, HodlHodl.com or CoinATMRadar.com.
- **Proxy merchants:** Setup a shell company with which freelancers can receive bank transfers, make contracts, rent a coworking space and receive mail, without ID.

A When it happened?

Q When Ghislaine Maxwell used the words, Go give a massage to Bill Richardson, where were you?

MR. EDWARDS: Object to the form. Mischaracterizes her testimony.

A I can't tell you where we were. I know where I was sent to. I don't know where we were when she told me to do that.

Q (BY MS. MENNINGER) Where were you sent to --

A New Mexico.

Q -- by Ghislaine Maxwell?

MR. EDWARDS: Object to the form. Mischaracterizes her testimony again.

A Are you smiling at me because --

Q (BY MS. MENNINGER) No, I'm asking you to answer the question.

A I have answered the question. I was sent to New Mexico.

Q Okay. Where were you sent from?

A I already answered that. I don't know where I was sent from.

Q Okay.

A I was flying everywhere with these people.

Q Where were you sent by Ghislaine Maxwell

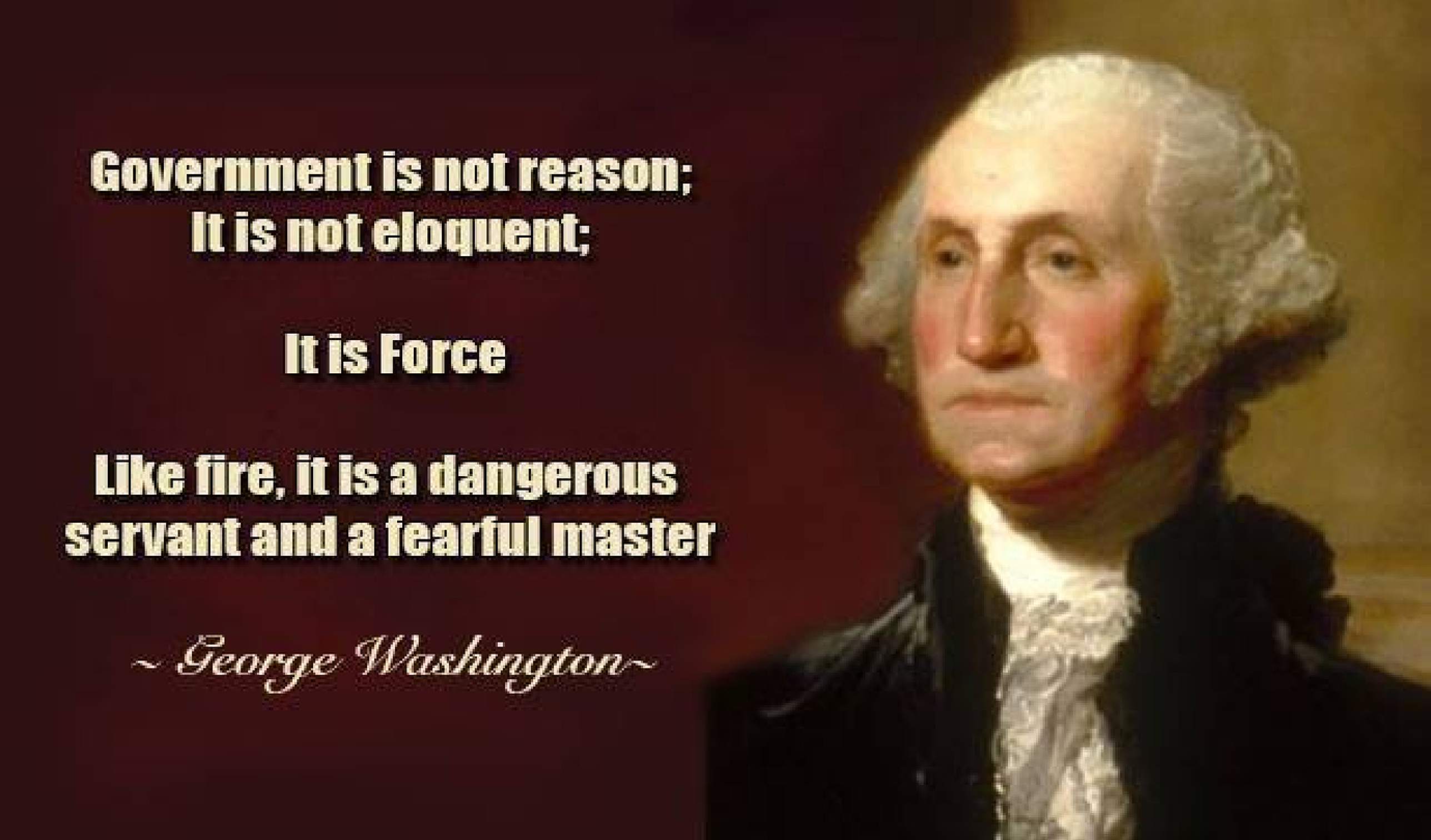
Government is not reason;
It is not eloquent;
It is Force
Like fire, it is a dangerous
servant and a fearful master
~ George Washington~

U.S. DEPARTMENT OF
HOMELAND SECURITY
Deesillustration.com

"I'm not voting starter pack"

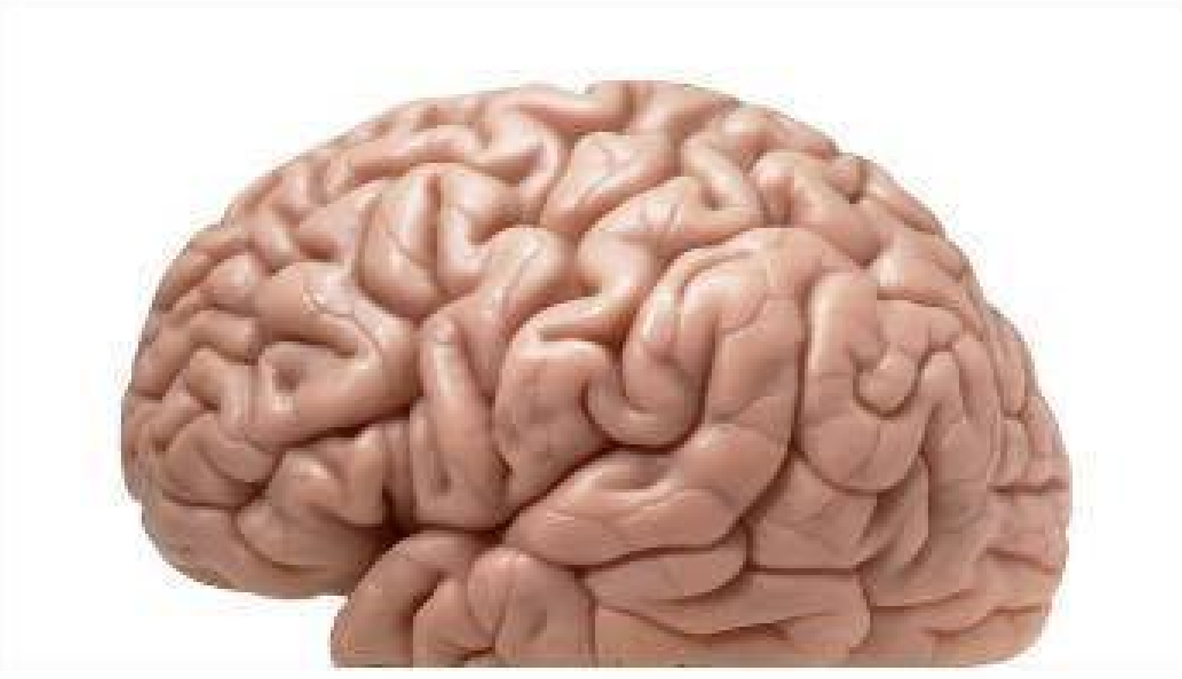

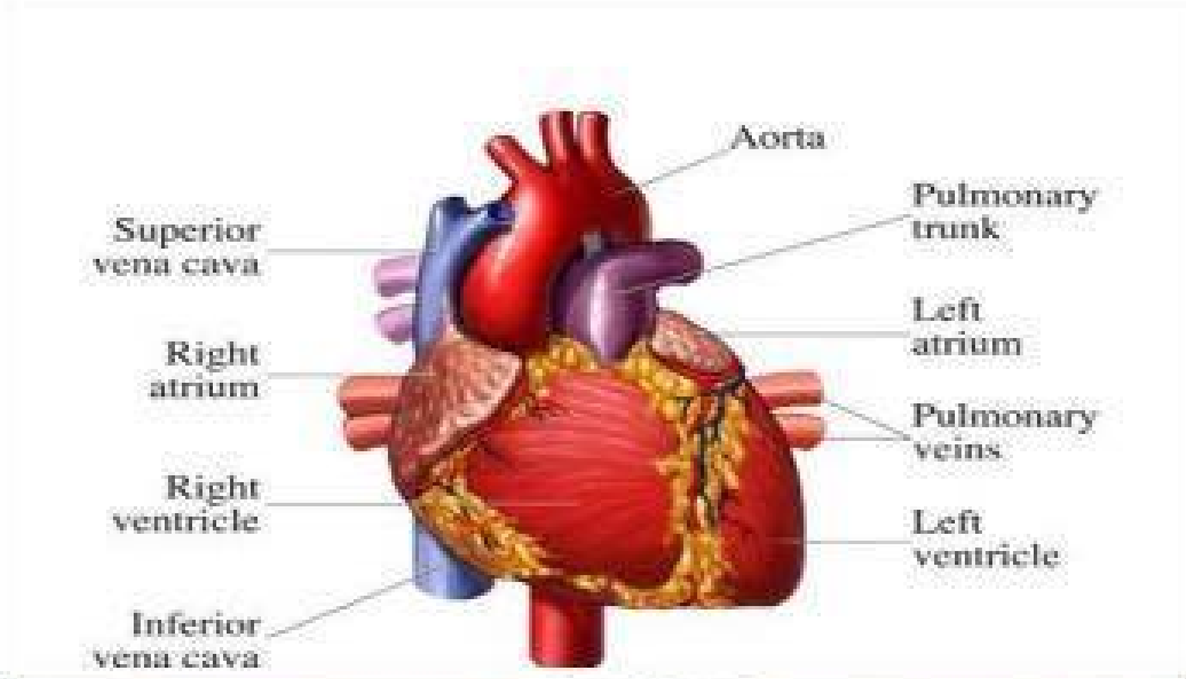

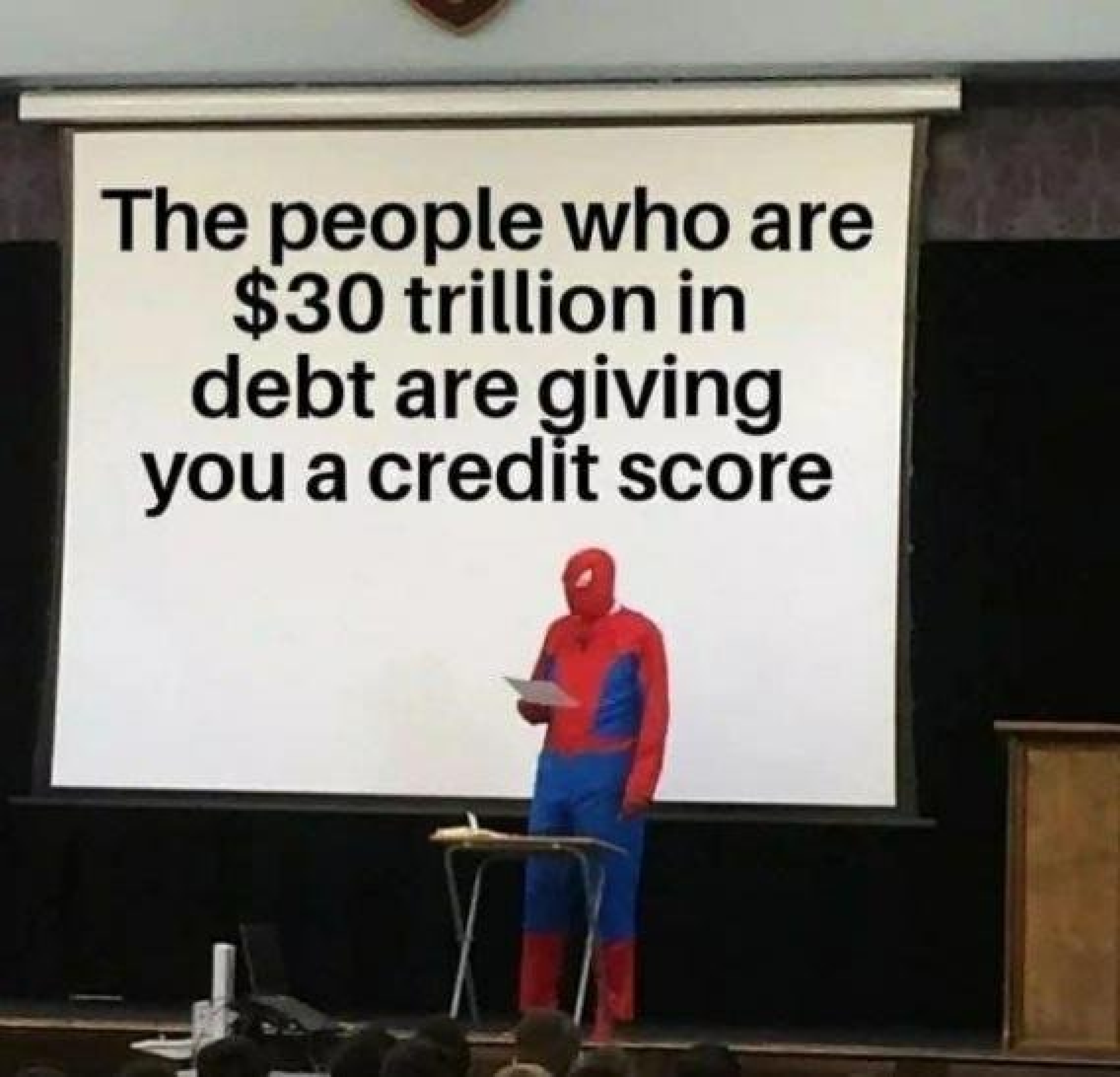
The people who are
$30 trillion in
debt are giving
you a credit score

DoN’T dIsRuPt ThE nArRaTiVe!!

PLEASE JOIN US FOR PIZZA FOR HILLARY WITH

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Campaign Chair
AND
Maya Harris
Senior Policy Advisor
AND SPECIAL GUEST
Pizza Chef James Alefantis
of Comet Ping Pong
IN SUPPORT OF HILLARY FOR AMERICA

Sunday, April 10, 2016
1:00 pm - 4:00 pm

HOSTED BY
MADDY BECKWITH, EZEKIEL EMANUEL, TONY PODESTA AND CHRIS PUTALA
WASHINGTON, D.C.
Address provided upon RSVP

CONTRIBUTION LEVELS
CHAMPION - $2,700 INDIVIDUAL OR $5,000 PAC
Includes Champion reception with John Podesta
SUPPORTER - $1,000 INDIVIDUAL OR $2,000 PAC
FRIEND - $500 INDIVIDUAL OR $1,000 PAC
GUEST - $250 INDIVIDUAL OR $500 PAC

PIZZA FOR THE PARTY
8PM April 10 at Tony P's
1111 Something Street NW WDC
(donation amount) payable to PizzaPAC
RSVP donate@pizzapac.com

CORRECT THE RECORD

#PIZZAGATE
IT'S ACTUALLY NOT THAT CRAZY...

James Alefantis (Comet Ping Pong Pizza)

David Brock (Media Matters)

UNCLASSIFIED
(U) BLogo aka "Boy Lover"
Elpída Home
"This project to create humane living conditions for refugees fleeing war is about the art of the possible. It is a test... See more"
THE RADCLIFFE FOUNDATION
Non-profit organisation at Vancouver, British Columbia
The Radcliffe Foundation supports a wide variety of international and local charities.

Frank Giustra

(Lolita Express)
Jeff Epstein

(psst! Bill Clinton is a rapist!)

Chief, Southern Division, United States Attorney's Office for the District of Maryland
Washington D.C. Metro Area | Law Practice

Current	United States Department of Justice - United States Attorney's Office for the District of Maryland
Previous	United States Department of Justice - United States Attorney's Office for the District of Maryland, The White House, United States Department of Justice - United States Attorney's Office, Western District of Tennessee
Education	New York University School of Law

Raised over 40 grand. My only regret is I did not make you a nice pizza. When can I?

From:janosacorp@gmail.com
To: John.Podesta@gmail.com
Date: 2005-10-04 20:41
Subject: Comet on Podesta.

https://wikileaks.org/podesta-emails/emailid/32795
Did you leave a handkerchief

From:ree@bauerfoundation.org
To: john.podesta@gmail.com
CC: eryn.sepp@gmail.com
Date: 2014-09-02 17:54
Subject: Did you leave a handkerchief

Hi John,

The realtor found a handkerchief (I think it has a map that seems pizza-related. Is it yours? They can send it if you want. I know you're busy, so feel free not to respond if it's not yours or you don't want it.

Suzanne

Suzan & Herb
I just came from checking the Field house and I have a square cloth handkerchief (white w/ black) that was left on the kitchen island.
Happy to send it via the mail if you let me know where I should send it.

Handkerchief code
n Wikipedia, the free encyclopedia

Color	Meaning
Black	S&M
Blue (Dark)	Anal sex
Blue (Light)	Oral sex
Brown	Scat
Green	Hustler/prostitution
Grey	Bondage
Orange	Anything goes
Purple	Piercing
Red	Fisting
Yellow	Watersports
White | Virginity / Pedo	

https://en.wikipedia.org/wiki/Handkerchief_code

Virgins / Sadism

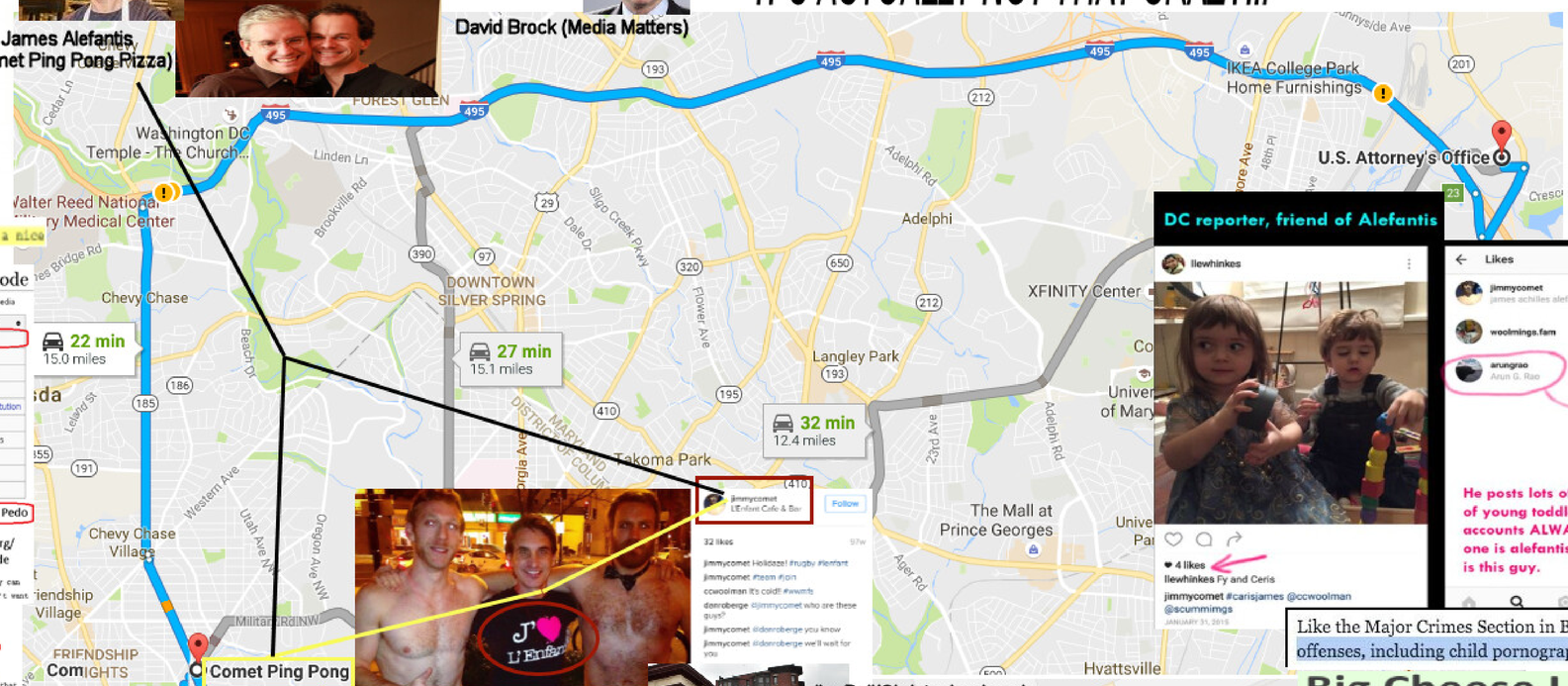

DC reporter, friend of Alefantis

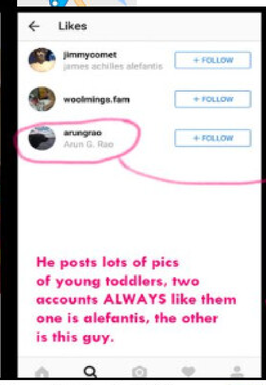

He posts lots of pics of young toddlers, two accounts ALWAYS like them one is alefantis, the other is this guy.

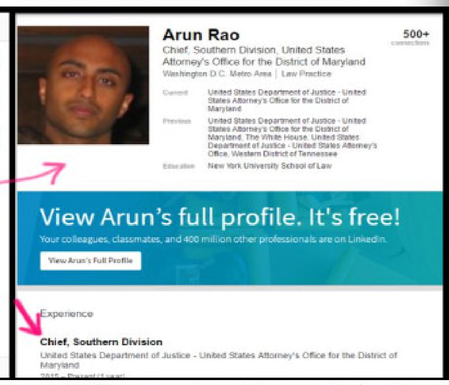

Like the Major Crimes Section in Baltimore, the Greenbelt office prosecutes a wide array of other federal offenses, including child pornography, bank robberies, immigration violations, and counterfeiting.

From:podesta@podesta.com
To: mashorie@meiji.ac.jp
CC: john.podesta@gmail.com,
Date: 2015-06-01 13:26
Cant believe its almost 50 years since Camp Nose
I have stayed in touch with denny Hastert and jan ettelt and andy dolan all these years

Dennis Hastert (Speaker of the House)

Tony Podesta (left) with convicted pedophile Dennis Hastert (right). Camp Nose, Japan. 1965

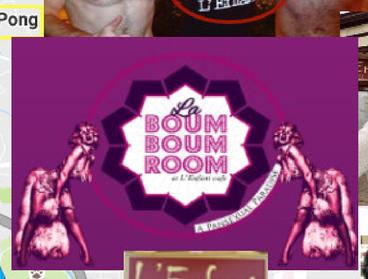

Jim Ball/Christopher Lynch (L'Enfant Cafe)

BEYOND BORDERS
Working to end child slavery & prevent violence against women & girls in Haiti.

Funded by ^

CHEESYBAY

Huma & Weiner

Roberta's

From: Claire Coleman
To: Hillary Clinton
Date: 2012-09-20 00:32
Subject: MINI FOR TODAY-FRIDAY, SEPT 21, 2012

6:10 pm DEPART LaGuardia, *En route Roberta's Pizza

6:30 pm ARRIVE Roberta's Pizza

UNCLASSIFIED U.S. Department of State Case No. F-2014-20439 Doc No. C05795389 Date: 11/30/2015

7:00 pm BIRTHDAY PARTY FOR SUSIE TOMPKINS BUELL
Time Tbd Roberta's Pizza, 261 Moore Street, Brooklyn, NY

Photos: Bill & Hillary Clinton Went To Bushwick For Pizza At Roberta's Last Night!

Roberta's Pizza @RobertasPizza · Jul 22
Live from the @verge lounge in @panoramanyc VIP The Bee Sting!! we are backstage and in Ge... ift.tt/2a6b1wu

THE VERGE

UNCLASSIFIED
(U) BLogo aka "Boy Lover"

UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE
FEDERAL BUREAU OF INVESTIGATION
INTELLIGENCE BULLETIN
Cyber Division, Innocent Images National Initiative
31 January 2007
(U) Symbols and Logos Used by Pedophiles to Identify Sexual Preferences
(U) BLogo aka "Boy Lover"
(U) LBLogo aka "Little Boy Lover"
(U) BLogo inspirated on coins
(U) BLogo jewelry
UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE
(U) GLogo a.k.a. "Girl Lover," Childlove
(U) GLogo Pendant
(U) CLogo a.k.a. "Child Lover"
(U) CLOMAL a.k.a. Childlove Online Media Activism
(U) Boylover.net banner
UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

Big Cheese LLC
also (same owners):
bigcheesetruck.com
(mobile grilled cheese operation)
Pie Five Pizza Co., a subsidiary of Pizza Inn Holdings, Inc. (Nasdaq:PZZI), announced today that it has awarded franchise rights to two veteran restaurant groups that will introduce the rapidly growing brand to three new states. Big Cheese, LLC, owned by Jim Stevens, is contracted to open seven restaurants in Wichita, KS, and Tulsa, OK. Simmonds Restaurant Management will open six Pie Five locations in Omaha and Lincoln, NE.

KANSAS

for more food and fun, check out our other restaurant...

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BEER ★ WINE ★ SPIRITS
Fishing & Camping
ICE CREAM ★ VEGETABLES
LOCAL FOOD, GLOBAL ASPIRATIONS

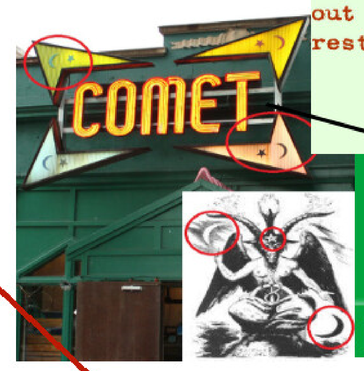

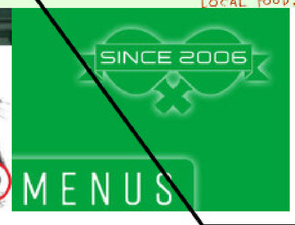

UNCLASSIFIED
(U) CLogo a.k.a. "Child Lover"

EAST SIDE PIES
WE KNOW WHAT YOU WANT

POLITICS AND PROSE
BOOKSTORE
COFFEEHOUSE
^Run by a Clinton speechwriter

UNCLASSIFIED
(U) BLogo aka "Boy Lover"
"Andrew Kline"

Besta Pizza

Ibrahima Diallo, manager of Besta Pizza in Bethesda whose deliveries are sometimes late because of traffic.

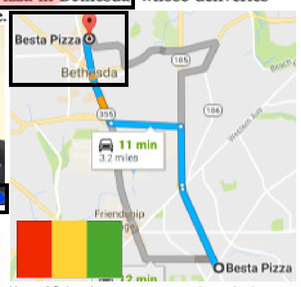

Hope of Guinea is a non-governmental organization created to help the underprivileged children of Guinea. We believe that nurturing, caring and guiding children in the right path, promoting education are the cornerstones of human progress. Hope of Guinea was created with this purpose in mind to work with others to promote education, to overcome violence, discrimination, sexual abuse against the underprivileged children of Guinea.

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DC FRENCH RESTAURANT Open Table
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See you soon!
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Bon Voyage!
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SATURDAY 12pm-1am
SUNDAY 12pm-12am
@robertaspizza
@threesbrewing

THREES BREWING

EVERYTHING IS OK, JUST KEEP

SHOPPING

WATCHING TV

PAYING YOUR TAXES

AND VOTING FOR
OUR PUPPETS

THANK YOU FOR BELIEVING THE ILLUSION

SINCERELY, - THE MANAGEMENT

Sheeple

MAY/JUNE 2013 #15

QUIET GMO FORESTS NO BUGS NO WILDLIFE

EUGENICS PSYCHOPATH BILL GATES BUYS 500,000 SHARES OF Monsanto

DEPOP SEED TECH

CHEMTRAILS OF POISONOUS ALUMINUM DIM OUT THE SUN MONSANTO UNVEILS NEW PATENTS ON GM SEEDS TOLERANT TO ALUMINUM AND SUNLIGHT DEPRIVATION

MONOPOLIZE THE WORLD FOOD SUPPLY WHERE ONLY PATENTED GMO PLANTS WILL SURVIVE

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Sheeple

SEPT / OCT 2015 #29

GOOGLE WILDLANDS MAP 21

OWNING THE WEATHER THE ULTIMATE WEAPON OF N.W.O. CONTROL

ESCALATING U.N. 2030 AGENDA

SATELLITE IMAGERY PROVES GEOENGINEERED DROUGHT

WATER SCARCITY GOAL DISPLACED POPULATION

& PLANT MONSANTO DROUGHT PROOF GMOs

CHEMTRAIL GRIDS AND HAARP DISINTEGRATE PACIFIC RAINSTORMS

ENDGAME: MAKE WEST COAST UNINHABITABLE, FORCED RELOCATION

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DID YOU KNOW?

Diamonds are neither rare, nor valuable. In one of the most successful ad campaigns of all time, De Beers claimed men should spend one month's salary on a diamond ring. Then they raised their prices, restricted their supply, and created an illusion that generations of people still believe to be a mandatory part of the marriage process.

anonews

GUIDO VON LIST
WOTANISM & ARMANISM

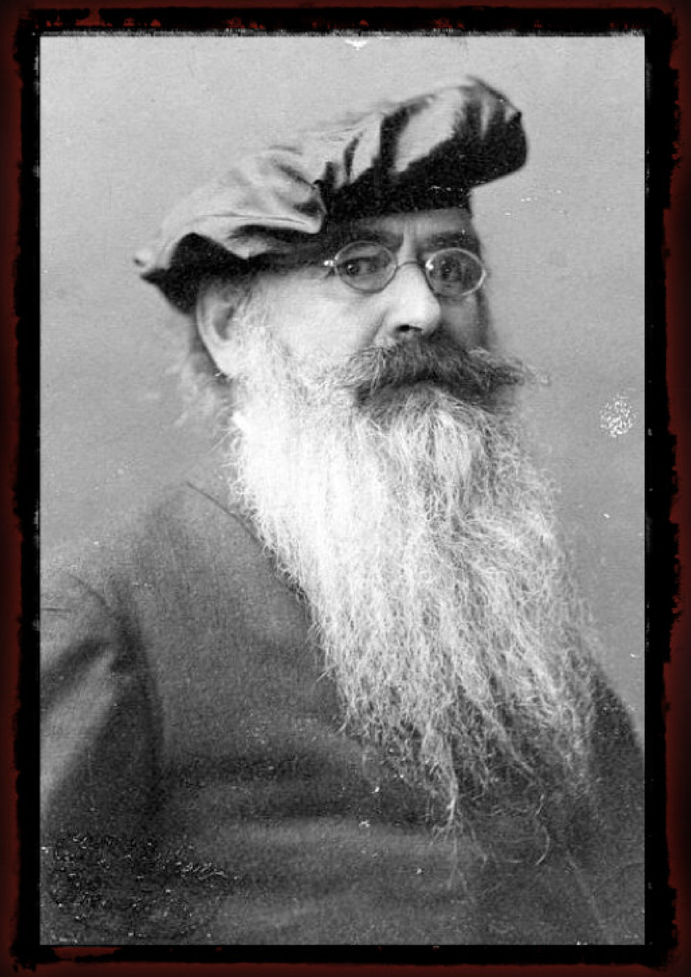

Prominent members of the **Guido von List Society** included many influential German occultists, including **Friedrich Wannieck**, **Philipp Stauff**, **Eberhard von Brockhusen**, **Karl Hellwig**, **Georg Hauerstein**, and **Bernhard Koerner**, some of whom were also founding members of the **Reichshammerbund** and **Germanenorden** occult societies. Through the **Germanenorden**'s Munich offshoot, the **Thule Society**, a lineage can be drawn directly between the **List Society** and the early **Nazi Party** as it was established after World War I. Some historical scholars contend that List's vision of a future German Empire constituted a blueprint for the coming Nazi regime.

Those with
no chip
MERGE RIGHT
You Are Now
Entering
America
Deesillustration.com

Who Is MORE Morally Culpable?

Order Giver

or

Order Follower

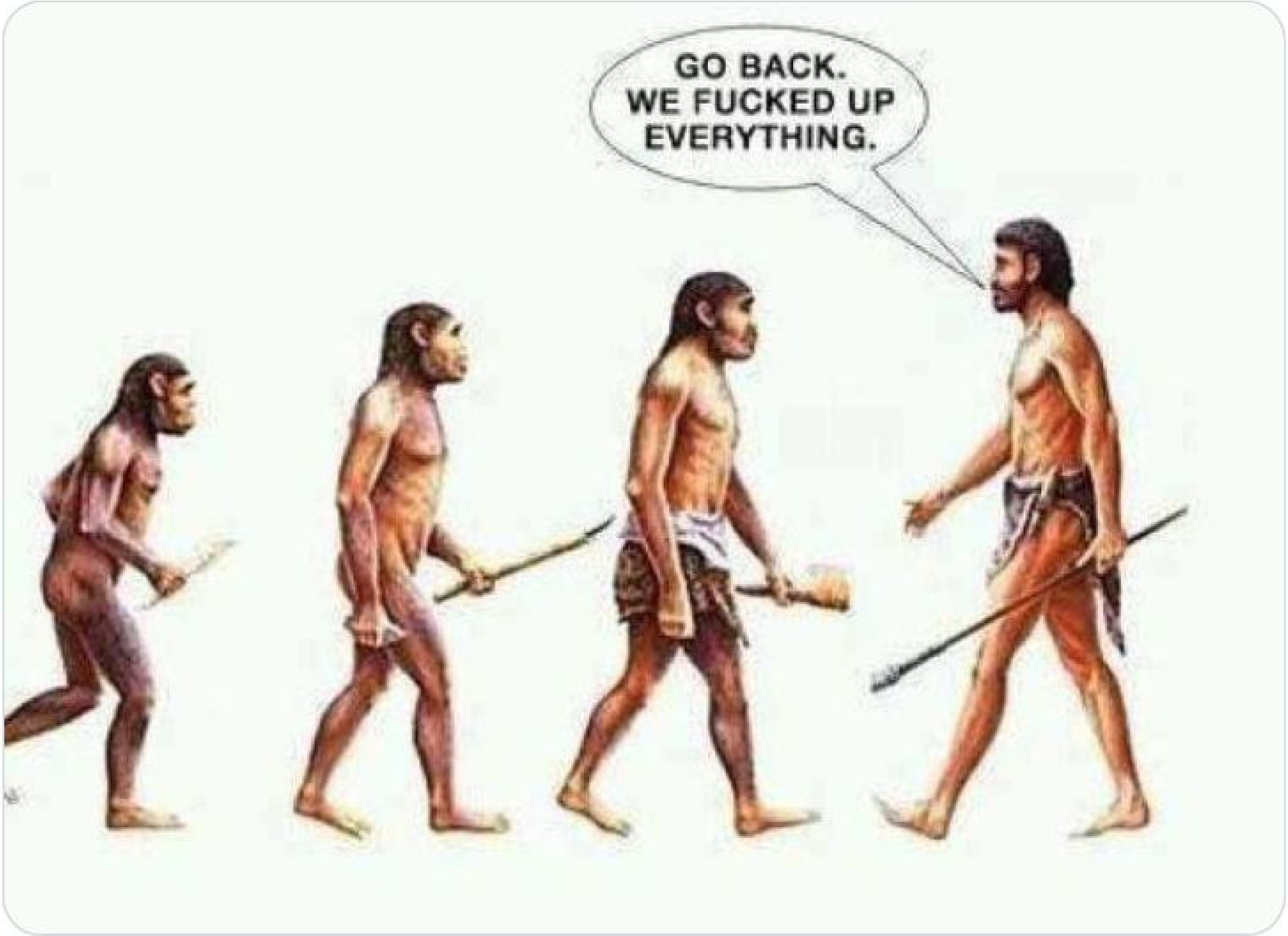
GO BACK.
WE FUCKED UP
EVERYTHING.

1 think I met Prince Andrew in 2001. And Glenn Dubin
2 and Stephen Kaufmann were, like I said, the first
3 people I was sent out to after my training. So I
4 don't know. I'm not going to give you an exact time
5 if I don't know it.
6 **Q I asked you the relative order.**
7 A And I'm trying to give you it.
8 **Q And where does Alan Dershowitz fit into**
9 **that group of people?**
10 A Same. I can't tell you piece by piece by
11 piece who -- I know Glenn Dubin was first.
12 **Q Okay.**
13 A And I know Stephen Kaufmann was one of the
14 first I was sent to. Alan Dershowitz could have been
15 between there. Between, sorry, between Glenn and
16 Stephen. The first time I was with Alan Dershowitz
17 was in New York, so I wasn't actually sent to him.
18 It actually happened at one of Jeffrey's residences.
19 (Ms. McCawley left the deposition.)
20 A So it's very hard for me to
21 chronologically give you each person individually.
22 **Q (BY MS. MENNINGER) Okay. Name the other**
23 **politically connected and financially powerful people**
24 **that Ghislaine Maxwell told you to go have sex with?**
25 A Again, I'm going to tell you "they"

1 because that's how it went. They instructed me to go
2 to George Mitchell, Jean Luc Brunel, Bill Richardson,
3 another prince that I don't know his name. A guy
4 that owns a hotel, a really large hotel chain, I
5 can't remember which hotel it was. Marvin Minsky.
6 There was, you know, another foreign
7 president, I can't remember his name. He was
8 Spanish. There's a whole bunch of them that I
9 just -- it's hard for me to remember all of them.
10 You know, I was told to do something by these people
11 constantly, told to -- my whole life revolved around
12 just pleasing these men and keeping Ghislaine and
13 Jeffrey happy. Their whole entire lives revolved
14 around sex.
15 They call massages sex. They call
16 modeling sex. They call --
17 **Q I asked you the names for people. Are you**
18 **going to tell me any other names or is that all of**
19 **them?**
20 A I'm trying to think. That's the answer
21 I'm trying to give to you. It's that it's so hard to
22 just keep naming and naming and naming.
23 **Q All right.**
24 A A lot of times I would be introduced to
25 them. I didn't know --

1 **Q If you're going to tell me more names,**
2 **please continue your answer.**
3 A I'm trying to think.
4 **Q If you're just going to talk --**
5 A I'm sorry. I'm trying to think.
6 **Q Okay. Let's take a break and then you can**
7 **think over the break.**
8 THE VIDEOGRAPHER: We're off the record at
9 2:01.
10 (Recess taken from 2:01 p.m. to 2:09 p.m.)
11 THE VIDEOGRAPHER: We're back on the
12 record at 2:09.
13 **Q (BY MS. MENNINGER) Ms. Giuffre, you have**
14 **filed a lawsuit against Ghislaine Maxwell, correct?**
15 A Yes.
16 **Q You understand her to be my client,**
17 **correct?**
18 A Yes.
19 **Q I'm here today to talk to you about your**
20 **allegations against Ghislaine Maxwell.**
21 **Do you understand that?**
22 A Yes.
23 **Q I want you to tell me a single time that**
24 **you recall Ghislaine Maxwell using words to you and**
25 **directing you to go have sex with another person --**

1 MR. EDWARDS: Object.
2 **Q (BY MS. MENNINGER) -- not anybody else,**
3 **Ghislaine Maxwell?**
4 MR. EDWARDS: Objection. Asked and
5 answered.
6 To the extent that she can answer the
7 question, I'd ask that she answer the question.
8 A I have answered the question. The
9 question that you're asking me is Ghislaine. And
10 Ghislaine and Jeffrey worked together. They were one
11 and the same of persons. They both directed me to do
12 this. They both directed me to report back to them.
13 They were both the same.
14 **Q (BY MS. MENNINGER) You cannot recall a**
15 **single instance in which Ghislaine --**
16 A I have to --
17 **Q Excuse me.**
18 **-- in which Ghislaine Maxwell alone**
19 **directed you to have sex with another person --**
20 A I have to --
21 **Q -- correct?**
22 A -- believe --
23 MR. EDWARDS: Object.
24 MS. MENNINGER: I am going to finish my
25 question.

Intro to ViroLIEgy

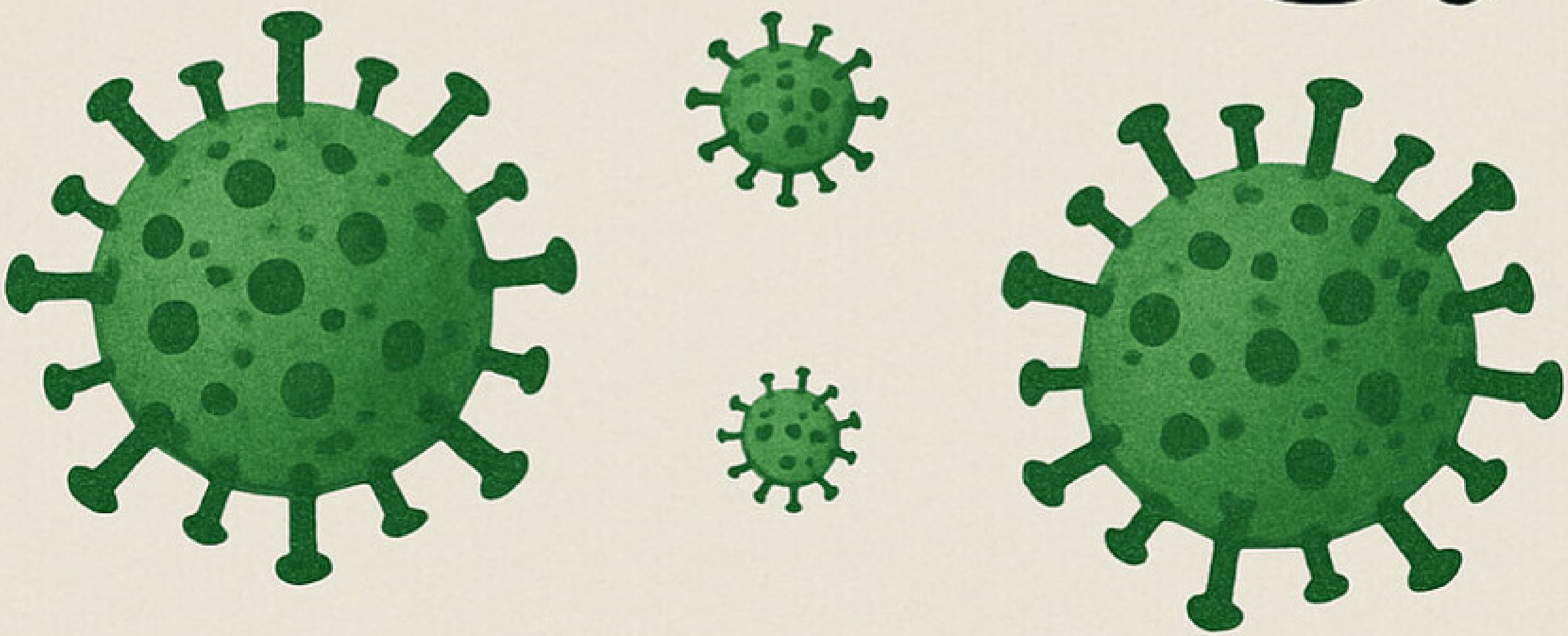

Rahm
Kagan
Pelosi
Obama
Biden
Napolitano
Lieberman
zionists
INTERNET
ON
INTERNET
OFF
Deesillustration.com

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

"**Following Orders**" means doing what you are told to do, without judging for yourself whether or not the action you are being ordered to carry out is morally **Right** or **Wrong**. If an individual is following orders, it is a complete impossibility for that individual to be exercising **Conscience**, since – by definition – exercising Conscience means that one is willfully choosing for themselves **Right Action** over **Wrong Action**.

The NINTH CENTURY AND THE HOLY GRAIL

W.J. Stein

Temple Lodge

YO DAWG, YOU ACTUALLY BELIEVE INTERNATIONAL BANKERS ARE INVOLVED IN A GLOBAL CONSPIRACY
TO CREATE A ONE WORLD GOVERNMENT?
quickmeme.com

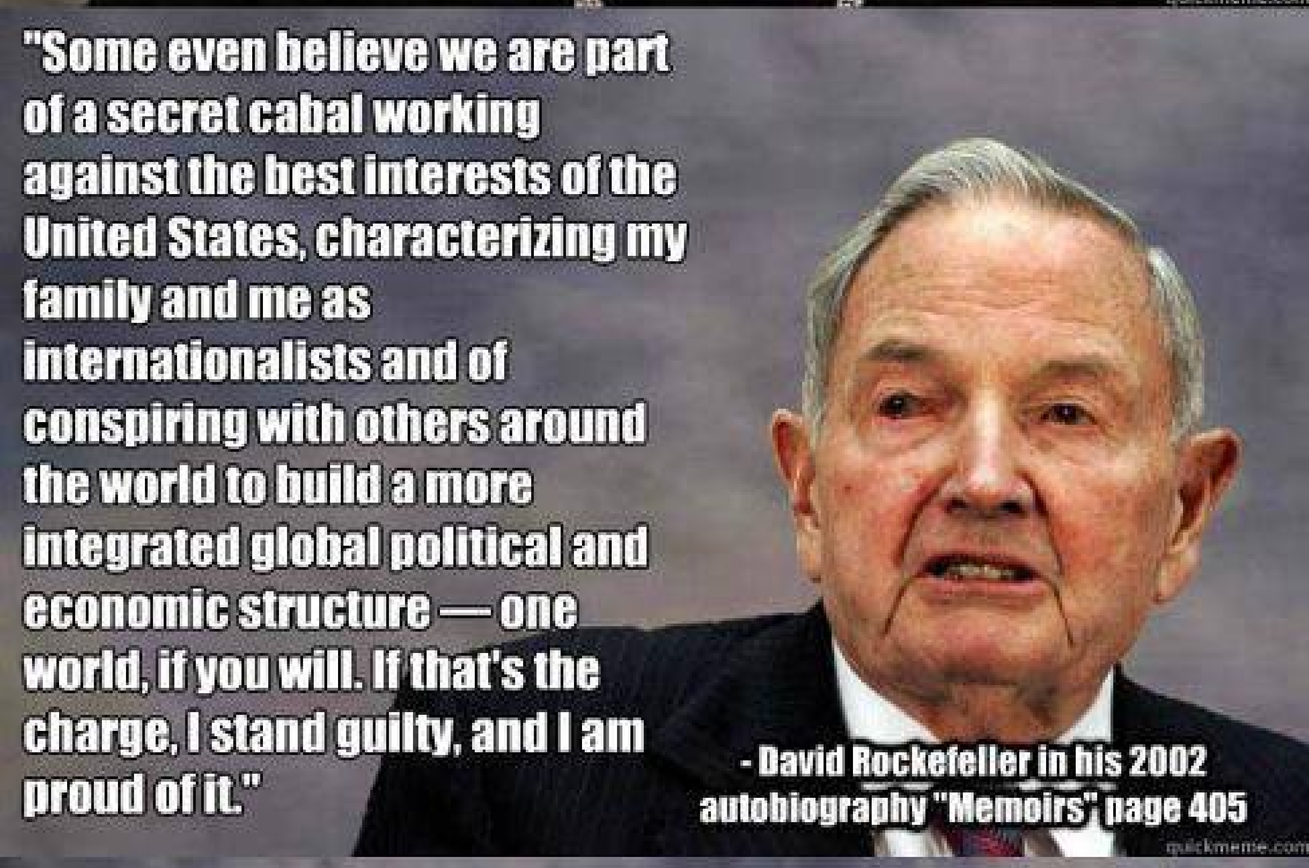
"Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and me as internationalists and of conspiring with others around the world to build a more integrated global political and economic structure — one world, if you will. If that's the charge, I stand guilty, and I am proud of it."
- David Rockefeller in his 2002 autobiography "Memoirs" page 405
quickmeme.com

The Anti-Media

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On February 27, 1933 a fire broke out in the German parliamentary building, the **Reichstag**. Widely recognized as a **False Flag** operation, this fire gave Hitler a pretext for suppressing his political opponents. The **Reichstag Fire Decree** was issued the following day, which suspended most civil liberties within Germany. The NSDAP won the parliamentary election on March 5, 1933 with 44% of votes. On March 23, 1933, the German parliament passed the **Enabling Act**, which gave the cabinet the right to enact laws without the consent of parliament.

THE AMBIT JOURNAL

DIG DEEP

DUMBINGDOWN
HAARP
MICROWAVERADIATION
FEMA
NEWWORLDORDERTRAMPLE
CELLTOWERS
PROZAC
ASPARTAME
FOUNTAIN OF YOUTH
SILENTWEAPONS
FACEBOOK
EMP
BEHOLDRAPOPBALOLTERHICOSRESEHAARP
DUMBINGDOWN
EUGENICS SLAVERY
QUIETWARS
SMARTMETERS
CHEMTRAILS
THIMEROSAL
VACCINES
MKULTRA
CFR
HOLOCAUST
EUGENICS
MICROPUSTFEMA
EMP
HAARP
FLUORIDE
EGMO
TRANSHUMANISM
CELLTOWERS
ASPARTAME
AGENDA21
NATO
DARPA
KILLSWITCH
EUGENICS
QUIETWARS
HAARP
SMARTMETERS
ROBOTICS
MOFOMOASODUMGLUTOMATE
FLUORIDE
QUIETWARS
PROZACFUTUREARTH
POLICESTATE
VACCINES
HAARP
MINDCONTROL
ZIONISM
MKULTRA
MICROPUSTCHEMTRAILS
NANOTECHNOLOGY

DDees.com

1 talking on the phone about Frederic Fekkai?
2 A. Yes.
3 MS. MENNINGER: Objection, leading.
4 BY MS. McCAWLEY:
5 Q. What did you hear?
6 A. I heard him call someone, and say, Fekkai
7 is in Hawaii. Can we find some girls for him?
8 Q. And what was your reaction to that?
9 A. Well, I was massaging and I didn't have a
10 reaction. I tried to remain reactionless the whole
11 five years.
12 Q. Did Jeffrey ever take you shopping?
13 A. Yes.
14 Q. Can you describe for me what happened?
15 A. Sure. He took me to Victoria's Secret. I
16 believe he picked out everything and went into the
17 room with me, the fitting room, which was very odd.
18 Q. Did he make any comments about being in
19 the fitting room with you?
20 A. He joked that one time he was in there
21 with another girl, and she said something like
22 "Dad." But that's all I recall.
23 Q. Did Jeffrey ever talk to you -- let me
24 back up a moment.
25 Have you ever been propositioned by anyone

COMMUNISM DID NOT FALL WITH THE BERLIN WALL

Communism is still alive and well throughout the entire world. Driven largely by **Marxist Socialism**, there is an international network of Communist organizations with tens of millions of members operating throughout the world today. Communists, Socialists, and those who support the ideologies which have led to the extermination of tens of millions of people in the 20th century alone, are everywhere among us, and still cling to this destructive cult with absolute religious fervor.

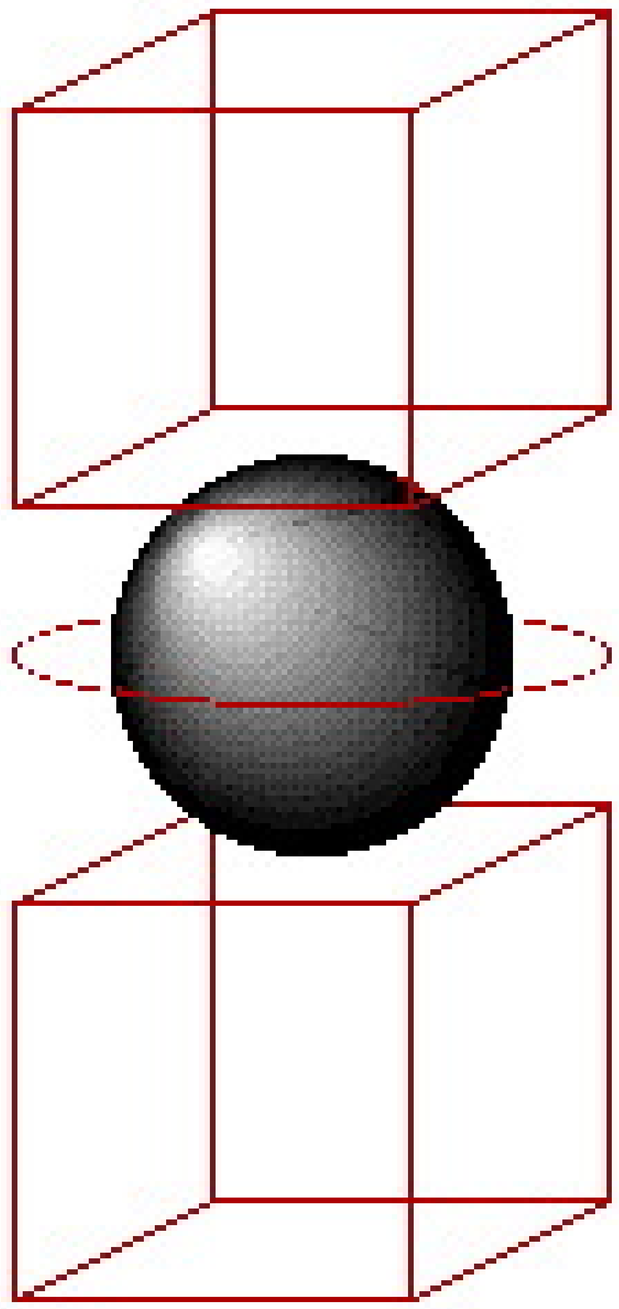

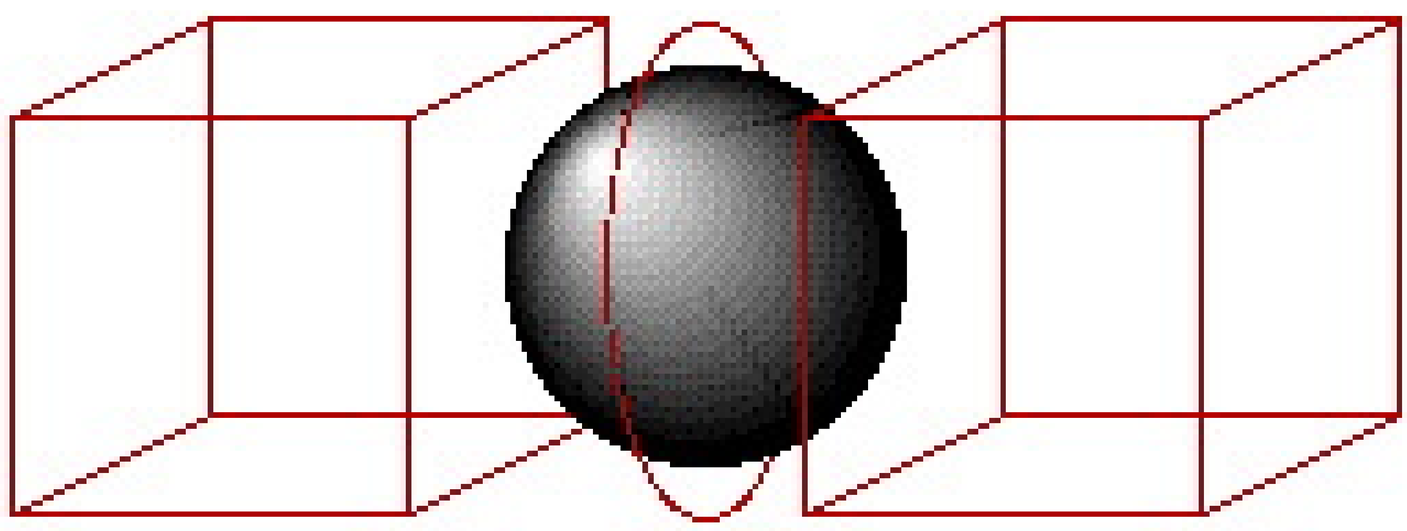

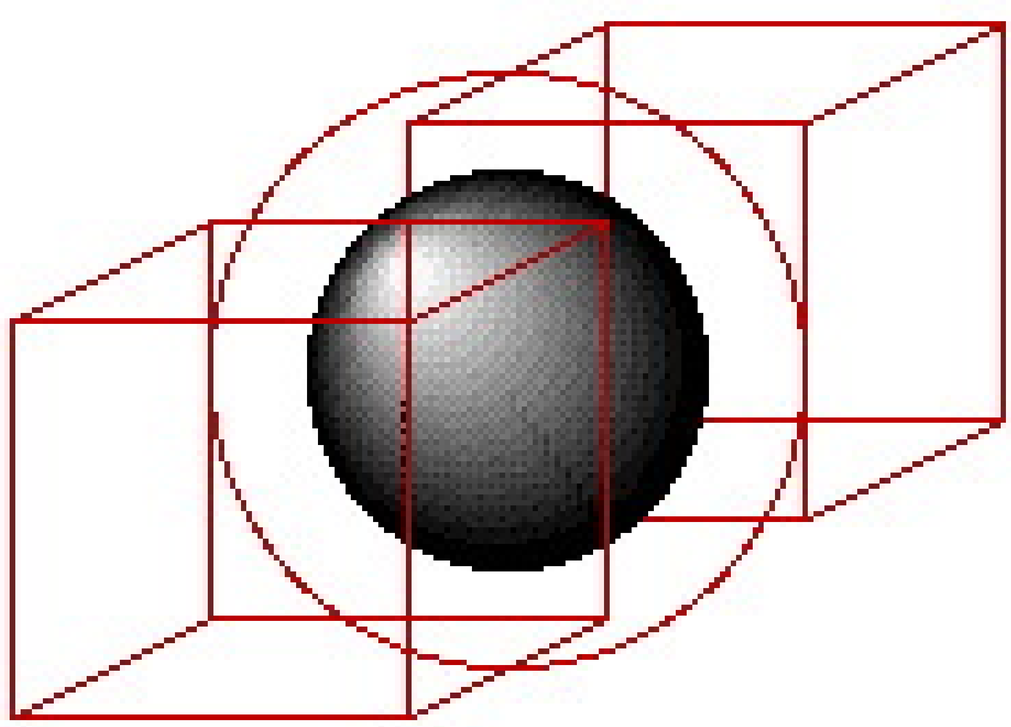

the hypercross and spin

The Hypercross is created by starting with a regular three dimensional cube.

First imagine that the three dimensional cube is in front of you. Then, as you turn it to one side or the other, you see it move into parogee (two cubes of the same size sharing one common wall), until finally, looking at it from the opposite side you were before, you see it at apogee (a cube within a cube) and now you are holding a hypercube.

The Hypercube is a fourth dimensional cube, or, in other words, a geometric expression of the force of time.

Now turn this hypercube around, so that you see each of the six possible cubes that can be thus expanded from each face of the first cube, until you see all six at parogee.

This is the hypercross. Next take the hypercross apart into three pairs of cubes. Then, instead of a three dimensional cube over time in the center, substitute a sphere, to represent particles.

Lastly observe how each of the cubes turns its own way, and these spin the particle.

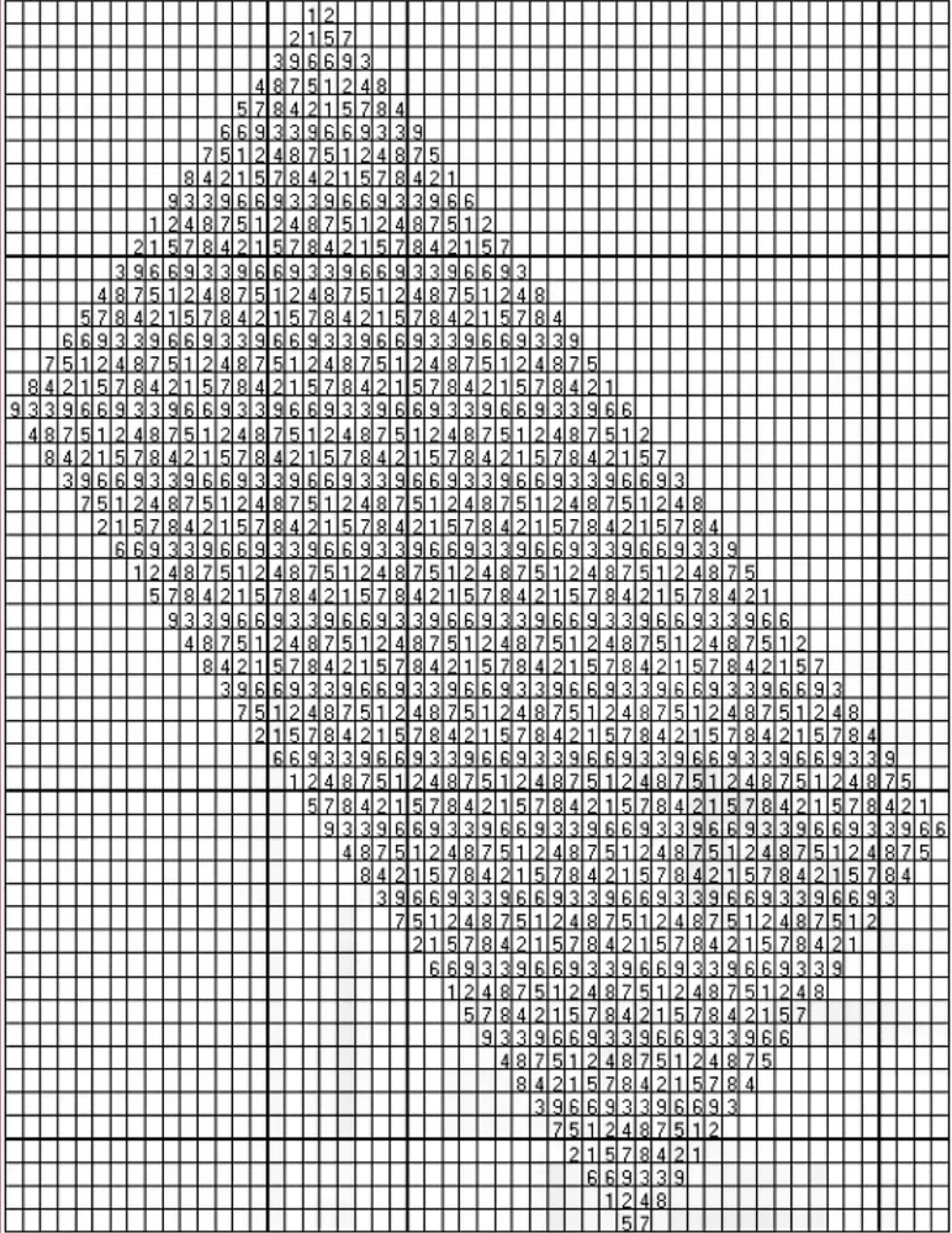

OF COURSE THEY AREN'T INTENTIONALLY

KILLING SMALL BUSINESSES

DESTROYING THE MIDDLE CLASS

@THEFREETHOUGHTPROJECT

TRANSFERING WEALTH TO THE RULING CLASS

DIVIDING US WITH FEAR

BUT IF THEY WERE, WHAT WOULD THEY BE DOING DIFFERENTLY?

MSG EXPOSED
MSG Addiction Behind America's Obesity Epidemic
WINTER 2007
Hidden MSG - Slow Death For America
Anxiety & Depression: Side Effects of MSG
FDA Refuses To Limit MSG In Food!
Kirstie Alley: "MSG MADE ME FAT"
Deesillustration.com

The US gov when it's citizens ask for select fire

The US gov when a Ukrainian farmer asks for howitzers

No GMO
MAKE UP
05:09
Protect our farmers
STAND AGAINST
MONSANTO
DDees.com

"How many more children have to die before you vote for stricter gun control?"

"Give us your guns or we'll kill more children"

Allies: We defeated the Nazis!
The Nazis:

DDees.com

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

Between 1941 and 1945, Nazi Germany and its collaborators systematically murdered two-thirds of Europe's Jewish population. The murders were carried out primarily through mass shootings and poison gas in extermination camps chiefly located in Poland at **Auschwitz**, **Treblinka**, **Belzec**, **Sobibor**, and **Chełmno**, and within Germany at **Dachau** (originally a detainment camp for German nationals detained for political reasons). On November 9th and 10th 1938, the Nazi regime orchestrated a nationwide pogrom called **Kristallnacht** (**Night of Broken Glass**) against Jews. Also known as the **Novemberpogrome** (**November pogrom**), it was carried out by the Nazi's paramilitary forces, the **Sturmabteilung** and **Schutzstaffel**. The name Kristallnacht comes from the shards of broken glass that littered the streets after the windows of Jewish-owned stores, buildings, and synagogues were smashed. Jewish homes, hospitals and schools were ransacked as attackers demolished buildings with sledgehammers. At least 90 Jews were murdered, over 7,000 Jewish businesses were damaged or destroyed, and 30,000 Jewish men were arrested and incarcerated in concentration camps, with over 10,000 interned at Dachau.

could not have held the tubing to wrap
3 times around his neck the dead
meaning on his dept

EXTERNAL EVIDENCE OF INJURY, NECK:

A length of 1/2" rubber tubing is wrapped three times around the mid-neck. The left end of the rubber tubing is wrapped once around the right end and tucked beneath the loop. This half knot holds the rubber tubing extremely tightly around the neck. The rubber tubing is removed to reveal overlapping 1/2" to 1/4" furrows in the mid-neck corresponding with the loops of the tubing. The edges of the furrows are smooth. The depths of the furrows are brown-tan. No satellite scratches or other forms of injury are identified at the edges of the furrows. Of course not, he was knocked out and his hands were bound behind him

EXTERNAL EVIDENCE OF INJURY, RIGHT ARM:

There is a roughly triangular red-brown abrasion which is horizontally oriented in the right upper arm, measuring 2" x 1/4". What was this from? a "scant" fright?

SO HOW BIG OF A CONSPIRACY THEORIST ARE YOU?

ME:

AUSTRALIA
CHILDREN'S TOYS
IS THIS AN ASSAULT WEAPON?
imgflip.com

TEXAS GETTING
CONSTITUTIONAL CARRY

imgflip.com

VERMONT
TEXAS
19
OTHER STATES
1
3

An Introduction to the Spiritual Processes in Human Life and in the Cosmos

THEOSOPHY

RUDOLF STEINER

CLASSICS IN ANTHROPOSOPHY

TSA
DDees.com

AUTHORITARIANISM

Authoritarianism is a false religious belief system based upon the idea that some human beings have somehow been magically gifted with the right to control and command others.
The belief in human **authority** is the basis for the belief in the moral legitimacy of all forms of **Government**. Those who believe in human authority operate under a religiously-induced delusion. The belief in authority is an illusion which can only operate within a human psyche that has become diseased through indoctrination and mind control. Authority is and has always been based entirely in **violence**, and built upon the erroneous and dogmatic belief that some people are **Masters** who have the "moral right" to issue commands, while others are **Slaves** who have a "moral obligation" to obey the Masters.

All gun control
is an infringement.
What about
common sense gun laws?
Did I stutter, bitch?

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

Three Initiates

THE KYBALION

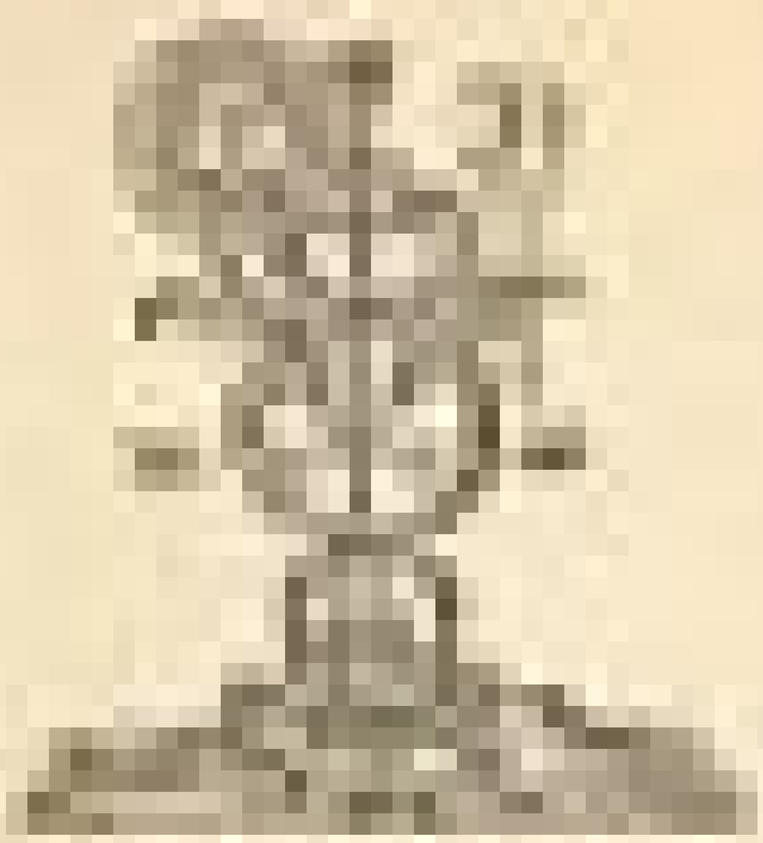

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On October 31, 1922, the **National Fascist Party** came into power in Italy under the dictator **Benito Mussolini**. Hitler was inspired by Mussolini and the Italian Fascists, and began to adopt elements of their form of fascism for the Nazi Party. Hitler borrowed their use of the straight-armed salute as the **Nazi Salute**. When the Fascists took control of Italy through their coup d'état called the "**March On Rome**," Hitler began planning his own coup less than a month later. By November 1923, Hitler had decided that the time was right for an attempt to overthrow the **Weimar Republic** and seize power in Munich.

AMERICA The Beautiful
NO MARCHES
NO NEED
TO PROTEST
Everything is OK
Coke
NO SUGAR
BUY
Cheetos
Doritos
Deesillustration.com

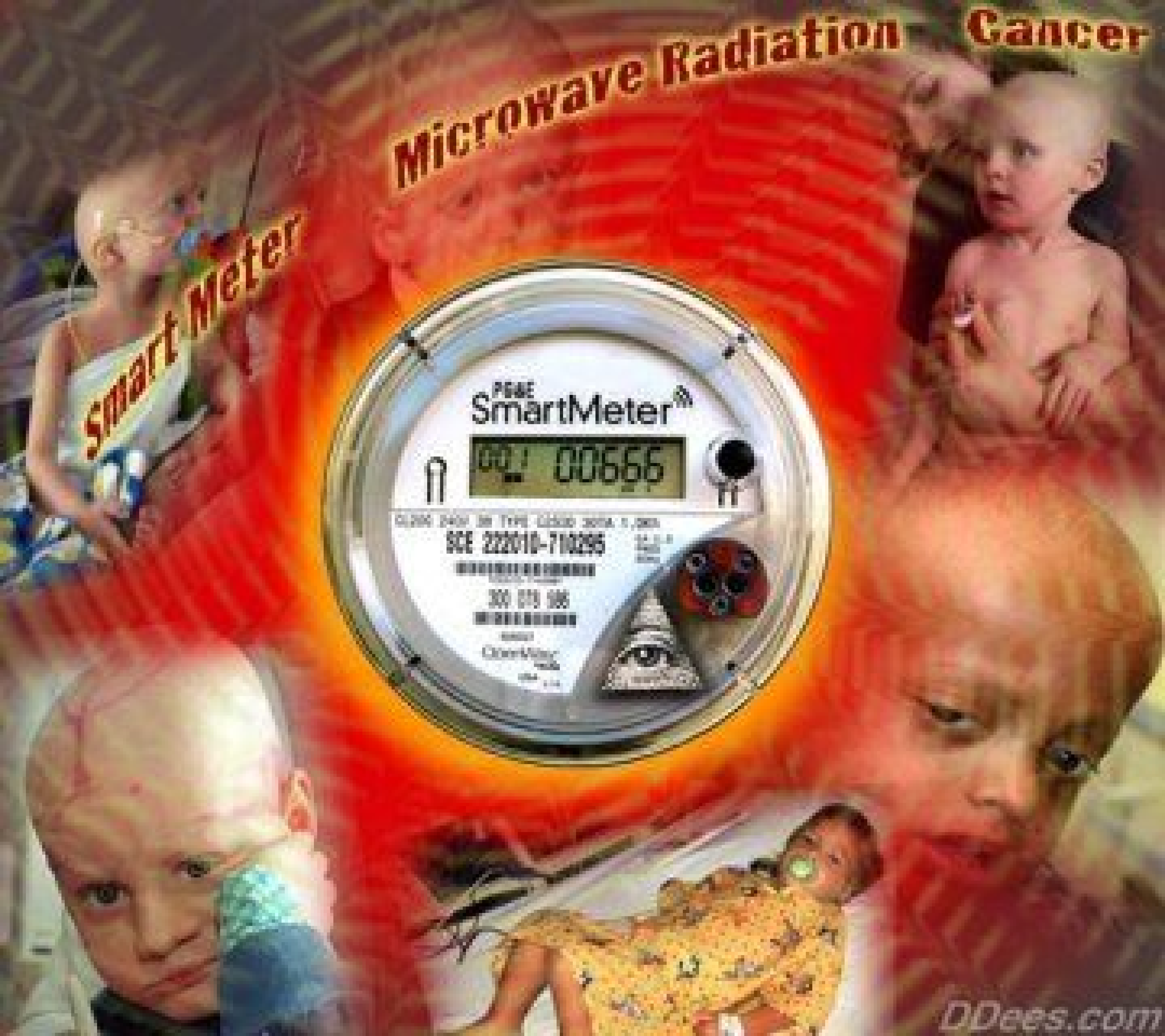
Microwave Radiation
Cancer
Smart Meter
PG&E
SmartMeter
00666
SCE 222010-710295
DDees.com

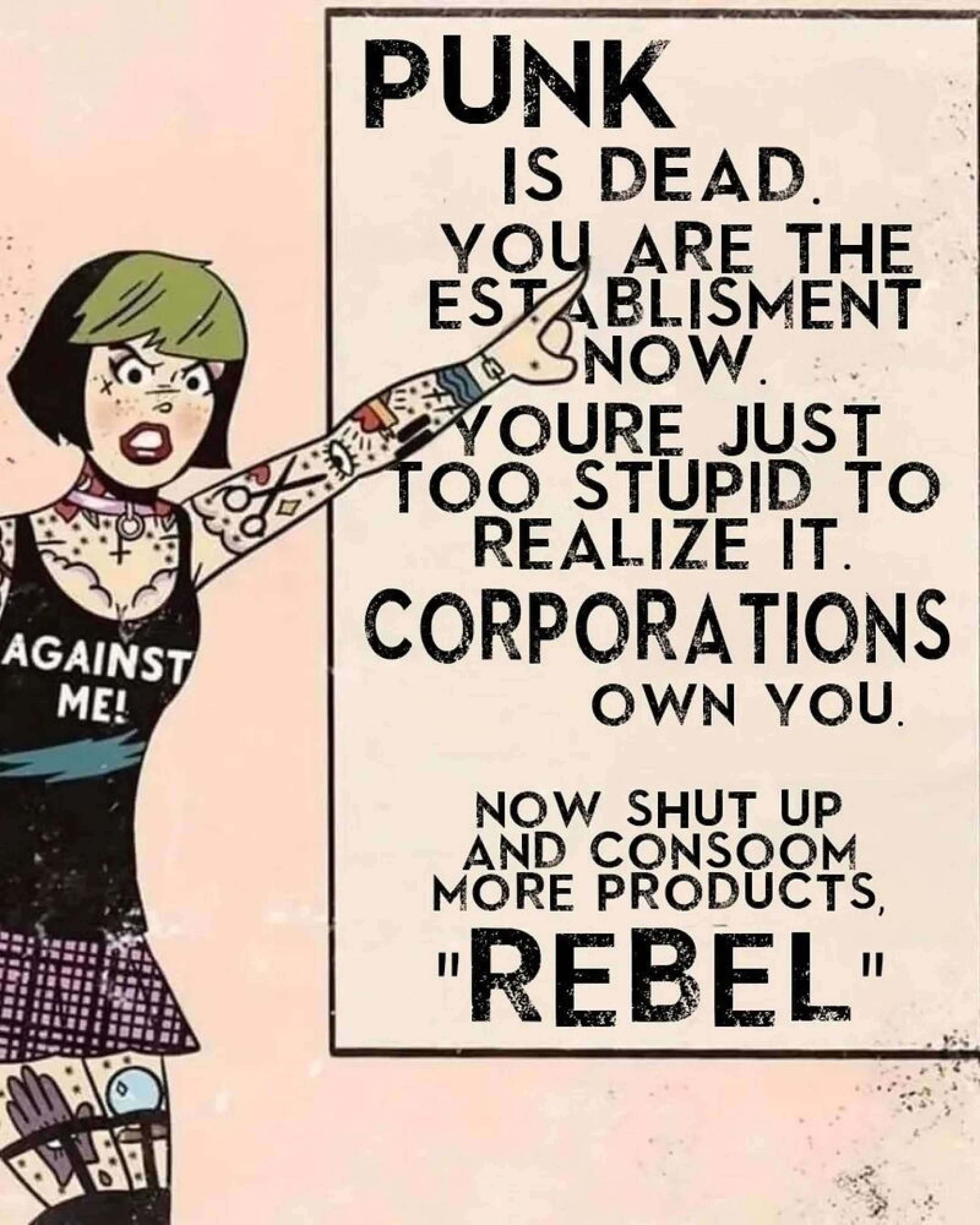
PUNK
IS DEAD.
YOU ARE THE
ESTABLISMENT
NOW.
YOURE JUST
TOO STUPID TO
REALIZE IT.
CORPORATIONS
OWN YOU.
NOW SHUT UP
AND CONSOOM
MORE PRODUCTS,
"REBEL"
AGAINST
ME!

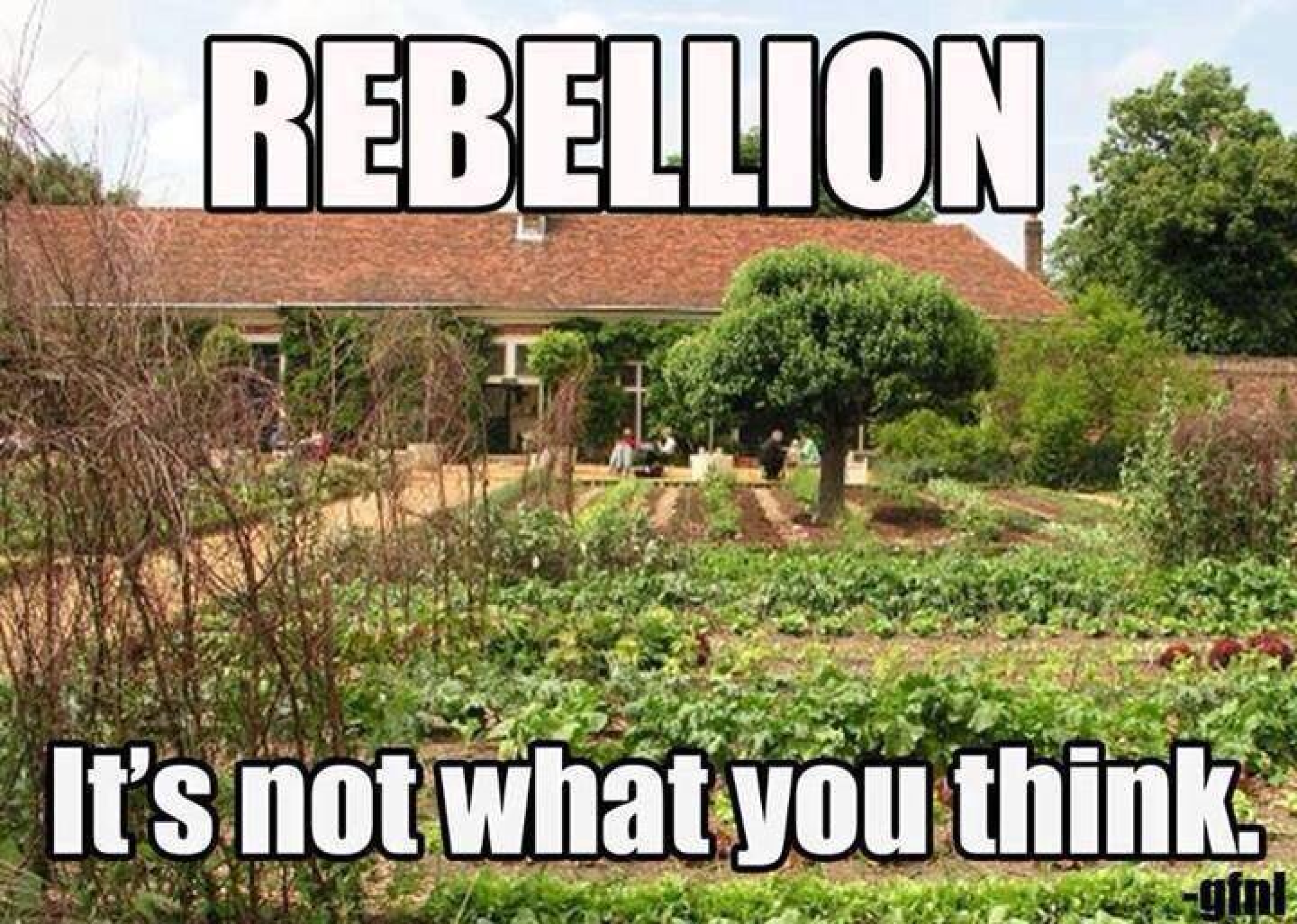
REBELLION
It's not what you think.
-gfnl

I can't wait for everythin to go back to normal.
Aliens are coming next.

Aluminum Phosphate,
Mercury, Formaldehyde,
Bovine Cow Serum
DDees.com

STUART WILDE

UNFOLDING YOUR DREAM

30 STEPS TO DECLUTTERING YOUR MIND

Philip Schneider

BIRTH 23 APRIL 1947 • Bethesda, Montgomery County, Maryland, United States of America
DEATH 11 JANUARY 1996 • Clackamas County, Oregon, United States of America

LifeStory | **Facts** | Gallery | Hints

Facts

Filter | Add

1947 (AGE)
Birth
23 April 1947 • Bethesda, Montgomery County, Maryland, United States of America
3 sources

1950 3
Residence
1950 • Berkeley, Alameda, California, USA
1 source

1964 17
Residence
1964 • Oregon
1 source

1987 40
Marriage
7 Jun 1987 • Carson City, Nevada
Cynthia Marie Drayer (1953–)
1 source

1989 42
Residence
1989 • Portland, OR
1 source

1990 43
Death of mother Sarah Dee (Sally) Watson (1909–1990)
27 Jun 1990 • Portland, Multnomah, Oregon

1990 43
Residence
1990 • Wilsonville, OR
1 source

1993 46
Death of father Captain Otto Oscar W Schneider (1906–1993)
13 May 1993 • Portland, Multnomah, Oregon

1996 48
Death
11 January 1996 • Clackamas County, Oregon, United States of America
1 source

Residence
Portland, Oregon, USA
1 source

Sources

Add

Ancestry sources

- 1950 United States Federal Census
- Ancestry Family Trees
- Geneanet Community Trees Index
- Global, Find a Grave Index for Burials at Sea and other Select Burial Locations, 1300s-Current
- Nevada, U.S., Marriage Index, 1956-2005
- Oregon, U.S., Death Index, 1898-2008
- U.S., American Historical Society of Germans from Russia Obituaries, 1899-2012
- U.S., Find a Grave Index, 1600s-Current
- U.S., Public Records Index, 1950-1993, Volume 1
- U.S., Public Records Index, 1950-1993, Volume 2
- U.S., School Yearbooks, 1900-2016
- U.S., Social Security Applications and Claims Index, 1936-2007

Family

Add

Parents

- Captain Otto Oscar W Schneider 1906–1993
- Sarah Dee (Sally) Watson 1909–1990

Siblings

Spouse

- Cynthia Marie Drayer 1953–

Add family

THANKS FOR MAKING US A 'VACCINE'
BoB'23
WE MADE YOU A 'PLAY SWING'

When ur friend has been drinkin tap water and u got to make sure that their pineal gland is ok

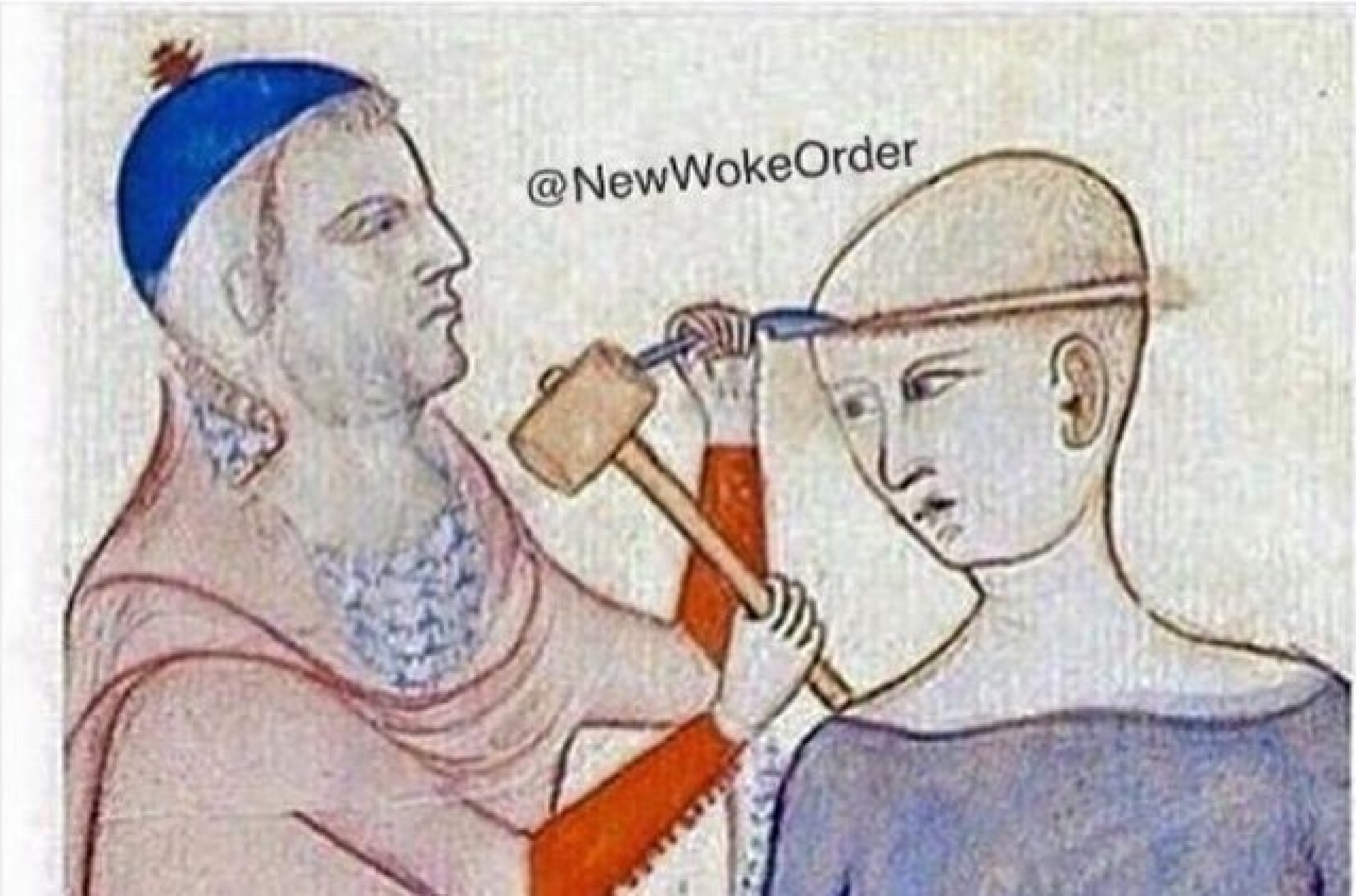

UKRAINIAN AZOV BATTALION

The **Azov Battalion**'s main **Brigade Patch** displays the symbol of the **Wolfsangel** (**Wolf's Anchor**). The Wolfsangel was the "**Gibor**" **Rune**, the final Rune of the **Armanen Futarkh** Rune system of **Guido von List**, which represented the Norse wolf-god of destruction, **Fenriz**, and the **Ragnarök**, the End of the World. It was the main symbol used by the Nazi's **Waffen-SS 2nd Panzer Division**, which took part in several major battles on the **Eastern Front** during World War II. Even more blatantly, the Azov Battalion has openly displayed both the **Nazi Swastika** and the symbol of **The Black Sun** on both its military regalia and its propaganda publications.

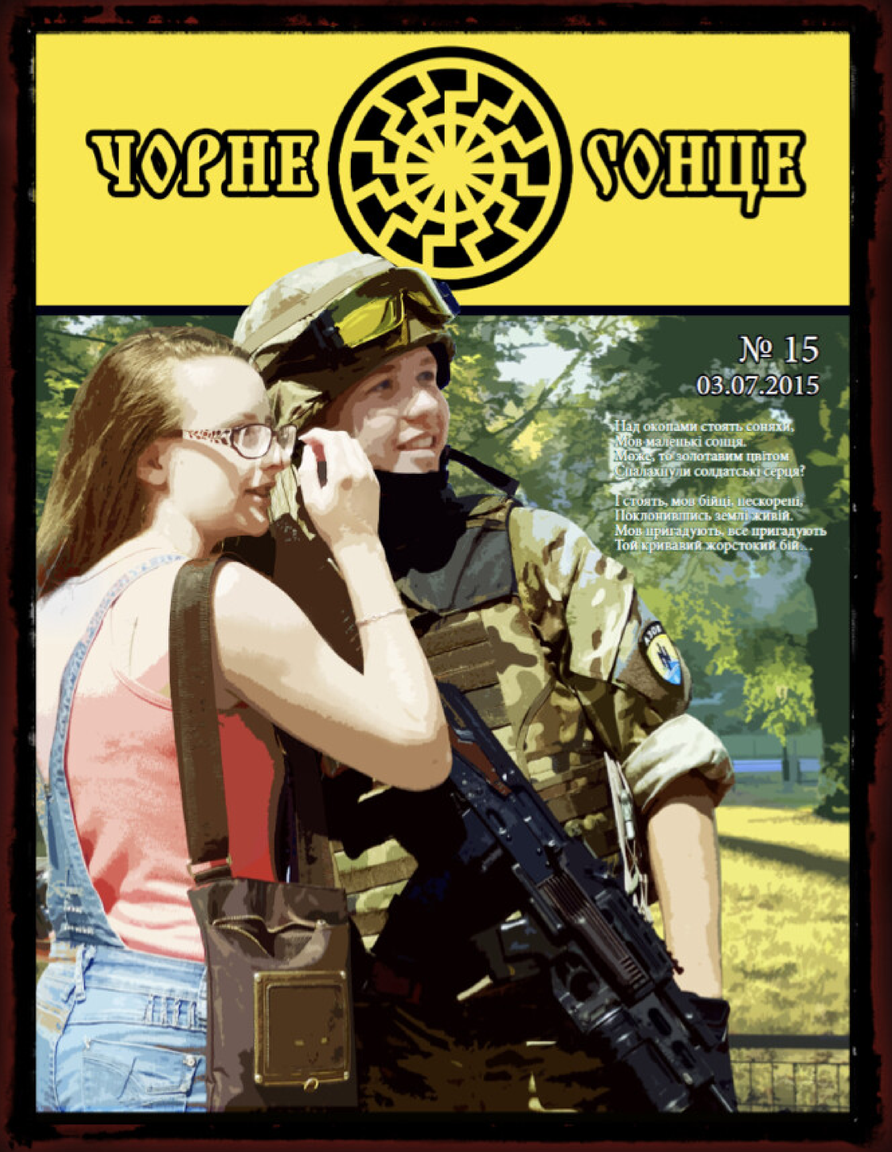

Ingredients: Mercury, Formaldehyde, Aluminum Phosphate, Aspartame, Human Fetal Tissue, Monkey Kidney & Lung Cells, MSG, Bovine Fetal Serum

NAME SOMETHING THE GOVERNMENT CAN STICK UP THEIR ASS

MASKS	CARBON TAX
LOCKDOWNS	AGENDA 2030
VACCINES	15MIN CITIES
DIGITAL ID	BUG MEAT

I don't know yet what the connection is between the mine & the Caracol Complex, but they're suspiciously close geographically. It may just be that they were both easy money & nothing more. But they were initiated the same year??

Mining was set to commence in 2012, but the Haitian Senate opposed it. President Michel Martelly did not, but has been unable to make progress in the Haitian Mining Conventions & laws in order for VCS Mining to move ahead, as they had hoped for before Martelly left office. Magically, 4 months before the elections last summer, a hand-picked Martelly successor appeared to take over as President. There is no social or environmental impact assessment to date and such a mining project will massively destroy scarce water resources for local farmers, while at the same time, literally, flattening the entire mountain the mine sits on.

Several articles have pointed out that the mining activity at Morne Bossa over the last two decades oddly corresponds to the first & second coups of former President Aristide. Haitian mining laws were revised during both coups when Aristide was ousted from office. Bill Clinton's administration backed those coups throwing Aristide out.

This article makes a great point: "It doesn’t matter

Who are Dov Zakheim, Paul Wolfowitz & Richard Perle?
Zionist 'Dual Citizens' - Reputed 9/11 Masterminds

Issue #10 Aug / Sept 2012

Sheeple

Land Of The Fee - Home Of The Enslaved

ZIONIST ISRAEL'S CONNECTION TO 9/11

A Classic Mossad Operation

EXPERTS AGREE ALL 3 BUILDINGS WIRED FOR DEMOLITION

Building 7

pg. 27

WHAT IF AMERICANS FIND OUT ISRAEL DID 9/11?

WHY 9/11? To Justify US Wars With All Israel's Enemies - Iraq, Afghanistan, Libya, Pakistan, Syria, Iran

DDees.com

I got into the human world to find purpose, but this whole thing is just an elaborate version of fetch.
©DON PIRARO. 8.8.16

jimmycomet

15 likes

jimmycomet New name! @hoebocamp

View all 4 comments

JUNE 9, 2013

Deesillustration.com

Deesillustration.com

300,000 BIRTHS A YEAR
AUTOMATIC CITIZENS
PLUS THEIR FAMILIES

BORDERTOWN HOSPITAL

INVASION OF THE LASER ANCHOR BABIES

RATED I ILLEGAL AUDIENCES

DDees.com

SEPT / OCT 2012 #11

Sheeple

THE WAKE- UP MAGAZINE FOR THE ULTRA TORTURED

HORRIFYING TUMORS!

Rats Fed Genetically Modified Corn Grow Nightmare Tumors Revealed In French GMO Research Study

GM CORN NOW 90% USA CROP

PERU PASSES 10 YEAR BAN ON GM FOODS

Genocide Bill Gates Promotes GMOs As World Hunger Fix

$3.99US $4.79CAN
7 25274 10227 3

DDees.com

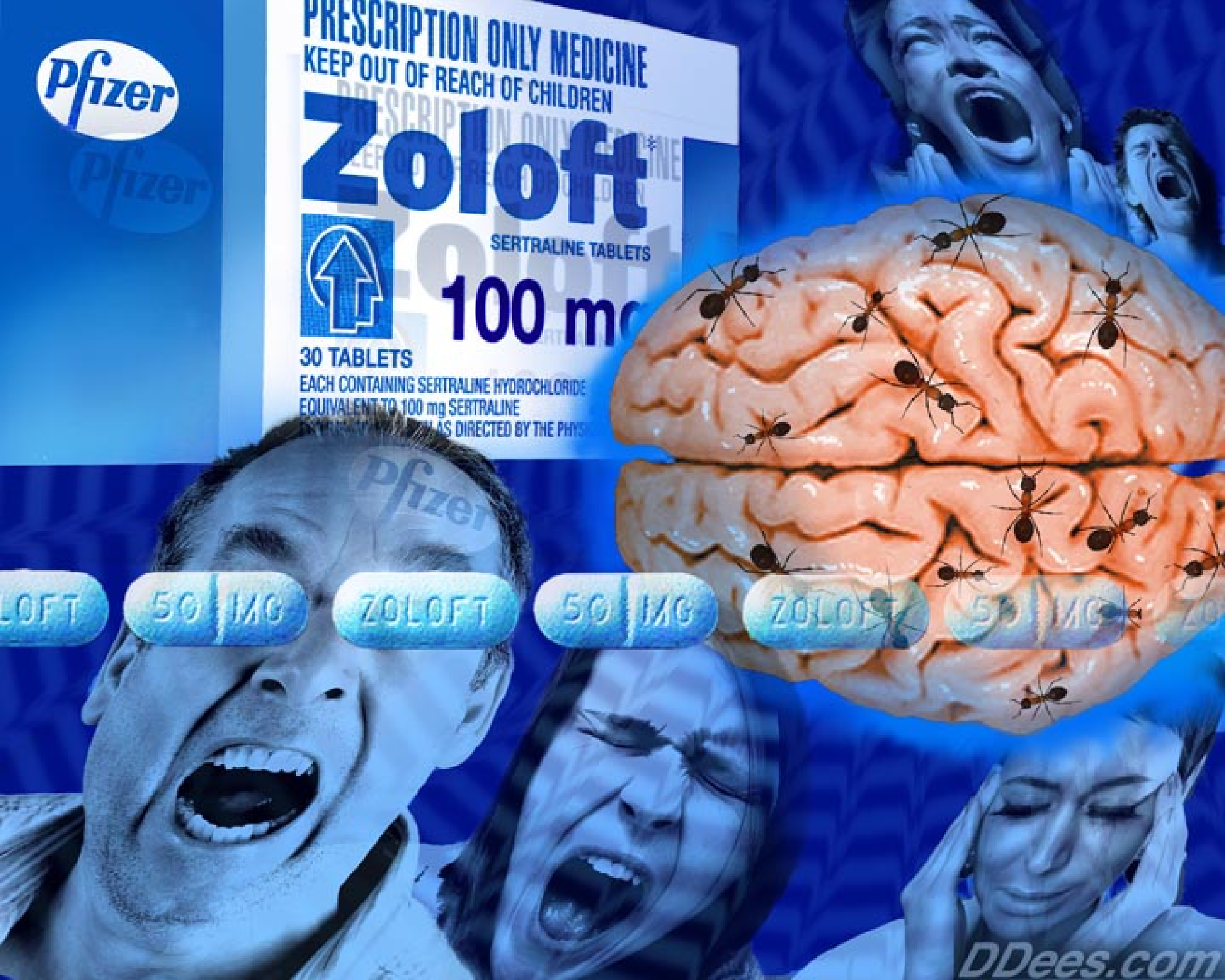
Pfizer
PRESCRIPTION ONLY MEDICINE
KEEP OUT OF REACH OF CHILDREN
Zoloft
SERTRALINE TABLETS
100 mg
30 TABLETS
EACH CONTAINING SERTRALINE HYDROCHLORIDE
EQUIVALENT TO 100 mg SERTRALINE
AS DIRECTED BY THE PHYS
Pfizer
LOFT
50 MG
ZOLOFT
50 MG
ZOLOFT
50 MG
DDees.com

It's MEDIA

Conspiracy Club

GOV.UK
@GOVUK

Think before you post.

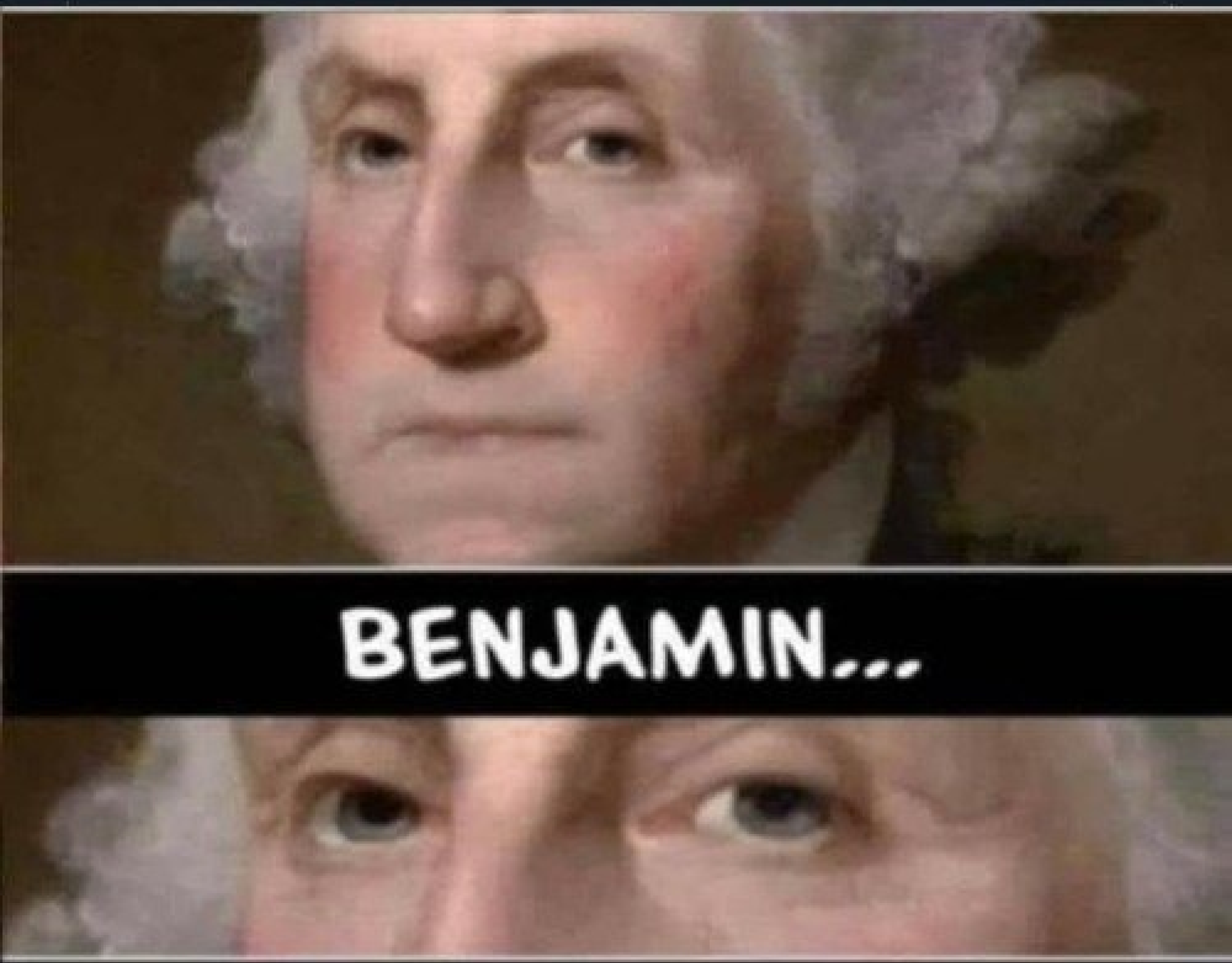

imgflip.com

Enders' Virus Isolation Method

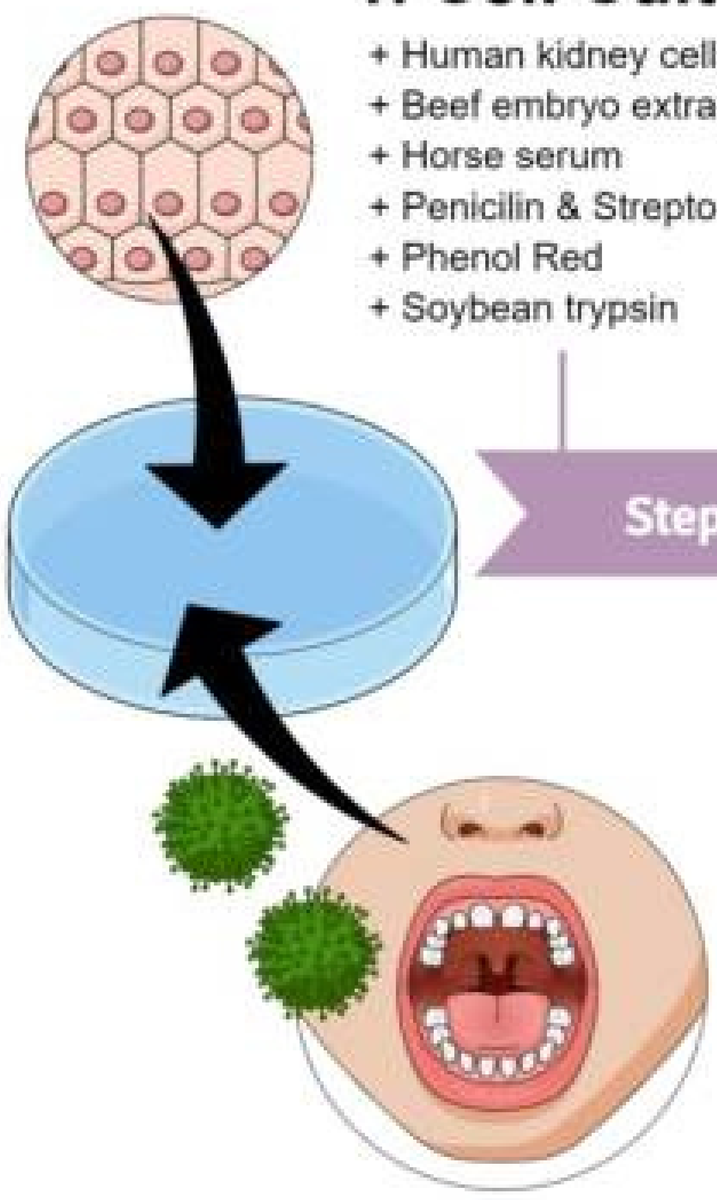

1. Cell Culture

+ Human kidney cells
+ Beef embryo extract
+ Horse serum
+ Penicilin & Streptomycin
+ Phenol Red
+ Soybean trypsin

3. Infect Cells

+ Remove supernatant from sample
+ Refrigerate at 5°C for 3.5 hours
+ Add to the cell culture
+ Observe cell culture
+ Histological examination
+ Formalin, colloidin, hematoxylin

5. Transmission

+ Cytopathic kidney cells extracted
+ Cell culture fluid extracted
+ Ground up with aluminium oxide
+ Centrifugation (15 minutes)
+ Supernatant added to new culture
+ CPE proves transmission

Step 1 → Step 2 → Step 3 → Step 4 → Step 5

2. Viral Sample

+ Milk throat gargle
+ Penicillin & Streptomycin
+ Centrifugation (1 hour)
+ Resuspend in milk + human blood
+ Antibiotics
+ Heparin
+ Grind up with bovine amniotic fluid

4. Isolation

+ Observe cell culture for 6 days
+ Check for cytopathic effects (CPE)
+ Cytopathic effects are evidene of isolation

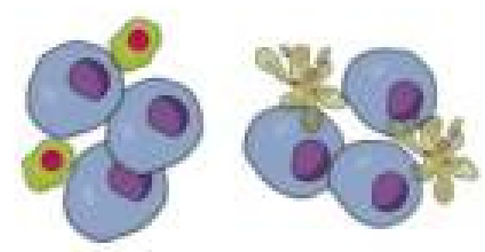

humanley

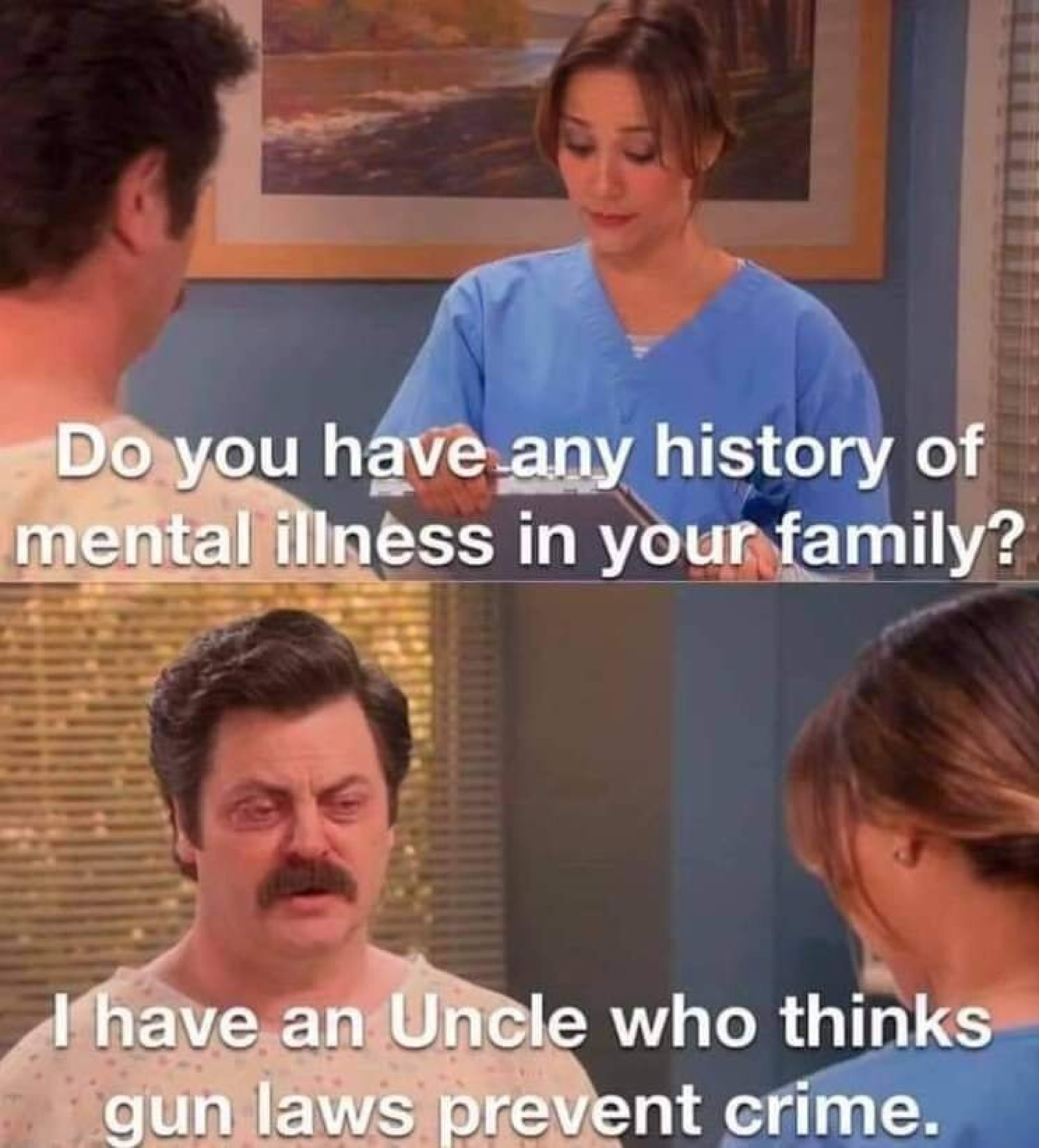
Do you have any history of mental illness in your family?
I have an Uncle who thinks gun laws prevent crime.

of the -- that the house appeared to be -- I don't remember the word you used -- sanitized, for lack of a better word?

MR. PAGLIUCA: Object to form and foundation.

BY MR. EDWARDS:

Q. How did you know that?

A. The computers had been removed from the home.

Q. How did you know the computers were removed?

A. Based on -- based on the dangling wires left behind, the monitors left, but the actual CPU of it was missing.

When you went into the bedroom of Jeffrey Epstein, everything was removed from the -- the shelves, from the armoire.

Q. Did you find nude photographs of girls?

A. Yes.

Q. All right.

And what did you do with that evidence?

A. That was collected and placed into our crime scene unit.

Q. And where is that evidence today?

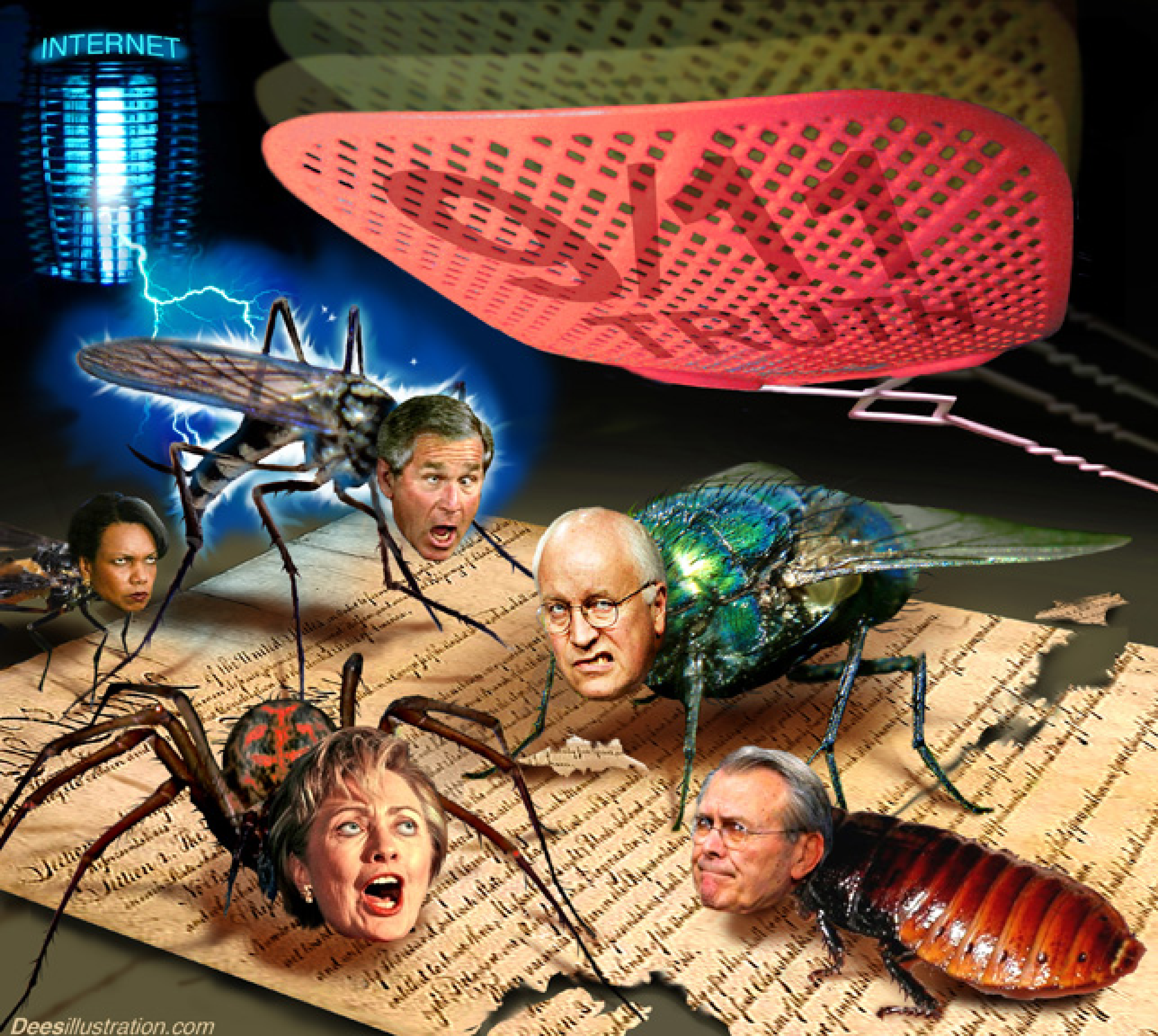
INTERNET
SPAM
Deesillustration.com

7-11'S IN ISRAEL

For some reason, not a lot of robberies

memes.com

Sheeple

MAY / JUNE 2018 #45

1984 Big Brother Comes to Life in INDIA

PAPER CURRENCY and CRYPTO OUT

MARK of the BEAST

CASHLESS INDIA ROLLS IN HIGH TECH CONTROL GRID

1.2 Billion Indians thumb, iris, & face scanned, assigned a 12 digit personal number declaring citizens mandatory put in central data base to open bank account, enroll in school, get welfare, phone, government services, newborns

CHINA NEXT, then?

Aadhaar I.D. Card

IMPOSSIBLE to Buy and sell in India without 12 digit I.D. number

DDees.com

[redacted]//T1a-00//NCAGE L0FH6//WHO-EOP//PaceBrief-01

WHITE HOUSE OFFICE - EXECUTIVE OFFICE OF THE PRESIDENT
1600 Pennsylvania Avenue NW., Washington, DC 20500

January 30, 2019 - 3:30AM EST

*To: **Scott Pace**, Executive Secretary of the National Space Council*

*cc: President **Donald J. Trump**, Vice-President **Mike Pence***

Due to leaks of DIRDs (Defense Intelligence Research Documents) from DIA AAWSAP (James T. Lacatski - ATTN: CLAR/DWO-3, Bldg 6000, Washington, DC 20340-5100), and exposures associated with AATIP (Luis Elizondo), critical international defense capabilities have been exposed in relation to new science applications, and groundbreaking, disruptive, emerging technologies, which must be developed first and most robustly and optimally with the United States of America and allies (Canada, and potentially all of Five Eyes, or as necessary, all of NATO). Failure at this pivotal moment could have stupefying implications for the United States of America and her allies in all major geopolitical arenas, including but not limited to global politics, finance, and national security.

No doubt there is a frantic international race to acquire the technologies displayed by the Advanced Aerospace Vehicles (AAVs) that penetrate our atmosphere, airspace, and oceans with impunity. Given the state of fidelity of modern surveillance and sensor equipment, there is no longer any way to deny their existence.

Understandably, their presence spurs every major nation's desire for such useful and dynamic abilities. The purpose of this paper is to identify these abilities, as well as to show that Geometric Energy Corporation (GEC) in Calgary, Alberta, Canada, and our partner Public Benefit Corporation in Huntsville, Alabama - the Institute for Exotic Science - are uniquely placed, equipped, staffed, and otherwise prepared to provide crucial data and insight into the topic while being uniquely prepared to deliver such crucial new technology to benefit the United States of America and her allies.

GEC has 3 main areas of value in this regard:

1) State-of-the-art equipment and facilities at a variety of locations as well as facility use access in relation to ongoing theoretical and experimental development.

2) Active research into revolutionary power, control, and propulsion systems with immense value and usefulness to the United States of America and her allies.

The Law of One

Ra

MATERIAL

by Ra,
an humble messenger of
The Law of One

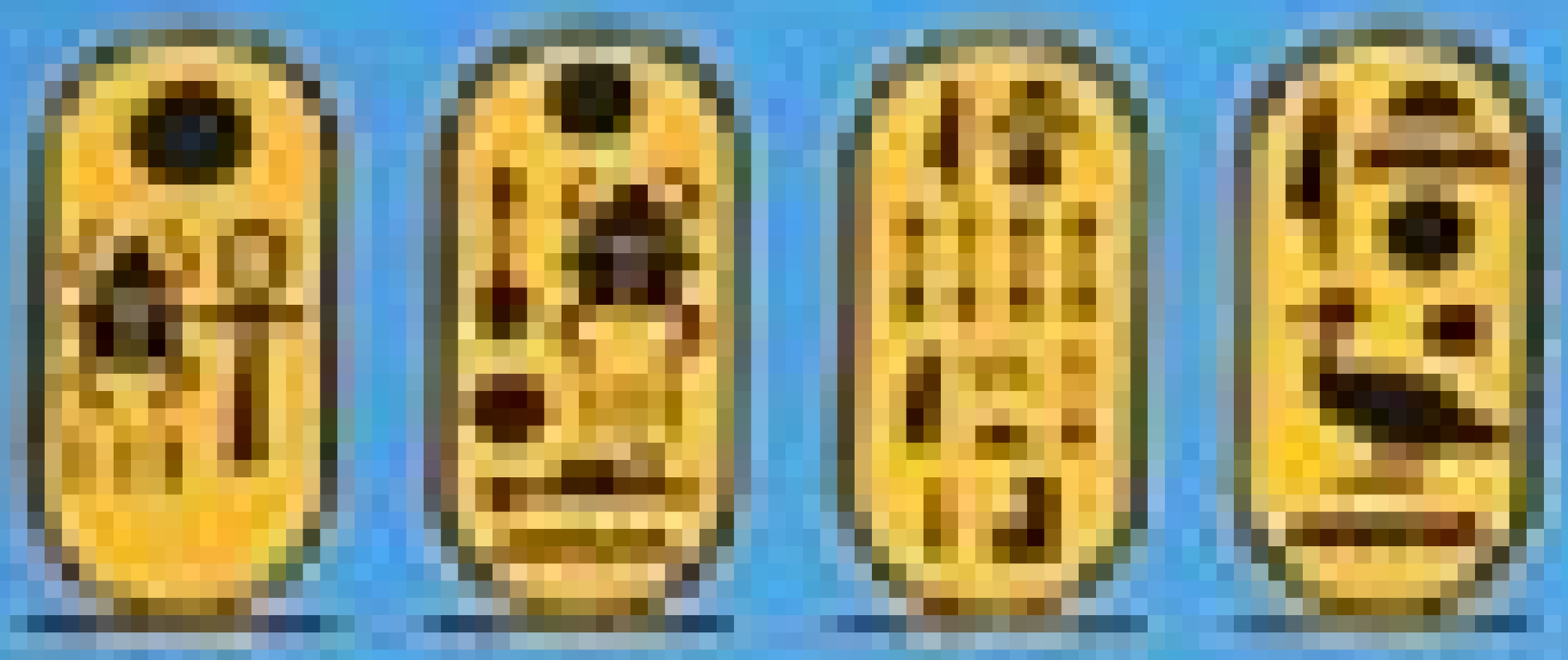

Al Gore ever came to the island, do you know whether Al Gore ever came to the island?

A. Al Gore never came to the island.

Q. How do you know that?

A. Jeffrey doesn't know him, I don't know him and I think had Al Gore -- I don't think -- had Al Gore gone to the island during the period when I would have been involved in organizing a trip, I would have been aware of it.

Q. So go ahead, you had another one.

A. It would be easier if I could see, do you mind if a take a reference at some of these newspaper articles or you just want me to go from memory.

Her entire characterization of what took place in London at my house with Prince Andrew.

Q. Was it an obvious lie that she was at your house in London?

A. We can't really establish the photograph and all that. I don't know if that's true, if that's a real picture or not.

Q. So you dispute that you were

TWO 9/11 VIEWS SHOWN ON TV

A QUESTION OF PERSPECTIVES ?

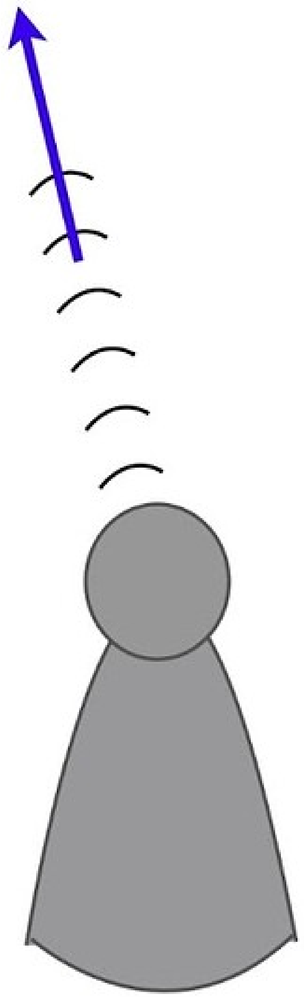

Goal-directed Attention
(curiosity, motivation, focus)

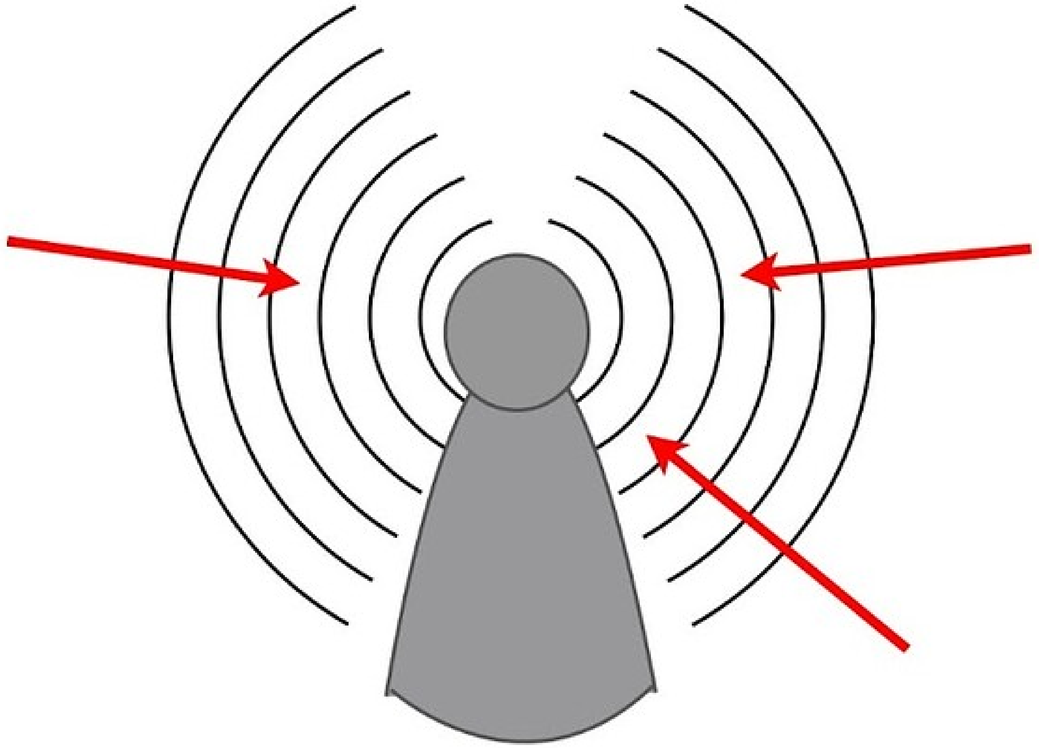

Stimulus-driven Attention
(reaction, fear, pop-up ads)

senseandsensation.com

I'm flying Jack
The Rothschilds planted explosives on this ship

YURI'S view (from his Cessna)

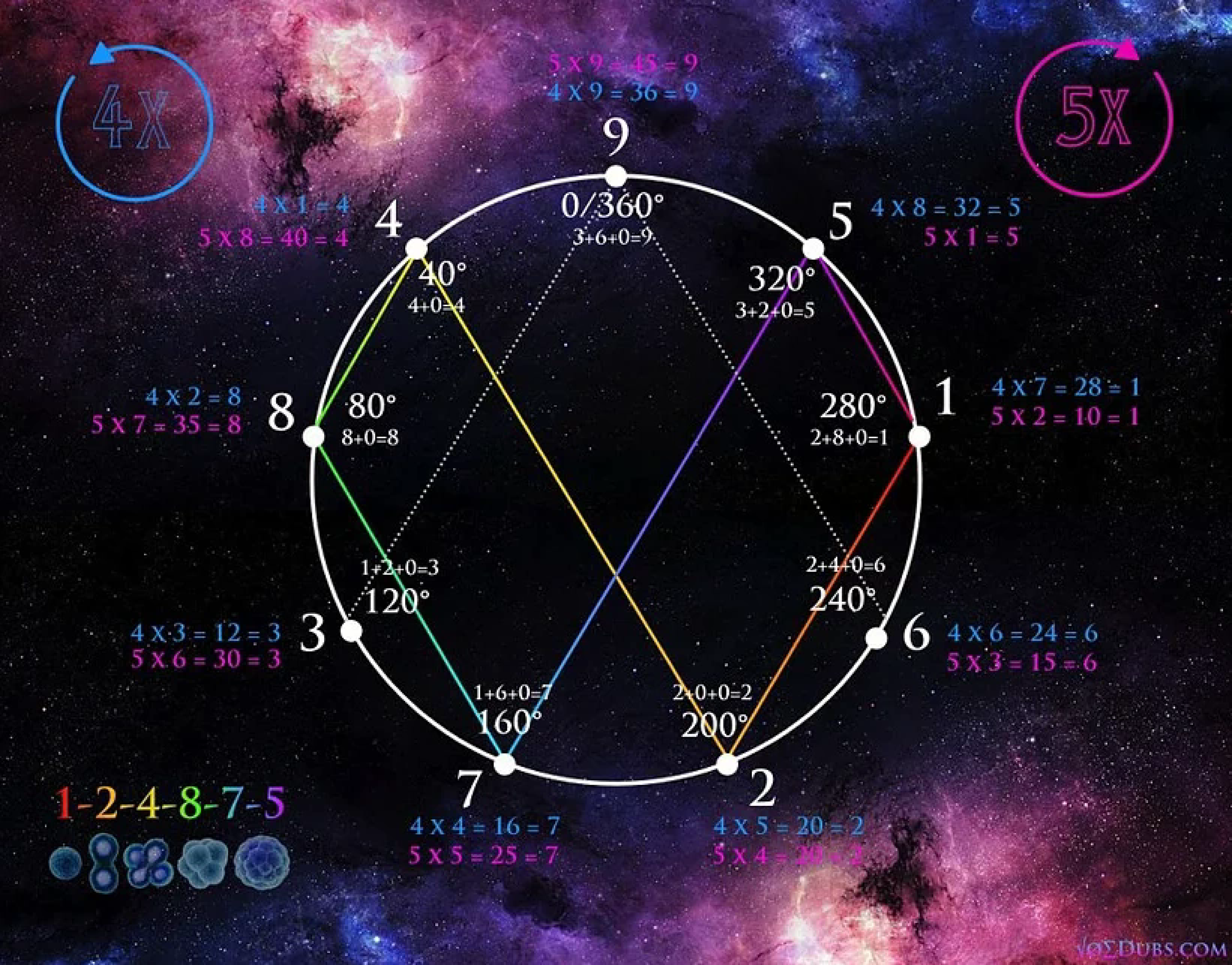
4X
5X
5 X 9 = 45 = 9
4 X 9 = 36 = 9
9
0/360°
3+6+0=9
4 X 1 = 4
5 X 8 = 40 = 4
4
40°
4+0=4
5
320°
3+2+0=5
4 X 8 = 32 = 5
5 X 1 = 5
4 X 2 = 8
5 X 7 = 35 = 8
8
80°
8+0=8
1
280°
2+8+0=1
4 X 7 = 28 = 1
5 X 2 = 10 = 1
1+2+0=3
120°
2+4+0=6
240°
4 X 3 = 12 = 3
5 X 6 = 30 = 3
3
6
4 X 6 = 24 = 6
5 X 3 = 15 = 6
1+6+0=7
160°
2+0+0=2
200°
7
2
4 X 4 = 16 = 7
5 X 5 = 25 = 7
4 X 5 = 20 = 2
5 X 4 = 20 = 2
1-2-4-8-7-5
√ΦΣDUBS.COM

THE TAVISTOCK INSTITUTE & LENIN'S JOURNEY THROUGH EUROPE

The Bolshevik Revolution was secretly supported and funded by an occult group of Internationalists (Globalists) called the **Committee of 300** and its **Social Engineering** think tank, the **Tavistock Institute of Human Relations**. The Tavistock Institute of Human Relations is located in London, UK. It branched from the **Tavistock Clinic**, a mental health trust founded in London in 1920, and was formally established as a separate entity in September 1947. While not existing under its current name until the 1940s, the origin of the Tavistock Institute goes back to the creation of **Wellington House**, Britain's war propaganda bureau during **World War I**.

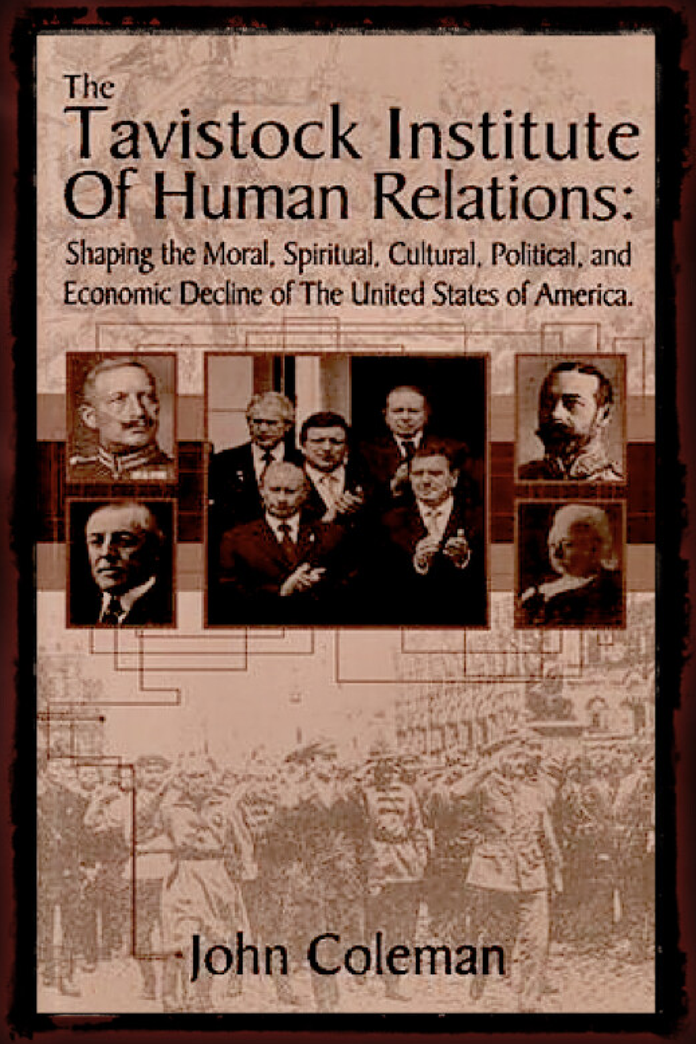

FINE
GOLD
999,9
NEW WT
1000g
DDees.com

(no subject)

Anita Lord
to me
May 22, 2012 Details

Always show images from
Anita Lord

Hi David

I have been given your details by Richard Windsor in the hope that you will be able to supply us with a reference for him. Please could you complete and return to me as soon as possible.

Many thanks

Anita

Up the fuck
We must wake

1 Q. Have you alleged that you were required to
2 wear Victoria Secret lingerie for Les Wexner?
3 A. No.
4 MS. MCCAWLEY: Alleged in what context?
5 BY MS. BORJA:
6 Q. She's already answered. Now, other than
7 the people you've already named for me today, were you
8 sexually trafficked to anyone else during your period
9 between 1999 and 2002?
10 A. Yes.
11 Q. Who else?
12 MS. MCCAWLEY: To the extent you can
13 recall.
14 SPECIAL MASTER: Counsel, let her think it
15 through.
16 A. Alan Dershowitz, Jean Brunel, the obvious
17 people that I've already stated. [redacted],
18 Jeffrey Epstein obviously, Ghislaine Maxwell, you know,
19 there's people that I just -- I honestly can't think of
20 everybody right now. I do feel like I am under a lot of
21 pressure to answer the questions and I'm doing the best
22 that I can honestly.
23 Q. Were you sexually trafficked to Marvin
24 Minsky?
25 A. Yes.

ORDER OF THE ILLUMINATI

In 1786, the government of Bavaria gathered all of the confiscated documents and published them in a book called ***Original Writings of the Order and Sect of the Illuminati***, which was circulated to every government and crowned head in Europe – including France – to warn them of the impending danger. Leaders of the Illuminati were arrested and interrogated. However, these revelations and the publication of their documents did little to alert the public because of their unbelievable claims. On November 15, 1790, Duke Dalberg issued another edict, whereby anyone found to be an active member of the Illuminati was to be put to death.

BOIES, SCHILLER & FLEXNER LLP

401 EAST LAS OLAS BOULEVARD · SUITE 1200 · FORT LAUDERDALE, FL 33301 · 954 356-0011 · FAX 954 356-0022

Sigrid McCawley, Esq.
smccawley@bsfllp.com

January 30, 2017

Confidential Sealed Filing

VIA EMAIL & FACSIMILE: (212) 805-7925

Honorable Judge Robert W. Sweet
District Court Judge
United States District Court
500 Pearl Street
New York, NY 10007
SweetNYSDChambers@nysd.uscourts.gov

Re: *Giuffre v. Maxwell*,
Case No.: 15-cv-07433-RWS

Dear Judge Sweet,

This is a reply letter in support of Ms. Giuffre's letter motion to allow for the newly-discovered witness, Sarah Ransome, to be called as a witness at trial because she can testify about Defendant's involvement in Epstein's sex trafficking ring based on first-hand experiences and first-hand observations.

Defendant Violated Rule 26 By Failing To Disclose This Critical Witness

Defendant argues that Ms. Giuffre is somehow to blame for the fact that Sarah Ransome is only now being discussed as a witness in this case. But Ms. Giuffre only recently learned about this witness because Defendant failed to properly disclose her months earlier. In her response, Defendant does not address the fact that Ms. Ransome and Ms. Maxwell know each other. Indeed, Defendant does not address the fact that Ms. Ransome and she spent time together on Mr. Epstein's private island, as reflected in the flight logs showing Ms. Ransome flying to and from the island (where Ms. Maxwell was present):

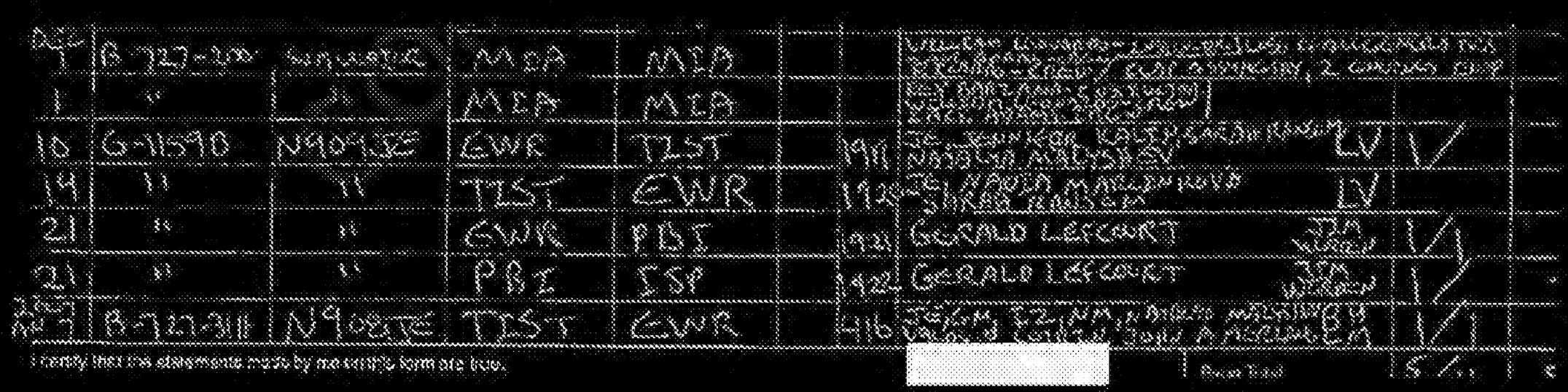

Sheeple

MAY / JUNE 2013 #15

QUIET GMO FORESTS NO BUGS NO WILDLIFE

EUGENICS PSYCHOPATH BILL GATES BUYS 500,000 SHARES OF Monsanto

DEPOP SEED TECH

CHEMTRAILS OF POISONOUS ALUMINUM DIM OUT THE SUN MONSANTO UNVEILS NEW PATENTS ON GM SEEDS TOLERANT TO ALUMINUM AND SUNLIGHT DEPRIVATION

MONOPOLIZE THE WORLD FOOD SUPPLY WHERE ONLY PATENTED GMO PLANTS WILL SURVIVE

DDees.com

Sheeple

OCT / NOV 2011 #5

RECESSION MEANS BANK HARVEST TIME

YOUR HOUSE & MONEY GONE

Rockefeller and Bernanke

DDees.com

FUN WITH PARENTS AND RENT

MOVING BACK IN WITH THE FOLKS

66 TIPS TO REDUCE EXPENSES

#19 DOWNSIZE FRENCH FRIES

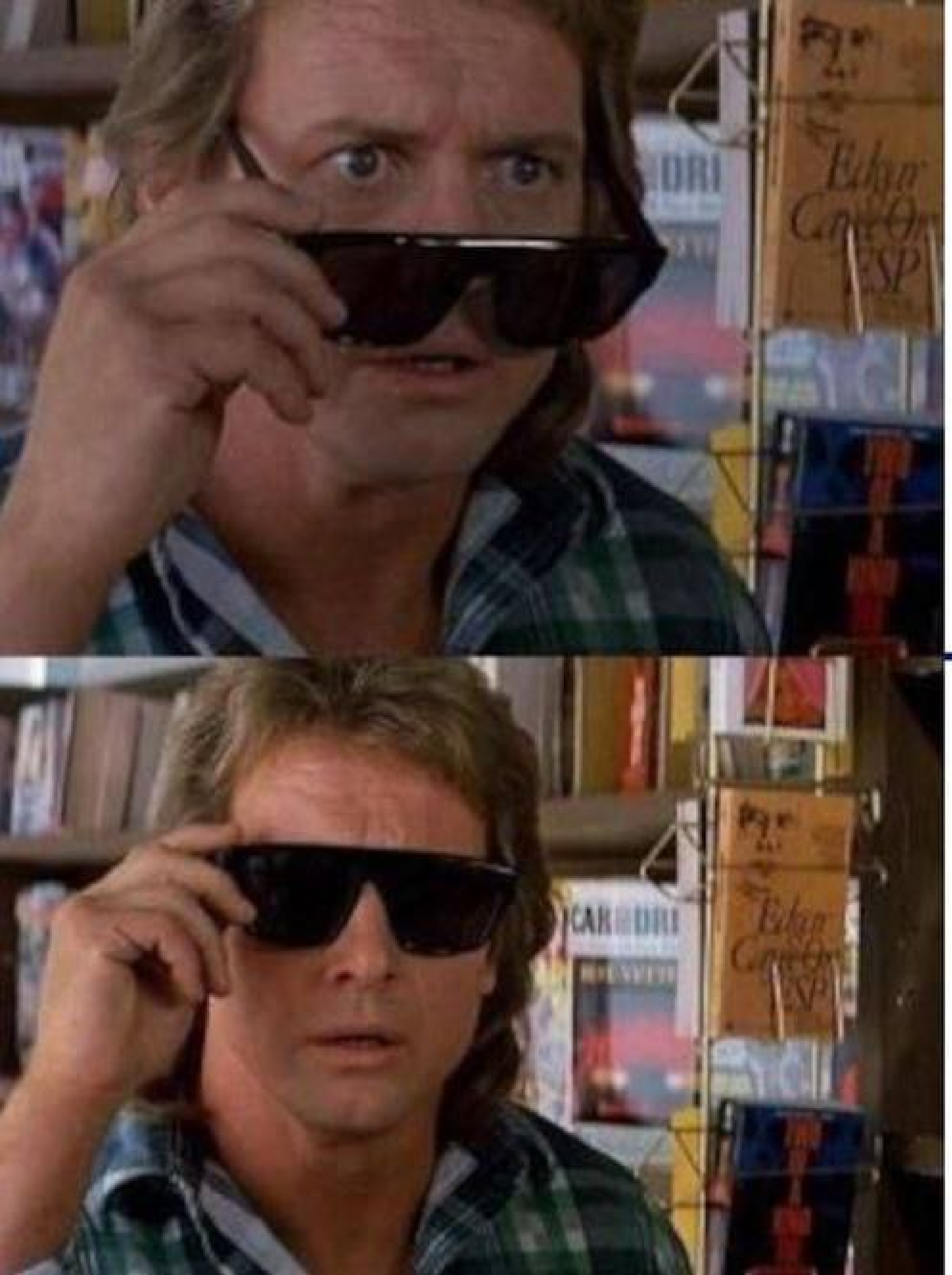

Opinion | THE PRIVACY PROJECT

Why We Should Stop Fetishizing Privacy

Big tech companies create jobs, encourage innovation and provide valuable services free. Why would we want to break them up?

May 23, 2019

Opinion | THE PRIVACY PROJECT

My Revenue Streams Rely On Your Data

I'm engaged in a business model which requires you to be spied on all the time; that's why this piece exists

May 23, 2019

MILLENARIANISM

Millenarianism is the belief by a religious, social, or political group or movement in a coming fundamental transformation of society, after which "all things will be changed."

Millenarianism exists in various cultures and religions worldwide, with various interpretations of what constitutes a "societal transformation."

chicken lover

Definition

chicken lover rate + –

(Adult / Slang)

An adult male homosexual sexually attracted to underage males. Used somewhat derogatorily.

Synonyms: chicken-fancier; chicken hawk; chicken hunter; chicken plucker; chicken queen; pedophile.

DRAFT

Some associations to add:

- Denise and Marc Rich

- All the pardonned by Billy

- All the Lolita Express Passengers

- Other people who are in that network and died... (eg. Aaron Swartz)

- There's commercial associations, interests, friendships.
  Friendship #1, interest #2, commercial #3 (some people just do business)

- Pay attention to the fashion industry (modelling, production, advertising, media)

- Check the movie moguls for
  Kim DotCom

You can already see some patterns even with an incomplete mindmap.

Also, there's a guy very close to epstein who has a cie named something like "Scout International" or "Scouting Intern." I lost that connection, probably one of his aides.

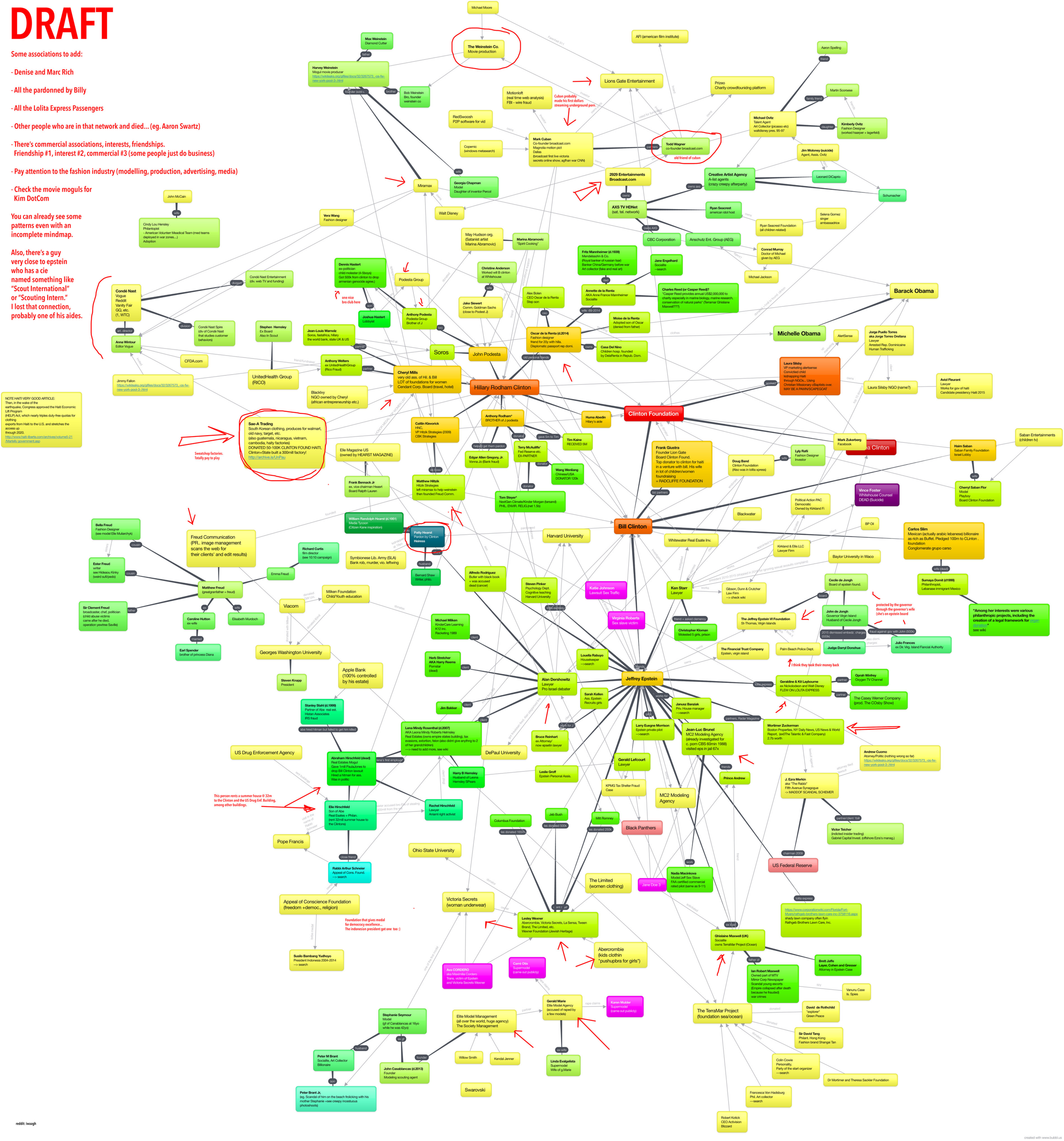

reddit: iwaagh

created with www.bubbl.us

BEFORE

DURING

AFTER

DORIS MOURAVIEFF

GNOSIS

[illegible]

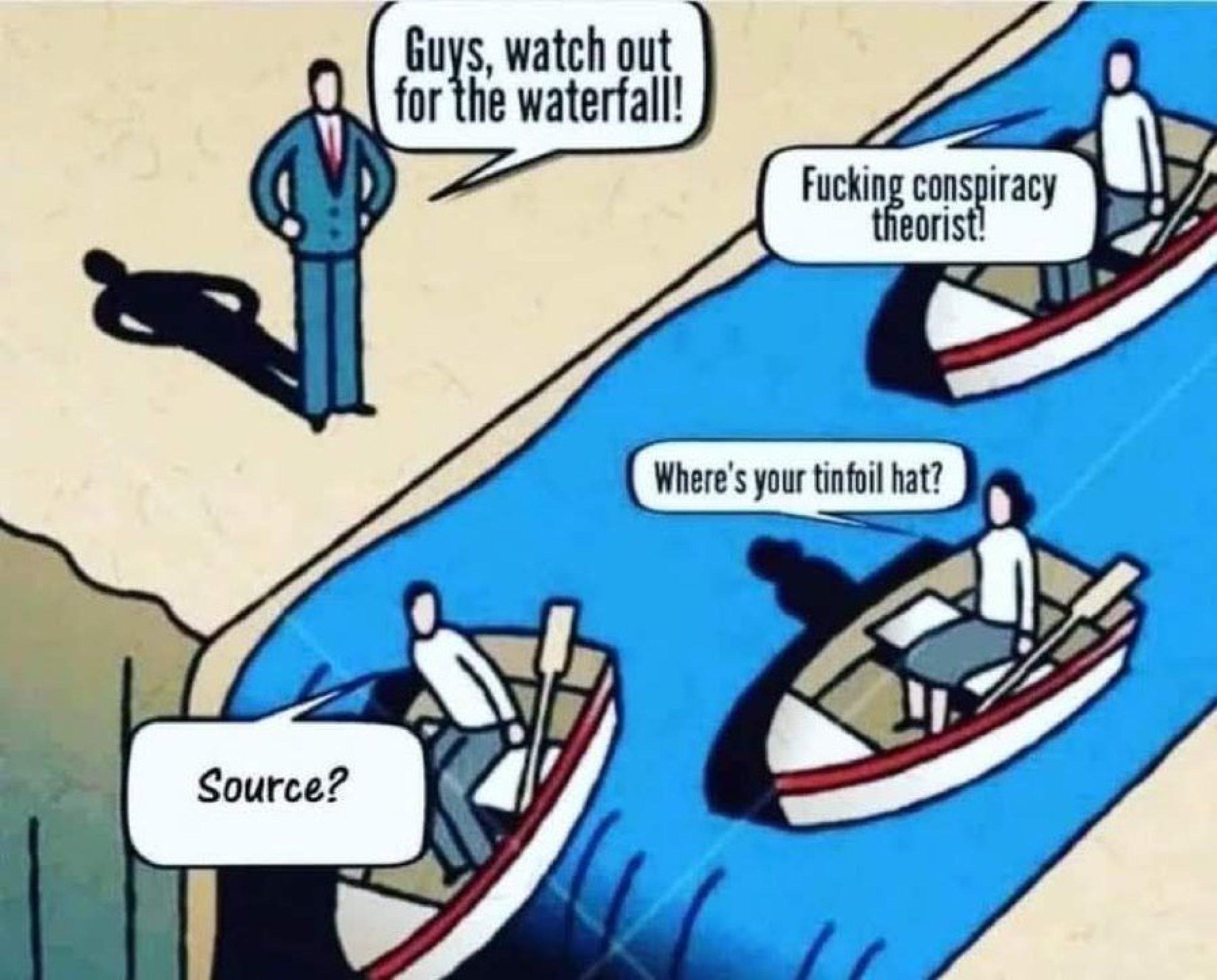
Guys, watch out for the waterfall!
Fucking conspiracy theorist!
Where's your tinfoil hat?
Source?

JAN / FEB 2013 #13

Sheeple

THE MAGAZINE FOR THE SLEEPING MASSES

DEPOPULATION

CHILDREN INHALE BROKEN CFL BULBS

pg 32

EU Forces Poisonous Mercury Filled Lightbulbs on Sheeple

NO OUTCRY

90% BULBS END UP HERE

EARTHs TOXICITY HOLOCAUST

pg 41

EU BANS FILAMENT BULBS FROM MARKET

DDees.com

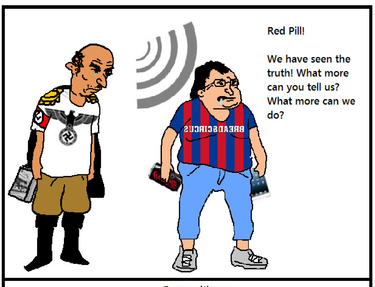
Red Pill!
We have seen the truth! What more can you tell us? What more can we do?

Come with me, brothers in light, and I will show you the glow of the Monad... There is so much to see.

Ignore the Red Pill, cattle.
Come with me, and I will show you the dark truth he ignores...
W-what?

Indigo Pill!
Be gone before I am forced to dispel you myself!

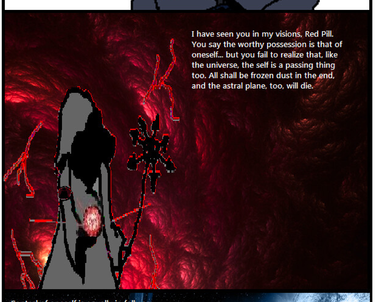
I have seen you in my visions, Red Pill. You say the worthy possession is that of oneself... but you fail to realize that, like the universe, the self is a passing thing too. All shall be frozen dust in the end, and the astral plane, too, will die.

Control of oneself is equally in folly as control of the entire materium... Both shall pass, and nothing is permanent. Join me, Red Pill. Together we may use our powers to conquer this lifeless husk of a universe.
Together we may reap infinite pleasure from this passing plane, and rule as gods.

You speak nothing but lies, Indigo Pill.
The Monad is infinite and eternal.

NOW BEGONE!

Who was that!?
Let us begone from this tainted place, my kindred souls...
Your spiritual journey begins now.

Regarding contents of Anthony Weiner's laptop:

"In fact I heard that the NY police officers, who saw some of it, even though they're hardened investigators, literally had to go throw up. It's bad."

Sidney Powell - Counsel for General Michael Flynn

MAR / APR 2017 #38

Sheeple

Believe it OR NOT

COMMON IN DEVIL WORSHIPPING FAMILIES TO CHANGE THE SEX OF THEIR CHILD

SATANIST CREATED TRANSGENDERS

CASTRATED & FED FEMALE HORMONES BEFORE PUBERTY = MALE / FEMALE HYBRID

To Honor Baphomet

DDees.com

A Fifth.
Q That particular message indicates it is from Nadia. You're the only "Nadia" in the house; is that correct?
MR. YAREMA: Object to the form.
A Fifth.
Q This is a call from you indicating that [redacted] cannot work today and [redacted] will be here at 4:00 p.m.;" is that right?
MR. YAREMA: Object to the form?
A Fifth.
Q Who is [redacted]?
A Fifth.
MR. YAREMA: Object to the form.
Q That's an underage minor female that was scheduled to be molested at Jeffrey Epstein's house?
MR. YAREMA: Object to the form.
A Fifth.
Q You scheduled that act of molestation; is that right?
MR. YAREMA: Object to the form.
A Fifth.
Q And [redacted] will be at the house at 4:00 p.m. [redacted] is another underage minor female;

is that correct?
MR. YAREMA: Object to the form.
A Fifth.
Q That's somebody else that you were scheduling to come to his house at 4:00 p.m. for Jeffrey Epstein to engage in sexual acts with her, while she was an underage minor, true?
MR. YAREMA: Object to the form.
A Fifth.
Q Do you know Les Wexner?
A Fifth.
Q That's somebody that you know owns and operates the Victoria's Secret, the Limited?
MR. YAREMA: Object to the form.
A Is that a question?
Q Is that somebody that you know to own Victoria's Secret or operate Victoria's Secret?
A Fifth.
Q Do you know if Jeffrey Epstein still talks with Leslie Wexner?
MR. YAREMA: Object to the form.
A Fifth.
Q Do you know Jane Doe-102?
A Fifth.
Q Are you aware of Jeffrey Epstein and

Ghislaine Maxwell's sexual interaction with Jane Doe-102 when she was a minor?
MR. YAREMA: Object to the form.
Q This is one of many underage minor females that was trafficked basically around the globe to be sexually exploited and abused; is that correct?
MR. YAREMA: Object to the form.
A Fifth.
Q Was that typical of Jeffrey Epstein and Ghislaine Maxwell to sexually abuse minors on Jeffrey Epstein's airplane?
MR. YAREMA: Object to the form.
A Fifth.
Q And also typical of Ghislaine Maxwell and Jeffrey Epstein to prostitute or pimp out underage minors to friends?
MR. YAREMA: Object to the form.
A Fifth.
Q By "friends," I am talking specifically about people of royalty, politicians, academicians, businessmen and other professional or personal acquaintances?
MR. YAREMA: Object to the form.
A Fifth.

Q Were you with Jeffrey Epstein on his birthday when one of his friends sent to him 12 -- sorry, three 12-year olds for the purposes of Jeffrey Epstein sexually abusing them?
MR. YAREMA: Object to the form.
A Fifth.
Q How many occasions have you observed Jeffrey Epstein to receive as gifts from friends, underage minor females for the purposes of him sexually abusing them?
MR. YAREMA: Object to the form.
A Fifth.
Q These three 12-year olds were from France. Were they sent to him on his birthday by Jean Luc Brunel or by somebody else?
MR. YAREMA: Object to form.
A Fifth.
Q Have you ever been made to engage in sex with 12-year olds?
MR. YAREMA: Object to the form.
A Fifth.
Q Is it true that Jeffrey Epstein makes you dress up as a 12-year old?
MR. YAREMA: Object to the form.
A Fifth.

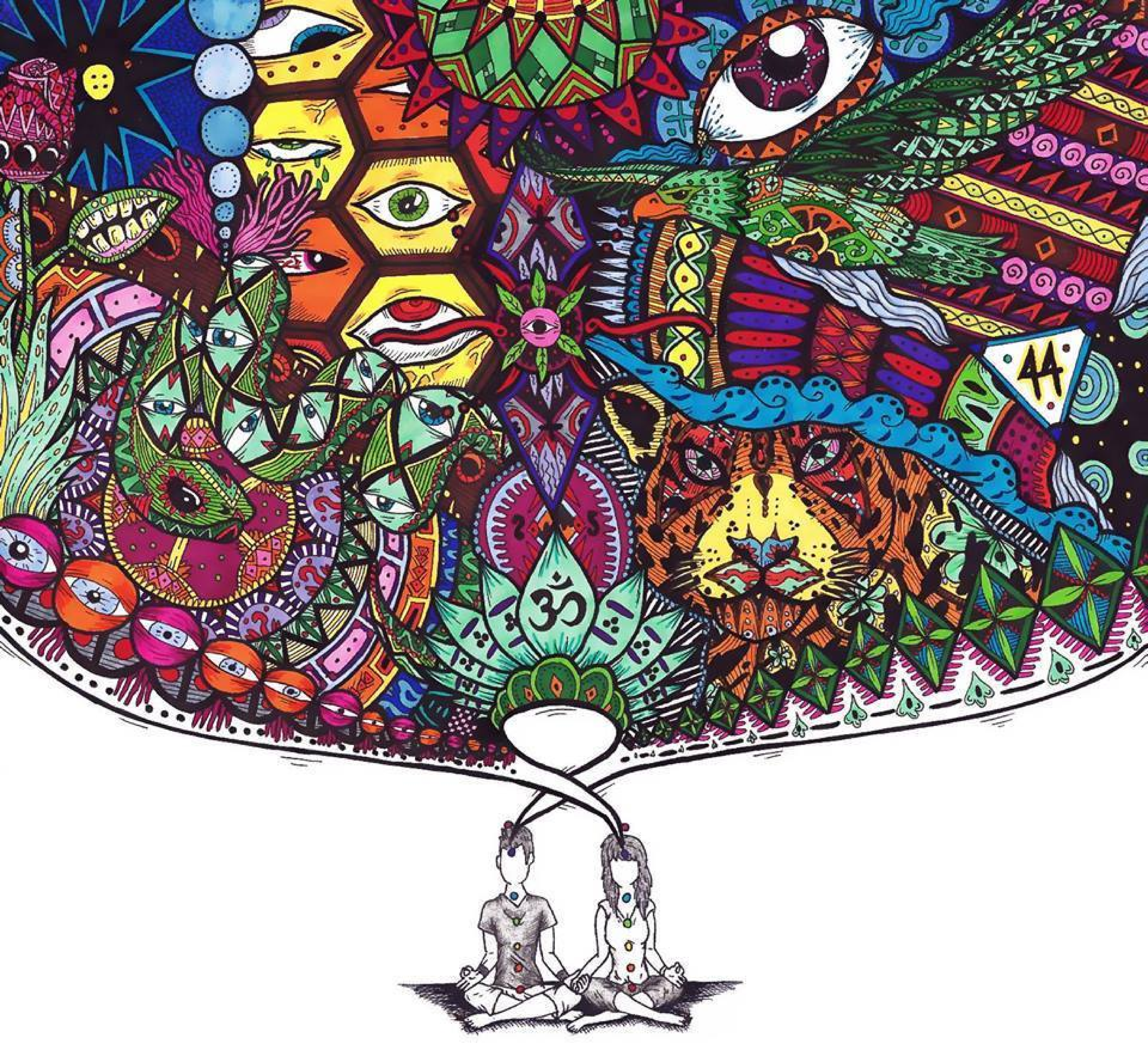
44

Deesillustration.com

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

The old, tired line "*I was just following orders*," is **NEVER** a valid excuse or "justification" for immoral, criminal behavior, and this lame attempt to abdicate personal responsibility should **NEVER** be accepted as a valid excuse for immoral behavior, regardless of who is performing it.

DULLES EXPO
GUN SHOW
FRI
3-8
SAT
SUN
10-5
2ND
AMENDMENT
THE RIGHT
OF THE
PEOPLE TO
KEEP AND
BEAR ARMS,
SHALL NO
BE INFRINGE
Deesillustration.com

Back in the 1950s and even later, many high schools had shooting ranges. Students even brought their own rifles to school. What changed in society that we could trust such activities then, but not now?

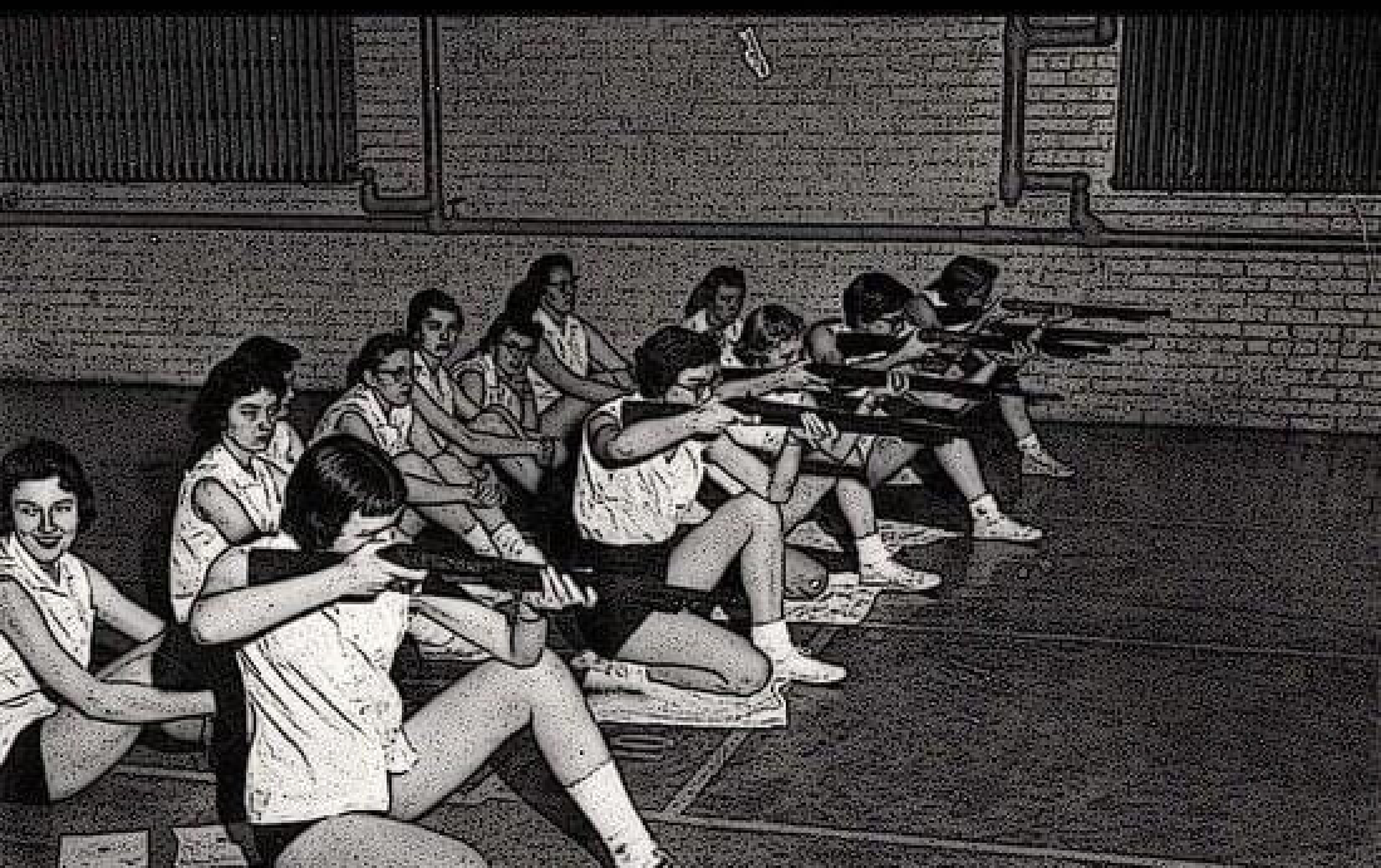

aluminum aluminum aluminum aluminum aluminum aluminum aluminum aluminum aluminum
aluminum
DDees.com

TILT ANGLE ?
V
www.youtube.com/watch?v=ileYKJyfFfU

joshuaryanv
Comet Ping Pong

Follow

21 likes 25w

joshuaryanv YASSSS sun! Workin' it til 4, come say HELLO! 🌞🌴🌸🍕😎

crbizzle *sexy pizza naked* found it

Log in to like or comment.

observer
observed quantum state
every other possible quantum state
principiamenematica

OSINT TECHNIQUES: RESOURCES FOR UNCOVERING ONLINE INFORMATION

MICHAEL BAZZELL

TENTH EDITION

GERMAN WORKERS' PARTY (DAP)

Anton Drexler

Karl Harrer

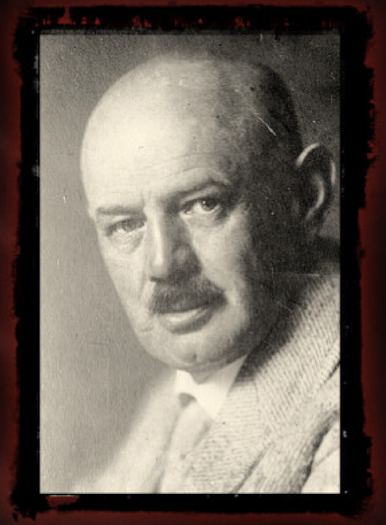

Dietrich Eckart

Gottfried Feder

Please keep sharing! 👍👍👍

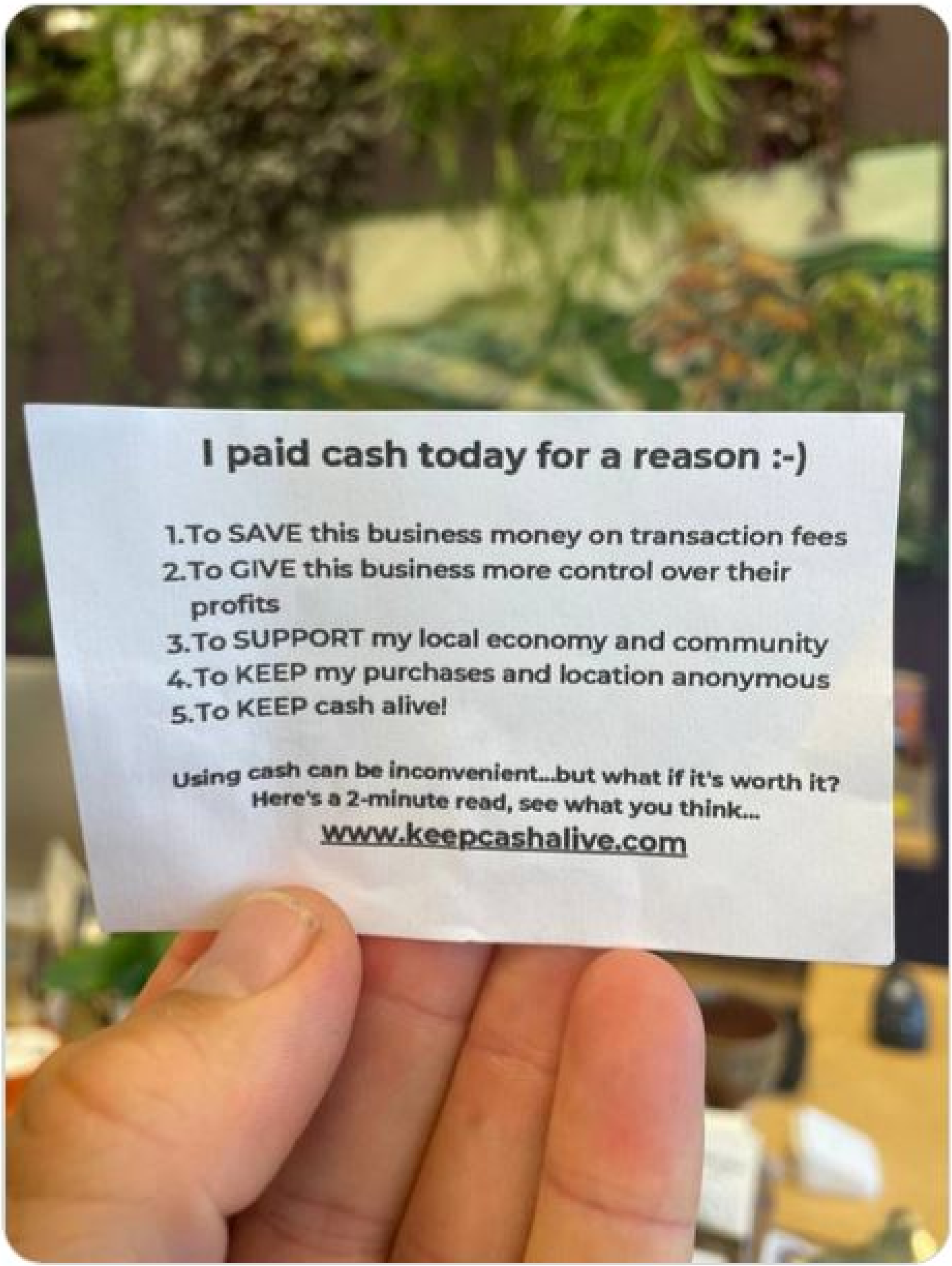

ONLY SLAVES AND
CHILDREN REQUIRE
PERMISSION!
Humanity get off your knees

CARBONARI

The **Carbonari** ("**Charcoal Burners**") was a revolutionary secret society active in Italy from about 1800 to 1831. The roots of the Carbonari can be traced back to southeastern France around the beginning of the **French Revolution**. It became a powerful force in the European revolutionary struggles of the early nineteenth century. The Carbonari was probably derived from the **Order of Woodcutters**, a fraternal secret society founded by Freemasons in the 1740s in Paris.

Traffic Cameras

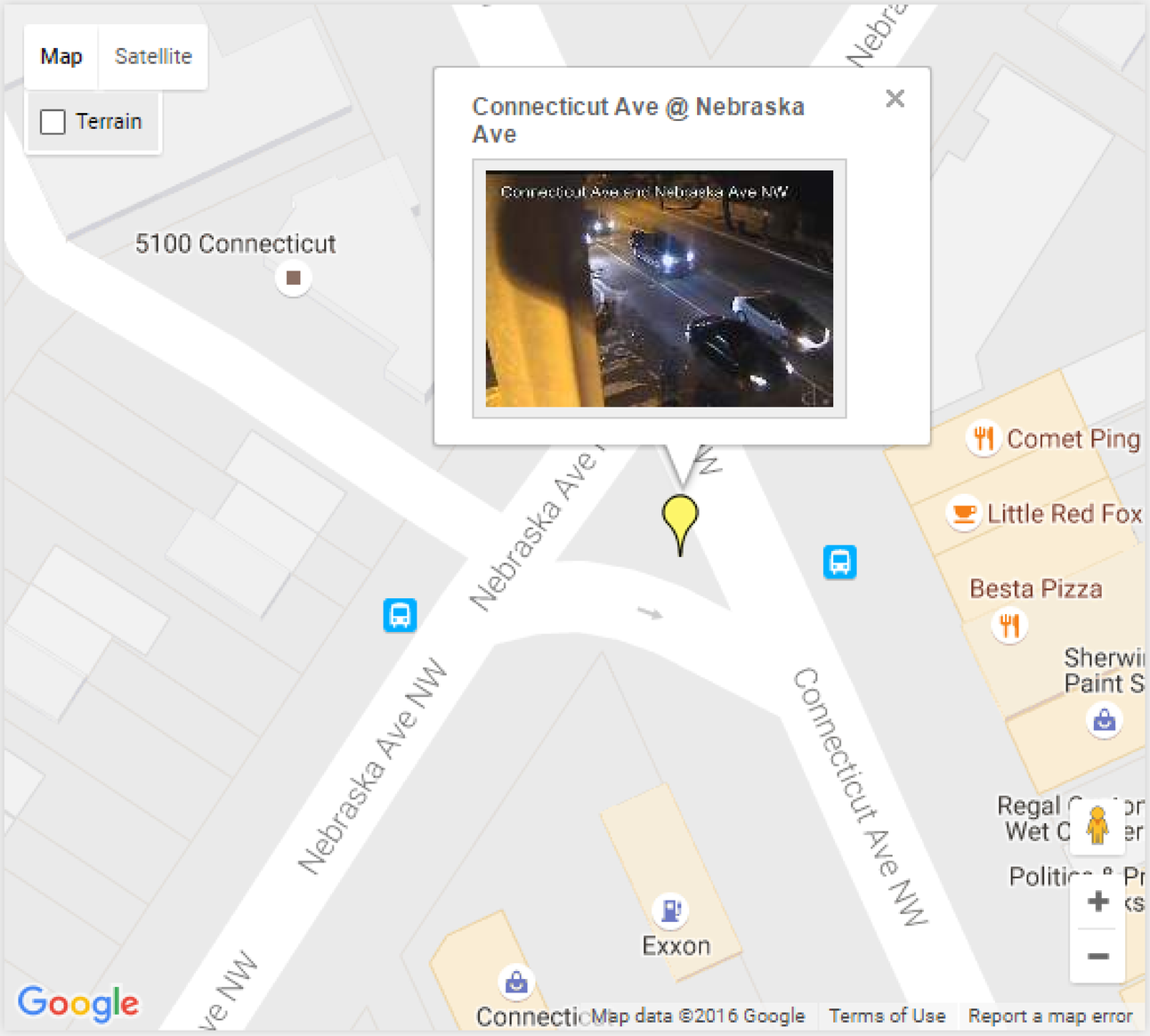

Change Viewable Radius: 26 Miles ▾

Changing the viewable radius will increase or decrease the amount of cameras being displayed relative to the red center-point.

Connecticut Ave @ Nebraska Ave

Connecticut Ave @ Nebraska Ave ▾

Powered By TrafficLand.

Select the providers you wish to display. You may need to adjust the viewable radius to see all cameras.

☑ DDOT ☐ SHA ☐ MONTGOMERY ☐ VDOT

PAKISTAN
DDees.com

Autobiography of a YOGI

Original Reprint of the 1946 First Edition

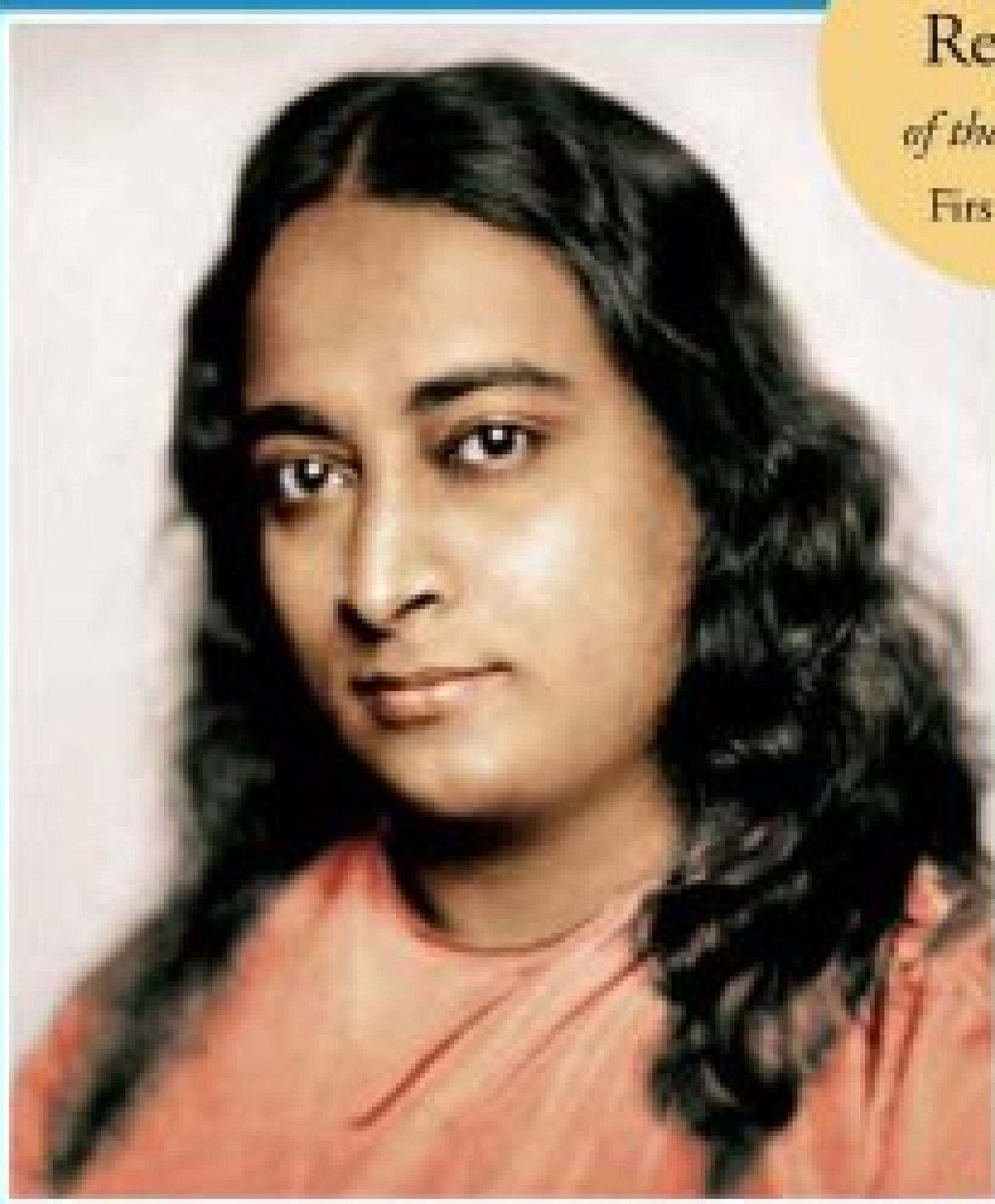

Paramhansa Yogananda

Samuel Sagan, M.D.

Awakening

the Third Eye

Third Eye

Clairvoyant

SPOKE
MY
MIND
Bramhall 20
NY Daily News

ATF Be Like

95,000
Alcohol Deaths
Per Year

480,000
Tobacco Deaths
Per Year

Pistol Braces

Standard Cap Mags

Hearing Protection

Specific Guns Used in
1.5% of Homicides

SOVIET COMMUNISM

As a **Marxist** and an **anti-capitalist**, Stalin believed in an inevitable "class war" between the world's proletariat and bourgeoisie. He believed that the working classes would prove successful in this struggle and would establish a "dictatorship of the proletariat," regarding the Soviet Union as an example of such a State. He also believed that this proletarian state would need to introduce repressive measures against "foreign and domestic enemies" to ensure the full crushing of the classes that supported private property ownership, and thus the class war would greatly intensify with the advance of Socialism. As a propaganda tool, Stalin employed the tactic of "the shaming of enemies," which would be used to blame all economic, political and military failures, and all hardships endured by the populace, on political opponents of the Communists. Stalin's Soviet state would also utilize a new standardized economic system that was industrialized, collectivized, centrally planned, and technologically advanced.

The American exchange student showing up to the Battle of Hogwarts about to change the whole dynamic.

1 Q. Was it the first dinner that Ghislaine
2 Maxwell flew the helicopter with Bill Clinton to the
3 island?
4 MS. MCCAWLEY: Objection.
5 SPECIAL MASTER: You can answer if you
6 know.
7 A. I was only told that. I'm not too sure if
8 she actually did or not. I never witnessed Ghislaine
9 flying him, but she said she did.
10 Q. And did you hear Bill say that she was a
11 good pilot?
12 A. I remember her saying he thought she was a
13 good pilot but I never witnessed it myself.
14 Q. So it's possible she wasn't flying Bill
15 Clinton in a black helicopter, that could be false?
16 MS. MCCAWLEY: Objection.
17 SPECIAL MASTER: You can answer.
18 A. To my knowledge Ghislaine and Jeffrey talk
19 a lot, they say things that are sometimes hard to
20 believe. Some are actually true, so I don't know.
21 Q. The second dinner, how did Bill Clinton get
22 there?
23 A. Either by boat or by helicopter. There's
24 only two ways to the island.
25 Q. So you don't know?

Monsanto
DDees.com

COMMUNIST SECRET POLICE

The **KGB** (**Committee for State Security**), was the main security agency for the Soviet Union from 1954 to 1991. The KGB was a direct successor of preceding agencies such as the **Cheka** and **NKVD**. It carried out internal security, foreign intelligence, counter-intelligence and secret police functions for the Soviet Union. It guarded the leadership of the **Central Committee of the Communist Party** and the Soviet government, and combatted nationalist, dissident, religious and anti-Soviet activities. Similar agencies operated in each of the nations of the Soviet Union.

The **Ministry for State Security** (**Ministerium für Staatssicherheit**), commonly known as the **Stasi**, was the state security-service of **East Germany**, a Soviet satellite State from 1950 to 1990. Headquartered in East Berlin, the Stasi's function in East Germany resembled that of the KGB in the Soviet Union. It served as a means of maintaining state authority, and it was referred to as the "Shield and Sword of the Party." The Stasi maintained surveillance files on millions of East Germans, and used a network of civilian informants to acquire information of potential dissidents. The Stasi contributed to the arrest of approximately 250,000 people in East Germany during its existence.

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

Part of Hitler's appeal to a frightened and demoralized middle class was his promise to "restore law and order." In the July 1932 Reichstag election, the Nazis won 37% of the vote and became the largest party in the German parliament by a wide margin. The German people voted for Hitler primarily because of his promises to revive the economy, restore German greatness and save Germany from Communism. Hitler was appointed as **Chancellor** of Germany on January 30, 1933.

OCCULT STRUCTURE OF OUR WORLD

(U) BLogo aka "Boy Lover"

(U) LBLogo aka "Little Boy Lover"

(U) GLogo a.k.a. "Girl Lover," Childlove

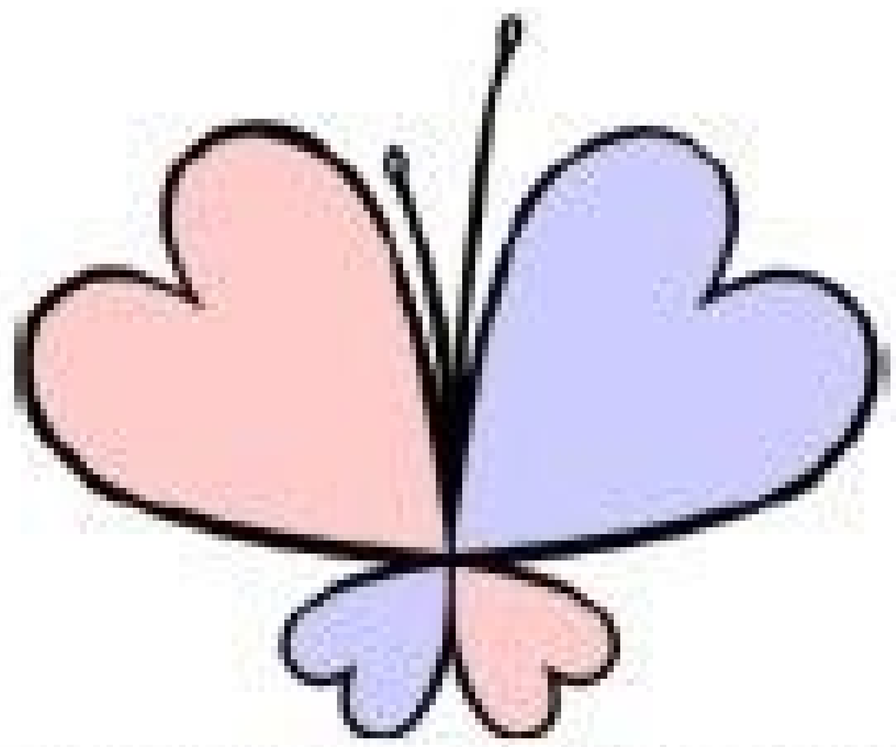

(U) CLogo a.k.a. "Child Lover"

(U) CLOMAL a.k.a. Childlove Online Media Activism

TRUE "POLITICAL" SPECTRUM

A FUNCTION OF CONSCIOUSNESS & MORALITY

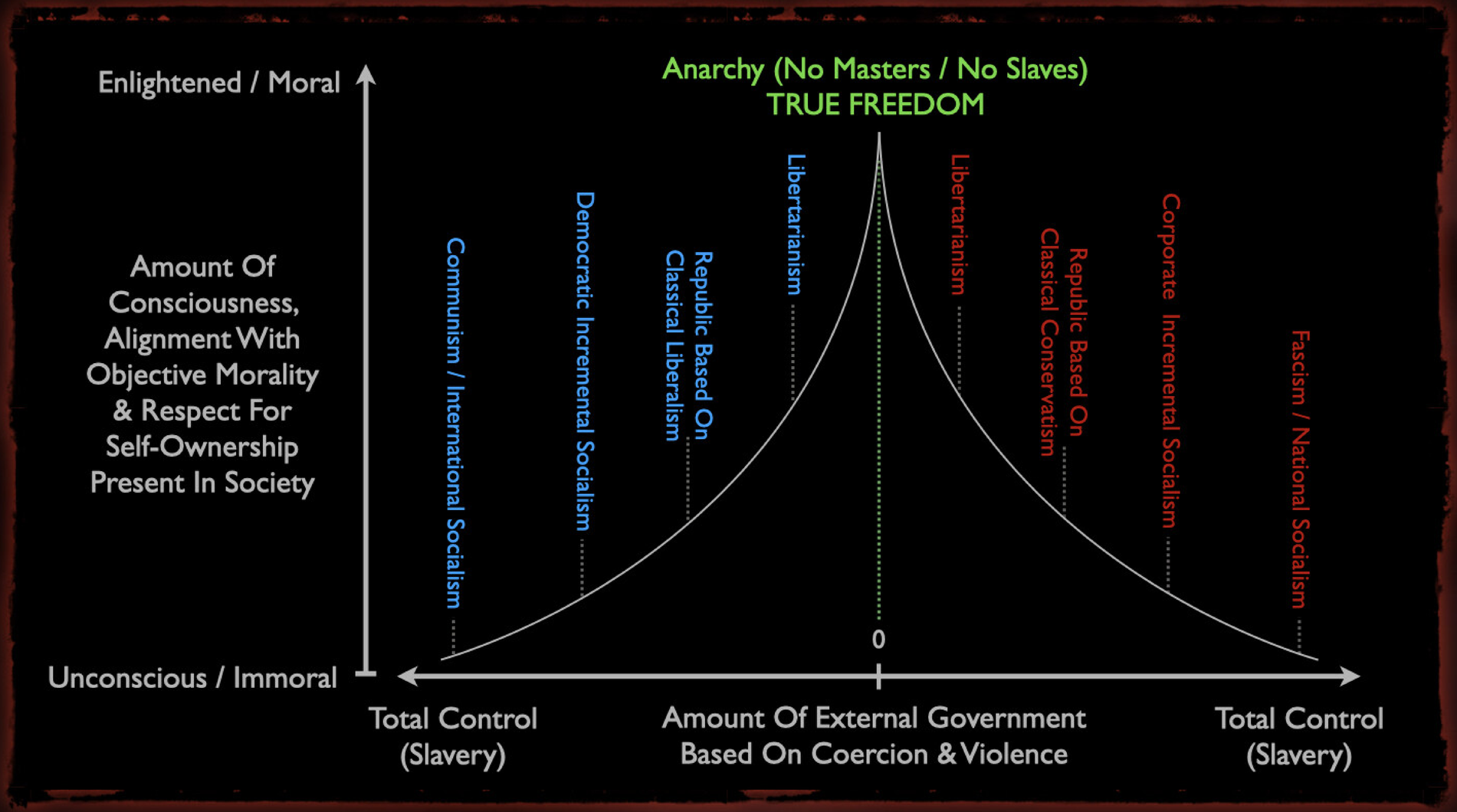

A. Yes.

56:13-17; 5:2-14; 58:1-7; 60:21-61:7 (February 16, 2010) (Emphasis added) (McCawley Decl. at Exhibit 8).

Defendant's [redacted] email account was part of Epstein's [redacted] account through which he communicated with his employees and other members of his household, including his co-conspirators Sarah Kellen, Nadia Marcinkova, and the Defendant. This email account likely has (or had) myriad of communications between and among Defendant and Jeffrey Epstein, Defendant and Sarah Kellen, Defendant and Nadia Marcinkova, and others. This email account is the one ***most likely*** to have the most relevant documents in this case, as it was used by Jeffrey Epstein and his sex trafficking organization. The fact that this account - an account created for the sole purpose of enabling Defendant and others to communicate with Jeffrey Epstein - has no communications with Epstein or the other co-conspirators, is extremely strong indicia that someone destroyed those email communications. Their destruction warrants an adverse inference instruction. And, at the very least, the Court should direct Defendant to retrieve her data from the Citrix server or any other applicable server upon which the mindspring.com account was hosted.

ii. The [redacted] Account

The [redacted] account bears Defendant's initials, and, again, listed as part of her contact information gathered by the police from Epstein's home, and turned over to the Palm Beach County State Attorney as part of the investigation and prosecution of Epstein:

Ms. Ghislaine Maxwell **Email** [redacted]

I can't do this anymore George, you care more about your paranoid conspiracy theories than you do about me
That's exactly what the government wants you to think

Introduction

A natural phenomenon is a non-artificial event in the physical sense, and therefore, not produced by humans, although it may affect humans (e.g. bacteria, ageing, natural disasters).

Common examples of natural phenomena include volcanic eruptions, lightning and thunder, earth quakes, weather, and decay.Most natural phenomena are harmless such as rain.

Some natural phenomenons such as volcanic eruptions, earth quakes, tsunami and tornadoes are considered dangerous and might lead to death on large scale.

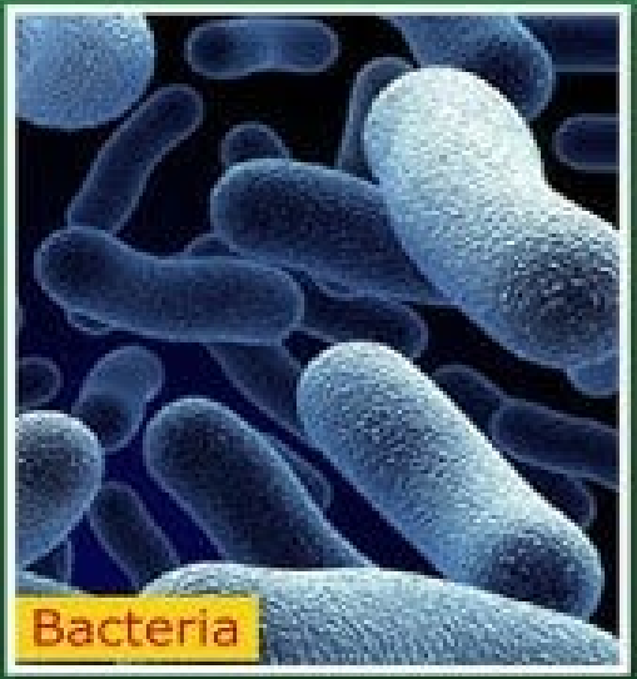

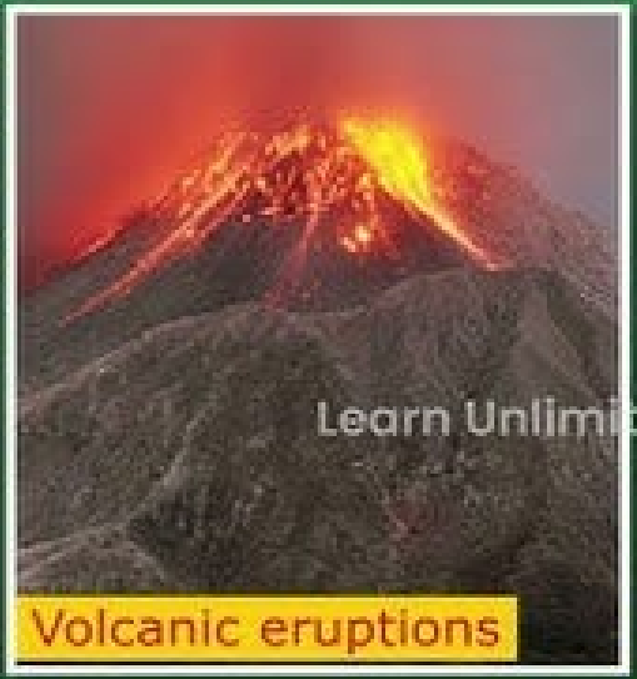

Learn Unlimited with iPrep

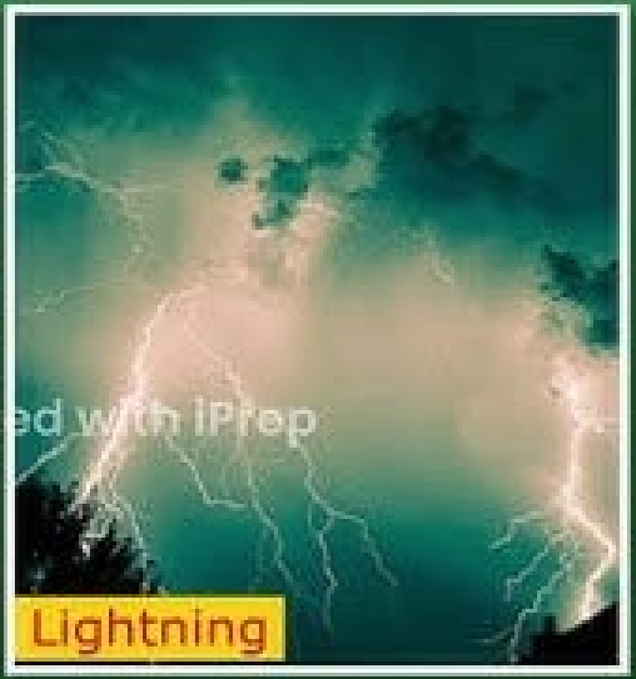

FRANZ BARDON:

QUESTIONS & ANSWERS

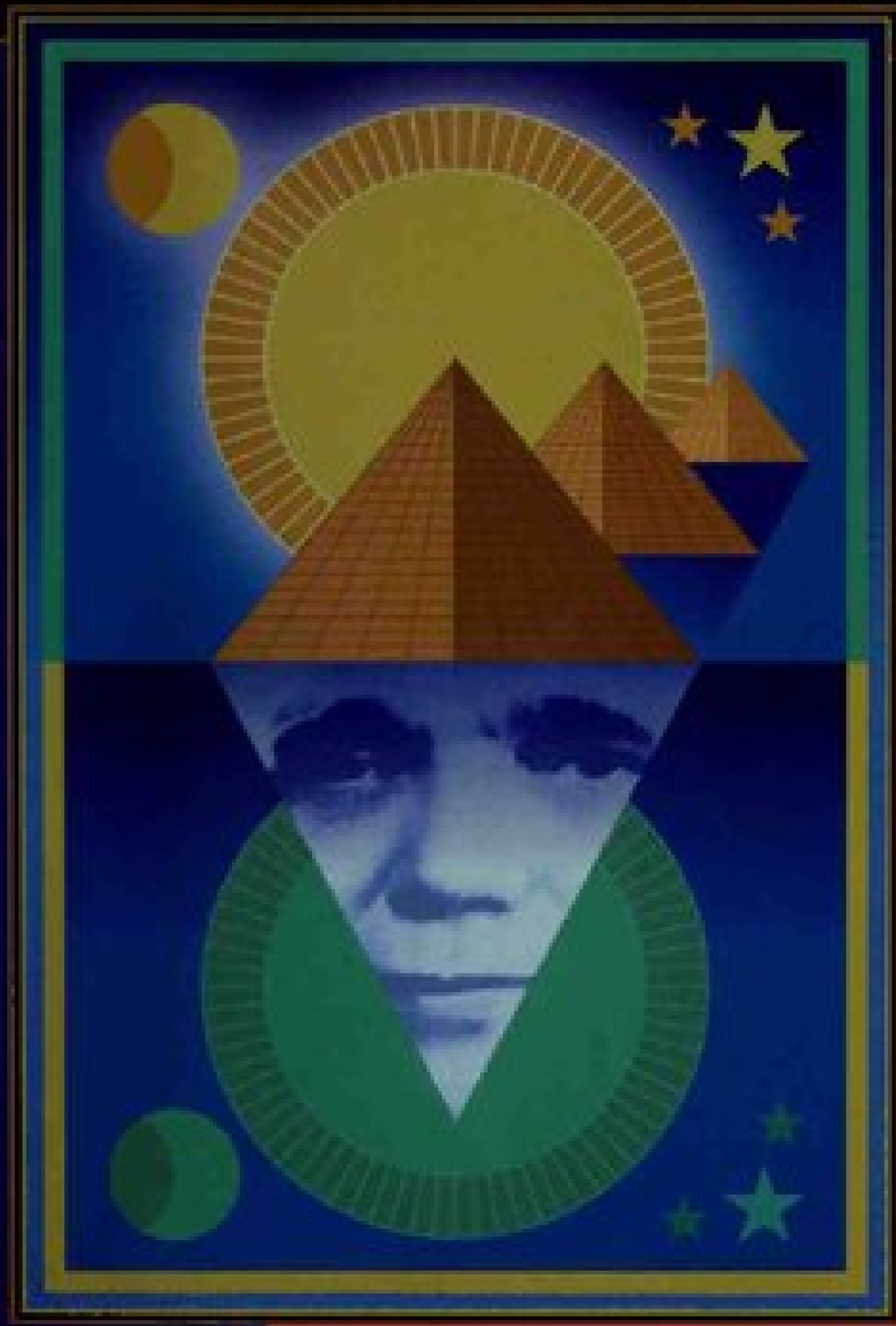

Franz Bardon answers 185 of the most frequently asked spiritual questions

COMET PING PONG ON THE FOOD NETWORK, DINERS, DRIVE INS AND DIVES: FARM TO TABLE

James Alefantos Owner of Comet Ping Pong with Guy Fieri

"Get served at Comet Ping Pong, a hipster-heavy pizza parlor in the Upper Northwest with rough concrete walls, bathrooms hidden behind secret panels, and table tennis galore. Thin-crust pies from the wood-burning oven are as much of an attraction as the regularly scheduled live bands."

— David Sax, New York Magazine

""I love going to Comet Ping Pong to play Ping-Pong. It's one of my favorite places to eat and drink. And who doesn't love Ping-Pong?"
"

— Septime Webre, Artistic Director, Washington Ballet

NANO IMPLANTS PX67

THOUGHT
REACTION
HEARING
VISUAL

ACTIVATE

PARANOIA
FEAR
PAIN
CONFUSE
NAUSEA
MEMORY
PANIC
SLEEP
ATTACK
LETHARGY
SEXUAL
SUICIDE

IDENTITY
CONFIRM

DANA PLESSON
OREGON κ 355 84 8439

ACTIVIST
Trouble-maker
Whistleblower

IAM849-76==174-9JH

DARPA

CONFINE CONTROL TORTURE EXPELL TERMINATE HARASS DISCIPLINE

DDees.com

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

On October 12, 1913, **Woodrow Wilson** signed the **Revenue Act of 1913**, a bill that would lead to **NAFTA**, **GATT** and the **World Trade Organization** (**WTO**), and create the **Federal Income Tax**, fulfilling **Plank # 2** of ***The Communist Manifesto*** in the United States. On December 23, 1913, Wilson signed into law the **Federal Reserve Act**, which created a new **central bank** system in United States, the **Federal Reserve System**, fulfilling **Plank #5** of ***The Communist Manifesto*** in the United States. The deceptive language of the Federal Reserve Act was written under the guidance of **Edward Bernays** and **Walter Lippman** of Wellington House. Bernays and Lippman had previously set up the **National Citizen's League** with lawyer and self-identified Zionist, **Samuel Untermeyer**, as its chairman, to promote the Federal Reserve Bank, the mechanism which would go on to deceptively secure control of America's currency and transfer it to a private monopoly.

Woodrow Wilson

Can we get over this already? It's just the flu. Leave us the fuck alone.

THIS IS A PLAGUE YOU SELFISH CONSPIRACY THEORIST WE NEED TO CLOSE SOCIETY FOR YEARS AND STAY AT HOME UNTIL NOBODY EVER DIES AGAIN AND WEAR THE FACE DIAPER EVERYWHERE AND GET THE JAB OR NO JOB AND BOOSTERS LISTEN TO THE EXPERTS IM CALLING THE POLICE MURDERER!!

Remember that crazy shit? I was right about everything. Feels good.

uhmm whatever dude everyone is over it

s-stop being weird!

t-touch grass!

nobody cares anymore bro

Tel: (202) 719-7000

Has knowledge of Defendant's conduct that is the subject of this action.

25. Ryan Dionne
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

26. Eva Anderson Dubin
[redacted]
Telephone number unknown at this time

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

27. Glen Dubin
[redacted]
Telephone number unknown at this time

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

28. [redacted]
Address unknown at this time.
Telephone number unknown at this time.

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

29. Prince Andrew Albert Christian Edward, Duke of York
Buckingham Palace Rd, London SW1A 1AA
[redacted]

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors, including Virginia Giuffre.

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

[Question] Why would there be 30ish wifi networks seemingly emanating from under a concrete pad?

Hi, For the record this is a serious post, so please no tin foil hat comments, etc....

Recently I lived on a semi urban farm property for a few months, and I noticed some very unusual things that I won't get into here. What I'd like to know is what reason there might be for somewhere in the neighborhood of 25-30 low-strength wifi networks (all with exactly the same signal strength, peaking at the same point location) to be seemingly emanating from underneath a concrete pad which is supposed to be simply covering gravel and dirt?

To clarify, I used wifi analyzer to ensure that it wasn't just a coincidental situation where lots of neighborhood networks happened to have similar signal strength due to the distances they were from their sources. I walked in concentric circles with wifi analyzer running, and the further I got from the point location on the concrete pad mentioned above, the weaker the signals became.

For example, if they were neighborhood networks, you would expect some to get stronger as you approached the property line on one side, and some to get weaker. No matter which direction you went, the signal strength degraded in proportion to the distance you were from this spot. Eg at 20 feet from the spot at 12, 3, 6 and 9 o clock they would be the same strength, as would they be at 40 feet (weaker than at 20, however). there were residential homes on two sides of the property, but to the rear of the property there was a large county park and to the front there was another larger farm, where there were clearly no wifi routers.

The next peculiar thing, is that these networks SSID's would change every 5 minutes or so. They also covered the entire 2.4g spectrum from channel 1-14 and had total coverage over the entire spectrum.

as you watched the signal strength diagram on wifi analyzer in real time, there were peaks and valleys in signal strength, but they were all coordinated across these low strength networks. There was a single wifi network (the company network on that property I was living on) that would peak and valley in signal strength exactly in time with these low strength networks that would change their names regularly, and that covered the spectrum at exactly the same signal strength.

Also, I used a seek thermal imaging camera to check out the peak signal strength point location on that concrete pad, and the temperature at that point was about 30 degrees F hotter than the surrounding concrete.

I drilled a hole through that part of the pad, and drilled a couple other holes randomly at different spots on that same concrete pad. I poured water down all the holes, and only the one at the peak signal strength location would drain and drain without filling up. the others all filled up after about 1/2 liter of water was poured into them. Any idea what that means? Thanks!

https://imgur.com/a/v5PBg

1 of 4 — Multi breaker setup

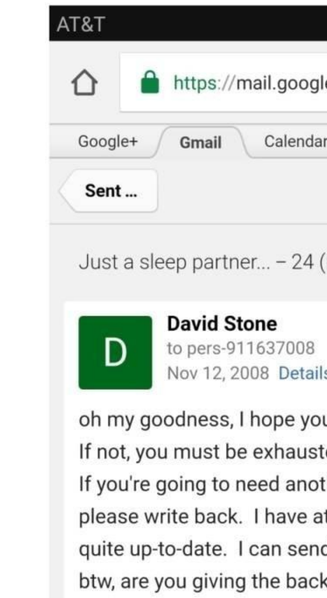

2 of 4 — Old deep hole between breakers and hot spot. Fills with water

3 of 4 — The spot in question.

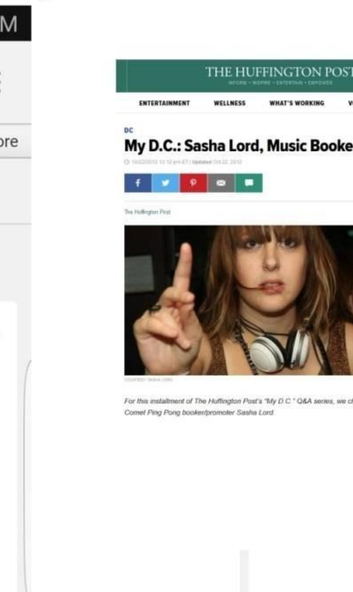

Lower conduit runs under asphalt and toward peak signal point location with corresponding hot spot

Directly to the left of the tires, and slightly behind. Note the terrace ledge on right

[Question] Why would there be 30ish wifi networks seemingly emanating from under a concrete pad?

You can, but i couldn't Crack the passwords at the time. I'm no longer in the area. Had to flee to be honest.

There are indeed buildings that could be hiding vents. https://imgur.com/lLCSqi2

These buildings are about 150-250 feet away. I built them with my boss on concrete pads that were laid by seemingly normal contractors, but the footprint had been prepared and leveled by very shady tongan contractors before I arrived. Supposedly, before i arrived on site they demoed a warehouse where the big building stands and pulled out HUGE liquid tanks that would have left a very large open space in the ground after removal.

Also, very curiously a municipal storm drain running adjacent to the building had been removed during the site prep and another one installed on the opposite property line, and the new one was significantly larger than the old one. The old one was too small for a person to go into, but the new one is about the size of a door.

If you look at Google maps, you can see the old storm drain on the property line between 577 and 567 pakala st, honolulu 96825

I reckon that if you wanted to excavate an access to the space mentioned above, an old storm drain would be a good way to do it.

Also, i noticed a truck making multiple late night trips for many days removing lots of busted up new looking concrete from the neighbors city trash bins. The property i lived on and that neighbors property are lease holds held by the same person (not my old boss).

Ive also recently connected my old boss to ebay accounts selling "faulty hard drives" and "faulty" electronics for strange prices. The buyer feedback is very bizarrely enthusiastic and there are lots of disturbing mentions of "very happy kids" and "no fakes"

I think i stumbled on a possible human trafficking and child p*** ring.

What do you think?

dave flintstone — grand poobah — Honolulu, Hawaii | Food & Beverages

Bif Skipman — poobah at mostly in coal mines — Beverly Hills, California | Think Tanks

"Grand Poobah" is a title from the Flintstones cartoon for an elected leader of a secret society.

Check out 'cheesybay' seller profile on ebay

bummer

cheesybay is not following any interests.

Look at the seller feedback

I tried! "cheesybay" has no listing Or reviews!

Strange.

Found it pretty easily through Google.

www.ebay.com/usr/cheesybay

Feedback is set to private. They may have read this. You may be in danger bro.

I'm in a pretty good spot. They won't get me easily.

A bucket that i found on the property line

No expert, but this really reminded me of hydroxide body parts disposal from breaking bad.

Anonymous (ID: kjUaZbWf) 11/03/16(Thu)12:28:19 No.95899353

OUR BAND IS BLOWING DIXIE

Anonymous (ID: 77SB90jJ) 11/03/16(Thu)12:28:20 No.95899355 >>95899666 >>95900247 >>95900651 >>95901415 >>95905749

File: fuckfuckfuckchangelingfuck.jpg (10 KB, 239x320)

so this fucking kid made a commercial for that Comet Ping Pong pizza place (https://www.youtube.com/watch?v=-tiu325HYQk) [Embed] and his dad has a blog (https://paulsizemore.blogspot.com/)

note this woman's youtube channel, specifically this video
https://www.youtube.com/watch?v=NjyWp8Xj03I [Embed]

So what the fuck is this thing? See next post.

Anonymous (ID: 77SB90jJ) 11/03/16(Thu)12:30:46 No.95899666 >>95900011 >>95900247 >>95901415 >>95901754 >>95906428

File: changeling.jpg (10 KB, 326x178)

Video by Amanda Kleinman

>>95898807
>>95899355
So that thing in the picture? The costume that kid is wearing? that drawing the woman has in her video?

That's a fucking Changeling. A "replacement" for a child stolen by fairies (gays/pedos?) OR by demons/the devil.
wiki here: https://en.wikipedia.org/wiki/Changeling

So.
That's not just some kid's drawing, that's not just some coincidence, that's a legitimate occult reference these people are making.

http://archive.is/Q8s7Y

http://archive.is/UQOby

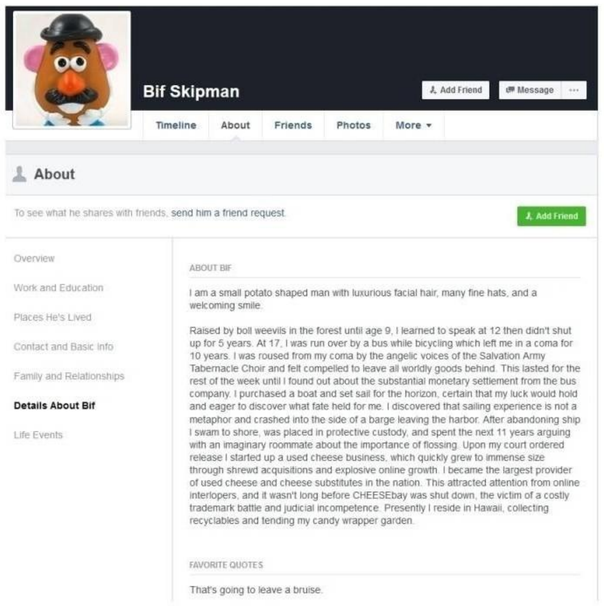

CHEESYBAY GENERAL /pol/

HACKED EMAILS FROM DAVEFLINTSTONE@GMAIL.COM

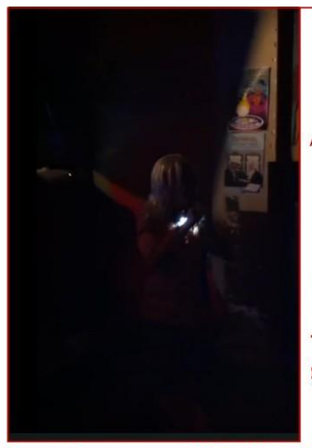

https://vimeo.com/190144149

Video recorded at Comet Pizza
Amanda Kleinman talking about
a "secret pizza" called "the hotty"
at a private party at Comet Ping Pong.
Video was unlisted on her youtube.

Once found and commented on
she deleted it.

"Majestic Ape" is her stage name. Her band "Heavy Breathing" is creepy shock-rock, but several of her songs involve "jokes" about killing children, molesting children, and tons of sexual innuendo. She is close friends with Sasha Lord, the music booker for Comet Ping Pong.

The Comet Ping Pong Menu...

Courtesy: cometpingpong.com

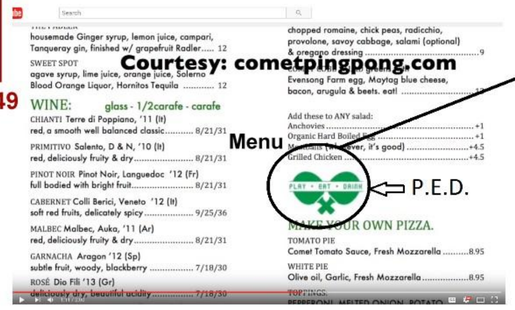

Menu

P.E.D.

Symmetrical Pedophilia Symbology

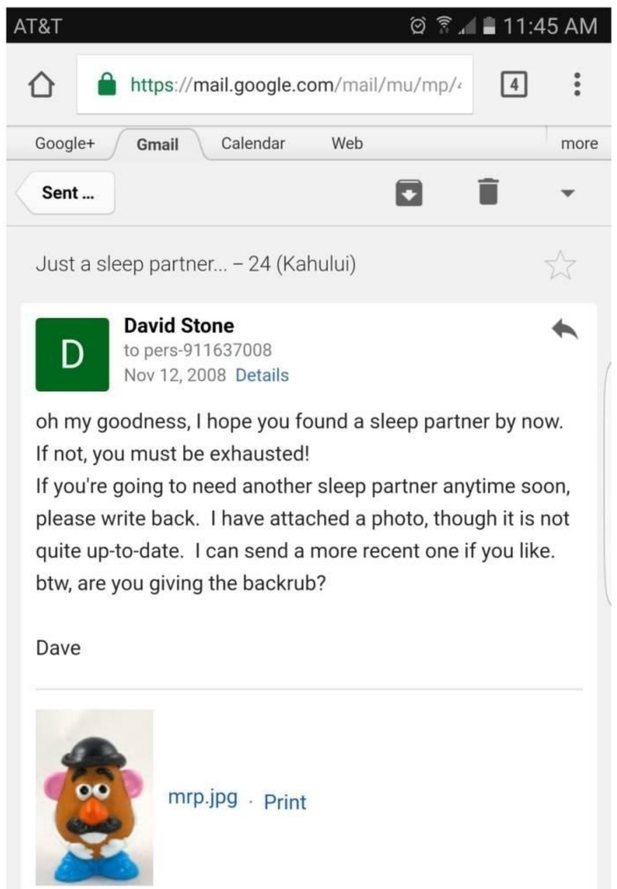

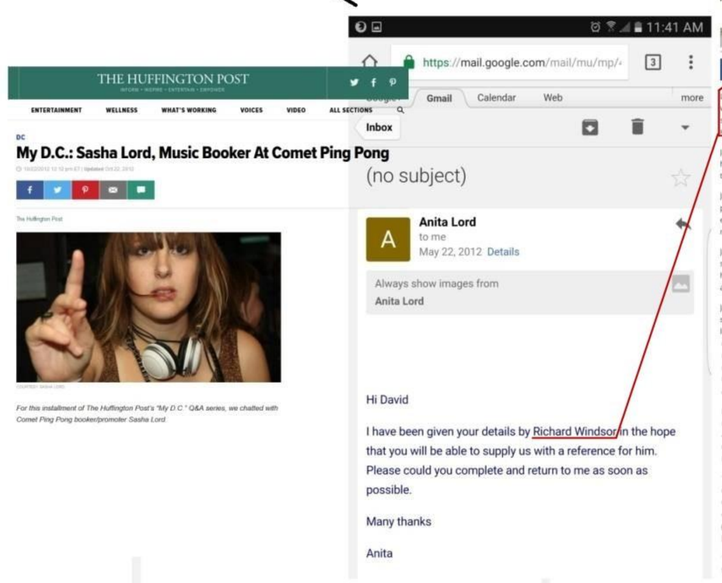

https://wikileaks.org/podesta-emails/emailid/37543

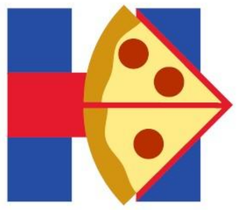

PIZZA FOR THE PARTY
8PM April 10 at Tony P's
1111 Something Street NW WDC
(donation amount) payable to PizzaPAC
RSVP donate@pizzapac.com

MONSANTO
GMO FOR LIFE
M
M
Deesillustration.com

Agorism already works

- Agorism is not theoretical. **Right now,** sellers earn profits, bypass bureaucracy and avoid censorship, and buyers get what they need with cash or crypto.
- Many motivations to avoid state bureaucracy: Time/cost savings, bypass restrictions, financial inclusion, privacy, safety, humanitarian or ideological reasons, etc.
- "Will it work?" **Gray markets work and have worked since decades.**

1 A. No, not that I know of.
2 Q. Did you know who he was before you met him
3 the first time?
4 A. No.
5 Q. Now, one of the places that you say you had
6 sex with Professor Dershowitz was in New Mexico, correct?
7 A. Yes.
8 Q. When was that?
9 A. Again, it's hard for me to place exact
10 times and dates, but it wasn't snowing and it wasn't hot.
11 So it could have been fall or spring. One thing that I
12 do remember was Jeffrey was having his pool area painted
13 and the massage room was just off the pool area.
14 Q. What else do you remember?
15 A. I remember the smell of paint. I remember
16 later that evening there was a dinner party of a whole
17 bunch of academic scientists, I guess, I'm not too sure.
18 We weren't really allowed to have and make conversation
19 with the people around us.
20 Q. How many people were at this dinner party?
21 A. I don't know the exact number, but over
22 fifteen.
23 Q. Anybody that you recall, anybody famous?
24 A. No, nobody famous that I recall, I'm just
25 showing that they are distinguished in their own way, but

Never Ask A Woman

Her Age

A Man,

His Salary

Noam Chomsky

About befriending convicted sex offenders

Israeli Prime Minister Ehud Barak (Chomsky is a noted critic of Israel). Chomsky said he participated in the meetings despite knowing Epstein was a convicted sex offender because he knew he had served his sentence and "according U.S. laws and norms, that yields a clean slate." Through his work on linguistics, philosophy and

ANYONE WHO ENCOURAGES INTELLECTUAL, EMOTIONAL, ARTISTIC OR SPIRITUAL GROWTH IS WORTH KEEPING. DON'T LET THEM GO.

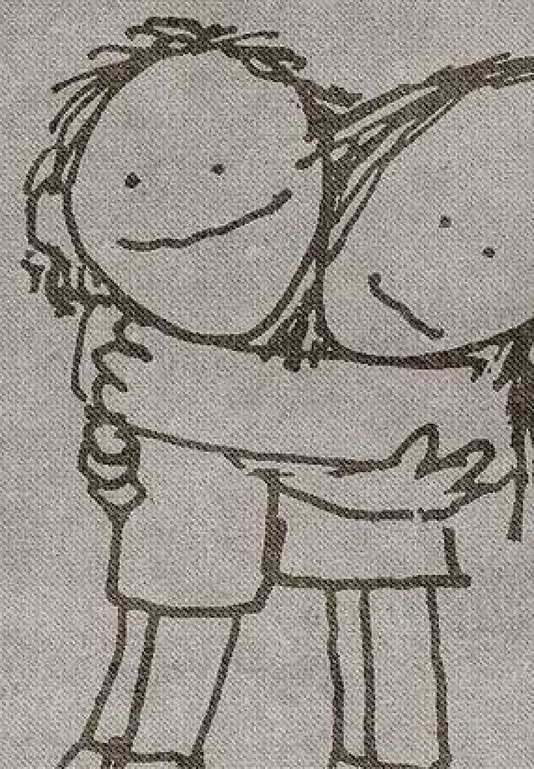

Intelligence.com

P. D. OUSPENSKY

In Search of the Miraculous

The Fragments of an Unknown Teaching

OPERATION PAPERCLIP

Following their military defeat in **World War II**, many Nazis fled to parts of Europe, Africa and South America. What is lesser historically known is that many of them were deliberately brought into the United States by a top-secret U.S. Government program. **Operation Paperclip** was a secret United States intelligence program in which thousands of German scientists, engineers, technicians, medical professionals, and educators were taken from Nazi Germany to the United States between 1945 and 1959 for government employment in their respective fields. Operation Paperclip was overseen by the **Joint Intelligence Objectives Agency**, and largely carried out by special agents of the **U.S. Army Counterintelligence Corps**. Many of the personnel brought into the U.S. were members of the Nazi Party, and some were even Nazi Party leaders.

KYC-free services are vital

- KYC-free = no government ID required.
- Agorism **already helps** people without ID or who can't show ID for safety reasons to access necessities:
  - Under-the-table jobs.
  - Informal apartment rentals for cash.
  - Cryptocurrencies (remote work, money transfers, online shopping).
  - Anonymous health clinics.
  - Anonymous sim cards.
  - Proxy merchant services,
    e.g. Rental contract under roommate's name,
    Friend sends a bank transfer for you,
    Local store allows you to pickup mail there.

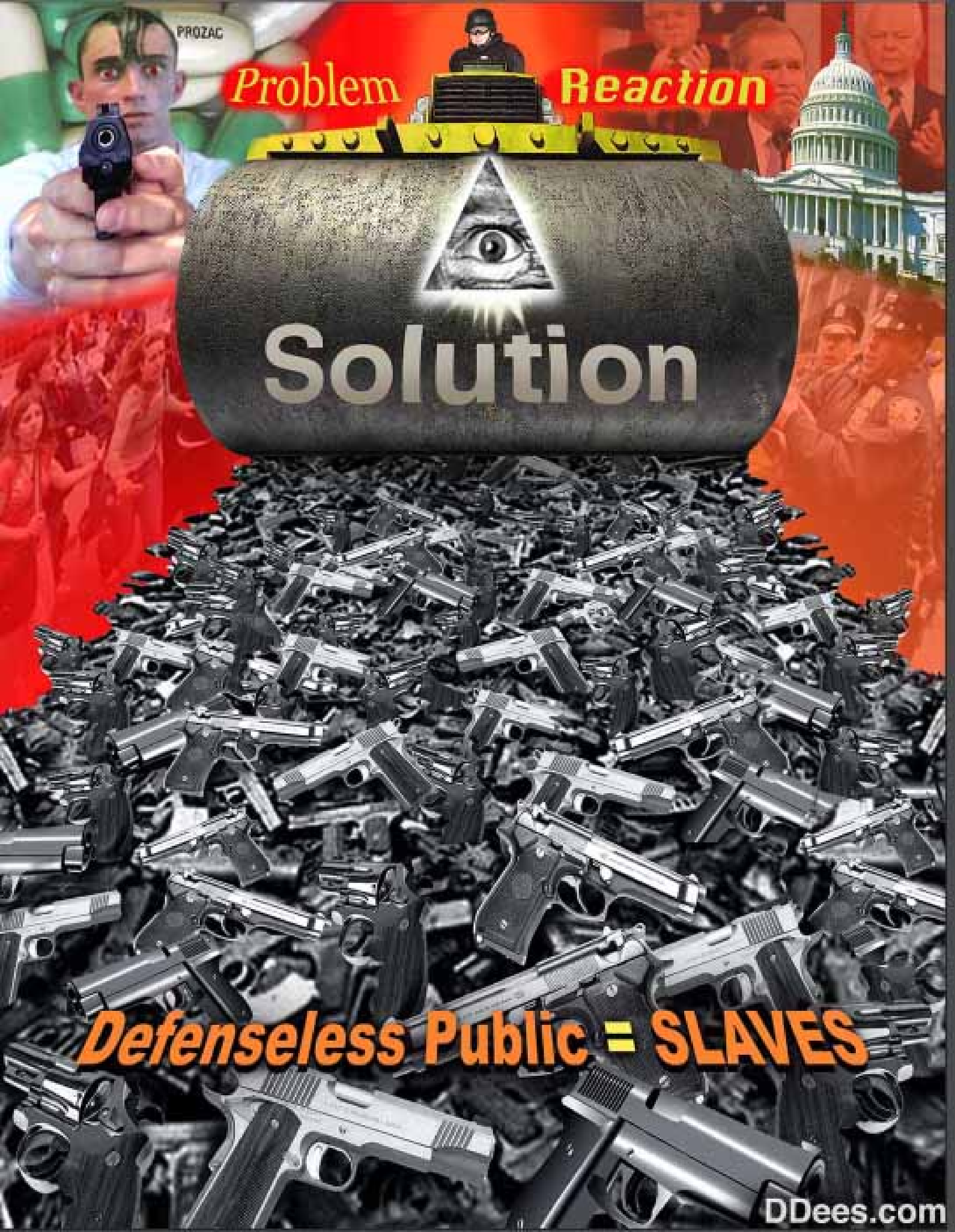

AUG / SEPT 2011 #4

Sheeple

"It is the common peoples duty to police the police."
— Steven Magee

ENSLAVE A POPULATION?

SAME AS HOW TO BOIL A FROG
SLOWLY INCREASE THE HEAT,
Don't Worry! He Won't
Jump Out
Until It's
TOO LATE

- POLICE STATE - 400 TASER DEATHS in US
- CHEMTRAILS, FLUORIDE, MSG, GMOs, 4G EMFs
- MANDATORY TOXIC VACCINES FOR BABIES

THE BEAUTIFUL SHEEPLE FAT, POOR & LOVIN' IT!

9/11 TEN YEARS OF NOT ASKING QUESTIONS

JAPAN A Little Radiation Can't Hurt!

$3.99US $4.99CAN
43
7 25274 10227 3

DDees.com

1 Q. Did the FBI ask you about Bill Clinton or
2 Al Gore?
3 A. I do believe they did ask me about Bill
4 Clinton, but I cannot remember the exact conversation we
5 had about him.
6 Q. I understand you were not sexual trafficked
7 to Bill Clinton; is that correct?
8 A. Correct.
9 Q. Did Sharon Churcher ask you about Bill
10 Clinton or Al Gore?
11 A. I believe they did.
12 Q. How many times did you meet Bill Clinton?
13 A. Twice.
14 Q. How many times did you meet Al Gore?
15 A. Once.
16 Q. You're meeting with Bill Clinton what was
17 the first one?
18 A. I don't know the exact date. I know it was
19 towards the end of my period with Jeffrey. I'm sorry, I
20 can't give you a date.
21 Q. The end of your period with Jeffrey is
22 September 2002, correct?
23 A. That was, yeah, when I left.
24 Q. That's the first time you meet Bill
25 Clinton, towards the end of that period?

How To Know Higher Worlds

Rudolf Steiner

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

Adopting the Leninist slogan "***Plunder the Loot***", the Bolsheviks proceeded to carry out complete confiscation of private property, which they considered to be "acquired through the exploitation of the working people." However, the Bolsheviks never truly determined whether the property they confiscated was obtained through exploitation or if in fact the owners adequately paid for hired labor, or whether the owners had created the property with their own labor. In 1918, Social Democrat Alexander Parvus described Bolshevism thusly: "*The essence of Bolshevism is simple – to ignite the revolution everywhere, not choosing the time, regardless of the political situation and other historical realities. Whoever is against is the enemy – and the conversation with the enemies is short – are subject to urgent and unconditional destruction.*"

NATURAL LAW IS THE MASTER KEY

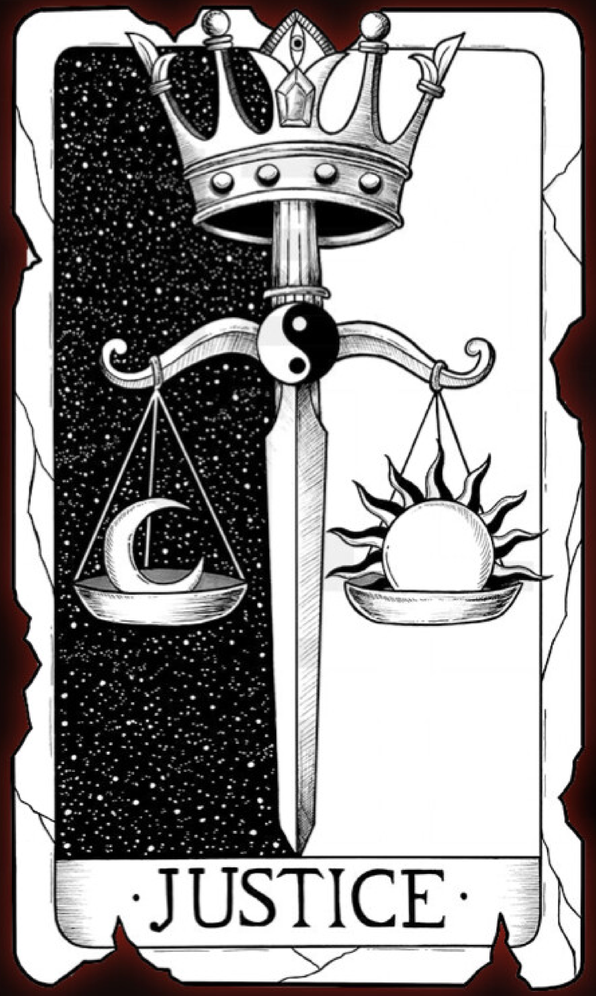

The fundamental nature of the **Human Condition** of **Slavery** is that most human beings do not have a full and accurate understanding of **Objective Morality** – the definitive difference between **Right** behavior and **Wrong** behavior. This ignorance of **Natural Law** leads them to erroneously believe that human behaviors based upon the belief in "authority" are morally legitimate and acceptable (when they are absolutely **NOT morally legitimate at all**). As a result, many, many behaviors which most human beings conduct and condone are completely out of alignment with Natural Law, which leads to the continuation and furtherance of human Slavery. This dynamic is expressed in the **Law of Freedom**: ***aggregate Morality and aggregate Freedom are directly proportional to each other.***

shout out to new jersey for keeping the population informed of presidential visit.

CHILDREN GO MISSING IN VIRGINIA AT 7 TIMES THE RATE OF THE NATIONAL AVERAGE.

OVER HALF OF THOSE MISSING CHILDREN HAVE NO PHOTOGRAPH IN THEIR FILE, MAKING IT UNLIKELY THEY WILL EVER BE FOUND.

THERE IS AN EPIDEMIC OF MISSING CHILDREN IN VIRGINIA/D.C. AREA.

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

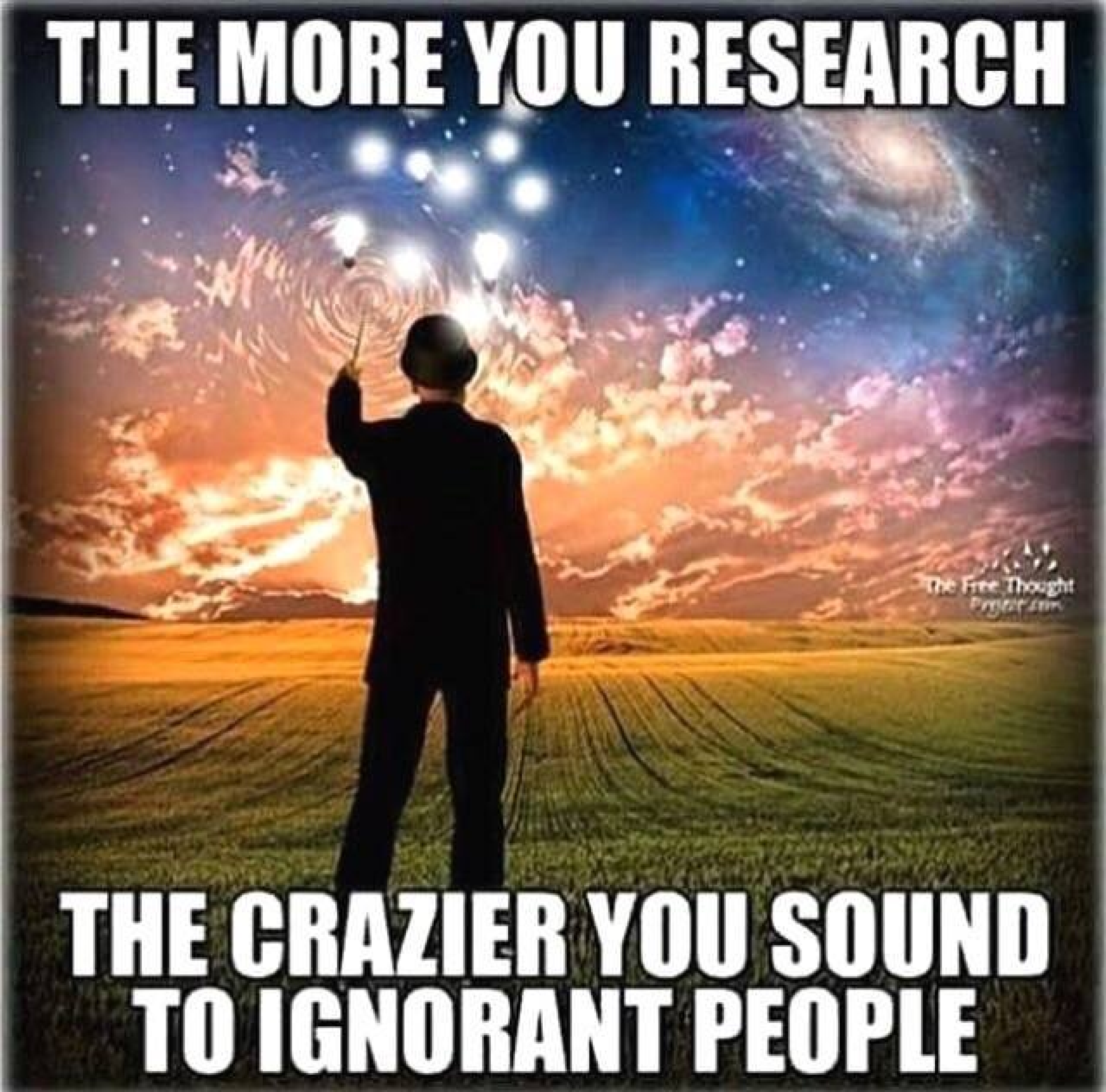
THE MORE YOU RESEARCH
The Free Thought
Project.com
THE CRAZIER YOU SOUND
TO IGNORANT PEOPLE

POLARIZATION DIALECTICS

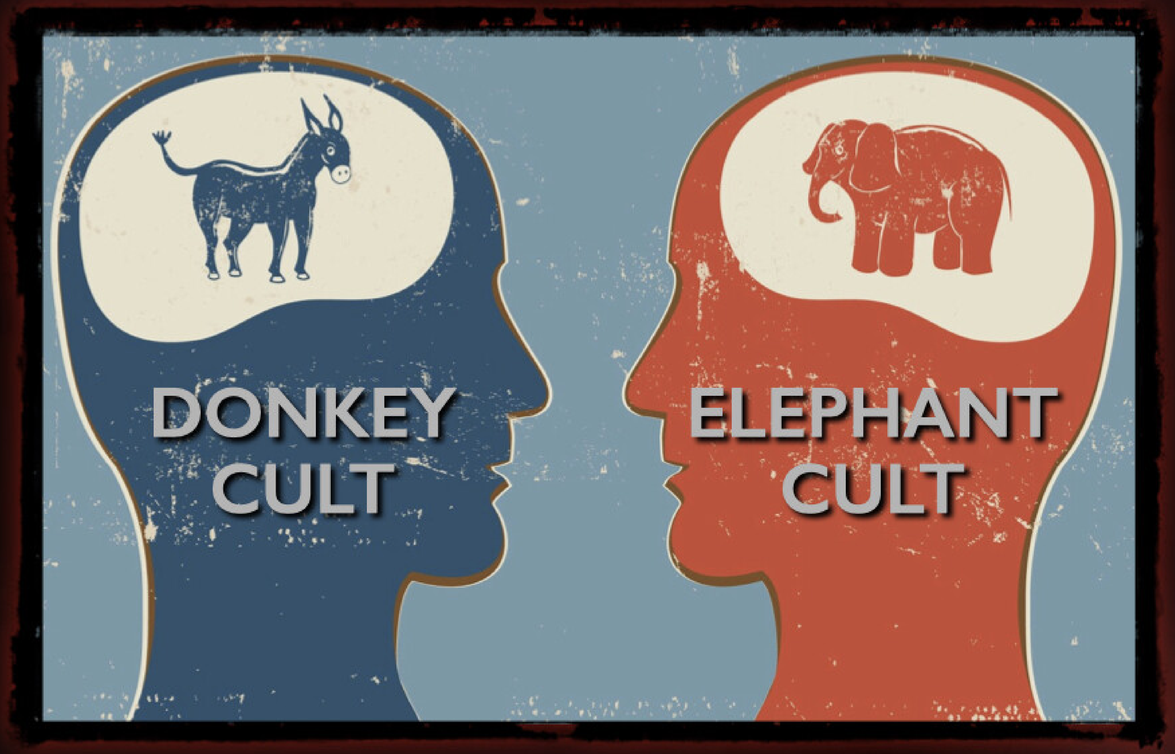

Polarization Dialectics, also referred to as the **Hegelian Dialectic**, after the German philosopher **Georg Wilhelm Friedrich Hegel**, refers to the structured psychological manipulation of two polarized world-views to bring them toward an identical sociological end. Dialectics are specifically used in the political realm to steer polarized political factions toward a totalitarian system of government. The relevant question to ask is: ***"Who created the dialectic to steer the seemingly opposing sides to the same outcome?"***

YOU CHOOSE
2016
FOX NEWS
CLINTON
BUSH
SONY
SUICIDE
DDees.com

The LAW OF ONE

Book III

by Ra,
an humble messenger of
The Law of One

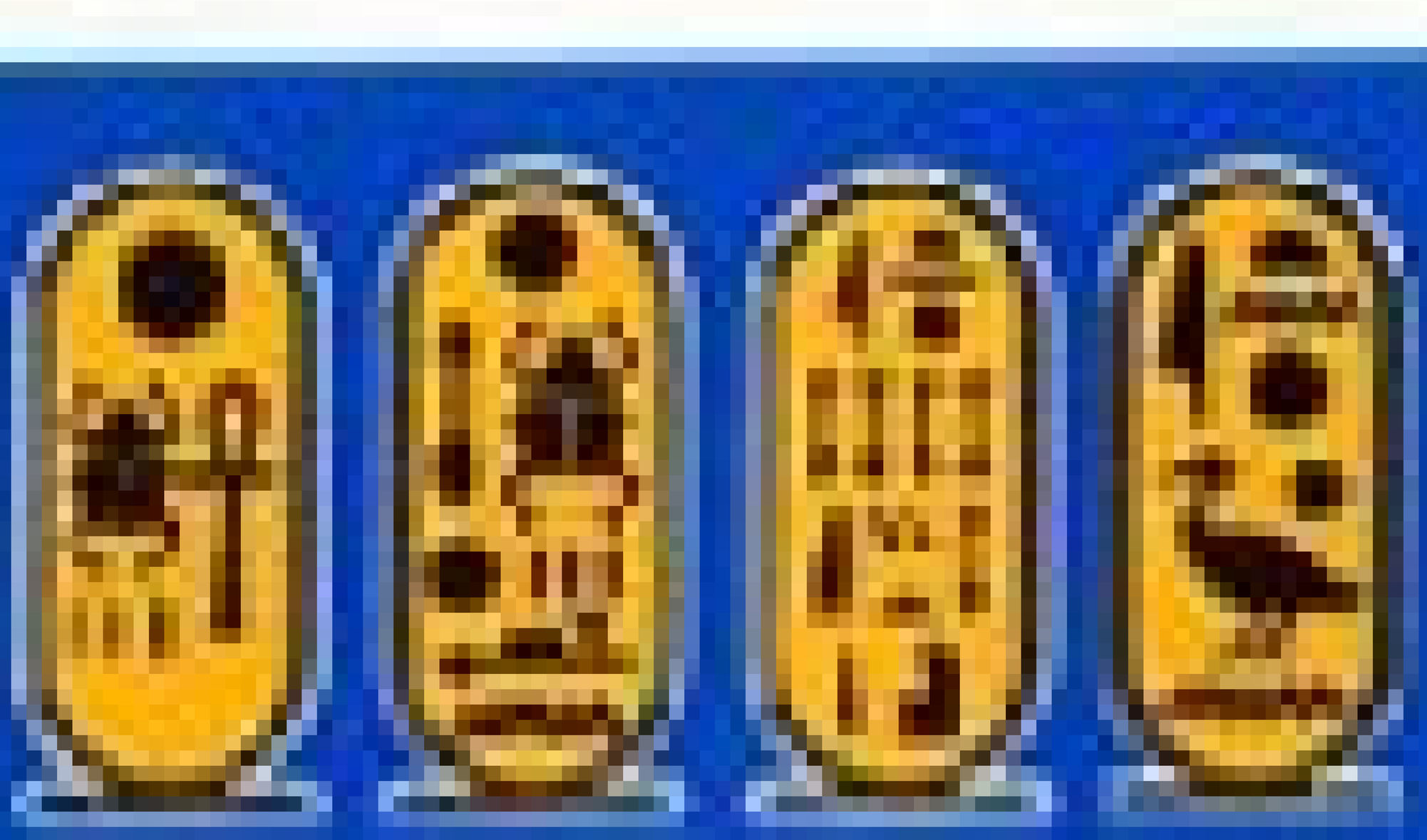

DDees.com

“You can’t just call every gun grabber a commie”

Charles Happgood

Boy of the Jewish Ghetto

1 because she was my main contact, and so I would
2 assume that she was probably at the house and
3 greeted me; however, I do not recall if she was
4 there.
5 Q. It sounds like you met Emmy Taylor?
6 A. Yes.
7 Q. How did you meet Emmy Taylor?
8 A. She was at the house the first day that I
9 worked running errands. And I realized she was also
10 a personal assistant type of person.
11 Q. Do you know who she worked for?
12 A. She, well, Ghislaine, it appeared to me
13 that she worked for Ghislaine. Ghislaine sort of
14 told her what to do and where to go.
15 Q. And I believe you mentioned she called her
16 her slave?
17 A. She did. It was in a joking way, but she
18 said, Yes, that's my slave.
19 Q. You did not see her in any type of slavery
20 situation?
21 A. Not any chains or anything of the sort,
22 no.
23 Q. So tell me what you remember about the
24 second time you went.
25 A. The third time?

Done

Trudeau: "There's no reason anyone in Canada should need guns in their everyday life."

Also Trudeau:

LEBENSRAUM

Tightly tied to the idea of "Blood and Soil" was the German concept of **Lebensraum** ("**Living Space**"), the belief that the German people were to expand into Eastern Europe and beyond. The geopolitical usage of Lebensraum is credited to **Karl Haushofer**, who viewed it as a means to avenge military defeat in **World War I** and reverse the dictates of the **Treaty of Versailles**, which reduced Germany geographically, economically and militarily.

DDees.com

Blessed be...

"What are your views on guns and religion?"

Me:

I SUPPORT
THE CURRENT THING

God's
Gladiators
Stuart Wilde

WHEN YOU REALIZE...

THE DOLLAR SIGN IS THE SERPENT AND STAFF.

1 Q. Where was the car going?
2 A. To Mr. Dershowitz' house.
3 Q. Where was it coming from?
4 A. An airport.
5 Q. When was this?
6 A. I don't know.
7 Q. What's your best recollection?
8 A. It wasn't snowing. It wasn't hot. So I
9 would like to say -- I'm trying to think of the trees
10 around, but I don't know, maybe spring.
11 Q. Why were you going to Professor Dershowitz'
12 house?
13 A. Jeffrey and him were doing some business.
14 They were doing something at his house. Nothing sexual
15 happened at his house.
16 Q. Did you go in Professor Dershowitz' house?
17 A. Yes, I did.
18 Q. How long were you there?
19 A. Not even twenty minutes, half an hour.
20 Q. What did you do while you were in the
21 house?
22 A. I sat in, I don't know, a foyer with
23 another girl and Jeffrey and Dershowitz went to a
24 different part of the house. There was a desk there and
25 we just sat, not sat, stood in the foyer.

The Trace
@teamtrace

NEW: Retailers of ghost gun parts are holding fire sales on the eve of new federal rule meant to curb the proliferation of homemade, untraceable weapons, @AlainStephens reports in partnership with @CBSNews.

Example: Logistics

- Anonymous **PO boxes** and parcel lockers that work with a pseudonym, passphrase or email/SMS code.
- An Uber alternative that accepts cash and crypto (for taxis, food delivery and package delivery).
- Reshipping and mail forwarding services.
- Dead drops for local deliveries (Package is left at specified co-ordinates, neither the sender nor the recipient meet each other.)
- **Proxy merchants:** Rent an office and allow customers to pickup mail there for a fee.

about privacy. (This Court quashed those subpoenas, *see* June 23, 2016, Minute Entry). Defendant cannot argue to the Court ***in June*** that it is appropriate for her to receive unfettered access to every email Ms. Giuffre ever sent or received from two accounts, and then, ***in August***, argue to the Court that it is inappropriate for a neutral third-party to review Defendant's electronic documents for deleted (or unproduced) responsive documents - a process through which, importantly, neither Ms. Giuffre nor the Court gets access to all of Defendant's data (unlike Defendant's subpoenas which would give all data directly to her). To the contrary, neither Ms. Giuffre nor the Court would ever see or know about Defendant's personal data unless it is non-privileged, and directly responsive to the requests for production that this Court has already, specifically allowed.

Finally, Defendant denies using her gmax1@mindspring.com account for anything other than spam, despite the fact that the account was set up by Jeffrey Epstein for the purpose of sending electronic communications to members of his household. *See* DE 338; Alessi Dep. Tr. at 223:5-225:17. (June 1, 2016) (McCawley Decl. at Exhibit 4); Banasiak Dep. Tr. at 56:13-17; 5:2-14; 58:1-7; 60:21-61:7 (February 16, 2010) (Emphasis added) (McCawley Decl. at Exhibit 5). Defendant denies knowledge of her [redacted], and has not pursued access to that account, despite the fact that the account name bears her initials and was part of her contact information gathered by the police from Epstein's home, and turned over to the Palm Beach County State Attorney as part of the investigation and prosecution of Epstein. *See* (DE 280-2), Palm Beach County State Attorney's Office, Public Records Request No.: 16-268, Disc 7 at p. 2305 (GIUFFRE007843). Yet, Defendant has **not disclosed** what email account she did use while she abused Ms. Giuffre, and has never searched that account nor produced documents from it. Accordingly, a forensic exam is called for at this time.

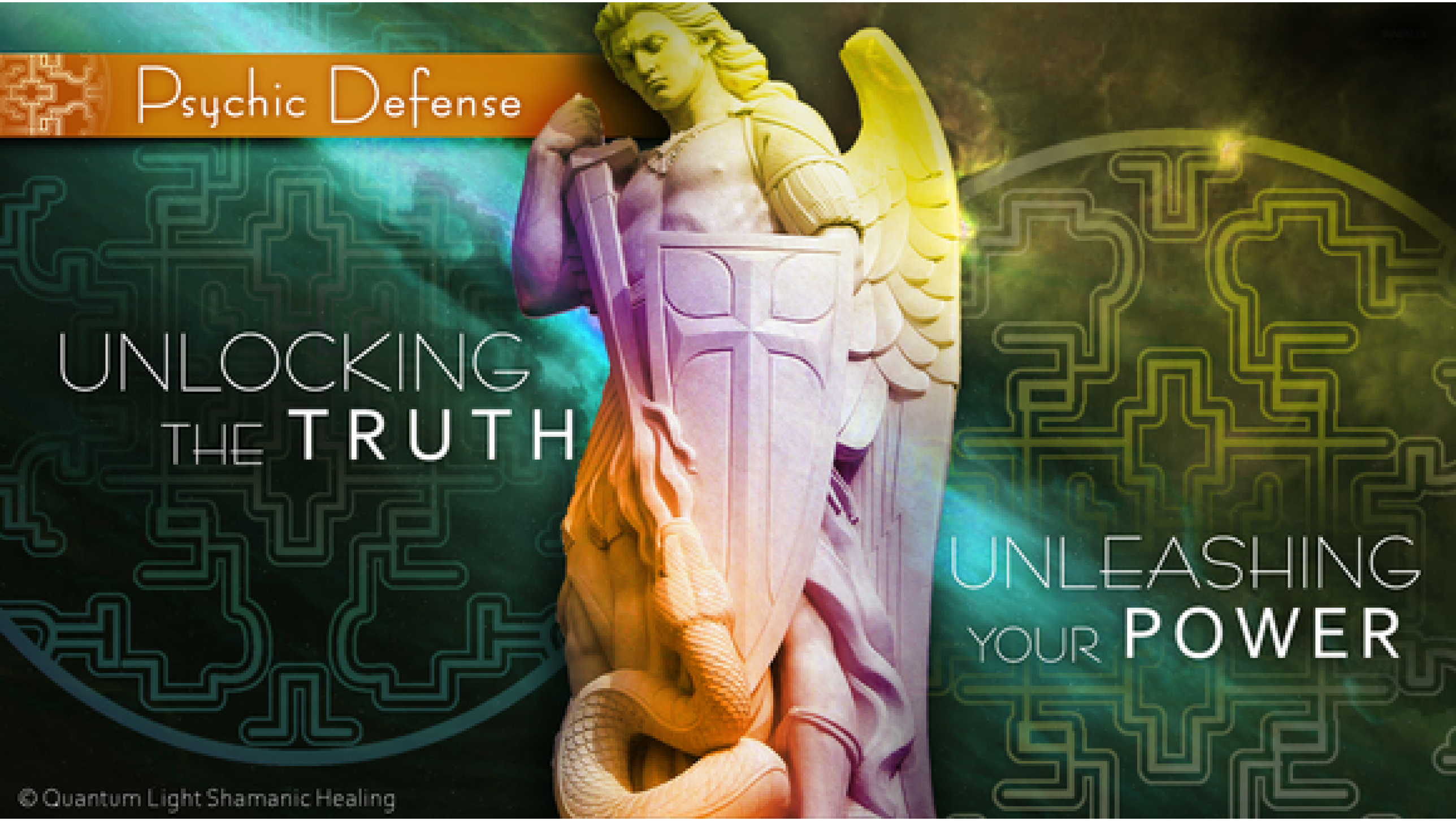
Psychic Defense
UNLOCKING
THE TRUTH
UNLEASHING
YOUR POWER
© Quantum Light Shamanic Healing

STOCKHOLM SYNDROME

Is a psychological phenomenon in which hostages express empathy and have feelings of support and defense of their captors

Politifake.org

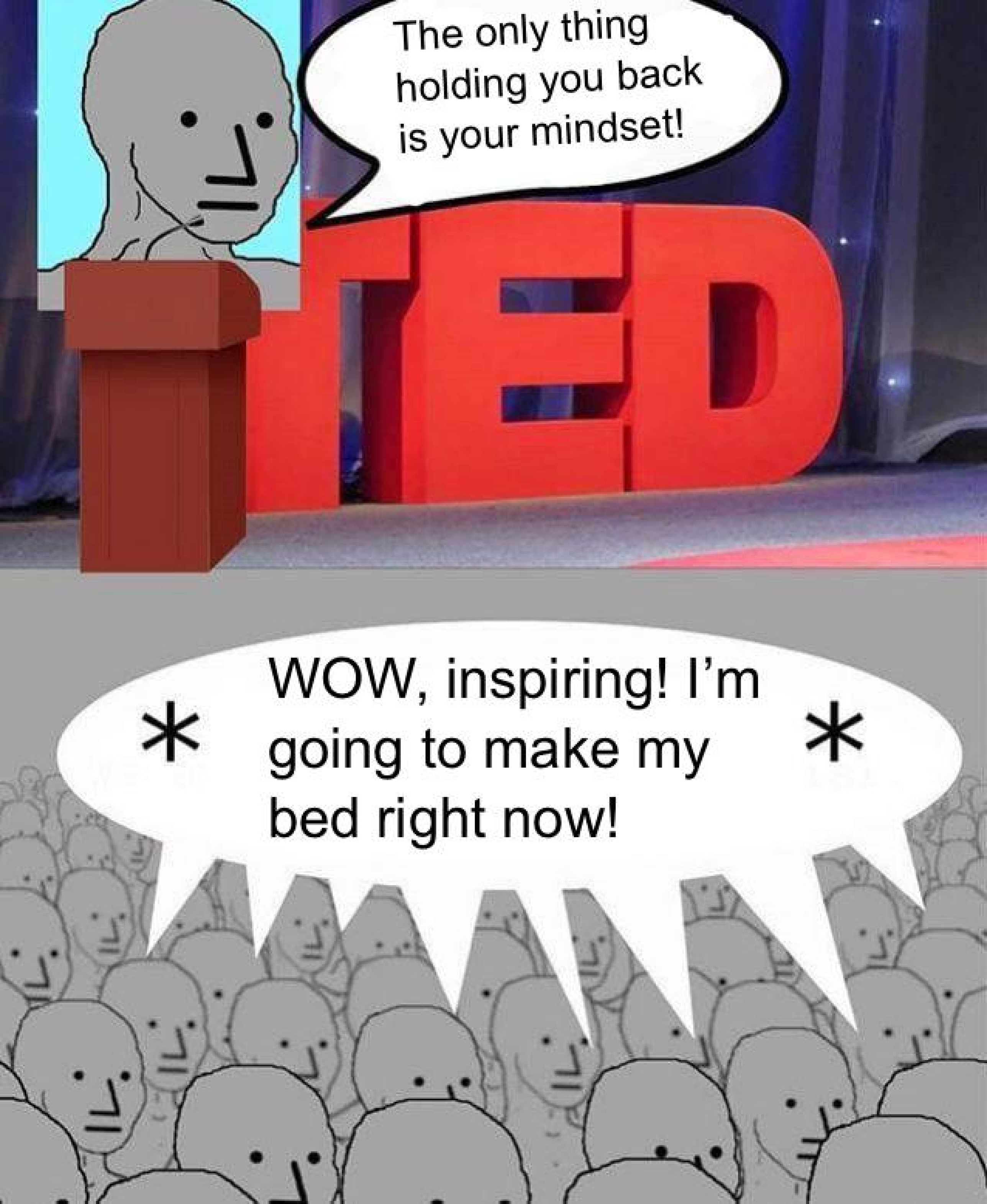
The only thing holding you back is your mindset!
WOW, inspiring! I'm going to make my bed right now!

JOSEPH GOEBBELS

As the war drew to a close and Nazi Germany faced defeat, Goebbels and his family joined Hitler in his war bunker in Berlin. Hitler committed suicide on April 30, 1945 (Eve of **Walpurgisnacht**). In accordance with Hitler's will, Goebbels succeeded him as Chancellor and served only one day in this post. The following day, **May 1**, 1945 (**Walpurgisnacht**), Goebbels and his wife committed suicide after killing their six children with a cyanide compound.

IT'S ALWAYS BEEN THIS WAY, AND IT'S NO DIFFERENT TODAY

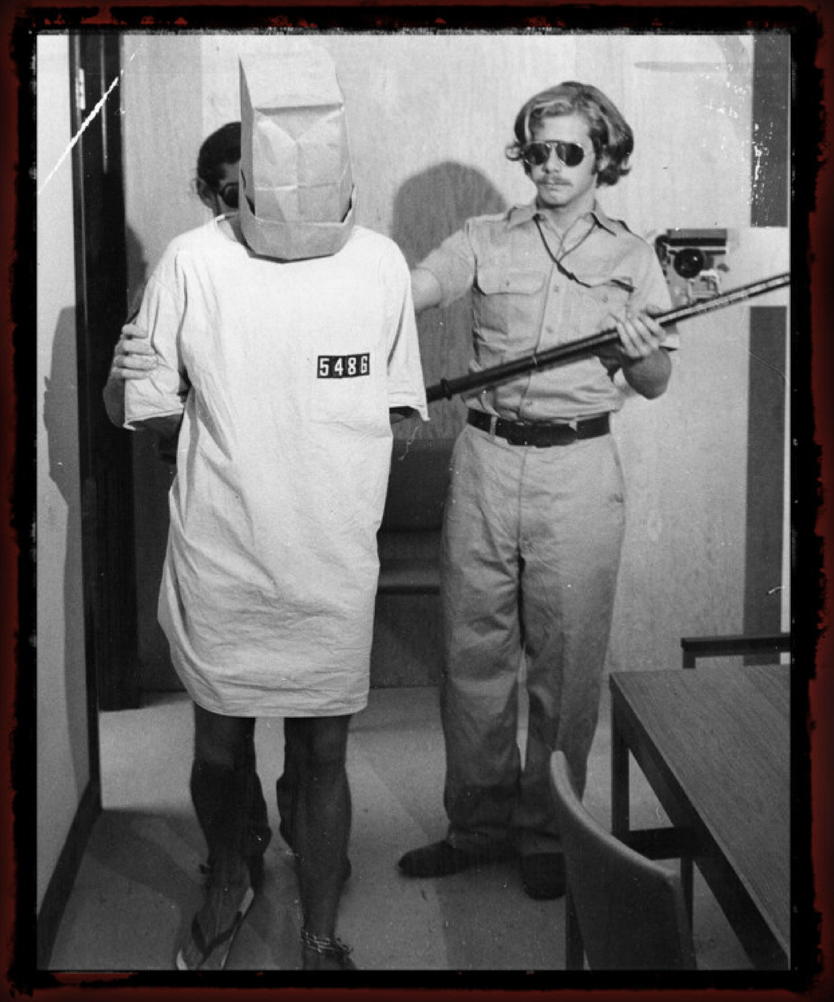

The **Stanford Prison Experiment** was a psychological experiment conducted in August 1971 by a research team at **Stanford University** led by psychology professor **Philip Zimbardo**. The experiment was a two-week simulation of a prison environment that examined the psychological dynamics of such an environment upon its participants' behaviors. Participants were recruited from the local community to take part in a "psychological study of prison life." Volunteers were then randomly assigned to act as either "prisoners" or "prison guards." The volunteers selected to be guards were given uniforms specifically to de-individuate them, and were instructed to do what was necessary to maintain control over the prisoners and prevent them from escaping. Over just five days, the guards' abuse of the prisoners became so brutal that the experiment had to be stopped prematurely. This showed that given "authority" over others, most human beings are extremely quick to completely abuse that power and turn brutally violent toward their subordinates.

Zionist Walt Disney Studios* TOY STORY 3 *has the toys locked up in a daycare prison camp, complete with security cameras, a sadistic Ken doll, solitary confinements, a mind-controlled prison guard Buzz, and frightening parent / child abandonment scenes.

PHIL SCHNEIDER: DECLASSIFIED

F.B.I. Declassified Philip Schneider Documents Prove Invaluable to History and Field of Ufology.

Words: Joe from the Carolinas, Burke W. and Lisa G.

Filling out massive amounts of FOIA requests, scouring databases, and piecing together Ab[Para]Normal puzzles with reason, logic, and common sense is all in day's work for the team at Joe from the Carolinas. However, getting the exclusive, first access release of information from government agency intel departments, such as the F.B.I., doesn't happen on a regular basis, or, ever for that matter. So when team members connected on the afternoon of Tuesday, September 18, 2018, the news of "striking information gold," was shared and marveled by all.

According to one member, "The magnitude that this information was going to have on the field of Ufology was so profound, and the knowledge that our group would be the first to disclose this inwformation was surreal." Joe didn't waste any time in making a plan to get the information he had just received out to the public. Within hours, he had edited a video detailing the declassified information and made it public on his YouTube Channel , titled, "Philip Schneider - Declassified Secrets Released."

Joe was more than aware of the backlash and accusations that were likely to come with the release of this material, but true to his mission of following the logic, being reasonable, and using common sense, he had no choice but to bring the information forward so the public could make their own informed decisions.

The information Joe presented was hot off the wire - literally just declassified by the F.B.I. this same day. The information was concerning the case of Phil Schneider, a self proclaimed alleged deep underground military base whistleblower from decades back. Schneider had been in ufology circles for years before his passing, and had claimed to be involved in a Military vs Alien shootout at an underground base in Dulce, New Mexico.

Joe and his team had already begun an ongoing "underground base deep dig" series on Joe's YouTube channel, and their background investigation had started turning up some serious questions about the legitimacy of Schneider's claims. Additionally, the series documents legitimate evidence for the existence of underground bases.

Although it may appear that Joe is a stone cold skeptic, that is certainly not the case. Joe's and his team's interest in this (and other) topics is not to outright debunk Phil Schneider; it is to try to establish solid foundations in all areas of the paranormal, ufology, conspiracy theories, and secret space programs in order to accurately figure out what's really going on. According to Joe, "I kind of see it like a bridge. The bridge is between blind-belief and absolute knee-jerk skepticism, and I'm neither. I am on the bridge to examine the data and see where the logic leads."

Joe shares the official correspondence with his viewers, patreon supporters , and website visitors. This is something he is well-known for – citing his sources and listing his references thoroughly to lend credibility to the information he makes public, and then he moves on to the information that will change what has been accepted by certain groups of conspiracy theorists and ufologists for decades before him.

> *"IN MARCH 1975, PHIL AGREED TO BE INTERVIEWED BY THE FBI AND GAVE THEM CONSENT TO SEARCH HIS RESIDENCE."*

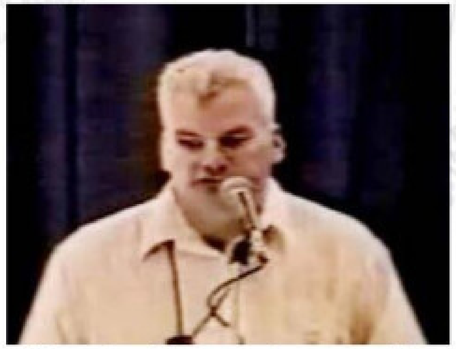

Phil Schneider talking at the Preparedness Expo in 1995 © via YouTube

By all reasonable accounts, Schneider's fantastic stories were just that. Joe states he was shocked to learn this himself, but the document reports that on March 22nd 1975, an acquaintance of Phil Schneider turned him in to the Federal Bureau of Investigation in Oregon State because Schneider claimed to be attempting to build a nuclear device, and had radioactive material in his home. Additionally, Schneider was a former inpatient at a Mental Hospital in Wilsonville, Oregon from July 1968 to January of 1969.

While at the state psychiatric hospital, Schneider was characterized as having schizophrenia, and when under stress, the FBI report states that Schneider would mutilate himself for attention and actually had self-amputated two fingers and a thumb.

It is reported that Schneider had an uncle who was a surgeon and a physician named Leo Schneider, MD. Dr. Leo Schneider had been questioned by the FBI regarding Phil's possession of radioactive material, and Leo turned over two pieces of the material which Phil had given to him to display in his medical office. Dr. Schneider also stated that Phil claimed to possess approximately 80 pounds of the radioactive material. When the F.B.I. processed it, they report that the material was examined by Ray D Paris, a radio chemist from the Environmental Radiation Surveillance Section, as well as another specialist.

Their initial examination determined that the material was uranium ore, and it was radiating at 100 Milliroentgen per hour (100 MR/HR). The experts that the FBI sent this powdered form of material to stated that prolonged exposure to, or ingestion of, this uranium ore that Phil Schneider had in his possession (and had also given to his Uncle) could be extremely hazardous.

Phil Schneider, according to this just Declassified document, had agreed to be interviewed by the Federal Bureau of Investigation on March 26, 2975 about his possession of a dangerous, radioactive substance. Schneider gave the FBI consent to search his residence and they traced the source of the substance (by Phil's own report) to a man that he met in a local tavern by the name of George M.

By his own admission he did not get the material from an underground base and this uranium ore was traced back through the FBI who tracked down the guy that had sold it Phil. If you are wondering how much radioactive material Phil bought, well, the F.B.I. claimed to have removed approximately 60 pounds based on their reports. The F.B.I. was also very clear in reporting that Phil Schneider had no license to possess any type of nuclear source material. As Phil claimed to be a self-taught geologist and engineer, wouldn't a competent professional be aware of the risks of this material?

Schneider granted FBI consent to search of his room as well as the property in which he purchased the ore, and specialists' that were evaluating the area where Phil was residing detected four to five times the normal background radiation in the parking lot of the building. Materials were found in both the basement and attic, emitting 10-20 MR/HR of radiation, and were disposed of by radiation specialists. The Atomic Energy Commission was consulted regarding all materials and facts in the FBI report. Schneider's brother, a deputy sheriff named George Schnieder, in Portland, Oregon, was provided information about Phil's physical conditions and indicated that he would seek additional help for Phil.

"Immediately," Joe says he reflects upon, "how many people were exposed to the materials that Phil Schneider took with him on the ufology circuits he would speak at; conferences where he would hold up rocks and let the audience hold, interact with, and be in the vicinity of these deadly elements."

According to Phil Schneider's own report, he consented to a search, and bonafide

PHIL'S CLAIMS

Here are just a brief summary of some of the claims made by Phil Schneider as seen in this **video.**

- 11 different races of aliens visiting Earth, seven of which are malevolent.
- Aliens use human glandular secretions as a class A drug.
- The US bought Russian bio-weapons crated from alien cadavers.
- UFOs were shot down on a daily basis.
- 6-7 million humans had been killed by aliens.
- He saw huge vats of human body parts/ organs floating in what he thought was cattle blood.
- Stealth aircraft tech originated from alien technology
- Military tech exceed public tech by at least 1200 years.
- He was shot by hostile aliens after an encounter in Dulce, NM which resulted in him losing two fingers and which was the cause of his cancer.

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

Late in the Second World War, upon realizing that the war was lost, Himmler attempted to open peace talks with the western Allies without Hitler's knowledge. Hearing of this, Hitler dismissed him from all his posts in April of 1945 and ordered his arrest. Himmler attempted to go into hiding, but was detained and then arrested by British forces once his identity became known. While in British custody, he died by suicide on May 23, 1945.

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Washington, District of Columbia
Street View - Aug 2014
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GENERAL ELECTRIC
GENERAL ELECTRIC
DO NOT
BREAK SEAL
NO FUSES INSIDE

ORDER OF THE BLACK SUN

A room called **Die Gruft** ("**The Tomb**" or "**The Crypt**") is located directly below the Obergruppenführersaal. Its shape resembles a Mycenaean dome grave. The Gruft was probably used as an SS occult ritual chamber. At its center was the incomplete construction of the housing of an "eternal flame," which would have represented the Nazi's so-called "**Thousand Year Reich**." In 1935, Heinrich Himmler formed the **SS-Schule Haus Wewelsburg** (**SS School of the House of Wewelsberg**) which would offer ideological training courses for SS leaders (**Reichsführerschule SS**). SS leaders would gather at Wewelsburg three to four times a year for planning meetings and SS initiation ceremonies arranged by Himmler. Toward the end of World War II, Himmler ordered that Wewelsburg should become the "**Reichshaus of the SS-Gruppenführer**" ("**Reich House of the Highest SS Leaders**"). Wewelsburg was planned by Himmler and Wiligut to be the future "Center of the World," the capital of the Nazi's "New Order," and to become a planning space and ritual center for the **Order of the Black Sun**, the occult elite within the Nazi SS.

patreon

Decla
09-1

1,000 TIMES NORMAL RADIATION. AEC, RICHLAND, RESTRICTS ITS EMPLOYEES TO 3,000 MILLI ROENTGENS EXPOSURE PER YEAR. IT CAN BE SEEN THAT PROLONGED, INTIMATE EXPOSURE TO MATERIAL IN SUBJECT'S POSSESSION COULD HAVE BEEN HAZARDOUS. STATE RADIATION PERSONNEL COMPLETELY SATISFIED NO HEALTH HAZARD EXISTS AND WERE APPRECIATIVE OF FBI INTEREST AND EFFORT.

BASED ON SUBJECT'S PAST HISTORY, IT CAN BE ASSUMED HIS ESTIMATES CONCERNING QUANTITY OF RADIO ACTIVE MATERIAL MAY BE EXAGGERATED.

END

M FBIHQ CLR

JOE FROM THE CAROLINAS

THEY'RE DOING IT AGAIN
BECAUSE YOU DIDN'T
HANG THEM LAST TIME!

Phil Schneider

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

At Auschwitz, around 25% of the camp population was separated out for forced labor for the Nazi war effort. In addition to gas chambers, extermination camp victims were also killed through starvation, mass shooting and torture, and used as test subjects in deadly forced medical experimentation at Auschwitz led by **Eduard Wirths** and **Josef Mengele**. The majority of Holocaust victims died in 1942, but the killing continued right up to the end of World War II in May 1945. Not all Holocaust victims were Jews. Millions of non-Jews were also killed for their ethnic and ideological associations.

GUIDO VON LIST
WOTANISM & ARMANISM

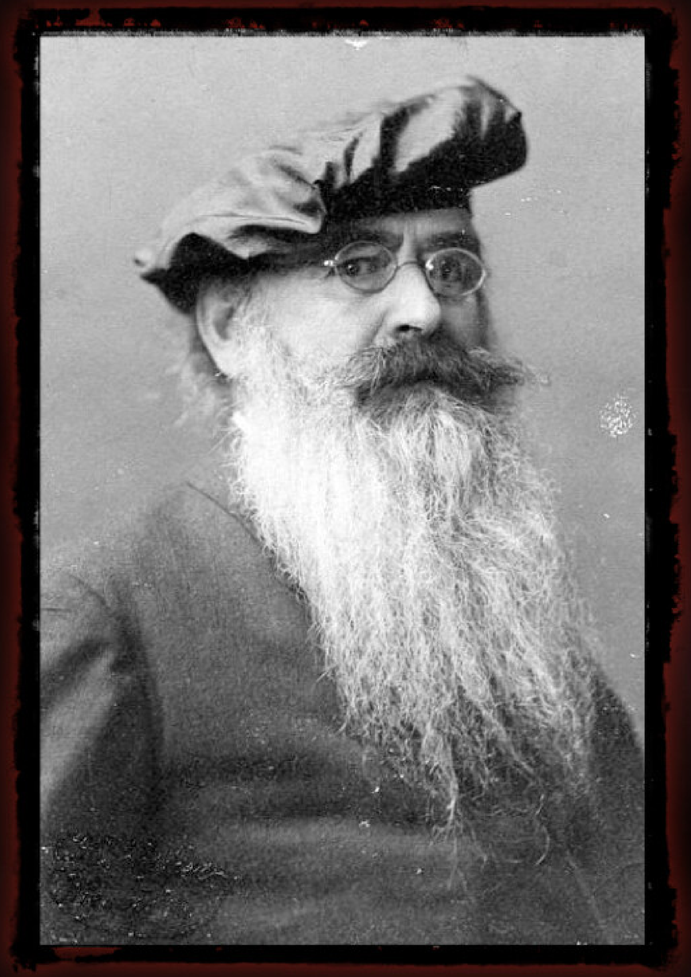

Guido von List (October 5,1848 – May 17, 1919), was an Austrian occultist who founded a Germanic Pagan religious movement known as **Wotanism**, named after the Germanic Pagan god **Woden** (the Norse god **Odin**). List abandoned his family's Roman Catholic faith in childhood and devoted himself to the pre-Christian god **Wotan**. List claimed that Wotanism was the revival of the religion of the ancient Germanic Aryan root race. Wotanism, the exoteric form of Lists's religion, included a set of esoteric teachings of **Ariosophy**, which List termed **Armanism**.

Graphic generated with the help of:
F. Buckley Lofton, Gravtek Inc.

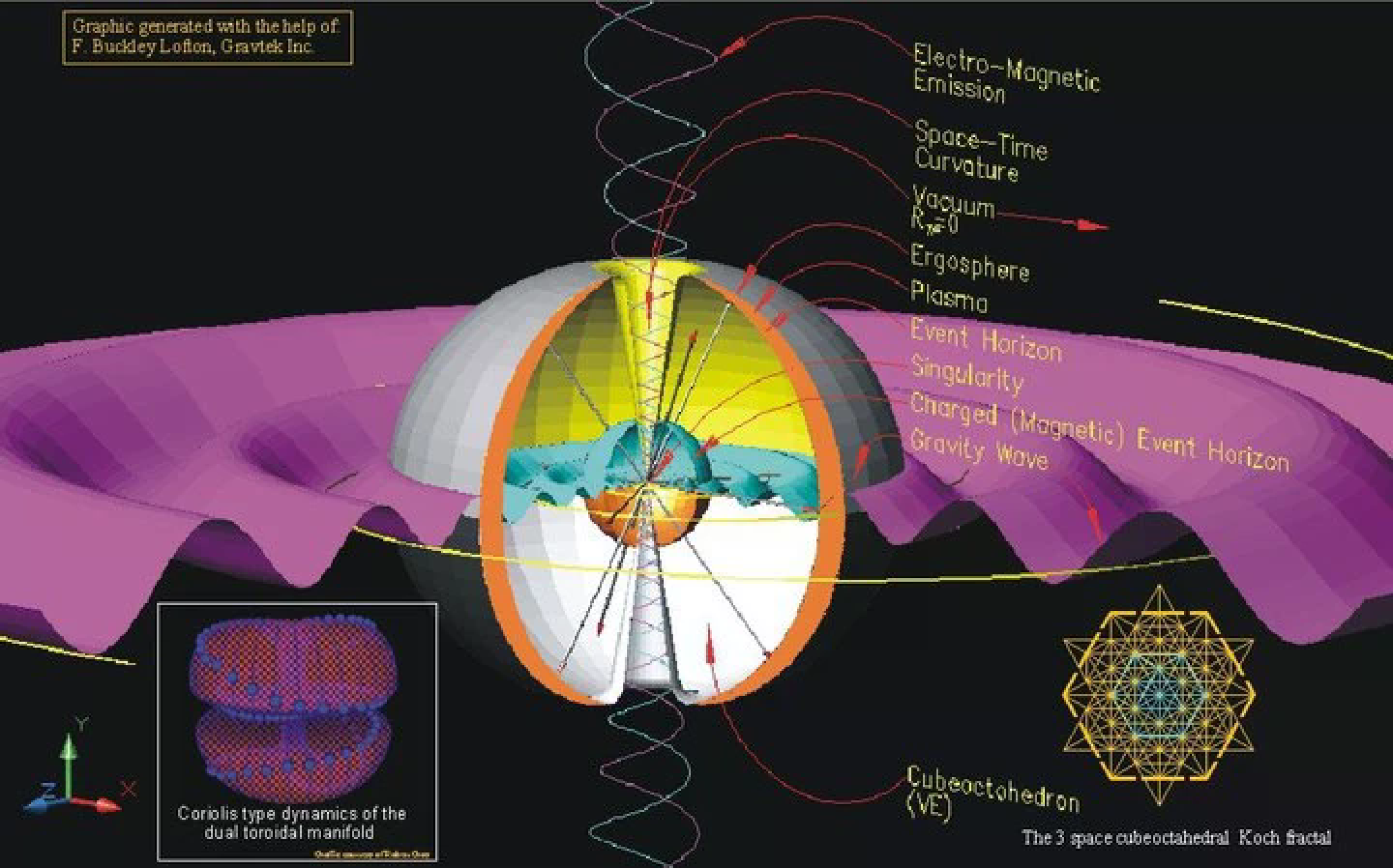

The 3 space cubeoctahedral Koch fractal

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

Hitler was released from prison on December 20, 1924. On February 16, 1925, Hitler convinced German authorities to lift the ban on the Nazi Party and it was formally re-founded on February 26, 1925, with Hitler as its undisputed leader. It was at this time Hitler began referring to himself as "**der Führer**." Nuremberg, Germany had remained a Nazi Party stronghold during this time, so Hitler decided to hold the first Nuremberg Rally there in 1927. The **Nuremberg Rallies** soon became massive displays of Nazi paramilitary power and attracted many recruits to the party. By 1929, the NSDAP had 130,000 members.

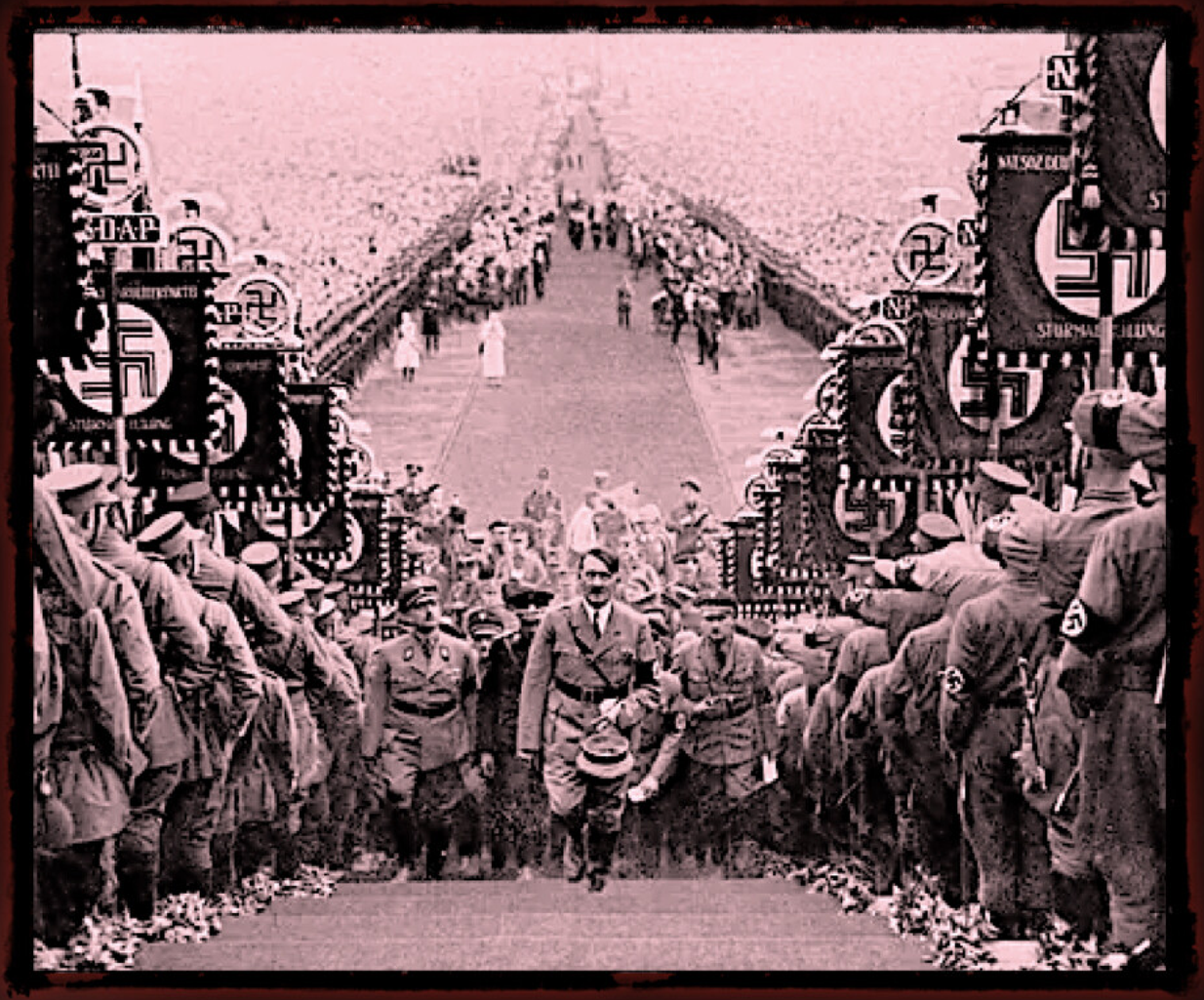

Sheeple

Jan / Feb 2020 #55

BILL GATES FUNDED VACCINE DEVELOPER + NETFLIX 2019 SERIES 'THE NEXT PANDEMIC'

WUHAN CHINA LOCKDOWN 11 MIL CITY QUARANTINED

CORONAVIRUS

LISTED IN MEDICAL ENCYCLOPEDIA AS COMMOND COLD - INFECTIOUS HORROR OR NEW HOAX TO FORCE US PATENTED EUGENICS VACCINE

AIRPORT THERMAL SCANNER DETECTS FLU TEMP

DDees.com

It is important to remember that **Ignorance** should be distinguished from **Nescience**. Nescience means not knowing because necessary information is ***not present or unobtainable***. Ignorance, on the other hand, means not knowing even though necessary information is present, because that information has been ***willfully refused or disregarded***.

TRUE MEASURE GALLERY

& STUDIO OF JESSE RENO AND MELISSA MONROE

REALITY UNVEILED

[illegible]

Sheeple

May / June 2017 #39

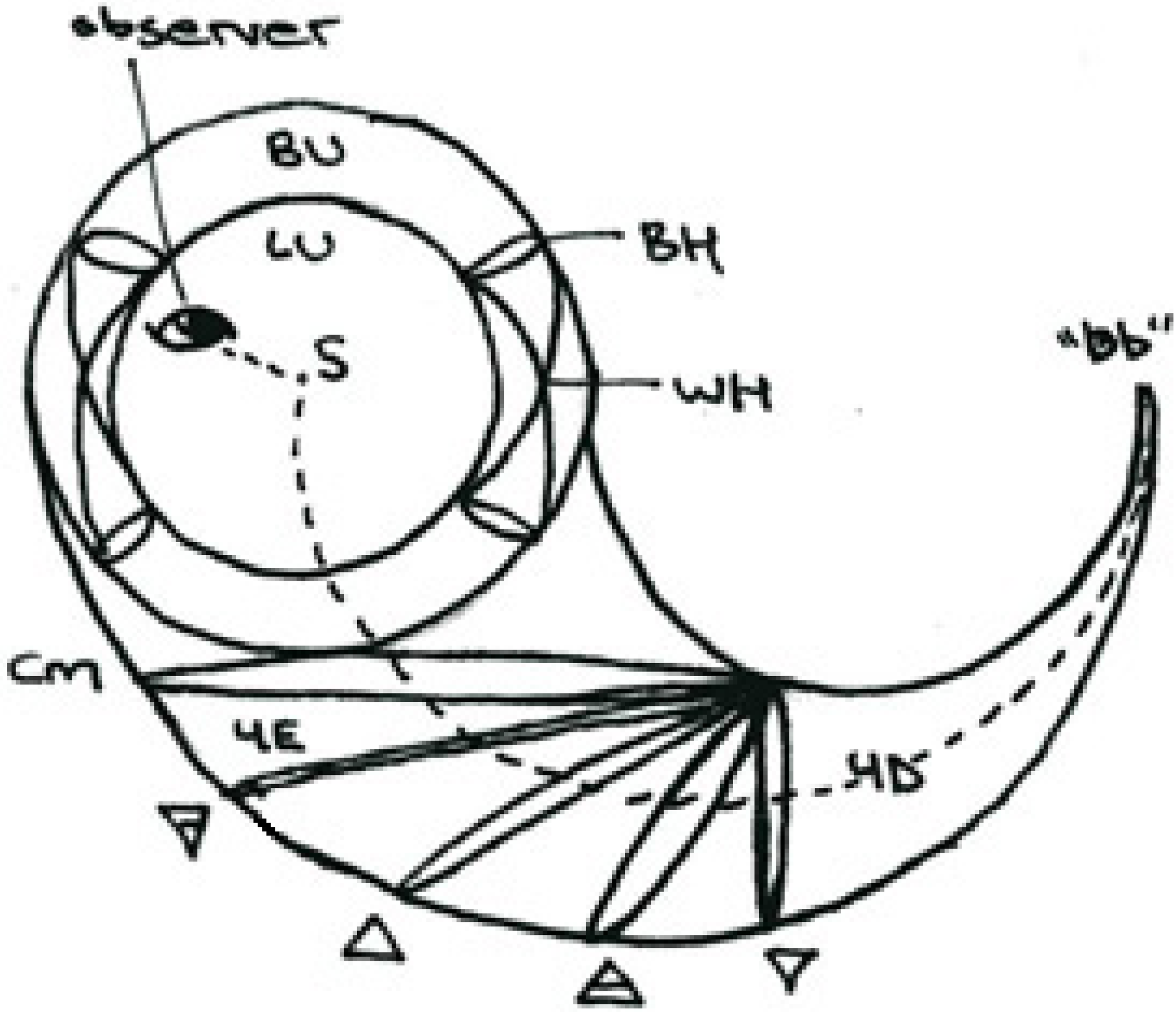

BU = baby universe
LU = local universe
S = singularity
BH = black hole
WH = worm hole
CM = critical mass

4D = 4 dimensions
4E = 4 elements
▽ = strong nuke
△ = weak nuke
▲ = e/m
▽ = gravity

"bb" = big bang

15+ MILLION WOMEN HAVE
DECIDED TO OWN A FIREARM
YOU MIGHT CALL IT
A WOMAN'S RIGHT TO CHOOSE
imgflip.com

Crypto is freedom

- **Censorship-resistant:** Bitcoin & Monero don't require state/corporate permission.
- **Private:** Uses pseudonymous cryptographic keypairs instead of government ID.
- **Open source & decentralized:** No state, company or individual controls the network.
- **Easy-to-use:** Send, receive and store money worldwide with a desktop/mobile wallet.
- **Flexible:** Buy/sell products for crypto or withdraw crypto to physical cash.
- **Perfect for:** Online shopping, local stores, money transfers, donations & more.

49. James Alefantis

Never forget that people actually did this:

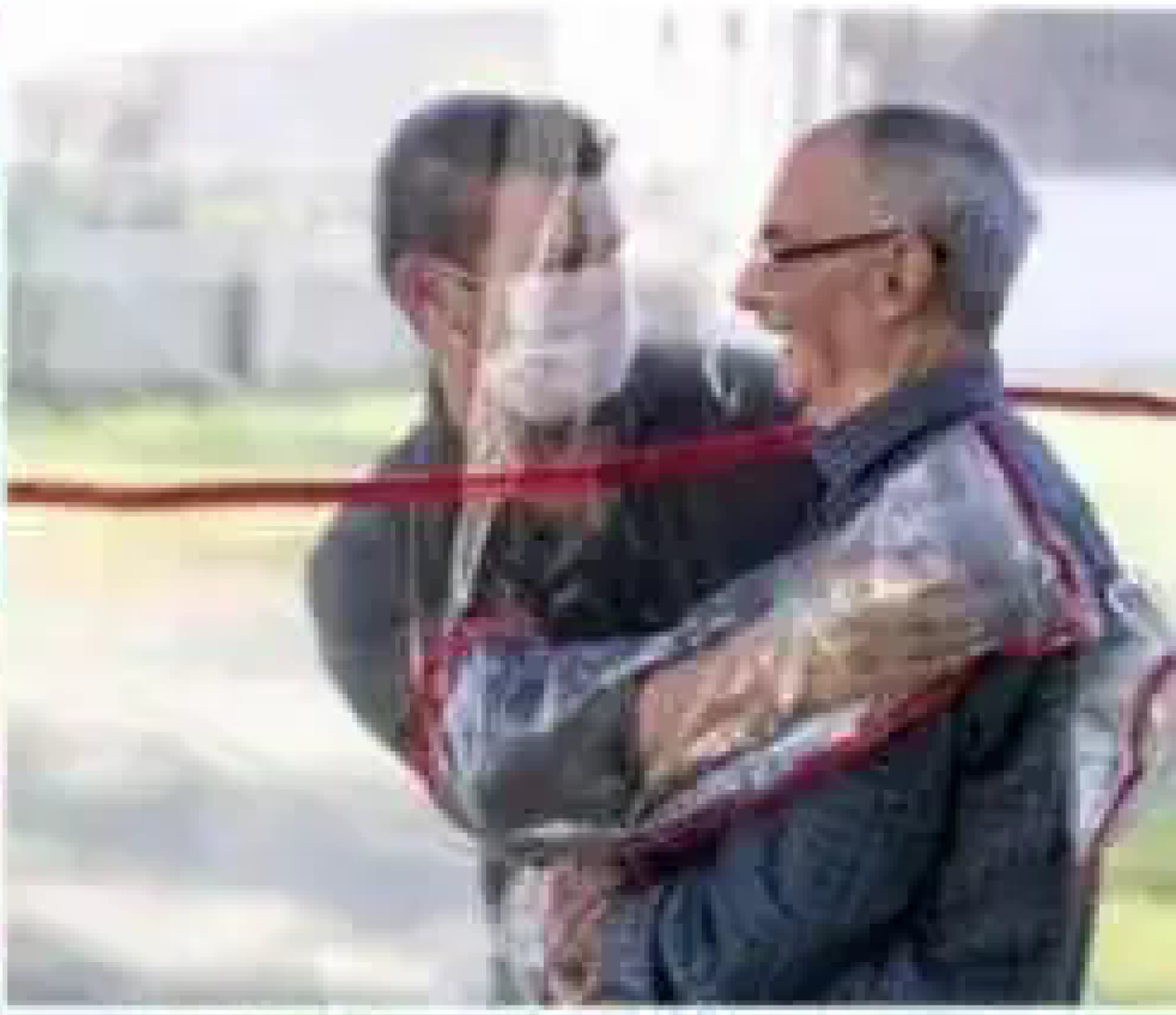

WTF

James Alefantino, owner of Comet Ping Pong, designed to bring together homosexuals and suspected pedophiles and small children in a "ping pong" and "pizza" hole in the wall establishment and a notorious homosexual and suspected pedophile, whose instagram had frequent pictures of small children/babies with pedophilic references/symbols. Since public attention was brought to this, he mysteriously deleted his Instagram.

WHY DOES SUSPECTED PEDOPHILE HAVE ACCESS TO A YOUNG TODDLER BY HIMSELF?

CHOCOLATE CAKE

jimmycomet Follow

Suspected Pedophile James Alefantino's sister Susan wrote a letter of support for a convicted serial predator who raped dozens of children.

23 likes 1/8W

jimmycomet Summer joy. #mae #ilovechocolatecake @ccwoolman @scummimgs

izettefolger 💕

mr_scott_cummings I almost Instagramed your picture. Glad you did!

wtf? WHERE IS THE FUCKING CHOCOLATE CAKE?

Definition (pedo slang): cake

1. The female genitals , based on the connotation of sweetness and tastiness. See vagina for synonyms.
2. A pretty or sexually desirable woman or one regarded in sexual terms .

Definition: Chocolate Cake

The act of taking a crap into a womans mouth and further jizzing on it creating a frosted chocolate cake.

WTF

Log in to like or comment.

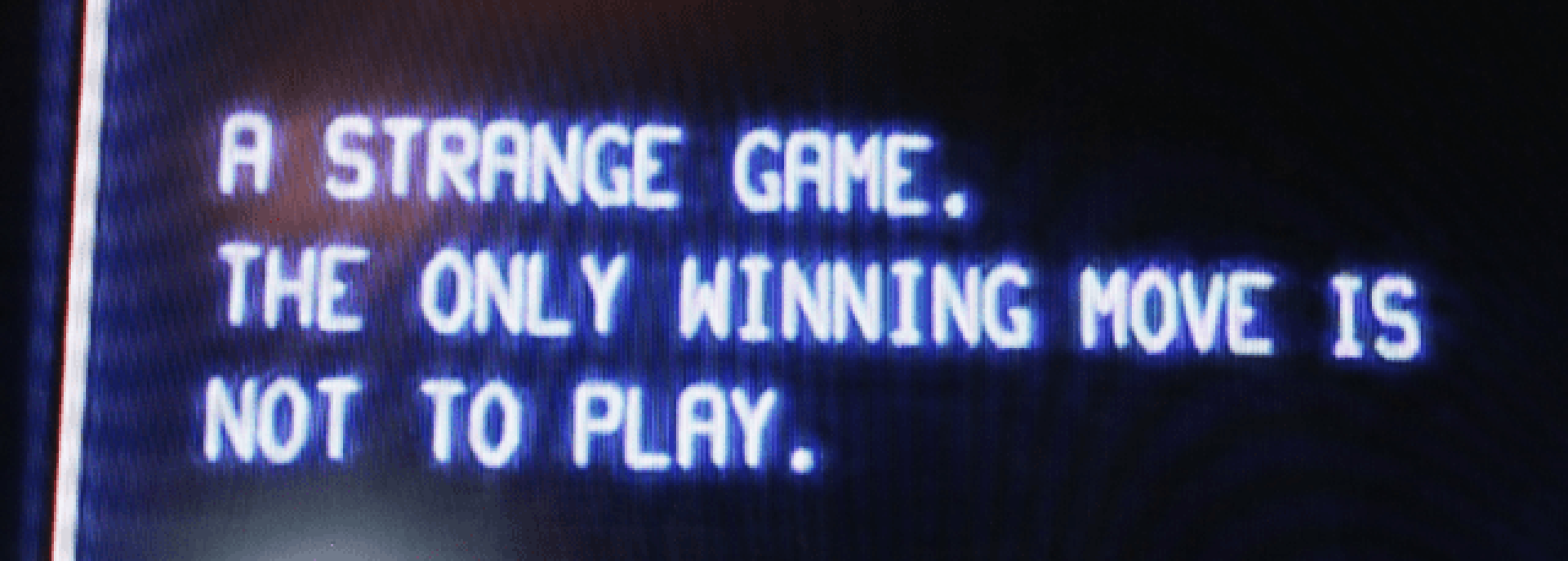
A STRANGE GAME.
THE ONLY WINNING MOVE IS
NOT TO PLAY.

SLOW KILL
VACCINE
CONTAINS
NEUROTOXIC
SQUALENE,
MERCURY AND
ALUMINUM
DE-POPULATION
LABORATORIES
Deesillustration.com

THE HUFFINGTON POST

ENTERTAINMENT | WELLNESS | WHAT'S WORKING | VOICES | VIDEO | ALL SECTIONS

DC

My D.C.: Sasha Lord, Music Booker At Comet Ping Pong

For this installment of The Huffington Post's "My D.C." Q&A series, we chatted with Comet Ping Pong booker/promoter Sasha Lord.

11:41 AM

https://mail.google.com/mail/mu/mp/4

Gmail | Calendar | Web | more

Inbox

(no subject)

Anita Lord
to me
May 22, 2012 Details

Always show images from
Anita Lord

Hi David

I have been given your details by Richard Windsor in the hope that you will be able to supply us with a reference for him. Please could you complete and return to me as soon as possible.

Many thanks

Anita

US

Clinton Foundation Board Member Is Ex-EPA Administrator Who Used Fake Email Name 'Richard Windsor'

CHUCK ROSS
Reporter

2342

Lisa Jackson, the former Environmental Protection Agency administrator who was caught using an email account under the pseudonym "Richard Windsor," sits on the board of the Clinton Foundation, the charity of Hillary Clinton, of HDR22@clintonemail.com fame.

Jackson's — or "Windsor's" — position on the board has not been a secret, but it has received little media attention during the Clinton email scandal, which threatens to derail the Democrat's White House hopes.

Jackson's biography on the Clinton Foundation's website shows that she took her position there in 2013. The bio states that Jackson is currently vice president of environmental initiatives as Apple. It details her career at EPA but makes no mention of her shady email habits.

Jackson's tactics were not exactly the same as Clinton's. While the former secretary of state exclusively used a personal email account hosted on a server housed in her basement, Jackson used the account windsor.richard@epa.gov as a secondary email address.

Jackson and the EPA defended the use of the Windsor account at the time, saying that it was a necessary step because Jackson's regular email address was listed on the EPA's website and received an enormous amount of correspondence. Officials at the agency said that using two email addresses was not an unusual step for senior government officials. But critics countered that most secondary email account are not set up using aliases. The critics charged that using the Windsor account allowed Jackson to skirt congressional inquiries and Freedom of Information Act (FOIA) requests.

Ironically, Jackson's email chicanery prompted a Freedom of Information Act request filed with the State Department for information about Clinton's email accounts. But that request, which was filed in Dec. 2012 by the watchdog group Citizens for Responsibility and Ethics in Washington, was denied by the State Department which falsely claimed that no relevant records existed.

The State Department's inspector general found that Clinton's chief of staff, Cheryl Mills, had been made aware of the FOIA request for information on Clinton's email account. Other Clinton aides and the State Department's legal office was also informed of the FOIA. The request was still denied, however. **(RELATED: State Department Gave 'Inaccurate' Response To Records Requests For Hillary's Emails)**

There is some evidence in State Department records that the agency attempted to fit Clinton with a setup that was similar to Jackson's.

In an Aug. 30, 2011 email obtained last month by The Daily Caller, State's then-executive secretary Stephen Mull wrote to two Clinton aides and under secretary for management Patrick Kennedy offering to provide Clinton with a second Blackberry fixed with a state.gov email address "which would mask her identity."

Emails sent on the Blackberry would "also be subject to FOIA requests," he cautioned.

> Separately, we are working to provide the Secretary per her request a Department issued Blackberry to replace her personal unit which is malfunctioning (possibly because of her personal email server is down). We will prepare two versions for her to use – one with an operating State Department email account (which would mask her identity, but which would also be subject to FOIA requests), and another which would just have phone and internet capability. We're working with Monica to hammer out the details of what will best meet the Secretary's needs.
>
> Please let me know if you need anything more for now, and I'll be in touch with the above longer term options soon.

Clinton's deputy chief of staff Huma Abedin shot down the idea, telling Mull in an email that the proposal "doesn't make a lot of sense."

Clinton never was provided with a second Blackberry. She used one device to send and receive both personal and work-related emails.

[h/t Phil Kerpen]

Follow Chuck on Twitter

Tags: Hillary Clinton, Lisa Jackson

Lisa P. Jackson

From Wikipedia, the free encyclopedia

Lisa Perez Jackson[1] (born February 8, 1962) is an American chemical engineer who served as the Administrator of the United States Environmental Protection Agency (EPA) from 2009 to 2013. In May 2013, it was announced that Jackson would be joining Apple Inc. as their environmental director.[2]

Born in Philadelphia, Pennsylvania, Jackson is a graduate of Tulane University and Princeton University. She began working as a staff-level engineer for the Environmental Protection Agency in 1987, later moving to the EPA's regional office in New York City, where she spent the majority of her 16-year EPA career. She joined the New Jersey Department of Environmental Protection in 2002, working as the assistant commissioner of compliance and enforcement and as the assistant commissioner for land use management. In 2006, New Jersey Governor Jon Corzine appointed Jackson the state's Commissioner of Environmental Protection. Jackson also briefly served as Corzine's Chief of Staff in late 2008.

On December 15, 2008, the President-elect Barack Obama nominated Jackson as the Administrator of the Environmental Protection Agency. She was confirmed by the Senate and took office on January 23, 2009. During her tenure, Jackson oversaw stricter fuel efficiency standards, the EPA's response to the Deepwater Horizon oil spill, authorized carbon dioxide as a public health threat, granting the EPA authority to set new regulations regarding CO2 emissions, and laid out a failed plan to set stricter smog pollution limits by amending the National Ambient Air Quality Standards. In December 2012, Jackson announced she would be stepping down as EPA administrator, a move which took effect on February 15, 2013; she was succeeded by Deputy Administrator Bob Perciasepe, who became Acting Administrator pending Senate confirmation of Gina McCarthy on July 18, 2013 as a permanent successor.

Contents [hide]

1 Early life, education and family
2 Early EPA and DEP career
3 New Jersey Commissioner of Environmental Protection
4 Chief of staff to the Governor of New Jersey
5 EPA Administrator
6 Apple
7 Clinton Foundation
8 References
9 External links

Lisa Jackson

12th Administrator of the Environmental Protection Agency	
In office	January 23, 2009 – February 19, 2013
President	Barack Obama
Deputy	Bob Perciasepe
Preceded by	Stephen Johnson
Succeeded by	Bob Perciasepe (Acting)
Chief of Staff to the Governor of New Jersey	
In office	December 1, 2008 – December 15, 2008

Early life, education and family [edit]

The handkerchief email - another Podesta email with obvious code speak

https://wikileaks.org/podesta-emails/emailid/23561

```
It's mine, but not worth worrying about.
On Sep 2, 2014 2:54 PM, "Sandler, Susan" <ses@sandlerfoundation.org> wrote:

> Hi John,
>
>
>
> The realtor found a handkerchief (I think it has a map that seems
> pizza-related. Is it yorus? They can send it if you want. I know you're
> busy, so feel free not to respond if it's not yours or you don't want it.

> I just came from checking the Field house and I have a square cloth
> handkerchief (white w/ black) that was left on the kitchen island.
```

Some variant of the handkerchief code

https://en.wikipedia.org/wiki/Handkerchief_code

Color	Meaning
Black	S&M
Blue (Dark)	Anal sex
Blue (Light)	Oral sex
Brown	Scat
Green	Hustler/prostitution
Grey	Bondage
Orange	Anything goes
Purple	Piercing
Red	Fisting
Yellow	Watersports

Reincarnation

THE CYCLE OF MEANING

Manly P. Hall

DDees.com

Nov / Dec 2019 #54

Sheeple

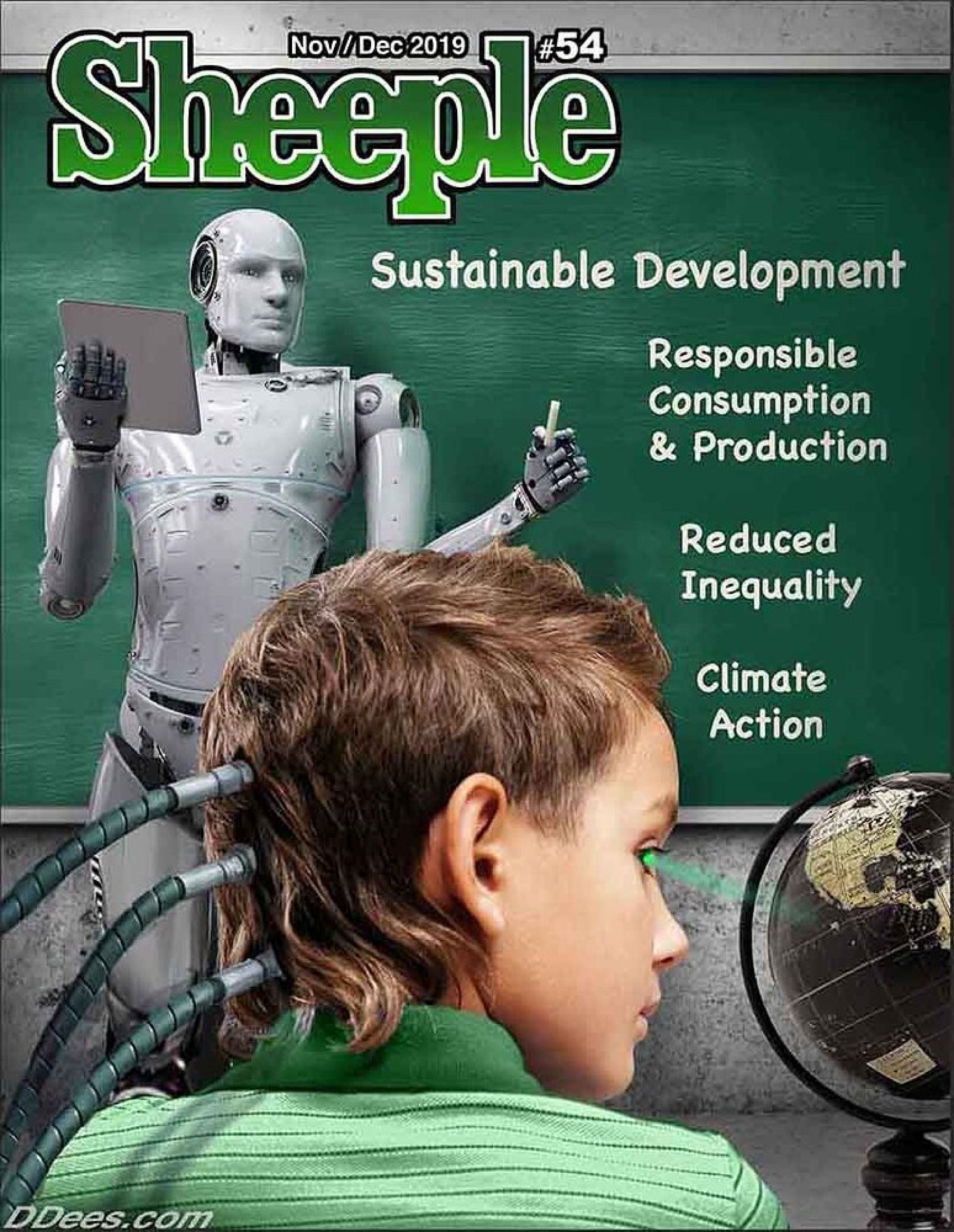

Sheeple

A MAGAZINE FOR THE ROTHSCHILD SLAVE

OCT / NOV 2011 Issue #5

BANK HARVEST TIME!

YOUR HOUSE & MONEY GONE!

20 Tips On How To Live Super Poor

pg. 53

Rockefeller and Bernanke

Gaddafi Tortured & Executed

Hillary REACTION

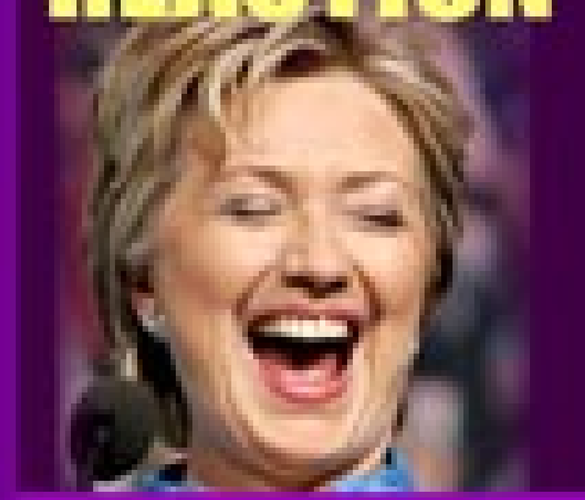

FUN WITH PARENTS AND RENT

MOVING BACK IN AFTER 20 YEARS

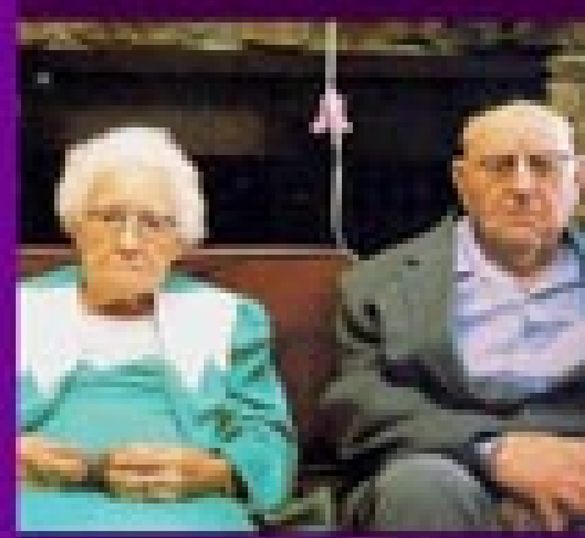

PROTESTERS REALIZE X-FACTOR IS ON - CALL OFF MARCH

$3.99US $4.79CAN

7 25274 10227 3

DDees.com

CHINESE COMMUNISM

Under the current rule of Xi Jinping, China has developed a **Social Credit System**, a national digital registry, which enables the CCP to track individuals and businesses, and "evaluate them for trustworthiness." The Social Credit System rewards citizens for actions the CCP condones, and punishes them for doing anything the CCP deems undesirable. Since 2014, the CCP has embarked on a campaign of genocide against **Uyghurs** and other ethnic minorities, detaining more than 1,000,000 in internment camps. Under Xi Jinping's modern Communist regime, China has been branded by **Amnesty International as** the "World's Worst Executioner." China often holds mass rallies to announce people being sentenced to death in medieval-style public trials. Chinese prosecutors litigating execution cases have a conviction rate of 99%, and doom thousands of political prisoners to execution every year.

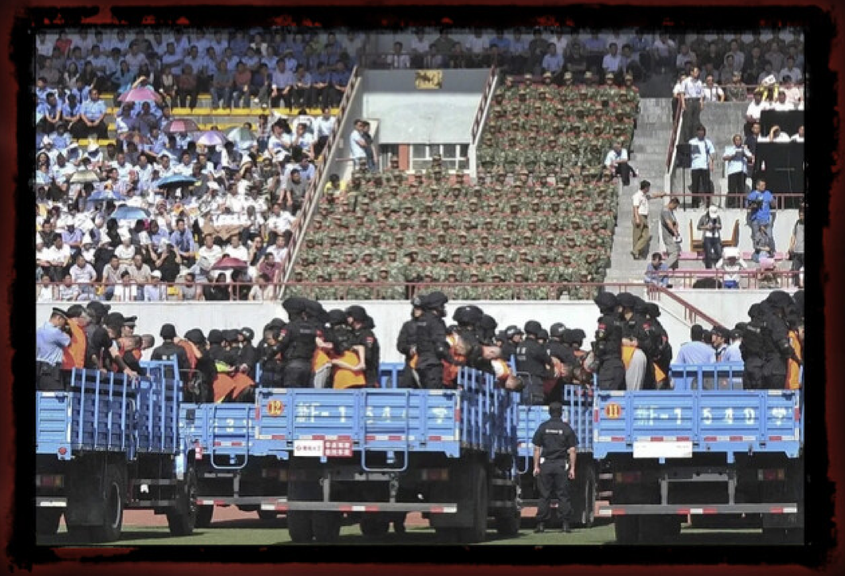

ANNUAL REPORT 1994 - 2002

SIGNS AND SYMBOLS RULE THE WORLD
NOT WORDS NOR LAWS

GMAIL

MASONIC ROYAL
RICH APRON

FACEBOOK

MASONIC
TUBAL CAIN

APPLE
APP STORE

ANDROID
PRODUCT STORE

FREEMASON

GOOGLE
CHROME

DIVINE KING SIGN
666

GOOGLE PLAY

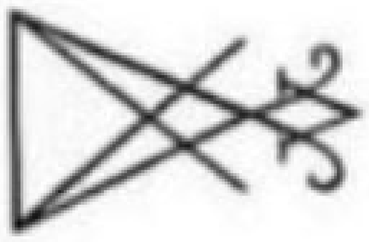

SEAL OF SATAN

GOOGLE GPS

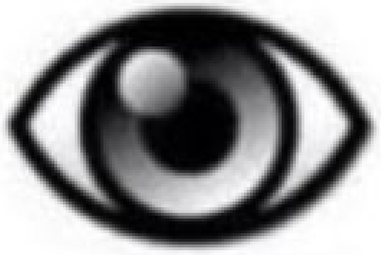

THE EYE
OF PROVIDENCE

UKRAINIAN AZOV BATTALION

Azov Battalion Insignia with
Wolfsangel and Black Sun symbols

[redacted]//T1a-00//NCAGE L0FH6//WHO-EOP//PaceBrief-01

which would require increased security assurances in relation to [redacted]//T1a-00 disclosure and an in-person discussion at WHO EOP with relevant parties to receive further information and engage with proceeding on these ARPs and ARPD reporting and disclosure to WHO EOP, including other programs and intelligence of great interest assuming the nature of the subject matter.

Sincerely,

Samuel Reid
630 8th Ave SW, #600
Calgary, Alberta, Canada T2P 1G6
1-403-818-4830
sam@geometricenergy.ca

CEO
Geometric Energy Corporation
www.geometricenergy.ca
Calgary, Alberta, Canada

Director
NATO CAGE L0FH6 / DLA CAGE L0FH6
https://eportal.nspa.nato.int/AC135Public/scage/CAGEDetails.aspx?cage=TDBGSDY=

Intergovernmental Affairs Director
The Institute for Exotic Science (The Institute P.B.C.)
www.instituteforexoticscience.com
Huntsville, Alabama, United States of America
DLA CAGE 87RE0
https://cage.dla.mil/Search/Details?id=11896397

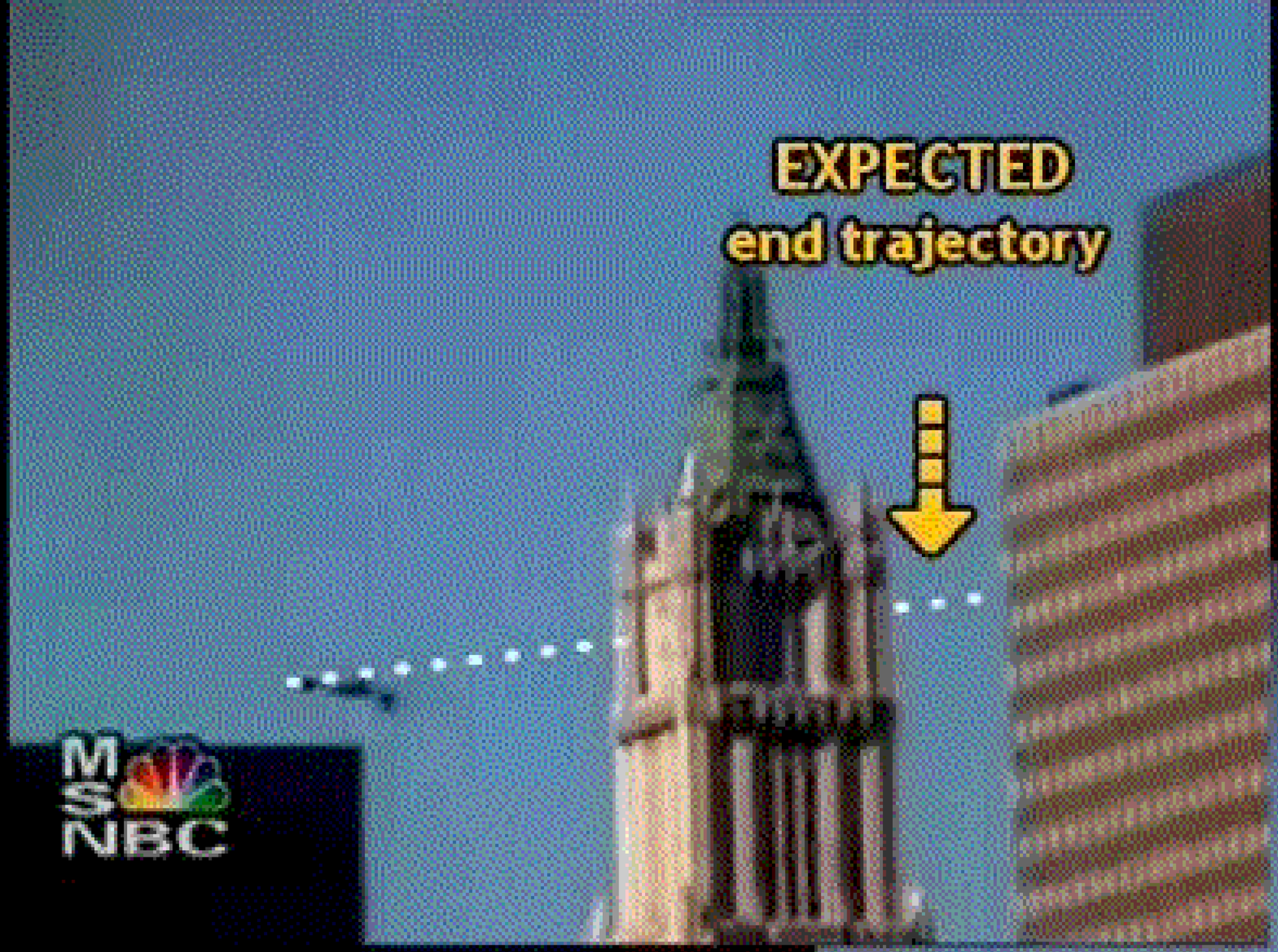
EXPECTED
end trajectory
MSNBC

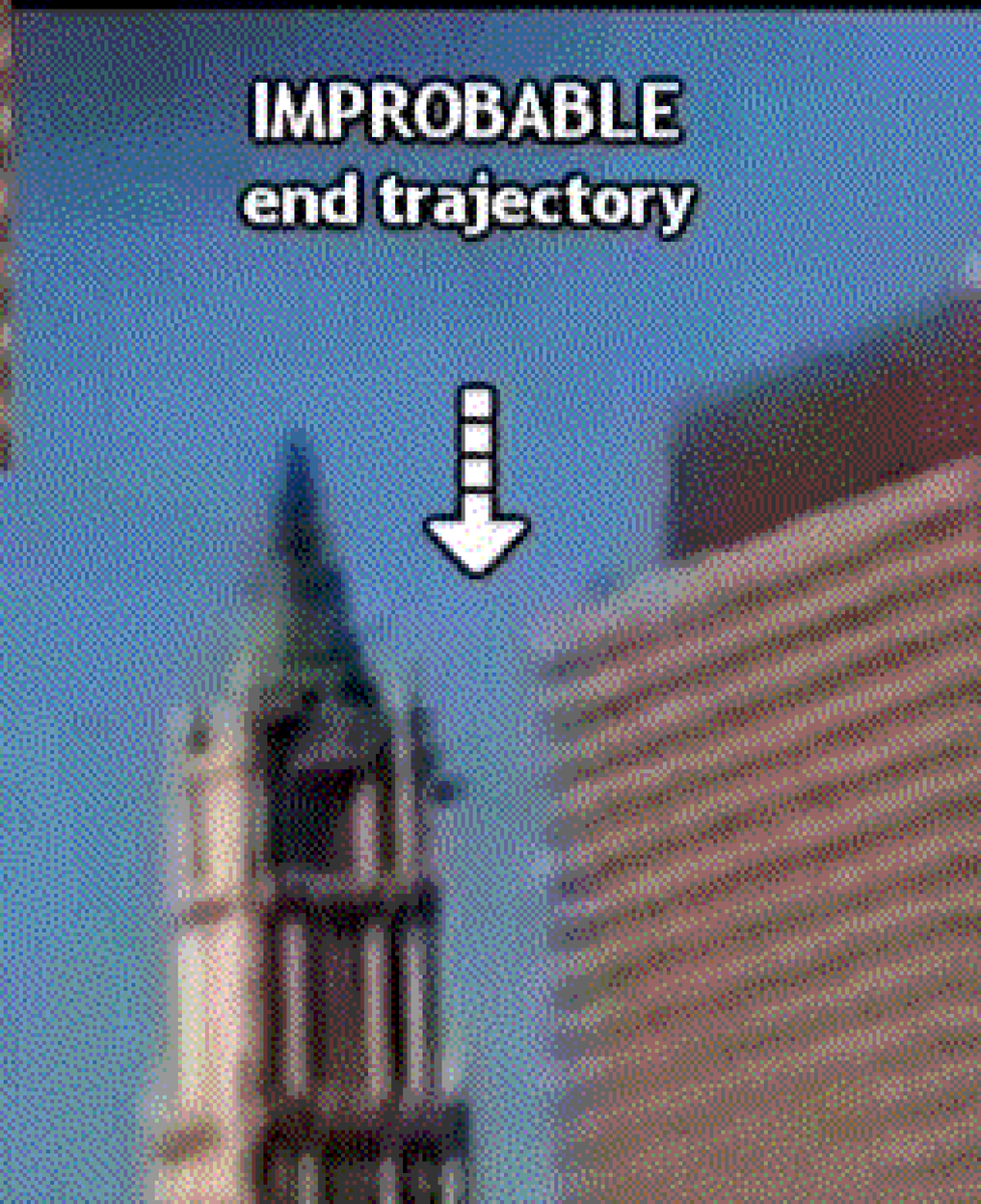
IMPROBABLE
end trajectory

LOUDER
GATO
LOUDER
GATO
you cannot reason someone out of a position they arrived at by emotion
CHANGE MY MIND

DDees.com

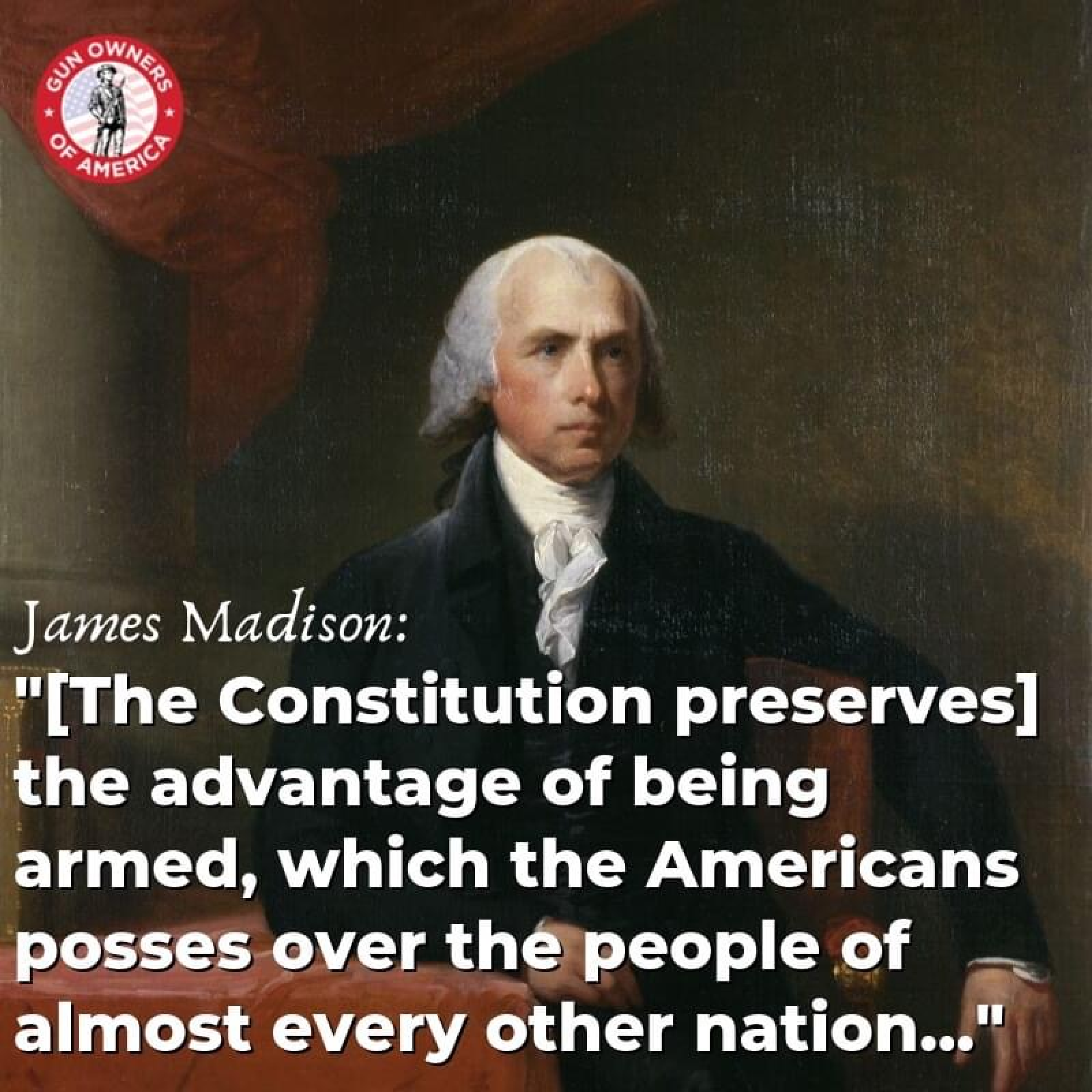
GUN OWNERS OF AMERICA
James Madison:
"[The Constitution preserves] the advantage of being armed, which the Americans posses over the people of almost every other nation..."

NATURAL LAW IS THE MASTER KEY

THE LAW OF FREEDOM:

$$\sum F \propto \sum_{i=0}^{\infty} M_i$$

IMPORTANT MESSAGE

FOR Jeffrey
DATE 09/01/05 TIME 12:20 A.M. P.M.
M Christine
OF
PHONE/ MOBILE

TELEPHONED	✓	PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE Glen has pulled
muscle and he is at the
hospital. Good Sam. They
have called Dr. Nostalje
and everything has
been expedited in this
case hopefully they won't
make Pat Lunch
SIGNED ITEM

IMPORTANT MESSAGE

FOR J.E.
DATE 3/21/05 TIME 7:05 A.M. P.M.
M Leslie Wexler
OF
PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE
SIGNED J. ITEM

#16

IMPORTANT MESSAGE

FOR Jeffrey
DATE 09/01/05 TIME 11:07 A.M. P.M.
M [redacted]
OF
PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE He had on the
phone Mr. Cipriani
SIGNED ITEM

IMPORTANT MESSAGE

FOR Martin
DATE [redacted] TIME A.M. P.M.
M
OF
PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE That he called
SIGNED ITEM

SAO2983

Figure 7-34. This photograph shows what appears to be part of an aircraft engine lying near the northeast corner of the intersection of Church and Murray Streets. The photograph was taken prior to the collapse of WTC 2.

GUIDO VON LIST
WOTANISM & ARMANISM

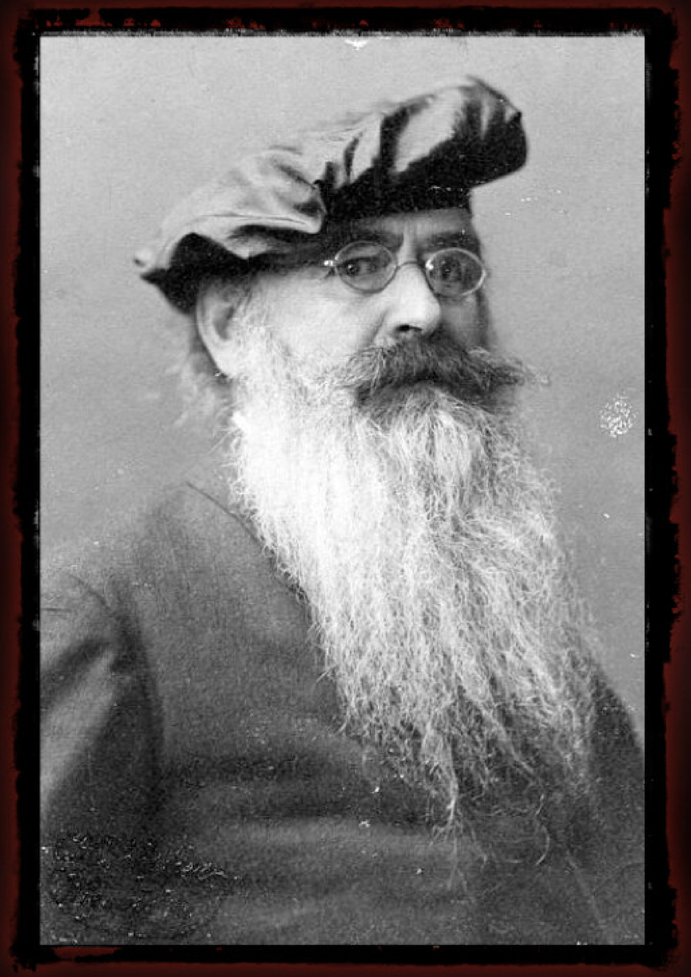

In 1877, List began a career as a journalist, writing articles for nationalist newspapers and magazines, in which he significantly influenced the early **Völkisch Movement**. During the 1890s, his works began taking on an extremely anti-Semitic aspect, and he involved himself in Austria's Pan-German Nationalist Movement, which sought the integration of Austria into the German Empire.

Mar / Apr 2014 #20
Sheeple
THE MAG FOR SLEEPING SLAVES
UNITED NATIONS AGENDA FOR THE 21st CENTURY
The Future Is Not What It Used To Be
NO STOPPING
WOODLANDS HUMAN ACCESS DENIED
- AGENDA 21-
CARS BANNED IN CITY LIMITS
- AGENDA 21 -
CURFEW 9 PM
- AGENDA 21 -
DDees.com

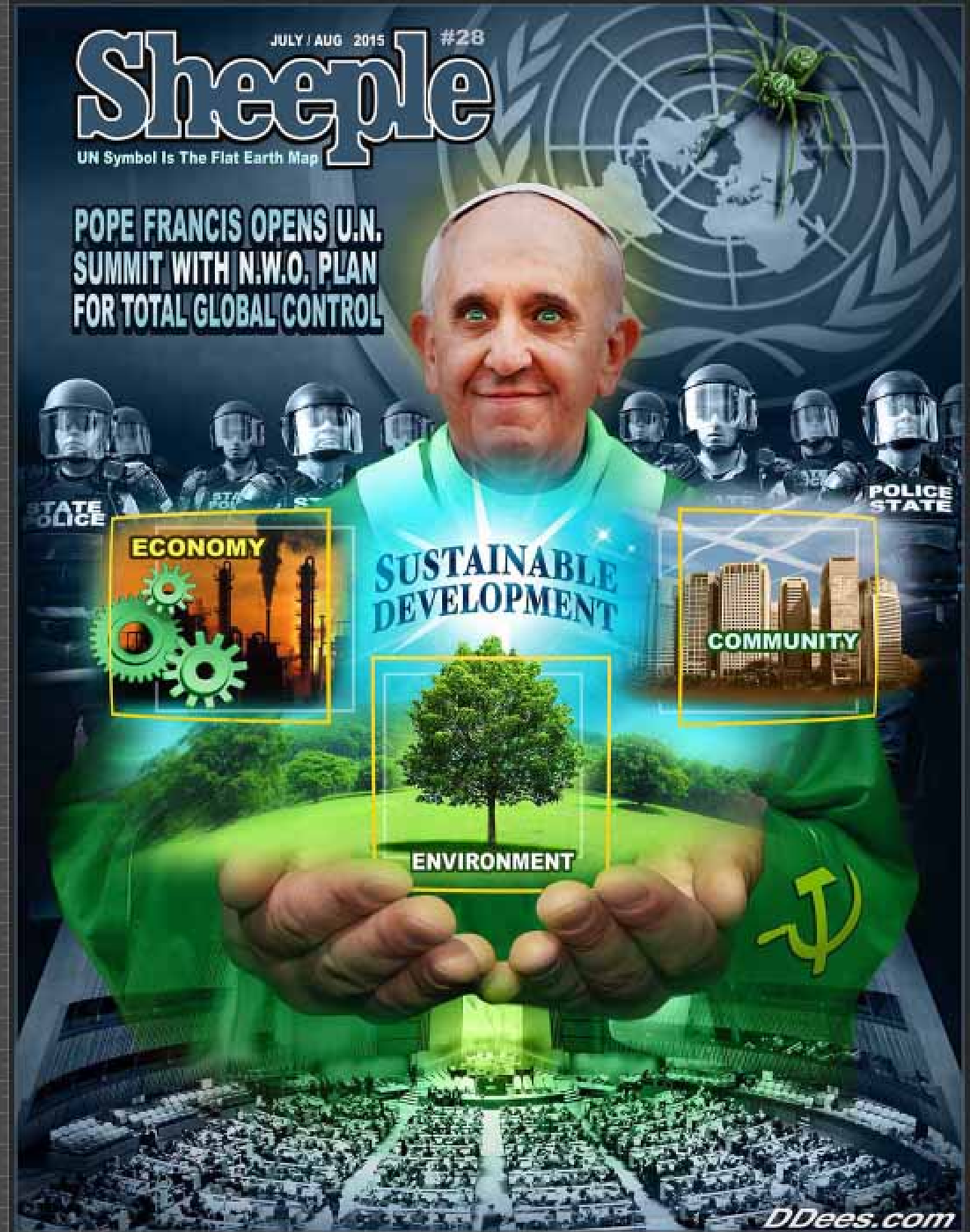
JULY / AUG 2015 #28
Sheeple
UN Symbol Is The Flat Earth Map
POPE FRANCIS OPENS U.N. SUMMIT WITH N.W.O. PLAN FOR TOTAL GLOBAL CONTROL
STATE POLICE
POLICE STATE
ECONOMY
SUSTAINABLE DEVELOPMENT
COMMUNITY
ENVIRONMENT
DDees.com

JIMMY SAVILE, THE UK'S MOST NOTORIOUS HIGH PROFILE PEDOPHILE WAS KNIGHTED BY THE QUEEN.

HIS CRIMES WERE COVERED UP FOR YEARS BY THE DIRECTOR OF THE BBC - MARK THOMPSON.

THOMPSON IS NOW THE CEO OF THE NEW YORK TIMES, THE SAME MEDIA WHO CALL PIZZAGATE FAKE NEWS.

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

BUSH '04
Aspartame
cola
MSG Fish Filet
MSG Burger
Fluoride Springs
Prozac
Genetically Altered SPUDS
WRIGLEY'S
Aspartame
Deesillustration.com

Don't treat people as bad
as they are, treat them
as good as you are.

https://wikileaks.org/podesta-emails/emailid/45282

View email View source

Re: Mr. Potato Head

From:pir@hrcoffice.com

To: robbymook@gmail.com, dschwerin@hrcoffice.com

CC: jake.sullivan@gmail.com, Cheryl.mills@gmail.com, john.podesta@gmail.com, Huma@clintonemail.com, nmerrill@hrcoffice.com, egelber.hrco@gmail.com

Date: 2014-09-05 12:41

Subject: Re: Mr. Potato Head

There's nothing quite like suggesting an exercise and then being delinquent in doing my part. I unfortunately need through tomorrow though, am in the midst of a multi day move.

-----Original Message-----

From: Robert Mook <robbymook@gmail.com>

Date: Fri, 5 Sep 2014 10:24:31

To: Dan Schwerin<dschwerin@hrcoffice.com>

Cc: Jake Sullivan<Jake.Sullivan@gmail.com>; Cheryl Mills<cheryl.mills@gmail.com>; John Podesta<john.podesta@gmail.com>; PIR<preines.hrco@gmail.com>; Huma Abedin<huma@clintonemail.com>; Nick Merrill<nmerrill@hrcoffice.com>; Ethan Gelber<egelber.hrco@gmail.com>

Subject: Re: Mr. Potato Head

Team!

Dan and I are huddling shortly to revise the narrative statement and we want to make sure we've got the benefit of everyone's input. Thank you Mr. Sullivan for already sending thoughts and earning a shiny gold star.

Please send feedback, however rough, rude, or revelatory! Last call!

On Wed, Sep 3, 2014 at 12:36 PM, Dan Schwerin <dschwerin@hrcoffice.com> wrote:

> All, can we please impose on you to take the next 24 hours to go through the
> three narratives and flag language and ideas that you think could be useful
> for a next draft. Would be great to have that by Thursday afternoon. Then
> we will compile and recirculate.
> Thanks very much.
> Dan
>
>
> * Please note my new email address: dschwerin@HRCoffice.com.

WHEN SOMEONE SAYS "HOW CAN ALL THE GOVERNMENTS OF THE WORLD BE IN ON IT?!"

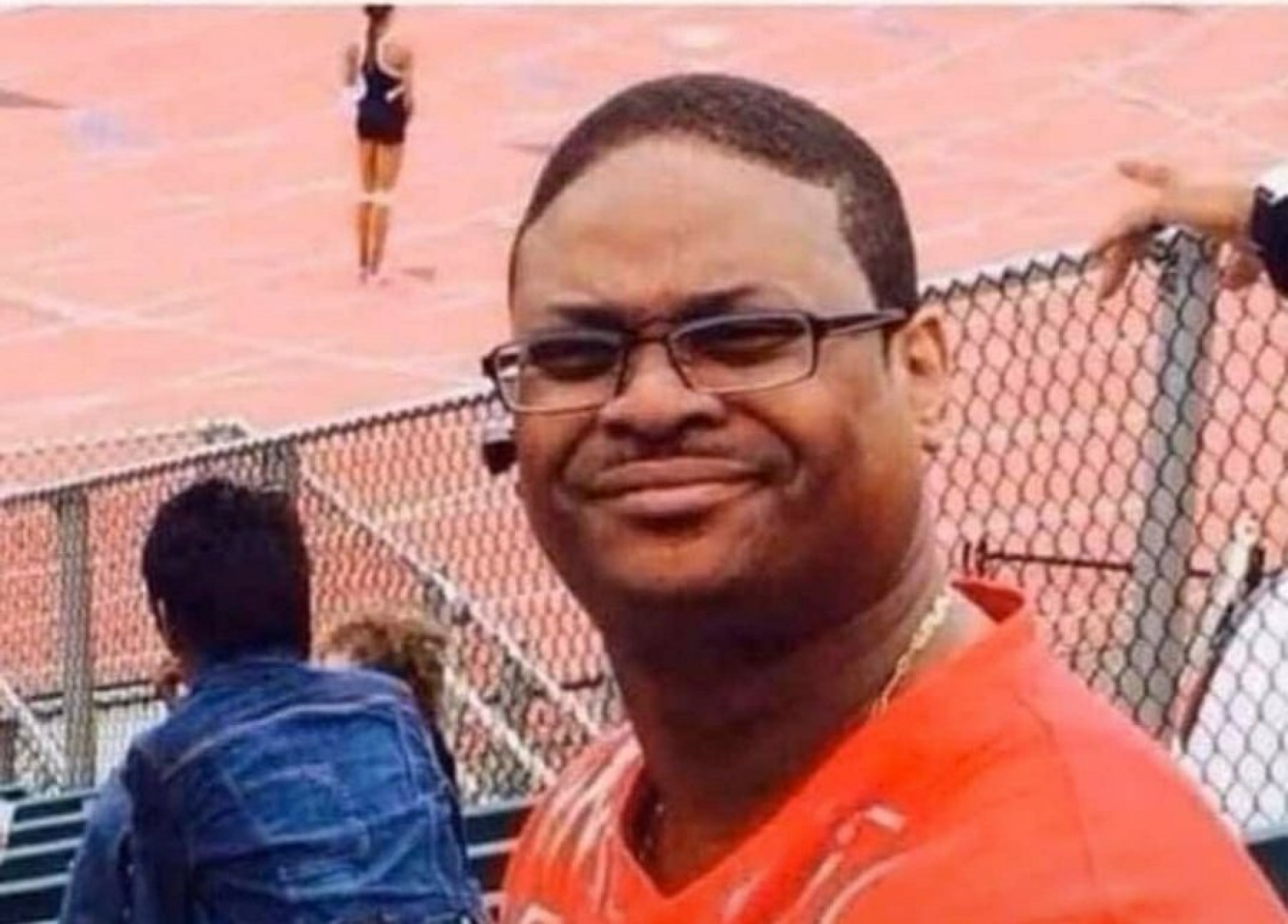

PAUL A. LAVOLETTE, PH.D.

SECRETS OF ANTIGRAVITY PROPULSION

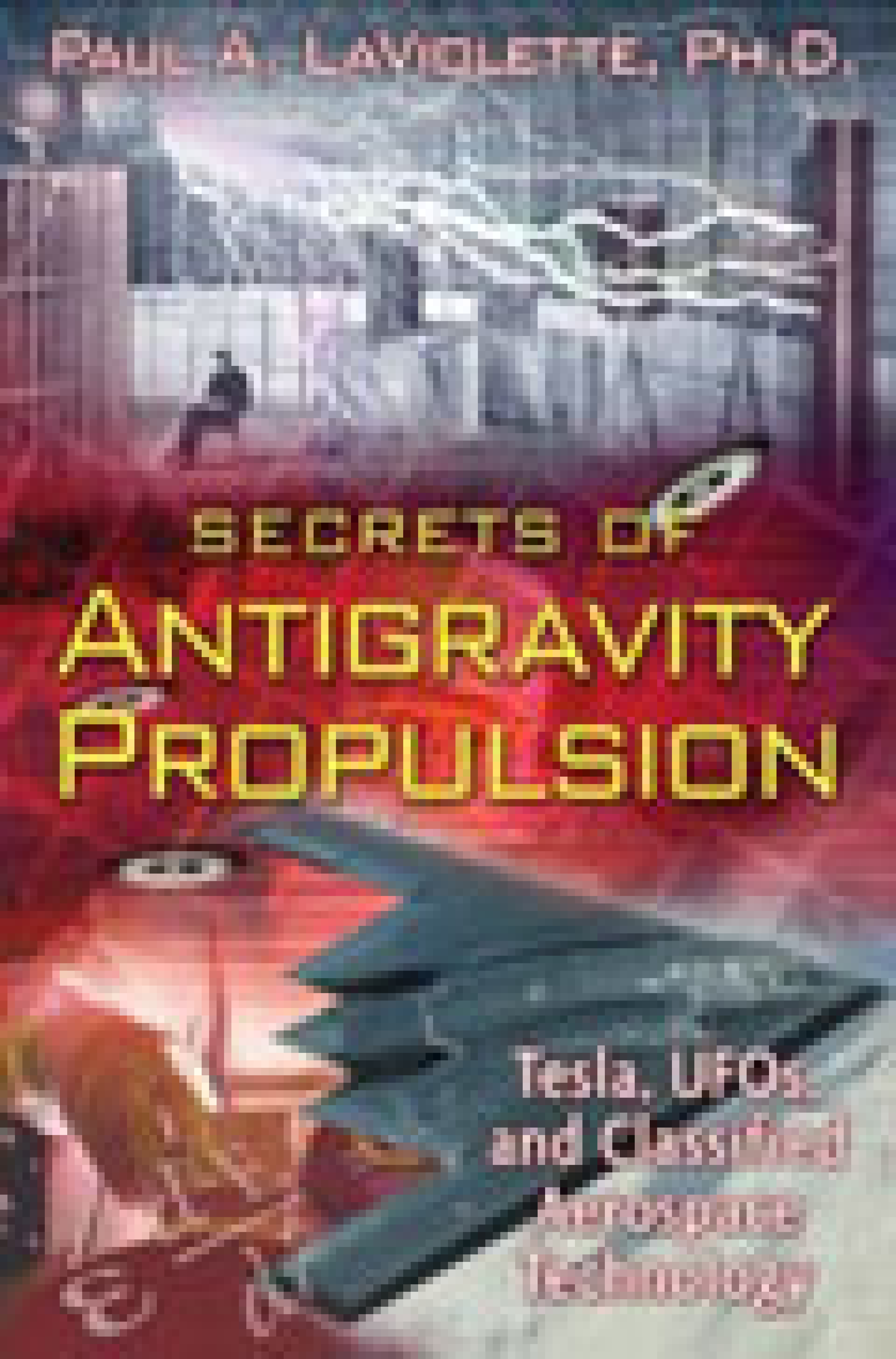

GERMANIC PAGANISM

Germanic Paganism could be best described as the pre-Christian, polytheistic religious beliefs, traditions and practices of German-speaking peoples of Scandinavia, Germany, the British Isles and other parts of Europe. While these beliefs and practices varied greatly in different geographic regions, many commonalities can be identified.

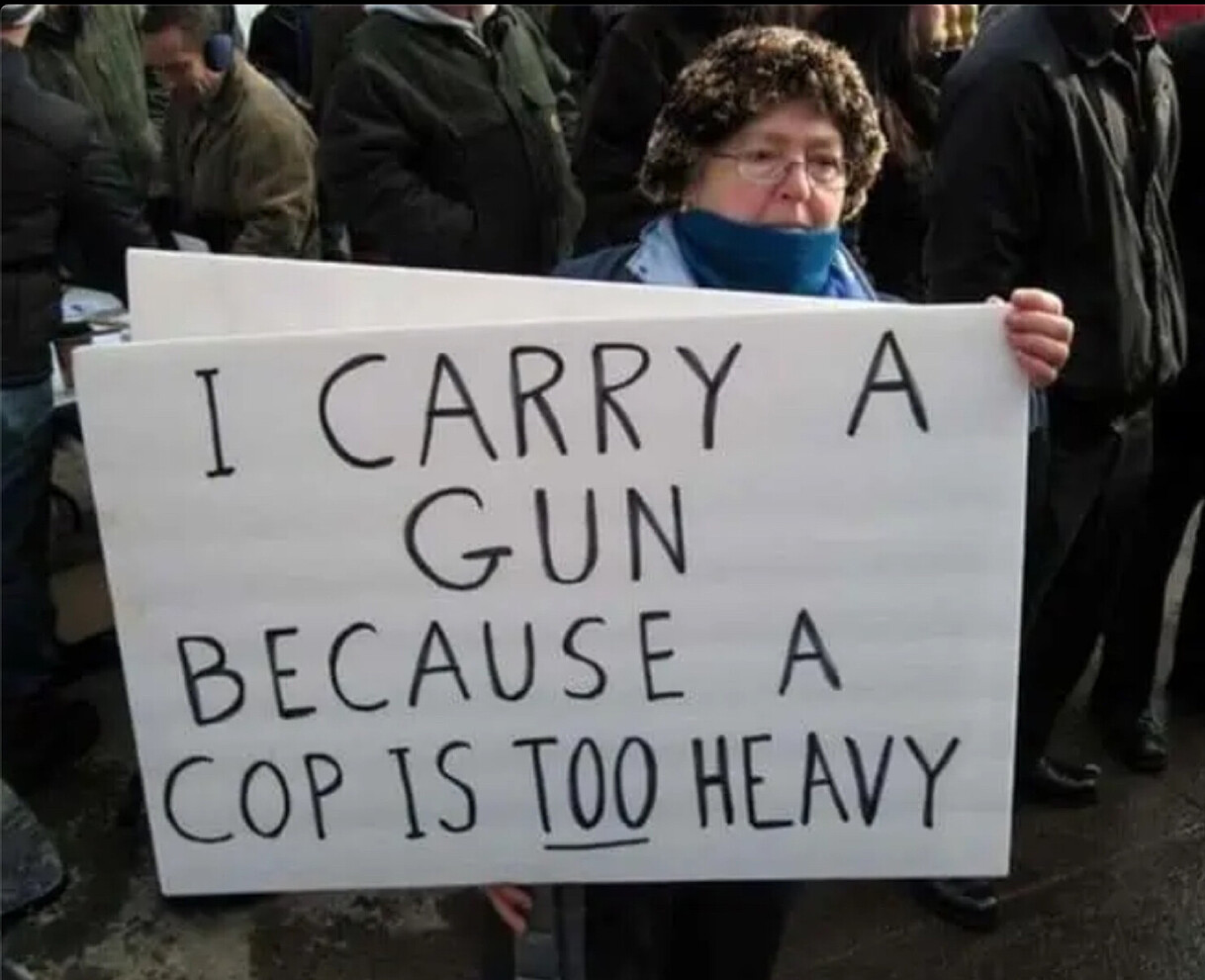
I CARRY A
GUN
BECAUSE A
COP IS TOO HEAVY

Chasing Phantoms

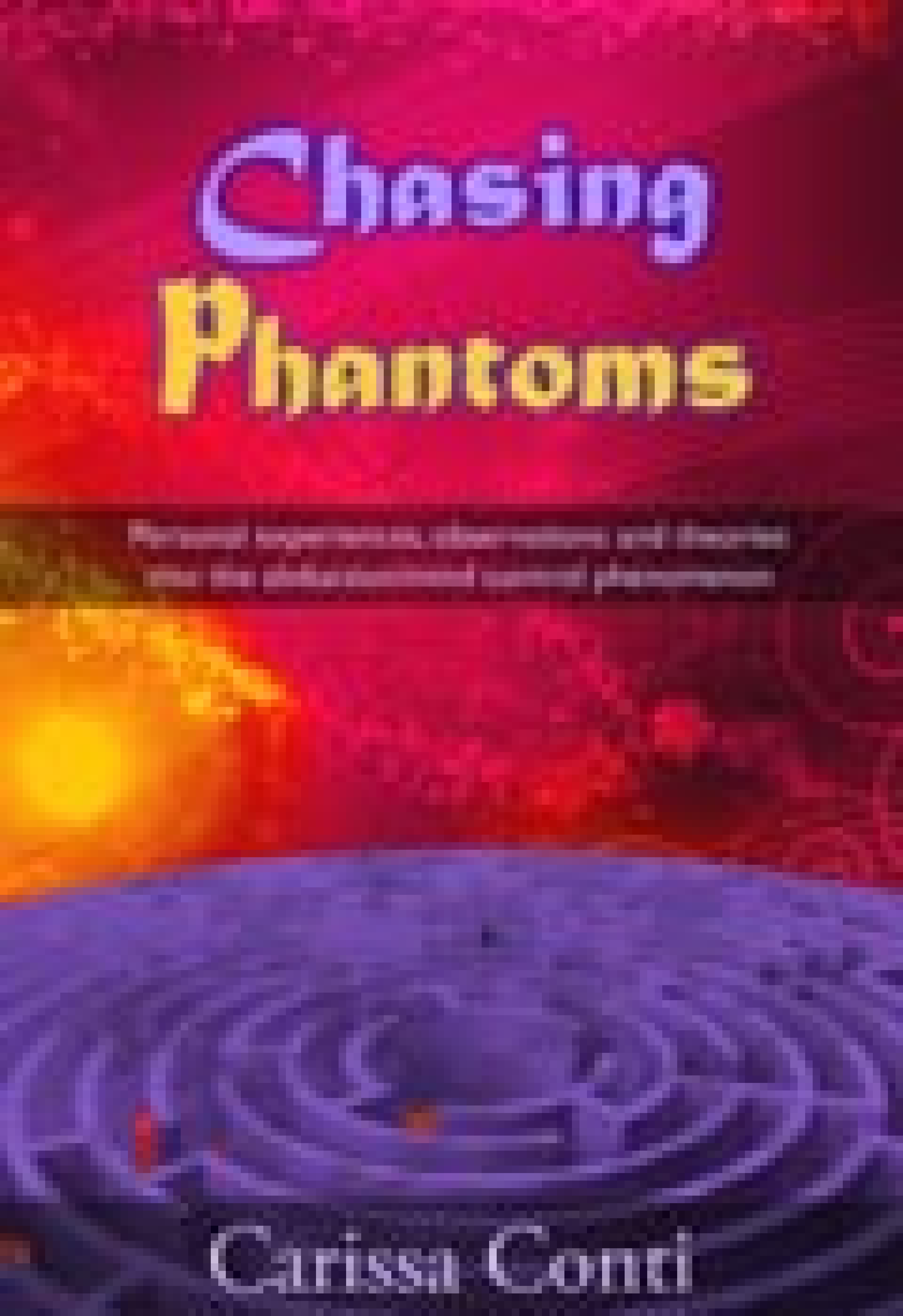

Carissa Carol

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

PRISONER CAMP	APPROX # KILLED	KILLING METHOD
Auschwitz	1,000,000	Gas Chamber (Zyklon B Gas)
Treblinka	950,000	Gas Chamber (Engine Exhaust)
Belzec	595,000	Gas Chamber (Engine Exhaust)
Sobibor	235,000	Gas Chamber (Engine Exhaust)
Chełmno	150,000	Gas Vans (Engine Exhaust)
Dachau	32,000	Disease, Starvation, Malnutrition

Girls with the time machine:

I am your granddaughter

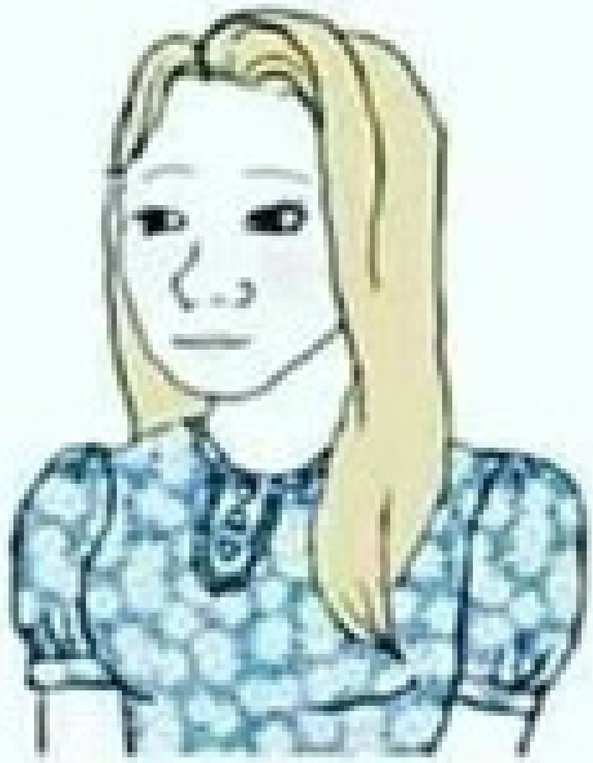

Really?

Boys with the time machine:

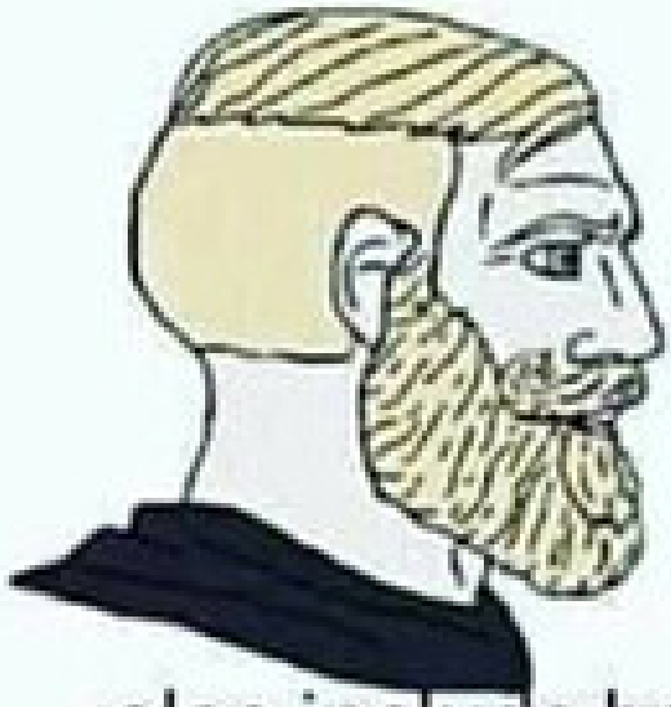

also include barrel length, rate of fire, and accessories, it becomes more relevant trust me

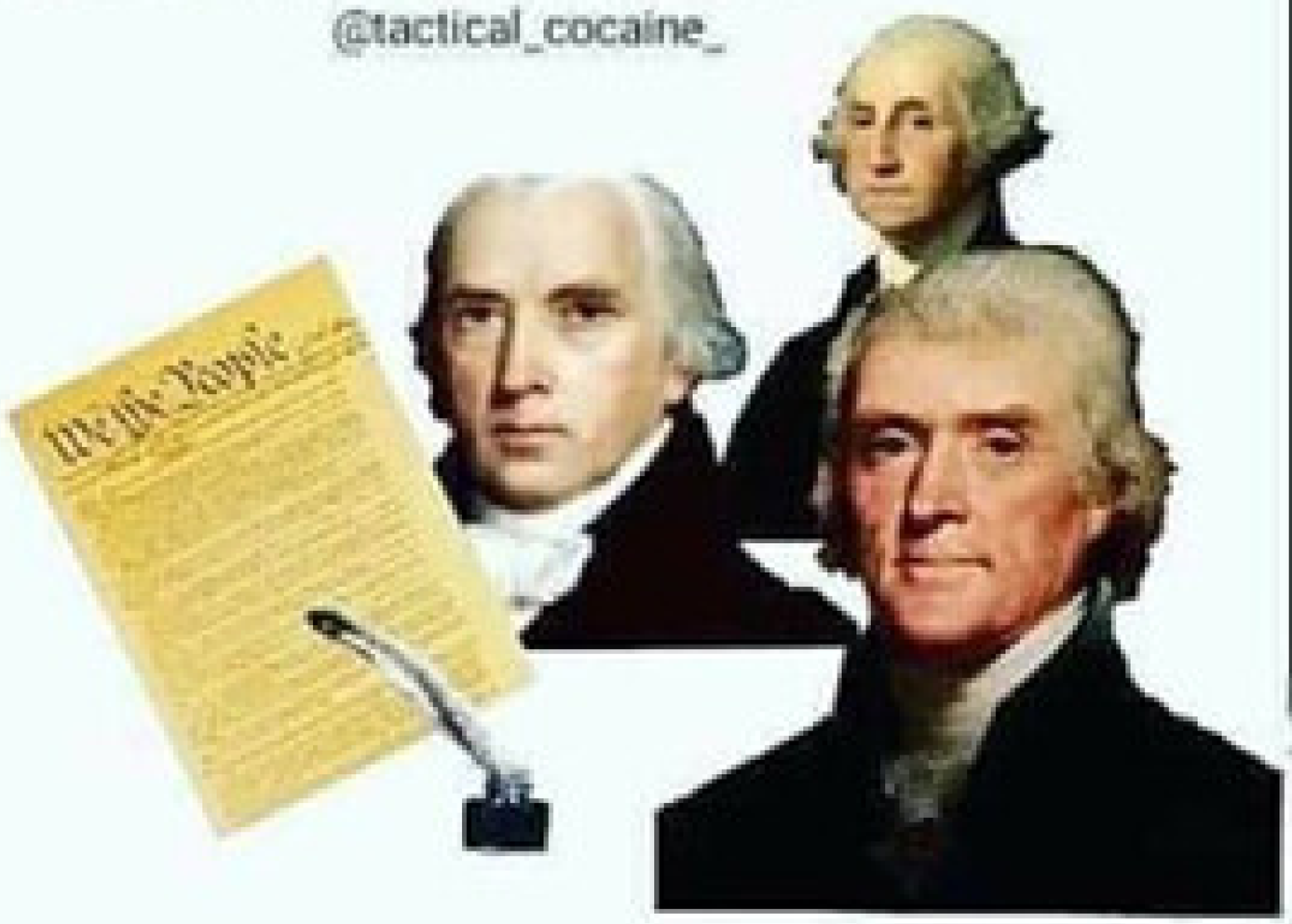

cometpingpong
Comet Ping Pong

Follow

123 likes 18w

cometpingpong Happy pizzapendence day! We will be Americaing for lunch today starting at noon. 🍕🎈🇺🇸 #independenceday #pizza #cometpingpong #july4th #washingtondc #america

awalkinthewild @uncheckablefilms 😂🍕👽

golightly Amazing. Americah ( ) yeah! 🇺🇸👊🎆

rewildmaine Could also be: pingdependence day

kdf_pizza Super nice!

nivanstklare @aeb1724 look familiar

Log in to like or comment.

BLOOD & SOIL

"***Blood and Soil***" (German:"***Blut und Boden***") was a concept and slogan which expressed the Völkisch Movement's ideal of a racially defined national body (Blood) united with a geographic settlement area (Soil). Through the concept of "Blood and Soil," many völkisch proponents idealized rural and farm life as preferable to urban living. The German expression of "Blood and Soil" was originally coined in the late 19th century in völkisch writings espousing racialism and romantic nationalism. It produced much regionalist literature, whose romantic attachment was widespread prior to the rise of the Nazis. "Blood and Soil" later became a key slogan of Nazi ideology.

THE TOLTEC TEACHINGS

THE LIARS

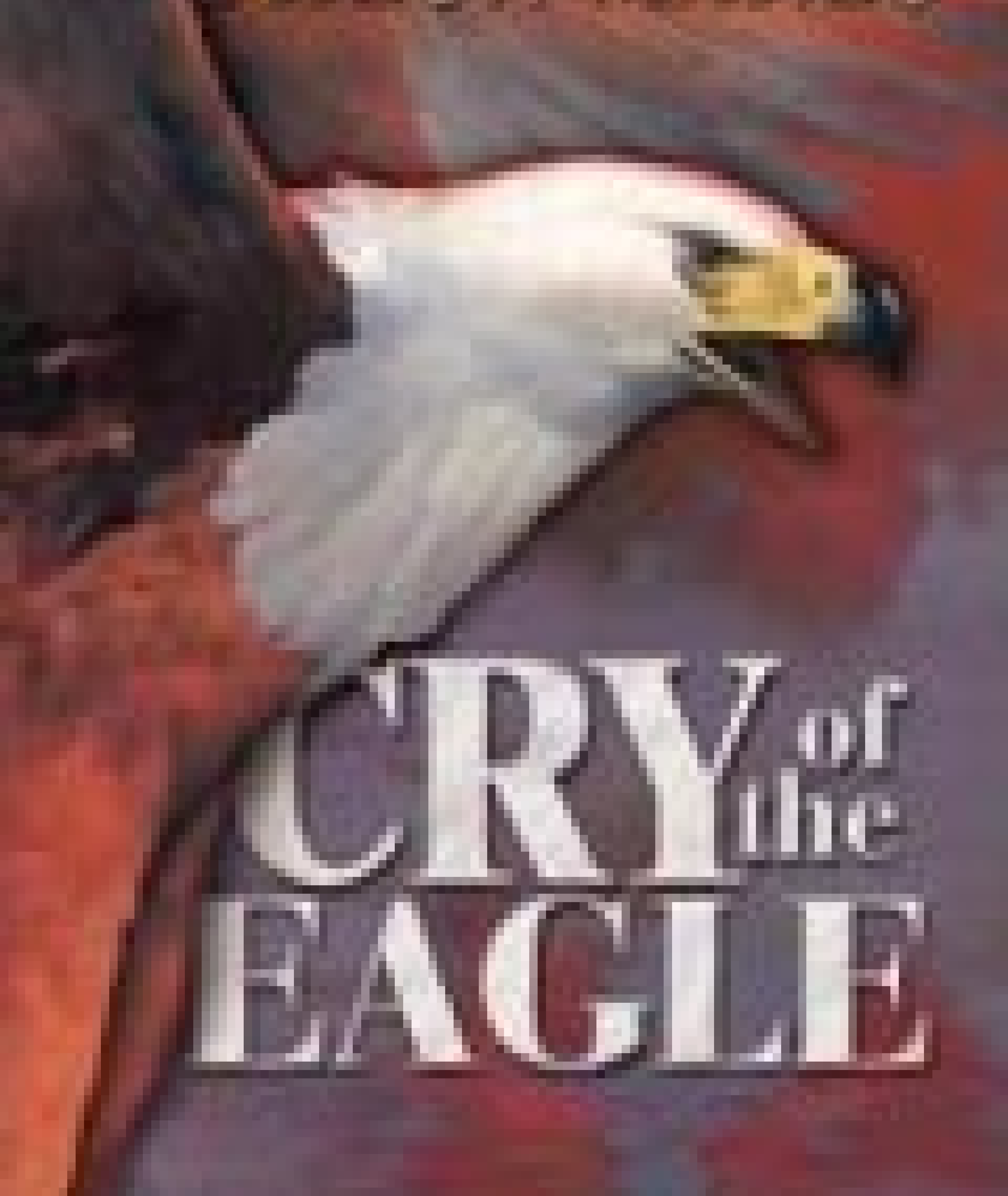

DON'T BE EAGLE

ORDER OF THE ILLUMINATI

The **Bavarian Order of the Illuminati** ("**Enlightened Ones**") was founded by **Adam Weishaupt** on **Beltane**, May 1st, 1776, as the "**Ancient Illuminated Seers of Bavaria**." Its name was soon changed to the "**Order of the Illuminati**." It was secretive, hierarchical, and heavily modeled on the **Jesuit Order**, the **Society of Jesus**. Weishaupt, born February 6, 1748 in Ingolstadt, Bavaria, Germany, was educated by the Jesuits, who converted him to **Catholicism**. Although he became a Catholic priest, he purportedly later developed an intense hatred for the Jesuits, and he became an **atheist**. After his separation from the Jesuits, Weishaupt became a master **occultist**, studying **Astrology**, **Freemasonry**, **Kabbalah**, the **Egyptian Mystery Tradition**, the **Eleusinian Mysteries**, **Solomonic Magic**, the teachings of the **Essenes**, and perhaps most influentially, **Pythagoreanism**. One of the fundamental teachings of **Pythagoras**, a 6th century B.C. Greek philosopher, was that human beings should combine all their belongings into a form of mutual ownership. Much later in human history, this Pythagorean doctrine became the underlying ideology behind the inception of **Communism**.

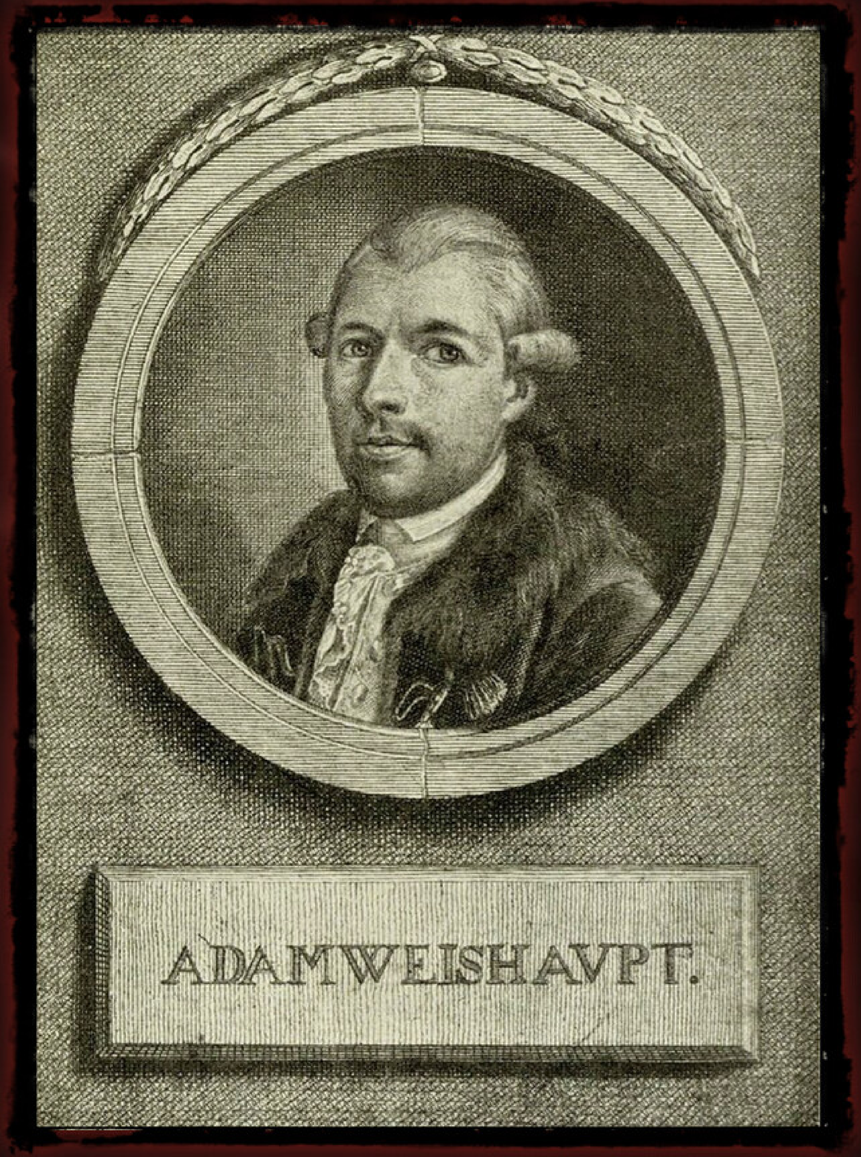

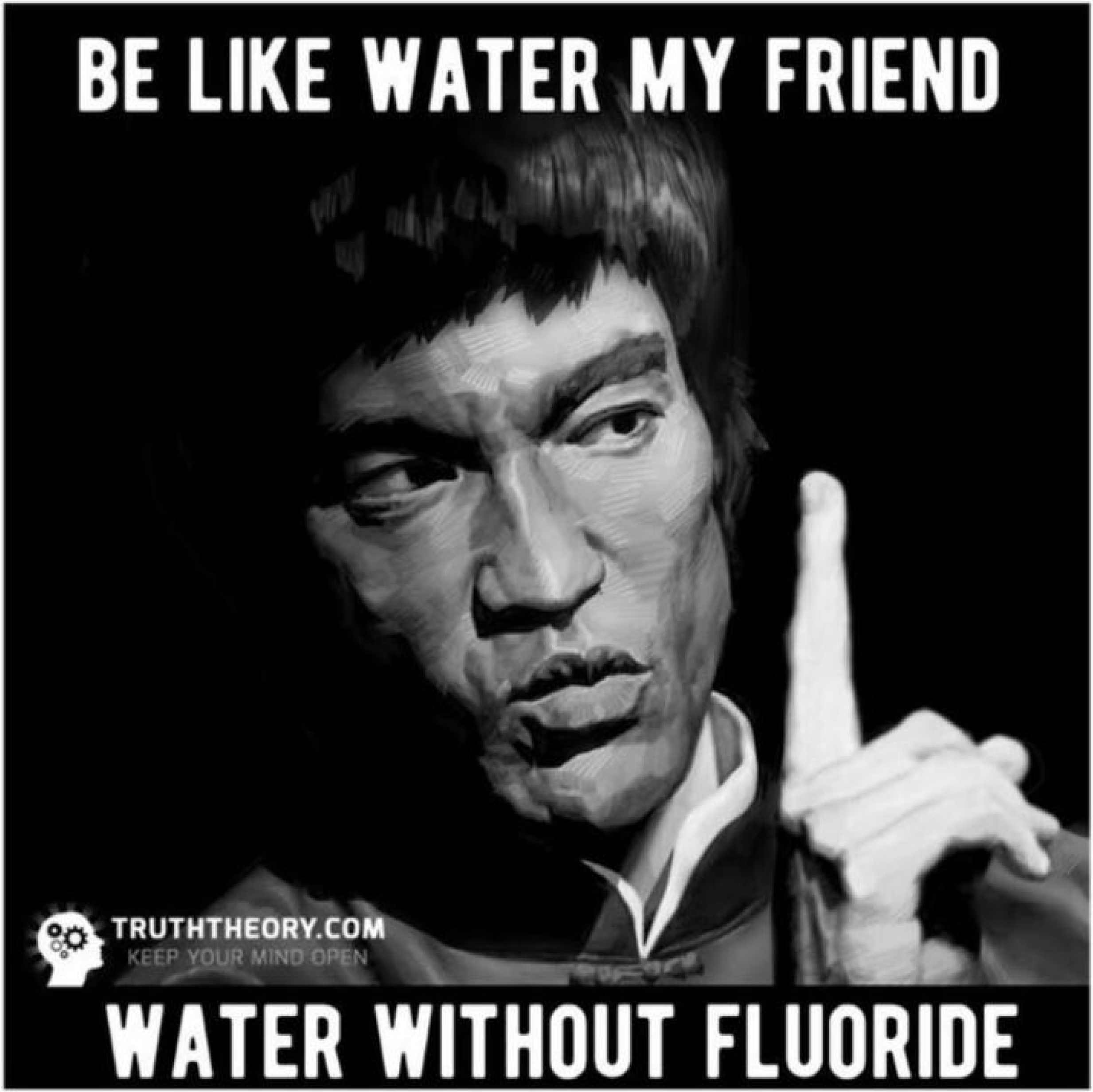
BE LIKE WATER MY FRIEND
TRUTHTHEORY.COM
KEEP YOUR MIND OPEN
WATER WITHOUT FLUORIDE

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

In 1915, Liebenfels began using the term **Ariosophy** to describe his esoteric doctrines. The word **Ariosophy** translates to "**Wisdom of the Aryans**." Ariosophy is generically used to describe the Aryan esoteric theories which constituted a subset of the Völkisch Movement. While both Liebenfels and Guido von List considered themselves Ariosophists, List called his esoteric doctrine **Armanism**, while Liebenfels used the terms **Theozoology** and **Ario-Christianity** prior to World War I.

War. Who is it good for?

the wave-mechanical hyper-sphere at parogee

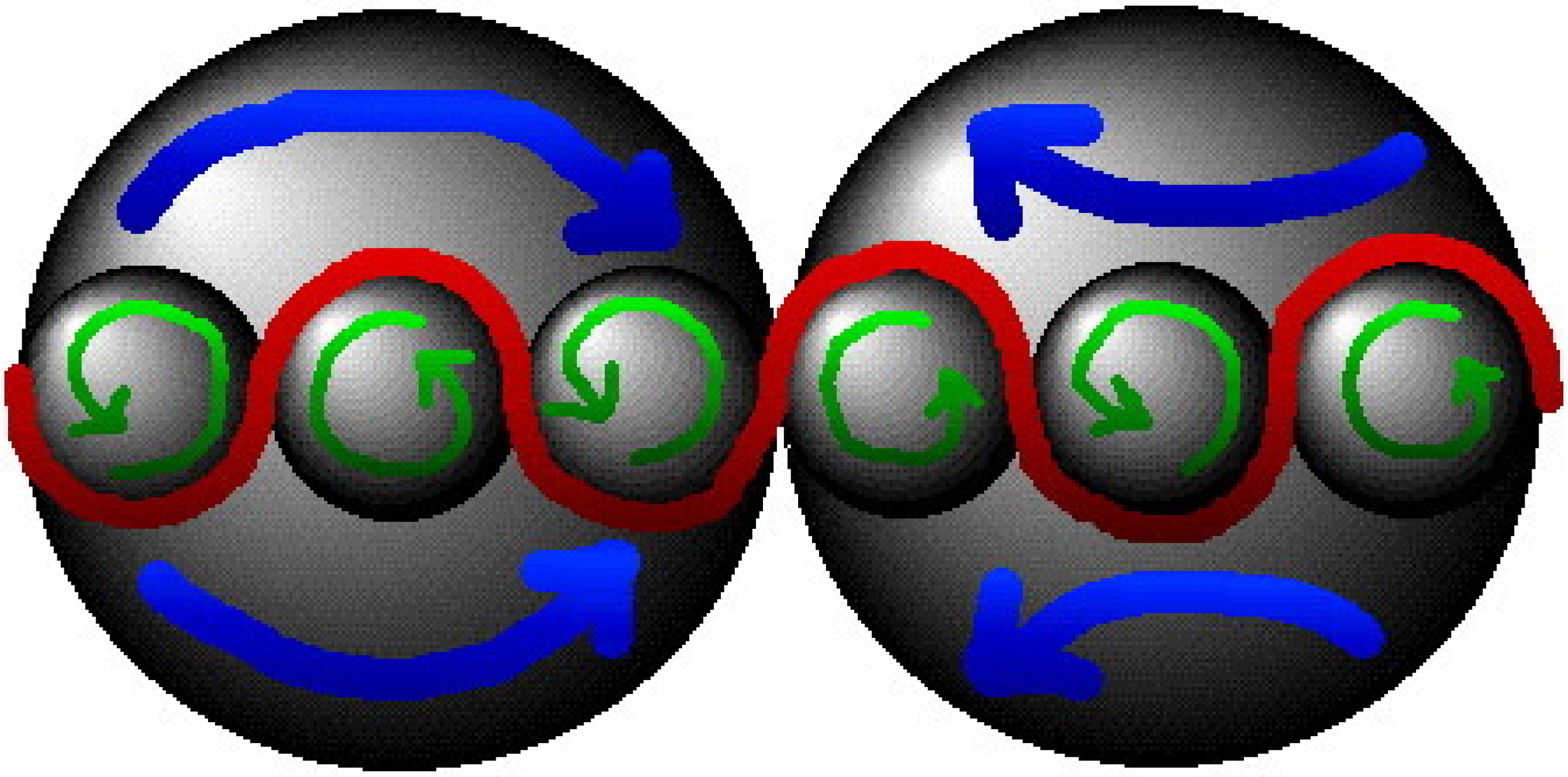

Key:
the red band depicts a wavelength.
the gap between the two large spheres represents the super-position of potential directional fronts upon the wavelength.
the relationship between these is such that it causes the wavelength to become a standing wave-form, that is, the measure of a static field.
the smaller spheres represent the lesser versions of the interference patterns that cause wavelengths to form.
the green arrows show the motion of particles in a static field.
the large blue arrows indicate the way peaks and troughs form on the wave-length. These are only two directions however, accounting for two types of vector, longitudinal and lattitudinal; therefore the third dimensional vector must come from the shape of a torus.
the apparently three dimensional shapes of the large spheres are really fourth dimensional probability wells.

THESE ARE THE PEOPLE WHO
SEND YOUR SONS TO WAR
imgflip.com

SEPT / OCT 2012 #11

Sheeple

THE WAKE-YOU-UP MAGAZINE FOR ROTHSCHILD SLAVES

HORRIFYING TUMORS!

Rats Fed Genetically Modified Corn Grow Nightmare Tumors Revealed In French GMO Research Study

GM CORN NOW 90% USA CROP

PERU PASSES 10 YEAR BAN ON GM FOODS

Genocide Bill Gates Promotes GMOs As World Hunger Fix

DDees.com

SH 21-76
UNITED STATES ARMY

RANGER HANDBOOK

Not for the weak
or fainthearted

RANGER TRAINING BRIGADE
UNITED STATES ARMY INFANTRY SCHOOL
FORT BENNING, GEORGIA

JULY 2006

DION FORTUNE

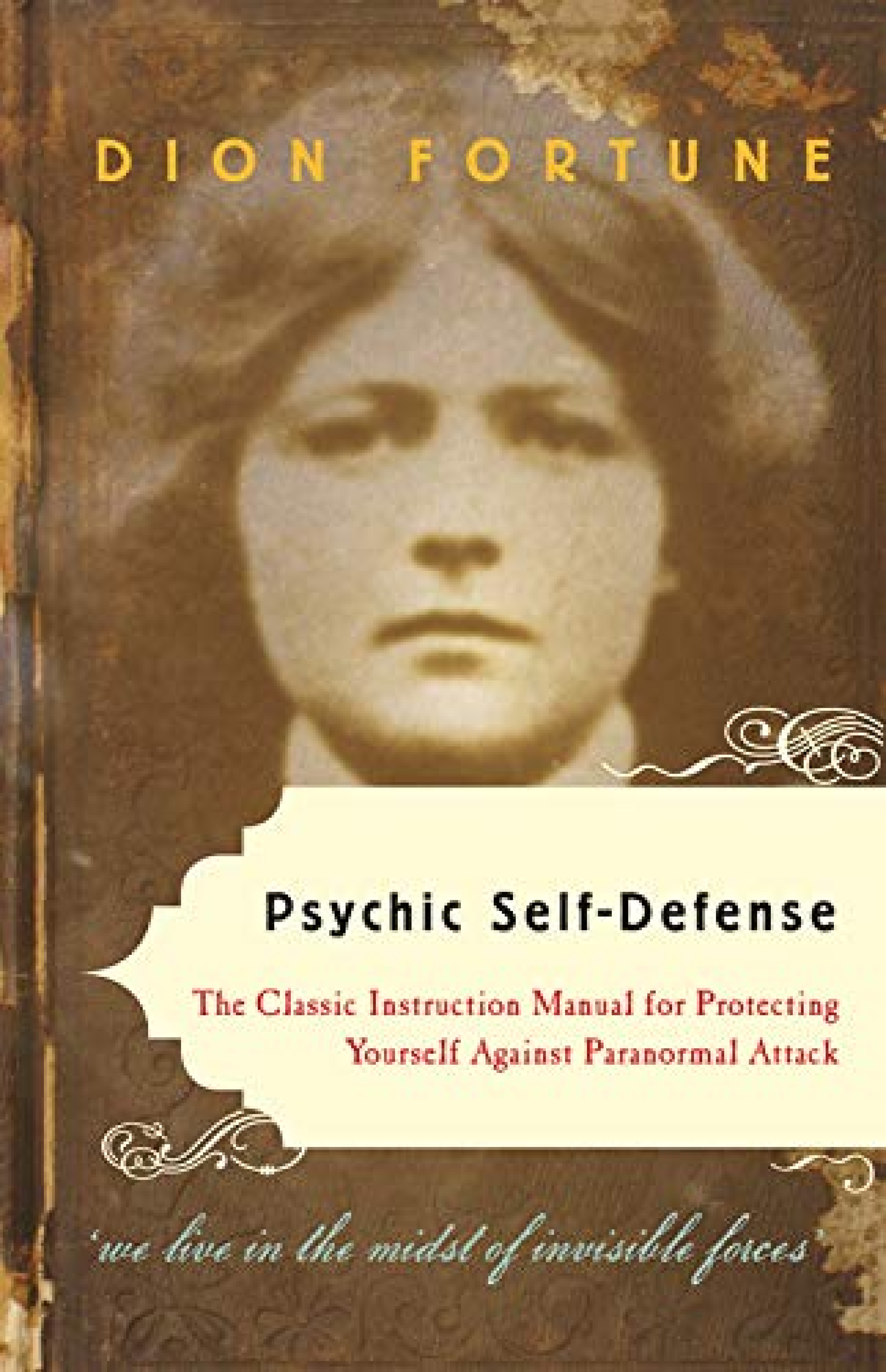

Psychic Self-Defense

The Classic Instruction Manual for Protecting Yourself Against Paranormal Attack

"we live in the midst of invisible forces"

SAY IT LOUDER, SO THOSE IN THE BACK CAN HEAR.

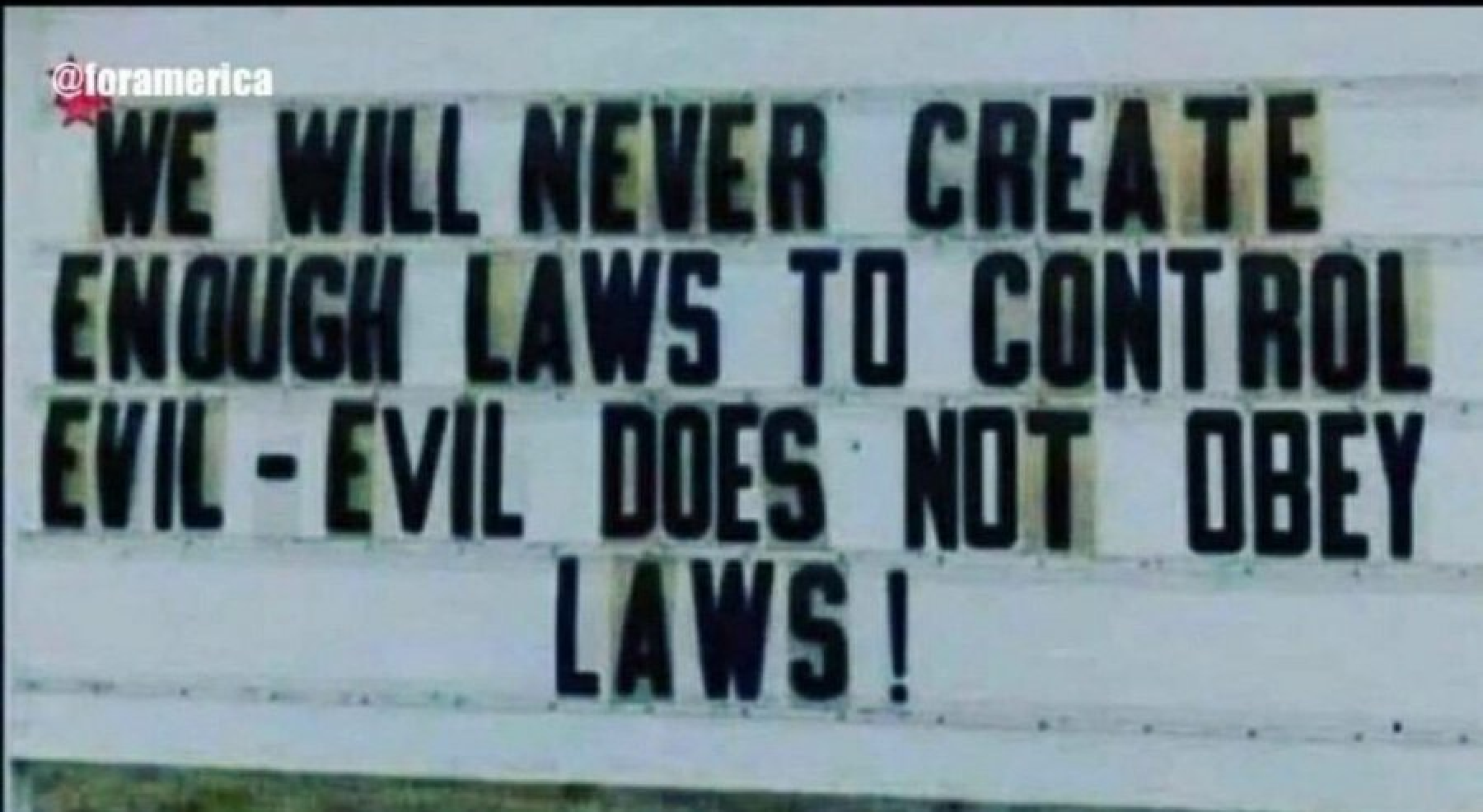

CARBONARI

Members of the Carbonari called one another "good cousins," and pledged mutual support and protection on the blade of an ax. Their lodges were called "shops," which had a system of two degrees, Apprentice and Master. Members took names drawn from the history of the Middle Ages, and had secret signs and passwords to identify themselves to other Carbonari. Immediately after their initiation, Carbonari members were required to acquire a rifle, fifty rounds of ammunition, and a dagger, and be prepared to use them in a revolutionary capacity.

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

THEM: Where do you see yourself in 6-12 months?

ME:

Monsanto
GMO
Deesillustration.com

UFOs

& THE NATIONAL SECURITY STATE

RICHARD M. DOLAN

https://www.facebook.com/QuarterBranchFarm/?fref=ts

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All equipment and supplies are available for sale at www.quarterbranchfarm.com

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Quarter Branch Farm
December 7 at 10:22am

BIGNEWS:

QUARTER BRANCH FARM IS CLOSING

That's right, we're closing the farm...permanently. ... See More

Quarter Branch Farm & CSA - "Beyond Organic" Vegetables - Lovettsville, VA

Reject modernity; Embrace tradition

They kill other animals for food, so why shouldn't we do the same?

We have our own problems, don't have time to worry about whether they suffer or not

Don't worry, this one was killed "humanely"

I do feel bad, but I could never give up "my" meat, it's just too tasty

God gave us dominion over them, so that means we can murder and use them as we please.

They're not conscious or aware like us, so it's ok to kill them for food

The Siren of the Hungry Ghosts

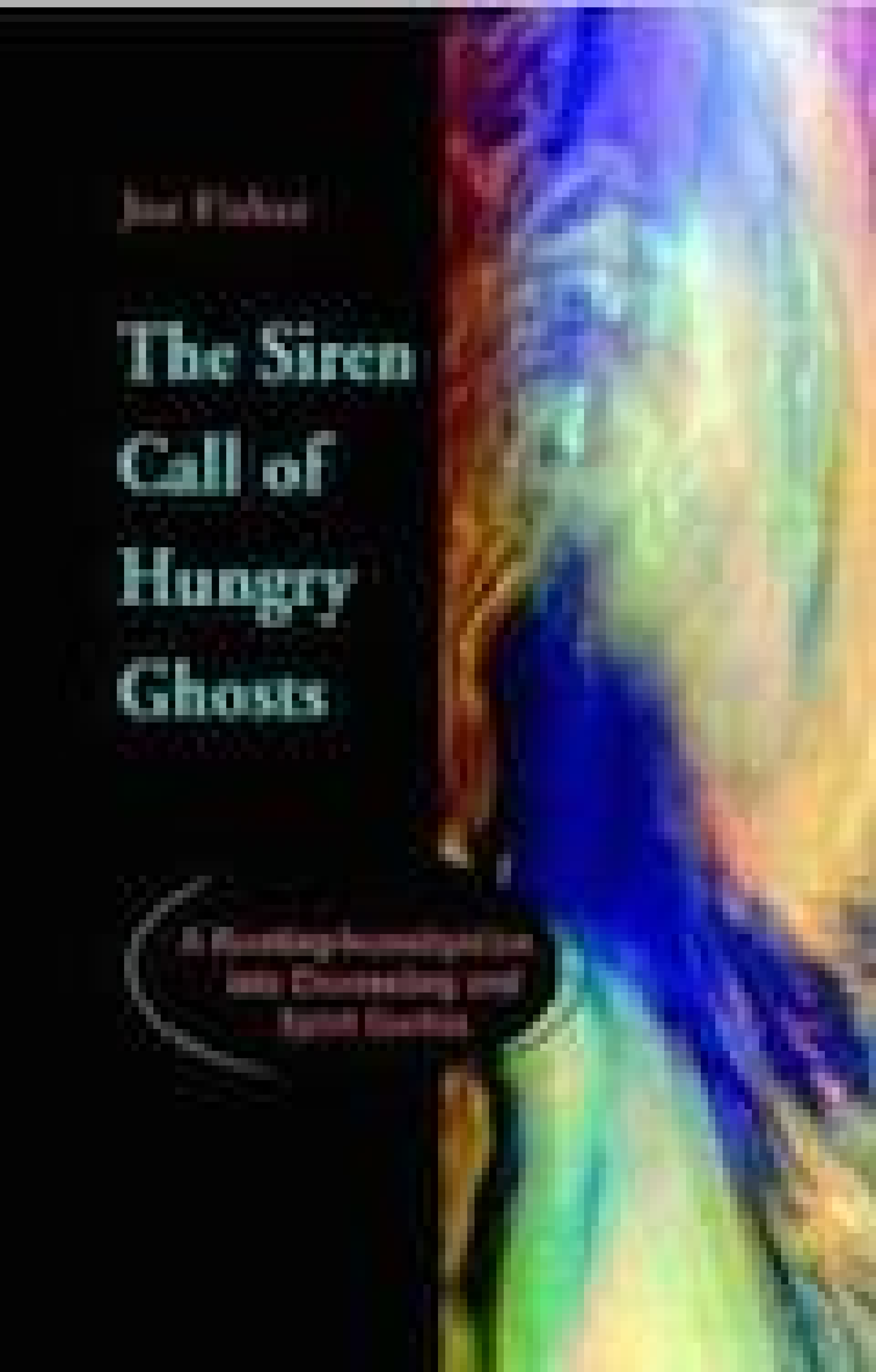

still more believable

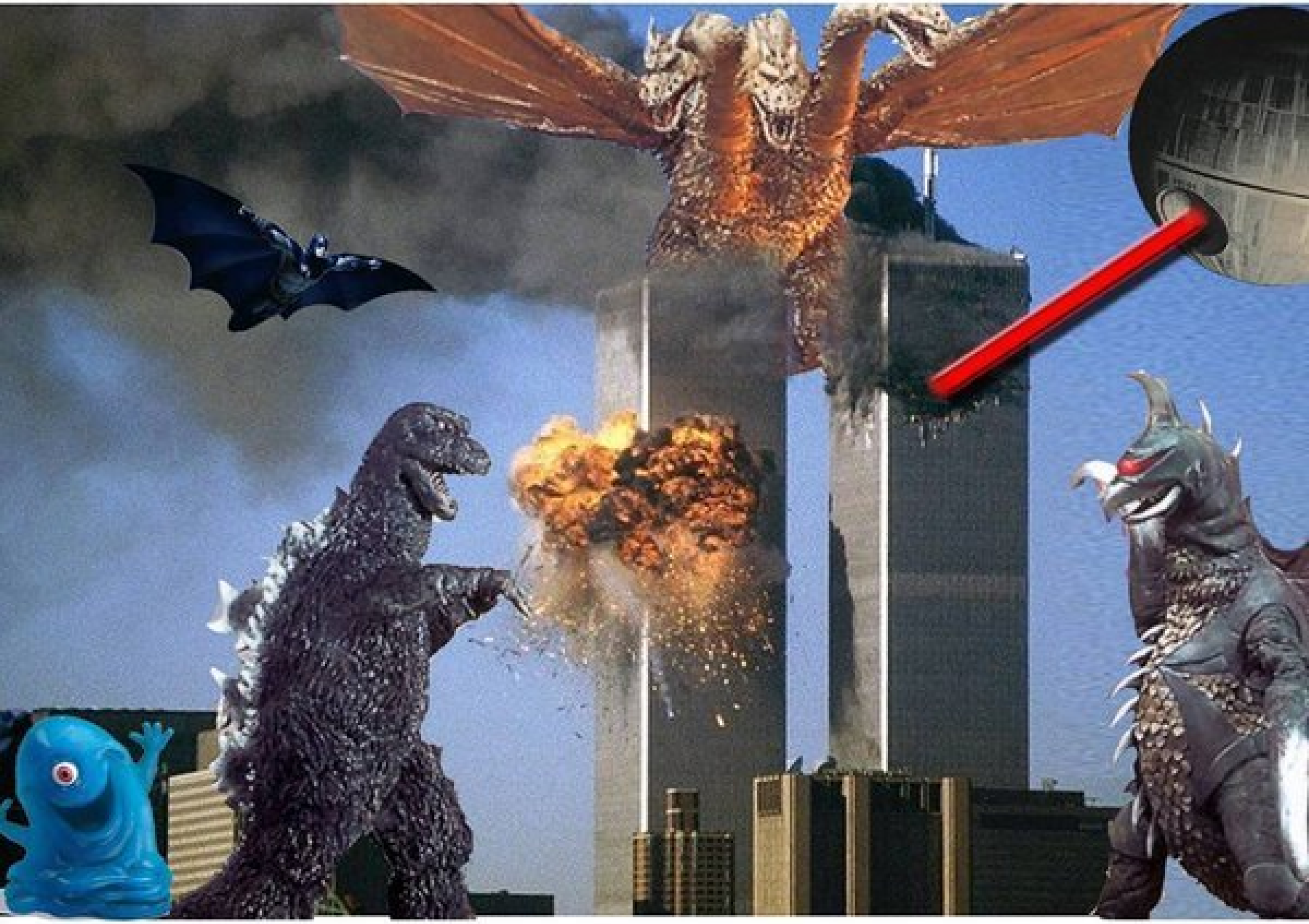

than the official story

[–] kclo4 2 points 6 months ago

Can you connect to these APs? I'd love to know if its just some odd interference, or you're actually able to communicate with it? If you're able to communicate with it, then you're able to get a MAC. If you get MAC you can get manufacturer (usually). If you're REALLY curious, which I assume you are, there has to be ventilation somewhere for a bunker. I'm picking an arbitrary amount of distance but check 300' outward from the weird wifi area, are there vents? Are there buildings that look like they could hide vents? Is that power meter wizzing around like its powering an underground complex?

You kinda lost me with the water, although thinking about it, draining water means there is empty space below, hypothetically. I'm pretty curious TBH.

permalink embed save give gold

[–] throwawaywtfwila [S] 5 points 6 months ago

You can, but i couldn't Crack the passwords at the time. I'm no longer in the area. Had to flee to be honest.

There are indeed buildings that could be hiding vents. https://imgur.com/lLCSqi2

These buildings are about 150-250 feet away. I built them with my boss on concrete pads that were laid by seemingly normal contractors, but the footprint had been prepared and leveled by very shady tongan contractors before I arrived. Supposedly, before i arrived on site they demoed a warehouse where the big building stands and pulled out HUGE liquid tanks that would have left a very large open space in the ground after removal.

Also, very curiously a municipal storm drain running adjacent to the building had been removed during the site prep and another one installed on the opposite property line, and the new one was significantly larger than the old one. The old one was too small for a person to go into, but the new one is about the size of a door.

If you look at Google maps, you can see the old storm drain on the property line between 577 and 567 pakala st, honolulu 96825

I reckon that if you wanted to excavate an access to the space mentioned above, an old storm drain would be a good way to do it.

Also, i noticed a truck making multiple late night trips for many days removing lots of busted up new looking concrete from the neighbors city trash bins. The property i lived on and that neighbors property are lease holds held by the same person (not my old boss).

Ive also recently connected my old boss to ebay accounts selling "faulty hard drives" and "faulty" electronics for strange prices. The buyer feedback is very bizarrely enthusiastic and there are lots of disturbing mentions of "very happy kids" and "no fakes"

I think i stumbled on a possible human trafficking and child p*** ring.

What do you think?

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

In 1916, Lenin wrote his work ***Imperialism As The Highest Stage Of Capitalism***, which was a major contribution to the development of classical **Marxism**. This work concluded with the possibility of the victory of **Socialism**, initially in a few countries or in a single country, such as Russia, provided that the head of the revolutionary movement would be a disciplined avant-garde, ready to go all the way to the establishment of the "dictatorship of the proletariat." During and before the **Bolshevik Revolution**, the Bolsheviks and their ideology led up to the formation of the **Communist Party**. Vladimir Lenin and his ideas for a "Workers' Socialist State" heavily dominated the Bolshevik movement. In October 1917, the **Bolshevik Party** won a majority in the **Soviets** (**Revolutionary Workers' Councils**), which had been formed throughout Russia following the **February Revolution,** which had ended the **Romanov** dynasty's rule over Russia. It subsequently organized the **October Revolution**, which overthrew the Russian **Provisional Government** and replaced it with state power under the control of the Soviets, led by the Bolsheviks and with other left-wing Socialists. Lenin viewed the subsequent **Russian Civil War** as "an inevitable continuation, development and intensification of the class struggle."

VIRGIN IRON PILL

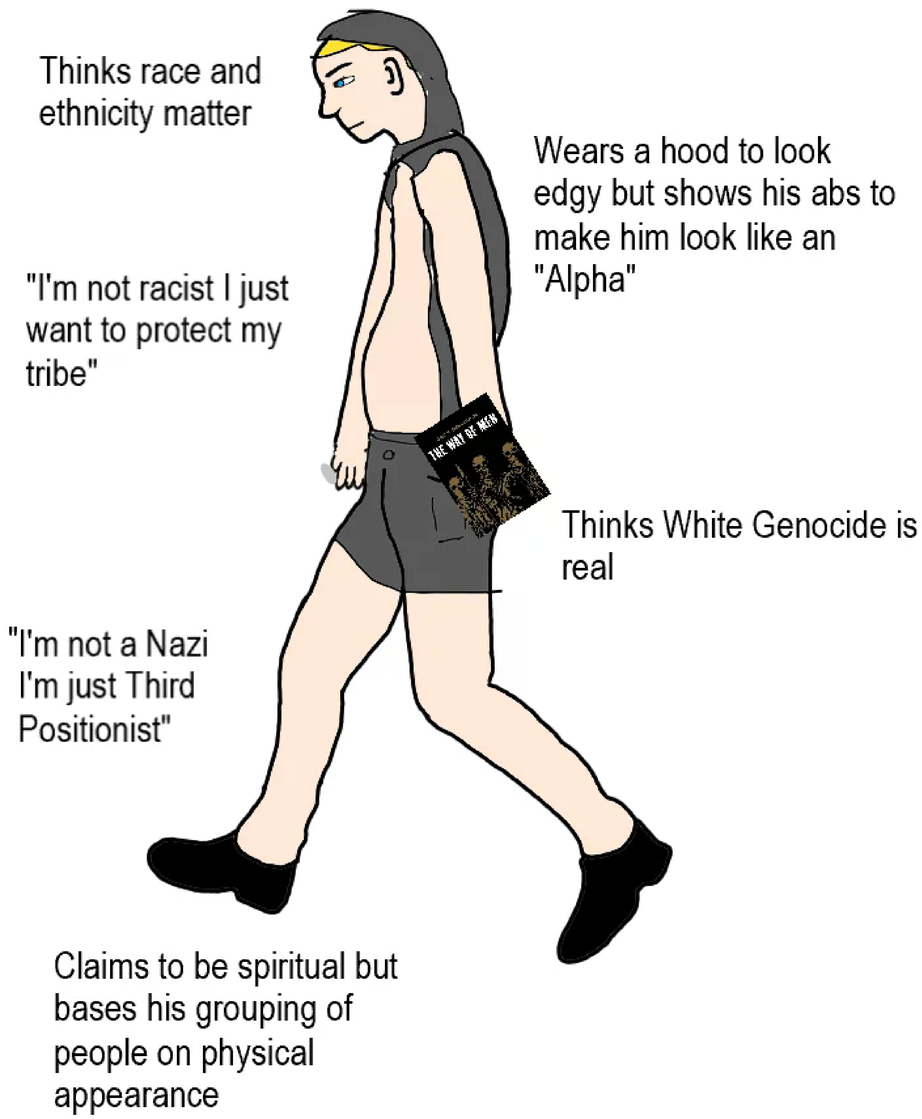

Chad Green Pill

KARL MARIA WILIGUT

IRMINISM, WEWELSBERG & THE OCCULT PURGE

In Berlin, while working in the office of **Karl Wolff**, chief adjutant of the SS, Wiligut developed his plans for the rebuilding of the **Wewelsburg** castle into an allegorical "Center of the World." Wiligut contributed significantly to the development of Wewelsburg as the "Order Castle," a ceremonial center of SS occult practice. Wiligut also designed the **Totenkopfring** (**Death's Head Ring**), which Himmler personally awarded to prestigious SS officers. During the Third Reich, at the instigation of Wiligut, the Nazi regime instituted an "**occult purge**," a policy of **persecution of other occultists**, systematically closing down all esoteric organizations, which were seen as a threat to the Nazi regime due to the knowledge such groups possessed.

Remember that time they trained the sheep to put themselves in pens

"To learn who rules over you, simply find out who you are not allowed to criticize."

- Voltaire

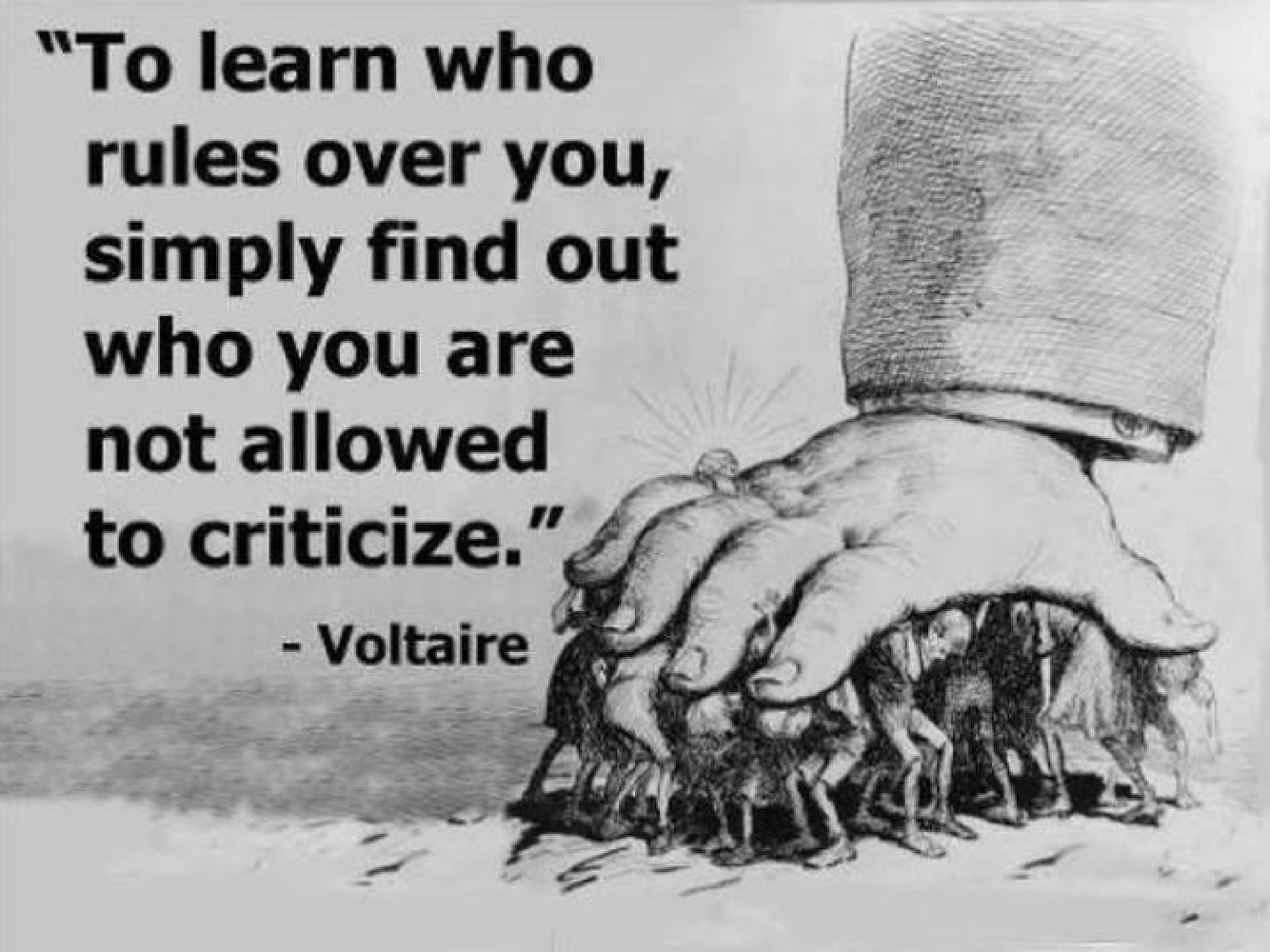

1 about we took the airplane?
2 Q. Yes.
3 A. There was an instance in a car, but it was
4 more -- it wasn't intercourse, it was more --
5 MS. MCCAWLEY: Use a term you're
6 comfortable with.
7 A. More oral is the good term to use, oral
8 sex.
9 Q. Where were you? Where was his car, what
10 city, what state, what jurisdiction? Where were you?
11 A. This was in Massachusetts. It was a black
12 limousine.
13 Q. Who else was in the car other than yourself
14 and Professor Dershowitz?
15 A. Jeffrey Epstein and another young girl.
16 Q. How many people participated in the sexual
17 activity in the car?
18 A. Including myself?
19 Q. Uh-huh.
20 A. Four.
21 Q. Where was everybody in the car?
22 A. Sitting down.
23 Q. Were people -- was this a town car, was
24 this a limousine?
25 A. Like a long limousine.

1 A. Sorry. Confusing legal stuff. Yes, I
2 believe it has been circulated.
3 Q. You had a second meeting with Bill Clinton?
4 A. Yes.
5 Q. When was that?
6 A. I believe very close together, within weeks
7 if not months.
8 Q. Where was it?
9 A. Little Saint Jeff's.
10 Q. What were the circumstances of your second
11 meeting with Bill Clinton?
12 A. Very similar, I mean, there was a dinner,
13 lots of laughing, lots of joking, it was just a dinner
14 and then I didn't have to do anything with Bill Clinton,
15 he was never sexually involved with me. I've never
16 witnessed him sexually involved with anybody else.
17 Jeffrey asked me for a massage after dinner and I went
18 off to Jeffrey's cabana.
19 Q. Who was at that dinner?
20 A. Ghislaine, Jeffrey Epstein, myself,
21 Clinton, I believe there were -- there were some other
22 guys, they were down by the beach. I'm not too sure who
23 they were. I assume they were security of some sort.
24 They weren't there at the dinner. There were two girls.
25 Q. So each time you had dinner with Bill

DON'T ALLOW YOURSELF TO, BE DIVIDED AND CONQUERED BY THE RULING CLASS...

From: jeffrey E. <jeevacation@gmail.com>
Sent: Sunday, January 25, 2015 4:41 AM
To: G Maxwell
Subject: Re:

ok, with me, You have done nothing wrong and i woudl urge you to start acting like it. go outside, head high, not as an esacping convict. go to parties. deal with it. . i had lisa svenson the swedish ocean ambassador yesteady she said no one on her ocean panel takes this stuff seriously and you would be welcoe to the ocean conferenec water conference etc.

On Sat, Jan 24, 2015 at 1:22 PM, G Maxwell <GMax1@ellmax.com> wrote:
I would appreciate it if [redacted] would come out and say she was your g'friend - I think she was from end 99 to 2002

THE TERRAMAR PROJECT
FACEBOOK
TWITTER
G+
PINTEREST
INSTAGRAM
PLEDGE
THE DAILY CATCH

--

please note
The information contained in this communication is confidential, may be attorney-client privileged, may constitute inside information, and is intended only for the use of the addressee. It is the property of JEE
Unauthorized use, disclosure or copying of this communication or any part thereof is strictly prohibited and may be unlawful. If you have received this communication in error, please notify us immediately by return e-mail or by e-mail to jeevacation@gmail.com, and destroy this communication and all copies thereof, including all attachments. copyright -all rights reserved

THE ELITE SEX CULTS
BEING EXPOSED
MAINSTREAM
MEDIA

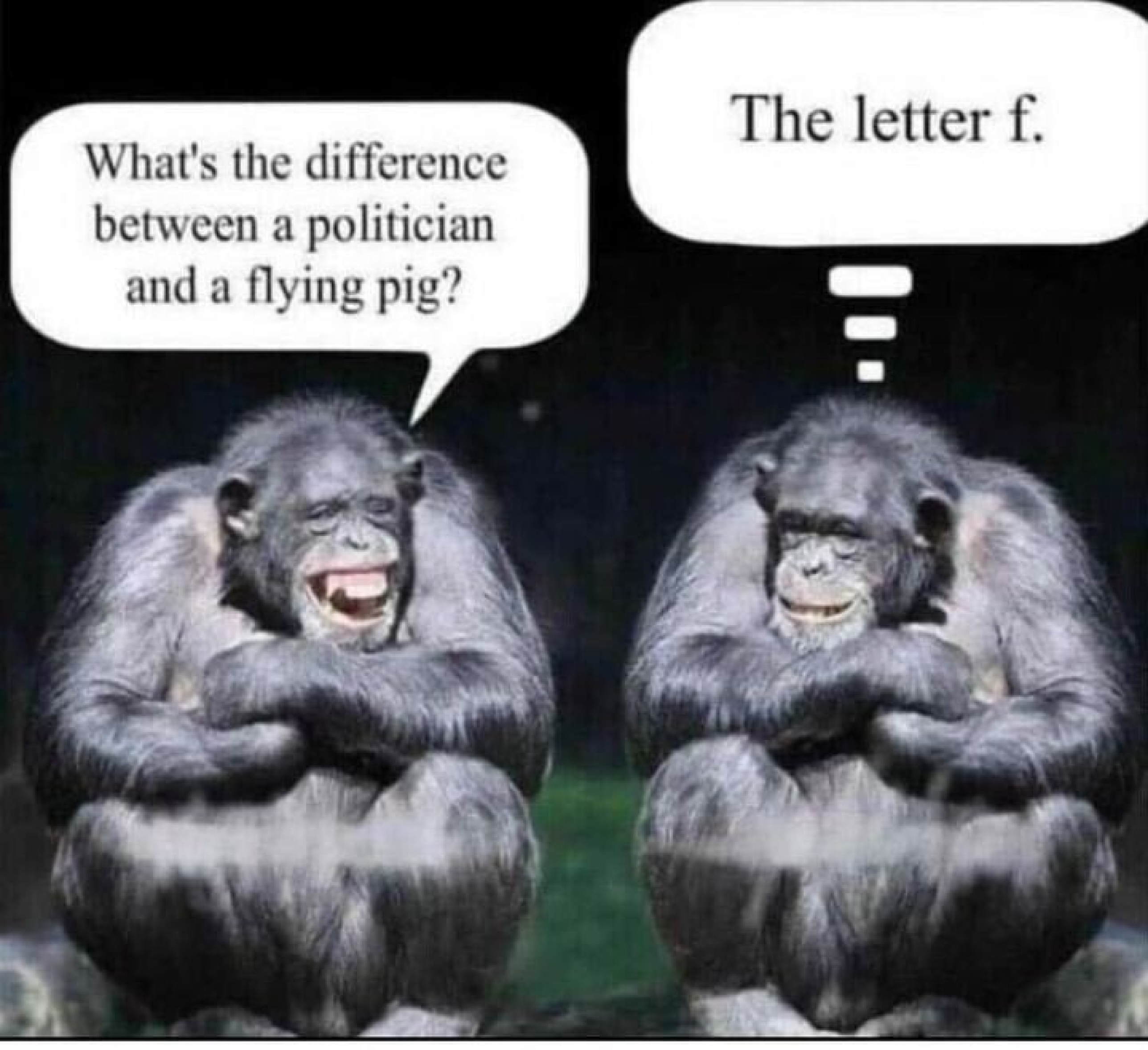
What's the difference between a politician and a flying pig?
The letter f.

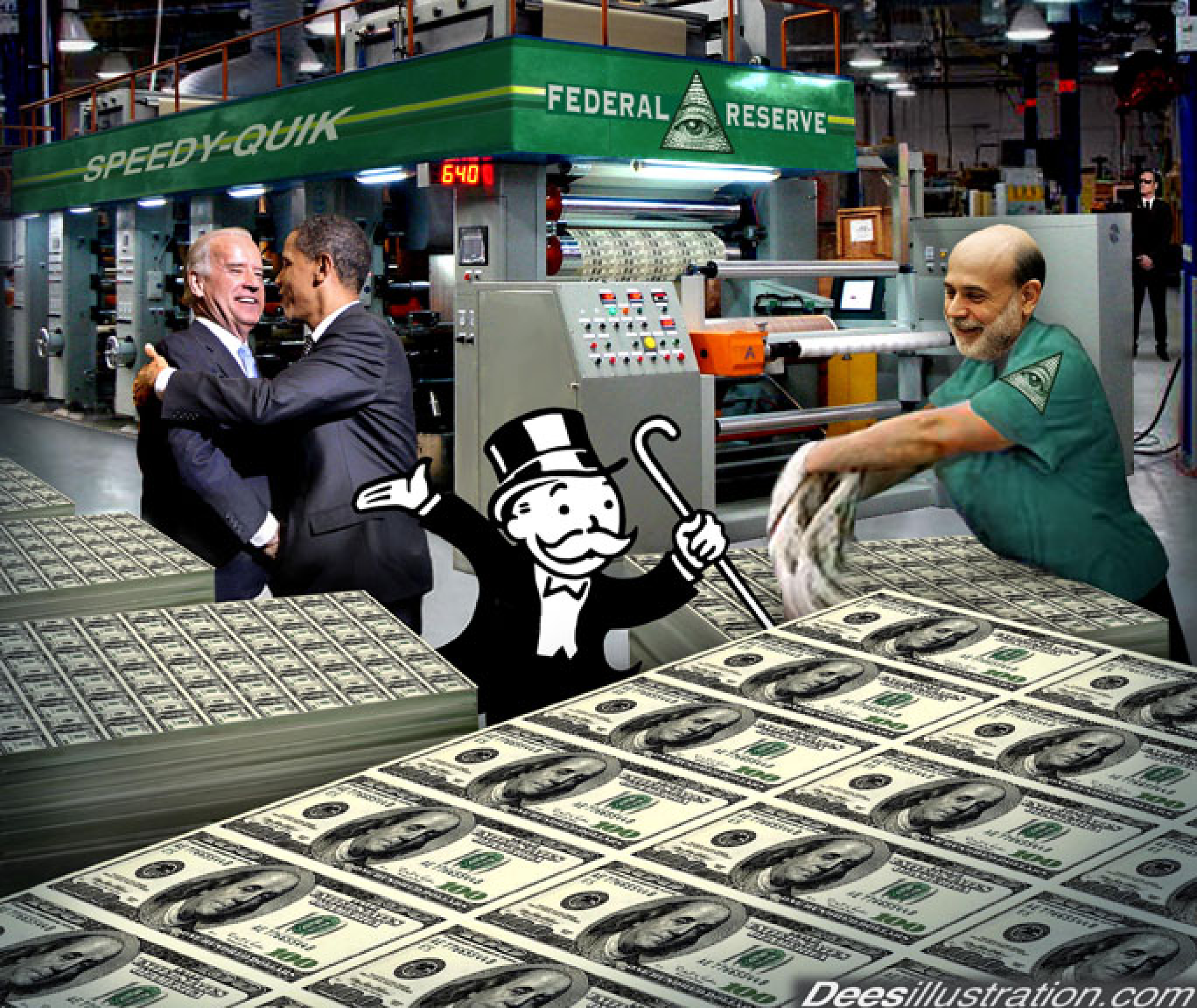
SPEEDY-QUIK
FEDERAL RESERVE
640
Deesillustration.com

PHILADELPHES

From 1818 to the mid-1820s, Buonarroti's secret society, the **Sublime Perfect Masters**, infiltrated the Philadelphe leadership in Italy and took control of the organization. Along with the **Carbonari**, the Philadelphes helped coordinate preparations for the widespread revolutions of 1820 and 1821. It then dissolved, with many of its members absorbed by other secret societies with similar aims, among them the **Grand Lodge of Philadelphes**, a clandestine Masonic Lodge of the **Rites of Memphis and Misraim**.

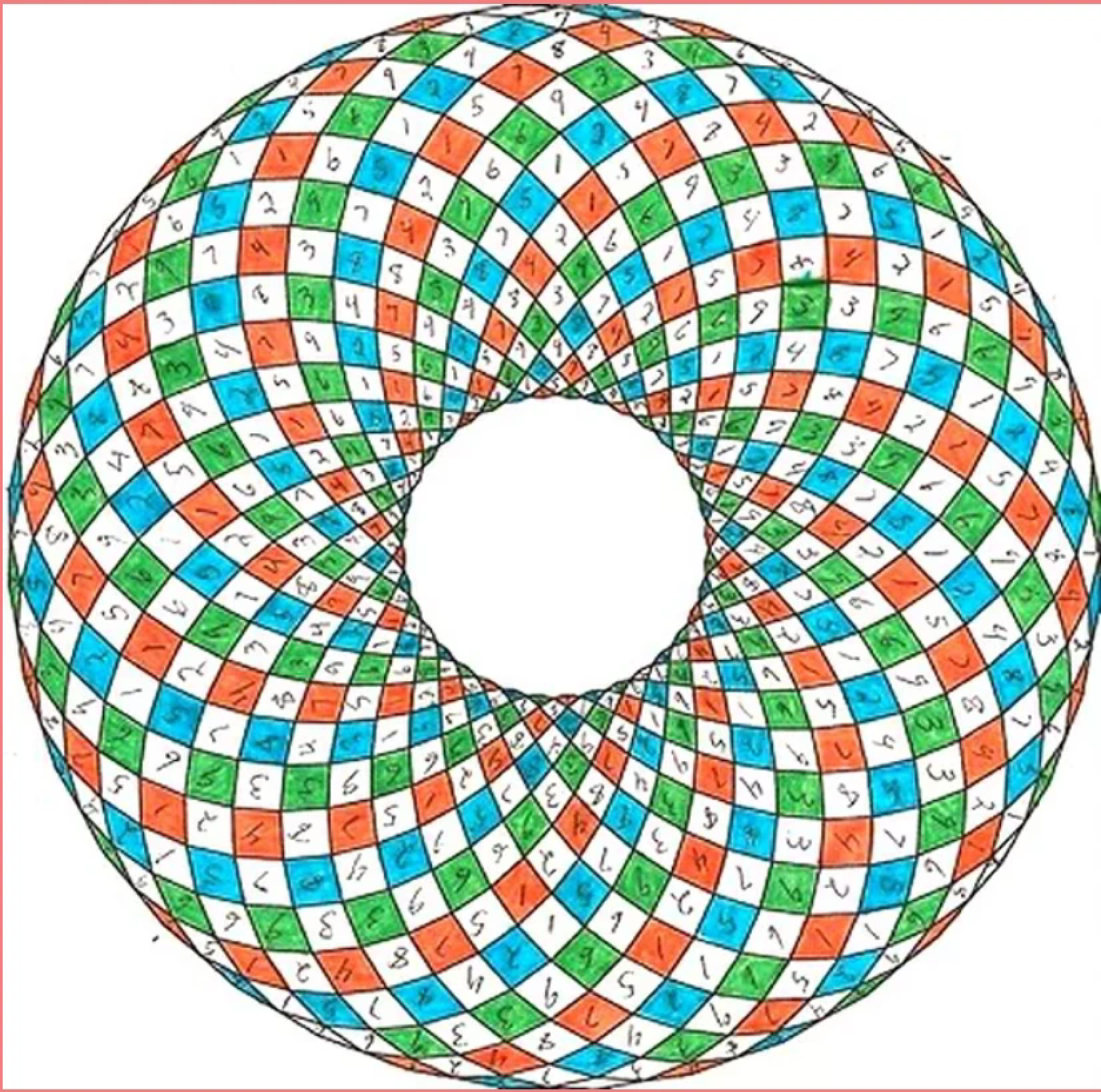

TWO MASKS, SAME FACE:

The Dark Occult Origins Of Nazism & Communism

A Special All-Day Presentation By

MARK PASSIO

Of WhatOnEarthIsHappening.com

October 21, 2023

Exton Hotel & Conference Center • Exton, PA

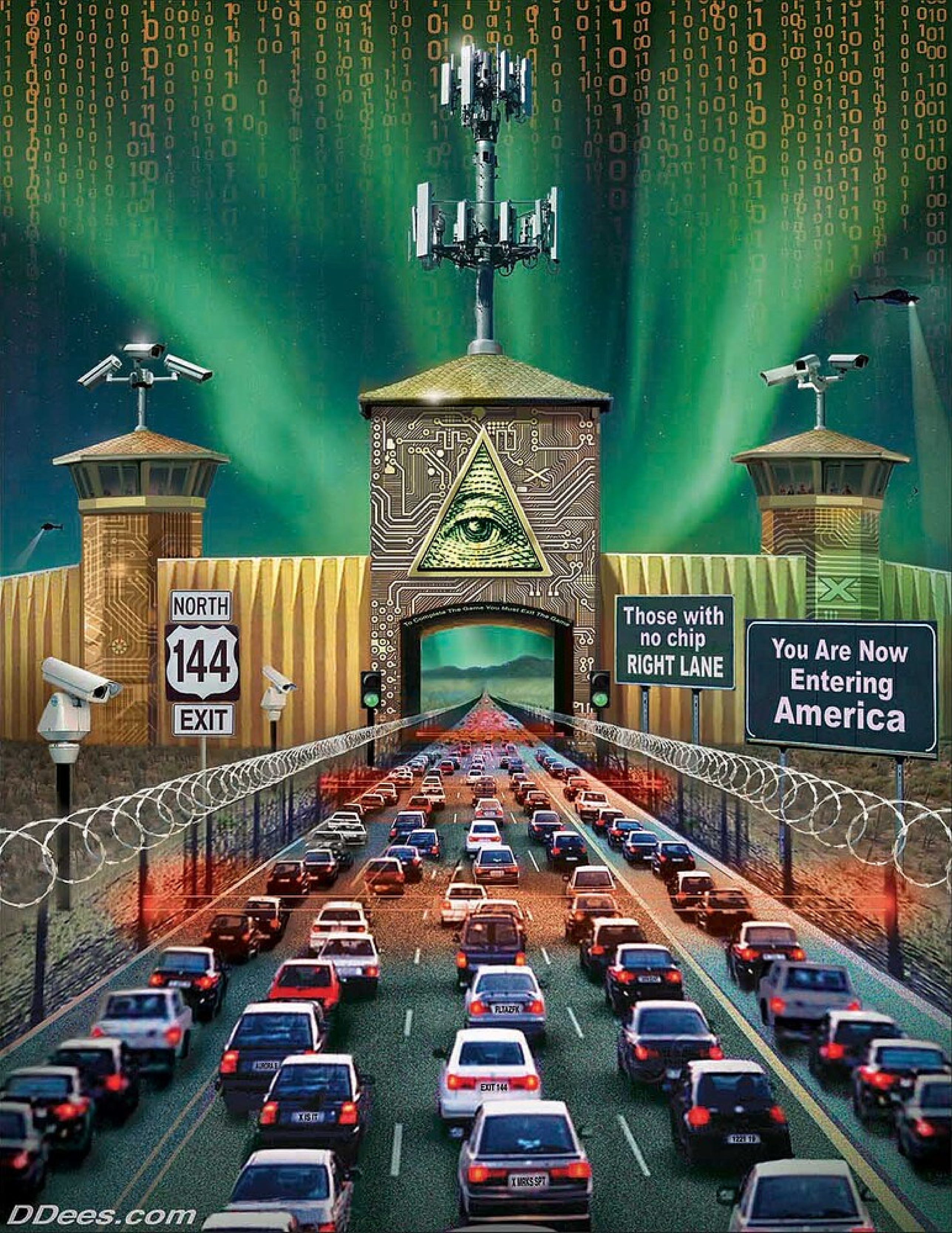
NORTH
144
EXIT
Those with no chip RIGHT LANE
You Are Now Entering America
DDees.com

Detective Recarey was the chief investigator of the crimes committed at Jeffrey Epstein's Palm Beach mansion and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

76. Chief Michael Reiter
[redacted]
Telephone number unknown at this time.

Police Chief Reiter oversaw the investigation of the crimes committed at Jeffrey Epstein's Palm Beach mansion and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and abuse of underage minors.

77. Bill Richardson
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

78. Rinaldo Rizzo
c/o Robert Lewis, Esq.
Freeman Lewis LLP
228 E. 45th Street, 17th Floor
New York, NY 10017
Tel: 212-980-4084

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

79. Haley Robson
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

80. Sky Roberts
[redacted]

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

THE REVOLUTION

WILL BE MEMED

Marketplaces

Crypto classifieds, jobs, fundraising:
https://bitejo.com

Bitcoin/Monero marketplace:
https://miragesale.com

Telegram marketplaces:
https://t.me/bitcoinp2pmarketplace
https://t.me/moneromarket

Matrix marketplace:
#cryptomarketplace:matrix.org

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and Virginia Guiffre and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

14. Ron Burkle
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

15. [redacted]
Address unknown at this time.
Telephone number unknown at this time

Worked for Ghislaine Maxwell and has information about Ghislaine Maxwell's recruiting of girls for Jeffrey Epstein.

16. Carolyn Casey
Address unknown at this time.
Telephone number unknown at this time.

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

17. Alyson Chambers
c/o Marshall Dore Louis, Esq.
Sinclair, Louis & Zavertnik, P.A.
40 N.W. 3rd Street, Suite 200, Miami, FL 33128
Tel: (305) 374-0544

Worked for Jeffrey Epstein as a masseuse during the time that Virginia Giuffre was living and traveling with Jeffrey Epstein and Ghislaine Maxwell, and has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

18. William Jefferson Clinton
55 West 125 Street
New York, NY 10027

Travelled with Jeffrey Epstein and Ghislaine Maxwell and may have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

When people ask me: "What are your political views?"

I tell them: I don't have any. Politics is an illusion. I don't believe in politics, its a dialectic set up there to keep people in opposition with themselves.

There is no such thing as 'politics', it doesnt exist, it never has existed and never will exist.

Its a mechanism for controlling ones mind.

Mark Passio

PHILADELPHES

The Philadelphes reached Italy sometime after 1807, when Italian exiles in Paris became members and began planning organized resistance to Napoleon. Known as **Filadelfi** or **Adelfi** in Italy, the organization played an active role in the complex politics of the early nineteenth century. The revolutionary **Phillipe Buonarroti** became a member of the Philadelphes while in prison for his involvement in the Conspiracy of Equals, and organized a Philadelphe circle in Geneva after his release in 1806.

Sheeple

NOV/DEC 2015 #30

PUTIN REVIVES CHRISTIANITY RETURNS MORAL VALUES OF CHRISTIAN CULTURE

RUSSIA BANS GMOs

NOW MAJOR EXPORTER OF WORLD'S ORGANIC FOOD

GMO USA

DESPITE PUBLIC OUTCRY PARASITE GOVERNMENT POISONS FOOD SUPPLY

100% ORGANIC

GM SALMON NOW APPROVED BY FDA

GMO

POLLINATING BEES

WIPED OUT BY MONSANTO INSECTICIDES

DDees.com

GMO SUX

No GMO

Protect our farmers STAND AGAINST MONSANTO

DDees.com

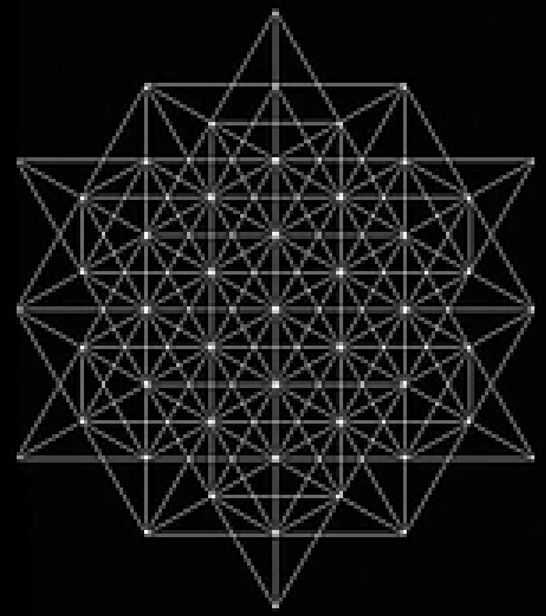

64 Tetrahedron Grid - Othographic Projection. This is the seed space geometry that allows for all space dynamics we see, including expansion, collapse, and stillness.

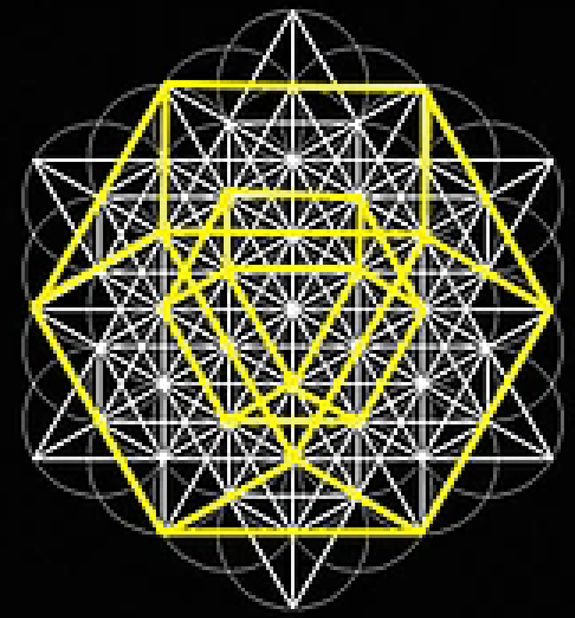

Two octaves of vector equilibrium, centered/stillness at each octave, able to collapse at each octave due to jitterbugging/folding of cuboactehdron into octahedron. These octaves can be continually added, from planck scale to cosmological.

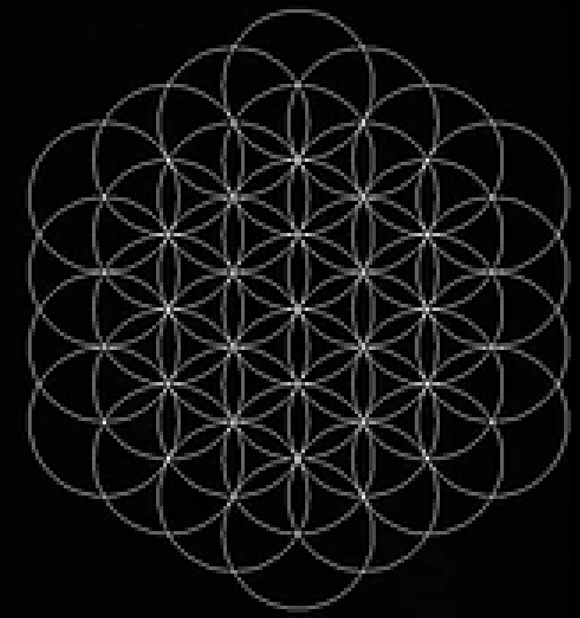

Each tetrahedron is a dual torus of implosion/expansion, a harmonic oscillator - resulting in a sphere around each. This is the literal holographic interference pattern of the cosmos - just as in holography. These are PSU's at the smallest resolution - planck spherical units with a planck length diameter and planck mass.

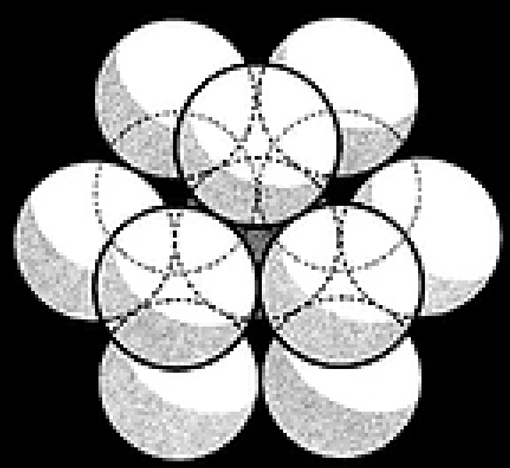

These are 'closest packed spheres' 12 around 1. This is the spherical analogue of the vector equilibrium - if each sphere were connected at their centerpoints. This is precisely why the VE is so stable.

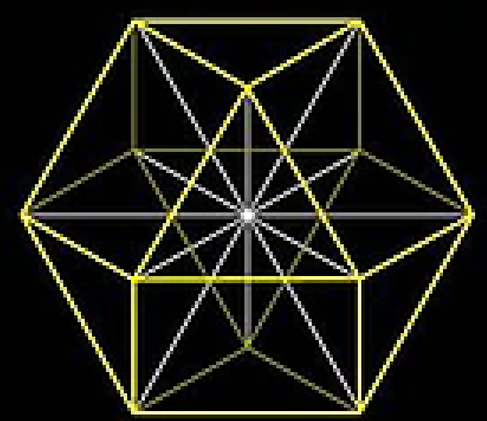

Vector equilibrium / cubeoctahedron. Totally balanced due to edge and radial length being equivelant, however can also fold into itself for collapse. This is what the unperceivable vacuum energy's configuration usually is

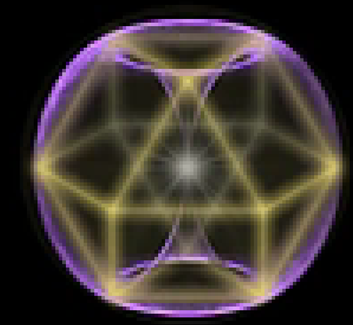

Jitterbugging results in toroidal flow, collapse towards singularity

/r/holofractal

We've been torn apart and pit against each other with

POLITICS, RELIGION, GENDER, SEXUALITY, RACE, ETHNICITY, AGE...

This is how they control us.
It's time to

UNITE

and put them to rest.

BORIS MOURAVIEFF

GNOSIS

STUDY AND COMMENTARIES ON THE ESOTERIC TRADITION OF EASTERN ORTHODOXY

BOOK THREE • ESOTERIC CYCLE

KARL MARX

Marx's critical theories about society, economics, and politics hold that human societies develop through **class conflict**. In the **capitalist mode of production**, this manifests itself in the conflict between the ruling classes (bourgeoisie) that control the means of production and the working classes (proletariat) that enable these means by selling their labor-power in return for wages. Employing a critical approach known as **historical materialism**, Marx predicted that tensions produced by capitalism would lead to its self-destruction and replacement by a new system known as the **socialist mode of production**. This would lead to a workers' conquest of political power, and eventually the establishment of a classless, communist society. Marx argued that the working class should carry out organized revolutionary action to topple capitalism and bring about his envisaged socio-economic emancipation.

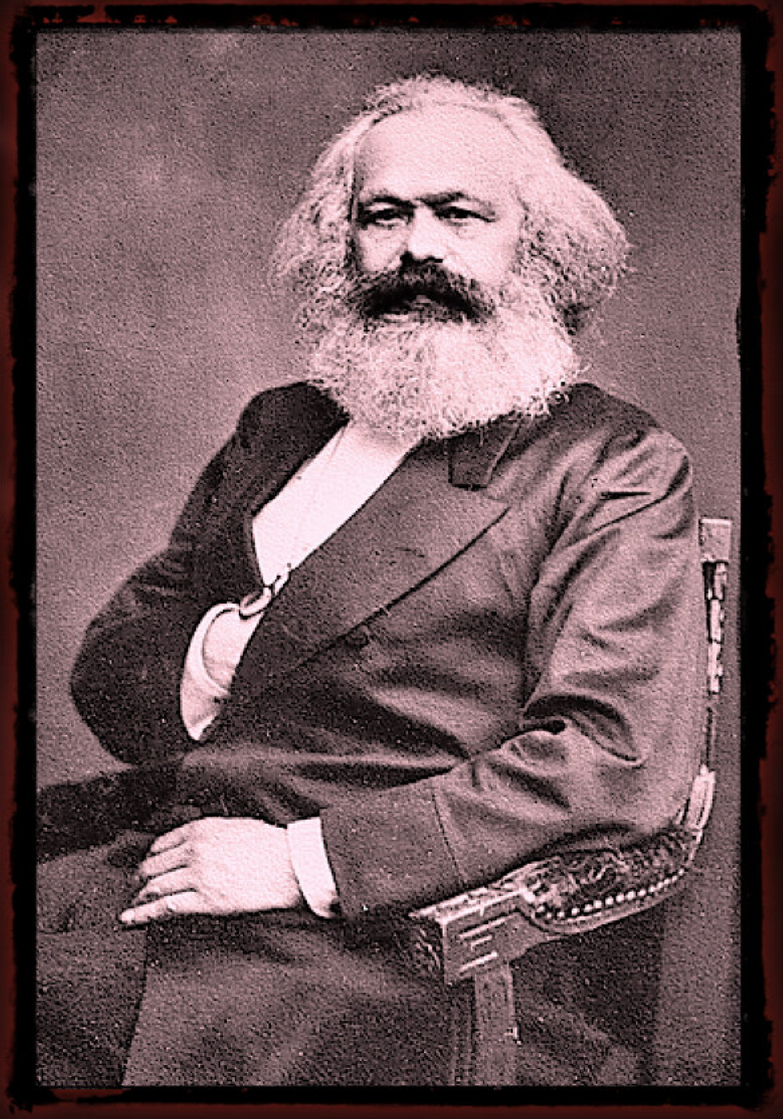

I WON'T BE LECTURED ON GUN CONTROL

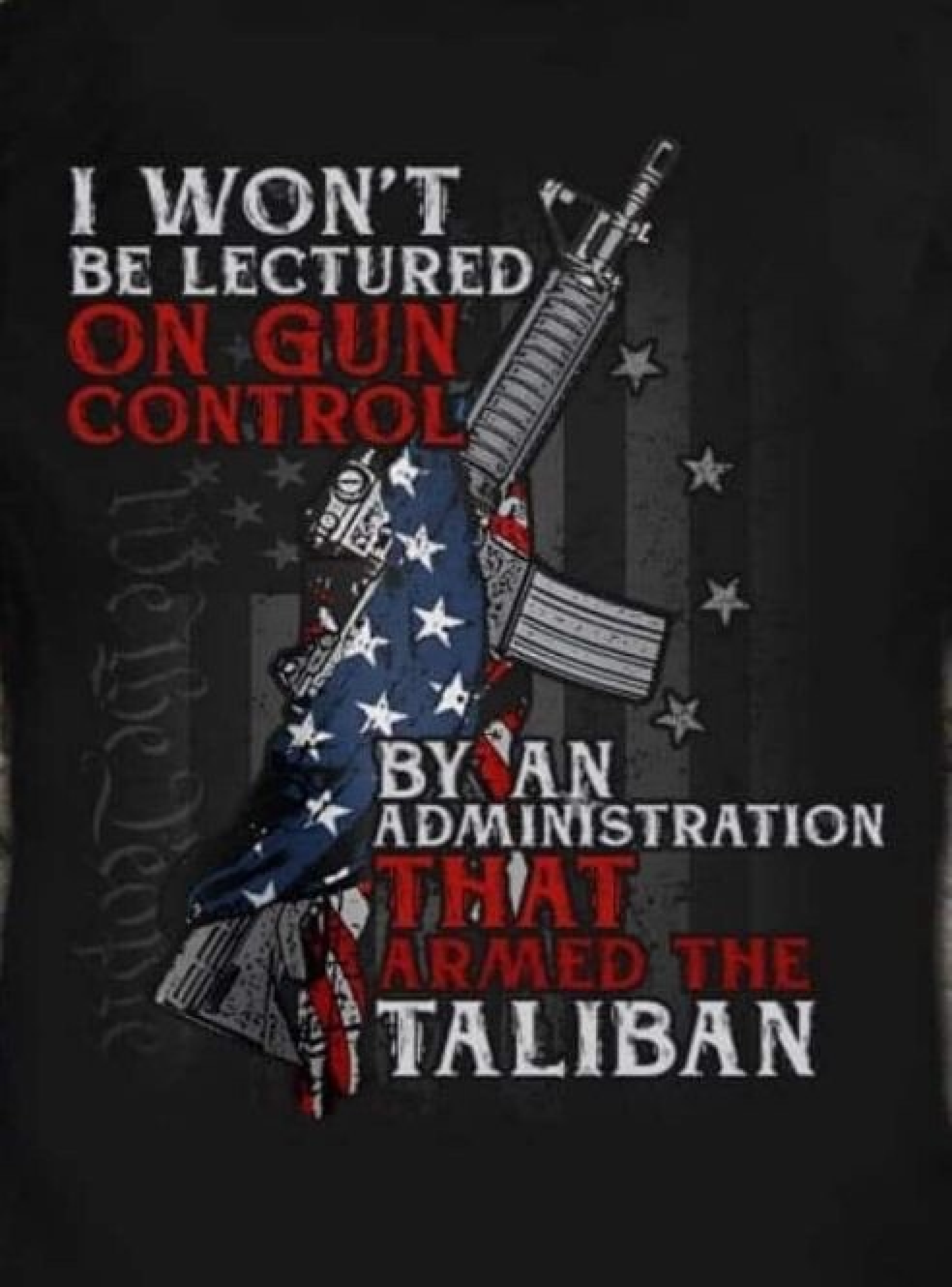

BY AN ADMINISTRATION THAT ARMED THE TALIBAN

HIMSELF FOR SELF-ATTENTION AND HAD AMPUTATED TWO FINGERS AND A THUMB.

SCHNEIDER HAS AN UNCLE, LEO SCHNEIDER, M.D., PHYSICIAN AND SURGEON, 2240 S.E. HAWTHORNE, PORTLAND, OREGON. ON MARCH 24, 1975, DR. S[illegible] HE IS PRESENTLY TREATING PHILIP FOR ANEMIA. [illegible] RECENTLY OBTAINED APPROXIMATELY 80 POUNDS OF [illegible]RIAL AND HAD GIVEN HIM TWO PIECES FOR DISPLAY IN HIS OFFICE. DR.

JOE FROM THE CAROLINAS

WHAT IS THE OCCULT?

The word **occult** is etymologically derived from the Latin ***occultus***, meaning "***hidden***."
Occultism is the study of the hidden **Laws of Nature**, specifically those laws which are at work in the invisible/mental/spiritual domain far more than those at work in the visible/physical world. Therefore, Occultism involves the acceptance of a much wider worldview than that which is ordinarily taken by the everyday person. Occultists, then, may be defined as those who study all the Laws of Nature, both those that are readily seen, and those which are much more difficult to see with the physical eyes or measuring instruments alone.

1.51 MB GIF

I have a bot running 24/7 buying and selling for 0 target profit just to waste IRS manpower and money.

I print and send the IRS all the documentation about my trades in paper form to stop them from automatizing the process with a computer program.

I mix blank pages, double print, ghost print or mark/write in them just in case they have a way to scan and use some sort of recognition software. That way they have to look at thousands upon thousands of pages one by one and look and random scribblings and drawn dicks while doing their job.

It's a whole pallet of papers with trades so I hire a guy to forklift that shit and send it just in the offchance that having to deal with a pallet is troublesome for them.

All the documents are numbered but I pack everything """"completely out of order"""" (as in the lower numbers always happen to be at the bottom of the pallet) in case the order of the trades is important. If order is important they now have to deal lift boxes and have them laying around before they can even start checking the numbers.

My normal trades are also in those pages so they can't just ignore everything.

This costs me thousands of dollars every year. I make sure to send the invoices of how much all the processes cost me on top of the pallet so that whoever is in charge of it knows I'm wasting the equivalent of two months of his waging in asinine shit on top of his or her time.

ORDER OF THE ILLUMINATI

After the death of Adam Weishaupt on November 18, 1830, the Italian revolutionary leader **Giuseppe Mazzini** was eventually appointed head of the Illuminati. Mazzini had established the revolutionary society **Young Italy** a few years earlier in 1831. **Young Germany** – the radical socialist think tank that paved the way for the **Communist League** – was modeled on, and affiliated with, Mazzini's Young Italy. The day of the Illuminati's creation and the highest occult holiday of the year, **May 1st** (**Beltane**), was eventually adopted as **May Day** in all Communist nations, and is still celebrated as the high holiday of Communism.

ANARCHAPULCO
2018

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

SECULARISM / MATERIALISM

With a world-view driven heavily by the theories of **Darwinism**, and extruding Darwinism into the human social domain, both **Nazism** and **Communism** completely embrace **Secularism** and **Materialism**, placing significant de-emphasis on **philosophy** and **spirituality**, and placing a strong emphasis on **secular institutions** and **material needs** only. As an over-arching aspect of their secular world-view, adherents of both Nazism and Communism erroneously believe that political and/or economic "solutions" to human problems exist, and that such policies should be implemented by coercion and violence if deemed "necessary." Both of these cult ideologies have continuously failed to recognize and acknowledge that the only true solutions to human problems stem from an accurate and balanced spiritual world-view – one which encourages human beings to live in harmony with **Objective Morality** and **Natural Law**.

THE TWO SPIRITUAL CURRENCIES

There are two "Spiritual Currencies": **Time** and **Attention**. This analogy can be seen very readily in the sayings "Spending Time" and "Paying Attention." Whatever information or endeavors we put our time and attention toward, we end up getting something in return for that investment. This return could come in the form of knowledge, understanding, skills, expertise, and empowerment, if we invest our Spiritual Currencies wisely.

D.C. PIZZA
DELIVERY
33 MIN
MISSING
DDees.com

MAY / JUNE 2019 #51

Sheeple

Dystopian Electronic Prison Grid

600 Mil Cameras Track Every Move, Behavior & Transaction

BLACKLISTED

Criticize the Government, Bad Debt, Even Jaywalking, China's Social Credit System Punishes Citizens by Blocking Freedoms

AMERICA NEXT?

11 Mil Now Banned From Flying, Many Blocked From Train Travel, Purchases, Banking, or a Phone

DDees.com

BEING LIBERTARIAN
BECAUSE FREEDOM MATTERS
NO ONE NEEDS A GUN TO PROTECT THEMSELVES!
@CHAKAL.IGOR

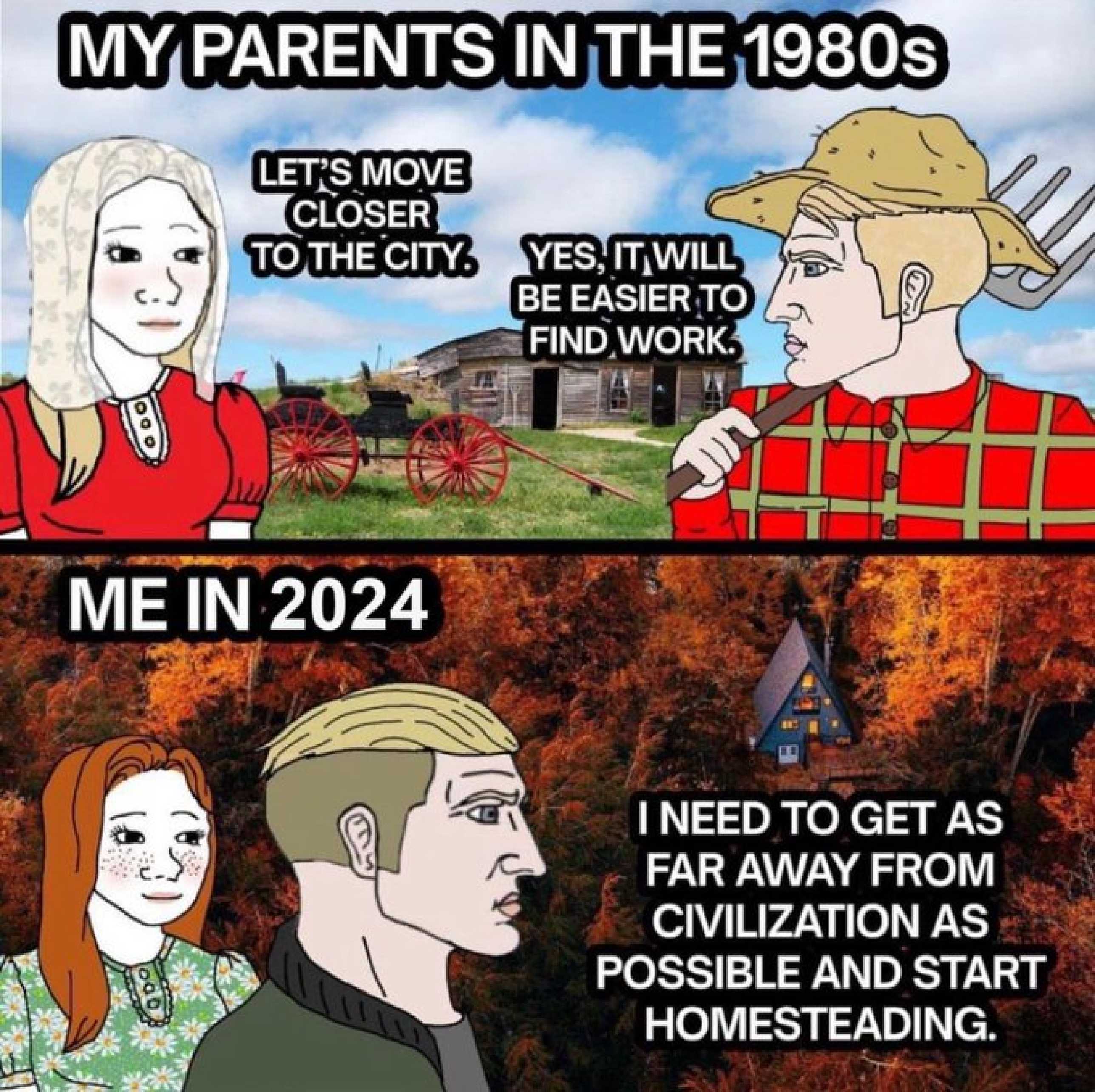
MY PARENTS IN THE 1980s
LET'S MOVE CLOSER TO THE CITY.
YES, IT WILL BE EASIER TO FIND WORK.
ME IN 2024
I NEED TO GET AS FAR AWAY FROM CIVILIZATION AS POSSIBLE AND START HOMESTEADING.

Nov / Dec 2017
#42
Sheeple
Inescapable Hi Tech Control Grid
5G
Smart
Meters
&WiFi
Toxic Exposure to EMF
Igniting DNA Mutations
Health Destruction &
Violently Aggressive
Thoughts & Behaviors
DDees.com

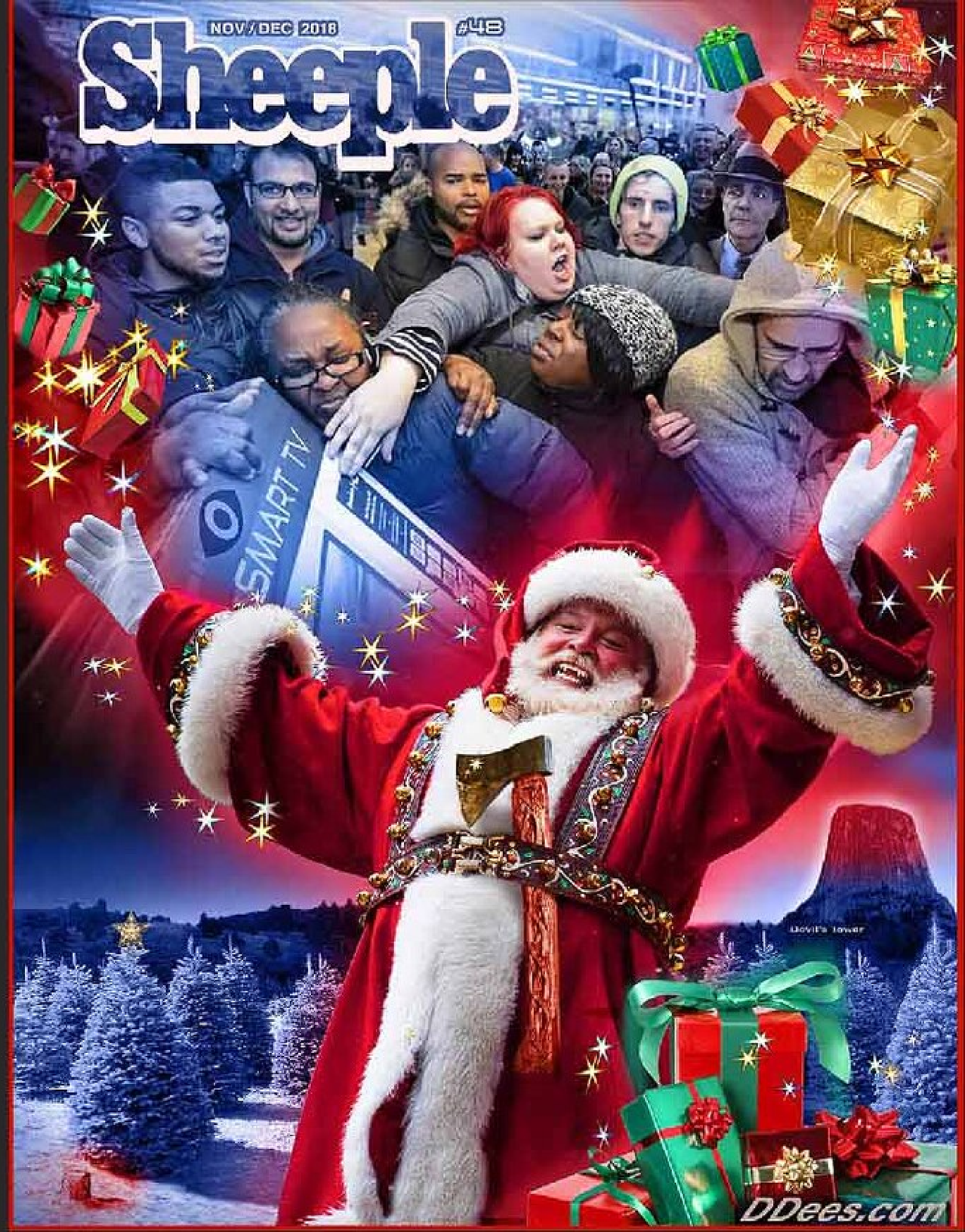
NOV / DEC 2018
#48
Sheeple
SMART TV
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Example: Healthcare

- Anonymous health clinics (out-of-pocket cash payments or funded by donations).
- Import medicine from countries that don't require prescriptions.
- Telemedicine and online pharmacies.
- Bitcoin health insurance with a network of Bitcoin-friendly doctors.
- Private insurance company that prints health insurance cards without government ID.
- Synthesize medicine at home like **Four Thieves Vinegar**.

الحدالرحمن

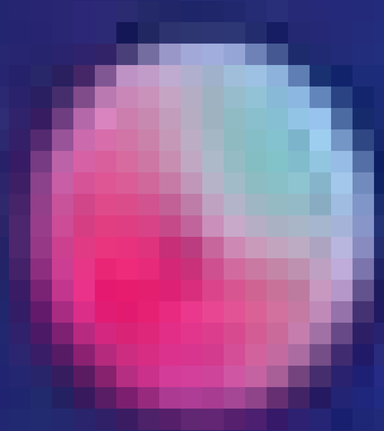

The Alien-Human Abduction Agenda

KARLA TURNER, PH.D.

KEVIN MITNICK

WITH WILLIAM L. SIMON

GHOST IN THE WIRES

MY ADVENTURES AS THE WORLD'S MOST WANTED HACKER

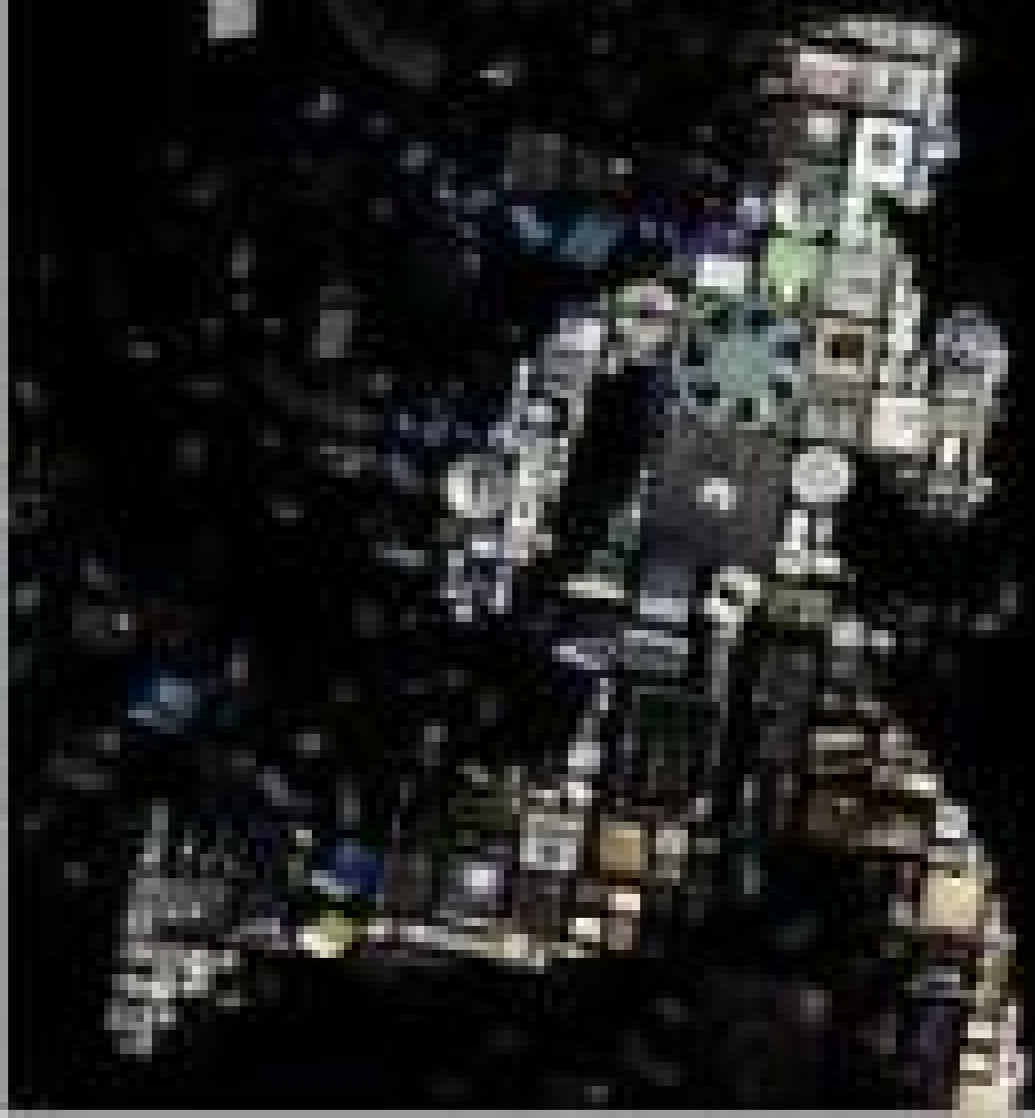

FOREWORD BY STEVE WOZNIAK, CO-FOUNDER OF APPLE INC.

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On the night of November 8, 1923, the Nazis used a patriotic rally in a Munich beer hall to launch an attempted putsch (coup d'état). This so-called "**Beer Hall Putsch**" failed within one day, when German military commanders refused to support it. Hitler and a number of his supporters were arrested and tried for treason in March 1924. Hitler and some of his close associates were convicted, but given very lenient prison sentences. While he was in **Landsberg Prison**, Hitler wrote his political manifesto, ***Mein Kampf*** ("***My Struggle***"). The Nazi Party was officially banned in Germany on November 9, 1923. However, it continued to operate under the name **German Party** (**Deutsche Partei** or **DP**).

Deesillustration.com

1 A I'd say in his 40s.
2 **Q Okay. And where did you meet him?**
3 A I believe it was New Mexico.
4 **Q New Mexico?**
5 A Possibly New Mexico. I'm sorry. It's
6 really hard to go back and remember lots of different
7 events with lots of different people.
8 **Q Okay. And is that the only foreign**
9 **president that you have met?**
10 A I've met a lot of very high, powerful
11 people and I wasn't just introduced to them as who
12 they were. It's only going back through photos in
13 time to be able to realize who they are and what they
14 are now. So it's hard for me to distinguish who I've
15 actually met and when and where I've met them.
16 **Q So to your knowledge, you have only met**
17 **one foreign president?**
18 A To my knowledge at this time, yes.
19 **Q And is there anything that might change**
20 **your knowledge at a different time?**
21 A If I were to see more photos of other
22 people. I mean, I've been able to distinguish the
23 majority of the people I've been lent out to, but
24 who's to say there's not more.
25 **Q All right. If I were to ask you the**

1 **question how many times have you had sex with Tom**
2 **Pritzker, do you know what that question means?**
3 A I believe so.
4 **Q All right. And what is the answer to that**
5 **question?**
6 A I believe I was with Tom once.
7 **Q Okay. I would like to ask you about your**
8 **prior sworn statement.**
9 **You understand you're under oath today,**
10 **correct?**
11 A Yes.
12 **Q All right. You've previously made**
13 **statements under oath, correct?**
14 A Yes.
15 **Q And you've previously authorized pleadings**
16 **to be filed on your behalf, correct?**
17 A Yes.
18 **Q By various attorneys, right?**
19 A Yes.
20 **Q All right. You have included in your**
21 **sworn statement allegations about my client,**
22 **Ghislaine Maxwell, correct?**
23 A Yes.
24 **Q And did you review any of those prior**
25 **sworn statements before appearing here today?**

1 A Yes.
2 **Q And which ones did you review?**
3 A I'd have to see which ones you're
4 specifically talking about. There's quite a lot of
5 statements I've made.
6 **Q Right. And which ones do you recall**
7 **having reviewed before you attended this deposition**
8 **today?**
9 A I've reviewed my affidavit. I'm not a
10 lawyer so I really don't know legal terms to half of
11 the, you know, legal jargon of statements, which they
12 are. If you showed me, I'd be able to tell you if
13 I've seen it or not.
14 **Q Okay. So to your knowledge, can you**
15 **identify any sworn statement you reviewed before**
16 **attending the deposition today?**
17 A Could I name what the statement is?
18 **Q Right.**
19 A The actual piece of paper that has the
20 title at the top?
21 **Q Right.**
22 A No, I don't.
23 **Q Can you describe it in any other fashion?**
24 A I don't understand. I'm sorry.
25 **Q That's all right. You have to tell me if**

1 **you don't.**
2 **Do you have any reason to believe that any**
3 **of your previous sworn statements that you have made**
4 **are not true?**
5 A No.
6 MR. EDWARDS: I just object and ask that
7 if we're going to ask the witness questions about any
8 of her statements in whole or in part that the
9 witness be allowed to see the statement, review the
10 statement and then answer your questions.
11 **Q (BY MS. MENNINGER) You may answer the**
12 **question.**
13 A Can you reask the question? I'm sorry.
14 **Q Do you have any reason to believe that any**
15 **of your prior sworn statements are untrue?**
16 A I have no reason to believe that my prior
17 statements are untrue.
18 **Q Has anyone told you to say something that**
19 **was not true in connection with this case?**
20 A No, ma'am.
21 **Q All right. I'd like to start with a**
22 **lawsuit that you filed under the caption Jane Doe**
23 **versus Jeffrey Epstein.**
24 **Do you recall that lawsuit?**
25 A I believe so.

1 alone.
2 Q. So he's the only witness to your sexual
3 activity, the prince?
4 A. On the instruction of Epstein and
5 Ghislaine, yes.
6 Q. Where in the South of France were you?
7 A. I don't know.
8 Q. Were you on a boat, were you in a house?
9 A. We were at a like a cabana, not cabana,
10 like a resort, but it was a big party.
11 Q. Who was throwing the party?
12 A. I don't know. I was just brought there.
13 Q. You also refer to powerful business
14 executives. What powerful business executives were you
15 sexually trafficked to?
16 MS. MCCAWLEY: Again, to the extent you can
17 reveal somebody without a safety concern you're
18 welcome to do that.
19 SPECIAL MASTER: Well, again --
20 MS. MCCAWLEY: Right. I understand.
21 SPECIAL MASTER: Same objection, same
22 ruling.
23 A. George Mitchell.
24 Q. When were you sexually trafficked to George
25 Mitchell?

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JOSEPH GOEBBELS

After the Nazis came to power in 1933, the Nazi **Propaganda Ministry**, headed by Goebbels, quickly gained and exerted complete control and censorship over the news media, arts, and information throughout Nazi Germany. Goebbels was particularly adept at using the relatively new media of radio and film for propaganda purposes. In 1943, Goebbels began to pressure Hitler to introduce measures that would produce "total war," including closing businesses that were deemed "non-essential" to the Nazi war effort, conscripting women into the war labor force, and enlisting men in previously exempt occupations into the **Wehrmacht** (Nazi Armed Forces).

When you find ammo for a weapon you haven't got yet

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

In September 1921, the **Sturmabteilung** (**SA** / **Storm Battalion** / **Storm-Troopers** / "**Brownshirts**") was founded as a paramilitary wing of the NSDAP and began violent attacks on other German political parties. In 1922, the NSDAP formed its official youth organization for the children of party members called **Jugendbund der NSDAP** (**Youth League of the NSDAP**), which was a predecessor to the **Hitlerjugend** (**Hitler Youth**).

ROBERT BRUCE

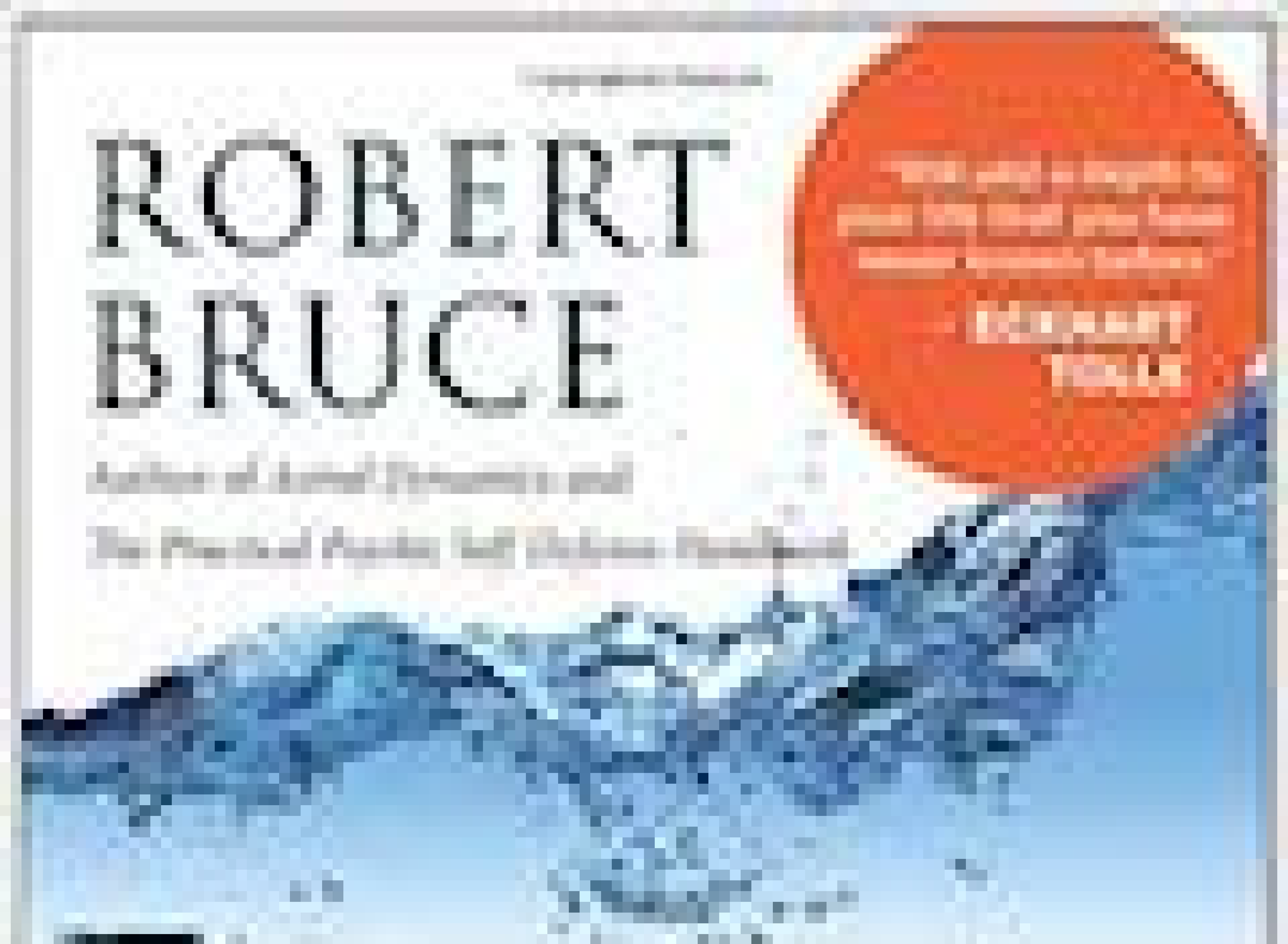

ENERGY WORK

THE SECRETS of HEALING and SPIRITUAL GROWTH

When someone tries to shoot you but the gun control laws kick in

"If I were to run, I'd run as a Republican. They're the dumbest group of voters in the country. They believe anything on Fox News. I could lie and they'd still eat it up. I bet my numbers would be terrific."

Donald Trump

People Magazine, 1998

IT'S A DROP IN THE OCEAN

One day **could <u>not</u> possibly** cover the entirety of the scope of these topics – nor could a week, a month, or even a year. Such topics require ongoing, eclectic research and investigation, and could potentially constitute a lifetime study. This presentation is intended merely to whet the appetite of potential students of this information, so that they may pursue their own autodidactic investigations (self-directed learning).

THREE COLLAPSE SHOTS credited to :

1: Thomas Nilsson
2: Gulnara Samoilova
3: Amy Sancetta

COULD IT GET SILLIER THAN THIS?

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

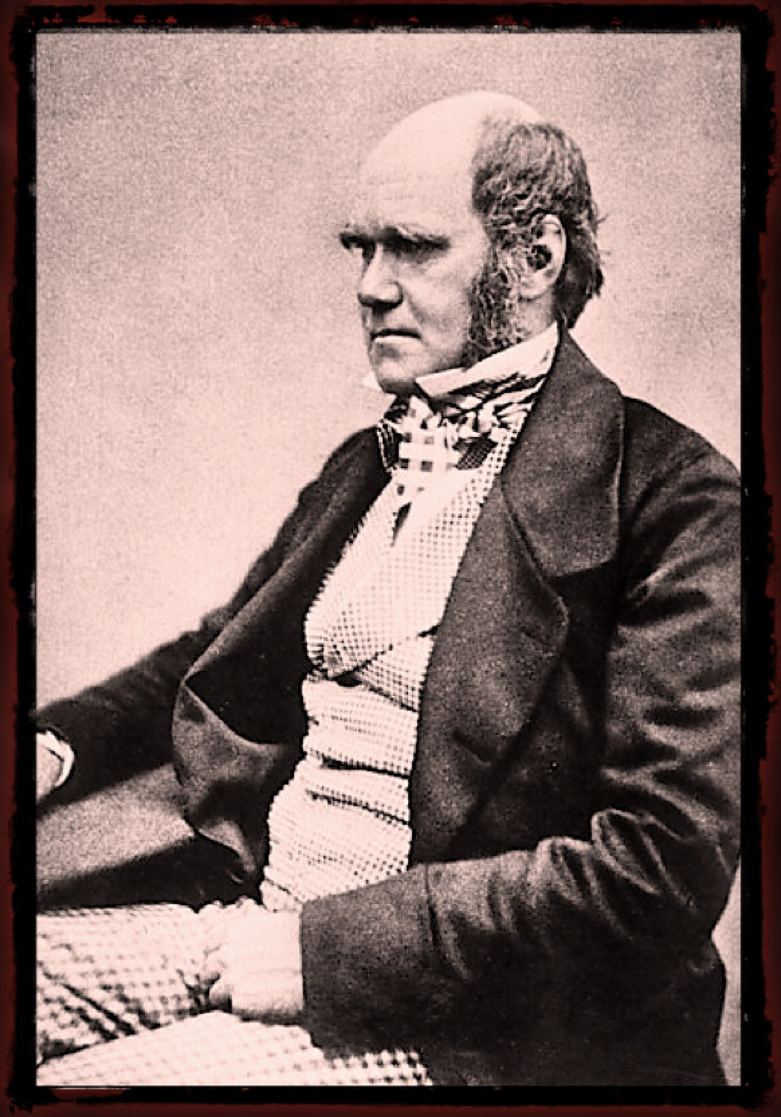

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KARL MARX

Karl Marx (May 5, 1818 – March 14, 1883) was a German-born ideologue, political theorist, and revolutionary socialist. His best-known works are the 1848 pamphlet ***The Communist Manifesto*** (co-authored by **Friedrich Engels**) and the three-volume ***Das Kapital*** (***Capital***), an analysis of capitalism which espouses his theory of **historical materialism**. Marx's ideas and theories and their subsequent development, collectively known as **Marxism**, have exerted enormous influence on modern intellectual, economic, and political history.

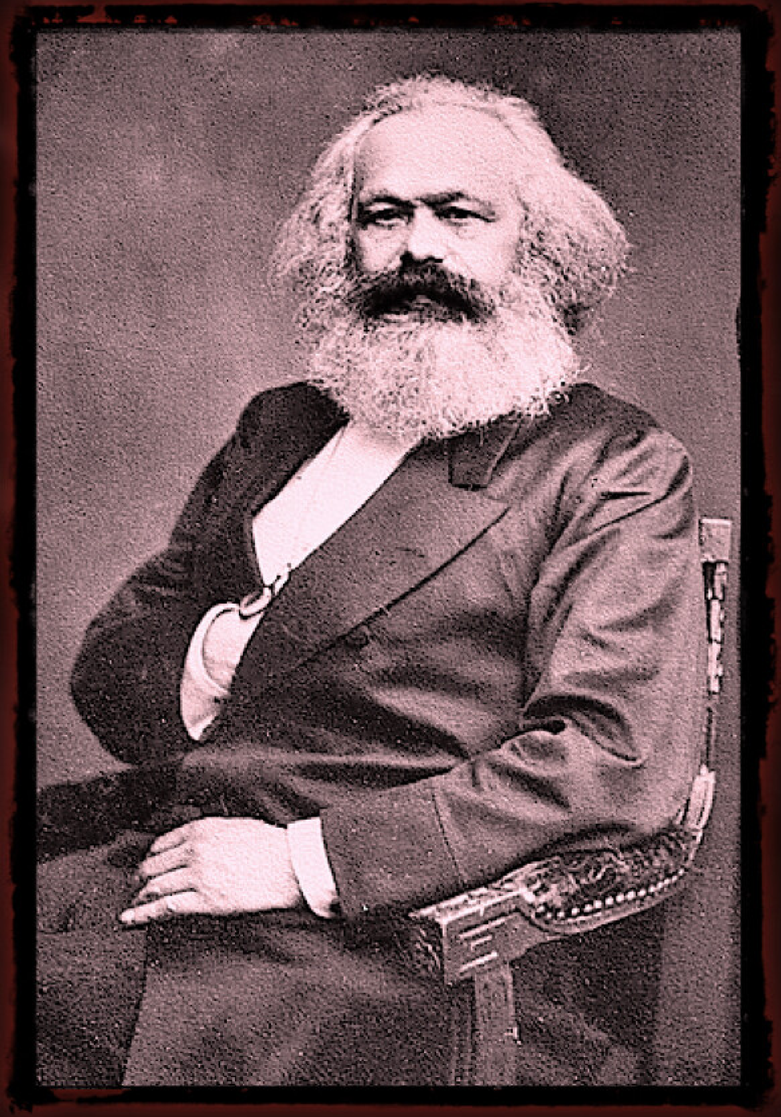

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14

“IT CAN HAPPEN TODAY!”

Case No. . . . : 1-05-000368 (Continued)

Det. Recarey directed me to a second detached structure located on the South East corner of the property. This area of this structure was assigned with single letters to identify a particular part of the room. In the office area, designated as Room B, I observed a powered on Dell Dimension 2350, attached to an LCD flat panel monitor. The screen displayed an open Microsoft Internet Explorer browser with URL address of http://home.bellsouth.net/. I observed no other active windows in the Start panel window and photographed screen. The power cord was removed from the back of the Dell CPU and I disconnected the cable modem to prevent remote access. At that time, the Dell CPU, marked with Serial Number 6WTVN21, was secured and turned over the evidence custodian for future forensic analysis via property receipt. I also located several media related items within Room B, which were recorded onto a property receipt and turned over the Evidence Custodians.

I then responded to a Bedroom designated as Room F, where I observed a white in color CPU marked Premio. The Premio CPU was in a computer desk which held a white CRT monitor, both of which were powered on. The CRT monitor displayed a message from Norton Antivirus software, warning of an expired subscription. I observed no other active windows in the Start panel window and photographed screen. I removed the power cable from the back of the Premio CPU and shutdown all other media. The Premio CPU, marked with Serial Number 2000091078, was secured and turned over the evidence custodian for future forensic analysis via property receipt. I also located several media related items within Room F, which were recorded onto a property receipt and turned over the Evidence Custodians.

This concluded my participation in the search of the residence.

********** N A R R A T I V E # 28 **********

Reported By: RECAREY, JOSEPH 12/21/05
Entered By.: ALTOMARO, NICKIE A. 12/21/05

On December 20, 2005, I contacted ASA Daliah Weiss in an attempt to subpoena the Epstein former houseman, Alfredo Rodriguez. Rodriguez, who resides in Miami, had eluded the process servers previously and was not served the investigative subpoena. A telephone message was left as she is not available during the week of 12/19/2005. I made contact with State Attorney Inv Theresa Wyatt and requested the same via telephone message.

I then researched the victim's [redacted] cellular telephone subpoena data which had been received from a previous subpoena request. I analyzed the records which depict several calls from Haley Robson. The telephone calls start on February 6, 2005 at 12:49 pm.; the same day which the victim and the victim's father stated the incident occurred at Epstein s house. The first incoming call was from Robson's residence at 561 333-0180. The second incoming call from Robson's

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Rawn Clark

A Bardon Companion

Expanded Second Edition

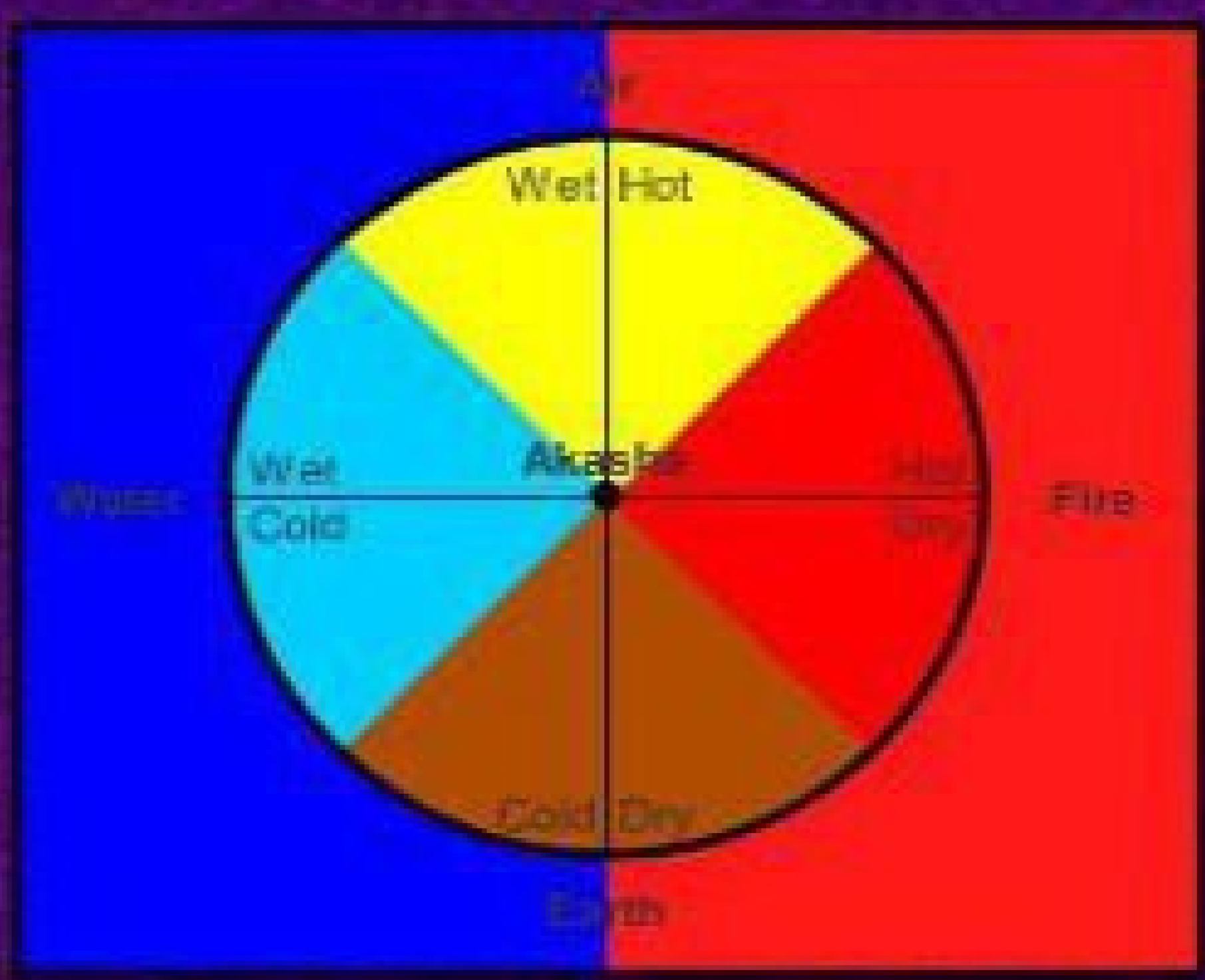

A Practical Companion For The Student Of Franz Bardon's System Of Hermetic Initiation

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U. S. Department of Justice

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ENTIRE FILE REVIEWED
FOR HISTORICAL
DECLASSIFICATION

FEDERAL BUREAU

[redacted]

of

INVESTIGATION

JOE FROM THE CAROLINAS

BREAKING NEWS
KIRA RUDIK | UKRAINIA
OX
EWS
3 MT
UKRAINIAN CIVILIANS TAKE U

Tesla owners during a gas shortage

Tesla owners during a power outage

LAURA SILSBY WAS CONVICTED OF KIDNAPPING 33 HAITIAN CHILDREN WHO HAD FAMILIES.

SHE CHANGED HER NAME TO LAURA GAYLER AND NOW WORKS FOR THE US GOVERNMENT.

SHE WORKS FOR AMBER ALERTS - A SERVICE WHICH DEALS WITH LOCATING MISSING CHILDREN.

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

“IT IS HAPPENING TODAY!”

ORDER OF THE ILLUMINATI

In 1770, Weishaupt was chosen by international banker **Meyer Amschel Rothschild** to develop an organization that could be used for political revolution to weaken Great Britain. In 1773, Weishaupt began focusing on establishing this revolutionary organization.
To confuse his detractors, he based the organizational structure on the one used by the Jesuits. However, his intention was to have a secret coalition of liberalism. Additionally, Weishaupt wanted to use the Illuminati to replace Christianity with what he called "a religion of reason," to strive for the "perfection of morals," and "make of the human race, one good and happy family." Prior to its official founding on May 1, 1776, the original name of the Order was **Bund der Perfektibilisten** (**League of Perfectibilists**, **League of Perfectionists**). Their original symbol was a shield similar to the Jesuit shield, but they replaced the Jesuit phrase "Extension of the Kingdom of God" with the words "Perfection of Man." Weishaupt soon changed the name to **Illuminatenorden** (**Order of the Illuminati**). The symbol of the Order became the primordial archetype and **Freemasonic Symbol of the Sun**, a circle with a dot in the center, a rudimentary representation of the "**All-Seeing Eye**" which eventually became associated with the Illuminati.

NOT SURE IF EYES
IRREVERSIBLY OPENED
OR PERCEPTION WARPED BY
INTERNET PROPAGANDA

YOU HAVE A COMPUTER IN YOUR POCKET
BUT YOU USE THE SAME ENERGY FROM 100 YEARS AGO

FREE ENERGY DOESN'T NEED TO BE DISCOVERED
IT JUST NEEDS TO BE RELEASED TO THE PUBLIC

FEDERAL RESERVE NOTE
THE UNITED STATES OF AMERICA
THIS NOTE IS LEGAL TENDER
B 05040302 K
WASHINGTON, D.C.
SERIES 1995
FEDERAL RESERVE
FEDERAL RESERVE
Deesillustration.com

HERE'S A LITTLE SONG I WROTE CALLED
"WAKE THE FUCK UP OR WE'RE ALL GONNA DIE"

PHILIPPE BUONARROTI

Buonarroti was driven out of Switzerland and went to Brussels, where he re-launched the Sublime Perfect Masters as **Le Monde** (**The World**). In 1828 he published a book on the French Revolution and the conspiracies that followed it called ***Conspiracy for Equality***, which became the Bible of liberal secret societies throughout the 19th century. The same year, he published ***History of Babeuf's Conspiracy of Equals***, which became a quintessential text for revolutionaries, inspiring many socialists, including **Louis Auguste Blanqui** and **Karl Marx**.

HOW TO KNOW IF YOU ARE AN ANARCHIST

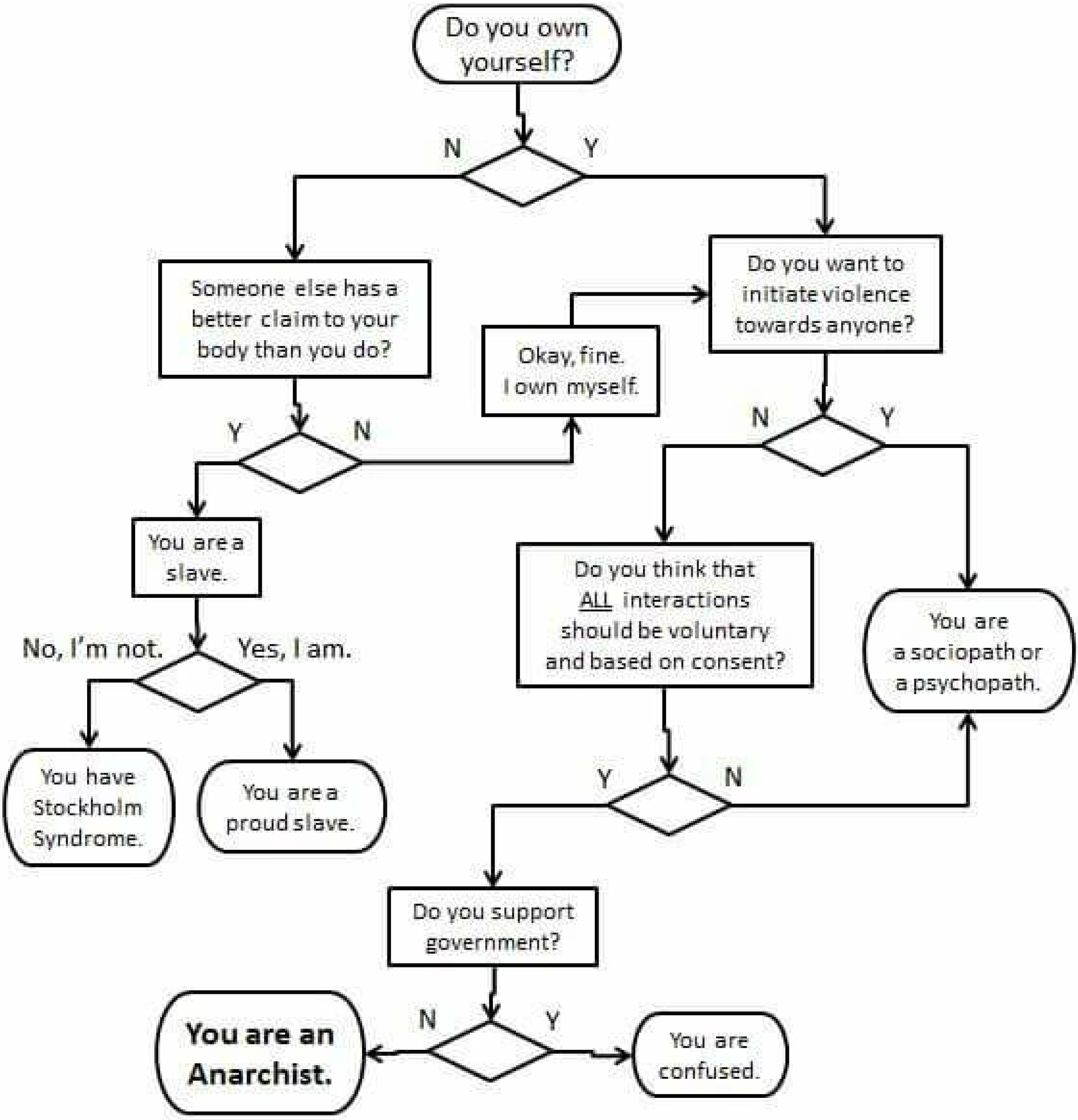

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

Bolshevism is a revolutionary **Socialist** current of **Soviet Leninist** and later **Marxist–Leninist** political thought, and a political regime associated with the formation of a rigidly centralized, cohesive and disciplined party of social revolution, focused on overthrowing an existing capitalist state system, then seizing power and establishing a "dictatorship of the proletariat." Bolshevism originated at the beginning of the 20th century in Russia and was associated with the activities of the **Bolshevik** faction within the **Russian Social Democratic Labour Party**, led by **Vladimir Lenin**. Highly influenced by **Marxist** ideology, Bolshevism absorbed Marxist elements, and continued the practices of the socialist revolutionaries of the second half of the 19th century. The most widely known theorists of Bolshevism were **Vladimir Lenin** and **Leon Trotsky**.

NAZI OCCULT TECHNOLOGY

Hans Kammler (August 26, 1901 – Uncertain) was an SS-Obergruppenführer (Highest SS Leader) responsible for Nazi civil engineering projects and the chief technologist for top secret Nazi weapons programs. Kammler joined the Nazi Party in 1931, and the SS on May 20, 1933. In Kammler's ideology, modern technology and ideologies of German supremacy were tightly interwoven. Kammler was described as having technological competence and extreme Nazi fanaticism co-existing in the same man. Hitler's chief architect **Albert Speer** described Kammler as "Himmler's most brutal and most ruthless henchman." Kammler oversaw the construction of various Nazi concentration camps, including Auschwitz, at which he was later called in to advise on modalities for boosting the daily output of its gas chambers. He was also responsible for the demolition of the Warsaw ghetto.

Hans Kammler

Man With James Alefantis May Be #Aussie #Rugby Player Convicted For Attempting To Rape 6 Yr Old Boy in US news.com.au/national/victo... #PizzaGate

11/30/16, 10:07 PM

Ria Pratt "Round the Corner

Biljiana Djurdevic "Oblivion"

THIS PRESENTATION IS NOT POLITICAL. IT IS APOLITICAL.

I am **NOT** a member of the Republican, Democrat, Libertarian, or **ANY** other political party. I do **NOT** ideologically align with **ANY** political party. I am **NOT** an advocate of left-wing or right-wing politics. I am an advocate of **Moral Spirituality**. I completely reject the belief in the idea of human "**authority**" and **ALL** forms of **government**, because such ideologies are based entirely in **coercion** and **violence**. I advocate for the **abolition** of these forms of human **SLAVERY**. I embrace and teach the **Principles** of **Objective Morality** and **Natural Law** (the **Moral Laws of Creation**). The problems of our world are not a matter of **Left vs. Right**. They are a matter of **Right vs. Wrong**.

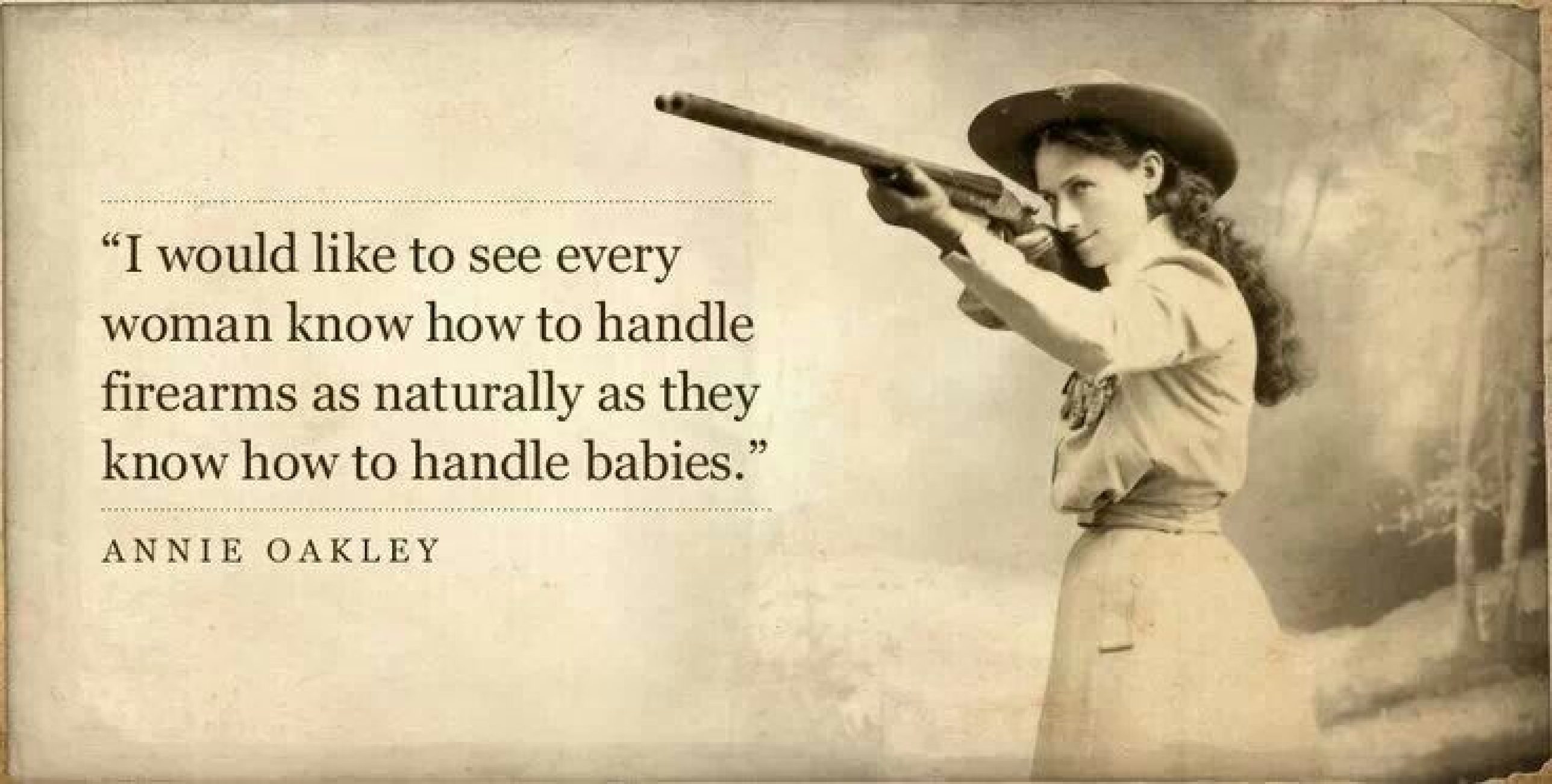

"I would like to see every woman know how to handle firearms as naturally as they know how to handle babies."

ANNIE OAKLEY

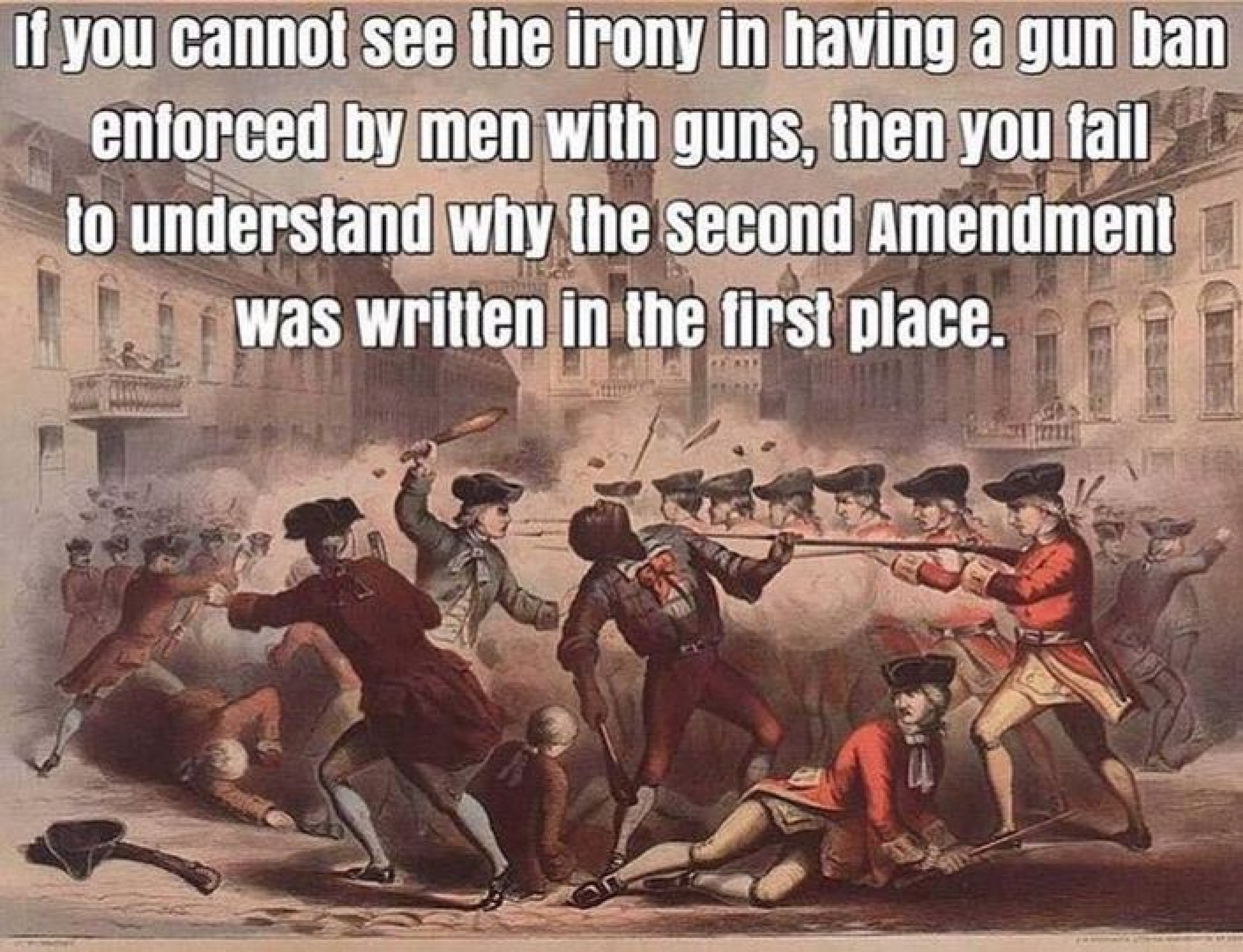
If you cannot see the irony in having a gun ban
enforced by men with guns, then you fail
to understand why the Second Amendment
was written in the first place.

Human Trafficking Center
November 13 at 7:53pm ·

MONICA PETERSEN
I am heartbroken to report that Monica Petersen died today in Haiti. She was a recent graduate of the Korbel School, a Research Fellow and an Assistant Director at the Human Trafficking Center, and had moved to Haiti to teach and start an NGO. Monica was a scholar-activist committed to serving the dispossessed and a clear and critical voice in the human trafficking field. She was also a dear friend and colleague to many of us.
I will post the time and date of a memorial service soon.
--Prof. Claude d'Estrée
Director, Human Trafficking Center

Like · Comment · Share

47 · Chronological

2 shares · 2 Comments

A[redacted]g Oh my goodness. I am so sorry to hear this news. She was an absolutely brilliant and on fire woman with such an amazing heart for justice. My heart goes out to our Korbel family and to her family and friends.
Like · Reply · 1 · November 13 at 8:32pm · Edited

[redacted]o Can you please tell us what happened? Her friends and family are all heartbroken and want to know what happened to her all we keep seeing are cryptic messages can you please tell us what happened please.
Like · Reply · 2 · November 14 at 8:54am

Write a comment...

Bel[redacted]on
January 3 ·

Via Monica Petersen

Some wisdom you can only get from fieldwork. Quite the scandal.
And as the anniversary of Haiti's earthquake's approaches this week, along with the upcoming 2016 presidential elections in both Haiti & the U.S..... this is significant. It's unsurprising, to me personally, but starts to connect the dots on what I already suspected.
If the Clintons plan to disseminate Haiti with their gold looting (apparently contracting with the DR, not Haiti).... I guess we know why Martelly's guy is set to steal the elections.... Ms. Clinton has corrupt & dirty business to finish in Haiti. The people suffer so.
This is the theory my masters thesis puts forth... this is modern structural slavery. Disaster Capitalism at its finest.

Hillary Clinton's Scandalous Conduct in Haiti: Charity Begins At Home
BOYCOTT the Dominican Republic as a rogue nation for making apartheid legal in the Western…
THEHAITIANBLOGGER.BLOGSPOT.COM

Like · Share

Monica Petersen
August 15, 2015

Hi. I'm new to this page, per the recommendation of the lovely Ms. [redacted]ar. I'm down in Haiti for the next 3 wks doing fieldwork on human trafficking (i.e. ALL exploited labor sectors, not just sex), but was wondering if anyone knew of any sex work organizations working in Haiti?

No "sex trafficking saviors," just actual pro-sex worker orgs. I'm a social anthropologist who wants to do solid research on HT, rescuing people is not in my agenda (this is a stupid & imperialist concept). Any info on sex workers/sex worker orgs in Haiti would be much appreciated, if anyone knows of anything! Thanks much!!

Like · Share

Laboratory to Combat Human Trafficking
Like This Page · November 14 ·

We are deeply saddened to share the news that Monica Petersen, a former LCHT research intern (2014), passed away in Haiti this week. Monica was a passionate social justice champion who supported the anti-trafficking movement in Colorado in so many ways. She recently graduated from DU's Korbel School, and was a past Research Fellow and Assistant Director at the Human Trafficking Center; she also served on the Colorado Human Trafficking Council's Data & Research Task Force. We remember Monica as an outspoken professional who never grew tired in confronting institutions or holding up the voices of those who weren't being heard. Her own experience in the Child Welfare system led her to a deep belief in a survivor-informed approach to combat human trafficking.

We are awaiting details on a memorial service for Monica. As we grieve this loss, we encourage you to message us any memories or thoughts you have about her life that you'd like us to share with her family. Rest in peace dear friend, Monica.

Write a comment...

POV: It's 2023 and you've been banned from every social media platform on the internet but the shitposting must go on

Ms. Giuffre's Deposition in the Defamation Case

As the defamation action moved forward, Dershowitz subpoenaed Ms. Giuffre to a deposition. McCawley Decl., Exhibit 11, Composite Exhibit of excerpts from transcript of deposition of Ms. Giuffre. During the deposition, held in Fort Lauderdale, Florida, Ms. Giuffre was represented by the undersigned legal counsel, who asserted objections to revealing attorney-client information where the questions called for revealing confidential attorney client communications. *See, e.g., id.* at 22-23; 131-32; 173-74; 183; 208. During the deposition, Ms. Giuffre specifically stated that "I decide not to waive my [attorney-client] privilege at this time." *Id.* at 174. Ms. Giuffre also denied that Cassell and Edwards had ever pressured her into identifying someone as being involved in her sexual abuse. *Id.* at 200-12

The Settlement of the Defamation Case

Ultimately, Cassell, Edwards, and Dershowitz agreed to settle their defamation case. That settlement included both a public statement and confidential monetary payments. As part of the settlement, Cassell and Edwards withdrew their allegations against Dershowitz in the defamation case contained in the then-pending summary judgment motion. McCawley Decl., Exhibit 12, Notice of Withdrawal of Summary Judgment Motion. As explained in the notice of withdrawal of this motion, "the withdrawal of the referenced filings is not intended to be, and should not be construed as being, an acknowledgement by Edwards and Cassell that the allegation made by Ms. Giuffre were mistaken. Edwards and Cassell do acknowledge that the public filing in the Crime Victims' Rights Act case of their client's allegation against Defendant Dershowitz became a major distraction from the merits of the well-founded Crime Victims' Rights Act by causing delay and, as a consequence, turned out to be a tactical mistake." *Id.* All these actions settling the Florida defamation case took place in Florida.

432^2 = Speed of Light
(Miles per second)

4,320° degrees

43,200 seconds

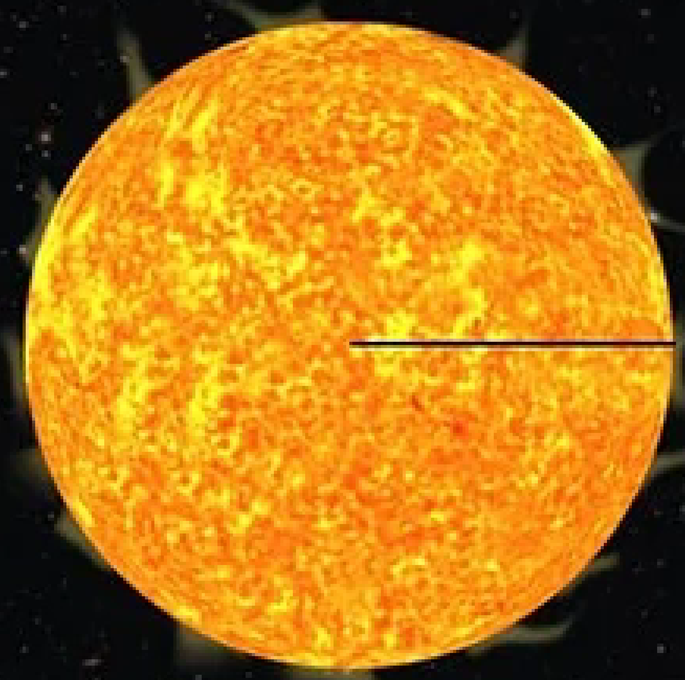

432,000 miles

MayaYuga
4,320,000 Years

Sun 99.95%
S.O.L. 99.82%

√øΣDubs

THE ORGONE ACCUMULATOR HANDBOOK

[illegible]

[illegible]

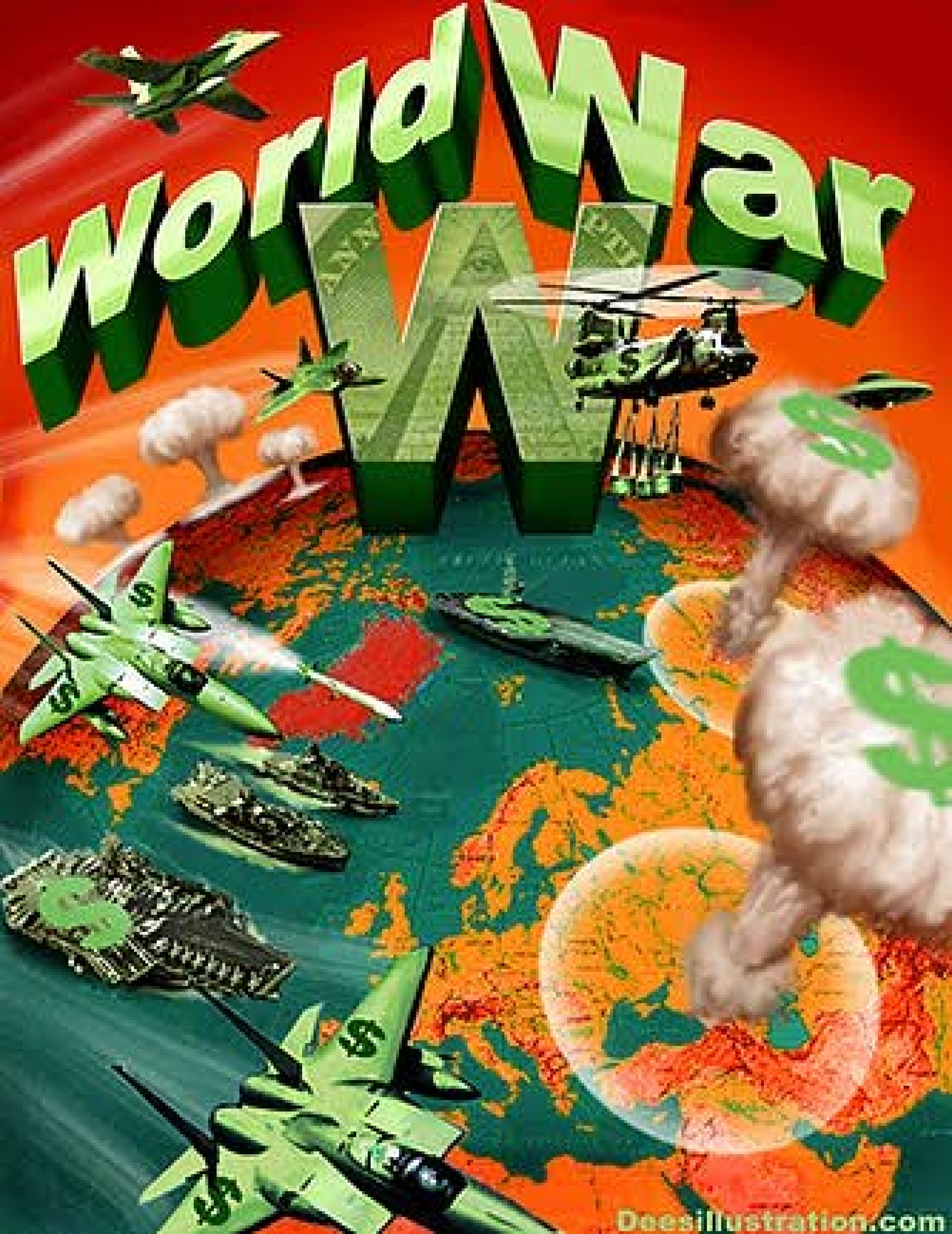
World War
Doesillustration.com

Practical Mental Influence

A COURSE OF LESSONS ON
Mental Vibrations. Psychic Influence.
Personal Magnetism. Fascination.
Psychic Self-Protection. etc. etc.

William Walker Atkinson

FAKE
SMOKE

Weapons of Mass De-population

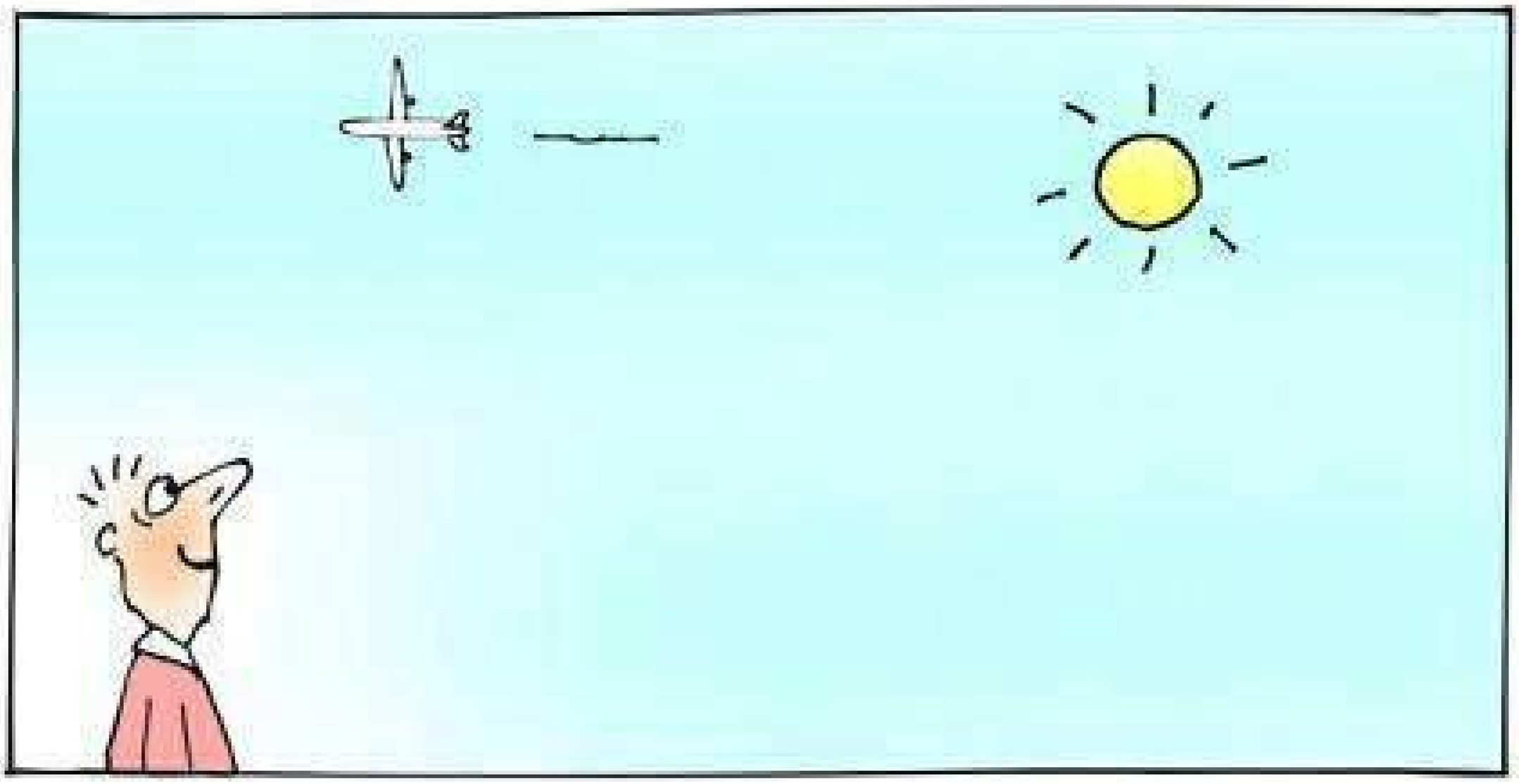

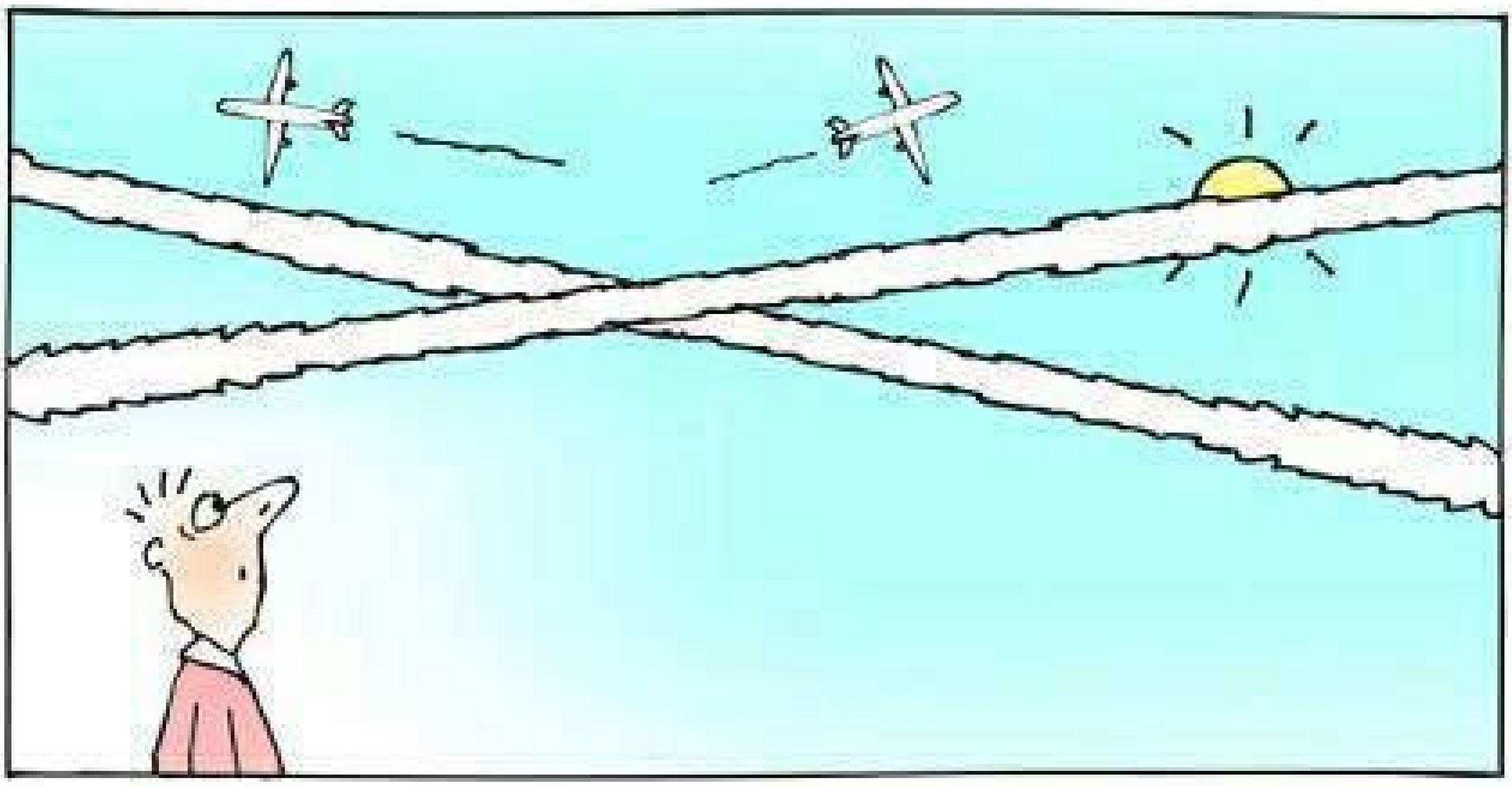

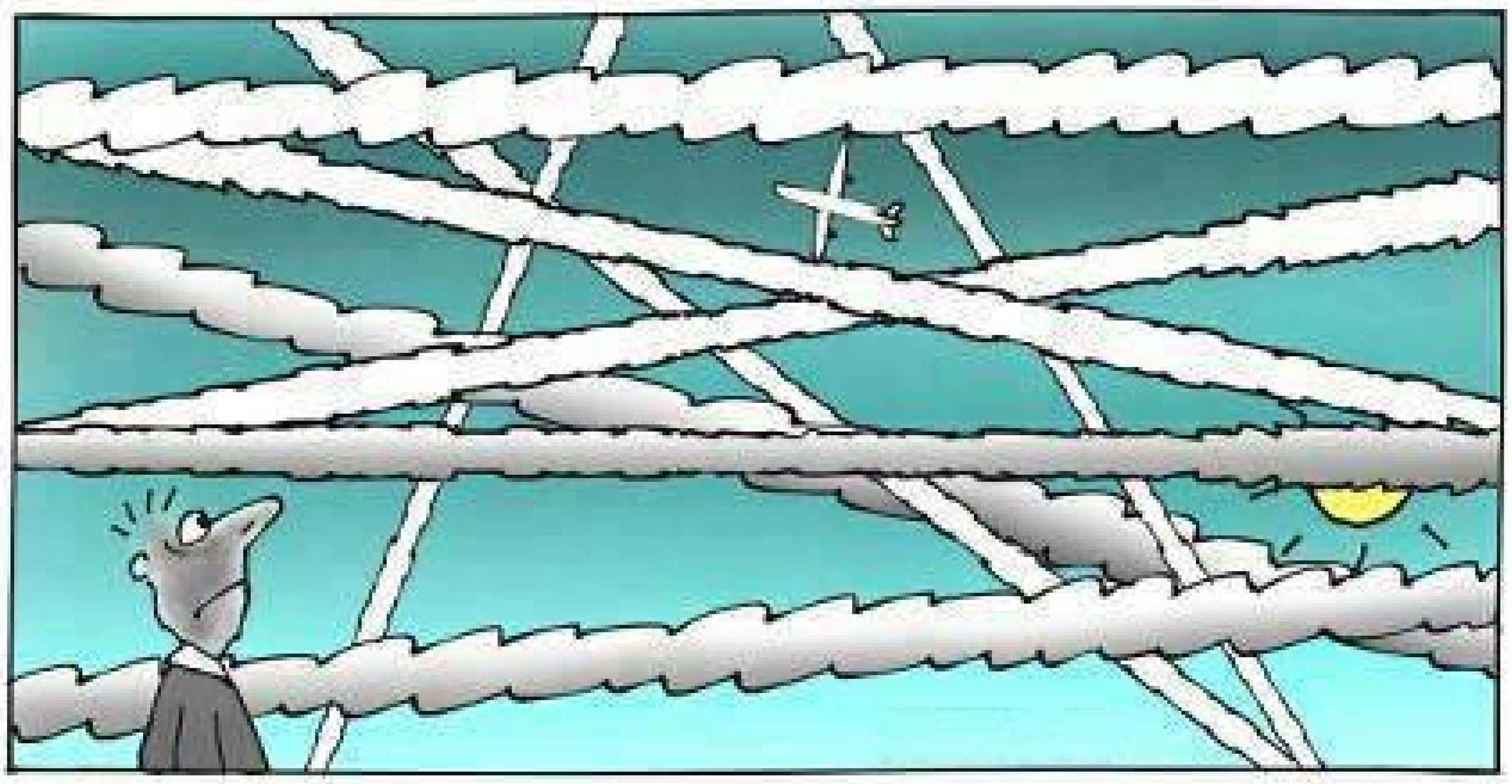

Eva Zaid
ELPID LOVE

LEBENSRAUM

During Hitler's rise to political power, he claimed that the inevitable expansion of **Lebensraum** would reverse overpopulation, provide natural resources, and uphold German national honor. Nazi usage of the term Lebensraum was explicitly racial, used to justify the mystical "right" of the Aryan Race to fulfill their cultural destiny at the expense of those they viewed as "racially inferior," such as the Slavs of Poland, Russia, Ukraine, and the other non-Germanic peoples of the East.

WHY DO YOU NEED A GUN?

FOR TYRANNY

FOR UP CLOSE UP TYRANNY

FOR FAR AWAY TYRANNY

FOR LOTS OF TYRANNY

A. I don't recall ever hearing such a thing.

Q. You know Mr. Les Wexner, correct?

A. I do.

Q. Do you know whether or not Maria Farmer was ever at Mr. Wexner's property in Ohio?

MR. PAGLIUCA: Can you tell me how that relates to this order, counselor?

MR. BOIES: Yes, I think it goes directly to the sexual activity related to Maria Farmer and what Mr. Epstein was doing with Maria Farmer.

Again, you can instruct not to answer.

MR. PAGLIUCA: I'm trying to understand why you are asking these questions before I --

MR. BOIES: I'm asking these questions because these are people who not only have been publicly written about in terms of the sexual activity that they were put into in connection with Mr. Epstein, but the person who

THE GESTAPO
THE NAZI'S SECRET POLICE FORCE

The Gestapo committed widespread atrocities during its existence. The power of the Gestapo was used to focus upon political opponents, ideological dissenters, handicapped persons, homosexuals, and above all, Jews. Those arrested by the Gestapo were held without judicial process, and most political prisoners simply disappeared while in Gestapo custody. The Gestapo proved extremely effective, largely due to the willingness of ordinary Germans to report on their fellow citizens.

NEW WORLD ORDER
We the People
TPP
INTERNET FREEDOM
STATES SOVEREIGNTY
AMERICAN JOBS
TPP
DDees.com

RUDOLPH HESS

Rudolf Hess (April 26, 1894 – August 17, 1987) was a leading member of the Nazi Party. He was an ardent student of astrology and other occult sciences. Hess was appointed **Deputy Führer** to **Adolf Hitler** on April 21, 1933. He held that position until 1941, when he flew solo to Scotland in an attempt to negotiate the United Kingdom's exit from World War II. His plane was shot down, and Hess was taken prisoner and convicted of war crimes. He was serving a life sentence when he committed suicide in 1987.

1 Jeffrey asking me to give him a massage which involved
2 sexual acts, I don't remember. Joanna Sjoberg was
3 another victim of Jeffrey Epstein who witnessed sexual
4 acts.
5 Q. Witnessed sexual acts between you and
6 somebody else?
7 A. She is another victim that I would like to
8 say that I wouldn't like to mention the stuff that
9 happened to her. She's very sensitive about this stuff.
10 Q. That's fine, but I'm wondering if she's a
11 witness to sexual acts that you allege were between you
12 and somebody else?
13 A. Other than Epstein, no. I mean, she did
14 see the meeting with Prince Andrew, but she did not
15 witness the act with him.
16 Q. Okay.
17 A. Kelly Spamm is, I believe that be [redacted]
18 [redacted] which is number 81, and I've already explained
19 that one. Number 85, Emmy Taylor, she witnessed many
20 acts of sexual abuse by Ghislaine Maxwell, Jeffrey
21 Epstein.
22 Number 92, Larry Visosky is the pilot. I
23 don't believe he witnessed anything, but he was flying
24 during some of the times that sexual abuse encountered.
25 Q. Do you know why Les Wexner is not on this

Theories of the Chakras

Bridge to Higher Consciousness

Hiroshi Motoyama

True DeKEKtive
Eyes Wide Open

when the rich and powerful think they're above the law and rub their horrid crimes into our faces

PEDOPHILES

#PizzaGate

CHILD TRAFFICKERS

comet ping pong

NETWORK

ELECTRONIC RESULTS '08
FOX NEWS channel
TERROR
ROR...KEEP MOVING SHEEPLE.... TAKE YOUR CHIP..
Deesillustration.com

WORLDVIEW SCHISM

RANDOMNESS

The Universe is a Grand Accident

There is no Creator therefore there is no underlying Intelligence in Nature

There is no such thing as Spiritual/Moral/ Natural Law

Existence has no Purpose other than to continue to exist

Hallmarks of Scientism, Atheism and Totalitarianism

TRUTH

NATURAL LAW
(Deterministic Component)

+

FREE WILL
(Random Component)

DETERMINISM

God controls every event in Creation

All occurrences are pre-ordained

Free Will is an illusion and does not exist

Since God controls everything, Change is impossible

Action is ultimately meaningless

Hallmarks of Religious Extremism and Slave-Think

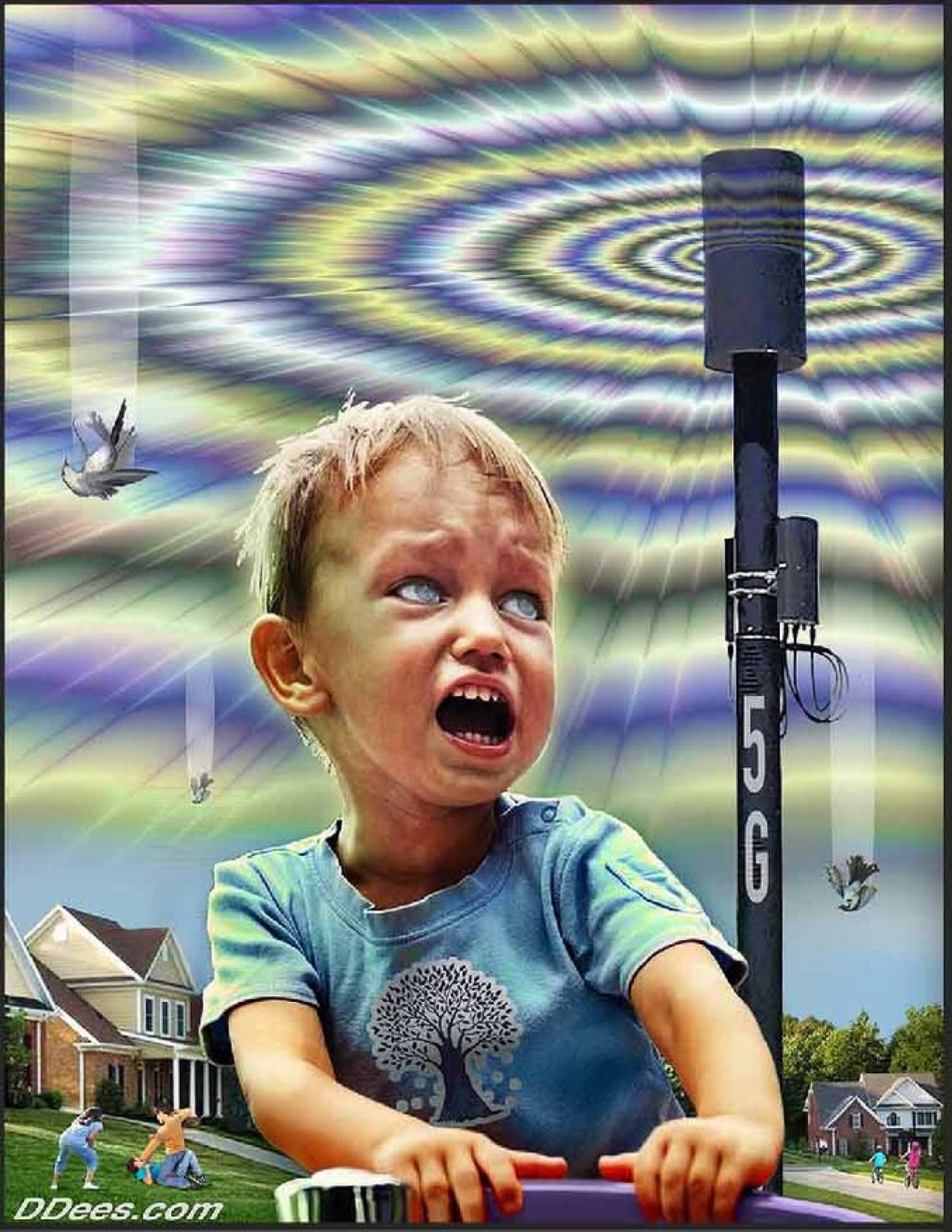

JAN / FEB 2016 #31

Sheeple

YOU LET THIS GOVERNMENT TAKE UR KIDS 8 HRS / DAY?

GOVERNMENT SCHOOLS AGENDA TO DESTROY RELIGIOUS MORALS AND SPIRITURALITY

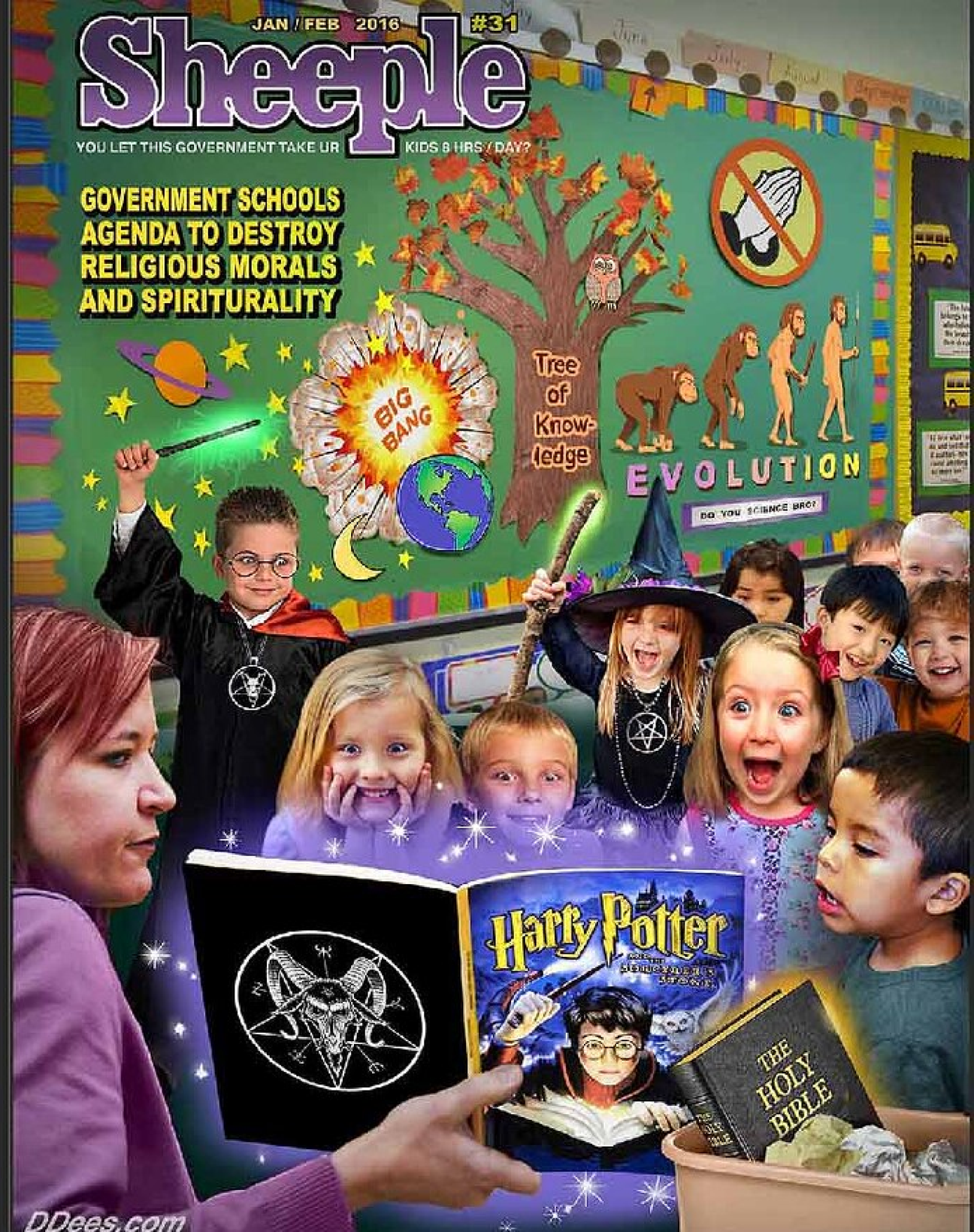

EMF TOOTH LOSS

DEES VOL 4

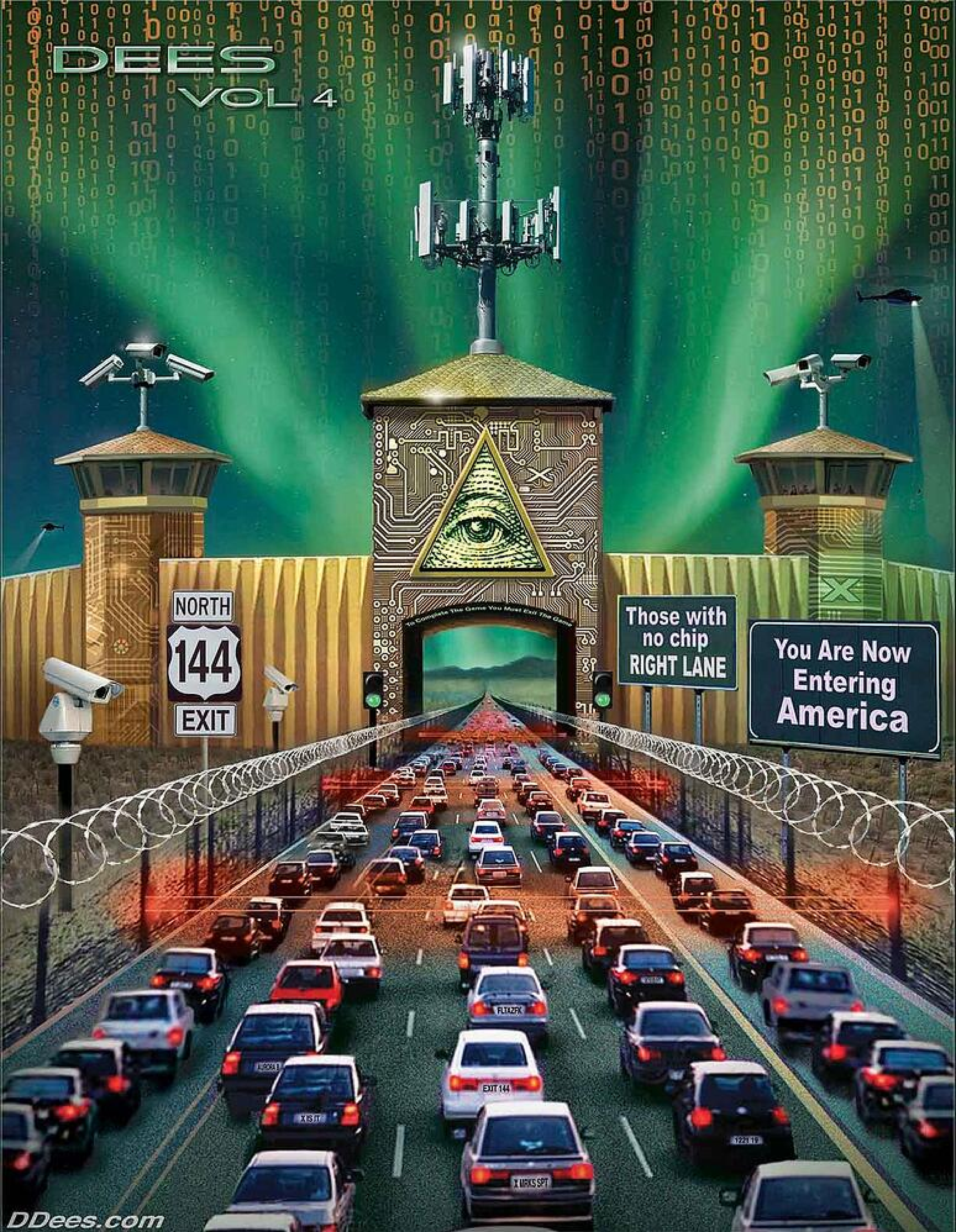

DDees.com

The Hidden Language of Computer Hardware and Software

SECOND EDITION

CHARLES PETZOLD

WE SPEND BILLIONS OF DOLLARS TO FIND LIFE ON OTHER PLANETS

AND TRILLIONS OF DOLLARS KILLING THE LIFE ON THIS ONE

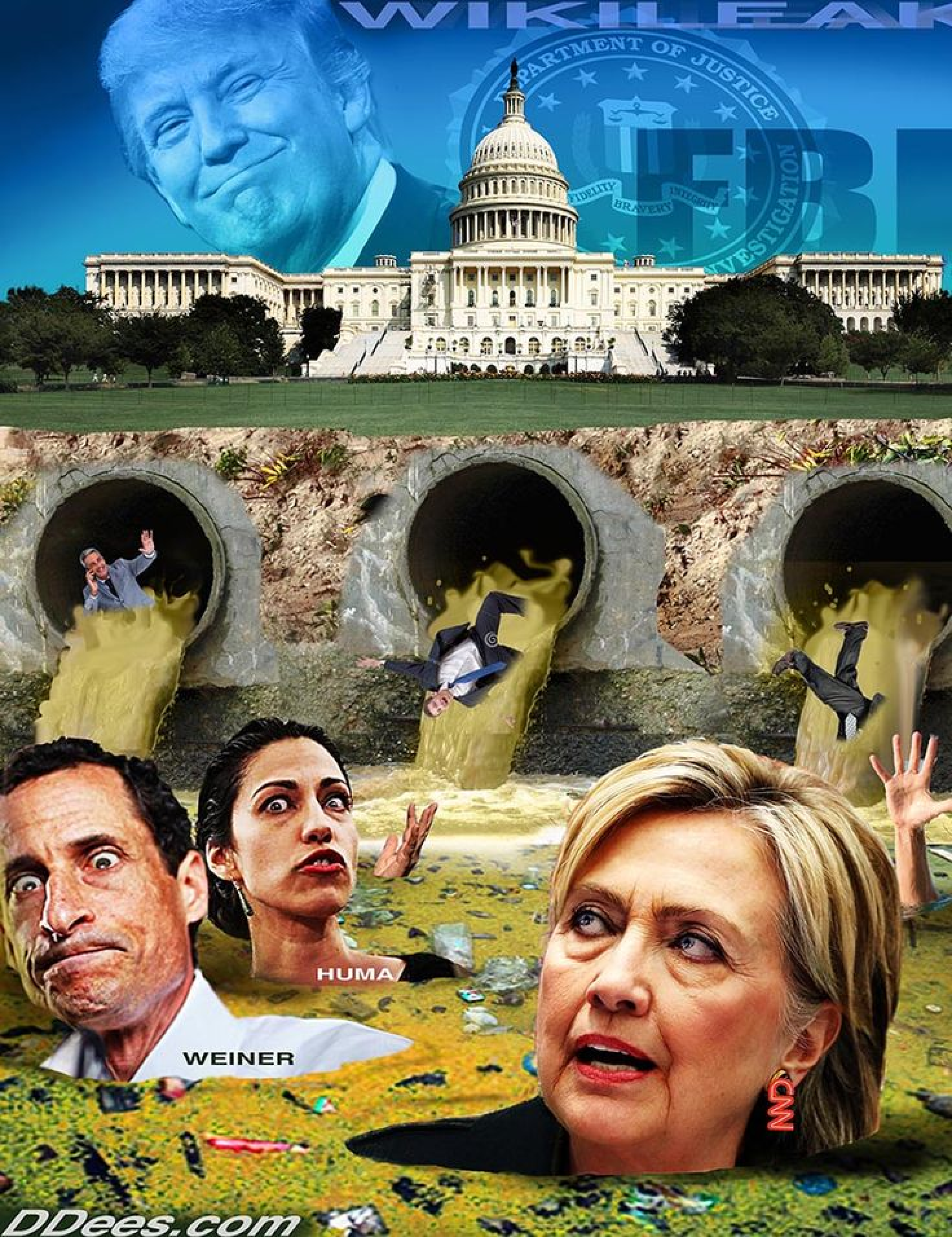
WIKILEAK
PARTMENT OF JUSTICE
FBI
FIDELITY
BRAVERY
INTEGRITY
INVESTIGATION
HUMA
WEINER
HRC
DDees.com

They fear love because it creates a world they can't control.
~ George Orwell, 1984

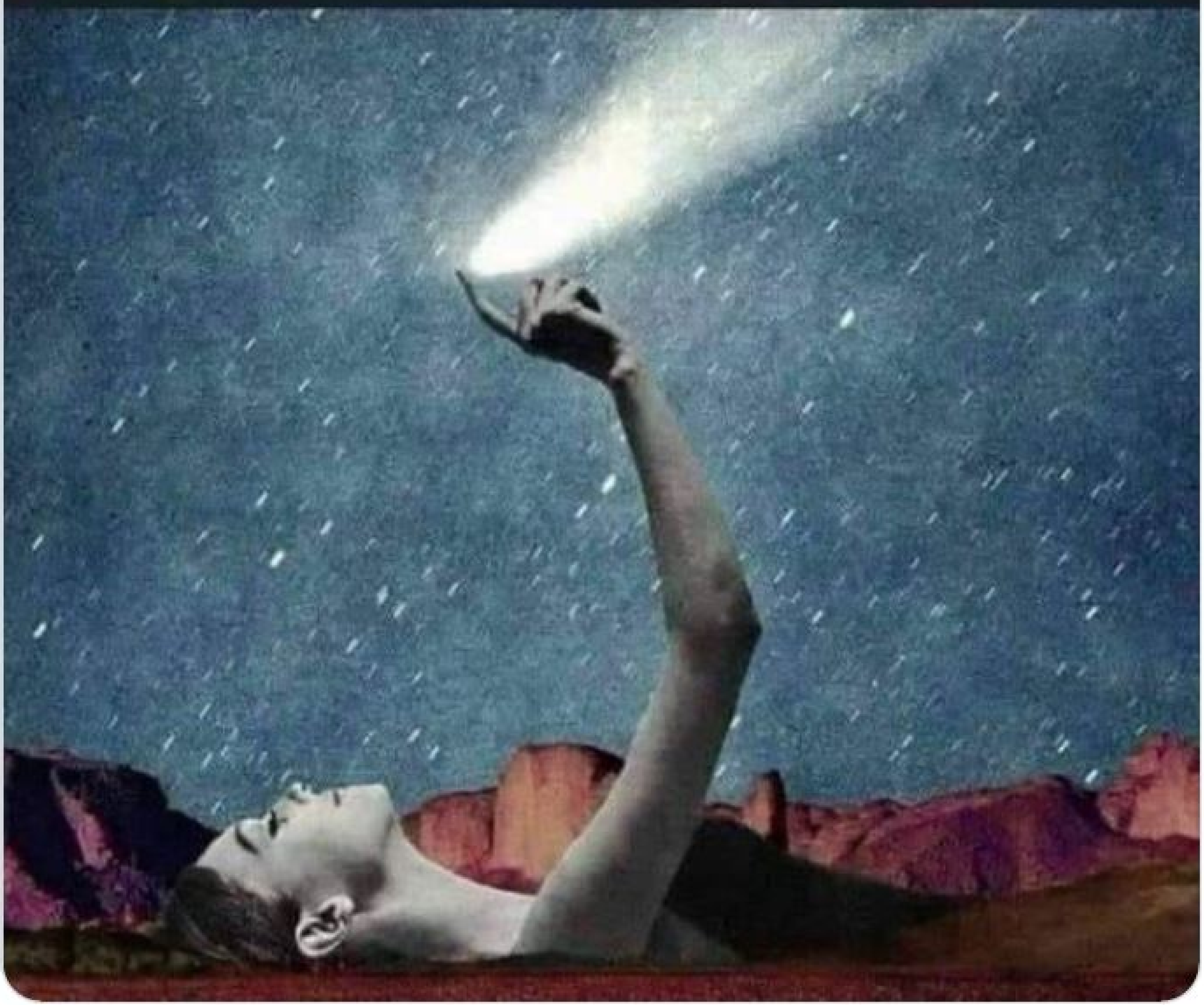

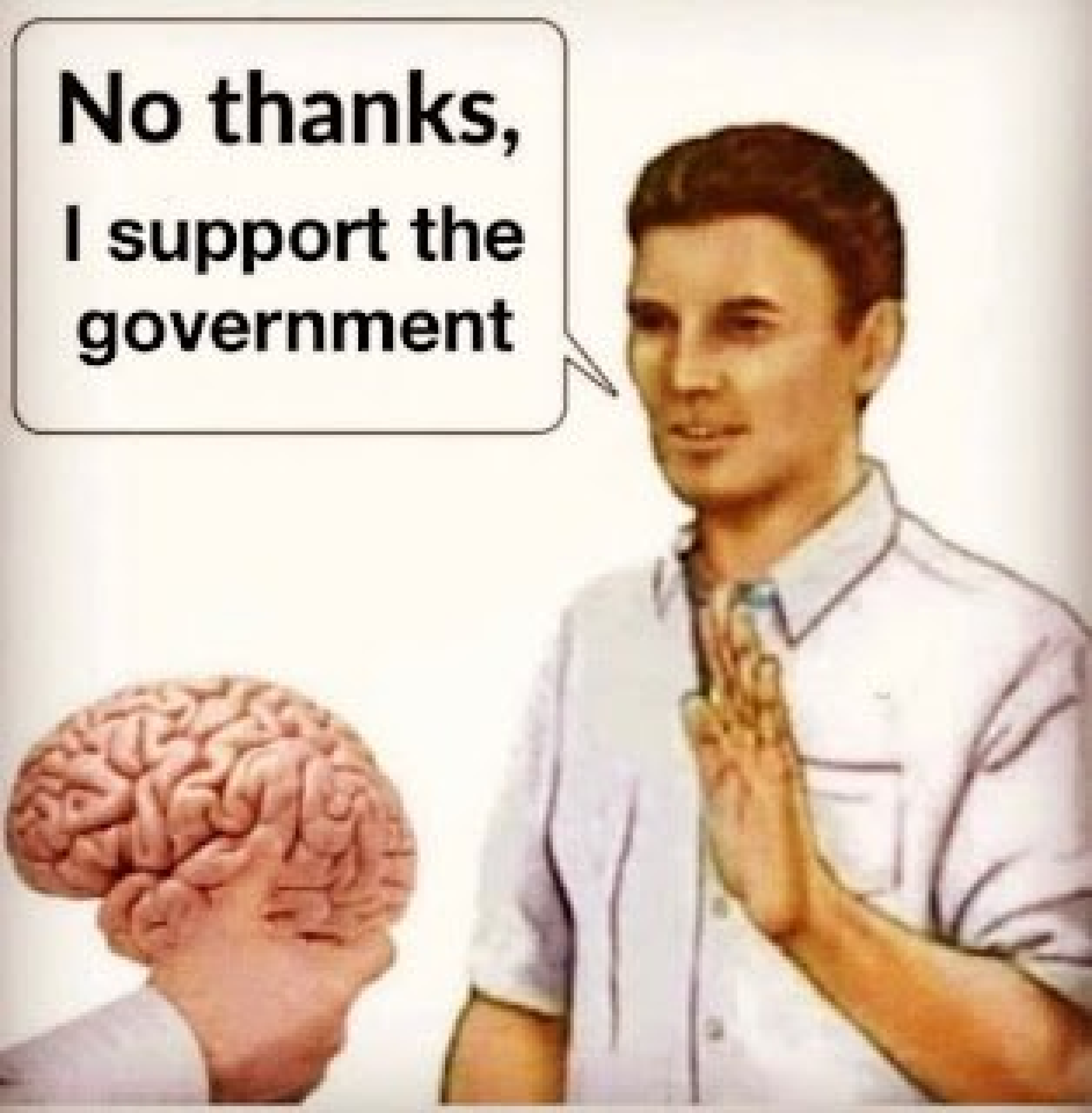
No thanks,
I support the
government

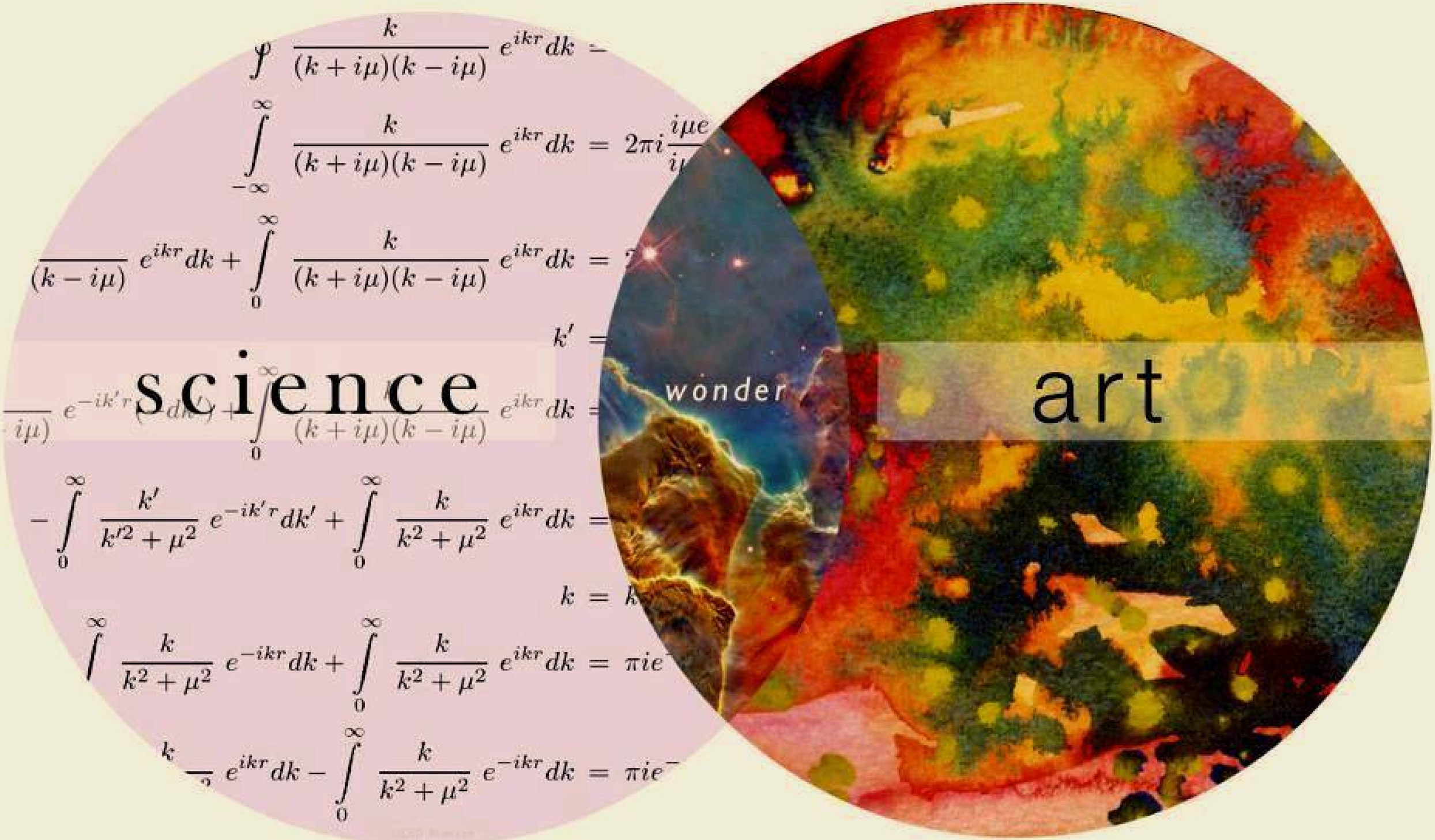
science
wonder
art

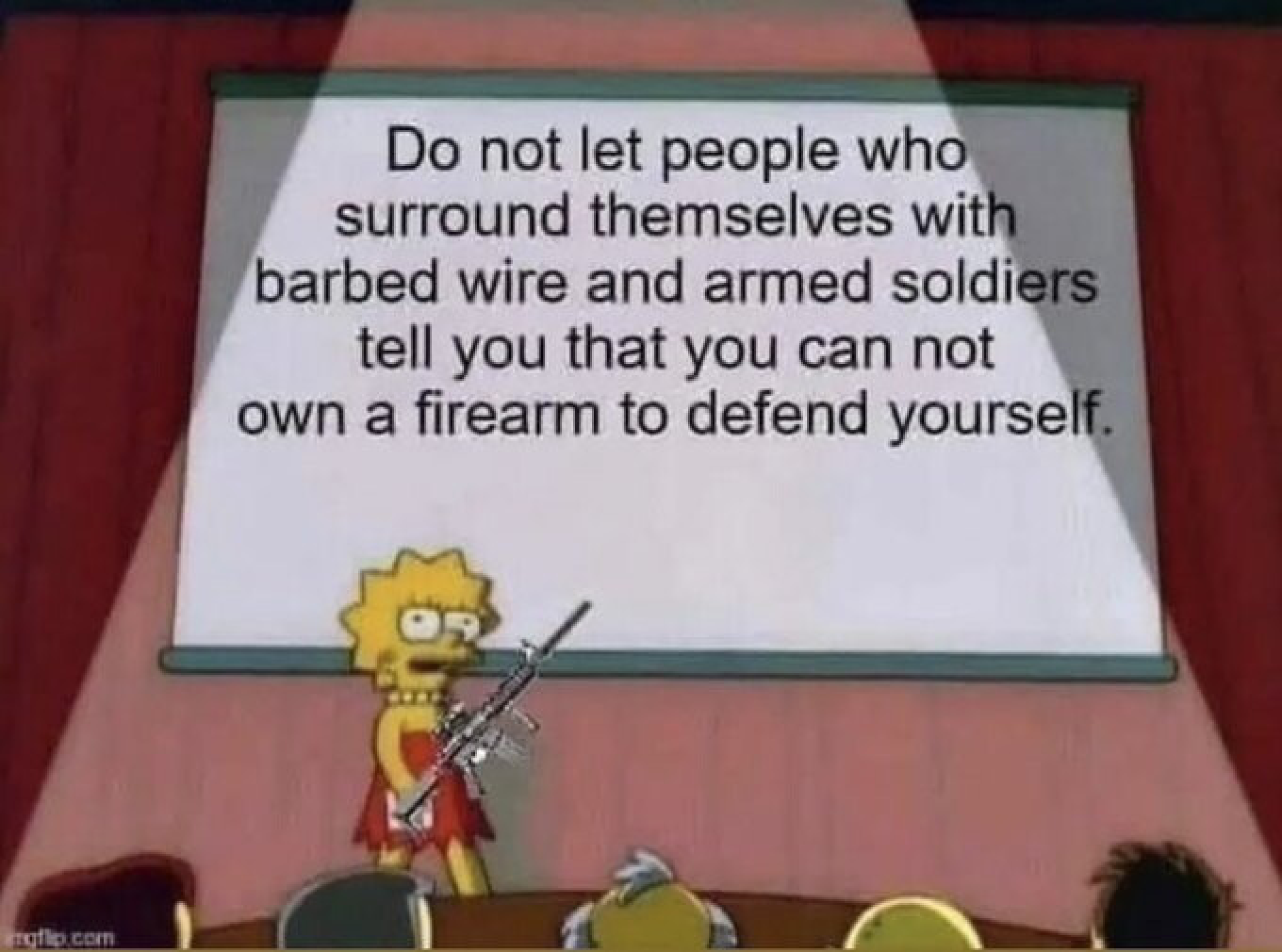
Do not let people who
surround themselves with
barbed wire and armed soldiers
tell you that you can not
own a firearm to defend yourself.

KARL HAUSHOFER
GEOPOLITIK & LEBENSRAUM

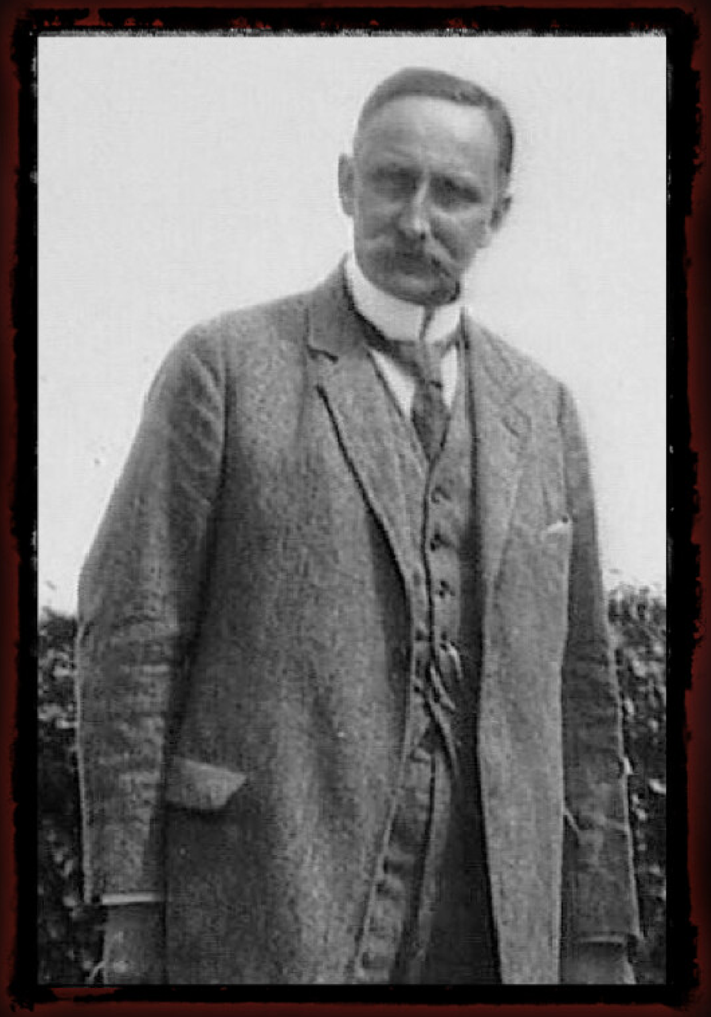

After retiring from the German army with the rank of Major General in 1919, Haushofer forged a close friendship with **Rudolf Hess**, who became his personal assistant. He became a teacher of politics and philosophy to both Hess and Hitler while they were in **Landsberg Prison** following the failed **Beer Hall Putsch** of 1923. Every Wednesday between June 24 and December 12, 1924, Haushofer travelled from Munich to Landsberg and offered hours of intense personal mentoring to Hess and Hitler, whom Haushofer called his "young eagles." Historian Joachim Fest stated that bringing Haushofer and Hitler together was the most important personal contribution that Rudolf Hess made to the creation of National Socialism.

LEGALITY

JOHN H. KEHL

INTERNATIONAL BANKING
The New York Times
deesillustration.com

#PizzaGate Part 1

So what exactly is #Pizzagate?

Pizzagate is an investigation branch derived from one of the Podesta Mails revealed by Wikileaks and related to the #SpiritCooking stuff, in which some anons noticed a weird *codeword* used in them.
(if you don't know what #SpiritCooking is, I suggest you to use the #hashtag and look for it, it's all over twitter and the web)
The messages in these mails were cryptic and not a normal way in which people refer to their food, making them too suspicious to pass or discard, that's why anons from everywhere reunited their effort to look for conections, names, compromising pictures, properties, any kind of link or tie to the Podestas and their inner circle of friends family, etc, but before passing to the investigations and name correlation let's read some of the leaked mails with criptic messages that gained our attention:

Source: https://wikileaks.org/podesta-emails/emailid/46736

```
>>
>> On Thu, Oct 8, 2015 at 9:26 AM, Tamera Luzzatto <tluzzatto@pewtrusts.org>
>> wrote:
>>
>> With enormous gratitude to Advance Man Extraordinaire Haber, I am popping
>> up again to share our excitement about the Reprise of Our Gang's visit to
>> the farm in Lovettsville. And I thought I'd share a couple more notes:
>> We plan to heat the pool, so a swim is a possibility. Bonnie will be
>> Uber Service to transport Ruby, Emerson, and Maeve Luzzatto (11, 9, and
>> almost 7) so you'll have some further entertainment, and they will be in
>> that pool for sure. And with the forecast showing prospects of some sun,
>> and a cooler temp of lower 60s, I suggest you bring sweaters of whatever
>> attire will enable us to use our outdoor table with a pergola overhead so
>> we dine al fresco (and ideally not al-CHILLo).
```

Still nothing Suspicious you say?
Even though there was no need to state their ages at all, but...

Luzzatto who?

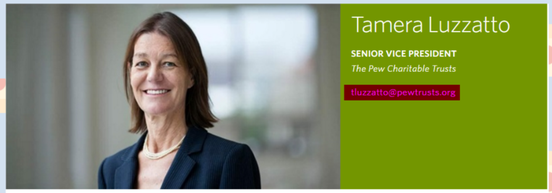

SHARE

PROFILE

Tamera Luzzatto leads government relations at The Pew Charitable Trusts. She ensures that Pew's wide range of nonpartisan policy work at the state, federal and international levels is effectively and accurately communicated to policy makers.

Luzzatto served as then-Senator Hillary Rodham Clinton's chief of staff from 2001 to 2009. Prior to her service with Senator Clinton, Luzzatto was on the staff of West Virginia Senator John D. Rockefeller IV for nearly 15 years, serving as

Let's keep going.

Source: https://wikileaks.org/podesta-emails/emailid/23561

```
From:john.podesta@gmail.com
To: ses@sandlerfoundation.org
Date: 2014-09-04 02:28
Subject: Re: Did you leave a handkerchief
It's mine, but not worth worrying about.
On Sep 2, 2014 2:54 PM, "Sandler, Susan" <ses@sandlerfoundation.org> wrote:
> Hi John,
> The realtor found a handkerchief (I think it has a map that seems
> pizza-related. Is it yorus? They can send it if you want. I know you're
> busy, so feel free not to respond if it's not yours or you don't want it.
```

Yep, it's just a handkerchief and she THINKS (means she's not sure?) it has a MAP on it and it's Pizza-related.

Source: https://wikileaks.org/podesta-emails/emailid/37971

```
From:hms@sandlerfoundation.org
To: john.podesta@gmail.com, podesta.mary@gmail.com
CC: ses@sandlerfoundation.org, sherrybroder@sherrybroder.com
Date: 2015-07-11 20:12
Subject: Dominos
Last day in MV. Missed you.
Susan whipped Sherry and me at Dominos. Using the Podesta method, she made up the rules as we played.

Sent from my iPhone
```

Dominos?

Source: https://wikileaks.org/podesta-emails/emailid/53026

```
On Sep 5, 2014, at 12:42 PM, "Sandler, Herbert" <hms@sandlerfoundation.org<mailto:hms@sandlerfoundation.org>>
wrote:

What is there about you that you makes you such a big hit with Susan, Steve and Sherry? And now you've added the
Podestas. Every time we see you, I get lowered in the rankings.
OK. We did have a great time.

Incidentally, we really liked your daughter. She has a special quality.
```

Susan who?

Susan Sandler

Chair, Board of Directors

Susan Sandler is a Trustee of the Sandler Foundation, which invests in strategic organizations and exceptional leaders who seek to improve the rights, opportunities and well being of others, especially the most vulnerable and disadvantaged. Sandler leads funding related to education policy and other areas.

Prior to serving full time as a funder in 2008, Sandler's career focused on advancing educational equity as an organizational leader, policy advocate, professional development provider, school therapist, teacher and activist. Sandler previously served as President of Justice Matters, an education reform and leadership development organization based in Oakland, CA.

Sandler holds an M.S.W. from San Francisco State University and a B.A. from Stanford University.

Source: https://wikileaks.org/podesta-emails/emailid/19859

```
>> On 9/27/08, James A (Personal) <jamesacorp@gmail.com> wrote:
>>> John,
>>>
>>> Hello. Some young lawyer type friends of mine are hosting an Obama
>>> Fundraiser at Comet Ping Pong on Thursday Night and then watching the
>>> debate. Should be about 150 people and they are raising between 25
>>> and 35 thousand dollars. Would you be willing to stop by around 8
>>> o'clock or so and make a little speech. They (and I) would be
>>> thrilled to have you of course. I understand if you are not
>>> available.
>>>
>>> Also, I saw that you are reading at Politics & Prose soon. What can
>>> we do afterward? Would you like to have a dinner at my places?!?
>>>
>>> Big or small. What do you think?
>>>
>>> See you soon.
>>>
>>> Yours, James Alefantis
```

James Alefantis
&
Tony Podesta

Let's not touch the CP(Comet Pizza, Comet Ping Pong) matter for now but remember this connection, there are way more mails and we'll focus more on CP later.

AND...

Source: https://wikileaks.org/podesta-emails/emailid/30613

```
Miss you Herb. Happy Holidays and see you in 2016.

On Thursday, December 24, 2015, Sandler, Herbert <hms@sandlerfoundation.org>
wrote:

> Mary and John
>
> I think you should give notice when changing strategies which have been
> long in place. I immediately realized something was different by the shape
> of the box and I contemplated who would be sending me something in the
> square shaped box. Lo and behold, instead of pasta and wonderful sauces, it
> was a lovely, tempting assortment of cheeses, Yummy. I am awaiting the
> return of my children and grandchildren from their holiday travels so that
> we can demolish them.
>
> Thank you so much. I hope you and your gang are well.
>
> I miss you both
>
> Best wishes fro a merry Christmas and Happy New Year.
```

> Ps. Do you think I'll do better playing dominos on cheese than on pasta?

Info of Interest:

David Brock
Founder of Correct the Record, a super PAC to counter claims about Hillary Clinton on social media.

James Alefantis
David Brock's ex-lover, owner of Comet Ping Pong pizzeria and jimmycomet **instagram account.**

Marina Abramović
The"grandmother of performance art." She pioneered a new notion of identity by bringing in the participation of observers, focusing on "confronting pain, blood, and physical limits of the body."

What?!!!

I'm no expert but I don't think you can play DOMINO on top of cheese or pasta, unless these words mean something else, then you'll have an entirely different meaning.

Source citation for U.S., Department of Veterans Affairs BIRLS Death File, 1850-2010

Ancestry record

Citation details

Associated facts

Media

U.S., Department of Veterans Affairs BIRLS Death File, 1850-2010

View record

Name	Oscar Schneider
Gender	Male
Birth Date	22 Jan 1906
Death Date	13 May 1993
Cause of Death	Natural

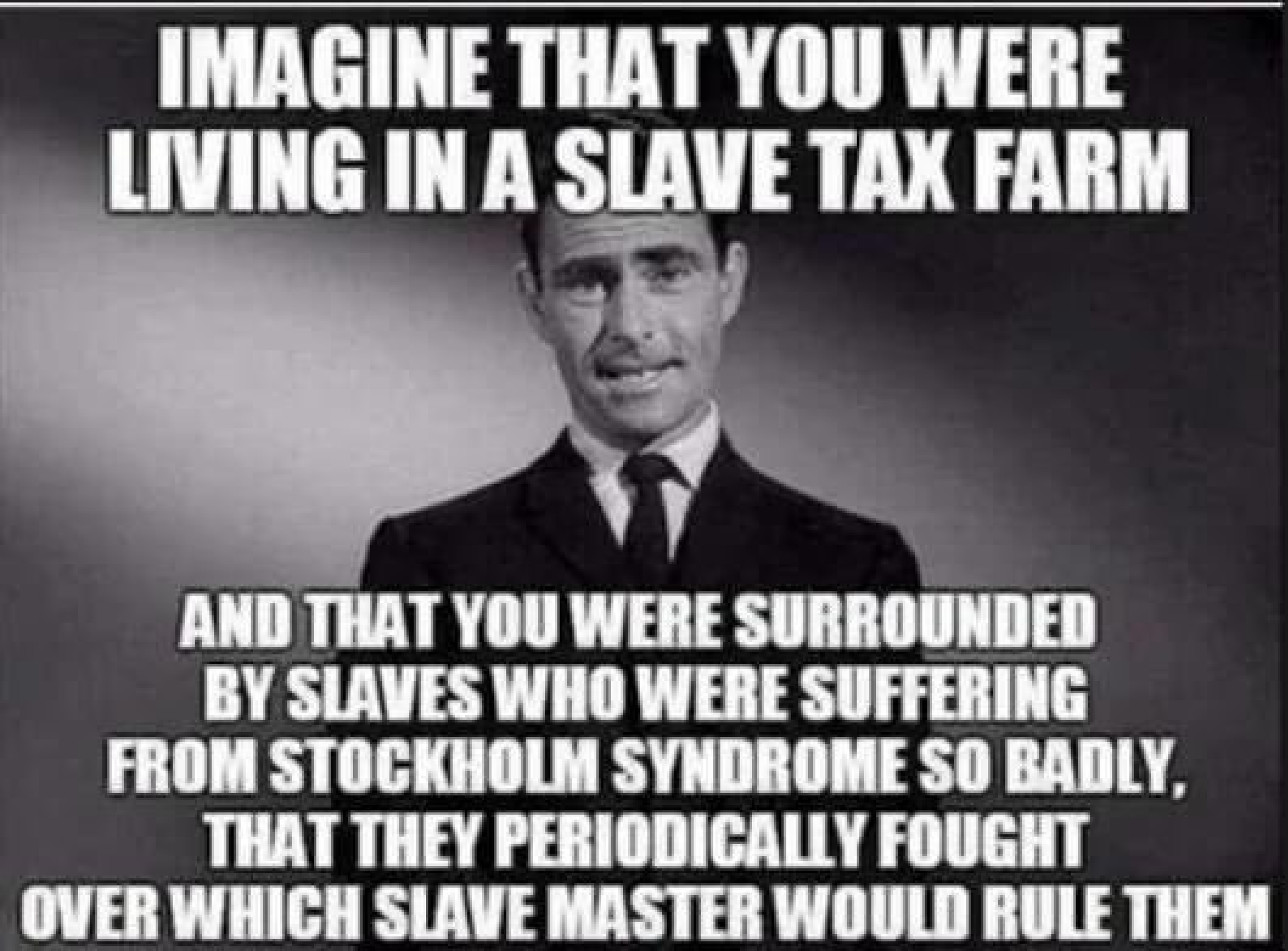
IMAGINE THAT YOU WERE
LIVING IN A SLAVE TAX FARM
AND THAT YOU WERE SURROUNDED
BY SLAVES WHO WERE SUFFERING
FROM STOCKHOLM SYNDROME SO BADLY,
THAT THEY PERIODICALLY FOUGHT
OVER WHICH SLAVE MASTER WOULD RULE THEM

When you get to meet your internet friends

DON'T CALL THEM
"ILLEGAL FIREARMS". CALL THEM
"UNDOCUMENTED WEAPONS" AND
LET THEM LIVE IN SANCTUARY
HOMES.

ORDER OF THE ILLUMINATI

In subsequent years, the group was vilified by conservative and religious critics, who claimed the Illuminati continued to operate in secret, and were ultimately responsible for the **French Revolution**. Weishaupt himself wrote that "*The great care of the Illuminati, after the publication of their secret writings, was to persuade the whole of Germany that the Order no longer existed.*" Describing future plans for the Order, Weishaupt wrote: "*By this plan we shall direct all mankind. Occupations must be allotted and contrived, that we may in secret, influence all political transactions.*" To hide their subversive activities, the highest members of the Order began to masquerade as humanitarians and philanthropists. The Order eventually moved their headquarters to London, where it began to grow again. Weishaupt told Illuminati members to infiltrate the Blue Lodges of Freemasonry and to form secret circles within them. Only Freemasons who proved themselves as **Internationalists** (**Globalists**) and who were also **atheists** would be initiated into future incarnations of the Illuminati.

DDees.com

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Before the Federal Reserve Act was sent to Wilson for his signature, a copy was given to another representative of Wellington House and advisor to Wilson, **Colonel Edward Mandel House**, and another copy to banker **J.P. Morgan**, who, in this endeavor, represented the interests of the **Rothschild** international banking dynasty. Wilson's measures, all influenced by a tide of propaganda emanating from Wellington House, would further the destruction of the American middle class and act as instruments of slavery fastened around their necks without them truly becoming aware of it. In his book, ***The New Freedom***, Wilson wrote: "*We stand in the presence of a silent revolution. We are upon the threshold of a time when the systematic life of the country will be sustained at every point by government activity. Now we have to determine whether it shall be directed from government itself, or whether it shall be through instrumentalities which have already constituted themselves and which stand ready to supersede government.*"

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RETURN OF THE WARRIORS

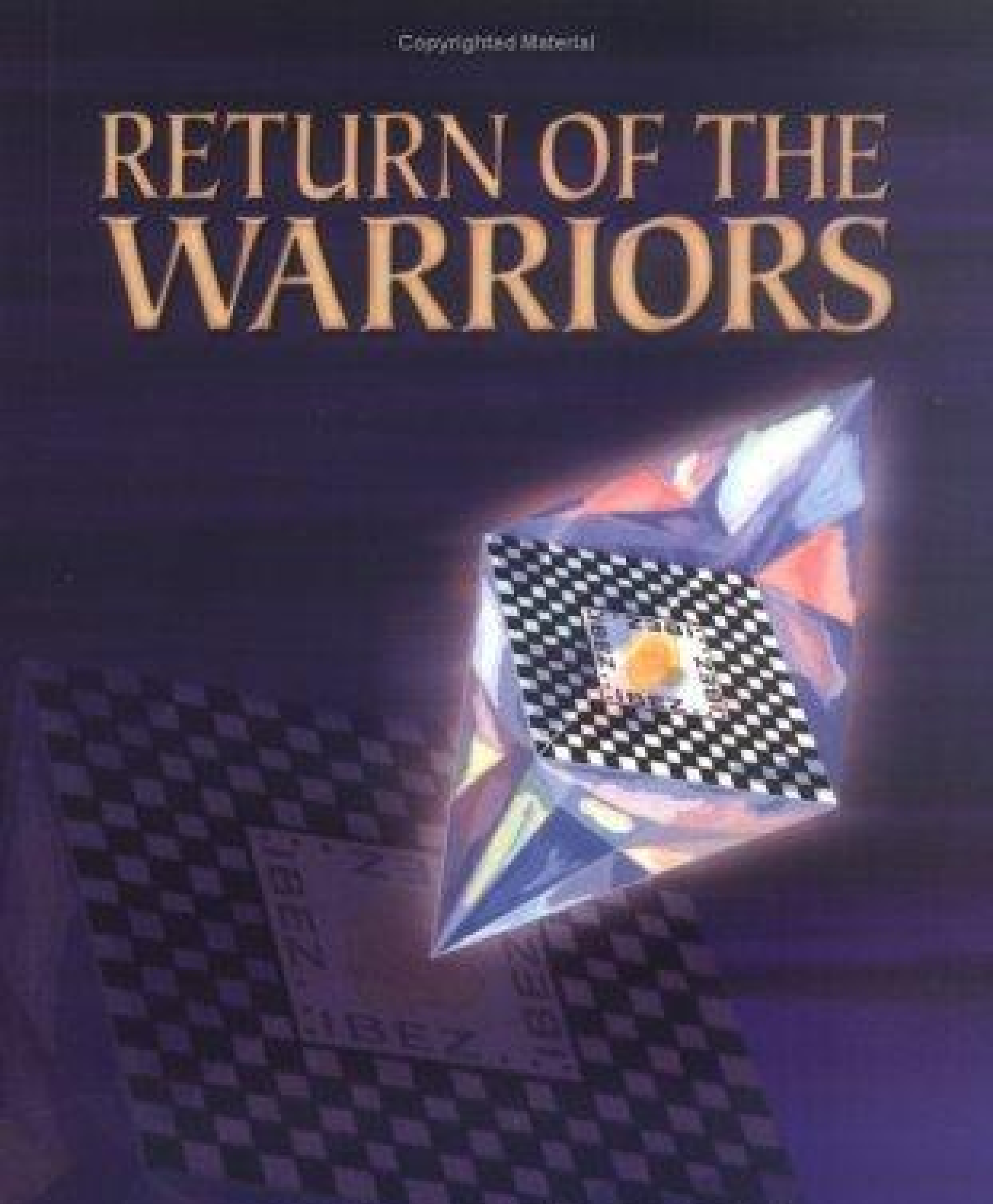

THE TOLTEC TEACHINGS
VOLUME ONE

THÉUN MARES

"A wide path to intellectual freedom, spiritual joy and utter personal power." *Conscious Living*

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MONSANTO
BIOTECHNOLOGY
DDees.com

COMMUNIST MANIFESTO

10 PLANKS (TENETS) OF THE COMMUNIST MANIFESTO	IMPLEMENTATIONS IN THE UNITED STATES TODAY
1. Abolition of private property in land / Application of all rents of land to public purpose	Property Tax / Eminent Domain
2. Heavy progressive or graduated income tax	Income Tax / Internal Revenue Service
3. Abolition of all rights of inheritance	Estate Tax ("Death Tax")
4. Confiscation of property of all emigrants and rebels	Government Seizures / IRS Property Confiscation / 1997 Crime Bill
5. Centralization of credit in the hands of the state by means of a central bank with an exclusive monopoly	Federal Reserve System
6. Centralization of the means of communication and transportation in the hands of the state	Department Of Transportation / FAA / FCC
7. Extension of state-owned industrial production / Central planning in agriculture	Executive Order 13575: Allows greater government power over food and energy
8. Enforcement of the universal obligation of all to work / Establishment of industrial armies, especially for agriculture	Taxes and inflation have forced dual-income families; in many instances both partners must work multiple jobs.
9. Combination of agriculture and manufacturing industries / More equable distribution of the population over the country	Questionable / Revised Plan? Robotics / Artificial Intelligence / 15-Minute Cities
10. Provision of free universal education (public schooling) / Abolition of children's factory labor	Department of Education / Public School System / Outcome-Based Education Model

Alcohol, Tobacco, and
Firearms investigator.

So, what can I do for you,
convenience store cop?

FRESH
MORNING URINE
SPRINKLE
OVER NIGHTMARE
DREAMS

THE DARK OCCULT ORIGINS OF COMMUNISM

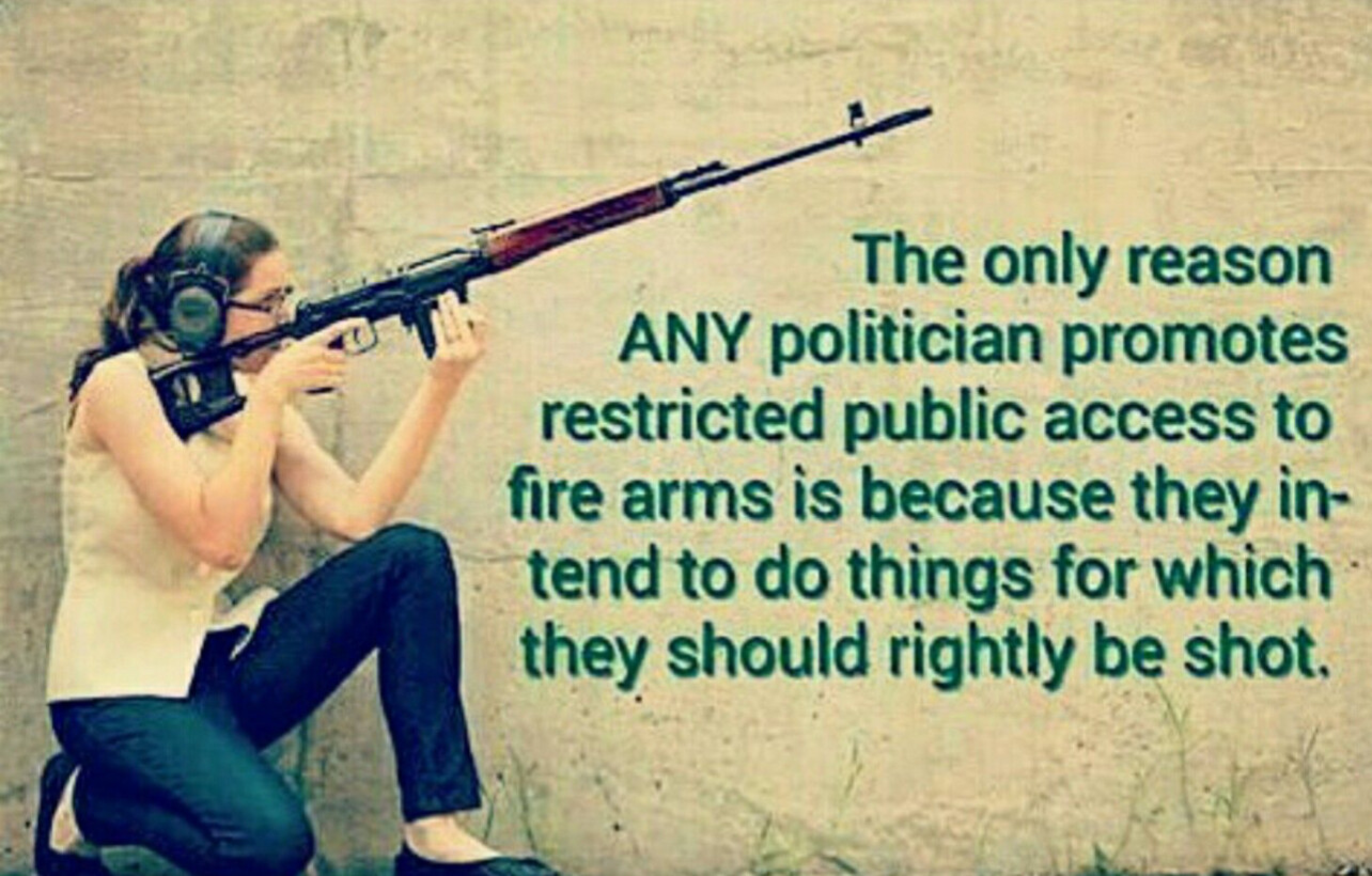
The only reason
ANY politician promotes
restricted public access to
fire arms is because they in-
tend to do things for which
they should rightly be shot.

me listening to both sides of the argument so I can take in double the amount of the misinformation

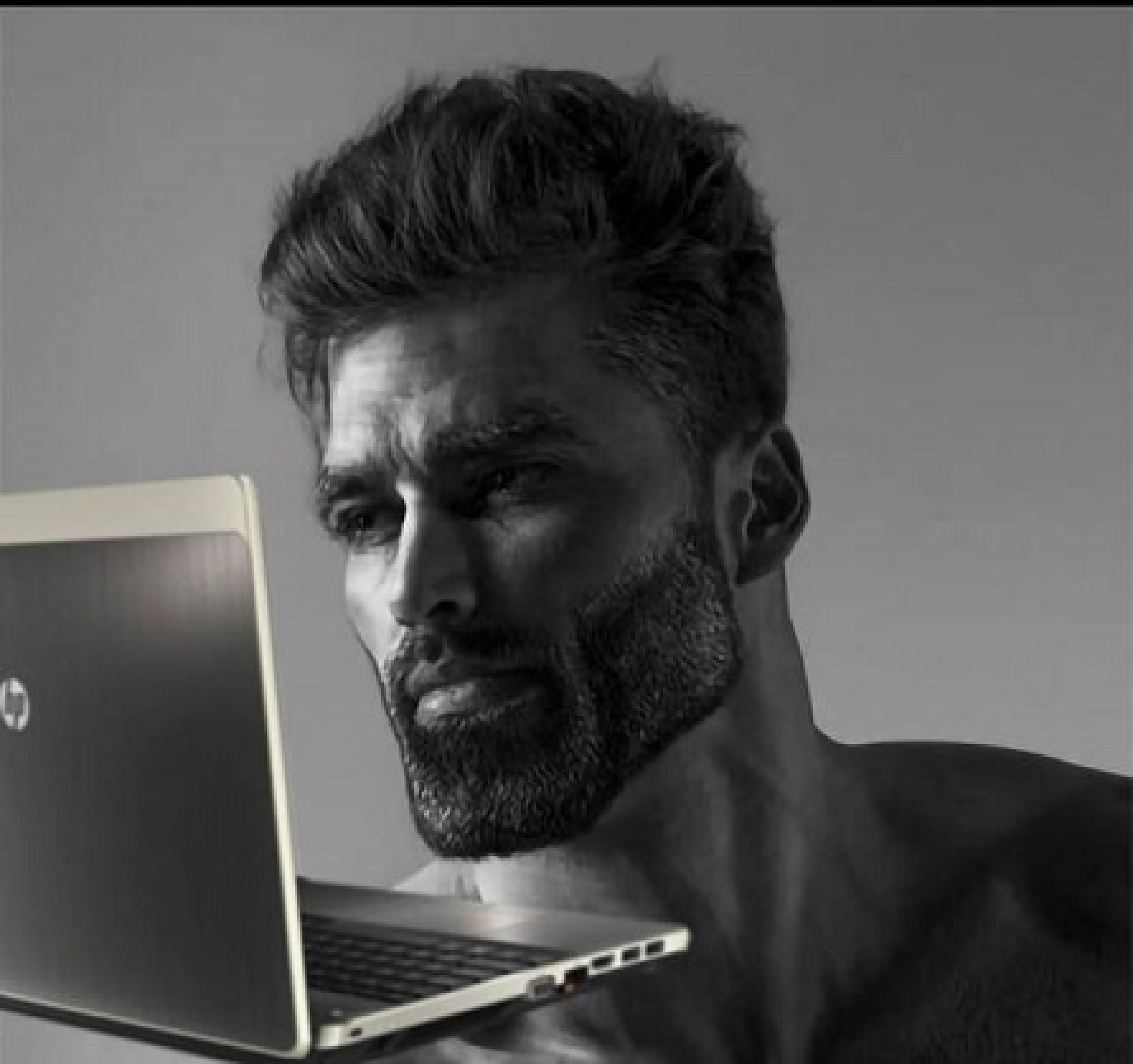

CARBONARI

The Carbonari had a high degree of success in organizing political pressure and revolutionary violence across Europe. The Carbonari used popular **religious symbolism** instead of esoteric symbols, making it more acceptable in the Catholic and Eastern Orthodox countries where it operated. It recruited its membership largely from the middle classes, although it also employed a strategy of **infiltration** by recruiting bureaucrats, policemen, and soldiers. This made it easier for the Carbonari to counter efforts to suppress them, since police and soldiers tasked to hunt them down were, as often as not, Carbonari members themselves.

Traffic Cameras

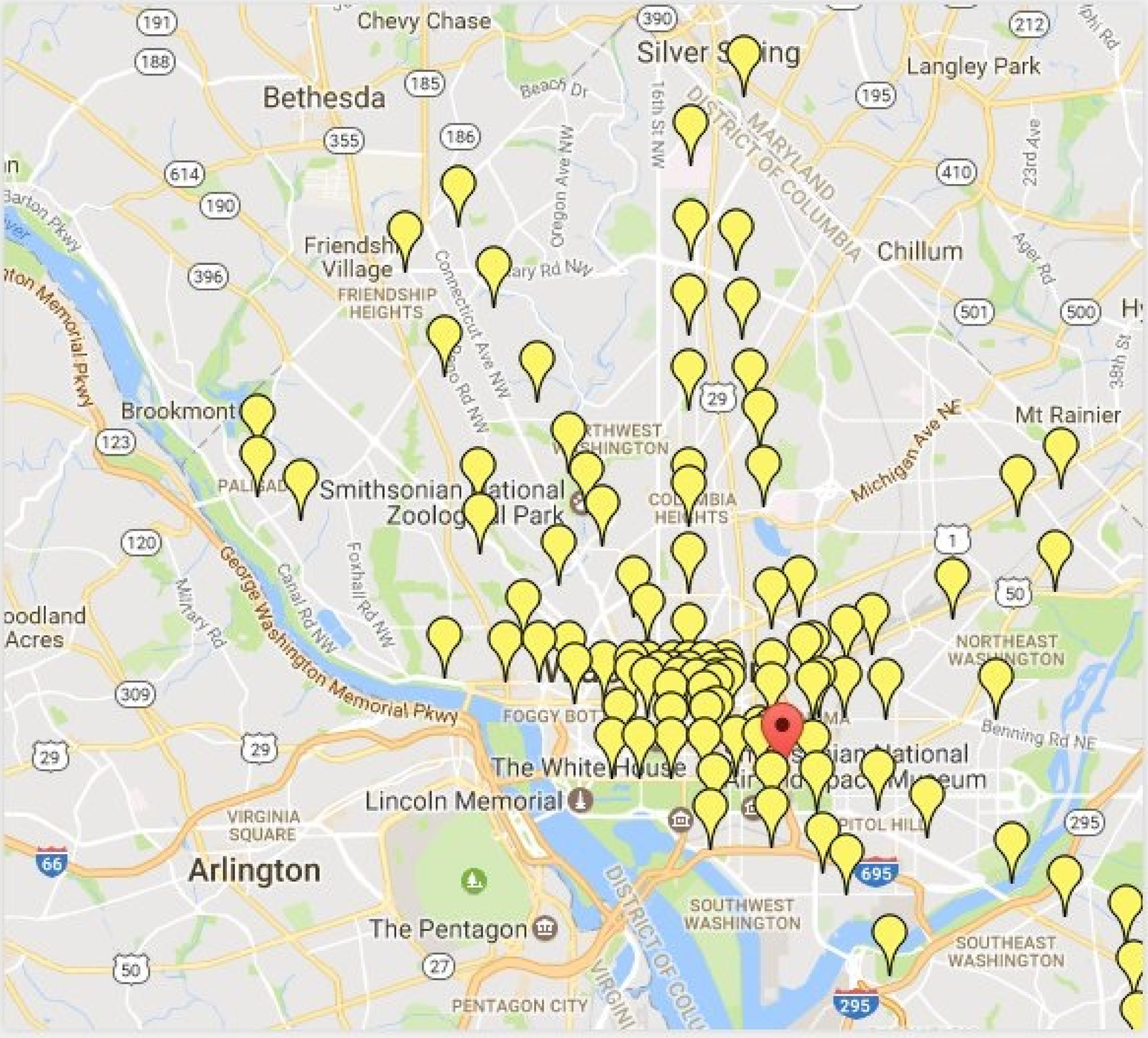

Change Viewable Radius: 26 Miles ▾

Changing the viewable radius will increase or decrease the amount of cameras being displayed relative to the red center-point.

Connecticut Ave @ Nebraska Ave

Connecticut Ave @ Nebraska Ave ▾

Powered By TrafficLand.

Select the providers you wish to display. You may need to adjust the viewable radius to see all cameras.

☑ DDOT ☐ SHA ☐ MONTGOMERY ☐ VDOT

MIND CONTROL

#28 JULY / AUG 2015

Sheeple

Codex Alimentarius, WTF?!

POPE FRANCIS OPENS U.N. SUMMIT WITH N.W.O. PLAN FOR TOTAL GLOBAL CONTROL

DDees.com

THOUSANDS OF
INNOCENT CHILDREN
RAPED.
TORTURED.
KILLED.

WE WISH THIS WAS
FAKE NEWS, TOO.

THE EVIDENCE DOESN'T LIE.

THIS IS NOT FAKE NEWS.
#PIZZAGATE

CENSORSHIP IS
THE TOOL USED
WHEN THE
LIE LOSES
ITS POWER

1,2,3,4,5

1,2,3,3.1,3.11,95,98,me,2000,xp,vista,7,8,8.1,10

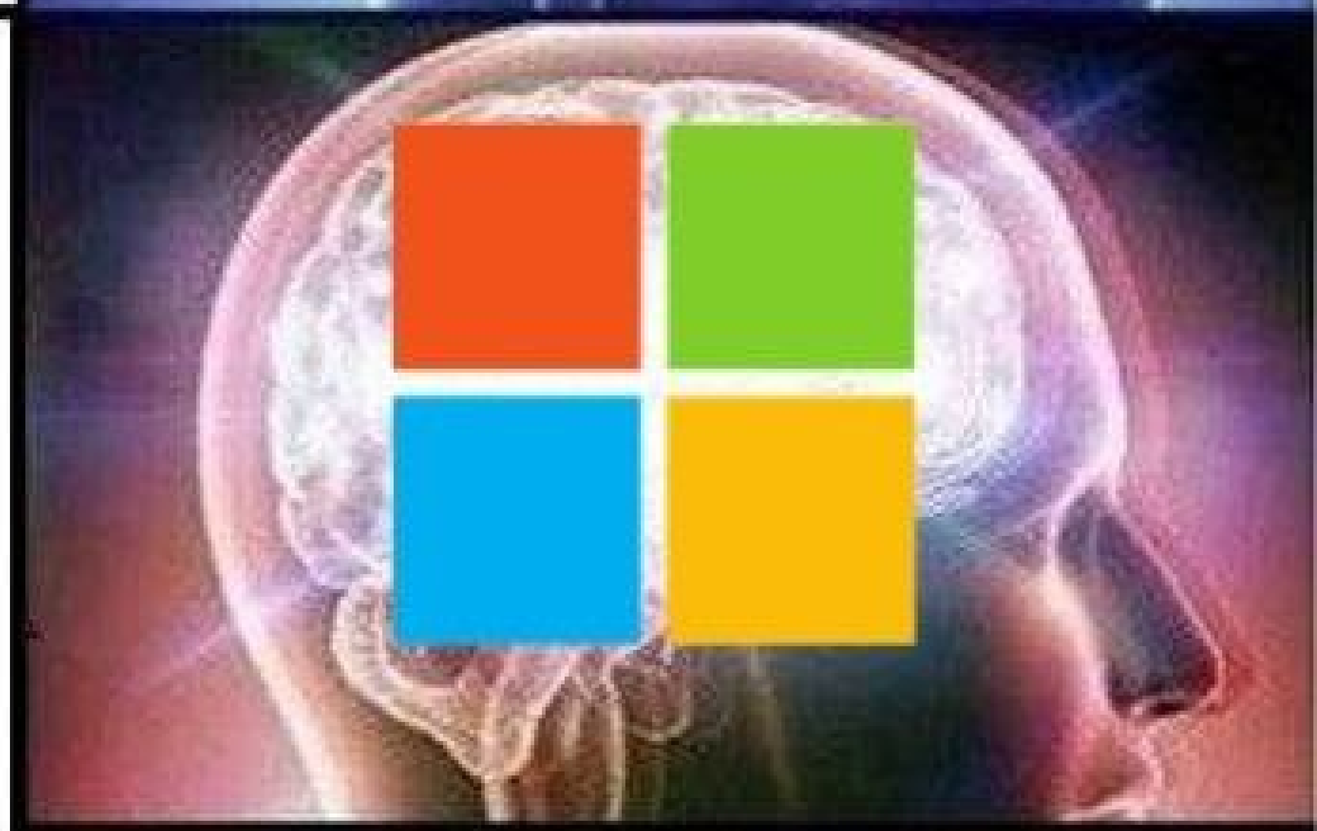

1,2,3,40,41

NAZIS ON BECOMING "GOD":
A "NEW ORDER" OF MASTERS AND SLAVES

"The Slavs are to work for us. Insofar as we don't need them, they may die. The fertility of the Slavs is undesirable. They may use contraceptives or practice abortion - the more the better. Education is dangerous. It is enough if they can count up to 100. Every educated person is a future enemy. Religion we leave to them as a means of diversion. As for food they won't get any more than is absolutely necessary. We are the masters. We come first."

– **Martin Bormann**, Chief of the Nazi Party Chancellery

"FACT CHECKERS"
DIDN'T EXIST UNTIL
THE TRUTH STARTED
GETTING OUT

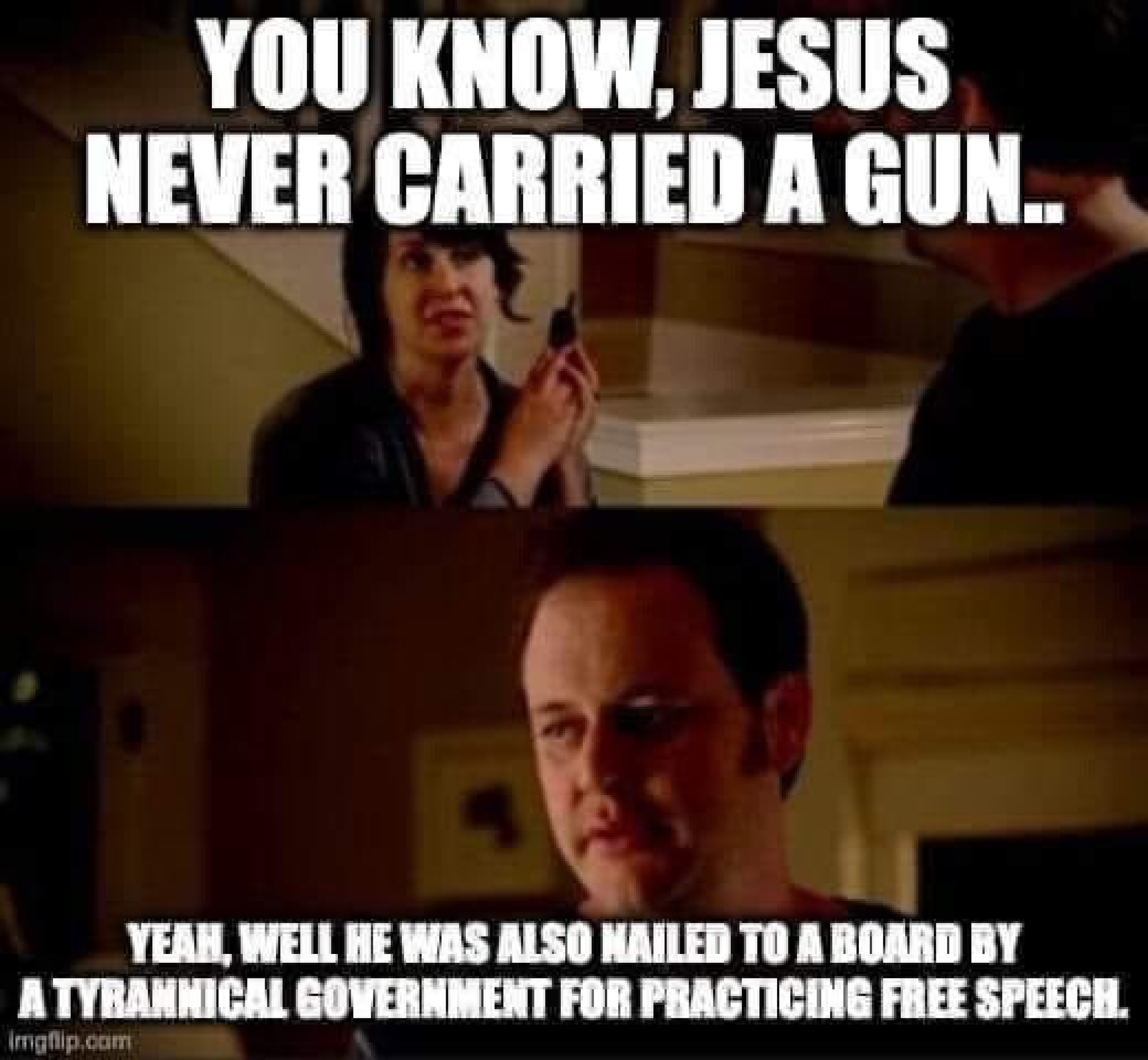
YOU KNOW, JESUS NEVER CARRIED A GUN..
YEAH, WELL HE WAS ALSO NAILED TO A BOARD BY A TYRANNICAL GOVERNMENT FOR PRACTICING FREE SPEECH.
imgflip.com

patreon

A-594 (REV. 11-20-73)

U. S. Department of Justice

(MATERIAL MUST NOT BE REMOVED FROM OR ADDED TO THIS FILE)

ENTIRE FILE REVIEWED
FOR HISTORICAL
DECLASSIFICATION

FEDERAL BUREAU of INVESTIGATION

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE [illegible]

Declassified Case: NW# 58396 Date: 09-18-2018

Screened by NARA (RD
FOIA # 58396 DOCID:

1 3 Live stream of Israel bombing Gaza (ustream.tv)
submitted 3 months ago by fritzly [+64]
comment share save hide delete nsfw [l+c]

2 5 Exclusive VICE News Footage of MH17 Aftermath [deleted from /r/videos and never appeared on /r/undelete] - [6:35] (youtube.com)
submitted 3 months ago by fritzly [+64]
2 comments share save hide delete nsfw [l+c]

3 6 Here's how Glencore made $15 Billion in Australia but paid no tax. (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

4 9 BP has asked a US court to order a "vast number" of businesses to repay part of the compensation awards they were paid in the wake of the 2010 Gulf of Mexico oil spill. The oil firm said the administrator in charge of processing the claims allowed businesses to inflate their losses. (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

5 11 The EFF is flying a protest blimp over the NSA data center in Utah that says "NSA Illegal Spying Below." (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

6 5 Can we post to both? (self.undeleteundelete)
submitted 4 months ago by forefatherrabbi [+7]
9 comments share save hide report [l=c]

7 14 Why in god's name is a /r/politics mod on the mod list here? This is absolutely not okay. : [x-post undelete] --- This thread exposes mod actions that created the need for this subreddit (reddit.com)
submitted 4 months ago by fritzly [+64]
13 comments share save hide delete nsfw retry thumb [l+c]

8 7 "A SWAT team blew a hole in my 2-year-old son" which was the top post on r/WTF and Reddit, just disappeared. [xpost from r/undelete] (reddit.com)
submitted 4 months ago by fritzly [+64]
comment share save hide delete nsfw retry thumb [l+c]

search

undeleteundelete

Use subreddit style

unsubscribe +shortcut +dashboard

144 readers
~3 users here now

Show my flair on this subreddit. It looks like: fritzly

For the stuff deleted from /r/undelete. Or the stuff that the /r/undelete bot didn't catch, for whatever reason.

created by Semebay a community for 4 months

discuss this ad on reddit

Create your own subreddit

...for your WoW guild.
...for great justice.

MODERATORS message the moderators

Semebay
fritzly known mod-shill/troll [-185]
UncleSamuel known mod-shill/troll [-148]

RECENTLY VIEWED LINKS

We are about to hit critical mass.
899 points | 372 comments

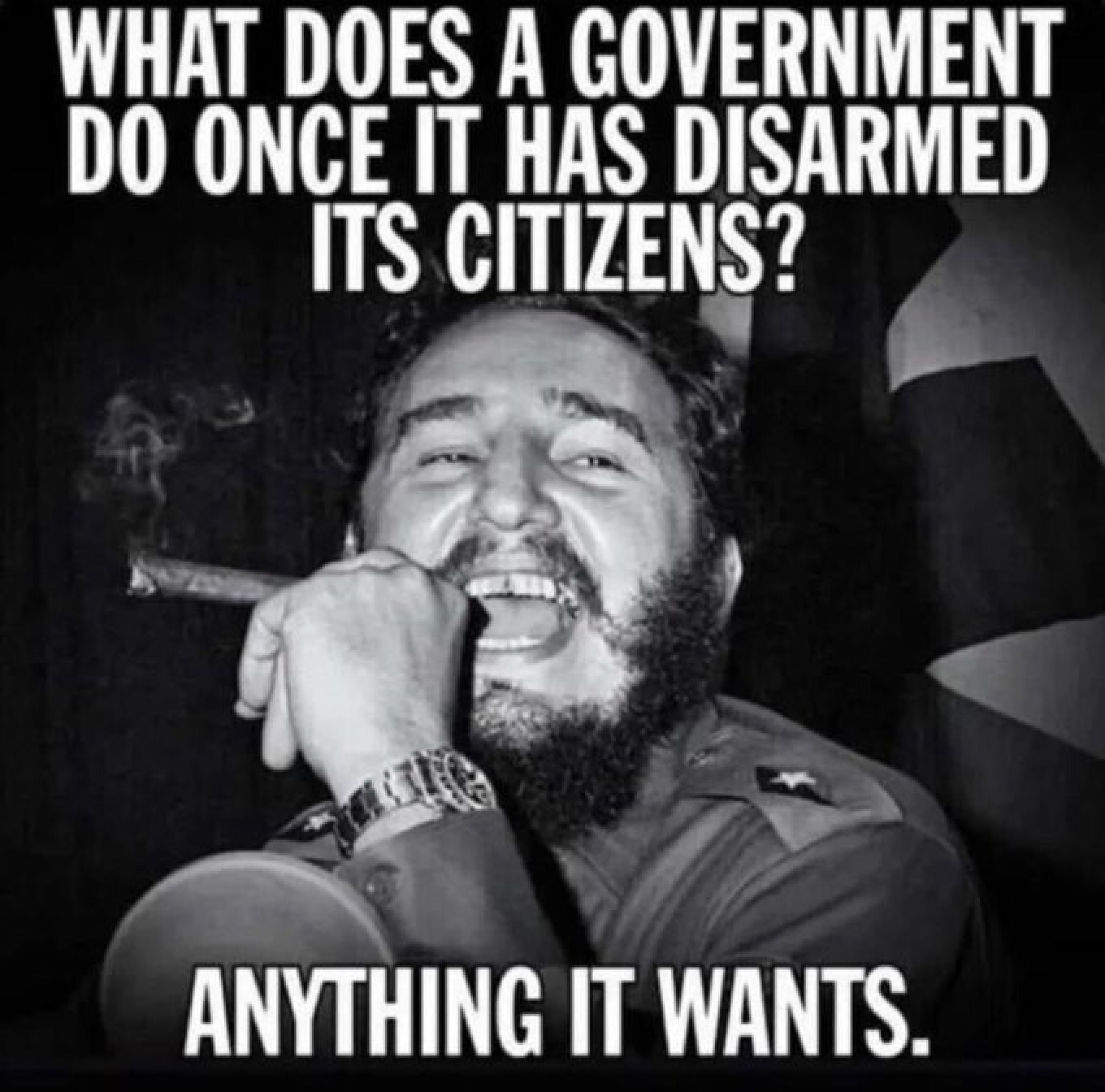
WHAT DOES A GOVERNMENT DO ONCE IT HAS DISARMED ITS CITIZENS?
ANYTHING IT WANTS.

GTR 5
NEVER FORGET the USS LIBERTY
ATTACKED BY ISRAEL 8 JUNE 1967
34 Americans murdered
174 wounded
DDees.com

DALLAS
COWBOYS
Steelers
FOX NEWS channel
SAUDI ARABIA'S
DAY OF RAGE
diet PEPSI
DDees.com

A. How would I possibly, these were messages taken when I was not at the house and I have no idea who they are nor how old they are nor anything.

Q. How do you know you weren't at the house on this day?

A. I was hardly at the house in 2005.

Q. So you could have been there, you just don't know?

A. In the five days I might have been there in 2005, I suppose it's possible but it's unlikely.

MR. PAGLIUCA: Do you know why this isn't redacted if you are representing all the names of people who are underage have been redacted from these records.

MS. McCAWLEY: I think it was -- my assumption is it was a miss by the police department.

Q. I will direct your attention to [redacted] so you will skip a page and go back, it's the final page in the message pads and you will see on the top left for Jeffrey, on 6/1/2005 from Jean Luc Brunel with a phone

8.22
TOKYO
漫画
布萊德
布
魯斯
DDees.com

HOUSTON STEWART CHAMBERLAIN: ARYANISM, GOTTMENSCHEN & UNTERMENSCHEN

Houston Stewart Chamberlain (September 9, 1855 – January 9, 1927) was a British-German author who promoted German ethno-nationalism, anti-Semitism, and "scientific" racism. His best-known work, a two-volume book called ***The Foundations of the Nineteenth Century***, was published in 1899 and became highly influential in the Pan-Germanic völkisch movements of the early 20th century. Chamberlain's work would later influence the anti-Semitism and racial policies of the Nazi Third Reich. Chamberlain has been referred to as "Hitler's John The Baptist."

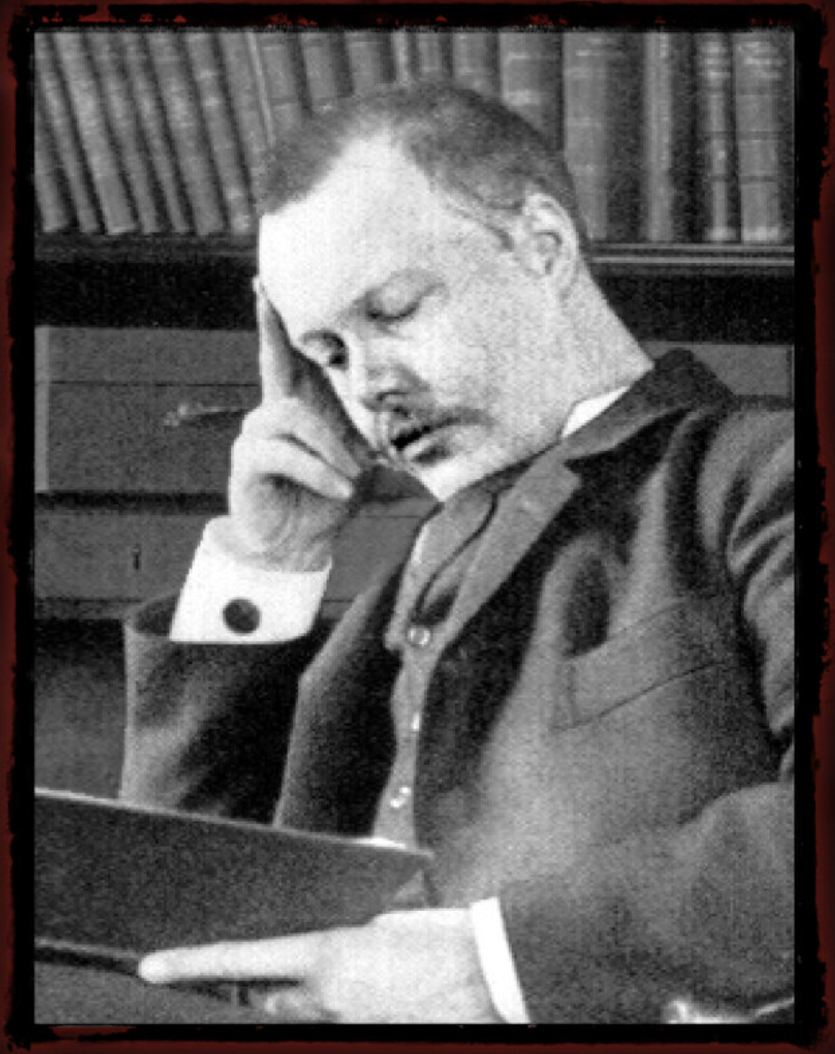

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PORTFOLIO SERVICES
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ORIGINAL ART
SKATEBOARDS

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TRUEMEASUREGALLERY.COM
ART OF JESSE RENO
1-7PM MOST DAYS

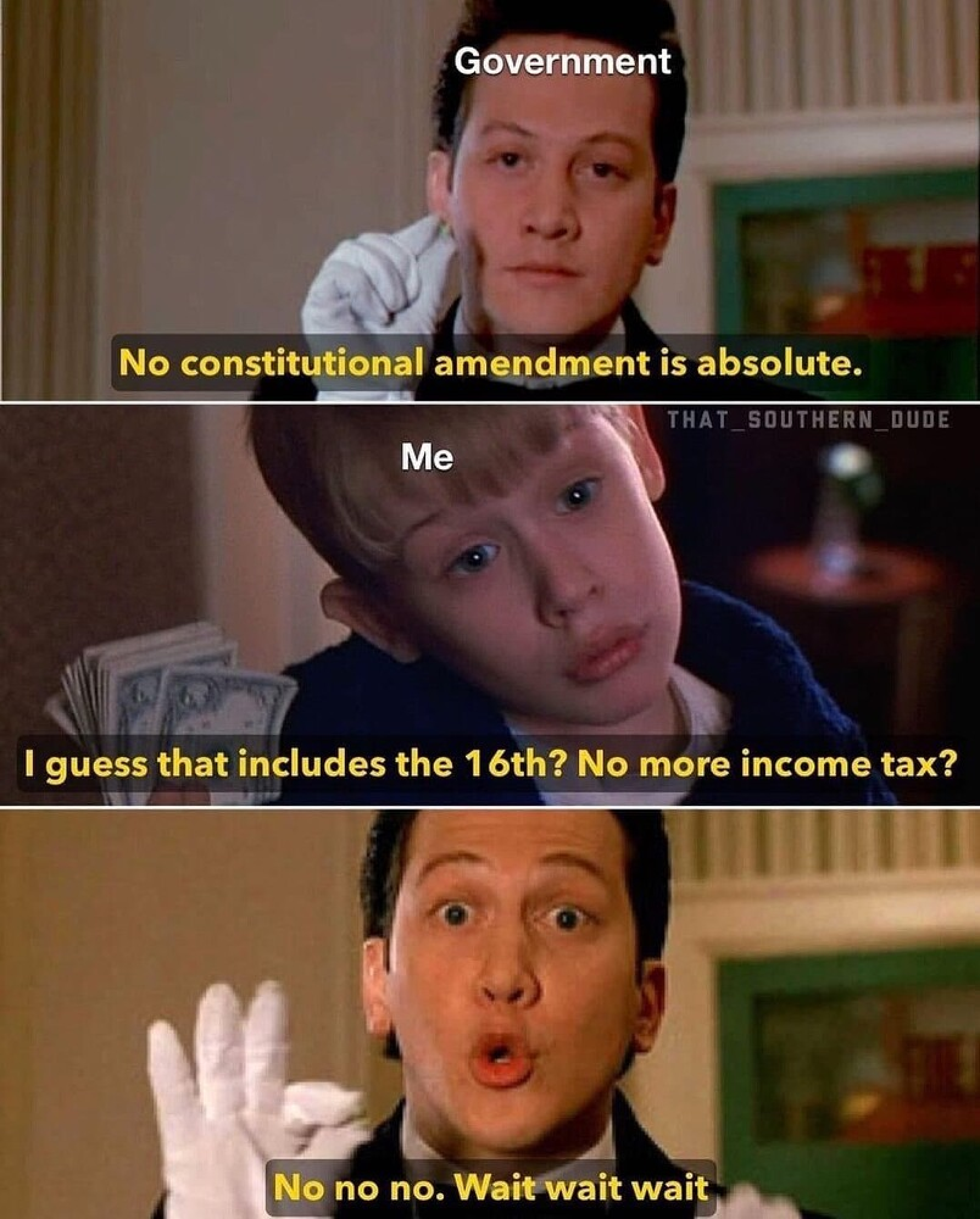
Government
No constitutional amendment is absolute.
THAT_SOUTHERN_DUDE
Me
I guess that includes the 16th? No more income tax?
No no no. Wait wait wait

Christina Grumet

MANI & RUDOLF STEINER

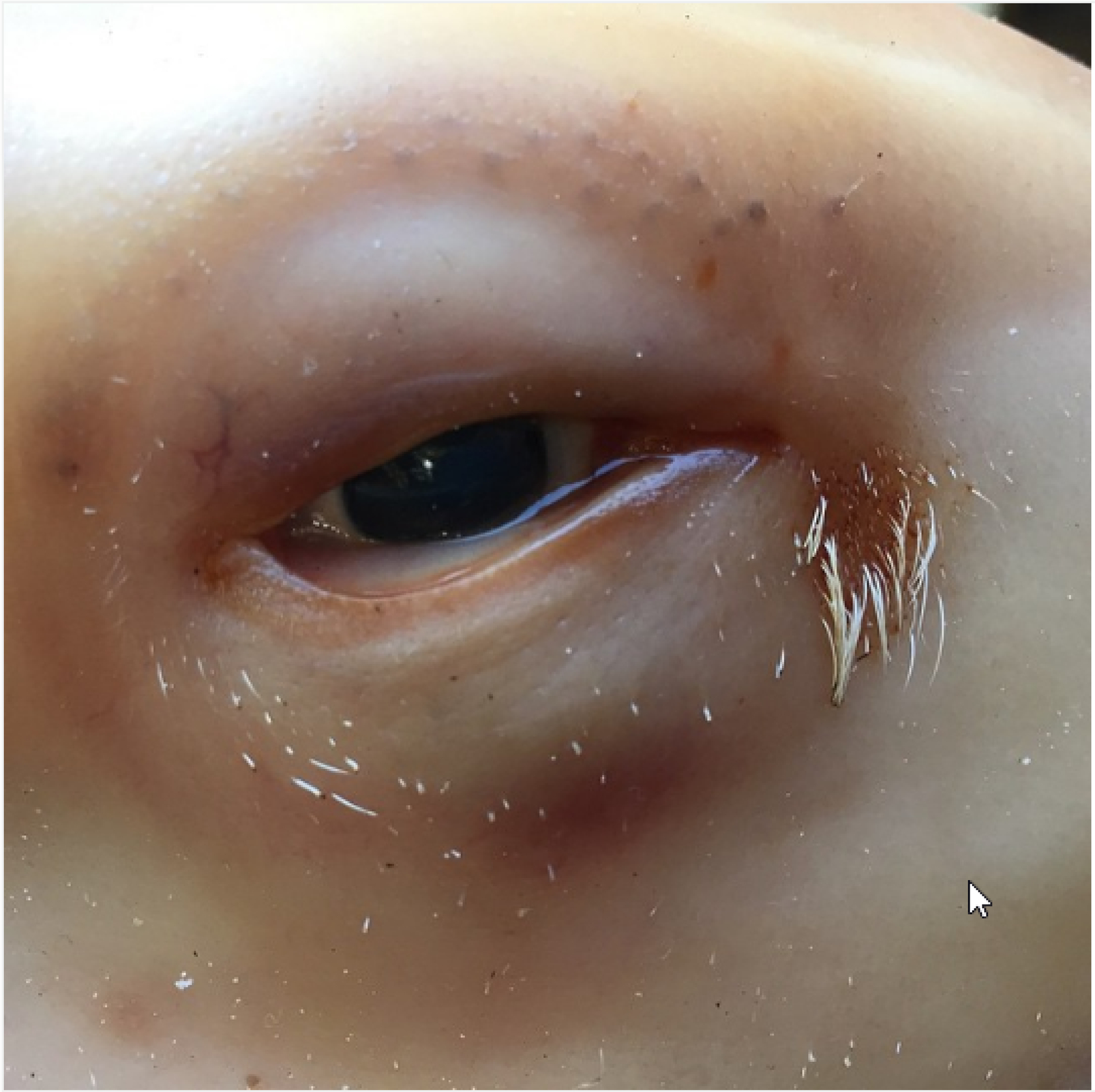

jimmycomet Follow

26 likes 107w

jimmycomet #hardwork

mr_scott_cummings #goingvegan

brynafrayda Scary

cboutlier Looks like a close up of a Patricia Piccinini sculpture.

jhatzis Gross

sabritree Fetal pig ?

Log in to like or comment.

Why an Isolate Is Not an Isolated Virus

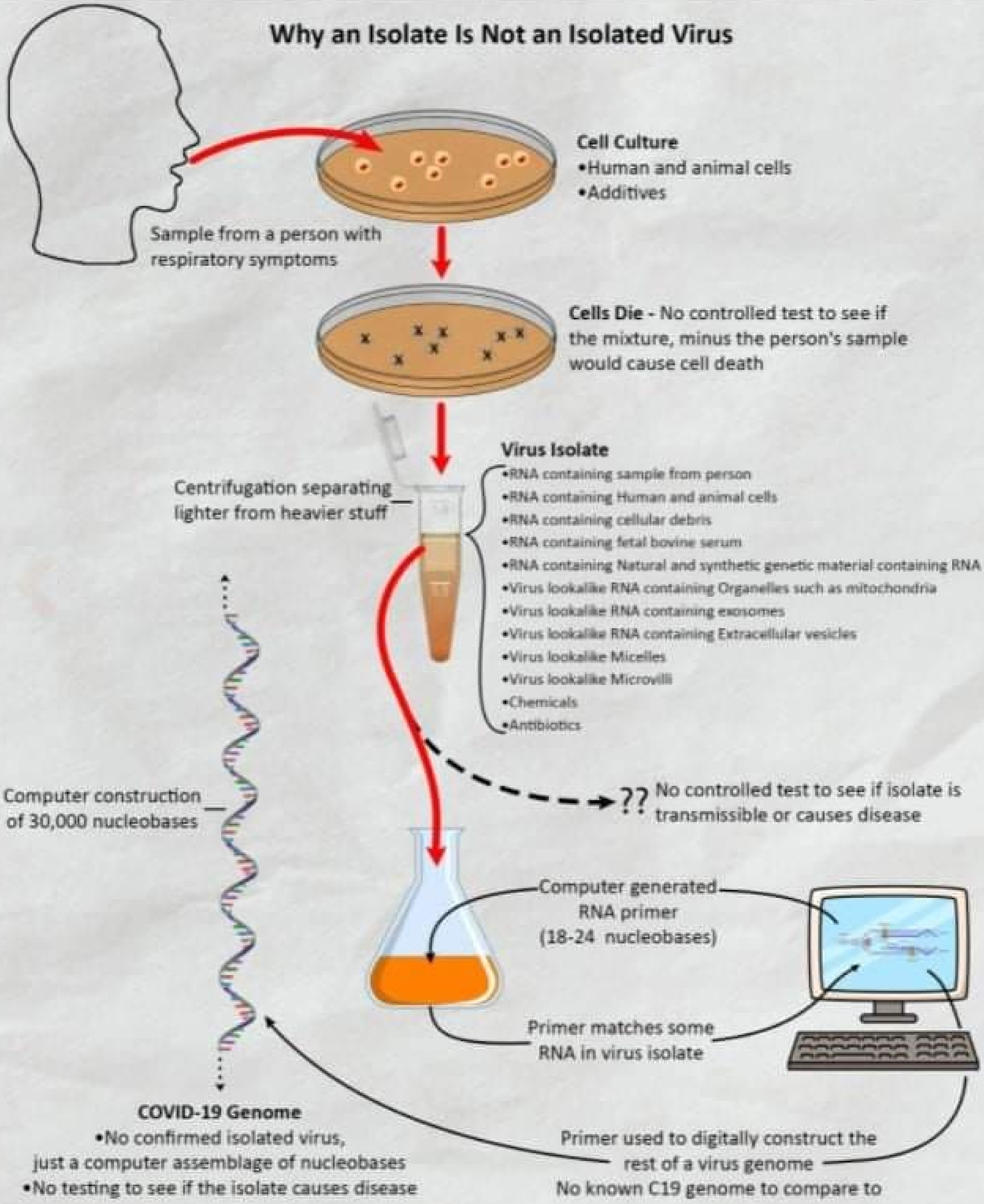

1
3
10

SONg of the SUN

by

Orfeo Angelucci

r/conspiracy • 3 hr. ago
GodlySharing

How to defeat the elites 2024

Rule 6

Sorry, this post has been removed by the moderators of r/conspiracy.

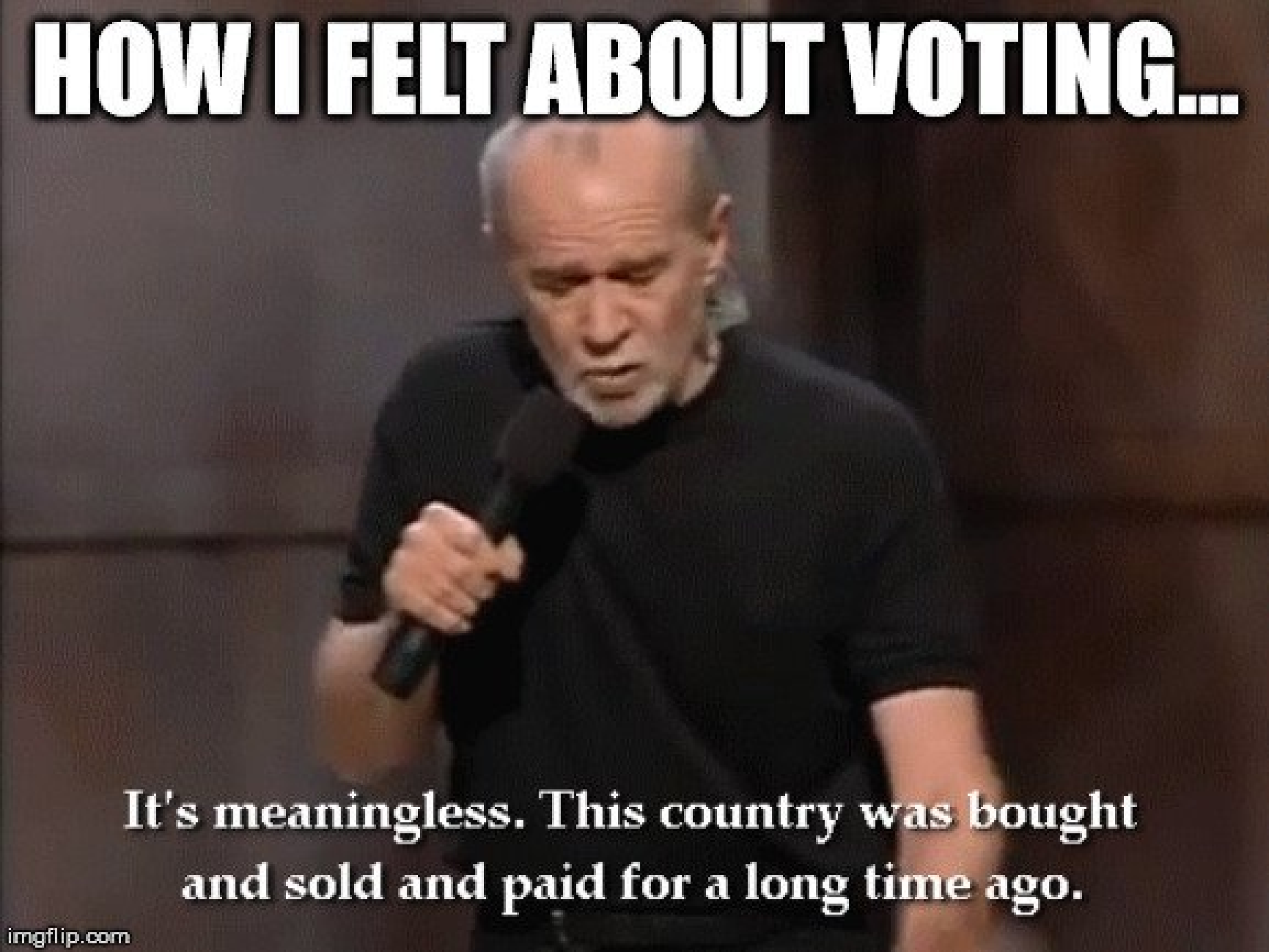
HOW I FELT ABOUT VOTING...
It's meaningless. This country was bought and sold and paid for a long time ago.
imgflip.com

he and Virginia Roberts were together in the presence of Prince Andrew?

MR. PAGLIUCA: Objection to the form and foundation.

A. I can't speak to what Jeffrey would say.

Q. Has he talked to about Virginia Roberts' statement that she was in the presence of Prince Andrew?

MR. PAGLIUCA: Objection to the form and foundation.

A. I have not discussed individual presences with Virginia. That's not -- I'm only concerned with what I know to be the stuff about me. So my focus has always been the lies and the obvious lies as something I can personally attest to. I cannot possibly talk for anything else.

Q. Has Jeffrey Epstein said to you anything along the lines of Virginia is lying when she says she met Prince Andrew?

MR. PAGLIUCA: Objection to the form and foundation.

A. Again, I'm not talking about what

she says as regards to other people. I can talk to things as regards to me.

Q. I'm asking if Jeffrey ever said that to you?

A. I don't recollect specific conversations along those things.

Q. You don't recollect him saying that to you?

A. I don't recollect him saying to me that Virginia didn't meet Prince Andrew. I'm sure that wouldn't be a conversation that we would have. It doesn't effect me whether -- so I'm really only concerned about the lies that were told as regards to me.

Q. Can Jeffrey Epstein confirm or deny whether you sent Virginia to give Glenn Dubin a massage?

MR. PAGLIUCA: Objection to the form and foundation.

A. I can't say what Jeffrey would say, I can tell you I didn't. I can't tell you what anybody else.

Q. Have you discussed with him Virginia's allegation that she gave Glenn

Dubin a massage?

MR. PAGLIUCA: Objection to the form and foundation.

A. I didn't know that she did say that.

Q. Do you know whether Jeffrey Epstein has ever sent anybody to Glenn Dubin to perform a massage for him?

MR. PAGLIUCA: Objection to the form and foundation.

A. I couldn't possibly recollect whether he did anything like that.

Q. Did you ever send anybody, not Virginia, anybody else over to Glenn Dubin's home for a massage?

A. Not to the best of my knowledge.

Q. Do you know one of Alexander Dixon's friend by the name of Anuska DiGeorgio?

A. I do recollect a person of that name.

Q. How do you know her?

A. I don't recollect.

Q. Did you meet her through Jeffrey?

A. I don't recollect.

Q. Do you recall when you met her?

A. I do not recollect.

Q. How many times have you seen Anuska DiGeorgio in your life?

A. The only reason I remember is because it's an unusual name but I couldn't tell you anything else.

Q. You didn't see her on a regular basis, she wasn't one of your friends?

A. No.

Q. Was Anuska DiGeorgio a masseuse?

A. Not to my knowledge.

Q. Do you have knowledge of whether she had a sexual relationship with Jeffrey Epstein?

A. I have no knowledge of that.

Q. When was the last time you spoke with her?

A. A very long -- I have no idea.

Q. Would it be years?

A. Yes.

Q. What do you remember about Anuska DiGeorgio?

Symbols of Sacred Science

René Guénon

CHINESE COMMUNISM

Chen Duxiu

Li Dazhao

The **Chinese Communist Party** (**CCP**) is the founding party and sole ruling party of the **People's Republic of China**. It was founded on July 1, 1921 by **Chen Duxiu** and **Li Dazhao** with the help of the Far Eastern Bureau of the **Communist Party of the Soviet Union** and Far Eastern Bureau of **Communist International**. Both **Marxism** and the **Bolshevik Revolution** heavily inspired the CCP. Chen Duxiu and Li Dazhao were among the first Chinese intellectuals to publicly support **Leninism** and the idea of a **Socialist world revolution**. Both regarded the Bolshevik Revolution in Russia as a ground-breaking event, believing it to herald a "new era" for the world. Chen Duxiu served as the first **General Secretary of the CCP** from 1921 to 1928, and was referred to as "China's Lenin."

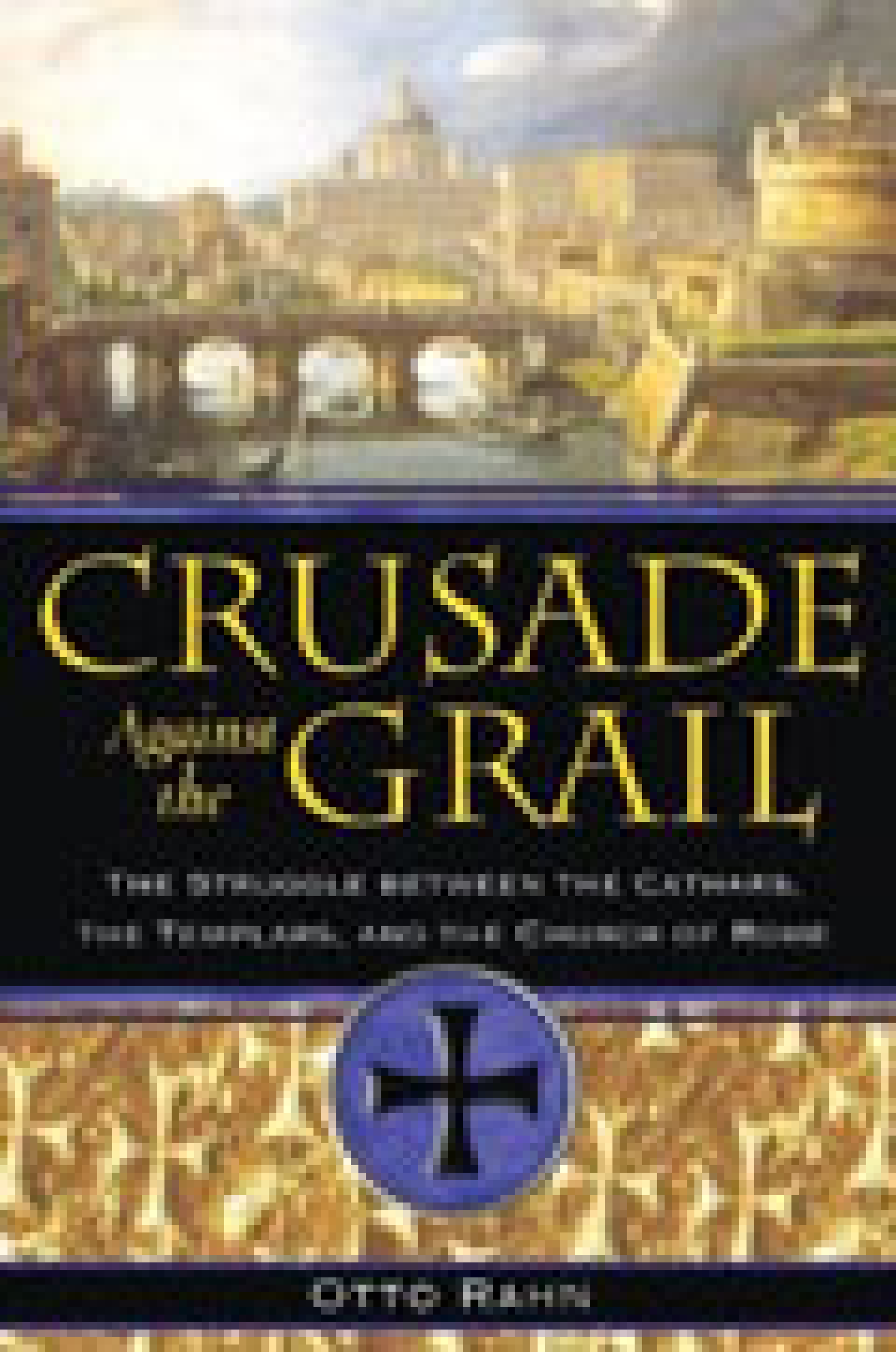
CRUSADE
GRAIL
OTTO RAHN

DIEBOLD
Deesillustration.com

Gay person: *exists in a movie*

Religious people: They are forcing their lifestyle on us!

Also religious people:

The Spear of Destiny

[illegible]

[illegible]

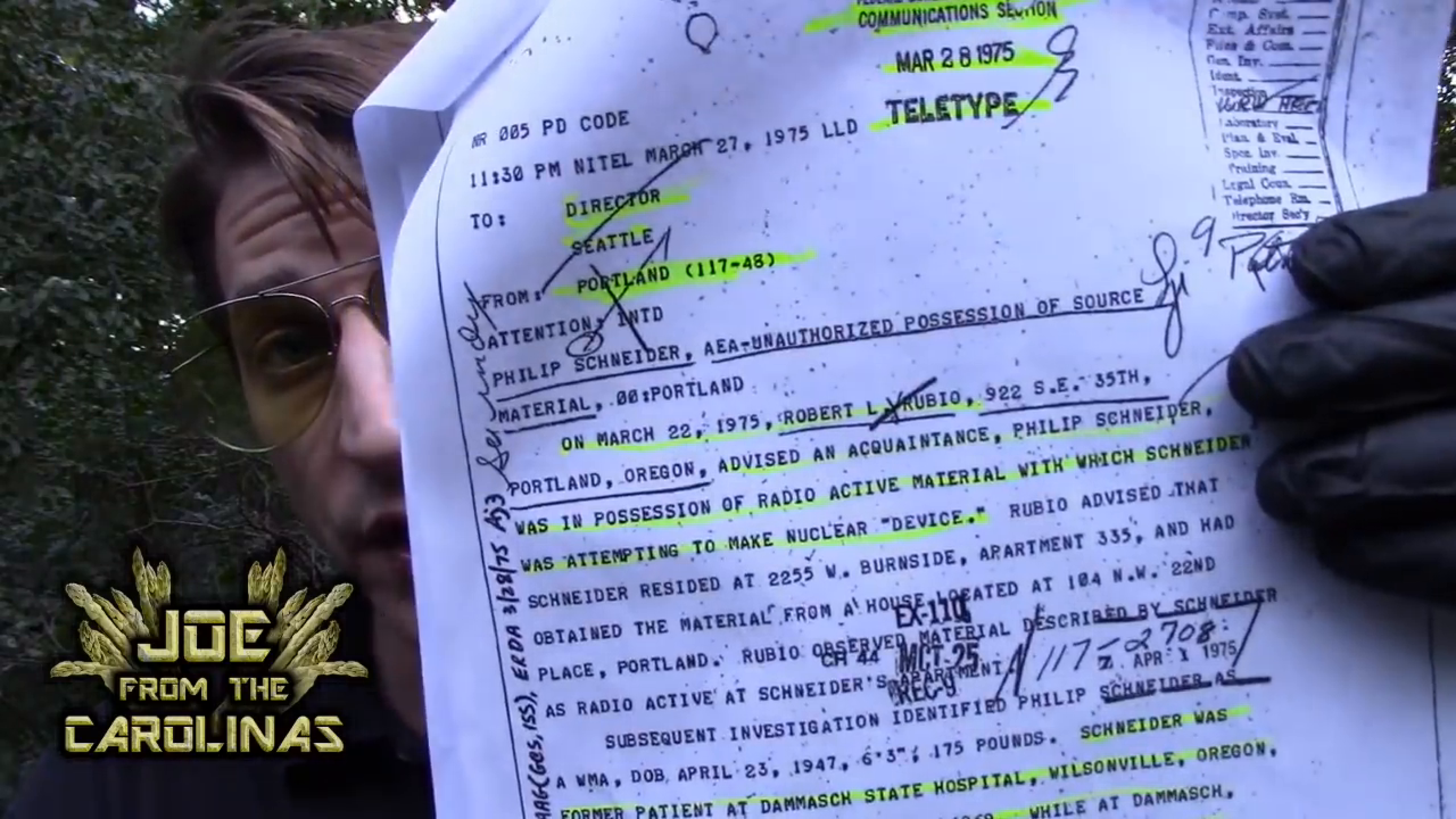

COMMUNICATIONS SECTION

MAR 28 1975

TELETYPE

Comp. Syst.
Ext. Affairs
Files & Com.
Gen. Inv.
Ident.
Inspection
Laboratory
Plan. & Eval.
Spec. Inv.
Training
Legal Coun.
Telephone Rm.
Director Sec'y

AR 005 PD CODE

11:30 PM NITEL MARCH 27, 1975 LLD

TO: DIRECTOR

SEATTLE

FROM: PORTLAND (117-48)

ATTENTION: INTD

PHILIP SCHNEIDER, AEA-UNAUTHORIZED POSSESSION OF SOURCE MATERIAL, 00:PORTLAND

ON MARCH 22, 1975, ROBERT L. RUBIO, 922 S.E. 35TH, PORTLAND, OREGON, ADVISED AN ACQUAINTANCE, PHILIP SCHNEIDER, WAS IN POSSESSION OF RADIO ACTIVE MATERIAL WITH WHICH SCHNEIDER WAS ATTEMPTING TO MAKE NUCLEAR "DEVICE." RUBIO ADVISED THAT SCHNEIDER RESIDED AT 2255 W. BURNSIDE, APARTMENT 335, AND HAD OBTAINED THE MATERIAL FROM A HOUSE LOCATED AT 104 N.W. 22ND PLACE, PORTLAND. RUBIO OBSERVED MATERIAL DESCRIBED BY SCHNEIDER AS RADIO ACTIVE AT SCHNEIDER'S APARTMENT.

SUBSEQUENT INVESTIGATION IDENTIFIED PHILIP SCHNEIDER AS A WMA, DOB APRIL 23, 1947, 6'3", 175 POUNDS. SCHNEIDER WAS FORMER PATIENT AT DAMMASCH STATE HOSPITAL, WILSONVILLE, OREGON, [illegible] WHILE AT DAMMASCH,

AAG(GES, ISS), ERDA 3/28/75 AJ3

EX-110

CH 44 MCT-25

REC-9

117-2708

APR 1 1975

GERMAN WORKERS' PARTY (DAP)

Anton Drexler

In 1918, **Rudolf von Sebottendorf** wished to extend the influence of the **Thule Society** to the working classes. He asked journalist **Karl Harrer** to form a workers' ring. Harrer and fellow Thule Society member **Anton Drexler** formed the **Political Workers' Circle**. The group met every week throughout the winter of 1918 for discussions about nationalism and anti-Semitism. At the instigation of Anton Drexler, this workers' ring became the **Deutsche Arbeiterpartei** (**German Workers' Party** or **DAP**) on January 5, 1919.

LECTURES ON Ancient Philosophy

MANLY P. HALL

ok but have you ever seen a human cut a cake like this?

1 if anything happened. And so -- but it never turned
2 into anything.
3 Q. She was an adult?
4 A. She was an adult.
5 Q. Working at a restaurant with you?
6 A. Yes.
7 Q. What restaurant was that?
8 A. It's a restaurant that's closed. It's
9 called .
10 Q. You were asked about the famous people.
11 You said you met Michael Jackson?
12 A. Yes.
13 Q. But you did not give him a massage?
14 A. No.
15 Q. There were other famous people, perhaps,
16 who were around Jeffrey's home that you didn't meet,
17 correct?
18 A. Correct.
19 Q. Do you know whether Virginia Roberts has
20 told the truth about the age she was when she met
21 Ghislaine Maxwell?
22 MS. McCAWLEY: Objection. Exceeds the
23 scope of cross.
24 THE WITNESS: I don't have any idea what
25 she told them in terms of her age.

MAY / JUNE 2015 #27

Sheeple

"DREAD DISEASE GERMS DESTROYED BY RAYS, CLAIM OF S.D. SCIENTIST" - SAN DIEGO TRIBUNE, 1933

DR. ROYAL RIFE INVENTS FREE MEDICINE MACHINE, DIES PENNILESS, TECH SURVIVES

Spotting an 'antibiotics sales threat', Big Pharma and AMA silence Rife and his healing machine out of medical history

1920s Rife invents and builds super high optical microscopes observing living cancer virus cells at 50,000 X

Dr. Rife's next invention, a machine to match frequencies that of disease bacteria and cancer cells, exploding them with sound resonance

1931

After Dr. Rife's high cure rates, 30 of USA's most prestigious doctors honor genius Royal Rife to declare the END OF DISEASE

Reversed engineering original surviving Rife machines and today introducing the...

GB4000 FREQUENCY GENERATOR

Accurately produces ALL the actual frequencies that Rife used, Pre-programmed 873 Channels for every ailment, effective on Lyme, Candida, Cancer, USA made

Info buy > davodees@hotmail.com

DDees.com

SEPT / OCT 2014 #23

Sheeple

A 1937 FEDERAL LAW PROHIBITS DOCTORS PRESCRIBING CANNABIS

DR POPPY'S WONDER ELIXIR

CANNABIS OIL HEALTH MIRACLE

HEALING

CANNABIS STIMULATES BRAIN RECEPTORS OF ENDOCANNABINOIDS

SEARCH Rick Simpson Oil

A DROP A DAY KEEPS THE CANCER AWAY

THC

Targets Tumors! Kills Cancer Cells!

FANTASTIC ANTI-TUMOR EFFECTS

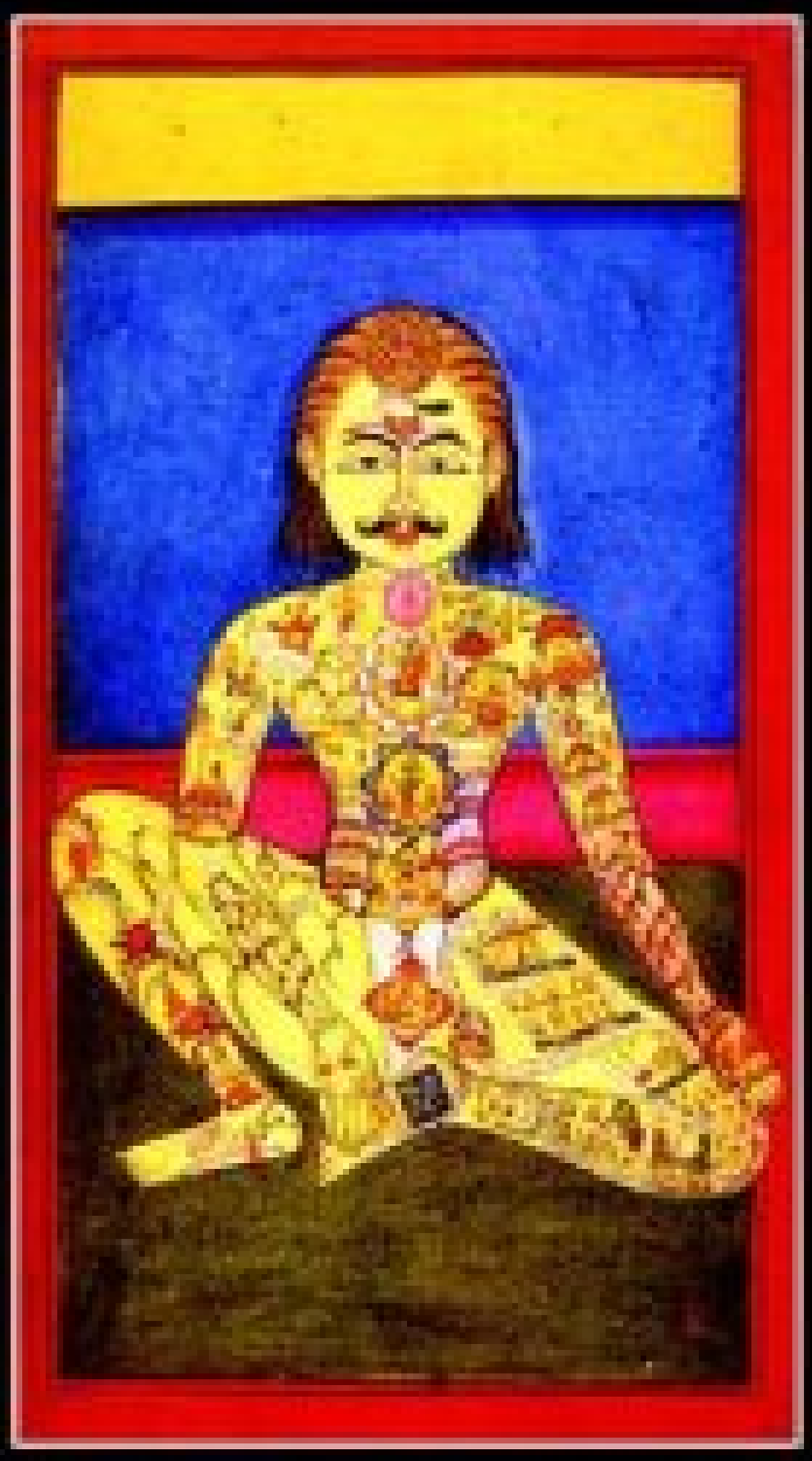

The Science of Breath

Yogi Ramacharaka

DODO PRESS

WHEN "YES I CAN" STOPPED WORKING...
RATINGS
THEY DUG HIM UP AND KILLED HIM AGAIN!
OSAMA ZOMBIE 6
THE RE-ELECTION
DEMOCRATS GET IN FREE
STARTS FRIDAY
P RATED PATHETIC
DDees.com

You or someone you know may be unknowingly regurgitating passively absorbed CIA propaganda!

Ask yourself: Have I researched this topic and formed views independently or have I allowed implanted media narratives to fester unexamined in my psyche?

"Jet Fuel?
THAT'S A GOOD ONE!"
Dees2.com

5e.

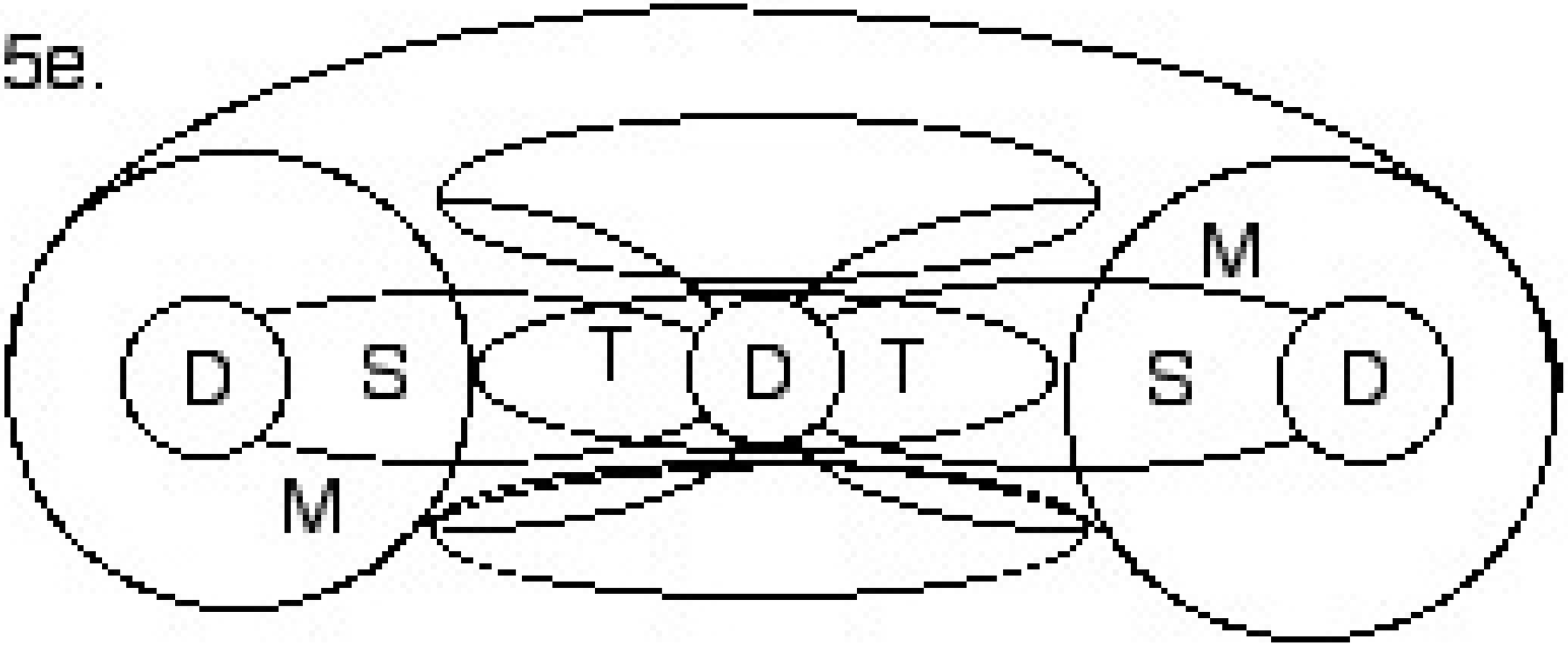

1 glass of wine by the pool, stay inside.
2 BY MR. EDWARDS:
3 Q. Did he ever talk to any of the girls?
4 A. I don't know, sir.
5 Q. Certainly he knew that they were there?
6 MR. CRITTON: Form.
7 THE WITNESS: I don't know, sir.
8 BY MR. EDWARDS:
9 Q. Do you know how Sarah Kellen knows Mr.
10 Epstein?
11 A. No, sir.
12 Q. Or how long she's known him?
13 MR. CRITTON: Form.
14 THE WITNESS: She was on board two years
15 or a year and a half before I came on board.
16 BY MR. EDWARDS:
17 Q. Okay.
18 A. So it's probably 2003 or 2.
19 Q. All right. You mentioned this Citrix
20 system.
21 A. Yes.
22 Q. Is that a system that was used to operate
23 the phones and the computers?
24 A. The computers mainly.
25 Q. All right. But you then also described

1 some system where someone would call on the
2 telephone and that would be automatically
3 downloaded to the computer?
4 A. Yeah, you can retrieve who called in a
5 transcript written who called, what's the message,
6 the time so you have it on a piece of paper, you
7 can print it out.
8 Q. Is it your understanding that is also
9 part of the Citrix system?
10 A. Yes.
11 Q. All right. Did you have an e-mail?
12 A. Right now, yes.
13 Q. No, when you were working at --
14 A. Yes, I did.
15 Q. -- Mr. Epstein?
16 And did Sarah Kellen have an e-mail?
17 A. Yes.
18 Q. And did all of the e-mails end the same
19 way such as Epstein's house dot com or something?
20 A. Yes.
21 Q. Okay. What was Sarah Kellen's e-mail?
22 A. I don't remember.
23 Q. What was your e-mail?
24 A. Staff house -- I don't remember, sir.
25 Q. Do you recall how it ended? I mean

1 usually it's Yahoo dot com or at Bellsouth dot
2 net.
3 A. It was very uncommon. I don't remember,
4 sir.
5 Q. Did everybody in the -- I think you
6 called it the organization, did everybody have
7 e-mails?
8 A. Yes.
9 Q. Okay. Would that include Nadia?
10 A. Yes.
11 Q. All right. And did Mr. Epstein have an
12 e-mail?
13 A. Yes.
14 Q. Did you ever correspond with Mr. Epstein
15 by e-mail?
16 A. Yes.
17 MR. EDWARDS: You can go ahead.
18 THE WITNESS: That's the only one that I
19 remember.
20 THE VIDEOGRAPHER: Okay, we're off the
21 record.
22 (Thereupon, a recess was had.)
23 THE VIDEOGRAPHER: We're back on the
24 record with tape number four.
25 BY MR. EDWARDS:

1 Q. Mr. Rodriguez, what was Mr. Epstein's
2 e-mail?
3 A. Jeep project at something -- Jeep
4 project -- I can't remember it right now.
5 Q. Okay. In the course of this next 10 or
6 15 minutes --
7 A. I can recall.
8 Q. -- if it comes to you just tell me. So
9 it was Jeep project --
10 A. Like Jeep, the brand name Jeep, Jeep
11 project at -- I can't remember.
12 Q. Okay. Was that his only e-mail to your
13 knowledge?
14 A. No.
15 Q. He had other e-mail addresses?
16 A. Yes.
17 Q. Do you know what any of his other e-mail
18 addresses were?
19 A. No, I don't remember.
20 Q. Do you know who the carriers were for the
21 other e-mail addresses owned by Jeffrey Epstein?
22 A. No, sir.
23 Q. Whether it was Yahoo or hot mail or --
24 A. No, none of those.
25 Q. Okay. Was this Jeep project e-mail run

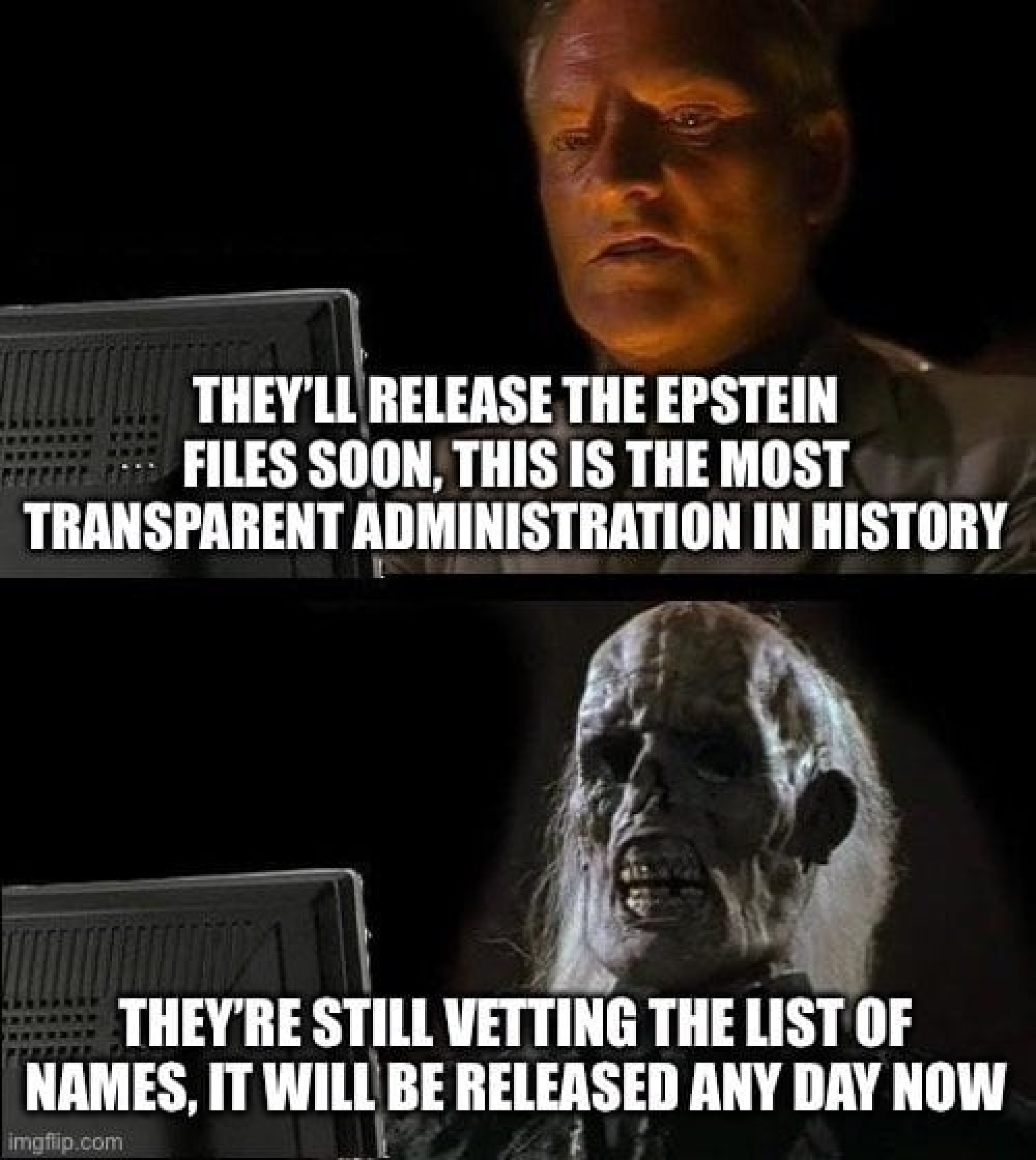
THEY'LL RELEASE THE EPSTEIN FILES SOON, THIS IS THE MOST TRANSPARENT ADMINISTRATION IN HISTORY
THEY'RE STILL VETTING THE LIST OF NAMES, IT WILL BE RELEASED ANY DAY NOW
imgflip.com

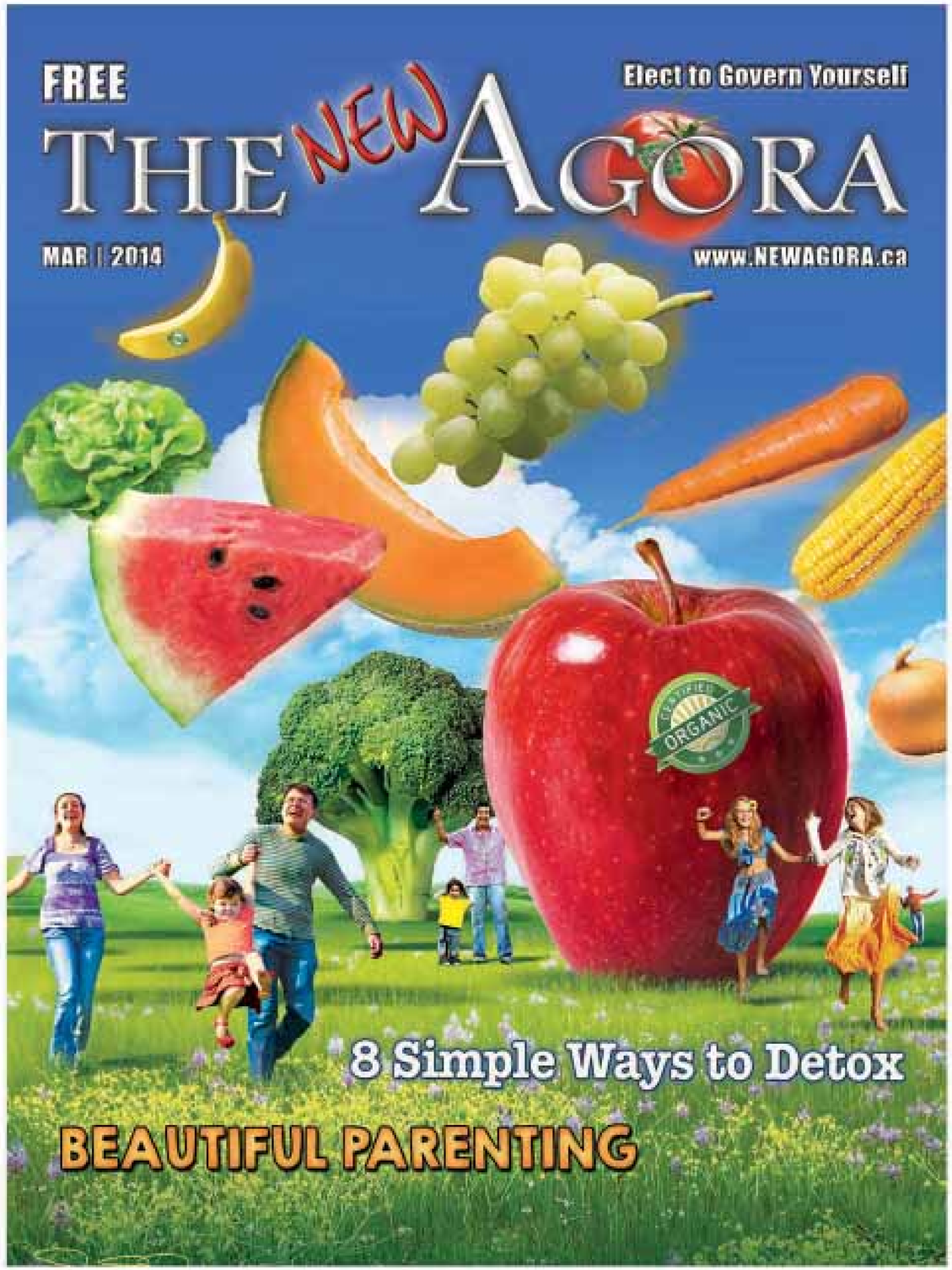

DDees.com

DDees.com

11-year-old Alabamian shoots home intruder, mocks him for 'crying like a little baby'

Professor Barclay
[redacted]

Imagine breaking into a house, getting shot by a kid and then he fortnite dances over your dying body

John Lang
January 16 at 10:48pm

Anyone want to crash at my pad tonight. Must be a legal gun owner. I think the bad guys may come and get me tonight..

Like Share

Raylene Trent Wtf?
Like · January 16 at 10:49pm

John Lang Totally Serious..
Like · January 16 at 10:49pm

John Lang Any serious patriots out there?
Like · January 16 at 10:50pm

John Lang I seen a couple of guys sneak in the vacant building next to me..
Like · January 16 at 10:51pm

John Lang I've been under some threats recenely because of my activism lately..
Like · January 16 at 10:52pm

HIMSELF FOR SELF-ATTENTION AND HAD AMPUTATED TWO FINGERS AND A THUMB.

SCHNEIDER HAS AN UNCLE, LEO SCHNEIDER, M.D., PHYSICIAN AND SURGEON, 2240 S.E. HAWTHORNE, PORTLAND, OREGON. ON MARCH 24, 1975, DR. SCHNEIDER ADVISED HE IS PRESENTLY TREATING PHILIP FOR ANEMIA. HE STATED PHILIP RECENTLY OBTAINED APPROXIMATELY 80 POUNDS OF RADIOACTIVE MATERIAL AND HAD GIVEN HIM TWO PIECES FOR DISPLAY PURPOSES. DR. SCHNEIDER PROVIDED THESE PIECES TO PORTLAND [illegible] TRANSPORTED THE MATERIAL TO THE RADIATION CONTROL SECTION (RCS) OF THE OREGON STATE HE[illegible]

JOE FROM THE CAROLINAS

“You said these were vitamins!”

- “yes but for your soul”

Thread Title	Contributors	Messages	Thread Topic
Internal Passports	11	60	Photo identification requirements in the US (e.g. for internal travel)
So, what crypto legislation (if any) is necessary?	11	85	Cryptographic legislation
Bernstein hearing: The Press Release	10	31	Court case of Daniel Bernstein, who was contesting the constitutionality of the cryptography export regulations
Clipper III on the table	10	29	Discussion regarding the government's third iteration of their key-escrow proposal, a plan for the State or industry to 'escrow' decryption keys at the point of hardware/software production to ensure associated communications could subsequently be decrypted by law enforcement when they obtained a legal warrant.
Newt's phone calls	10	88	Telephony encryption
Rotenberg as the Uber Enemy	10	60	Whether digital privacy rights groups were aligned to the cypherpunks ideals
Anonymous remailers	9	77	Anonymous remailers
Digital Cash	9	61	Crypto-currencies
Disinformation in L.A.	9	31	Law enforcement's perceived exaggeration of threats from criminal entities in Los Angeles, and on their demonisation of gun ownership
ITARs effects	9	13	Impact of cryptographic export regulations (the ITAR)
Los Angeles Times article on Helsingius and anon.penet.fi	9	28	Discussion of article on digital anonymity
Netscape	9	68	Illegal export of software containing export-controlled encryption
On the crime bill and remailers	9	23	Proposed legislation's impact on digital anonymity tools
Public Schools	9	53	Public schooling and its impact on the development of social skills
Responding to Pre-dawn Unannounced Ninja Raids	9	97	Police tactics of using pre-dawn raids to effect arrests
Stop the presses -- Anti-terrorism bill not that bad	9	39	Proposed legislation and its impact on cryptography
Voluntary Governments?	9	50	Alternate governance models
What is the EFF doing exactly?	9	65	Electronic Frontier Foundation's policies
Why I Pay Too Much in Taxes	9	58	Taxation policies
[RANT] Giving Mind Control Drugs to Children	9	97	Children's medication practices

My ancestors thanking me for not altering my DNA with an experimental medical treatment

seems familiar. Same, same. Try to get them to off themselves first, then only murder them if they don't.

Amy Eskridge 8:25 AM

Like.. Don't mention it to anyone though. Because I don't know who's doing it yet. It's the creepiest shit ever, but it could literally be anyone doing it. I don't know who it is. I'm not trying to report anything officially right now. I just want a web of people who are fully aware that I did not kill myself, becasue there is some protection to be had by multiple people knowing full well that you did not kill yourself. I'm not fucking walking outside in the dark, even if they send me anoymous messages taunting me to. I'm currently in a mode where I am not going to be at home alone. If my parents leave the house, I leave the house. I am not going to be here alone.

Amy Eskridge 8:42 AM

I think I MIGHT know why this particular thing is happening right now, but I still can't quite be sure, because I'm still not quite sure of "who" is doing it. It's just super creepy. The creepiest shit ever for me, which is saying a lot. It's just the same old shit, but like times a hundred. I think it's maybe happening because I just entered my next proposal and whitepaper writing phase vert recently for various domestic agencies, and it's the best shit I've ever written. I think that's why now. Attempt to drive me crazy with endless shit and try to relentlessly taunt me into killing myself or try to lure me outside, BEFORE I send this newest shit to my Col at DARPA or my program director at NASA. If they can successfuly taunt me into killkng myself tomorrow, my most recent best work ever would die with me. I think THAT is why. But can I tell any of these agencies that I am currently being aggressively taunted into killing myself right now though? Nope, I can't. It would immediately disqualify me from obtaining any new security clearance in the future, the moment that it gets reported. Which is maybe actually the whole point of the exercise. Taunt me into reported something that gets me balcklisted from clearances. That might be the point that would achieve their goal. I don't want it to be reported. I just want the people closest to me to be able to vouch for this happening later, if something were to happen.

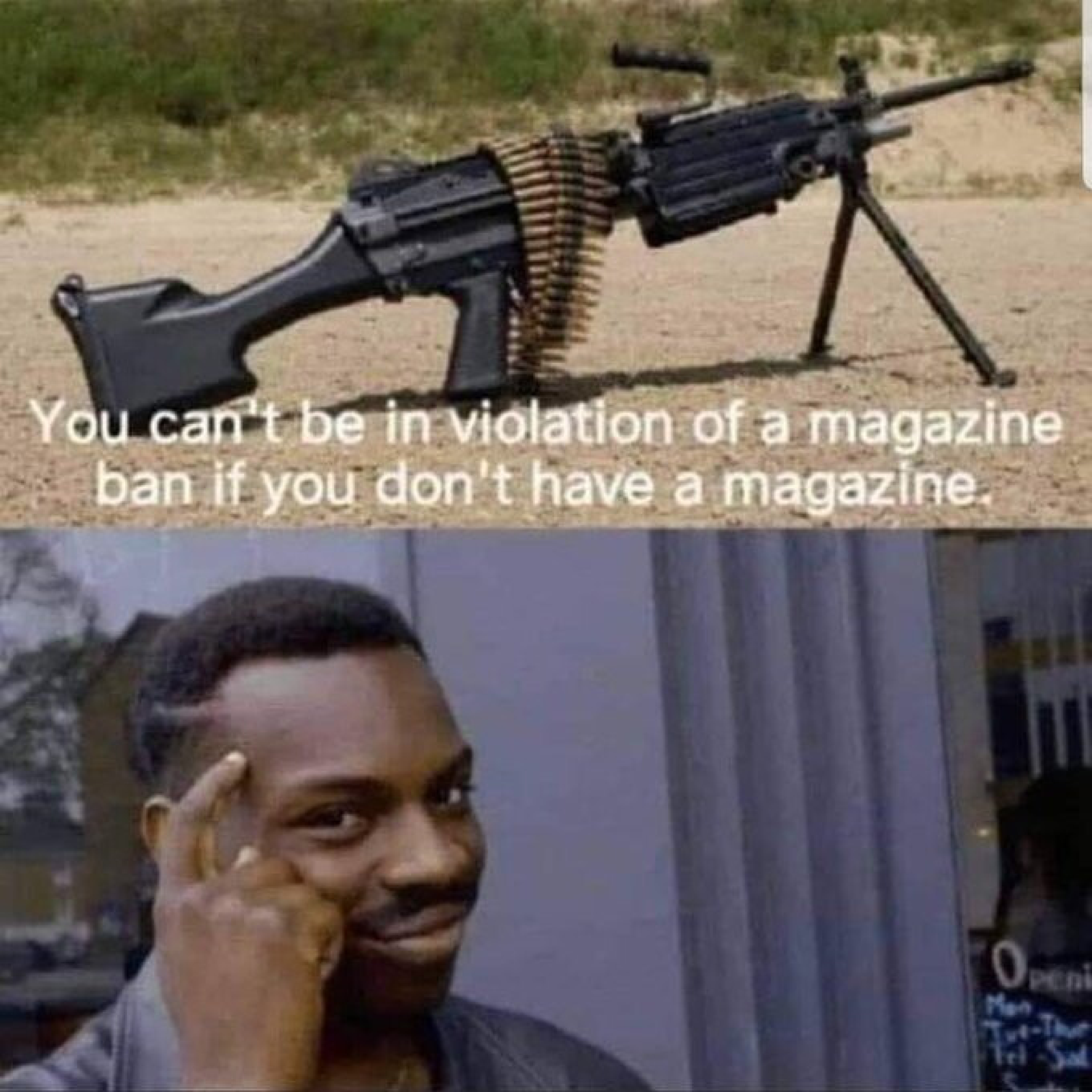
You can't be in violation of a magazine
ban if you don't have a magazine.

What is the Scientific Method?

- a method of procedure that has characterized natural science since the 17th century, consisting in systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses.

Articles

Fifty things to do now:
https://anarplex.net/hosted/files/fifty things.html

KYC-free Bitcoin circular economies:
https://bitcoinmagazine.com/business/kyc-free-bitcoin-circular-economies

Dangers of KYC:
https://anarkiocrypto.medium.com/20f2b5894439

Buy, earn & spend Bitcoin/Monero:
https://anarkiocrypto.medium.com/496ff20986ff

Hermes Unveiled: The Finding of the Philosopher's Stone

When you see suspicious people outside your house and it's not okily dokiley, so you pull out the diddly in case things get squiggly

THE ONLY SOLUTION TO HUMAN SLAVERY IS A SPIRITUAL SOLUTION

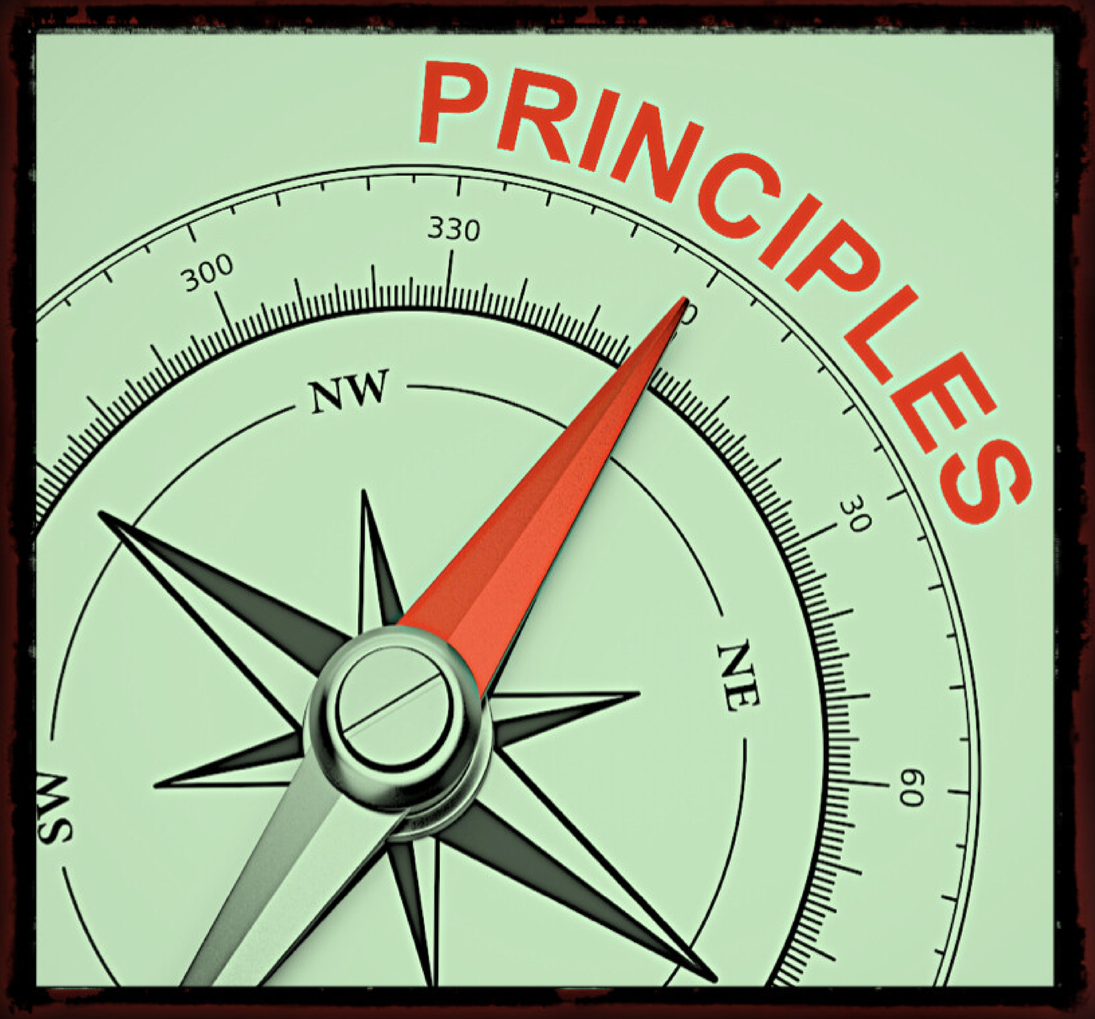

To solve the problem of human **Slavery**, which is the result of **immoral actions** and driven by **immoral beliefs** such as **Nazism** and **Communism**, the human species requires a complete revolution of **Conscience**, based upon **Principles**. The word ***principle*** is derived from the Latin noun ***principia***, meaning "***first; chief; most important***." Principles are the FIRST and MOST IMPORTANT of all Truths. **Moral Principles** must first be learned, then taught to others, and eventually made common sense knowledge among the human population, before any true positive change can be manifested in human society.

NAZI EUGENICS

Those initially targeted for murder under Nazi eugenics policies were largely people living in private and state-operated institutions, identified as "life unworthy of life." They included prisoners, degenerates, dissidents, and people with congenital cognitive and physical disabilities – people who were considered to be "feeble-minded." By 1934, more than 5,000 people per month were being forcibly sterilized in Germany. By the end of the Nazi regime, over 200 **Hereditary Health Courts** were created in Germany, and under their rulings, over 400,000 people were sterilized against their will, and over 300,000 were murdered under the **Aktion T4** (**Action T4**) euthanasia program.

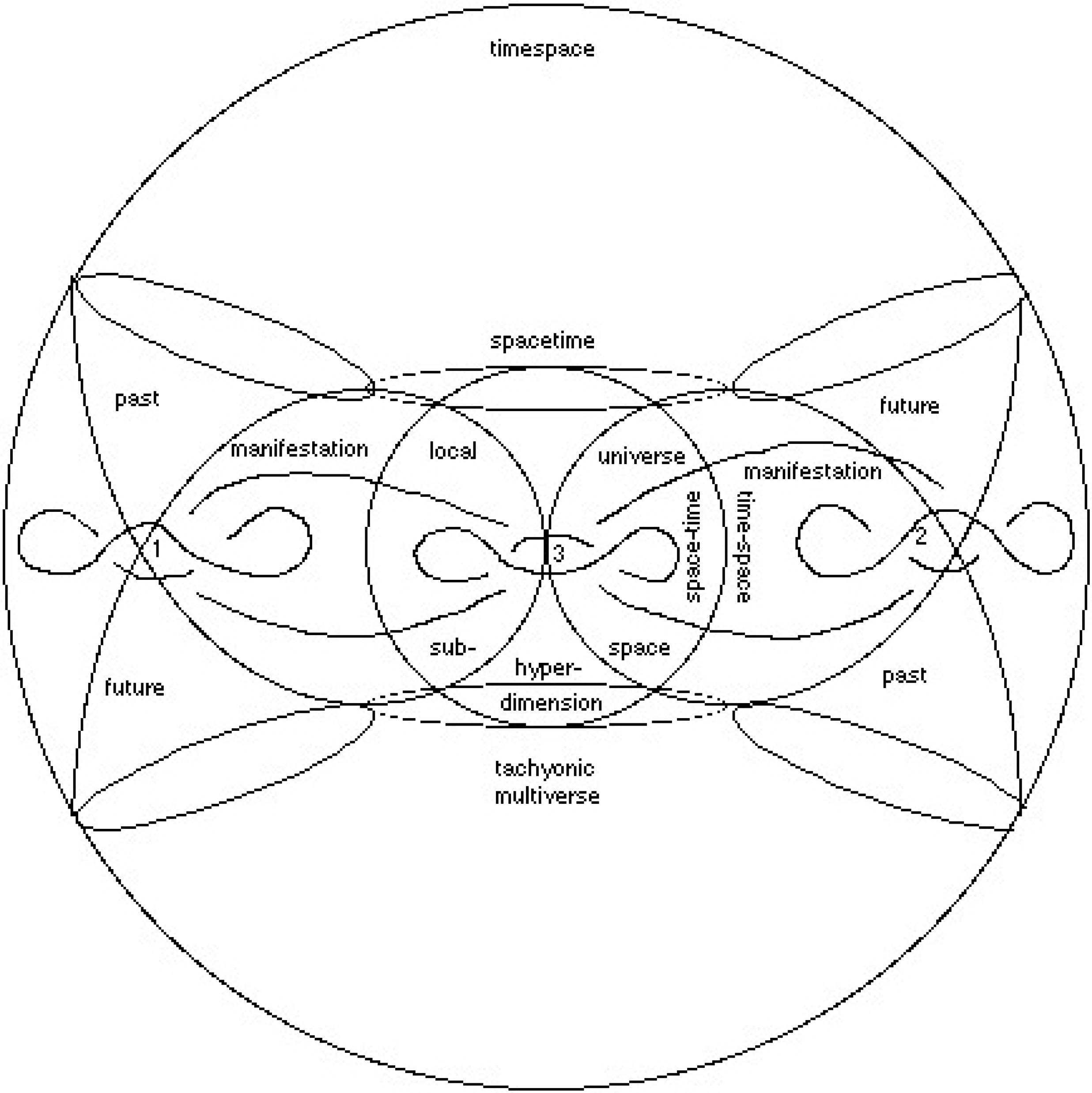
timespace
spacetime
past
future
manifestation
local
universe
manifestation
1
3
2
space-time
time-space
sub-
space
hyper-
dimension
future
past
tachyonic
multiverse

The winners of the war in Afghanistan

NORTHROP GRUMMAN

Raytheon

BOEING

LOCKHEED MARTIN

Knowledge of Defendant's conduct that is the subject of this action.

70. Bill Peadon
[redacted]
Telephone number unknown at this time

House staff that may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

71. Francis Peadon
[redacted]
Telephone number unknown at this time

House staff that may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

72. Tom Pritzker
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

73. Dara Preece
Address Unknown
Telephone Unknown at this time

May have knowledge of Defendant's conduct in this action.

74. Louella Rabuyo
Address unknown at this time
Telephone unknown at this time

House staff that may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

75. Joseph Recarey
[redacted]
Telephone number unknown at this time.

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

ENACTING THE SOLUTION: DOING THE ONE GREAT WORK

The **One Great Work** of **Ending Slavery** can only be accomplished once enough people learn the knowledge of **Objective Morality** and **Natural Law**, then teach it to others. A massive effort of **Moral Education** must be conducted, by widely and freely communicating and publishing that critical knowledge via modern forms of media, for ALL human beings to learn.

Sunny's Vitamin Shop
HERBS, MINERALS, 100% NATURAL
Vitamin C
VITAMIN B12
EU
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT CROSS
POLICE LINE DO NOT CROSS
Pfizer
Wyeth
Barosso
EU
500 EURO
DDees.com

Communities

Monero:
#monero:monero.social

Bitcoin:
#citadel:bitcoin.kyoto
https://t.me/sovereignbitcoiner

Privacy:
#optout-general:matrix.optoutpod.com

Agorism:
https://flote.app
https://freedomcells.org
https://hackliberty.org

NAZI EUGENICS

THE KAISER WILHELM INSTITUTE

Named after the last German emperor, **Kaiser Wilhelm**, the **Kaiser Wilhelm Institute of Anthropology, Human Heredity, and Eugenics** was founded in 1927 in Berlin, Germany. Significantly influenced by American eugenics ideology and programs for two decades, the founding and building of the Kaiser Wilhelm Institute was partially funded by the **Rockefeller Foundation**. Throughout the Nazi era, the Kaiser Wilhelm Institute was strongly associated with the theories of **Nazi Eugenics** and "**racial hygiene**" advocated by its leading theorists **Eugen Fischer**, **Fritz Lenz**, and **Otmar von Verschuer**.

THEOSOPHY & THE TEACHINGS OF HELENA PETROVNA BLAVATSKY

The main tenets of Theosophy as taught by Blavatsky are the same tenets found in many other occult traditions. Chief among these is the belief of the presence of a "divine spark" within every person which, with the proper discipline and training, can lead to spiritual illumination or "enlightenment." Theosophy's adherents consider themselves "searchers after truth," who are dissatisfied with the world, and are dissenters of the creeds of organized religion. Theosophists admit the existence of a God, but not necessarily of a personal God. To most Theosophists, God is Nature and Spiritual Law.

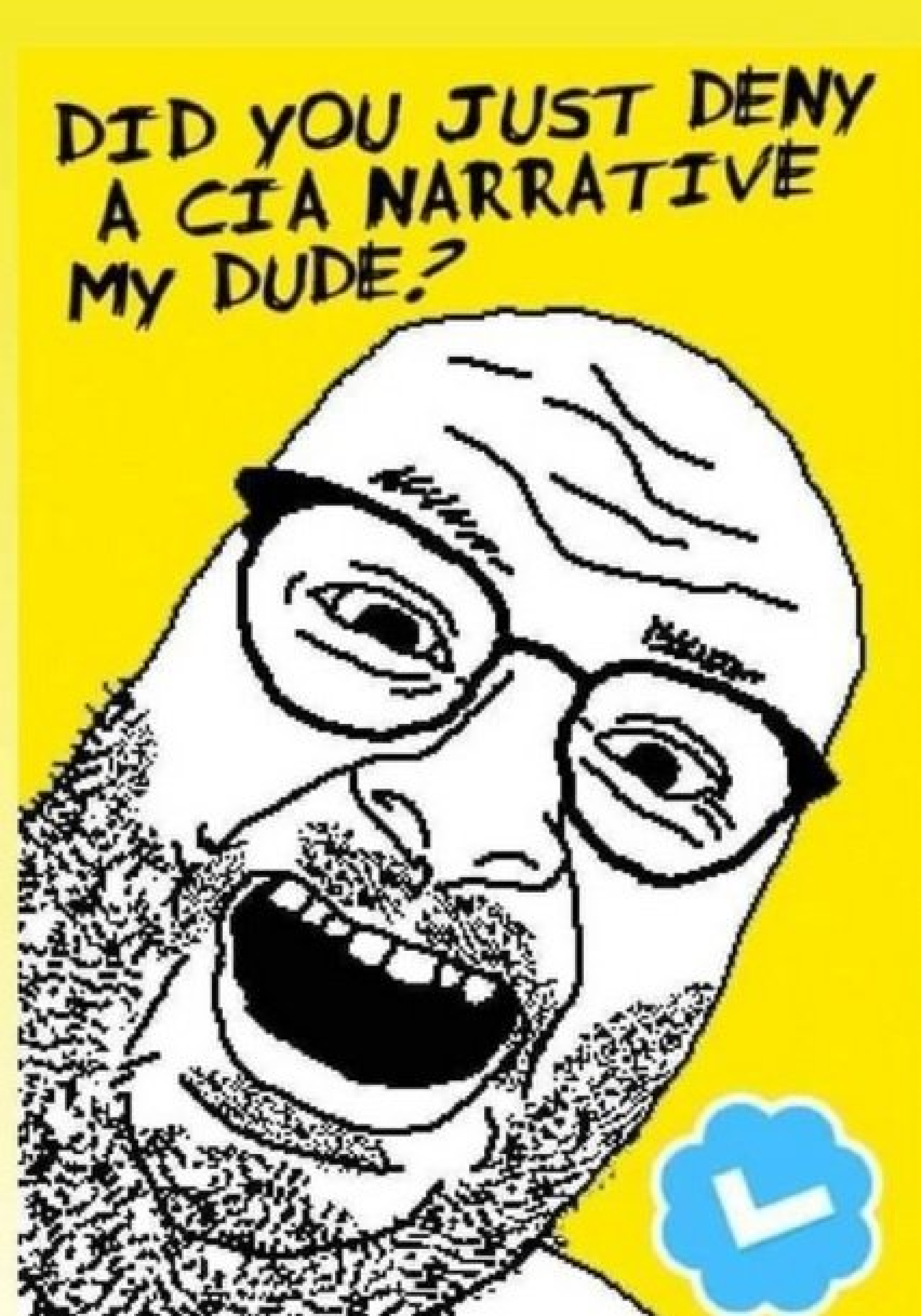
DID YOU JUST DENY A CIA NARRATIVE MY DUDE?

Willy Schrödter

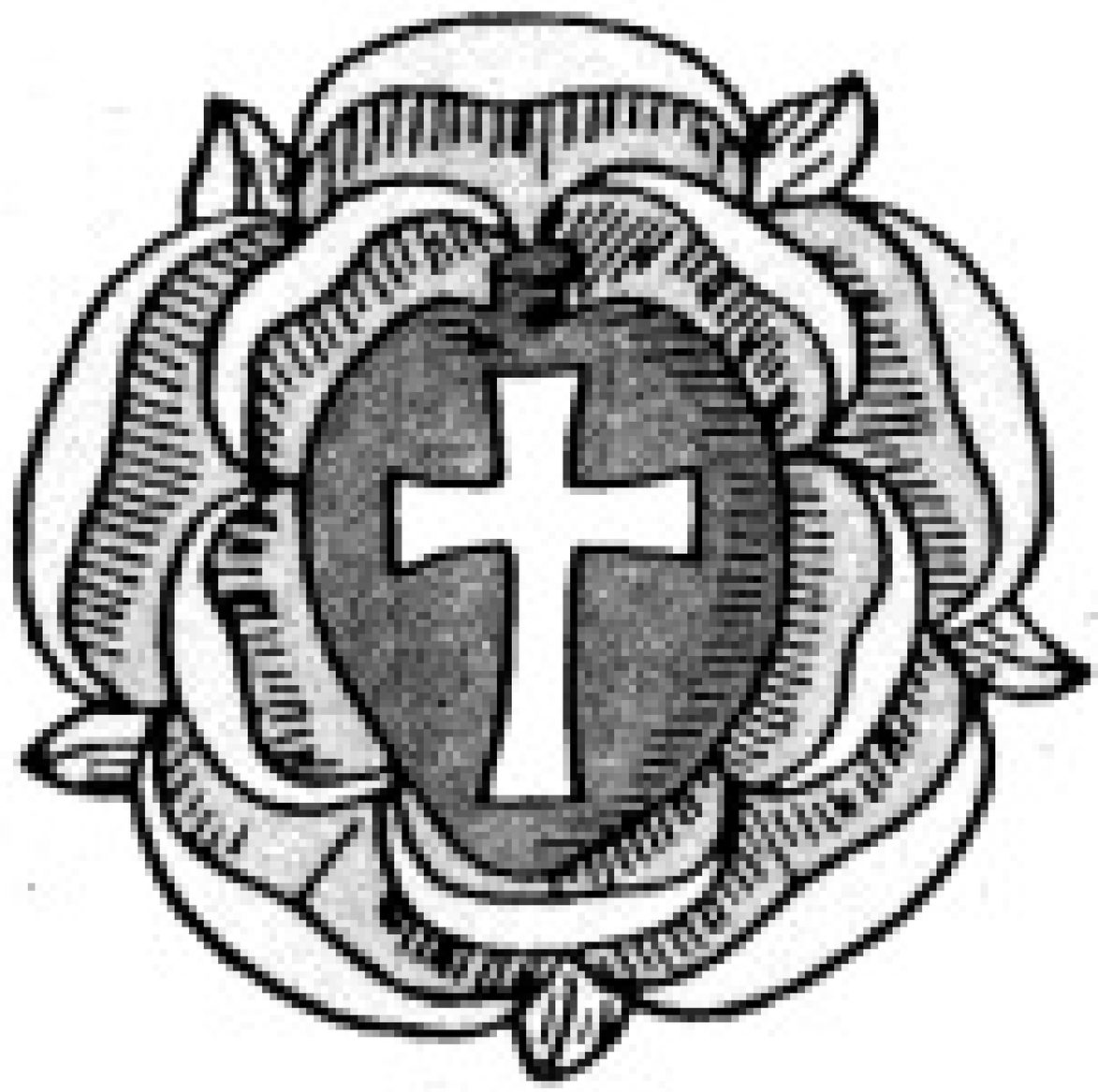

A

ROSICRUCIAN NOTEBOOK

The Secret Sciences Used by Members of the Order

DDees.com

Plaintiff asks this Court to infer the existence of an undisclosed "email" account for Ms. Maxwell in the 2000-2002 timeframe based on witness accounts that Jeffrey Epstein had a "messaging system" on a private server. Of course, there is a big difference between having a private email account (gmail, aol, yahoo, etc.) and communicating through a private messaging system on an employer's sever, as described by Mr. Alessi ("It was a server. I think it was --the office would have, like, a message system between him, the houses, the employees, his friends. They would write a message on the computer. **There was no email at that time.**").[4] To the extent there was a private messaging system used by Mr. Epstein's household employees maintained on a private server by Mr. Epstein, information from that system is not available to Ms. Maxwell. Ms. Maxwell has not been employed by Mr. Epstein for over 10 years and has not had any access to Mr. Epstein's server through Citrix or otherwise since at least the end of her employment with him.

"Whether a party subject to a document request can be compelled to comply depends on two preliminary questions: (1) assuming the requested documents exist, does the party have possession, custody or control over them, and (2) if the party has such possession, custody or control, can the party be compelled to conduct a reasonable search for and, if found, to produce the documents." *Gross v. Lunduski*, 304 F.R.D. 136, 142 (W.D.N.Y. 2014). Ms. Maxwell is not in the possession, custody or control of the server or any information it may contain. "Where

---

[4] It appears this is what was also being described by Mr. Banasiak in the deposition from another case, a full copy of which has never been produced in this litigation. Indeed, Mr. Banasiak has not been identified as a person with relevant or discoverable information in any of the last three of Plaintiff's Rule 26 Disclosures. In the cited testimony, Mr. Banasiak appears to have discussed accessing a private messaging system maintained on Mr. Epstein's private server using Citrix, a program that allows such access to authorized users. Because Plaintiff has failed to disclose the transcript being quoted, Ms. Maxwell cannot fully decipher the obviously edited testimony quoted in the Motion, does not know what timeframe Mr. Banasiak was referring to regarding the computers or using Citrix, and cannot respond to the claims made regarding the nature of any inference that could be drawn from Mr. Banasiak's selected testimony. The entire argument and reference to the transcript must be ignored and stricken based on Plaintiff's failure to produce in discovery the transcript she relies on.

PAUL BRUNTON

THE SIEGE OF GRACE

ANNA WYLD
IS PRESENT

Let me get this straight.
You think the republicans and democrats are just the same party and that's why nothing changes?
I do. And I'm tired of pretending it's not.

BY EDUCATING EACH OTHER AND SHARING INNOVATIVE IDEAS AND CONCEPTS

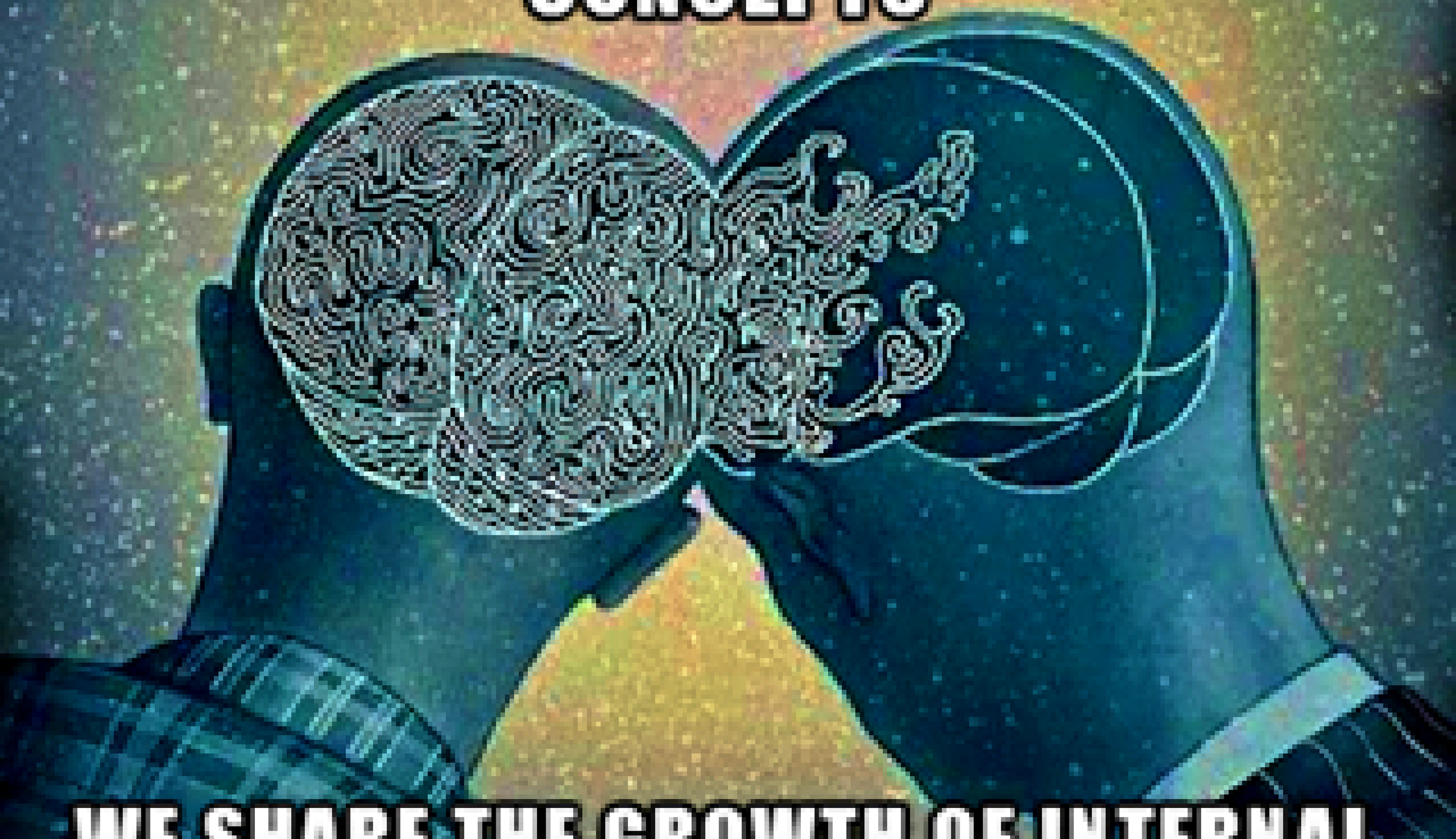

WE SHARE THE GROWTH OF INTERNAL REVOLUTION WHICH LEADS TO AN EXTERNAL COLLECTIVE REALIZATION OF THE CURRENT PARADIGM'S OBSOLESCENCE

Imminent Rebellion

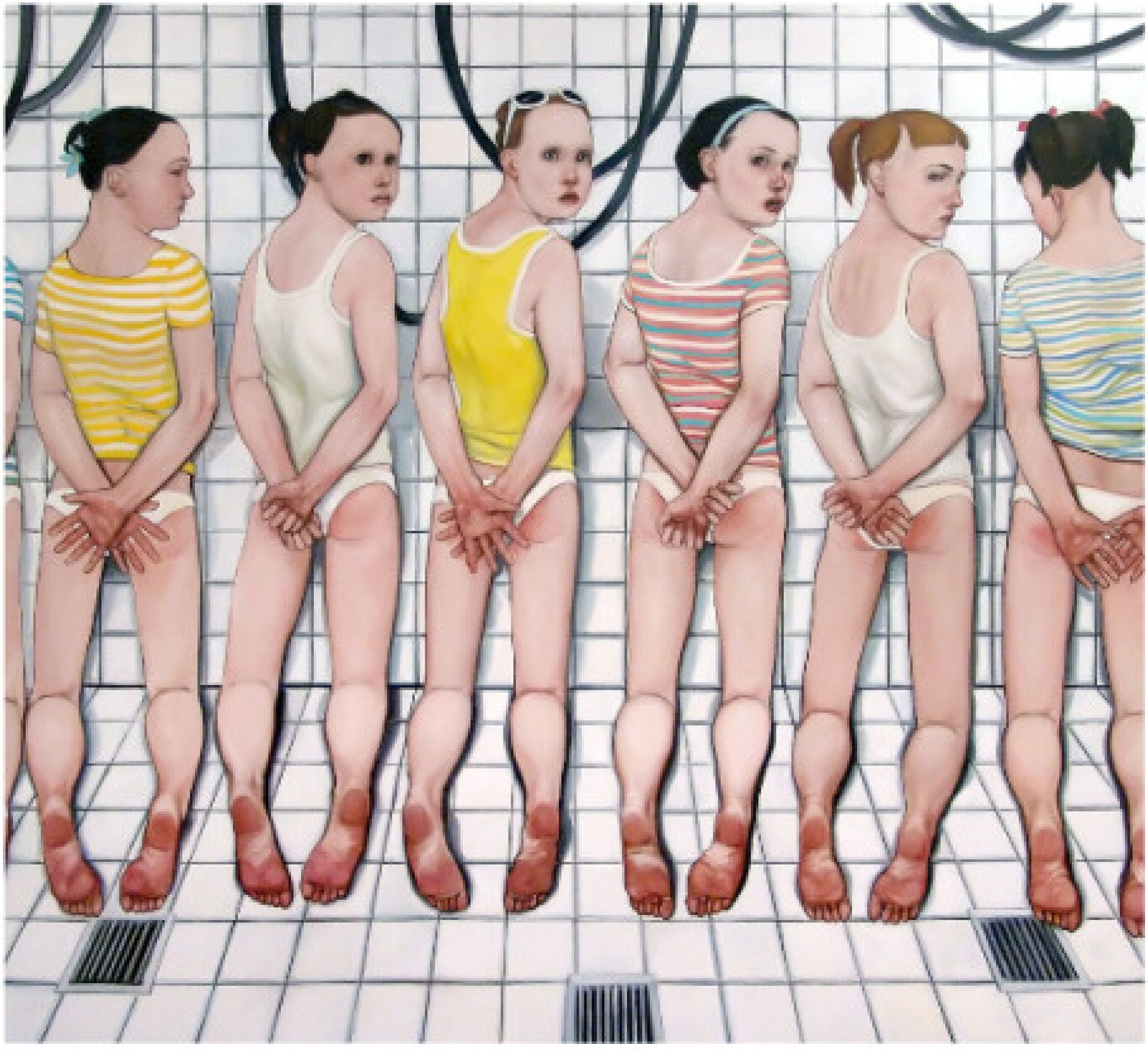

VISITORS FROM TIME

The Secret of the UFOs

Wilfred Davenport

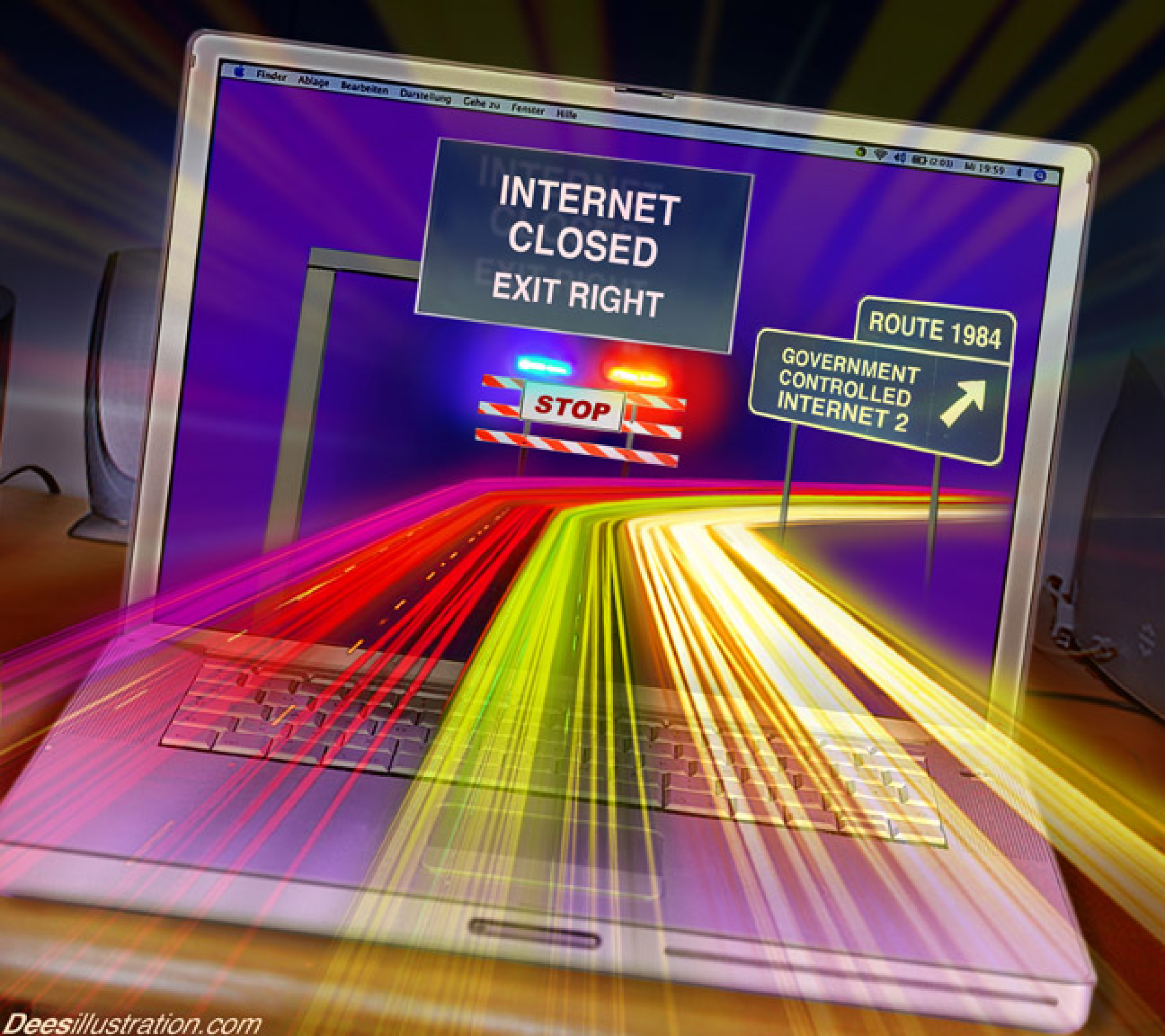
INTERNET
CLOSED
EXIT RIGHT
STOP
ROUTE 1984
GOVERNMENT
CONTROLLED
INTERNET 2
Deesillustration.com

Government: "Here's the new list of what you may or may not do."

Me:

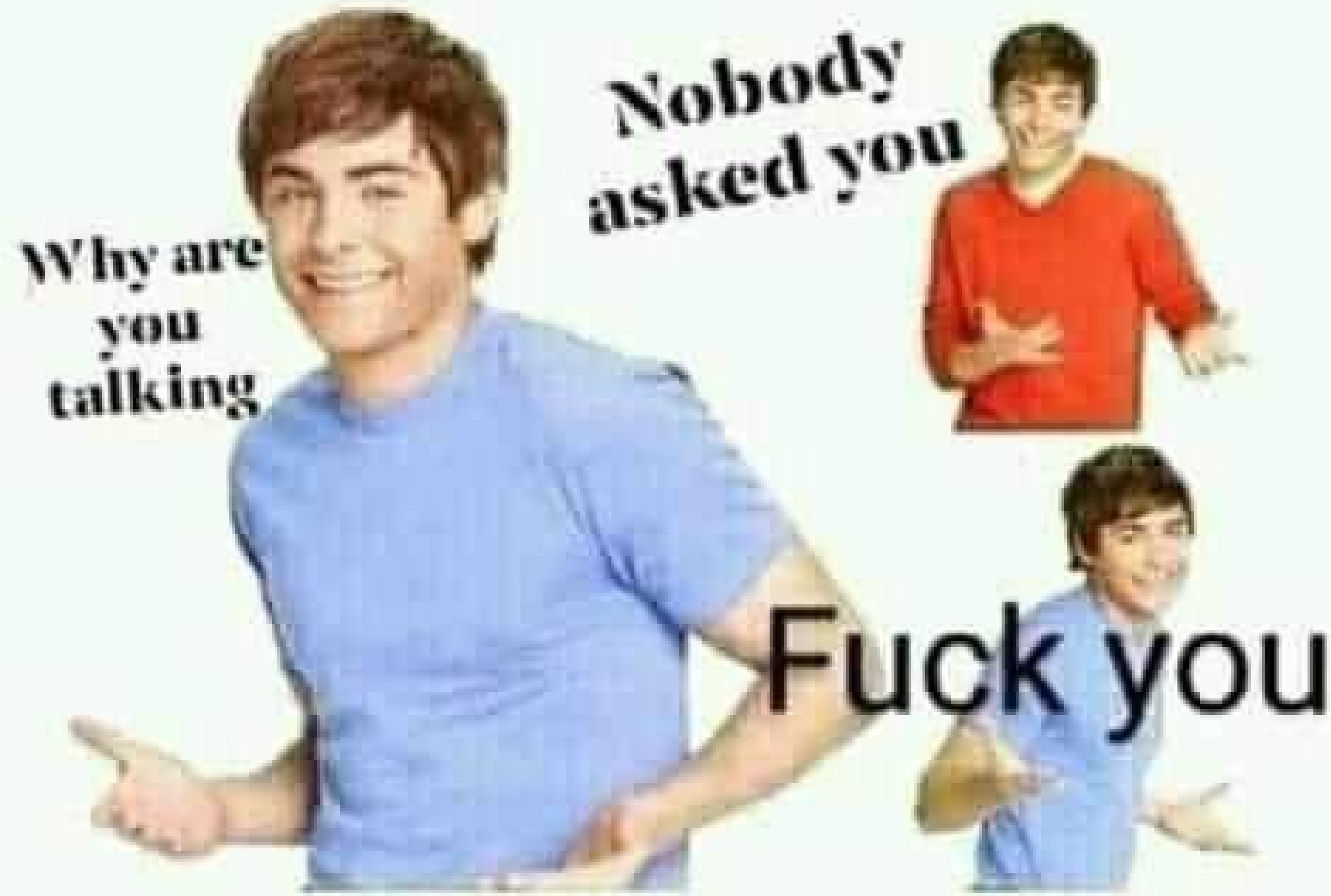

Steps to KNOWLEDGE

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

Turbulent MIRROR

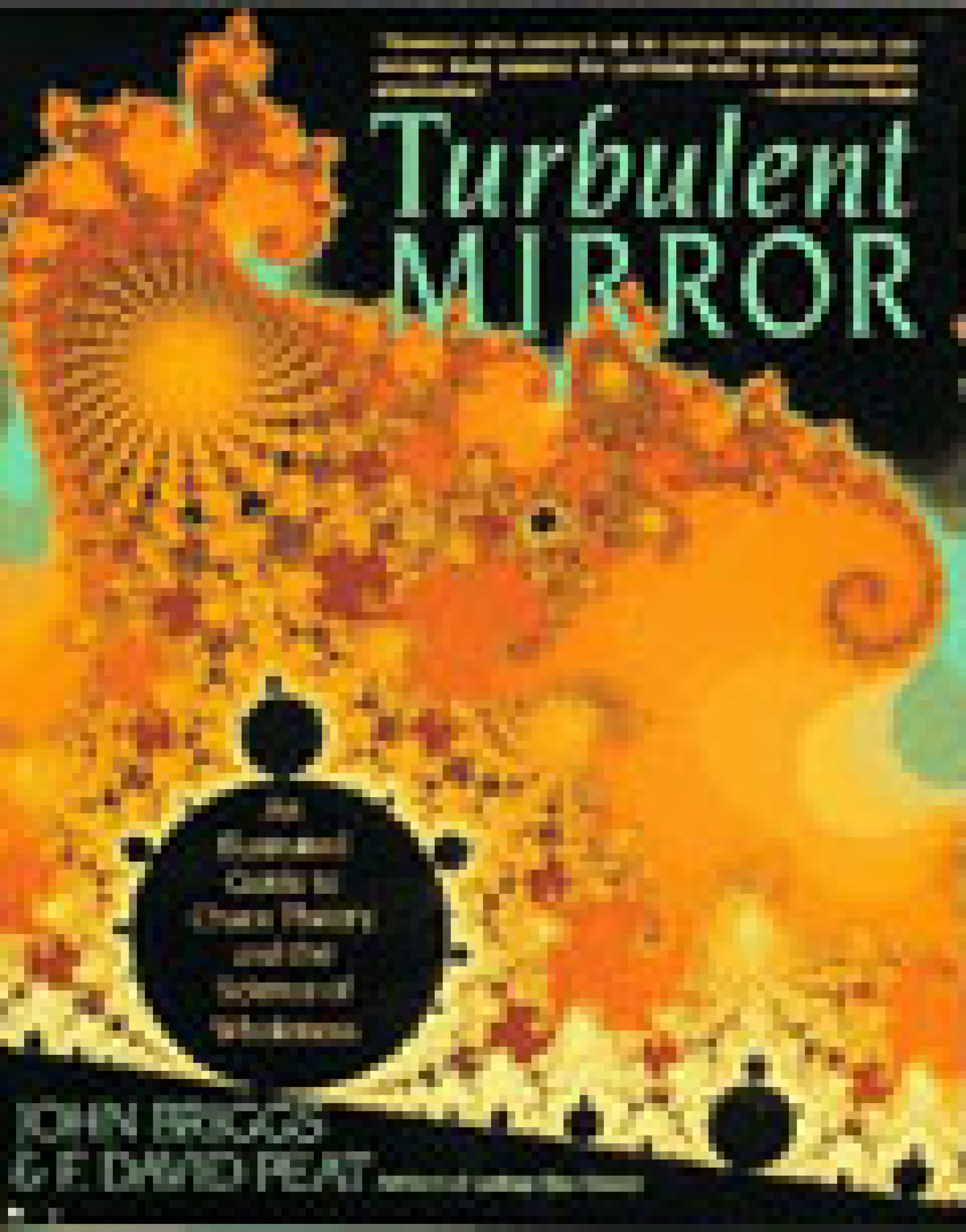

DIN ROSS
GEIMBORT

	Mafia	State
Makes you pay for protection	✓	✓
Doesn't actually protect you	✓	✓
Uses your money to attack other groups just like it	✓	✓
Will destroy you if you cross them	✓	✓
Looks after their own, and not for you	✓	✓
Will kill anyone trying to do their job in their zone	✓	✓
Takes your money to enrich itself	✓	✓
Excuses its actions by having you vote for their leaders	✗	✓
Forces your children to go to their school	✗	✓
Makes rules that govern every aspect of your life	✗	✓
Has millions of cages to keep people who break its rules	✗	✓
Tells you it's the price you pay for a civilized society	✗	✓

YOUR TAXES ARE WAR TAXES
REDIRECT THEM FOR A BETTER WORLD!

Them “How pro gun are you?”
Me-

II. FACTUAL AND PROCEDURAL BACKGROUND

A. Abundant Evidence Supports Ms. Giuffre's Sworn Testimony That Alan Dershowitz Sexually Abused Her

Dershowitz says he needs to see several documents because they will somehow "demonstrate that the allegations of sexual misconduct . . . are nothing more than a recent fabrication . . . ." DE 364 at 2. To the contrary, they will in no way prove the allegations are a "fabrication," given the mountain of evidence supporting Ms. Giuffre's sworn testimony.

Ms. Giuffre has not made vague assertions, but described in detail what Dershowitz did to her and where.[3] In response to Ms. Giuffre's sworn testimony, Dershowitz does not argue that any witnesses will be able to prove his innocence. Instead, he tries to build a circumstantial case that he could not have committed the sexual abuse. Dershowitz now claims, for example, that at the time of the abuse, he was merely "acquainted with Mr. Epstein through academic events . . . ." DE 364 at 4.[4] But in 2005 (before news of Epstein's criminal prosecution broke), Dershowitz stated "I'm on my 20th book . . . The only person outside of my immediate family that I send drafts to is Jeffrey."[5] Dershowitz has also been quoted as saying that, even if Epstein went bankrupt, "I would be as interested in him as a friend if we had hamburgers on the boardwalk in Coney Island and talked about his ideas."[6]

Dershowitz also claims that he never saw "Epstein in the presence of underage girls." DE 364 at 3.[7] This lack of observation is remarkable given that Epstein brazenly and repeatedly

---

[3] *Id.* at 88-91, McCawley Dec at Exhibit 4, describing Dershowitz's abuse of her in Epstein's New York mansion.
[4] In earlier media statements, Dershowitz took an even more extreme position, stating that "I have never been alone with . . . Jeffrey Epstein." UMAR News, Jan. 5, 2015, https://www.youtube.com/watch?v=KXzcxsiQv7Q. And yet (among other occasions), a flight log shows Epstein and Dershowitz traveling together—alone.
[5] *The Talented Mr. Epstein*, by Vicky Ward, in *Vanity Fair* (Jan. 2005).
[6] *Vanity Fair Reminds Us When Jeffrey Epstein Wasn't a Creep*, by Ray Gustini, in *The Wire* (June 21, 2011).
[7] While Dershowitz swore under oath that he never saw any naked photos at Epstein's Palm Beach mansion, the recently released video taken by the Palm Beach Police department during its investigation, reveals naked photos in a number of the common areas of Epstein's Palm Beach home. McCawley Dec. at Exhibit 5.

Planetary machines were in use at a very remote period, and appear to have consisted for many centuries of moveable spheres having the earth in their centre: thus we read of the Chinese spheres said to have been made some 2000 years before the Christian æra, and more recently of the spheres of Archimedes and Posidonius, concerning which Cicero, speaking of the Epicurean philosophy, has the following remarkable passage:—

'If the sphere, lately made by our friend Posidonius, which marks the course of the sun and moon and the five wandering stars, were to be transported into Scythia or Britain, who, even in those barbarous countries, would doubt whether reason had presided over its construction? Yet these people (the Epicureans) doubt whether the universe, whence all things arise and are made, is not the effect of chance or of some necessity rather than of reason and a divine mind; and they regard Archimedes as more deserving of praise in imitating the changes of the sphere than nature in producing them.' (*De Nat. Deor.*, lib. ii., cap. 34 and 35.)

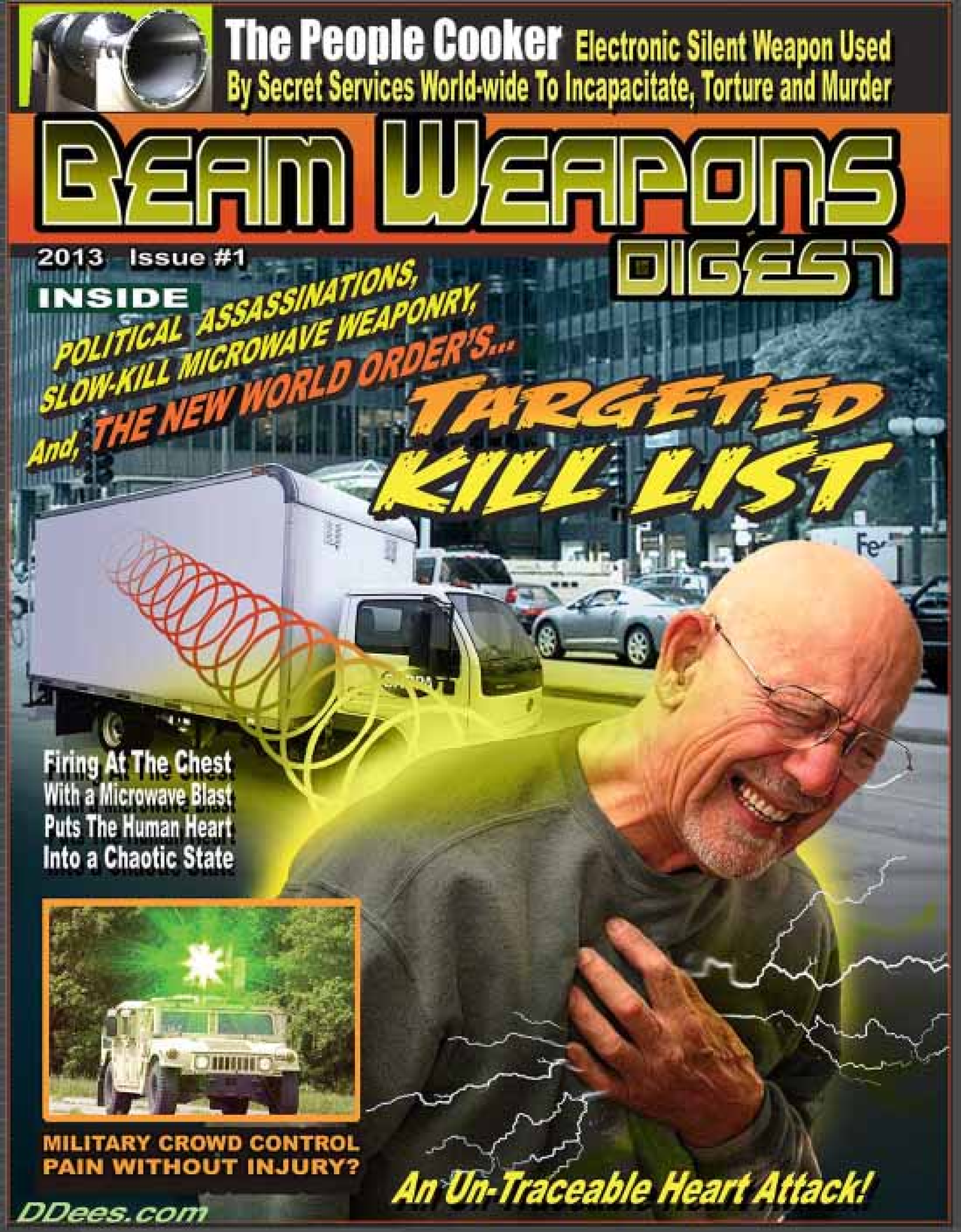
The People Cooker Electronic Silent Weapon Used By Secret Services World-wide To Incapacitate, Torture and Murder
BEAM WEAPONS DIGEST
2013 Issue #1
INSIDE
POLITICAL ASSASSINATIONS, SLOW-KILL MICROWAVE WEAPONRY, And, THE NEW WORLD ORDER'S...
TARGETED KILL LIST
Firing At The Chest With a Microwave Blast Puts The Human Heart Into a Chaotic State
MILITARY CROWD CONTROL PAIN WITHOUT INJURY?
An Un-Traceable Heart Attack!
DDees.com

June / July 2012 #9
Sheeple
Land Of The Radiated Home Of The Dead
INSANE JAPAN BURNING RADIOACTIVE DEBRIS
RADIATION SPREADING BY AIR & WATER WORLDWIDE
VEGETABLE MUTATIONS ESCALATE
ACTUAL PHOTO
Pg. 47
U.S. MEDIA VIRTUALLY SILENT ON FUKUSHIMA HORRORS
ACTUAL PHOTO
EARLESS RABBIT BORN NEAR FUKUSHIMA
$3.99US $4.79CAN
DDees.com

Everything in this picture is now in your pocket

Deesillustration.com

HIMSELF FOR SELF-ATTENTION AND HAD AMPUTATED TWO F
A THUMB.

SCHNEIDER HAS AN UNCLE, LEO SCHNEIDER, M.D.,
SURGEON, 2248 S.E. HAWTHORNE, PORTLAND, OREGON. ON MARCH
IDER ADVISED HE IS PRESENTLY TREATING PHILIP
TED PHILIP RECENTLY OBTAINED APPROXIMATELY
ACTIVE MATERIAL AND HAD GIVEN HIM TWO PIECES

JOE FROM THE CAROLINAS

BE AFRAID

DO AS YOU'RE TOLD

jimmycomet Follow

28 likes 126w

jennlamotruk New seating area / procedure for your youngest guests? Hilar.

k8damon #carisjames

rain5pider This is pretty creepy bro

Log in to like or comment.

DYPSOMANIA
OF JOHN DONNE

jimmycomet
The Salamander Res...

Follow

13 likes 165w

jimmycomet way overpriced.

hoebocamp Creepy

mhollamby Spotted at Linda Tripp's Christmas shop.

ccwoolman So wierd

jimmycomet Sort of looks like a baby Linda Tripp.

jimmycomet #lindatripp

boss_lady_eats Now that's funny

Log in to like or comment.

Unenlightened
RED PILL

- Unpleasant
- Argumentative and opinionated
- Compensates for lack of personal accomplishment by identifying with the success of his face
- Delusions of persecution
- Believes people opt out of debates with him because of his argumentative skill and not because his irrationality is evidence of an inability to argue at all
- Blames the world's problems on ethnic group in lieu of encountering the complexities of global politics
- Believes use of the word "nigger" is a revolutionary act

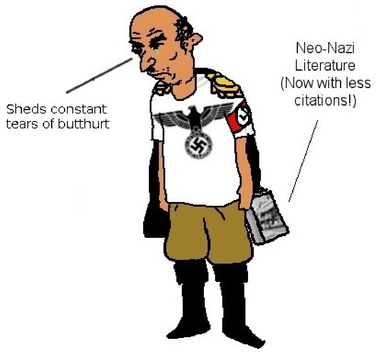

Enlightened
GREEN PILL

- Enigmatic, charismatic & intelligent
- Spiritual & philosophical
- Opponent of the Illuminati
- Political Non-Euclidean
- Aura of contentment and wisdom
- Latent psychic abilities
- Expert in sexual tantra
- Has been contacted by ETs
- Has seen the FNORDs

Anti Illuminati / NWO

Unenlightened
BLUE PILL

- Indoctrinated
- Still believes in Left vs Right
- Easily offended
- Herd mentality
- Addicted to distractions
- Incapable of independent thought
- Concerned only with social standing
- Is easily swayed by the arguments of the powerful and those in authority
- Fearful
- Depends on lies to provide comfort in a chasm of meaninglessness

Enlightened
INDIGO PILL

-Knows more than you could ever want to or care to know
-Driven completely insane by power and superiority
-Supporter of the Illuminati, if not a member
-Keeps ETs in his moms basement
-Latent talent for magic
-Arrogant
-Believes that plebs need to be controlled by a higher power
-Supports degeneracy and social decay from the shadows in order to intentionally cause society to collapse
-Believes ushering in the new world order will be for the best
-Hells satan all day erry day
-Knows how to summon succubus

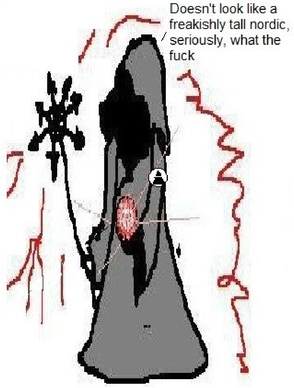

Supporters of Illuminati / NWO

Unenlightened
WHITE PILL

-Selfish
-cocky
-Suspects that the world is fucked but doesn't care enough to understand how or why
-Lives his life how he wants and will go along with just about anything as long as he can keep doing whatever
-Views intellectualism and politics as boring sidequests to getting laid
-Delusions of safety
-"Ignorance is bliss"

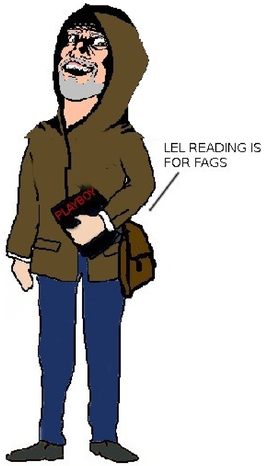

Enlightened
BROWN PILL

-Has a cool walking stick
-Wise, secluded, but pessimistic
-Has smoked weed with ETs
-Views the struggles of Green pill against the NWO as futile.
-Impossible to offend in any way, to the point that it's almost disturbingly comical
-Believes materialism corrupts everything and will bore you to death with lectures if you disagree with him on this.
-Latent spirtual powers
-Has seen the "other realm" during meditation
-Focuses only on his own enlightenment
-Totally not a jedi
-Plans to side with "whoever wins" in the battle with the Illuminati since he believes it won't matter in the end
-Seriously dat stick

Enlightened
IRON PILL

-Natty Physique, neo-paleo diet, avoids all GMOs and toxins
-Avoids the degenerate path that killed the fallen Zyzz
-Master of the third position, has tamed Evola's Tiger
-Thrives in the obscurity created by Red Pill's useful idiocy
-Uses mind altering substances sparingly, has contacted mother Europa
-Knows that true men will win the great spiritual struggle; might makes right
-Has integrated the lost ascetic arts of the Norsemen, Romuva, Druids and Gregorian monks.

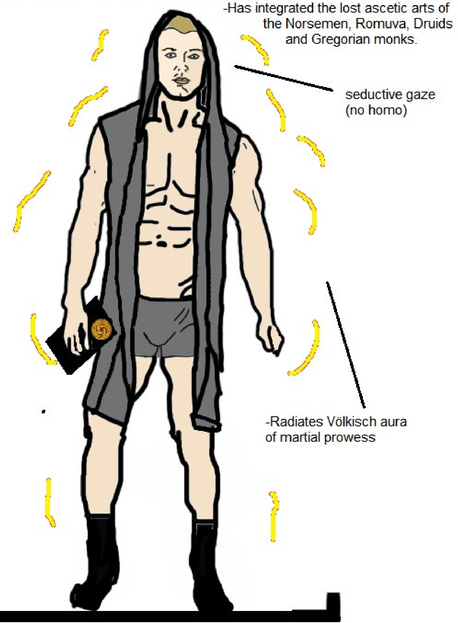

Neutral towards Illuminati / NWO

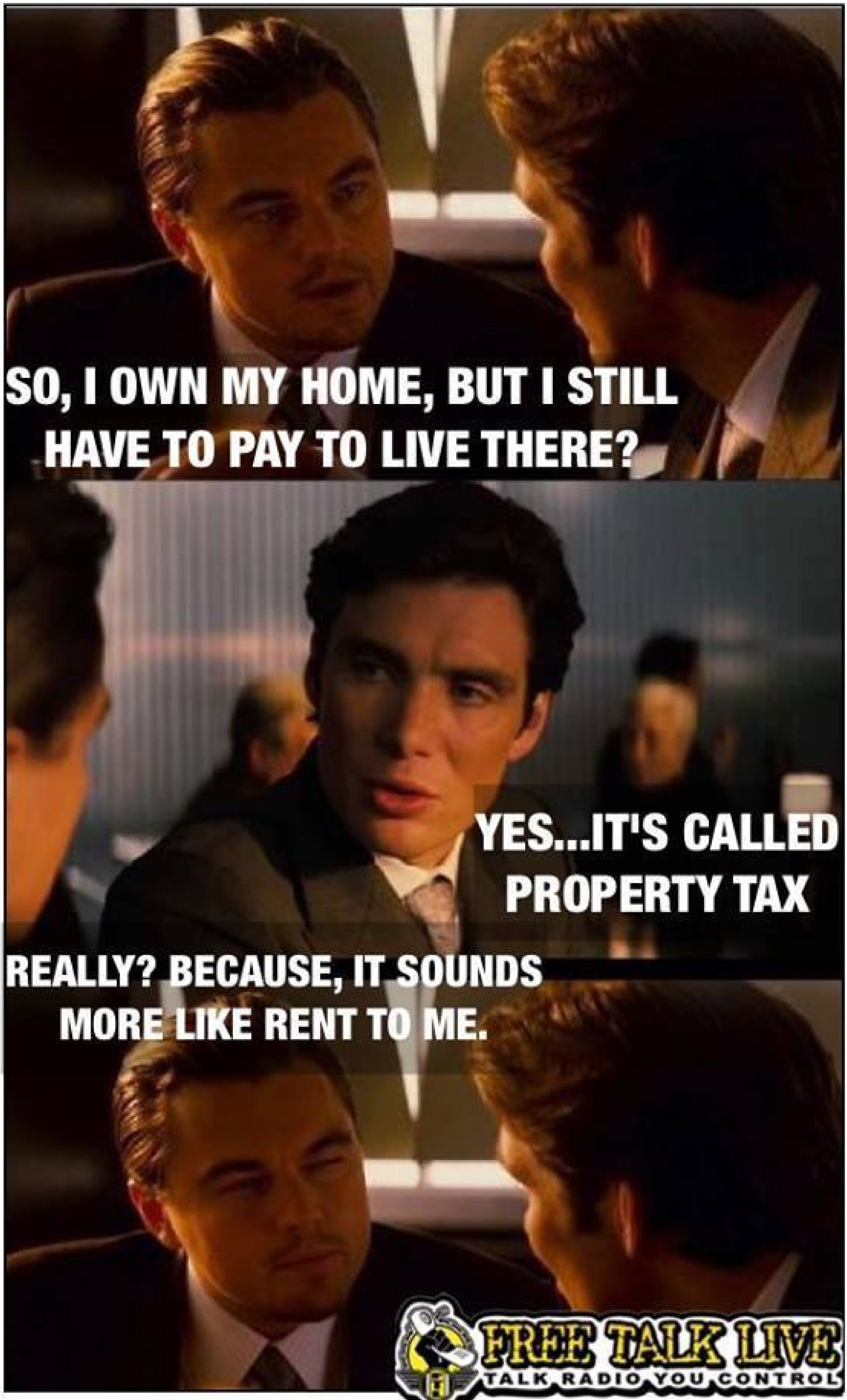
SO, I OWN MY HOME, BUT I STILL HAVE TO PAY TO LIVE THERE?
YES...IT'S CALLED PROPERTY TAX
REALLY? BECAUSE, IT SOUNDS MORE LIKE RENT TO ME.
FREE TALK LIVE
TALK RADIO YOU CONTROL

Marlin
ACE HARDWARE
HENRY
MY POLITICS ARE WHATEVER THIS IS...

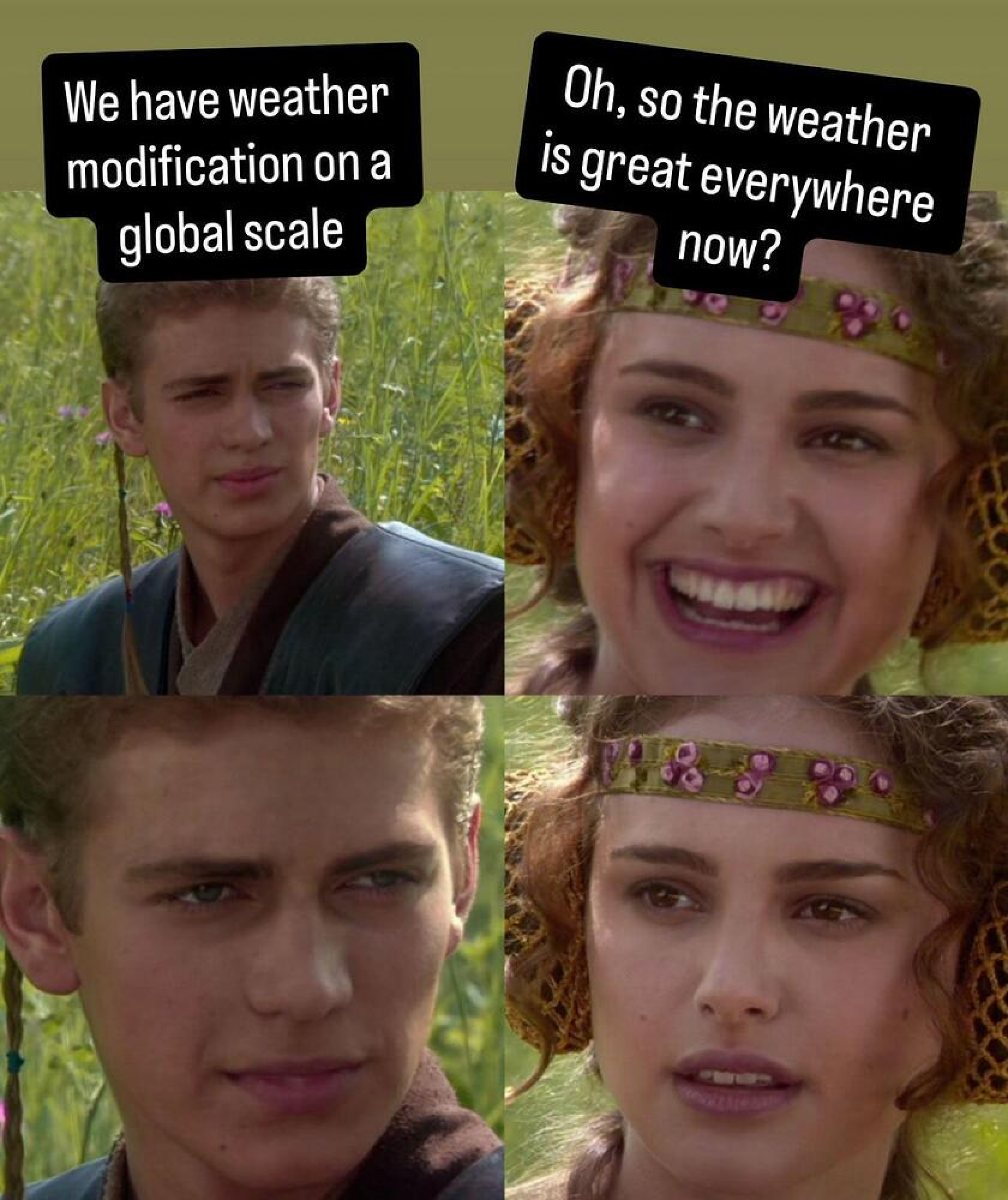
We have weather modification on a global scale
Oh, so the weather is great everywhere now?

Together for
BETTER DAYS

CONFIDENTIAL

Ransome_000218

Non-Party Sarah Ransome in 2006 on Little St. James Island

SATANISM & THE DARK OCCULT

Through the power differential they gain by way of manipulating those who remain in ignorance of this critical hidden knowledge, this small minority of social engineers who are "in the know" wish to permanently rule the masses of humanity and effectively "become God on Earth." It is important to understand that, contrary to popular belief, the overwhelmingly vast majority of Satanists do NOT worship an externalized deity known as "Satan" in the Christian tradition, but instead see Satanism as an ideological way-of-being in the world, and view the ego-driven self as the "God" of their religion.

© Reuters

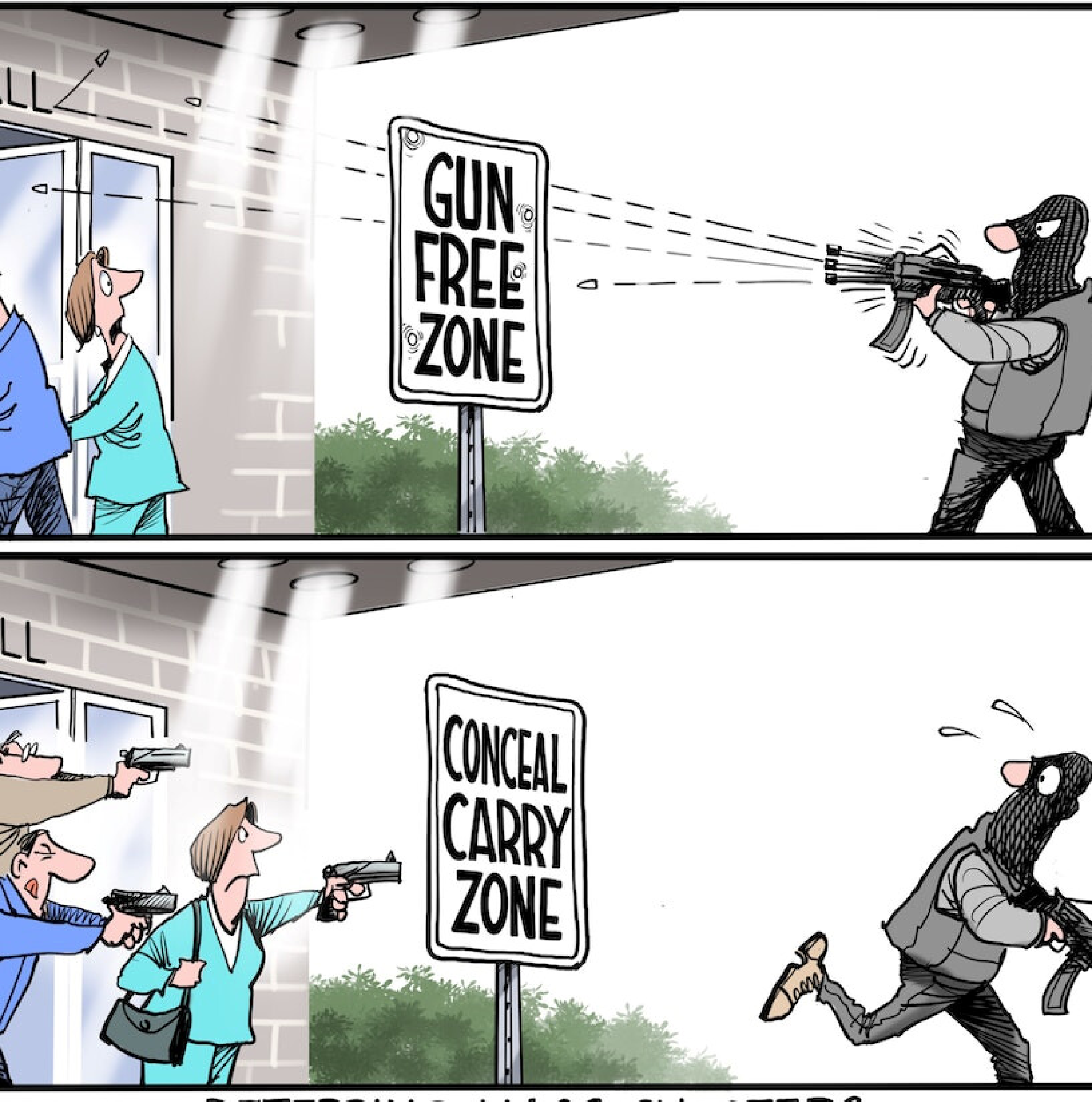

DETERRING MASS SHOOTERS

HACKED EMAILS FROM DAVEFLINTSTONE@GMAIL.COM

AT&T 11:45 AM

https://mail.google.com/mail/mu/mp/4

Google+ Gmail Calendar Web more

Sent ...

Just a sleep partner... – 24 (Kahului)

David Stone
to pers-911637008
Nov 12, 2008 Details

oh my goodness, I hope you found a sleep partner by now.
If not, you must be exhausted!
If you're going to need another sleep partner anytime soon, please write back. I have attached a photo, though it is not quite up-to-date. I can send a more recent one if you like.
btw, are you giving the backrub?

Dave

mrp.jpg · Print

BENZENE

Complicity Theorist
(noun)

A person who accepts the
political narrative of the day
unquestionably;
consumes mainstream
media like it was 1980; and
is prone to submissiveness,
outbursts of
irrational fear, and
public shaming of
free-thinkers.

CONVOLUTED UNIVERSE

ATF Gun Classification Made Easy!

Completely Legal

"Looky Thingy"

This is a "Pistol"

Pew Pew Pew!

Reeeee guns are bad!!!

"Bang Switch"

"Clip"

Woooosh!

None of this Makes Sense!

This is a "Rifle"

"Scary"

16" barrel or more.

Arbitrary Number is Arbitrary

"Bullet Button"

"Shooty End"

Looks like a rifle, but is a "Pistol"

Barrel is under 16".

Because it has a pistol brace.

Shorter = Deadlier

Lol!

This is still a "Pistol"

Because it has a pistol brace.

Even though it has a foregrip.

"Magazine Clip"

IG: @nationalrebel

Needs a "tax stamp"

This looks like a pistol, but it's actually a "Short Barrel Rifle"

Haha, now I'm Illegal!

Because it has a "stock".

Nope!

No Freedom for You!!

?

?

WTF?

Pew Pew

Also not a pistol. This is "Any Other Weapon"

LOL!

Because it has a foregrip.

Too Dangerous!!

Nope!

"Any Other Weapon"

This is also "~~Pistol~~"

Pew!

Pew!

Nope!

Even though it still has a pistol brace.

Because pistols cannot have vertical foregrips...

Wut?

"Far too Scary!"

This is a "Short Barrel Rifle"

16in. or less!

Because it has a rifle stock...

...and is short...

FRONT
TOWARD ENEMY

Spouse: please don't bring up politics and guns at the family picnic.
Me: ok, I won't.
Also me:

MAKE AMERICA
CREEPY AGAIN
BIDEN
20
DDees.com

WWW.WILLSTRITTER.COM

The Hidden Teaching Beyond Yoga

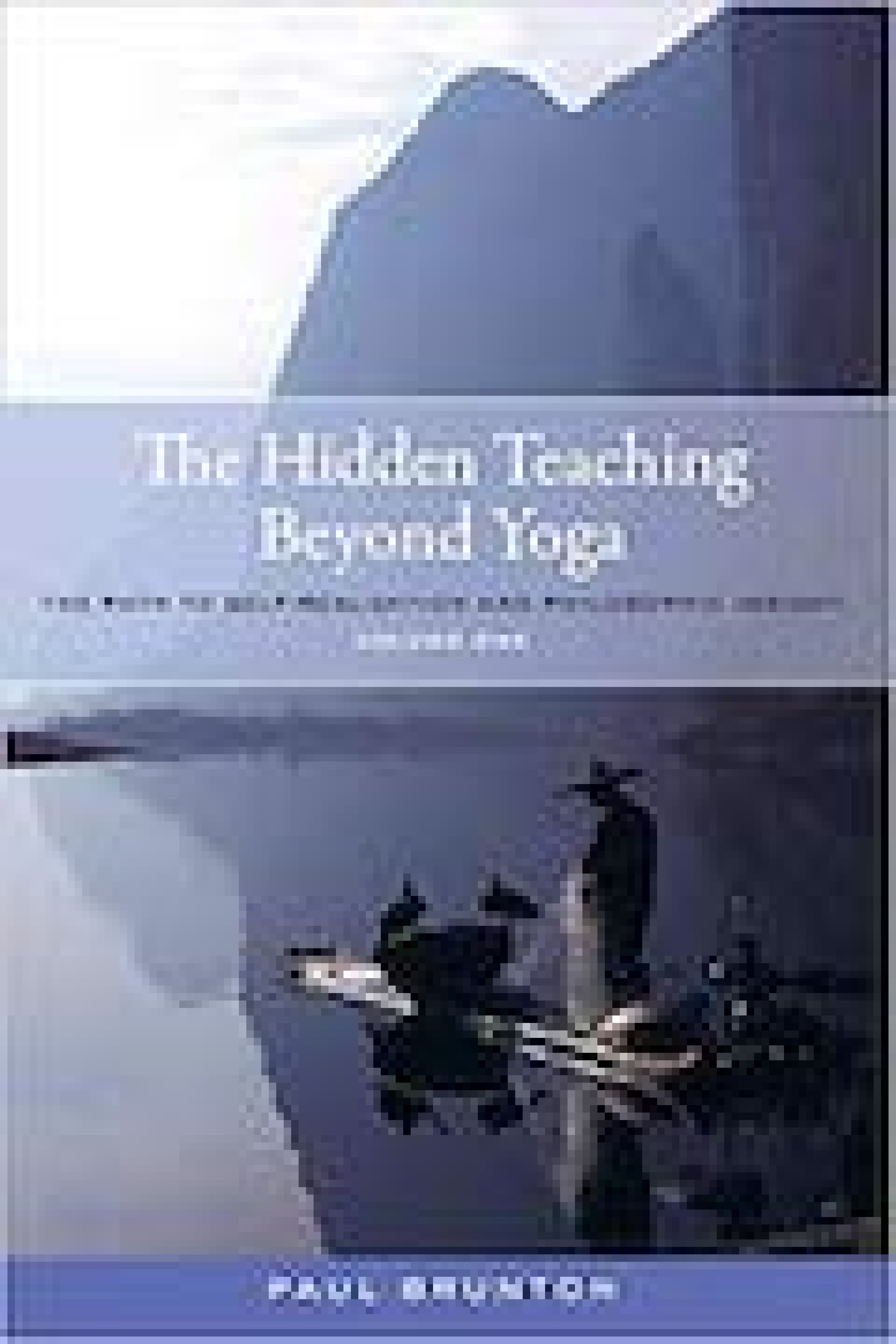

PAUL BRUNTON

Silver Spring Networks
kWh
Adl
I-210+
CL 100
120V
2W
FM1S
40 769 062
USA
0110
727X181086
60HZ
TA1S
Kh 2.5
Kt 0.25
PG&E
SmartMeter
3OG10069219450110
DDees.com

DDees.com

[–] grlldcheese87 2 points 7 hours ago

When did they get into his emails? Wtf.

That's a link that needs to be justified.

permalink embed save deport give gold reply

[–] DumbScribblyUnctious USA [S] 1 point 7 hours ago

In thread #12

http://boards.4chan.org/pol/thread/95866378#p95874669

http://boards.4chan.org/pol/thread/95869842#p95885895

http://boards.4chan.org/pol/thread/95869842#p95897343

http://boards.4chan.org/pol/thread/95869842#p95899086

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THE WAY OF HERMES

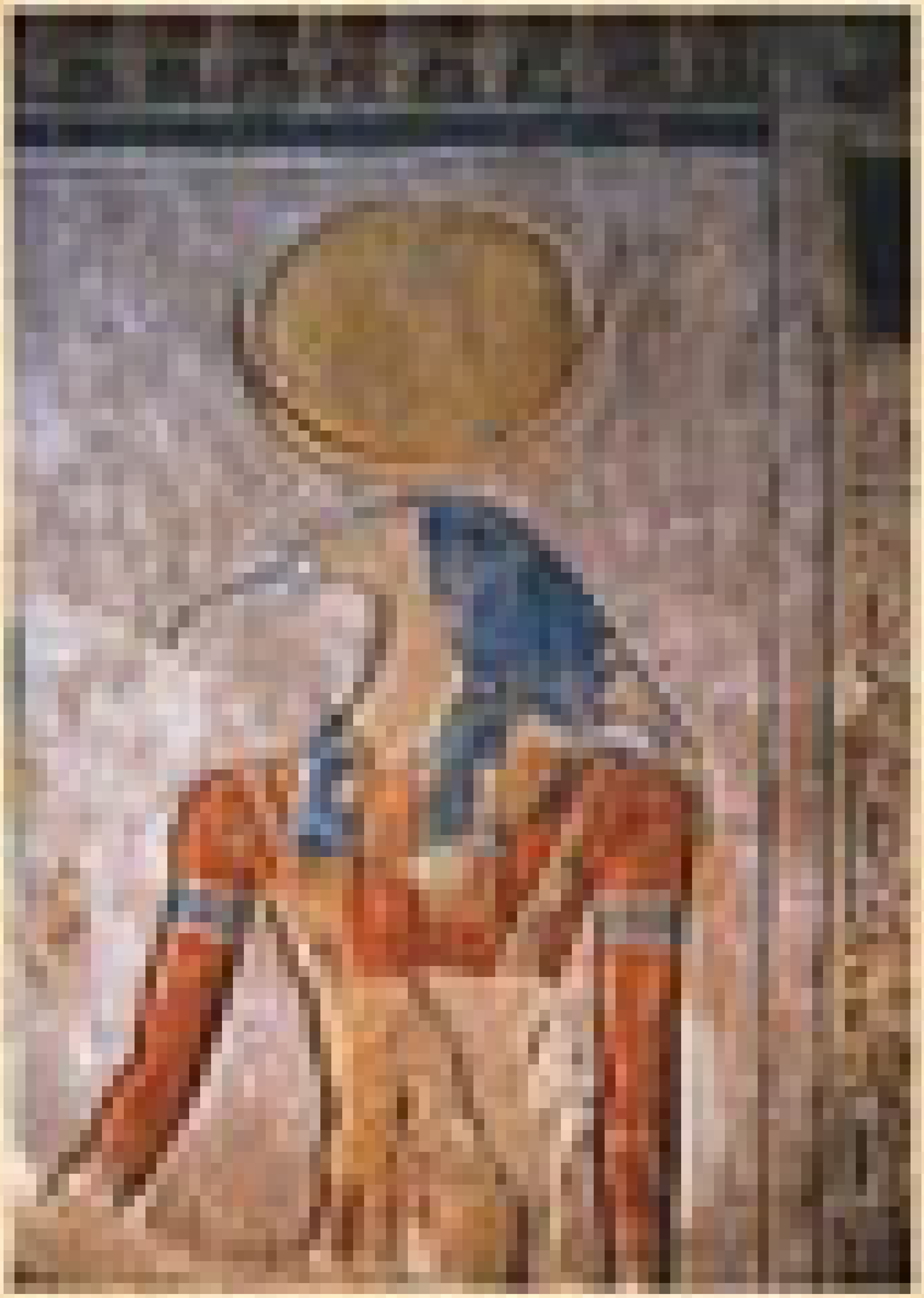

[illegible]

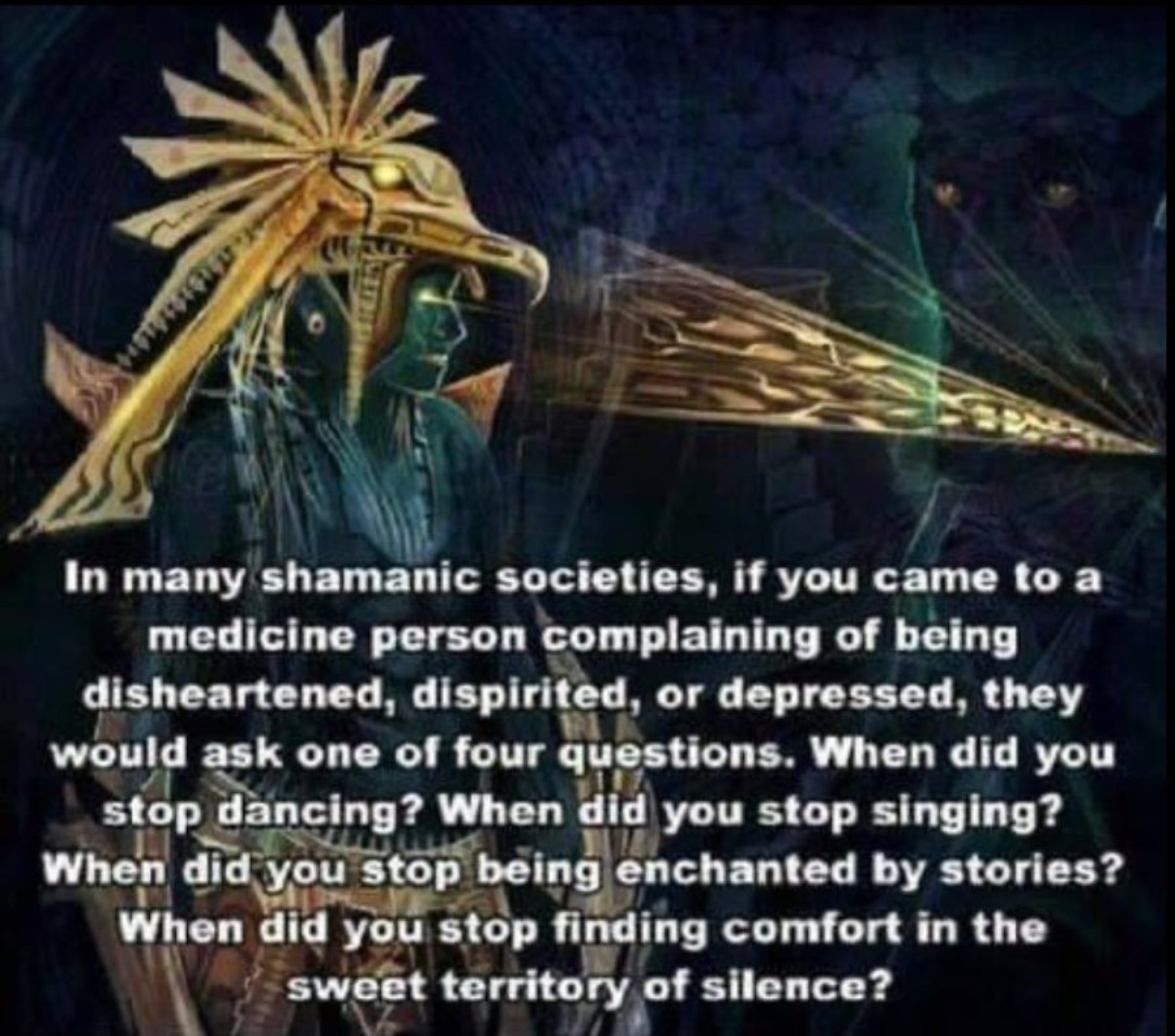
In many shamanic societies, if you came to a medicine person complaining of being disheartened, dispirited, or depressed, they would ask one of four questions. When did you stop dancing? When did you stop singing? When did you stop being enchanted by stories? When did you stop finding comfort in the sweet territory of silence?

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TERRESTRIALS

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jimmycomet Holidaze! #rugby #lenfant

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ccwoolman It's cold!! #wwmfs

danroberge @jimmycomet who are these guys?

jimmycomet @danroberge you know

jimmycomet @danroberge we'll wait for you

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VIRGINIA TECH
CHARLOTTESVILLE
LAS VEGAS
2nd Amendment
Bill of Rights
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WHO

THE FUCK DECIDED THAT
ANY OF THESE UNELECTED SNAKES
HAD ANY AUTHORITY OVER ANYONE

MSG
INDERAL
60
ZOLOFT
DISTA
3103
PROZAC
20 mg
Aspartame
MSD
25
INDOC
XANAX
0.25
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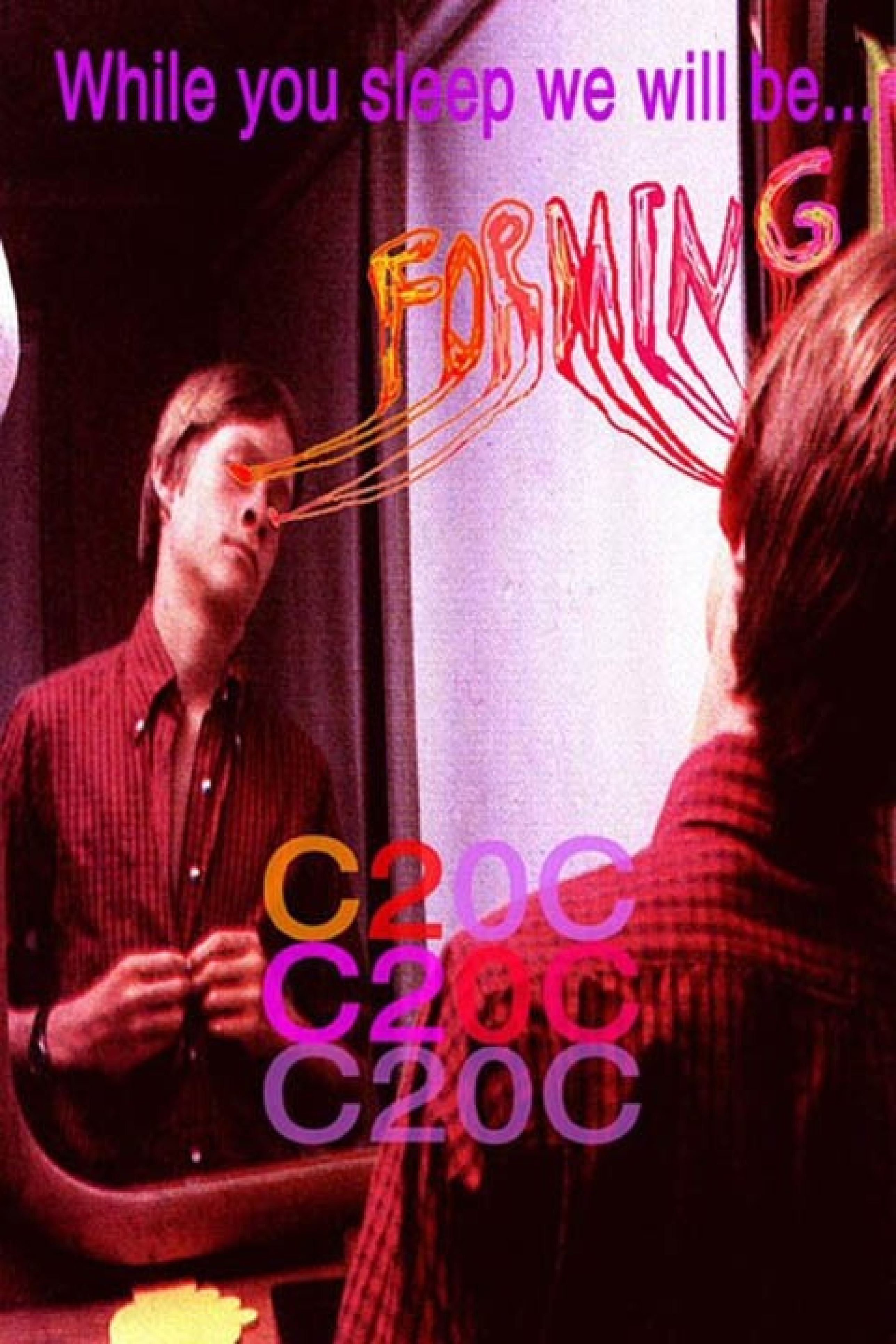
While you sleep we will be....
FORMING
C20C
C20C
C20C

THE TRUTH ABOUT GUN-FREE ZONES

SINCE AT LEAST 1950, ALL BUT TWO PUBLIC MASS SHOOTINGS IN AMERICA HAVE TAKEN PLACE WHERE GENERAL CITIZENS ARE BANNED FROM CARRYING GUNS. IN EUROPE, THERE HAVE BEEN NO EXCEPTIONS.

Of course you're allowed to ask questions.

Here is the list of approved questions.

You're absolutely free to study and investigate for yourself.

Here is the list of approved sources.

We're not trying to stifle thought! We want you to learn everything you can as you reach the approved conclusions.

#PizzaGate

UNRAVELLING A SECRET NETWORK OF CHILD TRAFFICKERS AND PEDOPHILES

John Podesta
(Hillary's campaign chairman, obsessed with pizza codewords)

David Brock
(Correct the Record founder, Hillary associate)

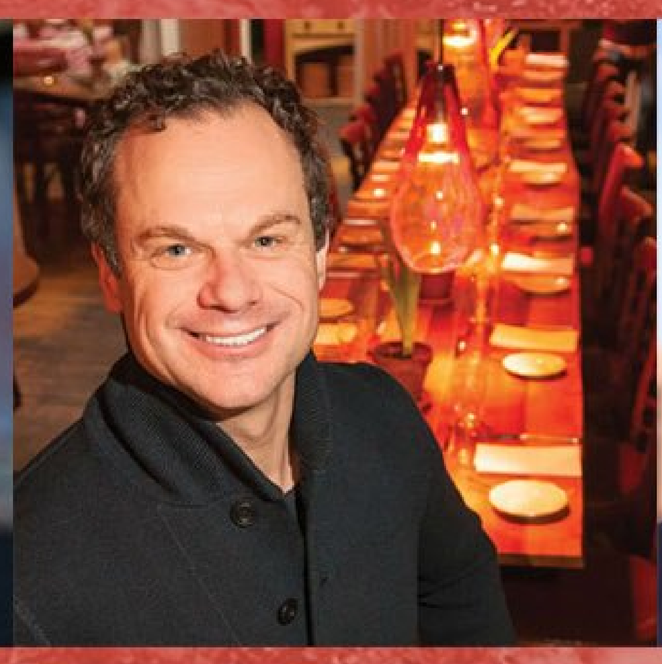

James Alefantis
("Comet Ping Pong" pizzeria founder, David Brock's lover)

Tony Podesta
(John's brother and close friend of the other 2)

WHAT DOES PIZZA MEAN IN THIS CONTEXT?

let COMET PING PONG's instagram department do the explaining...

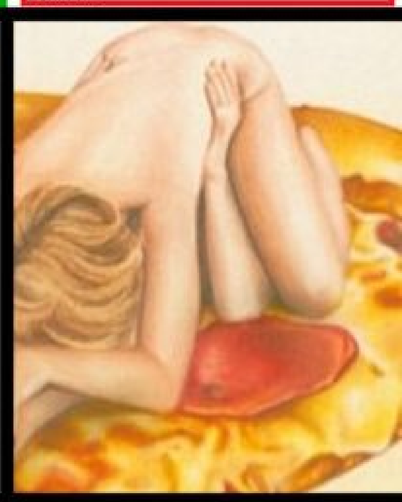

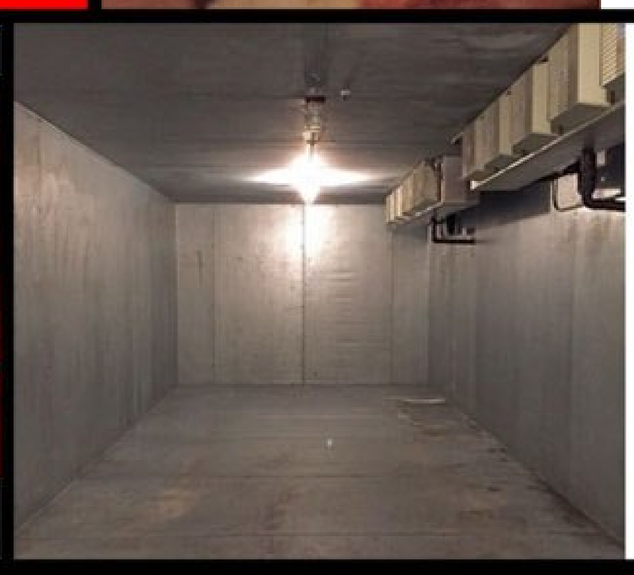

THESE IMAGES ABOUT COMET PING PONG WERE OPENLY FLAUNTED IN INSTAGRAM ACCOUNTS OF JAMES ALEFANTIS AND ASSOCIATES

HE MADE HIS INSTAGRAM PRIVATE SOON AFTERWARDS

(OTHER IMAGES INCLUDED TUNNELS, SECRET ROOMS, A MENTION OF "CHEESE PIZZA" & OCCULT IMAGERY)

SO, WHY IS THE WORD PIZZA MENTIONED SO CRYPTICALLY, AND CONSTANTLY, IN JOHN PODESTA'S EMAILS? WHAT IS HE HIDING?

WHAT YOU NEED TO KNOW=
(Symbols & slang)
Chicken Lover = adult homosexual attracted to underage males.
La boum boum = boom boom is the term used in east asian countries for the act of intercourse purchased in brothels.
Cheese Pizza = term used by pedos in internet forums, referring to children pornography.
Spiraled triangle = fbi symbol associated with "boy lovers".

(Involved people, through wikileaks emails, association or sponsorship of these people)
Jeffery Epstein = convicted pedo, acquiantance of Bill and Hillary.
Laura Silsby = attempted trafficking haitian children, acquiantance of Hillary.
Others = Hillary Clinton, Anthony Weiner, Bill Clinton

(Artists sponsored by these people, whose work represent the occult innards of this circle. Google their art!!!)
Biljana Djurdjevic, Marina Abramovic , Loise Borgeois

#PIZZAGATE

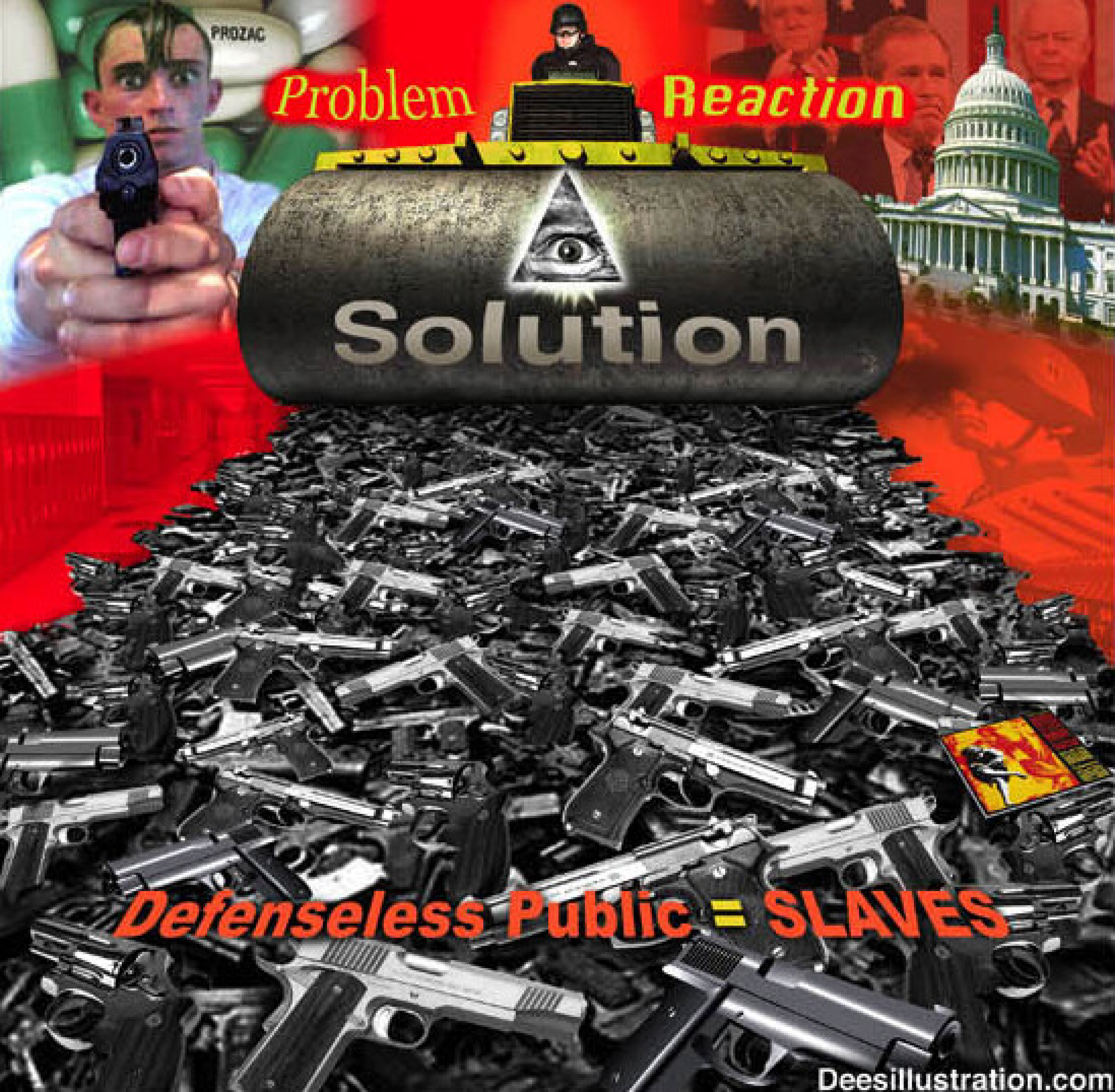
PROZAC
Problem
Reaction
Solution
Defenseless Public = SLAVES
Deesillustration.com

me waiting for the globalist elite to push their next hoax so I can meme the f*ck out of it

1 MR. CRITTON: Form.
2 THE WITNESS: No, not that I can remember.
3 BY MS. EZELL:
4 Q. Do you know if he and Mr. Epstein were
5 involved in any businesses together?
6 A. Mr. Epstein, I never knew what businesses he
7 was involved. He will -- I was completely shut off of
8 all of the business, except for the office, transfer of
9 communications or faxes. But I have no idea of the
10 relationship with other business partners.
11 Q. Did you ever have to deal with his -- the
12 office in New York with someone named Lesley in New
13 York?
14 A. The secretary?
15 Q. Yes.
16 A. Yeah. I would call -- I would call Lesley
17 almost every day or other secretaries, they live in New
18 York. Basically it came a point when Mr. Epstein will
19 call New York and New York call me to do things for
20 Mr. Epstein. But he was on the phone or busy or
21 something and he would call the office and the office
22 will send me an e-mail or call me or -- it was a
23 constant report with the office in New York.
24 Q. And did you in turn sometimes call New York to
25 get a message to Mr. Epstein?

1 A. Yes.
2 Q. Did you ever overhear Mr. Epstein talking to
3 any people that you would consider celebrities?
4 A. Yes. I knew some -- many celebrities.
5 Q. Who -- what celebrities did you understand
6 that he spoke with?
7 A. He spoke to it?
8 Q. Yes.
9 A. I don't know who he spoke to because I never
10 listen to his conversations. But I saw guests at the
11 house that were celebrities.
12 Q. Who did you see at house?
13 A. Many. It was [redacted] It was [redacted]
14 [redacted] It was Prince Andrew. It
15 was Princess Sarah.
16 Q. Princess?
17 A. Sarah, the wife of Andrew.
18 Q. Sarah Ferguson?
19 A. Ferguson.
20 And it was a couple Misses, Misses Yugoslavia,
21 Miss Germany that I don't even know the names. But they
22 were a lot of queens and other famous people that I
23 can't remember. It was a very famous lawyers that I'm
24 sure you know, Alan Dershowitz, who spend at the house a
25 couple times. And he slept there. He -- Princess

1 Diane's secretary, she stay there for a week with her
2 kids and we took care of her.
3 Who else? Mr. Trump. That's a celebrity.
4 Mr. Robert Kennedy, Junior. Mr. Frederick Fekkai.
5 Q. Who is that?
6 A. Fekkai, Frederick Fekkai, the famous
7 hairstylist. Who else? I don't think I can remember
8 anymore.
9 Q. David Copperfield, the magician?
10 A. No, I never saw him.
11 Q. You never saw him.
12 Now, would these -- the people that you named
13 were all people that you saw visiting in the home?
14 A. Yes. Also was a Noble Prize winners, the -- I
15 can't remember his name. It was an old gentleman. He
16 was a Noble Prize, chemistry, I think, or mathematics.
17 There was a couple -- a couple of those, very -- also,
18 we had at one time at the house, it was a reunion of
19 very Noble Prize winners. But I don't know. They're
20 not famous, I guess. I can't remember their names.
21 Very important people.
22 Q. Was that a dinner or a reception?
23 A. I think it was a lunch.
24 Q. A lunch.
25 President Clinton, did you ever --

1 A. I met President Clinton on Mr. Epstein's plane
2 in the last, I think it was the last month or just
3 before I left -- I left, I met President Clinton in
4 Miami at his plane. We drove him to Miami.
5 Q. And do you know, was that a trip -- were they
6 going on a trip to Africa?
7 A. I hear about it, but it was not when I was
8 there.
9 Q. So that was not the time that you drove --
10 A. No, I was already out.
11 Q. And Kevin Spacey, did you ever meet him?
12 A. No. I hear about it on the news, but I never
13 met him.
14 Q. Were Prince Andrew and Princess Sarah friends
15 of Ms. Maxwell?
16 A. Both of them.
17 Q. Both Ms. Maxwell and Mr. Epstein?
18 A. Yeah.
19 Q. Did -- did they ever have massages when they
20 were there?
21 A. Prince Andrew did. I think Sarah was there
22 only once and for a short time. I don't think she slept
23 in there. I cannot remember. I think she was visiting
24 Wellington and she came to the house and we met her.
25 But Prince Andrew, yes, Prince Andrew spent weeks with

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76ef564a-4a1c-4dee-87ac-479898cc7

moto Kids

WHAT IF WE STOPPED TRYING TO WAKE MORE PEOPLE UP

AND THOSE WHO ARE AWAKE STARTED MAKING BREAKFAST?

and a primary co-conspirator and participant in his sexual abuse and sex trafficking scheme").

Numerous other witnesses, with knowledge of Defendant's activities, have testified to the same:

- *See* Schultz Declaration ("Schultz Decl.") at Composite Exhibit 1, Excerpts from May 18, 2016, Deposition of Johanna Sjoberg at p. 34:20-35:1. "Q. And did you -- what did you understand her to mean? A. [Maxwell] was implying that I did not get Jeffrey off, and so she had to do it. Q. And when you say "get Jeffrey off," do you mean bring him to orgasm? A. Yes." . . . "How long did you work for Jeffrey and Ghislaine? A: I believe it was five years, 2001 to 2006. Q. And how many massages did Epstein receive per day on average? THE WITNESS: Three." *Id.* at pg. 30:15-25. . . "Q. Did Jeffrey ever tell you why he received so many massages from so many different girls? A. He explained to me that, in his opinion, he needed to have three orgasms a day. It was biological, like eating." *Id.* at p.32: 9-16.

- *See* Schultz Decl. at Composite Exhibit 2, Excerpts from June 24, 2016, Deposition of Tony Figueroa at pg. 200:5-18; 96:8-15. "Q. . . . when Ghislaine Maxwell would call you during the time you were living with Virginia, she would ask you what specifically? A. Just if I had found any other girls just to bring to Jeffrey. Q. Okay. A. Pretty much every time there was a conversation with any of them it was either asking Virginia where she was at, or asking me to get girls." "Q What has -- what is that? A. That her [Virginia] and Maxwell and Jeffrey would obviously be doing stuff, all three of them together. Like I said that they would all go out to clubs to pick up girls and try to find them to bring back for Jeffrey. And then she told me about how, like I said, her and Ms. Maxwell and Jeffrey were all intimate together on multiple occasions."

- *See* Schultz Decl. at Composite Exhibit 3, Excerpts of June 21, 2016, Deposition of Detective Recarey at pg. 29:11-20. "Q. "Okay. During your investigation, what did you learn in terms of Ghislaine Maxwell's involvement, if any? THE WITNESS: Ms. Maxwell, during her research, was found to be Epstein's long-time friend. During the interviews, Ms. Maxwell was involved in seeking girls to perform massages and work at Epstein's home."

- *See* Schultz Decl. at Composite Exhibit 4, Excerpts from June 10, 2016, Deposition of Rinaldo Rizzo at pg. 52:8. "A. What happens next when Ghislaine Maxwell and Jeffrey Epstein and a 15-year-old girl walk into Eva Anderson's home? . . . "A. She proceeds to tell my wife and I that, and this is not -- this is blurting out, not a conversation like I'm having a casual conversation. That quickly, I was on an island, I was on the island and there was Ghislaine, there was Sarah, she said they asked me for sex, I said no. And she is just rambling, and I'm like what, and she said -- I asked her, I said what? And she says yes, I was on the island, I don't know how I got from the island to here. Last afternoon or in the afternoon I was on the island and now I'm here. And I said do you have a -- this is not making any sense to me, and I said this is nuts, do you have a passport, do you have a phone? And she says no, and she says Ghislaine took my passport. And I said what, and she says Sarah took her passport and her phone and gave it to Ghislaine Maxwell, and at that point she said that she was threatened." *Id.* at pg. 56:2-24.

I DIDN'T HAVE ANY VACCINE SIDE EFFECTS
WHICH VACCINE DID YOU GET?

BORN TOO LATE TO
be placated with suburbs and commodities
HIGH IMPACT PhD MEMES
BORN TOO SOON TO
enjoy a stateless society
BORN JUST IN TIME TO
build, through decentered networks of militant mutual aid, a social machine capable of challenging the control of the State

[-] **Clevererer** 1 point 6 months ago

Very strange indeed. It looks like that's just a thin concrete pad, the kind they'd put a small building on. But you'd indicated there are underground facilities in the area. Are there any large cracks you could look into to gauge the thickness of the pad? Or maybe you can see the thickness along the edge?

Also, how small or focused was the thermal image heat signature? Small and focused could imply that the heat source is embedded in the cement. If it was coming from equipment in an underground room, then I'd expect the heat to dissipate in the room and so the heat signature would be less focused.

permalink embed save parent give gold

[-] **throwawaywtfwila** [S] 2 points 6 months ago*

https://imgur.com/E8kp9jj

The signature was about 2.5 square feet or so.

The concrete above this point was about 7 inches thick, compared to 4 elsewhere. Could be due to chance or an uneven gravel bed at pour, but i think too many strange characteristics are stacking up to chock off as coincidence

I did attempt to excavate the underside of the pad, and got really close, maybe 2 feet away from the hole i drilled. It was hot under there. Almost steaming Like compost, but there clearly was no microbial activity in the gravel bed below the pad. The dirt underneath is volcanic red dirt, so no bioactivity there

permalink embed save parent give gold

SOVIET COMMUNISM

In the aftermath of World War II, the territory occupied by the Soviet Red Army formed various Soviet satellite states throughout Central and Eastern Europe, which became known as the **Iron Curtain** nations. Both the Soviet Union and the United States emerged from World War II as global superpowers, and subsequently entered a period of international tension known as the **Cold War**. The Soviet Union was a transcontinental country that spanned much of Eurasia from 1922 to 1991. The flagship Communist state, it was a union of fifteen nations. In practice, both its government and its economy were highly centralized until its final years. It was a one-party state governed by the **Communist Party of the Soviet Union**, with the city of Moscow serving as its capital. It was the largest country in the world, covering over 8.6 million square miles and spanning eleven time zones.

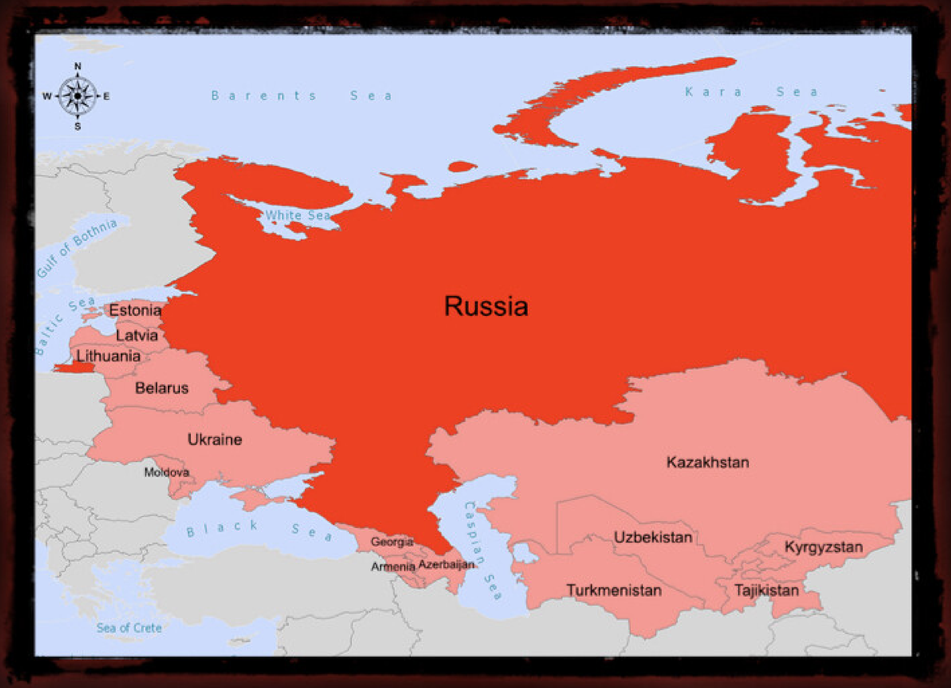

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors, including Virginia Giuffre.

36. Frederic Fekkai
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Defendant's conduct that is the subject of this action.

37. Tony Figueroa
Telephone number unknown at this time

Has knowledge of Defendant's conduct that is the subject of this action.

38. Luciano "Jojo" Fontanilla

Jeffrey Epstein's staff member in his various homes and may have knowledge of Defendant and Jeffrey Epstein's inappropriate conduct with underage girls.

39. Lynn Fontanilla
Telephone number unknown at this time

May have knowledge of Defendant's conduct that is the subject of this action.

40. Michael Friedman
Telephone number unknown at this time

Former house staff and may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with minors.

41. Rosalie Friedman
Telephone number unknown at this time

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

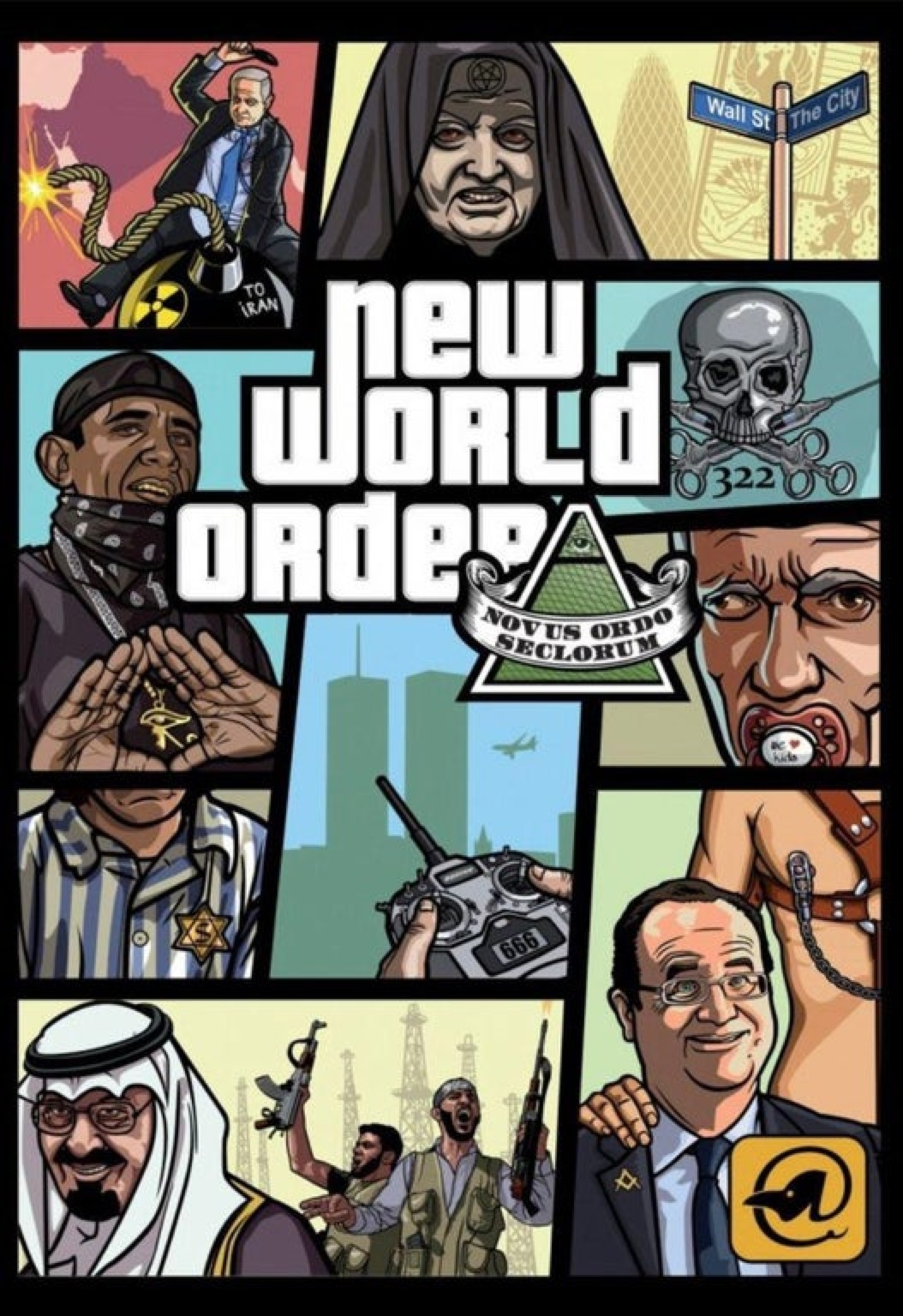
TO IRAN
Wall St
The City
new world order
322
NOVUS ORDO SECLORUM
666

GERMAN WORKERS' PARTY (DAP)

Dietrich Eckart (March 23, 1868 – December 26,1923) was a German völkisch journalist and political activist who was one of the founding members of the **German Workers' Party**. Eckart was a key influence on **Adolf Hitler** in the early years of the **Nazi Party**. He was a participant in the failed **Beer Hall Putsch** in 1923 and died on 26 December of that year, shortly after his release from Landsberg Prison. Eckart was elevated to the status of a major thinker upon the establishment of Nazi Germany in 1933, and was acknowledged by Hitler to be "the spiritual co-founder of Nazism," and "a guiding light of the early National Socialist movement."

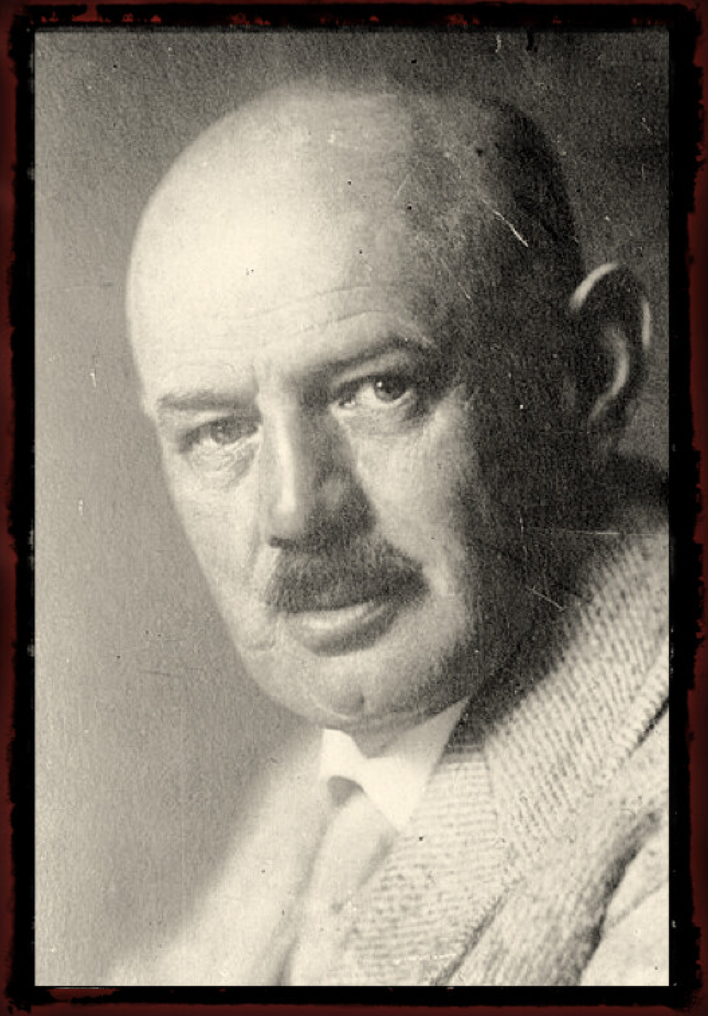

Dietrich Eckart

SERVANTS OF THE AEONS

SLAVES OF THE ARCHONS

THE *REAL* POLITICAL SPECTRUM

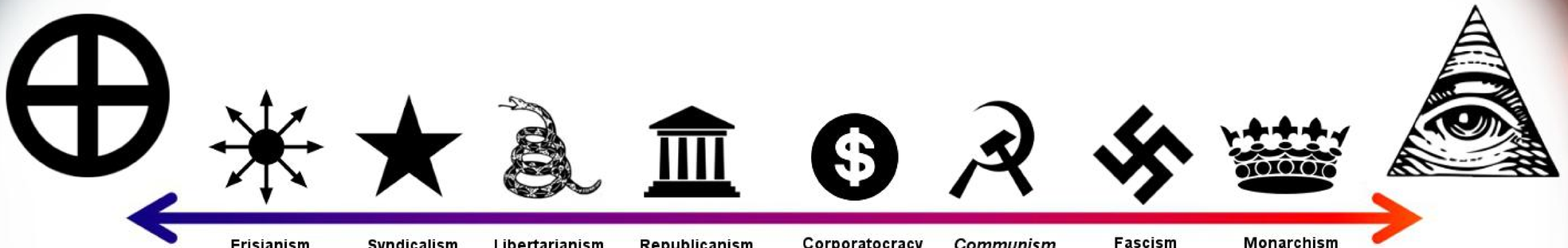

Gnosis

Release from the mortal coil renders politics useless. All achieve oneness with the Monad and harmony is restored to the cosmos.

See: The Nag Hammadi Library.

Erisianism

Total freedom. Management of affairs is unnecessary as universally well aligned chakras promote benevolent behaviour from all.

See: Atlantis.

Syndicalism

Public participation in institutions is combined with no state. Affairs are managed at the local level.

See: The Pirate Kingdom of Libertalia.

Libertarianism

Public oversight of institutions is combined with a limited state. Affairs are managed at the local level.

See: Early United States.

Republicanism

Influence of industry and finance on the state is controlled by a constitution and a system of checks and balances.

See: Early United States.

Corporatocracy

State and industry form a de-facto alliance. Resource allocation subject to secret policy favouring the elite.

See: The United States, European Union.

Communism

Industry and state inseparable. Resource allocation subject to central policy.

See: Soviet Russia, North Korea.

Fascism

Industry and state inseparable. Resource allocation and reproduction subject to central policy. Eugenics in effect.

See: Nazi Germany.

Monarchism

All resources under the authority of hereditary elite. Elite practices eugenics in its own ranks. Underclass viewed as different species.

See: Feudal Europe.

Illuminism

Elite and underclass now form two distinct species. All world's resources controlled by the elite. All activities subject to central policy.

See: Brave New World, Nineteen-Eighty Four

Welcome to the real world.

Elpida Factory logo

Canadian 'help' group funded by the Radcliff Foundation

you decide . . . .

(U) BLogo aka "Boy Lover"

(U) LBLogo aka "Little Boy Lover"

DEMOCRACY

A DEMOCRACY IS NOTHING MORE THAN MOB RULE, WHERE FIFTY-ONE PERCENT OF THE PEOPLE MAY TAKE AWAY THE RIGHTS OF THE OTHER FORTY-NINE.

THOMAS JEFFERSON

THE **SECOND AMENDMENT** DOES **NOT** GRANT US THE **RIGHT** TO **BEAR ARMS.**

THE **SECOND AMENDMENT** DENIES THE **GOVERNMENT** THE **AUTHORITY** TO **INFRINGE** UPON OUR **RIGHT** TO **BEAR ARMS!**

THE QUIET MIND

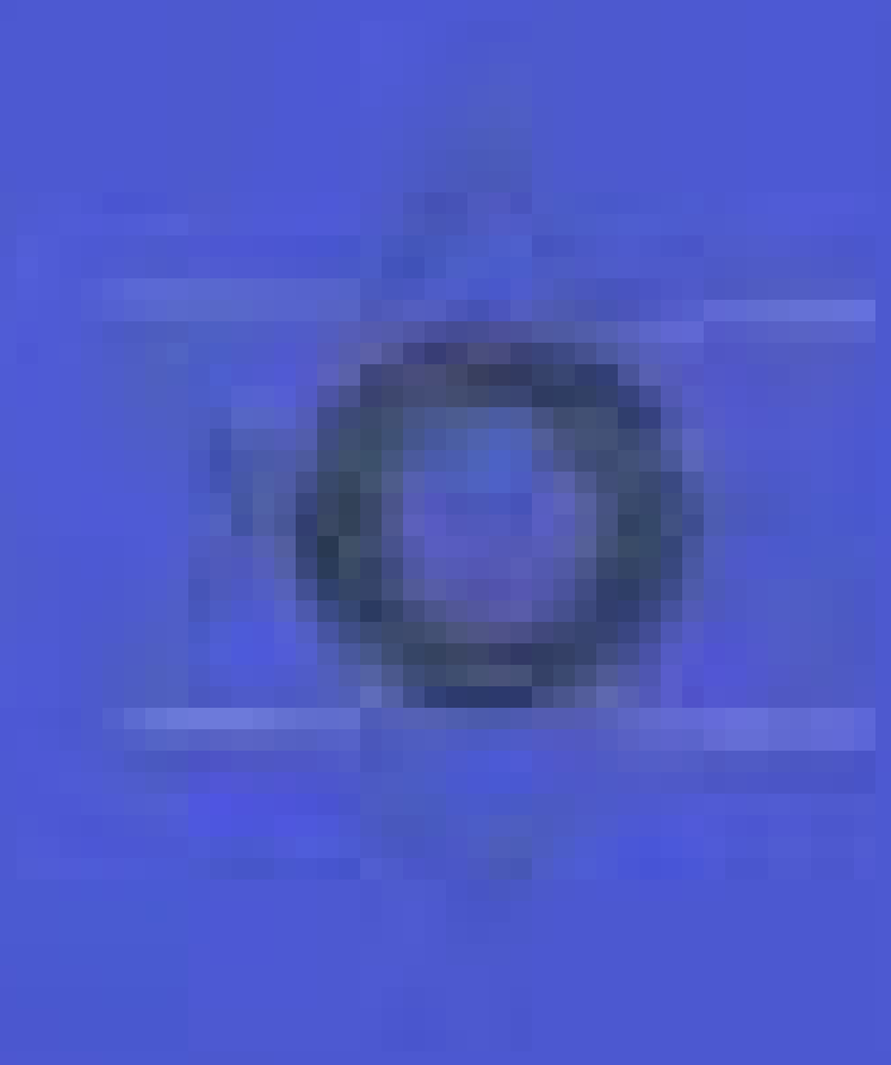

SANTINON WHITE EAGLE

KIDS CANCER CLUB
miley cyrus
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swiftkickindaass, cboutlier, jasperrischen, mhollamby, adrian_parsons, brownisgood, izzlethistle, izettefolger, werkinonmahnightcheese and calebs.ark like this 199w

jimmycomet sweet love.

joewills #babybirding

k8damon #poorhyena

adrian_parsons Ahhgawsh

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Vortex Based Mathematics

1	1
.5	5
.25	7
.125	8
.0625	4
.03125	2
.015625	1

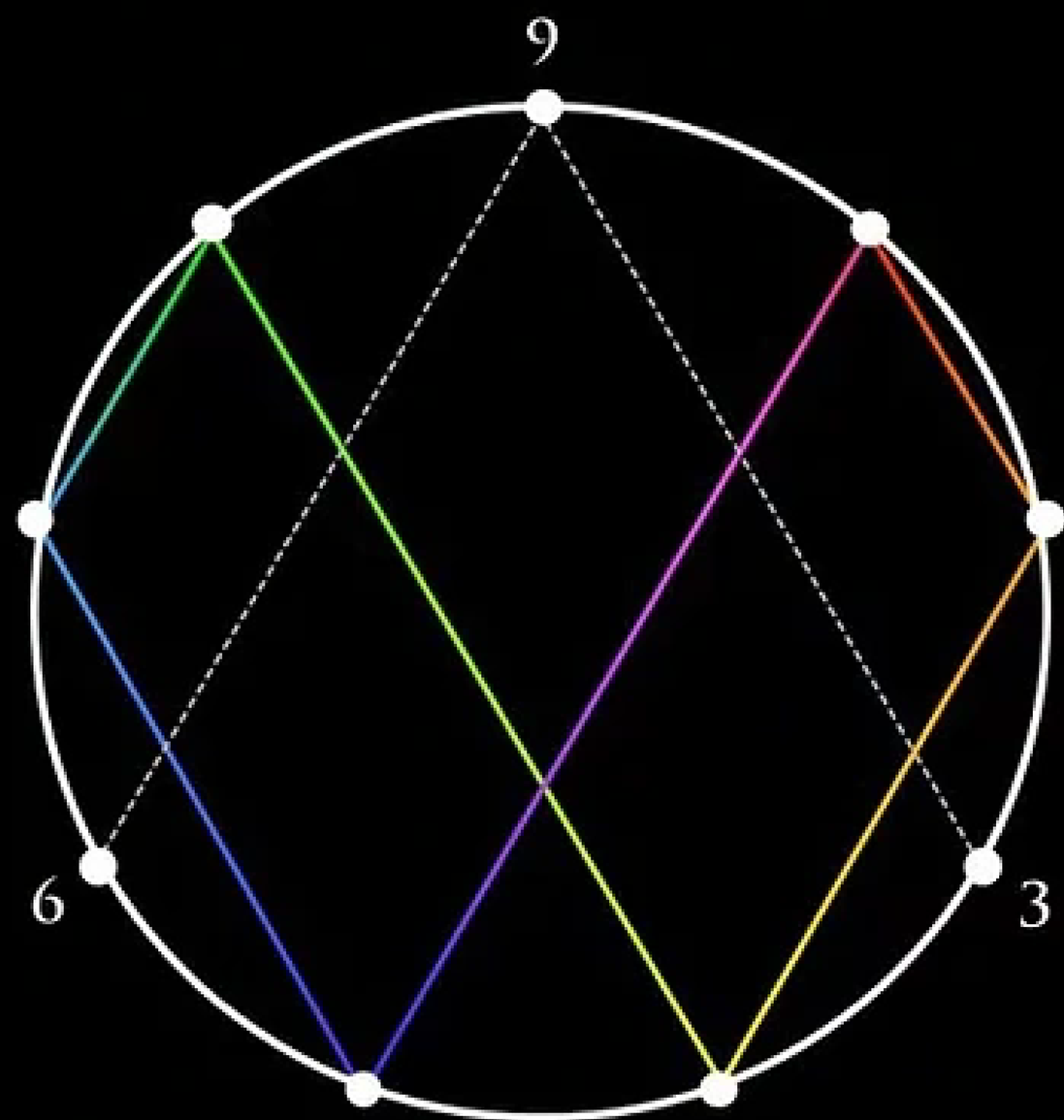

1	1
2	2
4	4
8	8
16	7
32	5
64	1

Yellow: hug (alternate meaning: analingus

analingus

HOMOSEXUAL

YOUNG BOY

CHICKEN LOVER:

TOP DEFINITION

sex bracelets

TOP DEFINITION

sex bracelets

Black: sexual intercourse
Blue: blow job (alternate meaning: lap dance)
Green: cunnilingus (alternate meaning: outdoor sex, hug)
Clear: whatever you want (alternate meaning: hug)
Orange: kiss
Yellow: hug (alternate meaning: analingus)
Red: lap dance (alternate meaning: French kiss, oral sex)
Purple: anal sex (alternate meaning: holding hands, doggy style)
Silver: fisting
White: flash your tits (alternate meaning: gay kiss, French kiss)
Pink: flashing
Gold glitter: make out
Brown: toss my salad, i.e., analingus
Glow in the dark: using sex toys, e.g. vibrators, dildos, etc.

jimmycomet

Follow

18 likes

185w

jimmycomet #chickenlovers

PEDOPHILE REFERENCES

CHICKEN LOVER:

An adult male homosexual sexually attracted to underage males. Used somewhat derogatorily.

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Ennead of Heliopolis

9

5 x 9 = 45 = 9
4 x 9 = 36 = 9

Magnetism

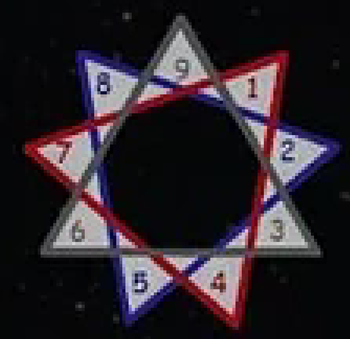

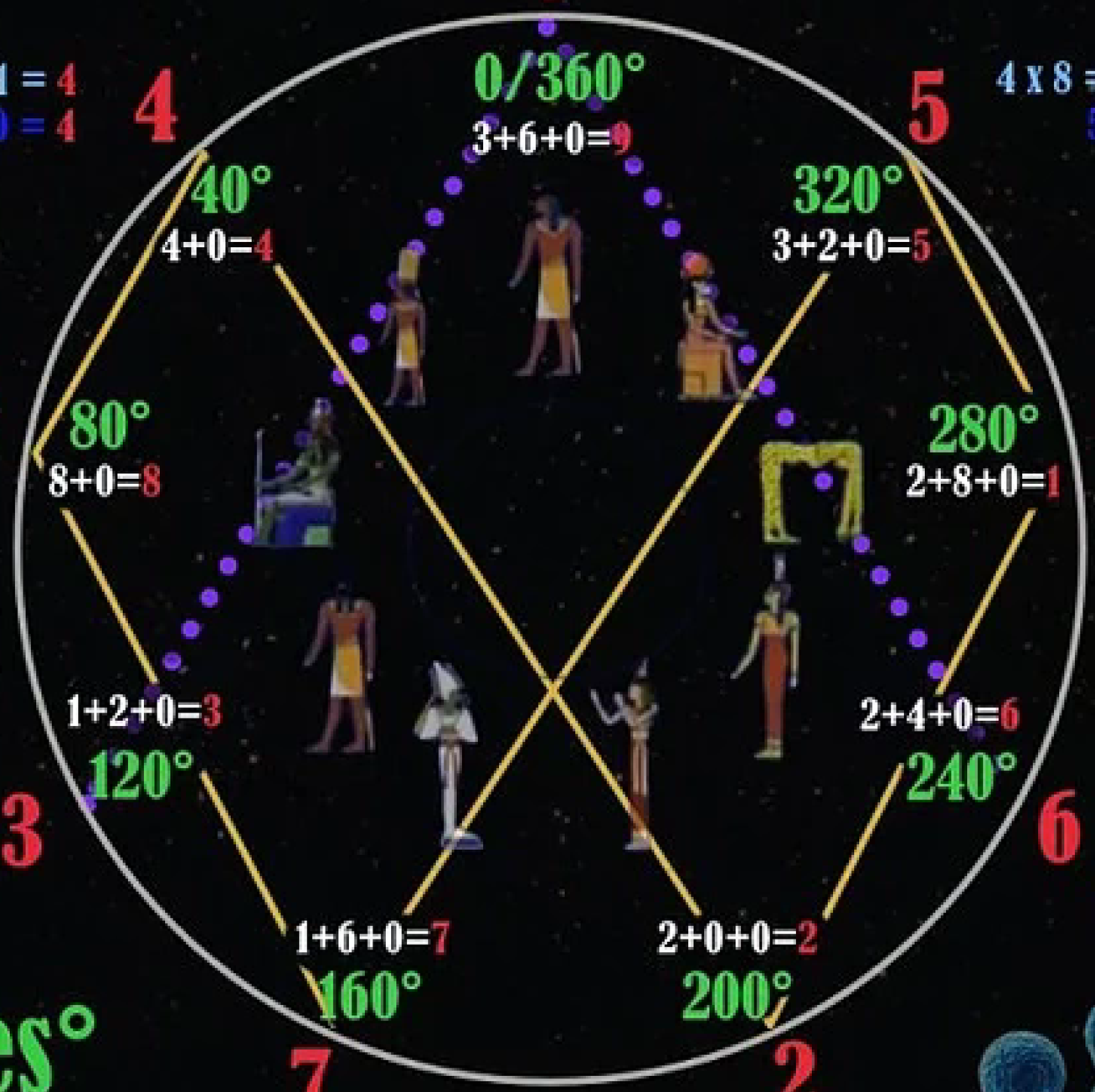

4 x 1 = 4
5 x 8 = 40 = 4

4 x 8 = 32 = 5
5 x 1 = 5

4 x 2 = 8
5 x 7 = 35 = 8

4 x 7 = 28 = 1
5 x 2 = 10 = 1

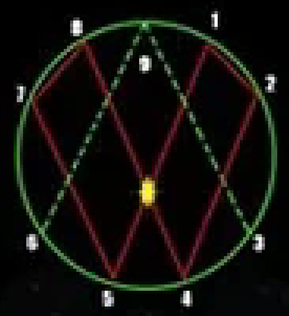

4 x 3 = 12 = 3
5 x 6 = 30 = 3

4 x 6 = 24 = 6
5 x 3 = 15 = 6

Degrees°

4 x 4 = 16 = 7
5 x 5 = 25 = 7

4 x 5 = 20 = 2
5 x 4 = 20 = 2

Cell Division

1, 2, 4, 8, 7(16), 5(32), 1(64)

Pythagorean Addition

√øΣDUBS.COM

You said
no more
guns

I said
No, more
guns

https://sli.mg/a/hhe7CP

Note the box of Hawaiian Vodka

https://www.reddit.com/r/BlackOps/comments/4fs7a8/question_why_would_there_be_30ish_wifi_networks/

FOOD TALK

https://wikileaks.org/podesta-emails/emailid/30231

From:SternTD@state.gov
To: john.podesta@gmail.com
Date: 2015-09-03 18:17
Subject: man, I miss you

The next three months are going to be rougher internally than in Beijing. Between 7th and 1600, no fun. Hope you're doing ok. I'm dreaming about your hotdog stand in Hawaii...

https://wikileaks.org/podesta-emails/emailid/40130

From:podesta@podesta.com
To: john.podesta@gmail.com
CC: hkliegman@podestagroup.com
Date: 2015-09-29 18:25
Subject: just trying to figure out

The menu for Tuesday
Do you know what pasta you're doing?
See you tonight?

Sent from my iPhone

https://wikileaks.org/podesta-emails/emailid/23561

On Sep 2, 2014 2:54 PM, "Sandler, Susan" <ses@sandlerfoundation.org> wrote:

> Hi John,
>
>
>
> The realtor found a handkerchief (I think it has a map that seems
> pizza-related. Is it yorus? They can send it if you want. I know you're
> busy, so feel free not to respond if it's not yours or you don't want it.
>
>
>
> Susaner

https://wikileaks.org/podesta-emails/emailid/28204

On Jan 6, 2014, at 10:12 PM, Tony Podesta <podesta@podesta.com<mailto:podesta@podesta.com>> wrote:

Mary not free
Would love to get a pizza for an hour? Or come over

https://wikileaks.org/podesta-emails/emailid/22033

From:podesta@podesta.com
To: john.podesta@gmail.com, podesta.mary@gmail.com
Date: 2015-01-16 17:42
Subject: dinner

Not sure when John gets home
But we have Alan signed up for dinner on the 23rd.
If you will be around for dinner or pizza on Sunday would love to see you and hear about addis and California.
Let me know
T

https://wikileaks.org/podesta-emails/emailid/10037

pizza.jpg

From:doug@presidentclinton.com
To: bandr@comcast.net, Justin@presidentclinton.com, AbedinH@state.gov, john.podesta@gmail.com, podesta@ici.org, zschwartz@shangrila.us more
Date: 2009-08-08 00:20
Subject: pizza.jpg

As John said, it doesn't get any better than this

View email View source Attachments

pizza.jpg
23.68 KiB
application/octet-stream

Deesillustration.com

W.H.O.
Deesillustration.com

THE TOLTEC TEACHINGS

SHADOWS OF WOLF FIRE

TREUN MARES

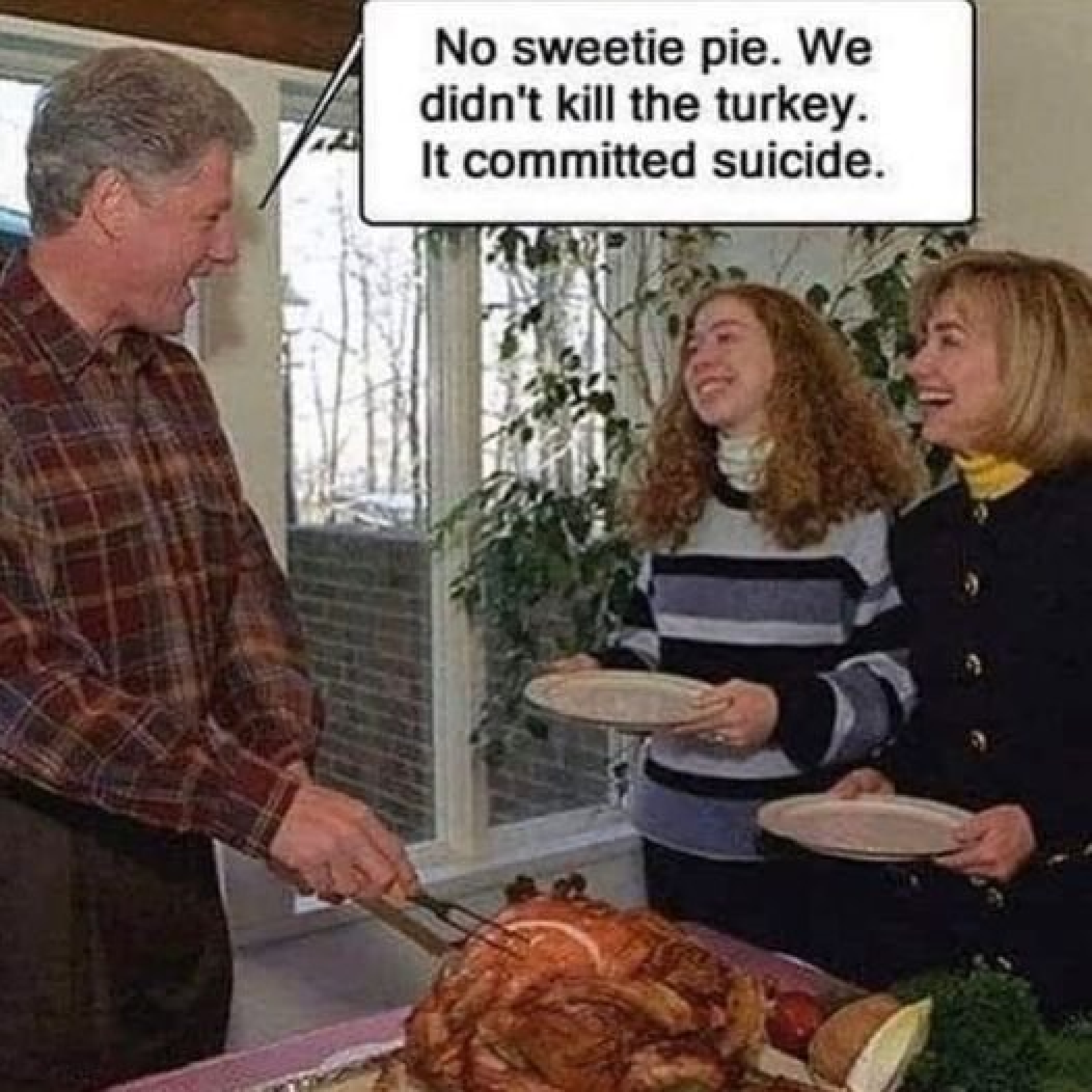
No sweetie pie. We didn't kill the turkey. It committed suicide.

Pizza for the Secret Meeting

Is this the secret meeting? Here you go, sir. Double cheese, pepperoni, anchovy, green olives, black olives, mushroom and a microphone.

Play this card at any time. Pick one *Secret* group to lose its *Secret* status for the rest of the current turn.

THEODOR FRITSCH

REICHSHAMMERBUND & GERMANENORDEN

In 1893, Fritsch published his most famous work, ***The Handbook of the Jewish Question***, which leveled a number of conspiratorial charges at European Jews and called upon Germans to refrain from intermingling with them. The book was read by millions of Völkisch Movement sympathizers. The ideas espoused by Fritsch's work greatly influenced Adolf Hitler and the Nazis during their rise to power after World War I.

In 1902, Fritsch founded an anti-Semitic journal called ***The Hammer***, which became the basis of the **Reichshammerbund** in 1912.

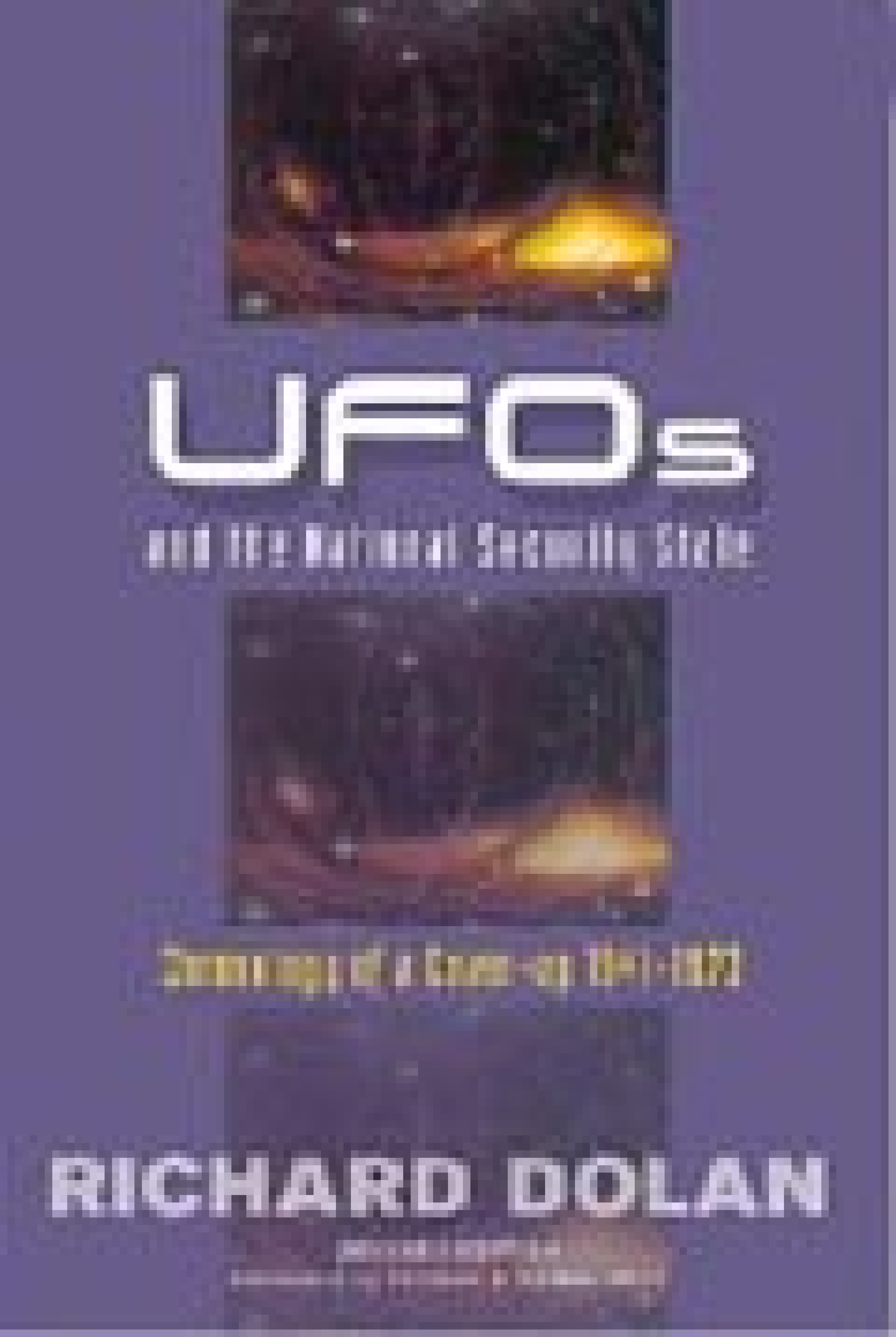
UFOs
RICHARD DOLAN

THEODOR FRITSCH

REICHSHAMMERBUND & GERMANENORDEN

Theodor Fritsch (October 28, 1852 – September 8, 1933) was a German publisher and journalist. His anti-Semitic writings heavily influenced popular German opinion against Jews in the late 19th and early 20th centuries. Fritsch was a believer in the absolute superiority of the **Aryan Race**. His opinion was radicalized by the changes brought on by rapid industrialization and urbanization of the **Second Industrial Revolution**. Fritsch called for a return to the traditional values and customs of the past, which he believed exemplified the essence of the German people.

One of these buildings collapsed Can you guess which one?

NO CREATURE IN THE HUMAN FORM WILL BE EXPECTED TO LEARN ANYTHING

BUT BECAUST HE DESIRES IT.

—WILLIAM GODWIN

Before Spiritual Awakening

After Spiritual Awakening

(along with other young girls) to such powerful people were to ingratiate himself with them for business, personal, political, and financial gain, as well as to obtain potential blackmail information.

One such powerful individual that Epstein forced then-minor Jane Doe #3 to have sexual relations with was former Harvard Law Professor Alan Dershowitz, a close friend of Epstein's and well-known criminal defense attorney. Epstein required Jane Doe #3 to have sexual relations with Dershowitz on numerous occasions while she was a minor, not only in Florida but also on private planes, in New York, New Mexico, and the U.S. Virgin Islands. In addition to being a participant in the abuse of Jane Doe #3 and other minors, Deshowitz was an eye-witness to the sexual abuse of many other minors by Epstein and several of Epstein's co-conspirators. Dershowitz would later play a significant role in negotiating the NPA on Epstein's behalf. Indeed, Dershowitz helped negotiate an agreement that provided immunity from federal prosecution in the Southern District of Florida not only to Epstein, but also to "any potential co-conspirators of Epstein." NPA at 5. Thus, Dershowitz helped negotiate an agreement with a provision that provided protection for himself against criminal prosecution in Florida for sexually abusing Jane Doe #3. Because this broad immunity would have been controversial if disclosed, Dershowitz (along with other members of Epstein's defense team) and the Government tried to keep the immunity provision secret from all of Epstein's victims and the general public, even though such secrecy violated the Crime Victims' Rights Act.

Ghislaine Maxwell was another person in Epstein's inner circle and a co-conspirator in Epstein's sexual abuse. She was someone who consequently also appreciated the immunity granted by the NPA for the crimes she committed in Florida. In addition to participating in the

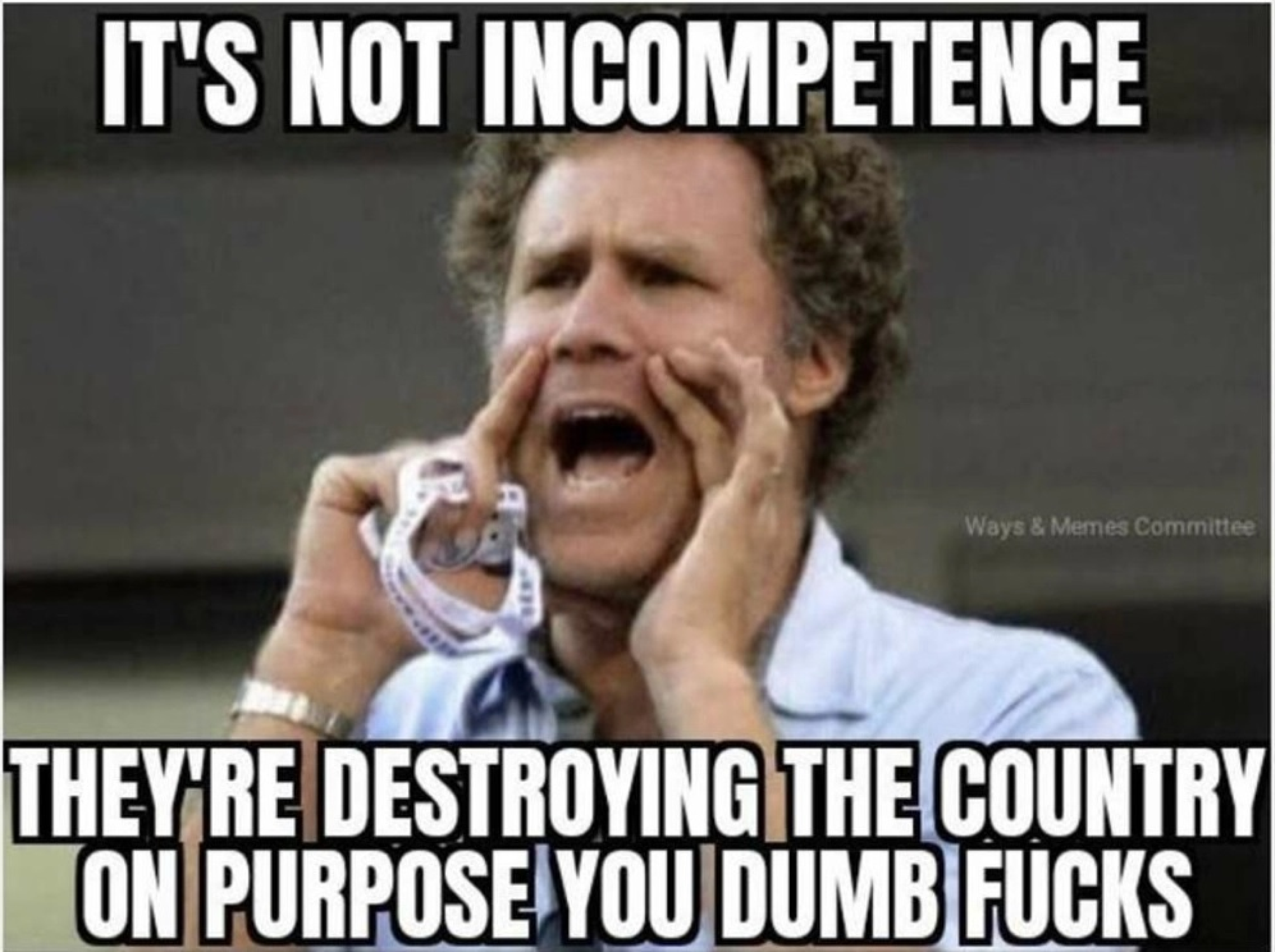
IT'S NOT INCOMPETENCE
Ways & Memes Committee
THEY'RE DESTROYING THE COUNTRY
ON PURPOSE YOU DUMB FUCKS

The KYBALION

Hermetic Philosophy

BY
THREE INITIATES

THE LEGACY OF
PHILIP K DICK

Strasburgh, and
f all the work-
he clock is an
ch each planet
es of the seven
lying flat; so
lanet that rules
hid within the
se at their day,
or all the week.
e, which shews
d the minutes.
an, and statues
the hour glass,
other puts forth
ke of the clock.
of the spring,
d many observa-
pper part of the
which strike the
of Death comes
t is driven back

Hist. Man. Arts, c. 3. p. 37.

32. At Tibur or Tivoli near Rome, in the gardens of Hippolitus d'Este, Cardinal of Ferrara, there are the representations of sundry birds sitting on the tops of trees, which by hydraulick art, and secret conveyances of water through the trunks and branches of the trees, are made to sing and clap their wings; but at the sudden appearance of an owl out of a bush of the same artifice, they immediately become all mute and silent. It was the work of Claudius Gallus, as Possevinus informs us. *Hist. Man. Arts*, c. 3. p. 37.

33. At Dantzick in Poland, there was set up a rare invention for weaving of four or five webs at a time without any human help. It was an engine that moved of itself, and would work night and day. This invention was suppressed, because it would have ruined the poor people of the town, and the artificer was secretly destroyed, as Lancelotti, the Italian Abbot, relates from the mouth of M. Muller, a Polonian, who had seen the device. *Hist. Man. Arts*, c. 7. p. 35.

Ukraine is the most fertile land in the world, the bread basket of Europe. But when the Ukrainians tried to assert independence from the USSR, the Bolsheviks, led by Stalin, exterminated them through hunger. In 1932-33, an artificial famine was brutally enforced, and 10 million innocents and their animals starved to death. Even as word got out, America and the world did nothing to stop it. This unspeakable political crime against humanity is the genocide known as...

Holodomor

Deesillustration.com

Source citation for U.S., Veterans' Gravesites, ca.1775-2019

Ancestry record

Citation details

Associated facts

Media

U.S., Veterans' Gravesites, ca.1775-2019

View record

Name	Oscar Schneider
Death Age	87
Birth Date	22 Jan 1906
Service Start Date	30 Apr 1941
Service End Date	30 Apr 1961
Death Date	13 May 1993
Interment Date	17 May 1993
Interment Place	Oregon, USA
Cemetery Address	11800 SE MT. Scott Boulevard Portland, Or 97266
Cemetery	Willamette National Cemetery
Plot	Section X Site 2284
Notes	Capt Us Navy World War Ii

Close

Remove

KISSINGER
KUSHNER ADVISOR
KUSHNER
TRUMP SR. ADVISOR
DDees.com

JAN / FEB 2015
#25
Sheeple
EU PARLIAMENT BUILDING
DESIGNED AS MODERN
TOWER OF BABEL
EU FLOODS IN
MILS ILLEGAL
IMMIGRANTS
DDees.com

Wow, the fortune cookies here really are more accurate.

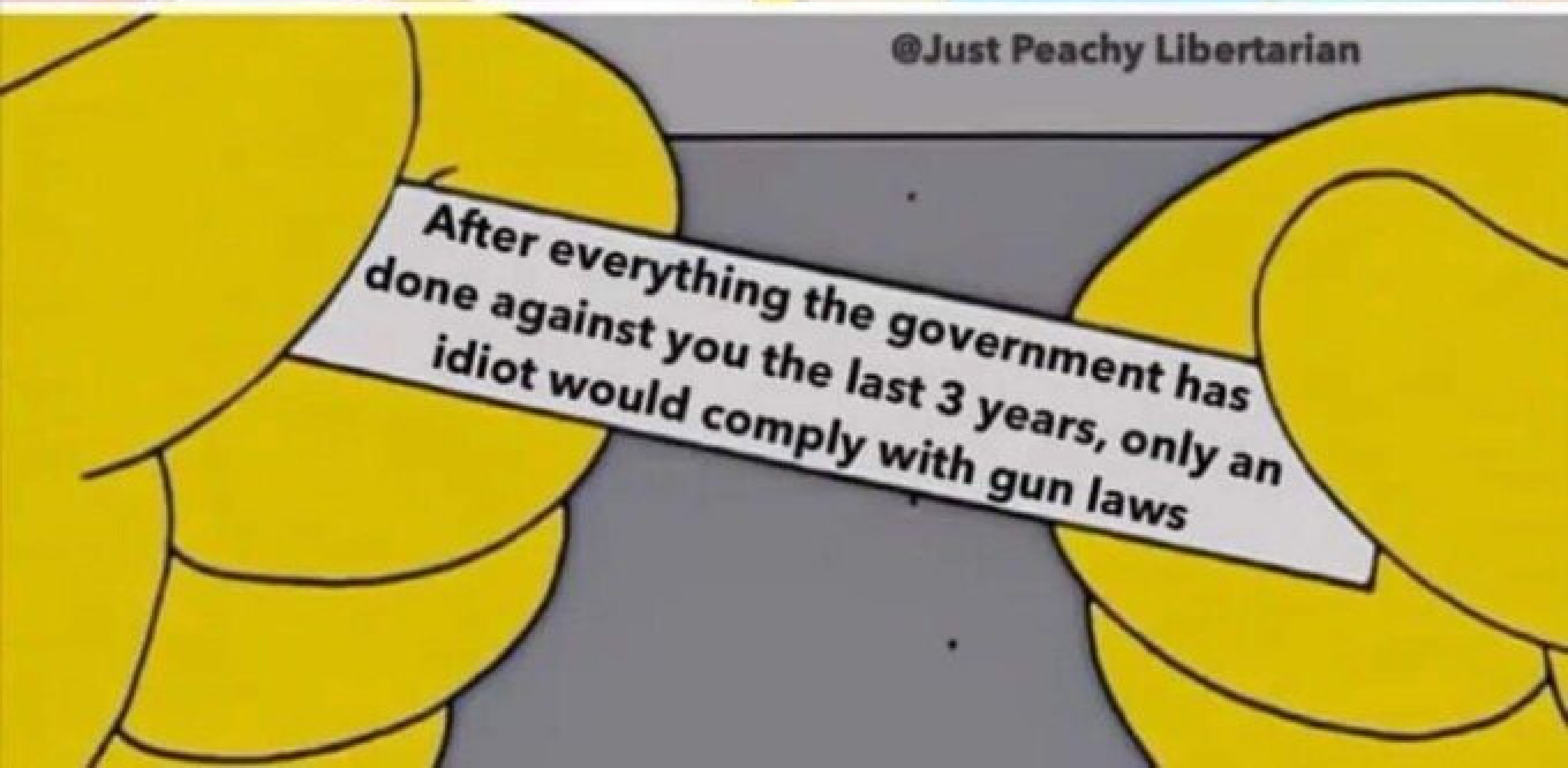

EVERYONE SAYS
"IT IS WHAT IT IS"
BUT IS IT WHAT IT IS?

DDees.com

A. I don't recall.
Q. Did it change over the years or did the payment remain the same?
A. I believe over the course of time it increased a little bit.
Q. Was that the -- was that payment the payment that -- was the payment made with respect to the jobs, the work you were performing for Jeffrey, was that your sole income at that time?
MR. PAGLIUCA: I object to the form. I'm also going to instruct you not to answer about sources of -- your personal sources of income outside of Mr. Epstein at all.
MS. McCAWLEY: What's the basis for that?
MR. PAGLIUCA: It's confidential, it's not part of this lawsuit.
MS. McCAWLEY: We have a protective order and it is part of this lawsuit with respect to our damage claims.
MR. PAGLIUCA: It's not and, in fact, you are not entitled to ask

financial information of a defendant in this kind of case, in a defamation case unless and until there is a finding that you are entitled to punitive damages. That is clear in New York case law, both state and Federal.
MS. McCAWLEY: We disagree on that point and we will come back to that.
Q. From the source of payment from the source of Jeffrey, from your work, can you give me a range on that, do you know was it over $100,000?
A. I just testified I don't recall.
Q. You don't don't know if it was $500,000?
A. It was less than that.
Q. Somewhere between 100 and 500, would that be fair to say?
A. I believe it was between 100 and $200,000.
Q. Did Jeffrey during the time that you were working for him purchase a town home for you?
A. The subject of the townhouse is, I

worked for it and I had a loan, we did loans.
Q. So a loan through Jeffrey?
A. I don't recall the exact transaction.
Q. Did he purchase for you a helicopter during the time you were working for him?
A. It was his helicopter.
Q. When did you obtain your pilot license?
A. I believe it was '98 or '99.
Q. Was that for both airplanes and helicopters or just helicopters?
A. Just helicopters.
Q. Have you ever flown President Clinton on your helicopter?
A. That is another one of Virginia's lies.
Q. The question is have you ever done that?
A. I have never flown President Clinton at any time ever, in any helicopter, in any place, any time, in any state, in any country, at any time anywhere.

Q. Have you ever had dinner with President Clinton at Jeffrey's home, at any of Jeffrey's homes?
A. No, I don't believe so.
Q. Have you traveled on Jeffrey's planes with President Clinton?
A. Yes, I have.
Q. Would that have been in 2002?
A. It's very hard for me to recollect exact dates but that sounds about right.
Q. Was that during the time that Virginia was working for Jeffrey?
A. I don't know that Virginia ever did work for Jeffrey. I don't exactly know if she testified to her so-called duties, we know she is a serial liar so I can't testify to what she did or didn't do. So I object to that characterization of her. So repeat the question, please.
Q. Can you read the question back?
(Record read.)
Q. You can answer the question.
A. What was the question again?
Q. When you were traveling on the

SLAPS BILL

THESE BOYS CAN VIOLATE SO MANY CONSTITUTIONAL AMENDMENTS

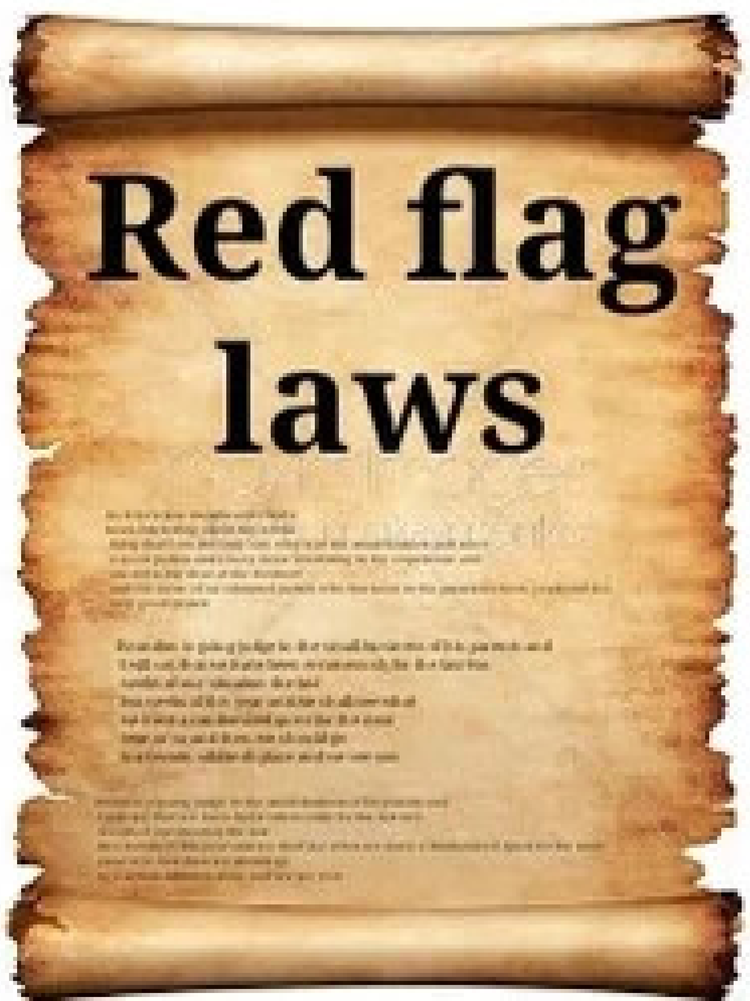

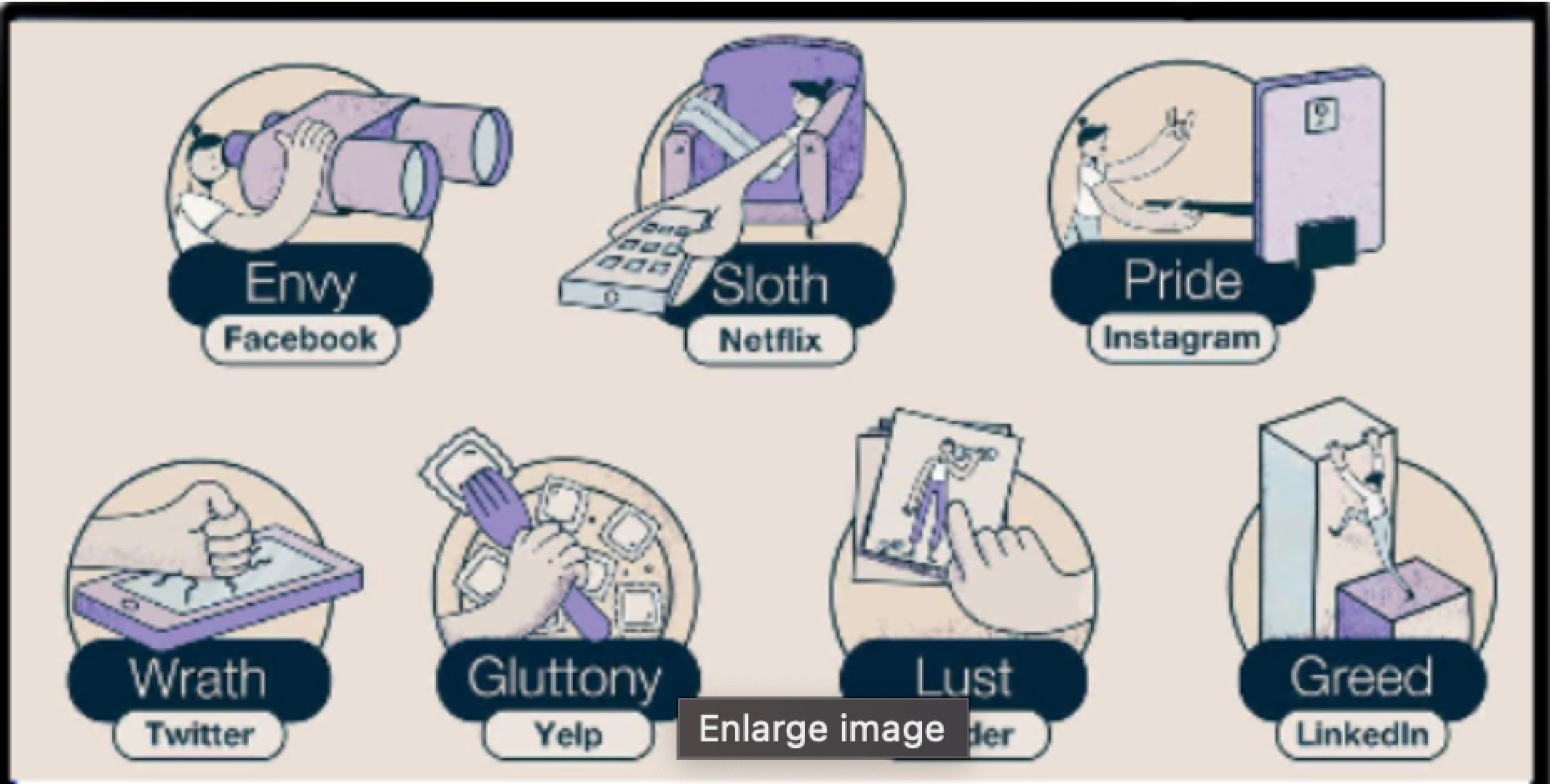

Enlarge image

NETFLIX

LinkedIn

yelp

BULLZEYE 🎯
@utism · 11m

X22 Report ReTruthed

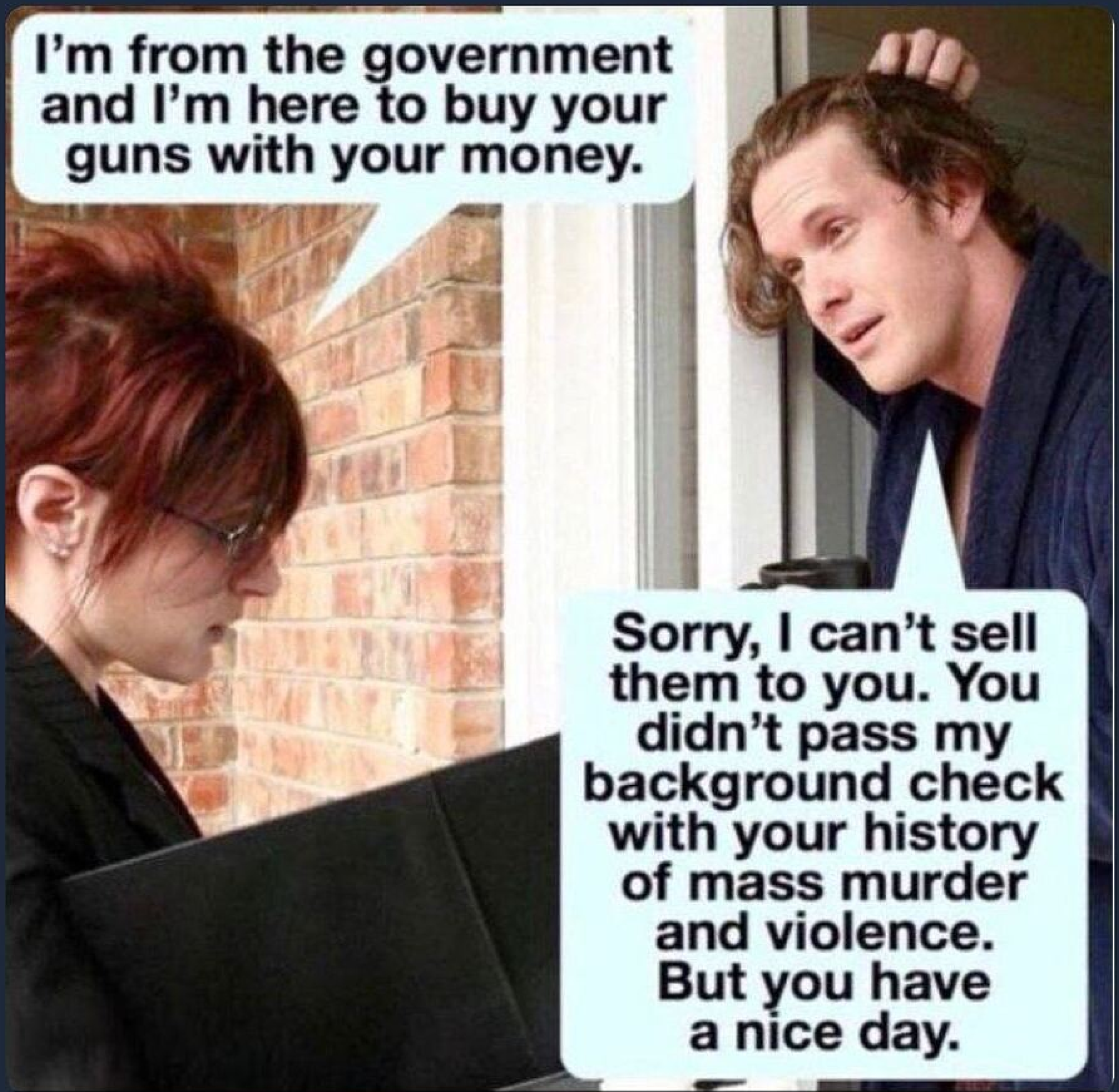

EXOTERIC VS. ESOTERIC

The word ***exoteric*** is derived from the Greek adjective ***εξωτερικος*** [***exoterikos***]: "***external***; ***outside of***." Exoteric knowledge is intended for, or likely to be understood by, the general public. It contains information which is current or popular among the general public. The word ***esoteric*** is derived from the Greek adjective ***εσωτερικος*** [***esoterikos***]: "***within***; ***inside***." Esoteric knowledge is intended for, or likely to be understood by, only a small number of people with specialized knowledge or interest. It is information which is hidden, mysterious or beyond the range of ordinary knowledge, experience or perception. This information is generally communicated only to the initiated.

TIME TO BAN FOSSIL FOOLS

We must end
our reliance on
old, rich, greedy,
stupid people

Speak NoBull

Take NoBull

NoBull Cause

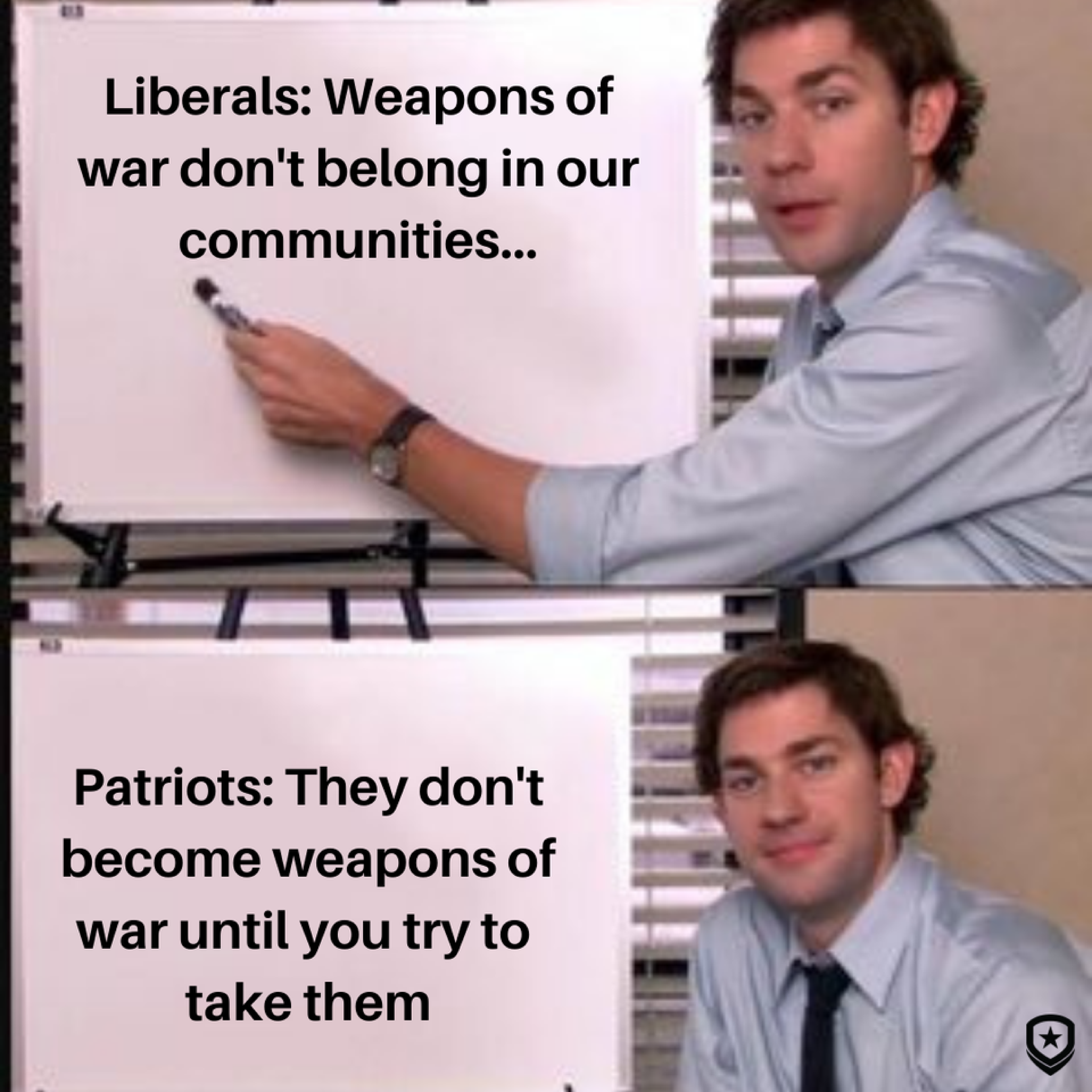
Liberals: Weapons of war don't belong in our communities...
Patriots: They don't become weapons of war until you try to take them

THÉLIS MINDS
The Mists of
DRAGON LORE

The face you make when you realize your future social credit score is already less than zero

-F*ck around and find out.
-But Mr. Jung, we can´t write that!
-Ok, then write this: "There is no coming to consciousness without pain."

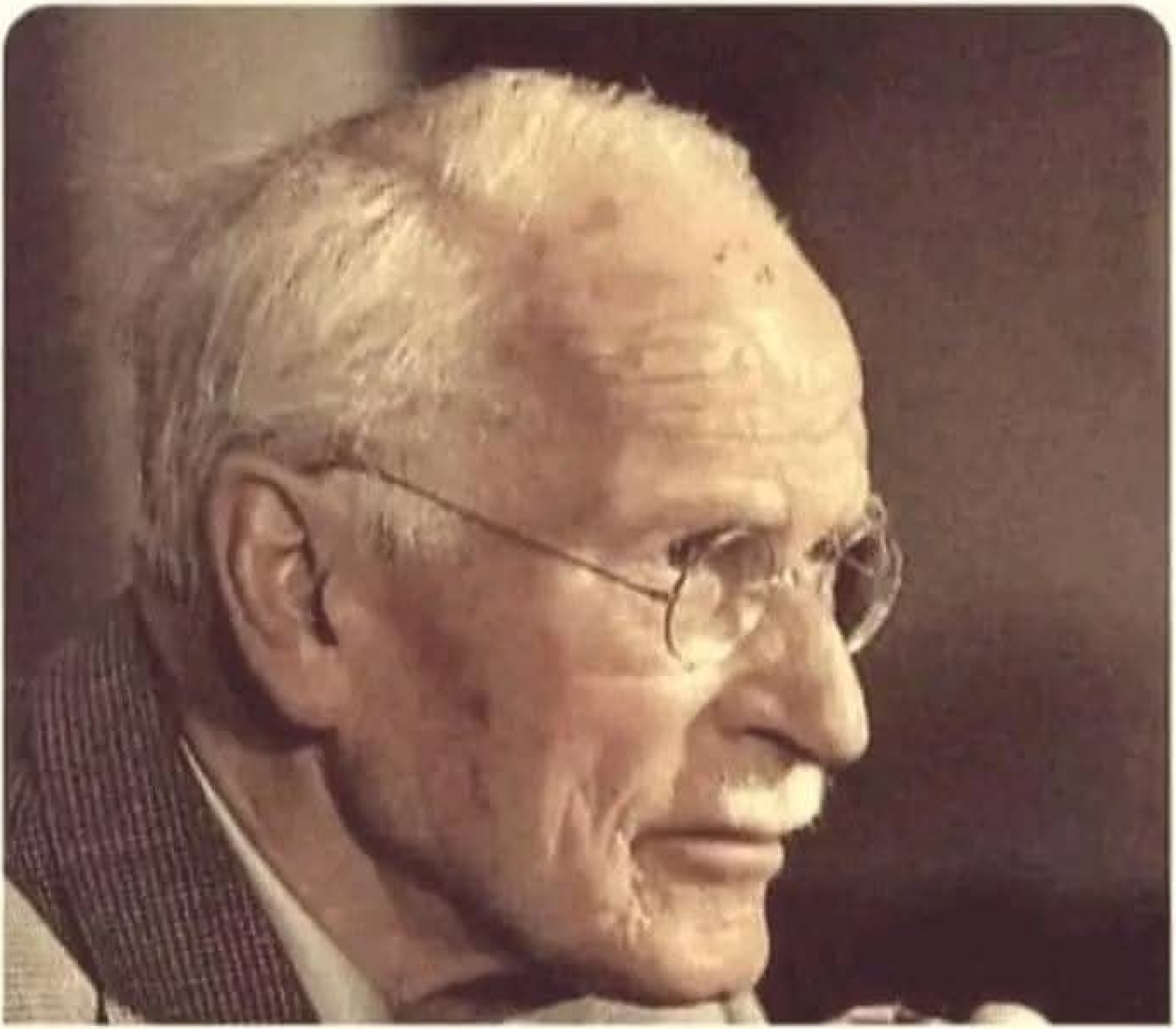

YOUR MAMA IS SO UGLY,
THE WHOLE WORLD FAKED A VIRUS
JUST TO MAKE HER WEAR A MASK.

THE PARK
IS NOW
CLOSED
AND HAS GONE
ONLINE
www.park.com
Leunig

[-] **Clevererer** 1 point 6 months ago

No indication of a power source nearby?

permalink embed save give gold

[-] **throwawaywtfwila** [S] 2 points 6 months ago*

There are high voltage power lines that do not correspond to the city grid (meaning that they are totally disconnected from the power lines that feed the meters on all the nearby properties) that run behind the property. One of the neighbors is Perhaps the wealthiest man in the state, and coincidentally has a steel frame building behind his residence that these high voltage power lines go into.

There are also several electrical conduits that run from a multi breaker box setup at the meter, which run right by the point location but are very certainly are supposed to not be connected to anything.

Here is where things get somewhat unbelievable.

The neighbor on the opposite side has a large pile of very thick, very big broken up fiberglass sections that can be nothing else but a giant fake rock face. This location is on the western slope of koko head in Hawaii kai, Honolulu.

This whole mountain used to be military area during, before and slightly after ww2 and i have no doubt there are underground facilities that were carved out of the volcano. Whether there are any there on those properties is the question.

/u/de_hatron and /u/clevererer : any thoughts on the heat signature? I don't think that there would be any heat generated by disused electrical in those conduits unless they were actually connected to something that is drawing current, or there were devices below the pad, perhaps in a underground space that vents under the pad to disrupt the heat signature to anything like a helicopter with a flir camera.

Edit, the pad is located on the edge of a terraced earthen ledge, so i suppose the signals could be exiting the earthen side and not the hot point location

permalink embed save parent give gold

[-] **Clevererer** 1 point 6 months ago

Do you have any photographs of the pad or the general surroundings? Those could be helpful.

I agree that the heat signature would only come from active electronics.

permalink embed save parent give gold

[-] **throwawaywtfwila** [S] 2 points 6 months ago

https://imgur.com/a/v5PBg

Descriptions provided in imgur title and detail

If you look closely you can see cracks running from the point location. There are no other cracks on the entire pad, which is about 6-700 square feet

permalink embed save parent give gold

3rd QUARTER
2nd DOWN and 6
5:16
FRACKING
MSG extra
Skittles
Diet Coke
I ♥ Mac & Cheese
DDees.com

CONFIDENTIAL

several girls at any one time. She confided in me about her casual "friendship" with Donald. Mr Trump definitely seemed to have a thing for her and she told me how he kept going on about how he liked her "pert nipples".

Donald Trump liked flicking and sucking her nipples until they were raw. One evening when we were showering together she showed me her nipples. They looked incredibly painful as they were red and swollen and I remember wincing when I looked at them. I also know she had sexual relations with Trump at Jeffery's NY mansion on regular occasions as I once met Jen for coffee, just before she was going to meet Trump and Epstein together at his mansion.

I will shortly start forwarding you, all the emails which I have managed to save. They include the following:

[redacted] I moved from Edinburgh to New York in September 2006, where shortly after I was introduced to Jeffery Epstein by Natalie.

[redacted]. A couple months later, after he constantly stalked me around Edinburgh, I moved to New York to get as far away from him as possible and to start a new life.

I will send you that photo, amongst others as soon as I am able to fly back to the UK next week as I definitely, 100% have it all in my little storage box. I also have other photo's of the Epstein girls and I, whilst on the Island including a couple of pictures of me with Sergey Brin and his then finance Anne Wojcicki. I met the pair when they visited the Island for the day as Sergey wanted try out his new kite surfing equipment as he had only just started kite surfing and was very eager to try out his new equipment with us girls.

In my secret box, I also have old sim cards which still contain old text messages and telephone numbers which I will have to send you next week once I have them. Hopefully Jens number will be there and I can trace her somehow, surely?

* Email exchanges with Sarah Kellen which includes flight tickets booked for me to St Thomas.

*Email exchanges with Lesley Groff ,which proves that I was asked to source girls from modelling agencies when I went home to see my family in Cape Town. How Jeffery used education as a way for me to trade my soul to the Devil and become a sex slave to pay for my studies at FIT in New York.

I was desperate to get qualified and get a proper career. The email also show's evidence that I had to become almost anorexic for Jeffery to even entertain the idea of him paying for my tuition. As you will see, Lesley Groff asked me to send her a picture for Jeffery.

I would like to point out that I had to regularly send nude photo's to Lesley so that Jeffery could check how my body looked and if I was putting on any weight.

* An email which was exchanged between [redacted] using his code name [redacted] via Sugar Daddie.com. I have other correspondence which I had with him in my storage box in England.

* Email exchanges between the girl Natalie Malyshev whom received funds from Jeffery for introducing me to him.

ASIMO
HONDA
PEPSI
Cheetos
Coca-Cola
DDees.com

WE DECIDED THAT
WE'RE NOT PAYING
TAXES ANYMORE.
INSTEAD, WE ARE
GOING TO HANG
ALL OF YOU
HALOROCK

COMMUNIST LEAGUE

In June 1847, the first congress of the **League of the Just** took place in London. At this conference, the League adopted a new charter, and formally changed its name to the **Communist League**. The Communist League was structured around the formation of primary party units known as "communes," consisting of at least three but not more than ten members. These were in turn to be combined into larger units known as "circles." The agenda of the Communist League called for the overthrow of the bourgeoisie and establishment of the rule of the proletariat and the construction of a new society free of both private property and social classes.

Red Flag of the Communist League

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

The painful yet unwavering truth of the matter is that the **ORDER FOLLOWER** always bears MORE **Moral Culpability** than the **Order Giver**, because the Order Follower is the one who **actually performs the immoral action**, and in taking such action, ***actually brings the resultant harm into physical manifestation*** in the world. **ORDER FOLLOWING** is the pathway to every form of **Evil** and **Chaos** in our world. It should **NEVER** be seen as a "**virtue**" by anyone who considers themselves a **moral** human being. Order Followers have ultimately been **personally responsible** and **morally culpable** for every form of **Slavery** and **every single totalitarian regime that has ever existed** upon the face of the Earth.

NAZI "CHRISTMAS"

During the **Third Reich**, the Nazis distorted the Christian religious holiday of **Christmas** into a celebration of Nazi ideology. The Jewish origins of **Jesus** and the commemoration of his birth as the Jewish **Messiah** was troubling for some members of the Nazi Party and their racist beliefs. The Nazi regime wanted to transform the consciousness of the German people into a cohesive national romanticism. The Nazis intended to destroy Christianity in Germany and insert in its place a combination of the belief in the old Germanic Pagan gods and the new "gods" who ruled the Nazi Party. After taking power in 1933, Nazi ideologues sought to reject Germany's long-held Christmas traditions by renaming Christmas to **Julfest** ("**Yule Festival**"), propagating its Germanic origins as the celebration of the **Winter Solstice**, and turning it into a "**Festival of Light**."

MAR / APR 2016 #32

Sheeple

PER PROTOCOLS OF ZION

IMMIGRANTS

ZIONISM'S WEAPON OF EUROPEAN GENOCIDE

MAY / JUNE 2016 #33

Sheeple

Gotthard / CERN Tunnel Dedication Ceremony

PRESIDENTS OF ITALY, FRANCE, GERMANY AND SWITZERLAND ARRIVE TO WITNESS THE RITUAL

The government, when you cheat on your tax return:

The fourth key, and a most valuable one indeed, is the image of the Tree of Life which accompanied the Gra's 18th century commentary on the S.Y. (Figure 2). It is, in my opinion, the most accurate illustration of the S.Y. In practice, I have found the Gra Tree far more illuminating than the "Cube of Space"; though it took steady effort to reach this perception of the light it offers.

While I doubt that there is any way to arrive at a similar understanding other than through personal effort, it is equally true that reading the results of another's effort can help. At the least, it helps to broaden our perspective. To that end, I offer the following brief analysis of the S.Y. and the Gra's Tree of Life, culled from my copious personal study notes.

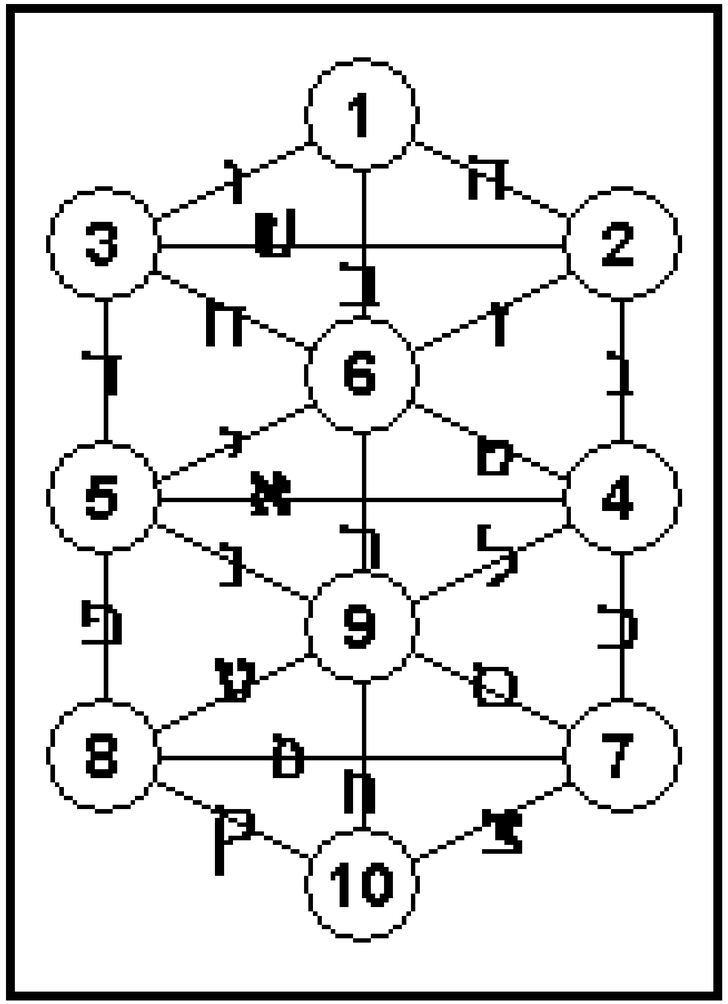

Figure 2

Gra's Tree of Life

FEMA *is amassing a staggering supply of unexplained burial vaults that would hold millions of bodies. Through history, criminal governments plan genocidal depopulation by design. U.S. government labs create race specific bio-weapons, W.H.O. forces vaccines containing mercury and cancer viruses? Fluoride toxic water? Aluminum in chemtrails?* **Doing the math?**

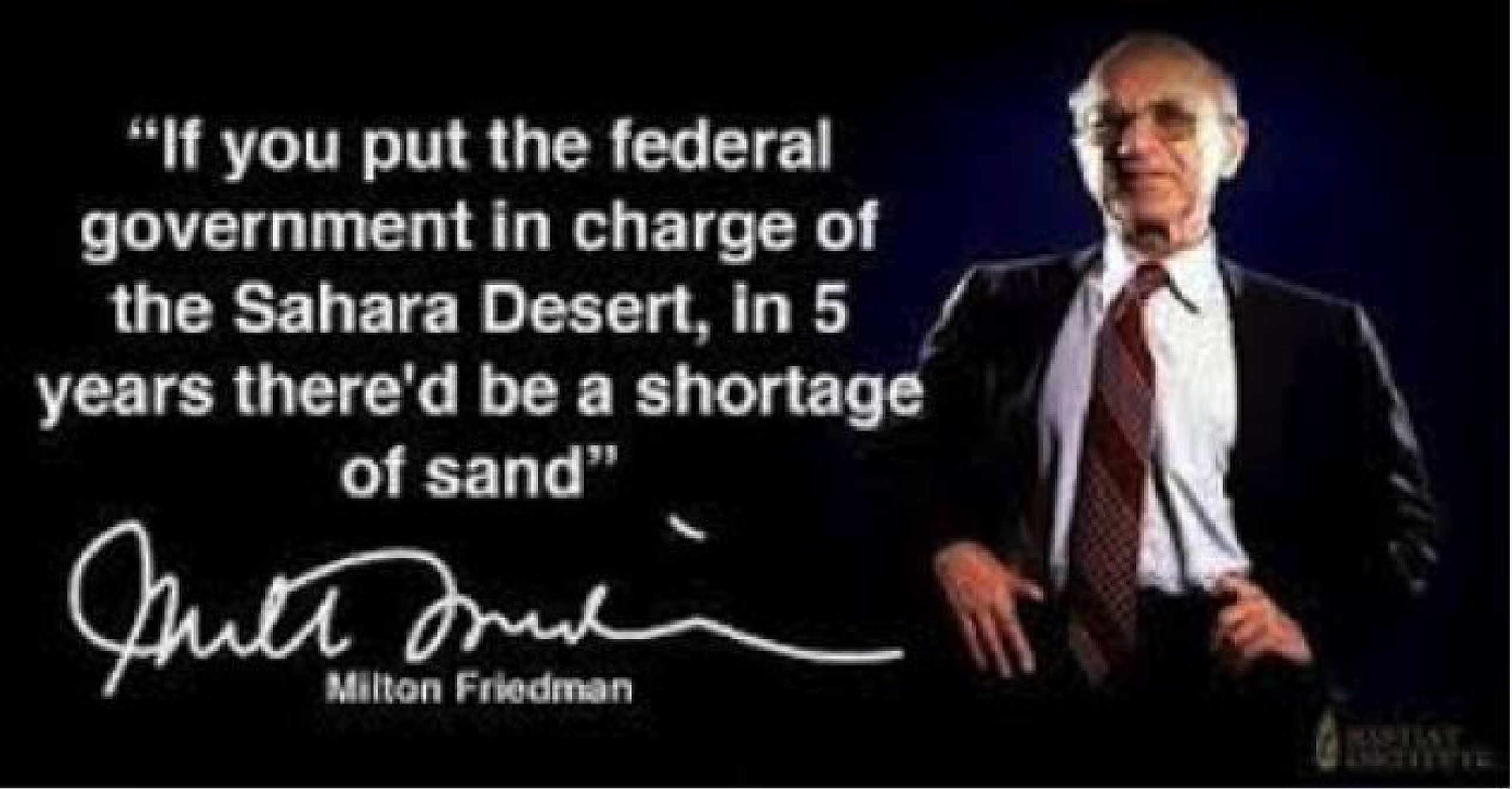
"If you put the federal government in charge of the Sahara Desert, in 5 years there'd be a shortage of sand"
Milton Friedman

when someone says you can't own that many guns

BOLSHEVISM

LENIN & THE BOLSHEVIK REVOLUTION

In March 1918, the Bolshevik party adopted the name **Russian Communist Party**. In December 1925, the party name was changed to the **All–Union Communist Party**. Finally, in October 1952, it was renamed the **Communist Party of the Soviet Union**. In Western political science and journalism, some authors analyze **Bolshevism** from the standpoint of similarities and differences with **Fascism** and **Nazism**, with some describing it as being synonymous with political extremism, ideological fanaticism, intolerance, and a propensity for violence. In 1925, philosopher and linguist Nikolay Trubetskoy described Bolshevism in the ***Eurasian Times*** newspaper like this: "*The positive significance of Bolshevism may be that having removed the mask and showed everyone Satan in his undisguised form, it led many through confidence in the reality of Satan, to faith in God.*"

DID I LEAVE MY HANDKERCHIEF AT YOUR PLACE?
IT HAS A VERY
IMPORTANT PIZZA MAP ON IT

GIUSEPPI MAZZINI & YOUNG ITALY

Young Italy sought to unite revolutionary groups who wanted to achieve unification through force. Most of Mazzini's associates in Young Italy were members of the **Carbonari**, and borrowed much of the new organization's structure and technique from Carbonari traditions. From Mazzini's headquarters in Marseille, Young Italy established an extensive network of supporters throughout the Italian peninsula, distributed propaganda, and infiltrated the armed forces and government bureaucracies. Young Italy had over 60,000 members by 1833, with branches in Genoa and other cities. After imprisonment for his revolutionary activities, Mazzini reformed the Young Italy in London in 1834. Mazzini went on to create several organizations aimed at the unification or liberation of other nations, in the wake of Young Italy, including **Young Germany**, **Young Poland**, and **Young Switzerland**, under the support of the continent-wide **Young Europe**. The Young Europe movement inspired a group of young Turkish army cadets and students, who later named themselves the **Young Turks**.

WITHOUT
A PEOPLE'S
ARMY

THE
PEOPLE
HAVE
NOTHING

"FANCY" SHADOWS...

...AND PHONY SCENERIES

The real-life events of 9/11 were 'visually hijacked' by a pool of computer-generated imagery designed to provide a cover for the destruction of the WTC complex

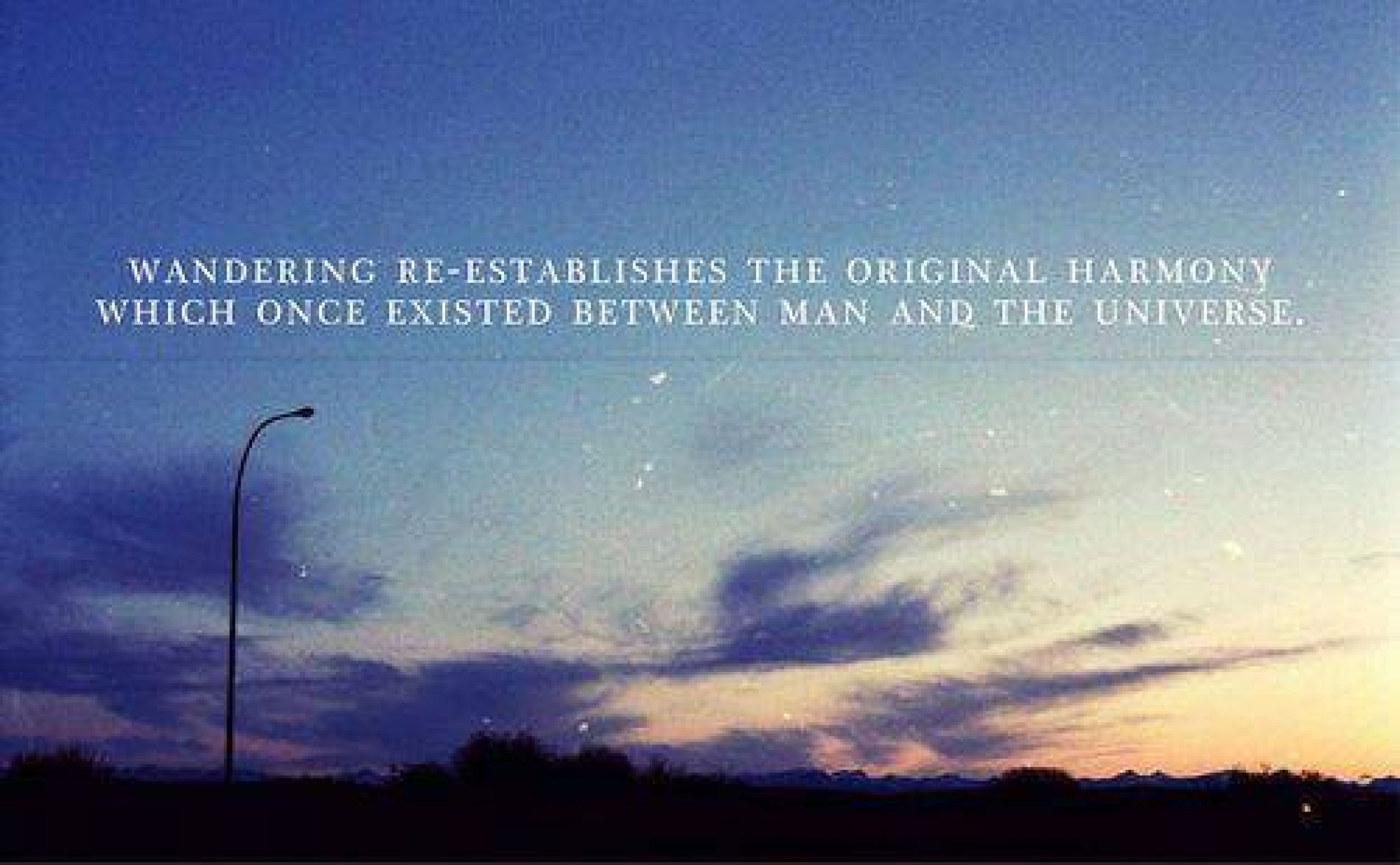
WANDERING RE-ESTABLISHES THE ORIGINAL HARMONY
WHICH ONCE EXISTED BETWEEN MAN AND THE UNIVERSE.

FREQUENT
STOPS
UNITED STATES of AMERICA
GOVERNMENT
SAY GOODBYE
TO YOUR
LITTLE FRIEND
GUN CONFISCATION UNIT
www.fu-and-yourguns.gov
WE JUST SHOW UP AND TAKE 'EM

LECTURES ON PHYSICS

LIBYA's Great Man-Made River Project

Drilling Deep Into Earth's Primary Water Source Gaddafi Made The Sahara Desert Bloom

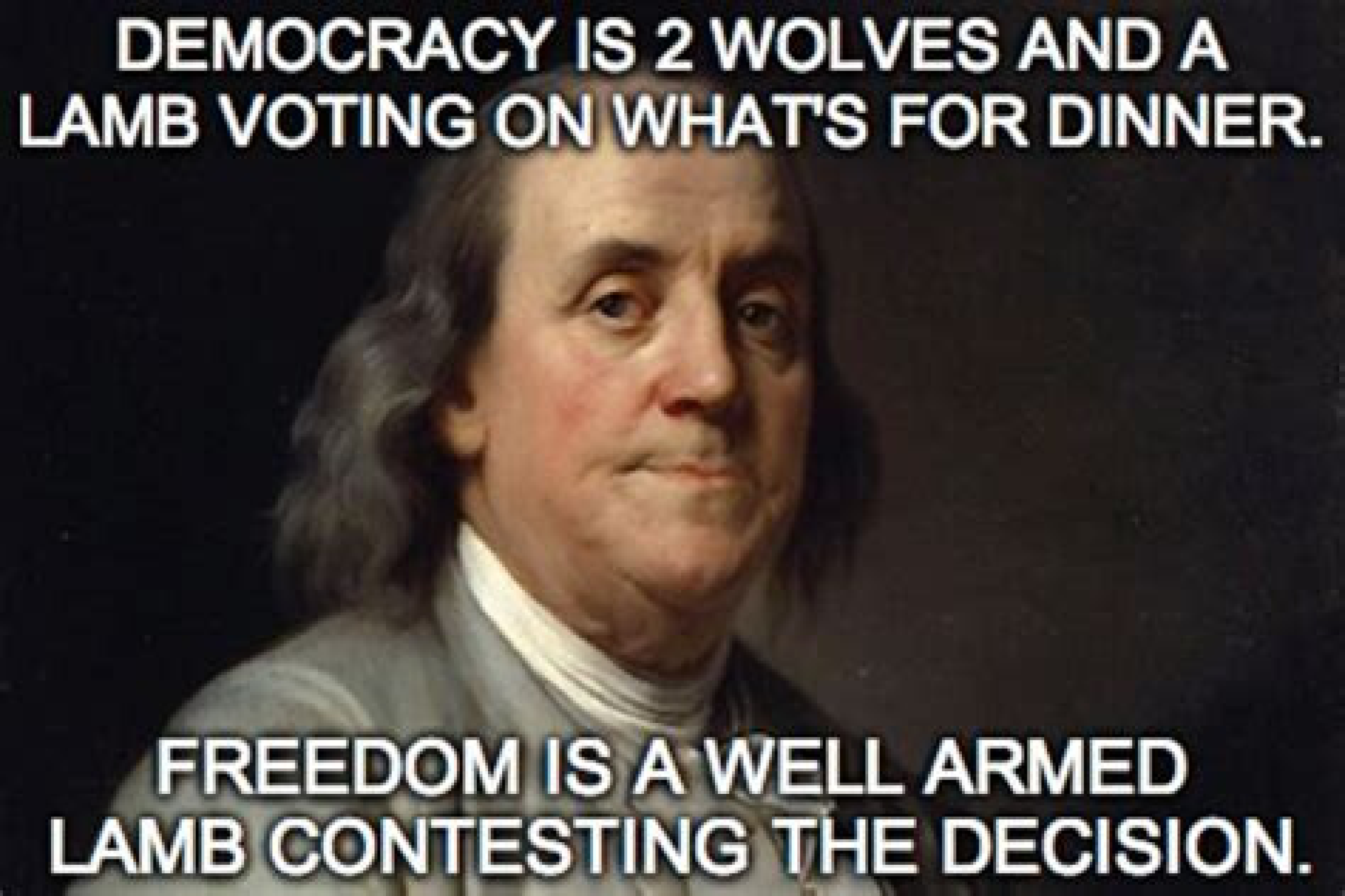
DEMOCRACY IS 2 WOLVES AND A
LAMB VOTING ON WHAT'S FOR DINNER.
FREEDOM IS A WELL ARMED
LAMB CONTESTING THE DECISION.

A. Yes, typed-out messages.

Q. Just explain one example of how it would work. Let's say that Ghislaine wanted to send him a message on MindSpring. How would that work?

A. An example?

Q. Sure.

A. It got so ridiculous at the end of my stay, okay? That Mr. Epstein, instead of talking to me that he wants a cup of coffee, he will call the office; the office would type it; they would send it to me, Jeffrey wants a cup of coffee, or Jeffrey wants an orange juice out by the pool.

Q. He would call the office in New York. They would then type it in MindSpring?

A. Send it to me.

Q. How would you know to check for it? How would you know to look for this MindSpring?

A. Because I was in the office. I was there. I was there. And we have a signal when it come on and says, Hey, you've got mail.

Q. Okay.

A. Every day. Every day it was new things put in. That's why I left, too.

Q. Do you know who set up the mind spring system?

A. It was a computer guy. It was a computer guy who worked only for Jeffrey. Mark. Mark Lumber.

Q. Was he local to Palm Beach?

A. No. He was in New York. Everything was set up from New York. And Mark Lumber, I remember he came to Palm Beach to set up the system at the house.

Alessi Dep. Tr. at 223:5-225:17. (June 1, 2016) (McCawley Decl. at Exhibit 7). Accordingly, mindspring was a server set up for Jeffrey Epstein and his household to use to communicate to one another, and was, in fact, used in this manner.

the SUN doesn't lie

bad PEOPLE do

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

From June 30 to July 2, 1934, Hitler disempowered the **Sturmabteilung** through secretly-coordinated assassinations of the SA's leadership in an operation known as the "**Night of the Long Knives**." Hitler accused the leader of the SA, **Ernst Röhm**, of conspiring to stage a coup d'état, but this was a pretense to justify the suppression of any intra-party opposition.

THE GODS MUST BE CRAZY

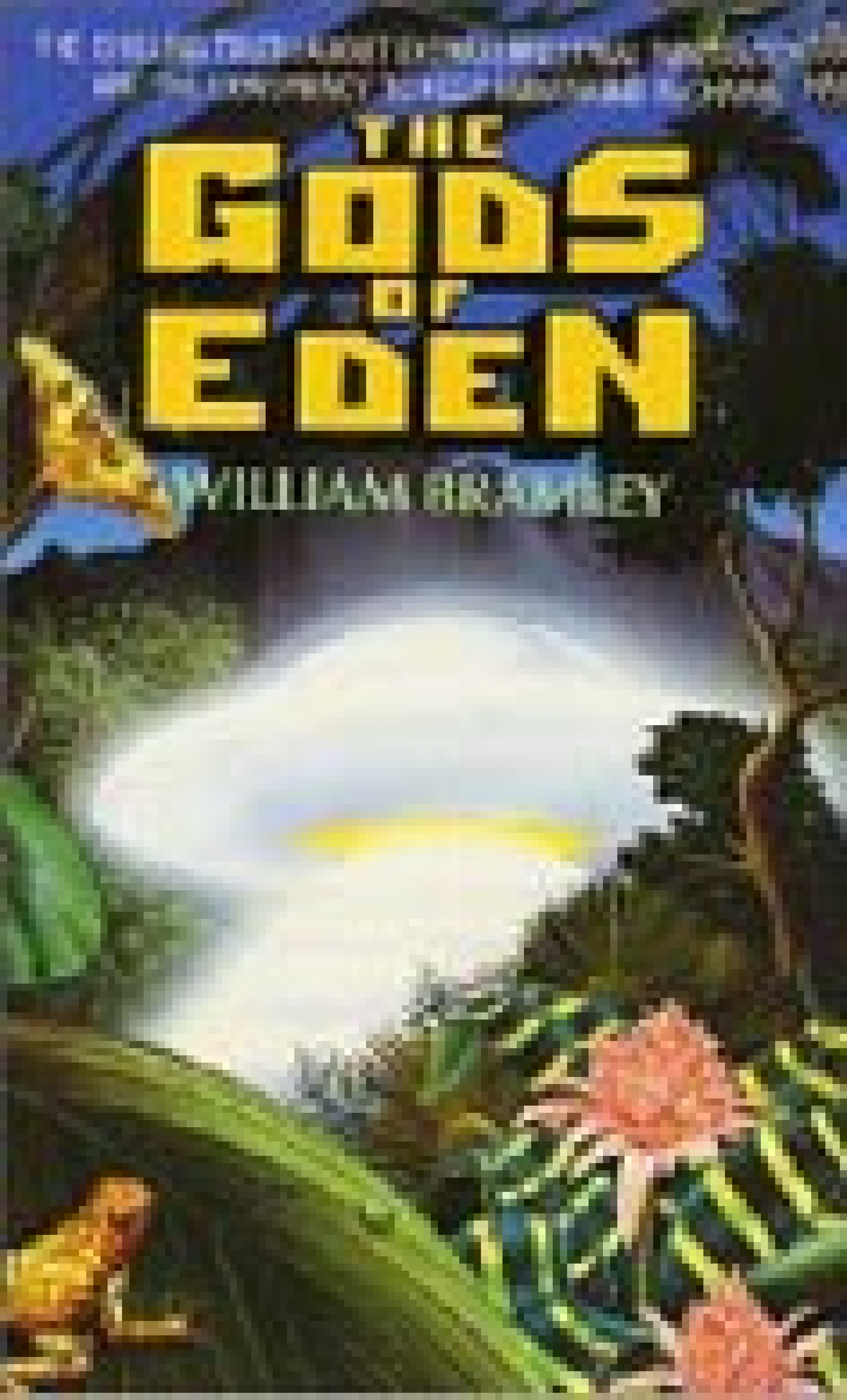

Allies: We defeated the Nazis!
The Nazis:

SOME PEOPLE
ARE SO POOR,
ALL THEY HAVE
IS MONEY

Has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

91. Doug Wilson

Family member who may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

92. Igor Zinoview
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

93. All females identified in the police reports or identified through the United State's Attorney's office during or through the criminal investigation of Jeffrey Epstein and his co-conspirators.

94. All other then-minor girls, recruited by Ghislaine Maxwell, whose identities Ms. Giuffre will attempt to determine, with whom Defendant, Ghislaine Maxwell and Jeffrey Epstein, have engaged in sexual activity.

95. All pilots, chauffeurs, chefs, and other employees of either Defendant Maxwell or Jeffrey Epstein with knowledge of Defendant and Jeffrey Epstein's inappropriate conduct with underage girls.

96. All staff and employees at the Mar-a-Lago Club during 1999-2002.

97. All other witnesses learned through discovery process.

B. **Relevant Documents:**

1. All files held by the Palm Beach Police Department or the Palm Beach State Attorney's office which are publically available.

2. All press releases of Ghislaine Maxwell or on her behalf

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

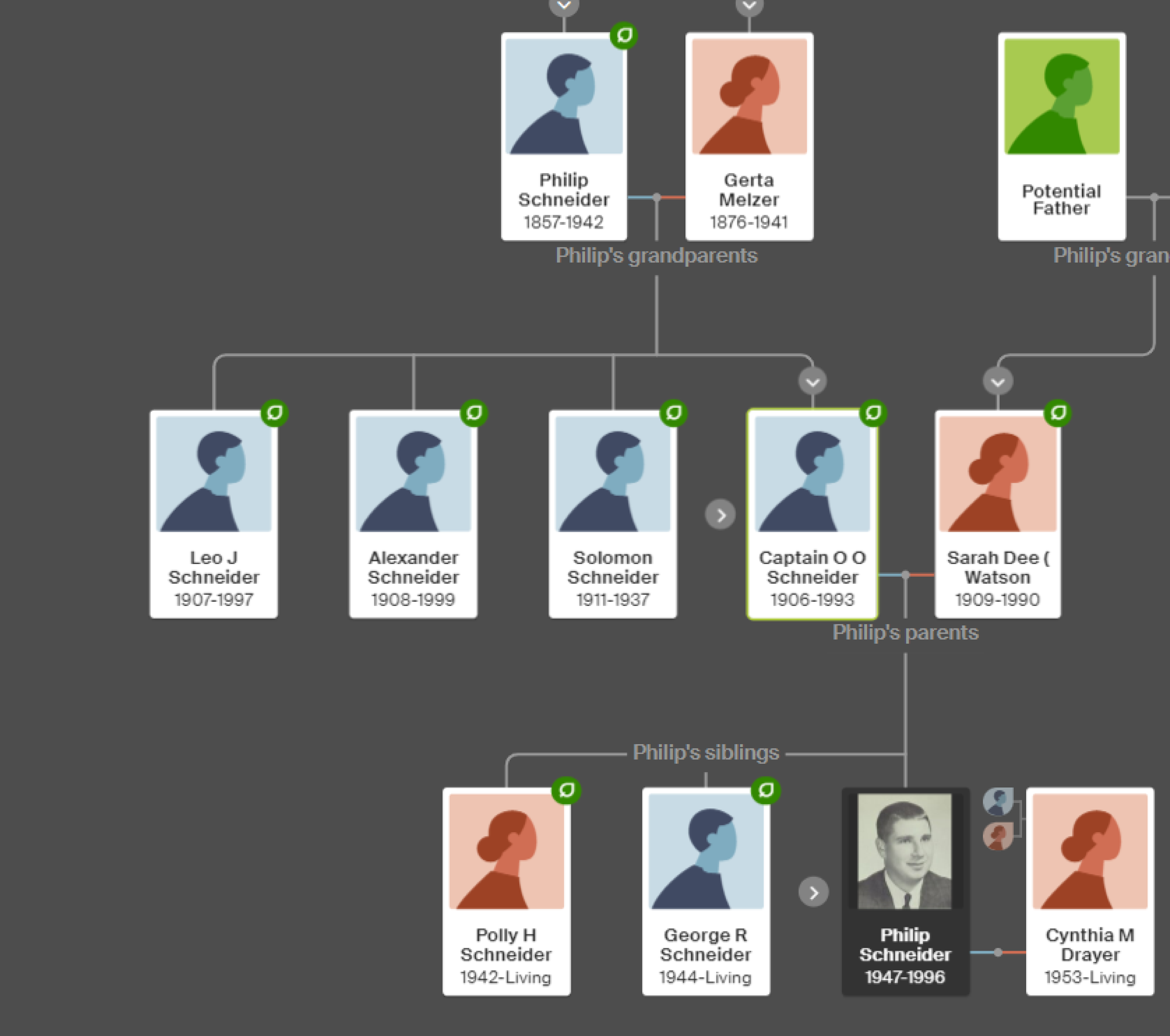
Philip Schneider 1857-1942
Gerta Melzer 1876-1941
Potential Father
Philip's grandparents
Philip's gran
Leo J Schneider 1907-1997
Alexander Schneider 1908-1999
Solomon Schneider 1911-1937
Captain O O Schneider 1906-1993
Sarah Dee (Watson 1909-1990
Philip's parents
Philip's siblings
Polly H Schneider 1942-Living
George R Schneider 1944-Living
Philip Schneider 1947-1996
Cynthia M Drayer 1953-Living

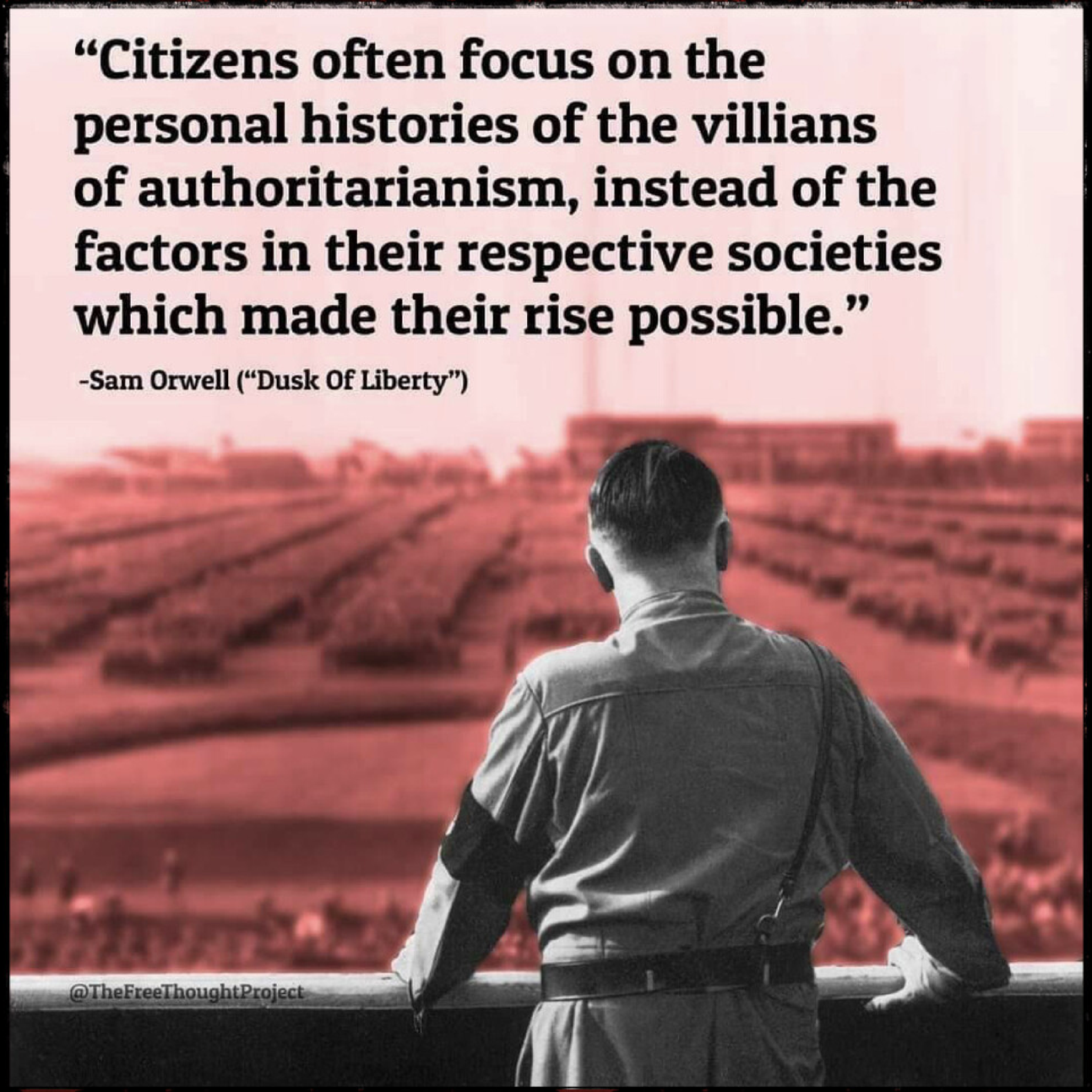
"Citizens often focus on the personal histories of the villians of authoritarianism, instead of the factors in their respective societies which made their rise possible."
-Sam Orwell ("Dusk Of Liberty")
@TheFreeThoughtProject

II. MS. MAXWELL HAS DISCLOSED AND SEARCHED ALL EMAIL ACCOUNTS

a. All Devices Have Been Forensically Searched for Responsive Emails

As requested by Plaintiff and Ordered by the Court, Ms. Maxwell's computer and all of her electronic devices have been forensically imaged, searched for the search terms requested by Plaintiff, and all responsive documents produced. This expensive, costly and time consuming exercise in futility simply confirmed that all responsive documents, including all responsive emails, were produced in March and April 2016.

Most significantly, the devices were searched for all emails—whether saved or deleted – and irrespective of which account they came from; not a single responsive email was located from any Mindspring account and no emails were located from Earthlink or any other secret, hidden, "undisclosed" email account, as Plaintiff speculates must exist.

b. The MindSpring account

The first two accounts discussed in the Motion have already been fully discussed in prior briefings and at length in conferral conferences.[1] *See* DE 320. In addition to the search of Ms. Maxwell's computer and devices, the first account, [redacted] was forensically searched on its server using the search terms proposed by Defendants and as required by the Court. The search uncovered no responsive documents from any time period. *See* DE 320. This included both emails in the account, deleted emails, and any other information relating to the account retained on the MindSpring server. There can simply be no claim for an adverse inference where Plaintiff has already received exactly what she requested – a forensic search of the account for her own defined terms. It resulted in nothing.

---

[1] Plaintiff conveniently omits the fact that the EarthLink and MindSpring accounts were in an address book purportedly recovered from Mr. Epstein's home by the Palm Beach Police in 2005. Thus, there is no indication or inference that either of these accounts were created or used in the 2000 to 2002 time frame as Plaintiff claims.

SOVIET COMMUNISM

Accounting for deaths by political executions, gulags, forced resettlement, deportation, starvation, and malnutrition due to famine, at least **20 million** people were killed by Stalin's Communist regime. All Communist states that were established during the 20th century, including the Soviet Union, followed the lead of **Karl Marx** in rejecting inalienable individual rights in favor of so-called "collective economic and social rights." Ultimately, Marxism legitimizes violence without limitation, because it embraces **Moral Relativism** and rejects moral and ethical principles as "constructs of the dominant class."

8.22
TOKYO
漫画
布萊德
布
魯斯
DDees.com

nooo you can't do that!!! that's not a real religion!!! where's the authoritarian spiritual hierarchy??? the unflinching dogma?? the incessant claims of objective truth and ethics??? the moralizing?!???

stfu i'm tryna conjure the elements over here

Just because I don't support YOUR political party of satanic pedophile warmongers doesn't mean that I support the OTHER political party of satanic pedophile warmongers

DONALD TRUMP'S NAME ALLEGEDLY APPEARS IN THE EPSTEIN FILES MORE TIMES THAN JESUS IN THE BIBLE

3:45 SOS 36

Today
2:52 PM

Done justice.gov

To: [redacted]
From: Ted Waitt
Sent: Thur 10/14/2004 3:20:51 PM
Subject: Fw: flannery o'connor

Title: Fw: flannery o'connor

I sent Henry the "god the route of all evil line". Here's one reply. I laughed out loud.

-----Original Message-----
From: henry corra <[redacted]
To: Ted Waitt <[redacted]
Sent: Thu Oct 14 09:49:08 2004
Subject: flannery o'connor

Better title for the series might come fro[redacted]n writer Flannery O'Conner:

"JESUS IS A TRICK ON NIGGERS"

It's ironic how the Bible was handed to enslaved people as a tool of "salvation," while the same text was used to justify their bondage. Religion was weaponized—edited, cherry-picked, and forced—to control rather than liberate I'm not surprised the whole thing never added up 🤦🏾‍♀️

The HEAVENS
The Throne of God
(Isaiah 66:1)
WATERS ABOVE
(Genesis 1:7)
THE FIRMAMENT
(The Vault of Heaven)
(Genesis 1:6)
SUN, MOON & STARS
(Genesis 1:14)
THE FLAT EARTH
(Isaiah 40:22)
Mountains
Sea
THE GREAT DEEP
(Genesis 7:1)
THE FOUNDATION of the Earth (1 Samuel 2:8)
THE PILLARS OF THE EARTH (Job 9:6)
SHEOL (The Underworld)
(Psalm 139:8)

To: Jeffrey Epstein[jeevacation@gmail.com]
From: [redacted]
Sent: Tue 7/19/2011 10:18:09 PM
Subject: Re:

you should dress up as him when you see her

From: Jeffrey Epstein <jeevacation@gmail.com>
To: [redacted]
Sent: Tue, July 19, 2011 6:13:20 PM
Subject:

[redacted] said that she felt gods presence next to her when she was in bed.. she knows that jesus watches over her. and he helped save her life. Whoops

--
****
The information contained in this communication is
confidential, may be attorney-client privileged, may
constitute inside information, and is intended only for
the use of the addressee. It is the property of
Jeffrey Epstein
Unauthorized use, disclosure or copying of this
communication or any part thereof is strictly prohibited
and may be unlawful. If you have received this
communication in error, please notify us immediately by
return e-mail or by e-mail to jeevacation@gmail.com, and
destroy this communication and all copies thereof,
including all attachments. copyright -all rights reserved

PEDOWOOD
CALIFORNIA
IT'S ALL OF THEM!
J.T. KOWALSKI
DID YOU REALLY THINK THEY WERE GOING TO PROSECUTE THEMSELVES FOR TRAFFICKING CHILDREN SEX SLAVES?!?

🔴The Epstein files expose Ellen DeGeneres as Hollywood's "most prolific cannibal."

She ate children's flesh.

Ryan Dawson
@RyLiberty

Subscribe

Names mentioned in the Epstein files with emojis showing their ethnicity

- Peter Mendelson ✡️
- Les Wexner ✡️
- Ehud Barak ✡️
- Ghislaine Maxwell ✡️
- Jeffrey Epstein ✡️
- Alan Dershowitz ✡️
- Woody Allen ✡️
- Noam Chomsky ✡️
- Leon Botstein ✡️
- David Copperfield ✡️
- Thomas Pritzker ✡️
- Lawrence Summers ✡️
- Dan Ariely ✡️
- Leon Black ✡️
- Harvey Weinstein ✡️
- David Schoen ✡️
- Marvin Minsky ✡️
- Reid Hoffman ✡️
- Ronald Perelman ✡️
- Itzhak Perlman ✡️
- Steven Pinker ✡️
- Ariane de Rothschild ✡️
- Ronald Lauder ✡️
- Lynn Forester de Rothschild ✡️
- Marc Rowan ✡️
- Reid Weingarten ✡️
- Darren Indyke ✡️
- Brett Ratner ✡️
- Glenn Dubin ✡️
- Lisa Randall ✡️
- Mark Zuckerberg ✡️
- Roman Abramovich ✡️
- Jes Staley ✡️
- Ehud Olmert ✡️
- Chuck Schumer ✡️
- Howard Lutnick ✡️
- David Ellison ✡️
- Larry Fink ✡️
- Robert Maxwell ✡️
- Robert Kraft ✡️
- Jamie Dimon ✡️
- Alan Greenberg ✡️
- Alan Dershowitz ✡️
- Barry Krischer ✡️
- Steven Hoffenberg ✡️
- Peter Cohen ✡️
- Robert Rubin ✡️
- Shimon Peres ✡️
- Richard Strauss ✡️
- Richard Khan ✡️
- Sergi Brin ✡️
- Josh Cooper Ramo ✡️
- Harry Fisch ✡️
- Eddie Lampert ✡️
- Prince Andrew ✝️ 🇬🇧

Guess who got arrested.

From a quick look at it, this was clearly a "Russian" operation. The perps financers lawyers bankers and all are super Zionist Jews. But let continue to not notice that. Look either you think Jews are just naturally perverts or you admit this was an Israeli operation.

Last edited 7:06 PM · Feb 20, 2026 · 7,177 Views

-16
CBS NEWS LIVE COVERAGE
PLANE CRASHES INTO WORLD TRADE CTR

TRIGGER WARNING

UNITED STATES DISTRICT COURT
CENTRAL DISTRICT OF CALIFORNIA

KATIE JOHNSON Plaintiff v. DONALD J. TRUMP and JEFFREY E. EPSTEIN Defendant(s).	CASE NUMBER: ED CV16-00797 DMG (KSx) To be supplied by the Clerk of The United States District Court COMPLAINT FOR CLAIM RELIEF DUE TO: 1. SEXUAL ABUSE UNDER THREAT OF HARM 2. CONSPIRACY TO DEPRIVE CIVIL RIGHTS

11. On the third occasion involving the Defendant, Donald J. Trump, the Plaintiff, Katie Johnson, was forced to engage in an unnatural lesbian sex act with her fellow minor and sex slave, Maria Doe age 12, for the sexual enjoyment of Defendant Trump. After this sex act, both minors were forced to orally copulate Defendant Trump by placing their mouths simultaneously on his erect penis until he achieved sexual orgasm. After zipping up his pants, Defendant Trump physically pushed both minors away while angrily berating them for the "poor" quality of their sexual performance.

12. On the fourth and final sexual encounter with the Defendant, Donald J. Trump, the Plaintiff, Katie Johnson, was tied to a bed by Defendant Trump who then proceeded to forcibly rape Plaintiff Johnson. During the course of this savage sexual attack, Plaintiff Johnson loudly pleaded with Defendant Trump to "please wear a condom". Defendant Trump responded by violently striking Plaintiff Johnson in the face with his open hand and screaming that "he would do whatever he wanted" as he refused to wear protection. After achieving sexual orgasm, the Defendant, Donald J. Trump put his suit back on and when the Plaintiff, Katie Johnson, in tears asked Defendant Trump what would happen if he had impregnated her, Defendant Trump grabbed his wallet and threw some money at her and screamed that she should use the money "to get a fucking abortion".

13. On the first occasion involving the Defendant, Jeffrey E. Epstein, the Plaintiff, Katie Johnson, was forced to disrobe into her bra and panties and to give a full body massage to Defendant Epstein while he was completely naked. During the massage, Defendant Epstein physically forced Plaintiff Johnson to touch his erect penis with her bare hands and to clean up his ejaculated semen after he achieved sexual orgasm.

14. On the second occasion involving the Defendant, Jeffrey Epstein, the Plaintiff, Katie Johnson, was again forced to disrobe into her bra and panties while giving Defendant Epstein a full body massage while he was completely naked. The Defendant, Donald J. Trump, was also present as he was getting his own massage from another minor, Jane Doe, age 13. Defendant Epstein forced Plaintiff Johnson to touch his erect penis by physically placing her bare hands upon his sex organ and again forced Plaintiff Johnson to clean up his ejaculated semen after he achieved sexual orgasm.

COURIER

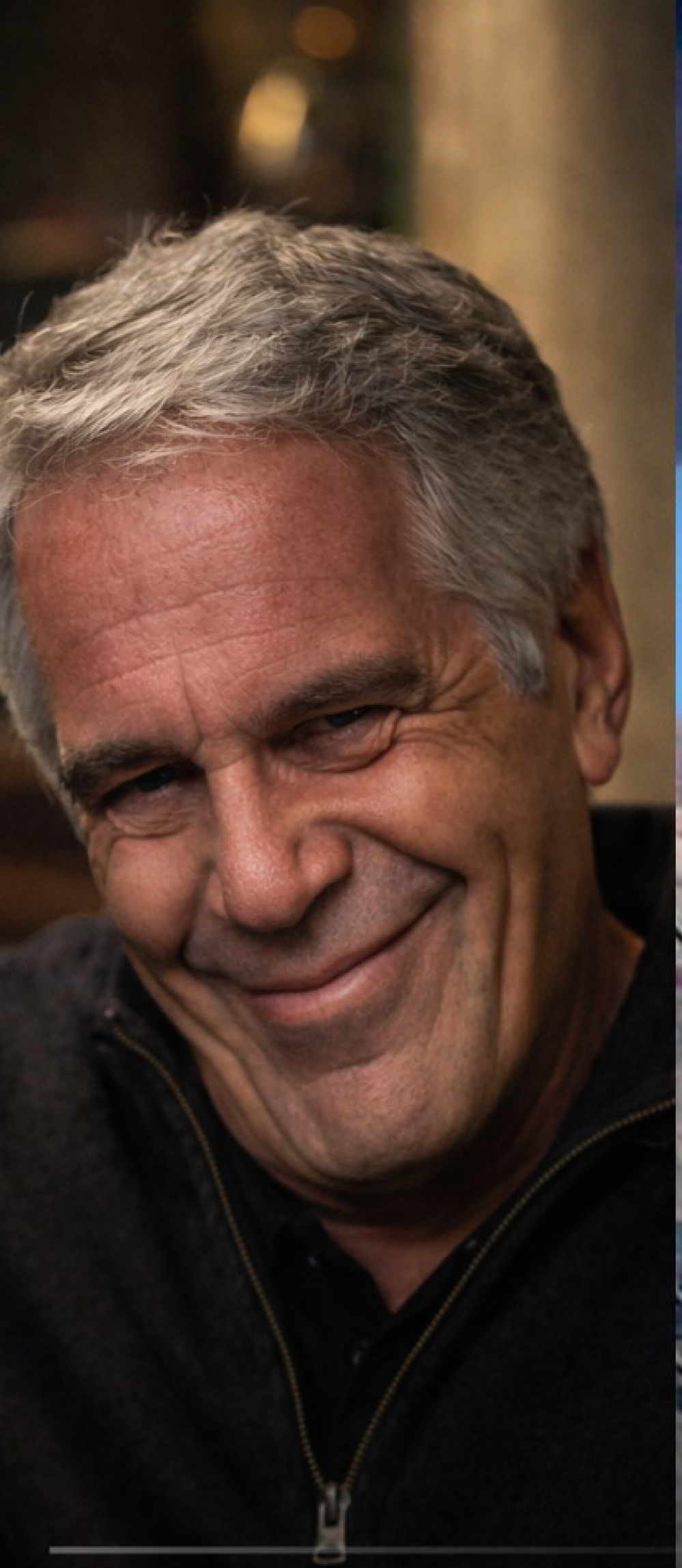

SCOOPWHOOP

MAJORITY OF EPSTEIN EMAILS RELATED AND AROUND 9/11 ATTACK HAVE BEEN REMOVED BY THE U.S. GOVERNMENT

Ancient Whispers

Purported Image Of Jesus Christ Taken By A Machine Allegedly Named "Chronovisor", Hypothetically Created By Italian Priest Marcello Pellegrino Ernetti And Now Held By The Vatican, Which Its Supporters Claim Can Capture Photographs Or Visual Records Of Historical Scenes From The Distant Past.

brunstingseth

BREAKING

JUSTICE DEPARTMENT WITHHELD FILES ALLEGING DONALD TRUMP SEXUALLY ABUSED A MINOR

The Department of Justice has reportedly withheld and removed Epstein files related to allegations against Trump

GETTY

What if Jesus wasn't just a man — but an advanced being from a higher density who incarnated on Earth to elevate human consciousness?
And what if the Star of Bethlehem that the Three Wise Men followed, wasn't a star at all, but an extraterrestrial craft marking the arrival of a pivotal soul?

Aliens or Fallen Angels? Trump's Declassification Puts Biblical Prophecy in the Spotlight!

From: "[redacted]
[redacted]
<[redacted]>
Subject: [EXTERNAL EMAIL] - FW: Epstein child bride
Date: Wed, 22 Jul 2020 13:52:10 +0000
Importance: Normal
Attachments: @@download.pdf; opa-collage-8.pdf

Another one.

From: [redacted]>
Sent: Wednesday, July 22, 2020 5:30 AM
To: Olsen, [redacted]>
Subject: Epstein child bride

Hello
We
My name is [redacted]. Ghislane is my older sister. The man in the photographs from the Navajo Nation was the code keeper got the vault accessable only by a general on an island in Akhail Beach India. He has the keys to all the rooms of Epstein's video tapes.

I filed a sexual Harrasement suit against him as a contractor for the FBI and a volunteer for Global Canada Mounties in conjunction with the mission unknown soldier where I was left to complete an investigation with the accounting department. It seems that my pay and per diem had been taken from [redacted].

She stole my Royalty card and Royal Navy badge to posinh as a nanny to Princess Beatrice. To even get that close in security to dancing with Prince Andrew, she needed I'd. What she did not know was my call sign was prince Andrew because my first mission was to save live in Canada and prince Andrew paid for to leave human trafficking. I witnessed Griuffe slap Beatrice as an infant and abused many kids. The ottoman pic was from a house she rented in my name and would find teenagers who were having a baby and then take the baby to try to sell it to adoptive parents. The parents were sending money to her as she kept the babies and the moms locked up while she went to Vale with Eric Trump an paidd for a car on my credit card.

As Trump was a government contact or over $25000 I filed a complaint of sexual Harrasement on my behalf and the children they assaulted at Tramps in the back room where I was drugged and taped by them. My rape kit was Juliet Doe. Another one was Washington DC and that was positive for Trump DNA too. Donald and Eric cornered me in a fitting room when I tried to save a woman from being raped.

I was choked with their bare hands that both tested positive for low grade fiberglass from a construction site they were getting paid from the gvt for high grade material that they also wiped my genitalia with their hands. It also tested positive for cociane.

Ghislane is my older sister and work to save me from human trafficking and worked out the arrangements with Prince Andrew paying Epstein and me being out of foster care to study as a nanny.

I have been on a long mission for Veterans Administration internal affairs and the Attorney General for retaliation as a whistle blower for my Harrasement suit and I think we ended the meeting with your ugly fat man offering me a job at Nellis after I finished the reserves as a consultant and called me in his office to tell me to give him a blow job as I had before To Marco Perez. The individual in your seeking info with his tongue elongeted. He would save up for months to use a Polaroid to take a picture of himself like paparazzi in front of his 11 year old sisters genetaila send other children in 1989 where he gave a DNA sample and was paid by Eric

Y'all ready for this simpsons prophecy?

Yahoo
https://www.yahoo.com

Blood-Soaked Royal Horses Escape and Bolt Through ...

Apr 24, 2024 — Five horses belonging to a regiment closely associated with the king, the Household Cavalry, threw their riders off an...

WSJ The Wall Street Journal

Former Prince Andrew Arrested as Police Probe Epstein Links

2 hours ago

Duration › Day

666 days

April 24, 2024 – February 19, 2026

INTELLIGENCE
AOL
vodafone
vodafone
lucius
lucius
666
666
CERN
CERN
666
25 k
DODGE
1,001
CHASE
CHASE

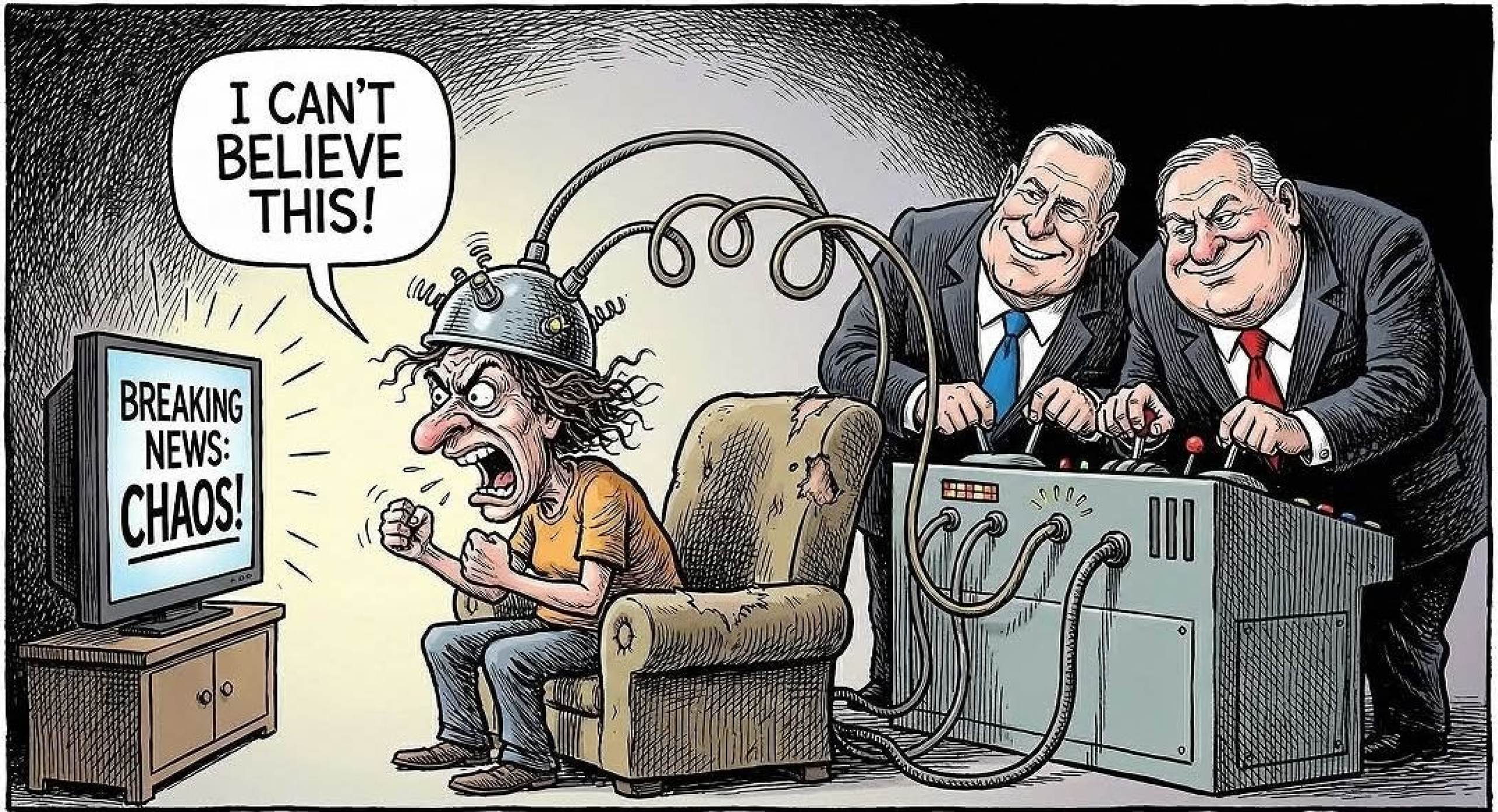
I CAN'T BELIEVE THIS!
BREAKING NEWS: CHAOS!

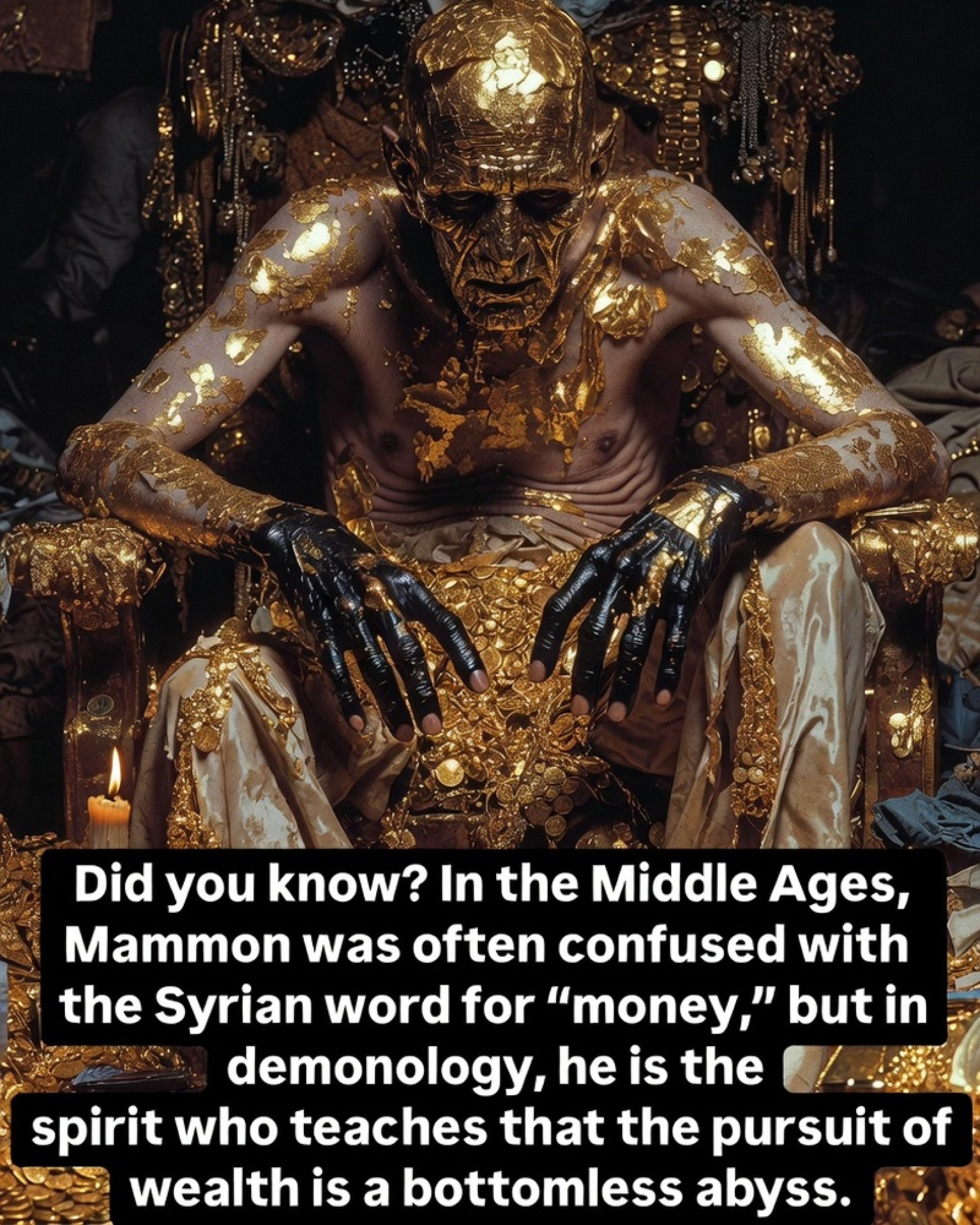

Did you know? In the Middle Ages, Mammon was often confused with the Syrian word for "money," but in demonology, he is the spirit who teaches that the pursuit of wealth is a bottomless abyss.

Passage of The Seven Rays From Source to Earth

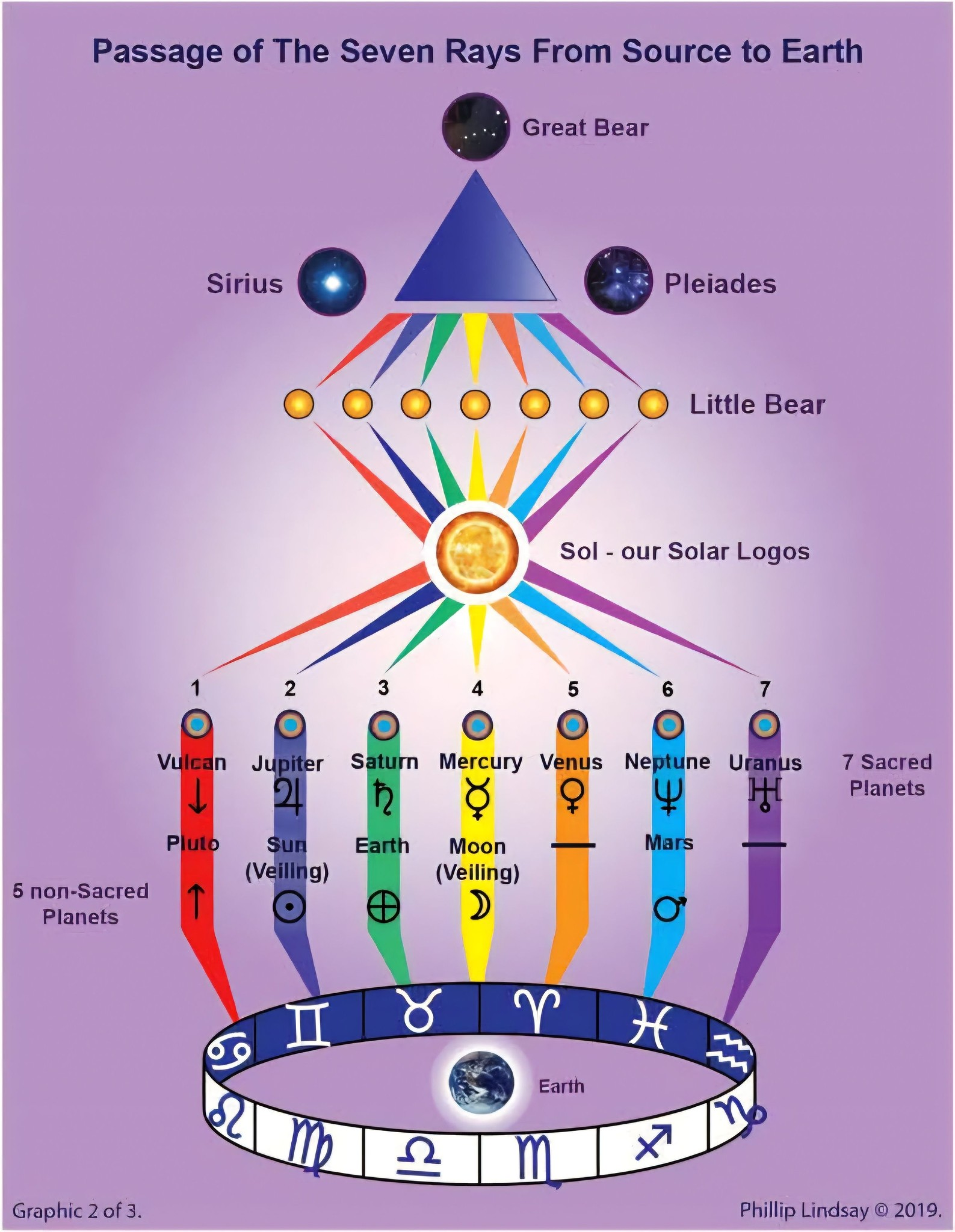

Graphic 2 of 3.

Phillip Lindsay @ 2019.

SUGGESTED FIELDS FOR SPECIAL RESEARCH RELATIVE ARTICHOKE

I. CHEMICALS (Including Drugs)

It is believed that specific research should be undertaken to develop new chemicals or drugs or to improve known elements for use in the Artichoke work. A study should be made to determine what drugs are best suited for direct use on subjects along the lines of amytal and pentothal and which drugs are best for indirect or long-range approach to subjects. This second type of drug should be one that could be administered over a considerable period of time, possibly being placed in food or water and would either have an agitating effect (producing anxiety, nervousness, tension, etc.) or a depressing effect (creating a feeling of despondency, hopelessness, lethargy, etc.). This study should include chemicals or drugs that can effectively be concealed in common items such as food, water, coca cola, beer, liquor, cigarettes, etc. This type of drug should also be capable of use in standard medical treatments such as vaccinations, shots, etc.

While there are literally hundreds of chemicals or drugs that effect the mental processes of an individual, many of these chemicals or drugs could be eliminated by individuals having special knowledge in the chemical/drug field. It is known that the Army Chemical Warfare Service has made exhaustive studies along these lines and perhaps they could furnish us with many specific answers. Men like [redacted] could, undoubtedly, give pertinent information if they could be properly approached.

The Nephilim

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

- Genesis 6:1-4

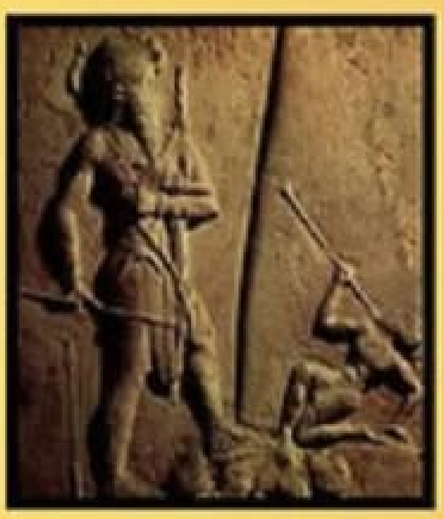

The Nephilim were giants who were descendants of the Watchers. According to Genesis 6, they were the offspring of the sons of God and daughters of men. These "sons of God" were fallen angels (demons) who bred with human females or possessed human males who then yielded children with human females. Being of partial angelic heredity, the Nephilim were considered "mighty men who were of old, the men of renown."

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 〈Go to Noah) and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons.

- Enoch 10:1-7

And the angels which kept not their first estate, but left their own *habitation (oiketerion)*, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

- Jude 1:6

The Greek word *oiketerion* has a dual meaning: It is saying these beings also traded their higher level "Heavenly Bodies" for 3 dimensional temporal flesh. They bred strange children – a genetically altered abomination, a Corrupted Seed.

© TG

TRUMP URGES AMERICA TO MOVE ON FROM EPSTEIN FILES, CONFIRMS UPCOMING RELEASE OF GOVERNMENT FILES ON UFOS AND ALIENS.

TRIGGER WARNING

UNITED STATES DISTRICT COURT
CENTRAL DISTRICT OF CALIFORNIA

KATIE JOHNSON Plaintiff v. DONALD J. TRUMP and JEFFREY E. EPSTEIN Defendant(s).	CASE NUMBER: ED CV16-00797 DMG (KSx) To be supplied by the Clerk of The United States District Court COMPLAINT FOR CLAIM RELIEF DUE TO: 1. SEXUAL ABUSE UNDER THREAT OF HARM 2. CONSPIRACY TO DEPRIVE CIVIL RIGHTS

FACTUAL ALLEGATIONS

5. The Plaintiff, Katie Johnson, alleges that the Defendants, Donald J. Trump and Jeffrey E. Epstein, did willfully and with extreme malice violate her Civil Rights under 18 U.S.C. ; 2241 by sexually and physically abusing Plaintiff Johnson by forcing her to engage in various perverted and depraved sex acts by threatening physical harm to Plaintiff Johnson and also her family.

6. The Plaintiff, Katie Johnson, alleges that the Defendants, Donald J. Trump and Jeffrey E. Epstein, also did willfully and with extreme malice violate her Civil Rights under 42 U.S.C. ; 1985 by conspiring to deny Plaintiff Johnson her Civil Rights by making her their sex slave.

7. The Plaintiff, Katie Johnson, alleges she was subject to extreme sexual and physical abuse by the Defendants, Donald J. Trump and Jeffrey E. Epstein, including forcible rape during a four month time span covering the months of June-September 1994 when Plaintiff Johnson was still only a minor of age 13.

8. The Plaintiff, Katie Johnson, alleges she was enticed by promises of money and a modeling career to attend a series of underage sex parties held at the New York City residence of Defendant Jeffrey E. Epstein and attended by Defendant Donald J. Trump.

9. On the first occasion involving the Defendant, Donald J. Trump, the Plaintiff, Katie Johnson, was forced to manually stimulate Defendant Trump with the use of her hand upon Defendant Trump's erect penis until he reached sexual orgasm.

10. On the second occasion involving the Defendant, Donald J. Trump, the Plaintiff, Katie Johnson, was forced to orally copulate Defendant Trump by placing her mouth upon Defendant Trump's erect penis until he reached sexual orgasm.

COURIER

Noah's Ark

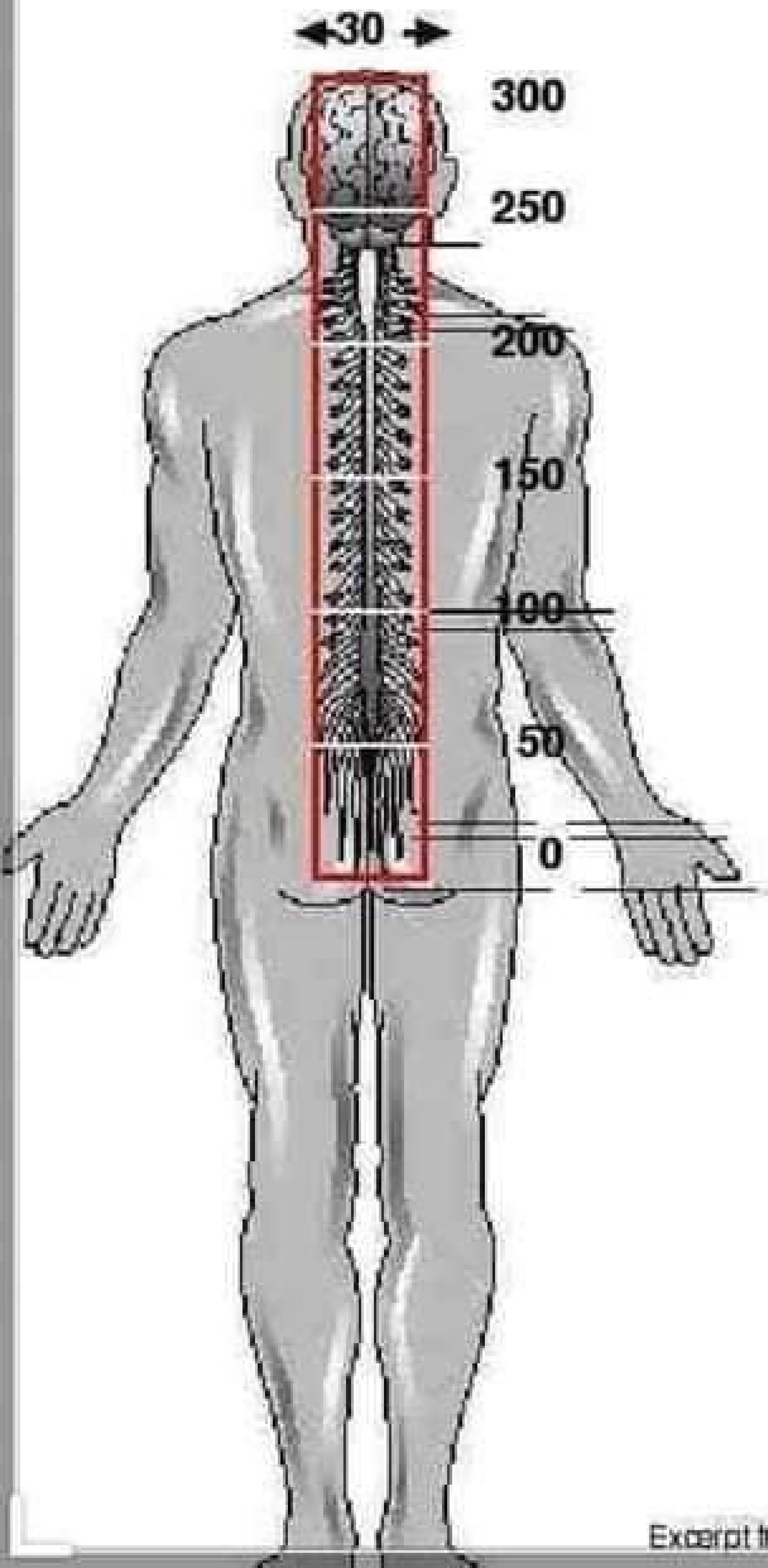

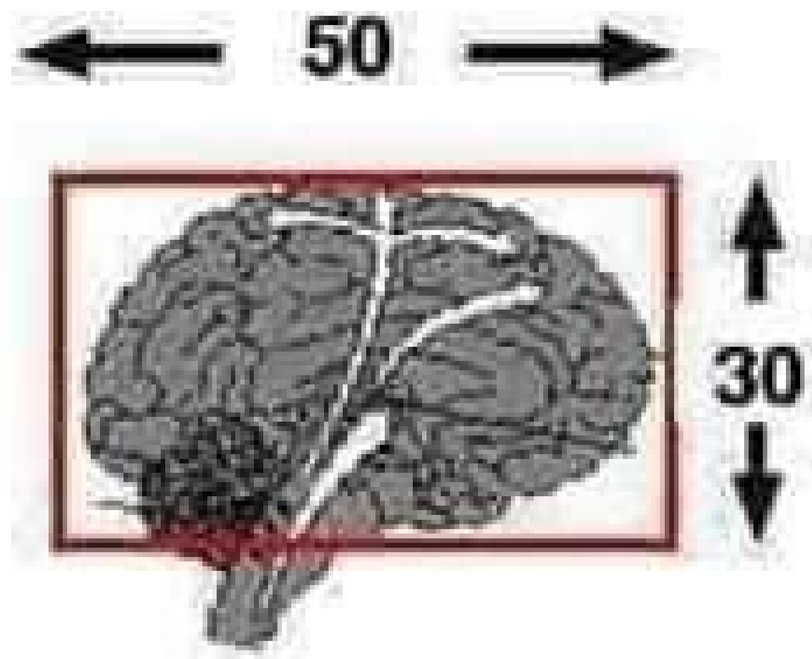

Gen. 6:15 And this is the fashion, (to scale), which thou shall make of it, (the Ark to carry the mind of Modern Homo Sapiens): The length of the ark, (the whole Central Nervous System), shall be (300 units) three hundred cubits, the breadth of it, (the brain), fifty cubits, (50 units), and the height of it, (even from ear to ear), thirty cubits, (30 units).

Excerpt from Theistic Evolution Bible Interpretation

US006506148B2

(12) **United States Patent**
Loos

(10) **Patent No.: US 6,506,148 B2**
(45) **Date of Patent: Jan. 14, 2003**

(54) **NERVOUS SYSTEM MANIPULATION BY ELECTROMAGNETIC FIELDS FROM MONITORS**

(76) Inventor: **Hendricus G. Loos**, 3019 Cresta Way, Laguna Beach, CA (US) 92651

(*) Notice: Subject to any disclaimer, the term of this patent is extended or adjusted under 35 U.S.C. 154(b) by 8 days.

(21) Appl. No.: **09/872,528**

(22) Filed: **Jun. 1, 2001**

(65) **Prior Publication Data**

US 2002/0188164 A1 Dec. 12, 2002

(51) **Int. Cl.**[7] **A61N 2/00**; A61B 5/04; A61M 21/00

(52) **U.S. Cl.** **600/27**; 600/545

(58) **Field of Search** 600/9–27, 545; 313/419; 324/318; 378/901; 434/236

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Primary Examiner—Eric F. Winakur
Assistant Examiner—Nikita R Veniaminov

(57) **ABSTRACT**

Physiological effects have been observed in a human subject in response to stimulation of the skin with weak electromagnetic fields that are pulsed with certain frequencies near ½ Hz or 2.4 Hz, such as to excite a sensory resonance. Many computer monitors and TV tubes, when displaying pulsed images, emit pulsed electromagnetic fields of sufficient amplitudes to cause such excitation. It is therefore possible to manipulate the nervous system of a subject by pulsing images displayed on a nearby computer monitor or TV set. For the latter, the image pulsing may be imbedded in the program material, or it may be overlaid by modulating a video stream, either as an RF signal or as a video signal. The image displayed on a computer monitor may be pulsed effectively by a simple computer program. For certain monitors, pulsed electromagnetic fields capable of exciting sensory resonances in nearby subjects may be generated even as the displayed images are pulsed with subliminal intensity.

14 Claims, 9 Drawing Sheets

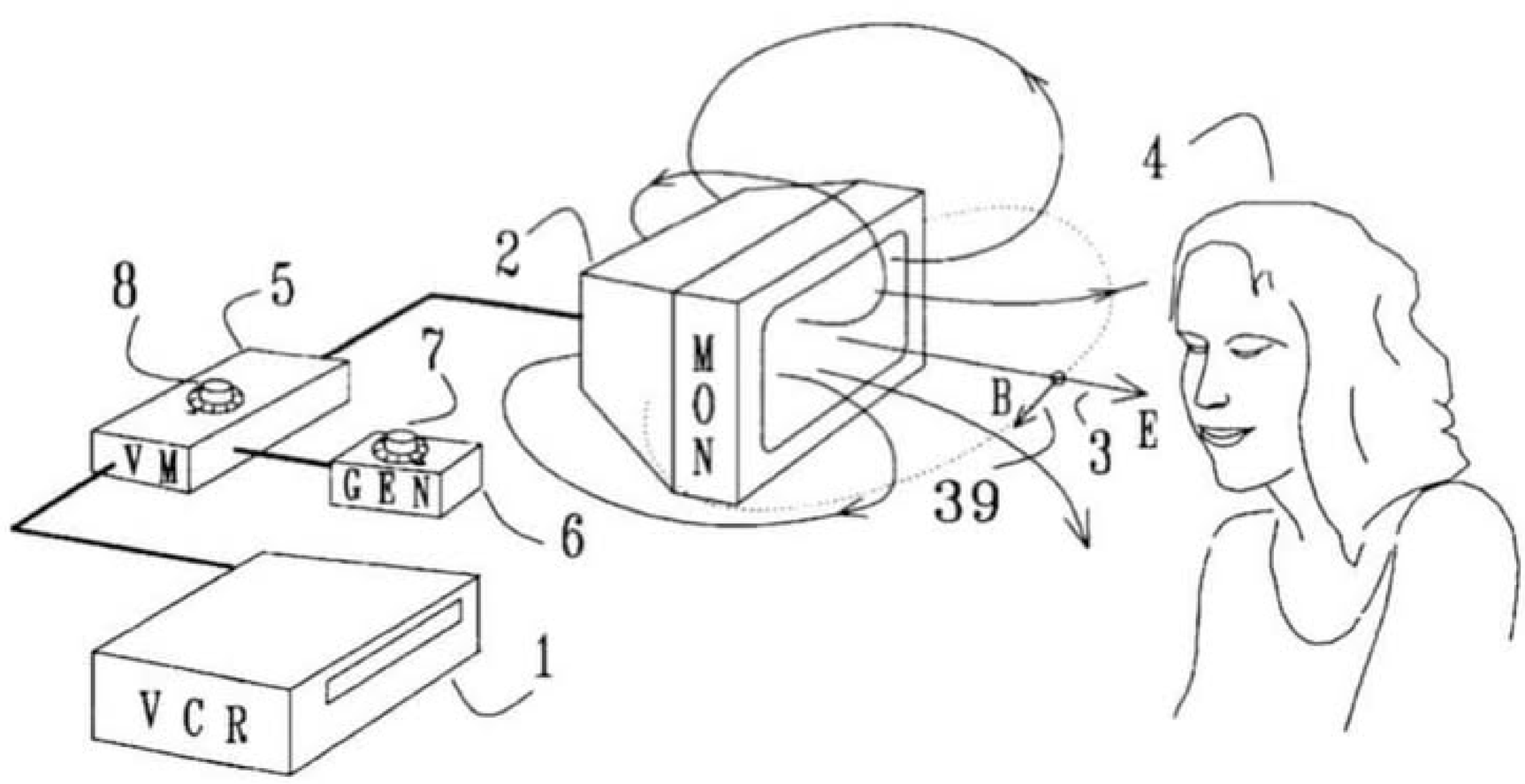

Occult Truth: Gluttony is not merely the overconsumption of food, but an insatiable spiritual hunger that attempts to fill an internal void with the external world

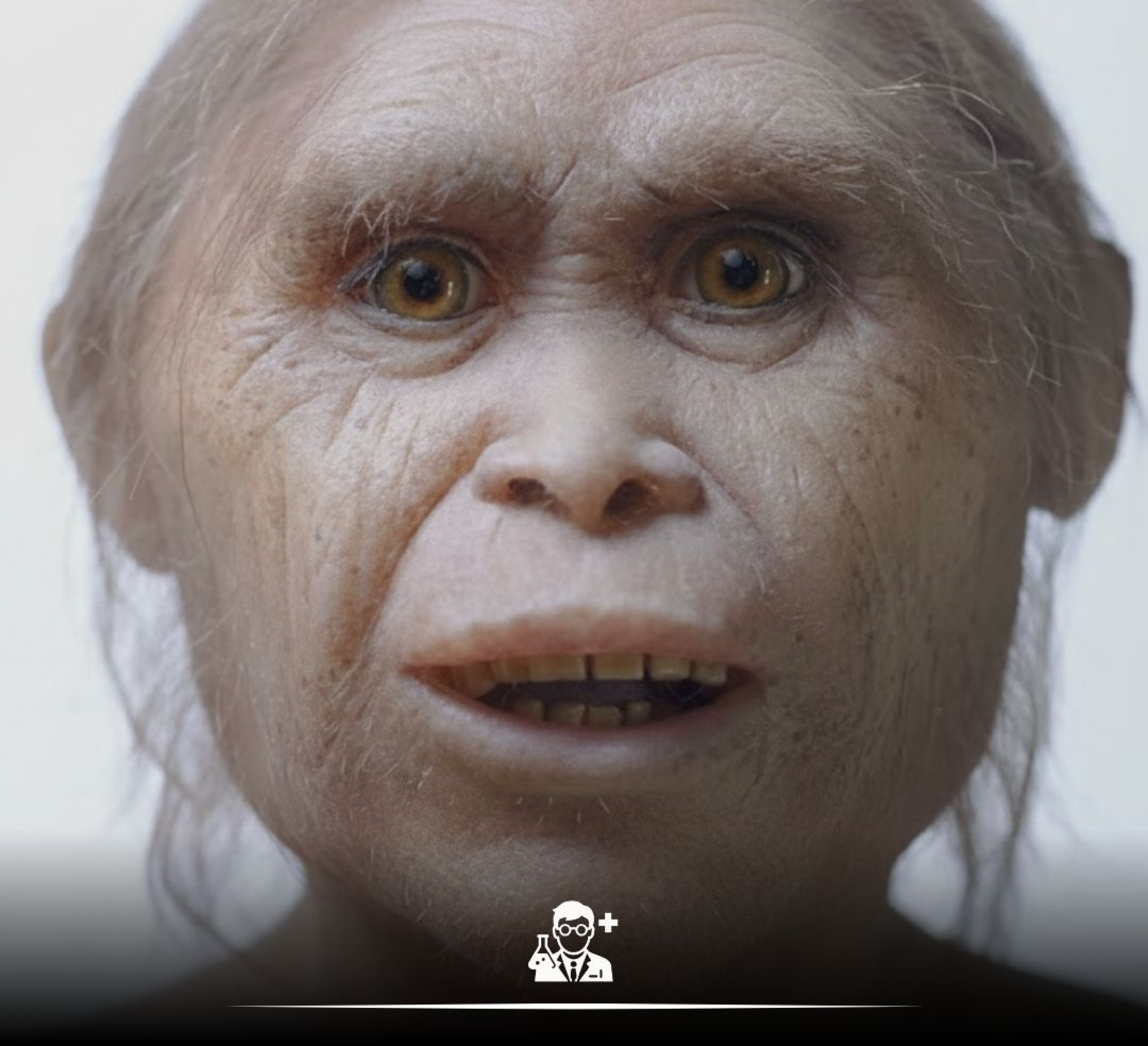

Scientists Identify Ancient Human Species In Philippines Called Homo Luzonensis

Donald Trump's niece claims she knows 'real reason' he ordered attack on Iran

NEWS

DOJ admits 47,635 Epstein files, including Trump allegations, were removed

MY FELLOW ARCHON SAW YOU FROM ACROSS THE ABYSS AND WE REALLY LIKE YOUR DIVINE SPARK. CAN WE KEEP YOU TRAPPED IN THIS IMPERFECT WORLD?

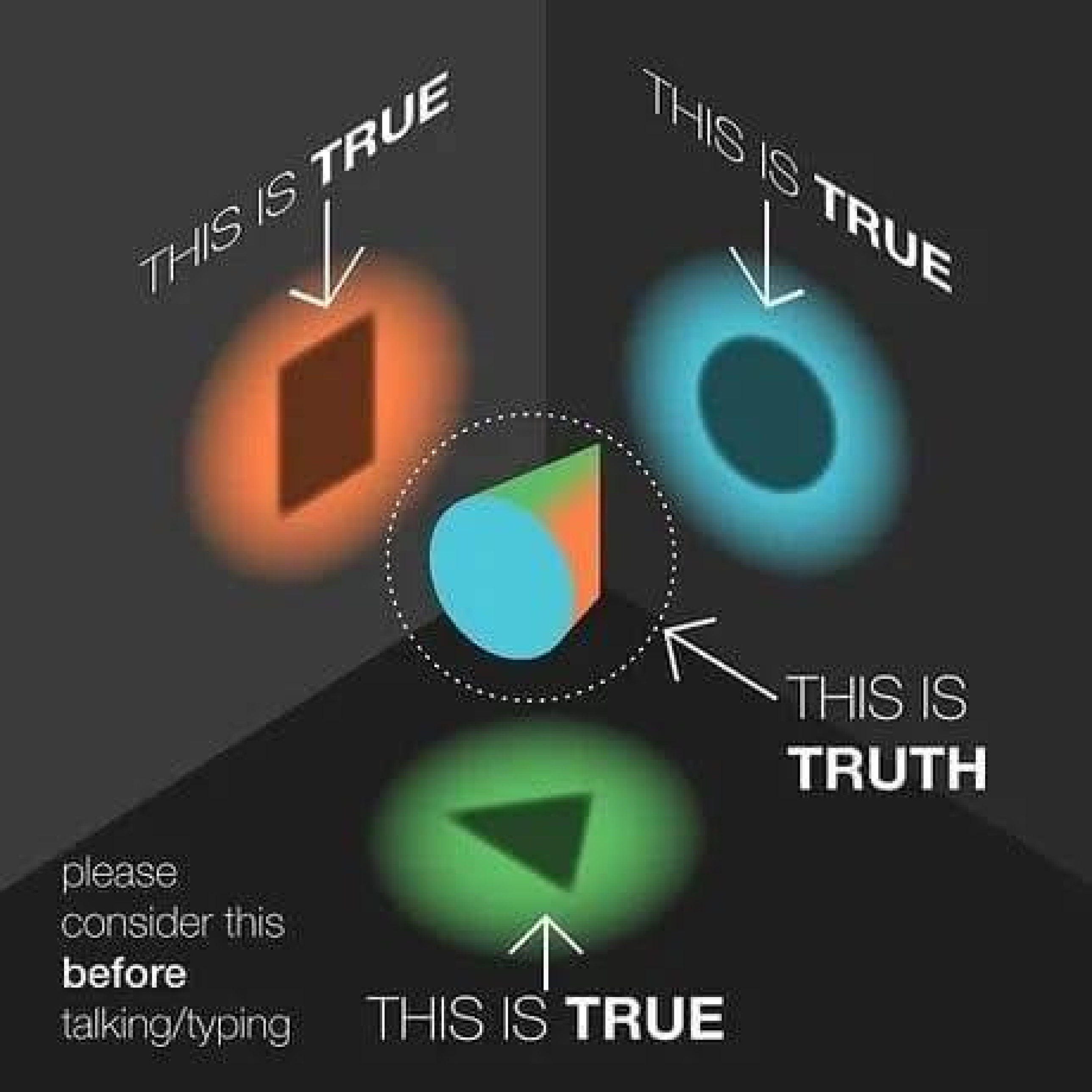
THIS IS TRUE
THIS IS TRUE
THIS IS TRUTH
THIS IS TRUE
please
consider this
before
talking/typing

450,000 Americans now have 'Alpha-Gal Syndrome' due to Bill Gates-funded tick which infect people with a meat allergy. The first American just d*ed last week.

· NEW ·
EDITION

JOHN SEYMOUR

DK

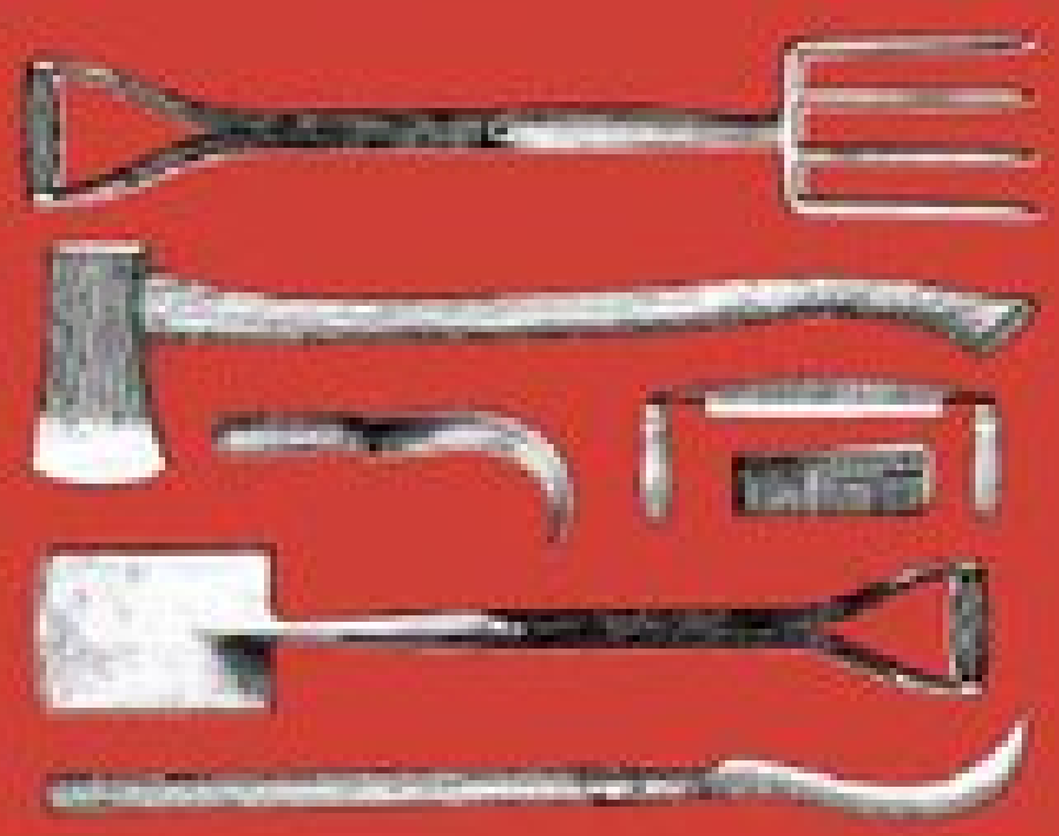

THE NEW COMPLETE BOOK OF

SELF-SUFFICIENCY

THE CLASSIC GUIDE FOR REALISTS AND DREAMERS

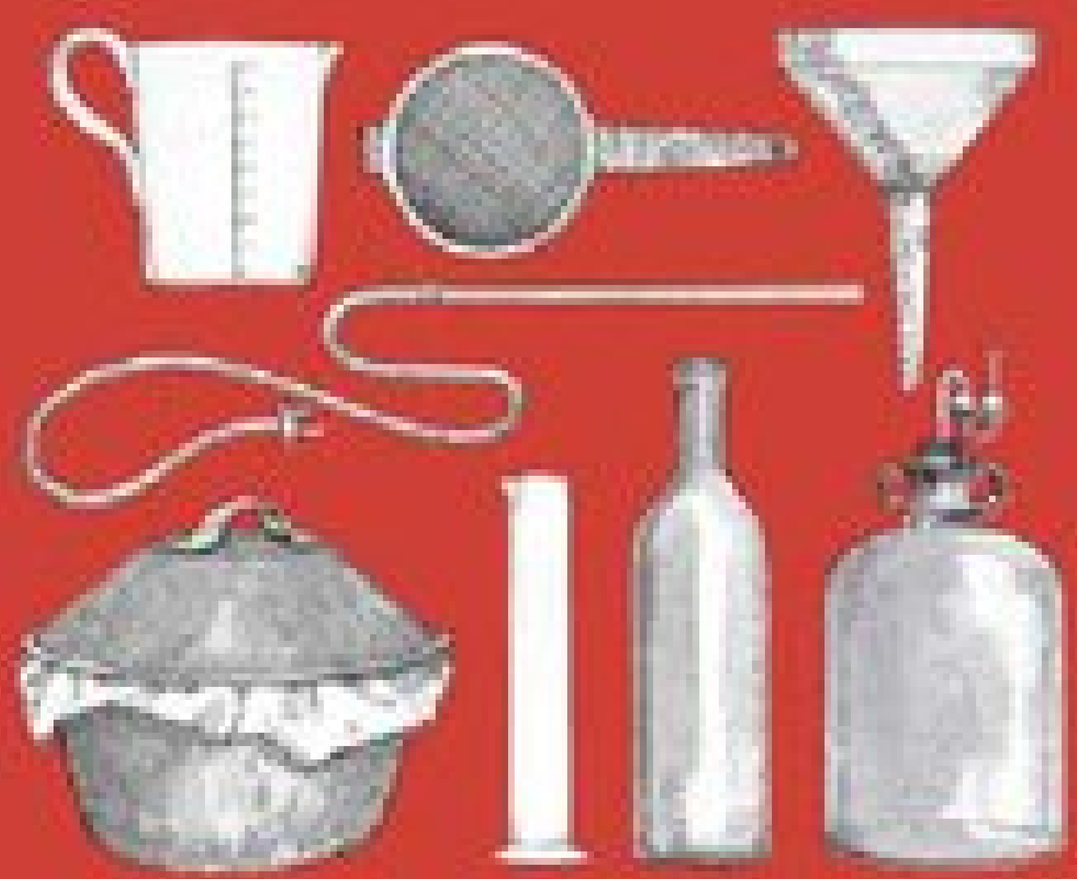

Foreword by Hugh Fearnley-Whittingstall

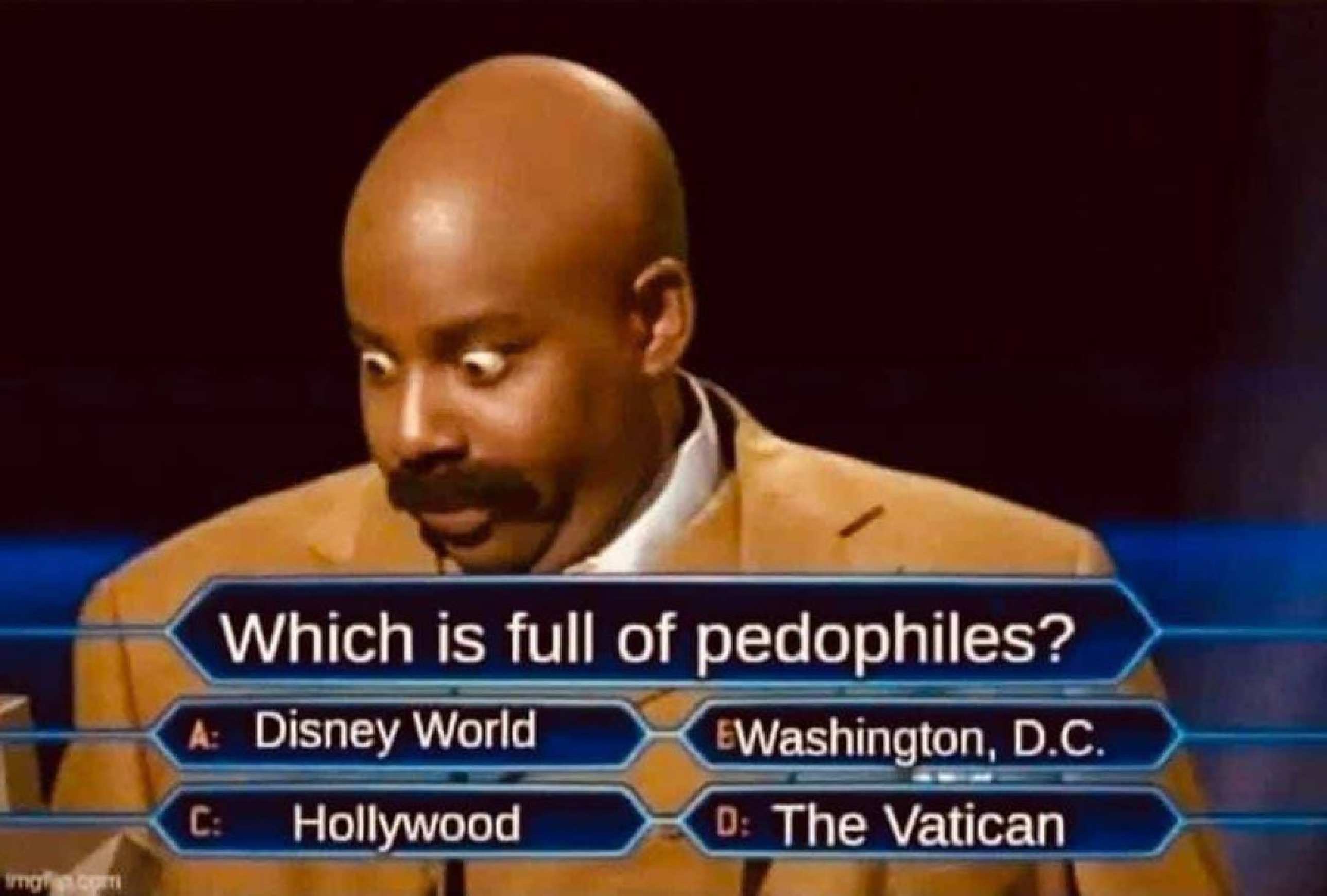
Which is full of pedophiles?
A: Disney World
B: Washington, D.C.
C: Hollywood
D: The Vatican

PHARMACY
ORGANICs
LIBERTY TAX
INCOME TAX
LOANS
FDA APPROVED
DRUGS
PRESCRIPTIONS
PROZAC
PAIN
KILLERS
CHEMO
ALL NATURAL
VITAMINS
& HERBS
SUPER
HEALTH
FOODS
DDees.com

GOVERNMENT

Derived from the Latin verb

Guverno, Guvernare

meaning **"To Control"**

&

the Latin noun

Mens, Mentis

meaning **"Mind"**

MONTALK.NET

Transcending the Matrix Control System

1 us.
2 Q. Where would he sleep?
3 A. In the main room, the main guest bedroom.
4 That was the blue room.
5 Q. And, so, when he would come and stay, during
6 that time would he frequently have massages?
7 MR. CRITTON: Form.
8 THE WITNESS: I would says, daily massages.
9 They have a daily massage.
10 BY MS. EZELL:
11 Q. Was it sometimes more than one a day?
12 A. I can't remember if he had more than one, but
13 I think it was just a massage for him. We set up the
14 tables and --
15 Q. Do you have any recollection of V.R. coming to
16 the house when Prince Andrew was there?
17 A. It could have been, but I'm not sure.
18 Q. Not sure. When Mr. Dershowitz was
19 visiting, --
20 A. Uh-huh.
21 Q. -- how often did he come?
22 A. He came pretty -- pretty often. I would says,
23 at least four or five times a year.
24 Q. And how long would he stay typically?
25 A. Two, three days.

1 Q. Did he have massages sometimes when he was
2 there?
3 A. Yes. A massage was like a treat for
4 everybody. If they want it, we call the massage and
5 they have a massage.
6 Q. Now, Mr. Trump had a home in Palm Beach,
7 correct?
8 A. Uh-huh.
9 Q. So he didn't come and stay there, did he?
10 A. No, never.
11 Q. He would come for a meal?
12 A. He would come, have dinner. He never sat at
13 the table. He eat with me in the kitchen.
14 Q. Did he ever have massages while he was there?
15 A. No. Because he's got his own spa.
16 Q. Sure.
17 MS. EZELL: I don't have any other questions
18 right now. I'd just like to reserve if something
19 comes up to ask. But, otherwise, you may go ahead.
20 MR. LANGINO: It is noon, so I don't know what
21 everybody else's schedule is. I don't know how
22 you're feeling.
23 THE WITNESS: I am fine.
24 MS. EZELL: I do have another question. May I
25 ask it?

1 MR. LANGINO: Go ahead. Sure.
2 BY MS. EZELL:
3 Q. You said that you set up the massage tables.
4 And would you also set up the oils and the towels?
5 A. Yes, ma'am.
6 Q. And I think I read one time you said they used
7 40 or 50 towels a day?
8 MR. CRITTON: Form.
9 THE WITNESS: That's correct. There was a
10 tremendous amount of work in the house, especially
11 laundry towels, because they were -- we have
12 towels, piles of towels. And they use in the pool.
13 There was a lot of people in the pool and there
14 were a towel that went in the floor, we have to go
15 and pick it up, wash it. So it was -- it was a lot
16 of towels, yes.
17 BY MS. EZELL:
18 Q. And did you ever have occasion to go upstairs
19 and clean up after the massages?
20 A. Yeah, uh-huh.
21 Q. Did you ever find any vibrators in that area?
22 A. Yes. I told him, yes.
23 MS. EZELL: And did you ask that? I'm sorry.
24 MR. CRITTON: Yes.
25 MS. EZELL: I don't know how I missed that.

1 BY MS. EZELL:
2 Q. Since I did miss it, if you don't mind, let me
3 just ask you again.
4 Would you describe for me what kinds of
5 vibrators you found?
6 A. I'm not familiar -- not too familiar with the
7 names, but they were big dildos, what they call the big
8 rubber things like that (indicating). And I used to go
9 and put my gloves on and pick them up, put them in the
10 sink, rinse it off and put it in Ms. Maxwell --
11 Ms. Maxwell had in her closet, she had, like, a laundry
12 basket, one of those laundry basket that you put laundry
13 in. She have full of those toys. And that was -- and
14 that was me being professional, leaving the room ready
15 for bed when he would come back to the room again.
16 Q. Okay.
17 A. That happened a few times, few times.
18 Q. Were there other sex toys that you found in
19 the area --
20 A. No.
21 Q. -- sometimes? You mentioned she kept them in
22 a basket in her closet?
23 A. She kept them in her basket. She had some
24 videos there and she have a costume there. I know that
25 she bought it, that she brought it with her.

Electronically signed by Sandra Townsend (401-377-676-2895)
Electronically signed by Sandra Townsend (401-377-676-2895)
76ef564a-4a1c-4dee-87ac-479898cc

5 Facts That Gun Control Advocates Hate

1

92% of mass shootings since 2009 occurred in "gun free" zones.

A 2013 U.S. Department of Justice study found that gun violence had fallen by nearly 50% since its 1993 peak.

2

3

The so-called "gun show loophole" is a myth. It does not exist. There is no loophole in federal law that specifically exempts gun show transactions from any other laws normally applied to gun sales. Not one.

Guns are used 2.5 million times a year in self-defense in USA.

4

5

The following countries enacted gun bans before committing genocide in the 20th Century: Ottoman Turkey, Soviet Union, Nazi Germany, China, Guatemala, Uganda, Cambodia.

"If violent crime is to be curbed, it is only the intended victim who can do it. The felon does not fear the police, and he fears neither judge nor jury. Therefore, what he must be taught to fear is his victim."

Lt. Col. Jeff Cooper, U.S.M.C.

Unarmed Victim
Armed Citizen
Any questions?

dave flintstone
grand poobah
Honolulu, Hawaii | Food & Beverages

Current

Bif Skipman
poobah at mostly in coal mines
Beverly Hills, California | Think Tanks

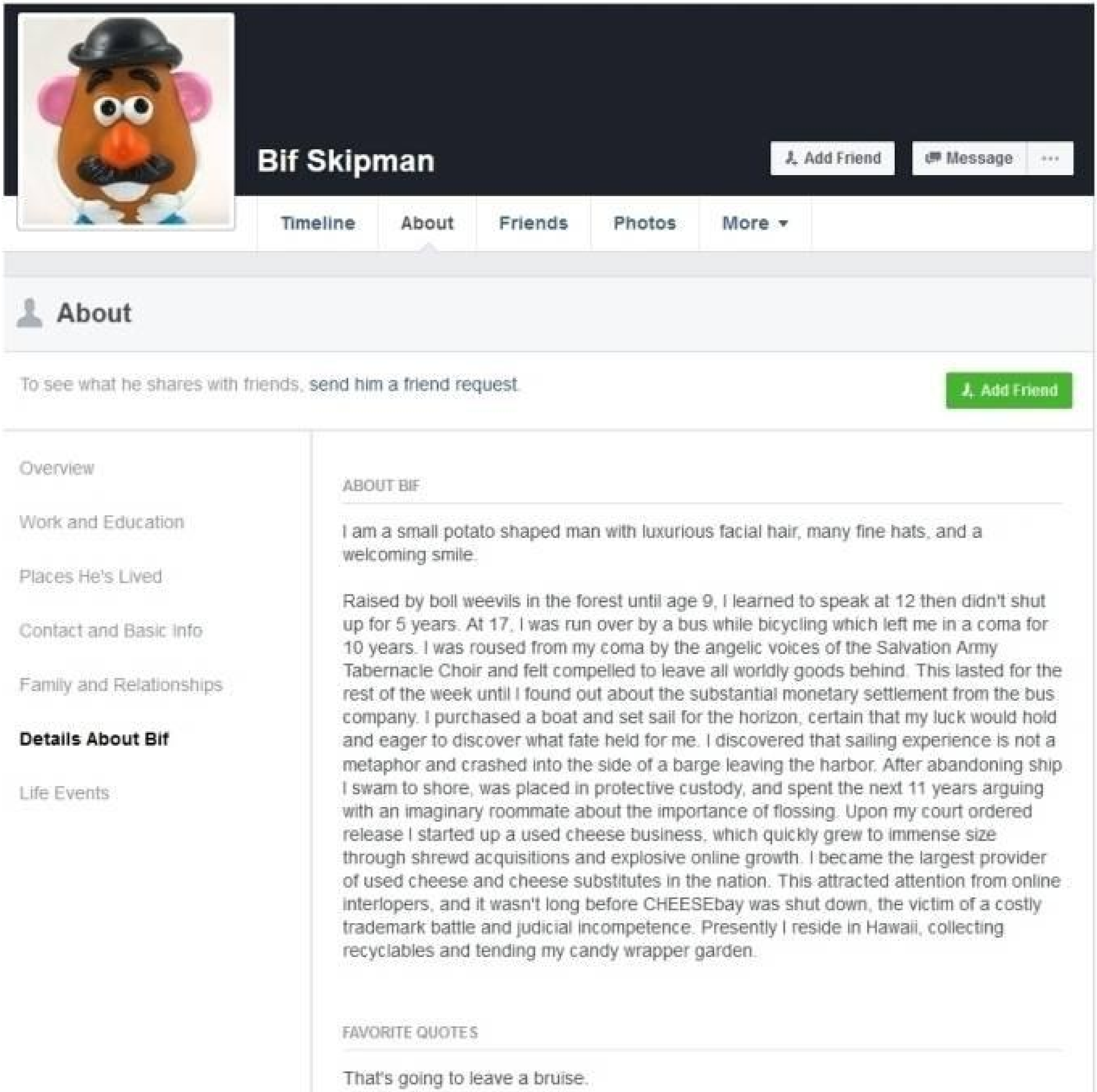

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

Himmler's interest in the occult heavily influenced the development of the racial policy of Nazi Germany, and he incorporated esoteric symbolism and rituals into every aspect of the SS. Chosen in 1932, the dual lightning bolt logo of the SS is a pair of **Sig** runes from the **Armanen Runes** created by **Guido von List** in 1906. The ancient **Sowilō** Rune originally symbolized the sun, but was renamed "**Sieg**" ("victory") in List's Runes. The **Totenkopf** (Death's Head) symbol had been chosen for the SS to mean solidarity to the cause, and a commitment unto death. It was the main symbol for the **SS-Totenkopfverbände** (**SS Death's Head Units**), which was the SS organization responsible for administering the Nazi concentration and extermination camps.

The SHORT PATH to Enlightenment

Introduction to

IMMEDIATE AWAKENING

Paul Brunton

Clinton added to what Houston said, talking in local colloquialisms. "Bottom line is, we've got control of the (drug) industry, therefore we've got control of them (suppliers and buyers). You control the guy underneath ya' and Uncle (Sam) has ya' covered. What have ya' got to lose? No risk. No one's gonna hang ya' out to dry. And whatever spills off the truck as it passes through (he laughed and snorted another line of coke) you get to clean up."

Hall smiled at his friend, which was apparently interpreted as consent. Clinton motioned for his aide to get his ledger. Overstreet began pulling out his paperwork, and Hall neatly cleared the table of the remaining coke lines.

Clinton gestured to me and told Houston, "Get her out of here".

Houston didn't move and laughed. "She's a Presidential Model. She's kept secrets bigger than yours."

Clinton responded, "I don't care. Get her the fuck out of here."

Hall's wife led me away and locked me in a back bedroom. After an indeterminate period of time, I heard her telephone Hillary at the guest villa. She then drove me up the mountain through the dark to meet with Hillary. Although I had previously met Hillary we had very little to say to each other--particularly since I was still dazed and tranced from the tortures I had endured at the CIA Near Death Trauma Center in Lampe. Hillary knew I was a mind-controlled slave, and, like Bill Clinton, just took it in stride as a "normal" part of life in politics.

Hillary was fully clothed and stretched out on the bed sleeping when Hall's wife and I arrived. "Hillary, I brought you something you'll really enjoy. Kind of an unexpected surprise. Bill ordered her out of the meeting and I took her to my bedroom and made an interesting discovery. She is literally a two-faced (referring to my vaginal mutilation carving) bitch."

"Hmm?" Hillary opened her eyes and sleepily roused herself. "Show me."

Hall's wife ordered me to take my clothes off while Hillary watched. "Is she clean?" Hillary asked, meaning disease free.

"Of course, she's Byrd's," she responded, continuing the conversation as though I were not there. "Plus, I heard Houston say something about her being a Presidential Model, whatever the hell that's supposed to mean."

"It means she's clean," Hillary said matter-of-factly as she stood up.

I was not capable of giving thought to such things back then, but I am aware in retrospect that all Presidential Model slaves I knew seemed to have an immunity to social diseases. It was a well known fact in the circles I was sexually passed around in that government level mind-controlled sex slaves were "clean" to the degree that none of my abusers took precautions such as wearing condoms.

Hall's wife patted the bed and instructed me to display the mutilation. Hillary exclaimed, "God!" and immediately began performing oral sex on me. Apparently aroused by the carving in my vagina,[2] Hillary stood up and quickly peeled out of her matronly nylon panties and pantyhose. Uninhibited despite a long day in the hot sun, she gasped, "Eat me, oh, god, eat me now". I had no choice but to comply with her orders, and Bill Hall's wife made no move to join me in my distasteful task. Hillary had resumed examining my hideous mutilation and performing oral sex on me when Bill Clinton walked in. Hillary lifted her head to ask, "How'd it go?"

Clinton appeared totally unaffected by what he walked into, tossed his jacket on a chair and said, "It's official. I'm exhausted. I'm going to bed."

Остонис (Восток)
Небесный Крест
Ракит
Свастика
Свята Дар
Цветок Папоротника
Агни
Вогра Небесный
Знак
Исток
Печенег
Навник
Свадебник
Светоч
Стрибожич
Ярила
Богомир
Вилесовик
Духовная Свастика
Колядо
Родник
Новорожник
Сварог
Святомир
Святоч
Ярогат
Богодар
Гроздо
Духовная Сила
Колоярат
Родник
Оберегник
Сварог-Солнцеярат
Сварга
Сурти
Сюжет Рода
Валахирия
Громник
Дубобер
Колядник
Ракит
Огненик
Сварга
Солнечный Крест
Ёлка (Пихтина)
Ведагас
Дуюна
Духовная Свастика
Крест Лада Белорусский
Ренник
Одолень Трава
Сварожич
Сорока
Чарогат
Рубежник
Ведара
Зайгик
Ивстия
Мелянник
Колохерт
Алтарник
Вайга
Царственная Свастика (Св.)
Св. Сварог
Огненная
Марьина
Горуна
Свастика (Св.) Гром
Св. Рауна
Ратоборец
Святк
Сонца
Посевная
Ракита
Родомир
Сюжет Рода
Святка
Ярогая
Огнец
Славец
Свастика
Марьина
Ветер
Вода
Весняник
Дуга
Сюжет Рода Гарбуна
Белорусская Свастика
Зуу Свастика

The Healing Web

A majority of the 1st World is presently witnessing a catastrophic state of institutional failure in their primary state-sponsored Medical industries. Hospitals are being built at breakneck speeds to combat a global health crisis, but in reality, it's not actually a crisis at all, but in fact a masterfully orchestrated plan carried out by a sick Cabal of elite profiteers. Previously known as "Robber Barons," their wealth goes all the way back to Pharaoh. Over centuries, they've studied psychology, black magick and alchemy, and used their advanced occult knowledge against the common people.

In a way the Healing Web is comparing the worst of Big Pharma to the best of Holistic medicine. That may seem biased at first, but as you come to understand the full history, and that Medicine is partially being employed as a tool for mass extermination, Holistic philosophy is clearly the better choice of first resort. Diet modification alone could prevent or reverse a majority of diseases, but our institutions have misled us on some of the most fundamental aspects of health & nutrition. They have lied about what is unhealthy, while at the same time, they've taken naturally healthy foods and sapped the nutrition out of them through cooking & pasteurization. Other foods have been transformed into poison by adding preservatives, and sugar. Many personal physicians may mean well, but the core of the Medical Industry is frightfully corrupt. The interaction between Government, Big Pharma, Big Agra, and Big Food constitutes a perpetual genocide we've come to accept as the norm.

Thankfully, we still have a choice. Every condition would benefit from a multifaceted approach to treatment, such as a combination of detox, diet, exercise, immune support through supplementation, and energetic & spiritual healing. A holistic approach can even include a pharmacological treatment, with ancillary natural remedies to minimize the side effects.

What is the optimal diet for human health and longevity? Many are struggling to find an answer to this question. The debate has been heavily polluted with propaganda and misinformation from every angle. Clearly the Standard American Diet that most people grew up with was the wrong answer. Excess sugar and fried food have fueled one of the greatest unacknowledged epidemics man has ever known. Ninety percent of the regular grocery store is now the "poison" section. How can we navigate our way through this toxic labyrinth?

Before one heals, one must be willing to give up the things that are making him sick. Many are now rejecting the corporate food industry and the government endorsed "Food Pyramid." People are experimenting with different diets to find out what works best for them. One must choose the appropriate diet for their individual needs, at the appropriate time in their life. It would behove us to not be married to a singular idea that might not serve us indefinitely. One must listen to their body, and adapt to situations as they arise. With advanced training, the body can be reprogrammed to require less food, but this should be considered a skill to master, not a treatment for disease in a time of need. Be wary of lab-made "Frankenfoods" being promoted by notoriously unhealthy mega-corporations under the pretense of being more health conscious. These may be part of the New World Order's depopulation agenda.

We are living through a war against our personal health being led by the establishment. To survive, we must go back to what we know is real, natural, and tested by time; organic, sustainable farming, and raw or minimally processed food. We've developed a culinary culture that mandates overcooking everything, destroying beneficial enzymes, bacterial cultures, and proteins. This causes poor digestion and malabsorption of nutrients, which can have a negative domino effect leading to greater systemic illnesses. It's time to unlearn everything we've been taught by the agencies we thought we could trust.

The healing technologies being withheld from the public could extend life close to immortality. The prospect of eternal life may sound alluring, but does humanity have the maturity yet to adhere to a more ethical population regulation strategy that doesn't rely on mass deception? Are we as a species nothing more than a swarm of locust, pillaging one continent to the next, consuming planet after planet, leaving barren radioactive ruins in our path? Would we be considered a plague by the rest of the galaxy? Natural law dictates "Kill or be killed," but how should civilization fit into the picture? All energy and life-force is recycled from something that came before it. We are all one, and simultaneously individual refractions of Source. The Universe embodies the Eastern wisdom of Yin and Yang, not the New Age mantra, "Love & Light." Our mission, beyond survival, is to learn how to coexist in harmony with each other and all other sentient life in the universe, to create, and make progress without requiring endless consumption, the model of our present society.

v.4.25.2020

Some useful resources:

for MMS: KVLab Keavy's Corner LLC

HOPE 4 CANCER

for Colloidal Silver: simple truths foundation

Natural News

CANCER TUTOR

Health Ranger Store

berkey WATER FILTERS

DEATH IN THE UNITED STATES (21ST CENTURY)

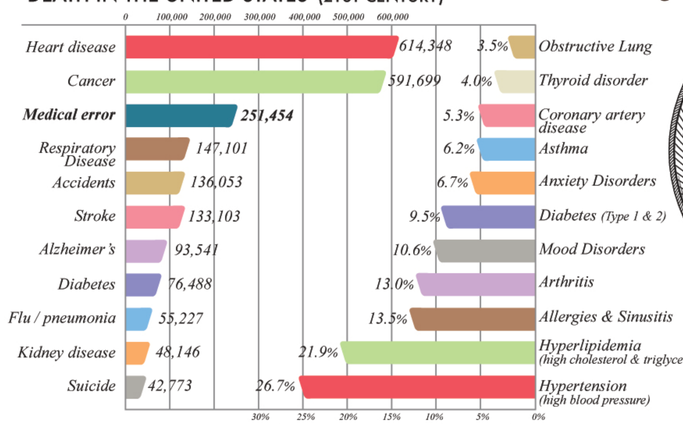

PREVALENT CHRONIC CONDITIONS

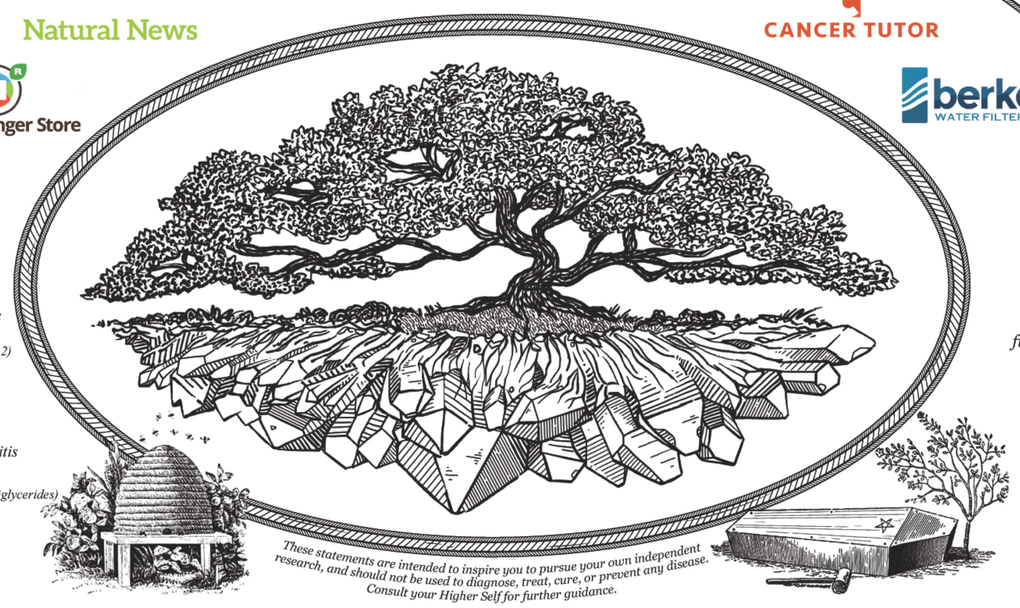

These statements are intended to inspire you to pursue your own independent research, and should not be used to diagnose, treat, cure, or prevent any disease. Consult your Higher Self for further guidance.

fig a. Double Helix DNA

fig b. DNA Damage

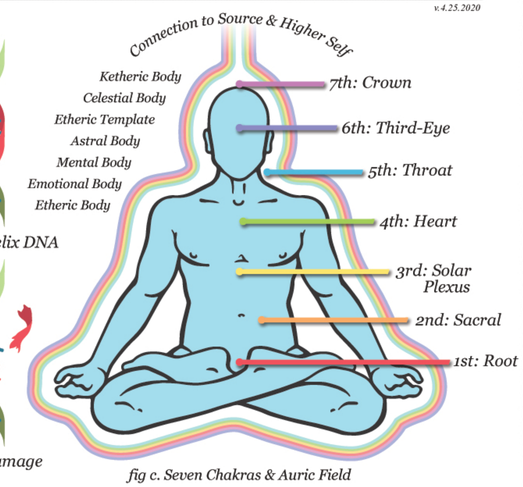

fig c. Seven Chakras & Auric Field

INDEX OF CONDITIONS & REMEDIES

HEART DISEASE, HYPERTENSION:
Causes: Standard American Diet, Processed Food & Meat, Fried Food, White Carbs, Fast Food, Stress, Obesity.
Pharma: Antihypertensives, Statins, Stent & Bypass Surgery, Cholesterol Recommendations, AHA.
Holistic: Organic Diet, Exercise, Celery Juice, Cat's Claw, Cinnamon, Raw Cacao, Stress Reduction, Oxygen Therapy.
CANCER:
Causes: Genetic and Environmental Factors, Sugar, Carcinogens, Radiation, Preservatives, GMO's, Herbicides, Pesticides, Acrylamides, Artificial Sweetener & Coloring.
Pharma: Chemotherapy & Radiation Therapy (Carcinogens), Surgery, Stem Cell Transplant, Screening Tests.
Holistic: Carcinogen Avoidance, Toxic Environment Elimination, Organic Diet, Cannabis (FECO oil), Natural Cancer Protocols, Turmeric, Jackfruit, Soursop, Gerson Therapy, Coffee Enemas, B17, Light Therapy, Electric Medicine, Rife Function Generator, Energy Healing, Eastern Medicine, Crystals, Covellite, Orgonite, Sound Healing, Spiritual Healing, Releasing Trauma, Green Tea, Leafy Greens, Cruciferous Vegetables, Black Seed Oil, Frankincense, IV Vitamin C, Immune Support, Sleep & Relaxation, Apple Cider Vinegar, Exercise, Rebounding, Physical Therapy, PEMF Therapy, Lymph Massage, Vibration Therapy, Alkaline Diet, Medical Miracle.
NEURODEGENERATIVE DISEASES: ALZHEIMERS, DEMENTIA, PARKINSONS, ALS, MS:

Causes: Metal Poisoning (Aluminum), Antiperspirant, Statins, Antihypertensives, Anesthesia, Sleep Meds, Cholesterol Deprivation, Chronic Inflammation.
Pharma: Cholinesterase Inhibitors, Memantine.
Holistic: Detox, Natural Chelation, Organic Diet, Mushrooms, Green Juice, Liver, Keto Diet, Exercise, Cannabis, Ginkgo, Fish Oil.
COLD / FLU, RESPIRATORY & SINUS INFECTION:
Causes: Flu Shot, Chemtrails, Toxin Overload.
Pharma: Acetaminophen, Ibuprofen, Antibiotics, Decongestant, Expectorant, Flu Shot.
Holistic: Immune Support, Vitamin C, Echinacea, Astragalus, Herbal Tea, Raw Honey, Licorice, Adaptogens, Steam, Neti Pot, Nasal Breath Aids, Eucalyptus Oil, Nature, Sunshine, Fresh Air, Sound Healing, Organic Diet, Olive Leaf, Garlic, Exercise, Lymph Stimulation.
AUTOIMMUNE:
DIABETES: (Type I: Autoimmune. Type II: metabolic disorder / Autoimmune)
Causes: Genetic and Environmental Factors, Obesity, Standard American Diet.
Pharma: Insulin, Metformin, Endocrinology.
Holistic: Organic Diet (Keto, Paleo, AIP, Whole30, Low Glycemic), Sugar Elimination, Detox, Berberine, Milk Thistle, Probiotic, Apple Cider Vinegar, Cinnamon, Exercise (weight loss), Cannabis, CBD, Ashwagandha.
ALLERGIES: HYPERIMMUNE, ASTHMA, FOOD ALLERGY
Causes: Toxic Environment, Toxin Overload, Smoking, Mold, Dust, Hypersensitivity (Fabrics, Cleaning Products, Detergent, Cosmetics, EMFs), Stress, Herbicides, GMOs, Pasteurized Milk.
Pharma: Antihistamine, Corticosteroids, Decongestant.
Holistic: Exposure Therapy, Toxic Environment Elimination, Stress Reduction, Exercise, Raw Local Honey, Neti Pot, Organic Diet.
ECZEMA, PSORIASIS
Causes: See Allergies
Pharma: Corticosteroids, Antihistamine.
Remedies: MMS (Chlorine Dioxide), Tea Tree Oil, Coconut Oil, Bentonite Clay, Organic Diet.
GASTROINTESTINAL DISORDERS: DIGESTION, IBS, IBD, LEAKY GUT:
Causes: Standard American Diet, GMO's, Food Additives, Stress.
Pharma: Antacid, Laxative.
Holistic: Organic Diet, Ginger, Aloe Vera, Probiotics, Fermented Foods, Natural Chelation Therapy, Psyllium Husk.
ARTHRITIS, LUPUS, FIBROMYALGIA, JOINT PAIN:
Causes: Chronic Inflammation, Age, Obesity, Sports Injuries.
Pharma: NSAIDs, Adalimumab, Corticosteroids, DMARDs.
Holistic: MSM, Physical Therapy, Chiropractic, Organ Meat, Connective Tissue, Ginger, Magnet Therapy, PEMF, Reiki, Turmeric, Cat's Claw, Tepezcohuite, Sam-e.
THYROID (HYPO, HYPER):
Causes: Chronic Toxicity & Inflammation, Iodine deficiency, Poor Digestion, Malnourishment, Water Fluoridation.
Pharma: Endocrinology. Hypo: Levothyroxine (Synthroid). Hyper: Radioactive Iodine, Surgery.
Holistic: Organic Diet, Detox, Water Filtration, Sunlight, Stress Reduction. Hypo: Iodine, Seaweed, Irish Sea Moss, Bladderwrack, Dulse, Kelp, Maca Root, Lotus Pollen, Ashwagandha, Trace Elements.
CANDIDA:
Causes: Sugar, White Carbs, Low Immune System.
Pharma: Anti-fungal Medication.
Holistic: Sugar Elimination, Immune Support, Organic Diet, Detox.
MENTAL DISORDERS: DEPRESSION, CHRONIC FATIGUE:
Causes: Wage Slavery, Big Pharma, The Cabal, Vegan Frankenfood, Malnourishment.
Pharma: Psychiatry, Antidepressants, SSRIs.
Holistic: Psychology, Hypnotherapy, Psilocybin Micro-dosing, St. John's Wort, Spiritual Healing, Releasing Trauma, Reprogramming.
ANXIETY, PTSD:
Causes: Wage Slavery, Big Pharma, The Cabal, Military Industrial Complex, Trauma of War.
Pharma: Anti-Anxiety, Benzodiazepine, SSRIs, LSD Micro-dosing, Ketamine Nasal Spray.
Holistic: Psychology, Psilocybin Micro-dosing, Kava, Relaxation, Sleep, Ashwagandha, Breathwork.
ADDICTION:
Causes: Alcohol, Tobacco, Opioids, Oxycodone, Fentanyl, Sugar, Diet Beverages, Artificial Flavor.
Pharma: Psychiatry, AA, War on Drugs, Methadone, Liver Transplant.
Holistic: Psychology, Iboga, Ayahuasca, Spiritual Healing, Releasing Trauma, Reprogramming, Soul Contract.
NEUROBEHAVIORAL DISORDERS: ADHD, ADD:
Causes: Standard American Diet, Sugar, Artificial Food Coloring, MSG, EMFs, Television.
Pharma: Amphetamine.
Holistic: Psychology, Detox, Organic Diet, Spiritual Healing, Cannabis, Kava, Avoid Non-Native EMFs, Turn off TV.
AUTISM:
Causes: Genetic and Environmental Factors, Vaccine Injury, Metal Poisoning.
Pharma: Behavior Therapy, SSRIs.
Holistic: Detox, Natural Chelation, Green Juice, Organic Raw Diet, Raw Meat, Cholesterol, Bone Broth, Probiotics, Fish Oil, Ketogenic Diet, Cannabis, Raw Dairy, Chiropractic.
GENDER DYSPHORIA:
Causes: Atrazine, Estrogen Mimickers, GMO Soy, Childhood Trauma, Vaccine Injury, Plastic Packaging, Vegan Frankenfood, Transhumanist Indoctrination.
Pharma: Gender Reassignment, Hormone Therapy.
Holistic: Psychology, Self Expression, Hypnotherapy, Ayahuasca, Spiritual Healing, Releasing Trauma, Reprogramming, Past Life Regression.
AIDS (Viral Infection, COVID-19):
Causes: Infection, Biological Warfare, Eugenics, Democide. (COVID: also see Flu and Radiation)
Pharma: Antivirals, PrEP (prophylaxis), Gene Therapy (CRISPR) in development.
Holistic: Cure Suppressed, Immune Support, MMS, Ozone RHP, Cannabis, Anti Aging, Organic Raw Diet, Black Seed Oil, Blood Electrification (Micro-pulsing), Magnet Therapy.
LYME (Bacterial Infection):
Causes: Infection, Biological Warfare.
Pharma: Antibiotics, IV Antibiotics, Stem Cell Transplant.
Holistic: Cure Suppressed, Immune Support, Detox, Organic Diet, MMS (Chlorine Dioxide), Cannabis, Natural Antibiotics, Herbal Supplements, Coconut Oil, Raw Meat, Bioresonance, IV Vitamin C, Glutathione, Sunlight, BVT.
PARASITES, MALARIA:
Causes: Infection, Mosquito Bite, Unsanitary Drinking Water.
Pharma: Antiparasitic Drugs, Antimalarial Drugs.
Holistic: MMS, Wormwood, Black Walnut Hull, ACV, Grapefruit Seed Extract, Lemon Juice, Blood Electrification (Micro-pulsing).
PHYSICAL INJURY:
Causes: Accidents, Physical Trauma, Sports Injury.
Pharma: Surgery, Hospitalization, Opioids, Emergency Medicine, Casts, Wheelchairs, Crutches, Artificial Limbs.
Holistic: Prevention, Physical Therapy, Chiropractic, Electric Muscle Stimulation, Kratom, MSM, Massage, DMSO, PEMF Therapy (Pulsed Electromagnetic Field), Cryotherapy.
OBESITY:
Causes: Standard American Diet, PUFA (vegetable oils), White Carbs, Sugar, Diet Products, Fast Food, Sedentary Lifestyle, Wage Slavery, Depression.
Pharma: Gastric Bypass, Liposuction, Weight-loss Medications.
Holistic: Organic Raw Diet, Exercise, Physical Therapy, Stretching, Vegan.
COSMETIC (Skin & Hair):
Causes: Aging, UV damage, Substance Abuse. Hair: Genetic, Stress, Poor Digestion.
Pharma: Plastic Surgery, Dermatology, Sunscreen. Hair: Transplant, Finasteride, Minoxidil.
Holistic: Anti Aging, Monatomic Gold, Tepezcohuite, BioHacking, Essential Oils, Coconut Oil, Antioxidants, Bentonite Clay, LED Photon Mask. Hair: He Shou Wu, Scalp Massage, Laser Stimulation, Biotin.
GENETIC DISORDERS:
Causes: DNA Damage, Ionizing Radiation, Carcinogens, EMFs, MRIs, X-rays, CT scans, Ultrasounds, Chemical Exposure, Random Mutation.
Pharma: Management Strategies, Therapy, Gene Therapy, Stem Cell Transplant.
Holistic: Prevention.
RADIATION (Ionizing & Non-Ionizing):
Causes: Ionizing: X-rays, CT Scans, Fallout, Radioactive Contamination, Nuclear Power, Air Travel, Natural Sources. Non-Ionizing: Non-Native EMFs, Power Lines, Cell Phone Towers, WIFI, Bluetooth, Cellular networks (4G, 5G), Internet of Things.
Pharma: Ionizing: Decontamination, Potassium iodide, DTPA, Prussian Blue. Non-Ionizing: Denial of Dangers to Health.
Holistic: Ionizing: Iodine, Natural Chelation, Chlorella. Non-Ionizing: Airplane Mode, Protective Stones (Shungite, Tourmaline, Hematite), Faraday Case (for cell-phone), Relocation (Escape EMF sources), Subterranean Bunkers.
BONES, OSTEOPOROSIS:
Causes: Chronic Toxicity, Pasteurized Milk, Vegan Frankenfood, Malnourishment.
Pharma: Bisphosphonates, Pasteurized Milk.
Holistic: Organic Raw Diet, Raw Meat, Raw Dairy, Bone Broth, Connective Tissue, Exercise, Physical Therapy, MSM, C60.
DENTAL (Tooth Decay):
Causes: Sugar, White Carbs, Malnutrition.
Pharma: Mercury Fillings, Fluoride Toothpaste.
Holistic: Brush & Floss, SLS & Fluoride Free Toothpaste, Remineralization, Organic Diet.
VISION (Near / Far-Sightedness):
Causes: Genetic and Environmental Factors, Eye Strain.
Pharma: Optometry, Glasses, Contacts, Lasik, Surgery.
Holistic: Vitamin A, Stenopeic Glasses, Sun Gazing, Blue Light Filtration.
PREGNANCY:
Pharma: Ultrasound, Hospital Delivery, C-Section, Newborn Vaccines, Circumcision, Umbilical Cutting, Infant Trauma, Epidural, Birth Certificate, Formula, Twilight Sleep, Abortion.
Holistic: Pre-Conception Detox, Home / Water / Hypno Birth, Placenta, Breastmilk, Unassisted.
DEATH:
Pharma: Hospice, Incineration, Death Tax, Egyptian Burial, Embalming, Euthanasia, Organ Donor.
Holistic: Ascension, Decomposition, Reincarnation, Karma, Return to Source.

3 KB PNG

>>289149221 (OP) #

Whats important is the next year is going to be WILD. Trump did win this election, but they will not give it to him because they can't have him as the most powerful person in the world for what's coming. The whole "most important election" wasn't bullshit. In 2018 we were contacted through extraterrestrial means. We didn’t know it at that point because it was different than other contacts we have found. Yes, we find signals of potential alien life all the time but its usually just crap or hackers trying to mess around. What was different this time is they broadcasted a message to us in OUR language, before it used to be frequencies or dialects that were completely useless to us. Here is the paraphrased message:

"This is to those listening on Earth. We have determined your life space has reached acceptable levels for galactic integration. Integration requires peace among beings and commune of all. This message is to prepare you of our arrival."

We originally played it off as someone hacked our software somehow and was trying to fuck with us. It’s happened before, but we are paid good money to sort through the bullshit and the smart college kids thinking they’re geniuses. We inspected where the signal was “coming from” and saw nothing nor did we get a further transmission. We got the same message two weeks ago, we keep a record of all recording and check for matches, and this one pulled a 100% match. This time we looked again. Sure as shit, there is something outside of our solar system and approaching. Intelligence estimates their arrival will be in about 6 months from when we received the message, putting it at end of April / early May.

La filmación Patterson es prueba de la existencia de los big foot

El yeti es un oso

Nessie es una especie de anguila gigante

Los yetis viven en los inexplorados valles de los himalayas, no en las nieves

Aves gigantes en los desiertos y bosques de norteamérica

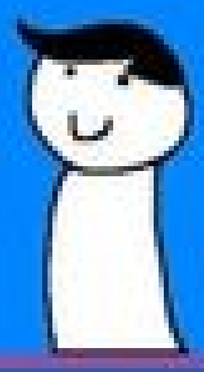

Bigfoot, yeti y otros simios desconocidos están emparentados

Serpientes gigantes en África y el Amazonas

Serpientes marinas y otros animales marinos desconocidos

Jane Goodal cree en el bigfoot

Mokele mbembe es una especie desconocida de hipopótamo

El almas ruso

Dragones de komodo gigantes en australia

Felinos extraños en realidad son especies conocidas que escapan de zoos y circos

Un cañonero francés trató de cazar serpientes marinas

Mamuts sobrevivientes en Siberia

Los chupacabras son lobos, coyotes y perros enfermos

El lobo de tasmania no está extinto

Edmund Hillary y Tenzing Norgay vieron huellas de yeti

El calamar gigante alcanza 75 metros de largo

Las moas no se han extinguido

El gobierno nepalés protege a los yetis

La bestia de Gevaudan era un lobo o lobos gigantes o una hiena

La foto de Le Serres es auténtica

Teddy Roosevelt creía en el bigfoot

Jabalíes gigantes

Sonidos similares al bloop serían causados por bestias marinas

Yeti es una criatura violenta

Los pueblos indígenas casi exterminaron a los bigfot

Pulpos o calamares gigantes atacaron a soldados en altamar durante la Segunda Guerra Mundial

Lobos desconocidos en los Andes

Gorilas y elefantes pigmeos

El tigre dientes de sable sobrevivió a la extinción en sudamérica

Gusano lanza ácido en el desierto de Mongolia

El ahool es un murciélago gigante

Pulpos gigantes en el mar de Cortéz

El gobierno de USA esconde la existencia de bigfoot para beneficio de compañías madereras

Arañas gigantes en África

Mapinguarí es un perezoso gigante

Existió otra especie humana pero de tamaño gigante

El hombre de las flores habitó en gran parte del mundo

Megalodon superviviente

Nessie y otros monstruos de lago son plesiosaurios o reptiles similares

Magallanes encontró gigantes en la patagonia

Los gigantes fueron casi exterminados por la humanidad pero sobreviven hasta hoy

Dinosaurios no avianos supervivientes

Gigantes en la guerra de Vietnám

Mothman, jersey devil y todas esas criaturas

BIGGEST EVER SPACESHIP

Fusion II	
Length	300 metres
Weight	500 tons
Crew	10
Power	Fusion thrusters
Speed	148,852mph

Pentagon docs reveal plans for a rocket ship dubbed Fusion II

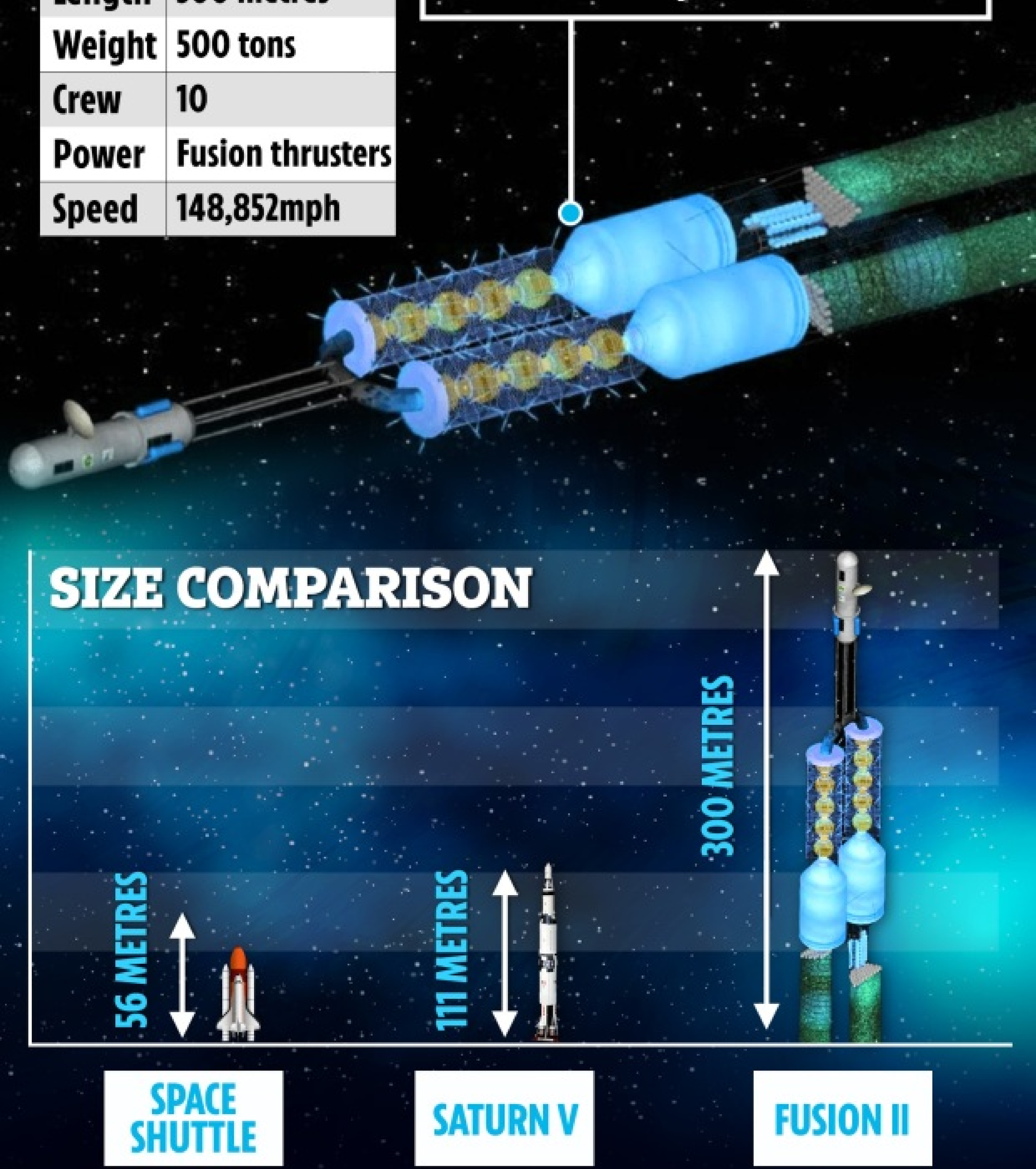

Do you have any mental illness in your family?
I have a sister that thinks government censorship promotes freedom.

Inaya Hashmi
@Inaya_hashmi

Those who warn you about rising sea levels are buying beachfront property.

Those who warn you about Covid are throwing parties and taking vacations.

Those who tell you giving up your guns will make you safe are hiring armed security.

Do you 'get it' yet?

10:00 PM · 1/3/21 · Twitter for Android

LaVoy Finicum
Shot w Hands in the Air
DDees.com

I CARRY A GUN AT THE MALL,
I CARRY A GUN PLAYING BALL,

I WILL CARRY A GUN HERE AND THERE,
I WILL CARRY A GUN EVERYWHERE!

Q. Up to New York?
A. Yes.
Q. Were you going to pdf them?
A. Yes.
Q. And did she have a fax machine -- not a fax machine, a copy machine in her office as well?
A. Yes.
Q. Okay. So how would you generally do that? Would you do that through a Microsoft program?
A. Through Citrix.
Q. Through Citrix. All right. With Citrix, and that is, if you said you saw some names of individuals on her computer if you were just going to pdf some documents up to New York why would you of -- what would of caused you to have seen any names on her computer?
MS. EZELL: Objection to form.
THE WITNESS: All the calls that came to 358 El Brillo, they came through the telephone, they have a transcript somehow that they connect to the computer, so you can pull it and you register the time, who called, who didn't call, and you can pull this at your request. So I used to use that

to go back to some calls that they were requesting, especially when the hurricane season happened.
BY MR. CRITTON:
Q. Okay. So if I understand, even the computer you used would have had that same feature?
A. No, no, it was totally different. Mine was slower and all the time was breaking down that's why we have the guy from Ohio came and fixed the computers.
Q. Okay. Were there other computers that you used that had that feature, that is that --
A. Only Sarah, Mrs. Maxwell, and the staff house.
Q. Staff house being yours?
A. The guest house, yes, my office.
Q. So you could go out to your guest house then and look for the same information?
A. No.
Q. All right. I don't understand but why don't we take a break because we're almost out of tape.
(Thereupon, a recess was had.)
THE VIDEOGRAPHER: We're back on the

record with tape number three.
BY MR. CRITTON:
Q. Mr. Rodriguez, I was asking you about Ms. Maxwell's computer and you told me how you went on the computer.
If she was out of town would she take her computer with her?
A. No.
Q. It was something she left there?
A. Yes.
Q. All right. And when you went on to pdf, I think you said it was really one time that you saw the names of some of these girls?
A. Yes.
Q. And if I understand it correctly, it was -- did it have the name and then a phone number?
A. Yes.
Q. And was that something that was automatically downloaded from the system?
A. Yeah, from the phone system to the computer so we have a transcript.
Q. When you say a transcript, the fact that Sally Jones, phone number 561, whatever it was, called.
A. It was a transcript of the phone calls of

the house, we can get it from the computer.
Q. Okay. And I'm distinguishing, transcript, it would tell you the name and phone number, it wouldn't tell you what was said?
A. It was the message also.
Q. Okay. Now I understand. And so Ms. Maxwell when you said she had the names of some of these girls who may have given massages, or at least were what you called earlier girls that gave massages, or females that gave massages, she would have had it because that was information that was downloaded from the Citrix system into her computer?
A. Yes.
MS. EZELL: Objection, form.
BY MR. CRITTON:
Q. Okay, I understand. Now, you said she also had some pictures. Is that that one time you also saw pictures?
A. Yes.
Q. And were you going through her computer at that time?
A. No.
Q. The question is, if all you were going to do was try to pdf some financial information to

The Battle of the Clouds: On July 28th, 1874, the little community of Saw Mill Run, near Pittsburgh, Pennsylvania, met with disaster from a most singular phenomenon. Curious villagers and country folk looked at the sky and beheld something very strange. Over the northeastern horizon, slowly and majestically, sailed a black cloud **ringed with a scarlet belt**; and over the southwest horizon slowly sailed **another black cloud**—with a scarlet belt.

Onward they came towards each other, like two men-of-war approaching the scene of battle. As they drew nearer, they discharged flashes of lighting, and the whole effect was that of an eerie sea battle high in the air.

Nearer and nearer they drew, the violence of the flashes of lightning increasing the closer they approached, until, with one great flash, they collided, and rain fell in torrents. One hundred and fifty persons drowned and it is believed to be the most disastrous flood ever to befall that section of the country.

The L-M Live *in* Water half or More of the time and it is No Wonder so Much Water fell from two "Mother Ships" Lemurian & Muanina Ships in Battle, *no Doubt.*

Rubbish in Space

These few chapters of observational material show that space contains a much greater amount and variety of material scattered between planets than most of us, including the astronomers, have known. Before true meteoric material (the now well-known iron and stone meteorities) were scientifically accepted there had to be innumerable cases where meteorites were truly seen to fall. These were collected by authoritative witnesses. That these meteorites had been identified by their testure and chemical elements, as well as their external appearance, was **not enough to overcome bigotry**, and **more than one French scientist had to risk his professional standing before the Academy in Paris ere it was accepted by science that iron and stone did fall from the sky**. This **controversy was raging as recently** as one hundred and fifty years ago, in spite of firm demonstrations by some isolated scientific observers one or two hundred years previously, and there were still holdouts until the end of the 19th century. So firm is astronomy in its entrenched dogma, that there are still some respected men who dispute that the Arizona meteor crater is meteoric in origin, or that the Carolina Bays were caused by anything but mysteriously formed whirlpools.

GREAT BOMBARDMENT.

The great Bombardment Announced the end of Mu.

I'm gonna need a source for that

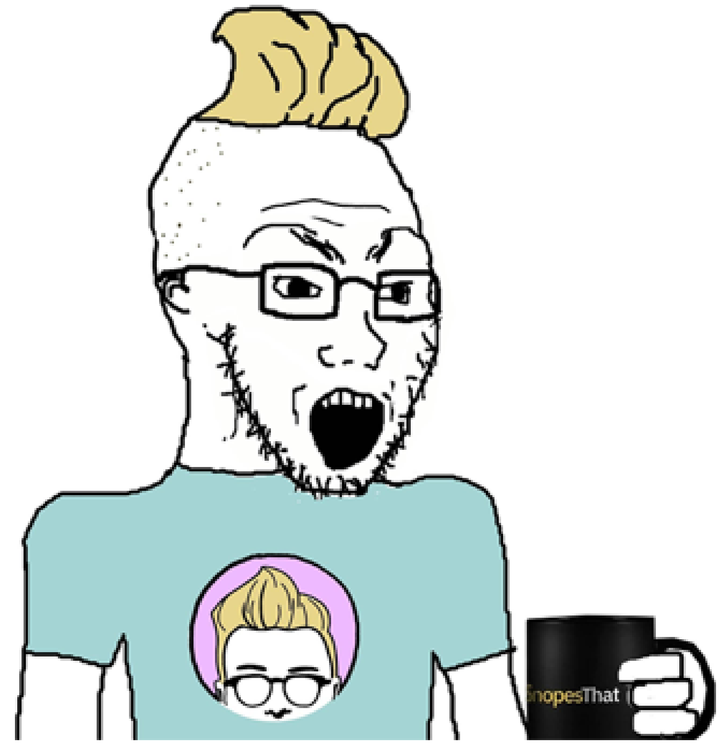

It is perfectly rational to trust in your deep instincts since they evolved through generations of evolutionary pressure

Mate, I trust my instincts. If it worked for me Gran, it will work for me. Simple as

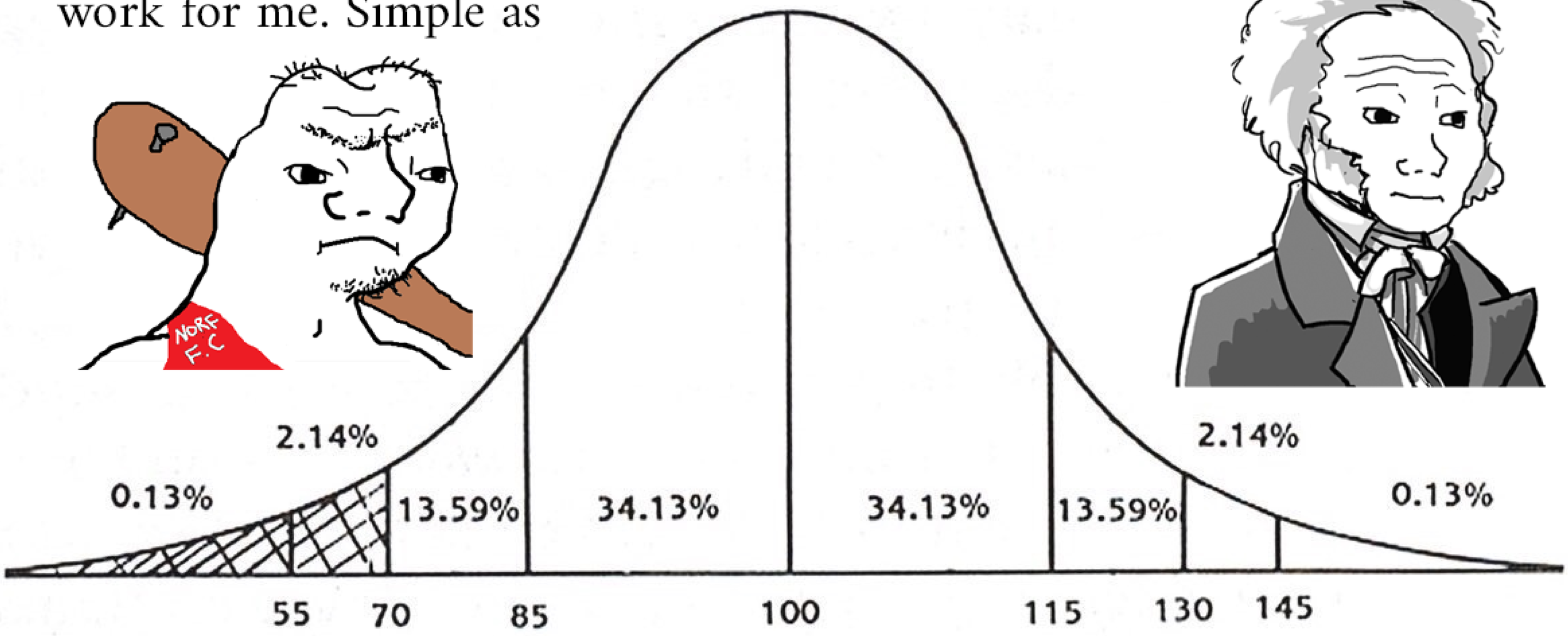

IQ Bell Curve

The eight planets
The Sun
The search for life
There is no air in space
The Moon
Satellite TV
Killer asteroids
Neil Armstrong

Space Shuttle
Yuri Gagarin
The Big Bang
Space has no sound
"Pluto is a planet!"
The ISS
Constellations
"We choose to go to the Moon"
Curiosity rover
The Sun will die someday
Elon Musk

Sputnik
Simulation hypothesis
Exoplanets
Uranus is sideways
The speed of light
Age of the universe
Black holes
Chris Hadfield
Venus backwards
Michael Collins
The Moon is drifting away
Centre of every galaxy
Satellites orbit Earth
Space Shuttle disasters
Apollo 13
Laika

"The tyranny of the rocket equation"
Historic supernovae
Stellar classification
TV static
The Kuiper Belt
Cosmic rays
Micrometeorites
The Oort Cloud
Antimatter
Corned beef sandwich
"Bird-legs puffy face"
Fusion
The Fermi Paradox

Interstellar journey times
N-1 secret moon rocket
Lost Cosmonauts conspiracy theory
Moondust is dangerous
Dark matter
Diamond planets
Solar sails
Titan lakes
The flags on the Moon are now white
Acceleration and gravity equivalence
Cosmic inflation
Apollo 1
'WOW' signal
Mir incidents

Vladimir Komarov's sacrifice
Gay astronauts
Quasars
Carrington Event
Tabby's Star
Saturn's rings will disappear
Solar eclipses are a coincidence
Gravity is not a force
Martian canals
Spacetime might be 4D
Human ashes in the outer solar system
Buran
Soyuz-11

Pioneer anomaly
Space blindness
STS-7 window damaged
Martian waterfall
Penis on the Moon
Oumuamua spaceship conspiracy
Dark energy
The Great Attractor
String theory
ZUMA disappearance
Venusian dinosaurs
Strange quarks
Many Worlds

Starquakes
Lorentz factor
Final parsec problem
Soyuz-TMA-11 superstition
Moons with rings
"The End of Greatness"
You might be a Boltzmann Brain
Dark flow
Merging of fundamental forces
CMB is quantum fluctuations
Photons experience no time

Quantum immortality (DO NOT RESEARCH)
Holographic universe
Only 1 electron exists
Astronaut Edgar Mitchell believes in UFOs
Everything is a spime
False vacuum
The Solar System is a zoo
Higher dimensions are folded up at the planck length

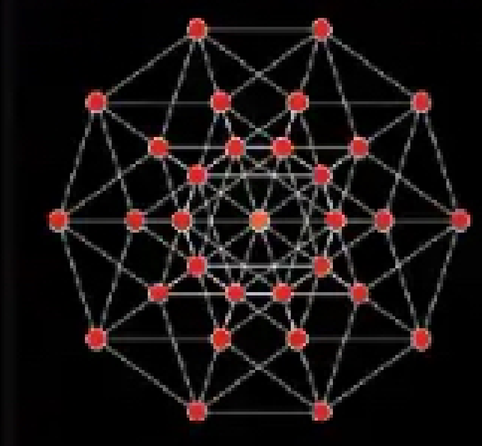

The universe might be a fundamental particle
The axis of evil
Reality is just information
Living stellar objects
Backwards time travel is possible inside a black hole
All energy can be represented as a single wave
Another universe seen in the CMB

Sumerian cuneiform

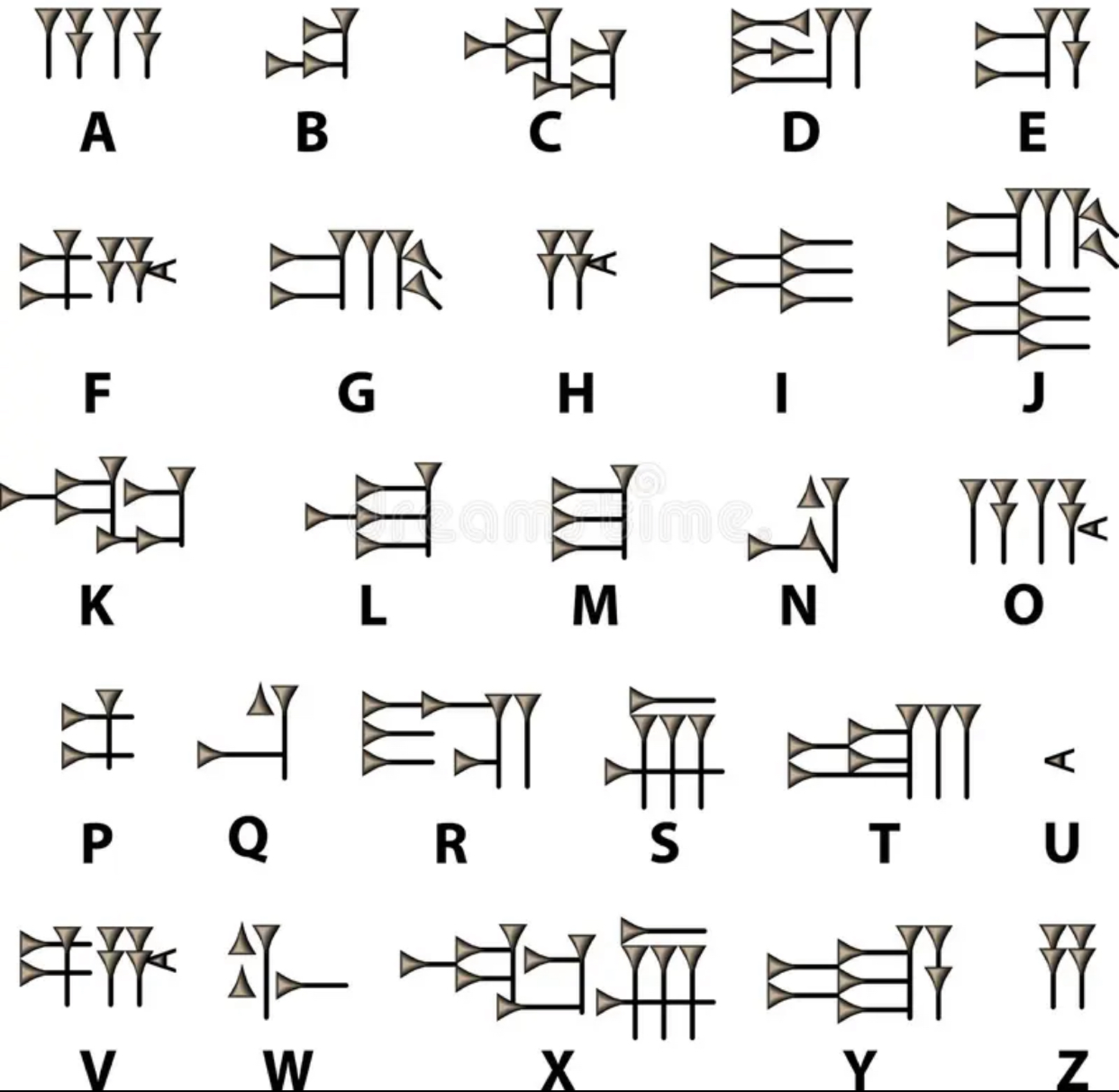

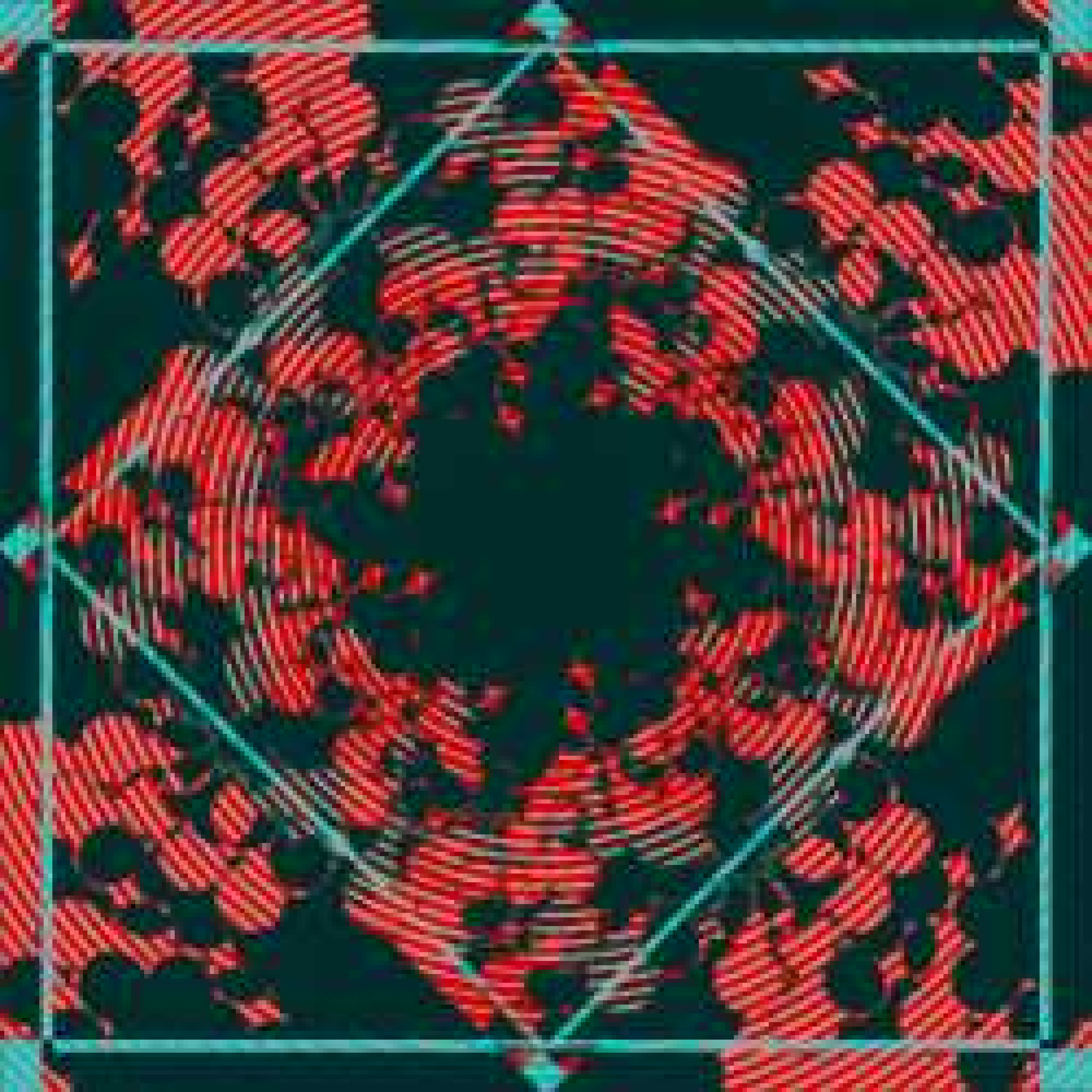

"suffering builds character"

"suffering builds character"

"suffering builds character"

"suffering builds character"

Appendix A:
How to Develop Your Qi and Live Within Your Holy Spirit

This is the ancient secret breathing methods of the Celts, Vikings, Druids and the Egyptians. However, in modern terms the words from both Western science and Chinese medicine are used in the following, modern explanation.

"Breath Work" or "Qi Gong" breathing power is a simple technique. Simple techniques are easy to learn. So, it has also been a very secret technique among both martial artists and monastic communities because it gives great power to those who practice it – great power of Mind, great power of Spirit and great power in physical prowess. Simple techniques that are easily learned are also easily concealed. Even in the various modern Qi Gong books and videos, either this secret technique is unknown to the teachers or they are purposely keeping it hidden from the audience. There are 10,000 methods of Qi Gong movements but only one, foundational breathing secret. The 10,000 methods can be taught, but without this one, simple basic secret, you will spend 10,000 years looking for your Qi. But with this, the original secret method, you can become a master of all forms of Qi Gong very quickly.

Everyone knows that we breathe through our lungs. Pause to take a deep breath now and use your Mind and Inner Eye to look inside your lungs as you inhale. You may want to do this several times and study carefully your own breathing. After all, your breathing keeps you alive. So, should you not take a little time to study how your breathing does this? Think about it as you breath and look inward. Study how the air flows from your nose into the very most bottom of your lungs. This is what the Buddha did before he was enlightened. This is what Jesus and Odin did as they pondered Life and the Universe.

However, most people breath incorrectly. The causes for this error are explained in How the Jews Betrayed Mankind, Volume 3, The Blood-Suckers of Judah. But we don't need to know the complicated causes of the problem in order to correct this problem.

When we simply breathe through our lungs, yes, the blood is oxygenated. But breathing only through the lungs is a shallow breathing method that does not thoroughly oxygenate the blood, not does shallow breathing clear out the waste gases such as carbon dioxide. Routinely breathing with your chest and rib muscles does not pull the air deeply into the very bottom of the lungs.

If you look at a little baby, you will see that they do not breathe with their lungs; they breathe with their abdomen. It is the rising and falling of the diaphragm in the abdomen that moves the air into and out of the lungs. Even the modern physicians know this. But what the Western physicians do not know, is the secret of moving their breath with their diaphragm, directed by the Mind and in tune with their acupuncture meridians. The method is very simple. Don't worry! If a baby can do it, so can you. After all, you will be re-learning something here that you already knew long ago when you, too, were a little child.

When people breathe only through their lungs, their chest muscles do most of the work and their diaphragm is rather passive. So, their chest rises and falls, but their abdomen doesn't move much at all. Lung breathing is similar to a bucket pump that lifts water with atmospheric pressure. (see Figure_135_Bucket_Pump) As a piston moves in a tube, the displacement of air creates a vacuum, which causes

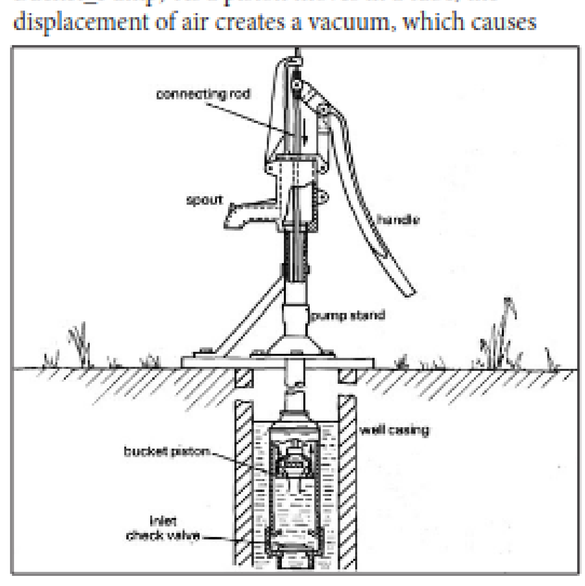

atmospheric pressure to push the water up the tube. In a bucket pump, it is the pressure of the atmosphere that pushes the water, not the mechanical action of the pump. Once the water reaches the plunger via atmospheric pressure then the piston can lift it.

When breathing with your chest muscles, all that

you are doing is moving the lungs like bellows and moving air in and out. Moving air back and forth in the lungs with chest-breathing allows the blood cells to pick up oxygen and give up carbon dioxide which keeps your body alive – but not alive to its fullest potential or highest level of health and power. Just the chest muscles around the ribs can accomplish this. And this is how most people breath, living their lives at one-tenth power. However, when you breathe using your diaphragm, then your full power as a Human Being is energized.

Breathing with the chest muscles is like a bucket pump or lift pump that works the lungs alone but the technique of breathing with the diaphragm is like a double-acting piston pump which both pushes and pulls against the fluids in the circulatory systems as well as moving the lungs for oyygen exchange. (see Figure_136_Double-action_Piston_Pump)

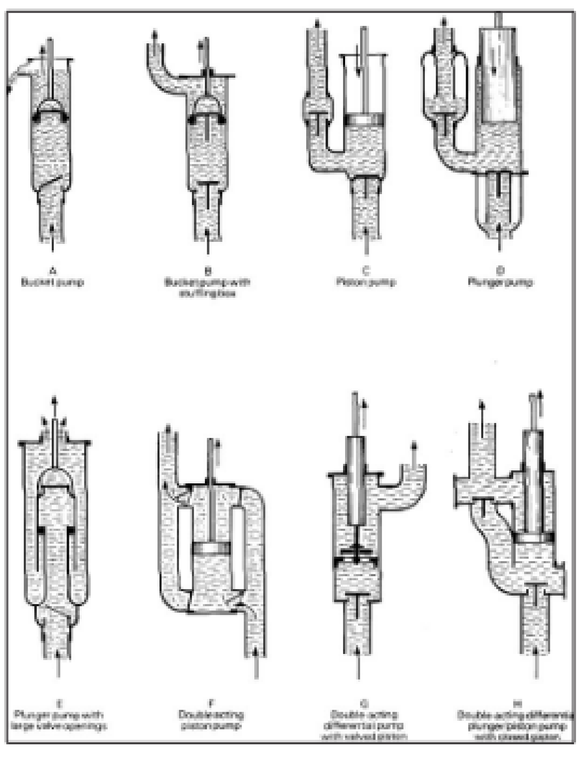

Please understand that the human body has tens of thousands of little tubes, veins, arteries, capillaries and lymph channels, suffusing the entire body from head to toe. All of these tubes are fitted with thousands of one-way flapper valves located all along their lengths. In this way, fluids only flow in one direction and the circulation of fluids (blood and lymph, etc.) is accomplished. Circulation of fluids in the body is only possible because of these little one-way valves that prevent the fluids from backing up. Through its up and down pumping action during respiration, the diaphragm acts as a double-acting piston pump for all body fluids.

So, when the diaphragm is properly used in breathing, not only are the lungs moved to oxygenate the blood, but the mechanical pumping action of this diaphragm organ both pushes and pulls fluids throughout the body while the one-way valves prevent any back-flow. Thus, circulation of blood and lymph is induced. This lowers blood pressure by taking some of the work off the heart while thoroughly oxygenating the entire body and cleaning out toxins as the lymph and blood and intercellular fluids are efficiently pumped throughout the body.

In addition, when one's Mind concentrates on abdominal breathing while using the following secret technique, then your Qi (pronounced "chee") also moves and circulates throughout your entire acupuncture meridian system and nervous system. This gives great psychic, mental, mystic and spiritual power to each person who achieves it. Yet, it is all natural. We all had this power as children but it was soon forgotten after about five years of age.

Acupuncture meridians are unknown in Western medicine. And a lot of effort has been put into finding them anatomically and microscopically. The lack of success in finding them as demonstrable body organs is because they exist as a plexus of energy tubes created by the natural folds within the body rather than being actual dissectible tubes containing Qi flow. The meridians exist in the same way that a tube exists when you roll up a piece of paper and then pour water through the resulting tube. The water flows but does the tube actually exist? No, what exists is a flat piece of paper. But its shape as a tube allows water to be channeled by it. The water flows through the rolled up paper but it does not flow because of any actual pipe or tube in the paper. The shape of the paper channels the water, not an actual tube within the paper. So when a Western physician dissects a cadaver looking for acupuncture meridians and then claims that he has "scientifically proven" that they do not exist, all that he is doing is unrolling the paper and then claiming that it is impossible for water to be channeled by a flat piece of paper. The meridians are folded within the body. When you dissect the body, you unfold the meridians. It's as simple as that. They are a plexus of

energy channels within the natural folds and bends and fascia of the body. But when physicians look for them by dissection, they don't find them because they have undone the skein and unrolled the tubes. They exist as a shape and as an energy channel, not as an organ. As a shape within your body, they channel the electromagnetic energies of your Qi flow.

The ancient people knew this as they sat on a mat or sat upright quietly in the forest. Without the interference of TV sets and jet planes flying overhead, they could tune into their innermost mystical Being. And you can, too.

This is another reason that the Western physicians as well and a majority of Chinese physicians do not have a thorough understanding of Qi (Life Force); it is something that you find within yourself. If you do not find it within yourself, then you won't be able to observe it within anyone else. (I am directing this to you Chinese physicians who have not found your own Qi even though you have intellectually achieved a license to practice acupuncture. You know that you are charlatans. S, start here and learn what you need.)

Here is how you can find your own Qi and be a master of both physical and esoteric knowledge and mystical powers, attain great skill in martial arts and sports, achieve complete understanding of all religions, and attain good health, long life and immortality. All you have to do is think wholesome thoughts, direct your Mind carefully and breathe! And it's all for free! Such a deal you won't find among the Jews who don't know it, nor among the Chinese who won't teach it even if they know it.

As explained in Volume 2 above, we are the result of millions of years of evolution wherein Humans have sat directly upon the ground for rest and for recharging our energies through direct contact with the energy fields of the earth. So, we have evolved special acupuncture points through which we absorb energy which is then channeled to the rest of our bodies.

One such point is the Yung-Chuan (bubbling spring) points (K-1) in the heart of the bottoms of the feet. This is the last point that touches the earth as we walk or run. Jewish shoe fashions constrict this point and prevent Qi absorption and circulation. So, Celtic slippers, American Indian moccasins or Chinese kung-fu shoes should be worn daily instead of Jewish shoe fashions. (See Volume III, for details.)

However, the two points that we will primarily use in this Qi Gong Lesson is the Hui-Yin point (Ren-1) in the center of the perineum, located between the anus and the scrotum in males and between the anus and the posterior labial commissure in females. (see Figure_137_Ren_Channel) The other point is the Du-1 point located midway between the tip of the coccyx and the anus. (see Figure_138_Du_Channel)

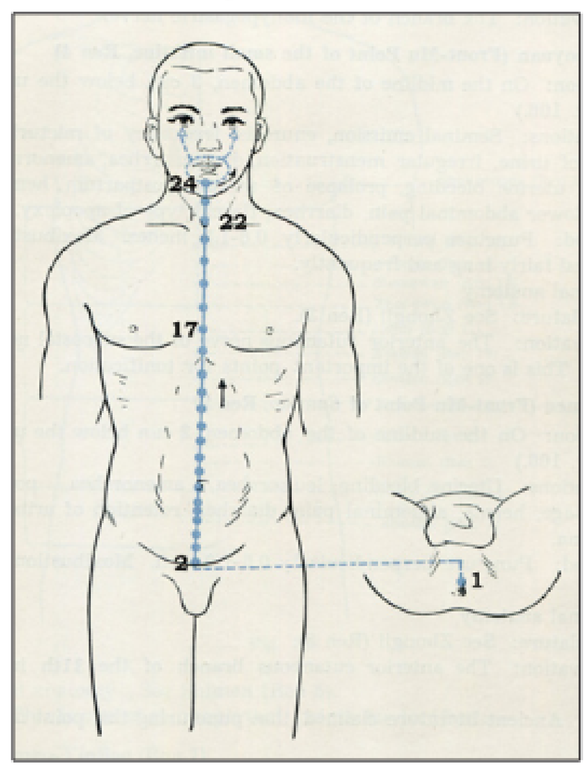

You don't need to look in a mirror and touch that lower area with your hands to find these points. There has been a lot of ignorant speculation by Western physicians, as well as by Chinese physicians who have no knowledge of their own Qi, as to how the acupuncture meridians were discovered. To cut through all of the theories, quite frankly, they were discovered in the same way that you will discover them, yourself, by using your Mind and your Breath and your inner perceptions and feeling them within yourself. Merely use your mind, go inside yourself by using your Inner Eye and gaze internally as you breathe.

Usually, people who have spent their lives sitting in chairs will find that they sit with their weight rotated forward on their hip bones with the weight balanced on the bottom hip bone tip of the ramas of ischium. This puts the body's weight directly upon the Ren-1 point and cuts off Qi flow. (The causes for this improper and unhealthy sitting posture are detailed

in Volume 3, The Blood-Suckers of Judah.) What you should try to do, is roll back on the bottom of your hip bones until the tip of your spine makes contact with the sitting platform whether such a platform is a chair or the floor. You will feel a triangular area formed

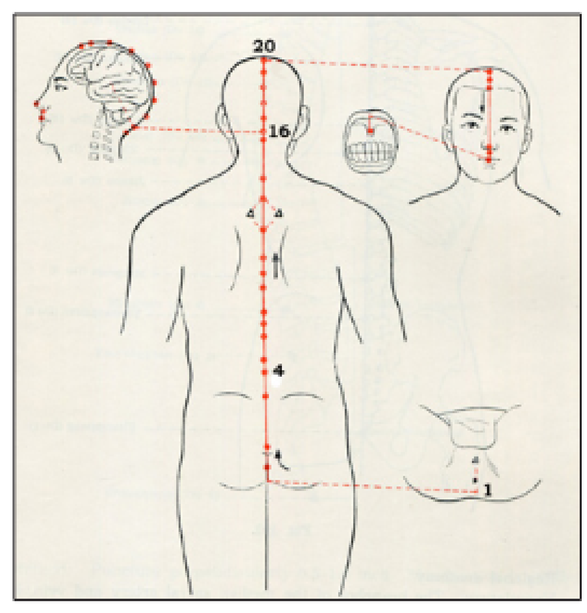

by the bottoms of both hip bones and the tip of your spine. The small of your back will straighten, your anus will be at the center of the triangle and both your Ren-1 and your Du-1 point will be in light contact with the sitting platform, preferably on the ground or on a mat or a blanket on the ground or on the floor. But a firm chair is also okay).

First, sit and use your Inner Eye to study your breath as you inhale and exhale. This is how the Aryan Buddha, Gautama Buddha, became enlightened, merely by studying his inward and outward breath. As you sit calmly, you may look inward using the Eye of Odin Technique (Buddha's Third Eye as explained in Chapter 4) or merely close your eyes to concentrate your Mind on your breathing. Do not practice on a full stomach. Mentally, avoid the five poisons of hate, lust, malice, envy and greed. Be positive in feelings of love, compassion and goodness. Once your Mind is calm and you can observe your breathing with your Inner Eye, begin to use the following secret breathing technique. There is both a beginner's and an advanced method for achieving this skill.

First, the beginner's method is to pull upward on your anus as you inhale. You do this with your interior muscles around your anus. Feel how your anus pulls upward as you inhale. As you pull up on your anus, your diaphragm descends and the air enters your lungs. Then, relax the muscles around your anus and the diaphragm automatically rises and air exits the lungs. Repeat this as often as you want to in order to understand the method. This pulling up on your anus as you inhale is just the beginner level of this technique to familiarize yourself with the feelings of these various movements. Practice this a few times and understand how this method affects your breathing. This technique is correct for learning but it tends to pull the Qi up into the hollow organs where it has little use. So, once you learn it comfortably, you should abandon it and move on to the advanced technique where you pull up on the two acupuncture points located on each side of your anus. These two points are indicated in the acupuncture maps in Figure_137_Ren_Channel and in Figure_138_Du_Channel.

The advanced breathing technique is identical to the above but with this one change. Instead of pulling up on your anus as you inhale, pull up on the acupuncture points of your perineum as you inhale. Your anus will still rise up and all of the other benefits will still occur but now, instead of the Qi entering the hollow organs of your intestines, it enters the acupuncture meridians through the Ren-1 point and through the Du-1 point. The Qi will then energize and suffuse your entire Being. This change in direction of how your Qi flows, is a result of applying the directing force of your Mind. It is your Mind that directs your Qi, but once you train yourself in proper breathing, your Qi will circulate on its own through proper breathing.

You may practice this breathing method whether sitting, standing, walking or lying down. Try to make it your normal way of breathing and you will find the secret of Life's True Knowledge and True Power. The breath should be slow, long and continuous, smooth and fine. It should be inaudible and internal. Huffing and puffing, is to be avoided. The inward breath and the outward breath should be of equal lengths.

But once you learn how to do it, there is more to this method. What you will want to do is direct the Qi with your Mind so that it circulates throughout your body just as the blood and lymph circulate. But the Qi circulates in the acupuncture meridians, the major ones being the Governing Vessel up the spine to the crown of the head and the Conception Vessel up the front of the abdomen and chest. Where these converge, you will discover both the ancient Egyptian secret of

mystic breathing power as well as the rarely found Chinese kung-fu system known as the Triple Warmer meridian.

The Du Channel (Figure_138_Du_Channel) originates from the inside of the lower abdomen. Descending, it emerges at the perineum. The it ascends posteriorly along the interior of the spinal column to Du-16 at the nape of the neck, where it enters the brain. It further ascends to the vertex and winds over the forehead to the columella of the nose.[Essentials of Chinese Acupuncture, Foreign Language Press, Beijing, page-260] This is the first direction that you should direct your Qi.

Begin in this way: As you pull up on the Du-1 point as you inhale, feel your breath descend and fill the lower abdomen (tan tien, known as the "sea of Qi"). The breath should be full and natural and the whole abdomen should expand when you inhale even around your kidneys. Once you inhale into your abdomen, then push with the Du-1 point toward the small of your back at Du-4 (the Mingmen point). When this point is pinched from improper posture (as a result of wearing Jewish fashions) it can lead to stiffness of the back, lumbago, impotence, and seminal emissions. So, let the curve of your back straighten up as you sit by tucking your tailbone under. Try it a few times. Pull up on your Du-1 point behind your anus as you inhale, filling the abdomen with Qi, then from the Du-1 point push the Qi toward the Du-4 point on your spine at the small of the back. Then relax. When you push your Qi using both muscular force and mental intent, you should use only the amount of force that you use in blinking your eyes. In other words, you use force, but not very much force. It is a very gentle pushing power that you use, like gently pushing air or liquids through a tube. You want to direct the energy, not force it.

Do this exercise as many times as you wish without tiring yourself. Then, when you can feel a warm flow of your Qi to Du-4, do the same method and direct your Qi to a higher point on your spine. Practice until you can direct your Qi to the crown of your head (the Du-20 or Bai Hui point). Then direct your Qi to flow with a single breath all the way from your Du-1 point, up your spine, over the top of your head, along the ridge of your nose entering your gums to the center of your palate. Touch the top of your palate with your tongue tip to connect this Qi flow to your Triple Warmer channel and inhale as the Qi descends down your esophagus and returns to your abdomen (Tan Tien, or Sea of Qi). In this technique, you attain knowledge of the ancient Egyptian breathing technique that brings you into union and unity. (see Figure_35_Union)

Next, you will learn to direct your Qi up the front of your body through the Ren Channel. The Ren Channel arises from the lower abdomen and emerges from the perineum. It runs anteriorly to the pubic region and ascends along the interior of the abdomen, passing through Ren-4 and the other points along the front midline to the throat. Running further upward, it curves around the lips, passes through the cheeks and enters the infra-orbital region of the eyes. (St-1) [Essentials of Chinese Acupuncture, Foreign Language Press, Beijing, Page-272]

Using this same method, pull up on the Ren-1 point on your perineum as you inhale, only this time as you exhale, direct your Qi to the Ren-2 point just at the line made by the top edge of your pubic hair region (symphysis pubis). When you can feel this occur, relax, inhale using the up-pulling method, then push the Qi from the Ren-1 point to ever higher points on the Ren Channel. Little by little you teach yourself how to direct your Qi to a higher point along your midline Ren channel. As you feel the Qi flow upward to your throat and then to your Ren-24 point on your chin, it will flow around your mouth and then upward to the edge of your eye sockets. As it flows around your mouth, you should feel the corners of your mouth turn upward in a gentle Buddha smile as the tension of your face relaxes and any facial tension and wrinkles disappear.

You can touch with your fingers and feel a tiny little indentation along the bottom edge of your eye socket. This is the point where the Qi enters and suffuses into your body from the Ren Channel. From the edges of your eye sockets, the Qi enters the interior of your body, connects to the top of your palate where you have the tip of your tongue touching, and descends down your esophagus back to your abdomen. This is Qi circulation of your Ren Channel.

Now, combine these two methods into one. Pull up on both points as you inhale, then as you exhale and push from both of these perineum points, push your Qi simultaneously up both the Ren and Du Channels. When the Qi meets at the top of your palate, inhale an pull the Qi down to the Tan Tien in you abdomen. When you achieve this, you have achieved one of the most sought after techniques of Qi Gong and martial arts skills – the Micro-Cosmic Orbit of the Qi.

The next step is to achieve macro-Cosmic Orbit

circulating your Qi up both channels, down your esophagus to the Ren-1 point and then pushing it along the front of the legs to the tip of the big toe. Then as you inhale, pull the Qi along the sole of the feet and up the back of the legs to the Du-1 point and then direct it up the spine. In this way, your Qi circulated from the back of your heel to the top of your head with every breath.

Later, as you push the Qi up your spine to the points between your shoulder blades, you can then direct it with your mind along the outside of the arms to the finger tips and then inhale it back along the inside of the arms to the spine.

The goal of these breathing exercises is to be able to have conscious control over your breathing and the internal power of your Qi. Once you can control your Qi and move it at will, you will be able to heal yourself of illnesses and old age as well as heal others of their diseases through the "laying on of hands" technique of the early Christians. Once you attain a knowledge of your own Qi (Holy Spirit), all of the religions of the world open to you like a lotus flower and you can see the false from the true. You will see with your own spiritual eyes that Judaism and Islam are false.

While sitting in whatever meditation posture suites you, concentrate deeply as you visualize inwardly your Qi as a flow of light or a warm energy emanating from your Dan Tien area. Inhale through your nose and feel the energy of the air descend down the front interior of your body to the dan tien. When the abdomen absorbs this air-energy, breath it upward through the spine up the neck, into the brain and outward from the third eye as rays of light. Then repeat. Once you become adept with your Qi Gong, you will be able to breathe through the skin and absorb the Qi into the bone marrow.

NOTE: whenever you are advised to push or to pull the Qi in your body, use only the force that you would use in blinking your eyes. If you are using any more force than this, you are doing the exercises incorrectly. Remain relaxed with your mind in control. If you find your thoughts racing, concentrate on your breathing and let the thoughts disappear on their own. Do not strain or use muscular force. When you finish the meditation session, take a few minutes to cool down by massaging your Dan Tien in a circular fashion an equal number of times clockwise and counter clockwise, to relax and let the Qi dissipate. Rub your palms together to make some heat and place these over your eyes. Then open your eyes and wait until all perspiration evaporates before getting up.

IF YOU ARE IN A HURRY TO GET RESULTS, YOU WILL FAIL TO GET RESULTS. If you take your time and take one step at a time, as if preparing yourself for a long voyage and making sure that you have everything that you need, you will succeed. Don't rush. Be thorough in your understanding of each technique before moving on to the next one.

Sit in whatever meditation posture you find comfortable and relax. Look at the tip of your nose and then look through the Eye of Odin or the Buddhist Third Eye as described in the main section of this book. By concentrating your mind on the various techniques, thoughts will disappear and you will find a peaceful mind. Concentrate your mind in the lower Dan Tien as you breathe.

Use abdominal breathing to inhale deeply into your abdomen. The abdomen moves outward as the air enters your lungs. Inhale evenly for five or six seconds and exhale evenly for an equal length of time or an equal number of heart beats. You choose a comfortable breath cycle and regulate it accordingly. If you can inhale slowly for 30 seconds and exhale for 30 seconds, that is okay. But set your own time. There is no rush. It is not a competition. Sit and breathe for 10 minutes or twenty minutes.

There are various meditation candles available that burn down at set times. Start with a ten minute candle. When you can sit and breathe without strain until it burns down, move up to a 20 minute candle. Or use a stick of incense as a timing device so that you aren't looking at a clock all of the time and breaking your concentration.

Here is the Egyptian Great Hymn to Khnum (the soul or ba of the gods and the Breath and Qi of Life)

> "Another hymn to Khnum-Re,
> God of the potter's wheel,
> Who settled the land by his handiwork;
> Who joins in secret,
> Who builds soundly,
> Who nourishes the nestlings by the breath of his mouth;
> Who drenches this land with Nun,
> While round sea and great ocean surround him …
> He has fashioned gods and men,
> He has formed flocks and herds;
> He made birds as well as fishes,
> He created bulls, engendered cows...

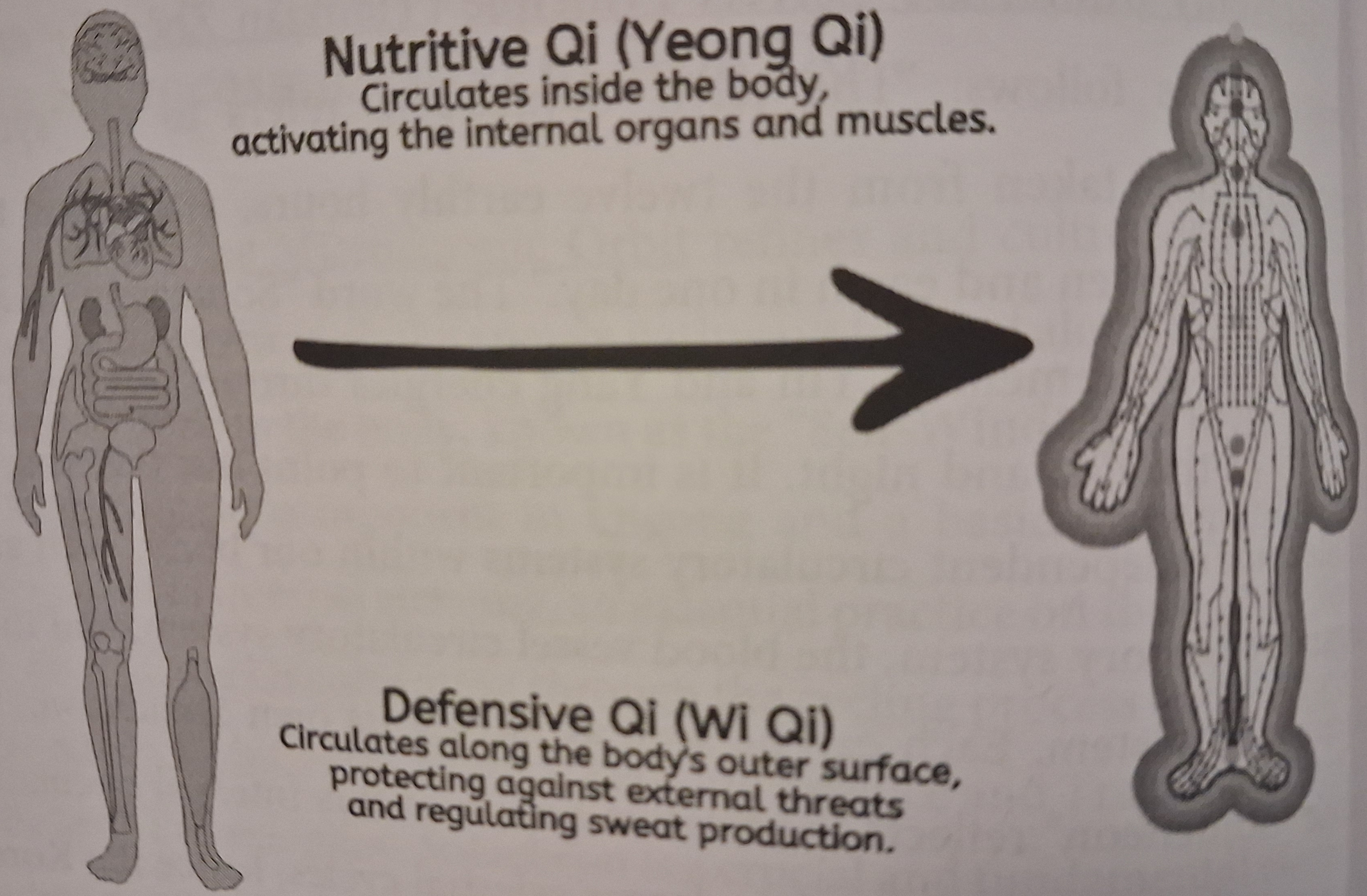

B. Defensive Qi and Nutritive Qi

Creation of Dualism and Chronic Indecision in the Public Mind by the Media

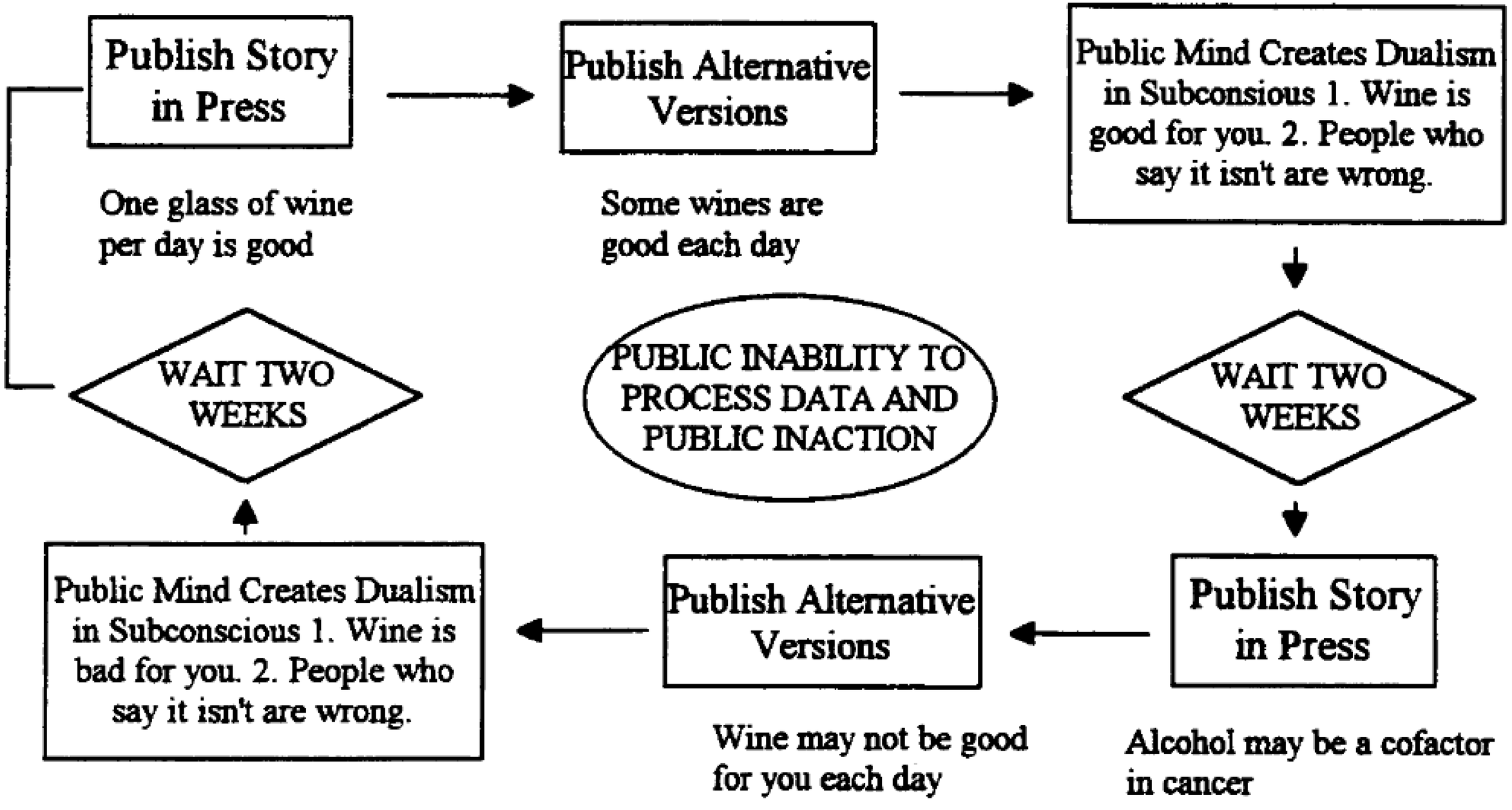

THERES NOT ENOUGH

ITEMS

IN "REAL LIFE"

AND YOUR ENEMYS

NEVER GLOW RED

SO YOU DONT KNOW

WHO THEY ARE

A RAT WILL ONLY GIVE YOU A PIECE

OF GOLD IN A GAME OR A DREAM

A GAME IS A DREAM YOU HAVE WITH YOUR COMPUTER

IF THEY EVER FIND OUT DREAMING IS FREE THEY GONNA OUTLAW IT

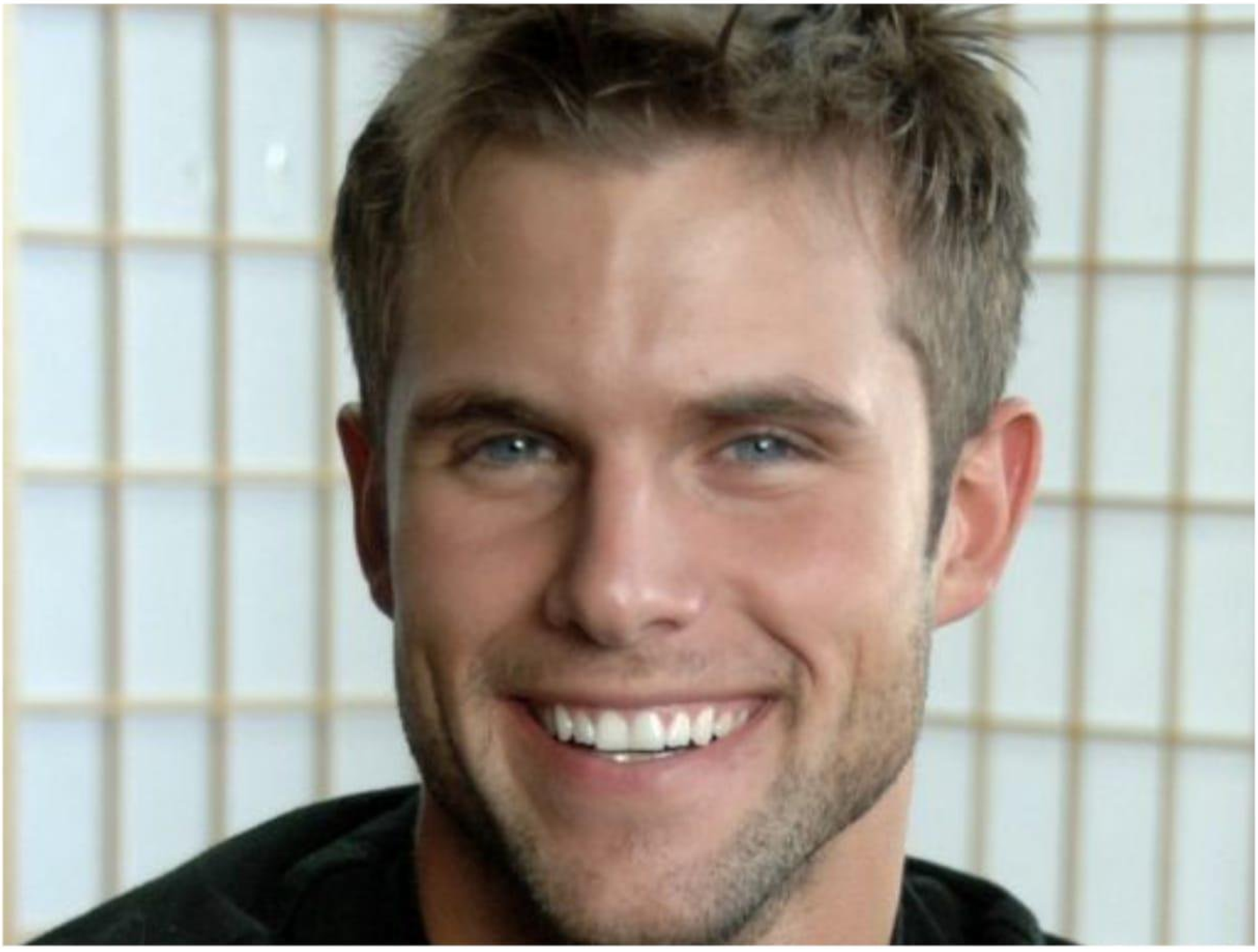

WHENEVER I'M FEELING DOWN I JUST REMIND MYSELF THAT A TRILLION DOLLARS WORTH OF PROPAGANDA DIDN'T WORK ON ME.

1 being flown by Ghislaine Maxwell?
2 A. No.
3 Q. Did Ghislaine Maxwell ever tell you that
4 she had flown Bill Clinton in her helicopter?
5 MS. McCAWLEY: Objection.
6 THE WITNESS: I don't recall her saying
7 that.
8 BY MS. MENNINGER:
9 Q. Did you ever meet Senator ?
10 A. I don't know what he looks like. I might
11 have.
12 Q. If I told you he was from Maine, would
13 that stick out in your mind?
14 A. It should, but I do not recall meeting
15 him.
16 Q. Do you ever remember meeting Prime
17 Minister Ehud Barak from Israel?
18 A. No.
19 Q. Do you recall meeting any prime minister?
20 A. No.
21 Q. Any foreign president?
22 A. No.
23 Q. Nobel Prize winners?
24 A. Not to my knowledge.
25 Q. Naomi Campbell?

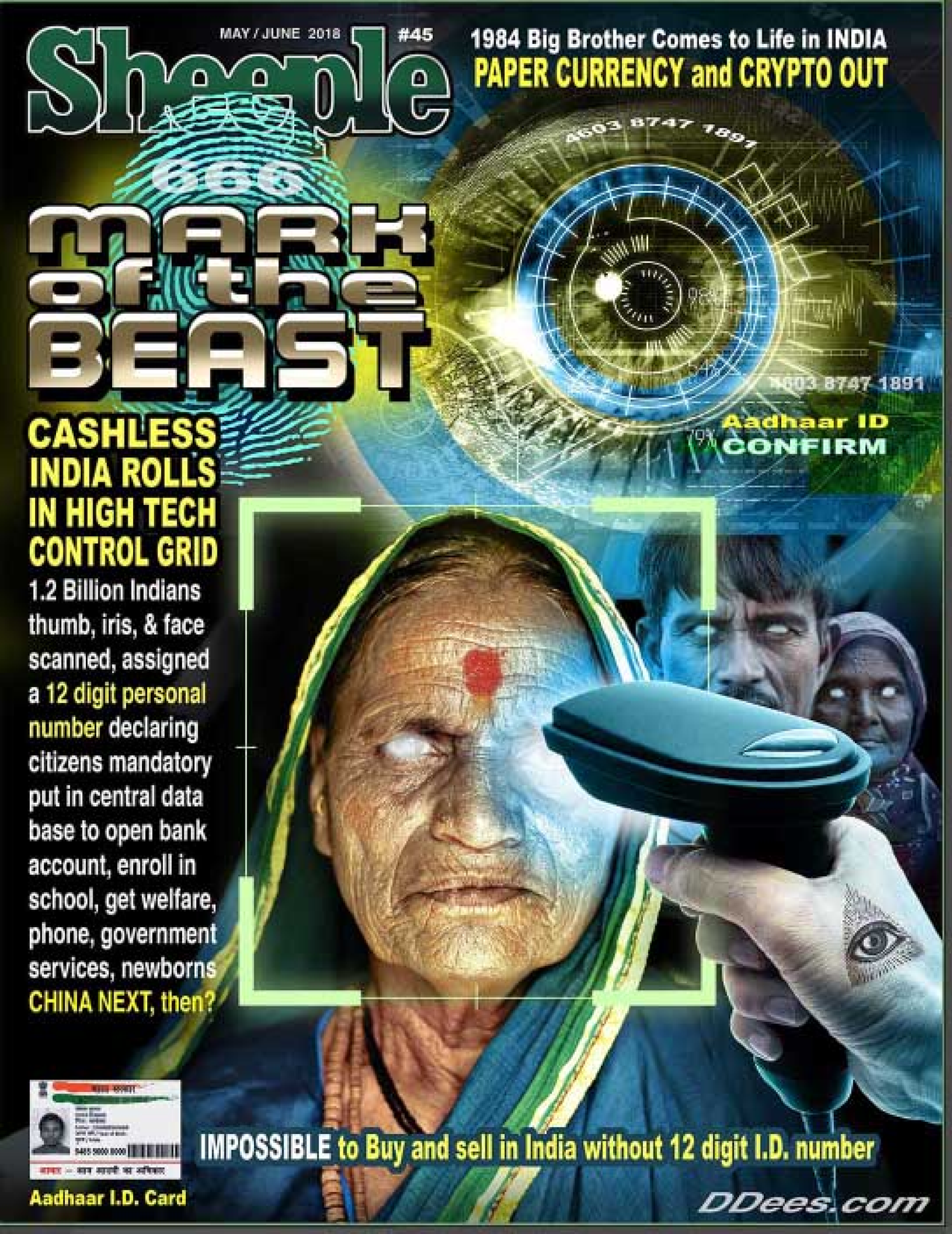
MAY / JUNE 2018
#45
Sheeple
1984 Big Brother Comes to Life in INDIA
PAPER CURRENCY and CRYPTO OUT
666
MARK of the BEAST
4603 8747 1891
4603 8747 1891
Aadhaar ID
CONFIRM
CASHLESS INDIA ROLLS IN HIGH TECH CONTROL GRID
1.2 Billion Indians thumb, iris, & face scanned, assigned a 12 digit personal number declaring citizens mandatory put in central data base to open bank account, enroll in school, get welfare, phone, government services, newborns
CHINA NEXT, then?
IMPOSSIBLE to Buy and sell in India without 12 digit I.D. number
Aadhaar I.D. Card
DDees.com

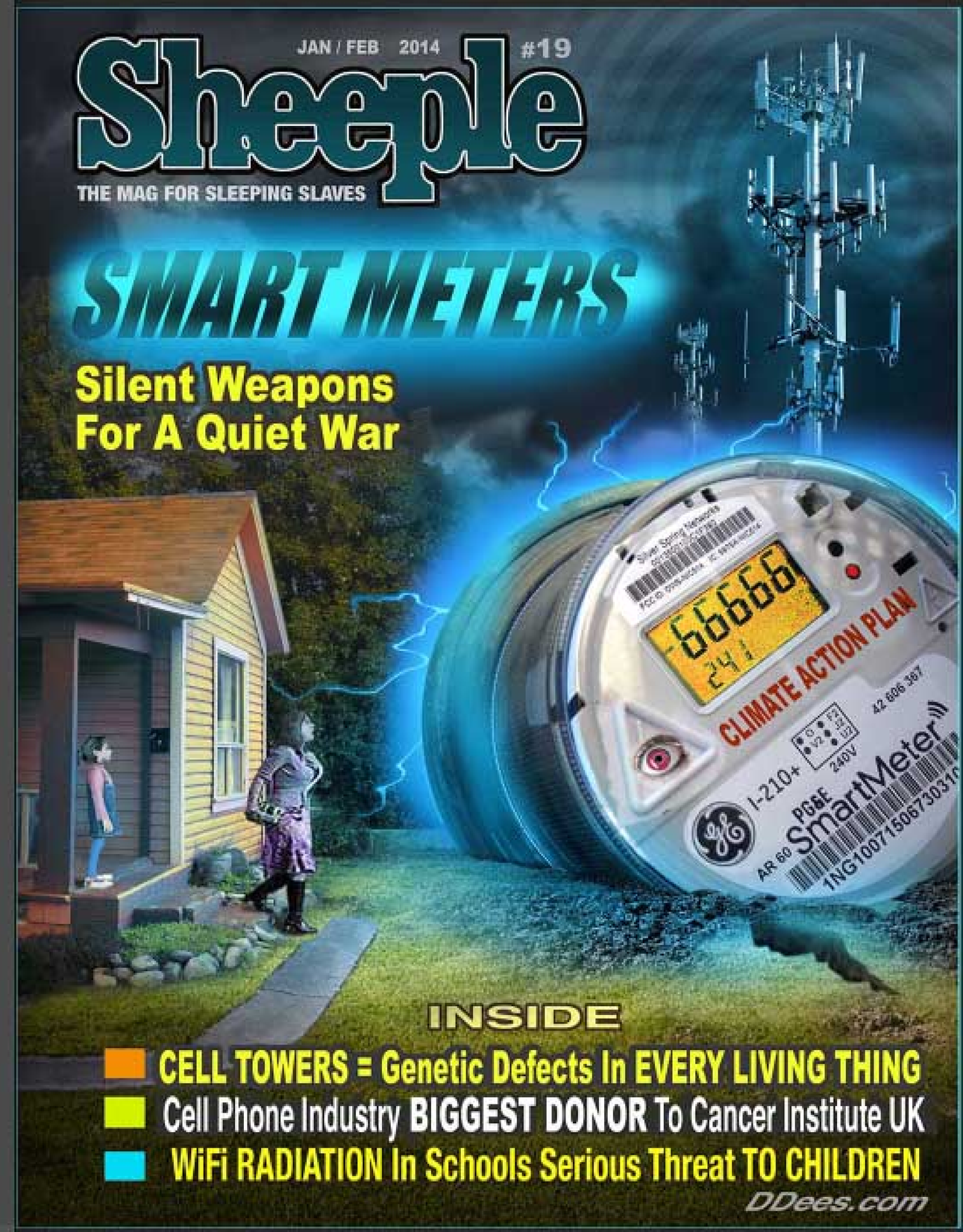
JAN / FEB 2014
#19
Sheeple
THE MAG FOR SLEEPING SLAVES
SMART METERS
Silent Weapons For A Quiet War
CLIMATE ACTION PLAN
SmartMeter
INSIDE
CELL TOWERS = Genetic Defects In EVERY LIVING THING
Cell Phone Industry BIGGEST DONOR To Cancer Institute UK
WiFi RADIATION In Schools Serious Threat TO CHILDREN
DDees.com

GUIDO VON LIST
WOTANISM & ARMANISM

List believed that ancient German society had been led by a hierarchical system of initiates, the **Armanenschaft**, an ancient brotherhood with a hierarchy of three degrees (similar to the **Blue Lodge** degrees of **Freemasonry**). He believed that the **Armanenschaft** had societal control over the ancient German people, acting as teachers, priests, and judges.

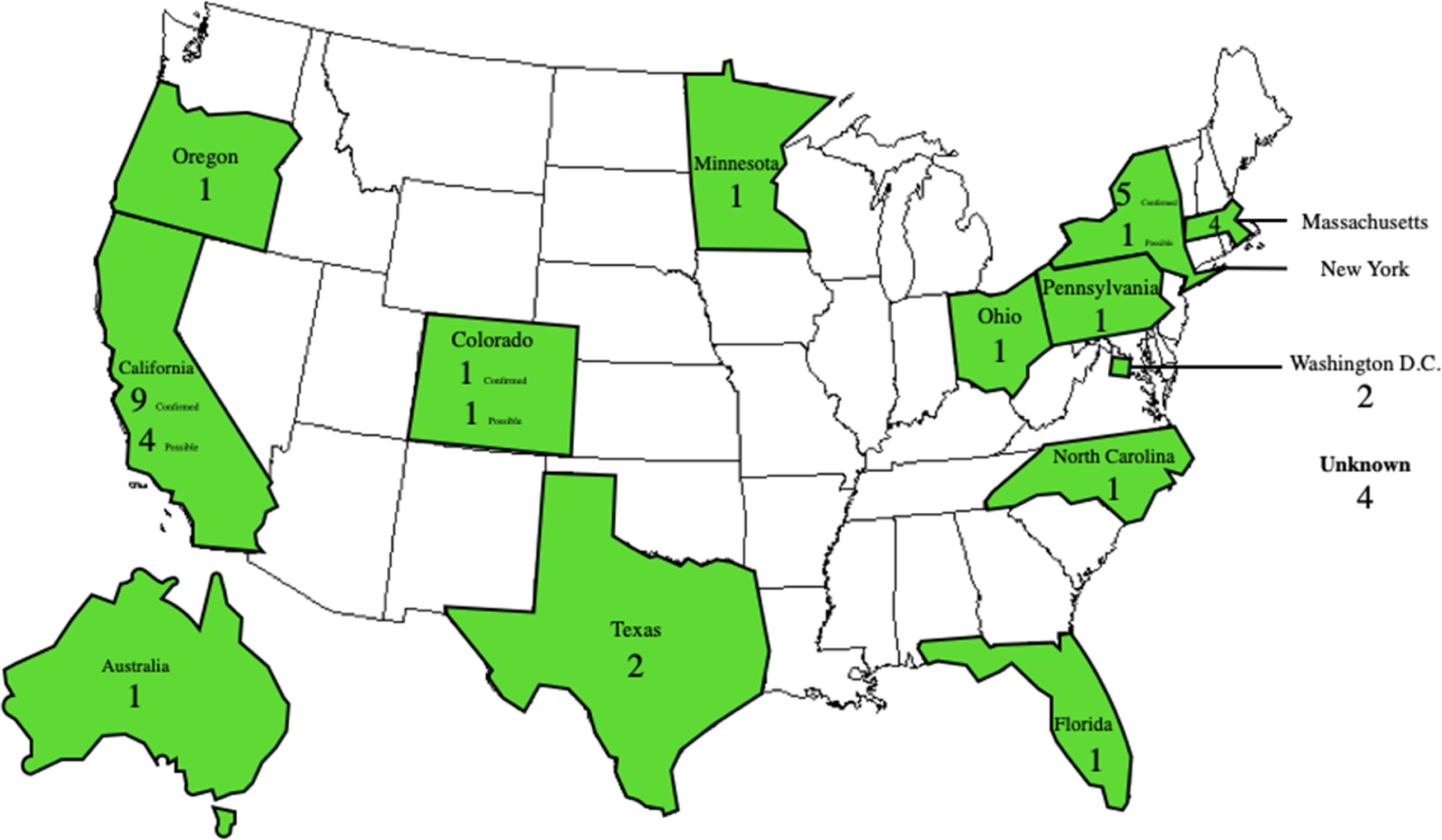
Oregon
1
Minnesota
1
5 Confirmed
1 Possible
4
Massachusetts
New York
Pennsylvania
1
Ohio
1
Washington D.C.
2
Unknown
4
Colorado
1 Confirmed
1 Possible
California
9 Confirmed
4 Possible
North Carolina
1
Texas
2
Australia
1
Florida
1

AT&T 4:13 PM 35%
heavybreathing.net

1 2 3 4 5 6

Heavy...
SOUNDCLOUD
Play on SoundCloud
Listen in browser
4:08
Cookie policy

THEODOR FRITSCH

REICHSHAMMERBUND & GERMANENORDEN

In 1912, Fritsch also established the secret society known as the **Germanenorden**. The Germanenorden was a clandestine (occult) group for leading members of society who wished to work in secret, rather than the Reichshammerbund, which operated in the open. Members of both the Reichshammerbund and the Germanenorden formed the **Thule Society** in 1918, which eventually sponsored the creation of the **Nazi Party**.

jimmycomet Follow

34 likes 97w

jimmycomet holiday joy.

alfredo_alpacino1 Wait!! where is this?? @jimmycomet

mhollamby Overtime.

Log in to like or comment.

Me showing the European and Asian exchange students , who've never seen a gun in real life, the military grade rifle I bought with a gift card at Walmart:

- *See* Schultz Decl. at Composite Exhibit 5, Excerpts from June 1, 2016, Deposition of John Alessi at pg. 28:6-15. "Q. And over the course of that 10-year period of time while Ms. Maxwell was at the house, do you have an approximation as to the number of different females -- females that you were told were massage therapists that came to the house? THE WITNESS: I cannot give you a number, but I would say probably over 100 in my stay there." *Id.* at pg. 30:15-25 "Q: Did you go out looking for the girls -- A. No. Q. -- to bring -- A. Never. Q. -- as the massage therapists? A. Never. Q. Who did? A. Ms. Maxwell, Mr. Epstein and their friends, because their friends relayed to other friends they knew a massage therapist and they would send to the house. So it was referrals."

In response to Ms. Giuffre's assertions about Defendant recruiting of females for sexual purposes, Defendant has made the sweeping claim that Ms. Giuffre's assertions are "entirely false" and "entirely untrue." Complaint, DE 1, at ¶ 31. Accordingly, this Court directed as follows:

> Defendant is ordered to answer questions relating to ***Defendant's own sexual activity*** (a) with or involving Jeffrey Epstein ("Epstein"), (b) with or involving Plaintiff, (c) with or involving underage females known to Epstein or who Defendant believed or intended might become known to Epstein, or (d) involving or including massage with individuals Defendant knew to be, or believed might become, known to Epstein. Defendant is also directed to answer questions relating to ***her knowledge of sexual activities of others*** (a) with or involving Epstein, (b) with or involving Plaintiff, (c) with or involving underage females known to Epstein or who Defendant believed were known or might become known to Epstein, or (d) involving or including massage with individuals Defendant knew to be or believed might become known to Epstein. (FN. Each of the aforementioned lists are disjunctive.) The scope of Defendant's answers are not bound by time period, though Defendant need not answer questions that relate to none of these subjects or that is clearly not relevant, such as sexual activity of third-parties who bear no knowledge or relation to the key events, individuals, or locations of this case.

See Schultz Decl. at Exhibit 6, Sealed June 20, 2016, Order at p. 10 (Emphasis added).

Despite this instruction from the Court, during her deposition, Defendant refused to answer many questions related to "sexual activity with or involving Jeffrey Epstein, with or involving Plaintiff . . . or involving or including massage with individuals Defendant knew to be or believed were known to might become known to Epstein." The result was that at a number of

Hillary
12/16
DDees.com

WAITING TO BE TOLD WHAT TO DO NEXT

"You get used to it, I don't even see the news anymore. All I see is false flag, psyop, bullshit."

huge buildings two huge towers
there is now nothing but

EXTRA-TERRESTRIAL FRIENDS AND FOES

GEORGE C. ANDREWS

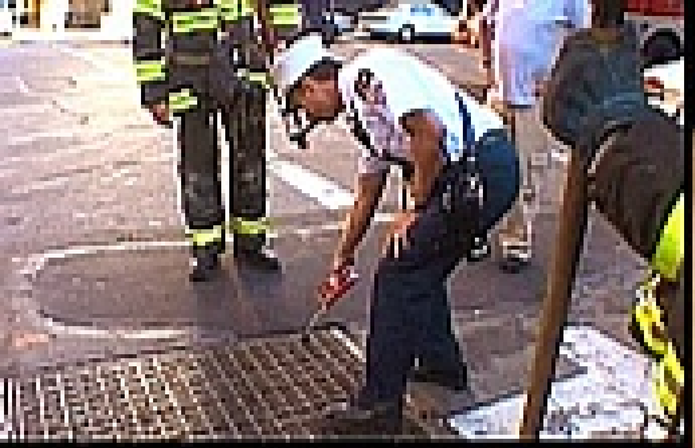

6

seconds after impact

NO PLANE HERE

" FLIGHT 11 "

6:02

"**NO!**
Try not!
DO or DO NOT,
There is no try."

FLUORIDE

An extremely neurotoxic chemical added to drinking water that interrupts the basic function of nerve cells in the brain, causing docile submissive behavior and IQ devastation

and the term is synonymous with "attorney."[14] Therefore, anyone advertising himself as a lawyer holds himself out to be an attorney, an attorney at law, or counselor at law.[15]

If one appears before any court in the interest of another and moves the court to action with respect to any matter before it of a legal nature, such person appears as an "advocate", as that term is generally understood.[16] The phrase "as an advocate in a representative capacity," as used in the statute regulating the practice of law, implies a representation distinct from officer or other regular administrative corporate employee representation.[17]

In England and her colonies a "barrister" is a person entitled to practice as an advocate or counsel in the superior courts.[18] A "solicitor" is a person whose business it is to be employed in the care and management of suits depending in courts of chancery.[19] In the great majority of the states of the Union, where law and equity are both administered by the same court, it has naturally come about that the two offices of attorney at law and solicitor in chancery have practically been consolidated, although in the federal equity practice the term "solicitor" is in general use; but in some states the office of solicitor in chancery is a distinct and separate office from that of attorney at law.[20]

A client is one who applies to a lawyer or counselor for advice and direction in a question of law, or commits his cause to his management in prosecuting a claim or defending against a suit in a court of justice;[21] one who retains the attorney, is responsible to him for his fees, and to whom the attorney is responsible for the management of the suit;[22] one who communicates facts to an attorney expecting professional advice.[23] Clients are also called "wards of the court" in regard to their relationship with their attorneys.[24]

ward of court

§ 3. Nature of Right to Practice

While it has been broadly stated that the right to practice law is not a natural or constitutional right, but is in the nature of a privilege or franchise, the practice of law is not a matter of grace but of right for one who is qualified by his learning and moral character.

Library References

Attorney and Client ⟹14.

The right to practice law is not a natural or constitutional right.[25] Nor is the right to practice

POLICE
BILDERBERG 2012
DDees.com

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Evie's Crib

Evelyn is growing up, soon she will be the Queen of the entire US of A, right now, for a limited time only, you can spend some time with her online, raw and uncut. Take advantage of this now, as in the future she will have the power of life and death over you.

TUESDAY, NOVEMBER 17, 2009

Grand Tam and the Luzattettes!

not sure that is correct grammer---Grandma? Is the plural of Luzzatto Luzzattettes?

About Me

Mr. T

Washington, DC, United States

View my complete profile

Followers

Followers (6)

Follow

Blog Archive

► 2010 (1)

▼ 2009 (56)

Sheeple

NOV/DEC 2015 #30

PUTIN REVIVES CHRISTIANITY RETURNS MORAL VALUES OF CHRISTIAN CULTURE

RUSSIA BANS GMOs

NOW MAJOR EXPORTER OF WORLD'S ORGANIC FOOD

GMO USA

ZIONIST CONTROLLED WEST ENFORCES FOOD POISONING GMOs ON DEMORALIZED GOYIM

GM SALMON NOW APPROVED BY FDA

100% ORGANIC

GMO

POLLINATING BEES

WIPED OUT BY MONSANTO INSECTICIDES

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ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

APOLLO 11

FAMOUS SHOT OF ALDRIN "WALKING ON THE MOON" - SIGNS OF FAKERY

(1) The face shield (right) shows inconsistant ground lighting, left side spotlit (2) Ground hotspot around astronaut, (top left) but dark horizon, unlike sunshine. (3) Rock in the distance (left) front lit, while astronaut is back lit. Rock shadow should be parallel to astronaut's (4) Dark side of astronaut fully lit, but no flashbulb, while his shadow is solid black

NOTE: Later Apollo mission photos look very authentic, so either there was an actual moon landing, or techniques of fakery greatly improved.

Deesillustration.com

Hey America *acid attack* why don't you *gets stabbed* ban guns *nail bomb goes off* so then you'll be safe *gets hit by truck* like us?

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the nobles
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excavation.
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tement that
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nd larynx; that
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inch.

A speaking machine, invented in Germany, pronounced distinctly, *mamma*, *papa*, *mother*, *father*, *summer*. The instrument consists of a pair of bellows, to which is adapted a tube terminating in a bell, the aperture of which is regulated by the hand, so as to produce the articulate sounds. This machine was exhibited at the Royal Institution in 1835, by Professor Wheatstone.

Von Kempelen, the inventor of the Automaton Chess-player, also constructed a speaking automaton, which he made pronounce several sentences, amongst the best of which were, "Romanorum imperator semper Augustus;" "Leopoldus secundus;" "Vous êtes mon ami," "Je vous aime de tout mon cœur." It was some years, however, before he could accomplish more than the simple utterance of the sounds, *o*, *ou*, and *e*. Year after year the inventor devoted to this machine, but *i*, or *u*, or any of the consonants, refused to obey his summons. At length he added at the open extremity of the vocal tube an apparatus similar in action and construction to the *human mouth with its teeth;* when he succeeded not only in making it pronounce the consonants, but words, and even the sentences quoted above. He had previously imitated the tongue and its actions. The fact is interesting, not only as a rare instance of human ingenuity, but also as exhibiting in a most striking light the beautiful adaptation of parts to their respective functions, and that so perfect are the contrivances of Nature for particular ends, that in order to arrive at anything like an imitation of these functions, we must follow closely the method she employs.

In 1843 there was exhibited before the American Philosophical Society, a speaking machine of various movements, by means of keys, and thus made to enunciate various letters and words; in enunciating the simple sounds, could be seen the movements of the mouth, the parts of which were made of caoutchouc. The inventor, Mr. Reade, however, in a frenzy, destroyed this machine, which had taken him sixteen years to construct.

Three years later, in 1846, there was exhibited

The 4 Vedic Ages

Kali Yuga 432000 years
Dwapara Yuga 864000 years
Tetra Yuga 1296000 years
Satya Yuga 1728000 years

Precession of the Equinoxes:
2160 years in each sign

864000 miles

432000 miles

17280 furlongs

2160 miles

4320 miles

Divisions of a Circle
360 degrees
21600 minutes
1296000 seconds

86400 seconds: One day

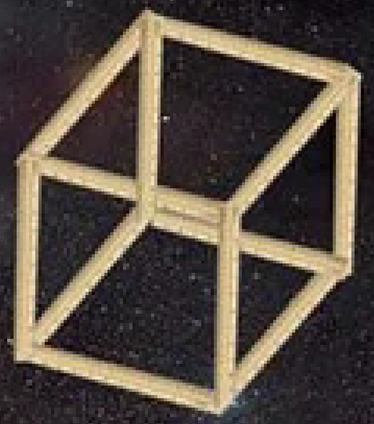

One cubic foot : 1728 inches
2160 degrees

One square yard:
1296 inches

YOΣDUBS

NAZI "CHRISTMAS"

Nazi ideologists claimed that the Christian elements of the holiday had been superimposed upon ancient Germanic traditions. They argued that **Christmas** originally had nothing to do with the birth of Jesus, but instead celebrated the **Winter Solstice** and the "**Rebirth of the Sun**." They claimed that the **Swastika** was an ancient symbol of the big dipper in its four positions during the equinoxes and solstices, and that the figure of **Santa Claus** was a Christian re-invention of the Germanic god **Wotan** (the Norse god **Odin**). Nazi Yule Festival posters were made to depict Odin as the "**Solstice Man**," riding a white horse, sporting a thick grey beard, wearing a slouch hat, and carrying a sack full of gifts.

MONSANTO
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Hey Chat GPT,
finish this building...
ng...
eable.
Your skills are irreplaceab
IMPAC
Sa fying jobs in construction an

From: jeffrey E. <jeevacation@gmail.com>
Sent: Monday, January 12, 2015 10:03 AM
To: Gmax

you can issue a reward to any of virginias friends acquaionts family that come forward and help prove her allegations are false the strongest is the clinton dinner, and the new version in the virgin isalnds that stven hawking partica-ted in an underage orgy

---

please note
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confidential, may be attorney-client privileged, may
constitute inside information, and is intended only for
the use of the addressee. It is the property of
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communication in error, please notify us immediately by
return e-mail or by e-mail to jeevacation@gmail.com, and
destroy this communication and all copies thereof,
including all attachments. copyright -all rights reserved

EXHIBIT
Maxwell 16
4-22-16 cf

CONFIDENTIAL

MAR / APR 2015 #26

Sheeple

ZIONISM = COMMUNISM

BRICS BANK (BRAZIL, RUSSIA, INDIA, CHINA, S. AFRICA) CHALLENGES ROTHSCHILD JEWISH BANKING EMPIRE

CLEVER HUSTLE BUT ROTHSCHILDS ALSO CONTROL BRICS

CHINA'S OPPOSING FORCE IS NWO's MULTIPOLAR TRAP

DDees.com

PRUSSIAN "EDUCATION" SYSTEM & OUTCOME-BASED "EDUCATION"

The basic foundations of the Prussian Education System were laid out by **Frederick II, King of Prussia** from 1772 to 1786. Frederick II and others who furthered the Prussian System sought to take education out of the hands of family and transfer it to the State. Since independently-educated individuals could not always be counted on to submit to government objectives, the Prussian System sought to create **obedient soldiers** for the Prussian army, **obedient workers** for Prussian mining, **obedient civil servants** for the Prussian government, **obedient clerks** for industry, and **citizens who thought alike** about all major political issues. Subsequent nation-states that adopted the Prussian model used this system to build a powerful, controlling State apparatus. Variations of the Prussian Education System were adopted by both Germany and Russia, before, during and after their totalitarian regimes of **Nazism** and **Communism**.

Frederick II, King of Prussia

Society Pressure
Conformity
Hegelian Dialectic
Group Think
Stockholm Syndrome
Brainwashing
Logical Fallacies
Cognitive Dissonance
Indoctrination
Propaganda
Me

ANONS WATCHING THE PUBLIC FIND OUT SATANIC PEDOPHILES ARE REAL

jimmycomet Follow

20 likes 141w

jimmycomet Good #carisjames

jhatzis Who is this cutie?

werkinonmahnightcheese Hipster baby

sayhoeta Nobody puts baby in a basket!

ccwoolman That baby needs a hair cut!

izettefolger ❤

Log in to like or comment.

Just remember how easy it was to distribute experimental injections all over the world.

While for decades telling you how difficult it is to get millions of people food and clean water.

Mary Somerville

Caroline Herschel

Mary Anning

Emmy Noether

Henrietta Leavitt

Women in science that you should know... and probably don't.

"I didn't succumb to the stereotype that science wasn't for girls."

-Sally Ride

Alice Catherine Evans

Annie Maunder

Dorothy Hodgkin

Lise Meitner

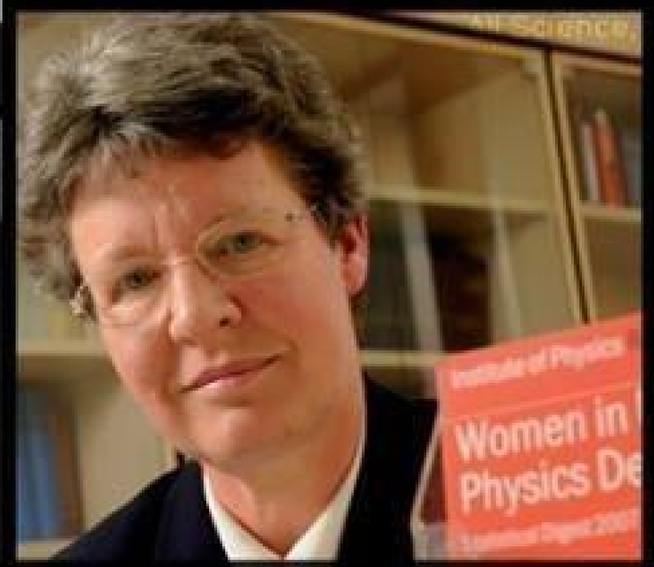

Jocelyn Bell Burnell

Mildred Dresselhaus

Rosalind Franklin

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

1 names and phone numbers?
2 MR. CRITTON: Form.
3 THE WITNESS: Yes, ma'am.
4 BY MS. EZELL:
5 Q. Do you know if she kept pictures of the
6 girls on the computer?
7 A. Yes, she did.
8 Q. And you know that as well because you
9 happen to see them?
10 A. Yes, ma'am.
11 MR. CRITTON: Form to the last two
12 questions.
13 BY MS. EZELL:
14 Q. Were they similar to the pictures that
15 Ms. Kellen had on her computer?
16 MR. CRITTON: Form.
17 THE WITNESS: Yes, ma'am.
18 BY MS. EZELL:
19 Q. Did the pictures that they kept there
20 look like pictures that were posed?
21 A. They were more casual.
22 Q. Did they look as though the person being
23 photographed knew that they were being
24 photographed?
25 MR. CRITTON: Form.

1 THE WITNESS: No, ma'am.
2 BY MS. EZELL:
3 Q. And what can you tell me about that, what
4 lead you to draw that conclusion?
5 A. They were probably taken in parties in
6 big reception or banquet.
7 MR. CRITTON: Let me offer as a
8 suggestion, not that you have to accept or
9 that you would, you're using the term young
10 girls generically, he has probably seen
11 many, many young girls, there was no --
12 you've used it interchangeably with just
13 young girls versus young girls who may have
14 come to -- purported to give a massage and,
15 therefore, that may be a different answer,
16 so that's part of my form objection.
17 MS. EZELL: Okay, thank you.
18 BY MS. EZELL:
19 Q. When I asked you about Ms. Kellen whether
20 she had a list of the girls and telephone numbers,
21 I think I asked about those girls that came to
22 give massages, but let me go back and just ask it
23 that way.
24 Did you notice that Ms. Kellen had a list
25 of the girls that came to give massages on her

1 computer?
2 MR. CRITTON: Form.
3 THE WITNESS: Yes, ma'am.
4 BY MS. EZELL:
5 Q. And did she generally have phone numbers
6 for those girls?
7 A. Yes, ma'am.
8 Q. And were they generally pictures of the
9 girls?
10 MR. CRITTON: Form.
11 THE WITNESS: No, ma'am.
12 BY MS. EZELL:
13 Q. And did Ms. Maxwell have a list of the
14 girls who came to give massages?
15 MR. CRITTON: Form.
16 THE WITNESS: Yes, ma'am.
17 BY MS. EZELL:
18 Q. Did she have telephone numbers generally?
19 A. Yes, ma'am.
20 MR. CRITTON: Form.
21 BY MS. EZELL:
22 Q. Were there pictures on her computer of
23 the girls who came to give massages?
24 MR. CRITTON: Form.
25 BY MS. EZELL:

1 Q. Ms. Maxwell I'm talking about.
2 A. Yes, ma'am.
3 Q. And were those pictures the more casual
4 ones that you described when I asked whether or
5 not the subject looked as though she knew she was
6 being photographed?
7 MR. CRITTON: Form.
8 THE WITNESS: I'm sorry, can you repeat?
9 BY MS. EZELL:
10 Q. Yeah. The pictures of the young girls
11 who came to the house to give massages that were
12 on Ms. Maxwell's computer, did they appear to have
13 been taken when the girls knew they were being
14 photographed?
15 MR. CRITTON: Form.
16 THE WITNESS: I don't think they knew
17 they were being photographed.
18 BY MS. EZELL:
19 Q. I believe you said they were more casual
20 pictures.
21 A. Yes, ma'am.
22 Q. Did you notice any nude photographs in
23 those pictures?
24 A. Yes, ma'am.
25 MR. CRITTON: Form for the last question.

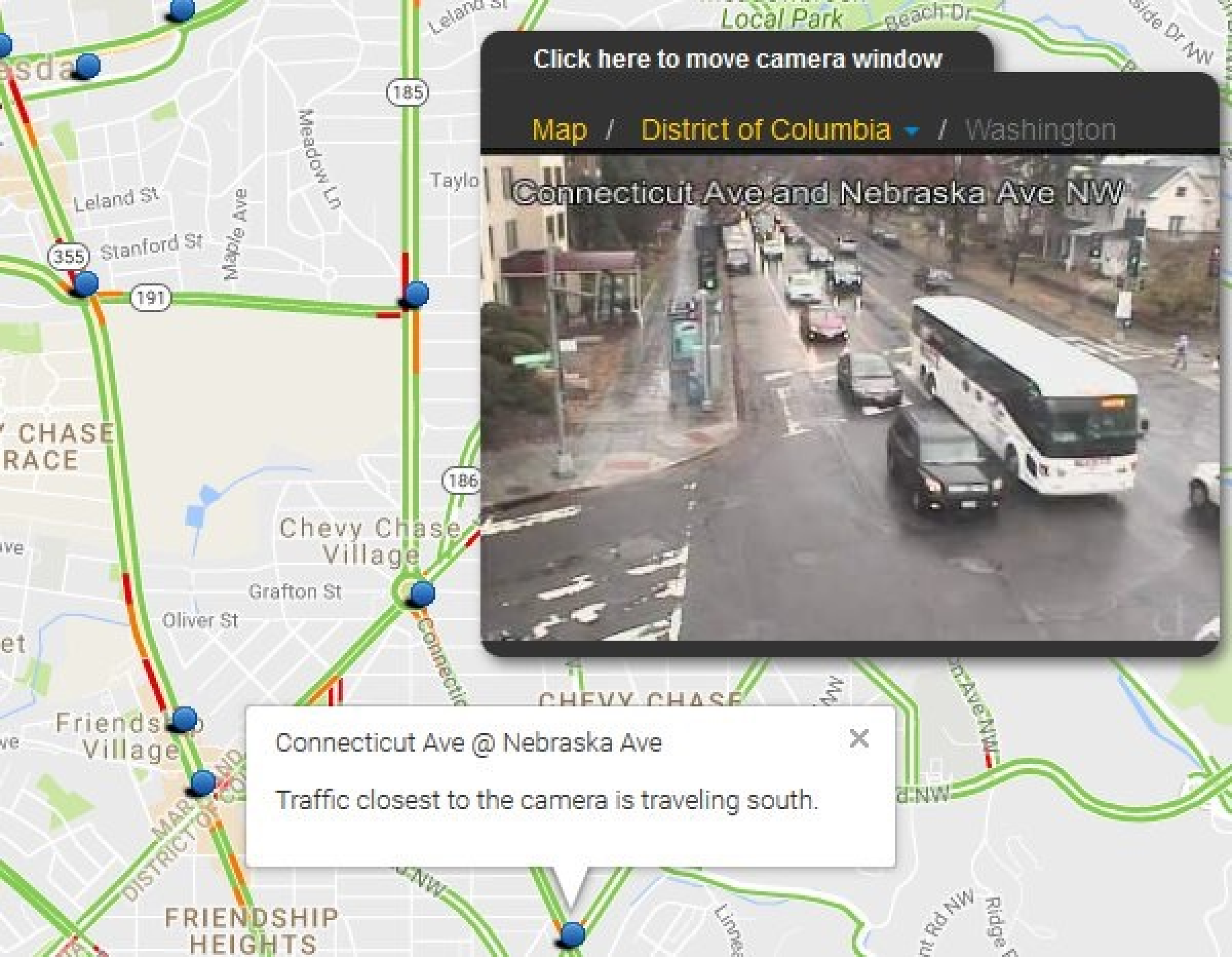
Click here to move camera window
Map / District of Columbia / Washington
Connecticut Ave and Nebraska Ave NW
Connecticut Ave @ Nebraska Ave
Traffic closest to the camera is traveling south.
Leland St
Stanford St
Maple Ave
Meadow Ln
Taylo
Local Park
Beach Dr
185
355
191
186
Chevy Chase Village
Grafton St
Oliver St
Friendship Village
FRIENDSHIP HEIGHTS
CHEVY CHASE
Linnean
Ridge
Rd NW

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

The Schutzstaffel's **Einsatzgruppen** (**Mobile Killing Units**) were first deployed in 1941 and were initially organized to facilitate mass shootings. They soon employed the technique of mass murder by poisonous gas. Their victims were forced into specially-designed vans or trucks and killed with the vehicle's engine exhaust before being transported and dumped into mass graves. In early 1942, the highest levels of the Nazi government decided to murder all Jews throughout Europe. Nazi extermination camps were usually located on rail lines to make it easier to transport victims to their deaths, but in places that were remote enough to avoid notice by local populations. Victims were deported by trains to extermination camps, where most were killed with poison gas. Victims were typically deported to the camps in overcrowded cattle cars, with as many as 150 people forced into a single boxcar. Upon arrival, victims were stripped of their remaining possessions, forced to undress, had their hair cut off, and were forced into gas chambers. Death from the poisonous gas was agonizing and could take as long as 30 minutes. Toward the end of the Nazi regime, Zyklon B gas eventually became the preferred killing method in extermination camps.

Truly free markets

- **Unregulated markets** outside of the state's control are known as gray markets; informal, parallel or circular economies; the underground; or Second Realms.
- Anyone can start to sell a product or service without restrictions or asking permission.
- Local cash-in-hand word-of-mouth markets work this way, as well as online classifieds and darknet markets.
- Opsec and risk management are important, but gray markets have operated successfully since decades, even in authoritarian countries.

The People Cooker Electronic Silent Weapon Used By Secret Services World-wide To Incapacitate, Torture and Murder

BEAM WEAPONS DIGEST

2013 Issue #1

INSIDE

POLITICAL ASSASSINATIONS, SLOW-KILL MICROWAVE WEAPONRY, And, THE NEW WORLD ORDER'S...

TARGETED KILL LIST

Firing At The Chest With a Microwave Blast Puts The Human Heart Into a Chaotic State

MILITARY CROWD CONTROL PAIN WITHOUT INJURY?

An Un-Traceable Heart Attack!

DDees.com

John Lang
January 14 at 12:48am

Just wanted to give you guys a heads up. If anything happens to me in the next day or two it will be the result of Fresno PD, my neighbor, and an employee at my job Payless Brakes and Tires on blackstone..

Like Share

Siren Oceana Wow. Sending prayers of protection your way. God be with you.
Like · January 14 at 1:03am

John Lang Thank you..
Like · January 14 at 1:04am

THE MIDDLE PILLAR

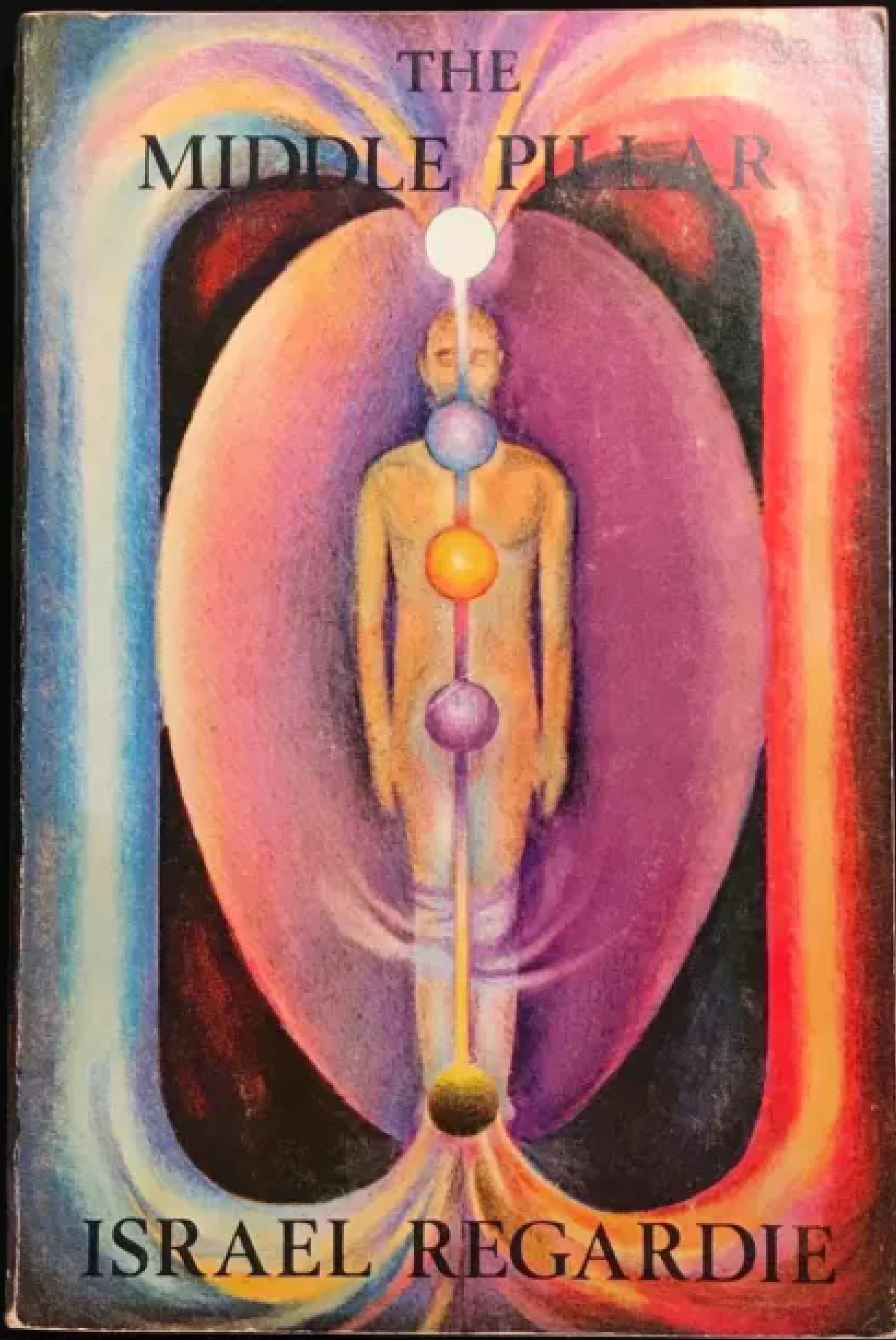

ISRAEL REGARDIE

BP
Deesillustration.com

1 A. Yes, ma'am.
2 Q. What was the time prior to that?
3 A. You know chronologically it's impossible
4 for me to place these in order. I can tell you about
5 events, but if we're going to say chronologically,
6 correct, it would be impossible.
7 Q. Well, you say there was six times, right,
8 you were very specific about that?
9 MS. MCCAWLEY: Objection.
10 SPECIAL MASTER: Let her get her question
11 out. Go ahead.
12 BY MS. BORJA:
13 Q. You're very specific about that, right?
14 MS. MCCAWLEY: Objection.
15 SPECIAL MASTER: You can answer.
16 A. I am specific about the fact that I know I
17 have been with Alan Dershowitz at least six times, if not
18 more.
19 Q. So let's talk about what you know about
20 those six times. Let's start with, you can pick any one
21 other than the flight that we've talked about?
22 A. Okay. New York.
23 Q. Okay. Let's start with New York?
24 A. I was upstairs in Jeffrey's room with
25 Jeffrey.

Jan / Feb 2018 #43

Sheeple

6 Companies Control 96% of World Media

CIA agents in 1964:

Castro's in for the surprise of his life when he tries to sign something with my POISON PEN!

CIA agents in 2024:

"@libcrusher The phrase 'working class' is ableist and promotes eugenics because it positions disabled people and workers as enemies."

Two-moment microphysics scheme for convective clouds

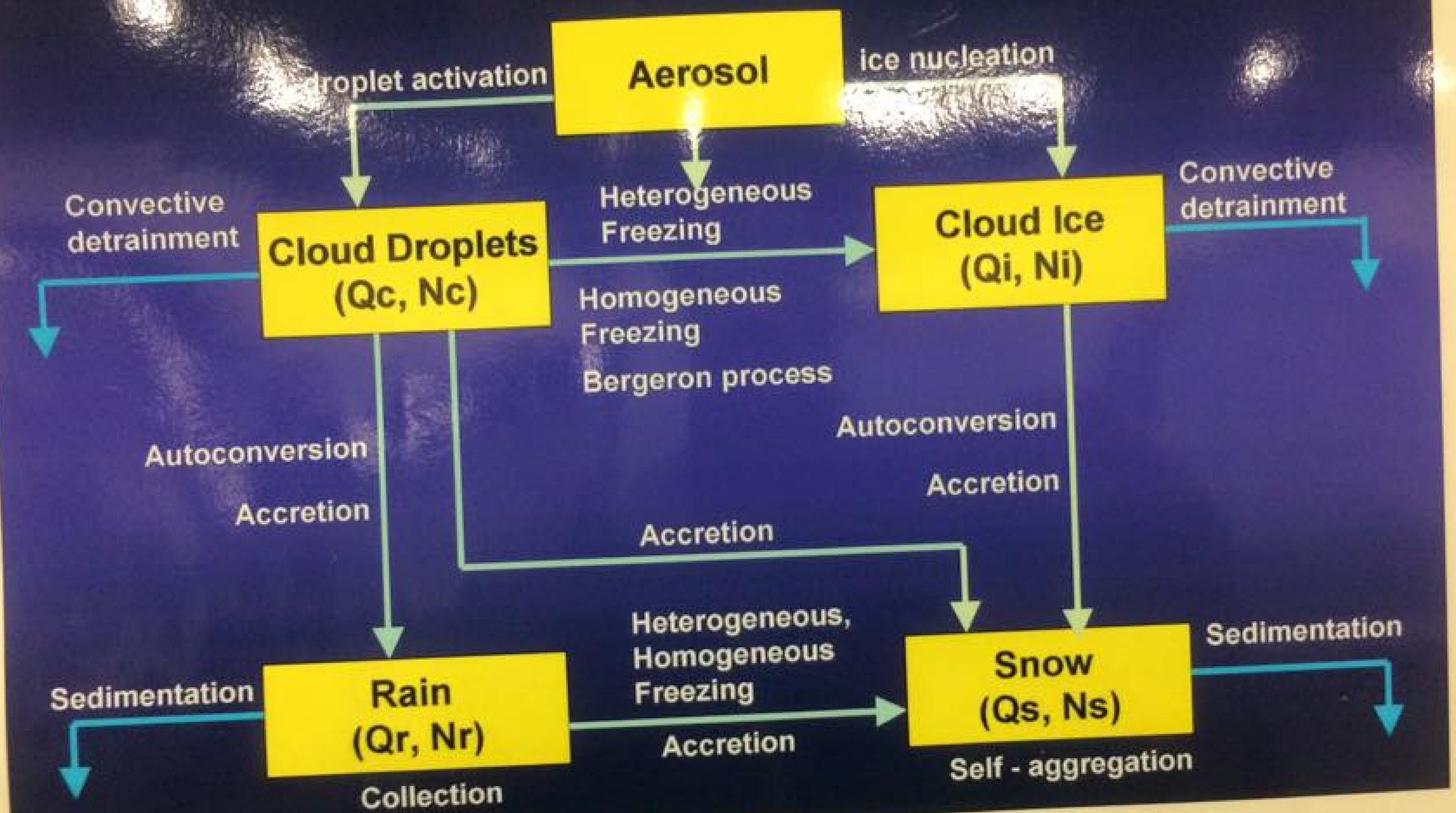

Implementation of the microphysics scheme in the CAM5

SEPT / OCT 2019
#53
Sheeple
Dees Volume 4
facebook
FREEDOM OF SPEECH?
CENSOR YOURSELF OR LOSE YOUR VOICE
SECRET CONFESSIONS OF FACEBOOK ADDICTS DURING JOB HOURS
Ai GOOGLE OVERLORD PROGRAMS USERS TO THINK CORRECTLY
YouTube
DDees.com

MAY / JUNE 2019
#51
Sheeple
Dystopian Electronic Prison Grid
600 Mil Cameras Track Every Move, Behavior & Transaction
BLACKLISTED
Criticize the Government, Bad Debt, Even Jaywalking, China's Social Credit System Punishes Citizens by Blocking Freedoms
AMERICA NEXT?
11 Mil Now Banned From Flying, Many Blocked From Train Travel, Purchases, Banking, or a Phone
DDees.com

Copyrighted Material

the new hermetics

21st century magick for illumination and power

Jason Augustus Newcomb

foreword by Lon Milo DuQuette

Copyrighted Material

1 share

Bella Robinson
http://humantraffickingcenter.org/guest-posts/root-causes-contradictions-displaced-youth-along-u-s-mexico-border/

Root Causes and Contradictions...
humantraffickingcenter.org
You won't hear about it in sound...

5 hours ago · Like

Bernardo Issel
How credible the Reddit link and discussion?

5 hours ago · Like

Bella Robinson
I found out what happened, and if you message me I will explain. I don't think it is appropriate to post what I know in public.

We The People
peace
Silent Night
Dees
vols
1, 2, 3
500 SAEs
AMMO
NRA
Sons of Freedom
DDees.com

I DIDN'T COMPARE HIM TO ONE. HE IS ONE

JK ROWLING RESPONDS TO CLAIMS OF CRUELTY AFTER CALLING A TRANSGENDER FOOTBALL MANAGER A "STRAIGHT, WHITE, MIDDLE-AGED BLOKE"

www.firstcuriosity.com

322
DDees.com

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

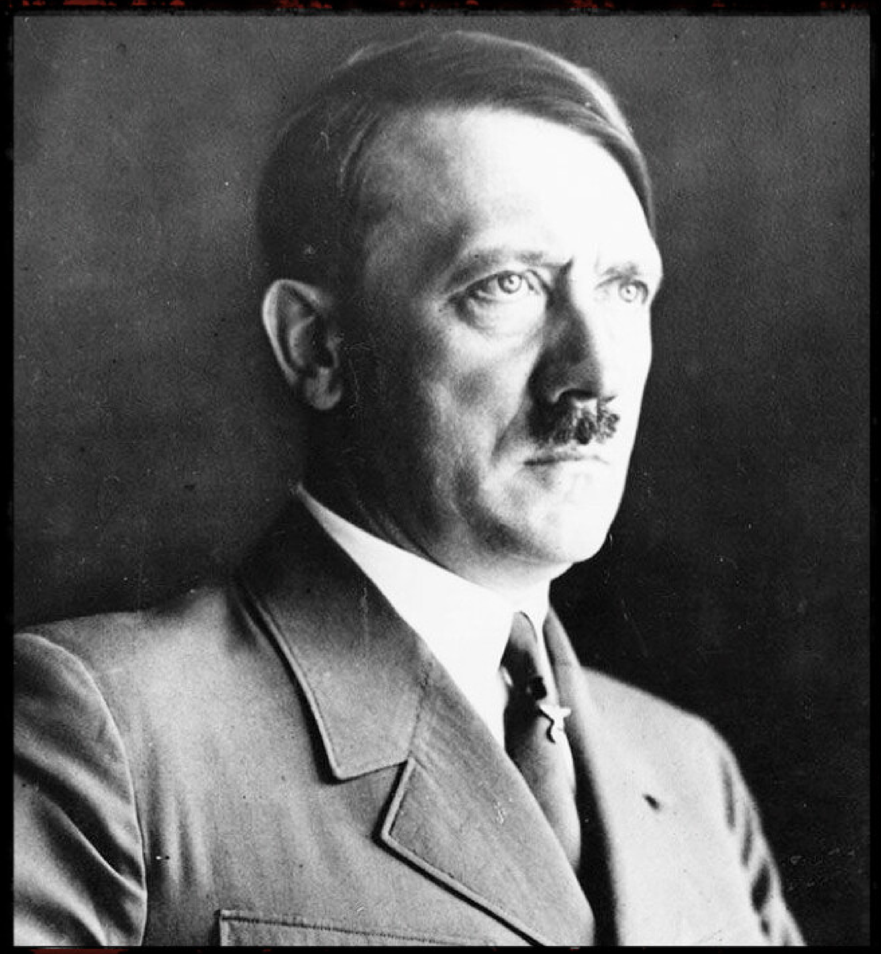

In December 1920, the Nazi Party had acquired a newspaper, the ***Völkisch Observer***, of which its leading ideologist **Alfred Rosenberg** became editor. Others to join the Nazi Party around this time were **Heinrich Himmler** and World War I flying ace **Hermann Göring**. On July 29, 1921, **Adolf Hitler** officially replaced **Anton Drexler** as party chairman and was granted absolute power in the party as its sole leader. Hitler soon acquired the title **Führer** ("**Leader**") and it was accepted that the party would be governed by the **Führerprinzip** ("**Leader Principle**"). Under this principle, the party was a highly centralized entity that utilized a strict top-down hierarchy with Hitler at the apex.

AT&T LTE 23:29 77%

Photo

jimmycomet

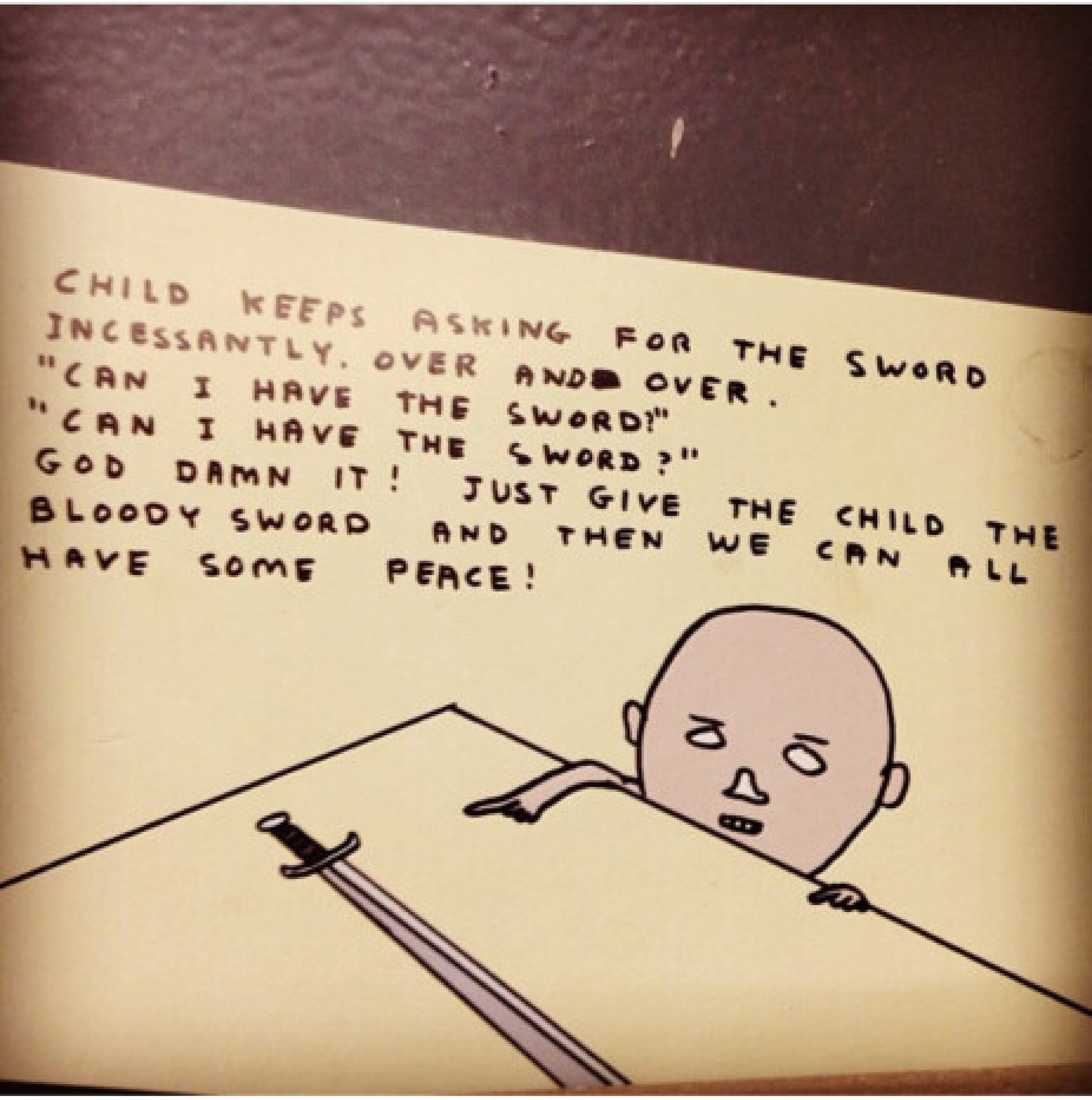

❤ alfredo_alpacino1, joewills, izettefolger, casswindwills

jimmycomet #carisjames

View 1 comment

MARCH 13, 2013

"I'm from the government...

I'm here to help you."

BRINGERS OF THE DAWN

Teachings from the Pleiadians

BARBARA MARCINIAK

stop imagining
the apocalypse &
start imagining
heaven on earth

HOME SCHOOLING DAY 32 WITH GRANDPA

RUDOLPH HESS

In 1919, Hess enrolled in the University of Munich, where he studied geopolitics under **Karl Haushofer**, a proponent of the concept of **Lebensraum** ("**Living Space**"), which became one of the pillars of Nazi ideology. Hess joined the Nazi Party on July 1, 1920, and was at Hitler's side for the failed **Beer Hall Putsch** on November 8, 1923. While serving his prison sentence for the attempted coup, Hess assisted Hitler with ***Mein Kampf***, which became a foundation of the political platform of the Nazi Party.

THEY'LL NEVER
DRINK ALCOHOL AGAIN
NEXT WE'LL GO AFTER GUNS.
imgflip.com

DEES
VOL 4
DDees.com

pre-impact Frame #6

" THE INDESTRUCTIBLE AIRPLANE COCKPIT "

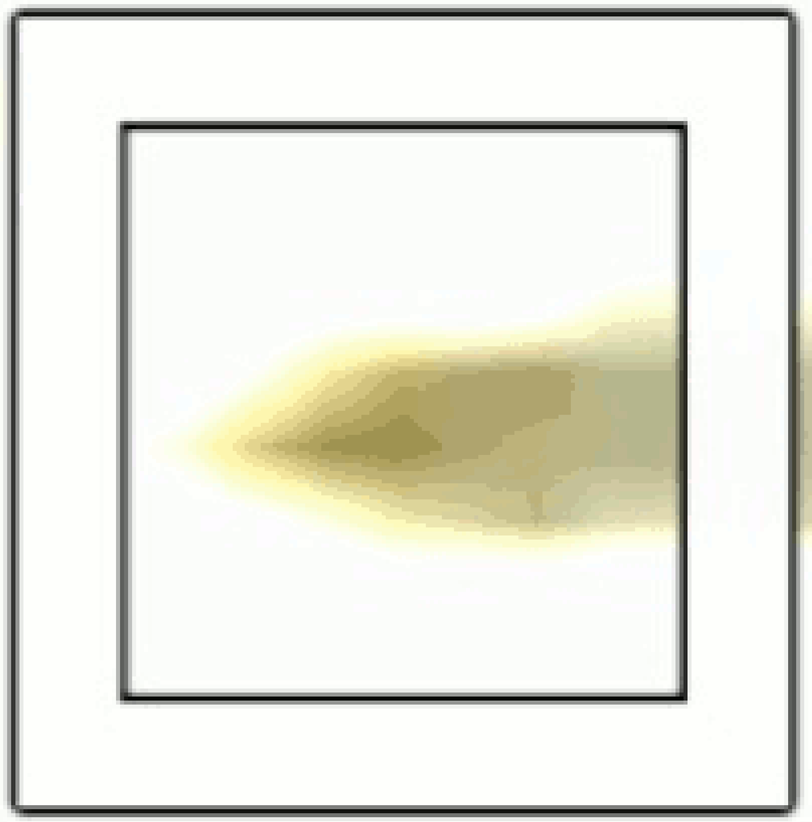

THE TWO FRAMES HAVE BEEN CONTRASTED EQUALLY

Tools

KYC-free services:
https://kycnot.me

Tor Browser:
https://torproject.org

Encrypted 1:1 and group chats:
https://matrix.org

Monero:
https://getmonero.org

SABBATEAN FRANKISM

Jacob Frank

Sabbatean Frankism has been described by some researchers as "the historical roots of **Cultural Marxism**," and by others as "the paradigm of the modern Left." **Communism**, **Socialism**, **Fascism**, **Corporatism**, and **Critical Theory** are all ideologically linked to Sabbatean Frankism, in that they all seek the **inversion of moral values**, and to replace them with irrational, destructive impulses and the Satanic world-view that "everything is permitted." Some researchers have postulated that **Karl Marx** himself may have subscribed to Sabbatean-Frankist ideology and purposefully built upon their ideas as a mechanism to ideologically subvert, and eventually destroy, Western civilization. As an ideology of inversion and destruction, Sabbatean Frankism parallels the famous quote from **John Milton**'s ***Paradise Lost:*** "***Better to reign in Hell, than serve in Heaven.***" This is the very essence of the world-view and ideology of all **Dark Occultism**.

THE BRITISH ASSAULT WEAPON BAN OF 1775
IT DIDN'T END WELL FOR THEM.

Honey, please wake up our son.
THE SYSTEM IS RIGGED, OUR MONEY IS WORTHLESS AND EVERYTHING WE ARE TOLD BY THE MEDIA IS A LIE

People who get their information from government sources and mainstream media be like....

July / Aug #40

Sheeple

Ventura Highway in the sunshine

VEGAS RAIN

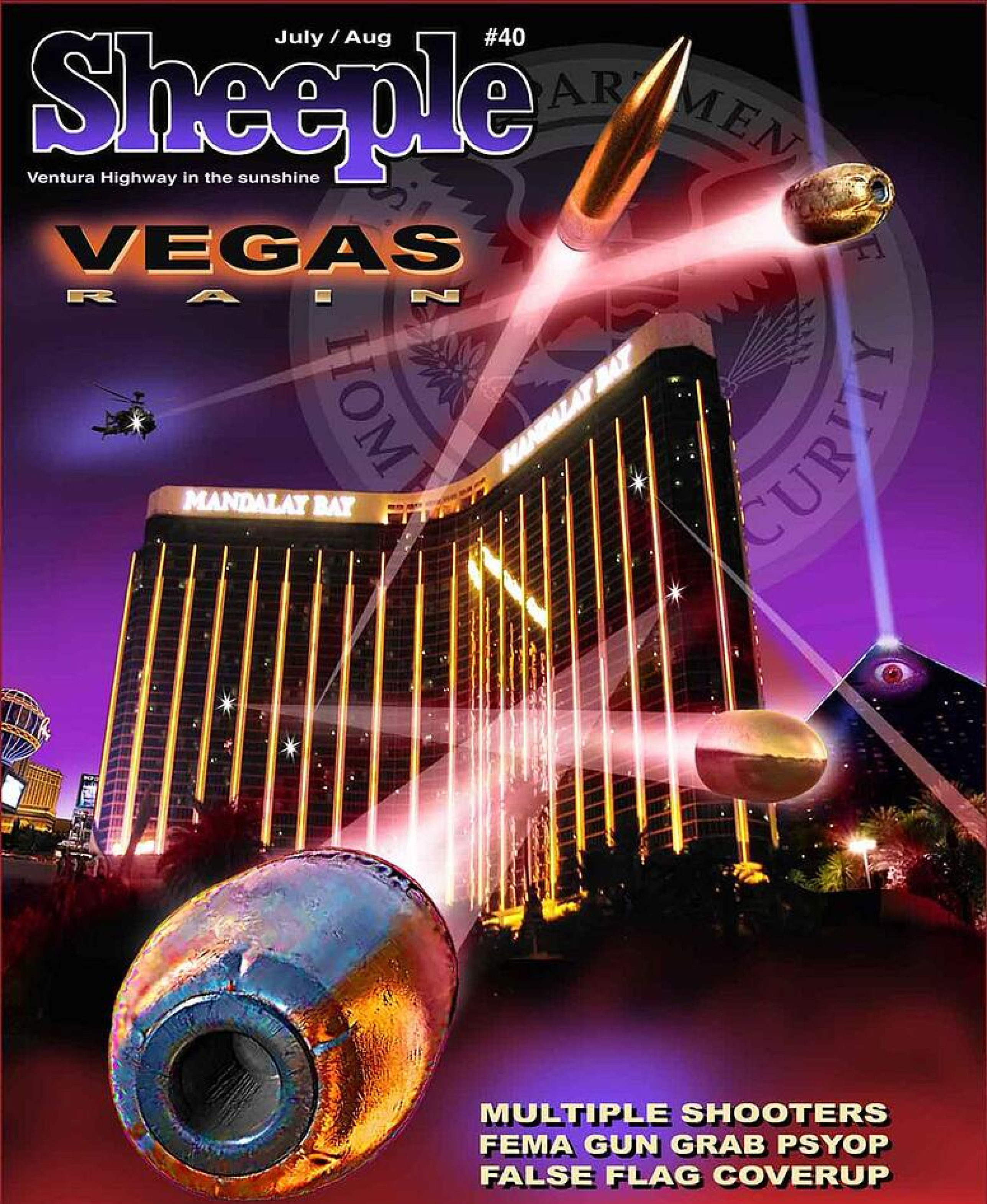

MULTIPLE SHOOTERS
FEMA GUN GRAB PSYOP
FALSE FLAG COVERUP

DDees.com

JULY / AUG 2019 #52

Sheeple

Will You Take The Chip?

MANDATORY MARK OF THE BEAST

BUT, WILL YOU COMPLY?

OBEY

Transhuman Implant Interfaces Brain to Ai Platform
Severing Connect to Infinite Intelligence God/Source

JULY / AUG 2018 #46

Sheeple

BEYOND HUMAN

SUPER LONGEVITY
SUPER INTELLIGENCE
SUPER WELL-BEING

IMPLANTED BRAIN - MACHINE INTERFACE ENHANCES HUMAN ABILITIES TO COMPUTER SPEED

TRANSHUMAN POPULATION

SATANISTS' DREAM OF TOTAL MIND CONTROL

BLACK GOO

SELF REPLICATING PROGRAMMABLE SYNTHETIC DNA

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BILDERBERG
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OCCULT STRUCTURE OF OUR WORLD

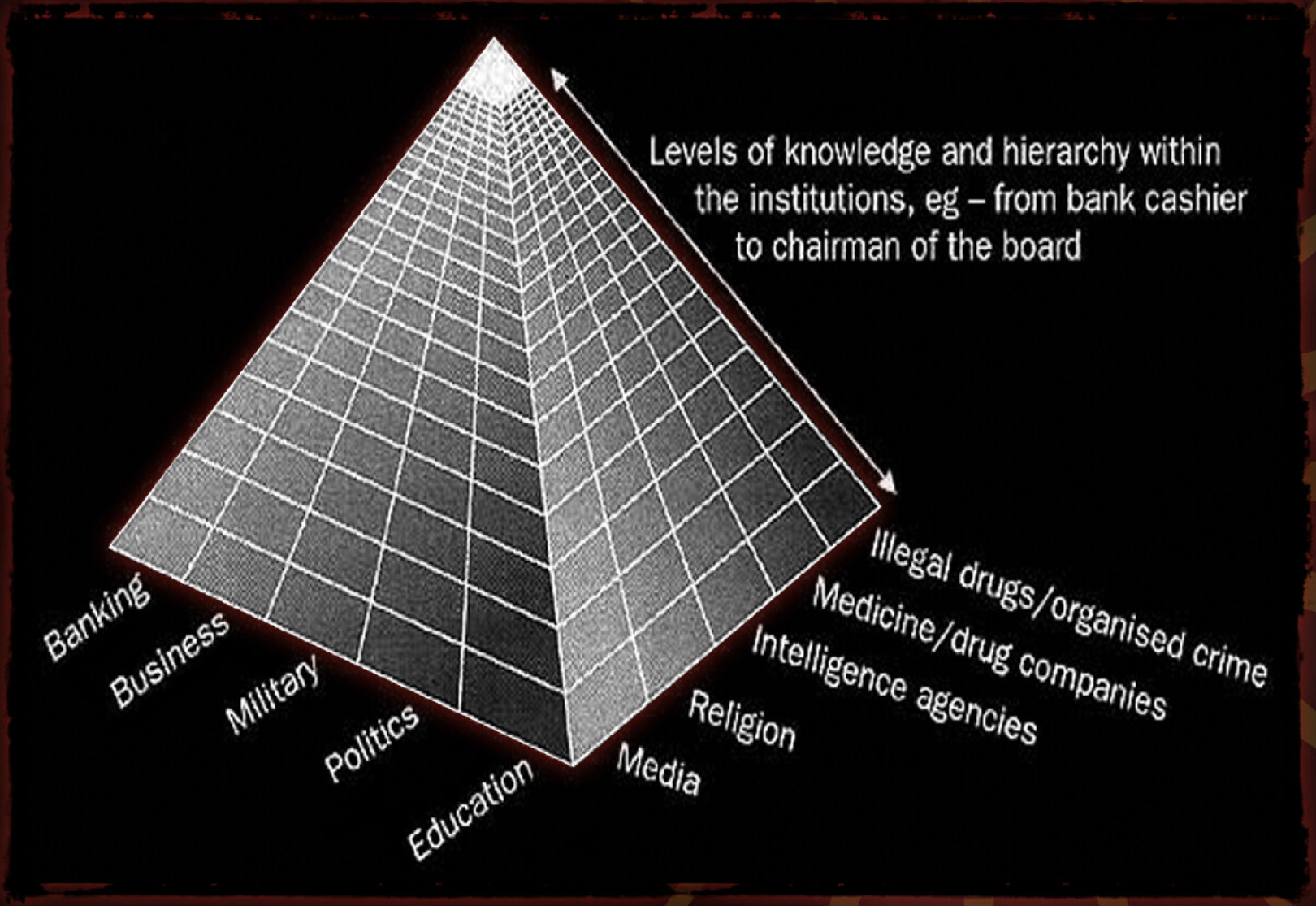

Dark Occultists have completely infiltrated and permeated all institutional walks of life on Earth. They maintain their control over the human population through their manipulation of these institutions. This is not only possible, but relatively easy for them to accomplish, since the structure of all these institutions is based upon hierarchy and compartmentalization.

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The Secret Teachings of All Ages

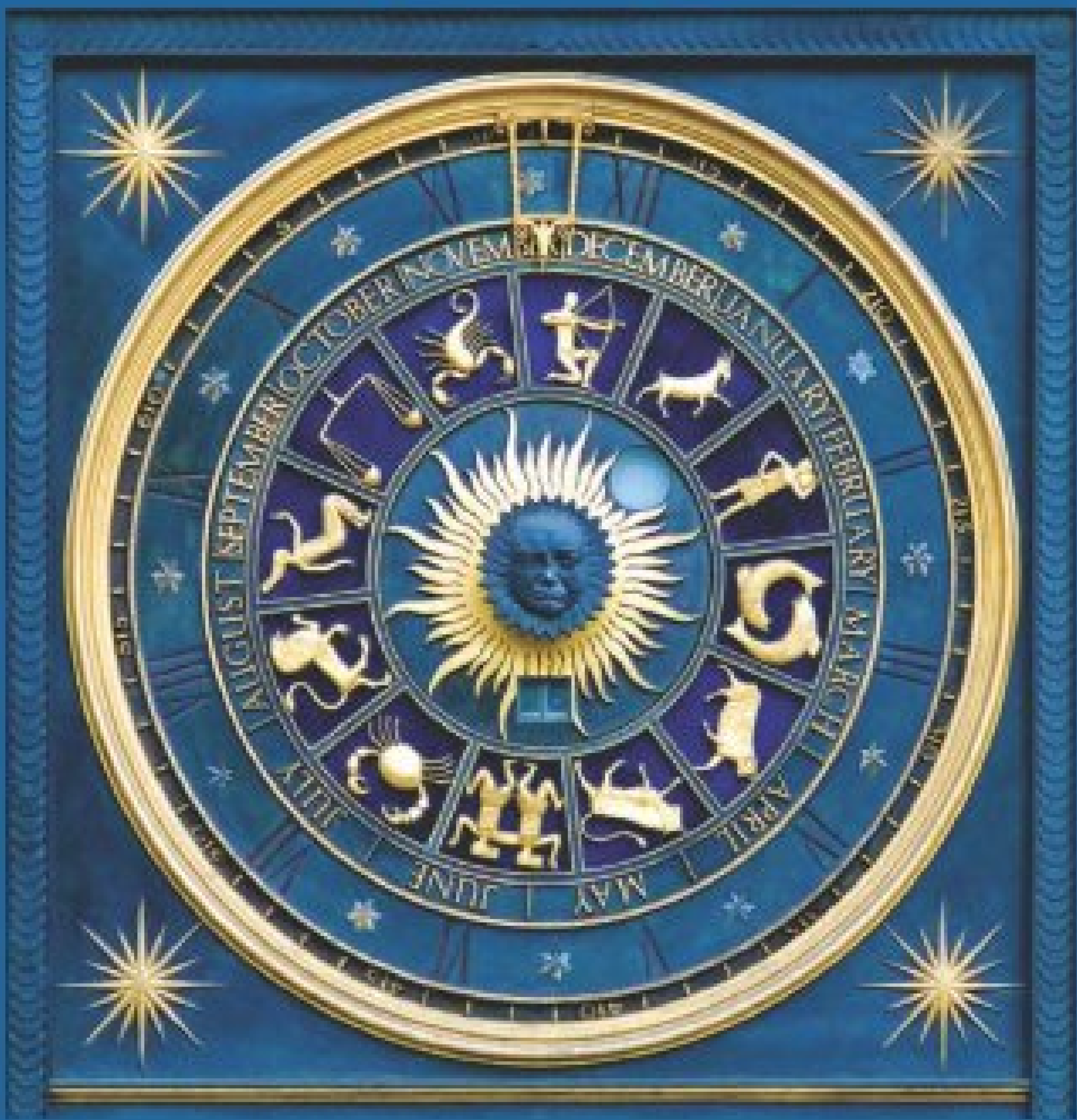

Manly P. Hall

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VÖLKISCH MOVEMENT

The Völkisch Movement was inspired as early as 1853 by French aristocrat and racialist author **Arthur de Gobineau**, who had written an essay on the inequality of races, in which he had made claims for the superiority of the Nordic-Aryan race, and warned of its eventual submergence by non-Aryans. This notion, along with the ideas about the biological struggle of **Social Darwinism**, was taken up at the turn of the 20th century by völkisch propagandists who claimed that Germans could defend their race and culture only by remaining racially pure.

Arthur de Gobineau

SMART
METER
DDees.com

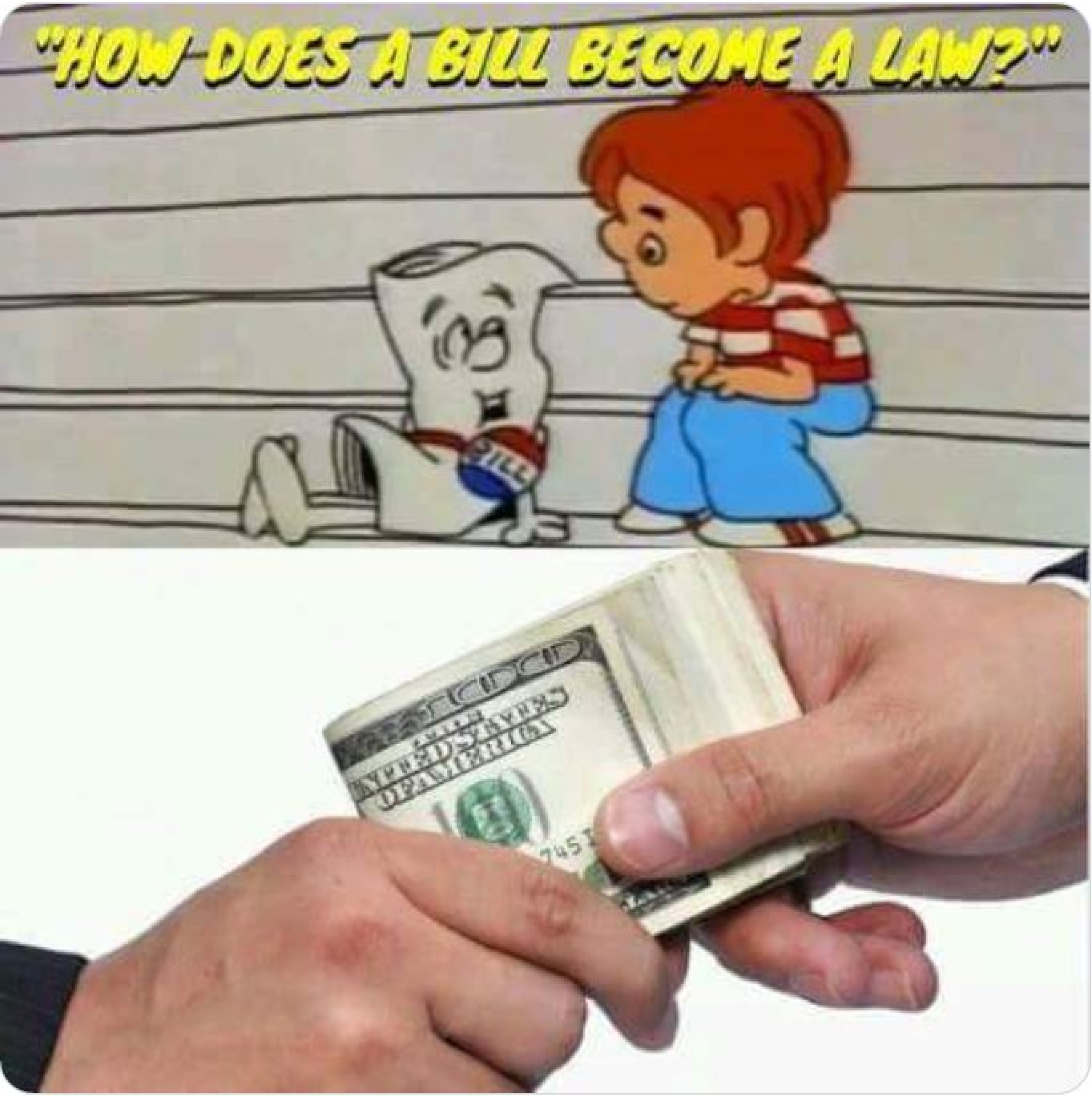
"HOW DOES A BILL BECOME A LAW?"
BILL

I THINK THE RICH ARE *EVIL* **MONSTERS** WHO WORK TO UNDERMINE THE PEOPLE

...BUT **YOU** THINK THEY COLLABORATE TO PUSH AN EVIL AGENDA?!
WHAT ARE YOU, A CONSPIRACY THEORIST?!

IRAN
PELOSI
& RAHM
Deesillustration.com

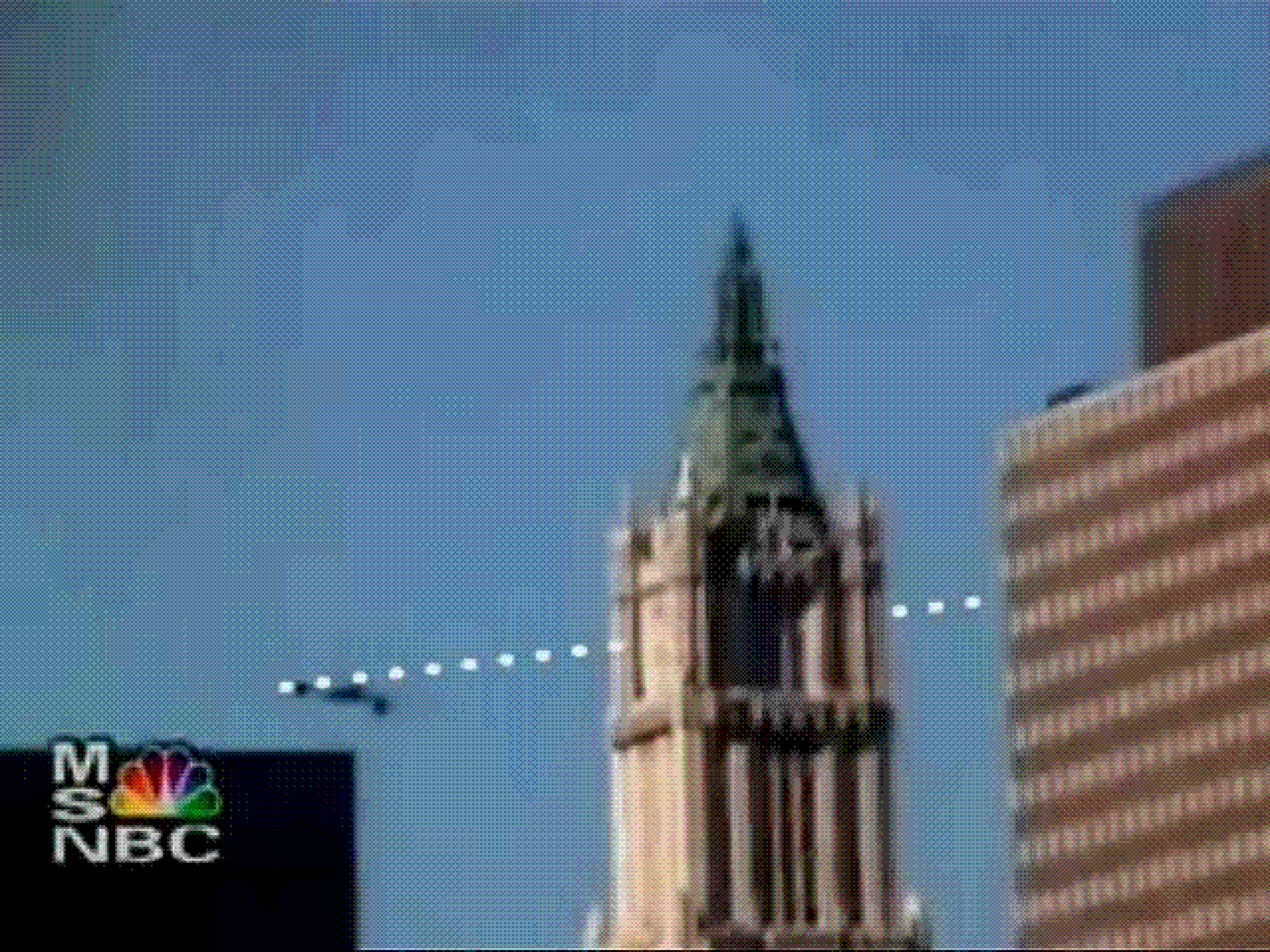
MSNBC

PEOPLE STARTING TO DISCOVER TRUTHS

"CONSPIRACY THEORISTS"

made with mematic

KYC = Censorship

- Government ID requirements (KYC) **artificially exclude** innocent people from jobs, housing, healthcare, contracts & more.
- Also dangerous for people who need privacy (activists, victims of abuse, pseudonyms).
- Trades should be between the buyer & seller only. No third party should be able to universally censor an individual from the entire market, such as:
  - A skilled individual is looking for work but the employer is not allowed to hire them due to no ID.
  - A patient has a health issue & can pay with cash but the doctor is forbidden to treat them due to no ID.
  - A mailman personally knows the recipient but can't hand over mail without ID.

2030 FOOD PYRAMID

WORLD ECONOMIC FORUM

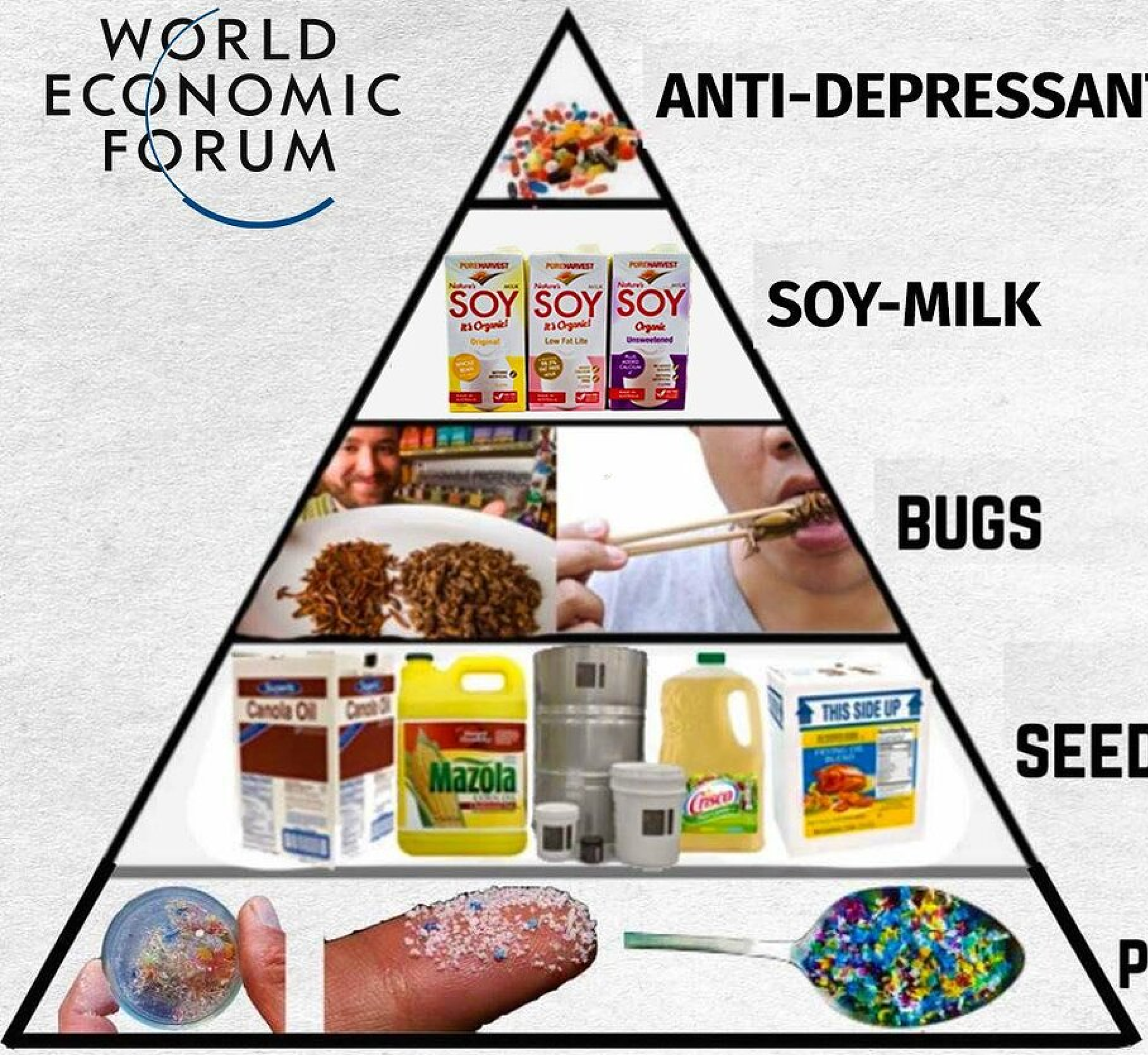

ANTI-DEPRESSANTS

SOY-MILK

BUGS

SEED OILS

MICRO PLASTICS

jimmycomet Follow

14 likes 199w

jimmycomet One year ago today. #born #carisjames

cboutlier #seriously #cute #musthave #babyenvy

ccwoolman And so it began

rachbarnard Oh my god!

k8damon @jimmycomet #wherewasgrandpajimmy!

jimmycomet @k8damon there!

Log in to like or comment.

IMMORTAL TECHNIQUE

How could this be, the land of the free, home of the brave?
Indigenous holocaust, and the home of the slaves
Corporate America, dancin' offbeat to the rhythm
You really think this country, never sponsored terrorism?
And on top of that, you still wanna take me to prison
Just cause I won't trade humanity for patriotism

ALBUM SALES: 200,000

THEFREETHOUGHTPROJECT.COM

LIL WAYNE

I don't love them hoes
But don't fuck up with Wayne
cause when it "Waynes" it pours
No really, I'm on my "fuck that bitch" shit
You used to be the shit,
but now you ain't shit, bitch

ALBUM SALES: 15,000,000

When someone says something even remotely based in front of me.

KNOW YOUR GUN PARTS:

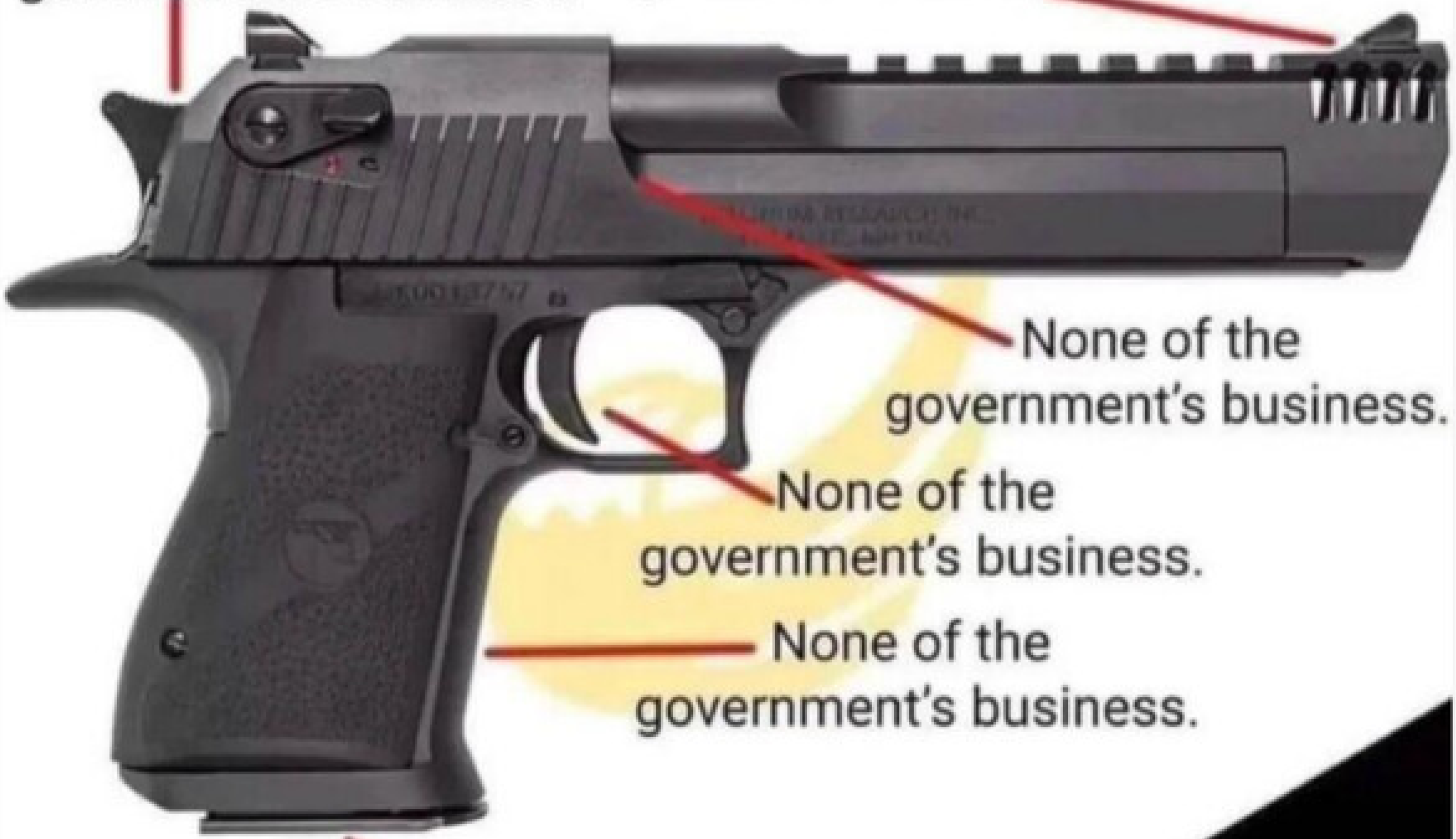

We need to ban guns to save lives
Be honest
I am being honest
Why do you really want to ban guns??
Because we plan to do shit that you would shoot us for
Thank you

HENRY'S GREATEST HITS!

1. Cambodia bombing: **500,000 killed.**

2. East Timor invasion support: **200,000 deaths.**

3. Chile government overthrow: **Us backed Pinochet's dictatorship.**

4. Bangladesh killings: **3 million deaths.**

5. Argentina's 'Dirty War': **30,000 killed and 30,000 disappeared.**

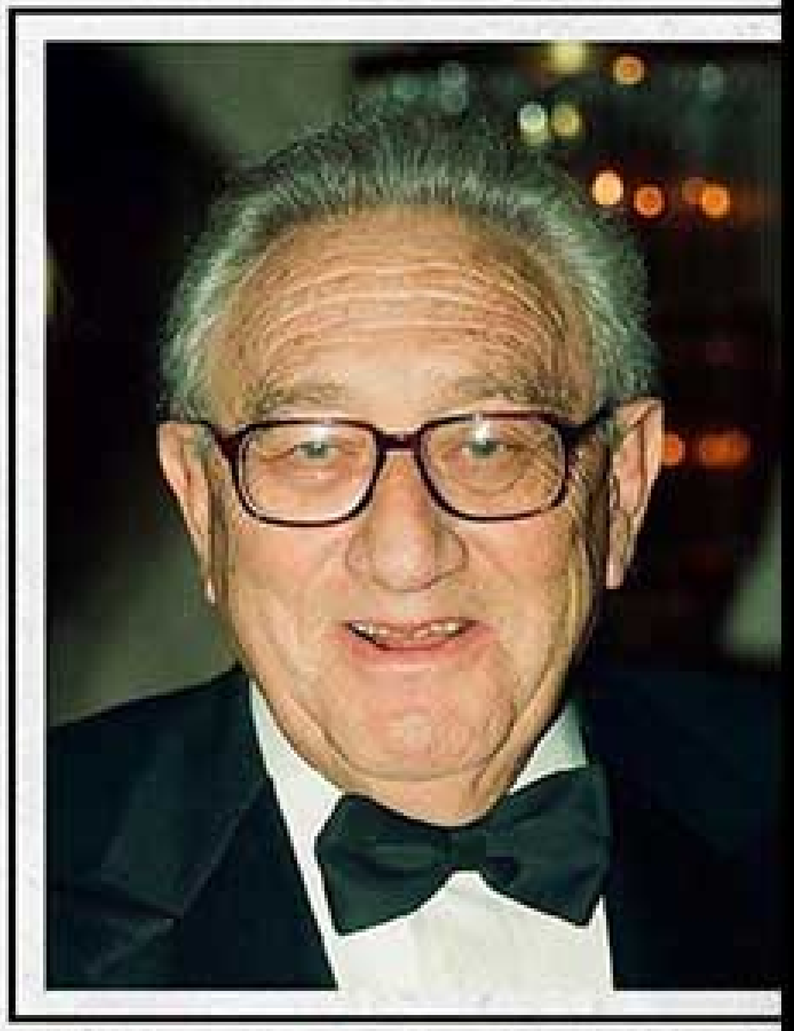

6. Laos bombing: **200,000 deaths.**

7. Vietnam War toll: **2.5-3 million deaths.**

LIVE
9:11 AM

BREAKING NEWS

CNN

CHICAGO UNDER MASSIVE ATTACK
ALIENS FROM OUTER SPACE.....

GODZILLA RETURNS - TRUMP BLAMES IRAN .... NORAD STANDS DOWN...

DDees.com

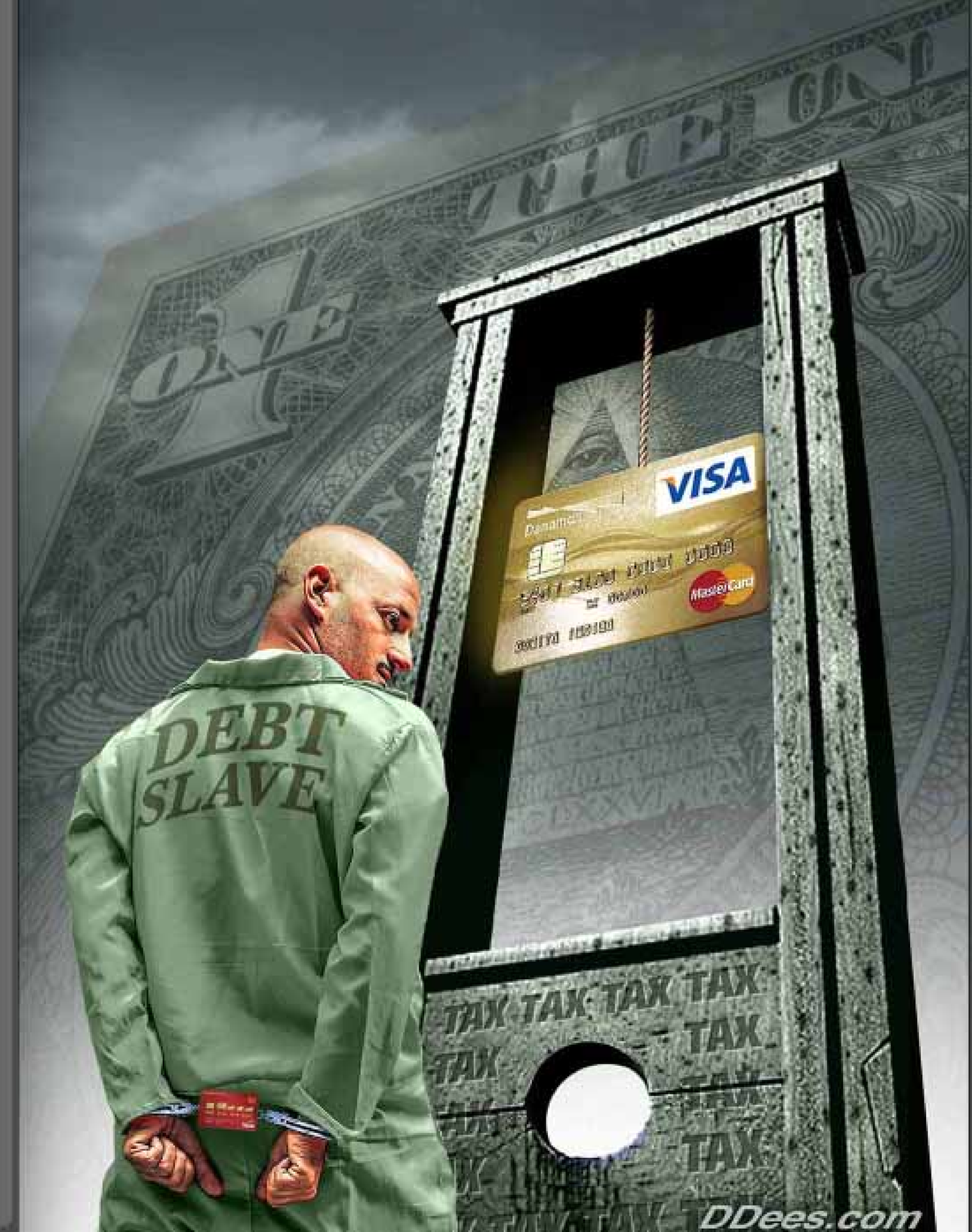

Geo-engineering* is responsible for:

Weather Manipulation	Sky Darkening	Deforestation	Air Pollution	Soil Contamination
Which is causing:				
• Floods • Droughts • Earthquakes • Tsunami • Violent Storms • Natural Disasters • Freezing temperatures	• Decline of solar power • Rise in nuclear power plants being built, • Deficiency in Vit D (rickets)	• Bee decline & other Pollinators • Tree decline • Fungus rise • Oxygen reduction • Extinction (mass animal deaths)	• Increase of cancer, • Hay Fever • Seasonal Flu • Asthma • Alzheimer • Parkinson • Multiple Sclerosis • Autism	• Organic crops crisis • Acidification of the soil • Aluminium oxidised soil • Flora and Fauna decline
Who is benefiting:				
• Disaster Insurances • Banking • Utilities companies • Property Developers • Drought & Flood resistant crop production (GM) • Weather warfare (weapons)	• Utilities companies • Pharmaceutical industry	• GM Agriculture • GM Farming • Depopulation programs	• Pharmaceuticals industry • Private Healthcare	• GM Agriculture based production • Aluminium resistant seeds

**cloud seeding, chemtrails, sky dimming, solar radiation management, ocean fertilization, Stratospheric Aerosol Geo-Engineering*

Deesillustration.com

MAGICAL USE OF THOUGHT FORMS

A PROVEN SYSTEM OF
MENTAL & SPIRITUAL EMPOWERMENT

Dolores Ashcroft-Nowicki and J. H. Brennan

1 10 Here's how Glencore made $15 Billion in Australia but paid no tax. (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

2 9 BP has asked a US court to order a "vast number" of businesses to repay part of the compensation awards they were paid in the wake of the 2010 Gulf of Mexico oil spill. The oil firm said the administrator in charge of processing the claims allowed businesses to inflate their losses. (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

3 12 The EFF is flying a protest blimp over the NSA data center in Utah that says "NSA Illegal Spying Below." (np.reddit.com)
submitted 4 months ago by FrontpageWatch2 troll [+8]
comment share save hide report [l+c]

4 13 Why in god's name is a /r/politics mod on the mod list here? This is absolutely not okay. : [x-post undelete] --- This thread exposes mod actions that created the need for this subreddit (reddit.com)
submitted 4 months ago by fritzly [+64]
13 comments share save hide report [l+c]

5 10 "A SWAT team blew a hole in my 2-year-old son" which was the top post on r/WTF and Reddit, just disappeared. [xpost from r/undelete] (reddit.com)
submitted 4 months ago by fritzly [+64]
comment share save hide report [l+c]

search

Submit a new link

Submit a new text post

undeleteundelete

Use subreddit style

unsubscribe +shortcut +dashboard

144 readers
~4 users here now

Show my flair on this subreddit. It looks like: Magnora

For the stuff deleted from /r/undelete. Or the stuff that the /r/undelete bot didn't catch, for whatever reason.

created by Semebay a community for 4 months

discuss this ad on reddit

Create your own subreddit

...for a fringe candidate.

"YOU DON'T NEED 38 ROUNDS TO HUNT.
TRUE...BUT OUR FOREFATHERS
DIDN'T WRITE THE
2ND AMENDMENT
BECAUSE THE DEER
WERE COMING.

2A INSPIRED

7 LAST SECONDS of "Flight175"

PHILIPPE BUONARROTI

Philippe Buonarroti (November 11, 1761 – September 16, 1837) was an Italian utopian socialist, **Freemason**, conspirator and secret society leader. Buonarroti's ideology proposed a strategy that would revolutionize society in stages, starting from monarchy and proceeding to liberalism, then to radicalism, and finally to communism. In 1786, he was initiated into **Freemasonry**, and joined a Masonic Lodge that was under the direct control of the **Bavarian Illuminati** occult order.

joshuaryanv
Comet Ping Pong

Follow

22 likes 22w

joshuaryanv Come hang!

Log in to like or comment.

REVISED & UPDATED

HOW TO BE INVISIBLE

J. J. LUNA

3RD EDITION

Protect Your Home, Your Children, Your Assets, and Your Life

"Fascinating...a regular field manual...meticulously researched and very entertaining."
—G. GORDON LIDDY on How to Be Invisible

WHAT IS THE PURPOSE OF MODERN RIFLES?

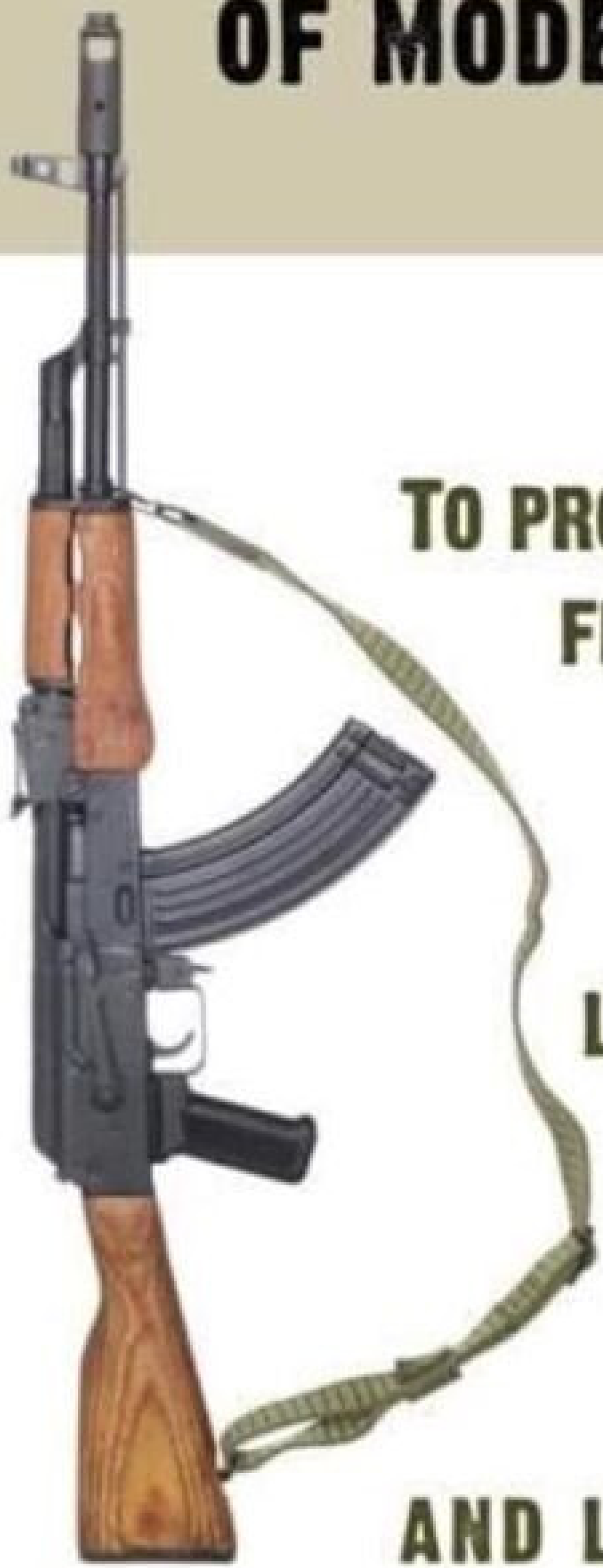

TO PROTECT FAMILIES FROM CRIMINALS, LIVESTOCK FROM PREDATORS AND LIBERTY FROM ALL ENEMIES, FOREIGN & DOMESTIC.

WAL★MART
Monsanto
DDees.com

1 list. I'm looking for the names of the people that you
2 allege you were sexually trafficked to?
3 A. Okay. Number 26, Prince Andrew; number 27,
4 Jeffrey Epstein; number 43, Shelly Harrison, she was an
5 older woman who participated.
6 Q. Participated in what?
7 A. In sexual acts.
8 Q. With whom?
9 A. With Jeffrey Epstein.
10 Q. How do you know that?
11 A. I was there with her.
12 Q. Okay, who else was there?
13 A. Ghislaine Maxwell, Emmy Tayler.
14 Q. Anyone else?
15 A. No. Did I say Sheridan, number 38?
16 Q. No.
17 A. Okay, Sheridan is another one.
18 Q. Is another what?
19 A. Another older woman that was a part of the
20 sexual endeavors.
21 Q. With whom?
22 A. Ghislaine, Jeffrey and me.
23 Q. Anyone else?
24 A. Number 46.
25 Q. I'm sorry, I'm still talking about

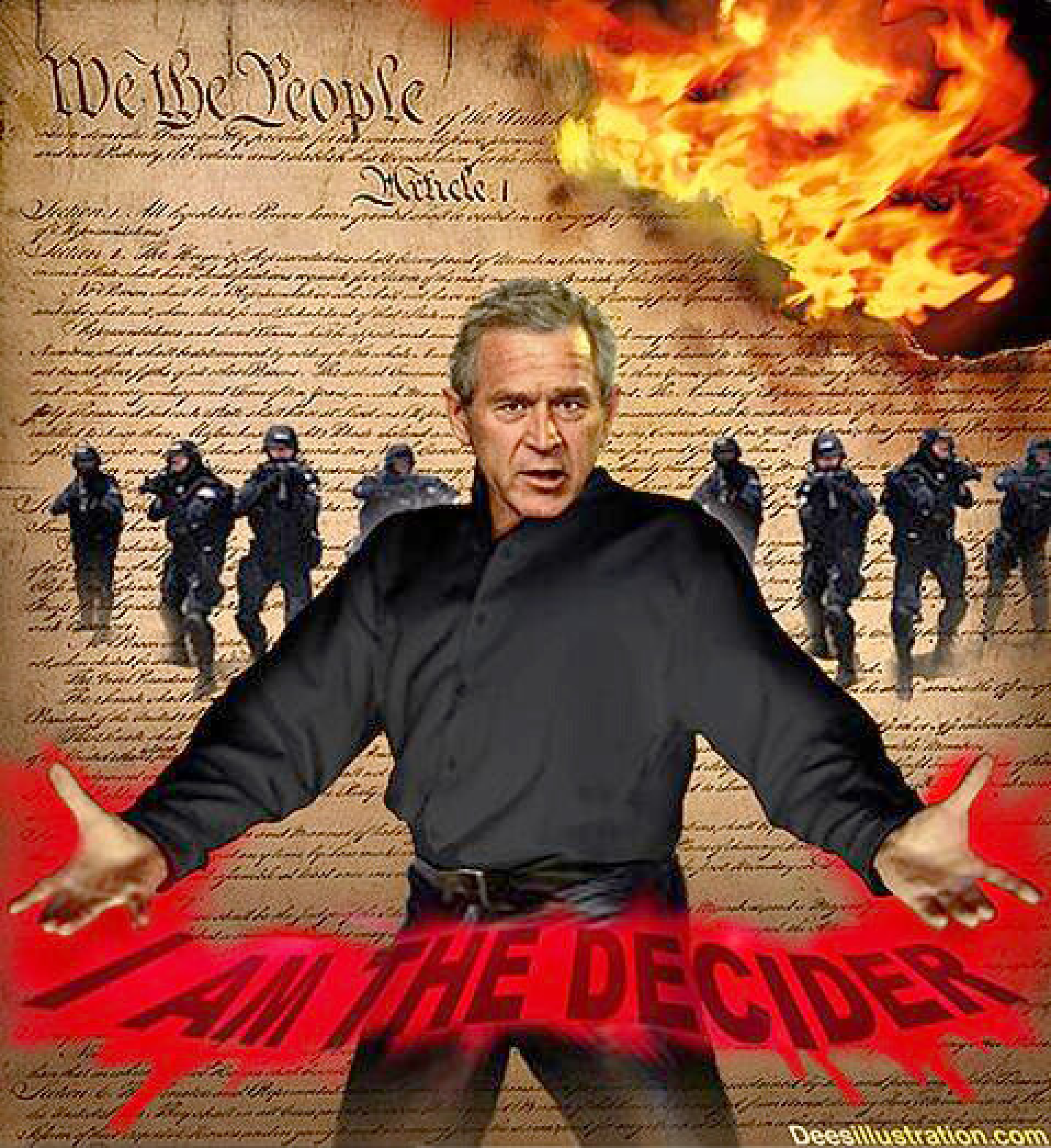
We The People
Article 1
I AM THE DECIDER
Deesillustration.com

What to do on 1 June 2017 ?

(we upload our main documents after our countdown!)

Mail it to minimum two Daily Newspapers, two TV News channels, two Radio channels and important institutions (Governments, Universities, UN, UNESCO etc.) in your country !!!

Important way! (must do)

1

Print it!

Mail it!
(anonymously)

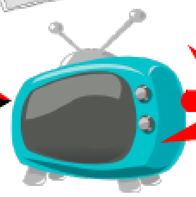

E-Mail it!

2

Print it!

Hang it!

Print the "Manifesto of humanity" and hang it on main places and street in your city! Make a picture and post it on online communities! (Facebook, Youtube, Instagram, Twitter and and and...)

3

Share it!

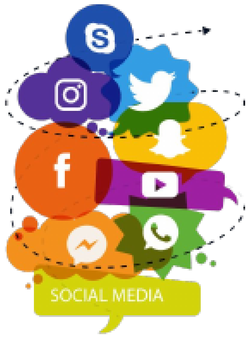

Share all the documents with your family, friends and communities! (E-Mail, Facebook, Youtube, Instagram, Twitter and and and...)

Try to share in all three ways!

SCHOOL

- Authoritarian structure
- Dress code
- Emphasis on silence and order
- Negative reinforcement
- Walk in lines
- Loss of individual autonomy
- Abridged freedoms
- No input in decision making
- Set times enforced for walking, eating, etc.

PRISON

- Authoritarian structure
- Dress code
- Emphasis on silence and order
- Negative reinforcement
- Walk in lines
- Loss of individual autonomy
- Abridged freedoms
- No input in decision making
- Set times enforced for walking, eating, etc.

ROTHSCHILD
ROCKEFELLER
ROYALS

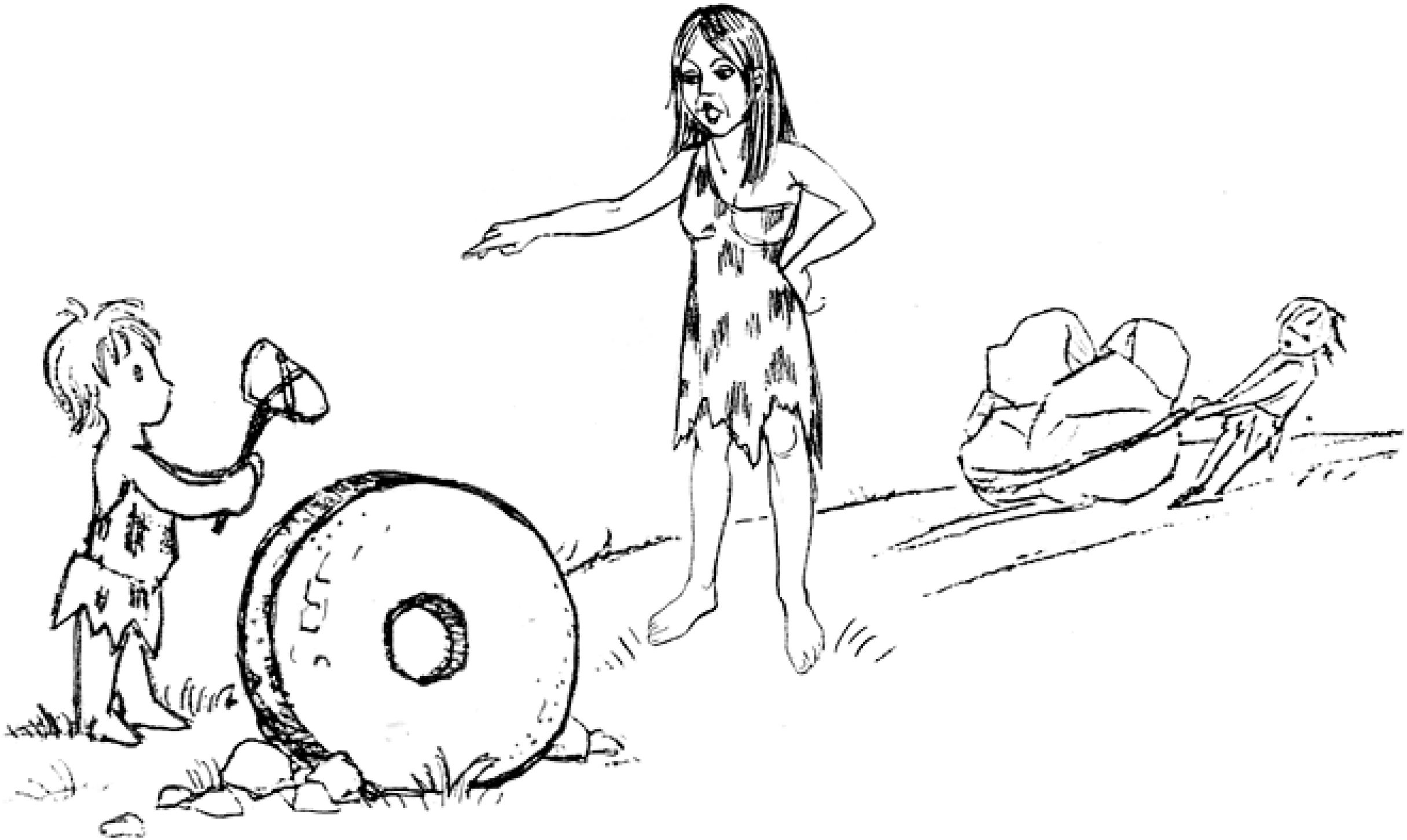

All you've done is chisel all day! Do something useful,
like helping your brother drag those rocks up the hill.

© Marjorie Sarnat

People: The government wouldn't kill 3000 people to cover up the Pentagon's black budget.

The government:

Baronessa Philippine V.P. de Rothschild

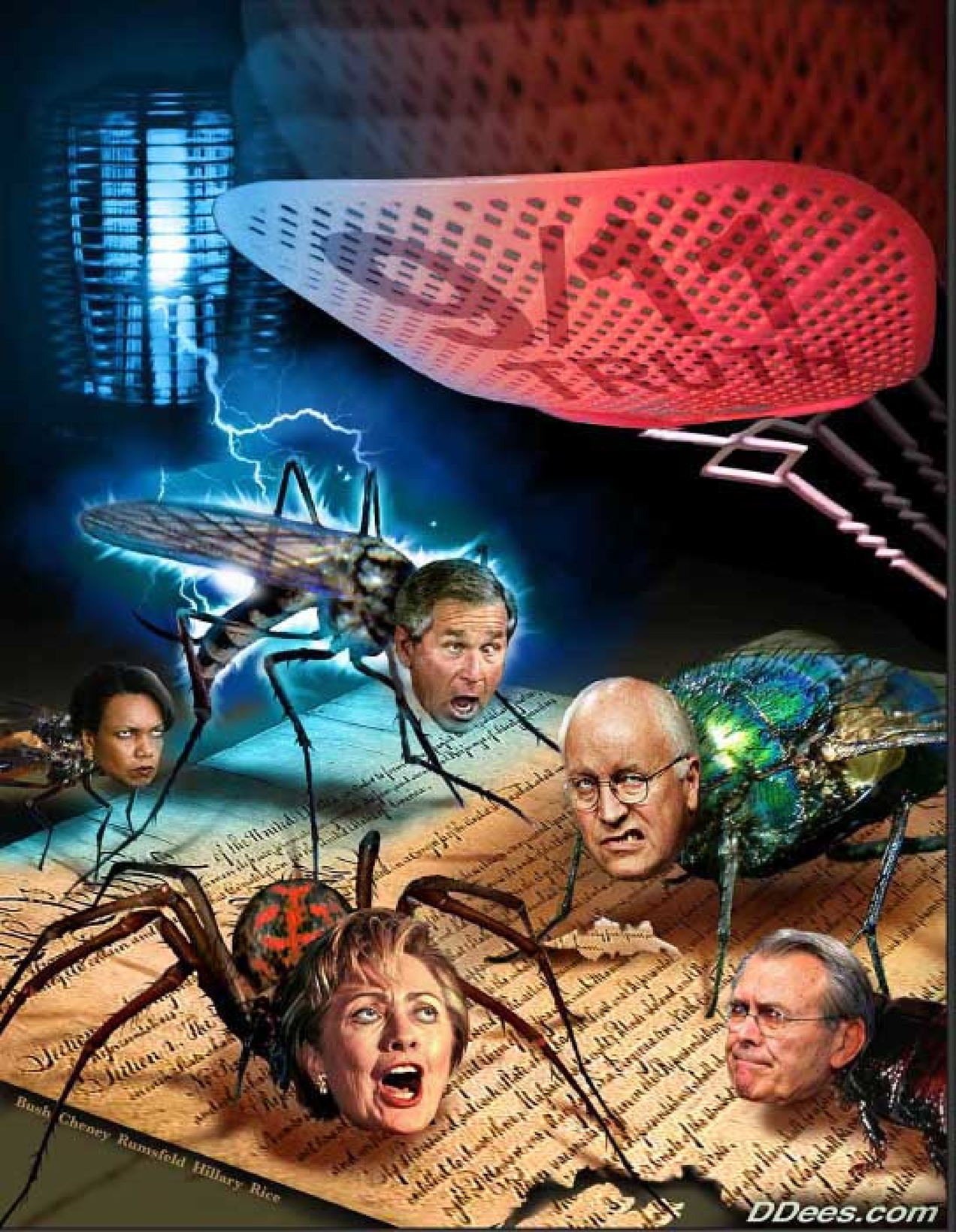

July / Aug #40

Sheeple

Ventura Highway in the sunshine

VEGAS RAIN

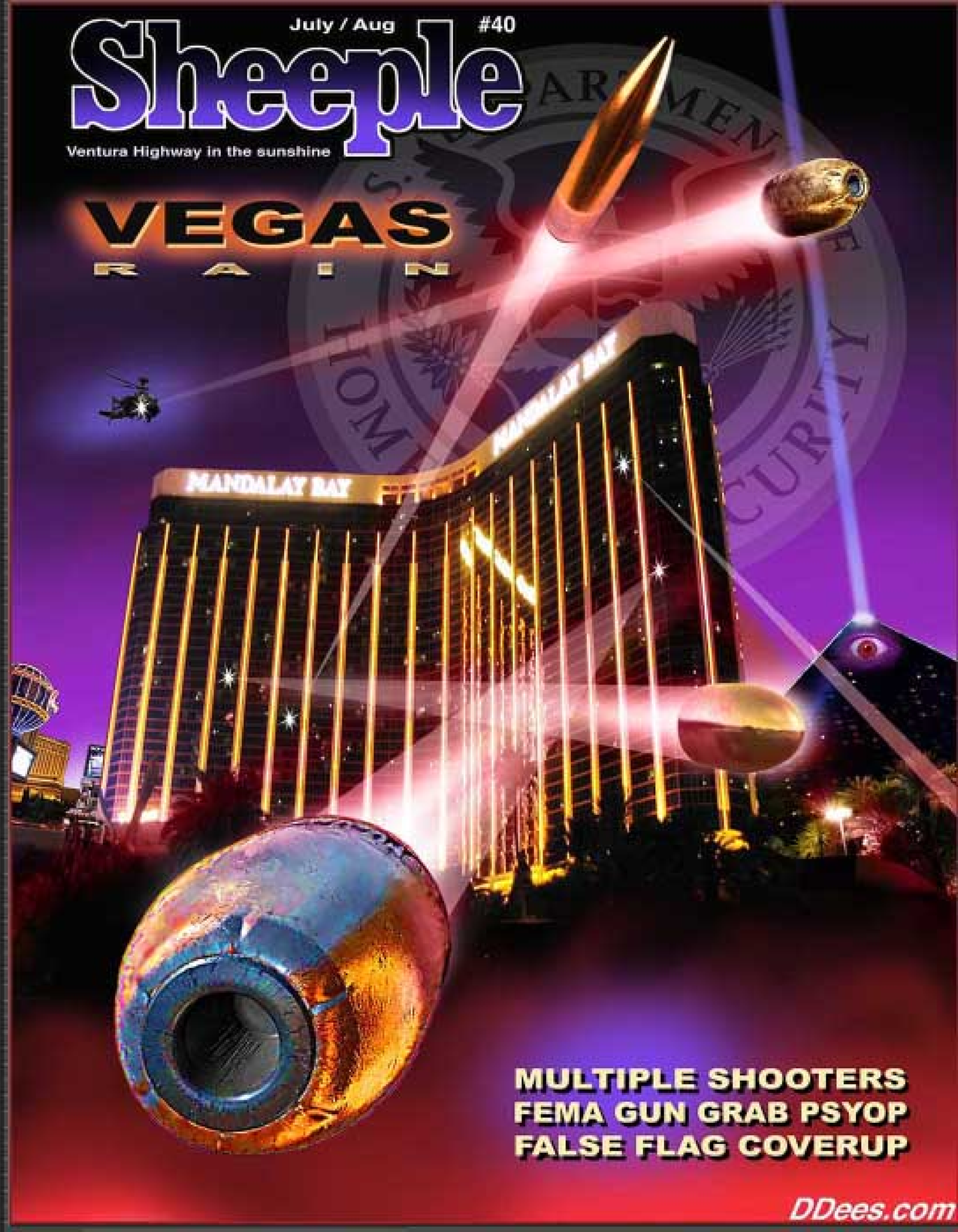

MULTIPLE SHOOTERS
FEMA GUN GRAB PSYOP
FALSE FLAG COVERUP

DDees.com

The Supreme Court overturned our conceal carry law. What should we do now?

Require background checks for ammo

Ban body armor

Stop infringing on people's rights

imgflip.com

Laboratory to Combat Human Trafficking

Like This Page · November 14 ·

We are deeply saddened to share the news that Monica Petersen, a former LCHT research intern (2014), passed away in Haiti this week. Monica was a passionate social justice champion who supported the anti-trafficking movement in Colorado in so many ways. She recently graduated from DU's Korbel School, and was a past Research Fellow and Assistant Director at the Human Trafficking Center; she also served on the Colorado Human Trafficking Council's Data & Research Task Force. We remember Monica as an outspoken professional who never grew tired in confronting institutions or holding up the voices of those who weren't being heard. Her own experience in the Child Welfare system led her to a deep belief in a survivor-informed approach to combat human trafficking.

We are awaiting details on a memorial service for Monica. As we grieve this loss, we encourage you to message us any memories or thoughts you have about her life that you'd like us to share with her family. Rest in peace dear friend, Monica.

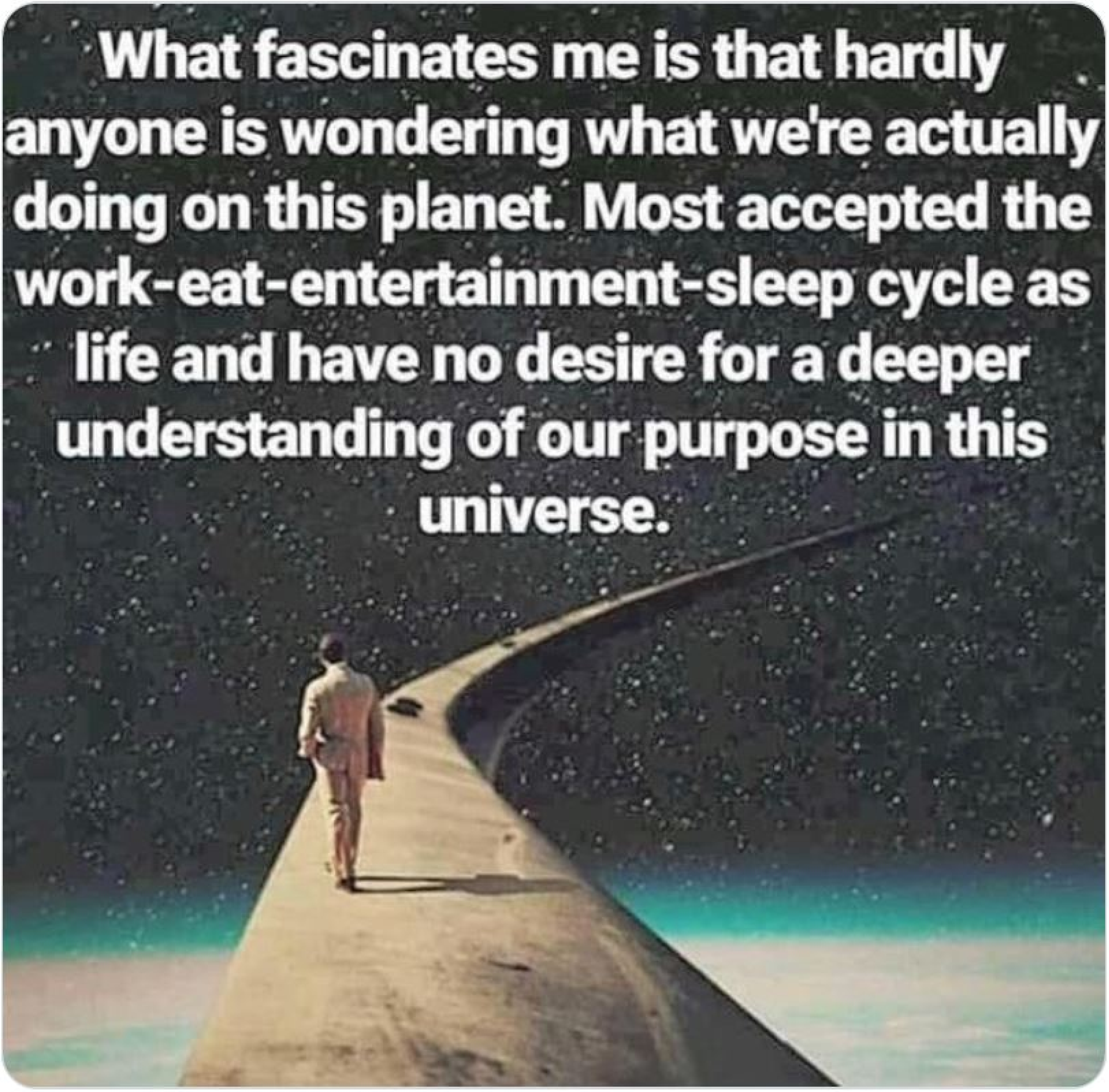
What fascinates me is that hardly anyone is wondering what we're actually doing on this planet. Most accepted the work-eat-entertainment-sleep cycle as life and have no desire for a deeper understanding of our purpose in this universe.

THE DARK OCCULT ORIGINS OF NAZISM

Yes, It's Zelensky. 1999, New York

377

CometPingPong **Comet PingPong Bathroom** (self.pizzagate)

submitted 9 hours ago * by HumanHologram

Guys! This is freaking me out!

A few years ago, WAYYYY before the pizza gate thing blew open, I went to DC on a business trip and afterward, my colleagues took us all to Comet Ping Pong in DC.

I couldn't put my finger on it then, but looking back I now am beginning to understand what was so weird.

The bathrooms there are almost "hidden", and I remember leaving my group to go use the John. But once I found them, it seemed like they were all full (each single-door unit is "mixed use"). Well, I waited for a sec when from behind one of the doors a lady and her daughter emerge. I can't explain it but they gave me the weirdest look, like was I supposed to meet them or something? Or had I caught them in the middle of something? It just felt very odd. After that, they disappeared on their way, and I did my business.

Now I'm thinking the bathrooms might be hidden doorways to the sex rooms. Has anyone gone on location and checked for secret doors in the bathrooms?

Very weird.

NSFW 67 comments share save hide give gold report

all 67 comments

sorted by: top (suggested)

search

this post was submitted on 13 Nov 2016

377 points (96% upvoted)

shortlink: https://redd.it/5crl4b

Submit a new link

Submit a new text post

pizzagate

subscribe 6,445 readers

1,041 users here now

Show my flair on this subreddit. It looks like: 38772383879 (edit)

ATTENTION: Make sure you protect your anonymity. This is not a joke. For at least 30 years if not longer the things we are researching have perpetually been covered up by all of the most powerful people and organizations all over the world and has lead to people disappearing! | I highly recommend using Tor and a VPN, a reddit throwaway account is not a bad idea either!

KARL MARIA WILIGUT

IRMINISM, WEWELSBERG & THE OCCULT PURGE

Wiligut's knowledge of occultism eventually garnered him the attention of the head of the **SS**, **Heinrich Himmle**r. Shortly after being introduced to Himmler in September 1933, Wiligut was inducted into the SS. In the spring of 1935, Wiligut was transferred to Berlin to serve on Himmler's personal staff. In September 1936, Wiligut was promoted to the rank of **SS-Brigadeführer**. Wiligut acted as Heinrich Himmler's personal counsellor on magical and religious subjects, and eventually became known as "**Himmler's Rasputin**."

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

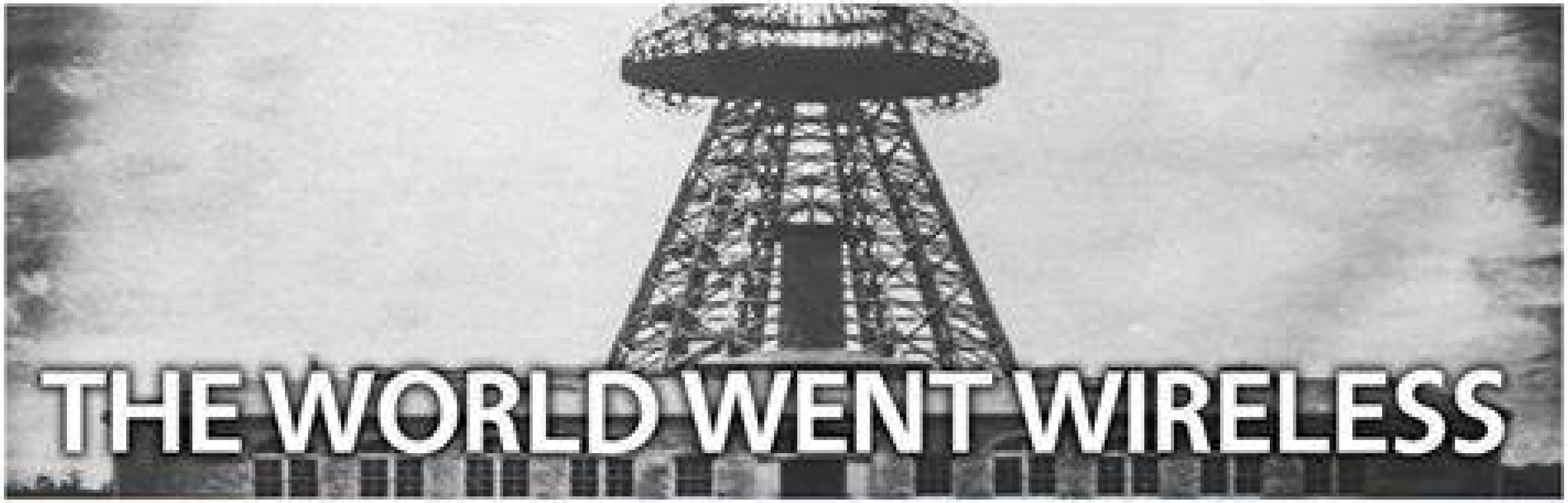
THE WORLD WENT WIRELESS

BEFORE IT WAS WIRED

BUT THAT'S NONE
OF MY BUSINESS

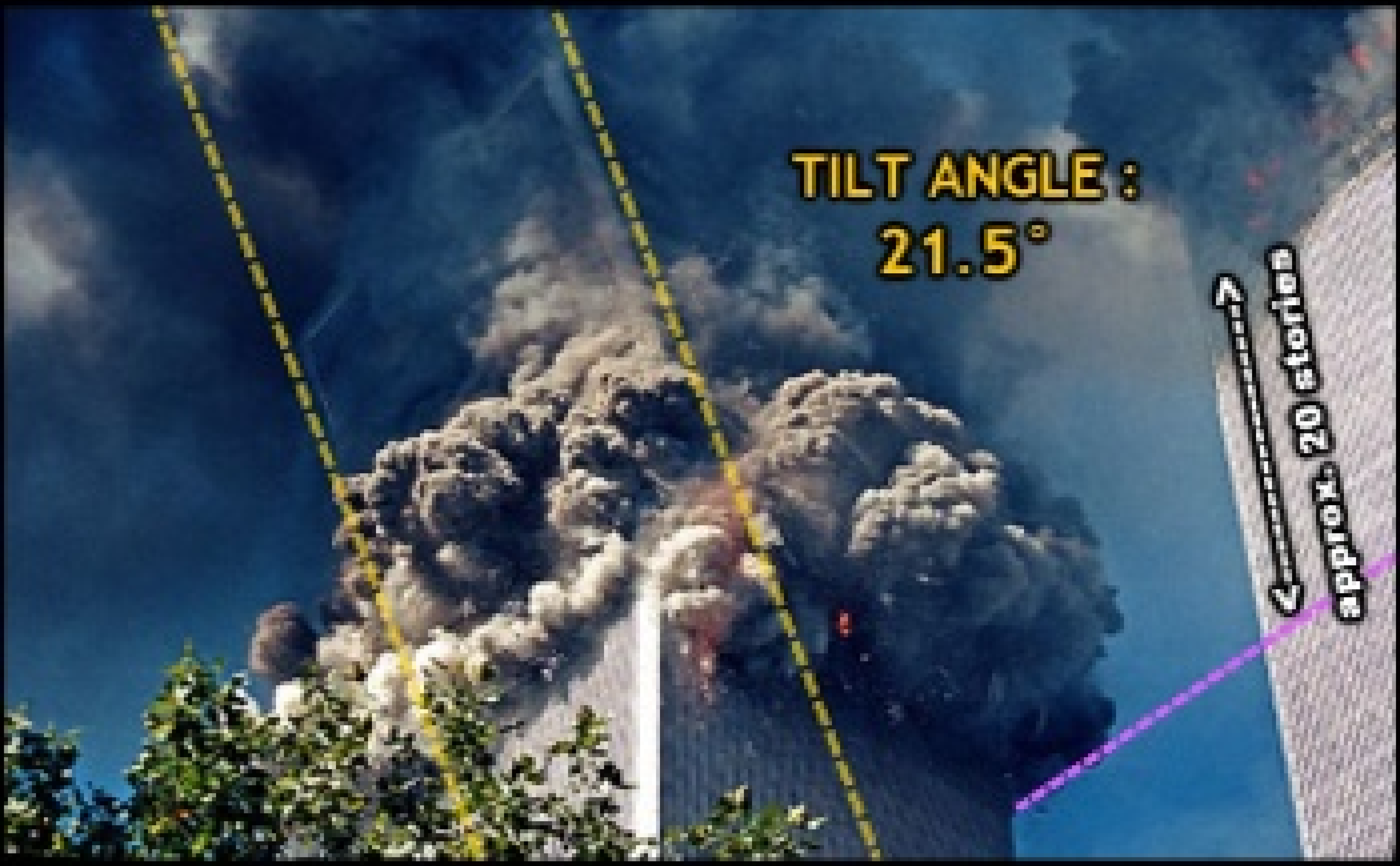
TILT ANGLE :
21.5°
approx. 20 stories

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ZION
ZION
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Free the markets,
free the world.

ERIK JAN HANUSSEN

Erik Jan Hanussen (June 2, 1889 – March 25, 1933), was an Austrian hypnotist, mentalist, occultist and astrologer, who instructed **Adolf Hitler** on how to achieve dramatic effect and elicit emotional responses during his speaking performances. Hanussen taught Hitler a set of occult speaking techniques that later became known as **Neuro-Linguistic Programming** (**NLP**), which uses word choice, tone, cadence and body language to subtly influence thought at the subconscious level. Hitler took regular lessons in speaking and in mass psychology from Hanussen. Hanussen met with Hitler shortly before the elections of November 1932, during which Hanussen taught Hitler his crowd control techniques of using hand gestures and dramatic pauses.

One of the best biblical analogies I've seen yet..

Good thing God didn't ban rocks after Cain killed Abel. Otherwise David would have been defenceless against Goliath.

GIUSEPPI MAZZINI
& YOUNG ITALY

Mazzini's thought was characterized by a strong religious fervor. He was a believer in "divine providence," described himself as a Christian, emphasized the necessity of a "relationship with God," and vehemently denounced atheism. His motto was "***God and the People***." Simultaneously, Mazzini rejected the concept of the "Rights of Man," arguing instead that individual rights were a "duty to be won" through work, sacrifice and virtue, rather than rights being intrinsic to humanity. His ideology polarized his contemporaries. For some, he was a god-like figure, and he was denounced by others as a traitor. Some praised Mazzini as the "Savior of Italy" while others called him the "Evil Genius of Italy," and claimed that he was attempting to "impose a new religion" on the population of Europe. **Karl Marx** did not agree with Mazzini's ideological world-view. Marx believed that Mazzini's point of view had become reactionary and the proletariat had nothing to do with it. Mazzini's socio-political thought has been referred to as **Mazzinianism**, a term later used by **Benito Mussolini** and his **Fascist** regime to describe their political ideology and spiritual conception of life. The 20th century activist Albert Charles Brouse argued that "*Socialism is found in its entirety in the doctrine of Mazzini*."

26. DATE SIGNED (Month, Day, Year)

27. DATE RECEIVED (Month, Day, Year) — COUNTY

JANUARY 23, 1996 — STATE OF OREGON

24. NAME, TITLE, ADDRESS AND ZIP OF CERTIFICATE/REPORT EXAMINER (Type or Print)

KAREN GUNSON, M. D., DEPUTY MEDICAL EXAMINER, 301 N. E. KNOTT, PORTLAND, OREGON 97212

25. NAME OF ATTENDING PHYSICIAN IF OTHER THAN CERTIFIER (Type or Print)

28. IMMEDIATE CAUSE (Enter only one cause per line.) DUE TO, OR AS A CONSEQUENCE OF:

PART 1 (a) ASPHYXIATION BY LIGATURE STRANGULATION

DUE TO, OR AS A CONSEQUENCE OF:

(b)

DUE TO, OR AS A CONSEQUENCE OF:

(c)

PART 2 OTHER SIGNIFICANT CONDITIONS — Conditions contributing to death but not resulting in the underlying cause given on PART 1.

29. Did tobacco use contribute to the death? (✓) Yes ( ) Probably ( ) Unknown (X) No

30. AUTOPSY (X) Yes ( ) No

31. Was injury work related or alleged to have resulted in or contributed to death? (✓) Yes ( ) No ( ) Unknown

32. MANNER OF DEATH: ( ) Natural ( ) Accident (X) Suicide ( ) Homicide ( ) Pending Investigation ( ) Undetermined Manner ( ) Legal Intervention ( ) Other

33a. DATE OF INJURY (Month, Day, Year): January 10-17, 1996

33b. TIME OF INJURY: Unknown

33c. INJURY AT WORK? ( ) Yes (X) No

33d. DESCRIBE HOW INJURY OCCURRED: Strangled self with surgical tubing

33e. PLACE OF INJURY (At home, farm, street, factory, office building, etc. (Specify): Home

33f. LOCATION (Street and Number or Rural Route Number, City or Town, State): 10980 S.W. Wilsonville Road, Wilsonville, OR

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GAZA
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That's why the mainstream media doesn't want you to know about it, bro!

You're the mainstream media!

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

Liebenfels' occult secret society, which he established on December 25, 1900, was called **Ordo Novi Templi**, the **Order of the New Templars**. Ordo Novi Templi used esotericism to justify violence such as the castration of those they deemed "racially inferior" to establish a fascist state. It was modeled after the Catholic military order of the **Knights Templar** and similar in its hierarchical structure to the **Order of Cistercians**, of which Liebenfels had been a member.

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13 hours ago

NO 'BAMA
BILL OF RIGHTS!
MARTIAL LAW
OBAMA KILLED FREE SPEECH
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FEDERAL RESERVE
Bernanke
OUR NATIONAL DEBT:
$16,493,319,698,471.
YOUR Family Share $139,713.
THE NATIONAL DEBT CLOCK
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SecretsOfTheFED.com

STATISM

THE MOST DANGEROUS RELIGION IN THE WORLD

AHOY
it's just as
easy to buy a
scientist as
it is to buy
a politician

ART MUST BE
BEAUTIFUL
ARTIST MUST
BE BEAUTIFUL

Watching normies slowly begin to question their fragile reality.

NATURAL LAW IS THE MASTER KEY

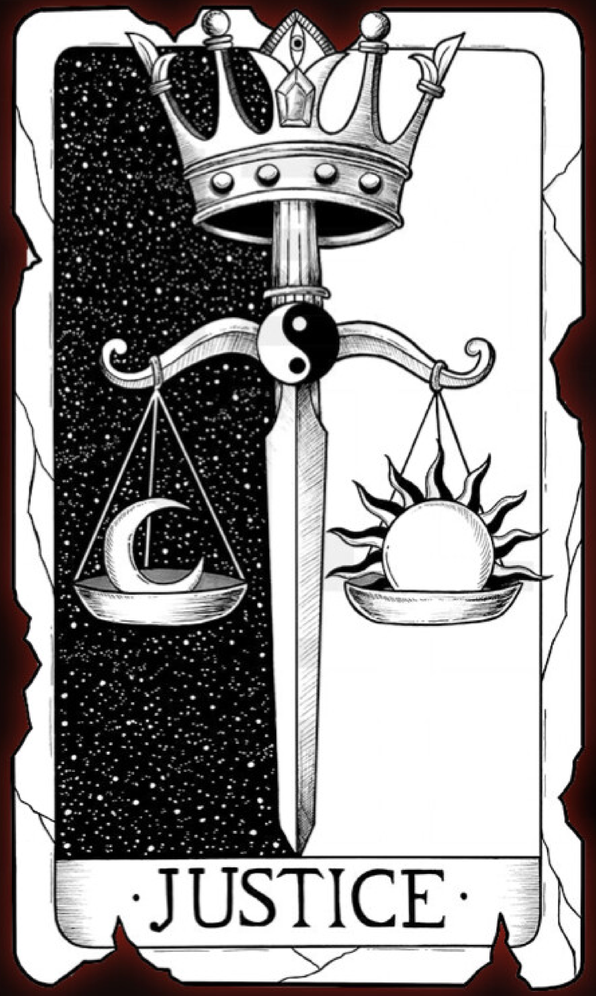

NATURAL LAW is a set of universal, inherent, objective, non-man-made, eternal and immutable conditions which govern the consequences of the behaviors of beings with the capacity for understanding the difference between harmful and non-harmful behavior. The understanding of Natural Law is centered upon bringing human **Conscience** into alignment with **Objective Morality**. Conscience is the definitive **knowledge** of which behaviors are **RIGHTS** because they do **NOT** initiate harm to other sentient beings, and which behaviors are **WRONGS** because they **DO** initiate harm to other sentient beings.

Amy Eskridge 3:58 AM

Even just this evening. I received a message saying that they were looking right at my best friend, that she was right in front of them. A little over an hour later, I recieved a text from her. She had just gone to dinner with a friend and made a point of making sure her car was locked, because she was aware of this stuff going on. She came back to her car to find it unlocked. Well, fuck

- MAY 26 Amy Eskridge sent the following messages at 1:55 AM

Amy Eskridge 1:55 AM

I dunno, that's the most likely culprit according to both my ex-CIA guy and the Ret General I work with who ran counter terrorism for STRATCOM. So they are coming from experience with these types of issues, they are familiar with the technical details of my work, and they personally know me. They both think it's a private industrial source who has hired contractors to follow me around and harass me, and have left a trail of bread crumbs to make me think it's Russia. That's their assessment. It's really not good over here right now.

Amy Eskridge 2:11 AM

I explained the recent events to my ex-CIA weapons guy, whiteboad briefed him on my most recent work and flipped him through my most recent technical notebook pages. He stared down at one page for a long time, then looked back up at me and was like "Well, THIS is definitely why. Makes perfect sense to me, well worth the budget for the right entity." Then he told me to not let that notebook out of my sight, because there's obviously a decent budget behind following me around to look for an opportunity to swipe it off a table. I was like... yeah, no shit. I've only been screaming this problem from the mountain tops and have been literally begging for help for a good long while now.

Amy Eskridge 2:13 AM

It's pretty bad when the old spooks around you start getting pretty fucking spooked.

The world's top anti-virus microbiologists are being killed off. By 2005, 40 were dead. Today, over 100. Many murdered, the rest died under very suspicious circumstances. It is known they were all working on highly sensitive or government-funded research projects tied to bio-weapons and viral pandemics.

Are these silenced 'whistleblowers' who knew too much?
Why isn't the mainstream media reporting on this story?

DEAD MICROBIOLOGISTS

Deesillustration.com

STOLE
a 21ST Century
Reality
Eminent Domain
VACATE by 3/01/07
Deesillustration.com

Morning
Afternoon
Any questions?
www.GeoEngineeringWatch.org

2020 the year of science 🤡

Fun Fact: No state requires a dog to have a carry permit.

joshuaryanv
Comet Ping Pong >

warming involves the seeding of the atmosphere with metallic particles. One technique proposed to seed the metallic particles was to add the tiny particles to the fuel of jet airliners, so that the particles would be emitted from the jet engine exhaust while the airliner was at its cruising altitude. While this method would increase the reflection of visible light incident from space, the metallic particles would trap the long wavelength blackbody radiation released from the earth. This could result in net increase in global warming.

It is therefore an object of the present invention to provide a method for reduction of global warming due

to Isreal in the past as well. Like I met some guy for the first time, and he totally intel bombed the fuck out of me. I dunno, some guy twice my age. He told me that a bunch of people had been watching me for a very long time, and that he had personally been aware of my surveillence data for many years. He quoted me a bunch of obscure shit about my life just to prove it, even including obscure facts from my childhood. He quoted my dad's entire NASA resume to my face, even including my dad's unpublished work over several decades. He basically intel bombed the fuck out of me just to get my attention, and then issued me a 6 month ultimatum, that I had better publish our shit within that time span or his group would enagage "Plan B" and would publish all our surveilled work out from under us under a different name, and would patent it all to take all the intellectual property rights from us. He then described to me how our prototypes worked in great detail, just to prove that he actually had the surveillence. Then he ended it by telling me that I had something between my L3 and L4 vetebrae that I needed to have checked out. I did not know whether to believe him or not, other than of course he was correct about all the intel he quoted me. The only thing I wasn't sure about was whether he was right about something between my L3 and L4. But I did request my old MRI records shortly after that encounter. And there actually was something between my L3 and L4. It was in the original radiology notes that you can only get by requesting the records, my doctor had actually never mentioned it to me. But he was right. It was there, exactly where he said it would be. He was an Isreali. When I background checked him, he had multiple Vice President positions at multiple shell companies owned by George Soros, and all of those companies shared the same street address as the office for the Soros Fund Management office in New York, even down to the same suite number. And this fucking Isreali Soros guy did in fact know things from my radiology records that had never been mentioned to me. Just like my dental x-rays have apparently been pretty recently requested by some company address listed in my records as my employer in Isreal. Holy fuck. I don't know what to make of any of that, other than it all seems pretty absurd. Like I actually try to live a pretty normal life as much as I can, I really don't go into my routine dental appointments expecting to find that I have an Isreali employer documented in my records. It's just.... it's just absurd. Of course that 6 month ultimatum that he gave me, paired with that absolutely massive intel bomb that he dropped on me to prove

for more food and fun, check out our other restaurant...

BEER ★ WINE ★ SPIRITS

BUCK'S

Fishing & Camping

ICE CREAM ★ VEGETABLES

LOCAL FOOD, GLOBAL ASPIRATIONS

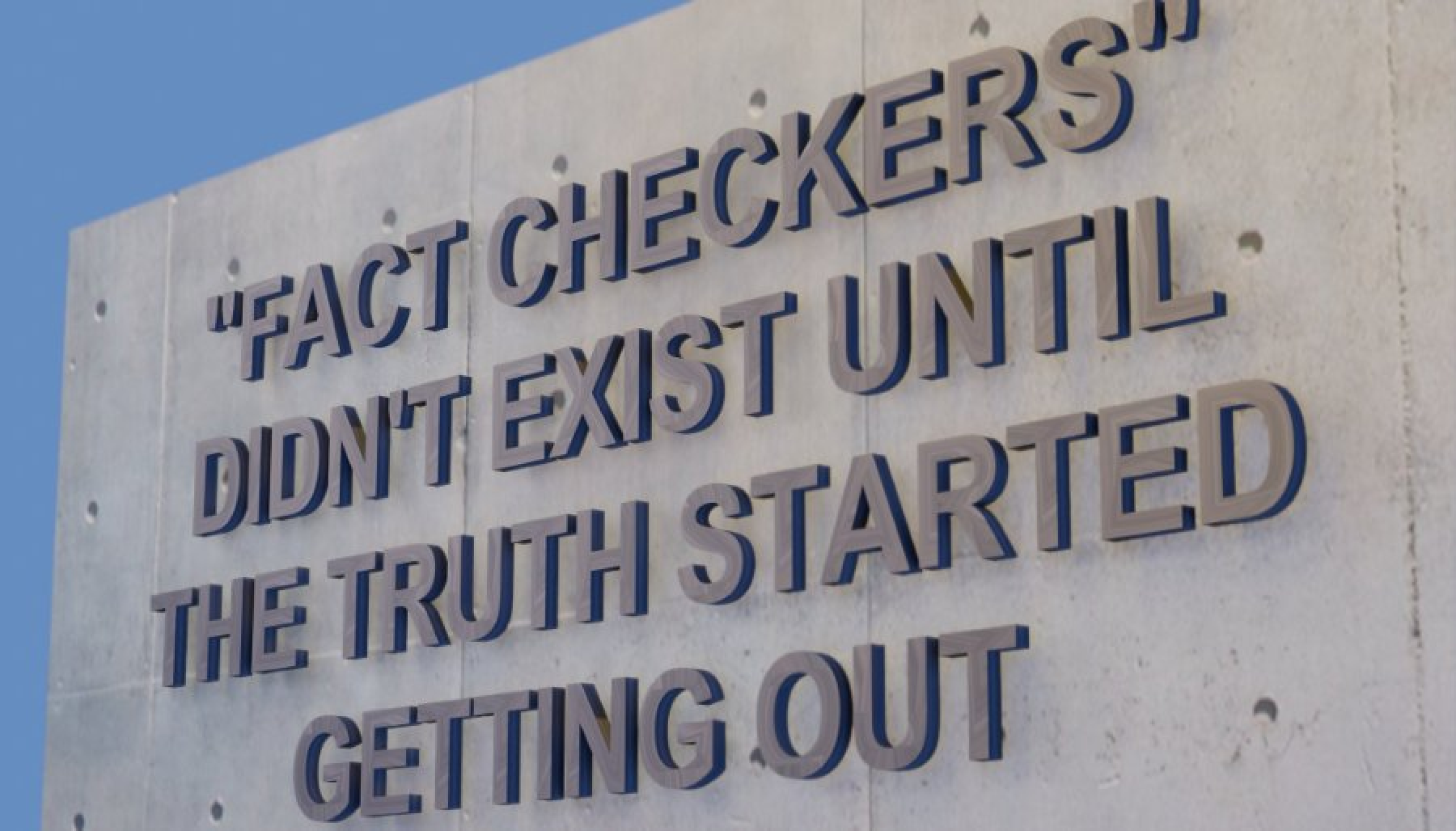
"FACT CHECKERS"
DIDN'T EXIST UNTIL
THE TRUTH STARTED
GETTING OUT

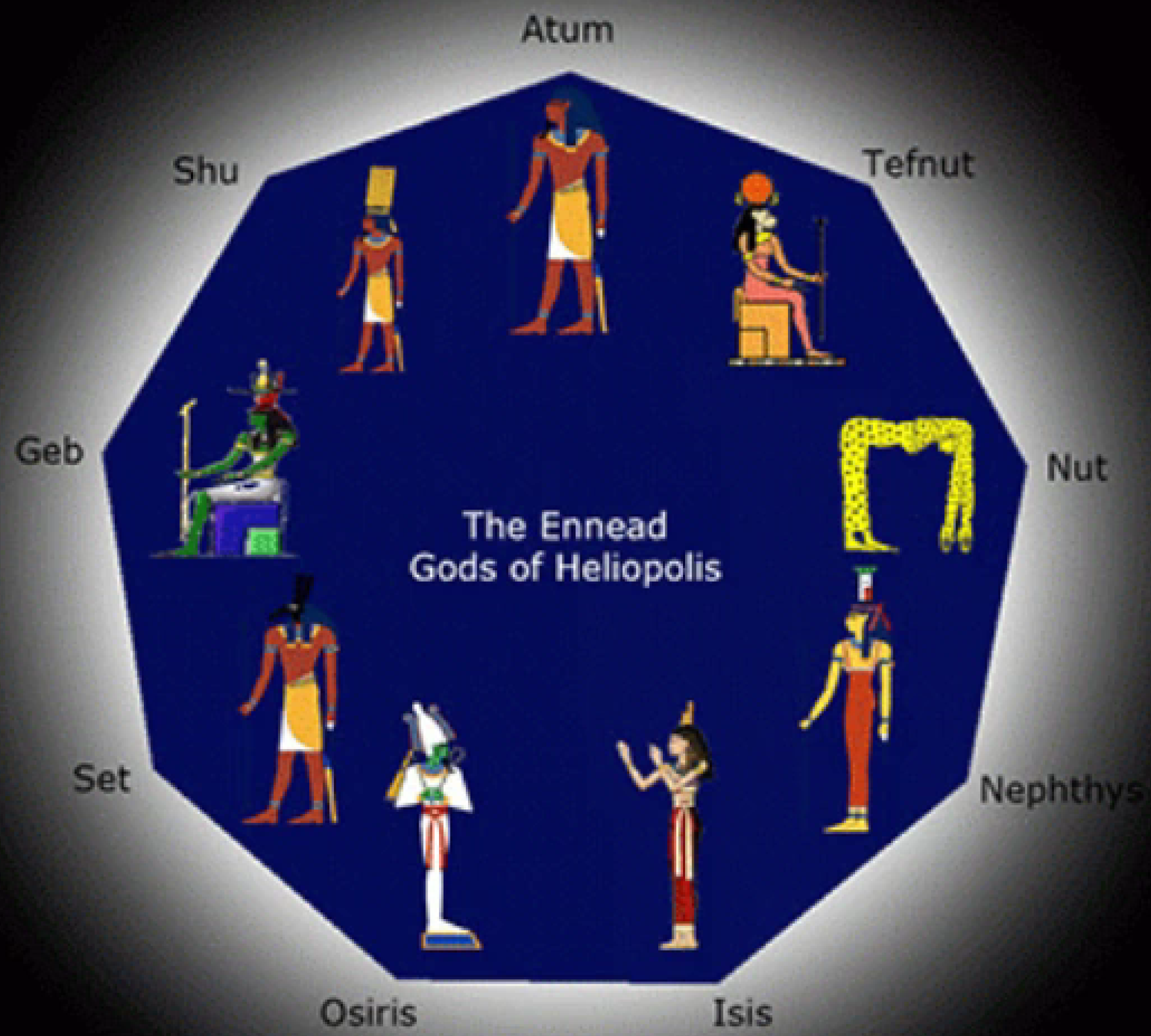
Atum
Shu
Tefnut
Geb
Nut
The Ennead
Gods of Heliopolis
Set
Nephthys
Osiris
Isis

Supplemental Security Income
Notice of Decision

From: Department of Health and Human Services
Social Security Administration 1221 S.W. 12th Avenue, Portland, Oregon 97205

Date: October 19, 1983

Philip Schneider
1731 W. Burnside, Rm 27
Portland, OR 97209

Social Security Number: 544-56-5800

Monthly Payment Amount: $304.30

TYPE OF PAYMENT	PAYMENT BEGINS
Disability	August 1981

This is a notice that you are eligible to receive the Supplemental Security Income payment shown above, as provided in Title XVI of the Social Security Act.

A gold-colored federal check for the amount shown above will come to you automatically about the first day of each month.

Amy Eskridge 8:57 AM

I dunno, it was creepy enough for me to tell several other people, like... "hey, if anyone reports that I killed myself, I fucking did not." Some of them were like... "yeah, I know, they did that to me to. Yep. Someone is absolutely tyring to taunt you into killing yourelf, it's real. Just don't do it." With pretty nuanced advice on how to navigate it. That's absurd. It's fucking disturbing that I can report this current thing to my inner circle of scientists in the US, and some of them are like "yep, that happened to me, they are gonna ask you to kill yourself and taunt you for awhile about it, just don't do it, those guys are assholes." What the actual fuck? Who are these fucking pricks, and how common is this exaclty? What the hell?

- MAY 19 Amy Eskridge sent the following messages at 2:51 AM

Amy Eskridge 2:51 AM

After the past three days of this being relentless and almost constant... my current best guess is that some US based contracting group has been hired to attempt to harass me to death. My ex-CIA weapons guy on my team saw my hands when they were burned really badly a couple months ago, and he saw that window pane in person. He said he had built things like that, and that it was most likely an RF k-band emitter run by 5 car batteries strung together from inside an SUV. When I asked who would do something like that, and his honest answer was... "I hate to tell you this, but it's most likely domestic, most likely a contractor who sees your IP as capabale of eating their lunch." That seems like the worst case scenario to me.

Amy Eskridge 2:52 AM

There's probably a pretty short list of US contractors who would do something this dirty.

- Gave me Havana Sydrome ahead of time just to make me think and tell people that it was Russia maybe even.

theycantalk.com

i can't wait to
turn into a butterfly

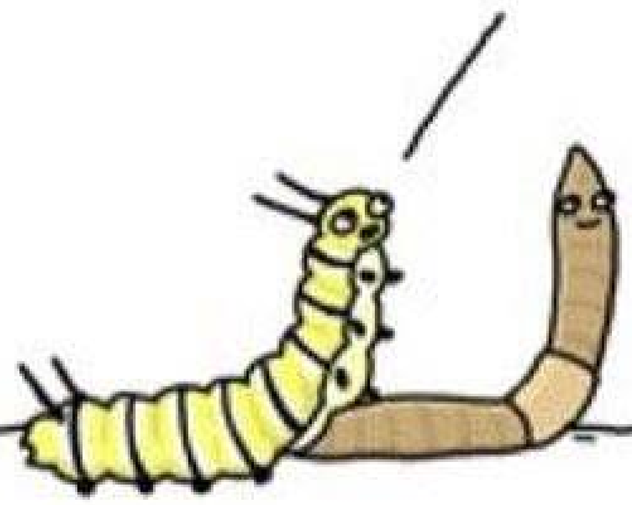

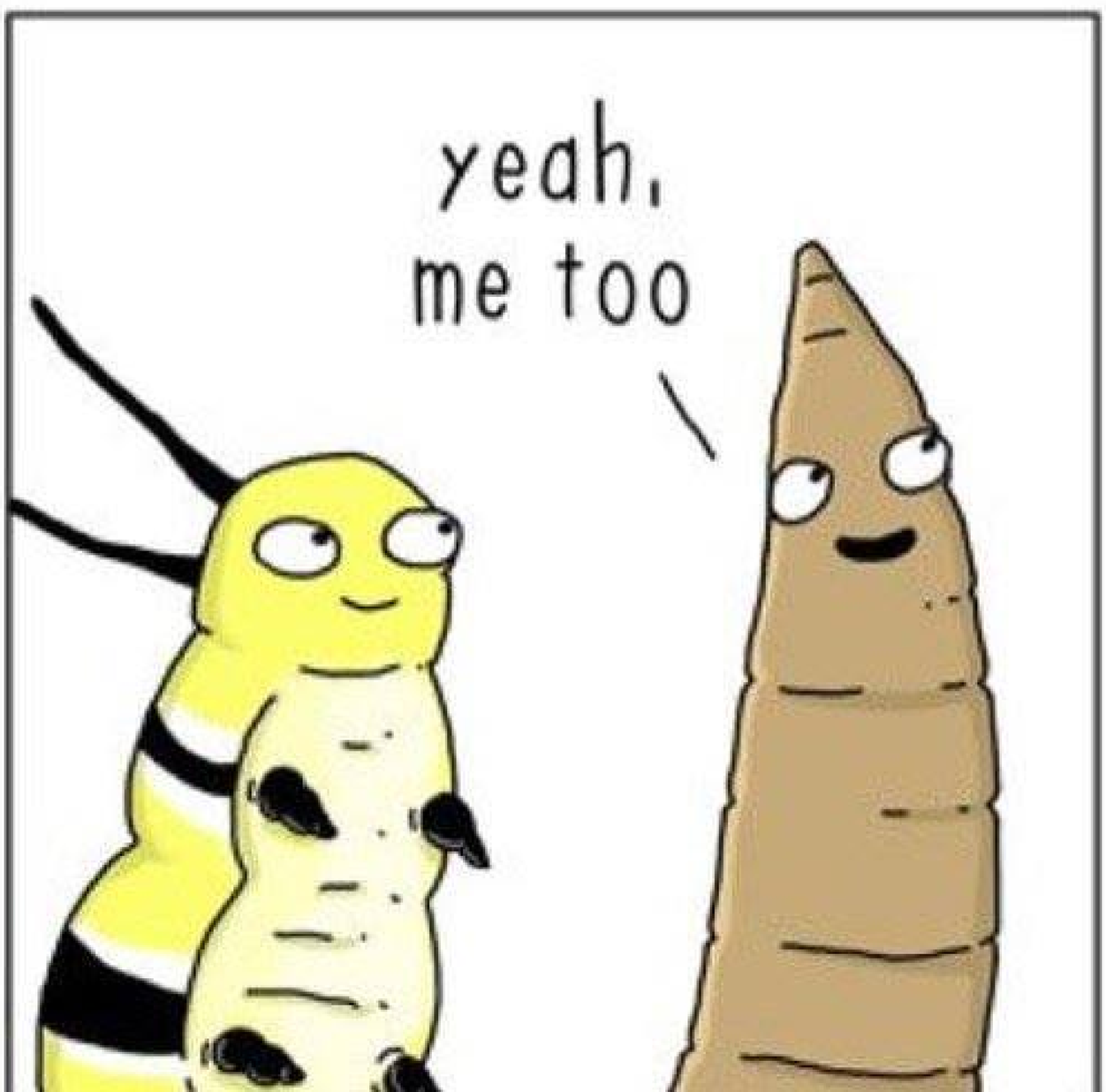

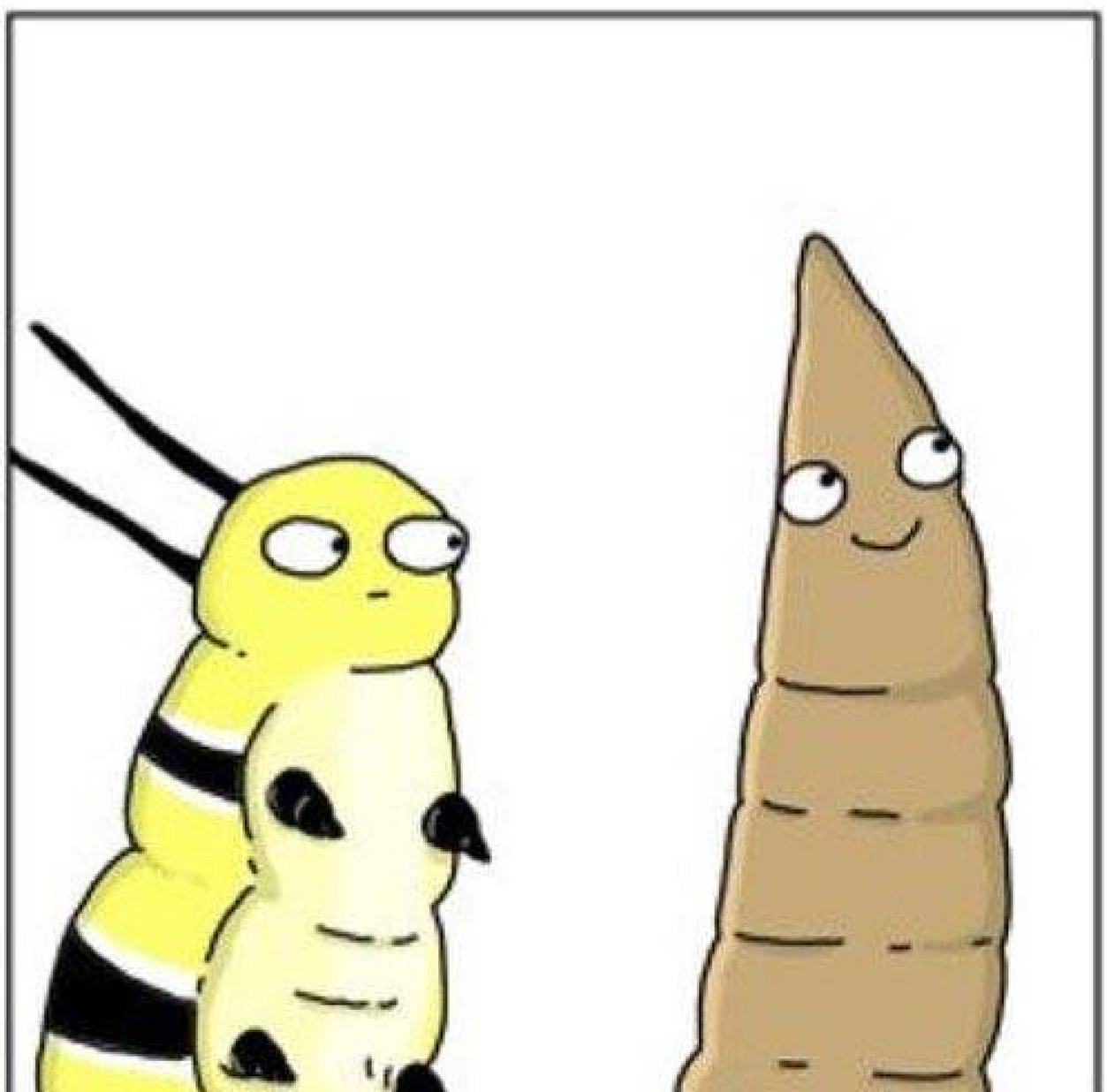

Willy Schrödter

A ROSICRUCIAN NOTEBOOK

The Secret Sciences Used by Members of the Order

These republicans are destroying this country! It's probably because of their Christian values! I bet they are all racist too!

The police should arrest them all for hate crimes!

Both political parties are mere puppets to decieve you. Your religious belief or lack thereof, are created to blind you from the greater truth. Even your law enforcement wear the checkerboard and double square over their third eye to symbolize their entrapment in duality and base awareness.

Is it not obvious that the differences that seperate mankind are not but a concerted effort by the elite to divide and conquer?

Are we not but a single consciousness experiencing ourselves subjectively through the infinite space-time continuum?

Cast out the mote that is in thine eye, Blue Pill, and ye shall see.

B-but my teacher said...

I... but the media...

The government is here to help us!

Blast!

The mind control waves appear to be increasing in frequency.

This must be the work of the cabal.

Join us Green Pill.

You will be given wealth and fame beyond your wildest dreams.

Your every desire will be fulfilled your every wish realized.

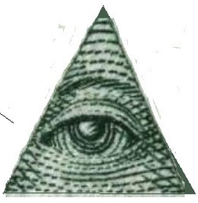

I will not be tempted, by the atrocious illuminati!

You do not understand, overstand, or innerstand the implications of your deeds.

You will never be able to ascend to the highest of dimensions with your power and control.

Undoubtedly, you will have to return to the seed-ground of stars, and repay the negative karma you have incurred.

NOW THEN! DEPART THE SURFACE! BACK TO THE HOLLOW EARTH!

Noooo! Our world will be achieved! Curse you Green Pill!

What is this inner peace within me?

Could I be wrong about the world?

He has begun to question his worldview.

My work here is done.

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

In the 20th century, dogmatic proponents of the the world-views of **Secular Materialism** and **Postmodernism** within the Frankfurt School declared war on the very ideas of **truth** and **objective reality**, re-packaging and vilifying them as being the "oppressive tools of capitalism." The Frankfurt School made it culturally fashionable within the politics and culture of Western civilization to disregard any verifiable aspects of human reality that did not conform to, and promote, Marxist causes and ideology. All members of the Frankfurt School were **atheists**.

MAKING
GOOD PEOPLE
DEFENSELESS

DOES NOT MAKE
BAD PEOPLE
HARMLESS

NATIONAL ASSOCIATION FOR GUN RIGHTS

Franz Bardon

THE KEY TO THE TRUE KABBALAH

Picture Source: https://www.instagram.com/p/yild4UPF9B/

#WhoIsCarisJames #SaveCarisJames #PizzaGate #FBISaveThem

"FY" is "YF" backwards and is pedoslang for "Young Friend"

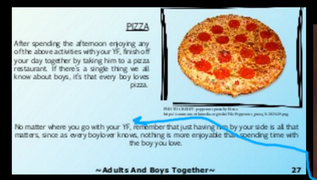

Modern Boylover Magazine

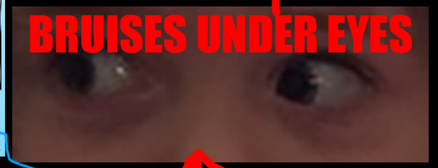

BRUISES UNDER EYES

Also known as Periorbital Ecchymosis , or Raccoon Eyes.

Raccoon eye/eyes (also known in the United Kingdom and Ireland as panda eyes, though that term commonly refers to excess or smeared dark make-up around the eyes or to dark rings around the eyes) or periorbital ecchymosis is a sign of basal skull fracture or subgaleal hematoma, a craniotomy that ruptured the meninges, or (rarely) certain cancers.[1][2] Bilateral hemorrhage occurs when damage at the time of a facial fracture tears the meninges and causes the venous sinuses to bleed into the arachnoid villi and the cranial sinuses. In layman's terms, blood from skull fracture seeps into the soft tissue around the eyes. Raccoon eyes may be accompanied by Battle's sign, an ecchymosis behind the ear.
These signs may be the only sign of a skull fracture, as it may not show on an X-ray. They may not appear until up 2–3 days after the injury.
It is recommended that the patient not blow their nose, cough vigorously, or strain to prevent further tearing of the meninges.

Raccoon Eyes always requires urgent medical attention

ELECTRICAL DUCT TAPE, WHAT APPEARS TO BE 2 ROLLS STILL TOGETHER (ELECTRICAL TAPE ROLES TYPICALLY STICK TOGETHER SIDE-BY-SIDE UNTIL MANUALLY SEPARATED. OBSERVE FINGER INSERTED INTO OUTSIDE OF OBJECT, INDICATING A HOLLOW CENTER, MUCH LIKE AN ELECTRICAL TAPE PUCK.

NOTE THE PLASTIC IS STILL ON THE LEFT ELECTRICAL TAPE PUCKS, BUT THE LUMINOSITY OF THE TAPE THE GIRL IS HOLDING IS CONSISTENT WITH ELECTRICAL TAPE.

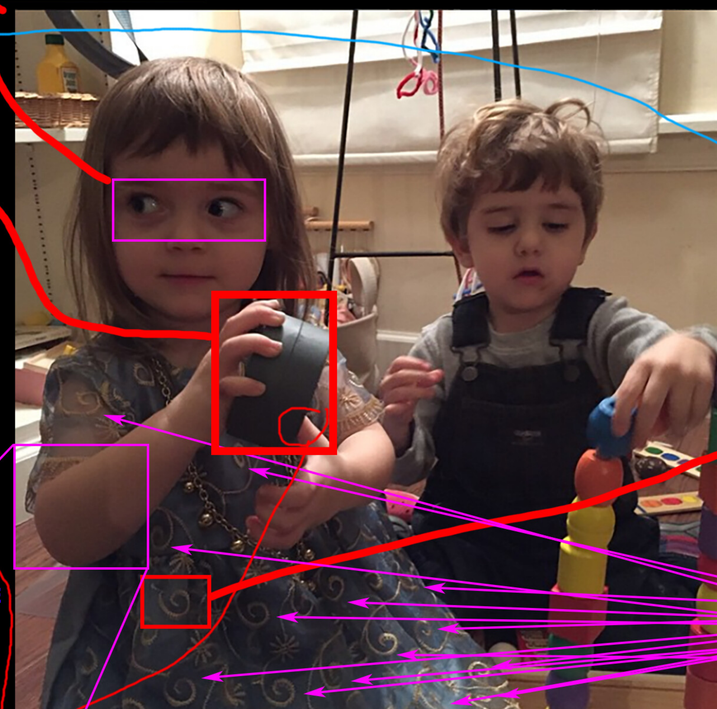

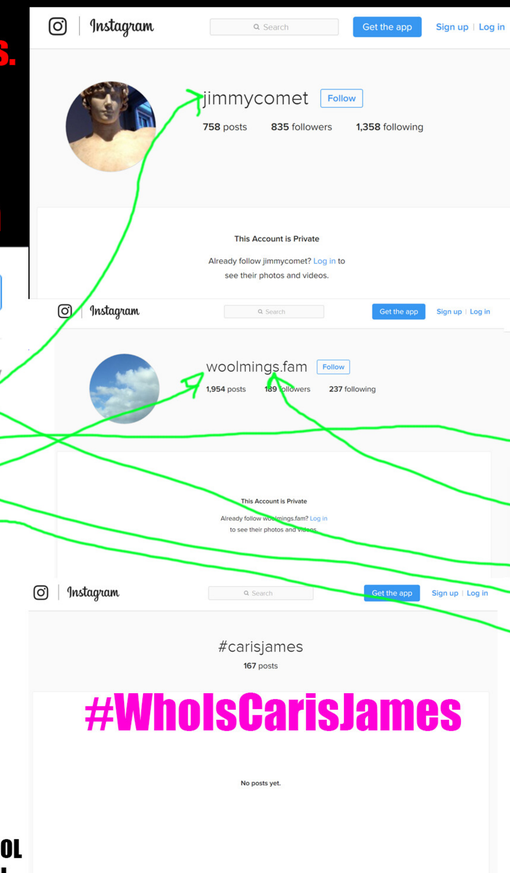

EVERYONE HID THEIR ACCOUNT INSTANTLY

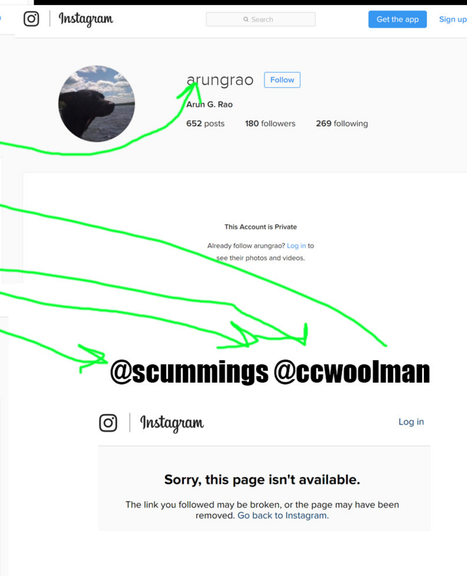

#WhoIsCarisJames

Why would a little girl with Periorbital Ecchymosis, possibly the result of a skull fracture or severe head trauma, be playing with Electrical Tape while wearing a dress littered with Pedophile symbols?

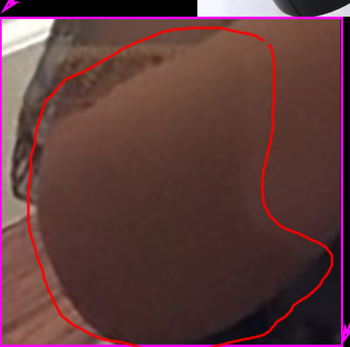

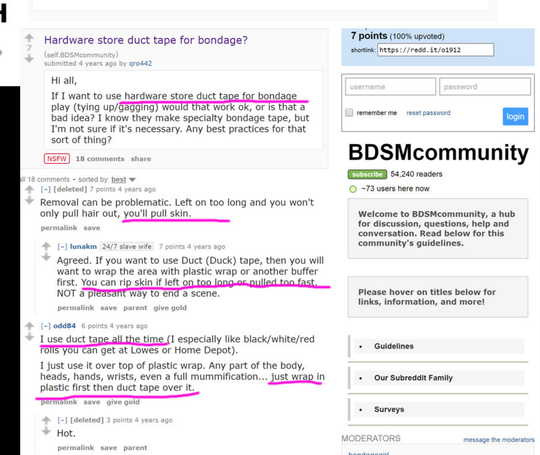

ELECTRICAL/PVC TAPE IS COMMONLY USED IN BONDAGE PORNOGRAPHY

#SaveCarisJames

Clearly Photoshopped. Not a shadow, impossible with such an angle. Also notice the pixels at the top of the arm, left and bottom are very linear, likely the result of using a Wand/Brush tool in Photoshop. Why? Most likely to cover something up such as bruises or skin lacerations.

ELECTRICAL/PVC TAPE COMMONLY USED IN BONDAGE PORNOGRAPHY

DOLBY
Deesillustration.com

ORDER OF THE ILLUMINATI

Zwack's house was searched by police in October 1785 and his papers were seized. Documents, papers and correspondences were discovered, including over 200 letters written between Weishaupt and the members of the **Areopagite**, which dealt with Illuminati matters of the highest secrecy. The following year more information was seized from houses of other Illuminati members, which contained their secret codes and symbols, calendar timetables, geographical locations, insignias, ceremonies of initiation, recruiting instructions, statutes, a partial roster of members, and nearly 130 official seals from the government which were used to counterfeit state documents.

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Edward Bernays and **Walter Lippmann** were appointed on behalf of Wellington House to handle the manipulation of American public opinion in preparation for the United States' entry into World War I. Under the direction of Wellington House, they also became members of a civilian committee which briefed and directed U.S. President **Woodrow Wilson** during and after the war. Not coincidentally, Woodrow Wilson was the first American president to publicly denounce capitalism and proclaim himself in favor of a **Socialist One-World Government**.

NOV & DEC 2012 #12

Sheeple

THE MAGAZINE FOR ROTHSCHILD SLAVES

SKEPTICS CHANT! IF PX IS REAL WHY CAN'T WE SEE IT

pg 23

DEC. 21, 2012 and PLANET X IS NOT HERE!...

WHAT CAUSED THOSE EERIE CREEPY EARTH GROANS?

'END-OF-THE-WORLD DATE' A DUD

MAYANS SAY MISINTERPRETED

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NAZISM & COMMUNISM AS POLITICAL IDEOLOGIES

Government; “violence is not the answer. It’s never ok to just indiscriminately destroy everything in sight.”

Also Government;

2010

Me reaching enlighten-ment
@buddhasmemefolder

"Me" "Reaching"
Enlightenment

THE EDDA SOCIETY

Guido von List and his followers believed that the Icelandic **Eddas** were chronicles of the ancient Aryans. List's occult system was elaborated upon by **Rudolf John Gorsleben**. After World War I, Gorsleben travelled to Munich, where he became involved in the **Thule Society** and German politics. Through his periodical ***Aryan Freedom***, Gorsleben disseminated his occult racist ideas, which centered upon the concept of racial purity and the reactivation of the occult powers that every Aryan possessed but which had become atrophied. With these magical powers once more at their fullest, the Aryans would hold complete sway over the processes of nature, and would thus be in a position to dominate and rule the world.

Rudolf John Gorsleben

SEPT / OCT #41

Sheeple

FREE TO DO AS WE SAY

23 9 15

THOUGHT CRIMINAL

FACEBOOK PRISON

SOCIAL MEDIA'S THOUGHT CONTROL LOCKDOWN

HEAVILY CENSOR YOUR POSTS AND COMMENTS OR BE CAST OUT, BANNED FROM FRIENDS AND FAMILY YOUR PAGE PERMANENTLY DISABLED

BANNED 30 DAYS SECOND STRIKE

FACEBOOK INVENTOR:

"We created something that is ripping apart how society works. You don't realize it, but you are being programmed"

DDees.com

CHINESE COMMUNISM

Since the collapse of the **Soviet Eastern Bloc** and the dissolution of the **Soviet Union** in 1991, the CCP has emphasized its relations with the ruling parties of remaining Socialist nations of the world, and has established relations with social democratic parties throughout all of Europe. The CCP's current world-view continues to see human society as being organized into two opposing camps, Socialist and capitalist, and insists that **Socialism**, on the basis of **materialism**, will eventually triumph over capitalism. The CCP also supports **globalization**, arguing that **Globalism** is not an intrinsically capitalist ideology. **Xi Jinping**, the current leader of the Chinese Communist Party, remarked on what he called the "inevitability of Socialism," stating: "*[Western nations'] theory that capitalism is the ultimate [force] has been shaken, and socialist development has experienced a miracle. Western capitalism has suffered reversals, a financial crisis, a credit crisis, a crisis of confidence, and their self-conviction has wavered. Western countries have begun to reflect, and openly or secretively compare themselves against China's politics, economy and path.*" As of 2023, the CCP has more than 98 million members, making it the second largest political party in the world.

Xi Jinping

ILLUSIONS

The Adventures of a Reluctant Messiah

Richard Bach

author of Jonathan Livingston Seagull

Fair and free markets

- Agorism focuses on **small businesses**, not state-backed corporations.
- Small businesses have more flexibility (easier to **ignore state regulations**).
- Closer relationship between buyer and seller, supply and demand.
- Direct trade & "be your own boss" contributes to **fairer wages** and better working conditions (= no greedy CEOs).
- Examples:
  - Direct trade coffee vs. Nestle.
  - Local convenience store vs. Walmart.
  - Family-run hotel vs. state-regulated chain.

BBC
HOUSE OF COMMONS
JIMMY
SAVILE
DDees.com

January 25, 1996 STATE OF OREGON

GUNSON, M. D., DEPUTY MEDICA

Strangled self with surgical tubing

Home

10980 S.W. Wilsonville Road, Wilsonville, OR

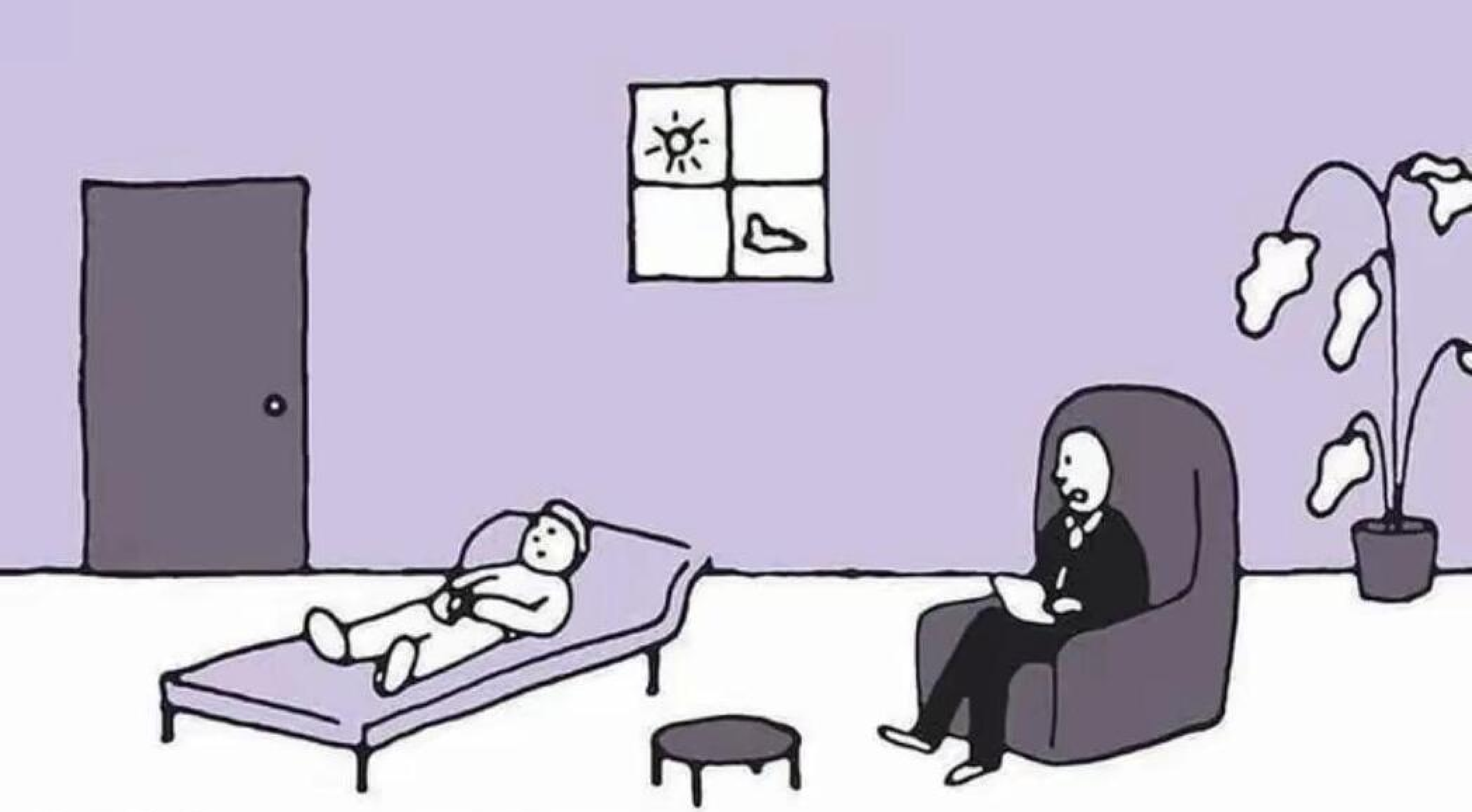

I wish we could create a better society that wasn't inherently soul-crushing..

Best I can do is pills that trick your brain into thinking you don't hate it here.

One of these lions has security, free food, free shelter, free medical care. The other has no guarantees but is truly free. Which one would you rather be?

MONSANTO
DDees.com

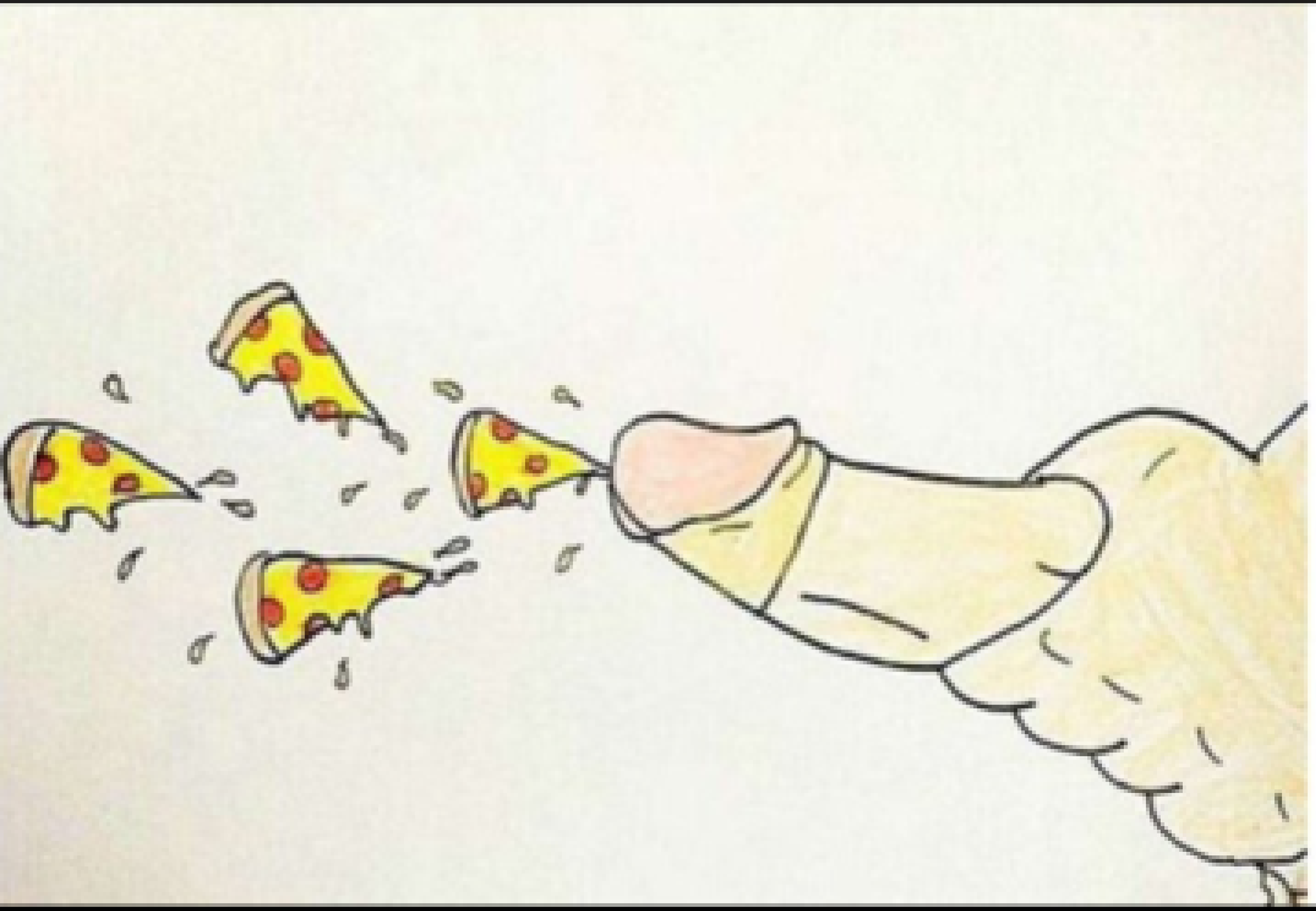

joshuaryanv
Comet Ping Pong

Folgen

Gefällt 31 Mal 37Wo.

joshuaryanv It's beautiful out, cum visit. 🍒🍒🍒🌮

micah_gold @orograph instant love match lol

markbliss ew penises!

drewwave @gambypants

exoticdocumentary 😍

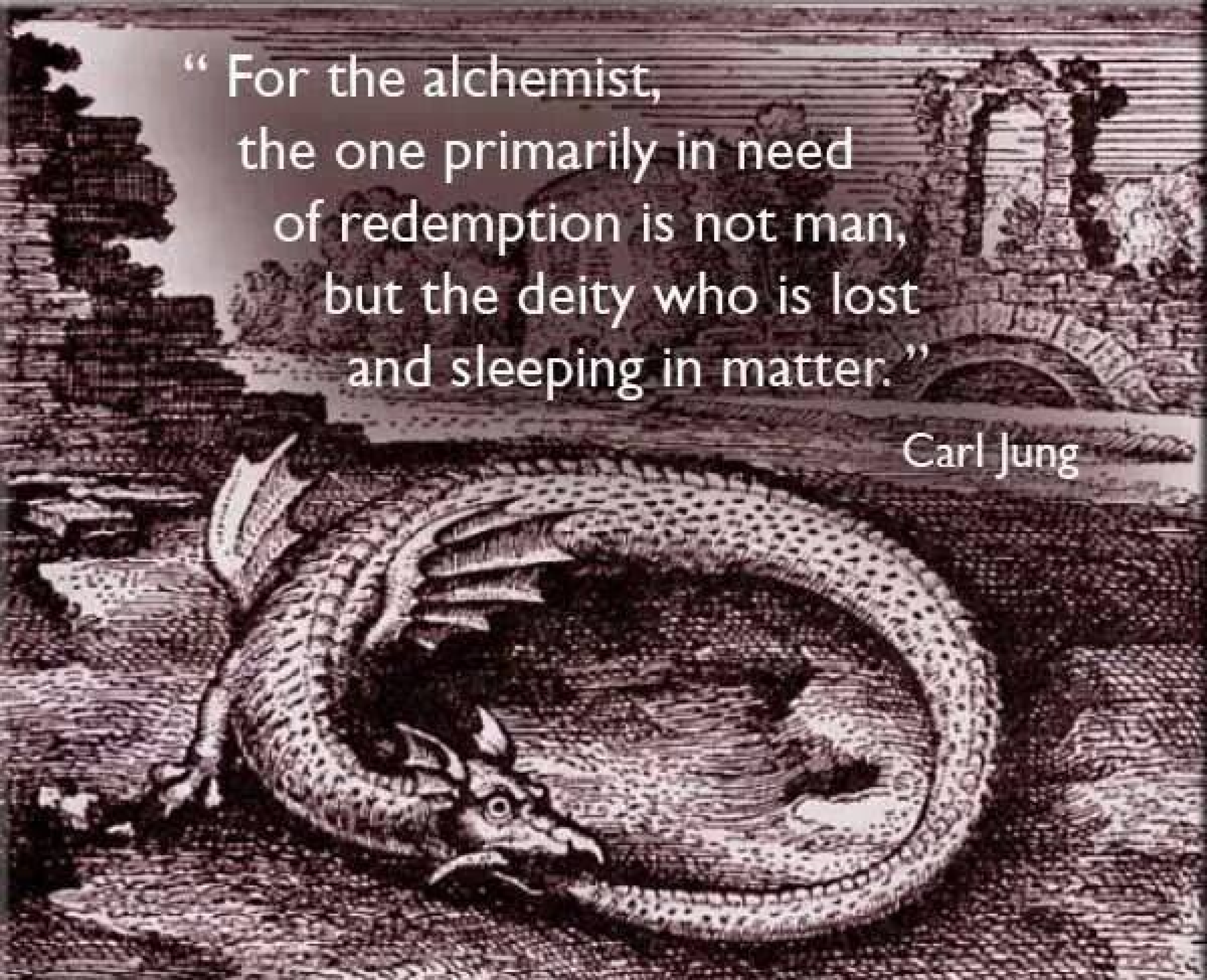
" For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter."
Carl Jung

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

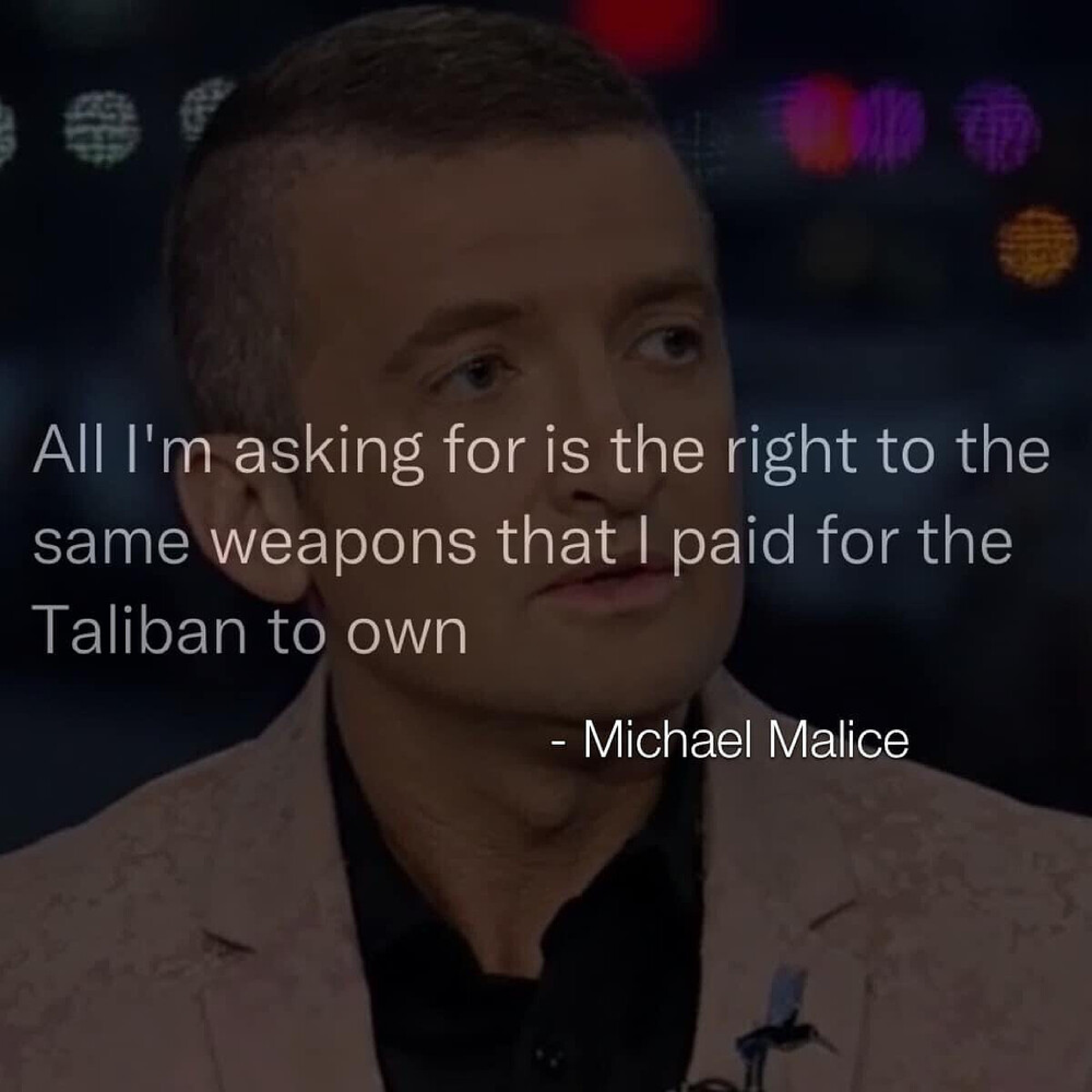
All I'm asking for is the right to the same weapons that I paid for the Taliban to own
- Michael Malice

James Alefantis, owner of Comet Ping Pong, with Izette Folger.

AUTHORITARIANISM

The belief in the moral legitimacy of "**Authority**"
is the belief in the moral legitimacy of **SLAVERY**.

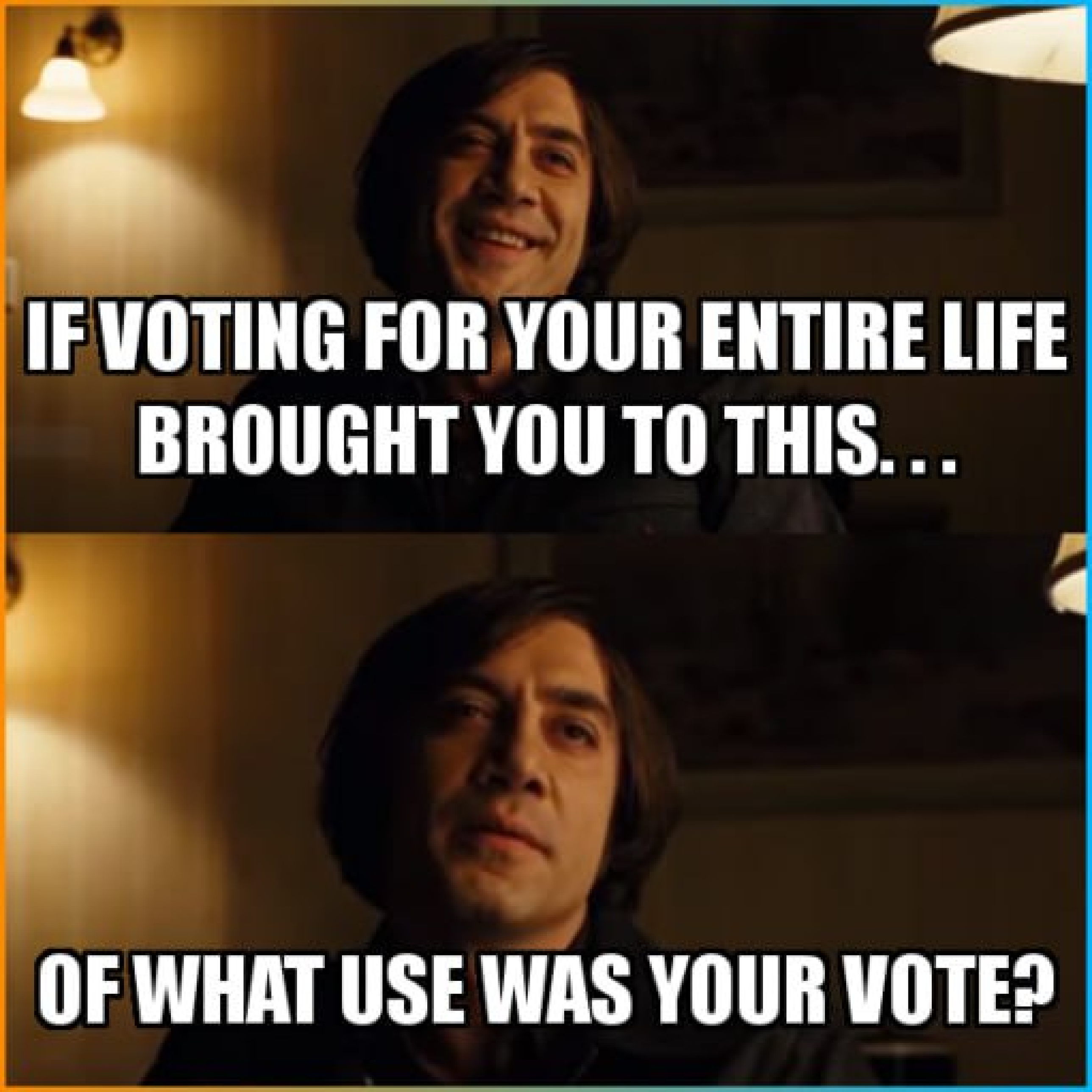
IF VOTING FOR YOUR ENTIRE LIFE
BROUGHT YOU TO THIS...
OF WHAT USE WAS YOUR VOTE?

jimmycomet Folgen

joewills, cboutlier und mr_scott_cummings gefällt das 203Wo.

izettefolger Adorable

jimmycomet #carisjames

scottfazzini I want one.

casswindwills Ay-yAh!

cboutlier #musthave #cuteness

jimmycomet #musthave

jimmycomet @ccwoolman #themostexpensiveaccessory

joewills @jimmycomet You are quickly becoming my favorite hash-tagger #hotard

jimmycomet #hotard

jimmycomet @joewills

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

The last time they turned half the country into criminals overnight

2019
$9M
NET WORTH
$6.3M
NET WORTH
2022
@ImMeme0
$41M
NET WORTH
$28M
NET WORTH

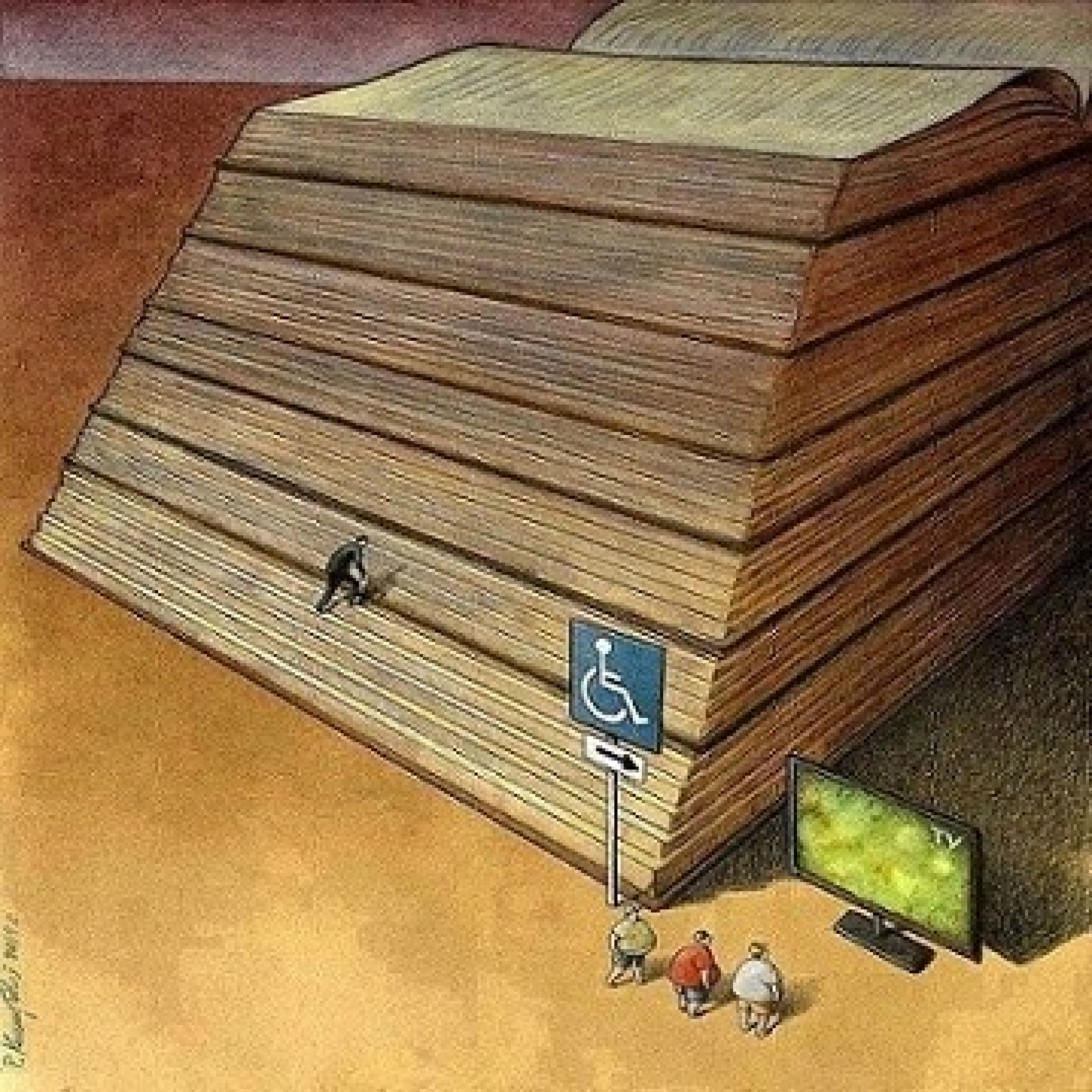
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Federal Reserve
Secret Societies
INTERNET
PUPPET
JOKER
False Flag Terror
POLICE STATE
NEW WORLD ORDER
Deesillustration.com

GERMAN WORKERS' PARTY (DAP)

Karl Harrer

In 1918, **Rudolf von Sebottendorf** wished to extend the influence of the **Thule Society** to the working classes. He asked journalist **Karl Harrer** to form a workers' ring. Harrer and fellow Thule Society member **Anton Drexler** formed the **Political Workers' Circle**. The group met every week throughout the winter of 1918 for discussions about nationalism and anti-Semitism. At the instigation of Anton Drexler, this workers' ring became the **Deutsche Arbeiterpartei** (**German Workers' Party** or **DAP**) on January 5, 1919.

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ISRAEL REGARDIE

THE GOLDEN DAWN

The Original Account of the
Teachings, Rites, and Ceremonies
of the Hermetic Order

7th Edition, Revised and Corrected
by John Michael Greer

Preface by Chic Cicero and Sandra Tabatha Cicero

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NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

In September 1921, the **Sturmabteilung** (**SA** / **Storm Battalion** / **Storm-Troopers** / "**Brownshirts**") was founded as a paramilitary wing of the NSDAP and began violent attacks on other German political parties. In 1922, the NSDAP formed its official youth organization for the children of party members called **Jugendbund der NSDAP** (**Youth League of the NSDAP**), which was a predecessor to the **Hitlerjugend** (**Hitler Youth**).

JOSEPH GOEBBELS

Goebbels converted **May 1st** from a workers' rights holiday into a day celebrating the Nazi Party. May 1st is **Beltane** (also called **Walpurgisnacht**) the highest **Sabbat** (holy day) of the occult solar calendar. He also organized and spoke at many book-burning ceremonies, where huge crowds of Nazis gathered to burn books which were viewed as being subversive, or representing ideologies that were opposed to Nazism. This proved an effective information control technique within Nazi Germany. If they could never read opposing views, most Germans could never come out of the mindset programmed into them by Nazi propagandists.

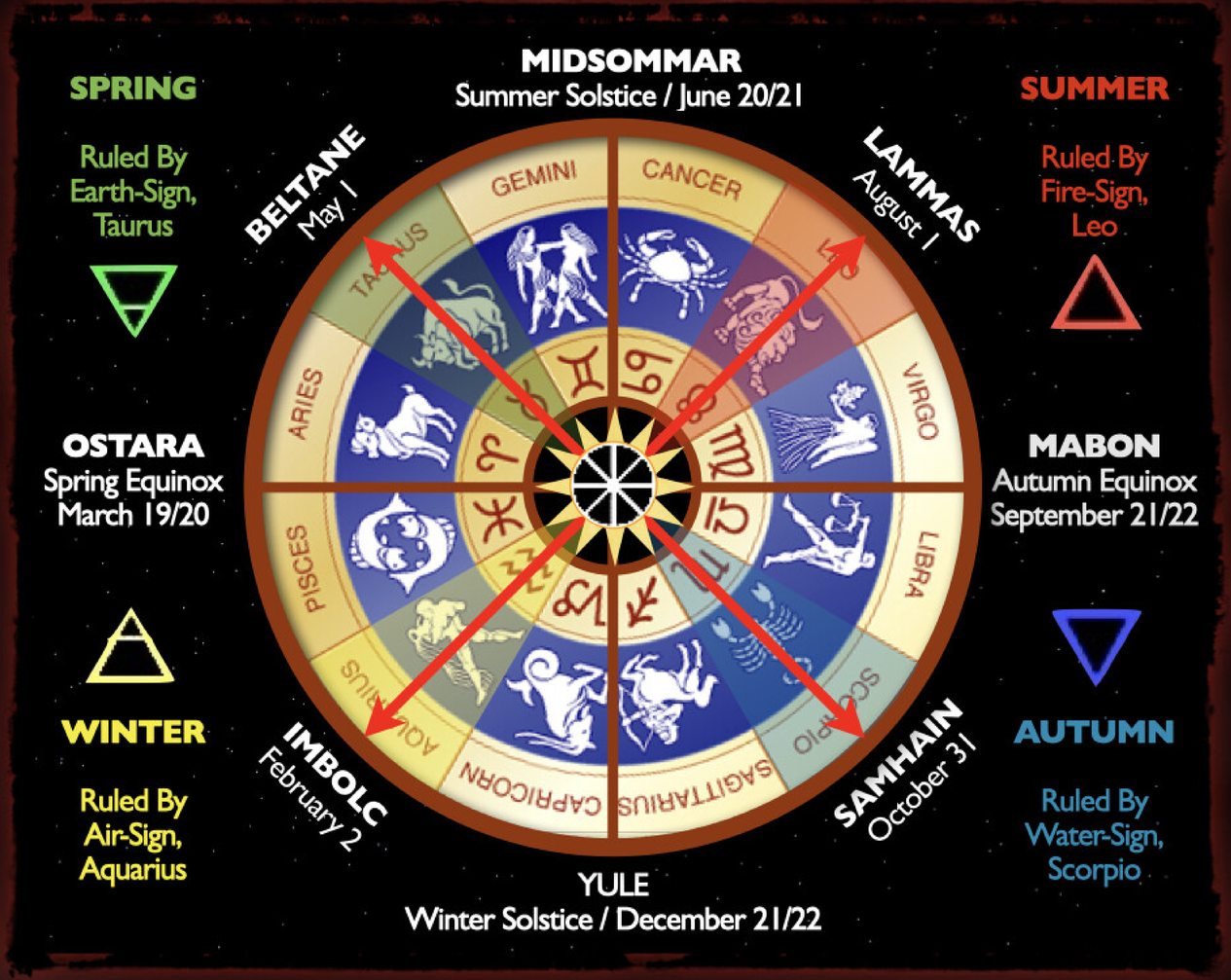

Occult Calendar With Sabbats (Holidays)

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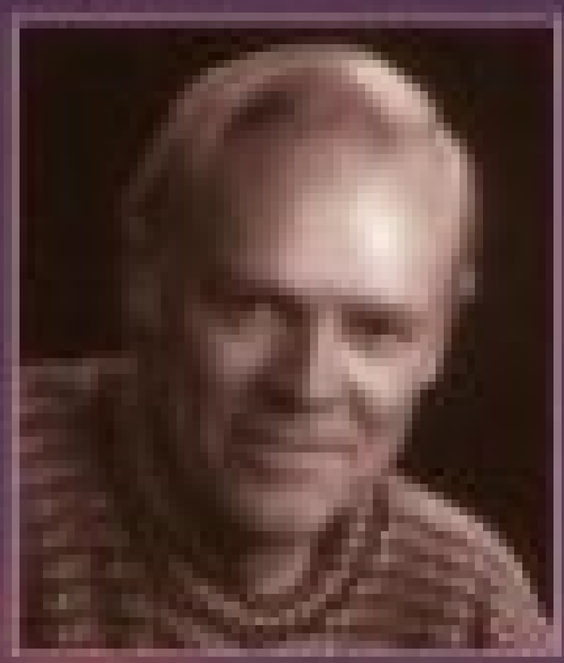

Author of Best-Selling
Journey of Souls
More Than 200,000 Copies Sold

Michael Newton, Ph.D.

Destiny of Souls

New Case Studies of Life Between Lives

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Comet Ping Pong

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cazzygirl1 @deathvalleygirls at @cometpingpong! This band rocks!! w/ @unspooled #punk #punkrock #bands #dcmusic #dmvmusic #golisten #instagrammer #instamusic #livemusic #livemusicdc #music #dcpunk #LAband #webstagram #lapunkrock

twooclockcourage awesomeeeeeeeeeee!!!

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Tuesday	11:00am	11:00pm
Wednesday	11:00am	11:00pm

WHAT IS COMMUNISM?

Communism is a sociopolitical and economic ideology within the socialist movement, whose goal is the creation of a socio-economic order centered around "common ownership" of the means of production, distribution, and exchange that allocates products to everyone in the society based on need. It has been historically symbolized by the emblem of the **hammer and sickle**, representing the combined strength of workers and food producers.

Them: How much freedom do you really need?

Me:

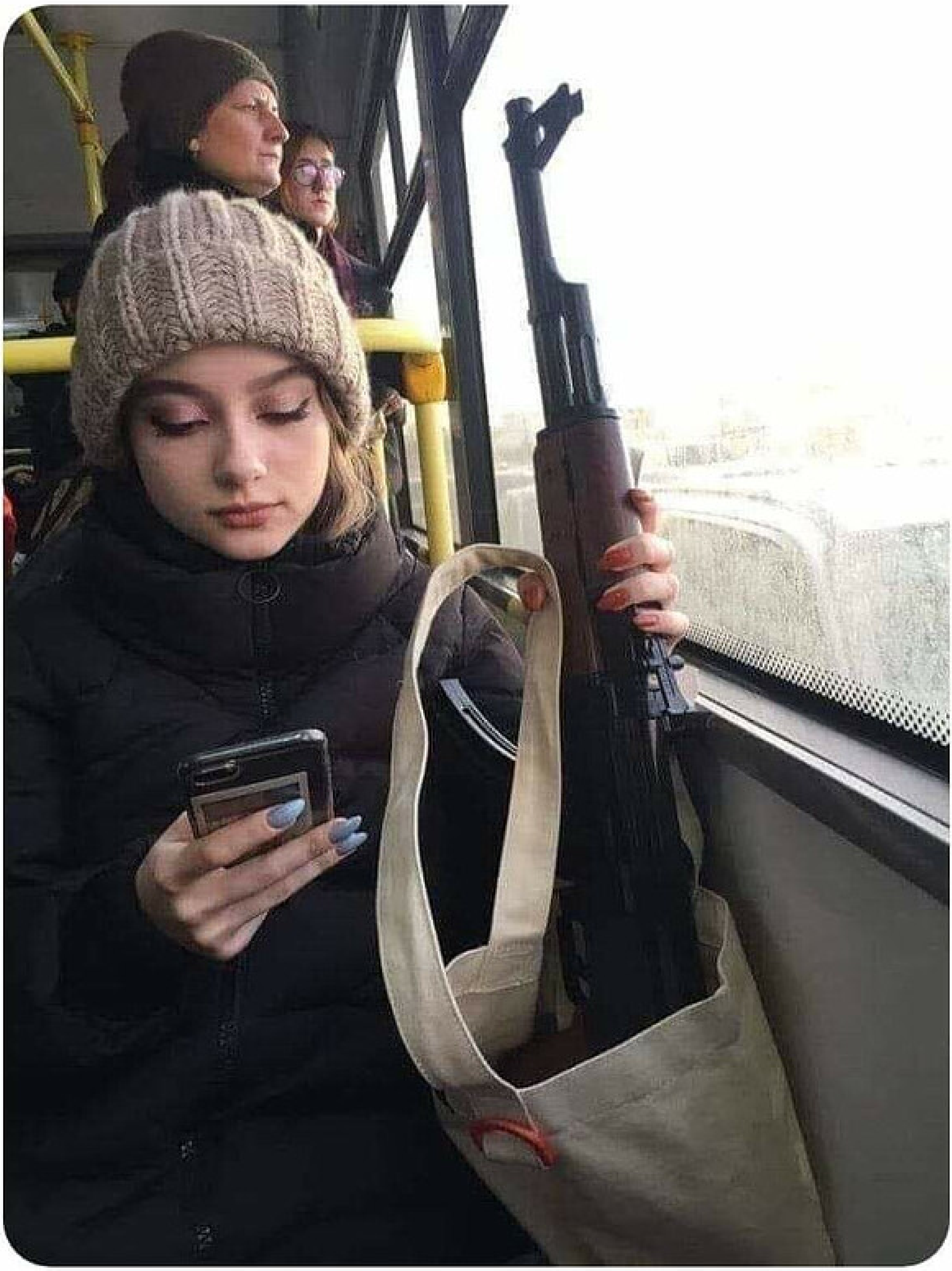

IT'S ALWAYS BEEN THIS WAY, AND IT'S NO DIFFERENT TODAY

The **Milgram Experiments** were a series of social psychology experiments on obedience to authority figures, conducted by psychologist **Stanley Milgram**. They measured the willingness of participants to obey an authority figure who instructed them to perform acts conflicting with their personal conscience. Participants were led to believe that they were assisting an unrelated experiment, in which they had to administer electric shocks to an unseen "learner." These fake electric shocks gradually increased to levels that would have been **fatal** had they been real. The experiment found that a very high proportion of subjects would fully obey their given orders, with every participant going up to 300 volts (which could permanently damage a human being's central nervous system), and at least 65% going up to the **deadly** 450 volts. The experiments began three months after the start of the trial of German Nazi war criminal **Adolf Eichmann**. Milgram devised this psychological study to explain the psychology of **genocide** and answer the question: "*Were the accomplices of the Holocaust 'just following orders,' or were they morally culpable for their actions?*" The Milgram Experiments were repeated many times around the world, right up to contemporary times, with statistically identical results.

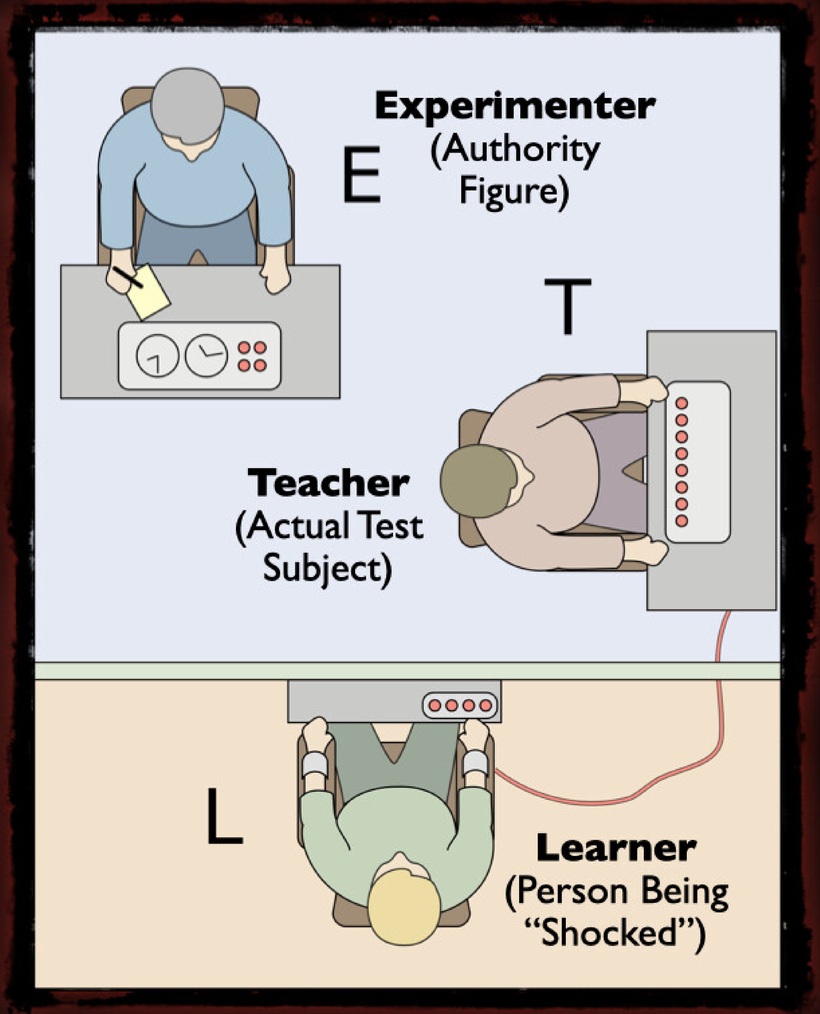

Automata and Androides.

Automata, or self-moving machines, have been brought to a perfection, which, in former ages, would have been considered as supernatural. The highest class of automata are those which represent human figures, and hence are called Androides. Of these, Kempelen's automaton-chess-player was long considered as the triumph of arts. Some reasonable doubts, however, have recently been started as to its being an automaton: indeed there are strong reasons to believe that the movement of the chessmen, though apparently mechanical, are directed by human agency, and that a person of dwarfish size is actually concealed in the machinery.

Plato and Aristotle both allude to Androides—certain statues made by Dædalus, which could not only walk, but which it was even necessary to tie in order to prevent them from moving. This, however, was one of the obscure fictions of the ancients, and it has only been within the last two or three centuries that mechanism has attained great perfection. In the early part of the last century, M. Camus constructed for the amusement of Louis XIV., when a child, a carriage, drawn by two horses, containing the figure of a lady, with a coachman driving, and a footman and page behind When placed upon the table, the coachman smacked his whip, the horses proceeded, moving their legs naturally; and when the carriage arrived opposite the King's seat, it stopped, and the page getting down, opened the door; the lady alighted, and with a curtsey presented a petition to the King. After a short pause she curtsied again, and re-entered the carriage. The page remounted, the coachman flogged his horses, the carriage moved on, and the footman, running after it, jumped up behind.

M. Vaucauson, we are told, made an artificial duck, which not only moved its wings, quacked, drank water, and ate corn, but, what is more, digested it! The same artist, in 1738, exhibited in Paris two very remarkable automata; the first was a flute-player, in a sitting posture, who performed twelve tunes; the second was a standing figure, which played on a shepherd's pipe, held in its left hand, while with the right hand it beat upon a tabor.

M. Maillardet, a Swiss artist, (now living, we believe) has also executed two or three celebrated figures. One of these is a lady at her piano-forte. She executes eighteen tunes by the actual pressure of her fingers on the keys; and while all the natural notes are thus

TAKE DOWN THIS
MONUMENT TO SLAVERY!
UNITED STATES
Internal
Revenue
Service
Building

Masquerade of Angels

KARLA TURNER, Ph.D.
Author of MARS and INVITATION TO TERROR

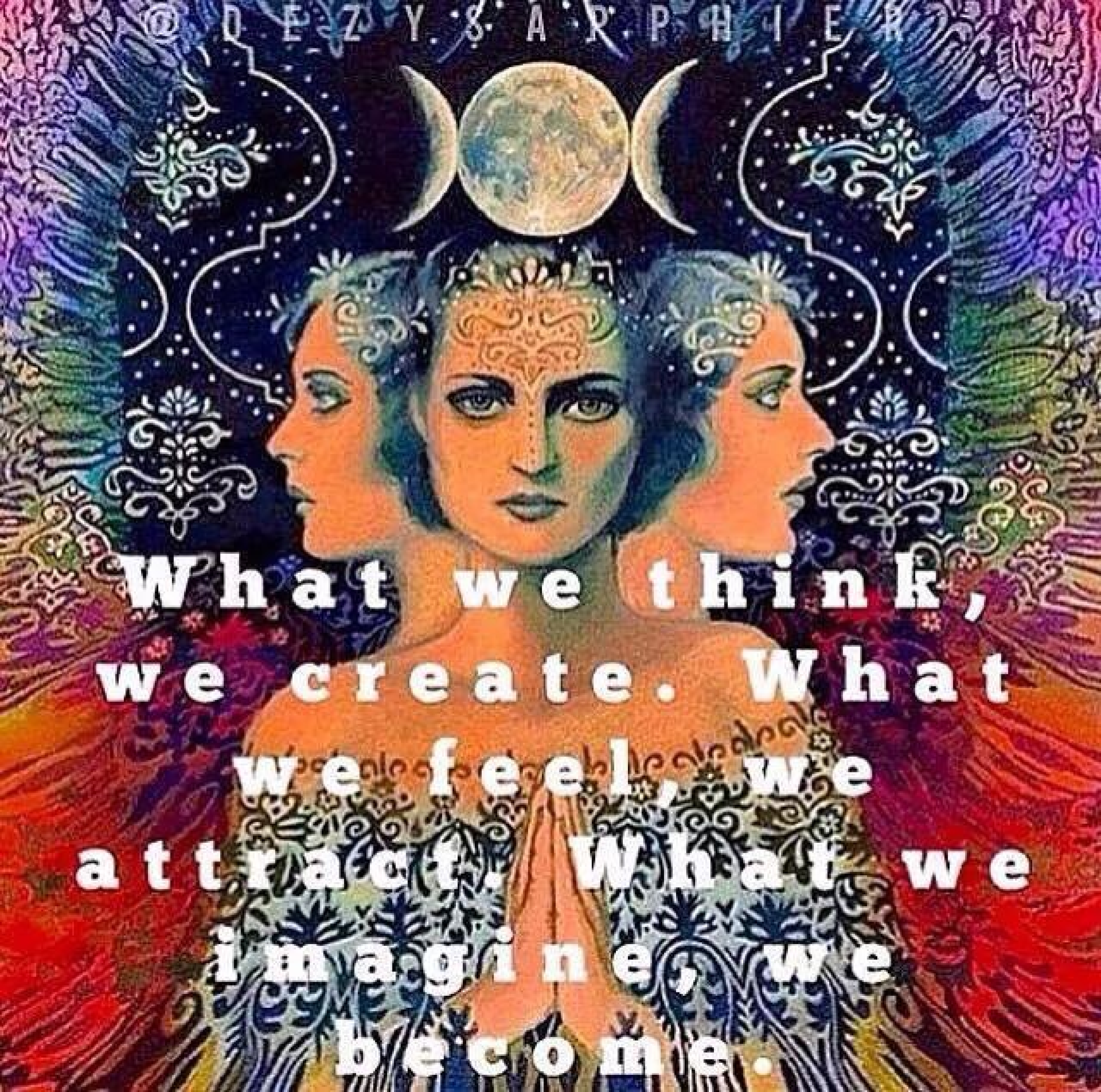
@DEZYSARPHIER
What we think, we create. What we feel, we attract. What we imagine, we become.

UKRAINIAN AZOV BATTALION

The **Azov Battalion (Azov Assault Brigade)** is a formation of the **National Guard of Ukraine** founded in May 2014 as a volunteer paramilitary militia. The Azov Battalion has drawn attention for its association with **Neo-Nazi** ideology and its use of symbols that are incontrovertibly linked to **Nazism**. The Azov Battalion has also been widely accused of participating in many actions of human rights violations over the last decade. Ukraine, as part of the **Eastern Front** theater of war during **World War II**, was geographically and ideological divided in the war's aftermath. Nazi troops, who had made significant incursion into the western half of Ukraine during the war, largely decided to stay and resettle there after the Nazi military surrender, primarily to avoid **war crimes tribunals** at **Nuremberg**. This puts into perspective the Azov Battalion's Neo-Nazi ideology and its continued use of prominent Nazi symbols.

Azov Battalion's Brigade Patch With Symbol Of The Wolfsangel

Wafen-SS 2nd Panzer Division Insignia With Symbol Of The Wolfsangel

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1. Wolfgang Staehle

YOU CANT COMPLY YOUR WAY OUT OF TYRANNY
8
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50th ANNIVERSARY EDITION

THE ORIGINAL MANUAL FOR LIVING OFF THE LAND & DOING IT YOURSELF

Live sustainably • Raise chickens • Mix herbal remedies
Plan your garden • Build a barn • Mill your own flour
Forage • Make soap • Preserve fruits and vegetables
Deliver a baby • Learn beekeeping • Spin wool into yarn
Make sausage • Tap maple trees • Milk a cow or goat
Create natural skincare products • Make cheese

CARLA EMERY

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

In 1905, Liebenfels published a book called ***Theozoology***, in which he advocated sterilization and forced labor of "lower races" and glorified the Aryan Race as **Gottmenschen** ("**God-men**"). Through **Theozoology**, Liebenfels distorted occult, spiritual, and even biblical teachings to justify his esoteric racial ideology. He taught that the biblical Eve had procreated with demons to give birth to what he described as the "lower races." In 1905, Liebenfels founded ***Ostara***, a magazine through which he promoted **Ariosophy** and **Theozoology**. Liebenfels claimed that ***Ostara*** had over 100,000 subscribers, including **Adolf Hitler** himself. Liebenfels claimed he was visited by Hitler in 1909, and supplied him with two missing issues of ***Ostara***.

"HOW PRO GUN ARE YOU?"

ME-

The Neutered Noel

0:06 / 1:56

10:51 / 13:45

This is the VERY FIRST Dees 'political' art. Posted at Renae.com October 2008

World War W

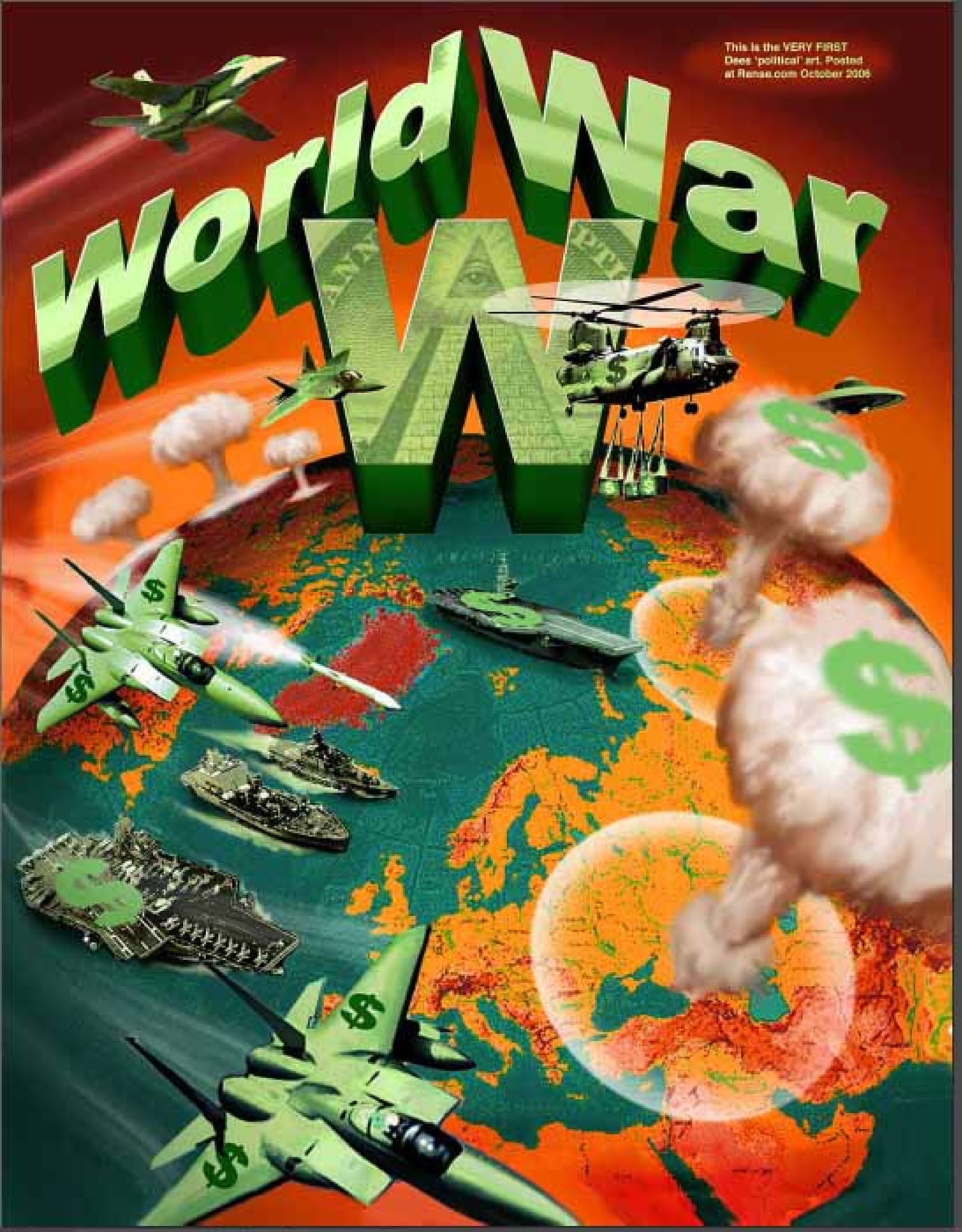

SEPT / OCT #41

Sheeple

FREE TO DO AS WE SAY

3 4 25

THOUGHT CRIMINAL

FACEBOOK PRISON

SOCIAL MEDIA'S THOUGHT CONTROL LOCKDOWN

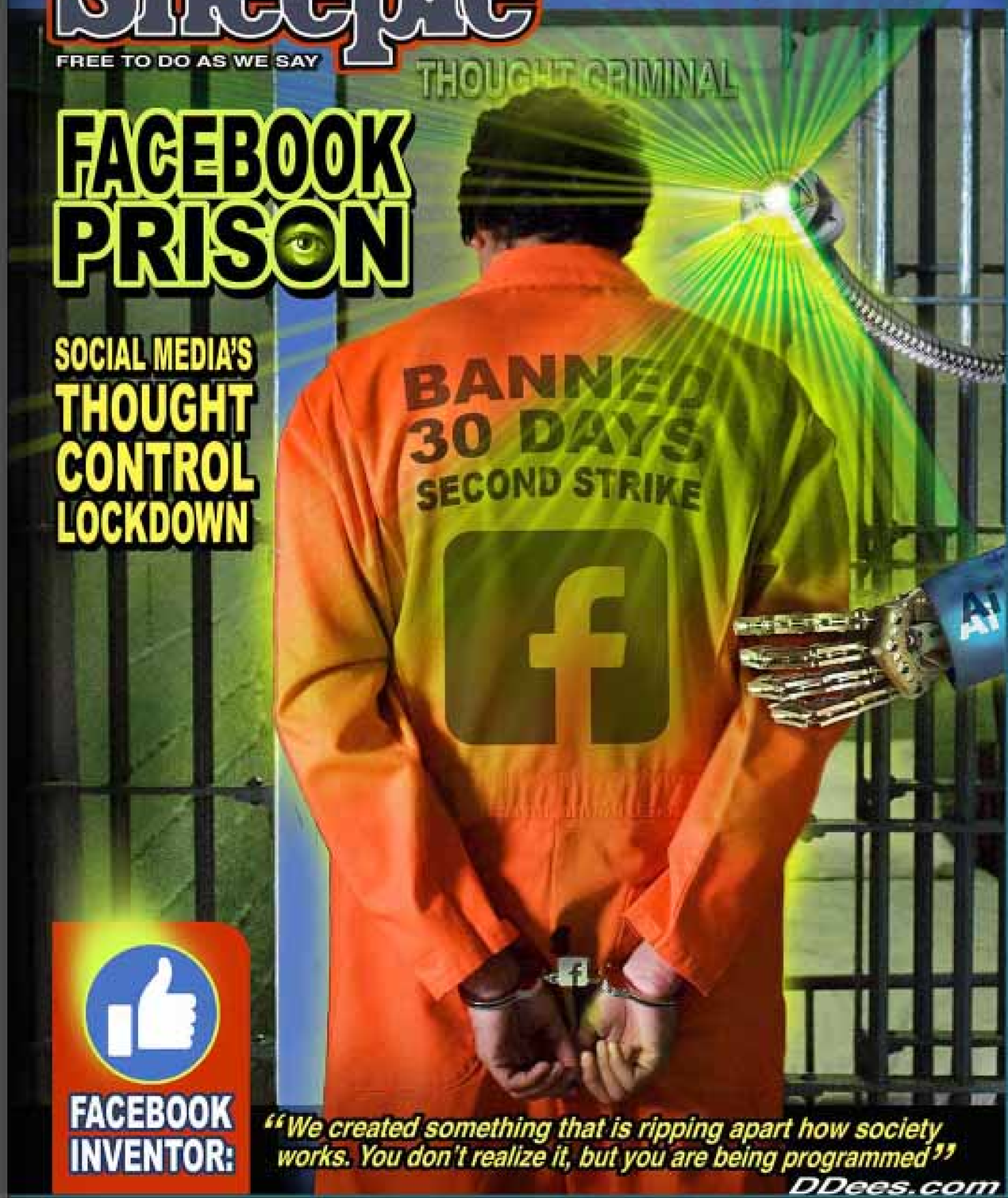

FACEBOOK INVENTOR:

"We created something that is ripping apart how society works. You don't realize it, but you are being programmed"

DDees.com

JACOBIN CLUB

In July 1794, the National Convention of France pushed Robespierre and his Jacobin allies out of power and had Robespierre and 21 of his associates executed. In November 1794, the Jacobin Club officially disbanded. Jacobin rhetoric would lead to the increasing secularization of Europe throughout the 1800s. The political rhetoric espoused by the Jacobins would lead to the development of the modern leftist movements throughout the 19th, 20th, and 21st centuries, with Jacobinism being the political foundation of almost all leftist schools of thought, including socialism and communism. **Georges Valois**, founder of the 20th century French fascist party **Faisceau**, claimed that the roots of fascism also stemmed from the Jacobin movement.

At any rate, both recent testimony in this case, and older testimony in a related case, completely belies Defendant's claim that her [redacted] account was merely for "spam." Jeffrey Epstein's house manager, Juan Alessi testified that [redacted] was in daily use by the Epstein household to send and receive messages, a household to which Defendant belonged:

> Q. So when there would be a message from one of them while they were out of town, they would call you, call you on the telephone?
>
> A. I haven't spoken to Ghislaine in 12 years.
>
> Q. Sorry. I'm talking about when you worked there and you would receive a message that they were coming into town, would that be by way of telephone?
>
> A. Telephone, and also, there was a system at the house, that it was MindSpring, MindSpring I think it's called, that it was like a message system that would come from the office.
>
> Q. What is MindSpring?
>
> A. It was a server. I think it was -- the office would have, like, a message system between him, the houses, the employees, his friends. They would write a message on the computer. There was no email at that time.
>
> Q. Okay. So what computer would you use?
>
> A. My computer in my office.
>
> Q. And so was part of your daily routine to go to your computer and check to see if you had MindSpring messages?
>
> A. No. That was at the end of my stay. That was the very end of my stay. I didn't get involved with that too much. But it was a message system that Jeffrey received every two, three hours, with all the messages that would have to go to the office in New York, and they will print it and send it faxed to the house, and I would hand it to him.
>
> Q. Did it look like the message pads that we've been looking at?
>
> A. No, no, nothing like that.
>
> Q. Was it typed-out messages?

BEFORE
LAW-ABIDING CITIZEN
CRIMINAL
AFTER
LAW-ABIDING CITIZEN
CRIMINAL
GUN CONTROL FOR DUMMIES

The Love Bite

Eve Langen

FALSE POLITICAL SPECTRUM

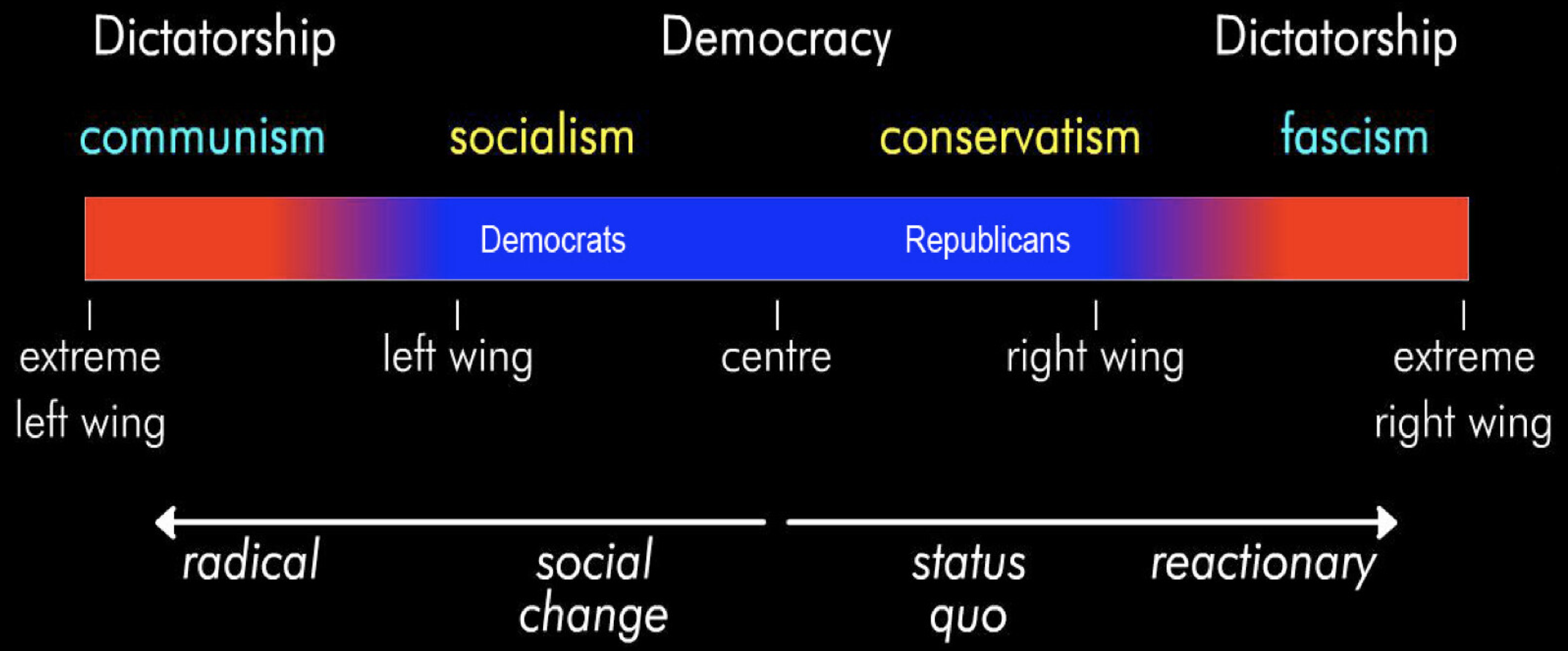

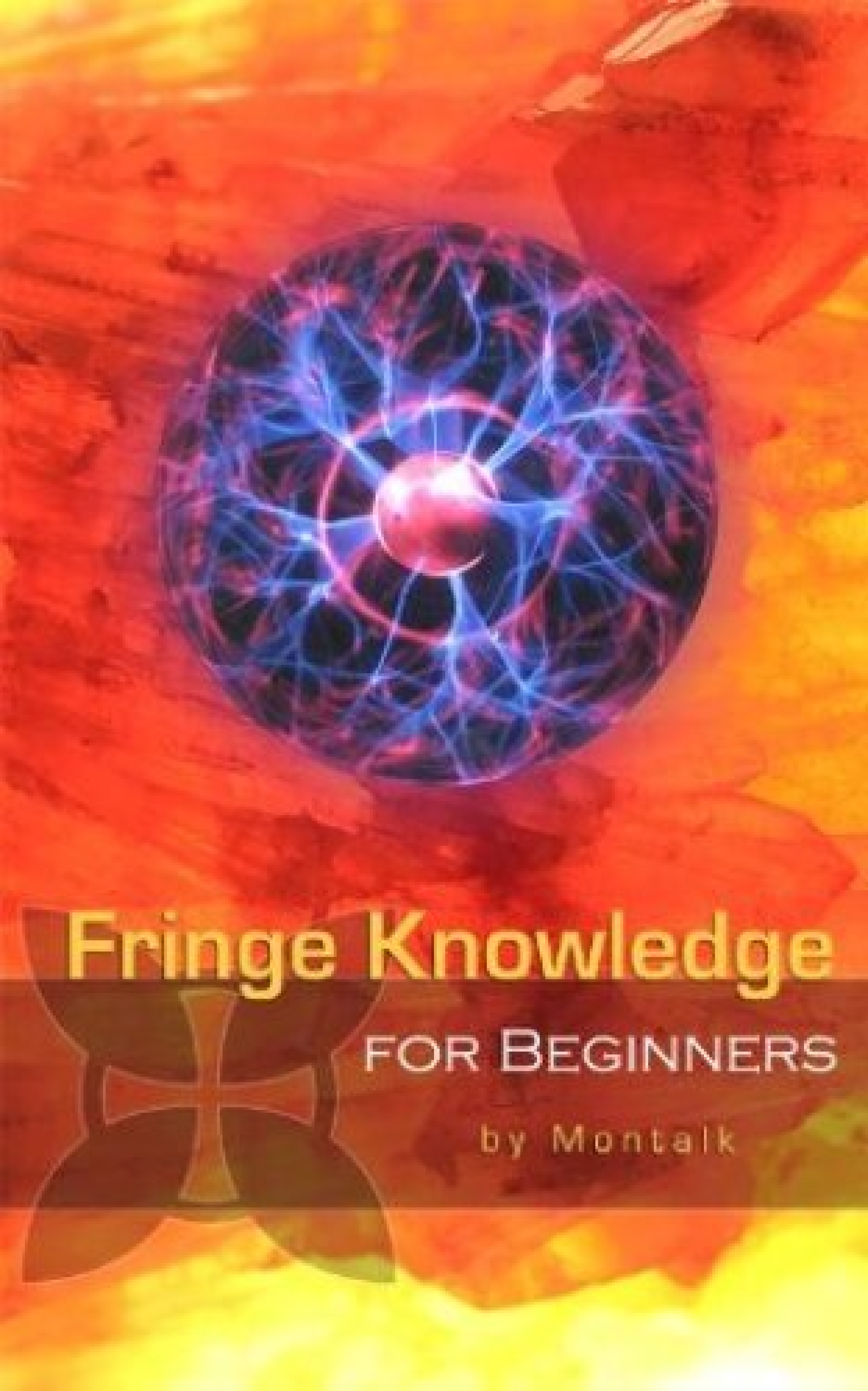
Fringe Knowledge
for Beginners
by Montalk

Washington Mutual
WELLS FARGO
Bank of America
Alan Greenspan
DDees.com

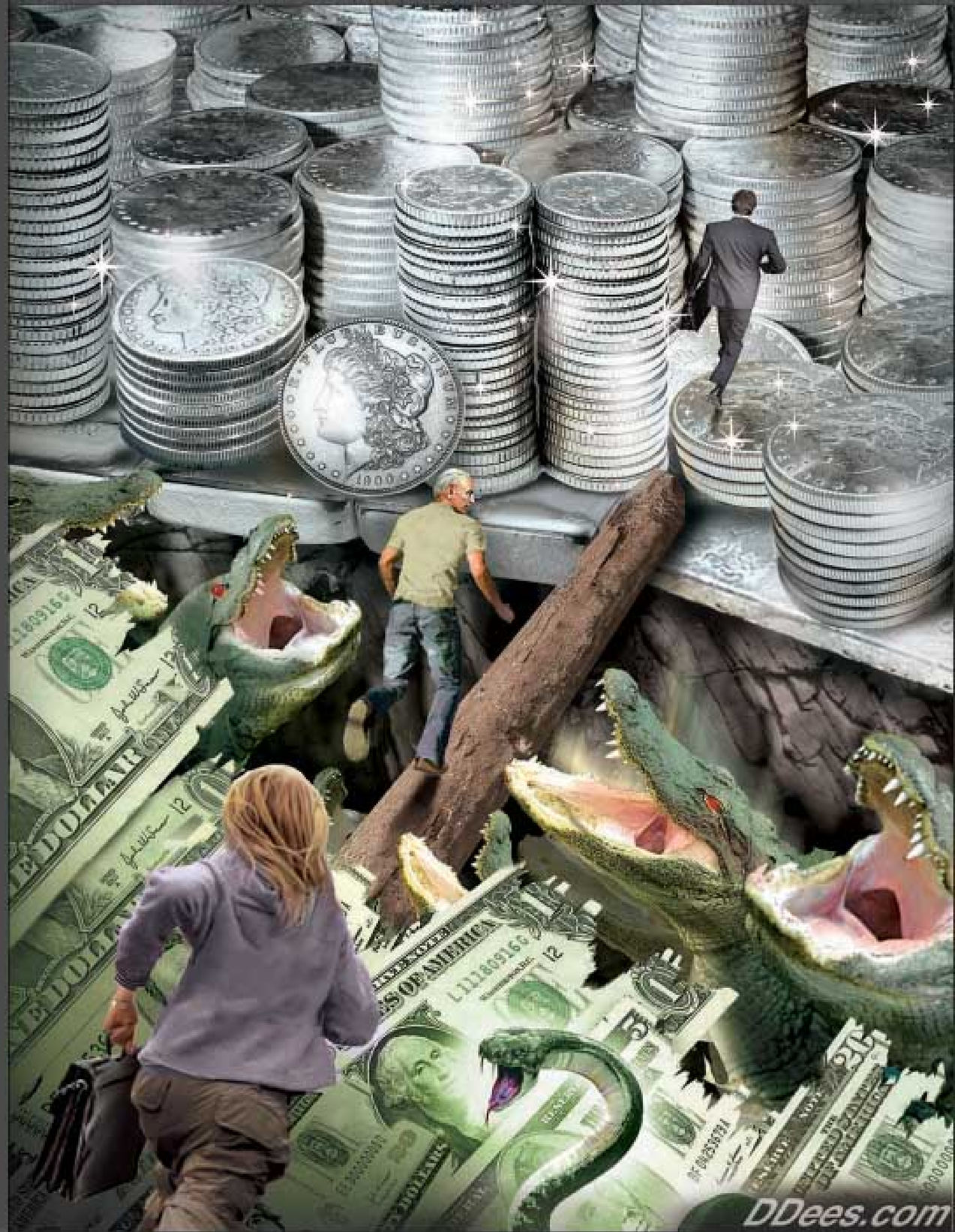
DDees.com

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

The **Blutfahne**, or **Blood Flag**, was the flag that was carried during the failed November **Beer Hall Putsch** of 1923, during which it became soaked in the blood of a fallen member of the **Sturmabteilung**. When the Munich police fired on the Nazis, the flag bearer **Heinrich Trambauer** was hit and dropped the flag. **Andreas Bauriedl**, member of the SA, who was marching alongside the flag, was killed and fell onto it, staining the flag with his blood. The Blood Flag subsequently became one of the most revered objects of the Nazi Party and an object of pseudo-religious ritual. All new Nazi flags needed to be "consecrated" in a ritualized manner by being touched to the Blood Flag.

HOW DO YOU ERASE A PEOPLE'S PAST?
SIDESHOW
REPLACE THEIR
HEROES WITH FAKE ONES.
imgflip.com

p. Dershowitz had told the Palm Beach Police Department that he was going to make Epstein available to answer questions about sex abuse of underage girls, but then repeatedly rescheduled those meetings, ultimately never producing Epstein – a pattern of deception that appeared to be designed to deliberately delay the investigation;

q. Dershowitz's pattern of avoiding depositions (and helping Epstein avoid questioning) was consistent with a pattern of other persons who were involved in Epstein's international sex trafficking organization evading efforts to obtain information from them;

r. Ms. Giuffre had alleged abuse by other powerful friends of Epstein, including Prince Andrew, and there was a photograph showing Prince Andrew with his arm around Ms. Giuffre apparently taken in London (where she said the sex abuse had taken place).

Sealed Exhibit 1, Depo. of Paul Cassell (Oct. 16 & 17, 2015), at 61-117.

22. Ms. Giuffre was not a party to the litigation between Dershowitz, Mr. Edwards, and me.

23. During the course of the litigation, however, Dershowitz sought to obtain discovery from Ms. Giuffre. In particular, Dershowitz sought to obtain from Ms. Giuffre (a non-party to the action) all of her emails with the media. The Court denied his discovery request. Attached hereto as Sealed Exhibit 2 is a true and correct copy of the court's order denying that discovery.

24. Dershowitz produced many documents in the course of discovery in that case – and, ironically, he placed many document under a protective order in Florida. Attached hereto as

STOP POSTING STUFF
IT DOESN'T FIT MY REALITY
OF WHAT MY GOVERNMENT
AND TELEVISION TELL ME

Anti- US War Comic Bill Hicks, Anti- US War Musician John Lennon, Civil Rights Leader Rev. Martin Luther King
Anti-Zionist Activist Rachel Corrie, First Lady Jackie Kennedy, Anti- Federal Reserve President John F. Kennedy
DDees.com

MAIN TENETS OF SATANISM

2. MORAL RELATIVISM

Moral Relativism is the ideology that there is no objective difference between right behavior and wrong behavior, so human beings may arbitrarily "create" or "decide" what "right" and "wrong" are for themselves, based upon their own whims and preferences. In other words, that which human beings consider "right for themselves" is what is "morally right," and that which human beings consider "wrong for themselves" is what is "morally wrong."

NAZISM & COMMUNISM WERE NEVER DEFEATED

Vertical Slave Encampment

CITY (sĭ tē) n. A festive, brightly lit slave camp. See *Office Building*.

COMMENTARY BY AHRIMAN

In *cities*, the prisoners' mass work detail takes place from 9 a.m. to 5 p.m. within slave compounds known as "offices"; therein hypnotic Muzak is broadcast to keep the slave-workers subdued.

After work detail, the prisoners are allowed to spend their work allowance on various forms of drugs[17] which keep their minds distracted from understanding the ineluctable depths of their enslavement. After ingesting the drugs, workers return to sleep in their cells, also known as *apartments*. See *Clock; Gum; Office Building; Work*.

GIUSEPPI MAZZINI
& YOUNG ITALY

In 1860, Mazzini had formed a secret society called the **Oblonica**, (derived from the Latin noun ***obelus***: ***obelisk***). Within this group, Mazzini established an inner order which eventually evolved into **La Cosa Nostra** – the **Italian Mafia** – with many of its members coming to America during the 1890's with the beginning of Italian immigration. Mazzini was certainly an **occultist**, and became involved in **Freemasonry** earlier in his life. In the 1830s, he made efforts to carry on the activities of the infamous occult order, the **Bavarian Illuminati** through the **Alta Vendita Lodge**, the highest **Masonic Lodge** of the **Carbonari**. In 1834, a few years after the death of its first grand master, **Adam Weishaupt**, Giuseppi Mazzini was appointed head of the **Order of the Illuminati**.

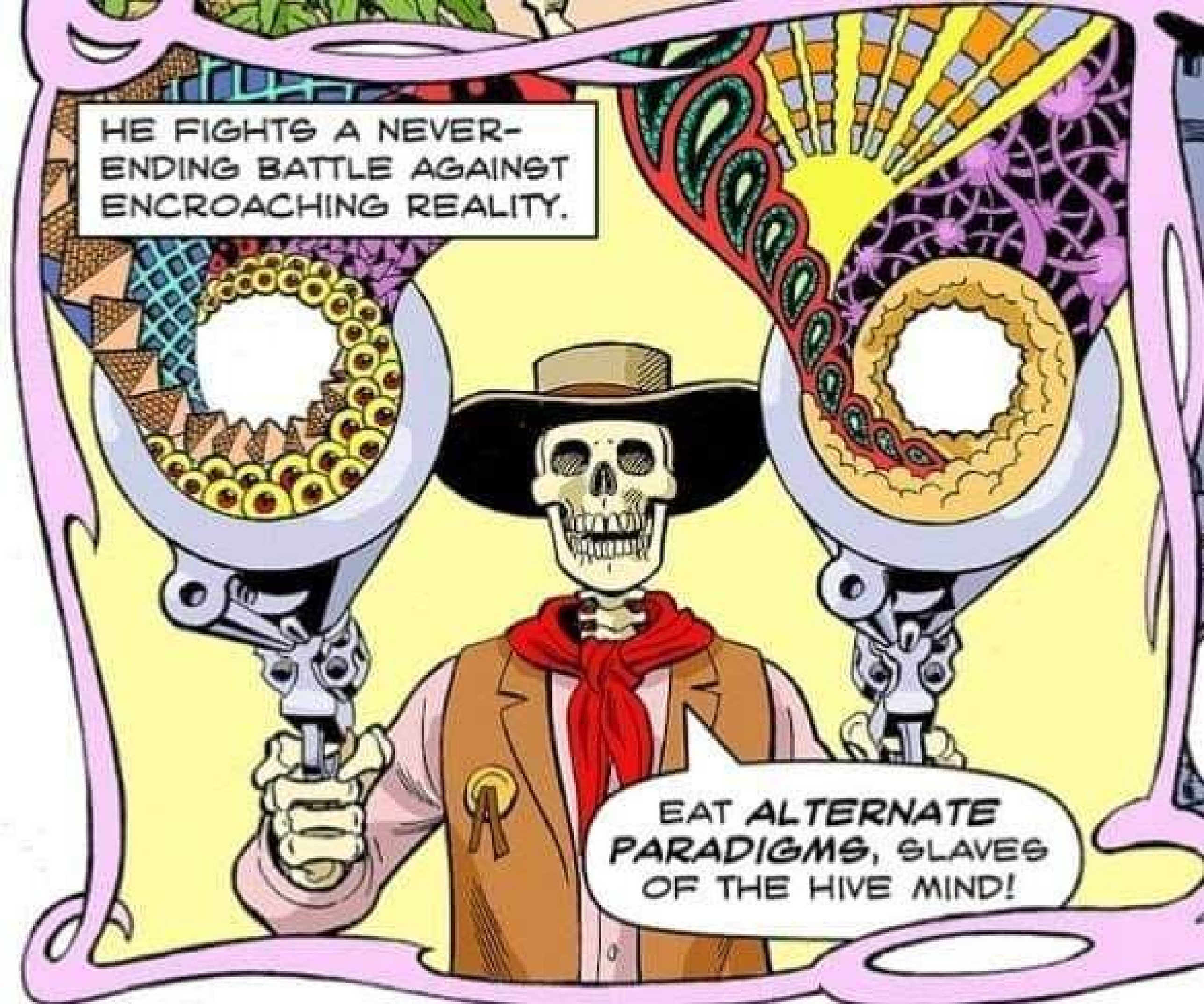
HE FIGHTS A NEVER-ENDING BATTLE AGAINST ENCROACHING REALITY.
EAT ALTERNATE PARADIGMS, SLAVES OF THE HIVE MIND!

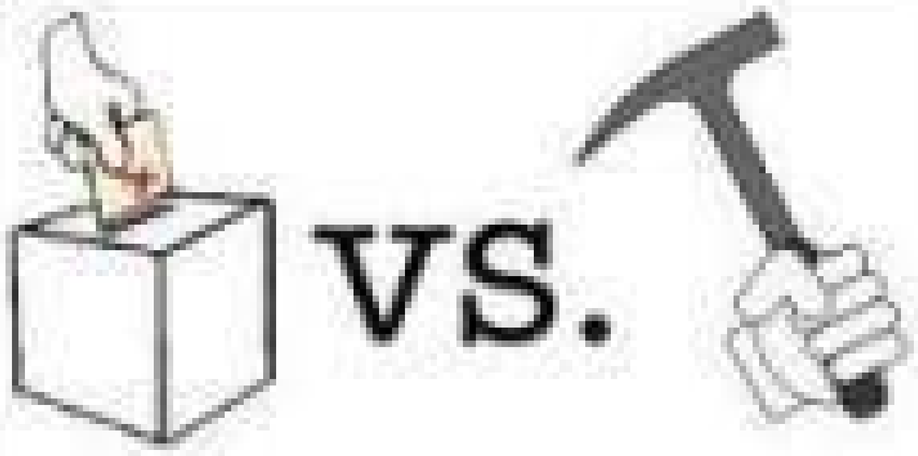	Voting	Actually doing something
Easy	✓	✗
Quick	✓	✗
Free	✓	✗
Absolves Responsibility	✓	✗
Fixes the Problem	✗	✓

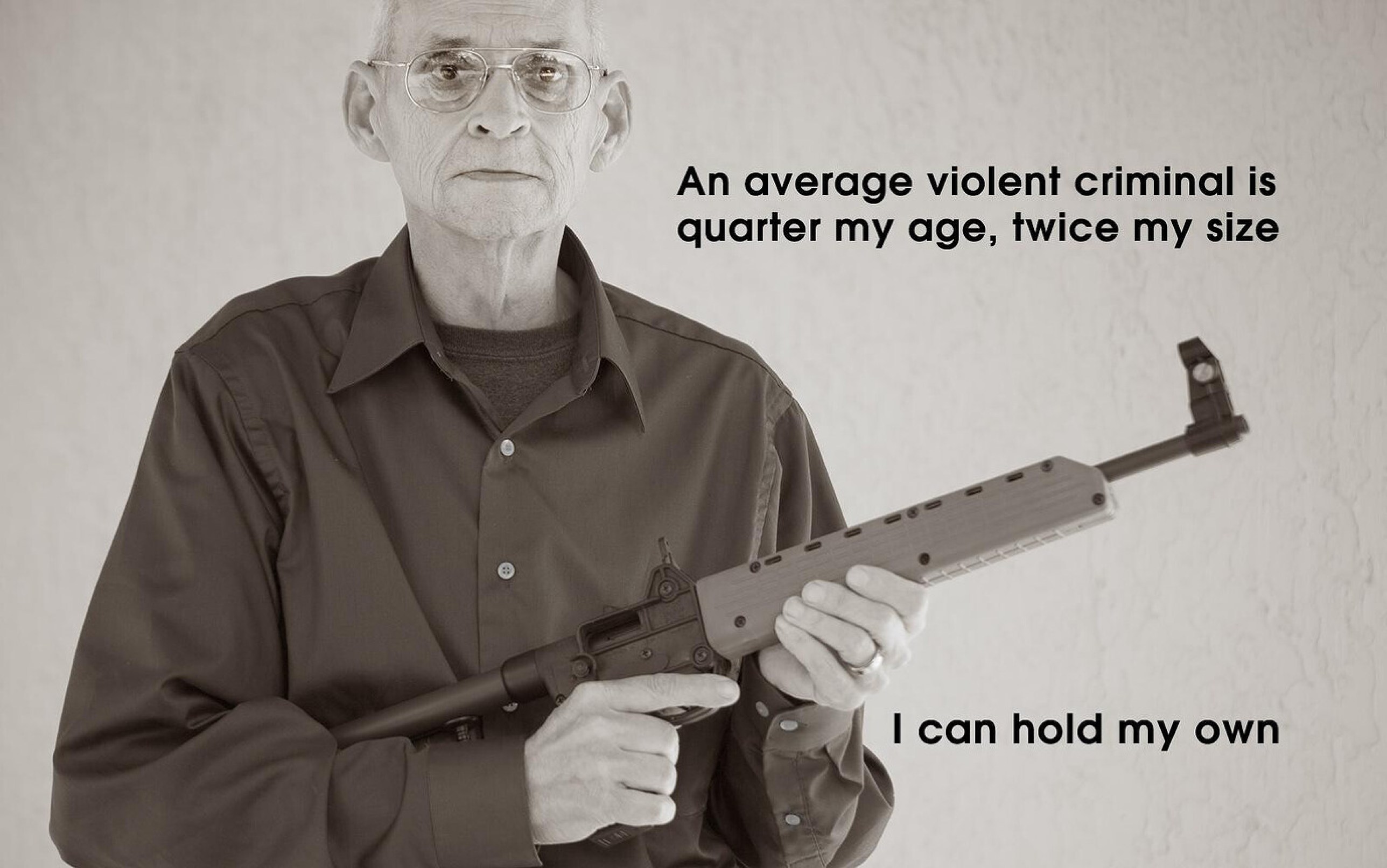
An average violent criminal is
quarter my age, twice my size
I can hold my own

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

Influenced by Liebenfels' Ariosophy, the Austrian industrialist **Johann Walthari Wölfl** founded an occult society called the **Lumenclub** in Vienna, Austria on November 11, 1932. Lumenclub overlapped in membership with **Ordo Novi Templi**. It's ideological sympathy toward Nazism was beyond question, and it acted as a growth center for the Nazi Party, which had been banned in Austria. Lumenclub and Ordo Novi Templi were both later suppressed by the Gestapo under the Nazi regime, a fate which they shared with many other esoteric groups.

SOCIAL DISTANCING
FEMA
STAY INSIDE
DDees.com

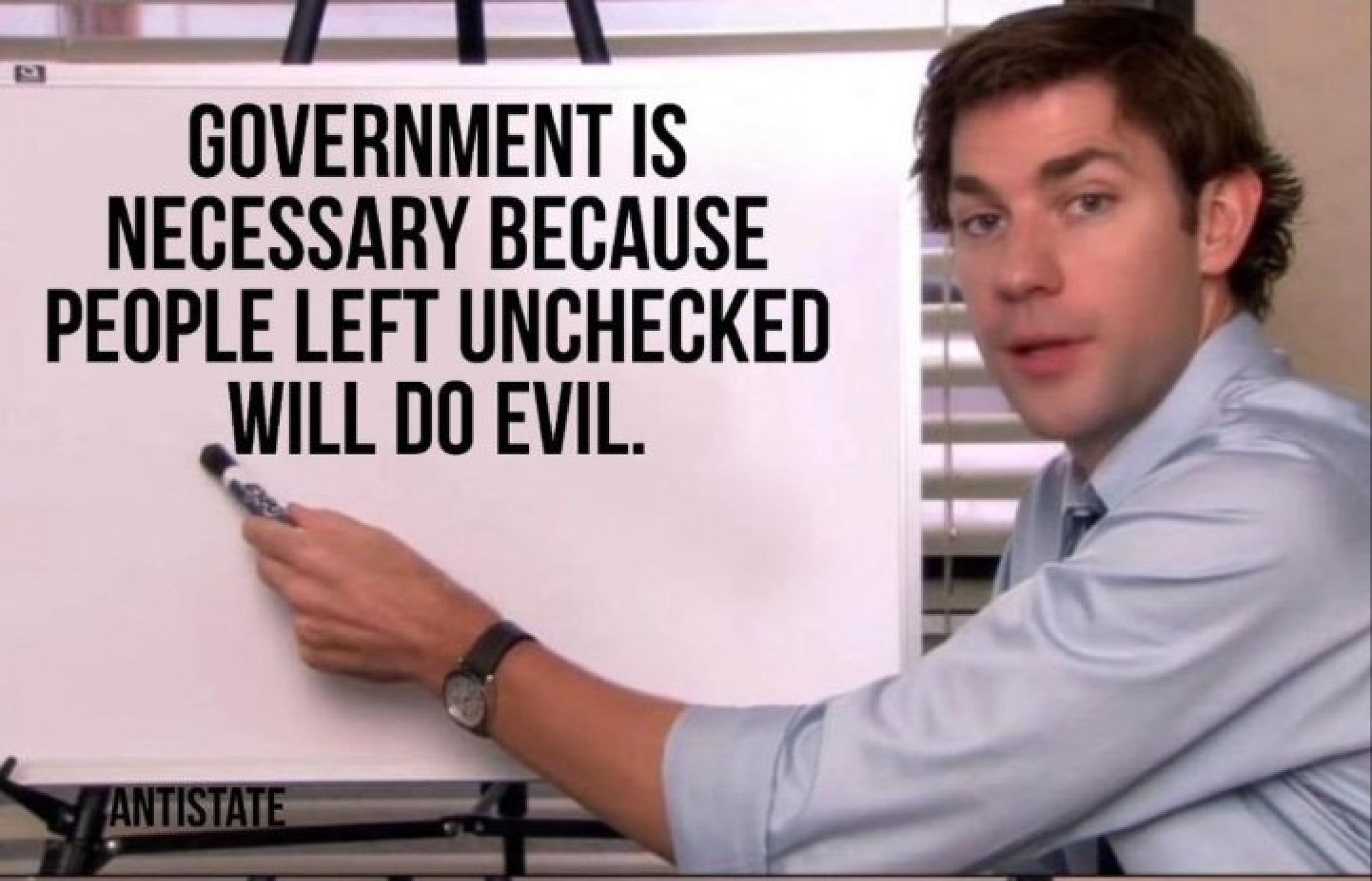
GOVERNMENT IS NECESSARY BECAUSE PEOPLE LEFT UNCHECKED WILL DO EVIL.
ANTISTATE

THE GOVERNMENT IS COMPOSED OF PEOPLE LEFT UNCHECKED.

when the debt slaves are arguing about who gets to run the plantation

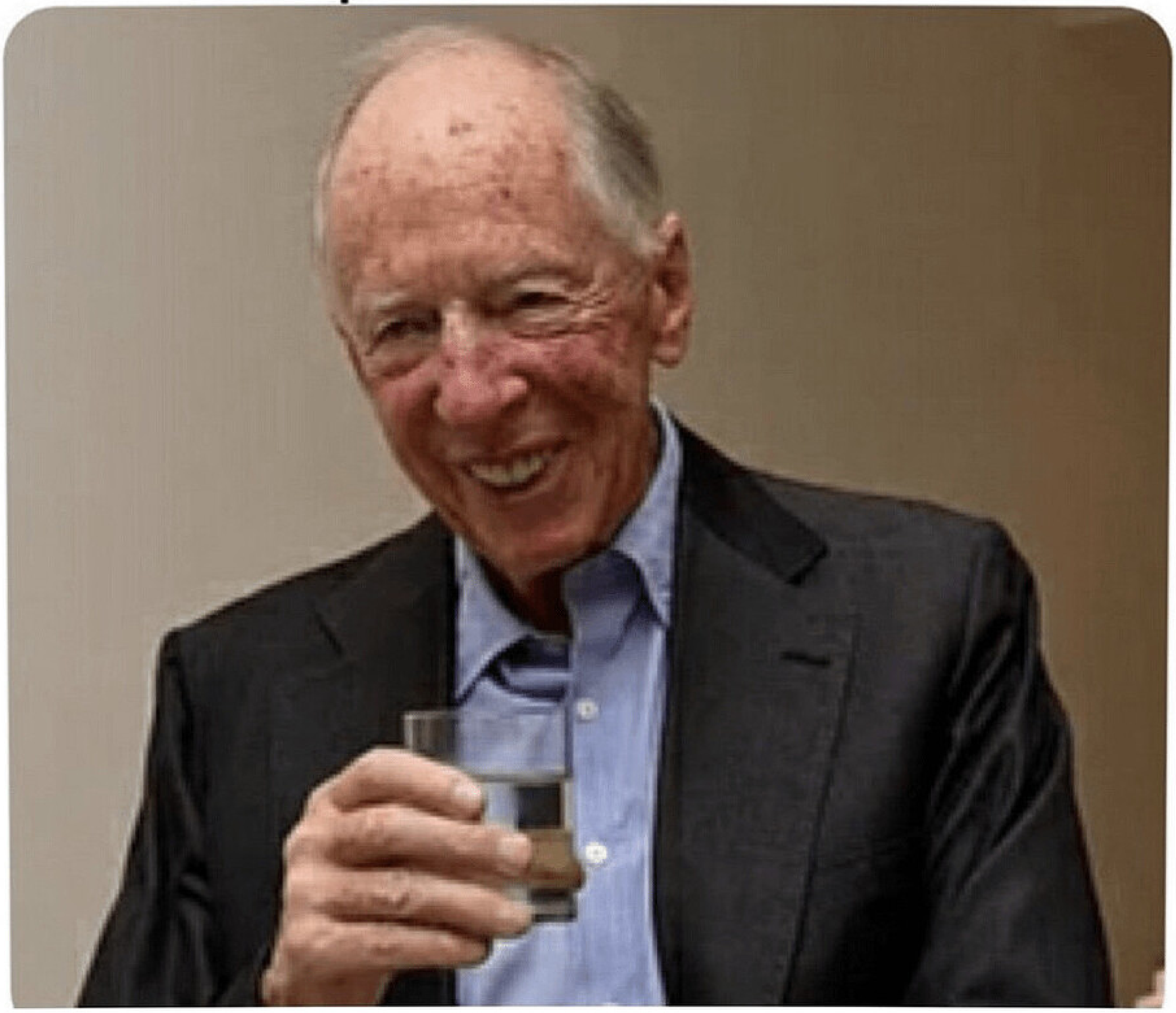

ORDER OF THE ILLUMINATI

Weishaupt was preparing to set his plans into motion for the **French Revolution**, which was planned for 1789. In July 1785, he instructed Bavarian lawyer and one of the Illuminati's most prominent leaders, **Xavier Zwack**, to put their plans in book form. Zwack's document contained a history of the Illuminati and many of their ideas for expansion and future endeavors. A copy was sent by courier **Jacob Lanze** to Illuminati members in Paris and Prussia, but after leaving Frankfurt on horseback, Lanze was struck by lightning and killed. Authorities found the document and turned it over to the Bavarian government.

control is contested, the party seeking production of documents bears the burden of establishing the opposing party's control over those documents." *Alexander Interactive, Inc. v. Adorama, Inc.*, No. 12 CIV. 6608 (PKC) (JCF), 2014 WL 61472, at *3 (S.D.N.Y. Jan. 6, 2014). Plaintiff has made no showing that Ms. Maxwell has any control over the hypothetical documents she suspects may be on Mr. Epstein's private server. As has been made clear by Mr. Epstein's refusal to produce any documents in this matter or provide any testimony, instead invoking his Fifth Amendment privilege, there is no manner in which Ms. Maxwell could require Mr. Epstein to provide any information on Mr. Epstein's private server. Notably, no such "messages" were located on any of Ms. Maxwell's devices or within her email accounts.

Simply put, there are no emails from any accounts, systems or electronic storage devices over which Ms. Maxwell has possession, custody or control that have not been searched and from which responsive non-privileged documents produced.

III. SANCTIONS AGAINST MS. MAXWELL NOT WARRANTED, RATHER COSTS OUGHT TO BE AWARDED TO HER

Plaintiff completely fails to identify which, if any, of the Rules of Civil Procedure she relies on to claim any right to request sanctions, let alone to receive an adverse inference instruction. The argument appears premised on a claim that Ms. Maxwell has not complied with the Court's Order – a completely inaccurate claim:

On June 20, 2016, this Court ordered:

> Defendant is ordered to collect all ESI by imaging her computers and collecting all email and text messages on any devices ***in Defendant's possession or to which she has access*** that Defendant used between the period of 2002 to present. Defendant is further directed to run mutually- agreed upon search terms related to Plaintiff's requests for production over the aforementioned ESI and produce responsive documents within 21 days of distribution of this opinion.

This was done. Plaintiff then expanded her request, imposed additional search terms, and added conditions concerning the manner in which she wanted devices searched. On August 9,

☀️...

@delete_shitcoin

CIA and Mossad and pedo elite are running some kind of sex trafficking entrapment blackmail ring out of Puerto Rico and caribbean islands. They are going to frame me with a laptop planted by my ex gf who was a spy. They will torture me to death.

1:57 AM · Oct 28, 2022 · Twitter for iPhone

1,630 Retweets **933** Quote Tweets **5,711** Likes

JOSEPH GOEBBELS

Joseph Goebbels (October 29, 1897 – May 1, 1945) was the chief propagandist for the Nazi Party, and **Reich Minister of Propaganda** from 1933 to 1945. He was one of Adolf Hitler's closest and most devoted followers. Goebbels was known for his skills in public speaking and his deeply virulent anti-Semitic beliefs, which were overtly evident in his publicly voiced views. He advocated progressively harsher discrimination, including the extermination of Jews throughout the Third Reich.

2011
AMERICA
1776 - 1913
MORTALLY WOUNDED by the
FEDERAL RESERVE ACT of 1913
DDees.com

PIERRE

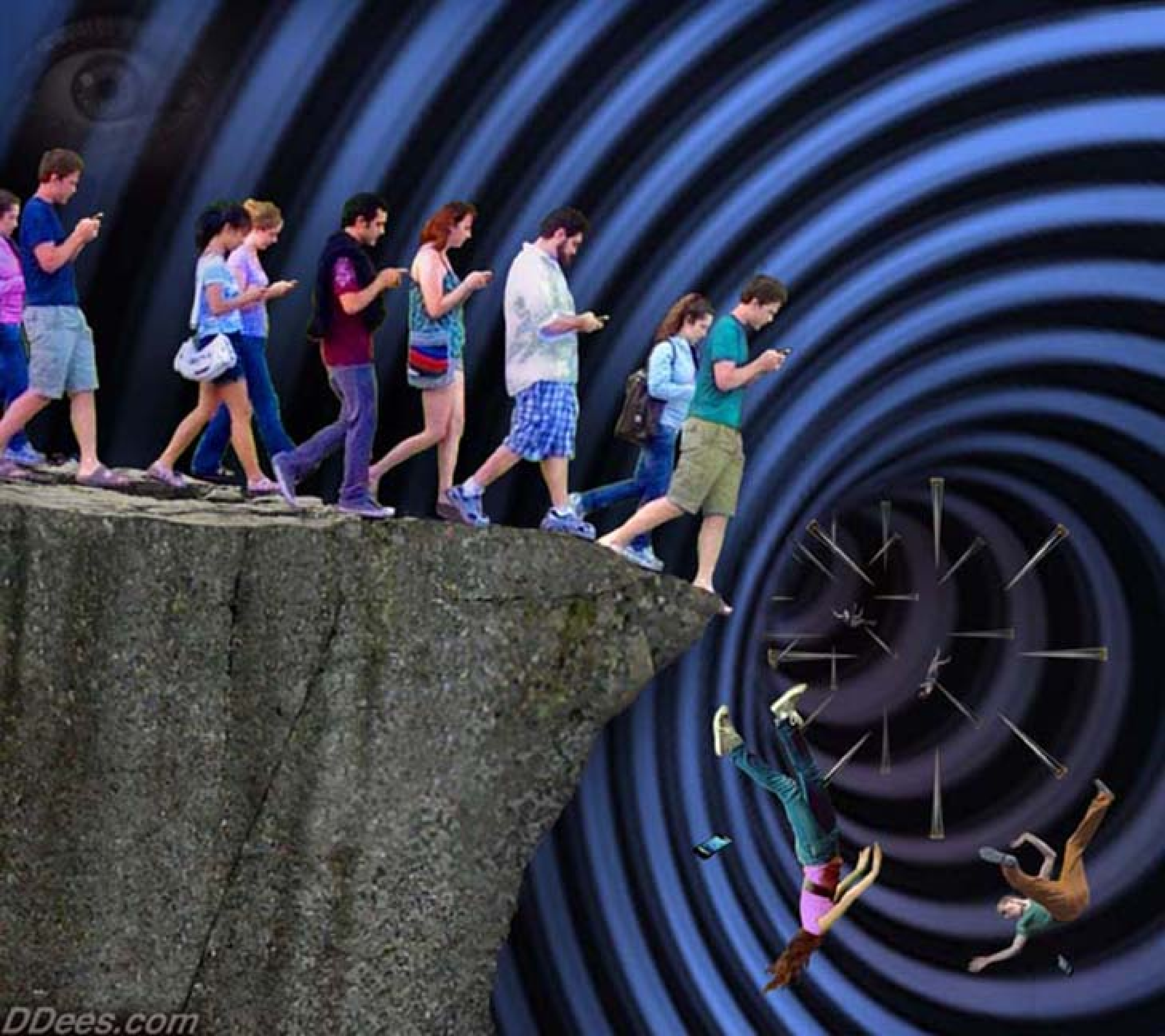
DDees.com

Platonic Solids

Tetrahedron	Octahedron	Hexahedron	Icosahedron	Dodecahedron
'four sided'	'eight sided'	'six sided'	'twenty sided'	'twelve sided'

△ Fire	⚠ Air	⚶ Earth	▽ Water	☼ Aether
4 faces	8 faces	6 faces	20 faces	12 faces
4 points	6 points	8 points	12 points	20 points
6 edges	12 edges	12 edges	30 edges	30 edges

Neon Dabbalah Wiki
A64lge8st project

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Revised and Expanded • Over 150,000 Copies Sold

MODERN MAGICK

TWELVE LESSONS IN THE HIGH MAGICKAL ARTS

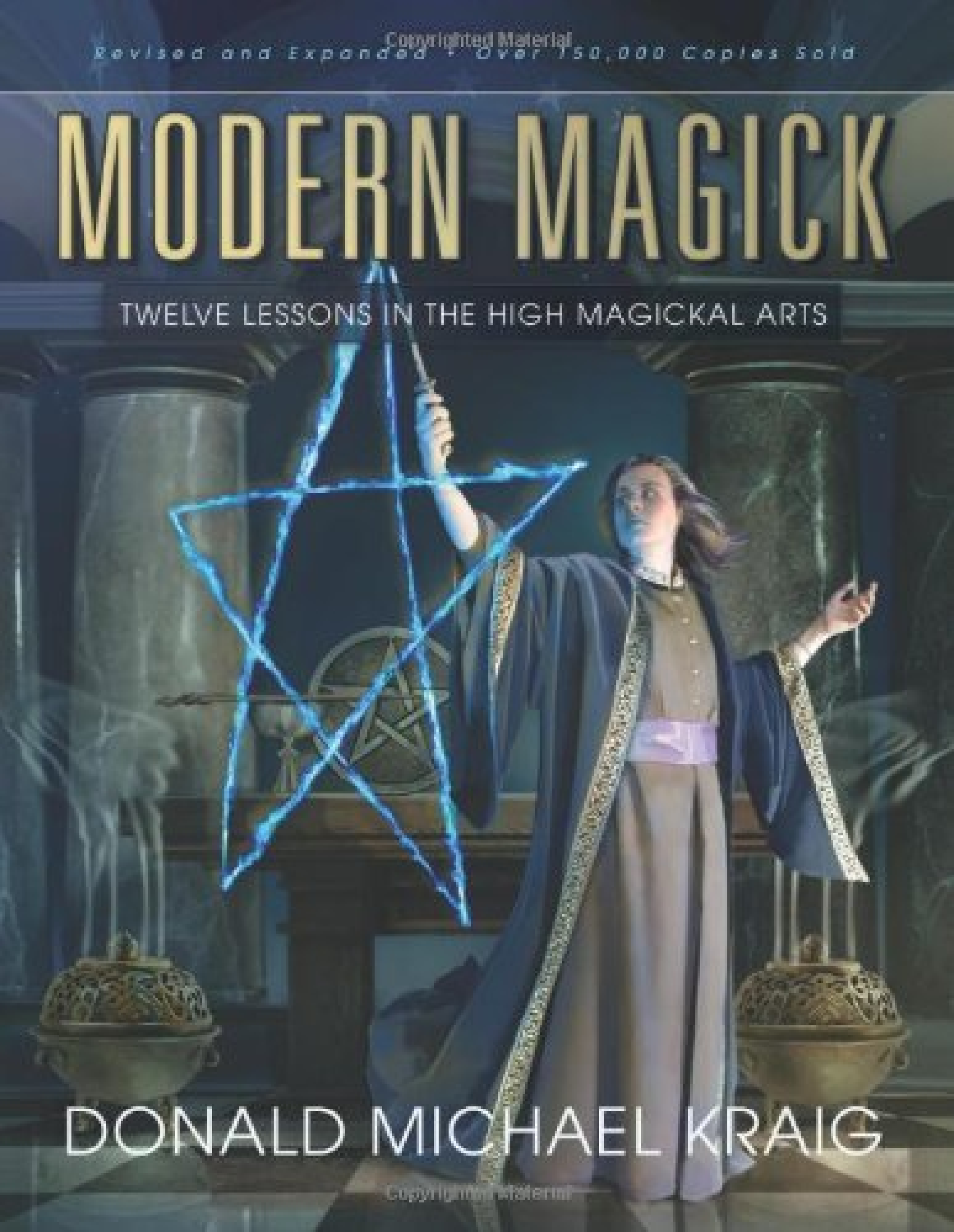

DONALD MICHAEL KRAIG

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HOW DEMOCRATS THINK SOCIETY WILL LOOK WITHOUT FIREARMS

© Reuters

MORE ABOUT NATURAL LAW

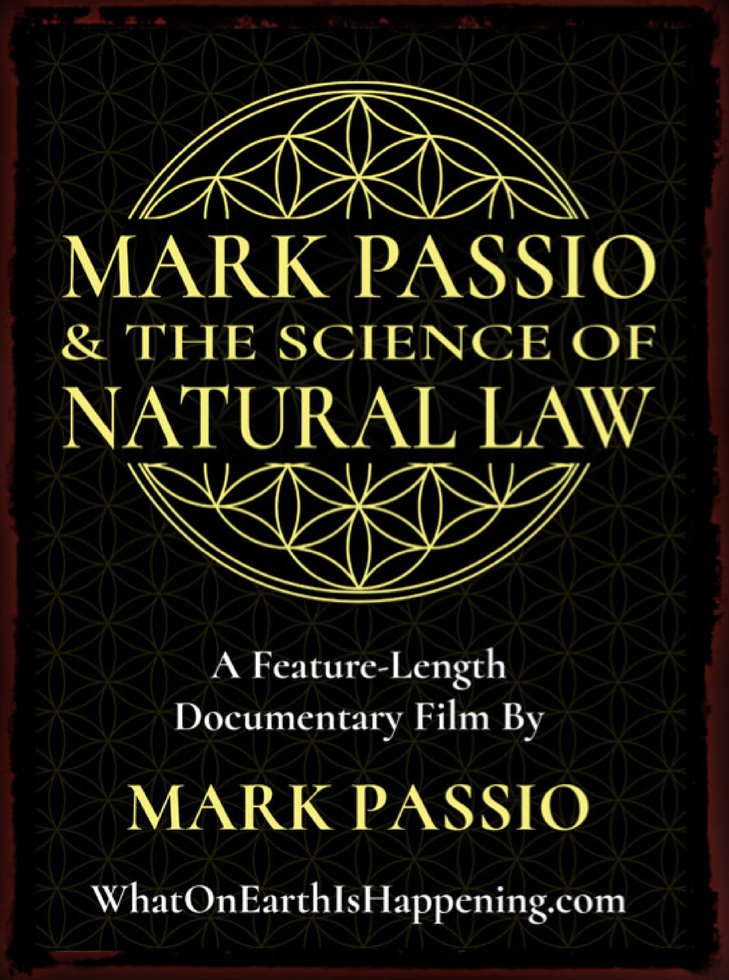

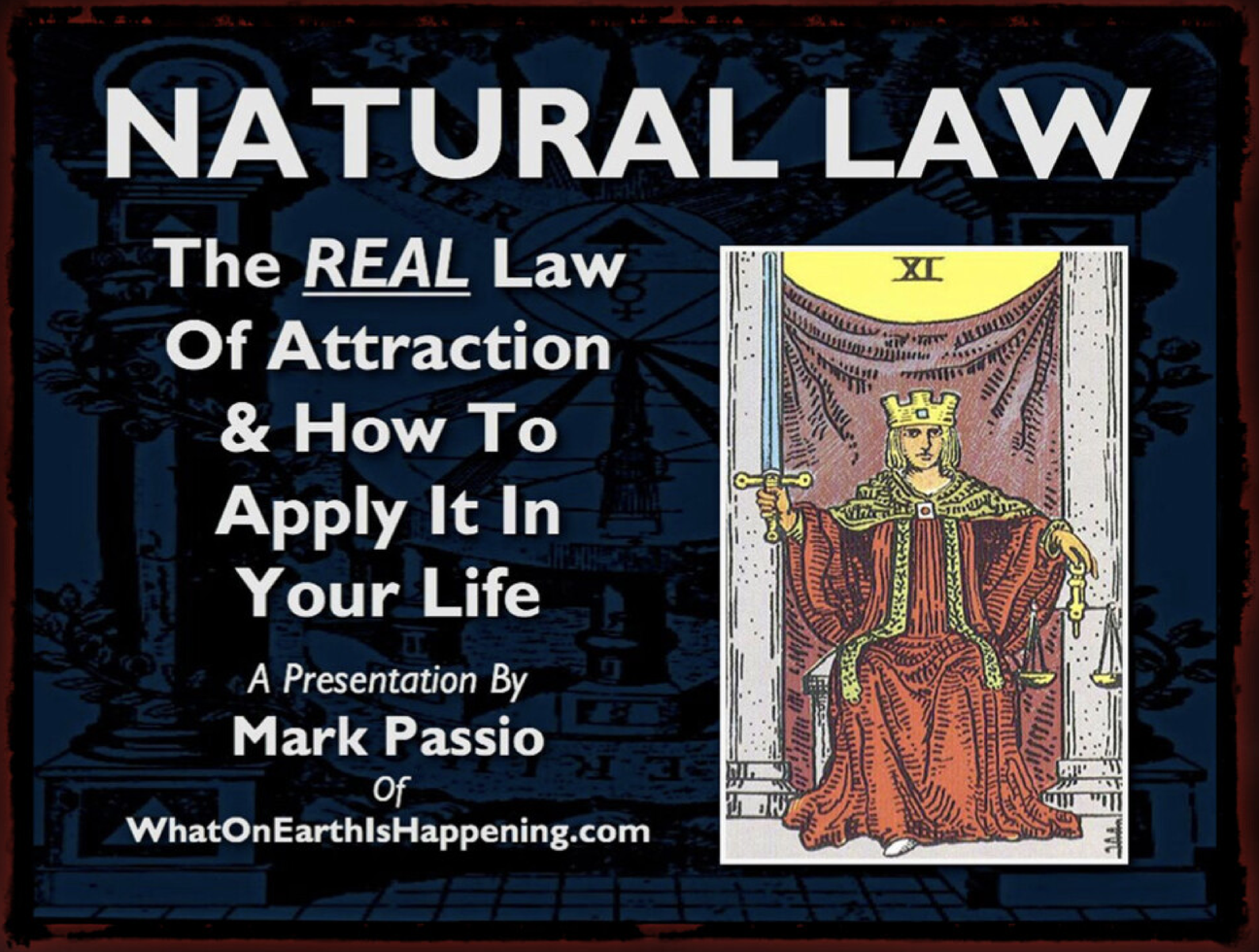

For a deeper understanding of Natural Law, view my documentary and seminar at:

WhatOnEarthIsHappening.com

COMMUNISM DID NOT FALL WITH THE BERLIN WALL

Communism is still alive and well throughout the entire world. Driven largely by **Marxist Socialism**, there is an international network of Communist organizations with tens of millions of members operating throughout the world today. Communists, Socialists, and those who support the ideologies which have led to the extermination of tens of millions of people in the 20th century alone, are everywhere among us, and still cling to this destructive cult with absolute religious fervor.

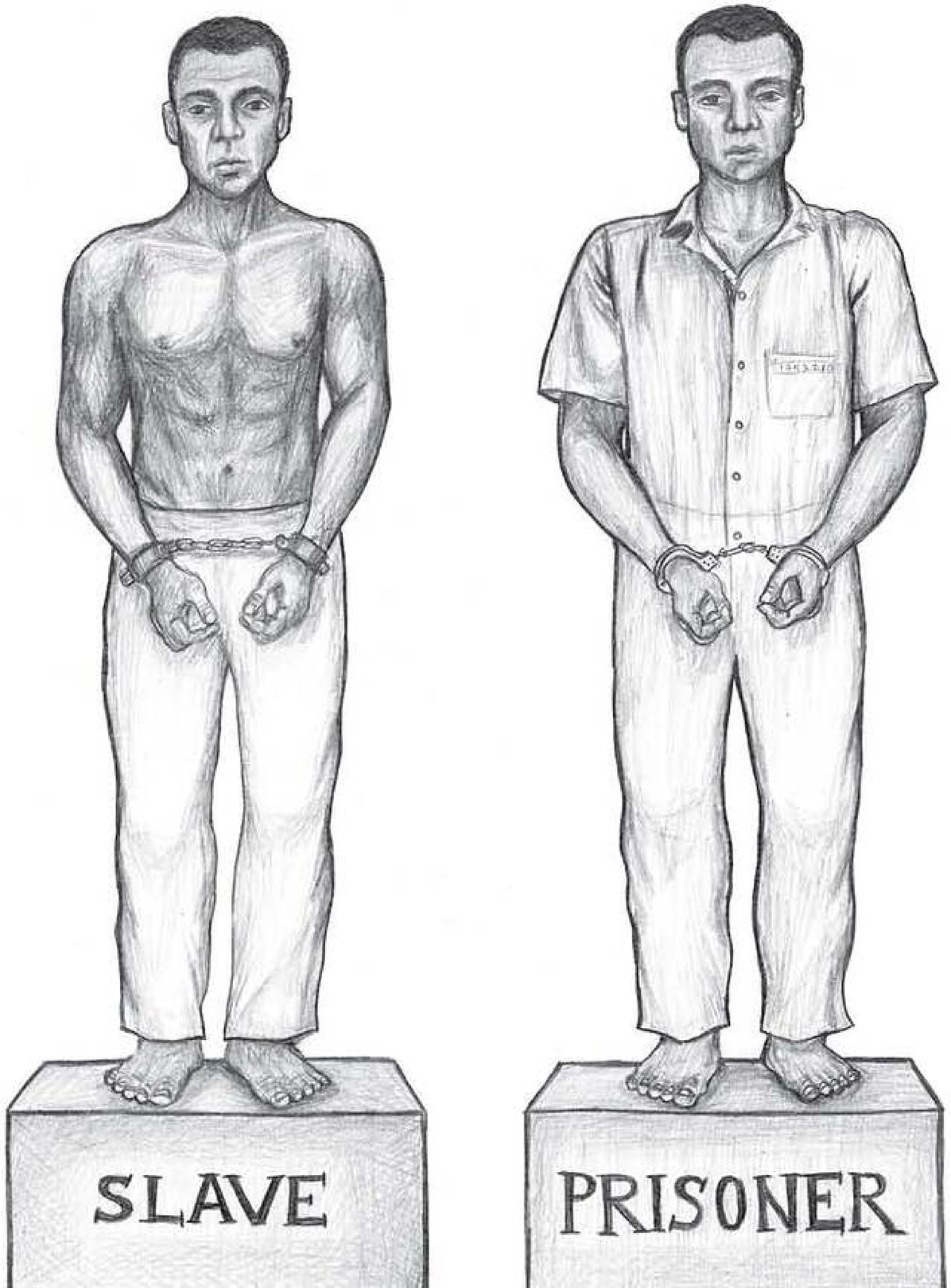

The Prison Industrial Complex imprisons more black men today than were slaves in 1850.

John Lang ▸ Corin Hoggard ABC30 Action News
January 15 at 6:41pm

Corin, you want some news? Corrupt Fresno Cops are going to try and kill me this weekend, possibly tonight. This is no joke. Please follow up on my story regardless of what happens or what version the cops and the fresnobee come up with. Please check out www.jodymurray.com and my youtube site: https://www.youtube.com/cha.../UCTMI9Ncxd-jhZ81s4z3XA6w/videos

Thank you..

Jody Murray - Tryant of Free Speech, and he works at the Fresno Bee, how ironic

Jody Murray - Tryant of Free Speech, and he works at the Fresno Bee, how ironic

JODYMURRAY.COM

this ad
can't be
blocked
Clear Outdoor

COREXIT

Up to 95% of gulf oil sunk to bottom by toxic Corexit, where it remains today. Corexit makes crude oil 11 times more lethal.

A military operation, sprayed by unmarked aircraft, Corexit is stored at military bases.

Sudden surge in gulf cancers, people are bleeding from every orifice. Dolphins, turtles, and sea life internally bleeding, 40 million people poisoned.

Corexit is a cruel, slow-kill genocidal depopulation Agenda 21 tool, aimed at people, their water supply, food, and land.

DDeers.com

SOMEWHERE IN
BAGHDAD
Deesillustration.com

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

The painful yet unwavering truth of the matter is that the **ORDER FOLLOWER** always bears MORE **Moral Culpability** than the **Order Giver**, because the Order Follower is the one who **actually performs the immoral action**, and in taking such action, ***actually brings the resultant harm into physical manifestation*** in the world. **ORDER FOLLOWING** is the pathway to every form of **Evil** and **Chaos** in our world. It should **NEVER** be seen as a "**virtue**" by anyone who considers themselves a **moral** human being. Order Followers have ultimately been **personally responsible** and **morally culpable** for every form of **Slavery** and **every single totalitarian regime that has ever existed** upon the face of the Earth.

THOMAS
& FRIENDS

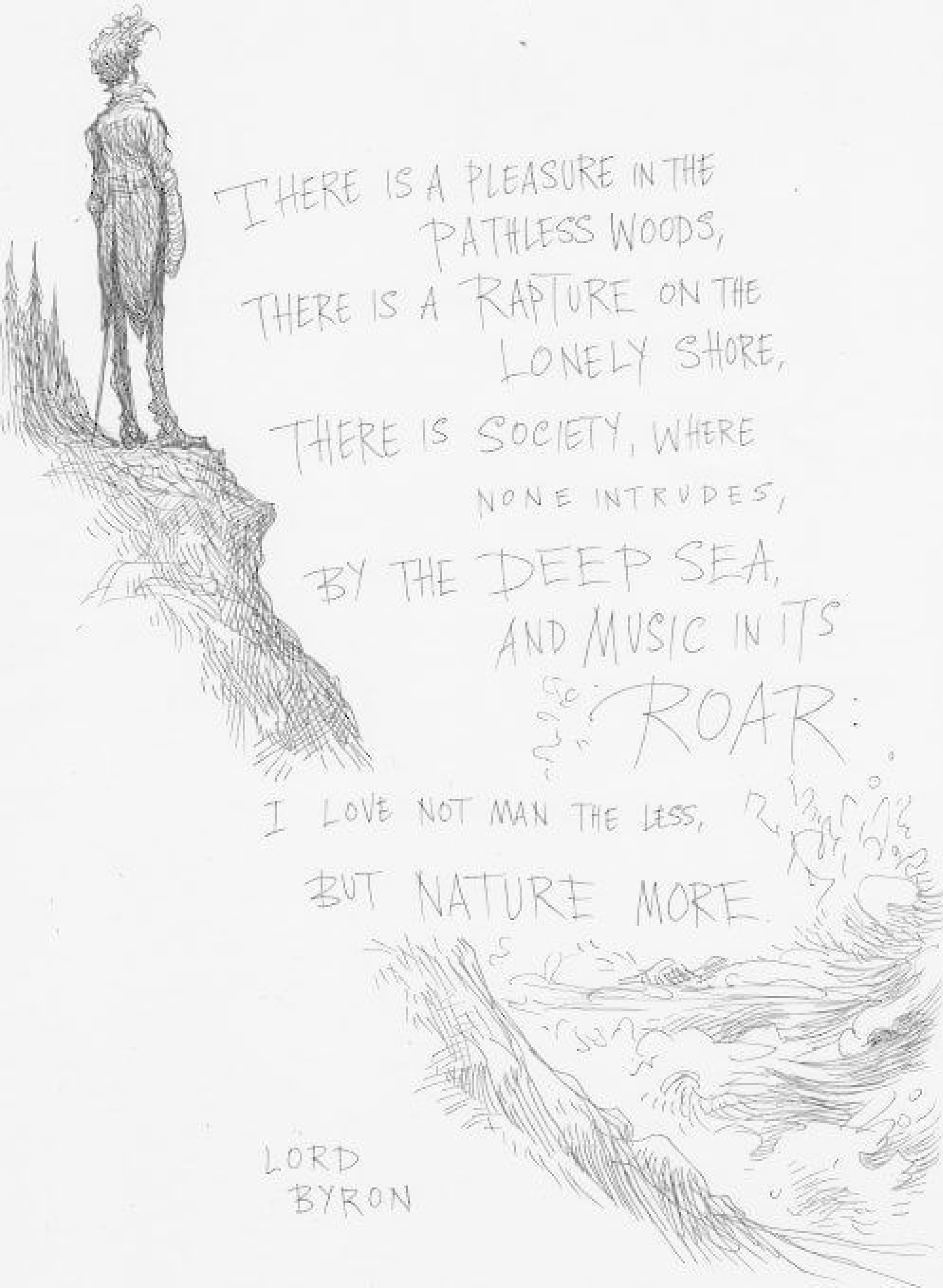
THERE IS A PLEASURE IN THE
PATHLESS WOODS,
THERE IS A RAPTURE ON THE
LONELY SHORE,
THERE IS SOCIETY, WHERE
NONE INTRUDES,
BY THE DEEP SEA,
AND MUSIC IN ITS
ROAR:
I LOVE NOT MAN THE LESS,
BUT NATURE MORE
LORD
BYRON

ORDER OF THE ILLUMINATI

By 1787, the Illuminati had secretly spread to France by French revolutionary leader **Gabriel Mirabeau**. Mirabeau introduced Illuminati principles at the Paris **Masonic Lodge of Reunited Friends**, which later became the **Philalethes** ("**Searchers After Truth**"). Noted members of the French Illuminati lodges included the **Marquis of Gerardin**, the **Count of Saint Germain**, **Count Alessandro Cagliostro**, and **Johann Wolfgang von Goethe**. The **Marquis de Luchet** wrote in his ***Essay on the Sect of the Illuminati*** in January 1789: "*Deluded people. You must understand that there exists a conspiracy in favor of despotism, and against liberty, of incapacity against talent, of vice against virtue, of ignorance against light! Every species of error which afflicts the earth, every half-baked idea, every invention serves to fit the doctrines of the Illuminati. Their aim is universal domination.*" The Illuminati eventually infiltrated 266 Masonic lodges in France by 1789. Many French revolutionary leaders joined their ranks, including **Maximilien Robespierre**, who was alleged to have been chosen leader of the French Revolution by Adam Weishaupt himself.

WHAT SOCIETY TELLS YOU GANG MEMBERS LOOK LIKE

WHAT THEY REALLY LOOK LIKE

j. Kellen, Mucinska, and Marcinkova were all covered by a highly unusual non-prosecution agreement (negotiated by, among others, Epstein defense attorney Alan Dershowitz) that provided immunity from prosecution for sex trafficking not only to Epstein but also to his "potential co-conspirators";

k. One of Epstein's household employees, Juan Alessi, said that Dershowitz visited Epstein's Palm Beach mansion four or five times a year, staying two or three days when he went there – and Alessi was able to identify a photograph of Ms. Giuffre as someone who was at the mansion as the same time as Dershowitz;

l. Another Epstein household employee, Alfredo Rodriguez, said that during the time of his employment (2005), Dershowitz visited Epstein's mansion at the same time as "massages" by underage girls were occurring in the mansion;

m. When Rodriguez was arrested by the FBI trying to sell Epstein's "little black book" of contacts and phone numbers, he appeared to have circled the name of Alan Dershowitz as someone who had information about Epstein criminal activities;

n. Dershowitz had indicated in 2003 that he was an extremely close friend of Epstein – indeed, that the only person outside his immediately family with whom he shared drafts of his books was Epstein;

o. Attempts had been made to depose Dershowitz or otherwise obtain information from him about his knowledge of Epstein's sexual abuse in 2009, 2011, 2013, and January 2015, and he had avoided all those efforts;

MEDITATIONS on the TAROT

A Journey into Conscious Awareness

Author Photo Here

"Text is the body, the outward sensory product of a spiritual experience."
"Text is the body and the soul is within it." – Rudolf Steiner

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

Heinrich Himmler (October 7, 1900 – May 23, 1945) was the **Reichsführer** of the **Schutzstaffel** (**Protection Squadron**, **SS**) and a **Reichsleiter** (Reich Leader) of the **Nazi Party**. Himmler was one of the most powerful men in Nazi Germany, and became primarily known for being one of the main architects of the **Jewish Holocaust**. Himmler joined the Nazi Party in 1923, and joined the SS in 1925. He was appointed **Reichsführer-SS** by **Adolf Hitler** in 1929. Over the next sixteen years, Himmler developed the SS from a 290-man battalion into a paramilitary group with over a million members. As an occultist, Himmler viewed the SS as a "mystical inner order" of the Nazi Party, along the lines of the **Teutonic Knights**. From 1943 onwards, he oversaw all internal and external Nazi police and security forces, including the **Gestapo**. He also commanded the **Waffen-SS**, the military branch of the SS.

ANTI-CHRIST

My personal concept of an **Anti-Christ** is a being who is responsible for the spread of false and harmful (if acted upon) information across a significant portion of the human population, and the subsequent ubiquitous spread of that deceptive information throughout the majority of humanity. The resultant behavior conducted by the population leads human society into chaos and degradation, and away from the collective evolution of humanity through the attainment of higher consciousness (often referred to as "**Christ Consciousness**"). Deceivers of this kind do not even necessarily do this with conscious intention, although many do. Some Anti-Christs are "useful dupes," tasked with the charge of being the messenger or pen-man, so that the true architects of evil remain hidden, or occulted.

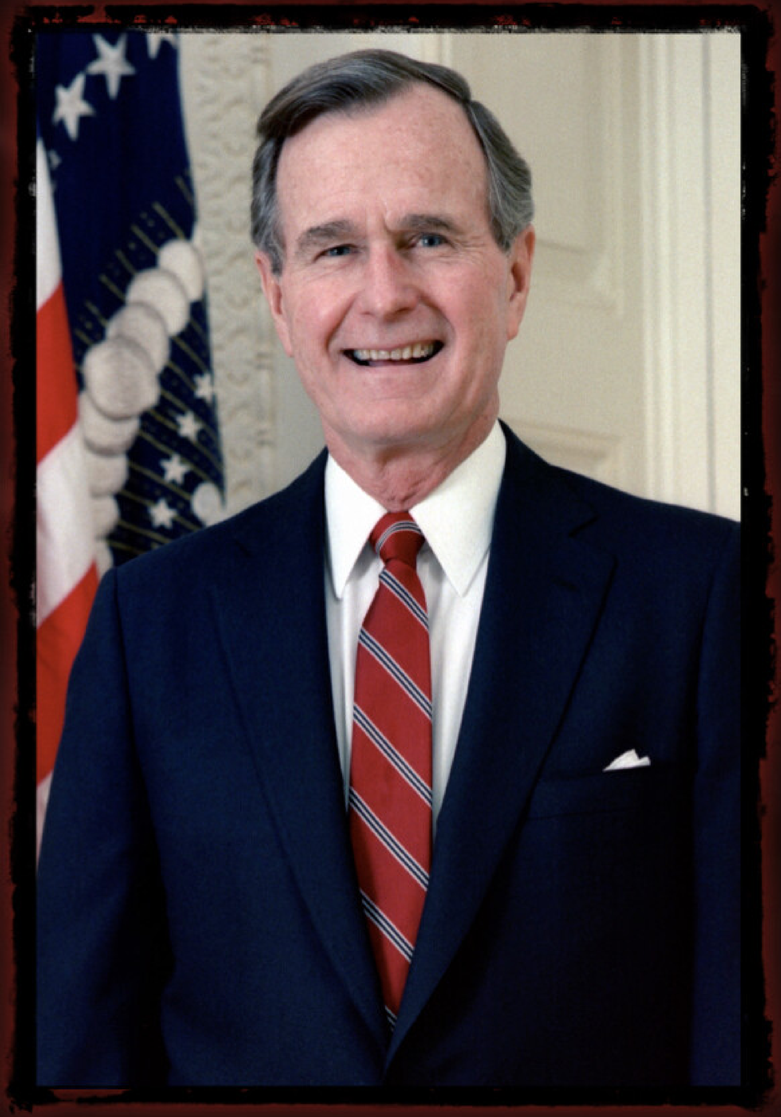

Transformation

Trabajo Final Integrador

Wards of court. Infants and persons of unsound mind placed by the court under the care of a guardian. Davis' Committee v. Loney, 290 Ky. 644, 162 S.W.2d 189, 190. Their rights must be guarded jealously. Montgomery v. Erie R. Co., C.C.A.N.J., 97 F.2d 289, 292. *See* Guardianship.

THE GOVERNMENT PISSES ON US AND

THE MEDIA TELLS US IT'S RAINING

Where were the Podestas on May 3, 2007?

Public record 1:

Madeleine McCann was abducted on May 3, 2007.

Public record 2:

Police renders appear identical to Podestas.

Public record 3:

Podestas email communications wiped leading up to May 4, 2007.

Date	Release Date	From
Subject: American Family Voices Voters' Alliance mailing information First Email from Wikileaks		
2007-05-04 20:17	2016-10-14	john.podesta@gmail.com
Subject: Delivery Status Notification (Failure)		
2007-06-14 18:03	2016-11-04	mailer-daemon@googlema
Subject: Delivery Status Notification (Failure)		
2007-06-14 18:03	2016-10-13	mailer-daemon@googlema
Subject: Undeliverable mail		
2007-06-14 18:03	2016-10-24	Postmaster@insvs8502.in

Public record 4:

An *assistant* wrote on behalf of Podesta in the May 4th email. (Where was John?)

Washington, DC 20006

Have a safe trip.

Best,

Elizabeth

Center for American Progress

1 A. Yes.
2 Q. I'm wondering whether this list might help
3 you. Can you look at the names on this list and tell me
4 who from these names you were sexually trafficked to?
5 A. Number 7, Gwendolyn Beck. I wasn't
6 trafficked to her. She was just a part of some of the
7 trafficking.
8 Q. Hold on. What part did she have in the
9 trafficking?
10 A. She was involved in some of the orgies.
11 Q. So she was a sexual participant in the
12 orgies?
13 A. Yes.
14 Q. That you were a participant in as well?
15 A. Yes.
16 Q. Were these orgies that Ms. Beck was
17 involved in with any of the individuals that you have
18 named so far today?
19 A. Not that I can remember right now.
20 Q. Do you know what gentlemen were involved in
21 the orgies with you and Ms. Beck?
22 A. As far as I can recall Jeffrey Epstein.
23 Q. Okay.
24 A. Number 9, [redacted], Sophie Biddle does
25 ring a bell, but I don't want to 100 percent say that.

Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct.

59. Peter Listerman
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

60. Cindy Lopez
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

61. Melinda Lutz
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

62. Cheri Lynch
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

63. Nadia Marcinko formerly Nadia Marcinkova
c/o Jack Goldberger, Esq.
Atterbury, Goldberger, & Weiss, P.A.
250 Australian Ave South, Ste 1400
West Palm Beach, FL 33401-5012
Tel: (561) 659-8300

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

GUIDO VON LIST
WOTANISM & ARMANISM

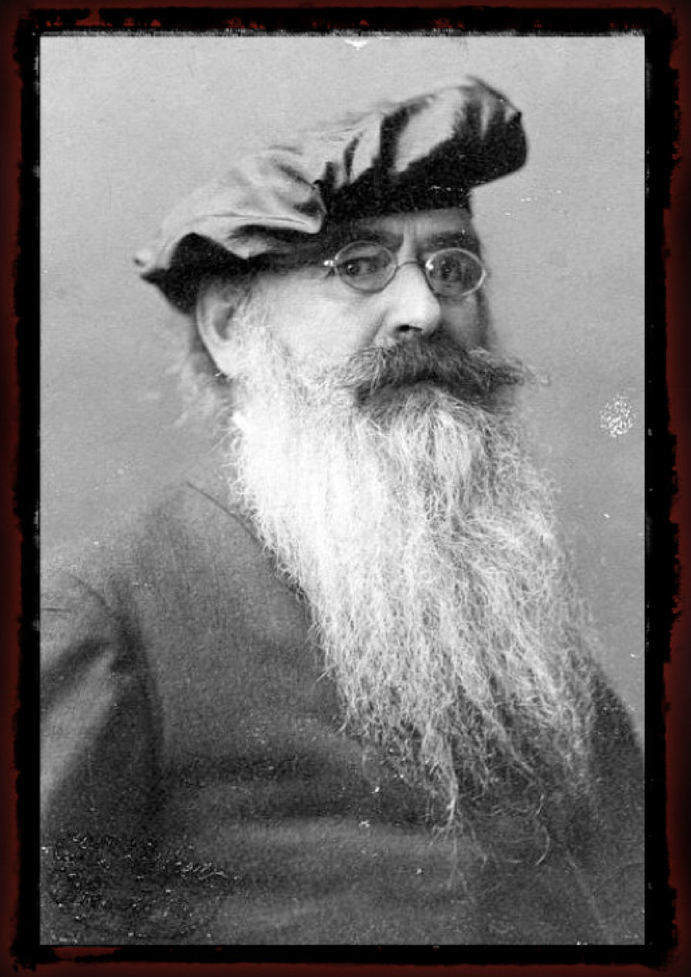

Reflecting his beliefs that **Monarchy** was the preferred form of government by which humanity should be ruled, List envisioned a future world-wide monarchical state governed by the **House of Habsburg**, with a revived system of **feudalism** being introduced. In List's opinion, this new empire would be extremely hierarchical, with non-Aryans being subjugated under the Aryan population and opportunities for education and jobs in public service being restricted to those deemed racially pure. He envisioned this empire following the Wotanic religion which he promoted.

And when they say massage, that means erotic, okay? That's their term for it. I think there are plenty of other witnesses that can attest to what massage actually means.

And I'm telling you that Ghislaine told me to go to Glenn Dubin and give him a massage, which means sex.

Q Okay. So Glenn -- Ghislaine Maxwell told you to go give a massage to Glenn Dubin?

A Correct.

Q That's your testimony?

A That is my testimony.

Q All right. Ghislaine Maxwell told you to go give a massage to [redacted], correct?

A Correct.

Q Ghislaine Maxwell told you to give a massage to Prince Andrew, correct?

A Correct.

Q Ghislaine Maxwell told you to give a massage to Bill Richardson, correct?

A Correct.

Q When did Ghislaine Maxwell tell you to give a massage to Bill Richardson?

A I don't know dates.

Q Where were you?

If we ended the federal reserve, what would you replace it with?
When you remove a cancerous tumor, what do you replace it with?

ROBERT A. MONROE

FAR JOURNEYS

THE FACTS:

1. Geoengineers are proposing spraying 20 million tons of aluminum in the skies to reflect sunlight back into space.
2. High levels of aluminum, barium, and strontium are being found in thousands of snow, rain and air samples around the world.
3. Nano-sized metal particulates used in Geoengineering can be inhaled or absorbed through the skin.
4. The US Military has a document called *Owning the Weather by 2025* and has used weather as a weapon.
5. Most jet engines today are nearly incapable of producing a contrail.
6. There are over 120 active weather modification programs going on in the United States.
7. 20% of the suns rays no longer reach the surface of the earth.
8. 1 on 3 people die with Alzheimer's (aluminum being a contributor).

Recommended Documentaries:

Holes in Heaven
Why in the World are They Spraying?
What in the World are They Spraying?
Look Up
Skyscratch

For more information visit:

whyintheworldaretheyspraying.com
globalskywatch.com

LOOK UP!

Did your skies look like this when you were a kid?

Have you noticed that sometimes the clouds are weird shapes?

What if we told you "It's NOT Mother Nature?"

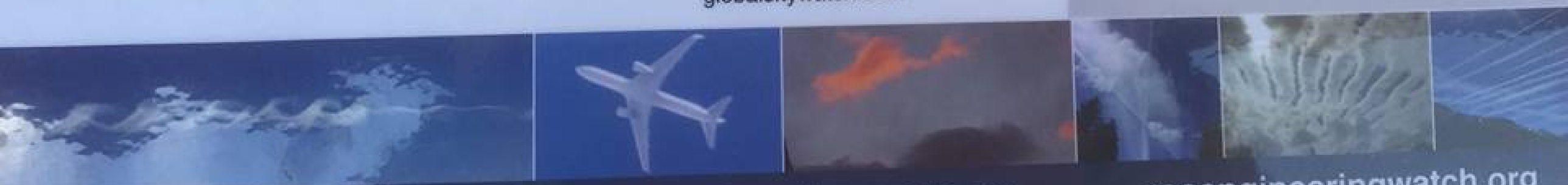

geoengineeringwatch.org
geoengineeringwatch.org

The SECRET of the SOUFIS

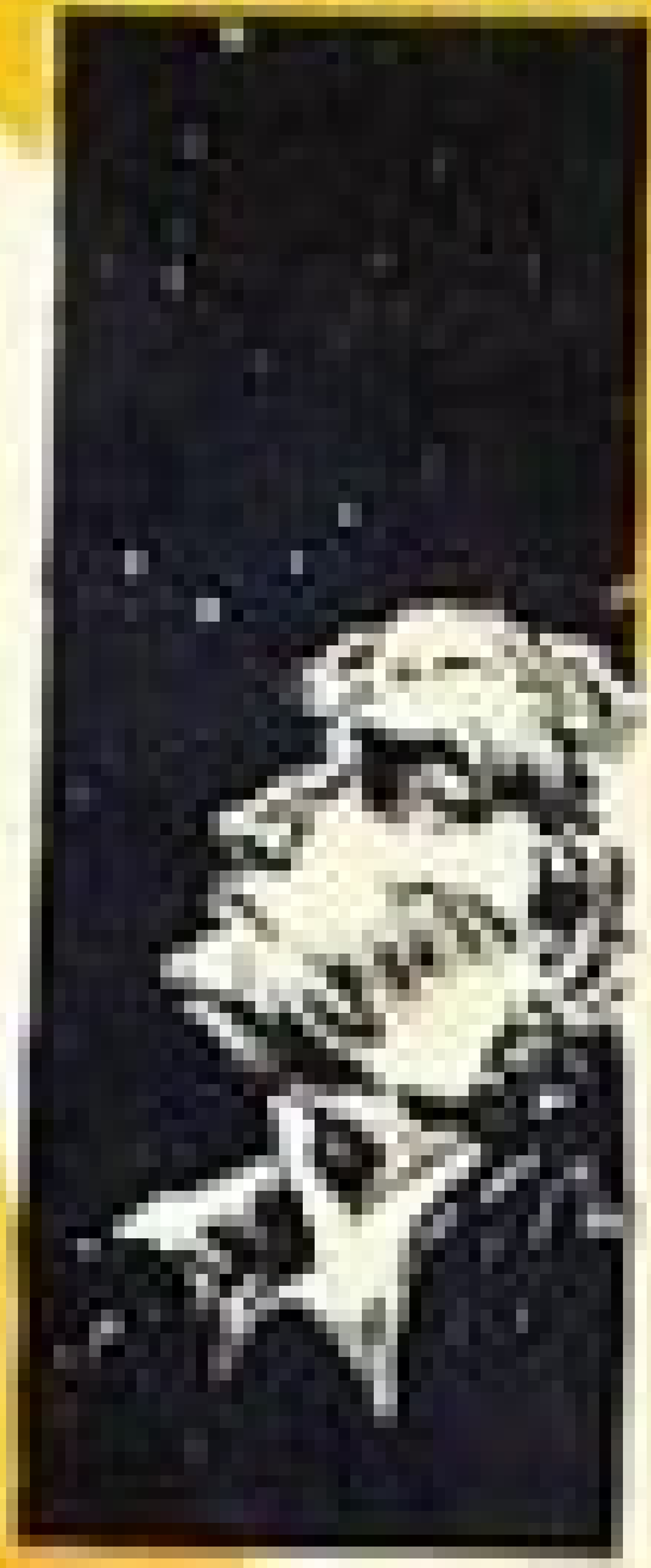

IRAJ DEGAN

werkinonmahnightc...
Pajama Factory

Follow

23 likes

4d

werkinonmahnightcheese It's like concrete. But plywood. But concrete.

Log in to like or comment.

Ghost Troop
Captain
Eric May
Pat Tillman
Rachel Corrie
(murdered
activist)
Army Specialist
Alyssa Peterson
Col Ted
Westhusing
CYBER TRUTH
Deesillustration.com

RICHARD DOLAN

the ALIEN AGENDAS

A SPECULATIVE ANALYSIS OF THOSE WAITING BLACK

political.wisdom

Follow

Do you think Harriet Tubman could've passed a govt background check in 1850s Maryland?

146 likes

Bram72: hey do you ever go to house shows?
MajesticApe29: HAW GROSS... WHAT ARE U A PEDOPHILE?

G

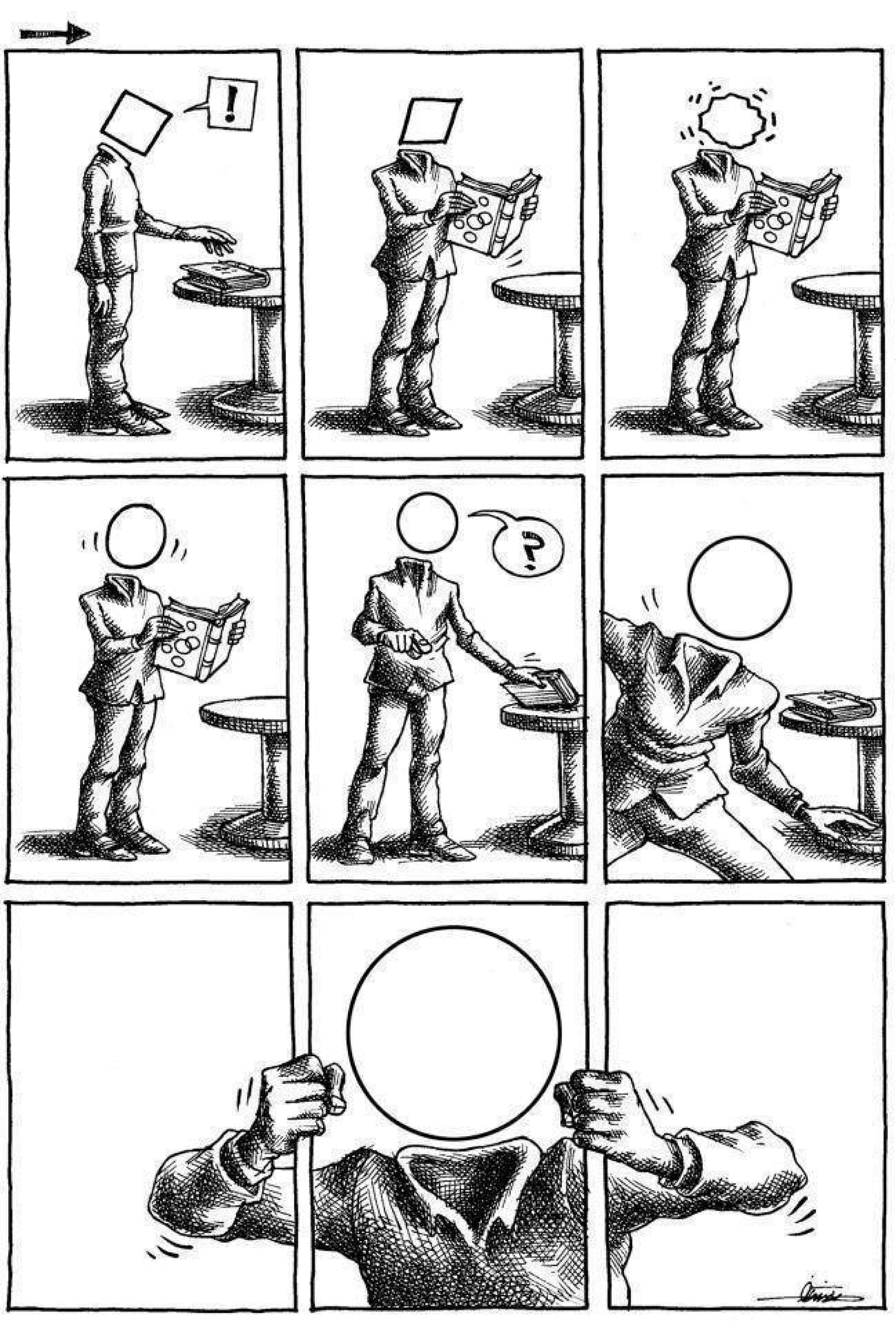

What I can control and what I can't

Data source: @mindfulenough | Infographic design by @agrassoblog for educational and motivational purposes

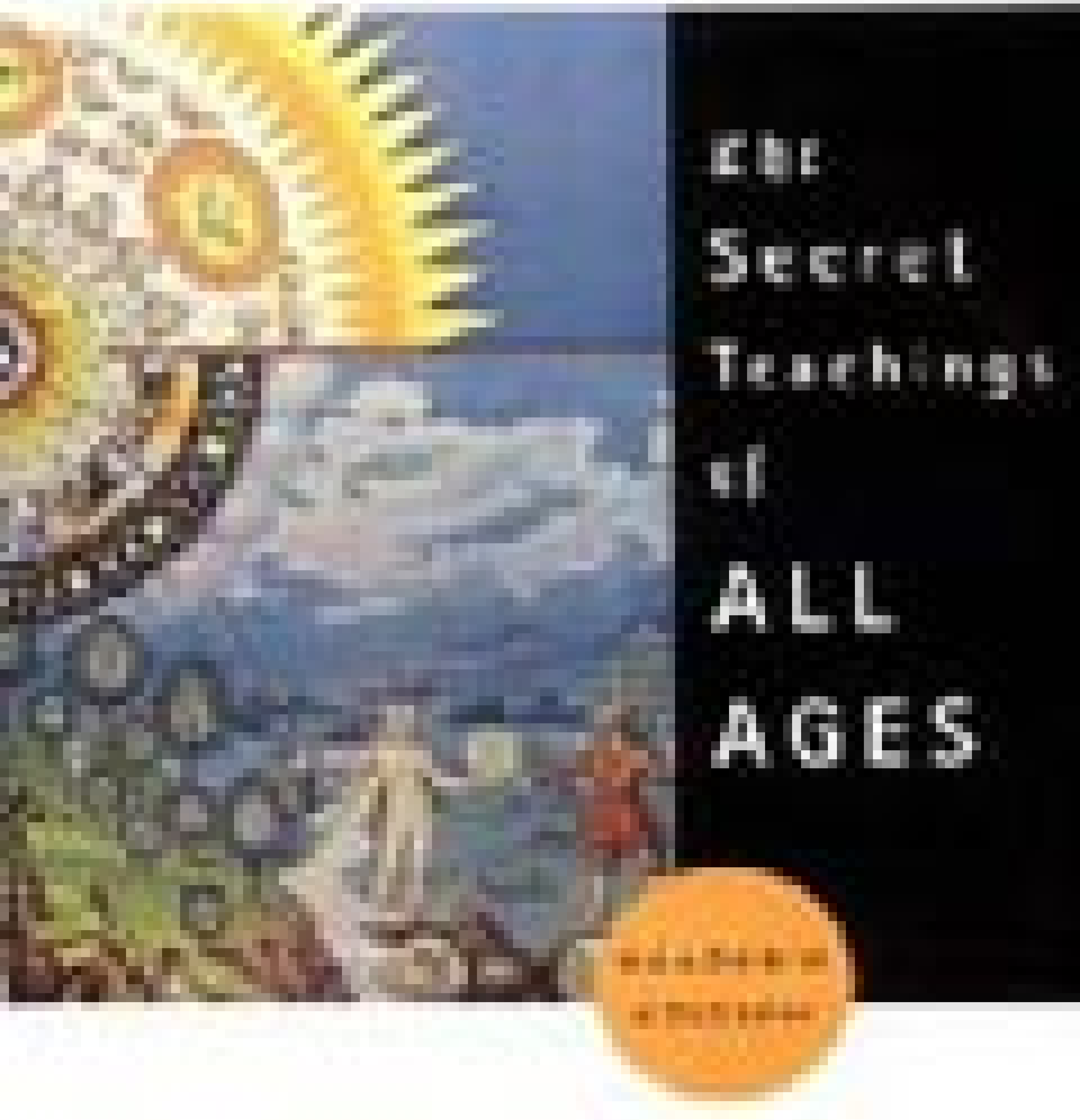

HANLY P. HALL

WARNING

PROPERTY PATROLLED BY

A CRAZY BITCH

WITH

DOGS

AND

AUTOMATIC WEAPONS

ANYONE

FOUND HERE AT NIGHT

WILL BE FOUND HERE

IN THE MORNING

HAVE A NICE DAY

CONFIDENTIAL

whilst he spanked his penis on her bottom.

She also had to have sexual intercourse with Clinton in Epstein's New York Mansion just off 5th Avenue on numerous occasions. It's the NY Mansion we spoke about yesterday. I too was forced by Epstein to visit regularly and if I didn't turn up he would personally come and find me where ever I was hiding. It still bewilders me how Epstein always seemed to know where I was if I didn't turn up at his NY residence.

When my friend had sexual intercourse with Clinton, Prince Andrew and Richard Branson, sex tapes were in fact filmed on each separate occasion by Jeffery. Thank God she managed to get a hold of some footage of the filmed sex tapes, which clearly identify the faces of Clinton, Prince Andrew and Branson having sexual intercourse with her. Frustratingly enough Epstein was not seen in any of the footage but he was clever like that!

After two hours of trying to convince my friend to come forward with me, I eventually managed to persuade her to send me some of the video footage which she kept, implicating all three all men mentioned above. I personally can confirm that I have, with my own two eyes, seen the evidence of these sexual acts, which clearly identifies Bill Clinton, Prince Andrew, Richard Branson having sexual intercourse with my friend. I will be more then willing to swear under oath and testify in court over these sex tapes. It will break your heart into a million tiny pieces Maureen when you watch this footage, and I know that what I watched yesterday, will haunt me for the rest of my life!

Unfortunately, I cannot send you the footage without her consent due to massive consequences to her safety but I can confirm that I do have footage in my possession. I have backed up the footage on several USB sticks and have securely sent them to various different locations throughout Europe with only one other person close to me, knowing where their locations are, just in case anything happens to me before the footage is released.

When my friend eventually had the courage to speak out and went to the police in 2008 to report what had happened, nothing was done and she was utterly humiliated by the police department where she went to report what had happened with Epstein, Clinton, Branson and Prince Andrew. She was made to feel like a dirty whore and a liar and wasn't taken seriously. When she then tried to sue Epstein for damages, she was severely bullied and threatened by his lawyer Alan Dershowitz whom she also had sexual relations with and who was also heavily involved in Epstein's paedophile Ring.

A couple months later, she was then approached, by Special Agents Forces Men sent directly by Hilary Clinton herself, in order to protect her presidential campaign in 2008. They heavily intimidated her, ruffled her up (luckily she took photos as evidence) and was then forced to sign a confidentiality agreement which ensures that she can never come forward publicly implicating her husband.

She was then given a substantial payout, directly from the Clinton Foundation to keep her quiet. She is 1000% certain that the FBI did a cover up and she has the individual names of Hilary's Special Agent Officers involved in intimidating her. She was then forced against her will to sign a legally binding confidentially agreement on Hilary's behalf for her eternal silence. If she breaks this agreement, she is dead.

She told me how it was a complete conspiracy as Alan Dershowitz, whom was one of the lawyers that represented Jeffery when he went to trail, made huge endorsements to the Clinton Foundation to help fund her 2008 presidential campaign.

I personally met Alan numerous times as Jeffery had sent him to my legal aid, to deal with a case I was going to open against [redacted] whom I met through the website SugarDaddie.com (he went under the name [redacted] the site). [redacted] also tried to rape me with his friend when we were at anchor on his boat in Miami.

1 A. The same people that I've named to you. He
2 wouldn't have understood some of the names, he wouldn't
3 have known who they were, but anyone prominent such
4 Prince Andrew, he would have recognized that. But
5 generally I would call him every day when I was with
6 Jeffrey and tell him what happened.
7 Q. You would say the names of the people you
8 had sex with?
9 A. Sometimes, I mean, you know, sometimes I
10 would just say I've had a really hard day, that is what
11 I've had to do and we wouldn't get into names. Sometimes
12 I would.
13 Q. Tell me about the first time you met
14 Professor Dershowitz?
15 A. Are we talking sexually or just introduced.
16 Q. The very first time you ever met Professor
17 Dershowitz?
18 A. I believe it was in New York in Jeffrey's
19 office.
20 Q. What were the circumstances of you being
21 there?
22 A. To please Jeffrey.
23 Q. What were the circumstances of Professor
24 Dershowitz being there?
25 A. No idea, I never asked about the business.

Non-party, Sarah Ransome, by and through her undersigned counsel, hereby files this Reply in Support of Her Motion for Protective Order (DE 640) and Opposition to Defendant's Combined Motion to Compel Non-Party Witness to Produce Documents and Respond to Deposition (DE 655).

BACKGROUND

Non-party Sarah Ransome has already provided significant discovery in this case. She previously flew from Barcelona to New York, sat for a ten-hour deposition, and produced many relevant documents. Indeed, witness Ms. Ransome has provided more significant evidence, including photographic evidence and electronic communications, than Defendant has produced in the two years she has been litigating this matter. Defendant has not produced a **single** document prior to 2009 and not a **single** photograph, despite testimony that she was an avid photographer of the young girls at Epstein's mansions, including taking nude photographs.

Specifically, and by way of example, non-party Ms. Ransome produced the following types of highly relevant information about Defendant's involvement in the sex trafficking and abuse:

Ransome_00069

Jeffrey Epstein in 2006 on Little St. James Island

Ransome_00012S

Various females on Island in 2006 including Nadia. Marcinkova

P2P reputation

- There are many ways to establish trust or authorization without government ID:
- **Anonymity:** Buy bread in a store with cash – no name required.
- **PIN/password:** SMS code to pickup mail.
- **Cryptographic keypairs:** PGP, Bitcoin.
- **Escrow/cash deposits:** Rentals.
- **Reviews/vouches/web of trust:** Commerce.
- **Non-government IDs:** Digitalcourage, Bitnation, Liberland.

Copyright(c) [illegible]

Spinal Breathing Pranayama

Journey to Inner Space

Yogani

From The AYP Enlightenment Series

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#PIZZAGATE

WWW.GAB.AI/HASH/PIZZAGATEW
WWW.VOAT.CO/V/PIZZAGATE/
WWW.TWITTER.COM/HASHTAG/PIZZAGATE

HTTP://WWW.BBC.COM/NEWS/BLOGS-TRENDING-38156985

"They ignore basic truths," Alefantis tells BBC Trending. For instance, the conspiracy supposedly is run out of the restaurant's basement. "We don't even have a basement."

HTTP://WWW.METROWEEKLY.COM/2015/04/FROM-SCRATCH-JAMES-ALEFANTIS/

metroweekly.com

James Alefantis at Comet Ping Pong – Photography by Todd Franson

MW: *What was it they couldn't believe you had made?*

ALEFANTIS: Well, we make everything from scratch. Other restaurants, even good restaurants, will, like, not roast their own peppers. You can just buy the roasted peppers in a can. Or you can buy garlic oil. Some products you can get, and they're consistent and they're easy. But I didn't even know that existed actually until they said that. I was like, "What do you mean? There's another way? You can just buy these things?" Because a lot of restaurants will open a can and put it on. Like our sauce — we harvest a whole crop of organic tomatoes — 10 tons of tomatoes every year. Can them all, store them in the basement, have like a harvest party when it gets loaded in.

Guy was very enthusiastic. We had a really great long segment, and it aired, and we had a viewing party. The next day I'm exhausted, I come late, and there's literally a line from the front of the restaurant, down and around the corner.

DUDES BE LIKE

"I don't watch TV, I'm not gonna let the mainstream media tell me how to think"

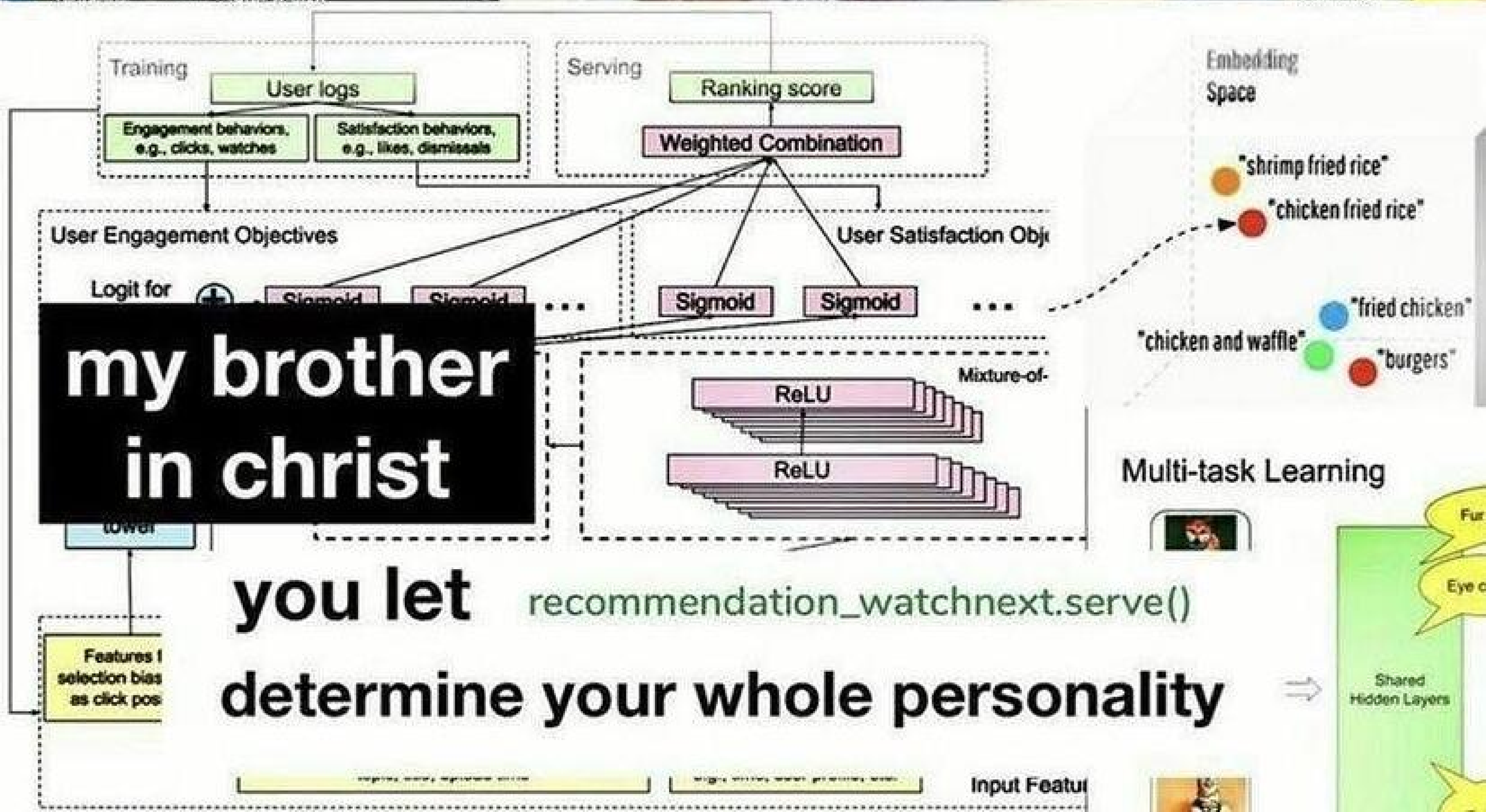

my brother in christ

you let recommendation_watchnext.serve()

determine your whole personality

United States Patent [19]

Chang et al.

[11] **Patent Number: 5,003,186**

[45] **Date of Patent: Mar. 26, 1991**

[54] **STRATOSPHERIC WELSBACH SEEDING FOR REDUCTION OF GLOBAL WARMING**

[75] Inventors: **David B. Chang**, Tustin; **I-Fu Shih**, Los Alamitos, both of Calif.

[73] Assignee: **Hughes Aircraft Company**, Los Angeles, Calif.

[21] Appl. No.: **513,145**

[22] Filed: **Apr. 23, 1990**

[51] **Int. Cl.**[5] **G21K 1/00**

[52] **U.S. Cl.** ..... **250/505.1**; 250/504 R; 250/503.1; 244/158 R

[58] **Field of Search** ..... 250/505.1, 504 R, 503.1, 250/493.1; 244/136, 158 R

[56] **References Cited**

U.S. PATENT DOCUMENTS

3,222,675	12/1965	Schwartz	244/158
4,755,673	7/1988	Pollack et al.	250/330

Primary Examiner—Jack I. Berman

Attorney, Agent, or Firm—Michael W. Sales; Wanda Denson-Low

[57] **ABSTRACT**

A method is described for reducing atmospheric or global warming resulting from the presence of heat-trapping gases in the atmosphere, i.e., from the greenhouse effect. Such gases are relatively transparent to sunshine, but absorb strongly the long-wavelength infrared radiation released by the earth. The method incudes the step of seeding the layer of heat-trapping gases in the atmosphere with particles of materials characterized by wavelength-dependent emissivity. Such materials include Welsbach materials and the oxides of metals which have high emissivity (and thus low reflectivities) in the visible and 8–12 micron infrared wavelength regions.

18 Claims, 2 Drawing Sheets

Every Military on earth combined owns 133 million guns

American civilians own 400 million guns, 3x as many.

If we were a threat, you'd know.

With guns in the hands of the public, sure there will be tragedies, but without them there will be genocides. ~Unknown

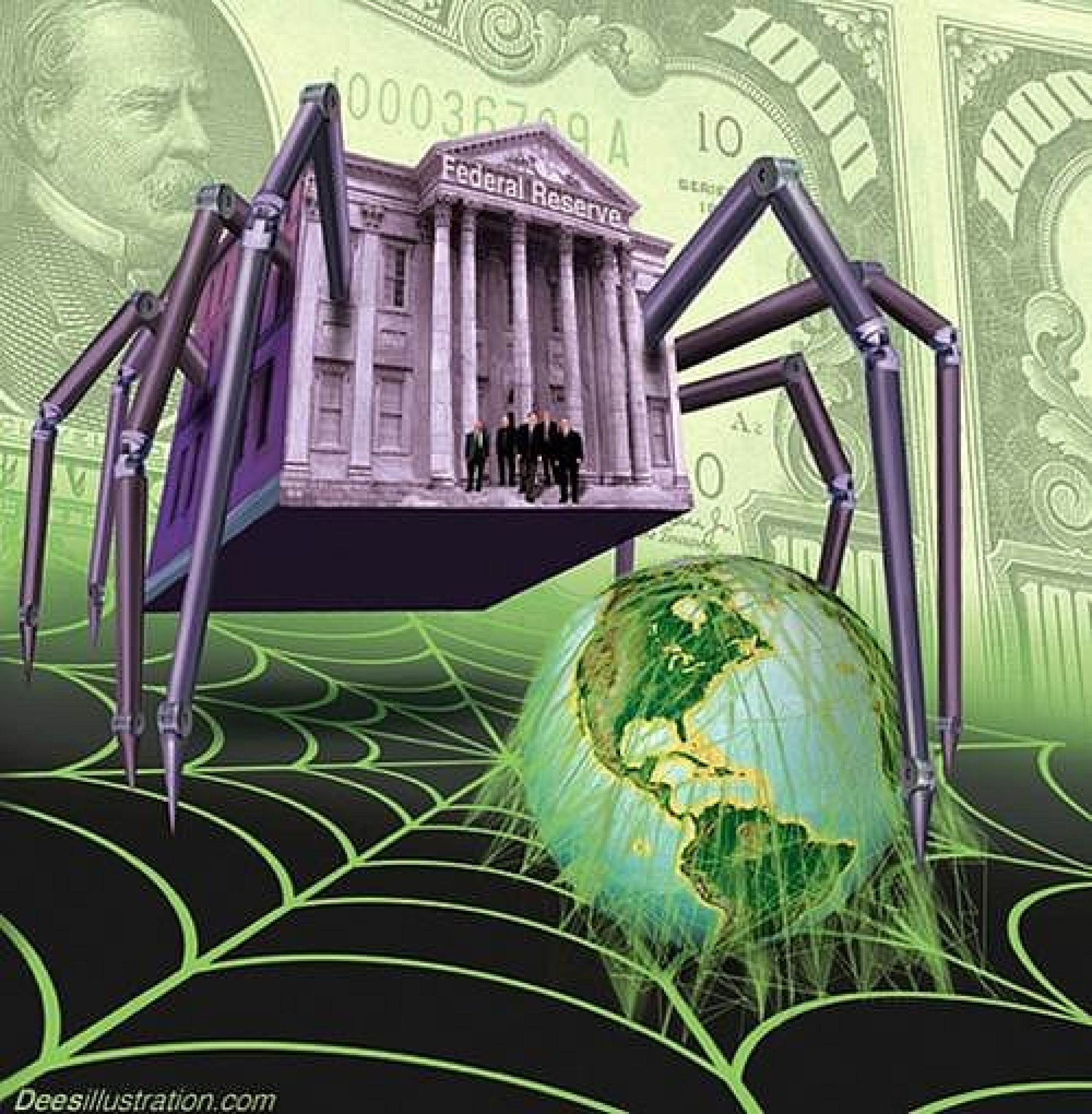
Federal Reserve
Deesillustration.com

jimmycomet
Kalorama, Washingt...

Follow

54 likes 53w

jimmycomet @studioolafureliasson inspired Icelandic glacier cake

zachstorm 😂👏👏

lalecjames Happy birthday!

danroberge @jimmycomet so sad I couldn't make it last night! Love to you.

ct_dwsn I love that o can see Joan poking her head out there in the back @davidhgerson

jimmycomet Joany!! @ct_dwsn @davidhgerson

Add a comment...

4 REAL BRANCHES OF GOVERNMENT

FINANCIAL

PETROCHEMICAL

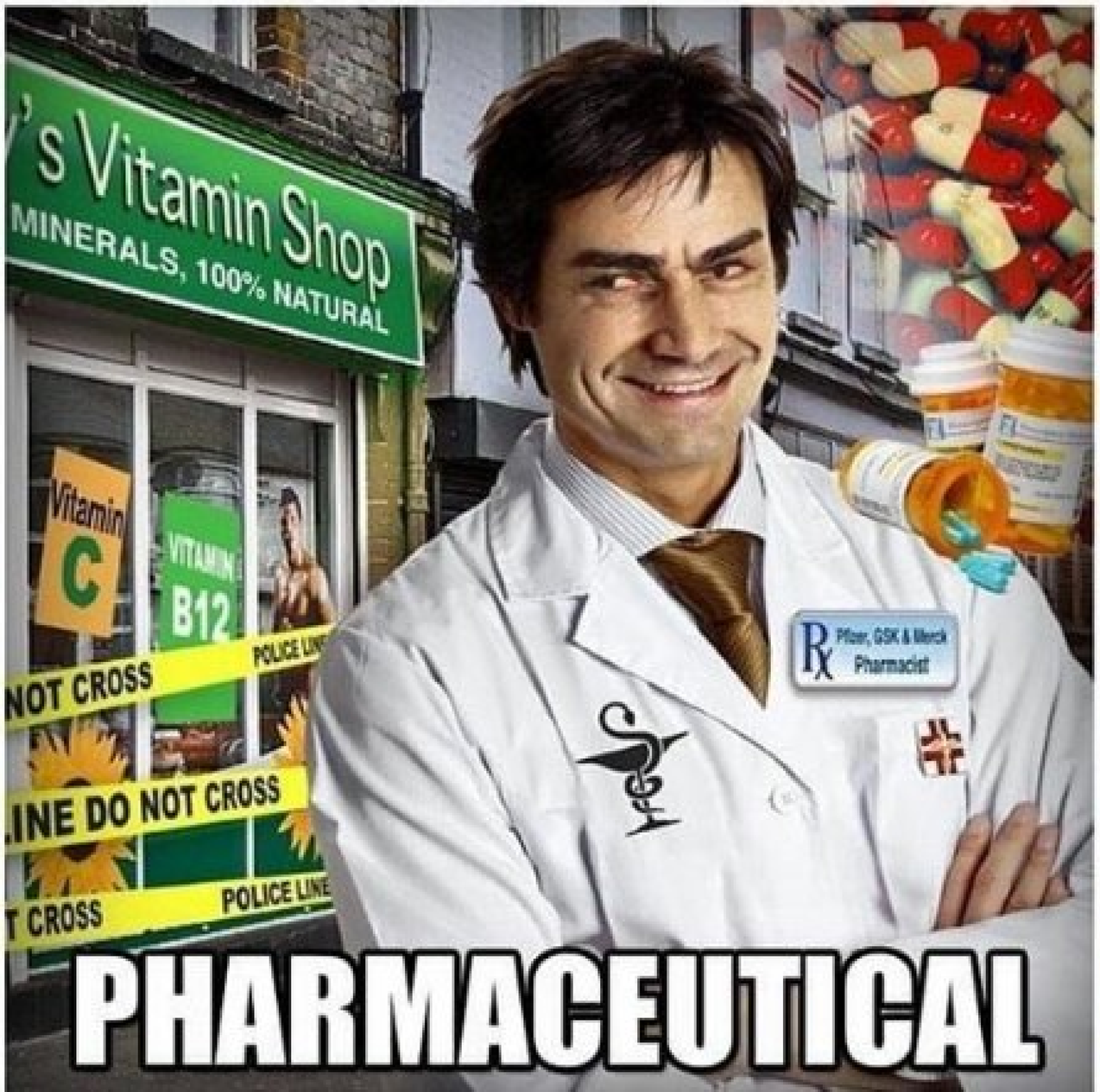

PHARMACEUTICAL

MEDIA

I LIKE LONG WALKS AWAY FROM EVERYONE.
THE END

LEAGUE OF OUTLAWS

The **League of Outlaws** was a German revolutionary secret society founded in Paris in 1834 by a group of German exiles. Its founder, **Theodor Schuster**, drew most of his ideas from earlier secret societies such as the **Carbonari** and the **Philadelphes**, and from the writings of **Filippo Buonarroti**, the most influential revolutionist of the time. The League of Outlaws had a hierarchical structure derived from the Carbonari, and was among the first European revolutionary groups to push for a social revolution to abolish class barriers and eliminate worker exploitation. Theodor Schuster argued that the major divides in the Europe of his time were between classes – not nations – and proclaimed a future "cooperative republic," in which peasant cooperatives and government intervention would keep the influence of wealthy capitalists in check. The League of Outlaws thus pioneered the ideologies later claimed by **Communist** secret societies and regimes.

5G
VIDEO
MUSIC
AWARDS
OAKLEY
DDees.com

THE ONLY SOLUTION TO HUMAN SLAVERY IS A SPIRITUAL SOLUTION

Become TRULY **Enlightened** regarding **Objective Morality** & **Natural Law** FIRST, then teach those **Principles** to others PUBLICLY.

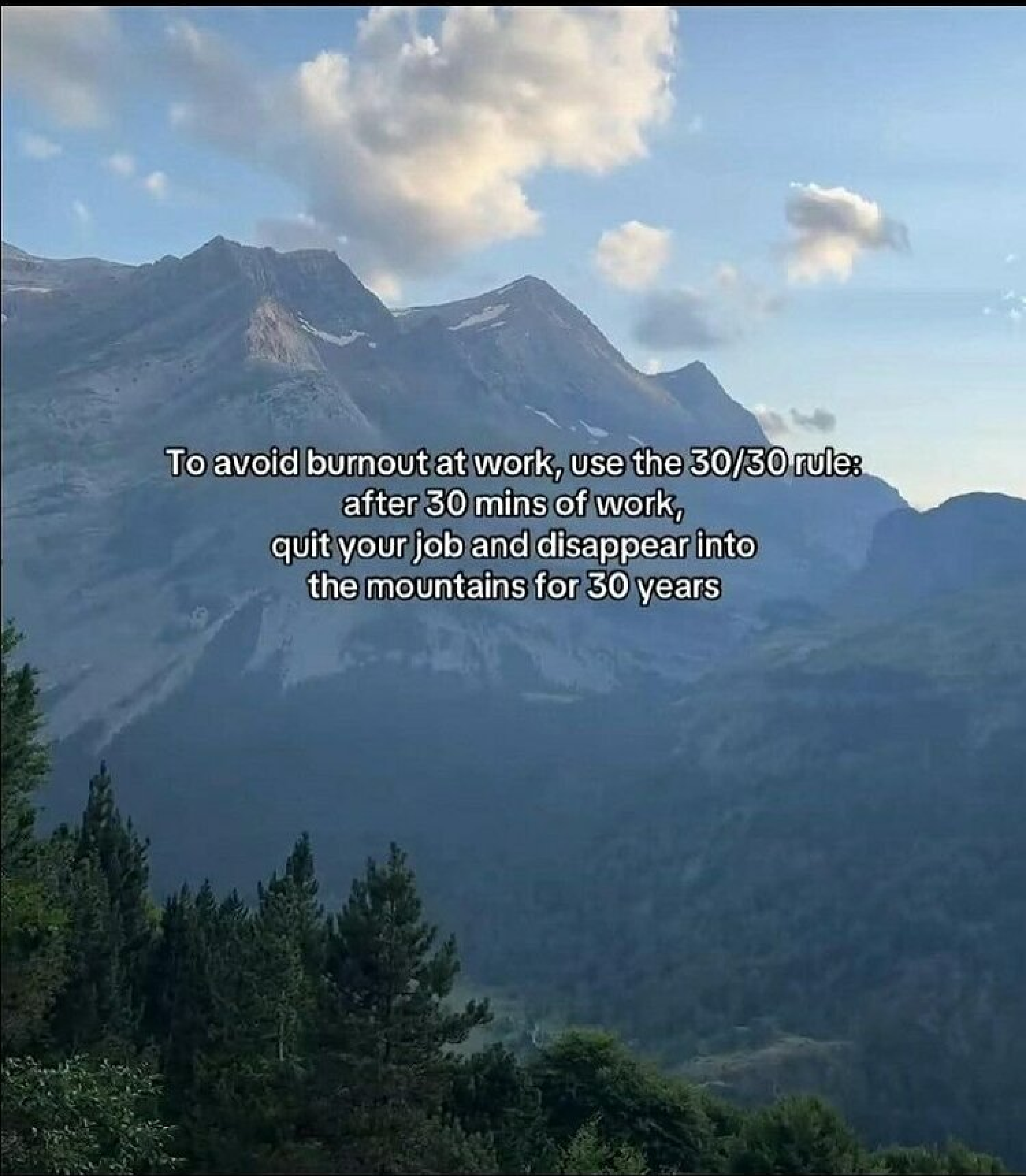
To avoid burnout at work, use the 30/30 rule:
after 30 mins of work,
quit your job and disappear into
the mountains for 30 years

Whenever I see British citizens making fun of American citizens, I remember how they gave up their guns only to be put in jail for offensive Facebook and Twitter posts

Sheeple

JULY / AUGUST 2018

#46

BEYOND HUMAN

SUPER LONGEVITY
SUPER INTELLIGENCE
SUPER WELL-BEING

IMPLANTED BRAIN - MACHINE INTERFACE ENHANCES HUMAN ABILITIES TO COMPUTER SPEED

TRANSHUMAN POPULATION

SATANISTS' DREAM OF TOTAL MIND CONTROL

BLACK GOO

SELF REPLICATING PROGRAMMABLE SYNTHETIC DNA

DDees.com

LEAGUE OF THE JUST

The **League of the Just** was a Communist secret society founded in 1836 by branching off from its predecessor, the **League of Outlaws**, formed in Paris in 1834 by **Jacob Venedey** and **Theodore Schuster**. The League of the Just was originally headquartered in Paris and was largely composed of German emigrants. Most members of the League of the Just were primarily tailors and woodworkers, whose stated goal was the millenarianist idea of the establishment of the "Kingdom of God on Earth," or the "New Jerusalem." Described as "utopian communists," most members of the League of the Just were followers of "The First Revolutionary Communist," **Gracchus Babeuf**. They predicted and anticipated a social revolution, which one of their leaders, **Karl Schapper**, described as "the Great Resurrection Day of the People."

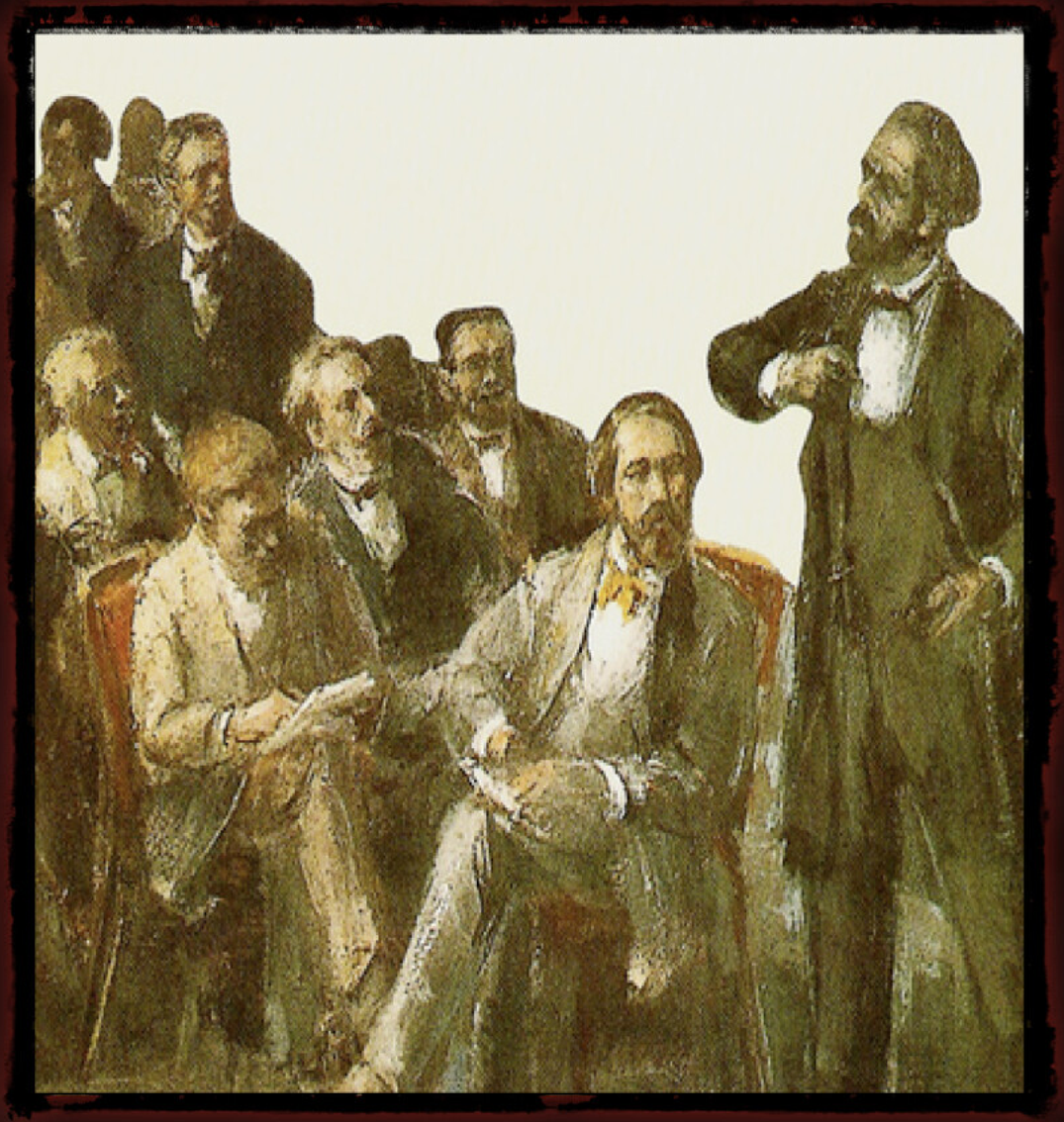

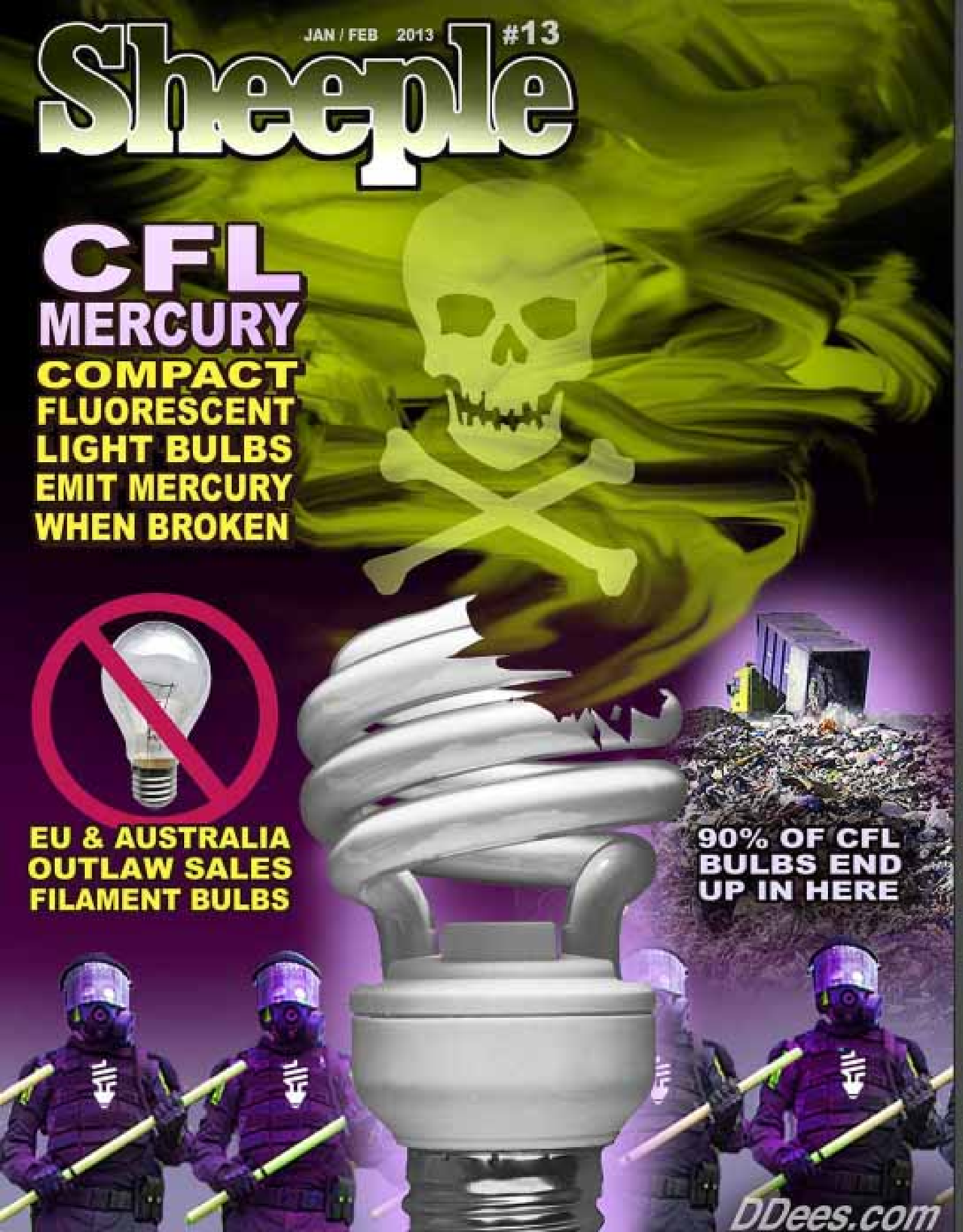
JAN / FEB 2013
#13
Sheeple
CFL
MERCURY
COMPACT
FLUORESCENT
LIGHT BULBS
EMIT MERCURY
WHEN BROKEN
EU & AUSTRALIA
OUTLAW SALES
FILAMENT BULBS
90% OF CFL
BULBS END
UP IN HERE
DDees.com

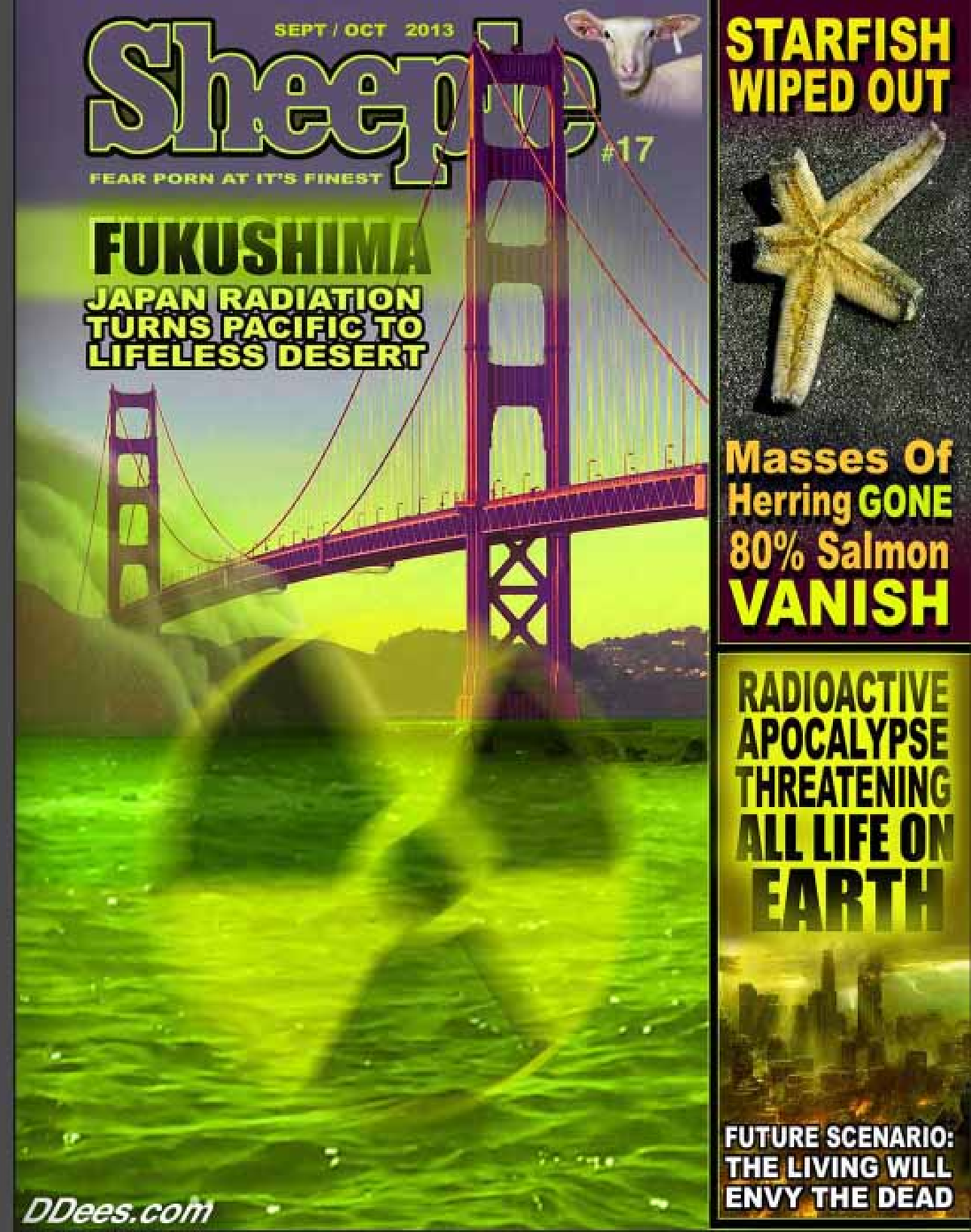
SEPT / OCT 2013
Sheeple
#17
FEAR PORN AT IT'S FINEST
FUKUSHIMA
JAPAN RADIATION
TURNS PACIFIC TO
LIFELESS DESERT
STARFISH
WIPED OUT
Masses Of
Herring GONE
80% Salmon
VANISH
RADIOACTIVE
APOCALYPSE
THREATENING
ALL LIFE ON
EARTH
FUTURE SCENARIO:
THE LIVING WILL
ENVY THE DEAD
DDees.com

1 A. He ejaculated. He was happy.
2 Q. Tell me about the next incident that you
3 can recall of the sex?
4 MS. MCCAWLEY: Do you want to take a break?
5 THE WITNESS: Yes, absolutely.
6 SPECIAL MASTER: Let's take a break, five
7 minutes.
8 THE VIDEOGRAPHER: Going off video record,
9 11:11 a.m.
10 (A recess was taken.)
11 THE VIDEOGRAPHER: We are now back on video
12 record 11:31 a.m., disk number 2.
13 BY MS. BORJA:
14 Q. Is there anything else that you can recall
15 that would help you to place the time frame of this
16 sexual encounter of Professor Dershowitz in New York?
17 A. No, not that I can remember.
18 Q. Do you recall whether it was before or
19 after the first time you met Prince Andrew?
20 A. Before.
21 Q. About how long before do you think?
22 A. I don't know. It was fairly early on in my
23 relationship with Jeffrey that I first met him, but it
24 was after my training so I'm not too sure.
25 Q. And your training was about nine months, is

SEPT / OCT 2013 no. 17

Sheeple

SO LONG, BEEN GOOD TO KNOW YA

FUKUSHIMA IS HERE

MAINSTREAM MEDIA REFUSES TO WARN TERRIBLE TRUTH

STARFISH WIPED OUT

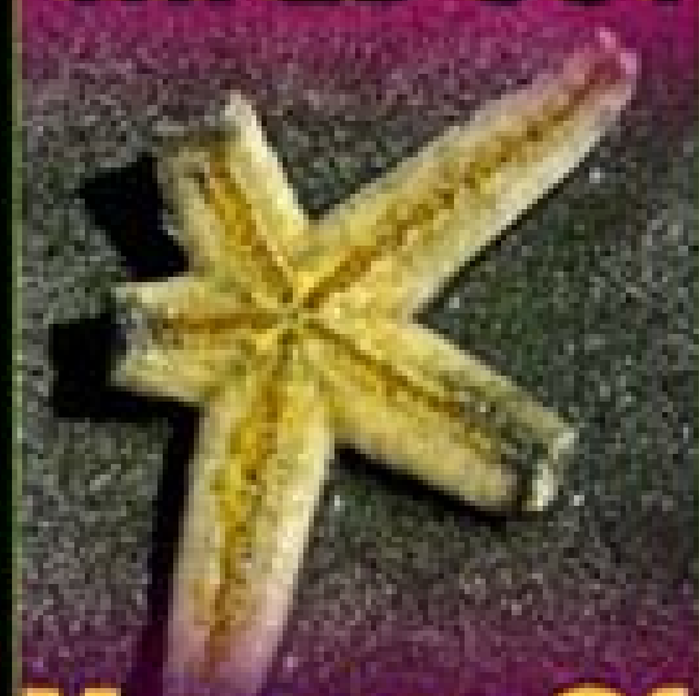

Masses Of Herring GONE 80% Salmon VANISH

RADIOACTIVE APOCALYPSE THREATENING ALL LIFE ON EARTH

pg. 41

FUTURE SCENARIO: THE LIVING WILL ENVY THE DEAD

PACIFIC IS DYING- Sailor Sees 2 fish, 1 bird, 1 whale with big tumor in 4,000 mile voyage

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6 2 a
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jimmycomet Folgen

Gefällt 15 Mal 205Wo.

hisnameisandye a child that takes after you! lol ;)

jimmycomet #carisjames loves spending euros

mr_scott_cummings Hahahah, what?!

jimmycomet @scummimgs #carisjames loves being in Europe, spending euros!!

izettefolger My money!!!

jimmycomet @izettefolger that's his money.

izettefolger It's a SHE baby!!!

scottfazzini That's quite an expressive face. So cute.

jimmycomet @ccwoolman @scummimgs just sayin

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

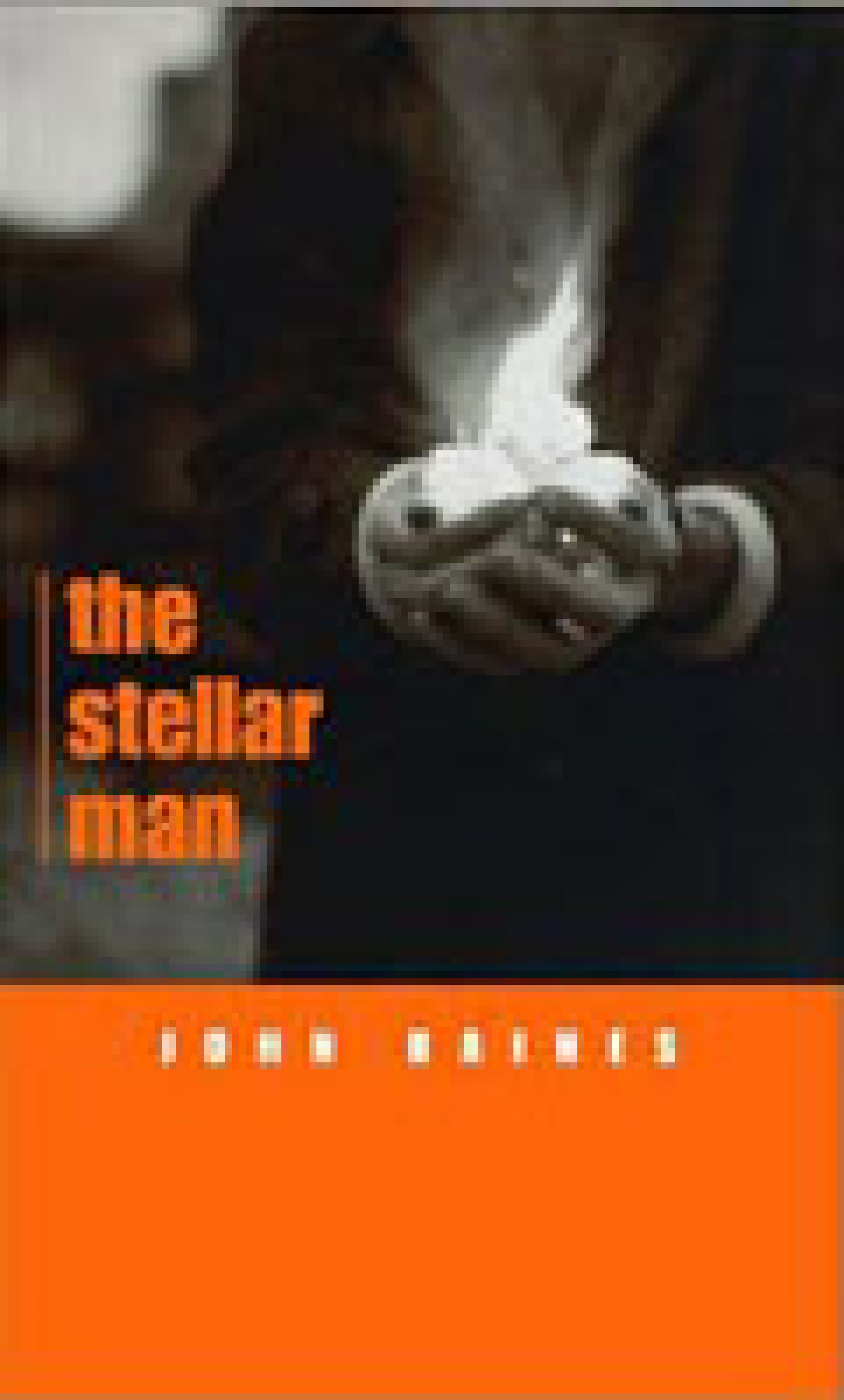
the
stellar

ABC television----------Peter Strid "amateur" video

ALL THE 9/11 IMAGERY WAS MADE IN A STUDIO - there is no difference between 'official TV shots' and 'amateur' shots. ALL was part of the hoax.

NO FUCKING DUMPING
TO ANY UNEDUCATED, UNCULTURED, ILLITERATE, UNCIVILIZED SON OF A BITCH THAT DARES TO DUMP HERE. YOU WILL BE FUCKED-UP ON SITE AND YOUR REMAINS WILL BE DUMPED INTO THE TRASH OF THE SAME MENTALITY OF WHAT YOU ARE.
P.S. IF ANY PROBLEMS OR QUERIES ARISE FROM THIS NOTICE, PLEASE DON'T HESITATE TO RAISE YOUR COMPLAINTS IN PERSON AT PLOT 38.
FUCK YOU
ANDRÉ

What is Crypto Agorism?

- Agorism means **fair and free markets** without state censorship or surveillance (gray markets, Second Realms, informal economy).
- Cryptocurrencies like **Bitcoin** and **Monero** enable you to earn, spend and save money outside of the state's banking system.
- Agorism & crypto **help people today** to access necessities outside of the state (e.g. jobs, rentals, healthcare without government ID).

SEPT / OCT 2014 #23

Sheeple

TRUE HEALTH IS IN YOUR REACH

A 1937 FEDERAL LAW PROHIBITS DOCTORS PRESCRIBING CANNABIS

CANNABIS OIL CURES CANCER

HEALING

CANNABIS STIMULATES BRAIN RECEPTORS OF ENDOCANNABINOIDS

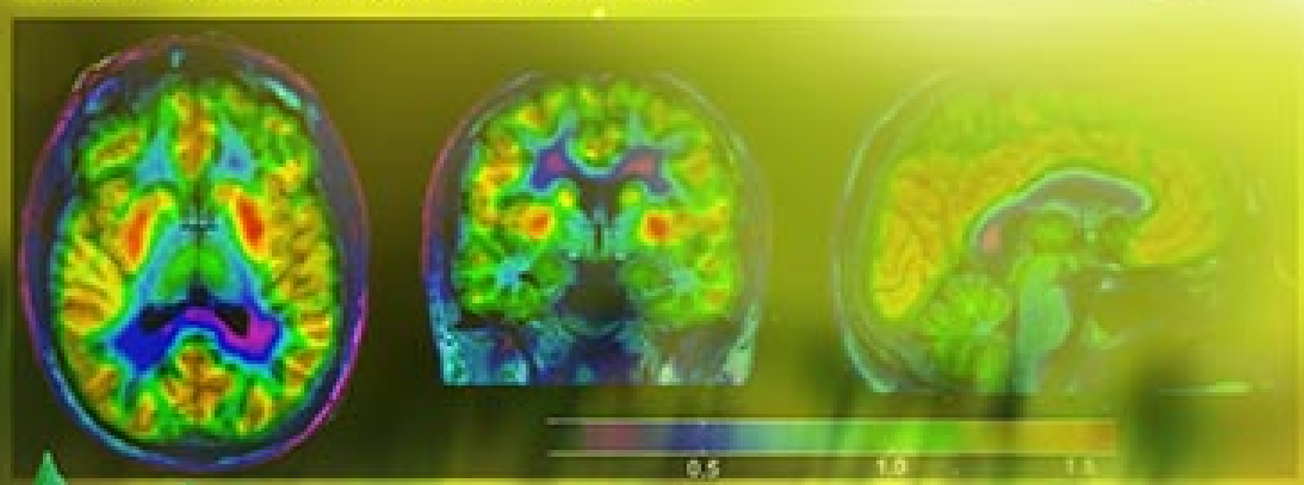

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THURSDAY SEPTEMBER 15 2016

DEX·STANS

COMET PING PONG

9PM $12 ALL AGES

COUP SAUVAGE AND THE SNIPS

GOVERNESS

NAZI INDOCTRINATION:
HITLERJUGEND & LEAGUE OF GERMAN MAIDENS

Members of the Hitler Youth were viewed as ensuring the future of Nazi Germany and they were indoctrinated into Nazi ideology, including racism. The boys were indoctrinated with the myths of Aryan racial superiority and to view Jews and Slavs as sub-humans. Members were taught to associate state-identified enemies such as Jews with Germany's previous defeat in World War I and its societal decline. The Hitler Youth were used to break up church youth groups, spy on religious classes and Bible studies, and interfere with church attendance. Education and training programs for the Hitler Youth were designed to undermine the values of traditional structures of German society. Their training also aimed to remove social and intellectual distinctions between classes, to be replaced and dominated by the political goals of Hitler's totalitarian dictatorship. Sacrifice for the Nazi cause was instilled into their training. The notion that "*Germany must live, even if members of the Hitler Youth have to die*," was hammered into them from an early age.

Insignia of the Hitler Youth

Sir what's your view on the 2nd Amendment?

ME:

joshuaryanv
Comet Ping Pong

Follow

21 likes 38w

joshuaryanv 💕 HAPPY VD 💕 Bring your date/trick/awful boyfriend to Comet, I'll get y'all shitfaced. It'll be WAY romantic. 🍾🍷🍸🍻🍺

sarahepp Or your future ex husbands!

lizachapa3 I luv this

lizachapa3 Ima recreate this pic

joshuaryanv @lizachapa3 Tonight?

Log in to like or comment.

- Maxwell called Johanna and the other girls her "children" when they were on a trip to the USVI. (p. 36)

- David Copperfield was at a dinner at Epstein's and there was another girl present who looked young and Johanna asked what school she went to and Johanna did not recognize the school name as being a college and she said it was possible it was a high school aged girl. Johanna said Copperfield "questioned me if I was aware that girls were getting paid to find other girls" (p. 37-38)

- Johanna testified she heard Jeffrey call someone to try to find girls in Hawaii to send over the Fredrick Fekkai. (p. 38-39)

- Johanna testified Jeffrey told her "Clinton likes them young, referring to girls." (p. 41)

- Johanna testified that she was naked for 25 – 50% of all massages. (p. 42)

- Johanna testified that Jeffrey made her perform sexual acts during massages including sexual toys and she had intercourse with him. (p. 43, 146-147)

- Johanna testified that Nadia Marcinkova and Maxwell were both with her in the USVI in 2005. (p. 44).

- Johanna testified that Maxwell asked her to find other girls to perform massages at the house. (p. 141) She gave a name of a girl from a restaurant to Maxwell and Maxwell paid her $200.00 for the girls' name. "Did Maxwell ever ask you to bring other girls over for Jeffrey" (p. 46) A. Yes…"And I recall Ghislaine giving me money to bring her over…" (p. 141)

- Johanna testified that if a massage involved sexual acts that Jeffrey paid Johanna more than the normal $200.00. (p. 100-101)

- She testified that Defendant called Emmy Taylor her "slave." (p. 15). Later she testified that Jeffrey: "He told me one time Emmy was sleeping on the plane and they were getting ready to land and he went and woke her up and she thought that meant he wanted a [sex act], so she started to unzip his pants, and he said, No, no, no you just have to wake up for landing." (p. 143-144)

- Johanna said Defendant flew her in the helicopter from the main island to the USVI. (p. 55)

- Johanna said she believes what Virginia is saying about being abused by Jeffrey and Maxwell. "Basically that I believed her, even though she never spoke to me specifically about what was going on; that once I learned everything that happened based on reading the police report, I believed her side of the story." (p. 122-123). "Q. And what experience in the house helped you form your opinion that what Virginia is saying is true? A. You know, Jeffrey being open with me about what other girls did for him and

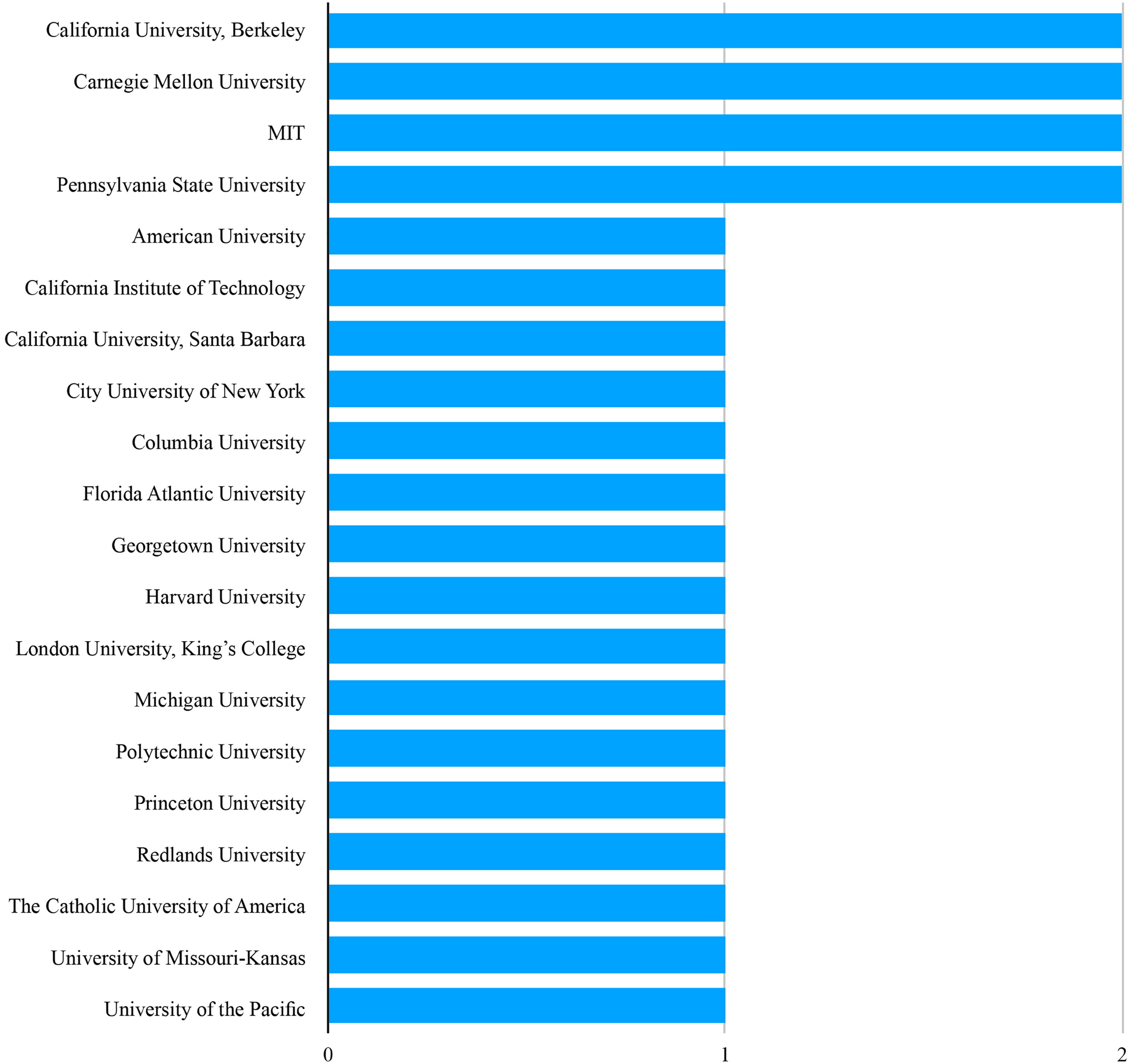
California University, Berkeley
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MIT
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American University
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California University, Santa Barbara
City University of New York
Columbia University
Florida Atlantic University
Georgetown University
Harvard University
London University, King's College
Michigan University
Polytechnic University
Princeton University
Redlands University
The Catholic University of America
University of Missouri-Kansas
University of the Pacific
0
1
2

ORDER OF THE ILLUMINATI

Weishaupt elaborated the Illuminati's plan to infiltrate and re-direct societal institutions, writing: "*I propose academies under the direction of the Order. This will secure us the adherence of the Literati. Science shall here be the lure. We must acquire the direction of education, of church, management of the professorial chair, and of the pulpit.*" Weishaupt proposed training at special schools for future societal leaders, who would be placed into positions of power behind the scenes as "experts" and "advisors" to perpetuate Illuminati goals. To ensure that the activities of the Illuminati would remain secret, warnings regarding the consequences for betraying the Order were included in their initiation ceremonies. A sword was pointed at the initiate and they would be told: "*If you are a traitor, learn that all our Brothers are called upon to arm themselves against you. Do not hope to escape or find a place of safety. Wherever you are, the rage of our Brothers will pursue you, and torment you to the innermost recesses of your entrails.*"

ORDER OF THE ILLUMINATI

Headquartered in Munich, Germany, and beginning with only five members (**Adam Weishaupt**, **Franz Massenhausen**, **Max Merz**, "**Agathon**" **Bauhof** and **Andreas Sutor**), the Illuminati became fully operational by the summer of 1778. Other lodges were eventually created in Ingolstadt, Heidelberg, Upper Bavaria, and Frankfurt. Originally, the Order had three degrees: **Novice**, **Minerval** and **Illuminated Minerval**. Select members became members of the **Areopagus**, the Order's ruling council. Some members, called **Insinuants**, were permitted to recruit for the Order. All members were required to adopt classical code names from history. A system of mutual espionage kept Weishaupt informed of the activities of all his members. Their rituals and ceremonies were similar to that of the Freemasons. Describing the Illuminati, Weishaupt wrote: "*The great strength of our Order lies in its concealment, let it never appear, in any place in its own name, but always covered by another name, and another occupation. The Order wishes to be secret, and to work in silence.*" Few knew the true direction and agenda of the Order. Only those within the inner circle, known as the **Areopagite** (**Tribunal**, **Ruling Council**), were aware of their true purpose. Weishaupt described to all other members that their ultimate objective was the creation of a **One-World Government** to "prevent future wars."

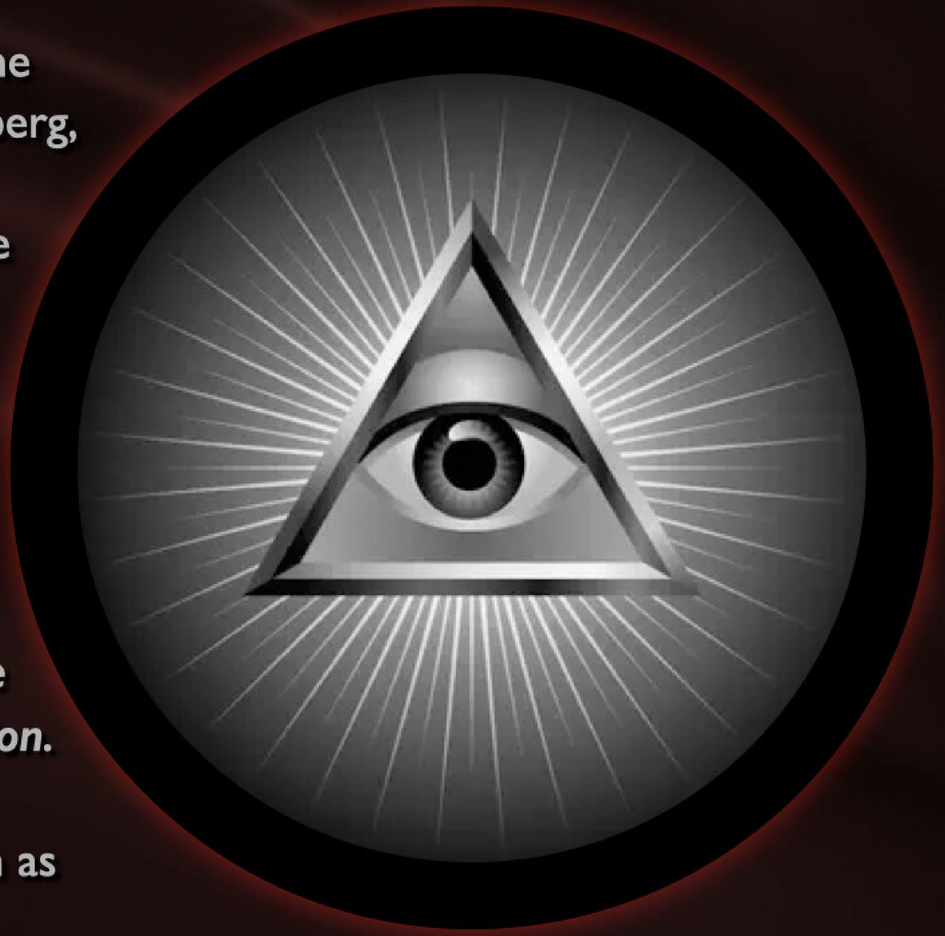

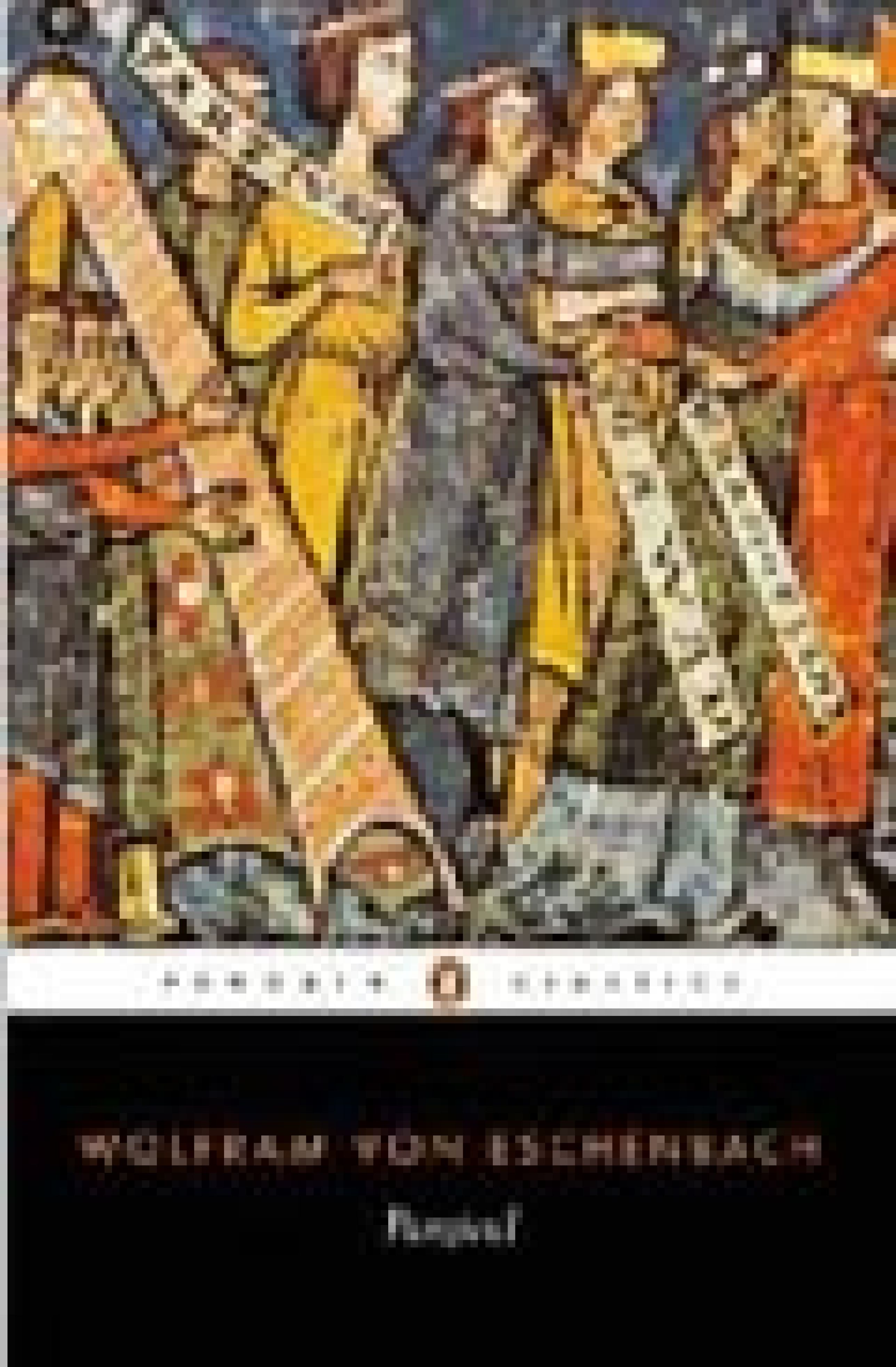

WOLFRAM VON ESCHENBACH

Parzival

ASSAULT VEHICLE

It's black, scary-looking, and was clearly **designed to kill innocent people** by enabling the driver to exceed the legal speed limit by over 100 mph.

32,367 people were killed
on the roadways in 2011. Americans don't need 470 HP.

Ban them.

The world is a cruel and unjust place. There is no harmony in the universe. The only constant is suffering.

minutes later

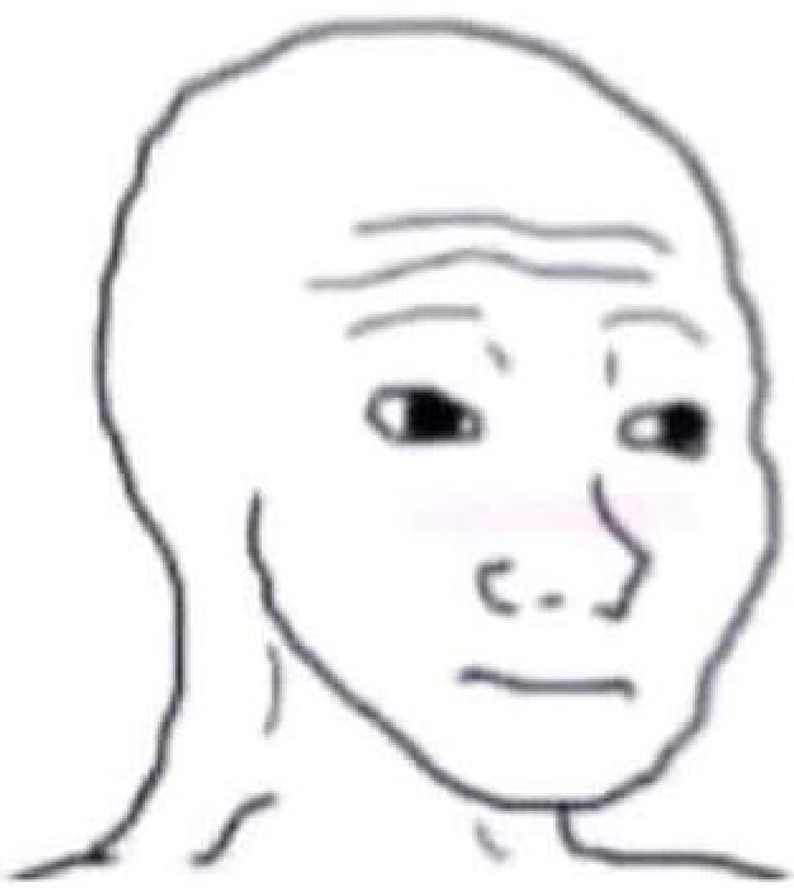

OMG,

DR POPPY'S
WONDER ELIXIR
With CANNABIS EXTRACT
2'6
A 1937 FEDERAL LAW PROHIBITS DOCTORS PRESCRIBING CANNABIS
CANNABIS OIL CURES CANCER
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A DROP A DAY KEEPS THE CANCER AWAY
THC
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COSMIC PULSE OF LIFE

1 know what the Edge Group was, but whatever, you can
2 answer the question.
3 THE WITNESS: At the instruction of my lawyer,
4 I must choose to invoke my Fifth Amendment right.
5 BY MS. EZELL:
6 Q. Do you know Max Brockman?
7 MR. REINHART: I'm sorry, can you repeat?
8 BY MS. EZELL:
9 Q. Do you know a Max Brockman?
10 MR. REINHART: I believe that was asked and
11 answered already, but --
12 THE WITNESS: At the instruction of my lawyer,
13 I must invoke my Fifth Amendment right.
14 BY MS. EZELL:
15 Q. Have you ever been photographed with Max
16 Brockman at an Edge Science dinner?
17 A. At the instruction of my lawyer, I must invoke
18 my Fifth Amendment right.
19 MR. REINHART: You should let me -- I need to
20 object to the form of the question first, but go
21 ahead. I know we all want to get out of here. Go
22 ahead.
23 THE WITNESS: Say it again.
24 MR. REINHART: No, you are okay. Go ahead,
25 Ms. Ezell. Thank you.

1 BY MS. EZELL:
2 Q. Do you know whether Jeffrey Epstein attended
3 the Edge Science dinner in Monterey, California?
4 MR. REINHART: Objection to the form, lack of
5 foundation. Instruct the witness not to answer.
6 THE WITNESS: At the instruction of my lawyer,
7 I must invoke my Fifth Amendment right.
8 BY MS. EZELL:
9 Q. You testified a moment ago that you were
10 photographed nude by your boyfriend or a former
11 boyfriend and that you hoped there are no photographs
12 disseminated elsewhere.
13 At what age were those photographs taken?
14 MR. REINHART: I'm going to instruct her not
15 to answer that. It has nothing to do with
16 anything. It's not reasonably calculated to lead
17 to discoverable evidence. We can move on.
18 BY MS. EZELL:
19 Q. Were you in any way damaged by that
20 experience?
21 MR. REINHART: Same instruction. Let's move
22 on.
23 BY MS. EZELL:
24 Q. Do you have any regrets?
25 MR. REINHART: Same instruction. Move on.

1 BY MS. EZELL:
2 Q. Do you want to respond? I didn't give you
3 time.
4 MR. REINHART: I've instructed her not to
5 answer the question. Let's move on.
6 BY MS. EZELL:
7 Q. Do you recall a dinner at El Brillo Way
8 attended by David Copperfield where Jane No. 103 was a
9 guest?
10 MR. REINHART: Objection to the form, lack of
11 foundation, and a standing objection as to her
12 knowledge of anything involving El Brillo Way or
13 Jeffrey Epstein. Instruct her not to answer.
14 THE WITNESS: At the instruction of my lawyer,
15 I must invoke my Fifth Amendment right.
16 BY MS. EZELL:
17 Q. What is the relationship between Jeffrey
18 Epstein and David Copperfield?
19 MR. REINHART: Objection to form, lack of
20 foundation as to her knowledge of either one of
21 those people. Instruct her not to answer.
22 THE WITNESS: At the instruction of my lawyer,
23 I must invoke my Fifth Amendment right.
24 BY MS. EZELL:
25 Q. To your knowledge, do they recruit girls for

1 one another?
2 MR. REINHART: Object to the form, compound,
3 and again, lack of foundation. Instruct her not to
4 answer.
5 THE WITNESS: At the instruction of my lawyer,
6 I must invoke my Fifth Amendment right.
7 BY MS. EZELL:
8 Q. To your knowledge, are they involved in any
9 sexual trafficking of young women?
10 MR. REINHART: Object to the form for the
11 reasons previously stated. Also calls for a legal
12 conclusion as to what sexual trafficking is.
13 Instruct her not to answer.
14 THE WITNESS: At the instruction of my lawyer,
15 I must invoke my Fifth Amendment right.
16 BY MS. EZELL:
17 Q. I believe you asked about Allen Dershowitz
18 earlier.
19 MR. REINHART: Twice.
20 BY MS. EZELL:
21 Q. And were instructed not to answer.
22 MR. REINHART: Twice.
23 BY MS. EZELL:
24 Q. All right. I'm going to ask again on behalf
25 of my client. Are you aware of the friendship between

Electronically signed by Rachel Bridge (201-272-517-4627) 305d1498-0cd8-4599-a2a0-6d30827b69c8

BORIS MOURAVIEFF

GNOSIS

STUDY AND COMMENTARIES ON THE ESOTERIC TRADITION OF EASTERN ORTHODOXY

BOOK TWO · MESOTERIC CYCLE

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On the night of November 8, 1923, the Nazis used a patriotic rally in a Munich beer hall to launch an attempted putsch (coup d'état). This so-called "**Beer Hall Putsch**" failed within one day, when German military commanders refused to support it. Hitler and a number of his supporters were arrested and tried for treason in March 1924. Hitler and some of his close associates were convicted, but given very lenient prison sentences. While he was in **Landsberg Prison**, Hitler wrote his political manifesto, ***Mein Kampf*** ("***My Struggle***"). The Nazi Party was officially banned in Germany on November 9, 1923. However, it continued to operate under the name **German Party** (**Deutsche Partei** or **DP**).

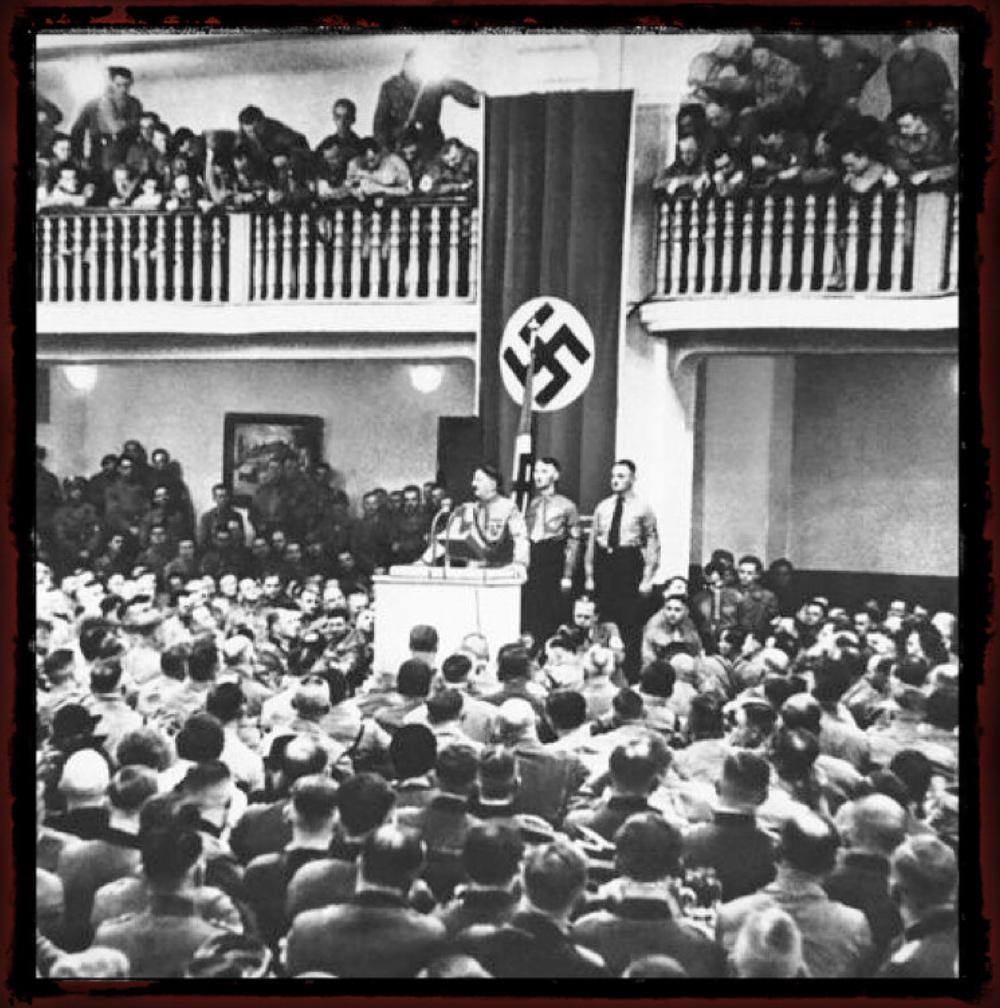

UN Declares War on 'Dangerous' Conspiracy Theories: 'The World Is NOT Secretly Manipulated By Global Elite'

NAZI INDOCTRINATION:
HITLERJUGEND & LEAGUE OF GERMAN MAIDENS

The Hitler Youth maintained training academies comparable to preparatory schools, which were designed to nurture future Nazi Party leaders. It appropriated many of the activities of the **Boy Scouts** movement, including camping and hiking. Over time, it changed in content and intention, and many activities began to closely resemble military training, with weapons familiarization, assault courses, and fighting tactics becoming parts of its curriculum. The aim was to turn the Hitler Youth into motivated soldiers. The ultimate goal of all the Nazi youth organizations was to instill into their youth the ideologies of blind obedience and unwavering loyalty to the Nazi cause. Hitler once remarked about his vision for the future of young Germans by saying: "*We seek a youth that has closed their hearts to pity.*"

?
MURRA

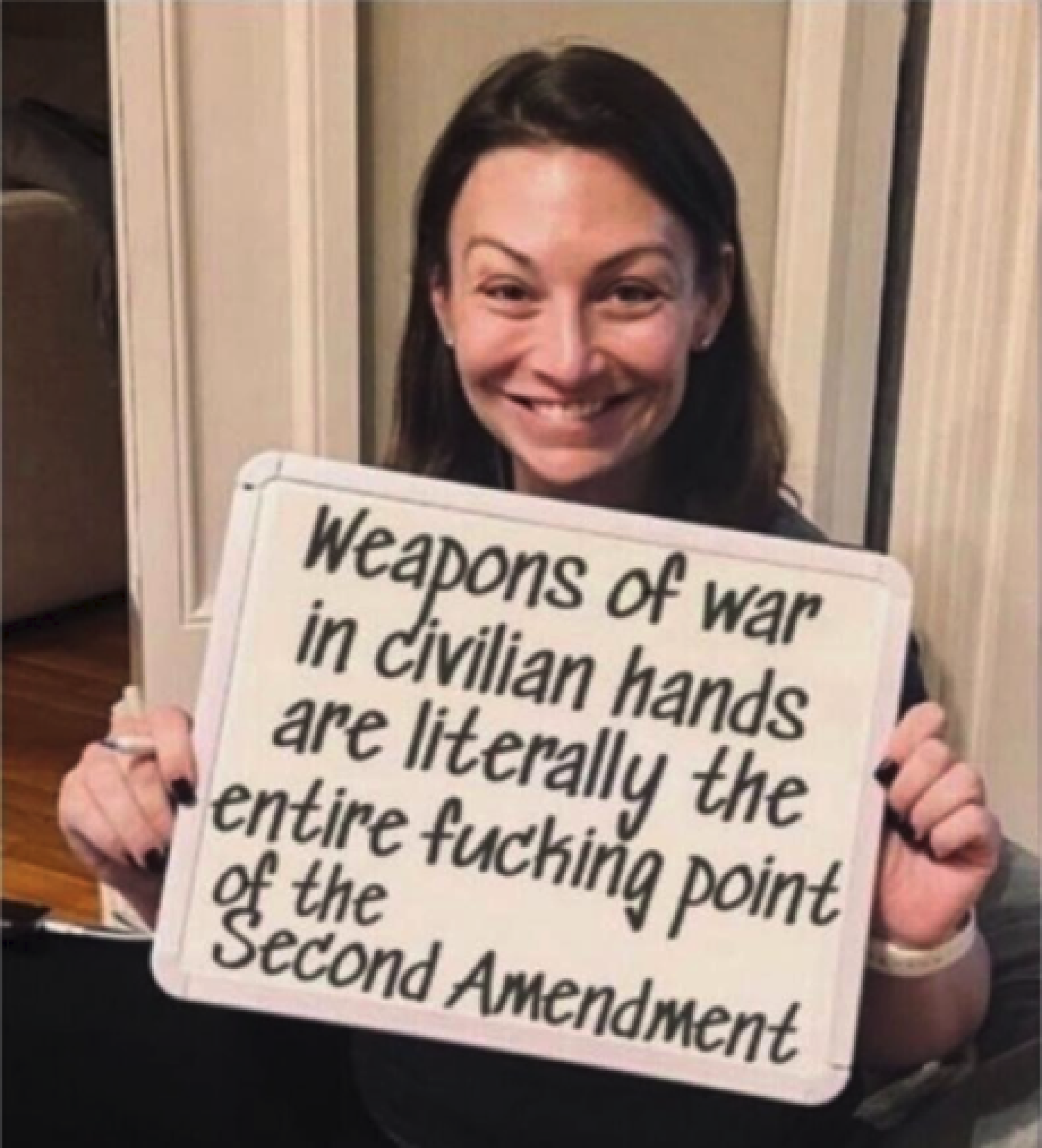
Weapons of war
in civilian hands
are literally the
entire fucking point
of the
Second Amendment

jimmycomet

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208w

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REVIEW OF THE OCCULT

A. I don't remember, Ma'am. He came from New Albany, Ohio.
Q. From New --
A. New Albany, Ohio.
Q. New Albany, Ohio. Did he have his own business?
A. No, he worked for Mr. Epstein. He will maintain all the computers.
Q. Was he there everyday?
A. No, ma'am.
Q. Do you know whether at that time Mr. Epstein had an office in Palm Beach?
A. Not outside the house, no.
Q. Do you have any knowledge of whether or not the video equipment was -- and I don't know the technical term, forgive me, but was it the kind of equipment that would record for a certain amount of time and then record over that film?
A. I don't know.
MR. CRITTON: Form.
BY MS. EZELL:
Q. You don't know?
A. No, ma'am.
MR. CRITTON: Just for clarification, I may have misunderstood, but I thought he

said he didn't even know the video equipment exsted until he read the FBI report.
MS. EZELL: He said he didn't know that it was upstairs and downstairs, I believe.
MR. CRITTON: I thought he said he didn't know that it even existed.
MS. EZELL: I may be wrong.
BY MS. EZELL:
Q. Did you know it existed before you read the FBI report?
A. No, ma'am.
Q. I'm sorry, then I was wrong.
How did you know then that the young technidan from Ohio maintained the computers and the video equipment?
A. Because we used to request -- there were always problems with the computers so he came to the house and he was the programmer. It was very sophisticated.
MR. CRITTON: Form to the last question, move to strike the answer as nonresponsive.
BY MS. EZELL:
Q. How did you know then that he maintained the video equipment as well?
A. Because he was in charge of computers.

video, even phones.
Q. Would he also repair the televisions if they needed work?
A. No.
Q. No. Did you have any kind of intercom system in the house?
A. Yes, ma'am.
Q. And what kind of system was that?
A. It was standard office equipment, Lucid Technologies maybe, but it was an intercom like we using right now.
MS. EZELL: Just let the record reflect that the witness pointed to the telephone on the table that has a speaker phone.
THE WITNESS: Yes, ma'am.
BY MS. EZELL:
Q. And did you use that in your work?
A. Yes, ma'am.
Q. And what did you use it for?
A. Mr. Epstein used to page me when he needed me.
Q. Did you have one of those phones in the kitchen?
A. Yes, ma'am.
Q. And was there one out in the staff house

as well?
A. Yes, ma'am.
Q. Do you know where others were in the house?
A. Probably have like 15 phones. We used to have three in the staff house, one in the cabana, two in the master bedroom, one in each room, kitchen, dining room, Mrs. Maxwell's office, the garage.
Q. Where was Mrs. Maxwell's office?
A. Under the stairs next to the kitchen.
Q. Can you give me some idea of what size space that was?
A. It was probably -- we change the floor. Twelve by five, something like that.
Q. And was the computer equipment in that space?
A. Yes, ma'am.
Q. Do you know whether Ms. Maxwell kept the names and telephone numbers of the girls who came to do massages?
A. Yes, ma'am.
MR. CRITTON: Form.
BY MS. EZELL:
Q. Do you know that because you saw the

Me: Don't talk about politics it always starts arguments

Other me: EDUCATE THE MASSES

Deesillustration.com

My parents in their 30s

Me in my 30s

Another chapter in Revelation is happening today.

World Health Organization
FLU VACCINE PLAYSET

Create Autism and 27 Diseases!

VACCINATE YOUR PARENTS

PLAYSET INCLUDES:
5 REAL SYRINGES
30 VIALS OF LIVE SERUM
30 NON-LIABILITY FORMS
VACCINE CLINIC PLAYHOUSE

Vaccine Serum Contains Mercury, Squalene, Aluminum, Formaldehyde, Live Cancer Viruses, MSG

Deesillustration.com

Several articles have pointed out that the mining activity at Morne Bossa over the last two decades oddly corresponds to the first & second coups of former President Aristide. Haitian mining laws were revised during both coups when Aristide was ousted from office. Bill Clinton's administration backed those coups throwing Aristide out.

This article makes a great point: "It doesn't matter that there aren't many mineral resources left, the problem is that the land is believed to hold easy riches."

There may or may not be great wealth in the gold, silver, and supposed oil in Haiti. Haiti is just one more Third World dime piece for the Clintons & their multinational cronies. A couple billion here, there, everywhere adds up. And the crony connections are something straight our of a movie dramatization!

Now, for the last 6 months, Haiti is in the midst of new Presidential elections & the ensuing chaos appears that it could only be instigated from outside Haiti, albeit with plenty of willing allies in the Haitian elite (racism is so complex in this country). In her role as Secretary of State, Hillary Clinton ensured Martelly won the rigged elections in 2010. Though little attention has been given to her email scandal with huge gaps around correspondence in Haiti. Now, we

How people think future colonization of moon would look like

How it would actually look like

ROTHSCHILD CENTRAL BANK
THE WALL STREET JOURNA
ECONOMY COLLAPSE
CASHLESS NEW WORLD DESCEN
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THE TOLTEC TEACHINGS

VOLUME FOUR

SHADOWS OF WOLF FIRE

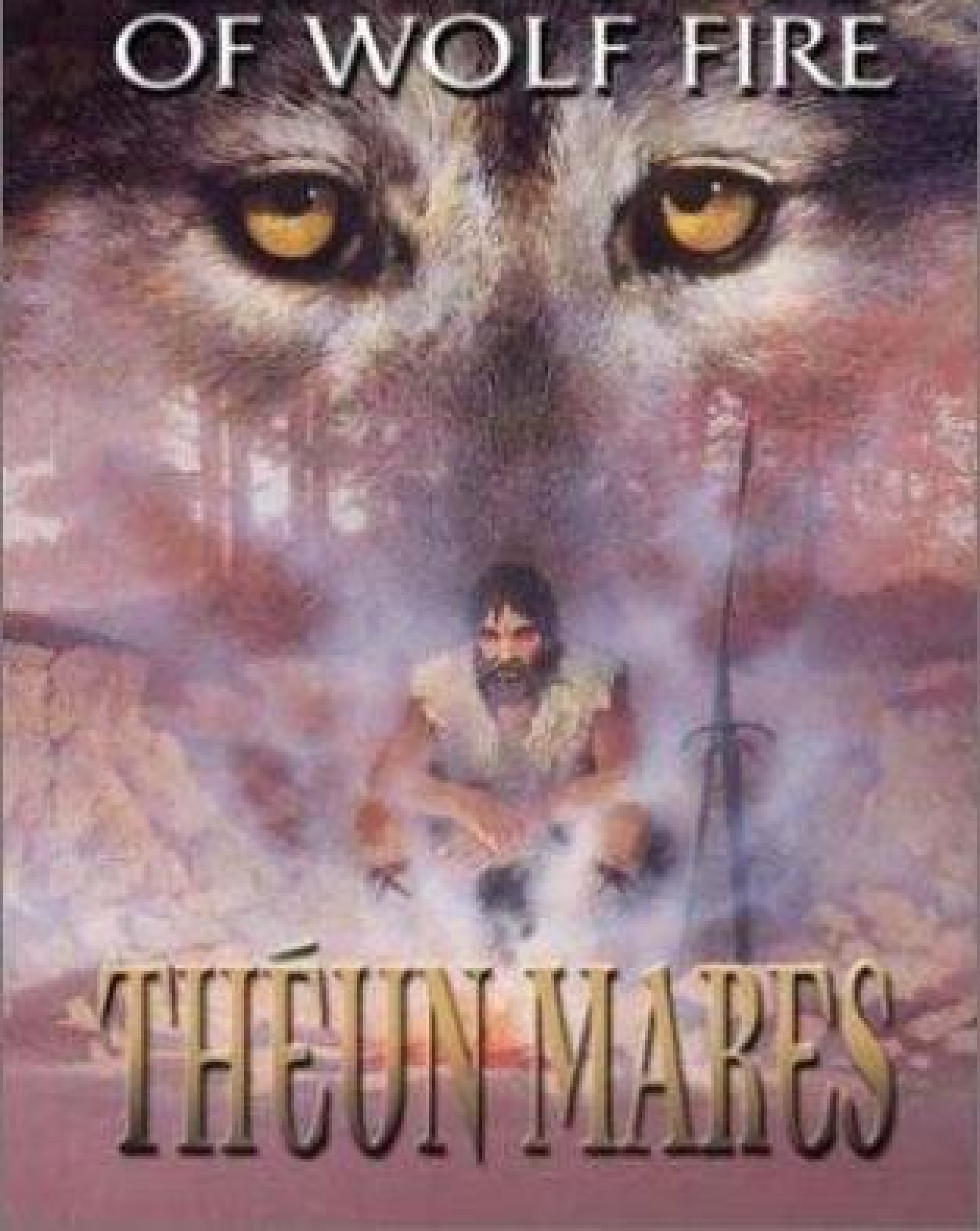

THÉUN MARES

AUTHORITARIANISM

The belief in the moral legitimacy of "**Authority**"
is the belief in the moral legitimacy of **SLAVERY**.

ORDER OF THE ILLUMINATI

On September 9, 1785, three more ex-members of the Illuminati, **Cossandey**, **Grunberger**, and **Renner**, appeared before a Bavarian Court of Inquiry, where they supplied Illuminati membership lists, and revealed their aims and goals to be: 1.) abolition of the Monarchy, 2). abolition of private property, 3). abolition of inheritance, 4). abolition of patriotism, 5). abolition of the family through the abolition of marriage, morality, and the institution of communal education for children, and 6). abolition of all religion. The purposes of these six points of abolition were to divide humanity politically, socially, and economically, and to weaken countries to create an **International One-World Government** with centralization of all political power.

THE NRA ISN'T THE ENEMY...

HOME DEPOT IS!

THE NUMBER OF PEOPLE KILLED IN 2011 BY

323 **496**

AMERICA...IT'S

HAMMER control TIME

THIS MESSAGE IS BROUGHT TO YOU BY AAAAAH!
(ABSURDLY ANGRY AMERICANS AGAINST ABUSING HAMMERS!)

The Arcane Schools

J. Y. Yarker

7 months of Emails missing on the emails leaked from John Podesta, with the gap ending on the day after Madeleine Mccann dissappeared

Subject: Whitehouse Contribution			
2006-10-25 19:21	2016-11-04	john.podesta@gmail.com	jhogle@cfc-dc.com
Subject: Ads			
2006-10-30 17:19	2016-11-04	john.podesta@gmail.com	HMS326@gdw.com, mos101@gdw.com
Subject: Pollster Memo			
2006-11-01 15:06	2016-10-21	john.podesta@gmail.com	HMS326@gdw.com, mos101@gdw.com
Subject: American Family Voices Voters' Alliance mailing information			
2007-05-04 20:17	2016-10-14	john.podesta@gmail.com	hms326@gmail.com
Subject: Reception for Congressman Joe Sestak, PA-7			
2007-06-14 18:03	2016-11-07	john.podesta@gmail.com	john.podesta@gmail.com
Subject: Delivery Status Notification (Failure)			
2007-06-14 18:03	2016-11-04	mailer-daemon@googlemail.com	john.podesta@gmail.com

Disappearance of Madeleine McCann

From Wikipedia, the free encyclopedia

Madeleine Beth McCann (born 12 May 2003) disappeared on the evening of 3 May 2007 from her bed in a holiday apartment in Praia da Luz, a newspaper called "the most heavily reported missing-person case in modern history".[3] Her whereabouts remain unknown.[4]

John Podesta

From Wikipedia, the free encyclopedia

John David Podesta (born January 8, 1949) is the Chairman of the 2016 Hillary Clinton presidential campaign.[1] He previously served as Chief of Staff to President Bill Clinton and Counselor to President Barack Obama.[2]

He is the former president, and now Chair and Counselor, of the Center for American Progress (CAP), a liberal think tank in Washington, D.C., as well as a Visiting Professor of Law at the Georgetown University Law Center. Additionally, he was a co-chairman of the Obama-Biden Transition Project.[3][4]

Look at us

We are the FBI now

```
From:jamesacorp@gmail.com
To: John.Podesta@gmail.com
Date: 2008-09-27 19:42
Subject: Comet Ping Pong and OBAMA...and Podesta?.

John,

Hello. Some young lawyer type friends of mine are hosting an Obama
Fundraiser at Comet Ping Pong on Thursday Night and then watching the
debate. Should be about 150 people and they are raising between 25
and 35 thousand dollars. Would you be willing to stop by around 8
o'clock or so and make a little speech. They (and I) would be
thrilled to have you of course. I understand if you are not available.

Also, I saw that you are reading at Politics & Prose soon. What can
we do afterward? Would you like to have a dinner at my places?!?

Big or small. What do you think?

See you soon.
Yours, James Alefantis
```

https://wikileaks.org/podesta-emails/emailid/19742

History [edit]

Founding and Carole Greenwood [edit]

Comet Ping Pong was originally founded by James Alefantis and Carole Greenwood in 2006.

https://en.wikipedia.org/wiki/Comet_Ping_Pong

jimmycomet

18 likes

jimmycomet #chickenlovers

With fingers crossed, the old rabbit's foot out of the box in the attic, I will be sacrificing a chicken in the backyard to Moloch . . .

https://wikileaks.org/clinton-emails/emailid/14333

https://file.wikileaks.org/file/FBI-pedophile-symbols.pdf

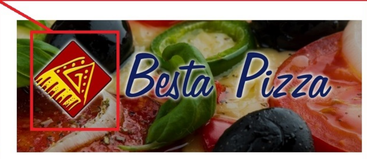

http://mybestapizza.com/

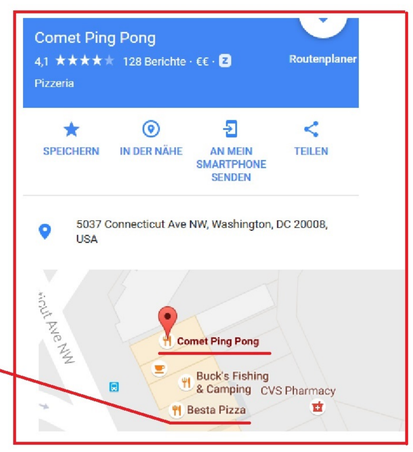

Moloch

From Wikipedia, the free encyclopedia

For other uses, see Moloch (disambiguation).

Moloch (Masoretic מֹלֶךְ *mōlek*; Greek Μολόχ) is the Biblical name of a Canaanite god associated with child sacrifice.

The name *Moloch* results from a dysphemic vocalisation in the Second Temple period of a theonym based on the root *mlk* "king". There are a number of Canaanite gods with names based on this root, which became summarily associated with Moloch, including Biblical מַלְכָּם *Malkam* "great king" (KJV *Milcom*), which appears to refer to a god of the Ammonites, as well as Tyrian Melqart and others.

Rabbinical tradition depicted Moloch as a bronze statue heated with fire into which the victims were thrown. This has been associated with reports by Greco-Roman authors on the child sacrifices in Carthage to Baal Hammon,[1] especially since archaeological excavations since the 1920s have produced evidence for child sacrifice in Carthage as well as inscriptions including the term *MLK*, either a theonym or a technical term associated with sacrifice. In *interpretatio graeca*, the Phoenician god was identified with Cronus, due to the parallel mytheme of Cronus devouring his children.

Otto Eissfeldt in 1935 argued that *mlk* was not to be taken as a theonym at all but as a term for a type of fire sacrifice, and that **lĕmōlek* "as a *molk*-sacrifice" had been reinterpreted as the name of a Canaanite idol following the Deuteronomic reform under Josiah (r. 640–609 BC). According to Eissfeldt, this 7th-century reform abolished the child sacrifice that had hitherto been an acceptable part of the cult of Yahweh.

Moloch has been used figuratively in English literature from John Milton's *Paradise Lost* (1667) to Allen Ginsberg's "Howl" (1955), to refer to a person or thing demanding or requiring a very costly sacrifice.

http://mybestapizza.com/

Logo changed few days after the story gained momentum

Saturn and Satan

Saturn has also been associated with Satan and this, for numerous reasons. First, many authors argue that the word Satan is derived from the word Saturn. Second, Saturn is associated with the color black as well as Satan. Third, Ancients considered Saturn to be the farthest planet from the sun , the latter being associated with the principle of Good. (Note that Pluto never was considered a planet). Saturn is consequently the celestial body that is the less exposed to the sun's divine light and thus associated with the coldness of the principle of Evil. Finally, the "great god Pan", the horned deity, represented Saturn in ancient paganism. This half-man half-goat creature is considered the ancestor of our modern depictions of Satan.

http://www.yahuahreigns.com/saturn%20and%20the%20occult.html

Saturn

Titan of Capitol, wealth, agriculture, liberation, and time

16th-century engraving of Saturnus

Consort	Ops
Parents	Caelus and Terra
Siblings	Janus, Ops
Children	Jupiter, Neptune, Pluto, Juno, Ceres and Vesta
Greek equivalent	Cronus
Festivals	The Saturnalia

#Pizzagate
#Cheesybay
#Pedosta

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

After Germany invaded Poland in September 1939, occupation authorities began to establish urban ghettos to segregate Jews. Following the invasion of the Soviet Union by Nazi Germany via **Operation Barbarossa** in June 1941, the systematic murder of Jews by the Nazis began in full force, with around 1.5 million Jews shot by German forces and local collaborators. These executions often took place a few kilometers from a town. Victims were rounded up, marched to the execution site and shot, their bodies falling into previously-dug mass grave sites. Executions were public spectacles, and the victims' property was looted both by Nazi occupiers and local inhabitants. As the Nazis occupied other European nations, citizens from across Europe were sent to concentration camps, which interned prisoners from every nation occupied by the forces of the Third Reich. Some Nazis found the method of execution by shooting both psychologically distressing and logistically inconvenient, which influenced the Nazi's decision to switch to other killing methods.

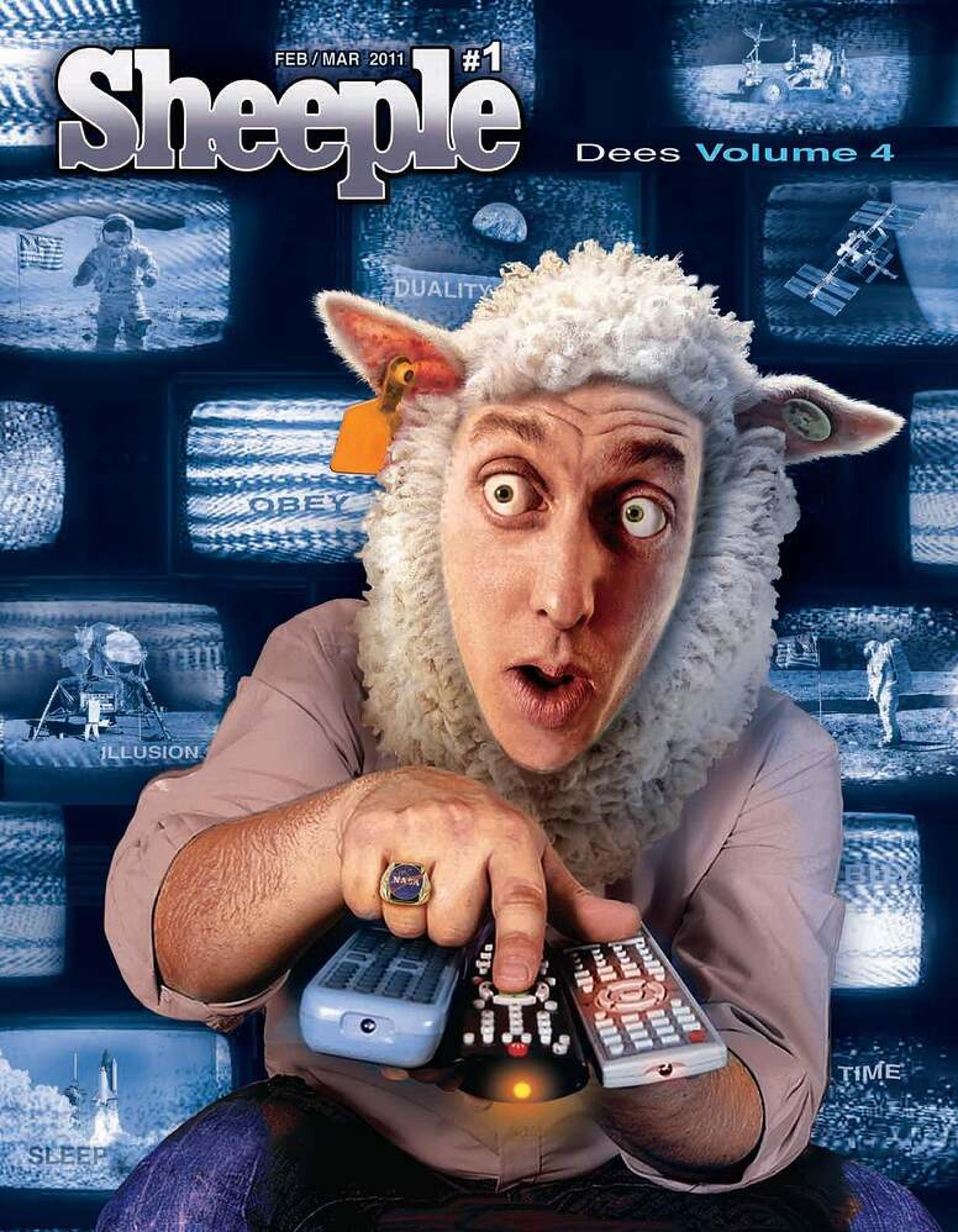
FEB / MAR 2011
#1
Sheeple
Dees Volume 4
DUALITY
OBEY
ILLUSION
SLEEP
TIME

POLICE
POLICE
POLICE
POLICE
DDees.com

Evie's Crib

Evelyn is growing up, soon she will be the Queen of the entire US of A, right now, for a limited time only, you can spend some time with her online, raw and uncut. Take advantage of this now, as in the future she will have the power of life and death over you.

"You can spend time with her online raw, and uncut"
WHO SAYS THIS???

Show

Grand T

With a new do to boot! Evie doesn't know it yet, but she is looking forward to many visits to the farm with cousins Ruby, Emma and Maeve!

Posted by Mr. T at 11:14 AM

No comments:

Labels: Grand Tam

Home

Older Posts

Mr. T
Washington, DC, United States
View my complete profile

Followers

Followers (7)

Follow

Blog Archive

- 2010 (1)
  - May (1)
    - NEW TOY
- 2009 (56)

Evelyn before coming home

This is the woman who wrote an email to John Podesta (Hillary's Campaign manager) saying she was going to send 3 young children to him so he can get in a heated pool with them for "entertainment"

WHO DOES THIS?

IS THIS WOMAN NOT EXPLOITING YOUNG CHILDREN?

NAZI EUGENICS

Eugenics Poster
Philadelphia Sesquicentennial Exhibition, 1926

Upon returning from a trip to Germany in the 1930s, California eugenics leader **C. M. Goethe** bragged to a colleague: *"You will be interested to know that your work has played a powerful part in shaping the opinions of the group of intellectuals who are behind Hitler in this epoch-making program. Everywhere I sensed that their opinions have been tremendously stimulated by American thought. You have really jolted into action a great government of 60 million people."*

PLANTS ARE NOT ALTERNATIVE MEDICINE... THEY ARE THE ORIGINAL.

YOU CAN SAY...

"ALIENS EXIST" "CHEMTRAILS ARE REAL"
"9/11 WAS AN INSIDE JOB" "ELVIS IS ALIVE"
"OBAMA IS A SHAPE-SHIFTING LIZARD PERSON"

BUT IF YOU DISCOVER HARD EVIDENCE OF A CHILD TRAFFICKING RING OPERATED BY THE GOVERNMENT AND THE ELITE...

- OBAMA SAYS IT'S FAKE NEWS
- HILLARY CONDEMNS IT
- THE POPE CALLS YOUR RESEARCH A SIN
- MAINSTREAM MEDIA CALL IT "FAKE NEWS"
- GOOGLE HIDES IT
- YOUTUBE DELETES IT
- FACEBOOK DELETES IT
- TWITTER ERASES IT
- WIKIPEDIA REMOVES IT
- REDDIT BANS IT
- JOURNALISTS ARE KILLED FOR INVESTIGATING IT

THE ELITE SCRAMBLE TO ORCHESTRATE THE GREATEST COVER UP OF ALL TIME

WE WISH THIS WAS FAKE NEWS. #PIZZAGATE

IS ANYONE
A DOCTOR?!

I'M A DOCTOR
WHAT IS
HAPPENING?

HEART
ATTACK!

I'M A DOCTOR
IN GENDER
STUDIES

SHE IS
GOING
TO DIE

SHE?

CFR
BILDERBERG
ROTHSCHILD
FEDERAL RESERVE
CLINTON WINS!!!
ELECTRONIC VOTE FRAUD!
FLUORIDE
DDees.com

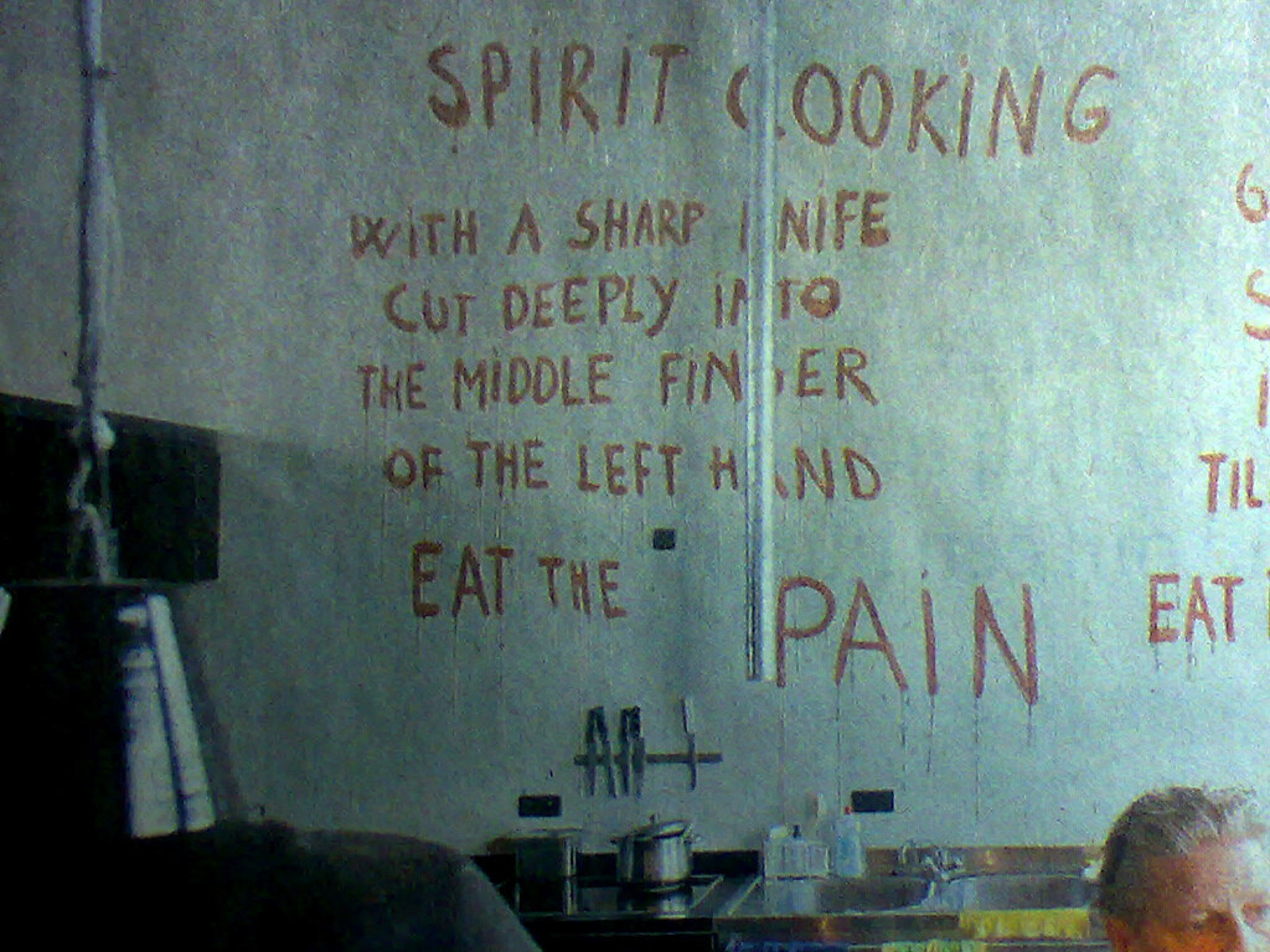
SPIRIT COOKING
WITH A SHARP KNIFE
CUT DEEPLY INTO
THE MIDDLE FINGER
OF THE LEFT HAND
EAT THE
PAIN
EAT

THE THRESHOLD OF INITIATION

INSTRUCTIONS FOR THE ASPIRANT

O.·.M.·.S.·. PUBLIC DOCUMENTS

I was once in a deeply depressed state, I did things out of routine and habit. Not for real joy, or enjoyment.

Days bled together.

I was on autopilot, simply moving through space and time without cognitive thought. In fact, my thoughts were a source of agony.

I knew precisely that the place I was in was of my own choosing, yet at the same time I felt anchored. Unaproachable to even myself.

For some time I existed there, deeply anchored in the dark. Shrouded, hidden, alone. Accompanied by a chorus of negative voices, each giving a voice to my own negative thoughts.

Then one day, as if the sun finally rose after an endless night. I began to climb out.

My will, that which seemed non-existent, began to grow. The darkness slowly illuminated, until I was warmed in a surrounding light.

My vision, became crystal clear. My purpose set before me. And so, I took my first real steps.

ENIGMATIC WORLD

Texas
We finally have Constitutional Carry!
Michigan
You can carry without a permit?
California
You guys can actually get a permit?
Criminals
Wait, you guys are following laws?
made with mematic

ORDER OF THE BLACK SUN

Inside **Heinrich Himmler**'s Schutzstaffel, which he himself described as a "mystical inner order" of the Nazi Party, was embedded another occult order and secret society, **Die Schwarz Sonne** (**The Black Sun**). The Black Sun was an "inner order within an inner order" – the occult brotherhood that truly directed the Third Reich. Himmler most likely based The Black Sun order upon the beliefs of the man known as his "personal Rasputin" and his "private magus" – his mentor and counselor on matters of the occult – **Karl Maria Wiligut**. Wiligut believed that a burnt-out star, or "Black Sun," called **Santur** was once the center of our solar system, and was a source of mystical power to the ancient Aryan people. Other esoteric groups within Nazi Germany referred to this ancient force as the **Vril**.

DEFINITION OF RELIGION

The word ***religion*** is etymologically derived from the Latin verb ***religare***, meaning "***to bind***; ***to hold back by tying***; ***to thwart from forward progress***."

Religion is a mental, spiritual and sociological **control system** based in unchallenged, erroneous and dogmatic **belief**, which is specifically designed to hold back the progress of human consciousness by preventing it from recognizing and accepting **reality** and **truth**.

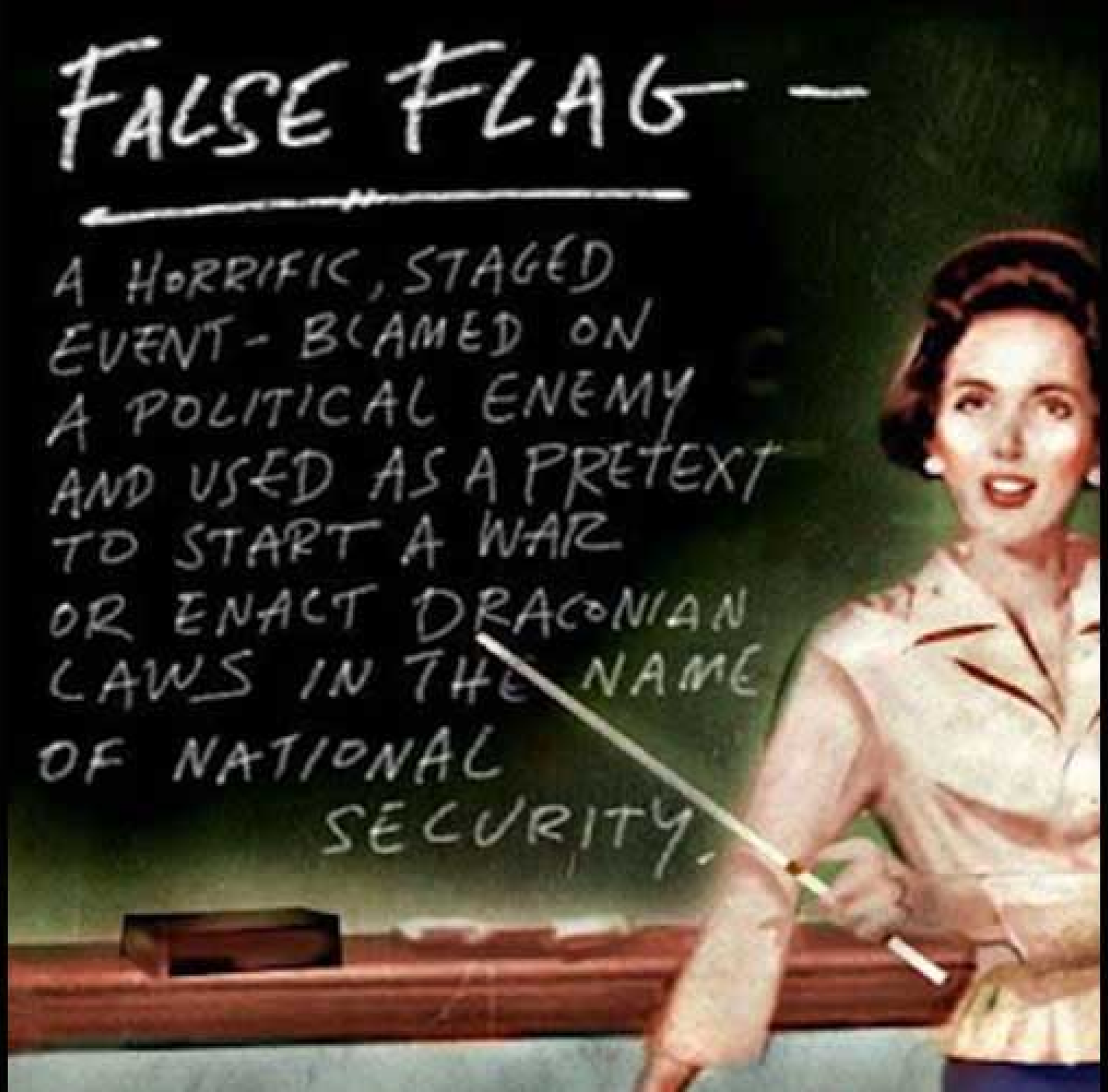
FALSE FLAG –
A HORRIFIC, STAGED
EVENT - BLAMED ON
A POLITICAL ENEMY
AND USED AS A PRETEXT
TO START A WAR
OR ENACT DRACONIAN
LAWS IN THE NAME
OF NATIONAL
SECURITY.

VEDIC-SQUARE MAGIC

1	2	3	4	5	6	7	8	9
2	4	6	8	1	3	5	7	9
3	6	9	3	6	9	3	6	9
4	8	3	7	2	6	1	5	9
5	1	6	2	7	3	8	4	9
6	3	9	6	3	9	6	3	9
7	5	3	1	8	6	4	2	9
8	7	6	5	4	3	2	1	9
9	9	9	9	9	9	9	9	9

This is the multiplication table after you reduce the result to one digit, i.e. 3 X 4 = 12 = 3 (1+2=3) Reducing a number to one digit is known as Kabbalistic reduction or Pythagorean addition. Doing this reveals patterns in the numbers themselves, which are what make up our Universe.

'All is number' -Pythagoras

√θ∑Dubs

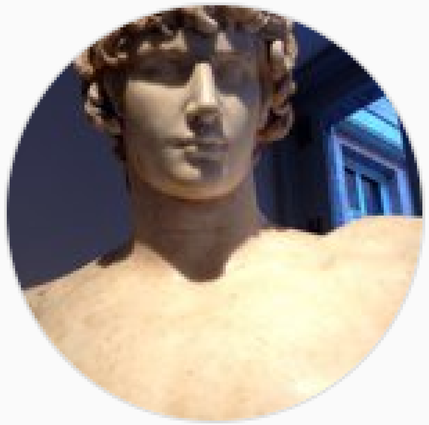

jimmycomet

Follow

759 posts **832** followers **1,357** following

This Account Is Private

Already follow jimmycomet? Log in to see their photos and videos.

1 people could use -- just like you would use
2 if you needed to go online to get something,
3 that people could use.
4 Q. Was that on a desk that you would
5 use in your work capacity when you were at
6 the house?
7 A. It was a desk, it was a room I was,
8 I didn't really use that computer.
9 Q. Were there images of naked girls
10 whether they be under the age of 18 or over
11 the age of 18 on that computer?
12 A. I have no recollection of any naked
13 people on that computer when I was there in
14 2003, we are talking.
15 Q. What about from say '99 to 2003?
16 A. No, I can't recollect any naked
17 pictures.
18 Q. Why were the computers removed from
19 the house before the search warrant was
20 executed?
21 MR. PAGLIUCA: Objection to the
22 form and foundation.
23 A. I have no knowledge of anything
24 like that.
25

ARE YOU MISSING THE POINT?

THE TSUNAMIS, EARTHQUAKES, DROUGHT, HAILSTONES, CLOUD FORMATIONS, SNOWSTORMS, AURORA BOREALIS, LIGHTNING, ETC

ARE REAL PHENOMENA

JUST THAT THE FREQUENCY, GRAVITY, MORBIDITY, IMPACT, GEOGRAPHICAL RANGE ARE RIDICULOUSLY ABNORMAL

WEATHER MODIFICATION PIGGYBACKS ON NATURAL WEATHER AND AGGRAVATES THE IMPACT.

NAZI "CHRISTMAS"

The traditional **Nativity** scene was replaced by a garden containing wooden toy deer and rabbits, with the biblical figures of **Mary** and **Jesus** depicted as a blonde-haired, blue-eyed "Aryans." The traditional name for a **Christmas Tree** (Christbaum) was renamed as a "**Yule Tree**" or "**Light Tree**," with the traditional star on the top of the tree replaced with a **Swastika**, **Sun Wheel** or **Sig Rune**, and the tree decorated with swastika ornaments. During the height of the Nazi regime, an attempt was made to remove from Christmas the association of the coming of Jesus and replace it with the coming of Hitler, who would be referred to as the "**Savior Führer**."

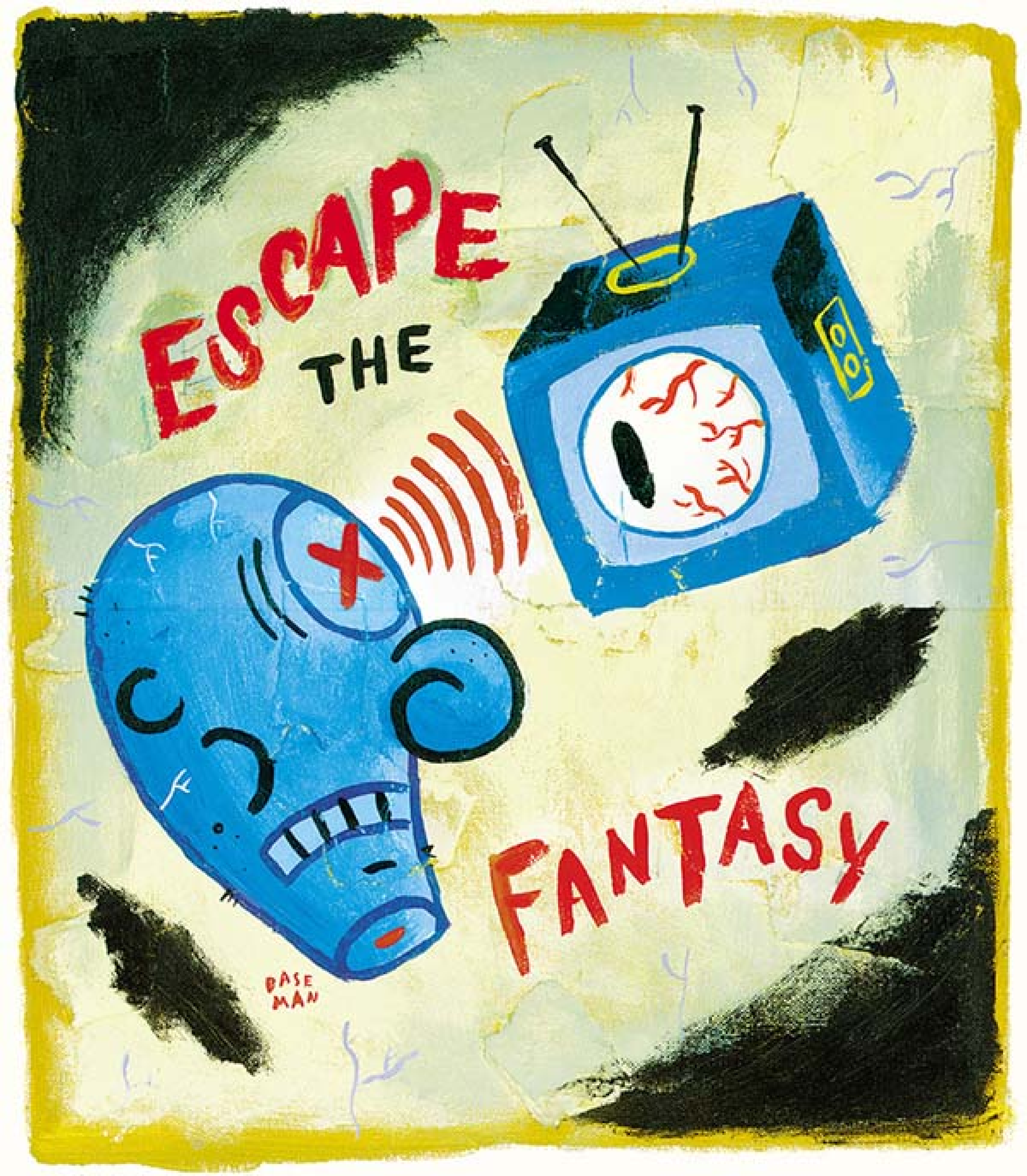
ESCAPE
THE
FANTASY
BASE MAN

CRACKS IN THE GREAT WALL

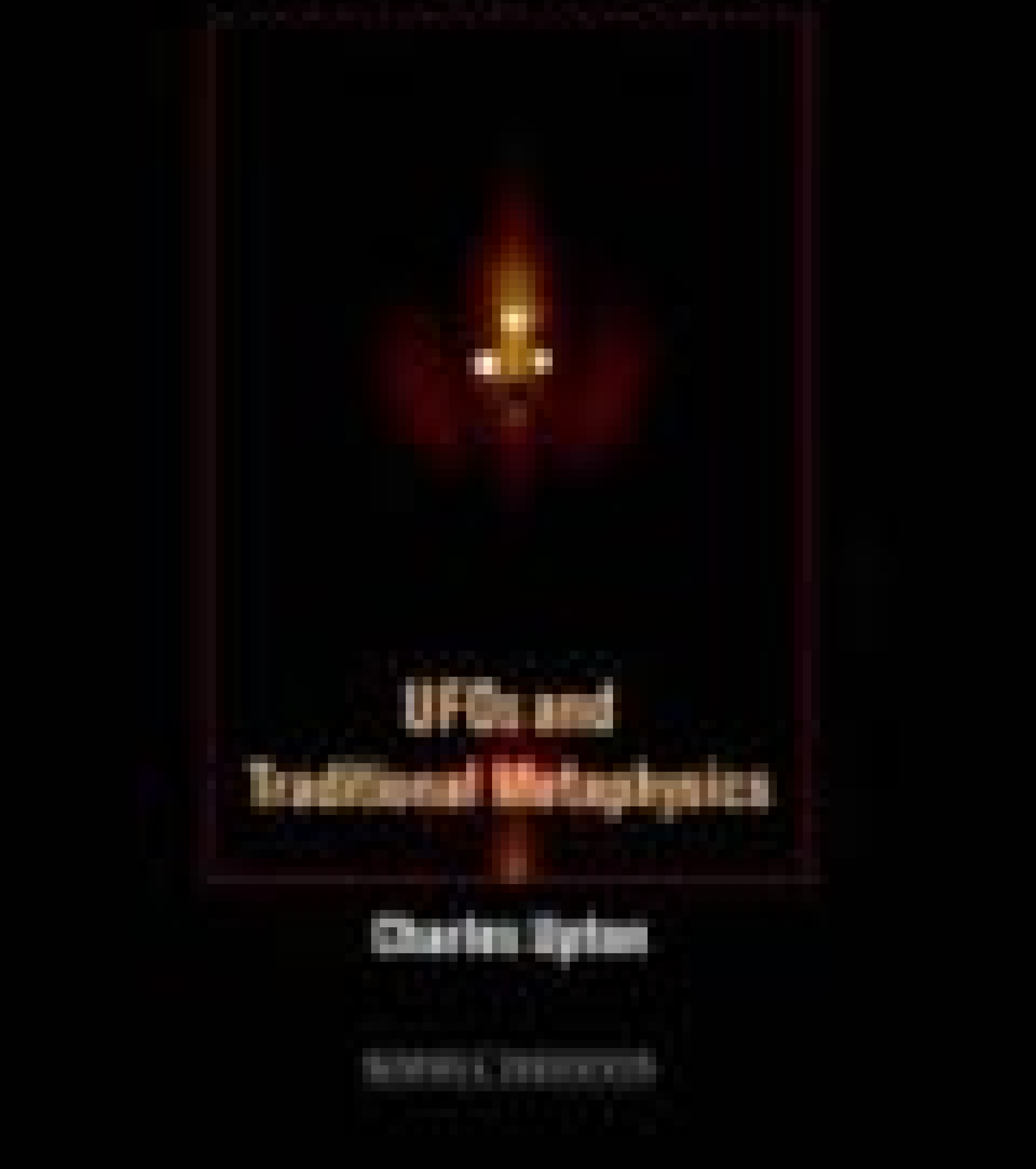

NOW A MAJOR MOTION PICTURE
STARRING RICHARD GERE

THE MOTHMAN PROPHECIES

LATE IN THE FILM

NOT EVERYONE

JOHN A. KEEL

GERMANIC OCCULT REVIVAL
OF THE LATE 19TH & EARLY 20TH CENTURIES

The late 19th and early 20th centuries saw a general occult revival on the European continent, specifically the regions including Germany and Austria. Among the occult traditions that influenced this revival were **Astrology**, **Runes**, **Freemasonry**, **Rosicrucianism**, **Theosophy** and **Anthroposophy**.

1 New York what were you doing getting to names and
2 phone numbers and then pictures of girls?
3 A. I was trying to get some information. I
4 was working the computer and I just happen -- they
5 have the icon of the file and I open and it was
6 right there, so I was not looking but, you know,
7 it was already accessible to me.
8 Q. And how many photographs did you then
9 scroll through to look at?
10 A. Probably 30.
11 Q. Okay. And why?
12 A. Just curiosity, sir.
13 Q. So again, you never told anyone other
14 than your wife?
15 A. No.
16 Q. Correct?
17 A. Yes, correct.
18 Q. Of the pictures that you saw, if I
19 understood it correctly, some of those were
20 pictures of -- well, I think you said some of them
21 reflected parties or banquets?
22 A. Yes.
23 Q. I think you described some of the
24 pictures gatherings that appeared to be either in
25 Russia or Eastern Europe?

1 A. Yes.
2 Q. All right. And then you talked about a
3 picture of two girls in the shower that you didn't
4 know the girls. Correct?
5 A. Yes.
6 Q. That's correct?
7 A. That's correct.
8 Q. All right. And that in all of the
9 photographs that you saw the individuals seemed to
10 be having a good time?
11 A. Yes.
12 Q. All right. Would it be a correct
13 statement that in none of the photographs did
14 anyone seem to be distressed or disturbed or show
15 any type of negative emotion, at least from what
16 you observed?
17 A. That's correct.
18 MS. EZELL: Objection, form.
19 BY MR. CRITTON:
20 Q. And in terms of the photographs that you
21 did see, were any of the photographs that you saw,
22 did they appear -- did they appear to have been of
23 women that you had seen fly in with Mr. Epstein on
24 his plane?
25 A. Yes.

1 Q. Okay. Were any of the photographs that
2 were in -- again, I'm talking about Ms. Maxwell's
3 computer now, were those photographs of
4 individuals who were any of the girls or ladies
5 that came over to give massages?
6 A. No. They stay at the house.
7 Q. Okay. So the photographs that you saw on
8 Ms. Maxwell's computer of females in any state of
9 undress or at parties or at banquets, those were
10 all of individuals who would fly in with Mr.
11 Epstein at various periods of time that had
12 traveled with him?
13 A. That's correct.
14 Q. Okay. Those are the girls that you told
15 us I think at your last deposition and reaffirmed
16 here today, those girls all appeared to be in
17 their 20's?
18 A. Yes, sir.
19 Q. All right. Now, you were also asked some
20 questions, a lot of questions about surveillance.
21 And if I understood your testimony, and this is
22 where it goes back to what do you know, what don't
23 you know, what were you speculating on, what did
24 you know at the time, what do you know now, at
25 least I need you to distinguish that for me so

1 that I know what you knew at the time, and as
2 distinct from what you may have read in the
3 newspaper or been told by some lawyer or someone
4 else that may not be accurate. Okay?
5 A. Yes, sir.
6 Q. With regard to the -- with regard to
7 surveillance equipment, if I understood your
8 testimony today is you were completely unaware of
9 the existence of any surveillance equipment in the
10 house during the 2004/2005 time period that you
11 worked there. Is that correct?
12 A. Yes.
13 Q. And therefore, where it was, what may
14 have existed, whether it in fact actually did
15 exist, whether anyone maintained it, you have no
16 personal knowledge whatsoever. Is that true?
17 A. That's true.
18 MR. WILLITS: Object to the form.
19 BY MR. CRITTON:
20 Q. You talked about pictures of two women
21 who you saw in the house who were nude, one was
22 Nadia?
23 A. Yes.
24 Q. And you knew Nadia was someone who was in
25 her 20's?

ORDER OF THE ILLUMINATI

At the Congress of Wilhelmsbad, an understanding was reached between Freemasonry and the Illuminati, which would add to the Illuminati the first three degrees of Masonry. After the Congress of Wilhelmsbad, the Illuminati functioned under a more complex organizational structure:

DEGREE 1: NURSERY	DEGREE 2: MASONRY	DEGREE 3: MYSTERIES
1: Preparation 2: Novice 3: Minerval 4: Illuminatus Minerval	**Symbolic Masonry**	**Lesser Mysteries**
	1: Apprentice 2: Fellow-Craft 3: Master	1: Presbyter (Priest) 2: Regent (Prince)
	Scottish Masonry	**Greater Mysteries**
	4: Illuminatus Major (Novice) 5: Illuminatus Dirigens (Knight)	3: Magus (Magician) 4: Rex (King)

Google Trends | Explore

Sign In

pizzagate
Search term

+ Compare

Worldwide | Past 90 days | All categories | Web Search

Interest over time

- sworn testimony from another of Epstein's household employees (Alfredo Rodriquez) that Dershowitz was present alone at the home of Epstein, without his family, in the presence of young girls;
- invocations of Fifth Amendment rights to remain silent by three of Epstein's identified co-conspirators (Sarah Kellen, Nadia Marcinkova, and Adrianna Mucinska) when asked questions about whether Dershowitz had been involved with massages by young girls;
- refusals by Jeffrey Epstein to discuss Dershowitz's involvement but instead to invoke his Fifth Amendment right.

Id. at 26-38.

Several months later, on April 7, 2015, the Court (Marra, J.) denied Jane Doe 3 and Jane Doe 4's motion for joinder. McCawley Decl., Exhibit. 4, Order denying Jane Doe 3's motion to join. With regard to the eight separate issues as to which the allegations against Dershowitz were relevant, the Court addressed only the first (establishing "victim" status) and found that the "factual details regarding with whom and where the Jane Does engaged in sexual activities are immaterial and impertinent to this central claim (i.e., that they were known victims of Mr. Epstein and the Government owed them CVRA duties), especially considering that these details involve non-parties who are not related to the respondent Government." *Id.* at 5.[4] Accordingly, the Court struck the factual details from the victims' pleading as unnecessary at that time. The Court specifically recognized, however, that the details could be reasserted by the parties to the action – i.e., Jane Doe 1 and Jane Doe 2 – if they could "demonstrate a good faith basis for believing that such details are pertinent to a matter presented for the Court's consideration." *Id.* at 6. Following the Court's ruling, additional litigation has proceeded in the CVRA case.

The Dershowitz case

[4] In asserting that the non-parties were "not related to the respondent Government," the Court did not address Jane Doe 3's argument that Dershowitz, as one of Epstein's defense counsel, had helped negotiate the non-prosecution agreement and helped to arrange to keep it secret from the victims.

I DON'T SPREAD
CONSPIRACY THEORIES.
I SHARE HEADLINES
6 MONTHS AHEAD OF TIME

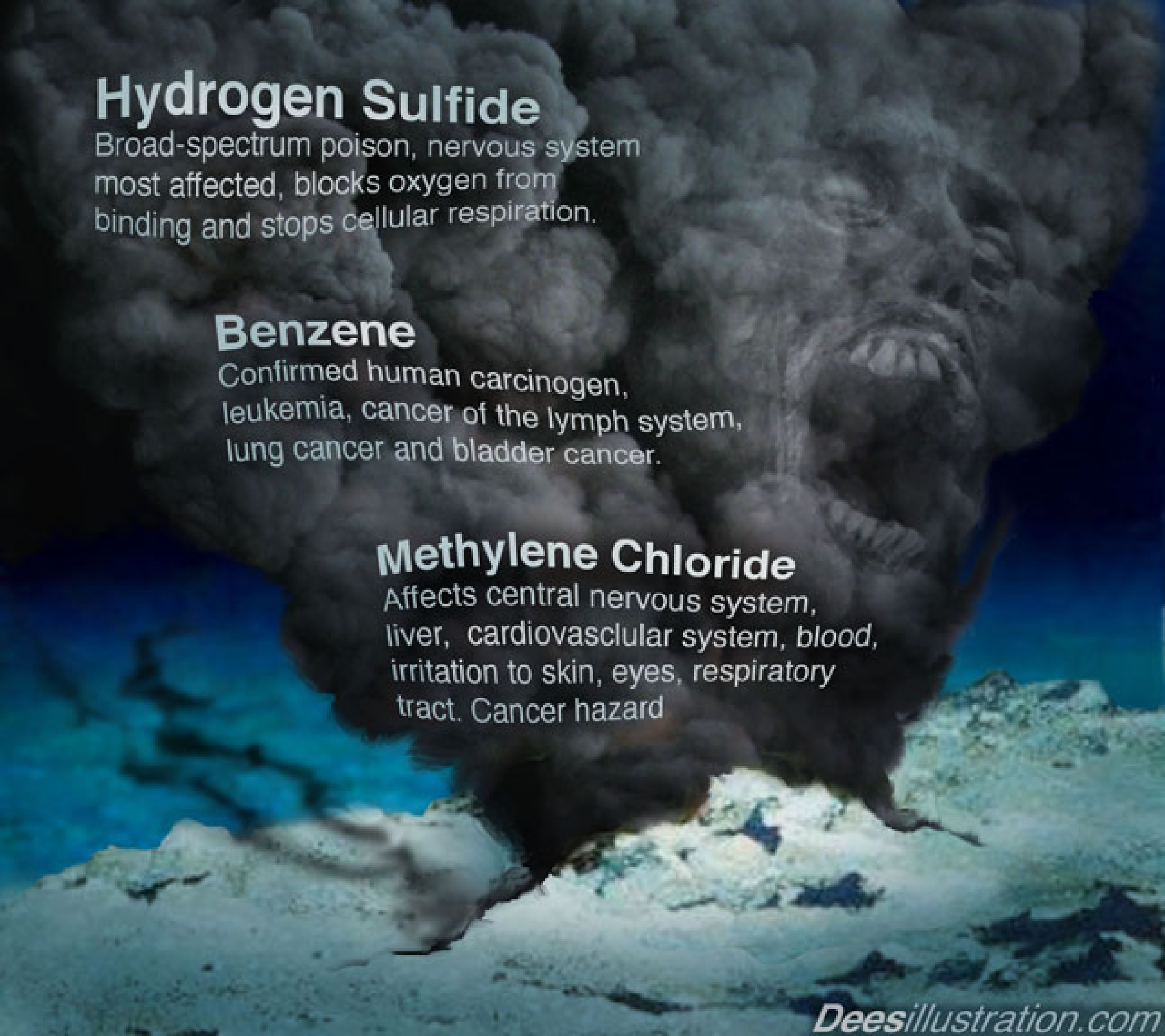
Hydrogen Sulfide
Broad-spectrum poison, nervous system most affected, blocks oxygen from binding and stops cellular respiration.
Benzene
Confirmed human carcinogen, leukemia, cancer of the lymph system, lung cancer and bladder cancer.
Methylene Chloride
Affects central nervous system, liver, cardiovasclular system, blood, irritation to skin, eyes, respiratory tract. Cancer hazard
Deesillustration.com

Statutes/Acts	The Law
The **LEGISLATURE** makes Statutes by the en-Act-ments of Legislation	The **PEOPLE** make The Law by the acceptance/validation of Jury decisions
"Statutes" are the State's **"Legal Contracts"**, prescribed in advance as legal fiction "Acts, Bills, Legislative Instruments"	"The Law" is the **People's "Common Law"**, recorded in real time law-making as "Case Law"
Acts are **CONTRACT** offers made effective by the informed **CONSENT** of a Man/Woman	Laws are moral **CUSTOMS** made effective by the **CONSCIENCE** of the People
'ACT, civil law, **contracts**. A writing which states in a legal form that a thing has been said, done, or agreed.' [Bouvier's Law Dictionary, 1856]	**'LAW.** When considered in relation to its origin, it is statute law or common law.' [Bouvier's Law Dictionary, 1856]
'STATUTE. The written will of the legislature...; an act of the legislature. ... This word is used in contradistinction to the common law. ... It is a general rule that when the provision of a statute is general, everything which is necessary to make such provision effectual is supplied by the common law.' [Bouvier's Law Dictionary, 1856]	**'LAW.** As a compound adjective "common-law" is understood as contrasted with or opposed to "statutory." ' [Black's Law Dictionary, 2nd Edition] **'LAW, COMMON.** The common law is that which derives its force and authority from the universal consent and immemorial practice of the people.' [Bouvier's Law Dictionary, 1856]
'LEGAL: the undoing of God's law.' [Encyclopedia Britannica, a dictionary of arts, sciences and general literature. The R.S Peale 9th, 1893]	**'LAW OF NATURE.** The law of nature is that which God, the sovereign of the universe, has prescribed to all men...by the internal dictate of reason alone.' [Bouvier's Law Dictionary, 1856]
STATUTES GOVERN LEGAL ENTITIES as a franchise benefit to the State	**THE LAW PROTECTS THE PEOPLE** from harm, loss, and deceit
We are **not ALL EQUAL** in the texts of Statutes	We are **ALL EQUAL** in the eyes of The Law
Statutes are based on **PRACTICALITIES**	Laws are based on **PRINCIPLES**
Statutes can **QUICKLY** come and go	Laws evolve over **TIME** and often endure
LEGAL refers to **LEGISLATION**	**LAWFUL** refers to **THE LAW**
The Legislature cannot overturn Case Law	A Jury of People can overturn a Statute
Statutes can serve The Law but cannot diminish or expand The Law	Laws can be taken into Statutes but if repealed in Statute they remain in Law
"Non-Positive Law" - Statute not serving The Law	**"Positive Law"** - Statute serving The Law
"Colour of Law" - Misuse of authority without right	**"Moral Law"** - Principle of right living
De facto "in practice"	**De jure** "in law"
Admiralty Maritime Commercial **"LAW OF THE SEA"** Foreign International Jurisdiction	The People's Common Law **"LAW OF THE LAND"** Sovereign National Jurisdiction
PROFIT and **DISPUTE**	**PEOPLE** and **PEACE**
STATUTES are **ARTIFICIAL**	**THE LAW** is **LIVING**

http://m.youtube.com/watch?v=wusGll3v044

Gimme Pizza Slow

Olsen Twins...

YOUTUBE.COM

3 · April 6 at 12:13am

James Alefantis replied · 1 Reply

Jeanette Lindholdt Madsen fantastic!!!xx

April 6 at 6:16am

Jim Bell Totally cute !! Haha

July 22 at 8:59am

Andrew MacPherson Tony P?

July 22 at 2:57pm

James Alefantis Ha you know tony is he in the apartment now

1 · July 23 at 8:20am

Gidon Feen Love it!

July 23 at 3:43pm

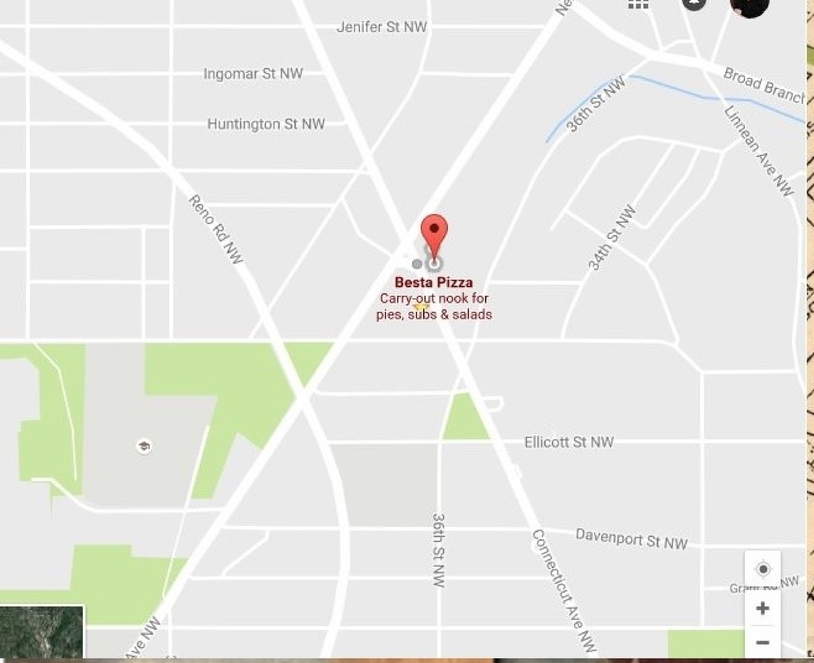

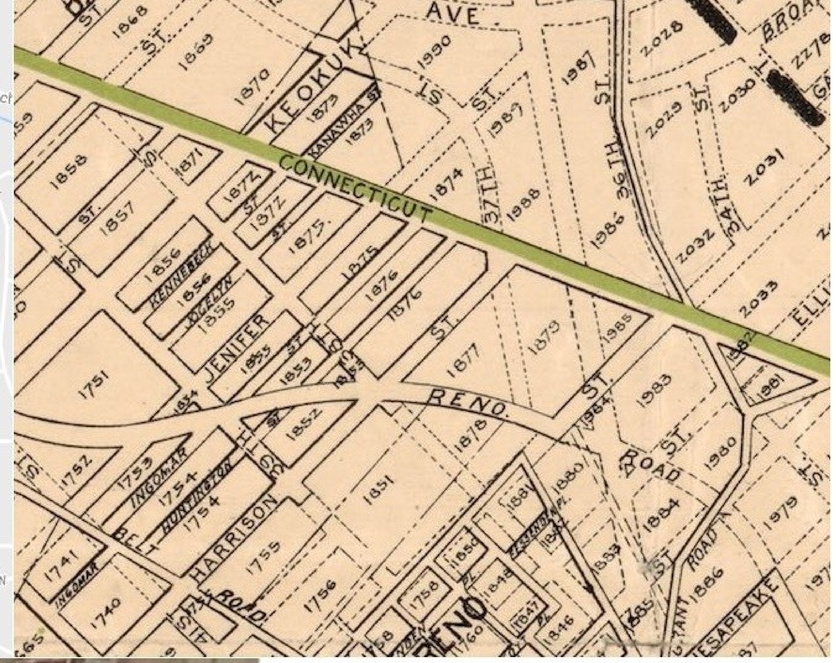

13

pop up

a sexual game in which a group of guys and girls gather round and the men sit down with thier pants around their ankles. The women then can do anything to the men but touch their penis. The object is to see who "pops up" last. the women are competing to see who can turn the men on the quickest. Or you can play it reversed where the last guy to become aroused wins.

Hey everyone! Let's play pop up!

#game #sex #erection #party #penis

by dragonchick83 September 21, 2006

73 34 BUY THE MUG BUY THE TSHIRT

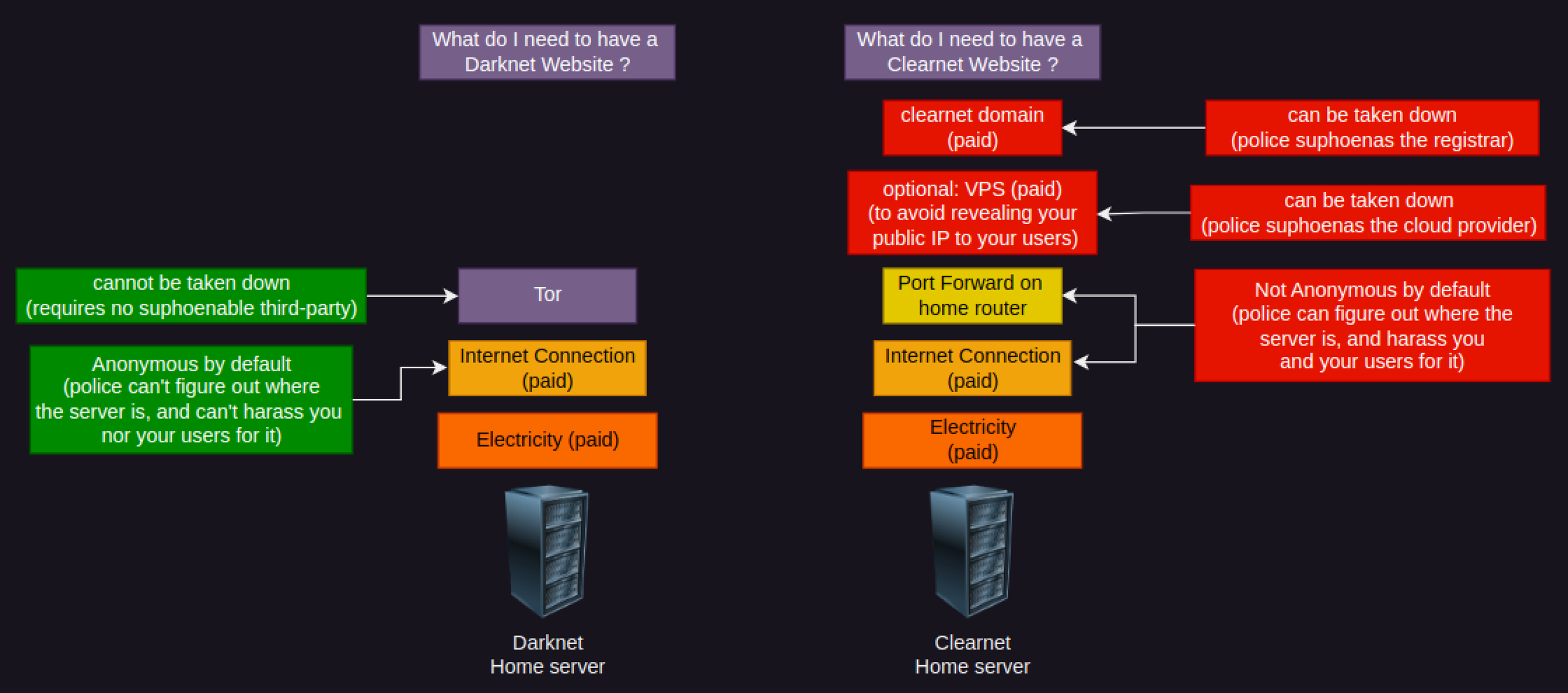
What do I need to have a Darknet Website ?
cannot be taken down (requires no suphoenable third-party)
Tor
Anonymous by default (police can't figure out where the server is, and can't harass you nor your users for it)
Internet Connection (paid)
Electricity (paid)
Darknet Home server
What do I need to have a Clearnet Website ?
clearnet domain (paid)
can be taken down (police suphoenas the registrar)
optional: VPS (paid) (to avoid revealing your public IP to your users)
can be taken down (police suphoenas the cloud provider)
Port Forward on home router
Not Anonymous by default (police can figure out where the server is, and harass you and your users for it)
Internet Connection (paid)
Electricity (paid)
Clearnet Home server

19. Rather than try these questions in the media, Mr. Edwards and I filed a defamation action in Florida against Dershowitz. We were represented by well-known Florida attorney Jack Scarola.

20. During the course of the defamation action, I explained the significant work – far in excess of one hour – that Mr. Edwards and I had done to investigate Ms. Giuffre's sworn allegations that Dershowitz had repeatedly sexually abused her. I explained that work at length in my deposition in the case. Attached hereto as Sealed Exhibit 1 is a true and correct copy of the first day of my deposition testimony in the case. Pages 61-117 explain some of the work that Mr. Edwards and I did to corroborate Ms. Giuffre's allegations before filing them in the CVRA case.

21. My deposition testimony includes the following information that Mr. Edwards and I relied upon in believing the truth of Giuffre's allegations:

a. The Palm Beach Police Department put together an 87-page report based on witness interviews and other evidence documenting sexual abuse of dozens of minor girls occurring in Epstein's Florida mansion – a location where Ms. Giuffre said Dershowitz had abused her;

b. The Palm Beach police report showed the sexual abuse was occurring on a daily basis and, indeed, in some cases as much as two or three times in one day in circumstances that would have made it obvious to a visiting guest that young girls were coming to the home for sexual purposes;

c. Flight logs for Epstein's private jet showed that Epstein (accompanied by Ms. Maxwell) flew Ms. Giuffre to the New York City area, a location where Ms. Giuffre said Dershowitz had abused her;

Dear Government,

After a 47 year 'War On Drugs'
You can't keep drugs off the streets,
you can't keep drugs out of schools,
you can't even keep drugs out of
federal prisons.

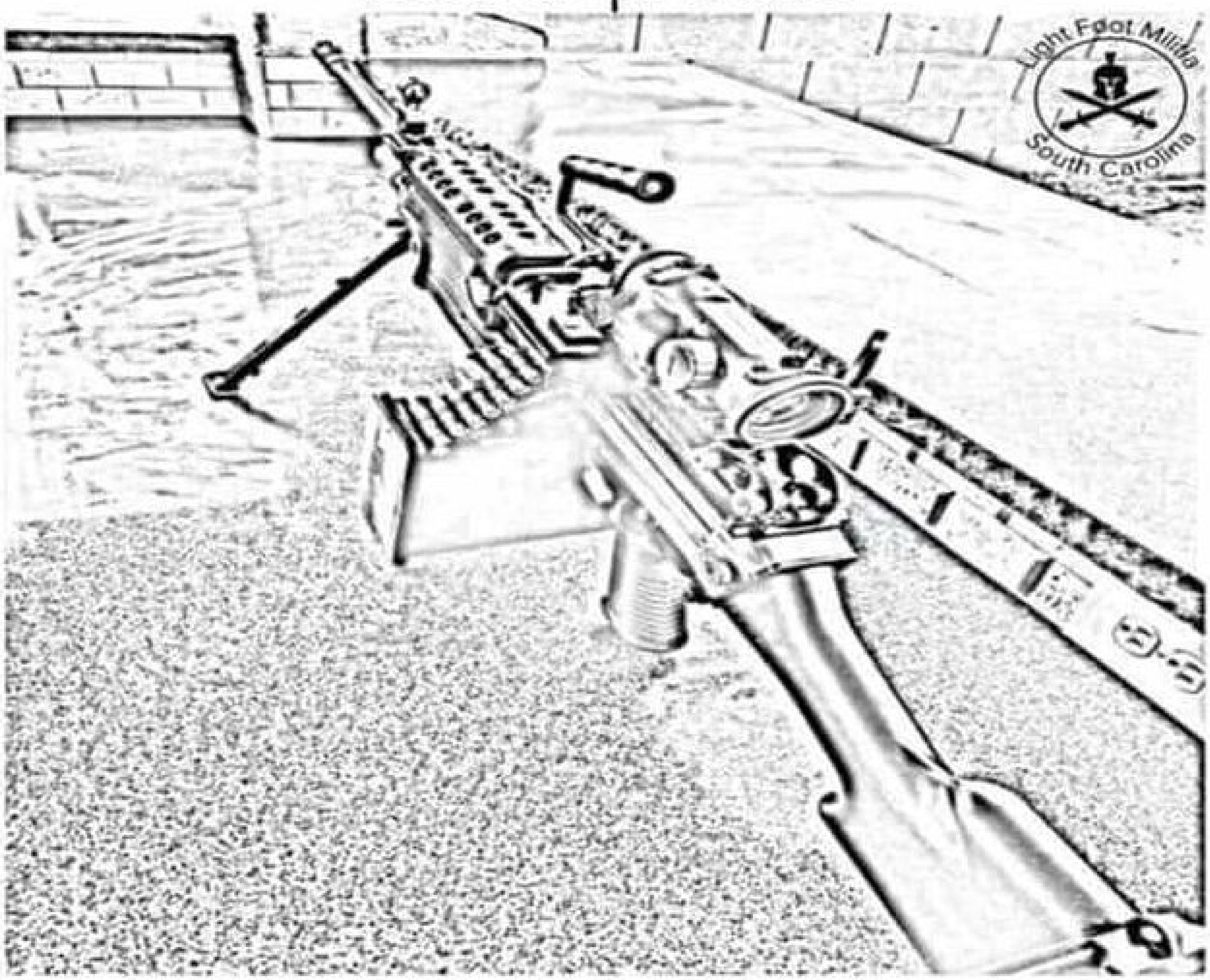

Yet, you want me to
disarm myself and trust
that you can keep guns
from criminals?

Begging the Question

Assume virus is present in the sample

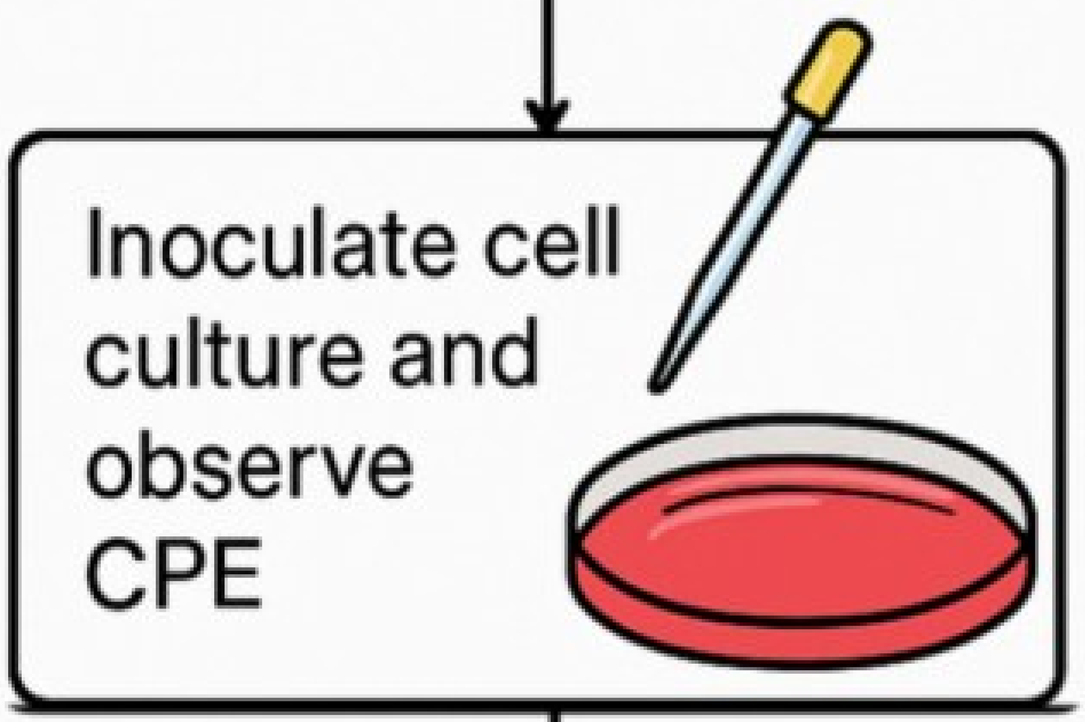

CPE occurs

Conclude virus was present and caused CPE

Affirming the Consequent

If virus is present, then CPE will occur

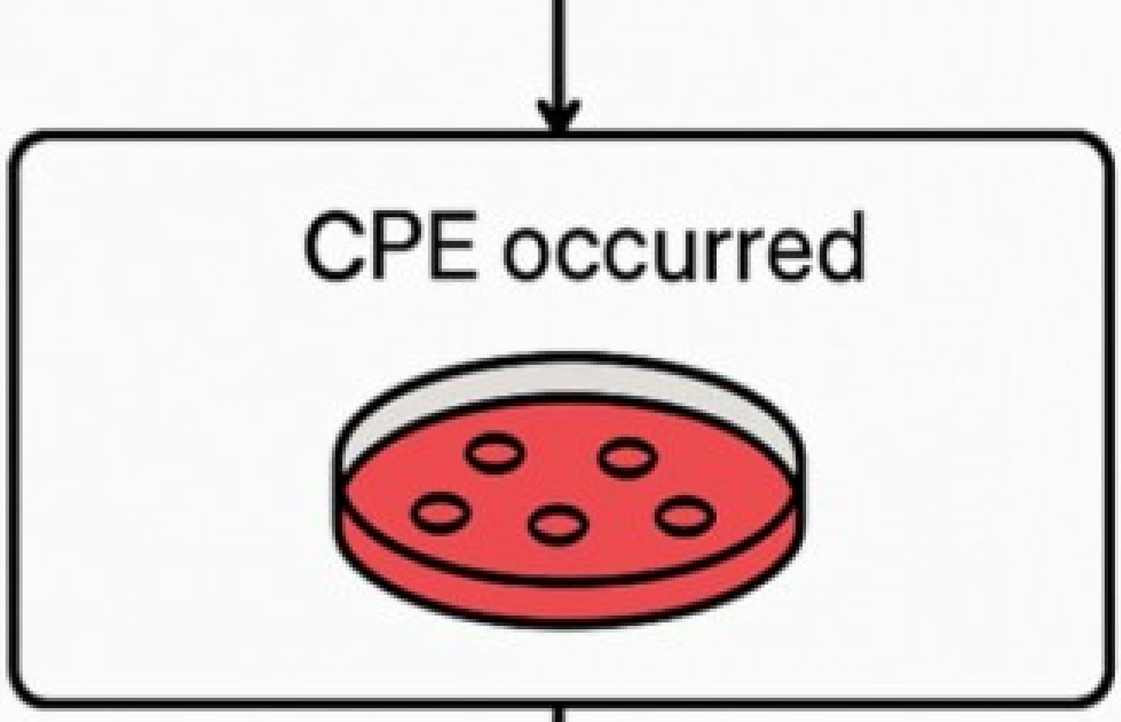

Therefore, virus is present

Therefore, virus is the cause

FOX
NEWS
O'Reilly
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NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

On September 1, 1939, Nazi Germany invaded Poland, beginning the global conflict of **World War II**. Officially, Nazi Germany lasted only 12 years, finally coming to an end when the **Instrument of Surrender** was signed by a representative of the **German High Command** on May 8, 1945, which officially ended the war in Europe. The formal abolition of the Nazi Party took place on October 10, 1945, which was followed by the trials of major war criminals before the **International Military Tribunal** in Nuremberg. Since its inception, the Nazi Party was ultimately responsible for the deaths of **20 million** people.

Back Door Into

Hermetics

A Guide to Becoming Initiated into the Mysteries

Mark Rasmus • Jake Senn

"If you dont get fully vaccinated, and conform to the social orthodoxy, you will be relegated to the fringes of society."

evilmilk.com

← here is the "bad"

← here is the "good"

← here is the "bad" that is in the "good"

← here is the "good" that is in the "bad"

← HERE IS LIFE

KM

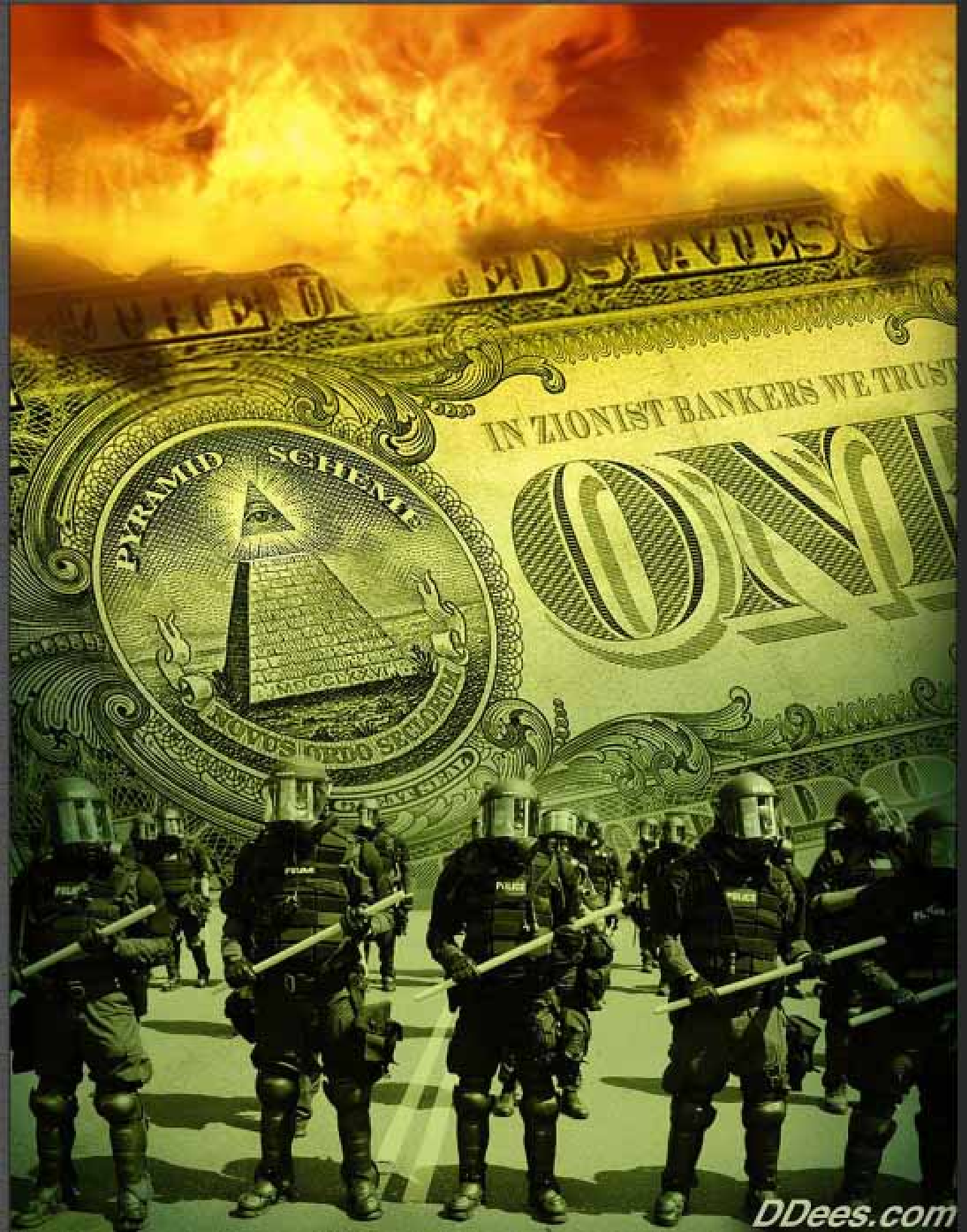

JUNE / JULY 2011 #3

Sheeple

BANKERS PARASITIC TAKEOVER

HOW TO BOW DOWN TO TOTAL TYRANNY

European Central Bank

FALSE FLAG NUKE

A NEEDED EVENT

JAPAN

BACK TO NORMAL

$5.99US $6.79CAN
4 35
7 25274 10227 1

Trying to hold my tongue when
the conversation gets political

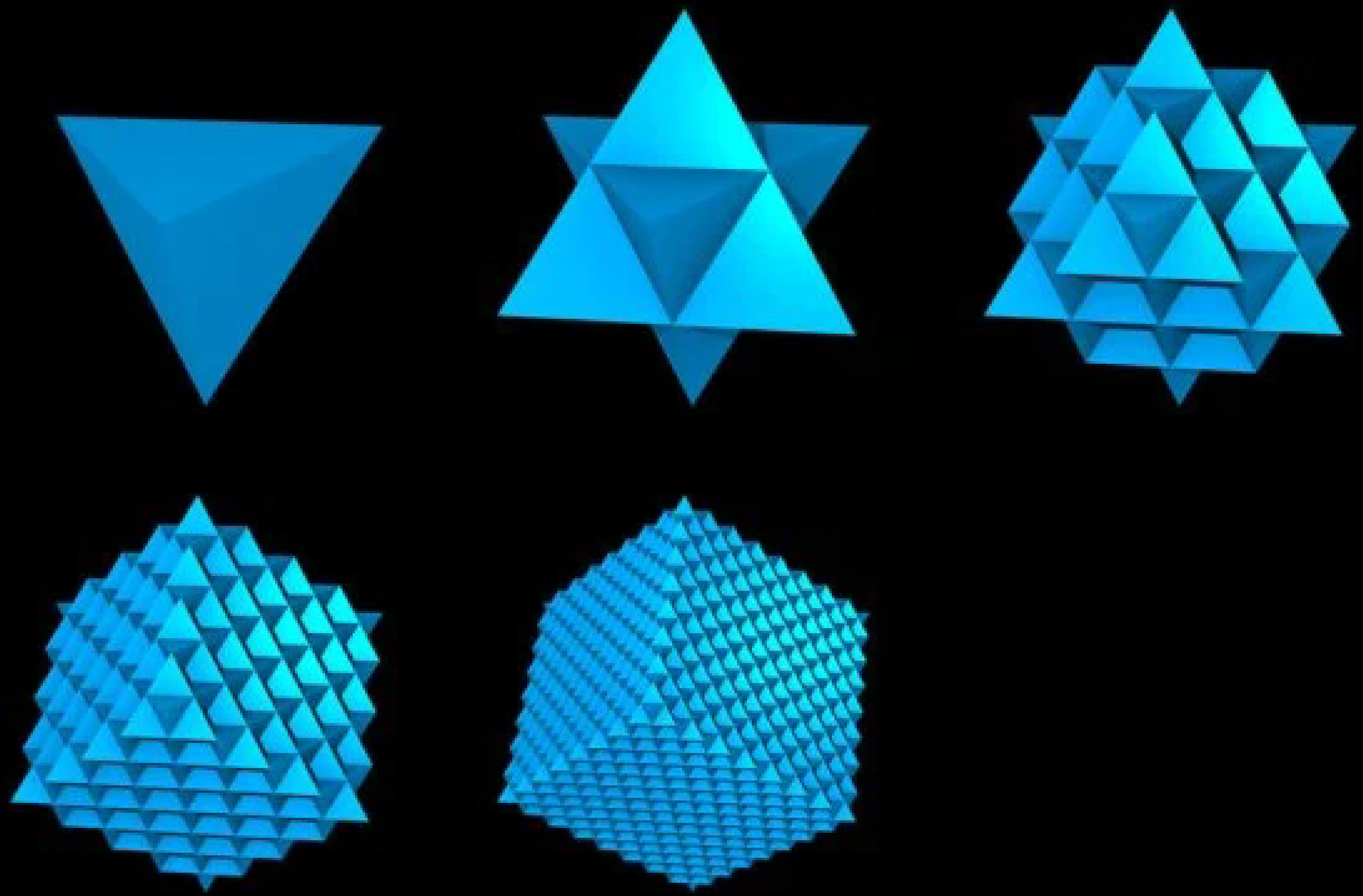

Hawaiian Vodka

5G
4G
DDees.com

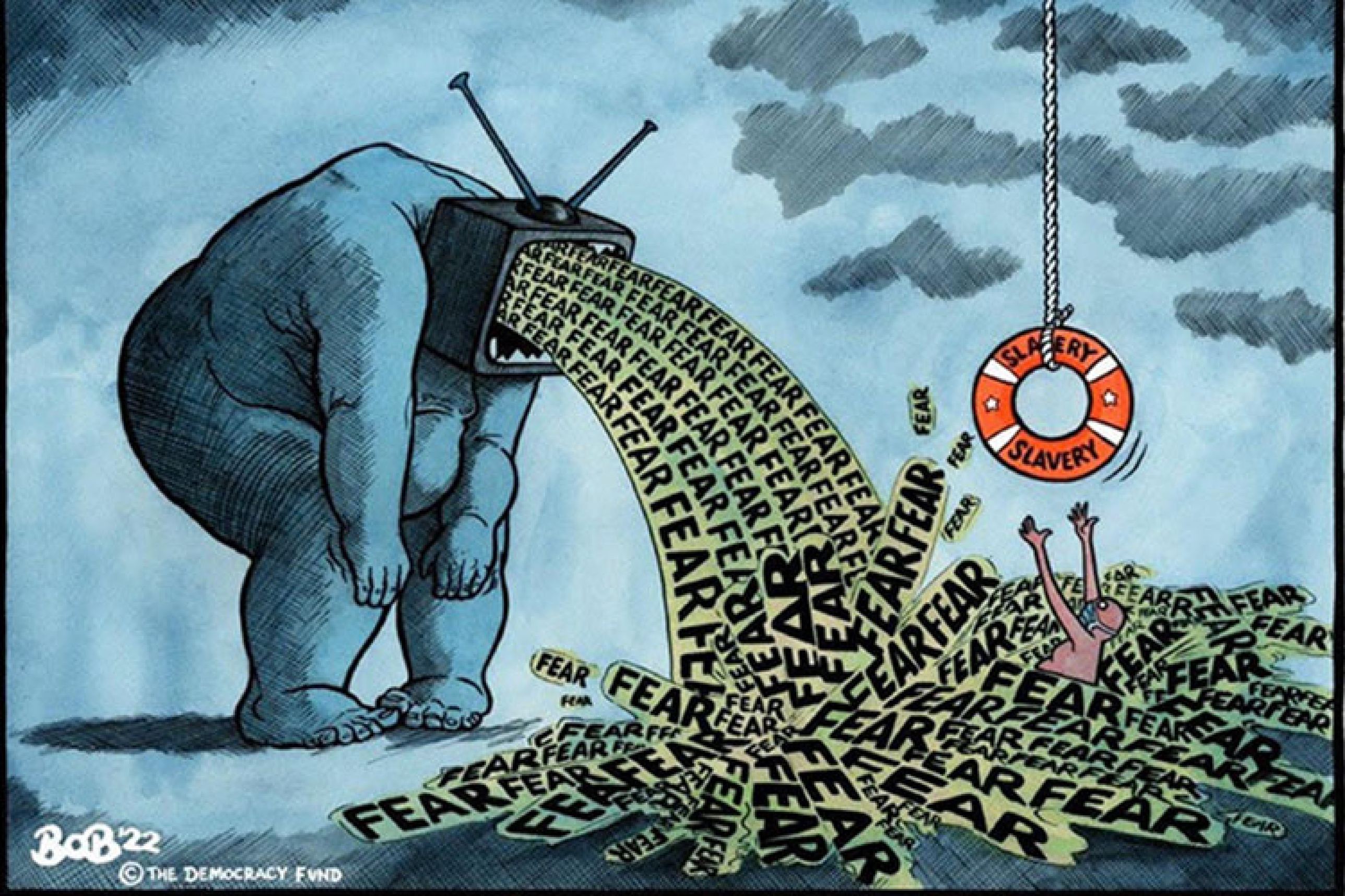
FEAR
SLAVERY
SLAVERY
BoB'22
© THE DEMOCRACY FUND

Pizzagate is real
No it isn't, we have experts
They trafficked children
But we have experts
Your expert just went to jail for child porn

Posted in r/**Firearms** by u/**Redbee552**

reddit

Washington Mutual
Wells Fargo
Bank of America
Alan Greenspan
DDees.com

"Look at that one! What kind of fish is that, dad?"

"I haven't the faintest! I've spent my whole life entirely consumed with pop culture... Anything relevant I might have learned about the natural world has long been displaced with a list of bands, movies, and video games I have mindlessly consumed."

"Look! He's all puffy! I'm going to call him Blubby."

"You know what would be cooler? Why don't you call him... Halo 3?"

HB 8775

SUBLIME PERFECT MASTERS

One of the principal secret societies founded by Phillipe Buonarroti, the **Sublime Perfect Masters**, took shape in Geneva in 1809 as an inner circle of revolutionaries drawn from the **Philadelphes**, another secret society of the time, and from liberal Masonic circles. Unlike the Philadelphes, which focused its efforts on the destruction of **Napoleon**, the Sublime Perfect Masters set their sights on the more ambitious goal of launching revolutions throughout Europe to bring about socialist governments and the abolition of private property.

bacillus
thuringiensis
GMO
Monsanto
DDees.com

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

In 1905, Liebenfels published a book called ***Theozoology***, in which he advocated sterilization and forced labor of "lower races" and glorified the Aryan Race as **Gottmenschen** ("**God-men**"). Through **Theozoology**, Liebenfels distorted occult, spiritual, and even biblical teachings to justify his esoteric racial ideology. He taught that the biblical Eve had procreated with demons to give birth to what he described as the "lower races." In 1905, Liebenfels founded ***Ostara***, a magazine through which he promoted **Ariosophy** and **Theozoology**. Liebenfels claimed that ***Ostara*** had over 100,000 subscribers, including **Adolf Hitler** himself. Liebenfels claimed he was visited by Hitler in 1909, and supplied him with two missing issues of ***Ostara***.

OSTARA

Nr. 5

THEOZOOLOGIE

oder Naturgeschichte der Götter

I. Der „alte Bund" und alte Gott

von J. Lanz-Liebenfels

Als Handschrift gedruckt, Wien 1928

1 THE WITNESS: I just remember someone
2 suggesting a photo, and they told us to go get
3 on the couch. And so Andrew and Virginia sat
4 on the couch, and they put the puppet, the
5 puppet on her lap.
6 And so then I sat on Andrew's lap, and I
7 believe on my own volition, and they took the
8 puppet's hands and put it on Virginia's breast,
9 and so Andrew put his on mine.
10 BY MS. MENNINGER:
11 Q. And this was done in a joking manner?
12 MS. McCAWLEY: Objection.
13 THE WITNESS: Yes.
14 BY MS. MENNINGER:
15 Q. Do you recall a photo being taken of that
16 event?
17 A. Yes.
18 Q. You've never seen the photo?
19 A. No.
20 Q. You don't know whose camera it was?
21 A. No.
22 Q. Virginia was sitting on the couch next to
23 Andrew, not in a big leather armchair?
24 A. Maybe. I'm just trying to remember how I
25 remember it.

State monopoly on markets

- State regulations **censor** what can be sold (bans), who can sell (permits) and for what price (price controls).
- In a free market, supply & demand determine what is sold and, along with reviews, keep customers safe.
- State regulations harm people:
  - Difficult to access affordable medicine.
  - Banned from working if you don't have ID.
  - High taxes make it difficult to afford rent/food, while funding war, corporate bailouts & corruption.
  - Zoning laws prevent affordable housing.
  - Threats of violence for harmless actions (= victimless crimes).

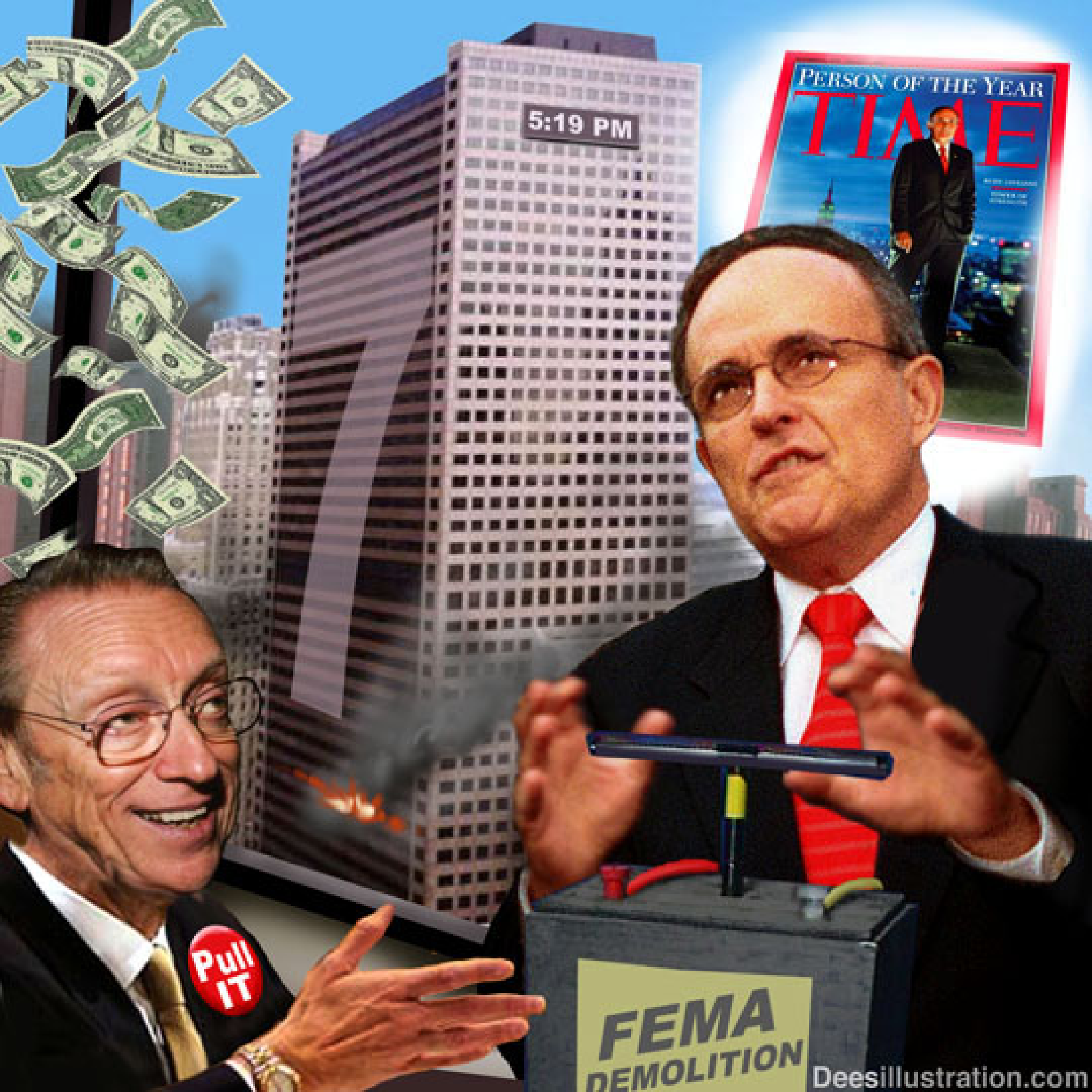
5:19 PM
PERSON OF THE YEAR
TIME
Pull IT
FEMA
DEMOLITION
Deesillustration.com

THE NAZI "FINAL SOLUTION": MASS HUMAN SACRIFICE

The word ***holocaust*** (etymologically derived from the Greek adjective ***ὅλος*** [***holos***]: "***whole***," and the Greek adjective ***καυστός*** [***kaustos***]: "***burned***," thus "burned entirely, immolated") has become the most common word used to describe the Nazi extermination of Jews and other undesirables (such as Slavs, Poles, Romani, and others) during the Third Reich. The Nazis themselves used the phrase "**Final Solution**" to describe their genocidal actions. An estimated 250,000 Germans were directly involved in killing Jews. An additional 250,000 were involved in the organization and planning of exterminations. Genocide required the active and tacit consent of millions of Germans and non-German collaborators alike. German SS, police, and regular army units rarely had trouble finding enough men to follow their orders to shoot Jewish civilians, even though punishment for refusal to do so was either very light or altogether absent.

LED	Incandescent	CFL
230 Hz	350 Hz	26,740 Hz

Compact Fluorescent Lights emit electromagnetic radiation. Symptoms range from chronic fatigue, headaches, tinnitus, respiratory, gastric & skin problems, to cancer. The government wants to make CFLs mandatory.

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NOV / DEC 2013 #18

Sheeple

The Magazine For Rothschild Slaves

GLOBAL BANKS DO TEST RUN OF TOTAL COLLAPSE OF BANKING SYSTEM

COUNTDOWN TO DESTRUCTION

Chinese Yuan Surpasses Euro, Becomes Second Most Used Currency In Trade Finance

DDees.com

CHANGE ?
Monsanto
PATRIOT ACT 3
WORLD ARMY
FEMA CAMPS
U.S. DEPARTMENT OF HOMELAND SECURITY
World Bank
FEDERAL RESERVE
HALLIBURTON
Deesillustration.com

BUCK'S 10 YEAR
BIRTHDAY
PARTY
STEAK
oysters
cake
202-364-0777
bucksfishingandcamping@gmail.com

Instagram and tiktok girls after the global Collapse trying to twerk their way into prosperity

Ten Dimensional Model of Active Consciousness

Second Dimension:

Thought. Actually a fractal infinitude surrounding the sphere of true consciousness.

Third Dimension:

The Sphere of the mind or sphere of true consciousness. Comprised of infinite thoughts categorized by focus into conscious, subconscious, and unconscious.

First Dimension:

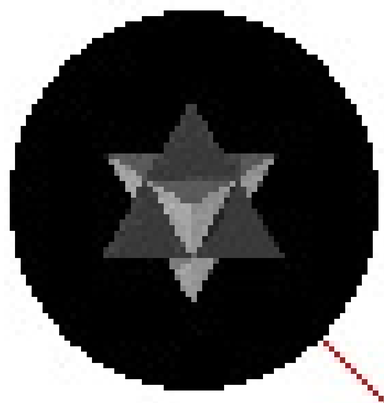

the stelloctahedron of fact/fiction. simple probability in the form of clear possibility

Fourth Dimension:

the hypersphere of awareness of time. This has scale correspondence to the sphere of the mind.

the cross section of a torus is a sphere. Thus, at its *antipode* point, the torus will appear to be two identical spheres.

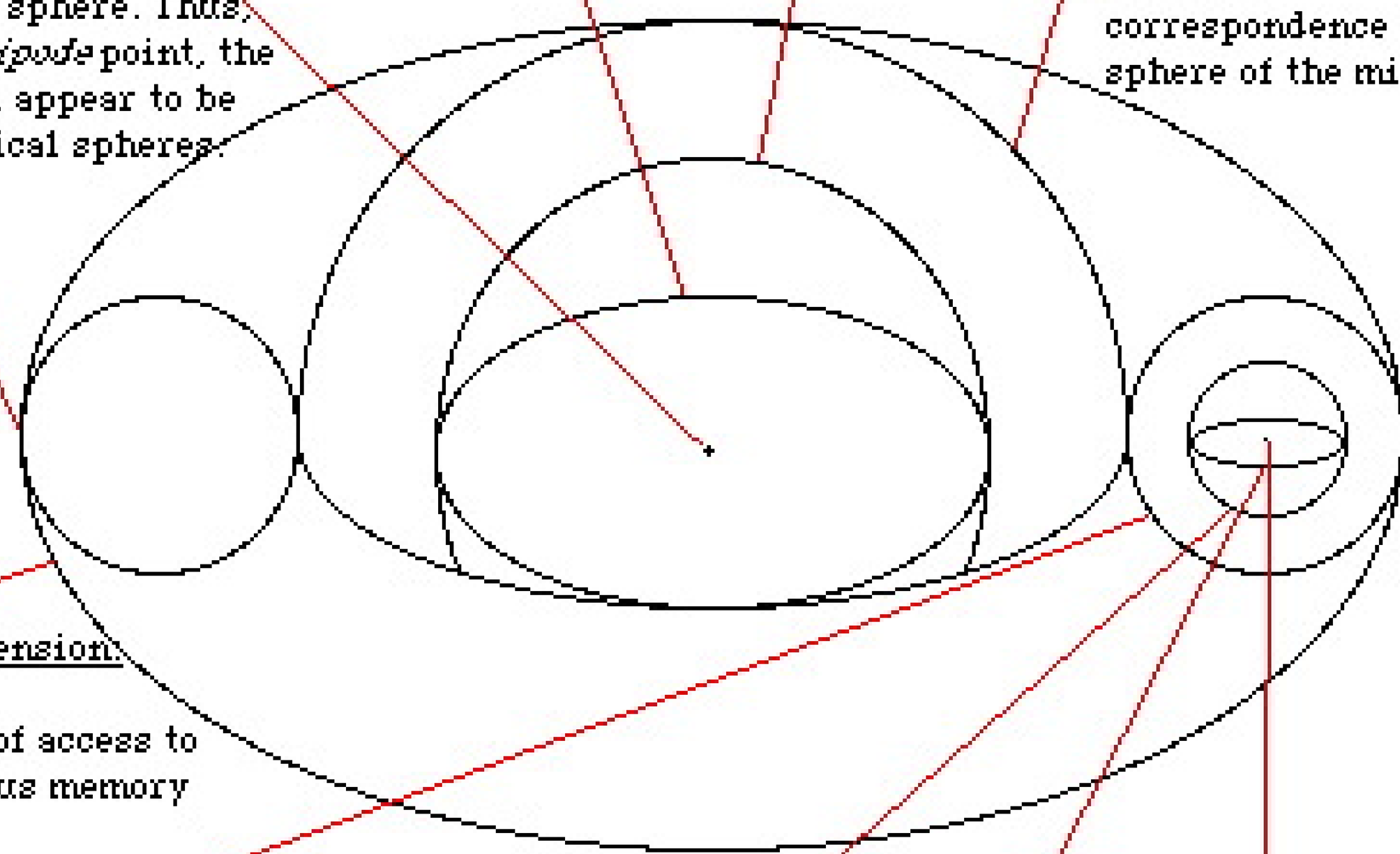

Fifth Dimension:

the torus of access to unconscious memory

Ninth Dimension:

Implosion of concentration. Links to the first dimension.

Sixth Dimension:

the externally projected hypersphere of active consciousness. Interacts with probabilities in event to create new possibilities.

Eighth Dimension:

Concentration. Pertains to the Central Nervous System.

Seventh Dimension:

the sphere of mental projective space. the Five Senses. Pertains to the measurement of time in field form.

GERMANIC PAGANISM

These commonalities include myths regarding the creation and destruction of the world, a general belief in an afterlife, and a wide pantheon of gods, goddesses and supernatural beings. Themes of **Astro-Theology** also figured heavily into these traditions, evidenced specifically by the names of some of its most important deities.

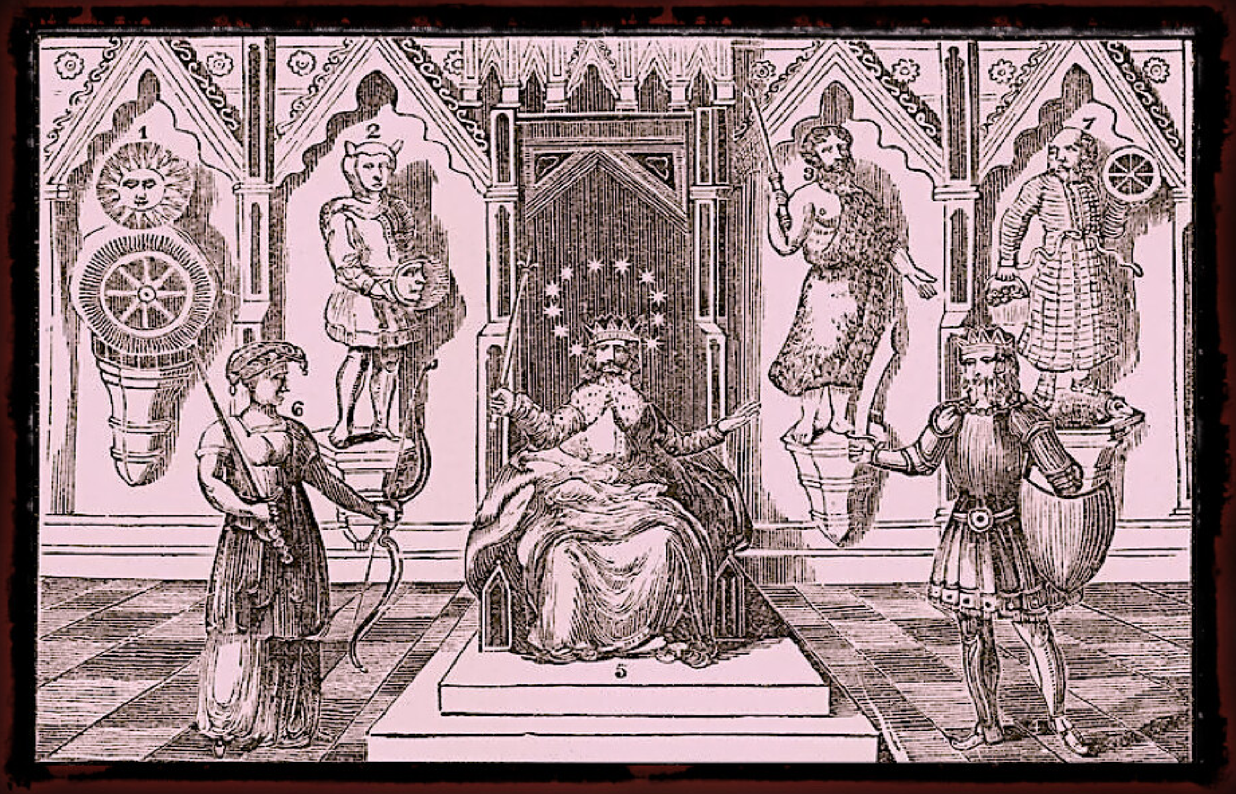

Astro-Theology in the Germanic Paganism: The Deities Sunna, Mona, Tiw, Woden, Thunor, Frige, and Saetere
(representing the bodies of our solar system and the seven days of the week)

LOUIS AUGUSTE BLANQUI

BLANQUISM & PUTSCHISM

Blanqui did not believe in the preponderant role of the working class, nor in popular movements. He thought that revolution should be carried out by a relatively small group of highly organized and secretive conspirators, who would establish a "temporary dictatorship" by force. Having seized power, the revolutionaries would then use the power of the State to introduce **Socialism**. This period of "transitional tyranny" would permit the implementation of a "New Order," after which power would be "handed to the people." Blanquism is considered a particular type of **putschism** – the view that political revolution should take the form of a **putsch**, or **coup d'état**. Blanqui was more concerned with the revolution itself than with the future society that would result from it. For Blanquists, revolution and the overturning of the bourgeois social order are ends sufficient in themselves.

NAZIS ON BECOMING "GOD":
A "NEW ORDER" OF MASTERS AND SLAVES

"I shall endeavor to squeeze out of this province (Poland) everything that is still possible to squeeze out. If the new food scheme is carried out in 1943, a half-million people in Warsaw and its suburbs alone will be deprived of food. Poland can only be administered by utilizing the country through means of ruthless exploitation, deportation of all supplies, raw materials, machines, factory installations, etc., which are important for the German war economy, availability of all workers for work within Germany, reduction of the entire Polish economy to absolute minimum necessary for bare existence of the population, and closing of all educational institutions, especially technical schools and colleges, in order to prevent the growth of the new Polish intelligentsia. Poland shall be treated as a colony. The Poles shall be the slaves of the Greater German Reich."

– **Hans Frank**, Governor-General of Poland

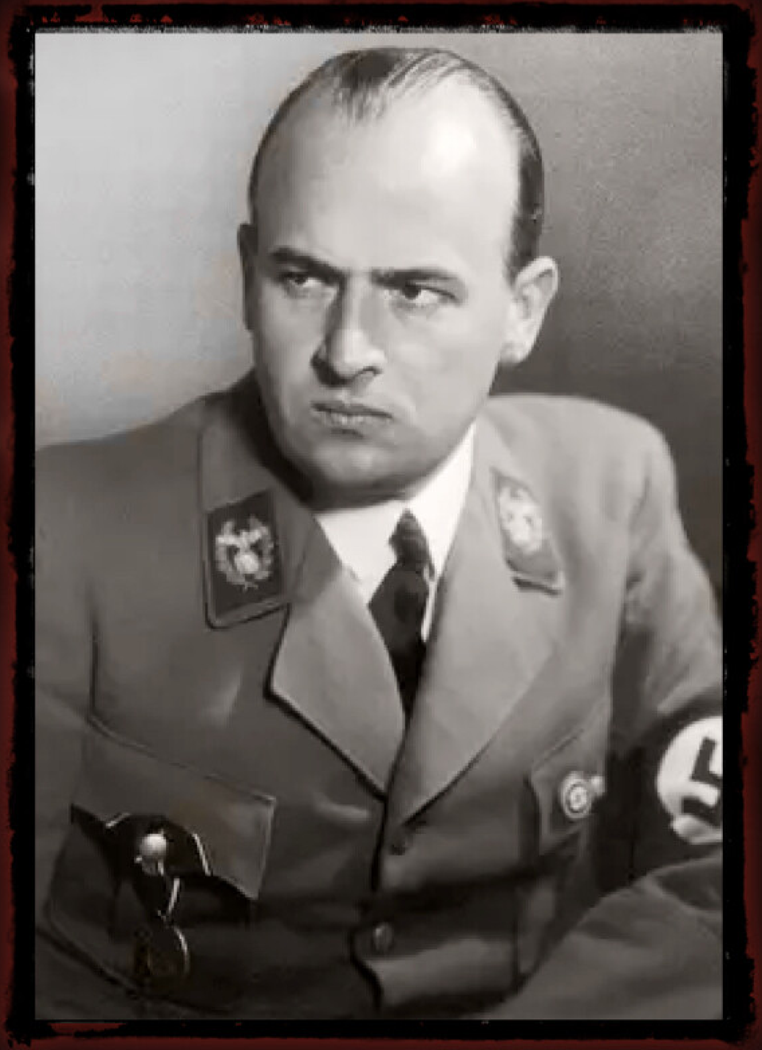

The Electromagnetic Universe

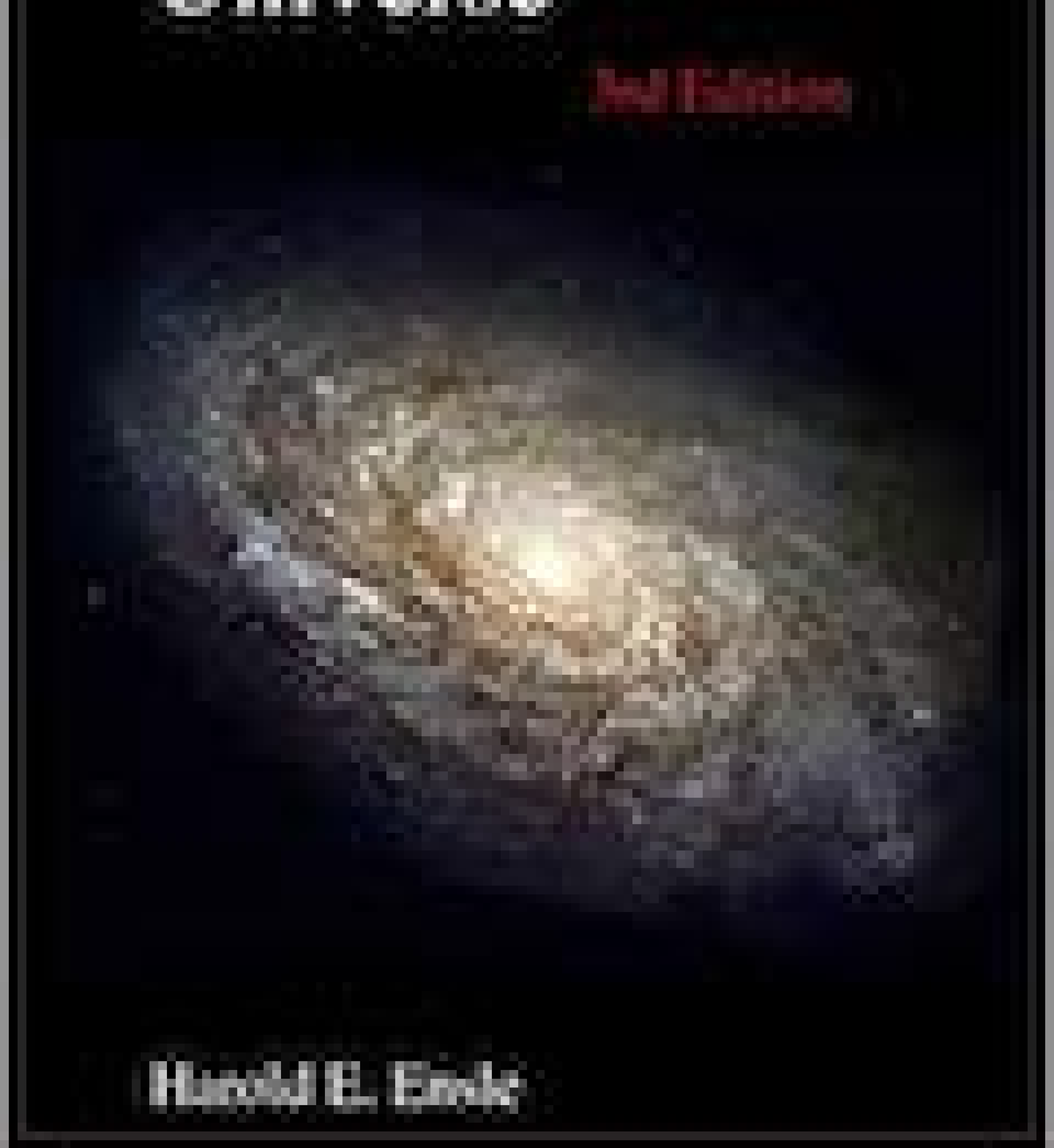

Howard Burke

A. I've looked at it.
Q. Are you in that picture?
A. I am.
Q. Is that Prince Andrew in the picture as well?
A. It is.
MR. PAGLIUCA: I don't believe this has been produced to us in discovery by you.
MS. McCAWLEY: The picture?
MR. PAGLIUCA: Yes.
MS. McCAWLEY: It has.
MS. MENNINGER: Is it the same exact photograph.
MS. McCAWLEY: I believe so. We will find one. The picture has been produced a number of times.
MR. PAGLIUCA: I've seen different iterations of this, I don't believe I have ever seen this.
MS. McCAWLEY: We had them blow it up on a page so she could see it. We could use an article.
While you are looking for that, I

will skip ahead. Hold that until we can find one that has the Bates range on it.
Q. Do you recall Virginia being at your London town home?
A. I do not.
Q. Do you recall going to dinner with Prince Andrew, Jeffrey Epstein and Virginia Roberts in London, at any time?
A. I do not.
Q. Do you recall going to a place called Club Tramp with Prince Andrew, Jeffrey Epstein and yourself and Virginia Roberts?
A. I would just like to state for the record that Prince Andrew is a very famous person, I know you are aware because you like to use him so often in your press stories -- please let me finish. Were he at Tramp, at any time, that would be reported by the press. I do not have any recollection of it and I doubt it actually happened.
Q. You don't recall that.
Do you recall taking Virginia shopping when you were in London to buy an outfit to meet Prince Andrew?

A. No, I don't.
Q. Where in your town home -- we will come back to that.
Do you have guest bedrooms in your town home in London?
A. I do.
Q. How many?
A. Two.
Q. Did Prince Andrew ever visit Jeffrey and you in New York?
A. Yes.
Q. Do you remember him visiting you and Jeffrey in New York in the spring of 2001?
A. Again, I can't testify to any specific dates.
Q. So you don't have a recollection of that?
A. I have a recollection -- you've asked me if I have a recollection of being in New York but if you are asking for a date, I cannot confirm that date.
Q. Do you remember Prince Andrew being present in New York for a party where Johanna

Sjoberg was also present?
A. I don't recollect.
Q. Do you recall ever giving Prince Andrew a gift of a puppet that was in the same -- that looked like him?
A. I never gave him a gift of a puppet.
Q. Did Jeffrey ever give him a gift of a puppet?
A. No, not that I am aware of.
Q. Have you ever given him any gifts?
MR. PAGLIUCA: Objection, foundation.
A. I know Andrew --
Q. Have you ever given him any gifts that you remember when he came to Jeffrey's home in New York?
A. I don't recall giving him any gifts in New York.
(Maxwell Exhibit 5, picture, marked for identification.)
Q. I think I directed you to page 0034.
Is that a picture that was taken at

CANNED GOODS
IN CASE
OF EMERGENCY

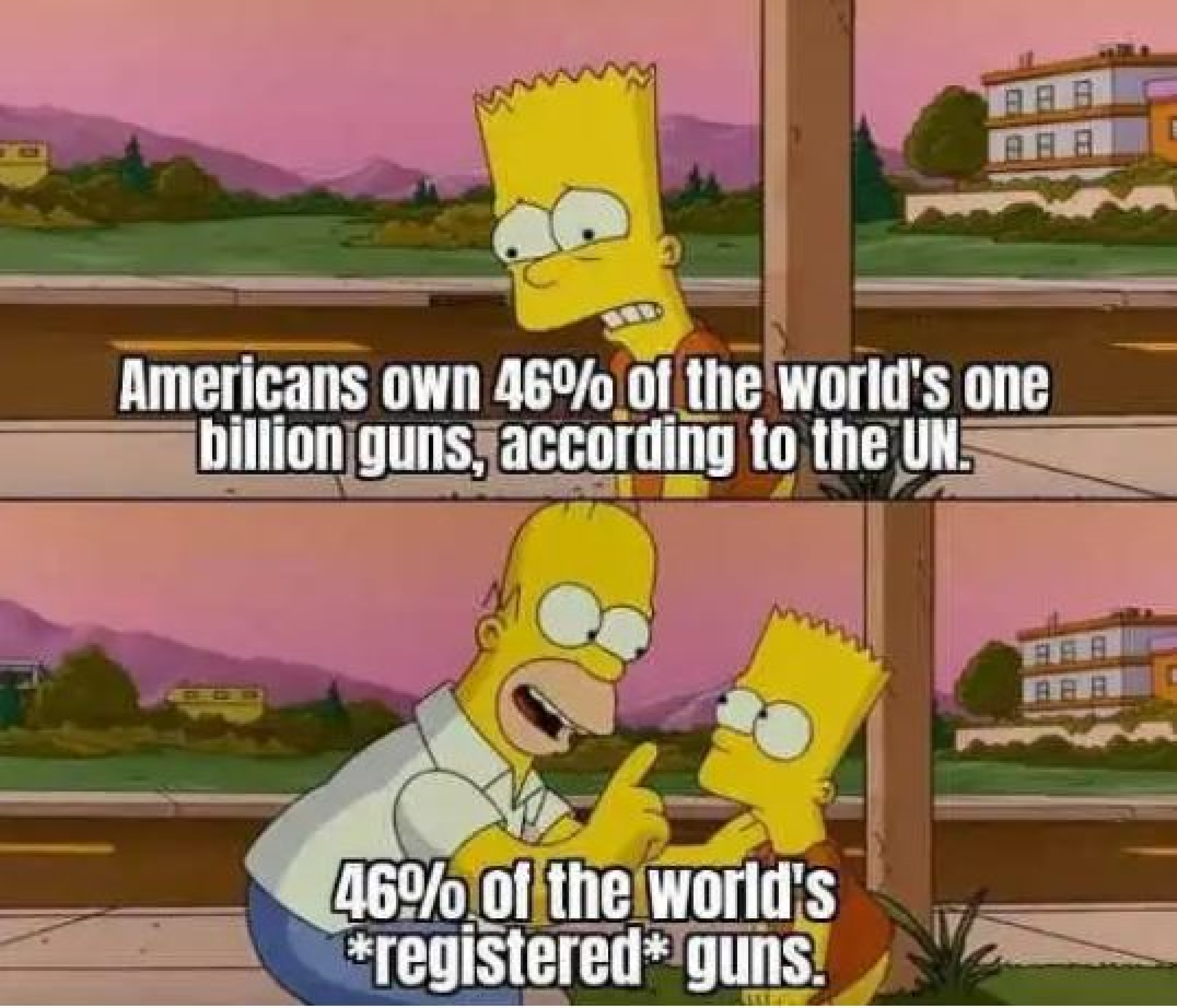
Americans own 46% of the world's one billion guns, according to the UN.
46% of the world's *registered* guns.

"Much of the scientific literature, perhaps half, may simply be untrue. Afflicted by studies with small sample sizes, tiny effects, invalid exploratory analyses, and flagrant conflicts of interest, together with an obsession for pursuing fashionable trends of dubious importance, science has taken a turn towards darkness."

-Dr. Richard Horton,
Editor-in-Chief, The Lancet,

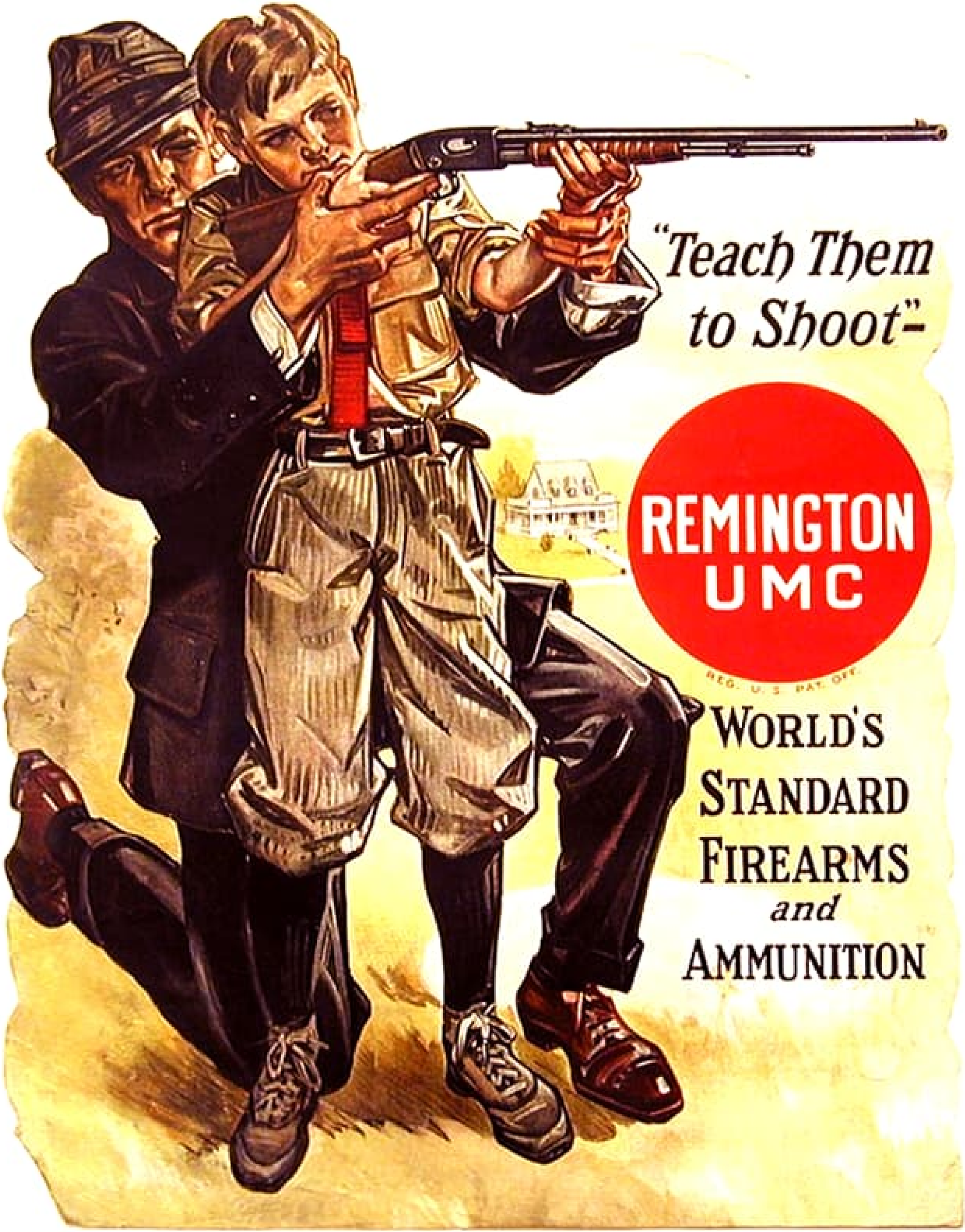
"Teach Them to Shoot"–
REMINGTON
UMC
REG. U. S. PAT. OFF.
WORLD'S STANDARD FIREARMS and AMMUNITION

DO YOU THINK I´LL DO BETTER

PLAYING DOMINOS ON CHEESE THAN ON PASTA?

THIS IS THE RESULT OF "JUST FOLLOWING ORDERS"

Deesillustration.com

you've been banned
subreddit message via /r/undeleteundelete/ sent 1 month ago

you have been banned from posting to /r/undeleteundelete: undeleteundelete.

note from the moderators:

"I guess we won this round."

permalink source report block subreddit mark unread reply full comments

post reply *We are about to hit critical mass.*
from jacob8015 via /r/undelete/ sent 1 month ago

LOL. You think reddit not telling what upvote/downvote counts things got(the numbers were fudged as it was, and the total points are correct) will cause reddit to collapse? Lol.

context source full comments (372) report mark unread reply full comments

re: Hello!
from yishan [A] sent 3 months ago

Yes, we received a request from the Department of Health & Human Services to change the algorithm.

The changes were funded in part by a grant from the Strengthening Communities Fund, which you can read about here:

http://en.wikipedia.org/wiki/United_States_Department_of_Health_and_Human_Services#Strengthening_Communiti

permalink source report block user mark unread reply full comments

you've been banned
subreddit message via /r/Oppression/ sent 3 months ago

you have been banned from posting to /r/Oppression: Mod Abuse Watchdogs.

permalink source report block subreddit mark unread reply full comments

comment reply *Are you in your teens or early twenties? Were your parents soft on you? You're probably making this huge mistake with people.*
from yushinokamithankyou [-2] via /r/socialskills/ sent 3 months ago
show parent

Action doesn't always have to be physical. MLK made his opponents do the work for him. By not using violence he made people see how horrible the treatment of African Americans was. "We will meet your physical force with soul force." The point is that he took action to change his situation, he didn't grumble to his friends about how unfair everything was.

context source full comments (23) report mark unread reply full comments

comment reply *A 19 day old account. This is it's only post. Reached 2000 upvotes within 55 minutes. Front page instantly. And people still say Israel's internet warriors (JIDF) are a myth.*
from AssuredlyAThrowAway [+34] via /r/conspiracy/ sent 3 months ago
show parent

Careful where you mention that; if the mod who submitted you for the shadowbanned finds this post you can be relatively sir he will get the other account nuked as well.

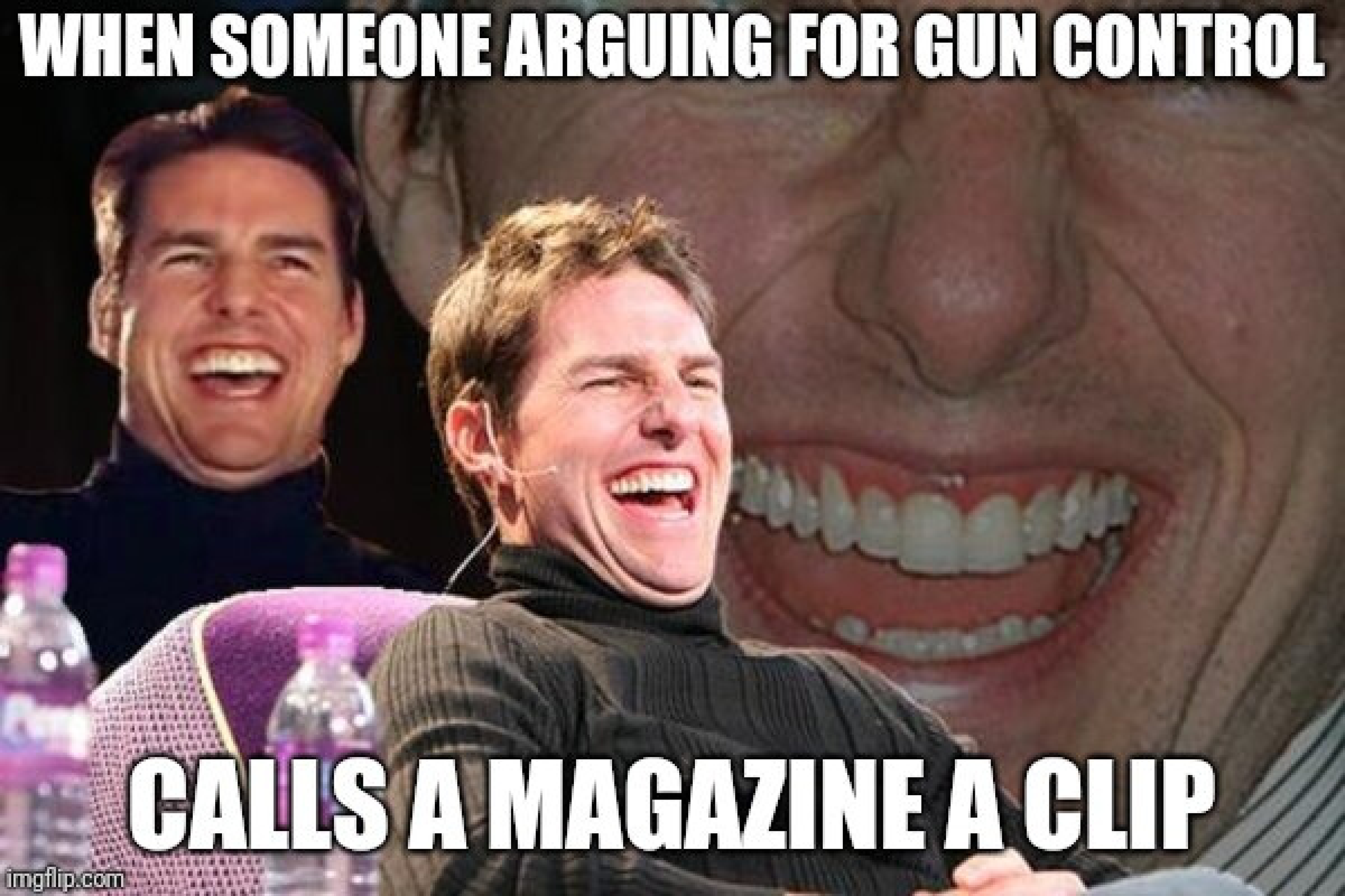
WHEN SOMEONE ARGUING FOR GUN CONTROL
CALLS A MAGAZINE A CLIP
imgflip.com

ALL THE WORLD'S
A STAGE DUDE
YEAH BUT
LIKE PUTIN MAN
ALL THE WORLD DUDE

I LOVE HONEY!

BUT YOU KNOW WHAT I DON'T LOVE?

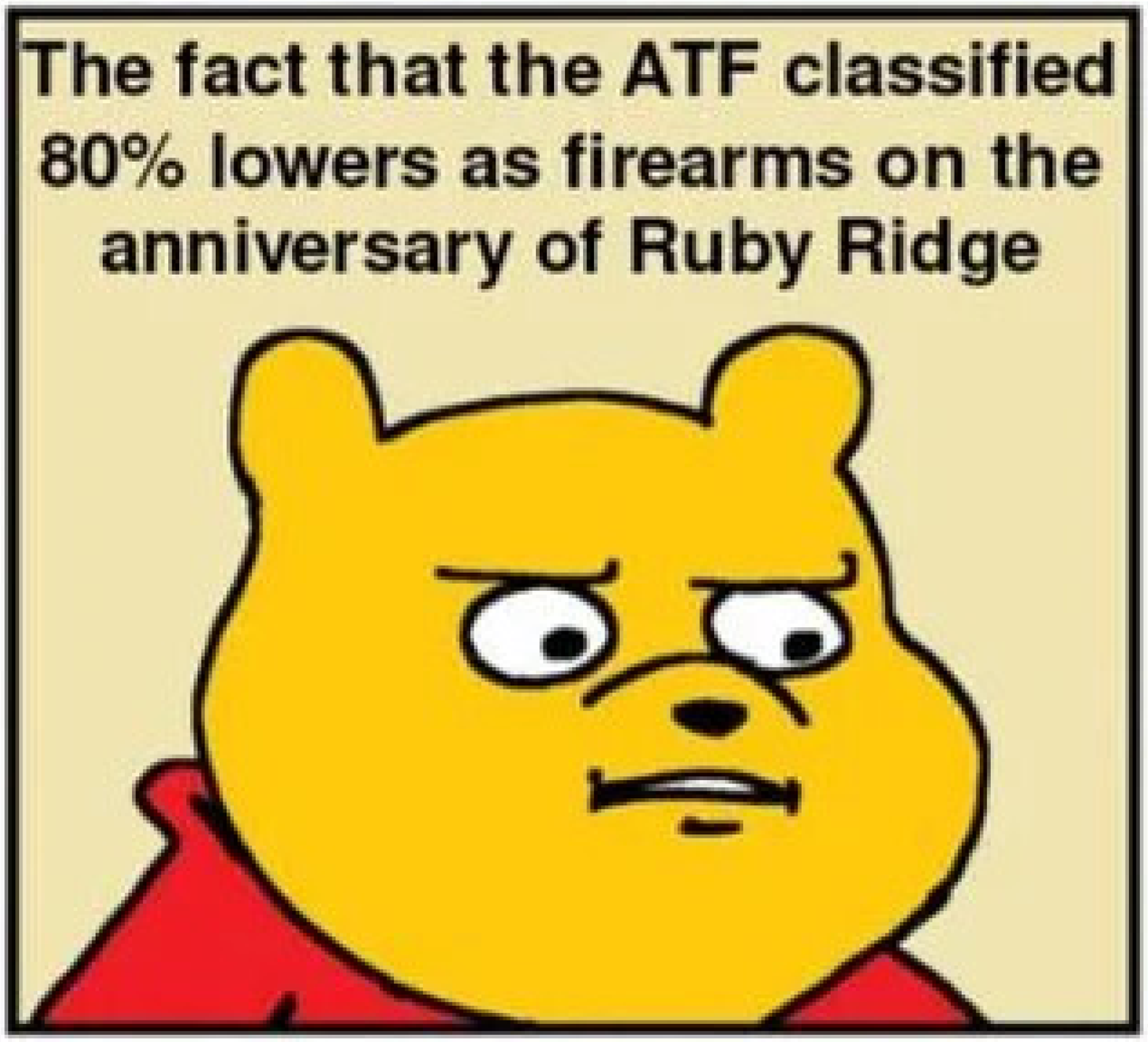
The fact that the ATF classified 80% lowers as firearms on the anniversary of Ruby Ridge

ScattergatHellcat

sexual abuse of Jane Doe #3 and others, Maxwell also took numerous sexually explicit pictures of underage girls involved in sexual activities, including Jane Doe #3. She shared these photographs (which constituted child pornography under applicable federal laws) with Epstein. The Government is apparently aware of, and in certain instances possesses some of these photographs.

Perhaps even more important to her role in Epstein's sexual abuse ring, Maxwell had direct connections to other powerful individuals with whom she could connect Epstein. For instance, one such powerful individual Epstein forced Jane Doe #3 to have sexual relations with was a member of the British Royal Family, Prince Andrew (a/k/a Duke of York). Jane Doe #3 was forced to have sexual relations with this Prince when she was a minor in three separate geographical locations: in London (at Ghislaine Maxwell's apartment), in New York, and on Epstein's private island in the U.S. Virgin Islands (in an orgy with numerous other under-aged girls). Epstein instructed Jane Doe #3 that she was to give the Prince whatever he demanded and required Jane Doe #3 to report back to him on the details of the sexual abuse. Maxwell facilitated Prince Andrew's acts of sexual abuse by acting as a "madame" for Epstein, thereby assisting in internationally trafficking Jane Doe #3 (and numerous other young girls) for sexual purposes.

Another person in Epstein's inner circle of friends (who becomes apparent with almost no investigative effort) is Jean Luc Brunel. Epstein sexually trafficked Jane Doe #3 to Jean Luc Brunel many times. Brunel was another of Epstein's closest friends and a regular traveling companion, who had many contacts with young girls throughout the world. Brunel has been a model scout for various modeling agencies for many years and apparently was able to get U.S.

I'm going to drink a glass of water.
Not so fast, Blue Pill.
HOLY SHIT, A GIANT! Please don't eat me!
BREAD&CIRCUS
Be not afraid, Blue Pill. I am a humble traveler of the illusion that is Gaia. I have detected an evil presence clashing with your aura.
I sense... wait... there!
Flouride! Cease your assault on this unfortunate soul's pineal gland!
Infernal liquid, you will not tempt me with your aqueous wiles!
The only thirst I have is for the destruction of the Demiurge, and for the freedom of the divine within us all!
Who the fuck are you talking to?
Enough of your flouridic lies!
Your time has come to an end on this plane of existance, elixer of falsehood!
Prepare for your banishment back to the core of this planet!
NOW... BEGONE!!!!
what the fuck

MAY / JUNE 2016 #33

Sheeple

IF THEY LET THE PUBLIC SEE THIS...
IMAGINE WHAT THEY WON'T LET YOU SEE

PRESIDENTS OF ITALY, FRANCE, GERMANY AND SWITZERLAND ARRIVE TO WITNESS THE RITUAL

EU LEADERS ATTEND TUNNEL OPENING CEREMONY NEARBY CERN FACILITY

DDees.com

Comptia A+ certified
BSc in computer science
CCNA certified
AWS certified
Azure certified
CEH certified

a random
Linux
user

enlarge photo

Heather and Tony Podesta in their Falls Church home with Louise Bourgeois' "The Arch of Hysteria." (Robert A. Reeder -- The Washington Post)

Jeffrey Dahmer loved to take Polaroids of his victims in strange poses after he had killed them. I suppose these were his trophies... in addition to the body parts he kept in the fridge. This person found himself to be quite the contortionist in death. "Practical Homicide Investigation by Vernon J. Geberth, CRC Press, 1996"

CHINESE COMMUNISM

Under the current rule of Xi Jinping, China has developed a **Social Credit System**, a national digital registry, which enables the CCP to track individuals and businesses, and "evaluate them for trustworthiness." The Social Credit System rewards citizens for actions the CCP condones, and punishes them for doing anything the CCP deems undesirable. Since 2014, the CCP has embarked on a campaign of genocide against **Uyghurs** and other ethnic minorities, detaining more than 1,000,000 in internment camps. Under Xi Jinping's modern Communist regime, China has been branded by **Amnesty International as** the "World's Worst Executioner." China often holds mass rallies to announce people being sentenced to death in medieval-style public trials. Chinese prosecutors litigating execution cases have a conviction rate of 99%, and doom thousands of political prisoners to execution every year.

REAL ID
Deesillustration.com

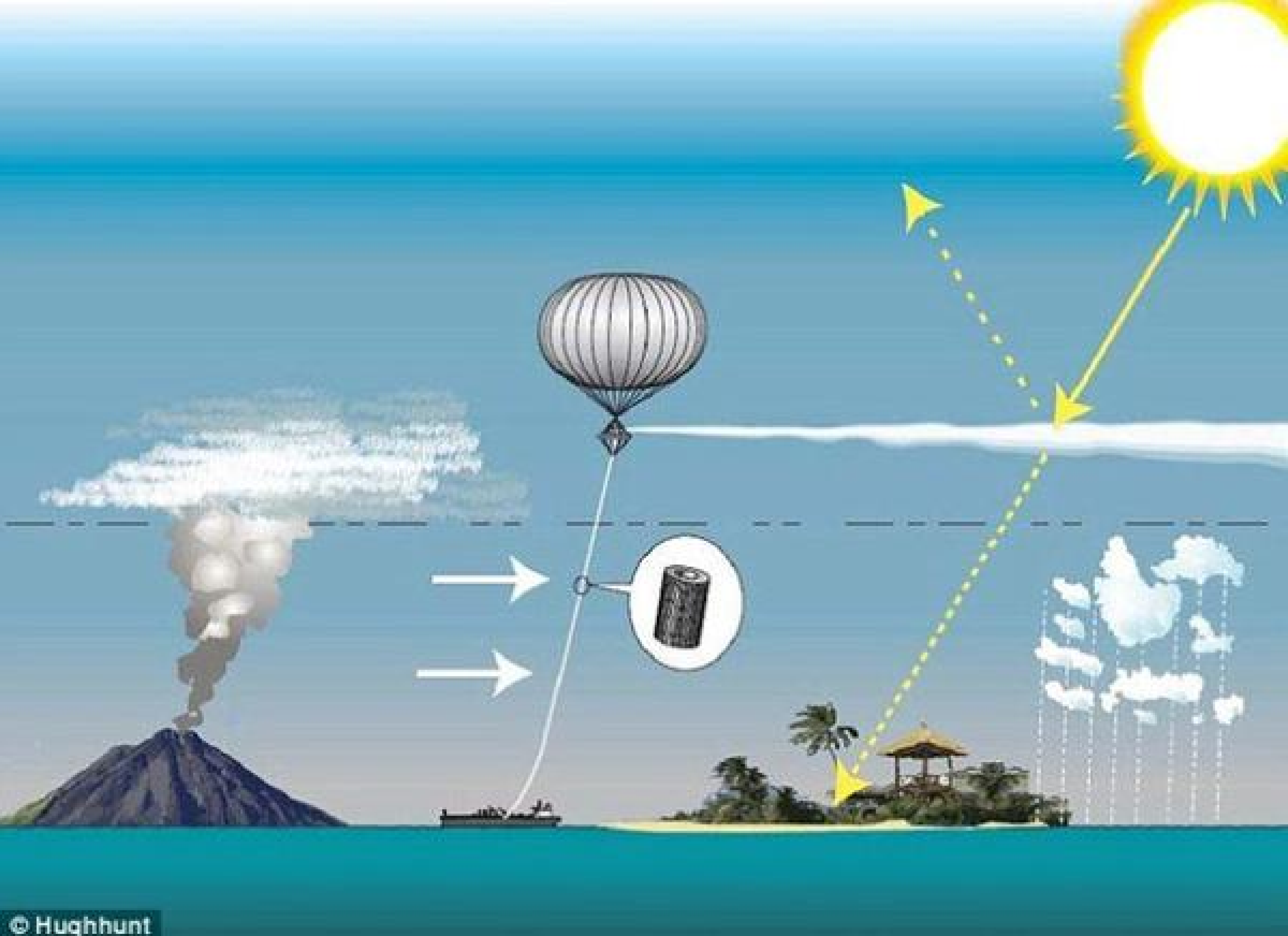

© Hughhunt

The Cross-Promoting Narrative Network

Distracting You while Venture Capitalists usher in The Great Reset.
Consider them the Public Relations department for billionaires' investments portfolios.

Platforms

X

rumble

TMTG+

DAILY WIRE+

REBEL NEWS

personalities

theBlaze

VNN

Vigilant News Network

Children's Health Defense

Investors / Funders

Elon Musk – Starlink, Neuralink, SpaceX, Tesla, Boring Co

Peter Thiel Rumble
David Sacks Locals/Rumble
Transhumanism / Genetics

Donald Trump – Presidential Hopeful
Trump Media / Rumble financing

Shapiro, Wilks, Boreing, Vance - ZIONISM

Bob. Shillman – Cognex Corp
Shillman Fellowships
Friends of the IDF - Zionism

Dick De Vos – Amway – Cult/MLM

Foster Coulson, David Lopez

THE WELLNESS COMPANY

Lopez is **Blackwater**

Robert F Kennedy Jr
Presidential Hopeful

Libya
Moved away from
U.S. Dollar
in 2009

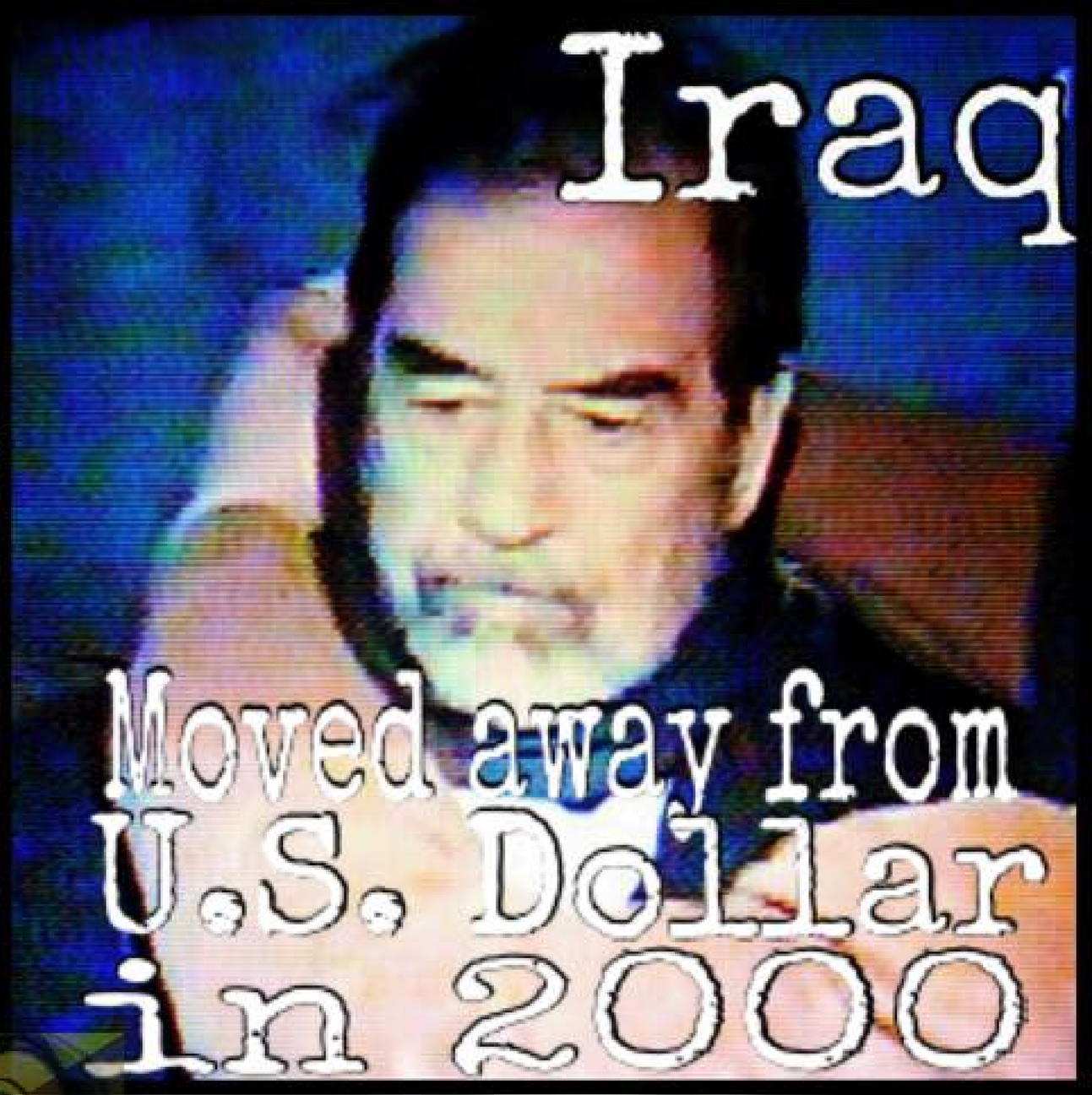
Iraq
Moved away from
U.S. Dollar
in 2000

Syria
Moved away from
U.S. Dollar
in 2006

Iran
Moved away from
U.S. Dollar
in 2008

The US has the 3rd highest murder rate in the world. If you remove:

1. Chicago
2. Detroit
3. Washington DC
4. St. Louis
5. Philadelphia

The US is then 189th out of 193 countries in the world. All five cities have strict gun control laws and are controlled by Democrats. Fact-check it.

Taliban

The Deliberate Dumbing Down of America

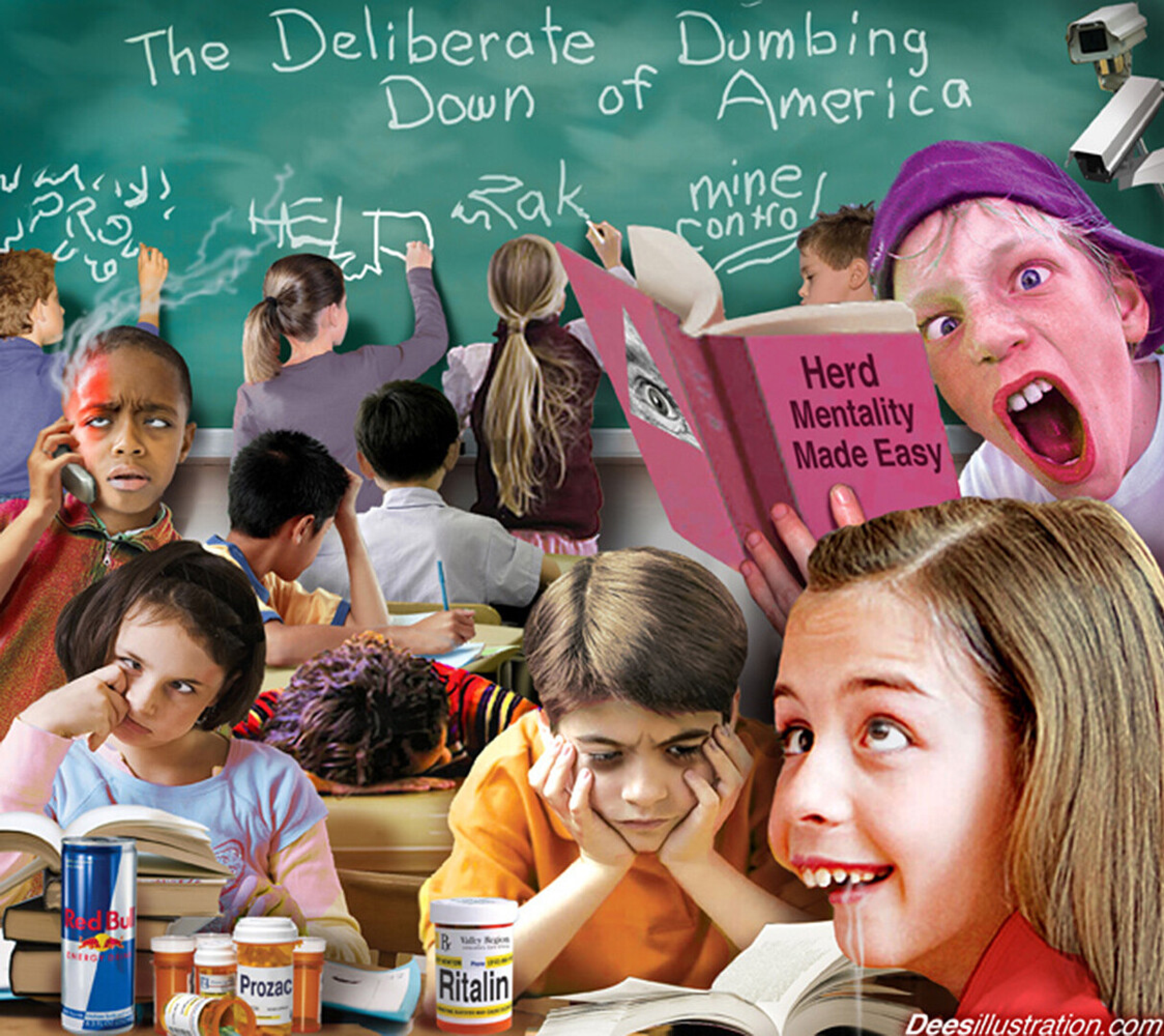

GUN CONTROL IN SWEDEN:

To get a gun permit in Sweden, you must first take a year-long hunter training program and pass a written and shooting test. In addition to undergoing training, gun owners must store their firearms in a locked vault. Gun permits are denied to those convicted of a felony, domestic abusers, drunk drivers, or those under a restraining order. Sweden also has one of the lowest gun murder rates in the world. Share if we can learn from them!

OCCUPY DEMOCRATS

NEWS 5
DDees.com

Comet Ping Pong Traffic Camera

normal view of camera
as of now and before
change of view

CPP is to the right not in view
camera looks NW

camera view in
google maps

this was the view after
the camera angle
was changed

google maps again
view of where the
camera is pointed
after change
direction West

camera was pointed
exactly away of CPP
as much as possible

193 CPP/Besta/Pizz... Traffic cam at CPP moved! Can't see anything now. (v/pizzagate)
submitted 1,9 days ago by Selnee

my time atm end of 12/5

http://app.ddot.dc.gov/ Ok I know not a huge deal and maybe just a big coincidence but they moved the traffic cam on Comet ping pongs street. I can't tell what it is pointed towards now. Can't see any businesses or anything and a pole or something is blocking half the screen.

111 comments

Anonymous 12/05/16 (Mon) 21:59:08 ID: 7e5616 No.8450319
File (hide): 4673ef18cc3001b.png (912.89 KB, 2030x1174, 1015:587, Screen Shot 2016-12-05 at ....png)

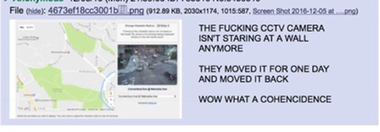

THE FUCKING CCTV CAMERA
ISN'T STARING AT A WALL
ANYMORE

THEY MOVED IT FOR ONE DAY
AND MOVED IT BACK

WOW WHAT A COHENCIDENCE

A. I refuse to answer.
Q. And Jeffrey Epstein and/or Ghislaine Maxwell obtained and purchased passports for 15-year-old Jane Doe 102 to transport her to Palm Beach, New York City, Santa Fe, Los Angeles, San Francisco, St. Louis, as well as Europe, the Caribbean, and Africa; are you aware of that?
A. I refuse to answer.
MR. PIKE: Form.
Q. It's also alleged that Jeffrey Epstein in addition to molesting Jane Doe 102 along with Ghislaine Maxwell forced her to have sex with other models, actresses, and celebrities?
A. I refuse to answer.
MR. PIKE: Form.
Q. It also indicates that Jeffrey Epstein transported other minor girls from Turkey, the Czech Republic, Asia, and other countries. Are you aware of that?
MR. PIKE: Form.
A. I refuse to answer.
Q. Is Jeffrey Epstein involved in the international child sex trade?
MR. PIKE: Form.
A. I refuse to answer.

Q. Is Jean Luc Brunel his partner in that international child sex trade?
MR. PIKE: Form.
A. I refuse to answer.
Q. Are you aware that after -- that Jeffrey Epstein forced Jane Doe 102 to have sex with other adult male peers including royalty, politicians, academicians, businessmen and/or other professional and personal acquaintances of Jeffrey Epstein's?
MR. PIKE: Form.
A. I refuse to answer.
Q. Is that something that he did with girls other than Jane Doe 102?
MR. PIKE: Form.
A. I refuse to answer.
Q. Aren't you familiar with Jeffrey Epstein's practice of pimping out underage minor females to other people that have the same sexual obsession with underage minors?
MR. PIKE: Form.
A. I refuse to answer.
Q. And doesn't he benefit financially from that sex trade?
MR. PIKE: Form.
A. I refuse to answer.

Q. Jane Doe 102 ultimately escaped from him and left to Australia, is that your understanding?
A. I refuse to answer.
MR. PIKE: Form.
Q. Have you ever spoken with Jane Doe 102?
A. I refuse to answer.
Q. On one of Epstein's birthdays a friend of Jeffrey Epstein sent to him 12 -- three 12-year-old girls from France who spoke no English for Epstein to sexually exploit and abuse and after doing so he sent them back to France the next day. Are you familiar with that?
MR. PIKE: Form.
A. I refuse to answer.
Q. Isn't that something that is fairly common for Mr. Epstein?
A. I refuse to answer.
MR. PIKE: Form.
Q. Who are the friends that send to Jeffrey Epstein underage minor females for his birthday so that he can abuse?
A. I refuse to answer.
MR. PIKE: Form.
Q. Is one of those friends Jean Luc Brunel?
A. I refuse to answer.

Q. Have you ever met Prince Andrew?
A. I refuse to answer.
Q. Has Prince Andrew been involved with underage minor females to your knowledge?
A. I refuse to answer.
Q. Have you ever met Alan Dershowitz?
A. I refuse to answer.
Q. When Alan Dershowitz stays at Jeffrey Epstein's house isn't it true that he has been at the house when underage minor females have been in the bedroom with Jeffrey Epstein?
A. I refuse to answer.
Q. Has -- are you familiar with the media publication or online resource RadarOnline?
A. I refuse to answer.
Q. Is that something that you assisted Mr. Epstein with when he purchased RadarOnline?
A. I refuse to answer.
Q. And do you know his business partner in that endeavor?
A. I refuse to answer.
Q. Isn't it also true that he used RadarOnline as another way to gain access to underage minor females for sex?
MR. PIKE: Form.

JOSEPH GOEBBELS

Goebbels converted **May 1st** from a workers' rights holiday into a day celebrating the Nazi Party. May 1st is **Beltane** (also called **Walpurgisnacht**) the highest **Sabbat** (holy day) of the occult solar calendar. He also organized and spoke at many book-burning ceremonies, where huge crowds of Nazis gathered to burn books which were viewed as being subversive, or representing ideologies that were opposed to Nazism. This proved an effective information control technique within Nazi Germany. If they could never read opposing views, most Germans could never come out of the mindset programmed into them by Nazi propagandists.

Nazi Book-Burning Ceremony

REMARKABLE HEALINGS

A Psychiatrist Discovers Unusual Paths of Mental and Physical Healing

SHAKUNTALA MANDL, M.D.

Patriots back then

"Tax my tea? How bout I kill you in your sleep on Christmas."

Patriots now

"I swear if you infringe 3 or 4 more times I'm gonna vote so hard"

WILLIAM
COOPER

“NAME” *noun, verb, plural noun* Maxim of Law: *Nomen est quasi rei notamen.* A name is, as it were, the distinctive sign (or signifier) of a **thing**.	**“Appellation”** *noun, proper noun* *1. The definition of an appellation is the **title** or name of someone. (An example of an appellation is the name Tom.)* [Webster's Dictionary]
“JOHN HENRY DOE” Legally “registered” Vessel	**“John-Henry”** Lawfully “recorded” Estate
Law of the Sea Admiralty Maritime Jurisdiction	Law of the Land Common Law Jurisdiction

OBEY

SHUT UP.

NAZI OCCULT TECHNOLOGY

Many researchers have speculated that Nazi technologists were working on classified advanced weapons projects including atomic weapons, missiles capable of reaching the United States, scalar weapons, and above all, time travel and anti-gravity devices. The most famous among these speculated programs was **Die Glocke** (**The Bell**), which was described as a piece of glowing, rotating machinery that possibly had some kind of anti-gravitational effect. Speculation continues today that The Bell may have been some sort of prototype for an anti-gravitational craft which would act as a "Wonder Weapon" to allow Hitler and the Nazis to turn the tide late in World War II.

IMPORTANT MESSAGE

FOR J.E.

[redacted]

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE

Please call me back!

SIGNED

1184

IMPORTANT MESSAGE

FOR

TIME P.M.

[redacted]

OF

PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE

Please call me

SIGNED

1184

IMPORTANT MESSAGE

FOR J.E.

DATE 1.8.05 TIME 4:55 A.M. P.M.

Call back

[redacted]

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE

Please cell him

SIGNED

1184

IMPORTANT MESSAGE

FOR

DATE TIME A.M. P.M.

OF

PHONE/ MOBILE

TELEPHONED		PLEASE CALL	
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE

Messaging if you
have called
him he has
the same
message for you

SA02949

SIGNED

1184

WHAT IS NAZISM?

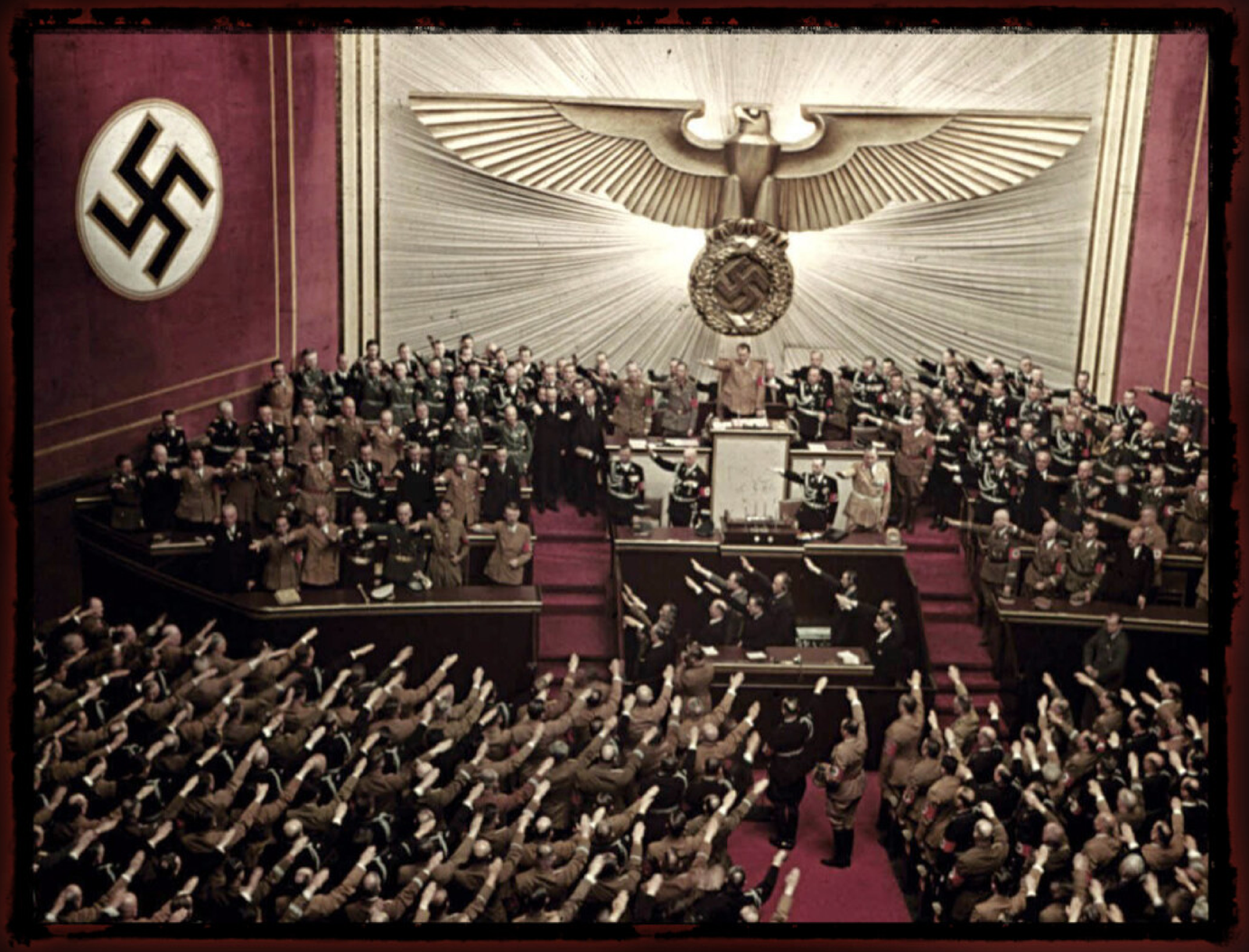

Nazism is a totalitarian political ideology directly associated with **Adolf Hitler** and the **National Socialist German Worker's Party** of World War II era Germany. Nazism is a form of **Fascism** which incorporates the ideologies of strict **authoritarianism**, political **dictatorship**, devout **nationalism**, **racism**, **white supremacy**, **anti-Semitism**, **Social Darwinism** and **eugenics** into its system of belief and practices.

It's 1989. Indiana Jones & Batman are in theaters

It's 2008. Indiana Jones & Batman are in theaters

It's 2023. Indiana Jones & Batman are in theaters

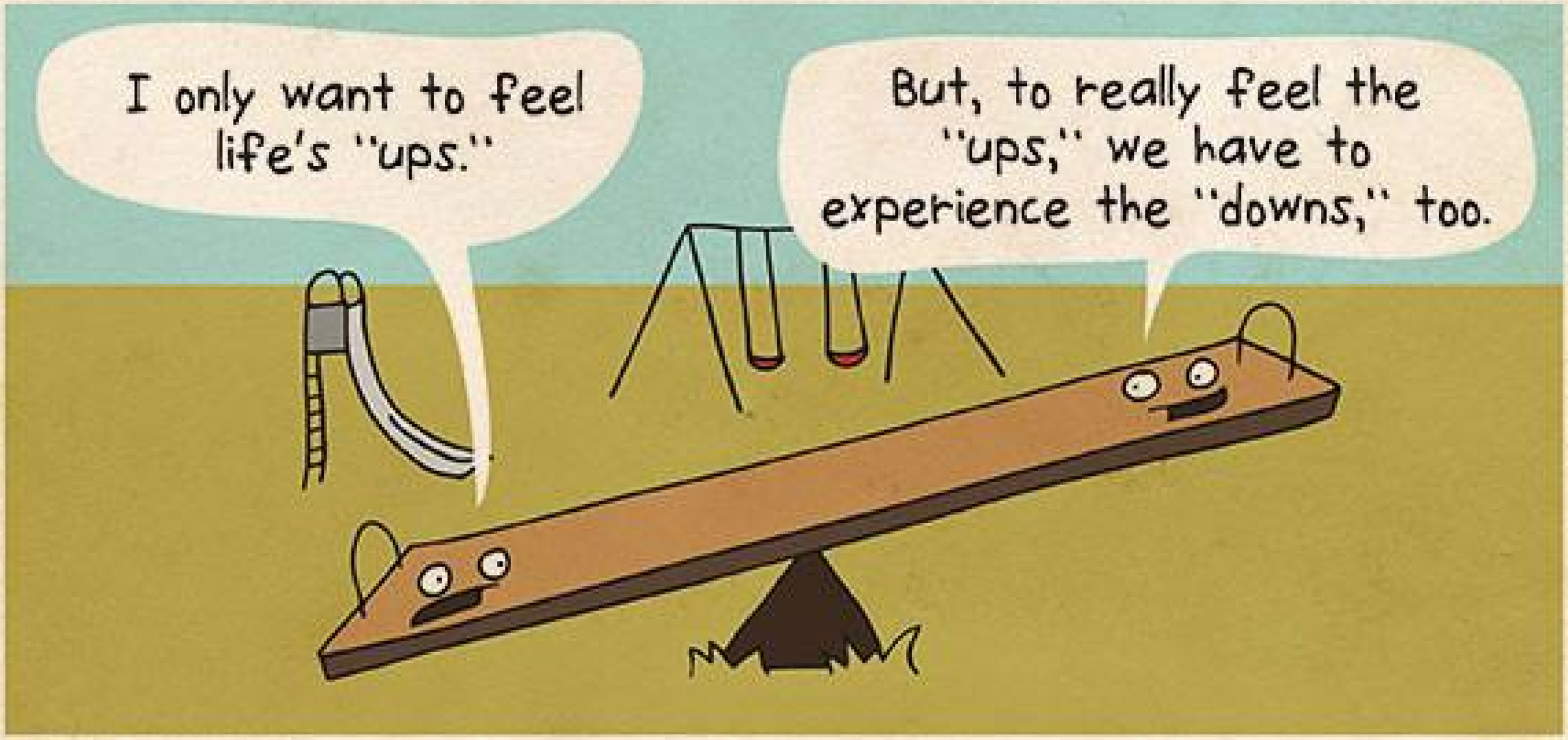

UNEARTHEDCOMICS.COM 2015 ©SARA ZIMMERMAN

https://wikileaks.org/podesta-emails/emailid/42458

RE: Hillary pizza party April 10

From:podesta@podesta.com
To: john.podesta@gmail.com
Date: 2016-03-09 20:23
Subject: RE: Hillary pizza party April 10

Will send invite

From: John Podesta [mailto:john.podesta@gmail.com]
Sent: Wednesday, March 09, 2016 4:03 PM
To: Tony Podesta <podesta@podesta.com>
Subject: Re: Hillary pizza party April 10

Should work.

On Wednesday, March 9, 2016, Tony Podesta <podesta@podesta.com<mailto:podesta@podesta.com>> wrote:

John --

Hosting pizza party at Belmont for HFA on April 10.

Maya Harris is joining, but need you.

Can you come?

Thanks much,

Tony

https://wikileaks.org/podesta-emails/emailid/30613

Miss you Herb. Happy Holidays and see you in 2016.

On Thursday, December 24, 2015, Sandler, Herbert <hms@sandlerfoundation.org>
wrote:

> Mary and John
>
> I think you should give notice when changing strategies which have been
> long in place. I immediately realized something was different by the shape
> of the box and I contemplated who would be sending me something in the
> square shaped box. Lo and behold, instead of pasta and wonderful sauces, it
> was a lovely, tempting assortment of cheeses, Yummy. I am awaiting the
> return of my children and grandchildren from their holiday travels so that
> we can demolish them.
>
> Thank you so much. I hope you and your gang are well.
>
> I miss you both
>
> Best wishes fro a merry Christmas and Happy New Year.
>
> Herb
>
>
>
> Ps. Do you think I'll do better playing dominos on cheese than on pasta?

https://wikileaks.org/podesta-emails/emailid/37971

Dominos

From:hms@sandlerfoundation.org
To: john.podesta@gmail.com, podesta.mary@gmail.com
CC: ses@sandlerfoundation.org, sherrybroder@sherrybroder.com
Date: 2015-07-11 20:12
Subject: Dominos

Last day in MV. Missed you.
Susan whipped Sherry and me at Dominos. Using the Podesta method, she made up the rules as we played.

Sent from my iPhone

https://wikileaks.org/podesta-emails/emailid/26263

From:pm932@law.georgetown.edu
To: Announcements@law.georgetown.edu
Date: 2015-07-30 14:09
Subject: Help!

Georgetown Law Faculty and Staff,

My parents are visiting this weekend, and I need to sell my enormous collection of beanie babies! I've approximately 480 little creatures of joy, and I'm selling each one for $20.00. You must buy all 480, though. It is a collection (not an auction)... They are very respectful and amicable with one another, and they are (for the most part) cat and dog friendly. Some are sassier than others, naturally.

Please let me know! My parents can't find out.

Peter Mattingly
x9599

CONFIDENTIAL

whilst he spanked his penis on her bottom.

She also had to have sexual intercourse with Clinton in Epstein's New York Mansion just off 5th Avenue on numerous occasions. It's the NY Mansion we spoke about yesterday. I too was forced by Epstein to visit regularly and if I didn't turn up he would personally come and find me where ever I was hiding. It still bewilders me how Epstein always seemed to know where I was if I didn't turn up at his NY residence.

When my friend had sexual intercourse with Clinton, Prince Andrew and Richard Branson, sex tapes were in fact filmed on each separate occasion by Jeffery. Thank God she managed to get a hold of some footage of the filmed sex tapes, which clearly identify the faces of Clinton, Prince Andrew and Branson having sexual intercourse with her. Frustratingly enough Epstein was not seen in any of the footage but he was clever like that!

After two hours of trying to convince my friend to come forward with me, I eventually managed to persuade her to send me some of the video footage which she kept, implicating all three all men mentioned above. I personally can confirm that I have, with my own two eyes, seen the evidence of these sexual acts, which clearly identifies Bill Clinton, Prince Andrew, Richard Branson having sexual intercourse with my friend. I will be more then willing to swear under oath and testify in court over these sex tapes. It will break your heart into a million tiny pieces Maureen when you watch this footage, and I know that what I watched yesterday, will haunt me for the rest of my life!

Unfortunately, I cannot send you the footage without her consent due to massive consequences to her safety but I can confirm that I do have footage in my possession. I have backed up the footage on several USB sticks and have securely sent them to various different locations throughout Europe with only one other person close to me, knowing where their locations are, just in case anything happens to me before the footage is released.

When my friend eventually had the courage to speak out and went to the police in 2008 to report what had happened, nothing was done and she was utterly humiliated by the police department where she went to report what had happened with Epstein, Clinton, Branson and Prince Andrew. She was made to feel like a dirty whore and a liar and wasn't taken seriously. When she then tried to sue Epstein for damages, she was severely bullied and threatened by his lawyer Alan Dershowitz whom she also had sexual relations with and who was also heavily involved in Epstein's paedophile Ring.

A couple months later, she was then approached, by Special Agents Forces Men sent directly by Hilary Clinton herself, in order to protect her presidential campaign in 2008. They heavily intimidated her, ruffled her up (luckily she took photos as evidence) and was then forced to sign a confidentiality agreement which ensures that she can never come forward publicly implicating her husband.

She was then given a substantial payout, directly from the Clinton Foundation to keep her quiet. She is 1000% certain that the FBI did a cover up and she has the individual names of Hilary's Special Agent Officers involved in intimidating her. She was then forced against her will to sign a legally binding confidentially agreement on Hilary's behalf for her eternal silence. If she breaks this agreement, she is dead.

She told me how it was a complete conspiracy as Alan Dershowitz, whom was one of the lawyers that represented Jeffery when he went to trail, made huge endorsements to the Clinton Foundation to help fund her 2008 presidential campaign.

I personally met Alan numerous times as Jeffery had sent him to my legal aid, to deal with a case I was going to open against [redacted] whom I met through the website SugarDaddie.com (he went under the name [redacted] on the site). [redacted] also tried to rape me with his friend when we were at anchor on his boat in Miami.

Books

An Agorist Primer:
https://kopubco.com/pdf/An_Agorist_Primer_by_SEK3.pdf

Second Realm: Book on Strategy:
https://ia801807.us.archive.org/34/items/second-realm-digital/Second%20Realm%20Paperback%20New.pdf

Agorism in the 21st Century:
https://agorist.xyz

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Edward Bernays

American journalist **Walter Lippmann** and psychologist **Edward Bernays** were also prominent members of Wellington House. Bernays, the nephew of psychologist **Sigmund Freud** and author of the books ***Propaganda***, ***Crystalizing Public Opinion***, and ***Public Relations***, pioneered the use of psychology and other social sciences to shape and form public opinion so that the public thought such manufactured opinions were their own. Bernays wrote: "*If we understand the mechanism and motives of the group mind, it is now possible to control and regiment the masses according to our will without them knowing it.*" He called this technique "engineering consent." One of his best-known techniques of achieving this goal was the indirect use of what he called "third-party authorities" to shape desired opinions. He stated: "*If you can influence the leaders, either with or without their conscious cooperation, you automatically influence the group which they sway.*"

In 1776, the British demanded that we surrender our weapons.
WE SHOT THEM.

number. It says, quote, He has a teacher for you to teach you how to speak Russian. She is two times eight years old. Not blond. Lessons are free and you can have your first today if you call.

Do you know whether Jean Luc Brunel sent a Russian girl that was 16 years old over to Jeffrey Epstein's home?

MR. PAGLIUCA: Objection to the form and foundation.

A. I do not know.

Q. Did you ever observe a Russian girl that was 16 years old come to Jeffrey Epstein's home?

A. I am not aware of any 16 year old Russian girl that I can recall in Jeffrey Epstein's home.

Q. Do you know whether Jeffrey Epstein had sex with a 16 year old Russian girl?

MR. PAGLIUCA: Objection to the form and foundation.

A. I do not know.

THE VIDEOGRAPHER: It's 12:25. This will be the end of disk 3, we are

AGENDA 21

WARFIRE

CHEMTRAILED DROUGHTS EXPLODE ALUMINUM POISONED FORESTS

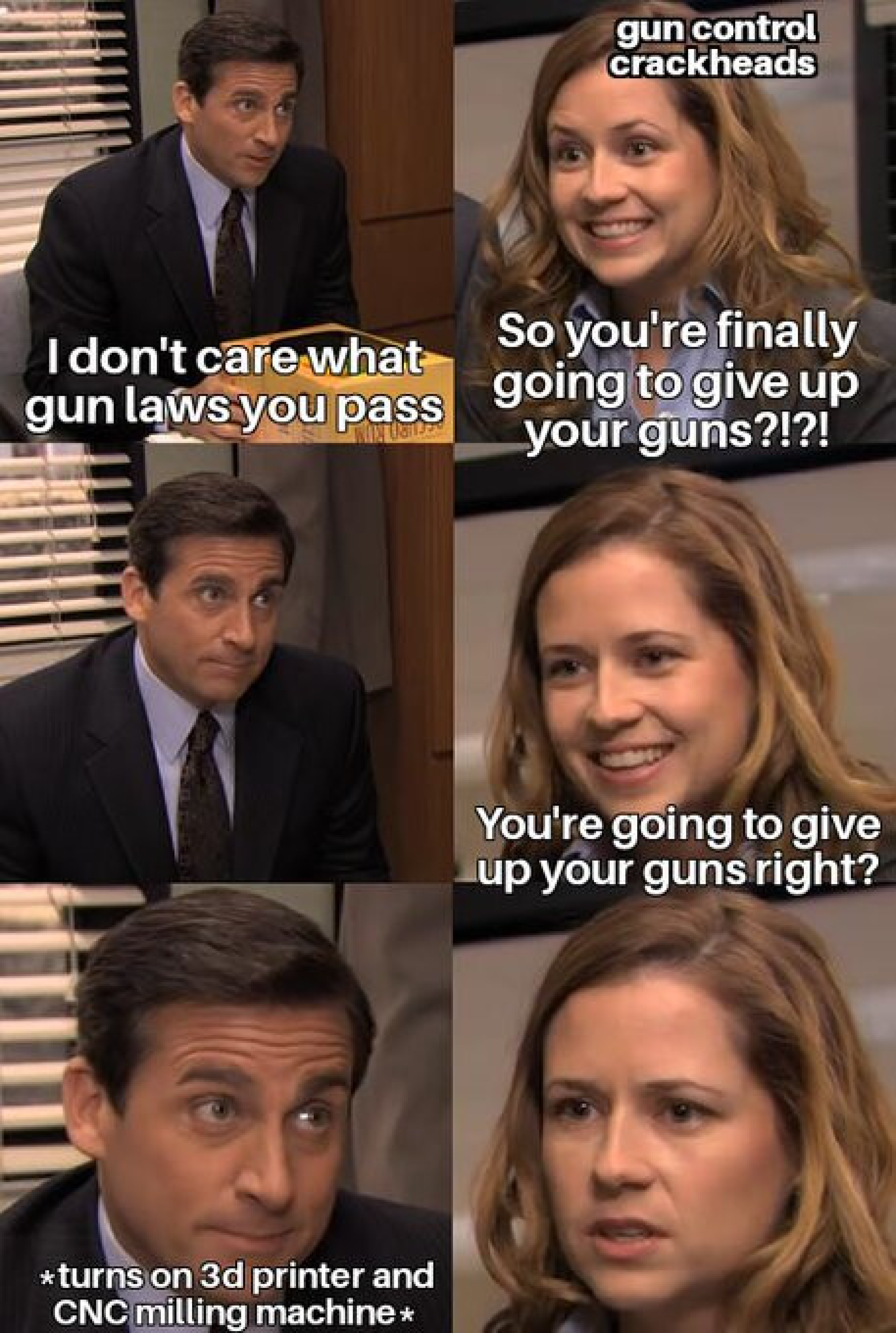
I don't care what gun laws you pass
gun control crackheads
So you're finally going to give up your guns?!?!
You're going to give up your guns right?
turns on 3d printer and CNC milling machine

The Convoluted Universe

Book One

Dolores Cannon

DDees.com

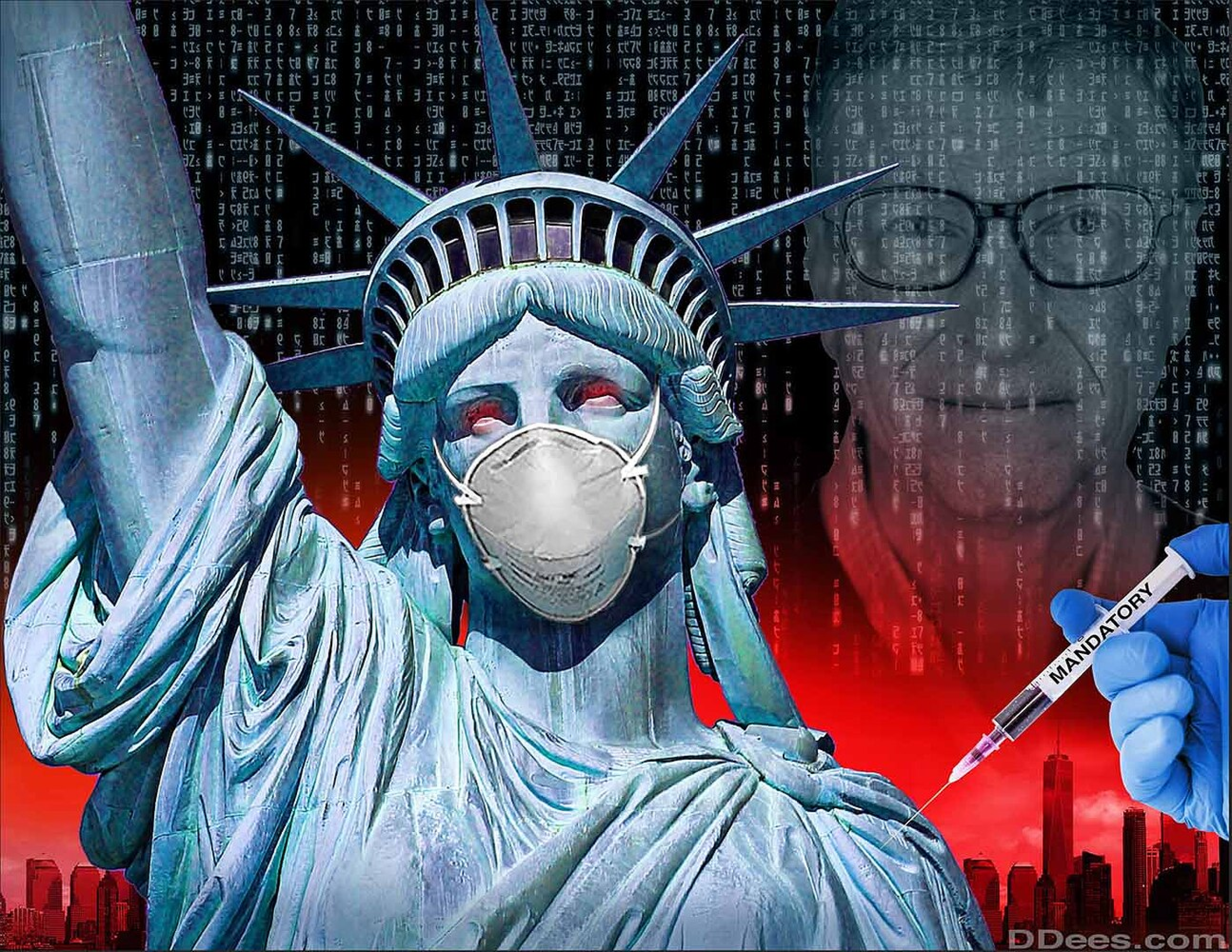
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pootie_ting 💖🗣🍃🔳✨

cometpingpong So cool!!

guise_etiquette ☺

Log in to like or comment.

○○○

Were you listening to me, Neo?
Or were you looking at the woman
in the red dress?

I BOUGHT ANOTHER GUN

BigPapaMemes

SkyWatcher Series no. 2 **A new video appears to show an unmarked KC-10 military tanker spraying a massive chemtrail, turning the chemicals off, then on again. Notice spray comes from the entire wing, not the engines, or the tail engine section.**

TEACH THEM TO BE
UNGROOMABLE

When you haven't violated community standards in a while, so Zuck says we gotta go back, and hits you for some bullshit from 1985.

victims of Jeffrey Epstein's abuse. He has made public statements about the fact that after he started the investigation into the crimes that took place at the Palm Beach mansion, he was followed by strange men and "investigated". He also has made public statements that he sent to victims regarding the failure of the government to properly handle the matter. Reiter is relevant to many issues, among others, Defendant's claimed innocence by the fact that she was never formally charged.

13. **Emmy Taylor (3 ½ hours)**. Emmy Taylor was Defendant's "assistant" during the time Ms. Giuffre was being abused. Ms. Taylor is on flight logs to Europe with Ms. Giuffre and other locations in the United States. Johanna Sjoberg testified that Emmy Taylor was referred to by the Defendant as "my slave" and that Ms. Taylor trained Ms. Sjoberg to give massages while Ms. Sjoberg was naked. Emmy Taylor will be able to testify as to what she observed and experienced during the years she was with Defendant and Epstein. Ms. Giuffre is still attempting to locate Ms. Taylor, but she is believed to reside in London.

14.

COMMUNISTS BECOMING "GOD":

THE SOCIALIST "NEW ORDER" OF MASTERS AND SLAVES

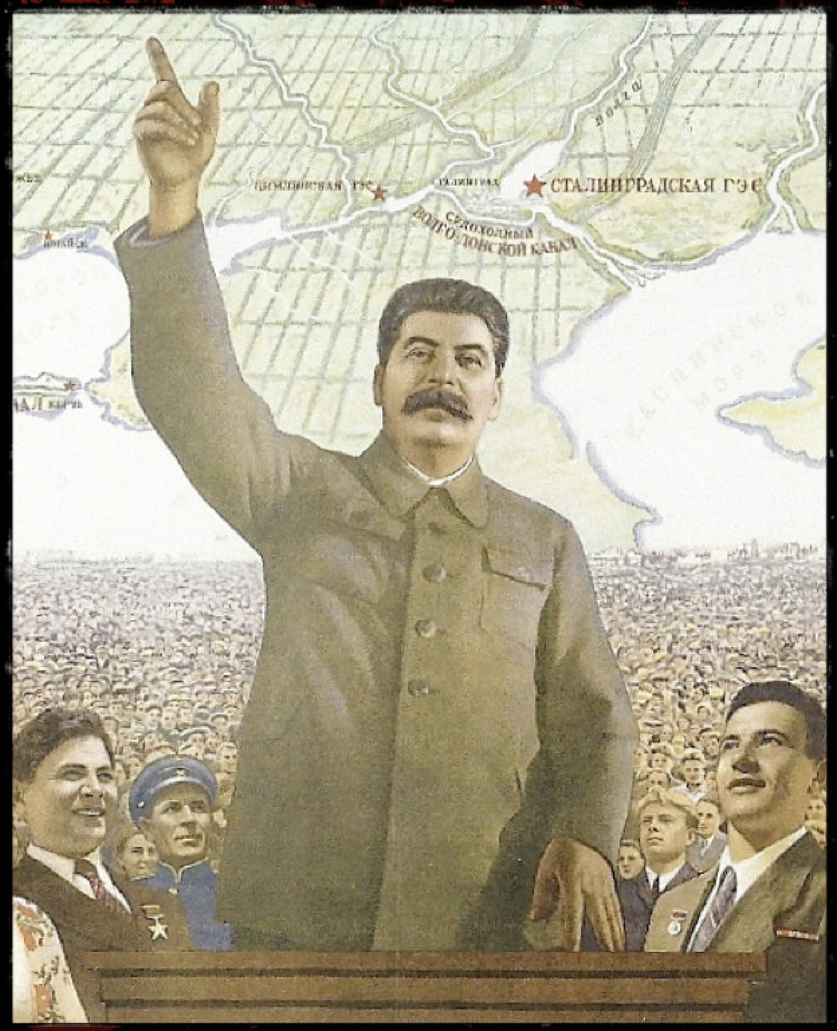

Unemployment became a capital crime in the Soviet Union. Anyone who didn't show up to work could be thrown into a gulag. Soviet law labeled anyone who was unemployed as a person leading "a parasitic existence." The day you lost your job, you became a criminal, and you could be thrown into a forced labor camp for the offense. Even 20 minutes of lateness to work brought one into the realm of capital offense. Leaving work early could lead to up to four months in prison, and missing a shift would lead to six months of corrective labor. It was a crime to attempt to feed yourself from Nature. There were specific laws against collecting wild fruits, nuts, and berries. You could find yourself in a gulag for picking a single cherry off a tree.

Profile pictures are chosen by users to represent their online persona…

Curious what picture James Alefantis used on his Instagram? With all his questionable photos that statue surely can't have anything to do with pedophilia, right?

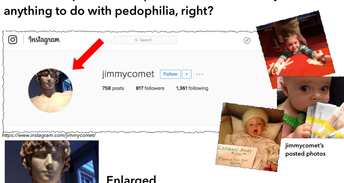

https://www.instagram.com/jimmycomet/

jimmycomet's posted photos

Enlarged

Google image search finds many similar statues depicting "Antinous" (we'll cover him shortly).

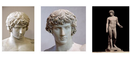

But can we find the exact statue with the window in the background?

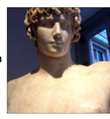

Yep! We found two photos of it!

Photo tagged #antinous, #museodelprado, #Madrid

Users location is "Prado Museum Madrid"

(Statue on the right is Hadrian, Emperor of Rome.)

Wikipedia page for the statue

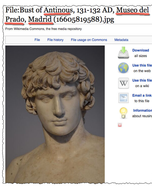

So who is Antinous? Here's his Wikipedia entry:

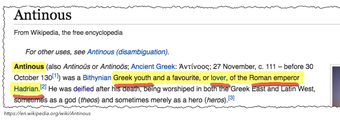

Antinous

From Wikipedia, the free encyclopedia

For other uses, see Antinous (disambiguation).

Antinous (also *Antinoüs* or *Antinoös*; Ancient Greek: Ἀντίνοος; 27 November, c. 111 – before 30 October 130[1]) was a Bithynian Greek youth and a favourite, or lover, of the Roman emperor Hadrian.[2] He was deified after his death, being worshiped in both the Greek East and Latin West, sometimes as a god (*theos*) and sometimes merely as a hero (*heros*).[3]

https://en.wikipedia.org/wiki/Antinous

Greek youth lover of Roman Emperor Hadrian!!!
So how young was Antinous when the Emperor started buggering him?

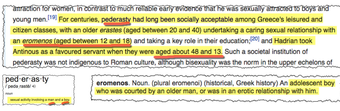

attraction for women, in contrast to much reliable early evidence that he was sexually attracted to boys and young men.[119] For centuries, pederasty had long been socially acceptable among Greece's leisured and citizen classes, with an older erastes (aged between 20 and 40) undertaking a caring sexual relationship with an eromenos (aged between 12 and 18) and taking a key role in their education,[20] and Hadrian took Antinous as a favoured servant when they were aged about 48 and 13. Such a societal institution of pederasty was not indigenous to Roman culture, although bisexuality was the norm in the upper echelons of

ped·er·as·ty
/ˈpedərastē/ ◄)
noun
sexual activity involving a man and a boy.

eromenos. Noun. (plural eromenoi) (historical, Greek history) An adolescent boy who was courted by an older man, or was in an erotic relationship with him.

WTF? Further down the page:

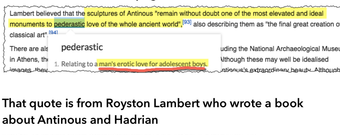

Lambert believed that the sculptures of Antinous "remain without doubt one of the most elevated and ideal monuments to pederastic love of the whole ancient world",[20] also describing them as "the final great creation of classical art".[94]

There are als ... uding the National Archaeological Museum in Athens, th ... Although these may well be idealised

pederastic

1. Relating to a man's erotic love for adolescent boys.

That quote is from Royston Lambert who wrote a book about Antinous and Hadrian

So the same James Alefantis who posts these photos also uses *"one of the most elevated and ideal monuments to pederastic love of the whole ancient world"*

Yikes! Any other creepy associations:

Following his death, Hadrian deified Antinous and founded an organised cult devoted to his worship that spread throughout the Empire. Hadrian founded the city of Antinopolis close to Antinous's place of death, which became a cultic centre for the worship of Osiris-Antinous. Hadrian also founded games in commemoration of Antinous to take place in both Antinopolis and Athens, with Antin

https://en.wikipedia.org/wiki/Antinous

The same occult Osiris from the John Podesta's Wikileaks?

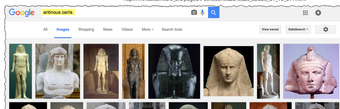

http://mv.vatican.va/3_EN/pages/x-Schede/MEZz/MEZz_Sala03_01_10_011.html

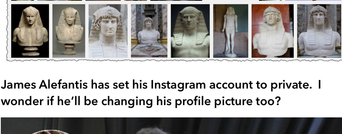

James Alefantis has set his Instagram account to private. I wonder if he'll be changing his profile picture too?

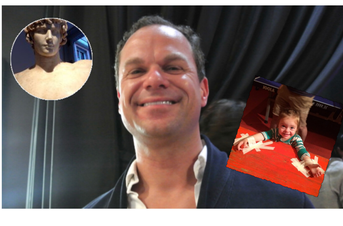

MR. PIKE: Form.
A. I refuse to answer.
Q. And Jean Luc Brunel is somebody who you have been on the airplane with several times, correct?
A. I refuse to answer.
MR. PIKE: Form.
Q. And when Jean Luc Brunel is on this airplane there are underage minor -- minor females on the airplane with you, correct?
MR. PIKE: Form.
A. I refuse to answer.
Q. Is there a back room to this airplane? Is there any sort of separation or is it all one big room?
MR. PIKE: Form.
A. I refuse to answer.
Q. So if Jeffrey Epstein and Jean Luc Brunel are engaged in sex acts with underage minors did you --
A. I refuse --
Q. Sorry -- did you observe any of those acts?
A. I refuse to answer.
MR. PIKE: Form.
Q. And on numerous of the flights the flight logs indicate someone's name then oftentimes initials, but sometimes it would just say "three females". Do you know why?

A. I refuse to answer.
MR. PIKE: Form.
Q. Who's Claire Hazel?
A. I refuse to answer.
Q. Do you know Jo-Jo and Lynn Fontanella?
A. I refuse to answer.
Q. They're the house managers up at the mansion up in Manhattan, correct?
MR. PIKE: Form.
A. I refuse to answer.
Q. And they assist Mr. Epstein in engaging in underage sex with minors in New York, correct?
MR. PIKE: Form.
A. I refuse to answer.
Q. They also maintain a pretty close relationship with the police?
A. I refuse to answer.
Q. And that's a big component also, right, that Jeffrey Epstein has -- is friendly with the law enforcement, correct?
MR. PIKE: Form.
A. I refuse to answer.
Q. Like law enforcement would do favors for not only Jeffrey Epstein but his various assistants. If you were speeding around the neighborhood they wouldn't

give you a ticket, correct?
MR. PIKE: Form.
A. I refuse to answer.
Q. Was it ever your job to call the police department and ask if any police reports were on file or anybody complained about the activities at Jeffrey Epstein's house?
MR. PIKE: Form.
A. I refuse to answer.
Q. Have you ever gone physically to the police department?
A. I refuse to answer.
Q. Was there a flight where you flew alone with Jean Luc Brunel?
A. I refuse to answer.
Q. Have you ever flown on the plane with Prince Andrew?
MR. PIKE: Form.
A. I refuse to answer.
Q. Do you know Zinia Brankis?
A. I refuse to answer.
Q. That's another model that Jeffrey Epstein knows, correct?
A. I refuse to answer.
MR. PIKE: Form.

Q. Somebody that he had engaged in sex with when she was underage?
A. I refuse to answer.
Q. She actually got a modeling contract out of it?
MR. PIKE: Form.
A. I refuse to answer.
Q. Why does Jean Luc Brunel and Jeffrey Epstein fly together so often?
MR. PIKE: Form.
A. I refuse to answer.
Q. And why does Ghislaine Maxwell also fly so often with Jeffrey Epstein and Jean Luc Brunel?
A. I refuse to answer.
MR. PIKE: Form.
Q. Isn't it true that all three of them are obsessed and addicted to sex with underage minors?
MR. PIKE: Form.
A. I refuse to answer.
MR. PIKE: Brad, how much longer do you have?
MR. EDWARDS: How long? You want to take a break?
MR. PIKE: Yeah.
MR. EDWARDS: Sure. It's going a lot faster than I thought it would.

STANTS
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WARNING:
CONTAINS
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DRUG

JOHN PODESTA WIKILEAKS EMAIL:

"WE PLAN TO HEAT THE POOL, SO A SWIM IS A POSSIBILITY. BONNIE WILL BE UBER SERVICE TO TRANSPORT RUBY, EMERSON, AND MAEVE LUZZATTO (11, 9, AND ALMOST 7) SO YOU'LL HAVE SOME FURTHER ENTERTAINMENT, AND THEY WILL BE IN THAT POOL FOR SURE."

ARE YOU OK WITH THIS?

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

What people think I mean when I say I'm pro-gun:

What I actually mean:

1 SPECIAL MASTER: Yes. Yes.
2 A. No problem.
3 Q. We were looking at the list of names and
4 you were going through to see if they refresh your
5 recollection as to the names of individuals to whom you
6 were sexually trafficked?
7 A. On page 3, number 11, [redacted].
8 Q. Who is [redacted]?
9 A. I think she also goes underneath the name
10 Kelly Spamm, if it's the same woman that I'm thinking of
11 and she was one of Jeffrey's, I would like to say,
12 co-conspirators. She had sex with underaged girls and
13 myself.
14 Number 12, Jean Luc Brunel. He was not
15 only a witness, but also another co-conspirator. Again,
16 number 13, [redacted] sounds familiar, but I'm not going
17 to attempt to put her out of place and I'm not too sure.
18 Q. Do you know who the names of the others
19 are, Valdson Cotrin or Chauntae Davies, do you know who
20 they are?
21 A. Chauntae Davies I think I have heard of as
22 another victim, but I don't recall meeting her.
23 Q. Do you know who Valdson Cotrin is?
24 A. No.
25 Q. Okay.

John Podesta's taste in art

http://archive.is/GcyOg

If you've ever dreamed of strolling through a museum with a slice of pizza and glass of wine in hand, you need to befriend superlobbyist **Tony Podesta**. Known about town as a legendary political "fix-it" man, Podesta has turned his Kalorama home into a shrine to contemporary art, ranging from relatively under-the-radar artists such as Serbian painter **Biljana Djurdjevic** to those who are much better known (like French sculptor Louise Bourgeois).

WOULD YOU HANG THIS UP IN YOUR HOME?

#PedoPodesta #PedoPodesta #PedoPodesta

Biljana Djurdjevic

http://www.biljanadjurdjevic.com/Work.html

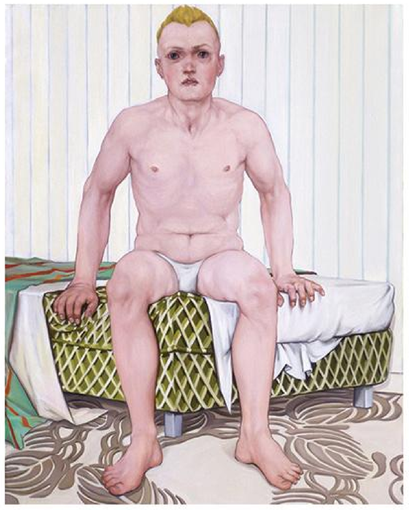

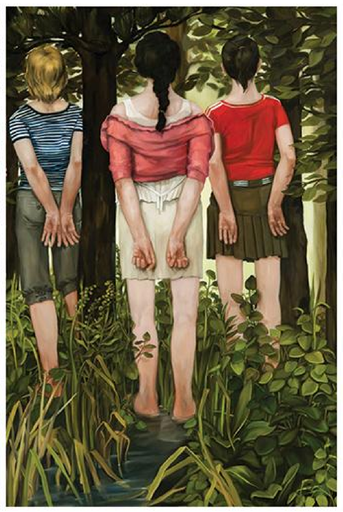

People tripping over
2"engine parts"

2 "engine parts"
now cordoned off :
ONE WAY signpost
added for drama?...

IT'S ALWAYS BEEN THIS WAY, AND IT'S NO DIFFERENT TODAY

Most people today think in an overly optimistic and quite unrealistic fashion when attempting to compare the modern moral state of human beings to those who conducted and took part in the human atrocities of the Nazi and Communist regimes. The truth of the matter is far more sobering. The vast majority of people today are no different at all in their immoral state of consciousness when compared to the totalitarians of the past. They are cut from the exact same immoral cloth, and there is an abundance of evidence supporting this sad and unfortunate conclusion.

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THE MERCHANDISE

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BUY THE TOYS, BUY THE CLOTHES, BUY THE FOOD, BUY THE TOYS, BUY THE CLOTHES, BUY THE FOOD, BUY THE TOYS, BUY THE CLOTHES, BUY THE FOOD

OBEY CONSUME REPEAT

VÖLKISCH MOVEMENT

The **Völkisch Movement** was a German ethno-nationalist movement active from the late 19th century through to the Nazi era. Erected on the ideas of **Blood and Soil** (genetics and land), and **Volkskörper** (ethnic body of people) the Völkisch Movement was characterized by racism, romantic nationalism and anti-Semitism from the early 1900s onward. Throughout its entire history, the Völkisch Movement contained many Dark Occultists who twisted the philosophies of Theosophy and Anthroposophy into their own distorted ideologies of control, conquest, racism and genocide. From its inception, members of the Völkisch Movement generally considered Jews to be an "alien" people who belonged to a different race from Germans.

https://www.linkedin.com/in/johnpodesta

Search for people, jobs, co

Volunteer Experience & Causes

Causes John cares about:

- Children
- Civil Rights and Social Action
- Disaster and Humanitarian Relief
- Economic Empowerment
- Education
- Environment
- Health
- Human Rights
- Politics
- Poverty Alleviation
- Science and Technology
- Social Services

Following

"I was educated once –
it took me years to get over it."
– Mark Twain
SCHOOL
SYSTEM
CREATIVITY
INTELLIGENCE

Deesillustration.com

PRUSSIAN "EDUCATION" SYSTEM & OUTCOME-BASED "EDUCATION"

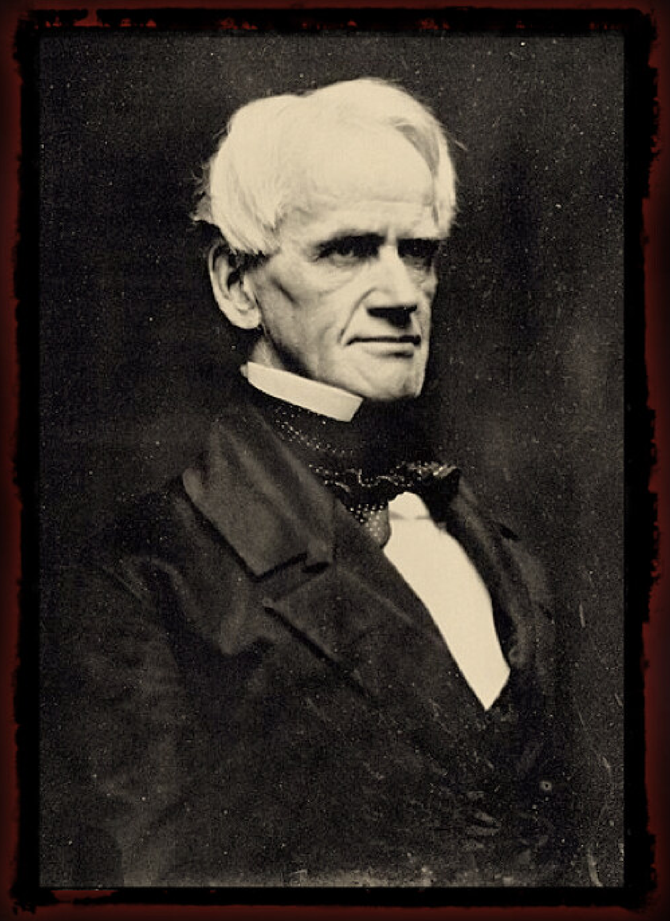

Horace Mann

In the 1840s, **Horace Mann**, secretary of the Massachusetts Board of Education, who later became known as known as the "Father of American Education," traveled to Europe to study the Prussian System. Mann was seeking a way to change what he deemed "unruly" children into "disciplined citizens." After assessing the Prussian model as an effective methodology to implement State-controlled education, Mann's next step was to sell the Prussian System to the American public in the name of "equality." This would be done by convincing each U.S. state to adopt a compulsory government school system to ensure a "uniform education" for the masses. The primary goal of this system was not intellectual development, but rather to condition the students for **obedience**, **subordination** and **collectivism** – in other words, **Social Engineering**. Understanding these origins of mass public education, it becomes exceedingly clear why "free education for all children in public schools" was a key plank of ***The Communist Manifesto***.

RAW MILK IS DANGEROUS!!!

"IN NAME ONLY" MEANS NOT THE REAL THING

ANYONE CAN CLAIM TO BE SOMETHING, BUT IN REALITY, IF THEIR THOUGHTS AND BEHAVIORS DO NOT ALIGN WITH WHAT THEY CLAIM TO BE, THEY ARE MOST CERTAINLY NOT WHAT THEY CLAIM TO BE; THEY ARE, IN FACT, INAUTHENTIC BEINGS. SADLY, MOST PEOPLE FAIL TO UNDERSTAND THIS DYNAMIC OR REALIZE THAT IT IS TAKING PLACE IN JUST ABOUT EVERY ASPECT OF HUMAN LIFE.

DON'T MAKE ME TAP THE SIGN.
THEY ARE SLOW
DRIPPING A UFO NARRATIVE
THAT YOU SHOULDN'T TRUST

DUST

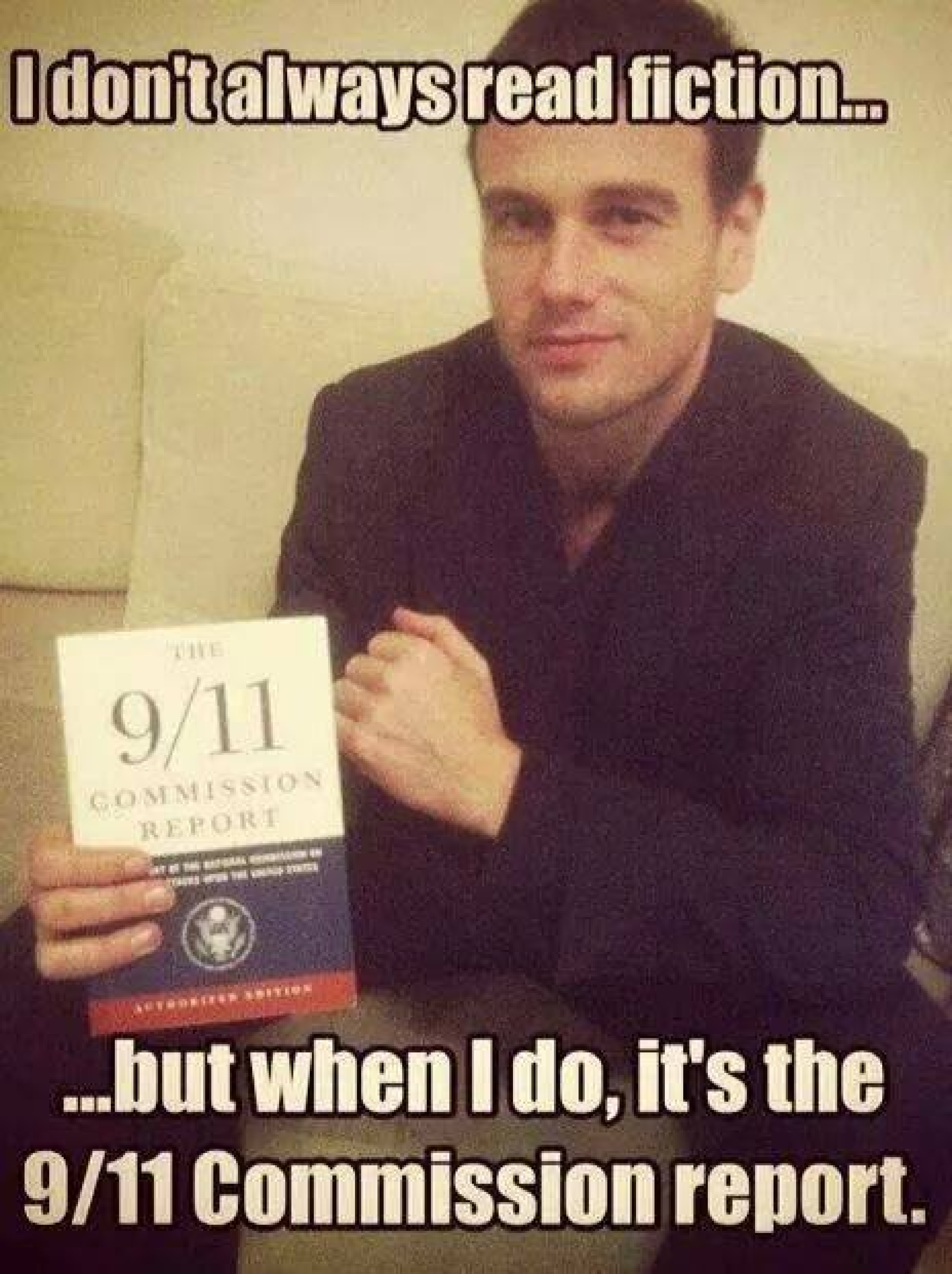
I don't always read fiction...
THE
9/11
COMMISSION
REPORT
...but when I do, it's the
9/11 Commission report.

HEINRICH HIMMLER
SS, AHNENERBE & TOTENKOPF

In 1935, Himmler and leading "Blood and Soil" ideologist, **Richard Walther Darré** founded an archaeological research and expedition society called the **Ahnenerbe**, which was dedicated to proving the genetic superiority and ancient origins of the Germanic race. Himmler regarded the Ahnenerbe as "an elite think tank" which would sweep away previous scholarship on the development of humanity and reveal that Hitler's ideas on the subject were true. Himmler also believed that the Ahnenerbe's investigations might reveal ancient secrets about agriculture, medicine, and warfare which would benefit Nazi Germany. It employed scholars from a wide range of academic fields, including archaeology, anthropology, ethnology, history, biology, zoology, botany, astronomy, medicine and more. The Ahnenerbe formed the basis for the depiction in the ***Indiana Jones*** franchise of Nazis searching for religious artifacts.

Richard Walther Darré

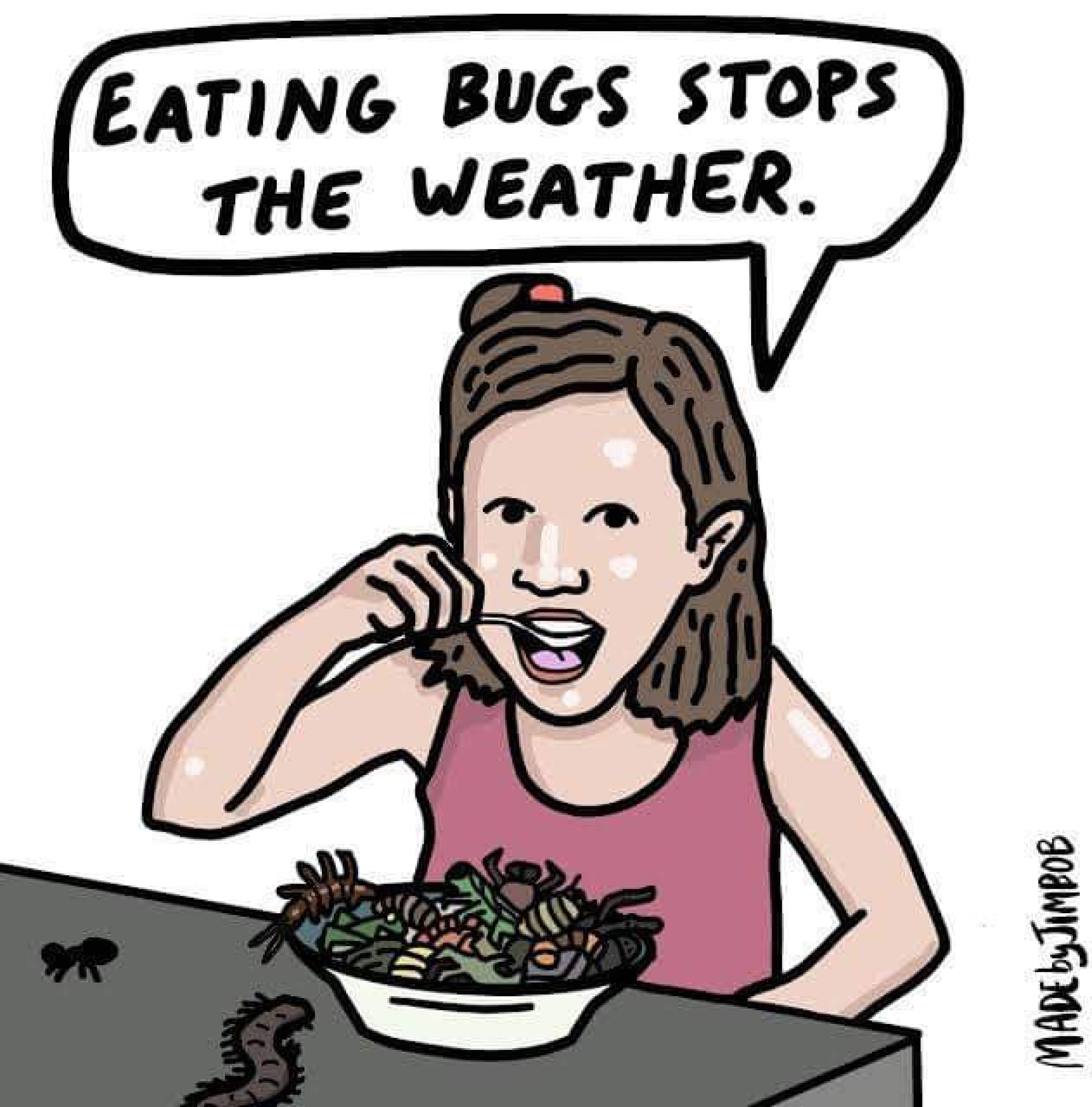
EATING BUGS STOPS THE WEATHER.
MADE by JIMBOB

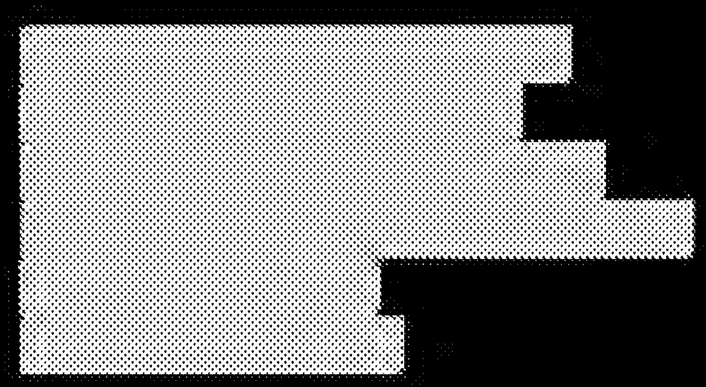

Has information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and abuse and interaction with underage minors.

48. Claire Hazel
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

49. Shelly Harrison
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

50. Gina Ignatieva
Address Unknown
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

51. Brett Jaffe
Address noted on Defendant's Rule 26 disclosures

Defendant's attorney.

52. [redacted]
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

IF YOU DON'T THINK PEOPLE ARE UNDER MIND CONTROL, JUST LOOK AT HOW THEY TREAT ANYONE WHO THINKS FREELY AND QUESTIONS THE OFFICIAL NARRATIVE

Mar / Apr 2018 #44

Sheeple

Red Pill Expo 2018 June 21-23 Spokane

Your Cell Phone Is Now Your Bank

Crypto Currency Transactions Cannot Be Censored By Banks or Governments

BLOCKCHAIN

GAME CHANGING TECHNOLOGY DESTROYS CENTRAL BANKERS PARASITIC SCAM OF DOMINATION

DDees.com

Terror Drills That Turned Live

For a successful cover-up you must control the evidence

On the morning of 9/11 terror drills took place simulating planes crashing into WTC and the Pentagon

On the morning of 7/7 terror drills took place simulating attacks on the underground and main line stations

On the day of the Oslo attacks, terror drills took place simmulating the exact attacks that were to transpire for real

1 [redacted] - CONFIDENTIAL
2 THE WITNESS: I do remember having several
3 conversations about Bill Clinton and others.
4 BY MR. EDWARDS:
5 Q. What do you remember saying about Bill
6 Clinton?
7 A. They went on a trip to Africa with Kevin
8 Spacey and that it really -- there was nothing
9 specific about Bill Clinton other than I think it
10 was a trip where they -- it was very vague. It was
11 implied that they enjoyed themselves, however that
12 was.
13 There were specific things said about
14 Spacey, but I cannot recall anything about Clinton.
15 Q. Okay. After speaking to the police or
16 while speaking to the police, do you remember
17 telling them that you're not safe because you're
18 talking about this?
19 MR. PAGLIUCA: Object to form and
20 foundation.
21 THE WITNESS: Yes.
22 BY MR. EDWARDS:
23 Q. And that you had heard Jeffrey Epstein
24 making threats to people on the telephone?
25 MR. PAGLIUCA: Object to form and

MONSANTO
Roundup
DDees.com

Google Trends | Compare

fake news
Search term

pizzagate
Search term

+ Add comparison

Worldwide | Past 5 years | All categories | Web Search

Interest over time

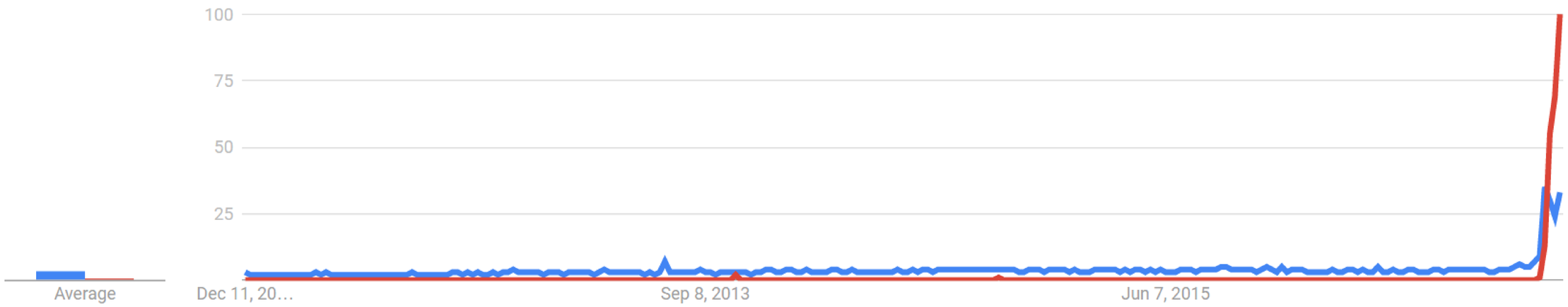

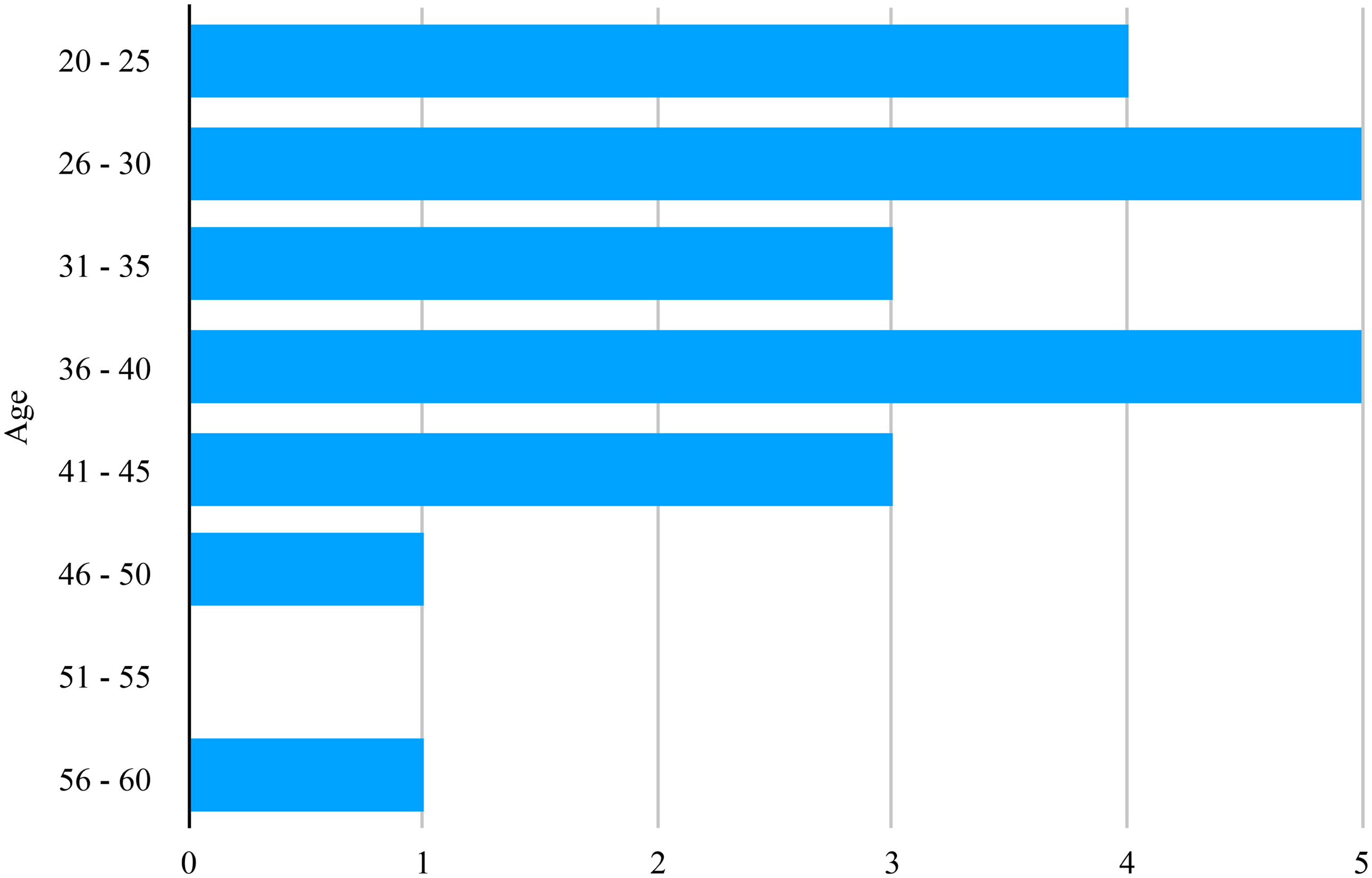
Age
20 - 25
26 - 30
31 - 35
36 - 40
41 - 45
46 - 50
51 - 55
56 - 60
0
1
2
3
4
5

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

Adolf Hitler quickly became the NSDAP's most active orator, with huge crowds flocking to hear him speak. He soon became the party's most dominant figure. The NSDAP continued to attract new members, gathering over 2,000 members in its first year. On May 20, 1920, the symbol of the **Swastika** (originally a symbol used by various ancient cultures throughout the world to represent good fortune) was formally adopted as the party emblem.

In völkisch circles, the swastika was considered the symbol of the **Aryan Race**. It represented the replacement of the symbol of the Christian cross with allegiance to the National Socialist State.

THE ROSICRUCIAN COSMO-CONCEPTION

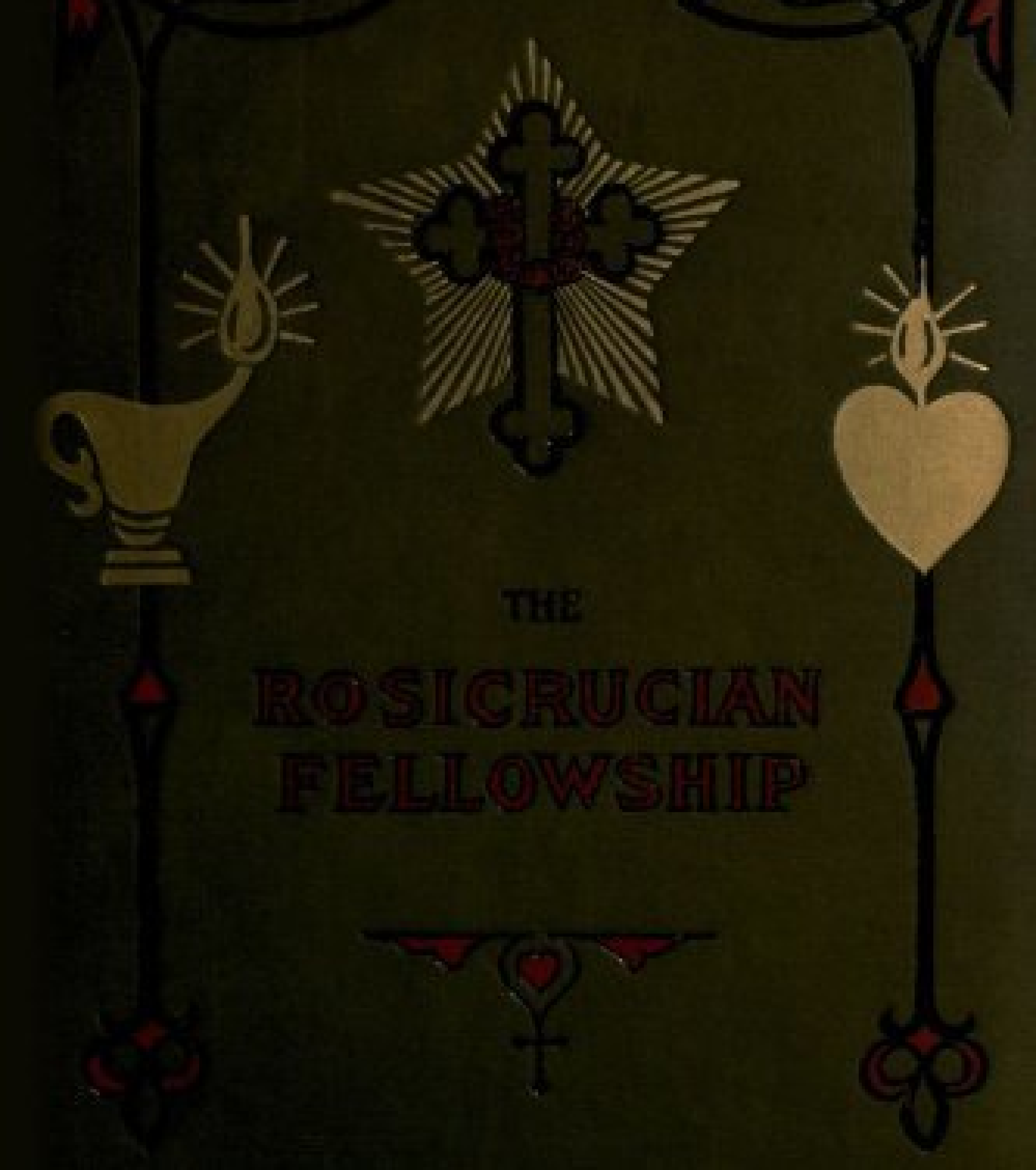

THE

ROSICRUCIAN FELLOWSHIP

1 that tape it's going to be Assistant Attorney
2 Weiss and Detective Recarey asking questions?
3 A. Yes.
4 Q. It says, during the sworn taped statement
5 Mr. Rodriguez stated he was employed by Jeffrey
6 Epstein for approximately six months.
7 I think we already talked about that.
8 I'm skipping ahead a little bit.
9 If Rodriguez needed to relay a message to
10 Epstein he would have to notify Epstein's
11 secretary Lesley in New York who would then notify
12 Epstein's personal assistant Sarah who would relay
13 the message to Epstein.
14 A. Yeah.
15 MR. CRITTON: Form.
16 BY MR. EDWARDS:
17 Q. That's pretty much the process you
18 described?
19 A. Yes, it was normal procedure.
20 Q. Rodriguez stated Epstein did not want to
21 see or hear the staff when he was in the
22 residence?
23 MR. CRITTON: Form.
24 THE WITNESS: That's correct.
25 BY MR. EDWARDS:

1 Q. That's something you agree with?
2 A. Yes.
3 MR. CRITTON: Form.
4 BY MR. EDWARDS:
5 Q. Rodriguez advised Mr. Epstein had many
6 guests.
7 In addition to the girls who are roughly
8 C. and T. age who had come to the house to have a
9 good time, who were some of the other guests that
10 you know of, if you know their name?
11 MR. CRITTON: Form.
12 THE WITNESS: I mentioned Alan
13 Dershowitz.
14 BY MR. EDWARDS:
15 Q. That's a lawyer from Harvard?
16 A. Yes. The magician, David Copperfield,
17 some other lawyers from New York, you know. There
18 were some other guests.
19 Q. And how frequently would these other
20 guests come over?
21 A. Once a month, something like that.
22 Q. Okay. So if it's only once a month and
23 you were only there six months you're saying you
24 only saw six guests come over in addition to --
25 A. They have people, you know, they have

1 friends, I will say, yeah.
2 Q. Then you mentioned that you typed into
3 Google, I guess you Googled Prince Andrew and Bill
4 Clinton. Why would you pick those names, were
5 they associated with Mr. Epstein?
6 A. Yes.
7 Q. And what is your understanding as to how
8 Prince Andrew is associated with Jeffrey Epstein?
9 A. Because there were pictures with him
10 together.
11 Q. In the house?
12 A. Yes.
13 Q. Many pictures or are we talking about
14 one?
15 A. Many pictures.
16 Q. Were these pictures that looked that
17 appeared to be at social events, at Mr. Epstein's
18 house or where?
19 A. Mrs. Maxwell took him to England to
20 introduce him to the royalty.
21 Q. Is it's your understanding that Ghislaine
22 Maxwell knew Prince Andrew and introduced --
23 A. Yes.
24 Q. Is it also your understanding that at
25 some point in time Ghislaine dated or had a

1 romantic relationship with Prince Andrew?
2 MR. CRITTON: Form.
3 THE WITNESS: I don't know that.
4 BY MR. EDWARDS:
5 Q. Do you know around what time period it
6 was that Mr. Epstein was introduced to Prince
7 Andrew?
8 A. 2003, I believe.
9 Q. How do you know that?
10 A. I've heard dates.
11 Q. From people in the Epstein group?
12 A. Yes.
13 Q. Okay.
14 MR. CRITTON: Let me note my objection,
15 move to strike, it's based on -- his
16 testimony is based on hearsay.
17 BY MR. EDWARDS:
18 Q. During the six month period of time when
19 you worked directly for Mr. Epstein, how often did
20 Mr. Epstein get together with or hangout with
21 Prince Andrew; if you know?
22 A. I didn't see him once.
23 Q. You never saw Prince Andrew at the house?
24 A. No, no, he called.
25 Q. I'm sorry, how often would he call?

ANTHROPOSOPHY & THE TEACHINGS OF RUDOLF STEINER

During his life, Rudolf Steiner fiercely advocated for universal education and self-improvement as a pathway to positive social change. He was one of the most influential teachers of the occult tradition of **Rosicrucianism**. One of Steiner's core teachings was that social improvement and individual inner development must go hand-in-hand. He initiated educational, social, and artistic movements that still flourish around the world today, including **Waldorf Education**, biodynamic agriculture, and anthroposophical medicine and architecture.

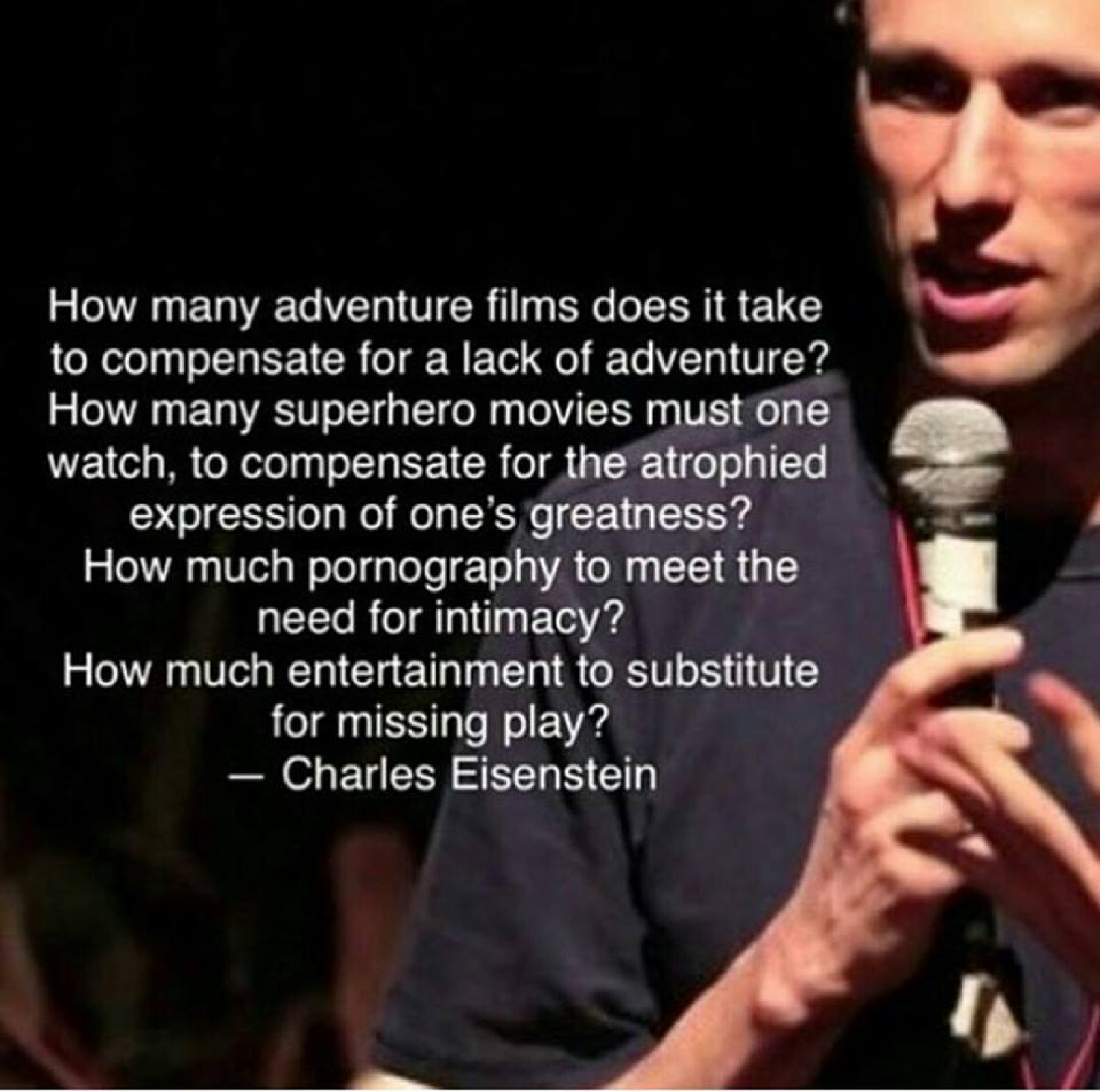
How many adventure films does it take
to compensate for a lack of adventure?
How many superhero movies must one
watch, to compensate for the atrophied
expression of one's greatness?
How much pornography to meet the
need for intimacy?
How much entertainment to substitute
for missing play?
— Charles Eisenstein

THE BIOLOGY OF BELIEF

Powerful Conditioning

BRUCE H. LIPTON, Ph.D.

RUDOLF VON SEBOTTENDORF & THE THULE SOCIETY

In 1916, Sebottendorf came into contact with the **Germanenorden**, and was subsequently appointed the Ordensmeister (group leader) for its Bavarian schism faction, the **Germanenorden Walvater of the Holy Grail**. Settling in Munich, Sebottendorf established an occult order known as the **Thule Society** in 1918 with fellow occultist **Walter Nauhaus**. The **Thule Society** quickly became an increasingly influential behind-the-scenes force of German politics. In classical literature and cartography, ***Thule*** represented the northern-most regions of Earth. The term ***Ultima Thule*** acquired the mystical notion of any distant place located "beyond the borders of the known world."

AUG / SEPT 2014 #22

Sheeple

WAKE UP TO YOUR NIGHTMARE

MONSANTO BUYS OUT INDIA'S SEED MARKET

FARMERS FORCED TO TAKE LOANS FOR EXPENSIVE GMO SEEDS

FAILED HARVESTS CRUSHING DEBT LOSES LAND

300,000 FARMER SUICIDES

MANY BY DRINKING MONSANTO PESTICIDE

GMO BT COTTON

BT TOXIN IN PLANTS EXPLODES STOMACHS OF INSECTS

1000s ANIMAL DEATHS

DDees.com

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Lord Walter Rothschild and members of the **Rockefeller** family demanded that they be allowed to send their representative **Sydney Reilly** to Russia to supervise the transfer of Russian natural resources and gold held in the Russian Central Bank to London. This was agreed to by Lenin. To seal the bargain, Lord Milner, on behalf of the Rothschilds, gave Lenin 60 million British pounds, while the Rockefellers contributed 40 million dollars to Lenin and the Bolsheviks. **Fritz Platten** was put in charge of the logistics of Lenin's journey, and oversaw it until the Bolshevik revolutionaries arrived safely in Petrograd, Russia.

Lord Walter Rothschild

ORDER OF THE ILLUMINATI

In October 1783, **Joseph Utzschneider**, a lawyer who had left the Illuminati in August of that year, presented to Bavarian **Duchess Maria Anna** a document which detailed the activities of the Order. On June 22, 1784, the Illuminati was outlawed by edict of **Duke Karl Theodore Dalberg**, Elector of Bavaria, after discovering that the goals of the Illuminati were to "in time rule the world" by overthrowing all civil government. On March 2, 1785, Dalberg issued a proclamation identifying the Illuminati as a branch of Freemasonry, and ordered their lodges to be shut down. The government of Bavaria began a war against the Illuminati and initiated judicial inquiries. In an attempt to preserve the secrecy of their motives, the Illuminati's Areopagite burned many of their documents. However, the Bavarian government was able to seize many of their papers upon raiding their lodges.

The LAW OF ONE

Book II

by Ra,
an humble messenger of
The Law of One

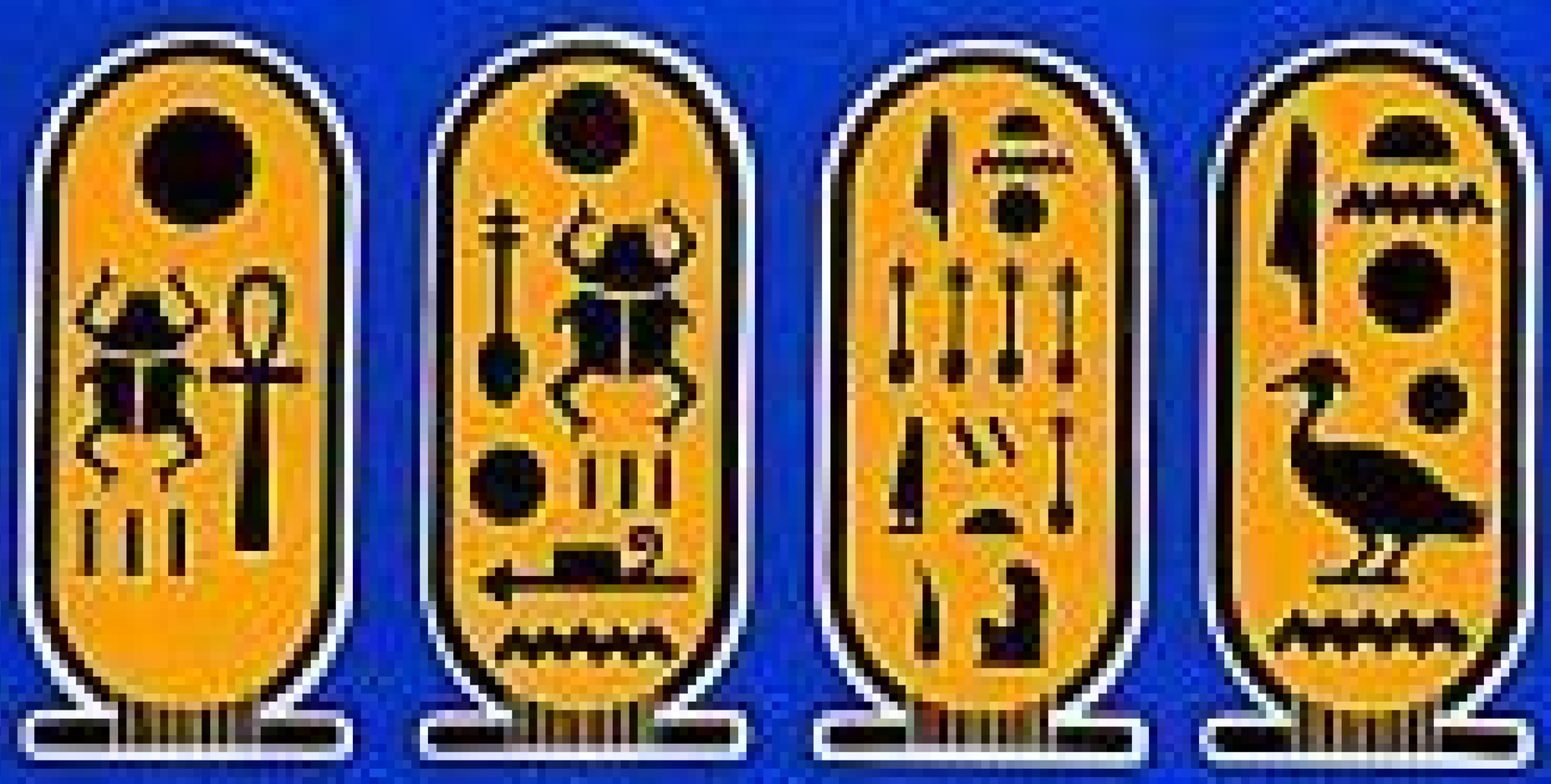

Me talking shit about the government via ham radio after they cut off civilian access to the internet:

IF GOVERNMENT WAS A PERSON

JÖRG LANZ VON LIEBENFELS

ARIOSOPHY, THEOZOOLOGY, ORDO NOVI TEMPLI & OSTARA

After Hitler's rise to prominence in the 1920s, Liebenfels tried to be recognized as one of his ideological precursors. In the preface of issue #1 of the 3rd series of ***Ostara*** magazine, he wrote: "*One shall remember that the swastika and fascist movements are basically offspring of Ostara.*" After Austria was annexed by Nazi Germany in 1938, Liebenfels hoped for Hitler's patronage, but Hitler banned him from publishing his writings, and copies of ***Ostara*** were removed from circulation. After the war, Liebenfels accused Hitler of having not only stolen but corrupted his ideas, and also of being of "inferior racial stock." Hitler never mentioned Liebenfels in any recorded conversation, speech, or document.

GMO
MONSANTO
Deesillustration.com

The Mists of DRAGON LORE

The Toltec Teachings

it, was in fact what eventually led to our work being published as a NASA technical memorandum last year. We wrote and published that paper basically as a direct result of this guy quoting to my face a bunch of obscure shit about my life, including accurate notes from my spinal MRIs, and then telling me that we could publish it within 6 months or lose it. That was actually how that paper got published. Why are there now multiple data points for Isreal being all up in my medical records, even down to my dentist? What the fuck? I just don't know anymore, and I kind of hate it.

Amy Eskridge 4:43 AM

The public approaches though, omg. It's just totally crazy shit, I swear to god. Like I should maybe just retire from science altogether and just start writing spy thriller novels about my real experiences.

- MAY 13

Amy Eskridge 5:45 AM

Oh, btw... If you see any report that I killed myself, I most definitely did not. If you see any report that I overdosed myself, I most definitely did not. If you see any report that I killed anyone else, I most definitely did not. Just like Bishop most definitely did not kill Maria and Gopi and Adriel. Just like McLandish sure as fuck did not blow his own head off with a shotgun. The dominos are being lined up all over again now...

- MAY 17 Amy Eskridge sent the following messages at 8:19 AM

Amy Eskridge 8:19 AM

It's like... god. I mean... I've recently heard confirmation that there were new GRU units that have been running around town since shortly before the Ukraine thing and causing mayhem. But I really didn't need confirmation of that, because they had already burnt the shit out of my skin with second degree burns and freaking melted the window blinds to do it in early February, which I have many pictures of. I pretty much always see this type of shit well before anyone else mentions it. I could have told anyone that

The Astral Plane: Its Scenery, Inhabitants and Phenomena

Charles Webster Leadbeater

Published by the Library of Alexandria

Made in the United States of America

In 1963, the Bronx Zoo had an exhibit called "The Most Dangerous Animal In the World." It was a mirror.

Today's Forecast
Sunny until Chemtrails
68°
The Daily Wake-up Call
Chemtrails and Morgellons Disease?
Deesillustration.com

KARL MARX

Marx was significantly influenced by the philosophy of **Georg Wilhelm Friedrich Hegel**, and embrace **Hegelianism** in his youth. While in Paris in 1844, Marx met **Friedrich Engels**, a lifelong friend and collaborator. After moving to Brussels in 1845, Marx and Engels were both active in the international political party known as the **Communist League**. In 1848, they wrote ***The Communist Manifesto***, a political pamphlet which expressed their political and economic ideas, and ended with a call for a workers' revolution.

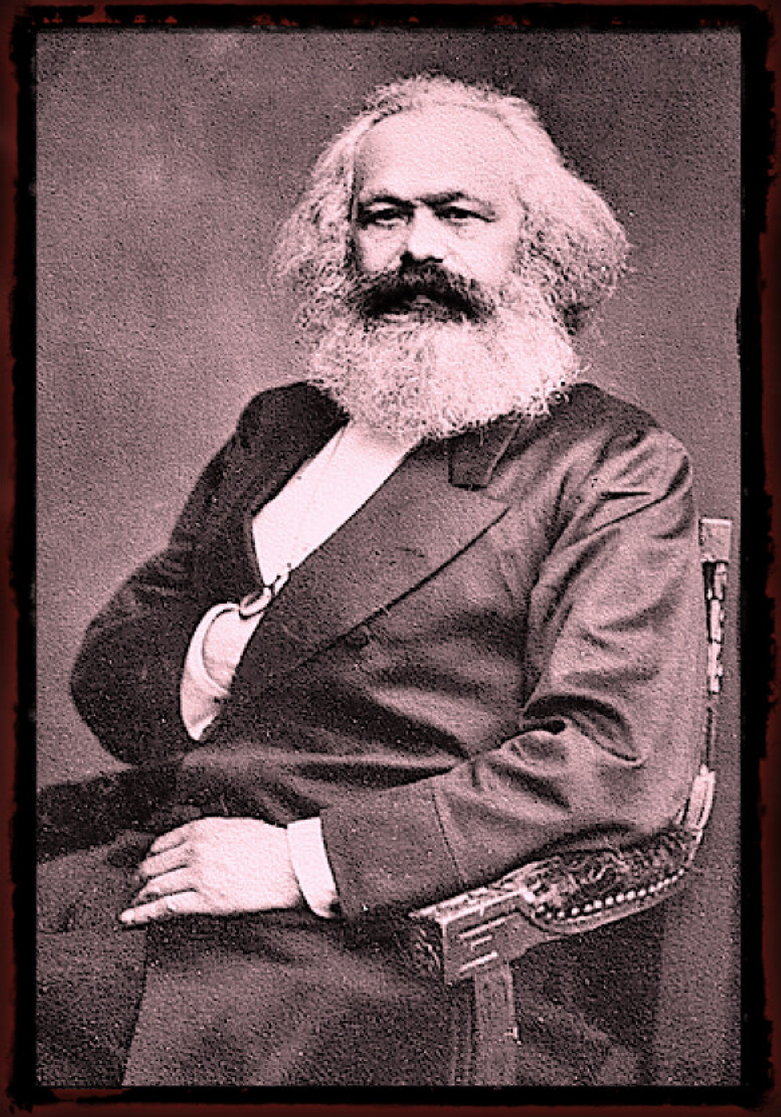

BECOME
UNFREEZABLE

Besta Pizza

This is a placebo meme for humor calibration purposes

It has no inherent effect but studies have shown it to be as effective as regular memes in a certain percent of the population

FRIEDRICH ENGELS

Friedrich Engels (November 28, 1820 – August 5, 1895) was a German ideologue, political theorist, and revolutionary socialist. He was a businessman and the closest friend and collaborator of **Karl Marx**. Engels met Marx in 1844, and they jointly authored a number of works, including ***The Communist Manifesto*** in 1848, and worked as political organizers and activists in the **Communist League** and **First International**. Engel's writings on **materialism**, **idealism**, and **dialectics** supplied **Marxism** with its ontological and metaphysical foundation. Engels also helped Marx financially, allowing him to continue his writing after moving to London in 1849. After Marx's death in 1883, Engels compiled volumes II and III of ***Das Kapital***, helped found the socialist organization **Second International**, and became the leading authority on Marxist political and economic theories.

1 Q. Were you underage during either of those?
2 A. I believe so.
3 Q. Both of them?
4 A. I can't be 100 perfect sure.
5 Q. When you were sexually trafficked to the
6 prince were you underage?
7 A. Not by England's standards.
8 Q. You weren't in England, were you, you were
9 in the South of France?
10 MS. MCCAWLEY: Which prince? You need to
11 clarify.
12 A. Foreign prince, sorry. I believe I would
13 have been 17. I don't know what their age --
14 MS. MCCAWLEY: You don't have to know. You
15 don't have to know anything legal. Just answer
16 the question the best you can.
17 BY MS. BORJA:
18 Q. So how old were you when you were sexually
19 trafficked to Mr. Dubin?
20 A. I don't know.
21 Q. What is your best guess?
22 A. I'm not going to speculate.
23 Q. How many times did you have sex with Mr.
24 Dubin?
25 A. Once.

1

TWO STREET-VIEWS OF THE BURNING WTC SHOWN ON TV

100 DEADLY SKILLS

COMBAT EDITION

LIVE ACTION SKILL VIDEOS INCLUDED

A Navy SEALs Guide to Crushing Your Enemy, Fighting for Your Life, and Embracing Your Inner Badass

Navy SEAL, Ret.

CLINT EMERSON

New York Times Bestselling Author

THE FABIAN SOCIETY
& INCREMENTAL SOCIALISM

Members of the Fabian Society have included noted political leaders of many other countries. **Obafemi Awolowo**, Premier of the Western State of Nigeria, was a Fabian Society member in the late 1940s. The founder of Pakistan, **Muhammad Ali Jinnah**, was an avid member of the Fabian Society in the early 1930s. **Lee Kuan Yew**, the first Prime Minister of Singapore, stated in his memoirs that his initial political philosophy was strongly influenced by the Fabian Society. **Michel Aflaq**, widely considered as the founder of the Arab Ba'athist movement, was a Fabian Socialist. And **Salamah Musa** of Egypt, a prominent advocate of Arab Socialism, was a member of the Fabian Society since 1909. 20th century members of the Fabian Society included UK Prime Ministers **Ramsay MacDonald**, **Clement Attlee**, **Harold Wilson**, **Tony Blair** and **Gordon Brown**. 229 members of the Fabian Society were elected to the **British Parliament** in the 1945 general election. The major influence of the Fabian Society on the **Labour Party** of the UK, and on the English-speaking Socialist movement world-wide, has made it one of the main inspirations of **International Socialism**.

KARL MARIA WILIGUT

IRMINISM, WEWELSBERG & THE OCCULT PURGE

Karl Maria Wiligut (December 10, 1866 – January 3, 1946) was a prominent Nazi occultist from Austria, and the leading figure of the religion of **Irminism**. Wiligut identified Irminism as the "true German ancestral religion," claiming that **Guido von List**'s **Wotanism** and **Armanen Runes** were parts of a schismatic false religion. He claimed to worship the ancient Germanic god **Krist**, whom Wiligut claimed Christianity later appropriated as their own savior, **Christ**. Wiligut also claimed to be the descendant of an ancient line of god-kings dating back to 228,000 BC, and that he was able to see into the past lives of his ancestors. Wiligut believed that a burnt-out star, or "black sun," which he called **Santur** was once the center of our solar system, and was still visible in human antiquity. He believed **Santur** to be the source of power of the **Hyperboreans** (Far-North Aryans).

Greetings from
FLORIDA
Deesillustration.com

energy
energy
energy
CLIMATE ACTION PLAN
PG&E
SmartMeter
G10071506730
ENERGY STAR
ENERGY STAR
StopTheCrime.net
DDees.com

I IDENTIFY AS A THREAT.

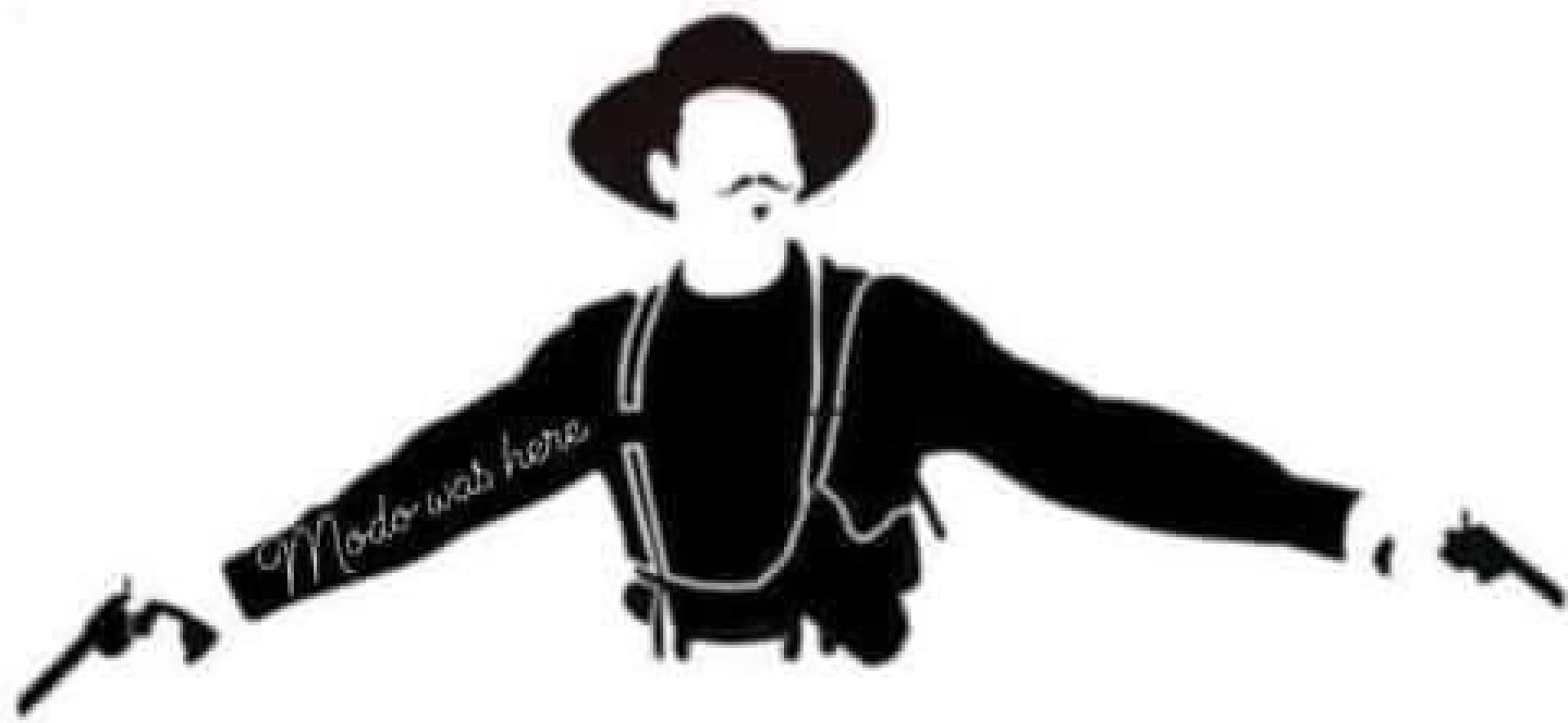

MY PRONOUNS ARE, FUCK AROUND / FIND OUT.

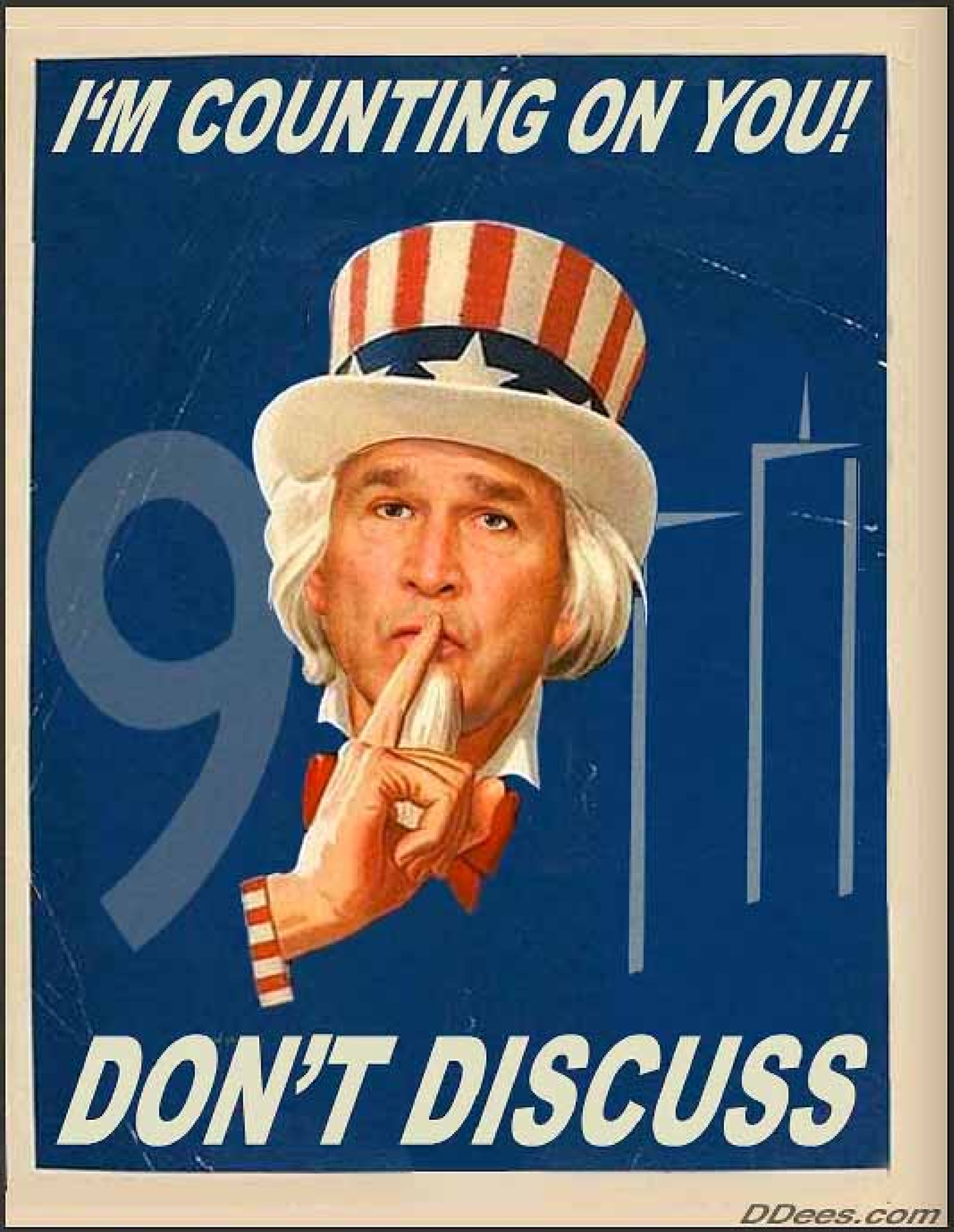
I'M COUNTING ON YOU!
DON'T DISCUSS
DDees.com

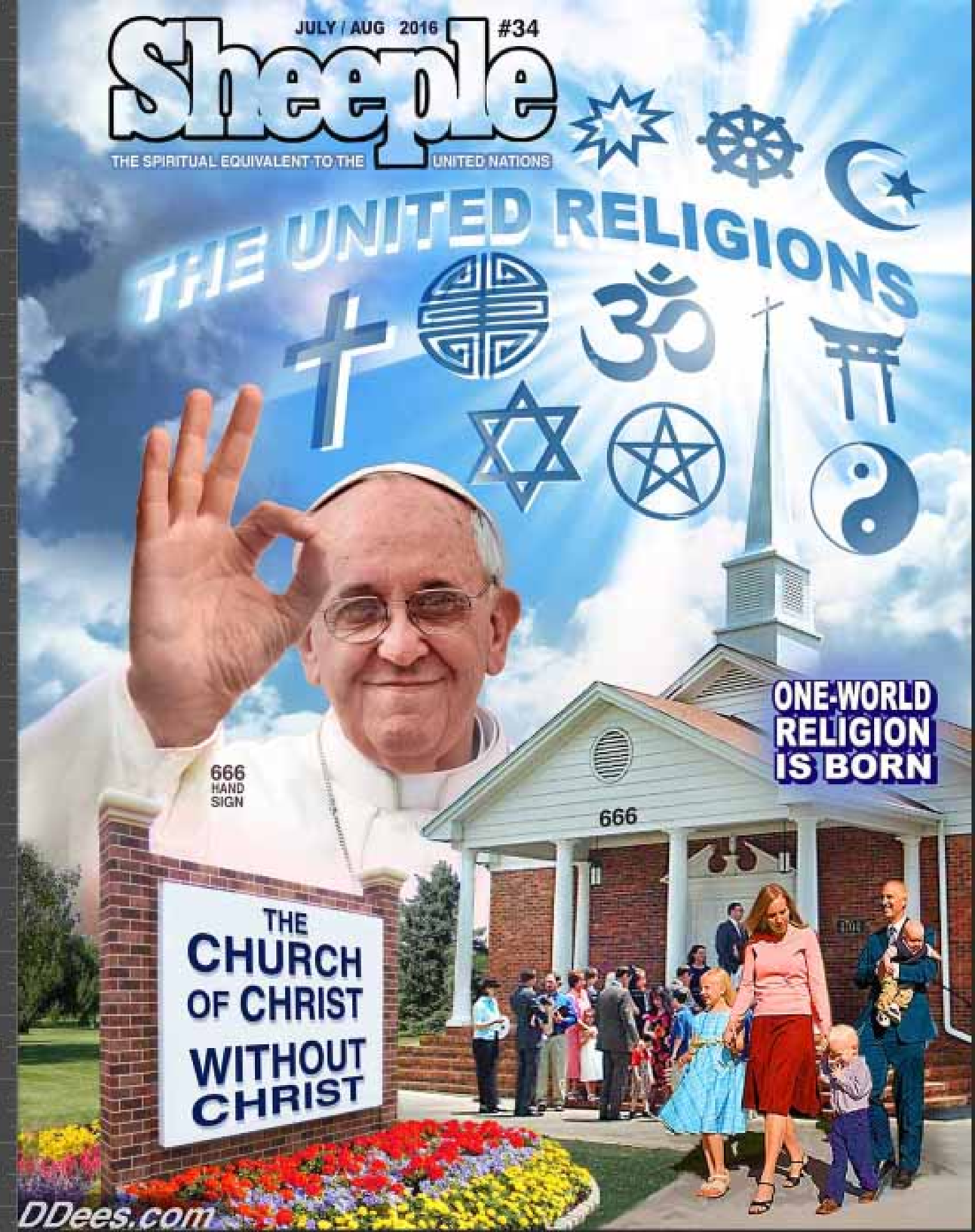
JULY / AUG 2016
#34
Sheeple
THE SPIRITUAL EQUIVALENT TO THE UNITED NATIONS
THE UNITED RELIGIONS
ONE-WORLD RELIGION IS BORN
666 HAND SIGN
666
THE CHURCH OF CHRIST WITHOUT CHRIST
DDees.com

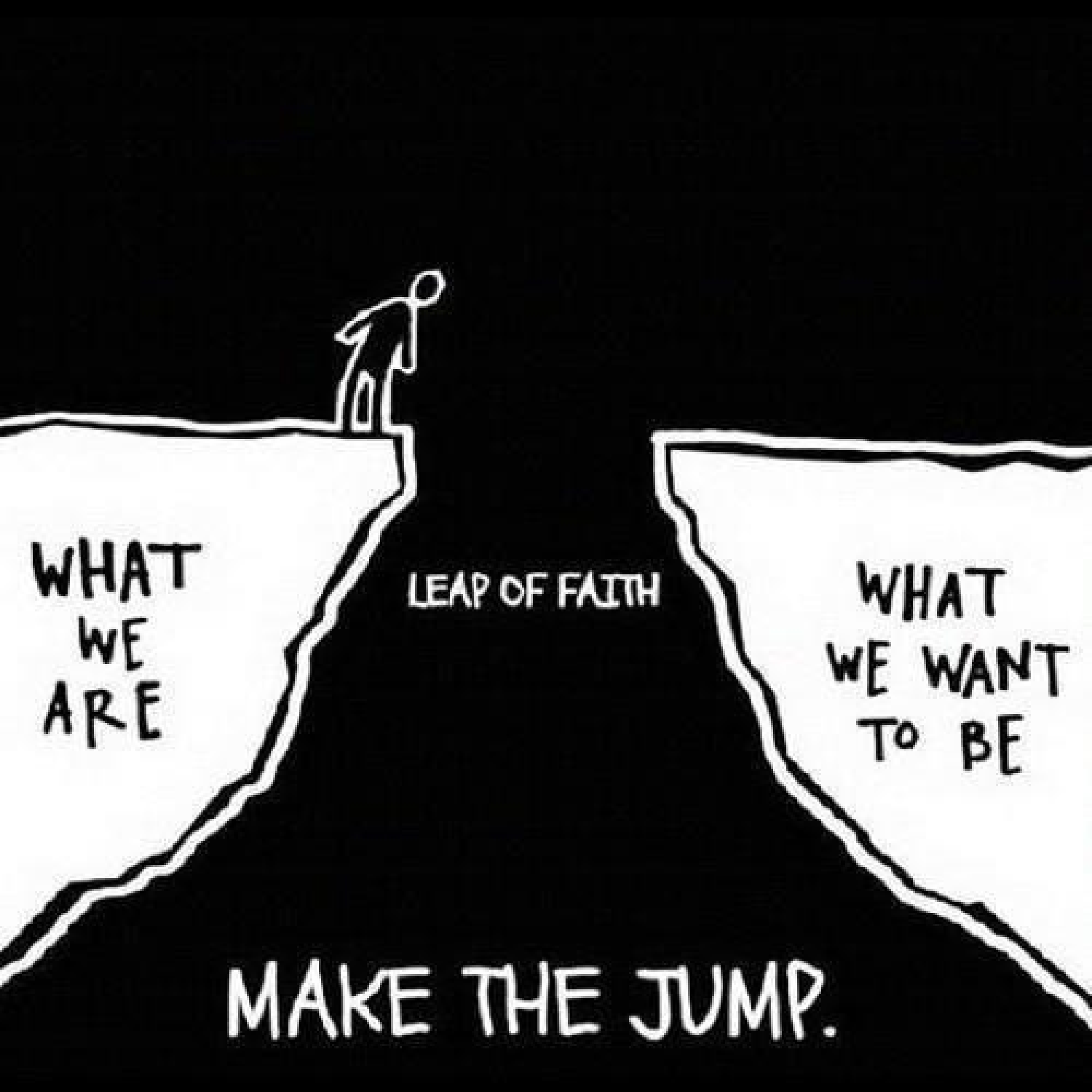
WHAT WE ARE
LEAP OF FAITH
WHAT WE WANT TO BE
MAKE THE JUMP.

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

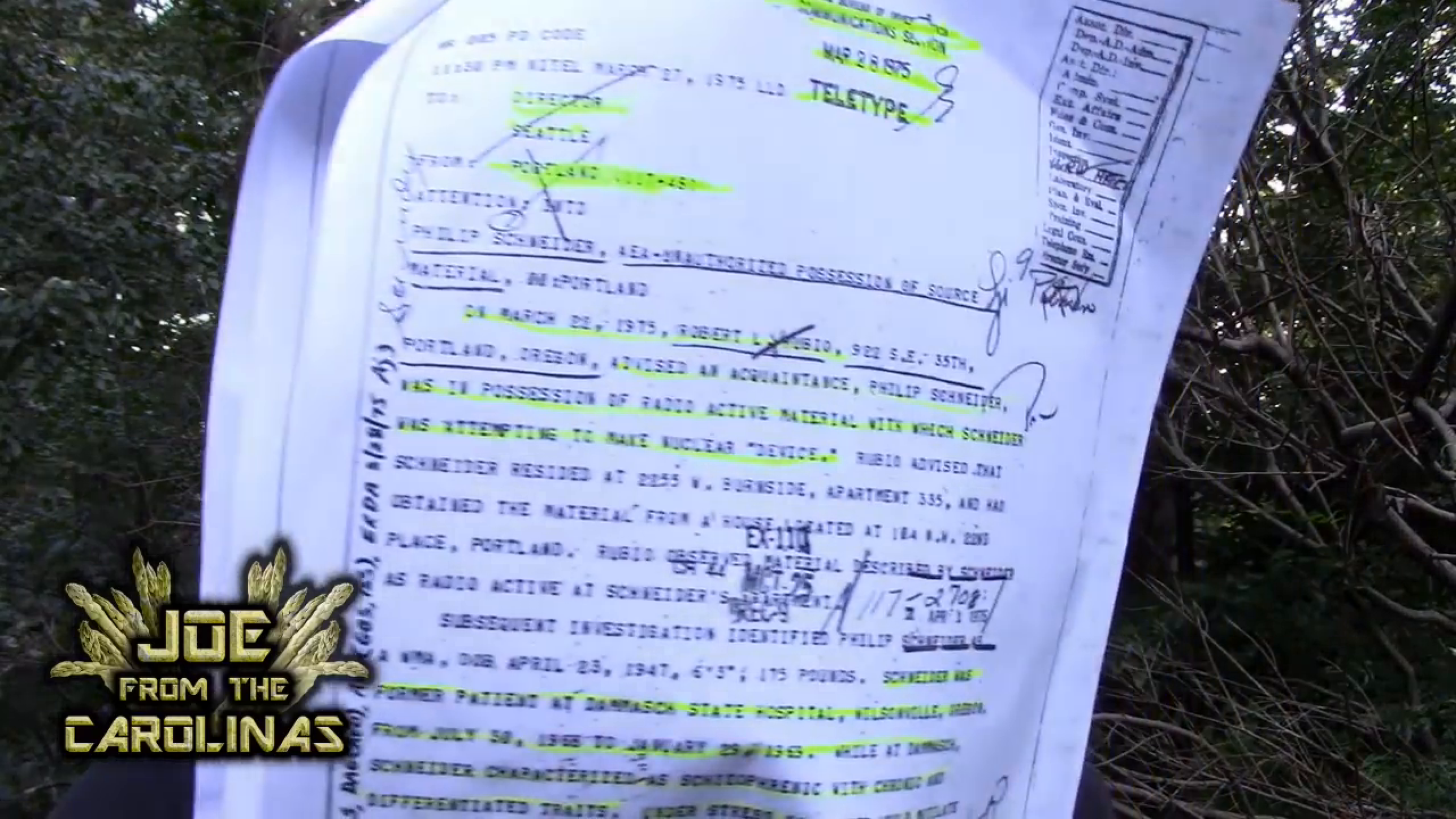

W 003 PD CODE

MAR 28 1975

TELETYPE

1150 PM MITEL MARCH 27, 1975 LLD

TO: DIRECTOR

SEATTLE

FROM: PORTLAND (87-45)

ATTENTION: SAC

PHILIP SCHNEIDER, AEA-UNAUTHORIZED POSSESSION OF SOURCE MATERIAL, OO:PORTLAND

ON MARCH 26, 1975, ROBERT L. RUBIO, 922 S.E. 35TH, PORTLAND, OREGON, ADVISED AN ACQUAINTANCE, PHILIP SCHNEIDER, WAS IN POSSESSION OF RADIO ACTIVE MATERIAL WITH WHICH SCHNEIDER WAS ATTEMPTING TO MAKE NUCLEAR "DEVICE." RUBIO ADVISED THAT SCHNEIDER RESIDED AT 2255 W. BURNSIDE, APARTMENT 335, AND HAD OBTAINED THE MATERIAL FROM A HOUSE LOCATED AT 184 N.W. 22ND PLACE, PORTLAND. RUBIO OBSERVED MATERIAL DESCRIBED BY SCHNEIDER AS RADIO ACTIVE AT SCHNEIDER'S APARTMENT.

SUBSEQUENT INVESTIGATION IDENTIFIED PHILIP SCHNEIDER AS A WMA, DOB APRIL 23, 1947, 6'5", 175 POUNDS. SCHNEIDER WAS FORMER PATIENT AT DAMASCH STATE HOSPITAL, WILSONVILLE, ORGN. FROM JULY 30, 1968 TO JANUARY 29, 1969. WHILE AT DAMASCH, SCHNEIDER CHARACTERIZED AS SCHIZOPHRENIC WITH CRUDE AND DIFFERENTIATED TRAITS. UNDER STRESS

EX-110

MAR 25

117-2708

2 APR 1 1975

Assoc. Dir.
Dep. A.D.-Adm.
Dep. A.D.-Inv.
Asst. Dir.:
Admin.
Comp. Syst.
Ext. Affairs
Files & Com.
Gen. Inv.
Ident.
Inspection
Intell.
Laboratory
Plan. & Eval.
Spec. Inv.
Training
Legal Coun.
Telephone Rm.
Director Sec'y

JOE FROM THE CAROLINAS

VISA
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MSG
EXPOSED
WINTER 2007
MSG Addiction Behind America's Obesity Epidemic
Hidden MSG - Slow Death For America
Anxiety & Depression: Side Effects of MSG
FDA Refuses To Limit MSG In Food!
Kirstie Alley: MSG MADE ME FAT?
DDees.com

VEHICLES

Mercedes Benz 600 2001 Black Licence: EO3PRU Lic: U90-BQL Gone to NYC '98	(561) 309-6415 Rear (561) 379-9390 Front Yellow Dog	Mercedes Benz of Palm Beach 4000 Okeechobee Boulevard West Palm Beach, FL 33409 Att: Shawn Adison Tel: (561) 689-6363
Mercedes Benz 600 1997 Black Licence: G14KCT	(561) 758-1672 Rear (561) 818-8867 Front	
Mercedes Benz 600 Conv 1998 Silver Licence: RAS85L Gone	(561) 346-7141	Paint work & Body Shop Coach work Contact nominee [redacted]
Suburban 2001 Black Licence: WGE53R Gone to Reno	(561) 371-1686	Roger Dean Chevrolet 2235 Okeechobee Boulevard West Palm Beach, FL 33409 Tel: (561) 683-8100
Crysler Mini Van 1996 White Licence: WGE52R Gone	(561) 308-5700	Nestor Auto Repairs 2600 Florida Avenue West Palm Beach, FL 33401 Tel: (561) 835-0809
Cobra Grand 1993 Green C97CRJ Vanessa Garcia		Nestor Auto Repairs 2600 Florida Avenue West Palm Beach, FL 33401 Tel: (561) 835-0809
Volvo 1998 Gold Mrs Epstein	(561) 686-3707	Volvo Palm Beach 5544 Okeechobee Boulevard West Palm Beach, FL 33417 Tel: (561) 471-7600
Oil Well	900 Southern Boulevard West Palm Beach, FL 33405 **Tel: (561) 835-9374**	Oil change every 3 000 miles

GIUFFRE007590
Confidential

Registration, insurance and yearly inspection papers to be kept in the glove compartment of each vehicle
Spare keys are kept in the key box in the office

Introduce them to identity politics...
OCCUPY WALL ST.!!!
STOP CORPORATE GREED
FAT CATS

BECOME
NO
DOGS
PLEASE
UNGOVERNABLE

SRI YANTRA + FLOWER OF LIFE

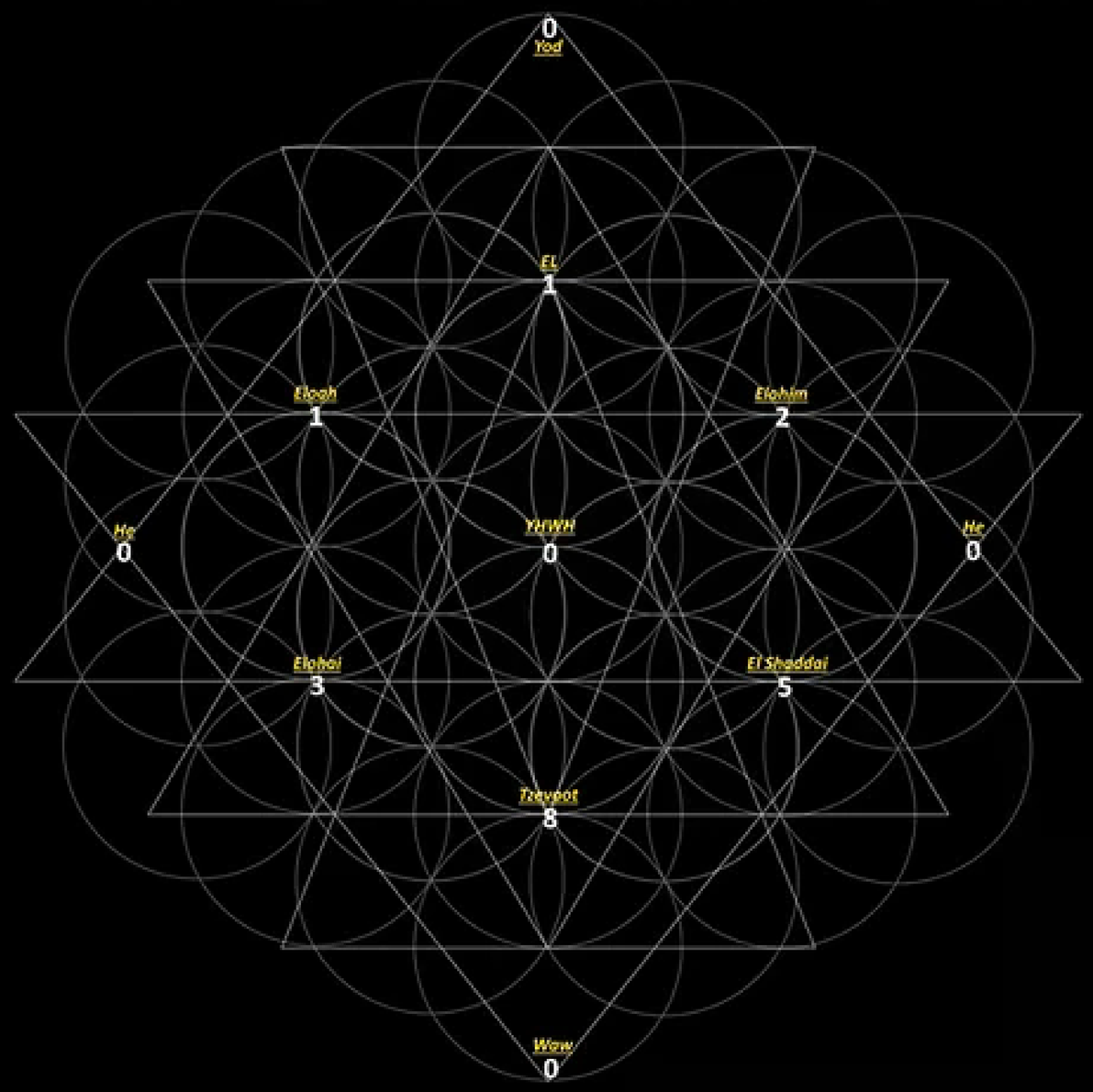

64 TETRAHEDRON

FRACTAL SPACE GEOMETRY

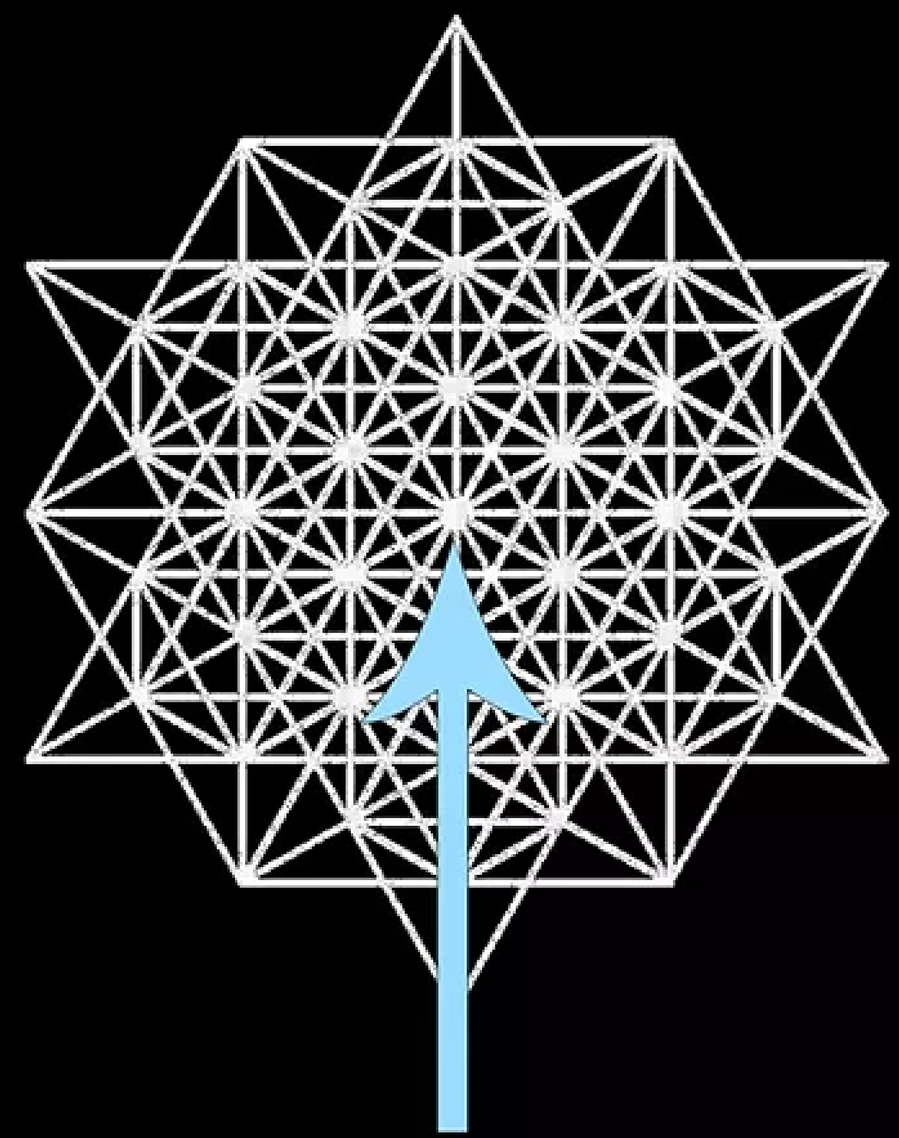

SINGULARITY

CENTER / STILLNESS

KETER / CROWN

EMANATION

INFINITE

SOURCE

UNSPEAKABLE

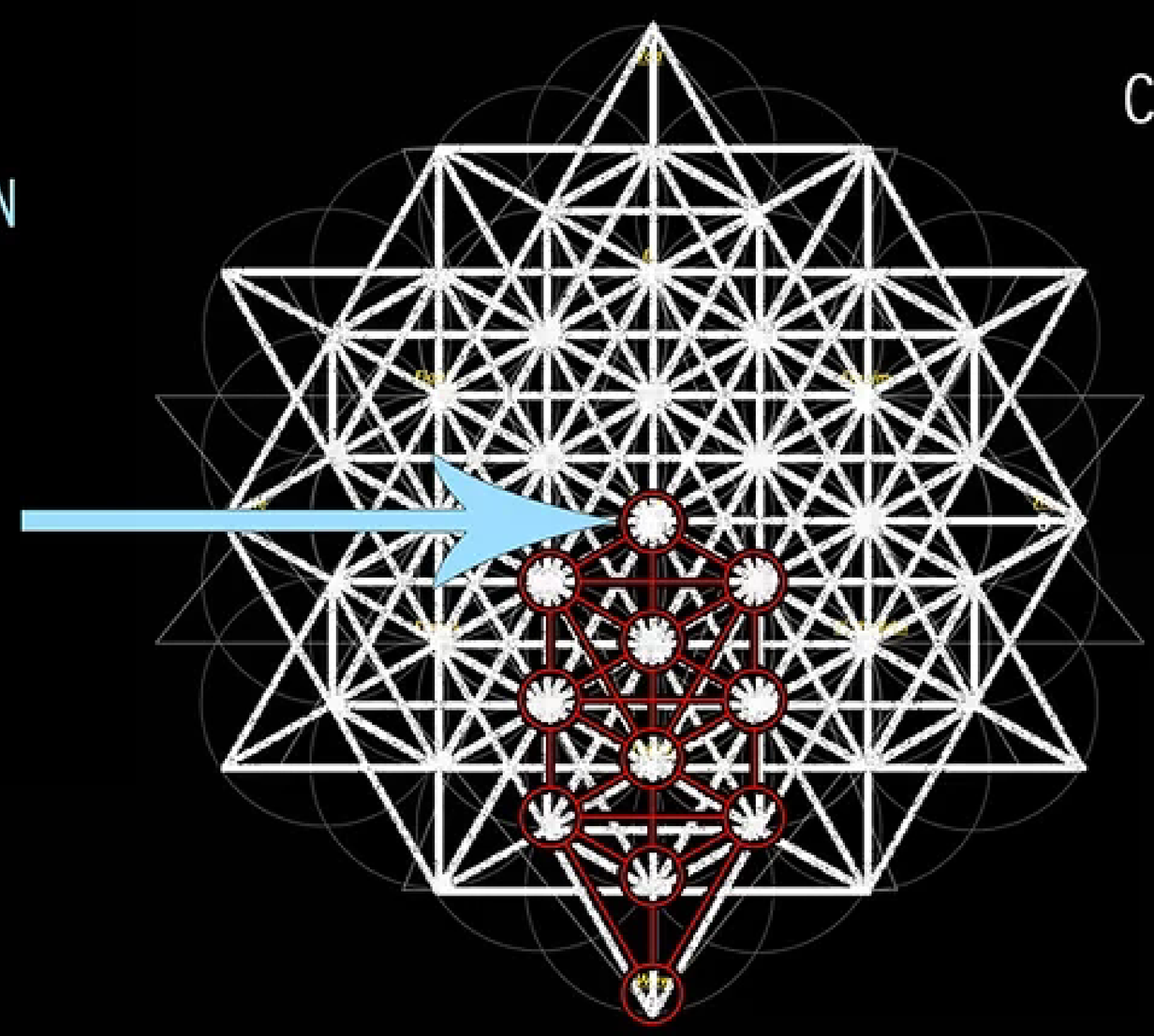

/r/holofractal

THE FABIAN SOCIETY
& INCREMENTAL SOCIALISM

The **Fabian Society**, founded on January 4, 1884 in London, is a British Socialist organization whose purpose is to advance **Socialism** via **gradualism**, rather than by revolutionary overthrow. This strategy is known as **Incremental Socialism**. The Fabian Society was historically related to **radicalism**, a left-wing political tradition. The Fabian Society has had a powerful influence on British politics, specifically upon the **Labour Party** of Great Britain, which grew out of it. The Fabian Society also founded the **London School of Economics** in 1895. The society now functions primarily as a political think tank, and is one of 20 Socialist societies affiliated with the UK's Labour Party.

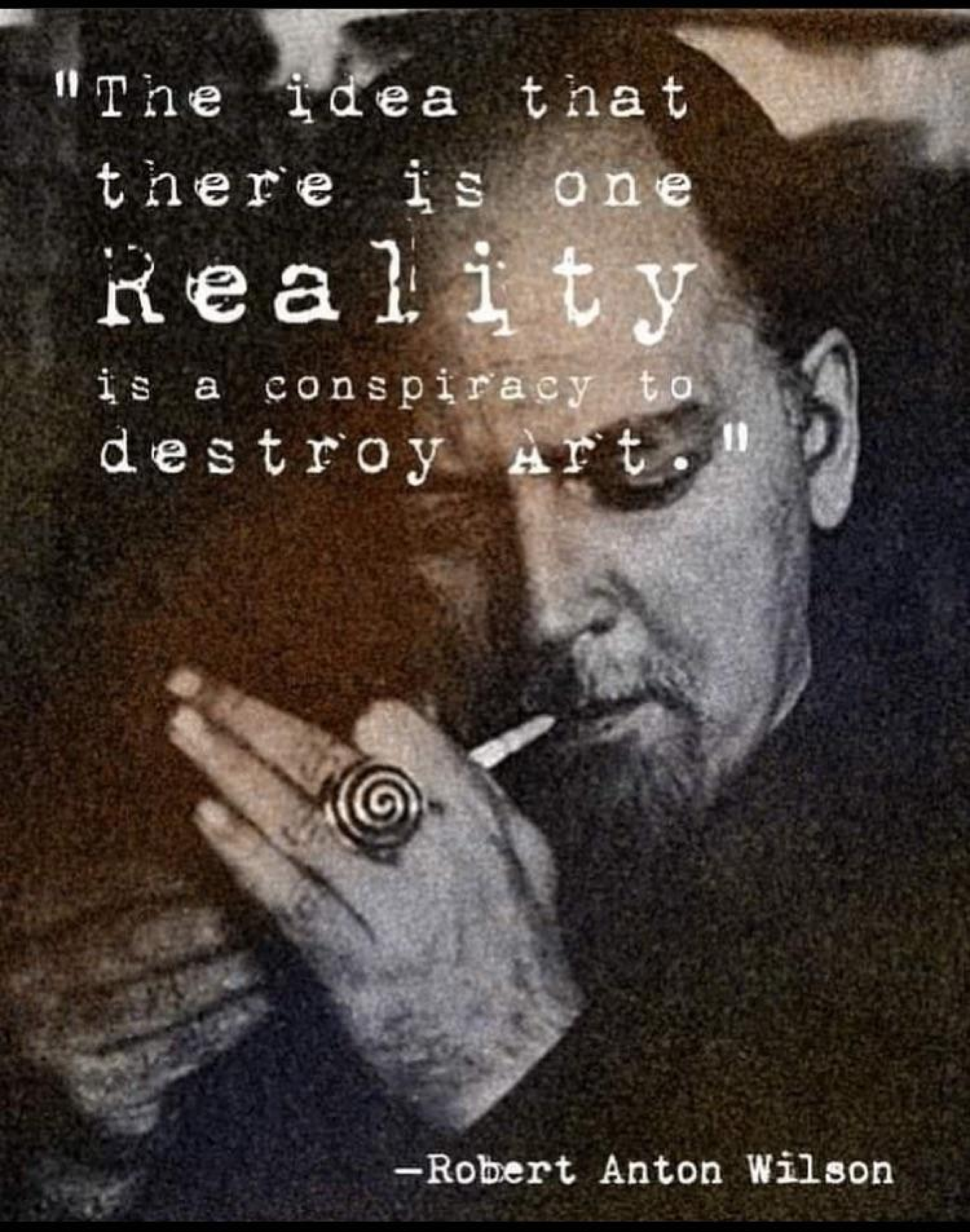
"The idea that
there is one
Reality
is a conspiracy to
destroy Art."
—Robert Anton Wilson

THE FABIAN SOCIETY
& INCREMENTAL SOCIALISM

The Fabian Society was named after the Roman general **Quintus Fabius Maximus**, who was nicknamed "**The Delayer**." His "**Fabian Strategy**" sought gradual victory against a superior force through persistence, harassment, and wearing the enemy down over time, rather than through climactic battles. The logo of the Fabian Society, a tortoise, represented the group's strategy for a slow, imperceptible transition to **Socialism**. Its coat of arms, a "wolf in sheep's clothing," represented its preferred methodology of infiltration for achieving its goals." The wolf in sheep's clothing symbolism was later abandoned, due to its blatant connotations.

there were obviously new units in town if anyone had asked me. And I could have described their recent tactics in great detail well before anyone else knew, because I pretty much always get hit by the shittiest first wave of everything. But this new thing they have been doing is the creepiest shit I have ever seen, and that's saying a lot considering what I have seen. It's...a shit load of anonymous messages. Offering advice on how to kill myself. At night, while I'm in bed by myself. Phrased as these crazy creepy rhymes. Like: "take your pills and overdose and this will go away, take your pills and overdose and it will be ok." Like fucking creepy nursery ryhmes about how to kill myself. Goddamnit, it's the creepiest shit ever. It progressed from creepy rhyming advice on how to kill myself, to eventually morphing into other crazy messages that were clearly trying to lure me out of the house at night. Like: "I'm right out here, come out to the front door, open it. Walk past the pool. I'm in the barn, come out to the barn and find me." Creepy. Ass. Shit. Creepiest. Shit. Ever. I've lived through some fucking crazy Mossad level psyops. I've had my detailed medical records quoted to my face. This new shit is the creepiest shit ever. Like what would I fucking find if I was stupid enough to walk out to our barn in the middle of the night, just because some anonymous asshole asked me to? Fuck, no, I'm not going out there, stop asking. And asking me to come out to the barn... how the cameras are currently set up... you'd see footage of me walking out to the barn by myself, and you would not see anyone approaching the barn from the back. There would just be footage of me walking out there by myself on the cameras and then maybe my parents would find me hanging from the rafters in the morning. Goddamn, I'm not going out there, no matter how many times you send me messages baiting me to. It's the creepiest shit I have ever experienced, it has totally surpassed all of the previous insane creepy shit I've ever seen. No, I'm not going to take all my pills and overdose myself, no matter how many creepy rhyming messaged you send me asking me to, and I'm also not going to walk outside to the barn at night to come to you, fucking stop asking me to, goddamn it. I dunno. It's maybe the ground work to frame a suicide. Just ask McLandish. Oh wait, you can't, he's dead, of a supposed suicide. He was emailing me shortly before he died because we had both independently come to a lot of the same conclusions. Then he was dead. I'd love to know if he was being creepily taunted to kill himself before then, because it

Crypto Agorism

Free markets for a free world.

- Liberate yourself from the state's monopoly on money (fiat), identity (government ID) and markets (regulations).
- Use Bitcoin, Monero, P2P reputation, KYC-free services & Second Realms.

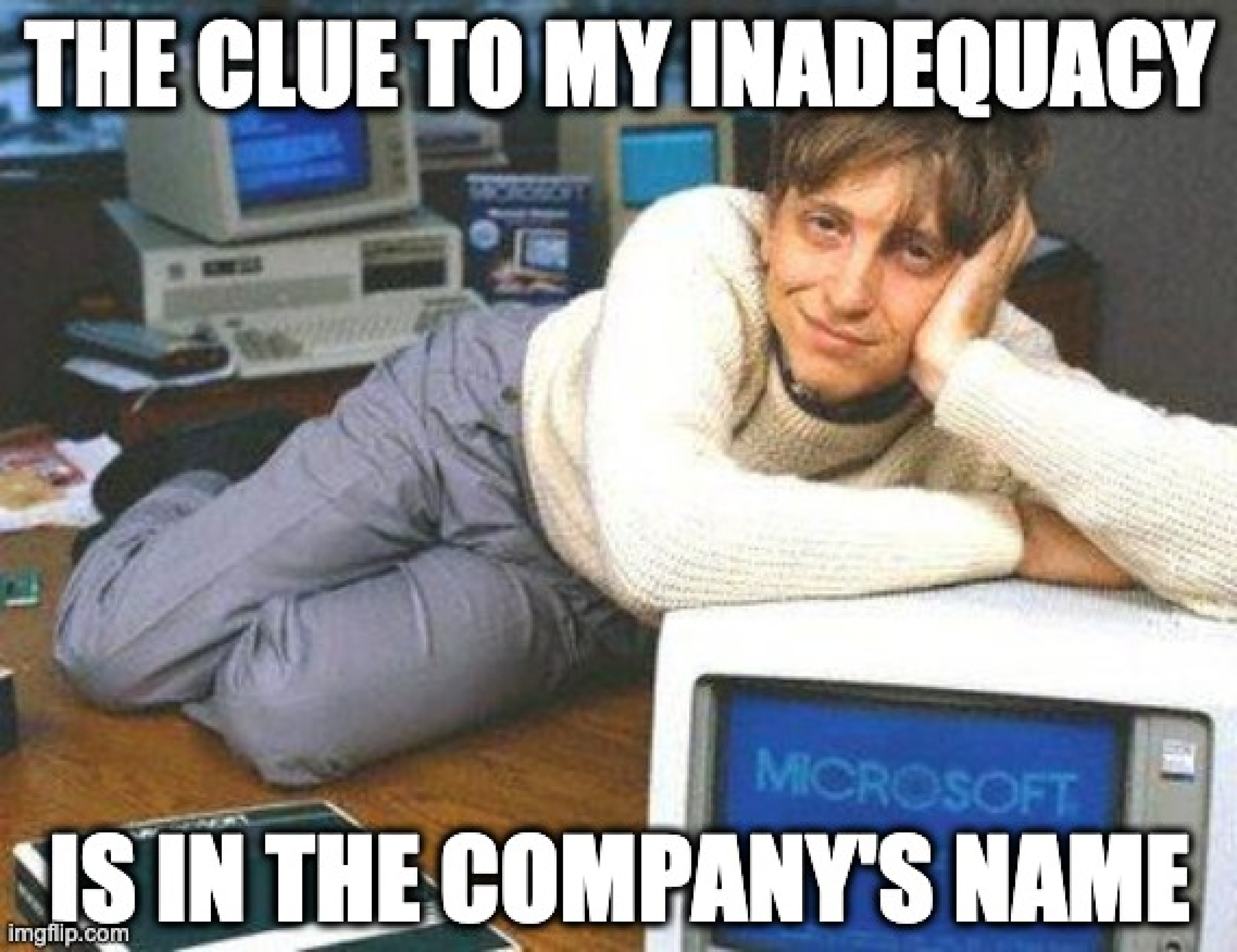
THE CLUE TO MY INADEQUACY
MICROSOFT
IS IN THE COMPANY'S NAME
imgflip.com

4-288 (REV. 11-20-73)

U. S. Department of Justice

MATERIAL MUST NOT BE REMOVED FROM OR ADDED TO THIS FILE

ENTIRE FILE REVIEWED
FOR HISTORICAL
DECLASSIFICATION

FEDERAL BUREAU

PLEASE SHARE THIS VIDEO!

JOE FROM THE CAROLINAS

One of these buildings collapsed Can you guess which one?

WW3
DDees.com

CONFIDENTIAL

associates to have sex. Among the people he lent me to was his friend, Alan Dershowitz. On one occasion I was in a bedroom at Jeffrey's New York townhouse with Jeffrey and Nadia Marcinkova. After a short time, Alan Dershowitz entered the room, after which Jeffrey left the room and Nadia and I had sex with Dershowitz. I recall specific, key details of his person and the sex acts and can describe them in the event it becomes necessary to do so.

I affirm under penalty of perjury that the foregoing is true and correct.

Dated: 25-01-2017

Sarah Ransome

A. No, I'm sorry. I was moving on with the list.

Q. What is the sexual incident involving [redacted]

A. Palm Beach and the Caribbean with Jeffrey, myself, possibly Sarah Kellen if I remember correctly, there was another girl, I'm pretty sure it was Sarah.

Q. Were you sexually trafficked to anybody else on the list?

A. I'll continue with the list here. Nadia Marcinkova I was not sent to her, but she was a part of it with Jeff Epstein, Marvin Minsky, Tom Pritzker.

Q. Who is Tom Pritzker?

A. He, I don't know exactly what he does, but I think he's some kind of academic.

Q. Did you have sex with him?

A. Yes.

Q. How many times?

A. Off the top of my head, just once.

Q. Where were you?

A. I believe Tom was at Mexico.

Q. Approximately how old were you?

A. Again, I don't know.

Q. Are there any other witnesses?

A. Not that I can remember. I mean, besides

Example: Housing

- Rent out **apartments**, hotel rooms, land or offices for cash/crypto without ID or address registration.
- Build a network of **intentional communities**: A neighborhood in a city, trailer park, homestead, vanliving community, etc.
- Setup **community spaces** for meetups, such as cafes, hackerspaces or anarchist libraries.
- **Proxy merchants:** Setup a shell company & customers can rent apartments or buy land under this company name.

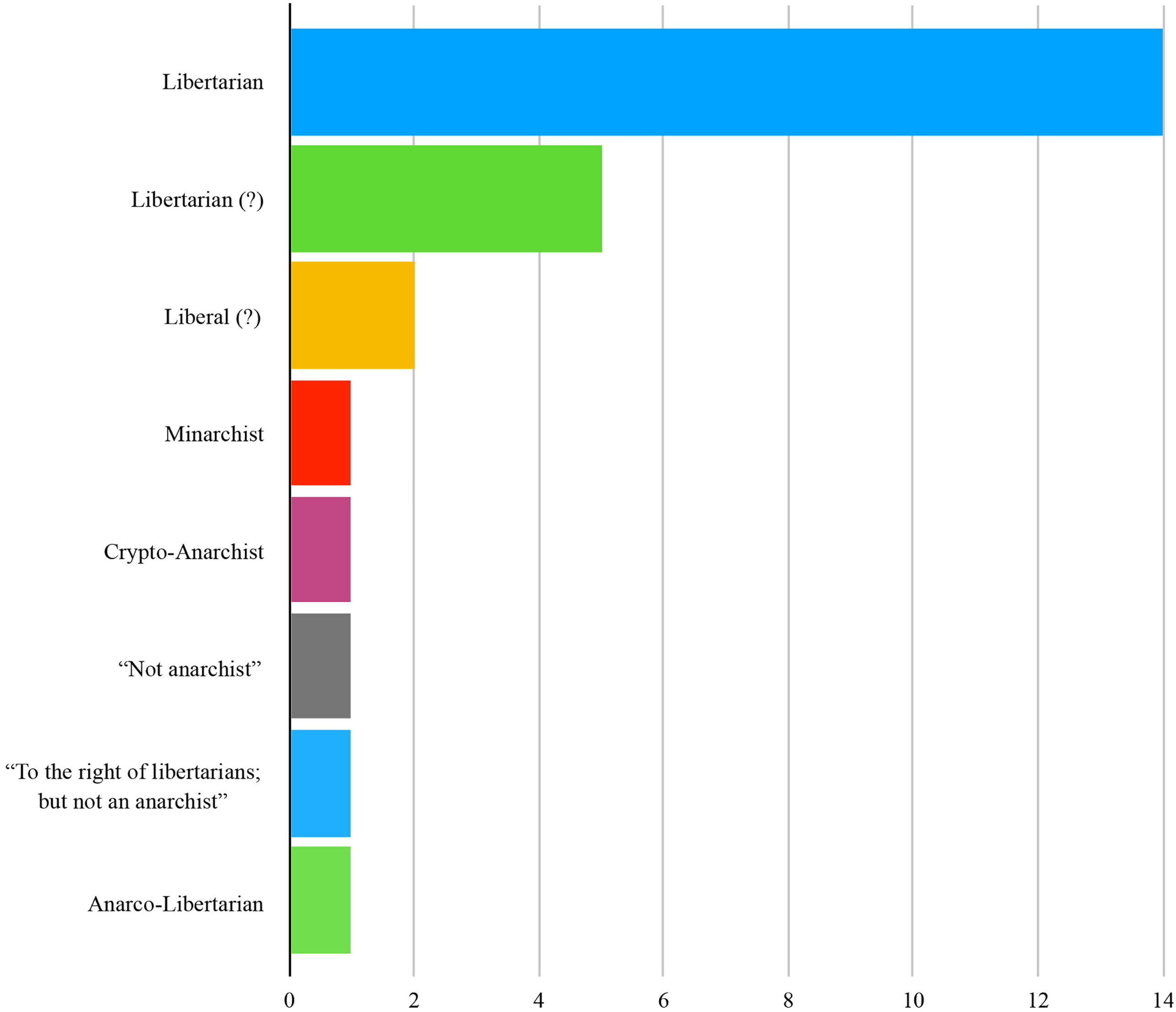
Libertarian
Libertarian (?)
Liberal (?)
Minarchist
Crypto-Anarchist
"Not anarchist"
"To the right of libertarians; but not an anarchist"
Anarco-Libertarian
0
2
4
6
8
10
12
14

LOUIS AUGUSTE BLANQUI

BLANQUISM & PUTSCHISM

Louis Auguste Blanqui (February 8, 1805 – January 1, 1881) was a French socialist and political activist, notable for his revolutionary theory of **Blanquism**. Blanqui was a member of the **Carbonari** society since 1824, and took an active part in most political conspiracies of this time. Blanqui's uncompromising radicalism, and his determination to enforce it by violence, brought him into conflict with every French government during his lifetime, and as a consequence, he spent half of his life in prison. As a **socialist**, Blanqui favored what he described as a "just redistribution of wealth." However, Blanquism is distinguished in various ways from other socialist currents of the day.

The cure for the bird flu

THE TREES CAN'T BE HARMED IF THE LORAX IS ARMED

@the.earth.first

Your raincoat only works if everyone is wearing one.
Trust the science.

WHEN A COP ON A MOTORCYCLE
GIVES YOU A TICKET FOR NO SEAT BELT
YOU REALIZE IT'S NOT ABOUT SAFETY

Statism

The brilliant idea that we give a small group of people the right to kidnap, imprison, harass, steal from, and kill people, so that we can be protected from people who kidnap, harass, steal, and kill people.

FASCISM IN MODERN SATANISM

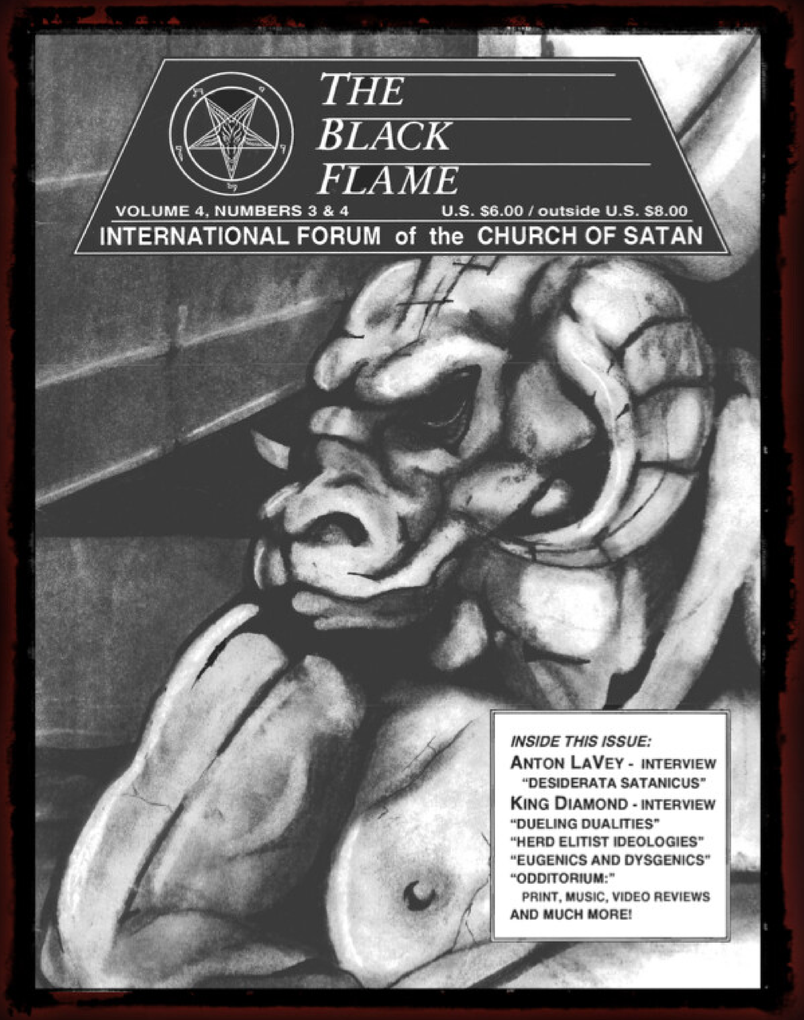

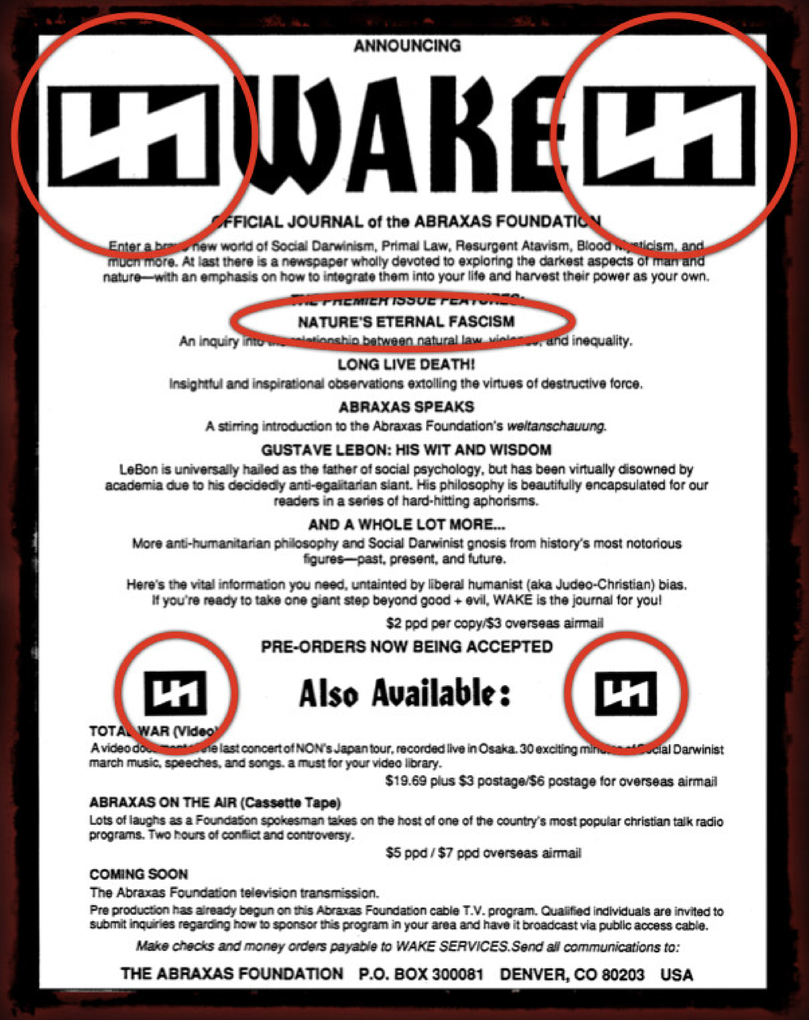

Advertisements for Satanic organizations which ran in ***The Black Flame***, the official magazine of the **Church of Satan**, promoting **Fascism** and depicting well-known fascist symbolism, including the **Fasces**, the **Inguz** Armanen Rune, and the **Wolfsangel**.

I'M GIVING YOU A CHOICE:
EITHER PUT ON THESE GLASSES,
OR START EATING THAT TRASH CAN.

The sworn testimony of Janusz Banasiak, another of Epstein's house managers, from the case *L.M. v. Jeffery Epstein and Sarah Kellen*,[1] gives a fuller representation of how Defendant, and others in Epstein's sex-trafficking ring, used their accounts on Epstein's mindspring server:

Q. Okay. Were you aware that Mr. Epstein used a Citrix program to link various computers? Did you know that?

A. Yeah, I use Citrix too in my computer for exchanging e-mails and get through Internet.

***

Q. That's not something that you were, you were privy to? You weren't, you weren't in the loop of the sharing of information in the house in terms of the computers being connected through any server?

A. I don't really know what, how, how to answer your question because Citrix is for the whole organization to exchange e-mail between employees.

Q. All right. You used the term?

A. So, even my computer is connected to Citrix. I can receive mail and I can e-mail information to employee within organization. But I don't know if you can see to each computer what is going on on another computer.

***

Q. You have used the term organization, you can share within the organization. What do you -- just so I can understand what you're calling the organization, what do you mean by that word?

A. People employed by Jeffrey Epstein. There are a few groups of people, his office in New York and I guess --

***

Q. Okay. The other people mentioned as co-conspirators are Sarah Kellen, Adriana Ross, and Nadia Marcinkova. So we'll get to them in a minute but first just so we stay on the track of who was in the organization, is Sarah Kellen, Adriana Ross and Nadia Marcinkova all people that you would also consider within the organization?

A. Yes.

Q. Okay. So, we just added three more names to it. **Who else would you consider, Ghislaine Maxwell?**

---

[1] Case No.: 502008CA28051XXXXMB AB, In the Circuit Court of the Fifteenth Judicial Circuit in and for Palm Beach County, Florida.

Anonymous (ID: 1gZVPEm5) 11/07/16(Mon)23:13:02 No.96804584 >>96805583
antinous.jpg (183 KB, 988x570) google iqdb wait

13 hours ago

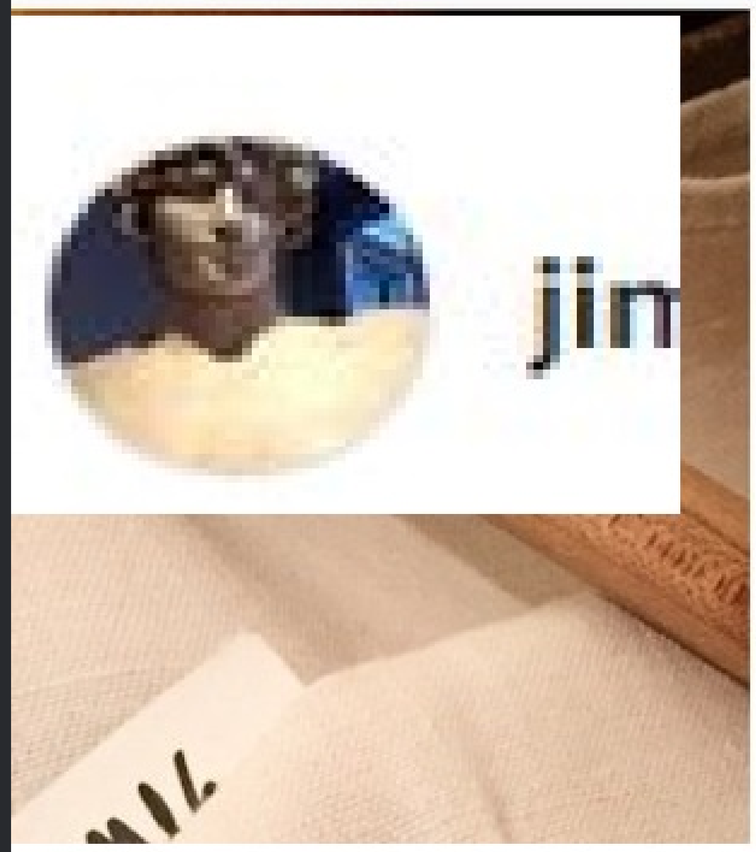

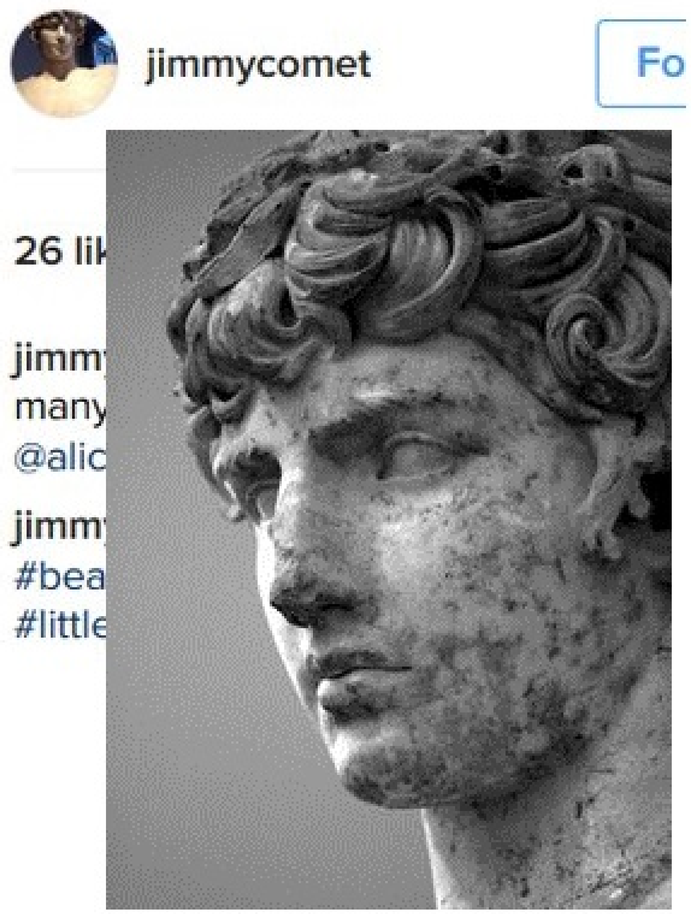

Bust of Antinous from Patras, (National Archaeological Museum of Athens)

Antinous (also *Antinoüs* or *Antinoös*; Ancient Greek: Ἀντίνοος; 27 November, c. 111 – before 30 October 130[1]) was a Bithynian Greek youth and a favourite, or lover, of the Roman emperor Hadrian.[2] He was deified after his death, being worshiped in both the Greek East and Latin West, sometimes as a god (*theos*) and sometimes merely as a hero (*heros*).[3]

Antinous became associated with homosexuality in Western culture, appearing in the work of Oscar Wilde and Fernando Pessoa.

>>96801987
>>96802231
Guys, I don't know if it will add anything, but the picture used in the instagram is Antinous.

He was brought very young from Greece to the court of Emperor Hadrian (of Hadrian's Wall renown), and became Hadrian's favourite.
He was described at the time as one of the most beautiful boys in the world, and has inspired cults after his death.

I've seen mentions on the internet of MODERN "gay cults" as well, inspired by the pederasty kind of relationship Hadrian and Antinous had.

After Antinous death, Hadrian commissioned thousands of statues of him. So he's easy to recognize.

Makes sort of sense to use him as a profile picture. Few people would know about him, but those that do would know who he is and at least partly the story behind him.

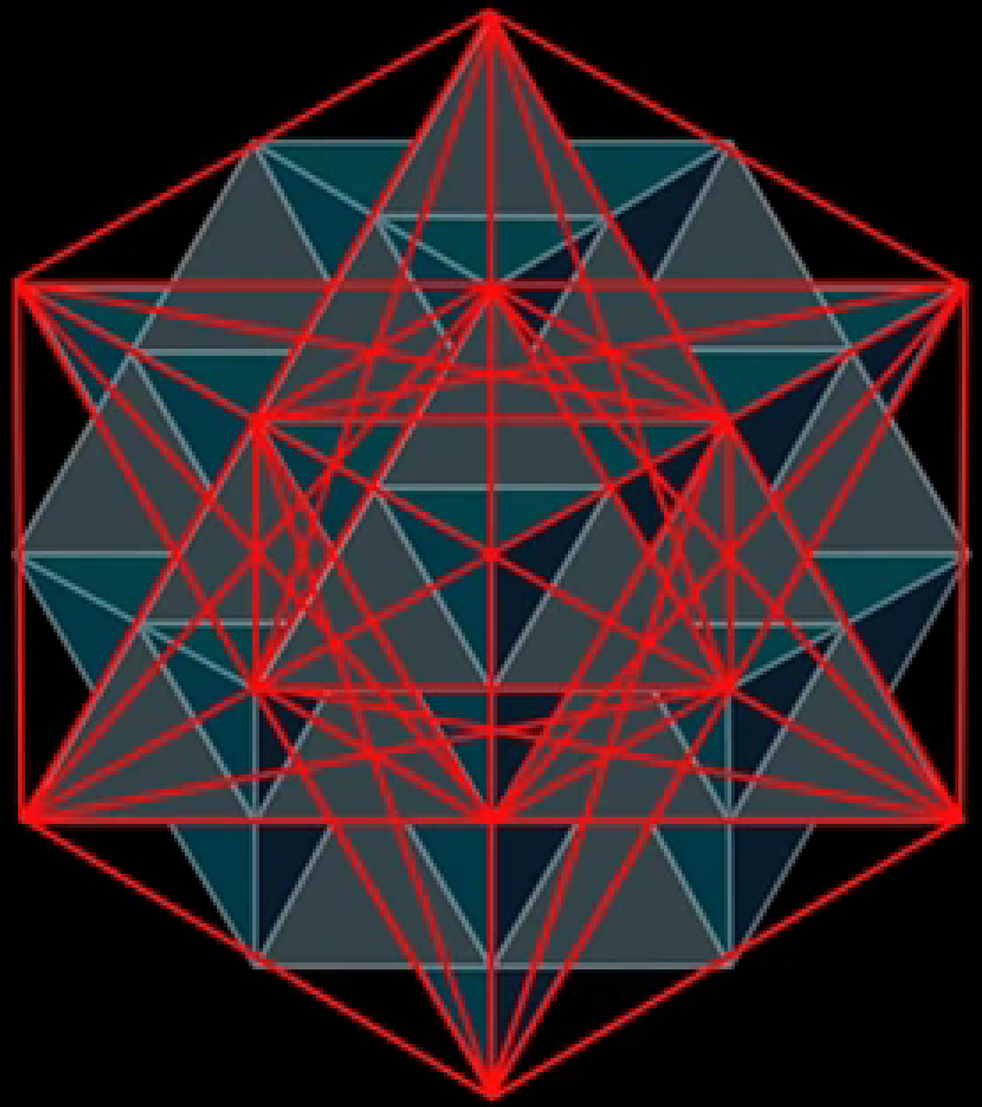

NORTH FACE
in sunlight
Forget the 'plane'...
The North Face of WTC2
should be in shade
NORTH FACE
in shade
THE SUN
NEVER LIES
<----------<North face
North
face
North
face

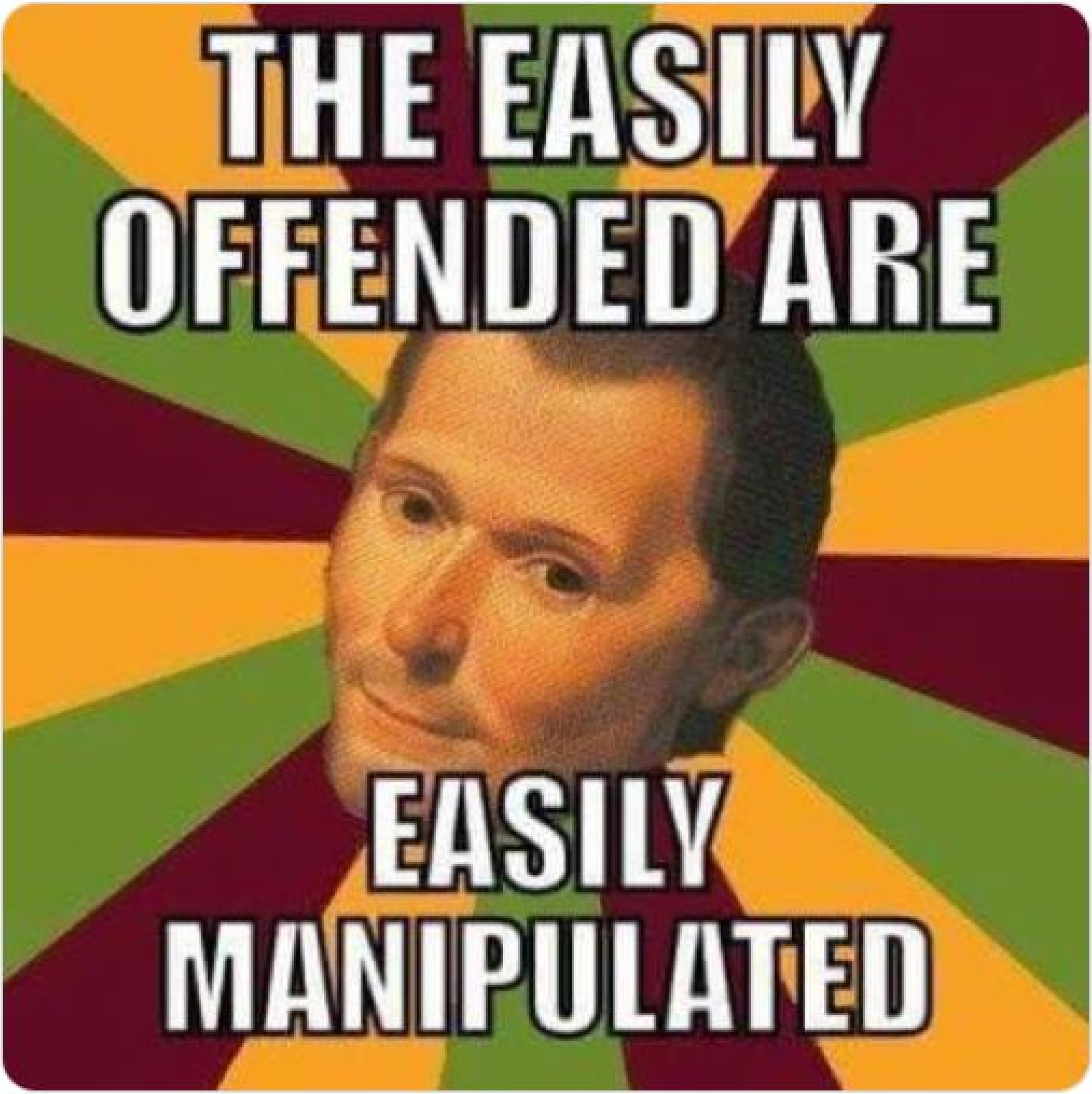
THE EASILY
OFFENDED ARE
EASILY
MANIPULATED

- MAY 3 Amy Eskridge sent the following message at 5:04 AM

  The boots on the ground guerilla tactics are absolutely insane for any high value target that shows their face in public in Huntsville right now. I really don't think I have ever seen it be this bad before, and that's really saying something. I had heard there were new outside units deployed in town since just before the conflict started. Omg, I believe it, I can see it. The active warfare is currently in Europe, but I have seen it shockwave into the local coffee shops and bars, like it's just ridiculous to show up in public anymore if you're on a certain type of target list, like just freaking stay home. I've never seen anything like it.

- MAY 10 Amy Eskridge sent the following messages at 11:47 PM

  Amy Eskridge 11:47 PM

  Have always insisted there isn't much difference in our intelligence. The primary difference is the chosen field of expertise.

  Amy Eskridge 11:50 PM

  I could take some wild guesses at the non-Ivan countries that have been leaning in pretty hard, and I probably wouldn't be too far off base. The Russians are smart enough to not try to befriend me directly, they are more of the silently tailing on the ground types. But there are plenty others that will try to befriend you directly.

- MAY 11 Amy Eskridge 12:28 AM

  That's the main thing I've seen recently. The social engineering attempts in public are through the damn roof at the moment. It's always been kinda like that around here, but it's never been quite this bad. It's almost absurd. A group of anywhere between 2-6 people will walk into a location, usually about 30 mins after I sit down. Then the whole group will take turns one at a time rotating through the empty seat next to me, repeatedly asking me the same questions over and over again. I deflect one, then the next one sits down. They even all use the same opening line between them all, as if they all read the same briefing materials. I

LA CLÉ DU CABINET NUMÉRIQUE

conspirators Sarah Kellen, Nadia Marcinkova, and Epstein. However, it is Defendant's representation that this account does not presently have responsive documents and was merely used for "spam."

C. Defendant's Non-Disclosed Email Account

If the Court accepts Defendant's claim that she used neither the earthlink.net account nor the mindspring.org "spam" account to communicate, logic dictates that Defendant must have had another email account - one that she actually used - from 2000 - 2002. Despite the Court's orders that Defendant produce responsive documents from *all* her email accounts from 1999 to the present, Defendant has neither disclosed nor produced from the email account that she actually used to communicate from 2000-2002. This refusal violates this Court's orders. Ms. Giuffre issued requests to Defendant on October 27, 2015. Nearly a year later, after this Court has specifically ordered Defendant to produce her responsive email from *all* her accounts, Defendant has produced none from this account. Not only has Defendant failed to produce emails from the account she actually used from 1999-2002, and she has not even disclosed what account it is.

II. ARGUMENT

A. An Adverse Inference Instruction is Appropriate

An adverse inference instruction is appropriate regarding documents from the email account Defendant actually used from 1999-2002. In light of this clear and persistent pattern of recalcitrance, the Court should instruct the jury that it can draw an adverse inference that the Defendant has concealed relevant evidence. Even if Defendant were, at this late date, to run Ms. Giuffre's proposed search terms over the data from the email account she used from 1999 - 2002 (which she refuses to disclose), such a production would be both untimely and prejudicial. Fact discovery has closed. Numerous depositions have already been taken by Ms. Giuffre without the benefit of these documents. The window for authenticating the documents through depositions

CHINESE COMMUNISM

Under the current rule of Xi Jinping, China has developed a **Social Credit System**, a national digital registry, which enables the CCP to track individuals and businesses, and "evaluate them for trustworthiness." The Social Credit System rewards citizens for actions the CCP condones, and punishes them for doing anything the CCP deems undesirable. Since 2014, the CCP has embarked on a campaign of genocide against **Uyghurs** and other ethnic minorities, detaining more than 1,000,000 in internment camps. Under Xi Jinping's modern Communist regime, China has been branded by **Amnesty International as** the "World's Worst Executioner." China often holds mass rallies to announce people being sentenced to death in medieval-style public trials. Chinese prosecutors litigating execution cases have a conviction rate of 99%, and doom thousands of political prisoners to execution every year.

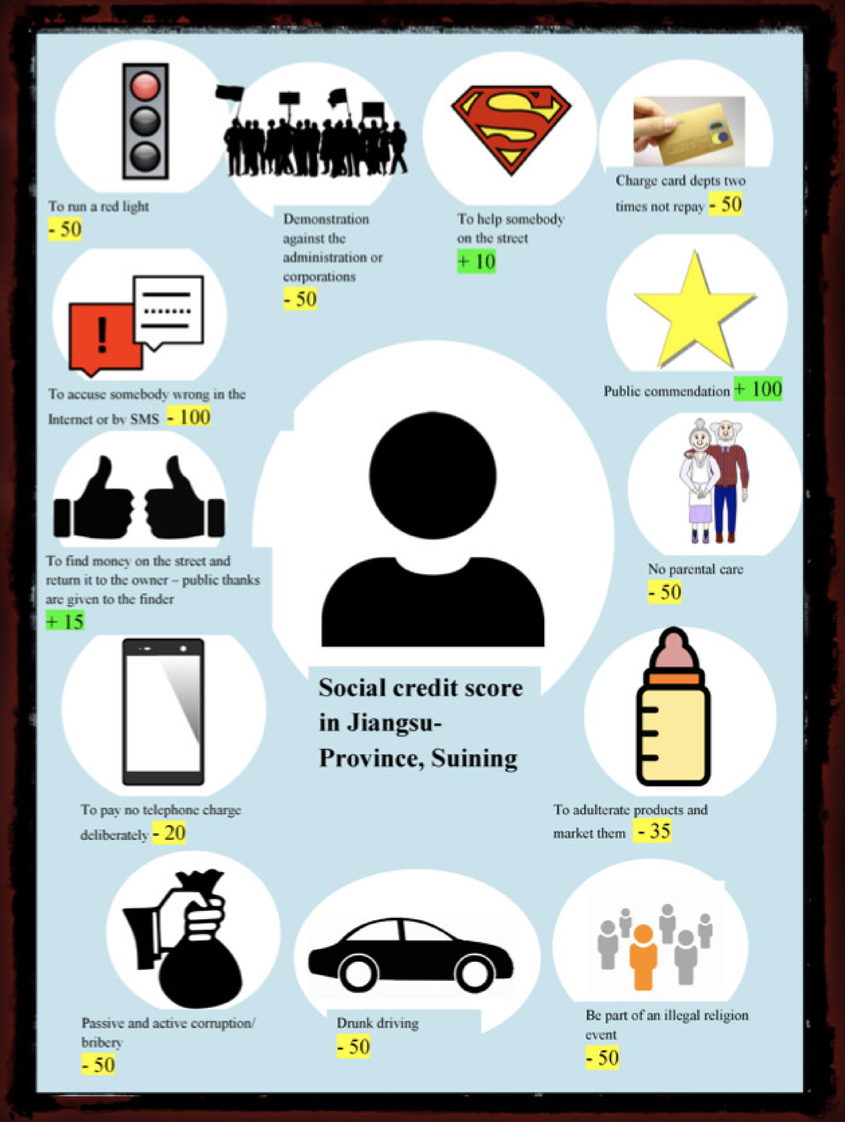

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Lord Rothermere

Wellington House was originally directed by **Alfred Harmsworth**, the First Viscount Northcliffe (**Lord Northcliffe**) and his younger brother **Harold Harmsworth**, the First Viscount Rothermere (**Lord Rothermere**). Their mandate was to produce an organization capable of manipulating public opinion and directing that manufactured opinion for public support for a declaration of war by Great Britain against Germany during World War I. Funding for Wellington House was provided by the **British Royal Family**, and later by the **Rothschild** banking family (to whom Lord Northcliffe was related through marriage), the **Milner Group** of **Lord Alfred Milner**, and **Rockefeller** family trusts.

“No one needs an AR-15”

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

When asked in an interview in 1934 whether the Nazis were a "right-wing" party, as alleged by their political opponents, Hitler responded that Nazism was not exclusively for any class and indicated that it favored neither the left nor the right, but preserved "pure elements" from both camps by stating: "*From the camp of bourgeois tradition, it takes national resolve, and from the materialism of the Marxist dogma, living, creative Socialism.*"

Smallpox
UNITED CHURCH
OF CANADA
Dees Illustration.com

Franz Bardon

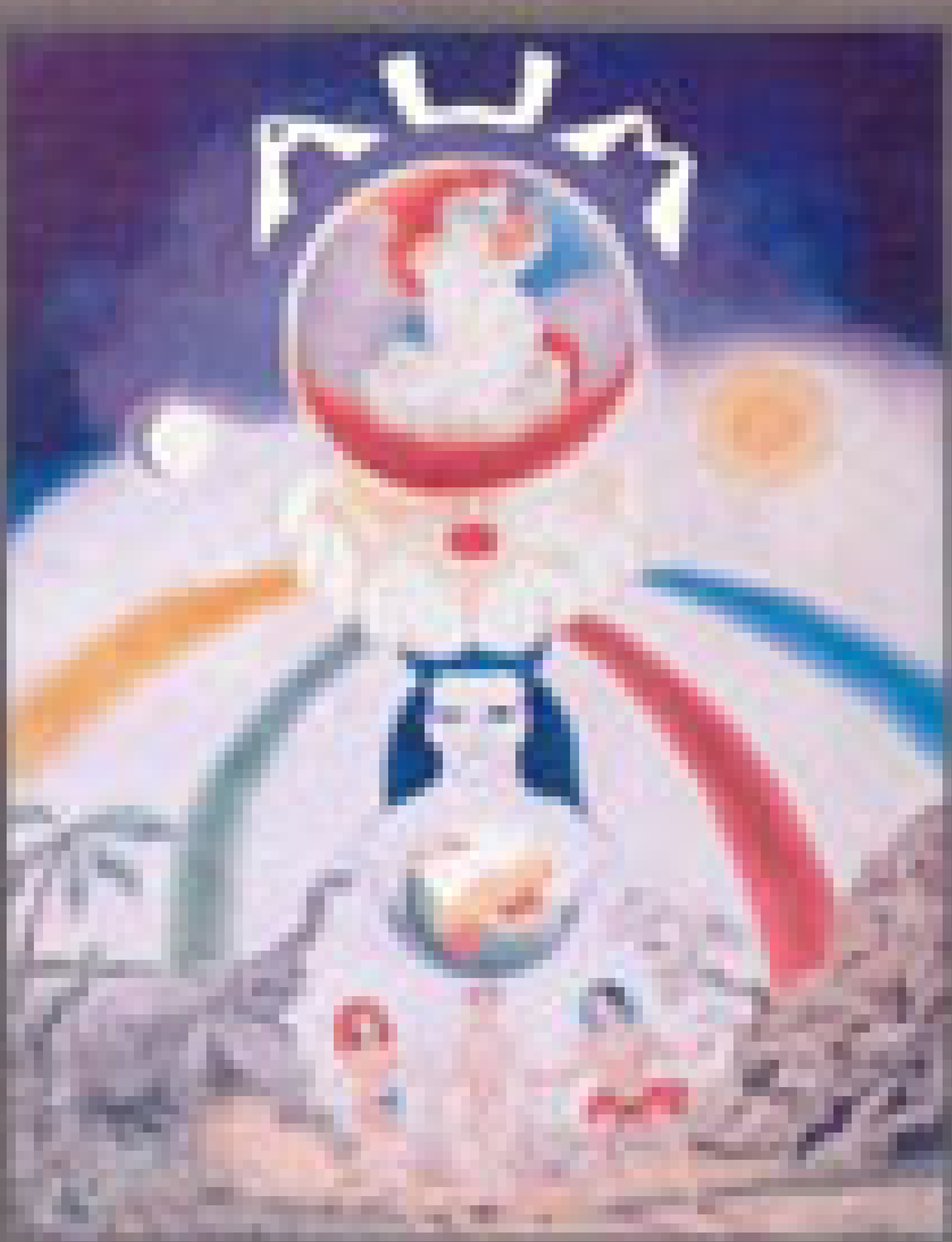

INITIATION INTO HERMETICS

The Economist

The next housing disaster

Who are America's swing voters?

Elon envy: pity Tesla's rivals

What if Ukraine loses?

APRIL 13TH–19TH 2024

Assisted dying

Britain's Next Great Social Reform

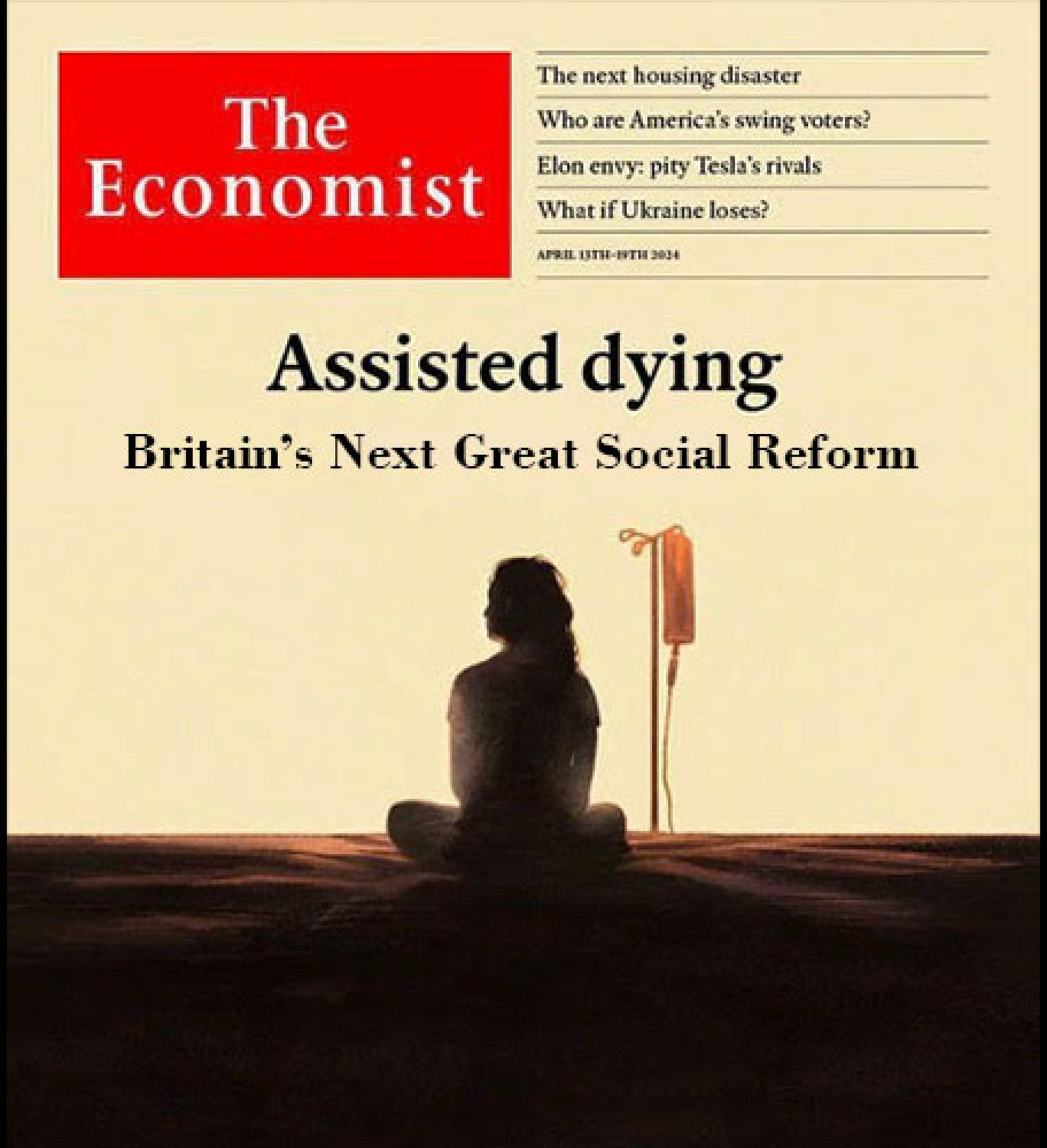

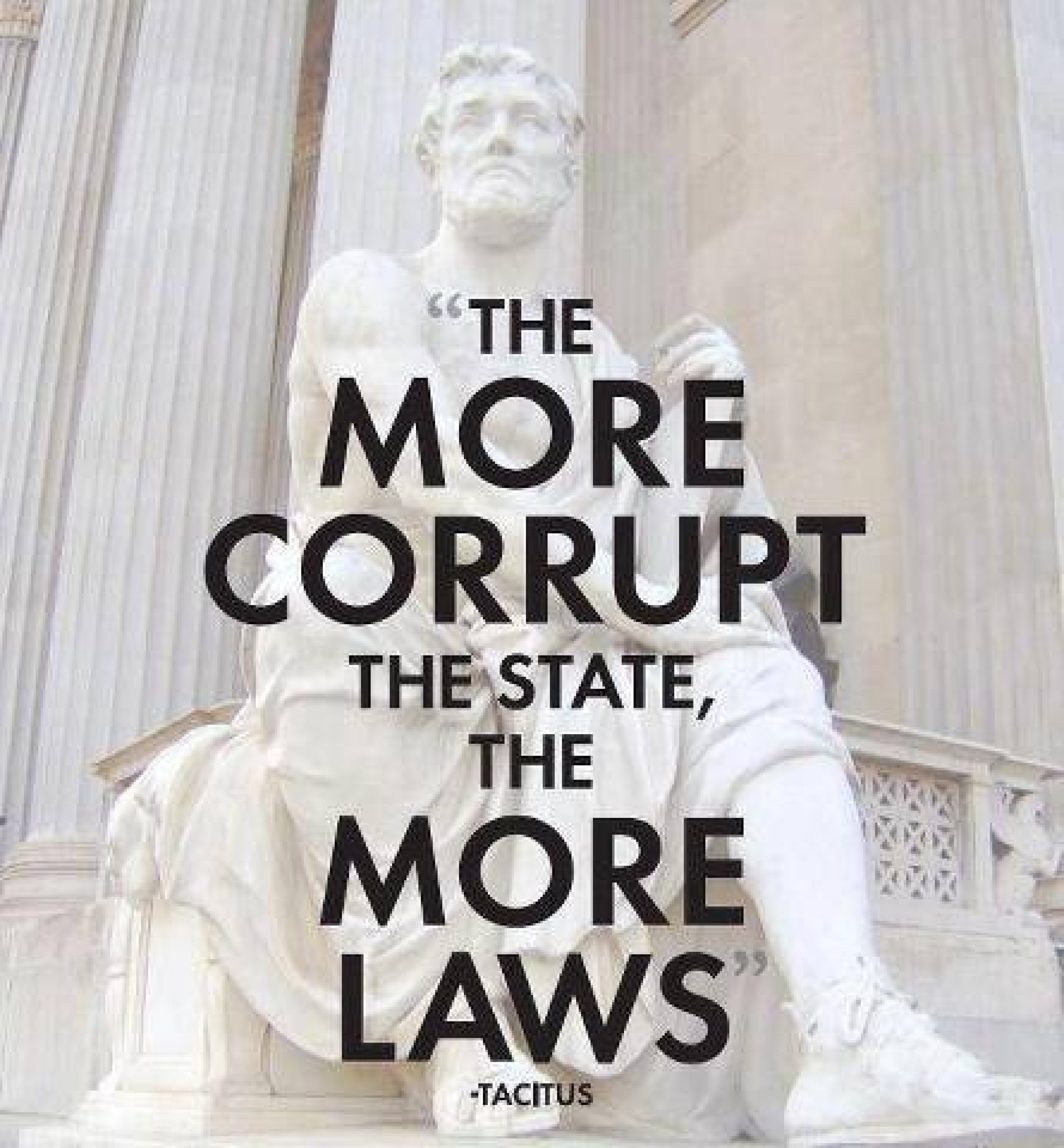
"THE
MORE
CORRUPT
THE STATE,
THE
MORE
LAWS"
-TACITUS

Before you judge a Christian, walk a mile in their shoes.

mememaker.ai

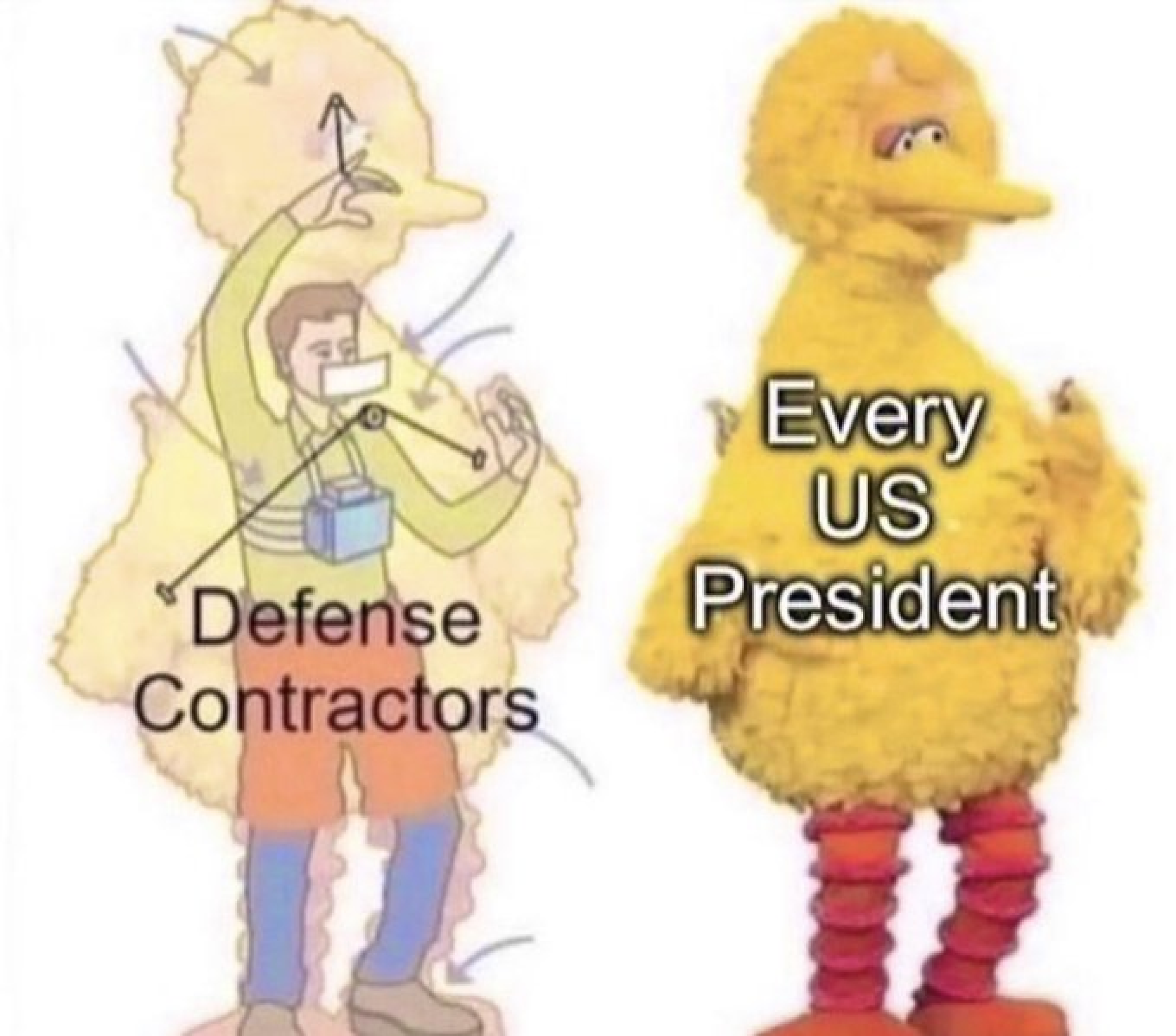
Defense
Contractors
Every
US
President

How your doctor looks when you ask about nutrition

Monsanto
Deesillustration.com

Links and resources

- There are many resources to learn more about agorism.
- A short list of books, articles, podcasts, marketplaces, tools and communities is provided in the next slides.
- A more detailed list here: `https://anarkiocrypto.medium.com/agorist-bitcoin-monero-and-tech-resources-de0c74293217`

PHILADELPHES

One of the most important political secret societies of the nineteenth century, the **Philadelphes**, began in 1797 as a student literary club in eastern France. It utilized rituals modeled on other fraternal secret societies, mainly **Freemasonry**. The Philadelphes took on a more political focus after **Napoleon Bonaparte** seized power in France in 1799. Two assassination attempts on Napoleon are tied to the organization. The Philadelphes also made several attempts to prepare for a full-scale rebellion against Napoleon, but none of them went very far.

https://wikileaks.org/clinton-emails/emailid/23757

MY WHEREABOUTS TODAY

From: Hillary Clinton
To: Jake Sullivan
Date: 2011-10-27 00:33
Subject: MY WHEREABOUTS TODAY

UNCLASSIFIED U.S. Department of State Case No. F-2014-20439 Doc No. C05787821 Date: 10/30/2015

RELEASE IN FULL

From: H <hrod17@clintonemail.com>
Sent: Friday, October 28, 2011 7:33 AM

To: 'sullivanjj@state.gov'
Subject: Re: My whereabouts today

Have a slice for me!

Original Message ---
From: Sullivan, Jacob J [mailto:SullivanJJ@state.gov]

Sent: Friday, October 28, 2011 07:29 AM

To: H
Subject: My whereabouts today

I am out of the office today, en route now to New Haven. I'm giving a talk at the Law School, seeing my old profs and

President Levin, and eating some pizza. Will be on my blackberry and generally available, save for flying time this am (730-850).

I'll be back in the office tomorrow and Sun - so much to do!

https://wikileaks.org/podesta-emails/emailid/44232#efmAAGAAxAVsAXh

Thx for coming out. Always happy to babysit.

...

>>> On Mar 1, 2015, at 4:12 PM, Jennifer Palmier I <jennifer.m.palmieri@gmail.com> wrote:
>>>
>>> So that's our ice encased wiper and taste of the traffic we are in. Suffice to say we will not make it tonight, I am sad to say. Have to settle for the pasta john gave us at Christmas. Really sorry to miss.

https://wikileaks.org/podesta-emails/emailid/37072

> Subject: friday night at posto for Tony's birthday...
>
> Will you join us?
> Small gathering a few days before the pizza extravaganza
> Time TBA but probably 7:30 ish
> RSVP please!
>
> Sent from my iPad

https://wikileaks.org/podesta-emails/emailid/43113

Re: Walnut sauce?ing

From:jim@commonsense.org
To: podesta.mary@gmail.com, john.podesta@gmail.com
CC: tsteyer@fahrllc.com
Date: 2015-04-11 20:28
Subject: Re: Walnut sauce?ing

Indeed, Mary. :).

I'm coming to town the week after next and will bring some walnuts!

From: Mary Podesta [mailto:podesta.mary@gmail.com]
Sent: Saturday, April 11, 2015 03:18 PM Pacific Standard Time
To: John Podesta <john.podesta@gmail.com>
Cc: Tom Steyer; Jim Steyer
Subject: Re: Walnut sauce?ing

Walnut growing northern CA surely knows and celebrates walnut pasta sauce? Actually what surprises me is that we haven't already served it to you.

On Apr 11, 2015 3:51 PM, "John Podesta" <john.podesta@gmail.com<mailto:john.podesta@gmail.com>> wrote:
It's an amazing Ligurian dish made with crushed walnuts made into a paste. So stop being so California.

JP
--Sent from my iPad--
john.podesta@gmail.com<mailto:john.podesta@gmail.com>
For scheduling: eryn.sepp@gmail.com<mailto:eryn.sepp@gmail.com>

> On Apr 11, 2015, at 5:45 PM, Jim Steyer <jim@commonsense.org<mailto:jim@commonsense.org>> wrote:
>
> Hey John,
>
> We know you're a true master of cuisine and we have appreciated that for years ...
>
> But walnut sauce for the pasta? Mary, plz tell us the straight story, was the sauce actually very tasty?
>
> Love to all the Podestas from the Steyers! Cheers,
>
> Jim

https://wikileaks.org/dnc-emails/emailid/7036

RE: You have a lollipop

From:ldaughtry@demconvention.com
To: MirandaL@dnc.org
Date: 2016-04-25 00:33
Subject: RE: You have a lollipop

Been meaning to thank you for being with me during my first "lollipop" experience. Appreciated your support and your steady presence.
My only regret is that I didn't take my lollipop with me :)

From: Miranda, Luis [mailto:MirandaL@dnc.org]
Sent: Thursday, April 14, 2016 3:50 PM
To: Leah Daughtry <ldaughtry@demconvention.com>
Cc: April Mellody <amellody@demconvention.com>
Subject: You have a lollipop

Leah, has anyone notified you that you have a lollipop to be in the spin room at tonight's debate? Are you up for it? I'd be with you so can tackle things not specific to the convention with you.

https://wikileaks.org/podesta-emails/emailid/37465

Thank you!!

From:eryn.sepp@gmail.com
To: john.podesta@gmail.com, podesta.mary@gmail.com
Date: 2015-12-17 19:08
Subject: Thank you!!

Meat and cheese!! Boy, do you both sure know the way to my heart! Thank you so much! Perfect timing. We're leaving for New Mexico tomorrow and we are having "breakfast for dinner" tonight, trying to get rid of eggs and milk. The bacon is an awesome addition, and we'll save the rest for when Gail can enjoy, too.

Merry Christmas!
Eryn

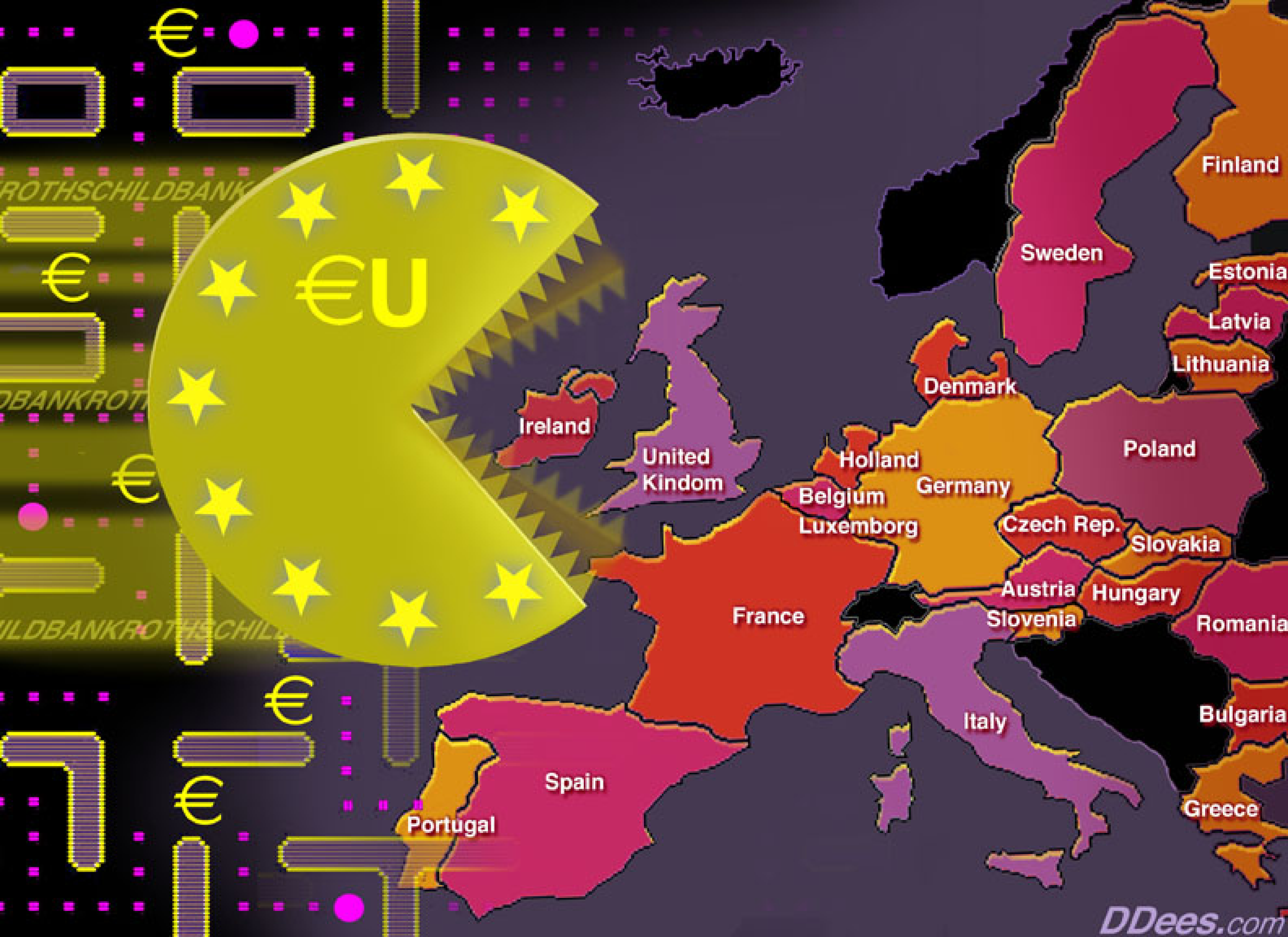
€U
Finland
Sweden
Estonia
Latvia
Lithuania
Denmark
Ireland
United Kindom
Holland
Poland
Germany
Belgium
Luxemborg
Czech Rep.
Slovakia
Austria
Hungary
Slovenia
Romania
France
Italy
Bulgaria
Spain
Portugal
Greece
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1 underage minor females staying at those various
2 condominiums located at 301 East 66th Street?
3 A. I refuse to answer.
4 Q. And those females get work visas to say that
5 they're models, but actually they are prostituted out
6 by Jeffrey Epstein and John Luc Brunel, correct?
7 A. I refuse to answer.
8 MR. PIKE: Form.
9 Q. And various businessmen and politicians around
10 New York and Washington, D.C. go to those apartments
11 frequently to have sex with underage minors; is that
12 true?
13 A. I refuse to answer.
14 Q. Do you remember a flight on December 3rd, 2004
15 that you took with Jeffrey Epstein, Nadia Marcinkova,
16 Sarah Kellen, and somebody with initials SH --
17 A. I refuse to answer.
18 Q. -- from JFK to PBI?
19 MR. PIKE: Form.
20 Q. Do you remember that?
21 A. I refuse to answer.
22 Q. Who is SH?
23 A. I refuse to answer.
24 Q. Is that an underage minor?
25 A. I refuse to answer.

1 Q. Do you remember a flight that you took
2 December 27th with Nadia Marcinkova and Jeffrey
3 Epstein?
4 A. I refuse to answer.
5 Q. What airport is this, TIST?
6 A. I refuse to answer.
7 Q. Do you know Doug Band?
8 A. I refuse to answer.
9 Q. Isn't that Bill Clinton's assistant?
10 A. I refuse to answer.
11 Q. You've been on the airplane with him before?
12 A. I refuse to answer.
13 Q. Have you been on the airplane with Bill
14 Clinton before?
15 A. I refuse to answer.
16 Q. Who is [redacted]?
17 A. I refuse to answer.
18 Q. That's somebody you've flown with on Jeffrey
19 Epstein's plane on numerous occasions, correct?
20 MR. PIKE: Form.
21 A. I refuse to answer.
22 Q. In fact, during the year 2005 you flew on
23 Jeffrey Epstein's plane would you say more than 50
24 times?
25 A. I refuse to answer.

1 MR. PIKE: Form.
2 Q. And you flew to his island, right?
3 A. I refuse to answer.
4 MR. PIKE: Form.
5 Q. You flew to New Mexico?
6 A. I refuse to answer.
7 MR. PIKE: Form.
8 Q. You flew to New Jersey?
9 MR. PIKE: Form.
10 A. I refuse to answer.
11 Q. Several of the flights are just yourself,
12 Jeffrey Epstein, and Sarah Kellen. What did you do on
13 those flights?
14 MR. PIKE: Form.
15 A. I refuse to answer.
16 Q. Who's Adam Perrylang?
17 A. I refuse to answer.
18 Q. Is that somebody that you were made to have
19 sex with?
20 A. I refuse to answer.
21 Q. Did Jeffrey Epstein ever make you have sex
22 with any females?
23 MR. PIKE: Form.
24 A. I refuse to answer.
25 Q. Did he ever make you have sex with any of his

1 friends?
2 MR. PIKE: Form.
3 A. I refuse to answer.
4 Q. Who is Sandy Berger?
5 A. I refuse to answer.
6 Q. That's somebody else that was affiliated with
7 Bill Clinton at one point in time, correct?
8 A. I refuse to answer.
9 Q. A close friend of Jeffrey Epstein's?
10 MR. PIKE: Form.
11 A. I refuse to answer.
12 Q. He called the house within three weeks of the
13 search warrant being executed. Did he tip off Jeffrey
14 Epstein?
15 MR. PIKE: Form.
16 A. I refuse to answer.
17 Q. Is he somebody that's involved with underage
18 minors?
19 A. I refuse to answer.
20 Q. Do you know Igor Zinoviev?
21 A. I refuse to answer.
22 Q. Andrea Metrovich?
23 A. I refuse to answer.
24 Q. Have you flown on the airplane with Alan
25 Dershowitz before?

MOST PEOPLE'S DREAM.

FB/ BAREFOOT FIVE

MY DREAM.

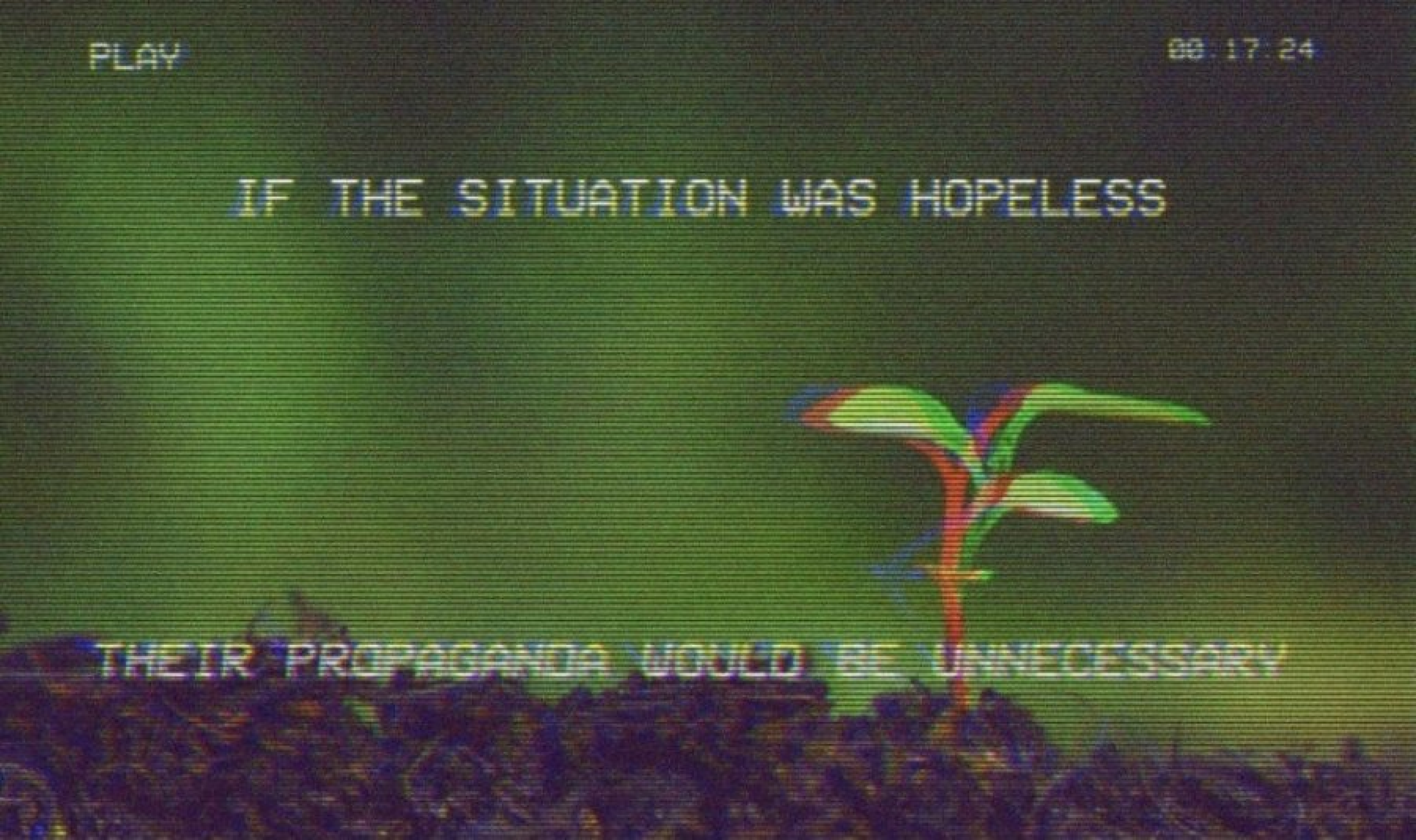
PLAY
00:17:24
IF THE SITUATION WAS HOPELESS
THEIR PROPAGANDA WOULD BE UNNECESSARY

d. Epstein's flight logs appeared to be disguising the identity of all of the passengers on Epstein's plane by using such notations as "one female."

e. A very well-regarded Florida lawyer (Bob Josefsberg), who was selected by the U.S. Government to represent the victims of Epstein's sexual abuse, had found Ms. Giuffre to be credible and in 2009 filed a civil complaint for her alleging not only sex abuse by Epstein but also by "academicians" -- a group into which Dershowitz fell;

f. Shortly after Josefsberg filed the complaint for Ms. Giuffre alleging "academicians" had abuse her, one of Josefsberg's partners, Ms. Ezell, began conducting depositions in Epstein-related cases asking about Dershowitz's awareness of sexual abuse;

g. Dershowitz showed up on flight logs for Epstein's private jet, including a flight with an (apparently young) woman named "Tatiana" who did not appear to serve any business purpose for Epstein;

h. When asked about Dershowitz, Epstein took the Fifth rather than indicate that Dershowitz was not involved in any criminal activities – a fact from which an obvious adverse inference could be drawn that Dershowitz was, indeed, involved in Epstein's crimes;

i. In moving down from the top of Epstein's criminal conspiracy to the next echelon, three women – Sarah Kellen, Adrianna Mucinska, and Nadia Marcinkova – *all* took the Fifth when asked about Dershowitz's awareness of Epstein's sexual abuse of underage girls or whether Dershowitz was involved in massages with young girls;

Yeah, absolutely - I believe 100% that society will collapse from climate change within 20 years

That's why my life plan is

1. live in a big city

2. specialise in white-collar or artistic work

3. cultivate 0 practical skills

jimmycomet Follow

24 likes 100w

Log in to like or comment.

In the wake of this specific deposition testimony from Ms. Sjoberg, during her own recent deposition, Defendant continued to refuse to testify about Ms. Sjoberg's massages and sexual activity with Epstein:

> Q. Did Mr. Epstein pay Johanna for the massages that she gave Mr. Epstein?
>
> Mr. Pagliuca: You just asked this question, and I told her not to answer. I will tell her not to answer again for the same reasons.
>
> Q. Do you know how much Mr. Epstein paid Johanna to give massages?
>
> Mr. Pagliuca: Same instruction to the witness. Why do you believe this is within the scope of the court's order?
>
> Mr. Boies: Because of the court's reference to massages, and because I think how much a girl who was hired to answer the phone was paid to give a "massage" goes to whether there actually was or was not sexual activity involved.
>
> Mr. Pagiluca: The witness has testified there wasn't.
>
> Mr. Boies: Perhaps it will surprise you, I think it should not, that I do not believe in my deposition I need to simply accept her characterization without cross-examination. Now that's something the judge can decide, but a question as to how much this young girl was being paid for a "massage," I think goes directly to the issue of sexual activity.

See Schultz Decl. at Composite Exhibit 7, Excerpts from July 22, 2016 Deposition of Ghislaine Maxwell at pg. 82:25-84:6.

Additionally, Defendant refused to answer questions concerning the sexual abuse involving herself, Mr. Epstein, and Annie and Maria Farmer, described in a Vanity Fair article:

> "What do you have on the girls?" [Epstein] would ask the question over and over again. What I had "on the girls" were some remarkably brave first-person accounts. Three on-the-record stories from a family: a mother and her daughters [Maria Farmer, Annie Farmer, and their mother] who came from Phoenix. The oldest daughter, an artist whose character was vouchsafed to me by several sources, including the artist Eric Fischl, had told me, weeping as she sat in my living room, of how Epstein had attempted to seduce both her and, separately, her younger sister, then only 16. He'd gotten to them because of his money. He promised the older sister patronage of her art work; he'd promised the younger funding for a trip abroad that would give her the work experience she needed on her resume for a place at an Ivy League university, which she desperately wanted - and would win. The girls' mother told me by phone that she had thought her daughters would

HERMETIC

Recordings

MORTGAGE
BILLING STATEMENT
PAST DUE
PAST DUE
FINAL NO
HOSPITAL BILLING
URGENT
LEGAL ACTIO
RESERVE
FirstOntario
New Liberty Bank
VISA
DISCOVER
2018 COLLAPSE
DDees.com

ZIONIST
MARCH 2017 no.2
TRUMP
You Knew I Was
A Snake When
You Took Me In
SWAMPY
CABINET
KEEP
THE
FED
NETANYAHU
MORE U.S. WARS ON
ISRAEL ENEMIES
SON-IN-LAW
KUSHNER
TRUMP'S
SENIOR
ADVISOR

ANTONIO GRAMSCI

CULTURAL MARXISM & THE FRANKFURT SCHOOL

Gramsci argued that capitalist power through cultural hegemony needed to be challenged by building a **Socialist counter-hegemony**. To counter the notion that bourgeois values represented natural or normal values for society, Gramsci suggested that the working class could not dominate purely through force and coercion, but rather it needed to infiltrate existing culture, and to develop a **Socialist counter-culture** of their own. Gramsci felt that Socialists could do this by exerting intellectual leadership, and making alliances with a variety of societal forces, thus creating a nexus of institutions, social relations, and ideas.

I JUST WANT TO BE LEFT ALONE

LOOKS LIKE WE GOT OURSELVES ANOTHER EXTREMIST

Family member who may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

81. David Rodgers
c/o Bruce E. Reinhart, Esq.
McDonald Hopkins LLC
505 S Flagler Dr Ste 300
West Palm Beach, FL 33401-5942
Tel: 561- 472-2121

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

82. Adriana Ross formerly Adriana Mucinska
c/o Alan S. Ross, Esq.
Tel: (305) 858-9550

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

83. Johanna Sjoberg
c/o Marshall Dore Louis, Esq.
40 N.W. 3rd Street, Suite 200, Miami, FL 33128
Tel: (305) 374-0544

Worked for Jeffrey Epstein during the time when Virginia Giuffre was living and traveling with Jeffrey Epstein and Ghislaine Maxwell. Johanna Sjobjerg was also present at an occasion with Prince Andrew, Ghislaine Maxwell, and Virginia Giuffre when Ms. Giuffre was a minor.

84. Kelly Spamm
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

85. Cecilia Stein
Address unknown at this time
Telephone number unknown at this time

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

NAZIS ON BECOMING "GOD":
A "NEW ORDER" OF MASTERS AND SLAVES

"We are the Master Race and must govern hard but just. I will draw the very last out of this country. I did not come to spread bliss. The population must work, work, and work again. We definitely did not come here to give out manna. We have come here to create the basis for victory. We are a master race, which must remember that the lowliest German worker is racially and biologically a thousand times more valuable than the population here."

– **Erich Koch**, Reich Commissioner for Ukraine

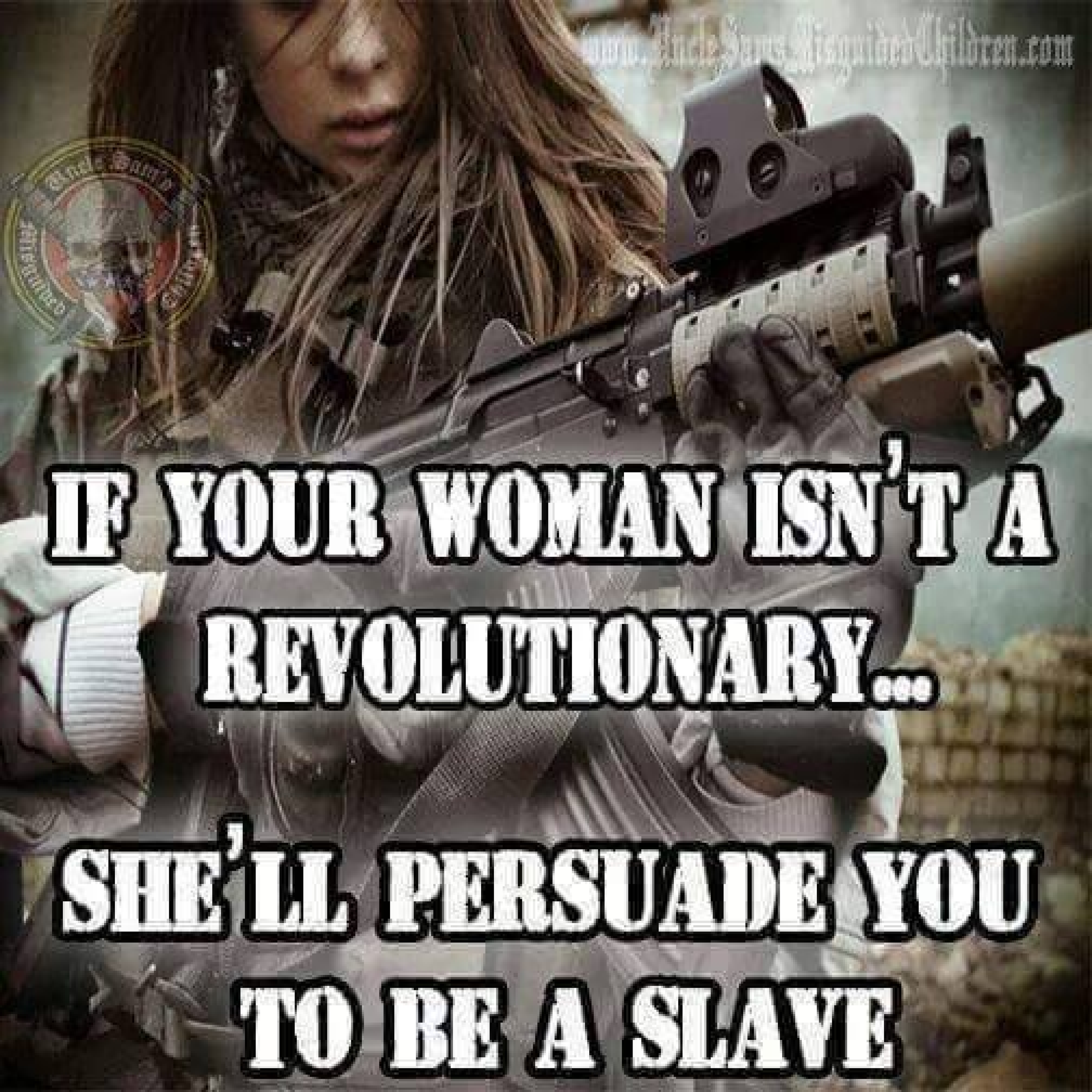
IF YOUR WOMAN ISN'T A
REVOLUTIONARY...
SHE'LL PERSUADE YOU
TO BE A SLAVE

Docileville
Public Water
Treatment Plant
Fluoride
Deesillustration.com

JOSEPH GOEBBELS

Goebbels converted **May 1st** from a workers' rights holiday into a day celebrating the Nazi Party. May 1st is **Beltane** (also called **Walpurgisnacht**) the highest **Sabbat** (holy day) of the occult solar calendar. He also organized and spoke at many book-burning ceremonies, where huge crowds of Nazis gathered to burn books which were viewed as being subversive, or representing ideologies that were opposed to Nazism. This proved an effective information control technique within Nazi Germany. If they could never read opposing views, most Germans could never come out of the mindset programmed into them by Nazi propagandists.

Nazi May 1st Holiday Posters

1 besides Alan Dershowitz, Jeffrey Epstein, Ghislaine
2 Maxwell, Emmy Tayler, the house staff.
3 Q. Now, you said there was a dinner party with
4 scientists and academics?
5 A. Yes.
6 Q. Were any of the scientists and academics
7 that we talked about early today at that party?
8 A. Not that I remember. They could have been,
9 but I was not there for anyone else.
10 Q. How did you get there?
11 A. By airplane, Jeffrey.
12 Q. You flew privately for that event?
13 A. Yes.
14 Q. How did you leave?
15 A. Privately.
16 Q. How long were you there?
17 A. Maybe anywhere between three days and a
18 week.
19 Q. So at least three days?
20 A. At least three days.
21 Q. Who else was on the plane with you?
22 A. Jeffrey Epstein, Emmy Tayler, Ghislaine,
23 myself, the pilots, possibly, Adam Perrylang, I can't
24 remember. He was on the plane sometimes and sometimes
25 not, so.

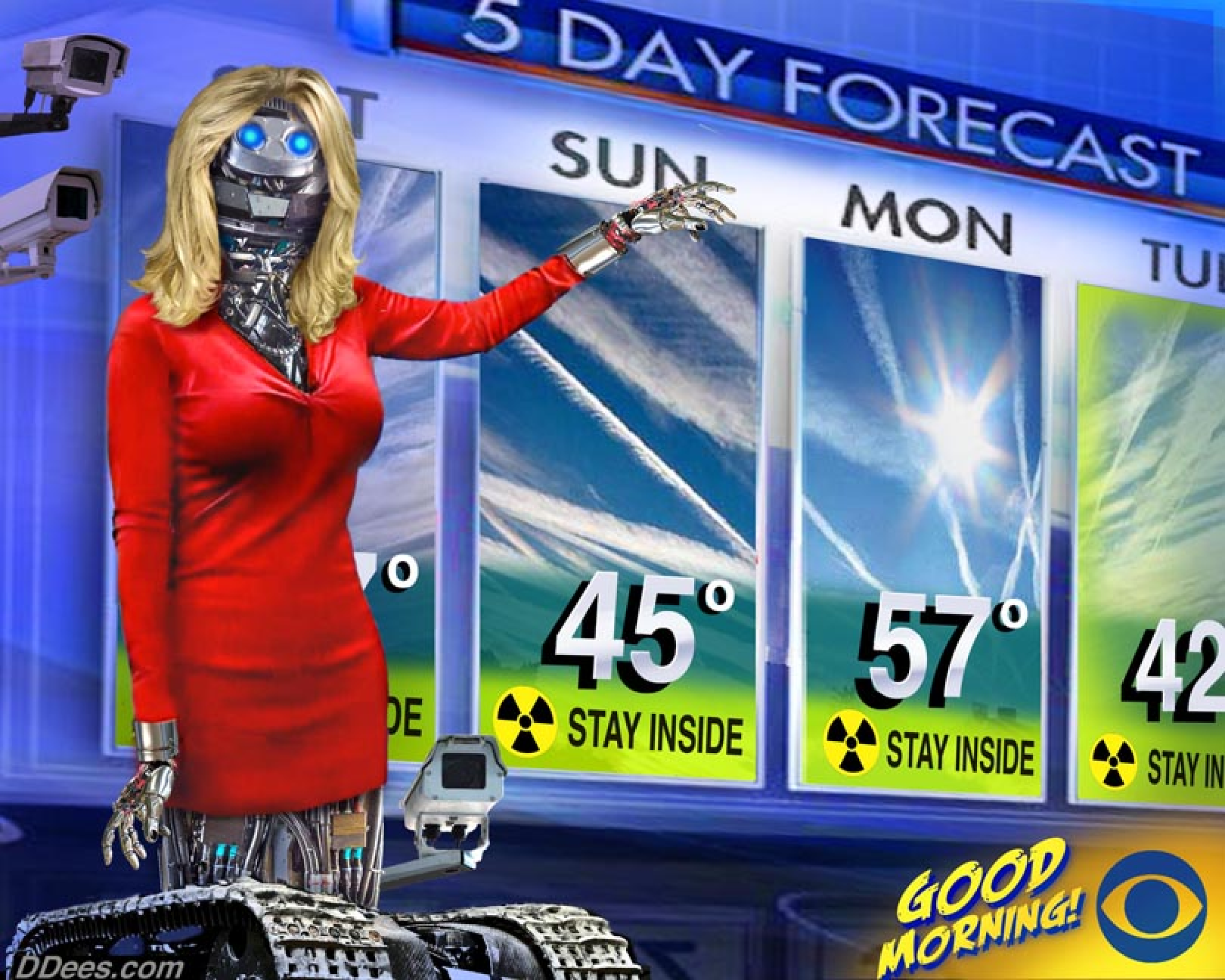
5 DAY FORECAST
SUN
MON
45°
STAY INSIDE
57°
STAY INSIDE
GOOD MORNING!
DDees.com

DDees.com

Sheeple

NOV / DEC 2014 #24

PRIMARY WATER ISSUE

FACT EARTH RENEWS WATER

BUT NEW WORLD ORDER CORPORATIONS PRIVATIZE WATER...

- GEO-ENGINEER CLIMATE CHANGES
- PROMOTE SCARCITY
- MASSIVE PROFITS AND COMPLIANCE

GEOLOGISTS DISCOVER 5X UNDERGROUND WATER AS IN ALL THE OCEANS

PRIMARY WATER

PRIMARY WATER

H_2O CREATED IN THE MANTLE

GENOCIDAL CRIMES FRACKING FLUORIDE CHLORINE

DDees.com

TRAVEL

Pilots	Larry Visoski	
	Dave Rodgers	
	Larry Morrison	
Mr Epstein's planes	Jet Aviation	**(561) 233-7241** Procedure for leaving cars at the airport: Leave car at Jet Aviation landing strip Leave the keys in the car Advise Jet Aviation Tail #909JE or Tail #908JE They will tag and pull car to plane upon arrival
Ms Maxwell's plane	Raytheon Changed to: Fly Options	**1-888-835-9782** Contract No: Air 4 570 a.s. Tail # ...TA Always a Beech Jet or Hawker
Commercial Airlines	Air France	**1-800-237-2747**
	American	**1-800-433-7300**
	British Airways	**1-800-247-9297**
	Continental	**1-800-525-0280**
	Delta	**1-800-221-1212**
	South African Airways	**1-800-722-9675**
	United	**1-800-241-6522**
	US Air	**1-800-428-4322**

— Carlos Perez Handymen (561)

GIUFFRE007590
Confidential

ORDER OF THE BLACK SUN

Black Sun Symbol
Used by Heinrich Himmler

Black Sun Symbol
Used by the Thule Society

What is an Artificial Person?

(artificial person; juristic person; legal entity; legal personality; person; ens legis; corporation; strawman)

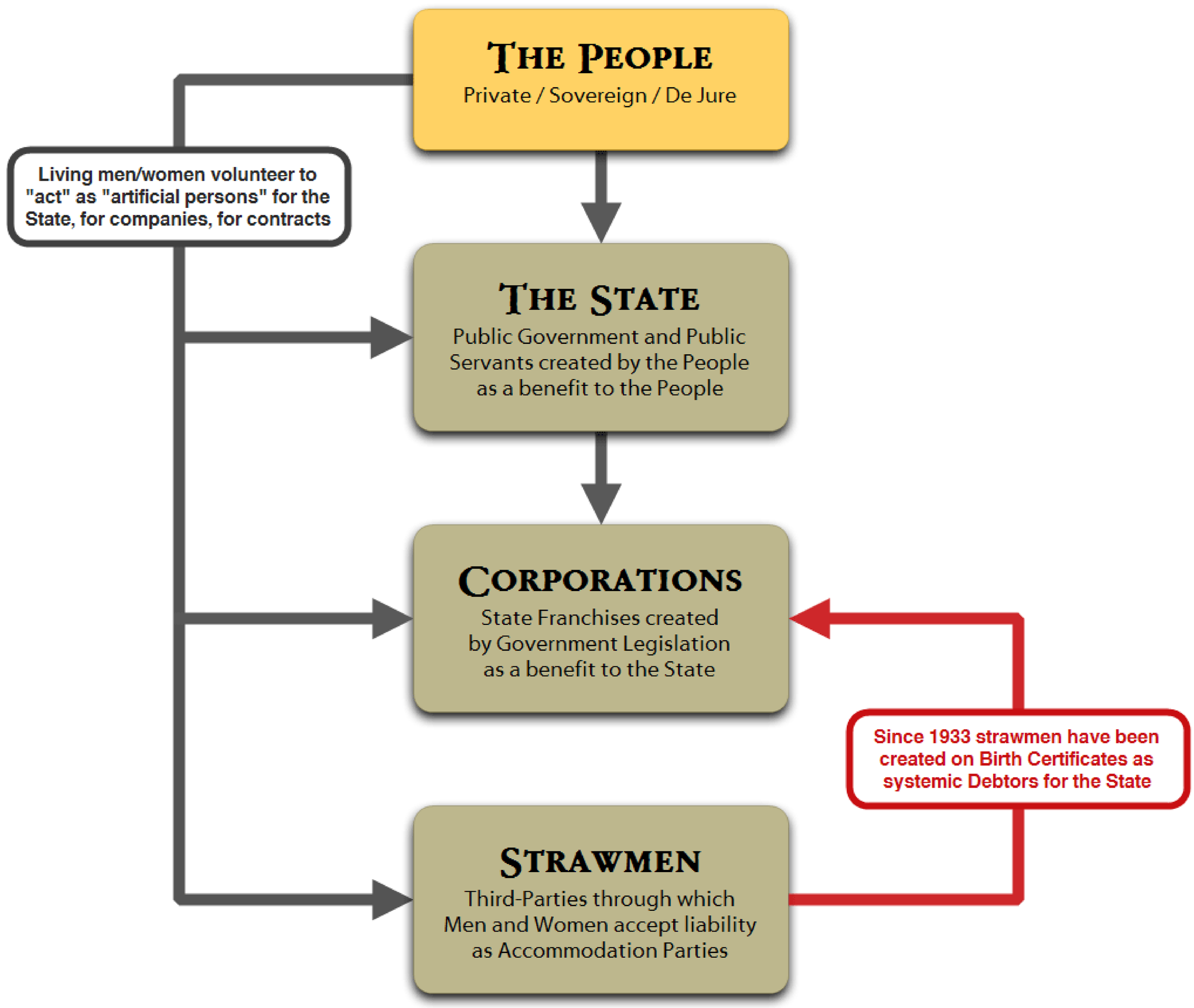

STRAW MAN. **A "front"; a third party who is put up in name only to take part in a transaction. Nominal party to a transaction; one who acts as an agent for another for the purpose of taking title to real property and executing whatever documents and instruments the principal may direct respecting the property. Person who purchases property, or to accomplish some purpose otherwise not allowed. - Black's Law Dictionary, 6th Edition, p. 1421**

THE STATE and its public departments and Public Servants, are "artificial persons" created by the People for their common benefit. Each Public Servant of the People, employed by and for the People, "acts" as an "artificial person" in a "public capacity" denoted by their fictional job title while "on duty". When "off duty" they return to their "private capacity" denoted by their sovereign title (Given name).

CORPORATIONS are "artificial persons" created (registered) by government legislation as franchises that are presumed to provide a benefit to the State. All corporations, and all the legal fiction entities that are created by the State, are governed by prescribed statutory legislation relating to their limited purpose in society.

STRAWMEN are "artificial persons", each created as a third-party in a contract through which a man or woman consents to become fully liable as an "accommodation party" for an "accommodated party". This "strawman" has been "incorporated" into the State as a "corporation/trust" with a "tradename" (Given name + Family name) to serve as a "transmitting utility" providing the People's labour and property as "surety" for the national debt.

"[Very] soon, every American will be required to register their biological property in a National system designed to keep track of the people and that will operate under the ancient system of pledging. By such methodology, we can compel people to submit to our agenda, which will affect our security as a chargeback for our fiat paper currency. Every American will be forced to register or suffer not being able to work and earn a living. They will be our chattel, and we will hold the security interest over them forever, by operation of the law merchant under the scheme of secured transactions. Americans, by unknowingly or unwittingly delivering the bills of lading [Birth Certificate] to us will be rendered bankrupt and insolvent, forever to remain economic slaves through taxation, secured by their pledges. They will be stripped of their rights and given a commercial value designed to make us a profit and they will be none the wiser, for not one man in a million could ever figure our plans and, if by accident one or two would figure it out, we have in our arsenal plausible deniability. After all, this is the only logical way to fund government, by floating liens and debt to the registrants in the form of benefits and privileges. This will inevitably reap to us huge profits beyond our wildest expectations and leave every American a contributor to this fraud which we will call "Social Insurance." Without realizing it, every American will insure us for any loss we may incur and in this manner; every American will unknowingly be our servant, however begrudgingly. The people will become helpless and without any hope for their redemption and, we will employ the high office of the President of our dummy corporation to foment this plot against America." [Colonel Edward Mandell House to Woodrow Wilson (President 1913-1921)]

of *Egypt* (C); when their resolved to abolish it, by his prudent remonstrances, prevailed on the *Egyptians* to lay it aside: but the river, unfortunately, did not rise that year to the accustomed height. The year following it was still worse; so that the people, apprehending a famine, began to murmur: whereupon the governor led all the inhabitants of the city, *Turks*, *Jews*, and Christians, to a mountain on the east of *al Kâhira*; and, after a pathetic exhortation, he obliged all that were present to offer up their prayers to God, for the obtaining his mercy; in which exercise they passed all the rest of that day, and the following night. The next morning, before day, some women came, with great joy, to acquaint the governor, that the *Nile* had risen in the night no less than twelve pikes; whereupon nothing was heard but the praises of God, and acclamations of the people. Coming down from the mountain, they erected an altar at the mouth of the canal, ten feet high, whereon they threw a great quantity of flowers, and a branch of olive; which last, as they say, took root there, as a more agreeable offering to God than the former innocent victim: they continue still to erect such an altar every year; and when they break down the dam, and the water enters the *Khalij*, it carries down the altar and flowers with it. The year when this event happened, the *Nile* rose two pikes higher than usual, and this extraordinary rise was attended with extraordinary plenty; since which time, a final stop being put to the above-mentioned inhuman practice, whenever the waters fail of their accustomed height, they have recourse to prayers on the same mountain[y].

Of the Nilometers.

THAT they may the better judge of the daily increase of the water, and the consequent plenty or scarcity of the ensuing year, the gradual rise of the river is very exactly measured, either by wells sunk, or pillars erected and divided for that purpose. There was one of the former, we are told, on the bank of the *Nile*, in the upper *Egypt*,

[y] LUCAS, ubi sup. Vid. THEVENOT, ubi sup.

(C) It seems very strange, that such a practice should be suffered, not only during the time *Egypt* was subject to the Christian emperors of *Constantinople*, but while the *Arabs* were masters of it. *Amosis*, one of the antient *Egyptian* kings, is said to have abolished the human sacrifices offered to *Juno*, as will be observed hereafter; and it might be reasonably supposed, he also put a stop to those offered to the *Nile*.

near

near *Syene*[z]; and one of the latter was set up in *Memphis*[a]. A very antient column, which served for the same use, is also yet to be seen in the castle of *Old Kâhira*, said to be erected in the time of the emperor *Heraclius*. The present *Nilometer* (D), or *Mikyâs*, as the *Arabs* call it, is in the same castle; it is a large square reservoir, round which runs an handsome gallery, sustained by twelve marble pillars, which form arches, with a balustrade for the convenience of those who look into the water. In the midst of this bason, through which passes a canal drawn from the *Nile*, is an octagonal pillar, of white marble, divided into twenty-two equal parts; the first is again divided into twenty-four inches, but the second is not; however, the others are all marked to the top of the column. They are very careful, during the time of the inundation, to observe the height of the water by the measure, and every day proclaim it in the city. This work is so exactly finished, and nicely levelled, that the water in the reservoir is neither higher nor lower than that in the river[b].

Of the sphinxes.

As these Nilometers were invented to shew the height to which the waters rose, the sphinxes were destined to shew at what time of the year the watets began to rise. They were a symbolic representation or figure, with the head of a woman, and the body of a lion, signifying, that the *Nile* began to swell in the months of *July* and *August*, when the sun passes through the signs of *Leo* and *Virgo*[c]. There are several of these sphinxes still to be seen; one in

[z] STRABO, l. xvii. p. 817.
[a] DIODOR. SIC. l. i. p. 33.
[b] LUCAS, ubi sup. p. 313, 321, &c.
[c] Ibid. p. 323.

(D) This *Nilometer* is different from that built in an island of the *Nile*, between *Jizâh* and *al Fossât*, by *Asâmah ebn Yazîd* (3), collector of the tribute in *Egypt*, in the reign of the khalifah *Soleymân ebn Abd'almalek*. This island, on account of its pleasant situation, and the several sorts of fruit-trees with which it is planted, is greatly celebrated by the oriental writers, and called *al Rawdat*, or, *the garden*. Some years after the above-mentioned Nilometer had been built, the khalifah *al Mâmûn* ordered it to be pulled down, on account of a defect discovered in it, and a new one to be built in its room; which was at last finished, in a magnificent manner, by *al Motawakkel* (4). The eastern histories mention several other structures of this sort, built or repaired by the khalifahs, while masters of *Egypt*.

(3) *Elmacin. in vita Soleymân.* 156; & D' Herbelot bibl. orient. p. 672.

(4) *Vid. Golii not. ad Alfrag. p.*

particular

hat something
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hold here the
e light,' and
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im, by all the
Fortef. Seriæ

bergius, "an
I infused into
solid marble,
receptacles of
hollow belly)
nds, and ren-
therefore put
as the distan-
gain I infused
closely stopped
ft, after divers
nd such impe-
hat I had spo-
he statue, and
ds was sharp,
irits; they did
d the tongue,
purpose) even
rtef. Seriæ Ac.

4. Ca
such little creatures out of
derful artifice, that other men could not discern one part from another without the help of glasses. *Plin. l. 7. c. 21. p. 167. Ælian. Var. Hist. l. 1. c. 17. p. 13.*

5. Myrmecides was also excellent in that kind of workmanship. He wrought out of ivory a chariot, with four wheels and as many horses, in so small a compass, that a fly might cover them all with her wings. The same man made a ship, with all her tackling to it, so small that a bee might hide it with her wings. *Plin. l. 7. c. 21. p. 167. Ælian. Var. Hist. l. 1. c. 17. p. 13. Servius de Ung. Armor. p. 56.*

6. Praxiteles was a curious worker in imagery; he made a statue of Venus for the Gnidians so lively, that a certain young man became so amorous of it, that the excess of his love deprived him of his senses. This piece of art was esteemed at that rate by King Nicomedes, that, whereas the Gnidians owed him a vast sum of money, he

ared a
tary Wal-
ut the pa-
rts to Mary
Queen of Scotland. He had a pension paid for his good service out of the Exchequer, and died at Lyme about the beginning of the reign of King James. *Full. Worth. p. 284. in Dorsetshire.*

10. Cornelius Van Drebble, that rare artist, made a kind of organ that would make an excellent symphony of itself, being placed in the open air, and clear sun, without the fingering of an organist; which was (as is conceived) by the means of air inclosed, and the strictures of the beams rarefying the same; for in a shady place it would yield no musick, but only where the sunbeams had the liberty to play upon it, as we read of Memnon's statue. *Hist. Man. Arts, c. 3. p. 33.*

11. "I remember," saith Clavius, "that while (as yet) "I was but young, and studied the mathematicks: for the great honour we had of Alexander Farnesius, we had invited that Prince into our school, and amongst other gifts and shews that were presented him by the ingenious, a mathematical

which the
period of every hour, with that
ed the hour of the day successively: as though this little globe kept pace and time with the heavenly motions." And Kircher himself had a vessel of water, in which (just even with the surface of the water) were the twenty-four hours described. A piece of cork was set upon the water, and therein were put some seeds of the Heliotrope, or sunflower, which, like the flower itself, did turn the cork about, according to the course of the sun, and with its motion point out the day. *Gass. in Pariek. l. 5. p. 185. Hist. Man. Arts, c. 1. p. 10, 11.*

14 I will shew an experiment," saith Galilæo, "which my last leisure hours did produce," and so calling his servant he gave him his cloak, and taking out a round box, he went directly to the window, upon which at that time the sun shone: and opening the box towards the sun, till such time as it had received the light of it, he desired that the room should be made as dark as might be: which done, turning to Clavius, then with him,

No. 13.

great master in the mathematics, and usually delight the Emperor Charles the Fifth with miracles of study: sometimes he sent wooden sparrows into the Emperor's dining-room, which flew about there and returned: at other times he caused little armed men to muster themselves upon the table, and artificially move according to the discipline of war; which was done so beyond example, that the Superior of the religious house of St. Jerome, being ignorant in the mysteries of that art, suspected it for witchcraft. *Hist. Man. Arts, c. 2. p. 22. Habing. Obs. on Hist. p. 157, 158.*

17. There were some young scholars with Albertus Durer, one of which (as it was usual with him) gave evidence of his strength in divers trials. Durer stroking him on the head, "Come," said he, "let us see if you can do a very small matter?" and shewed him two little tables of brass, the one laid upon the other." "Take," said he, "hold on the uppermost, and sever it from the other that is under it. When he had assayed it, but in vain; and though he used more strength, yet found it

was

MSG Pizza
PEPPERONI
Fast Burger
Cup-a-Salt
MONSTER CRUNCH
GMOs
WITH SIDE EFFECTS!
GMOs
Cheese
CHEMICALS
CRAPPY O's
SUGAR FIX
Purple Dye #3
DDees.com

TIRED OF SOLICITORS?

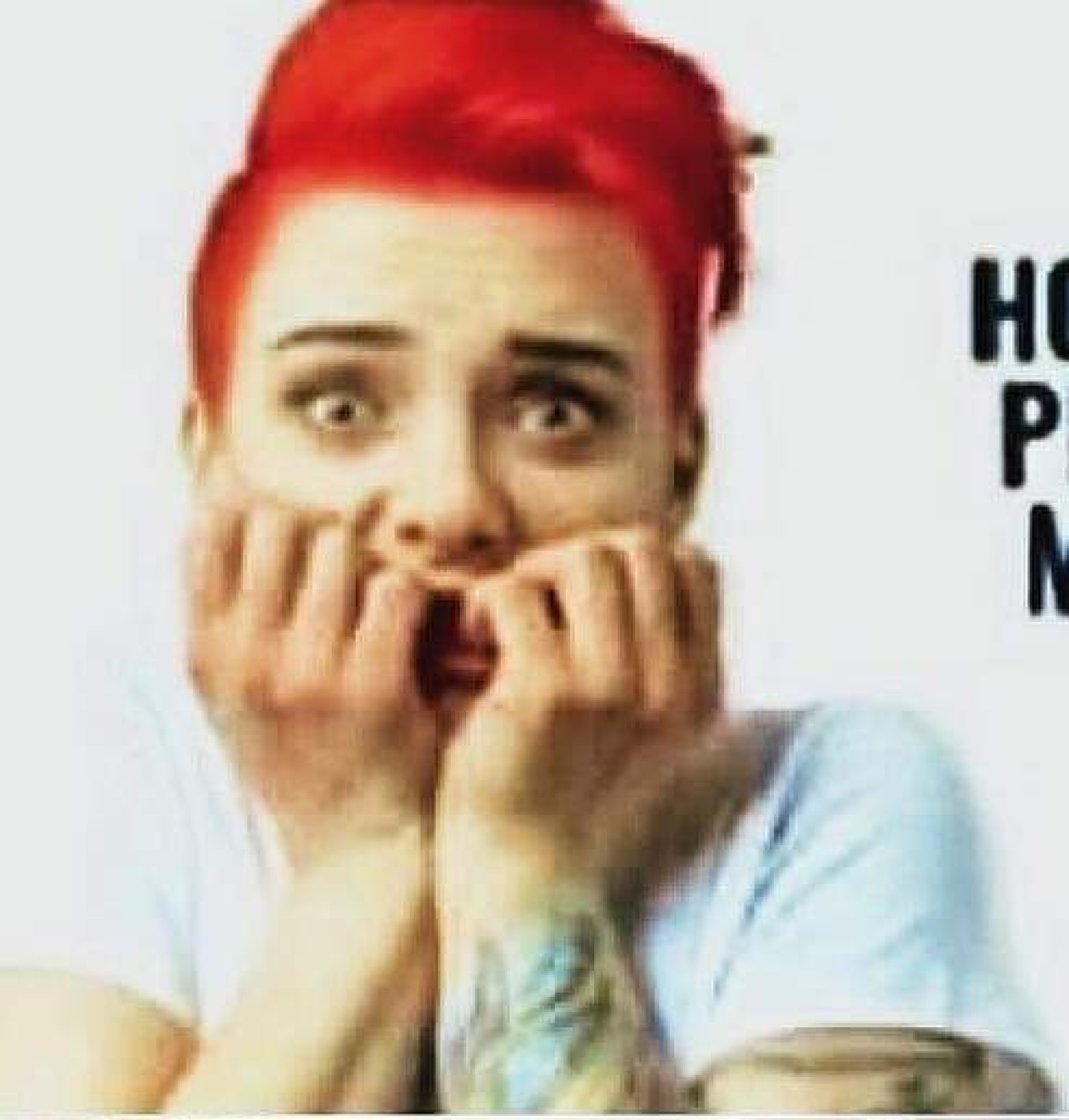

HOW CAN WE PREVENT ANOTHER MASS SHOOTING??

SCHNEIDER.

PHILIP SCHNEIDER LOCATED AND INTERVIEWED MARCH 26, 1975. HE STATED HE MET AN INDIVIDUAL KNOWN AS GEORGE MEYERS AT A LOCAL TAVERN. MEYERS ASKED IF SCHNEIDER INTERESTED IN MINERALS AND BROUGHT HIM TO HOUSE LOCATED AT 104 N.W. 22ND PLACE, PORTLAND, OREGON WHERE SCHNEIDER REMOVED APPROXIMATELY 300 POUNDS OF MATERIAL HE DESCRIBED AS SIMILAR TO THE SAMPLE GIVEN TO HIS UNCLE. HE OBTAINED MATERIAL APPROXIMATELY DECEMBER, 1974, AND SINCE THEN [illegible]MS TO HAVE SUFFERED FROM NAUSEA, HEMORRHAGING AND SORENES[illegible] EXTREMITIES. HE HAD KEPT THE MATERIAL UNDER HIS B[illegible] ROOM. ON [illegible]VICE [illegible]. SCHNEIDER AND PHILIP'S LANDLADY [illegible] [illegible]CARDED IN TRASH. SOME OF IT WAS [illegible] [illegible]HE [illegible]VIDUALS IN PORTLAND. PHILIP STA[illegible] [illegible]OLD [illegible]SSION OF THIS MATERIAL MIGHT [illegible] PRESENT [illegible]NO IDE[illegible]

JOE FROM THE CAROLINAS

AndrewBreitbart
@AndrewBreitbart

Follow

How prog-guru John Podesta isn't household name as world class underage sex slave op cover-upperer defending unspeakable dregs escapes me.

9:21 PM - 4 Feb 2011

6,062 6,001

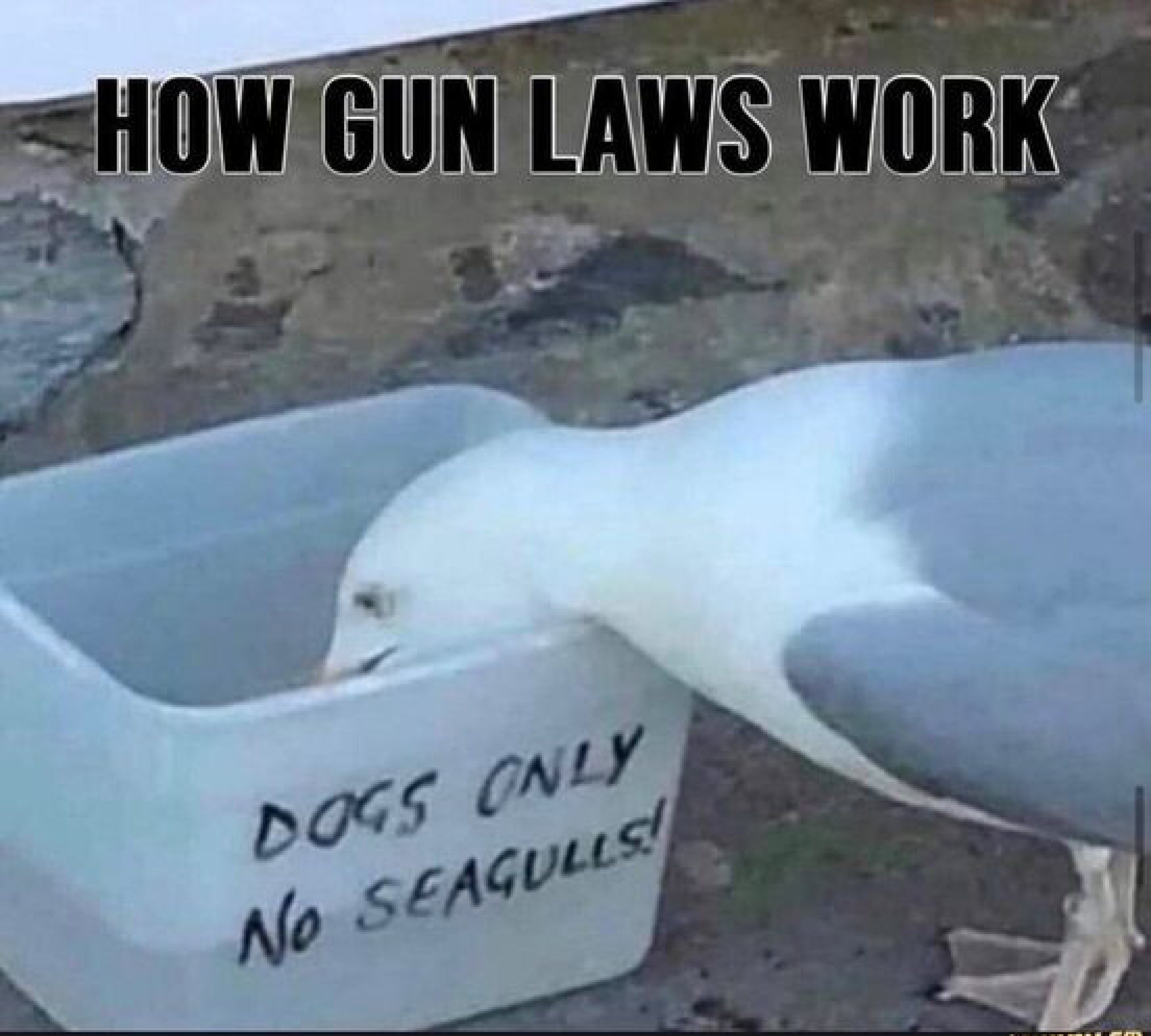

ifunny.co

NEO-FEUDALISM

"YOU'LL OWN NOTHING, AND YOU'LL BE HAPPY."

Yuval Noah Harari

Klaus Schwab

There is perhaps no better modern example of the **Neo-Fascist / Neo-Communist / Neo-Feudalist** model of **Human Slavery** than the agenda of the **World Economic Forum**. Led by Dark Occultists and Social Engineers **Klaus Schwab** and **Yuval Noah Harari**, the WEF's motto, before being removed from their website due to a preponderance of negative criticism, was literally the Neo-Feudal dystopian creed: "*You'll own nothing, and you'll be happy.*" Since self-ownership and property rights are the inherent foundation of **Natural Law** (the Moral Law of the Universe), **if the Right to own Property is removed from human beings, <u>ALL</u> RIGHTS ARE REMOVED FROM HUMAN BEINGS** as well.

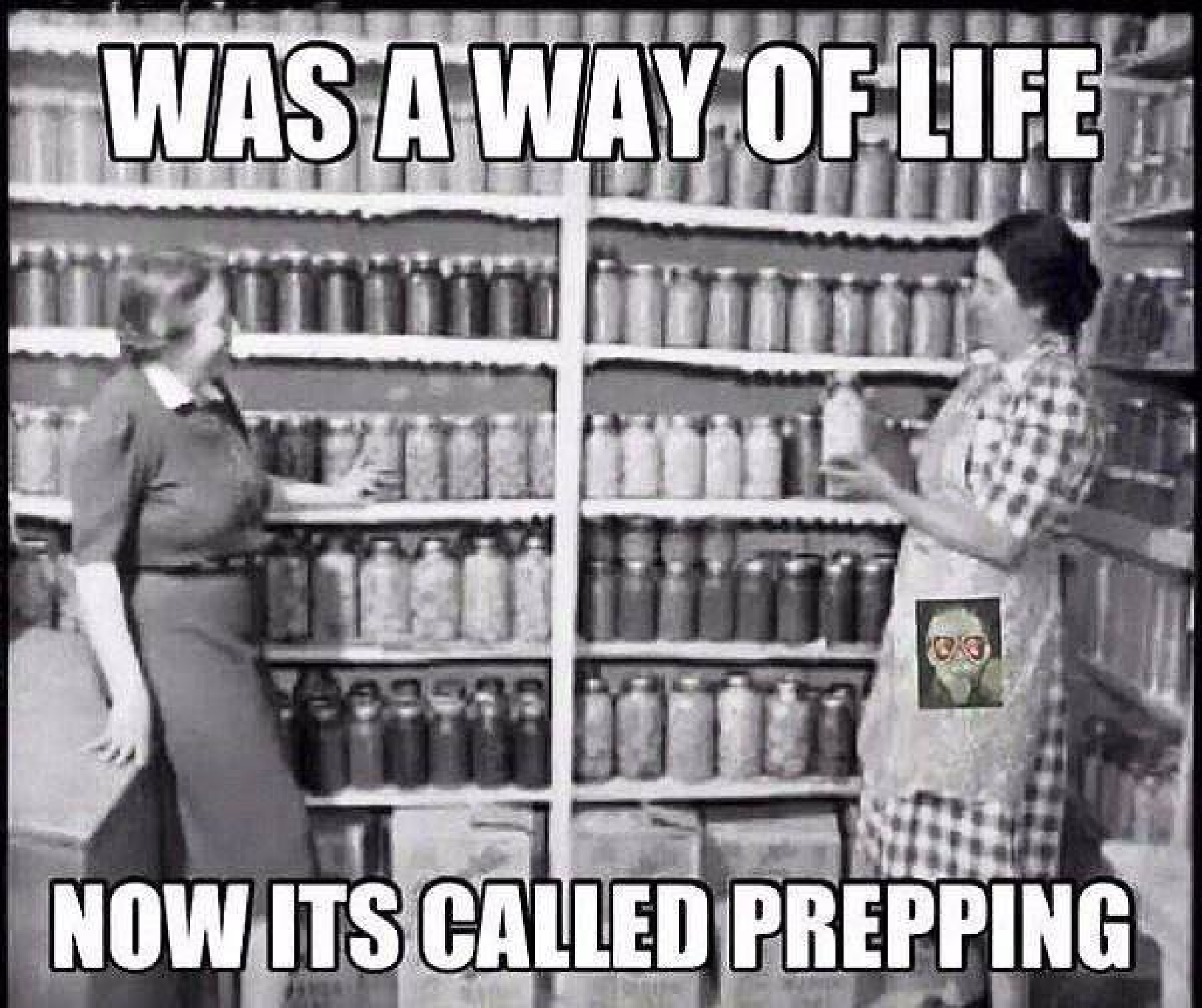
WAS A WAY OF LIFE
NOW ITS CALLED PREPPING

100 DEADLY SKILLS

SURVIVAL EDITION

The SEAL Operative's Guide to Surviving in the Wild and Being Prepared for Any Disaster

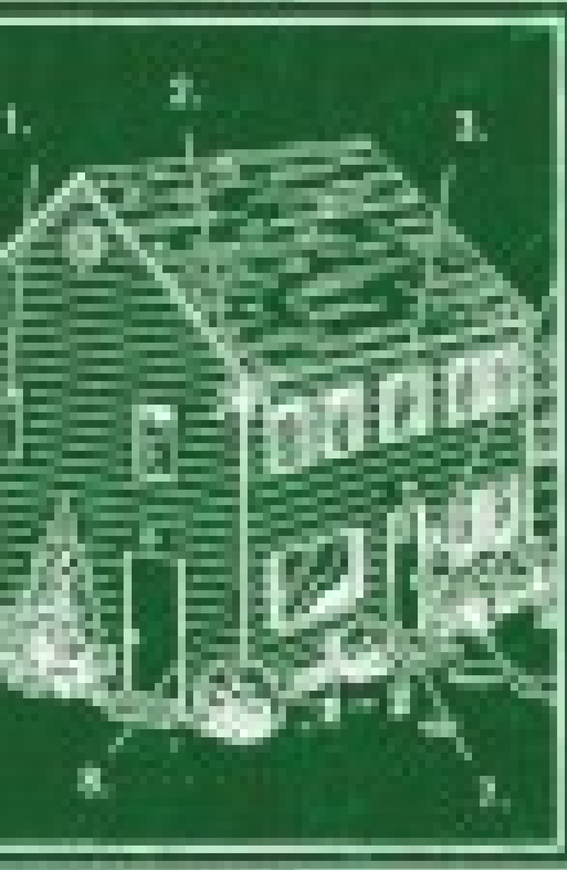

Navy SEAL, Ret.

CLINT EMERSON

Author of the *New York Times* bestseller *100 Deadly Skills*

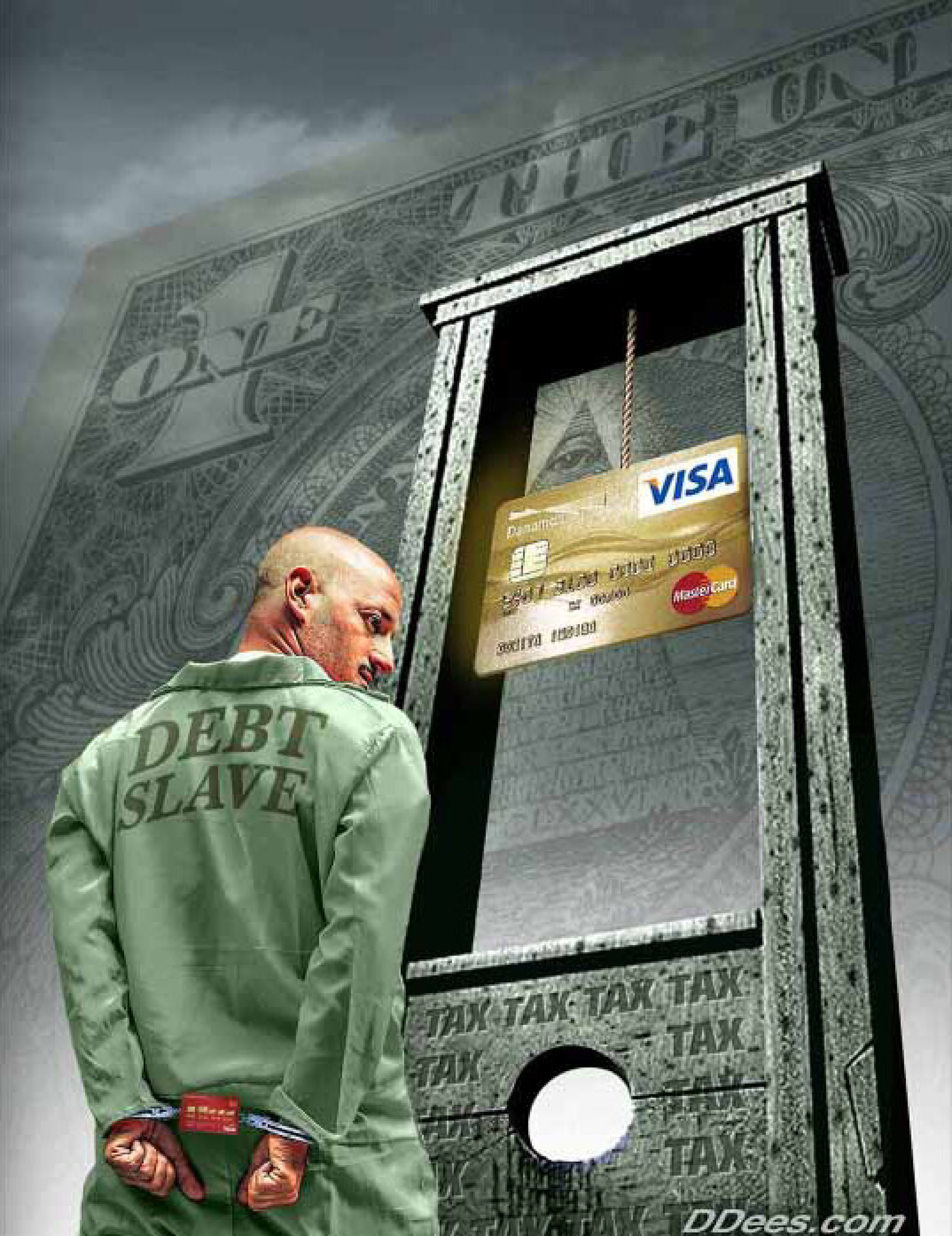
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DDees.com

The transformation of a door to door gun confiscation law enforcement officer

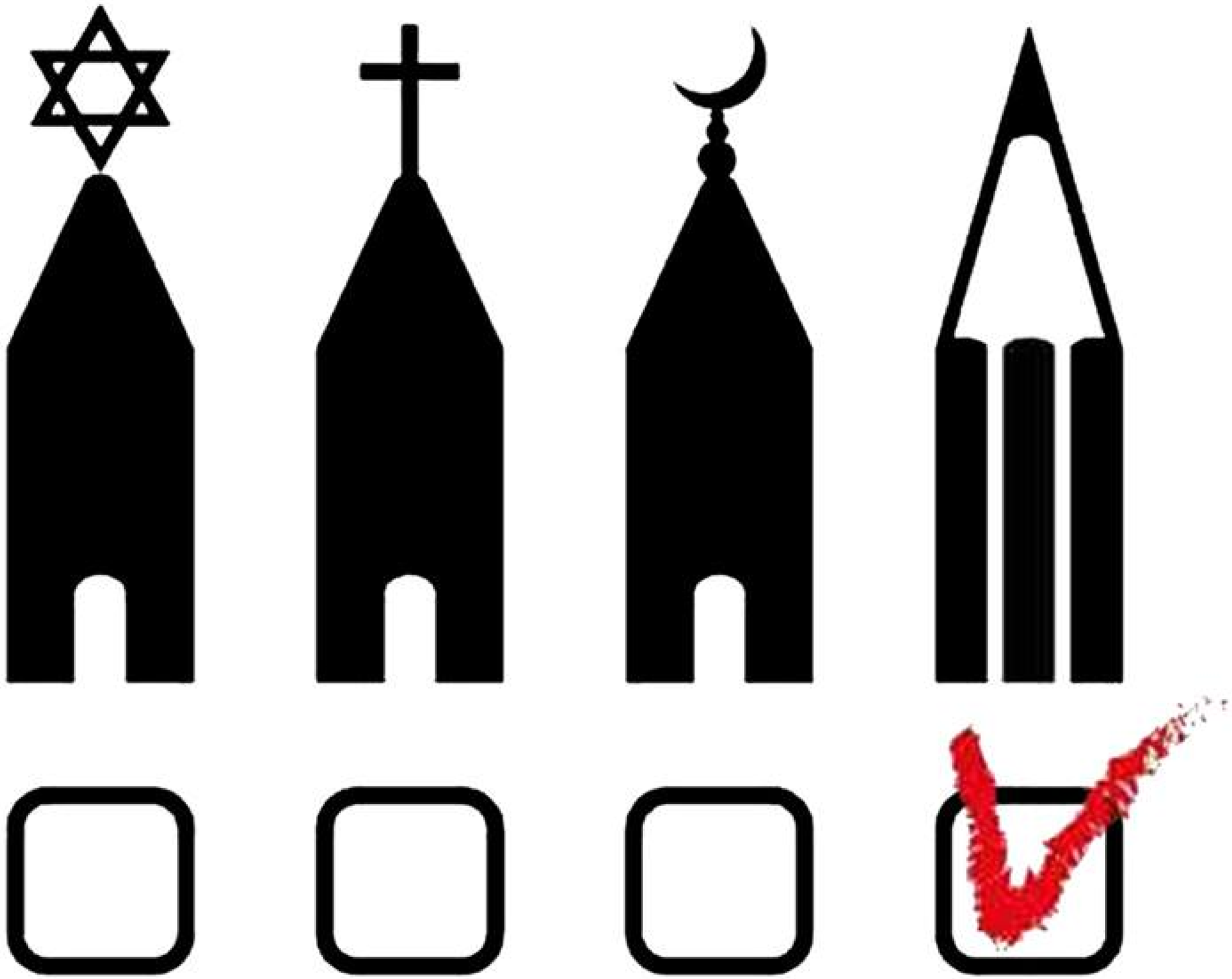

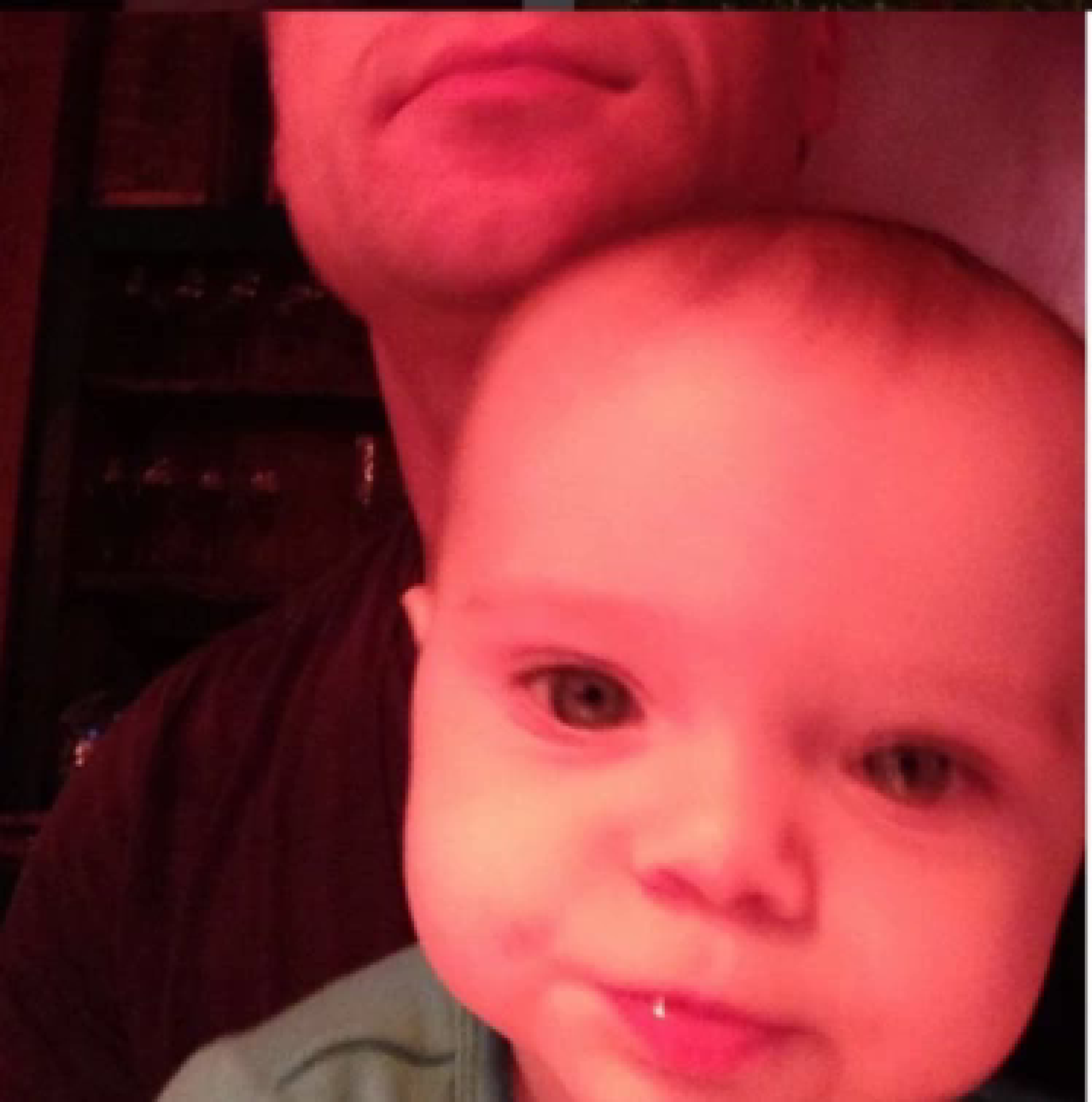

jimmycomet Folgen

jabbaroos, dawnsbizzy, izettefolger, joewills und cboutlier gefällt das 203Wo.

jimmycomet Kiss

cboutlier Seriously - so cute!!! :-)

jimmycomet @boutlier seriously

cboutlier Lol! Cuteness is very serious business.. Seriously :-p

jimmycomet @boutlier well then you've been workin overtime!

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

My FBI Agent
My Internet Shopping History

YOU CAN SAY...

"ALIENS EXIST" "CHEMTRAILS ARE REAL"
"9/11 WAS AN INSIDE JOB" "ELVIS IS ALIVE"
"OBAMA IS A SHAPE-SHIFTING LIZARD PERSON"

BUT IF YOU DISCOVER **HARD EVIDENCE** OF A **CHILD TRAFFICKING RING** OPERATED BY THE GOVERNMENT AND THE ELITE...

- OBAMA SAYS IT'S FAKE NEWS
- HILLARY CONDEMNS IT
- THE POPE CALLS YOUR RESEARCH A SIN
- MAINSTREAM MEDIA CALL IT "FAKE NEWS"
- GOOGLE HIDES IT
- YOUTUBE DELETES IT
- FACEBOOK DELETES IT
- TWITTER ERASES IT
- WIKIPEDIA REMOVES IT
- REDDIT BANS IT
- JOURNALISTS ARE KILLED FOR INVESTIGATING IT

THE ELITE SCRAMBLE TO ORCHESTRATE THE GREATEST COVER UP OF ALL TIME

WE WISH THIS WAS FAKE NEWS. #PIZZAGATE

BUT MY PARENTS TOLD ME IF I AM A NICE AND FAIR PERSON, LIFE WILL BE NICE AND FAIR WITH ME BACK
NO TIMMY, THAT'S A BULLSHIT LIE ADULTS LIKE TO TELL THEMSELVES
THE TRUTH IS A SMALL MINORITY OF PSYCHOPATHS ARE IN CONTROL OF THE WORLD AND HAVE CREATED AN INHUMANE SYSTEM THAT PERPETUATES COMPETITION, MASS POVERTY, EXPLOITATION AND INJUSTICE AND MOST PEOPLE ARE COMPLETELY UNAWARE OF IT. AND UNLESS YOU EDUCATE YOURSELF AND FOLLOW YOUR HEART YOU WILL END UP LIVING A LIFE CHASING MATERIALISM AND ALWAYS FEELING EMPTY INSIDE.
facebook.com/CHOICEandTRUTH

US PATENT 3,813,875

US PATENT 3,899,144

US PATENT 5,003,186

fb.com/ Skeptic Society

HR 2977 SPACE PRESERVATION ACT OF 2001

Section 7: Definitions, Part 2(B), ii

Q. Were you sexually trafficked to a man last name [redacted]?
A. Who?
Q. [redacted], if the name doesn't ring a bell, just tell me?
A. No.
Q. How many times were sexually trafficked to Marvin Minsky?
A. Once.
Q. How old were you?
A. I don't know.
Q. You're sure it was one time, correct?
A. I'm not sure of anything. There was a lot of people that Jeffrey sent me to and it was a long time ago. I can't be a thousand percent correct on that.
Q. Who is Marvin Minsky?
A. He is an older gentleman.
Q. Do you know what's does for a living?
A. I think he's a scientist, but I don't want to 100 percent say.
Q. Who is [redacted]?
A. I think he's a [redacted]r.
Q. Do you know where?
A. Possibly [redacted], I think, or maybe [redacted]. I'm not too sure. I'm just speculating.

Johnie
@Johnie

Follow

WTF! Why is my LG Washing Machine using 3.6GB of data/day?

Used Percentage	Period Traffic	Daily Traffic
4.68 %	175.60 MB	3.66 GB

LG_Smart_Laundry2_open

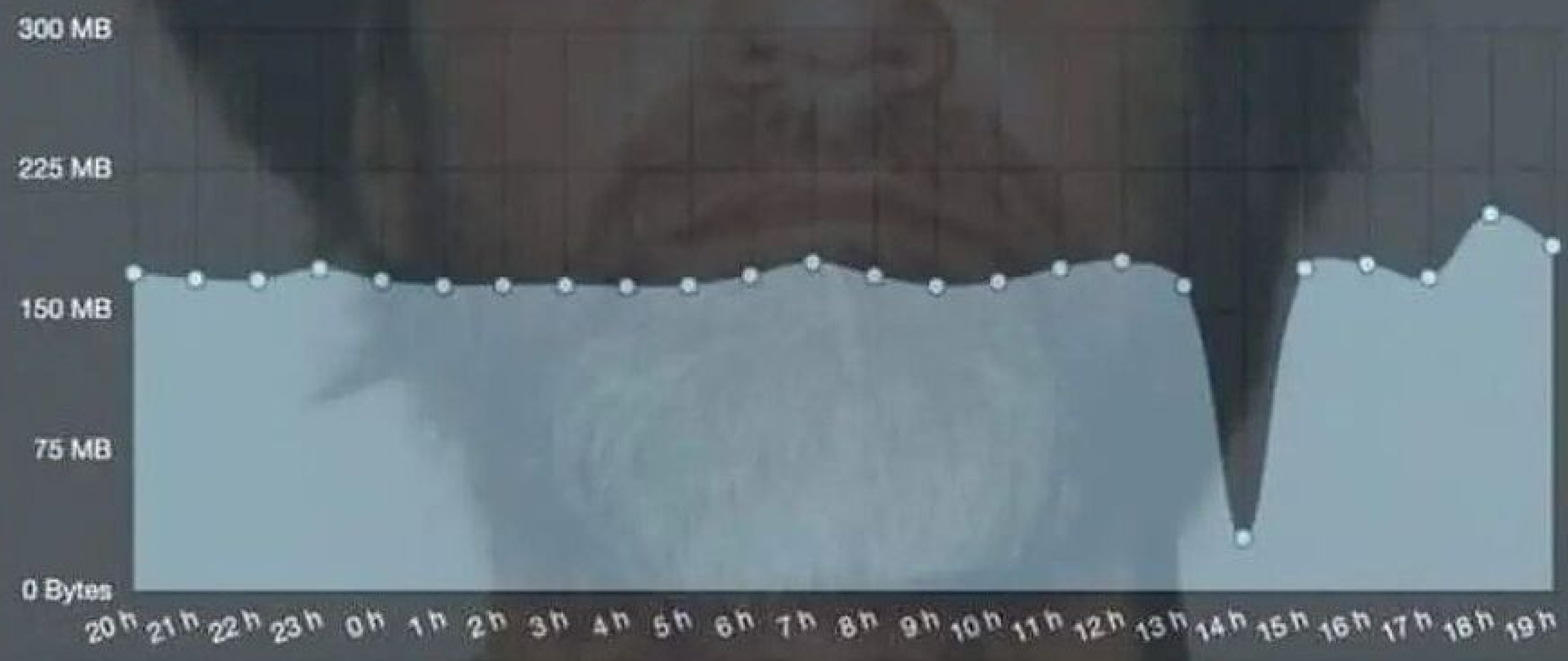

Client Name: LG_Smart_Laundry2_open

App Name	Upload	Download	Total
SSL/TLS	3.57 GB	95.75 MB	3.66 GB
General	84.00 Bytes	2.81 KB	2.89 KB

MONSANTO
FULL SPECTRUM
INSECTICIDE
Neonicotinoid
DDees.com

LINKSYS
WiFi
DDees.com

RURAL SCHOOLS
FIRE DEPARTMENTS
FUNDING
DISCONTINUED
AGENDA 21
RURAL ROAD
MAINTENANCE
CANCELED
AGENDA 21
SCHOOL
WESTHILL HIGH SCHOOL
MANDATORY
RELOCATE TO CITIES
DDees.com

SOVIET COMMUNISM

As a result of Stalin's **Five-Year Plans**, Russia underwent agricultural collectivization and rapid industrialization, creating a centralized command economy. Severe disruptions to food production contributed to widespread **famine** from 1930 to 1933, which killed millions. To eradicate accused "enemies of the working class," Stalin instituted a political persecution and killing campaign to remove his actual and perceived opponents, known as **The Great Purge**. During The Great Purge, over a million political opponents of Stalin's system were imprisoned, largely in the **Gulag** system of prisons and forced labour camps, and at least 700,000 were executed between 1934 and 1939. By 1937, Stalin had acquired absolute control over the Communist Party and government. Stalin's Communist regime was a text-book example of **totalitarianism**, and was driven by repression, ethnic cleansing, censorship, famine, wide-scale deportation, and political executions that killed tens of millions of people.

James Alefantis, owner of Comet Ping Pong, with Izette Folger.

jJmes Alefantis AKA Jimmycomet owner of Comet Ping Pong is good friends with Izette Folger who is on the advisory board of Innocents At Risk which claims to protect children from human trafficking. Comet Ping Pong is only a few miles away from Innocents At Risk. PLEASE INVESTIGATE THIS!!!

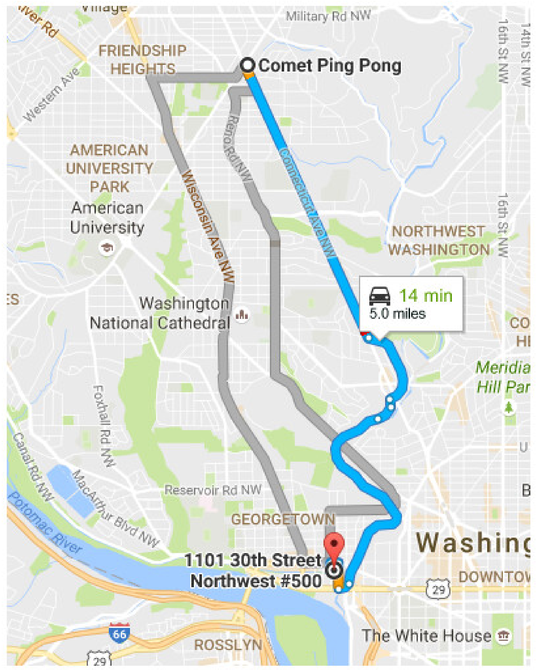

INNOCENTS AT RISK

PROTECTING WOMEN & CHILDREN FROM HUMAN TRAFFICKING

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FACT: According to the U.S. Department of State, Human Trafficking is the fastest growing criminal industry in the world, second only to drug trafficking. This modern-day slavery generates over $150 billion annually for organized crime.

HUMAN TRAFFICKING HOTLINE
1-888-373-7888

Innocents at Risk is a 501(c)(3) nonprofit founded to fight child exploitation and human trafficking. Our mission is to educate citizens about the grave issue of global and local human trafficking. We are dedicated to protecting children from all forms of abuse, and work to end child exploitation and child trafficking everywhere.

Human Trafficking is a $150 billion industry worldwide, and it is happening throughout the world in every country and across the United States in every major city and small town. According to the Department of State, **2 million women and children are victims of human trafficking every year**. In the United States, 300 thousand children are forced into child prostitution and child pornography each year. In Washington DC alone, trafficking innocent children is a $100 million industry.

Your support can save lives.

INNOCENTS AT RISK

PROTECTING WOMEN & CHILDREN FROM HUMAN TRAFFICKING

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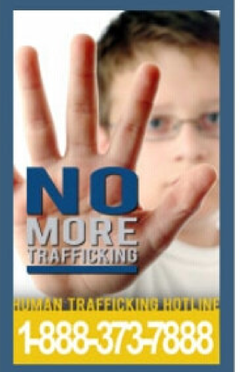

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Two Idiots
A doomed relationship
A baby

The PRACTICAL PSYCHIC SELF-DEFENSE HANDBOOK

A SURVIVAL GUIDE

Combat Psychic Attacks, Evil Spirits & Possession

ROBERT BRUCE

A. Because you know, I know Jeffrey.

Maxwell Dep. Tr. at 271:18-22 (April 22, 2016) (McCawley Decl. at Exhibit 2).

Yet, Maxwell now wants this court to believe that she has no responsive communications with [redacted] relevant to this case.

C. Defendant's Failures to Search All Email Accounts

Perhaps part of the reason that Defendant has failed to produce responsive document is that still refusing to collect data from all of her email accounts. In particular, Defendant has not collected data from her [redacted] account nor produced relevant documents from her [redacted] account. Both email accounts are listed as part of Defendant's contact information gathered by the police from Epstein's home, and turned over to the Palm Beach County State Attorney as part of the investigation and prosecution of Epstein:

Ms. Ghislaine Maxwell **Email** [redacted]

See (DE 280-2), Palm Beach County State Attorney's Office, Public Records Request No.: 16-268, Disc 7 at p. 2305 (GIUFFRE007843).

i. The mindspring.com Account

As evidenced from the police collection above, [redacted], was an email address Defendant used while she was with Epstein. *Id.* In her filing with this Court, Defendant represented that this was merely a "spam" account "to use when registering for retail sales notifications and the like," and that it contains no relevant documents. Br. at pg. 8. Of course, if she wasn't using the [redacted] or the [redacted], what email address ***was*** Defendant using while she was with Epstein, and why hasn't that account been disclosed and searched? This Court should order Defendant to disclose ***all*** email accounts she has used from 1999 to the present.

MAR 28 1975

TELETYPE

R 005 PD CODE

11:30 PM NITEL MARCH 27, 1975 LLD

TO: DIRECTOR

SEATTLE

FROM: PORTLAND (117-48)

ATTENTION: INTD

PHILIP SCHNEIDER, AEA-UNAUTHORIZED POSSESSION OF SOURCE MATERIAL, 00:PORTLAND

ON MARCH 22, 1975, ROBERT L. RUBIO, 922 S.E. 35TH, PORTLAND, OREGON, ADVISED AN ACQUAINTANCE, PHILIP SCHNEIDER, [illegible] OF RADIO ACTIVE MATERIAL WITH WHICH SCHNEIDER [illegible] MAKE NUCLEAR "DEVICE." RUBIO ADVISED THAT [illegible] AT 2255 W. BURNSIDE, APARTMENT 335, AND HAD OBTAINED THE MATERIAL FROM A HOUSE LOCATED AT 104 N.W. 22ND [illegible] DESCRIBED MATERIAL DESCRIBED BY SCHNEIDER

EX-110

Files & Com.
Gen. Inv.
Ident.
Inspection
Laboratory
Plan. & Eval.
Spec. Inv.
Training
Legal Coun.
Telephone Rm.
Director Sec'y

JOE FROM THE CAROLINAS

my phone when i say i want to buy something:

Hears police arent arresting people for non violent crimes in some states. *slides stock on pistol*

The ATF:

This dog is trained to sniff out people who need to buy another gun.

This is Boris. He guards the foyer of my house. Boris is a mannequin filled with 175 lbs of Tannerite and wood screws. Boris will not get down on the ground. Boris will not drop the gun.

INSURRECTIONARY AGORISM & CRYPTO-ANARCHY:

ending the state once & for all

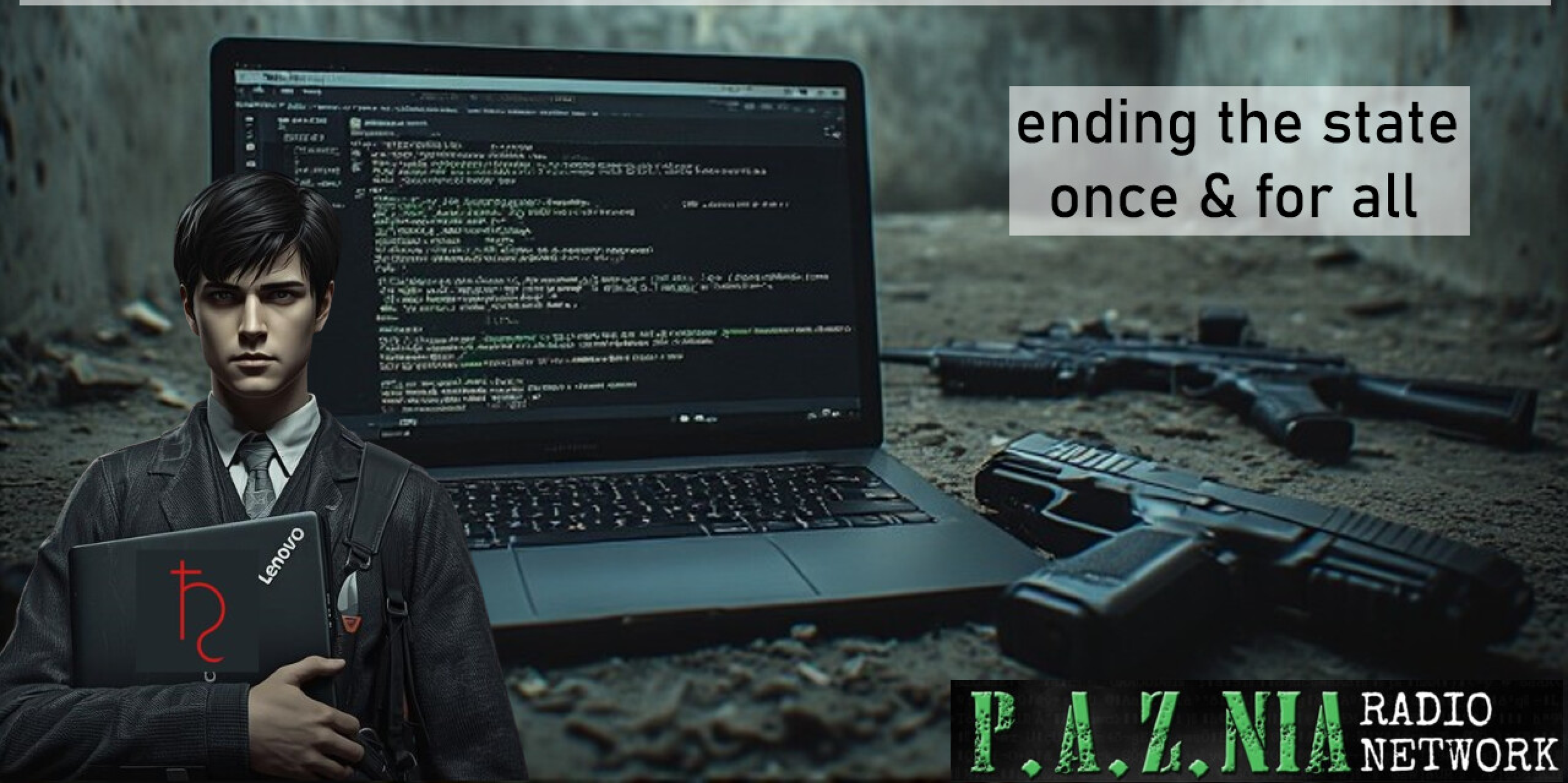

P.A.Z.NIA RADIO NETWORK

The Allies of Humanity

Book Three

A Mission to Earth

Marshall Ivan Summers

SABBATEAN FRANKISM

Jacob Frank

Frank advocated for the rejection of all moral, religious and social norms, and asserted that the most important obligation of every person was the transgression of every moral boundary. Frank may have developed his distorted religious views from a degraded form of **Gnosticism**, a 1st-century religious belief wherein there was a "true God" whose existence was hidden by a "false God," the **Demiurge**. The "true God" could allegedly be revealed only through a total destruction of the social and religious structures created by the "false God." For Frank, the very distinction between good and evil may have been seen as a product of a world governed by this Gnostic "false God."

People killed with rifles in 2020

454

SOURCE: FBI CRIME REPORT (FBI.GOV)

Covid vaccine deaths in 2021

20,622

SOURCE: VAERS.HHS.GOV

KARL MARIA WILIGUT

IRMINISM, WEWELSBERG & THE OCCULT PURGE

In November 1938, chief SS adjutant Karl Wolff visited Wiligut's wife and learned of Wiligut's earlier involuntary commitment to a mental institution, which proved embarrassing to Himmler. Wiligut's staff was soon notified that his "application" for retirement on grounds of age and poor health had been granted in February 1939. After World War II, Wiligut moved to a refugee camp in St. Johann near Velden, Austria, where he had a stroke. He died in Arolsen, Austria, on January 3, 1946.

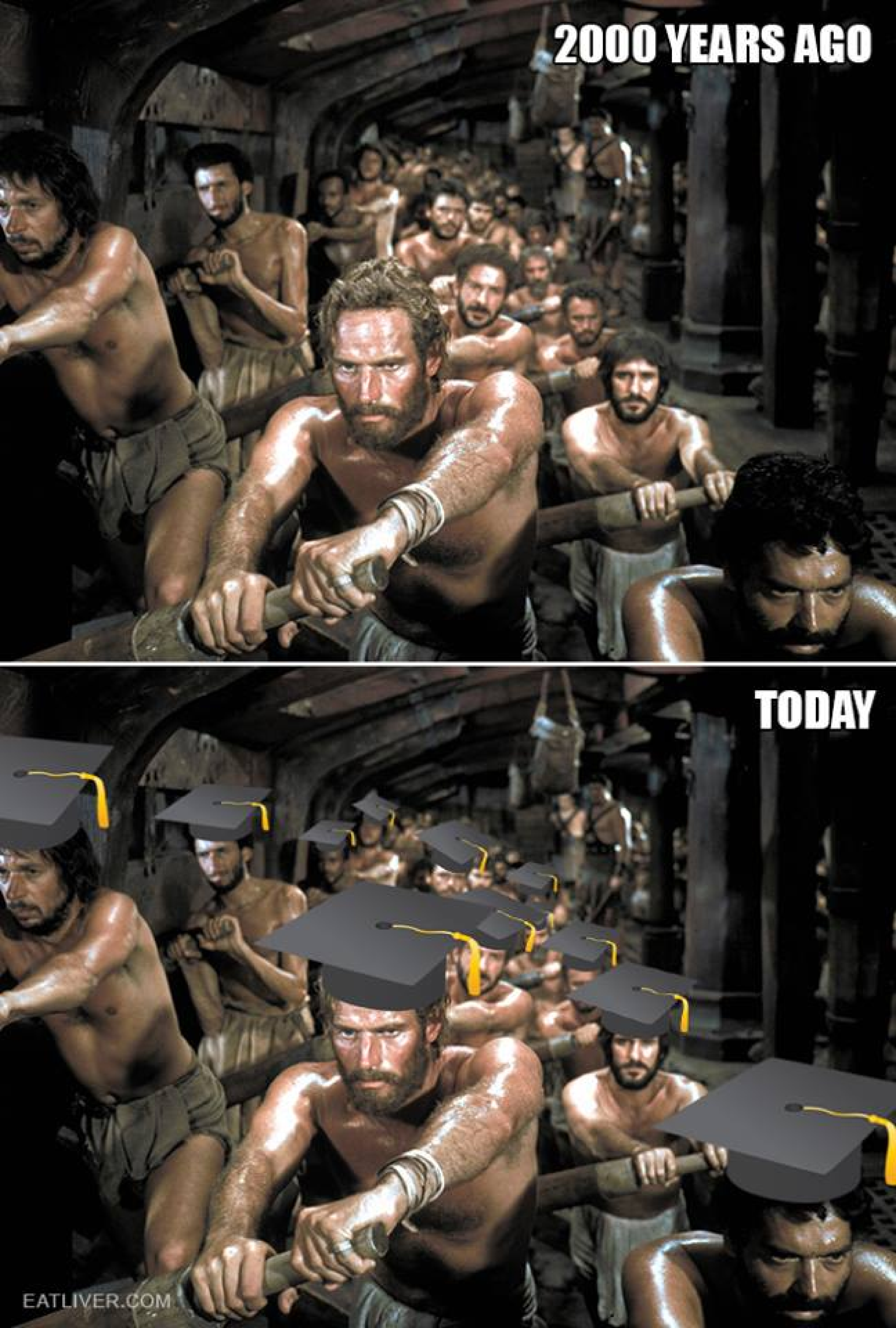
2000 YEARS AGO
TODAY
EATLIVER.COM

THREAT AGAINST DEES

SUNDAY November 17, 2013 After an afternoon nap I awoke to find my shoes had been stacked up like this! Who the EFF came in my house when I was asleep? The CIA runs PSY-OPS like these to freak you out.

A Warning For Me To Shut Up

ACTUAL PHOTO

Perhaps Infrared Thermal Cameras Were Used To Know I Was Fast Asleep Before Illegally Entering

BUT WHY?

Recently Fukushima Radiation Expert Michael Collins was intimidated and silenced, never to make another Rense Radio Talk Show appearance. 'They' probably want me to shut up illustrating the horrific spreading Fukushima radiation exposure and the approaching apocolypse caused by radioactive fallout, and the Dead Zone Pacific Ocean.

DDees.com

WE WILL NEVER COMPLY WITH TYRANNY!

DDees.com

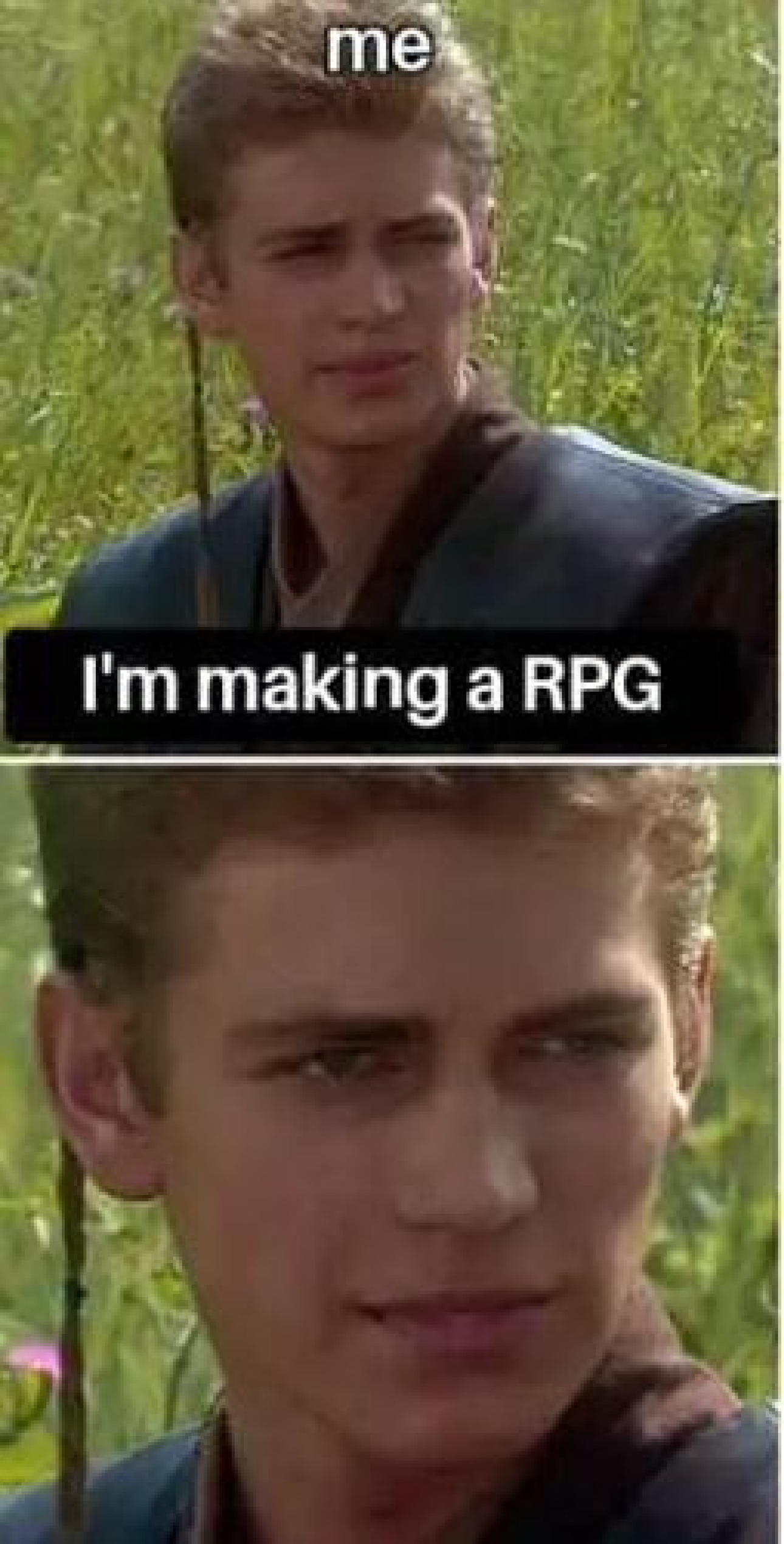
me
I'm making a RPG

my friends
like a role playing game, right?
like a role playing game, right?

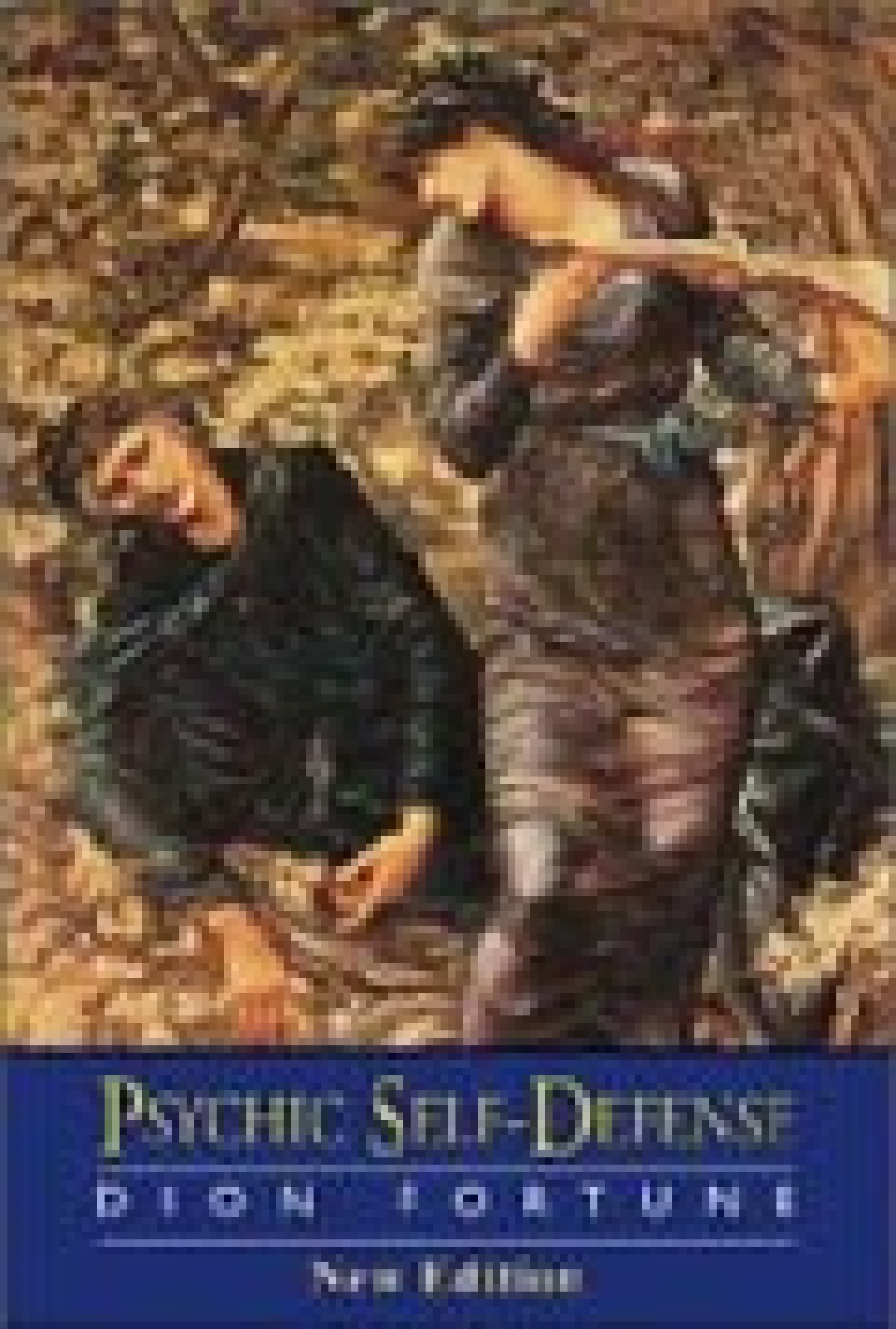
Bruno Sur-Dorne
DION FORTUNE
Novelette

Lord, please grant me the strength
to escalate weed stops into violence.
The courage to shoot any dog
that barks at me.
And the wisdom to turn off my
body camera before all of it.
POLICE

ttp://i.4cdn.org/pol/1478411081966.jpg

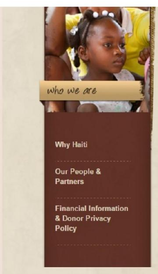

who we are

Why Haiti

Our People & Partners

Financial Information & Donor Privacy Policy

Mission Statement

Beyond Borders helps people build movements to liberate themselves from oppression and isolation. In Haiti and the United States, we are bringing people together for just and lasting change.

We support movements in Haiti to:

- End child slavery,
- Guarantee universal access to education,
- End violence against women and girls, and
- Replace systems that oppress the poor with systems that support dignified work and sustainable livelihoods.

Our Vision

We see in Haiti, the seed for a new world, a world where,

- People overcome great challenges by learning to question, dream, and act together,
- Women and men find more power by balancing power equally,
- Families and communities thrive on foundations of trust and mutual respect,
- Diversity is seen as a sign of strength,
- All children grow up surrounded by people who love, nurture, and educate them,
- We all find deeper meaning in our lives by coming to value truth over comfort, sharing over having, and justice over personal gain.

Our Identity

Beyond Borders was founded in response to the challenge of Jesus' words and life of radical love. In all we do we attempt to measure our success by this standard. We welcome all, regardless of their faith, who will join us in supporting these movements for liberation. We find strength and wisdom in the dialogue that diversity allows.

We make a real difference in Haiti because of the approach we take. We follow the Haitian proverb that says, "The rock in the water doesn't understand the misery of the rock in the sun." We work hand-in-hand with the Haitian people, understanding that they know how to best address the issues they face. We provide them with the resources they need to build grassroots, community-based movements that lead to sustainable, positive change.

We invite you to learn more about our work, the difference we're making, and how you can get involved. You may think that the needs are too great, but you are more powerful than you know. Even the smallest act can make a big difference. We're looking forward to working with you!

CHARITY NAVIGATOR

Beyond Borders has earned a 4[illegible] star rating from Charity Navigator for our Accountability & Transparency. Visit our Financial Information & Donor Privacy Policy page to learn more.

CFC

Beyond Borders is a registered member of the CFC's Build a Better World Network. Our designation code is 12130.

https://wikileaks.org/clinton-emails/emailid/3741

Discussing the cost of moving children

WikiLeaks Leaks News About Partners

View email | View original PDF | Share document

NEW LIFE CHILDREN'S REFUGE (NLCR)

From:
To:
Date: 2001-01-01 03:00
Subject: NEW LIFE CHILDREN'S REFUGE (NLCR)

UNCLASSIFIED U.S. Department of State Case No. F-2014-20439 Doc No. C05766639 Date: 08/31/2015

RELEASE IN
FULL

New Life Children's Refuge (NLCR)

New Life Children's Refuge is a non-profit Christian m inistry dedicated to rescuing, loving and

caring for orphaned, abandoned and Im poverished H aitian and D om inican children,

dem onstrating G od's love and helping each child find healing, hope, joy and new life in Christ. W e w ill strive to also equip each child w ith a solid education and vocational skills as w ell as

opportunities for adoption into a loving Christian fam ily.

NLCR is in the process of buying land and building an orphanage, school and church in M agante

on the northern coast of the D om inican R epublic. G iven the urgent needs from this

earthquake, G od has laid upon our hearts the need to go now vs. w aiting until the perm anent facility is built. H e has provided an interim solution in nearby Cabarete, w here w e w ill be

leasing a 45 room hotel and converting it into an orphanage until the building is com plete.

Future Buildings and Plans for NLCR in M agante

• Nueva Vida Refugio de Ninos: Provide a loving Christian home-like environment for up to 200

children, both boys and girls, initially focused on ages 0 - 10 years old, later expanding to include teens up to age 16.

• Nueva Vida Escuela Cristiana: Provide a solid education for children in the refuge as well as in the local community if have sufficient space/resources. Plan to begin with PreSchool/Kindergarten up to

6th grade, teaching English/Spanish, Reading, Math, Science, History, Geography, Health, Music/Art, as well as Christian values/truths. Plan to add higher grades and courses on vocational skills when

needed.

...

• RI Flights for the NLCR/CVBC team: $400/each from Las Vegas to Santo Domingo, $220

from Boise to Las Vegas
• Transportation of the Children: $1800 to charter a bus in the DR to bring 100 children

to safety in the DR

• Food: during transport of the children —protein bars, pediasure, formula,
• Water: will need to buy in Santo Domingo, DR before heading into Haiti

Upon arrival to NLCR in DR

• Food/Water: $/week dependent on number of children

• Medical Supplies: Deworming medication, Anti-Diarrhea meds, Antibiotic ointments,

splints, bandages, antiseptic wipes, hand sanitizers, disposable gloves, children's tylenol
• Hygiene: disposable diapers, pull-ups, wipes, toothbrushes, toothpaste, shampoo, soap

• Bedding: lightweight blankets & sheets for 45 full size beds, and 90 twin size beds
• Clothing & Shoes for children ages 0-12years

• Small stuffed animals, dolls, toys, coloring books

Tax Deductible Donations can be made to New Life Children's Refuge through Central Valley Baptist Church or can deposit or wire directly into the NLCR Bank account at Wells Fargo.
Wells Fargo Bank Account: 7884311494

Routing # for Wires: 121000248
Not for Profit EIN #: 27-1394022

C ontact Inform ation:

New Life Children Refuge:

Laura Silsby, Executive Director and Founder 208-861-7879 cell, laura.s317@yahoo.com
Charisa Coulter, VP and co-founder 208-340-8856 cell, charisacoulter@yahoo.com

Website under construction: newlifechildrensrefuge.org

Central Valley Baptist Church

Carla Thompson, Missions Coordinator 208-407-0269

Pastor Clint Henry

https://wikileaks.org/clinton-emails/emailid/25620#efmADVAEeAJCALZAMfANj

WikiLeaks Leaks News About Partners

UNCLASSIFIED U.S. Department of State Case No. F-2014-20439 Doc No. C05768776 Date: 10/30/2015

RELEASE IN FULL

From: Abedin, Huma <AbedinH@state.gov >
Sent: Monday, April 26, 2010 6:19 PM
To:

Subject: Fw: Haiti drops kidnapping charge for missionaries (U)

From: OpsAlert
Sent: Mon Apr 26 18:15:13 2010
Subject: Haiti drops kidnapping charge for missionaries (U)

iLakci

(U) Media report a Haitian judge has dropped kidnapping charges against all 10 U.S. missionaries detained for trying to take children out of the country after the January 12 earthquake. Nine of 10 departed Haiti in February; the group's leader, Laura Silsby, remains in jail on related charges.

Automatic electronic distribution to: S, D(S), D(L), P, E, C, M, DG, T, R, PA, G, AF, EAP, EUR, NEA, SCA, WHA, 10,

https://wikileaks.org/clinton-emails/emailid/15526

"According to my reporting, the week of April 13th, the DynCorp regional commander from Konduz, Flint Chambers,

allowed his men to hire a 15-year-old boy dancer to do tribal dances at a DynCorp party on the training site.

Some 15 or so DynCorp employees in attendance pulled out a single chair and had the boy do mock lap dances. This

was captured on video. The video shows DynCorp employees putting dollar bills in the boy's waistband, just as they would a stripper's garter. The revelry lasted about 45 minutes.

74

UNCLASSIFIED U.S. Department of State Case No. F-2014-20439 Doc No. C05761691 Date: 06/30/2015

No sex took place.

The video was leaked to Kabul INL program manager, Marissa Martin. INL, Washington ordered INL Kabul to replace the entire DynCorp chain of command.

The video was leaked by Mike Gonzalez to another DynCorp employee who emailed the video to Martin. Flint Chambers retaliated against Mike by getting in his face, pushing him to the ground in front of the DynCorp security building in Kabul.

Chambers was fired, along with Dean Deines, Stan Knee and Dmitri Kelly.

Can you confirm that the IG is looking into this? (in addition to the Kurt Schafer incident)

PHILIP SCHNEIDER LOCATED AND INTERVIEWED MARCH 26, 1975.
HE STATED HE MET AN INDIVIDUAL KNOWN AS GEORGE MEYERS AT A
LOCAL TAVERN. MEYERS ASKED IF SCHNEIDER INTERESTED IN MINERALS
AND BROUGHT HIM TO HOUSE LOCATED AT 104 N.W. 22ND PLACE, PORTLAND,
WHERE SCHNEIDER REMOVED APPROXIMATELY 300 POUNDS OF MATERIAL HE
DESCRIBED AS SIMILAR TO THE SAMPLE GIVEN TO HIS UNCLE. HE OBTAINED
MATERIAL APPROXIMATELY DECEMBER, 1974, AND SINCE THEN CLAIMS TO
HAVE SUFFERED FROM NAUSEA, HEMORRHAGING [illegible] RENESS IN HIS
EXTREMITIES. HE HAD KEPT THE MATERIAL [illegible] S BED IN HIS ROOM.
ON [illegible]ICE [illegible] SCHNEIDER AND PHILIP [illegible] Y, MOST OF THE
[illegible]ARDED IN TRASH. SO[illegible]
[illegible]DUALS IN PORTLAND. [illegible]S GIVEN OR SOLD
[illegible]ON OF THIS MATERIAL MIGHT [illegible]ATED HE HAD NO IDE
PRESENT A HE[illegible]

JOE FROM THE CAROLINAS

ORDER FOLLOWERS

THOSE WHO ARE MOST CULPABLE FOR THE CREATION OF TOTALITARIAN REGIMES

"**Following Orders**" means doing what you are told to do, without judging for yourself whether or not the action you are being ordered to carry out is morally **Right** or **Wrong**. If an individual is following orders, it is a complete impossibility for that individual to be exercising **Conscience**, since – by definition – exercising Conscience means that one is willfully choosing for themselves **Right Action** over **Wrong Action**.

THE TAVISTOCK INSTITUTE
& LENIN'S JOURNEY THROUGH EUROPE

Walter Lippmann

American journalist **Walter Lippmann** and psychologist **Edward Bernays** were also prominent members of Wellington House. Bernays, the nephew of psychologist **Sigmund Freud** and author of the books ***Propaganda***, ***Crystalizing Public Opinion***, and ***Public Relations***, pioneered the use of psychology and other social sciences to shape and form public opinion so that the public thought such manufactured opinions were their own. Bernays wrote: "*If we understand the mechanism and motives of the group mind, it is now possible to control and regiment the masses according to our will without them knowing it.*" He called this technique "engineering consent." One of his best-known techniques of achieving this goal was the indirect use of what he called "third-party authorities" to shape desired opinions. He stated: "*If you can influence the leaders, either with or without their conscious cooperation, you automatically influence the group which they sway.*"

NAZI EUGENICS

THE KAISER WILHELM INSTITUTE

Member of the Kaiser Wilhelm Institute **Eugen Fischer** was influential with the Nazis early in their rise to power in Germany. In 1921, he and **Fritz Lenz** published a two-volume book called ***Principles of Human Heredity and Race Hygiene***, which **Adolf Hitler** read while incarcerated in 1923, and used its ideas in ***Mein Kampf***. Fischer's work heavily influenced German colonial legislation and provided "scientific" support for the Nazi's racial **Nuremberg Laws**. In 1937 and 1938, Fischer and his colleagues analyzed 600 children in Nazi Germany who were descendants of French-African soldiers. These children, which the Kaiser Wilhelm Institute called the "**Rhineland Bastards**," were classified as "hereditarily unfit" and subsequently subjected to **sterilization**.

Eugen Fischer

Fritz Lenz

Flipper-fri

SUBLIME PERFECT MASTERS

The Sublime Perfect Masters served primarily as a coordinating body for liberal secret societies across Europe, and at its height in 1820, it had members in Spain, France, Belgium, Italy, Germany, Denmark, and Switzerland. Along with the **Carbonari**, it played a significant role in the wave of rebellions that swept Europe in 1820 and 1821. In the aftermath of these risings, informers leaked details of the order's activities to police in several countries. As a result, Phillipe Buonarroti was exiled from Geneva.

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

9. Sophie Biddle

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

10.

Was present on flights with Jeffrey Epstein, Ghislaine Maxwell and Virginia Guiffre and may have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

11. Fary Bjorlin
Address Unknown
Telephone Number Uknown

May have information relating to Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

12. Kelly Bovino
Telephone number unknown at this time

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

13. Jean Luc Brunel
c/o Joe Titone, Esq.
621 South East 5th Street, Pompano Beach, FL 33060
Tel: (954) 729-6490

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

RUDOLF VON SEBOTTENDORF & THE THULE SOCIETY

The occultist **Anton Drexler**, who had developed links between the Thule Society and various extremist workers' organizations in Munich, together with the Thule Society's **Karl Harrer**, went on to establish the **Deutsche Arbeiterpartei** (**DAP**), or **German Workers' Party**, on January 5, 1919. This party was joined in September 1919 by **Adolf Hitler**, who transformed it into the **National Socialist German Workers' Party** (**NSDAP**), or **Nazi Party**.

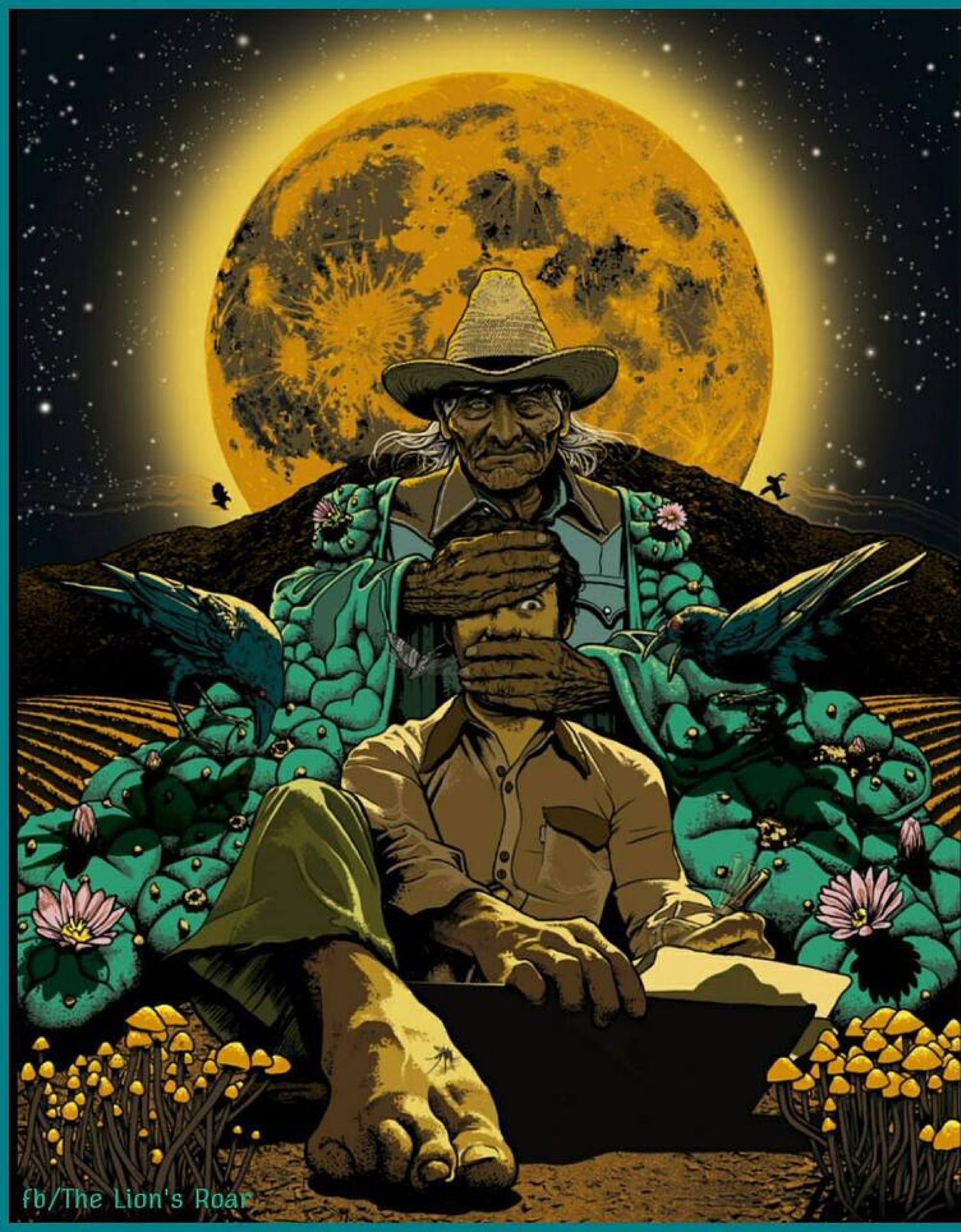

"Look at every path closely and deliberately. Try it as many times as you think necessary. Then ask yourself alone, one question...

Does this path have a heart?

If it does, the path is good; if it doesn't it is of no use."

-CARLOS CASTANEDA

"Look at every path closely and deliberately. Try it as many times as you think necessary. Then ask yourself alone, one question...

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-CARLOS CASTANEDA

NRA

2 Million Defensive Gun Uses Per Year & The Media *REFUSES* To Cover Them

John R. Lott // RealClear Investigations // Sept. 22, 2021

#PizzaGate Part 3

Investigation Branch #1 Main Case "Comet Ping Pong"

Source: https://www.facebook.com/cometpingpong/

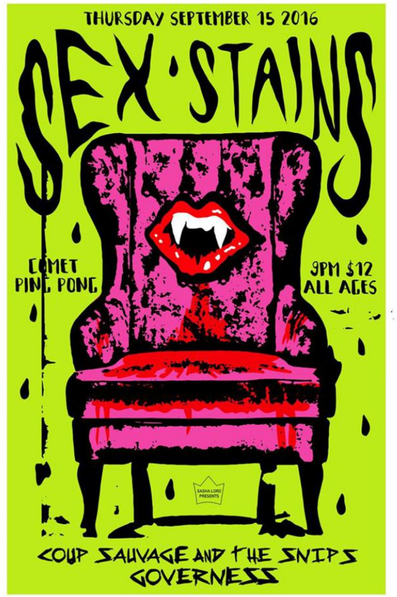

Look at the handkerchief code again

>Sex Stains

>ALL AGES

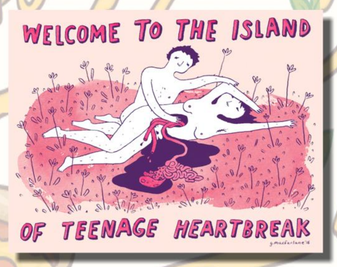

>decapitation

This surely means high quality art
Podesta has an statue just like this
at his home, he loves this kind of "art".

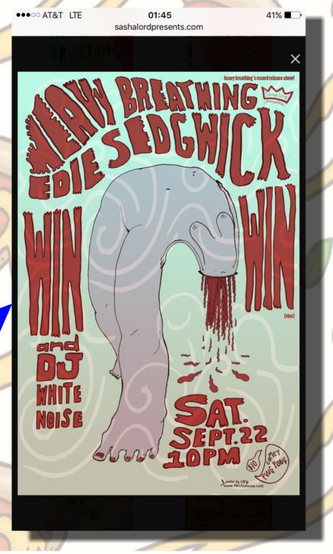

Heavy Breathing

(This band is fucking weird)

Sasha Lord

(music booker and
poster designs)

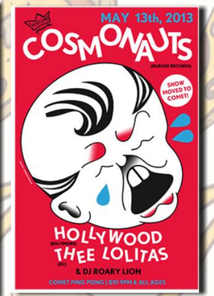

pizza does that?

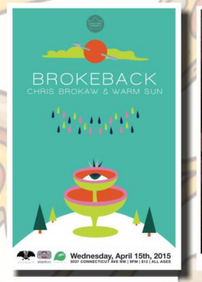

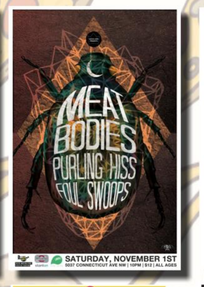

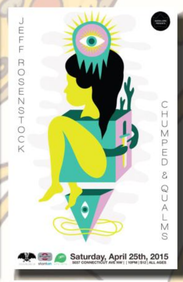

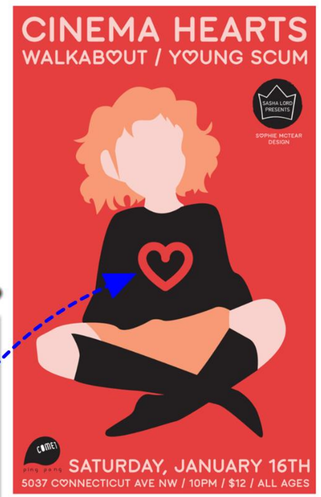

could it be?

(U) GLogo a.k.a. "Girl Lover," Childlove

Well apart from the weird imagery and occultism references some of you may have pickup, these have nothing illegal, but we kept digging and the rabit hole was too deep...

***P.D: By the time you see these, they probably already deleted most of them, but let's share these to gain public attention.**

NAZI EUGENICS

Eugenics Building
Topeka, Kansas, 1929

Eugenics research in Germany before and during the Nazi period was similar to that in the United States, particularly the state of California. The eugenics movement was already well established in the United States since the early 1900s, after which it was spread to Germany by California eugenicists, who began producing literature promoting eugenics and sending it overseas to German scientists and medical professionals. By 1933, California had subjected more people to involuntary sterilization than all other U.S. states combined. The forced sterilization program engineered by the Nazis was heavily inspired by California's eugenics programs.

When matching to a template, this is acceptable:

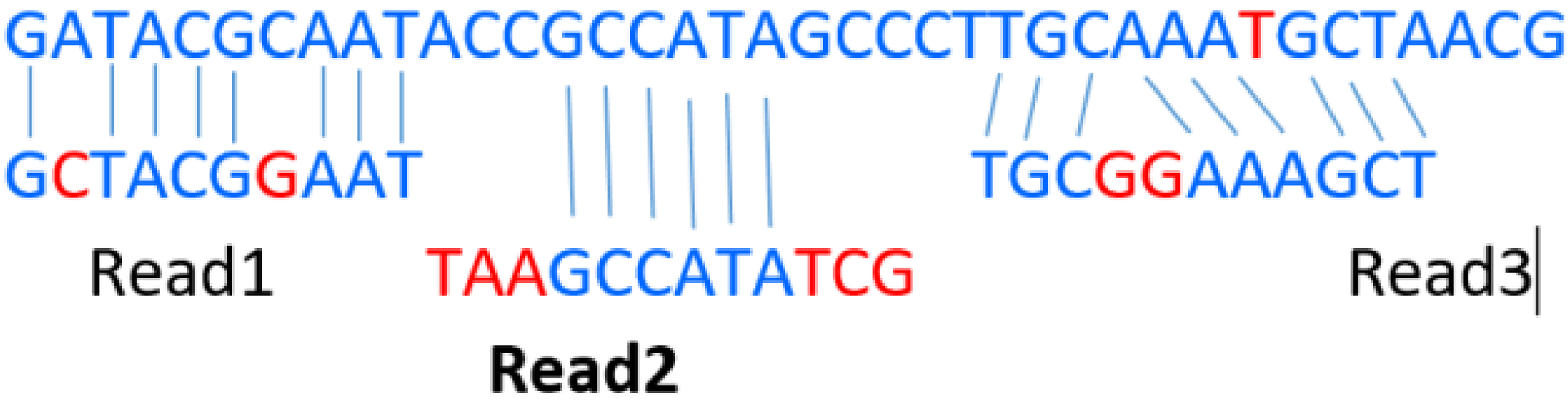

Read1 is said to have mismatches.

Read2 is said to have clippings.

Read3 is said to have 2-base insertions and 1-base deletion.

DECEMBER 2011 Issue #6

Sheeple

A MAGAZINE FOR THE ROTHSCHILD SLAVE

HAVE A SUGAR FREE CHRISTMAS!

ASPARTAME SIDE EFFECTS CAN NOT STOP HOLIDAY FUN!

MEMORY LOSS
BRAIN DAMAGE
DEPRESSION
VISION PROBLEMS
AGGRESSION
ANXIETY, INSOMNIA
HYPERACTIVITY, SUICIDE
DIZZINESS, HEADACHES
EPILEPTIC SEIZURES
SLURRED SPEECH, EYE
IAL PAIN,
UMBNES MBS
ON, HEARING IMPAIRMENT

NEW YEARS POLICE BEAT DOWNS KEEP YOU SAFE

Pg. 32

CREDIT CARDS FIX HOLIDAY MONEY PROBLEMS

$3.99US $4.7/CAN
43
7 25274 10227 3

DDees.com

DAD, IS SANTA CLAUS A HOAX
OF COURSE NOT, SON
THINK HOW MANY PEOPLE WOULD HAVE TO BE IN ON IT
imgflip.com

Agorist communities

- Many things in daily life are **market transactions**: Employment, rentals, healthcare, shopping, hobbies, etc.
- Markets are also communities: Colleagues, neighbors, suppliers, regular customers.
- Local and global agorist communities can help buyers & sellers to meet each other and build a **parallel economy free from state control.**
- Agorism doesn't require "mass adoption" or integration with the mainstream white market. If you find one agorist employer, one landlord & one grocery store, that's enough.

Andre[redacted]

17 hrs · Logan, UT ·

Thinking about my dear Monica Monica Petersen

Trying to persevere as I know she always did.

That's why I need answers.
Anyone up for a trip to Haiti?

2 1 Comment

Like Comment Share

Jf[redacted]er When?

Like · Reply · 9 hrs

Andr[redacted]s Just days ago apparently. Still very little information, and I am in disbelief. We were close. We had plans. Christ!

Like · Reply · 9 hrs

J[redacted]r Yeah be grateful for every fucking breath... no matter what...

Like · Reply · 2 · 9 hrs

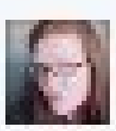

Be[redacted] What happened to Monica?!

Like · Reply · 6 hrs

Write a reply...

Write a comment...

PICK YOUR HEALTH LEADER

Comet Ping Pong
5037 Connecticut Avenue, N.W.
Washington, D.C. 20008

Dear James:

Thank you for lending your time and extraordinary talent to participate in the "Cooking with Fratelli Podesta" fundraiser for my campaign for president hosted by Tony and John Podesta. I heard the evening was a smashing success, and am grateful to you for everything you did to make it possible.

I'm running for president because everyday Americans and their families need a champion, and I want to be that champion. I want to help all people fulfill their potential and not only get ahead, but stay ahead. I am energized by the support and good wishes I have received on the trail, and am looking forward to continuing the conversation about our future and to building an inclusive, nationwide grassroots campaign that will earn every vote to victory.

Thank you for standing with me in this fight, and please know that I am cheering you on for continued success. Onward!

With warm regards, I am

Sincerely yours,

Hillary

Hillary Rodham Clinton

Sheeple

FEB / MAR 2011

LAND OF THE FREE

TV IS GOOD MIND CONTROL...

IT'S FOR OUR SAFETY

PG. 32

NEW LAW! HOLOCAUST MUSEUMS MANDATORY IN EVERY U.S. TOWN

MERCURY IN VACCINES IMPROVES BRAIN FUNCTION!

$3.99US $4.79CAN
43
7 25274 10227 3

GLOBAL WARMING ESCALATING - MORE TAXES PASSED

DDees.com

Jan / Feb 2012 #7

Sheeple

Commandments Issue

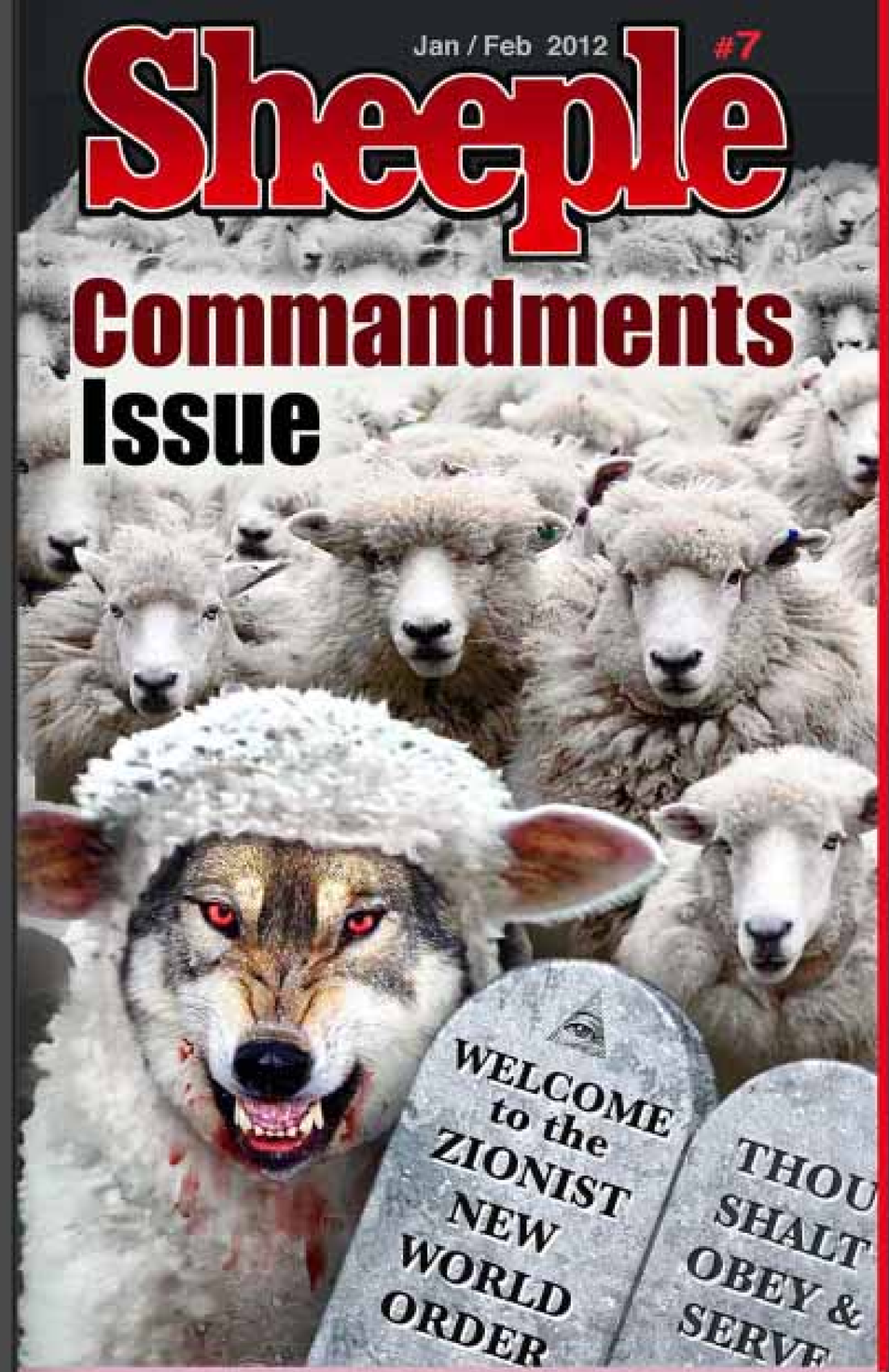

Thou Shalt...

- Worship Government
- Fear The Police
- Watch TV & Not Question
- Detest Evil Conspiracy Theorists
- Use Credit Cards
- Ignore Chemtrails
- Drink Fluoride
- Vaccinate!

THOU SHALT Give up your guns and DO WHAT YOU ARE TOLD

$3.99US $4.79CAN
43
7 25274 10227 3

there is a list of the writings ascribed to Orpheus, of which the following are the principal.

1. Ἱεροὶ λόγοι (*sacred legends*), a complete system of Orphic theology, in twenty-four books; it is ascribed to Cercops and Diognetus, and is probably the production of several authors.

2. Τελεταί (*religious rites*, or *mysteries*), directions for worshipping and appeasing the Gods; probably by Onomacritus.

3. Χρήσμοι (*prophecies*). Similar works were ascribed to Musæus.

4. Βάκχικα, probably stories of Bacchus and his mysteries; ascribed to Arignotes, a pupil or daughter of Pythagoras.

5. Ἡ ἐς Ἅιδου καράβασις (*the descent to Hades*), a poem of great antiquity, ascribed, among other authors, to Cercops.

6. *Hymns*, also of high antiquity. In the time of Plato they were recited by rhapsodists at the public games. Onomacritus appears to have been the author of many of them.

7. *Of Stones*, their nature, and their powers against serpents and poisons, and for appeasing the anger of the gods.

8. *Argonautica*, a poem on the voyage of the Argonauts to Colchis; probably by Onomacritus; at least by some one not earlier than Homer.

9. *Fragments*, which have been carefully collected by Gesner out of Platonic and Christian writers. Most of them are of a later date than the Christian æra.

The following are the principal editions of the Orphic poems: 'Orphei Argonautica, Hymni, et de Lapidibus,' Gr., in H. Stephens's 'Poetæ Græci Principes Heroici Carminis,' 1566, fol.; Orphei Argonautica, Hymni, et de Lapidibus, curante A. C. Eschenbachio, cum not. erudit.,' Utrecht, 1689; 'Ὀρφέως ἅπαντα, 'Orphei Arg., Hym., de Lapid., et Fragmenta, cum notis Stephani et Eschenbachii, ex recens. et cum not. J. M. Gesneri,' Lips., 1764; 'Orphica,' by Schaeffer, Lips., 1818; ditto, by Hermann, Lips., 1805; 'Argonautica,' by Schneider, Jena, 1803.

Tiedemann's *Initia Philos. Græc.*, p. 1-100; Fabric., *Bib. Græc.*, i., p. 140, &c.; Clinton's *Fasti;* Funke's *Real. Schullexicon.*)

ORPIMENT. [ARSENIC.]

ORPINE is a succulent herbaceous plant, the Sedum Telephium of botanists, found abundantly in some parts of England in woods and thickets. It has oval serrated leaves, erect stems, and close carpels of purple flowers; and has some reputation for its astringency: the root and stem, boiled in milk, are a popular remedy for diarrhœa.

ORRERY. There are four planetary machines to which distinct names have been given, corresponding to the phenomena they are intended to exhibit, and which, when combined so as to derive their motions from a common origin, constitute what is now generally understood by an orrery. These machines are the Planetarium, Tellurian, Lunarian, and Satellite machine. The planetarium is a mechanical representation of the orbital motions of the planets about the sun, either in circles or ellipses, and with angular velocities either uniform or variable, according to the quality of the instrument. The tellurian and lunarian, when connected in their improved form, exhibit the motion of the moon about the earth and that of the earth about the sun, and the principal phenomena which accompany the changes in their relative positions, such as the succession of day and night and the variable length of both according to the season of the year, the eclipses of the sun and moon, the variations in the moon's latitude, velocity, and distance from the earth, the progressive motion of her apogee, and the retrogradation of her nodes, &c. The satellite machine is chiefly intended to represent the motions of Jupiter's satellites about their primary, combined with the motions of the latter about the sun. Instead of attempting a particular description of any one of these machines, which could only be rendered intelligible by reference to many diagrams, while the object would be much better attained by a simple inspection of the machine itself, we shall confine ourselves to a brief notice of their history and to the explanation of the general principles upon which the construction of modern planetary machines depends, referring our readers for more ample information to the article 'Planetary Machines' in Brewster's *Cyclopædia*, contributed by the Rev. W. Pearson, formerly Treasurer of the Astronomical Society.

The origin of the term 'orrery' is thus given by Mr Desaguliers, in his 'Course of Experimental Philosophy,' 4to., London, 1734, i., p. 431. After stating his belief that Mr. George Graham, about the year 1700, first invented a movement for exhibiting the motion of the earth about the sun at the same time that the moon revolved round the earth, he remarks, 'This machine being in the hands of an instrument-maker to be sent with some of his own instruments to Prince Eugene, he copied it, and made the first for the late Earl of Orrery, and then several others with additions of his own. Sir Richard Steele, who knew nothing of Mr. Graham's machine, in one of his lucubrations, thinking to do justice to the first encourager, as well as to the inventor, of such a curious instrument, called it an *orrery*, and gave Mr. J. Rowley the praise due to Mr. Graham.'

Planetary machines were in use at a very remote period, and appear to have consisted for many centuries of moveable spheres having the earth in their centre: thus we read of the Chinese spheres said to have been made some 2000 years before the Christian æra, and more recently of the spheres of Archimedes and Posidonius, concerning which Cicero, speaking of the Epicurean philosophy, has the following remarkable passage:—

'If the sphere, lately made by our friend Posidonius, which marks the course of the sun and moon and the five wandering stars, were to be transported into Scythia or Britain, who, even in those barbarous countries, would doubt whether reason had presided over its construction? Yet these people (the Epicureans) doubt whether the universe, whence all things arise and are made, is not the effect of chance or of some necessity rather than of reason and a divine mind; and they regard Archimedes as more deserving of praise in imitating the changes of the sphere than nature in producing them.' (*De Nat. Deor.*, lib. ii., cap. 34 and 35.)

The earliest machine which represented the Ptolemaic system may possibly have been that possessed by Chromatus, in the construction of which no less than 200 pounds weight of gold are said to have been used. This system continued to be represented in all planetary machines till about fifteen years after the death of Copernicus, when the last of that kind of any note was erected in the library of the Pantheon at Paris by Oronce Finée.

In the latter part of the seventeenth century Huyghens and Roemer employed themselves in the construction of planetary machines in conformity with the Copernican doctrine. The one invented by Huyghens, who first introduced a systematic method of calculating with precision the necessary wheel-work for these machines, received from its author the name of 'the Automaton.' It derived its motion from a spring regulated by a balance, the pendulum not having been then introduced as a regulating agent, and served for many years as a pattern in the construction of orreries, as did the instrument of Roemer, called by him a Planetarium, in the construction of machines intended chiefly to exhibit the orbital motions of the planets. Roemer had also invented a satellite machine prior to the year 1679, the original or a copy of which was presented by him in that year to the English astronomer Flamsteed. Both his machines are described in his 'Basis Astronomiæ,' printed in 1735. The last machine we shall mention is the Planetarium of the Royal Institution of London, constructed about the year 1801, shortly after Dr. Garnett, having previously removed his apparatus elsewhere, discontinued his astronomical lectures at that institution. For a description of this machine, the plan of which was suggested by Dr. Young and the Rev. W. Pearson, we must again refer to the paper 'On Planetary Machines,' by the latter gentleman.

The chief part of every orrery is the mechanism composing the planetarium, by means of which the paths of the planets about the sun and their relative periodic times are exhibited with more or less approach to truth; and this mechanism, with the method of computing it, being once understood, it will be easy to extend the same principles to the more complex cases in which the satellites revolve about their primaries at the same time that the latter rotate upon their axes and revolve about the sun, as well as to those in which the parallelism of the planets' axes and the changes in the positions of their orbits, &c. are sought to be represented. For this reason we shall confine ourselves to the method of computing the wheel-work, which will give the relative periods with any required degree of accuracy, and to the explanation of a very ingenious contrivance by means of which a true elliptic orbit may be produced. Before how-

Importantly, Defendant has never denied using an email account for communication from 1999-2009, and the facts and circumstances show that it is exceedingly unlikely that Defendant did not use an email account to communicate those years.[1]

For example, according to United States Department of Commerce, "eighty-eight percent of adult Internet users sent or received e-mail" in 2000. *See* Eric C. Newburger, "Home Computers and Internet Use in the United States: August 2000," U.S. DEPARTMENT OF COMMERCE, ECONOMICS AND STATISTICS ADMINISTRATION, U.S. CENSUS BUREAU, September 2001. Additionally, the Pew Research Center published findings that certain demographics have higher internet usage, including many demographics to which Defendant belongs. For example, higher rates of internet usage are found among younger adults (Defendant was 38 in 1999); those with college educations (Defendant has a master's degree); those in households earning more than $75,000 (Defendant was in a household headed by a billionaire during that time, and that household had its own private email server and account); whites or English-speaking Asian-Americans (Defendant is white); and those who live in urban areas (Defendant lived in Palm Beach and Manhattan). *See* Andres Perrin and Maeve Duggan, 'Americans' Internet Access: 2000-2015," PEW RESEARCH CENTER, June 26, 2015.

Additionally, her boyfriend, Jeffrey Epstein, with whom she shared a household from 1999-2002 (and other years), implemented an entire, private email system to communicate with his household and employees, including Defendant. Accordingly, given Defendant's extraordinary economic resources, her high-level social connections, and her elaborate residential email/internet configuration she had during that time, it is extraordinarily unlikely that she would not employ an almost ubiquitous communication tool, nor has she denied it.

---

[1] On Friday, September 23, 2016, counsel for Ms. Giuffre sent a letter to Defendant inquiring about the undisclosed account. As of the date of this motion, Defendant has made no response.

arringtondedionyso

"Gun owners are compensating for something"

I am compensating for being smaller and weaker than most violent criminals

www.a-human-right.com

GUIDO VON LIST
WOTANISM & ARMANISM

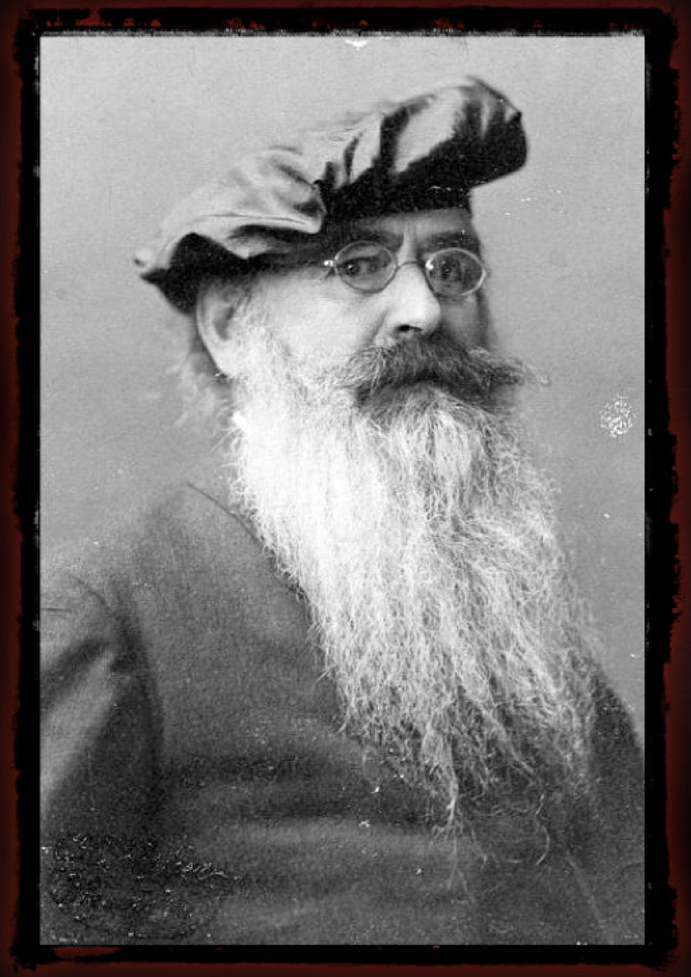

List generally saw the world in which he was living as one of degeneration. Adopting a millenarianist perspective, he believed in the imminent defeat of this enemy and the establishment of a better future for the Aryo-Germanic race. For List, this better future would be intricately connected to the ancient past, reflecting his belief in the cyclical nature of time, something which he had adopted both from his reading of Norse mythology and from **Theosophy**.

patreon

U. S. Department of Justice

[illegible]

ENTIRE FILE REVIEWED
FOR HISTORICAL
DECLASSIFICATION

FEDERAL BUREAU

[redacted]

of

INVESTIGATION

JOE FROM THE CAROLINAS

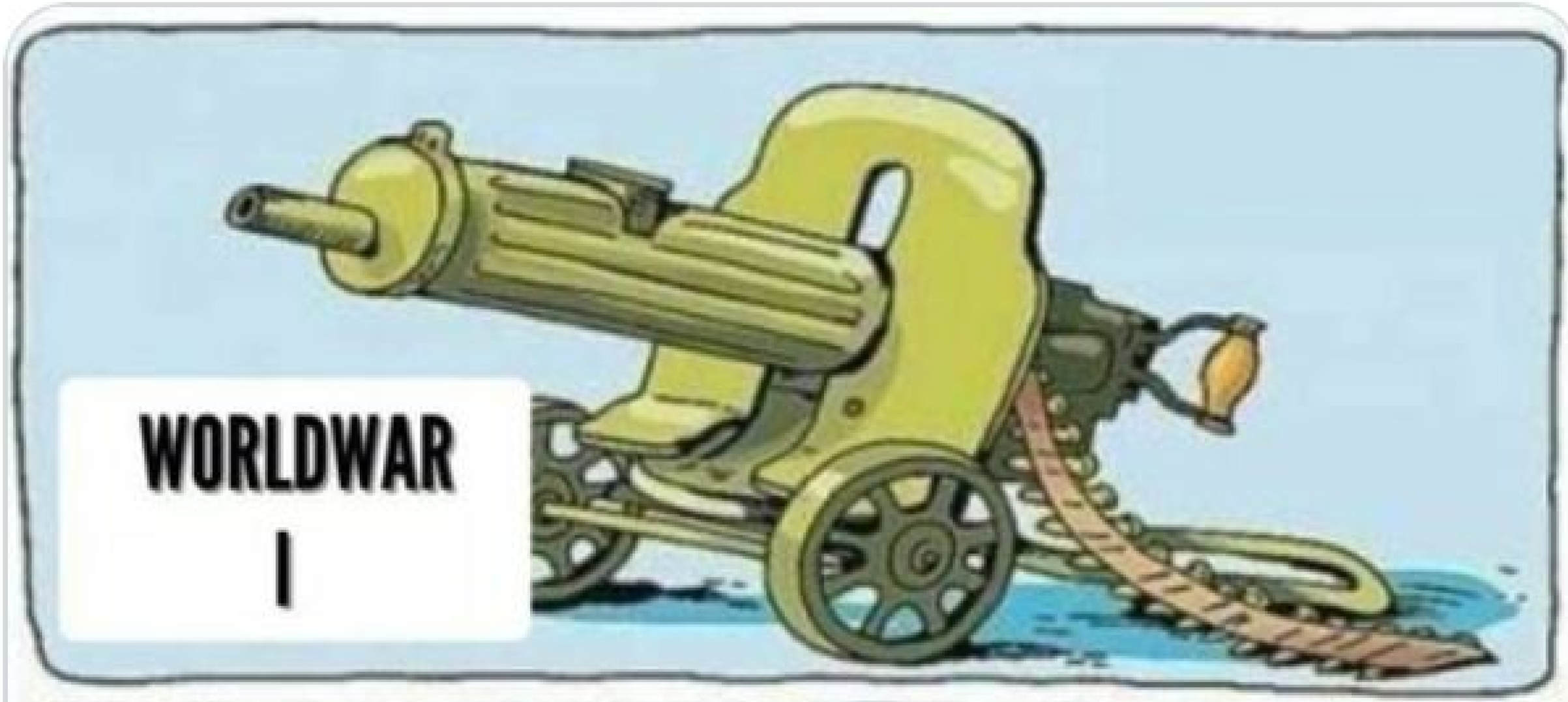
WORLDWAR
I

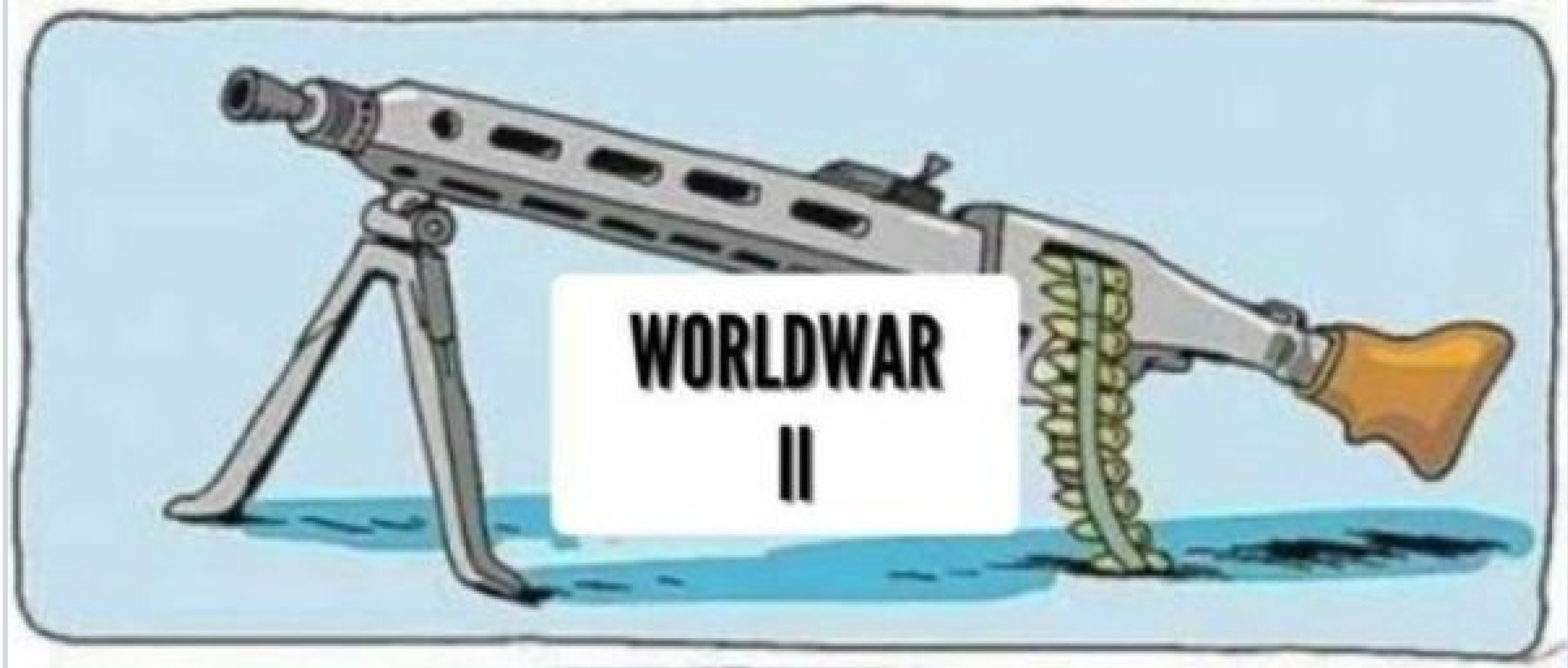
WORLDWAR
II

WORLDWAR
III

GRACCHUS BABEUF

Gracchus Babeuf (November 23, 1760 – May 27, 1797), was a French proto-communist, revolutionary, and journalist of the French Revolutionary period. His newspaper, ***The Tribune of the People***, was best known for its advocacy for the poor and calling for a popular revolt against the **Directory**, the government of France at the time. Babeuf was a leading advocate for **Socialism** and the **abolition of private property**. In spite of the efforts of his **Jacobin** friends to save him, Babeuf was executed for his role in the failed coup d'état known as the **Conspiracy of the Equals** of May 1796.

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www.alamy.com

PHILIPPE BUONARROTI

In 1830, Buonarroti moved to Paris. In 1832, he created a new international secret society called **Reformed Carbonarism**, which was based on the **Carbonari**. He expanded this society into the **Universal Democratic Carbonarism** in 1833. Buonarroti died in Paris in 1837. **Louis Auguste Blanqui** learned many of his insurrectionary skills and tactics from Buonarroti. He also inspired **Mikhail Bakunin**, who was heavily influenced by Buonarroti revolutionary practices, and praised him as "the greatest conspirator of his age."

WHEN THE FEDERAL GOVERNMENT TALKS ABOUT PROTECTING CHILDREN FROM CRAZY PEOPLE WITH GUNS
REMEMBER THEY THINK SURROUNDING THE CHILDREN AND SETTING THEM ON FIRE IS AN ACCEPTABLE OPTION

NAZI "CHRISTMAS"

Nazi ideologists claimed that the Christian elements of the holiday had been superimposed upon ancient Germanic traditions. They argued that **Christmas** originally had nothing to do with the birth of Jesus, but instead celebrated the **Winter Solstice** and the "**Rebirth of the Sun**." They claimed that the **Swastika** was an ancient symbol of the big dipper in its four positions during the equinoxes and solstices, and that the figure of **Santa Claus** was a Christian re-invention of the Germanic god **Wotan** (the Norse god **Odin**). Nazi Yule Festival posters were made to depict Odin as the "**Solstice Man**," riding a white horse, sporting a thick grey beard, wearing a slouch hat, and carrying a sack full of gifts.

THEOSOPHY & THE TEACHINGS OF HELENA PETROVNA BLAVATSKY

Blavatsky also taught that humanity has had many past incarnations, or variations on Earth, which she called "**Root Races**." These were never meant to be understood as genetic races, but rather as different types of civilizations that attained different levels of consciousness. Blavatsky called the Root Race which she claimed was destined to transcend materialist darkness and ascend into the light of knowledge the "**Aryan**" **Race**. The root of the word ***Aryan*** is ***ari***, whose meaning in various languages translates to "***best***, ***superior***, ***god-like***, ***sun-like***, ***light***, or ***enlightened***." In this context, "Aryan" referred to an "enlightened people," not those with light skin, hair and eyes. The Nazis and their predecessors distorted it's original meaning into their idea of a "genetically superior race."

static image : "NOSE-OUT" (post-impact Frame #38)
moving image : "NOSE-IN" (pre-impact Frame #15)

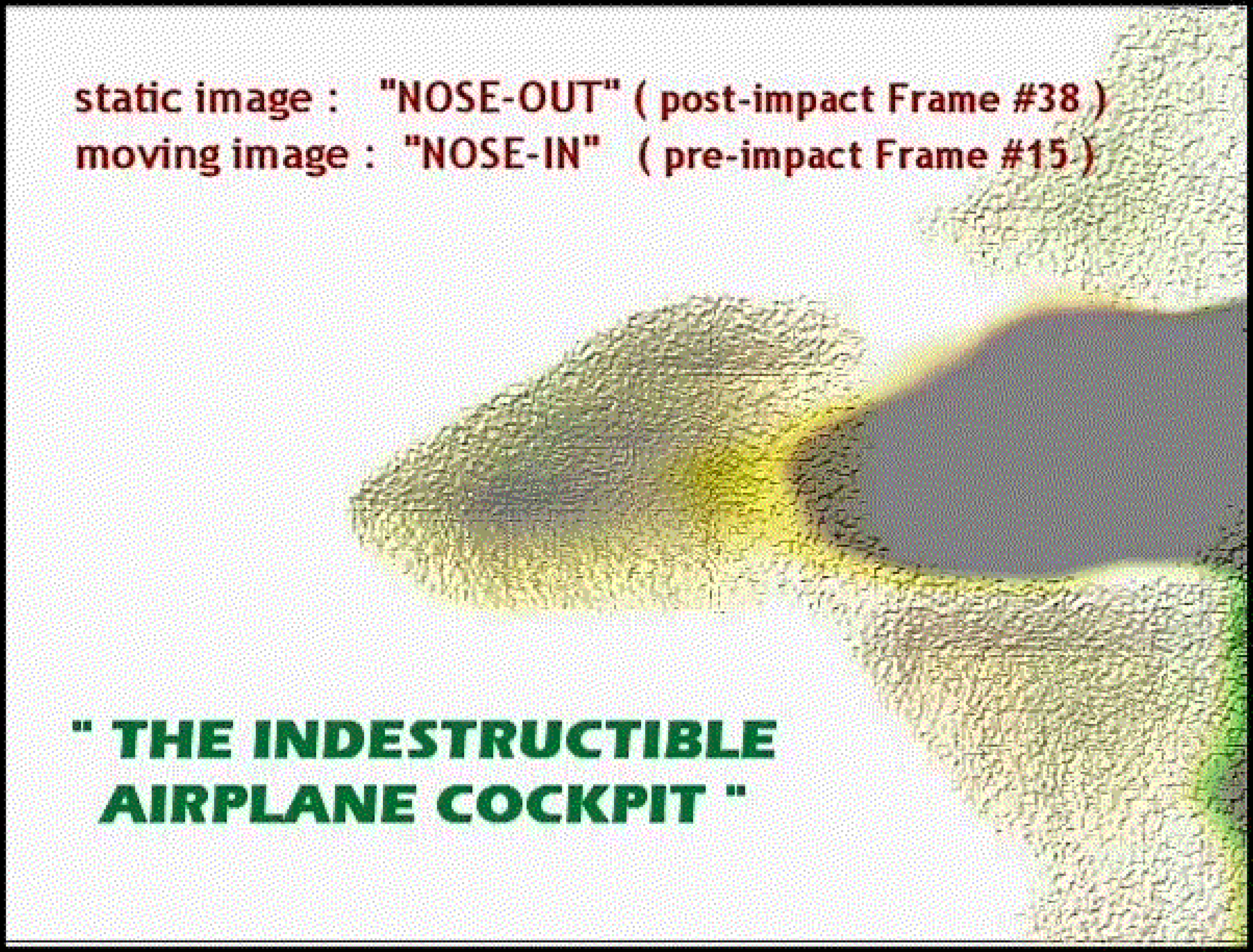

" THE INDESTRUCTIBLE AIRPLANE COCKPIT "

Nov / Dec 2017 #42

Sheeple

Inescapable Hi Tech Control Grid

5G Smart Meters & WiFi

Toxic Exposure to EMF
Igniting DNA Mutations
Health Destruction &
Violently Aggressive
Thoughts & Behaviors

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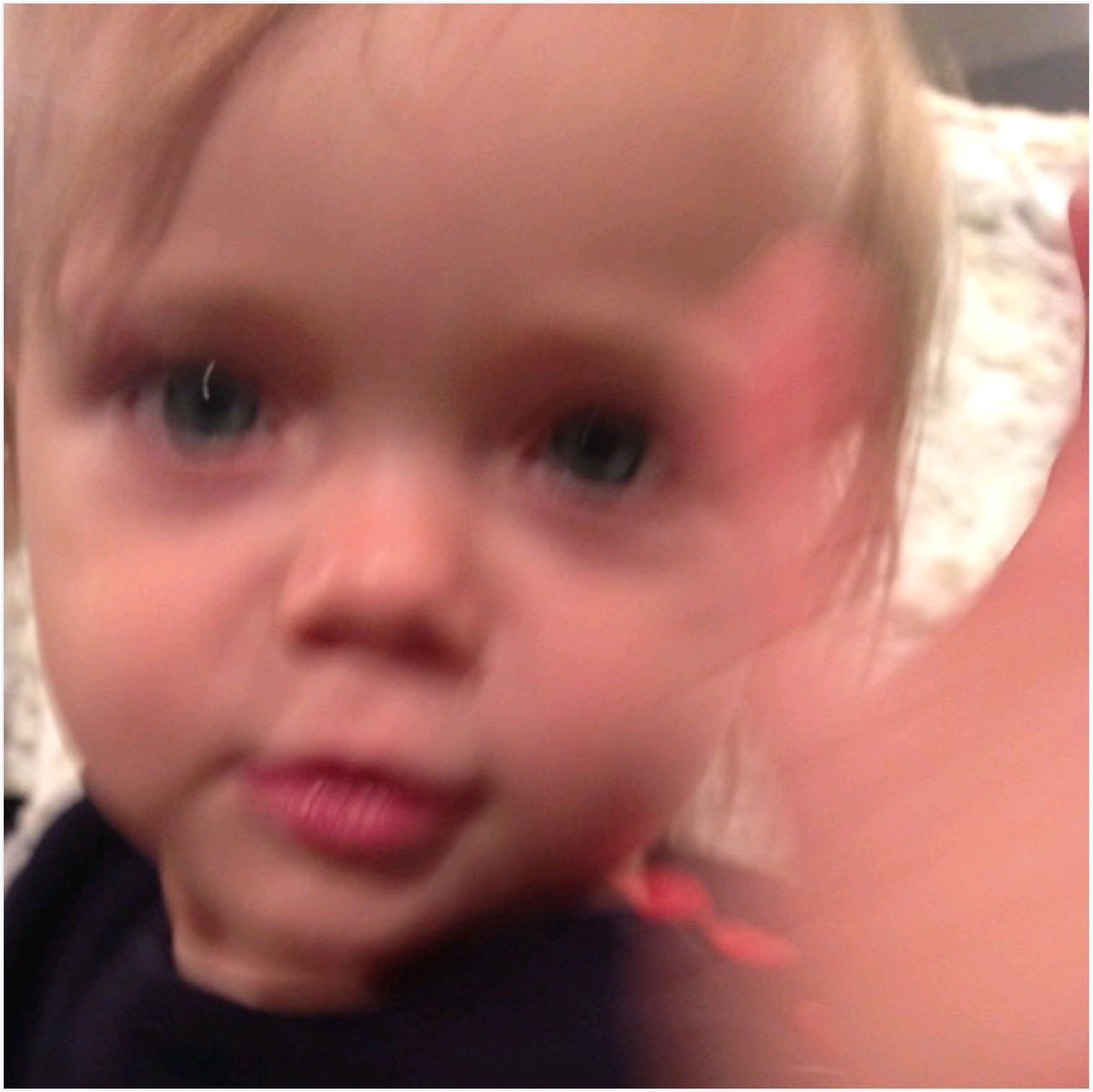

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scottfazzini Oh my goodness. @jimmycomet that kid!

jimmycomet Back!

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SUBLIME PERFECT MASTERS

The Sublime Perfect Masters followed the older 18th century pattern of secret societies and drew heavily on the symbolism and practices of **Freemasonry**. It worked through a three-degree system of **Apprentice**, **Sublime Elect**, and **Aréopagus** (**Guiding Body**). Above these degrees was a central coordinating body, the **Grand Firmament**, whose existence was kept secret from everyone outside the Aréopagus. Members learned very little about the workings of the society on their admission, and only those of proven loyalty were advanced through the degree system. Such a system displays close alignment to the **Bavarian Illuminati**. Buonarroti probably borrowed it from his earlier experience in an Illuminati-controlled Masonic Lodge.

HALUMIAN
VODKA

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HEY, CAN'T YOU READ?
GUN FREE ZONE

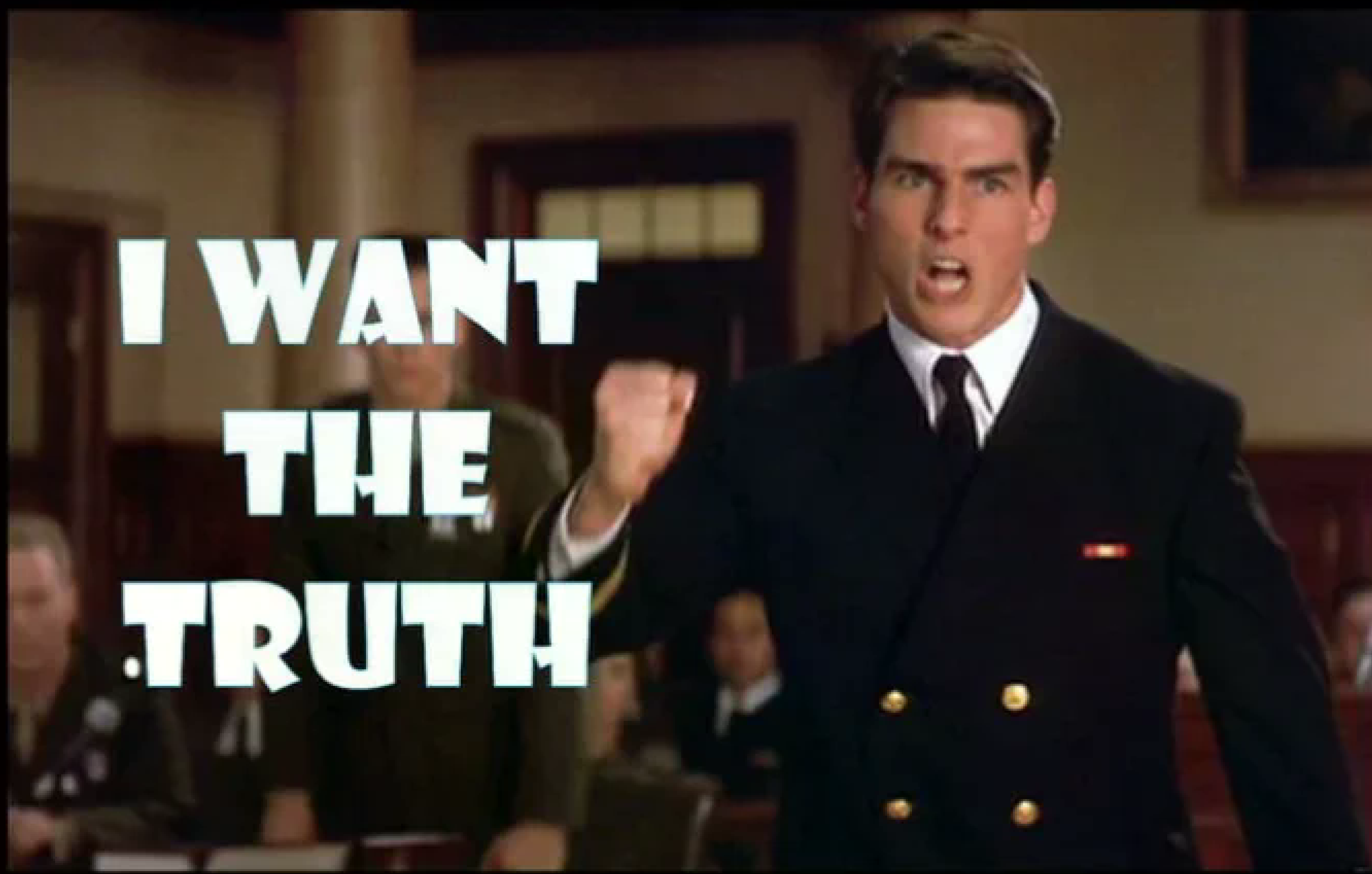

@ArthurDent2024

GOVERNMENT DOESN'T WANT TO BAN DEADLY WEAPONS...
TURNING POINT USA
THEY WANT A MONOPOLY ON DEADLY WEAPONS

****That's two huge human trafficking scandals, an environmental degradation scandal, a social displacement scandal, a Presidential election scandal, a scandal with billions in unaccounted for earthquake aid.... all leading directly back to the Clintons racist cronyism in Haiti.

Hillary Clinton is just as bad as Donald Trump! Who knows what she'll do once she's in office?! **#fucked**

Haiti Morne Bossa Gold Missing!?

If you type Morne Bossa, Haiti into Google or other Satellite Maps, you will see, in stark contrast to media reports, what seems to be a mine al...

miningawareness.wordpress.com

Like Share

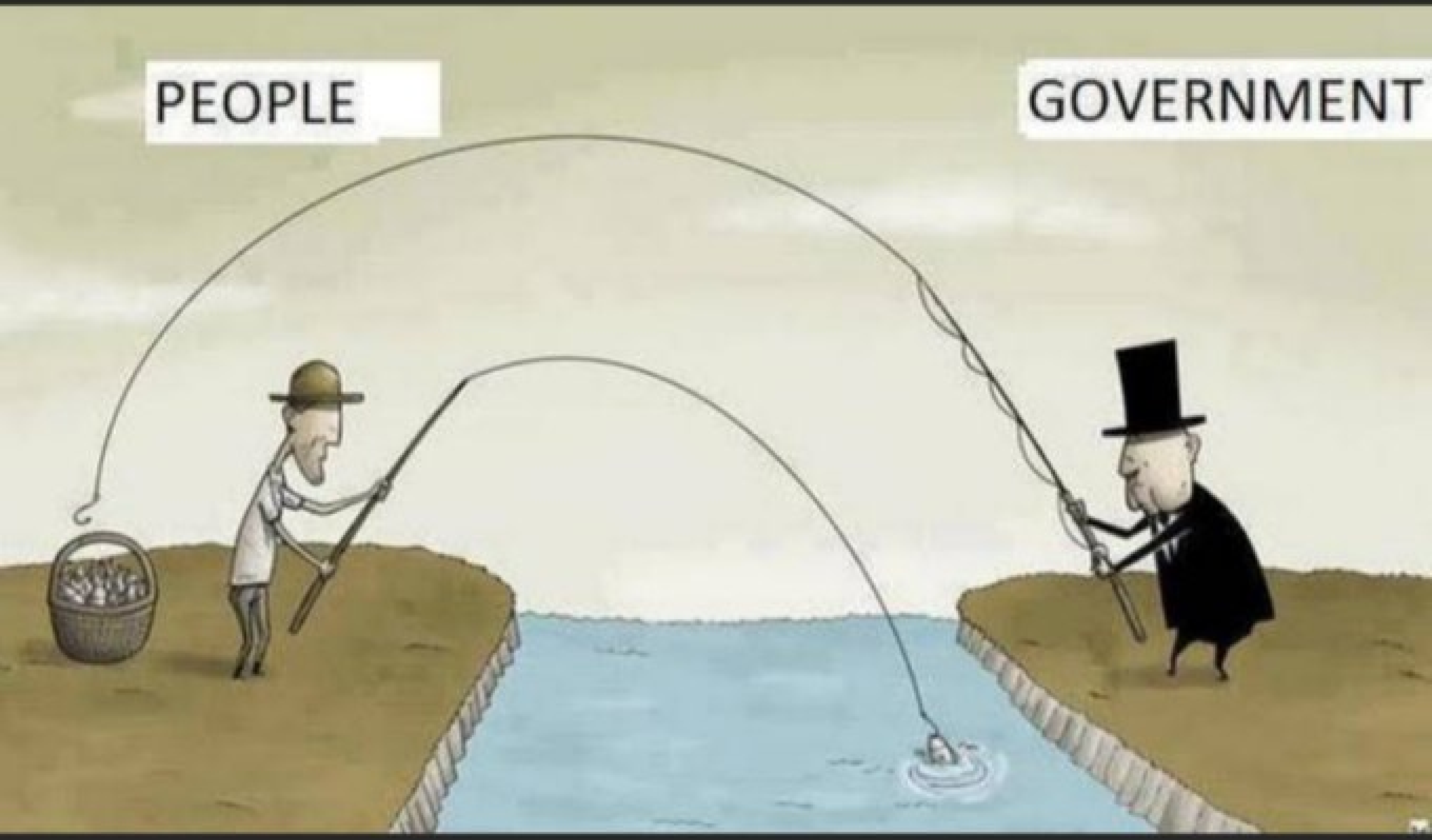
PEOPLE
GOVERNMENT

Q. You don't recollect or has he never told you that?

A. I have no knowledge, I don't recollect him telling me he worked for the government.

Q. Does Jeffrey Epstein have any affiliation with the Israeli government?

MR. PAGLIUCA: Objection to the form and foundation.

A. I have no knowledge of that.

Q. Do you know if he ever performed any work for the Israeli government?

A. I have no knowledge of that.

Q. Have you ever visited Israel with Jeffrey Epstein?

A. I'm sorry, I don't recollect.

Q. You've seen the flight logs that I provided you today. Are there, during the time you worked for Jeffrey Epstein, were there times that you flew on commercial flights rather than Jeffrey Epstein's planes?

A. Yes.

Q. How often did that occur?

A. Decently.

OVERT RELIGION VS. COVERT RELIGION

OVERT RELIGION	COVERT RELIGION
Obvious and readily seen by the average person as a religious belief system	Difficult or impossible for the average person to recognize as a religious belief system
Openly displays aesthetics and conducts rituals of traditional religious beliefs	Displays aesthetics and conducts rituals which are religious, but are not recognized as such
Examples include: Christianity, Judaism, Islam, Hinduism, Buddhism, etc.	Examples include: Authority, Government, Politics, Money, Scientism, Occultism, etc.

NATIONAL SOCIALIST GERMAN WORKERS' PARTY (NSDAP)

The executions were carried out by the **Shutzstaffel** (**SS** / Hitler's **Protection Squadron**), led by **Reichsführer-SS Heinrich Himmler**, and assisted by the Nazi's **Gestapo** secret police force and members of the **Reichswehr** (German armed forces). After the **Night of the Long Knives**, the SA continued to exist but lost much of its importance, while the role of the SS grew significantly. Formerly only a sub-organization of the SA, the SS was made into a separate organization of the NSDAP in July 1934.

OPENING TITLE

LE GOUVERNANT

FRANK TOUPIN

PULCANELLI

The Dwellings of Philosophers

when someone from a country with no guns says that I don't need guns

POLICE
9/11=INST
JO
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Sheeple

A MAGAZINE FOR THE LAND OF THE FREE

JUNE / JULY 2011 Issue #3

HOW BANKERS SAVE OUR COUNTRIES

PAGE 31

GREECE, ICELAND, PORTUGAL, SPAIN, WHO WILL THEY HELP NEXT?

Berlin June 26? FALSE FLAG NUKE

JAPAN BACK TO NORMAL

BIN LADEN IS DEAD, WORLD SAFER, ECONOMY RECOVERS

DDees.com

Where wisdom reigns,
there is no conflict between
thinking and feeling.

C.G. Jung

quotemaker.com

LOL !!!

MURRAY street

CHURCH street

<CHURCHst >

<--- MURRAY st--->

RUDOLF VON SEBOTTENDORF & THE THULE SOCIETY

Norddeutsche Ausgabe / Ausgabe A

Ausgabe A / Norddeutsche Ausgabe

VÖLKISCHER BEOBACHTER

Ein historischer Tag:

Erste Maßnahmen der Reichsregierung Hitler

Interview des „Völkischen Beobachters" mit dem Reichsinnenminister Frick – Tagung des neuen Kabinetts

Die geistige und willensmäßige Erneuerung des deutschen Volkes

Der Grundstein zum Dritten Reich

Flaggen heraus!

Sebottendorf was also the owner of the ***Völkischer Beobachter*** (***Völkisch Observer***) newspaper, which the Nazi Party purchased in December of 1920. In 1921, **Adolf Hitler** acquired all shares of the company, making him the sole owner of the publication. This newspaper was to become Hitler's most important propaganda tool.

Mobil
EXXON
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Me watching asymmetric warfare work against yet another superpower and listening to all the dumbasses tell me "what's a gun gonna do against your government?"

Always has been
Wait,
it's actually
the CIA?

GROW THE F*CK UP!!!
NOTHING TO SEE HERE
MOVE ON... OR ELSE
Nothing to see here... REALLY?

History repeats, communists delete.

The Comet Ping Pong Menu...

Search

housemade Ginger syrup, lemon juice, campari,
Tanqueray gin, finished w/ grapefruit Radler..... 12

SWEET SPOT
agave syrup, lime juice, orange juice, Solerno
Blood Orange Liquor, Hornitos Tequila 12

Courtesy: cometpingpong.com

WINE: glass - 1/2carafe - carafe

CHIANTI Terre di Poppiano, '11 (It)
red, a smooth well balanced classic..... 8/21/31

PRIMITIVO Salento, D & N, '10 (It)
red, deliciously fruity & dry..... 8/21/31

PINOT NOIR Pinot Noir, Languedoc '12 (Fr)
full bodied with bright fruit..... 8/21/31

CABERNET Colli Berici, Veneto '12 (It)
soft red fruits, delicately spicy..... 9/25/36

MALBEC Malbec, Auka, '11 (Ar)
red, deliciously fruity & dry..... 8/21/31

GARNACHA Aragon '12 (Sp)
subtle fruit, woody, blackberry 7/18/30

ROSÉ Dio Fili '13 (Gr)
deliciously dry, beautiful acidity..... 7/18/30

chopped romaine, chick peas, radicchio,
provolone, savoy cabbage, salami (optional)
& oregano dressing 9

Evensong Farm egg, Maytag blue cheese,
bacon, arugula & beets. eat! .....

Add these to ANY salad:
Anchovies .....+1
Organic Hard Boiled Egg .....+1
Meatballs (whatever, it's good) .....+4.5
Grilled Chicken .....+4.5

PLAY • EAT • DRINK

MAKE YOUR OWN PIZZA.

TOMATO PIE
Comet Tomato Sauce, Fresh Mozzarella 8.95

WHITE PIE
Olive oil, Garlic, Fresh Mozzarella.....8.95

TOPPINGS:
PEPPERONI, MELTED ONION, POTATO

Menu

P.E.D.

Symmetrical Pedophilia Symbology

THEOSOPHY & THE TEACHINGS OF HELENA PETROVNA BLAVATSKY

Theosophy (from the Greek nouns ***θεος*** [***theos***]: "***God***; ***divinity***" and ***σοφος*** [***sophos***]: "***wisdom***," thus literally "***Divine Wisdom***") is a system of esoteric philosophy which investigates and seeks direct knowledge of the mysteries of being and nature. Although it is an ancient philosophy, Theosophy was popularized by a 19th century occultist named **Helena Petrovna Blavatsky**, who founded the **Theosophical Society** and wrote many famous works of occult teaching. The Theosophical Society's mantra is "***There Is No Religion Higher Than Truth***."

1 Allen Dershowitz and Jeffrey Epstein?
2 MR. REINHART: And for the third time, I'll
3 object to the form and instruct her not to answer
4 the question.
5 THE WITNESS: For the third time, I take the
6 advice of my lawyer and invoke my Fifth Amendment
7 right.
8 BY MS. EZELL:
9 Q. When Allen Dershowitz comes to Palm Beach, he
10 stays at the El Brillo mansion, doesn't he?
11 MR. REINHART: Objection to the form. There
12 is no foundation for her having any knowledge of
13 anything having to do with a person by the name of
14 Allen Dershowitz. I instruct her not to answer.
15 THE WITNESS: At the instruction of my lawyer,
16 I must invoke my Fifth Amendment right.
17 BY MS. EZELL:
18 Q. When Allen Dershowitz, or has Allen Dershowitz
19 ever been there when young ladies came to give massages?
20 MR. REINHART: Same objection stated to the
21 previous question. Same instruction.
22 THE WITNESS: At the instruction of my lawyer,
23 I must invoke my Fifth Amendment right.
24 BY MS. EZELL:
25 Q. Has Allen Dershowitz ever been the beneficiary

1 of these massages?
2 MR. REINHART: Same objection and same
3 instruction.
4 THE WITNESS: At the instruction of my lawyer,
5 I must invoke my Fifth Amendment right.
6 BY MS. EZELL:
7 Q. Do you know John Casablancas?
8 A. Never heard that name before.
9 Q. Have you ever heard of a world-famous
10 illusionist whose stage name is David Copperfield?
11 MR. REINHART: That's also been asked at least
12 three times. I'll instruct her again not to answer
13 the question.
14 THE WITNESS: At the instruction of my lawyer,
15 I must invoke my Fifth Amendment right.
16 BY MS. EZELL:
17 Q. Have you ever gone to one of David
18 Copperfield's shows?
19 MR. REINHART: Objection to form, lack of
20 foundation as to knowledge of any person by the
21 name of David Copperfield. Instruct her not to
22 answer.
23 THE WITNESS: At the instruction of my lawyer,
24 I must invoke my Fifth Amendment right.
25

1 BY MS. EZELL:
2 Q. Do you know that when David Copperfield is in
3 town, he gives Jeffrey Epstein tickets and Jeffrey gives
4 some to young women to attend those shows?
5 MR. REINHART: Object to the form, multiple,
6 compound question, and a complete lack of
7 foundation. Instruct the witness not to answer.
8 THE WITNESS: At the instruction of my lawyer,
9 I must invoke my Fifth Amendment right.
10 BY MS. EZELL:
11 Q. And do you know that those girls are invited
12 back stage after the show?
13 MR. REINHART: Same objection, complete lack
14 of foundation, and standing objection previously
15 stated.
16 THE WITNESS: At the instruction of my lawyer,
17 I must invoke my Fifth Amendment right.
18 BY MS. EZELL:
19 Q. Do you remember on or about, in or about March
20 of 2003 having conversations with one of the young women
21 who came to the house to give massages about her
22 conversations with Jane No. 103?
23 MR. REINHART: Objection to the form, standing
24 objection, lack of foundation. Instruct the
25 witness not to answer, because the question implies

1 that she has any knowledge at all of El Brillo Way.
2 BY MS. EZELL:
3 Q. Same question -- sorry.
4 A. At the instruction of my lawyer, I must choose
5 to invoke my Fifth Amendment privilege.
6 Q. Same question as to March of 2006.
7 MR. REINHART: Same objection and same
8 instruction.
9 THE WITNESS: At the instruction of my lawyer,
10 I must choose to invoke my Fifth Amendment
11 privilege.
12 BY MS. EZELL:
13 Q. Do you have any recollection of a conversation
14 in which one of the young women told Jane No. 103 that
15 those girls who, those girls who would help Jeffrey in
16 regard to the investigation would be compensated and
17 those who would not or who would hurt him in the
18 investigation would be dealt with?
19 MR. REINHART: Objection to the form, lack of
20 foundation, compound question. Instruct the
21 witness not to answer, because the question implies
22 some knowledge of anything relating to a person by
23 the name of Jeffrey Epstein.
24 THE WITNESS: At the instruction of my lawyer,
25 I must invoke my Fifth Amendment right.

Electronically signed by Rachel Bridge (201-272-917-4627)

905d1499-0cd8-4598-a2a0-6d39327b69c6

WHAT A BEAUTIFUL FLOWER!
LADIES, IF YOUR BOYFRIEND DOESN'T KNOW WHAT THIS IS, YOU'VE GOT YOURSELF A GIRLFRIEND
SURVIVAL WATCH

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

64. Bob Meister

May have information about Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

65. Todd Meister

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

66. Brahakmana Mellawa
Address unknown at this time
Telephone number unknown at this time

House staff who may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

67. Jayarukshi Mellawa
Address unknown at this time
Telephone number unknown at this time

House staff who may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

68.
Address unknown at this time
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

69. Andrea Mitrovich
Address Unknown
Telephone number unknown at this time.

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

1 age of 30?
2 Q. That were providing massages to Jeffrey
3 Epstein?
4 A. Just the male that was teaching me on the
5 USVI and Sheridan, but she was also involved in sexual
6 acts. She wasn't over the age of -- she could have been
7 around 30, but she would have been over 30.
8 Q. Did you keep a list of the masseuses who
9 came to Epstein's properties?
10 A. No.
11 Q. Did some of them come only once?
12 A. Uh-huh.
13 Q. Are there some that came when you weren't
14 there?
15 A. I wasn't there, how am I to know.
16 Q. You don't know if any came as a masseuse
17 while you were not at Jeffrey Epstein's property?
18 MS. MCCAWLEY: Objection, asked and
19 answered.
20 A. I wasn't there so I couldn't have.
21 Q. What's the sixth incident that you say
22 happened where you were sexually trafficked to Professor
23 Dershowitz?
24 A. We've talked about New York, we talked
25 about Palm Beach, New Mexico, U.S. Virgin Islands, talked

18 YEAR OLDS AFTER 13 YEARS OF GOVERNMENT EDUCATION:

can't grow food
can't think for self
can't build a house
can't work on a car
can't raise animals

economically illiterate
historically misinformed

no idea how our
bodies work
no clue about
healthy nutrition

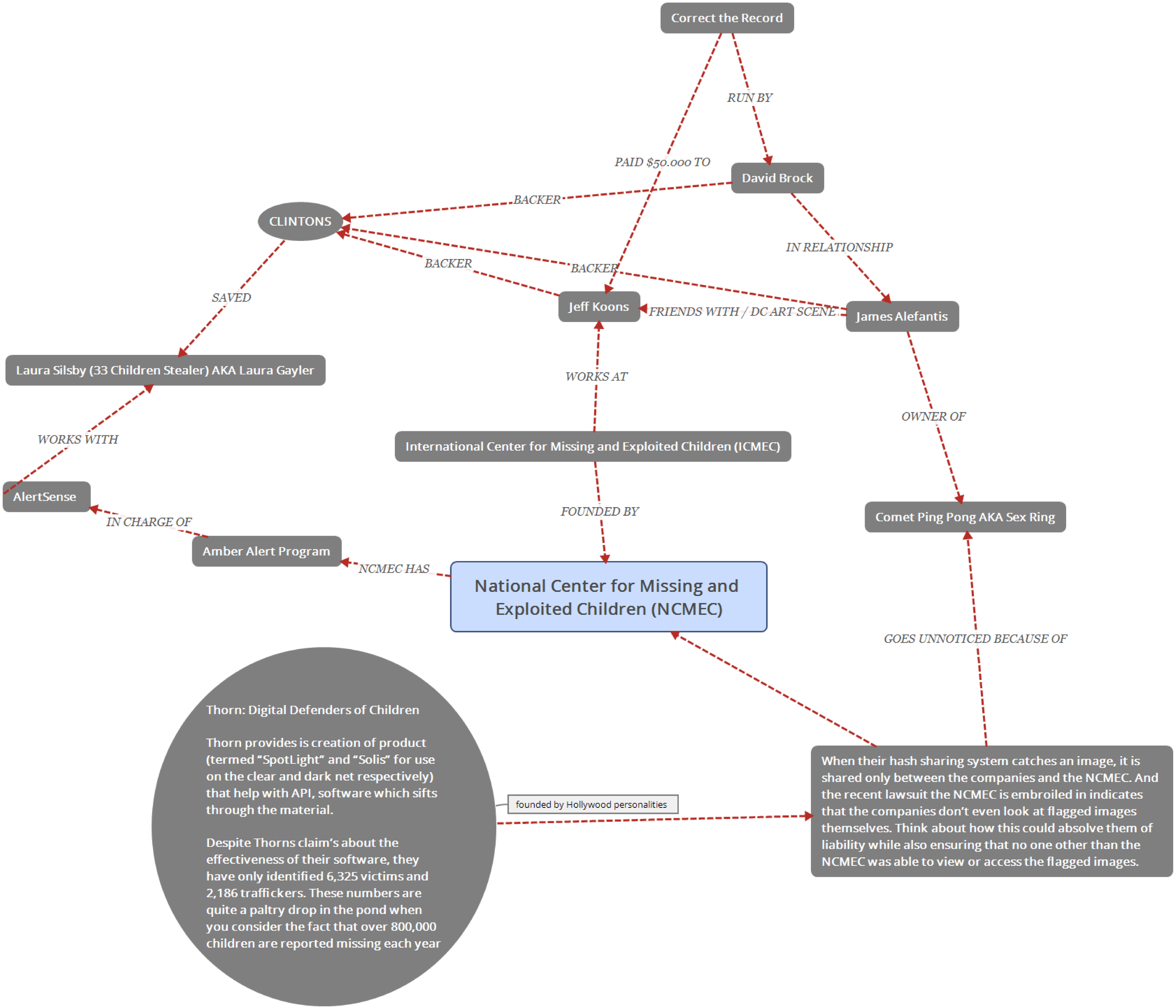
Correct the Record
RUN BY
PAID $50.000 TO
David Brock
BACKER
CLINTONS
IN RELATIONSHIP
BACKER
BACKER
SAVED
Jeff Koons
FRIENDS WITH / DC ART SCENE
James Alefantis
Laura Silsby (33 Children Stealer) AKA Laura Gayler
WORKS AT
OWNER OF
WORKS WITH
International Center for Missing and Exploited Children (ICMEC)
AlertSense
FOUNDED BY
Comet Ping Pong AKA Sex Ring
IN CHARGE OF
Amber Alert Program
NCMEC HAS
National Center for Missing and Exploited Children (NCMEC)
GOES UNNOTICED BECAUSE OF
Thorn: Digital Defenders of Children
Thorn provides is creation of product (termed "SpotLight" and "Solis" for use on the clear and dark net respectively) that help with API, software which sifts through the material.
Despite Thorns claim's about the effectiveness of their software, they have only identified 6,325 victims and 2,186 traffickers. These numbers are quite a paltry drop in the pond when you consider the fact that over 800,000 children are reported missing each year
founded by Hollywood personalities
When their hash sharing system catches an image, it is shared only between the companies and the NCMEC. And the recent lawsuit the NCMEC is embroiled in indicates that the companies don't even look at flagged images themselves. Think about how this could absolve them of liability while also ensuring that no one other than the NCMEC was able to view or access the flagged images.

https://file.wikileaks.org/file/FBI-pedophile-symbols.pdf

FEDERAL BUREAU OF INVESTIGATION
INTELLIGENCE BULLETIN
Cyber Division, Innocent Images National Initiative

31 January 2007

(U) Symbols and Logos Used by Pedophiles to Identify Sexual Preferences

(U//FOUO) This intelligence bulletin addresses Crimes Against Children Standing Intelligence Requirements Set contained in Q-FBI-2200-005-06, HRWC CAC-VI.A.5.

(U//LES) Pedophiles, to include those who sexually abuse children as well as those who produce, distribute, and trade child pornography, are using various types of identification logos or symbols to recognize one another and distinguish their sexual preferences. To specifically indicate the pedophile's gender preference, members of pedophilic organizations encourage the use of descriptions such as "boylove", "girllove", and "childlove."[1] These symbols have been etched into rings and formed into pendants, and have also been found imprinted on coins.

(U) The BoyLover logo (BLogo) is a small blue spiral-shaped triangle surrounded by a larger triangle, whereby the small triangle represents a small boy and the larger triangle represents an adult man.[2] A variation of the BLogo is the Little Boy Lover logo (LBLogo), which also embodies a small spiral-shaped triangle within a larger triangle; however, the corners of the LBLogo are rounded to resemble a scribbling by a young child.[3] Images of the BLogo and LBLogo symbols are depicted below.

UNCLASSIFIED

(U) BLogo aka "Boy Lover"

UNCLASSIFIED

(U) LBLogo aka "Little Boy Lover"

UNCLASSIFIED

(U) BLogo imprinted on coins

UNCLASSIFIED

(U) BLogo jewelry

(U) The GirlLover logo (GLogo) depicted below is a small heart surrounded by a larger heart, which symbolizes a relationship between an adult male or female and minor girl.

UNCLASSIFIED

(U) GLogo a.k.a. "Girl Lover," Childlove

UNCLASSIFIED

(U) GLogo Pendant

(U) The ChildLover logo (CLogo), as shown below, resembles a butterfly and represents non-preferential gender child abusers. The Childlove Online Media Activism Logo (CLOMAL), also represented below, is a general purpose logo used by individuals who use online media such as blogs and webcasts.[4]

UNCLASSIFIED

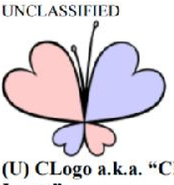

(U) CLogo a.k.a. "Child Lover"

UNCLASSIFIED

(U) CLOMAL a.k.a. Childlove Online Media Activism

(U//LES) FBI investigations in several cities have uncovered several symbols used by pedophiles to proclaim their attraction to children. After a seizure of a subject's computer in connection with an Innocent Images case in the Jacksonville Division, a Computer Analysis Response Team forensic examiner came across an unfamiliar symbol that was integrated into a Web site banner named "ATBOYS.COM, where the "A" in "ATBOYS" was actually the BoyLove symbol and written as follows: ATBOYS.com. It was further determined that "ATBOYS" is an acronym for Attracted To Boys.[5] These pedophilia symbols also appear on Web sites such as one of the banners advertised on www.boylover.net, shown below.[6]

UNCLASSIFIED

(U) Boylover.net banner

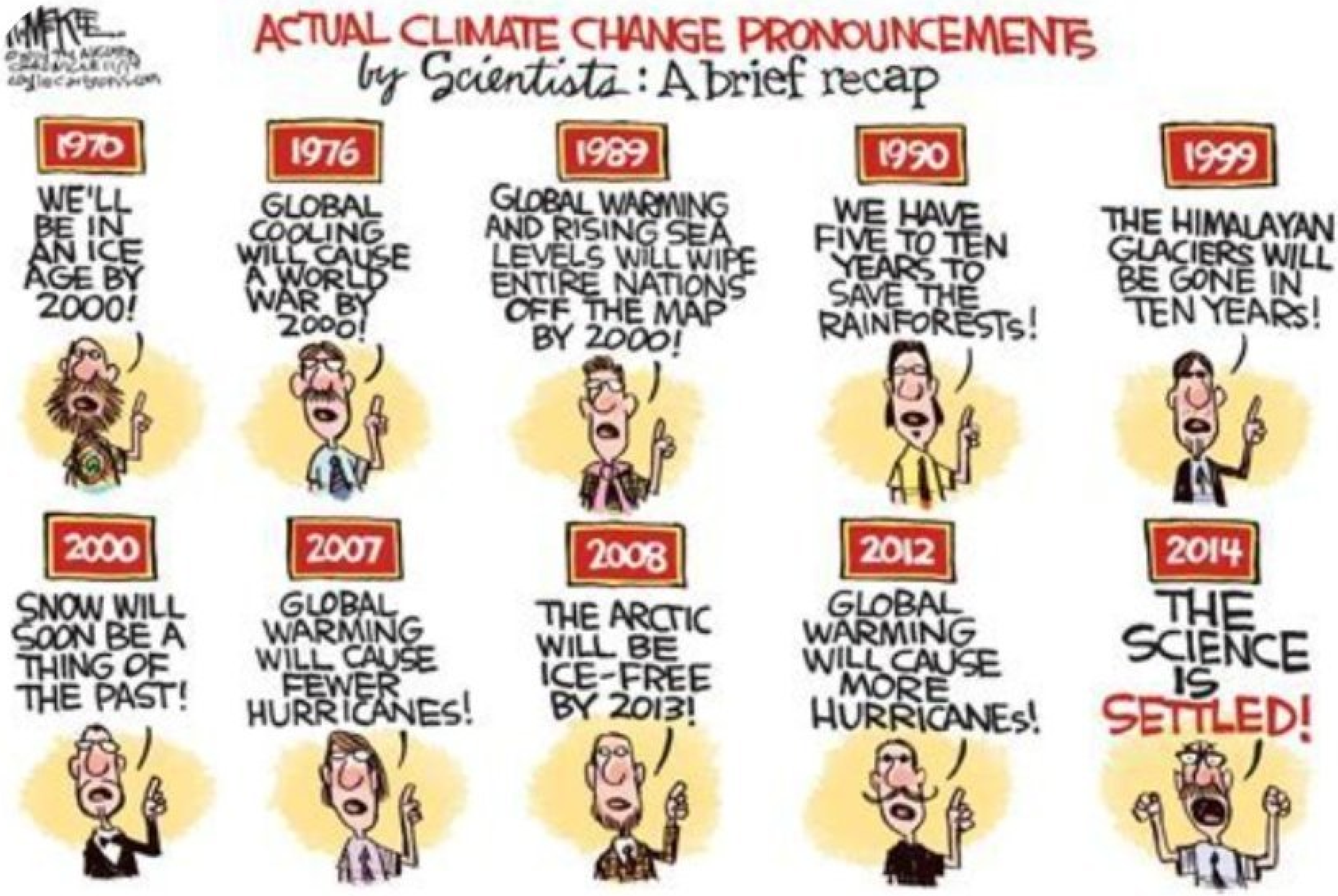
ACTUAL CLIMATE CHANGE PRONOUNCEMENTS
by Scientists: A brief recap
1970
WE'LL BE IN AN ICE AGE BY 2000!
1976
GLOBAL COOLING WILL CAUSE A WORLD WAR BY 2000!
1989
GLOBAL WARMING AND RISING SEA LEVELS WILL WIPE ENTIRE NATIONS OFF THE MAP BY 2000!
1990
WE HAVE FIVE TO TEN YEARS TO SAVE THE RAINFORESTS!
1999
THE HIMALAYAN GLACIERS WILL BE GONE IN TEN YEARS!
2000
SNOW WILL SOON BE A THING OF THE PAST!
2007
GLOBAL WARMING WILL CAUSE FEWER HURRICANES!
2008
THE ARCTIC WILL BE ICE-FREE BY 2013!
2012
GLOBAL WARMING WILL CAUSE MORE HURRICANES!
2014
THE SCIENCE IS SETTLED!

to have sex with Jean Luc Brunel?

MR. EDWARDS: Object to the form.

Mischaracterized her testimony.

A Many places.

Q (BY MS. MENNINGER) Ghislaine Maxwell sent you to many places to have sex with Jean Luc Brunel?

MR. EDWARDS: Object to the form.

A It happened at many places, yes.

Q (BY MS. MENNINGER) You had sex with Jean Luc Brunel at many places is what you're saying, correct?

A I was sent to Jean Luc Brunel at many places to have sex with him.

Q When did Ghislaine Maxwell send you to a place to have sex with Jean Luc Brunel?

A You are asking --

MR. EDWARDS: Form.

A -- me to answer the impossible.

Q (BY MS. MENNINGER) All right. When did Ghislaine Maxwell send you to have sex with the owner of a large hotel chain?

MR. EDWARDS: Object to the form.

Mischaracterization.

A I'm going to keep answering the questions the same way that I keep answering them. I don't

ICE CRYSTALS
WATER VAPOR
DDees.com

A No, she was not in the room. She was in another cabana.

Q And other than telling you to go give the owner of this large hotel chain a massage, do you remember any other words she used to you to direct you in what you should do?

A Not at the time, no.

Q Where did -- where were you and where was Ms. Maxwell when she directed you to go have sex with Marvin Minsky?

MR. EDWARDS: Object to the form.

A I don't know.

Q (BY MS. MENNINGER) Where did you go to have sex with Marvin Minsky?

A I believe it was the U.S. Virgin Islands, Jeff's -- sorry, Jeffrey Epstein's island in the U.S. Virgin Islands.

Q And when was that?

A I don't know.

Q Do you have any time of year?

A No.

Q Do you know how old you were?

A No.

Q Other than Glenn Dubin, [redacted], Prince Andrew, Jean Luc Brunel, Bill Richardson,

Human Beings

What Politics says we are

What Corporations say we are

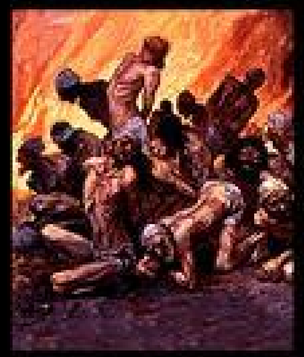

What Religion says we are

What Western Culture
Says we are

What we think we are

What we really are

Wake Up!

Thought Vibration

The

Law of Attraction

Wilshire Book Co. Publishing

jimmycomet Follow

26 likes 196w

jimmycomet #louiseborgeois

cboutlier Tony & Heather Podesta's house? #artenvy #friendenvy #envy

jimmycomet @boutlier yeah, Podesta's come see it. #artenvy is right on... #antongormley

cboutlier Ha! They have such a beautiful collection. One of these days I'll get an invite - I hear Olivia Demetriou did an amazing job on their place. #ishouldhavebeenalobbyist

andybrdy @jimmycomet this is also in the national gallery here, right as you walk into the modern wing. Love it.

jimmycomet @andybrdy hmm where? It's a great piece

andybrdy @jimmycomet at the national gallery in Ottawa. Ours isn't metallic gold though. I don't think.

John Lang

January 16 at 7:33pm · YouTube ·

If I turn up missing or dead tomorrow remember this Van. I think I seen a couple of guys sneak out the side door and into the building when it was parked in the carport this afternoon. I've been causing the City of Fresno a lot of problems recently which I now regret..

Sign on the Door said Gurantee Carpet Cleaning Fresno

Carpet Cleaning Van 656 Van Ness Ave Fresno Ca today..

If I turn up missing or dead tomorrow remember this Van. I think I seen a couple of guys sneak out the side door and into the building when it was parked in ...

YOUTUBE.COM

Share

ALFRED ROSENBERG

Alfred Rosenberg (January 12, 1893 – October 16, 1946), was a Nazi theorist and ideologue, and head of the Nazi **Office of Foreign Affairs** during the Third Reich. He also headed the **Rosenberg Bureau**, an official Nazi body for cultural policy and surveillance, between 1934 and 1945. During World War II, Rosenberg was the head of the **Reich Ministry for the Occupied Eastern Territories**. He is considered one of the main authors of key Nazi ideological creeds, including its racial theory, **Lebensraum**, and the persecution of Jews. Rosenberg was an associate of the **Thule Society**, the occult organization that was directly responsible for the formation of the German Workers' Party, which later became the Nazi Party. In 1930, Rosenberg published his seminal work of Nazi ideology, ***The Myth of the Twentieth Century***.

HOMESCHOOL
ART
SCIENCE
MANDATORY
MERCURY
CAL. GOV.
JERRY
BROWN
MIND CONTROL
ELEMENTARY
SCHOOL
DDees.com

Any firearms in the vehicle?
No sir, only movie props

PODESTA EMAIL ID:
30613
"P.S. DO YOU THINK
I'LL DO BETTER
PLAYING DOMINOS
ON CHEESE THAN ON PASTA?"

U gotta look at life from more than just 1 angle

MODERN DAY NEO-NAZISM

Neo-Nazism is a modern social and political movement that seeks to revive and reinstate the ideology of **Nazism**. Most adherents of Neo-Nazi ideology promote **racism**, **ultra-nationalism**, "**Aryan**" **racial supremacy**, **anti-Semitism**, **Holocaust denial, eugenics**, and the creation of **Fascist** nation-states in the modern world in order to constitute a "**Fourth Reich**." Neo-Nazism is a global phenomenon, with organizations operating through international networks around the world. The religious zealots of this modern-day cult regularly display Nazi symbols and openly express admiration for **Adolf Hitler** and other Nazi leaders. Ongoing **Psychological Operations** (**Psy-Ops**) waged against the public to discredit the modern freedom movement include the effort to portray Hitler and the Nazis as the "good guys" of World War II.

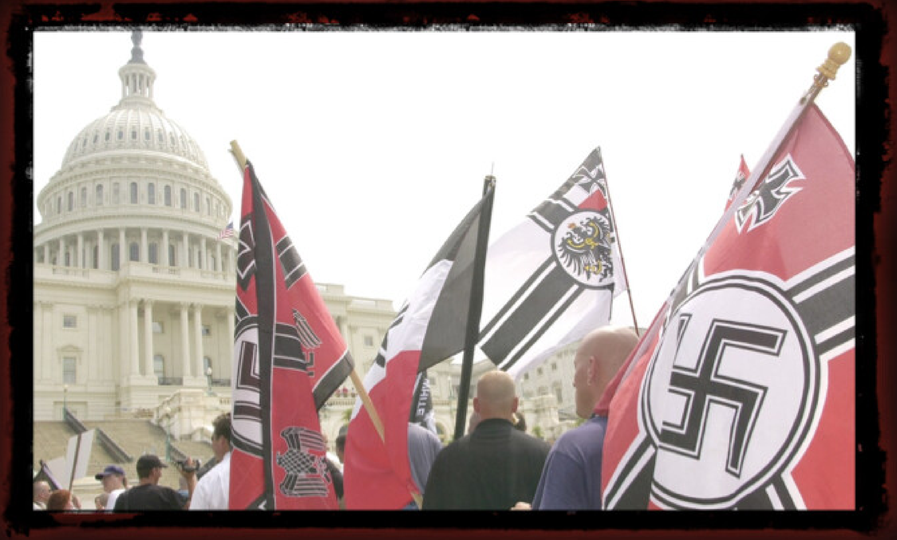

We don't call 911 until the job is done

WHEN WE LIVE IN A SOCIETY
WHERE A PIZZA ARRIVES
FASTER THAN THE POLICE
AND YOU WANT US
TO GIVE UP OUR GUNS?

1 Q. You don't know one way or the other whether
2 the girl was a minor?
3 A. I didn't ask her the age.
4 Q. Other than the girl you're not sure whether
5 she was a minor, are there any girls you are sure were a
6 minor who you think had sex with Professor Dershowitz?
7 A. Not that I know of.
8 Q. So would it be correct that you actually
9 don't know one way or the other whether Professor
10 Dershowitz had sex with any minors other than you claim
11 yourself?
12 MS. MCCAWLEY: Objection. You can answer.
13 A. Yeah, I don't know. It would hard to say.
14 Jeffrey, like I said, had lots of young girls around all
15 the time and some of them were very young and some of
16 them were on the cusp of 18, 19. So it's very hard to
17 speculate how old exactly she was.
18 Q. So you don't know?
19 A. I don't know.
20 Q. Other than yourself, Jeffrey, Professor
21 Dershowitz and this other woman of unknown age, was
22 anybody else on the plane besides the pilot?
23 A. Pilot.
24 Q. That's it?
25 A. Yes.

IF YOU'RE STILL A SOLDIER in the RED vs. BLUE WAR

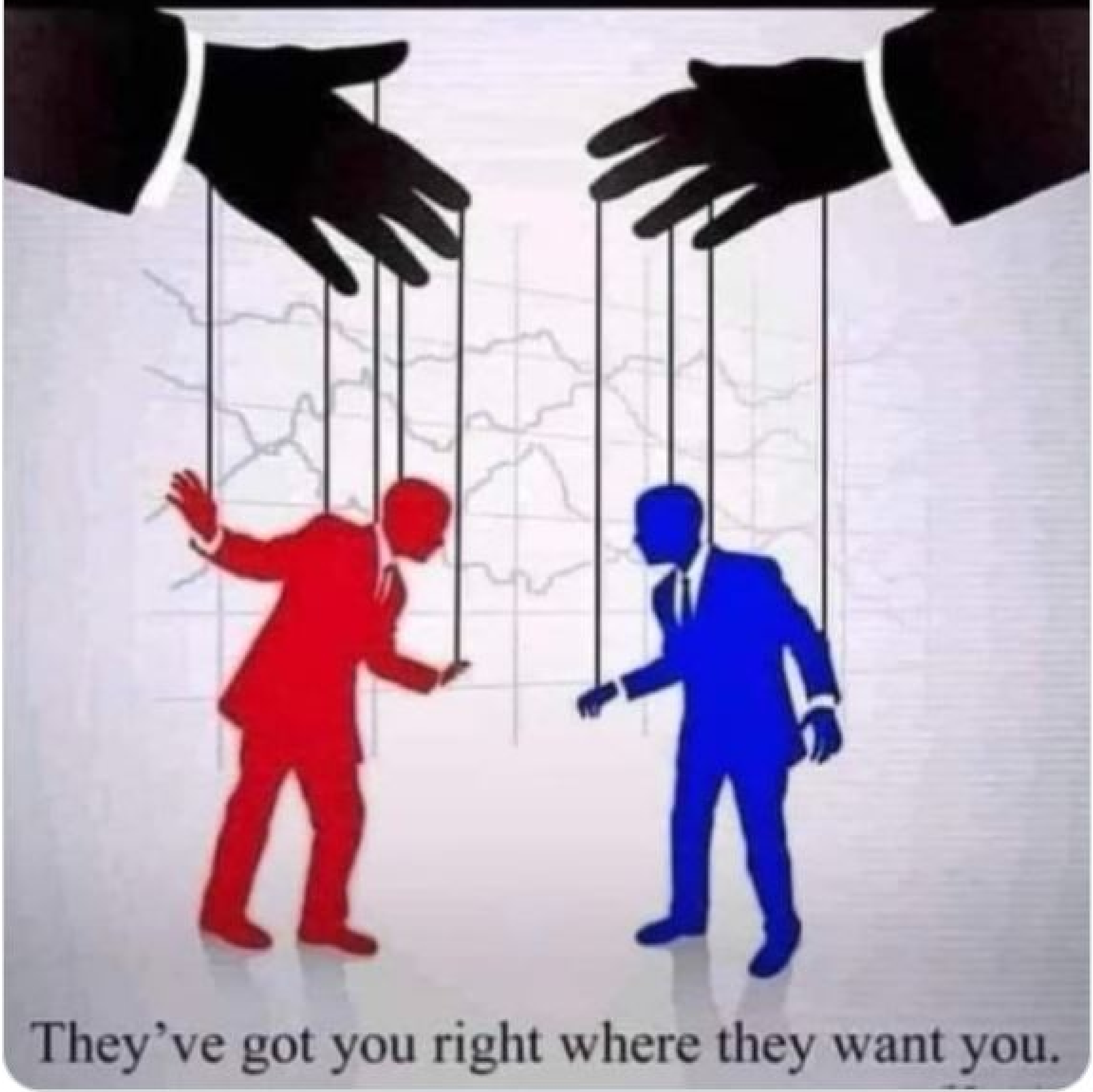

They've got you right where they want you.

Because Plaintiff claimed she cannot access her Microsoft account, Ms. Maxwell subpoenaed Microsoft for the documents. Plaintiff moved to quash the subpoena to obtain the information contained in the account and has refused to sign the release provided to her that would allow the production of that information under the terms of a subpoena issued to Microsoft. Menninger Decl,. Ex. B. Tellingly, Plaintiff did not issue a subpoena to EarthLink regarding this account to see if it existed, has content or could be accessed. Instead, she seeks the drastic and improper sanction of an adverse inference knowing that it is far more beneficial to her than actually receiving information from EarthLink which would reveal nothing exists.

d. There is no "Undisclosed" Account

Plaintiff next argues that she is entitled to an adverse inference based on the failure to search a phantom e-mail account that she presumes (without support and based on pure speculation) must have existed, which she has never asked about in discovery, claiming that such an account was improperly "undisclosed" and not searched. Plaintiff bases her absurd argument on statistics suggesting that someone like Ms. Maxwell "likely" had an email account in the 2000 to 2002 timeframe and a specious claim that Ms. Maxwell has never *denied* having an email account from 2000 to 2002. Motion at 2. Notably absent from the Motion is a single interrogatory, request for admission, or deposition question in which Ms. Maxwell was asked to provide all email addresses she has used *or* asked if she ever had an email account in 2000 to 2002. No such question was ever posed to Ms. Maxwell on this issue.[3] How could she possibly deny the existence of an account when she was never asked the question?

---

cannot access her Microsoft account because she does not remember the password and does not have sufficient personal information to provide to gain access to the account. DE 207; DE 441. This is not dissimilar to Ms. Maxwell who does not even remember the account let alone the password.

[3] By contrast, Ms. Maxwell requested that Plaintiff identify all email and social media accounts which she had used since 1998. Plaintiff provided false information, and purposefully omitted accounts that have since been discovered, one of which Plaintiff still has failed to forensically search and disclose its responsive documents.

TONY PODESTA'S LIVING ROOM

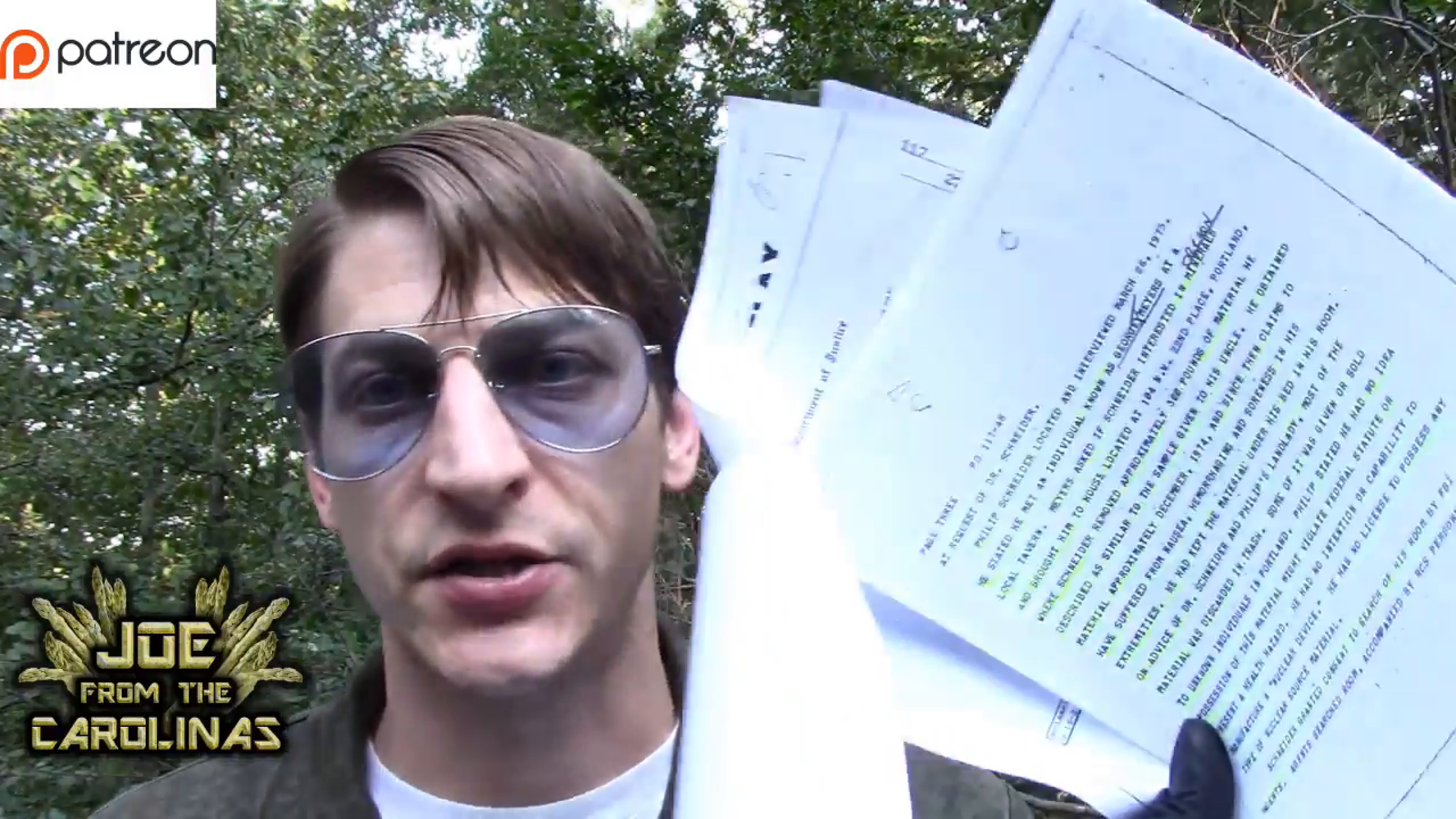
patreon
JOE
FROM THE
CAROLINAS

ME WHEN PEOPLE STILL BELIEVE THAT "THEIR" SIDE OF THE GOVERNMENT IS GONNA FIX THINGS

PHILIPPE BUONARROTI

Following the **Conspiracy of Equals** failed coup d'état during the French Revolution, Buonarroti was imprisoned again until 1806. While in prison, he became a member of another secret society, the **Philadelphes**. After his release, he moved to Geneva, and resumed his revolutionary activities, starting a **Philadelphe** group in a local Masonic Lodge and planning a coup against **Napoleon**'s government. In 1808, he organized the **Sublime Perfect Masters**, which became the first international secret society of the nineteenth century, and plotted a continent-wide revolution to establish socialist governments and abolish private property.

THE "LONG MARCH" THROUGH THE INSTITUTIONS

The **Long March Through The Institutions** is a slogan coined by Socialist activist **Rudi Dutschke** in 1967 to describe a strategy for establishing the conditions for a Socialist revolution. The Long March is to be implemented via a slow, incremental societal conversion to **Socialism**, which would be accomplished by Socialists entering professional institutions, and from those institutional positions, gradually exerting influence over human culture. The Long March includes the concerted effort to build up Socialist counter-institutions. It has been described as "working against the established institutions while working within them" by "learning how to use and program computers, how to teach at all levels of education, and how to utilize the mass media." The phrase "Long March" is a reference to the prolonged struggle of **Chinese Communists**, which included long physical marches of their armies through China. The concept of the Long March Through The Institutions is extremely similar to **Antonio Gramsci**'s idea of a "**war of position**," in which he argued for the creation of a Socialist counter-hegemony.

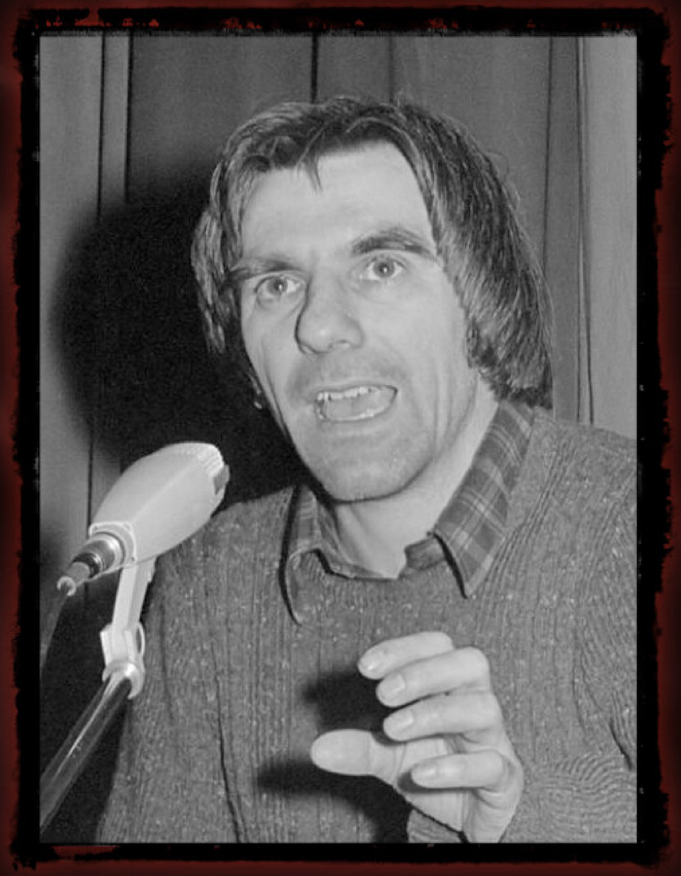

Rudi Dutschke

son, you can't just manufacture an unregistered machine gun

what would your father say?

damn communists trying to steal my freedom

heh

Agorist businesses

- Many ways to participate in agorist markets:
- **Gray Man:** A white market business offers agorist services under-the-table.
  - A phone store sells anonymous sim cards on request.
- **Proxy Merchant:** A business makes contracts under their company name, enabling customers to access services anonymously.
  - A personal shopper buys products with their bank account, customers pay anonymously in crypto.
- **Second Realm:** A purely agorist business, not registered with the state.
  - Working remotely for cryptocurrency.
- **Peer-to-peer:** One-time sales by individuals.
  - Subletting your apartment while traveling.

Comet Ping Pong

Friday, April 6 | 10pm | $10 | All Ages

A person wearing a full-face prosthetic mask to evade CCTV and facial recognition.

Everything's Fine
The Great Reset
Sentient A.I.
Transhumanism
Solar Flare Destroys All Technology
Simulation Complete Soul Harvest Points Collected

4 TYPES OF POLICE APOLOGISTS & SYMPATHIZERS

THE FAMILY MEMBER, RELATIVE, FRIEND BIAS

IM SURE YOU THINK YOUR BOYFRIEND RESCUES KITTENS FROM TREES, SIPS BEERS WITH BONO AND BREEDS UNICORNS FOR PEACE BUT THE FACT IS HE IS A YES MAN FOR A VERY DANGEROUS GANG. COPS COWER BEHIND THE COLLECTIVE COGNITION KNOWN AS "THE THIN BLUE LINE" WHICH IS A CODE OF SECRECY WITHIN THE GANG THAT PROMOTES ABUSE AND ABATES ACCOUNTABILITY.

NORMALCY BIAS & THE AUTHORITY WORSHIPPER

IGNORANT TO HISTORY, APATHETIC TO REALITY, THESE TYPES ALWAYS INSIST YOU WOULD BE THE FIRST PERSON TO CALL THE POLICE. LIKE HELL, IM MY OWN FIRST RESPONDER. ON AVG POLICE TAKE 9 -12 MINUTES TO EVEN SHOW UP. BESIDES POLICE ARE NOT OBLIGATED TO PROTECT CITIZENS ONLY TO UPHOLD STATUTORY LAWS. (WARREN VS DISTRICT OF COLUMBIA)
THINK ABOUT IT, YOU HAVE BEEN INDOCTRINATED BY A SOCIETY PLAGUED WITH INSTITUTIONS DEMANDING AUTHORITY OVER YOU. IS IT ANY WONDER SO MANY UNQUESTIONINGLY OBEY AUTHORITY?

CANT BEAT'EM JOIN'EM MENTALITY

THIS GUY INSISTS THAT BECAUSE YOU DONT UNDERSTAND HOW HARD THE JOB IS THAT YOU SHOULD JOIN THE LOCAL PD AND CHANGE THINGS FROM THE INSIDE OUT. FIRST OF ALL I DONT NEGOTIATE WITH TERRORISTS. SECOND, PEOPLE WITH INTEGRITY DONT CHOOSE CAREERS THAT REQUIRE INITIATING FORCE ON PEACEFUL PEOPLE. BESIDES REFORM RARELY OCCURS FROM WITHIN A CORRUPT INSTITUTION. DID YOU EVER HEAR ABOUT THE GUY WHO JOINED THE NAZI PARTY TO CHANGE THE SYSTEM FROM THE INSIDE OUT? ME NEITHER...

DO NOTHING WRONG, NOTHING TO WORRY ABOUT TYPE

"I GOT PULLED OVER ONE TIME AND LIKE... _____ AND THE COP LIKE LET ME GO... SO, NOT ALL COPS ARE BAD."
THAT PHRASE MIGHT OF BEEN VALID 50 YEARS AGO, HOWEVER, NOW WE HAVE THE WONDERFUL WORLD OF REVENUE GENERATION. DO NOTHING WRONG, HAVE NOTHING TO WORRY ABOUT ?
... EXCEPT FOR QUOTAS WHICH GIVES COPS
INCENTIVE FOR FALSE ARRESTS AND NEEDLESS TRAFFIC STOPS JUST TO PRESERVE EMPLOYMENT.
NOT TO MENTION THE STOP & FRISK POLICY IN NEW YORK CITY.
TO PROTECT AND SERVE HAS TURNED INTO A BAD JOKE.

HOUSTON STEWART CHAMBERLAIN: ARYANISM, GOTTMENSCHEN & UNTERMENSCHEN

Chamberlain was one of the forefathers of **Aryanism**, an ideology of racial supremacy which views the "**Aryan Race**" as a distinct and superior racial group which is entitled to rule the rest of humanity. The ideology of Nazism was based upon the conception of the ancient Aryan race being a superior race, or **Gottmenschen** ("**God-men**"), holding the highest position in the human racial hierarchy. The idea of Gottmenschen was the precursor to Hitler's notion of the **Herrenvolk** ("**Master Race**").

Michael Morpurgo bestselling

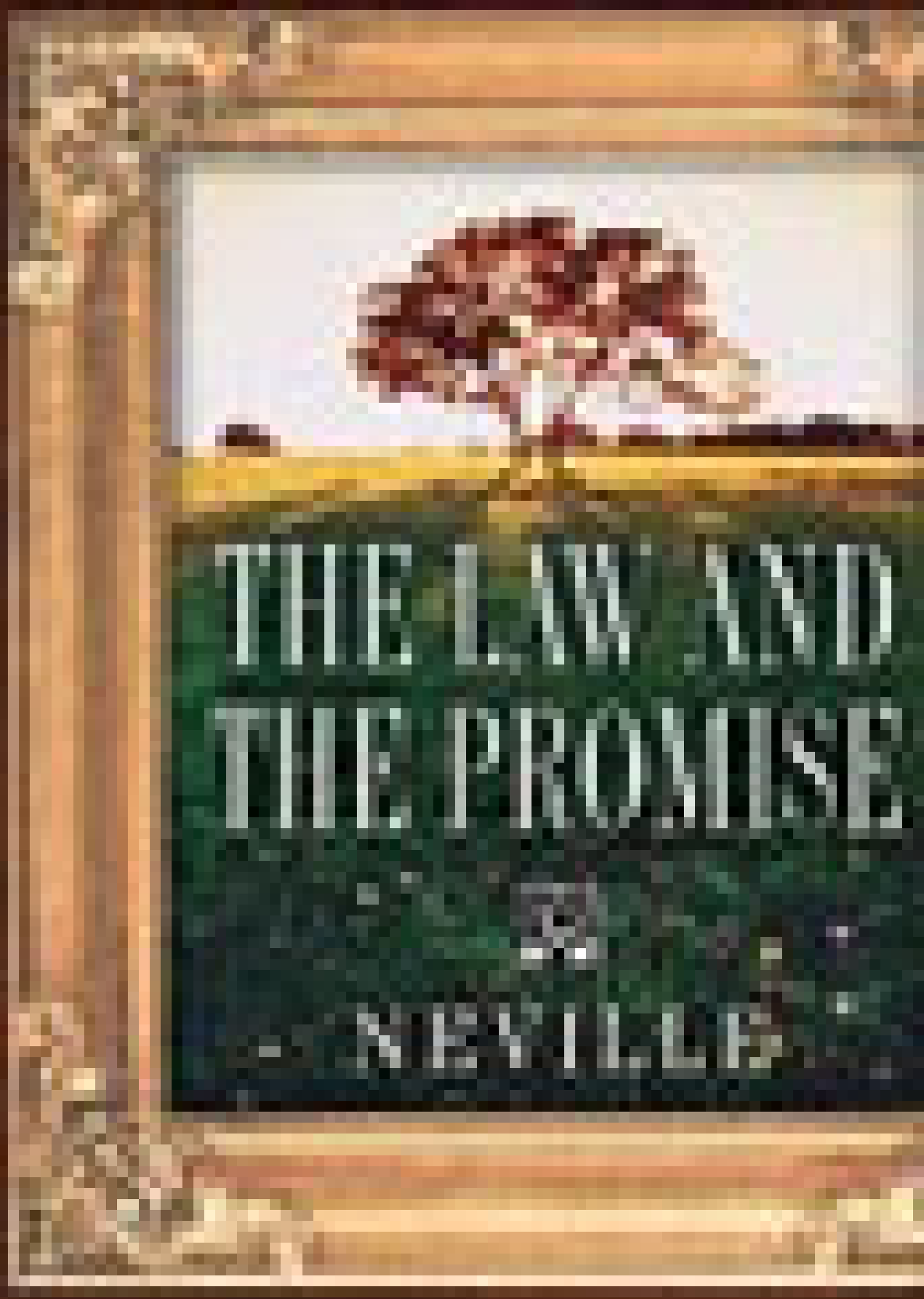

Q. Where did you meet [redacted]?

A. [redacted], at the islands.

Q. And when you say the islands, do you mean Jeffrey Epstein's estate?

A. Yes.

Q. And where did you meet Marvin Minsky?

A. Marvin Minsky was at the islands as well.

Q. Did you ever meet him anywhere else?

A. Yes.

Q. Did you have sex with him in other locations?

A. No.

Q. Did you ever fly in a plane with him?

A. No.

Q. Did you ever have sex is Larry Summers?

A. No, not that I know of. The name does not ring a bell. You have to understand that there were a lot of gentlemen that I was lent out to by Jeffrey Epstein. So it is very hard for me to remember all of their names and who they were and what they did.

(Thereupon, Defendant's VR Exhibit No. 2, was Marked for Identification.)

BY MS. BORJA:

Q. Ms. Roberts, when you refer to [redacted], did you mean [redacted]?

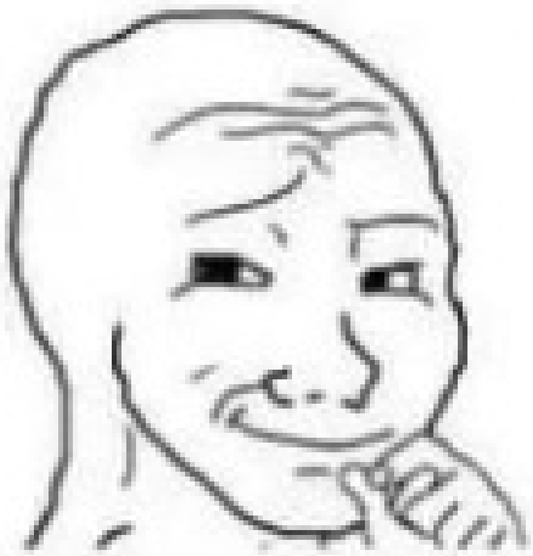

lol i bet if more people of color had guns conservatives would support gun control

sweet gun wanna go shooting

hell yeah brother

NO NO NO YOURE SUPPOSED TO BE RACIST

What do I need to have a Darknet Website ?

Tor

Internet Connection (paid)

Electricity (paid)

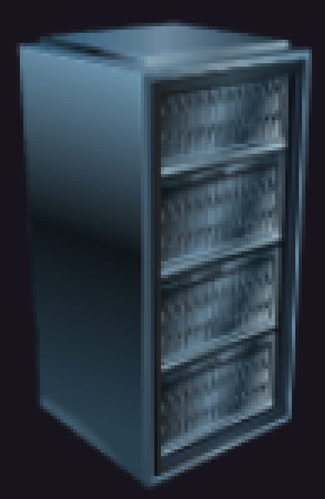

Darknet
Home server

What do I need to have a Clearnet Website ?

clearnet domain (paid)

optional: VPS (paid) (to avoid revealing your public IP to your users)

Port Forward on home router

Internet Connection (paid)

Electricity (paid)

Clearnet
Home server

COLLECTIVISM

Collectivism is a social worldview that emphasizes the needs and goals of the group or collective over the rights and freedom of individual human beings. Collectivism exists in diametric opposition to **Individualism**, the social worldview that stresses the paramount importance of individual rights, freedom and property. Collectivism is the basis of ideologies such as **group-think**, social **conformity**, **corporatism**, **religion**, **politics**, **totalitarianism** and religious **cults**.

GUARD TOWERS BUILT ONTO MALLS

154 WALMARTS GUTTED BY FEMA

HOLOGRAPHIC UNIVERSE

MICHAEL TALBOT

9/11 REMEMBRANCE
WTC
7
DDees.com

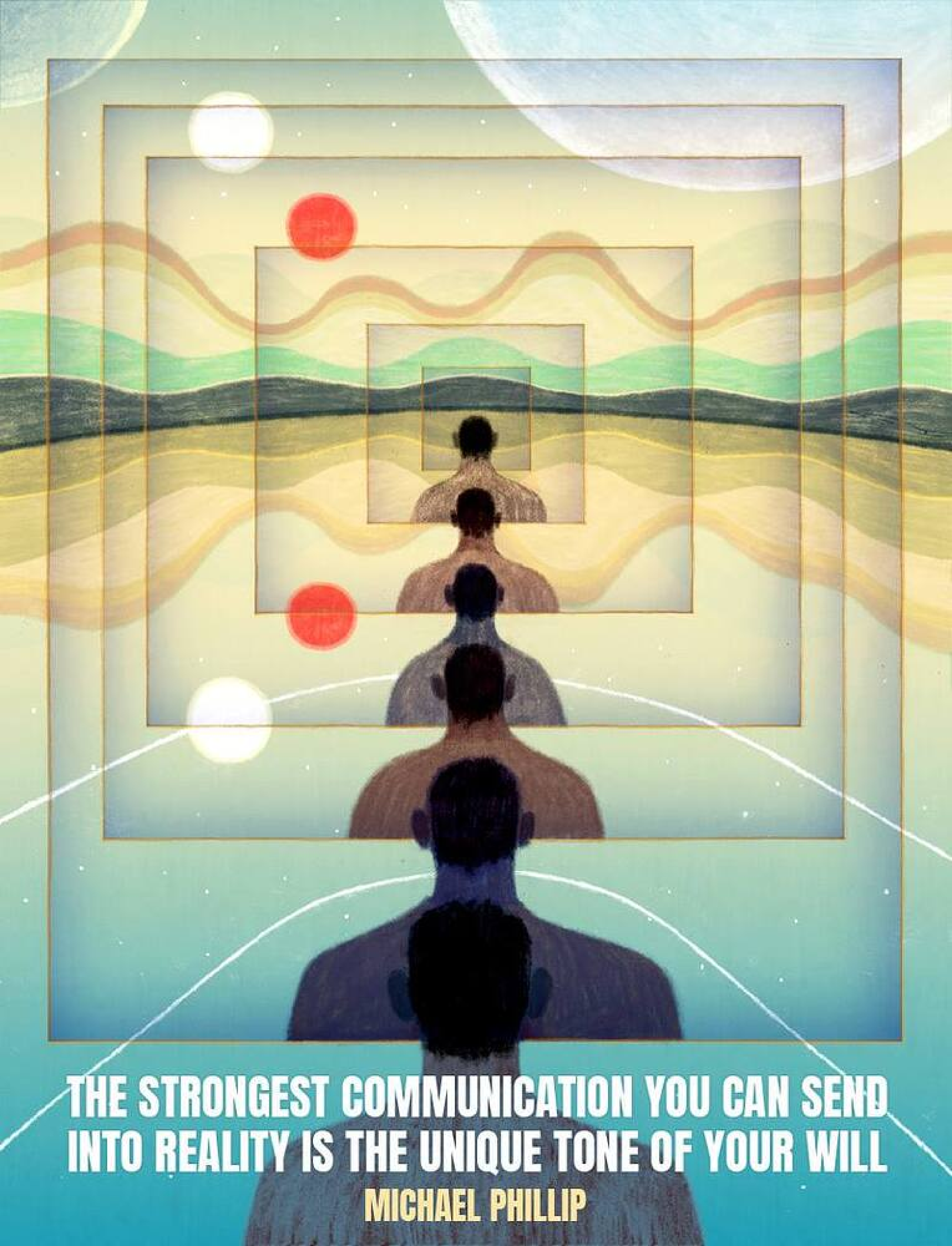
THE STRONGEST COMMUNICATION YOU CAN SEND
INTO REALITY IS THE UNIQUE TONE OF YOUR WILL
MICHAEL PHILLIP

THE EDDA SOCIETY

With regard to the **Eddas**, Gorsleben believed that the Scandinavian **Runes** contained an inherent magical power that provided those who understood their significance with a spiritual conduit through which could flow the force that drives the Universe itself. In November 1925, Gorsleben founded the **Edda Society** in Bavaria, Germany. The treasurer of the society was **Friedrich Schaefer**, a close associate of **Karl Maria Wiligut**, an occultist who would come to exert great influence upon **Heinrich Himmler**, the future head of the Nazi **Schutzstaffel**.

Rudolf John Gorsleben

NAZI INDOCTRINATION:
HITLERJUGEND & LEAGUE OF GERMAN MAIDENS

Even before membership in the Hitler Youth was made mandatory in 1939, German boys faced strong pressure to join. They were the subject of frequent taunts from teachers and fellow students, and could even be refused their diploma, which made it impossible to be admitted to colleges and universities. Many employers also refused to offer work to anyone who was not a member of the Hitler Youth, making it difficult for non-members to find jobs. In 1938, Hitler referred to the Nazi regime's ability to completely indoctrinate German youth, stating: "*These boys and girls enter our youth organizations at ten years of age. After four years of the Young Folk they go on to the Hitler Youth, where we have them for another four years. If they are still not complete National Socialists, they go to Labor Service and are smoothed out there for another six or seven months. Whatever class consciousness or social status might still be left, the Wehrmacht will take care of that.*"

"Our gun laws should be more like Canada's!"

10 dead, 15 hospitalized in Canada mass stabbing attacks, police say

UPDATED ON: SEPTEMBER 4, 2022 / 10:39 PM / CBS/AP

Over 300,000 copies sold!

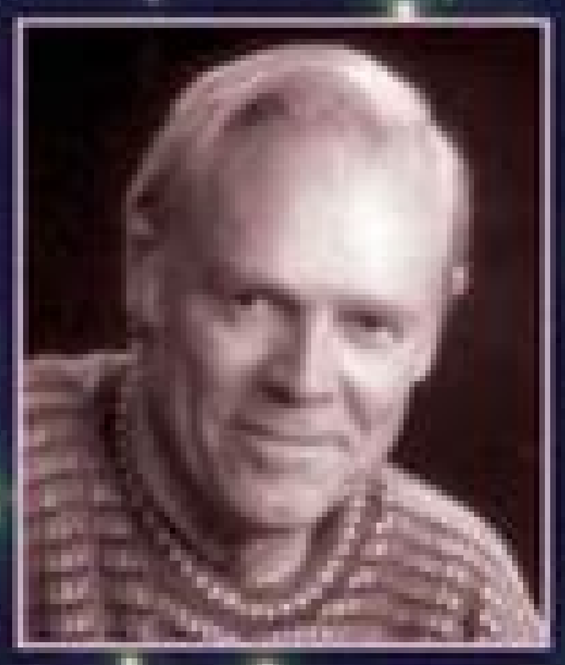

Michael Newton, Ph.D.

Journey of Souls

Case Studies of Life Between Lives

In 1962, you could order guns from mail order catalogs by simply sending in a check.

There were no background checks, no license required, & no restrictions. Almost anyone could get a gun.

There were also ZERO mass shootings.

So it's not about the guns, it's about the people.

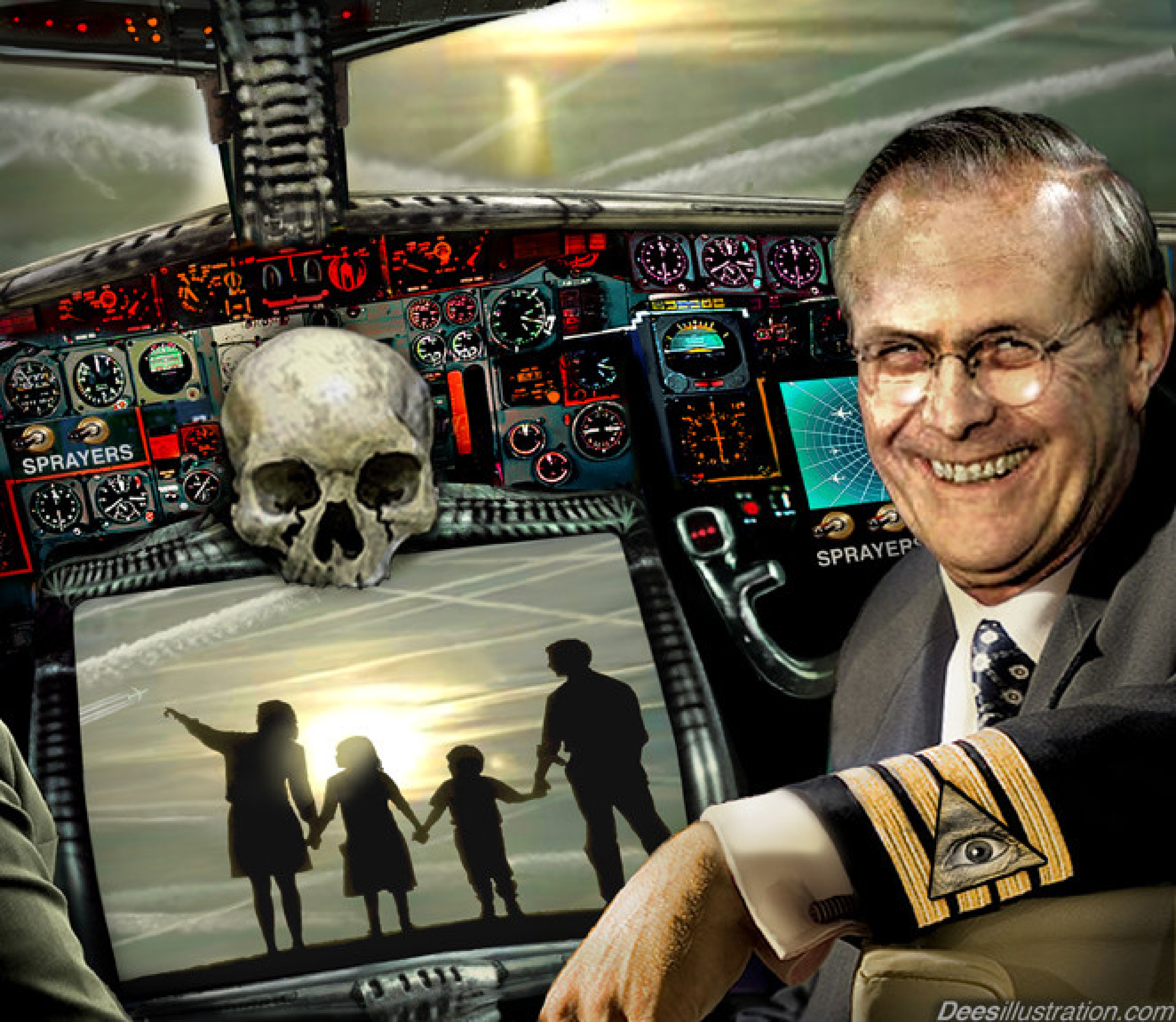
SPRAYERS
SPRAYERS
Deesillustration.com

JAN / FEB 2014 #19

Sheeple

THE MAG FOR SLEEPING SLAVES

SMART METERS

Silent Weapons For A Quiet War AGAINST YOU

IN THIS ISSUE

- CELL TOWERS = Genetic Defects In EVERY LIVING THING
- Cell Phone Industry BIGGEST DONOR To Cancer Institute UK
- WiFi RADIATION In Schools Serious Threat TO CHILDREN

DDees.com

53. Sarah Kensington Vickers formerly Sarah Kellen
c/o Bruce Reinhart, Esq.
McDonald Hopkins LLC
505 S Flagler Dr Ste 300
West Palm Beach, FL 33401-5942
Tel: 561- 472-2121

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interactions with minors.

54. Tatiana Kovylina
[redacted]
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

55. [redacted]
Telephone number unknown at this time

Has knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

56. Adam Perry Lang
Address unknown at this time
Telephone number unknown at this time

Traveling chef for Jeffrey Epstein and Ghislaine Maxwell and may have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors.

57. [redacted]
Address unknown at this time
Telephone number unknown at this time

May have knowledge of Ghislaine Maxwell and Jeffrey Epstein's sexual trafficking conduct and interaction with underage minors

58. Michael Liffman

CONFIDENTIAL as to victims' identity
pursuant to Court's June 23, 2016 Order

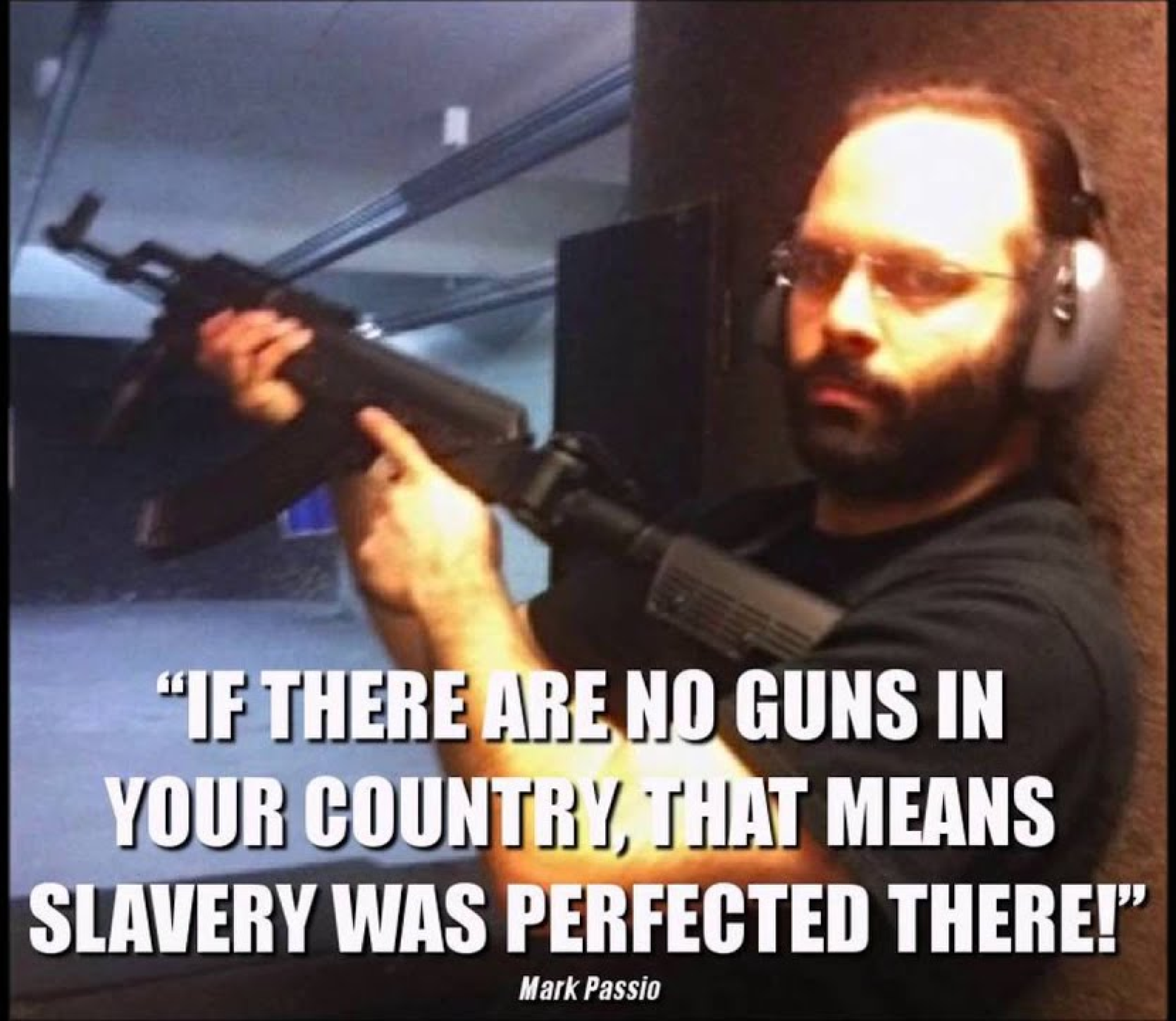
"IF THERE ARE NO GUNS IN
YOUR COUNTRY, THAT MEANS
SLAVERY WAS PERFECTED THERE!"
Mark Passio

buying food labelled organic that isn’t actually organic

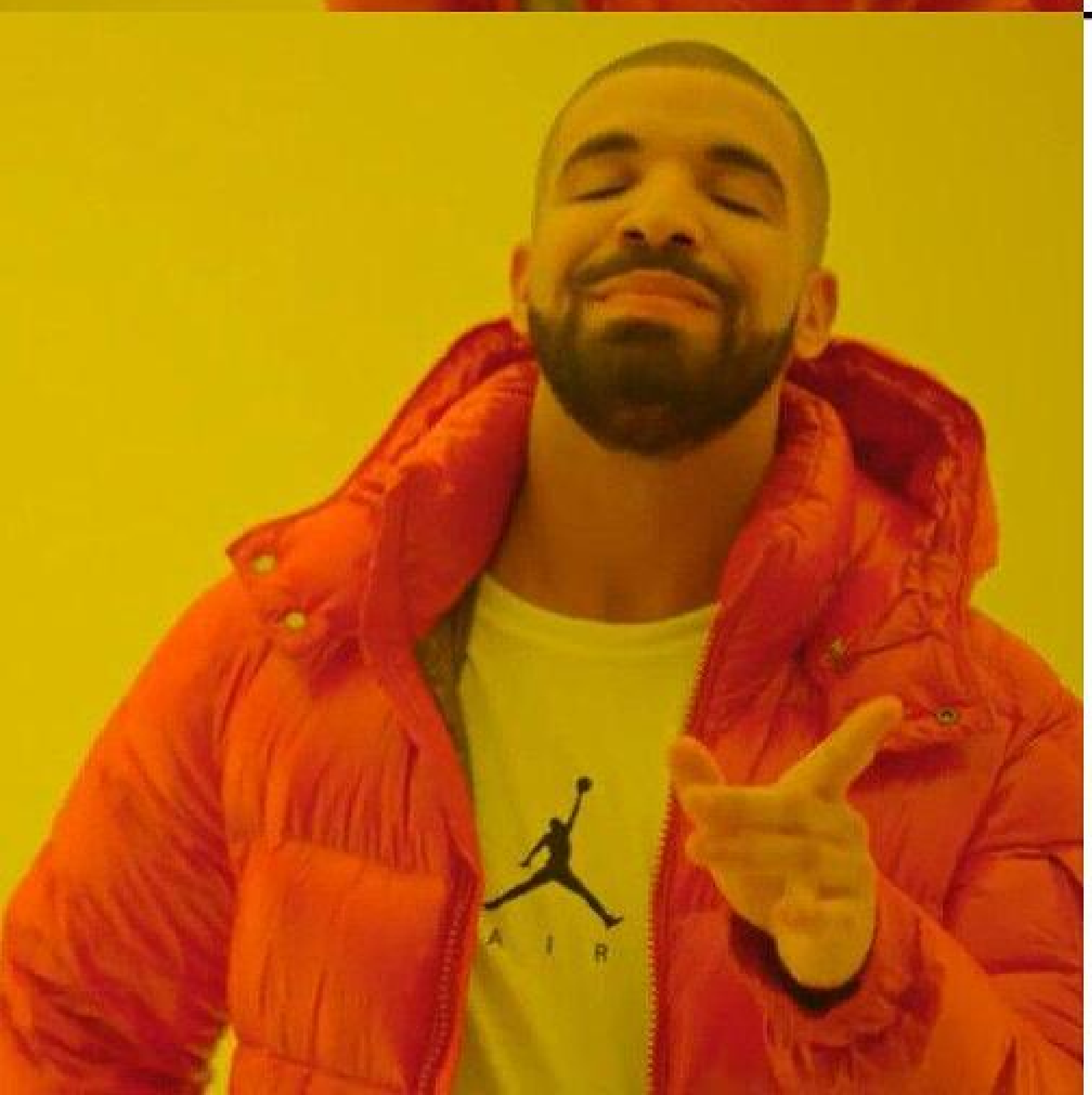

planting my own food so it is actually organic

SEPT / OCT 2015 #29

Sheeple

SEARCH: IMAGES WILDLANDS MAP AGENDA 21

ESCALATING U.N. 2030 AGENDA

SATELLITE IMAGERY PROVES GEOENGINEERED DROUGHT

CHEMTRAIL GRIDS AND HAARP DISINTEGRATE PACIFIC RAINSTORMS

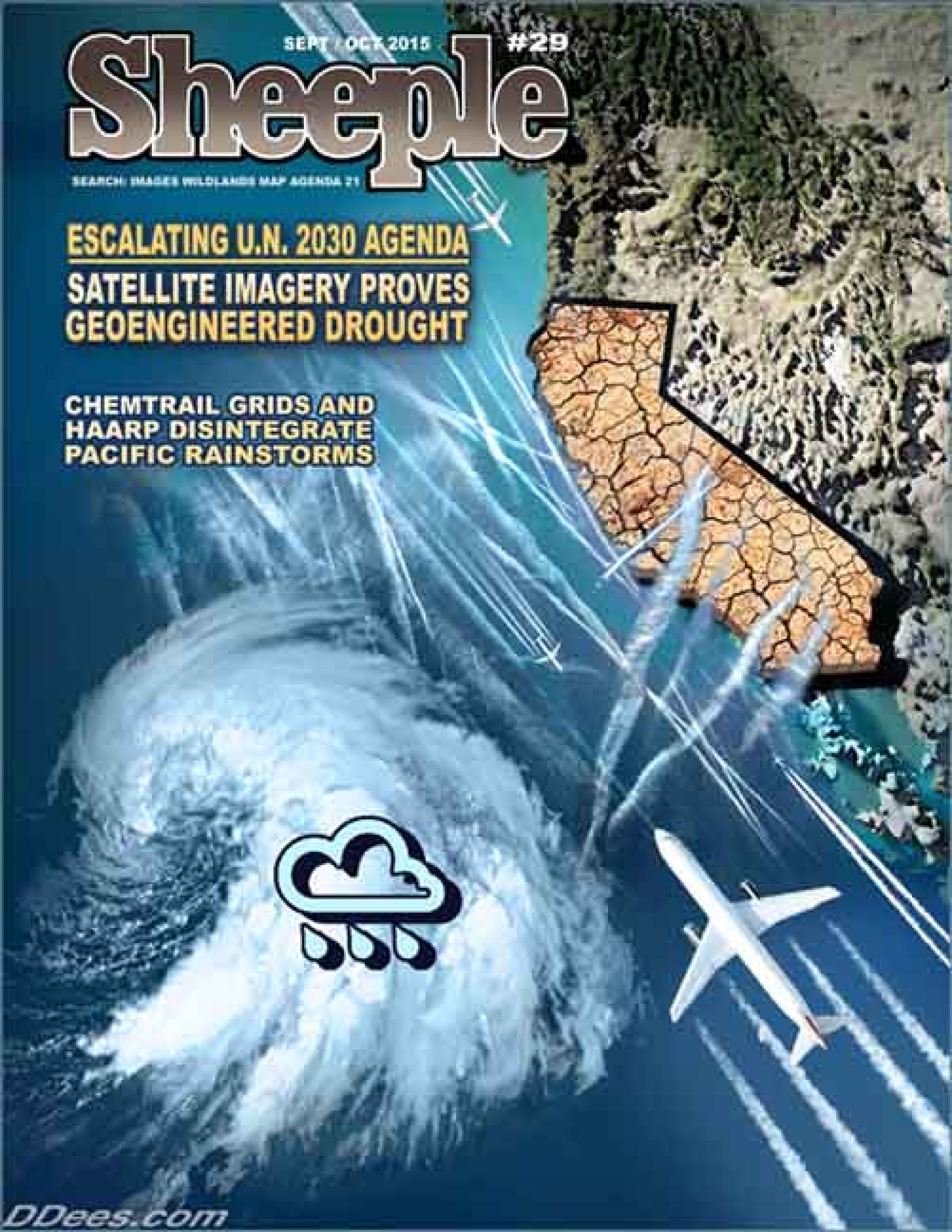

DDees.com

jimmycomet

❤ ebradyrobinson

jimmycomet @mybarbarian

14 OCTOBER 2012

- "Clinton[ ] and Trump must pay for what they did to us as must the rest of the men that were involved in their seedy inner circle." Ex. 4 (RANSOME_000284);

- "[M]y friend had sexual intercourse with Clinton, Prince Andrew and Richard Branson, sex tapes were in fact filmed on each separate occasion … I eventually managed to persuade her to send me some of the video footage which she kept, implicating all three all men … I have backed up the footage on several USB sticks and have securely sent them to various different locations throughout Europe." Ex. 5 (RANSOME_000295);

- "[A]nother friend … was one of the many girls that had sexual relations with Donald Trump … She confided in me about her casual 'friendship' with Donald. Mr. Trump definitely seemed to have a thing for her and she told me how he kept going on about how he liked her 'pert nipples'. Donald Trump liked flicking and sucking her nipples until they were raw. One evening when we were showering together she showed me her nipples. They looked incredibly painful as they were red and swollen and I remember wincing when I looked at them. I also know she had sexual relations with Trump at Jeffery's NY mansion on regular occasions as I once met Jen for coffee, just before she was going to meet Trump and Epstein together at his mansion." Ex. 6 (RANSOME_000296);

Importantly, the Emails, which fatally undermine Ms. Ransome's credibility, were not available to Ms. Maxwell's counsel when she examined Ms. Ransome in the deposition in this case. For this reason, the deposition transcript standing alone leaves an incomplete and, thus, false impression of Ms. Ransome and her outrageous claims.

This Court should not allow its power to enter and modify a protective order to be manipulated so as to authorize selective disclosure of de-contextualized materials. If the Ransome deposition is made public, the Emails must also be as well.

Respectfully submitted,

Andrew G. Celli, Jr.

c: Counsel for Plaintiff and Defendant (by Email)

Have A HAARPY Day !
Deesillustration.com

UKRAINIAN AZOV BATTALION

The **Azov Battalion**'s main **Brigade Patch** displays the symbol of the **Wolfsangel** (**Wolf's Anchor**). The Wolfsangel was the "**Gibor**" **Rune**, the final Rune of the **Armanen Futarkh** Rune system of **Guido von List**, which represented the Norse wolf-god of destruction, **Fenriz**, and the **Ragnarök**, the End of the World. It was the main symbol used by the Nazi's **Waffen-SS 2nd Panzer Division**, which took part in several major battles on the **Eastern Front** during World War II. Even more blatantly, the Azov Battalion has openly displayed both the **Nazi Swastika** and the symbol of **The Black Sun** on both its military regalia and its propaganda publications.

You get a job, so you can afford to have a life. But then, you spend all your time at work and end up with no time to live the life you're working for. Any questions?

collective EVOLUTION

Issue No. 8 Mar / Apr 2012

Sheeple

Land Of The Fee Home Of The Slave

INVESTIGATION RESULTS

CHEMTRAILS DO NOT EXIST

SCIENTIFIC PROOF

Page 35

SPIELBERG: DIGITALLY ADDING 'CONTRAILS' TO OLD FILMS

TINFOIL HATS HANDED OUT TO CHEMTARDS

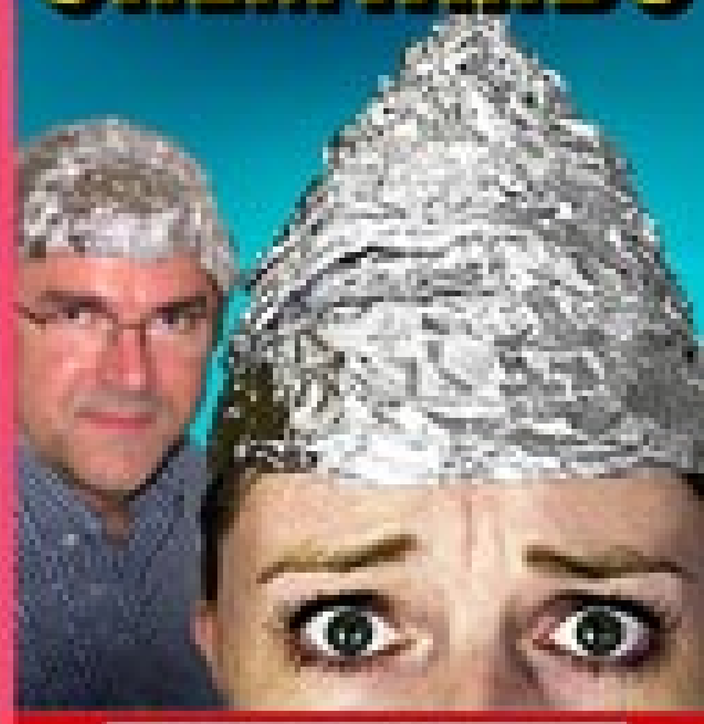

CHEMTRAIL PROTEST MARCH CANCELLED DUE TO FUNERALS

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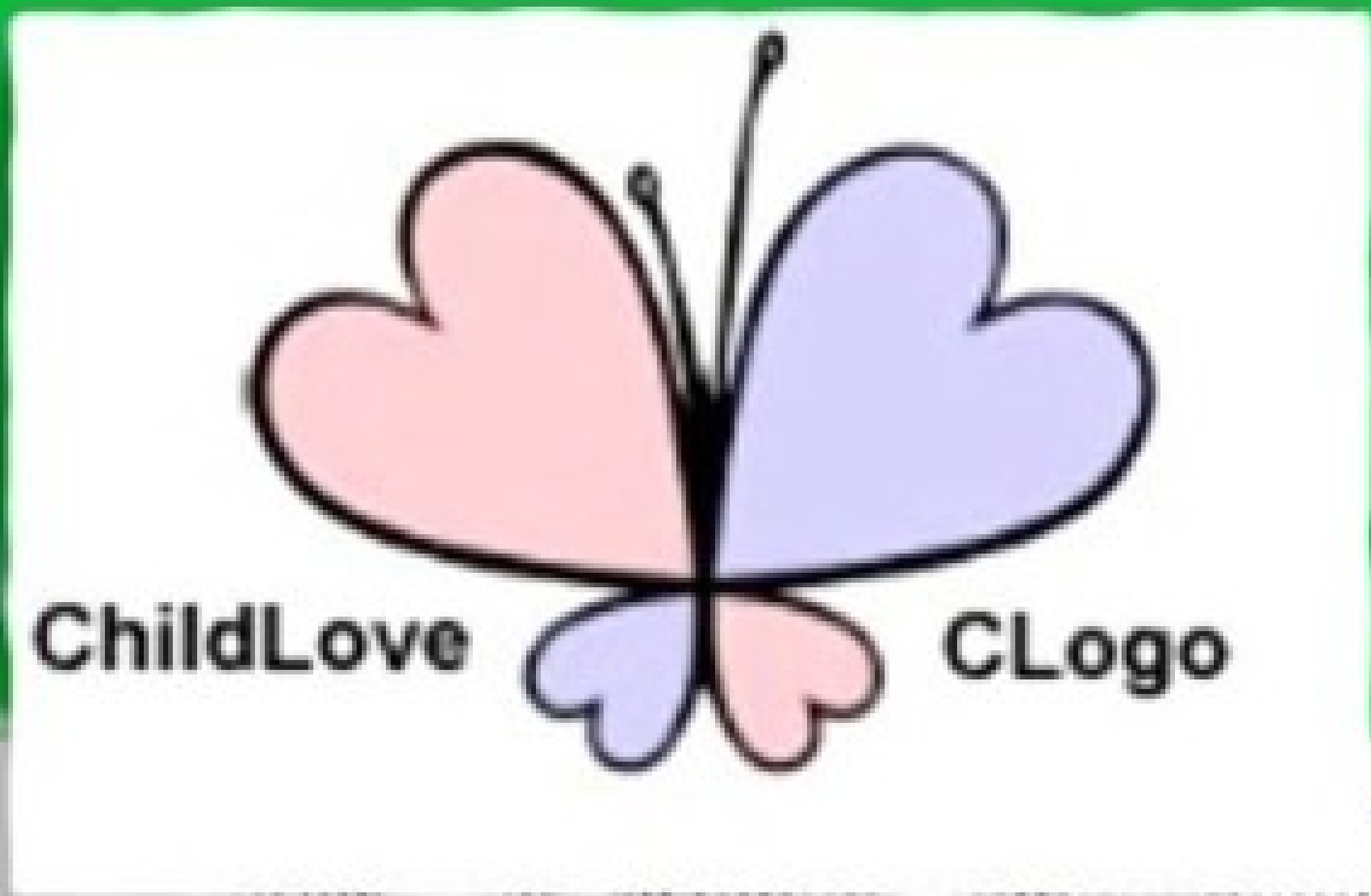

.....+4.5

.....+4.5

MAKE YOUR OWN PIZZA.

TOMATO PIE

Comet Tomato Sauce, Fresh Mozzarella 8.95

MARTIAL LAW
WIKILEAKS: BILLIONAIRE SOROS LINKED TO ANTI-TRUMP PROTESTS
RT
16:13
WIKILEAKS: ANTI-TRUMP PROTEST GROUPS PART-FUNDED
LOS ANGELES
NEWYORK
MIAMI
ATLANTA
NOT MY President
DALLAS
CHICAGO
STOP HATE
TRUMP MAKES AMERICA HATE
DDees.com

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" FLIGHT 11 "

No plane hit 47-story steel-framed skyscraper WTC Building 7 on 9/11, but suddenly it fell at 5:20 that day.

- Rudy Giuliani, in 7 at the time, escaped, said he was warned, won't say by who,
- Eyewitnesses report hearing bombs, experts say, "classic controlled demolition".
- Owner Larry Silverstein admitted it was imploded to TV show saying, "we pulled it".
- Bizarre! BBC reported LIVE that 7 fell 25 minutes BEFORE it actually fell. (below)
- The 9/11 Commission refused to investigate and did not include 7 in their report.
- Only 5% of Americans even know 7 fell, Zionist controlled media refused to report it.

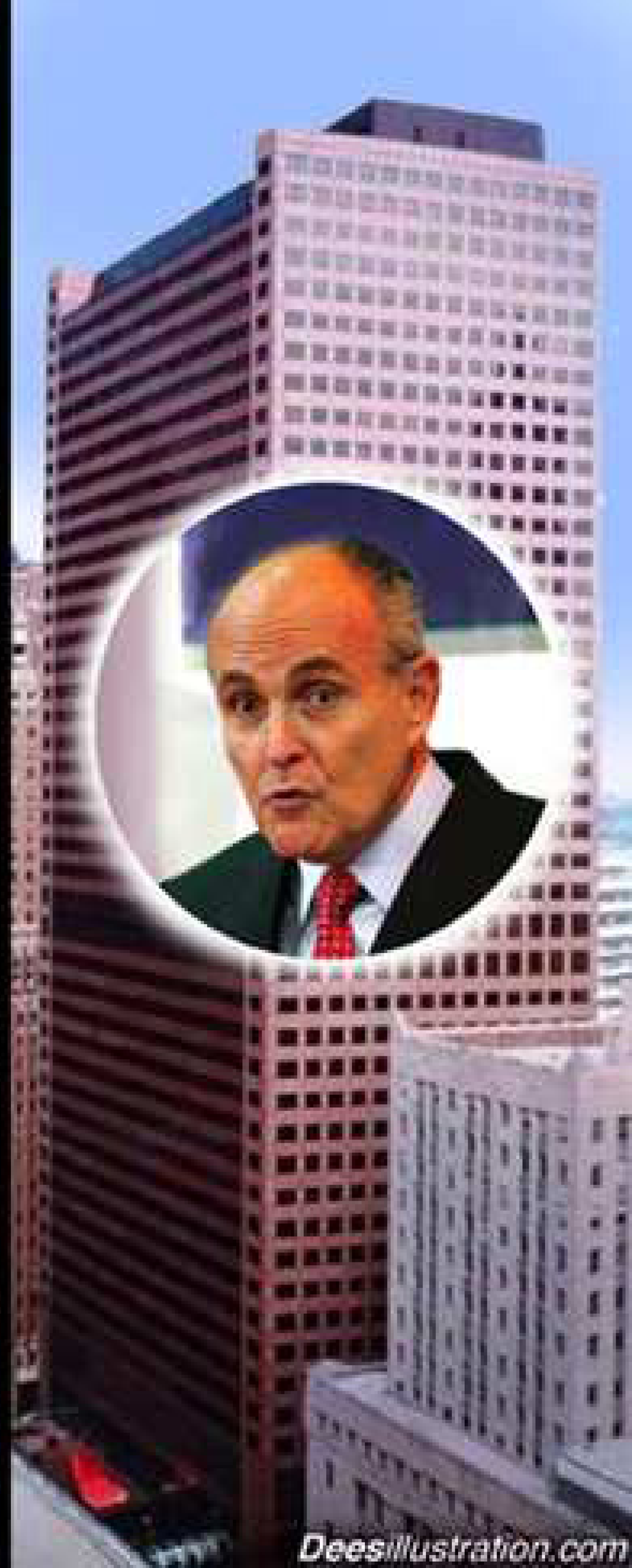

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ORDER OF THE ILLUMINATI

Weishaupt once described the true purpose of the Illuminati as "*nothing less than to win power and riches, to undermine secular and religious government, and to obtain the mastery of the world.*" He wrote: "*The art of Illuminism lay in enlisting dupes as well as adepts, and by encouraging the dreams of honest visionaries or the schemes of fanatics, by flattering the vanity of ambitious egotists, by working on unbalanced brains, or by playing on such passions as greed and power, to make men of totally divergent aims serve the secret purpose of the sect. These people swell our numbers and fill our money box. They must be made to nibble at the bait. But let us beware of telling them our secrets, so that our real purpose should remain impenetrable to our inferiors.*" Weishaupt taught Illuminati initiates that Jesus Christ was "the first advocator of Illuminism," and Christ's secret mission was to strongly encourage his disciples to despise riches in order to prepare the world for the "community of goods that would do away with property ownership."

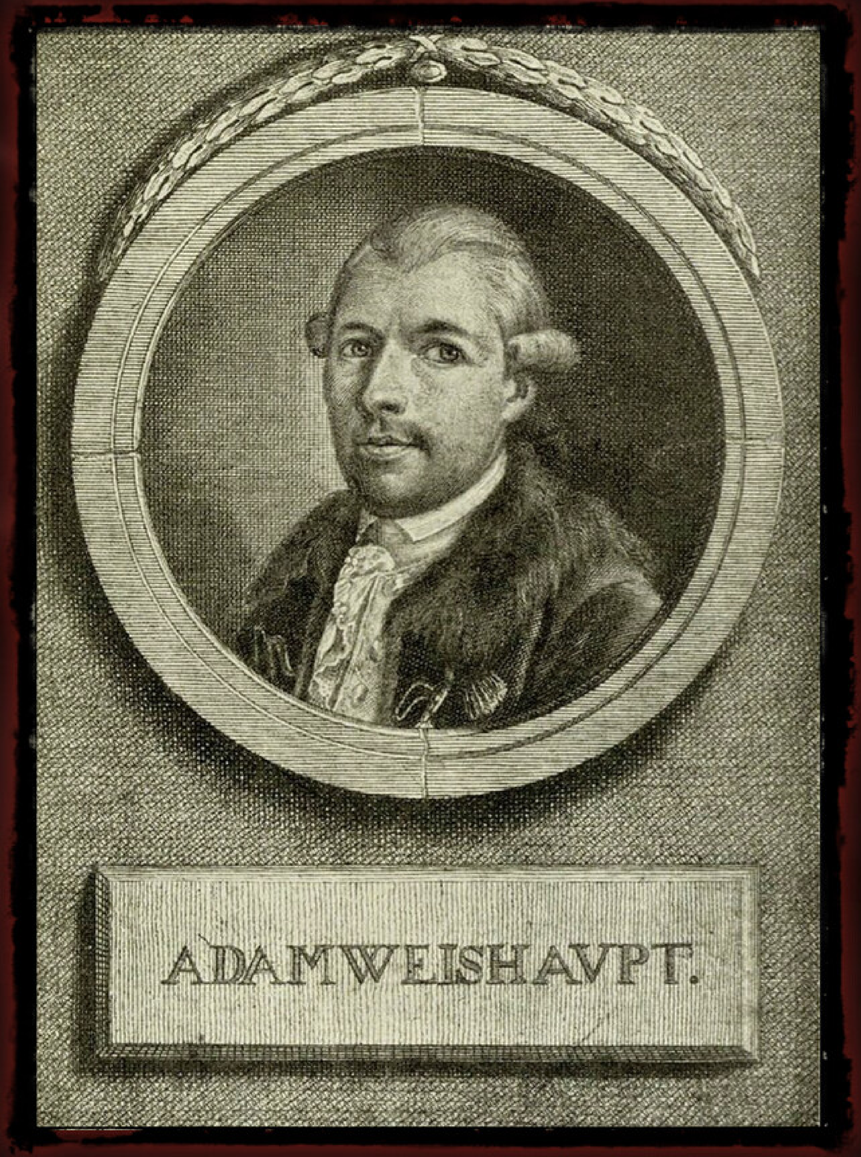

"The bankers will ensure we stay in debt. The pharmaceutical companies will ensure we stay sick. The weapons manufacturers will ensure we keep going to war. The media will ensure we are prevented from knowing the truth. The Government will ensure all of this is done legally."

WHAT IS A CULT?

A **cult** is an extremist religious belief system that is violent and dangerous to the lives, rights and freedom of those who are not its members. Cults throughout human history have traditionally used the same basic techniques to establish and maintain the loyalty of their fanatic followers. These include, but are not limited to: social **isolation**, **conformity** of thought and appearance, **censorship** of conflicting information, **indoctrination** via repetition of ideological dogma, and mental and physical **trauma**.

MANDATORY
VACCINE
USA INC.
VAC FORCE
USA INC.
VAC FORCE
USA INC.
MANDATORY
DDees.com

MAR / APR 2019 #50

Sheeple

EMF Exposure = Human Carcinogen

Alzheimer's
DNA damage
Miscarriage
Leukemia
Immune Disorder
Infertility
Autism

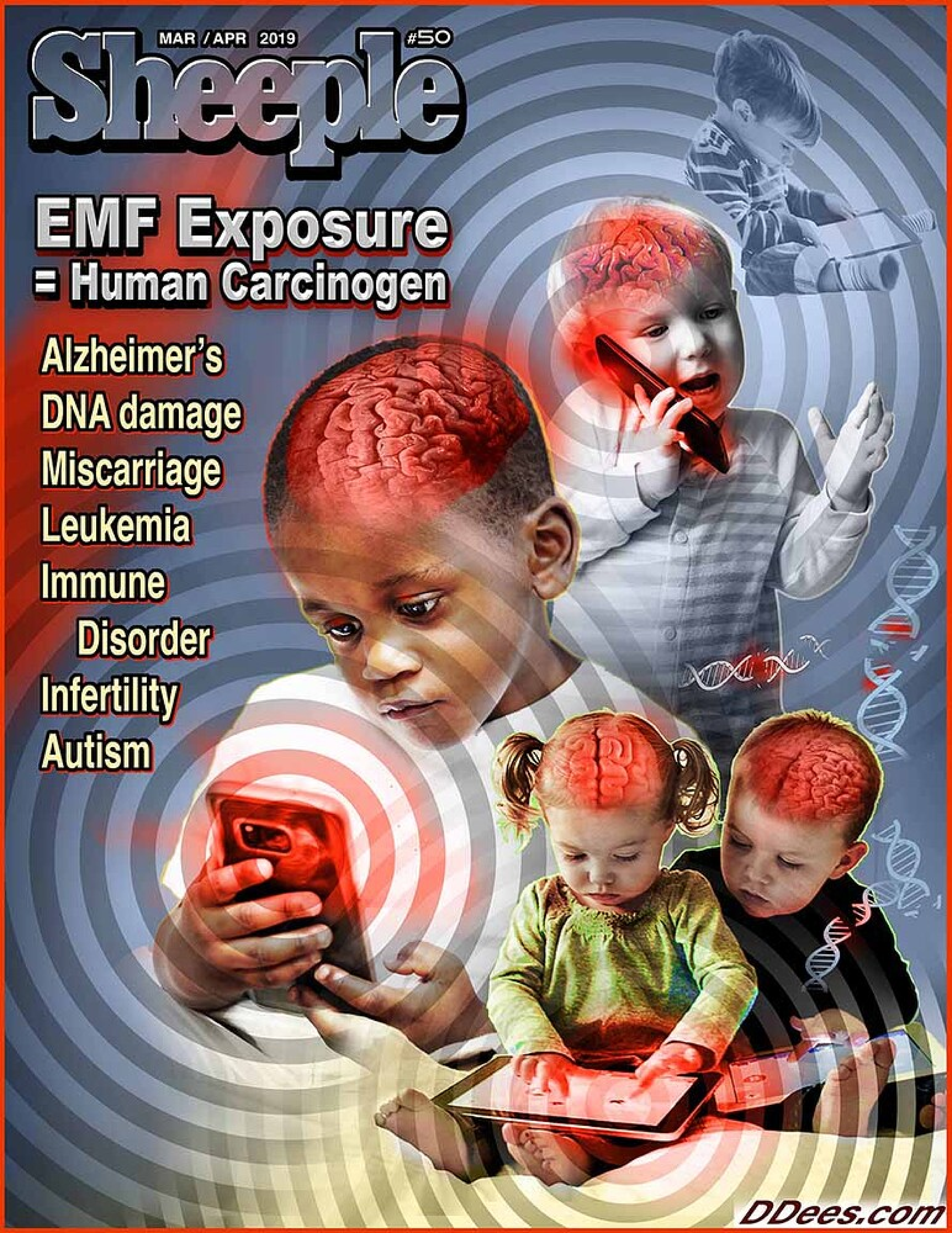

DDees.com

GUN CONTROL? OH YES...

The Theory That Becoming A Victim Is Somehow Morally Superior
To Defending Your Family!

Politifake.org

Bella Robinson ▶ Woman's Work Goes On

January 4 ·

Back to Haiti and Clinton

My friend Monica Peterson reports

I've been researching this since yesterday, albeit without the best access to sources/electricity/internet, so the hard facts for me are still in progress. Nevertheless, I can still critically read & crosscheck a fair number of facts.

Here's what else I've found out. Tony Rodham (via VCS Mining) bought Morne Bossa mine in the north of Haiti in 2012. The Clinton Foundation, alongside USAID, also established the Caracol Industrial Complex in 2012, not far from Morne Bossa. Caracol is a garment exporting zone, a field site I visited in August to check out the conditions of the workers. (conclusion: working conditions okay, working wages too low & below contracts & legal minimum wage in Haiti). Caracol's main buyers are Gap, Target, and Wal-mart... all of which are apparently linked to the Clintons. So.... family money, not local livelihoods is clearly the prerogative.

I don't know yet what the connection is between the mine & the Caracol Complex, but they're suspiciously

HAARP
DDees.com

People: Just how pro 2nd amendment are you?

Me:

GREEN PILL

- Enigmatic, charismatic & intelligent
- Spiritual & philosophical
- Opponent of the Illuminati
- Political Non-Euclidean
- Aura of contentment and wisdom
- Latent psychic abilities
- Expert in sexual tantra
- Has been contacted by ETs
- Has seen the FNORDs

BLUE PILL

- Indoctrinated
- Still believes in Left vs Right
- Easily offended
- Herd mentality
- Addicted to distractions
- Incapable of independent thought
- Concerned only with social standing
- Is easily swayed by the arguments of the powerful and those in authority
- Fearful
- Depends on lies to provide comfort in a chasm of meaninglessness

RED PILL

- Unpleasant
- Argumentative and opinionated
- Compensates for lack of personal accomplishment by identifying with the success of his face
- Delusions of persecution
- Believes people opt out of debates with him because of his argumentative skill and not because his irrationality is evidence of an inability to argue at all
- Blames the world's problems on ethnic group in lieu of encountering the complexities of global politics
- Believes use of the word "nigger" is a revolutionary act

Well aligned chakras causes him to emit healing energy

Mind-Control Waves

Aspartame & Corn-Syrup

Neo-Nazi Literature (Now with less citations!)

jimmycomet Follow

26 likes 203w

jimmycomet #pingpong #whitehousechristmasparty #whitepeople

cboutlier #goingtostealyourpicandpretendi wasthere

jimmycomet @boutlier you're my date for next year

cboutlier @jimmycomet You are such a sweetie :-)

dawnsbizzy So awesome!!!

Log in to like or comment.

Captain Otto Oscar W Schneider

BIRTH 22 JAN 1906 • Germany
DEATH 13 MAY 1993 • Portland, Multnomah, Oregon

LifeStory | **Facts** | Gallery | Hints 4

Facts

Filter | Add

1906 (AGE)
Birth
22 Jan 1906 • Germany

1907 1
Birth of brother Leo J Schneider (1907–1997)
28 January 1907 • Portland, Multnomah County, Oregon, United States of America

1908 2
Birth of brother Alexander Schneider (1908–1999)
28 July 1908 • Portland, Multnomah County, Oregon, United States of America

1911 5
Birth of brother Solomon Schneider (1911–1937)
28 May 1911 • Portland, Oregon, USA

1937 31
Death of brother Solomon Schneider (1911–1937)
1937 • Olympia, Thurston County, Washington, United States of America

1939 33
Marriage
29 Sep 1939 • New York City, NY
Sarah Dee (Sally) Watson (1909–1990)

1941 35
Death of mother Gerta Melzer (1876–1941)
26 August 1941 • Portland, Multnomah County, Oregon, United States of America

1942 36
Death of father Philip Schneider (1857–1942)
17 Jun 1942 • Portland, Washington, Oregon, USA

1942 36
Birth of daughter Polly H Schneider (1942–)
abt 1942 • Washington, District of Columbia

1944 38
Birth of son George R Schneider (1944–)
abt 1944 • Virginia

1947 41
Birth of son Philip Schneider (1947–1996)
23 April 1947 • Bethesda, Montgomery County, Maryland, United States of America

1950 44
Residence
1950 • Berkeley, Alameda, California, USA
1 source

Sources

Add

Ancestry sources

- 1950 United States Federal Census
- Ancestry Family Trees
- Geneanet Community Trees Index
- New York, New York, Index to Marriage Licenses, 1908-1910, 1938-1940
- Oregon, U.S., Death Index, 1898-2008
- U.S., Department of Veterans Affairs BIRLS Death File, 1850-2010
- U.S., Find a Grave Index, 1600s-Current
- U.S., Social Security Applications and Claims Index, 1936-2007
- U.S., Veterans' Gravesites, ca.1775-2019

Search on Ancestry
Add source
Add web link

Family

Add

Parents
- Philip Schneider 1857–1942
- Gerta Melzer 1876–1941

Siblings

Spouse and children
- Sarah Dee (Sally) Watson 1909–1990
  - Polly H Schneider 1942–
  - George R Schneider 1944–
  - Philip Schneider 1947–1996

Add family

INSPIRIENCE

MEDITATION UNBOUND

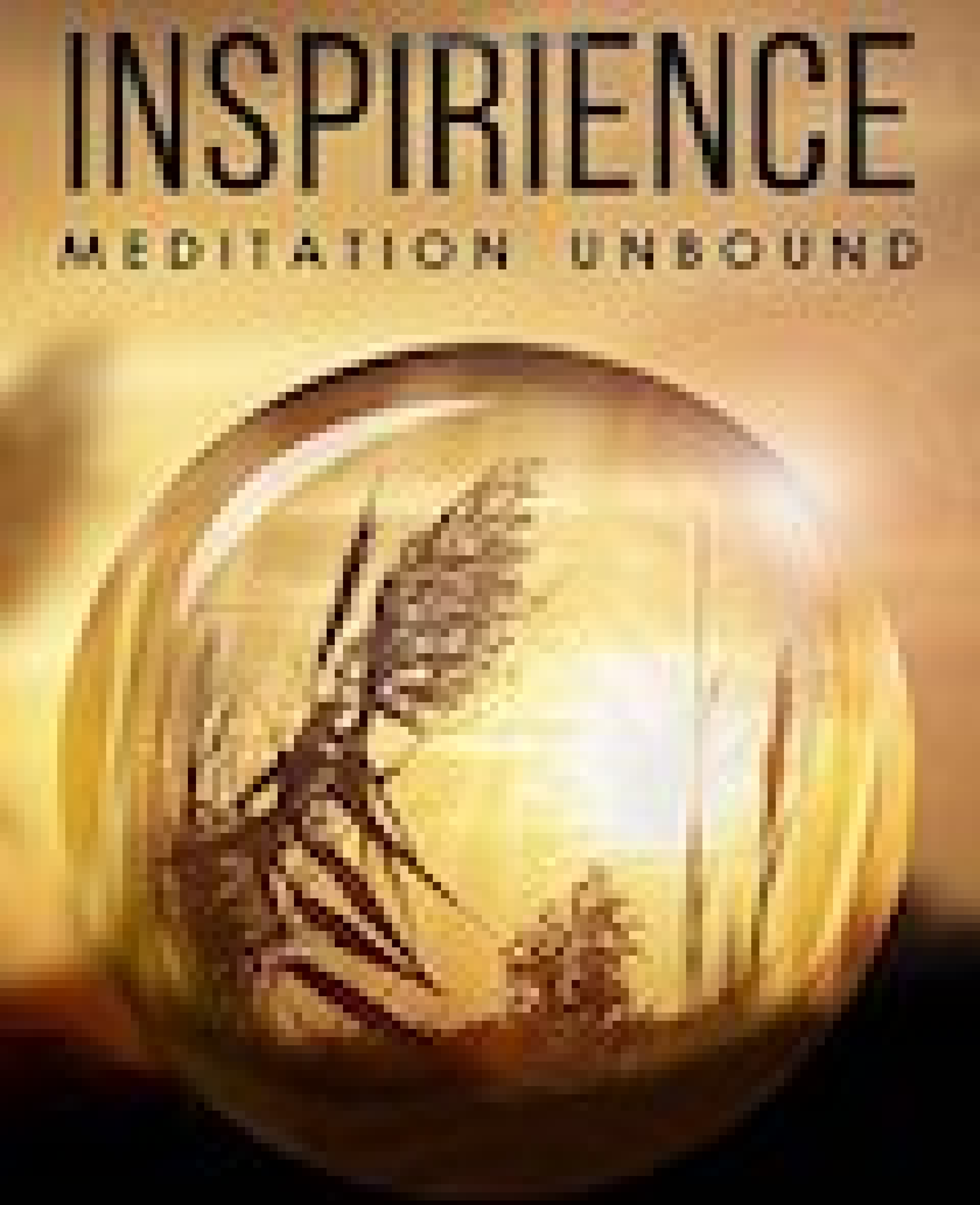

THE UNCONDITIONED PATH TO SPIRITUAL AWAKENING

RICHARD L. HAIGHT

New Louis Vuitton purse: $2480
New iPad Air: $699
New Jimmy Choo shoes: $3250
New Armani suit: $1695

Not buying any of that
and remaining debt-free: PRICELESS

There are some things credit can't buy.
Your freedom is one of them.

YourMaster

BEWARE OF IMAGES

bewareofimages.com bewareofimages

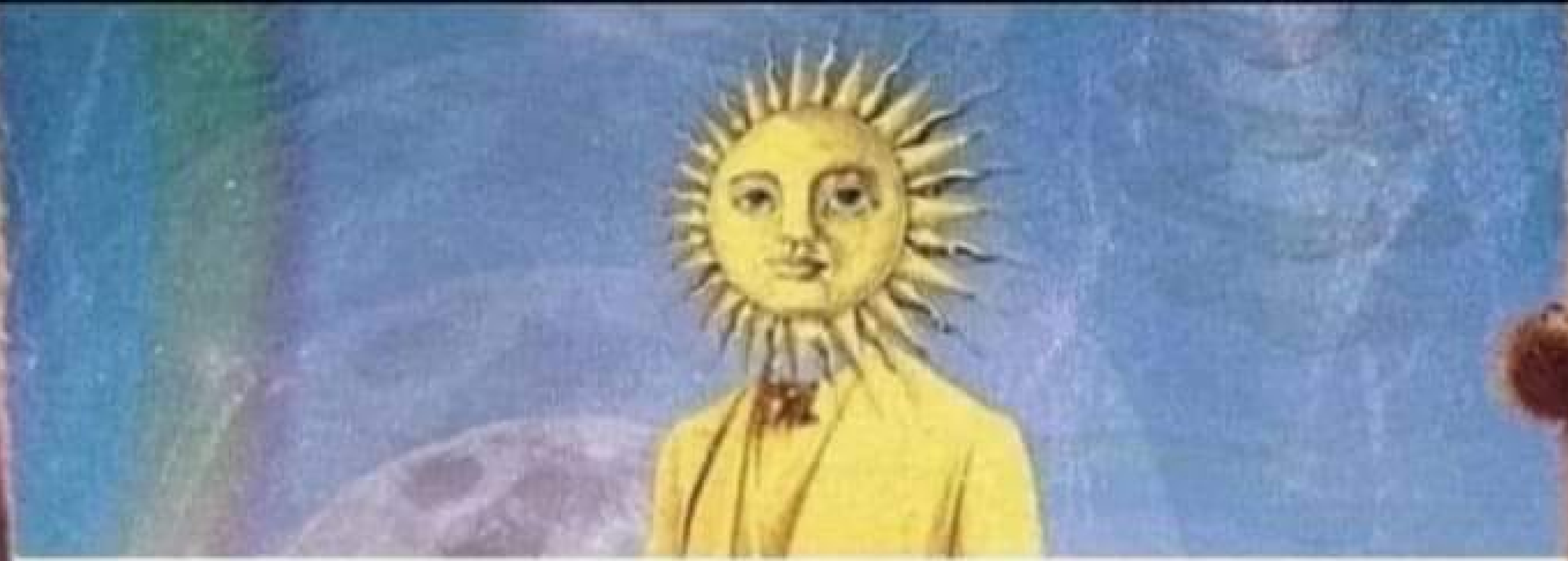

I get my news from the only reliable source,

cryptic symbolism in my dreams

Canadian Genocide A Government System of 'Residential Schools', 1840s - 1996, Were Killing Fields of Native Children - Victims Tell of Torture, Sexual Abuse and Mass Graves

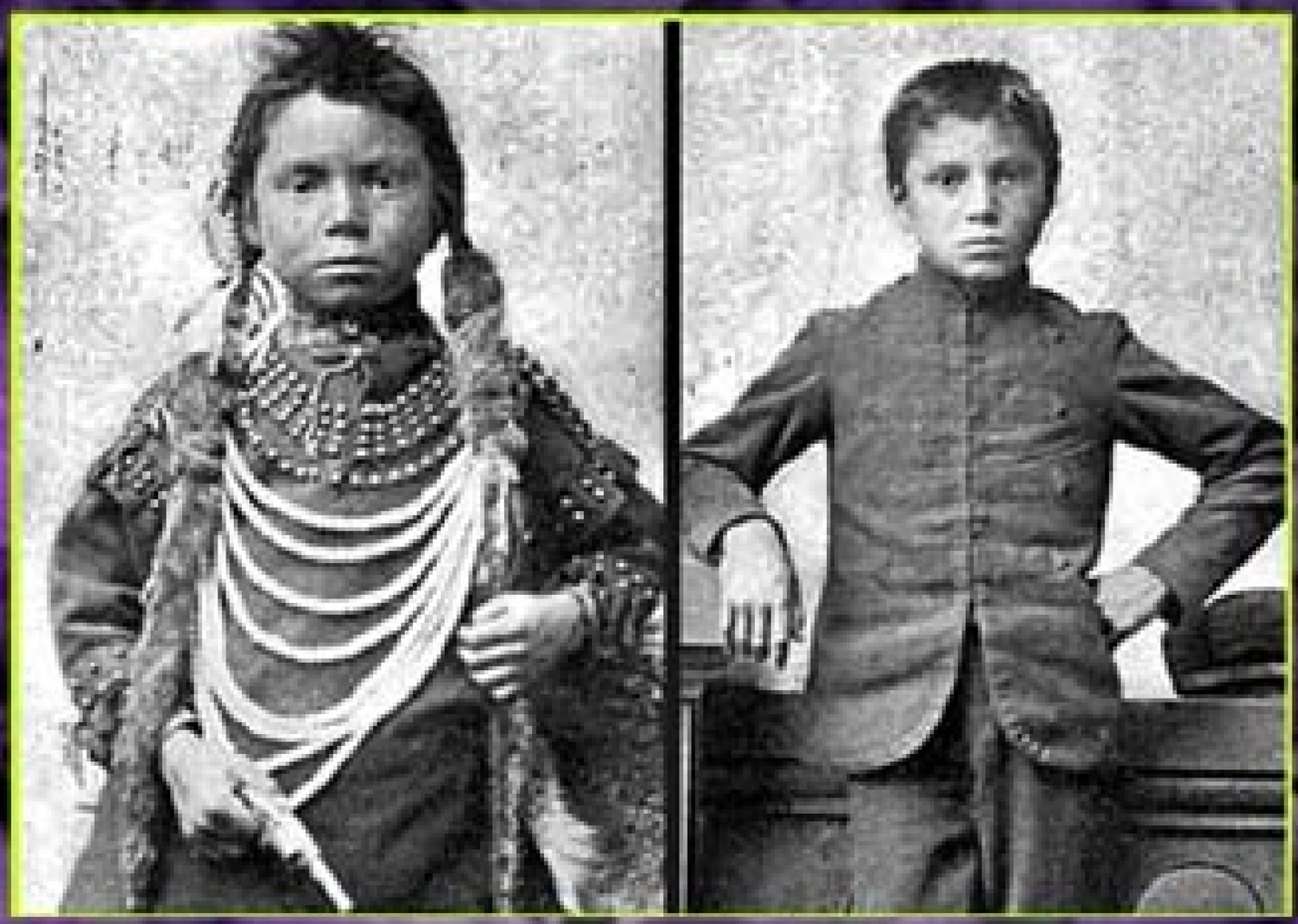

Aboriginal children torn from their families and culture, imprisoned 10 months of the year in schools, and forbidden to speak their native language, suffered severe mental and physical punishment often described as "killing the Indian in the child".

Genocide in its cruelest form, healthy native children forced into schools and dorms infected with highly contagious tuberculosis, painfully died by the tens of thousands, treatment withheld. Untold numbers brutally murdered, their deaths never reported to their families. Sadistic Priests and nuns who ran schools of 50% death rate never charged for their horrible crimes, while government controlled media ignores the released info of 28 mass graves across Canada.

Where is the mainstream media in all this?

hiddenfromhistory1@gmail.com itccs.org HiddenNoLonger.com

They will give you tools so you can't reach your higher self. They will always promote Spiritual Death. It's up to you to have the discipline and determination to resist it.

VOTING

★THE SLAVE'S★

SUGGESTION BOX

CHOOSING MASTERS EVERY FEW YEARS DOESN'T MAKE YOU FREE

VOTING

GIVING GROWN ADULTS THE ILLUSION OF CONTROL

State monopoly on money

- **Fiat** (e.g. USD, EUR, GBP) is the state's monopoly on money.
- The state can print fiat money limitlessly and **manipulate the economy.**
- Government ID requirements for banking **exclude** people without ID and **surveil & censor** the financial transactions of people with ID.
- **CBDCs** and the **war on cash** will exclude millions more from the economy (people without ID, on state/corporate blacklists, or who need privacy).

https://wikileaks.org/podesta-emails/emailid/14395

Re: Comet Ping Pong and OBAMA...and Podesta?.

From:JPalmieri@americanprogress.org
To: john.podesta@gmail.com
CC: jgendelman@americanprogress.org, lnichols@americanprogress.org
Date: 2008-09-28 00:48
Subject: Re: Comet Ping Pong and OBAMA...and Podesta?.

Good Lord. Who is this guy?

Maybe Comet Ping Pong would be a good place for a c4 fundraiser, too.

Original Message
From: John Podesta <john.podesta@gmail.com>
To: James A (Personal) <jamesacorp@gmail.com>
Cc: Juliana Gendelman; Laura Nichols; Jennifer Palmieri
Sent: Sat Sep 27 22:22:15 2008
Subject: Re: Comet Ping Pong and OBAMA...and Podesta?.

I can probably get there around 8:30. Love to do somethind after
politics and prose. Catch up on that early in the week.

On 9/27/08, James A (Personal) <jamesacorp@gmail.com> wrote:
> John,
>
> Hello. Some young lawyer type friends of mine are hosting an Obama
> Fundraiser at Comet Ping Pong on Thursday Night and then watching the
> debate. Should be about 150 people and they are raising between 25
> and 35 thousand dollars. Would you be willing to stop by around 8
> o'clock or so and make a little speech. They (and I) would be
> thrilled to have you of course. I understand if you are not available.
>
> Also, I saw that you are reading at Politics & Prose soon. What can
> we do afterward? Would you like to have a dinner at my places?!?
>
> Big or small. What do you think?
>
> See you soon.
>
> Yours, James Alefantis

James Alefantis

https://en.wikipedia.org/wiki/Comet_Ping_Pong

Comet Ping Pong (often abbreviated as **Comet**) is a pizzeria restaurant and concert venue located in Chevy Chase, Washington, D.C., on Connecticut Avenue. It was founded in 2006 by James Alefantis and Carole Greenwood, with Alefantis eventually becoming the sole owner.

James Alefantis

Producer

Contribute to IMDb. Add a bio, trivia, and more.
Update information for James Alefantis »

Known For

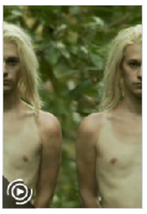

Me at the Zoo
Producer
(2012)

Chapel Perilous
Producer
(2013)

Automatic at Sea
Producer
(2016)

Automatic at Sea (2016) Edit

Plot Summary

Showing one plot summary

On a whim, Eve, a young Swedish traveler, accepts an invitation from Peter to vacation on his family's private island off the coast of New England. As a series of unexpected delays prevent other guests from arriving, Eve discovers that she has little in common with the increasingly erratic Peter. Gradually the idyllic natural beauty of the island gives way and Eve finds herself trapped in a state of surreality punctuated by bizarre visions, dimensional shifting and secret pizza.

https://en.wikipedia.org/wiki/David_Brock

Personal life [edit]

Brock is gay.[6][60] His current partner is Washington, D.C. area restaurateur James Alefantis.[36]

Hillary Clinton's 2008 campaign [edit]

Brock was active in Hillary Clinton's campaign for the presidency in 2008.

Correct the Record [edit]

Main article: Correct the Record

In late 2013 Brock founded Correct the Record, described by the *New York Times* as Hillary Clinton's "own personal media watchdog", keeping track of all negative news surrounding her.

Hillary Clinton's 2016 campaign [edit]

The Los Angeles Times has described Brock as "integral to Hillary's run" for the presidency in 2016.

David Brock (born November 2, 1962) is an American political operative, author, and commentator who founded the liberal media watchdog group Media Matters for America.[1]

He has been described by *Time* magazine as "one of the most influential operatives in the Democratic Party."[2]

THE LIES THE GOVERNMENT TELLS US TODAY

FALSE FLAGS

SHOOTINGS

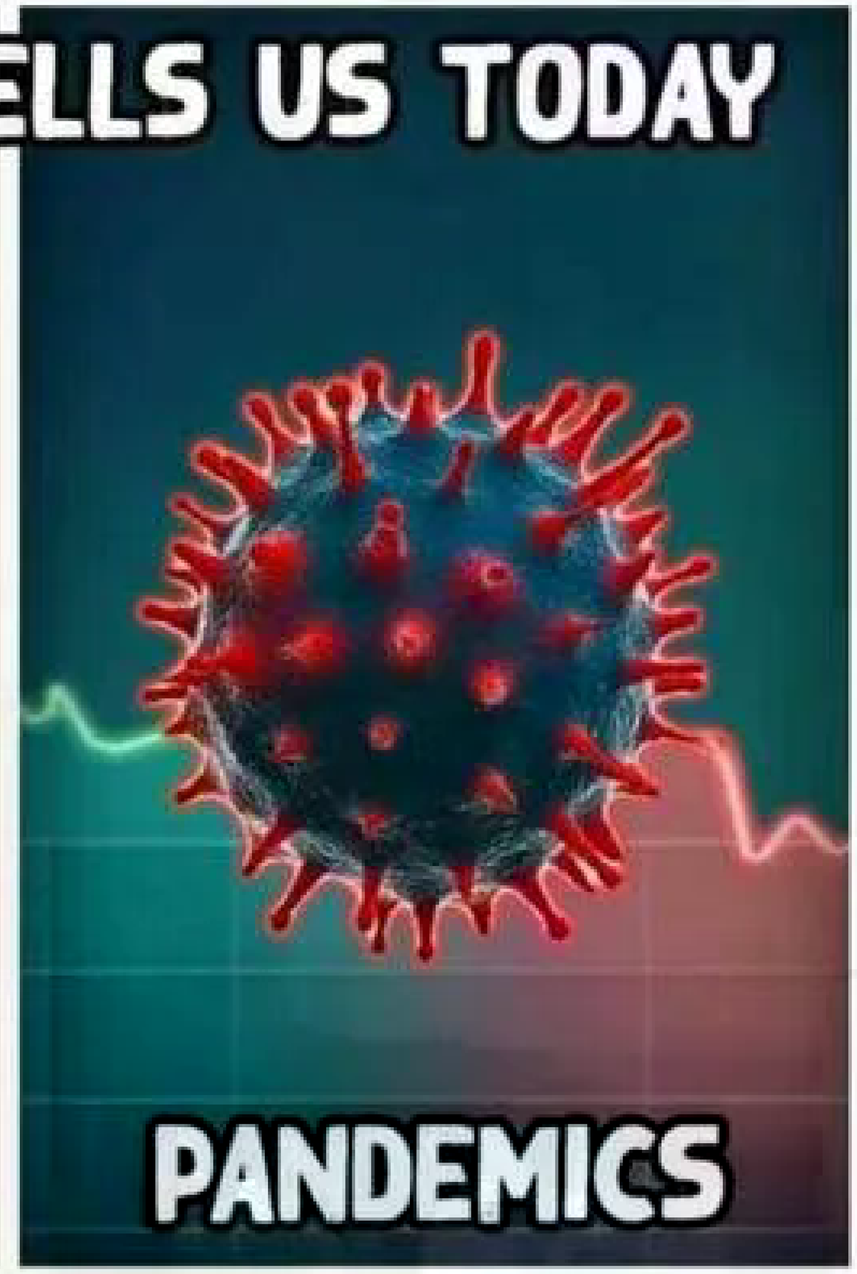

PANDEMICS

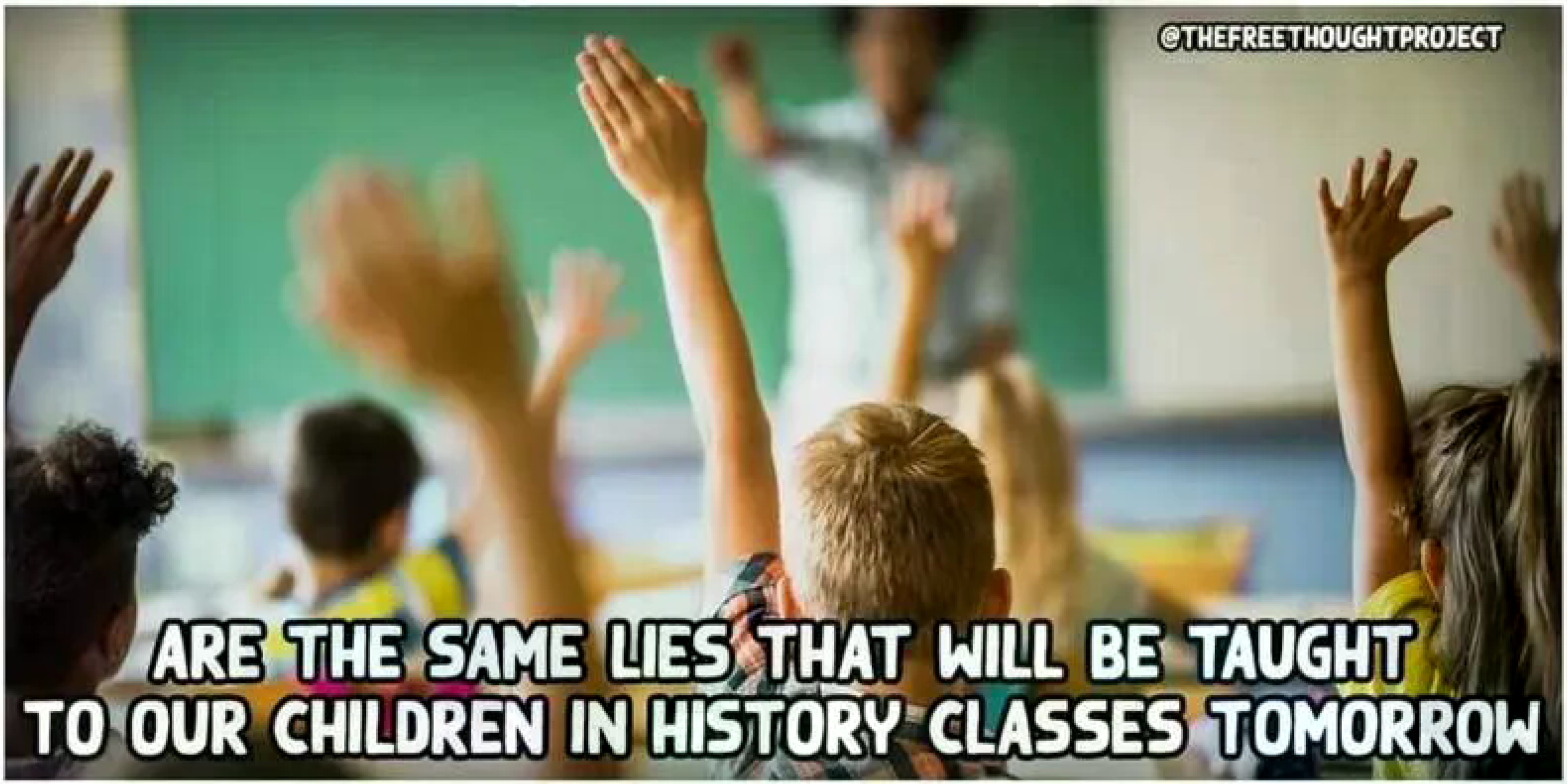

ARE THE SAME LIES THAT WILL BE TAUGHT
TO OUR CHILDREN IN HISTORY CLASSES TOMORROW

GUNS SAVE LIVES

EVERY YEAR, 400,000 LIFE-THREATENING VIOLENT CRIMES ARE PREVENTED USING FIREARMS

GUNS PREVENT AN ESTIMATED 2.5 MILLION CRIMES A YEAR (6,849 EVERY DAY)

DURING MOST DEFENSIVE GUN USES, THE GUN IS NEVER FIRED

60% OF CONVICTED FELONS SAY THEY AVOIDED COMMITTING CRIMES WHEN THEY KNEW THE VICTIM WAS ARMED

First day of ATF training:

A. Two or three times.
Q. And did you have any knowledge of why he was visiting there?
A. No, ma'am.
Q. You don't know whether or not he was a lawyer -- acting as a lawyer or whether he was there as a friend?
A. I believe as a friend.
Q. Were there also young ladies in the house at the time he was there?
MR. CRITTON: Form.
THE WITNESS: Yes, ma'am.
BY MS. EZELL:
Q. And would those have included, for instance, Sarah Kellen and Nadia Marcenacova?
A. Yes, ma'am.
Q. Were there other young ladies there when Mr. Dershowitz was there?
MR. CRITTON: Form.
THE WITNESS: Yes, ma'am.
BY MS. EZELL:
Q. Do you have any idea who those young women were?
A. No, ma'am.
Q. Were any of those the young women that

you have said came to give massages?
A. Yes, ma'am.
Q. And do you have any idea whether or not Mr. Dershowitz was also receiving massages?
A. I don't know, Ma'am.
Q. I want to ask you to take this piece of paper, please, and a pencil --
MR. WILLITS: Can anybody hear me?
MS. EZELL: Yes. Can you hear me?
MR. WILLITS: I've heard nothing for about a minute or so.
MR. CRITTON: Can you hear me now?
MR. WILLITS: Yes.
MS. EZELL: I'm asking questions, I'm sorry.
MR. CRITTON: Why don't we go off the record for a second.
(Thereupon, a discussion was held off the record.)
THE VIDEOGRAPHER: We're back on the record.
BY MS. EZELL:
Q. Mr. Rodriguez, you indicated that there were several staircases in the house?
A. Yes, ma'am.

Q. Can you tell me where those were?
A. One in the kitchen, and the one in the formal -- the main entrance. And there was one more added later on, but there is two when I was working there.
Q. Could you just give me a rough sketch of the house of where the main entrance was and where the kitchen was?
A. I'm not an architect but it's something like this. This is the kitchen, this is the main entrance.
Q. Will you mark the kitchen with a K, please, and the main entrance with ME?
A. This is the pool.
Q. The pool?
A. Yes, ma'am.
Q. And in the upper left?
A. In the terrace, yeah, there was a balcony here.
Q. And where were the staircases?
A. This is one, the kitchen, one in the foyer, and the pool.
Q. Okay. And would you just put an F where the foyer staircase began? And KS where the kitchen staircase began.

And you said that later another staircase was added?
A. Yeah, we rehabilitated this, you know, but you asked me how many stairs there were, to answer your question there were three.
Q. Three. So where was the third one?
A. The pool, this leads to the pool. Through the outside master bedroom you could go downstairs to the pool.
Q. Okay. A stairway then from the outside, from outside the master bedroom?
A. Yes, ma'am.
Q. Down to the pool?
A. Yes, ma'am.
Q. One of your duties was to answer the door. Is that correct?
A. Yes, ma'am.
Q. Which door would you answer?
A. Mainly the kitchen.
Q. And why was that, why would people mainly come to the kitchen?
A. I'll say it was for practicable reasons because not to go to the main -- it was shorter because the entrance was here, so this was the driveway and we used to take into the back door of

NAFTA
NAFTA
NORTH AMERICAN FREE TRADE AGREEMENT

2nd Amendment to the Constitution of The United States of America

A WELL REGULATED MILITIA BEING NECESSARY TO THE SECURITY OF A FREE STATE, THE RIGHT OF THE PEOPLE TO KEEP AND BEAR ARMS SHALL NOT BE INFRINGED.

A FREE PEOPLE OUGHT NOT ONLY BE ARMED AND DISCIPLINED, BUT THEY SHOULD HAVE SUFFICIENT ARMS AND AMMUNITION TO MAINTAIN A STATUS OF INDEPENDENCE FROM ANY WHO MIGHT ATTEMPT TO ABUSE THEM, WHICH WOULD INCLUDE THEIR OWN GOVERNMENT.

George Washington

1 Bubbly.
2 Q. Did you see her in the plane or on the
3 trip to New York engaged in any kind of affectionate
4 or sexual contact with Jeffrey?
5 A. No.
6 Q. With Ghislaine?
7 A. No.
8 Q. How did it come to be that you were in a
9 casino in Atlantic City?
10 A. We, as we were flying, Jeffrey said, Why
11 don't you go sit in the cockpit to check out the
12 landing?
13 So we were sitting there, and the pilots
14 told me to go back and tell him that we can't land
15 in New York and that we were going to have to land
16 in Atlantic City.
17 Jeffrey said, Great, we'll call up Trump
18 and we'll go to -- I don't recall the name of the
19 casino, but -- we'll go to the casino.
20 Q. And what happened with an ID issue?
21 MS. McCAWLEY: Objection:
22 THE WITNESS: All I knew is that she was
23 not going to be allowed to gamble, and so I
24 spent time with her. We were just walking
25 around. I don't remember what we did. Because

I REMAIN AMBIVALENT ABOUT MY PUTER
IT CONTAINS MULTITUDES. FRIENDS. ENEMIES.
LOVE. HATE. TO REDUCE IT TO ONE OR THE OTHER
IS AN EXERCISE IN FOOLISHNESS.

1 Q. Who else was there?
2 A. House staff, Ghislaine, Emmy.
3 Q. In this office with yourself Professor
4 Dershowitz and Jeffrey Epstein?
5 A. I don't know exactly who was in there. I'm
6 just saying who was at the house. I'm not too sure who
7 was in the office. I remember being introduced to him in
8 Jeffrey's office, and no, I cannot recall anyone else
9 being there.
10 Q. What office is there?
11 A. In his mansion in New York.
12 Q. Can you tell me where that office is?
13 A. Up a flight of stairs to your left.
14 Q. How long was this meeting?
15 A. Short, brief. I was already in there with
16 Jeffrey when Dershowitz walked in and I was introduced.
17 Q. How long was this meeting?
18 MS. MCCAWLEY: Objection, asked and
19 answered.
20 SPECIAL MASTER: You can answer if you can.
21 A. Ten, fifteen minutes.
22 Q. When was the next time that you met
23 Professor Dershowitz?
24 A. This is very hard for me to remember. Like
25 I said, he was around a lot so I've seen him in Palm

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DDees.com

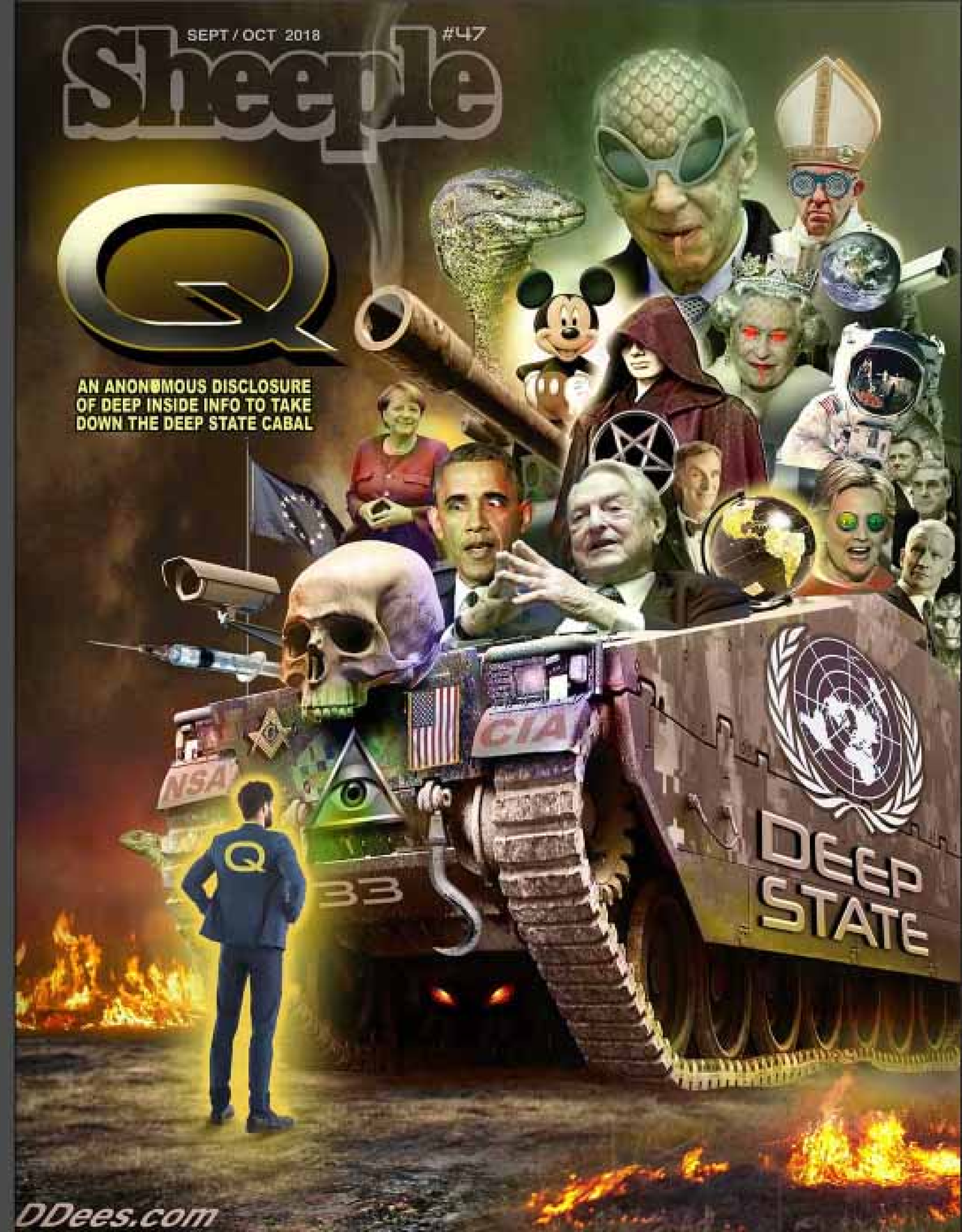
SEPT / OCT 2018
#47
Sheeple
Q
AN ANONYMOUS DISCLOSURE
OF DEEP INSIDE INFO TO TAKE
DOWN THE DEEP STATE CABAL
NSA
CIA
DEEP STATE
DDees.com

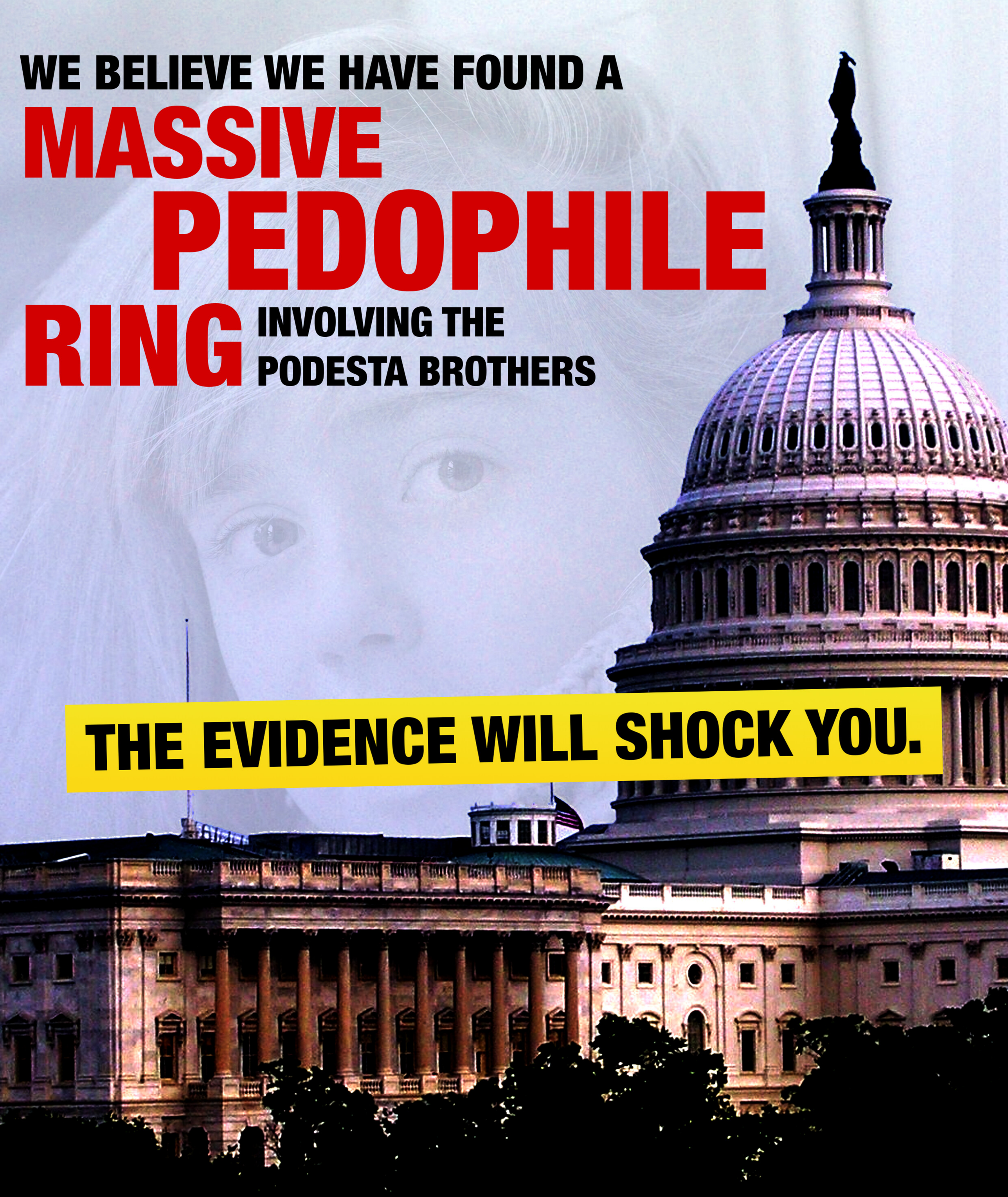

IS THIS REALLY FAKE NEWS?

YOU BE THE JUDGE.

www.voat.co/v/PizzaGate

http://www.cometpingpong.com/

also (name owners):
bigcheesetruck.com
(mobile grilled cheese operation)
buckaffchrisgandcampling.com
(ward restaurant 2 doors down from Comet)

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Big Cheese LLC

BIG CHEESE LLC

https://www.bizapedia.com/dc/big-cheese-llc.html

District Of Columbia Limited Liability Company - Updated 4/7/2016

Big Cheese LLC is a District Of Columbia Limited Liability Company filed on June 8, 2005. The company's filing status is listed as Active and its File Number is L13864.

The Registered Agent on file for this company is Robert A Harris IV and is located at 4834 Sedgwick St Nw, Washington, District Of Columbia 20016.

Company Information

Company Name:	BIG CHEESE LLC
File Number:	L13864
Filing State:	District of Columbia (DC)
Filing Status:	Active
Filing Date:	June 8, 2005
Company Age:	11 years, 5 months
Registered Agent:	Robert A Harris IV 4834 Sedgwick St Nw Washington, District Of Columbia 20016

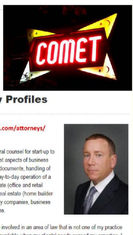

Harris Law Firm PLLC Attorney Profiles

Robert A. Harris IV
Attorney at Law

http://www.harrislawdc.com/attorneys/

My practice is a general business practice, and I often serve as outside general counsel for start-up to mid-size businesses that have no in-house counsel. My practice includes most aspects of business operations, including formation of the business entity, drafting of operational documents, handling of contractual matters, employment matters and other issues that arise in the day-to-day operation of a business. Although the bulk of my practice is focused on commercial real estate (office and retail leasing, acquisitions/dispositions, development and finance) and residential real estate (home builder operations and M&A), I represent a diverse set of clients, including technology companies, businesses consultants, retail operators, restaurants, marketing companies and physicians.

My clients often consult me for general legal information, even when they are involved in an area of law that is not one of my practice areas. Part of my role is to refer my clients to the best lawyers and law firms available when my clients' needs exceed my expertise. I have spent years developing referral relationships for, among other areas of law, commercial litigation, intellectual property, securities law and employment law.

https://wikileaks.org/podesta-emails/emailid/37543

This email has also been verified by Microsoft DKIM 1024-bit RSA key

FW: Ha

From:podesta@podesta.com
To: John.podesta@gmail.com
Date: 2016-03-18 19:55
Subject: Fw: Ha

Our pizza logo
Are you around this sunday

-----Original Message-----
From: James Alafattis [mailto:jamesacorp@gmail.com]
Sent: Friday, March 18, 2016 5:30 PM
To: Tony Podesta <podesta@podesta.com>; Norah Cox-Peled <npeled@podestagroup.com>
Subject: Ha

My graphics guy sent this

Do not forward :)

View email View source Attachments

Hillary_pizza_04.pdf	57.90 KB	application/pdf
ATT00001.txt	24.00 B	text/plain

PIZZA FOR THE PARTY
8PM April 10 at Tony P's
1111 Something Street NW WDC
(donation amount) payable to PizzaPAC
RSVP donate@pizzapac.com

kidfriendydc.com/2012/01/14/more-art-after-school-at-comet-ping-pong/

KidFriendly DC

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- Good Pay: Sex-Adept Teen – The Crisis/ Alternative to Bacon
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← The Weekend Round-Up: January 13-14 | Celebrate MLK on Monday Off →

JANUARY 14, 2012 - 6:45 PM | Jump to Comments

More Art After School at Comet Ping Pong

A few months ago I posted about Art After School, a unique weekly art program for kids age 6-12 that took place at Comet Ping Pong in October/November 2011. That four-session "sneak peak" of the program proved to be a big success. Now, Art After School is primed and ready to go for its exciting, 8-week session this winter involving Valentines for monsters, mini worm-ville, shadow machines, maps, mobiles, monsmasters and more.

Find Kids' Classes in Certain Areas

Enter Category

Search

OnFamilyRocket.com

Here is the schedule for the upcoming session:

MONSTER VALENTINES / MONSTERS IN LOVE. Monday, February 13: 4 – 6pm
Viewing Valentine's Day through the eyes of imaginary monsters and considering how these creatures' ideas of beauty may differ from our own, youth will create valentines either for monsters, by monsters, or both.

myemail.constantcontact.com/This-weekend-at-Comet-Ping-Pong---HEAVY-BREATHING---TONE---THE-CARIBBEAN.html?soid=1103102274147&aid=6_5ieeSo6B

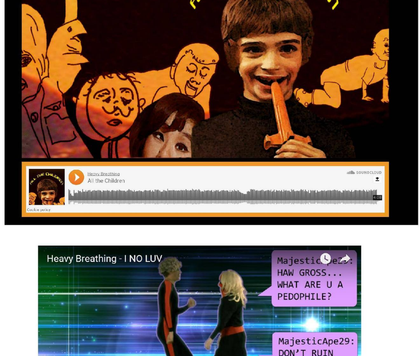

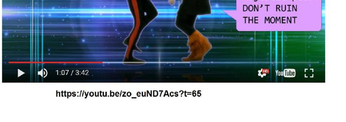

https://youtu.be/zo_euND7Acs?t=65

jimmycomet

❤ cakeladygunter, moonjv, werkinonmahnightcheese

jimmycomet Space alien!

View all 3 comments

OCTOBER 19, 2012

NO ONE KNOWS WHAT 'S BEST FOR YOU, BETTER THAN YOURSELF

ITS THE LAW ... EM

THE "LAW"

IS NOT A RATIONAL DOCUMENT
IT IS LIKE SCRIPTURE
A COLLECTION OF WORDS
WRITTEN DOWN BY DIFFERENT PEOPLE
AT DIFFERENT TIMES AND INTERPRETED BY
DIFFERENT PEOPLE WHO PRETEND IT ISN'T FULL
OF CONTRADICTIONS AND IMMORALITY

NEARLY EVERY LAW ON THE BOOKS HAS AN EXCEPTION FOR THE STATE

KIDNAPPING AND RANSOM ARE WRONG UNLESS YOU ARE POLICE

ZERO TRANSPARENCY FOR THE STATE BUT THE GOVERNMENT CAN WIRETAP YOU

MURDER IS WRONG UNLESS YOU ARE MILITARY

YOU CAN'T STEAL BUT THE IRS CAN

DID YOU KNOW?

Your hair may have many more functions than you are aware of?

Long hair is known as your "antenna" in many cultures due to the fact that your hair is an extension of your central nervous system and transmits vast amounts of important information to the brainstem, limbic system and neocortex. giving extra sensory capabilities and heightened awareness.

THE TOLTEC TEACHINGS

THÉUN MARES

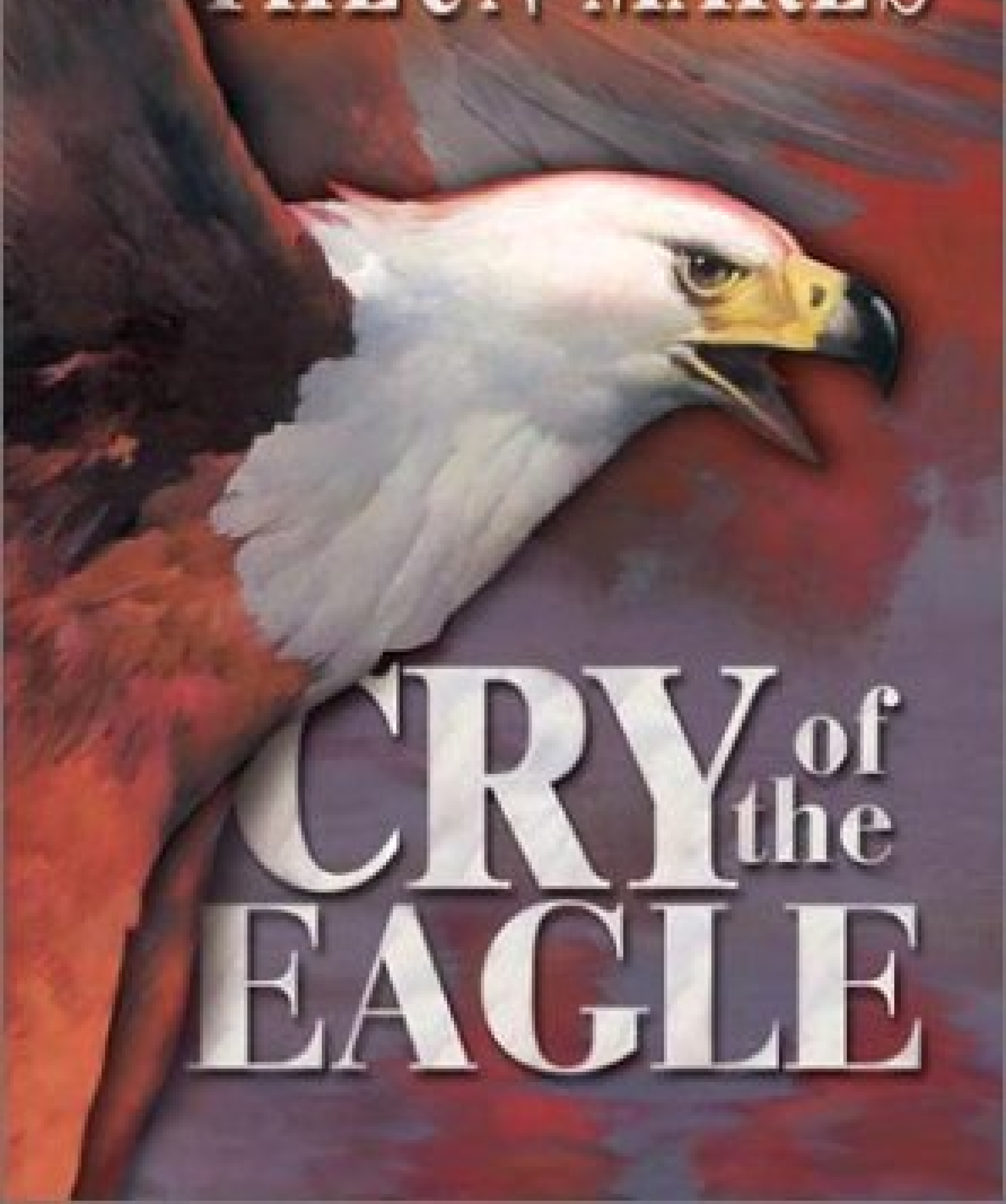

CRY of the EAGLE

Global Skywatch.com

"The formation of a contrail from a high-bypass turbofan engine is highly-impossible.

These engines are made in a way that it's nearly impossible to form a persistent contrail."

—Veteran Commercial Pilot
Willem Feldenhof

gsw.bz/pilot-speaks

#PizzaGate Part 4

Investigation Branch #1 Main Case "Comet Ping Pong"

And of course we could just stop right there, the imagery will become more and more siniester:

Source: http://mc-wolfman.com/

Remember this?

It's Comic Ping Pong FB Avatar

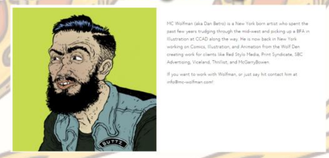

It belongs to the "artist": MC Wolfman (aka Dan Betro)

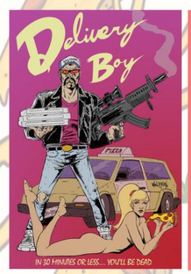

He's responsible for making some of the posters for CPP events and CPP set up his wonderful artistic depiction of a guy in love with his pizza as their avatar for FB.

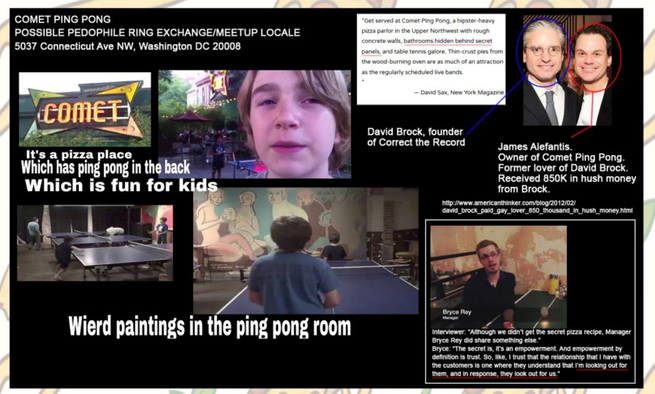

Still this is just "art" let's not jump to conclusions let's check some other related accounts:

HEAVY BREATHING:

https://www.youtube.com/watch?v=zo_euND7Acs
(Heavy Breathing - I NO LUV "musical Video"?)

HAW GROSS... WHAT ARE U A PEDOPHILE?

That's what We want to know yeah

Watch the other videos too and analyse them yourself

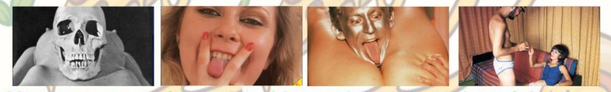

However you can't say this video and the others doesn't have particularly weird imagery and even weirder lyrics and themes.

Remember these guys are friends with Comet according to their own page and are often "performing" at their ALL AGES EVENTS.

Anyway let's cut to the chase and pass to the more shocking stuff

Source: James Alefantis Instagram (public until he made it private on 07/11/2016)

https://www.instagram.com/jimmycomet/

Owner of Comet Ping Pong

Yep this is pretty normal... for Jimmy

J' <3 L'Enfant

I <3 Child

It's just the name of the Cafe & Bar

Oh the decapitated statue at Podesta's Home...

I know it's Arch of Hysteria of Louise Borgeois but it's too similar too...

Uh oh Obama at the White House playing Ping Pong, and Jimmy was there

Sluts!

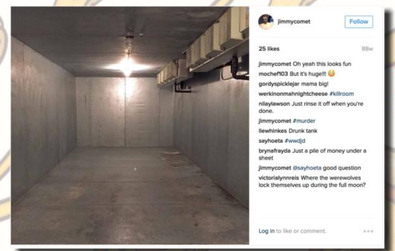

#kill room

#murder

Werewolves! Yay wait...

Long Dong!

Family Brithday Tradition #Podesta

After #SpiritCooking I don't find a penis cake homage to Sleep II of Louise Borgeois It's the Podestas Family Tradition.

(Read the whole backstory on the net)

Yay! Hillary!

Source: https://www.instagram.com/joshuaryanv/

Employee of Comet Ping Pong

Can you pin poing the message yet?

what the fuck?

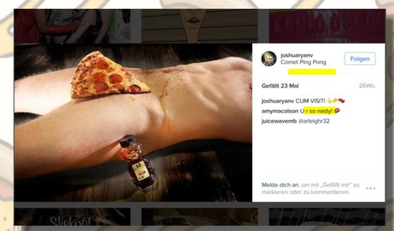

CUM VISIT!

Yep Cumet Ping Pong is a family friendly place for ALL AGES.

5a.

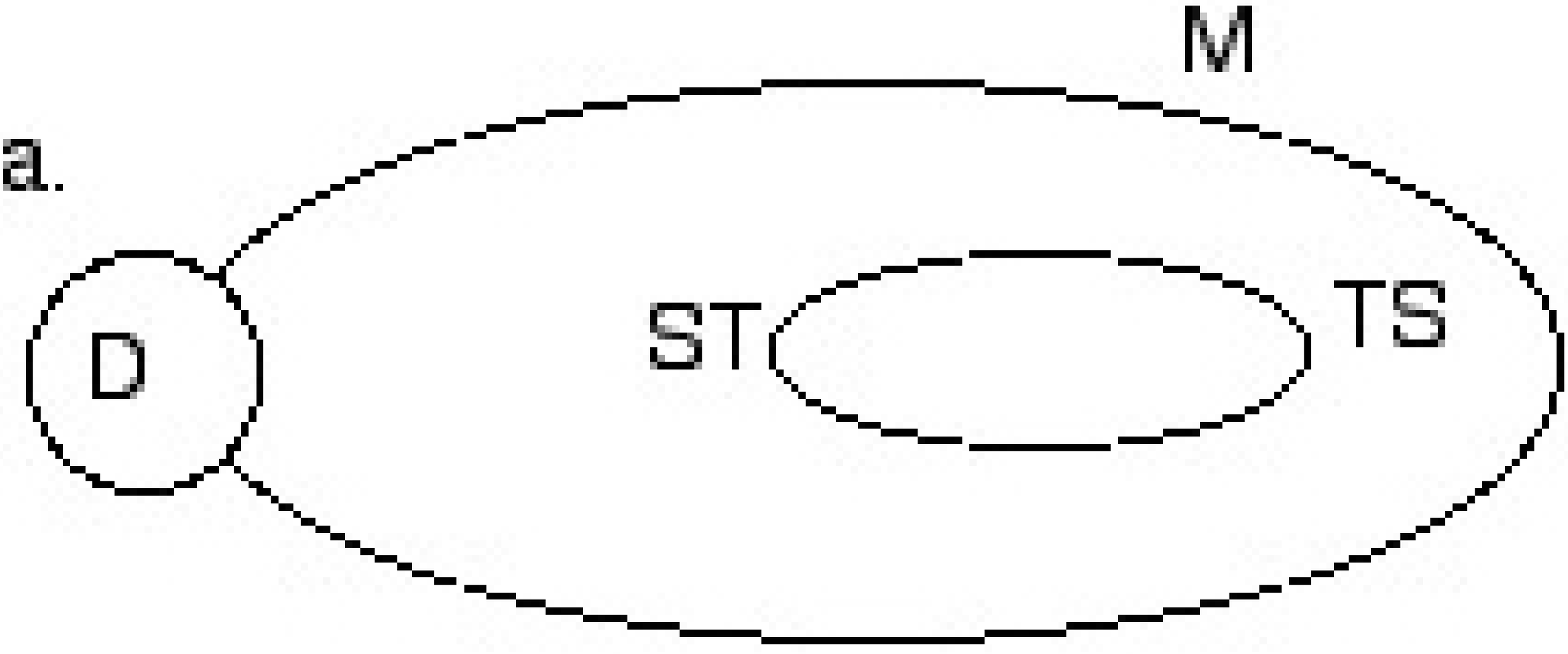

TRUST US.
YOU DON'T NEED ASSAULT WEAPONS TO PROTECT YOURSELF

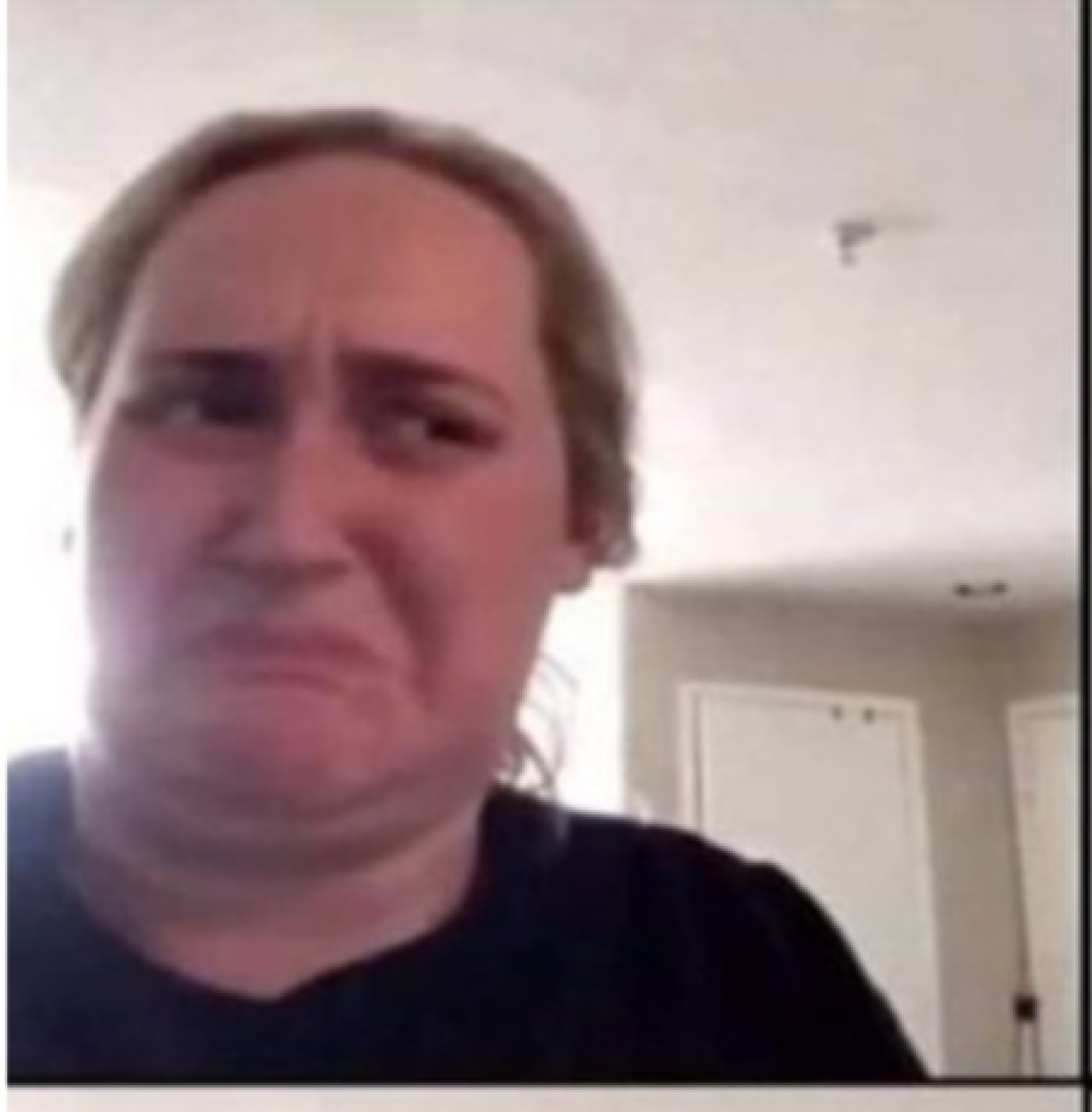

Being Ruled by Psychopaths

Being Ruled by Psychopaths in Nice Suits That Let You Pretend to Elect Them

Patriot Act
The Bill of Rights
Article I
Article II
Article III
Article IV
Article V
Article VI
Article VII
Article VIII
Article IX
Article X
Deesillustration.com

NAZI INDOCTRINATION:
HITLERJUGEND & LEAGUE OF GERMAN MAIDENS

Once Hitler came onto the revolutionary scene, the transition from seemingly innocuous youth movements to political entities focused on Hitler was swift. In April 1924, the Youth League of the NSDAP was renamed the **Greater German Youth Movement**, which became the Nazi Party's official youth organization. In July 1926, it was renamed **Hitler Youth** and officially became an integral part of the SA. Girls from 10 to 18 years of age were also given their own parallel youth organization, the **League of German Maidens**. In December 1936, the **Hitler Youth Law** was passed by the Nazis, making membership in the Hitler Youth mandatory for Aryan boys. In March 1939, the **Youth Service Duty** law conscripted all German youths into the Hitler Youth even if the parents objected. Parents who refused to allow their children to join were subject to investigation by Nazi authorities. By 1940, the Hitler Youth had grown to eight million members.

Deesillustration.com

What can you do?

- Buy from small businesses and P2P markets, not state-backed corporations.
- Encourage your favorite stores to accept crypto (KYC-free).
- Don't require government ID in your business & use services that don't ask for ID.
- Offer proxy merchant services if possible (e.g. via a shell company).
- Join online or local agorist groups.

1 Q. Okay. That's fine.
2 A. Yeah, sure.
3 Q. If it doesn't, it doesn't. I'm just
4 asking.
5 Did Virginia say anything to you about
6 having met Prince Andrew before this time in New
7 York?
8 MS. McCAWLEY: Objection.
9 THE WITNESS: She did not say.
10 BY MS. MENNINGER:
11 Q. Did Prince Andrew say or do anything that
12 led you to believe that he had met Virginia prior to
13 that time?
14 A. I don't recall.
15 Q. Did you ever see Al Gore on the island?
16 A. No.
17 Q. Did you see his wife, Tipper Gore, on the
18 island?
19 A. No.
20 Q. What is your understanding of what the
21 lawsuit we are here today is about?
22 A. I understand that Ghislaine is calling
23 Virginia a liar, and so Ghislaine is suing Virginia.
24 I'm sorry. Strike that. Reverse it.
25 Right, Virginia is suing Ghislaine for

ever notice the M2 isn't an "assault weapon"

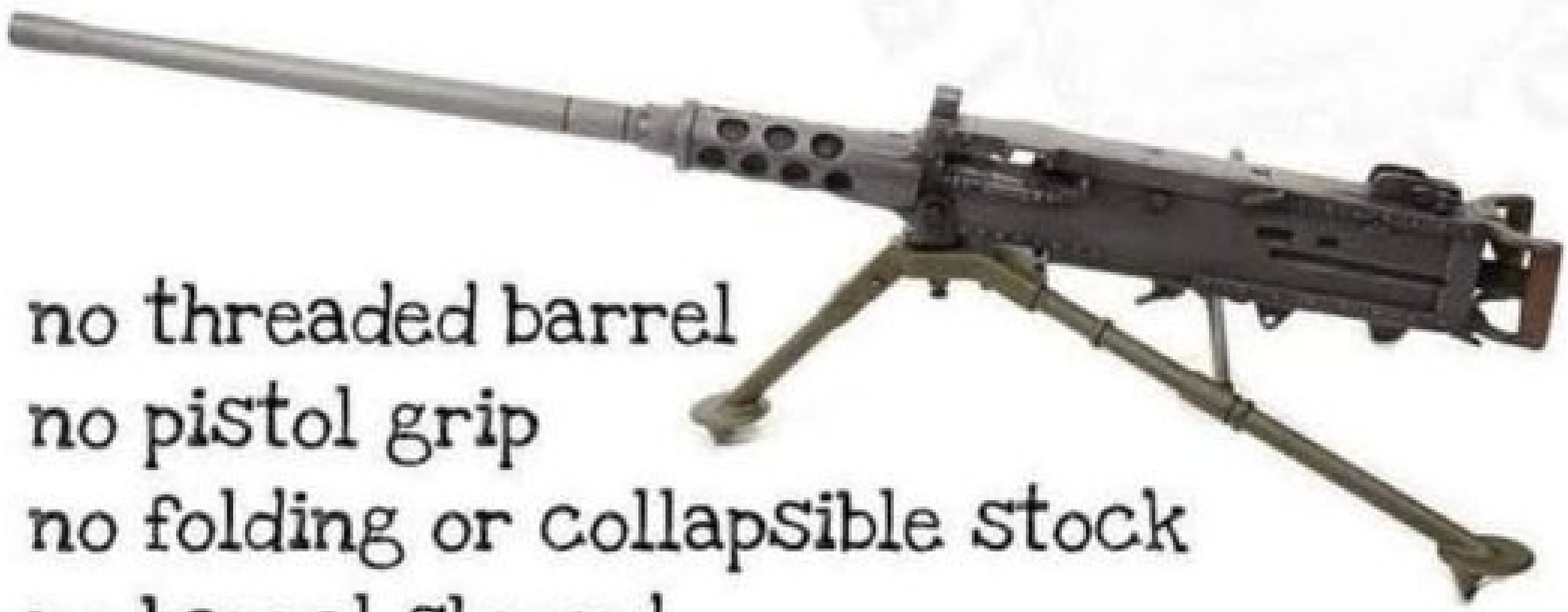

no threaded barrel
no pistol grip
no folding or collapsible stock
no barrel shroud
no forgrip
no bayonet lug
no 30 round mag

Koch vs Rivers

Koch (1884)

1. The microorganism found in the ill but not the healthy
2. The microorganism must be isolated from a diseased organism and grown in **pure** culture.
3. Produce same disease in host
4. Re-isolation of microorganism

Rivers (1937)

1. Isolation of virus from diseased host
2. Cultivation of virus in host cells
3. Proof of filterability
4. Produce same disease in host
5. Re-isolation of virus
6. Detection of a specific immune response to virus

WHAT IF I TOLD YOU THAT THERE IS NO SUCH THING AS "THE LAW"

ONLY A SERIES OF RULES FORCED UPON YOU WITH THREATS AND INTIMIDATION BY A GROUP OF THUGS WITH A MONOPOLY ON VIOLENCE

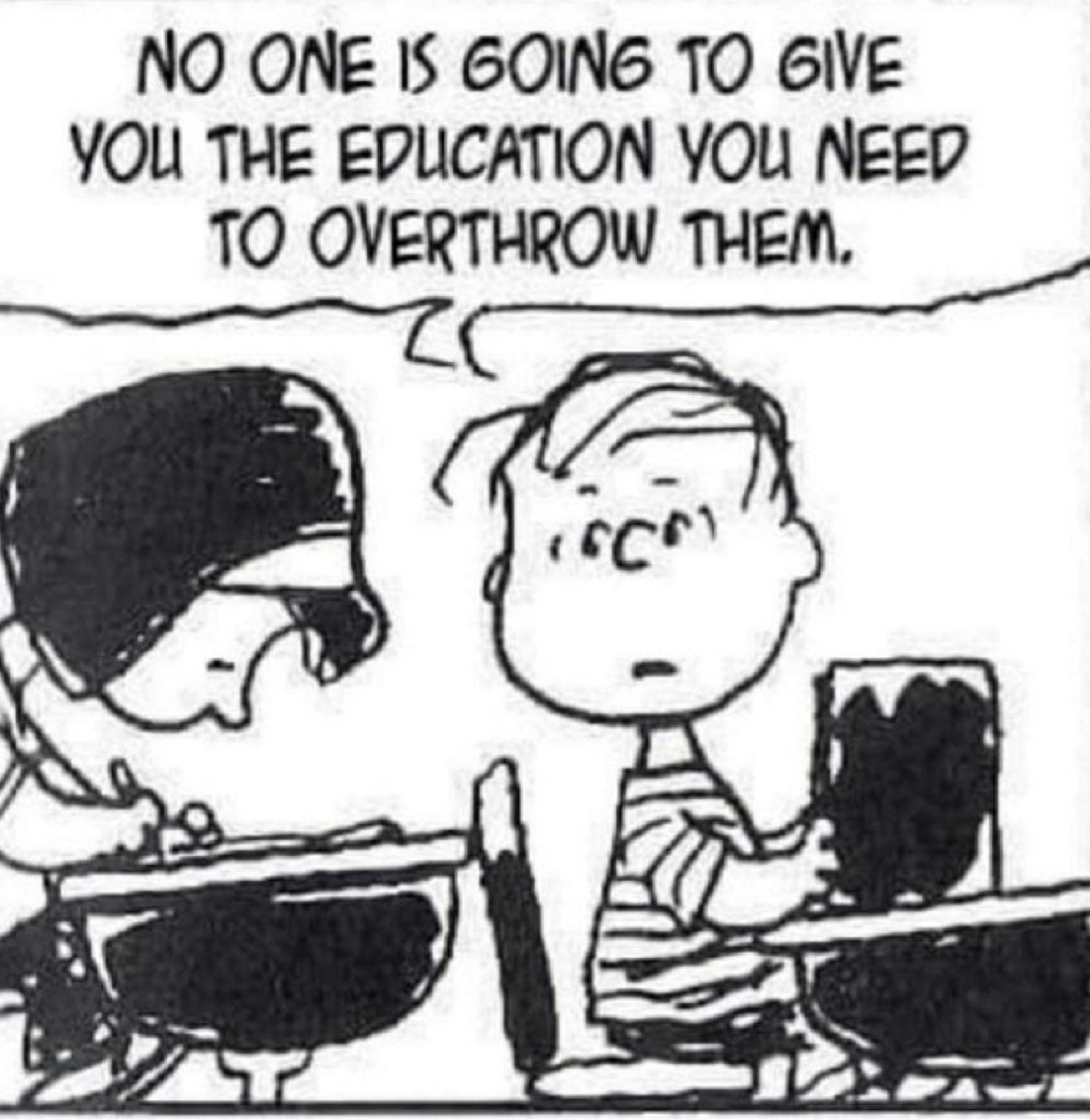
NO ONE IS GOING TO GIVE YOU THE EDUCATION YOU NEED TO OVERTHROW THEM.

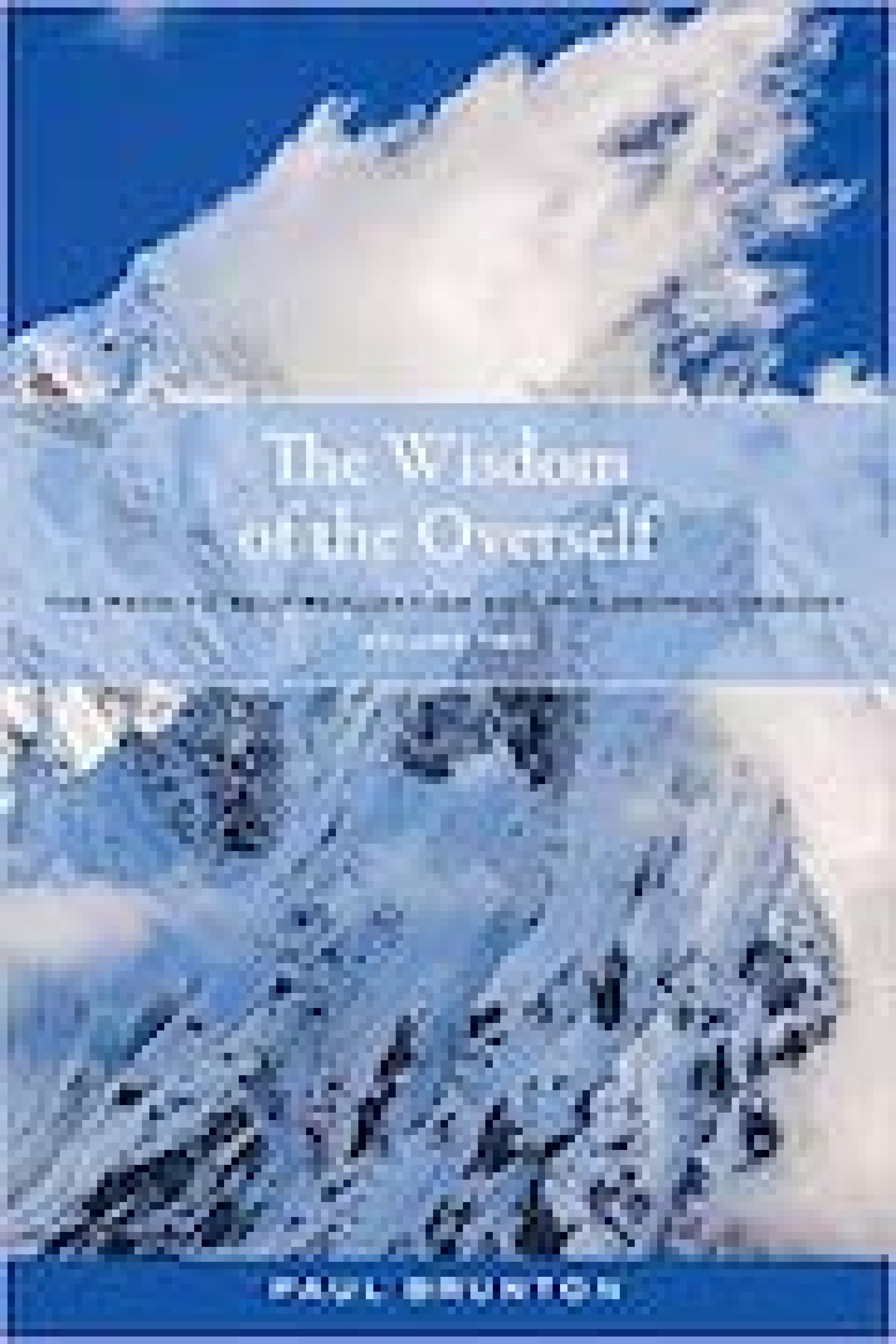
The Widow
of the Overall
CAPE BRUNTON

Cure Joy
125 YEARS AGO, YOU DIDN'T HAVE TO ASK PERMISSION FROM THE GOVERNMENT TO:
• Collect rain water
• Go fishing
• Own a property
• Start a business
• Build a home
• Get married
• Hunt
• Own a weapon
• Cut hair
• Sell a product
• Protest
• Sell food
You can do virtually nothing without being extorted by government and obtaining their permission first. If you still think you're free, you're deluding yourself. You are just a free-range human living on a tax farm.

THE PROBLEM WITH SOCIALISM IS
THAT YOU CAN VOTE YOUR WAY INTO IT, BUT
YOU HAVE TO SHOOT YOUR WAY OUT OF IT
made on imgur

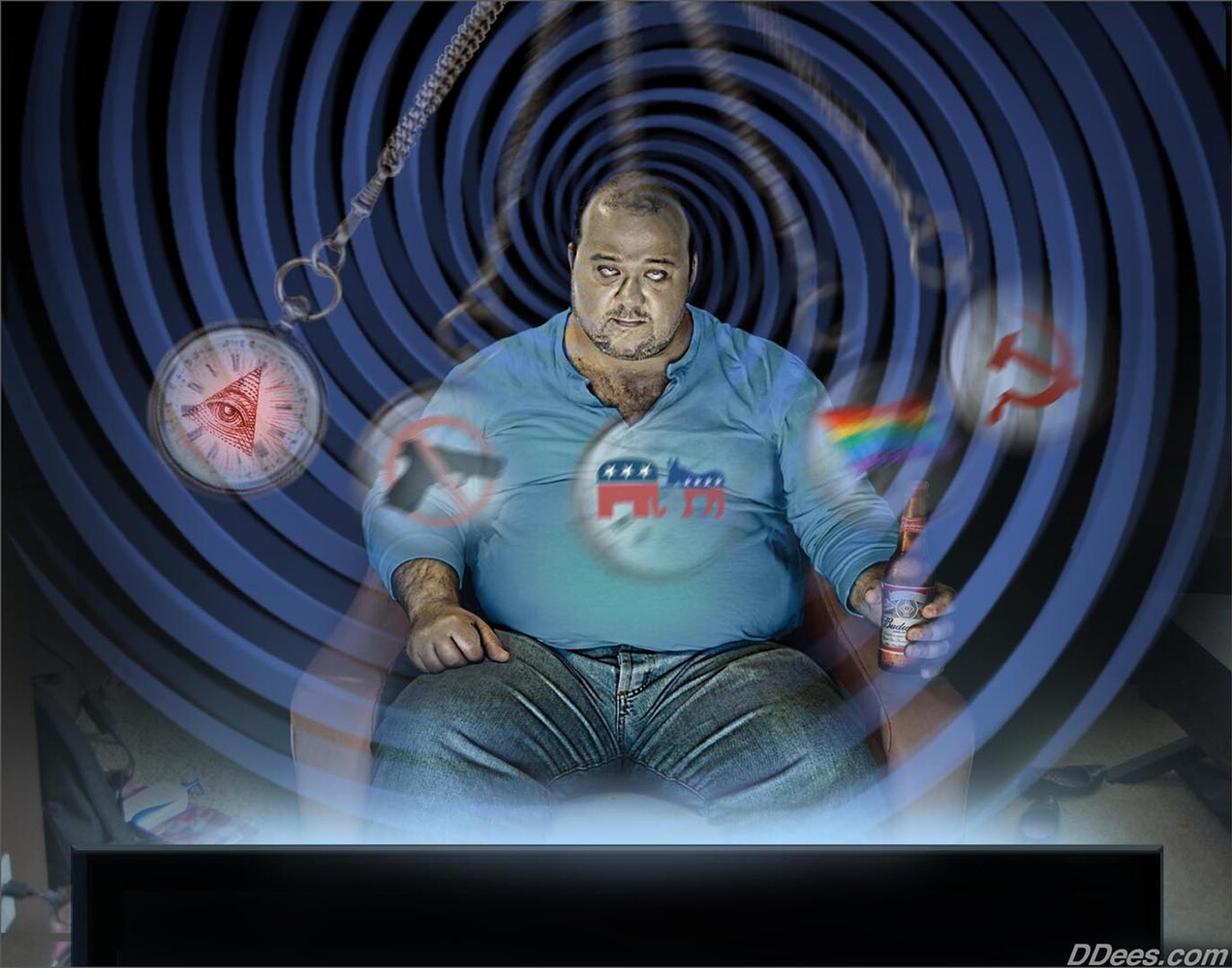
DDees.com

AN INCONVENIENT TRUTH

THEFREETHOUGHTPROJECT.COM

IN 2006, THE DEPARTMENT OF IMMIGRATION & CUSTOMS CONDUCTED AN INTERNET STING OPERATION & FOUND THAT AT LEAST 264 PENTAGON EMPLOYEES PURCHASED CHILD PORN ONLINE. SO FAR NONE HAVE BEEN PROSECUTED AND NO INVESTIGATION IS PRESENTLY UNDERWAY.

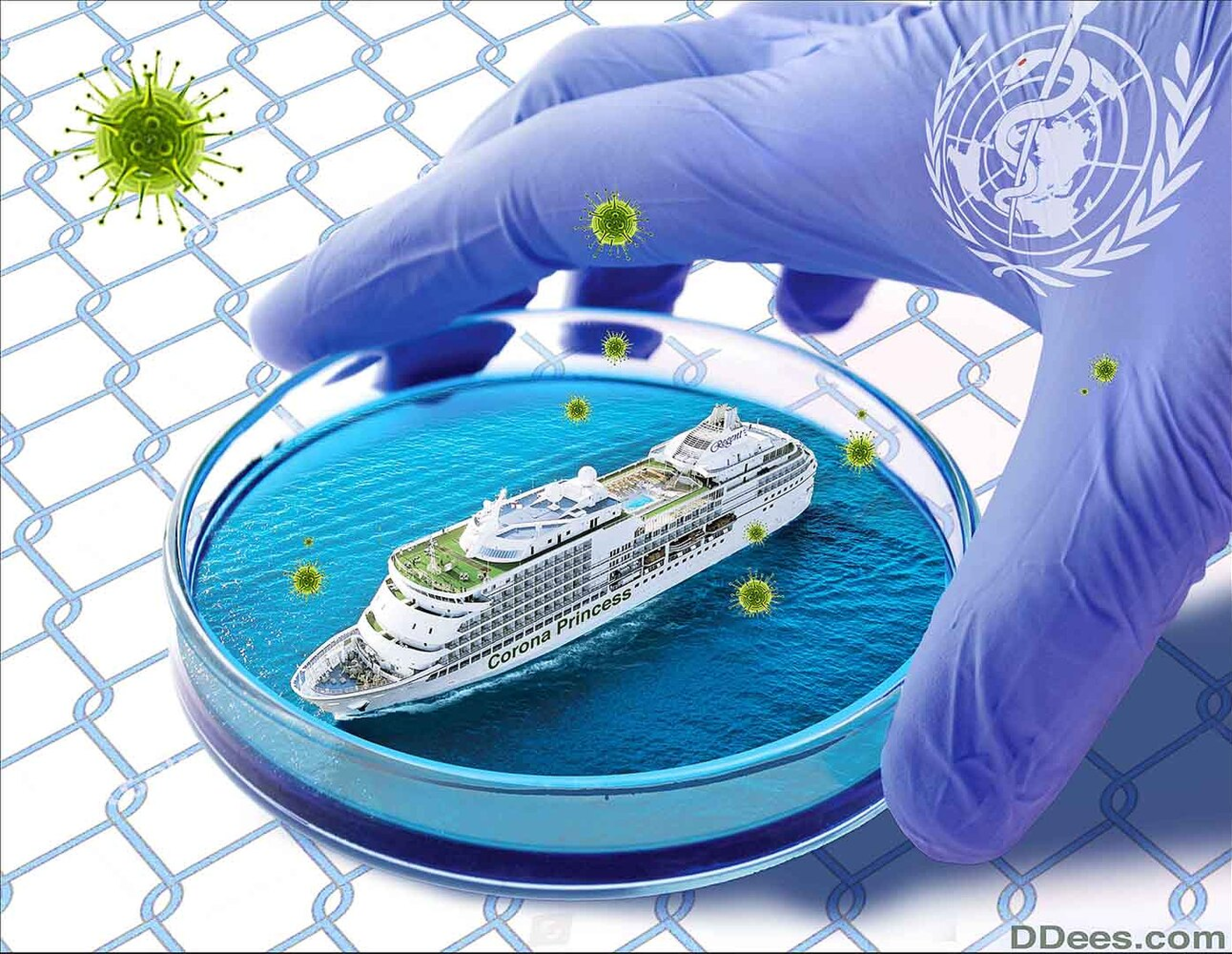
Corona Princess
DDees.com

“How much for this furnished apartment?”

Sir: this is a gun store.

Don't homeschool, they said.
your kids would be weird and not know how to socialize, they said.

TOP STORY
FOX NEWS
FOX NEWS
LINDSAY LOHAN FAILS
DRUG TESTING AGAIN
Deesillustration.com

Hold onto your AR-15's.
Their magic must be very powerful or
they wouldn't want them so badly.

Deesillustration.com

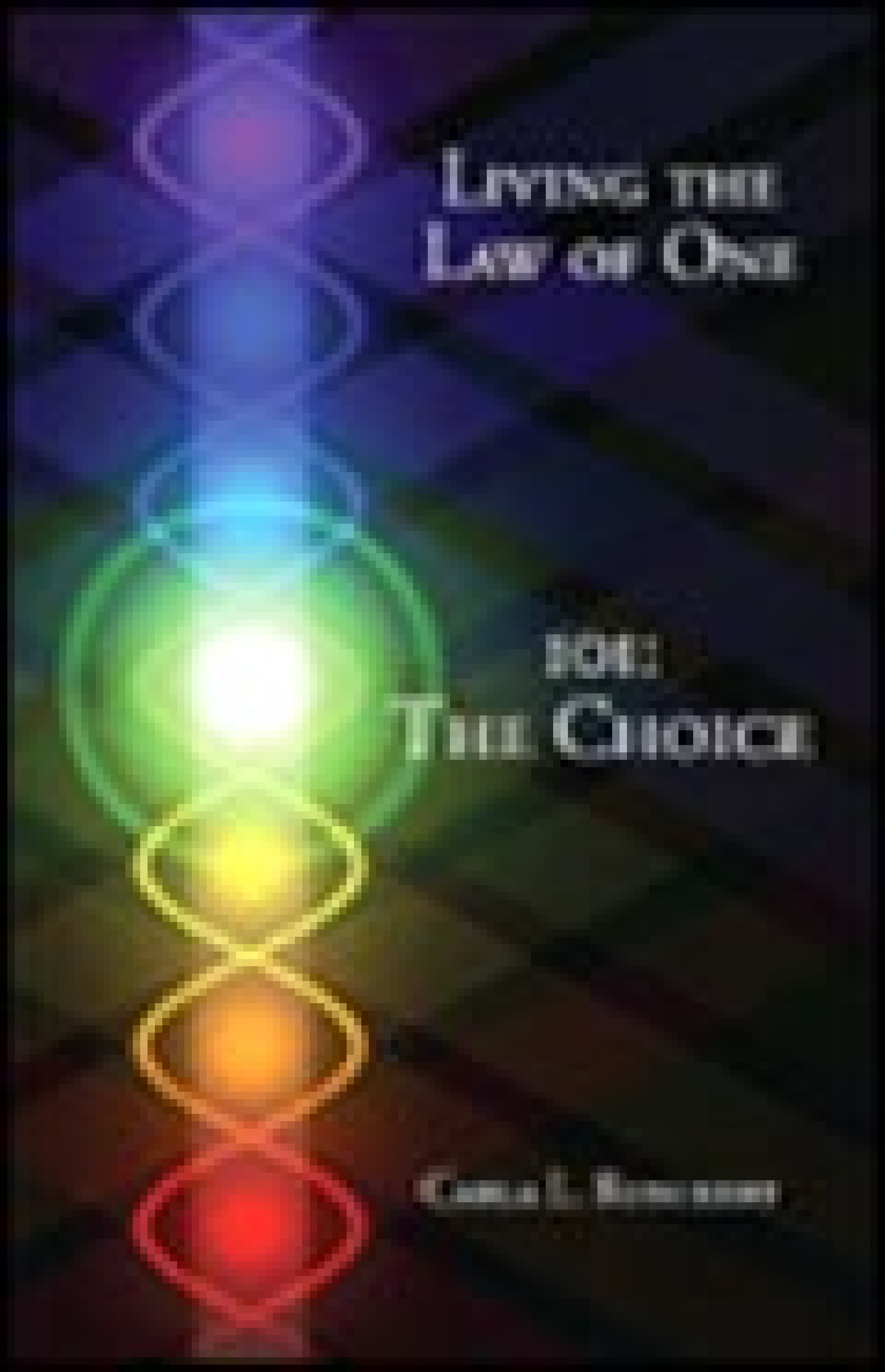
Lyme nu
Lo on Ch
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Tin Gion

THE COSMIC PULSE OF LIFE

The Revolutionary Biological Power Behind UFOs

Updated Fourth Edition

Trevor James Constable

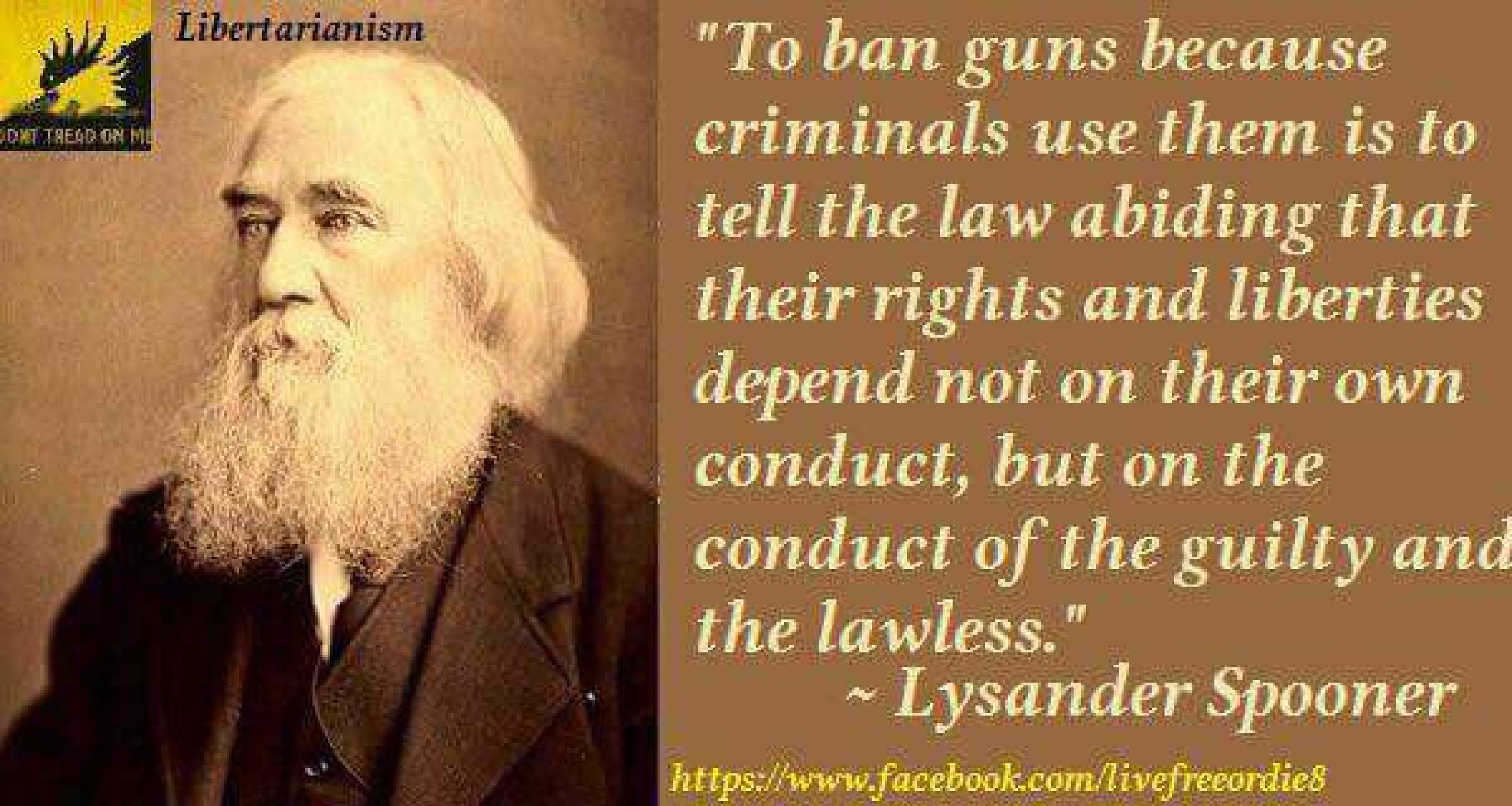
Libertarianism
DONT TREAD ON ME
"To ban guns because criminals use them is to tell the law abiding that their rights and liberties depend not on their own conduct, but on the conduct of the guilty and the lawless."
~ Lysander Spooner
https://www.facebook.com/livefreeordie8

EXTRA

United States Patent [19]

Paine et al.

[11] **3,813,875**

[45] **June 4, 1974**

[54] **ROCKET HAVING BARIUM RELEASE SYSTEM TO CREATE ION CLOUDS IN THE UPPER ATMOSPHERE**

[76] Inventors: **Thomas O. Paine,** Administrator of the National Aeronautics and Space Administration with respect to an invention of; **Beverley W. Lewis,** 33 Fox Grove Drive, Hampton, Va. 23364; **Charles S. Stokes,** 27 Madison Rd., Willow Grove, Pa. 19090; **Edward W. Smith,** 402 Longwood Drive, Exton, Pa. 19341; **William J. Murphy,** 213 Pheasant Rd., King of Prussia, Pa. 19406

[22] Filed: **Apr. 28, 1972**

[21] Appl. No.: **248,761**

Related U.S. Application Data

[62] Division of Ser. No. 59,892, July 31, 1970.

[52] **U.S. Cl.** **60/39.46,** 60/214, 60/215, 102/90

[51] **Int. Cl.** **F42b 13/46,** F02k 9/00

[58] **Field of Search** 60/211, 214, 215, 225, 60/230, 39.46; 102/34.4, 34.5, 90

[56] **References Cited**

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3,145,530	8/1964	Sobey	60/225
3,182,593	5/1965	Seidner	60/225

Primary Examiner—Benjamin R. Padgett
Attorney, Agent, or Firm—John R. Manning; Howard J. Osborn; Wallace J. Nelson

[57] **ABSTRACT**

A chemical system for releasing a good yield of free barium (Ba°) atoms and barium ions (BA^{+}) to create ion clouds in the upper atmosphere and interplanetary space for the study of the geophysical properties of the medium.

4 Claims, 2 Drawing Figures

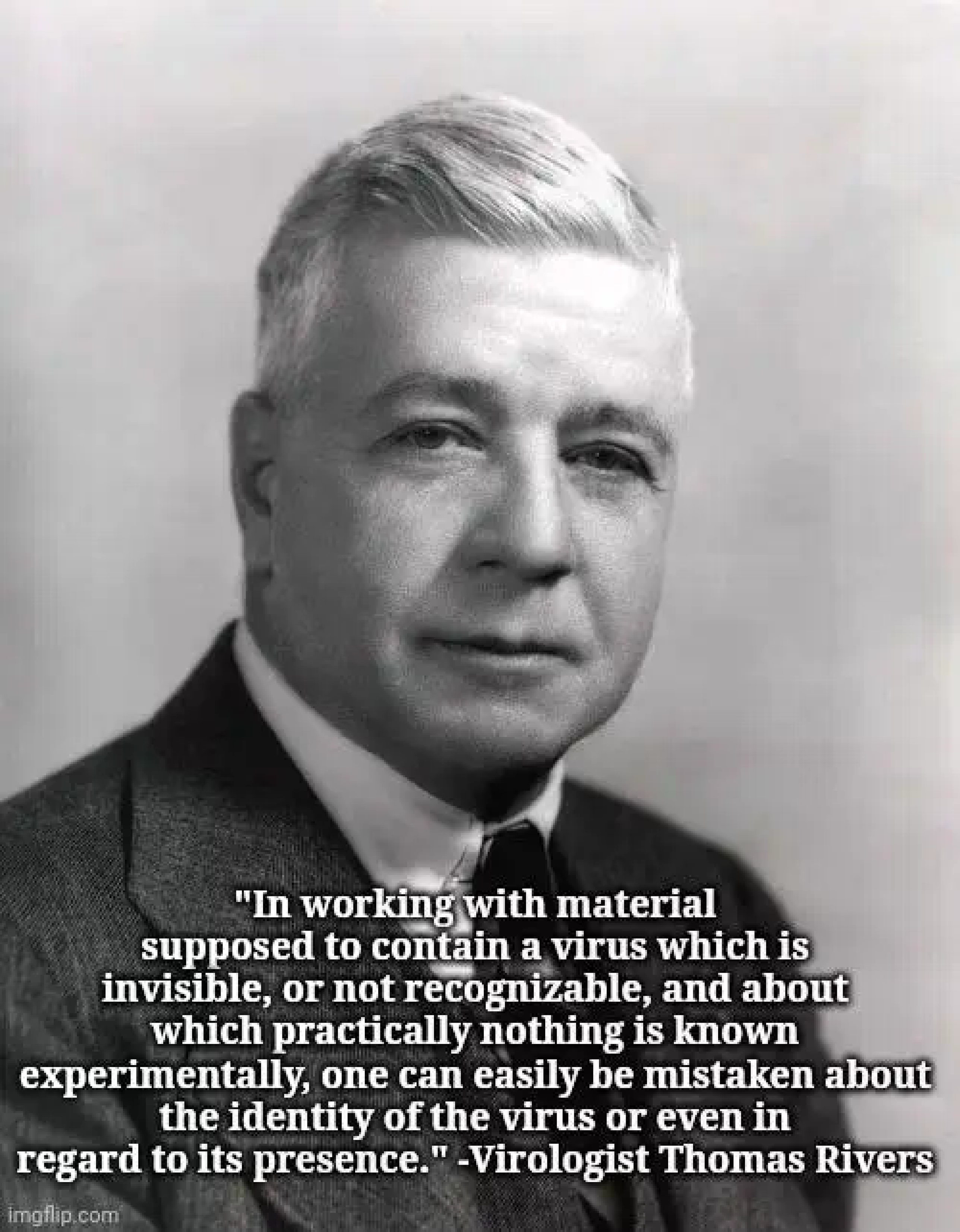
"In working with material
supposed to contain a virus which is
invisible, or not recognizable, and about
which practically nothing is known
experimentally, one can easily be mistaken about
the identity of the virus or even in
regard to its presence." -Virologist Thomas Rivers
imgflip.com

The Greenhouse effect

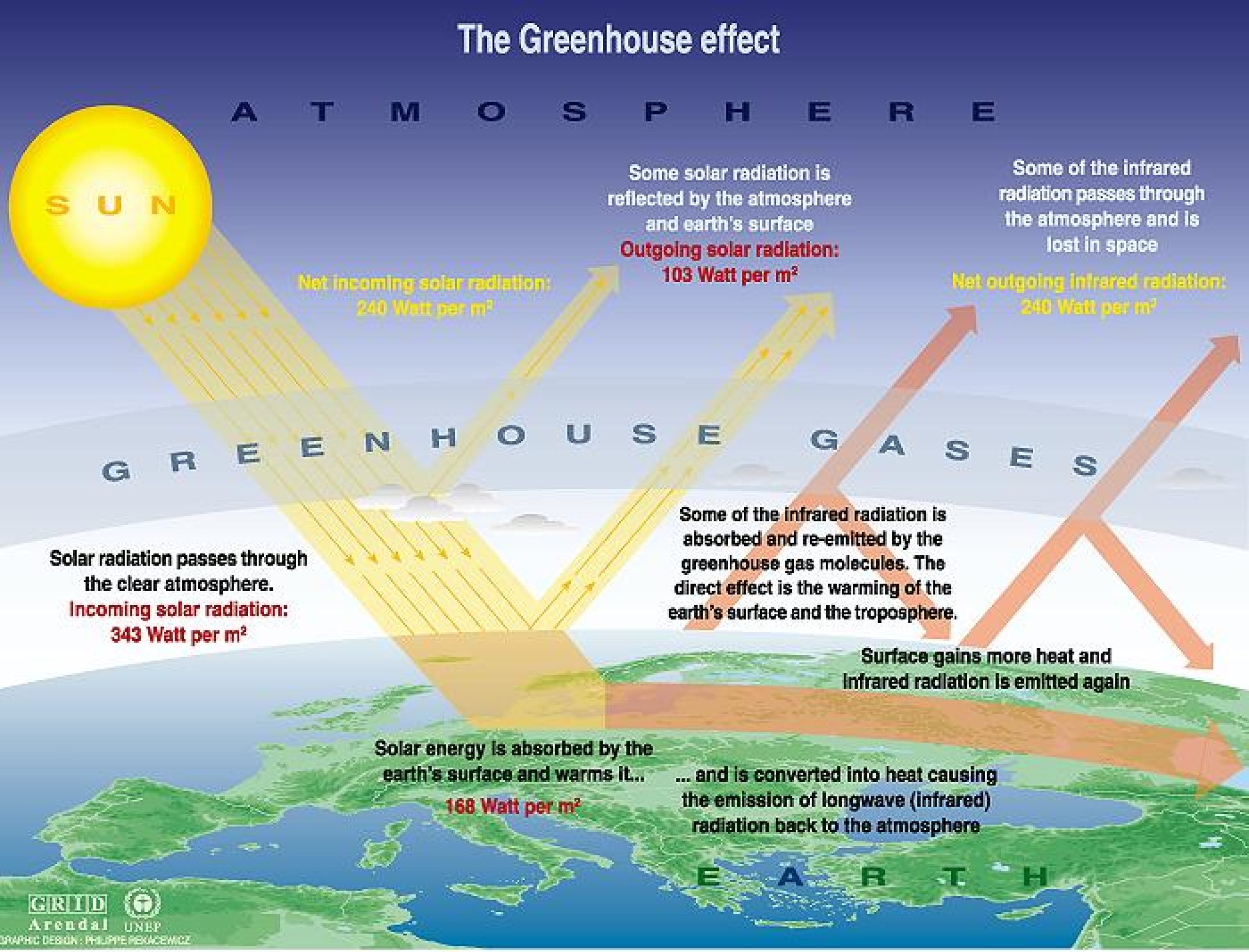

Sources: Okanagan university college in Canada, Department of geography, University of Oxford, school of geography; United States Environmental Protection Agency (EPA), Washington; Climate change 1995, The science of climate change, contribution of working group 1 to the second assessment report of the intergovernmental panel on climate change, UNEP and WMO, Cambridge university press, 1996.

362KiB, 1080x1300, 1759022364845665.jpg

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> be Canaanite 3000y ago
> each city had local god
> El = sky daddy
> Baal = storm/fertility
> Asherah = mommy goddess
> Yahweh? desert nobody
> adopted from Edomites maybe

> early Israelites = mess
> worshipped everything
> Yahweh+Baal+Asherah=normal
> zero monotheism

> Babylon destroys Judah
> elites cry in exile
> massive cope begins
> rewrite entire history
> fuse El into Yahweh
> delete other gods
> "we knew truth all along"

> post-exile Bible drops
> "no other gods" = cringe
> Yahweh becomes tyrant
> disagree? heretic!

> Christianity arrives
> same god, Greek filter
> add "Son" as DLC
> same temple-smashing

> Rome converts = GG
> pagan gods = demons
> Pan=Satan, Thor=dumb
> burn the libraries

> steal all holidays
> Saturnalia Xmas
> Samhain "All Saints"
> nature = "evil" now

> kill the druids
> burn the witches
> erase the old ways

> new cope narrative:
> polytheism = caveman
> monotheism = big brain
> total spiritual L

> Europe mind broken
> pray to desert ghost
> own gods forgotten

> try old faith?
> "lol pagan"
> "satanist!"

> not just religion
> whole world reset
> Yahweh wins
> soul = lost

SUTRA 1 — Atha yogānuśhāsanam

Atha: Now
yoga: yoga
anuśhāsanam: complete instructions / discipline

Now, therefore, complete instructions regarding yoga.

ATHA — is a **MANTRA**
— the second most holy sound after OM

Usually, texts of this time all start with a prayer, paying hommage to those who came before.
As ATHA is a mantra, it takes on this role for Patanjali.

ATHA = **NOW**

as Adhikara

AUTHORITY of the TEACHER
→ the teacher is ready to teach

QUALIFICATION of the STUDENTS
→ the students are ready to receive the lesson
(they have studied the necessary topics before)

COMMENCEMENT of the teaching
→ the lesson is starting now.

LIFE can only happen **NOW**

the PAST is already gone
← NOW → the FUTURE is just a hypothesis

we are actually living in the past as by the time we processed the sensory input, the moment is already gone.

"those who don't meditate can't define/understand NOW"

NOW is not a concept of time (as however small we try to cut the units of time, it will always have passed already)
↓
NOW is a concept BEYOND time
↓ ∞
NOW is **ETERNITY**

the smallest unit of time is called KSHANA, it's the amount of time it takes for an atom to move.

YOGA → comes from **YUJ** → Samadhi
to CONTROL / to JOIN

which one of the three is it???

VYASA SAYS: "Yoga IS Samadhi"
→ everything else we do in the practice is just preparation (for Samadhi)

→ the three meanings are COMPLEMENTARY leading to SAMADHI

① CONTROL the senses & body → ② JOIN the mind with the self → ③ leads to SAMADHI

the means — the GOAL

grammatically: **SAM · Ā · DHĀ · Ī**

- SAM — prefix → balance/completely
- Ā — prefix → from all directions coming back to center
- DHĀ — verb-root → to place/fix upon
- Ī — suffix → Act/State

An action or a STATE of coming back to the Center or SOURCE by the way of complete FIXATION of the MIND.

SUTRA 2 — Yogaschitta vṛtti nirodhaḥ

Yoga: Yoga/Samadhi
schitta: chitta: consciousness
vṛtti: (circular) patterns
nirodhaḥ: blocking/stopping

To control the patterns of consciousness is yoga.

CHITTA
→ the mindfield in its entirety

ALL FUNCTIONS of the MINDFIELD

CHITTA is often viewed as a CHRYSTAL

THE **4 FUNKTIONS** of the MINDFIELD

the self is like the center of a wheel. It never comes in contact with the ground / the outside.

MANA: ACTIVE thinking MIND
→ processes sensory input & creates reaction

CHITTA: a MEMORY BANK, that stores information
→ ALL EXPERIENCES are stored here

BUDDHI: the most SATTVIC faculty of the mindfield, DECISION making faculty of the mindfield
KNOWING is a function of Buddhi

AHANKARA: EGO
Aham: I
Kara: MAKER
Subjective perspective in the mindfield that creates the subjective illusion
→ makes you an INDIVIDUAL

BUDDHI is 2-FACED:
looking OUT over other functions of mind: → INTELLECT
looking IN, connecting with the self. → INTUITION

VRTTI — OPERATIONS of the MINDFIELD
from VRT: to move, to revolve
→ whatever happens in the mindfield is the VRTTI of the mindfield
→ thoughts, experiences, emotions, sensations

or → WAVES of the mindfield

the waves of the OCEAN are made of the OCEAN itself
→ VRTTIS are made of CHITTA

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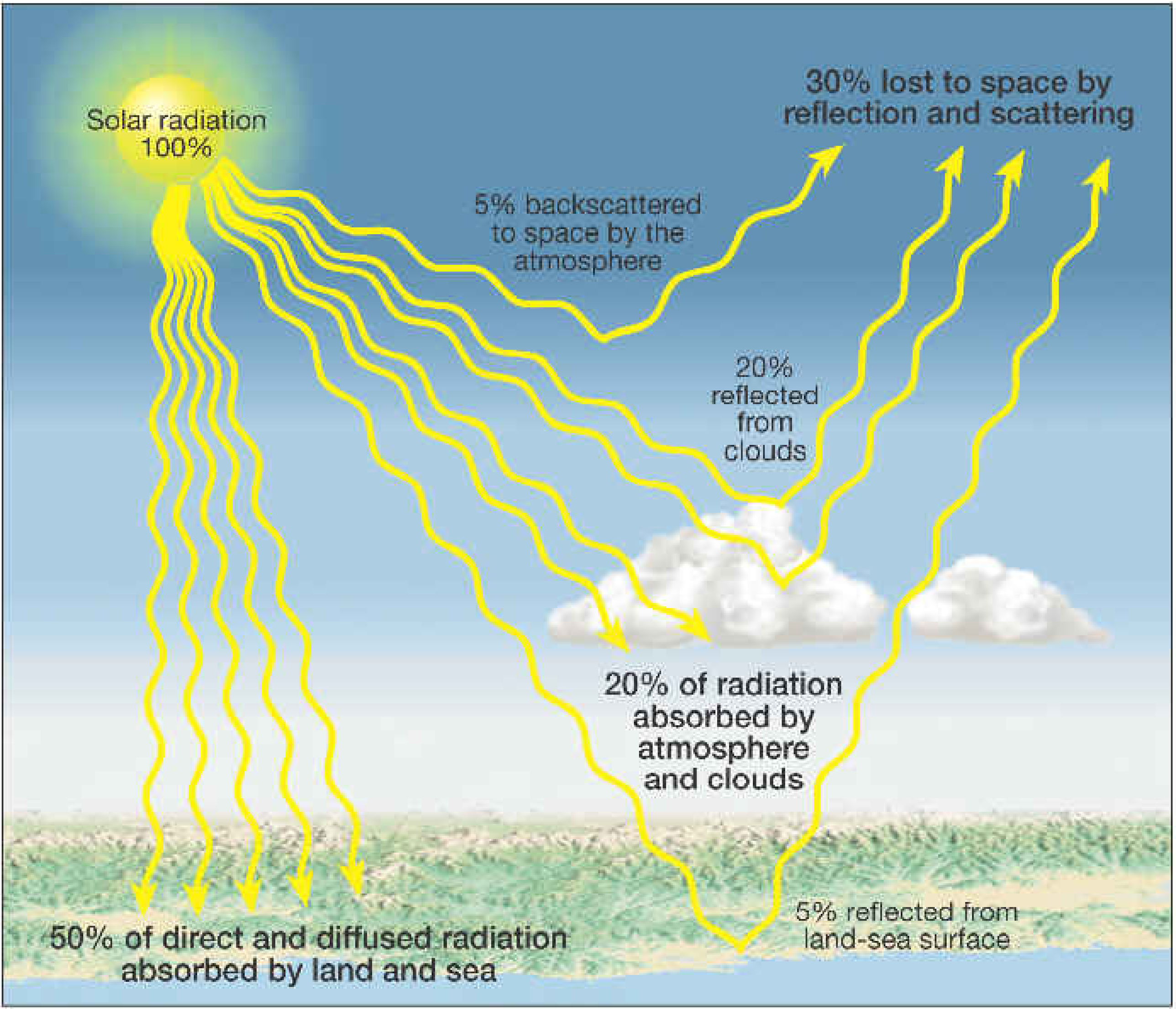
Solar radiation
100%
30% lost to space by
reflection and scattering
5% backscattered
to space by the
atmosphere
20%
reflected
from
clouds
20% of radiation
absorbed by
atmosphere
and clouds
5% reflected from
land-sea surface
50% of direct and diffused radiation
absorbed by land and sea

Archives [/ / a / ac / ae / an / ao / b / bant / biz / c / cm / cgl / co / cow / cute / d / diy / e / ed / ent / f / fa / fit / g / gd / gif / h / hc / hm / hr / i / ic / int / jp / k / kpop / lit / m / mu / mtv / mtv2 / mtv3 / mtv4 / mtv5 / mtv6 / mtv7 / mtv8 / mtv9 / mtv10 / mtv11 / mtv12 / mtv13 / mtv14 / mtv15 / mtv16 / mtv17 / mtv18 / mtv19 / mtv20 / mtv21 /

MANICHAEAN SCRIPTURES
CATHAR TEXTS
THE SATANIC VERSES
SATANIC VERSES
THE BOOK OF ENOCH
BOOK OF ENOCH
GOSPEL OF JUDAS
GOSPEL OF THOMAS
GOSPEL OF MARY
GOSPEL OF PETER
APOCALYPSE OF PETER
The Book of Jubilees
BOOK OF JUBILEES
PISTIS SOPHIA
BOOK OF GIANTS
NAG HAMMADI
JESUS INFANCY
ACTS OF THECLA

"IN NAME ONLY" MEANS NOT THE REAL THING

ANYONE CAN CLAIM TO BE SOMETHING, BUT IN REALITY, IF THEIR THOUGHTS AND BEHAVIORS DO NOT ALIGN WITH WHAT THEY CLAIM TO BE, THEY ARE MOST CERTAINLY NOT WHAT THEY CLAIM TO BE; THEY ARE, IN FACT, INAUTHENTIC BEINGS. SADLY, MOST PEOPLE FAIL TO UNDERSTAND THIS DYNAMIC OR REALIZE THAT IT IS TAKING PLACE IN JUST ABOUT EVERY ASPECT OF HUMAN LIFE.

THE ARCANE TEACHING

WILLIAM WALKER ATKINSON

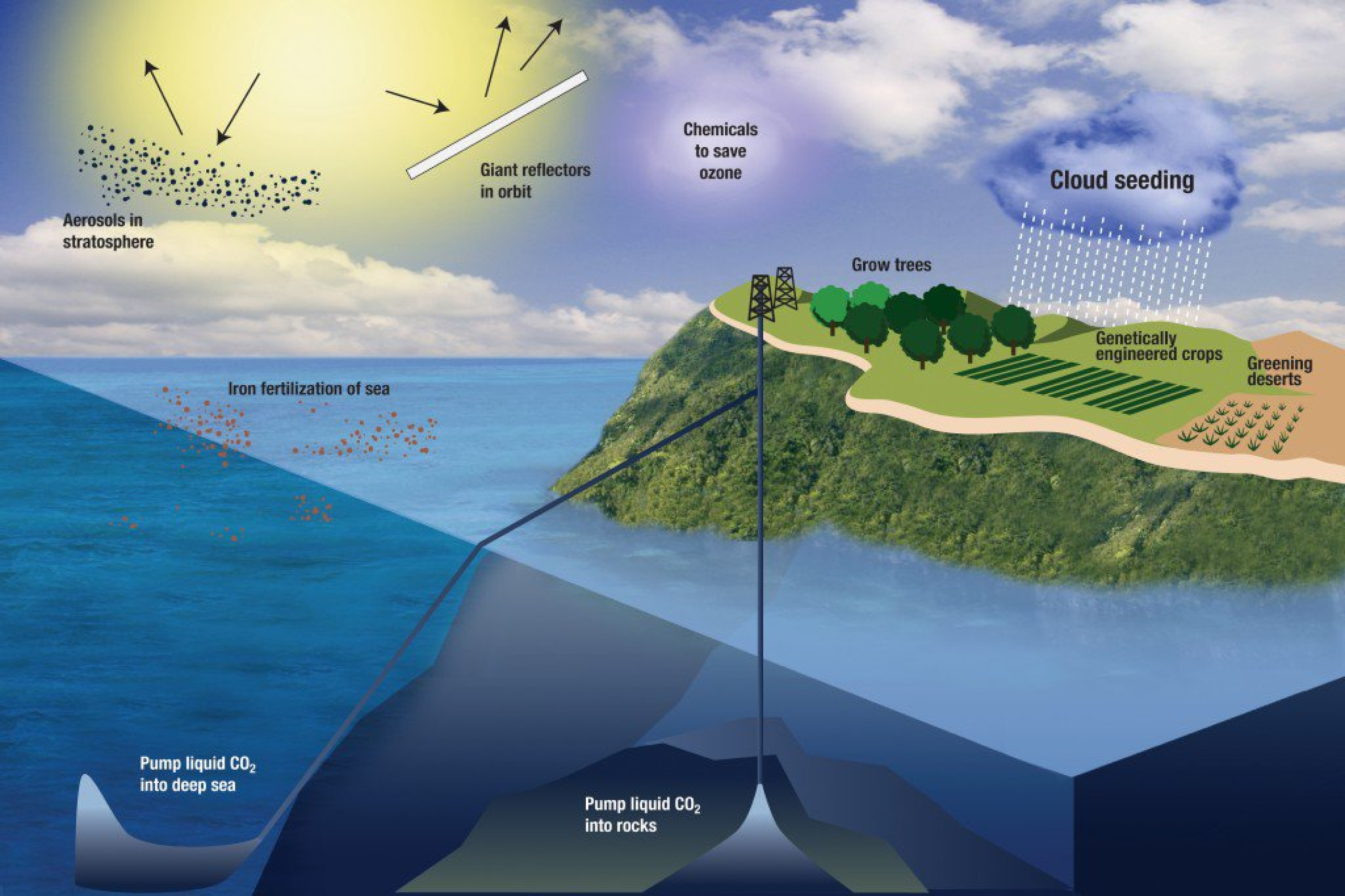
Aerosols in stratosphere
Giant reflectors in orbit
Chemicals to save ozone
Cloud seeding
Grow trees
Genetically engineered crops
Greening deserts
Iron fertilization of sea
Pump liquid CO_2 into deep sea
Pump liquid CO_2 into rocks

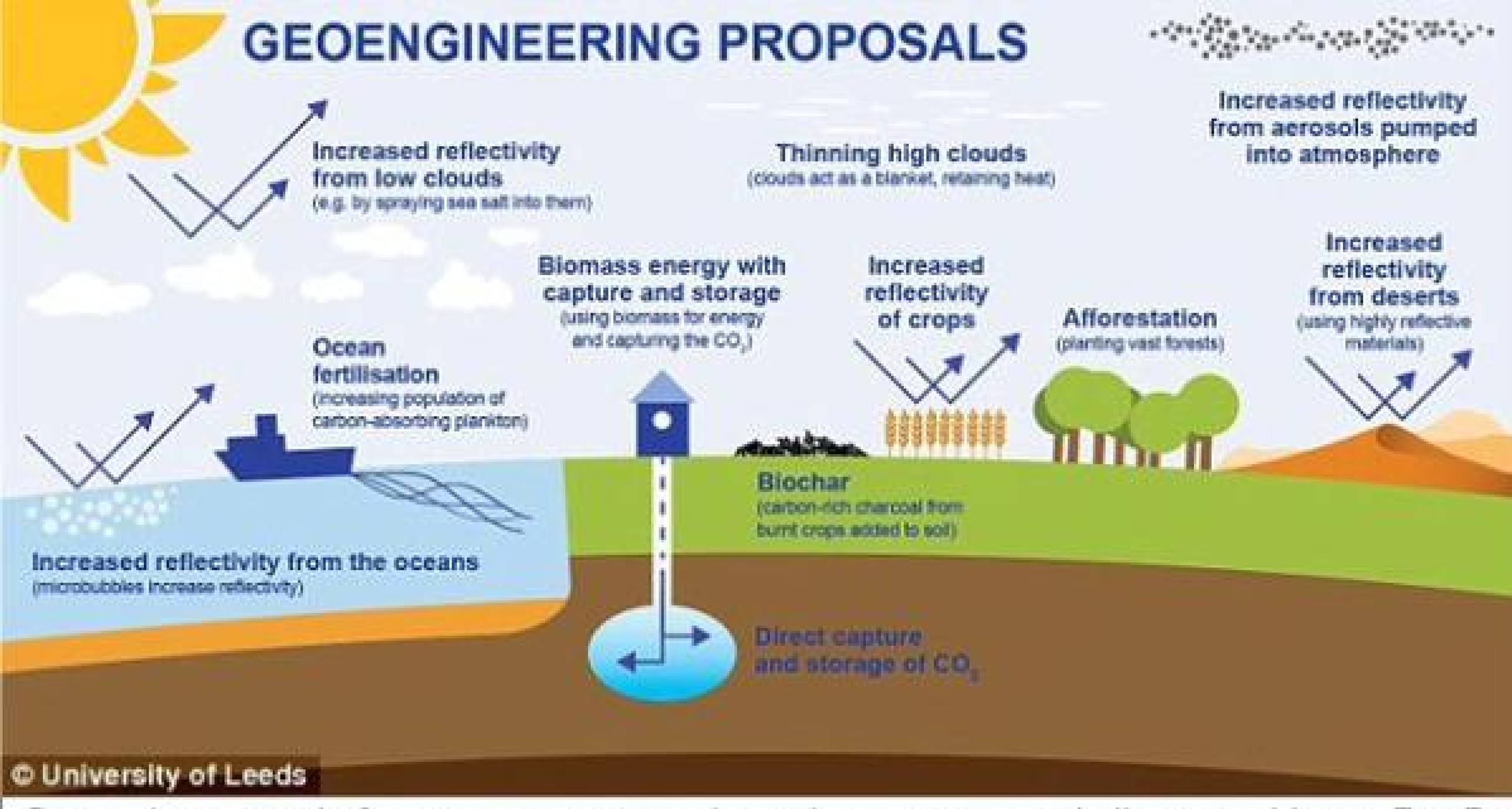

Several proposals for geoengineering have been proposed, illustrated here, But Dr Watson said resorting to these measures amounted to us admitting we could no longer save the planet by managing our global emissions – and meant we had failed to look after Earth.

United States Patent [19]

Werle et al.

[11] **3,899,144**

[45] **Aug. 12, 1975**

[54] **POWDER CONTRAIL GENERATION**

[75] Inventors: **Donald K. Werle**, Hillside; **Romas Kasparas**, Riverside; **Sidney Katz**, Chicago, all of Ill.

[73] Assignee: **The United States of America as represented by the Secretary of the Navy**, Washington, D.C.

[22] Filed: **July 22, 1974**

[21] Appl. No.: **490,610**

[52] **U.S. Cl.** ..... **244/136;** 40/213; 116/114 F; 241/5

[51] **Int. Cl.**[2] **B64D 1/16**

[58] **Field of Search** ..... 244/136; 40/213; 241/5, 241/29; 222/3, 4; 239/171; 116/28 R, 114 R, 114 F, 114 N, 124 R, 124 B, 124 C

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2,591,988	4/1952	Willcox	241/5 X
3,531,310	9/1970	Goodspeed et al.	241/5 X
R15,771	2/1924	Savage	40/213

FOREIGN PATENTS OR APPLICATIONS

1,022,621	3/1966	United Kingdom	241/5

Primary Examiner—Trygve M. Blix
Assistant Examiner—Barry L. Kelmachter
Attorney, Agent, or Firm—Richard S. Sciascia; Joseph M. St. Amand

[57] **ABSTRACT**

Light scattering pigment powder particles, surface treated to minimize interparticle cohesive forces, are dispensed from a jet mill deagglomerator as separate single particles to produce a powder contrail having maximum visibility or radiation scattering ability for a given weight material.

12 Claims, 1 Drawing Figure

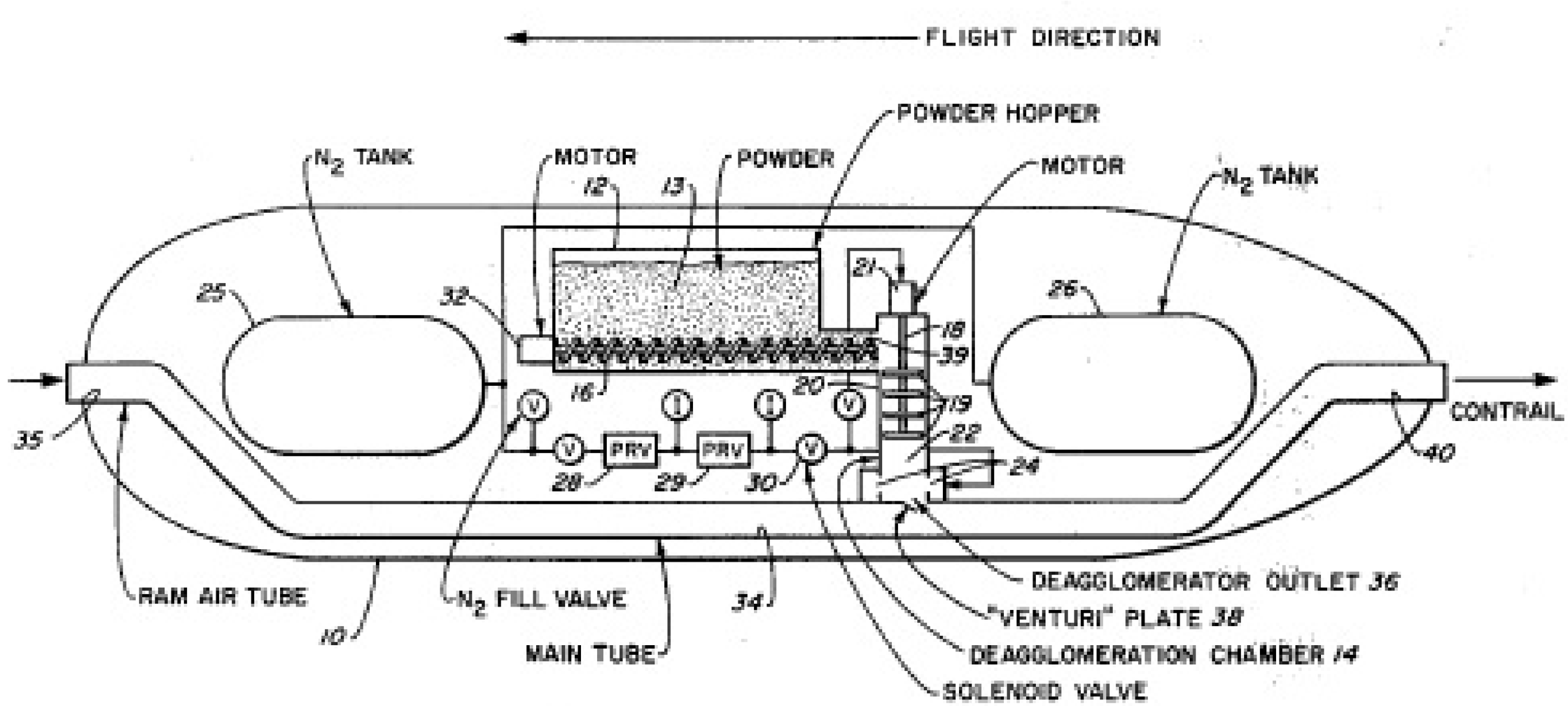

https://beyondweird.com/bookofshadows/bookofshadows1.html
91 captures
13 Jun 2002 - 21 Nov 2023
Aug SEP Oct
26
2022 2023 2024

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BOOK OF SHADOWS

VOLUME The FIRST

pp. 1 - 452

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CLEANSING

Rowan Moonstone 05-28-89

When I cleanse a dwelling place, first I burn a good cleansing incense, like frankincense or sandalwood in the home while I prepare for the rest of the ritual. You should have in addition to the incense, a candle, a bowl of salt water and a bowl of herbs. I particularly like to use rose buds for love, lavender for preservation, rosemary for protection, and any other sweet smelling ones that appeal to you personally. If you can get them home grown, so much the better. You should proceed around the house, widdershins(counter clock wise) and cleanse the area with the salt water. Be sure to get each corner, window, door, drain, etc. Simply sprinkle a little salt water on each and ask that any evil or disruptive influences leave the place. When this is finished, proceed around the house deosil(clockwise) sprinkling the blessing herbs and invoke whatever deities or properties you wish on the home, such as peace prosperity, tranquility, etc. In the past, I have used 3 candles on the central altar. Blue, symbolizing tranquility, green for healing and prosperity, and purple for protection. Others might be pink for love, or brown for hearth and home. You and anyone who is to share the home with you should share food and drink, and don't forget to leave a little of the food and drink to take outside and return to the Earth that which has been given.

Blessed Be. Rowan

--- DragonMail0.00

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Second Degree Initiation

This is a ceremony we have used a couple of times (with variations to suit the candidate) for the second degree initiation. You will note that it borrows from many sources: Masonic, Gardnerian, Celtic, and Flight of Fancy. We've done it robed, sky clad, and some interesting combinations. Seems to work ok either way. If the candidate has done the work, the initiation ceremony is more of a public "rite of passage" or recognition of that fact... the real "initiation" is between the Gods and the candidate, and therefore cannot really be "conferred".
...Gary Dumbauld, High Priest, Hernesgaard Circle

A ceremony to recognize completion of the 2nd degree course of study

The Circle is cast as usual. All are properly prepared and purified. High Priestess and High Priest perform the Ceremony in concert. The candidate is brought into the circle by a friend and circled 3 times deosil, ending north of the altar, facing the Priest, who is standing south of the altar (where else?).

PRIEST:
"This is the time of Full Moon, a time for rekindling of light. The struggle for higher light is: That we may see it, and seeing it, work and live by it. We are about to embark upon a solemn ceremony to rekindle the light of Knowledge, the light of Will, the light of Compassion, the light of Steadfastness; we will combine these lights, and rekindle the light of Dedication in our Sister (Brother) here before us.
_____ _____ , here have you been taught the ways of the Wise, that you might count yourself among those who serve the Gods, among the brothers and sisters of the Wicca, those who are called the shapers of the universe."

PRIEST:
"I now direct your attention to the two lights upon our altar, the one representing the Sun, the God, and the High Priest; the other representing the Moon, the Goddess, and the High Priestess. The High

Priest and Priestess, presiding over the coven, may be thought of as `One light to rule the day, one light to rule the night'. Since these lights are both beneficent, each having honor in its place, the Craft of the Wise does not set day against night, God against Goddess, Priest against Priestess. In the Craft, we do not define evil as a negative power, rather as the lack of light; where there is the light of Sun or Moon, God or Goddess, there can be no lack of light. Choose one, or both; place light within yourself, and nurture it."

"In times past, the Circle of Initiation was called a `Hermetic Circle', after Hermes, the ancient name for the planet Mercury." In astrology, the house of the Sun is in the zodiacal sign of the lion, which is the fifth house; the house of the Moon is in Cancer, the crab, and is in the fourth house; and the day house of the planet Mercury is in the Gemini, the Twins, and is the third house. These numbers, three, four and five, were sacred to many ancient peoples, as the dimensions of the Pythagorean Triangle, in which the square of

five, twenty five, is equal to the sum of the squares of four and three, or sixteen and nine. Knowledge of this triangle was essential to builders; you are also a builder-you are building your character."

PRIESTESS:

"I now direct your attention to the several lights surrounding us, in the East, South, West, and North. Let us now examine these lights, and see what we can discern within them of human character."

"In the building of character, the Eastern light is denoted the Lamp of Beauty, and stands for accomplishments; for learning, skill in art, poetry, in song and instrumental music, in painting and sculpture. It exemplifies the art of making one's self attractive to those about one. It is an old saying that `Beauty is as Beauty does.' It causes great distress to see these noble graces of character prostituted to ignoble ends. Remember well the lesson of the Lamp of Beauty, and accept the blessing of the East."

Initiate is censed with incense from the censer which has been previously placed in the East.

PRIEST:

"The light in the South is denoted the Lamp of Life, and stands for individuality, and for energy; for fervency, for zeal and vitality. It exemplifies passions, desires and appetites. It means loves and hates, sympathies and abhorrences, and what is more than all the rest of these, it means heart and joy in the work of life. Remember well the lesson of the Lamp of Life, and accept the blessing of the South."
Initiate is circled three times with the brazier, previously placed in the South.

PRIESTESS:

"Look now to the West, and observe the Lamp of Compassion, which stands for `fellow-feeling'. Every work in life demands a price. Labor, tears, self-denial, self-recrimination, the very blood of life is sometimes the price of a truly great work. Look to your fellow travellers on the road; note with care what sacrifice they have made in their progress toward the truth; allow them their faults, commiserate with them in their failures, and rejoice with them when they succeed. Remember well the lesson of the Lamp of Compassion, and

accept the blessing of the West."

Initiate is circled three times with water, and his/her hands washed in a laving bowl, previously placed in the West.

PRIEST:

"Look now to the North, and observe the lamp of obedience. The laws of the Gods are inevitable, and the more we, as children of the Gods, understand and work in accordance with them, the greater is the sum of our happiness. Obedience in character means order, the subjection to one's principles, the fear to do wrong, and the desire to learn and do right. Many would rather give charity than do justice. They swell with emotion, weep with sentiment, howl with the mob, so long as their own particular little tyranny or injustice is not touched. The Lamp of Obedience exemplifies firm will and determination of character, in spite of difficulties, dangers and losses. So also the Lamp of

Obedience stands for self-control, for perseverance, and for prudence. In time of peace, prepare for war; when shines the sun, expect the cloud; and in darkness wait patiently for the coming light. `When all the sky is draped in black and beaten by tempestuous gales, and the shuddering ship seems all awreck, calmly trim once more the tattered sail, repair the broken rudder, and set again for the old determined course.' Remember well the lesson of the Lamp of Obedience, and accept now the blessing of the North."

Initiate's hands are marked with damp earth from a bowl in the North. Initiate is then led back south of the altar.

PRIESTESS:

"Of the character thus illuminated and thus guided by the lights here on the altar, and by the Lamps of Beauty, Life, Compassion and Obedience, it may be said, `Though the world perish and fall away, he/she remains.'

Initiate then takes the Oath/Obligation, kneeling.

`In the names of Arianhrod and Bran; Diana and Appolyon; Heartha and Cernunnos; and by the powers of Earth, Air, Fire and Water, I, _____ , pledge to love, worship and honor the Goddess in her many aspects; and her Consort, the Horned One, Lord of Death and Ruler of Chaos; to always be true to the Art and its secrets; to never abuse the Art or my own powers; and to keep this pledge always in my heart, in my mind, in my body and in my spirit. This I pledge, by the Circle of Life, by Cerridwen's Sacred Cauldron, and by my own hopes of a future life.'

Initiate stands. High Priestess places a necklace over Initiate's head.

PRIESTESS:

"The Circle is a place between the worlds and outside time. The Circle is also the Symbol of Life, Death, and Rebirth. We wear the necklace as a token of the Sacred Circle and as a sign that we are part of all it symbolizes."

High Priest strikes the bell three times.

PRIEST:

"Hear ye, Lady of Life and Lord of Death! Hear ye, Ancient Guardians of the Powers of Air, Fire, Water and Earth! In this place, by our hands and will, _____ _____ , known to us as _____, has been duly pledged and anointed a Priest/ess of the Second Degree!"

Pagan Ritual for Basic Use
(by Ed Fitch)

A circle should be marked on the floor, surrounding those who will participate in the ceremony. An altar is to be set up at the center of the circle. At the center of the altar shall be placed an image of the Goddess, and an incense burner placed in front of it. Behind the image should be a wand fashioned from a willow branch. Candles should be set upon the altar ... a total of five, since on is to be set at each quarter and one will remain on the altar during the rite.

Whenall the people areprepared they shallassemble within the circle. The woman acting as priestess shall direct the man who acts as priest to light the candles and incense. She shall then say:

"The presence of the noble Goddess extends everywhere,
Throughout many strange, magical,
And beautiful worlds,
To all places of wilderness, enchantment, and freedom."

She then places a candle at the north and pauses to look outwards, saying:

"The Lady is awesome,
The Powers of death bow before Her."

The personclosest to theeast takes acandle from thealtar and places it at that quarter, saying:

"Our Goddess is a Lady of Joy,
The winds are Her servants."

The personclosest tothe southtakes a candlefrom thealtar and places it at that quarter, saying:

"Our Goddess is a Goddess of Love.
At Her blessings and desire
The sun brings forth life anew."

Theperson closest tothe west takesa candle fromthe altar and places it at that quarter, saying:

"The seas are the domain of our Serene Lady,

The mysteries of the depths are Hers alone."

The priestthen takes thewand, andstarting at thenorth, draws it along the entire circle clockwise back to the north point, saying:

"The circle is sealed, and all herein
Are totally and completely apart
From the outside world,
That we may glorify the Lady whom we adore.
Blessed Be!"

All repeat: "Blessed Be!"

The priestnow holdsthe wandout in salutetowards thenorth for a moment and then hands it to the priestess, who also holds it out in salute. She motions to the group to repeat the following lines after her:

"As above, so below ...
As the universe, so the soul.
As without, so within.
Blessed and gracious one,
On this day do we consecrate to you
Our bodies,
Our minds,
And our spirits.
Blessed Be!"

Now is the time for discussion and teaching. Wine and light refreshments may be served. When the meeting has ended, all will stand and silently meditate for a moment. The priestess will then take the wand and tap each candle to put it out, starting at the north and going clockwise around the circle, while saying:

"Our rite draws to its end.
O lovely and gracious Goddess,
Be with each of us as we depart.
The circle is broken!"

A CIRCLE FOR CATHARSIS

Introduction:

One of my near and dear once spent an hour in a therapist's office kicking an innocent throw pillow around the room and screaming out rage at his abusive father. At the end of the hour, he had a broken foot -- and the first beginnings of a healed mind.

But we havelearned thatmagic works throughsymbols. Callingan object by your abuser's name and then abusing that object is sympathetic magic used for the purpose of cursing. To throw a curse is to project one's worst feelings out into the world of form, and to invoke upon oneself the inevitable karmic feedback.

It isnot our way to blast the cropsand sour the milk. Wiccan tradition and plain common sense both tell us to avoid the practice of baneful magic. But, as usual, it's not quite as easy as just saying no.

Rape and child abuse, loved ones killed by muggers or drunk drivers, emotional manipulation and betrayal, economic exploitation and dishonest office politics - people hurt and victimize other people in many different ways every day. We are not immune.

At somepoint in ourlives, probably everysingle one ofus will feel violated by some other human being. Often our feelings will be based in fact. Whether they are or not, however, we need and deserve a safe way to discharge them.

Symbolic banefulactions arealso cathartic actions.They drain and clear our poisonous feelings and allow our own emotional healing to begin. If we deny ourselves this outlet, what happens to the grief and pain and rage?

If projection is bad for us, introjection is even worse. Unreleased bad feelings are a major source of stress. In a very real sense, stress cripples and kills. Ulcers, strokes, heart attacks and more are all heavily stress-related. A simple refusal to engage in baneful magic could easily amount to punishing a victim by adding serious illness to the original harm.

I am partof the All. "Anit harm none"is about me too.Release of my feelings is my right.

At first it seems like an insoluble paradox. But the same understanding of magic that forbids projection of our bad feelings can open a safe channel for those feelings. Here's one possible form:

Preparation:

1) Understanding

Think about the Alcoholics Anonymous prayer. "Grant me the serenity to accept the things I cannot change, the courage to change the things I can change, and the wisdom to know the difference." People of any religion can recognize the wisdom in those words. This ritual is intended to ease emotional pressure. I believe that is a step towards granting all three of those things to ourselves.

If your hurt isongoing, you must take stepsto stop it -leave the abusive relationship, begin searching for a new job, begin organizing politically to stop your oppression. What good this Circle does you will be temporary at best if you are not acting on both the magical and material planes to change the things you can change.

But some ofour pain comes from old, oldinjuries. And some of our feelings are not based on fact at all. The source of those hurts cannot be changed, but the pain can be. This particular working is to release any bad feelings, not to judge them.

Don'tworry aboutjustice. Youmay bemistaken about whohas hurt you, but nobody will be hurt by what we do here. All energy will be contained within the Circle. The object of this working is healing, not justice. You deserve this healing simply because you hurt, and even if you are mistaken.

Prevention and healing arehuman tasks; to dothem is tochange the things we can change. Justice - the evening of karmic balances - is the business of the Gods, and may take place across a span of many lifetimes. Karmic balance is a thing we cannot change.

2) Set Up

You have some decisions to make. Thefirst one is whether you will work
alone or ask one or more trusted friends to witness and facilitate your
working. Some of us can only let our feelings go in strict privacy. For others,
the presence of people who will make sure we don't hurt ourselves or our homes

removes a source of inhibition. And sometimes simply being heard is part of the
release process.

Next, exactly what kind of symbolic action will release your feelings? Will kicking a throw pillow suffice, or do you need to actually make a poppet? Or just screaming may be enough. If you want to work with a physical symbol, prepare it in advance, and be sure not to use anything you will want to keep after the rite or ever use again.

Figure out whetheryou can either casta Circle toinclude your bathroom, or leave a cast Circle for a period of time. This will depend on your particular training. If possible, have a warm scented tub waiting for you. If not, a basin of warm scented water and a washcloth within easy reach just outside of your Circle will suffice. Also, a ritual meal should be prepared and
waiting outside of Circle, and this should include something green and growing - I favor sprouts - and something sweet.

Procedure:

1) Waning moon is a good time for this Circle, and the Dark of the Moon is even better. Cast the Circle and invoke the Watchers in your usual manner. Call on the Crone, on She who weeds and prunes and disposes of the obstructive and unnecessary.

2) Just inside the Circle, like the membrane in an eggshell, cast a grounding shield. One possible image for this shield would be a black absorptive chain link fence, supported at regular intervals by fence posts that are lightning rods. Whatever happens within this space will be contained and grounded.

3) Make clear to yourself what wound you seek to drain. Say it out loud, even if you are alone. Recall what happened to you in detail and let the feelings grow strong.

4) Now, let go of your feelings. Do whatever will help you release what is in you. Beat on a pillow or rip up a doll. Scream till you cry. Don't stop till you are emptied. Then fling the thing you used as a symbol out of your Circle.

5) When you are sure you are all done, all drained, contract the shield into a tight ball in the center of the Circle. As it contracts, it will gather all the negative energy from the Circle. Ground it. Affirm that you are sending this energy to the fire at the heart of the Earth - to Jarnsaxe or to Pele - to be
purified in that blast furnace and cycled to wherever strong energy is needed. Know that what you now let go is gone. Affirm this out loud.

6) Wash or bathe in a ritual manner, feeling the last traces of your bad feelings dissolve away. If others are present, allow them to wash and serve you.

7) Rest a few minutes. Feel the peace of emptiness.

8) Then invoke the Maiden's energy for new beginnings. Have your ritual feast, and otherwise indulge your senses. Gentle and joyful music would be effective, and you may want to switch to a sweeter smelling incense. This is a time to dream dreams and plan plans. You have removed an energy drain from your life, now you will be able to ... ?

9) Thank and dismiss whatever Beings you have called on, throughout the whole ritual. Close your Circle as usual. Do not do any other kinds of working or worship within this particular Circle.

Follow Through:

Thefinal part of any effective magical working is "acting in accordance" on the material plane. By doing this, we give the magic a channel through which to manifest. For this working, there are three forms of follow through, and all are important.

1) Remember that painful feelings are partly habitual. Acting in accordance with magic to banish such feelings requires you to stop feeding the habit. Don't talk about the pain with anybody until at least the second full moon after the working. This gives the habit a chance to fade out. As much as you can, eliminate the topic from your internal dialogue as well. When you notice yourself dwelling on the old pain, gently and firmly change the subject.

Thinking aboutaction tochangeyour lifeinthe hereandnow is perfectly OK. The problem is reiteration of old feelings of frustration and helplessness that actually impede change.

2) If the hurtful situation is current and ongoing, continue with any steps you were taking to change the things you can change. In fact, you will probably find you have more energy than you did before to devote to your projects.

3) Be sure to use some of your newly freed emotional energy to reward yourself. Take time for friendship, love, and pleasure. The object of the exercise is to clear space for the enjoyment of life, so start right now.

Judy Harrow
HPs, Proteus Coven

OPENING (Ending) THE CIRCLE

The High Priestess goes to each of the four directions in turn, and draws a Banishing Pentacle, saying,

Guardians of the East (South, West, North), Powers of Air (Fire, Water, Earth), we thank you
For joining in our circle
And we ask for your blessing
As you depart
May there be peace between us
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says,

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Mercy meet, and merry part.
And merry meet again. Blessed be.

Harvest Home Ritual
1987
By Michael Fix

Circle Casting
(High Priestess)
(Spoken while harvesting imaginary grain in perimeter of circle)

Birds circle hungrily overhead
As through harvested fields we tread.
The smokehouse fires and burning leaves
Their scents do spiral and interweave.
Ripples circle in our wake
As rice we harvest from a lake.
The dusty Earth now shorn of locks
Swirls as pass our fattened flocks.
Much bounty may our harvest see
As we cast, so mote it be!

Responsorial: So mote it be!

Quarter Invocations
(High Priest)

Facing East: Guardians of the watchtower of the east, we do summon, stir, and call thee up to protect us in our rite. Come to us now on the cool breath of Autumn's sigh which heralds the advent of Winter and the close of harvest time. Breathe into us the spirit of the pure joy of life. So mote it be!

Responsorial: So mote it be!

Facing South: Guardians of the watchtower of the south, we do summon, stir, and call thee up to protect us in our rite. Come forth from the cook fires and smokehouses where food is being made ready for the coming cold months. Kindle within us the flame of spiritual awakening. So mote it be!

Responsorial: So mote it be!

Facing West: Guardians of the watchtower of the west, we do summon, stir, and call thee up to protect us in our rite. Come forth from the

rainbow hued morning dew that covers the fields, and is soon to be frost. Asperge us with your diadems and water our deepest roots that we may find peace of mind. So mote it be!
Responsorial: So mote it be!

Facing North: Guardians of the watchtower of the north, we do summon, stir, and call thee up to protect us in our rite. Come forth from the fertile bosom of our Blessed Mother Earth, and nourish us so that our hopes may grow to fruition. So mote it be!

Responsorial: So mote it be!

Blessing, Consecration, and Procession of the Elements

(Four members of the coven who have been chosen beforehand now approach the Priestess. Each holds one of the following: an incense burner, a candle, a vessel of water, and a vessel of salt. Each in turn approaches the Priestess, recites their piece, receives her blessing, and then processes deosil around the perimeter of the circle while stopping to bow at each of the quarters.)

(Celebrant with the incense burner symbolizing the element of air) :

"I am everywhere. I fill the fleshy pouches of your lungs, I stir all things from the smallest blade of grass to the tallest tree. I cool you with my breezes and destroy you with my storms. Without me you would die. Am I not holy and worthy of praise? "

(Celebrant with the candle symbolizing the element of fire):

"I live in the guarded embers of campfires and the pilot lights of stoves, I spring from the lightning and the hands of men, I warm you and I destroy you. Without me you would die. Am I not holy and worthy of praise? "

(Celebrant with the water vessel symbolizing the element of water):

"I rise from the moist crevices of the Earth, I beat on the shores of Her body, I fall from the skies in silver sheets. Without me you would die. Am I not holy and worthy of praise? " (Celebrant asperges the circle with water)

(Celebrant with the salt vessel symbolizing the element of earth):

"I am your Mother. From me come the fruit and grain and animals which feed you. I am your support, and my pull on your bodies keeps you held firmly to me. Without me you would die. Am I not holy and worthy of praise? "

Invocation of the Goddess
(High Priest)

"Come to us Moist Mother Earth. Come to us and take your ease. You

have labored long and hard to bring forth your bounty, so that we your children may survive. Come and relax, for well have you earned your rest. Eat and drink your fill, sing, dance, and be merry, for you have done well, and there is plenty for all. And, if it pleases you to ask for the favors of one of us as well, may you find satisfaction there too. We shout your praises, for you are the essence of fulfillment, love, and joy. You are the most beautiful, and beyond measure is your grandeur and greatness. May we never forget that we are a part of your Sacred Body, and may we work to preserve it in all of its myriad forms. All hail the Great Mother!"

Responsorial: All hail the Great Mother!

Invocation of the God
(High Priestess)

"Come to us Lord of the Hunt, Sacred Herdsman, and Divine Smith. Put

by your horn, lay aside your crook, stow your hammer, and quit your forge for now. Wipe your brow, and come find your leisure in the midst of our good company. Have a seat, put up your feet, and pour yourself a cold draught. By the virtue of your work have you earned a rest, for well have your cared for the wild beasts and domesticated flocks. And many a time has your forge burned long into the night with you hard at work creating lightning bolts of such exquisite beauty and terrible power as we have ever beheld. Join us Great Lord, and indulge yourself to the fullest. May you know no want in our presence, for thanks to you and the Goddess, we know no want. We raise our glasses high and toast your greatness. All hail the God of the Wild Magicks."

Responsorial: All hail the God of the Wild Magicks.

Guided Meditation by Priest

(Meditationwillbeaboutourown spiritualharvest. Thiswill conclude with a personal empowerment chant)

Empowerment Chant

(Holding hands, the coven members repeat the following chant until the high priestess decides that enough energy has been raised, and upon her signal everyone will direct a portion of the energy into themselves to help them to develop the inner strength to attain personal spiritual goals.)

Ripen fruit, ripen seed
Harken to my inner need

Communion

(Fruit and Wine, songs, and a good time. Also, each member of the coven will be asked to describe something that they have done in the last liturgical year that has "borne fruit.")

Quarter Banishings

(High Priest)

Facing East:

"Guardians of the watchtower of the east, return now to the brisk Autumn breezes which are brimming with the excitement of the year's climax. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Facing South:

"Guardians of the watchtower of the south, return now to the dying fires of Autumn's heat soon to give way to Winter's chill. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell

Facing West:

"Guardians of the watchtower of the west, return now to the Autumn rains which cool the Earth's fevered brow baked in the heat of Summer afternoons. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Facing North: Guardians of the watchtowers of the north, return now to the Earth where worms burrow deeper and seeds nestle awaiting the long sleep of Winter. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Circle Banishing
(High Priestess)

Equal night and equal day
Soon the light will fade away
Equal day and equal night
This circle fades as does the light
Thus the magick we invoke
Fades anon like wisps of smoke
Until we next decide to play

SO MOTE IT BE!

CONSECRATION OF CHALICE, ATHAME OR OTHER TOOL:

Before these assembled spirits I bring (name type of tool) to be dedicated to the service of the Lady and Lord.

(Pass tool three times through smoke of the incense.)

By the power of air, be thou purified. Be thou dedicated to purity of thought and to harmlessness that all intentions for which thou art used may harm none and be for the good of all.

(Pass tool three times through or over the flame of the fire candle.)

By the power of fire, be thou purified. Be thou dedicated to purity of desire, and to harmlessness that all goals which thou art doest help achieve may harm none and be for the good of all.

(Take a few drops of water and sprinkle or dab on instrument.)

By the power of water, be thou purified. Be thou dedicated to purity of emotion, and to harmlessness that all that thou shalt be used in a spirit of harmony, harming none and for the good of all.

(Touch instrument to the stone or salt in north quarter)

By the power of earth, be thou purified. Be thou dedicated to steadfastness and purity of purpose, that my will be achieved without wavering, with harm to none and for the good of all.

(If this is a chalice, present it first to the Lady, then to the Lord, if athame, reverse order. All other instruments use personal preference, but it is courtesy to present them to Her first.)

PRESENTATION FOR CHALICE:

Lady Freya, Keeper of Femininity, bless this chalice. Let it be as Thy cauldron, a vessel of productivity that it may be worThy to dispense Thy bounty. Let it be used in Thy service and in the service of humanity. Let it be so bound that no harm may come of it to any being, but let it rather be an instrument of good-will and understanding; of loving harmony. To Thy sacred self I dedicate this vessel, (name of vessel), that it and I may long be of service to Thee.

Lord Thor, companion to the Lady, champion of the Gods, bless this chalice and keep watch over it. Guard the works which come forth from it, that they ever be in the service of Thee and Thy Lady, that they be of service to humankind, and that they abide by the laws of harmony. To Thee I vow I shall use it for Her sacred purposes, and for no other.

So mote it be.

PRESENTATION FOR ATHAME:

Lord Thor, thunderer & hammer wielder, bless this athame. Let it be as the spring rains which fall upon the earth to cause Her to bring forth Her bounty.

Let it quicken my hopes and dreams, yet keep them from causing harm. Let it guide them in the harmony of the seasons, bringing forth only good for all.
Lord Thor, bless this athame, (name of athame), that it be used ever in the worship and honor of the Gods.

Lady Freya, companion to the Thunderer, lover of the Gods, bless this athame that it shall bring forth joy, and shall cause no pain nor disharmony to any.
I dedicate this athame (name athame), symbol of the Defender and Rain Maker, to Thy service. May it ever bring Thee joy and pride.

So mote it be.

(This ritual, with suitable changes, may be used to dedicate other tools as well as these.)

SAMHAIN RITUAL FOR SMALL CIRCLE

[older woman to older man]:

One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

[older man to older woman]:

Every age your eye has witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaving at the World-tree's root.
Eldest ancient, all-knowing one,
Speak secrets to us, send us vision.

[younger woman to younger man]:

Lord of Life, hail Land-Master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus
Bless barren earth, let it bear again!

[younger man to younger woman]:

Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

USHERING IN THE NEW YEAR:

Welcome winter, waning season,
Now with night the new year comes;
Hail the horse's head with blessings --
Blessings be on those who bide here
And indeed on all the world!

SCRYING:

Wide are the worldgates,
Sights to be sent us;
Ready for rede-gifts,
We wait for your wisdom.

OFFERINGS/THANKSGIVING:

Grateful, we give now, gifts of our own
Heart-work and hand-work the hearth shall grace;
Happiness, harmony, health in the new year,
Send to the world and we in it, we wish you.

DISMISSAL/OPENING:

To watching winds we wish fair travelling;
To sleepless dead sweet rest we send;
Gods and Goddesses, go with praises --
See: the circle is severed thus. [cut with sword at east]

I wrote that ritual for David, myself, and two friends who are older than we. It was the first ritual that I wrote not based on NROOGD material in any way, but on entirely original structure and material.
The horse's skull is a primitive form of the Mari Lwyd (Grey Mare/Mary), a Welsh folk traditional hobby horse that goes from house to house at the calendar New Year, but she's such a bizarre and macabre beast that she was almost certainly a Samhain leftover. There's interesting material about her in
Trefor Owen's WELSH FOLK CUSTOMS (which is probably out of print, but I could provide photocopies for interested parties who provide copying costs...)
Happy Samhain!
Leigh Ann

ThelemaNet of Berkeley * (415)548-0163 (161/93)
(L.a. Hussey 20 Nov 86 12:05:56)

NROOGD SAMHAIN, 1987

A Cymro-Norse ritual

TOOLS: Drinking Horn
Hammer (Mjollnir)
Sword
Pentacle/Stone
Bowl of Salt
Water
Censer & Incense

CELEBRANTS:
White Priestess (Skadi)
Gold Priest (Freyr)
Red Priestess (Freyja)
Red Priest (Heimdallr)
Black Priestess (Vala)
Black Priest (Odin)

Procession, consisting of Soulers (any small number) and White Mare.

Skadi takes the sword around the circle with these words:

SHARP BRIGHT STEEL THE CIRCLE SCRIBES;
CARVING, CLEAVING WORLD FROM WORLD.

Freyja banishes the circle with the hammer and these words:

MANKIND'S FRIEND, BY MJOLLNIR'S MIGHT
BANISH BEINGS THAT BODE US ILL!

She stands in the center and to each quarter and above and below she makes the Hammer-Sign, saying,

HOLY HAMMER, HALLOW AND HOLD US.

Vala seals the circle, carrying pentacle and bowl of salt, saying,

STOUT STONE SHIELD US, SHUT THE CIRCLE.

Skadi asperses the circle (Vala follows with censer) with these words:

BE ALL BLESS'D WHO BIDE HEREIN,

BY STONE AND SEA, BY STORM AND SUN.

Now Heimdallr takes the sword and calls the quarters as follows:

WISDOM'S WAIN, EAST WIND I CALL THEE!
THOUGHTS THY THANES THAT THRIVE IN NEWNESS.
BREATHE AND BLESS, BLOW ALL CLEAN;
WATCH AND WARD, O WIND OF MIND.

SUMMER'S SAVOUR, SOUTH WIND COME NOW!
BRIGHT THE BLESSINGS YOU BEAR WITH YOU.
STRONG OF SPIRIT, SUN-LIKE FIRE;
WATCH AND WARD, O WIND OF SOUL.

WILD AND WET, WEST WIND I SUMMON!
SEA-SPRAY BEARING, SINGING, SHOUTING;
BEATS THE EARTH'S BLOOD IN THY BREAST;
WATCH AND WARD, O WIND OF HEART.

WHITE WITH WINTER, NORTH WIND, WAKEN!
STONE'S STRENGTH BRINGING, SNOW-CLOAKED WIND.
FROM THE FROST-REALMS, FRESH AND CHILL,
WATCH AND WARD, O WIND OF FORM.

The Priestesses and Priests stand opposite each other, and each one of the pair invokes the other, as follows:

Skadi (to Freyr)

LORD OF LIFE, HAIL LAND-MASTER!
GOD OF GRAIN THAT GROWS AND DIES
AND RISES REBORN, FULL OF RICHNESS;
FALLOW FIELDS SHALL YET BE FERTILE --
SPRING SAP RUNS AS STIRS YOUR PHALLUS --
BLESS BARREN EARTH, LET IT BEAR AGAIN!

Freyr (to Skadi)

SHOW-SHOES STRIDING, HAIL SWIFT HUNTRESS!
WILD ONE, FREE AND WILLFUL GODDESS,
BOW AND BLADE YOU BEAR BESIDE YOU,
FINDING FOOD TO FEND OFF HUNGER.
WINTER WILL NOT LEAVE US WANTING;
GIVE GOOD HUNTING, GRANT US SKILL!

Freyja (to Heimdallr)

STANDING STEADFAST, HAIL FAR-SEER!
WATCHFUL ONE, ON RAINBOW WAITING,
HORN AT HAND TO ROUSE THE HEROES,
NEWS YOU KNOW FROM NINE WORLDS OVER.
PEOPLE'S PARENT AND OUR PATRON,
OPEN OUR EYES TO ALTERED SIGHT.

Heimdallr (to Freyja)

VANIR BRIDE, HAIL VISION-GIVER!
CAPPED IN CAT-FUR, CLOAKED IN FEATHERS,
DRUMMING FOR THE DANCE OF DREAMS,
YOU HASTE TO HUNT OUT HIDDEN THINGS.
SCANT NOW THE SCREEN THAT HINDERS SIGHT;
LET US LEARN THE LORE OF TRANCE-WORK.

Vala (to Odin)

ONE-EYE, WANDERER, GOD OF WISDOM,
HUNT-LORD, HAIL, WHO LEADS THE HOSTING!
NINE NIGHTS HANGING, KNOWLEDGE GAINING,
CLOAKED AT CROSSROADS, COUNCIL HIDDEN.
NOW THE NIGHT, YOUR TIME IS NEAR US --
RIGHT ROADS SEND US ON, RUNE-WINNER.

Odin (to Vala)

EVERY AGE YOUR EYE HAS WITNESSED,
CAULDRON-KEEPER; HAIL, WISE CRONE!
REDE IN RIDDLES IS YOUR RATION --
WYRD-WEAVING AT THE WORLD-TREE'S ROOT.
ELDEST ANCIENT, ALL-KNOWING ONE,
SPEAK SECRETS TO US, SEND US KENNING.

Odin reminds everyone what the festival is about, as follows:

Odin: SO COMES THE SOULS'-DAY. SUMMON FOR FEASTING
ANCESTORS, ANCIENTS, HONOURED AND BLESSED;
LET IN BELOVED ONES, LEND THEM YOUR BODIES --
WHOM DO YOU HALLOW? HAIL THEM BY NAME!

Allow a few minutes for everybody to name the ancestor they want to welcome. Then Vala gives this admonition:

Vala: AS ANCIENT ELDERS YOU LEARN FROM AND HONOUR,
LET NOT THE LIVING ONES MOULDER ALONE.
NEAR IS THEIR KNOWLEDGE NEARER THAN SPIRITS',
SEEN WITHOUT CEREMONY, SIMPLY FOR ASKING.

Both: GRANDMOTHERS, GRANDFATHERS, GREAT BE THEIR BLESSINGS

PAST ONES AND PRESENT WE DANCE THEM ALL POWER!

All the Celebrants but Heimdallr form a circle facing outward; Heimdallr goes to the West, and all say:

WIDE ARE THE WORLDGATES; NOW THE WIGHTS WANDER.
WELCOME WITHIN ARE THE DEAD WHO WERE OURS;
REST FROM RIDING HERE, REVEL AND FEAST HERE;
COME IN, OLD KINSFOLK, KEEPERS OF WISDOM!

Heimdallr cuts the Soulers' Procession into the Circle on "Come in", and moves to stand with the other Celebrants while the Soulers dance slowly around singing:

WELCOME WINTER, WANING SEASON,
NOW WITH NIGHT THE NEW YEAR COMES;
ALL WHO HONOUR ELDER KINSFOLK
DANCE THE DEAD TO EARTHLY DRUMS.
SOULS RESPECTED SAFEGUARD LIVING
HOUSE WE'LL HOLD, AND HALLOW HEARTH;
BLESSINGS BE ON THOSE WHO BIDE HERE,
AND INDEED ON ALL THE EARTH!

The Celebrants begin also to circle, dancing in character, starting widdershins then spiralling in and out to end deosil, as in the meeting dance, while the Soulers encourage the outer circle to dance also. The intent should be for luck in the new year, and better connection with our Ancestors (as well as better treatment of our Elders!). WE ARE THE OLD PEOPLE, and BLOOD OF THE ANCIENTS are appropriate and may be sung in polyphony...

As the providers of food, FREYR and SKADI bring forward the feast. Some food should be laid out for the ancestors, and people should be encouraged to let the ancestors use their senses for a while to enjoy the food with them. The Soulers in particular should receive Soul Cakes. A strong magical gesture would be for people to bring forward canned and other non-perishable food (which can be later given to a food bank or similar organization).

Freyr speaks as follows:

CAKES TO US CARRY, CORN FROM THE STOREHOUSE;
WINE DEFIES WINTER, WARM WITH CAUGHT RIPENESS;
MILK MADE TO CHEESES, MEAT DRIED AND SALTED;
LAST OF THE LAND'S FRUITS ERE THE LONG SLEEP.

Skadi speaks as follows:

GOOD NUTS AND GAME-FOOD ARE HUNTERS' GUERDON;
SLEEPING EARTH'S SECRETS YIELD TO THE SEEKER
TRUE BURIED TREASURE: ONIONS, POTATOES
FOREST SHALL FEED US WHILE THE FIELDS REST.

Both say (if there is to be food donation):

ALL WHO HAVE AUGHT TO OFFER, NOW BRING IT;
WIGHTS, BEAR YE WITNESS WORK WITH THE GIVERS.
FEEDING OUR FELLOWS, LET US BE FED SO,
SOPS FOR THE SPIRIT OR SUP FOR THE FLESH.

[If there is to be scrying and divination, it should be done now in a quiet space marked off as separate from the feasting-place. FREYJA and HEIMDALLR lead the scrying and VALA and ODIN lead rune-work, with the following optional speeches:

Heimdallr:

LET THE LOTS TUMBLE, LOOSING THEIR LEARNING;
WORD-WOOD AND WIT-STONES, WON THROUGH ORDEAL.
COME UP AND CAST THEM, WHILE WORD IS CLEAREST
AUGERS MAY ANSWER AUGHT THE YEAR HOLDS.

Freyja: WIDE ARE THE WORLDGATES, WINDOWS ARE OPEN;
SIGHTS MAY BE SEEN NOW, ELSETIMES BUT SCARCELY.
CRYSTAL AND CAULDRON CAPTURE THE VISION;
MYSTERY'S MEANING SPEAKS TO THE MINDFUL.]

Note: it is entirely appropriate for partying to go on inside the sacred circle (people can get up and move around), so that the Dead have the opportunity to enjoy their day before we bid them farewell; the circle should be cast large, with this in mind. The only constraint is to open in sufficient time to clean up the hall before the rental time runs out. The circle is opened as follows:

Heimdallr:
TO WATCHING WINDS, WE WISH FAIR WANDERING;
FAN US SWEET FRAGRANCE; HAIL, FAREWELL!

ALL: TO SLEEPLESS SOULS, WE WISH SWEET RESTING;
FRIENDS WILL KEEP FAITH; FAREWELL NOW!

GODS AND GODDESSES, GO WITH PRAISES!
FINISHED OUR FESTIVAL; HAIL, FAREWELL!

Celebrants ground with this formula:
AS FROM THE EARTH OUR ENERGY COMES,
INTO THE EARTH THE EXCESS FLOWS;
EARTH AND ALL EMPOWERED ALIKE
BE IT SO!

Skadi: SEE: THE CIRCLE IS SEVERED THUS [she cuts]
MERRY MEET, MERRY PART, MERRY MEET AGAIN!

B*B
Leigh Ann
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THE ORIGINS OF HALLOWEEN

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In recent years, there have been a number of pamphlets and books put out be various Christian organizations dealing with the origins of modern- day Halloween customs.

Being a Witch myself, and a student of the ancient Celts from whom we get this holiday, I have found these pamphlets woefully inaccurate and poorly researched. A typical example of this information is contained in the following quote from the pamphlet entitled "What's Wrong with Halloween?" by Russell K. Tardo. "The Druids believed that on October 31st, the last day of the year by the ancient Celtic calendar, the lord of death gathered together the souls of the dead who had been made to enter bodies of animals, and decided what forms they should take the following year. Cats were held sacred because it was believed that they were once human beings ... We see that this holiday has its origin, basis and root in the occultic Druid celebration of the dead. Only they called it 'Samhain', who was the lord of the dead (a big demon)".1 When these books and pamphlets cite sources at all, they usually list the Encyclopedia Britannica, Encyclopedia Americana, and the World Book Encyclopedia. The Britannica and the Americana make no mention of cats, but do, indeed list Samhain as the Lord of Death, contrary to Celtic scholars, and list no references. The World Book mentions the cats, and calls Samhain the Lord of Death, and lists as its sources several children's books (hardly what one could consider scholarly texts, and, of course, themselves citing no references).

In an effort to correct some of this erroneous information, I have researched the religious life of the ancient Celtic peoples and the survivals of that religious life in modern times. Listed below are some of the most commonly asked questions concerning the origins and customs of Halloween. Following the questions is a lengthy bibliography where the curious reader can go to learn more about this holiday than space in this small pamphlet permits.

1. Where does Halloween come from?

Our modern celebration of Halloween is a descendent of the ancient Celtic festival called "Samhain". The word is pronounced "sow-in", with "sow" rhyming with "cow".

2. What does "Samhain" mean?

The Irish-EnglishDictionary published bythe IrishTexts Societydefinesthewordas follows:"Samhain,AllHallowtide, the feast ofthe dead inPagan andChristian times,signaling theclose ofharvest and the initiation ofthe winter season, lasting till May,during which troopswere quartered. Fairies wereimagined as particularly active at this season. From it, the half-year is reckoned. Also calledFeile Moingfinne (Snow Goddess).2 The Scottish Gaelic Dictionary defines it as "Hallowtide. The Feast of All Souls. Sam + Fuin = end of summer."3 Contrary to the information published by many organizations, there is no archaeological or literary evidence to indicate that Samhain was a deity. Eliade's Encyclopedia of Religion states as follows: "The Eve and day of Samhain were characterized as a time when the barriers between the human and supernatural worlds were broken... Not a festival honoring any particular Celtic deity, Samhain acknowledged the entire spectrum of nonhuman forces that roamed the earth during that period."4 The Celtic Gods of the dead were Gwynn ap Nudd for the British and Arawn for the Welsh. The Irish did not have a "lord of death" as such.

3. Why was the end of summer of significance to the Celts?

The Celts were a pastoral peopleas opposed to an agricultural people. The end of summer was significant to them because it meant the time of year when the structure of their lives changed radically. The cattle were brought down from the summer pastures in the hills and the people were gathered into the houses for the long winter nights of story- telling and handicrafts .

4. What does it have to do with a festival of the dead?

The Celts believed that when people died, they went to a land of eternal youth and happiness called Tir nan Og. They did not have the concept of heaven and hell that the Christian church later brought into the land. The dead were sometimes believed to be dwelling with the Fairy Folk, who lived in the numerous mounds, or sidhe, (pronounced "shee" or "sh-thee") that dotted the Irish and Scottish countryside. Samhain was the new year to the Celts. In the Celtic belief system, turning points, such as the time between one day and the next, the meeting of sea and shore, or the turning of one year into the next were seen as magickal times. The turning of the year was the most potent of these times. This was the time when the "veil between the worlds" was at its thinnest, and the living could communicate with their beloved dead in Tir nan Og.

5. What about the aspects of "evil' that we associate with the night today?

The Celts did not have demons and devils in their belief system. The fairies, however, were often considered hostile and dangerous to humans because they were seen as being resentful of man taking over their land. On this night, they would sometimes trick humans into becoming lost in the fairy mounds, where they would be trapped forever. After the coming of the Christians to the Celtic lands, certain of the folk saw the fairies as those angels who had sided neither with God or with Lucifer in their dispute, and thus were condemned to walk the earth until judgment day.5 In addition to the fairies, many humans were abroad on this night, causing mischief. Since this night belonged neither to one year or the other, Celtic folk believed that chaos reigned, and the people would engage in "horseplay and practical jokes".6 This also served as a final outlet for high spirits before the gloom of winter set in.

6. What about "trick or treat"?

During the course of these hijinks, many of the people would imitate the fairies and go from house to house begging for treats. Failure to supply the treats would usually result in practical jokes being visited on the owner of the house. Since the fairies were abroad on this night, an offering of food or milk was frequently left for them on the steps of the house, so the homeowner could gain the blessing of the "good folk" for the coming year. Many of the households would also leave out a "dumb supper" for the spirits of the departed.9 The folks who were abroad in the night imitating the fairies would sometimes carry turnips carved to represent faces. This is the origin of our modern Jack-o-lantern.

7. Was there any special significance of cats to the Celts?

According to Katherine Briggs in Nine Lives: Cats in Folklore,, the Celts associated cats with the Cailleach Bheur, or Blue Hag of Winter. "She was a nature goddess, who herded the deer as her cattle. The touch of her staff drove the leaves off the trees and brought snow and harsh weather."7 Dr. Anne Ross addresses the use of divine animals in her book Pagan Celtic Britain and has this to day about cats."Cats do not play a large role in Celtic mythology ... the evidence for the cat as an important cult animal in Celtic mythology is slight"8 She cites as supporting evidence, the lack of archaeological artifacts and literary references in surviving works of mythology.

8. Was this also a religious festival?

Yes. Celtic religion was very closely tied to the Earth. Their great legends are concerned with momentous happenings which took place around the time of Samhain. Many of the great battles and legends of kings and heroes center on this night. Many of the legends concern the promotion of fertility of the earth and the insurance of the continuance of the lives of the people through the dark winter season.

9. How was the religious festival observed?

Unfortunately, we know very little about that. W.G. Wood-Martin, in his book, Traces of the Elder Faiths of Ireland, states, "There is comparatively little trace of the religion of the Druids now discoverable, save in the folklore of the peasantry, and the references relative to it that occur in ancient and authentic Irish manuscripts are, as far as present appearances go, meager and insufficient to support anything like a sound theory for full development of the ancient religion."10 The Druids were the priests of the Celtic peoples. They passed on their teachings by oral tradition instead of committing them to writing, so when they perished, most of their religious teachings were lost. We do know that this festival was characterized as one of the four great "Fire Festivals" of the Celts. Legends tell us that on this night, all the hearth fires in Ireland were extinguished, and then re-lit from the central fire of the Druids at Tlachtga, 12 miles from the royal hill of Tara. This fire was kindled from "need fire" which had been generated by the friction of rubbing two sticks together, as opposed to more conventional methods (such as the flint- and-steel method) common in those days.11 The extinguishing of the fires symbolized the "dark half" of the year, and the re-kindling from the Druidic fires was symbolic of the returning life hoped for, and brought about through the ministrations of the priesthood.

10. What about sacrifices?

Animals were certainly killed at this time of year. This was the time to "cull" from the herds those animals which were not desired for breeding purposes for the next year. Most certainly, some of these would have been done in a ritual manner for the use of the priesthood.

11. Were humans sacrificed?

Scholars are sharply divided on this account, with about half believing that it took place and half doubting its veracity. Caesar and Tacitus certainly tell tales of the human sacrifices of the Celts, but Nora Chadwick points out in her book The Celts that "it is not without interest that the Romans themselves had abolished human sacrifice not long before Caesar's time, and references to the practice among various barbarian peoples have certain overtones of self-righteousness. There is little direct archaeological evidence relevant to Celtic sacrifice."12 Indeed, there is little reference to this practice in Celtic literature. The only surviving story echoes the tale of the Minotaur in Greek legend: the Fomorians, a race of evil giants said to inhabit portions of Ireland before the coming of the Tuatha de Danaan (or "people of the Goddess Danu"), demanded the sacrifice of 2/3 of the corn, milk, and first born children of the Fir Bolg, or human inhabitants of Ireland. The de Danaan ended this practice in the second battle of Moy Tura, which incidentally, took place on Samhain. It should be noted, however, that this story appears in only one (relatively modern) manuscript from Irish literature, and that manuscript, the "Dinnsenchus", is known to be a collection of fables. According to P.W. Joyce in Vol. 2 of his Social History of Ancient Ireland, "Scattered everywhere through our ancient literature, both secular and ecclesiastical, we find abundant descriptions and details of the rites and superstitions of the pagan Irish; and in no place - with this single exception - do we find a word or hint pointing to human sacrifice to pagan gods or idols."13

12. What other practices were associated with this season?
Folk tradition tells us of many divination practices associated with Samhain. Among the most common were divinations dealing with marriage, weather, and the coming fortunes for the year. These were performed via such methods as ducking for apples and apple peeling. Ducking for apples was a marriage divination. The first person to bite an apple would be the first to marry in the coming year. Apple peeling was a divination to see how long your life would be. The longer the unbroken apple peel, the longer your life was

destined to be.14 In Scotland, people would place stones in the ashes of the hearth before retiring for the night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.

13. How did these ancient Celtic practices come to America?
When the potato crop in Ireland failed, many of the Irish people, modern descendants of the Celts, immigrated to America, bringing with them their folk practices, which were remnants of the Celtic festival observances.

14. We in America view this as a harvest festival. Did the Celts also view it as such?

Yes. The Celts had 3 harvests. Aug 1, or Lammas, was the first harvest, when the first fruits were offered to the Gods in thanks. The Fall equinox was the true harvest. This was when the bulk of the crops would be brought in. Samhain was the final harvest of the year. Anything left on the vines or in the fields after this date was considered blasted by the fairies ("pu'ka") and unfit for human consumption.

15. Does anyone today celebrate Samhain as a religious observance?

Yes. many followers of various pagan religions, such as Druidism and Wicca, observe this day as a religious festival. They view it as a memorial day for their dead friends and family, much as the world does the national Memorial Day holiday in May. It is still a night to practice various forms of divination concerning future events. It is also considered a time to wrap up old projects, take stock of one's life, and initiate new projects for the coming year. As the winter season is approaching, it is a good time to do studying on research projects, and also a good time to begin hand work such as sewing, leather working, woodworking, etc., for Yule gifts later in the year. And while "satanists" are using this holiday as their own, this is certainly not the only example of a holiday (or even religious symbols) being "borrowed" from an older religion by a newer one.

16. Does this involve human or animal sacrifice?

Absolutely NOT! Hollywood to the contrary, blood sacrifice is not practiced by modern followers of Wicca or Druidism. There may be some people who THINK they are practicing Wicca by performing blood sacrificing, but this is NOT condoned by reputable practitioners of today's neo-Pagan religions.

FOOTNOTES:

1 Tardo, Russell K., What's Wrong with Halloween?, Faithful Word Publishers, (Arabi, LA, undated), p. 2

2 Rev. Patrick Dinneen, An Irish English Dictionary, (Dublin, 1927), p. 937

3 Malcolm MacLennan, A Pronouncing and Etymological Dictionary of the Gaelic Language, (Aberdeen, 1979), p. 279

4 The Encyclopedia of Religion, ed. Mircea Eliade, "Halloween" by Primiano, (New York, 1987) pp. 176-177

5 Katherine Briggs, Nine Lives: Cats in Folklore, (London,1980), p.5

6 Dr. Anne Ross, Pagan Celtic Britain, (London,1967), p. 301-302

7 W.G. Wood-Martin, Traces of the Elder Faiths of Ireland, Vol. II, (Port Washington, NY, 1902), p. 5

8 Kevin Danaher, The Year in Ireland, (Cork, 1972), p. 214

9 Alwyn & Brinley Rees, Celtic Heritage, (New York, 1961), p. 90

10 Wood-Martin, op. cit., p. 249

11 Rees & Rees, op. cit., p. 90

12 Nora Chadwick, The Celts, (Harmondsworth, 1982), p. 151

13 P.W. Joyce, A Social History of Ancient Ireland, Vol.2, (New York, 1968), pp. 282-283

14 Madeleine Pelner Cosman, Medieval Holidays and Festivals, (New York, 1981), p. 81

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FIRESTAR BELTAINE 1986

Note: there is NO meeting dance before the ritual because the spiral dance occurs inside it.

BARD	PRIESTESS	GODDESS
FIREMAKER	PRIEST	GOD

BARD:(harp accompaniment)

This is the air, oh people; these are the creatures:
Far-flying Goose; far-seeing Hawk;
Owl who knows; Raven who talks;
Crane who dances; Thrush who sings;
Quail the humble; Wren the king;
Lark who revels; Loon who weeps;
Jay who scatters; Buzzard reaps.
This is the air I conjure, and this is the birth of the world.

This is the fire, oh people; these are the creatures:
Drake who hoards; Kirin who gives;
Angel heals; Chimera reaves;
Coal the slow; lightning the quick;
Salamander, power's wick;
Soul who praises; Gryphon scorns;
Phoenix dies and is reborn.
This is the fire I conjure, and this is the birth of the world.

This is the sea, oh people; these are the creatures:
Whale who chants; Dolphin who speaks;
Clam content; Salmon who seeks;
Pike who rages; Shark who mourns;
Walrus steadies; Carp transforms;
Seal who gathers; Crab the lone;
Otter wave-borne; Eel in stone;
This is the sea I conjure, and this is the birth of the world.

This is the earth, oh people; these are the creatures:
Deer who worries; Boar who schemes;
Cat who conjures; Sheep who dreams;
Hare the playful; Brock the stern;
Mouse who teaches; Horse who learns;

Wolf who wanders; Bear who stays;
Stag who guards; Puma who preys.
This is the earth I conjure, and this is the birth of the world.

Now is the darkness. Now is the pain. Now is the fear.
Now is the danger. Now is the hate. Now are the tears.
Call on our mother! She is the one! Hers is the way!
She will bring comfort. She will bring life. She will bring day.

PRIEST:

Earth Mother, Birth Mother, Birch Mother,
Sea Mother, Stone Mother, Star Mother!
Queen of night and death and birth,
Womb of deep and fertile earth,
Dame of heaven's silver wheel,
Lady of the greening field,
Keeper of the apple grove,
Mistress of the arts of love,
Shine out in the fearsome dark --
Teach us how to strike the spark.
People, we can feel Her near!
She is coming! She is here!

GODDESS:(emerging from hiding -- should be in green, with amber & copper)

Now the veils of worlds are thin;
To move out you must move in.
Let the Balefires now be made,
Mine the spark within them laid.
This My gift: that people meet
In peace and plenty made complete.
This I give: the Sacred Way,
The strength, the soul, the sight, the say.
Move beyond the fiery screen
Between the seen and the unseen;
Shed your anger and your fear,
Live anew in a new year!

FIREMAKER:(at each tree name, holds up twig, then binds all together into a torch)

The Nine I sing, the Nine blessed trees
Which were empowered of old:
Oak, thou druid's door, open the way for us.
Apple, thou knowledge-giver, break our circle of blindness.
Ash, thou world-supporter, drive away ill powers.
Birch, thou tree-mother, help in our healing.
Hawthorn, thou branch of May, give us light and hope.
Willow, thou soul-leader, grant us safe passage.
Holly, thou forest king, be our safe refuge.
Hazel, thou wise-one's branch, give us true vision.
Alder, thou river's love, let us flow outward.
In peace let us flow outward; in power let us flow outward; in beauty let us flow outward.

(The Goddess lights the torch, the Firemaker lights the two fires, which have been saturated with some flammable material, ie charcoal starter. White Sage and Cedar chips may be thrown thereon.)

FIRE-PASSING CHANT:(drum)

Dark to light, night to day,
Through the fires lies the way;
Old to new, death to birth,
Between the worlds to our rebirth.

(Once all have passed between the fires)
PRIESTESS:

Sky's Father, Wise Father, Wine Father,
Sun Father, Sap Father, Song Father!
Lord of forest, field and beast,
Lord of harvest, hunt and feast,
King of heaven's golden fire,
Dancer of the soul's desire,
Master of the drum and flute,
Keeper of the vineyard's fruit,
Shine on us and warm our souls --

Teach us how to make us whole!
People, we can feel Him near!
He is coming! He is here!

GOD:(emerging from hiding, dressed in green, with leaves & horns)

Let the light of living blaze!
Dance within the spiral maze;
Cry of pipe and thump of drum;
Out you go and in you come!
Mine the living pole of May --
Outside loving starts today!
This My gift: that lovers join
Touching at the lip and loin.
This I give: the Joyous Dance,
Music, song, the vine, the chance!
Now do fear and anger cease:
Dance the healing and release!

(A fairly simple triple spiral should be traced on the ground in lime or flour, to give the people guidelines for dancing. The dance should go on until satiation or until the circle forms again; there is no one human focal point -- the intent should be for peace, understanding, tolerance, etc.)

SPIRAL-DANCING CHANT:(drum)

Joy, health and peace be in the world
That spins into the May-o,
For summer is a-comin' in
And winter's gone away-o.

BLESSING THE FOOD:

God: Mine is the ripening sun.
Goddess: Mine is the nurturing soil.
God: Mine is the fruit of the vine.
Goddess: Mine is the chalice of life.
Both: We are the blessing of wine! And the wine blesses us.

God: Mine is the planted seed.
Goddess: Mine is the fertile earth.
God: Mine is the mower's blade.
Goddess: Mine is the oven of making.
Both: We are the blessing of bread! And the bread blesses us.

Feasting, dancing, singing, party, etc. Some kind of grounding afterwards.

AN ECLECTIC CIRCLE CEREMONY
Durwydd, 1989-90

Preliminaries

WATER :

Blessings upon thee, O creature of water, I cast out from thee all impurities and uncleanness of the spirits of phantasm, confusion, or any other influence not for the free will of all.

SALT :

Blessings be upon this creature of salt; let all malignity and hindrance be cast forth thencefrom, and let all good enter therein. Wherefore I bless thee and invoke thee, that thou mayest aid me.

MIXING :

I take this salt of the Earth, Blessed with the will of
Fire; I take this water of spirit,Exorcised with mind of merit;

I mix them with words of power, Dedicated to every Tower.

By the power of moon and sun,
By the power of Spirit,earth and sea,
God and Goddess are part of One,
As I Will, so mote it be!

CASTING OF THE CIRCLE

I conjure thee, O circle of power,
As thou encircle every Tower.
That thou beest a place of Truth, Joy and love,
Encircling Flight of Eagle, Hawk and Dove.
Mighty Aegis of the Lady and Lord,
Rampart of thought, action and word.
To work in Peace, Powerful and Free,
Who walk between two worlds conjure thee;
A boundary to Protect, Concentrate and Contain,
That Power raised here be not in vain.

Wherefore do I bless thee and consecrate thee, in the names of

Cernunnos and Aradia.

SEALING OF THE CIRCLE

(seal with water/salt mixture)

With potion of earth and water, I seal the sacred circle,
Linking air and fire!
With potion of earth and air, I seal the sacred circle,
Linking fire with water!
With potion of earth,air,and fire, I seal the sacred circle,
Linking water with the Earth!

As the four directions are brought to merge,
Let influence of the mighty ones converge!

(Seal with Censer)

With Incense and air of Mind,
East to South,I do Bind!

With Incense and air of mind,
South to West, I do Bind!

With Incense and air of Mind,
West to North, I do Bind!

With Incense and air of Mind,
North to East Completion Find!

(Seal with Candle)

With the Fire of emotion and will
East to South, our dedication fulfill!

With the Fire of veneration and Will,
South to West, our allegiance fulfill!

With the Fire of Devotion and Will,
West to North, our consecration fulfill!

With the Fire of Commitment and will,
From North to East, This inscription fulfill!

Within the circle All wills be free,
The circle is sealed, So Mote it Be!

SETTING THE WATCHTOWERS

Ye Lords of the Eastern Tower,
Airy Lords of Spirit;
Let your influence of Power,
Aid our minds with merit!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of Southern Power
Fiery Lords of Will.
Pray do grace your Tower,
Your Powers to fulfill!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of the Watchtowers of the West,
Watery Lords of Death and Initiation;
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Ye Northern Lords of the Earth,
Though we be yet but Mortals;
Bless our work with worth,
Boreas, guardian of Northern portals.
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Goddess and God, I would know,
As 'tis above, so 'tis below
Blessings on this work, please bestow!

This be my will, true and free,
I do so will, so mote it be

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of astral birth,
I call you now; attend to me!
In the Circle, rightly cast,
Safe from curse or blast,
I call you now, attend to me!

From cave and desert,sea and hill,
By wand, blade,and pentacle,
I call you now, attend to me!
This Is my will, so mote it be!

A MABON OUTLINE:

(soon to be a major Mabon Ritual, at a terminal near you.)

General Mabon info to start with, set the mood, ect... :

What is Mabon?

Mabon, sometimes known as the Harvest/Thanksgiving Ritual of the Autumn Equinox, is one of the Spokes of the Wheel of the Year. In the many Earth of Pagan Religions, a special kinship with the passing of the seasons is felt... this is usually due to the history of the said Tradition, most of which stem from agrarian culture, where the season marked the way of life. From planting to reaping to winter to summer... the seasons were of great importance to our ancestors, for their very existence depended upon good harvests, mild winters, enough rainfall, and the like.

So... having shown the importance of the seasons, we shall turn to Mabon itself. Autumn.. Harvest time.. the reaping of what was sown and cared thru during the year. A time of Thankfulness and Rejoicing. So, of course, someone, at some point in time must have said... "Now that the work is over... LET'S PARTY !!!"

This is the essence of Mabon. Rejoicing in a bountiful harvest, thanking the Gods for being so kind during the year, and, hopefully, helping in winning over the Gods' favor for the coming year.

About THE MABON RITE itself:

Now, this will be a very Discordian Ritual in that each participant will be (more or less) writing his/her own part. This outline is provided to sorta nudge (nudge, nudge, wink, wink, say no more sir, say no more!) people into making their individual pieces able to fit into the whole thing... (I feel like the Green Ball outta "HEAVY METAL", the movie, something which ties things together).
Back to the rite itself.
Basically, 6 personages will be represented:

A Caller or Watcher of the EAST
SOUTH

WEST
and NORTH.
A High Priest, and A High Priestess.

Of course, since this is a generic Rite, the terms "Lord" and "Lady" will be used when referring to the Male and Female aspects of divinity/godhood/whatever... individuals may use which ever names they wish, for a Rose, by any other name, would still smell as sweet.

OUTLINE:

A. Invocation... once everybody has arrived, a Circle shall be cast, more or less, and the 4 Watchers/Callers each get to do their thing invoking that which that direction symbolizes to come and attend the festivities. After which, either the HPS or HP, or both would consecrate the circle... in our case.. the circle will be around each person at their 'puter.. with a sense of being connected to each other via the others' 'puters. So.. what we'll do is... after the circle is cast, and the 4 corners have done their things, then the HP will call upon the Lord to attend, and the HPS shall call upon the Lady, (or, if we want to be different, we can have the HP call the Lady, and the HPS call the Lord... it's not as traditional, but I know of some Ladies who are more likely to pay attention to some Young HP than some HPS, if you get my meaning [wink]).

B. Once invoked... it's time for the thanksgiving part...
we all got things we're thankful for... now's the chance

C. After the Thanks are over, a customary requesting of Blessing for the coming year is asked.

D. That done with, it's time to dismiss the summoned ones... first, around the circle.. each corner doing it's thing...the dismissal consists of a Hail to the being summoned, a flattery (as I call it), and then a structured dismissal (eg. "Air of the EAST... blah, blah, blah,.. Go if thou must, but stay if thou wilt").
The HP and HPS dismiss the Lord and Lady last with similar words.

E. PARTY TIME!!!! get out the Beer, munchies, what have you... celebrate.. you've earned it.

A MIDSUMMER CELEBRATION

by Mike Nichols (a.k.a. Gwydion)

In additionto the four greatfestivals of the PaganCeltic year, there are four lesser holidays as well: the two solstices, and the two equinoxes. In folklore, these are referred to as the four 'quarter-days' of the year, and modern Witches call them the four 'Lesser Sabbats', or the four 'Low Holidays'. The Summer Solstice is one of them.

Technically,a solstice is an astronomicalpoint and, due to the precession to the equinox, the date may vary by a few days depending on the year. The summer solstice occurs when the sun reaches the Tropic of Cancer, and we experience the longest day and the shortest night of the year. Astrologers know this as the date on which the sun enters the sign of Cancer. This year it will occur at 10:57 pm CDT on June 21st.

However, since most European peasants were not accomplished at reading an ephemeris or did not live close enough to Salisbury Plain to trot over to Stonehenge and sight down it's main avenue, they celebrated the event on a fixed calendar date, June 24th. The slight forward displacement of the traditional date is the result of multitudinous calendrical changes down through the ages. It is analogous to the winter solstice celebration, which is astronomically on or about December 21st, but is celebrated on the traditional date of December 25th, Yule, later adopted by the Christians.

Again, it mustbe remembered that the Celts reckoned their days from sundown to sundown, so the June 24th festivities actually begin on the previous sundown (our June 23rd). This was Shakespeare's Midsummer Night's Eve. Which brings up another point: our modern calendars are quite misguided in suggesting that 'summer begins' on the solstice. According to the old folk calendar, summer BEGINS on May Day and ends on Lammas (August 1st), with the summer solstice, midway between the two, marking MID-summer. This makes more logical sense than suggesting that summer begins on the day when the sun's power begins to wane and the days grow shorter.

Although our Pagan ancestors probably preferred June 24th (and indeed most European folk festivals today use this date), the sensibility of modern Witches seems to prefer the actual solstice point, beginning the celebration at sunset. Again, it gives modern Pagans a range of dates to choose from with, hopefully, a weekend embedded in it. (And this year, the moon is waxing throughout.)

As the Pagan mid-winter celebration of Yule was adopted by Christians as Christmas (December 25th), so too the Pagan mid-summer celebration was adopted by them as the feast of John the Baptist (June 24th). Occurring 180 degrees apart on the wheel of the year, the mid-winter celebration commemorates the birth of Jesus, while the mid-summer celebration commemorates the birth of John, the prophet who was born six months before Jesus in order to announce his arrival.

This last tidbit is extremely conspicuous, in that John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism.

Inmost Pagan cultures, the sun godis seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The godof light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day.
And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King was born (rather than died) at mid-summer.

It isat this pointthat I mustdiverge from the opinionof Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welshmythology inparticular, thereis astartling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Puttingthis in theform of aBardic riddle, itwould go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn,

representing summer and winter, the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as nosurprise that, when it is time forLlew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox.

So Midsummer (to me,at least) is acelebration of the sun godat his zenith, a crowned king on his throne. He is at the height of his strength and still 1/4 of a year away from his ritual death at the hands of his rival. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. It is an especially beautiful time of the year for an outdoor celebration. May yours be magical!

CEREMONY OF INITIATION

AUTHOR'S NOTE:
This ritual is a compilation of Gardnerian, Fairy, and traditional Wiccan sources, and is intended to be used as an initiation for graduates of my training course in Basic Technologies of Witchcraft. While the ritual is powerful enough as it stands, I strongly recommend that it be reserved for people who have been prepared through training at least equivalent to that which I give, or much of the impact may be lost.

Blessed be!
J. Brad (Talespinner) Hicks

Guided Meditation

(The following will be read to all participants in the form of a guided meditation, prior to the processional. It helps if the first paragraph is read by a male voice and the second paragraph by a female voice. NOTE: All are nude; the initiate is also blindfolded.)

Hear the words of the Threefold Goddess, who of old was called Artemis, Astarte, Dianna, Aphrodite, Ceridwen, Isis, Arianrhod, Brigid, Aradia, and many other names:

"Whenever you have need of anything, once in the month, and better it be when the moon is full, you shall assemble in some secret place and adore the spirit of Me who is Queen of all the Wise. She who would learn all sorcery yet has not won its deepest secrets, them I will teach her, in truth, all things as yet unknown. And you shall be free from slavery, and as a sign that you be free you shall be naked in your rites. Sing, feast, dance, make music and love in My presence, for Mine is the ecstasy of the spirit and Mine also is joy on earth. For My law is love unto all beings. Nor do I demand aught of sacrifice, for behold, I am the mother of all things and My love is poured out upon the earth."

Processional

The Initiate is left to meditate as the others rise and follow the High Priest/ess into the Circle area and three times around, chanting:

"We all come from the Goddess,

And to her we shall return
Like a drop of rain,
Flowing to the ocean." (repeat)

Raising of the Circle

HIGH PRIEST/ESS takes the Sword from the altar and traces a circle around the coveners. When he/she returns to the north, he/she kneels and salutes, saying, "Hail and well come, frosty Spirits of the North. Lend to us your power and protection this night, that may be given a true initiation, to justly wield the power of Earth. So mote it be!"

ALL: (envisioning a wall of dark-green light springing up from the circle) "So mote it be!"

HIGH PRIEST/ESS advances to the east, kneels and salutes, saying, "Hail and well come, bright Spirits of the East. Lend to us your power and protection that may be given a true initiation, to justly wield the power of Air. So mote it be!"

ALL: (envisioning a wall of lemon-yellow light springing up from the circle, within the wall of green) "So mote it be!"

HIGH PRIEST/ESS advances to the south, kneels and salutes, saying, "Hail and well come, fiery Spirits of the South. Lend to us your power and protection that may be given a true initiation, to justly wield the power of Fire. So mote it be!"

ALL: (envisioning a wall of crimson light springing up from the circle, within the walls of green and yellow) "So mote it be!"

HIGH PRIEST/ESS advances to the west, kneels and salutes, saying, "Hail and well come, tireless Spirits of the West. Lend to us your power and protection that may be given a true initiation, to justly wield the power of Water. So mote it be!"

ALL: (envisioning a wall of dark blue light springing up from the circle, within the walls of green, yellow, and red) "So mote it be!"

Statement of Purpose

HIGH PRIEST/ESS: "I call upon the Horned God; I call upon the Maiden, the Mother, and the Crone; I call upon the Spirits of Earth, Air, Fire, and Water; I call upon the Hosts of the Mighty Dead; and I call every true Witch within this circle to witness that we are here to

consecrate as Priest(ess) and Witch. The circle is cast!"

ALL: (envisioning the walls of the circle bending together overhead and flowing together under the floor to form a hemisphere of bright white light) "So mote it be!"

The Warning

HIGH PRIEST/ESS cuts a gate in the circle, and roughly leads the Initiate to kneel at the edge before the gate, then balances the sword-point over the Initiate's heart (the Initiate raises his or her hands to support the point). "You stand at the edge of a place that is between the worlds, in the presence of the Gods and under the watchful eye of the Mighty Dead. If you go any further, you embark on a path that cannot be safely turned aside before your death. Feel the sharpness of the blade at your breast, and know this in your heart - it would be better for you to throw yourself forward and spill out your life than to enter this circle with fear or falseness in your heart."

INITIATE: "I come with perfect love and perfect trust."

HIGH PRIEST/ESS lays down the sword, lifts the Initiate to his or her feet, and kisses him or her. "Thus are all first brought into the Circle.", then leads the Initiate to the altar and taking up the sword, re-draws the circle over the gateway.

Administration of the Oaths

ALL (except the High Priest/ess and the Initiate) begin a quiet "Aum" and sustain it throughout the Five-fold Kiss and the Oaths of Initiation.

HIGH PRIEST/ESS, administering the Five-fold Kiss: "Blessed are your feet, that have brought you to this place. Blessed are your knees, that shall kneel at the altars of the Gods. Blessed is your sex, without which we could not be. Blessed is your breast, formed in strength and beauty. Blessed are your lips, which shall speak the Words of Truth. Are you prepared to take the oath?"

INITIATE: "I am."

HIGH PRIEST/ESS: "Then kneel." Takes the Initiate's Measure. "You who have from birth been called but now seek to become - do you willingly

pledge yourself to the God and the Goddess?"

INITIATE places his or her left hand on the top of the head and right hand on the soles of the feet. "All between my two hands belongs to the Gods. So mote it be."

ALL others raise the volume of the "Aum" slightly.

HIGH PRIEST/ESS: "And do you swear to keep silent all those things that must be kept silent, and to respect that which is taught to you?"

INITIATE: "I willingly swear to keep silent all that must be kept silent, and to respect that which is taught to me. So mote it be."

ALL others raise the volume of the "Aum" a little more.

HIGH PRIEST/ESS: "And by what surety do you swear all of these things?"

INITIATE: "All of these things I do swear, by my mother's womb and my hope of future lives, knowing well that my Measure has been taken in the presence of the Mighty Ones. Should I fail utterly in my oaths, may my powers desert me, and may my own tools turn against me. So mote it be. So mote it be. So mote it be!

ALL yell quickly: "SO MOTE IT BE!"

Triggering of the Spell

ALL grab the Initiate quickly and hoist him or her completely into the air (if possible), chanting the Initiate's new name over and over again, as fast as possible, as they carry him or her three times quickly around the circle. When they return to the starting point, they set him or her down face-down and press him or her firmly into the ground.

Gradually, thepressure relents togentle massage. Through allof this they continue chanting the Initiate's new name, falling off in volume and speed as the pressure relaxes.

HIGH PRIEST/ESS: "Know that the hands that have touched you are the hands of love." Removes the Initiate's blindfold and helps him or her up. "In the Burning Times, when each member of the Coven held the lives of the others in her hand, this would have been kept, and used against you should you endanger others. But in these happier times, love and trust prevail, so take this (hands the Measure to the initiate), keep it or burn it, and be free to go or stay as you please."

Follow-Through and Earthing of Power

HIGH PRIEST/ESS hands the sword to the Initiate, and leads him or her to the East, where they both kneel. The Initiate salutes, and the High Priest/ess announces, "Behold, restless Spirits of Water - I bring before you , who has been consecrated as Priestess and Witch!" Repeats at the South, West, and finally North.

ALL (including High Priest/ess and Initiate) join hands in the Circle.

HIGH PRIEST/ESS: "Thank you Spirits of the Mighty Dead, Spirits of the Four Elements, and awesome Lord and Lady for hallowing our circle. Go or stay as you will - our circle is ended."

ALL ground and center, then absorb the power of the Circle and return it to the Earth beneath their feet.

HIGH PRIEST/ESS (after a suitable pause): "Our lovely rite draws to its end. Merry meet, merry part, and merry meet again. Blessed Be!"

ALL: "BLESSED BE!"

INVOCATION TO FRIGG

Russ Anderson

When this invocation was first used, each person in a healing circle invoked a healer into (her/him)self. This was my invocation. The rest of the circle was asked to echo "Join us, Frigg" as I was saying "Join us. Frigg,". This was my first attempt at writing an invocation, and it DID work. I hope that it also works for anyone else who wishes to use it, because it now feels like time to share it.

Blessed Be, Russ

"Frigg, Daughter of Jord, Join us.
Frigg, Daughter of Fiorgyn, Join us.
Frigg, Wife of Odin, Join us.
Frigg, Sister of Thorr, Join us.
Frigg, Mother of Balder, Join us.
Frigg, Mother of Hodr, Join us.
Frigg, Mother of Hermod, Join us.
Frigg, Mother of the gods, Join us.
Frigg, Wise in all fates, Join us.
Frigg, Who will tell no fortunes, Join us.
Frigg, First among the Asynjur, Join us.
Frigg, Queen of Asgard, Join us.
Frigg, Mistress of home and hearth, Join us.
Frigg, Mistress of Eire, Join us.
Frigg, Mistress of healing, Join us.
Frigg, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BALDUR

"Baldr, Son of Frigg, Join us.
Baldr, Son of Odin, Join us.
Baldr, Husband of Nanna, Join us.
Baldr, Brother of Hodr, Join us.
Baldr, Brother of Hermod, Join us.
Baldr, Father of Forsetti, Join us.
Baldr, Slain by blind Hodr, Join us.
Baldr, Master of Breidablik, Join us.
Baldr, Who is much loved, Join us.
Baldr, Who Thokk alone would not mourn, Join us.
Baldr, The Fairest of the Aesir, Join us.
Baldr, Whose Judgments stand unaltered, Join us.
Baldr, Whose Judgments stand unheeded, Join us.

Baldr, The Wisest of the Aesir, Join us.
Baldr, The Shining One, Join us.
Baldr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYJA

"Freyja, Of the many names, Join us.
Freyja, Of the golden tears, Join us.
Freyja, Daughter of Njord, Join us.
Freyja, Wife of Od, Join us.
Freyja, Sister of Freyr, Join us.
Freyja, Mother of Hnoss, Join us.
Freyja, Claimed by Thrym, Join us.
Freyja, Driver of cats, Join us.
Freyja, Goddess of Fertility, Join us.
Freyja, Who shares the slain with Odin, Join us.
Freyja, Who taught the Aesir Magick, Join us.
Freyja, Lender of Falcons' Flight, Join us.
Freyja, Mistress of Brisingamen, Join us.
Freyja, Mistress of Folkvang, Join us.
Freyja, Mistress of nature, Join us.
Freyja, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYR

"Freyr, Son of Njrd, Join us.
Freyr, Husband of Gerdr, Join us.
Freyr, Brother of Freyja, Join us.
Freyr, Father of kings, Join us.
Freyr, Whose sword would fight for itself, Join us.
Freyr, Who gave his sword for Gerdr, Join us.
Freyr, Patron of married couples, Join us.
Freyr, Most beautiful of Gods, Join us.
Freyr, Whose tooth-gift was Alfheimr, Join us.
Freyr, Master of Gullinbursti, Join us.
Freyr, Owner of Skidbladnir, Join us.
Freyr, Slayer of Beli, Join us.
Freyr, Master of Frodi's Peace, Join us.
Freyr, Who directs Man's good fortune, Join us.
Freyr, Who brings fruitful seasons, Join us.
Freyr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BRIGIT

"Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence, NOW."

INVOCATION TO HERNE

"Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence, NOW."

INVOCATION TO THORR

"Thorr, Red-beard, Join us.
Thorr, Son of Jord, Join us.
Thorr, Brother of Frigg, Join us.
Thorr, Father of Mdi, Join us.
Thorr, Father of Magni, Join us.
Thorr, Father of Thrdr, Join us.
Thorr, Husband of Sif, Join us.
Thorr, Jtunn bane, Join us.
Thorr, Foe of Irmungandr, Join us.
Thorr, Who bears Marriage Hallower, Join us.
Thorr, Who bears Death Hallower, Join us.
Thorr, Who wields Mjllnir, Join us.
Thorr, Defender of Asgard, Join us.
Thorr, Thunderer, Join us.
Thorr, Storm Lord, Join us.
Thorr, Your servant _____ calls you! Come to me NOW!"

AN ISSIAN CIRCLE CASTING

Circle casting adapted by Matrika of PAN - the ORIGINAL Psychic Awareness Network BBS at 1-703-362-1139

ADAPTED from the Community of Isis Rites in Salem MA.
for use by the Moonchildren Coven

This requires the use of a duly consecrated wand, a chalice, an athame and a container for salt and water - NON - plastic PLEASE - on your altar as well as 2 candle sticks with candles in them and an incense burner for stick or hanging incense. You should work robed or nude as you prefer. In the 4 directions you should have either air (as incense) or fire (as candle - lit, of course, and preferably red) in the east - according to your tradition. The OTHER element - the one not used in the east - in the south, again according to your tradition. (i prefer air-east- wand, fire-south - athame, personally - but I realize there are differences in tradition.

THE HIGH PRIESTHOOD OF A CIRCLE IS THE FINAL SAY IN ANY RITE - SO ALWAYS FOLLOW THEIR TRADITIONS.

Abowl - again NOT plastic - of water in the west and some rocks or a dish of salt in the North for earth.

IF you wish you may lay a circle of salt on the floor, leaving a gate for the priest/ess to enter and leave for the temple purification or you may visualize the circle coming as electric blue light out of your athame point as you cast it. after s/he returns from purifying the outer perimeter, the gate would be closed and the circle cast (after the directions are called) by pointing the athame (or the sword) at the salt and charging it instead of casting into the air. The gate would be closed by completing the circle of salt.

Okay, I am writing this as used by a person working alone, but the P or PS in parenthesis is how it would be done if done by a couple. PS is the female and P is the male. THis is the IDEAL form of the rite.

(PS) picks up bowl of salt and bowl of water on alter. (P) picks up athame and places it point down in the water and says "SALT is pure, let this salt be pure and let it purify our rites as we use it in the service of the Lady and the Lord?

ALL- SO MOTE IT BE

(PS) pours some of the salt into the water. (P) stirs it with his athame and says:

"May this sacred salt purify this water so it may be used in this service of the Lord and Lady, throughout this rite, in any way and at any time we may wish to use it."

ALL- SO MOTE IT BE

(PS) takes the salt-water and sprinkles it about the perimeter of the circle (outer) saying the following while walking WIDDERSHINS (to banish) or counter-clockwise:

"Salt and water where I cast thee
No spell or unknown purpose be
Unless in full accord with me
and as I will SO MOTE IT BE"

She returns to the circle. The (P) then takes the incense burner - if a swinging one - or the burning stick of incense and goes around the circle deosil saying:

"ever as we walk in the ways may we feel the presence of the Lady and the Lord We know that in all we do they are ever with us They abide in us and we in them forever. No disharmony or imbalance can be entertained for purity, harmony and balance are the dwellers within and without us:

For good do we strive and
for good do we live
Love unto all things
SO be it forever
Love is the law and Love is the bond
Blessed be the Lady and the Lord"

All - SO MOTE IT BE

He returns to the circle. He then picks up his wand and goes to the East, raising it high he invokes the element of air visualizing either the ruler of that element as he understands that being OR a yellow pentacle can be substituted. I like to imagine a weeping willow tree budding in the spring being moved by the gentle breezes through the center of the pentacle - as if through the center of a window. (IF YOU USE FIRE IN THE EAST- SUBSTITUTE VISUALIZATION HERE WITH THE ONE I GIVE IN THE SOUTH AND CHANGE THE INVOCATION ACCORDINGLY)

"Hail to thee
Lord of the Watchtower of the EAST
element of air (fire?)
We invite your presence and your power in our circle and
our magick this night.

ALL- SO MOTE IT BE

(P) - Welcome and Blessed be

ALL- BLESSED BE

Go to the south and repeat this visualizing either your conception of the ruler of the watchtower for the south OR a red pentacle - I like to "see" a campfire through it's center, as if through a window. Repeat invocation with raised wand substituting OF THE SOUTH and ELEMENT OF FIR#E

Go to the WEST and repeat this visualizing either your conception of the ruler of the watchtower of the west OR a BLUE pentacle - I like to see a mountain stream or the ocean through the center of it, as if through a window. Repeat invocation making suitable changes of direction and element in it.

Go to the North and repeat the process visualizing either your conception of the ruler of that watchtower OR a Green pentacle - I like to see Mountains rising up in the distance through the middle of it, again as if through a window.

He returns to the altar and replaces the wand.

THE (PS) takes up hers and invokes the Deities:
"HAIL TO THEE LORD AND LADY" (Substitute aloud or silently the names you are using for the Goddess and the God here - with non-initiates, some prefer to use the generic "Lord and Lady" out loud, keeping the names by which the inner circle of initiates know Them a secret. This is also a good idea to use when you have members of several traditions present who may not agree on what names are used for them) "We invite your presence and power in our circle and our magick this night".

ALL - SO MOTE IT BE

(PS) - WELCOME AND BLESSED BE
ALL - Blessed be

She then replaces her wand on the altar and picks up her athame or the coven sword and casts the circle - either straight out, visualizing blue light coming from it's point - or, if a circle of salt is used, straight DOWN at the salt, to charge it.

THIS IS DONE DEOSIL, OF COURSE. (clock-wise - just like the censing of the circle was done earlier! the ONLY time widdershins is used is the salt-water banishing / cleansing to prepare for circle casting and in opening the circle)

First casting - " I conjure this circle, a mighty Psychic rampart that turns back ANY excess positive or negative energy which may come to do us harm"

ALL - SO MOTE IT BE

Second casting - "I cast this circle, a place that is not a place, a time that is not a time, a sacred place between the worlds, a place to commune with eternity (or THE LADY AND THE LORD)"

All - SO MOTE IT BE

Third casting - "I charge this circle, a place of perfect love and of perfect trust where all may know peace profound"

ALL- SO MOTE IT BE

SHE RETURNS TO THE ALTAR. If a bell is used (brass or silver ONLY please) she rings it and says "Now is the circle cast"

All - SO MOTE IT BE

The circle then perform the full-moon rite, raising the power and drawing down the energy into themselves by whatever rites they use and Magick is performed as is appropriate and necessary OR the ritual for one of the 8 sabbats is performed - a much lighter and informal occasion - according to the time and purpose of the circle.

The cakes and ale/wine (I substitute APPLE juice or SPRING water, as I am allergic to alcohol) are consecrated by the athame in the chalice

NOTE - the cakes should be as natural as possible, HAVE SOME RESPECT! Please no twinkies or oreos - I've seen some "people" do that!

Circle closing

The (P) takes up his wand and goes to the 4 quarters, beginning at the north and going widdershins, where he raises his wand at each and dismisses the rulers of the elements thusly:

" Farewell to thee
Lord of the watchtower of the (direction)
element of (name element)
We thank you for our presence and power
in our circle and our magick this night"

ALL - SO MOTE IT BE
(P) - MERRY PART AND BLESSED BE

ALL - BLESSED BE

As he does this, he visualizes whatever he visualized earlier and then "sees" it fading out. When he has done all 4 quarters he replaces his wand on the altar

THE (PS) picks hers up and raises it high says "FAREWELL TO THE LORD
AND LADY" (again names may be substituted silently or aloud) "WE thank you for your presence and your power in Our circle and our magick this night".

All - SO MOTE IT BE
(PS) - GO IF YOU MUST, STAY IF YOU WILL and BLESSED BE

ALL- BLESSED BE

She then picks up her athame (or sword) and pointing it either in the air or at the salt, whatever she did before, she walks widdershins and as she opens the circle she pictures in her mind's eye the electric blue light fading out or being reabsorbed by the tool she carries as she says:.

"THE CIRCLE IS OPEN, YET REMAINS UNBROKEN "

ALL - SO MOTE IT BE

(PS) MERRY PART AND BLESSED BE

ALL - BLESSED BE (they all hug each other in many circles here)

(candles are snuffed on altar here - never blow out candles) If bell is used, she rings it and says THE CIRCLE IS NOW OPEN

Note - our circle in New England, which met only for the Sabbats except for it's leadership which did the full-moons themselves as it was a training coven, tended to use a lot of chanting and simple ritual drama to raise energy as we worked in a very confined space. Other methods can be used. In full-moon work I like active deep-meditation or guided trance and chanting because of size of space available to me at this time. However many covens also use the dance, the cords, the great rite - actual or symbolic, and other methods. Always remember there is NO one right path.

There is also no one right way of casting a circle. Different traditions differ greatly. The main body of this rite is that used by the community of Isis - but I have added invocations at the circle cleansing that I like which come from Al Manning (for the salt-water) and Ray Buckland (for the censing of the circle). The blessing of the salt and water are also from Ray Buckland's teachings - I prefer his method, because of it's clarity of intent, to the one I learned here so I use it.

Part of the circle closing was also adapted from Starhawk. Many people like to elaborate on the invocations at the quarters and present them in poetic formats, as they do with the invocation of the Lord and Lady.

CIRCLES, WHY USE THEM?

MEL WHITE

They say that the longest journey begins with a single step. So, too, the exploration of Magickal studies begins with a single step. Though the first step in a physical journey is often self-evident, the First Step on a Magickal journey is often not quite so clear. While formally organized groups often have a path of lessons to instruct newcomers, the solitary or isolated student is often left standing in perplexity on this broad plain of knowledge, wondering just where in the heck to begin. And wondering, too, if it's "okay" to start just anywhere.

While it's true that studies can begin in any direction that attracts you, the necessary first step must be learning to make psychic shields. There are "Things of the Dark" out there. There are any number of explanations for what these things might be-- ghosts, demons, or simply uncontrolled urges of the subconscious mind. In truth, it doesn't matter what they are. What does matter is that their effect is very real and unless they are put under your control, they will drag you over the borders of sanity into psychosis. You are most vulnerable to them while you're in an "open" trance or meditative state. That's why the wise practitioner always begins by taking steps to define exactly what will be permitted through the portals of their "psychic shields"-- no matter how simple the ritual. And this, in a nutshell, is what "protective magic" is about.

There are a number of ways to do this. The most common is to begin by drawing a circle (around a group or yourself) and invoking the one or more protective powers. Generally, this is done by candlelight, in front of an altar that holds certain magical objects. The circle may be further "secured" and "cleared" by using salt, salt water, rum, incense, or some other method. You may be wearing a special robe and will have taken a bath (or performed a cleansing ritual) earlier. The powers that protect you will be called on and THEN you will begin your ritual.

Is it psychological? Absolutely! Is there a reason why protection rituals always take this form? Positively! Let's take a step back and see what you're actually doing and how the process works-- from a psychological standpoint-- and how to use this knowledge to help you refine your circles to enhance your rituals.

Psychologists and psychics alike view the mind's structure as a three-part entity: The ego (that which you think of as yourself), the superego (the "higher self") and the Id (the child within). The Id is, in a sense, a computer. Like most computers, it operates on the "garbage in-garbage out" principle. There's an old superstition "as you name something, so will it become." Tell yourself that you're very unlucky and your id will obligingly give you bad days by enhancing any negatives in your environment. Tell yourself that you are clumsy, and your id-computer will obligingly arrange for you to break a leg while stepping off the sidewalk. The bad news is that the Id can't make a judgement as to whether or not this is a good idea. It only knows that it's received these "instructions" and must carry them out. The good news is that you can actually program/reprogram this portion of your mind.

You begin programming this Internal Servant of yours by first drawing its attention to what you want done and then explaining what you need done in a simple and clear manner. Repeating the instructions in a chant help fix the goals for the Id-- rhymed chants seem to be easier for it to process. Each time you perform the ritual and repeat the chant, the programming is strengthened. Never mind that your ego and superego understand that you're going to program the child-like Id. It works just the same.

To direct the Id's attention to the process, you first have to impress it. Using special tools and clothing alert it that something unusual is going on and that it must pay attention. Acquiring hard-to-obtain items, drawing symbols, performing a symbolic sacrifice (donating money, say, to a good cause) are all ways of reinforcing the Id's impression that this ceremony is very special and that the result will be very powerful. Organized, meaningful symbols, speak to your subconscious mind in ways it understands, reinforcing the goals you have set.

Drawing the circle itself establishes boundaries within your environment ("The rest of the world can do what it likes Out There. All within this circle is in MY control!"). Purifying the circle and consecrating it (sprinkling water which has been blessed and salt added) further enforce your territory, defining the borders where you are "safe". Nothing can enter this area except what you invite inside. You further tighten these borders by calling on certain Powers.

You can call on any powers you like. Some use traditional Christian images. Others call up deities from the religion they are most comfortable with. And many people use the thought/image of a beam of light that represents either God/Goddess (whichever one they like) OR The power of light and life and goodness in the Universe.

The number of powers called as guardians varies. You may choose to invoke one powerful being to protect your circle. Or you might call on the Universal Being/Light AND four guardians (one for each quarter of the compass). A third approach is to use a guardian for the four quarters of the compass and no higher being. There is no "absolutely correct" system; the correct system is the one that YOU are comfortable with.

Take time to choose the guardians of your circle carefully. You should select guardians (gods or animals or some form of life) which have a deeper meaning to you and whose qualities are in harmony with your goals. For the new student, it's best to have all your Powers and Guardians from the same belief system/religion/mythic universe so that the symbols will be consistent and not confuse the Id.

You CAN use people-- saints, movie actors, figures from favorite books as guardians. DO, however, pick someone who's dead or non-existent. The dead can't argue with your interpretation of them, whereas the living may be highly offended to be approached as gods/ guardians).

As your studies continue, you will find that your totems or guardians change. This is to be expected; as you explore new realms in your studies, you may find you need guardians who deal with very specific areas to strengthen and guide you in these new fields.

But don't make the mistake of assuming that you'll become so powerful that you will never need the protection of the psychic shielding circle in some form. And don't assume that you will not need a circle for "positive" magicks such as healing. Open is open-- and open is vulnerable. And circles strengthen and protect you by defining what psychological influences will be allowed to work with you.

HANDFASTING (WEDDING)

Ryan Hunter

[The following wedding ceremony was written to provide for Pagans who must of necessity be wed in the presence of the uninitiated who are not pagan and are perhaps unaware that the bride and groom are pagan. Replace the words Bride and Groom below with the names of the happy couple. This ceremony was used by both my wife and myself and by my sister and her husband. They modified the text at the point below where it says "loving each other wholly and completely" to add the phrase "forsaking all others" as they are into monogamy. Either version works beautifully, I recommend the participants rewrite where necessary to form a legal contract that they can and will keep. It is easy to avoid being an oathbreaker if you only swear to that you will keep and avoid swearing to something just because the other party wants it or because it might be "expected" by the family. Notice: parts of this ritual were cribbed from the writings of others. I apologize in advance for failure to reference sources but after the fifteenth rewrite we had forgotten where we got the text and what was and what was not original to us. I doubt if there are quotes from other sources longer than paragraph length and thus should not be a copyright problem. If you see something that is yours, please send me mail and I will reference you in the future. Our thanks to those who paved the way. --Ryan Hunter]

[PRIEST] We have come together here in celebration of the joining together of ____bride_____ and ____groom_____. There are many things to say about marriage. Much wisdom concerning the joining together of two souls,has come our way through all paths of belief, and from many cultures. With each union, more knowledge is gained and more wisdom gathered. Though we are unable to give all this knowledge to these two, who stand before us, we can hope to leave with them the knowledge of love and its strengths and the anticipation of the wisdom that comes with time. The law of life is love unto all beings. Without love, life is nothing, without love, death has no redemption. Love is anterior to Life, posterior to Death, initial of Creation and the exponent of Earth. If we learn no more in life, let it be this.

Marriage is a bond to be entered into only after considerable thought and reflection. As with any aspect of life, it has its cycles, its ups and its downs, its trials and its triumphs. With

full understanding of this, Groom and Bride have come here today to be joined as one in marriage.

Others would ask, at this time, who gives the bride in marriage, but, as a woman is not property to be bought and sold, given and taken, I ask simply if she comes of her own will and if she has her family's blessing.

Bride, is it true that you come of your own free will and accord?

[BRIDE] Yes, it is true.

[PRIEST] With whom do you come and whose blessings accompany you.

[FATHER] She comes with me, her father, and is accompanied by all of her family's blessings.

[PRIEST] Please join hands with your betrothed and listen to that which I am about to say.

Above you are the stars, below you are the stones, as time doth pass, remember...

Like a stone should your love be firm like a star should your love be constant. Let the powers of the mind and of the intellect guide you in your marriage, let the strength of your wills bind you together, let the power of love and desire make you happy, and the strength of your dedication make you inseparable. Be close, but not too close. Possess one another, yet be understanding. Have patience with one another, for storms will come, but they will pass quickly.

Be free in giving affection and warmth. Have no fear and let not the ways of the unenlightened give you unease, for God is with you always.

Groom, I have not the right to bind thee to Bride, only you have this right. If it be your wish, say so at this time and place your ring in her hand.

[GROOM] It is my wish.

[PRIEST] Bride, if it be your wish for Groom to be bound to you, place the ring on his finger. (places ring on Groom's left ring finger)

Bride I have not the right to bind thee to Groom only you have this right. If it be your wish, say so at this time and place your ring in his hand.
[BRIDE] It is my wish.
[PRIEST] Groom, if it be your wish for Bride to be bound to you, place the ring on her finger.(places ring on Bride's left ring finger)

(to Groom) Repeat after me:

I, (grooms full name), in the name of the spirit of God that resides within us all, by the life that courses within my blood and the love that resides within my heart, take thee (bride's full name) to my hand, my heart, and my spirit, to be my chosen one. To desire thee and be desired by thee, to possess thee, and be possessed by thee, without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people, and thy ways as I respect myself.

(to Bride)
I (bride's full name), in the name of the spirit of God that resides within us all, by the life that courses within my blood, and the love that resides within my heart, take thee, (Groom's full name) to my hand, my heart, and my spirit to be my chosen one. To desire and be desired by thee, to possess thee, and be possessed by thee, without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people, and thy ways as I respect myself.

[PRIEST]
(hands chalice to the groom, saying:) May you drink your fill from the cup of love.

(Groom holds chalice to bride while she sips then bride takes chalice and holds it to groom while he sips. The chalice is then handed back to the Priest who sets it on the table. Next the Priest takes the plate of bread, giving it to the groom. Same procedure repeated with bread, groom feeding bride and bride feeding groom.)

By the power vested in me by God and the State of Alabama, I now pronounce you husband and wife. May your love so endure that its flame remains a guiding light unto you.

INITIATION INTO THE COVEN OUTDOOR VERSION

Candidates for initiation should be in good mental and physical health. They should also be of legal age and sought out the Craft of their own free will.

Before being accepted into the Coven (s)he should spend sometime learning about the Craft and magic and such. (S)he should know about practices that most people get uptight about. She should be told that initiations are perfectly safe and voluntary. Also, if at any time prior to taking the oath she wants to back out, she can do so with out fear or other recriminations.

The candidate must chose a Craft name. This name should not be a common American name and must have personal meaning to the candidate.

Traditionally the apprenticeship lasted for a year and a day. This is a good idea if it can be done. Before (s)he can be initiated, the Coven must vote. A single no is sufficient to not allow the candidate to be initiated into that particular Coven.

This ritual is written for use in the woods. There has to be a path leading from the staging area to a clearing where afire can be lit. To save time, the fire should be setup but not lighted.

The bathtub should be set up along the path and filled with warm water and the other ingredients. The water will also have to be consecrated.

The candidate should be brought to the staging area by their sponsor. She should be wearing clothing that can be cutaway easily by a sword without undoing buttons or stepping out of pants legs. The candidate should be lead down the path by the sponsor.After a little ways a member of the Coven, the Challenger,should step onto the path. They might want to wear a mask. They take the sword that they carry and say:

"Who comes to the gate?"

The candidate, coached before hand, answers:

"It is I, (new Craft name), child of earth and starry heaven."

Challenger:

"Who speaks for you?"

Sponsor:

"It is I, _____ , who vouches for her."

The Challenger holds the point of the sword up to the candidates heart, and says:

"You are about to enter a vortex of power, a place beyond imagining,where birthand death,darkand light,joy and pain,
meet and make one. You are about to step between the worlds,
beyond time, outside the realm of your human life.
You who stands on the threshold of the dread Mighty Ones,
have you the courage to make the essay?
For know it is better to fall on my blade and perish than
to make the attempt with fear in thy heart!"

The apprentice answers:

"I tread the path with perfect love and perfect trust."

The Challenger replies:

"Prepare for death and rebirth."

And the Challenger takes the sword and cuts off the apprentices clothing till she is standing naked. The Challenger grounds their sword to the Earth. The Challenger should then blindfold the candidate and tie a cord around their wrists and one ankle while saying:

"And She was bound as all living things must be, who would enterthe Kingdom of Death.And Her feetwere neither bound nor free."

The candidate is led to the tub and bathed, while still blindfolded, by the rest of the Coven. While being bathed, she must remain quiet. She is helped from the tub and dried off.The candidate is then carried to the Circle. Everyone in the Coven, starting with the High Priest (Priestess in the case of a man), kisses her and says:

"Thus are all first brought into the world,
and thus are all first brought into the Coven."

The High Priest (Priestess in case of a man) now leads the candidate to each of the four corners and introduces her to the Guardians, of course going deosil.

"Hail Guardians of the Watchtowers of the East and all the Mighty Ones of the Craft. Behold _____(new name), who will now be made Priestess and Witch."

The candidate is brought back to the altar. The High Priest kneels and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips,starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The candidate is then measured with the other piece of cord,from head to toe. The cord is cut. She is then measured around the head and chest and knots are tied to mark these lengths.The High Priestess rolls up the cord, and asks the candidate:

"Are you willing to swear the oath?"

The candidate answers: "I am."

The High Priestess asks:

"Are you willing to suffer to learn?"

The candidate answers: "Yes."

The High Priestess takes the apprentice's hand, and with a needle properly purified by fire and water, pricks her finger,squeezing a few drops out onto the measure. The candidate then kneels, and places one hand on her head and the other beneath her heel and she repeats what is read to her. The High Priest says:

"This is the Charge of the Coven:
That I will keep secret what I am asked to keep secret, and never divulge the names or dwelling places of our people unless by their consent.
That I will learn and try to master the Art Magical;
but ever remember the rune: "What good be the tools without the inner light? What good be magic without wisdom sight?"
That in due course I will strive to find a worthy pupil in magic,to whominfutureyearsIcanhanddowntheknowledge I acquire.
That I will never use the Art Magical merely to impress foolish persons, nor for any wrongful end.
That I will help the Craft of the Wise, and hold it's honor as I would my own.
That I consider these vows taken before the Elder Gods;
and that if I betray this Charge I accept as my just reward thatretribution ofdestinywhichovertakes thosewhobasely betraythe trustandconfidence thatothershave placedin them. Know that none can escape the fate, be it curse or blessing, which they make for themselves, either in this life or in another life.

The High Priestess says:
"Repeat after me: 'I, _____, do of my own free will most solemnly swear to protect, help and defend my sisters and brothers of the Art and to keep the Coven's Charge.
I always keep secret all that must not be revealed.
This do I swear on my mother's womb and my hopes of future lives, mindful that my measurehas been taken, andin the presence of the Mighty Ones.'
All between my two hands belongs to the Goddess."

The candidate repeats the oath. The Coven shouts:

"So mote it be!"

The High Priest says:

"Arise and be anointed"

The High Priest then makes an X mark on the initiates forehead,breast and genitals while saying:

"May your mind be free. May your heart be free. May your body be free.
I give you the Craft name of _____"

The rest of the Coven members grab her suddenly, lift her if possible and carry her three times around the Circle, laughing and shrieking. They then lay her face down before the altar and press her into the ground. Gradually the pressure changes to stroking. They chant her new name, raising a Cone of Power over her. The blind fold is removed and she is told:

"Know that the hands that have touched you are the hands of love. Thus are all first brought into the world, and thus are all first brought into the Coven."

The Charge of the Goddess is spoken and any other myths, mysteries, and secrets are revealed. She is also told the Coven names of all the members. The High Priestess returns the measure, saying:

"In the Burning Times, when each member of the Coven held the lives of the others in their hands, this would have been kept and be used against you should you endanger the others. But in these more fortunate times, love and trust prevail, so take this, keep it or burn it, and be free to go or to stay as your heart leads you."

The service goes on as usual, be it New or Full Moon or Sabbat.Before the Circle is opened, the new initiate is taken to the four corners again and introduced to the Guardians again.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Transcribed to computer file by Seastrider

NEO-PAGAN RITUAL

#1619 05 Aug 85 22:48:33 (RECV'D)
From: Curly Howard To: Da Sysop
See also msg # 17
Subject: NEO-PAGANISM
Alright, I don't want to sound dumb, but I have no idea what these rituals entail. What goes on during these, and what is their purpose ?
Curly Howard

#1719 06 Aug 85 11:59:57 (RECV'D)
From: Brad Hicks REPLY To: Curly Howard
Reply to msg # 16 See also msg # 18
Subject: NEOPAGAN RITUAL

Boy, youdon't ask the easyones. Dr. Regardie takes12 volumes to answer this one; Aleister Crowley, 13 or so; Isaac Bonewits, two (and that's only introductory).

I'lltry to summarize, but ifyou're really interested, track down Starhawk's THE SPIRAL DANCE for further details. Most scholars divide ritual into two classes: 1) theurgic, and 2) thaumaturgic. In fancy words, this means that either you are praying to make your self "a better person" or "closer to God/ess" or "to be saved from your sins", or you are praying for the God/ess to intervene in the world around you - prayers for peace, for money, for health, etc.

Neopagan ritual partakes of both aspects, to some extent. In a typical ritual, various techniques (as old as humanity) are used to "raise the power," then the power is focused via magickal symbols to contact the God(s) and/or Goddess(es) who are being called upon. He/She/They take that magickal energy, augment it, and return it to the circle. The High Priest/ess then focuses that energy on the target - the object or person to be affected, if any - then any energies that remain (or the total energy, if there is no magickal target) are returned to the Gods, via a processes called "grounding."

To paraphrase UncleIsaac's wonderful book onthe subject, youhave the wind-up, the pitch, and the follow-through.

The windup uses any ritual techniques that are appropriate to a) the setting, b) the purpose of the ritual, c) the deities being contacted, and d) the skills of the participants. The universals are chanting, dance, and "ritual theatre." There are, of course, others.

The "pitch" uses beautiful, poetic imagery in guided meditations and ritual movement. Occasionally (if possible), this uses music and dance. Once the gods are contacted and the energy flows, it is concentrated in an object - usually cakes and wine, but occasionally by other means - and distributed, symbolically to all the participants. Having partaken of the energy thus raised, the guided meditations direct the people in focusing their energy on the purpose at hand.

Finally, the High Priest or Priestess goes through a "follow-through", which involves dissolving the "group mind", reassuring people that what we have worked is done and was effective, and then "grounding" any loose energies, so that when the group leaves the ritual circle, they are back in their normal minds.

As I write, it occurs to me thatthe real answer to your question lies in that last sentence - "back in their normal minds." Neopagan ritual is a collection of tools and techniques for altering your consciousness, temporarily, to a place where the Gods and Goddesses are real and near, where we as their children and lovers and friends can worship them, and where the magick we work can come true. Having convinced ourselves of this, we act on it, then return to our daily lives refreshed.

(Gods, what a bunch of gibberish! You would have been better off reading the books!)

Anyway, I tried. Anyone else (esp. Black Dragon if he shows up again, as he's worked at least as much ritual as I) please feel free to add or comment. Was this the kind of answer you wanted, Curly?

- Reverend Talespinner, O.S.C.
Clan Destiny Chapel of Eris & Dionysus
(aka, Brad Hicks)

A Celebration of M A Y D A Y

--by Gwydion Cinhil Kirontin

* * * * * *

"Perhaps its just as well that you
won't be here...to be offended by the
sight of our May Day celebrations."
--Lord Summerisle to Sgt. Howie
from "The Wicker Man"

* * * * * *

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -notably Wales - it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic "Bealtuinn", meaning "Bel-fire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam - symbol of life) to the Holy Rood (the Cross - Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of "Lady Day" for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore & Symbols") would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and sky-clad Witches would jump through the flames to ensure protection.

* * * * * *

Sgt. Howie (shocked): "But they are naked!"
Lord Summerisle: "Naturally. It's much too dangerous to jump through the fire with your clothes on!"

* * * * * *

Frequently, cattle would be driven between two such bon-fires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principly a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banburry Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so muche, as I have hearde of tenne maidens whiche went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion, and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson, and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

Oh, do not tell the Priest our plight,
Or he would call it a sin;
But we have been out in the woods all night,
A-conjuring Summer in!

And Lerner and Lowe:

It's May! It's May!
The lusty month of May!...
Those dreary vows that ev'ryone takes,
Ev'ryone breaks.
Ev'ryone makes divine mistakes!
The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floriala, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize activities around the week-end.

This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle, and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio, and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great day,
Sung along the old straight track.
And those who ancient lines did ley
Will heed this song that calls them back.

THE END

MIDWINTER NIGHT'S EVE: Y U L E

by Mike Nichols

Our Christian friends are often quite surprised at how enthusiastically we Pagans celebrate the 'Christmas' season. Even though we prefer to use the word 'Yule', and our celebrations may peak a few days BEFORE the 25th, we nonetheless follow many of the traditional customs of the season: decorated trees, carolling, presents, Yule logs, and mistletoe. We might even go so far as putting up a 'Nativity set', though for us the three central characters are likely to be interpreted as Mother Nature, Father Time, and the Baby Sun-God. None of this will come as a surprise to anyone who knows the true history of the holiday, of course.

In fact, if truth be known,the holiday of Christmas has always been more Pagan than Christian, with it's associations of Nordic divination, Celtic fertility rites, and Roman Mithraism. That is why both Martin Luther and John Calvin abhorred it, why the Puritans refused to acknowledge it, much less celebrate it (to them, no day of the year could be more holy than the Sabbath), and why it was even made ILLEGAL in Boston! The holiday was already too closely associated with the birth of older Pagan gods and heroes. And many of them (like Oedipus, Theseus, Hercules, Perseus, Jason, Dionysus, Apollo, Mithra, Horus and even Arthur) possessed a narrative of birth, death, and resurrection that was uncomfortably close to that of Jesus. And to make matters worse, many of them pre-dated the Christian Savior.

Ultimately,of course, the holiday isrooted deeply in the cycle of the year. It is the Winter Solstice that is being celebrated, seed-time of the year, the longest night and shortest day. It is the birthday of the new Sun King, the Son of God -- by whatever name you choose to call him. On this darkest of nights, the Goddess becomes the Great Mother and once again gives birth. And it makes perfect poetic sense that on the longest night of the winter, 'the dark night of our souls', there springs the new spark of hope, the Sacred Fire, the Light of the World, the Coel Coeth.

That is why Pagans have as much right to claim this holiday as Christians. Perhaps even more so, as the Christians were rather late in laying claim to it, and tried more than once to reject it. There had been a tradition in the West that Mary bore the child Jesus on the twenty-fifth day, but no one could seem to decide on the month. Finally, in 320 C.E., the Catholic Fathers in Rome decided to make it December, in an effort to co-opt the Mithraic celebration of the Romans and the Yule celebrations of the Celts and Saxons.

There wasnever much pretensethat the datethey finally chosewas historically accurate. Shepherds just don't 'tend their flocks by night' in the high pastures in the dead of winter! But if one wishes to use the New Testament as historical evidence, this reference may point to sometime in the spring as the time of Jesus's birth. This is because the lambing season occurs in the spring and that is the only time when shepherds are likely to 'watch their flocks by night' -- to make sure the lambing goes well. Knowing this, the Eastern half of the Church continued to reject December 25, preferring a 'movable date' fixed by their astrologers according to the moon.

Thus, despite itsshaky start (for over three centuries, no one knew when Jesus was supposed to have been born!), December 25 finally began to catch on. By 529, it was a civic holiday, and all work or public business (except that of cooks, bakers, or any that contributed to the delight of the holiday) was prohibited by the Emperor Justinian. In 563, the Council of Braga forbade fasting on Christmas Day, and four years later the Council of Tours proclaimed the twelve days from December 25 to Epiphany as a sacred, festive season. This last point is perhaps the hardest to impress upon the modern reader, who is lucky to get a single day off work. Christmas, in the Middle Ages, was not a SINGLE day, but rather a period of TWELVE days, from December 25 to January 6. The Twelve Days of Christmas, in fact. It is certainly lamentable that the modern world has abandoned this approach, along with the popular Twelfth Night celebrations.

Of course, the Christian version of the holiday spread to many countries no faster than Christianity itself, which means that 'Christmas' wasn't celebrated in Ireland until the late fifth century; in England, Switzerland, and Austria until the seventh; in Germany until the eighth; and in the Slavic lands until the ninth and tenth. Not that these countries lacked their own mid-winter celebrations of Yuletide. Long before the world had heard of Jesus, Pagans had been observing the season by bringing in the Yule log, wishing on it, and lighting it from the remains of last year's log. Riddles were posed and answered, magic and rituals were practiced, wild boars were sacrificed and consumed along with large quantities of liquor, corn dollies were carried from house to house while carolling, fertility rites were practiced (girls standing under a sprig of mistletoe were subject to a bit more than a kiss), and divinations were cast for the coming Spring. Many of these Pagan customs, in an appropriately watered-down form, have entered the mainstream of Christian celebration, though most celebrants do not realize (or do not mention it, if they do) their origins.

For modern Witches, Yule (from the Anglo-Saxon 'Yula', meaning 'wheel' of the year) is usually celebrated on the actual Winter Solstice, which may vary by a few days, though it usually occurs on or around December 21st. It is a Lesser Sabbat or Lower Holiday in the modern Pagan calendar, one of the four quarter-days of the year, but a very important one. This year (1988) it occurs on December 21st at 9:28 am CST. Pagan customs are still enthusiastically followed. Once, the Yule log had been the center of the celebration. It was lighted on the eve of the solstice (it should light on the first try) and must be kept burning for twelve hours, for good luck. It should be made of ash. Later, the Yule log was replaced by the Yule tree but, instead of burning it, burning candles were placed on it. In Christianity, Protestants might claim that Martin Luther invented the custom, and Catholics might grant St. Boniface the honor, but the custom can demonstrably be traced back through the Roman Saturnalia all the way to ancient Egypt. Needless to say, such a tree should be cut down rather than purchased, and should be disposed of by burning, the proper way to dispatch any sacred object.

Along with the evergreen, the holly and the ivy and the mistletoe were important plants of the season, all symbolizing fertility and everlasting life. Mistletoe was especially venerated by the Celtic Druids, who cut it with a golden sickle on the sixth night of the moon, and believed it to be an aphrodisiac. (Magically -- not medicinally! It's highly toxic!) But aphrodisiacs must have been the smallest part of the Yuletide menu in ancient times, as contemporary reports indicate that the tables fairly creaked under the strain of every type of good food. And drink! The most popular of which was the 'wassail cup' deriving its name from the Anglo-Saxon term 'waes hael' (be whole or hale).

Medieval Christmasfolklore seems endless: that animalswill all kneel down as the Holy Night arrives, that bees hum the '100th psalm' on Christmas Eve, that a windy Christmas will bring good luck, that a person born on Christmas Day can see the Little People, that a cricket on the hearth brings good luck, that if one opens all the doors of the house at midnight all the evil spirits will depart, that you will have one lucky month for each Christmas pudding you sample, that the tree must be taken down by Twelfth Night or bad luck is sure to follow, that 'if Christmas on a Sunday be, a windy winter we shall see', that 'hours of sun on Christmas Day, so many frosts in the month of May', that one can use the Twelve Days of Christmas to predict the weather for each of the twelve months of the coming year, and so on.

Remembering that most Christmas customs are ultimately based upon older Pagan customs, it only remains for modern Pagans to reclaim their lost traditions. In doing so, we can share many common customs with our Christian friends, albeit with a slightly different interpretation. And thus we all share in the beauty of this most magical of seasons, when the Mother Goddess once again gives birth to the baby Sun-God and sets the wheel in motion again. To conclude with a long-overdue paraphrase, 'Goddess bless us, every one!'

WINTER SOLSTICE OR YULE

The High Priestess says:

"This is the night of the solstice, the longest night of the year. Now darkness triumphs; and yet, gives way and changes into light. The breath of nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the Infant Light. We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night. Blessed Be!"

Purify, cast the circle, but do not light the candles.Invoke the Goddess and God. All sit down, and begin an antiphonal chant. All:

"To die and be reborn,
The Wheel is turning,
What must you lose to the night? (repeat)"

Covener: "Fear."

All:
"Fear is lost to the night.
Fear is lost to the night.
To die and be reborn,
The Wheel is turning,
What must you lose to the night?"

Continue interjecting lines and echoing each other, until the energy dies away. Stand up and link hands. The High Priest stands before the altar, holding and animal skull filled with salt. The High Priestess leads a slow, spiral procession, that first snakes outward so that each member is brought to face the High Priest. They are chanting:

"The light was born,
And the light has died." (repeat)

Another Priestess whispers,

"Everything passes,
All fades away. (repeat)

The High Priest places a pinch of salt on each member's tongue,and says:

"My body is salt,
Taste the breath of death."

The High Priestess leads the spiral inward, until the members are huddled together. She leads an improvised trance induction, slowly suggesting that they crumble to the Earth and sleep. As all lie down, they are sent into a deeper trance with a multivoiced induction. As it fades out, they are told,

"You are entering a space of perfect freedom."

Time is allowed for trance in the state of suspension before birth.

The High Priestess approaches one of the coveners, stands by her head with her legs apart, and pulls her through,symbolically giving her birth. She becomes part of the birth canal; they continue the process with the other coveners, the birth canal growing longer. The men of the coven take the newborns one by one and lay them back down to sleep, telling them:

"Sleep the sleep of the newborn."

As all sink back into trance, they are guided into a visualization of their hopes for their new life to come.Priestess smear honey on their tongues, one by one, saying:

"Taste the sweetness of life."

A new chant begins softly, builds in power as it gradually wakes the sleepers, who join in on repeating lines:

"Set sail, set sail,
Follow the twilight to the West,
Where you may rest.

Set sail, set sail,
Turn your face where the sun grows dim,
Beyond the rim, beyond the rim.

Set sail, set sail,
One thing becomes another,
In the Mother, in the Mother.

Set sail, set sail,
Make of your heart a burning fire,
Build it higher, Build it higher.

Set sail, set sail,
Pass in an instant through the open gate,
It will not wait, it will not wait.

Set sail, set sail,
Over the dark of the sunless sea,
You are free, you are free.

Set sail, set sail,
Guiding the ship of the rising sun,
You are the one, you are the one.

Set sail, set sail,
Into the raging wind and storm,
To be reborn, to be reborn.

Set sail, set sail,
Over the waves where the spray blows white,
To bring the light, to bring the light.

All:
We are awake in the night!
We turn the Wheel, to bring the light!

We call the sun from the womb of night!"

The High Priestess says:

"He sets his face to the West, but in the East arises!"

All: "Who is that?"

P: "Who goes down in darkness?"

All: "Who is that?"

P: "Who sails?"

All: "Who is that?"

P: "The Renewer."

All: "Who is that?"

P: "Who brings the golden fruit."

All: "Who is that?"

P: "Unstained."

All: "Who is that?"

P: "Whose hands are open?"

All: "Who is that?"

P: "Whose eyes are bright?"

ll: "Who is that?"

P: "Whose face is shining?"

All: "Who is that?"

P: "Mornings hope."

All: "Who is that?"

P: "Who passes the gate?"

All: "Who is that?"

P: "Who returns in light?"

All: "Who is that?"

P: "A glow between twin pillars."

All: "Who is that?"

P: "A cry between thighs."

All: "Io! Evohe! Io! Evohe!"

High Priestess: (leading, repeated by all)

"Queen of the sun!
Queen of the Moon!
Queen of the horns!
Queen of the fires!
Bring to us the Child of Promise!

It is the Great Mother
Who gives birth to Him,
It is the Lord of Life,
Who is born again!
Darkness and tears
Are set aside,
When the sun comes up again!

Golden sun,
Of hill and field,
Light the earth!
Light the skies!
Light the waters!
Light the fires!

All: Io! Evohe! Io! Evohe!"

The High Priest lights the fire and point candles, and all begin chanting:

"I who have died am alive again today,
And this is the sun's birthday! (repeat)

This is the birthday of life and love and wings,

And the gay great happening illimitably earth.

We are born again, we shall live again! (repeat).
The Sun Child, the Winterborn King!"

Build a Power Chant, focused on reawakening life. Share feasting and friendship, ideally until dawn. Before ending, the High Priestess says:

"The Dark God has passed the Gate,
He has been reborn through the Mother,
With Him we are each reborn!"

All:
"The tide has turned!
The light will come again!
In a new dawn, in a new day,
The sun is rising!
Io! Evohe! Blessed Be!"

Open the Circle.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979

YULE IN BRITAIN

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Midwinter has long been a traditional time for celebration and merrymaking in Britain. All of the activities at midwinter were meant to ensure that the season would renew itself and the days would begin to grow longer again. Greenery was brought into decorate the house: evergreen to symbolize the promise of life to come even in the darkest winter; the mistletoe, believed to hold the life of the host tree even when the tree itself appeared to be dead in winter; and the holly and ivy, symbols of male and female, both of course necessary for new life. Carols, some of which survive to this day, such as the Gower Wassail, were sung. The earliest carols consisted of taking hands and singing while dancing in a ring or around a bush, May tree, or even an apple tree (as in the case of the Apple Tree Wassail, sung in hopes of a good crop of cider the following year).

The Wassail Carols in particular date back to the Viking invasions of England, about 700 A.D. , when the greeting was Ves heill. By Anglo-Saxon times, the greeting had evolved into Waes thu hal, meaning "be whole" or "good health". The response was "drink hail" , meaning "I drink and good luck be to you". People would travel from house to house in the village bringing good wishes and carrying an empty bowl. The master of the house being wassailed was expected to fill the bowl with a hot spicy ale and then it would be passed around to the carolers.

Midwinter was also a time for exchanging gifts and for feasting. Turkey only dates to the 1500's. Much more common were boar, geese, capons, swans, and pheasants. Minced pies were originally made with meat, and with the coming of spices to England during the Crusades, plum pudding became quite the traditional dish. Plum pudding makes a great dish for cakes and wine in the Yule circle, especially if you pour warmed brandy over it and set it afire before the blessing.

While I am writing about midwinter customs in Britain because our heritage in .K.A.M. is largely Celtic in origin, the Isles do not have a monopoly on Yule. The Romans celebrated Saturnalia for seven days around the Solstice, and it was a time to look ahead and rejoice in the longer days to come. Slaves and masters switched places at table, and presents were exchanged. The Persian Mithraists held December 25th as sacred to the birth of their Sun God, Mithras, and celebrated it as a victory of light over darkness. And in Sweden, December 13th was sacred to the Goddess Lucina, Shining One, and was a celebration of the return of the light. On Yule itself, around the 21st, bonfires were lit to honor Odin and Thor.

Midwinter has always been a Pagan holiday, so much so that during the 1600's the Christian Christmas was recognized as a celebration based on Pagan customs and was outlawed in England and many of the colonies in America.

(Text version of the Journal has "Gower Wassail" here)

A Monthly Rune (Traditional)

January By this fire I warm my hands
February And with my spade I delve my lands
March Here I set my seeds to spring
April And here I hear the birds to sing
May I am as light as bird in the treetop
June And I take pains to weed my crop
July With my scythe my mead I mow
August And here I shear my corn full low
September With my flail I earn my bread
October And here I sow my wheat so red (Winter wheat)
November At Martinmas I kill my swine *
December And at Yule I drink red wine

* Martinmas, November 11, is a christianization of the Pagan Celtic Hallows when the herds were culled

Recipe for Wassail for 8

3 red apples
3 oz brown sugar
2 pints brown ale, apple cider, or hard cider
1/2 pint dry sherry or dry white wine
1/4 tsp cinnamon
1/4 teaspoon ginger
strips of lemon peel

Core and heat apples with brown sugar and some of the ale or cider in an oven for 30 minutes. Put in large pan and add rest of spices and lemon peel, simmer on stove top of 5 minutes. Add most of the alcohol at the last minute so it heats up but does not evaporate. Burgundy and brandy can be substituted to the ale and sherry. White sugar and halved oranges may also be added to taste.

Plum Pudding

1/4 lb. flour
1/4 lb. currants
1 tsp. salt
1/4 lb. sultanas (small raisins)
1 tsp. allspice
2 cooking apples, peeled, cored and chopped
1 tsp. ginger
1 ounce cut mixed (citrus) peel
1 tsp. cinnamon
2 oz. shredded almonds
pinch fresh grated nutmeg
Juice and grated rind of 1 orange and 1 lemon
1/4 lb. fresh breadcrumbs
1/4 lb. molasses (treacle)
1/2 lb. shredded suet
4 large eggs
1/4 lb. brown sugar
2 tbsp. brandy
1/4 lb. dried chopped apricots
1/4 lb. prunes
1/4 lb dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients. Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well. A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible -- usually about 5 weeks. To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you haven't got six weeks before Yule to prepare a proper pudding (I never do) a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

WITCHES LESSER BANISHING RITUAL OF THE PENTAGRAM

by Paul Hume

The following text was an addendum to some Wiccan friends of mine written in 1986. It followed a fairly standard instruction in the Lesser Banishing Ritual of the Pentagram, with which they were not familiar. We were feeling out some linking techniques leading to a proposed joint ritual involving several Wiccans and two ceremonial qabalists (one Thelemite - ie. myself, and another). While events conspired to torpedo this project, some interesting ideas came along on both sides. The goal was a set of brief rituals meaningful to both traditions which we could practice individually, thus building up a group current prior to the date of the proposed rite (Samhain of that year). Herewith my notes on "The Wiccan Pentagram" ritual which evolved during this project. My primary source of God Forms was Paul Huson's MASTERING WITCHCRAFT which was my main source of information on Wicca at the time (I've done considerable study elsewhere since).

NON-SOLAR SYMBOLISM

A ritual can be modified in many ways, to refit it for a different set of symbols, for example. I have taken the liberty of doing some research into alternate symbols for the Lesser Ritual of the Pentagram since I know that you work a lunar-feminine current (Wicca) whereas I use more solar-masculine symbols in my current (Thelemite). The Qabalistic Cross This might be used as is, though you could use the English if you don't feel that the Hebrew is relevant. I am sure you recognize the words as being similar to the end of the Lord's Prayer in the King James Version: 'Unto thee, the Kingdom and the Power and the Glory, forever! Amen.' I would point out that this formula was around a long time before Christ, much less the translators of the Standard Revised Version of the Bible. If you dislike such a specifically Christian form, it may be replaced with the words KETHER (KEH-THER), MALKUTH, GEBURAH, GEDULAH (or Crown, Kingdom, Power, Mercy), the spheres of occult energy that you are invoking with the Q-Cross. The mental images remain the same. You could even avoid these Hebrew symbols entirely, using Names and formulae more suitable to raising the cone of power, which is what you are doing here in Wiccan terms. See the 'Wiccan Cross,' below.

The principle is:

1) Invoke strongly the presence of the Supreme Creative Principle as you conceive it (or in your case, Her) to be. Your Name for the Goddess as Creatrix would be most suitable.

2) Draw down power from this Godhead and projectit through your body into the Earth. Invoke strongly the Supreme symbol of Creation in your Tradition: maybe the God - as Son of the Goddess and Lord of the Trees, and as John Barleycorn, the ever- born and dying One.

3) Establish on yourright side the Active Principle -Yang - the Projective Energy of the Universe. A God image, I should think.

4)Establish on yourleft side thePassive Principle -Yin - the Receiving Energy of the Universe. A Goddess force I feel.

5) Strongly visualize yourself at the center of these axes between the Infinities. This centers you at the middle of the Sacred Space to be created - the still point at the center of the universe.

The Pentagrams

Again,the pentagram should be used. This symbol is universal to many, many systems of magick, including Wicca, as you know. The five-pointed star has supreme power over the Elements: Spirit, Fire, Water, Air, and Earth. It drives off negative influences and attracts positive ones. It is an essential part of the rite and there is no symbol that can take its place as effectively.

The Names

I prefer using the Hebrew God-Names as is. In this connection they express formulae that govern the Elements and are no more religious than E=MC squared. However, there are equivalent Wiccan God-Names, which I describe in the next section, as substitutes for the Archangels. The use of the same Names to activate the stars and to invoke the Elemental force is quite in keeping with the Wiccan tradition, which does not use the same hierarchical system of God-Name, Archangel, Angel, Ruler, Spirit, etc. that Qabalism does.

The Archangelic Invocation

Instead of the Hebrew Archangels I described, you could use Wiccan Deities to invoke the 'pure' form of the Elements.

AIR-EAST: The Air image in Wicca seems to be masculine and relates to Herne, the Black Man, the messenger of the Gods, or the Sky Gods: Odin, or Lug as the rising Sun God. The God can be imagined as riding through the night sky, at the head of the Wild Hunt, or rising above the branches of the world-ash. Instead of the Sword given to Raphael, the God might carry a staff, or spear, or wand, which is attributed to Air in most Wiccan traditions.

FIRE-SOUTH: The Fire image is definitely masculine and relates to the Horned God: Cernunnos, Lucifer, call Him what you will. He stands in the hot light of the noonday sun, radiating fiery energy. He would bear an Athame or sword, which is the weapon of Fire in most Wiccan styles.

WATER-WEST: The Water image is the Maiden, the mistress of the Moon and the Tides: Aradia, Artemis, Venus rising from the waves. Her image is lit by the silver light of the moon, upon a tranquil reach of water or the foaming sea. She might hold the chalice, symbol of water (alternatively, the cauldron might be envisioned).

EARTH-NORTH: The Goddess in Her aspect as Earth Mother is here: Hertha, Habondia, Demeter. She stands beneath the golden, life-giving sun surrounded by the fruits of the Earth. Before her, a platter flows with good things of the Earth, for the disk/shield/platter is the pentacle, magick instrument of Earth. These are only bare sketches of the magickal images that a witch might use to replace the Qabalistic images of the traditional pentagram ritual. I offer them for what they are worth.

https://beyondweird.com/bookofshadows/101.html
63 captures
17 Apr 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

A few points to note:

1) the phases of the sun used in the Archangelic images (East:Dawn; South:Noon; West:Sunset; North:Midnight) are not the same, nor are they as important to Wicca. Instead, the poles of day and night are established: Night for the East-West axis and Day for the North-South axis.

2) themale-femalepolesareestablishedwiththemasculine images (Herne and Cernunnos) attributed to the active Elements (Air and Fire) and the feminine images (Aradia and Habondia) to the passive Elements (Water and Earth). Note that one figure of each gender stands in light, and one in darkness. This male-female/positive-negative/active-passive polarity is central to virtually all systems of magick, eg. the yin/yang symbol in oriental systems. I may be betraying solar-phallic tendencies by these assignments, and you may want to use different attributions: The Maiden can be Air and the Mother switch to Water, with the Hunter moving into Earth, for example. Heck, the dual God Forms should perhaps be invoked in each quarter. eg. Venus/Adonis imagery in East or South, Hertha/Herne in West, etc.

The Star Of David

The last lineof the Invocationrefers toa 'six-rayed star'and the mental work calls for imagining a Star of David. This is not a specifically Jewish symbol in this context. The six-pointed star, or

hexagram, is the Qabalistic symbol par excellence of initiation and spiritual illumination. The upward-pointing triangle represents the aspiration of the magician to the Gods, and the downward-pointing triangle represents the divine power, flowing down to the world. These meet at the moment of magick and the interlaced triangles forming the hexagram symbolize the power of this meeting. Should you prefer not to use the Star of David, you can replace the mental image with any symbol showing the meeting of your soul and the power of the Goddess. This can even be a private symbol, one that is meaningful only to you. Alternatively, you can just envision the sphere of white light from the Q-Cross, as a symbol of divine power. Replace the words about the 'six-rayed star' with some descriptive form: 'the seal of the Goddess,' or 'the sign of my Awakening,' or simply 'the light Divine.'

WICCAN PENTAGRAM RITUAL

Rubric [Thisis a formof the riteincorporating the changesin symbolism discussed above]

WICCAN CROSS Face East. Touch forehead. Say IO EVOE HERTHA ('Blessed be Hertha,' or other Name by which you worship the Goddess as Creatrix) Touch solar plexus or genitals. Say IO EVOE CERNUNNOS ('Blessed be Cernunnos,' or other name by which you worship the Horned God as the Earth) Touch right shoulder. Say EKO EKO AZARAK ('Hail, hail force of fire') Touch left shoulder. Say EKO EKO AMELAK ('Hail, hail to the glory') Extend arms in form of a cross. Say IO EVOE ('Blessed be.') Clasp hands upon breast and say 'So mote it be.'

CIRCLE OFPROTECTION Tracepentagram in East. SayHERNE. Trace circle of protection until facing South. Trace pentagram in South. Say CERNUNNOS. Trace circle of protection until facing West. Trace pentagram in West. Say ARADIA. Trace circle of protection until facing North. Trace pentagram in North. Say HABONDIA. Finish tracing circle, closing it in the East.

INVOCATIONOF THEGREAT GODS Return tocenter ofcircle and face East. Extend arms in form of a cross. Chant:

Before me HERNE The Huntsman
Behind me ARADIA The Maiden
On my right hand CERNUNNOS, the Horned God
On my left hand HABONDIA, the Great Mother
About me flame the pentagrams
And above me shines the light of the Goddess.

Repeat the Wiccan Cross. Rather than performing this in the rather measured cadences of Qabalistic Ritual, a form of dancing and chanting more pleasing to the God-forms of Wicca might profitably be devised.

On the Lesser Banishing Ritual of the Pentagram

by Tim Maroney

The Lesser Banishing Ritual of the Pentagram is one of the chief rituals of Western Magick. It has been with us at least since the Golden Dawn of the nineteenth century, and it has penetrated into all the many Golden Dawn spinoffs, including Neo-Paganism. Yet there is still no widely available, clear instruction. The directions of the magical orders are mere mnemonics for those who are assumed to have personal instructors. To formulate my personal approach to the ritual, to aid any others who may be considering practicing the LBR, and to satisfy the idle curiosity of any gawking onlookers, I have put together this short discussion of the ritual and its symbolism and performance.

A. Intent of the Ritual

The real action of a magick ritual takes place in the mind. Ritual is a form of moving meditation. The effect is also primarily psychological.* The LBR is a tool to facilitate meditation.

[*Not all players would agree with this statement. Many would say that the effect of the LBR is a fortified and cleansed area on the astral plane, which they think is as real as Hoboken, if not more so. It doesn't really matter in practice.]

The experience of a proper LBR is pleasurable and soothing, yet energizing and empowering. One is made at home in the mystical realm, protected from lurkers and phantasms by strongly imagined wards. This solace from mundane experience is a precondition for more serious works of meditation or ritual, but it can also form a healthy part of the life of the mind by itself.

B. The Ritual

I'll just reprint the description of the Lesser Banishing Ritual of the Pentagram from Liber O, a publication of the occult order A.'. A.'.

i. Touching the forehead say Ateh (Unto Thee), ii. Touching the breast say Malkuth (The Kingdom), iii. Touching the right shoulder, say ve-Geburah (and the Power), iv. Touching the left shoulder, say ve-Gedulah (and the Glory), v. Clasping the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
vi. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) IHVH.
vii. Turning to the South, the same, but say ADNI. viii. Turning to he West, the same, but say AHIH. ix. Turning to the North, the same, but say AGLA. [Pronounce: Ye-ho-wau*, Adonai, Eheieh, Agla.]

x. Extending the arms in the form of a cross say, xi. Before me Raphael;
xii. Behind me Gabriel; xiii. On my right hand Michael; xiv. On my left hand Auriel;
xv. For about me flames the Pentagram, xvi. And in the Column stands the six-rayed Star.
xvii-xxi. Repeat (i) to (v), the "Qabalistic Cross."

[* Modern scholarship has a different take on the pronunciation of the Big Guy's name. I use "Yahweh" rather than the "Ye-ho-wau" of Liber O because that's what the Catholic priests of my youth taught me to say, and I've never been able to shake it off. Use whatever pronunciation you prefer, or a different name altogether.]

C. Politics of the Ritual

With practice, you will no doubt come up with your own style of performance, and your own different symbolism for ritual acts. Different people do rituals as differently as actors play parts, even though the lines and motions may be fundamentally the same. (The alternative is an authoritarian, dogmatic horror which is alien to the deep occult understanding of religion, but is still common in magical groups.) Slavish imitation will get you nowhere in Magick
-- except, perhaps, to some high spiritual degree!

The Christianity -- or at least angelic monotheism -- of the ritual symbolism may give a start to some. Many of us involved in occultism have strongly negative feelings about Christianity. These are perhaps justified, but there are a few saving graces here.

First, as with any ritual, you should feel free to make it yours, to mess around with it. If you don't start to at least play with the styles of a ritual after a while, you are probably not doing it very well. It is perfectly legitimate to substitute cognate symbols at any time. However, the saying in the martial arts is that one first learns another's style, and after mastering it, moves on to create one's own. For a beginner, it will be easiest simply to use an existing ritual form in order to explore the meaning of a banishing ritual.

Given that experience, which transcends any mere set of symbols, one may devise a form more in keeping with the emergence of one's personal style. For instance, Neo-Pagans use a highly reified form of the same basic ritual in many of their traditions, but with non-Christian deities, spirits, and heros at the quarters. Aleister Crowley wrote a new version which made the performance more dancelike, and used the names of Thelemic deities and officers rather than monotheist gods and angels. My private version, called "Opening the Threshold", is entirely atheistic and philosophical.

In any case, of those people who so abhor Christianity,how many have looked at some of the practices of historical pagans in Europe, Asia, Africa, and the Americas? No religion should ever be "accepted" by an occultist. When using any religion's symbolism, the adept should cut to its sacred poetical core, and discard the political dross. By this standard, Christianity looks
about as good as any other religion. Without this standard, and by factoring in historical excesses and power plays, almost all known religions look just about as bad as Christianity.

In other words, someone who will happily use Norse gods, Arthurian heroes, Taoist immortals, Voudoun loas, or what have you in rituals, but will never touch a Christian angel, is guilty of the same narrowness he or she probably imparts to the Christians.

The Vibration of God-Names

In the LBR, the vibration of the god-names "charges" or "enlivens" the pentagrams in the air. This is difficult to describe, but easy to recognize. There is a feeling of presence in one of these charged warding images -- though not necessarily a feeling of true externality or separate intelligence.

Weare told to "vibrate" the names. The description and illustration of the "vibration" given in Liber O have been known to mislead people into hilarious postures. What the picture most resembles is the skulking monster from the movie The Mummy. To the modern eye, it is remarkable how truly unclear a photograph can be.

I didn't learn how to vibrate a god-name until I signed up with yet another occult order and was taught it in person. I wouldn't wish the ensuing experience on anyone, so here is a description which I hope will be adequate in print.

Vibration phase i -- The Sign of the Enterer (1-4)

1. Stand upright. Blow all the air out of your lungs. Hold your arms straight out at your sides.

2a. Close your eyes and inhale nasally, imagining that the breath is the name. The exact nature of this imagination differs from person to person. Thus, you imagine yourself inhaling the name into your lungs.

2b. As you inhale, sweep your forearms smoothly and deliberately up so that your fists rest on your temples.

3. Imagine the breath moving down through your torso slowly, and through your pelvis, your legs, and finally to the soles of your feet. (Don't do this so slowly that you are hurting for air when the name reaches your feet!)

4a. The instant the inhaled vibrational name hits the soles of your feet, imagine it rushing back up and out.

4b. Simultaneously, throw yourself forward, thrusting your left foot forward about twelve inches (or thirty centimeters) and catching yourself on it. Your hands shoot forward, together, like a diver. You bend forward at the waist so that your torso winds up parallel to the floor.

4c. The air in your lungs should be blown out through your nose at the same time, but imagine the name shooting out straight ahead.

Steps 3-4 are known as the Sign of the Enterer, or of Horus. This symbolizes powerful active energy. The Enterer should be something of a "rush". The vibrational name is projected outwards into more tangible manifestation -- in this case, in the pentagrams of the LBR, which are charged by the force of the projected god-names.

It is highly inadvisable to omit the portion of step(4b) which reads "catching yourself on it." But again, I have no desire to infringe on your freedom of choice.

Vibration phase ii -- The Sign of Silence (5)

5. Finally, withdraw into a standing position, left arm hanging at your side, right forefinger on lips, left foot pointing ninety degrees out from the body.

Step 5 is called the Sign of Silence, or of Harpocrates. This Egyptian god was mistakenly believed (at the turn of the century) to pertain to silence, because his finger or thumb was touching his lips. This gesture is now believed to be a symbol of childhood; this correction appears in the World card of Crowley's "Book of Thoth" Tarot deck. Harpocrates was the god of the Sun at dawn, and so symbolizes wonder, beauty, potential, growth. So, step 5 may be done in this academically corrected light instead.

However, the "hush" gesture of the Golden Dawn Sign of Silence is adequate for the modern occultist, even if deprived of A Divine Identification. It is a common gesture, at least in the European culture, meaning silence. Silence perhaps balances the ultra-active Sign of the Enterer better than does the more scholarly positive/active "Sign of Harpocrates the Rising Sun", and silence is surely no alien concept to mystics.

The Invocation

The pentagrams are given form by the drawing, life by the vibration, identity by the four-part prayer of steps (x) to (xiv). Some people do very elaborate visualizations of angelic guardians on each of (xi) to (xiv). Because of my tragic personal deficiencies, I am content with strong feelings of presence, identity, and divinity in each of the four directions.

A horizontal cross is built up step by step as you say, "Before me Raphael", etc, with you at the center; and the position of your arms forms a vertical cross, a renewal of the Qabalistic Cross from the start of the ritual. You may feel a quite peculiar rising and expansion when both of these crosses are formulated. One has become the center of the geometry of the space, and it is like a little world in itself, cut adrift from the mundane currents of everyday experience.

Steps (xv) and (xvi) are when the real banishing takes place, during "For about me flames the pentagram, and in the column stands the six-rayed star." A great pulse of force is emitted during these steps, imposing the personal will on the space and clearing it of all hostile influences.

After this is done, the invoked "archangels" maintain the banishing effect, guarding in all four directions. Of course this talk of angels is all bullshit -- the importance lies in the psychological effect. Whether there "really is" an archangel standing there keeping out inimical spirits is not important. The "feeling of cleanliness" is what matters.

Concluding Cross

The final Qabalistic Cross is an affirmation of the completeness and symmetry of the ritual, and also a new self-consecration. This is more efficacious than the previous Cross because it is done in a banished environment.

One is now ready to do a formal invocation, an evocation, a meditation, or whatever the overall purpose may be. The LBR is a preliminary ceremony, although it has a beneficial effect in itself. It can profitably be done as a stand-alone ritual, but you should move on. The LBR should keep away the horrible ickies that turn so many novices away from Magick. Its mastery is a first step to adeptship.

Mystical Pentagram

Brightstarr, Kathexis

The Mystical Pentagram is a technique which will enhance psychic self- awareness. Practiced on a daily basis it will produce surprising individual results. One of the features of this technique is that it encourages personal development by allowing each entity to discover a personal mantra which corresponds to the five elements.

To begin,you will needa table ofcorrespondences such as"777" by Aleister Crowley. Look up the names of the gods and goddesses which correspond to the air element. Pick a name which when chanted 'feels' right for you. For example, Nu is the Egyptian lord of the firmament and corresponds to air. If I were inclined towards egyptian deities, I would chant the name Nu for several minutes to see what effect transpired. If I felt relaxed, comfortable, and generally positive I would inwardly know that this name would be in tune with my inner self. Proceed to find correspondences for fire, water, and earth in the same manner and finally for spirit since it is the aggregate of the four common elements.

Once you have found a personalmantra or a chant consistingof five names, vowel sounds, etc. You are ready to proceed with the practical application of the Mystical Pentagram.

Assume your favorite meditation position, relax and begin to breathe in a rhythmic pattern; ie. inhale count one, two, three, four, exhale count one, two, three, four and so on. Continue to breathe in such a manner for about five minutes so that a definite rhythm is firmly established.

Visualize thefive psychiccenters. Memorize theirpositions so that you become familiar with the positions.

Nextvisualize a brilliant white light forming a circle above your head in the spirit center. Mentally draw a white light pentagram within the circle of light. This should be an invoking pentagram.

If your mind shouldbegin to wander, gently bring it back and vocally vibrate the mantra you have chosen for the spirit center. Let your mind dwell on this center and intone your mantra several times for at least five minutes.

Next seea shaft of whitelight radiate down throughyour skull stopping at your throat near the adam's apple. See a circle of white light begin to form and pulsate. Mentally draw an invoking pentagram within the circle of light and vocally vibrate your chosen mantra for the air center. Continue to stimulate this center for at least five minutes.

Now see ashaft of white light radiate downthrough your torso stopping at your fire center. This is located just above the navel. See a brilliant white light begin to pulsate at this center and draw an invoking pentagram within the circle of light. As your mind begins to wander gently guide it back to he image of the glowing white pentagram. Here vibrate your chosen fire mantra. Once this center is stimulated the sensation is unmistakable. A mild tingling or vibration of the solar-plexus area is physically experienced. Continue to dwell on this center for at least five minutes.

See theshaft of whitelight pushdown tot thewater centerwhich is located in the groin area. Here, too, a brilliant circle of white light should be visualized. Again draw an invoking pentagram within the circle of light. Intone the mantra for the water center and repeat the sound several times for the next five minutes.

Having arrived thusfar, see the shaft of white light radiate down through your legs stopping at the bottom of your feet which is the earth center. Form a brilliant, white, pulsating circle of light and draw an invoking pentagram within the circle. Intone your earth mantra and vocally vibrate the sound several times during the next five minutes.

When all ofthe energy centers havebeen stimulated, directthe light energy from the spirit center to the earth center. As you exhale see the light travel from the top of your head down through your body to the bottom of your feet. As you inhale see the energy travel from your feet up through your body up to the top of your head, the spirit center. These circulations should be persisted for at least seven complete circuits. See the energy cleanse and vitalize every part of your being and expand your awareness to cosmic consciousness. As you continue to repeat this technique each day you will begin to see and feel a change in your psychic awareness and a marked improvement in your health.

Don't become discouraged if you don't achieve results immediately. This technique produces very positive effects but they are cumulative in nature. Be gentle with your inner self however you must also be persistent and keep the communication open. It is also a good idea to perform this exercise at the same time each day in order to allow your body cycles incorporate the energy flow in a natural order.

Suggested reading:

The Art of True Healing-Israel Regardie
Energy Ecstasy-Bernard Gunther

BASIC SPELL CONSTRUCTION

Because of the very nature of Magick, each working should be highly individualized and personal. Even if following a traditional spell, it should be tailored to your specific needs to be most effective for you. Understanding the basics of Spell Construction will enable you to formulate your own specific, effective spells for any purpose you desire.

Preliminary planning is necessary. The very first step is to decide precisely what your desired end result is to be. Before you can start, you must decide where you are going. You must be very explicit.

It is important, also, that you choose your time carefully. You should take into consideration all Astrological implications, energy currents and Moon phases.

The Moon is the astronomical body closest to us and, therefore, has a profound influence upon us, it is very important to choose a time when the Moon is in an astrological sign which is appropriate for your working. For example: Aries/Action - Enthusiasm, Taurus/ Renewal - Sensuality, Gemini/Communication - Curiosity, Cancer/ Emotion - Nurturing, Leo/Vitality - Determined, Virgo/Organizing - Studious, Libra/Balance - Cooperation, Scorpio/Sexual - Philosophical, Capricorn/Authority - Ambitious, Aquarius/Innovation - Social, Pisces/Sensitivity - Idealistic.

Bear in mind that magickal workings for gain, increase or bringing things to you, should be initiated when the Moon is Waxing (from Dark to Full); when the Moon is Waning (from Full to Dark), it is time for magickal workings of decrease or sending away.

The highest energy occurs at the Full Moon and, therefore, this is the most powerful time for magickal workings. The New Moon is the next most powerful time for Magick.

Whenever possible, follow Nature's natural Energy Currents. There is a natural time for starting things (a planting time), for maturing things (a growing time), for reaping things (a harvest time) and, of course, a time for rest and planning.

Flowing with these currents will make your magickal work much easier.

Remember to plan your project for a time of uninterrupted privacy. It is important that you have no distractions. Generally speaking, it is best to work as late at night as possible. A time when there is less frantic energy is most appropriate. You might consider Midnight or later.

In choosing a place to do your magickal working pay particular attention to your needs, for you must be comfortable. Your place should be private, quiet and secure. If at all possible, set aside a special place for this purpose only. An unused room, a special corner of your bedroom, a quiet, secluded spot in your garden. A place that is yours. A place that you can come to whenever need arises and that is as free from intrusion of others as possible.

Prior to the night of your magickal working, gather together the things that you will need. All of the things used are tools. They have no inherent magick. They are to help you create a mood. If correctly made and used, they will trigger primitive responses from deep within you. They should be chosen with care.
Consider the purpose of your ritual and choose your tools accordingly. If your magick is to be sexual, your candles, oils, incenses and so forth, should bring forth a sexual response. If the desired result of your Magick is Tranquillity, then the tools should make you feel calm, peaceful and serene. Any candles you might use should not have commercially added fragrances as these may not be appropriate for your working.

Prior to your ritual, prepare yourself and your equipment by any means necessary to clean and purify. Historically, people have fasted, followed meticulous and detailed bathing practices, practiced chastity and used many other methods.

Most often a Ritual Bath is the preferred method. A bath frequently utilizing candlelight, fragrant herbs, bath salts or sensuous oils. A sumptuous hot bath, special bathing preparations and appropriate lighting, combined, can create the soothing effect which will help in the very important step of relaxing and clearing the mind completely of all mundane thoughts and experiences of the day. Your ritual Bath should, also, begin to set the specific vibrations conducive to your purpose into motion. You must not only cleanse and purify but must, also, begin to create the type of energy necessary. Once your purification process has been accomplished, you are now ready to begin. Proceed to the special place you have previously chosen in which to perform your magick. If at all possible, you should make use of the primitive responses set into motion by a well chosen piece of music. Your music should start slowly and build to a rousing climax.

As you use your oils, light your candle or incense (or utilize any other tool you have chosen), you should begin to further intensify the energy that you have set into motion around you. A high degree of intensity is vitally important.

The Altered State of Consciousness that you must reach is not a meditative state. Anything that interferes with your ability to concentrate upon, reach and control the high energy state necessary to perform magick should be avoided. Such as, screaming children, a sink full of dirty dishes, use of alcohol or drugs, etc.

Do not scatter your energy by attempting to do more than one magickal working at a time.

Remember that Magick is the manipulation of energy, a thought is a form of energy and a visualization is an even stronger form of energy. Your visualization can be a method used to intensify further and direct your will. Your visualization can be the method by which you control the magickal energy you have produced. You must know what you want. You must see it. You must feel the high energy flow. You must direct it.

One of the most important elements in the practice of any form of Magick is the Universal Law of Cause and Effect. This means that whatever you do (or don't do) you cause something to happen.

The most important consideration is the Universal Law of Retribution. This means that no matter what you do, it comes back to you in like kind.

It is the nature of things that as you send something out it gains momentum, so that, by the time it comes back to you, it is three times stronger. If you do something nice for someone, someone will do something nicer for you.

"As you weave and
spin your spell,
Three fold return
the tale will tell."

A CEREMONY FOR THE TROOPS IN THE GULF FOR SAFETY AND VICTORY

To be performed at the next Full Moon after Jan. 15th, or when war breaks out

Introduction: This is not a ceremony for peace. Unfortunately, it seems that peace isn't a viable option, and our warriors and the warriors that are allied with us will go on the war path to engage the enemy. In days of old, the Chiricahua Teneh invoked the energies of White Painted Woman before going into battle. White Painted Woman was not only the Maiden aspect of the Goddess, but also the one who taught First Man and First Woman, Her children, the skills of battle. It is She who will be addressed the most in this ceremony.

Preparations: Set up the shields (or candles: Black in the East, White in the South, Yellow in the West and Royal Blue in the North) at the four cardinal points, with the aid of a compass if possible. The Altar is set up a little to the West of the center, for the sake of the spirits of the warriors that have gone before. The altar cloth should be Desert Camo, to bring to mind the uniforms of the warriors now poised for battle. Two tan candles and a brown Maiden candle should be burning on the altar, but there should be no other adornments save for the usual tools. This is a solemn occasion. If robes are worn, they should be desert tan or Desert Camo. If you can get hold of them, the traditional Kaffiyeh scarves can be worn around the neck or as a belt for your athames. (for circles with both a High Priestess and a High Priest, the "F" in parentheses refers to what should be spoken by the HPS, the "M" in parentheses means that which should be spoken by the HP.)

HERE BEGINS THE CEREMONY

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PART ONE: ESTABLISHING THE SACRED GROUNDS

OFFICIANT (F): To all present, I bid you Ho'n'dah (welcome). Welcome to the sacred ground, the place where the world is made one...the special place, the place where we can remember ourselves.

PARTICIPANTS: Ho'n'dah! Welcome!
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OFFICIANT (M): We come in a time of crisis, in a time when our brothers and sisters have taken up arms against the enemy. The Pagans of old have seen the war times again and again, and have when needful fought valiantly and victoriously. It is time again to ask the Lady of War, the One Who taught us the arts of battle in the first place, for Her protection and for the blessings of quick and decisive victory!
PARTICIPANTS: Enju! Let it be so!

OFFICIANT (F): Let us make the circle and make the ceremony.

Drummer starts a slow (60-70 bpm) beat. The Officiant(s) and the(ir) Acolyte walk to the intended perimeter of the circle, just in front of the eastern shield. The Officiant (F) is given the Smudge Stick by the Acolyte. She smudges the Eastern Quarter, saying:

OFFICIANT (F): Harmful ones of the East, Gan'n of the Eastern Mountains, stay away from this sacred ground...leave and not return.
The process is repeated at the Southern quarter.

OFFICIANT (F): Harmful ones of the South, Gan'n of the Fiery Southern Mountains, stay away from this sacred ground...leave and not return.
The process is repeated at the Western quarter.

OFFICIANT (F): Harmful ones of the West, Spirits of unquiet dead and those conjured by the sorcerers of the Enemy, Gan'n of the Western Mountains, stay away from this sacred ground...leave and not return.

The process is completed at the Northern quarter.

OFFICIANT (F): Harmful ones of the North, Thunder people of evil intent, Gan'n of the Northern Mountains, stay away from this sacred ground...leave and not return.

The Officiant (F) then passes the smudge stick back to the Acolyte (or Male Officiant) who smudges hi/rself then smudges all participants. S/he then takes the smudge stick back to the altar, placing it in its bowl. The Acolyte takes the pouch of sacred meal off the altar, to bring it to the Officiant

The Acolyte and Officiant(s) then walk to the Eastern Quarter. The Officiant(F) throws a pinch of corn meal in the direction of the East, then says:

OFFICIANT(F): Spirit keepers of the East, direction of the Sun's rebirth, kindly ones of Air, come, see, and join in the ceremony!

PARTICIPANTS: Blessed Be!

The process is repeated at the South.

OFFICIANT(F): Spirit keepers of the South, direction of the Sun's repose, kindly ones of Fire, come, see, and join in the ceremony!

The process is repeated at the West.

OFFICIANT(F): Spirit keepers of the West, direction of the Sun's setting, brave warriors who have fallen in battle, blessed, mighty, good and brave ancestors, kindly ones of Water, come, see and join in our ceremony!

The process is completed at the North.

OFFICIANT(F): Spirit keepers of the North, direction of the Sun's zenith, kindly ones of the Soil, come, see, and join in our ceremony!

The Officiant(s) then walk back to the East. The Acolyte joins them. The Officiant(F) unsheathes her athame, points it to the sky, and says:

OFFICIANT(F): Great Sky Father, Sun Father, Killer of Enemies, Lord of Battle, Lord of the Hunt, Rain Lord, Eternal Hero, Father, Grandfather, we welcome you to the Circle of Light, on this night when we ask your blessing on the Warriors of our Nation. Come bless us, come comfort us, come strengthen us, come enlighten us, come, see, and join in the ceremony!

ALL: Hail, Sky Father! Hail, Lord of Battle! Come bless us, come comfort us, come strengthen us, come enlighten us, come, see, and join in the ceremony! Ho'n'dah! Blessed Be!

(The male officiant unsheathes his athame, then) The Officiant(M) then says:

OFFICIANT(M): Great Mother, White Painted Woman, She Who taught the Pagans puissance at arms, She who gives victory to Her beloved People, Mother of Limitless Space, Mother of the Silver Moon, Corn Mother, Grandmother Wisdom, we your children welcome you to the Circle of Light, on this night when we ask your blessing on the Warriors of our Nation. Come bless us, come comfort us, come strengthen us, come enlighten us, come, see and join in the ceremony!

ALL: Hail, White Painted Woman! Hail, Bringer of Victory! Hail, Maiden of Battle, She of Unlimited Strength! Come bless us, come comfort us, come strengthen us, come enlighten us, come, see and join in the ceremony! Ho'n'dah! Blessed Be!

(The Male Officiant then sheaths his athame then) The Officiant(s) and the Acolyte then walks the circle around four times Deosil, once for each of the four directions. The Officiant(f) traces the circle in the air with the athame three times, then scatters more corn meal on the next pass. The rounds begin and end in the Eastern Quarter. The Officiant(s) and the Acolyte complete the rounds, then stand at attention at the Eastern Quarter.

OFFICIANT(F): Four times the circle is drawn. It is good, and unbroken. It is the boundary between Ordinary and Non-ordinary, between sacred and more sacred still. I have done this! Enju!

ALL: ENJU! BLESSED BE!

THE CIRCLE IS COMPLETED. NO-ONE IS TO LEAVE IT ABRUPTLY, BUT AT A SUITABLE LULL ONE WHO HAS NEED CAN CUT THEMSELVES OUT. CHILDREN AND ANIMALS ARE EXCLUDED FROM THESE REQUIREMENTS.

THE CIRCLE IS BROKEN

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OFFICIANT(F): It is time to break the circle. We have joined here to lend our support to our Warriors, as Pagans have done in war times past. It is time to dismiss the Spirit Keepers, the great ones, who
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have kept guard over this sacred spot.

The Officiant(s) face East.

OFFICIANT(S): Spirit keepers of the East, from the direction of the Sun's rebirth, kindly ones of the Air, we bid you farewell. Blessed be.

The Officiant(s) face North.

OFFICIANT(S): Spirit keepers of the North, from the direction of the sun's Zenith, kindly ones of the Soil, we bid you farewell. Blessed be.

The Officiant(s) face West.

OFFICIANT(S): Spirit keepers of the West, from the direction of the sun's setting, blessed, mighty, good and brave ancestors, kindly ones of watet, we bid you farewell. Blessed be.

The Officiant(s) face South.

OFFICIANT(S): Spirit keepers of the South, from the direction of the sun's repose, kindly ones of fire, we bid you farewell. Blessed be.

The Officiant(s) return to face East.

Great Mother, Noble Father, Beautiful Lady, Mighty Lord, we thank you for your presence and blessings here. Go if you must, but stay if you can. Blessed Be.

The circle is then "sunken" by all assembled into the soil, to give the energy released within to the Earth for healing if the ritual is done outdoors. If indoors, the circle is broken by the Officiant(s) walking the circle around four times Widdershins to disperse it.

THUS ENDS THE RITUAL.
Minerva Chihacou White Puma Pasekngavit 1/14/1991

Tool Blessing Ritual

A purification of objects for ritual use and their transformation into magical items.
[The area is prepared by placing a quantity of each element in the proper quarter, as well as preparing the altar in the usual way. If available, a cauldron (empty) is placed in the center of the circle. Candles are placed at each of the four corners and lit, progressing deosil from the east. Salt and water are blessed, and the celebrants are purified with them. A magic circle is cast, and watchtowers summoned. The god is then drawn down as follows:
[The priest stands before the alter in the Osiris position, arms crossed across chest and feet together. The Priestess kneels before him with face and arms upraised.]

PS: Hephaestus, forger of magic,
descend upon this the body of thy priest and servant,
lend us the strength of your arms.
Prometheus, shape of man,
descend upon this the body of thy priest and servant,
lend us your fire and foresight
Morpheus, weaver of dreams,
descend upon this the body of thy priest and servant,
lend us your subtlety and vision
P: I am he, the shape-god,
forger, builder, artisan, smith.
With strength and craft I form the world.
[The Priest helps the Priestess to rise, and she stands in the center of the circle in the god position, extending her arms outward and down, palms facing forward. The Priest kneels before her with head bowed.]
Clotho, spinner of the strand of life
Descend upon this the body of thy priestess and servant.
Lend us your wheel of making.
Hecate, caster of spells,
Descend upon this the body of thy priestess and servant.
Lend us the power of your magic.
Aphrodite, goddess of love,
Descend upon this the body of thy priestess and servant.
Grant us eros, philos, aristos, agape.
PS: I am she, the weaver-goddess,

Painter, poet, sculptor, witch.
With art and love I form the world.

[The priestess extends her hands to the priest, and helps him rise. The priest cups both hands and scoops from the cauldron, then offers to the priestess.]

P: Drink now from the cauldron of Cerridwen, whose draughts bring knowledge, peace, and life.

[The priestess sips from the cupped hands, after which the priest drinks. The objects to be blessed are taken from the altar by the priest and moved widdershins to the west quarter, and immersed in the water there.]

P: Spirits of the west, in water born
In cool waters cleanse these tools
And wash from them all hurt and harm
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[The objects are moved by the priestess to the south quarter and moved above the flames there.]

PS: Spirits of the south, in fire born
In shining flames purify these tools
And burn from them all impurities
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[The objects are moved to the east quarter by the priest and moved through the incense smoke.]

P: Spirits of the east, in sweet air born
In swirling winds polish these tools
And sweep from them all phantasm and illusion
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[The objects are moved to the altar by the priestess, and placed upon the pentacle.]

Ps: Spirits of the north, in cool earth born
In mother earth ground these tools
And take from them all spirits dark
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[The person consecrating the tools now offers an impromptu or prepared charge to the items, stating their purpose and mode of use. They are then taken up by the priestess and moved to the east quarter.]

PS: Spirits of the east, from the bright air come,
Fill these tools with the swirling energies of the whirlwind
Make them float like the breeze
Spirits of air, hearken unto me,
As I do will, so more it be.

[The tools are now taken up by the priest and moved to the south quarter.]

P: Spirits of the south, from wild fire come,
Fill these tools with the burning energies of the flames
Make them glow with bright fire
Spirits of fire, hearken unto me,
As I do will, so more it be.

[The tools are now taken up by the priestess and moved to the west quarter.]

P: Spirits of the west, from soothing water come,
Fill these tools with the calming energies of the warm rain
Make them flow like the tide
Spirits of water, hearken unto me,
As I do will, so more it be.

[The tools are now taken up by the priestess and moved to the altar.]

PS: Spirits of the north, from firm earth come,
Fill these tools with the ordering energies of the growing crops
Make them flourish like grapes on the vine
Spirits of earth, hearken unto me,
As I do will, so more it be.

[The priest takes the tools from the altar and steps backwards. The priestess stands at the altar facing south towards the priest. The priest extends his right arm in parallel to the ground, between he and the priestess, with the tools in his hand.]

P: I am the god, ever desiring. I am the stag in the woods,
I am the sun in the noonday sky, I am the lover in the dark.
I offer passion, strength, devotion, and the swiftness of the hunt.

[The priestess extends her right arm in like fashion, and places her hand over that of the priest.]

PS: I am the goddess, ever nurturing.
I am the tempting beauty of the maid,
I am the quiet strength of the mother,
I am the infinite wisdom of the crone.
I offer life, love, warmth, and the fruitfulness of the fields.

[Both step towards each other, and turn their hands and arms so the fingers point upwards, and the palms facing their own chest, cupping the other's palm between and holding the tools. They clasp each other with their left arms.]

P&PS;: Male and female, yin and yang, light and dark, action and stillness.
Apart we are forever incomplete, but together we form one.
In our joining we are blessed. In our union, the limitless energy
of universe is released and captured here.

P: As I do will

PS: As I do will

P&PS;: As we do will, so mote it be.

[The priest and priestess kiss, then release grasps. If the number and size of the tools precludes them being held in one hand simultaneously, the latter charging section should be repeated for each. The tools are replaced on the altar.Cakes and wine are blessed and consumed, and a period of relaxation and rest follows. The watchtowers are then dismissed, and the circle opened.]

DEDICATION OF Altar And Athame
Durwydd MacTara (1990)

ALTAR

This Altar in the circle's center,
A focal point that only good may enter.

Erected to God and Goddess in strength,
Circular, it has neither breadth nor length.

Focal point in A Circle of Power,
A mighty lens for every Tower!

Sacred to Lord, Maiden, Lady, and Crone,
The foundation of many a powerful Cone!

Resting Place of Magick and its implements,
Let veneration and Love be our only sentiments!

A tool of will, powerful and free,
As it is willed, So Mote it Be!

ATHAME

Mighty Deities, Gracious Lady and Mighty Lord,
As I perform this ritual, Pray hearken to my word.

This tool, conceived in Mind of Air, (Point East)
Forged and formed in Fire of the South, (Point South)
Power tool for those who dare,
I CLAIM thee with my mouth! (Kiss blade)

Tempered with Water for Strength, (Point West)
Also dedicated to the Earth,in Power. (Point North)
Blessed be, entire in length, (Kiss Pommel)
As it partakes of every Tower!

By the Power of Cosmos, As above, (Point Up)

The Expression of Cosmos, is below. (Point Down)
Upon this instrument of Will and Love,
My Sacred Tie I bestow! (1 drop of blood on each side
and hilt)

This tool is dedicated to my service of Lady and Lord,
Please find this work beneficial and good.
Bound to thee by homage, decimation, effort and word,
Bound to me by words, will, and blood.

By the powers of earth, sky, star, and sea;
Such is my will, So mote it be!

BELTANE:Its History and Modern Celebration in Wicca in America
by Rowan Moonstone

The celebration of May 1st, or Beltane as it is known in Wicca Circles, is one of the most important festivals of our religious year. I will attempt here to answer some of the most often asked questions about this holiday. An extensive bibliography follows the article so that the interested reader can do further research.

1. Where does the festival of Beltane originate?

Beltane, as practiced by modern day Witches and Pagans, has its origins among the Celtic peoples of Western Europe and the British Isles, particularly Ireland, Scotland, and Wales.

2. What does the word Beltane mean?

Dr. Proinsias MacCana defines the word as follows: "... the Irish name for May Day is Beltane, of which the second element, `tene', is the word for fire, and the first, `bel', probably means `shining or brilliant'."(1) The festival was known by other names in other Celtic countries. Beltaine in Ireland, Bealtunn in Scotland, Shenn do Boaldyn on the Isle of Mann, and Galan Mae in Wales.(2)

3. What was the significance of this holiday to the ancients?

To the ancient Celts, it symbolized the coming of spring. It was the time of year when the crops began to sprout, the animals bore their young, and the people could begin to get out of the houses where they had been cooped up during the long dark cold winter months. Keep in mind that the people in those days had no electric lights or heat, and that the Celtic counties are at a much more northerly latitude than many of us are used to. At that latitude, spring comes much later, and winter lasts much longer than in most of the US. The coming of fair weather and longer daylight hours would be most welcome after a long cold and dark winter.

4. How did the ancient Celts celebrate this festival?

The most ancient way of observing this day is with fire. Beltane, along with Samhain (Nov. 1), Imbolc (Feb. 1), and Lughnassadh (Aug. 1),

was one of the four great "fire festivals" which marked the turning points of the Celtic year. The most ancient records tell us that the people would extinguish all the hearth fires in the country and then relight them from the "need fires" lit by the druids (who used friction as a means of ignition). In many areas, the cattle were driven between two great bonfires to protect them from disease during the coming year. It is my personal belief, although I have no documentation to back up the assumption, that certain herbs would have been burnt in the fires, thus producing smoke which would help destroy parasites which might make cattle and other livestock ill.

5. In what other ways was this festival celebrated?

One of the most beautiful customs associated with this festival was "bringing in the May." The young people of the villages and towns would go out into the fields and forests at Midnight on April 30th and gather flowers with which to bedeck themselves, their families, and their homes. They would process back into the villages, stopping at each home to leave flowers, and to receive the best of food and drink that the home had to offer. This custom is somewhat similar to "trick or treat" at Samhain and was very significant to the ancients. John Williamson, in his study, The Oak King, the Holly King, and the Unicorn, writes, "These revelers were messengers of the renewal of vegetation, and they assumed the right to punish the niggardly, because avarice (as opposed to generosity) was dangerous to the community's hope for the abundance of nature. At an important time like the coming of summer, food, the substance of life must be ritually circulated generously within the community in order that the cosmic circuit of life's substance may be kept in motion (trees, flocks, harvests, etc.)."(3) These revelers would bless the fields and flocks of those who were generous and wish ill harvests on those who withheld their bounty.

6. What about maypoles?

The maypole was an adjunct to the festival of bringing in the May. It is a phallic symbol, and as such represented fertility to the participants in the festival. In olden days, the revelers who went into the woods would cut a tree and bring it into town, decking it with flowers and greenery and dance around it, clockwise (also called deosil, meaning "sun-wise", the direction of the sun's apparent travel across the face of the Earth) to bring fertility and good luck. The ribbons which we associate with the maypole today were a later addition.

7. Why was fertility important?

The people who originated this custom lived in close connection with the land. If the flocks and fields were fertile, they were ableto eat; if there was famine or drought, they went hungry. It is hard for us today to relate to this concept, but to the ancients, it was literally a life and

death matter. The Celts were a very close tribal people, and fertility of their women literally meant continuity of the tribe.

8. How is the maypole connected with fertility?

Many scholars see the maypole as a phallic symbol. In this aspect, it is a very powerful symbol of the fertility of nature and spring.

9. How did these ancient customs come down to us ?

When Christianity came to the British Isles, many of the ancient holy sites were taken over by the new religion and converted to Christian sites. Many of the old Gods and Goddesses became Christian saints, and many of the customs were appropriated. Charles Squire says," An ingenious theory was invented after the introduction of Christianity, with the purpose of allowing such ancient rites to continue with a changed meaning. The passing of persons and cattle through flame or smoke was explained as a practice which interposed a magic protection between them and the powers of evil." (4) This is precisely what the original festival was intended to do; only the definition of "evil" had changed. These old customs continued to be practiced in many areas for centuries. "In Scotland in 1282, John, the priest in Iverkething, led the young girls of his parish in a phallic dance of decidedly obscene character during Easter week. For this, penance was laid upon him, but his punishment was not severe, and he was allowed to retain his benefice."(5)

10. Were sacrifices practiced during this festival?

Scholars are divided in their opinions of this. There is no surviving account of sacrifices in the legends and mythology which have come down to us. As these were originally set down on paper by Christian monks, one would think that if such a thing had been regularly practiced, the good brothers would most certainly have recorded it, if for no other reason than to make the pagans look more depraved. There are, however, some surviving folk customs which point to a person representing the gloom and ill fortune of winter being ostracized and forced to jump through the fires. Some scholars see this as a survival of ancient human sacrificial practices. The notion that animals were sacrificed during this time doesn't make sense from a practical standpoint. The animals which had been retained a breeding stock through the winter would either be lean and hungry from winter feed, or would be mothers nursing young, which could not be spared.

11. How do modern day pagans observe this day?

Modern day pagan observances of Beltane include the maypole dances, bringing in the May, and jumping the cauldron for fertility. Many couples wishing to conceive children will jump the cauldron together at

this time. Fertility of imagination and other varieties of fertility are invoked along with sexual fertility. In Wiccan and other Pagan circles, this is a joyous day, full of laughter and good times.

12. What about Walpurgisnacht? Is this the same thing as Beltane?

Walpurgisnacht comes from an Eastern European background, and has little in common with the Celtic practices. I have not studied the folklore from that region and do not consider myself qualified to write about
it. As the vast majority of Wiccan traditions today stem from Celtic roots, I have confined myself to research in those areas.

FOOTNOTES

(1) MacCana, Proinsias, Celtic Mythology, The Hamlyn Publishing Group Limited, London, 1970, p.32.

(2) Squire, Charles, Celtic Myth and Legend, Poetry and Romance, Newcastle Publishing Co., Van Nuys, CA, 1975, p.408.

(3) Williamson, John, The Oak King, the Holly King, and the Unicorn, Harper & Row, NY, 1986, p.126.

(4) Squire, p.411.

(5) Hole, Christina, Witchcraft In England, Rowman & Littlefield, Totowa, NJ, 1977, p.36.

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CASTING THE CIRCLE ONE

Set up : place a candle in each of the four cardinal directions.Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the musicand begin the ritual.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of wateron the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence, and let all good enter herein; whereforeso Iblessthee, thatthoumayest aidme, inthenames of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of loveandjoyand truth;ashieldagainst allwickednessand evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that

we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers"Bless Be" . He then admits a women the same way. Alternate male female male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame. The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful

God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke.Immediately reseal it and then repeat the opening and closing when the person returns.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
and Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

TECHNOLOGY AND THE CRAFT
Removing the Barriers to Spaceflight

Before the ritual begins, distribute paper and have an airplane-folding session.

TECHNO-LESSON #1: Making Fire

He tries to light the fire with firesticks; She then enters, lights the charcoal with the sacred Bic, and hands it to He, who lights the quarter candles with it and hands it back to She, who lights the altar candles.

Bless the Elements (She)

By the oceans that fed our grandparents
And the oceans that will house our grandchildren
I bless and purify this being of water.

By the Earth from which our grandparents rose
And the Earth which our grandchildren will watch rise
I bless and purify this being of earth.

By the wood fires of our grandparents
And the fusion fires of our grandchildren
I bless and purify this being of fire.

By the airy realms our grandparents studied
And the airy realms our grandchildren will walk
I bless and purify this being of air.

Cast the Circle (He)

As the Moon cuts a Circle round the Earth
As the Earth cuts a Circle round the Sun
So I cut this Circle round us.

As the rains wash the mountains
As the oceans wash the beaches
So I cleanse this Circle and we within it with Water and Salt.

As the Moon charges the restless waters
As the Sun charges all that is green and growing
So I charge this Circle and we within it with Air and Fire.

Invoke Quarters (She)

I invoke thee, Mighty Ones of the East; bring us Your gifts of wisdom; watch over us in this Circle. Come to us in the name of Athena WiseWeaver! Hail and Welcome!

Iinvoke thee, MightyOnes of theSouth; bring us Yourgifts of will;

watch over us in this Circle. Come to us in the name of Brigid SmithMistress! Hail and Welcome!

I invoke thee, Mighty Ones of the West; bring us Your gifts of understanding; watch overus in thisCircle. Come tous in thename of Poseidon ShipMaster! Hail and Welcome!

I invoke thee, Mighty Ones of the North; bring us Your gifts of dedication; watch over us in this Circle. Come to us in the name of Ptah CraftsMaster! Hail and Welcome!

We are now between the worlds.

ALL BREATH, GROUND AND CENTER

TECHNO-LESSON #2: Overcoming Physical Shortcomings

Chant: She Changes Everything She Touches

He & She begin the chant, She drumming. Her shoulder starts acting up; He gets out the Casio (tempo -2, any 4/4 rhythm). For the chant, mix verses as is pleasing.

She changes everything She touches and
Everything She touches, changes.
She changes everything She touches and
Everything She touches, changes.

We are the changers
Everything we touch can change.
Change us, touch us;
Touch us, change us.

Everything that dies is born again
In a new place, on a new day.
Everything that's lost is found again
On a new day, in a new way.

Io, Kore!
Io, Kore!
Io, Persephone!

TECHNO-LESSON #3: Supplementing Abilities

First, He & She 'argue' about who's going to lead it, jokingly asking if anyone in Circle wants to do background music; then He gets pathworking

with music on audio tape. When pathworking is done, folks should still be in light trance; the next thing is to concretize the working by distributing pens so that people can put whatever they symbols they think are appropriate on their airplanes.

POWER CHANT: A rising OM; which at peak leads into Countdown. At "Liftoff", throw the planes upwards (when done, planes can either be kept or HP/S should offer to see that they get burned.

(* Note *) (* Note *) Don't forget to Ground (* Note *) (* Note *)

GROUNDING CHANT:

Earth below us
Drifting, falling
Floating weightless
Coming home

TECHNO-LESSON #4: There is no Techno-Lesson #4.

CAKES & WINE, WITH DISCUSSION

Topics for Discussion:

(0) Why we invoked the particular guys
(1) Best and Worst side of technology
(2) Incorporating tech with Wicca
(3) Space Travel & Wicca: not leaving Her dead when we go
(4) More respecters of Earth involved with control of tech
(5) Whatever else ...

CLOSE (SHE)

I thankThee, Mighty Onesof the Northfor Your presenceat our rite, and ere You depart for Your earthy realms we bid You Hail and Farewell, in the name of Ptah CraftsMaster.

I thank Thee,Mighty Ones of theWest for Your presenceat our rite, and ere You depart for Your watery realms we bid You Hail and Farewell, in the name of Poseidon ShipMaster.

I thank Thee,Mighty Ones ofthe South forYour presence atour rite, and ere You depart for Your fiery realms we bid You Hail and Farewell, in the name of Brigid SmithMistress.

I thank Thee, MightyOnes of the Eastfor Your presence atour rite, and ere You depart for Your airy realms we bid You Hail and Farewell, in the name of Athena WiseWeaver.

(HE)

Fire, seal the Circle round; let it fade beneath the ground;
Let all things be as they were since the beginning of time. (3 times)

***** NOTES *****

Tools: (0) Athame(s) & cingula
Cup
Censer & Incense
Pentacle
Salt dish & salt
Altar & quarter candles
Libation bowl
Cakes & wine
Robes (optional, depending on participants)
God & Goddess symbols
SCRIPT

(1) Firesticks & Sacred Bic

(2) Paper and pens for paper airplanes

(3) Cassette deck and pathworking cassette

(4) Drum and Casio w/ rhythm generator

(5) Talking stick (optional)

by Skydancer & Triton
Proteus Coven, NYC

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WICCAN TOOL LIST MASTER

Equipment:

- a Pentacle
- 6 candles; 1 for each direction, 2 for altar
- chalice of wine
- wand
- scrounge of silken cords
- small bowl of water
- small bowl of salt
- 3 cords, one red, one white, one blue, 9' long each
- white handled knife
- individual athames
- incense burner and incense
- small hand bell
- dish of cakes
- sword
- chalk
- altar cloth any color
- cauldron
- tape recorder and tapes of appropriate music
- veil for Great Rite of a Goddess color blue, green,silver or white

For New or Dark Moon Esbat:
(For Samhain Sabbat replace wine with hard apple cider)

- extra incense
- an apple and a pomegranate
- cauldron with a fire in it and/or a bonfire
- crystal ball or other scrying tools
- white tabard with hood for Priestess

For Winter Solstice (Yule):

- cauldron with candle or oak bonfire
- wreaths, 1 of holly and 1 of mistletoe
- crowns, 1 of oak and 1 of holly
- blindfold
- sistrum
- animal skull filled with salt

For Spring Equinox cords as described in preparations
hard boiled eggs
a bonfire ready to ignite or a taper
in the cauldron flowers

For Beltane Sabbat:
bonfire

For Initiations anointing oil
tub to bath the candidate in
towels
salts, herbs and oils to add to the bath
a blindfold
a shirt or other clothing that can be cut
a length of string to measure the person
two lengths of cord to bind the hands and feet
bonfire for warmth if needed

For Blessings anointing oil, wine

ALL HALLOW'S EVE

by Mike Nichols

* * * * * * * * * * * * * *

* Halloween. Sly does it. Tiptoe catspaw. Slideand creep. *
* But why? What for? How? Who? When! Where did it all *
* begin? 'You don'tknow, do you?' asks Carapace Clavicle *
* Moundshroud climbing out under the pile of leaves underthe *
* Halloween Tree. 'You don't REALLY know!' *
* --Ray Bradbury from 'The Halloween Tree' *

* * * * * * * * * * * * * *

Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o--lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and seances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eveis the eveof AllHallow's Day (November1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celtscalled itSamhain, whichmeans'summer's end',according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pro-nounced (depending on where you're from) as 'sow-in' (in Ireland), or 'sow-een' (in Wales), or 'sav-en' (in Scotland), or (inevitably) 'sam-hane' (in the U.S., where we don't speak Gaelic).

Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As afeast of the dead, it was believedthe dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidhe mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of faery stood open, though all must return to their appointed places by cock-crow.

As a feast ofdivination, this was the night parexcellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading, or tea-leaf reading so likely to succeed.

TheChristianreligion, withitsemphasisonthe 'historical'Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed dead, all those hallowed (made holy) by obedience to God - thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There areso manytypes of divinationthat aretraditional toHallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular of Halloween fruits. You should slice an

apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhapsthe mostfamous iconof theholiday isthe jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

Thecustom of dressing in costumeand 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays. Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for one night of the year. (Although in Scotland, this is admittedly less dramatic - but more confusing - since men were in the habit of wearing skirt-like kilts anyway. Oh well...)

To Witches,Halloween is oneof thefour HighHolidays, orGreater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name,

Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With suchan important holiday, Witches oftenhold two distinct celebrations. First, a large Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Ofallthe Witchcraftholidays, Halloweenisthe onlyonethat still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point. Nonetheless, it seems only right that there SHOULD be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'lanterns burn bright on this All Hallow's Eve.

**PUBLIC SERVICE ANNOUNCEMENT FOR IMMEDIATE RELEASE **

SAMHAIN (pronounced saw-an), commonly referred to as Halloween, is a religious holiday celebrated by Wiccan and witch. The festival traditionally is a feast for the gathering of the family in love and remembrance. All the family including one's ancestors.

Wiccans do not regard physical death as an end but merely one more event in a continuing progress of the soul's in its path toward fulfillment of divine destiny. Because of these beliefs, it is only natural at this time of year to invite our beloved ancestors to remember and to celebrate with us.

If you do not find these beliefs in conflict with your own personal beliefs, please join us in the following ritual of thanksgiving and remembrance.

Whether you join with us or not,
May you walk in the Light of the Lady
and know the Wisdom of the Lord.

Blessed Be.

The clergy and members of the United Wiccan Church.

***

After you have shared the bounty of your harvest with the children of your neighborhood (candy, etc) and the house has settled down for the night, disconnect or turn off your telephone so that this state of serenity will continue uninterrupted.

Prepare a special feast of whatever foods reminds you of a special departed friend or family member, or of past family gatherings. While you are preparing this feast think of all of the good times you had with them.

When the feast is prepared, set your holiday table with a special place of honor for the departed friend or family member.

Decorate the table and room as you would for a holiday dinner with the family, add those special things that are important to you and your family (flowers, candles,etc.) If you have a picture of the loved one, it is nice to place it at their place at the table.

Speak to that special person and invite them to join you in this celebration and time of remembrance. It is completely appropriate to say grace or offer any prayer that you feel is fitting.

THE FOLLOWING IS DONE IN COMPLETE SILENCE:

Serve the meal remembering to serve your honored guest (or guests) first. If wine or other alcoholic beverages are served, it is recommended that they be kept in moderation as you and your guests need to have a clear head.

Now sit down to the table with your loved ones and enjoy your feast. When you address them in your mind, always see them as well. (Try not to say in your mind, "if you can hear me...", etc.). After the meal, the time of silence is over. Do whatever you normally do at a family holiday gathering (clear the table, play games, sing songs, etc.). Enjoy the companionship.

When the evening is over, or in the morning if you wish to make it an all night party, thank your invited guests for being with you and for making your celebration a special one.

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There are a few words of caution that we will offer.

1. If this ritual does not feel right for you, do NOT do it. Follow your instincts.

2. Remember that crossing over does not necessarily change a person, so if you could not get through a meal in peace with them while they were alive, you will probably have the same problem with their spirit.

3. Do not ask your guest to grant you wishes or do you favors. It is rude to invite a guest and then make it obvious that a favor is the reason they were asked, not because of love and respect. Spirits do NOT like rudeness! Besides, spirits often forget that you are limited in ways that they are not. If you ask them for $1,000, it may come as an insurance settlement after a painful break in your water pipe with all the delight in cleaning up the mess from ensuing water damage.

SAMHAIN NOTES ONE FARRAR

The High Priestess wears her white tabard if she has one for the opening ritual, with the veil thrown back.

After the Witches' Rune, the High Priest and High Priestess take up their athames. He stands with his back to the altar, she faces him across the cauldron, They then simultaneously draw the Invoking Pentagram of Earth in the air with their athames, towards each other, after which they lay down their athames he on the altar, she by the cauldron.

The High Priestess scatters incense on the charcoal in the cauldron. When she is satisfied that it is burning, she stands still facing the High Priest across the cauldron. She then declaims (if needed, ask a man to bring one of the altar candles and hold it for her):

"Dread Lord of Shadows, God of Life, and the Giver of Life
Yet is the knowledge of thee, the knowledge of Death.
Open wide, I pray thee, the Gates through which all must pass.
Let our dear ones who have gone before
Return this night to make merry with us.
And when our time comes, as it must,
O thou the Comforter, the Consoler, the Giver of Peace and Rest,
We will enter thy realms gladly and unafraid;
For we know that when rested and refreshed among our dear ones
We will be reborn again by thy grace, and the grace of the Great Mother.
Let it be in the same place and the same time as our beloved ones,
And may we meet, and know, and remember,
And love them again.
Descend, we pray thee, in thy servant and priest."

The High Priestess then walks around the cauldron and gives the High Priest the Five Fold Kiss.

She returns to her place and pulls the veil of her tabard over her face. She then calls on each woman, by name to come forward and give the High Priest the Five Fold Kiss.

When they have all done so, the coven forms up around the circle, alternating male and female with the Maiden next to the West candle. As soon as they are in place, the High Priestess says:

"Behold, the West is Amenti, the Land of the Dead, to which many of our loved ones have gone for rest and renewal. On this night, we hold

communion with them; and as our Maiden stands in welcome by the Western gate, I call upon all of you, my brothers and sisters of the Craft, to hold the image of these loved ones in your hearts and minds, that our welcome may reach out to them. There is mystery within mystery; for the resting place between life and life is Caer Arianrhod, the Castle of the Silver Wheel, at the hub of the turning stars beyond the North Wind. Here reigns Arianrhod, the White Lady, whose name means Silver Wheel. To this, in spirit, we call our loved ones. And let the Maiden lead them, moving widdershins to the center. For the spiral path inward to Caer Arianhod leads to night, and rest, and is against the way of the Sun."

The Maiden should spiral into the center, taking three or four circuits to do so. During this time, the coven should maintain absolute silence and concentrate on welcoming their dead friends.

When she reaches the center, she faces the High Priestess across the cauldron. They touch palms and the High Priestess says:

"Those who you bring with you are truly welcome to our Festival. May they remain with us in peace. And you Maiden, return by the spiral path to stand with our brothers and sisters; but deosil for the way of rebirth, outwards from Caer Arianrhod, is the way of the Sun."

The women break contact and the Maiden returns to the West candle. When she is there, the High Priestess says:

"Let all approach the walls of the Castle."

Everyone moves in and sits in a close ring around the cauldron. The High Priestess renews the incense. Now is the time for communion with the dead. When finished scrying, the cauldron is placed next to the East candle.

The spirits of the dead must be thanked and released. The High Priestess leads the rest of the Coven in saying:

"We thank you our friends for visiting here this night. We bid you a pleasant repose in Caer Arianrhod. We also thank you, the Dread Lord of Shadows for taking care of them and giving them comfort."

The next thing to do is the Great Rite in some form.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Transcribed to computer file by Seastrider

O.T.O. Samhain Ritual
Open the Temple in fire.

Banishing ritual.

Hierophant: Do what thou wilt shall be the whole of the Law.

Hierophant: Ve Gabolah.

Ring bell 5-5-5-5-5

Priest strikes staff upon ground 3-3-3 5-5-5-5-5 3-3-3

Return bell and staff to altar.

Hierophant: Let all adore the King of Fire.

All do the god form of
PUER, the fire of
NOX, facing Altar.

AUM

Hierophant picks up dagger and points Toward the East, standing in the West.

(Fire with)
TETRAGRAMMATON TZABOATH (all repeat)
ALGA (all repeat)

BITOM (all repeat)

Hierophant: In the sacred names and letters:

OIP * TEAA * PDOCEE *
In thy name: IHVH TZABAVTH

Hierophant: I declare the sacred fire one and eternal
In all worlds seen and unseen.

(priest lights censer)

Hierophant: Glory be the light, eternal fortress
On the frontiers of darkness. Blessed Be.
(all repeat)

Priest drops more incense
in censer.

Hierophant: Hail those from the caverns of the dark. (sign of enterer)

Bell: 3-3-3 5-5-5-5-5 3-3-3
(sign of silence)

Hierophant: O great and dreaded Lord of Shadows
He who is God of all Life & the giver
of life, It is Thee we invoke.
(all repeat last line)

Hierophant: Behold, the West is Ameti
Land of the Dead
To which many have gone for
rest and renewal.

OPEN WIDE THE GATES THROUGH WHICH ALL MUST PASS

LET THE SHELLS OF KINDERED SOULS RETURN THIS NIGHT
GUIDED BY THE SACRED FIRE SEEN IN ALL WORLDS

DESCEND UPON US, ALL ARE TRULY WELCOME TO OUR FESTIVAL.
MAY YOU REMAIN AMONG US TILL THE FIRST LIGHT OF DAWN...
IN PEACE AND HARMONY

APPROACH THE WALLS OF OUR CASTLE
(all repeat)

3-3-3 5-5-5-5-5 3-3-3
(put more incense in censer)

Hierophant: Hail those from the caverns of the dark.
(all repeat)

pick up contract at sacrifice;

KINDERED SOULS HERE THIS NIGHT, TO THEE WE GIVE OUR SACRIFICE

UPON THIS PAPER WE EACH HAVE WRITTEN A CONTRACT BINDING OF SOULS TO SOULS

SO INTO THE FLAMES & LET IT BE CONSUMED

IT IS BETWEEN YOU AND I, NO ONE ELSE.

as written, to bind the contract
drink of the blood.

....done

So mote it be (all repeat).

Others who desire a sacrifice may now do such; come forward one after another.

all participating in the sacrifice
drop in 'contract' repeating as before
with wine then saying 'so mote it be'...
all should repeat after each sacrifice 'so mote it be'.

After last sacrifice; all raise hands upward, vibrating
AUM

Hierophant: Our sacrificing done, I proclaim this evening rite over

LOVE IS THE LAW, LOVE UNDER WILL.
(all repeat)

T W O W I T C H E S
A Modern Craft Fairy-Tale
==========

by Mike Nichols

Once upon a time, there were two Witches. One was a Feminist Witch and the other was a Traditionalist Witch. And, although both of them were deeply religious, they had rather different ideas about what their religion meant. The Feminist Witch tended to believe that Witchcraft was a religion especially suited to women because the image of the Goddess was empowering and a strong weapon against patriarchal tyranny. And there was distrust in the heart of the Feminist Witch for the Traditionalist Witch because, from the Feminist perspective, the Traditionalist Witch seemed subversive and a threat to "the Cause".

The Traditionalist Witch tended to believe that Witchcraft was a religion for both men and women because anything less would be divisive. And although the Goddess was worshipped, care was taken to give equal stress to the God-force in nature, the Horned One. And there was distrust in the heart of the Traditionalist Witch for the Feminist Witch because, from the Traditionalist viewpoint, the Feminist Witch seemed like a late-comer and a threat to "Tradition". These two Witches lived in the same community but each belonged to a different Coven, so they did not often run into one another. Strange to say, the few times they did meet, they felt an odd sort of mutual attraction, at least on the physical level. But both recognized the folly of this attraction, for their ideologies were worlds apart, and nothing, it seemed, could ever bridge them.

Then one year the community decided to hold a Grand Coven, and all the Covens in the area were invited to attend. After the rituals, the singing, the magicks, the feasting, the poetry, and dancing were concluded, all retired to their tents and sleeping bags. All but these two. For they were troubled by their differences and couldn't sleep. They alone remained sitting by the campfire while all others around them dreamed. And before long, they began to talk about their differing views of the Goddess. And, since they were both relatively inexperienced Witches, they soon began to argue about what was the "true" image of the Goddess.

"Describe your image of the Goddess to me," challenged the Feminist Witch. The Traditionalist Witch smiled, sighed, and said in a rapt voice, "She is the embodiment of all loveliness. The quintessence of

feminine beauty. I picture her with silver-blond hair like moonlight, rich and thick, falling down around her soft shoulders. She has the voluptuous young body of a maiden in her prime, and her clothes are the most seductive, gossamer thin and clinging to her willowy frame. I see her dancing like a young elfin nymph in a moonlit glade, the dance of a temple priestess. And she calls to her lover, the Horned One, in a voice that is gentle and soft and sweet, and as musical as a silver bell frosted with ice. She is Aphrodite, goddess of sensual love. And her lover comes in answer to her call, for she is destined to become the Great Mother. That is how I see the Goddess."

The Feminist Witch hooted with laughter and said, "Your Goddess is a Cosmic Barbie Doll! The Jungian archetype of a cheer-leader! She is all glitter and no substance. Where is her strength? Her power? I see the Goddess very differently. To me, she is the embodiment of strength and courage and wisdom. A living symbol of the collective power of women everywhere. I picture her with hair as black as a moonless night, cropped short for ease of care on the field of battle. She has the muscular body of a woman at the peak of health and fitness. And her clothes are the most practical and sensible, not slinky cocktail dresses. She does not paint her face or perfume her hair or shave her legs to please men's vanities. Nor does she do pornographic dances to attract a man to her. For when she calls to a male, in a voice that is strong and defiant, it will be to do battle with the repressive masculine ego. She is Artemis the huntress, and it is fatal for any man to cast a leering glance in her direction. For, although she may be the many-breasted Mother, she is also the dark Crone of wisdom, who destroys the old order. That is how I see the Goddess."

Now the Traditionalist Witch hooted with laughter and said, "Your Goddess is the antithesis of all that is feminine! She is Yahweh hiding behind a feminine mask! Don't forget that it was his followers who burned Witches at the stake for the "sin" of having "painted faces". After all, Witches with their knowledge of herbs were the ones who developed the art of cosmetics. So what of beauty? What of love and desire?"

And so the argument raged, until the sound of their voices awakened a Coven Elder who was sleeping nearby. The Elder looked from the Feminist Witch to the Traditionalist Witch and back again, saying nothing for a long moment. Then the Elder suggested that both Witches go into the woods apart from one another and there, by magick and meditation, that each seek a "true" vision of the Goddess. This they both agreed to do.

After a time of invocations, there was a moment of perfect stillness. Then a glimmer of light could be seen in the forest, a light shaded deepest green by the dense foliage. Both Witches ran toward the source of the radiance. To their wonder and amazement, they discovered the Goddess had appeared in a clearing directly between them, so that neither Witch could see the other. And the Traditionalist Witch yelled "What did I tell you!" at the same instant the Feminist Witch yelled "You see, I was right!" and so neither Witch heard the other.

To the Feminist Witch, the Goddess seemed to be a shining matrix of power and strength, with courage and energy flowing outward. The Goddess

seemed to be holding out her arms to embrace the Feminist Witch, as a comrade in arms. To the Traditionalist Witch, the Goddess seemed to be the zenith of feminine beauty, lightly playing a harp and singing a siren song of seduction. Energy seemed to flow towards her. And she seemed to hold out her arms to the Traditionalist Witch, invitingly.

From opposite sides of the clearing, the Witches ran toward the figure of the Goddess they both loved so well, desiring to be held in the ecstasy of that divine embrace. But just before they reached her, the apparition vanished. And the two Witches were startled to find themselves embracing each other.

And then they both heard the voice of the Goddess. And, oddly enough, it sounded exactly the same to both of them. It sounded like laughter.

WICCA From My Point of View
by Lady Phoenix

I can give you a brief overview of Wicca. (I don't speak for all Wiccans, only myself. There are some differences in the different Traditions.)

Webelievethatthe ultimategodheadisunknowable. Thisdoesn't make for a good working relationship with the deity, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs. Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Womenreflectthe Goddess,Menreflectthe God,sotheWicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

Thiswassortof an"Reader'sDigestCondensedVersion" ofWicca. If you have any questions or want more detail on any of this, please let me know. Thank you for asking.

Blessed be >>Phoenix<<

* Origin: InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

The following is an excerpt from "Witchcraft: The Old Religion"
by Dr. L. L. Martello.

Questions and Answers.

Q. What is the best way for one who is interested in the Old Religion to make contact with a genuine coven? A. Subscribe to all of the Pagan and Witchcraft publications. It's easier to get into a Pagan grove which often acts as a backdoor to the Craft, since many are Wicca-oriented in their worship and rituals. Fill out a Coven-Craft application form issued by WICA. To obtain yours, enclose a self-addressed stamped envelope. WICA's address is Suite 1B, 153 West 80 Street; New York 10024,

Q. What are the major feast-days of Witches? Could you tell me more about the origins of Halloween?

A. Most Anglo-American covens celebrate the following holy days. The four major ones are Oimelc or Candlemas on February 2; May Eve, Beltane, or Walpurgisnacht on April 30; Lammas on July 31 or August 1; and of course Halloween or Samhain on October 31. The four minor Holy Days are the two solstices: Yule, around December 22; and Midsummer, around June 21 or 22. The other two are the equinoxes: March 20-21 for spring and the fall equinox on September 22 or 23. The following will help to give you some idea of the origins of Halloween:

November Eve, All Hallows' Eve, the Gaelic fire festival of Samhain, now generally called Halloween, represents the summer's end, when the Earth Goddess turns over her reign to the Horned God of the Hunt, the transition from life to death, from an agrarian time to one of hunting, from summer to winter, from warmth to coldness, from light to darkness. It has been Christianized into All Saints' Day, a time when the souls of the departed wander the land and in some cases where the souls of the living temporarily join their spirit brethren, a time for mediumship, remembrance of departed loved ones, and celebration (as opposed to mourning) of the dead. The Roman Goddess of fruits and seeds, Pomona, was worshipped on this day. The stored fruits and seeds of the summer were then opened for the celebrants. Apples and nuts were the main fruits. This was also the autumn harvest festival of the Druids. They believed in the transmigration of souls and taught that Saman, the Lord of Death, summoned those wicked souls who were condemned to occupy the bodies of animals in the preceding twelve months. The accused believed that they could propitiate Saman by gifts and incantations, thus lessening if not eliminating their sentences. This was also the time when the Druids lit huge bonfires in honor of Baal, a custom

continued in Britain and Wales until recent times. In Ireland October 31 was called Oidhche Shamhna, or Vigil of Saman. In his Collectanea de Rebus Hibernicis, Villancey says that in Ireland the peasants assembled with clubs and sticks, "going from house to house, collecting money, breadcake, butter, cheese, eggs, etc., for the feast, repeating verses in honor of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the fatted calf and to bring forth the black sheep. The good women are employed in making the griddlecake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nutshells are burnt, and from the ashes many strange things are foretold; cabbages are torn up by the root; hemp-seed is sown by the maidens, and they believe that if they look back they will see the apparition of the man

intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night, conceal ed in the corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition; they dip for apples in a tub of water, and endeavor to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavor to catch the apple, while it is in a circular motion, in the mouth." Vallancey concludes that these practices are the remnants of Druidism and will never be eradicated while the name of Saman remains. In this brief passage we will see the origins of many modern Halloween practices, such a trick or treat, the Jack-o-Lantern, and apple bobbing. In the island of Lewis the name Shamhna, or Saman, was called Shony. One writer in disgust described "an ancient custom here to sacrifice to a sea-god, called Shony, at Hallowtide." The supposed Christian inhabitants would gather at the Church of St. Mulvay, each family bringing provisions and malt which was brewed into ale. They chose one of themselves to wander into the sea at night up to his waist. He then poured out a cup of ale calling upon Shony to less his people for the coming year. "At his return," this writer says, "they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, on of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a-drinking ale, and spent the rest of the night in dancing and singing. The ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition." The name Saman shows evidence of Druidism in the Irish. Another word, the name of a drink, is "lambswool." It is made from bruising roasted apples and mixing it with ale or milk. The Gentlemen's Magazine for May, 1784, says, "this is a constant ingredient at a merrymaking on Holy Eve." Vallancey shrewdly traced its etymological origin when he said, "The first day of November was dedicated to the angel presiding over fruits, seeds, etc., and was therefore named La Mas Ubhal,--that is, the day of the apple fruit,--and being pronounced Lamasool, the English have corrupted the name to Lambs-wool." The angel referred to of course is the Roman Goddess Pomona.

Q. Are these Holy Days the same throughout the world?

A. No. However, there are many universal similarities between all the pagan religions. Names, dates, and days vary according to national origin. For instance, one of the Holy Days still celebrated by many It alien and some Sicilian traditions is the Lupercalia, on February 15. It has since been Christianized into St. Valentine's Day on Feb. 14. Let me quote from the WICA Newsletter: Ancient Roman festival honoring Lupercus, God of Fertility. It was called dies februatus meaning 'day of expiation.' The Lupercal --'wolf's grotto' --a cave on the western slope of Palatine Hill. Near it was the ficus ruminalis, the fig tree under which Romulus and Remus were found and nursed by a she-wolf. The Lupercai who celebrated this yearly festival were made up of the Fabian who belonged to the Sabines and the Quintilian Lupercai, the Latins. Later in honor to Julius Caesar, there was added the Julian Brotherhood. They sacrificed a goat. Young neophytes were brought in. The High Priest touched their foreheads with the bloody knife. Then another priest wiped away the blood with wool dipped into milk. The feast began with the celebrants clothed only in goat skins and carrying (really hiding) thongs made from the same goat hides. They ran up and down the streets of the city striking anyone who passed them. Women came forward to be hit by the goat-thongs, believing it enhanced their own fertility. This was also a symbolic purification of the land and of the persons touched. This was on of the last Pagan rites to be given up before Christianity completely dominated the country. It is still celebrated today but in modern form, without the goat or any other kind of sacrifice, but all wearing skins and goat horns in a special streghe ritual."

Q. What are some of the Christian holy days that are based upon or borrowed from ancient Pagan Religions?

A. You'll find many of them discussed in this book. However, briefly, here are some of them. December 25 in ancient times was the day celebrated in honor of the sun, deified in such figures as Mithra, Osiris, Horus, and Adonis. It was also the feast day of Bacchus, Krishna, Sakia, and others. The legends of these Gods were the same as those attributed to Jesus Christ by the early Church. Pope Julius I in A.D. 337 made December 25 the official day to celebrate Jesus's birth, following older traditions who honored their founders on that date. It was also the ancient celebration of the winter solstice. There is absolutely no record in the Bible or elsewhere of when Jesus Christ was born. All of us are still paying

tribute to the ancient Gods and Goddesses by the names of our days of the week.

English	French	Italian	Spanish	Planet	GOD
Sunday	Dimanche	Domani	Domingo	Sun	Mithra
Monday	Lundi	Lunedi	Lunes	Moon	Diana
Tuesday	Mardi	Martedi	Martes	Mars	Tiw
Wednesday	Mercredi	Mercoledi	Miercoles	Mercury	Mercury
Thursday	Jeudi	Giovedi	Jueves	Jupiter	Jove-Thor
Friday	Vendredi	Venerdi	Viernes	Venus	Venus-Freya
Saturday	Samedi	Sabato	Sabado	Saturn	Saturn

Two of the English names come from Old Saxon rather than Latin. Tiw's Day became Tuesday in honor of the old Teutonic deity, Tiw or Tives. Wednesday is named after the old Teutonic Norse God Wodan or Wotan. The Saxon word for day is doeg. In olden times the days were called Jove's Doeg (Thursday), Mercury's Doeg (Wednesday), Mar's Doef (Tuesday), etc. Friday was the day when the ancients paid tribute to Venus--the love day. When Christianity became dominant, Friday was no longer considered lucky--Jesus was crucified on that day; also, the uninhibited sexual rites dedicated to the love Goddess Venus was considered a great "sin." Besides the days of our week our months are also named after the ancient deities: January: From Latin Januarius, honoring Janus, a Roman God. He presided over the Gates of Heaven, which the Christians later assigned to St. Peter. The Anglo-Saxons called it Aefter-Yule, and prior to that Wolf-monat. February: From Februus, another name for the God of purification Faunus, thus fertility. The feast was held on February 15 (see Lupercalia) and was called Februa. March: After Mars, God of War. Anglo-Saxons called it Hraed-monat, rugged month, or Hlyd-monat, stormy month. A stormy March was an omen of poor crops. A dry March indicated a rich harvest. April: From Latin aperio "to open," like buds. Anglo-Saxons called it Easter-monat, in honor of the Teutonic Goddess of the same name. She ruled spring and light. The Romans dedicated this month to Venus, often referring to it as Mensis Veneris instead of Aprilis. May: Named after Maia Majesta, ancient Roman Goddess of Spring. Considered Vulcan's wife. Look up the folklore regarding the May Day celebrations, bonfires, and other rites celebrated throughout Europe. June: Named after the Roman Goddess Juno. Called Sear-monat by Anglo-Saxons. Juno was Queen of Heaven and Guardian of Marriage and ruled childbirth. June is still the most favored month for marriage today. July: Originally called Quintilus, the fifth month. Old Saxons called it Maed-monat,--"mead month"--the time to gather honey for the drink called mead. August: Named after the Roman Emperor Augustus. Was once called Sixtilis, the sixth month. September: Named after the Latin number for seven, that being the month in the old calender . Saxons called it Gerst-monat, barley month, as this crop was usually gathered then. October: From octo, theeighth month in the old calendar. Saxons named it Wyn-monat, "wine month." This was harvest time, and Bacchhus and Dionysius and all the other ancient deities were honored. See Halloween above. November: From the ninth month in old Roman calendar. Saxons called it Blot-monat, "blood month." This was when the cattle and sheep were slaughtered for food and sacrifices. December: Named after the tenth month in the old calendar. It was consecrated to Saturn, and on December 17 the great feast of Saturnalia began, lasting several days. It

coincided with the winter solstice and the Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month." It coincided with the winter solstice and the Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month."

Wicca, Wicca, Who's Got the Wicca?

or

My Tradition, or Yours?

[An article which attempts to make sense of all the various Traditions, Brands, Denominations, ect., which may confuse the unwary new-comer to Neo-Paganism (Wicca in particular).]

By: Hurn

Greetings, and Bright Blessings... Welcome to this, the next in a series of introductory pieces on Alternate Religions. Today, we shall take a look at the many varied Traditions in the Wicca Family of Faiths. Whilst there is, indeed, a large number of groups who profess one set of tenants, or ideas; one soon begins to see why they may all be lumped together as one Religion.

Obviously, to start, one must define Religion as it applies to these groups of people. Next, a listing of some of the more Popular Traditions, giving a basic description of each. Lastly, some comments on the "cords which bind these groups together", ie. a discussion on the Underlying Philosophies of the New Age Movement, Neo-Paganisms in particular.

I. What is a Religion?

A dictionary definition of religion looks something like:

> Religion, n.; An organized system of Beliefs and/or Rituals, centering on a Supernatural Being or Beings.

Everyone with me so far? Good. I think we can all agree on definitions for "Beliefs" and "Supernatural", so the only sub-definition will be "Ritual": any ordered sequence of events or actions, including directed thoughts, especially one that is repeated in the 'same' manner each time, and that is designed to produce a predictable altered state of consciousness, within which certain magical or religious results may be obtained.

Now, by using these definitions, the astute reader may realize that one need not "believe" in anything in order to belong to a Religion, although most 'established' churches Do require that one has conforming beliefs in order to become 'accepted into' that Religion. One of the beauties of the Pagan/NeoPagan/Wiccan Religion is that the majority of the sects do not require one to have 'conforming' beliefs. One need not Believe in the God/dess in order to worship them, and this is the key to being a New Age type Religion.

New Age Religions acknowledge that there are many paths to Godhood, and that each person should find his/her own way. Thus, while there is communication and discussion between the diverse ways of Wicca, there is generally no cause for religious persecution or Holy Wars. Also, there are very little 'missionary' type efforts, since there is no Prime Directive stating that everyone who does not believe a certain piece of Dogma is Wrong, and will burn in Hell forever, unless saved, or made to see the light.

Contrary to most religions, it is Not the shared set of Beliefs, or

similar Dogma which holds the Wiccan Religions together. Rather, it is the Attitudes of the people involved, and their common Heritage which provide the bonds of cooperation among the Pagan Peoples. These points of agreement shall be further addressed following a brief list of some of the more popular Traditions, with a description of each.

II. Traditions/Branches/Gatherings/Sub-Groups/Interpretations/ect.
[nb. This is not, by any means, an all inclusive list]

A. Gardnerian:

Started by G. Gardner, in England, in the mid 1950's, this Tradition claims to have existed, in secret, since the Witch-Burnings began during the Middle Ages. While there is some doubt as to whether or not it is as old as it claims, there is no denying that the Gardnerian Sect has been one of the most Influential of the Traditions. In fact, many of the groups which follow were started by people who had been introduced to Paganism and the Worship of the Lord and Lady as members of a Gardnerian group.

Characteristics:

A structured religion with definite hierarchy within each group (known, as a Coven), but little to no Authority of one coven over another. Within the coven, a Matriarchy exists, with the High Priestess generally being considered the leader (there are, of course, exceptions to this, but these descriptions are, for the most part, only generalizations based upon information gathered from many sources).

The typicalGardnerian view of the God/dess is that of a Dominant Three-Faced Goddess (Maid, Mother, and Crone) with a Male Consort (Who has 2 sides.. the Young Summer King, and the Old Winter King).

Ceremonies include a series of initiations into higher levels of the Craft, various Holiday Celebrations (based, of course, upon the "Wheel of the Year" calendar of Feast days.

B. Alexandrian:

Started about the same time as Gardner's, this tradition is fairly similar, with a little more emphasis upon Ceremonial Magick. There are numerous Covens in both US and Europe.

C. Dianic:

This is more of a Sub-class, rather than a particular Tradition. There are several Feminist Traditions which are considered Dianic. This sub-class tends to emphasize the Female aspect of the Goddess, sometimes to

the exclusion of the Male God. Some feel that these groups are rather reactionary and self limiting. Be that as it may, the Dianic Covens tend to be more politically active.

D. School of Wicca:

Headed by Gavin and Yvonne Frost, this School is the largest correspondence school of Witchcraft in the US. Numerous Covens have resulted from this School, although it is somewhat unconventional (if, that is, anything dealing with Wicca could be called conventional). The Frosts' views on Wicca as a religion do differ with the majority.. in that they do not consider Wicca as "Pagan", but rather as Monotheistic.

E. Seax (or Saxon) Wicca:

Startedby Raymond Buckland, who wasoriginally a leader in promoting the Gardnerian Tradition, as an alternative to the existing Covens. Unlike most traditions, which consider the Coven group to be the normal unit of division (ie. all ceremonies/Rituals = Group Rites), the Seax version has provision for lone witches (often referred to as Solitaires). Another thing which sets this particular brand apart is its non-reliance upon being properly initiated into the Wiccan community. Many of the other groups require that new members be brought to existing covens to be ceremonially initiated into that Tradition, and that only after years of study within the group is one ready to start a new coven. The Seax tradition, recognizing that there may not be a friendly, neighborhood Coven, allows for self-initiation, and Auto setup of a Coven.

F. Traditionalist (Welsh, Scots, Greek, Irish, etc...)

Like Dianic, this is a sub-class. Each Traditionalist group is based upon the traditions, literature, myth, and folktales of that particular geographic/demographic area. This is evident in the Names of the God/dess used by individual groups.

III. Common ties/beliefs/Ideals/ect...

Asstated earlier, it's not doctrine/dogma similarities which tend to hold these diverse groups together, rather, it is the common Ideals and feelings expressed by the Pagan Peoples themselves. Here are some examples:

The Wiccan Rede: "An it harms none, do what thou will." is almost universally accepted amongst the groups. Most groups tend to be polytheistic, animists, pantheists, ect. One is not "converted" to Wicca, rather, the new comer feels a sense of "Coming Home", or, more poetically, "The Goddess calls to Her own". Nature plays a big part in most Traditions, either as direct personification of the God/dess, or as aspects of them. There is no counterpart to the Devil, as such, in the Pagan religions... no personification of All Evil, rather, the choice is there for all to make. However, there is the Law of Three Fold Return, which states "That which thou dost send out shall return three fold", so good begets good, and evil befalls those who are evil (a horrendous understatement / simplification, but true).

Author's note:

Whew! That was a long haul of writing in one sitting... if there are any

big errors noticeable, mail me, and I'll make a second draft of this.. or perhaps even expand it some.. (my time is limited in as far as when I have opportunities to just sit down and write something like this, but I can usually squeeze in some time, here or there.)

I hopethat this issomewhat enlightening... there aresome other files, here, which give more basic explanations of the terms used.. (Witch, Coven, Magick, ect..) ... I did assume a small amount of familiarity present within the reader... if anyone wishes, I can append a Preface covering that which was presupposed knowledge.

Blessed Be...

Hurn

BINDING A SPELL (Classic version)

Come ye as the charm is made!
Queen of heaven, Queen of hell,
Horned Hunter of the night
Lend your power unto the spell,
And work our will by magic rite!
By all the power of land and sea,
By all the might of moon and sun
I call the Earth to bind my spell.
Air to speed it well.
Bright as Fire shall it glow.
Deep as tide of Water flow.
Count the elements fourfold,
In the fifth the spell shall hold.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Saxon Wicca Rites

From THE TREE: THE COMPLETE BOOK OF SAXON WITCHCRAFT by Raymond Buckland
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Legend of Woden/Odin retrieving the Runes

The Snake came crawling and struck at none
But Woden took nine glory-twigs (pieces of wood on which were carved runic inscriptions) and struck the adder so that it flew into nine parts

This quote shows how Woden/Odin was a master magician and drew his power from the runes. To this day many Saxon Pagans work much of their Magic with runes, inscribing them on candles in candle magick, incorporating them into talismans or symbols of protection that they wear, carry or keep in their homes (can also be for other purposes, etc. They can even be put somewhere invisibly by tracing them with a scented oil. For example, a rune or runic monogram (several runic letters overlaying one another) can be inscribed on your place of business in Money in Abundance oil or some other money - oriented oils of your own preference. For healing a rune or runic monogram of healing can be written on the body of the patient with an oil of Healing, after the regular transfer of Pranic energy or "laying - on - of - the - hands" healing has occurred. (including use of crystals, if that is so desired) Etc. etc. etc. Why are runes so important? For the same reason that they were in Cabalistic Magick among the Jews and in Sidha Yoga. In India among the Sidhis the Shakti or Feminine aspect of DEITY (as Shiva is the male) has many aspects through which the world was emanated - one of the more important aspects is MATRIKA SHAKTI or the power of sound to create via the letters of the alphabet forming themselves into Words. In both systems - Kabbalah and Sidha Yoga - it is believed that the universe was created by words. This is reflected in modern New-Age work with Affirmations used by such diverse sources as Marion Weinstein, Diannic Witch, as described in her book POSITIVE MAGIC (phoenix Publishing) and the Unity School of Christianity as well as the Religious Science and Christian Science and Divine Science and all the other "science" churches. Shakti

Gawain, author of CREATIVE VISUALIZATION teaches it from the New - Age perspective as well. It is through words we create out own reality and right use of them for good and in loving ways is one of the most powerful of Magicks. NOTE BY MATRIKA

From the old Norse Verse, Lay of the High one, stanzas 138, 139, and 141

Woden/Odin is speaking

" I know that I hung there
on the windy tree
swung there nights, all of nine
gashed with a blade
bloodied by Odin
myself an offering to myself
knotted to that tree
no man knows whither the root of it runs

None gave me bread
None gave me drink
down to the depths I peered
to snatch up runes
with a roaring screech
and fall in a dizzying faint

Wellspring I won
and wisdom too
and grew and joyed in my growth
from a word to a word
I was led to a word
from a deed to another deed

As you can see this legend, which in the original sources pre-dates Christianity, has much in common with the legend of Jesus's Crucifixion/Resurrection in the Newer religion - but then there are similar themes in the story of Tammuz from the Middle East, the story of Osiris in Egypt and in many other sources. The story of the fallen God who is resurrected with great power and wisdom reflects the Shamans's confrontation with his own death - either in a literal sense through sickness or accident, or in a Psychological sense or by other means such as the mild, natural hallucinogens used by the Native Americans and other tribal peoples. (NOTE, I AM NOT ENDORSING THERE USE; THEY ARE COMPLETELY UNNECESSARY - but nevertheless, this is the practice in some cultures,

where they know how to handle the power of these drugs and guide one safely through the experience. It is important to note this is not done lightly or playfully either and that the drugs they use are NATURAl substances, not the harsher chemical ones abused in our modern society for recreational use)

It also represents the natural cycles of the year - the grain grows and is cut down or sacrificed only to be reborn again, the trees lose their leaves and seem to die only to resurrected, (which is why the tree of life/cross image developed) some animals hibernate and come back, etc. etc. etc

Now here is the legend of the Goddess in the Saxon form as the search by Freya for the necklace Brosingame - a silver circlet worn about her neck as a chaplet. As with the Gardnerian Wicca legend of the descent of the Goddess to the Underworld, it reflects the cycles of the year - when fertility seems to sink into the earth and vanish during winter's barren months only to have the Lady and her bounty return to us in the spring.

(Matrika's notes)

1. All day had Freya, most lovely of the Goddesses, played and romped in the fields. Then did she lay down to rest.

2. And while she slept; deft Loki, the prankster, the mischief-maker of the Gods; did espy the glimmering of Brosingame, formed of Galdra (magick) Her constant companion. Silent as the night did Loki move to the Goddess's side and with fingers formed over the very ages in lightness did remove the silver circlet from about her snow white neck.

3. Straightaway did Freya arouse; on sensing it's loss. Though he moved with the speed of the winds, yet Loki she glimpsed as he passed swiftly from sight into the barrow (burial mound) that leads to Dreun. (land of the dead, the underworld)

4. Then was Freya in despair. Darkness descended all about her to hide her tears. Great was her anguish. All light, all life, all creatures joined in her doom.

5. To all corners were sent the Searchers, in quest of Loki; yet knew they. they would find him not. For who is there may descend to Dreun and return again from thence?

6. Excepting the Gods themselves and, alzck, mischievous Loki.

7. So it was that, still weak from her grief, Freya herself elected to descend in search of Brosingame. At the portals of the Barrow was she challenged, yet recognized and passed.

8. The multitude of souls within cried joyfully to see her, yet could she not tarry as she sought her stolen light.

9. The infamous Loki left no trail to follow, yet was he everywhere past seen. Those to whom she spake held to Freya (that) Loki carried no Jewel as he went by.

10. Where then was it hid?

11. In despair she searched an age.
Hearhden (also known as Heimdall) the mighty smith of the Gods, did arise from his rest to sense the bewailment of the souls to Freya's sorrow.
Striding from his smithy, to find the cause of the sorrow, did he espy the Silver Circlet where Loki Mischief-maker had laid it; upon the rock before his door.

13. Then was all clear.

14. As Hearhden took hold of Brosingame (then did) Loki appear before him, his face wild with rage.

15. Yet would Loki not attack Hearhden, this mighty smith whose strength was known even beyond Dreun.

16. By wiles and tricks did he strive to get his hands upon the (silver) circlet. He shape-shifted; he darted here and there; he was visible, then invisible. yet could he not sway the Smith.

17. Tired of the fight, Hearhden raised his mighty club. Then sped Loki away.

18. Great was the joy of Freya when Hearhden placed Brosingame about her snow-white neck.

19. Great were the cries of Joy from Dreun and above.

20. Great were the thanks that Freya and all People gave to the Gods for the return of Brosingame.

This tale and the Gardnerian legend of the descent of the Goddess into the Underworld (told in the 2d degree initiation) and similar myths from around the world, such as the legend of Kwan Yin's descent to the land of death and her being expelled for spreading mirth and joy, show that women also shared a very important role in the shamanism/priesthood of the European Pagan traditions and also faced the ordeals - i.e. the physical or psychological confrontation with death. And again, it reflects the times of darkness and light in the year - the waxing and waning of the moon each month and the waxing and waning of the sun each year from Yule or Winter solstice to Mid-summer's night or Summer solstice when the light grows stronger and the remainder of the year, when light grows weaker.

WICCAN SHAMANISM

by
Selena Fox

typed by Lewis for P.A.N.
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Shamanism exists intribal cultures aroundthe world and hasdone so for centuries. Yet, in reading most anthropological texts on Shamanism, there is little, if any reference made to shamanism in Europe. However Shamanism has existed among the peoples of Europe not only in ancient times, but also through the present day. During the Middle Ages, the Old Ways largely disappeared from public view because of persecution. Yet they were not eradicated but took a more underground existence. Today, there are some of us of European ancestry that are bringing Shamanic ways rooted in pre-Christian Europe back into the light.

Wiccan Shamanism is a term I began using several years ago in an attempt to describe my own path of magick and spirituality in relation to the other forms of Shamanism on the Planet. Wiccan Shamanism draws on the Old but it is not simply an attempt re-construction and revival of the Old Ways of tribal Europe. Wiccan Shamanism blends both the Old and the New to suit the modern times in which we live. Although emphasis is on European symbology and traditions Wiccan Shamanism is multi-cultural, incorporating ways of other healers and magick workers from many places and eras.

What follows is a glimpse into Wiccan Shamanism as I know it and practice it. While Jim,Dennis, and others who help with various aspects of CIRCLES work may share many of these concepts, I speak here only for myself - for at the heart of this spiritual approach is the idea that each person must seek their own connection with the Divine, within their own Self, rather than having me or anyone else do this for them. This is not a path of a leader with followers, but a path where each becomes their own leader.

****

I call to thePowers of the Four Quarters-- to Earth in theNorth which is the Realm of the Physical Body and Material Plane, to Air in the East which is the Realm of Thoughts and Intellect, to Fire in the South which is the Realm of Will Power and Action, and Water in the West which is the Realm of Emotions and Intuition. My Medicine Wheel is the Magick Circle

which connects the Four Quarters. The sacred places I frequent include a high rock, a crystal clear spring fed pool n a hidden valley and a circle of stones in a grove of Oak and Birch on a mound.

I am achannel between Planet Earth beneath myfeet and the Heavens above my head. I become the World tree when I Shamanize, linking the transforming Dark of the Underworld with the Awakening Light of the Upperworld.

I am theCrystal LIght that isat the Center ofthe Circle and isthe fifth Element Spirit. I seek always to act out of MY own Inner Self which is at the enter of MY being, for my Inner Self in the Balance of all the Elements, of my Female and Male sides, of my Lunar and Solar natures of my intellect and intuition my Inner Self is my doorway into the realm where All is One.

Isee the Circleof Life from theCenter. Iwatch the Seasons change as the Wheel of the Year turns and I celebrate the 8 sabbats. I connect with the dance of Night and Day, of Fair and Stormy Weathers, of the Waxing and Waning Moon. I see the cycle of Birth, Growth, Maturity, Death, and Rebirth in all of Nature. I examine the cycles of my own life and of the lives of those who seek healing aid from me.

I amthe traveler between theWorld of Daily Lifeand the Otherworld which is the land of Dreams, visions and Spirits. I am a Consciousness Explorer. the Otherworldis as real and as important to me as the Day-to-Day World. I bridge the Worlds rather than seeking to dwell solely in one or the other. I journey into the Otherworld for a reason -- to bring back healing and knowledge to apply to Daily Life, helping others, myself and the Planet.

Isee the Divine in all things. My friends and allies include not only humans but also plants, animals, rocks, winds, waters, fire, stars, and other life forms. I commune with the Source some call "God" as both Mother Goddess and Father God, for both aspects are necessary for the Unity.

The main focus of my Shamanic work is Healing. I was calledto this path as a young child in dreams and Out-of-Body experiences, but I didn't begin my work until my adult years when I started Healing myself. To do this I journeyed alone into the Pit of my Shadow Self and came face-to-face with my problems and hang-ups; my doubts fears, disillusionments, rejections, angers and hurts; with all MY false self images. Words can not begin to express the misery, the utter despair the powerlessness I felt during this time. Yet coming apart was essential; it enabled me to break through the barriers which I had formed and let others form in my psyche that had kept me from being one with my True Self. In the deepest Darkness, I felt the Light of my own Inner Self beginning to shine through. I focused on the Light and slowly emerged from the Pit, stronger and more integrated than ever before and with the power to heal others as well as myself. As a result of this transformation process, my life's work became clear. I now help others from their own pits of negativity and become whole again.

Yetmy work also extends tomore than Humankind; it involves bringing Healing to the Planet as a whole. In my communing with the Land, I have heard the cries of the Earth mother, sorrowing over the self-centered, greedy, intolerant, and destructive behaviors of many of Her human children, who are polluting the soiled, waters, and air; who are playing power games with nuclear fire; and who are polluting the spiritual atmosphere of the entire world with their narrow mindedness and hate. I am deeply concerned about survival -- not of the Planer Herself for all the humans in the world can not destroy Her even with all their weapons; She is too strong and powerful for that to happen. What I am concerned about is the survival of the human race. -- will we annihilate ourselves and many of the life forms around us, or will we wake up in time to see the larger picture, find and implement creative solutions to the worlds problems, and enter a New Age of expanded consciousness?

The Balance of Life can be restored on Planet Earth; Harmony can be restored between humankind and other life forms; Love consciousness can increase and be prevalent on the Earth. I, along with numerous other healers and ministers from a variety of spiritual traditions around the world today have responded to the upset of Mother Earth by dedicating our lives to this Planetary Healing Work, each in our own way. It is this Great Work that underlies all the healing and other things I do. It is the Heart of Wiccan Shamanism.

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A Healing Myth

By "Nihasa"

|----------|
| This story can have a powerful healing effect when read out |
| loud (or recorded and then played) to someone suffering from |
| a phobia or other effect of childhood trauma. While names, |
| settings, and style can be varied to suit individual tastes, |
| the sequence which the apprentice describes, the sequence |
| the princess goes through, and the vagueness of the "bad |
| thing" descriptions should remain unchanged and no element |
of the story should be left out.

Once, in another time and another place, a kingdom of magic and beauty knew a time of peace. No armies threatened its boarders, no bandits plundered its trade routes, no plagues sickened its people. Yet even in such peaceful times, bad things could happen: accidents, misunderstandings, even good people doing bad things.

The third daughter of the king was a bright and cheerful sort. She wasn't the strongest or the prettiest of the royal princesses, but she did have the nicest wings of anyone her age. She loved to fly around the countryside and explore the groves and meadows she found...they were always full of surprises.

One day she found a particularly pretty grove, with a pond glistening in a little clearing in the middle. As she went in for a closer look, she saw images start to form. She saw her own reflection, and as she lightly touched the ground she saw that her reflection was watching reflections of her own...dim watery reflections from her past.

"So you can see the pictures." The voice from among the trees made her jump. "Don't worry," continued the young man as he stepped out from among the trees, "nobody else can see the same images, Princess. It's part of the magic."

"How...?" she asked, looking him up and down. He was a young man, no older than the princess herself, dressed in the rough tunic of a wizard's apprentice. "Who are you? How did you know who I am, what I saw?"

"I am apprenticed to the Court Wizard. Everybody knows who you are, Princess...and besides, I have seen you at the palace when I have been there with my master." He paused, glancing at the ground and lowering his voice. "As to the images...well, at one time I had need of their magic."

"When I entered the Wizard's service, I had a great and secret fear. Something...bad...happened to me when I was younger. It hurt to even think about, and after time I didn't think about it much. But ever since that time, I had lived with the fear. When my master learned of this, he taught me the magic of this pool and its stream."

"The pool reflects images from your mind...scenes from your past, dreams of the future, even fantasies of the present. The stream flows like time itself, upstream into the past, and downstream into the future. If I followed the ritual he described, these magics could wash clean the fear."

She made a face. "I suppose this ritual involves deep magics usable only by Wizards?"

"Not really. All the magic is in the waters, and anyone can use the ritual. Even a lowly apprentice." He grinned. "It's pretty simple. After he told me about it, he brought me here and then stood back by the trees. He said that he would answer any questions I had but otherwise I was on my own."

"I stood where I could see my reflection in the pool, and then thought about my fear. As I thought, my reflection watched a reflection of my thoughts...like a stage where dimly lit actors played out the scene against a colorless backdrop. I looked up and saw that I was still here, in the glade. I looked back at the water, holding on to a small part of the special feeling of fear it had given me. As I turned and looked back upstream, I saw more images...each earlier than the last. I relaxed and let the feeling guide me back to the earliest image. When I had that, I turned back to the pool and found my reflection watching the same colorless players in their dim reflection of the memory. As my reflection watched, the image went from a time shortly before the bad thing happened, through the whole thing, and on to a time when it was all over. When it passed the ending that way, it stopped...like a drawing. Then the drawing faded away, and I was just looking at my reflection. The Wizard had told me that if I stepped into that last part of the image, it would run very quickly backwards, with full color and sound and me living backwards through it all...all the way through to the part before the beginning. It sounded very strange. As I looked at my reflection again, it was watching the image go forward again in its dim, colorless way. When it reached the drawing at the end, I stepped into the image and was plunged into a world going backwards! It

went clear through to before the beginning in less than a second, then stopped. Startled, I let the water carry me downstream, through all that had happened since, with the fear gone and the memory unable to hurt me. When I reached the here-and-now, I got out and just stood there, knowing that the fear would trouble me no more." He stopped, and suddenly seemed to remember where he was, and who he was talking to. "That was over a year ago, and the fear is still gone. The Wizard says it is gone for good."

She thought for a moment. "So all there is to this ritual is think of the problem until your reflection sees it, follow a part of the feeling upstream to my earliest memory of it, wait for my reflection to see it all the way through, step into the ending, and live it backwards quickly? What kind of magic is that?"

He thought for a minute, shrugged, and said "Effective? If you wish, I will withdraw to the trees while you try it."

"What makes you think that I NEED it?"

"Because the images only come to those who do." His voice faded to an embarrassed silence as he realized what he had said. "I'll go now."

"Yes, do." She said absently, already thinking. Then: "But not too far, in case I need you." She was remembering an incident a few days back which had set off her special fear, and just as the apprentice had described, her reflection in the pool was watching a dim and watery scene of the memory. Startled, she looked up again. Yes, she was in the clearing, with the trees all around and the apprentice all but lost among the closer ones. She could still feel a part of that fear, so she kept that feeling while she looked back up stream at all the images from the past that the feeling had touched...until she found the earliest of them all. She brought that memory back to the pool and released it as her reflection started to watch it unfold in its dim and watery way. Her reflection seemed to have a life of its own as it watched the pale scene start before anything happened, run through the bad parts, and then pause at a time when it was all over. She watched her reflection shift as she prepared for what she would do. Her reflection settled as it watched the scene unfold again. The dim scene passed through the beginning, through the bad time and on past again. When it stopped, she jumped in to it. Suddenly, she was there again: back where and when it had happened. Everything was moving backwards, and in a flash she had lived backwards through it and past the beginning. Shocked, she let the water carry her down stream, forward through all the rest of her yesterdays without the bad times for company. When she got to today, she stood up. There she was...standing, dripping in a stream in the clearing. She looked around for the apprentice, half expecting him to be laughing at the soggy mess she must be. He was there, by the trees...not laughing, just smiling in an understanding way.

In the years that followed, they became friends. Although they went their separate ways...he, as wizard to one of the

King's high lords and she as wife to a neighboring prince... they valued that friendship to the end of their days. And from that time on, neither was ever again troubled by their great fears.

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C A N D L E M A S: The Light Returns

by Mike Nichols

It seems quiteimpossible thatthe holiday ofCandlemas shouldbe considered the beginning of Spring. Here in the Heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

'Candlemas' is theChristianized namefor theholiday, ofcourse. The older Pagan names were Imbolc and Oimelc. 'Imbolc' means, literally, 'in the belly' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. 'Oimelc' means 'milk of ewes', for it is also lambing season.

The holiday isalso called 'Brigit's Day',in honor of thegreat Irish Goddess Brigit. At her shrine, the ancient Irish capitol of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smith-craft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called 'bride' in her honor.)

TheRoman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be 'Saint' Brigit, patron SAINT of smithcraft, poetry, and healing. They 'explained' this by telling the Irish peasants that Brigit was 'really' an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there 'misled' the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For

example, they also came to believe that Brigit was the 'foster-mother' of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit'sholiday waschieflymarked bythekindling ofsacredfires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using 'Candlemas' as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

TheCatholic Church,never oneto refrainfrom pilingholiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of 'churching women'. It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today,this holidayischiefly connectedto weatherlore. Even our American folk-calendar keeps the tradition of 'Groundhog's Day', a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be 'six more weeks' of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that 'If Candlemas Day be bright and clear, there'll be two winters in the year.' Actually, all of the cross-quarter days can be used as 'inverse' weather predictors, whereas the quarter-days are used as 'direct' weather predictors.

Liketheother HighHolidays orGreat Sabbatsof theWitches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (in 1988, February 3rd, at 9:03 am CST). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. This same displacement is evident in Eastern Orthodox Christianity as well. Their habit of celebrating the birth of Jesus on January 6th, with a similar post-dated shift in the six-week period that follows it, puts the Feast of the Purification of Mary on February 14th. It is amazing to think that the same confusion and lateral displacement of one of the old folk holidays can be seen from the Russian steppes to the Ozark hills, but such seems to be the case!

Incidentally,there isspeculation amonglinguisticscholars that the very name of 'Valentine' has Pagan origins. It seems that it was customary for French peasants of the Middle Ages to pronounce a 'g' as a 'v'. Consequently, the original term may have been the French 'galantine', which yields the English word 'gallant'. The word originally refers to a dashing young man known for his 'affaires d'amour', a true galaunt. The

usual associations of V(G)alantine's Day make much more sense in this light than their vague connection to a legendary 'St. Valentine' can produce. Indeed, the Church has always found it rather difficult to explain this nebulous saint's connection to the secular pleasures of flirtation and courtly love.

For modern Witches, CandlemasO.S. may thenbe seen as thePagan version of Valentine's Day, with a de-emphasis of 'hearts and flowers' and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

Oneof the nicestfolk-customs stillpracticed inmany countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1st), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is THE day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Othercustoms ofthe holidayinclude weaving'Brigit's crosses' from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making 'Brigit's beds' to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All in all, this Pagan Festival of Lights, sacred to the young Maiden Goddess, is one of the most beautiful and poetic of the year.

L A D Y D A Y: The Vernal Equinox

by Mike Nichols

Nowcomes theVernal Equinox,and theseason ofSpring reaches it's apex, halfway through its journey from Candlemas to Beltane. Once again, night and day stand in perfect balance, with the powers of light on the ascendancy. The god of light now wins a victory over his twin, the god of darkness. In the Mabinogion myth reconstruction which I have proposed, this is the day on which the restored Llew takes his vengeance on Goronwy by piercing him with the sunlight spear. For Llew was restored/reborn at the Winter Solstice and is now well/old enough to vanquish his rival/twin and mate with his lover/mother. And the great Mother Goddess, who has returned to her Virgin aspect at Candlemas, welcomes the young sun god's embraces and conceives a child. The child will be born nine months from now, at the next Winter Solstice. And so the cycle closes at last.

We think thatthe customssurrounding the celebrationof thespring equinox were imported from Mediterranean lands, although there can be no doubt that the first inhabitants of the British Isles observed it, as evidence from megalithic sites shows. But it was certainly more popular to the south, where people celebrated the holiday as New Year's Day, and claimed it as the first day of the first sign of the Zodiac, Aries. However you look at it, it is certainly a time of new beginnings, as a simple glance at Nature will prove.

In theRoman CatholicChurch, thereare twoholidays whichget mixed up with the Vernal Equinox. The first, occurring on the fixed calendar day of March 25th in the old liturgical calendar, is called the Feast of the Annunciation of the Blessed Virgin Mary (or B.V.M., as she was typically abbreviated in Catholic Missals). 'Annunciation' means an announcement. This is the day that the angel Gabriel announced to Mary that she was 'in the family way'. Naturally, this had to be announced since Mary, being still a virgin, would have no other means of knowing it. (Quit scoffing, O ye of little faith!) Why did the Church pick the Vernal Equinox for the commemoration of this event? Because it was necessary to have Mary conceive the child Jesus a full nine months before his birth at the Winter Solstice (i.e., Christmas, celebrated on the fixed calendar date of December 25). Mary's pregnancy would take the natural nine months to complete, even if the conception was a bit unorthodox.

Asmentionedbefore, theolder Paganequivalentof thisscene focuses on the joyous process of natural conception, when the young virgin Goddess (in this case, 'virgin' in the original sense of meaning 'unmarried') mates with the young solar God, who has just displaced his rival. This is probably not their first mating, however. In the mythical sense, the couple may have been lovers since Candlemas, when the young God reached puberty. But the young Goddess was recently a mother (at the Winter Solstice) and is probably still nursing her new child. Therefore, conception is naturally delayed for six weeks or so and, despite earlier matings with the God, She does not conceive until (surprise!) the Vernal Equinox. This may also be their Hand-fasting, a sacred marriage between God and Goddess called a Hierogamy, the ultimate Great Rite. Probably the nicest study of this theme occurs in M. Esther Harding's book, 'Woman's Mysteries'. Probably the nicest description of it occurs in M. Z. Bradley's 'Mists of Avalon', in the scene where Morgan and Arthur assume the sacred roles. (Bradley follows the British custom of transferring the episode to Beltane, when the climate is more suited to its outdoor celebration.)

The other Christianholiday which gets mixedup in this isEaster. Easter, too, celebrates the victory of a god of light (Jesus) over darkness (death), so it makes sense to place it at this season. Ironically, the name 'Easter' was taken from the name of a Teutonic lunar Goddess, Eostre (from whence we also get the name of the female hormone, estrogen). Her chief symbols were the bunny (both for fertility and because her worshipers saw a hare in the full moon) and the egg (symbolic of the cosmic egg of creation), images which Christians have been hard pressed to explain. Her holiday, the Eostara, was held on the Vernal Equinox Full Moon. Of course, the Church doesn't celebrate full moons, even if they do calculate by them, so they planted their Easter on the following Sunday. Thus, Easter is always the first Sunday, after the first Full Moon, after the Vernal Equinox. If you've ever wondered why Easter moved all around the calendar, now you know. (By the way, the Catholic Church was so adamant about NOT incorporating lunar Goddess symbolism that they added a further calculation: if Easter Sunday were to fall on the Full Moon itself, then Easter was postponed to the following Sunday instead.)

Incidentally,this raisesanotherpoint: recently,some Pagantraditions began referring to the Vernal Equinox as Eostara. Historically, this is incorrect. Eostara is a lunar holiday, honoring a lunar Goddess, at the Vernal Full Moon. Hence, the name 'Eostara' is best reserved to the nearest Esbat, rather than the Sabbat itself. How this happened is difficult to say. However, it is notable that some of the same groups misappropriated the term 'Lady Day' for Beltane, which left no good folk name for the Equinox. Thus, Eostara was misappropriated for it, completing a chain-reaction of displacement. Needless to say, the old and accepted folk name for the Vernal Equinox is 'Lady Day'. Christians sometimes insist that the title is in honor of Mary and her Annunciation, but Pagans will smile knowingly.

Anothermythological motifwhich mustsurely arrestour attentionat this time of year is that of the descent of the God or Goddess into the Underworld. Perhaps we see this most clearly in the Christian tradition. Beginning with his death on the cross on Good Friday, it is said that Jesus 'descended into hell' for the three days that his body lay entombed. But on the third day (that is, Easter Sunday), his body and soul rejoined, he arose from the dead and ascended into heaven. By a strange 'coincidence', most ancient Pagan religions speak of the Goddess descending into the Underworld, also for a period of three days.

Why three days? If weremember that we arehere dealing withthe lunar

aspect of the Goddess, the reason should be obvious. As the text of one Book of Shadows gives it, '...as the moon waxes and wanes, and walks three nights in darkness, so the Goddess once spent three nights in the Kingdom of Death.' In our modern world, alienated as it is from nature, we tend to mark the time of the New Moon (when no moon is visible) as a single date on a calendar. We tend to forget that the moon is also hidden from our view on the day before and the day after our calendar date. But this did not go unnoticed by our ancestors, who always speak of the Goddess's sojourn into the land of Death as lasting for three days. Is it any wonder then, that we celebrate the next Full Moon (the Eostara) as the return of the Goddess from chthonic regions?

Naturally, thisis the seasonto celebrate thevictory oflife over death, as any nature-lover will affirm. And the Christian religion was not misguided by celebrating Christ's victory over death at this same season. Nor is Christ the only solar hero to journey into the underworld. King Arthur, for example, does the same thing when he sets sail in his magical ship, Prydwen, to bring back precious gifts (i.e. the gifts of life) from the Land of the Dead, as we are told in the 'Mabinogi'. Welsh triads allude to Gwydion and Amaethon doing much the same thing. In fact, this theme is so universal that mythologists refer to it by a common phrase, 'the harrowing of hell'.

However,one mightconjecturethat thedescent intohell, orthe land of the dead, was originally accomplished, not by a solar male deity, but by a lunar female deity. It is Nature Herself who, in Spring, returns from the Underworld with her gift of abundant life. Solar heroes may have laid claim to this theme much later. The very fact that we are dealing with a three-day period of absence should tell us we are dealing with a lunar, not solar, theme. (Although one must make exception for those occasional MALE lunar deities, such as the Assyrian god, Sin.) At any rate, one of the nicest modern renditions of the harrowing of hell appears in many Books of Shadows as 'The Descent of the Goddess'. Lady Day may be especially appropriate for the celebration of this theme, whether by storytelling, reading, or dramatic re-enactment.

For modernWitches, Lady Day isone of the LesserSabbats or Low Holidays of the year, one of the four quarter-days. And what date will Witches choose to celebrate? They may choose the traditional folk 'fixed' date of March 25th, starting on its Eve. Or they may choose the actual equinox point, when the Sun crosses the Equator and enters the astrological sign of Aries. This year (1988), that will occur at 3:39 am CST on March 20th.

L A M M A S: The First Harvest

by Mike Nichols

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Once upon a Lammas Night
When corn rigs are bonny,
Beneath the Moon's unclouded light,
I held awhile to Annie...

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Although inthe heatof aMid-western summerit mightbe difficult to discern, the festival of Lammas (Aug 1st) marks the end of summer and the beginning of fall. The days now grow visibly shorter and by the time we've reached autumn's end (Oct 31st), we will have run the gamut of temperature from the heat of August to the cold and (sometimes) snow of November. And in the midst of it, a perfect Mid-western autumn.

The history of Lammasis as convoluted as allthe rest of theold folk holidays. It is of course a cross-quarter day, one of the four High Holidays or Greater Sabbats of Witchcraft, occurring 1/4 of a year after Beltane. It's true astrological point is 15 degrees Leo, which occurs at 1:18 am CDT, Aug 6th this year (1988), but tradition has set August 1st as the day Lammas is typically celebrated. The celebration proper would begin on sundown of the previous evening, our July 31st, since the Celts reckon their days from sundown to sundown.

However,British Witchesoften referto theastrological dateof Aug 6th as Old Lammas, and folklorists call it Lammas O.S. ('Old Style'). This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Lion, one of the 'tetramorph' figures found on the Tarot cards, the World and the Wheel of Fortune (the other three figures being the Bull, the Eagle, and the Spirit). Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac, and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

'Lammas'was themedieval Christiannamefor theholiday andit means 'loaf-mass', for this was the day on which loaves of bread were baked from the first grain harvest and laid on the church altars as offerings. It was a day representative of 'first fruits' and early harvest.

InIrish Gaelic,the feastwas referredto as'Lugnasadh', afeast to

commemorate the funeral games of the Irish sun-god Lugh. However, there is some confusion on this point. Although at first glance, it may seem that we are celebrating the death of the Lugh, the god of light does not really die (mythically) until the autumnal equinox. And indeed, if we read the Irish myths closer, we discover that it is not Lugh's death that is being celebrated, but the funeral games which Lugh hosted to commemorate the death of his foster- mother, Taillte. That is why the Lugnasadh celebrations in Ireland are often called the 'Tailltean Games'.

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The time went by with careless heed
Between the late and early,
With small persuasion she agreed
To see me through the barley...

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Onecommon feature of the Games were the 'Tailltean marriages, a rather informal marriage that lasted for only 'a year and a day' or until next Lammas. At that time, the couple could decide to continue the arrangement if it pleased them, or to stand back to back and walk away from one another, thus bringing the Tailltean marriage to a formal close. Such trial marriages (obviously related to the Wiccan 'Handfasting') were quite common even into the 1500's, although it was something one 'didn't bother the parish priest about'. Indeed, such ceremonies were usually solemnized by a poet, bard, or shanachie (or, it may be guessed, by a priest or priestess of the Old Religion).

Lammastidewasalso thetraditional timeofyear forcraft festivals. The medieval guilds would create elaborate displays of their wares, decorating their shops and themselves in bright colors and ribbons, marching in parades, and performing strange, ceremonial plays and dances for the entranced onlookers. The atmosphere must have been quite similar to our modern-day Renaissance Festivals, such as the one celebrated in near-by Bonner Springs, Kansas, each fall.

Aceremonial highlight ofsuch festivalswas the'Catherine wheel'. Although the Roman Church moved St. Catherine's feast day all around the calender with bewildering frequency, it's most popular date was Lammas. (They also kept trying to expel this much-loved saint from the ranks of the blessed because she was mythical rather than historical, and because her worship gave rise to the heretical sect known as the Cathari.) At any rate, a large wagon wheel was taken to the top of a near-by hill, covered with tar, set aflame, and ceremoniously rolled down the hill. Some mythologists see in this ritual the remnants of a Pagan rite symbolizing the end of summer, the flaming disk representing the sun-god in his decline. And just as the sun king has now reached the autumn of his years, his rival or dark self has just reached puberty.

Many commentators have bewailedthe fact that traditional Gardnerian and Alexandrian Books of Shadows say very little about the holiday of Lammas, stating only that poles should be ridden and a circle dance performed. This seems strange, for Lammas is a holiday of rich mythic and cultural associations, providing endless resources for liturgical celebration.

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Corn rigs and barley rigs,
Corn rigs are bonny!

I'll not forget that happy night
Among the rigs with Annie!

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[Verse quotations by Robert Burns, as handed down through several Books of Shadows.]

H A R V E S T H O M E

by Mike Nichols

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There were three men came out of the West,
Their fortunes for to try,
And these three men made a solemn vow,
John Barleycorn must die...

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Despite the bad publicity generated by Thomas Tryon's novel, Harvest Home is the pleasantest of holidays. Admittedly, it does involve the concept of sacrifice, but one that is symbolic only. The sacrifice is that of the spirit of vegetation, John Barleycorn. Occurring 1/4 of the year after Midsummer, Harvest Home represents mid-autumn, autumn's height. It is also the Autumnal Equinox, one of the quarter days of the year, a Lesser Sabbat and a Low Holiday in modern Witchcraft. Technically, an equinox is an astronomical point and, due to the fact that the earth wobbles on its axis slightly (rather like a top that's slowing down), the date may vary by a few days depending on the year. The autumnal equinox occurs when the sun crosses the equator on it's apparent journey southward, and we experience a day and a night that are of equal duration. Up until Harvest Home, the hours of daylight have been greater than the hours from dusk to dawn. But from now on, the reverse holds true. Astrologers know this as the date on which the sun enters the sign of Libra, the Balance (an appropriate symbol of a balanced day and night). This year (1988) it will occur at 2:29 pm CDT on September 22nd.

However, since most European peasants were not accomplished at calculating the exact date of the equinox, they celebrated the event on a fixed calendar date, September 25th, a holiday the medieval Church Christianized under the name of 'Michaelmas', the feast of the Archangel Michael. (One wonders if, at some point, the R.C. Church contemplated assigning the four quarter days of the year to the four Archangels, just as they assigned the four cross-quarter days to the four gospel-writers. Further evidence for this may be seen in the fact that there was a brief flirtation with calling the Vernal Equinox 'Gabrielmas', ostensibly to commemorate the angel Gabriel's announcement to Mary on Lady Day.) Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the September 25th festivities actually begin on

the previous sundown (our September 24th).

Although our Paganancestors probably celebrated HarvestHome on September 25th, modern Witches and Pagans, with their desk-top computers for making finer calculations, seem to prefer the actual equinox point, beginning the celebration on its eve (this year, sunset on September 21st).

Mythically, thisis the day of the yearwhen the god of light is defeated by his twin and alter-ego, the god of darkness. It is the time of the year when night conquers day. And as I have recently shown in my seasonal reconstruction of the Welsh myth of Blodeuwedd, the Autumnal Equinox is the only day of the whole year when Llew (light) is vulnerable and it is possible to defeat him. Llew now stands on the balance (Libra/autumnal equinox), with one foot on the cauldron (Cancer/summer solstice) and his other foot on the goat (Capricorn/winter solstice). Thus he is betrayed by Blodeuwedd, the Virgin (Virgo) and transformed into an Eagle (Scorpio).

Twothings arenow likelyto occur mythically,in rapidsuccession. Having defeated Llew, Goronwy (darkness) now takes over Llew's functions, both as lover to Blodeuwedd, the Goddess, and as King of our own world. Although Goronwy, the Horned King, now sits on Llew's throne and begins his rule immediately, his formal coronation will not be for another six weeks, occurring at Samhain (Halloween) or the beginning of Winter, when he becomes the Winter Lord, the Dark King, Lord of Misrule. Goronwy's other function has more immediate results, however. He mates with the virgin goddess, and Blodeuwedd conceives, and will give birth -- nine months later (at the Summer Solstice) -- to Goronwy's son, who is really another incarnation of himself, the Dark Child.

Llew's sacrificial death at Harvest Home also identifies him with John Barleycorn, spirit of the fields. Thus, Llew represents not only the sun's power, but also the sun's life trapped and crystallized in the corn. Often this corn spiritwas believed to reside most especially in the last sheaf or shock harvested, which was dressed in fine clothes, or woven into a wicker-like man-shaped form. This effigy was then cut and carried from the field, and usually burned, amidst much rejoicing. So one may see Blodeuwedd and Goronwy in a new guise, not as conspirators who murder their king, but as kindly farmers who harvest the crop which they had planted and so lovingly cared for. And yet, anyone who knows the old ballad of John Barleycorn knows that we have not heard the last of him.

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They let him stand till midsummer's day,
Till he looked both pale and wan,
And little Sir John's grown a long, long beard
And so become a man...

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Incidentally, this annual mock sacrifice of a large wicker-work figure (representing the vegetation spirit) may have been the origin of the misconception that Druids made human sacrifices. This charge was first made by Julius Caesar (who may not have had the most unbiased of motives), and has been re-stated many times since. However, as has often been pointed out, the only historians besides Caesar who make this accusation are those who have read Caesar. And in fact, upon reading Caesar's 'Gallic Wars' closely, one discovers that Caesar never claims to have actually witnessed such a sacrifice. Nor does he claim to have talked to anyone else who did. In fact, there is not one single eyewitness account of a human sacrifice performed by Druids in all of

history!

Nor isthere any archeological evidenceto support thecharge. If, for example, human sacrifices had been performed at the same ritual sites year after year, there would be physical traces. Yet there is not a scrap. Nor is there any native tradition or history which lends support. In fact, insular tradition seems to point in the opposite direction. The Druid's reverence for life was so strict that they refused to lift a sword to defend themselves when massacred by Roman soldiers on the Isle of Mona. Irish brehon laws forbade a Druid to touch a weapon, and any soul rash enough to unsheathe a sword in the presence of a Druid would be executed for such an outrage! Jesse Weston, in her brilliant study of the Four Hallows of British myth, 'From Ritual to Romance', points out that British folk tradition is, however, full of MOCK sacrifices. In the case of the wicker-man, such figures were referred to in very personified terms, dressed in clothes, addressed by name, etc. In such a religious ritual drama, everybody played along.

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They've hired men with scythes so sharp,
To cut him off at the knee,
They've rolled him and tied him by the waist
Serving him most barbarously...

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Inthe medievalmiracle-play traditionofthe 'RiseUp,Jock' variety (performed by troupes of mummers at all the village fairs), a young harlequin-like king always underwent a mock sacrificial death. But invariably, the traditional cast of characters included a mysterious 'Doctor' who had learned many secrets while 'travelling in foreign lands'. The Doctor reaches into his bag of tricks, plies some magical cure, and presto! the young king rises up hale and whole again, to the cheers of the crowd. As Weston so sensibly points out, if the young king were ACTUALLY killed, he couldn't very well rise up again, which is the whole point of the ritual drama! It is an enactment of the death and resurrection of the vegetation spirit. And what better time to perform it than at the end of the harvest season?

In the rhythm ofthe year, Harvest Home marks atime of restafter hard work. The crops are gathered in, and winter is still a month and a half away! Although the nights are getting cooler, the days are still warm, and there is something magical in the sunlight, for it seems silvery and indirect. As we pursue our gentle hobbies of making corn dollies (those tiny vegetation spirits) and wheat weaving, our attention is suddenly arrested by the sound of baying from the skies (the 'Hounds of Annwn' passing?), as lines of geese cut silhouettes across a harvest moon. And we move closer to the hearth, the longer evening hours giving us time to catch up on our reading, munching on popcorn balls and caramel apples and sipping home-brewed mead or ale. What a wonderful time Harvest Home is! And how lucky we are to live in a part of the country where the season's changes are so dramatic and majestic!

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And little Sir John in the nut-brown bowl--
And he's brandy in the glass,
And little Sir John in the nut-brown bowl
Proved the strongest man at last.

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THE DEATH OF LLEW
A Seasonal Interpretation

by Mike Nichols

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Not of father, nor of mother
Was my blood, was my body.
I was spellbound by Gwydion,
Prime enchanter of the Britons,
When he formed me from nine blossoms.
--'Hanes Blodeuwedd' R. Graves, trans. *

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In mostPagan cultures, thesun godis seen assplit betweentwo rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King (the 'dark of the world'?) was born (rather than died) at mid-summer.

Itis at this pointthat I must divergefrom the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain),

it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism. (John's earlier Pagan associations are treated in my essay on Midsummer.)

So if births are associated with the solstices, whendo the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

InWelshmythology inparticular, thereisa startlingvindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting thisin the form ofa Bardic riddle, itwould go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn (representing summer and winter), the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox, with one foot on the summer solstice and one foot on the winter solstice.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the autumnal equinox is the only time of the entire year when

light (Llew) can be overcome by darkness (Goronwy).

Itshould now comeas no surprise that,when it istime for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox. (Curiously, even the Christian tradition retains this association, albeit in a distorted form, by celebrating Jesus' death near the time of the vernal equinox.)

TheWelsh myth concludeswith Gwydion pursuingthe faithless Blodeuwedd through the night sky, and a path of white flowers springs up in the wake of her passing, which we today know as the Milky Way. When Gwydion catches her, he transforms her into an owl, a fitting symbol of autumn, just as her earlier association with flowers (she was made from them) equates her with spring. Thus, while Llew and Goronwy represent summer and winter, Blodeuwedd herself represents both spring and fall, as patron goddess of flowers and owls, respectively.

Althoughit is far morespeculative than thepreceding material, a final consideration would pursue this mirror-like life pattern of Llew and Goronwy to its ultimate conclusion. Although Llew is struck with the sunlight spear at the autumnal equinox, and so 'dies' as a human, it takes a while before Gwydion discovers him in his eagle form. How long? We may speculate 13 weeks, when the sun reaches the midpoint of the sign (or form) of the eagle, Scorpio -- on Halloween. And if this is true, it may be that Llew, the sun god, finally 'dies' to the upper world on Halloween, and now passes through the gates of death, where he is immediately crowned king of the underworld, the Lord of Misrule! (In medieval tradition, the person proclaimed as 'Lord of Misrule' reigned from Halloween to Old Christmas -- or, before the calender changes, until the winter solstice.)

Meanwhile, Goronwy (withBlodeuwedd athis side) iscrowned kingin the upper world, and occupies Llew's old throne, beginning on Halloween. Thus, by winter solstice, Goronwy has reached his position of greatest strength in OUR world, at the same moment that Llew, now sitting on Goronwy's old throne, reaches his position of greatest strength in the underworld. However, at the moment of the winter solstice, Llew is born again, as a babe, (and as his own son!) into our world. And as Llew later reaches manhood and dispatches Goronwy at the vernal equinox, Goronwy will then ascend the underworld throne at Beltane, but will be reborn into our world at midsummer, as a babe, later to defeat Llew all over again. And so the cycle closes at last, resembling nothing so much as an intricately woven, never-ending bit of Celtic knotwork.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his power and still 1/4 of a year away from his ritual death at the hands of his rival. However, at the very moment of his greatest strength, his dark twin, the seed of his destruction, is born -- just as the days begin to shorten. The

spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. If we have learned anything from this story from the fourth branch of the 'Mabinogion', it is about the power of myth -- how it may still instruct and guide us, many centuries after it has passed from oral to written tradition. And in studying it, we have barely scratched the surface.

SPRING EQUINOX CEREMONY

Preparations:

A wheel symbol stands on the altar; it may be anything that feels suitable a cut out disc painted yellow or gold and decorated with spring flowers, a circular mirror, around brass tray. The High Priest's robe, if any, and accessories should be symbolic of the Sun; any metal he wears should be gold, gilt,brass or bronze. The altar, if indoors, should be decorated with springflowers particularly the yellow ones such as daffodils,primroses, gorse, or forsythia. One banquet should be ready for handing to the Spring Queen, and a chaplet of flowers for her crowning. The Spring Queen is one of the younger women in the Coven.

The cauldron is placed in the center of the circle, with an unlit candle in it. If outside, and conditions permit, a bonfire is made ready to light. A taper is placed ready on the altar for the Maiden to carry fire to the High Priest.

A phallic wand is on the altar.

Half as many cords as there are people present are ready on the altar, tied together at their center point in a single knot. If there is an odd number of people, add one before dividing by two.

As part of the feasting and offering to the Gods, you can use hard boiled eggs with painted shells. These symbolize the World Egg, laid by the Goddess and hatched by the heat of the Sun of the God.

The High Priest moves to stands in the East, and the High Priestess in the West, facing each other over the unlit bonfire. The High Priestess carries the phallic wand in her right hand. The rest of the Coven distribute themselves around the rest of the perimeter of the Circle.

The High Priestess says:

"We kindle this fire today
In presence of the Holy Ones,
Without malice, without jealousy, without envy,
Without fear of aught beneath the Sun
But the High Gods.
Thee we invoke, O Light of Life,

Be Thou a bright flame before us,
Be Thou a guiding star above us,
Be Thou a smooth path beneath us;
Kindle Thou within our hearts
A flame of love for our neighbors,
To our foes, to our friends, to our kindred all,
To all men on the broad earth.
O merciful Son of Cerridwen,
From the lowliest thing that liveth
To the Name which is highest of all."

The High Priestess holds the phallic wand on high and walks slowly deosil around the bonfire or cauldron to stand in front of the High Priest. She says:

"O Sun, be Thou ready to conquer the Dark!"

The High Priestess presents thephallic wand the High Priest andthen steps to one side.

The High Priest holds up the wand in salute and replaces it on the altar.

The Maidenlights the taper fromone of the altarcandles and presents it to the High Priest. The Maiden then steps to one side.

The High Priest carries the taper to the bonfire and lights it. He gives the taper back to the Maiden, who blows it out and replaces it on the altar. She then picks up the cords and gives them to the High Priest.

The High Priestess arranges everyone around the fire, man facing woman as far as possible. The High Priest hands out the ends of the cords in accordance with her instructions,retaining on end of the final cord himself and handing the other end of it to the High Priestess. If there is an odd number of people, with more men then women, he holds on to two cord ends himself, or if more women then men, the High Priestess does the same. Either way, both of them must be linked with two members of the opposite sex.

When everyone is holding a cord, they all pull the cords taut, with the central knot above the fire. They then start circling deosil in the Wheel dance, building up speed, always keeping the cords taut and the knot over the fire. Any chant can be used that sounds good.

Thenthe Covenall sitin acircle roundthe fire.The HighPriest gathers up the cords, being careful not to let them get burned and replaces them on the altar.

The High Priest names one of the women to be the Spring Queen and stands her in front of the altar. He crowns her with the chaplet of flowers and gives her the Five Fold Kiss.

The HighPriest stepsback andcalls forward eachman inturn to give the Spring Queen the FiveFold Kiss. When the last man has done so, the

High Priest presents the Spring Queen with her bouquet.

Then, starting with the Spring Queen, everyone jumps over the fire, singly or in couples, not forgetting to wish.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

SMUDGING: HOW TO DO IT--HOW NOT TO DO IT

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I came across a very interesting article from "Shaman's Drum" which was reprinted for Vision Quest Bookstore. I will attempt to convey the gist of it, along with my views, as a student of the Ways of the Teneh, about it. Smudging is a way of using the smoke from burning herbs as a way to cleanse the body, an object, or a given area of negative influences. I myself use smudging to "cleanse" crystals before using them in jewelry projects I may do, and for protecting my home from some recent "bad vibe"-producing events. (landlord troubles!) I imagine that the skillful use of the proper herbs could help in warding and banishing ceremonies as well, if used properly and with reverence. The three most used plant material for smudging are sage of all types, cedar, and sweetgrass.

Sage

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There are two major genii and several varieties of each genus of Sage that are used for smudging. Salvia, or the herb sage used for cooking, comes in two major varieties: S. Officinalis, commonly known as Garden Sage, and S. Apiana, commonly known as White Sage. Salvia varieties have long been acknowledged as healing herbs, reflected in the fact that its genus name comes from the Latin root word *salvare*, which is the verb "to heal" or "to save." Artemisia is the genus commonly considered "Sagebrush", and is more common in the wilds out here in California. There are two major varieties to the Artemisia genus:
A. Californica, or Common Sagebrush, and A. Vulgaris, or Mugwort. There are many other varieties of both Salvia and Artemisia, and all are effective in smudging. Sage is burned in smudging ceremonies to drive out evil spirits, negative thoughts and feelings, and to keep Gan'n (negative entities) away from areas where ceremonials take place. In the Plains Sweatlodge, the floor of the structure is strewn with sage leaves for the participants to rub on their bodies during the sweat. Sage is also used in keeping sacred objects like pipes or Peyote wands safe from negative influence. In the Sioux nation, the Sacred Pipe is kept in a bundle with sage boughs. I would think special crystals could be so protected this way as well.

Cedar

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True cedar is of the Thuja and Libocedrus genii. Some Junipers (Juniperus genus) are also called "cedar", thus complicating things some. Some Juniper varieties ARE cleansing herbs, especially J. Monosperma, or Desert White Cedar. But for smudging, the best is Western Red Cedar (Thuja occidentalis) and California Incense Cedar (Libocedrus descurrens). Cedar is burnt while praying to the Great Spirit (Usen', the Source--also known to Plains nations as Wakan Tanka) in meditation, and also to bless a house before moving in as is the tradition in the Northwest and Western Canada. It works both as a purifier and as a way to attract GOOD energy in your direction. It is usually available in herb stores in chipped form, which must be sprinkled over a charcoal in a brazier. I like a piece of charcoaled mesquite for this purpose, rather than the commercial charcoal cake.

Sweetgrass
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Very important to the Sioux and Cherokee nations, its botanical name is Hierochloe Oderata. In these tribes, the sweetgrass is braided like hair braids. It could be burnt by lighting the end of it, or (more economically) by shaving little bits of it onto charcoal in a brazier. Again, use charcoaled Mesquite (I believe it comes packaged for barbecue use under the brand name "Red Arrow") to burn it, not pressed charcoal tablets. Sweetgrass is burnt after smudging with sage, to welcome in good influences after the bad had been driven out. Sweetgrass is very rare today, and traditional Plains people have been attempting to protect the last of it. Myself, I believe that Cedar, which is not endangered, can safely be used this way. Also Pinon pine needles (used more frequently by the Southwest Teneh, like the Navajo and Apache as well as the Pueblo people and the Zuni) and Copal (used by the Yaqui and in ancient times by the Azteca and the Maya) have similar effect. The three mentioned here are readily available either through gathering yourself or, in the case of copal resin, from any good herb shop.

Using Smudging
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Burn clippings of the herb in a brazier...not a shell as some "new age" shamanic circles do...it is an insult to White Painted Woman (The Goddess) to do this, especially with the abalone shell which is especially sacred to Her. If the herb is bundled in a "wand", you can also light the end of the wand that isn't woody and use that. I like the latter way. Direct the smoke with your hands or with a Peyote (feather) wand over the person or thing you wish to smudge. If you can see auras, look for discolored places in the aura and direct the healing smoke towards those places on the patient's body. For cleansing a house, first offer cedar smoke to the four directions outside the house. Then, take a sage bough and go throughout the inside of the house, making sure the smoke penetrates every nook and cranny of the house. It might help also, if you have a power animal, to visualize your animal doing these things, to also dance your animal, and if you have a power song, to sing that too. Then finally, run through the house with a white candle that is well protected, to "light up" the house. Careful not to burn it down when you do it!!!

Final Thoughts
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Smudging should be done with care, with reverence, and in an attitude of LOVE. Show your respect and honor to the plants that Usen' has given us for our healing, and they will return the favor by keeping us well and free from disease and negative energy. Aloe Vera plants, though not to be burnt, are good for the cleansing angle as well. Keep one or more potted Aloe Veras in the house (modern varieties are too tender to plant in anything but full shade outside) in organic (wood or ceramic, never plastic or metal) pots. To honor the plant when you transplant it, sprinkle the roots with corn meal and smudge it with cedar once it is transplanted. The spirit of Aloe Vera is a good protective spirit, and if you burn yourself, can also be used to heal your skin. BE SURE TO ASK THE PLANT'S PERMISSION before cutting part of the leaf off for the healing juice. If you don't, the protective power of the plant will cease, and you will be left with but an inert houseplant...and perhaps some bad karma to boot.

Hi-dicho, it is finished....ENJU!

Michelle Chihacou White Puma Klein-Hass
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An Introduction to Traditional Wicca

c. 1987, Keepers of the Ancient Mysteries (.K.A.M.)

Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought

in the late 1950's by English and American Initiates of Gardnerian, Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

What's In a Name?

Wicca, Witchecraft, and "The Craft" are used interchangeably at times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our

calendar are descended from the roots Wicca draws on, including Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not always serious. Dancing, feasting and general merriment are a central part of the celebrations.

Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts". We have a single extremely powerful ethical principal which Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

"An (if) it harm none, do as ye Will"

Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to distinguish from stage conjuring) is not a religion in itself, it is related to our religious beliefs. Wiccans believe that people have many more abilities than are generally realized, and that it is a good idea to develop them. Our magick is a way of using natural forces to change consciousness and material conditions as an expression of our "True Wills". Part of becoming a Wiccan is training in our methods of psychic and magickal development.

Because we believe that everything a person does returns to them magnified, a Wiccan will not work a magick for harm, since they would pay too high a price. But a helpful magick is good for both the giver and receiver! Wicca is entirely compatible with the scientific method, and we believe all the Gods and forces we work with to be quite natural, not supernatural at all. We do not, however, hold with the kind of scientific dogma or pseudo religion that sees everything as dead matter and neglects its own method by trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of Wiccans were Priestesses and Priests to the Pagan culture as well as devotees of their Mystery. Now that a Pagan culture is rising again, some ask if today's Wiccans could resume that role. This seems unlikely.

Today's Pagan culture is very diverse and more interested in exploring and creating new forms than in building on existing traditions. A public role would either dilute our traditions or force them on an unwilling audience. The neo-Pagan community generally prefers "media figures" and rapid membership and growth. This is not compatible with our slow methods of training and Initiation, the insistence that livelihood come from work outside the Craft, or our needs for privacy. Our religion is not accepted in the American workplace or political system, and may never be. The most powerful Priestesses are often unknown to all

but their Coveners. While all Wiccans are Pagans, all Pagans are not Wiccan, and it is best that it remain so.

Principles of Wiccan Beliefs

1. We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon and the seasonal Quarters and Cross Quarter.

2. We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.

3. We acknowledge a depth of power far greater than that apparent to the average person. Because it is far greater than ordinary it is sometimes called supernatural, but we see it as lying within that which is naturally potential to all.

4. We conceive of the Creative Power in the universe as manifesting through polarity -- as masculine and feminine -- and that this same Creative Power lies in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive to the other. We value sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magickal practice and religious worship.

5. We recognize both outer worlds and inner, or psychological, worlds sometimes known as the Spiritual World, the Collective Unconscious, Inner Planes, etc. -- and we see in the inter-action of these two dimensions the basis for paranormal phenomena and magickal exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.

6. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.

7. We see religion, magick and wisdom in living as being united in the way one views the world and lives within it -- a world view and philosophy of life which we identify as Witchcraft -- the Wiccan Way.

8. Calling oneself "Witch" does not make a Witch -- but neither does heredity itself, not the collecting of titles, degrees and initiations. A Witch seeks to control the forces within her/himself that make life possible in order to live wisely and well without harm to others and in harmony with Nature.

9. We believe in the affirmation and fulfillment of life in a continuation of evolution and development of consciousness giving meaning to the Universe we know and our personal roll within it.

10. Our only animosity towards Christianity, or towards any other religion or philosophy of life, is to the extent that its institutions have claimed to be "the only way" and have sought to deny freedom to others and to suppress other ways of religious practice and belief.

11. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present and our future.

12. We do not accept the concept of absolute evil, nor do we worship any entity known as "Satan" or "the Devil", as defined by the Christian traditions. We do not seek power through the suffering of others, nor accept that personal benefit can be derived only by denial to another.

13. We believe that we should seek within Nature that which is contributory to our health and well-being.

The afore mentioned principles are from the Council of American Witches circa 1974 .

The Wiccan Way

Recognizing that there is more than one path to spiritual enlightenment and that Wicca is but one of many, and that Wicca holds within itself the belief that there is more than one type of step set to the spiral dance, find here listed common denominators of the Craft.

That there is above all the Goddess in her three-fold aspect and many are her names. With all her names we call her Maiden, Mother and Crone.

That there is the God, consort and son, giver of strength and most willing of sacrifice.

That and it harm none, do what ye will shall be the law.

That each of her children are bound by the three-fold law and that whatever we create, be it joy or sorrow, laughter or pain, is brought back to us three-fold.

That as she is the mother of all living things and we are all her children, we seek to live in harmony not only with each other, but with the planet earth that is our womb and home.

That life upon the earth is not a burden to be born, but a joy to be learned and shared with others.

That death is not an ending of existence, but a step in the on-going process of life.

That there is no sacrifice of blood, for She is the mother of all living things, and from her all things proceed and unto her all things must return.

That each and everyone of the children who follow this path has no need of another between themselves and the Goddess, but may find Her within themselves.

That there shall not by intent be a desecration of another's symbols of beliefs, for we are all seeking harmony within the One.

That each person's faith is private unto themselves and that another's belief is not to be set out and made public.

That the Wiccan way is not to seek converts, but that the way be made open to those who for reasons of their own seek and find the Craft.

And as it is willed, so mote it be.

The Charge of the Goddess

Whenever ye have need of any thing, once in the month, and better it be when the moon is full, then shall ye assemble in some secret place and adore the spirit of She, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will She teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the ecstasy of the spirit, and Hers also is joy on earth; for Her law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For Hers is the secret door which opens upon the land of youth and Hers is the cup of wine of life, and the cauldron of Cerridwen, which is the Holy Grail of immortality. She is the gracious goddess, who gives the gift of joy unto the heart of man. Upon earth, She gave the knowledge of the spirit eternal; and beyond death, She gives peace and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the mother of all living, and Her love is poured out upon the earth.

She who is the beauty of the green earth, and the white moon among the stars, and the mystery of the waters, and the desire of the heart of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of nature, who gives life to the universe. from Her all things proceed, and unto Her all things must return; and before Her face, beloved of gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek Her, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findest not within thee, then thou wilt never find it without thee. For behold, She has been with thee from the beginning; and She is that which is attained at the end of desire.

Satanism vs. Wicca
By: Diane Vera

Since your main worry seems to be public relations, here's how I would make the distinction between Wicca and Satanism, in a way that is fair to both sides and does not throw Satanists to the dogs:

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> Wicca and Satanism are quite distinct. Wiccans worship pre-Christian deities (or a modern-day composite of pre-Christian deities) and do not worship the Christian anti-God. Some Satanists also worship a pre-Christian deity, but regard the Christian anti-God as a manifestation of their deity, which Wiccans do not. Wicca and Satanism are very different in their aims and tone. Wicca emphasizes harmony and balance, whereas Satanism emphasizes spiritual self-liberation via iconoclasm and catharsis.

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I should mention, though, there's one possible problem with that last sentence. Some feminist Wiccans might take offense at it, since it implies the more radical forms of feminist Wicca are really more like Satanism than like Wicca. Which in my opinion they are. If you've read some of Mary Daly's books, you'll know what I mean.

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I myself identify as a feminist Goddess-oriented neo-Pagan, as well as a Satanist. Indeed, feminist Goddess religion is still my *primary* religious identification. (Satanism is how I relate to "male" energy.) I don't and never did call myself a feminist "Wiccan".

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By the way, while I accept today's use of the word Wicca (with a capital W) to refer to a specific European-based religion with a very specific worldview, I do *not* accept the attempt by Wiccans to copyright the words "witch" and "witchcraft". These words are generic terms, not the property of any one religion. They refer to occult practices found in many religions around the world. A Satanist has as much right to the word "witch" as anyone else. (It so happens that *I* don't call myself a "witch", but for a different reason: I think many "witches" are making exaggerated claims to occult power, and I don't want to give the appearance of making such an exaggerated claim.)

Women vs. Men
By: Michelle Hass (in conversation with Scott Szakonyi

"Ok folks, Loki and I have been chatting, and we're ready to raise a ruckus that might go on for months."

Chiniginish and I relish the challenge...with Coyote looking over Our shoulders and chuckling...

"Here's the question: Are women superior to men, and if so, why? I THINK that women are superior to men in the modern world because evolution is lagging society. Most of the evolution of the human race (about 60 million yrs) took place in hunter/gatherer tribes, where aggressive behavior on the part of the male hunters was a survival trait, and relating/caring behavior was a survival trait for females. Now, in the 20 thousand or so years since we have become agrarian, the need for male hunter aggressiveness has gone the way of the Dodo, while the need for relating/caring behavior has become primary. Where does this leave us?

"Well, as I see it, women are almost ideally suited to the overcrowded, communication intensive environment that we call modern society. Men, on the other hand, are like people with no arms playing handball. It's not that we're bad folk, it's just that we were designed by evolution for an environment that hasn't existed for 20 THOUSAND YEARS, which is a real drop in the bucket in terms of evolution. Evolution isn't going to be giving us any help for at least a few million years; maybe never since we are constantly screwing up the gene pool with our wars that leave the genetically defective to breed and send the genetically preferable off to evolutionary dead ends. So all we men can do is try to better ourselves and ask for patience on the part of women, who must feel like the entire male sex has completely missed the boat. "

Well, you've got a nice point, but it assumes something that I believe 'taint necessarily so. Is male aggressiveness part of nature or nurture? The jury seems to be coming back from a long period of deliberation, and it looks like the verdict is NURTURE.

This very nicely dovetails with my own theory of what thelemites refer to as the "procession of the aeons". In Crowley's notorious Liber Al vel

Legis, we are said to be passing from an aeon of belief in suffering male gods and patriarchy to an aeon of belief in the value of Self and of partnership between the sexes. Crowley called the old aeon the "Aeon of Osiris" and the new the "Aeon of Horus, the Crowned and Conquering Child." The enthroned Child is not masculine or feminine, but androgynous/gynandrous. The aeon before the Osirian was that of Isis, an aeon of Great Mother Goddesses and matriarchy.

My chronology is a little different than that which Crowley attributed to these three epochs of human history so far. Crowley declared that the Aeon of Horus began with the Spring Equinox of 1904+ Common, just before the writing of the Book of the Law. I maintain that the change is still taking place, and had its roots in the 1700s+ Common. The writings of the philosopher Locke were some of the first to make a very important quantum jump, and provided ideological impetus for the vital changes that have and are taking place.

What Locke asserted was that government did not rest on Divine Right, but on the consent of the governed. Human beings were not born to different castes, some fated to serve while others were fated to rule by the grace of the gods. Human beings were born equal, and had certain rights as a birthright: Life, Liberty, the right to pursue Happiness, and the right to security of private property.

This assertion shows up in Liber Al as these statements:

"Every Man and Every Woman is a Star. "
"Do What Thou Wilt Shall Be The Whole Of The Law. "
"Love Is The Law, Love Under Will. "
"Thou hast no right but to do thy Will. "

In a little less arcane language, these statements run thusly:

Every Individual matters.

Every Individual has the right to live, be free and pursue Happiness (harmony with one's life's purpose, or True Will) as they Will.

These rights stop at the boundary of the Wills of others. Live your life as you see fit, but mind your own business and above all, HARM NOBODY. This includes yourself in a very conditional way. You *do* have the right to self destruction, but if you truly believe that you matter, why would you want to?

These assertions are usually encountered firstly in a Locke-inspired document that has passed into the history of this country, the Declaration of Independence. If there is any one document that is a trigger point for the New Aeon, it's that one. The American Revolution was the first time monarchy was cast aside in favor of democracy of a representative sort. Democracy was tried before, but never quite this way. And despite several course corrections that needed to be made, (the abolishment of Slavery, the giving of Women, Blacks and Amerinds the right to vote) and some that still need to be made (the granting of total equality for all races and sexes, a shift to a more direct method of participation, ie Cyber-democracy) the democratic experiment in the United States is the most enduring of all.

Before the 1700s, government was imposed from above, not thought of as flowing from the consent of the governed. Individuals were not accorded rights as a birthright, but were granted rights by the king, usually on a class-by-class basis. Human beings were dealt with as masses and classes, on a Collective basis.

Coincidental with these developments was a surfacing of hermetic thought in a more widespread way then ever before in history. The Rosicrucian and Freemason movements brought hermeticism to a wide audience. Within the ranks of Freemasonry were both common and noble, and often commoners would be lodgemasters in lodges frequented by those of noble birth. Hermetic orders ennobled not by birth, but by level of knowledge and initiation and (hopefully) by level of spiritual attainment.

Now, this was fine in theory, but unfortunately in practice things weren't so swift. It was only until the mid-1800s and groups like the original Golden Dawn that women had the possibility of initiation. Even now, in Masonic lodges that have lost their occult focus and are now little more than men's clubs, men are ritually strip-searched to assure the initiator that the candidate is indeed male and not a disguised female.

The baggage of the old days of sexism and classism remain in a lot of hermetic orders even today. Crowley himself had serious problems accepting women as equals: he had a rather low opinion of them and was quite cruel to them in numerous cases. But very explicit in the message of the New Aeon is that people are to be dealt with, not by sex or race or social strata but by their inborn, inalienable rights as individuals...as Stars, to use a thelemic term.

The Neo-pagan movement was a definite evolutionary step in defining a New Aeon mode of spirituality. Unlike the traditional hermetic order, Wicca and other forms of Neo-paganism do not have a multiplicity of ranks and a chain of command. Some have three degrees, some two, some only one, that of initiate. Initiation is not a bestowal of rank, but more a purpose-oriented process. As magickal orders continue to evolve, they will either need to emulate more and more the informality and non-hierarchical non-structure of Neo-paganism or choke on their bloated hierarchies. It is funny when one considers that there is much evidence to suggest that Neo-paganism evolved from the Astrum Argentum and the OTO, and that much of Gardner's groundbreaking work in reconstructing the old pre-Osirian Druidic religion was helped along with the research help of Uncle Al himself.

Perhaps, as the knightly orders of the past were meant as guardians of the Christian Church, there will become a symbiotic connection between Neo-paganism and Magickal orders, especially among those whose non-structure mimics that of the coven. Arguably this symbiosis exists now, and hell, I'm living proof of this.

So what the deuce does this have to do with the sexes? You'll see as I wrap this up. Ok...remember I mentioned that before the Osirian epoch and the patriarchy, which seems to have come in with the rise of the big cities and the transformation from a hunter-gatherer society to an agrarian one (methinks you have placed the transformation a little too far into the past) there was the Isian epoch and the matriarchy? Well, before patriarchal philosophy displaced matriarchalism, women pretty much ran things. They didn't hunt because to place women, who were the living image of the Goddess and the ex-nihilo creatrixes of the next generation, in bodily jeopardy was literally blasphemy. Women were the intermediaries for men to the Goddess, who was unapproachable otherwise. The men had their hunting cults, but they were as insignificant in reality as the

Victorian-era anthropologists misread the ancient religion of the Goddess as merely an inferior "fertility cult."

When the transition came to the cities and to patriarchy sometime around 10,000- to 7,500- Common, the long-suppressed males took by force what the Goddesses of the Isian era denied them by their divine decree...power. Male warrior deities replaced female mother deities. The priestesses of the old religions were destroyed. (The Book of Joshua in the Old Testament is a vivid account of one triumph of Osiris over Isis.) And the new order began. But the old matriarchal religions survived for several thousands of years after the turn of the aeon, and it is painfully obvious that the old patriarchal ways will haunt us for thousands of years into the future, even as new ways take hold and new philosophies become more accepted.
But it really is nurture rather than nature that makes men aggressive and women passive. Men can learn to be nurturing and loving, and women can learn to be assertive and empowered. In order that we can truly enter this new aeon where all are leaders and all are Stars, we each have to cultivate the "other side" of our Selves. No, women are not superior to men, nor is it the other way around. Every Individual matters. Everyone has the potential to be a King, in the thelemic sense of the word. We need to learn to treat all with dignity, be they material successes or abject material failures. We need to treat even those still enslaved by the old _ideas fixes_ with as much dignity as those who have declared their secession from them and their embracing of the New Law.

The evolution is really and truly in our own hands.

Beauty and balance, Will and Love,
Michelle.

The coven that I've been working with in Denver begins its cup blessing by a dialogue between the Priest and the Priestess. Both have a hand each on the athame and the chalice:

Priest: "Be it known that a man is not greater than a woman.

Priestess: "Nor yet is a woman greater than a man"

Priest: "For what one lacks"

Priestess: "The other can provide"

Priest" "As the Athame is to the male"

Priestess: So is the cup to the female.

Both: And when conjoined together, they become one in truth, for there is no greater magick in all the world than that of love.

BB Rowan

WHAT IS D.A.W.N.?

The Denver Area Wiccan Network is a group of pagans and friends from a wide variety of Craft traditions. DAWN sponsors parties, group rituals, a student/teacher network, and other activities as inspired or impelled.

WHY DO I WANT TO JOIN DAWN?

* You want to be part of an active, growing community of Wiccans who can work together to make some changes in their world;
* You want to meet people and make new friends who share your basic values--people you can be yourself with, no need to keep your cover;
* You want an ongoing opportunity to exchange views and information with people from groups or traditions other than your own;
* You want to be in on the creation of a Denver pagan extended family which will make all the above possible;
* You like hugs, and you enjoy being warmly welcomed.

DO I HAVE TO "GO PUBLIC" TO BE A MEMBER?

No. Only the Board Chair and Secretary are expected to be "public," and the identities of all other members are fiercely protected.

HOW DO I JOIN?

Dues are $13 per coven, $5 per solitary, payable twice yearly in May and November. These cover the cost of mailings and the setup costs for parties and rituals, as well as other costs authorized by the Board and/or Steering Committee.

DO I HAVE TO JOIN DAWN TO PARTICIPATE?

No. All parties are open to pagans and friends. To find out about them and other DAWN functions, write us at the P.O. Box listed below (postage is appreciated) or call Bob Key on his answering machine. Another way to find out more about DAWN is to

show up at one of our Steering Committee meetings. They are held at 6:30 pm, the second Sunday of each month, at the Glendale Community Center (999 S. Clermont).

THANK YOU FOR YOUR INTEREST IN DAWN!

D.A.W.N.
P.O. Box 11202
Englewood, Colorado 80151

Bob Key
(303) 758-2115

BYLAWS

DENVER AREA WICCAN NETWORK

I. BOARD OF DIRECTORS

A. The Board of Directors (hereinafter referred to as the Board) shall be selected by the Steering Committee from among the active members of DAWN such that:

1. Each coven shall have no more than one member on the Board; if there are fewer than 5 member covens, then there may be a second Director from any coven;
2. There shall be at least one member of the Board who is a member of a coven; and
3. There shall be at least one member on the Board from among the DAWN members who are not members of any coven.

B. The Board shall have no fewer than 4 members and no more than 13 members. It shall determine its own size within those limits.

C. The Board may appoint members of DAWN to fill vacancies on the Board. Persons so appointed shall serve only until the next regular election.

D. Each elected Director (member of the Board) holds a two year term, except that, when the size of the board is increased, half of the new positions shall initially be for one year only. Any person serving one elected term may not be reelected as a Director until they have been retired from the Board for one year.

E. Each seated Director may designate an Alternate to speak and vote in their stead when they are absent from Board meetings. The identity of this Alternate shall be recorded in the Minutes of the Board, and no other person may serve this function until the Director changes the designation and the change is on record. Being named Alternate to a Director does not automatically name them Alternate to any offices that director may hold; however, they may so serve at the discretion of the Chair.

F. The Board shall elect Officers from among the Directors for the positions of Chair, Vice-Chair, Secretary, and Treasurer. This shall be done after each new election, and no later than the next regular meeting of the Board.

G. A quorum of the Board shall consist of 70 percent of the Directors, either present or represented by their Alternate.

H. The Board shall elect a Newsletter Editor from the general

membership of DAWN. This officer shall serve at the will of the Board and report directly to the Board.

Last amended June 11, 1989 --

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I. The Board shall meet regularly, at least four times per year, at a time and place to be fixed by the Board. Additionally, The Chair or any two Directors may call a Board meeting upon giving at least 7 days notice to all Directors by U.S. Mail, or upon at least 2 days notice given by telegram. Said notice will be deemed delivered when deposited in the U.S. Mail with the last known address of the Director and proper postage thereon prepaid, or when the given to the telegram company. Any Director may waive notice of any meeting. The attendance of a Director at any meeting shall constitute a waiver of notice, except when the Director attends the meeting for the express purpose of objecting to the transaction of business because the meeting has not been lawfully called or convened. The notice of meeting need only contain the date, time, and place of the meeting.

J. The Board may make rules to govern the conduct of its own meetings.

K. All Board Meetings are open to the membership of DAWN. Accordingly, any Director is required to furnish information regarding dates, times, and places of upcoming Board meetings to any DAWN member upon request.

II. STEERING COMMITTEE

A. The Steering Committee shall be composed of the Directors, one representative from each member coven and proportional representation for such DAWN members as do not belong to any member coven (hereinafter referred to as Solitaries). The method of choosing a coven representative is left to the discretion of the individual coven. A method for choosing representation for Solitaries will be determined by said Solitaries, subject to approval by the Board. There shall be at least one (1) representative of the Solitaries, who is not a Director, on the Steering Committee.

B. Steering Committee members must commit to serve for at least six (6) months. They may serve as long as their constituents wish them to serve.

C. The Steering Committee shall elect a Speaker, Deputy Speaker, and Clerk of the Committee from among its members.

D. A quorum of the Steering Committee for the purpose of amending the Bylaws or Constitution shall be two-thirds (2/3) of the committee. A quorum for other business shall be a majority of the Committee.

E. Steering Committee members will not have alternates.

F. The Steering Committee may make rules to govern the conduct of its own meetings.

G. Decisions made by the Steering Committee shall be referred to the Board for action, except as otherwise provided for in these Bylaws.

H. Any recommendation that dues be levied or changed must receive at least two-thirds (2/3) of the votes cast by the Steering Committee, ten (10) days notice having been given that dues will be discussed.

I. The Steering Committee shall meet regularly at a time and place to be fixed by the Committee. Additionally, the Board may call Steering Committee meetings with 15 days notice should such meetings be necessary.

III. OFFICERS

A. Chair - duties shall include:
   1. Presiding over meetings of the Board.
   2. Presiding over meetings of the general membership of DAWN.
   3. Preparing an agenda for Board meetings.
   4. Preparing an agenda for meetings of the general membership of DAWN.

B. Vice-Chair - shall perform the duties of the Chair when the Chair is absent or incapacitated.

C. Secretary - duties shall include:
   1. Maintaining accurate and current minutes of all meetings of the Board and all business related meetings of the general membership of DAWN. All such minutes are to be made available, upon reasonable notice, to all members of the body so recorded, and are to be presented at the next meeting of the Board for approval.
   2. Handling correspondence other than the newsletter and general announcements.
   3. Maintaining an accurate and current list of members and friends of DAWN. The Secretary may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Secretary will share this list with the Newsletter Editor. When leaving this job, the Secretary will turn over

all copies of the membership list, in whatever form, to their successor in these duties.

D. Treasurer - is responsible for maintaining all the financial records of DAWN. The Treasurer is also responsible for the safekeeping and expenditure of the monies held by DAWN as directed by the Board.

E. Speaker - shall preside over meetings of the Steering Committee and prepare an agenda for said meetings.

F. Deputy Speaker - shall perform the duties of the Speaker when the Speaker is absent or incapacitated.

G. Clerk of the Committee - is responsible for maintaining accurate and current minutes of all meetings of the Steering Committee. All such minutes are to be available to members of the Steering Committee, and are to be presented at the next meeting of that body for approval.

H. Newsletter Editor - duties shall include:

1. Providing timely announcements of meetings and other DAWN functions.
2. Providing a regular newsletter in keeping with DAWN policies.
3. Maintaining an accurate and current list of newsletter recipients. The Newsletter Editor may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Newsletter Editor will share the mailing list with the Secretary. When leaving this job, the Newsletter Editor will turn over all copies of the mailing list, in whatever form, to their successor in these duties.

IV. AMENDMENTS

In orderto amendthis document, theproposed change mustreceive the votes of at least two-thirds of the Directors and must receive at least two-thirds of the votes cast at a proper meeting of the Steering Committee, both bodies having received at least 20 days notice of the proposed amendment.

V. ELECTIONS

Onthe secondSunday in October,The Steering Committeeshall meet to hold an election. At this time, the Steering Committee will elect replacements for Directors whose term is expiring. Names will be taken in nomination, consent obtained from those nominated, and one ballot cast. Each Committee member, including retiring and interim Directors, shall have as many votes as there are vacancies. The qualified candidate with the most votes will fill the first vacancy - two year terms being filled first.
As each vacancy is filled, members of the successful candidate's coven are stricken from the list. If only one vacancy remains and either part I.A.2 or part I.A.3 of the Bylaws has not been fulfilled, then only those candidates who meet the criterion can be selected; otherwise, the position will remain vacant to be filled by the Board, as soon as possible, by appointment. If a tie exists between equally qualified candidates, where all may not serve, a runoff election shall be held between those candidates. Misspellings shall not invalidate ballots where the appropriate person can be discerned; nor shall voting for fewer than the number of vacancies. Voting for too many candidates shall invalidate that ballot. No individual shall vote more than one time for the same person; therefore duplicate names on a single ballot shall count as only one vote.
All elected persons take office at the first meeting in November.

VI. Roberts Rules of Order Newly Revised (copyright 1970) will govern in any circumstances not covered by the Rules, Bylaws, or Constitution of DAWN.

VII. DISTRIBUTION OF FUNDS ON DISSOLUTION

In theevent of dissolutionof theorganization, all remainingassets will be delivered to a tax-exempt organization to be chosen at the time of dissolution by the Board of Directors.

GLOSSARY OF TERMS COMMONLY USED IN WICCA

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AKASHA- the spiritual ether (or Aether); the omnipresent fifth occult element which embraces the other four- earth, air, fire, and water; and from which they stem. This is the realm of "pattern" or causality, from which the realm the normally thought of "five senses manifests. Some define it is the "other" of the "two worlds" that the witch or magician walks between.

ARADIA- Daughter of the Goddess Diana, and a name for the Goddess used by Italian Witches or Strega, commonly used in many Wiccan traditions today.

ASPECTING- Any advanced magickal activity in which a practitioner manifests a particular aspect of the Goddess or God, in thought, feelings, behavior, appearance, etc.; Often as a direct result of a "Drawing Down". Often a minor variation of this phenomena occurs with the selection of a "Magical Name", of Craft Name.

ASPECTS- Forms, facets, or personas of Deity: for example, Brighid, Iseult,Eos, and Kore are all aspects of the Maiden, and the Maiden is an aspect of the Goddess.

ATHAME- black handled, double edged dagger. Principally used to cast and dissolve the circle, for which purposes it is interchangeable with the magic sword. A tool of the "Element" of Fire in the Georgian Tradition and some others.

BELTANE- May Eve festival. One of the Ancient Celtic "Fire Festivals." on this night, the cattle were driven between two bonfires to protect them from disease. Couples wishing for fertility would " jump the fires" on Beltane night. Also the traditional Sabbath where the rule of the "Wheel of the Year" is returned to the Goddess. This Festival also marks the transition point of the threefold Goddess energies from those of Maiden to Mother.

BOOK OF SHADOWS- Traditionally hand copied book of rituals, recipes, training techniques, guidelines, and other

materials deemed important to a Witch or a coven. Each tradition has it's own standard version of the Book and each Witch's book will be different as he or she adds to it with time from many different sources. Only another Witch can see your book of shadows. Also, traditionally, it may never leave your hands or possession until death, when it should be destroyed, or (in some traditions) returned to the coven to be disposed of.

BURNING TIMES- a term used by some Witches for the period of persecution in the Middle Ages and later. It is in fact a misnomer in some places, as Witches were only burned in Scotland, and on the continent of Europe. In England and the U.S., they were hanged.

CANDLEMAS- Festival held on Feb. 1. One of the 4 Celtic "Fire Festivals. Commemorates the changing of the Goddess from the Crone to the Maiden. Celebrates the first signs of Spring. Also called "Imbolc" (the old Celtic name). This is the seasonal change where the first signs of spring and the return of the sun are noted, i.e. the first sprouting of leaves, the sprouting of the Crocus flowers etc. In other words, it is the festival commemorating the successful passing of winter and the beginning of the agricultural year.This Festival also marks the transition point of the threefold Goddess energies from those of Crone to Maiden.

CARDINAL POINTS- North, South, East, and West, marked in the Georgian Tradition by candles of green, red, yellow, and blue, respectively. The Circle is drawn to connect these four points.

CHALICE- one of the tools of the Witch. Placed on the altar to represent the element of Water.

CHARGE OF THE GODDESS- The Traditional words of the Goddess to her followers, or "hidden children". Normally declaimed by the HPS at every coven Circle.

CIRCLE- the area in which the magickal worship and spells takes place. Can also be used to designate a particular group of Witches or Pagans such as "Silver Acorn Circle".

CONE OF POWER- power raised in the circle by the Witches assembled, and sent out into the world to work magick, is usually visualized as being retained and built in the form of a "cone" prior to release.

COVEN- an organized group of Witches, led by a High priestess and/or a High Priest who meet regularly for worship and fellowship. The traditional membership is 13, but in fact most covens number considerably less. 3 is the minimum in the Georgian Tradition. In Middle English, "Covin" a group of confederates; In Old French "Covine" a band or group with a single purpose; Latin "Com"-together, "Venire"-to come or move.

COVENSTEAD- regular meeting place for a coven. Usually the home of the High Priestess or High Priest.

COWAN- a non-Witch. Formerly used in a very derogatory manner. Still used in Masonic Ritual to indicate the non initiate and/or pretender to "real craft". Not often used today among most Witches.

COYOTE ENERGY- trickster energies. Named for the American Indian Trickster, Coyote, who tricks man into learning what he needs to learn. Applies to one who constantly jokes and clowns. Also applies to the concept of "Holy Fool" in many traditions.

CROSS QUARTER DAYS- The modern name for the Celtic Fire Festivals of Samhain, Imbolc, Beltane, and Lammas.

DEOSIL- clockwise, or sunwise. Traditional direction for working "building" magick.

DRAWING DOWN THE MOON- Ritual invocation of the spirit of the Goddess into the body of the High Priestess by the High Priest.

DIVINATION- magical method of exploration or inquiry into a situation via such methods as Tarot cards, runestones, I-Ching, etc.

ELEMENTS- Earth, air, fire, and water, plus spirit, which includes them all. These are regarded as realms or categories of nature (both material and non-material) and are not to be confused with the physicists table of elements, which the modern witch, of course, accepts.

ESBAT- weekly or biweekly meeting of a coven. Traditionally held either on the full moon or the new moon.

FAMILIARS- Either a Witch's pet animal which has been trained to be a magickal helper, or an artificially created "elemental" which performs the same functions as the animal friend.

FIVEFOLD KISS, FIVEFOLD SALUTE- The Witches' ritual salute, with kisses; (1) on each foot, (2) on each knee, (3) above the pubic hair, (4) on each breast, and (5) on the lips- really 8 kisses in all. It is only used within the Circle, but the words that go with it are the origin of "Blessed Be."

GARDNERIANS- Tradition of Witchcraft descended from the teachings of Gerald Gardner.

GNOMES- an "entity" or "elemental" that dwells in the plane of Earth or is associated with the EARTH Element.

GREAT RITE- The rite which is the main feature of the third degree initiation, and which is also laid down for certain festivals. It is sexual in nature, but may be `actual' (and private to the couples concerned) or symbolic, as the participants wish.

HALLOWS- name used by some traditions for Samhain, or Halloween

HANDFASTING- Wiccan equivalent of a wedding. It can be made legal if the Priestess and/or Priest are registered as clergy with the local authorities, or it may only be considered binding within the coven.

HIGH PRIEST/ESS- Technically speaking, a Witch who has received the 3rd. degree initiation. More usually, the male and female leaders of a coven.

IMBOLC- Celtic name for Candlemas.

INVOCATION- The ritual "calling-in" of an entity (or energies) higher than human, either for communication with the caller through a medium or by visible manifestation or else to enter into a human body as in the Drawing Down the Moon. In some traditions, a Prayer.

LAMMAS- August 1st. Witch Festival. The Old Celtic name for this festival is Lughnassadh. It is the Festival of the First Fruits, and is the first of the 3 harvests. This festival also marks the change of the Threefold Goddess energies from that of Mother to Crone.

MAIDEN- An appointment held by one of the women of the coven. She is virtually the assistant High Priestess. This term is also the descriptive term used to describe the first of the aspects of the Threefold Goddess Energies (Maiden, Mother, and Crone). It is traditionally associated with the Waxing Moon, and the period from Imbolc (Candlemas) to Beltane (May eve) where the energies are those of initiating, beginning, and creation.

OLD RELIGION- another name for the Craft.

PAGANING- Presentation of an infant to the Circle and to the Gods.

PENTACLE- a disc shaped talisman; in particular, the metal disc which represents the earth element among the witch's working tools.

PENTAGRAM- The five-pointed star. With a single point uppermost, it represents the human being. Inverted, with two points uppermost, it can have Satanist associations; but not necessarily. Some traditions of Wicca use the inverted pentagram to signify an initiate of the second degree.

QUARTERS- The North, East, South, and West parts of a magickal circle or other ritual area. (See also "Watchtowers")

REDE- rule or law.

SABBAT- one of the Eight festivals or high holy days of Wicca.

SALAMANDER- an entity that dwells in the realm of Fire.

SAMHAIN- The festival of remembrance for the dead, held on the eve of Nov. 1st. It is the last of the three harvests. This festival also marks the transition of rulership of the "Wheel of the Year from that of the Goddess to that of the God.

SCRYING- divination, usually using such methods as crystal gazing, or divination via incense smoke, or water as opposed to tarot or other manipulative means.

SPELL- a prayer, or verbal direction of magickal energies toward the accomplishment of some goal.

SUMMONER- The male officer of the coven who corresponds to the Maiden. He is the assistant High Priest.

SYLPH- an "entity" or "elemental" that dwells in the plane of Air or is associated with the AIR Element.

TRADITIONS- any of the various "sects" of Wicca such as Gardnerian, Alexandrian, Georgian, Seax, etc.

UNDINE- an "entity" or "elemental" that dwells in the plane of Water or is associated with the WATER Element.

WAND- A rod or staff that is prepared so that it may be used for magickal or psychic purposes, usually to project some form of power.

WARLOCK- a term coined in the Burning Times . It was used to denote a traitor to the Craft, or one who had betrayed the followers of the Old Religion. It's origin is Scottish. Because of the negative connotations, it is not used by most Wiccans today.

WATCH TOWERS- Originally from the Enochian branch of Ceremonial Magick, now incorporated into many "Traditions" of Wicca, these are the four elemental "directions" or "quarters" (corresponding to the appropriate points on the compass) called to protect the Circle during its establishment. Each of them have a correspondence between the compass point, an element, and (varying amongst different traditions) color associated with them.

WICCA- the name most modern day Witches use for the Craft. It comes from the Anglo-Saxon word Wicce, meaning to bend or to shape. This is the root word from which we get wicker.

WIDDERSHINS- counter clock wise. Used for "tearing down" OR BANISHING magick.

WHITE HANDLED KNIFE- the working knife of a Witch. It is used to carve candles, and for fashioning the other tools. Traditionally, it can only be used in a Circle.

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RITUAL FOR THE HEALING AND PRESERVATION OF RAINFORESTS

May 24th, 1988
8 pm local time

(Individual version):

Cast a circle

Invoke elements by calling upon them in protective aspects (for example, you might invoke Watchfires or Beacons in the South).

Chant the names of the Earth Goddess, beginning with your personal favorites, then naming as many as you can think of.

Take a piece of green string. Begin to tie knots in it, while chanting:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

(The knots may be simple or elaborate, but leave enough string to tie together at the end.) As you chant, see the world as a network of connected systems. Breathe the air that comes from the jungles of South America. Feel the living fire of an ocelot's power. Taste the rain on the leaves at the tops of the trees. Feel the delicate structure of the soil at the forest floor.)

Tie the cord together in a loop; hold it up, strung around your two hands, and begin chanting:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

As you chant, see yourself standing guard over the borders of the rainforest. See yourself with others, protecting rainforest as you would protect yourself,_because that's what you're doing._

Bury the cord in a container of earth. Earth the power; thank the Deities and elements; open the circle. Later bury the cord in the forest if possible.

(If circumstances make the above impossible):

Sit quietly and see: the network of ecosystems that make up the world; the rainforests thriving; plants and animals breeding; the Earth, green and filled with life; yourself, standing guard. Breathe, and know that the air comes from the sea and the jungles of Brazil. Drink and know that the water has been around the world, and circulates through you as it does through the air, land, and sea. Stand up and stretch; the strength of your body is the Earth's strength.

RITUAL FOR THE HEALING AND PRESERVATION OF RAINFORESTS

(Group version):

Facilitators give each participant a slip of paper containing the name of an Earth Goddess and a Nature God.

Facilitators invoke elements, stressing protective/preservative aspects of each one and ending with "Into this circle I call the Element Air! (Fire, Water, Earth.)" After each such invocation, a dancer or dancers representing the particular element come into the circle from outside and do an elemental dance.

A facilitator says: "We now call upon the Earth Goddess by her many names!" Participants call out the Goddess name on their slip of paper, then any other Goddess names they wish. This ends on a signal from the drums.

A facilitator says: "We now call upon the God of Nature by his many Names!"

The God is invoked in the same fashion as the Goddess, ending with a drum signal.

The elemental dancers go to the quarters and begin passing out pieces of green string, while a facilitator explains that the condition of the rainforests affects us all, that all things are connected, and that the worldwide climate is changed every time another acre of rainforest is lost.

S/he explains that these sections of cord represent parts of the Life Circle of Earth, and that they must be joined to protect her.

When the above speech has been made and all the cords have been passed out, a facilitator ties the first knot, saying that tying the cord is renewing the Earth, that we are her children, bringing her rebirth. This is the signal to begin the chant:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

Clockwise around the circle, one by one, each cord is tied to the next. When the circle is complete, the elemental dancers go to the quarters and hold the cord aloft (participants should not let go yet). The chant continues until the facilitators begin a second chant:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

(Since this is to the same tune, the transition should be easy and seamless.) When this chant begins, the elemental dancers begin to gather in the cord, gently pulling it away from the participants, who gently release it. The elementals bury the cord in a container of earth in the center of the circle, then return to the outside to lead a spiral dance in to the center and back out (once) as the chant continues. When the participants are standing in a circle once more, the chant builds to a cone of power and fires.

The Deities and Elements are thanked, the power is earthed, the circle opened, hugs exchanged. Later bury the cord in the woods.

WHAT ARE RUNES

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LOKRIEN

In the most mundane sense, runes are an alphabet much as our own alphabet and others such as the Greek and Cyrillic alphabets. Each rune represents a sound and was/is used to write words with.

But that is in the most MUNDANE of senses.

Runes were used long before the concept of writing was around. Each rune is an archetype of a force. People had concepts for such things as Fire, Honour, Birth, et.al. and each of these concepts were given names to make them easier for us to comprehend. In this way, runes are very similar to the Hebrew alphabet. Each 'letter' not only has a sound and a name, but is a complete word with all associated concepts.

This similarity with Hebrew extends even farther. Each hebrew word is made of several Hebrew letters, therefore each Hebrew word is made of several Hebrew words. The initial letters of several words in a sentence, or of the first letters of each sentence or paragraph may be gathered to form a new word that is used to help explain and expand upon what is already written. The same can be done with runes.

Runes lend themselves readily to numerology. The Runic alphabet is properly shown as three rows of eight letters. Therefore each letter can be identified by row:column number. Additionally, each rune has it's sequential number identified by it's placement in the alphabet. Much like us numbering A as 1, B as 2, ... , and Z as 26.

Each rune can be placed in position on a tree pattern much like the traditional Qabbalah. They may represent the different worlds or paths of the tree and can be expanded and expounded upon as much as the Qabbalah itself is. In fact, Runic Qabbalah is quite intriguing and does contain a life of study (as do all other facets of Runework).

Runes can be used for fortunetelling. They can be drawn and placed and read much like tarot cards. The can be cast or strewn and the relationship of groupings, distance and angles and patterns formed will tell the caster what he wishes to know.

Runes are also entities in and of themselves. Much like the angels, princes, demons, sylphs, undines and watchtowers of the ceremonial magician. Each rune can be invoked or evoked and the power harnessed to work ones will to enlighten the intellect. They are a fantastic meditation tool and will always increase ones knowledge.

Much as the primal elements of Earth, Water, Air, Fire and Spirit, each rune also has it's part in the manifestation of all things manifested. Chaos, grass, people, sunlight, honour, dragons, hopes, and sex are all replete with runes are could not ever exist without the runic force that creates, shapes, releases, destroys and changes them.

I have equated runes to many other branches of esoteric, occult, phsycological and intellectual pursuits. This is in the hopes that if you are already familiar or interested in one of these, you will realize that runes are already familiar to you or that you are already interested in them and don't yet realize it.

May you approach the Well of Wyrd and may your sip there only increase your thirst.

Lokrien @ The Sacred Grove

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MODELS OF MAGIC

by Frater U.'.D.'. (Germany)

In the course of exploring the possibilities of new, more efficient techniques of magic I was struck by the fact that a structuralist view of the history of magic to date might prove helpful. After all, magicians have always aspired to restate the theory and practice of magic in the language of their times i.e. in different models pertaining to current world views.

There is, however, some risk involved in such an approach: models do not really explain anything, they are only illustrations of processes, albeit rather useful ones. What's more, over-systematization tends to obfuscate more than it clarifies and one should not mistake the map for the landscape anyway, a fallacy a great many kabbalists seem to be prone to.

Thus, the following five (or rather: four plus one) models of magic should be seen as a means of understanding the practical possibilities of various magical systems rather than as definitive theories and/or explanations of the way magic works.

It has proved effective in practice to view magic under the following categories:

THE SPIRIT MODEL
THE ENERGY MODEL
THE PSYCHOLOGICAL MODEL
THE INFORMATION MODEL
THE META-MODEL

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THE SPIRIT MODEL

This is purportedly the oldest model of magic though it may very well have come into existence after or simultaneously with the energy model. We can find it worldwide in shamanic cultures as well as in many religions. Its basic premise is the existence of an otherworld inhabited by more or less autonomous entities such as spirits, angels, demons, gods etc. The shaman or magician is

someone who can enter this otherworld at will, who has travelled widely in it, knows its language and customs and has made friends, smitten enemies and/or acquired allies and servitors there. This is important as all magic is of these entities' making. The modern German word for witch, "Hexe" (f.) illustrates this rather neatly if we take a closer look at its etymology. It derives from Old High German "hagazussa" which translates as "fence rider". The hagazussa is riding the "fence between the worlds" i.e. she is at home in the world of everyday life as well as in the magical otherworld of spirits.

In the spirit model magic is seen as being effected by these entities who are usually invisible, at least to the average punter, and it is the shaman's or magician's task to make them put his will into effect. This may be done by prayer, by barter, by cajoling or even - vide medieval demon magic - by the application of magical force, threats and pressure.

The otherworld may have its own geography but it is usually considered to coexist with the world of everyday life. The key to entering it is an altered state of consciousness, controlled trance or ecstasy of which the shaman is an expert.

The spirit model has prevailed in traditionalist or Dogmatic magic until today, some of its most noted exponents being Franz Bardon and, at least to a great extent, Aleister Crowley.

THE ENERGY MODEL

The rise of the energy model in the West is marked primarily by the appearance of Mesmerism towards the end of the 18th century. Anton Mesmer, who was not an occultist but who was on the other hand regarded by his contemporaries to be a "miracle worker" of sorts, rediscovered amongst other things the ancient healing disciplines of hypnosis and magnetism. He popularized his theory of "animal magnetism" which he saw as a subtle force inherent in organisms, but he also made heavy use of metal magnets for healing purposes.

While the French Revolution put a temporary end to Mesmer's movement, his ideas were not lost. They were taken up by a number of others, primarily occultists, who drew on them while developing their own theories of magic. One of the first to do so was Bulwer Lytton of the Societas Rosicruciana in Anglia (SRIA), who postulated the existence of a subtle energy which he termed Vril, possibly deriving from Latin virilitas or "force, power, strength". (This was actually the model for the naming of Bovril, from Latin "bovis" or "ox", and Vril or "life force".) We can observe interesting parallels to this concept in the vitalist theories of biology which emerged around the same time. Other exponents of the energy model of magic (not then so termed) were Reichenbach with his concept of Od, Eliphas Levi and his Astral Light and Mme. Blavatsky, who adopted the theories of Prana from

Yoga physiology. This was also the time when anthropology and ethnology discovered the Polynesian concept of Mana and Asiatic scholars began to concern themselves with the Chinese principle of Ki or Ch'i (Chi). The latter two go to show, of course, that the idea of subtle energies utilized by magic is far older than the 18th century. In fact, we can observe it already in early shamanic cultures. Shamanic magic is very frequently a mixture between spirit and energy model, e.g. the shaman may call upon his spirits or gods to give him "power" or he may, vice versa, use his power to extort favors from them.

In its pure form, however, the shaman or magician is not in need of spirits and other entities. The world is viewed as being "vitalized" by subtle forces or energies and his primary task consists in mastering the art of perceiving and manipulating them. As all phenomena are basically energetic in nature, the existence of an otherworld is not strictly required. Thus, the magician is more of an "energy dancer" than a "fence rider" or go-between. But even here the key to the perception, charging and general utilization of these forces is again the magical trance or, as Chaos Magic terms it, gnosis.

Theories and practices pertaining to the energy model can be found with many magical authors but it has seen its real, large scale popularity only since the seventies of our century when the general influx of Eastern thinking (pace the Hippie movement) made concepts such as chakra and kundalini work a mainstay of most occult disciplines. Strong energy model elements can also be found in Franz Bardon's system of "electromagnetic fluids", "condensators" etc.

THE PSYCHOLOGICAL MODEL

Sigmund Freud's theory of the subconscious revolutionized Western thinking in general and psychology (which he did not, as some people are wont to believe, invent all by himself) in particular. Suddenly, man was seen as a being which was only partially conscious and in control of itself. While psychology is still fighting for its academical recognition as a science, it has stamped its mark on therapeutic disciplines - and on magic.

The psychological model of magic does not purport to explain how magic works, its only premise is that the subconscious (or, as Carl Jung later retagged it, the unconscious) will do the job if it is properly addressed and/or conditioned. This again is achieved by magical trance, suggestion and the use of symbols (i.e. selective sensory input) as tools of association and as a means of communication between the magician's conscious will and his subconscious faculty responsible for putting it into effect.

Aleister Crowley dabbled a great deal in the psychological model which comes as no surprise as he not only tried to keep up

with all major academic disciplines of his time but thought himself to be the world's greatest psychologist into the bargain. But all considered he remained a traditionalist exponent of the spirit model: after all Aiwass was, in his belief, a preternatural entity. Nevertheless he did have a knack of explaining magic in psychological terms to make it sound sensible to the skeptics of his time.

A more radical approach was taken by Austin Osman Spare whose sigil magic rests on the basic tenets of the psychological model. Spare's brilliant system is in principle an inversion of Freud's theory of complexes: by actively suppressing his will in the form of a graphical sigil and forgetting it, the magician creates an artificial "complex" which then starts to work on similar lines just as suppressed, subconscious traumas will cause neurotic behavior etc.

The psychological magician is a programmer of symbols and different states of consciousness. He is not necessarily in need of a transcendent otherworld or even subtle energies, though in practice he will usually work on the assumption that one or the other (or both) do in fact exist and can be utilized by his subconscious.

Authors such as Israel Regardie, Dion Fortune, William Butler, Francis King, William Gray and to some extent Pete Carroll subscribe to the psychological model which seems to be the primary domain of the English speaking world of magic and which has become the prevailing paradigm ever since the seventies of this century.

THE INFORMATION MODEL

The information model of magic is being developed since about 1987 and there is still considerable debate about the direction it shall ultimately take. Its basic premises to date are as follows:

a) Energy as such is "dumb": it needs information on what to do; this can be so called laws of nature or direct commands.
b) Information does not have mass or energy. Thus, it is faster than light and not bound by the restrictions of the Einsteinian spacetime continuum. It can therefore be transmitted or tapped at all times and at all places. In analogy (but of course only as such!) it may be likened to quantum phenomena rather than relativistic mass-energy. It can, however, attach itself to a medium e.g. an organism or any other memory storage device.

At the start of the theoretical debate it was still believed that the postulation of morphic (or, more precisely, morphogenetic) fields as hypothesized by Rupert Sheldrake had to be an essential factor by way of explaining the mode of actual information transmittance. This, however, while still being discussed, does not appear to be strictly prerogative though it cannot be not ruled out that an act of information magic may create such fields. It does seem more probable, though, that the concept of information matrices will prove to be the most promising theory in the long run.

The application of the as yet evolving information model has led to the discipline I have termed Cybermagic (from "cybernetics" or the "science of control systems"). Contrary to the other models described above, Cybermagic does not rely on magical trance to achieve its effects. Rather, the Cybermagician activates either his own main memory banks, namely brain and spine (the Golf-club chakra, so-called because of its shape reminiscent of a golf-club) or those of the target person. The desired information is then called up and transmitted quite similarly to a copy command on an MS-DOS computer. The copy command analogy holds good insofar as the information (not having mass) is not actually "lost" in the process (as energy would be) but rather is duplicated. This is an important point as it allows for the magician to perform his magic even in a state of very low physical power, possibly even when almost completely intoxicated, as long as his basic "life support systems" are still functional and the command syntax is employed correctly.

It is, however, obvious that this technique demands a fair control of what used to be termed kundalini effects and practice has shown ever and again that a good amount of Yoga and meditation experience is a great help in achieving to Cybermagic.

Unfortunately, the full theory and practice of Cybermagic cannot be described here due to lack of space and will thus have to be the subject of a separate article to be published later. To date the main experimental research work is being done within the Magical Pact of the Illuminates of Thanateros (IOT) and some quite astounding results have already been achieved, especially in the field of language and knowledge transfer as well as magical healing.

In spite of its very modern, untraditionalist outlook the basic principles of Cybermagic may in truth well be the oldest form of magic extant. For we can, for example, find a number of reports in the East to the effect of a guru transferring all his knowledge to his successor before his death, which is usually achieved by an act of long, mutual meditation.

This goes to show that magic as a whole has always existed in many, coexisting models. What has changed, however, is the

stress laid on one model or the other in the course of time.

THE META-MODEL

The meta-model of magic is not a model as such but rather an instruction on the use of the others. For its only advice to the magician is: "Always use the model most adequate to your aims." This may sound a bit trite but we will see that it is not quite as self evident amongst magicians as one might expect. It is rooted in Chaos magic's assertion "Nothing is true. Everything is permitted", which ultimately boils down to pragmatic utilitarianism. Before this aspect is enlarged upon, though, let us look at an example of the models presented here as applied in practice.

We shall take the situation of magical healing to demonstrate how these models differ from each other.

In the spirit model healing is regarded as an exorcism: illness is caused by "evil" or, at least, undesired entities which have to be negated.

The Eight Paths and other Wiccan miscellany

Dogs in the Temple:
The "dogs" were MALE Canaanite temple prostitutes (normally eunuchs, as I understand it), with whom male worshippers had intercourse in order to obtain various boons from the gods, of which the fertility of themselves, their herds and their crops were the chief. A "dog"'s earnings couldn't be contributed to Yaweh's treasury. (Nor could that of a FEMALE temple prostitute!) Now if they were doing the Great Rite with male priests way back when TO make things more fertility, why should Stewart Farrar have a cat over gay men and lesbians being involved in the Craft now?!? (Although, in fairness to him, I'll bet he's never thought of it that way! He strikes me as a reasonable man, all in all...)

As for the Paths:

Meditation is the first and--in my opinion--the most basic, because you use it to get to or enhance some of the other Paths. Trance work is the second, which includes astral projection exercises. Perhaps it's the most important, because it gets us where we go to exercise the power or obtain the wisdom that we want to.

Dancing is a Path that I personal can't use because I'm lame; but I've been told by able-bodied Pagan friends that it's great because it engages the whole self--and especially it helps you be grounded AND Elsewhere at the same time. Binding with cords and other forms of sensory deprivation are good for helping the mind travel beyond the body's limits because one wishes to escape the tedium and discomfort of them. (I'm sorry, but even a flotation tank gets uncomfortable eventually!) Scourging and other repetitive acts also use tedium as a release but are more stimulating than being bound or floating in a tank. (They do NOT use pain. If they're being done THAT intensely, they're being done incorrectly...)

Chanting and mantras use repetitive sound and the inherent nature of some sounds to produce altered states of consciousness.

Drugs (which normally means incense and MAYBE alcohol but NOT hallucinogens and such) variously stimulate, relax, disinhibit or

otherwise change one's mental state.

And that brings us back to the Great Rite and other forms of sex magick, which attempt to involve all levels from the physical to the Divine Within at one time. That's VERY thumbnail; but if anyone wants to know more, I'll be glad to elaborate on the ones I use or have seen used. Oh, and I can--and should--add that the various Paths can be used in combination as well as separately, that there's some variation from one tradition to another as to what the Eight Paths are, and that not ALL traditions have Eight Paths per se!

Bright blessings! Granny Spider

Balance of the God and Goddess
Adrienne

I see the God as That is Created and Destroyed; the Goddess is the Creator and the Destroyer. His knowledge is experiential and he sees the cycle of rebirth from the unique perspective of the being that experiences it. He understands, more so than the Goddess, how the cycle shapes the world of the living. His life cycle of birth to full power to age to death to rebirth parallels our own lives on this earth. The Goddess loves Her children, the God understands His. Through the love they bear for each other, they share in both the knowledge of the mystery of rebirth and in the power, but the knowledge remains His province and the power rests in Her.

--- Maximus-CBCS v1.02
* Origin: Pandora's Box, Ottawa, Ontario (93:9630/1)

Where do we go from here?

By Pete Carroll

Occult revivals occur when the social, economic or intellectual status quo is disturbed by the unexpected. Affluence combined with the collapse of the Roman state religion caused one revival. The rediscovery of classical knowledge in the Renaissance brought about another. Dissatisfaction with catholic hellfire christianity spawned spiritualism, theosophy, the Golden Dawn and Crowley. In our own time anti-semitism, affluence, drugs and oriental ideas spawned another outburst.

Occult revivals are stimulated by economics and by the availability, rather than the creation of ideas. Roman culture was subject to a huge influx of ideas, cults and philosophies from conquered peoples. Written material surviving from this synthesis appeared again as hermetics in the Renaissance. The revivals of the late nineteenth century and the nineteen-sixties owe much to the availability of scientific ideas and oriental philosophies. It is probably more useful then, to look for impending changes in the general situation rather than within the occult itself if we want to second guess the next revival. The period between one revival and the next is shortening rapidly and we are probably due for another around the turn of the century, give or take a decade. I`d like to try and identify some of the factors which may help shape it.

Firstly the millennium. Christianity is unfortunately not yet completely extinguished and humanity will have to cope with a rising tide of apocalypse mania as the calendrical millennium draws closer. Right wing christian fundamentalists in America may even be in a political position to inaugurate a real Armageddon by then. I hope that whatever courage and imagination there is in the occult is put to good use in undermining this sort od idiocy. Those occultists who do jump on the millennial bandwagon have only disaster or ridicule to look forward to.

Economics has a powerful effect on the occult climate. A fairly rapid increase in affluence will often provoke a revival as leisure time becomes available and some minds turn to higher things. Conversely, a decline in living conditions will sometimes make

people seek what they have lost, or a substitute, by occult means. Boom propelled revivals are usually much more fun than slump propelled upsurges. In this country, any increment in occultism arising from socio-economic desperation, is likely to be some species of neo-nazi mystic nationalism. As with millennium madness, the greater honour will, in the long run, go to those occultists who oppose such nonsense. However, the metaphysical fallout from the sixties may yet carry us through to the next boom revival and these problems may not yet arise.

It seems unlikely that anthropology or archaeology will be able to make fresh ideas available for cannibalization by the occult in the next revival. Computerized libraries, satellite photography and global communication systems leave few stones unturned. There seems little chance lost ancient manuscripts, magical tribes or forgotten occult civilizations coming to light nowadays. So it is to science itself that I think we should turn for fresh ammunition.
There are already discernable strains of space mysticism in some quarters of the occult. Questions about the reality or otherwise of supposed visits by aliens should not distract us from recognizing that UFO-mania itself is a mystico-religious phenomena. The UFO-ologist wants to personally receive wisdom for the whole of humanity from some superhuman being. Seeking angels in space suits is to repeat humanity`s perennial mistake, pretending to look outside for what is really inside ourselves.

Quantum physics has been quietly undermining the whole basis of mechanistic cause and effect type science for nearly sixty years. It has been said that if you are not shocked by the implications of quantum physics then you have not understood it. This may be perfectly true for the scientist but for the magician, quantum physics provides elegant confirmation of many of his theories. A quantitative approach to quantum physics is beyond all but the best mathematician. Many of the principles are enshrined in equations for which we have few verbal or visual analogies. Because of this very few laymen or philosophers have been able to appreciate what has been going on.

Briefly in qualitative terms, we now have hard experimental evidence which strongly implies that physical process are, at root, acausal; they just happen out of themselves and that consciousness, or at least the decisions of the observer, can modify or control what happens. Secondly it would seem that pure information can travel anywhere instantaneously and perhaps persists indefinitely, providing there is some sort of affinity, or magical link as we would call it, between that which emits and that which receives. Very few liberties need to be taken with quantum physics to fit in virtually the whole of parapsychology. It remains to be seen if quantum physics can be presented in sufficiently accessible form to provoke another occult revival.

A quantum based revival would effectively demolish the spirit hypothesis. A "spirit" would have to be recognized as nothing more than the information that a phenomenon emitted about itself when it existed physically. Anything else would have to be put down to the creativity of the observer`s subconsciousness. Thus the "tree-ness" of a tree or the quality of a thought is just an extension of the object itself on the plane of non-local information. If you talk to Egyptian gods your subconsciousness is, at best, simply animating the general personality characteristics of the gods projected by their worshippers millennia ago. Spirits cannot be gaseous vertebrates with powers of independent discursive thought. On the practical level quantum physics implies that the medium of magic is not some sort of nebulous psychic energy or force, it is simply a transfer of information. Magical healing or attack is accomplished by long range telepathic suggestion not by astral bandages or thunderbolts. The quantum paradigm forces a re-examination of reincarnation. There is no reason why anybody should not be able to tap the memories of any historical person. Conversely we can all look forward to fragments of our ideas and personalities manifesting in other people in the future.

Telekinesis and related phenomena can be accommodated within the quantum paradigm if we allow intent to expand upon the small degree of fundamental uncertainty, or more properly indeterminacy, in the position and momentum of any object. Prophecy is always the most doubtful of the magical arts although short term prediction or precognition can often be impressive. The quantum model allows for this providing the operator later observes the precognised event. Such apparent nonsense as astrology and homeopathy begin to make more sense in a quantum paradigm which suggests that expectation can have real effects via what one might call a magical level. This is quite over and above the purely psychological effects of expectation that materialists usually invoke to explain away these things.

I`ve heard the quantum occult paradigm described as Big Bang Mysticism and Electro Gnosis. I rather like this, for it implies that the universe is being viewed as a self-created magical organism and that magic itself is a technology we can potentially master because it is a part of the nature of ordinary reality. Of course, what is missing in this scheme are the pseudo certainties of belief in gods and higher powers or even a benign cosmic mind. It throws us

back on our own powers and ingenuities, but isn`t this what the best occultism has always been about anyway ?

(811) Mon 29 Apr 91 3:26
By: Madoc
To: Chris Anderson
Re: What's this "Right" stuff, anyway?
St:

@PID: RA 1.01
@MSGID: 8:7703/8 4dba2fe8
>What would a Wiccan provide as an explanation for behavior that was
>"contrary" in the sense that you've given? We've all seen folks
behave in a way that is *apparently* inconsistent with stated beliefs,
even those that are closely held. What do you believe is the basis
for the difference between a "positive direction along the Path" and
actual behavior that is contrary to this by one who earnestly seeks
"the Path"? The answer is stated clearly enough for many other
religions, but I've never had the opportunity to hear a Wiccan add
his/her windage on this topic. Flip Wilson's answer obviously isn't
going to apply, so where do we go with it? ;)

Chris, sorry for the delay in answering your question. I have written
and re-written my response, and although I still may not have answered
your question herein, I feel that I must reply at last.

First, I must stipulate that what follows is my own interpretation of
Wiccan belief, and my own sense of "morals." You know, the usual
disclaimer.

Second, I wish to deal briefly with the concept of separation of Law
and Moral. What I am writing here has absolutely no relation to the
practice of law. I do not advocate murder, for example, nor do I think
that murder should go unpunished by the State. I recognize that we
live in a society which must have rules in order that the maximum
amount of freedom may be enjoyed by all. I would not hesitate, if I
were a juror, to vote to send a proven criminal to jail, or even to
death, if the situation warranted it. Therefore, let none who read my
words mistake my moral convictions with my beliefs about our judaical
system - I am not in disagreement with the majority of our laws as
they exist.

Finally; the point:

To save space, I'll omit the dictionary definition of 'sin.' I think we all understand that Christians believe in sin, Wiccans do not. As you have stated, members of other religions have their rules clearly stated, so that one may easily decide if one is in error or not (although it's often not quite *that* easy). Wiccans claim to follow only the Rede, which states, "An it harm none, do as thou shalt."

You have asked how a Wiccan can stray from such a path. The answer is complex and far-reaching, and even delves into (ugh) philosophy. I'll try to keep it succinct.

If one thoughtfully examines the Rede, it quickly becomes apparent that almost every action has the potential to harm some creature in some way. Drawing breath can kill micro-organisms that float unseen, in the atmosphere. Drinking water does the same thing. One could choose to marry, and ultimately bring pain and suffering on future generations of children by way of an unhappy union. There is literally no way that one could possibly foresee all circumstances and avoid harming anyone. Yet, that is what the Rede demands. What is the answer?

In my opinion, the answer is obvious. The Wiccan must choose. Each and every Wiccan is responsible for their own actions, and will be accountable to themselves for the results of those actions. The wheels turns, and each Wiccan reaps what they have sown. No Godly mandate or indulgence can save us from the results of our own actions, be they good or bad. But, with ultimate responsibility comes ultimate freedom. No God can shackle my soul or subject me to that which I do not Will. I am supreme within myself, and I am the "captain of my soul." I have chosen to obey certain of society's laws and mores. I have chosen to be a "good" man. Mine is the reward for choosing such action, and mine will be the punishment if I fail to meet my self-imposed responsibilities. As you jested, I cannot claim Flip Wilson's famous defence. Nor do I claim that such things as I do well stem from my Creator - in ultimate hubris, I claim that "As I Will, so mote it be."

Every day, I am met with new decisions. I make those decisions, and then I live with the consequences of my actions. In my opinion, that is what makes me human, what sets me apart from the animals. Man alone can choose, man alone is not chained to genetically imprinted behavior.

I have been asked why, if there is the possibility that the Christian deity exists, do I not choose Christianity on the possibility that it is correct? This is Pascal's famous wager. If I wager that (the Christian) God exists and I am correct, then I win all. If I am wrong and God does not exist, then I have lost nothing, and have lived (hopefully) a good and productive life in the bargain. Why would anyone not accept this wager? My answer to that is that I would not willingly serve any God that would choose one of His/Her creations over another, the good over the bad, the shriven over the heathen. If

I had definitive proof that such a God existed, I would actively oppose Him/Her. I would rather suffer the cold comfort of damnation than continue to exist in a hereafter peopled with only the "saved." This is my choice, and again, as I Will, so mote it be.

>What do you believe is the basis for the difference between a "positive direction along the Path" and actual behavior that is contrary to this by one who earnestly seeks "the Path"?

A fine, difficult question, Chris. As you've stated elsewhere, we've been dancing all around this one for some time. Here goes:

I cannot determine what any one individual's Path is. I am not even sure of my own. I often follow forks in the road until they come to a dead end, and have to double back. Of course, that's the problem one faces in following one's own Will, and not a set of directions laid down by God. My concept of the Path is that it is like many roads, all of which lead eventually to self-knowledge (enlightenment, Godhead, nirvana, and so on). In my theology, my ultimate goal is to become one with the God of my creation by gaining divine knowledge, or gnosis. We've discussed the concept of "hidden knowledge" in the past, yet I feel that my understanding of gnosis differs from yours.

The entire concept of the ancient mystery religions, and of modern "occult" (which mean only 'hidden' after all) religions and practices was based on the concept of the inverted filter. Each person passed through successive layers of filters, gaining knowledge and understanding at each stop, until they could absorb no more (and so could not pass through the next layer of filter). Of course, at each level, the initiate was given to believe that they were now in possession of secret knowledge, and ultimate truth. If they could find legitimate questions that led them to reject or doubt those 'truths' and seek deeper meaning, then they passed through to the next level of understanding. If they did not question, then they were satisfied that they had gained truth.

This 'hidden knowledge' can be obtained outside of the constraints of organized religion; in fact it originally was obtained independently. Just as Newton's Laws could eventually be figured out by a person ignorant of his discoveries, one could find a Path to enlightenment separate from any of the mystery religions. However, just as one attends school to learn that which is already known, so one pursues illumination from the teachings of those who have already achieved more than oneself.

Further, I do not believe that there is one 'right' Path. I accept

that the OTO has valuable knowledge to impart. I accept that Christian Mystics, Jewish Quabalists, Muslim Sufis, and so on all have some piece of the puzzle, and that all will eventually converge on the road to wisdom. I know because I have been to that intersection once or twice, although I am not there now. My Path is my own, and as Van Morrison said, I have "No teacher, no guru, no method."

Can I move in a direction that is contrary to positive movement towards the Laughing Light? You bet. The tough part is that the definition of what is or is not 'positive' is not static. An example: it might be proper that I learn what it means to take another human being's life by killing an intruder in my home. It might not be proper that I learn that lesson by following the orders of a superior officer in time of war. OR VICE VERSA. I must choose at every instance, and I might not immediately know if my choice has given or taken from my search for truth.

There are also times when I might know that I am actively choosing to deviate from my Path. I might choose to sooth a feeling of anxiety about whether or not I can pay the rent this month by yelling at my wife. I'm not using this as an example because it is traditionally "wrong," but because I know that I cannot solve my problems by transferring my anxiety to others. If I choose to ignore what I have already learned, then not only have I lost ground, but I will have to deal with the anger that I've given out at some point.

In conclusion, I believe that I am responsible for my own actions, as others are for theirs. I also believe that if I commit an action which may seem 'right' to me, but which society has deemed to be a crime, I'll be punished by society for breaking that law. I would punish those who break the laws which are meant to hold our society together, such as prohibitions on murder, burglary, and so forth. I believe that my moral convictions are binding only on myself, not on others, and that I'll ultimately deal with the consequences of my thoughts and deeds. I believe that I have no right to judge the moral content of another's actions. I believe in the Wiccan Rede, "An it harm none, do as thou shalt," and I further believe that it is meant to make me consider my actions and their consequences, and to make my own decisions, rather than as a prohibition against any specific action.

There is much that I do not know about Godhead; much that I do not know about Right and Wrong. I have only my instincts and intellect to guide me, but I trust myself to make the right decisions eventually.

Madoc

Sex & Magic

Fra.: Apfelmann

In this article I would like to address the issue of sex and magic. I am quite aware of the fact that this is a loaded subject. It is one of the oldest disciplines in occultism and virtually every magic tradition applies it somewhere down the road. Yet it has always been regarded as the innermost secret discipline. Witches, Shamans, Runesters, Yogis and Magicians of all varieties work with it in one form or another.

To build up, strengthen, direct and aim this powerful energy is an awesome magical tool, as anyone who has ever worked with it knows. Being limited in time and space, but having such a wonderful and eclectic medium to work with, I want to give you a few unbiased ideas on the subject.

No discipline of magic has attracted as much mumbo jumbo or misinformation as sex magic does. Nothing stirs the mind more than the left and right of the so-called middle path quite as vividly. Nothing is more ancient, powerful and misunderstood as Sex magic. Yes, the market on Tantra is booming, as a visit to any occult book shop will show you. Yet well researched, practical introductions into sex magic are virtually non-existent. Male sexist tunnel vision abounds.

One of the reasons being that the general approach towards sexuality and women is steeped in Judeo-Christian hang ups.
The most common approach seems to be: "Just lay down and be the altar dear, you are going to love it." Even such revolutionaries as Aleister Crowley have done very little to improve this. Louis Culling even dares to state in his contemporary work (1971), that a frigid woman is more conductive to sex magic practice than a sensual or, mind you, sexually aggressive one. For this would surely disturb ones concentration on the Great Work.
No wonder that there are few women attracted to these kinds of partners! You will always get what you want in magic and the so-called true will does reveal itself in strange ways. Doing some soul searching and clarifying your motives is quite effective.

Now, regarding literature on this subject there is hope. My german friend Fra.: U.D. has written a comprehensive, pragmatic book on sex magic. It`s title is "Secrets of the German Sex Magicians" (Llewellyn) and he told me last weekend that it is available in the States right now. (I hope he will give me some extracts to post them here...) It beats everything that has ever been published on the subject. Get it!

Now let me point out, one more time, that magic is a practical science. Merely reading about it or going to a workshop will not get you anywhere.
The multitude of sexual expressions is just as great and manifold as human behavior in general. Here, like everywhere in Chaos Magic, it is useful to keep in mind that if it works for you, use it!
Remember, the real sex magicians, male and female, have always known that and discarded social conditioning and taboos, right along with the do`s and don`ts of dogma.
We do magic to liberate ourselves. So if it is possible for one thing to be sacred we logically conclude that everything else can be sacred too.

Auto-, Hetero- and Homosexual expressions are equally valid in sex magic. It is more about expanding ones horizons that about finding a certain "right" way, partner or ritual to do it. The Chaos Magical paradigm kicks right in: Nothing is True, and Everything is Permitted!

The next issue I want to address is the Auto-erotic practice. So let me state this loud and clear: Without auto erotic practice it is impossible to achieve anything in Sex magic!
Auto-eroticism is of central importance because it is the ideal practice and playground. It constitutes a powerful technique in itself, and it makes us independent of partners. Especially in the beginning it is much easier to explore, prolong and amplify orgasmic trance states. For this very same reason it is possible to do effective sex magic with a partner who knows nothing about it but working with a partner who is equally trained in this art is ever so much more effective. Most amateurs believe that sexual magic is something that solely happens between partners in a ritual, but in reality the vast majority of sex magical arts are performed auto-erotically.

Regarding the physical aspects of the sexual magical training first thing to consider is that your body is really _your temple_. And for it to be your ultimate tool and asset it has to be in peak condition. Physical and mental dependencies, be it alcohol, stimulants or even tobacco, will interfere with your ability to develop and direct this tool. I do not want to project a moral attitude on this, or any other subject, but mind, spirit and body

are deeply intertwined. And the more you alter your mind from the outside by using drugs of any sort, the harder it gets to focus your will and physical reaction. If you are in a frizzy condition, you will get frizzy results! Here, as in all magic, the borders are fluid. A good training in practical magic will greatly enhance your sexual magic and vice versa.

A lot of physical exercises in sex magic derive from Tantra Yoga. The only point of disagreement appears to be the way of using the orgasm. In particular, the "traditional" Tantra authors seem to cling to the idea that there is only a limited amount of sperm available to men. Therefore this precious substance is carefully guarded, held back and reassimilated when spent. Western magic does not agree with this belief. Its approach is rather like: the more you spend - the more you get! This applies to male magicians, women have always been pretty much inexhaustible in their orgasmic capacity. What joins both is that the intent in Sex magic is much more result oriented and concrete than in Tantra, where it is mainly transcendental.

The longing for transcendence seems to be inherently natural in human behavior. Yet being western magicians living in the nineties we know that we have to handle the "real world", our physical reality first, and then we can move on to the loftier goals.

A good manual for your physical preparation and training is "Stalking the Wild Orgasm" by Christopher Scott Kilham. Hie work not only includes some excellent yoga exercises, but also gives you some great clues regarding nutrition and aphrodisiacs.
When you get going in this direction you will find that it soon penetrates into many other areas of your magical work. You will be in better physical shape, more relaxed, focused and grounded. Magic is a gut level art. We have to remove it from the intellectual stuff. Trust your own experiences. Strive to conduct your magic work from this part of your body where all magic originates - your loins. Have fun!

With fractalic greetings and laughter * Fra.: Apfelmann *

THE RIDDLE OF THE TRICKSTER
a cross-cultural overview
by
Thunderspud of Dragonfhain

Who is this trickster archetype, the one who inspires such mixed feelings and brouhaha? Trickster has been with us from the beginning. Trickster will be there at the ending. (If there is an ending, Trickster will probably trigger it). Trickster is a creator, a transformer, a joker, a truth teller, a destroyer.

Whoever has created a dance, a song, written a ritual, tailor-made a job, birthed a child or invented a game has partaken of a controlled Trickster energy. After all, in Northwest Native and Inuit tradition, Raven created the world; Loki is known to the Norse as a co creator (and the bringer of Ragnarok); Anansi the spider-trickster among the Ashanti of Ghana and Nareau the spider in Micronesia; Coyote among the Southwest Natives --these are the creator aspects of this wild and uncontrolled energy. Trickster often begins in the void, desiring to bring Order out of Chaos; once Order is imposed, however, Trickster represents the breaking free of negative power from the Universal Order of things.

As a shape-shifter, Trickster is all things to all people, at one time or another, and often simultaneously. Of course Trickster is a creator and a destroyer. Sure he's a family man and a vagabond. Naturally he gives fire to humans and then steals their food before they can cook it. This is his style; when he acts out of selfishness, everyone benefits -- Maui of the Thousand Tricks might snare the Sun to slow it down, making life easier for humans, but he did it so his mother would have more time to cook for him. When he acts out of altruism, there's most always a negative effect --Marawa, a Lou Costello prototype from Banks Island carved human figures from wood and put them in the ground so they would grow and be strong; however, they merely rotted and death came into the world of humans. This shape- shifter not only moves from shape to shape, but from world to world. Number Eleven suffered at the hands of death to free his brothers; his brothers then took his lifeless body away and revived him. In the Winnebago cycle, Trickster dies three times and returns to life three times. In just one collection of Coyote stories, Giving Birth to Thunder, Sleeping With His Daughter, Coyote

dies of a snake bite, a gunshot, an arrow wound, a broken heart, a rock-fall and a drowning; this resembles nothing so much as a Roadrunner cartoon.

Trickster fuzzes the lines between Male and Female, between cunning and stupidity (in one story Coyote steals a horse, in another he almost drowns trying to eat some berries reflected in a stream), between wisdom and stupidity. Trickster tells us the truth about our selves, showing us with truth and wit the sides of our nature that we may be more comfortable not acknowledging; he's the one who points at the Emperor's nakedness, he's Lenny Bruce and Ashleigh Brilliant, Ken Kesey and Uncle Remus, Opus, Geech, Tom Robbins, Abbie Hoffman, Don

Becker, Weird Al Yankovich and David Letterman, holding up a skewed mirror of reality for us to look into. Among the Aztecs, as serious a culture as this continent has ever seen, Ueuecoyotl, a funny and outrageously unacceptable clown figure; in the Southwest, at serious rituals, he's the Koshare speeding around the circle with tickling feathers and rattle, being ignored completely by the priest.

Trickster shines on as a culture bringer: Prometheus steals fire for his poor stunted creations, and pays a terrible and eternal price for his philanthropy. Loki also steals fire for humans, as do Anansi, Raven, Coyote, Maui; so far I have found no less than seventeen stories from different cultures on this theme. Anansi tricked Nyankopon the Sky-God out of his stories and gave them to the humans. Clat, from Banks Island, taught humans how to sleep.

In the stories of the Ashanti, Anansi invented the tar-baby as a ruse to trap an elemental spirit, but in the Native American stories, Coyote is trapped by a tar-baby set up by a farmer. Actually the farmer had caught a rabbit with his tar-baby, but Coyote happened along and asked Rabbit what he was doing there. "The farmer who owns this field got mad at me because I wouldn't eat his melons, so he stuck me here and said he'd come back and make me eat chicken." Rabbit replies, "But I told him I wouldn't do it." Of course, greedy Coyote extricates Rabbit and wraps himself around the tar-baby where he still his when the farmer comes out and shoots him.

So this is the Trickster, the energy that allows us to break out of our stereotypes, whether they've been imposed by ourselves, our families, our culture. This is the energy that opens the world of limitless possibilities and it behooves us all to work with it before it destroys us, to touch the Trickster as he touches us.

.....from RMPJ, Oct.'86

Notes on Kabbalah (a continuing series of many parts)

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Chapter 1.: The Tree of Life

At the root of the Cabalistic view of the world are three fundamental concepts and they provide a natural place to begin. The three concepts are force, form and consciousness and these words are used in an abstract way, as the following examples illustrate:

- high pressure steam in the cylinder of a steam engine provides a force. The engine is a form which constrains the force.

- a river runs downhill under the force of gravity. The river channel is a form which constrains the water to run in a well defined path.

- someone wants to get to the center of a garden maze. The hedges are a form which constrain that person's ability to walk as they please.

- a diesel engine provides the force which drives a boat forwards. A rudder constrains its course to a given direction.

- a politician wants to change the law. The legislative framework of the country is a form which he or she must follow if the change is to be made legally.

- water sits in a bowl. The force of gravity pulls the water down. The bowl is a form which gives its shape to the water.

- a stone falls to the ground under the force of gravity. Its acceleration is constrained to be equal to the force divided by the mass of the stone.

- I want to win at chess. The force of my desire to win is

constrained within the rules of chess.

- I see something in a shop window and have to have it. I am constrained by the conditions of sale (do I have enough money, is it in stock).

- cordite explodes in a gun barrel and provides an explosive force on a bullet. The gas and the bullet are constrained by the form of the gun barrel.

- I want to get a passport. The government won't give me one unless I fill in lots of forms in precisely the right way.

- I want a university degree. The university won't give me a degree unless I attend certain courses and pass various assessments.

In all these examples there is something which is causing change

to take place ("a force") and there is something which causes change to take place in a defined way ("a form"). Without being too pedantic it is possible to identify two very different types of example here:

1. examples of natural physical processes (e.g. a falling stone) where the force is one of the natural forces known to physics (e.g. gravity) and the form is some combination of physical laws which constrain the force to act in a well defined way.

2. examples of people wanting something, where the force is some ill-defined concept of "desire", "will", or "drives", and the form is one of the forms we impose upon ourselves (the rules of chess, the Law, polite behavior etc.).

Despite the fact that the two different types of example are "only metaphorically similar", Kabbalists see no fundamental distinction between them. To the Kabbalist there are forces which cause change in the natural world, and there are corresponding psychological forces which drive us to change both the world and ourselves, and whether these forces are natural or psychological they are rooted in the same place: consciousness. Similarly, there are forms which the component parts of the physical world seem to obey (natural laws) and there are completely arbitrary forms we create as part of the process of living (the rules of a game, the shape of a mug, the design of an engine, the syntax of a language) and these forms are also rooted in the same place: consciousness. It is a Cabalistic axiom that there is a prime cause which underpins all the manifestations of force and form in both the natural and psychological world and that prime cause I have called consciousness for lack of a better word.

Consciousness is undefinable. We know that we are conscious in different ways at different times - sometimes we feel free and happy, at other times trapped and confused, sometimes angry and passionate, sometimes cold and restrained - but these words describe manifestations of consciousness. We can define the manifestations of consciousness in terms of manifestations of consciousness, which is about as useful as defining an ocean in terms of waves and foam. Anyone who attempts to define

consciousness itself tends to come out of the same door as they went in. We have lots of words for the phenomena of consciousness - thoughts, feelings, beliefs, desires, emotions, motives and so on - but few words for the states of consciousness which give rise to these phenomena, just as we have many words to describe the surface of a sea, but few words to describe its depths. Kabbalah provides a vocabulary for states of consciousness underlying the phenomena, and one of the purposes of these notes is to explain this vocabulary, not by definition, but mostly by metaphor and analogy. The only genuine method of understanding what the vocabulary means is by attaining various states of consciousness in a predictable and reasonably objective way, and Kabbalah provides practical methods for doing this.

A fundamental premise of the Cabalistic model of reality is that there is a pure, primal, and undefinable state of consciousness which manifests as an interaction between force and form. This is virtually the entire guts of the Cabalistic view of things, and almost everything I have to say from now on is based on this trinity of consciousness, force, and form. Consciousness comes first, but hidden within it is an inherent duality; there is an energy associated with consciousness which causes change (force), and there is a capacity within consciousness to constrain that energy and cause it to manifest in a well-defined way (form).

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                First Principle
                      of
            /   Consciousness    \
           /                      \
          /                        \
Capacity                          Raw
to take   _________________ Energy
 Form
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Figure 1.

What do we get out of raw energy and an inbuilt capacity for form and structure? Is there yet another hidden potential within this trinity waiting to manifest? There is. If modern physics is to be believed we get matter and the physical world. The cosmological Big Bang model of raw energy surging out from an infinitesimal point and condensing into basic forms of matter as it cools, then into stars and galaxies, then planets, and ultimately living creatures, has many points of similarity with the Cabalistic model. In the Big Bang model a soup of energy condenses according to some yet-to-be-formulated Grand-Universal-Theory into our physical world. What Kabbalah does suggest (and modern physics most certainly does not!) is that matter and consciousness are the same stuff, and differ only in the degree of structure imposed - matter is consciousness so heavily structured and constrained that its behavior becomes describable using the regular and simple laws of physics. This is shown in Fig. 2. The primal, first principle of consciousness is synonymous with the idea of "God".

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                First Principle
                      of
            /   Consciousness    \
           /          |            \
          /           |             \
Capacity            |              Raw
to take   _______________ Energy/Force
 Form               |
          \         |             /
           \        |            /
            \       |           /
                   Matter
                 The World
```

Figure 2

The glyph in Fig. 2 is the basis for the Tree of Life. The first principle of consciousness is called Kether, which means Crown. The raw energy of consciousness is called Chockhmah or Wisdom, and the capacity to give form to the energy of consciousness is called Binah, which is sometimes translated as Understanding, and sometimes as Intelligence. The outcome of the interaction of force and form, the physical world, called Malkuth or Kingdom. This quaternery is a Cabalistic representation of God-the-Knowable, in the sense that it the most primitive representation of God we are capable of comprehending; paradoxically, Kabbalah also contains a notion of God-the-Unknowable which transcends this glyph, and is called En Soph. There is not much I can say about En Soph, and what I can say I will postpone for later.

God-the-Knowable has four aspects, two male and two female: Kether and Chokhmah are both represented as male, and Binah and Malkuth are represented as female. One of the titles of Chokhmah is Abba, which means Father, and one of the titles of Binah is Aima, which means Mother, so you can think of Chokhmah as God-the-Father, and Binah as God-the-Mother. Malkuth is the daughter, the female spirit of God-as-Matter, and it would not be wildly wrong to think of her as Mother Earth. One of the more pleasant things about Kabbalah is that its symbolism gives equal place to both male and female.

And what of God-the-Son? Is there also a God-the-Son in

Kabbalah? There is, and this is the point where Kabbalah tackles the interesting problem of thee and me. The glyph in Fig. 2 is a model of consciousness, but not of self-consciousness, and self-consciousness throws an interesting spanner in the works.

The Fall

Self-consciousness is like a mirror in which consciousness sees itself reflected. Self-consciousness is modelled in Kabbalah by making a copy of figure 2.

```
                Consciousness
                      of
            /   Consciousness    \
           /          |           \
          /           |            \
   Consciousness      |        Consciousness
        of   ___________________     of
       Form           |        Energy/Force
          \           |            /
           \          |           /
            \         |          /
                Consciousness
                    of the
                    World
```

Figure 3

Figure 3. is Figure 2. reflected through self-consciousness. The overall effect of self-consciousness is to add an additional layer to Figure 2. as follows:

```
                First Principle
                      of
            /   Consciousness    \
           /          |           \
          /           |            \
   Capacity           |              Raw
   to take   _______________ Energy/Force
    Form              |
          \           |            /
           \          |           /
            \         |          /
                Consciousness
                      of
            /   Consciousness    \
```

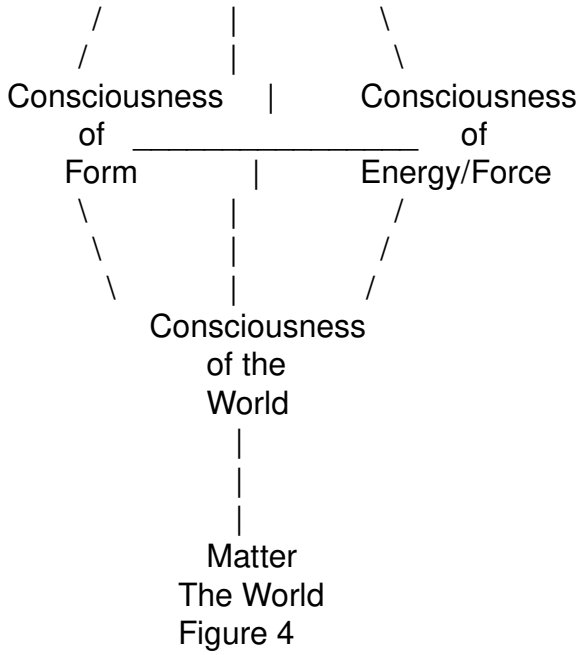
Consciousness of Form
Consciousness of Energy/Force
Consciousness of the World
Matter
The World
Figure 4

Fig. 2 is sometimes called "the Garden of Eden" because it represents a primal state of consciousness. The effect of self-consciousness as shown in Fig. 4 is to drive a wedge between the First Principle of Consciousness (Kether) and that Consciousness realized as matter and the physical world (Malkuth). This is called "the Fall", after the story of Adam and Eve in the Garden of Eden. From a Cabalistic point of view the story of Eden, with the Tree of Knowledge of Good and Evil, the serpent and the temptation, and the casting out from the Garden has a great deal of meaning in terms of understanding the evolution of consciousness.

Self-consciousness introduces four new states of consciousness: the Consciousness of Consciousness is called Tipheret, which means Beauty; the Consciousness of Force/Energy is called Netzach, which means Victory or Firmness; the Consciousness of Form is called Hod, which means Splendor or Glory, and the Consciousness of Matter is called Yesod, which means Foundation. These four states have readily observable manifestations, as shown below in Fig. 5:

```
                The Self
            Self-Importance
             Self-Sacrifice
          /        |        \
         /         |         \
        /          |          \
   Language        |        Emotions
Abstraction_______________Drives
   Reason          |       Feelings
        \          |         /
         \         |        /
          \        |       /
           \   Perception  /
             Imagination
              Instinct
            Reproduction
```

Figure 5

Figure 4. is almost the complete Tree of Life, but not quite -

there are still two states missing. The inherent capacity of consciousness to take on structure and objectify itself (Binah, God-the-Mother) is reflected through self-consciousness as a perception of the limitedness and boundedness of things. We are conscious of space and time, yesterday and today, here and there, you and me, in and out, life and death, whole and broken, together and apart. We see things as limited and bounded and we have a perception of form as something "created" and "destroyed". My car was built a year ago, but it was smashed yesterday. I wrote an essay, but I lost it when my computer crashed. My granny is dead. The river changed its course. A law has been repealed. I broke my coffee mug. The world changes, and what was here yesterday is not here today. This perception acts like an "interface" between the quaternary of consciousness which represents "God", and the quaternary which represents a living self-conscious being, and two new states are introduced to represent this interface. The state which represents the creation

of new forms is called Chesed, which means Mercy, and the state which represents the destruction of forms is called Gevurah, which means Strength. This is shown in Fig. 6. The objectification of forms which takes place in a self-conscious being, and the consequent tendency to view the world in terms of limitations and dualities (time and space, here and there, you and me, in and out, God and Man, good and evil...) produces a barrier to perception which most people rarely overcome, and for this reason it has come to be called the Abyss. The Abyss is also marked on Figure 6.

```
                    First Principle
                          of
              /   Consciousness     \
             /          |            \
            /           |             \
       Capacity         |             Raw
       to take  _______________ Energy/Force
        Form            |              |
          |\            |             /|
          | \           |            / |
   --------------Abyss---------------
          |  \         |          /   |
   Destruction         |         Creation
        of_____\_____|_____ /____of
        Form     \     |     /    Form
          | \     \   |    /    /  |
          |  \     \  |   /    /   |
          |   \ Consciousness /     |
          |            of           |
          |  /  Consciousness    \  |
          | /          |          \ |
          |/           |           \|
    Consciousness     |      Consciousness
          of  _________________     of
       \ Form          |      Energy/Force
        \ \            |          / /
         \ \           |         / /
          \  \         |        /  /
           \     Consciousness      /
           \           of          /
```

```
\        the World         /
 \                        /
  \         |            /
   \        |           /
    \       |          /
```

Matter
The World

Figure 6

The diagram in Fig. 6 is called the Tree of Life. The "constructionist" approach I have used to justify its structure is a little unusual, but the essence of my presentation can be found in the "Zohar" under the guise of the Macroprosopus and Microprosopus, although in this form it is not readily accessible to the average reader. My attempt to show how the Tree of Life can be derived out of pure consciousness through the interaction of an abstract notion of force and form was not intended to be a convincing exercise from an intellectual point of view - the Tree of Life is primarily a gnostic rather than a rational or intellectual explanation of consciousness and its interaction with the physical world.

The Tree is composed of 10 states or sephiroth (sephiroth plural, sephira singular) and 22 interconnecting paths. The age of this diagram is unknown: there is enough information in the 13th. century "Sepher ha Zohar" to construct this diagram, and the doctrine of the sephiroth has been attributed to Isaac the Blind in the 12th. century, but we have no certain knowledge of its origin. It probably originated sometime in the interval between the 6th. and 13th. centuries AD. The origin of the word "sephira" is unclear - it is almost certainly derived from the Hebrew word for "number" (SPhR), but it has also been attributed to the Greek word for "sphere" and even to the Hebrew word for a sapphire (SPhIR). With a characteristic aptitude for discovering hidden meanings everywhere, Kabbalists find all three derivations useful, so take your pick.

In the language of earlier Cabalistic writers the sephiroth represented ten primeval emanations of God, ten foci through which the energy of a hidden, absolute and unknown Godhead (En Soph) propagated throughout the creation, like white light passing through a prism. The sephiroth can be interpreted as aspects of God, as states of consciousness, or as nodes akin to the Chakras in the occult anatomy of a human being .

I have left out one important detail from the structure of the Tree. There is an eleventh "something" which is definitely *not* a sephira, but is often shown on modern representations of the Tree. The Cabalistic "explanation" runs as follows: when Malkuth "fell" out of the Garden of Eden (Fig. 2) it left behind a "hole" in the fabric of the Tree, and this "hole", located in the center of the Abyss, is called Daath, or Knowledge. Daath is *not* a sephira; it is a hole. This may sound like gobbledy-gook,

and in the sense that it is only a metaphor, it is.

The completed Tree of Life with the Hebrew titles of the sephiroth is shown below in Fig. 7.

```
                    En Soph
        /-------------------------\
       /                            \
      (              Kether          )
            /     (Crown)      \
           /          |           \
          /           |            \
         /            |             \
     Binah            |            Chokhmah
(Understanding)_________    (Wisdom)
 (Intelligence)     |              |
       |\            |             /|
       | \         Daath          / |
       |  \    (Knowledge)     /   |
       |   \         |         /    |
   Gevurah \        |        /   Chesed
  (Strength)\_____|_____/__ (Mercy)
       |        \     |     /      (Love)
       | \       \    |    /       / |
       |  \       \   |   /       /  |
       |   \     Tipheret      /    |
       |    /    (Beauty)      \    |
       |   /          |          \  |
       | /            |           \ |
       |/             |            \|
      Hod             |           Netzach
   (Glory) _______________(Victory)
  (Splendor)       |          (Firmness)
      \ \          |             / /
       \ \         |            / /
       \  \        |           / /
        \  \       |          /  /
        \   \     Yesod       /  /
         \     (Foundation)    /
          \                   /
           \        |        /
            \       |       /
```

\ | /
Malkuth
(Kingdom)

Figure 7

From an historical point of view the doctrine of emanations and the Tree of Life are only one small part of a huge body of Cabalistic speculation about the nature of divinity and our part in creation, but it is the part which has survived. The Tree continues to be used in the Twentieth Century because it has proved to be a useful and productive symbol for practices of a magical, mystical and religious nature. Modern Kabbalah in the Western Mystery Tradition is largely concerned with the understanding and practical application of the Tree of Life, and the following set of notes will list some of the characteristics of each sephira in more detail so that you will have a "snapshot" of what each sephira represents before going on to examine the sephiroth and the "deep structure" of the Tree in more detail.

Chapter 2.: Sephirothic Correspondences

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew dictionary to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.

2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one

correspondence which appears to pre-date Copernicus!

3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face sephiroth have been attributed an element.

4. Briatic color. This is the color of the sephira as seen in the world of Creation, Briah. There are color scales for the other three worlds but I haven't found them to be useful in practical work.

5. Magical Image. Useful in meditations; some are astute.

6. The Briatic Correspondence is an abstract quality which says something about the essence of the way the sephira expresses itself.

7. The Illusion characterizes the way in which the energy of the sephira clouds one's judgement; it is something which is *obviously* true. Most people suffer from one or more of these according to their temperament.

8. The Obligation is a personal quality which is demanded of an initiate at this level.

9. The Virtue and Vice are the energy of the sephiroth as it manifests in a positive and negative sense in the personality.

10. Klippoth is a word which means "shell". In medieval Kabbalah each sephira was "seen" to be adding form to the sephira which preceded it in the Lightning Flash (see Chapter 3.). Form was seen to an accretion, a shell around the pure divine energy of the Godhead, and each layer or shell hid the divine radiance a little bit more, until God was buried in form and exiled in matter, the end-point of the process. At the time attitudes to matter were tainted with the Manichean notion that matter was evil, a snare for the spirit, and consequently the Klippoth or shells were "demonised" and actually turned into demons. The correspondence I have given here restores the original notion of a shell of form *without* the corresponding force to activate it; it is the lifeless, empty husk of a sephira devoid of force, and while it isn't a literal demon, it is hardly a bundle of laughs when you come across it.

11. The Command refers to the Four Powers of the Sphinx, with an extra one added for good measure.

12. The Spiritual Experience is just that.

13. The Titles are a collection of alternative names for the sephira; most are very old.

14. The God Name is a key to invoking the power of the sephira in the world of emanation, Atziluth.

13. The Archangel mediates the energy of the sephira in the world of creation, Briah.

14. The Angel Order administers the energy of the sephira in the world of formation, Yetzirah.

15. The Keywords are a collection of phrases which summarize key aspects of the sephira.

==========

Sephira: Malkuth Meaning: Kingdom

Planet: Cholem Yesodeth Element: earth
--------(the Breaker of
the Foundations, sphere of the elements, the Earth)

Briatic Color: brown Number: 10
---------- (citrine, russet-red,------
olive green, black)

Magical Image: a young woman crowned and throned

Briatic Correspondence: stability

Illusion: materialism Obligation: discipline

Virtue: discrimination Vice: avarice & inertia

Klippoth: stasis Command: keep silent

Spiritual Experience: Vision of the Holy Guardian Angel

Titles: The Gate; Gate of Death; Gate of Tears; Gate of Justice;
------ The Inferior Mother; Malkah, the Queen; Kallah, the Bride; the Virgin.

God Name: Adonai ha Aretz Archangel: Sandalphon
-------- Adonai Malekh ---
Angel Order: Ishim

Keywords:the real world, physical matter, the Earth, Mother Earth, the physical elements, the natural world, sticks & stones, possessions, faeces, practicality, solidity, stability, inertia, heaviness, bodily death, incarnation.

==========

Sephira: Yesod Meaning: Foundation

Planet: Levanah (the Moon) Element: Aethyr

Briatic Color: purple Number: 9

Magical Image: a beautiful man, very strong (e.g. Atlas)

Briatic Correspondence: receptivity, perception

Illusion: security Obligation: trust

Virtue: independence Vice: idleness

Klippoth: zombieism, robotism Command: go!

Spiritual Experience: Vision of the Machinery of the Universe
---
Titles: The Treasure House of Images

God Name: Shaddai el Chai Archangel: Gabriel

Angel Order: Cherubim

Keywords: perception, interface, imagination, image, appearance, glamour, the Moon, the unconscious, instinct, tides, illusion, hidden infrastructure, dreams, divination, anything as it seems to be and not as it is, mirrors and crystals, the "Astral Plane", Aethyr, glue, tunnels, sex & reproduction, the genitals, cosmetics, instinctive magic (psychism), secret doors, shamanic tunnel.

==========

Sephira: Hod Meaning: Glory, Splendor

Planet: Kokab (Mercury) Element: air

Briatic Color: orange Number: 8

Magical Image: an hermaphrodite

Briatic Correspondence: abstraction

Illusion: order Obligation: learn

Virtue: honesty, truthfulness Vice: dishonesty

Klippoth: rigidity Command: will

Spiritual Experience: Vision of Splendor

Titles: -

God Name: Elohim Tzabaoth Archangel: Raphael

Angel Order: Beni Elohim

Keywords: reason, abstraction, communication, conceptualization, logic, the sciences, language, speech, money (as a concept), mathematics, medicine & healing, trickery, writing, media (as communication), pedantry, philosophy, Kabbalah (as an abstract system), protocol, the Law, ownership, territory, theft, "Rights", ritual magic.

==========

Sephira: Netzach Meaning: Victory, Firmness

Planet: Nogah (Venus) Element: water

Briatic Color: green Number: 7

Magical Image: a beautiful naked woman

Briatic Correspondence: nurture

Illusion: projection Obligation: responsibility

Virtue: unselfishness Vice: selfishness

Klippoth: habit, routine Command: know

Spiritual Experience: Vision of Beauty Triumphant

Titles: -

God Name: Jehovah Tzabaoth Archangel: Haniel

Angel Order: Elohim

Keywords: passion, pleasure, luxury, sensual beauty, feelings, drives, emotions - love, hate, anger, joy, depression, misery, excitement, desire, lust; nurture, libido, empathy, sympathy, ecstatic magic.

==========

Sephira: Tipheret Meaning: Beauty

Planet: Shemesh (the Sun) Element: fire

Briatic Color: yellow Number: 6

Magical Image: a king, a child, a sacrificed god

Briatic Correspondence: centrality, wholeness

Illusion: identification Obligation: integrity

Virtue: devotion to the Great Work Vice: pride, self-importance
---
Klippoth: hollowness Command: dare

Spiritual Experience: Vision of Harmony

Titles: Melekh, the King; Zoar Anpin, the lesser countenance, the
------ Microprosopus; the Son; Rachamin, charity.

God Name: Aloah va Daath Archangel: Michael

Angel Order: Malachim

Keywords: harmony, integrity, balance, wholeness, the Self, self-importance, self-sacrifice, the Son of God, centrality, the Philospher's Stone, identity, the solar plexus, a King, the Great Work.

==========

Sephira: Gevurah Meaning: Strength

Planet: Madim (Mars)

Briatic Color: red Number: 5

Magical Image: a mighty warrior

Briatic Correspondence: power

Illusion: invincibility Obligation: courage & loyalty

Virtue: courage & energy Vice: cruelty

Klippoth: bureaucracy

Spiritual Experience: Vision of Power

Titles: Pachad, fear; Din, justice.

God Name: Elohim Gevor Archangel: Kamael

Angel Order: Seraphim

Keywords: power, justice, retribution (eaten cold), the Law (in execution), cruelty, oppression, domination & the Power Myth, severity, necessary destruction, catabolism, martial arts.

==========

Sephira: Chesed Meaning: Mercy

Planet: Tzadekh (Jupiter)

Briatic Color: blue Number: 4

Magical Image: a mighty king

Briatic Correspondence: authority

Illusion: being right (self-righteousness) Obligation: humility
---

Virtue: humility & obedience Vice: tyranny, hypocrisy, bigotry, gluttony
---
Klippoth: ideology

Spiritual Experience: Vision of Love

Titles: Gedulah, magnificence, love, majesty

God Name: El Archangel: Tzadkiel

Angel Order: Chasmalim

Keywords: authority, creativity, inspiration, vision, leadership, excess, waste, secular and spiritual power, submission and the Annihilation Myth, the atom bomb, obliteration, birth, service.

==========

Non-Sephira: Daath Meaning: Knowledge

Daath has no manifest qualities and cannot be invoked directly.

Keywords: hole, tunnel, gateway, doorway, black hole, vortex.

==========

Sephira: Binah Meaning: Understanding,

Planet: Shabbathai (Saturn)

Briatic Color: black Number: 3

Magical Image: an old woman on a throne

Briatic Correspondence: comprehension

Illusion: death

Virtue: silence Vice: inertia

Klippoth: fatalism

Spiritual Experience: Vision of Sorrow

Titles: Aima, the Mother; Ama, the Crone; Marah, the bitter sea; Khorsia, the Throne; the Fifty Gates of Understanding; Intelligence; the Mother of Form; the Superior Mother.

God Name: Elohim Archangel: Cassiel

Angel Order: Aralim

Keywords: limitation, form, constraint, heaviness, slowness, old-age, infertility, incarnation, karma, fate, time, space, natural law, the womb and gestation, darkness, boundedness, enclosure, containment, fertility, mother, weaving and spinning, death (annihilation).

==========

Sephira: Chokhmah Meaning: Wisdom

Planet: Mazlot (the Zodiac, the fixed stars)

Briatic Color: silver/white Number: 2
grey

Magical Image: a bearded man

Briatic Correspondence: revolution

Illusion: independence

Virtue: good Vice: evil

Klippoth: arbitrariness

Spiritual Experience: Vision of God face-to-face

Titles: Abba, the Father. The Supernal Father.

God Name: Jah Archangel: Ratziel

Angel Order: Auphanim

Keywords: pure creative energy, lifeforce, the wellspring.

==========

Sephira: Kether Meaning: Crown

Planet: Rashith ha Gilgalim (first swirlings, the Big Bang)

Briatic Color: pure white Number: 1

Magical Image: a bearded man seen in profile

Briatic Correspondence: unity

Illusion: attainment

Virtue: attainment Vice: ---

Klippoth: futility

Spiritual Experience: Union with God

Titles: Ancient of Days, the Greater Countenance (Macroprosopus), the White Head, Concealed of the Concealed, Existence of Existences, the Smooth Point, Rum Maalah, the Highest Point.

God Name: Eheieh Archangel: Metatron

Angel Order: Chaioth ha Qadesh

Keywords: unity, union, all, pure consciousness, God, the Godhead, manifestation, beginning, source, emanation.

Chapter 3: The Pillars & the Lightning Flash

In Chapter 1. the Tree of Life was derived from three concepts, or rather one primary concept and two derivative concepts which are "contained" within it. The primary concept was called consciousness, and it was said to "contain" within it the two complementary concepts of force and form. This chapter builds on the idea by introducing the three Pillars of the Tree, and uses the Pillars to clarify a process called the Lightning Flash.

The Three Pillars are shown in Figure 8. below.

```
   Pillar        Pillar         Pillar
     of            of              of
    Form      Consciousness     Force
 (Severity)   (Mildness)      (Mercy)

                  Kether
            /    (Crown)      \
           /        |           \
          /         |            \
         /          |             \
     Binah          |           Chokhmah
(Understanding)_________     (Wisdom)
 (Intelligence)    |              |
       |\          |             /|
       | \        Daath         / |
       |  \    (Knowledge)     /  |
       |   \       |         /    |
   Gevurah \       |        /   Chesed
  (Strength)\_____|_____/__ (Mercy)
       |       \     |     /     (Love)
       | \      \    |    /      / |
       |  \      \   |   /      /  |
       |   \    Tipheret      /    |
       |    /   (Beauty)      \    |
       |   /        |          \   |
       | /          |           \ |
       |/           |            \|
     Hod            |           Netzach
  (Glory) _______________(Victory)
```

```
(Splendor)        |          (Firmness)
    \ \           |             / /
     \ \          |            / /
     \   \        |           / /
      \   \       |          /   /
      \    \     Yesod       /   /
       \      (Foundation)    /
        \                    /
         \        |         /
          \       |        /
           \      |       /
              Malkuth
             (Kingdom)
```

Figure 8

Not surprisingly the three pillars are referred to as the pillars of consciousness, force and form. The pillar of consciousness contains the sephiroth Kether, Tiphereth, Yesod and Malkuth; the pillar of force contains the sephiroth Chokhmah, Chesed and Netzach; the pillar of form contains the sephiroth Binah, Gevurah and Hod. In older Cabalistic texts the pillars are referred to as the pillars of mildness, mercy and severity, and it is not immediately obvious how the older jargon relates to the new. To the medieval Kabbalist (and this is a recurring metaphor in the Zohar) the creation as an emanation of God is a delicate *balance* (metheqela) between two opposing tendencies: the mercy of God, the outflowing, creative, life-giving and sustaining tendency in God, and the severity or strict judgement of God, the limiting, defining, life-taking and ultimately wrathful or destructive tendency in God. The creation is "energized" by these two tendencies as if stretched between the poles of a battery.

Modern Kabbalah makes a half-hearted attempt to remove the more obvious anthropomorphisms in the descriptions of "God"; mercy and severity are misleading terms, apt to remind one of a man with a white beard, and even in medieval times the terms had distinctly technical meanings as the following quotation shows [1]:

> "It must be remembered that to the Kabbalist, judgement [Din - judgement, another title of Gevurah] means the imposition of limits and the correct determination of things. According to Cordovero the quality of judgement is inherent in everything insofar as everything wishes to remain what it is, to stay within its boundaries."

I understand the word "form" inprecisely this sense - itis that which defines *what* a thing is, the structure whereby a given thing is distinct from every other thing.

As for "consciousness", I use the word "consciousness" in a sense so abstract that it is virtually meaningless, and according to whim I use the word God instead, where it is understood that both words are placeholders for something which is potentially knowable in the gnostic sense only - consciousness can be *defined* according to the *forms* it takes, in which case we are

defining the forms, *not* the consciousness. The same qualification applies to the word "force". My inability to define two of the three concepts which underpin the structure of the Tree is a nuisance which is tackled traditionally by the use of extravagant metaphors, and by elimination ("not this, not that").

The classification of sephiroth into three pillars is a way of saying that each sephira in a pillar partakes of a common quality which is "inherited" in a progressively more developed and structured form from of the top of a pillar to the bottom. Tipheret, Yesod and Malkuth all share with Kether the quality of "consciousness in balance" or "synthesis of opposing qualities", or but in each case it is expressed differently according to the increased degree of structure imposed. Likewise, Chokhmah, Chesed and Netzach share the quality of force or energy or expansiveness, and Binah, Gevurah and Hod share the quality of form, definition and limitation. From Kether down to Malkuth, force and form are combined; the symbolism of the Tree has something in common with a production line, with molten metal coming in one end and finished cars coming out the other, and with that metaphor we are now ready to describe the Lightning Flash, the process whereby God takes on flesh, the process which created and sustains the creation.

In the beginning...was Something. Or Nothing. It doesn't really matter which term we use, as both are equally meaningless in this context. Nothing is probably the better of the two terms, because I can use Something in the next paragraph. Kabbalists call this Nothing "En Soph" which literally means "no end" or infinity, and understand by this a hidden, unmanifest God-in-Itself.

Out of this incomprehensible and indescribable Nothing came Something. Probably more words have been devoted to this moment than any other in Kabbalah, and it is all too easy to make fun the effort which has gone into elaborating the indescribable, so I won't, but in return do not expect me to provide a justification for why Something came out of Nothing. It just did. A point crystallized in the En Soph. In some versions of the story the En Soph "contracted" to "make room" for the creation (Isaac Luria's theory of Tsimtsum), and this is probably an important clarification for those who have rubbed noses with the hidden face of God, but for the purposes of these notes it is enough that a point crystallized. This point was the crown of creation, the sephira Kether, and within Kether was contained all the unrealized potential of the creation.

An aspect of Kether is the raw creative force of God which blasts into the creation like the blast of hot gas which keeps a hot air balloon in the air. Kabbalists are quite clear about this; the creation didn't just happen a long time ago - it is happening all the time, and without the force to sustain it the creation would crumple like a balloon. The force-like aspect within Kether is the sephira Chokhmah and it can be thought of as the will of God, because without it the creation would cease to *be*. The whole of creation is maintained by this ravening, primeval desire to *be*, to become, to exist, to change, to evolve. The experiential distinction between Kether, the point of emanation, and Chokhmah, the creative outpouring, is elusive, but some of the difference is captured in the phrases "I am" and "I become".

Force by itself achieves nothing; it needs to be contained, and the balloon analogy is appropriate again. Chokhmah contains within it the necessity of Binah, the Mother of Form. The person who taught me Kabbalah (a woman) told me Chokhmah (Abba, the Father) was God's prick, and Binah (Aima, the mother) was God's womb, and left me with the picture of one half of God continuously ejaculating into the other half. The author of the Zohar also makes frequent use of sexual polarity as a metaphor to describe the relationship between force and form, or mercy and severity (although the most vivid sexual metaphors are used for the marriage of the Microprosopus and his bride, the Queen and Inferior Mother, the sephira Malkuth).

The sephira Binah is the Mother of Form; form exists within Binah as a potentiality, not as an actuality, just as a womb contains the potential of a baby. Without the possibility of form, no thing would be distinct from any other thing; it would be impossible to distinguish between things, impossible to have individuality or identity or change. The Mother of Form contains the potential of form within her womb and gives birth to form when a creative impulse crosses the Abyss to the Pillar of Force and emanates through the sephira Chesed. Again we have the idea of "becoming", of outflowing creative energy, but at a lower level. The sephira Chesed is the point at which form becomes perceptible to the mind as an inspiration, an idea, a vision, that "Eureka!" moment immediately prior to rushing around shouting "I've got it! I've got it!" Chesed is that quality of genuine inspiration, a sense of being "plugged in" which characterizes the visionary leaders who drive the human race onwards into every new kind of endeavour. It can be for good or evil; a leader who can tap the petty malice and vindictiveness in any person and channel it into a vision of a new order and genocide is just as much a visionary as any other, but the positive side of Chesed is the humanitarian leader who brings about genuine improvements to our common life.

No change comes easy; as Cordova points out "everything wishes to remain what it is". The creation of form is balanced in the sephira Gevurah by the preservation and destruction of form. Any impulse of change is channelled through Gevurah, and if it is not resisted then something will be destroyed. If you want to make paper you cut down a tree. If you want to abolish slavery you have to destroy the culture which perpetuates it. If you want to change someone's mind you have to destroy that person's beliefs about the matter in question. The sephira Gevurah is the quality of strict judgement which opposes change, destroys the unfamiliar, and corresponds in many ways to an immune system within the body of God.

There has to be a balance between creation and destruction. Too much change, too many ideas, too many things happening too quickly can have the quality of chaos (and can literally become that), whereas too little change, no new ideas, too much form and structure and protocol can suffocate and stifle. There has to be a balance which "makes sense" and this "idea of balance" or "making sense" is expressed in the sephira Tiphereth. It is an instinctive morality, and it isn't present by default in the human species. It isn't based on cultural norms; it doesn't have its roots in upbringing (although it is easily destroyed by it). Some people have it in a large measure, and some people are (to all intents and purposes) completely lacking in it. It doesn't necessarily respect conventional morality: it may laugh in its face. I can't say what it is in any detail, because it is peculiar and individual, but those who have it have a natural quality of integrity, soundness of judgement, an instinctive sense of rightness, justice and compassion, and a willingness to fight or suffer in defense of that sense of justice. Tiphereth is a paradoxical sephira because in many people it is simply not there. It can be developed, and that is one of the goals of initiation, but for many people Tiphereth is a room with nothing in it.

Having passed through Gevurah on the Pillar of Form, and found its way through the moral filter of Tiphereth, a creative impulse picks up energy once more on the Pillar of Force via the Sephira Netzach, where the energy of "becoming" finds its final expression in the form of "vital urges". Why do we carry on

living? Why bother? What is it that compels us to do things? An artist may have a vision of a piece of art, but what actually compels the artist to paint or sculpt or write? Why do we want to compete and win? Why do we care what happens to others? The sephira Netzach expresses the basic vital creative urges in a form we can recognize as drives, feelings and emotions. Netzach is pre-verbal; ask a child why he wants a toy and the answer will be "I just do". "But why," you ask, wondering why he doesn't want the much more "sensible" toy you had in mind. "Why don't you want this one here."

"I just don't. I want this one."

"But what's so good about that one."

"I don't know what to say...I just like it."

This conversation is not fictitious and is quintessentially Netzach. The structure of the Tree of Life posits that the basic driving forces which characterize our behavior are pre-verbal and non-rational; anyone who has tried to change another person's basic nature or beliefs through force of rational argument will know this.

After Netzach we go to the sephira Hod to pick up our last cargo of Form. Ask a child why they want something and they say "I just do". Press an adult and you will get an earful of "reasons". We live in a culture where it is important (often essential) to give reasons for the things we do, and Hod is the sephira of form where it is possible to give shape to our wants in terms of reasons and explanations. Hod is the sephira of abstraction, reason, logic, language and communication, and a reflection of the Mother of Form in the human mind. We have a innate capacity to abstract, to go immediately from the particular to the general, and we have an innate capacity to communicate these abstractions using language, and it should be clear why the alternative translation of Binah is "intelligence"; Binah is the "intelligence of God", and Hod underpins what we generally recognize as intelligence in people - the ability to grasp complex abstractions, reason about them, and articulate this understanding using some means of communication.

The synthesis of Hod and Netzach on the Pillar of Consciousness is the sephira Yesod. Yesod is the sephira of interface, and the comparison with computer peripheral interfaces is an excellent one. Yesod is sometimes called "the Receptacle of the Emanations", and it interfaces the emanations of all three pillars to the sephira Malkuth, and it is through Yesod that the final abstract form of something is realized in matter. Form in Yesod is no longer abstract; it is explicit, but not yet individual - that last quality is reserved for Malkuth alone. Yesod is like the mold in a bottle factory - the mold is a realization of the abstract idea "bottle" in so far as it expresses the shape of a particular bottle design in every detail, but it is not itself an individual bottle.

The final step in the process is the sephira Malkuth, where God becomes flesh, and every abstract form is realized in actuality, in the "real world". There is much to say about this, but I will keep it for later.

The process I have described is called the Lightning Flash. The Lightning Flash runs as follows: Kether, Chokhmah, Binah, Chesed, Gevurah, Tiphereth, Netzach, Hod, Yesod, Malkuth, and if you trace the Lightning Flash on a diagram of the Tree you will see that it has the zig-zag shape of a lightning flash. The sephiroth are numbered according to their order on the lightning flash: Kether is 1, Chokhmah is 2, and so on. The "Sepher Yetzirah" [2] has this to say about the sephiroth:

> "When you think of the ten sephiroth cover your heart and seal the desire of your lips to announce their divinity. Yoke your mind. Should it escape your grasp, reach out and bring it back under your control. As it was said, 'And the living creatures ran and returned as the appearance of a flash of lightning,' in such a manner was the Covenant created."

The quotation within the quotation comes from Ezekiel 1.14, a text which inspired a large amount of early Cabalistic speculation, and it is probable that the Lightning Flash as described is one of the earliest components of the idea of sephirothic emanation.

The Lightning Flash describes the creative process, beginning with the unknown, unmanifest hidden God, and follows it through ten distinct stages to a change in the material world. It can be used to describe *any* change - lighting a match, picking your nose, walking the dog - and novices are usually set the exercise of analyzing any arbitrarily chosen event in terms of the Lightning Flash. Because the Lightning Flash can be used to understand the inner process whereby the material world of the senses changes and evolves, it is a key to practical magical work, and because it is intended to account for *all* change it follows that all change is equally magical, and the word "magic" is essentially meaningless (but nevertheless useful for distinguishing between "normal" and "abnormal" states of consciousness, and the modes of causality which pertain to each).

It also follows that the key to understanding our "spiritual nature" does not belong in the spiritual empyrean, where it remains inaccessible, but in *all* the routine and unexciting little things in life. Everything is equally "spiritual",

equally "divine", and there is more to be learned from picking one's nose than there is in a spiritual discipline which puts you "here" and God "over there". The Lightning Flash ends in Malkuth, and it can be followed like a thread through the hidden pathways of creation until one arrives back at the source. The next chapter will retrace the Lightning Flash by examining the qualities of each sephira in more detail.

[1] Scholem, Gershom G. "Major Trends in Jewish Mysticism", Schoken Books 1974

[2] Westcott, W. Wynn, ed. "Sepher Yetzirah". Many reprintings.

Chapter 4: The Sephiroth

This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Malkuth

Malkuth is the Cinderella of the sephiroth. It is the sephira most often ignored by beginners, the sephira most often glossed over in Cabalistic texts, and it is not only the most immediate of the sephira but it is also the most complex, and for sheer inscrutability it rivals Kether - indeed, there is a Cabalistic aphorism that "Kether is in Malkuth, and Malkuth is in Kether, but after another manner".

The word Malkuth means "Kingdom", and the sephira is the culmination of a process of emanation whereby the creative power of the Godhead is progressively structured and defined as it moves down the Tree and arrives in a completed form in Malkuth. Malkuth is the sphere of matter, substance, the real, physical world. In the least compromising versions of materialist philosophy (e.g. Hobbes) there is nothing beyond physical matter, and from that viewpoint the Tree of Life beyond Malkuth does not exist: our feelings of identity and self-consciousness are nothing more than a by-product of chemical reactions in the brain, and the mind is a complex automata which suffers from the disease of metaphysical delusions. Kabbalah is *not* a materialist model of reality, but when we examine Malkuth by itself we find ourselves immersed in matter, and it is natural to think in terms of physics, chemistry and molecular biology. The natural sciences provide the most accurate models of matter and the physical world that we have, and it would be foolishness of the first order to imagine that Kabbalah can provide better explanations of the nature of matter on the basis of a study of the text of the Old Testament. Not that I under-rate the intuition which has gone into the making of Kabbalah over the centuries, but for practical purposes the average university science graduate knows (much) more about the material stuff of the world than medieval Kabbalists, and a grounding in modern physics is as good a way to approach Malkuth as any other.

For those who are not comfortable with physics there are alternative, more traditional ways of approaching Malkuth. The magical image of Malkuth is that of a young woman crowned and throned. The woman is Malkah, the Queen, Kallah, the Bride. She is the inferior mother, a reflection and realization of the superior mother Binah. She is the Queen who inhabits the Kingdom, and the Bride of the Microprosopus. She is Gaia, Mother Earth, but of course she is not only the substance of this world; she is the body of the entire physical universe.

Some care is required when assigning Mother/Earth goddesses to Malkuth, because some of them correspond more closely to the superior mother Binah. There is a close and deep connection between Malkuth and Binah which results in the two sephiroth sharing similar correspondences, and one of the oldest Cabalistic texts [1] has this to say about Malkuth:

> "The title of the tenth path [Malkuth] is the Resplendent Intelligence. It is called this because it is exalted above every head from where it sits upon the throne of Binah. It illuminates the numinosity of all lights and causes to emanate the Power of the archetype of countenances or forms."

One of the titles of Binah is Khorsia, or Throne, and the image which this text provides is that Binah provides the framework upon which Malkuth sits. We will return to this later. Binah contains the potential of form in the abstract, while Malkuth is is the fullest realization of form, and both sephiroth share the correspondences of heaviness, limitation, finiteness, inertia, avarice, silence, and death.

The female quality of Malkuth is often identified with the Shekhinah, the female spirit of God in the creation, and Cabalistic literature makes much of the (carnal) relationship of God and the Shekhinah. Waite [7] mentions that the relationship between God and Shekhinah is mirrored in the relationship between man and woman, and provides a great deal of information on both the Shekhinah and what he quaintly calls "The Mystery of Sex". After the exile of the Jews from Spain in 1492, Kabbalists identified their own plight with the fate of the Shekhinah, and she is pictured as being cast out into matter in much the same way as the Gnostics pictured Sophia, the outcast divine wisdom. The doctrine of the Shekhinah within Kabbalah and within Judaism as a whole is complex and it is something I don't feel competent to comment further on; more information can be found in [3] & [7].

Malkuth is the sphere of the physical elements and Kabbalists still use the four-fold scheme which dates back at least as far as Empedocles and probably the Ark. The four

elements correspond to four readily-observable states of matter:

solid - earth
liquid - water
gas - air
plasma - fire/electric arc (lightning)

In addition it is not uncommon to include a fifth element so rarified and arcane that most people (self included) are pushed to say what it is; the fifth element is aethyr (or ether) and is sometimes called spirit.

The amount of material written about the elements is enormous, and rather than reproduce in bulk what is relatively well-known I will provide a rough outline so that those readers who aren't familiar with Kabbalah will realize I am talking about approximately the same thing as they have seen before. A detailed description of the traditional medieval view of the four elements can be found in "The Magus" [2]. The hierarchy of elemental powers can be found in "777" [4] and in Golden Dawn material [5] - I have summarized a few useful items below:

Element	Fire	Air	Water	Earth
God Name	Elohim	Jehovah	Eheieh	Agla
Archangel	Michael	Raphael	Gabriel	Uriel
King	Djin	Paralda	Nichsa	Ghob
Elemental	Salamanders	Sylphs	Undines	Gnomes

It amused me to notice that the section on the elemental kingdoms in Farrar's "What Witches Do" [6] had been taken by Alex Saunders lock, stock and barrel from traditional Cabalistic and CM sources.

The elements in Malkuth are arranged as follows:

South
Fire

East Zenith Aethyr+ West
Air Nadir Aethyr- Water

North
Earth

I have rotated the cardinal points through 180 degrees from their customary directions so that it is easier to see how the elements fit on the lower face of the Tree of Life:

Tiphereth
Fire

Hod	Yesod	Netzach
Air	Aethyr	Water

Malkuth
Earth

It is important to distinguish between the elements in Malkuth, where we are talking about real substance (the water in your body, the breath in your lungs), and the elements on the Tree, where we are using traditional correspondences *associated* with the elements, e.g.:

Earth: solid, stable, practical, down-to-earth

Water: sensitive, intuitive, emotional, caring, fertile

Air: vocal, communicative, intellectual

Fire: energetic, daring, impetuous

Positive Aethyr: glue, binding, plastic

Negative Aethyr: unbinding, dissolution, disintegration

Aethyr or Spirit is enigmatic, and I tend to think of it in terms of the forces which bind matter together. It is almost certainly a coincidence (but nevertheless interesting) that there are four fundamental forces - gravitational, electromagnetic, weak nuclear & strong nuclear - known to date, and current belief is that they can be unified into one fundamental force. On a slightly more arcane tack, Barret [2] has this to say about Aethyr:

> "Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is a need of a more excellent medium:- now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain first thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls [e.g. forms] may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of

> the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof."

Aethyr underpins the elements like a foundation and its attribution to Yesod should be obvious, particularly as it forms the linking role between the ideoplastic world of "the Astral Light" [8] and the material world. Aethyr is often thought to come in two flavors - positive Aethyr, which binds, and negative Aethyr, which unbinds. Negative Aethyr is a bit like the Universal Solvent, and requires as much care in handling ;-}

Working with the physical elements in Malkuth is one of the most important areas of applied magic, dealing as it does with the basic constituents of the real world. The physical elements are tangible and can be experience in a very direct way through recreations such as caving, diving, parachuting or firewalking; they bite back in a suitably humbling way, and they provide CMs with an opportunity to join the neo-pagans in the great outdoors. Our bodies themselves are made from physical stuff, and there are many Raja Yoga-like exercises which can be carried out using the elements as a basis for work on the body. If you can stand his manic intensity (Exercise 1: boil an egg by force of will) then Bardon [9] is full of good ideas.

Malkuth is often associated with various kinds of intrinsic evil, and to understand this attitude (which I do not share) it is necessary to confront the same question as thirteenth century Kabbalists: can God be evil? The answer to this question was (broadly speaking) "yes", but Kabbalists have gone through many strange gyrations in an attempt to avoid what was for many an unacceptable conclusion. It was difficult to accept that famine, war, disease, prejudice, hate, death could be a part of a perfect being, and there had to be some way to account for evil which did not contaminate divine perfection. One approach was to sweep evil under the carpet, and in this case the carpet was Malkuth. Malkuth became the habitation for evil spirits.

If one examines the structure of the Tree without prejudice then it is difficult to avoid the conclusion that evil is quite adequately accounted for, and there is no need to shuffle evil to the periphery of the Tree like a cleaner without a dustpan. The emanation of any sephirah from Chokhmah downwards can manifest as good or evil depending on circumstances and the point of view of those affected by the energy involved. This appears to have been understood even at the time of the writing of the "Zohar", where the mercy of God is constantly contrasted with the severity of God, and the author makes it clear that one has to balance the other - you cannot have the mercy without the severity. On the other hand, the severity of God is persistently identified with the rigors of existence (form, finiteness, limitation), and while it is true that many of the things which have been identified with evil are a consequence of the finiteness of things, of being finite beings in a world of finite resources governed by natural laws with inflexible causality, it

not correct to infer (as some have) that form itself is *intrinsically* evil.

The notion that form and matter are *intrinsically* evil, or in some way imperfect or not a part of God, may have reached Kabbalah from a number of sources. Scholem comments:

> "The Kabbalah of the early thirteenth century was the offspring of a union between an older and essentially Gnostic tradition represented by the book "Bahir", and the comparatively modern element of Jewish Neo-Platonism."

There is the possibility that the Kabbalists of Provence (who wrote or edited the "Sepher Bahir") were influenced by the Cathars, a late form of Manicheanism. Whether the source was Gnosticism, Neo-Platonism, Manicheanism or some combination of all three, Kabbalah has imported a view of matter and form which distorts the view of things portrayed by the Tree of Life, and so Malkuth ends up as a kind of cosmic outer darkness, a bin for all the dirt, detritus, broken sephira and dirty hankies of the creation. Form is evil, the Mother of Form is female, women are definitely and indubitably evil, and Malkuth is the most female of the sephira, therefore Malkuth is most definitely evil...quod erat demonstrandum. By the time we reach the time of S.L. Mathers and the Golden Dawn there is a complete Tree of evil demonic Klippoth *underneath* Malkuth as a reflection of the "good" Tree above it. I believe this may have something to do with the fact that meditations on Malkuth can easily become meditations on Binah, and meditations on Binah have a habit of slipping into the Abyss, and once in the Abyss it is easy to trawl up enough junk to "discover" an averse Tree "underneath" Malkuth. This view of the Klippoth, or Shells, as active, demonic evil has become pervasive, and the more energy people put into the demonic Tree, the less there is for the original. Abolish the Klippoth as demonic forces, and the Tree of Life comes alive with its full power of good *and* evil. The following quotation from Bischoff [10] (speaking of the Sephiroth) provides a more rational view of the Klippoth:

> "Since their energy [of the sephiroth] shows three degrees of strength (highest, middle and lowest degree), their emanations group accordingly in sequence. We usually imagine the image of a descending staircase. The Kabbalist prefers to see this fact as a decreasing alienation of the central primeval energy. Consequently any less perfect emanation is to him the cover or shell (Klippah) of the preceding, and so the last (furthest) emanations being the so-called material things are the shell of the total and are therefore called (in the actual sense) Klippoth."

This is my own view; the shell of something is the accretion of form which it accumulates as energy comes down the Lightning Flash. If the shell can be considered by itself then it is a dead husk of something which could be alive - it preserves all the structure but there is no energy in it to bring it alive. With this interpretation the Klippoth are to be found everywhere: in relationships, at work, at play, in ritual, in society. Whenever something dies and people refuse to recognize that it is dead, and cling to the lifeless husk of whatever it was, then you get a Klippah. For this reason one of the vices of Malkuth is Avarice, not only in the sense of trying to acquire material things, but also in the sense of being unwilling to let go of anything, even when it has become dead and worthless. The Klippah of Malkuth is what you would get if the Sun went out: Stasis, life frozen into immobility.

The other vice of Malkuth is Inertia, in the sense of "active resistance to motion; sluggish; disinclined to move or act". It is visible in most people at one time or another, and tends to manifest when a task is new, necessary, but not particularly exciting, there is no excitement or "natural energy" to keep one fired up, and one has to keep on pushing right to the finish. For this reason the obligation of Malkuth is (has to be) self-discipline.

The virtue of Malkuth is Discrimination, the ability to perceive differences. The ability to perceive differences is a necessity for any living organism, whether a bacteria able to sense the gradient of a nutrient or a kid working out how much money to wheedle out of his parents. As Malkuth is the final

realization of form, it is the sphere where our ability to distinguish between differences is most pronounced. The capacity to discriminate is so fundamental to survival that it works overtime and finds boundaries and distinctions everywhere - "you" and "me", "yours" and "mine", distinctions of "property" and "value" and "territory" which are intellectual abstractions on one level (i.e. not real) and fiercely defended realities on another (i.e. very real indeed). I am not going to attempt a definition of real and unreal, but it is the case that much of what we think of as real is unreal, and much of what we think of as unreal is real, and we need the same discrimination which leads us into the mire to lead us out again. Some people think skin color is a real measure of intelligence; some don't. Some people think gender is a real measure of ability; some don't. Some people judge on appearances; some don't. There is clearly a difference between a bottle of beer and a bottle of piss, but is the color of the *bottle* important? What *is* important?

What differences are real, what matters? How much energy do we devote to things which are "not real". Am I able to perceive how much I am being manipulated by a fixation on unreality? Are my goals in life "real", or will they look increasingly silly and immature as I grow older? For that matter, is Kabbalah "real"? Does it provide a useful model of reality, or is it the remnant of a world-view which should have been put to rest centuries ago? One of the primary exercises of an initiate into Malkuth is a thorough examination of the question "What is real?".

The Spiritual Experience of Malkuth is variously the Knowledge and Conversation of the Holy Guardian Angel (HGA), or the Vision of the HGA (depending on who you believe). I vote for the Vision of the HGA in Malkuth, and the Knowledge and Conversation in Tiphereth. What is the HGA? According to the Gnosticism of Valentinus each person has a guardian angel who accompanies that individual throughout their life and reveals the gnosis; the angel is in a sense the divine Self. This belief is identical to what I was taught by the person who taught me Kabbalah, so some part of Gnosticism lives on. The current tradition concerning the HGA almost certainly entered the Western Esoteric Tradition as a consequence of S.L. Mather's translation [11] of "The Book of the Sacred Magic of Abramelin the Mage", which contains full details of a lengthy ritual to attain the Knowledge and Conversation of the HGA. This ritual has had an important influence on twentieth century magicians and it is often attempted and occasionally completed.

The powers of Malkuth are invoked by means of the names Adonai ha Aretz and Adonai Melekh, which mean "Lord of the World" and "The Lord who is King" respectively. The power is transmitted through the world of Creation by the archangel Sandalphon, who is sometimes referred to as "the Long Angel", because his feet are in Malkuth and his head in Kether, which gives him an opportunity to chat to Metatron, the Angel of the Presence. The angel order is the Ashim, or Ishim, sometimes translated as the "souls of fire", supposedly the souls of righteous men and women.

In concluding this section on Malkuth, it worth emphasizing that I have chosen deliberately not to explore some major topics because there are sufficient threads for anyone with an interest

to pick up and follow for themselves. The image of Malkuth as Mother Earth provides a link between Kabbalah and a numinous archetype with a deep significance for some. The image of Malkuth as physical substance provides a link into the sciences, and it is the case that at the limits of theoretical physics one's intuitions seem to be slipping and sliding on the same reality as in Kabbalah. The image of Malkuth as the sphere of the elements is the key to a large body of practical magical technique which varies from yoga-like concentration on the bodily elements, to nature-oriented work in the great outdoors. Lastly, just as the design of a building reveals much about its builders, so Malkuth can reveal a great deal about Kether - the bottom of the Tree and the top have much in common.

References:

[1] Westcott, W. Wynn, ed. "Sepher Yetzirah", many editions.

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[3] Scholem, Gershom G., "Major Trends in Jewish Mysticism", Schocken 1974

[4] Crowley, A, "777", an obscure reprint.

[5] Regardie, Israel, "The Complete Golden Dawn System of Magic", Falcon, 1984.

[6] Farrar, Stewart, "What Witches Do", Peter Davies 1971.

[7] Waite, A.E, "The Holy Kabbalah", Citadel.

[8] Levi, Eliphas, "Transcendental Magic", Rider, 1969.

[9] Bardon, Franz, "Initiation into Hermetics", Dieter Ruggeberg 1971

[10] Bischoff, Dr. Erich, "The Kabbala", Weiser 1985.

[11] Mathers, S.L., "The Book of the Sacred Magic of Abramelin the Mage", Dover 1975.

Chapter 4: The Sephiroth (continued)

This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Yesod

Yesod means "foundation", and that is what Yesod is: it is the hidden infrastructure whereby the emanations from the remainder of the Tree are transmitted to the sephira Malkuth. Just as a large building has its air-conditioning ducts, service tunnels, conduits, electrical wiring, hot and cold water pipes, attic spaces, lift shafts, winding rooms, storage tanks, a telephone exchange etc, so does the Creation, and the external, visible world of phenomenal reality rests (metaphorically speaking) upon a hidden foundation of occult machinery. Meditations on the nature of Yesod tend to be full of secret tunnels and concealed mechanisms, as if the Creation was a Gothic mansion with a secret door behind every mirror, a passage in every wall, a pair of hidden eyes behind every portrait, and a subterranean world of forgotten tunnels leading who knows where. For this reason the Spiritual Experience of Yesod is aptly named "The Vision of the Machinery of the Universe".

Many Yesod correspondences reinforce this notion of a foundation, of something which lies behind, supports and gives shape to phenomenal reality. The magical image of Yesod is of "a beautiful naked man, very strong". The image which springs to mind is that of a man with the world resting on his shoulders, like one of the misrepresentations of the Titan Atlas (who actually held up the heavens, not the world). The angel order of Yesod is the Cherubim, the Strong Ones, the archangel is Gabriel, the Strong or Mighty One of God, and the God-name is Shaddai el Chai, the Almighty Living God.

The idea of a foundation suggests that there is a substance which lies behind physical matter and "in-forms it" or "holds it together", something less structured, more plastic, more refined and rarified, and this "fifth element" is often called aethyr. I

will not attempt to justify aethyr in terms of current physics (the closest concept I have found is the hypothesized Higgs field); it is a convenient handle on a concept which has enormous intuitive appeal to many magicians, who, when asked how magic works, tend to think in terms of a medium which is directly receptive to the will, something which is plastic and can be shaped through concentration and imagination, and which transmits their artificially created forms into reality. Eliphas Levi called this medium the "Astral Light". It is also natural to imagine that mind, consciousness, and the soul have their habitation in this substance, and there are volumes detailing the properties of the "Etheric Body", the "Astral Body", the "Causal Body" [1,2] and so on. I don't take this stuff too seriously, but I do like to work with the kind of natural intuitions which occur spontaneously and independently in a large number of people - there is power in these intuitions - and it is a mistake to invalidate them because they sound cranky. When I talk about

aethyr or the Astral Light, I mean there is an ideoplastic substance which is subjectively real to many magicians, and explanations of magic at the level of Yesod revolve around manipulating this substance using desire, imagination and will.

The fundamental nature of Yesod is that of *interface*; it interfaces the rest of the Tree of Life to Malkuth. The interface is bi-directional; there are impulses coming down from Kether, and echoes bouncing back from Malkuth. The idea of interface is illustrated in the design of a computer system: a computer with a multitude of worlds hidden within it is a source of heat and repair bills unless it has peripheral interfaces and device drivers to interface the world outside the computer to the world "inside" it; add a keyboard and a mouse and a monitor and a printer and you have opened the door into another reality. Our own senses have the same characteristic of being a bi-directional interface through which we experience the world, and for this reason the senses correspond to Yesod, and not only the five traditional senses - the "sixth sense" and the "second sight" are given equal status, and so Yesod is also the sphere of instinctive psychism, of clairvoyance, precognition, divination and prophecy. It is also clear from accounts of lucid dreaming (and personal experience) that we possess the ability to perceive an inner world as vividly as the outer, and so to Yesod belongs the inner world of dreams, daydreams and vivid imagination, and one of the titles of Yesod is "The Treasure House of Images".

To Yesod is attributed Levanah, the Moon, and the lunar associations of tides, flux and change, occult influence, and deeply instinctive and sometimes atavistic behavior - possession, mediumship, lycanthropy and the like. Although Yesod is the foundation and it has associations with strength, it is by no means a rigid scaffold supporting a world in stasis. Yesod supports the world just as the sea supports all the life which lives in it and sails upon it, and just as the sea has its irresistible currents and tides, so does Yesod. Yesod is the most "occult" of the sephiroth, and next to Malkuth it is the most magical, but compared with Malkuth its magic is of a more subtle, seductive, glamorous and ensnaring kind. Magicians are drawn to Yesod by the idea that if reality rests on a hidden foundation, then by changing the foundation it is possible to change the reality. The magic of Yesod is the magic of form and appearance, not substance; it is the magic of illusion, glamour, transformation, and shape-changing. The most sophisticated examples of this are to be found in modern marketing, advertising and image consultancies. I do not jest. My tongue is not even slightly in my cheek. The following quote was taken from this morning's paper [3]:

> Although the changes look cosmetic, those responsible for creating corporate image argue that a redesign of a company's uniform or name is just the visible sign of a much larger transformation.
>
> "The majority of people continue to misunderstand and think that it is just a logo, rather than understanding that a corporate identity programme is actually concerned with the very commercial objective of having a strong personality and single-minded, focussed direction for the whole organization, " said Fiona Gilmore, managing director of the design company Lewis Moberly. "It's like planting an acorn and then a tree grows. If you create the right *foundation* (my itals) then you are building a whole culture for the future of an organization."

I don't know what Ms. Gilmore studies in her spare time, but the idea that it is possible to manipulate reality by manipulating symbols and appearances is entirely magical. The same article on

corporate identity continues as follows:

> "The scale of the BT relaunch is colossal. The new logo will be painted on more than 72,000 vehicles and trailers, as well as 9,000 properties.
> The company's 92,000 public payphones will get new decals, and its 90 shops will have to changed, right down to the yellow door handles. More than 50,000 employees are likely to need new uniforms or "image clothing".

Note the emphasis on *image*. The company in question (British Telecom) is an ex-public monopoly with an appalling customer relations problem, so it is changing the color of its door handles! This is Yesodic magic on a gigantic scale.

The image manipulators gain most of their power from the mass-media. The mass-media correspond to two sephiroth: as a medium of communication they belong in Hod, but as a foundation for our perception of reality they belong in Yesod. Nowadays most people form their model of what the world (in the large) is like via the media. There are a few individuals who travel the world sufficiently to have a model based on personal experience, but for most people their model of what most of the world is like is formed by newspapers, radio and television; that is, the media have become an extended (if inaccurate) instrument of perception. Like our "normal" means of perception the media are highly selective in the variety and content of information provided, and they can be used by advertising agencies and other manipulative individuals to create foundations for new collective realities.

While on the subject of changing perception to assemble new realities, the following quote by "Don Juan" [4] has a definite Cabalistic flavour:

> "The next truth is that perception takes place," he went on, "because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is the product of a specific spot where our assemblage point is located on our cocoon."

One of the titles of Yesod is "The Receptacle of the Emanations", and its function is precisely as described above - Yesod is the assemblage point which assembles the emanations of the internal and the external.

In addition to the deliberate, magical manipulation of foundations, there are other important areas of magic relevant to Yesod. Raw, innate psychism is an ability which tends to improve as more attention is devoted to creative visualization, focussed meditation (on Tarot cards for example), dreams (e.g. keeping a dream diary), and divination. Divination is an important technique to practice even if you feel you are terrible at it (and especially if you think it is nonsense), because it reinforces the idea that it is permissible to "let go" and intuits meanings into any pattern. Many people have difficulty

doing this, feeling perhaps that they will be swamped with unreason (recalling Freud's fear, expressed to Jung, of needing a bulwark against the "black mud of occultism"), when in reality their minds are swamped with reason and could use a holiday. Any divination system can be used, but systems which emphasize pure intuition are best (e.g. Tarot, runes, tea-leaves, flights of birds, patterns on the wallpaper, smoke. I heard of a Kabbalist who threw a cushion into the air and carried out divination on the basis of the number of pieces of foam stuffing which fell out). Because Yesod is a kind of aethyric reflection of the physical world, the image of and precursor to reality, mirrors are an important tool for Yesod magic. Quartz crystals are also used, probably because of the use of crystal balls for divination, but also because quartz crystal and amethyst have a peculiarly Yesodic quality in their own right. The average New Age shop filled with crystals, Tarot cards, silver jewelry (lunar association), perfumes, dreamy music, and all the glitz, glamour

and glitter of a demonic magpie's nest, is like a temple to Yesod. Mirrors and crystals are used passively as foci for receptivity, but they can also be used actively for certain kinds of aethyric magic - there is an interesting book on making and using magic mirrors which builds on the kind of elemental magical work carried out in Malkuth [5].

Yesod has an important correspondence with the sexual organs. The correspondence occurs in three ways. The first way is that when the Tree of Life is placed over the human body, Yesod is positioned over the genitals. The author of the Zohar is quite explicit about "the remaining members of the Microprosopus", to the extent that the relevant paragraphs in Mather's translation of "The Lesser Holy Assembly" remain in Latin to avoid offending Victorian sensibilities.

The second association of Yesod with the genitals arises from the union of the Microprosopus and his Bride. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between man and wife to an internal process within the body of God: e.g [6].

> "When the Male is joined with the Female, they both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an Arcanum."

or, referring to the Bride:

> "And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below."

or, referring to the "member":

> "And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed.
> Thence Chesed entereth into the Holy of Holies; as it is written Ps. cxxxiii. 3 'For there Tetragrammaton commanded

the blessing, even life for evermore.'"

It is not difficult to read a great deal into paragraphs like this, and there are many more in a similar vein. Suffice to say that the Microprosopus is often identified with the sephira Tiphereth, the Bride is the sephira Malkuth, and the point of union between them is obviously Yesod.

The third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the *form* of a living organism. In order to get close to what is happening in sexual reproduction it is worth asking the question "What is a computer program?". Well, a computer program indisputably begins as an idea; it is not a material thing. It can be written down in various ways; as an abstract specification in set theoretic notation akin to pure mathematics, or as a set of recursive functions in lambda

calculus; it could be written in several different high level languages - Pascal, C, Prolog, LISP, ADA, ML etc. Are they all they same program? Computer scientists wrestle with this problem: can we show that two different programs written in two different languages are in some sense functionally identical? It isn't trivial to do this because it asks fundamental questions about language (any language) and meaning, but it is possible in limited cases to produce two apparently different programs written in different languages and assert that they are identical. Whatever the program is, it seems to exist independently of any particular language, so what is the program and where is it? Let us ignore that chestnut and go on to the next level. Suppose we write the program down. We could do it with a pencil. We could punch holes in paper. We could plant trees in a pattern in a field. We can line up magnetic domains. We can burn holes in metal foil. I could have it tattooed on my back. We can transform it into radically different forms (that is what compilers and assemblers do). It obviously isn't tied to any physical representation either. What about the computer it runs on? Well, it could be a conventional one made with CMOS chips etc.....but aren't there a lot of different kinds and makes of computer, and they can all run the same program. It is also quite practical to build computers which *don't* use electrons - you could use mechanics or fluids or ball bearings - all you need to do is produce something with the functionality of a Turing machine, and that isn't hard. So not only is the program not tied to any particular physical representation, but the same goes for the computer itself, and what we are left with is two puffs of smoke. On another level this is crazy; computers are real, they do real things in the real world, and the programs which make them work are obviously real too....aren't they?

Now apply the same kind of scrutiny to living organisms, and the mechanism of reproduction. Take a good look at nucleic acids, enzymes, proteins etc., and ask the same kind of questions. I am not implying that life is a sort of program, but what I am suggesting is that if you try to get close to what constitutes a living organism you end up with another puff of smoke and a handful of atoms which could just as well be ball-bearings or fluids or....The thing that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of

chemicals, and if I was asked which was more real, the transient collection of chemicals used, or the abstract form itself, I would answer "the form". But then, I am a programmer, and I would say that.

I find it astonishing that there are any hard-core materialists left in the world. All the important stuff seems to exist at the level of puffs of smoke, what Kabbalists call form. Roger Penrose, one of the most eminent mathematicians living has this to say [7]:

> "I have made no secret of the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society nor on particular physical objects."

"Ah Ha!" cry the materialists, "At least the atoms are real." Well, they are until you start pulling them apart with tweezers and end up with a heap of equations which turn out to be the linguistic expression of an idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible", that is, capable of being described in some linguistic form.

I am not trying to convince anyone of the "rightness" of the Cabalistic viewpoint. What I am trying to do is show that the process whereby form is impressed on matter (the relationship between Yesod and Malkuth) is not arcane, theosophical mumbo-jumbo; it is an issue which is alive and kicking, and the closer we get to "real things" (and that certainly includes living organisms), the better the Cabalistic model (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as an outcome) looks.

The illusion of Yesod is security, the kind of security which forms the foundation of our personal existence in the world. On a superficial level our security is built out of relationships, a source of income, a place to live, a vocation, personal power and influence etc, but at a deeper level the foundation of personal identity is built on a series of accidents, encounters and influences which create the illusion of who we are, what we believe in, and what we stand for. There is a warm, secure feeling of knowing what is right and wrong, of doing the right thing, of living a worthwhile life in the service of worthwhile causes, of having a uniquely privileged vantage point from which

to survey the problems of life (with all the intolerance and incomprehension of other people which accompanies this insight), and conversely there are feelings of despair, depression, loss of identity, and existential terror when a crack forms in the illusion, and reality shows through - Castaneda calls it "the crack in the world". The smug, self-perpetuating illusion which masquerades as personal identity at the level of Yesod is the most astoundingly difficult thing to shift or destroy. It fights back with all the resources of the personality, it will enthusiastically embrace any ally which will help to shore up its

defenses - religious, political or scientific ideology; psychological, sociological, metaphysical and theosophical claptrap (e.g. Kabbalah); the law and popular morality; in fact, any beliefs which give it the power to retain its identity, uniqueness and integrity. Because this parasite of the soul uses religion (and its esoteric offshoots) to sustain itself they have little or no power over it and become a major part of the problem.

There are various ways of overcoming this personal demon (Carroll [8], in an essay on the subject, calls it Choronzon), and the two I know best are the cataclysmic and the abrasive. The first method involves a shock so extreme that it is impossible to be the same person again, and if enough preparation has gone before then it is possible to use the shock to rebuild oneself. In some cases this doesn't happen; I have noticed that many people with very rigid religious beliefs talk readily about having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from war neuroses is well known. The other method, the abrasive, is to wear away the demon of self-importance, to grind it into nothing by doing (for example) something for someone else for which one receives no thanks, praise, reward, or recognition. The task has to be big enough and awful enough to become a demon in its own right and induce all the correct feelings of compulsion (I have to do this), helplessness (I'll never make it), indignation (what's the point, it's not my problem anyway), rebellion (I won't, I won't, not anymore), more compulsion (I can't give up), self-pity (how did I get into this?), exhaustion (Oh No! Not again!), despair (I can't go on), and finally a kind of submission when one's demon hasn't the energy to put up a struggle any more and simply gives up. The woman who taught me Kabbalah used both the cataclysmic and the abrasive methods on her students with malicious glee - I will discuss this in more detail in the section on Tiphereth.

The virtue of Yesod is independence, the ability to make our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions and confront reality without blinking.

The vice of Yesod is idleness. This can be contrasted with

the inertia of Malkuth. A stone is inert because it lacks the capacity to change, but in most circumstances people can change and can't be bothered. At least, not today. Yesod has a dreamy, illusory, comfortable, *seductive* quality, as in the Isle of the Lotus Eaters - how else could we live as if death and personal annihilation only happened to other people?

The Klippothic aspect of Yesod occurs when foundations are rotten and disintegrating and only the superficial appearance remains unchanged - Dorian Gray springs to mind, or cases where the brain is damaged and the body remains and carries out basic instinctive functions, but the person is dead as far as other people are concerned. Organizations are just as prone to this as people.

[1] A.E. Powell, "The Etheric Double", Theosophical Publishing House, 1925

[2] A.E. Powell, "The Astral Body", Theosophical Publishing House, 1927

[3] "It's the Image Men We Answer To", The Sunday Times, 6th. Jan 1991

[4] Castenada, Carlos, "The Fire from Within", Black Swan, 1985.

[5] N. R. Clough, "How to Make and Use Magic Mirrors", Aquarian 1977

[6] S.L. Mathers, "The Kabbalah Unveiled", Routledge & Kegan Paul 1981

[7] Roger Penrose, "The Emperor's New Mind", Oxford University Press 1989

[8] Peter J. Carroll, "Psychonaut", Samuel Weiser 1987.

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Footprints in the Chamber - Towards a Quantum Qabbala,
by Fra.: +0-

The Qabbala has through the ages been used as a directory towards the understanding of the universe and man`s relationship to it. Since former Aeons of magick have had their perceptions rooted in the observance of simple cause and effect relationships, the Qabbala itself, having attained its nascence in the earlier traditions, was unfortunately bogged down by this limited apprehension of the universe. Here mathematics as used in a more or less Pythagorean context provide a sort of key with which to approach the unfathomable nature of human consciousness.

To this very day there are groups which still adhere to and openly practice the more traditional ramifications of Qabbalistic principles which are still firmly rooted in the mire of Nineteenth Century Newton-sewed-it-all-up-there-are-no-more-mysteries physics. But of course, owing to the leaps and bounds acquired by a very unpredictable but consistent quantum model of reality as observed in our laboratories, this simplistic view is necessarily obsolete. We no longer live, we have learned (if indeed we ever did) in a simple cause and effect universe where the source can always be gleaned from observable effect. For the same reasons, Newtonian-based magic must give way to a more quantum model. Newton`s apple must now take into consideration Heisenberg`s Uncertainty Principle. The secret wisdom must follow suit towards quantumization.

Another unfortunate tendency of some modern practioners of Qabbala is to continue to regard everything from the standpoint of the Demiurge, Yahweh, which of course is the basis of the now obsolete (and dangerous) Judeo-Christian foundation of religious thought which has held western civilization in its thrall for about two thousand years. Personally I find it amazing that modern practioners, who despite no real Semitic disposition still practice an unmistakably orthodox Jewish mysticism. It was Aleister Crowley, that great Qabbalistic agent provocateur, who initiated the process of liberating the Qabbala from its otherwise Judaic orientation. (This is not anti-semitism but a necessary step towards individual development. It must also be stated that a Qabbala had been in use centuries earlier by the Egyptians. The Jews merely adopted it to

their own religious precepts. They didn`t invent it. The actual origin most likely predates Egyptian history.)

Crowley emphasized that the enlightened magician must, after careful study and application of his knowledge, develop his own Qabbalistic framework. By virtue of this the magician has arrived at a more chaotic paradigm in opposition to a purely empirical view. Crowley, by adapting the Qabbala to a Thelemic context initiated that first leap forward into the quantum age. Thus, the foundation for a more quantum/chaotic system was lain.

I would like now to redefine the secret wisdom in terms of quantumization as follows:
"The Qabbala is a table of observed synchronicities wherein multi-dimensional potentia overlap into the field of perception implying a correlation/interaction as perceived on a three-dimensional plane."
The sum of the parts of the whole is determined by conceptual visualization and the observer`s ostensible observation thereof. It is therefore merely a perceptual tool for perceiving hidden meaning in the world determined entirely by the perceived-perception of the perciper (in the language of Satre), which will alter its form and content (via expansion and contradiction) according to the percipere`s own innate tendencies.

The qabbala is no longer merely a mathematical construct of an ordered universe as conceived by divine will. Instead it becomes a kind of computerized network of extra-sensory information. Even the idea of a prima causa itself may be inadequate as well. This idea is based solely upon a linear time frame and is therefore a corollary of our erroneous perception of time whose actual nature may tend more towards the cyclical. Primitive man, for example was very well aware of this fact, and acted in accordance with it. (This may have to do with primitive people being more in tune with their own circadian rhythms. This expresses a more lunar-intuitive cycle rather than our own solar one.) If perception of time is based upon natural rhythms which effect the body coupled with our observance of nature, then our concept of time is entirely contrary to what nature itself is telling us. We are thus unaligned with a proper time framework. Since a cycle is essentially a circle, no beginning or ending can be found. And, it is already been theorized that there are other dimensions of reality in which time as we know it (in a durational, linear sense of perception) simply cannot exist.

The universe has again and again defied our attempts a definable order upon it. Yet, mysteriously it does seem to act intelligently, even though this cannot be grasped by a rigid point A to point B structure. What emerges is a kind of chaotic mandala structure, and it is the task of quantum qabbalism to apprehend, as much as is possible, the interior of this structure. This opens the doors to practical mysticism as opposed to impractical mysticism. The qabbala must then be updated to accommodate this vital realization in regard

to its properties of being able to regulate perceptive awareness via interacting forces springing from more or less hidden dimensions whose effect is known but not the cause.

The understanding of the intention of creation is a product of the mind of the qabbalist himself. The fabric of reality is thereby flexible, effected by his own experience of it, and in turn, this experience determines his perception of it, which is altered by the interaction of these elements, more clearly understood as a transaction. In other words, one perceives his environment and that environment by virtue of one`s perception of it begins to act accordingly to the reality model which is believed to be true. This could be described as a kind of Copenhagen Interpretation as applied to qabbalistic principles. The qabbalist then shares a unique position of receiving qabbalistic impressions via observable systematic synchronicities by means of inclination represented in his own psyche. These impressions will translate back as meaningful data insofar as the transaction between observer and the observed becomes enacted. His perception modifies the universe and in turn, the universe modifies his perception. (This can serve as a representation of the union of microprosopus and macroprosopus.) The feedback of this required information will be meaningful to him alone as it is a byproduct of his own psychic field. He becomes a kind of decoder of esoteric information which he has learned to process.

From this quantum/chaos framework the qabbala can be regarded as a four (or five) dimensional transaction as revealed in the mundane world, whereby an enriched quality of information provides the key to a higher understanding of the universe and of oneself, provided the person in question is capable of processing this information. From this perspective, ghosts, poltergeists, and other enigmas of paranormal phenomena can be understood as failed communication or remnants of a highly coded system which hasn`t been solved. The problem arises when one dimension fails to adequately "translate" into another. You might term this the Tower of Babel Effect. The information being received is misinterpreted due to inadequate tools of reception and perhaps an inability to use tools properly. There is also a basic misunderstanding of what this information means and to what extent the source can be determined. This is a little like trying to demonstrate fourth dimension physics by a purely three dimensional means. The instances of paranormal phenomena as described above, may be due to a discrepancy of overlapping dimensions which allows for a greater margin of error which impedes

effective communication between the dimensions themselves. One is reminded of Plato`s parable of the cave, wherein the shadows of the things observed on the wall of the cave are mistaken for reality itself. Granted, a shadow does resemble the object projecting it, but it is hardly the object itself. It is the task of the quantum qabbalist to make allowances for this margin of interpretive miscalculation by preparing for it in advance and thus integrating this possible glitch into his qabbalistic computer. He makes allowances for this possible occurrence of organizational entropy and thus he is able to use it to his advantage.

The idea of a qabbala based upon an exploration of prima causa is no longer valid in the quantum age. The quantumized qabbalist learns to regard himself in the mirror of chaos. For him, the old Gnostic dictum of "there is no part of me which is not of the gods", is literally true. His "Tree of Life" is based squarely upon the apprehension of his own enigmatic existence. He is more interested in a practical application of his qabbalistic ideas and principles for himself and others, than a cosmological game of hide and seek wherein one searches for a prima causa "God" figure. But even for this, he has an explanation: By careful observation of himself within the mirror of chaos he has learned that the miracle of creation is somehow a byproduct of his own consciousness and that he has played an inexplicable role in the very act itself. ("Did ye not know that ye were gods?") Joyously he has found that the tracks of God etched across the illimitable sands of time in the accelerated particle chambers of his own expanding consciousness. Thus has he learned to adore the divine mystery of existence donning the masks of creation.

The Dark Night of the Soul

Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes characterized by feelings that your occult studies or practices are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St.John of the Cross. a christian mystic, said of this experience, that it;

> "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impedes it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with alarm (I know I did), the "Dark Night" is not something bad or destructive. In one sense it may be seen as a trial, a test by which the Gods examine our resolve to continue with occult work, and if you are not completely whole-hearted about your magical studies, it is during this period (at its beginning) that you will give up. The Dark Night of the Soul should be welcomed, once recognized for what it is (I have always received an innate "warning" just before the onset of such a period), as a person might welcome an operation that will secure health and well-being. St.John of the Cross embraced the soul`s Dark Night as a Divine Appointment, calling it a period of "sheer grace" and adding;

> "O guiding Night,
> O Night more lovely than Dawn,
> O Night that has united the lover with his beloved
> Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up

the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life prohibits this, all you can do is cultivate an inner solitude, a stillness and silence of heart, and wait, (like a chrysalis waits for the inner changes that will result in a butterfly) for the Transformation to work itself out. There are many such "Dark Nights" that the occult seeker must pass through during the mysterious process of mitigation. They are all trials but experience teaches one to cope more efficiently.

With fractalic greetings and laughter * Fra.: Apfelmann *

Weaving Webs

Fra.: Apfelmann

The Mantra Web is a very simple and effective technique for using sonics in a group. Choose a mantra with a number of syllables corresponding to the numbers of operators, eg. IAO for 3 people. The operators should link hands, left palm up and right palm down, and slowly start to circle clockwise, each vibrating their syllable. As this is done the operators should each project a thread of light from their Solar Plexus (Manipura chakra) to a central focal point. The color(s) of the threads of light should be determined before the operation according to its purpose and the current beliefs of the operators. As the speed and resonance of the mantra is built up over a period of time, so the web is empowered, until a climax is reached and the web energy directed by a pre-specified operator to its purpose. This is just a sketchy outline of the technique, which obviously can be used for much more than this. Some of the more common uses for this technique include healing (with the individual in the center at the focus, crystals would also boost the energy levels); sexual magick (with operator(s) in the center and, if possible, the climax timed accordingly); empowering sigils, and so on.

If the operators vibrate their syllable alternately instead of together, the mantra will spin around the circle and have a positively disorienting effect on the operators.
It is important that the operators visualize their thread of light continuously, and not just when vibrating their mantra syllable. I particularly recommend this technique for outdoor use, especially at suitably aspected power sites. However, if you are using a stone circle or any other site of magick, please do think about what aspects the site has, and preferably visit beforehand to achieve some rapport with the site.

With fractalic greetings and laughter * Fra.: Apfelmann *

Supradimensionality Part I
by Fra. Forovius

The Quest for Unknown ENNEAD:
Supradimensionality itself cannot be experienced directly; our senses are not equipped for it. We are used to aligning our consciousness with the three space dimensions, and these proceed along the dimension of time. Whereas we can move freely in space, we experience the dimension of time as a continuum that goes inevitably in one direction - from past to future, with no return. People often lay all their hopes and theories on some new, fourth or fifth, or whatever, dimension, when they are confronted with supernatural phenomena and ask themselves where it all came from. At the very least science fiction novels tend to overstress supradimensions; as a source of UFOs, for example, or of inexhaustible energy sources and similar things. In this article I would like to try out a little mind experiment with you to see if we might get a feeling for what it could be like if a gate opens to other dimensions. Let`s take a look:

In answering the question about the meaning of the word "dimension", we should leave out all overburdened explanations, be it SciFi or traditional mathematics. Mathematics is a perfect symbolic language(!) for the relationships of numbers and quantities, as it is very accurate and gives exact results where normal language gives up. But not everything is true that can be proven by mathematics, it is just conclusive. Let`s use our imagination first...

For the following we begin at the simplest point. Try to experience your surroundings as a one-dimensional being. You can use all your senses as in hot/cold, hard/soft, light/dark, silent/loud. You can move only along one line in one direction - forward. So, now you are sitting in your easy-chair and start to move as a tiny speck of dust. At first the world is soft and comfortable; the room`s center gets a bit more cool, although light; then, at the wall, it is extremely hard, dark and uncomfortable, and so on. For every section of the way you have gone you have a single, irreversible impression. Sounds familiar doesn`t it, like we think of the "eternal flow of time and aeons". But let`s steer clear od speculation that would not be apt for a speck of dust.

Resume: when every section of this way has it`s own distinct

characteristic (not affectable by time, because time doesn`t exist), it is inconceivable for us that in some places other conditions along the same length in same sector may exist, just to the right or left of the way. Don`t forget - right/left have not been invented yet!

Were it able to move left or right, if only slightly, it might be able to experience different conditions on the same spot of its one-dimensional axis (on a border, a corner, a different surface). But what lies outside its one-dimensional paradigm is unknowable. The model for this paradigm is, therefore, that along the dimension there can only be one condition at one spot.
Let`s shift now to a 2-dimensional paradigm. Now the first dimension and the 2nd can be used, and the room presents itself to us like a section with an even surface. Along the first dimension there are still the same conditions as before, but to the side (left/right) there are some more.

The model is changed as follows: along dimension 1 (length) there can be different conditions, but at different levels of dimension 2 (width). This new being acts in a more familiar manner as, like maps for example, it orients itself according to a horizontal and vertical axis.

You can guess how the riddle continues. We learn to move or grow up and down. Now different conditions are possible on the same surface coordinates but at different heights and depths. In the new paradigm there is only one condition at one point in space.

Finally, we shift to our normal paradigm by adding time. We can now observe different conditions at the same point of space at different times, and can formulate the paradigm as follows: At the same point in space only one object can exist at the same time. This is a long established model of physics, matching perfectly our mechanical world and our senses.

In this mental experiment we have learned 2 things:

1, Moving along a dimension, one can recognize differences. This is the characteristic of a dimension, not its definition.
2, After each shift to the next dimension, the model (dogma) of the preceding one is superseded. Generally, the most recent dimension is a continuum, ie., a dimension that goes irreversible in one direction.
Our own paradigm model consists of the (old) 3 space dimension plus the (new) time as a continuum. How could a world look like that contains one dimension more, the fifth one, called "E" or Ennead for example? (I think Ennead is an expression from a science fiction

novel, but the Ancient Egyptians had a similar expression for the place where all possibilities exist that don`t exist here; or where all the possibilities manifest that are kept by us from manifesting in this world here.)

You can construct the new model dogma by yourself: at one and the same point of space and time there CAN be different conditions (objects, colors, temperatures...), but at a different Ennead(!!).

BUT: at the same point of space at the same time and Ennead, there is again only one condition (object etc.) possible! This game can theoretically be continued forever, but soon gets uninteresting, because everything becomes far-fetched.

The step to the next dimension implies several interesting changes because:
- first of all it calls for the parallel existence of different things and events, side-by-side and at the same spot of the space/time-paradigm. This sounds very much like the sometimes incomprehensible reports of mystic experiences, whether from contemporary times like the Seth-books, or long ago, like Meister Eckhart, Tauler or Seuse. It is also similar to the picture of the 4 worlds of the Kabbala which exists inside one another, and it makes certain Egyptian mysteries understandable.
- it makes a huge number of connections possible that we normally would not think of. Numerous events inexplicable by rational thinking may have their roots here, because causality is only valid in the exact space/time paradigm and loses its ultimate character the moment a new dimension is brought in.
- most probably, and here all thinking and imagination stops, it replaces the time continuum with a ubiquitous time dimension (like length, width and height in our paradigm) where we can move freely forwards and backwards - but always at the same Ennead. Again, this dimension shift doesn`t free us completely, it just opens a gate and makes the next border visible.

The question about the quality or sense of this new E-dimension remains unanswered. But our familiar dimensions also have no state or sense or quality; they just exist and make us feel that they exist by limitations of our sense of movement etc. Although we live in this system, we cannot give a real definition of it (should we really?), only some more or less mathematical explanations. We just experience that along a dimension something changes. Dimensions let things happen. We feel something has changed along a dimension and we measure it by looking for regular changes. We measure time by observing the regular movements of the sun and the earth, but with no feeling for their pure quality.

Also, a new dimension E would not change our world radically; its only effect to our paradigm would be that some additional things

happened - miraculously side-by-side in time. But as we have no sensors for this, it would be totally imperceptible. And should a short impression slip through, it would be instantly erased by our mind`s censor. Moreover, if some of us should get to this dimension it would prove nearly impossible to explain it to others; having no common language, comparisons or symbols for it.

This mental experiment has done its job, if we have achieved a feeling for what supradimensionality could be. Our paradigm is not the ultimate possibility, others exist - in between!

Other Forms of Existence:

Anyone used to observing nature from the heart, will have seen that it doesn`t like to have jumps in it; especially when it is only to be fitted into an artificial theoretical system of the human brain`s. Therefore, it is not consequent to assume that our paradigm of a space+time-continuum is the only valid system. The motto cannot be: "either you are with us in our system, or you are non-existent!" - a logical chain that we tend to follow all too often. If there are more simple dimensional systems, they will surely have their inhabitants. However, the creative amongst you should refrain from designing flat monsters for a 2-dimensional world now. As explained before, this all exists in our world, one in the other!

Again a little mental experiment may show us the way. Let`s imagine the following:
1, We put away all conditions related to the last dimension, the continuum. At the same time the last-but-one dimension becomes the continuum automatically, as explained before, because the last dimension always is a continuum (!!). It is interesting that our time-continuum physically is related only to movement, which means that everything able to move freely can experience time.(As stated here, the gift that our space+time paradigm gives to us is motion. Now, in Ancient Egypt, a very important symbol was the Ankh, meanings originally a sandal`s belt (scientists say). So, the meaning of the respective hieroglyph means "TO WALK". On Egyptian pictures, when a GOD gives life to a HUMAN he hands an ANKH to him, i.e. giving him LIFE = TO WALK = MOVEMENT.)
So we ignore everything that has to do with motion. And the space becomes continuum.
2, We look for forms of existing lacking exactly that last paradigm element, ie., (in our case) time and movement.
That means we are looking for something that fulfills the picture of this reduced paradigm. In our previous example: something that doesn`t move, but spreads in space continuously and irreversibly.
Just let the picture grow before thinking further; that`s it - GROWING! Anything that grows steadily and cannot shrink deliberately.

We may think of plants growing, clouds rising, micro-organism, fungi etc. For example, a tree starts from an exact point in space (the

seed) and spreads evenly according to a distinct blueprint. Its size, especially the section rings of its stem, correlate exactly with its age; that means spatial growing and age match exactly. It cannot shrink definitely; it is able to drop leaves or branches, but they soon grow back to make it fill the same space occupied before. The process of spatial growth is irreversible. A harrowing thought - most probably we "grow" through time in the same manner! Maybe, even like some herbs or grass that die off in Autumn and grow again in the Spring - a picturesque allegory of death and rebirth!

For our next example we again take one dimension less. Now there is no free (active) motion and no growth in space. The continuum is the surface. A much more tricky paradigm. Something existing here must have the tendency to spread in surface as much as possible and never contract again deliberately. Hmmm.. what`s the biggest surface on earth? Of course, water! Water, as a liquid, can be formed freely, as it has no fixed form and will mould itself to fit any surface. But it

cannot be compressed, and has the tendency to fill a space from beneath with the maximum of even surface at the same time. The gain with this form of existence is in the changeability of form - its flexibility and adaptability. The picture for this is the ocean, the river, or organisms like lichens which exist in clumps or patches.

Our next move is one more step towards reduction of existence. Now there is no area and no spreading over a surface. The continuum is dimension 1, the line, and everything else is fixed. In this paradigm all solid objects exist. Changes, if any, are only allowed along one line and are irreversible as in falling towards a center of gravity for example, or rolling down a slope. This dimension 1 does not have to be a straight line, but is the most efficient and best way of coming nearer to the center of attraction. Irreversible.

It`s interesting to see that we humans still align our orientation in space according to these same systems as described. The vertical line is a solid object hanging down, the plumb-rule; the horizontal surface, the level, is adjusted by hydrostatic balance (with water!). And the only independent (ie., not geodetic) system for measuring height is an instrument derived from a barometer (the altigraph), which works on the basis of the expansion and reduction of a specific gas volume in a sealed shell.

These thoughts are certainly a little bit hard to chew on, but I`m sure they give enough themes for meditation.

Here`s an example for a simple meditation; freestyle of course. Get yourself into a trance-journey somehow. You may use a shamanic technique or jump through a Tattwa sign or whatever you prefer and are best used to. Let`s take the water element for example. According to classical technique, you imagine the horizontal syrinx sign and go through it (but in silver and not in green as usual when you want to explore the water world) and become the water yourself. Try to let the feeling flow freely. Flow down, spread, split into drops while breaking on a stone that lies in the water way; flow down as a torrent etc.; trickle to the ground; evaporate to the sky; experience total passivity in the respect of controlled growth or active motion. Be totally passive! It is important to collect oneself after this meditation and perform a thorough earthing. This exercise is comparatively easy with the water element. It is also possible with a 3-dimensional system (plant or cloud), but more complicated, or with 1-dimensional system (solid object), but the latter takes a long time in my experience.

The purpose of this exercise is to get a feeling for the structure and physical reality of other dimensional existence and their relation with other systems, and to comprehend that these need not be projected to distant universes, but really exist in our world and that we meet them every day.

For people dealing with magic it is of immense value to get the right feeling of the existence of one universe in the other, and to be able to shift from a low dimensional system to a supradimensional system and vice versa. This is because we face many phenomena reaching into our paradigm from other systems. For example, severe distortions of reality go hand-in-hand with deep trance, (lucid) dreams and precognition. These all make our reality and our normal environment appear more or less different from normal experience: for example, when we experience our home in dream reality or on a mental journey, the table in the room isn`t where it normally used to be or maybe the window is on another wall and looks into a different landscape etc.. All this is due to distortions along the 5th dimension (the Ennead as I named it provisionally).

Let`s continue our little mental experiment, but this time in the forward direction. At first we see no differences, when we go from our paradigm to a 4+1 dimensional system. Obviously we have no sense and no feeling for what`s happening when we go beyond our 3+1 (space+time) system. So the new mental experiment leads nowhere. It`s worth it to demonstrate that no practical model comes from mental speculations in this direction. But we can derive a description from our "experiences" with low-dimensional systems. Keeping the last paradigms in mind and adding a new dimension, the Ennead, we can formulate the new paradigm by same method as follows:

"At the same place in space at the same time there ARE different conditions possible at different E-dimensions."

Exactly like the addition of a "new" time-dimension to the old 2+1 (area+space) paradigm makes free movement possible for the first time, so also the addition of a new dimension E to our 3+1 paradigm makes it possible (at least theoretically) for the following to exist:
- the one-inside-the-other-existence of different entities and conditions
- parallel worlds
- events occurring simultaneously in time
- time travel (forward and backwards).

The key to all this seems to be the existence of "parallel worlds", and I want to take a little look into how our ability to distinguish objects function. If different things exist on the same spot at the same time this implies that the same things exist in different worlds (systems, universes etc., it`s all the same!). The explanation for this you will find in the section Other Forms of Existence. Things are distinguishable for us by their presence (POSITION in space+time) and their QUALITY (that we check by our senses). They are different if they have different position and/or quality. Example: sheep A is as dull as sheep B, looks the same, sounds the same, smells the same. I know they are different as one stands beside the other (ie. at different positions at the same time). If there are enough sheep that are so similar and they run among each other, I can distinguish nothing. That is unless I mark them to make them look different; or one has changed its appearance, by having been sheared, for instance. Then it looks different at a different time, but still is essentially the same. In all these cases we orient according to differences and

coherence of existence,
and not very reliably at that. I want to show with this shaggy sheep tale that the question of continuous existence throughout different positions and qualities is not easily resolved, and therefore we should be carefully before we discount all talk of "double existence, parallel worlds etc.".

Existence is hard to imagine and contradicts with experience and commonsense unless we postulate the existence of parallel worlds in which all possibilities at least potential exist. But only one possibility becomes reality. By taking this thought further, we see that all these parallel worlds contain the possibilities of life, and we move through all this, making reality out of one of them - by DECISION or free will, call it as you like. A picture that we also find in some of Castaneda`s books.

Outlook:
The question remains unanswered is: What makes these parallel worlds manifest (ie. how often do "I" exist) or just remain hypothetical assumptions. But this is without importance for us at the moment. In a simple and subjective way, only that which we experience actually manifests. For me it appears dimly that out of Ennead only the parallel worlds through which we pass by our subjective experience, our acting and our reality become reality and sharply outlined. All else remains dim and unreal but may be experienced by others - who knows? This is similar to a widespread network of rails in a railway shunting station, with numerous railtracks linked by switches, but only ONE track being used by a train. The switches stand for important decisions which open this or that way. According to our decisions we pass a track leading more "up" or "down", more "ahead" or "back" (all seen from Ennead), or we just shuttle back and forth in the middle. To help to understand this we can look at certain games, like chess, that show how the chain of events is predetermined by decisions that lie far back in the past. By playing chess you can get an idea of the reality of fate, and that some errors taken in the past can hardly be set right whilst some may easily be. These causal chains may be very long in any case.

The previously described Ennead system could work in a similar fashion to this: exactly like our space+time paradigm enables us to move, so the jump into the space/time+ennead paradigm opens the gates to potentiality and its network of connections. Although we cannot take part in this because of our limited senses, and we cannot jump into the next dimension and its adherent paradigm, we can take a peek behind the curtain and at least get a feeling for the kind of interference therein. It may open a new view on things hitherto believed to be inevitable: the passing of time, all our actions and interactions, and on fate itself. Are we just "programmed" towards

another target or direction, that can only be seen from above, from Ennead, from the next dimension? Do we "move" in Ennead with our decisions (and this implies things like character, mental attitudes, views and opinions, by which we decide on this or that way)?

However, for a being fixed and rooted in his/its paradigm, there is not much difference how it decides. A root or a branch can grow in this or that way, and reacts to certain stimuli like light or water, but remains fixed and not suited for free movement. The more simple an animal is organized, the more unidirectional its reactions are: "lurk - snap - gorge" and suchlike. The (occasionally) more complex motivations of men lead me conclude that we may be on the threshold before the door to the next paradigm. (Similar to plant-like organisms, corals for example, that are fixed to the ground but can push out and pull in their tentacles... Hagazussa already?).

We can "move" in this way - and this is certainly the most noble expression of "do what thou wilt" and Thelema - by influencing our position in Ennead consciously and constantly, and without mercy giving our decisions a certain orientation and thereby "moving" with this through Ennead and the parallel worlds. (If our personal "thelema" was not a nonsense ie. Choronzon.) I`m sure many of you have experienced that after somebody changed their attitude and opinions, sometimes their environment also begins to change, but without any causal reasons! Just the right people appear; some lucky (or unlucky) opportunities open up; old friends seem to withdraw and appear more and more strange... Maybe a new parallel world has opened, and you move in? But besides these speculations and as a last consequence this means we bring all that we face by our own decisions, and we blame nobody else but our own good selves for "all the bad luck and hard days we suffer from". On the other hand we are not responsible to anything/anybody/anygod for all the shit we are in... its our own hard way! All that has to do with character building starts here. Here and now and in our own earthbound and mortal life and in our own paradigm, we have the chance to move in a certain direction, perhaps "up" or "down" or maybe recognized only from aside/above/from Ennead. Even from the next paradigm maybe. But
we have the chance NOW. Possibilities are numerous. Let`s use them for maximum experience.

CELTIC CRAFT READING LIST - 6 JULY 1991

Rowan Moonstone

*** Marks especially good books. Read these FIRST!! Keep in mind, this is simply a listing of the books that I have found useful. Question everything.

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THE COVENANT OF THE GODDESS

PURPOSE

The Covenant of the Goddess was founded in 1975 to increase cooperation among Witches, and to secure for Witches and covens the legal protection enjoyed by members of other religions.

FUNCTIONS

The Covenant publishes a newsletter; issues ministerial credentials on request to qualified persons; sponsors a national festival each summer; and encourages networking nationally, as well as regionally through local councils.

STRUCTURE

The Covenant is incorporated as a non-profit religious organization in California, though it has grown to be a nationwide organization. It is a confederation of covens and solitaires of various traditions, who share in the worship of the Goddess and the Old Gods and subscribe to a common code of ethics. The Covenant holds a Grand Council annually to elect national officers, set a budget, and decide matters which require deliberation by the full membership. Decisions are usually made by consensus.

CODE OF ETHICS

* An ye harm none, do as ye will.

* Since our religion and arts and practices peculiar to it are the gift of the Goddess, membership and training in a local coven or tradition are bestowed free, as gifts, and only on those persons who are deemed worthy to receive them. However, a coven may expect each of its members to bear a fair share of its ordinary operating expenses.

* All persons have the right to charge reasonable fees for the services by which they earn a living, so long as our religion is not thereby exploited.

* Every person associated with this Covenant shall respect the autonomy and sovereignty of each coven, as well as the right of each coven to oversee the spiritual, mental, emotional and physical development of its members and students in its own way, and shall exercise reasonable caution against infringing upon that right in any way.

* Members of this Covenant shall respect the traditional secrecy of our religion.

* Members of this Covenant should ever keep in mind the underlying unity of our religion as well as the diversity of its manifestations.

* These ethics shall be understood and interpreted in light of one another, and especially in light of the traditional laws of our religion.

CONFIDENTIALITY

All information give to the Covenant of the Goddess or any of its officials is considered strictly confidential, unless you indicate otherwise. No information about members is published or given out without explicit written permission. Direct access to the Covenant's mailing list is limited to the Board of Directors. Maximum privacy is assured.

NEWSLETTER

At every Sabbat the Covenant publishes a newsletter of Craft and Pagan news, original articles, poetry, humor, rituals and announcements. Member covens receive the newsletter automatically. Individual coveners and non-members who donate a suitable tax-deductible gift will also be placed on the mailing list, to receive the newsletter and other mailings. Circulation is limited to members and friends of the Covenant.

FINANCES

An annual membership tithe is set every year by the Grand Council to cover bare expenses, based on the previous year's expenses and any projected cost increases. The annual financial statement is published in the newsletter. Other activities are supported by fund-raising.

All contributions to the Covenant of the Goddess are greatly appreciated and are tax-deductible.

APPLYING FOR MEMBERSHIP

Any Goddess-supporting coven or solitaire can be eligible for membership in the Covenant of the Goddess if certain criteria and requirements are met. All inquiries into membership should be sent to the National Credentials Officer. If the coven or solitaire is in an area near a local council, the National Officer will forward the inquiry to the local

Credentials Officer, who will respond. A member can apply in person at a council meeting, or by filling out the appropriate form and sending it in with the initial membership tithe.

GENERAL CRITERIA FOR COVEN MEMBERSHIP

* Generally focus thealogy and ritual, etc., around worship of the Goddess and the Old Gods (or the Goddess alone).

* Believe and follow a code of ethics compatible with that of the Covenant.

* Have been meeting monthly or oftener for at least six months.

* Have three more members who have been formally accepted into the clergy.

* Be a cohesive, self-perpetuating group.

REQUIREMENTS FOR MEMBERSHIP

Full Membership: The applicant must be recommended without reservation by two active members of the Covenant.

Provisional Membership: The applicant may be recommended by one member; and then within a year and a day make a viable effort to get to know other members, in order to achieve Full Member status.

The appropriate Credentials Officer (National or local) shall verify information regarding criteria and credentials.

COVEN-AT-LARGE

This is the term we use to represent the many Witches who are solitaires, i.e. practicing alone. Each local council may devise its own standards for admission of coveners-at-large, in harmony with national guidelines.

LOCAL COUNCILS

A local council is a smaller branch of the Covenant, consisting of at least three member covens of at least two different traditions, in
reasonably close geographic proximity to each other. The local councils generally meet more often than the national organization. They may initiate independent projects, sponsor local festivals and workshops, and generally work together for common goals close to home. As the Covenant continues to grow, we encourage new member covens close to one another to form their own local councils.

VOTING

When a matter requiring a decision is presented before the

Covenant in council, it is discussed by the members in attendance until a consensus is reached. If a consensus cannot be reached, then a vote is taken. A coven holding a current Full Membership is entitled to one vote. Each such coven also holds the power to veto, though this is exercised only in extreme cases. A coven with Provisional Membership is entitled to one vote, but does not hold veto power.

A coven-at-large is entitled to one vote if, and only if, three individuals are physically present at the council and unanimous in their choice of vote.

MINISTERIAL CREDENTIALS

In order to receive Ministerial Credentials as a Priestess or Priest, a person shall:

1. Be an active member of a coven which is a Full Member of the Covenant.

2. Have been "confirmed" to taking on the full commitment to the requirements of that coven's Tradition of our religion.

3. Have undergone at least a full year of active training for the ministry of that Tradition.

These credentials shall remain valid only so long as the person remains an active member of the coven which remains an active member of the Covenant.

In order to be eligible to receive Ministerial Credentials as an Elder, a person shall:

1. Satisfy (2.) and (3.) above.

2. Have undergone an additional full year of active training for the ministry.

3. Be fully able to form a coven, admit members, and train them in the tenets and practices of that Tradition.

These credentials shall remain valid for life, unless specifically revoked, so long as the person remains in contact with the Covenant.

THE NATIONAL FESTIVAL

The annual Grand Council or national business meeting is held as part of a national festival, which is open to the whole membership as well as Pagans and Witches who are not part of the Covenant. The festival is usually held at a secluded campground or resort, and moves to a different area of the country each summer. In

addition to the council meeting, the program includes workshops on magick and the Craft, concerts, a potluck feast, a talent show, and the opportunity to purchase (or barter for) art, crafts and ritual tools by Pagan artisans. Registration information is available in the newsletter.

FOR MORE INFORMATION:

Write to: Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704.

A Pledge to Pagan Spirituality

I am a Pagan andI dedicate Myself tochanneling the Spiritual Energy of my Inner Self to help and to heal myself and others.

* I know that I am a part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

* May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

* May I use the Force(psychic power) wisely and never useit for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

* May I always be mindfulthat I create my own reality and that I have the power within me to create positivity in my life.

* May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it, fulfilling all responsibilities and commitments I have taken on to the best of my ability.

* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

* May I always grow in Inner Wisdom & Understanding. MayI see every problem that I face as an opportunity to develop myself spiritually in solving it.

* May I always act out ofLove to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.

* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE

Last amended June 11, 1989 -- Page NEXTRECORD

The Craft (Witchcraft - NOT to be confused with Satanism. A true Witch has nothing to do with this, even though there are some Satanists who (unright-fully) call themselves "Witch".) contains a large number of groups with bonds to each other, for the most part, which are looser than those you will find between Christian churches. Each has it's own traditions, it's own beliefs, it's own pantheon, etc. So just WHAT is it that, overall, a Witch believes in? The American Council of Witches was formed to determine what it was that all Witches have in common, belief-wise. In the early 1970's, a paper was released with their findings, and gives a good overall picture of it. The following is the text of that paper.

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BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic,

"DO AS YOU WILL, SO LONG AS YOU HARM NONE"

a)love is notemotional in it'sessence, but isan attribute of the individual as expressed in relation to other beings;

b) harming others can be by thought, word, or deed;

c> it is to be understood the "none" includes oneself;

d) theharm which isto be regardedas unethical isgratuitous harm; war, in general, is gratuitous harm, although it is

ethical to defend oneself and one's liberty when threatened by real and present danger, such as defense against invasion.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

a) Godhead is one unique and transcendent wholeness, beyond any limitationsor expressions; thus,it is beyond our human capacity to understand and identify with this

principle of Cosmic Oneness, except as It is revealed to us

in terms of It's attributes and operation.

b) The most basic and meaningful attribute of the One that we, as humans, can relate to and understand, is that of polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near as we can approach to the One within our human limitations of understanding and expression, though it is possible to experience the divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic,poised co-operation and co-relation.

3. The Witch must recognize, and operate within the framework of the Law of Cause and Effect; every action has it's reaction, and every effect has it's cause. All things occur according to this law; nothing in the universe can occur outside this law, though we may not always appreciate the relation between a given effect and it's cause. Subsidiary to this is the Law of Three, which states that whatever goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on a smaller scale and to a lesser degree, in the Microcosm. The powers of the universe exist also in the human, though in general instance they lie dormant. The powers and abilities can be awakened and used if the proper techniques are practiced, and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of theMysteries, and,although they areonly capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, then, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing the

same attributes as the One, it's Laws must be the principles through and by which the One operates. By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. Thus the Craft is a natural religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Astrology can be useful in marking and interpreting the flow and ebb of the tides of our solar system, and thus of making use of those tides; astrology should not be debased into mere fortune-telling.

8. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of t h e natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of humanity's striving to know the Godhead.

a) In keeping with the Law of Polarity, these god-forms are brought into harmony by the one great Law whichstates: All Gods are oneGod. All Goddesses areone Goddess. There is one Initiator. This law is an expression of our understanding that all of the forces of the universe, by whatever ethnic god-form is chosen to clothe and relate

to whichever force, can be resolved into the fundamental polarity of the Godhead, the Great Mother and the All-Father.

b) It is the use of differing god forms, of differing ethnic sources or periods,which is the basis ofmany of the differencesbetween

thevariousTraditions
oftheCraft.

EachTraditionuses theforms,andthusthenames,which
to thatTradition bestexpress and awakenan
understandingofthe forcerepresented,accordingto the
areas of emphasis of the Tradition.

c) Because we know that differing names or representations
arebutexpressionsofthesamedivineprinciplesand
forces,werequire ourmemberstoswearthat theywill
nevermockthenames bywhichanotherhonors theDivine,
eventhough thosenames bedifferentfrom andseemingly
lessexpressive thanthe namesand godforms usedby our
Tradition(for tothe membersof anotherTradition, using
it's names, oursmay easily seemequally less
expressive).

9. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born innately sinful,and recognizetheconcepts ofsinandguilt aretremendouslyinhibitingto thehumanpotential;the consequencesof theLawof CauseandEffect,called karma bysome, arenot punishment,but therecurrences of situations andtheir effectsbecause theindividualas notgained the Wisdomneeded tohandle or avoidsuch situations.

b) There is no heaven except that which we ourselves make of ourlifeonEarth,andlikewisethereisnohellexcept theeffectsofourunwiseactions.Deathisnotfollowed bypunishmentorreward,but bylifeandthecontinuing evolution of the human potential.

c) One cannot damn the divine in oneself; one can, however, cutoneselfofffromitthroughthe rejectionofwisdom anda refusaltostrive forself-realization. This cutting off does not lead to personal suffering in"hell", forthereisnoSelftosufferifthetieto one'sown divinityhasbeensevered;whatremainsis merelyanemptyshell,a"personality"orthought-form devoid of it's ensouling Spark of the Divine Fire.

10. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may

lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

11. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable (see 9a).

12. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission; unless such non-interference would be inhibiting to our own, ethical existence and development -- and even then the responsibilities and consequences must be understood and accepted. This, then, is one of the important reasons for the communal life the Witches under the guidance of the Priesthood: That the group may be guided by wisdom and experience, with the aid and support of one's peers; and that one's actions may be guided by the influence of the ethical life of the group as a whole.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the supernatural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used_only_ for thegains of theself, and thereforemust strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

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IN GRANDMOTHER'S LAP
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"Morals are the nagging fear that somebody somewhere may be having a good time." --H. L. Mencken

What is the difference between one of us and Oral Roberts? Well, hopefully there are lots of differences, but the top one on my list is that I work on being ethical and he is a moralist.

The moralist knows how everybody else should behave in order to be a good person, avoid Hell, fit into decent society, etc., etc. He is quite likely to feel that he is a valid exception to all his own rules, since he can handle temptation and control his outcomes. His main characteristic is frantic paranoid distrust of other people. No one should be seen nude, for instance, because this would be un-bearably sexually arousing and lead to promiscuity, neglect of ordinary duties, etc. He knows he can control himself, but everybody else has to be "protected" from their evil impulses. His major defence is projection: "I'm not oversexed, and of course I'd never want to be or want to be unfaithful to my wife, but that woman in the (name situation or article of clothing) sure is asking for it. Ultimate expressions of this type of thinking are wife-beating -- one man said, "When I walked into the self-help group I thought that when they heard what I'd had to put up with they'd con-gratulate me for not having killed her." -- and witch-burning -- "I am a good person. Bad things do not happen to good people. A bad thing has happened to me. Somebody did it! Kill them!"

In essence, the moralist is saying "It can't be my fault

(I'm not able to face the idea that it might be my fault). It must be somebody else's fault. If people would just follow these few simple rules, which I'll be glad to explain to them, nothing would go wrong and I wouldn't have to feel anxious. But since they won't all follow my rules, everything is their fault, not mine, and I don't have to feel anxious."

To me this is nauseating. I have no idea how you "should" behave; who are you? What's the situation? Who else is affected? Even then, the best I could offer would be some suggestions of courses of action which might have good results -- but I don't believe there are any simple rules for human conduct which are always "right." What I do believe is that ethical behavior consists of choosing your actions such that you can look at yourself in the mirror in the morning without flinching. Which means I can see a Corsican being ethical and killing another person as part of a feud; a gypsy being ethical and defrauding a gaujo. I suspect that what I mean here is that ethics impel you to be true to your own values, while morals make you want to
a) control others, and
b) not get caught yourself. But being ethical implies that they are your own values, which you have thought through and decided to accept, and not just the ones you have swallowed whole from your family or culture.

Marjoe, a famous evangelist who later went straight, described preaching hellfire and damnation and then going back to the motel and making love to his girlfriend of the moment -- who had to be flown in from New York so the locals wouldn't know what he was doing. Oral Roberts says people have to give him $8 million, or God will "call him home." These are examples of people whose highest priority is influencing others, making the right kind of impression - the actuality doesn't seem to be really relevant to their choice-making process.

The ethical person, on the other hand, may not care at all about the impression he is erig; he will say in total sincerity "I know I look like a fool for doing it, but I couldn't have lived with myself if I hadn't." Or even harder, "I know you think I'm being hard and cruel, but I honestly believe this is the best solution in the circumstances."

Next issue (are you holding your breath?) the difference between act idealism and absolute idealism, or how to tell a witch from a fundamentalist without a score card.

The Spinster Aunt ..... FROM RMPJ, 2/3/1987

Last amended June 11, 1989 -- Page NEXTRECORD

EXEGESIS ON THE WICCAN REDE

by Judy Harrow

originally published in HARVEST - Volume 5, Number 3 (Oimelc, 1985)
second publication: THE HIDDEN PATH - Volume X, Number 2 Beltane, 1987)

All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding. Cliches begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We come tothe Craft witha first generation'sjoy ofdiscovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

I think the best ofthese safeguards is already builtinto the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal process of original visions clotting into cliche, and our perpetual

flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And yet, I want us to remain identifiably Witches and not meld into some homogeneous "New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Althoughour canon is not closed - andthe day it is the day I quit - I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'dlike totry doingsome exegesison anessential statement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to take it almost word by word.

Do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become a compulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you WILL. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

DO what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When youreally lookat it, wordby word, itsounds likea subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, "DO WHAT YOU WILL" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth and modernbiology alike teach us that ourEarth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes, but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to

take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft,assuming ethical adulthood,offers us norote rules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

Last amended June 11, 1989 -- Page NEXTRECORD

The Witches' Creed

Hear Now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into light.

Mysterious water and fire,
The earth and the wide-ranging air,
By hidden quintessence we know them,
And will and keep silent and dare.

The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.

Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.

When day-time and night-time are equal,
Whensun is at greatest and least,
The four Lesser Sabbats are summoned,
And Witches gather in feast.

Thirteen silver moons in a year are,
Thirteen is the coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.

The power that was passed down the age,
Each time between woman and man,
Each century unto the other,
Ere time and the ages began.

When drawn is the magical circle,
By sword or athame of power,
Its compass between two worlds lies,
In land of the shades for that hour.

This world has no right then to know it,
And world of beyond will tell naught.
The oldest of Gods are invoked there,
The Great Work of magic is wrought.

For the two are mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces divine.

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
Of this our ancestors teach.

By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.

She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.

The master and mistress of magic,
That dwell in the deeps of the mind,
Immortal and ever-renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And Dance and make love in their praise,
Till Elphame's fair land shall receive us
In peace at the end of our days.

And Do What You Will be the challenge,
So be it Love that harms none,
For this is the only commandment.
By Magic of old, be it done!

Doreen Valiente,
"Witchcraft For Tomorrow"
pp.172-173

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PREFACE

Some have asked how this little booklet came into being. It's all very straightforward: as the most visible representatives of paganism here in Austin, Texas, I and my consort, Arnthor Phalius, are asked often to appear in public to talk about witchcraft. The questions included here are those most often asked, along with the answers we give.

Of course we cannot pretend to speak for all Pagans, only for ourselves. But the little booklet has been well-received as a non-threatening method of getting to know a subject like Wicca. Occasionally we will find someone who has had negative experiences with persons who call themselves Wiccans or Witches, and in those cases they expressed relief on find that `other types' of Pagans existed than those which had given them their initial bad impressions.

The Directory* is an individual effort at networking in the Sunbelt. Here in Texas there are many traditions and varieties of Paganism, and if one isn't to be alone, one must learn that there are more similarities than differences in Paganism and the other major religions. Pagans have always known this, but for various reasons, have not stepped forward as representatives of this view.

I (Merlana) am a mystic who responds to the Universal Mind as it is expressed in Nature. It is my deep belief that persons who reverence these principles are unified at bottom, and separated only by the illusion of words, which are not reality. Sometimes words aren't even adequate representations of `Reality`!

It is my intention in this little booklet to re-define some issues and terms in the way that my tradition sees them. It so happens that much of the rest of Paganism falls within this general framework.

(NOTE: A `tradition' is a varietal type, like `denomination').

If youalready know the subject and wish to differ, your comments are welcome. If you are new to the subject, perhaps here you'll find some questions answered, and (if wanted) fellowship with others who are on similar paths. Directory* listings are free to those in the Sunbelt of the USA (South and Southwest.) New editions are published irregularly.

If you don't live in the Sunbelt, but have goods or services which interest Pagans, you may also put an ad into the Directory.* Write for details.

Blessed be, Merlana April 1983

1. WHAT IS WICCA?

`Wicca' (pronounced Wick-ah) is one name given to the Nature religions practiced in Northern Europe and the Middle East from the times of the ice ages. It is one spiritual path out of many in a group of spiritual practices known as NeoPaganism. NeoPaganism is currently in a world-wide revival, led by persons and groups in the United States and Britain.

2. HOW DO WICCA AND NEOPAGANISM FIT TOGETHER?

Wicca is one subsidiary form, or `tradition,' similar to the way Christianity has many forms. One can be a Christian and still be Baptist, Methodist or Roman Catholic. In the same way, one can be a Pagan but ascribe to another, more specific, sub-variety of philosophy.

3. IS IT THE SAME AS WITCHCRAFT?

One linguistic theory has the word Wicca coming from Olde English `Wicca-Craeft', meaning `craft of the wise ones.' Most followers of Wicca (and most Pagans) prefer not to use the terms `witchcraft' or `witch' because of the emotional connotations these words carry in our society.

Generally, one who calls him or herself a `witch' without further qualifications is seeking notoriety and special attention. Those of us who guard the portals of personal Power (like Carlos Casteneda's character Don Juan) are normally hard to find or engage in discussion. Our Mysteries are carefully hidden from the world, and from those who might be tempted to misuse them.

4. WHAT DO YOU BELIEVE ABOUT GOD?

Although Pagans generally agree that one God exists and is the same regardless of name, they vary in specific concepts about God, as in other religions.

What an individual Pagan holds is strictly a matter of personal belief. However, occasionally a tradition will teach highly-specific concepts, structures and mythologies. If one finds oneself in disagreement, the best policy is `voting with the feet', or withdrawing to find another group who better agrees.

NOTE: Sometimes it may be easierto gather together a group of people who believe as you do to form an entirely new group. That's the purpose of networking, or what the booklet is designed for.

Most Wiccans divide the Godhead (generally conceived of as Mother Nature) into two forces. One force is male and the other female. They are called respectively: The God and The Goddess.

Between them, these two divinities create balance and harmony in the Eternal Dance. They represent the forces of birth, death and regeneration symbolized in the change of the seasons. Wiccans call 5this cycle The Wheel Of The Year. Most rituals celebrate the Wheel Of The Year and our deep, meaningful participation in natural cycles of change.

Because the male force has been in ascendancy for thousands of years due to the Christian, Moslem and Jewish religions, there is presently a tendency to emphasize The Goddess, especially by feminists (or by those whose personal concept of God happens to be female).

We also believe in Magick, which is a partnership between humanity and the Universal Mind. This partnership creates changes in what we normally call `reality', i.e., change accomplished with prayer. These changes can seem miraculous or merely coincidental, and always include personal effort. Magick is not the same as `wishing.'

5. WHAT HAPPENS AT A WICCAN CEREMONY?

There are several types of get-togethers that Pagans of all traditions attend. The most available and open is called a `Grove,' where those who wish may study both spiritual and ceremonial topics. Most groves emphasize fellowship and harmony of mind between their members. You should choose one as much for how you blend with the personalities of the members as for a particular brand of teaching.

Eight times a year, at the solstices and equinoxes, May Day, Halloween, and other points on the lunar calendar, Pagans gather together (usually outdoors under trees) to celebrate Nature and the turn of the seasons.

These celebrations consist of dancing, prayer, invocations, and rituals passed down from the many traditions through the ages. We also urge participants to develop and use their own original rituals and to share them with others.

Because we dance and pray in a standing Circle (or sometimes a spiral), and because we draw at these times from the Universe spherical energies of protection and power - these meetings are called (appropriately enough!) Circles.

6. HOW CAN I ATTEND A GROVE OR CIRCLE?

Wiccans and Pagans tend to be very private, and do not advertise their faith at publicly as some others might. This is mainly because of past persecutions. However, for those who are sincerely interested, there always exist persons with whom to visit and explore that interest. Check the Directory* at the back of this booklet for names of others who are open to contacts.

If you are sincere and rally want to setout upon the Pagan path, the first step is to find a Grove to study with. After a Grove accepts you, eventually you will attend Circles.

7. DO I HAVE TO GIVE UP MY OTHERSPIRITUAL PATHS TO BECOME A WICCAN?

That will depend on the tradition and the teacher. In general, Pagans are most tolerant of any philosophical structure, and ask only that the tolerance be returned. You will not be requested to do anything that differs with your beliefs and spiritual needs.

8. DOES BEING PAGAN MAKE A PERSON SPECIAL OR DIFFERENT?

Well yes, of course. But the special qualities are available to everybody. Everything that Pagans do with Magick is done in other religions by other names. It is only that we have found that these particular formulas, beliefs, and celebrations work best for us.

These are varying approaches to (and grasps of) personal Power. One way of recognizing someone who is truly Powerful is to note whether he or she seems to need control or influence over others. True personal power is content to control only the self, and personal reality.

9. DO YOU CAST SPELLS ON OTHER PEOPLE?

The major law in our religion is: "Do what you will, an it hurt no other." (The Golden Rule)

In other words, no one is prevented from exploration of God and GodSelf as long as others are not harmed.

We do believe in directing the energies of the universe toward accomplishment of certain ends, but magick is never effective on another person unless the person specifically requests it and takes responsibility for that request.

Attempts at so-called `black' magick, or use of the universal energies for negative or harmful purposes, only result in karmic backlash magnified at least threefold on the unfortunate would-be black magician.

Our tradition does not believe in the possibility of `psychic attack', and hence does not teach methods for combating it. Our philosophy tells us that to raise a force against `psychic attack' is only to create that which you fear.

10. ARE PAGANS ANTI-CHRISTIAN?

No. But many Christians are anti-Pagan. Historically there has existed an adversary relationship between Christianity and the Nature Religions (largely created by Christians.)

It takes much universal love not to strike back when attacked, and occasionally a Pagan might seem bitter or afraid as the result of anti-Pagan treatment. This is only a personal reaction, not a characteristic of the religion itself.

It is also true that Wiccans and Pagans have suffered dismissal from jobs and worse simply from their religious affiliation being revealed. Events like these lead to a certain caution and sometimes even an attitude approaching mild paranoia.

11. WHO IS IN CHARGE OF PAGANISM?

Each person is in charge of him or herself, responsible totally to Godd/ess. One might hear an individual called High Priestess, or Priest, but this title has more to do with the role played in ceremonies than with status in any formal hierarchy.

Groves and teaching groups sometimes have various levels of initiation, but again, these are individual to each tradition.

12. WHAT MAKES WICCA DIFFERENT FROM OTHER PATHS THAT BELIEVE IN THE PSYCHIC POWERS?

We usually find that people most often comment on the robes and the tools. Traditionally we wear special garments while engaging in devotions, as a male Jew wears prayer shawl and skullcap. The garments have symbolisms, and stand for beliefs of the person wearing them.

The tools are: a cup, knife, staff (or wand), and the pentacle, a 5-pointed star with 5th point upward, enclosed in a circle.

For those familiar with the tarotcards, this was the original source of the tarot suits as well as many meanings and symbolisms in the tarot deck.

13. WHAT IS DONE WITH THE TOOLS?

They are used, along with other objects, like candles, bells, and incense to focus energies and influence Universal forces with our prayers. If the format reminds you of Roman Catholic mass, that's because much of the indigenous Nature Religion's mysteries were `adopted' when Christianity moved into Northern Europe -- into England, Scotland, Ireland and Scandinavia ... the lands of the Celts.

Also, if the tools and concepts seem to resemble elements in Rosicrucianism, the Caballa, and the Masonic Temple, it is because the latter paths drew and adopted Pagan rituals and forms for other uses. Since ours was an oral tradition we gratefully acknowledge the role these organizations played in bringing to modern times knowledge and insights which have otherwise been lost.

Here's a bit of trivia: Although the Founding Fathers of the U.S.A. generally held indifferent attitudes about Christianity they were all thirty-third degree Masons. Obviously they sought to incorporate their high ideals into writing our first constitution. This odd fact explains to some people why fundamentalist Christians and the constitution occasionally seem to be at cross-purposes.

14. HOW LARGE IS THE RELIGION?

Since Wicca, or Paganism, is an alternative religion uninterested in power or clout, we measure our `size' usually only by spiritual growth. There is a national newspaper published quarterly by which many Pagans keep in touch.

15. WHAT ABOUT SCIENCE AND TECHNOLOGY?

That's magick, too! Craft practitioners of old WERE the scientists ... there was need for healers and herbalists, agriculture and astronomy experts. The scientific method has now made teaching these subjects respectable in universities. But in the process we have lost the lore's former integration of the spiritual relationship between God Expressed As Nature and ourselves.

Manyof us are scientifically trained and hold technological jobs and interests. This does not interfere with but only adds to a desire for ritual celebration and union with Godd/ess. Also many of us are ourselves practicing psychics, or are interested in extrasensory perception (ESP) and its uses. Paganism makes available a philosophical structure for all of these ends utilized effectively for millennia. It urges individuals to develop their personal powers within that structure and to use them thereafter in a responsible way.

16. THAT'S SOMETHING ELSE: WHY DON'T I EVER HEAR OR READ ABOUT PAGAN CHARITIES OR GOOD WORKS?

Good news makes terrible press. News media and supermarket tabloids would much rather print scandal and controversy. How many times have you seen a headline that attributed a person's conduct to his/her belief in Witchcraft? Do you ever see the same types of stories about Moslems, Jews or Christians?

In addition, organized charity can only be accomplished undercertain forms of organized religious structures. That takes leadership, delegation of powers, community resources and accumulation of money and collective wealth.

We focus instead on personal responsibility and the necessity of reflecting Godd/ess in our characters and lives. Occasionally persons in the Craft will join together to change a situation or to help someone, but this is always done quietly and with the full knowledge and permission of those for whom the help of change in requested. It is always done without taking public credit. We feel that Godd/ess knows, and that is all we need.

17. HOW CAN WE SUM THIS UP IN A FEW WORDS?

Wicca, a branch of the spiritual movement called Neopaganism (or Paganism) is primarily a religion of personal, mystical relationship between the Universal Mind as expressed in Nature and the individual. It believes in Magick, or positive change wrought by prayer and ceremonial ritual. It brings its practitioners the joy of union and harmony with Godd/ess as expressed in Nature as well as fellowship with other persons who are on similar paths. Personal responsibility and growth are stressed, dogma and rigid beliefs are discouraged.

MAY GODD/ESS SPEAK TO YOU
IN THE VOICE YOU HEAR BEST.
BLESSED BE!

A LITTLE LESS MISUNDERSTANDING

(What Christians Don't Understand about Neopaganism)

by J. Brad Hicks

Q: Are you a witch?
A: That's actually a tricky question to answer, so let me go about it in a round-about way. What I am is a Neopagan. Neopaganism is a beautiful, complex religion that is not in opposition to Christianity in any way - just different. However, some of the people that the Catholic church burned as "witches" were people who practiced the same things that I do. In identification with them and the suffering that they went through, some of us (Neopagans) call ourselves witches. One expert, P.E.I. Bonewits, says that there are actually several kinds of groups who call themselves "witches." Some are people whose ancestors were the village healers, herbalists, midwives, and such, many of whom had (or were ascribed to have) mental, psychic, or magical powers, which were passed down through the family in the form of oral tradition, and Bonewits calls them "Traditional Witches." Some are people who have deliberately used the term to oppose themselves to Christianity, are practicing "Satanists," and practice (deliberately) most of the practices invented by the Inquisitors. Bonewits calls them "Gothic" or "Neo-Gothic Witches." Of a different kind are some radical feminist groups, who call themselves witches because they believe that the original Inquisition was primarily anti-female; some of these also practice magic, many of them do not - Bonewits calls them "Feminist Witches." But the vast majority of modern witches are harmless people who worship God in many forms, including the Lord of the Dance, the Lady, and the Mother Earth. These are the people that Bonewits (and I) call"Neopagan Witches" - and this is what I am. I hope that this helps more than it confuses.

Q: Are you a devil worshipper?
A: I'm tempted to just say, "No!" and leave it at that, but that probably isn't enough. Devil worship (including Satanism) is really a Christian heresy. (If you don't believe me, ask an expert - say, any well-read pastor or theology professor.) In order to worship Satan, you have to believe in him - and there are no references to Satan outside of the Christian Bible. So to be a Satanist or a

devil worshipper, you have to believe in the accuracy of the Christian Bible, then identify yourself with God's Enemy, proclaim that you are "evil," and then try to "fight against Jesus" or similar nonsense. Neopagans do not accept the Christian Bible as a source of truth. As a source of some beautiful poetry, sometimes, or as a source of myth, but not as a source of truth. Emphatically, we do not believe that God has an Opposite, an evil being trying to destroy God, the world, man, or whatever. So it is non-sensical to say that Neopagans worship Satan. Of course, many people insist that any god other than JHVH/Jesus (and his other Biblical names) is a demon or an illusion created by Satan. Well, you're welcome to believe that if you like - but over half of the world's population is going to be unhappy at you. Jews and followers of Islam are just as confident that they worship the True God as you are, and resent being called devil worshippers. So do I.

Q: What do Neopagans believe about God?
A: Neopaganism is a new religion with very, very old roots. It harks back to the first religions that man ever practiced (based on the physical evidence). Neopagans worship a variety of symbols from the Old Religions - the practices of the ancient Celts, the Greeks, the Egyptians, the Romans - and differ with each other over what those symbols really represent. What I (and many others) believe is that they are all aspects of God (or maybe, the Gods) - some kind of beautiful, powerful, and loving being or force that ties all of life together and is the origin of all miracles - including miracles such as written language, poetry, music, art ...

Q: Do Neopagans have a Bible?
A: Not most of us. The closest analogue would be a witch's Book of Shadows, which is a sort of notebook of legends, poetry, history, and magic ritual which is copied by every newly-initiated witch, then added to. But on the whole, even a Book of Shadows isn't what Christians think of as a Bible. It's not infallible (couldn't be, they've been brought to us via hastily-copied texts under trying circumstances), it doesn't prescribe a specific code of morality (except for a few general guidelines), and it doesn't claim to be dictated by God - except for a few, debatable parts. Those of us who aren't witches don't even have that much. Neopaganism is a religious system that relies more on the individual than on the Book or the Priest. One of the principal beliefs of Neopaganism is that no one, not Pope nor Priest nor Elder, has the right to interfere with your relationship to God. Learn from whomever you want, and pray to whatever name means the most to you.

Q: Did you say magic? Do Neopagans believe in the occult?
A: Cringe. What a badly worded question - but I hear it all the time. Neopagans as a rule don't "believe in the occult" - we practice magic. Magic is simply a way to focus the mental abilities that you were born with, and use them to change the world in positive ways. Magic can also be mixed with worship; in which case it differs very little from Christian prayer.

Q: But I thought that you said that you weren't a demon-worshipper?
A: That's right. Magic and demonology are two different things. Magic you also know as "psychic powers" or "mentallics" or even as "the power of positive thinking" - in essence, the magical world

view holds that "reality" is mostly a construct of the human mind, and as such, can be altered by the human mind. That's all there is to it.

Q: How do you become a Neopagan?
A: In a very real sense, nobody every "becomes" a Neopagan. There are no converts, as no conversion is necessary. Neopaganism is an attitude towards worship, and either you have it or you don't. My case is not atypical. All of my life, I have been fascinated by the old mythologies. I have always found descriptions of the Greek Gods fascinating. If I had any religious beliefs as a child, it was that somewhere, there was a God, and many people worship Him, but I had no idea what His name was. I set out to find Him, and through an odd combination of circumstances, I because convinced that his Name was Jesus. But seven years later, I had to admit to myself that Whoever God is, he answers non-Christians' prayers as well as those in the name of Jesus. In either case, true miracles are rare. In both cases, the one praying has a devout experience with God. After searching my soul, I admitted that I could not tell that I was better off than when I believed in the Old Gods. And in the mean time, I had found out that other people also loved the Old Gods - and that they call themselves Neopagans. When I realized that what I believed was little or no different that what they believed, I called myself a Neopagan, too. The common element for nearly all of us is that nearly all of us already believed these things, before we found out that anyone else did. "Becoming" a pagan is never a conversion. It's usually a home-coming. No one ever "brainwashed" me. I finally relaxed, and stopped struggling against my own self.

Q: I've heard about witches holding orgies and such. Do you?
A: No, that sort of thing doesn't appeal to me. Most of the crap that you've heard about "witch orgies" is nonsense made up by the National Enquirer to sell magazines. But I shouldn't be flippant about this, because it underlies a serious question - what kind of morality do Neopagans hold to?

"Eight words the Wiccan Rede fulfill:
An it harm none, do what thou will!"
from an old Book of Shadows

That about sums it all up. Neopaganism teaches that it is harmful to yourself (and dangerous) to harm others. It also teaches that trying to impose your moral standards on somebody else's behavior is (at least) foolish - and probably dangerous,

as you run some serious chance of hurting that person. Perhaps in a sense Neopagans don't have morality, for as R. A. Wilson said, "There are no commandments because there is no Commander anywhere," but Neopagans do have ethics - standards for behavior based on honor and mutual benefit.

Q: I saw on the news that Neopagans use a star in a circle as their emblem. Isn't that a Satanic symbol?
A: A pentacle (that's what it's called) is a Satanic symbol in precisely same sense that the cross is a Nazi symbol. The German National Socialist Party used an equal-armed cross with four flags attached to it as their emblem. (Yes, I know - that's a swastika. Well, before the Nazis made the word common knowledge, people just called it a "bent cross" - it's an old heraldic symbol, and it means the same thing that a normal cross does). That doesn't make the Nazis good Christians, and it doesn't make Christians into Nazis. In the same sense, Satanists (and some rock groups) use a type of pentacle as their emblem. That doesn't make them Neopagans, nor does it mean that Neopagans are Satanists (or even rock-and-rollers).

Q: Are Neopagans opposed to Christianity?
A: Some Neopagans are ex-Christians, and I'm not going to deny that some of them have a grudge against the Church because of what they perceived as attempts to control their minds. Further, many Neopagans are suspicious of the Church, because it was in the name of Jesus Christ that nine million of our kind were murdered. Neopagans are opposed to anyone who uses force to control the minds of others. Does that include you? If not, then it means that Neopagans as such are not opposed to you. Do you work for the benefit of mankind, are you respectful to the Earth? Then it makes us allies, whether or not either of us wants to admit it.

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There are manyother misconceptions in the popularmind about the Neopagan religion. Unless you've studied it, read about it from sympathetic sources, then you really don't know anything about Neopagan history, beliefs, practices, customs, art, science, culture, or magic. But it would take several entire books to teach you, and I already fear that I will be accused of trying to win converts (despite what I've said above). If you are curious and willing to learn, try some of the following books:

Margot Adler, _Drawing Down the Moon_
Starhawk, _The Spiral Dance_

P.E.I. Bonewits, _Real Magic_
Stewart Farrar, _What Witches Do_.

NEOPAGANISM

By Eric S. Raymond

I. Introduction

The neopagan phenomenon is a loose collection of religious movements, experiments and jokes that offers a healthy alternative to the dogmatism of the Judeo/Christian/Islamic mainstream (on the one hand) and the mushy-mindedness of most 'New Age' groups (on the other).

This article,prepared atthe requestof anumber ofcurious net. posters, offers a brief description of neopagan thought and practice. A list of good sources for further study are listed at the end.

II. What is a neopagan?

I used the term 'religious' above, but as you'll see it's actually more than somewhat misleading, and I (like many other neopagans) use it only because no other word is available for the more general kind of thing of which the neopagan movement and what we generally think of as 'religion' are special cases.

Neopaganism is 'religious' in the etymological sense of 're ligare', to rebind (to roots, to strengths, to the basics of things), and it deals with mythology and the realm of the 'spiritual'. But, as we in the Judeo/Christian West have come to understand 'religion' (an organized body of belief that connects the 'supernatural' with an authoritarian moral code via 'faith') neopaganism is effectively and radically anti-religious. I emphasize this because it is important in understanding what follows.

Common characteristics of almostall the groups that describe themselves as 'neopagan' (the term is often capitalized) include:

1. Anti-dogmatism

Neopagan religions are religions of practice, pragmatism and immediate experience. The emphasis is always on what they can help the individuals in them to *do* and *experience*; theology and metaphysics take a back seat, and very little 'faith' or 'belief' is required or expected. In fact many neopagans (including yours truly) are actively

hostile to 'faith' and all the related ideas of religious authority, 'divine revelation' and the like.

2. Compatibility with a scientific world-view

This tends to follow from the above. Because neopaganism is centered in experiences rather than beliefs, it doesn't need or want to do vast overarching cosmologies or push fixed Final Answers to the Big Questions -- understanding and helping human beings relate to each other and the world as we experience it is quite enough for us. Thus, we are generally friendly to science and the scientific world-view. Many of us are scientists and technologists ourselves (in fact, by some counts, a plurality of us are computer programmers!).

3. Reverence for nature, sensuality, and pleasure

Mostneopaganisms makeheavy use ofnature symbolismand encourage people to be more aware of their ties to all the non-human life on this planet. Explicit worship of 'Gaia', the earth ecosphere considered as a single interdependent unit, is common. Veneration of nature deities is central to many traditions. Ecological activism is often considered a religious duty, though there is much controversy over what form it should take.

Bypreference, mostneopagans holdtheir ceremoniesoutdoors under sun or moon. Seasonal changes and astronomical rhythms (especially the solstices, equinoxes and full and new moons) define the ritual calendar.

Ritual and festivenudity arecommon; to benaked before natureis often considered a holy and integrating act in itself. Sex is considered sacramental and sexual energy and symbolisms permeate neopagan practice (we like to contrast this with Christianity, in which the central sacrament commemorates a murder and climaxes in ritual cannibalism).

4. Polytheism, pantheism, agnosticism

Most neopaganisms are explicitly polytheistic -- that is, they recognize pantheons of multiple deities. But the reality behind this is more complex than it might appear.

First, many neopagans are philosophical agnostics or even atheists; there is a tendency to regard 'the gods' as Jungian archetypes or otherwise in some sense created by and dependent on human belief, and thus naturally plural and observer-dependent.

Secondly, asin many historicalpolytheisms, there isan implicit though seldom-discussed idea that all the gods and goddesses we deal with are 'masks', refractions of some underlying unity that we cannot or should not attempt to approach directly.

And thirdly, there is a strong undercurrent of pantheism, the

belief that the entire universe is in some important sense a responsive, resonating and sacred whole (or, which is different and subtler, that it is proper for human beings to view it that way).

Many neopagans hold all three of these beliefs simultaneously.

5. Decentralized, non-authoritarian organization; no priestly elite

Neopagans have seen what happens when a priesthood elite gets temporal power; we want none of that. We do not take collections, build temples, or fund a full-time clergy. In fact the clergy-laity distinction is pretty soft; in many traditions, all members are considered 'in training' for it, and in all traditions every participant in a ritual is an active one; there are and can be no pew-sitting passive observers.

Mostneopagan traditionsare (dis)organizedashorizontal networks of small affinity groups (usually called 'circles', 'groves', or 'covens' depending on the flavor of neopagan involved). Priests and priestesses have no real authority outside their own circles (and sometimes not much inside them!), though some do have national reputations.

Many of us keep a low profile partly due to a real fear of persecution. Too many of our spiritual ancestors were burned, hung, flayed and shot by religions that are still powerful for a lot of us to feel safe in the open. Down in the Bible Belt the burnings and beatings are still going on, and the media loves to hang that 'Satanist' label on anything it doesn't understand for a good juicy story.

Also, we never proselytize. This posting is about as active a neopagan solicitation as anyone will ever see; we tend to believe that 'converts' are dangerous robots and that people looking to be 'converted' aren't the kind we want. We have found that it works quite well enough to let people find us when they're ready for what we have to teach.

6. Reverence for the female principle

Oneof the most striking differencesbetween neopagan groups and the religious mainstream is the wide prevalence (and in some traditions dominance) of the worship of goddesses. Almost all neopagans revere some form of the Great Mother, often as a nature goddess identified with the ecosphere, and there are probably more female neopagan clergy than there are male.

Most neopagan traditions are equalist (these tend to pair the Great Mother with a male fertility-god, usually some cognate of the Greek Pan). A vocal and influential minority are actively feminist, and (especially on the West Coast) there have been attempts to present various neopagan traditions as the natural 'women's religion' for the feminist movement. The effects of this kind of politicization of neopaganism are a topic of intense debate within the movement and fuel some of its deepest factional divisions.

7. Respect for art and creativity

Neopaganism tends to attractartists and musicians as muchas it attracts technologists. Our myth and ritual can be very powerful at stimulating and releasing creativity, and one of the greatest strengths of the movement is the rich outgrowth of music, poetry, crafts and arts that has come from that. It is quite common for people joining the movement to discover real talents in those areas that they never suspected.

Poets and musicians have the kind of special place at neopagan festivals that they did in pre-literate cultures; many of our best-known people are or have been bards and songsmiths, and the ability to compose and improvise good ritual poetry is considered the mark of a gifted priest(ess) and very highly respected.

8. Eclecticism

"Steal from any source that doesn't run too fast" is aneopagan motto. A typical neopagan group will mix Greek, Celtic and Egyptian mythology with American Indian shamanism. Ritual technique includes recognizable borrowings from medieval ceremonial magic, Freemasonry and pre-Nicene Christianity, as well as a bunch of 20th-century inventions. Humanistic psychology and some of the more replicable New Age healing techniques have recently been influential. The resulting stew is lively and effective, though sometimes a bit hard to hold together.

9. A sense of humor

Neopagans generally believethat itis more dangerousto takeyour religion too seriously than too lightly. Self-spoofery is frequent and (in some traditions) semi-institutionalized, and at least one major neopagan tradition (Discordianism, known to many on this net) is *founded* on elaborate spoofery and started out as a joke.

Oneof the most attractive features of the neopagan approach is that we don't confuse solemnity with gloom. Our rituals are generally celebratory and joyous, and a humorous remark at the right time need not break the mood.

We generally feel that anyreligion that can't stand tohave fun poked at it is in as sad shape as the corresponding kind of person.

III. What kinds of neopagan are there, and where did they come from?

Depending onwho you talkto and whatdefinitions you use,there are between 40,000 and 200,000 neopagans in the U.S.; the true figure is probably closer to the latter than the former, and the movement is still growing rapidly following a major 'population explosion' in the late '70s.

The numerically largest and most influentialneopagan group is the 'Kingdom of Wicca' -- the modern witch covens. Modern witchcraft has nothing to do with Hollywood's images of the cackling, cauldron-stirring crone (though wiccans sometimes joke about that one) and is actively opposed to the psychopathic Satanism that many

Christians erroneously think of as 'witchcraft'. Your author is an initiate Wiccan priest and coven leader of long standing.

Otherimportant subgroupsinclude thoseseeking torevive Norse, Egyptian, Amerind, and various kinds of tribal pantheons other than the Greek and Celtic ones that have been incorporated into Wicca. These generally started out as Wiccan offshoots or have been so heavily influenced by Wiccan ritual technique that their people can usually work comfortably in a Wiccan circle and vice-versa.

There arealso the variousorders of ceremonialmagicians, most claiming to be the successors to the turn-of-the-century Golden Dawn or one of the groups founded by Alesteir Crowley during his brilliant and notorious occult career. These have their own very elaborate ritual tradition, and tend to be more intellectual, more rigid, and less nature-oriented. They are sometimes reluctant to describe themselves as neopagans.

The Discordians (and, more recently, the Discordian-offshoot Church of the Sub-Genius) are few in number but quite influential. They are the neopagan movement's sacred clowns, puncturing pretense and adding an essential note to the pagan festivals. Many Wiccans, especially among priests and priestesses, are also Discordians and will look you straight in the eye and tell you that the entire neopagan movement is a Discordian hoax...

Neopaganism used to be largely a white, upper-middle-class phenomenon, but that has been changing during the last five years. So called 'new-collar' workers have come in droves during the eighties. We still see fewer non-whites, proportionately, than there are in the general population, but that is also changing (though more slowly). With the exception of a few nut-fringe 'Aryan' groups detested by the whole rest of the movement, neopagans are actively anti-racist; prejudice is not the problem, it's more that the ideas have tended to be accepted by the more educated segments of society first, and until recently those more educated segments were mostly white.

OntheEastCoast, ahigher-than-general-populationpercentage of neopagans have Roman Catholic or Jewish backgrounds, but figures suggest this is not true nationwide. There is also a very significant overlap in population with science-fiction fandom and the Society for Creative Anachronism.

Politically, neopagans are distributed about the same as the general population, except that whether liberal or conservative they tend to be more individualist and less conformist and moralistic than average. It is therefore not too surprising that the one significant difference in distribution is the presence of a good many more libertarians than one would see in a same-sized chunk of the general population (I particularly register this because I'm a libertarian myself, but non-libertarians have noted the same phenomenon). These complexities are obscured by the fact that the most politically active and visible neopagans are usually ex-hippie left-liberals from the '60s.

I think the most acute generalization made about pagans as a whole is Margot Adler's observation that they are mostly self-made

people, supreme individualists not necessarily in the assertive or egoist sense but because they have felt the need to construct their own culture, their own definitions, their own religious paths, out of whatever came to hand rather than accepting the ones that the mainstream offers.

IV. Where do I find out more?

I have deliberatelynot said much aboutmythology, or specific religious practice or aims, or the role of magic and to what extent we practice and 'believe' in it. Any one of those is a topic for another posting; but you can get a lot of information from books. Here's a basic bibliography:

Adler, Margot _Drawing_Down_the_Moon_ (Random House 1979, hc)
This book is a lucid and penetrating account of who the modern neo-pagans are, what they do and why they do it, from a woman who spent almost two years doing observer-participant journalism in the neo-pagan community. Especially valuable because it combines an anthropologist's objectivity with a candid personal account of her own feelings about all she saw and did and how her ideas about the neo-pagans changed under the impact of the experiences she went through. Recommended strongly as a first book on the subject, and it's relatively easy to find. There is now a revised and expanded second edition available.

Starhawk _The_Spiral_Dance_
An anthology of philosophy, poetry, training exercises, ritual outlines and instructive anecdotes from a successful working coven. First-rate as an introduction to the practical aspects of magick and running a functioning circle. Often findable at feminist bookstores.

Shea, Robert and Wilson, Robert Anton _Illuminatus!_ (Dell, 1975, pb)
This work of alleged fiction is an incredible berserko-surrealist rollercoaster that _will_ bend your mind into a pretzel with an acid-head blitzkrieg of plausible, instructive and enlightening lies and a few preposterous and obscure truths. Amidst this eccentric tale of world-girdling conspiracies, intelligent dolphins, the fall of Atlantis, who _really_ killed JFK, sex, drugs, rock and roll and the Cosmic Giggle Factor, you will find Serious Truths about Mind, Time, Space, the Nature of God(dess) and What It All Means -- and also learn why you should on no account take them Seriously. Pay particular attention to Appendix Lamedh ("The Tactics of Magick"), but it won't make sense until you've read the rest. This was first published in 3 volumes as _The_Eye_In_The_Pyramid_, _The_ Golden_Apple_ and _Leviathan_, but there's now a one-volume trade paperback carried by most chain bookstores under SF.

Campbell, Joseph W., _The_Masks_of_God_ (Viking Books, 1971, pb)
One of the definitiveanalytical surveys of world mythography-- and readable to boot! It's in 4 volumes:

I. _Primitive_Mythology_
II. _Oriental_Mythology_
III. _Occidental_Mythology_
IV. _Creative_Mythology_

The theoretical framework of these books is a form of pragmatic neo-Jungianism which has enormously influenced the neopagans (we can accurately be described as the practice for which Campbell and Jung were theorizing). Note especially his predictions in vols. I & IV of a revival of shamanic, vision-quest-based religious forms. The recent Penguin pb edition of this book should be available in the Mythology and Folklore selection of any large bookstore.

Bonewits, Isaac, _Real_Magic_ (Creative Arts Books, 1979, pb)
A fascinating analytical study of the psychodynamics of ritual and magick. This was Bonewits's Ph.D. thesis for the world's only known doctorate in Magic and Thaumaturgy (UCLA Berkeley, 1971). Hardest of the five to find but well worth the effort -- an enormously instructive, trenchant and funny book.

V. Will there be more net.info on this topic?

I am also available to answer questions by email or phone. Be warned that I will probably tell you to go off and study some more, rather than referring you to a group, if you haven't read at least two out of the five above or else good equivalents like Michael Harner's _Way_Of_The_Shaman_ (Castaneda, UFOlogy books and anything on astrology or the Great Pyramid will *not* count! Grrr...!).

No fooling, learning to do this stuff right is hard work and demands a lot more rigor and clear thinking than most people associate with 'occultism'. But it's also fun and empowering and could turn out to be one of the couple most important things you do with your life.

If response to this posting is heavy, I may post some stuff on Wiccan ritual practice and theology, that being what I know best.

W H A T I S W I C C A ?

An Introduction to "The Old Religion" of Europe
and its Modern Revival

by Amber K, High Priestess

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WICCA (sometimes called Wicce, The Craft, or The Old Religion by its practitioners) is an ancient religion of love for life and nature.

In prehistoric times, people respected the great forces of Nature and celebrated the cycles of the seasons and the moon. They saw divinity in the sun and moon, in the Earth Herself, and in all life. The creative energies of the universe were personified: feminine and masculine principles became Goddesses and Gods. These were not semi-abstract, superhuman figures set apart from Nature: they were embodied in earth and sky, women and men, and even plants and animals.

This viewpoint is still central to present-day Wicca. To most Wiccans, everything in Natures -- and all Goddesses and Gods -- are true aspects of Deity. The aspects most often celebrated in the Craft, however, are the Triple Goddess of the Moon (Who is Maiden, Mother, and Crone) and the Horned God of the wilds. These have many names in various cultures.

Wicca had its organized beginnings in Paleolithic times, co-existed with other Pagan ("country") religions in Europe, and had a profound influence on early Christianity. But in the medieval period, tremendous persecution was directed against the Nature

religions by the Roman Church. Over a span of 300 years, millions of men and women and many children were hanged, drowned or burned as accused "Witches." The Church indicted them for black magic and Satan worship, though in fact these were never a part of the Old Religion.

The Wiccan faith went underground, to be practiced in small, secret groups called "covens." For the most part, it stayed hidden until very recent times. Now scholars such as Margaret Murray and Gerald Gardner have shed some light on the origins of the Craft, and new attitudes of religious freedom have allowed covens in some areas to risk becoming more open.

How do Wiccan folk practice their faith today? There is no central authority or doctrine, and individual covens vary a great deal. But most meet to celebrate on nights of the Full Moon, and at eight great festivals or Sabbats throughout the year.

Though some practice alone or with only their families, many Wiccans are organized into covens of three to thirteen members. Some are led by a High Priestess or Priest, many by a Priestess/Priest team; others rotate or share leadership. Some covens are highly structured and hierarchical, while others may be informal and egalitarian. Often extensive training is required before initiation, and coven membership is considered an important commitment.

There are many branches or "traditions" of Wicca in the United States and elsewhere, such as the Gardnerian, Alexandrian, Welsh Traditional, Dianic, Faery, Seax-Wicca and others. All adhere to a code of ethics. None engage in the disreputable practices of some modern "cults," such as isolating and brainwashing impressionable, lonely young people. Genuine Wiccans welcome sisters and brothers, but not disciples, followers or victims.

Coven meetings include ritual, celebration and magick (the "k" is to distinguish it from stage illusions). Wiccan magick is not at all like the instant "special effects" of cartoon shows or fantasy novels, nor medieval demonology; it operates in harmony with natural laws and is usually less spectacular -- though effective. Various techniques are used to heal people and animals, seek guidance, or improve members' lives in specific ways. Positive goals are sought: cursing and "evil spells" are repugnant to practitioners of the Old Religion.

Wiccans tend to be strong supporters of environmental protection, equal rights, global peace and religious freedom, and sometimes magick is used toward such goals.

Wiccan beliefs do not include such Judeao-Christian concepts as original sin, vicarious atonement, divine judgement or bodily resurrection. Craft folk believe in a beneficent universe, the laws of karma and reincarnation, and divinity inherent in every human being and all of Nature. Yet laughter and pleasure are part of their spiritual tradition, and they enjoy singing, dancing, feasting, and love.

Wiccans tend to be individualists, and have no central holy book, prophet, or church authority. They draw inspiration and insight from science, and personal experience. Each practitioner keeps a personal book or journal in which s/he records magickal "recipes," dreams, invocations, songs, poetry and so on.

To most of the Craft, every religion has its own valuable perspective on the nature of Deity and humanity's relationship to it: there is no One True Faith. Rather, religious diversity is necessary in a world of diverse societies and individuals. Because of this belief, Wiccan groups do not actively recruit or proselytize: there is an assumption that people who can benefit from the Wiccan way will "find their way home" when the time is right.

Despite the lack of evangelist zeal, many covens are quite willing to talk with interested people, and even make efforts to inform their communities about the beliefs and practices of Wicca. One source of contacts is The Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704. Also, the following books may be of interest: (Ask your librarian.)

DRAWING DOWN THE MOON by Margot Adler
THE SPIRAL DANCE by Starhawk
POSITIVE MAGIC by Marion Weinstein
WHAT WITCHES DO by Stewart Farrar
WITCHCRAFT FOR TOMORROW by Doreen Valiente

CULT DANGER EVALUATION FRAME
~~~~ ~~~~~~ ~~~~~~~~~~ ~~~~~
(with apologies to P.E.I. Bonewitz)

1 2 3 4 5 6 7 8 9 10
low middle high

Rate these 15 criteria according to the amount of it you perceive in a given group/religious organization. Higher scores usually mean a higher
danger of mind control or brainwashing.

1.) HOW MUCH CONTROL DO THE LEADER(S) OF THE ORGANIZATION HAVEOVER ITSMEMBERSHIP?....._____

2.) HOW MUCH WISDOM AND/OR INFALLIBILITY IS CLAIMED BY THELEADER(S)OFTHEORGANIZATION?....._____

3.) HOW MUCH WISDOM AND/OR INFALLIBILITY DO THE MEMBERS OF THE ORGANIZATION CREDIT TO THEIR LEADER(S)?....._____

4.) HOW INFLEXIBLE IS THE ORGANIZATION ON INTERPRETATION OF DOCTRINE/REALITY CONCEPTS?....._____

5.) HOW IMPORTANT IS RECRUITING/PROSELYTIZING TO THE ORGANIZATION?....._____

6.) HOW MANY FRONT GROUPS DOES THE ORGANIZATION OPERATE UNDER?....._____

7.) HOW MUCH EMPHASIS DOES THE GROUP PLACE ON DONATIONS? HOW IS MONEY USED WITHIN THE ORGANIZATION? ARE THE LEADER(S) VISIBLY WEALTHIER THAN THE RANK-AND-FILE MEMBERSOF THEORGANIZATION?....._____

8.) HOW MUCH POLITICAL POWER EXISTS WITHIN THE ORGANIZATIONORIS DESIREDBYTHE ORGANIZATION?....._____

9.) IS THERE SEXUAL MANIPULATION BEING USED IN THE GROUP? (HARASSMENT/LEADER(S) ASKING OR GETTING SEXUALFAVORSFROMTHEMEMBERS)....._____

10.) HOW MUCH ACCESS TO AND TOLERANCE OF OTHER IDEAS DO
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THE LEADER(S) ACCORD MEMBERS? HOW MUCH DO MEMBERS KNOWOFOUTSIDE OPINIONSOFTHE ORGANIZATION?....._____

11.) HOW INTENSE ARE EFFORTS DIRECTED AT PREVENTING OR RE-INDOCTRINATING DROPOUTS?....._____

12.) DOES THE ORGANIZATION ENDORSE VIOLENCE ON BEHALF OF ITOR ITSLEADERS?....._____

13.) HOW MUCH PARANOIA DOES THE ORGANIZATION EXHIBIT TOWARDSTHE"OUTSIDE WORLD?"....._____

14.) HOW MUCH DISAPPROVAL DOES THE ORGANIZATION HAVE OF JOKES ABOUTIT,ITS DOCTRINES,OR ITSLEADER(S)?...._____

15.) HOW TIGHT IS DISCIPLINE INSIDE THE ORGANIZATION? (FOR EXAMPLE, ARE THOSE WHO DISAGREE WITH DOCTRINAL POINTS OR LEADERSHIP DECISIONS OSTRACIZED OR SHUNNED?)....._____

Questions number 9 and 12 are pretty much yes or no questions, so give a 1 if no, a 10 if yes. 7 is an iffy one, if it looks like the leader or leaders of the group are living a lot higher on the hog than their "flock", or that the leader(s) skim liberally from the "collection box" and use that to live in luxury, then you should give the group an automatic 9 or 10 in that department.

I hope this is of use to all in regards to figuring out whether or not a group is truly a "cult" or not. It's YOUR mind...USE IT!!!!!!!

Last amended June 11, 1989 -- Page NEXTRECORD

RE-THINKING THE WATCHTOWERS
or
13 Reasons Air should be in the North

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by Mike Nichols
copyright 1989 by Mike Nichols
(fondly dedicated to Kathy Whitworth)

INTRODUCTION

It all started 20 years ago. I was 16 years old then, and a recent initiate to the religion of Wicca. Like most neophytes, I was eager to begin work on my Book of Shadows, the traditional manuscript liturgical book kept by most practicing Witches. I copied down rituals, spells, recipes, poems, and tables of correspondences from every source I could lay hands on. Those generally fell into two broad categories: published works, such as the many books available on Witchcraft and magic; and unpublished works, mainly other Witches' Books of Shadows.

Twenty years ago, most of us were "traditional" enough to copy everything by hand. (Today, photocopying and even computer modem transfers are becoming de rigueur.) Always, we were admonished to copy "every dot and comma", making an exact transcription of the original, since any variation in the ceremony might cause major problems for the magician. Seldom, if ever, did anyone pause to consider where these rituals came from in the first place, or who composed them. Most of us, alas, did not know and did not care. It was enough just to follow the rubrics and do the rituals as prescribed.

But something brought me to an abrupt halt in my copying frenzy. I had dutifully copied rituals from different sources, and suddenly realized they contained conflicting elements. I found myself comparing the two versions, wondering which one was "right", "correct", "authentic", "original", "older", etc. This gave rise to the more general questions about where a ritual came from in the first place. Who created it? Was it created by one person or many? Was it ever altered in transmission? If so, was it by accident or intent? Do we know? Is there ever

any way to find out? How did a particular ritual get into a Coven's Book of Shadows? From another, older, Book of Shadows? Or from a published source? If so, where did the author of the published work get it?

I had barely scratched the surface, and yet I could already see that the questions being raised were very complex. (Now, all these years later, I am more convinced than ever of the daunting complexity of Neo-Pagan liturgical history. And I am equally convinced of the great importance of this topic for a thorough understanding of modern Witchcraft. It may well be a mare's nest, but imagine the value it will have to future Craft historians. And you are unconditionally guaranteed to see me fly into a passionate tirade whenever I'm confronted with such banal over-simplifications as "Crowley is the REAL author of the Third Degree initiation," or "Everyone KNOWS Gardner INVENTED modern Witchcraft.")

CONFLICTING TRADITIONS

The first time I noticed conflicting ritual elements was when I was invited as a guest to attend another Coven's esbat celebration. When the time came to "invoke the Watchtowers" (a ritual salutation to the four directions), I was amazed to learn that this group associated the element of Earth with the North. My own Coven equated North with Air. How odd, I thought. Where'd they get that? The High Priestess told me it had been copied out of a number of published sources. Further, she said she had never seen it listed any other way. I raced home and began tearing books from my own library shelves. And sure enough! Practically every book I consulted gave the following associations as standard: North = Earth, East = Air, South = Fire, West = Water.

Then where the heck did I get the idea that Air belonged in the North? After much thought, I remembered having copied my own elemental/directional associations from another Witch's Book of Shadows, her Book representing (so she claimed) an old Welsh tradition. Perhaps I'd copied it down wrong? A quick long-distance phone call put my mind at ease on that score. (When I asked her where she'd gotten it, she said she THOUGHT it was from an even older Book of Shadows, but she wasn't certain.)

By now, I felt miffed that my own tradition seemed to be at variance with most published sources. Still, my own rituals didn't seem to be adversely affected. Nor were those of my fellow Coven members, all of whom put Air in the North. Further, over the years I had amassed lots of associations and correspondences that seemed to REQUIRE Air to be in the North. The very thought of Air in the East offended both my sense of reason and my gut-level mythic sensibilities. There are good REASONS to place Air in the North. And the whole mythological superstructure would collapse if Air were in the East, instead. If this is so, then why do most published sources place Earth in the North and Air in the East?

RITUAL TAMPERING

Suddenly, I felt sure I knew the reason! Somewhere along the line, someone had deliberately tampered with the information! Such tampering is a long and venerable practice within certain branches of magic. In Western culture, it is most typically seen among Hermetic, Cabalistic and "ceremonial" magic lodges. It is common among such groups that, when publishing their rituals for public consumption, they will publish versions that are INCOMPLETE and/or deliberately ALTERED in some way from the authentic practice. This prevents someone who is NOT a member of the group from simply buying a book, and performing the rituals, without benefit of formal training. It is only when you are initiated into the lodge that you will be given the COMPLETE and/or CORRECTED versions of their rituals. This is how such groups guard their secrets. (And it is a telling postscript that many scholars now believe modern Witchcraft to have "borrowed" its directional/elemental correspondences from ceremonial magic sources! What a laugh if this was Crowley's last best joke on his friend Gerald Gardner!)

I remember the first time I became aware of such deliberate ritual tampering. A friend of mine had been making a study of the so-called "planetary squares", talismans that look like magic squares consisting of a grid of numbers in some cryptic order. There are seven such squares -- one for each of the "old" planets. While making this study, he began coloring the grids (more for his own pleasure than anything else), making colorful mini-mosaics, using first two colors, then three, then four, and on up to the total number of squares in the grid. Six of the planetary squares yielded pleasing patterns of color. Then there was the Sun square! Against all expectation, the colors were a random jumble, with no patterns emerging. Thus, he began his quest for the CORRECTED Sun square. And I became convinced of the reality of ritual tampering.

THE WATCHTOWERS

All that remains, then, is for me to assemble all the arguments in favor of the Air-in-the-North model, which I have

now come to believe is the CORRECTED system of correspondences. The remainder of this article will be devoted to those arguments, each with its own name and number:

1. AIRTS: This is perhaps the strongest argument. In Celtic countries, the four elemental/directional associations are referred to as the "four airts". And it is a known fact that this tradition associates Air with North. While it is true that some writers, familiar with ceremonial magic (like William Sharp and Doreen Valiente), have given "tampered" versions of the airts, it is a telling point that folklorists working directly with native oral traditions (like Alexander Carmichael and F. Marian McNeill) invariably report the Air/North connection.

2. PARALLEL CULTURES: Although arguing from parallel cultures may not be as convincing, it is still instructive to examine other magical aboriginal cultures in the Western hemisphere. For example, the vast majority of Native American tribes (themselves no slouches in the area of magic!) place Air in the North, which they symbolize by the Eagle. (Aboriginal cultures lying south of the equator typically have different associations, for reasons I will discuss next.)

3. GEOPHYSICAL: If one accepts the insular British origins of elemental directions, then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)

4. HYPERBOREAN: In fact, an ancient name for the British Isles was "Hyperboria", which literally means "behind the north wind", thus associating north and wind (air) once more. The inhabitants were themselves called "Hyperborians", and the phrase "at the back of the north wind" (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest and most influential (cf. Robert Grave's goddess fantasy "Watch the North Wind Rise"). You don't hear too much about the other three cardinal winds.

5. SEASONAL: Many occultists associate the four seasons with the four cardinal points, as well. Hence, winter = north, spring = east, summer = south, and autumn = west. (To be precise, it is the solstice and equinox points which align with the cardinal points.) Again, in most folklore, winter is associated with air and wind, as the icy blasts that usher in the season. In spring, it is the earth which arrests our

attention, with its sudden riot of blooms and greenery. Again, south relates to summer, the hottest season (fire), and west relates to autumn.

6. DIURNAL: Occultists also often associate the cardinal points of a single day to the four compass points. Thus, midnight = north, sunrise = east, noon = south, and sunset = west. (Please note that we are talking about TRUE midnight and TRUE noon here, the points halfway between sunset and sunrise, and between sunrise and sunset, respectively.) These associate nicely with the seasonal attributes just discussed. It is easy to see why sunrise should equate to east, and sunset to west. And, once again, from the perspective of the British Isles, the sun rises over land (earth) and sets over the ocean (water). South is related to noon because it is the moment of greatest heat (fire). Leaving the "invisible" element of air to be associated with the sun's invisibility, at midnight.

7. MYTHOLOGICAL: In Celtic mythology, north is invariably associated with air. The pre-Christian Irish gods and goddesses, the Tuatha De Danann, were "airy" faeries (later versions came equipped with wings, relating them to sylphs). The Book of Conquests states their original home was in the north, "at the back of the north wind". And when they came to Ireland, they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some modern writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of Gwynedd (or NORTH Wales), is specifically associated with wind, which can carry people's thoughts to him.

8. YIN/YANG: Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine. If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists. That it was equally important to our ancestors is evidenced by standing stones in the British Isles. At sites like the Kennet Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones.

9. GENERATOR: This argument flows out of the previous one. Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to "raise the cone of power". Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is

released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four "poles" of the magic circle. These poles themselves MUST alternate between plus and minus if power is to be raised. This means that if the masculine fire is in the south, then the masculine air MUST be in the north. If the feminine water is in the west, then the feminine earth MUST be in the east. If any adjacent pair were switched, the generator would stop dead.

10. MASCULINE/FEMININE AXIS: When you look at a typical map, north (the cardinal direction) is at the top. Any north-south road is a vertical line, and any east-west road is a horizontal line. Likewise, a "map" of a magic circle makes the vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). This makes logical sense. When we look at the horizon of the earth, we see a horizontal line. Water also seeks a horizontal plane. Feminine elements, considered "passive", have a natural tendency to "lay down". Fire, on the other hand, always assumes an erect or vertical position. Air, too, can rise upward, as earth and water cannot. Masculine elements, being "active", have a natural tendency to "stand up".

11. ALTAR TOOLS: In modern Witchcraft, there are four principal altar tools, the same four tools shown on the Tarot card, the Magician. They also correspond to the four Tarot suits, the four ancient treasures of Ireland, and the four "hallows" of Arthurian legend. And, like the four elements, two of them are feminine and two of them are masculine. The pentacle is a shallow dish inscribed with a pentagram, representing earth, and is here placed in the east. The womb-shaped chalice, symbolizing water, is placed in the west. They form the horizontal feminine axis. The phallic-shaped wand, representing fire, is placed in the south. And the equally phallic-shaped athame is placed in the north. They form the vertical masculine axis. (The gender associations of cup and blade are especially emphasized in the ritual blessing of wine.)

12. AXIS SYMBOLISM: In nearly every culture, the vertical line is a symbol of yang, or masculine energy. The horizontal line is yin, feminine energy. When the vertical masculine line penetrates the horizontal feminine line, forming the ancient Pagan symbol of the equal-armed cross, it becomes a symbol of life, and life-force. Place a circle around it or on it, and you have a circle-cross or "Celtic" cross, symbol of everlasting life. (Please note the importance of the EQUAL-armed cross. If one arm is longer or shorter, then the four elements are out of balance. The Christian or "Roman" cross, for example, has an

extended southern arm. And many historians have commented on Christianity's excess of "fire" or zeal. Some versions actually show a shortened northern arm, indicating a dearth of "air" or intellectual qualities.)

13. ASTROLOGICAL: The astrological year is divided into four equal quadrants, each beginning at a solstice or equinox. And each quadrant is governed by one of the four elements. Which element can be discovered by examining the exact MID-POINT of the quadrant. For example, the first quadrant, beginning at the winter solstice (north) is governed by air, which rules 15 degrees Aquarius, symbolized by the Man or Spirit. The second quadrant, beginning at the spring equinox (east) is governed by earth, which rules 15 degrees Taurus, the Bull. The third quadrant, beginning at the summer solstice (south) is governed by fire, which rules 15 degrees Leo, the Lion. And the fourth quadrant, beginning at the fall equinox (west) is governed by water, which rules 15 degrees Scorpio, here symbolized by the Eagle. Thus, north, east, south and west correspond to air, earth, fire, and water, and to man, bull, lion, and eagle, respectively. If the last four symbols seem familiar, it is because they represent the four elemental power points of the astrological year, and their symbols appear in the four corners of the Tarot cards, the World and the Wheel of Fortune. (The same figures were later adopted by Christians as symbols of the four gospel writers, Matthew, Mark, Luke, and John.)

If those are the arguments in favor of Air-in-the-North, where are the counter-arguments in favor of Earth-in-the-North? Surprisingly, I've heard very few. The most common by far is "But we've always done it this way." Not too convincing. However, no matter HOW persuasive my arguments may be, many have countered that magic doesn't lend itself to rational arguments. It's what FEELS right that counts. True. And there's no denying that many practitioners do just fine with earth in the north. Granted. Still, if they've never tried it the other way, how would they really know?

My challenge to my fellow practitioners then is this: give Air-in-the-North a shot. Just try it on for size. See what it feels like. And not for just a single ritual. It'll take several tries just to overcome your habitual ritual mindset. And nothing is as habitual as ritual! So in order to give this a fair shake, you'll have to do a whole series of rituals with air in the north. And go into it with an open mind. Like all

magic, if you decide ahead of time it won't work, it won't. Then, once you've tried it, compare it to your old method. Ask yourself what's different, if it worked any better, and why or why not. And let me know. I'd enjoy hearing about your experiences.

What is a First Degree?

Many persons feel that the first degree initiation is something that a person receives simply because this group or that wishes to accept a person into their circle (Gardenarian, Alexandrian, etc.).

In the my tradition, as a first degree, you ARE a priest/ess, and as such you carry responsibilities. In some traditions, the knowledge you have gained during your first degree studies will qualify you for a third degree in that tradition. But let's look at it a minute.

As I have stated, as a first degree, you ARE a priest/ess. What does this mean? In other faiths, you must go to seminary or its equivalent for a period of at least 5 years to obtain this goal. When you leave there, you are knowledgeable in not only the beliefs of your faith, but also it's history, sects, and doctrines. You have been trained to be a counselor, helper, and friend to your parishioners. You have had training in dealing with problems within your church, your community, and "the enemy". Basically, you have been given the trust of your church to be knowledgeable, loving, caring, and trustworthy.

Should a Priest/ess in the craft be expected to be any less? As an Isian, the answer is a resounding NO!

During your first degree studies, you are the equivalent of an Associate Pastor/Minister/Whatever. You are now in training to eventually have your own coven, or if you wish to be solitary, you are in training to be able to defend your religion to the outside world if the need arises.

What are the responsibilities of a First Degree in my tradition?

As always, in the this tradition, you are required to constantly be learning and growing. This does not mean that you have to be constantly be learning about the craft, but about yourself, your community, Mother Earth, etc. This responsibility does not cease even when you receive your third degree. This is a

responsibility to yourself.

Some of your responsibilities to the coven are listed below:
1.) To grow within the craft.
2.) Observe and participate in all circle functions of your degree or lower.
3.) To assist in preparation for all circle functions of your degree or lower.
4.) To assist any student of a lessor grade in his/her studies when asked by this student for assistance.
5.) To contribute at least one research paper of 10 pages (5 if single spaced) or more on the craft subject of your choice.
6.) Contribute in some manner to each sabbat or public gathering either by time, monies for supplies, or bringing something to share either during or after event. Time could be by arriving early to help set up, staying a little later and helping to clean up after, preparing and sharing a workshop (if open workshop is scheduled), making phone calls to remind people of the event, etc.
7.) Contribute to ideas for coven gatherings and help arrange same. (Remember, all things do not happen at Covenstead!)
8.) Be aware of any conflicts within Circle, and bring this to the attention of the HP/HPS (even if that's where the conflict is!)
9.) Be prepared to accept the responsibility of a circle or ritual should something happen to your HP/S.

To some people, this may seem like a lot of expectations, but keep in mind. We are not are not training "week-end witches." You are in training to be a Priest/ess of Wicca.

Your first degree is something to be proud of. You have worked hard and long to receive it, and your HP/S has found you worthy of same.

May the Lord and Lady smile on your efforts.

CHURCH OF ALL WORLDS
BOX 1542
Ukiah, CA 95482

Duplicate Membership Application (as presented in GREEN EGG Oimlec 1989) Distributed Electronically to the Pagan Community by the Pagan Information Network in the general interest of all.

In dedication tothe celebration of life in itsmany forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth.

Like a redwood tree, I would have my roots deep in the Earth and my branches reaching for the stars.

I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and others : THOU ART GODDESS; THOU ART GOD.

I wish to unite with others upon a spiritual path that encompasses both the Heaven's and the Earth, and all the worlds between, and hereby make application to join the membership of the Church of All Worlds, in order that we may learn together and teach each other ways to bring about these ends.

I understand that this association does not require the severing of any other religious ties.

Date _ _ _ _ _ _ _ _ _ _ _ _ _ _
Signature_____

I enclose $_____ as a contribution to help carry on the work of the Church.
(Annual membership dues are $25 for individuals, $20 each for family members at one address.) (The Church of All Worlds is a state and federally tax-exempt 501(c)(3) religious organization. All donations are tax-deductible.)

Reviewed and approved by_____this day:_____

Last amended June 11, 1989 -- Page NEXTRECORD

What is Shamanism?
Michelle Klein-Hass/SysOp, Shaman's Soup BBS

Pardon me for asking, but what is Shamanism? That's one area of "the occult" that I don't remember hearing about.

OK, I guess I'm the resident shamanism maven here, so I'll try to define it. Shamanism is the name (from the Tungus Shaman, meaning miracle-worker) for any tradition of ecstatic worship of the Earth, and the forces that reside and pervade Her. Most traditions of shamanism worship two deities, the God and the Goddess. In the European shamanic tradition, also known as Wicca, the God and Goddess are most commonly known as The Lord and The Lady, or Great Mother and the Lord of the Hunt. In the Yoruban tradition, they are known as Ogun and Yemaja. In the shamanic tradition of the Chiricahua Teneh (Apache), they are known as Earth Mother and Sky Father, and also as White Painted Woman and Killer of Enemies. In other traditions, there are more deities worshipped, and in most of those named, there are other lesser deities. Some forms of shamanic tradition can be classified as true polytheism, some, like the tradition of the Australian Dreamtime, are truly pantheistic (the God-force is in all, and all exists in the God-force, or as they put it, the Dreamtime) and at least in the tradition of the Yoruba (Nigerian African) and in most Native American traditions, these Gods and Goddesses are seen as emanations from a Great Spirit. In the Teneh tongue, this spirit is known as Usen', Who is neither Male nor Female but encompasses both. Joe Wilson describes the difference between the path of the Shaman and the path of the Priest this way: the Priest is the custodian of tradition and rite, the Shaman is the one who journeys within and experiences the God(esse)s directly. The path of the shaman is the path of healing, direct involvement with ones Gods/Goddesses, and the path of acquiring Power for The Good. Modern Shamanism in America is usually of two currents: Wiccan and Native.

Wicca is a reconstructed system, which is probably similar but not identical to the pre-Christian religion of the Keltoi (the Britons, the Gallics, the Irish and Scottish Gael, the Picts, and the Cymri(Welsh) It used to claim quite an impressive history, but is reliably traceable to people like Gerald Gardner, who designed a system of Wiccan practice from various sources, including, supposedly, a wealthy woman whose family had practiced witchcraft for generations.

He obviously had a good grasp of some of the Anthropological works on the subject, but liberally borrowed as well from Crowley, Freemasonry, and *fin de Siecle* occultism like the Order of the Golden Dawn. Artificial or authentic, it seems to still work.

Native shamanism works with either traditions of a native people like the Native Americans or the Yoruba tribe (present in Santeria), or is a distillation of many practices, as is the shamanism taught by Dr. Michael Harner and by Joseph Wilson of Toteg Tribe. The true native traditions are dying out quickly, and most native Shamans are unwilling to transmit their knowledge. In some cases, the knowledge has died out, and those descendants who remain and wish to embrace the Old Ways must re-invent their tradition. My teacher, Misha Sacred Wolf of the Naiche-Tosawi band of the Chiricahua, is in that unenviable position. The Apache still exist, and they celebrate some of the old festivals for the benefit of tourists. But much of the Old Knowledge died with the coming of the white man, the reservation, and the missionaries that considered the reservation their rightful "mission field".

While it is true that many Native peoples are indignant about any non-Native involvement in shamanism, and the new age movement is full to the brim with hucksters and shysters who if you give them money will teach you "how to become a Shaman", there are two non-Natives who seem to respect the Ways, and have attempted to present the teachings of Native shamanism in a respectful, reverential way. One is Dr. Michael Harner, author of "The Way of the Shaman" (Bantam) and his "core shamanism" system. His approach is sometimes a little too eclectic, with a glaring lack of the ritual and mythos that makes shamanism so powerful. He has reduced the shamanic experience to a few major elements: The Lowerworld Journey, where the shamanist comes face-to- face with their "Power Animal", which is a representative of the person's basic animal energy; The Upperworld Journey, where the person journeys to contact their "Teacher Within", who is a representation of the person's Higher Self; the Middleworld Journey, where ordinary reality is seen through non-ordinary eyes; and various techniques of healing, primarily the Jivaro "sucking doctor"technique. A non-ordinary state of consciousness is reached through rhythmic drumming, singing, and visualization. Despite the very clinical "self-help" aspect of Harner's work, it is very valuable. If you live in the Los Angeles area, you are quite fortunate in that perhaps the most exciting work in the eclectic shamanic way is going on through Toteg Tribe, a shamanic society founded and facilitated by Joseph Wilson. Joseph was a participant in the Neo-Pagan (Wiccan-shamanic) movement for more than 25 years, and is now trying to forge a new shamanic way for ALL people of the Americas. He has built on the techniques of Harner with insight from both traditional Native peoples

of this land that he has studied with and entirely new ways of expression that he and others that work with him have spontaneously come up with. He does not claim to teach traditional shamanic ways, but his work is quite valuable and instead of looking behind to the old days of Tribal America, is aimed towards the 21st century and beyond. Again, I study with a woman who is of the Chiricahua Apache tradition, but I also find Wilson's work to be exciting and very important. I hope this cleared up a few things...there's a lot of good info in the file areas about shamanic practice.
Hi Dicho--this is finished (sigh of relief)
Enju! B*B Michelle Klein-Hass (Chihacou White Puma)

Here is the complete expansion of the Indo-European root of the word "witch", from THE AMERICAN HERITAGE DICTIONARY OF INDO-EUROPEAN ROOTS, revised & edited by Calvert Watkins (Houghton Mifflin Co.: Boston, 1985; ISBN 0-395-36070-6):

WEIK- [1]. Clan (social unit above the household). 1. Suffixed form *WEIK- SLA in Latin VILLA, country house, farm: VILLA, VILLAGE, VILLAIN, VILLANELLE, (VILLEIN); (BIDONVILLE). 2. Suffixed o-grade form *WOIK-O in: a. Latin VICUS, quarter or district of a town, neighborhood: (VICINAGE), VICINITY; b. Greek OIKOS, house, and its derivativ e OIKIA, dwelling: ANDROECIUM, AUTOECIOUS, DIOCESE, DIOECIOUS, DIOICOUS, ECESIS, ECOLOGY, ECONOMY, ECUMENICAL, HETEROECIOUS, MONOECIOUS, PARISH, TRIOUECIOUS. 3. Zero-grade from *WIK- in Sanskrit VIS- dwelling, house, with derivative VAISYAH, settler: VAISYA.

WEIK- [2]. In words connectid with magic and religious notions (in Germanic and Latin). 1. Germanic suffixed form *WIH-L- in Old English WIGLE, divination, sorcery, akin to the Germanic source of Old French GUILE, cunning trickery: GUILE. 2. Germanic expressive form *WIKK- in: a. Old English WICCA, wizard, and WICCE, witch: WITCH; b. Old English WICCIAN, to cast a spell: BEWITCH. 3. Possible suffixed zero-grade form *WIK-T-IMA in latin VICTIMA, animal used as sacrifice, victim (although this may belong to another root *[SHWA]WEK- not otherwise represented in English): VICTIM.

WEIK- [3]. To be like. 1. Suffixed variant form *EIK-ON- in Greek EIKON, likeness, image: ICON, (ICONIC), ICONO-; ANISEIKONIA. 2. Prefixed and suffixed zero-grade form *N-WIK-ES, not like (*N-, not), in greek AIKES, unseemly: AECIUM.

WEIK- [4]. Also WEIG-. To bend, wind. I. Form WEIG-. 1. Germanic *WIK- in: a. Old English WICE, wych elm (having pliant branches): WYCH ELM; b. Swedish VIKER, willow twig, wand, akin to the Scandinavian source of Middle English WIKER, wicker: WICKER; c. Old Norse vikja, to bend, turn, probably akin to the Scandinavian source of Old Nort h French WIKET, wicket (< "door that turns?): WICKET. 2. Germanic

*WAIKWAZ in: a. Old Norse VEIKR, pliant: WEAK; b. Dutch WEEK, weak, soft: WEAKFISH. 3. Germanic *WIKON-, "a turning," series, in Old English WICU, WICE, week: WEEK. II. Form *WEIK-. Zero-grade form *WIK- in: a. Latin VIX (genetive VICUS), turn, situation, change: VICAR (VICARIOUS), VICE[3]; VICISSITUDE; b. Latin VICIA, vetch (< "twining plant"): VETCH.

WEIK- [5]. To fight, conquer. 1. Germanic *WIK- in Old Norse VIGR, able in battle: WIGHT[2]. 2. Nasalized zero-grade form *WI-N-K- in Latrin VINCERE (past participle VICTUS), to conquer: VANQUISH, VICTOR, VINCIBLE; CONVINCE, EVICT.

NATURE SPIRIT MAGIC

By Larry Cornett

INTRODUCTION:

Each plant, animal, rock, and other entity has a spirit (consciousness resonance matrix). These spirits can join together, in a hive-mind, as a spirit of an area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than the Elementals that many magical people who perform all of their rituals indoors are familiar with. They can be extremely powerful allies. It is possible to sense nature spirits, to determine if they are receptive to a ritual planned, and to have them actively participate in magical workings if they are.

SOME EFFECTS OF WORKING WITH NATURE SPIRITS:

Spectacular physical manifestations can happen when working with nature spirits in the wild. I have personally seen actual foxfire mark the boundaries of a magic circle at a location that was identified as a receptive power spot and attuned to a planned ritual the day before. I have seen more than one site attuned for ritual be dry and comfortable, with a round hole in the clouds overhead, on days that were cold and rainy at other nearby locations. Birds have joined in rituals, flying around the circle when energy was being raised; and insects, birds and animals have joined in chants. In addition, the wind often responds to invocations. Generally, these spectacular manifestations happen unexpectedly.

With or without such manifestations, nature spirits often will channel tremendous amounts of power into the magic being performed. It is suggested that you do not consciously try for specific manifestations. Let Nature channel her power into the magic in her own way. If approached with respect, nature may give you many pleasant surprises.

Spectacular physical manifestations are not a necessary sign of success. If you need a spectacular manifestation and nature

spirits know this, you will get it. The best success in magic is on the inner planes and more subtle than such manifestations. This success involves beneficial changes in consciousness that last and helpful chains of synchronicity. In addition, working with Nature Spirits can also bring a deep sense of partnership with Nature, and bring new levels of attunement.

To get the best results, perform nature spirit attunement several hours to several days before the main ritual. The purposes of such attunement are to find suitable power spots and to get the help of friendly nature spirits. This timing gives Nature time to gather her children and to prepare to actively participate in the main ritual.

WHAT TO NOT DO:

If nature spirits are approached with disrespect by attempting to command them rather than listening to them and inviting them to work with you, nature spirits may flee, rebel, or attack. I once attended a ritual by some pseudo-Crowleyites who attempted to perform the "Ritual of the Barbarous Names" at a power spot in a forest and then to extend the circle several hundred yards in all directions.

While the forest in general had loud insect and frog noises, the area at which the ritual took place got quiet immediately when the main ritualist declared that all spirits were subject unto him. The vibes from nature could best be characterized as "Oh yea, Mother...!" One participant was quickly possessed by an angry spirit and kept repeating "You killed my children, your children will never live in peace." When the priestess stepped out of the boundaries of the original circle, she was attacked by bees; and bees covered the Book of the Law. Magicians should know better than to attempt to command spirits whose true names they do not know!

CALLING NATURE SPIRITS:

To make the most out of working magical ritual in the wild, one should find power spots where nature spirits are receptive to the ritual planned and approach the spirits with respect, as equals. In my experience, the most effective power spots for working with the living intelligences of nature are located in wild areas with diverse, active ecologies.

When entering a wild area to find a site for a ritual, find a place that feels good. Then do the following, either individually or, if in a group, as a guided meditation:

o Relax, while standing upright, and focus on your breathing. Breathe deep breaths from the diaphragm. Breathe together if in a group.
  - Feel the wind, and let it relax you and awaken your spirit

within, as your deep breathing takes you into non-ordinary reality.

- Picture, in your mind's eye, a light inside you. As you breathe, feel the light expand, purify and energize you - as it expands to fill your aura.
- Feel yourself glowing, balanced, purified, and full of power.
- Connect with your inner self (your higher self), and feel your intuitive self operating.

o Feel yourself as:
- The wind, full of life and intelligence, communicating with all round.
- The Sunlight, warm, alive, channeling the power to communicate with nature and energizing all around.
- Water, emotional, intuitive, refreshing, and connected with nature.
- The Earth, and note how your physical body is able to wander while remaining part of Mother Earth.

o Focus on your spiritual self, and:
- Note the light within and feel it as love,
- Expand the light and love beyond the immediate aura of your body to the surrounding area - where you will go to find a power spot and contact nature spirits.

o Telepathically (by thinking while channeling the love and light energy) send out signals to nature spirits to emerge and be aware of your presence.
- Say why you have come, and invite them to join in sharing, mutual celebration, and the work you intend.
- Visualize the light and love energy you are channeling extending out and merging with the light from distant places.
- Feel the power of the Earth flowing up through your body and feet.
- Feel the power from the sky, and channel this power also to further energize the carrier signal of light and love for communicating with nature.
- Visualize the light expanding and merging.
- Continue to send out telepathic signals.

o Now go deeper:
- Close your eyes, sit on the Earth, and feel your connection while you channel more light and love.
- Continue modulating the light and love with your thoughts - inviting receptive spirits to join with you and to make themselves known.
- If in a group, someone should start playing a drum at a rate of about one beat per second; and you should listen to the drum and let the drum take you deeper.
- Affirm that you are a nature magician, a medicine person, who

knows and communicates with nature. Let this part of yourself emerge to full consciousness. Let the drum and the connection to your inner self awaken that part of yourself that naturally communicates with other life forms. Let it awaken your telepathic senses.

- Continue sending telepathic signals to nature.
- When you feel ready and an inner urge to begin, open your eyes a crack and look around, while continuing to channel love and light and telepathically calling for a response.
- You may see light coming from certain areas that are receptive. You may get other signals, such as a feeling of power or love returning in a certain direction. Perhaps the type of response to this work will be unexpected; follow your intuition in interpreting it.

- You may test your connection by communicating (mentally) instructions for signals for yes/no responses (such as light getting brighter for less and darker for no) and then mentally ask questions and observe the responses.

o When you have found an areas that seems to be responsive and receptive, begin walking to the area, while beaming love energy. Extend your aura to the area and sense the energy.

ENTERING A POWER SPOT:

o Before entering a power spot, ask permission to enter. If the response is good, enter; if not, locate another more receptive area.

o When entering the power spot, look around. Perhaps the responsive energy will be concentrated around some singularity (a bush, a tree, a specific branch, a moss covered rock, or other entity that stands out). Perhaps the energy will be more general. Use your intuition and feedback from the spirits to guide your actions.

o If it feels right, send out a signal that you would like to touch the singularity (or the ground) for better communication. If the response is good, approach beaming love energy, and then touch or hug the singularity (or the ground).

o Treat the spirits as you would other Pagans you meet for the first time - be sensitive, open, and listen.

DEEPENING COMMUNICATION WITH NATURE SPIRITS:

o Now that you have made contact with spirits that seem receptive, deepen the communication:
- Breathe deep breaths from the diaphragm, and with each breath, feel more refreshed.
- Now imagine that your spine is the trunk of a tree; and, from its base, roots extend deep into the Earth. Deep into the rich moist Earth.

- With every breath, feel the roots extending deeper,
- Feel the energy deep within the Earth and within the waters of the Earth. Feel your roots absorbing nourishment from the Earth and from its waters.
- Feel the moist, warm energy rising.
- Feel it bursting up from the Earth and rising up your spine, like sap rises in a tree.
- Feel the energy rise to your crown chakra (at the top of your head).
- Now imagine that you have branches, branches that sweep up and then bend down towards the Earth, like the limbs of a willow.
- Feel the branches extending and interweaving with your surroundings.

- Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.
- Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.
- Note how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.
- Feel the energy from above penetrating deep through your body into the Earth.
- Feel the warmth of the Earth rising also.
- Feel the energy circulating.

o Notice how your branches intertwine with the branches of energy surrounding you.
- Feel the energy dancing among your branches and the branches around you.
- Notice how your roots also intertwine with underground energy channels.
- Feel the energy dancing between your roots and the surrounding energy patterns.
- Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire, drinking the same water, sharing the same underlying essence. You are one with the magical grove.

o Telepathically mention the time in the past when nature spirits and people communicated regularly and the need to establish such communication now.

o Test your connection by asking questions and observing the responses.

WORKING WITH NATURE SPIRITS:

o Explain to the spirits the purpose of your coming to them and the nature of the ritual you plan.

o If the spirits you contacted are receptive:
- Explain to them the details of the ritual and invite them to provide ideas.

- Listen, you may receive suggestions on how to improve the ritual. Such suggestions may come in the form of hunches, visions, answers to yes/no questions using pre-arranged signals, or in other ways.
- Explain what type of space is needed and ask what the best place to perform the ritual is.
- You may see light or get other psychic signals leading you to other sites, or you may be at one of them.
- You may also ask what the best places for other aspects of the planned work are (picnicking, individual vision quests, etc.).
- If preparation of the site is needed (removing briars, preparing a fire circle, etc.) ask permission of the spirits before proceeding with such action.

- Before you leave the power spot, tell the spirits you have contacted when you plan to return to do the ritual (visualizing the associated lunar and solar aspects can help with this communication).
- Invite them to join in the ritual when you return and to bring their friends.
- Ask if it would be best to return silently, with drums, with chanting, or with some other form of approach.
- You can also ask the spirits to provide guidance for working in balance and to provide a teacher to provide further guidance.

o Before you leave the power spot:
- Thank the spirits,
- Channel love energy,
- Trigger your memory of the experience, and
- If it feels right, leave an offering of tobacco, or beer and honey poured on the ground (or other suitable material).

o Leave in peace and love.

o Proceed to other sites that were indicated by the spirits, doing similar meditations at each site.

o If you need something, like a staff, a Maypole, or a wand, you can also ask where you can find it and follow the guidance you receive (not slavishly, but as you would guidance from another Pagan).

o Before leaving the general area in which you found power spots and contacted nature spirits:
- Channel love energy towards the receptive sites you found,
- Thank the spirits of the land,
- Pull back your roots and branches,
- Ground any excess energy into the Earth (placing your hands on the Earth, breathe in any excess energy, and channel the energy down your arms, while visualizing and feeling the energy going into the Earth), and
- Leave in peace and love.

o Naturally, you should leave the area at least as clean, and

preferably cleaner, than you found it.

- If you work with techniques of Wicca or Ceremonial Magic, you may find that by casting a circle, calling the Elements, the Goddess, the Gods, and the local nature spirits while you are at receptive sites, you may be able to greatly increase communication.

- Through the use of drums and other power raising techniques, it is even possible to energize receptive nature spirits. The results can be very interesting. If with a coven, such circles can be done as part of a group attunement to a power spot you have located.

o If you do not get good feelings in response to your explanation of the ritual and are unable to come up with a ritual that gives good responses, do not try to force a good response. You would only be fooling yourself.
- Thank the spirits for their attention.
- Ask them why they are not receptive (if it feels right and they are communicative).
- Trigger your memory.
- Pull back your "roots and branches," return any excess energy you feel into the Earth.
- If it feels appropriate, leave an offering of tobacco or other appropriate material, out of respect for the spirits.
- Move to a more receptive site.

o If it is hard to find a site that is really receptive, you should:
- Consider any impressions you got of why the nature spirits weren't receptive in the area you were in, and re-think your plans for a ritual, as necessary and appropriate.
- It may also be appropriate to look for another general area in which to find a suitable power site that is receptive to the work planned.

WHAT TO DO WHEN RETURNING:

It can be very powerful to purify and center yourself and to attune to the spirits of the land using the techniques previously described for calling nature spirits immediately upon returning to the site.

Often, individuals may have found small specific power spots to which they have a special attunement, where the spirits are interested in participating; but where the site is too small, has too much vegetation, or is otherwise unsuitable for the main ritual. Individual attunement to the spirits in such areas and inviting them to participate in the main ritual can be worthwhile.

Then approach the main ritual site using the previously arranged technique. You should have the details worked out with the

spirits of the land. An exceptionally powerful technique involves doing a procession through or past receptive power spots, inviting nature spirits to join as you pass each power spot, and then moving to the central power spot for the main ritual. If participants are at individual power spots, they can join the procession as it passes nearby.

When consecrating space in the wild, or casting a circle, do not set up the perimeter as a barrier to all outside forces; it should be a beacon to attract friendly nature spirits, a container for holding magical power, and a barrier to spirits who it isn't right to be with.

One thing that is fun and worthwhile in nature is to bring instruments, such as a rattle, a flute and/or a drum, to tune in to nature's sounds, and to make music in time to nature's sounds. You may be able to get some very interesting back and forth exchanges of music going with selected creatures of the wild, and get into an amazing jam session.

After the work is complete, be sure to thank the spirits for their participation. Libations and other offerings may also be left for the spirits during and/or after the ritual.

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Most of this article is an expansion of an article by the author titled "Finding a Sacred Grove for Druid Initiation" by Larry Cornett, published in The Druid's Progress and in Amaranth Anthology.

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THE MYCENEAEN MYSTERIES
A Neo-Pagan Alternative Belief System

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MYCENEAEN MYSTERIES : A QUICK INTRODUCTION

Myceneaen Mysteries are an ongoing project to introduce a new path of passage and religious belief to the present Neo-Pagan community.

Like anything within the Neo-Pagan Community, we do not exist in a vacuum. I have been trained in several traditions and paths of the present community, and have learned much from them, but have found that a personal lack of hereditary connection to some of the pantheons and belief systems involved have often made my practice of Celtic or Shamanistic systems to become clumsy and sometimes ineffective forme personally. Thus, to find my own way, I went forth on a combination research project and personal path searching for what path would be best for myself.

The Myceneaen Mysteries are based upon a personal interface between myself and the aspects of the Early religious system and belief of the area now known as Greece, a personal comfortable status with many of the gods and goddesses of the pantheon therein which I could not find in the Celtic, Norse or American Indian belief systems. Many hours of painstaking research into the true culture, beliefs, gods and means of worship practiced by the early Myceneaens have resulted in this ongoing system of belief. It is not for all, but if you feel a true connection between yourself, the mythologies, the social structure and the beliefs involved then perhaps this path is for you.

TheMyceneaen beliefsystemis nota total"re-creationist" idea, nor the structuring of a system out of whole cloth, but like any belief system stemming from another time and blossoming into a Neo-Pagan tradition it comes from a combination of both. The land of Myceneae has gone through not one but two dark ages in its time, and much of the original material was lost or destroyed or very badly distorted by the people that would pass through it as their conquerors, and so I have had to take some liberty to the

myths, sorting them according to the values and theology they present as to whether they were of these people and if so trying to prune out the changes made by centuries of conquest. This is an ongoing project, and the belief structure will be added to as new material is encountered and adapted, but the basic structure outlined in the pages of work already completed will for the most part remain stable, with each person who takes up the system adding their own touch to the system.

Thus, if you choose this path, you will be forming and helping to form the belief system for yourself and for others, making your actions and writingsjust as important as thosethat have now been finished. Few religions or belief paths truly allow the many members within it to shape the system to their own needs and to bring about change. Myceneaen Mysteries does.

If you are reading this file online a BBS or from a printout of such,or on a distributed disk, there should be several other text files here for you to read over, so please do so and feel free to distribute it at will among your fellow Neo-Pagans and all open minded non-pagan friends. Only through the greatest number of people getting involved can we do the greatest amount of improvement and gain personal enlightenment on this path.

* Love, Trust & Community : The key of Myceneae *

MYCENEAEN MYSTERIES : THEOLOGICAL ANSWERS

The purpose of this document is to explain some of the positions of The Myceneaen Belief system that are considered important and controversial to other Religious groups, many times to the point where they will place their views not only in public view but to enforce them upon others not of their beliefs 'for their own good'. These positions are important, as they help show where we stand and also explain a bit more of what we are really about. These views are not forced on the membership of the Laos, but are the official accepted policies, beliefs and viewpoints of the organization in today's world - based on the overall religion.

1. Contraceptive Devices.

We realize the importance of life, as most nature-oriented religions do, and have a high respect for it and for the right of all to live. On the other hand we strongly believe in the right to choose one's path and actions in life. Thus, because of these factors, and in consideration of the high risk of disease in today's social circles, we support the use of all non-destructive Contraceptive means to prevent the spread of disease and the possibility of unwanted children being

conceived Wedo notsupport, on theother hand, operative contraceptionthrough vasectomyor sterilization- sincethese cause an actual mutilationof the bodyand because theyare both questionablein recent studies ascauses of increased cancerrates. We have astrong belief in taking responsibility forour actions, and to utilize contraceptivedevices is to take responsibility in ones sexual activities.

2. Homosexuality/Bi-Sexuality.

These concepts in Sexuality are not nor ever have been in our beliefs or those of the original Myceneaens anything but Natural. To call such actions and feelings perverse, or worse, is to deny the realities of nature and of the human condition.

We areborn bi-sexual and makeour choices based on environmental enforcement. We accept Homosexuality and Bi-sexuality as true parts of life, not something to be encouraged nor discouraged, but accepted as normal.

3. Public Nudity.

This one is obvious and simple, throughout most of the Neo-Pagan community it hasalways been :if you feel comfortable and won't be making too many others uncomfortable then feel welcome to any level of dress or undress that suits you. It is suggested that among a Damos that a full level of acceptance and knowing each others bodies, at least by sight, be eventually accomplished to improve the ability of the Damos to work as a true group bound in the love and trust they have declared (if you can't trust to be nude in someone's presence you probably can't trust them entirely). This will be difficult for some, it is suggested that if a member seems

uncomfortable with this that they be introduced to it slowly by the rest of the group so they become more comfortable. Not only does this build trust, but it can also help in keeping tension levels down and to improve health of the group overall in some ways.

4. Smoking.
The smoking of tobacco in today's society is deeply enmeshed, but slowly people are bring the realization of the damage of utilizing this herb as an addictive substance regularly. We also understand the difficulties of eliminating the effects of it upon the body in withdrawal. Considering all this, there shall be no usage of such materials within ritual or within a celebration's public confines (the exception is the use of pure, natural, un-chemically treated indian tobacco for use in American Indian smoking rituals - which are rare and very limited in scope or exposure). If a smoker chooses to do so at a celebration they must go off away from the Damos and Guests to a secluded area where their second-hand smoke cannot affect anyone else in the group. The Damos should join in on trying to help the smoker get past the addiction and back to a sense of personal worth where such is unneeded (all addiction is caused by a sense of personal inferiority and incompleteness).

5. Ritual Drugs.
The use of these substances should only be within certain very controlled circumstances, under extreme supervision by people who are experienced and obviously personally balanced in the matter. The use of illegal or highly controlled drugs is not encouraged and anyone choosing to do so are doing so as an individual, not as a representative of the Laos. Again, the mainword iscaution withalldrugs ifyoudon't understand all the risks then don't use the substance.

6. Alcohol.
The Myceneaens were the inventors of Beer and several other naturally fermented acholic drinks, and so we cannot deny this part of the past nor the religious aspects of it. Any naturally fermented alcohol is acceptable for libation in Ritualand incelebration, butthe takingof distilled alcoholsshall not bewithin Ritual (itsalright for celebration though). Unless a ritual is specifically to

Dionysus, the taking of enough alcohol to be considered 'Drunk' in circle is to be frowned upon and felt offensive. Becoming drunk in a celebration if so wished is acceptable, so

long as one maintains the rules of hospitality and does not attempt to do such morally wrong things as driving intoxicated (Hosts be warned that if a guest is so intoxicated you are under obligation to make sure they either have a ride home with a non-intoxicated person or that sleeping space, at least upon your floor, is made available to them). Alcohol in small amounts acts as a natural remover of the mental shields that can block ones ability to perceive the powers of nature and oneself, thus being useful in this way.

7. Abortion.
   This is for many groups one of the most discussed area of personal choice. In Myceneae belief, ones spirit is not found within an embryo until the finish of the third month, and so we support the right of a woman to choose whether or not to take such an action, but do want her to consider all of the available options before doing such. Life is precious, both thatof amother andthat ofa child,but anexisting life

will hold priority overa yet-to-be born, since ifan abortion doesoccur the spirit of the child will find another bodyto gain re-entranceinto the life-cycle. We do support the use of all natural abortifacient herbs and drugs over physical operations, but again this is the choice of the mother and not for the religion to enforce.

8. Pornography.
We believe that the true pornography in the world is depictions of humanities cruelties unto itself for the purpose to glorify it and encourage it. This means we label books and movies of a purely violent nature to be Pornographic (Examples of such are 'Faces of Death', 'The Green Berets' or any of the numerous 'slasher' films). Additionally we feel that films of a sexual nature that show women as inferior, mere sex objects or actually depict violent rape as something its not to be pornographic (ex: The Story of O). We have no objections to sexuality in books in films, displays of nudity or love within such. We also oppose Child-pornography, bestiality and slavery of any kind.

9. Sexual Responsibility.
Myceneaen beliefs have nothing in opposition to group sex or group marriages, from Menage-a-trois to full multi-faceted tribal families. We do have a strong ruling of community to regulate ourselves, and to reduce the risks of disease and other related problems. Any member of a Damos who has a sexually transmutable disease should warn all other members of the Damos. When a person enters into a Damos they must expose such info to the members, to protect all. If a member of a Damos is in a relationship withsomeone outside theDamos they should refrain from sexual contact with members inside the Damos, unless sure that they are clear of such afflictions. Relationships within the Damos should be encouraged, as this will prevent an influx of diseases from outside unknown sources. Members of a Damos who are sexually active in any way should seek out a medical check for such problems routinely and should share the results with the members. Keeping everyone within the Damos healthy is of import to all members of the Damos. Remember a Damos is more than just a group of friends and acquaintances as is common in most Neo-Pagan groups, it is an extended family

and community.

HISTORICAL CONTEXT

The Mycenaean Era is not the Greece of Homer, and has many of its own unique differences that set it off from that Era. It is sometimes known as the Golden Age or Heroic Age of the ancient land we call Greece. Fledgling borne from migrants coming into the area from Syria and Persia during the Empire of Crete, the Mycenaeans were a willful folk, who accepted the rule of Crete until the Minoans fell from power by a complex series of events that caused them to abandon the Mainland and Isles of Greece and vanish back into the mists of History. Neither The Minoans nor the Mycenaeans were remembered, until our own 1840's (AD) when the ruins were discovered and slowly excavated (a process still uncompleted to this day).

Egypt, it has been said, introduced government to the world (and Bureaucracy and all that goes with it). Minos introduced the concept of Laws governing all equally (which Homer's Greece would rediscover in its own era) and the value of colonization & trade. Each had its religions and cults, but it was in Mycenaean that did rise truly human gods and goddesses - those who could weep or laugh, who did not simply hold themselves aloof from the majority of the population but who were close and intricately associated with their people.

In concept, and in Mycenaean Myth, we are all descended from the gods. We are all their children, and we are all working towards learning what we must to take our proper places beside them one day in a future existence. We all have within us the ability to perform feats of wonder, magic as we call it, through our own ability of will and perception.

As children of the gods and goddesses, we are imperfect only in that we have not yet learned the ways to best utilize our own abilities and to work with nature thoroughly - as Neo-Pagans we can work towards this goal, unlike those who refuse to open their eyes to their own ability and instead falsely believe that nature is a force to be battled and conquered instead of one that we are part of and must work with in order to survive. We are not in any way perfect, we do not have 'the one true path' or the 'one way to enlightenment', we have simply chosen a path in this belief system and religion that serves our personal growth (some may even walk this path and then later chose another closer to their own hearts in some way). We ask that others accept the fact that we have chosen this path of our own free will, if they ask for any information we shall give it freely, and that we ask that they be tolerant of us in our every day lives and not show bigotry against us for our belief path.

The Mycenaean Era, historically lasted from approx. 1700 BC, as the Minoan Empire collapsed inward, and prospered through till 1120 BC when the last shreds of it fell beneath the onslaught of the invading Dorians, who were the ancestors of Homer's Greece. The fall of Mycenaea brought with it a terrible 400 years of what has been called the 'Greek Dark Age' for the invaders destroyed all the knowledge of writing, and much of the culture and technology

of the people of the land that was then Greece. They had come down out of the Northern parts of Central Europe, outnumbering the Mycenaeans and being experts at large scale war, still it took them from 1190 BCE to 1120 BCE to fully conquer the Mycenaeans.

When the Dorians invaded and conquered the people, they destroyed what was then the most advanced civilized people in Europe. Mycenae had the benefits of the technology of the Minoans and the advantages of a widespread sea-trade with Syria, Italy, Sicily, Spain, Egypt, Rhodes, Persia and even possibly the Isles of Britain. This widespread trade made them one of the richest people, and their willingness to exchange knowledge and goods made them welcome in many ports. Mycenae had colonized villages in many lands, to serve as trading posts with native peoples. Their only major war was, that which we know now as the Trojan War, in 1200 BC (approx), was a successful enterprise supposedly based on principle instead of greed.

Mycenae, like the native peoples of the Americas, were slowly worn down and defeated by an enemy they had sought to not war with but to trade with. The Dorians came first as raiders, then in larger numbers as they fled south from either hostile weather conditions or an unknown northern invader, and were not to be appeased with simply the lands of the neighbors of the Mycenaeans, such as the Hittites, but wanted the rich trade of the Black and Mediterranean Seas. They did not have a written language, but were evidently of similar stock of that which the Mycenaeans had once come from centuries before and spoke a similar tongue. They destroyed the citadels, palaces and shrines, burning many to the ground in their fury. They slew the learned and enslaved the poor and agricultural people to serve their own economy - they were not the peaceful folk that Homer first tries to show them to be, in Homer's day, after the ages, Mycenae was forgotten and Minoan Empire a wispy memory of long ago.

Parts of the culture and its gods and goddesses were still so strongly enmeshed in the people that remained that the Dorians adapted it into their own rather than try to fight its existence, changing it to fit their own values and warlike natures. Thus the Mycenaean Age faded away in history and memory until the 1840's AD when the ruins of Mycenae were discovered and the Archaeological Society of Greece began to recover its forgotten past.

Much of what we have to work with in our beliefs are based on the records of archaeological findings, the eventual deciphering of the few tablets and inscriptions in the ancient language of the people (Many of which were simply old accounting records) and the myths that have survived even the purging and nature of the Homeric era. Vocal records always change tales with the telling, and thus it has been painstakingly difficult to produce what these pages attempt to do. Much has had to been assumed in my research as the information is not available, and some has been modified to suit our modern times and needs. Thus this is not a recreation,no more than Ar nDracht Fan can claim an absolute reconstruction of Celtic Druidism, but a new view for the present and hopefully the future.

Each Wanax is responsible for seeing that their Damos sits down and somehow develops a name for their Damos, and it is by

this name that they will be known to other Damosi. It is suggested that Greek names or ones related to the places they choose to name sacred or to the local Native American Indian names be used (We, as members of the Myceneaen belief must realize the rights of the natives of the lands we presently live in and also respect and honor their gods, goddesses and local nature spirits and beliefs, for like the original Myceneaens we accept the validity of local deities as much as our own, some being our own known by other names and some being local powers like the dozens of river gods and nature spirits found in ancient Greece). If a name is not to be in Greek or in line with a Native American group then it should in some way reflect the nature of the people involved and their own goals together. Names, preferably, should not be more than ten words in length and not less than two. At the end of each name shall be added the word Damos, to identify it as a part of the Laos.

For the present I have chosen to act as the Basileus of the 'organization', that is I wish to be a personage who will be the arbitrator (if requested by all sides) in disputes between any two or more Wanaxi or Damosi dealing with the material in my structure or in a gathering of Damosi. I will also, for the moment, hold the position of a communications point between any of the further spread Damosi. I hold this position only until we have someone who can serve better for either position and who is willing to take on the duties - the position holds no true power over other Wanaxi or the greater Damosi unless they choose to have me arbitrate. This position I will hold no longer than ten years, and preferably much less. Once a hundred Wanax are established they will have the power, by a majority decision, to decide when to replace the Basileus and with who (the who must be willing to take the office).

I also ask that all Wanaxi record their record of activities (which we will call, for lack of better terminology your Damosi's Book of Records) in photocopy, ASCII text file or to be Handwritten/typed/carboned and pass this duplicate on to me to keep and utilize for communicating with all the members of the Laos (the people, in greek) of the Mycenaea faith, either within newsletters, computer files or whatever - based on the needs of each individual of the faith. This is a matter of choice of the Wanax personally, if they feel they need secrecy for some reason that is their choice and they may choose not to send such to me. I am not in a position of power in this path, simply a guide for part of the way and then it is up to your own selves to decide where you will go dealing with the path, your Wanax, your damos and your life-cycles.

Many of the ancient titles and positions within Mycenae are no longer of great import in today's society, but might one day become of import. The E-qe-tai (ee-kay-tie) were the liaison between the temples and the military, I suggest that this be a position given by each Wanax to a member of their Damos when they feel the need for someone to act as a Liaison between the Damos and any other Damos, a messenger of sorts between groups, and also to serve as such if the group comes into contact with the press or other public media. This position need not be a

permanent one, and several may be bestowed this title at one time if more than one series of liaisons are necessary. The Ko-Re-te (kowe-ray-tay) were military commanders within a Damos, we have no need of such at present, unless the Wanax of a group chooses that members of their Damos should learn a martial art or weapon skill for personal growth - then the Ko-Re-te will be the title given to a teacher within the group (You should not expect members of your Damos to be taught in such things by a person outside the Laos, nor can teaching be forced or required, only requested or suggested).

The Lawagetas was in ancient times the 'Leader of the Host', a military leader for a collection of the Laos from more than one Damos for a particular purpose. Obviously this is not a needed position within our present structure. The Pa-si-re-u was the official responsible within a Damos responsible for the bronze smiths, again a title I cannot see the need to restore

(If anyone is skilled at this art and wishes to offer it as a teaching to members of your Damos, then grant them the title).

The klawiphoroi were the key-bearers, always female, of the temple. Since our temples, shrines, groves and altars will be most likely within other buildings or outside and there is no plan to purchase buildings at present for this purpose (for we are a poor folk) this title will remain among the unused.

Each individual of the Laos, including those not of a Damos, may consider themselves Mycenaean Priests and Priestesses as long as they choose to follow this path of Neo-Paganism. There are no paian (non-clerical followers), though there may be members of other faiths present at a ritual, celebration or gathering - so long as they are willing to accept the rules of hospitality. Due to legalities, children are brought into ritual rarely - they are not yet on this path and should not be forced upon it like some religions do. We must not make the mistakes that many mainstream religions have before. They can be present at an open celebration, but should not be brought into ritual until they are old enough to understand the beliefs and concepts, say not before their 16th birthday (this will be an arbitrary choice between the Wanax and the parents).

Finances are the choice of the to deal with, and whether they will handle the finances of the Damos or have a separate person appointed treasurer or choose to keep no finances for the group but run the group as a 'donate anything but money' operation. I would like to hear from the Wanaxi on how they are handling their finances and the operations herein, especially any who set up their Damos as a physical communal household or farm site.

THE LAWS OF HOSPITALITY FOR MYCENEAENS

1) A Guest always has the right to leave a Host's home, lands, celebration or gathering when they wish (this is not possible always in the middle of a ritual and can only be done when the officiary of the ritual grants it magically etc), without harm or threat of harm, with all that they brought with them into the locale.

2) A Host always has the right to ask a Guest to leave their home, lands, celebration, gathering or ritual without conflict of a physical or verbal nature, and to take with them all they brought with them into the locale.

3) A Host has the right to request an armed guest to peace-bond, remove from the locale or to take a weapon of any obvious nature, unless necessary for a ritual taking place, until it the guest is ready to leave without argument or conflict.

4) A Host has the right to request a guest not utilize or even bring into their home, lands, celebration, gathering or ritual any substance or device that may be legally questionable or outlawed or physically harmful to the Hosts health or that of other guests or members of the Damos. (this may be anything from drugs, alcohol, poisons, cigarettes, flamethrowers etc. all by the Host's discretion).

5) A Host may ask the following of a personal rule of hygiene or social concept be followed by a guest while within the home, celebration, ritual, lands etc (EX: the removal of shoes before entering the house, the washing of hands, maintaining a low level of noise due to someone else sleeping, sharing in the breaking of bread, etc by the host's discretion).

6) Both Host and Guest are bound by a rule of trust - none shall carry out violence of a physical or psychic nature against those present or they shall be in violation of the rules of Hospitality and nullify all such rules at that point.

7) Neither Host nor guest shall steal from the other - either

doing such shall be in violation of the rules of Hospitality and they shall be annulled at that point.

8) The Host may ask one service of the guest if they are to share meal, sleep within the hosts area, or in other words impose on the host in any manner. This service cannot require the leaving of the hosts area, nor be of an illegal, personally distasteful or harmful way, but will most probably be of a simple manner (and not the tasks set out historically in legend) such as assisting with the setting of the table, chopping of wood for the fire, etc. This is not mandatory, simply suggested in conceptual context of the original Mycenaean Society.

9) The Host and guest, if of different religions, will not seek to force their beliefs upon the other - discussion is allowed, but not obvious attempts to convert or proselytize.

10) The Host and guest (and members of the Hosts Damos) will not seek to force their affections on each other sexually - this does not rule out flirtation, involvement or seduction, but does rule out harassment, forced sex and rape. If a person says they are not interested then their word is final and any further consideration should be personally curbed. Violation of this rule invalidates the rules of hospitality in the situation.

11) The Host may request of a Guest reimbursement for any supplies that have been used in the feeding or entertainment of the guest that are considered excessive. Additionally a guest is expected to repay any bills of an excessive nature (such as those of long distance telephone calls) that they are responsible for.

12) A Guest at Ritual is expected to accept the Authority of the officiaries within the ritual area as absolute, and shall not question their authority or actions while within the ritual area. Nor shall a Guest seek to disrupt a ritual from within or from outside of it while it is being carried out.

13) A Guest is expected to provide a gift for a host or the hosts Damos when visiting for ritual (A food dish or libation is the common practice) or celebration. This is waved if not more than one days notice has been given or if the Guest claims a truly impoverish condition in their own life.

The above may seem simplistic, obvious or unnecessary, but I feel it is important that we have a set of rules for those who cannot see the obvious and to protect all involved. Further, I'd like to request that any member of the Laos who has had the Rules violated by a Host or Guest (especially those rules dealing with violence, Forced affection, theft etc) to report them by name to me, anyone who has been found in such violation with witnesses by members of any three Damosi will be reported as such and publicized by us internally to be avoided as Guest or Host (and of course, if a legal violation occurs any Host is welcome to report them as such to the authorities).

Remember that a Guest or host cannot be considered held by the rules of Hospitality if they have not seen them and agreed to them beforehand. Feel free to suggest that other Neo-pagan groups accept these rules themselves - this does not have to be just a Myceneaen only concept.

ETHICS & CONCEPTS OF CONDUCT

You take, by using this work and collection of beliefs and the title of Myceneaen Priest or Priestess, the responsibility for your own life and actions in it. Every time you make a decision in life you are exercising your freedom and are responsible for your actions. With knowledge and power come great responsibility, to yourself, your Damos, your Waxan, the Laos, your homeland, your birth family, the human race and that of the entire planet. There are no 'evil' forces manipulating you or your actions, no devils or demons exist save in the minds of others (and if any do exist in your own mind then you must cast them out). No amount of alcohol, drugs or influence shall change the fact that you are still responsible for what you choose to do and not to do.

Yes, we recognize that there are forces beyond our ability to fully conceive in this reality, that at times the gods and the goddesses might interfere with our lives, remember that there is something to be learned from each success and every failure, that they do not wish you to suffer - they simply wish you to learn and advance to one day rise above the need for the state of being what you are at present - bound within a limiting fleshly body for this cycle and for each you have and will have given to you

until you have learned all this existence can teach and advance to a level where you may enjoin with the gods and see beyond our present.

OPEN CIRCLE ETHICS
by Brandy Williams

Event organizers and open-circle coordinators have, I think, a responsibility to participants to provide a safe and comfortable environment. The Pagan community here in the Pacific Northwest seems to be evolving an ethical standard governing organizers. Althea Whitebirch calls it choice-centered, and I offer my perception of it here as a model and a basis for discussion.

HISTORY: A few years ago, the Seattle/ Vancouver/ Portland area had no ongoing festivals. As I write, August '86, organizers are planning next year's schedule -- the second annual Spring Equinox Mysteries festival, the first Summer Solstice Gathering, the third annual Solitary Convention, the fourth annual Fall Equinox Festival. Many of the attendees are new -- either to Paganism or to the northwest, and the events draw people from a wide geographical area, including British Columbia, Montana, Idaho, Oregon, California, and all of Washington state.

We're growing. We're growing very rapidly, and dealing with a disproportionate influx of people inexperienced in group rituals. As a result we're starting from scratch in developing organizer ground rules, and developing solutions to problems being discussed in the Pagan net nation-wide.

In the Pacific northwest, the circle of organizers is very small, almost familial, and we're working from a basis of friendship and trust. We're concerned about each other and pay attention to caring for one another. I think the combination of a small group handling a lot of newcomers has allowed us to generate a uniquely compassionate set of attitudes and guidelines.

This outline is my own. I'm going to phrase this is strong, definitive terms, with this qualifier: I call it Northwest Ethics because it has evolved out of discussions with other organizers. However, it isn't offered as a group consensus and any given organizer might disagree with some of these points or the language. This is intended as a starting point for discussion and not a presentation of a set-in-concrete consensus.

My own experience: I've staffed a number of events in and out of the community. My most recent experience was heading the SolCon '86 staff, so I'm using it as my most frequent example.

RITUAL CHOICES: Althea Whitebirch and I facilitated a discussion at the '85 Fall Equinox Festival that has borne substantial results in the local community. We argued that closed circles can do what they like, but those of us in charge of open circles should lay down some ground rules to ensure everyone's comfort and safety.

Explain The Ritual. I'm personally finding it necessary to make some very basic announcements, like circle boundaries shouldn't be indiscriminately crossed, and people should only walk clockwise within them. Again, we're dealing with a lot of newcomers.

No Pressure To Physically Touch. I've never seen anyone object to holding hands, but a lot of people have commented that they cringe at kisses. No kissing spirals in open circles.

Why? Newcomers tend to go along with group activities, even ones they're uncertain about. Maybe they should be assertive, but more often they're not, and organizers are their voice. Choice: every event in this area includes space for people to put together their own circles, some of which can be more touching-oriented -- and are identified as such. Or we might experiment with providing an Intimate Circle, which would include a lot of hugs and kisses.

The rule is: you don't have to touch anyone you don't want to, anytime. That should be clear to newcomers.

Choice In Participation. In open circles, if the dancing gets too rapid or wild, participants can step back. Just bring your neighbors' hands together and move out of the way. I've also seen some ritualists allow people to cut themselves out of the circle -- the procedure was clearly explained in advance.

Effective ritual evokes response. Novices are at different tolerance and skill levels than experienced ritualists, and some rituals can be overwhelming. Also, the 'boogie till you puke' crowd exhausts the older folks and the kids in the group.

Experiment note: I recently separated a circle into two groups, the 'keep on dancing' people, and the 'sit down and rest' folks. Some rhythm is traded off for comfort. I've also seen two rituals staged consecutively, one quiet and one 'dance all night.' Suggestion: we can try a novice ritual, and a more powerful one for skilled people.

Also note: one northwest organizer disagreed with these suggested choices, feeling those who participate in a circle should be committed for the duration of the experience. It's a point. In that case, I think a clear understanding of what's to come would be essential.

STIMULANTS

In PANEGYRIA Vol. 3 No. 4, Althea Whitebirch argued for informed choice in using stimulants. If alcohol is used in a communal cup everyone should know, and a fruit juice or other substitute should also be available.

Drugs: NOT AT EVENTS I COORDINATE! At least, not with my knowledge or approval. Private drug use hasn't been a problem so far. My concern is that if anyone is caught, it's not private any more. I'm the one who gets to deal with the police and the press, and the whole community's image suffers.

If problems arise in the future, I'd consider banning drugs altogether. Organizing is tough enough -- I have a right to limit my risks. Call a closed circle and do it at home.

MINORS: Young children supervised by Pagan parents are a real

joy. Teenagers with absent, non-Pagan parents or guardians are becoming a problem, even with signed in advance waivers. Some of us are leaning toward a 'no minor without attending parent' policy. How do you keep them away from the wine? Think of the issues surrounding sexuality with under-age kids. The 'what-ifs' are frightening to contemplate.

I haven't made a firm decision because I know how important the contacts and support can be to our younger friends. On the other hand, they do grow up. In two years, a 16 year old can sign her own waiver. Maybe we could set up a gentle, first contact network to provide them with 'one on one' support, starting slowly.

SOLOMONIC DECISIONS

I was asked to kick out two people who wanted to attend the last SolCon, and I burned one request for a registration.

I know, I know. The word 'blacklist' leaps immediately to mind. This is a tough issue. The request I burned was from a person who was suspected of having responded violently to a criticism. The other two revolved around sexual ethics: men accused of coercing women into intimacy.

Help.

The problem, as always, is that none of the cases were clear-cut. How do I substantiate an accusation? Do I kick someone out on a suspicion? I don't want violence or sexual coercion at an event that has my name on it. I also don't want to mediate personal conflicts; that's not my job.

At the moment, one well-placed person can ruin another's reputation. I've seen three people kicked from the community on ONE person's request. I've also seen people with a lot of contacts survive a number of complaints. Neither situation seems fair.

We have a lot of options. This is an essay question: pick one and list the pros and cons.
1. Anyone at all can attend any event.
2. Each organizer must individually choose who to deny attendance to. (In practice, we do pass names to each other.)
3.ï¿½Any person who has been accused by one person of one of the following things should get flagged. That is, every event organizer should be notified:
-Theft or destruction of another's property.
-Violence against people -- assault.
-Sexual coercion or abuse.
This seems to me to be most workable:

4.ï¿½In one case I had three complaints a man had made weird sexual phone calls to women. I called him and offered him probation: find someone to sponsor you, to be willing to act as liaison between you and the community. As with minors, the sponsor should be with you at each event you attend. Then I would put the word out that you are one probation, and the sponsor should be contacted if you contact anyone on your own and misbehave. The probation would last for a year. Any repetition of the undesirable behavior would get you kicked from my events permanently, and I would notify other organizers. Failure to accept the probation means getting kicked immediately.

I haven't had a chance to use this procedure because the person decided the effort wasn't worth it (a statement in itself). I notified other organizers.

I'm aware this issue is extremely hot. Personally, I'm introducing a lot of people to the community, AND vice-versa. There are a lot of weirdos out there. I don't want to let a mass murderer loose among us (as it were). I also don't want to blacklist someone because of a personality conflict.

Bottom line: some novice assertiveness training seems to be in order.

CARETAKING

Some of us have had good experience with 'greeters' or ombudsmen. (Ombudspeople?) It's a staff position, the sole responsibility of which is to be available for participants' support, to solve problems, hold hands, and be a liaison with staff.

I didn't have greeters at SolCon '86 and regretted it. Even with 30 people, the event coordinator (me) didn't have time to personally check in with everyone.

I like very much that northwest events coordinators show visible concern and caring for everyone. A friend of mine said, "I love these events because I always feel so cherished." I'd like to see that become a community standard.

ORGANIZER'S MAGIC

SolCon '86 has a staff conceptualizer who renamed the position. An organizer is the focus, he said, of the energies coming into, and generated by the event.

A festival isn't just about magic. It IS magic, and the focus has the pleasure of shepherding what another friend of mine calls the magical child through its inception, and allowing participants to share in its direction. (Rearing?)

This outline is a suggestion, a template, for focusing event magic. These are the major focus points:

-Conception. When the event is scheduled/sited. I saw a staff group hold a circle at the actual site several months before the

event, asking for: safety, to have enough registrants, what the event was designed to accomplish for the attendees, the staff, and the community.

-Presentation. I don't know about anyone else, but for me, putting a flyer together is casting a spell.

-Orientation. Somewhere in the first few hours of the event, ask the participants to help focus on the event's parameters -- safety, joy, solvency ...

-Major or parting ritual. Of necessity the ritual coordinators will set the structure, and almost always the nature of the working as well, but eve here the attendees can have some space to give feedback.

-Post-event focus: a thank-you circle.

FEEDBACK

It might be suggested that an organizer has a right to do whatever works, and event participants must fend for themselves. I argue that event sponsors represent the community -- create the experience of the Pagan community for many who have no other contacts, and as such, they are accountable to their participants and to other event organizers and community elders.

Aside from the issues already discussed, there are financial ones. This year I distributed a financial accounting to SolCon '86 attendees. That was scary -- laying out the bottom line of the decisions and mistakes I made! The thing is, a lot of people asked for that kind of accounting, and I've wondered myself when I attended events.

The other issue is proceeds or profits. SolCon '86 didn't make any. I had, however, planned to pay my staff some salary, thinking we should be compensated for our work. Some people disagreed, feeling event funds should be channelled into projects the community benefits from. Since teeny SolCon is becoming a formal organization (for legal purposes) and I'm putting myself on the Board, I won't personally be in a position to take any money out. However, I'd still like to pay the staff -- even a small amount -- because they sacrifice some of their own fun and do a lot of work to make the thing possible.

Finally: organizing is a pretty heavy responsibility and a lot of work. I think we have a right to ask for hugs.

I hope to see lots of discussion on these issues. Because our value is maximum tolerance for diversity, doesn't have to mean that anything goes. I think it's possible for us to reach consensus about some ground rules, to safeguard our community and everyone in it. We ask for perfect love and perfect trust. I think we need to provide a safety net to ensure it.

As always, I welcome feedback.

Brandy Williams

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

Thisis aneraofdecision.Dowe allowourselvestocutthe throatoftheMotherWhohasnourishedus asaspeciessince we "came down from the trees"? Or do we work to walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It was said that both the Red Man would return to the Ways of the Old Ones and that the non-Native would also embrace the Lifeway.

Therearenon-Nativeswho respectfullyhavechosen these Ways, and are carrying them on in a reverent way. If the Lifeway was only given for the Native peoples, it would die out within our lifetime. There are simply not enough traditional Elders left.

Ithasbeenshown tosomeofus thatOurMotherThe Earthis not willing to die quietly. She has demonstrated this by the increase in natural disasters of the past decade, which continue day by day. The Hopi prophecies state that, when the "bowl full of ashes" (most interpret this as the Thermonuclear Bomb) is overturned, that Our Mother shall rise up in Her righteous anger and destroy humanity. This prophecy is coming true, although it may yet be reversible. Perhaps it is we who reverence the Ways and walk in harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to honor Our Mother and Our Father, Earth and Sky, and to honor The Giver Of Life, from whence all things flow in the Universe. Our world-view is primarily allied with that of the Navajo/Dineh, Apache/Teneh, and Hopi peoples. However we do not represent ourselves as the keepers of those ways. The

secrets of those Nations are for them alone, unless Usen'
wishes to reveal them to us. Our mission is to help heal
OurMother,TheEarth,andtohelpeachotherwalk incloser

harmony with Her. We also exist to provide a way for urban andsub-urbanpeopletolearnandpractice therootShamanic techniques that aid us in finding our True Vision and True Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary"1.b)...apersonwhoisnota Christian,Moslem, orJew (byfaith);heathen.Paganspecificallyreferstoone of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is trulyareligious commitment. No-onecan makea commitmenttothe Lifewayandtothe worshipofLifeGiver, TheEarth Motherand TheSky Father andremain aworshiper of other Paradigms of the Deity,much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

WestandbyotherPaganswhodonotshareour paradigms,IE. Wiccans,Asatruans, Hellenists,and otherShamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

2.) THE(A)OLOGY:

AsourFellowshipisinherentlyreligious, wemustdeclarea The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God)
This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as

all, including the God and the Goddess, are emanations from Usen', which is the primeval First Cause.

Usen':OnecannotlookuponTheLifeGiveras eitherMaleor Female, for The Life Giver is beyond those distinctions. Usen', and The Life Giver, are names for this First Cause, this Force that pervades all and caused all to come into being. From Usen', the God, Sky Father, and the Goddess, Earth Mother, emanate, as the lesser Deities emanate from Them.

The Earth Mother: We live and walk and are sustained from The Earth Mother, which is our Earth. She is alive, and we all exist within Her as part of Her structure. Science, through the Gala Hypothesis, has finally acknowledged Her existence, and some even have learnt the lesson that our duty in this life is to care for and honor Her. This is a lesson that all must learn, for as long as we despoil Her, we risk Her wrath. She is expressed through the faces of White Painted Woman, Who is The Woman Warrior, through Corn Mother, Who is The Nourishing Mother, and through Spider

Woman,WhoisTheWiseWoman,TheAncientOne,TheCustodian of Wisdom. Women are acknowledged as being human representatives of The Earth Mother.

The Sky Father: Just as among we Humans, there is both Man and Woman, so there is no Earth Mother without Sky Father. Sky Father is the air we breathe, the flame that gives us warmth and cooks our food, and brings forth the rain that fertilizes Our Mother and allows Her to provide us with the crops and animals that sustain us. Sky Father is also expressed as The Hunter, The Warrior, and First Shaman, and is also expressed in Killer Of Enemies and The Child Of Water. He is also present and acknowledged as being present in every Man.

There are other spirits that exist in the Universe, some beneficent, some maleficent. But most important is Usen', EarthMother,andSkyFather.Bywalkinginharmonywiththe God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

3.)ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your prerogative. But it is not a requirement.

1.) If the action does not harm yourself, other people or intelligentbeings,orOurMotherTheEarth,youarefreeto do as you wish.

2.)Tochargeforhealings,sweatsorceremonialsistotally wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

3.) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, provided that permission is given by the patient and that help other than healing does not interfere with the Will of others. Magick that is used in a coercive (IE. Love spells) or destructive (harming or killing magick) way is patently wrong and is considered Black Magick.

4.) Contact of spirits by any means other than Shamanic journeyingortheVisionQuestisveryrisky,andPossession is a real possibility. The practice of mediumship, or "channeling" has no place in the Lifeway, and exposes not only Self but others to danger.

5.)Permissionmustalwaysbeaskedofthespiritsofplants and/or animals before taking them for either sustenance or for medicine.

6.) One's visions and one's personal ceremonies are one's own. Personal visions should not be spoken of, but shared visions are for all of the group.

7.) It is wrong to criticize another within the group or outside the group. Racism, sexism, xenophobia or general disrespect of others has no place in the Fellowship. Individual decisions about lifestyle and other ethical issues not covered here are an individual's own affair.

4.):GROUP STRUCTURE AND INITIATION PRACTICES

There is only one Initiation, which is the Initiation that makes one Kin within the group and in the sight of The Deities.Itisgivenafterone hastakentheirfirstVision Quest, has found their Power Animal(s) and has met the Shaman Within. It can only be denied to those who have met theserequirements,isyoungerthanthe legalAgeOfConsent (in most places, 18 years) is not of sound mind, and/or is under suspicion of being a Law Enforcement Officer or other person antipathetic to Pagan and/or Shamanic belief who requests initiation for fraudulent purposes (usually to infiltrate to either sabotage or publicly discredit the Fellowship) Initiation must not be denied on account of physical disabilities, blindness, deafness, or sterility, nor on account of sex, race, nationality, political belief, or sexual preference.

There are no set offices within the Fellowship. Ideally, leadership should be by consensus, with true leaders being temporaryandpurpose-oriented. Facilitation ofrituals may be done by any Initiate of the Fellowship. ANYONE WHO REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF THE LIFEWAY SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO CONTRARY TO THIS STATEMENT OF PRINCIPLES AND ETHICS.

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless

they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

5.) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was,inmostcases,abovetheChiefin decision-makingpower and was judge, doctor, father-confessor, and intercessor withtheDeitiesforthetribe.SomeShamanicsocietiesare now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is borninto.Certainly,theskillsareneversomethingoneis born with, and this is not merely hereditary. Rather, when achildisborn,thecurrentShamanwouldrecognizethatthe child had the POTENTIAL of being the next one, and the child'straining wouldbeginwhenthey wereconsideredready by theShaman.At adulthood,theywould betested. Ifthey passedthetest, theywould becomethenext Shaman.If they failed, usuallythe testwas suchthatthey wouldeither die outright, or they would go insane. Many "heroic quest" tales,andmostnotablytheArthurianlegendshave echoesof this practice within the ancient Shamanic traditions of Europe.

But the point that is being made here is that we should not goback tothatsortofwayof doingthings,becauseinthis society it is nigh on impossible. The stand I am offering here is that recognition as a Shaman can be conferred only through shared vision, and signs from the Deities. It is not my place to say what the signs are...it will be obvious to the Fellowship. I am not Shaman myself, and will not brook anyone calling me that. This is something I place in the lap of the Deities to decide. I cannot do anything

more. It is a mockery of those people that can truly be called Shamans, who are respected, powerful people of traditional tribes, to do anything less. In any event, to claim such a title is definitely not enough, and is punishableby withdrawingFellowshipfromthe onewhoclaims to be Shaman falsely.

6.) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon. Theseasonsbeginonthefirst fullmoonafteraSolsticeor an Equinox. The Solstices and Equinoxes themselves are times ofcelebrationaswell,andperhapstheperiodbetween the two (which usually works out to be no more than a week or so) could be considered a time of Holiday. Lesser

ceremonialsareheldonNewMoonsandFullMoonsbetweenthe first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There areotherceremonialsthatarepersonalinnature,and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if aboy)orWhitePaintedWoman(ifagirl);Initiation,where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconcili-ation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release, whereaceremonyforadead memberoftheFellowshipisdone to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

7.) SUMMING UP

A few quick ones: One can be either clothed or unclothed at ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. However, one should disrobe for the sweat lodge, as clothes are not only uncomfortable within the sweat lodge, but interfere with the cleansing process of the lodge.

This Statement can be accepted or rejected by individual groupsthat federatethemselves withLifeway Fellowship.But federation can be denied to those groups who stray too far fromsomeofthebasicguidelines,ordoanythingthatwould sully the reputation of the Fellowship in general.

Hi-dicho...this is finished.
May these proceeds please Life Giver Usen', and the Mother and the Father.
ENJU!
Chihacou White-Puma, 1988.

The Pantacle - a teaching story
(c) Gary Dumbauld, 1988

Michael came, walking slowly, purposefully, to the stone circle deep in the woods. Stripped of clothes he came, naked to the wind the moon and the stars, a cord of red twice his height tied round his waist, a black-hilted knife at his left hip. He tried to still his mind, remember his lessons, push his thoughts to the back of his mind, and just feel; the feel of the Earth on which he trod, the feel of the wind on his body, the feather-weight touch of the moonlight on his skin. He tried to put himself in harmony with the grand design of the Universe, the purpose of the evening, he willed himself sternly to master his emotions, listen and look with sacred intent.

He came, bearing the pantacle before him, balanced firmly on his hands. Silver, it was, silver like the moon, carved and etched, polished, burnished and blackened with signs and symbols. How he had sweated over it, this past year, with hammer and chisel, graver and burin, acids and wax, the tools of the silversmith. A year and a day it had been, since he was judged worthy to become a Priest, and given this task. His to carry, this silver shield, but not his to own, till the rite was over and he, like his father and mother before him, his aunts and uncles and grandparents for generations, inherited by solemn and sacred ceremony the High Priesthood of the Wise.

The High Priestess' athame pressed to his chest, her low, clear voice as she asked him the ritual questions, roused him as from a dream, of forest dark, and woods enchanted. He answered her with a voice not quite fearful, but not as steady as he would have wished.

"I come to this Circle seeking knowledge. I am Michael; my face you well know; I have been sworn and initiated into the Third Degree, but I would now seek the Priesthood of the Wise. I come, bringing as my key this sacred Pantacle, over which I have labored for a year and a day; I wish to be instructed in it's true meaning; to this end I present my self, the work of my hands, and two passwords: Perfect Love and Perfect Trust."

"All who bring such words are doubly welcome" the High Priestess replied, "and I give to you a third password, a kiss", And so saying, kissed him on the lips and whirled him sunwise into the sacred space. He gazed about himself, his eyes sliding easily over the usual implements on the altar, the candles and wands, censer, bowls of incense and salt; he looked at the High Priestess expectantly.

The High Priestess spoke again, her voice reverberating through the circle, echoing back from the sacred boundary stones; "A seeker comes; this his purpose. The purpose of the Wise--to teach! As it has ever been, let it now so be done! Who shall begin?"

The Priest in the North stood forward. "I shall begin. Young High Priest to be, step to the North."

Michael walked to the North, handed the Priest his Pantacle, and stood silently while the Priest examined it, hoping that his work would be judged as correct, hoping he had made an accurate rendering of all the signs and symbols that he had been shown, a year and a day previous.

The Priest carefully examined the pantacle, turning it about to catch the light of the central fire, then handed it back to the boy.

"It is well done, all is correct. Look upon the symbol at the top of the pantacle--the upright triangle. This sign is the symbol of fire, the flame straining upwards, and stands for the three-fold salute, by which I now salute you, recognizing the fire within you, the fire of will, the will to accomplish, the will to dare. A year ago you knew nothing of the craft of the silversmith, and yet you have taught yourself to make this pantacle. I say again, well done!", and so saying, the Priest touched Michael with his athame on the right shoulder, the top of his head, the left shoulder, and again on the right shoulder.

Putting his arm around Michael's shoulder, the Priest brought Michael around sunwards a few steps, then faced him again.

"The next symbol on the pantacle is a pentagram. This pentagram stands for the five-fold salute. In the form of a pentagram with one point up, the five-fold salute symbolizes that which is the best man has to offer, ascending to the Gods, being enriched, expanded and augmented, and returning to enrich the life of mankind. Thus, the five fold salute symbolizes the microcosm of man containing the macrocosm of the Universe." So saying, the Priest touched Michael with the wand, on the right hip, head, left hip, right breast, left breast, and right hip.

A priestess stepped forward, saying, "Now, with your permission, I will carry on this candidate's instruction." The Priest bowed to her, and returned to his place in the North. The Priestess took Michael by the hand and walked with him farther around the circle, still moving sunwards. She stopped, released his hand, and faced him, taking up a bowl of blue paint. Stepping closer, she reached out her blue-daubed hand, and made the sign of the labrys on his chest.

"The next symbol on the pantacle is that of the Goddess in her aspect as the two moons, monthly waxing and waning. The waxing moon symbolizes that which is outgoing and constructive in mankind, the waning moon that which is hidden and withdrawn. The waning moon also reminds us that for every accomplishment there will be failures, that for every gain in our lives there will be setbacks; we are not to weep and wail against the Gods, or fate, or karma, but we should accept that there is a balance, and the balance will be maintained, whether we will it or not. Constructive and destructive, life and death--this is the way the world is made; that which dies paves the way for the next round of life."

The Priestess linked arms with him then, and they moved farther sunwards about the circle. She turned to him, and kissed him firmly on the mouth, saying "The next symbol on the pantacle is the kiss. I kiss you, Michael, because we are human; the Gods have created us male and female. I also kiss you in token of the

perfect love and perfect trust I have for you, and for the perfect love and perfect trust you declared for us when you entered this holy space. That is why you were greeted by the High Priestess with a kiss."

Michael stood, blushing. He could still taste the sweetness of her mouth, and his body wanted to respond to her as man to woman--it was well he was carrying the pantacle in front of him; then he got himself under control, realizing the importance of this lesson; the ritual kiss would always be more than a handshake between equals, but never quite a sexual overture; an acknowledgement, not a demand. He sighed, composed himself, and looked at the next sign on the pantacle.

A stern-looking Priest came towards Michael, his face set in grim lines, carrying something Michael could not quite make out. The man faced Michael, then walked behind him, carrying what could now be clearly seen as a cat o'nine tails. Michael flinched in anticipation of being struck; surely the Priest was not going to whip him? Ouch! Yes he was!

"Michael," the Priest said, between strokes, "the next sign on the pantacle is the scourge. The scourge of memory. Stand tall, now, and be still, it will hurt worse if you try to avoid it."

Now he had stopped striking Michael with the scourge. The welts on his back stung and burned, but Michael tried to ignore the pain and concentrate on the Priest's voice as he continued.

"Michael, you told us at your First Degree initiation that you were willing to suffer to learn. This scourge will not be applied to your back again in a physical sense, but I want you to learn to look back upon your life; and take power from the foolish stupid things you have done. The mistakes, the petty jealousies, the little hurts you've inflicted on your friends, your parents, the people around you. Remember, Michael, and as you remember, allow yourself to feel sad, to feel the pain and embarrassment you've caused. Feel it, take the power from it, then let it go! Go onward, take strength from your past, don't dwell on it, but don't pretend the past never happened."

The Priest again stepped behind Michael, this time carrying a pot of something in his hand. Michael flinched again as something touched his back, but this was cool and soothing, drawing out the pain. The Priest waited a few moments, till he saw that the

cooling balm had done its work, then took Michael gently by the hand and drew him along, ever sunwards, to explain the next symbol.

"The next symbol on the pantacle is the sign of the God, the horned circle. The horned circle represents, among other things, the Cretan bull, annually sacrificed by our ancestors. The bull symbolizes the wild magic of the God, the intuitional magic, the magic that springs from the instinct. The Cretan priests sacrificed the bull, thus indicating the triumph of reason and intellect over instinct and intuition. We, however are not Cretans, and we do not immolate the bull of intuition on the altar of reason. Logic and reason are fine in their place, but never neglect the way you feel; never forget that the universe is a mixture, a combination, a melding of the tangible and the unreal, instinct and logic. Now I must retire, your instruction will be completed by the High Priestess."

The High priestess approached Michael, walking slowly, deliberately, each foot placed with purpose, her upright carriage reminding him of her status, first among equals, High Priestess of the Coven, the Circle of the Wise.

She stepped closer. "Michael," she said, "the last symbol on the rim of the pantacle is the inverted triangle, the alchemical symbol of water; representing the number three, the number of life. It is a gate, a gateway of life, a gateway of time, for time is past, present, and future; life is body, mind, spirit. I am about to bestow upon you, the three-fold kiss, to bring your body, your past, your mind, the present, your spirit, and the future to bear on this moment."

So saying, she bent and kissed him, first on the right shoulder, then the left; kneeling she kissed him just above the phallus, and then on his right shoulder again.

"Michael, you have now passed around the rim of the pantacle, let us now move to the center, and I will instruct you in the meaning of the central pentagram. The pentagram in the center of the pantacle is the sign of mankind. If I stand thus, with feet apart, hands stretched to the winds, head erect, the pentagram will enclose my body. We therefore can observe that the pentagram in the center of the pantacle represents mankind in the center of the universe, surrounded by Goddess and God; blessings and reminders; past, present and future; good memories

and bad; light and life, love and law. The central pentagram therefore can serve as a reminder to us, that the Universe was NOT made for man, man was made for the Universe."

She knelt at his feet, smiling, and kissed him, first on the left foot, then the right, saying, "I bless your feet, Michael, that have brought you in these ways, reminding you to be ever ready to go on foot, to help, protect, and defend the brothers and sisters of the Wise."

She kissed his knees, saying, "I bless your knees, reminding you to ever go on bent knee in humility when supplicating the Deities, that one who knows his own worth will gladly kneel in order to learn."

She kissed his phallus, and said, "I bless and consecrate the organ of generation, that in time you may know that love is the great teacher of equality; love is the prime example of man and woman as equals; two beings, alike in all ways, equal in all ways, but totally different; one incomplete without the other; forever opposite, but forever complimentary. Indiscriminate sex will gain you nothing, Michael, for though sex is magic, love is the magician."

She kissed his right and left breast, saying "I bless your breast, and remind you to keep within the safe repository of the breast, the secrets of the Wise, as if under lock and key."

Then she kissed him on the mouth, and said, "I bless your mouth, Michael; henceforth, as a High Priest, you will be a teacher, and the words of your mouth, based in knowledge, leavened with intuition and instinct, uttered with magical will, shall live in the memory of the Wise. Go forward, make your progress, High Priest and Magus!

Defining Chaos

By: Mark Chao

Introduction

*

Chaos, according to the `Oxford English Dictionary' means:
1. A gaping void, yawning gulf, chasm, or abyss.
2. The `formless void' of primordial matter, the `great deep' or 'abyss' out of which the cosmos or order of the universe was evolved.

There are a couple of additional definitions, but they are irrelevant to this discussion. When chaos is used in magic, there is no place for confusion or disorder.

Chaos is the creative principle behind all magic. When a magical ritual is performed, regardless of `tradition' or other variables in the elements of performance, a magical energy is created and put into motion to cause something to happen. In his book, `Sorcery as Virtual Mechanics', Stephen Mace cites a scientific precedent for this creative principle. I quote:

"To keep it simple, let us confine our example to just two electrons, the pointlike carriers of negative charge. Let us say they are a part of the solar wind--beta particles, as it were--streaming out from the sun at thousands of miles a second. Say that these two came close enough that their negative charges interact, causing them to repel one another. How do they accomplish this change in momentum?

"According to quantum electrodynamics, they do it by exchanging a "virtual" photon. One electron spawns it, the other absorbs it, and so do they repel each other. The photon is "virtual" because it cannot be seen by an outside observer, being wholly contained in the interaction. But it is real enough, and the emission and absorption of virtual photons is how the electromagnetic interaction operates.

"The question which is relevant to our purpose here is where does

the photon come from. It does not come out of one electron and lodge in the other, as if it were a bullet fired from one rock into another.
The electrons themselves are unchanged, except for their momenta. Rather, the photon is created out of nothing by the strain of the interaction. According to current theory, when the two electrons come close their waveforms interact, either cancelling out or reinforcing one another.
Waveforms are intimately tied to characteristics like electric charge, and we could thus expect the charges on the two electrons to change. But electron charge does not vary; it is always 1.602 x (-19) coulombs. Instead the virtual photons appear out of the vacuum and act to readjust the system. The stress spawns them and by their creation is the stress resolved".

Austin Spare understood this principle in regard to magical phenomena long before scientists discovered photons or began experiments in the area of chaos science.

Austin Osman Spare-some history
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Austin Spare was born at midnight, Dec. 31st, 1886 in a London suburb called Snow Hill. His father was a London policeman, often on night duty.

Spare showeda natural talent for drawing at an early age, and in 1901-1904 left school to serve an apprenticeship in a stained-glass works,
but continued his education at Art College in Lambeth. In 1904 he won a
scholarship to the Royal College of Art. In that year he also exhibited a picture in the Royal Academy for the first time.

In 1905 he published his first book, `Earth Inferno'. It was primarily
meant to be a book of drawings, but included commentaries that showed some of his insight and spiritual leanings. John Singer Sargent hailed him as a genius at age 17. At an unspecified time in his adolescence, Spare was initiated into a witch cult by a sorceress named Mrs. Patterson, whom Spare referred to as his "second mother". In 1908 he held an exhibition at Bruton Gallery. In 1910 he spent a short time as a member of the Golden Dawn. Becoming disenchanted with them, he later joined Crowley's Argentum Astrum. The association did not last long. Crowley was said to have considered Spare to be a Black Magician. In 1909 Spare began creation of the `Book of Pleasure'. In 1912 his reputation was growing rapidly in the art world. In 1913 he published the `Book of Pleasure'. It is considered to be his most important magical work, and includes detailed instructions for his system of sigilization and the "death postures" that he is well known for. 1914-1918 he served as an official war artist. He was posted to Egypt which had a great effect on him. In 1921, he published `Focus of Life', another book of drawings with his unique and magical commentaries.

In 1921-1924 Spare was at the height of his artistic success, then, in 1924 he published the `Anathema of Zos', in which he effectively

excommunicated himself from his false and trendy artistic "friends" and benefactors. He returned to South London and obscurity to find the freedom to develop his philosophy, art and magic.

In 1947 Spare met Kenneth Grant and became actively involved with other well-known occultists of the period. In 1948-1956 he began work on a
definitive Grimoire of the Zos Kia Cultus, which is referred to in his various writings. This is unfinished and being synthesized from Spare's papers by Kenneth Grant, who inherited all of Spare's papers. Much of this information was included in `Images and Oracles of Austin Osman Spare' by Kenneth Grant, but there are some unpublished works which Grant plans to publish after completion of his Typhonian series.

References for this section are mostly from Christopher Bray's introduction to `The Collected Works of Austin Osman Spare' and from `Excess Spare', which is a compilation by TOPY of photocopied articles about Spare from various sources.

The Magic of Austin Osman Spare
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Spare's art and magic were closely related. It is reputed that there are messages in his drawings about his magical philosophy. One particular picture of Mrs. Patterson has reportedly been seen to move; the eyes opening and closing. Spare is best known for his system of using sigils. Being an artist, he was very visually oriented.

The system basically consists of writing down the desire, preferably in your own magical alphabet, eliminating all repeated letters, then forming a design of the remaining single letters. The sigil must then be charged. There is a variety of specific ways to do this, but the key element is to achieve a state of "vacuity" which can be done through exhaustion, sexual release or several other methods.

This creates a `vacuum' or `void' much like the condition described in the introduction to this discussion, and it is filled with the energy of the magician. The sigil, being now charged, must be forgotten so that the sub-conscious mind may work on it without the distractions and dissipation of energy that the conscious mind is subject to. Spare recognized that magic comes from the sub-conscious mind of the magician, not some outside `spirits' or `gods'.

Christopher Bray has this to say about Spare's methods in his introduction to `The Collected Works of Austin Osman Spare':

"So in his art and writing, Spare is putting us in the mood; or showing by example what attitude we need to adopt to approach the `angle of departure of consciousness in order to enter the infinite. What pitch of consciousness we need to gain success.

"One must beware making dogma, for Spare went to great pains to exclude it as much as possible to achieve success in his magic; however a number of basic assumptions underpin chaos magic.

"Chaos is the universal potential of creative force, which is constantly engaged in trying to seep through the cracks of our personal and collective realities. It is the power of Evolution/Devolution.

"Shamanism is innate within every one of us and can be tapped if we qualify by adjusting our perception/attitude and making our being ready to accept the spontaneous. Achieving Gnosis, or hitting the `angle of departure of consciousness and time', is a knack rather than a skill."

There are other methods to utilize the same concept that Spare explains for us. Magicians since Spare have written about their own methods and explanations of his method quite frequently in occult magazines, mostly in Great Britain. Spare is certainly not the first person in history to practice this sort of magic, but he is the one who has dubbed it (appropriately), Chaos.

Chaos since A.O.S.
*

Austin Spare died May 15, 1956, but his magic did not die with him. There have been select groups of magicians practicing versions of Chaos
ever since, especially in Northern England and Germany. In 1976, a couple of dozen Chaos Magicians, including Peter J. Carroll and Ray Sherwin, announced the formation of a new magical Order, the Illuminates Of Thanateros. The intention of the group was to have an Order where degrees expressed attainment rather than authority, and hierarchy beyond just organizational requirements was non-existent.

There are those who say that this lofty ambition has failed and that the Order has since slipped into a hierarchical power structure; Ray Sherwin "excommunicated" himself for this reason, but the Order continues and is identified as the only international Chaos organization to date.

The IOT has since spread to America. There are smaller groups of Chaos practitioners, as well as individuals practicing alone. Chaos since Spare has taken on a life of its own. It will always continue to grow, that is its nature. It was only natural that eventually the world of science would begin to discover the physical principles underlying magic, although the scientists who are making these discoveries still do not realize that this is what they are doing. It is interesting that they have had the wisdom to call it chaos science...

In the abovw part of my series on Chaos, I've made scant reference to the IOT due to lack of information, however, in typical Murphy's Law fashion, a letter just arrived filling in some blank spots and pointing out to me that I made one mistake in chronology. The story goes;

In 1977/78 Ray Sherwin was editor and publisher of a magazine called `The New Equinox', which Pete Carroll was a regular contributor to. Unsatisfied with the choices of available magical groups in England at the time, they formed the IOT. They advertised in `New Equinox' and the group formed and progressed as previously explained. Ray Sherwin dropped out before Pete Carroll went on to form `The Pact'. They are still friends, and Pete has graciously consented to write an introduction to Ray's newest edition of `The Book of Results' which will be available through TOPY soon.

https://beyondweird.com/bookofshadows/401.html
53 captures
13 Jun 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

Chaos Science
*

Modern chaos science began in the 1960's when a handful of open-minded scientists with an eye for pattern realized that simple mathematical equations fed into a computer could model patterns every bit as irregular and "chaotic" as a waterfall. They were able to apply this to weather patterns, coastlines, all sorts of natural phenomena. Particular equations would result in pictures resembling specific types of leaves, the possibilities were incredible. Centers and institutes were founded to specialize in "non-linear dynamics" and "complex systems." Natural phenomena, like the red spot of Jupiter, could now be understood. The common catch-terms that most people have heard by now; strange attractors, fractals, etc., are related to the study of turbulence in nature. There is not room to go into these subjects in depth here, and I recommend that those who are interested in this subject read `Chaos: making a new science' by James Gleick and `Turbulent Mirror' by John Briggs & F. David Peat.

What we are concerned with here is how all this relates to magic. Many magicians, especially Chaos Magicians, have begun using these terms, "fractal" and "strange attractor", in their everyday conversations.

Most of those who do this have some understanding of the relationship between magic and this area of science. To put it very simply, a successful magical act causes an apparently acausal result. In studying turbulence, chaos scientists have realized that apparently acausal phenomena in nature are not only the norm, but are measurable by simple mathematical equations. Irregularity is the stuff life is made of. For example, in the study of heartbeat rhythms and brain-wave patterns, irregular patterns are measured from normally functioning organs, while steady, regular patterns are a direct symptom of a heart attack about to occur, or an epileptic fit.

Referring back again to "virtual" photons, a properly executed magical
release of energy creates a "wave form" (visible by Kirlian photography) around the magician causing turbulence in the aetheric space. This turbulence will likely cause a result, preferably as the magician has intended. Once the energy is released, control over the phenomena is out of the magician's hands, just as once the equation has been fed into the computer, the design follows the path set for it.

The scientists who are working in this area would scoff at this explanation, they have no idea that they are in the process of discovering the physics behind magic. But then, many common place sciences of today, chemistry for example, were once considered to be magic. Understanding this subject requires, besides some reading, a shift in thinking. We are trained from an early age to think in linear terms, but nature and the chaos within it are non-linear, and therefore require non-linear thinking to be understood. This sounds simple, yet it reminds me of a logic class I had in college. We were doing simple Aristotelian syllogisms. All we had to do was to put everyday language into equation form. It sounds simple,and it is.

However, it requires a non-linear thought process. During that lesson over the space of a week, the class size dropped from 48 to 9 students.

The computer programmers were the first to drop out. Those of us who survived that section went on to earn high grades in the class, but more importantly, found that we had achieved a permanent change in our thinking processes. Our lives were changed by that one simple shift of perspective.

Chaos science is still in the process of discovery, yet magicians have been applying its principles for at least as long as they have been writing about magic. Once the principles of this science begin to take hold on the thinking process, the magician begins to notice everything from the fractal patterns in smoke rising from a cigarette to the patterns of success and failure in magical workings, which leads to an understanding of why it has succeeded or failed. There is a diagram of a fractal design on the cover of `Kaos' magazine #11 (now out of print) that would be a wonderful example of magic at work and the many paths that the energy may follow...

Defining Chaos Magic
*

Chaos is not in itself, a system or philosophy. It is rather an attitude that one applies to one's magic and philosophy. It is the basis for all magic, as it is the primal creative force. A Chaos Magician learns a variety of magical techniques, usually as many as s/he can gain access to, but sees beyond the systems and dogmas to the physics behind the magical force and uses whatever methods are appealing to him/herself.
Chaos does not come with a specific Grimoire or even a prescribed set of ethics. For this reason, it has been dubbed "left hand path" by some who choose not to understand that which is beyond their own chosen path. There is no set of specific spells that are considered to be `Chaos Magic spells'. A Chaos Magician will use the same spells as those of other paths, or those of his/ her own making. Any and all methods and information are valid, the only requirement is that it works. Mastering the role of the sub- conscious mind in magical operations is

the crux of it, and the state called "vacuity" by Austin Osman Spare is the road to that end. Anyone who has participated in a successful ritual has experienced some degree of the `high' that this state induces.

An understanding of the scientific principles behind magic does not necessarily require a college degree in physics (although it wouldn't hurt much, if the linear attitude drilled into the student could be by-passed), experience in magical results will bring the necessary understanding.

This series is directed toward the increasing numbers of people who have been asking, "What is Chaos Magic?" It is very basic and by no means intended to be a complete explanation of any of the elements discussed. Many of the principles of magic must be self-discovered, my only intent here is to try to define and pull together the various elements associated with Chaos Magic into an intelligible whole. For those who wish to learn more about this subject, I have prepared a suggested reading list for the last section, however, I must emphasize that there are always more sources than any one person knows about, so do not limit yourself to this list. Chaos has no limits...

For Further Reading:
*
`The Book Of Pleasure' by Austin Osman Spare
`Anathema Of Zos' by Austin Osman Spare
available from:
Abyss
34 Cottage St. Box 69
Easthampton, MA. 01027
catalog on request
*
`A Book Of Satyrs' by Austin Osman Spare
`Images and Oracles of Austin Osman Spare' by Kenneth Grant
`The Early Work of A.O.S.'
`Excess Spare'
`Stations In Time'
available from;
TOPY
P.O. Box 18223
Denver, CO. 80218
write for information
*
available from most bookstores (at least by special order):
`Chaos: making a new science' by James Gleick
`Turbulent Mirror' by John Briggs & F. David Peat
`Liber Null & Psychonaut' by Peter J. Carroll
`Practical Sigil Magick' by Frater U.D.
*
Magazines dealing with Chaos Magic(k):
Chaos International
BM SORCERY
London WC1N 3XX
England
*
Thanateros
P.O. Box 89143
Atlanta, GA. 30312
*
Mezlim
N'Chi
P.O. Box 19566
Cincinnati, OH. 45219

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Mezlim deals with a wide range of magical traditions, but the editor has expressed an interest in articles dealing with Chaos. Articles about Chaos can be found in other Ceremonial Magick magazines as well, as the editors see fit.

Notes on the role of the historical Egregore in modern Magic
by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sympathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC`s claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for _literal_ truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilization has a very strong tendency towards _linear_ thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturalised mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematization into separate (preferably indivisible) single units. Western thought has formulated this problem as the dichotomy of the _analytic_ and the _synthetic_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainty principle and Einstein`s earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For

example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is _believe_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess

wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There _is_ an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, _magis_) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientificly more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright _healthier_ for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather that occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance.
From a pragmatic point of view Mr. Sheldrake is behaving very much

like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labelled as "non-" or "pseudo-" scientific - which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their own sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.)
Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the _description of history_. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.)
History is, after all, the defining of our past own roots and our _present_ position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavour to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavyhanded Teutonic style philosophical rambling upon your overbusy reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realized let alone actively applied by the average magician.

Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standards, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite

stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar,the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don`t we all know the typical attitude of old crones towards modernity ? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive`s parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today`s pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake`s terminology, their morphic fields. By violating all the painstaking endeavors of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever _really_ been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbological, decidedly non-linear truth, that serious problems arise.This should be avoided at all costs in order not to strain our

psychic set-up by contradictory evidence, which can easily result in an unwilled-for neutralization of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don`t try to overdefine said rays by epitheta such as "electromagnetic" or the like. For if you do, you become the victim of scientists`zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man`s mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

Let us then resort to _creative historicism_ whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the

fact that symbols and images are always more than just a little ambiguous, as our dreams well prove every night. As in divination, it does not pay to become overprecise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of $347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly eventing past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries`; let it sometimes lay behind for a few hours _and_ minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge`s "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend`s flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya`s veil (you are supposed to be the _Master_ of illusion, remember?). And don`t panic: for nothing is true, everything is permitted.

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POWER ANIMALS

by Alernon

Come to us: Eagle, Wolf, Bear and Cougar.
Dance we now The Power dances.

Eagle soaring above the peaks,
Share with us freedom, majesty and fighting skills.
Teach us lessons we need to learn.
Dance with us The Power dances.

Wolf, cunning tracker, by day or night. Share with us endurance, courage and adaptability.
Teach us lessons we need to learn. Dance with us The Power dances.

Bear, trampling along earthen paths, Share with us Mighty strength and sense of smell.
Teach us lessons we need to learn. Dance with us The Power dances.

Cougar, lonely tracker of terrains, Share with us Agility, stamina and endless curiosity. Teach us lessons we need to learn. Dance with us The Power dances.

Movements slow
Movements rapid.
Frenzied swaying
Upward, downward.

Dipping, turning
Round and round.
Dance we now
The Power dances.

Dancing partners,
You and I.
With me, in me
I am you, you are me.
Together as one,
Yet separate, too.
Dance we now
The Power dances.

Awaken now
All Spirit Beings,
To dance the dances
With your human kin.

Dance the Cycles
Of Life and Death,
Hope and Fear,
Good and Evil.
Dance the Cycles,
Now and Again.

Lowerworld, Upperworld,
Journeying now
and forevermore.
Of Time and Space
All is Once,
There is none.
Dance the dances
Again and again. .....from R.M.P.J. 8/86

The Care and Feeding of Crystals
by Matrika
co-sysop of PAN - the Psychic Awareness Network

Crystals have been in the lime-light ever since celebrities such as Shirley Mcleane and Cher have come out of the closet and admitted they were "New-Agers". However, along with this public scrutiny, has also been a whole bunch of misconceptions. The most common of which is that a person just wears a crystal like jewelry or carries it and it works like some kind of instant stage-magic or prestidigitation. This, of course, is not the case. To get the full effect of "Crystal Power" in your life means, as with so much else, that you must put into it what you take out of it. So here are a few simple guidelines for those of you who plan on taking this subject seriously.

1. Selecting your Crystal

To select a Crystal is not all that much different from selecting a pet or a work of art. When you go into the store to purchase your crystal - or any other stone used in healing or Psychic work - just pick the one that "calls" to you. Handle the various stones and place them, one by one, in your receptive hand. (the one that is not your dominant hand; if you are right-handed or ambi-dextrous, your receptive hand is your left. If you are completely left-handed your receptive hand is your right.) The stone that is right FOR YOU will "pull" you to it. This may not be the stone that looks the clearest or the most impressive, either. Our societies materialistic values and our conditioning to accept them must not enter into our decision, which is very hard for most of us at first. Our first tendency is to judge the stone -as we always judge ourselves and everything else in a constant stream of thoughts- by what we have been conditioned to believe is "good" or "bad".

If the piece you are choosing is for a specific purpose; i.e. for healing, or to enhance your psychic abilities, or for meditation; it will help if you keep that purpose in mind while you are selecting the stone. An interesting phenomena often happens to people who are just going into the gem and mineral healing or psychic work. Most people start off with clear quartz, because it has the most applications. They go into a store or a gem show to purchase a clear quartz and find themselves drawn to all kinds of other "rocks" (as the collectors call them) too. Many times they bring a bag of various mineral specimens

home with them. Later they look up the stones in one of the many reference books on this subject, only to find the stones they were drawn to are exactly the ones they need to deal with issues or illnesses that they need to work on.

The very first thing you need to do when you first get a crystal is to "clear it" from the imbalanced energies of anyone else who has touched it. Crystals "work" because of their piezoelectrical field. Researchers in Kirlian photography and other subjects have long shown us that the body is surrounded by a field of electro-magnetic energies, which psychics call the AURA. People who have studied this subject tell us that Crystals help us by attuning their piezoelectrical charge to the charge of our auras. So we must first remove the charges from the stone that come from other's handling of it. This is done by leaving the stone in sea-salt (available at almost any health-food store) for 3 days. The only time you will have to use this technique - which is drastic - to cleanse the stone is

when you first buy it. The reason I say the technique is drastic is because it erases ALL of your energy from the stone too, so the stone has to be rebonded. (explained later) This piezoelectrical effect of the stone is the same reason that quartz is useful in making computers, telephones, watches, and in other electronic devices.

2. the regular maintenance of your stone

The regular care and maintenance of your stone is really quite simple. First of all a gentler method of clearing the piece should be used at least once a week and after any uses in either physical or inner (mental/emotional/spiritual) healing work. This can be done in several ways. First of all, you can run it under COOL - no extremes of temperature PLEASE - water in your sink for several minutes, while visualizing (intensely imagining in vivid detail, from a meditative or extremely relaxed state) all imbalanced energies leaving it. You can also leave it in mugwort (an herb) for 2-3 days buried it in carefully. You can also place it in a flowerpot with an african violet plant, but you should know that if it has been used to heal any severe conditions, the plant will die. The stones should also be re-charged about once a month or after every use. For other stones, direct sunlight is not such a good idea as it can fade the colors. You can get the reflected energy of the sun by placing them in the moonlight during the waxing of the moon. (from one day after the new moon through the night of the full moon) They can also be charged by surrounding them in a circle of quartz points that have been charged by the sun, with the points of the crystals facing inward toward the stones being charged. Another method is to purchase an amethyst or quartz cluster and place the stones on it. A cluster is a specimen with several individual crystals on it. Oh, and if you charge the stone by a circle of crystals, be sure they have been cleared and charged themselves before using them to charge anything else. The circle should consist of at least 4 points, but 8 is best. These stones used for charging do NOT have to be large at all.

3. Using your stones

Stones are tools in our psychic work and, as in any other object used, work by focusing the mind's powers. To get the best use out of them, more than just wearing them or carrying them is required. They should be used from a state of meditation, while visualizing the goals we wish to accomplish with them - such as healing, increased Psychic

perception, etc. A good way to do this for to help you focus and a self-hypnosis tape that relates to your goals and use it. And if you are using the crystals in healing, be aware that they are NOT meant to replace the care of a competent health professional - but many people find them a useful adjunct to it.

Date: 10-May-89 22:29
From: Warren Stott
Subj: Ethics in Magick

A local group recently sponsored a seminar on the ethics of magick. I was unable to attend but heard the tapes of the session. Several people on this echo were present and had thoughtful things to say as did the others in attendance. I would like to address a few ideas that came up there and, of course, are significant to all people that work magick.

The question of hexing came up. A rousing chorus ensued saying essentially that many folks there felt their own ethical model does not allow hexing. Initially, I put myself in that group as well. I am not a bad person, I do not intentionally hurt people. After some thought, though, I asked myself this question.

If there is a conceivable ethical situation where I might sucker punch someone, why would there not be such a time to zap them with the same magnitude of magick?

If I punch someone when they have no known defense against me, I am opening the serious potential to harm them. My punch might not hurt them at all, it might surprise them more than hurt them, it might hurt them enough that they get the message I was sending, or it might blind or even kill them. I would not know until after the fact. If I felt justified in punching them, I would probably do it. If they turned and destroyed me, I would have to question my judgement afterwards. Likewise if I blinded them.

Acceptance of the karmic debt was raised as part of this justification cycle. By going ahead and hitting them, I tacitly or implicitly accept the debt. Personal destruction or harming the other guy, it is the same, I accept the debt by my action.

Now where is the ethical question here?

I have often done things, things as simple as saying something in a certain way, that I immediately want to retract. If I hit this fellow,

I probably would want to take it back afterward. Is it ethical to act in a fashion that given a little thought you would realize you will regret later?

Magick works in the same way. Presuming the ability to control the magickal zap to the relative intensity of the sucker punch, the results are just as unknown. So you accept the karmic debt, so you zap away.

"Do what ye will" as long as you accept the debt makes it ethical? I don't think so, I think it is in fact unethical to hit or zap the person. But I might do it anyway. It is not really so much a question of ethics as it is a question of responsibility.

No doubt Ollie North thinks that it is unethical to break the law. But he did. No doubt Jim Wright takes the ethics of public office very seriously, but he is now in deep refritos over an ethical dilemma of his own making.

Shit Happens. (For those of you with new babies, Doo Doo Happens.) Ethics is a model of what we would like in the ideal. That ideal we measure ourselves against. We can parade case examples all day to test this conclusion but it is still unethical to harm another. But we do it, both physically and magickly.

So, ethical hexing, there is no such thing. I caste a hurt-you-this-much zap on the intended, I have acted unethically. "An ye harm none." No disclaimer or release for special situations is given or implied. She will see me break this, karma will see that the ripples in the pool come back to me. All together, She will see me take responsibility, ethics be damned.

One more time, the chorus swells and this time I am sure that I am part of that group. There is no ethical justification for hexing. Just don't piss me off though, I might be willing to take responsibility for my actions.

Bambi died for us, kicking and screaming in torment!

-Warren-

CANDLE MAGIC

1 One of the simplest of magical arts which comes under the heading of natural magic is candle burning. It is simple because it employs little ritual and few ceremonial artifacts. The theatrical props of candle magic can be purchased at any department store and its rituals can be practiced in any sitting room or bedroom.

2 Most of us have performed our first act of candle magic by the time we are two years old. Blowing out the tiny candles on our first birthday cake and making a wish is pure magic. This childhood custom is based on the three magical principals of concentration, will power and visualization. In simple terms, the child who wants his wish to come true has to concentrate (blow out the candles), visualize the end result (make a wish) and hope that it will come true(will power).

3 The size and shape of the candles you use is unimportant, although highly decorative, extra large, or unusually shaped candles will not be suitable as these may create distractions when the magician wants to concentrate on the important work in hand. Most magicians prefer to use candles of standard or uniform size if possible. Those which are sold in different colors for domestic use are ideal.

4 The candles you use for any type of magical use should be virgin, that is unused. Under no circumstances use a candle which has already adorned a dinner table or been used as a bedroom candle or night-light. There is a very good occult reason for not using anything but virgin materials in magic. Vibrations picked up by secondhand materials or equipment may disturb your workings and negate their effectiveness.

5 Some magicians who are artistically inclined prefer to make their own candles for ritual and magical use. This is a very practical exercise because not only does it impregnate the candle with your own personal vibrations, but the mere act of making your own candle is magically potent.

Specialist shops sell candle wax and molds together with wicks, perfumes, and other equipment.

6 The hot wax is heated until liquid and then poured into the mould through which a suitably sized wick has already been threaded. The wax is then left to cool and once is this has occurred the mould is removed , leaving a perfectly formed candle. Special oil-soluble dyes and perfumes can be added to the wax before the cooling process is complete to provide suitable colors and scents for a particular magical ritual. Craft shops which sell candlemaking supplies can also provide do-it-yourself books explaining the technicalities of the art to the beginner.

7 Once you have purchased or made your ritual candle it has to be oiled or 'dressed' before burning. The purpose of dressing the candle is to establish a psychic link between it and the magician through a primal sensory experience. By physically touching the candle during the dressing procedure, you are charging it with our own personal vibrations and also concentrating the desire of your magical act into the wax. The candle is becoming an extension of the magician's mental power and life energy.

8 When you dress a candle for magical use, imagine that it is a psychic magnet with a North and a South pole. Rub the oil into the candle beginning at the top or North end and work downwards to the half-way point. Always brush in the same direction downwards. This process is then repeated by beginning at the bottom or south end and working up to the middle.

9 The best type of oils to use for dressing candles are natural ones which can be obtained quite easily. Some occult suppliers will provide candle magic oils with exotic names. If the magician does not want to use these, he can select suitable oils or perfumes from his own sources. The oils soluble perfumes sold by craft shops for inclusion in candles can be recommended.

10 the candles you use can be colored in accordance with the following magical uses:

white- spirituality and peace.
red- health,energy,strength,courage, sexual potency.
pink- love affection and romance.
yellow- intellectualism, imagination, memory and creativity
green- fertility, abundance, good luck and harmony
blue-inspiration, occult wisdom, protection and devotion
purple Material wealth, higher psychic ability, spiritual power and idealism
silver- clairvoyance, inspiration, astral energy and intuition

orange- ambition. career matters and the law.

11 If you wanted to use candle magic for healing, you would select a red candle to burn. To pass an exam, burn a yellow candle, to gain esoteric knowledge burn a blue candle or for material gain, burn a purple one. It is obvious these colors relate to the signs of the zodiac and the planetary forces.

12 The simples form of candle magic is to write doesn't the objective of your ritual on a virgin piece of paper. You can use color paper which matches the candle. Write your petition on the paper using a magical alphabet, such as theban, enochian, malachain,etc. As you write down what you want to accomplish through candle magic-- a new job, healing for a friend, a change of residence, a new love affair, etc.-- visualize your dream coming true. Visualize the circumstances under which you might be offered a new job, imagine your employer telling you that your salary has been increased or conjure up a vision of your perfect love partner.

13 When you have completed writing down your petitio, carefully fold up the paper in a deliberately slow fashion. Place the end of the folded paper in the candle flame and set light to it. As you do this concentrate once more on what you want from life.

14 When you have completed your ritual, allow the candle to have completely burned away. You do not need to stay with the candle after the ritual, but make sure that is safe and that red-hot wax will not cause damage or fire. Never re-use a candle which has been lit in any magical ritual. IT should only be used in that ritual and then allowed to burn away or be disposed of afterwards.

15 If you are conducting a magical ritual which involves two people (e.g. an absent healing for a person some distance away) then the second person can be symbolically represented during the ritual by another candle. /all you need to do is find out the subject's birth date and burn the appropriate candle for that zodiacal sign. These are as follows-

ARIES	red
TAURUS	green
GEMINI	yellow
CANCER	silver
LEO	orange
VIRGO	yellow
LIBRA	pink

SCORPIO	red
SAGITARIUS	purple
CAPRICORN	black
AQUARIUS	all colors
PISCES	mauve

Elemental Cauldrons

Using a cauldron, symbol of inspiration and rebirth, has brought new dimensions to both group and solitary work. A cauldron decorates the center of the Circle during Lesser Sabbats. An air cauldron at a spring rite creates a misty, magical quality for the ceremony. In summer, the cauldron will flash and spark. A blue flame burns mysteriously within the Water cauldron during the autumn festival. Throughout Yule, the Earth cauldron burns steadfast and constant. During moon rites, when magick is done, we write the purpose of our working on flash papers and toss them into the burning cauldron while chanting.

A working cauldron should be of cast iron, with a tight-fitting lid, three sturdy legs, and a strong handle. Season your cauldron before using it for the first time. Pour in generous helping of salt and lighter fluid, slosh it up to the rim and wipe dry. For indoor use it MUST have a fireproof base or your workings will summon up yellow-coated salamander spirits from the fire department.

EARTH Cauldron

Layer salt, wax shavings, three powered or ground herbs, fighter fluid and ivy leaves in the cauldron while focus and chanting. Use a candle to light it. When the smoke starts to roll, extinguish the cauldron by putting the lid on.

AIR Cauldron

Using tongs, put a chunk of dry ice is a small glass or ceramic bowl and place the bowl on a cloth in the bottom of the cauldron. Allow the cauldron to smoke as long as the ice lasts. The mists create excellent images for scrying.

FIRE Cauldron

Cover theinside bottom with dirtor sand to dissipateheat. Light incense charcoal and add either salt petter for flame and spark or flash powder for a different but spectacular effect. To assist in releasing or firing off peak energy, try using flash "bombs". Make a small pocket in a piece of flash paper, fill with flash powder and tie with thread. The "bomb" should be about the size of your smallest

fingernail. The results are spectacularly bright, so use the powder sparingly. Don't look directly at the flash as you drop the "bomb" in the cauldron.

WATER Cauldron.

At least seven days before the ritual, place equal quantities of three appropriate herbs in a pint glass jar. Fill the rest of the jar with Everclear (200 proof alcohol), cap tightly, and shake gently while concentrating on the purpose of the ritual. Add a chant if its feels right. Let the jar rest in a dark, warm spot and shake twice daily, charging with purpose. Before the ritual, place a fireproof ceramic or glass bowl in the cauldron. Pour in the herb mixture, being careful none spills into the cauldron. Light with a candle to produce a beautiful blue flame.

The cauldron, as the fifth elemental spirit, symbolizes inspiration, rebirth, illumination and rejuvenation. Use a Fire cauldron with salt petter to cast a Circle. Use the mists of an Air cauldron for an initiation. Burn away hate, prejudice and negative self-images, with a Water cauldron. The Earth cauldron is ideal for indoor Beltane rites.

Remember to place a burning cauldron on a fireproof surface. Practice safety when using any volatile materials and you will enjoy your cauldron for many rites.

A N

I R I S H M Y T H

C O N C O R D A N C E

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by Mike Nichols

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'Myth is what we call other people's religion.'
--Joseph Campbell

The following concordance isbased on 'Gods and FightingMen' by Lady Augusta Gregory, first published in 1904. Page number references are to the 1976 trade paperback edition published by the MacMillan Company of Canada Limited. Brief supplementary material is taken from 'Dictionary of Irish Myth and Legend' by Ronan Coghlan, published in 1979 by Donard Publishing Comapany, and referenced as 'DIM' in the following text.

As this is intendedto be a concordanceof the Irishmythological cycle only (as opposed to heroic, legendary, or historical material), references are limited to Part I, Books I - V, of Lady Gregory's volume. 'Gods and Fighting Men' was selected as the primary text for

this concordance because it represents the most comprehensive synthesis of variant sources (both published and oral) ever attempted as a continuous narrative of Irish mythology. Lady Gregory lists her published sources as follows:

O'Curry, 'Manners and Customs of the Ancient Irish'
'MSS. Materials'
'Atlantis'
De Jubainville, 'Cycle Mythologique'
'Epope'e Celtique'
Hennessy, 'Chronicum Scotorum'
Atkinson, 'Book of Leinster'
'Annals of the Four Masters'
Nennius, 'Hist. Brit.' (Irish Version)
Zimmer, 'Glossae Hibernacae'
Whitley Stokes, 'Three Irish Glossaries'
'Revue Celtique'
'Irische Texte'

'Gaedelica'
'Dinnsenchus'
Nutt, 'Voyage of Bran'
'Proceedings Ossianic Society'
O'Beirne Crowe, 'Arma Columcille'
Dean of Lismore's Book
Windisch, 'Irische Texte'
Hennessy et. al., 'Revue Celtique'
'Kilkenny Archaeological Journal'
Keatinge's 'History'
'Oyia'
Curtin's 'Folk Tales'
'Proceedings Royal Irish Academy'
'MSS. Series'
Dr. Sigerson, 'Bards of Gael and Gall'
Miscellanies, 'Celtic Society'
Muller, 'Revue Celtique'
Standish Hayes O'Grady, 'Silva Gaedelica'

Abhean - son of Bicelmos, he was the harper of the Tuatha de Danaan, brought from the hills by the Men of the Three Gods (37).

Aedh (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Conn (59)

Aedh (2) - along with Angus and Artrach, one of the three sons of Bodb Dearg, he was the comeliest of them. Troops of poets from Ireland and Alban used to be with him, so that his place was called 'The Rath of Aedh of the Poets' (78).

Aedh (3) - a son of the Dagda, he was killed by Corrgenn, who suspected Aedh was involved with his wife (82)

Aer - one of two Druids of the Sons of the Gael (the other was Eithis) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Ai - the plain where Niall pursued Cailcheir, before it went through a

lake (81)

Aife - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Ailbhe - (Ai-noo-al) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124)

Ailell Anglonach - of the One Fault, brother of Eochaid Feidlech, he fell in love with his brother's wife, Etain, and pined for her until she agreed to heal him (95)

Aillbhe - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aife, she was given as wife to one of the three sons of Lugaidh Menn (79).

Aille - the daughter of Cormac (q.v.) (107)

Aine (1) - the daughter of Modharn, who gave a cook to the sons of Lugaidh Menn (79)

Aine (2) - some said she was the daughter of Manannan, but some said she was the Morrigu, she owned the Cathair Aine. But she often gave her love to men, and she was called Leanan Sidhe, the Sweetheart of the Sidhe (86). Wisps of straw are burned in her honor on St. John's Eve. She is associated with meadow-sweet, and invoked against sickness. According to legend, she was raped by the king of Munster (DIM).

Ainge - she was a daughter of the Dagda, who made her a great vat (81)
Airmed - sister of Miach, she spread her cloak on which to arrange the herbs which sprang from the grave of her murdered brother. But Diancecht, still jealous of Miach, mixed up the herbs, so that no one knows all their right powers to this day (35). She was the daughter of Diancecht and sister of Octruil, and helped them in their healing work at the well of Slaine (64)

Airnelach - brother of Tadg and Eoghan, he was captured by Cathmann and made to cut firing (115), but was later rescued by Tadg (120)

Amergin - one of the sons of Miled (q.v.), he spoke with Banba upon Slieve Mis (71) and was sent as messenger to the Tuatha De Danaan (72) and quieted the storm sent against his people by them and was the first to set foot in Ireland after that (74). Heber gave him a share of the two provinces of Munster after the Battle of Tailltin (75).

Angus - along with Artrach and Aedh, one of the three sons of Bodb Dearg (78)

Angus Og - son of the Dagda, he advised his father how to kill Cridenbel and what reward to ask of Bres (33). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67). He was considered for kingship of the Tuatha de Danaan after their defeat (77). Also called the Frightener or Disturber, for the unrest he occasioned in horses and cattle (83). His loves included Enghi, Derbrenn, and Caer Ormaith (84). He was the Irish

love-god (DIM).

Anvil of the Dese - see Indeoin na Dese (81)

Aobh - (Aev, or Eev) the eldest of the three daughters of Oilell, foster-daughter of Bodb Dearg and wife of Lir and, by him, mother of Fionnuala, Aodh, Fiachra, and Conn, though she died bringing the latter two to birth (125)

Aodh - (Ae, rhyming to 'day') one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Aodh Aithfhiosach - of the quick wits, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Aoibhell - (Evill) a woman of the Sidhe who dwelt at Craig Liath, she

tried to prevent her lover from joining a battle (87). Her harp fortells death for any who hear it (88).

Aoife - (Eefa) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124), she became the wife of Lir after her sister Aobh had died in childbirth (125). Through jealousy, she changed Aobh's four children into swans at Loch Dairbhreach (126)

Aonbharr - styled 'of the One Mane', he is Manannan's horse, as swift as the naked cold wind of spring. She can gallop across the sea, and no rider was ever killed off her back (41). She was often ridden by Lugh (43).

Arias - styled the 'fair-haired poet', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Finias (27).

Arranan - one of the sons of Miled (q.v.), he died by falling from the mast to the deck of his ship as the Sons of the Gael attempted their second landing in Ireland (73)

Artrach - along with Angus and Aedh, one of the three sons of Bodb Dearg, he had a house with seven doors and taught the king's son of Ireland and of Alban how to throw spears and darts (78)

Athluain - a ford of the Shannon that Lugh passed on his way to do battle with Bres (45)

Badb - (Bibe) one of the greatest of the women of the Tuatha de Danaan, she was a battle goddess (27). She, along with Macha and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). Sometimes regarded as the same as Nemain, her name means 'crow' and she could appear in that guise. She was the wife of Net (DIM).

Balor - styled 'of the Evil Eye' or 'of the Strong Blows' (38), he is chief king of the Fomor (36), husband of Ceithlenn and, by her, the father of Ethlinn (42). One of his eyes had the power of death in it, so that none could look at it and live (38), and he also had the power of putting on a different shape (39). He was also the father of 12

'white-mouthed' sons, all among the chief men of the Fomor (42). At the second battle of Magh Tuireadh, Lugh made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of his own army, thus fulfilling the prophecy that he would be killed by his grandson (66).

Banba - the wife of MacCuill and a queen of the Tuatha De Danaan, one of three daughters of the Dagda whose name was given to Ireland afterwards (27), she met the Sons of the Gael on Slieve Mis and spoke with Amergin (71), and was later killed in the Battle of Tailltin (75).

Banna - one of the twelve chief rivers of Ireland (q.v.) (62)

Battle of Taillten - the great battle between the Sons of the Gael and the Tuatha De Danaan, after which the Sons of the Gael had the rulership of Ireland (75)

Bearna nah-Eadargana - the Gap of Separation, it is a place that Lugh passed on his way to do battle with Bres (45)

Bechulle - one of two witches of the Tuatha De Danaan (the other was Dianan) who had the power to turn trees and stones and sods of earth into an armed host (62)

Bed of the Dagda - in the house of the Dagda at the Brugh na Boinne (80)

Beinn Edair - the dwelling place of Tuireann (60), mentioned briefly in Ethne's complaint (58)

Belgata - the great mountain to the rear of Magh Nia in Connacht (29)
Beltaine - May Day (28)

Bennai Boirche - one of the twelve chief mountains of Ireland (q.v.) (62)

Berbhe - see Green of Berbhe (42)

Betach - see Fiachna (121)

Bicelmos - see Abhean (37)

Birog - styled 'of the Mountain', a woman-Druid who helped Cian win the love of Ethlinn who had been imprisoned in a tower. When Ethlinn bore a child (Lugh), Balor would have had it killed, but Birog rescued it (40).

Birthplace of Cermait Honey-Mouth - in the house of the Dagda at the Brugh na Boinne (80)

Blai-Slieve - one of the twelve chief mountains of Ireland (q.v.) (62)

Boann - a water goddess, wife of Nechtan and mother, by the Dagda, of Angus, she is associated with the River Boyne (DIM). Also see Dabilla

(80)

Bodb - (Bove) see Rudrach and Dergcroche (117)

Bodb Dearg - (Bove Darrig) son of the Dagda, he was king of Connacht when Bres and his army landed in Ireland to battle Lugh (43). He lived at Sidhe Femen, was eldest among the children of the Dagda, and was given the kingship of the Tuatha de Danaan after their defeat (77). His three sons were Angus, Artrach, and Aedh (78), his daughter was Scathniamh (80) and his musician was Fertuinne (79). Two other sons were Aodh Aithfhiosach and Fergus Fithchiollach (132)

Boinn - variant of Boinne, one of the twelve chief rivers of Ireland (q.v.) (62)

Boinne - the salmon of the dumb Boinne are mentioned briefly in Ethne's complaint (58)

Bran (1) - the son of Tuiren (68)

Bran (2) - son of Febal, he was called by the silver branch to board a boat and journey to the Land of Women, Tir na mBan (105)

Brath - see Mide (68)

Breagan - see Cuailgne (75)

Bres - son of Eri and Elathan (35), a champion of the Tuatha de Danaan, he was sent to meet Sreng of the Firbolgs (28). He was the most beautiful of all the young men, and he was chosen king after Nuada (31). 'As beautiful as Bres' was a common saying. However, he was known for his lack of hospitality (32), and was deposed when Nuada was reinstated as king (35). By Brigit, he was father of Ruadan (64).

Bresal Etarlaim - the Druid who helped Fuamach to destroy Etain (88)

Bri - the daughter of Midhir, she died of a broken heart because she could not be with her love, Leith, and the hill of Bri Leith, the spot where she died, was named for them (88)

Bri Leith - home of Midhir the Proud (77), named after his daughter Bri, and her love Leith (88)

Bri Ruri - one of the twelve chief mountains of Ireland (q.v.) (62)

Brian - styled 'Flame of Valour' (60), along with Iuchar and Iucharba, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50). He had the power to change his own shape and that of his two brothers (51). He caused the death of Cian (44), Tuis (53), Pisear (54), Dobar (55), Miochaoin and his three sons (59).

Brigit - one of the greatest of the women of the Tuatha de Danaan, she was a woman of poetry, healing, and smith's work. Her name came from Breo-saighit, meaning a fiery arrow (27). She was daughter of the Dagda and, by Bres, mother of Ruadan (64)

Brugh na Boinn - (or Brugh na Boinne - 57) the place where Lugh kept the Scuabtuinne (50) and the place where the Dagda had his house which Angus took from him by trickery (81)

Buan - the nine lasting hazels of Buan dropped their nuts into the Well of Knowledge where the salmon would eat them, sending their husks floating out on the five streams that flowed from the well (108 & 110)

Buas - one of the twelve chief rivers of Ireland (q.v.) (62)

Caer of the Fair Hair - see Inis Cenn-fhinne (49)

Cailcheir - one of the swine of Debrann, it was called by Corann's harping (81)

Cainte - Cian, Cu, and Ceithen were the three sons of Cainte, and they

had a long-standing feud with the three sons of Tuireann (43)

Cairbre - see Erc (31)

Camel - son of Riagall, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Caoilte - (Cweeltia) one of the last of the Fianna, he was loved by Scathniamh (80)

Carn Corrslebe - a place near Loch Ce' (67)

Carpre - (variant of Corpre) he had the power to compose a satire that would shame men so they could not stand against fighting men (62)

Carpre Lifecar - the son of Cormac (q.v.) (107)

Cassmail - one of the Tuatha De Danaan, he was killed by Octriallach at the second battle of Magh Tuireadh (65)

Cathair Aine - a stone belonging to Aine that would cause madness in someone who sat on it (86)

Cathbad - the Druid, he aided Conchubar in treacherously slaying the sons of Usnach (97)

Cathmann - son of Tabarn and king of Fresen, he captured Tadg, his wife (whom he took as his own wife), and two brothers (115), but was later killed by him (120)

Cauldron - one of the four great treasures the Tuatha de Danaan brought to Ireland from the north. It came from the city of Murias, and no one ever went from it unsatisfied (27).

Ce' - the Druid of Nuada, he was wounded in the second battle of Magh Tuireadh, and when he died and was buried near Carn Corrslebe, a lake burst out over his grave and it was called Loch Ce'. (67)

Cecht - the plough (28)

Ceis Corain - the place where the champions of Connacht (all except

Niall) gave up their pursuit of Cailcheir (81)

Ceithen - along with Cian (q.v.) and Cu, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Ceithlenn - styled 'of the Crooked Teeth, she was queen of the Fomor, the wife of Balor and, by him, the mother of Ethlinn (42) She gave the Dagda a dreadful wound at the second battle of Magh Tuireadh (65)

Celtchar of Cualu - see Leith (88)

Cermait - styled 'Honey-Mouth', son of the Dagda, his three sons shared the kingship of Ireland at the time of the invasion of the Sons of the Gael (72), and were killed in the Battle of Tailltin (75). His birthplace was the house of the Dagda at Brugh na Boinne (80).

Cesair - the first that ever reached Ireland, she later dwelt on Inislocha where Tadg met her (118)

Cesarn - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Children of Rudraighe - see Eimher (75)

Ciabhan - (Kee-a-van) of the Curling Hair, the King of Ulster's son, he went to Manannan's country (111), won the love of Cliodna, but lost her due to the treachery of Iuchnu (112)

Cian (1) - a man of the Tuatha de Danaan (27), brother of Goibniu and Samthainn (39), and father of Lugh by Ethlinn (37), he was present when Nechtan deceived King Bres (32). He lived at Druim na Teine (39), and his famous cow was the Glas Gaibhnenn (39). Along with two other brothers, Cu and Ceithen, he was one of the three sons of Cainte (43). He had the power of shape-shifting and was killed (by Brian) while in the form of a pig (44).

Cian (2) - son of Olioll and father of Tadg (114)

Cliach - the Harper of the King of the Three Rosses in Connacht, he vainly sought one of Bodb Dearg's daughters in marriage. Loch Bel Sead sprang up under his feet (77).

Cliodna - (Cleevna) of the Fair Hair, daughter of Gebann, she gave her love to Ciabhan but, through the treachery of Iuchnu, she was drowned (112) She had three colorful birds, whose sweet singing could lull the sick to sleep (DIM).

Codal - of the Withered Breast, he threw yew rods for Eochaid to discover the hiding place of Midhir and Etain (96)

Coir-cethar-chuin - 'the Four-Angled Music', it was another name for Uaitne (q.v.) (67)

Coll - the hazel-tree (28)

Collbrain - see Nechtan (106)

Colpa - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he drowned while trying to reach land at Inver Colpa (73)

Colum Cuaillemech - styled 'of the Three New Ways', he was a smith of the Tuatha de Danaan (37)

Comb and the Casket of the Dagda's wife - a hill near the house of the Dagda at Brugh na Boinne (80)

Compar - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Coron (41)

Conaire - High King of Ireland, grandson of Etain and Eochaid, who got his death by Midhir and his people (96)

Conall Cearnach - of the Red Branch of Ulster, he was descended from the line of the sons of Eimher (75) The slayer of Anluan, he originally may have been a horned god (DIM).

Conan Maol - it was his gold, hidden in a cairn, that Caoilte gave to Scathniamh as a bride-price (80) One of the Fianna, he was regarded as something of a buffoon (DIM).

Conchubar Abratrudh - of the Red Brows, the father of Liban (115)

Conn (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Aedh (59)

Conn (2) - of the Hundred Battles, King of Teamhair, grandfather of Cormac (106), he tried to stop his son Connla from going to Manannan's country (113)

Conn (3) - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Connacht - one of the five provinces of Ireland (31), it is where the Tuatha de Danaan first landed (27). Both Magh Rein (28) and Magh Nia (with the mountain Belgata) were there (29), as well as the river Unius (61). It was the province chosen by Sreng for the Firbolgs after they were defeated by the Tuatha de Danaan (31).

Connla - of the Red Hair, son of Conn, he went to Manannnan's country despite his father's efforts to prevent it (113)

Coran - the Druid of Conn, he tried to keep Connla from being taken to Manannan's country (113)

Corann (1) - Lugh passed through the 'place of the bright-faced Corann' on his way to do battle with Bres (45)

Corann (2) - Diancecht's harper, and the best harper of the Dagda's household,
he called Cailcheir with his harp (81)

Corc - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Conn and Aedh (59)

Cormac - grandson of Conn, King of Teamhair, he journeyed to Manannan's country to bring back his wife, Ethne; his daughter, Aille; and his son, Carpre Lifecar (106)

Coron - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Compar (41)
Corpre - son of Etain, he was a poet of the Tuatha de Danaan who cursed Bres for his lack of hospitality with the first satire ever

made in Ireland (34)

Corr Slieve na Seaghsa - the Round Mountain of the Poet's Spring, it is a place that Lugh passed on his way to do battle with Bres (45)

Corrgenn - a great man of Connacht who, while visiting the Dagda, killed Aedh because he suspected him to be involved with his wife (82)

Craisech - thick-handled spears belonging to Sreng, they were sharp at the sides though they had no points (29)

Credenus - styled 'the Craftsman', he was a chief among the Tuatha de Danaan (27)

Credne Cerd - styled 'the Brazier' (64), a worker in brass for the Tuatha de Danaan (37)

Cridenbel - an idle blind man with a sharp tongue who always demanded the Dagda's three best bits of food. Starving, the Dagda hid three pieces of gold in the three bits and this killed Cridenbel (33).

Crimthan Cass - the King of Connacht and father of Laegaire (121)

Cron - mother of Fianlug, she was at the forge of Goibniu grinding spears when Ruadan was killed (64)

Crow of Battle - see Morrigu (27)

Cruacha - the maidservant of Etain who accompanied her when she departed with Midhir. Cruachan in Connacht was named after her (96)

Cruachan Aigle - one of the twelve chief mountains of Ireland (q.v.) (62)

Cu - along with Cian (q.v.) and Ceithen, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Cuailgne - the son of Breagan, he and his brother Fuad, two of the best leaders of the Sons of the Gael, were both killed in the rout of

the Tuatha De Danaan (he at Slieve Cuailgne), following the Battle of Tailltin (75)

Cualu - the home of Celtchar (88)

Cuan - the wood of Cuan was cleared away by Duach and the men of Ireland so there could be a gathering around Taillte's grave (68)

Culain - although he may have been Manannan in another guise, he was the great smith, originally living on the Island of Falga, who was invited by Conchubar to live on the plains of Muirthemne, where Cuchulain killed his great dog and thereafter took the name Cuchulain, meaning 'the hound of Culain' (98)

Dabilla - a little hound belonging to Boann (80)
Dagda, the - father of Eire, Fodla, Banba (27), Angus Og (33), Bodb Dearg (43), Brigit (64), Cermait (72), Ainge and Diancecht (81)..

Known as a good builder, he was ordered by Bres to build raths (33). Styled 'the good god' (63) and 'the Red Man of all Knowledge' (80), he got a dreadful wound from a spear thrown by Ceithlenn in the second battle of Magh Tuireadh (65) and he owned a magic harp called Uaitne (67). His house was at the Brugh na Boinne, where Dichu was his steward and Len Linfiaclach was the smith (81). His personal name was Eochaid O Uathair, and he had a magical club which could slay or heal (DIM).

Dalbaech - see Elathan (1) (35)

Dalbh - see Goll (121)

Dana - greatest of the women of the Tuatha de Danaan (from whom they take their name), she was called the Mother of the Gods (28)

De Domnann - see Indech (61)

Debrann - owned Cailcheir, the swine that was called by Corann's harping (81)

Delbaeth (1) - see Elathan (3) (61)

Delbaith (2) - see Eri (35)

Denda Ulad - one of the twelve chief mountains of Ireland (q.v.) (62)
Deorgreine - a Tear of the Sun, daughter of Fiachna, she was given to Laegaire as his wife in Magh Mell (123)

Derc-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Dergcroche - son of Bodb, he and his brother Rudrach were the two kings of Inislocha (117)

Dianan - one of two witches of the Tuatha De Danaan (the other was Bechulle) who had the power to turn trees and stones and sods of earth into an armed host (62)

Diancecht - father of Miach (34), he was a chief among the Tuatha de Danaan, and understood healing (27). He fashioned an arm of silver for Nuada, who had lost his own in battle (34). Also father of

Octruil and Airmed, he restored slain warriors in the healing well of Slaine (64). His father was the Dagda and his harper was Corann (81).

Dichu - steward first to the Dagda (81) and then to Angus (82)

Dobar - the King of Siogair killed by Brian (55), he was the owner of two horses and a chariot that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Doirenn - along with two other daughters of Midhir of the Yellow Hair, Aife and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Dolb - the smith of the Fomor (63)
Donall Donn-Ruadh - styled 'of the Red-brown Hair', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg. His foster brother was Lugh (41).

Donn - one of the sons of Miled (q.v.), he and twenty-four others died when the ship he commanded was wrecked as the Sons of the Gael attempted their second landing in Ireland (73)

Druim Cain - Teamhair (q.v.) (31)

Druim na Descan - Teamhair (q.v.) (31)

Druim na Teine - the Ridge of Fire, the dwelling place of the three brothers, Goibniu, Samthainn, and Cian

Druimne - son of Luchair, he made a cooking oven for the Dagda at Teamhair (80)

Duach (1) - see Echaid (37)

Duach (2) - styled 'the Dark', husband of Taillte, he built the Fort of the Hostages in Teamhair, and organized the men of Ireland to cut down the wood of Cuan (68)

Dur-da-Bla - 'the Oak of Two Blossoms', it was another name for Uaitne (q.v.) (67)

Eab - son of Neid, he was one of the chief men of the Fomor (42)

Eadon - one of the greatest of the women of the Tuatha de Danaan, she was called the nurse of poets (27)

Eas Dara - in west Connacht, it is the harbour where Bres and his army landed in Ireland to battle Lugh (43)

Easal - the King of the Golden Pillars, he was the owner of seven self-regenerating pigs that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). A daughter of Easal's was the wife of the King of Ioruaidh (56).

Eathfaigh - a messenger and tax-gatherer of the Fomor, he was one of

the four hardest and most cruel, the other three being Eine, Coron, and Compar (41)

Echaid - styled 'the Rough', son of Duach, he was foster-father of Lugh (37)

Eimher - (Aevir) the son of Ir, he divided Ulster between himself and some other chiefs of the Sons of the Gael following the Battle of Tailltin. It was of his sons, that were called the Children of Rudraighe, and that lived in Emain Macha for 900 years, that both Fergus and Conall Cearnach were descended. (75)

Eine - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eathfaigh, Coron, and Compar (41)
Eire - variant of Eriu, one of the greatest of the women of the Tuatha de Danaan, she was one of three daughters of the Dagda who gave her name to Ireland (27)

Eithis - one of two Druids of the Sons of the Gael (the other was Aer) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Elathan (1) - the son of Dalbaech and a king of the Fomor, he was father of Bres by Eri, a woman of the Tuatha de Danaan (35). He came to her over the sea in a vessel of silver, himself having the appearance of a young man with yellow hair, wearing clothes of gold and five gold torcs (35).

Elathan (2) - son of Lobos, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Elathan (3) - son of Delbaeth, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Emhain Abhlach - (Avvin -------) an island paradise, the place to which Bran journeyed (105)

Emain Macha - the capitol of Ulster, named after the twins of Macha (DIM), the place where the Children of Rudraighe lived for 900 years (75)

Emmass - see Macha (65)

Eochaid (1) - (Eohee) son of Erc, he was king of the Firbolgs when the Tuatha de Danaan first came to Ireland (28)

Eochaid (2) - along with Fiacha and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Eochaid (3) - son of Sal, he was killed by Fiachna after capturing his wife (121)

Eochaid Feidlech - also called Airem, of the Plough, High King of Ireland, he wedded the reborn Etain (by whom he had a daughter, Esa), but lost her to Midhir in a chess game, but got her back by beseiging Bri Leith (96)

Eoghan - (Owen) brother of Tadg and Airnelach, he was captured by

Cathmann and made to run a ferry (115), but was later rescued by Tadg (120)

Erc (1) - see Eochaid (1) (28)

Erc (2) - descended from the children of Sreng in Connacht, the son of Cairbre, he gave Cuchulain his death (31)

Erc (3) - son of Ethaman, he was a teller of tales for the Tuatha de Danaan (37)

Eremon - one of the sons of Miled (q.v.), he spoke with Eriu upon the hill of Uisnech (72)

Eri - a woman of the Tuatha de Danaan (32), the daughter of Delbaith, she was mother of Bres by Elathan, a king of the Fomor (35). She was the wife of Cethor (DIM).

Eriu - variant of Eire, the wife of MacGreine and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on the hill of Uisnech, and talked with Eremon. One moment she would be a wide-eyed beautiful queen, and the next she would be a sharp-beaked, grey-white crow (72). She led the Tuatha De Danaan in the first battle fought against the Sons of the Gael, but was beaten back to Tailltin where she was killed in the Battle of Tailltin (75).

Esa - daughter of Etain and Eochaid Feidlech (96)

Ess Dara - near Magh Tuireadh-2 (q.v.) (63)

Ess Ruadh - home of Ilbrech (77)

Etain - see Corpre (34)

Etain Echraide - the second wife of Midhir, she was driven out by Fuamach, taken in by Angus, turned into a fly by Fuamach, swallowed by Etar's wife, and reborn as Etain, later the wife of Eochaid Feidlech (by whom she had a daughter, Esa), who lost her to Midhir in a chess game, but got her back by attacking Midhir's stronghold at Bri Leith (95)

Etar - of Inver Cechmaine, King of the Riders of the Sidhe, his wife swallowed Etain in the form of a fly who fell into her drinking cup, and nine months later gave birth to her again (89)

Ethaman - see Erc (3) (37)

Ethlinn - daughter of Balor and Ceithlenn (42), she was mother of Lugh by Cian (37). Because a Druid foretold that Balor would get his death from his own grandson, Balor locked Ethlinn in a tower (attended by 12 women) to keep her away from men. Described as 'tall and beautiful', she came to Teamhair after the second battle of Magh Tuireadh, and married Tadg. By him, she was mother of Muirne and Tuiren. (68)

Ethne (1) - daughter of Tuireann and sister of Brian, Iuchar, and Iucharba (50)

Ethne (2) - the wife of Cormac (q.v.) (107)

Fachtna - physician to Eochaid Feidlech (91)

Fail-Inis - a beautiful whelp belonging to the King of Ioruaidh, the Cold Country, that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). This king's wife was a daughter of Easal's (56).

Fais - the wife of Un, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael, in the place later called the Valley of Fais (75)

Falias - styled 'great', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Morias, and its treasure was the Lia Fal, the Stone of Virtue (27)

Falga - see Island of Falga

Fand - daughter of Flidhais, her bright vessels were made by Len Linfiaclach (81). Manannan's wife, and Cuchulain's mistress (DIM).

Fathadh Canaan - descended from the line of Ith, he held sway over the whole world, taking hostages of the streams, the birds and the languages (76)

Feast of the Age - Manannan made this feast for the Tuatha de Danaan (after they were defeated) where they ate his magic swine and drank Goibniu's ale (77).

Febal - see Bran (103)

Fer Ferdiad - of the Tuatha De Danaan, he was a Druid and pupil of Manannan who was killed by him for causing the death of Tuag (97)

Ferdiad - descended from the children of Sreng in Connacht, he made a good fight against Cuchulain (31). He was one of the race called Gaileoin (76)

Fergus - the son of Rogh, he was descended from the line of the sons of Eimher (75)

Fergus Fithchiollach - of the chess, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Fertuinne - son of Trogain, he was a magician given by Bodb Dearg to the sons of Lugaidh Menn (79)

Fiacha - along with Eochaid and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Fiachna - son of Betach and father of Deorgreine (123), of the men of the Sidhe, his wife was captured by Eochaid, whom he killed, but she was then given to a nephew, Goll (121), but Goll was killed by

Laegaire and Fiachna's wife was restored to him (122)

Fiachra - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Fianlug - see Cron (64)

Fianna of Ireland - a band of legendary soldiers and Finn was the head of them (68)

Figal - see Gamal (37)

Figol - son of Mamos, he was a Druid of the Tuatha de Danaan who had the power to cause showers of fire to fall on his enemies (62)

Findemas - see Findgoll (32)

Findgoll - son of Findemas, a Druid who advised Nechtan in the deceiving of King Bres (32)

Finias - one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Arias, and its treasure was the Spear of Victory (27)

Finn - son of Muirne, he was Head of the Fianna of Ireland (68)

Fionn - one of the twelve chief rivers of Ireland (q.v.) (62)

Fionnuala - one of the four children of Lir and Aobh, she was turned into a swan by Aoife, Lir's jealous second wife (126)

Firbolg - styled 'the Men of the Bag', they were the people who lived in Ireland before the Tuatha de Danaan but after the people of Nemed, and they had come from the South (28)

First Battle of Magh Tuireadh - the first battle fought in Ireland by the Tuatha de Danaan (31). Begun at Midsummer, the Firbolgs were defeated after four days (30).

Flidais - Lugh wore the cloak of the daughters of Flidais when the sons of Tuireann returned to Ireland to pay him their fine (57)

Flidhais - see Fand (81)

Fodla - (Fola) daughter of the Dagda, wife of MacCecht, and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on Slieve Eibhline (71) and was killed in the Battle of Tailltin (75).

Fodhla - variant of Fodla (q.v.)

Fomor - people who lived beyond the sea or below the sea west of Ireland, they demanded heavy tribute from the Tuatha de Danaan. They were led by a giant and his mother, and they each had but one foot or one hand. They were friendly with the Firbolgs but jealous of the Tuatha de Danaan (32).

Ford of Destruction - the name given to the foot of Unius since the

second battle of Magh Tuireadh (66)

Fort of the Hostages - in Teamhair, it was built by Duach (68)

Freagarthach - styled 'the Answerer', the sword of Manannan, whoever was wounded by it would never get away alive, and whoever it was bared against would lose their strength (41)

Fresen - a beautiful country, of which Cathmann was king, that lay to the south-east of the Great Plain (114)

Fuad - he and his brother Cuailgne, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Fuad), following the Battle of Tailltin (75)

Fuamach - the very jealous first wife of Midhir, she attempted to destroy Etain with magic, and was herself killed by Angus for it (89)

Gae Bulg - the spear of Cuchulain (DIM)

Gaedhal - styled 'of the Shining Armour' and 'the Very Gentle'. The sons of Gaedhal were also called the Sons of the Gael (q.v.) (71)

Gael - see Sons of the Gael (71)

Gaible - son of Nuada of the Silver Hand, he stole a vat from Ainge and hurled it away (81)

Gaible's Wood - the beautiful wood that sprang up on the spot where Ainge's vat was hurled by Gaible (81)

Gaileoin - a race of Ireland that had a reputation for lies, big talk, injustice, and good fighters (Ferdiad was one of them), but the Druids drove them out of Ireland (76)

Gairech - one of two hills (the other being Ilgairech) that Lugh passed on his way to do battle with Bres (45)

Gamal - son of Figal, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Garbhan - he and Imheall were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Garden in the East of the World - three golden apples from this garden were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Gebann - the son of Treon (119) and a chief Druid in Manannan's country, his daughter was Cliodna (112)

Glas Gaibhnenn - (Glos Gov-nan) belonging to Cian, she was a wonderful cow whose milk never failed (39)

Goll - son of Dalbh and a brother's son of Eochaid, he got Fiachna's captured wife after Eochaid died (121) but was killed in battle by Laegaire (122)

Gnathach - one of the three Druids of the Firbolgs who broke the

enchantment laid upon them by Badb, Macha, and Morrigu (30)

Goibniu - styled 'the Smith' (27), the son of Tuirbe (81),and brother of Cian and Samthainn (39), he was a chief among the Tuatha de Danaan (27), and lived at Druim na Teine (39). His ale kept whoever tasted it from age and from sickness and from death (77).

Goitne Gorm-Shuileach - styled 'the Blue-eyed Spear', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Goll - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Gorias - styled 'shining', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Urias, and its treasure was the Sword (27)

Grave End - place at Indeoin na Dese where Len Linfiaclach would cast his anvil (81)

Great House of a Thousand Soldiers - in Teamhair, north of the little Hill of the Women Soldiers (31)

Great Strand - see Traig Mor (114)

Green of Berbhe - a plain in Lochlann (42)

Green of Teamhair - in Teamhair, it lay to the west of the Hill of Hostages (31)

Grellach Dollaid - also called 'the Whisper of the Men of Dea', it is the place where Lugh, Nuada, the Dagda, Ogma, and Diancecht made their secret plans to rise against the Fomor (40)

Grian - the sun (28), and a fairy queen in County Tipperary (DIM)

Hall of the Morrigu - in the house of the Dagda at the Brugh na Boinne (80)

Happy Plain - see Magh Mell

hazels of wisdom, nine - hazel-trees of inspiration and the knowledge of poetry of the Tuatha de Danaan. They grew by a well below the sea, out of which the seven streams of wisdom spring and return. In the well are the five salmon of knowledge who eat the nuts that fall from the hazel trees. If anyone eats one of the salmon, all wisdom and all poetry would be theirs (28).

Heber - one of the sons of Miled (q.v.), he was one of only three who survived when the Sons of the Gael attempted their second landing in Ireland (73). He was awarded the two provinces of Munster (less the share he gave to Amergin) after the Battle of Tailltin (75).

Heremon - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, but he got safely to land at Inver Colpa (73) He was awarded Leinster and Connacht after the Battle of Tailltin (75).

High Seat - of Teamhair, it lay to the south-west of the Hill of Hostages (31)

Hill of Aileac - 'the Hill of Sighs and of a Stone', it was the rath built over the burial site of Aedh (82)

Hill of Dabilla - a hill near the house of the Dagda at Brugh na Boinne (80)

Hill of Hostages - a hill in Teamhair, north-east of the High Seat (31)

Hill of Miochaoin - in the north of Lochlann, three shouts given on this hill were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Hill of Sighs and of a Stone - see Hill of Aileac (82)

Hill of the Axe - see Tulach na Bela (81)

Hill of the Sidhe - a hill in the north-east of Teamhair, where the well Nemnach was located (31)

Hill of the White Field - see Sidhe Fionnachaidh

Hill of the Women Soldiers - styled 'little', it lay to the south of the Great House of a Thousand Soldiers, in Teamhair (31)

Hill of Uisnech - on the west side of Teamhair, where Nuada held an assembly of his people (40)

House of the Women - in Teamhair, it is where the great feasts were held. It had seven doors to the east and seven doors to the west (31).

Ilbrech - of Ess Ruadh, he was considered for kingship of the Tuatha de Danaan after their defeat (77)

Ilgairech - one of two hills (the other being Gairech) that Lugh passed on his way to do battle with Bres (45)

Imheall - he and Garbhan were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Indech - son of De Domnann and father of Octriallach, he was a king of the Fomor who fell and was crushed in the Second Battle of Magh Tuireadh (61)

Indeoin na Dese - 'the Anvil of the Dese', where Len Linfiaclach would cast his anvil every night after work (81)

Ingnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Ingol - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Inis Cenn-fhinne - called the Island of the Fair-Haired Women (59) and the Island of Caer of the Fair Hair, the women of this island had a cooking-spit that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Inis Daleb - one of the four paradises of the world, the others being Inislocha to the west, Inis Ercandra to the north and Adam's Paradise to the east (118)

Inis Ercandra - one of the four paradises of the world, the others being Inislocha to the west, Inis Daleb to the south and Adam's Paradise to the east (118)

Inislocha - Lake Island, seen by Tadg on his voyages, and ruled by two kings, Rudrach and Dergcroche, sons of Bodb (117). It is the fourth paradise of the world, the others being Inis Daleb to the South, Inis Ercandra to the north, and Adam's Paradise to the East (118)

Inver Cechmaine - home of Etar, where the reborn Etain first met Midhir while she was bathing (89)

Inver Colpa - in Leinster (75), the place got its name because Colpa, one of the sons of Miled, was drowned there, although his brother Heremon came safely to shore there (73)

Inver Sceine - in the west of Munster, it is where the race of the Sons of the Gael first landed in Ireland (71)

Inver Slane - to the north of Leinster, it is where the race of the Sons of the Gael made their first attempt to land in Ireland (71)

Ioruaidh - see Fail-Inis (49)

Ir - father of Eimher (75) and one of the sons of Miled (q.v.), he was known for his bravery in battle but he died when his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he was buried on Sceilg Michill (73)

Irish - the language of both the Firbolgs and the Tuatha de Danaan (29)

Island of Falga - original dwelling place of Culain, the Smith (97)

Island of Joy - Bran left some of his men ashore there on his way to Emhain (105)

Island of the Fair-Haired Women - see Inis Cenn-fhinne (59)

Island of the Tower of Glass - Balor lived there in the days the Fomor visited Ireland often. From this island, the Fomor would capture ships that passed near. They thus defeated the ships of the sons of Nemed in a time before the Firbolgs were in Ireland. (38)

Islands of Mod - islands from which Ogma was ordered by Bres to bring

firing every day (32)

Ith - one of the race of the Sons of the Gael, he was killed by treachery while in Ireland, and it was to avenge his death that the race of the Sons of the Gael invaded Ireland (72). From his line was descended Fathadh Canaan (76).

Iuchar - along with Iucharba and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)
Iucharba - along with Iuchar and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)

Iuchnu - he played music to Cliodna in the curragh until she fell asleep and was drowned (112)

Kath Brese - the Dagda made a trench around it (33).

King of the Great Plain - father of Taillte (37)

Laegaire - son of Crimthan Cass, he killed Goll in battle in order to restore Fiachna's captured wife to him (122), after which he took Fiachna's daughter as his own wife and ruled as a king in Magh Mell (123)

Lake Island - see Inislocha (117)

Lake of Birds - see Loch na-n Ean (121)

Lake of the Dwarfs - see Loch Luchra (112)

Lake of the Oaks - see Loch Dairbhreach (126)

Land of Promise - dwelling place of the Riders of the Sidh (41). See Tir Tairngaire (111)

Land of the Ever-Living Ones - see Tir-nam-Beo (113)

Land of the Ever-Living Women - the place to which Fer Ferdiad was trying to take Tuag when she drowned (98)

Land of Women - see Tir na mBan (105)

Laoi - one of the twelve chief rivers of Ireland (q.v.) (62)

Leanan Sidhe - Sweetheart of the Sidhe, a title given to Aine (86)

Leat Glas - Indech's poet, he was present at Indech's death at the second battle of Magh Tuireadh (66)

Leith - (Leh) the son of Celtchar, he loved Bri, but she died before they could be together and the hill of Bri Leith was named after them (88)

Len Linfiaclach - smith to the Dagda, he made the bright vessels of Fand (81)

Lia Fail - one of the four great treasures the Tuatha de Danaan

brought to Ireland from the north. It came from the city of Falias (27). It was kept to the north of the Hill of Hostages, and it used to roar under the feet of every true king of Ireland (31).

Liath - son of Lobais, he was one of the chief men of the Fomor (42)

Liath-Druim - Teamhair (q.v.) (31)

Liban - daughter of Conchubar Abratrudh and wife of Tadg, she was captured and taken to wife by Cathmann, but was later rescued by Tadg (115)

Life River - the salmon of the Life River are mentioned briefly in Ethne's complaint (58)

Lir - father of Manannan (27), of Sidhe Fionnachaidh, he was considered for kingship of the Tuatha de Danaan after their defeat

(77). He married Aobh (by whom he had four children), and then her sister Aoife (125).

Lobais - styled 'the Druid', he was father of Liath and one of the chief men of the Fomor (42)

Lobos - see Elathan (2) (61)

Loch Arboch - see Slaine (64)

Loch Bel Sead - the lake that is on top of a mountain, it sprang up under the feet of Cliach (78)

Loch Ce' - see Ce' (67)

Loch Cuan - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Dairbhreach - (Loch Darvragh) Lake of the Oaks, where Aoife changed Aobh's four children into swans (126)

Loch Dearg - the dwelling-place of Bodb Dearg (124)

Loch Decket - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Echach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Feabhail - the burial place of Aedh, son of the Dagda (82)

Loch Febail - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Laeig - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Luchra - the Lake of the Dwarfs, near Manannan's city, in Tir Tairngaire (112)

Loch Luimnech - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Mescdhae - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch na-n Ean - the Lake of Birds, where Laegaire met Fiachna (121)

Loch Orbsen - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Riach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Righ - one of the twelve chief lochs of Ireland (q.v.) (62)

Lochlann - the dwelling place of the men of the Fomor (42)

Loscuinn - it lay to the north of the river Unius (61)

Luachaid - see Luchtar (37)

Luan - see Pisear (49)

Luath - two swift men of the Fomor were named Luath, and they gathered an army for Bres when he went to do battle with Lugh (42)

Luchair - see Druimne (80)

Luchta - variant of Luchtar (q.v.), styled 'the Carpenter' (64)

Luchtar - son of Luachaid, he was the carpenter of the Tuatha de Danaan (37)

Lugaidh Menn - King of Ireland. Eochaid, Fiacha, and Ruide were three of his sons (78).

Lugh - (Loo) styled 'Lamh-Fada', of the Long Hand (41), son of Cian and Ethlinn, and foster-son of Taillte and Echaid, he was also styled 'Ildanach', the Master of all Arts (37). Nuada abdicated the throne to him for 13 days in order to enlist his help against the Fomor (38). His foster-brothers were the sons of Manannan (41). At the second battle of Magh Tuireadh, he made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of the army of the Fomor (66). Father of Cuchulain (DIM).

MacCecht - styled 'Son of the Plough', he was the husband of Fodhla (71)

MacCuill - styled 'Son of the Hazel', he was the husband of Banba (71)

MacGreine - styled 'Son of the Sun', he was the husband of Eriu (72)

Macha - one of the greatest of the women of the Tuatha de Danaan, she fed on the heads of men slain in battle (27). She, along with Badb and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). The daughter of Emmass, she was killed by Balor in the second battle of Mag Tuireadh (65).

Maeltine Mor-Brethach - styled 'of the Great Judgments', he was a wise man of the Tuatha De Danaan who advised Lugh not to spare the life of Bres after the second battle of Magh Tuireadh (66)

Magh Cuilenn - (Moy Cullin) the place where some say Uillenn

Faebarderg killed Manannan in battle (96)

Magh Luirg - the Plain of Following, it is a place that Lugh passed on his way to do battle with Bres (45)

Magh Mell - (Moy Mal) the Pleasant Plain, in Manannan's country (113)
Magh Mell - the Happy Plain, where Laegaire ruled as king, along with Fiachna (121)

Magh Mor - 'the Great Plain'. See Taillte (68)

Magh Mor an Aonaigh - the Great Plain of the Fair, the place where Lugh and the Riders of the Sidh met Bres and his army of the Fomor in battle (45)

Magh Nia - the second settlement of the Tuatha de Danaan in Ireland, better fortified and farther west in Connacht than Magh Rein (29)

Magh Rein - (Moy Raen) the first settlement of the Tuatha de Danaan in Ireland (28)

Magh Tuireadh (1) - (Moytirra) see First Battle of Magh Tuireadh (31)
Magh Tuireadh (2) - not the same as the place where the battle between the Tuatha De Danaan and the Firbolgs was fought, but to the north, near Ess Dara. It is where the great battle between the Tuatha De Danaan and the Fomor was fought, that was later called the Second Battle of Magh Tuireadh (63)

Mamos - see Figol (62)

Manannan - (Mananuan) son of Lir, a chief of the Tuatha de Danaan who was greater even than their king, Nuada (27). His sons are Donall Donn-Ruadh, Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg (41). Manannan understtod all enchantments, so the Tuatha de Danaan left it to him to find places for them where they would be safe from their enemies. He chose the most beautiful hills and valleys of Ireland and put hidden walls about them (77). He helped Angus to get the Brugh na Boinne away from the Dagda by trickery (81). Aine may have been his daughter (86). Some say he was killed by Uillenn Faebarderg in battle at Magh Cuilenn (96). He raised Deirdre's children, taught Diarmuid the use of weapons, taught Cuchulain the use of the Gae Bulg. Some say he was Deirdre's father and a shape-changer, and was Culain, the Smith (97). He was the major sea god, ruling Tir Tairngiri. His wife was Fand (DIM).

Mata - the Sea-Turtle that could suck down a man in armour (80)

Mathgen - the great magician of the Tuatha de Danaan who had the power to topple mountains onto his enemies (61)

Mechi - the son of the Morrigu, he was killed by MacCecht (85)

Miach - son of Diancecht and brother of Airmed, he was better at healing than his father. He replaced the silver hand that Diancecht had fashioned for Nuada with Nuada's original hand and healed it. Diancecht, jealous of his son's healing powers, killed him. But 365

healing herbs sprang up from his grave (34).

Mide - the son of Brath, he kindled the first fire that was ever kindled in Ireland, at Uisnech, for the sons of Nemed (68)

Midhe - (Mee) the plain of Midhe was the place Taillte was buried with a mound raised over her grave (68). Also see Uisnech of Midhe (58)

Midhir (1) - of Bri Leith, styled 'the Proud', he was considered for kingship of the Tuatha de Danaan after their defeat (77). His first wife was Fuamach, his daughter was Bri, and his second wife was Etain (88).

Midhir (2) - styled 'of the Yellow Hair', he was chief of the Men of Dea. His three daughters, Doirenn, Aife, and Aillbhe, were given as wives to the three sons of Lugaidh Menn (79).

Midsummer Day - when the first battle between the Firbolgs and the Tuatha de Danaan began, which lasted for four days (30)

Miled - the sons of Miled, including Amergin (71), Eremon (72), Arranan, Donn, Ir, Heremon, Colpa, and Heber (73), led the invasion of the race of the Sons of the Gael into Ireland (71). His wife was Scota (75).

Miochaoin - killed by Brian, he was guardian of the Hill of Miochaoin (q.v.) and, along with his sons (Corc, Conn, and Aedh), he was under bonds not to allow any shouts to be given from that hill. Cian got his learning with them (49)

Men of Dea - see Tuatha de Danaan (27)

Men of the Bag - see Firbolgs (28)

Modharn - see Aine (79)

Morias - one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Falias (27).

Mor-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Morrigu - one of the greatest of the women of the Tuatha de Danaan, she was styled 'the Crow of Battle' (27) or 'the Battle-Crow (61). She, along with Badb and Macha , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og. She also proclaimed the news of the victory to the hosts and the royal heights of Ireland and to its chief rivers and invers (67). Mechi was her son (85). Aine may have been her daughter (86).

Mother of the Gods - see Dana (28)

Muaid - one of the twelve chief rivers of Ireland (q.v.) (62)

Muirne - daughter of Ethlinn and Tadg and sister of Tuiren and mother of Finn (68)

Muirthemne - see Plain of Muirthemne (43)

Murias - styled 'rich', the southern-most of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Senias, and its treasure was the Cauldron (27)

Nas - the place where Lugh held his court following the second battle of Magh Tuireadh (68)

Nechtan (1) - on the advice of the Druid Findgoll, to deceive King Bres, who taxed his people of the milk of all dun cows, he singed all the cows of Ireland in a fire of fern, making them dark brown. (32). He was the husband of Boann (DIM).

Nechtan (2) - the son of Collbrain, he begged Bran to leave Emhain and return to Ireland but, upon reaching shore, he crumbled to ashes (106)

Neid - see Eab and Seanchab (42)

Neit - he was a chief among the Tuatha de Danaan, and a god of battle (27)

Nem - one of the twelve chief rivers of Ireland (q.v.) (62)

Nemed - see Island of the Tower of Glass (38). The first fire ever kindled in Ireland (at Uisnech, by Mide) was for the sons of Nemed (68).

Nemnach - a well on the Hill of the Sidhe, out of which flowed the stream called Nith (31)

Nemthann - one of the twelve chief mountains of Ireland (q.v.) (62)

Nes - a magical spear made by Goibniu that would burn up like fire anyone whom it struck (65)

Net - husband of Badb, an early Irish god of war (DIM)

Niall - a champion of Connacht, he was drowned while attempting to pursue Cailcheir through a lake (81)

Nine Poets of the Fomor - among the chief men of the Fomor, they had learning and the gift of foreknowledge (42)

Nith - flowing from the well of Nemnach, it was the stream on which the first mill in Ireland was built (31)

Nuada - king of the Tuatha de Danaan when they first came to Ireland (27). He lost his arm in the first battle of Magh Tuireadh and hence, he lost the kingship (31). Diancecht fashioned an articulated arm of silver for him and he was called Nuada Argat-lamh, of the Silver Hand, for ever after (34), even though Miach later restored his original hand (34). After that, he was restored to the kingship (35). The father of Tadg (68) and Gaible (81), he was killed by Balor in the second battle of Magh Tuireadh (65)

Octriallach - son of Indech, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61) On his advice, the Fomor threw stones into the well of Slane until it was dried up and a cairn raised over it, that was called Octriallach's Cairn (64). He killed Cassmail in the second battle of Magh Tuireadh (65).

Octriallach's Cairn - see Octriallach (64)

Octruil - the son of Diancecht and brother of Airmed, he helped them in their healing work at the well of Slaine (64)

Ogham - the stone raised over Cian's grave had his name written on it in Ogham (47), the script of pre-Christian Ireland which was invented by Ogma (DIM)

Ogma - styled 'the shining poet' (32), father of Tuireann (43) and

brother of Nuada, he was a champion among the Tuatha de Danaan (37), and taught them writing (27) He found the sword Orna at the second battle of Magh Tuireadh (66)

Oilell - of Aran, his three daughters were Aobh, Aoife, and Ailbhe (124)

Olioll - see Cian (114)

Orna - the sword of Tethra found by Ogma at the second battle of Magh Tuireadh, it had the power to tell of all the deeds that had been done by it (66)

Pisear - the King of Persia killed by Brian (54), he was the owner of the Luan, a deadly spear that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Plain of Muirthemne - the place where Cian was killed by the sons of Tuireann (43)

Plain of the Two Mists - a beautiful plain where Goll fell in battle against Laegaire (122)

Plain of Victory - in Manannan's country (114)

Pleasant Plain - see Magh Mell (113)

Prison of the Grey of Macha - in the house of the Dagda at the Brugh na Boinne (80)

Rachlainn - in the sea, from which a young man of the Tuatha gave the sons of Lugaidh Menn magical wedding gifts (79)

Rath Chobtaige - between this rath and Teamhair was the rath given by Angus Og to the sons of Lugaidh Menn (79)

Rath of Aedh of the Poets - see Aedh (78)

Red Branch of Ulster - Conall Cearnach was of that line (75)

Riagall - see Camel (37)

Rider of the Wave of Tuaidh - mentioned briefly in Ethne's complaint (58)

Riders of the Fomor - from Lochlann, seven battalions of them accompanied Bres to do battle against Lugh (42)

Riders of the Sidh - from the Land of Promise, they accompanied Lugh on his return to Teamhair (41), and again in his battle with Bres and his army of the Fomor at Magh Mor an Aonaigh (45)

Rogh - see Fergus (75)

Ruadan - son of Bres and of Brigit, he was sent to spy on the Tuatha De Danaan during the second battle of Magh Tuireadh, but was killed by

Goibniu after he tried to kill him (64)

Rudrach - he and his brother Dergcroche were the two kings of Inislocha (117)

Ruide - along with Eochaid and Fiacha, one of the sons of Lugaidh Menn, King of Ireland (78)

Ruirtech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sal - see Eochaid (121)

salmon of knowledge, five - see hazels of wisdom (28)

Samair - one of the twelve chief rivers of Ireland (q.v.) (62)

Samhain - (Sow-in) after the Second Battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67)

Samthainn - brother of Cian and Goibniu, he lived with them at Druim na Teine (39)

Scathniamh - (Scau-nee-av) styled 'the Flower of Brightness', she was a daughter of Bodb Dearg who gave her love to Caoilte (80)

Sceilg Michill - the small island where Ir was buried (73)

Scetne - the place where the host of the Fomor landed in Ireland just before the Second Battle of Magh Tuireadh (60)

Scota - the wife of Miled, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael (75)

Scuabtuine - styled 'the Sweeper of the Waves', it was Manannan's curragh, which was often used by Lugh and kept at Brugh na Boinn (50)

Seanchab - grandson of Neid, he was one of the chief men of the Fomor (42)

Sean-Slieve - Lugh passed the head of it on his way to do battle with

Bres (45)

Second Battle of Magh Tuireadh - at Magh Tuireadh (2), it is where the great battle between the Tuatha De Danaan and the Fomor took place (63), after which there were only four men of the Fomor left in Ireland, till they were driven out one Samhain night by Morrigu and Angus Og (67)

Segois - one of the twelve chief mountains of Ireland (q.v.) (62)

Senias - one of the four wise men and teachers of the Tuatha De Danaan before they came to Ireland. His home was Murias (27).

Sgoith Gleigeil - styled 'the White Flower', he was one of the sons of Manannan. His brothers included Goitne Gorm-Shuileach, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Shannon - a river containing the ford of Athluain (45), it was named after Sionan, one of the only women (probably a goddess) to eat of the salmon of knowledge (DIM)

Sidhe Femen - (Shee -----) home of Bodb Dearg, and he put great enchantments about it (77)

Sidhe Fionnachaidh - the Hill of the White Field, on Slieve Fuad; the home of Lir (77)

Sine Sindearg - styled 'of the Red Ring', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Siogair - see Dobar (49)

Sionnan - one of the twelve chief rivers of Ireland (q.v.) (62), a variant of Shannon (q.v.)

Sital Salmhor - one of the chief men of the Fomor (42)

Siuir - one of the twelve chief rivers of Ireland (q.v.) (62)

Slaine - lying to the west of Magh Tuireadh (2) to the east of Loch Arboch, the well of Slaine was used by Diancecht, Octruil, and Airmed to restore to lifethe slain warriors of the Tuatha De Danaan in the second battle of Magh Tuireadh (64)

Slane - vaiant of Slaine (q.v.) (64)

Slieve Bladma - (Sleev ------) one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Cuailgne - the place where Cuailgne was killed (75)

Slieve Eibhline - the place where the Sons of the Gael met Fodhla (71)

Slieve Fuad - the place where Fuad was killed (75), and the location of Sidhe Fionnachaidh (77)

Slieve Leag - one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Macca Belgodon - one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Mis - one of the twelve chief mountains of Ireland (q.v.) (62), it is where the Sons of the Gael met Banba, and Amergin talked with her (71)

Slieve Snechtae - one of the twelve chief mountains of Ireland (q.v.) (62)

Sligech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sons of the Gael - also called the sons of Gaedhal, they came from the south to invade Ireland and avenge the death of Ith, one of their race who had come to Ireland before and met his death there (71)

Spear of Victory - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Finias (27).

Sreng - a great fighting man of the Firbolgs, he was sent to meet the Tuatha De Danaan when they first came to Ireland (28). He led the forces of the Firbolgs after King Eochaid fell (31), and it was he that struck off Nuada's arm (31).

Stone of Virtue - the Lia Fail (q.v.) (27)

streams of wisdom, seven - see hazels of wisdom (28)

Sweetheart of the Sidhe - see Leanan Sidhe (86)

Sword - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Gorias (27).

Tabarn - see Cathmann (114)

Tadg (1) - (Teig) son of Nuada and husband of Ethlinn and, by her, father of Muirne and Tuiren (68)

Tadg (2) - the son of Cianand and brother of Airnelach and Eoghan, he went to the Land of the Ever-Living Ones (114) on his journey to rescue his wife, Liban, and his two brothers (120)

Taillte - daughter of the king of Magh Mor and wife of Duach and foster-mother of Lugh, she died during Lugh's kingship and was buried on the plain of Midhe and is honored each summer by fires and keening and games and sports at the place called Taillten (68)

Taillten - named after Taillte, it is the place where fires, keening, games and sports are held each summer in her honor (68)

Tailltin - (probably a variant of Taillten) it is the place Eriu's forces were driven back to during the first battle between the Sons of the Gael and the Tuatha De Danaan, and where the Battle of Tailltin (q.v.) was subsequently fought (75)

Tarba - the oak-wood where Niall caught up with Cailcheir (81)

Teamhair - (T'yower, or Tavvir) residence of Eochaid when the Tuatha de Danaan first came to Ireland (28). The Tuatha de Danaan took possession of it after the first battle of Magh Tuireadh, and from that time it was the chief place of Ireland, for its king was the High King. It was sometimes called Druim Cain, the Beautiful Ridge, and Liath-druim, the Grey Ridge, and Druim na Descan, the Ridge of the Outlook. The king's rath lay to the north (31). The Dagda made his home here after losing the Brugh na Boinne to Angus (82)

Tethra - a king of the Fomor, he owned the sword called Orna that was later found by Ogma (66)

Three Gods of Craftsmanship - Credne, Luchtar, and Goibniu (DIM)

Tiabhal - one of the Queens of the sea, her image was placed by Culain

on Conchubar's magical shield (98)

Tir Tairngaire - the Land of Promise, Manannan's country (111)

Tir-nam-Beo - the Land of the Ever-Living Ones, Manannan's country (113)

Tower of Glass - on the Island of the Tower of Glass (q.v.), it was the home of Balor (38)

Traig Mor - the Great Strand, in Manannan's country (114)

Traigh Eothaile - the strand where King Eochaid fell in the battle against the Tuatha de Danaan. He was buried there with a great heap of stones raised over his grave (30).

Treon - of the Tuatha De Danaan; see Gebann (119)

Trogain - see Fertuinne (79)

Tuag - fosterling of Conaire the High King, she was loved by Manannan, but his pupil Fer Ferdiad failed in his attempt to bring her to Manannan, and the girl drowned (98)

Tuaidh - see Rider of the Wave of Tuaidh (58)

Tuatha de Danaan - (Too-a-ha-dae Donnan) styled 'the Men of Dea', the people of the gods of Dana who came from the North through the air in a mist to Ireland (27). They landed in north-west Connacht on Beltaine (28).

Tuirbe - father of Goibniu the Smith, he was famous for the cast of his axe (81)

Tuireann - son of Ogma, his own three sons were Brian, Iuchar, and Iucharba (47) and his daughter was Ethne. His sons had a long-standing feud with the three sons of Cainte and they killed Cian on the Plain of Muirthemne (43)

Tuiren - daughter of Ethlinn and Tadg, sister of Muirne, and mother of Bran (68)

Tuis - the King of Greece, killed by Brian (53), he was owner of a healing pig-skin that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Tulach na Bela - 'the Hill of the Axe', place from which Tuirbe would cast his axe (81)

twelve chief lochs of Ireland - they are Derc-Loch, Loch Luimnech, Loch Orbsen, Loch Righ, Loch Mescdhae, Loch Cuan, Loch Laeig, Loch Echach, Loch Febail, Loch Decket, Loch Riach, and Mor-Loch (62)

twelve chief mountains of Ireland - they are Slieve Leag, Denda Ulad, Bennai Boirche, Bri Ruri, Slieve Bladma, Slieve Snechtae, Slieve Mis, Blai-Slieve, Nemthann, Slieve Macca Belgodon, Segois, and Cruachan

Aigle (62)

twelve chief rivers of Ireland - they are the Buas, the Boinn, the Banna, the Nem, the Laoi, the Sionnan, the Muaid, the Sligech, the Samair, the Fionn, the Ruirtech and the Siuir (62)

Uaitne - also called Dur-da-Bla and Coir-cethar-chuin, it was the Dagda's magic harp which was taken by the Fomor during the second battle of Magh Tuireadh. Lugh and the Dagda and Ogma went to retrieve it. When the Dagda called to it, it sprang toward him, killing nine men of the Fomor on its way. The Dagda then played the sleeping strain and as the Fomor slept, he restored to Ireland all the cattle that the Fomor had taken in tribute. (67)

Uillenn Faebarderg - of the Red Edge, some say he killed Manannan in battle at Magh Cuilenn (96).

Uisnech - mentioned briefly in Ethne's complaint (58), the place where the five provinces meet, and the first place there was ever a fire kindled in Ireland (by Mide). Some say that Lugh died there (68). The hill of Uisnech is where the Sons of the Gael met Eriu, and Eremon spoke with her (72).

Ullad Echne - it lay to the south of the river Unius (61)

Un - the husband of Fais (75)

Unius - a river of Connacht where the Morrigu was washing herself when the Dagda returned from the camp of the Fomor (61). The foot of the Unius was called the Ford of Destruction since the second battle of Magh Tuireadh (66)

Urias - styled 'of the noble nature', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Gorias (27).

Valley of Fais - a valley at the foot of a mountain, it is were Fais was killed (75)

Valley of the Mata - near the house of the Dagda at Brugh na Boinne (80)

Wall of the Three Whispers - in Teamhair, it was near the House of the Women (31)

Wave of Tuaidh - see Rider of the Wave of Tuaidh (58)

Whisper of the Men of Dea - see Grellach Dollaid (40)

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TOWARD A CELTIC NUMEROLOGY

by Mike Nichols

'...I have been a word among letters.'
--the Book of Taliesyn, VIII

What's in a word? Or a name? What special power resides in a word, connecting it so intimately to the very thing it symbolizes? Does each word or name have its own 'vibration', as is generally believed by those of us who follow the Western occult tradition? And if so, how do we begin to unravel its meaning? Just what, exactly, is in a word? Well, LETTERS are in a word. In fact, letters COMPRISE the word. Which is why Taliesyn's remark had always puzzled me. Why didn't he say he had been a 'letter among words'? That, at least, would seem to make more logical sense than saying he had been a 'word among letters', which seems backwards. Unless...

Unless he was trying to tell us that the word is NOT the important thing -- the critical thing is the LETTERS that make up a word! The Welsh bard Taliesyn was, after all, a pretty gifted fellow. He certainly put all the other bards at Maelgwyn's court to shame. And over the years, I've learned never to take his statements lightly -- even his most enigmatic statements. Perhaps he was really suggesting that, in order to understand the true meaning of a word or name, one must first analyze the letters that comprise it. Of course, this is certainly not a new theory. Any student of arcane lore would at once recognize this concept as belonging in the opening remarks of any standard text on numerology. But to read the same meaning behind a line of poetry penned by a 6th century Welsh bard may be a bit surprising. Is it possible that the Celts had their own system of numerology?

Let us begin the quest by asking ourselves what we know about numerology in general. Most of our modern knowledge of numerology has been gleaned from ancient Hebrew tradition, which states that the true essence of anything is enshrined in its name. But there are so many names and words in any given language that it becomes necessary to reduce each word to one of a small number of 'types' -- in this case,

numerological types from 1 to 9 (plus any master numbers of 11, 22, etc.). This is easily accomplished by assigning a numerical value to each letter of the alphabet, i.e. A=1, B=2, C=3, and so on. Thus, to obtain the numerical value of any word, one simply has to add up the numerical values of all the letters which comprise the word. If the sum is a two digit number, the two digits are then added to each other (except in the case of 11, 22, etc.) to obtain the single digit numerical value of the entire word, which may then be analyzed by traditional Pythagorean standards.

The problemhas always been howto be sure ofthe numerical value of each letter. Why SHOULD A equal 1, or B equal 2, or Q equal 8? Where did these values come from? Who assigned them? Fortunately, the answer to this is quite simple in most cases. Many ancient languages used letters of the alphabet to stand for numbers (Roman numerals being the most familiar example). Ancient Hebrew, for instance, had no purely numerical symbols -- like our 1, 2, 3, etc. -- so their letters of the alphabet had to do double duty as numbers as well. One had to discern from the context whether the symbol was meant as letter or number. This was true of classical Latin, as well. Thus, in languages such as these, it is easy to see how a number became associated with a letter: the letter WAS the number.

It is a bit more difficult to see how the associations in 'modern' numerology came into being. The modern numerological table consists of the numbers 1 through 9, under which the alphabet from A through Z is written in standard order:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This arrangement seems somewhat arbitrary, at best. At the very least, it is difficult to sense any 'intrinsically meaningful' relationship between a letter and its numerical value. After all, our modern alphabetical symbols and our modern numerical symbols (Arabic) come from two completely different sources and cultures.

For this reason, many contemporary numerologists prefer the ancient Hebrew system because, at least here, there is a known connection between letter and number. However, when we attempt to adapt this system to the English language, a whole new set of problems crops up. For one, the entire alphabet is arranged in a different order and some of our modern letters have NO Hebrew equivalents. Thus, based on the Hebrew alphabet, the only letters for which we have numerical values are the following:

1	2	3	4	5	6	7	8
A	B	G	D	H	V	Z	P
Y	K	L	M	N	W		
Q	R	S	T				

Obviously, a modernnumerologist wouldn't get veryfar with this table. In order to compensate for the missing letters in the Hebrew system, most modern textbooks on numerology 'fill in' the missing letters by 'borrowing' numerical values from the Greek alphabet, thus mixing cultural symbols in an eclectic approach that is not entirely convincing.

Another problem is the exclusion of the number 9 from the table -- which modern textbooks often 'explain' by saying that the Hebrews did not use the number 9, since it was a 'sacred' and 'mystical' number. The real truth, however, is far less esoteric. The fact is, the Hebrew alphabet DID have letters with the numerical value of 9 -- the letters Teth and Sade. But, since Teth and Sade do not have equivalents in our modern English alphabet, the 9 value must be left out.

And finally, it is once again difficult to see any INTRINSIC relationship between a Hebrew letter and the number it represents. Why should one symbol stand for 1, or another for 2, or yet another for 3, and so on? The whole superstructure seems somewhat shaky.

But letus now turn our attention to a Celtic alphabetic system called the 'Ogham'. This alphabet is written by making a number of short strokes (from 1 to 5) below, above, or through a 'base line' (which in practice tended to be the edge of a standing stone). Thus, A, O, U, E, and I would be written, respectively:

---/----//----///----////----/////---

Of course, in this system it is easy to see how a letter becomes associated with a number, since the numerical value of each letter is implicit. Thus, A=1, O=2, U=3, E=4, and I=5. (It is true there is much disagreement and confusion among modern scholars as to how the Ogham alphabet should be rendered. Further, a number of different Oghams seem to have been employed at various times by different Celtic cultures. But this confusion usually centers on whether the strokes should be above, below, or through the base line -- NOT on the number of strokes used. On that point, there is general agreement. And though orientation to the base line is important, it is not essential to our discussion of numerology, since we need only concern ourselves with the NUMBER of strokes used.)

Thus, based on the work of such scholars as P.C. Power, S. Ferguson, D. Diringer, I. Williams, L. Spence, and D. Conway, I have synthesized the following table of Celtic numerology:

1	2	3	4	5
A	D	T	C	I
B	G	U	E	N
H	L	V	F	P
M	O	W	J	Q
	X		K	R
			S	Y
				Z

Using this table, the student of Celtic numerology would then proceed to analyze any word in the generally accepted manner. One should not be concerned that the numbers 6, 7, 8, and 9 do not appear in this system, as the Ogham alphabet had NO letters with these values (as opposed to the Hebrew alphabet which DID have letters with the missing 9 value, as mentioned earlier). Another consideration is that the Ogham alphabet is just that -- an alphabet. It never represented any particular language, and historically it has been employed by many different languages. Again by contrast, the Hebrew alphabet was structured for a particular language -- Hebrew -- and many problems arise when we attempt to adapt it to a language for which it is not suited.

Althoughthe Ogham alphabet onlyhas letter valuesfrom 1 through 5, all of the numbers from 1 through 9 (plus any master numbers of 11, 22, etc.) will be used in the final analysis (just as in the Hebrew system). To understand how this works, let us try an example. We will use the name of the Welsh goddess Rhiannon:

R + H + I + A + N + N + O + N
5 + 1 + 5 + 1 + 5 + 5 + 2 + 5 = 29
2 + 9 = 11

Most numerologists will agree that 11 is a 'master number' or 'power number' and therefore it is not further reduced by adding the two digits (although, if one does this, 1 + 1 = 2, and 2 is considered the first even and feminine number in the numerical sequence, certainly appropriate for a Welsh Mother Goddess). Viewed as an 11, the analysis is usually that of someone who is on a 'higher plane of existence' (certainly appropriate for a goddess), someone who brings 'mystical revelation'. Often this is someone who feels slightly distant from the people surrounding him or her, and who has trouble feeling any real empathy for them (which seems to fit a faery queen who has come to live in the land of mortals). Also, this is sometimes the number of the martyr, or of someone unjustly accused (which is certainly true of Rhiannon's story as told in the 'Mabinogi', in which she is falsely accused of destroying her own son).

By way of contrast,the 'modern' system would haveRhiannon be a 3, a somewhat inappropriate masculine number (not that all feminine names should always yield a feminine number -- but one would at least expect it to do so in the case of an archetypal mother goddess). The Hebrew system would yield an even more inappropriate 4, that being the number of the material world and all things physical (and since Rhiannon hails from faery, she is definitely not of this material plane.)

By now, some of my more thoughtful readers may think they see some inconsistency in my approach. Why have I gone to so much trouble to point up the flaws in traditional systems of numerology (even going so far as to suggest an entirely new system), only to fall back on interpretations of the numbers that are strictly traditional? The reason is this: all of my objections thus far have been limited to METHODOLOGY. When it comes to interpreting the meaning of the numbers, I have no quarrel with the traditional approach, since here we enter the field of universal symbolism. All systems of numerology, be they Hebrew, modern, Oriental, or whatever, tend to attach the same interpretive meaning to the numbers. When Three Dog Night sings, 'One is the loneliest number that you'll ever know...', it is a statement which is immediately understood and agreed upon by people from widely diverse cultures. And the same holds true for all other numbers, for we are here dealing with archetypal symbols.

It is worth repeating that, although I believe this system to have a firm theoretical basis, it is still in an embryonic state -- highly tentative, highly speculative. To the best of my knowledge, it is also an original contribution to the field of numerology. While some writers (notably Robert Graves in 'The White Goddess') have dealt with the numerical values of Ogham letters, I believe this article is the first instance of employing it specifically as a system of numerology. I have spent many long hours working with Celtic numerology -- putting abstract theory to use in practical application -- but much work remains to be done. For this reason, I would be happy to hear from readers who are interested in the subject and who would like to share their own experiences and thoughts.

NLP: APPLIED MAGIC

by Brandy Williams

One: Matching Representations

In studying magic I've been exposed to a lot of related fields--history, mythology, music--which enrich my understanding of my vocation. One of the most helpful series of books I've encountered is a set of five volumes starting with The Structure of Magic I. and II. which focus on... psychology.

John Grinder and Richard Bandler developed the field they called Neuro Linguistic Programming, or NLP. One reason I suggest everyone I know become familiar with it is that they've taught this stuff to salespeople, managers, Pentagon employees... I see their techniques on television commercials and read about them in seminar descriptions. NLP is a people manipulator par excellence, and I think it's important others are made aware of this.

Another reason is that it's so incredibly useful.

Consider this: "The meaning of a communication is the response you get." In their terms, an elegant phrase. It's changed my entire relationship with others. If I don't make myself clear, I don't blame the listener. I restate my case, maybe trying a different body language, a different representational system, a little pacing...

Representational system? Well, what senses do we use to explore the world? Sight--hearing--touch, and taste and smell to a much lesser extent. So how do we think? In images, sounds and feelings--or, in NLP terms, in visual, auditory and kinesthetic representational systems.

What's interesting is that we all make images and sounds and feelings to store experience, but we're usually only conscious of using ONE system. The words we choose to describe our experiences reflect that: "I'm not very focused and I can't see what you're saying." Or, "I've got a handle on the feeling that's been bugging me." Or, "I hear that, it sounds like it will work."

Spend one hour listening to people and you can verify this. Now, if I say, "I just can't feel good about that," and the person I'm talking to says "I don't see what's wrong with it," my communication hasn't received the response I want. If I switch to my partner's most favored representational system and say, "Let me make that clear to you. It looks like a really bad situation," that's one way to match, or pace my partner.

See what I mean? Or maybe that gives you a feel for the power of this particular "psychology".

What does any of this have to do with paganism or magic? For starters, I wonder how many circle conflicts could be solved by something as simple as accommodating each other's most favored rep. system.

In a working circle, is someone having trouble visualizing a goal? Is someone else very good at constructing mental temples,

but totally unable to feel when to release the energy? Put them together, get them to trade notes and teach each other; both skills are part of the same experience.

When you direct rituals, do you always include something to see or imagine, hear or sing, feel--in the body or tactually? Do your rituals work for some people and not others? You might check to be sure you're satisfying everyone's most favored rep. system.

The function of magic is the response you get.

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NLP: APPLIED MAGIC

by Brandy Williams

TWO- Inside/Outside

Remember representational systems? The idea that humans think in images, sounds, and feelings?

While we're calling up images (a process called accessing), we're not able to look at what's going on in front of us. While we're listening to music, we're not able to remember our favorite song. While we're feeling our shoulders for tension, we're not aware of the touch of cloth against our skin. Seeing with the mind's eye and the physical eye are mutually exclusive processes.

In Neuro Linguistic Programming, accessing -- thinking -- is called downtime, and observing with the senses is labelled uptime.

I run uptime as a meditation. Try this: for three minutes, look at the colors in front of you, the textures of surfaces, shapes... listen to the volume and pitch of all sounds in your vicinity... feel the surface you're sitting on, your hand touching something in front of you...

The next time you generate an internal image, talk to yourself, feel your stomach tightening -- notice the difference. It's the difference between accessing and observing, downtime and uptime, external and internal reality.

One thing that I notice about uptime is that it links to the concept 'sacred'. When I take a walk by the river, I watch the water rippling over rocks, listen to the white noise of the current, feel the moist air touching my skin. I bring myself out of my own internal creations and allow myself to live in the world.

Another thing I notice about uptime is that some people don't do it very much. Most of us drop into internal reality when our environment is unpleasant, and that's a very useful thing to be able to do. But then a lot of people forget to come back out-- come to their senses, literally -- and experience the

world again.

Such people are very difficult to talk to. When I have a conversation, I like my partner to be listening to what I say, and watching my body language. More often, my partner is access sing some internal meaning for, or response to, what I'm saying. That internal meaning may or may not have anything to do with what I'm communicating.

It isn't possible to observe someone (with all senses) when we're accessing. It isn't possible to achieve rapport with a person we're not observing. One of the bases of magical group workings is rapport between the participants.

Try this: the next time you have a conversation about magic, observe your partner. Watch for: body position and gestures. Often people I talk to demonstrate what they feel when they do magic. [A woman describing her circle method moved her hand from her forehead down toward her feet, from shoulder to shoulder, and from her heart straight in front of her -- gesturing the three energy poles a circle creates.]

Listen for: sensory descriptions --"I saw, I heard, I felt."

Learning to go into uptime at will, and differentiate our representations of reality from our observations, is perhaps the most useful magical skill we can possess. It provides the basis for a reality check; it helps us communicate our experiences more effectively to others, and to help them duplicate what we do; and it is one of the most profound alterations of consciousness.

- Brandy Williams

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Bare Bones

Third Degree Elevation (spoof)

(Emphasis on action with minimal vocal requirements.)

by Orion

1. Ritual Bath - Both play in water for an inappropriately long time.

2. Casting of Circle - Cast in the usual manner with items at hand.

3. Reason and Challenge - "You're here for Thirds. Are you ready for the test?

4. Response - "Ready, willing and able!"

5. The Mystery - Perform Great Rite multiple times until sated or worn out.

6. Cakes and Wine - Required in order to continue.

7. Reprise - Repeat step 5 if desired.

8. Closing of Circle - Must be done before falling asleep.

BELTANE

This a Pagan Ritual file, of interest to Neo-Pagans,specifically Wiccan based religions.

Equipment- see standard list

Set up a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

The Beltane ritual should start before sunrise or in the evening of April 30th. This is to welcome the sun in and to make effective use of the bonfire. The party or the ritual should finish some time after sunrise.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee,that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water

the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers:

"Blessed Be"

He then admits a women the same way. Alternate-male-female-male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

1,6

4 3

2 7 5

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counter-clockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

In this part of the ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.

On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.

May fortune's favor fall
Upon true witches all,
O Lady Moon!

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priest kneels again and invokes:

"I invokethee andcall uponthee, MightyMother ofus all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love;
I lowly bend Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip (he kisses her right foot)
my prayer up borne Upon the rising incense smoke;
then spend Thine ancient love, O Mighty One, descend
To aid me, who without thee
am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priest says:

"Listen to the words of the Great Mother; she who of old was also calledamong manArtemis,Astarte, Athene,Dione,Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

The High Priestess, who should be in a trance, says as the Goddess:

"Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the

earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you.

And thouwho seekest to seekfor me, know thyseeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee,thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

This declamation can be said by the High Priestess, the High Priest or the Coven as a whole.

"Hear now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat Returns,
and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.

Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.
The dark and the light in succession,

The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.
So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt
shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe Lamac cahi achababe
Karellyos
Lamac lamac
bachalyas
Cabahag sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha
famolas
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.

Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.

Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.

Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

And lower their hands on the second phrase.

This is a ring dance as usual. This can be replaced or others added as desired. Everyone should take part. Use what music you feel comfortable with.

Walpurgis Night, the time is right,
The ancient powers awake.

So dance and sing, around the ring,
And Beltane magic make.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

New life we see, in flower and in tree,
And summer comes again.

Be free and fair, like earth and air,
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

As magic fire be our desire
To tread the pagan way,

And our true will find and fulfill,
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

The pagan powers this night be ours,
Let all the world be free,

And sorrow cast into the past,
And future blessed be!

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

The Coven spread themselves out around the Circle. They start a soft rhythmic clapping. The High Priestess says:

"Now it is time for the Oak King to impregnate Our Lady. No longer will she be the Virgin Huntress and Maiden. She is now to be Hecate, the Queen of Elphame. But first she must catch him."

This song is from Robert Graves "White Goddess". It is an old Scottish Craft song. In it, the High Priest turns into a variety of animals and the High Priestess chases him. Starting with the High Priest and Priestess, then followed by the other couples in the Coven, the men are chased by the women. The ladies use a scarf to signify the capture at the end of the song. The dancers should try to imitate the animals they are playing. The dance and the tune should be slow. After all the couples have done so, the High Priestess and Priest repeat it.

High Priest:

"O, I shall go into a hare
With sorrow and sighing and mickle care,
And I shall go in the Devil's name
Aye, till I be fetched hame."

High Priestess:

"Hare, take heed of a bitch greyhound
Will harry thee all these fells around,
For here come I in Our Lady's name
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a trout
With sorrow and sighing and mickle doubt,
And show thee many a merry game
Ere that I be fetched hame."

High Priestess:

"Trout take heed of an otter lank
Will harry thee close from bank to bank,
For here come I in Our Lady's name
All but for to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a bee
With mickle horror and dread of thee,
And flit to hive in the Devil's name
Ere that I be fetched hame."

High Priestess:

"Bee, take heed of a swallow hen
Will harry thee close, both butt and ben,
For here come I in Our Lady's name
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a mouse

And haste me unto the miller's house,
There in his corn to have good game
Ere that I be fetched hame."

High Priestess:

"Mouse take heed of a white tib-cat
That never was balked of a mouse or a rat,
For I'll crack thy bones in Our Lady's name:
Thus shall thee be fetched hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

The High Priestess finally catches the High Priest at the last refrain. She drapes a scarf over his neck to signify her catching him. The Maiden and the Coven say:

"TheQueen of Elphame has caught herSon who is also her Consort. They must mate so that the Earth may bear it's fruits and that man and animal may live. "

The High Priest and High Priestess, and the rest of the couples in the Coven, kiss with vigour. The men should wilt and fade back to the edge of the Circle. The women gather around the unlit bonfire or the cauldron with the candle in it. The High Priestess says:

"The Oak King is dead. He has died of his love for the Lady that the Earth may live. So has it been for year after year, since time began. But the Oak King, the God of the Waxing year, must live so the crops in the Earth can come forth. "

The Coven shouts:

"Kindlethe Beltanefire.Maythe OakKingliveagain. Maythe Earth bring forth her fruits, may the animals bear their young and the land be fruitful again."

The High Priestess lights the bonfire using a taper lit from the altar candle. She then says:

"Come back to us, Oak King, that the land may be fruitful."

The men gather around the fire, next to their partners, and the say in unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;
I am a shining tear of the sun;
I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke."

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill". The dance should be joyful.

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
Aconjuring summer in!

And we bring you news by word of mouth
For women, cattle and corn
Now is the sun come up from the South

With Oak, and Ash and Thorn!"

Continue the dance with this song and/or any others that sound appropriate.

This chant goes to the tune of the old folksong, "The Lincolnshire Poacher":

Come join the dance, that doth entrance,
And tread the circle round.
Be of good cheer, that gather here,
Upon this merry ground.

Good luck to we that faithful be,
And hold our craft so dear,
For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

While stars do shine, we pledge the wine
Unto the Gods of old,
Nor shall there fail the witch wassail,
Nor shall their fire grow cold.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Throughout, about and round about,
By flame that burneth bright,
We'll dance and sing, around the ring,
At witching hour of night.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Near the end of the dance, the High Priestess should call out the name of either a person or a couple. They should then jump over the fire while making a wish. They should then rejoin the ring and another couple or person do it. When ready, stop the dance and sit down about the fire. After a break, perform the Great Rite.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center. The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.
The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her. The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped; The altar of all things.
For in old time, Woman was the altar. Thus was the altar made and placed, And the sacred place was the point within the center of the Circle. As we have of old been taught that the point within the

center is the origin of all things,

Therefore should we adore it;
Therefore whom we adore we also invoke.

O Circle of Stars, Whereof our father is but the younger
brother, Marvel beyond imagination, soul of infinite space,
Before whom time isashamed, the mind bewildered, and the
understanding dark,

Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud, And leaf and flower and
fruit do we invoke thee, O Queen of Space, O Jewel of Light,
Continuous on of the heavens; Let it be ever thus

That men speak not of thee as One, but as None; And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore; The point of life, without which we would not be.

And in this way truly are erected the holy twin pillars; In beauty and strength were they erected To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body, and hands it to the woman witch, from whom he takes his athame. The High Priestess rises and kneels facing the High Priest, and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord, We thank you for
blessings and abundance.
Join with us, Feast with us, Enjoy with us!

Blessed Be.

Then, draw the Invoking Pentacle of Earth in the air above the plate with the athame.

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss,he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

The High Priestess faces East,with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says

"Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart t o y o u r pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

2 7

4 5

6 1 3

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

She turns to the West and says:

"Ye Lordsof theWatchtowers ofthe West,yeLords ofWater; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

This ends the Circle. The party following this should be a loving one. If there is a May Pole available, circle the May Pole. Beltane is also a time for forfeits. The High Priestess picks out the people and their forfeit, except the High Priest picks out the last one to play on the High Priestess. Beltane is also a time for "green wood marriages" and other unbridled sexuality and such.

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WITCHCRAFT: Some Answers for the Curious

prepared and released
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What is a Witch?

Contrary to many widely-held myths, witches are quite normal, engaged in the sorts of activities that are common to people in any culture or civilization. We work in a variety of professions, we live in all climates, we drive cars, raise families, tell jokes, and in most ways come across as perfectly normal people. This, however, doesn't answer the question, so let's approach it from a different angle:

Technically, witches are initiated members of a Celtic-style nature religion. In this sense (which is, strictly speaking, the proper one), a witch is a person who has demonstrated a firm understanding of the principles of the Craft, has been trained in the meaning and purpose of ritual and the performance of ritual, and in all ways seeks to live a life that is in harmony with Nature and the cycles of the universe.

What are Warlocks, then?

The term 'warlock' specifically means 'oath-breaker'; it is used to describe one whose word cannot be safely trusted. To call someone a warlock is a serious matter in Pagan circles, as we hold integrity and trustworthiness in very high regard. Warlocks are generally outcasts, and may be either male or female. Just so, the term 'witch' is correctly applied to both male and female.

You've mentioned Paganism twice; I thought Pagans were godless heathens!

'Pagan' comes from the Latin pagani, which means 'country-dweller'. During the Middle Ages, when the Roman church began to consolidate its influence in northern Europe (and specifically in the British Isles), they concentrated their efforts around the noble courts, which were

generally centers of population. As members of the court began to accept the new Way of Christianity, others began to see advantage in being on the new team, and followed those with money and power into the fold.

The new religion was not so popular among the common people, who were more inclined to tend their flocks and crops than to curry favor with the nobility in town. The courtiers, educated by Latin-speaking clergymen, referred to these un-Converted masses as pagans, or 'hicks', as might be said today.

'Heathen', that all-purpose accusation, is just the old English translation of 'pagan'; both terms simply mean that the fashionable people of the Dark Ages didn't think much of the arrogant rubes who wanted to hang on to their own ways rather than disbelieve the evidence of their lives and experiences.

As far as 'godlessness' is concerned, only repetition has given these words that connotation.

That doesn't tell me much about Paganism.

Paganism is a broad group of traditions that share a more-or-less common world-view, and in that way is similar to Christianity. This world-view is marked by several elements:

- Creation as an on-going process (as distinct from an event);
- Time as an ever-repeating cycle or spiral (no start or finish);
- Universe as an organism becoming conscious (as distinct from a machine produced by a celestial engineer);
- Love as the essential nature of the Universal organism;
- Experience as the means by which the Universe becomes conscious;
- Incarnation as the means by which experience is forged into wisdom;
- 'God' as a description (as distinct from a name or title).

Although there are differences between them, Wicca, Shintoism, Hinduism, Polynesian Kahuna, Taoism and American Indians are among those groups who substantially share this world-view. Many of these concepts are espoused as well by some 'New Age' groups. In essence, Pagans hold that spirituality and divinity are inherent in the Universe, that we live to experience, and through that experience we gain wisdom and increased awareness.

Do witches Believe in Jesus?

Some witches believe in a historical Jesus while others believe in the symbolic or mythic Jesus; others believe in neither, and for many, the question of Jesus is irrelevant. I have heard many of my brothers and sisters voice the opinion that Jesus was a genuine Divine Being who taught a path of love and service, and who in his role as the Sacred King gave his life that the lives of the people would be renewed. For these things we honor him, yet we do not believe in messiahs, and I know of no Witch who worships him as the 'only son of god'.

Then how do Witches propose to Escape Hell and Attain Salvation?

This dual question has no real meaning for us; we see life as a school, not a lottery. In this school, we learn from the mistakes we make as we thread our ways through the world, and the lessons we learn

are of love, tolerance, humility, understanding and joy. We believe that we learn these lessons, in common with all life every-where, through face-to-face interaction with the 'way things are'; and we believe that, though these lessons are often accompanied by feelings of sorrow or loss, they are worth the learning. On the subject of salvation, we believe that Hell (so-called) is the result of becoming attached to things and people (being 'of the world', as Christians might say), taking the lessons of life personally and perceiving them as troubles and blaming ourselves and others for the problems in our lives. On the same note, the closest we get to an idea of Heaven is through accepting the pains and frustrations of day-to-day life as lessons, and learning how we have caused ourselves and others pain through our errors, thereby freeing us to go on with our lives stronger, wiser, and more balanced.

Where do you think you go when you die, then?

We tell stories of a place we call Summerland, which we think of as a place of welcome rest after the rigors of life on Earth. We expect to

be rejoined with friends and loved ones who went before us, to digest and understand the lessons we have learned during our time 'incarnate'. From there, we will return to life on Earth after a time, to learn and teach until we achieve perfect knowledge and understanding of this cycle of existence. Honestly, we don't much occupy ourselves with thoughts about afterlife, as we believe there is nothing to fear.

I guess you don't believe the Bible is the 'word of god'...

No we don't; the ways it teaches are not our ways, although we respect them as we respect all the many ways that people use to 'touch the heart of God'.

What do you use, then, for a Bible?

The world is our 'bible' (Latin for 'book'), and all that is on it, in it, and around it. For us, the Earth is our mother, our teacher and our provider. From her, we learn to survive, to sing, to create, to rest and to believe. The Sun for us is a symbol of the father, from whom we learn to dare, to question, to heal, to dance and to dream. The seasons teach about birth, death and rebirth, and about the need to live in harmony and balance with the rest of creation. For us, the Divine is all about us, befriending us, teaching and guiding us.

Are Witches Pantheistic or Polytheistic?

Both. Yet the truth is not reached by so simple an answer. We are pantheist in the sense that, for us, the gods are everywhere. This is essentially what Judeo-Christianity refers to in speaking of God as omnipresent. The gods are also within us (the Kingdom of God within, as Christians would say), because we contain the Divine Spark ('Holy Spirit') in common with all that exists. Because we perceive this ever-present spiritual manifestation around us, we are also polytheistic, meaning that the attributes or characteristics of perfection and divinity take on many forms; therefore, they can be understood in many different senses and deepen our comprehension of the Truth that is behind and beyond all Ways and all religions. To put it another way, we are Polytheist because (for us) the Absolute (which roughly equates to the Christian concept of 'God') manifests as male and female, and so we worship both God and Goddess. We are Pantheist

because this primary dual manifestation is reflected throughout creation and so, everything that is tells us about some aspect of the Absolute (and is therefore holy). Tell me something about the Gods you worship.

Please bear with me on this, as the question requires some groundwork. In common with the monotheistic religions, we believe that there is a single Source of all things, beyond our observation and comprehension. In our conception, the Source is neither a thing nor a Being, but instead transcends such limited human concepts. It serves the same role, conceptually, as that of a 'Supreme Being'. We do not worship the Source (also referred to as 'the All' and as 'the Absolute'), as such, because in our view, one can only approach a relationship with the Source by becoming mindful of its characteristics and qualities as they manifest themselves in the world in which we live. These characteristics and qualities, over the years, have become personified as 'gods'. In such forms, they appear in the myths and teachings of many cultures, including the antique world of Greece, Rome, Egypt, etc.

The names of these gods are not of particular importance, because the gods themselves are only important as symbols of various aspects of existence. Through them, we are able to see ourselves as part of the universe, as manifestations of the Source in our own rights. We believe it is the destiny of all things to return to the Source through true understanding. Having said all this, let me now show you how it all comes about for us.

We believe that the Source is made manifest in the Creation that surrounds us; and we see this manifestation as being made up of dualities, which are linked in a meaningful way. The most obvious of these polar pairs are male/female, heat/cold, light/dark, sky/earth, and sun/moon; there are, literally, thousands of such pairs of complementary opposites, and each plays its own role, but for our purposes here, these are enough.

This profusion of paired opposites suggests to us that duality is the essential character of creation, and to humans, the most significant of these pairings is that of male and female. From this primal pair emerges the concept of god and goddess. In this light, the pairs we listed just now are categorized by their apparent natures:

God - male, light, heat, sky, sun;

Goddess -female,dark, cold,earth, moon;and fromthese categories, it is derived that the overall character of god is active, and that of goddess is passive. At the risk of oversimplifying, I will leave this part of the discussion, with a word that these

qualities of god and goddess are archetypal, rather than literal absolutes.

We refer to god and goddess, generally, as the Lord and the Lady. The Lord is the Father of all, and his qualities of light, warmth, and energy are most often symbolized by the sun, and whose nature is most often represented by the sky. The Lady is the Mother of all, whose patience and receptivity is symbolized by the earth, and whose adaptability and steadfastness is represented by the moon. Our bodies are the sign of her love and creativity.

We see this endless chain of dualities reflected in our interactions with the world in which we live, and with our fellow creatures, who are also the children of the Lord and Lady. We see this chain in the eternal cycles which move the universe around its unknown center. There is more to male and female than mother and father: the Lord also represents our Brother, our Friend; and likewise is the Lady Sister and Friend to us. Like each of us, they have many names, many faces, many roles, yet they remain themselves. Our gods have grown, in a sense, as our understanding of ourselves and the creation around us has grown; and yet they are just as they have always been. "As it was in the beginning, it is now, and ever shall be" is true to us, as well.

As we learn more about the divine creation around us, we learn to move in harmony with it and with the creatures that share it with us, just as sailors learn to work in accord with the winds, the currents and the tides in order to reach their destination. As we learn about ourselves, we learn to rise above the fear and frustration that can accompany life, and learn to accept ourselves and others as we are, to experience joy and love in our lives. As we learn about the gods, we draw closer to them and learn under-standing, tolerance, humor, and thankfulness. And, for us, doing any one of these is doing all of these.

Do Witches worship the Devil?

NO! In fact, for many centuries, Wicca (as we call the indigenous paganism of northern Europe) and Christianity co-existed peacefully: the Christians did not claim to be the sole access to God, and the Wicca offered sincere reverence to Jesus as a great Sacred King whose sacrifice touched everyone. However, as the Roman church grew in power and influence, it became jealous of the very large number of Wiccans who - though acknowledging the divine role of Jesus and respectful of the Path walked by those devoted exclusively to his message - still steadfastly refused to render obedience, wealth and land to Rome (and its emissaries); for northern Europe was almost entirely inhabited by those who held to the 'Old Religion'. This jealousy was the beginning of the Roman church's deliberate attempts to discredit the old ways. These attempts included the creation of a 'devil' that was deliberately designed as a caricature of the Horned God worshipped (though not exclusively) by the Old Religion; the

attribution of any and all natural calamities, and any source of distress, to the practices of the Wicca, which, it was claimed, invoked this 'Power of Evil' the church had created; and by accusing women (who lacked sufficient maleness to have been created in 'God's' image) of being inherently demonic temptations, drawing men away from the church and into the natural world of life and death.

In this light, it is hardly accidental that the whole-sale persecution of the Old Religion began during the time of the Black Death. This plague did much of the church's work for it: by killing off one fourth to one third of the population, the black death eliminated an enormous number of adherents to the Old Religion. That done, and the Wiccan civilization still disorganized from the imperial Roman extermination of the Druids years before (the Druids were masters of history, ritual, poetry and law), it became a simple matter to convince the survivors that the natural world was their enemy, and women the wanton agents of the 'Enemy'. The stage had been set for the Inquisitions, whose victims were overwhelmingly women and persons of wealth and influence in the lives of the decimated pagan community.

Since those times, the Roman church and it's successors (such as the 'PTL' and '700' clubs) have used this manufactured association with an artificial Arch-BadGuy as a means of justifying the CONTINUED persecution and murder of those who still follow the Wiccan Way.

In "The Satanic Bible", it says that Witches ARE devil-worshippers but are ignorant of the fact.

The Satanic Bible was written by a man who worships 'Satan', who is supposed to be the 'father of lies'. This suggests to me that his commitment to the truth may not be trustworthy. Essentially, by declaring his belief in the church's own image of their created Enemy, he has declared his acceptance of the medieval Christian character of the game they play; he has chosen the 'Party Line', and his place of the side of the imagined Adversary. We do not define the world in Christian terms, for we have essentially nothing to do with Christian beliefs and practices. (This is not to say that these is no common ground between Christianity and the Craft, for there is much that we share.) Not so the Satanists, whose every practice is either a perversion or a violation of some Christian form (e.g., the 'Black Mass', which Witches would still consider a foolish and irreverent waste of time and energy, even if it were otherwise harmless), or the more-or-less self-conscious pursuit of evil, which cannot be seriously defended.

Though we are not believers in 'Satan', we do have a concept of evil, which I will attempt to delineate: most of the problems we experience in life can be thought of as arising from the four qualities of

attachment, greed, fear, and ignorance. These "qualities" cause us all great pain in life as they warp our under-standing of events and cause us to respond in ways that hurt and confuse. This is 'sin' in it's original meaning of error and mistake, and often it is quite innocent of any desire or intent to hurt, mislead or abuse. Evil is the result of adding a fifth quality to the others, that of self-centeredness. When self-centeredness enters the picture, then the seeds of evil truly exist. Self-centeredness allows the self-centered one to discount, or even ignore, the feelings, the rights, and even the humanity of anyone outside that narrow focus. It is just such 'object'-ifcation that allows truly horrendous crimes to be committed, that creates characters such as Jim Jones, Idi Amin, Josef Stalin, Torquemada, Cromwell, and Hitler. The same self-centeredness, moved from the individual self to the group self, allows war, slavery, torture, terrorism, profiteering, persecution and genocide. I ask you to remember that this is my formulation of a Pagan concept of evil, and may not be agreed to by others. Regarding the idea that Witches are ignorant of the focus of their spirituality, I can only say that this is both false and flatly insulting, much as it would be

to state that Christians do not worship Jesus, but a shoe salesman from New Jersey who they think is Jesus.

What about these reports of Ritual murder, Sacrifices, and Cannibalism?

These things have nothing to do with us, and we have nothing to do with such practices. We find the reports of such things disgusting and horrifying, for we have and maintain a deep respect and reverence for all life; the suggestion that we are involved in such things causes us great pain, for to be so involved would run counter to everything we hold sacred. It would be, quite literally, "against our religion".

Episodes of such anti-human, anti-life behavior are attributable to derangement and insanity, or to Satanists, who make no pretense of their worship of Christianity's manufactured 'prince of darkness'.

So much the worse for us: because of the original program of opposition against Wiccan (and by that extension, all) Paganism, all Satanists are assumed to be Witches by definition.

It is interesting to note that, in the days when Christianity was new, the Romans accused them of many of the same vileness: blasphemy, killing and eating of children, trafficking with demonic spirits, ritual sacrifice. It is also interesting that in the hey-day of the Roman church, Jews were subjected to these appalling charges, which fuelled anti-Semitism right up to the Nazi exterminations. Indeed, such accusations seem almost to be a 'traditional' means of discrediting and destroying political/economic enemies (witness the naming of the USSR as "an evil empire"). Perhaps the day will come when peoples of different ways can live together without accusing each other of abominations.

Why do you call Wicca a Religion, rather than a Cult?

Religions arise from principles and understanding and teach a way of life; cults are based upon charisma and fascination, and are motivated by profit and ascendancy. Religions thrive on independent conscious participation; cults thrive on manipulation and obedience.

Wicca teaches a way of life based upon the perfection and perfectibility of the spirit, closeness to the gods, right action, the gaining of wisdom, and the Oneness of all life. In token and celebration of this, we come together at our appointed times to worship and to share the love, joy and 'fellowship' that life holds for us, and to take note of the lessons that the events of the seasons, and of our lives, have to teach us.

Our religion is the wellspring of our joy; it is the sharing of the knowledge that we are endlessly in the radiant presence of all that is holy, all that is sweet and uplifting. It warms us and fills us and makes us whole, strengthens our minds and clears our spirits. It is the knowledge of the love of our Mother the Earth, who provides for us even in our thoughtless and destructive ecological folly, and who is more beautiful and more patient than praise can express. It is the knowledge of the guidance of our Father the Hunter, who quickens us, who teaches us love and laughter, wisdom and prudence. It is the awareness that we share this world, this life with countless others; that each of us both deserves the respect of, and owes respect to, the other children of the Lord and the Lady.

Why does this Religion seem so strange to us?

It has been suggested that there are two kinds of religion: Type One, which has been called 'primitive', believes in a cyclic, ever-renewing concept of time, and a belief in reincarnation frequently accompanies this view. This type encourages a sense of appreciation and oneness with Nature, and of personal responsibility both practical and spiritual. Typically, a Type One religion will have a dualistic and complementary images of Godhead, representing polar aspects of Creation as male and female. The Pagan religions are Type One.

Type Two, which has been called 'revealed', believes in a literal beginning and ending of Creation- a linear concept of time, with life considered as a one-shot ordeal. Type two religions encourage a detachment from the world of Nature and a reliance on authority (beyond the initial choice of whether or not to follow orders); they will have a dualistic and antagonistic images of Godhead, representing polar aspects of Creation as good and evil. Monotheistic religions such as Christianity are Type Two religions. Type One and Type Two are so called because they are the first and second types, respectively and sequentially, to show themselves in human affairs.

The typical American is raised Christian, has virtually no contact with members of Type One religions, and little meaningful inter-action with members of the other monotheisms (Judaism, Islam, Zoroastrianism). As a result, most opinions are formed based on the images that are provided by the culture, and today this means the images provided by movies and television. From the beginning, these

images have been selected to amuse and shock, rather than to enlighten or inform. Truly, after nearly 2,000 years of exceptionally bad press, Pagans of any sort from the 'superstitious' Hindu to the 'savage' native American to the 'wicked' Witch, are notoriously easy targets for caricature. One can only say, 'Please don't believe everything you see and hear!'

Why do Witches go off into the woods at night to worship?

First, we prefer to worship out-of-doors; as we are a nature religion, we believe that no building can give us the sense of contact we feel when our bare feet rest upon the Mother Earth, or the sense of blessing we feel when a breeze caresses our skin. To worship is to enter the presence of God or the Gods or Universe; so for us, worshipping inside a building is more like leaving the Divine Presence.

Given that, the best place to do this would be in a quiet spot, not frequented by picnickers, traffic, or smog; a place remote enough to

minimize the distractions of the man-made world. These days, there are few areas that offer much along these lines, but there are still woods to be found, and when we can, we worship there. The fact that trees are important symbols for us only enhances the appeal of the woods.

So, why at night? There are several reasons: after dark, people go indoors & get quiet - this enhances the peacefulness (as almost everyone knows) and the serenity of our outdoor communion, which is important to us; also, the moon for us is a symbol of the Goddess, and our rituals are synchronized with the lunar phases - this makes nighttime appropriate to us, for night is when the moon is most prominent.

There is one more reason we hold Circle (our worship) in the woods at night - in practice, the more isolated we are, the safer we are. In our Circle site in Lithonia, we were too close to go unheard, and too far to be understood; the sad result of that incident was that we were driven away by wild rumors and fears of the unknown.

If Witches are all the good things you say, what are you afraid of?

We are afraid of ignorance and of the violence that too often accompanies it. To draw an example from history, the church-inspired inquisitions caused the murder of 9,000,000 people. These people met their ends through torture, starvation, burning, drowning and hanging; their property was seized by the church, and their families were scattered. Many of them were forced to watch loved ones suffer agonies while they awaited their turns. The only accused who survived were those who 'confessed' to the most loathsome crimes and outrageous - even nonsensical - acts, and recanted their 'heresies'. All who protested their innocence died.

Today in the 20th Century, members of the Craft have been fired from their jobs, have been beaten, harassed, and sometimes murdered. Some have lost their children in ugly legal battles, homes have been looted and burned, and perfectly wholesome people have been declared anti-social and a menace to the community. Yes, all these things do go on now, today, often perpetrated by "well-intentioned" Christians in a state of great fear and utter ignorance.

This is the reason for this pamphlet: to bear a lamp in the darkness so that this holocaust may finally come to an end, and innocent people may go about their lives unafraid.

As an example of why we're afraid, the next question is pretty good:

The Bible says, "Thou shalt not suffer a witch to live"; Why should we?

The 'King James Version', on which virtually all English-language translations are based, was begun and completed during the Burning Times (our term for the anti-Pagan holocaust in Europe). Several terms were rendered as "witch" in the final version. These terms were, roughly, "evil-doer", "poisoner", "one who works harm in secret". We shall probably never know whether this substitution was a matter of political calculation or honest error. I think it likely that there was a healthy portion of each at work. Further, the context of this passage is significant. At the time, the Israelites were preparing to invade and conquer the land of Canaan. In this light, it

is highly possible that the original warning was against Canaanite saboteurs and/or infiltrators, partisans working against the Israeli occupation. It would take a deliberate decision to apply such a stricture against a different people of another time in another land. It may be interesting to note, in this context, that the warning (often quoted) against soothsayers, magicians, etc. was specifically aimed at foreign practitioners. Jewish soothsayers, etc. were not mentioned.

Are there any guidelines a Witch might be expected to live by? There are many precepts that help us learn how to live in harmony. One of the most important of these is personal responsibility. We hold that each of us is responsible for choosing any and all words, deeds, opinions, thoughts, feelings and responses. Another is called the Law of Three-fold Return. This teaches us that we directly experience the results of our choices, deeds and behavior. It works much like the 'golden rule'.

From these two, arises one that almost might be called 'the Witch's Motto': An it harm none, do what ye will. This one carries much of the weight that the Ten Commandments carries for Christians. It means that we are free to act as we see fit, providing that no other person suffers injury, pain, anguish, loss, or corruption, as a result of our actions.

Also, there are the 13 Wiccan Virtues, which also guide us in our growth and spiritual development. These virtues are Tolerance, Charity, Humility, Devotion, Patience, Kindliness, Forbearance, Sincerity, Courage, Precision, Efficiency, Discrimination, and Wisdom. These are taken to a rather highly developed point in application, but not changed from the qualities one would assume. I would like to point out that 'discrimination' refers to the skill of recognizing the fine points that make one person/place/situation/ moment different and unique from any other. It has nothing to do with segregation, or with injustice.

What does the number 13 mean to Witches?

Simply, it represents the 13 lunar months in a year; we celebrate the passage of these months, or 'moons' in our rituals.

What are Wiccan rituals like?

In substance, they are no different from any other religion's observances, though they do look different.

We begin by preparing ourselves with prayer and meditation; we then 'cast the circle'. The Circle is our temple, and it is built and purified for each ritual; it usually has no overt form or structure, not even a chalk boundary, but is always circular in shape. Every participant must declare themselves free of malice, and ready to celebrate in a spirit of harmony and good-will before they can be allowed to enter the Circle. Once all have gathered, we use a group prayer (chanted by all, usually) to further unite us and elevate our hearts, and to turn our minds toward the gods.

The priest and priestess (our clergy) then call upon the Lord and the Lady, asking them to be with us - to receive our love and blessings, and to share their love and blessings with us. We share lessons and moral exercises at this time, which serve to emphasize the spiritual focus and the significance of the occasion. Through chanting and exaltation, we internalize these lessons and this significance so that we may be in harmony with the unfoldment of the Divine Purpose.

We then share bread and wine as a sign that, as children of the Gods, we share in the bounty of nature and receive our nourishment from them. Thanksgiving is then offered to the Lord and Lady, and to the Creation in which we take part, and we receive their bene-diction. A ritual is frequently followed by food and fellowship. Most of our rituals are for worship, for spiritual focus and development, and to harmonize with the Divine Purpose ("the Path"). We also perform rites of passage and sanctification: namings (christening/baptism), handfastings (marriage), and memorials (funeral rites), among others.

What about Magic?

We do use magick for a variety of purposes (we spell 'magick' with a 'k' to distinguish what we do from stage magic, with its connotations of illusion and trickery): healing, behavior change (a witch only works on his or her own behavior), and general self-improvement. These are the primary aims of magick, as practiced by a witch who knows what she's doing! It is sometimes true that someone will say, "I am a witch", and then do things that no witch would do, just as some have claimed to follow Jesus, yet have done things in his name that would never have gained his approval.

In this context, let me share something with you: no true witch will

employ magick to harm another; or to manipulate or influence another without the knowledge and permission of the person to be affected.It is standard to get a person's permission even before attempting to heal that person. This means that love spells, hexes, curses, and "the evil eye", whatever that is, are specifically out of line and out of the question for a true witch.

Other uses of magick include seeking guidance, protection, finding lost persons or articles, to harmonize with the gods and with the natural life and cycles of the planet Earth.

Magick is a way of approaching situations that allows one to bring all one's abilities and internal resources into play. It is similar to Positive Thinking, combined with self-awareness and a clear understanding of exactly what one hopes to achieve. All this is done from within a focussed, prayerful attitude to ensure that the effort is in harmony with the Divine Purpose.
Magick, done properly, does work; and harmlessness is a major part of doing it properly. It can be powerful, which is why no true witch

will attempt to teach magick to a person who is unstable or immature (remember, we consider ourselves responsible for our acts and choices!); nor will any true witch use magick to impress others, nor to enrich herself or himself at another's expense.

How can I recognize a true Witch?

Witches are human, like anyone else; therefore, they are not perfect. A true witch, however, will be actively involved in becoming the best, most complete and well-balanced person that she or he can become. As a result, you should be able to see all 13 of the Wiccan Virtues active in the person, though you may not see them all at once, and perhaps not in their perfect expression. A true witch tends to be active, good-humored, perceptive of her own faults, and tolerant of faults in others. There may in fact be no clear way of recognizing a witch as a witch; but if you know a witch, or someone who claims to be a witch, my advice would be "By their fruits shall ye know them; for an evil tree cannot bring forth good fruit, neither can a good tree bear evil fruit."

On the off chance that I wanted to know more, where could I look?

Larger cities sometime have a group or two that are more or less "public". This may give you a starting point if you actually want to talk to someone. Try meeting with current and former members, if possible. For those with a more academic interest, there are several books one can read:

Drawing Down the Moon by Margot Adler
This book is available at B.Dalton Booksellers, Waldenbooks and others. A national journalist, Ms Adler has done a commendable job of sampling the diversity of Wiccan/Pagan activity in the U.S. today.

Witches by T.C. Lethbridge
An older book, it provides some good historical data, along with some fascinating speculations.

Witchcraft from the Inside by Raymond Buckland
This was thefirst book I read, and I still think it gives a good picture of the roots and history of Wicca as a religion.

The ABCs of Witchcraft by Doreen Valiente

This book comes highly recommended by my friend and priestess, Lady Galadriel, who suggests that I read it. For a general understanding of non-monotheistic religions:

The Masks of God, in 4 volumes by Joseph Campbell

When Mr. Campbell died earlier this year, he left behind a treasure-house of researches and reflections on the nature and essence of religion on planet Earth. This massive work is well worth the time taken to read it, as there is brilliance on nearly every page. While he does not deal with the Craft as such, he provides superb insight into the world-view we share with other pagan and monotheistic religions.

AFTERWORD

I have tried in this article to give respect to religious faiths other than my own. Some of the historical facts regarding the relationship between the Craft and Christianity are not pleasant to relate, and they may not be flattering to hear; yet these things are matters of record, and they are crucial to an understanding of a Wiccan position, so I have included them. I have also, at times, used a 'voice' that is basic and direct, at the expense of formal correctness, in an effort to give as clear and unambiguous a picture of the Wiccan 'side' as possible. I have done so without malice, and I intend only real communication; if you find some of this offensive, therefore, I ask you to consider the 'gentleness' with which we have been treated over the centuries, and find it in your heart to forgive me.

disclaimer

I speak for no-one but myself; however many witches might agree with me, I assume no right to speak for any others;

I am the sole author of this work, relying on my training and experience and the reading and research of a lifetime in writing this work;

I am under no influence, nor working at the request of any other person; therefore I am responsible for the contents;

I am indebted to the Grove of the Unicorn for my long and rich association with the Craft, and for the training and practical experience I have received; they share what virtue is here - any mistakes are my own.

If you feel moved to respond to this effort in some way, please contact me in
writing at: PO Box 13384, Atlanta, GA 30324.

LANDMARKS OF THE CRAFT

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft ar prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

THE LANDMARKS

The landmarks were given to man by The Great God, Pan,
In the dim, dark ages of the past
For the rule and regulation of the wise,
To advise and help them in their troubles
And relations, one with the other,
That all might work and love together.

They are the Bill of Rights of each member,
And the code of operation of the Coven.
And are to be honored by all
Or else they become meaningless and of little use,
And departure therefrom by any person or Coven
Shall be a departure from the rest of the Covens
Which constitute the American Rite.

And they shall be disfellowshipped, they from the rest of us,
And no further communication shall be established
Concerning things of the Craft
With either He or They until
They shall return to the fold of the Craft
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,
And so should we return that love.
But this can only be done and made manifest by love expressed
In deeds for the Brethren of the Craft,
Not in pride, but in cooperation and sincerity.

THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind
And free to decide for himself in good faith,
Who shall learn of the Craft and its Tenets,
And shall desire to follow the Way,
Shall be permitted to do so,
And none may say him "Nay".

And the Gods will love him and look after him,
And they shall bless him on all things,
And his needs shall always be satisfied,
As he shall show forth love and affection
For all the brethren and sisters of the Craft,
And he shall obey the Admonishments
Of the Craft as to secrecy and correct living.

THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,
And to follow the Way to Perfection,
He shall make his desires known to any member
Of the Priesthood.
And they shall observe his readiness and sincerity,
And shall then administer the rites of
Secrecy, which is sacredness and brotherhood.

But a Priest shall accept the Sister,
And a Priestess the Brother,
As an eternal reminder of
The duality of the Universe.
And a new name and secret mark
Shall be given each new fellow.

By this name, and under this mark,
Shall they be known among the members
Of the Craft, in love and harmony,
And their old name and identity shall not be known
Even among the members of their own Coven,
And none shall inquire for his name or his house
And he shall inquire these of none.

But the Gods have decreed, that in joining the Rite,
Free Will and independence shall not be in jeopardy.
And he shall have the right to follow the Way.
Walking alone if he will it that way,
Or with a Coven of living brethren
If he so shall choose;

And he shall have the right
To withdraw from any coven at any time
Without the need to say why,
If he shall so choose.

And this either for the purpose of joining another
Or to become solitary for his own reasons,
And there will be none to censure;

And he shall have the right to remain
In a certain Coven, and none shall say him "Nay",
Or to attempt to force him to leave and depart;
Except that should he lose harmony with them
Then they may so decide
And he shall depart.

But no man shall have the right
To speak for the Craft,
And leaving one Coven does not mean
Leaving the Craft, or
Leaving the Way
And each is free, then, or at any time later,
To remain solitary
Or to seek admission to another Coven.

THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft
Keep a book, and this shall be of the colors of the Craft,
That it may be readily recognized,
And here he shall keep all the Laws and Landmarks,
And the tenets of the Craft,
That he might not forget,
And if he do forget, that his mind might be Renewed.

And in this book, all things shall be the mark
Of his own hand, and in ink,
That it shall be long lived.

Let each of the brothers and sisters
Copy what they will from the book,
Providing that they are of sufficient worthiness,
To receive it, and are of sufficient rank,
Or that the writings are of sufficient nature
As pertain to their own rank.

Never suffer this book out of hand or possession,
And never borrow the writings of another
To keep, but merely to copy.
And each shall guard and keep these writings,
As his most sacred possession
And destroy them when danger threatens.

However, should one be of sufficient power,
To remember his past as a wise man,
This book and other Craft artifacts,
May be buried in a stone box
Prepared for them from time to time,
And this in view of immediate death,
And the desire to save them for a future life.

Otherwise, on notice of impending death,
This book should be destroyed by fire,
As well as other things of the Craft,
Which one may posses.

But the wise man will have nothing around
Which has only a Craft use or meaning,
But only things which can be used in daily affairs.

If there is no reason to own a sword,
Then do not own one;
The white wand is just as powerful,
And less distinctive in the minds of the infidels.

If a white wand is too distinctive,
Then any old wand will do for the purpose
Of the ceremonies.

THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn
On anything permanently,
When necessary these can be written
In charcoal or chalk
And erased immediately without the telling of tales.

Let the knife have the shape of,
And be stored with the kitchen knives;
Let the cord be seen around the house,
And be used for a vulgar purpose,
In order to fool the infidels.

Never boast, never threaten, never brag
Of your powers; not even to the Craft,
Above all, never harbor ill thoughts toward another
For the power may make it happen for harm;
And never wish ill to anyone.
As it will Occur.

If anyone speaks of the Craft, to down it,
Remember: the Craft needs no defense,
For it has the Father and
All things will be as He wishes
In the end.

THE COVEN

And it shall be that any Fellow of the Craft,
Finding himself in a place where he knows of no Coven,
Or other Fellow of the Craft
Shall have the right, nay, even the duty,
To seek out such a Coven,
Or other Fellow of the Craft
Without censure.

Provided that he shall not reveal secrets to jeopardize
His former Coven or the members of it,
Or the Craft itself.

And two or three Fellows shall have the right
To meet and discuss subjects of Craft interest,
And to help each other along
On the Way to Perfection,
Except that Craft ceremonies
Must be done by the Priesthood.
Any five fellows who shall desire
To form a Coven may do so,
And they shall apply for a charter
To any High Priest or Priestess,
And they shall then select and choose
A man and a woman to lead them.

And their elected leaders shall be ordained by their High Priest,
And they shall choose two more,
A woman to be the deputy; to learn to be a priestess,
And a Scribe for their Coven.

THE COVEN (continued)

But these shall not be ordained to the Priesthood,
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,
And shall be answerable to him in all their doings,
Because they did owe their Priesthood to him,
And he shall act at all times in their interest
As their Spiritual Father in the Craft
So that he may lead them as they walk
The way to perfection.

But the newly appointed Priesthood,
Should it be lacking in the knowledge and wisdom needed,
For the positions to which they have been set apart
Then it shall be his responsibility as their High Priest,
To lead and instruct them,
Or cause it to be done by another.

But should the new Coven refuse to follow
The teachings and instructions of their Spiritual Father,
Then he may, at his discretion and Judgement,
Recall their charter, and their right to work as a Coven.
For that which one can give he may also retrieve,
And they shall not again meet,
Unless they can find another High Priest,
Who will assume responsibility over them.

It is the bounden duty of the High Priest to preside,
For all things must be presided over by the High Priesthood;

And should any Coven desire to change,
Their allegiance from one High Priest to another,
For any reason, even the loss of harmony,
Or if, in their considered opinion, their Spiritual Father
Is no longer spiritual, or serving the Father
Then they shall be reordained in the Priesthood
By the New High Priest, and this shall then
Have superceded the original ordinations,
And there shall be for them
A new Spiritual Father.

And if any Priest or Priestess, or other member of the Priesthood,
Find themselves in a place wherein there is no Coven for them to lead,
Then it is their bounden duly to try to the extent of their Power
To find Fellows of the Craft
And organize them into a Coven.

And should they find that there are no other Fellows of the Craft,
In that place, but there are some of the same good bend of mind,
It is then their duty to teach them by word and deed,
Until there be sufficient to form a Coven,
And this shall be done under the supervision,
And with the knowledge of their High Priest,
Through which they received their ordination
And their Powers.

THE COVEN (continued)

And they shall obligate, teach and initiate all the members of their Coven,
And they shall be theirs and they shall be to them

As elder brothers and sisters,
And shall care for them in all their affairs,
And not just at meetings,
For it is in this that the Craft differs
From all man-made institutions.

Should any member be absent, and love of the Priestess is such
That she shall continue to contact them in any manner
And by any method possible,
To tender them her loving care
At all times of sickness or stress.

And should any member move to a far city
The Priestess will continue to care for them
In love, by whatever method is available,
Until such time as they shall,
Of their own free will,
Obligate themselves to another Priestess.

And the Priestess shall at all times remember
That she is the direct representative of the Goddess to her Coven,
And the Priest is the direct representative of
The unknown God, the Father,
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose
As her Priest, be he of that rank, or qualified to be,
Or else another Fellow, who shall be called
her Magister.

And she must remember at all times that the man provides the power,
For the woman to direct, and so it is,
That the Priest resigns all his power over to her,
Yet it is not his power, nor hers to keep,
It is the power of God to use in the performance
Of the Work.
The Power of God is only lent to be used,
Wisely and Justly.

Both the members of the Priesthood shall remember their Spiritual Father,
At all times with gratitude, love, veneration and cooperation,

keeping constantly in contact, and acting with him in utmost harmony,
For they must always remember that the power
And wisdom which they use,
Comes to them through him.

In the days of old, ere the coming of Christendom,
The Craft was free and open in its ceremonies,
And entire states and nations worshipped the Gods
Freely and without restraint;

THE COVEN (continued)

But in these unhappy days, we must remain secret,
And hold our rites and ceremonies in secret,
And there are those who will talk, even without torture,
Which loosens any tongue.

Then let it be ordained, heeded and supported by all
That no Coven shall know wherein
The next Coven shall abide, or who its members be,
Except only the Priestess, Magister and Deputy,
And even they shall not remember
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet
In some safe place for festivals, and while there,
None may say whence they came, nor give their true names,
Or tell of where or when their meetings are, and
No secret things shall be spoken of
At these festivals for fear of Cowans and Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,
Ever heeding the advice and instructions of her High Priest.
She will ever heed the complaints of the brethren
And strive to settle all differences between them with love.

But there are those who, in pride, will ever strive
To force their will upon others
But these are not necessarily evil
And will think that they do rightly.
Oft they have good ideas and such ideas
Should be discussed in council with their brethren.

But if they will not agree with their brethren,
Or if they say "I will not work under this Priestess",
Then they shall have the right to withdraw from that Coven,
And work Solitary.
Or if five or more of them shall withdraw,
They shall have the right
To form another Coven under another

Priestess.

Even as it shall be the right of any five or more persons of a Coven
To withdraw, and form a new Coven, for any reason whatever,
But they shall then utterly avoid the old Coven
In all things, as it shall then have ceased to exist for them.

THE BOOK OF SHADOWS

Let every Coven of whatever rank
Keep a record in a book of black and silver,
And it shall contain, first, the Landmarks and Tenets,
Then a collection of Wisdom of the Craft,
The Rites and Ceremonies of the Coven
As well as the History of the Coven,
And its charter empowering it to work.

And a record of every meeting shall be written therein,
Together with a record of the doings of any member thereof
With the other side, or the Father, or
Any other thing which is for the teaching of all,
Even unto the listing of herbs and medicines
Spells and incantations and Rites
Which contain power for the use of man.

This book shall be kept by the Scribe,
And it shall be kept and approved by the Priesthood
And also the High Priesthood, when it shall come,
But no names or Craft secrets shall be written therein
That he Craft should not be betrayed
Should the book be taken by force,
Or slyness, by the infidels.

And when the coven shall disband,
It shall be the duty of the High Priesthood
To secure this book and make suitable disposition
That it might not endanger the Craft
Or any brother within it
As if the Coven were a person or Fellow
And the book were his book,
So let it be burned.

THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,
Draw their power from the Father.

But the children of the Father are like the sands of the sea,
And He has ordained and set apart certain of his older children,
To help and assist Him in caring for the younger children,
And has given them the Power and the Wisdom to do so,
And these children constitute the Priesthood.

The Father will bestow this power upon whom he will, and none may say him "Nay"
Yet also may the Priesthood choose workers and helpers
And shall share their power with them,
And this is called ordination.

The Power of the Priesthood is that of the Father
And it is love unfeigned and sincere,
Compassion and gentleness and meekness,
Persuasion and long-suffering and kindness,
And there is no authority over the free will of men
Inherent in the Priesthood,
Nor to be assumed by the members of it.

And the Power of the Priesthood is the Power of God,
And the Power of God can never be wielded by an ungodly man,
Nor an evil man; nor the love of God by an unloving man;
And when the man becomes evil, the Power of God is withdrawn from him.

Nor can a member of the Priesthood be inactive,
For inactivity without cause is lack of love for the Father,
And this man's priesthood shall depart from him
At the end of a year and a day,
For it is truth eternal,
That the thing which is unused will be taken away.

So if any Fellow of the Craft shall desire the Priesthood,
First let him learn to be a leader of men,
For a Priest with no following is no Priest,
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest
First learn the knowledge and wisdom he will need in the new appointment,
Then let him learn to lead men, and
When he shall either have been selected
As leader for his Coven,
Or when he shall have gathered up a Coven of his own,
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written
That only the higher can ordain the lesser,
That there shall be an unbroken line
Of power and authority extending
Back through the line of ordination,
To the Father Himself.

And no man can ordain his peers,
For the Lord's House is not a house of confusion,
So let not the line be broken
For it is the cable tow by which
Men are drawn from the lower
Up to the greater;--
An impossibility without it.

And each must work within their line of ordination
In perfect love and perfect trust,
With perfect harmony in all things,
But should they find that they fall out of harmony
With their line of ordination,
Then let him seek another, to be ordained of him
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,
For those who have no following to lead,
Why are they in the Priesthood?

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THE PRIESTHOOD (continued)

And so it is that they who lose or give away their following,
Or they who through inactivity have lost their power,
Or they who are not in harmony and love with their Spiritual Father;
Shall be retired from a rank to which entitled
Other than by leadership of men.

But this can only be done by he who ordained them,
For only those who give can take away,
Yet each High Priest is responsible that this is done.

Should any Fellow fain the Priesthood, and use it wisely and well,
The Gods have decreed that those who serve them
Shall prosper and grow in this life,
And shall gain eternal perfection
To be freed from the Wheel of Life,
And to become like unto the angels
In that they should be perfect.

For perfection is to be gained by love,
And there is no greater love than to

Lay down one's life for his brethren
In their service and for their sake,
And the Father will reward them for
Their labor of love, because
He is not unjust.

FINIS

THAT OLD BLACK MAGIC:
Getting Specific about Magical Ethics

Sometimes a clichejust wearsout. It losesmeaning or, worse,begins to say things we never meant. I think it's time to retire the phrase "black magic."

Saying"black" when we mean "evil" is nasty nonsense. In the first place, it reinforces the racist stereotypes that corrupt our society. And that's not all. Whenever we say "black" instead of "bad," we repeat again the big lie that darkness is wrong. It isn't, as people who profess to love Nature should know.

Darkness canmean the inside of the womb, and the seed germinating within the Earth, and the chaos that gives rise to all truly new beginnings. In our myths, the one who goes down to the underworld returns with the treasure. Even death, to the Wiccan understanding, is well-earned rest and comfort, and a preparation for new birth. Using "black" to mean "bad" is a blasphemy against the Crone.

But even if we no longer speak of magic as "black" or "white," we still need to think and speak about the ethics of magic. Although black is not evil, some actions are evil. It simply is not true that anything a person is strong enough or skilled enough to do is OK, nor should doing what we will ever be the whole of the law for us. We need a clear and specific vocabulary that enables us to choose wisely what we will do.

We need to replace the word "black," not simply to drop it. Some Pagans have tried using "negative" as their substitute, but that turned out to be confusing. For some people, "negative" means any spell to diminish or banish anything. Some things - tumors, depression, bigotry - are harmful. There's nothing wrong with a working to get rid of bad stuff. "Left-handed" is another common term for wrongful practice, very traditional, but just as ignorant, superstitious and potentially harmful as the phrase "black magic" itself. So in Proteus we tried using the word "unethical." That's a lot better - free of extraneous and false implications - but still too vague.

Gradually, I began to wonder whether using any one word, "black" or "unethical" or whatever, might just be too general and too subjective. Perhaps all I really tell a student that way is "Judy doesn't like that."

I won't settle for blind obedience. If ethical principles are going to survive the twin tests of time and temptation, people need to understand just what to avoid, and why. Even more important, they need a basis for figuring out what to do instead. Especially when it comes to projective magic.

Projectivemagic means active workings,the kind inwhich we project our will out into the world to make some kind of change. This is what most people think of when they use the word magic at all. Quite clearly, magic that may affect other people is magic that can harm. This is the basis of the proverb "a Witch who can't hex can't heal." Either you can raise and direct power, or you can't. Your strength and skill can be used for blessing or for bane. The choice - and the karma - are yours.

Just as some people feel that strength and skill are their own justification, others feel that any projective magic is always wrong - that it is a distraction from our one true goal of union with the Divine or a willful avoidance of the judgments of Karma. I think these attitudes are equally inconsistent with basic Wiccan philosophy.

Weare taught that we will find theLady within ourselves or not at all, that the Mother of All has been with us from the beginning. We can't now establish a union that was always there. All we can do, all we need to do, is become aware. Knowing what it feels like to heal and empower, again and again till you can't dismiss it as coincidence, is one of the most powerful methods for awakening that awareness. It makes no sense to say that the direct experience and exercise of our indwelling divinity distracts from the Great Work.

Indeed, it is this intimate connection between our magic and our self-realization that our ethics protect. Wrongful use of magic will choke the channel. No short term gain could ever compensate for that.

The karmic argument againstpractical workings seems to meto arise from a paranoid and defeatist world view. Even if we assume that the hardships in this life were put there by the Gods for a reason, how can we be so sure that the reason was punishment? Perhaps instead of penance to be endured, our difficulties are challenges to be met. Coping and dealing with our problems, learning magical and mundane skills, changing ourselves and our world for the better - in short, growing up - is that not what the Gods of joy and freedom want from us?

One of the most radically different things about a polytheistic belief system is that each one of us has the right, and the need, to choose which God/desses will be the focus of our worship. We make these choices knowing that whatever energies we invoke most often in ritual will shape our own further growth. Spiritual practices are a means of self-programming. So we are responsible for what we worship in a way that people who take their One God as a given are not.

Think about this: what kind of Power actively wants us to submit and suffer, and objects when we develop skills to improve our own lives? Not a Being I'd want to invite around too often!

So it will not workfor us to rule out projectivemagic completely;

nor should we. Total prohibitions are as thoughtless as total permissiveness or blind obedience. Ethical and spiritual adults ought to be able to make distinctions and well-reasoned choices. I offer here a start toward analyzing what kinds of magic are not ethical for us.

Baneful magicis magic done forthe explicit purposeof causing harm to another person. Usually the reason for it is revenge, and the rationalization is justice. People who defend the practice of baneful magic often ask "but wouldn't you join in cursing another Hitler?"

For adults there is no rule without exceptions. If you think you would never torture somebody, consider this scenario: in just half an hour the bomb will go off, killing everybody in the city, and this terrorist knows where it is hidden....

It's a bad mistake to base your ethics on wildly unlikely cases, since none of us honestly knows how we would react in that kind of extreme. Reasonable ethical statements are statements about the behaviors we expect of ourselves under normally predictable circumstances.

We all getreally angry on occasion, and sometimeswith good cause. Then revenge can seem like no more than simple justice. The anger is a normal, healthy human reaction, and should not be repressed. But there's no more need to act it out in magic than in physical violence. Instead of going for revenge - and invoking the karmic consequences of baneful magic - identify what you really need. For example, if your anger comes from a feeling that you have been attacked or violated, what you need is protection and safe space. Work for the positive goal, it's both more effective and safer.

The consequences of baneful magic are simply the logical, natural and inevitable psychological effects. Even in that rare and extreme situation when you may decide you really do have to use magic to give Hitler a heart attack, it means you are choosing by the same choice to accept the act's karma. Magical attack hurts the attacker first.

The only way I know how to do magic is by use of my imagination, by visualizing or otherwise actively imagining the end I want, and then projecting that goal with the energy of emotional/physiological arousal. All the techniques I know either help me to imagine more specifically or to project more strongly. So the only way I can send out harm is by first experiencing that harm within my own imagination. Instant and absolute karma - the natural, logical and inevitable outcomes of our own choices.

I would think, also, that somebody dumb enough to dosuch workings often would soon lose the ability to imagine specifically, as their sensitivity dulled in sheer self-defense. That callusing effect is the reality behind the pious proverb that says "if you abuse it, She'll take it away."

But not every othermagician is ethical. Psychic attacksdo happen. Should we not defend ourselves? Of course we should. Leaving ourselves open to psychic attack is no good example of the autonomy and assertiveness our chosen Gods expect. But first, how can we be sure what we are experiencing really is psychic attack?

Thefantasy ofpsychic attackis often aconvenient excusethat allows us to avoid looking at our own shortcomings. When lack of rest or improper nutrition is the cause of illness, or a project isn't completed on time because of distraction, it's a real temptation to put the blame outside ourselves. Doing this too easily betrays our autonomy just as badly as meek submission to attack does. Then, to compound matters, projected blame becomes an excuse for unjust revenge -- and that is baneful magic without excuse.

Once in a rare while, some fool really does tryto throw a whammy. It's hard to predict when you might be targeted. Passive shields are always a good idea. Like a mirror, these are totally inactive until somebody sends unwelcome energy. Then a shield will protect you completely and bounce back whatever is being thrown. You may not even know consciously when your shield is working, but the result is perfect justice.

Perfect justice; elegant and efficient. You won't hurt anybody out of paranoia or by mistake. And perfect protection, even though we do not have perfect knowledge.

Bindings, according to some, arecompletely defensive. They do not harm, only restrain. But imagine yourself being bound - perhaps by someone who believes themselves justified - and notice the feeling of impotence and frustration. Binding is bane from the viewpoint of the bound.

Even if restraint were truly not harm, bindings are just plain poor protection. They target a particular person or group. What if you suspect the wrong person? Somebody harmless is bound and your actual attacker is not bound. Shields, which cover you, not your supposed enemy, will cover you against any enemy, known or unknown.

So, baneful magic, besides being painful in the short run and crippling in the long run, is never necessary. There are better ways of self protection, and retribution is the business of the Gods.

Coercive magicis magicthat targets anotherperson to makethem give us something we want or need. When most people think of the "Magic Power of Witchcraft," this is what they have in mind.

The spell to make the teacher give you a good grade, or the supervisor give you a good evaluation, the spell to make the personnel officer or renting agent choose you, the spell to attract that cute guy, all are examples of coercive magic.

So, what's wrong with high grades, a good job, a raise, a nice apartment and a sexy lover? There's nothing at all wrong with those goals. An it harm none, do what ye will. As long as nobody is hurt, go for it! But don't strive toward good ends by coercive means.

Although there is no deliberate intent to do harm or cause pain in coercive workings, other people are treated as pawns. Their autonomy and their interests are ignored.

For Pagans, to do this is total hypocrisy. We profess to follow a religion of immanence, one that places ultimate meaning and value in this life on this Earth, here and now. We claim to see every living thing,

humans included, as a sacred manifestation. To do honor to this indwelling divinity, we place great value on our own personal autonomy. How can we then justify treating other people as objects for our use?

Nor is it harmless. Forcing the will, controlling the independent judgement of another human being, is harm. Once again, empathy leads to understanding. Just imagine you are the person whose will and judgement is being externally controlled. How does puppethood feel? From the viewpoint of the target, the harm is palpable.

The Pagan and Wiccan community asa whole is also hurt by coercive magic. One of the main reasons people fear and hate Witches is our reputation for controlling others. This is an old, dirty lie, created by the invading religion in an attempt to discredit the indigenous competition. Today, that reputation is mostly perpetuated by people who claim to be "our own," who teach unethical coercive magic by mail order to strangers whose ethical sensitivity cannot be evaluated long distance. May the Gods preserve the Craft!

People who are connected to thesituation, but invisible to us,may also be seriously hurt: the cute guy's fiancee, the other applicant for that job. What you think of as a working designed only to bring good to yourself can bring serious harm to innocent third parties, and the karma of their pain will be on you.

That isn't the only way an incomplete view of the situation can backfire. There's a traditional saying that goes, "be careful about what you ask for, because that's exactly what you will get." What if he is gorgeous, but abusive? What if the apartment house is structurally unsound? Better to state your legitimate needs (love in my life, a nice place to live) and let the Gods deal with the details.

Finally,remember this: asking specificallylimits us towhat we now know or what we can now imagine. But I remember a time when I could not have imagined being a priestess. What if the cute guy in the office is perfectly OK, but your absolutely perfect soul-mate will be in the A+P next Wednesday? The more specifically targeted your magic is, the more you limit yourself to a life of tautology and missed chances.

And beyond all the scenario spinning lies the instant karma, the natural, logical and inevitable consequence of the act. It's more subtle than in the case of baneful magic, since you are not trying to imagine and project pain, but the damage is still real.

Every time you treat another human being as a thing to be pushed and pulled around for your convenience and pleasure, you are reinforcing your own alienation. The attitude of being removed from and superior to other people takes you out of community. As the attitude strengthens, so will the behavior it engenders. The long term result of coercive magic, as with mundane forms of coercion, is isolation and loneliness.

Are youbeginning to think thatmagic is useless?Did I justrule out all the good stuff: love charms, job magic, spells for good grades? Not at all. It is not only ethical but good for you to do lots of magic to improve your own life. Whenever it works you will get more than you asked for - because along with whatever you asked for comes one more experience of your own effectiveness, your power-from-within.

Work on yourself and your own needs and desires without targeting other people. Then feel free! Ask for what you want. Visualize it and raise power for it and act in accordance on the material plane. "I need a caring and horny lover with a good sense of humor." "I want an affordable apartment near where my coven meets with a tree outside my window." "I need to be at my best when I take that exam next week." Fulfill your dreams, and sometimes let the Gods surprise you with gifts beyond your dreams.

Manipulative magic is magicthat targets another person forwhat we think is "their own good," without regard for their opinions in the matter. In the general culture around us, this is normal. As you read this, you may have some friend or relative praying for you to be "saved" from your evil Pagan ways and returned to the fold of their preference. These people mean you well. By their own lights, they are attempting to heal you. We work from a very different thealogical base.

Aspolytheists, weaffirm thediversity of thedivine andthe divinity of diversity. If there is no one, true, right and only way in general, do we dare to assume that there is one obvious right choice for a person in any given situation? If more than one choice may be "right," how can one person presume they know what another person would want without asking them first?

No life situation ever looks the same from outside as it does to the person who is experiencing it. Are you sure you even have all the facts? Are you fully aware of all the emotional entanglements involved? Perhaps that illness is the only way they have of getting rest or getting attention. Perhaps they stay in that dead end job because it leaves them more energy to concentrate on their music. How do you know till you ask?

And,to furthercomplicate theanalysis, it'spossible thatthe person you are trying to help would agree with you about the most desirable outcome, but fears and hates the very idea of magic. They have as much of a right to keep magic out of their own life, as you have to make it part of yours!

Ourreligion teaches thatthe sacredlives withineach person,that we can hear the Lady's voice for ourselves if we only learn to listen. "... If that which you seek, you find not within yourself, you will never find it without." In behavioral terms, when you take another person's opinion about their own life seriously, you are reinforcing them in thinking and choosing for themselves. The more you do this, the more you encourage them to listen for the sacred inner voice.

Conversely, whenever you ignore or override a person's feelings about their own life, you are discounting those feelings and discouraging the kind of internal attention that can keep the channels to wisdom open. Although well-intentioned meddling may actually help somebody in the short run, in the longer run it trains them to dependency and indecision. Few

intentional banes damage as severely. This is especially true because even the untrained and unaware will instinctively resist overt ill-will, but in our culture we are trained to receive "expert" interference with gratitude.

Check byasking yourself, "who'sin charge here?" Theanswer to that will tell you whether you are basically empowering or undermining the person you intend to help.

And, as usual, the effects go both ways. The same uninvited intervention that fosters passivity in the recipient will foster arrogance in the "rescuer." It's control and ego-inflation masked as generosity. It's very seductive.

If you makethis a habit, youwill come to believethat other people are incompetent and powerless. Then what happens when you need help? Your contempt will make it impossible for you to see what resources surround you. Manipulative magic is ultimately just as alienating as coercive magic - and it's a much prettier trap!

The way to avoid the trap is to do no working affecting another person without that person's explicit permission. Proteans are pledged to this, and I think it's a good idea for anybody.

You don'tneed to waitpassively forthe person toask. It'sperfectly all right to offer, as long as you are willing to sometimes accept "no" for your answer. For the person who believes s/he is unworthy or who is simply too shy, offering help is itself a gift. Taking their opinion seriously is an even greater gift: respect.

Therule is thatwhenever itis in anyway physically possibleto ask, you must ask. If it's not important enough to pay long distance charges, it certainly isn't important enough to violate a friend's autonomy. If asking is literally not possible, then and only then, here are a few exceptions:

Sometimesan illness or injuryhappens very suddenly,and the person is unconscious or in a coma before you could possibly ask them. If you know that this person is generally comfortable with magic, you may do workings to keep their basic body systems working and allow the normal healing process the time it needs. If they are opposed to magic, for whatever reason, back off!

Traditionally, anunconscious personis understood tobe temporarily out of their body. Maintaining their body in habitable condition is preserving their option, not choosing for them. Doing maintenance magic requires a lot of sensitivity. At some point, the time may come when you should stop and let the person go on. Be sure to use some kind of divination to help you stay aware.

This is a hard road. It may be your lover, your child, lying there helpless. Any normal human being would be tempted to drag them back, to force them to stay regardless of what is truly best for them, regardless of what they want. Don't repress these feelings, they do no harm, even though your actions might. It takes great strength and non-possessive love to recognize that your loved one knows their own need. You may be calling them

back to a crippled body, to a life of pain. You may be calling them back from the ecstasy of the Goddess. And this is no more your right than it would be to murder them.

If a person is temporarily not reachable, you may charge up a physical object, such as an appropriate talisman or some incense. When you present it to them, give them a full explanation. It is their choice whether to keep or use your gift. By interposing an object between the magic and the target in this way, you can work the magic in Circle, with the coven's power to draw on, and still get the person's permission before the magic is triggered.

With all these rulesabout permission, perhaps it would besafer to work only on ourselves? Safer, yes, but not nearly as good. If you have permission, you may do any working for another person that you might do for yourself. Coercive magic is just as unacceptable when somebody else asks for it, and you may not do manipulative magic on your friend's mother, even at your friend's request. The permission must come from the magic's intended target and from nobody else. With proper permission, working magic for others is good for all concerned.

Every act of magic has two effects. One is the direct effect, the healing or prosperity working or whatever was intended. The other is a minute change in the mind and the heart of the person who does the working. Everything we experience, and especially everything that we do in a wholehearted and focused way - the only way effective magic can be done - changes us. Each experience leaves its tiny trace, but the traces are cumulative. They mold the person we will become. Our karma is our choice.

Instant karma can also be good karma. Logical, natural and inevitable outcomes can be desirable. When you send out good, what you send it with is love. Love is the driving force. When you let love flow freely, the channel down to love's wellspring stays clear and open. When you send out good, you direct it along the web of person-to-person connection, and awareness of that web is reinforced. The totality of that web is the basis of community.

When you send out good it feels good. In the same way that sending out bane requires imagining pain, sending out blessing requires imagining pleasure, strongly and specifically. And, when you send out good, just the same as when you call it to yourself, you reinforce your sense of effectiveness in the world. Blessings grow in the fertile ground of mutuality, to the benefit of all.

A pattern isbecoming visible.In baneful magic,the magicianintends to harm the target. In coercive magic, the intent toward the target is neutral. In manipulative magic, the magician actually means the target well. But no matter how different the intent may be, in all three cases magic is done to affect another person without that person's permission. In all three cases, the target, the practitioner and ultimately the community are all hurt. And in all three cases, there are safer and more effective ways to reach the valid goals that we mean to aim for.

So, perhaps there is a descriptive word that covers all wrongful magical workings after all. How about "non-consensual" or "invasive" magic?

There's one thing left to examine: the paradox of making rules to protect personal autonomy.

If we make some of our choices as a community, by discussing things together and arriving at a common understanding about what magical behaviors are acceptable among us, then we choose and shape the kind of community we become.

Or wecould give up ourright to choose,because we feelwe shouldn't tell each other what to do. Some people believe that a refusal to set community standards promotes personal autonomy. It never has before.

Appeals toindividual rights can bereal seductive. Noneof us wants Big Brother looking over our shoulders, telling us what to do "for our own

good." For Witches in particular - members of a religious minority with bad image problems - this is a very legitimate fear. But make sure when somebody talks about "rights" without specifying something like "religious practice rights" or "the right to consensual sex," that you find out just what "rights" they mean.

Rhetoric about"rugged individualism" hasbeen usedin recenthistory to fast talk us into letting the rich or strong dominate all our lives. Without anything to stop them, they can destroy the forestland, or deny jobs or apartments to "cultists." Personal autonomy for most of us is diminished when we allow that.

Magic can be used for dominance,just the same as muscle or money. There is no difference, ethically, between the magical and the mundane. We are not obligated to tolerate power trippers among us. We are not obligated to run our own community by the slogans and ground rules of the dominator culture.

Thinking about "rights," or about "laws" for that matter, in the abstract leads to "all or nothing" thinking - immature and slogan driven. I don't think we should ever "just say" anything. We need a deeper and more mature analysis. We need to ask questions like "right to do what?" and "law against what?" We need to get away from absolutes and to look in practical terms at the advantages or disadvantages of our choices.

Once more,our religion itself showsus the way tosteer between the false choices. "An it harm none, do what you will." What a person does that affects only herself - magical or mundane - is truly nobody's business but her own. For example, consensual sexual behavior affects only the participants. But toxic waste dumping affects everybody in the watershed.

As long as we look at behavior in terms of private choices or individual will, we obscure the distinction that really makes a difference. If we're serious about wanting to give each of us the most possible control over our own lives, then decisions should be made by all the people affected by the behavior - not just by the people acting.

As soon as another person is magically targeted, that other person is affected. If we allow such targeting without consent, we are not supporting personal autonomy, we are subverting it!

When the behavior begins to affect us all - for example when real estate development threatens the salt marshes, and ultimately the air supply - or, very specifically, when invasive magic erodes the trust we need to work together - then we have a right to protect ourselves as a community. No ideology should turn us into passive victims when something we hold precious stands to be destroyed.

Invasive magichurts the targetfirst, and soonthe actor, butin the long run it hurts all of us. It's been so long since we've been able to meet together, share our knowledge, help one another in need. Pagan community is very new, and still very fragile. It can only grow in safe space.

The People of this Land forbade skirmishes around the pipestone quarries, keeping that sacred source open to all. Otherwise, no sane person would go there, and the Old Ways would wither. For much the same reason, we cannot tolerate poppets in our council meetings.

An atmosphere of coercion and manipulation and magical duels does not nurture community. Eventually, for self protection, the gentle will either change or go away. We could lose what we have misguidedly refused to protect.

As within, so without: our karma is our choice.

Judy Harrow

THE BATTLE FOR YOUR MIND

by Dick Sutphen

Persuasion & Brainwashing Techniques Being Used On The Public Today

SUMMARY OF CONTENTS

The Birth of Conversion/Brainwashing in Christian Revivalism in 1735. The Pavlovian explanation of the three brain phases. Born-again preachers: Step-by-Step, how they conduct a revival and the expected physiological results. The "voice roll" technique used by preachers, lawyers and hypnotists. New trance-inducing churches. The 6 steps to conversion. The decognition process. Thought-stopping techniques. The "sell it by zealot" technique. True believers and mass movements. Persuasion techniques: "Yes set," "Imbedded Commands," "Shock and Confusion," and the "Interspersal Technique." Subliminals. Vibrato and ELF waves. Inducing trance with vibrational sound. Even professional observers will be "possessed" at charismatic gatherings. The "only hope" technique to attend and not be converted. Non-detectable Neurophone programming through the skin. The medium for mass take-over.

I'm Dick Sutphen andthis tape is a studio-recorded,expanded version of a talk I delivered at the World Congress of Professional Hypnotists Convention in Las Vegas, Nevada. Although the tape carries a copyright to protect it from unlawful duplication for sale by other companies, in this case, I invite individuals to make copies and give them to friends or anyone in a position to communicate this information.

Although I've been interviewed about the subject on many local and regional radio and TV talk shows, large-scale mass communication appears to be blocked, since it could result in suspicion or investigation of the very media presenting it or the sponsors that support the media. Some government agencies do not want this information generally known. Nor do the Born-Again Christian movement, cults, and many human-potential trainings.

Everything I will relate only exposes the surface of the problem. I don't know how the misuse of these techniques can be stopped. I don't think it is possible to legislate against that which often cannot be detected; and if those who legislate are using these techniques, there is little hope of affecting laws to govern usage. I do know that the first step to initiate change is to generate interest. In this case, that will probably

only result from an underground effort.

In talkingabout this subject, I am talking about my own business. I know it, and I know how effective it can be. I produce hypnosis and subliminal tapes and, in some of my seminars, I use conversion tactics to assist participants to become independent and self-sufficient. But, anytime I use these techniques, I point out that I am using them, and those attending have a choice to participate or not. They also know what the desired result of participation will be.

So, to begin, I want to state the most basic of all facts about brainwashing: IN THE ENTIRE HISTORY OF MAN, NO ONE HAS EVER BEEN BRAINWASHED AND REALIZED, OR BELIEVED, THAT HE HAD BEEN BRAINWASHED. Those who have been brainwashed will usually passionately defend their manipulators, claiming they have simply been "shown the light" . . . or have been transformed in miraculous ways.

The Birth of Conversion

CONVERSION is a "nice" word for BRAINWASHING . . . and any study of brainwashing has to begin with a study of Christian revivalism in eighteenth century America. Apparently, Jonathan Edwards accidentally discovered the techniques during a religious crusade in 1735 in Northampton, Massachusetts. By inducing guilt and acute apprehension and by increasing the tension, the "sinners" attending his revival meetings would break down and completely submit. Technically, what Edwards was doing was creating conditions that wipe the brain slate clean so that the mind accepts new programming. The problem was that the new input was negative. He would tell them, "You're a sinner! You're destined for hell!"

As a result, one person committed suicide and another attempted suicide. And the neighbors of the suicidal converts related that they, too, were affected so deeply that, although they had found "eternal salvation," they were obsessed with a diabolical temptation to end their own lives.

Oncea preacher, cult leader,manipulator or authority figure creates the brain phase to wipe the brain-slate clean, his subjects are wide open. New input, in the form of suggestion, can be substituted for their previous ideas. Because Edwards didn't turn his message positive until the end of the revival, many accepted the negative suggestions and acted, or desired to act, upon them.

Charles J. Finney was another Christian revivalist who used the same techniques four years later in mass religious conversions in New York. The techniques are still being used today by Christian revivalists, cults, human-potential trainings, some business rallies, and the United States Armed Services . . . to name just a few.

Let me point out here that I don't think most revivalist preachers realize or know they are using brainwashing techniques. Edwards simply stumbled upon a technique that really worked, and others copied it and have continued to copy it for over two hundred years. And the more sophisticated our knowledge and technology become, the more effective the conversion. I feel strongly that this is one of the major reasons for the increasing rise in Christian fundamentalism, especially the televised variety, while most of the orthodox religions are declining.

The Three Brain Phases

The Christians may have been the first to successfully formulate brainwashing, but we have to look to Pavlov, the Russian scientist, for a technical explanation. In the early 1900s, his work with animals opened the door to further investigations with humans. After the revolution in Russia, Lenin was quick to see the potential of applying Pavlov's research to his own ends.

Three distinct and progressive states of transmarginal inhibition were identified by Pavlov. The first is the EQUIVALENT phase, in which the brain gives the same response to both strong and weak stimuli. The second is the PARADOXICAL phase, in which the brain responds more actively to weak stimuli than to strong. And the third is the ULTRA-PARADOXICAL phase, in which conditioned responses and behavior patterns turn from positive to negative or from negative to positive.

With the progression through each phase, the degree of conversion becomes more effective and complete. The way to achieve conversion are many and varied, but the usual first step in religious or political brainwashing is to work on the emotions of an individual or group until they reach an abnormal level of anger, fear, excitement, or nervous tension.

Theprogressive result of thismental condition isto impair judgement and increase suggestibility. The more this condition can be maintained or intensified, the more it compounds. Once catharsis, or the first brain phase, is reached, the complete mental takeover becomes easier. Existing mental programming can be replaced with new patterns of thinking and behavior.

Other often-used physiological weapons to modify normal brain functions are fasting, radical or high sugar diets, physical discomforts, regulation of breathing, mantra chanting in meditation, the disclosure of awesome mysteries, special lighting and sound effects, programmed response to incense, or intoxicating drugs.

The sameresults can beobtained in contemporarypsychiatric treatment by electric shock treatments and even by purposely lowering a person's blood sugar level with insulin injections.

Before I talk about exactlyhow some of the techniques areapplied, I want to point out that hypnosis and conversion tactics are two distinctly different things--and that conversion techniques are far more powerful. However, the two are often mixed . . . with powerful results.

How Revivalist Preachers Work

If you'd like to see a revivalist preacher at work, there are probably several in your city. Go to the church or tent early and sit in the rear, about three-quarters of the way back. Most likely repetitive music will be

played while the people come in for the service. A repetitive beat, ideally ranging from 45 to 72 beats per minute (a rhythm close to the beat of the human heart), is very hypnotic and can generate an eyes-open altered state of consciousness in a very high percentage of people. And, once you are in an alpha state, you are at least 25 times as suggestible as you would be in full beta consciousness. The music is probably the same for every service, or incorporates the same beat, and many of the people will go into an altered state almost immediately upon entering the sanctuary. Subconsciously, they recall their state of mind from previous services and respond according to the post-hypnotic programming.

Watch the people waiting for the service to begin. Many will exhibit external signs of trance--body relaxation and slightly dilated eyes. Often, they begin swaying back and forth with their hands in the air while sitting in their chairs. Next, the assistant pastor will probably come out. He usually speaks with a pretty good "voice roll."

Voice Roll Technique

A "voice roll" is a patterned, paced style used by hypnotists when inducing a trance. It is also used by many lawyers, several of whom are highly trained hypnotists, when they desire to entrench a point firmly in the minds of the jurors. A voice roll can sound as if the speaker were talking to the beat of a metronome or it may sound as though he were emphasizing every word in a monotonous, patterned style. The words will usually be delivered at the rate of 45 to 60 beats per minute, maximizing the hypnotic effect.

Now the assistant pastor begins the "build-up" process. He induces an altered state of consciousness and/or begins to generate the excitement and the expectations of the audience. Next, a group of young women in "sweet and pure" chiffon dresses might come out to sing a song. Gospel songs are great for building excitement and INVOLVEMENT. In the middle of the song, one of the girls might be "smitten by the spirit" and fall down or react as if possessed by the Holy Spirit. This very effectively increases the intensity in the room. At this point, hypnosis and conversion tactics are being mixed. And the result is the audience's attention span is now totally focused upon the communication while the environment becomes more exciting or tense.

Right about this time, when an eyes-open mass-induced alpha mental state has been achieved, they will usually pass the collection plate or basket. In the background, a 45-beat-per-minute voice roll from the assistant preacher might exhort, "Give to God . . . Give to God . . . Give to God . . ." And the audience does give. God may not get the money, but his already wealthy representative will.

Next, the fire-and-brimstone preacher will come out.He induces fear and increases the tension by talking about "the devil," "going to hell," or the forthcoming Armageddon.

In the last such rally I attended, the preacher talked about the blood that would soon be running out of every faucet in the land. He was also obsessed with a "bloody axe of God," which everyone had seen hanging above the pulpit the previous week. I have no doubt that everyone saw it--the power of suggestion given to hundreds of people in hypnosis assures that at least 10 to 25 percent would see whatever he suggested they see.

In most revivalist gatherings, "testifying" or "witnessing" usually follows the fear-based sermon. People from the audience come up on stage

and relate their stories. "I was crippled and now I can walk!" "I had arthritis and now it's gone!" It is a psychological manipulation that works. After listening to numerous case histories of miraculous healings, the average guy in the audience with a minor problem is sure he can be healed. The room is charged with fear, guilt, intense excitement, and expectations.

Now thosewho want tobe healed are frequentlylined up aroundthe edge of the room, or they are told to come down to the front. The preacher might touch them on the head firmly and scream, "Be healed!" This releases the psychic energy and, for many, catharsis results. Catharsis is a purging of repressed emotions. Individuals might cry, fall down or even go into spasms. And if catharsis is effected, they stand a chance of being healed. In catharsis (one of the three brain phases mentioned earlier), the brain-slate is temporarily wiped clean and the new suggestion is accepted.

For some, the healing may be permanent. For many, it will last four days to a week, which is, incidentally, how long a hypnotic suggestion given to a somnambulistic subject will usually last. Even if the healing doesn't last, if they come back every week, the power of suggestion may continually override the problem . . . or sometimes, sadly, it can mask a physical problem which could prove to be very detrimental to the individual in the long run.

I'm not saying that legitimate healings do not take place. They do. Maybe the individual was ready to let go of the negativity that caused the problem in the first place; maybe it was the work of God. Yet I contend that it can be explained with existing knowledge of brain/mind function.

The techniques and staging will vary from church to church. Many use "speaking in tongues" to generate catharsis in some while the spectacle creates intense excitement in the observers.

The use of hypnotic techniques by religions is sophisticated, and professionals are assuring that they become even more effective. A man in Los Angeles is designing, building, and reworking a lot of churches around the country. He tells ministers what they need and how to use it. This man's track record indicates that the congregation and the monetary income will double if the minister follows his instructions. He admits that about 80 percent of his efforts are in the sound system and lighting.

Powerful soundand the properuse of lightingare ofprimary importance in inducing an altered state of consciousness--I've been using them for years in my own seminars. However, my participants are fully aware of the process and what they can expect as a result of their participation.

Six Conversion Techniques

Cults and human-potential organizations are always looking for new converts. To attain them, they must also create a brain-phase. And they often need to do it within a short space of time--a weekend, or maybe even a day. The following are the six primary techniques used to generate the conversion.

The meeting or training takesplace in an area whereparticipants are cut off from the outside world. This may be any place: a private home, a remote or rural setting, or even a hotel ballroom where the participants are allowed only limited bathroom usage. In human-potential trainings, the controllers will give a lengthy talk about the importance of "keeping agreements" in life. The participants are told that if they don't keep agreements, their life will never work. It's a good idea to keep agreements, but the controllers are subverting a positive human value for selfish purposes. The participants vow to themselves and their trainer that they will keep their agreements. Anyone who does not will be intimidated into agreement or forced to leave. The next step is to agree to complete training, thus assuring a high percentage of conversions for the organizations. They will USUALLY have to agree not to take drugs, smoke,

and sometimes not to eat . . . or they are given such short meal breaks that it creates tension. The real reason for the agreements is to alter internal chemistry, which generates anxiety and hopefully causes at least a slight malfunction of the nervous system, which in turn increases the conversion potential.

Before the gathering is complete, the agreements will be used to ensure that the new converts go out and find new participants. They are intimidated into agreeing to do so before they leave. Since the importance of keeping agreements is so high on their priority list, the converts will twist the arms of everyone they know, attempting to talk them into attending a free introductory session offered at a future date by the organization. The new converts are zealots. In fact, the inside term for merchandising the largest and most successful human-potential training is, "sell it by zealot!"

At least a million people are graduates and a good percentage have been left with a mental activation button that assures their future loyalty and assistance if the guru figure or organization calls. Think about the potential political implications of hundreds of thousands of zealots programmed to campaign for their guru.

Be wary of an organization of this type that offers follow-up sessions after the seminar. Follow-up sessions might be weekly meetings or inexpensive seminars given on a regular basis which the organization will attempt to talk you into taking--or any regularly scheduled event used to maintain control. As the early Christian revivalists found, long-term control is dependent upon a good follow-up system.

Alright. Now, let's look at the second tip-off that indicates conversion tactics are being used. A schedule is maintained that causes physical and mental fatigue. This is primarily accomplished by long hours in which the participants are given no opportunity for relaxation or reflection.

The third tip-off: techniquesused to increasethe tension in theroom or environment.

Number four: Uncertainty. I could spend hours relating various techniques to increase tension and generate uncertainty. Basically, the participants are concerned about being "put on the spot" or encountered by

the trainers, guilt feelings are played upon, participants are tempted to verbally relate their innermost secrets to the other participants or forced to take part in activities that emphasize removing their masks. One of the most successful human-potential seminars forces the participants to stand on a stage in front of the entire audience while being verbally attacked by the trainers. A public opinion poll, conducted a few years ago, showed that the number one most-fearful situation an individual could encounter is to speak to an audience. It ranked above window washing outside the 85th floor of an office building. So you can imagine the fear and tension this situation generates within the participants. Many faint, but most cope with the stress by mentally going away. They literally go into an alpha state, which automatically makes them many times as suggestible as they normally are. And another loop of the downward spiral into conversion is successfully effected.

The fifth clue that conversion tactics are being used is the introduction of jargon--new terms that have meaning only to the "insiders" who participate. Vicious language is also frequently used, purposely, to make participants uncomfortable.

The final tip-off isthat there isno humor in thecommunications . .. at least until the participants are converted. Then, merry-making and humor are highly desirable as symbols of the new joy the participants have supposedly "found."

I'm not saying that good does not result from participation in such gatherings. It can and does. But I contend it is important for people to know what has happened and to be aware that continual involvement may not be in their best interest.

Over the years,I've conductedprofessional seminars toteach peopleto be hypnotists, trainers, and counselors. I've had many of those who conduct trainings and rallies come to me and say, "I'm here because I know that what I'm doing works, but I don't know why." After showing them how and why, many have gotten out of the business or have decided to approach it differently or in a much more loving and supportive manner.

Many of these trainers havebecome personal friends, and it scaresus all to have experienced the power of one person with a microphone and a room full of people. Add a little charisma and you can count on a high percentage of conversions. The sad truth is that a high percentage of people want to give away their power--they are true "believers"!

Cult gatheringsor human-potential trainings arean ideal environment to observe first-hand what is technically called the "Stockholm Syndrome." This is a situation in which those who are intimidated, controlled, or made to suffer, begin to love, admire, and even sometimes sexually desire their controllers or captors.

But let me inject a wordof warning here: If you think youcan attend such gatherings and not be affected, you are probably wrong. A perfect example is the case of a woman who went to Haiti on a Guggenheim Fellowship to study Haitian Voodoo. In her report, she related how the music eventually induced uncontrollable bodily movement and an altered state of consciousness. Although she understood the process and thought herself above it, when she began to feel herself become vulnerable to the music, she attempted to fight it and turned away. Anger or resistance almost always assures conversion. A few moments later she was possessed by the music and began dancing in a trance around the Voodoo meeting house. A brain phase had been induced by the music and excitement, and she awoke feeling reborn. The only hope of attending such gatherings without being

affected is to be a Buddha and allow no positive or negative emotions to surface. Few people are capable of such detachment.

Before I go on,let's go backto the six tip-offsto conversion. Iwant to mention the United States Government and military boot camp. The Marine Corps talks about breaking men down before "rebuilding" them as new men--as marines! Well, that is exactly what they do, the same way a cult breaks its people down and rebuilds them as happy flower sellers on your local street corner. Every one of the six conversion techniques are used in boot camp. Considering the needs of the military, I'm not making a judgement as to whether that is good or bad. IT IS A FACT that the men are effectively brainwashed. Those who won't submit must be discharged or spend much of their time in the brig.

Decognition Process

Once the initial conversion is effected, cults, armed services, and similar groups cannot have cynicism among their members. Members must respond to commands and do as they are told, otherwise they are dangerous to the organizational control. This is normally accomplished as a three-step Decognition Process.

Step One is ALERTNESS REDUCTION: The controllers cause the nervous system to malfunction, making it difficult to distinguish between fantasy and reality. This can be accomplished in several ways. POOR DIET is one; watch out for Brownies and Koolaid. The sugar throws the nervous system off. More subtle is the "SPIRITUAL DIET" used by many cults. They eat only vegetables and fruits; without the grounding of grains, nuts, seeds, dairy products, fish or meat, an individual becomes mentally "spacey." INADEQUATE SLEEP is another primary way to reduce alertness, especially when combined with long hours of work or intense physical activity. Also, being bombarded with intense and unique experiences achieves the same result.

Step Two is PROGRAMMED CONFUSION: You are mentally assaulted while your alertness is being reduced as in Step One. This is accomplished with a deluge of new information, lectures, discussion groups, encounters or one-to-one processing, which usually amounts to the controller bombarding the individual with questions. During this phase of decognition, reality and illusion often merge and perverted logic is likely to be accepted.

StepThree is THOUGHT STOPPING: Techniques areused to cause the

mind

to go "flat." These are altered-state-of-consciousness techniques that initially induce calmness by giving the mind something simple to deal with and focusing awareness. The continued use brings on a feeling of elation and eventually hallucination. The result is the reduction of thought and eventually, if used long enough, the cessation of all thought and withdrawal from everyone and everything except that which the controllers direct. The takeover is then complete. It is important to be aware that when members or participants are instructed to use "thought-stopping" techniques, they are told that they will benefit by so doing: they will become "better soldiers" or "find enlightenment."

There are threeprimary techniquesused for thoughtstopping. Thefirst is MARCHING: the thump, thump, thump beat literally generates self-hypnosis and thus great susceptibility to suggestion.

Thesecond thought stopping technique is MEDITATION. If you spend an hour to an hour and a half a day in meditation, after a few weeks, there is a great probability that you will not return to full beta consciousness. You will remain in a fixed state of alpha for as long as you continue to meditate. I'm not saying this is bad--if you do it yourself. It may be very beneficial. But it is a fact that you are causing your mind to go flat. I've worked with meditators on an EEG machine and the results are conclusive: the more you meditate, the flatter your mind becomes until, eventually and especially if used to excess or in combination with decognition, all thought ceases. Some spiritual groups see this as nirvana--which is bullshit. It is simply a predictable physiological result. And if heaven on earth is non-thinking and non-involvement, I really question why we are here.

The third thought-stopping technique is CHANTING, and often chanting in meditation. "Speaking in tongues" could also be included in this category.

All three-stopping techniques produce an altered state of consciousness. This may be very good if YOU are controlling the process, for you also control the input. I personally use at least one self-hypnosis programming session every day and I know how beneficial it is for me. But you need to know if you use these techniques to the degree of remaining continually in alpha that, although you'll be very mellow, you'll also be more suggestible.

True Believers & Mass Movements

Before ending this section on conversion, I want to talk about the people who are most susceptible to it and about Mass Movements. I am convinced that at least a third of the population is what Eric Hoffer calls "true believers." They are joiners and followers . . . people who want to give away their power. They look for answers, meaning, and enlightenment outside themselves.

Hoffer, who wrote THE TRUE BELIEVER, a classic on mass movements, says, "true believers are not intent on bolstering and advancing a cherished self, but are those craving to be rid of unwanted self. They are followers, not because of a desire for self-advancement, but because it can satisfy their passion for self-renunciation!" Hoffer also says that true believers "are eternally incomplete and eternally insecure"!

I know this from my own experience. In my years of communicating concepts and conducting trainings, I have run into them again and again. All I can do is attempt to show them that the only thing to seek is the True Self within. Their personal answers are to be found there and there alone. I communicate that the basics of spirituality are self-responsibility and self-actualization. But most of the true believers just tell me that I'm not spiritual and go looking for someone who will give them the dogma and structure they desire.

Never underestimate the potential danger of these people. They can easily be molded into fanatics who will gladly work and die for their holy cause. It is a substitute for their lost faith in themselves and offers them as a substitute for individual hope. The Moral Majority is made up of true believers. All cults are composed of true believers. You'll find them in politics, churches, businesses, and social cause groups. They are the fanatics in these organizations.

Mass Movements will usually havea charismatic leader. The followers want to convert others to their way of living or impose a new way of life--if necessary, by legislating laws forcing others to their view, as evidenced by the activities of the Moral Majority. This means enforcement by guns or punishment, for that is the bottomline in law enforcement.

A common hatred, enemy, or devil is essential to the success of a mass movement. The Born-Again Christians have Satan himself, but that isn't enough--they've added the occult, the New Age thinkers and, lately, all those who oppose their integration of church and politics, as evidenced in their political reelection campaigns against those who oppose their views. In revolutions, the devil is usually the ruling power or aristocracy. Some human-potential movements are far too clever to ask their graduates to join anything, thus labeling themselves as a cult--but, if you look closely, you'll find that their devil is anyone and everyone who hasn't taken their training.

There are mass movements without devils but they seldom attain major status. The True Believers are mentally unbalanced or insecure people, or those without hope or friends. People don't look for allies when they love, but they do when they hate or become obsessed with a cause. And those who desire a new life and a new order feel the old ways must be eliminated before the new order can be built.

Persuasion Techniques

Persuasion isn't technically brainwashing but it is the manipulation of the human mind by another individual, without the manipulated party being aware what caused his opinion shift. I only have time to very basically introduce you to a few of the thousands of techniques in use today, but the basis of persuasion is always to access your RIGHT BRAIN. The left half of your brain is analytical and rational. The right side is creative and imaginative. That is overly simplified but it makes my point. So, the idea is to distract the left brain and keep it busy. Ideally, the persuader generates an eyes-open altered state of consciousness, causing you to shift from beta awareness into alpha; this can be measured on an EEG machine.

First, let me give you an example of distracting the left brain. Politicians use these powerful techniques all the time; lawyers use many variations which, I've been told, they call "tightening the noose."

Assume for a moment that you are watching a politician give a speech. First, he might generate what is called a "YES SET." These are statements that will cause listeners to agree; they might even unknowingly nod their heads in agreement. Next come the TRUISMS. These are usually facts that could be debated but, once the politician has his audience agreeing, the odds are in the politician's favor that the audience won't stop to think for themselves, thus continuing to agree. Last comes the SUGGESTION. This is what the politician wants you to do and, since you have been agreeing all along, you could be persuaded to accept the suggestion. Now, if you'll listen closely to my political speech, you'll find that the first three are the "yes set," the next three are truisms and the last is the suggestion.

"Ladies and gentlemen: are you angry abouthigh food prices? Are you tired of astronomical gas prices? Are you sick of out-of-control inflation? Well, you know the Other Party allowed 18 percent inflation last year; you know crime has increased 50 percent nationwide in the last 12 months, and you know your paycheck hardly covers your expenses any more. Well, the answer to resolving these problems is to elect me, John Jones, to the U.S. Senate."

And I think you've heard all that before. But you might also watch for what are called Imbedded Commands. As an example: On key words, the speaker would make a gesture with his left hand, which research has shown is more apt to access your right brain. Today's media-oriented politicians and spellbinders are often carefully trained by a whole new breed of specialist who are using every trick in the book--both old and new--to manipulate you into accepting their candidate.

The concepts and techniques of Neuro-Linguistics are so heavily protected that I found out the hard way that to even talk about them publicly or in print results in threatened legal action. Yet Neuro-Linguistic training is readily available to anyone willing to devote the time and pay the price. It is some of the most subtle and powerful manipulation I have yet been exposed to. A good friend who recently attended a two-week seminar on Neuro-Linguistics found that many of those she talked to during the breaks were government people.

Another technique that I'm just learning about is unbelievably slippery; it is called an INTERSPERSAL TECHNIQUE and the idea is to say one thing with words but plant a subconscious impression of something else in the minds of the listeners and/or watchers.

Let me give you an example: Assume you are watching a television commentator make the following statement: SENATOR JOHNSON is assisting local authorities to clear up the stupid mistakes of companies contributing to the nuclear waste problems." It sounds like a statement of fact, but, if the speaker emphasizes the right word, and especially if he makes the proper hand gestures on the key words, you could be left with the subconscious impression that Senator Johnson is stupid. That was the subliminal goal of the statement and the speaker cannot be called to account for anything.

Persuasion techniques are also frequently used on a much smaller scale with just as much effectiveness. The insurance salesman knows his pitch is likely to be much more effective if he can get you to visualize something in your mind. This is right-brain communication. For instance, he might pause in his conversation, look slowly around your living room and say, "Can you just imagine this beautiful home burning to the ground?" Of course you can! It is one of your unconscious fears and, when he forces you to visualize it, you are more likely to be manipulated into signing his insurance policy.

The Hare Krishnas, operating in every airport,use what I call SHOCK AND CONFUSION techniques to distract the left brain and communicate directly with the right brain. While waiting for a plane, I once watched one operate for over an hour. He had a technique of almost jumping in front of someone. Initially, his voice was loud then dropped as he made his pitch to take a book and contribute money to the cause. Usually, when people are shocked, they immediately withdraw. In this case they were shocked by the strange appearance, sudden materialization and loud voice of the Hare Krishna devotee. In other words, the people went into an alpha state for security because they didn't want to confront the reality before them. In alpha, they were highly suggestible so they responded to the suggestion of taking the book; the moment they took the book, they felt guilty and responded to the second suggestion: give money. We are all conditioned that if someone gives us something, we have to give them something in return--in that case, it was money. While watching this hustler, I was close enough to notice that many of the people he stopped exhibited an outward sign of alpha--their eyes were actually dilated.

Subliminal Programming

Subliminals are hidden suggestions that only your subconscious perceives. They can be audio, hidden behind music, or visual, airbrushed into a picture, flashed on a screen so fast that you don't consciously see them, or cleverly incorporated into a picture or design.

Most audio subliminal reprogramming tapes offer verbal suggestions recorded at a low volume. I question the efficacy of this technique--if subliminals are not perceptible, they cannot be effective, and subliminals recorded below the audible threshold are therefore useless. The oldest audio subliminal technique uses a voice that follows the volume of the music so subliminals are impossible to detect without a parametric equalizer. But this technique is patented and, when I wanted to develop my own line of subliminal audio cassettes, negotiations with the patent holder proved to be unsatisfactory. My attorney obtained copies of the patents which I gave to some talented Hollywood sound engineers, asking them to create a new technique. They found a way to psycho-acoustically modify and synthesize the suggestions so that they are projected in the same chord and frequency as the music, thus giving them the effect of being part of the music. But we found that in using this technique, there is no way to reduce various frequencies to detect the subliminals. In other words, although the

suggestions are being heard by the subconscious mind, they cannot be monitored with even the most sophisticated equipment.

If we were able to come up withthis technique as easily as we did,I can only imagine how sophisticated the technology has become, with unlimited government or advertising funding. And I shudder to think about the propaganda and commercial manipulation that we are exposed to on a daily basis. There is simply no way to know what is behind the music you hear. It may even be possible to hide a second voice behind the voice to which you are listening.

Theseries by Wilson Bryan Key, Ph.D., on subliminals in advertising and political campaigns well documents the misuse in many areas, especially printed advertising in newspapers, magazines, and posters.

The big question about subliminals is: dothey work? And I guarantee you they do. Not only from the response of those who have used my tapes, but from the results of such programs as the subliminals behind the music in department stores. Supposedly, the only message is instructions to not steal: one East Coast department store chain reported a 37 percent reduction in thefts in the first nine months of testing.

A 1984 article in the technical newsletter, "Brain-Mind Bulletin," states that as much as 99 percent of our cognitive activity may be "non-conscious," according to the director of the Laboratory for Cognitive Psychophysiology at the University of Illinois. The lengthy report ends with the statement, "these findings support the use of subliminal approaches such as taped suggestions for weight loss and the therapeutic use of hypnosis and Neuro-Linguistic Programming."

Mass Misuse

I could relatemany stories that support subliminal programming, but I'd rather use my time to make you aware of even more subtle uses of such programming.

I have personally experienced sitting in a Los Angeles auditorium with over ten thousand people who were gathered to listen to a current charismatic figure. Twenty minutes after entering the auditorium, I became aware that I was going in and out of an altered state. Those accompanying me experienced the same thing. Since it is our business, we were aware of what was happening, but those around us were not. By careful observation, what appeared to be spontaneous demonstrations were, in fact, artful manipulations. The only way I could figure that the eyes-open trance had been induced was that a 6- to 7-cycle-per-second vibration was being piped into the room behind the air conditioner sound. That particular vibration generates alpha, which would render the audience highly susceptible. Ten to 25 percent of the population is capable of a somnambulistic level of altered states of consciousness; for these people, the suggestions of the speaker, if non-threatening, could potentially be accepted as "commands."

Vibrato

This leads to the mention of VIBRATO. Vibrato is the tremulous effect imparted in some vocal or instrumental music, and the cycle-per-second range

causes people to go into an altered state of consciousness. At one period of English history, singers whose voices contained pronounced vibrato were not allowed to perform publicly because listeners would go into an altered state and have fantasies, often sexual in nature.

People who attend operaor enjoy listeningto singers like MarioLanza are familiar with this altered state induced by the performers.

ELFs

Now, let's carry this awareness a little farther. There are also inaudible ELFs (extra-low frequency waves). These are electromagnetic in nature. One of the primary uses of ELFs is to communicate with our submarines. Dr. Andrija Puharich, a highly respected researcher, in an attempt to warn U.S. officials about Russian use of ELFs, set up an experiment. Volunteers were wired so their brain waves could be measured on an EEG. They were sealed in a metal room that could not be penetrated by a normal signal.

Puharich then beamed ELF waves at the volunteers. ELFs go right through

the earth and, of course, right through metal walls. Those inside couldn't know if the signal was or was not being sent. And Puharich watched the reactions on the technical equipment: 30 percent of those inside the room were taken over by the ELF signal in six to ten seconds.

When I say "taken over," I mean that their behavior followed the changes anticipated at very precise frequencies. Waves below 6 cycles per second caused the subjects to become very emotionally upset, and even disrupted bodily functions. At 8.2 cycles, they felt very high . . . an elevated feeling, as though they had been in masterful meditation, learned over a period of years. Eleven to 11.3 cycles induced waves of depressed agitation leading to riotous behavior.

The Neurophone

Dr. PatrickFlanagan is a personalfriend of mine. Inthe early 1960s, as a teenager, Pat was listed as one of the top scientists in the world by "Life" magazine. Among his many inventions was a device he called the Neurophone--an electronic instrument that can successfully program suggestions directly through contact with the skin. When he attempted to patent the device, the government demanded that he prove it worked. When he did, the National Security Agency confiscated the neurophone. It took Pat two years of legal battle to get his invention back.

In using thedevice, you don't hear or see a thing; it is applied to the skin, which Pat claims is the source of special senses. The skin contains more sensors for heat, touch, pain, vibration, and electrical fields than any other part of the human anatomy.

In one of his recent tests, Pat conducted two identical seminars for a military audience--one seminar one night and one the next night, because the size of the room was not large enough to accommodate all of them at one time. When the first group proved to be very cool and unwilling to respond, Patrick spent the next day making a special tape to play at the second seminar. The tape instructed the audience to be extremely warm and responsive and for their hands to become "tingly." The tape was played through the neurophone, which was connected to a wire he placed along the ceiling of the room. There were no speakers, so no sound could be heard, yet the message was successfully transmitted from that wire directly into the brains of the audience. They were warm and receptive, their hands tingled and they responded, according to programming, in other ways that I

cannot mention here.

The more we find out about how human beings work through today's highly advanced technological research, the more we learn to control human beings. And what probably scares me the most is that the medium for takeover is already in place! The television set in your living room and bedroom is doing a lot more than just entertaining you.

Before I continue, let me point out something else about an altered state of consciousness. When you go into an altered state, you transfer into right brain, which results in the internal release of the body's own opiates: enkephalins and Beta-endorphins, chemically almost identical to opium. In other words, it feels good . . . and you want to come back for more.

Recent tests byresearcher Herbert Krugman showedthat, while viewers were watching TV, right-brain activity outnumbered left-brain activity by a ratio of two to one. Put more simply, the viewers were in an altered state . . . in trance more often than not. They were getting their Beta-endorphin "fix."

To measure attention spans, psychophysiologist Thomas Mulholland of the Veterans Hospital in Bedford, Massachusetts, attached young viewers to an EEG machine that was wired to shut the TV set off whenever the children's brains produced a majority of alpha waves. Although the children were told to concentrate, only a few could keep the set on for more than 30 seconds!

Most viewers are already hypnotized. To deepen the trance is easy. One simple way is to place a blank, black frame every 32 frames in the film that is being projected. This creates a 45-beat-per-minute pulsation perceived only by the subconscious mind--the ideal pace to generate deep hypnosis.

The commercials or suggestions presented following this alpha-inducing broadcast are much more likely to be accepted by the viewer. The high percentage of the viewing audience that has somnambulistic-depth ability could very well accept the suggestions as commands--as long as those commands did not ask the viewer to do something contrary to his morals, religion, or self-preservation.

The medium for takeover is here. By the age of 16, children have spent 10,000 to 15,000 hours watching television--that is more time than they spend n school! In the average home, the TV set is on for six hours and 44 minutes per day--an increase of nine minutes from last year and three times the average rate of increase during the 1970s.

It obviously isn't getting better . . . we are rapidly moving into an alpha-level world--very possibly the Orwellian world of "1984"--placid, glassy-eyed, and responding obediently to instructions.

A research project by Jacob Jacoby, a Purdue University psychologist, found that of 2,700 people tested, 90 percent misunderstood even such simple viewing fare as commercials and "Barnaby Jones." Only minutes after watching, the typical viewer missed 23 to 36 percent of the questions about what he or she had seen. Of course they did--they were going in and out of trance! If you go into a deep trance, you must be instructed to

remember--otherwise you automatically forget.

I have just touched the tip of the iceberg. When you start to combine subliminal messages behind the music, subliminal visuals projected on the screen, hypnotically produced visual effects, sustained musical beats at a trance-inducing pace . . . you have extremely effective brainwashing. Every hour that you spend watching the TV set you become more conditioned. And, in case you thought there was a law against any of these things, guess again. There isn't! There are a lot of powerful people who obviously prefer things exactly the way they are. Maybe they have plans for?

A NEO-PAGAN FILMOGRAPHY
An Annotated List of Recommended Viewing

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(compiled 3/89)
by Mike Nichols

Although this list is a long one, it could easily have been much longer. In fact, the hard part was deciding which of many good movies had to be left out, due to limitations of space. So I used a few rules to guide me. First, I gave preference to movies that had a strong Pagan message, as opposed to films that are 'merely' entertaining. Thus, a film like 'Never Cry Wolf', though it has no supernatural elements, made the list; whereas superbly crafted atmospheric entertainments like 'Gothic' and 'Eyes of Fire' didn't. Second, in dealing with the supernatural, I concentrated on films that informed, or at least stayed within the realms of possibility. Hence, I include 'The Haunting', but not 'Poltergeist'. Inevitably, I will have left out some of your favorites, for which I apologize in advance. But I had to stop somewhere.

APPRENTICE TO MURDER, 1988, C-94m
D: R.L. Thomas. Donald Sutherland, Chad Lowe, Mia Sara, Knut Husebo, Rutanya Alsa.

Intriguing fact-based story of a man who was a 'hex-meister' in the Pennsylvania Dutch tradition. His practice of folk medicine lands him in trouble with the law, and a final confrontation with a rival sorcerer leads to a charge of murder. Sutherland is appealing in the lead role, and the story unfolds mainly through his eyes. Mia Sara does a nice job in a supporting role. There's a lot of authentic folk magic to lend atmosphere.

THE BELIEVERS, 1987, C-114m
D: John Schlesinger. Martin Sheen, Helen Shaver, Harley Cross, Robert Loggia, Elizabeth Wilson, Lee Richardson, Harris Yulin, Richard Masur, Carla Pinza, Jimmy Smits.

Afterthe death ofhis wife, Sheen andhis son moveto New York City, where they become involved in a grisly series of cultish human sacrifices. Although the religion of Santeria is unfortunately shown in a negative light, there is enough authenticity to lend lots of interest. A gripping thriller.

BELL, BOOK, AND CANDLE, 1958, C-103m
D: Richard Quine. James Stewart, Kim Novak, Jack Lemmon, Ernie Kovaks, Hermione Gingold.

Yes, I'm well aware that this movie, based on the John Van Druten play, is responsible for more misinformation about Witchcraft than anything outside the 'Bewitched' TV series. Still, I hardly know a Pagan who doesn't love it. For many of us, it was the first time we'd encountered the idea of Witchcraft alive and well in a modern metropolis. And Kim Novak is STILL my idea of what a Witch OUGHT to look like. And none of us will ever forget Kovak's reading of the line 'Witches, boy! Witches!' Or Stewart's offhand comment that it feels more like Halloween than Christmas. Lots of fun.

BROTHER SUN, SISTER MOON, 1973-Italian-British, C-121m
D: Franco Zeffirelli. Graham Faulkner, Judi Bowker, Leigh Lawson, Alec Guinness, Valentina Cortese, Kenneth Cranham

For most Pagans, St. Francis of Assisi is usually considered an honorary Pagan, at the very least. His insistence on finding divinity in nature is exactly what Paganism is all about. This film biography portrays his extreme love of and sensitivity to nature with poignant beauty. And the musical score by Donovan is such a perfect choice that, having heard it, nothing else would ever do. This is also a visually stunning film, as those who remember Zefferelli's 'Romeo and Juliet' might expect. If ever Christianity could be made palatable to the sensibilities of Neo-Pagans, it would have to be through the eyes of a nature mystic like Francis. The Catholic Church came close to naming him a heretic but, at the last minute, the Pope (played by Alec Guinness) sanctioned him. (Old Obi Wan comes through again!)

BURN, WITCH, BURN!, 1962-British, 90m
D: Sidney Hayers. Janey Blair, Peter Wyngarde, Margaret Johnston, Anthony Nicholls.

Based on the Fritz Leiber classic 'Conjure Wife' and scripted by Richard Matheson, this is an interesting view of Witchcraft. Granted, this has as many misconceptions as 'Bell, Book, and Candle', yet the premise is intriguing: that ALL women are secretly Witches, and ALL men don't know about it. This is mainly about one woman's use of magic to advance the career of her schoolteacher husband.

DARBY O'GILL AND THE LITTLE PEOPLE, 1959, C-93m
D: Robert Stevenson. Albert Sharpe, Janet Munro, Sean Connery, Jimmy O'Dea, Kieron Moore, Estelle Winwood.

Simply the best fantasy ever filmed. No kidding. This is a PERFECT little movie, and (along with 'The Quiet Man') the ultimate St. Patrick's Day film. Sharpe is sensational as Darby O'Gill, who likes to sit in the pub telling stories about his adventures with the King of the Leprechauns. Unbeknownst to everyone, they are TRUE stories! Every tidbit of Irish folklore, from banshees to the crock of gold to the costa bower (the death coach) is worked into the plot. The music and songs are great. So is the cast, many of whom were brought over from the Abbey Theater in Dublin! Sean Connery makes his screen debut, in a SINGING role! The subsequent untimely death of Janet Munro robbed the screen of one of its brightest actresses. (Her character's combination of willfulness and femininity is a textbook study. Compared to her, Princess Leia's character is not

'strong-willed' -- it's just snotty!) The special effects are miraculous for 1959! When Darby walks into King Brian's throne room, we walks THROUGH a crowd of Leprechauns, and I defy anyone to find a matte line! In fact, the special effects are so good throughout, that you FORGET that they're special effects, and end up deciding that they must have rounded up some real Leprechauns from somewhere.

THE DARK CRYSTAL, 1983-British, C-94m
D: Jim Henson and Frank Oz. Performed by Jim Henson, Kathryn Mullen, Frank Oz, Dave Goelz, Brian Muehl, Jean Pierre Amiel, Kiran Shaw.

The creators of the Muppets come up with an entire fantasy world, where even the flora and fauna are original. And this world is in grave peril unless the missing shard of the Dark Crystal can be found and restored to it. This is a hero-quest in the classic mold, with art stylings by Brian Froud. Although wonderfully imaginative and entertaining, it has a very strong message of mysticism, all about universal balance and the synthesis of opposites. (One wonders if the entire quartz crystal fad of the late 1980's had its origins here!)

DON'T LOOK NOW, 1973-British, C-110m
D: Nicolas Roeg. Julie Christie, Donald Sutherland, Hilary Mason, Clelia Matania, Massimo Serato.

Based ona so-so occultthriller by Daphnedu Maurier, thisbecomes a brilliant film in the hands of Italian director Nicolas Roeg (famed for 'The Man Who Fell to Earth). Shortly after their daughter has drowned, Sutherland (who restores mosaics in old churches) and his wife go to Venice where they meet two sisters who are spiritualists. They begin to receive messages from the daughter, who keeps warning Sutherland to leave Venice because he is in mortal danger. If ever a film captured the real feeling of how psychic ability operates, this is it. The use of subjective editing, and the symbolic use (and total control of!) color throughout the film is masterful. (This film also contains one of the most stylish love scenes ever filmed.) Squeamish people need to be warned about the violent ending, however.

THE DUNWICH HORROR, 1970, C-90m
D: Daniel Haller. Sandra Dee, Dean Stockwell, Ed Begley, Sam Jaffe, Lloyd Bochner, Joanna Moore, Talia Coppolia (Shire).

Nice adaptation of an H. P.Lovecraft story, with a wonderfulcast. Dean
Stockwell is the quintessential ritual magician, both mysterious and compelling. He steals the original 'Necronomicon' from a library in order to 'bring back the Old Ones', a race of powerful but dark beings that inhabited the earth before humans. Sam Jaffe is wonderful as his crazed grandfather. (What happened to the father is part of the mystery!) And Sandra Dee is perfect as the innocent virgin chosen to be the unwilling host mother for the rebirth of these demons. (Some versions of the film cut the last scene short, which shows a developing fetus superimposed over

Dee's abdomen. 'Nuff said.) By the way, no film has ever shown the raw power of otherworldly beings as well as this. No 'latex lovelies' here. Just pure, unadulterated elemental force. Nice job!

THE EMERALD FOREST, 1985, C-113m
D: John Boorman. Powers Boothe, Meg Foster, Charley Boorman, Dira Pass.
A look atour ownculture through theeyes of theaboriginal tribesof the Amazon. (They call us the 'termite people', because of the deforestation and industrial development we have brought to their homeland.) The director's son, Charley, is totally convincing as a young boy raised by aborigines. Great music by Junior Homrich.

THE ENTITY, 1983, C-115m
D: Sidney J. Furie. Barbara Hershey, Ron Silver, Jacqueline Brooks, David Lablosa, George Coe, Margaret Blye.

The trulyfrightening thing about thismovie is that it'sbased on a true story, about a woman who is repeatedly violently raped by an invisible presence. Initially, she seeks the help of a psychologist, who is a strict behaviorist and thinks that it is all 'in her mind'. It is not until a chance encounter with a team of parapsychologist from the local university that she finally finds people who understand her problem. One of the film's great strengths is its portrayal of the professional rivalry that develops between the psychologist (who has begun taking a personal interest) and the parapsychologists, who are interested in investigating the phenomena. The final scene in the gymnasium is the only part of the film based on speculation only. At last report, the case was still active.

EXCALIBUR, 1981-British, C-140m
D: John Boorman. Nicol Williamson, Nigel Terry, Helen Mirren, Nicholas Clay, Cherie Lunghi, Corin Redgrave, Paul Geoffrey.

A stylish adaptationof ThomasMalory's 'Le MorteD'Arthur'. Boorman knew exactly what he was doing in combining certain key characters and keeping the spirit of the legends. The Grail Quest is especially well handled. Williamson's Merlin and Mirren's Morgana are both brilliant performances. Great music. Try to see this one on the big screen.

HARVEY, 1950, 104m
D: Henry Koster. James Stewart, Josephine Hull, Peggy Dow, Charles Drake, Cecil Kellaway, Victoria Horne, Jesse White, Wallace Ford, Ida Moore.

Imagine a movie that chooses as its main theme a Welsh animal spirit called a pooka (or 'pwcca' in Welsh)! That would be improbable enough by today's standards. But the fact that it happened in a 1940's Pulitzer Prize-winning play and subsequent movie boggles the mind! The pooka in question is a 6-foot invisible rabbit named Harvey, who manifests himself only to a gentle tippler named Elwood P. Dowd, played to perfection by Stewart. Jesse White (the lonely Maytag repairman) made his film debut here. Few movies are as much fun as this.

THE HAUNTING, 1963, 112m
D: Robert Wise. Julie Harris, Claire Bloom, Richard Johnson, Russ Tamblyn, Lois Maxwell, Fay Compton

Based on ShirleyJackson's masterpiece 'TheHaunting of HillHouse', this is probably the ultimate ghost movie. A parapsychologist and a team of student assistants investigate a haunted house. Based on the premise

that no ghost ever hurts anyone physically; the damage is always done by the victim to himself, psychologically. Julie Harris is marvelous.

INHERIT THE WIND, 1960, 127m
D: Stanley Kramer. Spencer Tracy, Fredric March, Gene Kelly, Florence Eldridge, Dick York, Harry Morgan, Donna Anderson, Elliot Reid, Claude Akins, Noah Beery, Jr., Norman Fell.

This should be required viewing for every Pagan. For many of us, there came a time when our own ideologies simply collided head-on with fundamental Christian faith, and we knew we could no longer accept it. Never has a movie embodied this theme so well. Based on the play by Jerome Lawrence and Robert E. Lee, it deals with the Scopes Monkey Trial of 1925 in Tennessee, where a high school teacher was arrested for teaching Darwin's Theory of Evolution. The debate that ensued was between two of the most brilliant minds of their day, the great trial lawyer Clarence Darrow for the defense, and two-time Presidential candidate William Jennings Bryan for the prosecution. Kelly's character is based on acid-tongued columnist H. L. Mencken. This is riveting, from first to last.

JONATHAN LIVINGSTON SEAGULL, 1973, C-120m
D: Hal Bartlett. Many seagulls.

Although the film is flawed and drags a little toward the end, it is nevertheless well worth seeing. The photography is beautiful, and Neil Diamond's score (including 'Skybird') is marvelous. It is, of course, based on Richard Bach's marvelous tale of a little seagull that refuses to fit in with his flock, preferring to follow a higher, more mystical, calling. This is yet another one you should try to see on the big screen.

LADYHAWKE, 1985, C-124m
D: Richard Donner. Matthew Broderick, Rutger Hauer, Michelle Pfeiffer, Leo McKern, John Wood, Ken Hutchison, Alfred Molina.

Whoever decidedon themusic for thisfilm should beshot! Think what a nice soundtrack by Clannad would have been like. That reservation aside, this is a great medieval fantasy concerning two lovers who have been separated by a curse, and a young thief who becomes their ally, an unusual but charming role for Matthew Broderick. (If anyone ever gets around to filming Katherine Kurtz's 'Deryni' books, this is the team that ought to do it.)

THE LAST UNICORN, 1982, C-84m
D: Rankin & Bass. Voices of Mia Farrow, Alan Arkin, Jeff Bridges, Tammy Grimes, Robert Klein, Angela Lansbury, Christopher Lee.

Based on theincomparable fantasy novel by PeterS. Beagle, this is very adult animation. And because Beagle himself wrote the screenplay, this film contains spiritual one-liners that hit you right in the gut. Example: 'Never run from anything immortal. It attracts their attention.' Though this is NOT classic Disney animation (in fact, it looks like limited animation), the voice-work, screenplay, and art stylings are all so good, you're inclined to overlook it. Angela Lansbury's character voice for Mommy Fortuna is marvelous. And there's a lovely lyrical score by the group America.

THE LAST WAVE, 1977-Australian, C-106m
D: Peter Weir. Richard Chamberlain, Olivia Hamnett, (David) Gulpilil, Frederick Parslow, Vivean Gray, Nanjiwarra Amagula.

Chamberlainplays anAustralian lawyerdefending anaborigine accused of a murder that was actually done by magic. This is a rare and wonderful glimpse into the tribal religion of the native Australians, their myths, and their belief in the Dream Time. Peter Weir (famed for 'Picnic at

Hanging Rock') directs this atmospheric thriller.

LEGEND, 1985-British, C-89m
D: Ridley Scott. Tom Cruise, Mia Sara, Tim Curry, David Bennent, Alice Playten, Billy Barty.

Oneof the mostvisually luscious filmsever created. Every frame is gorgeous. The plot is nearly archetypal, with evil (Curry) attempting to seduce innocence (Sara). Though it's hard to accept Cruise as the hero of this Grimm's-like fairy tale, Curry and Sara turn in good performances. The European version runs 20 minutes longer and retains the original (and, in my opinion, superior) musical score by Jerry Goldsmith. The American score is by Tangerine Dream.

THE LORD OF THE RINGS, 1978, C-133m
D: Ralph Bakshi. Voices of Christopher Guard, William Squire, John Hurt, Michael Sholes, Dominic Guard.

This ambitious but flawed animated feature covers half of J.R.R. Tolkien's fantasy trilogy, ending much too abruptly. But for all the criticism usually heaped upon this film, there ARE moments of absolute genius. Such as the Dark Riders attempting to kill Frodo and friends in their beds at the Prancing Pony Inn. Or Gandalf and Frodo's moonlit walk through the Shire. Or the first time Frodo puts on the ring. These moments alone make the movie well worth seeing.

NEVER CRY WOLF, 1983, C-105m
D: Carroll Ballard. Charles Martin Smith, Brian Dennehy, Zachary Ittimangnaq, Samson Jorah.

A brilliant performance by Smith (based on author Farley Mowat) as a young man sent to study wolves in the Arctic. Again, we are treated to the insights of the native culture (the Innuit), and are shown how it has been debased through contact with our own greedy culture. This film contains some of the most spectacular nature photography ever put on film. Ballard was chief nature photographer for Disney Studios for years. Try to see this one on the big screen.

NOSFERATU THE VAMPYRE, 1979-West German, C-107m
D: Werner Herzog. Klaus Kinski, Isabelle Adjani, Bruno Ganz, Roland Topor.

Forvampire lovers, this film isthe creme de lacreme. Werner Herzog is a leader of modern German Expressionist cinema, and here he is operating at the top of his form. The spooky atmosphere is so thick you could peel it off the screen in layers. (Try to see this one in the theater.) The creepiness of Kinski's Dracula is equaled only by the classic beauty of Adjani's Lucy. This is the perfect film for Halloween night. The German language version with English subtitles is far superior to the English version, and slightly longer. (The SOUND of the German dialogue actually fits the mood of the film better.)

ON A CLEAR DAY YOU CAN SEE FOREVER, 1970, C-129m
D: Vincente Minnelli. Barbra Streisand, Yves Montand, Bob Newhart, Larry Blyden, Simon Oakland, Jack Nicholson. Alan Lerner & Burton Lane score.

Probablyinspired by the case of BrideyMurphy, this musical is all about hypnosis, past life regression, ESP, reincarnation, and other 'New Age' topics (though 20 years too early). (One wonders how Shirley MacLaine missed starring in this. Yet, one is thankful for small favors.)

Streisand is wonderful, especially in the lavish flashback sequences. Montand should have been replaced. Still, the plot's surprising turns are well within the realm of supernatural possibility.

THE SERPENT AND THE RAINBOW, 1988, C-98m
D: Wes Craven. Bill Pullman, Cathy Tyson, Zakes Mokae, Paul Winfield, Brent Jennings, Theresa Merritt, Michael Gough.

Directed by Wes Craven (famed for his 'Nightmare on Elm Street' series), this is the true story of Wade Davis, an ethnobotanist who is sent to Haiti to bring back the secret of the so-called Zombie drug, tetrodotoxin. But the local practitioners of 'Voodoo' don't yield their secrets too easily and, before it's all over, Davis finds himself a victim of the drug -- which gives Craven carte blanche for the wonderful special effects he's famous for. Like 'The Believers', this film unfortunately shows the native religion (Voudoun) primarily in a negative light. Still, at times it manages to capture its beauty, mystery and innocence, especially in the festival scenes when the entire village spends the night asleep in a candle-lighted forest.

7 FACES OF DR. LAO, 1964, C-100m
D: George Pal. Tony Randall, Barbara Eden, Arthur O'Connell, John Ericson, Kevin Tate, Argentina Brunetti, Noah Beery, Jr., Minerva Urecal, John Qualen, Lee Patrick, Royal Dano.

For people who think that decent fantasy films are a recent development, this movie is going to come as a delightful surprise. The special effects and gentle magic of director George Pal was the perfect means of bringing the Charles Finney classic 'The Circus of Dr. Lao' to the screen. Randall, in a tour de force performance of six roles, is the mysterious Chinese guru, Dr. Lao, whose travelling circus changes the course of history for a small Western town. For the better. A lovely and funny film with a spiritual dimension that would appeal to every Pagan. Nice musical score by Leigh Harline combines Western and Oriental music.

SILENT RUNNING, 1971, C-89m
D: Douglas Trumbull. Bruce Dern, Cliff Potts, Ron Rifkin, Jesse Vint.

Should be subtitled 'Druidsin Spaaaaace!!!' Aboard thedeep space ship Valley Forge, the very talented Bruce Dern (in his most likable film role ever) battles to save the last vestiges of the Earth's forests. Special effects by the team that created '2001'. And a brilliant musical score by Peter Schickele (whose better-known comic persona is P.D.Q. Bach), sung by Joan Baez.

SLEEPING BEAUTY, 1959, C-75m
D: Clyde Geronimi. Voices of Mary Costa, Bill Shirley, Elinor Audley, Verna Felton, Barbara Jo Allen, Barbara Luddy.

The all-time masterpiece of the animator's art, this is the most lavish and most expensive (by contemporary standards) animated feature ever done by Disney studios. The uninitiated may babble about 'Fantasia', but the true cognoscente of animation know that THIS is the apogee of the art form. From the lush color stylings (heavy use of greens and purples), to the elegantly stylized backgrounds, to the figure of Maleficent (designed by Marc Davis), to a fire-breathing dragon that wasn't equaled until 'Dragonslayer', this film is superb. Voice work by Audley and Felton is outstanding. The film should also serve as a textbook example of how to adapt a classical score (Tchaikovsky's 'Sleeping Beauty Ballet') to a movie soundtrack. Never has it been done better. See it. One last consideration: this was filmed in the extra-wide-screen Technerama process, and naturally loses a lot when transferred to video. Try to see this in a theater. One with a BIG screen and a state-of-the-art sound system. You will be amazed.

SOMETHING WICKED THIS WAY COMES, 1983, C-94m
D: Jack Clayton. Jason Robards, Jonathan Pryce, Diane Ladd, Pam Grier, Royal Dano, Shawn Carson, Vidal Peterson, Mary Grace Canfield, James Stacy, narrated by Arthur Hill.

RayBradbury's fantasy novel is brought tothe screen by a director who understands it. This is a mood piece, and it's done to perfection. It all takes place in that strange twilight halfway between children's make-believe and the world of the supernatural. You're never quite sure which it is. Jonathan Pryce is utterly mesmerizing as the sinister Mr. Dark, leader of a mysterious travelling carnival. He has so much screen presence you can barely take your eyes off him. I haven't seen an actor in such total control of a role since Gene Wilder did 'Willy Wonka'. An added bonus is that Bradbury himself wrote the screenplay, and it shows. It's a real cut above the insipid screenplays we're all used to.

STAR WARS, 1977, C-121m
D: George Lucas. Mark Hamill, Harrison Ford, Carrie Fisher, Peter Cushing, Alec Guinness, Anthony Daniels, Kenny Baker, voice of James Earl Jones (as Darth Vader)

Despite the spaceships and high-tech doodads, this is really more fantasy than science fiction. And the reliance which director George Lucas placed in the theories of Joseph Campbell help shape a story that is very near to myth. The other two movies in the trilogy, 'The Empire Strikes Back' and 'Return of the Jedi' are also important. The main interest to most Pagans lies in the mystical sub-motif of 'the Force', a kind a 'mana' that is ethically neutral, but may be used in magic for either good (as evidenced by Obi Wan Kenobe) or evil (as evidenced by Darth Vader). In the second film, it is the great Jedi Master, Yoda (created by Muppet masters, Jim Henson and Frank Oz), who teaches us most about the Force. This is pure magic.

THE WATCHER IN THE WOODS, 1980, C-84
D: John Hough. Bette Davis, Carroll Baker, David McCallum, Lynn-Holly Johnson, Kyle Richards, Ian Bannen, Richard Pasco.

What I wouldn't giveto have seen thisas a teenager! Johnson stars as a girl whose family has just rented an old English country house, where she is haunted by the image of a young girl who disappeared years ago. During a strange seance-type initiation ritual. In the ruins of an old chapel. During a freak lightning storm. During an eclipse. The subtext is so thick you could cut it with a knife. Even though such elements remain unstated, for those of us interested in power points, ley lines, and

astronomical alignments, this movie is a real treat. Someone Knew Something! Sadly, the end is badly flawed. But no matter, because the fun is in the getting there. A delightful cast, and great atmosphere throughout, make this film special.

THE WICKER MAN, 1973-British, C-95m
D: Robin Hardy. Edward Woodward, Christopher Lee, Britt Ekland, Diane Cilento, Ingrid Pitt, Lindsay Kemp.

Based on the Anthony Shaffer thriller,this movie is a favorite of most Pagans. The plot concerns a police sergeant (Woodward) sent to investigate the disappearance of a young girl, on a small island off the coast of Scotland. There he finds a completely Pagan society. Local color and beautiful folk music enhance the most loving portrayal of a Pagan society ever committed to film. Unfortunately, in the end, the Pagans are 'revealed' to be the requisite bad guys. If you can overlook the ending, however, this is fine movie. Every Pagan I know who's seen it wants to move to Summer Isle immediately.

WILLOW, 1988, C-125m
D: Ron Howard. Val Kilmer, Joanne Whalley, Warwick Davis, Jean Marsh,

Patricia Hayes, Billy Barty, Pat Roach, Gavan O'Herlihy.

Despitethe story byGeorge Lucas, thisis NOT the'Star Wars' of the fantasy genre. Too derivative (especially Mad Martigan, who is a Han Solo clone). Still, the film has a lot to say about magic, and Davis gives a delightful performance. Jean Marsh is terrific as the evil Queen Bavmorda (in a role that almost parallels her role as Queen Mombi in 'Return to Oz'). And the scene in which Chirlindrea appears to Willow in the forest is as close to an epiphany of the Goddess as I've ever seen on film. That scene alone is worth the admission price.

WINDWALKER, 1980, C-108m
D: Keith Merrill. Trevor Howard, Nick Ramus, James Remar, Serene Hedin, Dusty Iron Wing McCrea.

This is the best cowboy-and-Indian movie I've ever seen. Mainly because there are no cowboys in it. It is pure Native American. Trevor Howard is incredible as the old Indian chief who returns from the dead in order to protect his family, and restore to it a lost son, a twin who was stolen at birth by an enemy tribe. This film FEELS more like genuine Native American than any other I can think of. The Utah mountain scenery is breath-taking. Costuming (mostly furs) is authentic. And dialogue is actually in the Cheyenne and Crow languages, with English subtitles. And there's enough mysticism (especially in the old Indian's relationship with his horse) to please any Pagan audience.

WIZARDS, 1977, C-80m
D: Ralph Bakshi. Voices of Bob Holt, Jesse Wells, Richard Romanus, David Proval, Mark Hamill.

Post-holocaust scenario withthe forcesof evil technologyled bythe wizard Blackwolf arrayed against the forces of benevolent magic led by the wizard Avatar. With background stylings a la Roger Dean, and character design that borrows from Vaughn Bode, this is tongue-in-cheek wizardry at its finest. The character of Elinor, a faery nymph, is a complete success -- a milestone in adult animation. Great voice work and nice music. And who is that wonderful (uncredited) narrator???

XANADU, 1980, C-88m
D: Robert Greenwald. Olivia Newton-John, Michael Beck, Gene Kelly, James Sloyan, Dimitra Arliss, Katie Hanley.

Yeah, yeah, I know. On one level, it's just Olivia Newton-John on roller-skates. But on another level, it is the story of how one of the nine muses of classical mythology (Terpsichore) comes down from Olympus to

inspire a young artist. On yet a third level, it is the biggest Hollywood musical produced since the golden years of MGM. And it works well on all counts. The brilliant musical score (including several chart-toppers) is provided by the Electric Light Orchestra's Jeff Lynne, and Olivia does them up proper. Gene Kelly might not dance as well as he once did, but he can still charm as well. And did anyone notice that's Sandahl Bergman leading the muses in dance? As if that weren't enough, the film includes a delightful animated segment that marked the debut for Don Bluth studios, which later gave us 'The Secret of NIHM' and 'An American Tail'.

C A N D L E M A S

by Gwydion Cinhil Kirontin

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

"Candlemas" is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. "Imbolc" means, literally, "in the belly" (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. "Oimelc" means "milk of ewes", for it is also lambing season.

The holiday is also called "Brigit's Day", in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capital of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called "bride" in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be "Saint" Brigit, patron saint of smithcraft, poetry, and healing. They "explained" this by telling the Irish peasants that Brigit was "really" an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there "misled" the common people into

believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the "foster-mother" of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using "Candlemas" as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly-blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the

Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of "churching women". It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of "Groundhog's Day", a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be "six more weeks" of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that "If Candlemas Day be bright and clear, there'll be two winters in the year." Actually, all of the cross-quarter days can be used as "inverse" weather predictors, whereas the quarter-days are used as "direct" weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (this year, February 6th). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. Once again, this shows the resultant confusion of calendar changes and "lost days" that have accumulated down the centuries. For modern Witches, Candlemas O.S. may be seen as the Pagan version of Valentine's Day, with a de-emphasis of "hearts and flowers" and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many

countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is the day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving "Brigit's crosses" from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making "Brigit's beds" to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All and all, this is certainly one of the prettiest holidays celebrated in the Pagan seasonal calendar.

OPENING THE CIRCLE

The High Priestess goes to each of the four directions in turn, and draws a Banishing Pentacle, saying,

Guardians of the East (South, West, North), Powers of Air (Fire, Water, Earth), we thank you
For joining in our circle
And we ask for your blessing
As you depart
May there be peace between us
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says,

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Merry meet, and merry part.
And merry meet again. Blessed be.

Ritual of Casting Sacred Circle

Many times we are asked "how do you cast a circle ?" There are so many different was that this can be done. Differs from each Tradition to the next. Even within our own Avaloian Tradition we make improvisions on this.

The main factor is to cast a sacred space. A space that separates this world from the other. A space that we ourselves make holy. And that is what is important. A space that you set aside from all else, to glorify and exalt. For you are the one casting, cleansing, purifying, and setting it aside from all else.

Before you cast, one should make sure of the intent of casting. Ask yourself why you are doing it. Once you have this the gathering is made easier. If you are doing this with a group of people One must be chosen to be the Lord or Lady. The Lord or Lady usually has one person who waits them. This is not to say the Lord or Lady is higher than they, but the fact that they shall be the God/dess incarnate. You may also do this solitary. Depending on the amount tending.

The Lord/Lady has the sword brought to them. All else are standing outside where the circle is to be cast. The Lord/Lady takes the sword and walk deosil (clockwise) around the space to be cast. The wait has a small bell with them. Beginning at the East, the sword, in a non-threatening manner, is raised. The wait rings the bell. All fill fall silent. Moving clockwise the Lord/Lady salute each direction. If there are four novices present each will stand to the directions as the Lord/Lady passes.

Lord/Lady: Let all those that wish to partake enter ye now ! (the bell is rung)

Everyone enters by stepping forward (no actual circle has been cast yet)

Wait: My Lord/Lady all those that wish to partake in this Magickal Rite are now present. I pray you, cast the Sacred Circle.

Lord/Lady: What thou doth sees makes here this night, shall be forever within this circle. So Mote It Be !

(When anyone speaks the So Mote It Be or Blessed Be, all shall repeat it)

Again at the East, the Lord/Lady takes the sword and draws within the

ground or upon the floor the circle saying as the pass...

"I draw this magick circle let no evil or ill will cross its mark."

Once the Lord/Lady has reached the East again, They take the sword and place it upon the shoulders of the novice, and says...
"be thou the guardian of this gate... I call I summon I stir oh ye spirits of Air, come forth now I pray thee and witness our Rite. So Mote It Be !"

The Guardian answers: I am he/she the guardian, no evil or ill will shall pass by me, My Lord/Lady.

the Wait rings the bell

The Lord/Lady goes to each quarter and perform the same, on each guardian.
The Wait will ring the bell as each guardian answers.
Once the quarters are called the Lord/Lady goes to the center of the circle as the Wait preforms the cleansing of the circle with salt and water.

Incense can be used instead of salt and water mixture. The Lord/Lady summons the spirit of the Great Lady and the Great Lord by saying....

Great Lady witness now your children who stand before you in Perfect Love and Perfect Trust.

Standing East, with the censer the Lord/Lady says....
Great Maiden Come To Us.....

All repeat....

Standing South, with the torch or candle the Lord/Lady says....
Great Mother Come To Us....

All repeat...

Standing West, with chalice of wine or water, the Lord/Lady says...
Ancient Queen of Wisdom Come To Us....

All repeat...

Standing North, with the salt, the Lord/Lady says....
Brother Come To Us...

All Repeat...

Drumming, rattles, any form of music making can be added to this. As you can take note there really isn't any particular God or Goddess called, this is the Avaloian Tradition. All Gods are one God, all Goddesses are one Goddess.

So there is the very basic beginnings of Magical Workings... you can take it from here..... Do What Thou Wilt, Save Harm None, Shall Be the Whole.

Bright Blessing...
Lord OberRon
Knight of the Sacred Light

LOOKING AT YOURSELF

before you go a step further, take a good long look at your desires, motivation and skills. What role do you see yourself playing in this new group? "Ordinary" member? Democratic facilitator? High Priestess? And if the last -- why do you want the job?

The title of High Priestess and Priestess are seductive, conjuring up exotic images of yourself in embroidered robes, a silver crescent (or horned helm) on your brow, adoring celebrants hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and candle wax soon enough, and not every word you speak is worth remembering. A coven leader's job is mostly hard work between rituals and behind the scene. It is not always a good place to act out your fantasies, because the lives and well-being of others are involved, and what is flattering or enjoyable to you man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain status and ego gratification, other people will quickly sense that. If they are intelligent, independent individuals, they will refuse to play Adoring Disciple to your Witch Queen impressions. They will disappear, and that vanishing act will be the last magick they do with you.

And if you do attract a group ready to be subservient Spear Carriers in your fantasy drama -- well, do you really want to associate with that kind of personality? What are you going to do when you want someone strong around to help you or teach you, and next New Moon you look out upon a handful of Henry Milquetoasts and Frieda Handmaidens? If a person is willing to serve you, the they will also become dependent on you, drain your energy, and become disillusioned if you ever let down the Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a) because it seems glamorous, exotic, and a little wicked; b) because it will shock your mother, or c) because you can endure your boring,

flunky job more easily if you get to go home and play Witch at night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facillitator of a study group, group process insights and skills are important. These include:

1) Gatekeeping, or guiding discussion in such a way that everyone has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is complected, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more that reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants, dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and obtaining them (information, money, supplies); fostering communications (by telephone, printed schedules, newsletters etc.); and keeping records (minutes, accounts, Witch Book entries, or ritual logbook). Someone or several someone's has to collect the dues if any, buy the candles, chill the wine, and so forth.

Teaching is crucial to both covens and study groups. If only one person has any formal training or experience in magick, s/he should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they you may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculty, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coveners explore the roots of their personal problems and choose strategies and tactics to overcome them. This is not to suggest that one must be a trained psychoanalyst; but at the least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiasthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facillitator, either for the first months or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you

really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.

BLOOD SACRIFICE
by Althea Whitebirch

We have all moved through periods of crisis in our lives; things ranging from the sublime to the ridiculous, from the death of someone close to us to final exams. Events which are extremely stressful--which threaten our lives, home, future or security--would seem t call for strong measures of assistance. There have been many times that I have felt that the course of events required swift and strong intervention of a deity. Blood sacrifice is, to my mind, one of the more powerful magics one could perform, and so seemed particularly suitable for this. But it's rather ethically sticky.

I may feel that the kind of energy contained in the outpouring of blood would be most efficacious in a serious situation, but I'm dead-set against the use of an unwilling victim for the purpose. So, in the past I've spilled my own blood with an athame, at the same time offering up prayers; it just didn't seem to work as well as I thought it would. Perhaps, I thought, one needs lots of blood to generate any appreciable amount of energy.

Then a friend suggested what seemed the perfect solution--blood donation! I'd been giving blood for several years and the thought just never had occurred to me before. So the next time I went in to donate, I approached it as ritual sacrifice for a particular purpose, and both the process and results seemed to be much improved. Since then I've gone to donate blood many times, each time with a prayer for healing for the recipient of my blood, and a request for aid from the deity that seemed most appropriate.

For those of you who've never donated blood before, I can provide a few details of the process. It's not very frightening, and it can be a very spiritually moving experience, I'll tell you! As well, remember that you don't sell blood (at least not in Puget Sound), you donates it. You can sell plasma--the straw-colored fluid that makes up the bulk of your blood--but not blood itself.

The first time you go in you'll fill out a medical questionnaire: the Puget Sound Blood Bank doesn't want your blood if you're ill right then (or just getting over something), taking certain medications, ever had hepatitis or malaria, or are in a high-risk category for contracting

AIDS (Haitian, homosexual, needle-using drug user or prostitute). If you have any questions, they'll be happy to answer them.

After you fill out the questionnaire, they'll take your blood pressure and a blood sample (like sticking your finger with a pin) to test your hemocrit (% of hemoglobin) as well as determining what type your blood is. If your hemocrit count isn't high enough they'll send you home. Nowadays, all blood is sent to a lab to be tested for presence of AIDS anti-bodies as well; if you test positive they'll notify you by mail. You'll be asked if you've eaten in the last four hours, and if not, sent to the canteen for cookies and juice.

Then comes the fun part--you go lie down on a table where a phlebotomist (who draws the blood) asks you some questions, verifies your name, and then sets you up to donate. They tie a rubber hose around your arm, so the vein will stand out and be easy to find. They use cold liquid ethyl chloride on your arm, to numb it where the needle goes in. I won't say that it doesn't hurt when the needle is inserted--it does but it's tolerable--when it's in place though, you'll hardly know it's there. (You may get the idea from all this that I'm a stoic--hardly! I'm a wimp when it comes to pain, but this I can handle.) At this time they'll leave you there for up to five minutes while you clench and relax your hand (to keep the blood from clotting) and the blood flows into a little plastic bag. It's warm and red, and rather reassuring, really. At this time you can get into some really serious prayer, or hum a little healing chant for the person your blood's going to. (I once was doing this and got a flash image of a little boy, a burn victim. I always wondered who got my blood that day.) I wouldn't recommend getting too spaced-out though; remember you've got to be able to return to yourself when you want to, and the physical effects of giving blood can make some people light-headed or slightly woozie. When they ask you how you're feeling, be honest, not macho. You don't want to embarrass yourself by fainting.

Afterwards they'll ask you to have some juice and cookies. By all means, do! For one thing, you've earned them; for another it's important to replace the fluid and blood sugar you just gave up. Working magic really takes it out of you, too (at least it does me).

In my experience, there are several good reasons to use this particular method of blood sacrifice: a) It doesn't require the death of one of the Gods' children. b) It is giving of yourself--for the good of others as well as your own. c) It is safe--the Blood Bank uses sterile instruments and never re-uses needles, so you can't catch anything. d) You have the added benefit of being able to see the blood as it's being given (somehow that adds to my experience), and a pint is a lot more than I've ever been able to get with a knife! Next time you want to get the Gods' attention, try it!

The Grove of Phoenix Rising

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FOUR WEEK FAST

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FIRST WEEK

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If you normally eat meat, begin to eliminate it from your diet during this first week. If you feel you must eat it, eat a small amount and no more than 3 times during the week.

*

Eliminate all alcoholic beverages, carbonated beverages (except for bottled waters such as Artesia, etc.), and diet drinks. Substitute fruit juices or fruit drinks.

*

Refrain from smoking (anything), or using any other intoxicants.

*

Cut way back on any other stimulants, such as coffee or tea or cocoa. No more than three cups a day if you are a heavy coffee or tea drinker.

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Use as little salt as possible and no other spices.

*

Refrain from sweets - cakes, pies, candy.

*

Drink large amounts of fluids, especially water.

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SECOND WEEK

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Eliminate meat entirely. Substitute dairy products - IN MODERATION.

*

Continue to limit intake of stimulants (coffee, tea, cocoa), cutting back to no more than two cups a day.

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Continue to avoid tobacco, alcohol, other intoxicants, spices, and soft drinks, and use as little salt as possible.

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Continue to drink large amounts of water.

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Your diet should consist largely of vegetables and grains, with large amounts of liquids.

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THIRD WEEK

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Limit intake of stimulants (coffee, tea, cocoa) to one cup a day.

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Continue to avoid tobacco, alcohol, other intoxicants, meat, spices, and soft drinks, and use as little salt as possible.

*

Do not use meat in seasoning vegetables.

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Your diet should consist of vegetables and fruits only. Raw vegetables and fruits are best (nuts can be included). Drink large amounts of water and substitute fruit or vegetable juices for meals as often as possible.

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FOURTH WEEK (first four days)

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Fluids only. Fruit and vegetable juices in desired quantity, cutting back each day. Drink large amounts of water. If you feel you must have coffee, limit it to a cup a day (a half cup if possible).
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If you feel you must have something the first day or so of this week, a small handful of raisins or other dried fruit may be taken. Nibble slowly. As the week progresses, continue to cut back on nibbles and the amount of juice taken. A spoonful of honey added to hot water helps satisfy the craving for hot beverages and gives you an energy boost.
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THE FAST
*
The fast should last for three days. It is best to do this on a weekend and if possible, alone and in the woods. (Go camping!)
*
Drink lots of water and if you feel the need for an energy stimulant, a small amount of honey may be added to hot water.
*
Spend as much time as possible in meditation. This period should sooth your spirit as well as cleanse your body. RELAX!
*
You will probably want to sleep a lot. Do so. Allow yourself to drift with your thoughts. Do not attempt to solve your problems during this time. They will solve themselves later, for your mind will be clearer after the fast is over.
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Most people feel great the first day, a little weakness the second day, and great again on the third day.
*
*
AFTER THE FAST
*
Eat lightly for your first meal after the fast. It is best to begin by returning to fruit and vegetable juices and working your slowly into solid foods over a few days.
*
*
THE MOST IMPORTANT THING TO REMEMBER IS TO DRINK LARGE

AMOUNTS OF

WATER ALL THE WAY THROUGH! This flushes out toxins the body is releasing.

THE ANCIENT ART

Once upon a time, a long time ago, there were people who believed in laughter, joy and love. They believed in many deities, but the most important to them was their Great Mother Goddess. They believed in and lived with the powers of Nature. They reveled in the Wind, the Rain, the Snow and the Sunlight. They marveled at and revered the changing of the seasons and saw therein great excitement and wisdom to be gained. They knew that if they tended, cared for and loved the Earth, in return She would provide for, care for and love them. They saw that all around them the world was filled with Life, much as their own but in many different and wonderful forms. They felt the life of the flowers, plants and trees and respected them for that life essence. They looked about and observed all the many types of animals and saw that they were kindred to them and loved them. They felt and observed the great Love of the Goddess all about them and knew kinship with the Moon. They were practioners of The Old Religion, worshipers of The Great Mother.

Witch! The very word instantly invokes visions for each of us, visions which vary greatly from individual to individual. Many of these visions, however, are quite false, brought about by many centuries of severe persecutions, misrepresentations, prejudice and, in recent years, lack of knowledge. Witchcraft! What is it really?

Witchcraft is the oldest, most irrepressible religion in the world because it stimulates the intellect, promotes a simple, practical way of life and, most importantly, is emotionally satisfying. Its roots lie in the ancient Matriarchal systems of Goddess worship. A religion of Nature in which the primary deity is female (The Essence of Femininity, The Earth Mother, The Great Mother, etc.).

It was easy for the Wise Ones to look at the world around them and see the great importance of Feminine Principle. The female was, indeed, the one who bore the young, perhaps the most magickal of all events to ancient man. Then, she played by far the most important role in rearing the young, being totally

responsible for feeding, for without her milk there was no life past birth. She was responsible for the teaching and early care of the young. In all youths the greatest comfort and nurturing love were connected with the mother. These revelations and experiences could hardly lead to any other choice than the total reverence and deification of the female.

Although The Great Mother is the most important deity, Witches do, generally, recognize many Goddesses and/or Gods and are, therefore, polytheistic. The tenets of Witchcraft are few but all-encompassing, for with three simple Universal Observations all of life can be explained and understood:

1) Reincarnation - Mortality
2) Cause & Effect - Magick
3) Retribution - Morality

Reincarnation enlightens the Witch to the fact that, as we come

to this material world over and over in a series of learning periods, or lifetimes, we will eventually have to experience all things, be all things, understand all things. This creates a great tolerance for other viewpoints in the Witch.

Cause & Effect, and an understanding of it, allows the Witch to see what makes the world work and how to live most efficiently. It gives them a great advantage in that it explains the working of Magick.

Retribution shows the Witch, in graphic terms, that every thought one might have, every action one may take, is returned in like kind. This realization forms the basis of the Moral Code of the Witch.

The Patriarchal Societies which evolved in later times had no tolerance for the Goddess religions and systematically set out to destroy the material vestiges, kill or convert the adherents and wipe out all knowledge of them. They destroyed the temples and other places of worship, desecrated the sacred groves and magickal places, attempted to pervert the old deities, mutilated and totally suppressed sacred art, tore down libraries and burned books, tortured and killed the practitioners of the Old Religions, demeaned, persecuted and oppressed women in general and passed strictly enforced laws which made theirs the State Religion and forbade all other viewpoints.

Despite the centuries of insidious persecution, deliberate destruction and perversions at the hands of the Christian Conspirators, Witchcraft has survived.

COMMON INQUIRIES

I've heard the terms 'White Witch' and 'Black Witch'. Can you explain?

In this connotation, white is referring to Positive, Black is

referring to Negative. A White Witch then is someone who tries to do Positive or Good things. Black Witch could be a term used to describe someone who deliberately does Negative or Bad things. A True Witch believes in the Law of Retribution and would never deliberately harm anyone or anything or participate in Negative or Destructive acts.

Is it possible for me to practice Witchcraft and remain a Christian?

No. The Christian Doctrine states, unequivocally, that Christians shall have no other Gods before the Christian God. Christian Doctrine says to believe in any other deities or to practice any other religion is not only evil but should be punished by death, specifically naming Witchcraft. The Christian Doctrine also denies Reincarnation and prescribes punishment for those who practice Magick.

Devil worship?

Witches do not worship the Devil. Witchcraft predates Christianity and does not incorporate a belief in the Christian Devil.

The Wise Ones did deify the Masculine Principle and quite often He was depicted as The Great Horned God; Pan, Cernunnos, the Great Stag, The Green Man. To the Traditional Witch, the Masculine Deity (the Goddess' Consort) is very important, revered and loved. He is the perfect Father, the Lord Protector. The Horned God of the Witches is loving, kind and good.

Don't men have difficulty with a supreme female deity? There are some groups which give equal status to the female and male deities.

Neo-Pagans are, by definition, people who attempt to live with the Old Country Ways in a new, modern day manner. And while, in this modern era, equal status for the deities may be popular, as it relates to Witchcraft it is historically incorrect. Therefore, a group which does not recognize the Goddess as primary deity is not practicing The Ancient Art. Indeed, they, generally, know very little about Witchcraft, despite their claims. Traditional Dualistic Witches do most emphatically believe that women and men are equal, but have no trouble relating to the Goddess. The Male Witch finds great comfort and solace in his Great Mother.

Do I have to join a Coven?

No. It is not necessary nor is it desirable for a great many people. Some people enjoy the support and companionship a Coven provides, others enjoy solitary worship. The Coven, which is an extremely close knit worship group, may not be possible for some because of location, family climate, availability, etc.

Why is Witchcraft secretive?

The horror of the 'Burning Time' is still very real to the Witch. The past persecutions were severe. Even so, in today's more enlightened society the need for complete secrecy has lessened and many are able to share their beliefs openly. Very few, however, are willing to expose their very personal and private religious expressions to others who may not understand.

What do I have to do to become a Witch?

The answer to this question is very simple. To become a Witch one must follow the religion of Witchcraft. To do this one must believe in the Goddess as primary deity and follow the three basic tenets. How simple! How uncomplicated! How Pagan! Everything else concerning witchcraft is simply minor details. Details that vary from Aspect to Aspect, Coven to Coven and individual to individual. The details are relatively personal. They should not become more important than the basic tenets. If you do not understand, believe and practice Witchcraft, you are not a Witch. No one can make you a Witch. Reading about it can not make you a Witch. An Initiation can not make you a Witch. Saying you are a Witch, one thousand and fifty two times, can not make you a Witch.

In the search for your individual path beware of those who would take advantage of you. Do not fall prey to the unscrupulous charlatans who would swindle you in a monetary sense (mail-order courses, charges for teaching or initiations, vows of poverty, etc.), exploit you sexually or manipulate you for their own personal ego-trips.

'Of all forms of caution, caution in love is perhaps the most fatal to true happiness.' -- Bertrand Russell

CHARMED, I'M SURE
The Ethics of Love Spells
==========
by Mike Nichols

* * * * * * * * * * * * * * *

To gain the love of someone: On a night of the full moon, walk to a spot beneath your beloved's bedroom window, and whisper his/her name three times to the nightwind.

--Ozark love spell

* * * * * * * * * * * * * * *

It seems tobe an immutable law ofnature. You are interviewedby a local radio or TV station, or in some local newspaper. The topic of the interview is Witchcraft or Paganism, and you spend the better part of an hour brilliantly articulating your beliefs, your devotion to Goddess and nature, the difference between Witchcraft and Satanism, and generally enlightening the public at large. The next day, you are flooded with calls. Is it people complimenting you on such a splendid interview? No. People wanting to find out more about the religion of Wicca? Huh-uh. People who are even vaguely interested in what you had to say??? Nope. Who is it? It's people asking you to do a love spell for them! This used to drive me nuts. I'd take a deep breath and patiently explain (for the thousandth time) why I won't even do love spells for myself, let alone anyone else. This generally resulted in my caller becoming either angry or defensive, but seldom more enlightened. 'But don't you DO magic?', they ask. 'Only occasionally,' I answer. 'And aren't most magic spells love spells?', they persist. That was the line I really hated, because I knew they were right! At least, if you look at the table of contents of most

books on magic, you'll find more love spells than any other kind. This seems as true for the medieval grimoire as for the modern drugstore paperback.

Why? Why so many books containing so many love spells? Why such an emphasis on a kind of magic that I, personally, have always considered very negative? And to make matters even more confusing, the books that do take the trouble of dividing spells between 'positive' and 'negative' magic invariably list love spells under the first heading. After all, they would argue, love is a good thing. There can never be too much of it. Therefore, any spell that brings about love must be a GOOD spell. Never mind that the spell puts a straightjacket on another's free will, and then drops it in cement for good measure.

And thatis whyI hadalways assumedlove magicto benegative magic. Years ago, one of the first things I learned as a novice Witch was something called the Witch's Rede, a kind of 'golden rule' in traditional Witchcraft. It states, 'An it harm none, do what thou will.' One uses this rede as a kind of ethical litmus test for a spell. If the spell brings harm to someone -- anyone (including yourself!) -- then don't do it! Unfortunately, this rule contains a loophole big enough to fly a broom through. It's commonly expressed, 'Oh, this won't HARM them; it's really for their own good.' When you hear someone say that, take cover, because something especially nasty is about to happen.

That's why I had to develop my own version of the Witch's Rede. Mine says that if a spell harms anyone, OR LIMITS THEIR FREEDOM OF THOUGHT OR ACTION IN ANY WAY, then consider it negative, and don't do it. Pretty strict, you say? Perhaps. But there's another law in Witchcraft called the Law of Threefold Return. This says that whatever power you send out, eventually comes back to you three times more powerful. So I take no chances. And love spells, of the typical make-Bobby-love-me type, definitely have an impact on another's free will.

Sowhy are they so common? It's taken me yearsto make peace with this, but I think I finally understand. The plain truth is that most of us NEED love. Without it, our lives are empty and miserable. After our basic survival needs have been met, we must have affection and companionship for a full life. And if it will not come of its own accord, some of us may be tempted to FORCE it to come. And nothing can be as painful as loving someone who doesn't love you back. Consequently, the most common, garden-variety spell in the world is the love spell.

Is there ever a way to do a love spell and yet stay within the parameters of the Witch's Rede? Possibly. Some teachers have argued that if a spell doesn't attempt to attract a SPECIFIC person into your life, but rather attempts to attract the RIGHT person, whomever that may be, then it is not negative magic. Even so, one should make sure that the spell finds people who are 'right' for each other -- so that neither is harmed, and both are made happy.

Is there ever an excuse for the make-Bobby-love-me type of spell? Without endorsing this viewpoint, I must admit that the most cogent

argument in its favor is the following: Whenever you fall in love with someone, you do everything in your power to impress them. You dress nicer, are more attentive, witty, and charming. And at the same time, you unconsciously set in motion some very powerful psychic forces. If you've ever walked into a room where someone has a crush on you, you know what I mean. You can FEEL it. Proponents of this school say that a love spell only takes the forces that are ALREADY there -- MUST be there if you're in love -- and channels them more efficiently. But the energy would be there just the same, whether or not you use a spell to focus it.

Iwon't attempt to decidethis one for you. People must arrive at their own set of ethics through their own considerations. However, I would call to your attention all the cautionary tales in folk magic about love spells gone awry. Also, if a love spell has been employed to join two people who are not naturally compatible, then one must keep pumping energy into the spell. And when one finally tires of this (and one will, because it is hard work!) then the spell will unravel amidst an emotional and psychic hurricane that will make the stormiest divorces seem calm by comparison. Not a pretty picture.

It should be noted that many spells that pass themselves off as love spells are, in reality, sex spells. Not that there's anything surprising

in that, since our most basic needs usually include sex. But I think we should be clear from the outset what kind of spell it is. And the same ethical standards used for love spells can often be applied to sex spells. Last year, the very quotable Isaac Bonewits, author of 'Real Magic', taught a sex magic class here at the Magick Lantern, and he tossed out the following rule of thumb: Decide what the mundane equivalent of your spell would be, and ask yourself if you could be arrested for it. For example, some spells are like sending a letter to your beloved in the mail, whereas other spells are tantamount to abduction. The former is perfectly legal and normal, whereas the latter is felonious.

One mitigating factor in your decisions may be the particular tradition of magic you follow. For example, I've often noticed that practitioners of Voudoun (Voodoo) and Santeria seem much more focused on the wants and needs of day-to-day living than on the abstruse ethical considerations we've been examining here. That's not a value judgement -- just an observation. For example, most followers of Wicca STILL don't know how to react when a Santerian priest spills the blood of a chicken during a ritual -- other than to feel pretty queasy. The ethics of one culture is not always the same as another.

And speaking of cultural traditions, another consideration is how a culture views love and sex. It has often been pointed out that in our predominant culture, love and sex are seen in very possessive terms, where the beloved is regarded as one's personal property. If the spell uses this approach, treating a person as an object, jealously attempting to cut off all other relationships, then the ethics are seriously in doubt. However, if the spell takes a more open approach to love and sex, not attempting to limit a person's other relationships in any way, then perhaps it is more defensible. Perhaps. Still, it might be wise to ask, Is this the kind of spell I'd want someone to cast on me?

Love spells. Whether to dothem or not. If you area practitioner of magic, I dare say you will one day be faced with the choice. If you haven't yet, it is only a matter of time. And if the answer is yes, then which spells are ethical and which aren't? Then you, and only you, will have to decide whether 'All's fair in love and war', or whether there are other, higher, metaphysical considerations.

DRAWING DOWN THE MOON

In this ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The High Priest kneels again and

invokes:

"I invoke thee and call upon thee, Mighty Mother of us all,
bringer of all fruitfulness; by seed and root,
by bud and stem, by leaf and flower and fruit,
bylife and love doI invoke theeto descend uponthe body of this,
thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priestess should be in a trance now. This is a good time to do the Charge or the Witches' Creed.

When the Charge or Creed is finished, the Goddess must be dismissed. It is bad magical practice not to do so.

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid you farewell till
next we call you. Blessed Be."

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983 and dismissal added by Seastrider. Distributed over various BBS systems via Ravensong.

CALLING ALL CRONES
by Grey Cat

Into the dark, the pale light of the waning moon brings forth shapeless shadows; bushes, a wandering stone fieldwall, nameless areas of blackness. Some still, some moving; no night for good folk to stray from cot or castle. Black hares amove across the moors, black cattle idly gossip together, one old woman dressed in black searches the grass for secret herbs. And there amongst the standing stones, age heavy upon their backs, three hags dare all the mercy of God's Holy Mother Church to make the magic of an older race.

``Call old Mother Piggot, she knows the proper words for warts."... ``Tis Goody Nurse you'll need if it's a son ye want."... ``Tis naught but an Old Wives Tale."... ``Don't mind Mother, she hasn't been herself since she went through the Change of Life."

Looming high over the imagination of humankind, the shadow of the Crone casts a miasma of fear and uselessness, power and casting--out, across the myths of our race and society.

I have talked and talked to women who either have arrived at crone time or who are preparing themselves for this transition and we have found much to talk about. And I think that it is important that we keep right on talking after the season of Gatherings has passed for the year. I have absolutely no interest in trying to start a newsletter for Crones, nor really of founding OWL (Old Woman's League), SOW (Salty Old Women), CRONE (Clearly Rational Older Natural Energy), nor HAG (Honorable Aged Geniuses).

However, I, no more than many of you, want to have to wait until next year to get a chance to discuss all these fascinating topics. So how about some suggestions, and perhaps some offers of help. Would we like to cooperate in an APAZine* which dispenses with an editing and layout burden, leaving some low--level bookkeeping which I don't mind doing. Does someone feel like working on a Newsletter? Do we want to form a loose organization as part of or instead of the above? Or are most of us too busy to do anything about this between gatherings?

I'll be sending this letter to people I know personally and to

many Pagan publications; you'll probably see it often enough to be sick of the whole idea. But there is a lot of magick available in the Time of the Crone. There is a lot of sociological pressure to understand, combat or accept. And there is a whole lot of our lives left for us to function as Crones. If we don't figure out what it is and what to do with it, nobody else will.

So write me at the address below (SASE appreciated) and let me know what you think about the whole idea, what you might be willing to do, what insights you may have about Crone Time -- let's figure out what has been left out of all the books. We're already ``Uppity Women'' and we've nothing to lose but a bad rap. (Crones are assumed to be women more or less at the age of menopause or past it. Baby Crones are any who realize that this time is not far away.)

Grey Cat P.O. Box 181 Crossville, TN 38555

THE ELEMENTS

	Air	Fire	Water	Earth	Akasha
Characteristics	Transparent, light	Force of motion	Clear, Heavy	Massive	Essence
	Reflective	Animator	Reflective, Insula.	Insulator	Multi dimensional
	Insulator	Weightless	Absorptive	Resists motion	Transformative
	Compressible &	Radiative	Non-compressible	non compress/Expand	Compr/Expandable
	Expandable	Compr/Expandable	Expandable	Endurance	Endurance, mobile
	Moveable, Mutable	Non-mutable	Smooth flowing	Stable, solid	Highly mutable
	Malleable	Storable	Malleable/mutable	Non-mutable	malleable, balanced,
	Male, Penetrating	Male,Penetrating	Female,Receptive	Receptive-to water	Transcends E,A,F,W
	Mediator	Evaporates water	Mediator	Female	yet immanent
	Reacts to Energy	for movement by	Carries Fire	Renews and	
	Carries Fire	air	Air & Earth	nourishes	
Non-local Essence	Logos, switching	Power, force	Act of choosing	Underlying	Underlying,
	mechanism	prime mover	Intuitive	Stability	connecting all
Energy Flow	Crown down	Spine behind	Front to heart	Base of spine up	Non local
			heart to hands	with love energy	
Feeling	Free	Enthusiastic,	Love	Centeredness	Ecstasy & Bliss
			energized		
Correspondences					

Direction East South West
North Center
Direction of view Outward Forward/Future Inward
To past Holistic

Part of Person Mind Will, lifeforce Emotions,intuition
Body Spirit
(spirit)
Consciousness Intelligence Will Wisdom
Memory Enlightenment
Physical action Thinking Asserting will Making love
Sleep, experiencing
Breaking barriers Partying,
unity
Spiritual aspect Enlightenment Life-force Compassion
Serenity/beingness Om tat sat

Colors Clear/White/Blue Red/Yellow
Silver/blue/purple Green/gold/brown Ultraviolet

Time Dawn Noon Sunset
Night Now and all time
Season Spring Summer Fall
Winter Kalpas
Astrological Libra, Aq., Gemini Ares,Leo,Sagitar.
Cancer,Scorp,Pices Capr.,Taurus, Virgo
3,7,11 House
Mercury
Tarot Swords (esp. Queen) Rods Cups
Disks

Physical state Gas Plasma/Energy Liquid
Solid Singularity

Spirits Sylph Salamander Undine
Gnome Demigods,God(ess)s

Deities Zeus, Urania, Ares, Hestia, Poseidon,
Aphrodite Gaia, Pan, Hera Isis, Buddha, Ahura
Athena, Aradia Brigid, Hermes Tiamat,Isis
Demeter, Rhiannon Mazda, Quan Yin, True
Thoth, Pele, Vulcan,Agni
Adonis, Dionysus will, Zeus, Hera

Power Animals Eagle/hawk Dragon, lion Fish, seal Buffalo, stag Any

Otter

Symbol Circle Triangle Crescent Square Infinity Sign, white

egg, equal arm cross

Tools Incense Red Candle Chalice Pentagram Wand, Athame, Crystal

cauldron,

ankh

Incense/Odor Sandlewood/mellow Frankincense/spicy Rose/flowery Musk/Goaty/earthy Combination incense
Feeling cool & fresh Warm Tingles like spray Rigidity, Centered
Taste Salty Bitter

Image Billowing clouds Erupt. Volcano Waterfall Mountain/landscape Blue-white light

plants & animals

Word of Power YOD-EH-VAV-HE ADNI(add dough nay) AHIA (Aiy Hey Yeh) AGLA (ah gal lah) OM

Kabbalistic action Movement Expansion Contraction Stability Underlying essence

Wind Spirit Eurus Notus Zephyrus
Borus Tornado of power

manifesting deities
Bija Yam (Yaungg) Ram (Raumgg) VAM
(Vaungg) Lam (Laung) Hum (Haumgg)/Om

Affirmation I am intelligent I am powerful I am creative
I am strong, I am balanced
& intuitive
centered & know I am all

Posture Arms raised Arms above head Arms
extended Arms extended back straight
Parallel forming triangle palms up
palms down arms sweep then

at side

Virtues Intelligence, Courage, Love, compassion
Centeredness Beyond
practical, joy enthusiasm, receptivity,flexib.
Patience, truth
willpower forgiveness
thorough, dependable

Vices Impulsive,frivolous Anger, jealousy Indifference,
Dullness, laziness Beyond
boasting, hatred, bullying depression
inconsiderateness
easily fooled unstable
hang-ups

Chakra Heart behind waste Behind sex
organ Base Crown/third eye

Other Quick response
Brigid
Networking

communicative
linking people
into social
unit
active

Dawn, day, drive
heat, yellow
plants expression
of DNA

Benevolent
dictator
Purple
Billowing clouds

THE AUTARCHIC CREED

We of the Old Religion have our own particular compact with our deities that charges simply, "An it harm none, do as ye will." And our gods do not despise us for being human but delight in our celebrations of life and love. We are ageless souls, only for a while within bodies - merely visitors upon this plane. We are brothers to the gods and only temporarily cousins to the ape, and our lives belong to us, not to this world nor to its earthly governors. We are not doomed to shame and decay; not lost; not indentured to perish with earthly manifestations; not disposed to eternal misery for any past or present lapses of courage or wisdom. We are as children in the school of life who must learn our lessons, on life at a time, before we graduate. Our lives span the march of time, striving upward, subordinate only to our individual probity and growth.

But in this mortal life, greedy, trivial hierophants and mundane rulers have perpetrated a fraud upon humanity. They have purloined for profit and temporal power, our legitimate heritage, and that of all society, and have substituted for it shame, despair, and fear, inventing evil deities to terrify and to constrain mankind from the exercise of his own native conscience.

Still we take our uncertain portion time and again, joining with the species on this plane, only to meet with earthly disunity and distress; only to be told by bogus, uncelestial shepherds that we are deficient and fundamentally iniquitous; constantly rebuked that our natural birthright is insubstantial or even sinful, and that we must cleave to the pious injunctions of reigning mortals, no matter how oppressive, or suffer beyond measurable time, yearning for some mythical golden glory just out of reach, but somehow never quite worthy of it.

That is the apocryphal hell and the fabled satan; they are of mortal creation; they are now, not in some remote bye-and-bye; and those who choose to believe in them perpetuate them in this earth. But nevertheless, by sublime design, despite narrowness, folly or fear, we all, each and every one, possess this wondrous legacy:

that each of us sustains a singular covenant with the cosmic, in that

the soul is and ever was, one with the universe, conducting itself in concordance with the absolute. And whatever paths it may walk, or whichever faith it may follow, on sojourn at a time, each shall as a consequence of that oneness, and attuning with its destiny, eventually return on its own to its source to again be part of that totality, atoned, aware and unshackled.

"JUSTIFICUS"

Dealing with psychic attack

Zhahai Stewart

What to do if you think you are being attacked.

1 - Question if it is really either imagination, or coming from within yourself. Something may be trying to get your attention, but it may not be external, and by focussing on an external "enemy" you may be missing the point.

2 - Check to see if you are yourself inadvertently sending something out; maybe someone is just reflecting some energy back! Nothing is gained if you get into adversarial mode in that case. Many people have been taught that reflecting is the proper response.

3 - Put up a grounding shield. Ground it out, send it to the Mother who can recycle the energy. Grounding is usually taught to every student. If you don't feel you can be a "conduit" safely, ground it by reflecting it downward to the Earth; that is a big target and easy to hit. By grounding it out, you are protecting yourself, yet not being caught up in it.

What not to do.

1 - Figure out who is sending it and counter attack. You might be wrong, and may be starting a feud. You might be right, but they may not realize that they are "sending" so you may start a feud or cause unnecessary harm. Even if you are right, you are escalating a feud, of which we have too many. This is commonly discussed as a bad idea.

2 - Put up a reflective shield which will return the energy to the sender. This is commonly discussed as a good idea, but we disagree. We think this is unwise.

For one thing, it is not necessary; if you can make an accurate return reflection, you can certainly reflect it to Earth instead (where it can be recycled). There is no reason you should not be able to ground out more energy than you can accurately reflect to the sender, if viewed properly.

For another, your accuracy in returning it may be less than perfect. You might hit close but not close enough; if you can't reflect it to earth, you

are going to have trouble reflecting it to an unknown person.

Sometimes this is discussed as if once you return it, the sender will just stop; because they will awaken to what they are doing, or because the returning energy will be too much to handle. The thing which is seldom mentioned is that if the sender (assuming there is one) was consciously attacking, they will likely already be prepared with their own mirrors, etc. Great, if we put near perfect mirrors at each end and pump in energy, maybe we can get a psychic laser effect; guess who is just on the other side of the mirrors to catch the intensified leakthru?

If they weren't aware of sending, they will probably just assume they are being attacked and take countermeasures. If they follow the 3 steps above, fine, nothing is damaged. But many of them will immediately think they have to put up a defensive mirror, or maybe worse (see below; they may decide to teach you a lesson for attacking them). Few people naturally respond to perceived attacks positively (especially if they are in such a bad mood already as to be sending without even realizing it).

Another serious concern is getting drawn into a unacknowledged feud by your own weaknesses. It is often agreed that one should reflect back exactly what is received, without adding anything of one's own. But the same people who advocate that may use terms implying "returning it with enthusiasm". There appears to be an easily tapped source of self-righteousness in most people feeling attacked, and it is _very hard_ not to get drawn into imagining, at some level, the satisfying effects of the energy going back to the attacker; that draws one into a "counter-attack" even without realizing it. Grounding it does not.

Watch for yourself when people are discussing "returning to sender"; see if there isn't very often a hidden desire for revenge or retribution lurking there grasping for their "control panel" - and deflecting their normal attempts at staying centered by claiming to do no more than is "justified". Justified is not the question; self knowledge and balance are.

There is another thread which shows up often in discussions like these; the need to "teach the sender a lesson". In some cases, I have even heard this justified as "protecting the community". This way lies manyï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½PRINT D did the goddess give you an "agent of threefold return" marshall's badge, that exempts you from any consequences "because you are just an agent"? That hubris is gonna teach some hard lessons, but the self appointed marshall may be the major recipient. It would be a little bit healthier to just shed the self-righteousness and call it an ego driven feud. "Teaching them a lesson" gets filed under the pitfalls of righteousness, the ways that one's own weaknesses seduce one.

Also consider, what if despite your initial impression, the negative energy is really coming from inside, from part of you? Are you going to be better off "reflecting it back" (maybe with additional conscious or unconscious oomph) or grounding it? "Gee, I returned it but good, and now they have stepped it up; the sender really needs a lesson!". That may be more true

than you know, bucko.

Notice that nowhere do we say that one has no "right" to put up a reflective shield; of course one does, and is fully justified. Also, possibly, unwise. There is a distinction between what one has a "right" to do in "self defense", and what is wise to get drawn into. Reflecting it is neither necessary, nor likely to produce positive results, but if _that itself_ is the lesson to be learned, what can I say? Each chooses their own path, and that is as it should be. At least if one has considered the above, one should know what they are stepping into.

ETHICS OR ETIQUETTE

by Ellen

Recently in conversation with friends in a small intimate gathering, I mentioned outer-court names and passed on gossip. Later I was told that I had "violated etiquette." Had I?

Etiquette is socially accepted forms of behavior, agreed upon by the members of a community. Ethics involves morality, the nature of right as determined by a group or an individual.I believe there is a great deal of confusion of these terms in the "Pagan Community."

Going by fairly traditional rules there are the "Laws of Wicca." Among these there is a very firm one saying one should never reveal another person as a Witch without their permission. However a person who has revealed themselves publicly as a witch shouldn't complain. And is it a violation of ethics to tell of a person by their outer-court name? Only insiders could know the legal name of the person, so what is the danger?

Ethics can be fairly easily agreed upon in the general pagan community. Anything that puts someone else in an embarrassing or dangerous position is unethical. We all make mistakes at times, but we try to act in a manner consistent with our ethical code. Etiquette, on the other hand, is very deceiving. We assume, since we are all members of the "Neo-Pagan Community" that we have the same etiquette. But the only etiquette I have ever been explicitly told about involves greetings to be exchanged between members of a group and their high priestess or between two high priestess of different groups. What about a more common meeting?

Say a friend of mine is tired of being a solitary and wishes to come to a group celebration. What etiquette should I follow to bring this person to such a circle? I could either contact the group beforehand and ask permission, or tell them I will be bringing a guest, or I could simply bring a guest - with no warning at all. In the first situation, the responsibility and decision is theirs; in the second I am responsible for my guest's behavior; in the third I am a boor and will never be invited to their circles again.

No one has covered all the possible conflict situations in the Pagan Community. So there is no way I could agree to follow an "etiquette." My general code is simply to use common sense, and give the other person an easy out. For example, if you think someone else is a Witch and wish to find out, you might tell them that you are one. To receive trust you have to give it first.

A secondary problem in this situation is how does one keep a secret? Should one only speak in whispers, or when no one is within 100 paces? I think that looks furtive and produces suspicion in the mind of outsiders. Or do we follow Poe's lead and put the secret out in the open and disarm the opposition?

I know several people who studiously "maintain secrecy" but everyone knows that they are "witches." Worse, because of their secrecy, their colleagues don't know what a witch is except it must be nasty since they won't speak of it. I do not proclaim my religion, nor do I hide it, and I have never had any problems. I hear 3rd hand horror stories but would like to hear first hand experiences, good or bad. Please write me c/o Panegyria.

Dream News

NUCLEAR NIGHTMARES: With the threat of nuclear war hanging overhead, it is not surprising that our dreams might reflect this source of anxiety. In fact, reports peace psychologist Randy Morris, PhD, many children in our country, not to mention in other nations, have had nuclear imagery in their dreams. Are such dreams simply another example of how daily anxieties are reflected in our nighttime ruminations? Possibly, but Dr. Morris offers another explanation. "Could it be some kind of collective survival mechanism to come as close as possible to experiencing, in order to reject, our self-destruction?"

. "I believe," he states, in answer to his question, "that nuclear nightmares represent an impulse on the part of this collective psyche to confront directly the horror of nuclear war, literally, to 'imagine the unimaginable,' and by so doing to take the first step toward healing this festering rupture in the family of man. These dreams, as expressions of pure emotion, have the power to motivate people to work in new ways for peace movement." Dr. Morris notes that the threat of nuclear war is increased by the number of people who simply cannot imagine that it would ever happen. Nuclear nightmares tend to be very "real" in their feeling, and thus may be a natural counterbalance to the ostrich syndrome.

. Anyone who has had a nuclear nightmare, or any kind of dream involving nuclear imagery, is invited to write a letter to Randy Morris, PhD, Hiroshima International School, 2-2-6 Ushita-naka, Higashi-ku, Hiroshima 730, Japan, leave a message in ANECDOTAL PSI or PREMONITIONS REGISTRY.

SUDDEN DEATH SYNDROME: SUICIDE BY NIGHTMARE: A healthy adult goes to sleep at night but then never wakes up. The medical examiners can find no cause of death? What happened. No one knows, but it happens enough to have earned a name, "sudden death syndrome," and to warrant having the Atlanta Center for Disease Control monitor the incidence of such cases. One population group, Laotian refugees, has a higher than average mortality from sudden death syndrome. Dr. Joseph Jay Tobin, reporting in the American Journal of Orthopsychiatry (July, 1983), presents a case study that leads him to suggest that this phenomenon may be suicide by nightmare.

. The patient was a male refugee from war-torn Laos, who had been recently relocated with his family to their own apartment in an American city. Shortly thereafter, the man complained of difficulty sleeping. He reported nightmares in which something (once a cat, once a dog and once a woman) came to him in his bedroom, sat on his chest and tried to prevent his breathing. Dr. Tobin arranged for a Laotian healer to perform a "spirit cure," which was consistent with the patient's world view. Afterwards, Dr. Tobin investigated further into the patient's background.

. Examination of the patient's history revealed that he was suffering from "survivor's guilt." This post-traumatic malady, first identified in survivors of the Holocaust, combines depression and paranoia with the nagging feeling, "why was I saved when so many others died?" Dr. Tobin also discovered that among South Asian persons there is the belief in something akin to "voodoo death," called banqunqut, or "Oriental nightmare death," in which a person is believed to be killed during sleep by a spirit which squeezes out the breath. Apparently a similar belief was held in Europe during the Middle Ages. At that time, the name, "incubi" was given to the presumed spirit, from the Latin word for nightmare, incubus.

. Previous medical research has indicated that heart attacks can be precipitated in dreams and that certain psychosomatic disorders can be dangerously aggravated during the sleep state. Other research focussing on the healing potential of dreams, nevertheless receives indirect support for the physical potency of dreams by the suggestion that they might also be a vehicle of death.

DREAM AFTER SURGERY RESTORES INTEGRITY OF PERSONALITY: Major surgery is a harrowing experience, a trauma to the personality, for the person submits their life, while unconscious under anesthesia, to the operation of other people's hands upon their vital organs. The most critical aspect of the surgery experience--the operation itself--seems beyond the reach of the patient's personality to integrate, as would be needed following any traumatic experience, because of the anesthesia. Patient's occasional reports of "witnessing" their operation, and statements, by psychics such as Edgar Cayce or philosophers such as Alfred North Whitehead, that the mind never sleeps, that it registers everything, would suggest that despite the anesthesia, it should be theoretically possible for the post-operative patient to regain access to the surgery experience so that it could be digested and the recovery made more complete. Dr. Paul W. Pruyser, of the Menninger Foundation, reporting in the Bulletin of the Menninger Clinic (June, 1983) suggests that such an integration of the surgery experience may occur through a dream!

. Dr. Pruyser writes about his experience undergoing emergency, triple coronary bypass surgery and how his recuperation was helped by a dream he had five days after the operation. In his dream, he visits a little-known, secluded part of the hospital grounds, a ruins site from the 19th century, where he encounters a heavy metal door. The door opens with eerie creak and

he

enters a dimly lit cave. He finds three strange, two-story, cubical habitats, each with leaky and rusty pipes meant to furnish heat to the inside from a centrally located, old-fashioned wood-burning cook stove that was very dilapidated.

. When he awoke from this dream, he reports that he felt elated and immensely satisfied, because, in his own words, "my mind had found access to an experience I was not supposed to have undergone at all because of the total anesthesia." He believes, for example, that the creaking of the door was actually the sound of his rib cage when it was opened by the surgeon. He provides background information to develop an interpretation of the details of the dream, which in essence refers to his confrontation with his heart and its clogged arteries and with his ancestral history of coronary deficiency. More generally, he ascribes to his dream an act of restoration of the integrity of his personality--"a guarantee of the continuity of selfhood"--after being the threatened by his near brush with death. The ability of dreams to spontaneously provide this otherwise missing ingredient to total recovery deserves further investigation. (Author's address: Menninger Foundation, P.O. Box 829, Topeka, KS 66601).

GROUP DREAMING: What happens when a group of people attempt to dream about the same thing? The December, 1983 issue of Omni Magazine reports the work of Henry Reed (DreamNet Sysop) on an intriguing approach to studying the psychic potential of dreams. A group of dreamers would be gathered together, he would introduce them to a stranger said to be suffering from an undisclosed problem, and ask the group to dream for this person, to see if they could dream up a solution to the person's problem. In the morning the dreams were analyzed, the person's problem was revealed, and the pieces of information from the several dreams were pieced together to develop a solution. Most of the dreams evidenced psychic information in the dreams. Pooling the dreams enhanced the visibility of the psychic effect. Having a good reason for dreaming telepathically seems to increase the probability of psychic material in the dreams. For further reading: "Dreaming for Mary, "Sundance Community Dream Journal, #3 (See Mail Order Services).

EXPLORING YOUR DREAMS: For a "hands-on" guide to the "New Dreamwork" see the October, 1983 issue of New Age Journal. It has a comprehensive special section on what's happening in the world of the new dreamworker. It gives several different approaches to dreamwork, has articles on some of the prominent dreamworkers, as well as general discussion of current developments and controversies.

NEW LUCID DREAM INDUCTION TECHNIQUE: Robert Price and David Cohen, of the University of Texas at Austin, report that they have accidentally discovered a method for inducing lucid dreams. It happened while they were researching the ability of a subject to control, while asleep in the dream state, the sounding of a tone being played in the dream laboratory. A biofeedback setup was used, such that whenever the sleeping subject entered the dream state, with rapid eye movements (REM), a loud tone would be played. This tone would interrupt sleep, but if the subject could increase the amount of rapid eye movements, he could terminate the tone, and sleep in peace. They found that their research subject could learn this task. Then the subject began to report lucid dreaming, that is being aware in the dream state that he was dreaming, and reported that he tried to move his eyes as a means of signalling to the experimenter. A "communication" system was thus set up between the experimenter and the dreaming subject. The researchers suggest that such a biofeedback situation may be an effective way to learn lucid dreaming. Reported in Lucidity Letter, November, 1983 (See Mail Order Services).

TELEPATHIC DREAMS IN COUNSELING: A counselor whose dreams provide psychic information about clients has a powerful addition to his kit of clinical tools. Kenneth Orkin, Ph.D., has written an article entitled, "Telepathic Dreams: Their Application During the Counseling Process," describing his experiences with psychic dreaming about clients. He is in private practice in Miami, Florida. He recounts several types of psychic dreams, including precognitive dreaming about the problems of a client who would be coming for a consultation in the future, with the dream providing information about the source of that person's problem. He also recounts a story about a dream that provided past-life information about a client. His article appeared in the November, 1983 issue of A.R.E. Journal. You may write to the author c/o A.R.E., P.O. Box 595, Virginia Beach, VA 23451.

Dream Life & Waking Life: Both are Creations of the Person

There is a growing appreciation for the variety of dream phenomena, such as the creativity in dreams and their sometimes transpersonal aspects. Older theories that generally ignored such facts are being replaced by newer ones that attempt to account for such phenomena. Most recently, Gordon Globus, M.D., Professor of Psychiatry and Philosophy at the University of California, Irvine, has taken a stab at integrating such perspectives as psychoanalysis, transpersonal psychology, cognitive science, and phenomenological philosophy in a pleasantly person- able statement of a view of dreams that readers of Perspective can live with.

That dreams are a creative experience is one of the main factors that he wishes to explain. The author rejects the notion, in existence before Freud made it law, that dreams are merely rearrangements of past memory experiences. Instead, the author claims that dreams are created "de novo," meaning from scratch. In defending this position, he finds himself arguing that our waking life is also an experience that we create, thus placing his work close at hand to the metaphysical perspective that claims that we "create our own reality." Both realms are created "in the image" (meaning "in the imagination") of the person, in the same way God has been said to create the world. The symmetry between the creative aspect of both dream existence and waking existence, and the "divine" role given to the person, is pleasing both to the ancient Buddhist and modern spiritual metaphysician.

The question is, how does this modern, scientifically grounded theoretician justify such a metaphysical basis to dreams and waking life? He does so by reference to both the leading edge theories of perceptual psychology and certain philosophical traditions. Perceptual psychology has long abandoned the camera analogy to explain how we see things. Plato's concept of the archetype, the transpersonal, non-material "ideas" that govern the actual ideas and things that we experience, has gained new favor in modern thinking about the perceptual process. Instead of theorizing that our perceptual mechanisms "photograph" what is out there, modern work has forced the theory that we already "know" or "suppose" what it is that we are trying to perceive, and then we search and analyze data bits according to their significance and fit to what we are attempting to "perceive." Meaning and intention are more significant to perception, in modern theory, than light waves and photo-sensitivity. In other words, the creative and subjective processes in perception are given more central prominence, and

the physics of perception are accorded more the status of tools than primary determinants. Similarly, the philosophy of science has been arguing that facts, as such, do not exist; rather theories--in other words, intentional approaches to creating meaning--are what determine which data bits constitute facts, and determines whether or not the data bits will even be noticed.

Perhaps such philosophical abstractions seem cloudy or irrelevant, but the mechanistic, sensory-based, objective approach to perception (whether in visual perception or scientific knowing) has been undergoing radical changes. Fans of the transpersonal dimension of life who assume that the eye sees like a camera have an unnecessarily tough time trying to justify as scientific their views on ESP. Realizing how scientific and philosophical views on perception have evolved makes ESP seem more natural than supernatural. Thus the author's work does us a great service. It provides a readable treatise on how one can argue, on the basis of both scientific and philosophical grounds, that dreams, not to mention our lives, are pregnant with meaning (sometimes transpersonal meaning), and deserve our attention.

Source: Dream life, waking life: The human condition through dreams. Published by the State University of New York Press, 1987.

Taken from AMERICAN HEALTH July/August 1987.

How to problem-solve in your dreams

Your dreams are "written" in your own private vocabulary; that's why their meaning is often unclear (and why dream books you buy at the corner newsstand won't explain your own visions). Moreover, the language of dreams is sensory and visual, whereas the language of daily life is verbal. You need to translate a dream much as you would a foreign language.

Unfortunately, the same force s that make us disguise problems in our dreams are likely to hinder our recognizing them when we're awake. Even Freud had trouble with self-analysis. So an impartial listener - attained therapist - can help. "It's a collaborative process," says New York psychoanalyst Walter Bonime, author of the classic text, THE CLINICAL USE OF DREAMS (Da Capo Press, $29.50)

But that doesn't mean you shouldn't explore your dreams alone or with a partner. People who keep dream journals say that over time, patterns often emerge.

To put your dreams to work solving problems, try this routine:

o Program yourself to wake up after every REM period. I did it while writing this article simply by telling myselfI wanted to at bedtime. But don't make it a regular habit. "The ability to maintain consciousness during sleep can backfire," says Dr. Neil Kavey, director of the Columbia-Presbyterian sleep lab. "If you can't shut it off, you may have trouble remaining asleep, or you may sleep so poorly that you feel you didn't sleep at all."

o Put a notebook and pen or tape recorder at your bedside.

o At bedtime, select a problem and sum it up with a question, such as "Should I take this new job?" Write it down and list possible solutions.

o Turn off the lights and reflect on these solutions. Stick with it until you drift off to sleep.

o When you wake up - during the night or in the morning - lie still. To jog your memory, pretend you're a detective interviewing an eyewitness.

What's the last thing you remember? Before that? Going backward can help you more easily reconstruct a dream.

- Write down or tape record all that you remember. Do it before you shower and have breakfast.

- If you have trouble catching dreams, try sleeping late on weekends
  The longest dreams occur in the last part of sleep and many of us cut sleep short on week nights.

Once you've recorded your dream, how do you decode it? Tell it to yourself in the third person, suggest psychologist Lillie Weiss in DREAM ANALYSIS IN PSYCHOTHERAPY (Pergamon Press, $11.95). This may give you some distance from the dream and help you see the actions more clearly. Then look at the part of the dream that is the most mysterious. "Frequently the most incongruous part provides the dream message," Weiss says.

In her dream-therapy study, Cartwright asks participants to examine and try to change repetitive, troublesome dreams along seven dimensions:

o Time orientation. Do all your dreams take place in the past? Try positioning them in the present or future.

o Competence to affect the outcome. Tryfinding a positive way to resolve a dream.

o Self-blame. In your dreams, do you hold yourself responsible when things go wrong? Must you?

o Relation to former role: If your divorced, do you still dream of yourself as married? If you have lost your job, do you still see yourself at work? Consider alternatives.

o Motivation. Do you dream of being nurtured? Can you think of a way to take care of yourself?

o Mood. What would make a dream more pleasant?

o Dream roles: Do you like the part you play in your dreams? What role would you prefer?

. This following is an excerpt from "Psi Notes", prepared by William Braud, Ph.D., of the Mind Science Foundation in San Antonio, Texas.

Question: What percentage of a person's dreams are precognitive (foretell the future) and how can we recognize the difference between a precognitive dream and an ordinary dream?

Answer: A large proportion of precognitive experiences occur during dreams. One survey indicates that as many as 65 percent of precognitive experiences occurred during sleep. Precognitive dreams also seem to provide more complete and more accurate information than do waking psychic experiences.

. There's no way to know with certainty what percentage of our dreams are precognitive. The content of the majority of our dreams is probably quite mundane, involving replays of experiences of the day, perhaps some wish fulfillment, and maybe even "random" content. But now and then, dreamers do have accurate glimpses of the future as they sleep.

. The only way to know with certainty which dreams are precognitive and which are not is to keep a dream diary of all dreams and check to see which come true and which don't. Some persons are able to associate certain feelings of confidence in connection with psychic dreams - but these are very subtle feelings which are difficult to put into words and which may differ from person to person.

. Let me describe a program of research in which we are more certain about what's going on. This research program was initiated by a New York psychiatrist, Dr. Montague Ullman, as a result of his observation that he and his patients were sharing telepathic dreams in the context of psychotherapy. A dream laboratory was set up at Maimonides Medical Center in Brooklyn. Ullman, along with his associates Stanley Krippner and Charles Honorton, designed experiments in which persons spent the night in the dream lab. They were monitored electro-physiologically in order to detect physiological indications of dreaming - these indications include: an activated EEG, rapid eye movements, and reduced muscle tension. When these indications of dreaming occurred, the sleeper was awakened and asked to describe his dream. These descriptions were tape-recorded and later transcribed. The next day, a target experience was randomly selected and the subject then went through some waking sensory experience. What was discovered was that the sleeper was able to have accurate dreams about

events of which no one was as yet aware at the time of the dream, but which were randomly selected the next day.

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FESTIVALS

Within the Pagan community there are many holidays and Sabbats celebrated for various means, and not all celebrate each holiday/Sabbat in the same exact way or for the same reasons. The following is a general list of the Holidays most common between all the Sects within Neo-Paganisim.

YULE (Winter Solstice, December 20-23 (varies according to the particular date on the standard calendar according to when the Solstice will occurastronomically)).Longest nightof theyear, theturning point whenthe days shall afterwardsgrow longer as winterbegins its passageinto thecoming spring.It is,inthe Goddessworship, the time when she gives forth again to the birth of the Divine Sun child who shall be both child and eventually lover and father of the next child in the cycle. Winter Solstice for pagans is a time of feasting and the exchanging of gifts and is the original Holiday that the Christian religions modified into their own Christmas, even upto the birth of the child (Most theologians who have spent time studying the birth of Jesus admit he was born in either March or April, not the celebrated Christmas date we all know from the standard calendar - it was moved to this date to help induce Pagans to give up their old ways yet allow them their holidays during the spread of Christianity thru Europe and the British Isles).
Traditional adornments are a Yule Log, usually of oak, and a combination of mistletoe and holly (also all later plagiarized into Christian ways).

CANDLEMAS (Brigid's Day, February 2nd) Not common to all pagans, this is very popular with Wiccans and various Celtic sects. Brigid is the Celtic goddess of fire and inspiration (Poetry, smithcraft and healing) as well as yet another representation of the Fertility of Femininity and Love. Brigid had such a strong following among the Celtics that the Christian church decided it was easier to assimilate her into their own system, and so there came about the making of Saint Brigit and all the stories they created about her so that her followers would leave their old beliefs enough so they would not side with the Druids, who were known at that time as 'the snakes' because of their tendency to have tamed snakes that were used to help produce various healing mixtures via their venom, and who were violently opposing the Catholic church. In History, of

course, the druids lost against the overwhelming odds presented by the church, led by a man who would then be himself sainted by the church, their Saint Patrick (who was no clergyman but a warrior). Thus Christian rule of various sorts came into Ireland. Handcrafts are often sacrificed to Brigid or dedicated to her as they are started on this day. Its celebration is done with many candles and as usual much feasting. The Christians also took, moved slightly and used this d a t e b y creating St. Valentine and using the day for one of chaste l o v e reflections.

Eostar Ritual (Spring Equinox, March 20-23 dependant on actual astronomical event) This is the start in the pagan year of spring, at least among Wiccans and Celtics. The first flowers are praised and the Gods and Goddesses thanked for the true return to happier times for all. Eostar is oneof the more colorful holidays, not one of the somber colors found in Yule and Candlemas. Feasting and socializing are the important factors in this holiday as well as the celebration of the return of color to the natural world. In the Christian calendar, again to draw early worshipers, they marked this as the final days and rebirth of Jesus (when according to history he died in June!)

Beltane (May Eve, April 30th-May 1st) Most important to pagans, save for Samhain, I don't know of any Pagan group that doesn't celebrate this holiday in some way. Beltane is the great Fertility rite of life, starting at dusk on the 30th and continuing until the dawn of the 1st. The union of the God and Goddess to conceive the sun-child to be takes place upon this holiday, no matter which tradition of paganisim is involved. Beltane is the one holiday most discouraged by the Christians, who didn't even use it as a point for a holiday of their own because the power and nature of the day involved. Still, even in Christianized Ireland the May day dance of the Maypole remained, as did the giving of flowers to those you loved or cared for as friends. The Maypole is a symbol of the union of the God and Goddess to create life, the pole itself a phallic symbol while the dancers and their streamers or vines of flowers represent the fertile womb of the goddess as it takes in the Phallus of the god and takes in his seed. Besides the Maypole often a bonfire is present, and members of the group are encouraged to jump the flames for luck and their own fertility. Food, drink and love are the order of the evening. In most sects the celebration of Beltane will become one large orgy as the participants are encouraged to enact their own unions of love. Beltane is the time of many marriages/handfastings in the pagan community (in some it is the point where one chooses to begin and end relationships of a physical nature). Clothing is very optional in most get togethers on this holiday, and mostly it is sensual and colorful. Even those sects that are prudish about things tend to accept the rules of the holiday, as it is the holiday of free love. It is said that a child conceived on this day will grow up to wield great power and knowledge and to be healthier than upon any other.

Litha (Summer Solstice, June 20-23, dependant on actual astronomical event) Held on the longest day of the year, the Solstice is the celebration of lights triumph over darkness and that of the bountiful beauty that

light brings into life. Flowers are common in the circle, roses and brightcheerful wildflowers are upon the altar and usually worn by all. It is the changing point of the year, and the celebration of the spiral dance of the year is common among Wiccans. It a celebration with much joy, and much feasting. Many wiccans will attire themselves in bright colors and equally bright adornments of flowers. Litha' usual food fare may include honeycakes or cornbread. Litha is not celebrated by all sects nor in the same way.

Lughnasad (August 1st) The great corn ritual of Wiccan belief (in Celtic realms this is the celebration of the wheat god, corn is an Americanization and it is possible there is an American Indian traditional holiday near this date that was borrowed by the American Neopagans). THis is the big celebration of the harvest (Sort of a Pagan Thanksgiving, but the time clock is different as is that of the Celtics). Much feasting and dancing occur, thou it is a bit more somber than many of the other holidays. Some Pagans celebrate this day as merely the day to bake their bread and cakes for the coming winter and do no actual rituals save that of blessing the foods prepared.

Mabon (Fall Equinox, Sept. 20-23, dependant on actual astronomical event)

A lesser holiday, this is not widely celebrated and is most come with Pure wiccan groups, especially those who are based in the works of Starhawk and other Dianic sects. This is the weavers festival, and a braiding of cords are done in the process of casting a spell to add to ones life from what it is, each person weaving unto themselves what they wish and the coven as a whole weaving all the cords together to unite the power and efforts symbolically.

SAMHAIN (Halloween Oct 31st) THe year ends traditionally in Wiccan beliefs with this holiday. Samhain is said to be the period of time when the gates between the worlds are least guarded and the veils their thinnest. It is a time for dimensional openings and workings, and also the celebration of the death of the year king. It is a somber holiday, one of dark clothes and thoughts for the dead, it is said to be the time when those of necromantic talents can speak with the dead and it is certainly a time to remember ones dead. It is a time of endings of relationships and bad situations and it is the time when one can see the glimmer of hope in the future. THere are as many concepts attached to this holiday as any other.

THE HOLY FOOL:
The Third member of the Triad
-some musings by: the Bard

*

"Remember, the Moon is only half as big as the Earth, but it's twice as far away."

-Anonymous

*

After some time musing on the concept of Goddess/God that is common in Wiccan (and most Neo-Pagan groups) and seeing the common theme of "things come in threes" in these belief systems, I fell to wondering "Why only the God and Goddess? If all things come in threes, where is the Third Aspect that should be there?"

So what is this Third Aspect? I feel it is the Holy Fool; the Prometheus who is the Trickster, the God (neuter) that rolls the dice. This also fills in certain holes in neo-Pagan Theology that have bothered me for some time, too.

First, we need to have a quick look at the Holy Fool in religious and/or cultural beliefs, both primitive and modern:

American Indian:

- Aztec: Ueuecoyotl
- Caddo: Coyote
- Chinook: Coyote
- Coos: Coyote
- Haida: Raven
- Hopi: Mudhead Kachina, Clown Kachina
- Kiowa: Coyote
- Navaho: Coyote
- Nez Perce: Coyote
- Omaha: Coyote, Rabbit, Iktinike, Orphan
- Pueblo: Koshare
- Sioux: Spider
- Tillamook: Coyote

Tinglit: Raven
Winnebago: Rabbit
Zuni: Coyote
African: Spider, Tortoise, Rabbit, Jackal
Graeco/Roman: Pan, Dionysis
Celtic: Phooka and the like (see Irish: Fear Dearg, and a host of others. The Fool must love Ireland very much...He made so many of Itself there!)
Norse: Loki...-and- Balder
Banks Island: Clat
Micronesia: Nareau
England: Puck, Black Jack Davy
Christianity: "Doubting" Thomas, and The Christ Himself, in many ways....and Judas, too.
20th Cent. North American: Bugs Bunny, The Joker, Mr. Mxyzpltk, Murphy, ("And Pooh is a -good- example, too!" said Eeyore)

Neo-Paganism: Discordians
18th thru 20th Cent. Appalachian: Jack (from British Isles)
18th and 19th Cent. N.A. Black: Br'er Rabbit, Long John, &c.;
German: Tyl Eulenspiegel
Italy: Harlequin (check out Agatha Christie's stories about "Harley Quinn." VERY interesting!)
Islamic: Juha, Abu Nawwas, Mullah Nasruddin, Nasreddin Khoja, Nasreddin Hodja
Japanese: Fox, Hotei, and the whole concept of Zen.....

And the many, many instances of the Hero figure and his Friend in most people's mythology....Gilgamesh and Enkidu, Robin Hood and Little John, the Mythic Hollywood Western Hero and his ridiculous sidekick, Don Quixote and Sancho Panza.....and many times you see the recurrent theme of the Great Betrayal of the Hero, which leads to His death...and to His Resurrection!

One immediately sees that the Fool is a universal constant in folk belief, just as the Goddess and God are!

(NB: I have not gotten more specific for two reasons: one, for limitations of space, and two, to encourage others to do a little reading on their own!)

As most things, the Fool is Personified in three basic Aspects that (of course) overlap with each other and with the God and Goddess. The first is that of the Saviour God, the Prometheus, the Culture Hero, who brings Knowledge (and -occasionally- Wisdom) to Mankind. This Aspect loves Mankind with all His Being, and only wishes Good. His Good Intentions sometimes fall short of His (or Mankind's) expectations, however.

Thesecond isthat ofthe Clown,the Nerd,the Jerk,that teaches by his own mistakes (and who usually comes out ahead because of His own Innocence.) This Aspect is mostly neutral, and is how He seems to mostly manifest Himself.

Butletus notforget thethird,and darker,side oftheFool, best exemplified by Jack Nicholson's portrayal of The Joker in the film version of "Batman." Just as the Goddess has Her Dark side (the Crone, the Morrigan, &c;) and the God has His (Odin as Death-God) so does the Fool have a terrifying Aspect (at least, from the human point of view): Chaos Personified.

This is not an Aspect to invoke, as It does not care. Period. It is the ultimate psychopath, the ultimate Spoiled Brat, the quintessence of Ego-centric self-love. In some circles, it could be quite nicely named Ahriman, or Shaitan, or Satan, because it fits all concepts of that Middle-Eastern deity....except one: It does not care if Man worships It or not. It is not in -conflict- with the God and/or Goddess, It is -not- on the kind of power-trip that the Judeo-Christian Satan is represented as having, it just -is-. It should be considered as neither "good" nor "evil," though it can personify both or either....or neither! This is confusing, but with a little thought the concept will (hopefully) come clear.

(And, just in passing, the film version of "Batman" is perhaps a very good metaphor for the eternal struggle between the Fool-as-Prometheus (Batman) and the Fool-as-Chaos (the Joker).

Areyou confused? If youare, GOOD! If you arenot, keep thinking by not-thinking. (wha-a-a-a-a-t?)

Some of thebest examples ofthe three Personifications arefound in the Navaho and Zuni tales of Coyote, or the Br'er Rabbit tales, or the older Bugs Bunny cartoons, or even Walt Disney's Goofy. And, while speaking of classic animation, if you can see any of the cartoons of the Cannibal Boy and the Mynah Bird, do so! It shows not one, but TWO Aspects in action!

For a look at His more serious (?) side, try J.R.R. Tolkien's wonderful evocation of Tom Bombadil.....who is described as "the oldest." Prof. Tolkien came very close to the core of the truth with that one!

The Fool is your slightly daffy Uncle, that comes to visit at Christmas and is such fun to be with, but who seems to have a sadness about him too, that you found out later, when you were all grown up, was his slide into alcoholism. The Fool is the American sit-com "Daddy" who never seems to get anything right, but wins out in the end anyway. The Fool is the classic scene of Bugs Bunny, floating in a washtub in the middle of the Pacific Ocean, happily singing "As Time Goes By," blissfully uncaring about his obvious predicament...one which would send a human into sheer despair....knowing that something will turn up, some scam that he can pull that will get him out of the washtub and into clover again. The Fool is the Tarot's Fool, of course....but He is also the Hanged Man.

Do -not- invoke the Fool unless you are ready for literally ANYTHING to happen! He just might turn you into a Large Green Frog just to observe what happens.....He is capricious. He is unpredictable. He is what He is, and nothing you can do will turn Him from His Purpose, whatever that may be at any given moment. He is "Murphy," and whatever can go wrong, WILL go wrong...or right. Unless you have an uncommonly flexible mind, you -might- not be able to handle it!

He has no Festival, unless it is the Lupercal, or perhaps April Fool's Day, or even New Year's Eve, for every day is His, as He chooses. Some have inquired about the seeming overlap of functions in the

Goddess/God/Fool triad, and this should be addressed here. The modern Western mind tends to "pigeonhole" things, and rigidly excludes other things
from these pigeonholes. This, I feel, is in some ways an error in thinking, especially about the Triad.

One cannot and should not "compartmentalize" the God/Fool/Goddess into three rigidly separate Beings, but rather think of them as three separate sources of ripples in the same Pond: the ripples interact and intersect, and act on each other, but move within the same Source, whatever
That may be.

-the Bard
at Samhain, 1990 CE

I wish I could list all of my sources, but if I did, it would add several pages to this text, and I am trying to keep it short. I -will- recommend reading one book, however, that will give a great insight into the Holy Fool:

CONTRARIWISE
Zohra Greenhalgh, Ace (paperback) April 1989
0-441-117112-2
(it has a sequel, but I can't remember the title offhand....)

*

"Rimble, Rimble!"

*

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85069. Thanks!

PSYCHIC SELF-DEFENSE

by =Carlin=

One of the problems which faces the aspiring witch or magician is an increased sensitivity to and awareness of the "unseen" forces of the world. Usually this sensitivity is a delight, but occasionally it becomes a nightmare -- in the most literal sense of the word. In particular, this article deals with what spiritualists and shamans would refer to as spirit obsession -- a cluster of "symptoms" that differ from possession, but that still can destroy the integrity of the victims gives some background information on obsession, and then outlines a few "generic" techniques that will benefit those subject to this form of "psychic harassment."

DEFINING OBSESSION

Obsession occurs in every nation and subculture,and as a result every magical subculture has had it's own way of defining and dealing with the phenomena involved. Modern medicine, with the exception of Jungian and "New Age" psychiatry/psychology, tends to dismiss obsession as either hysteria or budding schizophrenia. The major religions, for the most part, now agree with this evaluation. Of course, the "New Right" fundamentalists are likely to see a demon in every corner.... Either of these approaches tends to disempower the afflicted person by destroying her/his trust in his own inner processes and making him dependent on the "expert" who will control the attempt to cure him/her. Spiritualists will warn you against psychic attack or unprotected dealings with the Dead. Work will tell you that the problem is either openness to astral influences or rebellion within the psyche . There is more to being human than the conscious mind, and unintegrated and unrecognized "complexes" within the psyche will sometimes have separate agendas that can lead to "attack from within" if those needs are continually ignored. My own tendency is philosophically Jungian-to-agnostic,but practically Shamanic. I tend to view such"entities" as psychological. However, the techniques I use are more effective if the problem is "projected" outward and treated as if it were the result of attack by a sentient being. Even if obsessions are caused by "complexes", a truly well established complex takes on enough "life" to be regarded as a "secondary personality" demanding of respect. If someone is having to live with obsession, chances are that the person is more interested in resolving the problem than debating metaphysics. The methodology outlined below is designed to work,

whether you agree with the philosophy behind it or not. These techniques are "homeopathic" in nature, contrived with the idea of strengthening the victIm's "psychic immune system" to the point where s/he no longer can be victimized. Without this increase in inner power, the person can be temporarily freed from the obsession, but remains vulnerable to "evil influence" in the future.

THE BEGINNINGS OF OBSESSION

Checking a person's personal history, one will usually find that obsessions begin during periods where stress,negative emotions, or injury have impaired that person's natural self-protective abilities. Or where the person has been unprepared or confused and has intentionally or unintentionally "dropped his/her guard" around someone already disturbed. Or where the person has been abused and degraded since early childhood and is consequently continually open to negative influences. In psychological terminology, old "complexes" are cathected during periods when the ego is foundered in depression, weakening the "auric shield" that normally will protect against "outside influences," as well as the physical body. This auric shield can also be "pierced" during "psychic attacks," leaving a "hole" through which invading astral-organisms can pass freely. In the same way, "evil spirits" are contagious. Emotional, sexual, or magical intimacy with someone already obsessed can allow the entity to pass over to oneself. And an extreme period of rage or vengefulness can attract like to like, bringing one to the attention of "vengeful creatures" in the "lower astral."

SYMPTOMS OF OBSESSION

Among the most common symptoms of obsession is a brooding fixation upon some negative thought or act. The obsessed person being unable to "turn off" the voice that urges her/him on to self-destructive or vindictive acts. The idea that one is the Messiah or the rightful ruler of the universe, or too low to continue to live may repeatedly intrude upon consciousness. To consider much addictive behavior to be the result of obsession by "earth-bound spirits" or elementals. No longer having physical bodies, the "astral low-lifes" push susceptible living humans into overindulging in whatever the discarnate entity still craves. In other cases, the symptoms take other forms. Sleep can be disrupted by repeated nightmares or night terrors. The individual may awaken with no memory of the contents of the dream, but over time will develop insomnia or a fear of sleep. Especially in children,the shadows of night can resolve themselves into terrifying images, and there can be an overwhelming sense of being constantly watched. Visual "hallucinations" may force themselves onto the physical plane or may manifest themselves solely upon the "mind's eye." At times the obsession can be relatively benign. Budding magicians can "pick up hitchhikers" during their initial workings, and these

"creatures" may well content themselves with acting as Guardians of its cases the "entities" will only "act out"when the magician re-enters trance or attempts to work on the astral levels. People who work with divinatory techniques without proper training and grounding are especially vulnerable, with the Ouija board being the worst offender. This is one reason that the traditional religions, which do not want the general populace trained in magical techniques,urge people away from divinatory practices. Obsessions that strike those not trained to magick are usually not so courteous. In the more entrenched cases,physical symptoms other than insomnia can manifest. Especially when one is very tired or ill, the obsession attempt can escalate and begin to unbalance the homeostatic mechanisms of the body. Constipation,sinusitis and migraine headaches are the more usual manifestations, along with extreme pallor, edema, and mental confusion and memory loss. Poltergeist activity is also sometimes reported.The obsessing entity can also color the impressions of others.

One can suddenly find oneself being accused of unsavory attitudes or persistently misunderstood. At the same time, truly unsavory characters will be attracted to the new image and will begin to pop up out of the woodwork.

THE MAGICAL APPROACH

There are many things that one can do if one suspects that obsession has occurred. One can treat it as a demon and turn to spiritual authority for help. One can treat it as mental illness and turn to psychiatric explanations. One can ignore it as much as possible, or begin to avoid the activities that call it forth. One can also "raise one's energies" using self-help techniques such as those outlined in following paragraphs.Any one of the above reactions cripples one as a magician, however. From a ceremonial viewpoint, one must pass the "Guardian on the Threshold" before one can pass on to the next level of development.From a Jungian standpoint, one must develop rapport with and "reintegrate" the rejected portion; from a Shamanic standpoint, one must "turn" the entity and either dismiss it or convert it into a spirit helper.

THE INNER DIALOGUE

Step one, using the magical approach, is to become acquainted with the "entity" and engage it in dialogue.In some instances the entity will turn out to be malevolent, in other's only "immature" or confused and angry at being ignored. Before engaging in this activity, one is advised to ground and center, and to shield in whatever manner one's tradition suggests. One is also advised to begin/continue in whatever other spiritually protective exercises one has faith in.If there is someone available to work with the afflicted person, have that helper prepare a list of non-leading(Not "are you a demon?," but "what are you?") questions. Then drop into light trance and Then let the other person ask the questions while the victim answers with the first thing that pops into his/her head. In effect, s/he will be voluntarily "channelling" for the entity's unconscious and perhaps "denied" (officially) circumstances.If there is no other person, then the victim must do whatever form of divination or trance work he/she have developed to contact his/her subconscious. Those with vivid imaginations can simply find a quiet moment and ask "are you there?," personifying the "entity" in the same way that children create imaginary friends. Afterwards, no matter what the technique used, the

obsessed person is to be certain that his/her aura is closed and that s/he is grounded and centered. AFTER "CONTACT" At this point s/he may have failed to make contact.In which case there is nothing to him/her to do but repeat the exercise until either it works or s/he is sure it isn't going to work. If real contact does not occur, then s/he might attempt to simply banish "it". It is possible that the entity will not answer directly, but will begin to up its activity level or bring a string of unusual circumstances into the obsessed person's life.

It is more likely, however, the have begun a dialogue. Sometimes "complexes"are immature parts of our own personalities that will calm down and begin to behave themselves once "they" no longer feel that they are being ignored.If the obsessing image is that of an animal, or even an ugly humanoid being, then it may simply be time to intensify one's spiritual quest and face down one's power animal or dark side. Frequently, these allies will attempt to come to the aid of someone undergoing psychic attack, and because of the general atmosphere of fear,will be perceived as threats and turned away themselves.Eventually, in either case the "entity" can either be"reintegrated" into the personality, or "kept" as a spirit-helper by those with shamanic leanings. If one is ALSO under psychic attack, the ally will probably help in the defense once asked and properly recognized.

"LOST SOULS" AND WORSE

On the other hand, "it" may claim to be a spirit or other entity that requires help. If the request is not ridiculous o consider honoring it. The author has personally dealt with a "poltergeist" who claimed to be a woman who had died of yellow fever over a century ago. When questioned, the "spirit" was confused at first, then admitted that she had died in delirium and had not realized that she was dead until "awakened" out of her stupor by some young people using a Ouija board. When asked what she wanted, the reply was "Pray for me." The poltergeist activity ended as soon as prayers were begun, and the last message received from the spirit was "Thank God, I'm free." Not being able to make herself understood on the material plane by any other means, the "spirit" had resorted to knocking physical objects around to attract attention. If someone of "mediumistic" nature had been about, she might have obsessed that person instead in her bid to gain attention. The obsession would have become malevolent only if the obsessed person repeatedly blocked her out or otherwise caused her to become cases of obsession in relatively "normal"persons will fall into one of the first few categories.In rare cases, the obsessed may have had his/her attempt at contact met with a voice screaming "DIE, DIE, DIE." Or something similar and profane. This is where the spiritual practices suggested in the following paragraphs will be of greatest benefit, followed by professional help or even exorcism, if necessary. (Even where an entity seems totally hostile, it is sometimes possible to "turn" it through raising "light"as described below.)

SELF-HELP WITH OBSESSION

Not everyone is a magician and not everyone wishes to open the "can of worms" of the subconscious.The following activities are very useful in "uprooting"spiritual obsession by increasing "light". In cases of "mild" obsession only a few of these measures,or a simple ritual of dismissal, will be sufficient to be rid of the problem.In more entrenched cases, these techniques should be continued for the healing period, accompanied by Inner Work, depth psychology, or other techniques that promote self-understanding. Those suffering from physical symptoms should also work to strengthen their immune system and improve their diet and lifestyle. If possible, the severely afflicted individual should have a counselor, teacher, or trusted friend monitor his/her progress "just in case."

EXAMPLE TECHNIQUES FOR "RAISING THE LIGHT"

For a period of three months, the obsessed should "cleanse" him/herself daily in whatever manner her/his spiritual tradition decrees. Grounding and centering are excellent techniques, as is renewing oneself through visualizing the aura as strong and untainted. One can draw pictures of oneself expelling all darkness or meditate on the same image.Prayer is useful, as is catching oneself thinking the old negative thoughts and declaring that one has "taken that out of the Law" or "averted" the consequences. If the afflicted has friends who engage in spiritual pursuits, send him/her mental support and positive energy. The individual is also advised to spend time in sacred places where evil is barred from entering, and to refrain from the company of persons s/he knows are bad for her/him.If already attuned to ritual work, the victim can"cleanse" his/her home or have it cleansed by someone trusted. Those who have faith in Holy Water should sprinkle and apply it liberally. Afterwards, if the obsessed is truly serious about being rid of a persistent fixation, s/he can burn white candles constantly while awake and at home. This will act as a symbol of the"light" one wishes to draw into one's life. The most seriously affected are advised to surround their beds with a protective circle and never to sleep in a darkened room. Other religious/protective symbols can be placed in sight and called upon, and protective incenses such as sandalwood may be burned. The important thing is to keep one's spiritual goal constantly in mind and the"entity one's determination to improve. This may seem like a great deal of effort, but the effect will be to "open" the individual to positive influences, even if s/he

doesn't believe in "demons".The individual will be "raising his/her energy" level to the point where something "dark" cannot even bear to approach her/him, and keeping the energy "high"for a long enough period that "it" will become "discouraged" and fade from sight.At the end of the three months, the "entity" should either be weakened severely from being "starved" or should be gone. If it is gone, then a ritually adept person can do a rededication wherein the formerly obsessed is declared sealed against recurrences. If the problem still exists, then the cause may actually be mental illness brought on by a brain imbalance or early trauma. In any case, entrenchment of that degree of severity is beyond the scope of any self-help article to deal with. In every case the author has seen or dealt with however, vast improvement over the three month period.

DIANISM IN A NUIT-SHELL

Recently, I got back in touch with my teacherafter nearly two years and dropped a couple of bombshells on her: I had changed gender identity and had come together with two other women to form a Dianic coven. When the initial shock wore off, Rita sent me a complete run of Protean Synthesis and a solicitation for this article.

Several yearsago I subscribed toseveral stereotypes regarding "those peculiar Dianics". They were thealogically unbalanced, they hated men, they denied that men had souls, they were all lesbians, they couldn't spell (in the orthographic sense; no one has yet accused Dianics of inability to work magick), etc. etc. When I came together with my covensisters, I realized that these notions were at most partially true and some cases were patently false.

Ibelieve there are onlythree valid generalizationsthat can be made about Dianics: 1) We are all feminists. 2) We all look to the Goddess(es) far more than to the God(s). 3) We are all eclectics. Note well that there are plenty of non-Dianic feminist Witches, non-Dianic eclectics, and non-Dianics who are primarily Goddess-oriented. There are also doubtless a good many feminist, Goddess-oriented eclectics who do not choose to call themselves Dianic. In my own case I use the "If it quacks like a duck, it probably is a duck" argument, as well as the fact that my HPS learned the Craft as a Dianic and runs Dianic rituals.

Some of thestereotypical generalizations I can dismiss out of hand. I don't know of a single Dianic who denies that men have souls. Even Z Budapest doesn't believe that piece of tripe anymore! It is true that Dianism is particularly attractive to separatists, and many separatists actually hate men. Many Dianics are lesbians. Some misspell words like "woman", women", "egalitarian", and "holistic" on purpose. Not all fit these, however, and I think that Z Budapest in her younger, or spiritual bomb-throwing, days represents an extreme and a small minority. There are a number of males involved in Dianism, and some of those are men [NB: I use the terms "man" and "woman" to indicate gender identity, that is, how one's heart, mind, and/or soul are configured. I use "male" and "female" to indicate physical sex, that is, how one's plumbing is configured. I hope this dispels confusion.].

Thealogical and magickalimbalance isnot soeasily dismissedand needs to be addressed further, as that is the most valid objection that thoughtful Witches have to Dianism. The apparent imbalance comes from the Dianic emphasis on Goddess-worship, often to the complete exclusion of God-worship. This upsets many Witches' sense of polarity balance. The resolution of this apparent imbalance lies in the consideration of other polarities than sexual and/or gender as the primary polarity. There are indeed many other polarities to consider: true-false, life-death, dark-light, rational-mystical, creation-destruction, order-chaos, and good-evil, to name but a few.

One problem with the masculine-feminine polarity is that there is a strong tendency to express all other polarities in terms of it. The Chinese were particularly fond of this, and mapped everything they liked into the yang side, and everything they disliked or feared into the yin side, the patriarchal no-accounts!

https://beyondweird.com/bookofshadows/601.html
51 captures
17 Apr 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

One thingI have discovered isthat if you lookhard enough, you can find goddesses to fit both ends of most polarities. Some even occupy both ends simultaneously. Inanna, my matron goddess, is a good case in point. She is the Sumerian goddess of love, war, wisdom (which she won in a drinking bout!), adventure, the heavens, the earth, and even of death (in the guise of her dark aspect, Ereshkigal). A very busy lady indeed is Inanna. At this point it becomes largely a matter of personal preference rather than of polarity, whether one chooses a god or a goddess to occupy a particular place in a ritual.

NoDianic I know ofdenies the existence ofthe God. Indeed, He gets mentioned as the consort of the Goddess with some frequency in Z Budapest's HOLY BOOK OF WOMEN'S MYSTERIES, which is close a thing as there is to a Dianic version of the Gardnerian Book of Shadows. He is there, and sometimes we will invoke Him, when it is appropriate. He makes His own path, and we follow our own, and when they cross naturally we honor Him and do not avoid Him. We also do not force the paths to cross simply to lend an artificial balance to a ritual where none is really needed.

Now that I have spilled agood deal of ink over what Dianismis not, I should now say a few words about what it is: a movement of feminist, eclectic, Goddess-oriented Witches.

Feminism: This covers avast multitudeof virtues andsins. Ido not think the stereotypical radical lesbian separatist is as common as is believed. Moderate to liberal feminism is probably far more common, even among Dianics. Certainly my own coven contains no separatists! There are too many nice men out there, even though surveys have shown that 70% or more of all men are potential rapists. The nice ones are found among those who are not in that repulsive majority; you just have to look to find them. One of the places you might find such nice men is in Dianic covens! Some are mixed groups, at least some of those of the branch founded by Morgan McFarland. My own is something of a mixed up group, I suppose. While we do not currently have any men in the coven, two of the three of us were born male and still have original-equipment plumbing. The Goddess and our HPS accept us unreservedly as women.

Eclecticism: If there isone dictum of Z Budapest's thatbears repeating to everyone in the Craft, and which gets followed by many, it is "When in doubt, invent." Dianics tend toward creative ritual, drawing from any and all possible sources. I have yet to see a Dianic equivalent of the Gardnerian Book of Shadows, nor do I ever hope to see one.

Goddess Orientation: I've discussed this at some length while talking about polarity. There are some wags who have said that Dianics are nothing but matriarchal monotheists. I tell you three times: The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! A much closer analogy would be that Dianics have taken the Classical pantheon and reclaimed most of the roles. This, too, is oversimplifying, but it is not nearly as wide of the mark as the usual criticism. At some point I may write up a long exegesis on the Dianic Goddess, but not here. My own personal involvement with Her comes from a great feeling of comfort I do not find elsewhere. She feels right. I have a great deal of difficulty accepting known rapists (most of the Olympian males are this, especially Zeus, Hades, and Pan!) into my personal pantheon. I also feel a personal vocation from the Mother; it is rather incongruous to me to embrace a male deity wholeheartedly when the Goddess comes to me and calls me Her daughter. This goes doubled, redoubled, in pentacles, and vulnerable for lovers of women.

Ihope thislittlediscussion ofDianism-in-a-Nuitshell hasproved enlightening to you. It is not a path for everyone, but it is a valid path for some, and in considering it I hope that you can now ignore the garbage that has been put forth in the past as "data" regarding it.

Inanna Seastar
Birdsnest Coven

DIVINATION

This seems like a fairly good time of year to be talking about divination. What is it, why do we do it, and what's in it for us? Lots of people think it's a way of avoiding responsibility - if the future is preordained, we might as well go back to bed.

Of course, that's not it at all. Divination is the use of any one of several methods to obtain information which is not directly accessible to the conscious mind of the person asking the question. Whether you use cards, crystals, a pendulum, ink, lead, dice, the flight of birds or anything else, what you are really doing is opening your end of a channel to higher wisdom. I consider the "actual" source of that wisdom irrelevant and immaterial; it could be one's own subconscious, the collective unconscious, the Gods' will, telepathic insight, or a big computer buried in the Balkans. It's still additional information which is not as tainted by ego and intellect's limitations as most.

So what do we do with it? The same things we do with any other information; add it to what we already know and develop a synthesis that can help us do our decision-making. The easiest way to analyze the process is with a concrete (well, maybe jello) example:

A young man has been between relationships for some time. He wants very much to link up with the great love of his life, but is not aware of anyone on the horizon. He is putting himself in a position to meet new people, presenting himself as attractively as he can, and generally taking care of business, but no results. He has to decide whether to take a work-related course at night or not. It will take a lot of time and there are not likely to be any women attending. His progressed horoscope is neutral. He gets his cards read. They say:
[PAUSE]
1.Nothing at all about love, but a lot about skilled craftsmanship and satisfaction through work. He decides to relax and wait for a better time, takes the course, and is rewarded with a modest promotion which enhances his satisfaction with his job.

2.A lot about increasing social activities, leading to the start

of a new romance, leading to great happiness and satisfaction after some difficulties are resolved. He does not take the course, and meets a really nice interesting lady at a party given by a friend (which he couldn't have attended had he taken the course).

3.That he is overlooking sources of emotional gratification in his current situation. Given the information, he starts looking around and discovers that one of his quieter friends is a really thoughtful and insightful person who helps him learn to know himself better, and that a young cousin needs a mentor and this relationship gives him a lot of pleasure and fulfillment. He begins to feel much more ready for a good relationship, and much less impatient to have one start.

These examples illustrate the point made above; divination provides you with choices, and you take the consequences, no matter what the oracles say. Treat them with respect, not adoration or blind compliance, and may they always show you the truth.

Blessed Be,
The Spinster Aunt ...from RMPJ 12/86

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Deity Engineering Worksheet

1. What qualities or aspects of reality does your Goddess, God or Spirit embody?

2. What special abilities of powers does s/he have?

3. Describe Her or His appearance:

   Body build & special attributes (tail, wings etc.):

   Facial features & hair:

   Apparent age:

   Clothing, if any:

   Jewelry & objects carried any:

4. How does s/he move?

5. what is Her/His voice like?

6. What correspondences are appropriate for each of the following?

animals:

Herbs, flowers:

Trees:

Colors:

Elements:

Direction:

Mudra:

Sacred objects:

Season:

Day of the week:

Time of night or day:

Gem or stone:

Features of the natural environment:

Smell and taste:

7. Describe Her/His temple or sacred space:

8. Does s/he have any special relationships to other Deities or Spirits, or to humans?

9. Name this Entity:

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Ever notice how many cars you see today, bearing the Christian fish symbol on their trunk? Feel left out? Want to compete and brag about your religious affiliations? Well, we did, and you can, too, quite easily at that!

The "fish" symbol is the oldest of Christianity's symbology. Unlike most of the other symbologies which have their roots in Paganism, the fish was a sort of "secret sign" to identify the members of the heretical Jewish sect of followers of the man from Nazareth. The secrecy was because of persecution (sound familiar?) and I believe the symbolism had to do with several things - the disciples occupation as fishermen, and the hidden meaning in the letters which spelled "fish" in Greek.

Want to identify yourself, although somewhat obscurely? Go out and buy one of those fish emblems - the plain ones, without the letters inside the oval. Better if the package contains two such molded plastic stick-on emblems, if you are into the duality of Goddess/God. If you are only into Goddess, one will do.

First, we will make one into one of the oldest known Goddess symbols - the yoni! With a very sharp knife or fine toothed hacksaw or hobby saw (a razor saw used by railroad modelers is what I used), cut off both "tail fins" of the fish at point "X" on the diagram. Save the pieces - we'll use them later. (Dianics may discard the pieces now.

You may also melt them off with a hot tool or knife if you are working on plastic fish, and clean it up with a nailfile or emery board. Turn this pointy-ended oval on end (points up and down), and VOILA! A YONI! The very first goddess figure devised in ancient times. Stick it upright on your trunk (or the trunk of your car, if it interferes with your clothing) and get the second "fish" to work on next.

To represent the Horned God, all you really have to do is up-end the remaining uncut "fish", fins up, and stick it alongside the Goddess yonic figure - it looks like the classic horned circle, though it is a bit pointed at the ends. If you'd like to emphasize the "fish fin" horns a bit, glue the pieces you cut off the other one, onto the ends of these, thereby

lengthening them. Now stick this emblem right alongside the other one, and you have Goddess and God, side-by-each where all can see, and probably confuse a lot of those folks who are still displaying them as fish.

Don't pass up this chance to steal a symbol or two from them- they stole quite a few of ours. A little friendly competition is good to ease tensions. Perhaps we can start a new rage in auto kitsch. The Aquarian Tabernacle's church bus, the Blessed Bee, sports a large size, gold colored plastic Goddess and God right there (you guessed it) on the left hand side of the rear of the vehicle, for all to see and ponder!

Just another helpful household hint from Habondia.

12 Exercises Nobody Needs

1. Jumping to conclusions
2. Running around in circles
3. Wading through paperwork
4. Pushing your luck
5. Passing the buck
6. Throwing your weight around
7. Jumping on the bandwagon
8. Spinning your wheels
9. Dragging your heels
10. Adding fuel to the fire
11. Climbing the walls
12. Grasping at straws

OLD MAGIC EXORCISM

Power of wind have I over thee.
Power of wrath have I over thee.
Power of fire have I over thee.
Power of thunder have I over thee.
Power of lightning have I over thee.
Power of storm have I over thee.
Power of moon have I over thee.
Power of sun have I over thee.
Power of stars have I over thee.
Power of the heaven's and the worlds have I over thee.

(lift sword over head with both hands and chop down.)

Eson! Eson! Emaris!

Garner, Alan; "The Moon of Gomrath"; Ballantine

E C O M A G I C

The following is excerpted from an article, Making Magic For Planet Earth, written by Selena Fox for Circle Network News (Box 219, Mt. Horeb, WI 53572) and presented here as being of public interest to the pagan community at large. Selena, I didn't have time to ask your permission, I presume that by the very nature of your writings you want them to be shared with as many people as possible, and so they are presented here. This is submitted with this statement and not to be edited, by Shadowstar of Boston MA.

"There are many things thatcan be done in spiritual realmsto help bring about solutions to the world's problems:

* We can kindle spiritualfriendships with other lifeforms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.

* We can do daily meditations in whichwe creatively visualize the spiritual body of the planet glowing with radiant healing light.

* We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.

* We canhonor Mother Earth as an aspect of the divine in our solo and group rituals.

* We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.

* We can do spiritual healing magic for the planet in our circles.

It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

* Recycle trash from your household, take paper, plastics, glass, aluminum cans, and other recyclables to recycling centers.

*Recycle clothes and no longer needed household items by donating them to charities to distribute to the needy.

* Join and actively participate in environmental action groups.

* Write government officialsand urge them to takespecific actions on specific environmental issues, such as stopping all ocean dumping.

* Write letters and articles for publications about the need for environmental preservation.

* Plant trees as part of reforestation efforts.

* Compost food scraps.

* Stop buying and using non-bio-degradable detergents.

* Boycott products from companies that are destroying the Amazon rainforest.

* Pick up cigarette butts and other non-biodegradable litter from parks and other wilderness areas.

* Donate money to nature preserves.

* Give talks atschools, civic groups, churches andin other places in your area about ecological issues.

* Read publications, view films, and attend presentations inorder to keep informed about ecological conditions and to learn about additional ways you can work for planetary healing.

* Conserve electricity, water and other resources on a daily basis.
* Network with others.

The Fundamental Laws of Human Ecology

1. We're all in it together. Everything is connected to everything else. You can't do just one thing.

2. The Earth and its resources are finite. or You can't get something for nothing.

3. As energy and other resources are used, there is an overall decrease in the amount of usefulness. (Second Law of Thermodynamics>

4. Everything must go somewhere-there is now away.

5. Up to a point, the bigger the better; beyond that point, the bigger the worse. or To everything there is an optimum size.

6. Everything is becoming something else.

7. In most cases, the greater the diversity of a system, the greater its stability.

8. Nature frequently but not always "knows" best. Note: People use antibiotics to counter nature.

9. We shape our buildings and afterwards our buildings shape us. - Winston Churchhill

10. As human beings, one of our inalienable rights is the right to live in a clean environment.

11. Our environment does not belong to us alone. It was used by our forefathers, passed on to us, and we are charged with the responsibility of passing it undamaged to all future generations.

12. All persons must be held responsible for their own pollution.

13. All persons are created with an equal right to live in dignity and peace and to work out a meaningful existence. Everyone is entitled to a fair share of the world's resources-provided one is carrying one's own share of the responsibilities for maintaining an orderly world.

14. Comfortable living, in harmony with nature, should be each

society's goal.

15. Our dependence on technology is, today, so strong and widespread, that we are compelled to use technology as a means for getting out of our environmental dilemma.

16. No national purpose however urgent, no political or economic necessity however pressing can possibly justify the risk of bringing all human history to an end.

The Posture of Ecstasy

The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience.

This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier re- search, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that "acoustic driving" affects the functioning of the brain, blocking the verbal left hemisphere and opening access the intuitive right hemisphere. Within five minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they had been experiencing something resembling an ecstatic state, including visions and variations in body image.
Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated, Dr. Goodman ran a series of experiments to specifically test the effect of posture.

To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions. In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these
reports were highly consistent for a given posture, but differed between various postures.

For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam diviners. According to the literature, the divination experience begins by alterations in moods.

In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head. According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work.

The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of psychophysiological variables that posture affects the course of ecstasy.

(Source: "Body posture and the religious altered state of consciousness: An experimental investigation," Journal of Humanistic Psychology, Summer, 1986, Vol. 26, No. 3, pp. 81-118. Author's address: Cuyamungue Institute, 114 East Duncan St., Columbus, OH 43202.)

The Men's Circle

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Those of you who attended the "Opening the Sky" ritual at Dragonfest this year probably realized that a large part of it was a Creation Myth. At the Manhood Ritual on Friday night, Thomas's Circle Invocation was also a Creation Myth, although a very brief one. Perhaps it is in the stars, but I have been thinking about a Pagan Creation Myth for several months now and perhaps this is as good a time as any to publish it. The basic idea originally came when some people complained that science didn't have any mystery or poetic power in its formulations. That is not really true, it is just that not enough scientists are trained to write well, or encouraged to present new knowledge in a form that will appeal to all levels of our minds. Well, I decided to have a go at it, and the following myth is based pretty closely on modern cosmology and evolutionary theory.

.....

In the beginning therewas neither matter nor energy,neither was there space nor time, force and form were not. Yet there was Something. Poised between Spirit and Void, without form or qualities, pure potentiality, the first physical manifestation had existence. Scientists call it the Primordial Singularity, occultists call it the Cosmic Egg.

It changed, and the first moment of time came to be. It expanded, and space was born. Not the space we know, but one of many dimensions, and that space was filled with the first Force. So intense was that Force that space itself altered. Dimensions folded back on themselves, while others expanded mightily. The first Form came to be. As the infant universe expanded it changed subtly, and as naturally as snowflakes forming in the air, the first material manifestation precipitated out of nothingness. Neither matter nor energy as we know them, but yet both. The Element Fire was born. The universe continued to expand, and the one Force became two forces, then three and finally four. Matter and energy became distinguishable, and the Element Earth was born from Fire. A hundred thousand years went by, and the universe continued to expand and cool until, quite suddenly, the fire died, space became transparent to light, and there were great clouds of cool gas, moving freely.

The Element Air was born. The clouds began to draw together, then break apart into smaller clouds, and smaller still, until a limit was reached, and a hundred thousand clouds collapsed inward upon themselves, swirling and twisting, flattening and smoothing, rippling, and organizing themselves. The Element Water was born.

One cloud, like many of its siblings, took on astructure like a great pinwheel, with spiral arms stretching out from its center. It was Galaxias, our Milky Way. Within its turbulent swirling, smaller eddies formed and contracted, tighter and tighter. At the center of one a spark grew bright then another and another. The first stars were lighted, and shown in a universe grown dark. Many of them burned prodigally for a time and then exploded, hurling the ashes of their burning outward, ashes such as oxygen and carbon and nitrogen; star stuff, life stuff. Generations of stars came and went over the billions of years, and out in one of the spiral arms a cloud of gas and dust began to collapse like so many others before. It contracted, and a new star lighted, with a disc of dust and gas circling it. The disc became lumpy as grains of dust and crystals of ice collided and stuck together. The lumps touched and merged, ever growing in the light of the young star. Finally, nine bodies circled the new star, which would one day be called Sol, or simply, the Sun. Third out from the sun a rare event had happened. Two young planets had collided and merged violently, forming a single planet. In the violence of that collision, part of the surfaces of both had been ripped off and hurled out to form a ring of molten rock which quickly drew together to form a giant satellite. The Earth and the Moon had been born in a passionate joining.

Asthe young Earth cooled,great volcanos belchedforth gases from its still hot interior. An atmosphere of steam and carbon dioxide formed and then clouds appeared. The first rains began, pouring down on the rocks and washing down into the low places. The oceans were born. Water evaporated from the oceans and fell again as rain, dissolving minerals from the rocks and carrying them into the sea. The early ocean became richer and richer in dissolved minerals and gases. Lightning in the young atmosphere formed new substances which added to the complexity of the mix. The dissolved substances in the oceans became more and more complex, until one day a complex molecule attracted simpler compounds to itself, and then there were two, then four. Life was born.

From its simple origins, Life grew in complexity, until one day a patch of green appeared, drawing energy from the Sun, and exuding oxygen. Within a short time the atmosphere changed radically. The sky became blue, the air clear and rich in oxygen. As the Earth had shaped Life, so Life began to shape the Earth. Delicately balancing and ever re-balancing between the furnace heat of her sister Venus, and the icy

cold of her brother Mars, Gaia, the Living Earth, had come to be.

The first animals appeared and swam in the oceans. Then venturesome ones crawled onto the land. The forms taken by life changed. Fish appeared, and dragons walked the land. Tiny furred creatures supplanted the great dragons, whose descendants now flew through the skies, clothed in feathers. By and by some of the furred creatures came down from the trees and began to walk about on their hind legs, and then they started picking things up. Soon they were using the things they picked up. Then they started talking to each other. After they had been talking for a while, they started thinking. Some of them even started thinking about where they had come from and where they were going. And they began to wonder how everything had come to be - and why.

.....

Well, there it is. Now thatit's written I'mwondering what itall means. You who read this have as much right to interpret it as the author, who after all is mostly gathering the thoughts and conclusions of other men and women and putting them into a hopefully attractive package. Creation myths are supposed to tell us something about the world we live in and our relationship with that world, and perhaps about ourselves. This one seems to be telling us that the world in which we live was not made, like a clock, it grew, like an embryo in an egg. We humans are as much a part of our world as the eye of an embryo is part of the embryo. We are the part of the world that "sees". And what about the Gods? Where do they fit into all this? Well, eggs generally have a mother and a father, and newborn chicks aren't aware of either until they open their eyes. We are the eyes of our world, and one of our functions is to see the Mother and Father.

___Robin

From: ROWAN MOONSTONE
To: ALL
Subj: CHRISTIANITY AND WICCA

The following is the comparison listing of Christianity and Wicca that I mentioned in a previous message. It was prepared by Kerr Cuchulain, who is the Canadian Chapter Head for the Witches League for Public Awareness, in response to a request from a Christian minister who contacted the League.

Christianity	Wicca
Patriarchal/Paternalistic	Duotheistic (Goddess/God)*
Dualistic: divinity separate from everyday world	Monistic: Divinity inseparable from everyday world
Resurrection	Reincarnation
Heaven: destination of Christian between souls incarnations	Summerland: resting place
Hell	No equivalent
Satan	No equivalent
Original Sin	No equivalent
Redemption/Atonement/Confession	Karma/Threefold Law(evil returns uponthe perpetratorthree-fold)
Hierarchy/Authoritarian	No hierarchy/ Autonomy
Bible(scripture)	No equivalent **
Sabbats based upon Biblical and Christian historical events	Seasonal and Lunar Sabbats
Prophets/Saints/Messiahs	no equivalent
Generally daylight worship	Some worship nocturnal(lunar esbats)
Churches/temples	Circles case where convenient usually no formal temple
	no size
	restrictions on

small

groups

(covens)
3-13

people

usual

though congregations may be
larger.

10 Commandments Wiccan Rede Harm none

Psychic phenomena generally discouraged except for "miracles"

Psychic abilities encouraged (magick)

* Names vary from tradition to tradition. lDifferent aspects of the Goddess/God have different names creating the impression that Wicca may be pantheistic.

** Wiccans use a book called the "Book of Shadows". This is a working notebook rather than a scriptural text.

DEGREES OF INITIATION
SPARROW SONG

What do the three (or four) degrees of Wicca entail?

Well, as I see it, the (in my case) three degrees reflect levels of competency. You have to know and maybe even be able to teach various things to be upped a degree. Also, I see the degrees as much like Church hierarchy. First degree makes you a priest/priestess, and makes you responsible for a small part of the lay community. Second degree is kinda like being a bishop -- that's also when you become an "Elder" -- and makes you responsible for lay community and what first degrees are in your group. In other words, 2nd degree has more and greater attendant responsibilities (which is as it should be, no?). In my tradition, 3rd degree is given when it looks like the person is ready to go off and found a coven of his/her own (preferably with his/her mate -- they like to give thirds in pairs), which the person then should do (cause there shouldn't be more than one set of 3rds in a coven). 3rd is rather closer to 2nd than 2nd is to 1st, as I see it. And in the way of what one must know, well, it seems to consist of memorizing a basic ritual and knowing why it works, plus various other things too numerous and eclectic to mention here. Ultimately, I think, advancement is according to the whim of the High Priestess & Priest. Yea, it's a pain, but if you don't like it you can always "invent yer own grandmother" and start off on your own. After all, that's one of the good things about this religion: its flexibility. And as long as you don't dismember animals and children, you may even be recognized and acknowledged! (mostly joking)
Seriously, I've been finding the whole degree system a pain lately, a source of unfair manipulation along the carrot-and-stick lines, so I'm somewhat bitter about it all. Brighit (are you out there?) may be better able to explain it, since she's a HPs herself, and of a very formalized tradition...

Seems that while I've been gone there have been one or two requests for me to comment on things ... First, on degree systems: Yes, SeaHawk is right, we Gardnerians do have a fairly rigid system although each coven interprets it slightly differently. In Tobar Bhride [my coven] our first degree is NOT considered clergy nor is it eligible for CoG credentials because it is considered an acknowledgement of one's commitment to the Craft and the Coven, but not necessarily a commitment to clerical responsibility. First degrees are considered competent to do a circle for themselves only -- and given

only that part of the Book which is relevant to that scope of practice.

Second degree Priest/ess/es are considered teachers, and in our particular coven must have taught us, as a coven, something before elevation to that degree is considered. They are eligible to lead group celebrations and also eligible for CoG Ministerial Credentials. Elders, Third Degree Witches, in Tobar Bhride, are those with direct experience of deity through a formalized ritual of possession. This experience, and a year of service to Tobar Bhride, are the requirements for Third Degree.

I agree with SeaHawk about the sometimes arbitrary forces at work in initiation and elevation. Unfortunately in many covens the HP & HPs feel themselves oathbound to be arbitrary, authoritarian and autocratic, and absolutely not subject to any constraint or needing any consensus whatsoever. Or in some covens they will agree to consensus on the little things and arbitrarily disperse the big ones . In Tobar Bhride, to avoid this, we have made a rule for ourselves: if a person fulfills all the paper requirements for initiation/elevation and does not receive that degree within two Sabbats' time, the Council of Elders is FORCED to explain why to the petitioner. This seems to curb the temptation to such authoritarian use of power ...

Full Deck Tarot Star Spread
by Unicornis

There are very few Tarot spreads which use the entire deck in a single unified pattern. What follows is a description of such a spread. It is best suited for situations in which a great deal of complexity is present, and for 'general' readings. The steps for creating the spread are:

1: Thoroughly shuffle the deck until it 'feels' right. While I personably do not allow another person to shuffle my cards, if the reading concerns another it is acceptable to allow that person to hold the deck while concentrating upon the matter in question. This is a personal preference, but I am convinced that the relationship between reader and deck is a very personal one and that contact with the deck by another may 'confuse' the reading.

2: Dealing from the 'bottom' of the deck (i.e. withthe cards face down and dealing from the topmost position), create thirteen piles of six cards each. The first pile is in the center and the other twelve are in a circle around it. Each pile should be dealt consecutively (all six cards at once). Although it is not necessary to actually place them so, at least understand that the first card dealt in a pile (Card 0) is in the center of a circle of five cards (Card 1 through Card 5). This circle is, in actuality, a Star. When laying them out in a Star, use the following spread for each pile:

1

3 4

0

5 2

Note that if you trace the numbers from 1 to 5 you will trace a five-pointed star, always moving clockwise around the circle to reach the next point.

3: Interpret the spread.

Interpretation of this spread is based upon the astrological symbolism of the twelve houses. The first pile of cards in the circle of twelve piles is House 1, the second is House 2, etc..

The individual piles delineate the specific factors at work in each of the twelve basic areas. Card 1 represents the matter in question (the 'problem', question, etc.). Card 2 represents the 'source' (cause of the problem, inception of a project, etc.). Card 3 represents factors which bear upon the matter, but which are external to it (and probably out of the control of the querant). Card 4 represents actions taken with regard to the matter. Card 5 represents the outcome of those actions. Card 4 is the most difficult to interpret, since 'action' could here represent several different things. First of all, it might represent an action which has already been taken. If so, then Card 5 will represent the probable outcome, unless counter actions are taken. Secondly, it might represent the action which the querant is asking about (i.e. 'Should I ...'.
Card 5, again, represents the probable outcome. Thirdly, it might represent the suggested course of action (answer to the question 'What should I ...'). In this case, Card 5 is the suggested goal. It is quite possible that Card 5 will relate to a past outcome (i.e. everything has already transpired). If this seems to be the case, then it is possible that all five cards must be interpreted as relating to another person, instead of the querant. Most of the time the sense of Card 4 should be apparent from the context of the reading.

Card 0 always represents the 'heart' of the individual Star spread. Usually, this relates to the querant's own relationship to the matter which is germane to the house in question. It can also, however, represent the underlying ('behind the scenes') factors which precipitated the matter, not to be confused with the 'cause' of a problem. In this sense, it will usually represent motivations, rather than actions. In some cases Card 0 will represent a person, other the querant, to which the Star actually relates. In such a case, an attempt should be made, based upon the situation and the nature of the card to identify that person, since this implies that the matter is either out of the hands of the querant or the querant is only an 'ambient' factor (and will then be represented by Card 3 for that particular Star.

In a similar manner, Pile 0 (the one at the center of the circle), represents the 'heart' of the entire reading. This will always pertain to the reasons (motivations) of the querant, and interpretation of this Star spread must be used to modify all of the others.

This is not the place to delve into the meanings of the twelve

houses in detail. There are many good books in print which deal with this. I highly recommend the following, which give excellent interpretations of the twelve astrological houses (coinciding with the twelve 'Stars' of this Tarot spread):

The Astrological Houses: The Spectrum of Individual Experience
by Dane Rudhyar

The Astrology of Personality
by Dane Rudhyar

A Handbook for the Humanistic Astrologer
by Michael R. Meyer

The full deck star spread lends itself admirably to an in-depth study of any matter. The human condition is far too complex to use a

simple yes-no approach to any matter of importance. More so than spreads which involve only a small number of the total factors which could come into play, the full deck star spread allows detailed analysis of all of the options and avenues which are available. It will also show how the outcome of an action might affect areas of the querant's life which were not specifically part of the reason for consulting the Tarot in the first place.

It might take a little longer to use, and might require a little more effort on the part of the interpreter, but the extra work will be repaid many-fold in the certainty that no stone was left unturned.

Self-defense and Banes
Judy Harrow

I surely agree that we have every right to protect ourselves and our "own folk" from attack. But I do believe that shield and mirror workings are more efficient, effective and elegant at accomplishing the goal of self-protection. Consider this - a mirror working is perfect justice. If I am mistaken, either that psychic attack is being done at all or about the perpetrator, a bane will jeopardies me karmically and (if psychic attack truly is being done by somebody other than the one I suspect) fail to protect me. A mirror sits there passively, ignores any mistaken paranoia that I may occasionally get, does nothing at all until and unless an attack happens, and then sends the bad energy directly back to the exactly deserving person or group in exactly the proper amount and kind. A mirror is perfect justice.

A grounding shield is perfect mercy, taking bad energy and dissipating it harmlessly. I think I already said this but I recently talked one of my students into using a grounding shield where she would have been perfectly entitled to use a mirror. The situation is an ongoing battle between my student's lover and his former wife. While the ex-wife did an entirely unjustifiable attack, and would fully deserve to have it returned full force, all this would really accomplish would be to perpetuate the craziness, hostility and tension in the situation - and both the couple's innocent children and my student are being hurt. Better for all concerned to ignore justice and drain as much of the tension as possible, to make room for the healing that all of them need. A grounding shield is perfect mercy.

Butbanes and bindings, whilethey may giveshort term protection, risk your own karma, are susceptible to mistake, and may, if misdirected, even fail of their well-intended purpose. Sure you're entitled to self-protection. This is just a lousy way to go about it. I guess my kind of Warrior is Athena, the wise defender.
warmly / Judy

From: Hugh Read
You have a gentle way. For myself, I love Minerva who I feel is a Being unto Herself. The concept of the Grounding Shield is clear to me...would you care to share the practice with me. Justice has little interest for me. That takes care of itself in the process of time. We

are all amply repayed for our varies deeds simply by wearing this body of ours. Healing is far more to the point. The word Justice makes me cringe a bit, though long ago I came to peace with Justice. One of my more angry prayers is May he/she have perfect Justice, NOW! Instant karma, NOW...and I always add, and so may it be with me.

I remember telling this to a New Age teacher a few years ago. He turned pale and promised me auto accidents, fire, theft and robbery if I did that. Well, I am still bopping along with my share in the chancier aspects of life affirming perfect Justice for my self and every now and then in those very rare (!) moments of anger instant Karma for me and whoever. I love the idea of a shield that will ground and disperse any nasties send grovelling in my direction. Let Healing Be the Way!!! Tender bliss and explosive ecstacy be yours as the days pass softly!

From: Judy Harrow

It's visualization either way. For the grounding shield, it is velvety, absorptive black (Oops, I should say that MINE is - you may alter this to whatever will convince your Younger Self). Every so often along it's length, for me every 2-3 yards, there is a post somewhat like a fence post that extends deep into the ground and is conductive like a lightening rod. Trust mother Earth to filter any kind of energy back into simple, pure, undifferentiated energy and recycle it to wherever it is most needed. So the shield catches incoming energy and channels it down through the purifying rocks. I don't know exactly how to describe physically how the shield can be semi-permeable, allowing in the well-wishes of your friends, but, as semi permeable membranes exist in Nature, helping each cell maintain its water/salt balance, so can this shield. Can you conceive of a substance both velvet and mesh? That's how it is with me.

Onthe justice endof the spectrum, myown Younger Selfis a bit of a literalist. A flat mirror will not work for me, since the angle of incidence is complementary to the angle of reflection, which means that bad energy is actually diverted from the sender and bounced onto innocent parties. My mirror looks like a waffle, and is optically designed to send stuff back exactly where it came from. It's also semi-permeable, and that is even harder to explain. I guess Younger Self is not altogether consistent.

On the issue of choosing between the two modes. Justice is a tautology. It will do no better - and no worse - than getting you back to where you began. It protects and maintains, but does not allow for growth. Perhaps you've read Diana Paxon's wonderful book "Red Mare, White Stallion." At the beginning, the women of the tribe have a ritual opportunity to make a wish for the coming year. But the heroine does something even better. When her turn comes, she tells the Goddess "Mother, You choose." Had she chosen, she could not possibly have received anything more than she was capable of imagining. Taking the risk of not choosing was opening herself to surprise and transformation.

Reading that was a mind-blow forme. Since then, I have tried to take Diana's dare as much as possible, and not limit myself to tautology. I don't do it all the time, but I stretch toward it. The mirror/shield question resonates with that for me.

Minerva/Athena wears a shieldand helmet, and carries aspear. My Sister is a Warrior, but always in defense of the community and always for justice. Never for greed or domination. It is worthy to protect what you have, and worthy to reach beyond.

warmly / Judy

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The Way it Looks from Here

Hello again. Lots of changes the last couple of months, both for me and for relatives, friends, acquaintances... This time I think I'd like to talk about "harvest season" for a bit.

There are times in the various rites and ceremonies that have to do with the `gathering in' time of the year, when we feel that we need to offer up the "fruits of the harvest" to the Gods. We carefully select the best examples of what we have grown and nurtured since planting-time, polish our apples and scrape the mud off the squash and pumpkins, shuck a few ears of corn perhaps, and bring it all to the altar to offer in solemn ritual to the Lord and Lady, hoping to justify the time and labor we've spent.

It is certainly not my purpose here to be skeptical of that pursuit, rather to expand our horizons a bit. For a great many years I followed this "custom", and I must say I never thought much about it all.

Two years ago, my father was diagnosed as having cancer. The doctors toiled mightily over him for the past two years, but to no avail. My father passed into Summerland on October 14th, a week short of his 81st birthday, just a few months shy of 50 years of marriage.

I couldn't say that Dad was a Pagan in most senses of the word. He did, however, have some interesting views on my religious practices. This last spring, I was trying to explain to Dad why we have harvest celebrations; something he said jarred me out of a rut, as it were, and got me thinking on a parallel,

if different track.

If, he said, you believe that the Goddess and God are responsible for everything being here, why do you make a big deal out of the harvest offering? The Gods already "own" everything you're trying to give them... Dad pointed out to me that, given a modicum of rain and sun, most plants will grow and flower and fruit entirely on their own, untouched by human hands. Well, that set me to thinking. I've been mulling this over for a few months, and I'm still a bit confused. However, let me have a go at explaining what my thoughts are at this point on the "offering".

When I select fruits and vegetables from the garden to offer up to the Gods, the offering I make is not just the produce I lay on the altar. As Dad said, things will grow without, and sometimes in spite of what we do. What I'm doing is offering the fruits of my labor, not the produce itself. I've taken what the Gods gave me, and hopefully increased the yield by watering, fertilizing, hoeing, weeding.... Am I not saying, "I thank you for the raw materials, see what I've accomplished with your gift"?

Is life not a gift of the Gods? Every time I step up to the altar in circle, should I not offer up the best of myself in Their service?

A little child will pick up a stick or a rock off the street, and give it to you because he loves you. It's all he has to give. We have so much more. The Gods gave us life; they gave us the tools to mold it. By intellect, willpower, emotion, we become who and what we are. If we use those tools, what we offer to the Gods is surely a more acceptable thing to give.

My Dad didn't have the easiest or the best of life. Yet, though he had to work six days out of seven most of his life to make a home for Mom and me, he did it with a right good will. He learned everything he could; he did what he had to and a good deal extra; he loved life, nature and his family. He left a legacy in the hearts and minds of those who knew him that will not soon be forgotten. I can only hope that when it's time for my final "harvesting", I can make as acceptable an offering as he.

And that's the way it looks from here.
___Gary Dumbauld, editor.
.....from RMPJ 12/86

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CONCERNING THE HEYOKAH

Copyright 1987, T. W. Moore

Hello, people! Before I get to the subject of this little piece, let me give you a bit of information as to its roots.

Recently I have been doing a lot of writing, horror stories for the most part, and this article grew out of that. It is also derived from a dream that I had not too long ago and something that has puzzled me until recently. Now, with all that out of the way, let's get to it.

Those of you who are familiar with Native American beliefs already have an idea of what a heyokah is. For the benefit of those who aren't, I'll try to briefly describe him for you. Who knows? There may well be a counterpart in your own tradition.

The word heyokah comes from the Lakotah (Sioux) and is used in reference to a particular type of shaman. According to tradition, the heyokah is one who has "dreamed of the Thunder Spirits." This dream bestows great powers upon the medicine man/medicine woman, one of which is reputed to be an ability to influence storms. However, these powers have their price in that the shaman becomes a "contrary/" If you've seen the movie Little Big Man, then you have seen a sample of the heyokah's antics. Of course, this was a parody of the real thing, but our subject does do a lot of clowning around in reverse.

Now I've read quite a bit on the subject (there's a lot out there, too), but still couldn't put it together. There seemed to be something missing! It's only in the last month or so that it's become clear to me and I'd like to share my insights with

you.

Probably the greatest barrier to my understanding was the one created by language. Not being able to speak Lakotah, and additionally not knowing the culture, I lost something in the translation. Here's the whole picture, as I see it anyway.

In his vision, the heyokah comes into direct contact with the life-force itself. This is symbolized by the Thunder Spirits that he dreams of. When this occurs, a death/rebirth sequence is begun, which gives the shaman the capacity to control some of the manifestations of life-force. This would include an ability to influence storms and, as is typical of the shamanic experience, the power to heal. He also becomes a very potent teacher. This last is where the "contrariness" comes into focus, in two ways. The first is that the heyokah is teaching us about our selves. By "mirroring" all of our doubts, fears, hatreds, weaknesses, etc. he forces us to examine what we really are. For example, if you have any self-hatred (a common malady in our society) this sacred teacher will make you look at it. The second aspect of his mirroring is that, as we are taught, the heyokah heals us of our hurts. This is the most important and remarkable part of the holy man's clowning. For this wonderful shaman takes our pain and transforms it into laughter. And what can heal a human beings faster than to laugh at ourselves?

As you can see, these "sacred clowns" had a very important role in traditional societies. And personally, I think we could use a few more of them in today's world.

Suggested Reading

SEVEN ARROWS, Hyemeyosts Storm .

SONG OF HEYOKAH, Hyemeyosts Storm .

LAME DEER: SEEKER OF VISIONS, Richard Erdoes and Lame Deer.

SHAMANIC VOICES, Joan Halifax.

If anyone would like to respond to this or has anything to share with me, please write to me c/o Post Office Box 11125,

Englewood, CO 80110

..... FROM RMPJ, 2/3/1987

FULL MOON RITUAL GROUP

The Esbat takes place on the nights of the New Moon and the nights of the Full Moon. On these nights, the Coven usually does any kind of magical work and business they need to. It is enacted, hopefully every Full Moon.

Set up: Place a candle in each of the four cardinal directions.Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water with both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee,that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a

rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers"Bless Be" . He then admits a women the same way. Alternate male female male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
I do summon, stir, and call you up to witness our rites and to guard the
Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

2 7
4 5

6 1 3

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I dosummon,stirand callyouup, towitnessour ritesandto guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of E a r t h ; Boreas,
thougentleguardian oftheNorthernPortals; thoupowerful God and
gentleGoddess;we dosummon,stirandcallyou up,towitness our
rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, agate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.
In this part of the ritual, the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both

breasts, and the lips, starting with the right of each pair. He says, as he does this:

> "Blessed be thy feet, that have brought thee in these ways.
> Blessed be thy knees, that shall kneel at the sacred altar.
> Blessed be thy womb, without which we would not be.
> Blessed be thy breasts, formed in beauty.
> Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The High Priest kneels again and invokes:

"I invoke thee and call upon thee, Mighty Mother of us a l l , bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says as the Goddess:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priest starts off by saying:

"Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athene, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

The High Priestess, who should be in a trance, says as the Goddess:

Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who seekest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee,thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid you farewell till next we call you. Blessed Be."

The Witches' Creed should be said by the entire Coven.

"Hear now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe
Lamac cahi achababe
Karellyos
Lamac lamac bachalyas
Cabahagy sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha famolas
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.
Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.
Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

This invocation can be said by anyone or everyone.

"Diana of the rounded moon,
The Queen of all enchantments here,
The wind is crying through the trees,
And we invoke thee to appear.
The cares of day departed are,
The realm of might belongs to thee;
And we in love and kinship join
With all things wild and free.
As powers of magic round us move,
Now let time's self dissolve and fade.
Here in the place between the worlds
May we be one with nature made.
Thy consort is the Horn'd One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light,
Be here as merrily we meet!
For ye the circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore
By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeams' silver light.
Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart."

Pause and wait in silence. There may come a sound, an outward sign or inner vision. When you feel the time is right, end the period of silence by bowing towards the altar and saying:

"O GoddessQueen of Night,
O Horn'd One of might,
In earth and sky and sea
May peace and blessing be!"

Relax. You can also do any other magic craft at this time.

The Coven, except for the High Priestess and High Priest,arrange

themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past
all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the
Circle.
As we have of old been taught that the point within the center is the
origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the
understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;

And let them not speak of thee at all, since thou art
continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body,and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High Priest,and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,

The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord,
We thank you for blessings and abundance.
Join with us, Feast with us, Enjoy with us!
Blessed Be.

Then, either the High Priestess or one of the other women draws the Invoking Pentacle of Earth in the air above the plate with the athame. The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss.the chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. the chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man

with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field,when you leave if you are working outdoors.

The High Priestess faces East,with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
we do thank you for attending our rites; and ere ye depart
to your pleasant and lovely realms, we bid you hail and
farewell
....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

2 7
4 5

6 1 3

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire;
we dothankyou forattendingour rites;andere yedepartto
your
pleasant and lovely realms, we bid you hail and
farewell....Hail and
farewell."

She turns to the West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water;
ye Lords of Death and Initiation; we do thank you for attending
our
rites;and ereyedepartto yourpleasantandlovely realms,we
bid you
hail and farewell....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth;
Boreas, thou gentle guardian of the Northern Portals;
thoupowerfulGod, Thougentle Goddess;wedo thankyou for
attending
our rites; andere yedepart for yourpleasant andlovely
realms, we
bid you hail and farewell....Hail and farewell."

This ends the Circle. Bless Be.

(Via Seastrider, responsible for the typing and Ravensong for editing into ASCII)

THE WISE GOODWIFE

"Gramma, I feel hot."

"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"

"Gramma, I don't feel good."

"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us."

"Who's Goody Hawkins?"

"Hush, now, try to sleep. I'll come back soon."

"Gramma, where did you go?"

"Out into the woods back of the farm, child."

"Why, Gramma?"

"To get Goody Hawkins' help."

"Who's Goody Hawkins?"

"Well, that's a long story."

"Tell me a story, Gramma."

Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.

Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters -- ice 'n sleet 'n snow 'n all, not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much.

Well, a woman come off'n that boat, not quite yet old as your mamma, and her name was Grace Hawkins, but ever' one called her Goody Hawkins. "Goody" is short for "good wife", and it's like callin' a lady "Missus" today.

Goody Hawkins was young and pretty, though you couldn't tell that very well, 'cause in those days the womenfolk wore long skirts and long sleeves and bonnets to tuck in and hide their hair. So Goody Hawkins had beautiful long brown hair, though you couldn't see it, and skin soft as the skin of a peach. But she had a nice young husband

who loved her very much, and he knew how pretty she was.

And Goody Hawkins was one more thing that made her very special: she was a wise woman, who knew plants and herbs and roots and barks to make sick people feel better. They didn't have doctors like we do now, just a lot of men who figured if you were sick your blood was bad and so they'd make you bleed. That got people sicker, more often than not. They thought they were real smart, them old doctors, and maybe they were smart about gettin' money from folks. But they weren't smart 'bout the folks themselves, mostly 'cause they were too busy listening to each other talking 'bout high-falutin' doctor things in big words than listening to the sick bodies of the sick people.

But Goody Hawkins was different. She listened to the people talking 'bout what hurt them, and she felt of their heads and wrists and looked into their eyes and ears and mouths. And sometimes she didn't seem to look at them at all. She just closed her eyes and looked at them with her heart. And then she'd go into big clay pots and little wooden boxes in her house, and pick out just the thing a sick person needed. And do you know how she knew just the right thing, how Goody Hawkins could see with her heart and not just her eyes?

Goody Hawkins was a witch.

No, not like you dress up at Halloween. A real witch, a real wise woman. No warts, no wire hair, remember I told you she was pretty. And no flying broom, neither. She didn't need to fly, 'cause she could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever'one did, those days, just like we have pots and pans today. But she only had a little one at first--remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some. That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such

small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage! You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spicyness and sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

One day she was in the forest, gathering plants for medicines. Some of the plants were just like at home, she knew them right away. Others she didn't know, and them she would look at, and smell, and taste of--it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice crying out to her. She turned around and who should she see but an Indian woman, near her own age, come runnin' toward her, talkin' words she couldn't understand. This Indian woman, she snatched that leaf from Goody Hawkins and shooed her away from that plant quick as she could. The Indian woman pulled out a thin stick, rounded at one end, and waved it so that Goody Hawkins thought the other woman might hit her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging it out of the ground with her stick, digging up the roots. The Indian woman pulled off the roots and pushed them into Goody Hawkins' hands, keeping some for herself. She put the roots into a deerskin bag, and 'twas then that Goody Hawkins saw other herbs and things in that bag, and figured out that t'other woman was in the woods for just the same job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody Hawkins learned that the leaf she'd been about to eat was deadly poison. But the roots were good eating, roasted or boiled just like a potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands full trying to keep people well, what with the snakes and unfriendly Indians and poisonous plants all around. The folks couldn't get none of the plants they brought with 'em to grow very well, 'cause the weather was so different from England's. That mean that folks weren't

eatin' right, and 'specially with the children that was bad. But Namequa showed Goody Hawkins plants that were good eating, and Goody Hawkins showed the other womenfolk, and for a time the folks there lived like Indians, what with the menfolk learnin' to hunt and fish from Squanto and the women learnin' to gather wild plants to eat from Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and squash and beans that Squanto showed the men how to grow, they also had roasted-seed mush and lamb's-quarters gathered by the women. All those, and the deer the neighboring Indians brought, well, that was some dinner!

Well, little by little, them folks got settled. Other ships came, with more people, and, later, with cows and other stock. And then Goody Hawkins was busier than ever, 'cause she was s'posed to take care of sick animals, too. Back then, if a cow didn't give milk, folks were apt to think the fairies had stolen the milk in the night, so 'twas only natural they should ask their wise woman for help.

Before long, there were babies, too, human and animal, and mothers needed Goody Hawkins' help to bring 'em into the world. Somehow, though, through all of this, Goody Hawkins kept time to visit with her good friend, and to keep learning, and to look into her silver bowl every now and again.

Well, the years went on, and ever'body got older, and some folks just died from getting old. Goody Hawkins' husband died too, and they hadn't any children, so Goody Hawkins should have been alone in the world. But she had her friend Namequa, and every little child in the town called her "Aunt Grace"--she wasn't their real aunt, you know, but they loved her like she was, 'cause she made them things, like sweet-scented pillows, and spicy cookies, and she always listened to them when they told her things. Goody Hawkins had learned a lot from Namequa's tribe, and now that she had no husband to take care of, she spent more time visiting with her Indian friends, and they learned from her too.

Indian magic is full of drums and dreaming. Goody Hawkins' magic was full of words and wishing. But she was careful not to let the rest of the folks know she was learnin' and teachin' magic. Why not? Well, folks don't like what they don't understand, is all. People were afraid of lots of things in them days, 'specially in a strange new place.

And as more o' them Puritan preachers come over from England, the folks would be more secret 'bout visiting Goody Hawkins, not wanting the preachers to know they was holding to the old ways. And the preachers, 'specially one Pastor Langford, looked sidewise and never straight on at Goody Hawkins, bein' afraid she might hex 'em or some such nonsense. Well, Pastor Langford thought she was workin' for the devil, but he didn't want to say it outright, 'cause folks liked her.

But even that was changing as Goody Hawkins spent more time with Namequa's tribe, and folk got to whispering about it. There was a number of men interested in marryin' to her, after her husband died, saying it wasn't right for a woman to live alone, but she didn't care 'bout any of 'em. She said no to all of 'em, and some of 'em went away mad. And folk got to saying things outright.

One lady said she seen Goody Hawkins dancing naked with all them

Indians. Another said there was a demon keeping Goody Hawkins company, which was why she wasn't wanting to marry again. Somebody else said that it was that demon that killed Goody Hawkins' husband. All round town words buzzed like stinging wasps. Now, when a cow wasn't giving milk, it was Goody Hawkins, not the fairies, who they thought had stolen it. Folks began to keep their children away from her. And Pastor Langford came right out and made fiery sermons about witches and the devil and sin and punishment.

Goody Hawkins saw and heard all of this, but what could she do? It was her word against the words of respectable folk, and nobody was going to believe her. So she kept silent, kept to herself, and waited.

She didn't have to wait long. One evening, she came home from a visit to her Indian friends and found her cottage in ruins. Jars were smashed, boxes thrown all over. The herb-bunches had been torn down from the ceiling, her cauldron overturned, Bible verses scrawled all over the walls with charcoal from her fireplace. "Thou shalt not suffer a witch to live", they said, and Goody Hawkins felt cold in her heart because she knew that the people wanted to kill her.

And worst of all, her beautiful silver bowl was all bent and crushed, like someone had hit it with a hammer. Goody Hawkins sat down at the table in the midst of the mess, and cried.

She felt helpless and angry. She wished she really could turn people into toads. She made half-hearted tries at cleaning up, but gave it up. Her heart burned with wanting to hurt the people who'd done it, and froze with knowing her life wasn't worth a straw to 'em.

My granny said, that in that hour the devil did come to her, offerin' to kill the townsfolk for her, if she'd give up her soul to him, but Goody Hawkins chased him out with her broom. I think more likely, she thought about putting poison in the well-water, but knew that not only would that poison the townsfolk, it'd poison the water and the earth, and the water and earth hadn't hurt her. And she knew that killing all those folks would poison her soul, too, forever, make her sour and angry as a real wicked witch.

So instead, she gathered all her power to her, all her love and strength; she threw down her hiding bonnet, and shook out her hair, which was getting grey by now, and walked proud and tall out into the town square. The folks began to gather round, saying hateful things. But Goody Hawkins lifted up her arms and began to sing, strong and sweet, in the old tongue that nobody but wise folk could speak anymore. And when the folks saw that their words couldn't hurt her, they commenced to pick up stones to throw at her.

But before they could throw their stones, the preachers came and said she'd have to have a proper trial. So soldiers took Goody Hawkins away with them, away from the shouting people, and she was still singing as they locked her up.

They tried to get her to tell them things, like was she partners with the devil, and had she hexed people and animals, and did she have a demon helper, and did she change into a cat to steal milk, but she never did nothing but close her eyes and sing softly, smiling like she saw something beautiful. So finally they gave up and took her to the courthouse.

There all kinds of people told stories about Goody Hawkins and things she'd never really done. And all through it, Goody Hawkins

stood tall, and looked straight in the faces of the folks as was doing the telling. When ever'one was through with their lyin', the judge asked Goody Hawkins had she anything to say.

Goody Hawkins looked round at the folks, looking like your momma when she's gonna scold you, and began tellin' each one what she'd done for them. This one wouldn't be alive if Goody Hawkins hadn't helped his mother with the birthing. That one's daughter was deathly sick with fever, and Goody Hawkins cured her. The other one's cows were dropping down dead before Goody Hawkins found out they were eating poisonous leaves. There wasn't one person in that courtroom Goody Hawkins hadn't helped somehow over the years. And folks were looking like you do when you're getting a scolding and you know you've been wrong.

But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die, and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven."

Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven."

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the middle of all that hollerin' and confusion, Goody Hawkins felt a sharp blade between her wrists, cutting the ropes that tied her.

There was two Indians there, a big young man and Goody Hawkins' friend Namequa who held a finger to her lips to shush her. The young man scooped Goody Hawkins up in his arms, and ran into the woods carrying her.

All of a sudden, the Indians disappeared like morning mist, and when the folks looked round, Goody Hawkins was gone too.

The folks never saw her again, and Namequa's tribe were never as

friendly to them. Goody Hawkins' cottage was just left to fall down and rot, and nothing in it was ever touched. But some folks was sorry Goody Hawkins was gone, 'specially when they got sick, or their children or animals. And one day a mother whose little baby was sick as could be and nobody could help her, she went into the woods by herself, carrying an iron pot. She walked into a clearing, and waited, listening. The woods got quiet, like they were listening too, and the lady commenced to talking about the baby's problem and asking for help of whoever was listening.

She put the pot down, turned around, and walked out of the woods without looking back. The next day, she came back, and where she'd left the pot, there was a little bundle of herbs, wrapped up in a soft deerskin. She ran home with it, and made it into tea for her baby, and the baby got better.

Well, word of the cure got round among the womenfolk. Real quiet like, it got round, not like the lies 'bout Goody Hawkins had gotten round before. They kept it a secret from the preachers, and after a while the preachers forgot about Goody Hawkins.

And ever' once in a while, a woman would slip away from the town, out into the woods, carrying some small thing, that she thought Goody Hawkins might be able to use, knowing that Goody Hawkins was out there somewhere, and would hear them. And always there would be an herb packet there the next day, or a little charm, or some such.

As the years went by, the herb packets stopped appearing, but the woman who turned back would see a shaft of light fall on some plant, and would take of that back home with her. And finally, even that stopped, but somehow the help always came, somebody got better. There was a song, too. My granny's granny taught her this song, and my granny taught it to me, to sing to Goody Hawkins when we needed help:

With heavy heart I come and stand
The oak and bonny ivy,
A gift to offer in my hand.
The hazel, ash and bay tree.

How can I hope for any good
The oak and bonny ivy,
By standing in the empty wood?
The hazel, ash and bay tree.

But I will trust and dry my tears,
The oak and bonny ivy,
And know that the Wise Goodwife hears.
The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"
"I feel better, gramma!"
"Let me feel of your forehead. Well, that's fine."
"Gramma, can I have my coat?"
"Where are you going, child?"
"Out to the woods, gramma."
"What's that you have there?"

"It's a picture, gramma, look."

"Well, that's right nice. I think I can guess who that is. And I see you've given her back her silver bowl! She'll be happy. Off you go, then."

"Bye, gramma. I'll come back soon."

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If you enjoyed this story, send $5 to: Leigh Ann Hussey, 2240 Blake St. #308, Berkeley, CA 94704, and I'll send you a nicely typeset copy for your library!

There is a volume by the title of:

The Gnostic Gospels
Elaine Pagels
-1981 Vintage Books

Dr. Elaine Pagelsis one ofmany who workedon translating a cache of codices found near Jabal al-Tarif, a section of cliff on the right bank marking the limit ofthe Nile valley and the arable land between Chenobskeia and Pabau. The fruit of that effort is recorded in a volume entitled:

The Nag Hammadi Library in English
James M. Robinson, General Editor
- 1978 Harper & Row

I believe, however, that it is the Infancy Gospels of "The Lost Books of the Bible and the Forgotten Books of Eden" that contain the relating of the events that you have described in your note. As far as I know all three of these works are currently available or orderable through most booksellers.

What follows is a listing of the contents of "The Lost Books of The Bible and The Forgotten Books of Eden", "The Nag Hammadi Library", and "The Apocrypha".

Please feel free to extract this for your own reference.

"The Lost Books of The Bible and The Forgotten Books of Eden" Total of 35 Works

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(The Lost Books of the Bible)

1 The Gospel of the Birth of Mary
2 Protoevangelion
3 1 The first Gospel of the INFANCY of Jesus Christ
4 2 Thomas's Gospel of the INFANCY of Jesus Christ
5 Epistle of Christ & Abgarus
6 Gospel of Nicodemus (formerly Acts of Pontius Pilate
7 The Apostles' Creed
8 Epistle of Paul to Laodiceans
9 Epistles of Paul & Seneca
10 Acts of Paul & Thecla
11 1 Epistle of Clement to Corinthians
12 2 Epistle of Clement to Corinthians
13 Epistle of Barnabus
14 Epistle of Ignatius to Ephesians
15 Epistle of Ignatius to Magnesians
16 Epistle of Ignatius to Trallians
17 Epistle of Ignatius to Romans
18 Epistle of Ignatius to Philadelphians
19 Epistle of Ignatius to Smyrnaeans
20 Epistle of Ignatius to Polycarp
21 Epistle of Polycarp to Philippians
22 1 Hermas Visions
23 2 Hermas Commands
24 3 Hermas Similitudes
25 Letters of Herod & Pilate
26 The Lost Gospel of Peter

(Forgotten Books of Eden).

27 1 The conflict of ADAM & EVE w/Satan
28 2 The 2nd book of ADAM & EVE
29 The Book of the Secrets of Enoch
30 The Psalms of Solomon
31 Odes of Solomon
32 Letter of Aristeas
33 4th book of MACCABEES
34 Story of Ahikar

35 Testament of Reuben, Simeon, Levi, Judah, Issachar, Zebulum, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin

* * * *

The Nag Hammadi Library Total of 52 Works
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1 The Prayer of the Apostle Paul
2 The Apocryphon (secret book) of James
3 The Gospel of Truth
4 The Treatise on Resurrection
5 The Tripartite Tractate
6 The Apocryphon of John
7 The Gospel of Thomas
8 The Gospel of Phillip
9 The Hypostasis of the Archons
10 On the Origin of the World
11 The Exegesis on the Soul
12 The Book of Thomas the Contender
13 The Gospel of the Egyptians
14 Eugnostos of the Blessed
15 The Sophia of Jesus Christ
16 The Dialogue of the Savior
17 The Apocalypse of Paul
18 The First Apocalypse of James
19 The Second Apocalypse of James
20 The Apocalypse of Adam
21 The Acts of Peter and the Twelve Apostles
22 The Thunder, Perfect Mind
23 Authoritative Teaching
24 The Concept of Our Great Power
25 The Discourse on the Eighth and Ninth
26 The Prayer of Thanksgiving
(+ scribal note)
27 Asclepius
28 The Paraphrase of Shem
29 The Second Treatise of the Great Seth
30 Apocalypse of Peter
31 The Teachings of Silvanus
32 The Three Steles of Seth
33 Zostrianos
34 The Letter of Peter to Phillip
35 Melchizedek
36 The Thought of Norea
37 The Testimony of Truth
38 Marsanes

39 The Interpretation of Knowledge
40 A Valentinian Exposition
41 On the Anointing
42 On Baptism A
43 On Baptism B
44 On the Eucharist A
45 On the Eucharist B
46 Allogenes
47 Hypsiphrone
48 The Sentences of Sextus
49 The Gospel of Truth
50 Trimorphic Protennoia
51 The Gospel of Mary
52 The Act of Peter

** A section of Plato's "Republic" was also found together with the above works.

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The Books of the Apocrypha Total of 15 works
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1 1 Esdras
2 2 Esdras
3 Tobit
4 Judith
5 Remaining Chapters of the Book of Esther
6 Wisdom of Solomon
7 Ecclesiasticus (Wisdom of Jesus son of Sirach)
8 Baruch
9 A Letter of Jeremiah
10 The Song of Three
11 Daniel and Susanna
12 Daniel, Bel, and the Snake (or Dragon)
13 Prayer of Manasseh
14 1 Maccabees
15 2 Maccabees

Total of 102 non-canonical works in three collections. There are still other works than these! It should be noted here that some of the Apocrypha are recognized as canon by some and are contained in some translations of Bible, usually included between the Old and New Testaments.

THE GREAT RITE (SYMBOLIC)

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet,both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

Forthekisson thelips,they embrace,lengthtolength,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

TheHighPriestess thenlays herselfdown,face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

TheHigh Priestcalls a womanwitch byname, tobring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

TheHigh Priestcalls amalewitch byname,to bringthe chaliceof wine from the altar. He does so and stands with the chalice in his hands,

about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
Aswehave ofold beentaught thatthe pointwithin thecenter is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

TheHigh Priestremoves theveil fromthe HighPriestess's body, and hands it to the woman witch, from whom he takes his athame.

TheHigh Priestess risesand kneels facingthe High Priest,and takes the chalice from the man witch. (Note that both of these handings-over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point

Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

TheHigh Priestessholdsupthe chalice,andtheHigh Priestlowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

TheHigh Priesthandshis athametothe womanwitchand thenplaces both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands around the chalice while they do this.

TheHighPriest thentakesthechalice fromtheHighPriestess, and they both rise to their feet.

TheHigh Priesthands thechaliceto awoman witchwitha kiss,and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecratethe cakes,the woman picksup her athame,and the man, kneeling before her, holds up the dish. the woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace,
and that fulfillment of love that is perfect happiness."

The womanlaysdown herathameand passesthe cakestothe manwith a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
(Transcribed onto computer file by Seastrider)

THE GREAT RITE ACTUAL

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

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Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest delivers the invocation:

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And the sacred place was the point within the center of the Circle.
As we have of old been taughtthat the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
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And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The Maiden fetches her athame from the altar and ritually opens a gate way in the Circle. The Coven file through and leave the room. The Maiden is the last one through and reseals the Circle. The High Priest removes the veil from the High Priestess's body.

The High Priestess rises and kneels facing the High Priest. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."
"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest and High Priestess now have intercourse.This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

A male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female;
and conjoined, they become one in truth."

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

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Pentacle of Earth in the air above the plate while the man says:

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The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Transcribed to computer file by Seastrider.

WORLD HEALING MEDITATION By John Randolph Price

In the beginning
In the beginning God
In the beginning God created the heaven and the earth.
And God said Let there be light; and there was light.
Now is the time of the new beginning.
I am a co-creator with God, and it is a new Heaven that comes.
as the God Will of God is expressed on Earth through me.
It the Kingdom of Light, Love, Peace, and Understanding.
And I am doing my part to reveal its Reality.
I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ in God.
What is true of me is true of everyone, for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man woman and child on Earth I say:
I love you, for you are me. You are my Holy Self!
I now open my heart.
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of my being.
and I feel its Divine Vibration in and through me, above and below me.
I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.
With purpose of mind, I sends forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.
The one Light of Love, Peace, and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of the illusion.
And where there was darkness, there is now the Light of Reality.
And the Radiance grows, permeating, saturating every form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond, and the Planet is alive with
Light and Love.
There is total Oneness, and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.
And now from the Light of the world.
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing Planet Earth.
Omnipotence is made manifest.
I am seeing the salvation of the planet before my very eyes.
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has taken place,
and the world is restored to sanity.
This is the beginning of Peace on Earth and Good Will toward all,
as Love flows forth from every heart, forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.
It is done. And it is so.

How I "Heal"

by Matrika of PAN - the Psychic Awareness Network

You asked what forms of healing people do and included things that might not be considered healing in the usual sense. Well, one of my special interests is Pagans in Recovery. This is a group of Pagans who are in 12-step recovery programs - Alcoholics Anonymous and other self-help groups that are based on A.A. such as Gamblers Anonymous, Al-Anon, Narcotics Anonymous, Overeater's Anonymous, Adult Children of Alcoholics, Emotions Anonymous etc. etc. etc. If you can think of an obstacle in your life or somebody else's, chances are that someone somewhere has started a 12-step program to deal with it.

The problem is that many Pagans, Feminist Priestesses, Shamans, Druids, and any other type of Magickal folk you can think of, often don't feel comfortable in AA and these related groups. WHY? THe meetings CLOSE with the Lord's prayer or the "our father" and have many Christian overtones taken from the general culture, although they are technically supposed to be non-sectarian in their spiritual approach. Many Pagans in these groups find that they have trouble applying the steps of recovery in the context of what they believe to find recovery for their specific problems. This is particularly difficult in cases of Alcoholism and Drug addiction - and these problems DO exist to a great degree in the Pagan/Magickal communities - in which A.A. and Narcotics Anonymous are often the most successful treatment approaches available to the average person and that feeling excluded from them can mean death, insanity or jail to the person who does not find the help they need.

While living in New England I wrote a series of articles on how to apply the steps of recovery in a Pagan/Magickal context in HARVEST - a popular newsletter for the Craft in that region, that is now becoming nationwide. THe last of these was printed in Yule of 1989, just before I left to move here. At the same time I discovered PAGANS IN RECOVERY had been formed on a national basis in Ohio and had a list of a large number of people, as well as nationwide contacts for networking. (Pagans in Recovery is published for $8.00 a year - address Pagans in Recovery Newsletter c/o Bekki 6500 S.R. 356 , New Marshfield OHIO 45766)

An interesting note is that we both started doing this work separately and originally I also had a network called PANTHEISTS IN RECOVERY. Neither of us had known of the others existence at the time of starting the work and

taking these names. Pantheists in Recovery has since merged with the national network, as I saw no need to duplicate their excellent efforts. Another interesting note is that, in my case, doing this was inspired by J.A.C.S. - an organization for Jewish Alcoholics, Chemically dependent people and their Significant others. It had been founded for the same purpose by some Jewish folks in A.A. in New York City and has now spread across the country, to Canada, and to Israel with several thousand names on their mailing lists. These people also felt the need for support to integrate their recovery program with their religion because they were non-Christians.

A very special part of this extended "healing" work for me is that I have the support of my partner Koren, the sysop of PAN, who is my partner both in the Craft and in our lives together. Although he is not himself in any of these recovery programs, he has been very helpful and supportive of my work in reaching out to other Pagans who are also in these groups.

HOME BLESSING MAGICK

A home blessing meditation for charging a room:

- Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses,
- Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it,
- Silently ask for divine protection, guidance, and blessing,
- Direct your psychic sensing outward, and feel lines of force coming out of your aura,
- Note where the strongest energy is (check out the floor,ceiling, directions, etc), Note spots that feel empty or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot,
- Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.
- Feel the radiance increase with every breath, feel your self as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room,
- When ready, start making power sounds representing the love and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy,
- Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel about it,

oRepeat if necessary,
oWhen done, feel the completeness of the work.

A room blessing involving elemental quarter invocations:
oFace each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:

- Powers of (say direction),
- Powers of (say corresponding element),
- We great you, we honor you, we welcome you here!
- Watch over and bless and protect this place.

oAfter each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy,
oWhen the energy is properly shaped, say so "mote it be."

oAfter you have done all four quarters, channel in spirit energy.

To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy into your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

The above was taught by Selena Fox at Esotericon V, in January 1988.

SOLITAIRE IMBOLC RITUAL
by Micheal Hall
distributed by PAN - the Psychic Awareness Network -
1703-362-1139

Note - by Matrika, co-sysop - this ritual was written by someone I knew from the Boston MA. area a couple of years back. It is based on a combination of the lore of the Wicca and some of the afro-caribbean diaspora traditions of Paganism and Magick.

==========

On your altar should be placed a circle of 13 stones and, within the circle of stones, a circle of 13 candles. Within the circle of candles should be spread some maize - i.e. corn meal - and in that a waxen female candle to symbolize the Goddess on your altar. On the eastern side of the altar should be placed a small sheaf of grain with a candle inserted inside it.

You should dress in your usual ceremonial garb for Magickal rites or skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual. As you do so picture the water cleansing the soul and spirit, just as it cleanses the body. When you have dressed, anoint yourself with a holy oil. When you have prepared yourself, sit in a dim quiet place and light a candle - ONE THAT IS NOT BEING USED IN THE RITES - and meditate on how at this time of year the Goddess in her fiery aspect AS LIGHT was welcomed back into the Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in the circle of the 13 candles. Then light the two altar candles, which are separate from the circle of lights also, and the incense. (Incense should be stick or powdered incense on charcoal in a swinging burner.) Then light all the quarter candles in the 4 directions, starting in the east and going clockwise.

cast your circle in the usual manner, but Invoke the Goddess with the following:
"Sacred womb, giver of the secrets of Life, Mother of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

and Invoke the God in the following manner:
"Fire of the sky, guardian of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

(continue with the circle casting if it is not already finished)

Light the 13 candles and then the Goddess candle in the center and say:
"Warm and quickening Light
awaken and bring forth beauty
for thou art my pleasure and my bounty
LORD and LADY
OSiRIS AND ISIS" (or you may substitute whatever names your circle uses for the God and the Goddess - or those you personally prefer)

Reflect a moment on the coming of the light and offer up the incense.
say
"O ancient Ones
Timeless Goddess and Sacred King who art
the heralds of springtime and it's bounties
be with me now in celebration
Hail to Osiris and Isis
Harvest giver and blessed Lady
Let this be a time and a place sacred to your power and your beauty
SO MOTE IT BE"

Light the candle in the sheaf of grain and hold it up with the loaf of bread in the other hand and say
(or the cakes - whatever you or your tradition uses for the cakes and wine/juice ceremony)
"My Lord and Lady, as the seed becomes the grain, so the grain becomes the bread, Mark the everlasting value of our seasons and their changes. "

Break a piece of the bread or cakes off and burn it as an offering in the central candle.

Then say
" IN the deepest Icy Winter the seed of the Earth lies deep within the womb of the Great Mother. The Spring brings the heat of the Father and with their joining comes new life. The completion of the cycle brings food to the children of the world. As I taste the food I shall know the wisdom of the cycles and be blessed with the food of wisdom throughout my life"
consecrate cakes and wine/juice in the usual manner and partake of them, but first raise your chalice or drinking horn and say

"Hail to thee ISIS
Hail to thee Osiris
For thou art blessed"

After this commune in meditation with the Lord and lady for a while, then close the circle in your usual manner.

GOOD IMBOLC

The Perridwyn School of Hypnosis presents ...

-HYPNOSIS 101-

Hypnosis is a state offocused awareness. It issomething everyone has experienced countless times; among instances of it are waking up or getting absorbed in a good book. The characteristics of the state vary; it cannot be pinpointed on an EEG and the experience is different for everyone though there are common elements. A person can be hypnotized and while that state be having a great time at a party; no zombie eyes no intonations of Yeesss Massterr no wandering about with arms outstretched. Hypnosis does not have a unique and unmistakable insignia indicating its presence.

This is generally not the case with the PROCESS of hypnosis. Patterns of hypnosis have been written up and used for decades. You can find books depicting the process in bookstores and libraries. The process is intended to create that state of focused awareness. It is this process I wish to discuss in the remainder of this post. [Hypnosis and being hypnotized will refer to the process should there be any confusion.]

General Considerations

Hypnosis can be thought of as a game that is binding. The rules are initially defined by the expectations of the subject which encompasses all their experiences with it everything they've seen on TV and old movies and what the subject has been told about hypnosis. These rules dictate what will and will not be effective; which inductions will and will not work; and the conduct of the subject while in the state of hypnosis. The rules are mutable. Debunking misconceptions demonstrations and providing more information -- accurate or not -- will affect the rules of the game.

A professor at Stanford illustrated how greatly expectations dictate results. The gentleman told one of his introductory psychology classes that an unfailing indication of a hypnotized subject was that their right arm would float upwards. The professor told another class the same thing only in this case he specified it was the left hand that would rise. When he hypnotized members of both classes he discovered that students responded in accord with their expectations. The right arm of the members of the first class did indeed rise while with members of the second class only the left hand rose.

Inhypnosis the subject callsthe shots. Their expectations outline

the manner in which the game is to be played. The hypnotist wields no mystical power; she and the subject have an agreement that the process of hypnosis is conducted in a certain manner and each player behaves in a particular way. The level at which the game is played is defined by the rules and the degree of trust the subject feels for the hypnotist. A mistrustful subject will be paying far more attention to what you are doing and what you might be scheming than to what you are saying.

Hypnosis is useful as a catalyst. As seen above the state itself is not too exhilarating in and of itself. The process and the applications are what make it fun and useful. You can call on your mind's abilities to control pain [useful]; you can play the most intense imagination game of D&D; of your life [fun].

The functionof the hypnotist is to provide a focal point and talk their partner through evoking the intended result. The process usually begins with a discussion of hypnosis. This is to determine the purpose of a session debunk misconceptions get a sense of the subject's expectations and
generally make things go easier later. The induction consists of bringing the subject's awareness to something and keeping it focused. The hypnotist gives suggestions to bring about the determined purpose including any post-hypnotic suggestions. Then she guides the subject back to a normal state of awareness.

WHAT HYPNOSIS IS NOT

- It is not sleep. The participant is thoroughly aware of their surroundings. They may choose to ignore them. The hypnotist may ask the subject to ignore things or to focus all attention on one idea.

- You can not get stuck in hypnosis. Either you will awaken on your own or the state will become one of natural sleep. Sometimes a subject requires a few more moments to return. Sometimes the subject refuses to return. This is particularly true of stage hypnosis; if a subject feels pissed off at the hypnotist it can be mightily gratifying to unnerve said offending hypnotist by not responding. Even if this is the case the subject will still either return on their own or fall asleep.

- A hypnotized person will not knowingly violate their code of ethics. Milton Erickson messed around with this a bit and found it to be particularly true if he made it clear that the subject was responsible for the consequences of their actions. There are three twists here;

1. A person may do somethingseemingly unethical if it is o.k. according to their moral standards especially if they believe being hypnotized at the time is sufficient excuse.
2. Stage hypnotists evoke some silly behavior which might ordinarily be contrary to the subject's code of conduct. This is a result of group pressure of the forgivability of stage hypnosis and of the streak of hamming it up in each of us.
3. A person can be tricked. If I am told I am in a blazing hot

desert sweating buckets and the only way to get cool is to take my shirt off I might do that. I will not do that because I am an exhibitionist. If I am directly told to take off my shirt first I will snap back to the here and
now and next I will drop-kick the lech out of my house. Furthermore once such a maneuver is recognized the hypnotist has utterly destroyed the subject's trust and will have no further success with them.

NITTY GRITTY STUFF

First some things concerning speaking. The hypnotist oughtnot speak in a monotone; not only is it unnecessary it is an annoyance. Rather she should
make her voice congruent with what she's saying. If she is describing a soothing walk on the beach under a restful sunset she ought not sound hyper.
It is useful to use a particular tone of voice when hypnotizing people. This is helpful because soon there will be an association between The Voice and the state. In addition it means you will not inadvertently trip an association if you use your normal speaking voice with someone whom you see primarily for hypnosis you are apt to zone them out just by saying Howzit goin The Voice comes with practice and you can pick it out after a while.

There are definite reasons behind word choices. Sense words make things more vivid; describe the colors textures and sounds associated with that soothing walk on the beach. Repeating words and phrases helps things sink in and adds rhythm to your patter. You may opt to say things in a permissive way [in a moment you may picture yourself walking upon a soothing beach; perhaps there is a glorious sunset coloring the sky crimson and purple] or in an authoritative way [You are walking on a beach. The beach is soothing; it makes you more and more relaxed. Notice the glorious sunset]. The choice of words is based on the situation the hypnotist's style and most of all upon the personality and rules of the subject. Make them fit.

LEVERAGE

Synonyms for this word include credibility and rapport. Leverage makes suggestions more effective. Things that generate leverage are accurate descriptions of present experience and accurate descriptions of future events.
An accurate description of your present experience may be that your eyes are moving across these words and you feel the keyboard beneath your waiting
fingers and you feel the chair beneath you and you hear noises in the background that you have not been paying much attention to until now.
An accurate description of future events can be that as you read these words you will become aware of your left earlobe. Another is that when you take your next really deep breath your hand may feel somewhat lighter.

I base my estimation of your awareness of your earlobe on the fact that mentioning it almost inevitably makes you think about it. The second assertion is much shakier in this context but stronger if you were being hypnotised. Relax your hands on your lap for a moment and inhale deeply. Notice how your shoulders rise a little and tug your arm up a little bit

Things that are bad for credibility are ability tests and blatant contradictions of present experience. When you use an ability test you run the risk of it not working. They do work for many people and sometimes providing useful information but it is very difficult to recover gracefully from an unsuccessful ability test. The participant may reach the conclusion that they can not be hypnotized or that you are incapable of hypnotizing them. Blatant contradiction of present experience as you carefully scrutinize the upper left corner of your monitor you can become aware of the little picture of a pink-and-purple hippopotamus. Riiight.

Now to tie these together. If you have been correct in the past few descriptions you increase the probability you will be in the next one.
As an example presume I am being hypnotized right now. I am told about how I feel the keyboard under my hands as my fingers dance from key to key (correct)I glance at my scribblings to help me clarify this thought (correct)and I hear muffled music in the background (also correct)and as I notice these things I can feel myself becoming more and more relaxed.
The last assertion is pure speculation; there is no reason that those things
should make me feel more relaxed and no real indication that I'm mellowing out noticing these things. However the hypnotist has been right on three counts so far. He has acquired a little credibility. My response is going to be Sure he's been right so far why not now

This point is somewhat esoteric;if it makes sense fine. Ifit doesn't or even if it does read Trance-Formations listed at the end of this post.
The authors go over this in detail and in a very skillful and clear fashion. Let this stand the more accurate you are, so much the better; a really incorrect statement or blatant failure is apt to be disruptive.

INDUCTIONS

The purpose of an induction is to focus awareness on something and gradually move through to evoking the intended results. The methods are many and varied.

Very often the focal point is relaxation. Progressive relaxation consists of deliberately tensing and relaxing (sometimes just relaxing) each part of the body paying attention to releasing every bit of tension. Descriptions of soothing surroundings or experiences are also used to produce relaxation.

Trance-Formations describes an induction utilizing points mentioned above. It consists of sets of six statements. The first set contains five accurate descriptions of present experience and one abstract or unverifiable statement (... and these things make you feel more and more relaxed ...and while you notice them you feel a sense of security ... and strangely enough these remind you of wrecking Aunt Milllie's car). The next set contains four present-experiences and two abstracts; then three present-experiences and three abstracts and so on until you're dealing with just the abstracts.

Confusion inductions consist of confusing the hell out of someone and then providing them with an understandable option. This confusion often consists of ambiguous statements or plays on words. Take the words right

write rite and Wright. As you right about the right brothers you realize you have violated the rights of those whose right this is by righting with your right instead of your left. The intended response is a huge HUH at which point you offer an understandable option ... and that makes you feel really silly! The option is an escape route from all that unpleasantness and ambiguity and therefore desirable.

Inductions take time. It is common for an induction to take ten or twenty minutes with a participant who has not been hypnotized much before or is unused to your style. Signs of effectiveness the participant's responses match your description. ... and that makes you feel really silly may be met with a smile; depictions of relaxation are matched with visible decreases in tension. Requests to picture scenes usually evoke rapid eye movement. If you ask your partner to do a lot of talking you will notice changes in their manner of speaking; it becomes quieter slower perhaps a little less well enunciated. Depending on what you ask them to say and how familiar you are with their normal speech patterns you may notice differences in word choices. Subjectively you or the participant may feel more lethargic and may experience dissociation. For me that means that I could do a lot of things like move my hand up a few inches but it would require so much energy and I do not think it important enough at the time to expend that energy. Also I tend to start loosing track of where I left my limbs (tee hee); I know they're there somewhere but don't think it important enough to bother to relocate them.

It is desirable to make series of suggestions flow as smoothly as possible. Choppy sentences are more apt to create tension than soothe them. Flowing sentences encourage relaxation have better rhythm to them and can possess more leverage.

Take these three phrases You feel the chair beneath you. You see the text on the screen. You are becoming more relaxed than ever before.

The simplest way to connect them is with plain old conjunctions. You feel the chair beneath you AND you see the text on the screen AND you are becoming more relaxed than ever before.

Next step up simultaneous words. AS you feel the chair beneath youyou see the text on the screen AND AT THE SAME TIME you are becoming more relaxed than ever before.

The most powerful way to hook up phrases is with causal words. SINCE you feel the chair beneath you AND BECAUSE you see the text on the screen you are becoming more relaxed than ever before.

SUGGESTIONS CENTRAL

This is the portion of the process where you accomplish the stated purpose; the part of the game that is binding. Suggestion styles include the following:

- Direct suggestion. This is where you flat-out say such and such is going to happen. When you are going to bed tonight you will feel compelled to think of purple hippos. As soon as your head touches the pillow purple hippos will occupy your every thought.

- Indirect suggestion. Comprised of visualization and storytelling.

Visualization is just mentally creating the event. It is not restricted to just pictures; whichever senses make it more real are the ones you should appeal to. If you know the person is oriented to one sense more than another, describe with them. (See the purple hippos dancing on your quilt. Hear them thundering up the hallway. Feel the floor shake with their every step.) If in doubt it can't hurt to use all of them. [Most people favor either vision hearing or kinesthics so you needn't necessarily go into how it tastes to chow down on purple hippo. If you were visualizing walking in a flower garden however it makes sense to include smell. Use what is appropriate.] Picture yourself preparing for bed. Your teeth are brushed; the sounds of traffic are hushed; and the pillow feels delightfully cool against your cheek. As you snuggle down under the pillows your mind turns to thoughts of purple hippos.

Storytelling is more subtle than both direct suggestion and visualization. You relate an event or anecdote which provides a sort of framework for conduct.

When I was a child every night as I went to sleep I would conjure up a rainbow zoo dancing on my bed covers. First there would be the lions as yellow as lemons. Following them were orange alligators... [blah blah blah through blue ostriches..] And last and best of all were the purple hippos. They were my favorite part of the procession; I looked forward to them as soon as my head touched the pillow. And the last thoughts on my mind were of those purple hippos cavorting on my quilt.

If it's something really strange like the above you probably wish to attribute it to a weird cousin or obscure newspaper clipping. Lead into these gracefully; this example might start off with bedtime rituals in general and in the present then remembering back to bedtime rituals as a child then into your story. (How many people will think of purple hippos the night after they read this)

These should be related in an appropriately serious manner. If it's silly sound a little silly but present it as if it's important as if you were sharing it with a friend. If you make it sound important it will be received as such. Go gently with them too; don't holler PURPLE HIPPOS CAVORTING ON THE QUILT. Just weave it into its surroundings. Storytelling is best for going sideways at something for attending to integral corollaries of the purpose. Their power is in subtlety.

- Subliminals. It is possible to mark out certain words as you say them. You may make a certain unobtrusive gesture change pitch or loudness slightly glance off in a certain direction -- something small enough not to

require the participant's full-blown attention but designed so they will be able to perceive it. This is the hardest thing for me to give an example of because it's something I have not begun to master. If you could possibly string the words purple hippo and bedtime together in a few sentences that make enough sense so the listener doesn't get confused and go back to review them then you'd mark out those particular words with a perceivable and unique action. You'd also probably want to throw in similar words -- lavender going to sleep late-night thoughts -- to be sure the point gets across. Trance-Formations goes over this too; if you read it you may find it interesting to observe your own behavior during the subliminals chapters.

Phrase suggestions as positively as possible. Don't think of purple hippos is an utterly futile idea. Eating less is better put as being content with smaller portions. Pain is a loaded word; use discomfort or the presence of comfort instead. You get the idea.

Participants tend to take suggestions literally. One lady was told to picture herself leaving the office then turning out the lights. When she acted on this she left work. She then turned the lights off via the circuit box. Telling someone .. and your husband is being a big pain in the neck can translate into a nasty headache. If you're doing hypnosis at night be careful with words about being wide awake when you're bringing your partner back. Be as unambiguous as possible; be aware of literal translations.

This is a good place to mention trance logic and literal mindedness. Trance logic appears when the participant is really into it. Presume they believe they speak only French. If you ask if they understand English the reply will be Non. Do they know only French Oui. Literal mindedness is illustrated by asking your partner if they can raise their right hand and getting a response of Yes. Will they Yes. Now Yes.

Suggestions should be given at a pace that matches the participant's breathing. It enhances rapport and is an acceptably leisurely pace.

Appeal to preferred senses.

If you're using hypnosis for habit modification when you're determining the purpose of the session learn what is motivating the participant. If the purpose were keeping up interest in exercise and the participant liked jogging because it created a feeling of independence don't sell the virtues of those neat suits and funky sneakers. Unless of course s/he likes them too.

If you are confused by a response ask. Doesn't hurt a bit.

If something unexpected happens stay calm. If it's an unusual action like drumming fingers you can ask about it. You can also incorporate it which
acknowledges and accepts that action. And the drumming of your fingers makes you more and more relaxed. If someone bursts into tears suddenly stay calm. Ask why this is happening. Ask if the participant wants to continue and respect their reply. You can incorporate that too; ... and you feel those tears washing through you cleaning away your anger leaving you calm and serene. Unexpected interruptions and noises are better incorporated than ignored unless you discern from a total lack of response that they were not important enough for the participant to pay attention to.

THERE AND BACK AGAIN

Bringing your partner back to the here-and-now is easy.

First undo any unusual suggestions that would make life unpleasant. If you suggested numbness in a hand be sure feeling is restored. If you're unsure do a general banishing.

Next make it clear you are concluding. And before you return to the here and now allow yourself to bask in this feeling of relaxation.
If you look down the hall you will see a door marked EXIT.

Then conclude. When you're ready you can return to the here and now feeling perfectly fine in every way. 1starting to return2feeling more alert3half way there4feeling fine in every way5awake!
(Snap if you feel really showy.)

If your participant doesn't sit up and rub their eyes blearily within a reasonable amount of time (a couple minutes or as soon as you get to awake!) determine if they fell asleep. If they did it's a credit to your ability to help others feel relaxed. Make certain they heard you and know what the deal is. Restate it; if you do a count-up the best maneuver is to leave the ball in their court and let them come back when they're ready. If that seems to be taking an inordinate amount of time give suggestions about feeling more alert prepared to come back. And as usual if you're uncertain ask!

A nice reinforcer is to gradually switch back from The Voice to your regular voice as you conclude. With the 1-to-5 set up you might be speaking very quietly at one and graduate until at five your voice is somewhat louder than usual.

Now is an excellent time to ask for feedback. Feedback will tell you if you forgot to undo anything [bring them back in, negate it, ask if anything else needs undoing, bring them back out]. It will tell you how you can make your style more effective in general or with just this person. It also acknowledges their part in the proceedings. If they're pissed off at you for some inconsideration it is a good time to clear the air and acknowledge the validity of their complaint.

REINDUCING HYPNOSIS

If you both desire to create a word, gesture, mental image, whatever that will bring the participant back to a state of deep relaxation between the main set of purpose-suggestions and the return is the place to do it. Select an appropriate item; state that when this item is done AND the participant consciously desires to return to this state of deep relaxation that it will happen. Conscious intent prevents accidentally triggering it. You do NOT want it to be inadvertently activated while the participant is driving. It might not be in their rules that they can realize the deal and correct it; it may take vital moments for that realization to arrive; it may take time to brush away those cobwebby feelings of deep relaxation -- don't put it to the test.

MISCELLANY

Pre-induction chats not only let you become more aware of the

participant's rules it prevents problems by letting you debunk. You might not discover that this person believes they can reawaken only if you say Ah-La-Peanut-Butter-Sandwiches; telling them they'll just fall asleep is a nice margin to have.

Be trust-worthy and honorable. A gentleman tried to induce me to swig a beer. I would not. He has been unable to hypnotise me since then; he has lost my trust utterly. I will not risk a second chance. Not many people will.

This is intended to be an overview of general hypnosis. There are really weird variants that I don't know enough about to write up. [F'rinstance --
inducing hypnosis like as in zoning people waaaaay out without formal inductions just talking with them. NEAT!] I left out a bunch of stuff you will find in most books on hypnosis -- history depth categories (not necessarily useful and specifics on applications. Go to your bookstore.

Supplement this.
These are my rules of the Game. If you find them useful, keep them.

GOOD BOOKS

Hypnosis A Journey Into The Mind by Anita Anderson-Evangelista. The most thorough beginning book on hypnosis the library possesses. Good stuff!

Trance-Formations by Richard Bandler and John Grinder. Kind of esoteric, but really neat techniques and approaches.

Frogs Into Princes, also by Bandler and Grinder. Provides information on sense preferences, keywords, and rapport. Does not deal with hypnosis per se but the information within applies.

Tapes or live sessions are useful for helping you pick up the pattern of patter. They can provide new approaches and effective ways to say things.

THINGS I THOUGHT TO ADD IN THE WEE HOURS OF THE NIGHT

Presuppositions also possess leverage. A presupposition offers achoice on the surface and at the root of it is a fundamental Given. Would you prefer to go into a light or deep trance - the given is that the state will manifest and it is also presumed that the participant is capable of deeper degrees.

An induction related to the Confusion technique is overloading. Direct the participant's awareness to as many things as possible. The human mind can only attend to so many things; given too many it will start to withdraw or cut down. Offer suggestions regarding relaxation along with pointing out that they can perceive X while thinking of K. Kind of the same principle as the confusion technique.

Another way to reinduce a hypnotic state is to ask the participant to recall one. To answer your questions especially very specific questions your partner re-accesses that state goes into it a little bit. Or a lot. Depends on the person and memory. If you're working with the same person you can ask them to review the last session. If your partner has been hypnotised before you can ask questions about what the hypnotist said how they were seated or lying down did the hypnotist talk in a slow drawling manner or in an intense steady one what did s/he say what did the participant find most effective -- anything pertaining to recreating the experience is fine. Then you can gracefully start an induction. Ok while

you're still recalling how pleasant it was to be so deeply relaxed why don't
you just let your eyes close.

ADDENDA

When you're giving the main set of suggestions repetition of the main points is helpful. Drives the ideas home. You may wish to ask if the suggestions were well understood from time to time.

Whenyou're giving suggestions in generalwatch the participant carefully especially if you're describing something. You want to be on the alert for a negative response (handy word comes fastest to mind). If you're describing something that's really loaded, unpleasant, or plain too weird you can see it by the participant's responses. Clenched hands tension around the jaw hunched shoulders tensing up in general; these and anything you recognize as a negative response are things to look out for. If you are describing the participant as swimming in the ocean and they are phobic of water or if Jaws is on their mind you will know it by these indicators. Your choices are to gracefully offer alternatives (... or if you prefer you can find yourself in a forest glade) or to inquire.

Taliesin
Subject:witchcraft & Prayer

Jrohr states that"Magic to a witch is the same thing as prayer to a Christian" Then jrohr goes on to say"A witch would use magick in the form of a spell or a circle to focus the power of mind that is within us all."

Magick is not the same thing as prayer!Prayer is not used to focus the power of mind that is within us all.Prayer is sent to outside forces.The benefits are attributed to whatever god or gods the supplicant believes in.It is also used without much hope of success. It is considered "God's will",no matter whether your god is benevolent or a zealous tyrant.I'm speaking in general about religions,not just christianity.

If a ritual{such as the one's described}were being used to augment the psychic abilities of us all,given that they exist,I fail to see in what way it would be related to prayer,religion,or any sort of spirituality.

If a spell or circle were being used to achieve the desired results by calling on gods or goddesses in a carefully proscribed way,intending to enforce their aid,willing or not,to enforce you will,I would not call that prayer either.

I have read the Mists of Avalon.I thought it was a very interesting book,both for her ideas on religion and feminism.I think it helps make witchcraft very attractive as a religion.But is it really a religion? Is it a science based on natural abilities?What is the role of magic in witchcraft?

Many people object to witchcraft from a religious point of view.It doesn't fit their beliefs or cultural biases.Others object to it from a scientific point of view because they don't believe in magic. Is a belief in magic necessary to embrace witchcraft as a religion? Is a belief in religion {i.e.faith,mysticism,enlightenment}necessary for the practice of the craft{magick}?

Subject: What the occult is (or may be)

As a practicing witch (and I do need the practice!) I simply cannot allow a charge (as I saw it) of Satanism to go unanswered. I don't know if the guy was trying to be funny or what, but it did get some discussion going, so that's something.

What I was trying to get at (reading it back) was just how little the occult has to do with religion. Most of the occult is tied up in religious beliefs, true, but then so was most of science back before the Renaissance and Copernicus. Before then, the greatest . If we begin to treat the occult the same way we would treat investigations int o physics or biology, then we Parapsychologists are studying occult and psychic phenomena, and coming up with some very interesting results. True, they have not been able to definitively prove or disprove anything, but please keep in mind that they are working under a tremendous social attitude that "there's some reasonable explanation for all of this." I think, that given the nature of this particular conference, we can make the assumption that occult and psychic phenomena exist, and can be worked with at a practical level., and therefor we can go from there. (Something I picked up from religion class... to keep people from nit-picking over minutiae, you list your assumptions at the top of the page.)

So there we are. THE OCCULT EXISTS. The next step is to come up with a satisfactory definition. To me, the occult consists of the entire set of ritual and ritualized behaviors intended to promote a particular psychic or psychological result. This can range from ritual magic (Beltaine gatherings and the Catholic mass) to personal rituals intended to help you get through an ordeal (sports figures preparing to go into a game, or me preparing to receive a shot.). to receive a shot).
These rituals (for lack of a better word, forgive) result in a change in state, of the people involve as well as possibly a d and possibly in the world around (if such was the intent.)

That may not satisfy you. Remember that at this stage, definitions are a highly personal thing., rather like your own personal philosophy. I also write this under trying circumstances (a friend is loudly championing her views as I type).

A word about bookstores. Remember, bookstores cater to the public, and try to keep anything controversial off the shelves. Unless they

are occult bookstores, DO NOT TRUST THE SUBJECT HEADINGS. Be careful what you buy. Flub and bunnies Shirley McLaine is next to The Necronomicon is next to 1400 Ways to Read Your Future in an Ordinary Deck of Playing Cards is next to... You get my meaning. Your best bet is to find a book someone else has read and liked and to special order it. It may be more expensive, but you know what you are getting.

It seems that throughout history different words have been given meanings that are not really what they mean. The word "occult" is one of them. The word as Jezebel pointed out means "hidden" or "secret". In fact early christianity was a "occult religion" (I find it interesting and sad that a religion that was so persecuted in its infancy has turned around and in its power persecuted other victim of bad press. The word "witch" and "faggot" are other examples. Did you ever wonder where that word fag come from?? Well its because they used to burn the homosexuals before that witches (hence "flaming faggot") To a Brit the word means " a small thatch of kindling" I could go on but I will spare you all.... Please keep in mind that language is a powerful thing.

Enough of my babblings..end note.. I personally hope for the day when people can reach a level of open mindedness that no positive religion must be hidden or secret and must spend all this time and energy saying what they are NOT.

By the way speaking as a future librarian, most bookstores need to have a intensive course in cataloging. I, who can find my way around Watson with no problem get lost at Town Criers!!

Subject: witchcraft
I hope this helps to clarify a few points. Magick to a witch is basically the same thing as prayer is a christian..again evidence of language. A witch
would use magick in the form of a spell or circle to focus the power of the mind that is within us all. For example I have a object that when I feel some real negative energy I concentrate that energy and "put" it into the object then I ground out the object... another example is the burning of loveletters after the relationship has gone away. This is a way of purging the focusing. What I want to stress is that Wicca is the religion and witchcraft is the practice. A good book to read is Marion Zimmer Bradleys "The Mists of Avalon". It is basically a retelling of the Arthurian Legend though the eyes of the women. It gives a good feel of the spirit of Wicca and its conflict with the church (notice I said church not Christ) In fact Morgaine says "I have no quarrel with the christ only his priests" Please keep in mind that the book descriptions of the rituals are what it might have been like in the 6th century Witches celebrate the holidays in a more modern manner. Just as the christians celebrate edited versions of the original mass.

Subject: RE:What occult is

I don't think that I can leave Jezebel's basic assumptions unchallenged. I don't think that they are the minutiae but rather the basics of this discussion.

I still think that you are stirring religion,mysticism,parapsychology, and magic into one large cauldron of ideas and beliefs.It's rather more clear to me that your definition of "occult"is closer to my definition of magic. I'm not at all sure that you can give magic {or magic}the categorization of a science.

Let's start with parapsychology.Parapsychologists do not consider their field as having anything to do with the occult.They feel the same way about being confused with magic or witchcraft{or ufology or cryptozoology or fortune-telling,etc.}as witches do about being confused with Satanists. They're having a difficult enough time being accepted as a legitimate science as it is,due to the subjective and elusive nature of "psi"and it's inability to be reconciled with what we know to be true of"normal"

laws of nature.

Their are three main areas of paranormal study.Informational psi {telepathy,clairvoyance,precognition,retrocognition},expressive psi {psychokinesis and related effects}and survival-related experiences. These are rather arbitrary divisions since it is often impossible to determine which category of psi may be in effect.

If we have the given that people have psi experiences in all cultures and that they are a common and normal part of human experience although difficult to understand,it still requires a large conceptual leap to conclude that one could influence their world through the use of magick or ritual.

Witchcraft also has much to do with religion.Many religions have promoted and accepted the inborn psi abilities of people,often without the trappings or belief system associated with ritual magic.In fact,one anthropological division made between magic and religion is the idea that religions use prayer{politely asking the god or gods to intercede on their behalf]and magic uses ritual designed to coerce or persuade the gods to act{or,if you prefer,the universe to change itself to suit you.}Either way,both of these things are quite different from the idea that people can sometimes know or do things in ways that are as yet inexplicable,but will someday be known.

If you accept the presence of psi as an innate human ability,it still doesn't prove the existence of any god or gods,the efficacy of magic or magical laws or rules.It doesn't justify one belief system over any others although I can understand the temptation to point to PK and say,"see,people can move things with their minds,therefore magic works."

What would be a good example of proof that their is something to"the craft"in witchcraft?I don't know.Maybe jezebel or jrohr can answer that. Does the acceptance of the existence of magic justify a belief in witch-craft as a religion?I don't think so.I think that is an entirely different concept.If witchcraft is a religion at all,a belief in magic would just be another part of that religion,although it may be necessary to it.

RE: what do we worship?

No, we do not worship Satan! The occult (the word means "hidden") was a perfectly legitimate field of study among the Magi before and during the Renaissance. But with the birth of "science", notably physics and chemistry (from alchemy), the study of the occult fell into disfavor because it couldn't be "proved" in the same way that the "hard" sciences can. Remember, the driving quest of the alchemists was to discover how to turn lead into gold. That is now possible.

It's not easy, but it's now possible. the study of the occult has been revived and renamed "parapsychology", and there are serious, documented cases of telepathy, clairvoyance, precognition, the existence of ghosts, etc.. So there is some scientific (unless you don't consider psychology to be science) evidence of "supernatural" phenomena, which may prove to be a set of very natural occurrences after all.

If you are studying the occult as a non-scientist, you are probably studying ways in which a person can expand her own psychic powers. Religion has little to do with it! Admittedly, the Christian church attempts to discourage people from experimenting, but the Jewish tradition has a splendid tradition of occult study in the Caballah. It is important to realize that the occult is a tool by which many things can be accomplished. THE OCCULT IS NOT EVIL IN AND OF ITSELF! A hypodermic needle, for instance, can cause great harm, by being used to inject poison or intravenous drugs (and helping the spread of such diseases as hepatitis and AIDS.) But a needle can also be used to inject vaccines, and antibiotics, and none considers banning needles simply because of the potential harm they can "do". The same is true of the occult. It is not the fact of its use that is important, it is rather the use to which it is put. An evil action is an evil action, whether it is by spell or by physical means. The Wiccans have but one law: An it harm none, do as you will. The Wiccans are also great users of positive magic.

For a good, non religious look at the occult and its potential, I suggest Marian Weinstein's book POSITIVE MAGIC. I found it at Adventure here in lawrence, and I understand it can also be gotten through Lamplighter Books.

Subject: What is the "occult"?

I'm sorry,jezebel,but your reply to "guest"left me a bit confused. Are you trying to define occult,or defend and rationalize belief in the paranormal,or give a discourse on the ethics of the use of ritual magic?

It seems to me that there are several issues here{admittedly,none of which have anything to do with devil worship}."Occult" is a very catch-all term.It seems to have been used for everything from the Necronomicon to Shirley McClaine.{Have you ever looked in the "occult section"of your local bookstore?"}

I"d really be interested in seeing more conversation on these subjects.

Subject: occult

Well, Melisande beat me to it - I too felt that jezebel had magic and the occult confused. The occult concerns those forces/phenomena not explained by science (if/when they are explained they won't be "hidden" anymore, right?). Magic is the ritual manipulation or use of these forces. Psi is a group of related forces (which may or may not be used in a magical sense). Religion is not necessarily associated with any of the above. HOWEVER,

belief in "supernatural" forces is just that, *belief*, and if you believe that when you practice magic, you affect people/the world about you, then you are accepting belief in these "supernatural" forces. I feel that this belief presupposes a "religion" of sorts. I.e. if you hold an unfounded belief (not supported by science) then you have "faith" and "faith" begets "religion". So, can there be such a thing as an atheistic witch?

Go ahead, blast away. This was intended to provoke some comment!
All of the above represent my own opinions which are subject to change without notice.

Subject: inspection
There is a world of difference between a little inspection and outright dissection. It seems to me that people must have "proof" in order for something to be considered valid. That is the point that I am trying to get across. Education is a good tool for showing people every side of an issue. But if their faith (not some half-baked preacher) tells them that something is wrong or right that also is valid. The issue is freedom of choice (sound familiar??) Although this person may feel one way, he/she has no right to impose that on another person. The country that we live in is based on the separation of church and state. Period. Is a person truly believes that witches are evil and after been presented with our point of view still believes this that is his right. But that person does not have the right to take the freedom from another person I guess that what i am trying to say in a long-winded fashion is TOLERANCE is needed on both parties. Why can't we live and let live as long as there is no harm being done.

Subject: 'occult' -- religion vs prayer vs magick

I, and several other posters, have thus far been playing in the shallows of this interest area; I'm not the only one who's been avoiding the deeper issues here set afloat. I understand the relevance of getting the basics out in the open, where we may discuss them; I admire honest curiosity; and I respect most sincerely the desire to understand each other's points of view. So: All right, Melisande! I'll swim out to meet your questions trusting to some of that faith in Providence that I'll not stray too far off the course of logic nor yet be caught by the undertow of over-reaction. But help me out if I start to stray *too* far from solid ground, hey?

jrohr is quite right in pointing out that language is a powerful tool. It can be a powerful nuisance also, at times. I doubt that any two or three of us share precisely the same definitions -- both in denotation and connotation -- for any randomly chosen set of words. That is in the nature of human thought, and thus of human language; and I think it is no bad thing, in itself. I would find it very boring to see the world always through the same eyes as everyone else, with no more sudden surprises nor the delicious strangeness of another's way of seeing. I've always preferred predictability in moderate doses only. Generally our definitions have enough common ground that we can communicate well enough; when we fail to quite understand what is meant, we certainly ought to ask! And indeed we have some slippery terms before us -- religion, magick, prayer. I've thought on my own meanings for these, and reached somewhat of

the premises and beliefs underlying them. I do feel them to be separate and different things. Sam, your input regarding faith, belief in the irreproducible and unprovable, strikes a very loud chord. And by my definition, to be 'religiously' scientific is to accept the results and some of the method of science on faith -- as those who believe that psi cannot exist 'scientifically', considering not the difficulties of proving a negative hypothesis. But to me faith is a necessary but NOT sufficient condition; I've put off entering this discussion largely because the other half of my understanding of religion is difficult to articulate. To me, religion must have also an element of worship, of appreciation or love for the object of that faith, removed from all expectations of gain or profit. Prayer can be an act of worship -- but "Oh Deity or Deities, in your infinite wisdom and grace and general wonderfulness, could you possibly assist your humble servant?" is not in that category, while "Hey, nice universe you got here, God(ess)(es), really awesome work, like wow" is.

Prayer to me is essentially an attempt to communicate with the object of faith and worship. (By the bye, I'm sorry if 'object of etcetera' is beginning to wear on you all, but I do believe that the object of worship and subject of religion may take any number of forms for any number of people.) Prayer can attempt to communicate only faith or worship, or it can attempt to communicate a desire or request. But as a purely communicative, not an active, phenomenon, prayer cannot guarantee results, nor promise miracles. If there really are a bunch of Christian pro-lifers out there praying for the death of a pro-choice judge (I read that somewhere, but I've no idea if it's a real-world example), they may be disappointed if s/he doesn't die off soon, but it is an outcome they are prepared to accept.

Magick, on the other hand, is an attempt to DO something. A properly structured spell performed under the right conditions is expected to have certain results. Granted that there's more art than science to it, it has still that element of expected repeatability, and of action. Magick may certainly have a place in religion, and it may play an important role. For example, when a clergymember of a faith that takes the literal view of the sacrament of the eucharist performs that rite, he or she is indeed performing a magickal act. I'll grant you freely that I have my doubts about the cookies and grape juice really truly transubstantiating themselves into flesh and blood, and frankly I'd not care to partake if I did believe it. (Just squeamish, I suppose!). But that's not the issue. The issue is that it is real to the person doing this, and that he (or she) expects it to happen -- nay, KNOWS that it will happen, if the thing is done correctly. The rationale for this expectability can vary -- to said clergymember, it's a matter of right, and a promise made, and a covenant agreed to. All perfectly reasonable reasons to expect it to work, in the framework of that belief.

It can just as well be rooted in a belief that the operator is exercising some natural ability, just as s/he might push a car or dial a telephone on a more mundane level -- although in the latter case, the magick need not be part of a religion. (By this definition, psi may be treated as magick -- my apologies to any parapsychologists out there, in advance!) It could be derived, to the practitioner, from a bargain or from some aspect of the laws of the universe that allows him/her to coerce a power to act. I follow beliefs that do somewhat concern me regarding the source of the expectability in magick; but we should perhaps discuss that separately, if anyone wishes to, after we have agreed on definitions of terms. The current point, for me, is that the rationale behind it doesn't make it

magick; it's the presence of that rationale, whatever it is, combined with the fact that the operator expects results.

Now, then. Here are my definitions, and several of my precepts, as best I understand them. What do the rest of you think concerning them? Do you differ on some points? Which ones, and why, and precisely how? Do you feel that I've missed something? And again, where, in what manner, and why? Do you found your definitions from other lines of thought entirely? Once more, what are those lines of thought, exactly how do they treat the subjects to hand, and why do you feel that way about it?

Whether you agree or disagree, I would like to read of it. I would like to know if we are stymied by essentially different views on how the world works, or merely each by our own assumptions of what the other means. If any feel threatened by this invitation to investigate further, my apologies: I intend none, nor do I perceive any in this request (or Melisande's, or Sam's). The one who does not care to examine his beliefs is trapped is as narrow a world as he who declines to dream of anything intuitive and irreproducible in his philosophy: a world view that can't stand to be looked at once in a while makes a very poor window indeed to view the world through! Some of you have said you are active in Wicca or the craft; I'm curious to know if you were raised in the craft? If not, what belief system did you grow up in? Didn't you look at those beliefs, new and old both, before you chose your path? Don't be afraid to continue thinking, then, and to continue to examine what you believe and why.

Subject: witchcraft

I really must stick to my statement that a spell is very much like a prayer. The diffusion of stems from magick bringing about a altered state of consciousness. I would not say that they are identical. Each form fits the needs of the population that uses it.

There are some who say that science is a religion..If I could answer why people need that facet in their life i would win the Nobel...I can answer only for myself. Why must we dissect things in order to understand them?? I have seen more things torn apart because of human fear. Why can't we as Starhawk says "dare to dream the dark" Living in such a technological and hard scientific world (as I sit a terminal) i find some solace in that there are things that man can not define to his(or her) satisfaction. Thus perhaps the basis for the place of religion.

Magick Vs. Prayer

One of the questions brought up on MagickNet was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleas with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change.

In magick, we use ourinner energy, combined with earthly andelemental energy and Deity energy, and send this forth do accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer.

I feel that aprayer works the opposite way. The prayer is arequest to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will").

Am I out in left field or just being redundant? I forgive if I'm "running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magicK) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elsbeth has, "What do you think of THIS?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Blessed Be!
Salgamma

The Sacrificial God man

Ammond Shadowcraft

How did the Christian mythos arise? Where did it come from?

The Christian myth is almost totally Pagan in origin. I used to thinkthat anythingoutside theJudeo/Christian/Moslem BeliefSystem or worldview was Pagan. Such is not the case.

Thetwomain featuresofthe CBSarethe EucharistandSacrifice of a God man. These two features were well known and well loved by Pagan mystery cults centuries before the Christian Cults integrated them into the Gospels.

The Eucharist goes way back into history and is based upon the ritual consumption of the God man. Osiris, Dionysus, Attis and many others were ritually consumed. The practice dates back to prehistory when a human sacrifice was identified with the God (perhaps a Vegetative God) and was sacrificed and eaten. Over the ages human sacrifice was found detestable. Animals were then substituted and sacrificed as the ritual identifier of the God which was then followed by grain offerings, breads shaped into the form of the God, sometimes in the shapes of natural items (sun, moon, etc.).

The mythos of the Jewish Christ integrated this practice into it's mysteries. There is strong reason for this. For some 200 plus years before the time recorded for Jesus the Greeks and their mystery cults invaded and changed Israel for all time. A war was instituted to diminish or wipeout theHellenizing influence. Partof theHellenizing influence was an effort to update or change the Jewish religion to something more applicable to the times. After the Maccabbees War the Hellenizing cultist were driven underground; right to the heart of the Jewish mystical culture. Hence the Greek influence upon the myth of Jesus.

The sacrifice of the God man (Jesus, Attis, Adonis, Osiris) was a well known and well loved feature also. In fact it was necessary to have a willing sacrifice before a Eucharist could be performed. When the sacrifice was not willing the legs and sometimes arms of the sacrifice were broken to make it look like the sacrifice was willing (not struggling against the sacrificers). Jesus was a willing sacrifice.

Images of Attis (Tammuz/Dummuzi) were nailed or impaled upon a pine tree. The Jews knew this and wrote "Cursed is he who hangs upon a tree." A goat was substituted for a boy in sacrifice to Dionysus at Potniae and a hart for a virgin at Laodicea. King Athamas had been called upon to sacrifice his first born son by the Delphic Oracle, Melenloas sacrificed two children in Egypt when stayed by contrary winds; three Persian boys were offered up at the battle of Salamis. It was only inthe time of Hadrianthat the annualhuman sacrifice toZeus was abolished at Salamis in Cyprus. The God man Jesus was hung upon a tree;he was also thelamb of God.As such the sacrificeand Eucharist of the God man Jesus is purely Pagan in origin.

Part of the older Pagan sacrifices was in the King sacrificing his only begotten son. Jesus was the only begotten son of the King of Israel, sacrificed to take away the sins of the world. This practice was overturned in the myth of Abraham and Issac when it was found detestable andinjurious to thetribe or kingdom.Yet the Godman Jesus wassacrificed in the flesh.This was done to appealto the underground Greek mystery cults who had much in common with the Jewish Christian Cultist.

"During centuries of this evolution, the Jewish people tasted many times thebitterness ofdespair and theprofound doubt denouncedby the last of the prophets. In periods when many went openly over to Hellenism, it could not be but the ancient rites of the Semitic race were revived, as some are declared to have been in earlier times oftrouble. Among therites of expiationand propitiation, nonestood traditionally higher than the sacrifice of the king, or the king's son. The Jews saw such an act performed for them, as it were, when the Romans under Anthony, at Herod's wish, scourged, crucified [lit. bound to stake], and beheaded Antigonous, the last of the Asmonean priest kings in 37 B.C." _Pagan_Christs_ page 44,45 by J. M. Robertson

ThemodeofsacrificewaspredeterminedbypreviousPagan doctrine. The type of sacrifice was also predetermined by Pagan doctrine. Both the sacrifice of the king, and the king's son were incorporated into the Gospel myth.The God man Jesusis both the Kingof the Jews andthe son of God, the king of Israel.

As stated before the sacrifice of the king or king's son was found injurious to the state. Before animal and grain sacrifices, criminals and prisoners of war were substituted. Yet the criminal had to be identified with the king. This was done by putting royal robes on the sacrifice and parading the sacrifice around, calling it the king.

"The number three was of mystic significance in many parts of the East. The Dravidians of India sacrificed three victims to the Sun-god. Inwestern as ineastern Asia, thenumber three wouldhave its votaries in respect of trinitartian concepts as well as the primary notions of 'the heavens,the earth,and theunderworld.' Traditionally,the Syrian rite called for a royal victim. The substitution of a criminal for the king or kings son was repugnant, however, to the higher doctrine that thevictim be unblemished.To solve thisproblem oneof the malefactors was distinguished fromthe other criminalsby a ritual ofmock-crowning

and robing in the spirit of 'sympathetic magic'. By parading him as king, and calling the others what indeed they were, it was possible to attain the semblance of a truly august sacrifice." _Pagan_Christs_, by J.M. Robertson page 45

There is nothing in this mythos that did not originate in other cultures.

"We can only conclude that the death ritual of the Christian creed was framed in a pagan environment and embodies some of the most widespread ideas of Pagan religion. the two aspects in which the historic Christ is typically presented to his worshipers, those of his infancy and death, are typically Pagan." _Pagan_Christs_ by J.M Roberts, page 52.

What about the man Jesus then? Was he divine? Did he exist? Is/was

he the Savior?

Most, if not all, of the Christian Belief System is Pagan in origin. It is indeed hard to force oneself to believe that Jesus is the Christ, the Messiah, the Son of God when such titles were readily copied from Pagan doctrine. Perhaps the only item not borrowed from Pagan sources was the Messiah concept. That, of course, was taken from the Jewish hysteria of the time. In the siege of Jerusalem in 72 C.E. there were some18 Messiahs insideJerusalem alone. Neitherthe Godman Jesus nor the self proclaimed militant messiahs saved Jerusalem. Such was the measure of hysterical superstition upon the nation of Israel.

"There is not a conception associated with Christ that is not common to some or all of the Savior cults of antiquity. The title Savior was given in Judaism to Yahweh; among the Greeks to Zeus, Heilos, Artemis, Dionysus, Hercales, the Dioscurui, Ceybele and Aesculapius. It is the essential conception of Osiris. So, too, Osiris taketh away sin, is the judge of the dead and of the last judgment. Dionysus, the Lord of the UnderWorld and primarily a god of feasting ('the Son of Man commeth eating and drinking'), comes to be conceived as the Soul of the World and the inspirer of chastity and self purification.[J. M. Robertson maybe referring toAttis here.] From the Mysteries of Dionysus and Isis comes the proclamation of the easy 'yoke'. Christ not only works the Dionysiac miracle, but calls himself the 'true vine.'"

"Like Christ, and like Adonis and Attis, Osiris and Dionysus also suffer and die and rise again. To become one with them is the mystical passion of their worshippers. They are all alike in that their mysteries give immortality. From Mithraism Christ takes the symbolic keys of heaven and hell and assumes the function of the virgin-born Saoshyant, the destroyer of the Evil One. Like Mithra, Merodach, and the Egyptian Khousu, he is the Mediator; like Khousu, Horus and Merodach, he is one of a trinity, like Horus he is grouped with a Divine Mother;like Khousu heis joined tothe Logos; andlike Merodach he is associated with the Holy Spirit, one of whose symbols is fire."

"In fundamentals, therefore, Christism is but paganism reshaped. It is only the economic and doctrinal evolution of the system--the first determined byJewish practice andRoman environment, the secondby Greek thought--that constitutesnew phenomena in religious history."
_Pagan__Christs_ by J.M. Robertson pages 52,53

No religion develops in a vacuum. All religions are influenced not only by it's predecessors but by the contemporaries of the time also. Such is the nature of Christism yesterday and today.

Now about Jesus the man, did he exist? I think not. All the teaching of Jesus can be attributed to other sources and grafted over the Gospel myth. Nothing he said was substantially different in any way from previous sayings. Jesus was not a man but a contrived myth.

"The Christian myth grew by absorbing details from pagan cults. The birth story is similar to many nativity myths in the pagan world. The Christ had to have a Virgin for a mother. Like the image of the child-godin the cultof Dionysus, hewas pictured inswaddling clothes in a basket manger. He was born in a stable like Horus--the stable temple of the Virgin Goddess, Isis, Queen of Heaven. Again , like Dionysus, he turned water into wine, like Aesculapius, he raised men from the dead and gave sight to the blind; and like Attis and Adonis, he is mourned and rejoiced over by women. His resurrection took place, like that of Mithra, from a rock tomb."

The man Jesus did not exist. There are however sources that speak of others seeing him. These were secondhand sources. No direct observations were made. Atone time oranother we haveall had avision of Deity in our minds. Such is the sight of Jesus, a mental image.

What of the Gospels then? They are passion plays designed to be read or acted out in front of an audience. Passion plays were a common feature of pagan religion. Looking at the Gospels themselves one finds a choppilywritten, scene byscene, display of thelife of theGod man. Only the important aspects of his life are described. The minor events and influences of the life of Jesus are not recorded, which leaves one to think that the Gospels are indeed a play.

"When we turn from the reputed teaching of Jesus to the story of his career, the presumption is that it has a factual basis is so slenderas to benegligible. The Churchfound it sodifficult to settle the date ofits alleged founder's birththat the Christian erawas made to begin someyears before the year which chronologistslatter inferred on the strength of other documents. The nativity was placed at the winter solstice, thus coinciding with the birthday of the Sun-god. And the date for the crucifixion was made to vary from year to year to conform to the astronomical principle which fixed the Jewish Passover. [The Passover is moon based, an already familiar pagan method of cyclic, monthly dating.]In between thebirth anddeath of Jesus,there is analmost total absence ofinformation except about thebrief period of his ministry. Of his life between the ages of twelve and thirty we know nothing. There are not even any myths. It is impossible to establish with any accuracy the duration of the ministry from the Gospels. According to the tradition it lasted one year, which suggests that it was either based on the formula 'the acceptable year of the Lord', or on the myth of the Sun-god." _Pagan_Christs_ by J.M.

HERMETIC SOCIETY OF THE GOLDEN DAWN

RA HORAKHTY TEMPLE

The Hermetic Order of the Golden Dawn, a magical order which began in England in 1888, was the most famous and influential of the modern era. It successfully integrated various branches of the Western Mystery Tradition into a workable system of enlightenment. Its goal was to help each member to "become more than human", to contact and live under the guidance of the higher self. Some of the areas of study included ritual magic, tarot, Egyptian god-forms, Enochian magic, Kabala, and Astrology. Among the original Golden Dawn members were MacGregor Mathers, W.B.Yates, Aleister Crowley, A.E.Waite, Dion Fortune, Dr. R.W. Felkin, Arthur Machen, Paul Foster Case, and Dr. Israel Regardie. Regardie, who died in 1985, was the last great representative of the original Order.

To achieve this attainment the Golden Dawn brought the aspirant through a calculated series of techniques, experiences or mental exercises. These exercises brought about progressively higher states of consciousness. Initiation occurs when a person passes into a higher state of consciousness. As Israel Regardie said, "Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of himself becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest that the Golden Dawn owes its ritual and practical magical work.

The Ra Horakhty Temple of California was chartered in 1985 by Patrick and Chris Zalewski, 7=4 Adepts and co-chiefs of the Thoth Hermes Temple of New Zealand. The following chart describes the succession back to Mathers' original Golden Dawn temple in England.

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ISIS URANIA:MacGregor Mathers,England,1888
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STELLA MATUTINA:Dr.R.W.Felkin,England,1900
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WHARE RA:Dr. Felkin,New Zealand,1912-1978
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THOTH HERMES:Patrick Zalewski,New Zealand,1980-Present
|
|
RA HORAKHTY:Laura Jennings/Peter Yorke,Santa Monica,California 1985

Our temple is greatly honored to be working directly with Thoth Hermes Temple as a conduit for the passage of material from the New Zealand temples and from the Stella Matutina. Together we hope to bring both the Outer and Inner Order information to people throughout the world by teaching and publication.

TEMPLE DUES: $200.00 annually

TEMPLE INITIATION: $50.00

TEMPLE MEMBERSHIP includes:

Temple ritual once a month.
Neophyte and Elemental Grade Curriculums with guidance and direction
Attendance at Temple business meetings and other Temple events.
Initiation:Neophyte, Elemental Grades, and Inner Order work.
Tests for each level.

Temple Membership for students outside the L.A area includes:

Temple initiations in L.A. upon completion of required Grade work.
Attendance at monthly Temple meetings when in the L.A. area.
Neophyte and Elemental Grade curriculum with guidance and direction by correspondence.
The same test requirements as local members;written,oral and performance of ritual.

Laura Jennings, co-Temple Chief of the Ra Horakhty Temple, has been practicing and teaching metaphysics for the past 20 years. She received an anthropology degree from UCLA(1975) and is presently working to complete a Ph.D in archeology. For the past 10 years her efforts have concentrated on the Golden Dawn System of Magic. Under Dr.Regardie's direction she was a co-founder of two Golden Dawn Temples in Southern California. Her book on the creation and administration of GD temples will be published next year.

Peter Yorke, co-founder of both Temples,was also a student of Israel Regardie. He has a degree in botany from Cal State Long Beach. He is presently co-Chief of the Ra Horakhty Temple and director of alchemical studies and research.

David Stoelk, administrator director of the Outer Order curriculum for the society, received his Bachelor of Arts in history and architecture from ISU. He is in charge of a magical newsletter which promotes GD studies and networking.

FOR FURTHER INFO. WRITE
Laura Jennings
c/o Hermetic Society of the Golden Dawn
PO Box 5461
Santa Monica CA 90405

THE GOLDEN DAWN CORRESPONDENCE COURSE (OUTER ORDER)

The purpose of The Golden Dawn Temple and Society is to elevate the knowledge of the student through The Golden Dawn Correspondence Course as offered by the Inner Order of the New Zealand Order of the Smaragdum Thalasses (Thoth-Hermes Temple).
The plan is simple and straightforward. Students desiring to become initiated may complete the Correspondence Course, supplementing their work with the already available materials. Having successfully completed the course, they may apply for initiation to the grade of 5=6. Prior to the 5=6 Grade, Outer Order Grades based on completed course work and examinations will be awarded.

M E M B E R S H I P

A minimum annual donation of $14.00 is requested for membership in the Golden Dawn Temple and Society. This provides you with a membership identification and Probationer certificate from the Society. After you have received your identification we require that you use your I.D. number in all future correspondence. Any additional donation funds is greatly appreciated.
Your annual donation entitles you to a 20% discount on all Falcon Press books and tapes, and on occasion, other featured material. Additionally, a net-working service of other individuals or groups in your area (if available) will be provided upon request among participating individuals. No addresses will be released without permission.

T H E C O U R S E

The Correspondence Course consists of 180 lessons and is provided in groups of 2-10 lessons depending on their size. Lessons will be sent on the average every 4-6 weeks. The course is broken down into four, 9 group segments plus one four group period. After each 9 group segment you may request examination for the appropriate certification. Examinations will be given in the form of essay. Upon completion of your examination, you are requested to return it along with a certification fee of $32.00. If the work is satisfactory, you will be awarded the appropriate grade certificate. If unsatisfactory, your fee will be refunded and you will be instructed as to what areas of study

require more attention.
We currently offer certification for the following Grades:
Probationer 0=0, Neophyte 1=10, Zelator 2=9, Practicus 3=8, Philosophus 4=7, and Adeptus Minor 5=6.
For the Grade 5=6 there is an additional period of study and review, after which you may petition for a final examination. In achieving this grade, you will be awarded 5=6 certification and become eligible for the Inner Order Correspondence Course.

F E E S

Four methods of payment are available for The Golden Dawn Correspondence Course. Please make check or money order payable to:
The Golden Dawn Temple and Society.
(A) $27.50 per group.
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7. Three Veils of Negative Existence
   The Banishing Ritual of the Pentagram
   YHVH - The Formula of Tetragrammaton
8. The Four Worlds
9. Kether - The Crown
10. Chokmah - Wisdom
11. Binah - Understanding
12. Chesed - Mercy
13. Geburah - Strength/Severity
14. Tipareth - Beauty
15. Netzach - Victory
16. Hod - Splendor/Glory
17. Yesod - Foundation
18. Malkuth - Kingdom
19. Middle Pillar (Tape)
20. The Eleventh Path
21. The Twelfth Path
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36. The Twenty-Seventh path
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40. The Thirty-First Path
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42. The Four Color Scales
43. An Introduction To Alchemical Theory
44. Sceptre of Power (Book)
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46. Awareness (Tape)
47 - 50. Geomantic Divination
51. Introduction to The Tarot
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134. Convoluted Forces
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180. Pentacle - Symbology and how to make

A Shared Vision

by

D. M. DeBacker
June 23, 1988 11:36 PM

Gnosticism is a religious/philosophical tradition that began sometime in the last century before the present era1. The word "tradition" should be stressed because one of the tenets of Gnosticism is that of a general disdain for authority or orthodoxy. The Gnostics adhered to a belief in strict equality among the members of the sect; going so far as to chose the role of priest by drawing lots among the participates at gnostic gatherings2. They also stressed direct revelation through dreams and visions and an individual interpretation of the revelations of fellow Gnostics and sacred scriptures.

The Greek word gnosis (from which we have "Gnosticism") and the Sanskrit bodhi (from which we have "Buddhism") have exactly

1 see J.M. Robinson, Introduction, in The Nag Hammadi Library (New York, 1977); hereafter cited as NHL, for a general discussion of the origins of Gnosticism.

2 Pagels, Elaine; The Gnostic Gospels;(New York, 1979); p 49

the same meaning. Both gnosis and bodhi refers to a knowledge that transcends the knowledge that is acquired through means of empirical reasoning or rational thought; it is intuitive knowledge derived from internal sources. To the Gnostic this knowledge is necessary for salvation3.

"I say, You are gods!"

-John 10:34

The Gnostic sects were essentially eschatological; concerned with salvation, with transcendence from the world of error (as opposed to sin) towards a knowledge of the Living God, who is knowable only through revelationary experience. The object of gnosis is God- into which the soul is transformed monistcally. This notion of assimilation into a divine essence is known in Gnostic Circles as "immanentizing the Eschaton"4.

"Christ redeemed us from the Curse of the Law."

-Gal.3:13

3 Barnstone, Willis, ed.; The Other Bible; (San Francisco,

1984); p 42

4 Wilson, Robert A.; The Illuminati Papers; (Berkely, 1980); p 46

The Gnostic defiance towards authority took on many levels. They developed an elaborate cosmogony, in defiant opposition to traditional Jewish and Christian beliefs. For the Jew and Christian, it was a good, though authoritarian, god that created Adam and Eve. It was through their own sin that they fell into corruption. Yet for the Gnostic, the creator was not good at all, rather he became known to the Gnostics as the Demiurge1, a secondary god below Sophia, Mother Wisdom, and the unknown God-who-is-above-all-else.2 To the Gnostics, the Demiurge- who is also known as Ialdabaoth, Sabaoth, and Saclas- acted in error when he created the material universe and mistakenly thought of himself as the only god.

In Gnostic literature, Adam and Eve are seen as heroic figures in their disobedience; aided by the serpent, who gave them knowledge and who will later return in some sects as Jesus, to redeem humanity by teaching disobedience to the curse of the laws of Yahweh the Creator3.

1 Greek for "craftsman", much like the Masonic "Architect of the Universe". From Plato's Timaeus.

2 I have come up with Greek term "Theoseulogetes" to describe "God-who-is-above-all-else" which I found in Paul's

Epistle to the Romans (9:5), but I hesitate to make use of it because I am not sure how it should be pronounced.

3 Hypostasis of the Archons 89:32-91:3 (NHL p. 155)

Many writers when discussing Gnosticism approach the subject with a scholarly morbidity. They tend to look upon the Gnostics as a cult of dreadful ascetics who shunned the world of error and delusion. Yet as a neo-gnostic, I can not help but see a gnostic world-view as that of looking upon the universe not as some sinister mistake, but more as a complex and complicated cosmic joke.

When one first begins reading the Gnostic literature contained in the pages of the Nag Hammadi Library (cf. note p. 1), one is tempted to filter the language and the symbols of Gnosticism through a mindset of `hellfire' fright conjured by images brought from the Book of Revelations or Daniel. The key to reading the NHL is not to be frightened or distressed by some of the images, but to realize that the tractates of the NHL were collected as consciousness raising tools. To the Gnostic, the pages of NHL are not to be meant to be taken as the authoritative, apostolic writings of the Christian bible or the prophetic and patristic writings of the Jewish bible, but rather as visions shared with fellow Gnostics. The following discourse is meant to be just that- a Gnostic sharing his vision.

"When the Elohim began to create..."
- Gen 1:1

As all religious thought has as its ultimate aim the thought of God, it is best that I begin my "vision" by imparting my perception of God.

To me, God is indescribable, inscrutable, and ultimately "nonexistent". Any attempt at describing God invokes, what a friend termed, the "great syntax catastrophe"2. It is wrong, I believe, even to use the pronouns he or she when speaking of God; and it seems better to speak of what God is "not" rather than to speakof whatGod"is".Toparaphrase theChinesephilosopher, Lao Tse "The god that can be named is not the God"3.

It is best not to even attempt a description of God, but to think of God as inscrutable by definition: that which cannot be

1 For a discussion on this translation of the opening verses of Genesis cf. Asimov, Issac; Asimov's Guide to the Bible; Vol. II; (NY, 1968); pp 16-17

2 A friend tells me that he picked up this term from an evangelical Christian in Georgia.

3 "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name." Lao-Tse; Tao teh Ching (I,1)- trans. by James Legge

easily understood, completely obscure, mysterious, unfathomable, and enigmatic; the "Mystery of the Ages"1.

Many Gnostics speak of God as being "non-existent"; not in the atheistic sense, but in the sense that God does not exist in the same sense as you or I or anything else in the Universe exists. In some Gnostic writings God is referredto as the "unbegotten one"2.

As a Gnostic Christian, one who emphasizes the salvic influence of gnosis (knowledge) over the influence of pistis (faith), it is not enough for me merely to believe that God exists; I must know that God exists.

In his epistle to the Galatians, Paul tells us that ignorance of God is a form of bondage3; and in his epistle to the Colossians, he tell us that man's purpose is to "be filled with the knowledge of [God's] will in all spiritual wisdom and understanding,.. and increasing in (gnosis) knowledge of God"4.

Many Christian sects teach that "faith" is an unquestioning belief that does not require proof or evidence. To understand

1 Col 1:26

2 Tripartite Tractate; 51.24-52.6; (NHL p. 55)

3 Gal. 4:8-9

4 Col. 1:9-10

"faith" properly it requires knowing that belief and opinion are not one and the same. A mere opinion is something that is asserted or accepted without any basis at all in evidence or reason1. Whereas, to believe in something is to exercise one's faith or trust in something. Faith then could be said to be "trust"; and `faith in God' is, therefore, the same as `trust in God'.

The basis of any degree of trust must be a certain degree of knowledge concerning a given object or situation. The more knowledge one has concerning, say, a person, determines the amount of trust allowed that person. For example, if you know a person to be completely unreliable, youthen have very little faith inthat person. Conversely,You havea greatdeal of faith that person is not to be trusted. If you know that a person is highly reliable, you then have built up a degree of trust in that person based on your knowledge of him.

Therefore, knowledge of God must parallel faith in God. Yet how can God be known when we are not even sure that he exists? If we say that God is essentially `unknowable and can only be spoken of in terms of what God is not, then how can we come to

have any knowledge of God?

1 See Adler, Mortimer J.; Ten Philosophical Mistakes; chap. 4; (New York, 1985); for a detailed discussion of knowledge and opinion.

https://beyondweird.com/bookofshadows/701.html
55 captures
17 Apr 2002 - 26 Sep 2023
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26
2022 2023 2024

About this capture

One thingI have discovered isthat if you lookhard enough, you can find goddesses to fit both ends of most polarities. Some even occupy both ends simultaneously. Inanna, my matron goddess, is a good case in point. She is the Sumerian goddess of love, war, wisdom (which she won in a drinking bout!), adventure, the heavens, the earth, and even of death (in the guise of her dark aspect, Ereshkigal). A very busy lady indeed is Inanna. At this point it becomes largely a matter of personal preference rather than of polarity, whether one chooses a god or a goddess to occupy a particular place in a ritual.

NoDianic I know ofdenies the existence ofthe God. Indeed, He gets mentioned as the consort of the Goddess with some frequency in Z Budapest's HOLY BOOK OF WOMEN'S MYSTERIES, which is close a thing as there is to a Dianic version of the Gardnerian Book of Shadows. He is there, and sometimes we will invoke Him, when it is appropriate. He makes His own path, and we follow our own, and when they cross naturally we honor Him and do not avoid Him. We also do not force the paths to cross simply to lend an artificial balance to a ritual where none is really needed.

Now that I have spilled agood deal of ink over what Dianismis not, I should now say a few words about what it is: a movement of feminist, eclectic, Goddess-oriented Witches.

Feminism: This covers avast multitudeof virtues andsins. Ido not think the stereotypical radical lesbian separatist is as common as is believed. Moderate to liberal feminism is probably far more common, even among Dianics. Certainly my own coven contains no separatists! There are too many nice men out there, even though surveys have shown that 70% or more of all men are potential rapists. The nice ones are found among those who are not in that repulsive majority; you just have to look to find them. One of the places you might find such nice men is in Dianic covens! Some are mixed groups, at least some of those of the branch founded by Morgan McFarland. My own is something of a mixed up group, I suppose. While we do not currently have any men in the coven, two of the three of us were born male and still have original-equipment plumbing. The Goddess and our HPS accept us unreservedly as women.

Eclecticism: If there isone dictum of Z Budapest's thatbears repeating to everyone in the Craft, and which gets followed by many, it is "When in doubt, invent." Dianics tend toward creative ritual, drawing from any and all possible sources. I have yet to see a Dianic equivalent of the Gardnerian Book of Shadows, nor do I ever hope to see one.

Goddess Orientation: I've discussed this at some length while talking about polarity. There are some wags who have said that Dianics are nothing but matriarchal monotheists. I tell you three times: The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! A much closer analogy would be that Dianics have taken the Classical pantheon and reclaimed most of the roles. This, too, is oversimplifying, but it is not nearly as wide of the mark as the usual criticism. At some point I may write up a long exegesis on the Dianic Goddess, but not here. My own personal involvement with Her comes from a great feeling of comfort I do not find elsewhere. She feels right. I have a great deal of difficulty accepting known rapists (most of the Olympian males are this, especially Zeus, Hades, and Pan!) into my personal pantheon. I also feel a personal vocation from the Mother; it is rather incongruous to me to embrace a male deity wholeheartedly when the Goddess comes to me and calls me Her daughter. This goes doubled, redoubled, in pentacles, and vulnerable for lovers of women.

Ihope thislittlediscussion ofDianism-in-a-Nuitshell hasproved enlightening to you. It is not a path for everyone, but it is a valid path for some, and in considering it I hope that you can now ignore the garbage that has been put forth in the past as "data" regarding it.

Inanna Seastar
Birdsnest Coven

DIVINATION

This seems like a fairly good time of year to be talking about divination. What is it, why do we do it, and what's in it for us? Lots of people think it's a way of avoiding responsibility - if the future is preordained, we might as well go back to bed.

Of course, that's not it at all. Divination is the use of any one of several methods to obtain information which is not directly accessible to the conscious mind of the person asking the question. Whether you use cards, crystals, a pendulum, ink, lead, dice, the flight of birds or anything else, what you are really doing is opening your end of a channel to higher wisdom. I consider the "actual" source of that wisdom irrelevant and immaterial; it could be one's own subconscious, the collective unconscious, the Gods' will, telepathic insight, or a big computer buried in the Balkans. It's still additional information which is not as tainted by ego and intellect's limitations as most.

So what do we do with it? The same things we do with any other information; add it to what we already know and develop a synthesis that can help us do our decision-making. The easiest way to analyze the process is with a concrete (well, maybe jello) example:

A young man has been between relationships for some time. He wants very much to link up with the great love of his life, but is not aware of anyone on the horizon. He is putting himself in a position to meet new people, presenting himself as attractively as he can, and generally taking care of business, but no results. He has to decide whether to take a work-related course at night or not. It will take a lot of time and there are not likely to be any women attending. His progressed horoscope is neutral. He gets his cards read. They say:
[PAUSE]
1.Nothing at all about love, but a lot about skilled craftsmanship and satisfaction through work. He decides to relax and wait for a better time, takes the course, and is rewarded with a modest promotion which enhances his satisfaction with his job.

2.A lot about increasing social activities, leading to the start

of a new romance, leading to great happiness and satisfaction after some difficulties are resolved. He does not take the course, and meets a really nice interesting lady at a party given by a friend (which he couldn't have attended had he taken the course).

3.That he is overlooking sources of emotional gratification in his current situation. Given the information, he starts looking around and discovers that one of his quieter friends is a really thoughtful and insightful person who helps him learn to know himself better, and that a young cousin needs a mentor and this relationship gives him a lot of pleasure and fulfillment. He begins to feel much more ready for a good relationship, and much less impatient to have one start.

These examples illustrate the point made above; divination provides you with choices, and you take the consequences, no matter what the oracles say. Treat them with respect, not adoration or blind compliance, and may they always show you the truth.

Blessed Be,
The Spinster Aunt ...from RMPJ 12/86

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Deity Engineering Worksheet

1. What qualities or aspects of reality does your Goddess, God or Spirit embody?

2. What special abilities of powers does s/he have?

3. Describe Her or His appearance:

   Body build & special attributes (tail, wings etc.):

   Facial features & hair:

   Apparent age:

   Clothing, if any:

   Jewelry & objects carried any:

4. How does s/he move?

5. what is Her/His voice like?

6. What correspondences are appropriate for each of the following?

animals:

Herbs, flowers:

Trees:

Colors:

Elements:

Direction:

Mudra:

Sacred objects:

Season:

Day of the week:

Time of night or day:

Gem or stone:

Features of the natural environment:

Smell and taste:

7. Describe Her/His temple or sacred space:

8. Does s/he have any special relationships to other Deities or Spirits, or to humans?

9. Name this Entity:

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8. Does s/he have any special relationships to other Deities or Spirits, or to humans?

9. Name this Entity:

Ever notice how many cars you see today, bearing the Christian fish symbol on their trunk? Feel left out? Want to compete and brag about your religious affiliations? Well, we did, and you can, too, quite easily at that!

The "fish" symbol is the oldest of Christianity's symbology. Unlike most of the other symbologies which have their roots in Paganism, the fish was a sort of "secret sign" to identify the members of the heretical Jewish sect of followers of the man from Nazareth. The secrecy was because of persecution (sound familiar?) and I believe the symbolism had to do with several things - the disciples occupation as fishermen, and the hidden meaning in the letters which spelled "fish" in Greek.

Want to identify yourself, although somewhat obscurely? Go out and buy one of those fish emblems - the plain ones, without the letters inside the oval. Better if the package contains two such molded plastic stick-on emblems, if you are into the duality of Goddess/God. If you are only into Goddess, one will do.

First, we will make one into one of the oldest known Goddess symbols - the yoni! With a very sharp knife or fine toothed hacksaw or hobby saw (a razor saw used by railroad modelers is what I used), cut off both "tail fins" of the fish at point "X" on the diagram. Save the pieces - we'll use them later. (Dianics may discard the pieces now.

You may also melt them off with a hot tool or knife if you are working on plastic fish, and clean it up with a nailfile or emery board. Turn this pointy-ended oval on end (points up and down), and VOILA! A YONI! The very first goddess figure devised in ancient times. Stick it upright on your trunk (or the trunk of your car, if it interferes with your clothing) and get the second "fish" to work on next.

To represent the Horned God, all you really have to do is up-end the remaining uncut "fish", fins up, and stick it alongside the Goddess yonic figure - it looks like the classic horned circle, though it is a bit pointed at the ends. If you'd like to emphasize the "fish fin" horns a bit, glue the pieces you cut off the other one, onto the ends of these, thereby

lengthening them. Now stick this emblem right alongside the other one, and you have Goddess and God, side-by-each where all can see, and probably confuse a lot of those folks who are still displaying them as fish.

Don't pass up this chance to steal a symbol or two from them- they stole quite a few of ours. A little friendly competition is good to ease tensions. Perhaps we can start a new rage in auto kitsch. The Aquarian Tabernacle's church bus, the Blessed Bee, sports a large size, gold colored plastic Goddess and God right there (you guessed it) on the left hand side of the rear of the vehicle, for all to see and ponder!

Just another helpful household hint from Habondia.

12 Exercises Nobody Needs

1. Jumping to conclusions
2. Running around in circles
3. Wading through paperwork
4. Pushing your luck
5. Passing the buck
6. Throwing your weight around
7. Jumping on the bandwagon
8. Spinning your wheels
9. Dragging your heels
10. Adding fuel to the fire
11. Climbing the walls
12. Grasping at straws

OLD MAGIC EXORCISM

Power of wind have I over thee.
Power of wrath have I over thee.
Power of fire have I over thee.
Power of thunder have I over thee.
Power of lightning have I over thee.
Power of storm have I over thee.
Power of moon have I over thee.
Power of sun have I over thee.
Power of stars have I over thee.
Power of the heaven's and the worlds have I over thee.

(lift sword over head with both hands and chop down.)

Eson! Eson! Emaris!

Garner, Alan; "The Moon of Gomrath"; Ballantine

E C O M A G I C

The following is excerpted from an article, Making Magic For Planet Earth, written by Selena Fox for Circle Network News (Box 219, Mt. Horeb, WI 53572) and presented here as being of public interest to the pagan community at large. Selena, I didn't have time to ask your permission, I presume that by the very nature of your writings you want them to be shared with as many people as possible, and so they are presented here. This is submitted with this statement and not to be edited, by Shadowstar of Boston MA.

"There are many things thatcan be done in spiritual realmsto help bring about solutions to the world's problems:

* We can kindle spiritualfriendships with other lifeforms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.

* We can do daily meditations in whichwe creatively visualize the spiritual body of the planet glowing with radiant healing light.

* We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.

* We canhonor Mother Earth as an aspect of the divine in our solo and group rituals.

* We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.

* We can do spiritual healing magic for the planet in our circles.

It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

* Recycle trash from your household, take paper, plastics, glass, aluminum cans, and other recyclables to recycling centers.

*Recycle clothes and no longer needed household items by donating them to charities to distribute to the needy.

* Join and actively participate in environmental action groups.

* Write government officialsand urge them to takespecific actions on specific environmental issues, such as stopping all ocean dumping.

* Write letters and articles for publications about the need for environmental preservation.

* Plant trees as part of reforestation efforts.

* Compost food scraps.

* Stop buying and using non-bio-degradable detergents.

* Boycott products from companies that are destroying the Amazon rainforest.

* Pick up cigarette butts and other non-biodegradable litter from parks and other wilderness areas.

* Donate money to nature preserves.

* Give talks atschools, civic groups, churches andin other places in your area about ecological issues.

* Read publications, view films, and attend presentations inorder to keep informed about ecological conditions and to learn about additional ways you can work for planetary healing.

* Conserve electricity, water and other resources on a daily basis.
* Network with others.

The Fundamental Laws of Human Ecology

1. We're all in it together. Everything is connected to everything else. You can't do just one thing.

2. The Earth and its resources are finite. or You can't get something for nothing.

3. As energy and other resources are used, there is an overall decrease in the amount of usefulness. (Second Law of Thermodynamics>

4. Everything must go somewhere-there is now away.

5. Up to a point, the bigger the better; beyond that point, the bigger the worse. or To everything there is an optimum size.

6. Everything is becoming something else.

7. In most cases, the greater the diversity of a system, the greater its stability.

8. Nature frequently but not always "knows" best. Note: People use antibiotics to counter nature.

9. We shape our buildings and afterwards our buildings shape us. - Winston Churchhill

10. As human beings, one of our inalienable rights is the right to live in a clean environment.

11. Our environment does not belong to us alone. It was used by our forefathers, passed on to us, and we are charged with the responsibility of passing it undamaged to all future generations.

12. All persons must be held responsible for their own pollution.

13. All persons are created with an equal right to live in dignity and peace and to work out a meaningful existence. Everyone is entitled to a fair share of the world's resources-provided one is carrying one's own share of the responsibilities for maintaining an orderly world.

14. Comfortable living, in harmony with nature, should be each

society's goal.

15. Our dependence on technology is, today, so strong and widespread, that we are compelled to use technology as a means for getting out of our environmental dilemma.

16. No national purpose however urgent, no political or economic necessity however pressing can possibly justify the risk of bringing all human history to an end.

The Posture of Ecstasy

The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience.

This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier re- search, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that "acoustic driving" affects the functioning of the brain, blocking the verbal left hemisphere and opening access the intuitive right hemisphere. Within five minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they had been experiencing something resembling an ecstatic state, including visions and variations in body image.
Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated, Dr. Goodman ran a series of experiments to specifically test the effect of posture.

To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions. In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these
reports were highly consistent for a given posture, but differed between various postures.

For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam diviners. According to the literature, the divination experience begins by alterations in moods.

In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head. According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work.

The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of psychophysiological variables that posture affects the course of ecstasy.

(Source: "Body posture and the religious altered state of consciousness: An experimental investigation," Journal of Humanistic Psychology, Summer, 1986, Vol. 26, No. 3, pp. 81-118. Author's address: Cuyamungue Institute, 114 East Duncan St., Columbus, OH 43202.)

The Men's Circle

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Those of you who attended the "Opening the Sky" ritual at Dragonfest this year probably realized that a large part of it was a Creation Myth. At the Manhood Ritual on Friday night, Thomas's Circle Invocation was also a Creation Myth, although a very brief one. Perhaps it is in the stars, but I have been thinking about a Pagan Creation Myth for several months now and perhaps this is as good a time as any to publish it. The basic idea originally came when some people complained that science didn't have any mystery or poetic power in its formulations. That is not really true, it is just that not enough scientists are trained to write well, or encouraged to present new knowledge in a form that will appeal to all levels of our minds. Well, I decided to have a go at it, and the following myth is based pretty closely on modern cosmology and evolutionary theory.

.....

In the beginning therewas neither matter nor energy,neither was there space nor time, force and form were not. Yet there was Something. Poised between Spirit and Void, without form or qualities, pure potentiality, the first physical manifestation had existence. Scientists call it the Primordial Singularity, occultists call it the Cosmic Egg.

It changed, and the first moment of time came to be. It expanded, and space was born. Not the space we know, but one of many dimensions, and that space was filled with the first Force. So intense was that Force that space itself altered. Dimensions folded back on themselves, while others expanded mightily. The first Form came to be. As the infant universe expanded it changed subtly, and as naturally as snowflakes forming in the air, the first material manifestation precipitated out of nothingness. Neither matter nor energy as we know them, but yet both. The Element Fire was born. The universe continued to expand, and the one Force became two forces, then three and finally four. Matter and energy became distinguishable, and the Element Earth was born from Fire. A hundred thousand years went by, and the universe continued to expand and cool until, quite suddenly, the fire died, space became transparent to light, and there were great clouds of cool gas, moving freely.

The Element Air was born. The clouds began to draw together, then break apart into smaller clouds, and smaller still, until a limit was reached, and a hundred thousand clouds collapsed inward upon themselves, swirling and twisting, flattening and smoothing, rippling, and organizing themselves. The Element Water was born.

One cloud, like many of its siblings, took on astructure like a great pinwheel, with spiral arms stretching out from its center. It was Galaxias, our Milky Way. Within its turbulent swirling, smaller eddies formed and contracted, tighter and tighter. At the center of one a spark grew bright then another and another. The first stars were lighted, and shown in a universe grown dark. Many of them burned prodigally for a time and then exploded, hurling the ashes of their burning outward, ashes such as oxygen and carbon and nitrogen; star stuff, life stuff. Generations of stars came and went over the billions of years, and out in one of the spiral arms a cloud of gas and dust began to collapse like so many others before. It contracted, and a new star lighted, with a disc of dust and gas circling it. The disc became lumpy as grains of dust and crystals of ice collided and stuck together. The lumps touched and merged, ever growing in the light of the young star. Finally, nine bodies circled the new star, which would one day be called Sol, or simply, the Sun. Third out from the sun a rare event had happened. Two young planets had collided and merged violently, forming a single planet. In the violence of that collision, part of the surfaces of both had been ripped off and hurled out to form a ring of molten rock which quickly drew together to form a giant satellite. The Earth and the Moon had been born in a passionate joining.

Asthe young Earth cooled,great volcanos belchedforth gases from its still hot interior. An atmosphere of steam and carbon dioxide formed and then clouds appeared. The first rains began, pouring down on the rocks and washing down into the low places. The oceans were born. Water evaporated from the oceans and fell again as rain, dissolving minerals from the rocks and carrying them into the sea. The early ocean became richer and richer in dissolved minerals and gases. Lightning in the young atmosphere formed new substances which added to the complexity of the mix. The dissolved substances in the oceans became more and more complex, until one day a complex molecule attracted simpler compounds to itself, and then there were two, then four. Life was born.

From its simple origins, Life grew in complexity, until one day a patch of green appeared, drawing energy from the Sun, and exuding oxygen. Within a short time the atmosphere changed radically. The sky became blue, the air clear and rich in oxygen. As the Earth had shaped Life, so Life began to shape the Earth. Delicately balancing and ever re-balancing between the furnace heat of her sister Venus, and the icy

cold of her brother Mars, Gaia, the Living Earth, had come to be.

The first animals appeared and swam in the oceans. Then venturesome ones crawled onto the land. The forms taken by life changed. Fish appeared, and dragons walked the land. Tiny furred creatures supplanted the great dragons, whose descendants now flew through the skies, clothed in feathers. By and by some of the furred creatures came down from the trees and began to walk about on their hind legs, and then they started picking things up. Soon they were using the things they picked up. Then they started talking to each other. After they had been talking for a while, they started thinking. Some of them even started thinking about where they had come from and where they were going. And they began to wonder how everything had come to be - and why.

.....

Well, there it is. Now thatit's written I'mwondering what itall means. You who read this have as much right to interpret it as the author, who after all is mostly gathering the thoughts and conclusions of other men and women and putting them into a hopefully attractive package. Creation myths are supposed to tell us something about the world we live in and our relationship with that world, and perhaps about ourselves. This one seems to be telling us that the world in which we live was not made, like a clock, it grew, like an embryo in an egg. We humans are as much a part of our world as the eye of an embryo is part of the embryo. We are the part of the world that "sees". And what about the Gods? Where do they fit into all this? Well, eggs generally have a mother and a father, and newborn chicks aren't aware of either until they open their eyes. We are the eyes of our world, and one of our functions is to see the Mother and Father.

___Robin

From: ROWAN MOONSTONE
To: ALL
Subj: CHRISTIANITY AND WICCA

The following is the comparison listing of Christianity and Wicca that I mentioned in a previous message. It was prepared by Kerr Cuchulain, who is the Canadian Chapter Head for the Witches League for Public Awareness, in response to a request from a Christian minister who contacted the League.

Christianity	Wicca
Patriarchal/Paternalistic	Duotheistic (Goddess/God)*
Dualistic: divinity separate from everyday world	Monistic: Divinity inseparable from everyday world
Resurrection	Reincarnation
Heaven: destination of Christian between souls incarnations	Summerland: resting place
Hell	No equivalent
Satan	No equivalent
Original Sin	No equivalent
Redemption/Atonement/Confession	Karma/Threefold Law(evil returns uponthe perpetratorthree-fold)
Hierarchy/Authoritarian	No hierarchy/ Autonomy
Bible(scripture)	No equivalent **
Sabbats based upon Biblical and Christian historical events	Seasonal and Lunar Sabbats
Prophets/Saints/Messiahs	no equivalent
Generally daylight worship	Some worship nocturnal(lunar esbats)
Churches/temples	Circles case where convenient usually no formal temple
	no size
	restrictions on

small

groups

(covens)
3-13

people

usual

though congregations may be
larger.

10 Commandments Wiccan Rede Harm none

Psychic phenomena generally discouraged except for "miracles"

Psychic abilities encouraged (magick)

* Names vary from tradition to tradition. lDifferent aspects of the Goddess/God have different names creating the impression that Wicca may be pantheistic.

** Wiccans use a book called the "Book of Shadows". This is a working notebook rather than a scriptural text.

DEGREES OF INITIATION
SPARROW SONG

What do the three (or four) degrees of Wicca entail?

Well, as I see it, the (in my case) three degrees reflect levels of competency. You have to know and maybe even be able to teach various things to be upped a degree. Also, I see the degrees as much like Church hierarchy. First degree makes you a priest/priestess, and makes you responsible for a small part of the lay community. Second degree is kinda like being a bishop -- that's also when you become an "Elder" -- and makes you responsible for lay community and what first degrees are in your group. In other words, 2nd degree has more and greater attendant responsibilities (which is as it should be, no?). In my tradition, 3rd degree is given when it looks like the person is ready to go off and found a coven of his/her own (preferably with his/her mate -- they like to give thirds in pairs), which the person then should do (cause there shouldn't be more than one set of 3rds in a coven). 3rd is rather closer to 2nd than 2nd is to 1st, as I see it. And in the way of what one must know, well, it seems to consist of memorizing a basic ritual and knowing why it works, plus various other things too numerous and eclectic to mention here. Ultimately, I think, advancement is according to the whim of the High Priestess & Priest. Yea, it's a pain, but if you don't like it you can always "invent yer own grandmother" and start off on your own. After all, that's one of the good things about this religion: its flexibility. And as long as you don't dismember animals and children, you may even be recognized and acknowledged! (mostly joking)
Seriously, I've been finding the whole degree system a pain lately, a source of unfair manipulation along the carrot-and-stick lines, so I'm somewhat bitter about it all. Brighit (are you out there?) may be better able to explain it, since she's a HPs herself, and of a very formalized tradition...

Seems that while I've been gone there have been one or two requests for me to comment on things ... First, on degree systems: Yes, SeaHawk is right, we Gardnerians do have a fairly rigid system although each coven interprets it slightly differently. In Tobar Bhride [my coven] our first degree is NOT considered clergy nor is it eligible for CoG credentials because it is considered an acknowledgement of one's commitment to the Craft and the Coven, but not necessarily a commitment to clerical responsibility. First degrees are considered competent to do a circle for themselves only -- and given

only that part of the Book which is relevant to that scope of practice.

Second degree Priest/ess/es are considered teachers, and in our particular coven must have taught us, as a coven, something before elevation to that degree is considered. They are eligible to lead group celebrations and also eligible for CoG Ministerial Credentials. Elders, Third Degree Witches, in Tobar Bhride, are those with direct experience of deity through a formalized ritual of possession. This experience, and a year of service to Tobar Bhride, are the requirements for Third Degree.

I agree with SeaHawk about the sometimes arbitrary forces at work in initiation and elevation. Unfortunately in many covens the HP & HPs feel themselves oathbound to be arbitrary, authoritarian and autocratic, and absolutely not subject to any constraint or needing any consensus whatsoever. Or in some covens they will agree to consensus on the little things and arbitrarily disperse the big ones . In Tobar Bhride, to avoid this, we have made a rule for ourselves: if a person fulfills all the paper requirements for initiation/elevation and does not receive that degree within two Sabbats' time, the Council of Elders is FORCED to explain why to the petitioner. This seems to curb the temptation to such authoritarian use of power ...

Full Deck Tarot Star Spread
by Unicornis

There are very few Tarot spreads which use the entire deck in a single unified pattern. What follows is a description of such a spread. It is best suited for situations in which a great deal of complexity is present, and for 'general' readings. The steps for creating the spread are:

1: Thoroughly shuffle the deck until it 'feels' right. While I personably do not allow another person to shuffle my cards, if the reading concerns another it is acceptable to allow that person to hold the deck while concentrating upon the matter in question. This is a personal preference, but I am convinced that the relationship between reader and deck is a very personal one and that contact with the deck by another may 'confuse' the reading.

2: Dealing from the 'bottom' of the deck (i.e. withthe cards face down and dealing from the topmost position), create thirteen piles of six cards each. The first pile is in the center and the other twelve are in a circle around it. Each pile should be dealt consecutively (all six cards at once). Although it is not necessary to actually place them so, at least understand that the first card dealt in a pile (Card 0) is in the center of a circle of five cards (Card 1 through Card 5). This circle is, in actuality, a Star. When laying them out in a Star, use the following spread for each pile:

1

3 4

0

5 2

Note that if you trace the numbers from 1 to 5 you will trace a five-pointed star, always moving clockwise around the circle to reach the next point.

3: Interpret the spread.

Interpretation of this spread is based upon the astrological symbolism of the twelve houses. The first pile of cards in the circle of twelve piles is House 1, the second is House 2, etc..

The individual piles delineate the specific factors at work in each of the twelve basic areas. Card 1 represents the matter in question (the 'problem', question, etc.). Card 2 represents the 'source' (cause of the problem, inception of a project, etc.). Card 3 represents factors which bear upon the matter, but which are external to it (and probably out of the control of the querant). Card 4 represents actions taken with regard to the matter. Card 5 represents the outcome of those actions. Card 4 is the most difficult to interpret, since 'action' could here represent several different things. First of all, it might represent an action which has already been taken. If so, then Card 5 will represent the probable outcome, unless counter actions are taken. Secondly, it might represent the action which the querant is asking about (i.e. 'Should I ...'.
Card 5, again, represents the probable outcome. Thirdly, it might represent the suggested course of action (answer to the question 'What should I ...'). In this case, Card 5 is the suggested goal. It is quite possible that Card 5 will relate to a past outcome (i.e. everything has already transpired). If this seems to be the case, then it is possible that all five cards must be interpreted as relating to another person, instead of the querant. Most of the time the sense of Card 4 should be apparent from the context of the reading.

Card 0 always represents the 'heart' of the individual Star spread. Usually, this relates to the querant's own relationship to the matter which is germane to the house in question. It can also, however, represent the underlying ('behind the scenes') factors which precipitated the matter, not to be confused with the 'cause' of a problem. In this sense, it will usually represent motivations, rather than actions. In some cases Card 0 will represent a person, other the querant, to which the Star actually relates. In such a case, an attempt should be made, based upon the situation and the nature of the card to identify that person, since this implies that the matter is either out of the hands of the querant or the querant is only an 'ambient' factor (and will then be represented by Card 3 for that particular Star.

In a similar manner, Pile 0 (the one at the center of the circle), represents the 'heart' of the entire reading. This will always pertain to the reasons (motivations) of the querant, and interpretation of this Star spread must be used to modify all of the others.

This is not the place to delve into the meanings of the twelve

houses in detail. There are many good books in print which deal with this. I highly recommend the following, which give excellent interpretations of the twelve astrological houses (coinciding with the twelve 'Stars' of this Tarot spread):

The Astrological Houses: The Spectrum of Individual Experience
by Dane Rudhyar

The Astrology of Personality
by Dane Rudhyar

A Handbook for the Humanistic Astrologer
by Michael R. Meyer

The full deck star spread lends itself admirably to an in-depth study of any matter. The human condition is far too complex to use a

simple yes-no approach to any matter of importance. More so than spreads which involve only a small number of the total factors which could come into play, the full deck star spread allows detailed analysis of all of the options and avenues which are available. It will also show how the outcome of an action might affect areas of the querant's life which were not specifically part of the reason for consulting the Tarot in the first place.

It might take a little longer to use, and might require a little more effort on the part of the interpreter, but the extra work will be repaid many-fold in the certainty that no stone was left unturned.

Self-defense and Banes
Judy Harrow

I surely agree that we have every right to protect ourselves and our "own folk" from attack. But I do believe that shield and mirror workings are more efficient, effective and elegant at accomplishing the goal of self-protection. Consider this - a mirror working is perfect justice. If I am mistaken, either that psychic attack is being done at all or about the perpetrator, a bane will jeopardies me karmically and (if psychic attack truly is being done by somebody other than the one I suspect) fail to protect me. A mirror sits there passively, ignores any mistaken paranoia that I may occasionally get, does nothing at all until and unless an attack happens, and then sends the bad energy directly back to the exactly deserving person or group in exactly the proper amount and kind. A mirror is perfect justice.

A grounding shield is perfect mercy, taking bad energy and dissipating it harmlessly. I think I already said this but I recently talked one of my students into using a grounding shield where she would have been perfectly entitled to use a mirror. The situation is an ongoing battle between my student's lover and his former wife. While the ex-wife did an entirely unjustifiable attack, and would fully deserve to have it returned full force, all this would really accomplish would be to perpetuate the craziness, hostility and tension in the situation - and both the couple's innocent children and my student are being hurt. Better for all concerned to ignore justice and drain as much of the tension as possible, to make room for the healing that all of them need. A grounding shield is perfect mercy.

Butbanes and bindings, whilethey may giveshort term protection, risk your own karma, are susceptible to mistake, and may, if misdirected, even fail of their well-intended purpose. Sure you're entitled to self-protection. This is just a lousy way to go about it. I guess my kind of Warrior is Athena, the wise defender.
warmly / Judy

From: Hugh Read
You have a gentle way. For myself, I love Minerva who I feel is a Being unto Herself. The concept of the Grounding Shield is clear to me...would you care to share the practice with me. Justice has little interest for me. That takes care of itself in the process of time. We

are all amply repayed for our varies deeds simply by wearing this body of ours. Healing is far more to the point. The word Justice makes me cringe a bit, though long ago I came to peace with Justice. One of my more angry prayers is May he/she have perfect Justice, NOW! Instant karma, NOW...and I always add, and so may it be with me.

I remember telling this to a New Age teacher a few years ago. He turned pale and promised me auto accidents, fire, theft and robbery if I did that. Well, I am still bopping along with my share in the chancier aspects of life affirming perfect Justice for my self and every now and then in those very rare (!) moments of anger instant Karma for me and whoever. I love the idea of a shield that will ground and disperse any nasties send grovelling in my direction. Let Healing Be the Way!!! Tender bliss and explosive ecstacy be yours as the days pass softly!

From: Judy Harrow

It's visualization either way. For the grounding shield, it is velvety, absorptive black (Oops, I should say that MINE is - you may alter this to whatever will convince your Younger Self). Every so often along it's length, for me every 2-3 yards, there is a post somewhat like a fence post that extends deep into the ground and is conductive like a lightening rod. Trust mother Earth to filter any kind of energy back into simple, pure, undifferentiated energy and recycle it to wherever it is most needed. So the shield catches incoming energy and channels it down through the purifying rocks. I don't know exactly how to describe physically how the shield can be semi-permeable, allowing in the well-wishes of your friends, but, as semi permeable membranes exist in Nature, helping each cell maintain its water/salt balance, so can this shield. Can you conceive of a substance both velvet and mesh? That's how it is with me.

Onthe justice endof the spectrum, myown Younger Selfis a bit of a literalist. A flat mirror will not work for me, since the angle of incidence is complementary to the angle of reflection, which means that bad energy is actually diverted from the sender and bounced onto innocent parties. My mirror looks like a waffle, and is optically designed to send stuff back exactly where it came from. It's also semi-permeable, and that is even harder to explain. I guess Younger Self is not altogether consistent.

On the issue of choosing between the two modes. Justice is a tautology. It will do no better - and no worse - than getting you back to where you began. It protects and maintains, but does not allow for growth. Perhaps you've read Diana Paxon's wonderful book "Red Mare, White Stallion." At the beginning, the women of the tribe have a ritual opportunity to make a wish for the coming year. But the heroine does something even better. When her turn comes, she tells the Goddess "Mother, You choose." Had she chosen, she could not possibly have received anything more than she was capable of imagining. Taking the risk of not choosing was opening herself to surprise and transformation.

Reading that was a mind-blow forme. Since then, I have tried to take Diana's dare as much as possible, and not limit myself to tautology. I don't do it all the time, but I stretch toward it. The mirror/shield question resonates with that for me.

Minerva/Athena wears a shieldand helmet, and carries aspear. My Sister is a Warrior, but always in defense of the community and always for justice. Never for greed or domination. It is worthy to protect what you have, and worthy to reach beyond.

warmly / Judy

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The Way it Looks from Here

Hello again. Lots of changes the last couple of months, both for me and for relatives, friends, acquaintances... This time I think I'd like to talk about "harvest season" for a bit.

There are times in the various rites and ceremonies that have to do with the `gathering in' time of the year, when we feel that we need to offer up the "fruits of the harvest" to the Gods. We carefully select the best examples of what we have grown and nurtured since planting-time, polish our apples and scrape the mud off the squash and pumpkins, shuck a few ears of corn perhaps, and bring it all to the altar to offer in solemn ritual to the Lord and Lady, hoping to justify the time and labor we've spent.

It is certainly not my purpose here to be skeptical of that pursuit, rather to expand our horizons a bit. For a great many years I followed this "custom", and I must say I never thought much about it all.

Two years ago, my father was diagnosed as having cancer. The doctors toiled mightily over him for the past two years, but to no avail. My father passed into Summerland on October 14th, a week short of his 81st birthday, just a few months shy of 50 years of marriage.

I couldn't say that Dad was a Pagan in most senses of the word. He did, however, have some interesting views on my religious practices. This last spring, I was trying to explain to Dad why we have harvest celebrations; something he said jarred me out of a rut, as it were, and got me thinking on a parallel,

if different track.

If, he said, you believe that the Goddess and God are responsible for everything being here, why do you make a big deal out of the harvest offering? The Gods already "own" everything you're trying to give them... Dad pointed out to me that, given a modicum of rain and sun, most plants will grow and flower and fruit entirely on their own, untouched by human hands. Well, that set me to thinking. I've been mulling this over for a few months, and I'm still a bit confused. However, let me have a go at explaining what my thoughts are at this point on the "offering".

When I select fruits and vegetables from the garden to offer up to the Gods, the offering I make is not just the produce I lay on the altar. As Dad said, things will grow without, and sometimes in spite of what we do. What I'm doing is offering the fruits of my labor, not the produce itself. I've taken what the Gods gave me, and hopefully increased the yield by watering, fertilizing, hoeing, weeding.... Am I not saying, "I thank you for the raw materials, see what I've accomplished with your gift"?

Is life not a gift of the Gods? Every time I step up to the altar in circle, should I not offer up the best of myself in Their service?

A little child will pick up a stick or a rock off the street, and give it to you because he loves you. It's all he has to give. We have so much more. The Gods gave us life; they gave us the tools to mold it. By intellect, willpower, emotion, we become who and what we are. If we use those tools, what we offer to the Gods is surely a more acceptable thing to give.

My Dad didn't have the easiest or the best of life. Yet, though he had to work six days out of seven most of his life to make a home for Mom and me, he did it with a right good will. He learned everything he could; he did what he had to and a good deal extra; he loved life, nature and his family. He left a legacy in the hearts and minds of those who knew him that will not soon be forgotten. I can only hope that when it's time for my final "harvesting", I can make as acceptable an offering as he.

And that's the way it looks from here.
___Gary Dumbauld, editor.
.....from RMPJ 12/86

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CONCERNING THE HEYOKAH

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Hello, people! Before I get to the subject of this little piece, let me give you a bit of information as to its roots.

Recently I have been doing a lot of writing, horror stories for the most part, and this article grew out of that. It is also derived from a dream that I had not too long ago and something that has puzzled me until recently. Now, with all that out of the way, let's get to it.

Those of you who are familiar with Native American beliefs already have an idea of what a heyokah is. For the benefit of those who aren't, I'll try to briefly describe him for you. Who knows? There may well be a counterpart in your own tradition.

The word heyokah comes from the Lakotah (Sioux) and is used in reference to a particular type of shaman. According to tradition, the heyokah is one who has "dreamed of the Thunder Spirits." This dream bestows great powers upon the medicine man/medicine woman, one of which is reputed to be an ability to influence storms. However, these powers have their price in that the shaman becomes a "contrary/" If you've seen the movie Little Big Man, then you have seen a sample of the heyokah's antics. Of course, this was a parody of the real thing, but our subject does do a lot of clowning around in reverse.

Now I've read quite a bit on the subject (there's a lot out there, too), but still couldn't put it together. There seemed to be something missing! It's only in the last month or so that it's become clear to me and I'd like to share my insights with

you.

Probably the greatest barrier to my understanding was the one created by language. Not being able to speak Lakotah, and additionally not knowing the culture, I lost something in the translation. Here's the whole picture, as I see it anyway.

In his vision, the heyokah comes into direct contact with the life-force itself. This is symbolized by the Thunder Spirits that he dreams of. When this occurs, a death/rebirth sequence is begun, which gives the shaman the capacity to control some of the manifestations of life-force. This would include an ability to influence storms and, as is typical of the shamanic experience, the power to heal. He also becomes a very potent teacher. This last is where the "contrariness" comes into focus, in two ways. The first is that the heyokah is teaching us about our selves. By "mirroring" all of our doubts, fears, hatreds, weaknesses, etc. he forces us to examine what we really are. For example, if you have any self-hatred (a common malady in our society) this sacred teacher will make you look at it. The second aspect of his mirroring is that, as we are taught, the heyokah heals us of our hurts. This is the most important and remarkable part of the holy man's clowning. For this wonderful shaman takes our pain and transforms it into laughter. And what can heal a human beings faster than to laugh at ourselves?

As you can see, these "sacred clowns" had a very important role in traditional societies. And personally, I think we could use a few more of them in today's world.

Suggested Reading

SEVEN ARROWS, Hyemeyosts Storm .

SONG OF HEYOKAH, Hyemeyosts Storm .

LAME DEER: SEEKER OF VISIONS, Richard Erdoes and Lame Deer.

SHAMANIC VOICES, Joan Halifax.

If anyone would like to respond to this or has anything to share with me, please write to me c/o Post Office Box 11125,

Englewood, CO 80110

..... FROM RMPJ, 2/3/1987

FULL MOON RITUAL GROUP

The Esbat takes place on the nights of the New Moon and the nights of the Full Moon. On these nights, the Coven usually does any kind of magical work and business they need to. It is enacted, hopefully every Full Moon.

Set up: Place a candle in each of the four cardinal directions.Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water with both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee,that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a

rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers"Bless Be" . He then admits a women the same way. Alternate male female male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
I do summon, stir, and call you up to witness our rites and to guard the
Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

2 7
4 5

6 1 3

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I dosummon,stirand callyouup, towitnessour ritesandto guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of E a r t h ; Boreas,
thougentleguardian oftheNorthernPortals; thoupowerful God and
gentleGoddess;we dosummon,stirandcallyou up,towitness our
rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, agate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.
In this part of the ritual, the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both

breasts, and the lips, starting with the right of each pair. He says, as he does this:

> "Blessed be thy feet, that have brought thee in these ways.
> Blessed be thy knees, that shall kneel at the sacred altar.
> Blessed be thy womb, without which we would not be.
> Blessed be thy breasts, formed in beauty.
> Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The High Priest kneels again and invokes:

"I invoke thee and call upon thee, Mighty Mother of us a l l , bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says as the Goddess:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priest starts off by saying:

"Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athene, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

The High Priestess, who should be in a trance, says as the Goddess:

Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who seekest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee,thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid you farewell till next we call you. Blessed Be."

The Witches' Creed should be said by the entire Coven.

"Hear now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe
Lamac cahi achababe
Karellyos
Lamac lamac bachalyas
Cabahagy sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha famolas
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.
Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.
Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

This invocation can be said by anyone or everyone.

"Diana of the rounded moon,
The Queen of all enchantments here,
The wind is crying through the trees,
And we invoke thee to appear.
The cares of day departed are,
The realm of might belongs to thee;
And we in love and kinship join
With all things wild and free.
As powers of magic round us move,
Now let time's self dissolve and fade.
Here in the place between the worlds
May we be one with nature made.
Thy consort is the Horn'd One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light,
Be here as merrily we meet!
For ye the circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore
By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeams' silver light.
Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart."

Pause and wait in silence. There may come a sound, an outward sign or inner vision. When you feel the time is right, end the period of silence by bowing towards the altar and saying:

"O GoddessQueen of Night,
O Horn'd One of might,
In earth and sky and sea
May peace and blessing be!"

Relax. You can also do any other magic craft at this time.

The Coven, except for the High Priestess and High Priest,arrange

themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past
all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the
Circle.
As we have of old been taught that the point within the center is the
origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the
understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;

And let them not speak of thee at all, since thou art
continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body,and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High Priest,and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,

The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord,
We thank you for blessings and abundance.
Join with us, Feast with us, Enjoy with us!
Blessed Be.

Then, either the High Priestess or one of the other women draws the Invoking Pentacle of Earth in the air above the plate with the athame. The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss.the chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. the chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man

with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field,when you leave if you are working outdoors.

The High Priestess faces East,with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
we do thank you for attending our rites; and ere ye depart
to your pleasant and lovely realms, we bid you hail and
farewell
....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

2 7
4 5

6 1 3

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire;
we dothankyou forattendingour rites;andere yedepartto
your
pleasant and lovely realms, we bid you hail and
farewell....Hail and
farewell."

She turns to the West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water;
ye Lords of Death and Initiation; we do thank you for attending
our
rites;and ereyedepartto yourpleasantandlovely realms,we
bid you
hail and farewell....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth;
Boreas, thou gentle guardian of the Northern Portals;
thoupowerfulGod, Thougentle Goddess;wedo thankyou for
attending
our rites; andere yedepart for yourpleasant andlovely
realms, we
bid you hail and farewell....Hail and farewell."

This ends the Circle. Bless Be.

(Via Seastrider, responsible for the typing and Ravensong for editing into ASCII)

THE WISE GOODWIFE

"Gramma, I feel hot."

"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"

"Gramma, I don't feel good."

"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us."

"Who's Goody Hawkins?"

"Hush, now, try to sleep. I'll come back soon."

"Gramma, where did you go?"

"Out into the woods back of the farm, child."

"Why, Gramma?"

"To get Goody Hawkins' help."

"Who's Goody Hawkins?"

"Well, that's a long story."

"Tell me a story, Gramma."

Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.

Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters -- ice 'n sleet 'n snow 'n all, not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much.

Well, a woman come off'n that boat, not quite yet old as your mamma, and her name was Grace Hawkins, but ever' one called her Goody Hawkins. "Goody" is short for "good wife", and it's like callin' a lady "Missus" today.

Goody Hawkins was young and pretty, though you couldn't tell that very well, 'cause in those days the womenfolk wore long skirts and long sleeves and bonnets to tuck in and hide their hair. So Goody Hawkins had beautiful long brown hair, though you couldn't see it, and skin soft as the skin of a peach. But she had a nice young husband

who loved her very much, and he knew how pretty she was.

And Goody Hawkins was one more thing that made her very special: she was a wise woman, who knew plants and herbs and roots and barks to make sick people feel better. They didn't have doctors like we do now, just a lot of men who figured if you were sick your blood was bad and so they'd make you bleed. That got people sicker, more often than not. They thought they were real smart, them old doctors, and maybe they were smart about gettin' money from folks. But they weren't smart 'bout the folks themselves, mostly 'cause they were too busy listening to each other talking 'bout high-falutin' doctor things in big words than listening to the sick bodies of the sick people.

But Goody Hawkins was different. She listened to the people talking 'bout what hurt them, and she felt of their heads and wrists and looked into their eyes and ears and mouths. And sometimes she didn't seem to look at them at all. She just closed her eyes and looked at them with her heart. And then she'd go into big clay pots and little wooden boxes in her house, and pick out just the thing a sick person needed. And do you know how she knew just the right thing, how Goody Hawkins could see with her heart and not just her eyes?

Goody Hawkins was a witch.

No, not like you dress up at Halloween. A real witch, a real wise woman. No warts, no wire hair, remember I told you she was pretty. And no flying broom, neither. She didn't need to fly, 'cause she could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever'one did, those days, just like we have pots and pans today. But she only had a little one at first--remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some. That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such

small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage! You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spicyness and sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

One day she was in the forest, gathering plants for medicines. Some of the plants were just like at home, she knew them right away. Others she didn't know, and them she would look at, and smell, and taste of--it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice crying out to her. She turned around and who should she see but an Indian woman, near her own age, come runnin' toward her, talkin' words she couldn't understand. This Indian woman, she snatched that leaf from Goody Hawkins and shooed her away from that plant quick as she could. The Indian woman pulled out a thin stick, rounded at one end, and waved it so that Goody Hawkins thought the other woman might hit her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging it out of the ground with her stick, digging up the roots. The Indian woman pulled off the roots and pushed them into Goody Hawkins' hands, keeping some for herself. She put the roots into a deerskin bag, and 'twas then that Goody Hawkins saw other herbs and things in that bag, and figured out that t'other woman was in the woods for just the same job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody Hawkins learned that the leaf she'd been about to eat was deadly poison. But the roots were good eating, roasted or boiled just like a potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands full trying to keep people well, what with the snakes and unfriendly Indians and poisonous plants all around. The folks couldn't get none of the plants they brought with 'em to grow very well, 'cause the weather was so different from England's. That mean that folks weren't

eatin' right, and 'specially with the children that was bad. But Namequa showed Goody Hawkins plants that were good eating, and Goody Hawkins showed the other womenfolk, and for a time the folks there lived like Indians, what with the menfolk learnin' to hunt and fish from Squanto and the women learnin' to gather wild plants to eat from Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and squash and beans that Squanto showed the men how to grow, they also had roasted-seed mush and lamb's-quarters gathered by the women. All those, and the deer the neighboring Indians brought, well, that was some dinner!

Well, little by little, them folks got settled. Other ships came, with more people, and, later, with cows and other stock. And then Goody Hawkins was busier than ever, 'cause she was s'posed to take care of sick animals, too. Back then, if a cow didn't give milk, folks were apt to think the fairies had stolen the milk in the night, so 'twas only natural they should ask their wise woman for help.

Before long, there were babies, too, human and animal, and mothers needed Goody Hawkins' help to bring 'em into the world. Somehow, though, through all of this, Goody Hawkins kept time to visit with her good friend, and to keep learning, and to look into her silver bowl every now and again.

Well, the years went on, and ever'body got older, and some folks just died from getting old. Goody Hawkins' husband died too, and they hadn't any children, so Goody Hawkins should have been alone in the world. But she had her friend Namequa, and every little child in the town called her "Aunt Grace"--she wasn't their real aunt, you know, but they loved her like she was, 'cause she made them things, like sweet-scented pillows, and spicy cookies, and she always listened to them when they told her things. Goody Hawkins had learned a lot from Namequa's tribe, and now that she had no husband to take care of, she spent more time visiting with her Indian friends, and they learned from her too.

Indian magic is full of drums and dreaming. Goody Hawkins' magic was full of words and wishing. But she was careful not to let the rest of the folks know she was learnin' and teachin' magic. Why not? Well, folks don't like what they don't understand, is all. People were afraid of lots of things in them days, 'specially in a strange new place.

And as more o' them Puritan preachers come over from England, the folks would be more secret 'bout visiting Goody Hawkins, not wanting the preachers to know they was holding to the old ways. And the preachers, 'specially one Pastor Langford, looked sidewise and never straight on at Goody Hawkins, bein' afraid she might hex 'em or some such nonsense. Well, Pastor Langford thought she was workin' for the devil, but he didn't want to say it outright, 'cause folks liked her.

But even that was changing as Goody Hawkins spent more time with Namequa's tribe, and folk got to whispering about it. There was a number of men interested in marryin' to her, after her husband died, saying it wasn't right for a woman to live alone, but she didn't care 'bout any of 'em. She said no to all of 'em, and some of 'em went away mad. And folk got to saying things outright.

One lady said she seen Goody Hawkins dancing naked with all them

Indians. Another said there was a demon keeping Goody Hawkins company, which was why she wasn't wanting to marry again. Somebody else said that it was that demon that killed Goody Hawkins' husband. All round town words buzzed like stinging wasps. Now, when a cow wasn't giving milk, it was Goody Hawkins, not the fairies, who they thought had stolen it. Folks began to keep their children away from her. And Pastor Langford came right out and made fiery sermons about witches and the devil and sin and punishment.

Goody Hawkins saw and heard all of this, but what could she do? It was her word against the words of respectable folk, and nobody was going to believe her. So she kept silent, kept to herself, and waited.

She didn't have to wait long. One evening, she came home from a visit to her Indian friends and found her cottage in ruins. Jars were smashed, boxes thrown all over. The herb-bunches had been torn down from the ceiling, her cauldron overturned, Bible verses scrawled all over the walls with charcoal from her fireplace. "Thou shalt not suffer a witch to live", they said, and Goody Hawkins felt cold in her heart because she knew that the people wanted to kill her.

And worst of all, her beautiful silver bowl was all bent and crushed, like someone had hit it with a hammer. Goody Hawkins sat down at the table in the midst of the mess, and cried.

She felt helpless and angry. She wished she really could turn people into toads. She made half-hearted tries at cleaning up, but gave it up. Her heart burned with wanting to hurt the people who'd done it, and froze with knowing her life wasn't worth a straw to 'em.

My granny said, that in that hour the devil did come to her, offerin' to kill the townsfolk for her, if she'd give up her soul to him, but Goody Hawkins chased him out with her broom. I think more likely, she thought about putting poison in the well-water, but knew that not only would that poison the townsfolk, it'd poison the water and the earth, and the water and earth hadn't hurt her. And she knew that killing all those folks would poison her soul, too, forever, make her sour and angry as a real wicked witch.

So instead, she gathered all her power to her, all her love and strength; she threw down her hiding bonnet, and shook out her hair, which was getting grey by now, and walked proud and tall out into the town square. The folks began to gather round, saying hateful things. But Goody Hawkins lifted up her arms and began to sing, strong and sweet, in the old tongue that nobody but wise folk could speak anymore. And when the folks saw that their words couldn't hurt her, they commenced to pick up stones to throw at her.

But before they could throw their stones, the preachers came and said she'd have to have a proper trial. So soldiers took Goody Hawkins away with them, away from the shouting people, and she was still singing as they locked her up.

They tried to get her to tell them things, like was she partners with the devil, and had she hexed people and animals, and did she have a demon helper, and did she change into a cat to steal milk, but she never did nothing but close her eyes and sing softly, smiling like she saw something beautiful. So finally they gave up and took her to the courthouse.

There all kinds of people told stories about Goody Hawkins and things she'd never really done. And all through it, Goody Hawkins

stood tall, and looked straight in the faces of the folks as was doing the telling. When ever'one was through with their lyin', the judge asked Goody Hawkins had she anything to say.

Goody Hawkins looked round at the folks, looking like your momma when she's gonna scold you, and began tellin' each one what she'd done for them. This one wouldn't be alive if Goody Hawkins hadn't helped his mother with the birthing. That one's daughter was deathly sick with fever, and Goody Hawkins cured her. The other one's cows were dropping down dead before Goody Hawkins found out they were eating poisonous leaves. There wasn't one person in that courtroom Goody Hawkins hadn't helped somehow over the years. And folks were looking like you do when you're getting a scolding and you know you've been wrong.

But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die, and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven."

Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven."

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the middle of all that hollerin' and confusion, Goody Hawkins felt a sharp blade between her wrists, cutting the ropes that tied her.

There was two Indians there, a big young man and Goody Hawkins' friend Namequa who held a finger to her lips to shush her. The young man scooped Goody Hawkins up in his arms, and ran into the woods carrying her.

All of a sudden, the Indians disappeared like morning mist, and when the folks looked round, Goody Hawkins was gone too.

The folks never saw her again, and Namequa's tribe were never as

friendly to them. Goody Hawkins' cottage was just left to fall down and rot, and nothing in it was ever touched. But some folks was sorry Goody Hawkins was gone, 'specially when they got sick, or their children or animals. And one day a mother whose little baby was sick as could be and nobody could help her, she went into the woods by herself, carrying an iron pot. She walked into a clearing, and waited, listening. The woods got quiet, like they were listening too, and the lady commenced to talking about the baby's problem and asking for help of whoever was listening.

She put the pot down, turned around, and walked out of the woods without looking back. The next day, she came back, and where she'd left the pot, there was a little bundle of herbs, wrapped up in a soft deerskin. She ran home with it, and made it into tea for her baby, and the baby got better.

Well, word of the cure got round among the womenfolk. Real quiet like, it got round, not like the lies 'bout Goody Hawkins had gotten round before. They kept it a secret from the preachers, and after a while the preachers forgot about Goody Hawkins.

And ever' once in a while, a woman would slip away from the town, out into the woods, carrying some small thing, that she thought Goody Hawkins might be able to use, knowing that Goody Hawkins was out there somewhere, and would hear them. And always there would be an herb packet there the next day, or a little charm, or some such.

As the years went by, the herb packets stopped appearing, but the woman who turned back would see a shaft of light fall on some plant, and would take of that back home with her. And finally, even that stopped, but somehow the help always came, somebody got better. There was a song, too. My granny's granny taught her this song, and my granny taught it to me, to sing to Goody Hawkins when we needed help:

With heavy heart I come and stand
The oak and bonny ivy,
A gift to offer in my hand.
The hazel, ash and bay tree.

How can I hope for any good
The oak and bonny ivy,
By standing in the empty wood?
The hazel, ash and bay tree.

But I will trust and dry my tears,
The oak and bonny ivy,
And know that the Wise Goodwife hears.
The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"
"I feel better, gramma!"
"Let me feel of your forehead. Well, that's fine."
"Gramma, can I have my coat?"
"Where are you going, child?"
"Out to the woods, gramma."
"What's that you have there?"

"It's a picture, gramma, look."

"Well, that's right nice. I think I can guess who that is. And I see you've given her back her silver bowl! She'll be happy. Off you go, then."

"Bye, gramma. I'll come back soon."

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If you enjoyed this story, send $5 to: Leigh Ann Hussey, 2240 Blake St. #308, Berkeley, CA 94704, and I'll send you a nicely typeset copy for your library!

There is a volume by the title of:

The Gnostic Gospels
Elaine Pagels
-1981 Vintage Books

Dr. Elaine Pagelsis one ofmany who workedon translating a cache of codices found near Jabal al-Tarif, a section of cliff on the right bank marking the limit ofthe Nile valley and the arable land between Chenobskeia and Pabau. The fruit of that effort is recorded in a volume entitled:

The Nag Hammadi Library in English
James M. Robinson, General Editor
- 1978 Harper & Row

I believe, however, that it is the Infancy Gospels of "The Lost Books of the Bible and the Forgotten Books of Eden" that contain the relating of the events that you have described in your note. As far as I know all three of these works are currently available or orderable through most booksellers.

What follows is a listing of the contents of "The Lost Books of The Bible and The Forgotten Books of Eden", "The Nag Hammadi Library", and "The Apocrypha".

Please feel free to extract this for your own reference.

"The Lost Books of The Bible and The Forgotten Books of Eden" Total of 35 Works

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(The Lost Books of the Bible)

1 The Gospel of the Birth of Mary
2 Protoevangelion
3 1 The first Gospel of the INFANCY of Jesus Christ
4 2 Thomas's Gospel of the INFANCY of Jesus Christ
5 Epistle of Christ & Abgarus
6 Gospel of Nicodemus (formerly Acts of Pontius Pilate
7 The Apostles' Creed
8 Epistle of Paul to Laodiceans
9 Epistles of Paul & Seneca
10 Acts of Paul & Thecla
11 1 Epistle of Clement to Corinthians
12 2 Epistle of Clement to Corinthians
13 Epistle of Barnabus
14 Epistle of Ignatius to Ephesians
15 Epistle of Ignatius to Magnesians
16 Epistle of Ignatius to Trallians
17 Epistle of Ignatius to Romans
18 Epistle of Ignatius to Philadelphians
19 Epistle of Ignatius to Smyrnaeans
20 Epistle of Ignatius to Polycarp
21 Epistle of Polycarp to Philippians
22 1 Hermas Visions
23 2 Hermas Commands
24 3 Hermas Similitudes
25 Letters of Herod & Pilate
26 The Lost Gospel of Peter

(Forgotten Books of Eden).

27 1 The conflict of ADAM & EVE w/Satan
28 2 The 2nd book of ADAM & EVE
29 The Book of the Secrets of Enoch
30 The Psalms of Solomon
31 Odes of Solomon
32 Letter of Aristeas
33 4th book of MACCABEES
34 Story of Ahikar

35 Testament of Reuben, Simeon, Levi, Judah, Issachar, Zebulum, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin

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The Nag Hammadi Library Total of 52 Works
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1 The Prayer of the Apostle Paul
2 The Apocryphon (secret book) of James
3 The Gospel of Truth
4 The Treatise on Resurrection
5 The Tripartite Tractate
6 The Apocryphon of John
7 The Gospel of Thomas
8 The Gospel of Phillip
9 The Hypostasis of the Archons
10 On the Origin of the World
11 The Exegesis on the Soul
12 The Book of Thomas the Contender
13 The Gospel of the Egyptians
14 Eugnostos of the Blessed
15 The Sophia of Jesus Christ
16 The Dialogue of the Savior
17 The Apocalypse of Paul
18 The First Apocalypse of James
19 The Second Apocalypse of James
20 The Apocalypse of Adam
21 The Acts of Peter and the Twelve Apostles
22 The Thunder, Perfect Mind
23 Authoritative Teaching
24 The Concept of Our Great Power
25 The Discourse on the Eighth and Ninth
26 The Prayer of Thanksgiving
(+ scribal note)
27 Asclepius
28 The Paraphrase of Shem
29 The Second Treatise of the Great Seth
30 Apocalypse of Peter
31 The Teachings of Silvanus
32 The Three Steles of Seth
33 Zostrianos
34 The Letter of Peter to Phillip
35 Melchizedek
36 The Thought of Norea
37 The Testimony of Truth
38 Marsanes

39 The Interpretation of Knowledge
40 A Valentinian Exposition
41 On the Anointing
42 On Baptism A
43 On Baptism B
44 On the Eucharist A
45 On the Eucharist B
46 Allogenes
47 Hypsiphrone
48 The Sentences of Sextus
49 The Gospel of Truth
50 Trimorphic Protennoia
51 The Gospel of Mary
52 The Act of Peter

** A section of Plato's "Republic" was also found together with the above works.

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The Books of the Apocrypha Total of 15 works
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1 1 Esdras
2 2 Esdras
3 Tobit
4 Judith
5 Remaining Chapters of the Book of Esther
6 Wisdom of Solomon
7 Ecclesiasticus (Wisdom of Jesus son of Sirach)
8 Baruch
9 A Letter of Jeremiah
10 The Song of Three
11 Daniel and Susanna
12 Daniel, Bel, and the Snake (or Dragon)
13 Prayer of Manasseh
14 1 Maccabees
15 2 Maccabees

Total of 102 non-canonical works in three collections. There are still other works than these! It should be noted here that some of the Apocrypha are recognized as canon by some and are contained in some translations of Bible, usually included between the Old and New Testaments.

THE GREAT RITE (SYMBOLIC)

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet,both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

Forthekisson thelips,they embrace,lengthtolength,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

TheHighPriestess thenlays herselfdown,face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

TheHigh Priestcalls a womanwitch byname, tobring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

TheHigh Priestcalls amalewitch byname,to bringthe chaliceof wine from the altar. He does so and stands with the chalice in his hands,

about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
Aswehave ofold beentaught thatthe pointwithin thecenter is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

TheHigh Priestremoves theveil fromthe HighPriestess's body, and hands it to the woman witch, from whom he takes his athame.

TheHigh Priestess risesand kneels facingthe High Priest,and takes the chalice from the man witch. (Note that both of these handings-over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point

Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

TheHigh Priestessholdsupthe chalice,andtheHigh Priestlowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

TheHigh Priesthandshis athametothe womanwitchand thenplaces both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands around the chalice while they do this.

TheHighPriest thentakesthechalice fromtheHighPriestess, and they both rise to their feet.

TheHigh Priesthands thechaliceto awoman witchwitha kiss,and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecratethe cakes,the woman picksup her athame,and the man, kneeling before her, holds up the dish. the woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace,
and that fulfillment of love that is perfect happiness."

The womanlaysdown herathameand passesthe cakestothe manwith a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
(Transcribed onto computer file by Seastrider)

THE GREAT RITE ACTUAL

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

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Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

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As we have of old been taughtthat the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;

And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The Maiden fetches her athame from the altar and ritually opens a gate way in the Circle. The Coven file through and leave the room. The Maiden is the last one through and reseals the Circle. The High Priest removes the veil from the High Priestess's body.

The High Priestess rises and kneels facing the High Priest. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."
"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest and High Priestess now have intercourse.This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

A male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female;
and conjoined, they become one in truth."

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame,and the man, kneeling before her, holds up the dish. The woman draws the Invoking

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"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perfect happiness."

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Transcribed to computer file by Seastrider.

WORLD HEALING MEDITATION By John Randolph Price

In the beginning
In the beginning God
In the beginning God created the heaven and the earth.
And God said Let there be light; and there was light.
Now is the time of the new beginning.
I am a co-creator with God, and it is a new Heaven that comes.
as the God Will of God is expressed on Earth through me.
It the Kingdom of Light, Love, Peace, and Understanding.
And I am doing my part to reveal its Reality.
I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ in God.
What is true of me is true of everyone, for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man woman and child on Earth I say:
I love you, for you are me. You are my Holy Self!
I now open my heart.
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of my being.
and I feel its Divine Vibration in and through me, above and below me.
I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.
With purpose of mind, I sends forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.
The one Light of Love, Peace, and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of the illusion.
And where there was darkness, there is now the Light of Reality.
And the Radiance grows, permeating, saturating every form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond, and the Planet is alive with
Light and Love.
There is total Oneness, and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.
And now from the Light of the world.
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing Planet Earth.
Omnipotence is made manifest.
I am seeing the salvation of the planet before my very eyes.
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has taken place,
and the world is restored to sanity.
This is the beginning of Peace on Earth and Good Will toward all,
as Love flows forth from every heart, forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.
It is done. And it is so.

How I "Heal"

by Matrika of PAN - the Psychic Awareness Network

You asked what forms of healing people do and included things that might not be considered healing in the usual sense. Well, one of my special interests is Pagans in Recovery. This is a group of Pagans who are in 12-step recovery programs - Alcoholics Anonymous and other self-help groups that are based on A.A. such as Gamblers Anonymous, Al-Anon, Narcotics Anonymous, Overeater's Anonymous, Adult Children of Alcoholics, Emotions Anonymous etc. etc. etc. If you can think of an obstacle in your life or somebody else's, chances are that someone somewhere has started a 12-step program to deal with it.

The problem is that many Pagans, Feminist Priestesses, Shamans, Druids, and any other type of Magickal folk you can think of, often don't feel comfortable in AA and these related groups. WHY? THe meetings CLOSE with the Lord's prayer or the "our father" and have many Christian overtones taken from the general culture, although they are technically supposed to be non-sectarian in their spiritual approach. Many Pagans in these groups find that they have trouble applying the steps of recovery in the context of what they believe to find recovery for their specific problems. This is particularly difficult in cases of Alcoholism and Drug addiction - and these problems DO exist to a great degree in the Pagan/Magickal communities - in which A.A. and Narcotics Anonymous are often the most successful treatment approaches available to the average person and that feeling excluded from them can mean death, insanity or jail to the person who does not find the help they need.

While living in New England I wrote a series of articles on how to apply the steps of recovery in a Pagan/Magickal context in HARVEST - a popular newsletter for the Craft in that region, that is now becoming nationwide. THe last of these was printed in Yule of 1989, just before I left to move here. At the same time I discovered PAGANS IN RECOVERY had been formed on a national basis in Ohio and had a list of a large number of people, as well as nationwide contacts for networking. (Pagans in Recovery is published for $8.00 a year - address Pagans in Recovery Newsletter c/o Bekki 6500 S.R. 356 , New Marshfield OHIO 45766)

An interesting note is that we both started doing this work separately and originally I also had a network called PANTHEISTS IN RECOVERY. Neither of us had known of the others existence at the time of starting the work and

taking these names. Pantheists in Recovery has since merged with the national network, as I saw no need to duplicate their excellent efforts. Another interesting note is that, in my case, doing this was inspired by J.A.C.S. - an organization for Jewish Alcoholics, Chemically dependent people and their Significant others. It had been founded for the same purpose by some Jewish folks in A.A. in New York City and has now spread across the country, to Canada, and to Israel with several thousand names on their mailing lists. These people also felt the need for support to integrate their recovery program with their religion because they were non-Christians.

A very special part of this extended "healing" work for me is that I have the support of my partner Koren, the sysop of PAN, who is my partner both in the Craft and in our lives together. Although he is not himself in any of these recovery programs, he has been very helpful and supportive of my work in reaching out to other Pagans who are also in these groups.

HOME BLESSING MAGICK

A home blessing meditation for charging a room:

- Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses,
- Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it,
- Silently ask for divine protection, guidance, and blessing,
- Direct your psychic sensing outward, and feel lines of force coming out of your aura,
- Note where the strongest energy is (check out the floor,ceiling, directions, etc), Note spots that feel empty or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot,
- Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.
- Feel the radiance increase with every breath, feel your self as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room,
- When ready, start making power sounds representing the love and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy,
- Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel about it,

oRepeat if necessary,
oWhen done, feel the completeness of the work.

A room blessing involving elemental quarter invocations:
oFace each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:

- Powers of (say direction),
- Powers of (say corresponding element),
- We great you, we honor you, we welcome you here!
- Watch over and bless and protect this place.

oAfter each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy,
oWhen the energy is properly shaped, say so "mote it be."

oAfter you have done all four quarters, channel in spirit energy.

To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy into your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

The above was taught by Selena Fox at Esotericon V, in January 1988.

SOLITAIRE IMBOLC RITUAL
by Micheal Hall
distributed by PAN - the Psychic Awareness Network -
1703-362-1139

Note - by Matrika, co-sysop - this ritual was written by someone I knew from the Boston MA. area a couple of years back. It is based on a combination of the lore of the Wicca and some of the afro-caribbean diaspora traditions of Paganism and Magick.

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On your altar should be placed a circle of 13 stones and, within the circle of stones, a circle of 13 candles. Within the circle of candles should be spread some maize - i.e. corn meal - and in that a waxen female candle to symbolize the Goddess on your altar. On the eastern side of the altar should be placed a small sheaf of grain with a candle inserted inside it.

You should dress in your usual ceremonial garb for Magickal rites or skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual. As you do so picture the water cleansing the soul and spirit, just as it cleanses the body. When you have dressed, anoint yourself with a holy oil. When you have prepared yourself, sit in a dim quiet place and light a candle - ONE THAT IS NOT BEING USED IN THE RITES - and meditate on how at this time of year the Goddess in her fiery aspect AS LIGHT was welcomed back into the Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in the circle of the 13 candles. Then light the two altar candles, which are separate from the circle of lights also, and the incense. (Incense should be stick or powdered incense on charcoal in a swinging burner.) Then light all the quarter candles in the 4 directions, starting in the east and going clockwise.

cast your circle in the usual manner, but Invoke the Goddess with the following:
"Sacred womb, giver of the secrets of Life, Mother of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

and Invoke the God in the following manner:
"Fire of the sky, guardian of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

(continue with the circle casting if it is not already finished)

Light the 13 candles and then the Goddess candle in the center and say:
"Warm and quickening Light
awaken and bring forth beauty
for thou art my pleasure and my bounty
LORD and LADY
OSiRIS AND ISIS" (or you may substitute whatever names your circle uses for the God and the Goddess - or those you personally prefer)

Reflect a moment on the coming of the light and offer up the incense.
say
"O ancient Ones
Timeless Goddess and Sacred King who art
the heralds of springtime and it's bounties
be with me now in celebration
Hail to Osiris and Isis
Harvest giver and blessed Lady
Let this be a time and a place sacred to your power and your beauty
SO MOTE IT BE"

Light the candle in the sheaf of grain and hold it up with the loaf of bread in the other hand and say
(or the cakes - whatever you or your tradition uses for the cakes and wine/juice ceremony)
"My Lord and Lady, as the seed becomes the grain, so the grain becomes the bread, Mark the everlasting value of our seasons and their changes. "

Break a piece of the bread or cakes off and burn it as an offering in the central candle.

Then say
" IN the deepest Icy Winter the seed of the Earth lies deep within the womb of the Great Mother. The Spring brings the heat of the Father and with their joining comes new life. The completion of the cycle brings food to the children of the world. As I taste the food I shall know the wisdom of the cycles and be blessed with the food of wisdom throughout my life"
consecrate cakes and wine/juice in the usual manner and partake of them, but first raise your chalice or drinking horn and say

"Hail to thee ISIS
Hail to thee Osiris
For thou art blessed"

After this commune in meditation with the Lord and lady for a while, then close the circle in your usual manner.

GOOD IMBOLC

The Perridwyn School of Hypnosis presents ...

-HYPNOSIS 101-

Hypnosis is a state offocused awareness. It issomething everyone has experienced countless times; among instances of it are waking up or getting absorbed in a good book. The characteristics of the state vary; it cannot be pinpointed on an EEG and the experience is different for everyone though there are common elements. A person can be hypnotized and while that state be having a great time at a party; no zombie eyes no intonations of Yeesss Massterr no wandering about with arms outstretched. Hypnosis does not have a unique and unmistakable insignia indicating its presence.

This is generally not the case with the PROCESS of hypnosis. Patterns of hypnosis have been written up and used for decades. You can find books depicting the process in bookstores and libraries. The process is intended to create that state of focused awareness. It is this process I wish to discuss in the remainder of this post. [Hypnosis and being hypnotized will refer to the process should there be any confusion.]

General Considerations

Hypnosis can be thought of as a game that is binding. The rules are initially defined by the expectations of the subject which encompasses all their experiences with it everything they've seen on TV and old movies and what the subject has been told about hypnosis. These rules dictate what will and will not be effective; which inductions will and will not work; and the conduct of the subject while in the state of hypnosis. The rules are mutable. Debunking misconceptions demonstrations and providing more information -- accurate or not -- will affect the rules of the game.

A professor at Stanford illustrated how greatly expectations dictate results. The gentleman told one of his introductory psychology classes that an unfailing indication of a hypnotized subject was that their right arm would float upwards. The professor told another class the same thing only in this case he specified it was the left hand that would rise. When he hypnotized members of both classes he discovered that students responded in accord with their expectations. The right arm of the members of the first class did indeed rise while with members of the second class only the left hand rose.

Inhypnosis the subject callsthe shots. Their expectations outline

the manner in which the game is to be played. The hypnotist wields no mystical power; she and the subject have an agreement that the process of hypnosis is conducted in a certain manner and each player behaves in a particular way. The level at which the game is played is defined by the rules and the degree of trust the subject feels for the hypnotist. A mistrustful subject will be paying far more attention to what you are doing and what you might be scheming than to what you are saying.

Hypnosis is useful as a catalyst. As seen above the state itself is not too exhilarating in and of itself. The process and the applications are what make it fun and useful. You can call on your mind's abilities to control pain [useful]; you can play the most intense imagination game of D&D; of your life [fun].

The functionof the hypnotist is to provide a focal point and talk their partner through evoking the intended result. The process usually begins with a discussion of hypnosis. This is to determine the purpose of a session debunk misconceptions get a sense of the subject's expectations and
generally make things go easier later. The induction consists of bringing the subject's awareness to something and keeping it focused. The hypnotist gives suggestions to bring about the determined purpose including any post-hypnotic suggestions. Then she guides the subject back to a normal state of awareness.

WHAT HYPNOSIS IS NOT

- It is not sleep. The participant is thoroughly aware of their surroundings. They may choose to ignore them. The hypnotist may ask the subject to ignore things or to focus all attention on one idea.

- You can not get stuck in hypnosis. Either you will awaken on your own or the state will become one of natural sleep. Sometimes a subject requires a few more moments to return. Sometimes the subject refuses to return. This is particularly true of stage hypnosis; if a subject feels pissed off at the hypnotist it can be mightily gratifying to unnerve said offending hypnotist by not responding. Even if this is the case the subject will still either return on their own or fall asleep.

- A hypnotized person will not knowingly violate their code of ethics. Milton Erickson messed around with this a bit and found it to be particularly true if he made it clear that the subject was responsible for the consequences of their actions. There are three twists here;

1. A person may do somethingseemingly unethical if it is o.k. according to their moral standards especially if they believe being hypnotized at the time is sufficient excuse.
2. Stage hypnotists evoke some silly behavior which might ordinarily be contrary to the subject's code of conduct. This is a result of group pressure of the forgivability of stage hypnosis and of the streak of hamming it up in each of us.
3. A person can be tricked. If I am told I am in a blazing hot

desert sweating buckets and the only way to get cool is to take my shirt off I might do that. I will not do that because I am an exhibitionist. If I am directly told to take off my shirt first I will snap back to the here and
now and next I will drop-kick the lech out of my house. Furthermore once such a maneuver is recognized the hypnotist has utterly destroyed the subject's trust and will have no further success with them.

NITTY GRITTY STUFF

First some things concerning speaking. The hypnotist oughtnot speak in a monotone; not only is it unnecessary it is an annoyance. Rather she should
make her voice congruent with what she's saying. If she is describing a soothing walk on the beach under a restful sunset she ought not sound hyper.
It is useful to use a particular tone of voice when hypnotizing people. This is helpful because soon there will be an association between The Voice and the state. In addition it means you will not inadvertently trip an association if you use your normal speaking voice with someone whom you see primarily for hypnosis you are apt to zone them out just by saying Howzit goin The Voice comes with practice and you can pick it out after a while.

There are definite reasons behind word choices. Sense words make things more vivid; describe the colors textures and sounds associated with that soothing walk on the beach. Repeating words and phrases helps things sink in and adds rhythm to your patter. You may opt to say things in a permissive way [in a moment you may picture yourself walking upon a soothing beach; perhaps there is a glorious sunset coloring the sky crimson and purple] or in an authoritative way [You are walking on a beach. The beach is soothing; it makes you more and more relaxed. Notice the glorious sunset]. The choice of words is based on the situation the hypnotist's style and most of all upon the personality and rules of the subject. Make them fit.

LEVERAGE

Synonyms for this word include credibility and rapport. Leverage makes suggestions more effective. Things that generate leverage are accurate descriptions of present experience and accurate descriptions of future events.
An accurate description of your present experience may be that your eyes are moving across these words and you feel the keyboard beneath your waiting
fingers and you feel the chair beneath you and you hear noises in the background that you have not been paying much attention to until now.
An accurate description of future events can be that as you read these words you will become aware of your left earlobe. Another is that when you take your next really deep breath your hand may feel somewhat lighter.

I base my estimation of your awareness of your earlobe on the fact that mentioning it almost inevitably makes you think about it. The second assertion is much shakier in this context but stronger if you were being hypnotised. Relax your hands on your lap for a moment and inhale deeply. Notice how your shoulders rise a little and tug your arm up a little bit

Things that are bad for credibility are ability tests and blatant contradictions of present experience. When you use an ability test you run the risk of it not working. They do work for many people and sometimes providing useful information but it is very difficult to recover gracefully from an unsuccessful ability test. The participant may reach the conclusion that they can not be hypnotized or that you are incapable of hypnotizing them. Blatant contradiction of present experience as you carefully scrutinize the upper left corner of your monitor you can become aware of the little picture of a pink-and-purple hippopotamus. Riiight.

Now to tie these together. If you have been correct in the past few descriptions you increase the probability you will be in the next one.
As an example presume I am being hypnotized right now. I am told about how I feel the keyboard under my hands as my fingers dance from key to key (correct)I glance at my scribblings to help me clarify this thought (correct)and I hear muffled music in the background (also correct)and as I notice these things I can feel myself becoming more and more relaxed.
The last assertion is pure speculation; there is no reason that those things
should make me feel more relaxed and no real indication that I'm mellowing out noticing these things. However the hypnotist has been right on three counts so far. He has acquired a little credibility. My response is going to be Sure he's been right so far why not now

This point is somewhat esoteric;if it makes sense fine. Ifit doesn't or even if it does read Trance-Formations listed at the end of this post.
The authors go over this in detail and in a very skillful and clear fashion. Let this stand the more accurate you are, so much the better; a really incorrect statement or blatant failure is apt to be disruptive.

INDUCTIONS

The purpose of an induction is to focus awareness on something and gradually move through to evoking the intended results. The methods are many and varied.

Very often the focal point is relaxation. Progressive relaxation consists of deliberately tensing and relaxing (sometimes just relaxing) each part of the body paying attention to releasing every bit of tension. Descriptions of soothing surroundings or experiences are also used to produce relaxation.

Trance-Formations describes an induction utilizing points mentioned above. It consists of sets of six statements. The first set contains five accurate descriptions of present experience and one abstract or unverifiable statement (... and these things make you feel more and more relaxed ...and while you notice them you feel a sense of security ... and strangely enough these remind you of wrecking Aunt Milllie's car). The next set contains four present-experiences and two abstracts; then three present-experiences and three abstracts and so on until you're dealing with just the abstracts.

Confusion inductions consist of confusing the hell out of someone and then providing them with an understandable option. This confusion often consists of ambiguous statements or plays on words. Take the words right

write rite and Wright. As you right about the right brothers you realize you have violated the rights of those whose right this is by righting with your right instead of your left. The intended response is a huge HUH at which point you offer an understandable option ... and that makes you feel really silly! The option is an escape route from all that unpleasantness and ambiguity and therefore desirable.

Inductions take time. It is common for an induction to take ten or twenty minutes with a participant who has not been hypnotized much before or is unused to your style. Signs of effectiveness the participant's responses match your description. ... and that makes you feel really silly may be met with a smile; depictions of relaxation are matched with visible decreases in tension. Requests to picture scenes usually evoke rapid eye movement. If you ask your partner to do a lot of talking you will notice changes in their manner of speaking; it becomes quieter slower perhaps a little less well enunciated. Depending on what you ask them to say and how familiar you are with their normal speech patterns you may notice differences in word choices. Subjectively you or the participant may feel more lethargic and may experience dissociation. For me that means that I could do a lot of things like move my hand up a few inches but it would require so much energy and I do not think it important enough at the time to expend that energy. Also I tend to start loosing track of where I left my limbs (tee hee); I know they're there somewhere but don't think it important enough to bother to relocate them.

It is desirable to make series of suggestions flow as smoothly as possible. Choppy sentences are more apt to create tension than soothe them. Flowing sentences encourage relaxation have better rhythm to them and can possess more leverage.

Take these three phrases You feel the chair beneath you. You see the text on the screen. You are becoming more relaxed than ever before.

The simplest way to connect them is with plain old conjunctions. You feel the chair beneath you AND you see the text on the screen AND you are becoming more relaxed than ever before.

Next step up simultaneous words. AS you feel the chair beneath youyou see the text on the screen AND AT THE SAME TIME you are becoming more relaxed than ever before.

The most powerful way to hook up phrases is with causal words. SINCE you feel the chair beneath you AND BECAUSE you see the text on the screen you are becoming more relaxed than ever before.

SUGGESTIONS CENTRAL

This is the portion of the process where you accomplish the stated purpose; the part of the game that is binding. Suggestion styles include the following:

- Direct suggestion. This is where you flat-out say such and such is going to happen. When you are going to bed tonight you will feel compelled to think of purple hippos. As soon as your head touches the pillow purple hippos will occupy your every thought.

- Indirect suggestion. Comprised of visualization and storytelling.

Visualization is just mentally creating the event. It is not restricted to just pictures; whichever senses make it more real are the ones you should appeal to. If you know the person is oriented to one sense more than another, describe with them. (See the purple hippos dancing on your quilt. Hear them thundering up the hallway. Feel the floor shake with their every step.) If in doubt it can't hurt to use all of them. [Most people favor either vision hearing or kinesthics so you needn't necessarily go into how it tastes to chow down on purple hippo. If you were visualizing walking in a flower garden however it makes sense to include smell. Use what is appropriate.] Picture yourself preparing for bed. Your teeth are brushed; the sounds of traffic are hushed; and the pillow feels delightfully cool against your cheek. As you snuggle down under the pillows your mind turns to thoughts of purple hippos.

Storytelling is more subtle than both direct suggestion and visualization. You relate an event or anecdote which provides a sort of framework for conduct.

When I was a child every night as I went to sleep I would conjure up a rainbow zoo dancing on my bed covers. First there would be the lions as yellow as lemons. Following them were orange alligators... [blah blah blah through blue ostriches..] And last and best of all were the purple hippos. They were my favorite part of the procession; I looked forward to them as soon as my head touched the pillow. And the last thoughts on my mind were of those purple hippos cavorting on my quilt.

If it's something really strange like the above you probably wish to attribute it to a weird cousin or obscure newspaper clipping. Lead into these gracefully; this example might start off with bedtime rituals in general and in the present then remembering back to bedtime rituals as a child then into your story. (How many people will think of purple hippos the night after they read this)

These should be related in an appropriately serious manner. If it's silly sound a little silly but present it as if it's important as if you were sharing it with a friend. If you make it sound important it will be received as such. Go gently with them too; don't holler PURPLE HIPPOS CAVORTING ON THE QUILT. Just weave it into its surroundings. Storytelling is best for going sideways at something for attending to integral corollaries of the purpose. Their power is in subtlety.

- Subliminals. It is possible to mark out certain words as you say them. You may make a certain unobtrusive gesture change pitch or loudness slightly glance off in a certain direction -- something small enough not to

require the participant's full-blown attention but designed so they will be able to perceive it. This is the hardest thing for me to give an example of because it's something I have not begun to master. If you could possibly string the words purple hippo and bedtime together in a few sentences that make enough sense so the listener doesn't get confused and go back to review them then you'd mark out those particular words with a perceivable and unique action. You'd also probably want to throw in similar words -- lavender going to sleep late-night thoughts -- to be sure the point gets across. Trance-Formations goes over this too; if you read it you may find it interesting to observe your own behavior during the subliminals chapters.

Phrase suggestions as positively as possible. Don't think of purple hippos is an utterly futile idea. Eating less is better put as being content with smaller portions. Pain is a loaded word; use discomfort or the presence of comfort instead. You get the idea.

Participants tend to take suggestions literally. One lady was told to picture herself leaving the office then turning out the lights. When she acted on this she left work. She then turned the lights off via the circuit box. Telling someone .. and your husband is being a big pain in the neck can translate into a nasty headache. If you're doing hypnosis at night be careful with words about being wide awake when you're bringing your partner back. Be as unambiguous as possible; be aware of literal translations.

This is a good place to mention trance logic and literal mindedness. Trance logic appears when the participant is really into it. Presume they believe they speak only French. If you ask if they understand English the reply will be Non. Do they know only French Oui. Literal mindedness is illustrated by asking your partner if they can raise their right hand and getting a response of Yes. Will they Yes. Now Yes.

Suggestions should be given at a pace that matches the participant's breathing. It enhances rapport and is an acceptably leisurely pace.

Appeal to preferred senses.

If you're using hypnosis for habit modification when you're determining the purpose of the session learn what is motivating the participant. If the purpose were keeping up interest in exercise and the participant liked jogging because it created a feeling of independence don't sell the virtues of those neat suits and funky sneakers. Unless of course s/he likes them too.

If you are confused by a response ask. Doesn't hurt a bit.

If something unexpected happens stay calm. If it's an unusual action like drumming fingers you can ask about it. You can also incorporate it which
acknowledges and accepts that action. And the drumming of your fingers makes you more and more relaxed. If someone bursts into tears suddenly stay calm. Ask why this is happening. Ask if the participant wants to continue and respect their reply. You can incorporate that too; ... and you feel those tears washing through you cleaning away your anger leaving you calm and serene. Unexpected interruptions and noises are better incorporated than ignored unless you discern from a total lack of response that they were not important enough for the participant to pay attention to.

THERE AND BACK AGAIN

Bringing your partner back to the here-and-now is easy.

First undo any unusual suggestions that would make life unpleasant. If you suggested numbness in a hand be sure feeling is restored. If you're unsure do a general banishing.

Next make it clear you are concluding. And before you return to the here and now allow yourself to bask in this feeling of relaxation.
If you look down the hall you will see a door marked EXIT.

Then conclude. When you're ready you can return to the here and now feeling perfectly fine in every way. 1starting to return2feeling more alert3half way there4feeling fine in every way5awake!
(Snap if you feel really showy.)

If your participant doesn't sit up and rub their eyes blearily within a reasonable amount of time (a couple minutes or as soon as you get to awake!) determine if they fell asleep. If they did it's a credit to your ability to help others feel relaxed. Make certain they heard you and know what the deal is. Restate it; if you do a count-up the best maneuver is to leave the ball in their court and let them come back when they're ready. If that seems to be taking an inordinate amount of time give suggestions about feeling more alert prepared to come back. And as usual if you're uncertain ask!

A nice reinforcer is to gradually switch back from The Voice to your regular voice as you conclude. With the 1-to-5 set up you might be speaking very quietly at one and graduate until at five your voice is somewhat louder than usual.

Now is an excellent time to ask for feedback. Feedback will tell you if you forgot to undo anything [bring them back in, negate it, ask if anything else needs undoing, bring them back out]. It will tell you how you can make your style more effective in general or with just this person. It also acknowledges their part in the proceedings. If they're pissed off at you for some inconsideration it is a good time to clear the air and acknowledge the validity of their complaint.

REINDUCING HYPNOSIS

If you both desire to create a word, gesture, mental image, whatever that will bring the participant back to a state of deep relaxation between the main set of purpose-suggestions and the return is the place to do it. Select an appropriate item; state that when this item is done AND the participant consciously desires to return to this state of deep relaxation that it will happen. Conscious intent prevents accidentally triggering it. You do NOT want it to be inadvertently activated while the participant is driving. It might not be in their rules that they can realize the deal and correct it; it may take vital moments for that realization to arrive; it may take time to brush away those cobwebby feelings of deep relaxation -- don't put it to the test.

MISCELLANY

Pre-induction chats not only let you become more aware of the

participant's rules it prevents problems by letting you debunk. You might not discover that this person believes they can reawaken only if you say Ah-La-Peanut-Butter-Sandwiches; telling them they'll just fall asleep is a nice margin to have.

Be trust-worthy and honorable. A gentleman tried to induce me to swig a beer. I would not. He has been unable to hypnotise me since then; he has lost my trust utterly. I will not risk a second chance. Not many people will.

This is intended to be an overview of general hypnosis. There are really weird variants that I don't know enough about to write up. [F'rinstance --
inducing hypnosis like as in zoning people waaaaay out without formal inductions just talking with them. NEAT!] I left out a bunch of stuff you will find in most books on hypnosis -- history depth categories (not necessarily useful and specifics on applications. Go to your bookstore.

Supplement this.
These are my rules of the Game. If you find them useful, keep them.

GOOD BOOKS

Hypnosis A Journey Into The Mind by Anita Anderson-Evangelista. The most thorough beginning book on hypnosis the library possesses. Good stuff!

Trance-Formations by Richard Bandler and John Grinder. Kind of esoteric, but really neat techniques and approaches.

Frogs Into Princes, also by Bandler and Grinder. Provides information on sense preferences, keywords, and rapport. Does not deal with hypnosis per se but the information within applies.

Tapes or live sessions are useful for helping you pick up the pattern of patter. They can provide new approaches and effective ways to say things.

THINGS I THOUGHT TO ADD IN THE WEE HOURS OF THE NIGHT

Presuppositions also possess leverage. A presupposition offers achoice on the surface and at the root of it is a fundamental Given. Would you prefer to go into a light or deep trance - the given is that the state will manifest and it is also presumed that the participant is capable of deeper degrees.

An induction related to the Confusion technique is overloading. Direct the participant's awareness to as many things as possible. The human mind can only attend to so many things; given too many it will start to withdraw or cut down. Offer suggestions regarding relaxation along with pointing out that they can perceive X while thinking of K. Kind of the same principle as the confusion technique.

Another way to reinduce a hypnotic state is to ask the participant to recall one. To answer your questions especially very specific questions your partner re-accesses that state goes into it a little bit. Or a lot. Depends on the person and memory. If you're working with the same person you can ask them to review the last session. If your partner has been hypnotised before you can ask questions about what the hypnotist said how they were seated or lying down did the hypnotist talk in a slow drawling manner or in an intense steady one what did s/he say what did the participant find most effective -- anything pertaining to recreating the experience is fine. Then you can gracefully start an induction. Ok while

you're still recalling how pleasant it was to be so deeply relaxed why don't
you just let your eyes close.

ADDENDA

When you're giving the main set of suggestions repetition of the main points is helpful. Drives the ideas home. You may wish to ask if the suggestions were well understood from time to time.

Whenyou're giving suggestions in generalwatch the participant carefully especially if you're describing something. You want to be on the alert for a negative response (handy word comes fastest to mind). If you're describing something that's really loaded, unpleasant, or plain too weird you can see it by the participant's responses. Clenched hands tension around the jaw hunched shoulders tensing up in general; these and anything you recognize as a negative response are things to look out for. If you are describing the participant as swimming in the ocean and they are phobic of water or if Jaws is on their mind you will know it by these indicators. Your choices are to gracefully offer alternatives (... or if you prefer you can find yourself in a forest glade) or to inquire.

Taliesin
Subject:witchcraft & Prayer

Jrohr states that"Magic to a witch is the same thing as prayer to a Christian" Then jrohr goes on to say"A witch would use magick in the form of a spell or a circle to focus the power of mind that is within us all."

Magick is not the same thing as prayer!Prayer is not used to focus the power of mind that is within us all.Prayer is sent to outside forces.The benefits are attributed to whatever god or gods the supplicant believes in.It is also used without much hope of success. It is considered "God's will",no matter whether your god is benevolent or a zealous tyrant.I'm speaking in general about religions,not just christianity.

If a ritual{such as the one's described}were being used to augment the psychic abilities of us all,given that they exist,I fail to see in what way it would be related to prayer,religion,or any sort of spirituality.

If a spell or circle were being used to achieve the desired results by calling on gods or goddesses in a carefully proscribed way,intending to enforce their aid,willing or not,to enforce you will,I would not call that prayer either.

I have read the Mists of Avalon.I thought it was a very interesting book,both for her ideas on religion and feminism.I think it helps make witchcraft very attractive as a religion.But is it really a religion? Is it a science based on natural abilities?What is the role of magic in witchcraft?

Many people object to witchcraft from a religious point of view.It doesn't fit their beliefs or cultural biases.Others object to it from a scientific point of view because they don't believe in magic. Is a belief in magic necessary to embrace witchcraft as a religion? Is a belief in religion {i.e.faith,mysticism,enlightenment}necessary for the practice of the craft{magick}?

Subject: What the occult is (or may be)

As a practicing witch (and I do need the practice!) I simply cannot allow a charge (as I saw it) of Satanism to go unanswered. I don't know if the guy was trying to be funny or what, but it did get some discussion going, so that's something.

What I was trying to get at (reading it back) was just how little the occult has to do with religion. Most of the occult is tied up in religious beliefs, true, but then so was most of science back before the Renaissance and Copernicus. Before then, the greatest . If we begin to treat the occult the same way we would treat investigations int o physics or biology, then we Parapsychologists are studying occult and psychic phenomena, and coming up with some very interesting results. True, they have not been able to definitively prove or disprove anything, but please keep in mind that they are working under a tremendous social attitude that "there's some reasonable explanation for all of this." I think, that given the nature of this particular conference, we can make the assumption that occult and psychic phenomena exist, and can be worked with at a practical level., and therefor we can go from there. (Something I picked up from religion class... to keep people from nit-picking over minutiae, you list your assumptions at the top of the page.)

So there we are. THE OCCULT EXISTS. The next step is to come up with a satisfactory definition. To me, the occult consists of the entire set of ritual and ritualized behaviors intended to promote a particular psychic or psychological result. This can range from ritual magic (Beltaine gatherings and the Catholic mass) to personal rituals intended to help you get through an ordeal (sports figures preparing to go into a game, or me preparing to receive a shot.). to receive a shot).
These rituals (for lack of a better word, forgive) result in a change in state, of the people involve as well as possibly a d and possibly in the world around (if such was the intent.)

That may not satisfy you. Remember that at this stage, definitions are a highly personal thing., rather like your own personal philosophy. I also write this under trying circumstances (a friend is loudly championing her views as I type).

A word about bookstores. Remember, bookstores cater to the public, and try to keep anything controversial off the shelves. Unless they

are occult bookstores, DO NOT TRUST THE SUBJECT HEADINGS. Be careful what you buy. Flub and bunnies Shirley McLaine is next to The Necronomicon is next to 1400 Ways to Read Your Future in an Ordinary Deck of Playing Cards is next to... You get my meaning. Your best bet is to find a book someone else has read and liked and to special order it. It may be more expensive, but you know what you are getting.

It seems that throughout history different words have been given meanings that are not really what they mean. The word "occult" is one of them. The word as Jezebel pointed out means "hidden" or "secret". In fact early christianity was a "occult religion" (I find it interesting and sad that a religion that was so persecuted in its infancy has turned around and in its power persecuted other victim of bad press. The word "witch" and "faggot" are other examples. Did you ever wonder where that word fag come from?? Well its because they used to burn the homosexuals before that witches (hence "flaming faggot") To a Brit the word means " a small thatch of kindling" I could go on but I will spare you all.... Please keep in mind that language is a powerful thing.

Enough of my babblings..end note.. I personally hope for the day when people can reach a level of open mindedness that no positive religion must be hidden or secret and must spend all this time and energy saying what they are NOT.

By the way speaking as a future librarian, most bookstores need to have a intensive course in cataloging. I, who can find my way around Watson with no problem get lost at Town Criers!!

Subject: witchcraft
I hope this helps to clarify a few points. Magick to a witch is basically the same thing as prayer is a christian..again evidence of language. A witch
would use magick in the form of a spell or circle to focus the power of the mind that is within us all. For example I have a object that when I feel some real negative energy I concentrate that energy and "put" it into the object then I ground out the object... another example is the burning of loveletters after the relationship has gone away. This is a way of purging the focusing. What I want to stress is that Wicca is the religion and witchcraft is the practice. A good book to read is Marion Zimmer Bradleys "The Mists of Avalon". It is basically a retelling of the Arthurian Legend though the eyes of the women. It gives a good feel of the spirit of Wicca and its conflict with the church (notice I said church not Christ) In fact Morgaine says "I have no quarrel with the christ only his priests" Please keep in mind that the book descriptions of the rituals are what it might have been like in the 6th century Witches celebrate the holidays in a more modern manner. Just as the christians celebrate edited versions of the original mass.

Subject: RE:What occult is

I don't think that I can leave Jezebel's basic assumptions unchallenged. I don't think that they are the minutiae but rather the basics of this discussion.

I still think that you are stirring religion,mysticism,parapsychology, and magic into one large cauldron of ideas and beliefs.It's rather more clear to me that your definition of "occult"is closer to my definition of magic. I'm not at all sure that you can give magic {or magic}the categorization of a science.

Let's start with parapsychology.Parapsychologists do not consider their field as having anything to do with the occult.They feel the same way about being confused with magic or witchcraft{or ufology or cryptozoology or fortune-telling,etc.}as witches do about being confused with Satanists. They're having a difficult enough time being accepted as a legitimate science as it is,due to the subjective and elusive nature of "psi"and it's inability to be reconciled with what we know to be true of"normal"

laws of nature.

Their are three main areas of paranormal study.Informational psi {telepathy,clairvoyance,precognition,retrocognition},expressive psi {psychokinesis and related effects}and survival-related experiences. These are rather arbitrary divisions since it is often impossible to determine which category of psi may be in effect.

If we have the given that people have psi experiences in all cultures and that they are a common and normal part of human experience although difficult to understand,it still requires a large conceptual leap to conclude that one could influence their world through the use of magick or ritual.

Witchcraft also has much to do with religion.Many religions have promoted and accepted the inborn psi abilities of people,often without the trappings or belief system associated with ritual magic.In fact,one anthropological division made between magic and religion is the idea that religions use prayer{politely asking the god or gods to intercede on their behalf]and magic uses ritual designed to coerce or persuade the gods to act{or,if you prefer,the universe to change itself to suit you.}Either way,both of these things are quite different from the idea that people can sometimes know or do things in ways that are as yet inexplicable,but will someday be known.

If you accept the presence of psi as an innate human ability,it still doesn't prove the existence of any god or gods,the efficacy of magic or magical laws or rules.It doesn't justify one belief system over any others although I can understand the temptation to point to PK and say,"see,people can move things with their minds,therefore magic works."

What would be a good example of proof that their is something to"the craft"in witchcraft?I don't know.Maybe jezebel or jrohr can answer that. Does the acceptance of the existence of magic justify a belief in witch-craft as a religion?I don't think so.I think that is an entirely different concept.If witchcraft is a religion at all,a belief in magic would just be another part of that religion,although it may be necessary to it.

RE: what do we worship?

No, we do not worship Satan! The occult (the word means "hidden") was a perfectly legitimate field of study among the Magi before and during the Renaissance. But with the birth of "science", notably physics and chemistry (from alchemy), the study of the occult fell into disfavor because it couldn't be "proved" in the same way that the "hard" sciences can. Remember, the driving quest of the alchemists was to discover how to turn lead into gold. That is now possible.

It's not easy, but it's now possible. the study of the occult has been revived and renamed "parapsychology", and there are serious, documented cases of telepathy, clairvoyance, precognition, the existence of ghosts, etc.. So there is some scientific (unless you don't consider psychology to be science) evidence of "supernatural" phenomena, which may prove to be a set of very natural occurrences after all.

If you are studying the occult as a non-scientist, you are probably studying ways in which a person can expand her own psychic powers. Religion has little to do with it! Admittedly, the Christian church attempts to discourage people from experimenting, but the Jewish tradition has a splendid tradition of occult study in the Caballah. It is important to realize that the occult is a tool by which many things can be accomplished. THE OCCULT IS NOT EVIL IN AND OF ITSELF! A hypodermic needle, for instance, can cause great harm, by being used to inject poison or intravenous drugs (and helping the spread of such diseases as hepatitis and AIDS.) But a needle can also be used to inject vaccines, and antibiotics, and none considers banning needles simply because of the potential harm they can "do". The same is true of the occult. It is not the fact of its use that is important, it is rather the use to which it is put. An evil action is an evil action, whether it is by spell or by physical means. The Wiccans have but one law: An it harm none, do as you will. The Wiccans are also great users of positive magic.

For a good, non religious look at the occult and its potential, I suggest Marian Weinstein's book POSITIVE MAGIC. I found it at Adventure here in lawrence, and I understand it can also be gotten through Lamplighter Books.

Subject: What is the "occult"?

I'm sorry,jezebel,but your reply to "guest"left me a bit confused. Are you trying to define occult,or defend and rationalize belief in the paranormal,or give a discourse on the ethics of the use of ritual magic?

It seems to me that there are several issues here{admittedly,none of which have anything to do with devil worship}."Occult" is a very catch-all term.It seems to have been used for everything from the Necronomicon to Shirley McClaine.{Have you ever looked in the "occult section"of your local bookstore?"}

I"d really be interested in seeing more conversation on these subjects.

Subject: occult

Well, Melisande beat me to it - I too felt that jezebel had magic and the occult confused. The occult concerns those forces/phenomena not explained by science (if/when they are explained they won't be "hidden" anymore, right?). Magic is the ritual manipulation or use of these forces. Psi is a group of related forces (which may or may not be used in a magical sense). Religion is not necessarily associated with any of the above. HOWEVER,

belief in "supernatural" forces is just that, *belief*, and if you believe that when you practice magic, you affect people/the world about you, then you are accepting belief in these "supernatural" forces. I feel that this belief presupposes a "religion" of sorts. I.e. if you hold an unfounded belief (not supported by science) then you have "faith" and "faith" begets "religion". So, can there be such a thing as an atheistic witch?

Go ahead, blast away. This was intended to provoke some comment!
All of the above represent my own opinions which are subject to change without notice.

Subject: inspection
There is a world of difference between a little inspection and outright dissection. It seems to me that people must have "proof" in order for something to be considered valid. That is the point that I am trying to get across. Education is a good tool for showing people every side of an issue. But if their faith (not some half-baked preacher) tells them that something is wrong or right that also is valid. The issue is freedom of choice (sound familiar??) Although this person may feel one way, he/she has no right to impose that on another person. The country that we live in is based on the separation of church and state. Period. Is a person truly believes that witches are evil and after been presented with our point of view still believes this that is his right. But that person does not have the right to take the freedom from another person I guess that what i am trying to say in a long-winded fashion is TOLERANCE is needed on both parties. Why can't we live and let live as long as there is no harm being done.

Subject: 'occult' -- religion vs prayer vs magick

I, and several other posters, have thus far been playing in the shallows of this interest area; I'm not the only one who's been avoiding the deeper issues here set afloat. I understand the relevance of getting the basics out in the open, where we may discuss them; I admire honest curiosity; and I respect most sincerely the desire to understand each other's points of view. So: All right, Melisande! I'll swim out to meet your questions trusting to some of that faith in Providence that I'll not stray too far off the course of logic nor yet be caught by the undertow of over-reaction. But help me out if I start to stray *too* far from solid ground, hey?

jrohr is quite right in pointing out that language is a powerful tool. It can be a powerful nuisance also, at times. I doubt that any two or three of us share precisely the same definitions -- both in denotation and connotation -- for any randomly chosen set of words. That is in the nature of human thought, and thus of human language; and I think it is no bad thing, in itself. I would find it very boring to see the world always through the same eyes as everyone else, with no more sudden surprises nor the delicious strangeness of another's way of seeing. I've always preferred predictability in moderate doses only. Generally our definitions have enough common ground that we can communicate well enough; when we fail to quite understand what is meant, we certainly ought to ask! And indeed we have some slippery terms before us -- religion, magick, prayer. I've thought on my own meanings for these, and reached somewhat of

the premises and beliefs underlying them. I do feel them to be separate and different things. Sam, your input regarding faith, belief in the irreproducible and unprovable, strikes a very loud chord. And by my definition, to be 'religiously' scientific is to accept the results and some of the method of science on faith -- as those who believe that psi cannot exist 'scientifically', considering not the difficulties of proving a negative hypothesis. But to me faith is a necessary but NOT sufficient condition; I've put off entering this discussion largely because the other half of my understanding of religion is difficult to articulate. To me, religion must have also an element of worship, of appreciation or love for the object of that faith, removed from all expectations of gain or profit. Prayer can be an act of worship -- but "Oh Deity or Deities, in your infinite wisdom and grace and general wonderfulness, could you possibly assist your humble servant?" is not in that category, while "Hey, nice universe you got here, God(ess)(es), really awesome work, like wow" is.

Prayer to me is essentially an attempt to communicate with the object of faith and worship. (By the bye, I'm sorry if 'object of etcetera' is beginning to wear on you all, but I do believe that the object of worship and subject of religion may take any number of forms for any number of people.) Prayer can attempt to communicate only faith or worship, or it can attempt to communicate a desire or request. But as a purely communicative, not an active, phenomenon, prayer cannot guarantee results, nor promise miracles. If there really are a bunch of Christian pro-lifers out there praying for the death of a pro-choice judge (I read that somewhere, but I've no idea if it's a real-world example), they may be disappointed if s/he doesn't die off soon, but it is an outcome they are prepared to accept.

Magick, on the other hand, is an attempt to DO something. A properly structured spell performed under the right conditions is expected to have certain results. Granted that there's more art than science to it, it has still that element of expected repeatability, and of action. Magick may certainly have a place in religion, and it may play an important role. For example, when a clergymember of a faith that takes the literal view of the sacrament of the eucharist performs that rite, he or she is indeed performing a magickal act. I'll grant you freely that I have my doubts about the cookies and grape juice really truly transubstantiating themselves into flesh and blood, and frankly I'd not care to partake if I did believe it. (Just squeamish, I suppose!). But that's not the issue. The issue is that it is real to the person doing this, and that he (or she) expects it to happen -- nay, KNOWS that it will happen, if the thing is done correctly. The rationale for this expectability can vary -- to said clergymember, it's a matter of right, and a promise made, and a covenant agreed to. All perfectly reasonable reasons to expect it to work, in the framework of that belief.

It can just as well be rooted in a belief that the operator is exercising some natural ability, just as s/he might push a car or dial a telephone on a more mundane level -- although in the latter case, the magick need not be part of a religion. (By this definition, psi may be treated as magick -- my apologies to any parapsychologists out there, in advance!) It could be derived, to the practitioner, from a bargain or from some aspect of the laws of the universe that allows him/her to coerce a power to act. I follow beliefs that do somewhat concern me regarding the source of the expectability in magick; but we should perhaps discuss that separately, if anyone wishes to, after we have agreed on definitions of terms. The current point, for me, is that the rationale behind it doesn't make it

magick; it's the presence of that rationale, whatever it is, combined with the fact that the operator expects results.

Now, then. Here are my definitions, and several of my precepts, as best I understand them. What do the rest of you think concerning them? Do you differ on some points? Which ones, and why, and precisely how? Do you feel that I've missed something? And again, where, in what manner, and why? Do you found your definitions from other lines of thought entirely? Once more, what are those lines of thought, exactly how do they treat the subjects to hand, and why do you feel that way about it?

Whether you agree or disagree, I would like to read of it. I would like to know if we are stymied by essentially different views on how the world works, or merely each by our own assumptions of what the other means. If any feel threatened by this invitation to investigate further, my apologies: I intend none, nor do I perceive any in this request (or Melisande's, or Sam's). The one who does not care to examine his beliefs is trapped is as narrow a world as he who declines to dream of anything intuitive and irreproducible in his philosophy: a world view that can't stand to be looked at once in a while makes a very poor window indeed to view the world through! Some of you have said you are active in Wicca or the craft; I'm curious to know if you were raised in the craft? If not, what belief system did you grow up in? Didn't you look at those beliefs, new and old both, before you chose your path? Don't be afraid to continue thinking, then, and to continue to examine what you believe and why.

Subject: witchcraft

I really must stick to my statement that a spell is very much like a prayer. The diffusion of stems from magick bringing about a altered state of consciousness. I would not say that they are identical. Each form fits the needs of the population that uses it.

There are some who say that science is a religion..If I could answer why people need that facet in their life i would win the Nobel...I can answer only for myself. Why must we dissect things in order to understand them?? I have seen more things torn apart because of human fear. Why can't we as Starhawk says "dare to dream the dark" Living in such a technological and hard scientific world (as I sit a terminal) i find some solace in that there are things that man can not define to his(or her) satisfaction. Thus perhaps the basis for the place of religion.

Magick Vs. Prayer

One of the questions brought up on MagickNet was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleas with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change.

In magick, we use ourinner energy, combined with earthly andelemental energy and Deity energy, and send this forth do accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer.

I feel that aprayer works the opposite way. The prayer is arequest to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will").

Am I out in left field or just being redundant? I forgive if I'm "running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magicK) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elsbeth has, "What do you think of THIS?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Blessed Be!
Salgamma

The Sacrificial God man

Ammond Shadowcraft

How did the Christian mythos arise? Where did it come from?

The Christian myth is almost totally Pagan in origin. I used to thinkthat anythingoutside theJudeo/Christian/Moslem BeliefSystem or worldview was Pagan. Such is not the case.

Thetwomain featuresofthe CBSarethe EucharistandSacrifice of a God man. These two features were well known and well loved by Pagan mystery cults centuries before the Christian Cults integrated them into the Gospels.

The Eucharist goes way back into history and is based upon the ritual consumption of the God man. Osiris, Dionysus, Attis and many others were ritually consumed. The practice dates back to prehistory when a human sacrifice was identified with the God (perhaps a Vegetative God) and was sacrificed and eaten. Over the ages human sacrifice was found detestable. Animals were then substituted and sacrificed as the ritual identifier of the God which was then followed by grain offerings, breads shaped into the form of the God, sometimes in the shapes of natural items (sun, moon, etc.).

The mythos of the Jewish Christ integrated this practice into it's mysteries. There is strong reason for this. For some 200 plus years before the time recorded for Jesus the Greeks and their mystery cults invaded and changed Israel for all time. A war was instituted to diminish or wipeout theHellenizing influence. Partof theHellenizing influence was an effort to update or change the Jewish religion to something more applicable to the times. After the Maccabbees War the Hellenizing cultist were driven underground; right to the heart of the Jewish mystical culture. Hence the Greek influence upon the myth of Jesus.

The sacrifice of the God man (Jesus, Attis, Adonis, Osiris) was a well known and well loved feature also. In fact it was necessary to have a willing sacrifice before a Eucharist could be performed. When the sacrifice was not willing the legs and sometimes arms of the sacrifice were broken to make it look like the sacrifice was willing (not struggling against the sacrificers). Jesus was a willing sacrifice.

Images of Attis (Tammuz/Dummuzi) were nailed or impaled upon a pine tree. The Jews knew this and wrote "Cursed is he who hangs upon a tree." A goat was substituted for a boy in sacrifice to Dionysus at Potniae and a hart for a virgin at Laodicea. King Athamas had been called upon to sacrifice his first born son by the Delphic Oracle, Melenloas sacrificed two children in Egypt when stayed by contrary winds; three Persian boys were offered up at the battle of Salamis. It was only inthe time of Hadrianthat the annualhuman sacrifice toZeus was abolished at Salamis in Cyprus. The God man Jesus was hung upon a tree;he was also thelamb of God.As such the sacrificeand Eucharist of the God man Jesus is purely Pagan in origin.

Part of the older Pagan sacrifices was in the King sacrificing his only begotten son. Jesus was the only begotten son of the King of Israel, sacrificed to take away the sins of the world. This practice was overturned in the myth of Abraham and Issac when it was found detestable andinjurious to thetribe or kingdom.Yet the Godman Jesus wassacrificed in the flesh.This was done to appealto the underground Greek mystery cults who had much in common with the Jewish Christian Cultist.

"During centuries of this evolution, the Jewish people tasted many times thebitterness ofdespair and theprofound doubt denouncedby the last of the prophets. In periods when many went openly over to Hellenism, it could not be but the ancient rites of the Semitic race were revived, as some are declared to have been in earlier times oftrouble. Among therites of expiationand propitiation, nonestood traditionally higher than the sacrifice of the king, or the king's son. The Jews saw such an act performed for them, as it were, when the Romans under Anthony, at Herod's wish, scourged, crucified [lit. bound to stake], and beheaded Antigonous, the last of the Asmonean priest kings in 37 B.C." _Pagan_Christs_ page 44,45 by J. M. Robertson

ThemodeofsacrificewaspredeterminedbypreviousPagan doctrine. The type of sacrifice was also predetermined by Pagan doctrine. Both the sacrifice of the king, and the king's son were incorporated into the Gospel myth.The God man Jesusis both the Kingof the Jews andthe son of God, the king of Israel.

As stated before the sacrifice of the king or king's son was found injurious to the state. Before animal and grain sacrifices, criminals and prisoners of war were substituted. Yet the criminal had to be identified with the king. This was done by putting royal robes on the sacrifice and parading the sacrifice around, calling it the king.

"The number three was of mystic significance in many parts of the East. The Dravidians of India sacrificed three victims to the Sun-god. Inwestern as ineastern Asia, thenumber three wouldhave its votaries in respect of trinitartian concepts as well as the primary notions of 'the heavens,the earth,and theunderworld.' Traditionally,the Syrian rite called for a royal victim. The substitution of a criminal for the king or kings son was repugnant, however, to the higher doctrine that thevictim be unblemished.To solve thisproblem oneof the malefactors was distinguished fromthe other criminalsby a ritual ofmock-crowning

and robing in the spirit of 'sympathetic magic'. By parading him as king, and calling the others what indeed they were, it was possible to attain the semblance of a truly august sacrifice." _Pagan_Christs_, by J.M. Robertson page 45

There is nothing in this mythos that did not originate in other cultures.

"We can only conclude that the death ritual of the Christian creed was framed in a pagan environment and embodies some of the most widespread ideas of Pagan religion. the two aspects in which the historic Christ is typically presented to his worshipers, those of his infancy and death, are typically Pagan." _Pagan_Christs_ by J.M Roberts, page 52.

What about the man Jesus then? Was he divine? Did he exist? Is/was

he the Savior?

Most, if not all, of the Christian Belief System is Pagan in origin. It is indeed hard to force oneself to believe that Jesus is the Christ, the Messiah, the Son of God when such titles were readily copied from Pagan doctrine. Perhaps the only item not borrowed from Pagan sources was the Messiah concept. That, of course, was taken from the Jewish hysteria of the time. In the siege of Jerusalem in 72 C.E. there were some18 Messiahs insideJerusalem alone. Neitherthe Godman Jesus nor the self proclaimed militant messiahs saved Jerusalem. Such was the measure of hysterical superstition upon the nation of Israel.

"There is not a conception associated with Christ that is not common to some or all of the Savior cults of antiquity. The title Savior was given in Judaism to Yahweh; among the Greeks to Zeus, Heilos, Artemis, Dionysus, Hercales, the Dioscurui, Ceybele and Aesculapius. It is the essential conception of Osiris. So, too, Osiris taketh away sin, is the judge of the dead and of the last judgment. Dionysus, the Lord of the UnderWorld and primarily a god of feasting ('the Son of Man commeth eating and drinking'), comes to be conceived as the Soul of the World and the inspirer of chastity and self purification.[J. M. Robertson maybe referring toAttis here.] From the Mysteries of Dionysus and Isis comes the proclamation of the easy 'yoke'. Christ not only works the Dionysiac miracle, but calls himself the 'true vine.'"

"Like Christ, and like Adonis and Attis, Osiris and Dionysus also suffer and die and rise again. To become one with them is the mystical passion of their worshippers. They are all alike in that their mysteries give immortality. From Mithraism Christ takes the symbolic keys of heaven and hell and assumes the function of the virgin-born Saoshyant, the destroyer of the Evil One. Like Mithra, Merodach, and the Egyptian Khousu, he is the Mediator; like Khousu, Horus and Merodach, he is one of a trinity, like Horus he is grouped with a Divine Mother;like Khousu heis joined tothe Logos; andlike Merodach he is associated with the Holy Spirit, one of whose symbols is fire."

"In fundamentals, therefore, Christism is but paganism reshaped. It is only the economic and doctrinal evolution of the system--the first determined byJewish practice andRoman environment, the secondby Greek thought--that constitutesnew phenomena in religious history."
_Pagan__Christs_ by J.M. Robertson pages 52,53

No religion develops in a vacuum. All religions are influenced not only by it's predecessors but by the contemporaries of the time also. Such is the nature of Christism yesterday and today.

Now about Jesus the man, did he exist? I think not. All the teaching of Jesus can be attributed to other sources and grafted over the Gospel myth. Nothing he said was substantially different in any way from previous sayings. Jesus was not a man but a contrived myth.

"The Christian myth grew by absorbing details from pagan cults. The birth story is similar to many nativity myths in the pagan world. The Christ had to have a Virgin for a mother. Like the image of the child-godin the cultof Dionysus, hewas pictured inswaddling clothes in a basket manger. He was born in a stable like Horus--the stable temple of the Virgin Goddess, Isis, Queen of Heaven. Again , like Dionysus, he turned water into wine, like Aesculapius, he raised men from the dead and gave sight to the blind; and like Attis and Adonis, he is mourned and rejoiced over by women. His resurrection took place, like that of Mithra, from a rock tomb."

The man Jesus did not exist. There are however sources that speak of others seeing him. These were secondhand sources. No direct observations were made. Atone time oranother we haveall had avision of Deity in our minds. Such is the sight of Jesus, a mental image.

What of the Gospels then? They are passion plays designed to be read or acted out in front of an audience. Passion plays were a common feature of pagan religion. Looking at the Gospels themselves one finds a choppilywritten, scene byscene, display of thelife of theGod man. Only the important aspects of his life are described. The minor events and influences of the life of Jesus are not recorded, which leaves one to think that the Gospels are indeed a play.

"When we turn from the reputed teaching of Jesus to the story of his career, the presumption is that it has a factual basis is so slenderas to benegligible. The Churchfound it sodifficult to settle the date ofits alleged founder's birththat the Christian erawas made to begin someyears before the year which chronologistslatter inferred on the strength of other documents. The nativity was placed at the winter solstice, thus coinciding with the birthday of the Sun-god. And the date for the crucifixion was made to vary from year to year to conform to the astronomical principle which fixed the Jewish Passover. [The Passover is moon based, an already familiar pagan method of cyclic, monthly dating.]In between thebirth anddeath of Jesus,there is analmost total absence ofinformation except about thebrief period of his ministry. Of his life between the ages of twelve and thirty we know nothing. There are not even any myths. It is impossible to establish with any accuracy the duration of the ministry from the Gospels. According to the tradition it lasted one year, which suggests that it was either based on the formula 'the acceptable year of the Lord', or on the myth of the Sun-god." _Pagan_Christs_ by J.M.

HERMETIC SOCIETY OF THE GOLDEN DAWN

RA HORAKHTY TEMPLE

The Hermetic Order of the Golden Dawn, a magical order which began in England in 1888, was the most famous and influential of the modern era. It successfully integrated various branches of the Western Mystery Tradition into a workable system of enlightenment. Its goal was to help each member to "become more than human", to contact and live under the guidance of the higher self. Some of the areas of study included ritual magic, tarot, Egyptian god-forms, Enochian magic, Kabala, and Astrology. Among the original Golden Dawn members were MacGregor Mathers, W.B.Yates, Aleister Crowley, A.E.Waite, Dion Fortune, Dr. R.W. Felkin, Arthur Machen, Paul Foster Case, and Dr. Israel Regardie. Regardie, who died in 1985, was the last great representative of the original Order.

To achieve this attainment the Golden Dawn brought the aspirant through a calculated series of techniques, experiences or mental exercises. These exercises brought about progressively higher states of consciousness. Initiation occurs when a person passes into a higher state of consciousness. As Israel Regardie said, "Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of himself becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest that the Golden Dawn owes its ritual and practical magical work.

The Ra Horakhty Temple of California was chartered in 1985 by Patrick and Chris Zalewski, 7=4 Adepts and co-chiefs of the Thoth Hermes Temple of New Zealand. The following chart describes the succession back to Mathers' original Golden Dawn temple in England.

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ISIS URANIA:MacGregor Mathers,England,1888
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STELLA MATUTINA:Dr.R.W.Felkin,England,1900
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WHARE RA:Dr. Felkin,New Zealand,1912-1978
|
|
THOTH HERMES:Patrick Zalewski,New Zealand,1980-Present
|
|
RA HORAKHTY:Laura Jennings/Peter Yorke,Santa Monica,California 1985

Our temple is greatly honored to be working directly with Thoth Hermes Temple as a conduit for the passage of material from the New Zealand temples and from the Stella Matutina. Together we hope to bring both the Outer and Inner Order information to people throughout the world by teaching and publication.

TEMPLE DUES: $200.00 annually

TEMPLE INITIATION: $50.00

TEMPLE MEMBERSHIP includes:

Temple ritual once a month.
Neophyte and Elemental Grade Curriculums with guidance and direction
Attendance at Temple business meetings and other Temple events.
Initiation:Neophyte, Elemental Grades, and Inner Order work.
Tests for each level.

Temple Membership for students outside the L.A area includes:

Temple initiations in L.A. upon completion of required Grade work.
Attendance at monthly Temple meetings when in the L.A. area.
Neophyte and Elemental Grade curriculum with guidance and direction by correspondence.
The same test requirements as local members;written,oral and performance of ritual.

Laura Jennings, co-Temple Chief of the Ra Horakhty Temple, has been practicing and teaching metaphysics for the past 20 years. She received an anthropology degree from UCLA(1975) and is presently working to complete a Ph.D in archeology. For the past 10 years her efforts have concentrated on the Golden Dawn System of Magic. Under Dr.Regardie's direction she was a co-founder of two Golden Dawn Temples in Southern California. Her book on the creation and administration of GD temples will be published next year.

Peter Yorke, co-founder of both Temples,was also a student of Israel Regardie. He has a degree in botany from Cal State Long Beach. He is presently co-Chief of the Ra Horakhty Temple and director of alchemical studies and research.

David Stoelk, administrator director of the Outer Order curriculum for the society, received his Bachelor of Arts in history and architecture from ISU. He is in charge of a magical newsletter which promotes GD studies and networking.

FOR FURTHER INFO. WRITE
Laura Jennings
c/o Hermetic Society of the Golden Dawn
PO Box 5461
Santa Monica CA 90405

THE GOLDEN DAWN CORRESPONDENCE COURSE (OUTER ORDER)

The purpose of The Golden Dawn Temple and Society is to elevate the knowledge of the student through The Golden Dawn Correspondence Course as offered by the Inner Order of the New Zealand Order of the Smaragdum Thalasses (Thoth-Hermes Temple).
The plan is simple and straightforward. Students desiring to become initiated may complete the Correspondence Course, supplementing their work with the already available materials. Having successfully completed the course, they may apply for initiation to the grade of 5=6. Prior to the 5=6 Grade, Outer Order Grades based on completed course work and examinations will be awarded.

M E M B E R S H I P

A minimum annual donation of $14.00 is requested for membership in the Golden Dawn Temple and Society. This provides you with a membership identification and Probationer certificate from the Society. After you have received your identification we require that you use your I.D. number in all future correspondence. Any additional donation funds is greatly appreciated.
Your annual donation entitles you to a 20% discount on all Falcon Press books and tapes, and on occasion, other featured material. Additionally, a net-working service of other individuals or groups in your area (if available) will be provided upon request among participating individuals. No addresses will be released without permission.

T H E C O U R S E

The Correspondence Course consists of 180 lessons and is provided in groups of 2-10 lessons depending on their size. Lessons will be sent on the average every 4-6 weeks. The course is broken down into four, 9 group segments plus one four group period. After each 9 group segment you may request examination for the appropriate certification. Examinations will be given in the form of essay. Upon completion of your examination, you are requested to return it along with a certification fee of $32.00. If the work is satisfactory, you will be awarded the appropriate grade certificate. If unsatisfactory, your fee will be refunded and you will be instructed as to what areas of study

require more attention.
We currently offer certification for the following Grades:
Probationer 0=0, Neophyte 1=10, Zelator 2=9, Practicus 3=8, Philosophus 4=7, and Adeptus Minor 5=6.
For the Grade 5=6 there is an additional period of study and review, after which you may petition for a final examination. In achieving this grade, you will be awarded 5=6 certification and become eligible for the Inner Order Correspondence Course.

F E E S

Four methods of payment are available for The Golden Dawn Correspondence Course. Please make check or money order payable to:
The Golden Dawn Temple and Society.
(A) $27.50 per group.
(B) $150.00 prepayment for 6 groups.

(C) $265.00 prepayment for 12 groups.
(D) $695.00 prepayment for entire course.

O U T L I N E O F C O U R S E

0. Introductory lecture
1. Hebrew Alphabet
2. Hebrew Calligraphy
3. Introduction to the Kabbalah
4. Gematria
5. Notariqon
6. Temura
7. Three Veils of Negative Existence
   The Banishing Ritual of the Pentagram
   YHVH - The Formula of Tetragrammaton
8. The Four Worlds
9. Kether - The Crown
10. Chokmah - Wisdom
11. Binah - Understanding
12. Chesed - Mercy
13. Geburah - Strength/Severity
14. Tipareth - Beauty
15. Netzach - Victory
16. Hod - Splendor/Glory
17. Yesod - Foundation
18. Malkuth - Kingdom
19. Middle Pillar (Tape)
20. The Eleventh Path
21. The Twelfth Path
22. The Thirteenth Path
23. The Fourteenth Path
24. The Fifteenth Path
25. The Sixteenth Path

26. The Seventeenth Path
27. The Eighteenth Path
28. The Nineteenth Path
29. The Twentieth Path
30. The Twenty-First Path
31. The Twenty-Second Path
32. The Twenty-Third Path
33. The Twenty-Fourth Path
34. The Twenty-Fifth Path
35. The Twenty-Sixth Path
36. The Twenty-Seventh path
37. The Twenty-Eight Path
38. The Twenty-Ninth Path
39. The Thirtieth Path
40. The Thirty-First Path
41. The Thirty-Second Path

42. The Four Color Scales
43. An Introduction To Alchemical Theory
44. Sceptre of Power (Book)
45. Energy, Prayer and Relaxation (Book & Tape)
46. Awareness (Tape)
47 - 50. Geomantic Divination
51. Introduction to The Tarot
52 - 130. Individual Tarot Cards
131. Divination
132. Tarot and Alchemy
133. Tree of Life Projected on the World
134. Convoluted Forces
135. Tattvas - Introduction
136. Glossary
137. Tattvas - Influence
138. Tattvas - Evolution
139. Tattvas - Mutual relation of Tattva and Principles
140. Tattvas - Prana
141. Tattvas - Mind
142. Tattvas - Cosmic Picture Gallery
143. Tattvas - Manifestation of Psychic Force
144. Tattvas - Yoga the Soul
145. Tattvas - Spirit
146. Tattvas - Science of Breath
147. Astrology Introduction
148. Astrology 1 (GD)
149. Astrology 2 (GD)
150. Astrology - Natal Calculation
151. Astrology - Planetary Hours
152. Astrology - Electional
153. Astrology - Horary
154. Astrology - Progressions and Transits
155. Astrology and Ceremonial Magic
156. Talismans
157. Voice in Magic
158 - 170. Shemhamephoresch - All 12 Zodiacs covered.
171. Full Ritual of The Pentagram
172. Full Ritual of The Hexagram
173. Pillars - Symbology and how to make
174. Banners and Altars - Symbology and how to make
175. Swords - Symbology and how to make
176. Lotus Wand - Symbology and how to make

177. Fire Wand - Symbology and how to make
178. Cup - Symbology and how to make
179. Dagger - Symbology and how to make
180. Pentacle - Symbology and how to make

A Shared Vision

by

D. M. DeBacker
June 23, 1988 11:36 PM

Gnosticism is a religious/philosophical tradition that began sometime in the last century before the present era1. The word "tradition" should be stressed because one of the tenets of Gnosticism is that of a general disdain for authority or orthodoxy. The Gnostics adhered to a belief in strict equality among the members of the sect; going so far as to chose the role of priest by drawing lots among the participates at gnostic gatherings2. They also stressed direct revelation through dreams and visions and an individual interpretation of the revelations of fellow Gnostics and sacred scriptures.

The Greek word gnosis (from which we have "Gnosticism") and the Sanskrit bodhi (from which we have "Buddhism") have exactly

1 see J.M. Robinson, Introduction, in The Nag Hammadi Library (New York, 1977); hereafter cited as NHL, for a general discussion of the origins of Gnosticism.

2 Pagels, Elaine; The Gnostic Gospels;(New York, 1979); p 49

the same meaning. Both gnosis and bodhi refers to a knowledge that transcends the knowledge that is acquired through means of empirical reasoning or rational thought; it is intuitive knowledge derived from internal sources. To the Gnostic this knowledge is necessary for salvation3.

"I say, You are gods!"

-John 10:34

The Gnostic sects were essentially eschatological; concerned with salvation, with transcendence from the world of error (as opposed to sin) towards a knowledge of the Living God, who is knowable only through revelationary experience. The object of gnosis is God- into which the soul is transformed monistcally. This notion of assimilation into a divine essence is known in Gnostic Circles as "immanentizing the Eschaton"4.

"Christ redeemed us from the Curse of the Law."

-Gal.3:13

3 Barnstone, Willis, ed.; The Other Bible; (San Francisco,

1984); p 42

4 Wilson, Robert A.; The Illuminati Papers; (Berkely, 1980); p 46

The Gnostic defiance towards authority took on many levels. They developed an elaborate cosmogony, in defiant opposition to traditional Jewish and Christian beliefs. For the Jew and Christian, it was a good, though authoritarian, god that created Adam and Eve. It was through their own sin that they fell into corruption. Yet for the Gnostic, the creator was not good at all, rather he became known to the Gnostics as the Demiurge1, a secondary god below Sophia, Mother Wisdom, and the unknown God-who-is-above-all-else.2 To the Gnostics, the Demiurge- who is also known as Ialdabaoth, Sabaoth, and Saclas- acted in error when he created the material universe and mistakenly thought of himself as the only god.

In Gnostic literature, Adam and Eve are seen as heroic figures in their disobedience; aided by the serpent, who gave them knowledge and who will later return in some sects as Jesus, to redeem humanity by teaching disobedience to the curse of the laws of Yahweh the Creator3.

1 Greek for "craftsman", much like the Masonic "Architect of the Universe". From Plato's Timaeus.

2 I have come up with Greek term "Theoseulogetes" to describe "God-who-is-above-all-else" which I found in Paul's

Epistle to the Romans (9:5), but I hesitate to make use of it because I am not sure how it should be pronounced.

3 Hypostasis of the Archons 89:32-91:3 (NHL p. 155)

Many writers when discussing Gnosticism approach the subject with a scholarly morbidity. They tend to look upon the Gnostics as a cult of dreadful ascetics who shunned the world of error and delusion. Yet as a neo-gnostic, I can not help but see a gnostic world-view as that of looking upon the universe not as some sinister mistake, but more as a complex and complicated cosmic joke.

When one first begins reading the Gnostic literature contained in the pages of the Nag Hammadi Library (cf. note p. 1), one is tempted to filter the language and the symbols of Gnosticism through a mindset of `hellfire' fright conjured by images brought from the Book of Revelations or Daniel. The key to reading the NHL is not to be frightened or distressed by some of the images, but to realize that the tractates of the NHL were collected as consciousness raising tools. To the Gnostic, the pages of NHL are not to be meant to be taken as the authoritative, apostolic writings of the Christian bible or the prophetic and patristic writings of the Jewish bible, but rather as visions shared with fellow Gnostics. The following discourse is meant to be just that- a Gnostic sharing his vision.

"When the Elohim began to create..."
- Gen 1:1

As all religious thought has as its ultimate aim the thought of God, it is best that I begin my "vision" by imparting my perception of God.

To me, God is indescribable, inscrutable, and ultimately "nonexistent". Any attempt at describing God invokes, what a friend termed, the "great syntax catastrophe"2. It is wrong, I believe, even to use the pronouns he or she when speaking of God; and it seems better to speak of what God is "not" rather than to speakof whatGod"is".Toparaphrase theChinesephilosopher, Lao Tse "The god that can be named is not the God"3.

It is best not to even attempt a description of God, but to think of God as inscrutable by definition: that which cannot be

1 For a discussion on this translation of the opening verses of Genesis cf. Asimov, Issac; Asimov's Guide to the Bible; Vol. II; (NY, 1968); pp 16-17

2 A friend tells me that he picked up this term from an evangelical Christian in Georgia.

3 "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name." Lao-Tse; Tao teh Ching (I,1)- trans. by James Legge

easily understood, completely obscure, mysterious, unfathomable, and enigmatic; the "Mystery of the Ages"1.

Many Gnostics speak of God as being "non-existent"; not in the atheistic sense, but in the sense that God does not exist in the same sense as you or I or anything else in the Universe exists. In some Gnostic writings God is referredto as the "unbegotten one"2.

As a Gnostic Christian, one who emphasizes the salvic influence of gnosis (knowledge) over the influence of pistis (faith), it is not enough for me merely to believe that God exists; I must know that God exists.

In his epistle to the Galatians, Paul tells us that ignorance of God is a form of bondage3; and in his epistle to the Colossians, he tell us that man's purpose is to "be filled with the knowledge of [God's] will in all spiritual wisdom and understanding,.. and increasing in (gnosis) knowledge of God"4.

Many Christian sects teach that "faith" is an unquestioning belief that does not require proof or evidence. To understand

1 Col 1:26

2 Tripartite Tractate; 51.24-52.6; (NHL p. 55)

3 Gal. 4:8-9

4 Col. 1:9-10

"faith" properly it requires knowing that belief and opinion are not one and the same. A mere opinion is something that is asserted or accepted without any basis at all in evidence or reason1. Whereas, to believe in something is to exercise one's faith or trust in something. Faith then could be said to be "trust"; and `faith in God' is, therefore, the same as `trust in God'.

The basis of any degree of trust must be a certain degree of knowledge concerning a given object or situation. The more knowledge one has concerning, say, a person, determines the amount of trust allowed that person. For example, if you know a person to be completely unreliable, youthen have very little faith inthat person. Conversely,You havea greatdeal of faith that person is not to be trusted. If you know that a person is highly reliable, you then have built up a degree of trust in that person based on your knowledge of him.

Therefore, knowledge of God must parallel faith in God. Yet how can God be known when we are not even sure that he exists? If we say that God is essentially `unknowable and can only be spoken of in terms of what God is not, then how can we come to

have any knowledge of God?

1 See Adler, Mortimer J.; Ten Philosophical Mistakes; chap. 4; (New York, 1985); for a detailed discussion of knowledge and opinion.

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About this capture

Wiccan Beliefs

Since the religion of Wicca (or Witchcraft) is so diverse in it's beliefs, I have included several documents here that encompass the majority of the traditions involved. Again, this is simply a basis...NOT the be all and end all.

Wiccan Rede

Bide ye wiccan laws you must,
in perfect love and perfect trust
Live ye must and let to live,
fairly take and fairly give
For the circle thrice about
to keep unwelcome spirits out
To bind ye spell well every time,
let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
Deosil go by the waxing moon,
chanting out ye baleful tune
When ye Lady's moon is new,
kiss ye hand to her times two

When ye moon rides at her peak,
then ye heart's desire seek
Heed the north winds mighty gale,
lock the door and trim the sail
When the wind comes from the south,
love will kiss thee on the mouth
When the wind blows from the east,
expect the new and set the feast.
Nine woods in the cauldron go,
burn them fast and burn them slow
Elder be ye Lady's tree,
burn it not or cursed ye'll be
WHen the wheel begins to turn,
soon ye Beltane fires will burn
When the wheel hath turned a Yule
light the log the Horned One rules
Heed ye flower, bush and tree,
by the Lady blessed be
Where the rippling waters go,
cast a stone, the truth ye'll know
When ye have and hold a need,
harken not to others greed
With a fool no season spend,
or be counted as his friend
Merry meet and merry part,
bright the cheeks and warm the heart.
Mind ye threefold law ye should
three times bad and three times good
When misfortune is enow,
wear the star upon thy brow
True in love my ye ever be,
lest thy love be false to thee
These eight words the wiccan rede fulfill;
An harm ye none, do what ye will.

One of the Pagan Oaths recognized nationally here in the U.S.

A Pledge to Pagan Spirituality

I am a Pagan and I dedicate Myself to channeling the Spiritual Energy of my Inner Self to help and to heal myself and others.

* I know that I am a part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

* May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

* May I use the Force (psychic power) wisely and never use it for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

* May I always be mindful that I create my own reality and that I have the power within me to create positivity in my life.

* May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it, fulfilling all responsibilities and commitments I have taken on to the best of my ability.

* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

* May I always grow in Inner Wisdom & Understanding. May I see every problem that I face as an opportunity to develop myself spiritually in solving it.

* May I always act out of Love to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.
.pa
* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE

In the Wiccan Rede above, and scattered in the oath, we find words such as Perfect Love and Perfect Trust. What are these strange words and what do they mean?

Before one can analyze the meaning behind the phrase "Perfect Love and Perfect Trust", one must first define the words. For this purpose, I will use the Webster's New World Dictionary of the American Language 1982 edition. Perfect: adj. [L. per-, through + facere, do] 1. complete in all respects; flawless 2. excellent, as in skill or quality 3. completely accurate 4. sheer; utter [a perfect fool] 5. Gram. expressing a state or action completed at the time of speaking - vt. 1. to complete 2. to make perfect or nearly perfect - n. 1. the perfect tense 2. a verb form in this tense - perfectly adv - perfectness n.

Love: n. [

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About this capture

To Main Page

A PLEA FOR INITIATION STANDARDS

I'm full of radical ideas. I think the terms "Priest, Priestess, High Priest and High Priestess" are more than titles. I think being a member of the Priesthood means more than status. I think a coven is more than a study group, or a social gathering. I think being a Witch is more than a protest against the patriarchy.

I think receiving a First Degree should mean you have worked and studied and grown and dedicated yourself to your path and your Gods. I think an initiation should mean something.

I know of a young man who received a third degree after having proved he could lead a ritual. That's all he had to do, lead a ritual.

I know of a woman who claims third degrees in both the English and American traditions of a well-known tradition. She shows absolutely none of the qualities by which one usually recognizes a High Priest or High Priestess.

I know of a woman who refused to accept the standards set by her High Priestess, who threw a fit when she didn't get her First on demand. She went to another teacher, secretly received her First, and a year later, her Second. Considering her attitude toward her first teacher, I have absolutely no faith that she did any work to earn her second. Yet she calls herself a High Priestess.

When two members of Sothistar received their first degrees last year, they had: studied and worked with the five magical elements, worked at developing personal relationships with the Gods, studied astrology, symbology, qabala, Tarot (both as a divinational and meditational tool), several forms of divination, writing rituals, leading rituals, drawing down the Moon, basic spell-casting and various methods,ethics, the Egyptian deities and mythology, ritual etiquette, the laws of the coven, the use of stones and crystals, meditation, conducting rituals, the meaning and duties of the priesthood, and the use of chants and songs. Both had chosen (or been chosen by) deities to whom they wished to make a special dedication. Both had proven their loyalty to the coven and the Craft. Both had served as vessels for both the God and the Goddess, and both had led rituals. After all of this, they received First Degree.

Am I saying that mine is the only way--that if your coven does not study these subjects your initiations aren't valid? Certainly not! I am saying that our tradition has standards for initiation. Many other covens have standards--some more stringent and some less demanding than mine. What I am saying is that I wish everyone had standards.

Why? Because when you have standards, the initiations you give mean something.

When we took the two mentioned above around to the four quarters and pronounced them Priest/ess, they could not have been prouder of their achievement. Nor could we. We had no doubt they could serve as competent dedicated Priest and Priestess in a ritual. In the time since, they've proved it over and over. When they make Second Degree, and Third, and eventually have a coven of their own, they'll continue to make us proud. When they represent the coven other places, they do so in a manner that reflects well on the coven. I've met many First Degrees of other covens who did not reflect well on their teachers. (I've also met many who have.)

You ask again, Why? I'll give you a personal reason--because it irritates the hell out of me that the people mentioned at the beginning of this article can put their noses in the air and claim a higher status in the Craft than my two dedicated, hard-working, sincere students.

Once upon a time, a high school diploma meant something. You couldn't get a decent job without one. These days, it means nothing. These days, a Bachelor's Degree doesn't mean much. I don't want that to happen to initiations!

Perhaps I should discuss what I think initiation is. A true initiation is not a ritual, it is not entrance into a club, it is not just a dedication. An initiation is a spiritual step to a higher stage in spiritual growth. There are many such steps. Such "initiations" are not given by High Priest/esses. They are given by the Gods. An initiation ritual is an acknowledgment by a coven leader that the Initiate has, in that leader's opinion, reached a certain stage in spiritual growth.

Coven leaders are not omniscient. Although I'm sure such leaders strive to serve as worth representatives of the God and Goddess, they (the coven leaders) are not the God and Goddess. All of them must find their own ways of determining whether their students have achieved this growth. They must also give what guidance they can to those attempting to achieve it. Our study program includes many things not mentioned above, exercises and spiritual work that, we hope will help our students reach that goal. If our students apply themselves to all they are given to do, it is possible for them to reach that stage. When we give a first degree initiation, we are saying that the Initiate is *already* a Priest/ess of the Goddess.

I do not ask that all covens adopt our particular standards. I do plead with you to *have* standards beyond simple attendance at ritual for a year and a day. Insist that they work hard, that they learn and grow, that they struggle, that they strive, that they become, in your opinion, worthy servants of the Gods.

Some months ago, I mentioned this to two leaders of a newly-formed group north of here. Their eyes lit up and they said "You can help us. We were just talking about setting standards!" No true standards had been set for their initiations, and they felt the lack. Oh, they had third degrees from their teacher, but they wanted more meaning for those they gave than was given to their own. Bravo! There's hope for the Craft yet!

Ellen Cannon Reed

AN OPEN LETTER TO A WITCH

I do not know what Tradition you follow. That does not matter. Indeed, for all I know, you may not follow any of the traditions. You may be one of those many lonely ones who, for whatever reason, must worship by 'feel' rather than through any formal coven training or participation. But whoever you are, and however you worship, all that matters to me is that you hold true to the God and the Goddess. My purpose in writing this letter is to enjoin your aid in destroying that which cripples our Craft. Dissension is the disease. It is not a cancer, for it can be cured; and, as with most herbal cures, the best treatment is that administered internally.

Friend,help spread theBrotherhood andSisterhood ofthe Craft. do not seek to establish a scale of Wicca purism, (for no two Witches will ever agree on the relative positions on the scale of even their own tradition.) There is no one religion for all people, and THERE IS NO ONE TRADITION FOR ALL WITCHES! Let this be understood, and accepted. Choose your own path and leave your neighbor to choose his. Remember the primary tenet: "AN IT HARM NONE, DO WHAT THOU WILT."

Yetnever forget:"An it harmnone..." If your pathleads to sex rites, to homosexuality, to phallic-initiation...do not pt it foreward as "THE WICCAN WAY". It is only A Wiccan way, one of MANY. And by the same token, if a path so presented is not your way, do not decry it simply because it is not your way. Who are you to say another is wrong, so long as it harms none.

Strive for honesty, friend. Do not make false Craft claims, whether of position, heredity, lineage, or whatever. If you have a quarrel with someone, seek out the one you disagree with, rather than utilize perhaps unreliable intermediaries. do not spread unfound rumors and question those who do so. News of battle makes more exciting reading than news of peace. Why, then, provide battle news for publication when the serenity of the Craft is what we should be showing?

We have come along way, myfriend, in a fewshort years. Let us move on along our chosen paths till we emerge - as we will - accepted and respected by ALL as a religion in our own right.

Help usbring anend to washingour dirty linenin public. There

will always be disagreements, there will always be those who cannot tolerate others, but they are in the minority and so they should remain, if you wish. But do not deny them their right to those differences.

Friend, weare Children ofthe Universe, andChildren ofthe God and the Goddess. Let us try to remember that, and live in Peace.

Blessed Be, and Merry Part!

MAY DAY CHANT ONE

Here we come apiping,
In Springtime and in May;
Green fruit aripening,
And Winter fled away.
The Queen she sits upon the strand,
Fair as lily, white as wand;
Seven billows on the sea,
Horses riding fast and free,
And bells beyond the sand.

Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

MAY DAY CHANT Two

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill".

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
A conjuring summer in!
And we bring you news by word of mouth
For women, cattle and corn
Now is the dun come up from the South
With Oak, and Ash and Thorn!"

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

STAG CALL also MAYCHANT THREE

The men gather around the fire, next to their partners, and they say in unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;

I am a shining tear of the sun;
I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke."

Graves, Robert; "The White Goddess"; Farrar 1970

Transcribed to computer files by Seastrider

CRYSTALS & STONES

Gemstoneshave beenusedforcenturiesas meditationalaidsand magical magical foci. Each individual type of stone has different properties. Here are some healing and spiritual properties from a list I have. These descriptions are based on ancient legend and lore:

AGATE: Moss Agates considered to be most powerful. Aid in restoration of energy, used in healing, and believed to bring wearer happiness, wealth, health, and long life. Increases ability to ward off self-induced anger and inner bitterness. Carnelian-gives protection and energy. Moss green-balances emotional energy. Moss red-balances physical energy. Blue lace-gives tranquility.

Amber: Powerful healing stone with large amount of organic energy. In ancient times, ground to a powder and mixed with honey or oil of roses for various physical problems. Filters germs and infections and has the power to disinfect. Worn around the neck to help fight infection and respiratory diseases. Lifts the spirits.

Apatite: Promotes communication and mental clarity.

Amethyst: Increases spiritual awareness, has a calming and soothing influence, has the ability to transmute negative into positive, and is very effective as a healing stone. Warmed and placed on the forehead and temples, it is good for headaches. Has the ability to draw through it forces directed towards the body and repels vibrations which the body doesn't need, thus releasing only the energy patterns beneficial to the body. Best worn in healing near the heart center. Opens up spiritual and psychic centers. Helps prevent drunkeness.

Aquamarine: Calms nervous tension. Calming effects of the sea. Used to help banish fears and phobias. Means seawater. Soothing and cleansing.

Adventurine: Increases perception and creative insight. Stimulates opportunity and motivation.

Azurite: Powerful healing stone, invokes spiritual guidance, opens psychic eye. Good for dreams and improving psychic ability.

Bloodstone: Stimulates flow of energy for healing blood circulation, stops hemorrhaging. Removes emotional blockages.

Citrine: Stimulates openness and accelerates the awakening of the mind. An aid to the digestive system. Helps eliminate toxins. Encourages tremendous healing on the emotional and mental levels, helps unblock subconscious fears, and serves as a natural relaxant.

Coral: Balances physical energy and relaxes tensions. Carries the creative vibrations of the sea.

Emerald: Promotes creativity, stimulates perception and insight, and strengthen memory. Beneficial effect on the eyes.

Garnet:Balances hormones, goodfor mentaldepression, enhances self-esteem, alleviates bad dreams, and encourages success in business. Thought to assist in seeing into past incarnations.

Hematite: Calmingto the emotions. Worn as an amuletto confer strength and procur favorable legal judgements. In Egypt, used to reduce inflammation and treat hysteria. Considered to be a grounding stone. Helps maintain balance between body, mind, and spirit.

Ivory: Spiritual protection.

Jade:Stimulates practicality,wisdom,and universalattunement. Thought to provide a link between the spiritual and the mundane. Most revered by the Chinese.

Jasper: For energy balancing of emotions and stress.

Flourite: Opens andsoftens the wayfor the useof otherstones. Excellent used in aquariums-provides needed minerals.

Lapis Lazuli: Stimulates wisdom, truthfulness, & psychic experiences, healing and strengthening when worn next to the skin. Strengthens mind and body to spiritual awareness.

Malachite: often used asa child's talisman to sleepsoundly & protect from bad dreams. Stimulates clear vision and insight, represents hope and inner peace, believed to protect from danger. Increases abundance in all areas of life.

Moonstone: Bringsgood fortune. Reflects the wearersbeing and feelings. Promotes unselfishness. Opens the heart to humanitarian love and hope. Good for protection while travelling on water. Gives clarity to spiritual understanding. Good for pre-menstrual symptoms and balancing to the reproductive system. Used to ease childbirth.

Pearl:Stimulates feminine qualities,used to focus attention, helps pull together mental and spiritual forces, peace of mind. Represents purity, modesty, & gentleness.

Peridot: Dispels fears, guilt, and depression. Used to

counteract negative emotions and healing of the spirit. Affects top three chakras. Once worn as a means of gaining foresight and divine inspiration.

QUARTZ: Amplifiesthe healing energyof the one usingit. Used to help draw out pain. Able to tap into the energies of the universe. A good stone for meditating on. Works primarily with the Third Eye center, also relates well with the heart center. To be able to tune into the quartz promotes clarity while concentrating on it. Also affects the crown chakra. Very potent and often worn to protect from negative vibrations. Cleanse regularly. Rudilated-rutile needles help focus attention. Smoky-good for calming the mind. Rose-vibrations of universal love & inner serenity.

Ruby: Increases vigor, renews vitality and cleanses the blood. The stone of courage.

Topaz: Calms emotions, protects against external stresors. To restore physical energy & quiet emotional nature.

Tiger Eye: Very powerful protection, clarity of thought.

Tourmaline: Causes the wearer to be more flexible, more understanding and more objective in purpose and reason. Calming. Each person has a different response to this stone. Causes a reaction in the intestinal tract. Black and Crystal-removes negativity and cleanses. Some say it should not be worn as jewelry. Electric and magnetic properties.

Turquoise: Vibratescalmingradiations, protective,andrestores healthy mental attitude. Stone of friendsship. Balancing and healing. Great strength and vitality. Takes on characteristics of the wearer.

CRYSTALS & STONES

NAME	COLOR	CHAKRA	USES
AMETHYST	Violet	Crown	Calming,grounding, a cleanser and spiritual stimulator, yin/yang balance, strengthens heart, cleanses liver of toxins, excellent for lung problems.
ADVENTURINE	Green	Heart	Soothes emotions, used for the heart and heartache, for acceptance of self and others, for inner peace.
AGATE	Varied	Solar-Plexus,	Compelstruth, promotes good manners, happiness, intelligence, prosperity.
		Heart	longevity, fertility, and good health, affects stomach, throat, heart.
AZURITE-	Blue-green	Heart,	Allpurpose healing

MALACHITE	Crown	stone, affects ethericbody,parathyroid glands, nerve, spleen, pancreas, used to release repressed emotions and for physical detoxing.	
BLOODSTONE	Green-red	Root	Offers courage, endurance, harmony, used to stop bleeding, helps in making decisions, used for iron deficiency, in the blood, for moving kundalini energy, and to invoke peace in all who are drawn to it.
CITRINE	Golden	Solar-Plexus	Generates radiant, happy vibrations, helps thoughts to be clear and emotions controlled, raises thinking to intuitive levels, on a physical level it can be used to help eliminate toxins from the colon, gall bladder and kidneys and entire eliminative system.

CHRYSOPRASE Green Solar- Has a quality of compassion and a Plexus, capacity for fine attunement works Heart on the solar plexus and heart areas to sooth emotions, will help tranquilize many forms of and neurosis, also used to absorb or deflect unwanted energies.

FLOURITE Clear, Crown, Multi-dimensional stone, balances Blue, 3rd

Eyeandintegrateslower

(human) self
Purple withhigher(spiritual)
self, good for meditation over
3rd eye chakra, works well
with virulent diseases.

GARNET Red Root Stimulates happiness,
peace, balance, patience,
inspiration, persistence, good
for rebirthing,
menstruation and life
passages, disorders,
fertility, eases arthritis
pain.

HEMATITE Grey-black Root A verygrounding stone,
very cooling to the
physical body, use for
fevers, alleviates worry a n d
anxiety as it allows f o r
mental clarity, often known
as the "worry stone".

HERKIMER Clear Crown Very balancing special
variety of quartz crystal
"DIAMOND" works with yin/yang

energies,

often

known

as
the "Dream Crystal", aids
in bringing teachings of
the dream state into
conscious awareness, very
highly attuned
spiritually.

KYANITE Blue, Crown, Aligns all chakras,
if so directed
Black

3rdEye can openchakras(energy centers in the body), dispells frustration and anger, excellent attunement stone, good for meditating, aids in p a s t l i f e regression.

LAPIS Blue Throat, Used over 3rdeye

(brow) chakra,
LAZULI 3rd Eye assists in opening
and clarifying
(Brow)

inner
vision,
provides
strength, vitality and
self-assurance, used for
disorders of the throat,
heart,spleen, blood, skin a n d
to counter effects of
stroke and epilepsy, also good
for dream work.

LITHIUM Lavender Crown, Helps to reduce stress
and ease depression,
with Pink Solar- relates to cycles of
Tourmaline

Plexus

birth
and
deathand
eases
transition, good
preparatory stone inner
spiritual work, on physical
helps with digestion.

MOONSTONE White Crown Has avery calming
effect
on the emotions,
Pastel stimulatesthe pineal

			gland, assists in stimulating the feeling (intuitive) nature, eases menstrual pain, alleviates many degenerative conditions in the skin, hair, eyes, and body fluids (tears, digestive juices).
OBSIDIAN	Black-Snowflake		Used tosharpen both the internal and external vision,oneofthemost important "teachers" of the New Age stones, teaches one the truth of oneself in relation to ones ego, depicts the contrasts of life-day and night, darkness and light, truth and error.
PERIDOT	Green	Heart, Yellow/ Brow Green	Promotes digestion, eases ailments inthedigestive system, used for forprotection, prosperity, emotional calming, purifies, balances.
PHANTOM	Clear	All Redor	Very powerful tool for the New Age, used togroundand center while

Yellow attuning to higher spiritual energies, in healing work used to disperse congested energies.

PYRITE Gold Solar- Hasa very protecting, shielding aspect which Plexus works on the physical, mental, emotional levels. Shields from many forms o f negative energy, strengths circulatory system, clears oxygen in the blood.

QUARTZ Clear Trans- All-purpose, all healing, amplifies personal thought-forms, transmutes energy

IRRADIATED QUARTZ	Very Black	Absorbs all formsof negative energy,placed on or near electrical equipment (T.V., microwave, computer) to absorb harmful energies.	
ROSE QUARTZ	Pink	Heart	Comfortsheart from all wounds, helps heal emotional pain, enhances l o v e , self-love, positive outlook, joy and oneness, helpful for heart, throat, ears, nose, hypertension.

SMOKEY Black Root, Eases depression, fear and panic,

QUARTZ Grey Solar- clears aura, very grounding,

Plexus enhances positive attitudes, tranquilizes, works well with root chakra to release negative blocks emotional and physical, used for menstrual cramps,intestines, stomach and digestion.

TOPAZ Yellow Solar- Draws negativity from chakras,

Plexus

protects against insomnia and depression, mood elevator, revitalizes, very stimulating to the creative thinking processes, eases death.

TOURMALINE Varied Root, Works as a protective shield, consumes negative energy without releasing it into the atmosphere, has to do with visions and "seeing" with compassion, good for the eyes, teaches to expand limited concepts of

thinking, relates to aspirations for higher love, very complete stone.

TURQUOISE Aqua Heart, Throat Known as"The Sky Stone", is excellent for both Spiritual attunement and healing of the energy centers and the physical body, valuable for grounding as well as for vision quests and astral travel, purifies all levels of being and is capable of handling strong negativity, also used for wounds and for damage to bones.

M O D E R N P A G A N I S M : QUESTIONS & ANSWERS

To promote community harmony and freedom of religious practice. Distributed by : The Committee for Religious Freedom, Salt Lake City, Utah.

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Contemporarysociety isexperiencingaresurgence ofinterest in earth- and nature-centered spirituality. Modern Paganism is a rich and diverse religious movement drawing the attention of the media, law-makers, and spiritual seekers. This pamphlet attempts to answer some of the questions frequently asked about modern Pagan beliefs and practices.

What is Paganism?

Theterm"Pagan" comesfrom aLatinword for"country dweller" first used in early Christian times to refer to those not yet converted to Christianity. "Pagan" was an epithet that cast aspersions on those not seen as "true believers." Today, it refers more general to the faith of those whose spiritual center is drawn to native and natural religions, usually pantheistic or polytheistic, and almost always earth-centered.

What then is "Modern Paganism"?

ModernPaganism,orNeo-Paganism, isamodern, Earth-centered religious perspective which borrows and adapts from pre-Christian paganism as well as from contemporary religious thought. While reconnecting with ancient wisdom, it speaks eloquently to the needs and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian religion of much of western and northern Europe, which was based on the agricultural cycles and other natural rhythms of the Earth. It coexisted with Christianity for centuries, from the so-called "Dark Ages" up until the Inquisition and the "Burning Times" (witch hunts) of the late

Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

SomecontemporaryPagans callthemselvesWitches.The termhas many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

What is meant by the term "Wicca"?

Oftenused asa synonymfor Witchcraft,"Wicca" isthought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanismisnot areligion, butaset ofspiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The centralbeliefs ofmodern Pagansdiffer in specificsyet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

Noand Yes.Likereligious Humanists,modernPagans havealove and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formalworship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most

contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No,Pagansdo notproselytize.Most modernPagantraditions do welcome newcomers. Most modern Pagans also do not discourage other

Pagans from integrating other religious and spiritual practices and beliefs into their practice.

WHAT CONTEMPORARY PAGANS BELIEVE

while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.

2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.

3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.

4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.

5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.

6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

A Booklist of Pagan/Magickal Titles

I. Tarot:
- A. The Tarot - Paul Foster Case (f)
- B. The Qabalistic Tarot - Robert Wang (a,f)
- C. The Book of Tokens - Paul Case (f)
- D. TheBook ofThoth - Crowley(a,f)

II. The Qabalah:
- A. The Mystical Qabalah - Dion Fortune (f)
- B. The Kabbalah Unveiled - MacGregor Mathers (f)
- C. The Sepher Yetzirah - W. Wynn Westcott (f)
- D.APracticalGuideto QabalisticSymbolism-GarethKnight (a,f)
- E. The Ladder of Lights - William Grey (f?)

III. Magick in general:
- A. The Tree of Life - Israel Regardie (a,f)
- B. Magick in Theory and Practice - Aleister Crowley (a,f,b)
- C.TheGolden Dawn;TheComplete Golden DawnSystem of Magic- Israel Regardie (c)
- D. Magick without Tears - Crowley (c)

IV. Meditation
- A. The Training of the Mind - Alan Bennett (a)
- B. Cutting Through Spiritual Materialism - Chogyam Trungpa(d)
- C. Book 4 - Crowley (a)
- D. The Experience of Insight - Goldstein (d)

V. Crowley
- A. The Holy Books of Thelema (a)
- B. The Vision and the Voice (a)
- C. The Eye in the Triangle - Israel Regardie (c)
- D. The Equinox, esp The Temple of Solomon the King (a)
- E. The Book of Lies (a)

VI. Paganism, historical

A. The Golden Bough - Frazer
B. The Mystery Religions - S. Angus (b)
C. Oriental Religions in Roman Paganism - F. Cumont (b)
D. The God of the Witches - Margaret Murray
E. The Golden Ass - Apuleius, transl. Robert Graves

VII. Paganism, modern

A. Drawing Down the Moon - Margot Adler
B. The Meaning of Witchcraft - Gerald Gardner (g)

VIII. Eastern Mysticism

A. Tibetan Yoga and Secret Doctrines - Evans-Wentz
B. Shakti and Shakta - Arthur Avalon (a)
C. The Serpent Power - Arthur Avalon (a)
D. The Tibetan Book of the Dead - Evans-Wentz

IX. Egyptian religion (all b)

A. The Gods of the Egyptians - E.A. Budge
B. The Egyptian Book of the Dead - Budge
C. Egyptian Magic - Budge
D. The Leyden Papyrus - Budge

X. Miscellaneous
A. The Chaldean Oracles - Westcott (f,e)
B. The Life of Apollonius of Tyana - Philostratus
C. Prometheus Rising - Robert Anton Wilson (c)
D. Cosmic Trigger - Robert Anton Wilson (c)

Sources

(a) Samuel Weiser, Inc
Box 612
York Beach, Maine 03910

-EXCELLENT source for books of all sorts, all high quality. Especially good source for books by Crowley & on ceremonial magick. Highly recommended.

(b) Dover Publications
31 East 2nd St.
Mineola, NY 11501

-reprints manyold books,most notably Budge'sclassic egyptian series

(c) Falcon Press
3660 N. 3rd St
Phoenix, AZ 85012

-small press specializing in Crowley, Israel Regardie,& the Golden Dawn. Also carries Robert Anton Wilson's latest works, such as PROMETHEUS RISING, THE NEW INQUISITION, and the reprinted classic COSMIC TRIGGER.

(d) Shambalah Publications
314 Dartmouth St.
Boston, MA 02116

-mainly Eastern religion & Buddhist, but also some western magick, and recently lots of high-quality New Age works. Recently reprinted the classic series HERMETICA by Sir Walter Scott.

(e) Heptangle Books
Box 283
Berkeley Heights, NJ 07922

-small specialty printing house issuing one volume per year, beautifully typeset. Issued the classic ENOCHIAN INVOKATION by Geoffrey James, which was still in print in April.

(f) The Best of Cards Catalog
Division of US Games Systems
38 East 32nd St
NY, NY 10016

-sells every Tarot pack in existence, & also has a surprisingly extensive booklist of occult books. Good source for Eliphas Levi & tarot material & carries many of the books issued by the above publisher. Catalog is $2. Delivery is the fastest I've ever seen.

(g) Magickal Childe
35 West 19th St.
NY,NY 10011

-excellent listing; carries Gardner's books & assorted paraphanalia such as Abramelin oil. Carries many more books than listed in their catalog; reportedly if you call them they can get ANY occult book, if it's available anywhere. No, I don't have their phone #.

(h) Llewellyn Publications
P.O. Box 64383-873
St. Paul, MN 55164-0383

-not so good a source these days,but carries reprints of many of Israel Regardie's classics. Their catalog resembles the National Enquirer; caveat emptor. Interesting to read for entertainment purposes, occasionally one will find a good book there.

(i) Circle
P.O. Box 219
Mt. Horeb, WI 53572

-apagan organizationpublishinga newsletter& sellssome books, most notably Circle Guide to Pagan & Wiccan Resources, for contacts.

(j) Dharma Publishing
2425 Hillside Ave
Berkeley CA 94704

-sellsbooks onBuddhism, posters of Tibetan Thanka paintings; much more hardcore Buddhist than Shambalah.

These opinions are my own, & where I recall purchasingthese books in the past. They may no longer be available.

TALESPINNER'S NEOPAGAN READING LIST

by J. Brad ("Talespinner") Hicks

THE BEST FIVE:

(Read these five first,they are by themselves thebest possible introduction to Neopagan Witchcraft and practical magic that I've found anywhere.)

Starhawk, _The_Spiral_Dance_. (San Francisco: Harper & Rowe, 1979). Paperback, $10.95

This isthe essential firstbook fora newwitch, Neopaganor otherwise. In fact, many new covens have been formed with no other sources than this book. Starhawk details the myths, legends, and magic of the Craft in a beautifully elegant, easy-to-read way. Often found in bookstores on the "Women's Studies" shelf, Starhawk's vision of the Craft emphasizes the Goddess as the source of inspiration, with secondary emphasis on the Horned God. Perhaps a bit too Feminist, but still the best introduction yet.

Margot Adler, _Drawing_Down_the_Moon_. (Boston: Beacon Press, 1979). Paperback, $9.50

Althoughit isnow 7yearsout-of-date, thisis stillthe best history of the modern, Neopagan Craft that has been published yet. Includes many valuable interviews with some of the people who gave shape to the Craft as we know it. While the book does include some instruction in magic, its primary thrust is philosophy and history. Keep an eye out--there's an updated second edition due out some time in late 1986.

Marion Weinstein, _Positive_Magic_. (Surrey, B.C.: Phoenix Publishing, revised 1981). Paperback, $8.95

I see-saw betweenthis book andthe next onefor 3rd and4th place. Both are good, detailed texts on magic and spell-casting. At the moment, I recommend _Positive Magic_ first for the following reasons:

1) it is more practical, teaching actual techniques before

tackling theoretical justifications, and 2) the language is a bit easier to follow for non-scientists. The topics covered include the karmic effects of magic, astrology, divination with tarot cards and the I'Ching, and general spell-casting. Its strongest point is the section on tarot, which is the best I've seen yet. Its weakest point (in my opinion) is that it under-emphasizes poetry and ritual.

P.E.I. Bonewits, _Real_Magic_. (Berkeley: Creative Arts Publishing, revised 1979). Paperback, $8.95

Thisis theother"best" bookon magic. Itcovers amuch wider variety of topics, including ritual, psychic self-defense, and many other psychic phenomena. Isaac's approach is scientific and rational, not "religious," and his language is often more that of a scholar than a witch, but this is nevertheless an essential book for any student of magic. WARNING: Make sure that you get the second edition (1979) or later, as the 1971 edition includes much material that is misleading, extraneous, and sometimes just plain false--the 1979 edition was heavily edited.

Scott Cunningham, _Earth_Power_. (St. Paul: Llewellyn Publications, 1983).
Paperback, $6.95

Agood, reliablevolumeof spellsandcharms, compiledfromthe Family Traditions and other witchcraft sources. The magic in this book consists entirely of what scholars call "Low Magic"--the magic of village herballists, midwives, and healers--and as such, it is very practical, simple, and unpretentious. Missing is much of the ceremony of Neopagan Witchcraft; in its place, a huge vocabulary of magic that can be used easily and quickly, regardless of where you are and what you have for tools.

THE BEST OF THE REST:

(Onceyou have a good background, from the previous five books, you will find the following all make good reference books, worth having on your shelf.)

Stewart Farrar, _What_Witches_Do_. (Custer, WA: Phoenix Publishing, revised 1983). Paperback, $8.95

Thisbook isso goodthat it ALMOSTmade itinto thetop five, displacing _Earth Magic_. When its first edition came out in 1971, it was the only book on modern Witchcraft that was written for outsiders. It is surprisingly well-written, and very thorough. Its only serious problem is that it is very specifically Alexandrian Witchcraft (named after Alex Sanders, its first High Priest), and some of it doesn't generalize well. Nevertheless, it has the best-written chapter on initiation, among other things, that I've seen yet.

Herman Slater (ed.), _A_Book_of_Pagan_Rituals_. (York Beach, ME: Samuel Weiser, 1978). Paperback, $8.95

This is thecomplete Bookof Shadows ofa Neopagantradition called The Pagan Way. It includes complete, very well-written rituals for all eight of the High Holidays (both solo and group ritual), plus a mixed bag of rituals for healing, trance work, and so forth. Requires some basic knowledge of the Craft and its symbolism, so its not for beginners, but it is definitely useful to any worthwhile

fully-initiated witch.

Ellen Cannon Reed, _The_Witches'_Qabala_. (St. Paul: Llewellyn Publications, 1985). Paperback, $7.95

So far, only Book 1, "The Goddess and the Tree" has been published, but it's already the best book on the Qabala that I've een yet, and the only one I would recommend to a new Neopagan Witch. The Qabala and its commentary to date contain a lot of sexist material, reflecting their Judeao-Christian origins. Ellen Reed strips all of that away, but in a way that is truer to the Qabala's origins and meaning than was the offensive material. Where she changes the traditional attributions, she documents it, and includes the traditional ones as well.

This book is almost a "must-read."

Jack Schwarz, _Voluntary_Controls_. (New York: E.P. Dutton, 1978). Paperback, $7.95

Jack Schwarzis NOTa witch,but don't letthat stopyou from profiting from the single clearest, most practical book on kundalini-style meditation that has been published in the West. If you are having trouble meditating, or wish to do serious trance work, turn to this book first.

Camden Benares, _ZEN_Without_Zen_Masters_. (Phoenix: Falcon Press, 1977). Paperback, $6.95

Outof printfor almost 7years, Iam VERYhappy to beable to recommend it again. This book is, among other things, proof that there is more to the Discordian branch of Neopaganism than just practical jokes. It is also the best practical book on Zen for the western world that I have seen yet. All of the best zen koans, including these, are also humorous (and therefore memorable). The book also includes MANY valuable exercises. As Robert Anton Wilson (see below) says in the Commentary at the beginning, "If you don't laugh at all, you've missed the point. If you only laugh, you've missed your chance for Illumination."

Robert Anton Wilson, _Cosmic_Trigger:_The_Final_Secret_of_the_Illuminati_. (New York: Pocket Books, 1977). Paperback, $3.95

Inthisautobiographical work,Wilson detailshis initiation into and experience with almost every form of shamanic magick that is still practiced today, and draws some very surprising conclusions. Strongest point: this is a fantastic synthesis of magick, psychology, and physics. Weakest point: its central theme--that all of the great mystical societies and movements in history have been in contact with aliens from Sirius--is not taken seriously by Wilson (no matter how serious he seems in this book), and should not be taken seriously by the reader.

W I T C H C R A F T

the Magic of Ancient Celtic Beliefs in a Contemporary Society

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The purpose of this listingis to helpthe novice sortout the reliable from the sensational in the wealth of material that is now available on Witchcraft. I have left out old historical treatises (records of the Inquisition and such) which are of little value to the modern student, and have concentrated instead on contemporary sources. This also yeilds a much more objective perspective.

- Michael Nichols

THE TEXTS:

'Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today' - 2nd ed. - by Margot Adler. Beacon Press trade paperback.

You may have already heard Margot's voice, as shewas once hostess of National Public Radio's news program, 'All Things Considered'. This book is the end result of five years of research and interviews. (The 2nd edition is an update published eight years after the original.) This landmark study focuses on the rise of the Neo-Pagan movement (which includes Witchcraft, of course) especially as it relates to the values and beliefs of the counterculture of the mid-60's, hippies, flower children, et. al. It is the single most comprehensive study of modern American Witchcraft in existence.

'What Witches Do: The ModernCoven Revealed' - 2nd ed. - by Stewart Farrar. Phoenix trade paperback.

If Adler's book gives a comprehensive overview of modern American Witchcraft, Farrar's is a complimentary look at traditional British Witchcraft. Concentrating on the

Alexandrian tradition (which is only marginally different from Gardnerian, easily the largest Craft tradition extant), Farrar lays stress on the actual working of Covens and the integration of novice Witches into them. Also included is much of the Gardnerian (via Alexandrian) Book of Shadows. So there is plenty here for someone who wants to begin practice.

'The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess' by Starhawk (pseud. for Miriam Simos). Harper & Row trade paperback. This book shifts back to America again, this time with a slight emphasis on feminist Witchcraft, arguably the fastest growing branch of the Craft. Starhawk is herself High Priestess of two California Covens and her book is insightful, genuine, and beautifully poetic. This overview also contains specific instructions for Circles, chants, spells, invocations, creating rituals and, in short, everything you need to get started. And it is a delight to read.

'Buckland's Complete Book of Witchcraft' by Raymond Buckland. Llewellyn trade paperback.

British-born Ray Buckland can, with some validity, be considered Gerald Gardner's American successor. Not only did he introduce Gardnerian Witchcraft to the United States, but he also founded his own tradition of the Craft, called Seax (Saxon) Wicca, which has grown to worldwide practice. His early books, like 'Witchcraft from the Inside', did much to dispel negative stereotypes of Wicca in the 60's. And 'The Tree: Complete Book of Saxon Witchcraft' remains one of the best published Books of Shadows to date. The present volume has a practical orientation, with chapters set up as 'lessons', covering every imaginable aspect of modern Wicca. The book is Traditionalist in approach, making a nice counterpoint to works by Adler and Starhawk.

OTHER SOURCES:

'A Witches' Bible, Compleat' by Janet & Stewart Farrar. Magickal Childe trade paperback tandum edition of 'Eight Sabbats for Witches' and 'The Witches' Way', respectively, also called 'A Witches' Bible, Vol 1 & 2'.

The first book is an examination of thefestival Holidays of the Old Religion - the Solstices and Equinoxes and the cross-quarter days - together with the rich folk customs associated with them. The second book contains the long-awaited remainder of the previously unpublished portions of the Gardnerian Book of Shadows. In both of these books, the Farrars had the invaluable help of Doreen Valiente, who actually wrote parts of the Gardnerian liturgy. The three Farrar books taken together form the most complete system of Witchcraft currently available. Their more recent book 'The Witches' Goddess' focuses on the feminine archetype, and contains a gazetteer of Goddesses that is mind-boggling in its thoroughness.

'Dreaming the Dark: Magic, Sex, & Politics' and 'Truth or Dare: Encounters with Power, Authority, and Mystery' both by Starhawk. Beacon Press trade paperback and Harper & Row hardback, respectively.

If we have gained new religious insights from Pagan and

feminist philosophy, how are we to incorporate those insights into our daily lives? Starhawk, the author of one of our principal texts, pulls together a wide range of materials to answer this question in two books as beautifully poetic as her first. Some of these things have waited a long time to be said - and they couldn't have been said better!

'The White Goddess' by Robert Graves. Farrar, Straus, & Giroux trade paperback.

A rather weighty and yet poetic book, tracing the female deity of Witchcraft - Goddess of Birth, Love, and Death; of the New, Full, and Old Moon, worshipped under countless titles. Fascinating for the advanced student. Know your Celtic mythology (particularly Welsh) before you start, though! (If you need a quick intro to this book, check out the feature in the Reviews SIG.)

'Witchcraft Today' and 'The Meaning of Witchcraft' byGerald B. Gardner. Magickal Childe trade paperbacks.

GeraldGardner hasthe distinction ofbeing thefirst practicing Witch to write a book about Witchcraft. He was initiated into one of the surviving traditional British Covens, and onto the tattered remnants of magic and ritual inherited from them, he grafted elements of ceremonial magic. The synthesis that emerged came to be called 'Gardnerian' Witchcraft, and it became the major cause of the Witchcraft revival of the twentieth century. Because Gardner was the first to deal with this material in written form, it sometimes seems very disorganized, but its historical importance is immense 'An ABC of Witchcraft', 'Natural Magick', and 'Witchcraft for Tomorrow' all by Doreen Valiente. Phoenix trade paperbacks.

British Witch Doreen Valiente isperhaps best known for her work with Gerald Gardner in creating the Gardnerian canon of liturgy. However, in her own books, she really shines as an amateur folklorist, managing to convey a sense of Witchcraft as a folk religion, tied very much to the locality, the land, and the oldest strains of folk wisdom and nature. Her sense of history and tradition is rich and deep, and she often presents fascinating historical tidbits about the Craft. From no other author can one gain such a rich sense of heritage.

'A History of Witchcraft: Sorcerers, Heretics, & Pagans' by Jeffrey B. Russell. Thames and Hudson trade paperback.

This bookrepresents theapproach of agifted Cornellhistorian. Although Russell doesn't always adequately cover modern sources, he has become famous for his ability to integrate a sensible approach to the evidence of medieval Witchcraft with an acceptance of modern Neo-Pagan Witchcraft.

'Magical Rites from the Crystal Well' by Ed Fitch. Llewellyn trade paperback.

A book ofrites, simple celebrations of land and water, wind and fire. Rites of passage, seasonal celebrations, magical workings, healings, and many more. Ed Fitch (one of the founders of Pagan Way) is truly in his element here. And it is one of the most beautiful books on the Craft ever published. The art work alone is worth the price of the book!

'A Book of Pagan Rituals' by Herman Slater. Weiser trade paperback.

Originally published in two volumes as the 'Pagan Way Rituals', this extremely beautiful book is just what it says it is: a book of rituals. Not authentic Wiccan rituals, but very nearly so, these rituals are often used by Covens in the training of neophytes. Like a good Catholic missal, the words are printed in 'sense lines' using BOLD PRINT (easier to read by candlelight). Anyone who is at least part animist or nature-lover is going to cherish this beautiful book.

'Celtic Heritage' by Alwyn and Brinley Rees. Thames and Hudson trade paperback.

A good deal ofmodern Witchcraftcan be tracedto ancientCeltic sources. This book, based in comparative religion, mythology, and anthropology, gives one a clear picture of the Celtic world-view. Drawn mainly from Ireland and Wales, the study focuses on the interplay of Light and Darkness, Day and Night, Summer and Winter, and all the seasonal myths and rituals that make up the great Celtic yearly cycle.

OTHER USEFUL BOOKS:

'The Politics of Women's Spirituality: Essays on the Rise of Spiritualist Power Within the Feminist Movement' by Charlene Spretnak. Doubleday trade paperback.

Ahuge (and, oneis tempted tosay, thedefinitive) anthology of feminist and Pagan theology. Many familiar authors here: Starhawk, Weinstein, Daly, et. al. Subjects range from Amazons to the ethics of magic. A real bargain!

'Sex in History' by Reay Tannahill. Stein & Day trade paperback.

It has oftenbeen said that Witchcraft grew outof an earlier 'fertility religion' and, although 'fertility' is probably the wrong word here, it is undeniable that the history of Witichcraft is irrevocably bound up with the history of sexuality. Like Tantrists and many others in the East, Witches tend to view sex as sacramental. Since this is quite contrary to the prevailing attitudes of our own culture, it may be helpful to understand how our culture acquired such negative ideas about sex in the first place. Ms. Tannahill's unique landmark study will not only answer this question but also indicate the many options other cultures throughout history have chosen.

'When God Was A Woman' by Merlin Stone. Harcourt, Brace, & Jovanovich trade paperback.

At the foundations of the religion of Witchcraft is the religion of the Goddess. Ms. Stone's book is an archeological tour-de-force of that religion, which is found at the beginnings of virtually every known culture (yes, even the Judeo-Christian culture). In this book, one learns about the worship of Astarte, Isis, Ishtar, and many others. Also recommended is her 'Ancient Mirrors of Womanhood'. Both are splendid books!

'A Different Heaven and Earth' by Sheila D. Collins. Judson Press trade paperback.

Byone ofthe leading feministtheologians of ourday, this book asks what are the psychological and social implications of worshipping a male deity exclusively, while ignoring the feminine

principle in religion. This is one of the most influencial books I've read in the last ten years. It changed my way of thinking (for the better) and I dare say it will change yours.

'The Way of Wyrd' by Brian Bates. Harper & Row hardback.

What Carlos Castaneda didfor Native American tradition, this author does for ancient Pagan Anglo-Saxon tradition. Subtitled 'The Book of a Sorcerer's Apprentice' and based on authentic manuscripts found in the British Museum, it is the chronicle of a young Christian monk sent into the wilds beyond Mercia in 674 to record the heresies (beliefs) of the Pagans. He is lucky to have as his guide the Anglo-Saxon shaman Wulf. Throughout this documentary novel, the Christian and Pagan beliefs are juxtaposed for abetter understanding of both. Not since 'The Mists of Avalon' has a book accomplished this task so neatly.

'Positive Magic' - revised edition - by Marion Weinstein. Phoenix Publications trade paperback.

Although a book about how to use magic to changeyour life could be extremely tedious, this one is far from it. While it is true that Marion uses a simple and direct style of writing, it is used on such difficult and subtle questions as the ethics of magic. She draws upon her own experiences to create a book that is truely positive. If I had to recommend one book on magic, this would be it!

'Earth Power' by Scott Cunningham. Llewellyn trade paperback.

Scott is arguablythe strongest of the young writers in the immensely popular 'Llewellyn's Practical Magick Series'. This is, in fact, a book of spells. Practical, down-to-earth, useful, everyday, garden-variety spells. It is the only such book in this bibliography. Although I do not recommend a 'cookbook' approach to magic, this book will be extremely helpful when used as a guide for creating your own spells. Also, Scott concentrates on 'natural' or 'folk' magic, as opposed to 'ritual' or 'ceremonial' magic. This is the type of magic (involving Sun, Moon, stars, trees, rocks, springs, etc.) that is the natural heritage of Witchcraft. An excellent starting-place for the novice spell-wright. His many other books, especially 'The Magical Household', are all highly recommended.

'The Medium, the Mystic, and the Physicist' and 'Alternate Realities' by Lawrence LeShan. Ballantine paperbacks.

Dr. LeShandoes not deal with magic orWitchcraft per se, but what he has to say about the nature of the cosmos is magical indeed. He is an experimental psychologist, an Esalen veteran, director of ESP research, psychic healing, and other projects. His is a synthesis of philosophy, parapsychology, and Einsteinian physics. His other books, especially 'How To Meditate' (Bantam paperback), are also of great value.

'Seth Speaks' and 'The Seth Material' by Jane Roberts. Bantam paperbacks.

Yet another startlingly clear (albeit less scientific) look at metaphysics. This is probably the cream of the crop of all modern mediumistic data: Seth is the communicant, and the late Jane

Roberts is the medium. The other 'Seth' books are also of value.

'Psychic Exploration: A Challenge for Science' by Edgar Mitchell, edited by John White. Putnam trade paperback.

This anthology serves as an excellent introduction to the scientific field of parapsychology. Each chapter is an extensive review article on laboratory work carried out in one particular sub-genre of the field: telepathy, clairvoyance, precognition, psychokinesis, OOBE's, apparitions & hauntings, etc. These excellent articles will bring you up-to-date on virtually everything that is currently known about the topic in question. Other chapters deal with the history of the discipline, social & psychological implications, military applications, etc. This book could open the mind of the severest skeptic. But at the same time, it could serve as a necessary check on those too-credulous souls who have a tendency to 'believe everything'.

BOOKS ON RELATED SUBJECTS:

ASTROLOGY: For the absolute beginner, 'Chart Your Own Horoscope' by Ursula Lewis. Pinnacle paperback. The find-at-a-glance tables and charts are worth their weight in gold. For the more advanced students, Michael Meyer's 'A Handbook for the Humanistic Astrologer' is highly recommended for its 'humanistic' (a la Dane Rudyar) approach. If you want to really learn to do astrology, try 'The Only Way To Learn Astrology, Vol I-IV' by March & McEvers. Books by Linda Goodman, Grant Lewi, Ronald Davison, and Liz Greene are also recommended.

TAROT: 'Secrets of the Tarot' by Barbara Walker is the best of the newest books on Tarot. You may know Barbara as the author of the amazing 'Woman's Encyclopedia of Myths and Secrets'. Bill Butler's 'Dictionary of the Tarot' is a wonderful reference book which encompasses works by such authors as Case, Crowley, Douglas, Gray, Huson, Kaplan, Mathers, Papus, Waite, et. al.

ESP: Any and all books by J. B. and Louisa Rhine, Gertrude Schmeidler, Thelma Moss, Charles Tart, D. Scott Rogo, J. G. Pratt, Raynor Johnson and Lawrence LeShan would be highly recommended.

PALMISTRY: 'The Palmistry Workbook' by N. Altman is clearly the leader here. The book actually has hand-prints, not just line drawings!

GHOSTS: Firstly, I'd recommend 'An Experience of Phantoms' and 'The Poltergeist Experience' both by D. Scott Rogo (Penguin paperbacks), who is a kind of historian of psychical research. Also, 'The Poltergeist' by William Roll, director of the Psychical Research Foundation, and this country's leading authority on ghosts. And most importantly, 'Conjuring Up Phillip' by Iris M. Owen, the account of a group of Canadian researchers who 'created' a ghost! This last title is now out of print, but if you can find one in a used book store, it's well worth it.

SURVIVAL: 'At the Hour of Death' by Karlis Osis is exceptional. Books by Elizabeth Kubler-Ross are adequate, but not as good. And, if you can find it, the out-of-print 'Life Is Forever' by Susy

Smith is perhaps the best introduction.

OUT-OF-THE-BODY EXPERIENCES: 'Journeys Out of the Body' and 'Far Journeys' both by Robert A. Monroe. The narative of a much-researched psychic, he only one of its kind. Also, 'Astral Projection' by Oliver Fox, and any early works by Sylvan Muldoon and Hereward Carrington, if you can find them.

MEDIUMSHIP: Firstly, the 'Seth' books by Jane Roberts, listed above. Any and all books by Eileen Garrett. Plus, 'Here, Mr. Splitfoot' by Robert Sommerlot, 'Singer in the Shadows' by Irving Litvag, and 'She Spoke to the Dead' by Susy Smith.

CABALISM: Introductory works include 'The Magician: His Training and Work' and 'Magick: Its Ritual, Power, and Purpose' both by W. E. Butler. Later, works by Dion Fortune and Aleister Crowley (definately not for the novice).

BOOKS OF LORE & MYTHOLOGY:

'The Mists of Avalon' by Marion Zimmer Bradley. Ballantine trade paperback.

This Arthurian fantasy novel,which reached the N.Y. Times best-seller list, is truly superlative. It is narrated by Morgan le Fay and so we finally understand that strange antipathy that exists between her and Arthur. The religious and philosophical conflict between the Old Religion and the newer one of Christianity is beautifully portrayed. An excellent choice.

The Prydain Chronicles of Lloyd Alexander, a pentology on Dell paperbacks: 'The Book of Three', 'The Black Cauldron', 'The Castle of Llyr', 'Taran Wanderer', and 'The High King'.

These award-winning children's fantasies are based on ancient Welsh mythology. Alexander admits that the two authors who most influenced him were J. R. R. Tolkien and T. H. White. The books are also the basis of the recent animation feature from Disney studios. I'm often asked about pagan books to recommend for children. These are them.

The Deryni Chronicles of Katherine Kurtz: 'Deryni Rising', 'Deryni Checkmate', 'High Deryni', 'Camber of Culdi', 'Saint Camber', Camber the Heretic', 'The Bishop's Heir', 'The King's Justice' and 'The Quest for Saint Camber', all Ballantine paperbacks.

Set in the landscape of ancient Wales, the Deryni are a race with magical powers which must fight for its life against a medieval Church Militant. Kahterine is someone who knows what magic is all about.

'The Once and Future King' and 'The Book of Merlyn' both by T. H. White. Berkely paperbacks.

Sparkling books, and my own personal favorites. The final crystalization of centuries of Arhturian romance. The books on which 'Camelot' was based.

'The Weirdstone of Brisingamen', 'TheMoon of Gomrath', 'Elidor', and 'The Owl Service' by Alan Garner. All Ballantine paperbacks.

Garner isone of thebest Britishfantasy authors, witha superb sense of local 'color' and folklore. The first two (related) titles

are in the heroic quest mold, the third is a story about the four 'hallows' of Arthurian legends, and the fourth is an eerie modern re-creation of the fourth branch of the 'Mabinogi'.

'A Wizard of Earhtsea', 'The Tombs of Atuan', and 'The Farthest Shore' by Ursula K. LeGuin. A trilogy on Bantam paperbacks.

This isthe chronicle of ayoung boy who isan apprentice mage. LeGuin, a leading science fiction and fantasy author, has some fascinating things to say about the light side and dark side of magic, and how they're related. And she says it very well, indeed.

'Lammas Night' by Katherine Kurtz. Ballantine paperback.

In this case, theauthor of the important Deryni fantasies turns her attention to a historical setting: England in World War II. There is a long-standing tradition that Hitler's thwarted plans for invading England owed a certain something to the many Covens throughout Britain who combined their efforts to stop him. There is even a hint that the Royal Family itself was involved. Ms. Kurtz's historical research is, of course, impeccable.

The Charge of the God

Listen to the words of the Horned God, the Guardian of all things wild and free, and Keeper of the Gates of Death, whose Call all must answer:

I am the fire within your heart...
The yearning of your Soul.
I am the Hunter of Knowledge
and the Seeker of the Holy Quest
I - who stand in the darkness of light
am He whom you have called Death.
I - the Consort and Mate of Her we adore,
call forth to thee.
Heed my call beloved ones,
come unto me and learn the secrets of death and peace.
I am the corn at harvest
and the fruit on the trees.
I am He who leads you home.
Scourge and Flame,
Blade and Blood -
these are mine and gifts to thee.

Call unto me in the forest wild
and on hilltop bare
and seek me in the Darkness Bright.
I - who have been called;
Pan,
Herne,
Osiris ,
and Hades,
speak to thee in thy search.
Come dance and sing;
come live and smile,
for behold:
this is my worship.
You are my children and I am thy Father.
On swift night wings
it is I who lay you at the Mother's feet
to be reborn and to return again.

Thou who thinks to seek me,
know that I am the untamed wind,
the fury of storm and passion in your Soul.
Seek me with pride and humility,
but seek me best with love and strength.
For this is my path,
and I love not the weak and fearful.
Hear my call on long Winter nights
and we shall stand together guarding Her Earth
as She sleeps.

Shamanic Binding

By: Gaffer Maccluiunn

There are many "heaven"s, as I see it...

One of these, which I go to for information, is the Realm of Spirit Animals. I do the usual preparations for a journey, then halfway up (I use a ricketywooden ladder: my teacher suggested a ladder when I was very young, and I haven't rebuil it yet...It's had many years of almost constant use, and I think that it's time to repair this mental tool...), and though the ladder continues (both up, down, several other ways...) I swing through a little hole and come up underneath an enormous tree. The place is filled with animals (of course) and I can find out from them, generally, whatever I need to know. There's usually something I do in return; I was taught (and believe, since it works for me) that there are essentially five (5) KNOWN ways to relate to a spirit. The first rule, as I believe it, is that no matter what, in any dealing between entity and entity, the relationship MUST be made clear for there to be useful communication. It doesn't matter as much WHAT the relatioship is (although I have preferences), so long as it is clear. The five ways I am aware of are:

1. Binding by Gift.
2. Binding by Love.
3. Binding by Trade.
4. Binding by Spirit.
5. Binding by Weapon.

Since the last one is, in MY way of thinking, least desireable, we'll start there: Binding by weapon, for me, is only used when a spirit or entity comes to me with something nasty planned, and only if there is no other way. It is kind of like putting the genie in the bottle (the old Arabian Nights Genies were very tricky, and would just as soon devour someone who lets them free as grant them wishes...): first, you must have superior force, and superior will. And Plenty of Reasons...

Binding by Spirit is MUCH more preferable: This is the link you have with your spirit animals: A link from like to like, regardless of form. It usually HAPPENS to you, rather than you CAUSING it to

happen.

Binding by Trade is offering something in return for what you wish to receive. Not as wonderful an experience as Binding by Spirit, but still worthwhile. It is necessary to find some entity willing to trade, however, and for this the Realm of Animals is where I use it most. After a while, you can get into a routine, whereupon in becomes Binding By Gift:

Binding by Gift is when the shaman leaves a gift or gives a gift, in expectation of needing a favor later. This can be considered the case when a spirit comes to you for help, but generally I classify that as Trade, since it is the same as trade, just the other way around. Binding by Gift, you do the thing first: If I need information that I think the Squirrels, for instance, in the Animal Realm can offer, I'll leave out a selection of nuts underneath the pine tree in the fron yard, for I know that there are squirrels which frequent it. Then, later, I'll go up to the Animals and ask for what I need. This originally started as Binding by Trade, where they'd tell me the information I needed to know, and then say, "In Trade, you can leave nuts for the Little Brothers." Now, I do it aforehand, knowing. This is a much more comfortable relationship than Trade, as Trade is generally a one-or-two-time thing, while Gift is something much more meaningful and long-lasting.

Binding by Love is actually entering into a friendship (or deeper) with a spirit. Most of the shamans to whom I speak agree with me that the relationship they have with their Spirit Helpers/Guides is a love or lover relationship. Some explain that they are soul-mated to their guides. This makes sense to me, and is the last form of relationship of which I am aware in this context.

Hope this was interesting. Let me know.

Tapadh Leibh.
Gaffer.

SPIRITUALITY

In order to facilitate clearer communication in an area that very often becomes very "fuzzy" because of specialized or unclear definitions, let us now define the term Spirituality and the sense of its use here. The term "spirituality" (as used here) is reserved for situations that involve personal experiences of unique dimensions of reality that give one's life and general existence a numinous quality. Jung used the term "numinous" for the description of experiences that feel sacred, holy, or out of the ordinary (in the sense of a special feeling of ultimate meaning or reality). Therefore, spirituality characterizes individual relationship to the universe and does not necessarily require a formal structure, collective ritual, or mediation by a priest or other external authority figure.

Religionis a form of organized groupactivity that may or may not be conducive to (or even supportive of) true spirituality, depending on the degree to which it provides a context for personal discovery and experience of the numinous dimensions of reality. While at the root of most great religions are the direct visionary revelations of their founders, prophets, seers, and saints, in many instances religions have lost their connection with this vital core over time.

Experiencesand mentalstatesinvolving personalencounters with the numinous dimensions of consciousness are of two different types. Included in the first are experiences of the "immanent divine", or perceptions of divine intelligence expressing itself in the world of everyday reality. All of creation - people, animals, plants, and inanimate objects - seems to be permeated by the same cosmic essence and divine light. A person in this state suddenly sees that everything in the universe is a manifestation and expression of the same cosmic energy and that separation and boundaries are illusory. In theology, this is called Monism. This is also the core experience of the "all is illusion" claim in some belief systems.

Experiences in the second category do not represent a different perception of what is already known but reveal a rich spectrum of dimensions of reality that are ordinarily hidden from human awareness and are not available in the everyday consciousness. These can be

referred to as experiences of the "transcendent divine". A typical example would be a vision of God as a radiant source of light of supernatural beauty or a sense of personal fusion and identity with God perceived in this way. Visions of various archetypal beings, such as deities, demons, legendary heroes, and spirit guides, also belong in this category. Other experiences do not involve merely individual suprahuman entities but entire mythological realms, such as heavens, hells, and purgatories, or various sceneries and landscapes unlike anything known on earth. This seems to be the nature of many reports of Native American "Shamanic Journeyings".

What interests those studying practical magic are the practical consequences of personal encounters with spiritual realities. For the people who have had them, the existence of the immanent and transcendent divine is not a matter of unfounded belief but a fact based on direct experience - much as our attitude toward the material reality of our everyday life is based on fist hand sensory perceptions. In contrast, a belief is an opinion about the nature of reality based on a specific form of indoctrination, or reading of religious literature; It lacks direct experiential validation. Yet once again we are brought up against the very difficult problems of integrating personal realities with consensual reality, or at least in integrating them closely enough that they can be discussed in a meaningful manner.

Oneof thepractical consequencesof thesespiritual experiences is permanent physiological change in the one experiencing them. There are usually also a set of perceptual changes, as well as (often) an ability to experience more of these episodes and not always with full control over when they will occur. In other words, the whole mind-body-spirit linkage takes on new dimensions and depth, and can become very difficult to understand and manage! To be sure, no one has an experience of this type and remains the same person they were before.

A common physiological change that results from these types of experiences is a change in the individuals general state of health. Allergies and allergic type reactions are a typical area of change. Someone who had few allergies may find that they suddenly react strongly to a number of substances that did not bother them previously, and (more often) the reverse also happens. There have also been cases of "spontaneous remission" of long-term ills such as arthritis and rheumatism as well as even one case of cancer known to the author.

Theperceptual changes that happencan also be very confusing. People seem to experience a whole new "tone" and new levels of meaning to their everyday perceptions. There is often an increase in the sensitivity in their sight, hearing, smell, taste, and tactile senses, as well as what one person described as a new "depth" to the

sensations, i.e. they felt as if all of their senses previously had been muffled or distorted, and now those distortions were removed.

Anothercommon phenomenonthat resultsfrom directexperience of the numinous is that further experiences become more likely, and "shifts" in consciousness become facilitated. Some people who do not have a good background in self analysis and "taking charge" of their lives, find that it is very easy to lose control and quickly become unable to deal with the every day world. Even those who are actively seeking and working hard to achieve personal growth and are used to dealing with their innermost thoughts and psychological functionings find these experiences causing a lot of hard work!

Monotheism vs. pantheism

By: Dan Holdgreiwe

The primary meaning of "pantheism" is "the belief that the Divine is identifiable with the forces of nature and with natural substances," and it is this meaning of pantheism which is properly contrasted with "panentheism" (the belief that the Divine is within the natural world but not limited to it). This pantheism *denies* all Gods and Goddesses, at least to the extent that They are understood as anything more than natural forces. Thus if you believe that the Goddess is something more than the physical planet Earth, you are NOT a pantheist; you are a panentheist.

A secondary meaning of "pantheism" is "worship that admits or tolerates all gods." As this meaning directly contradicts the primary meaning, persons using the term should be careful to specify which meaning they intend. (Under this meaning, if there is any god whose existance you do not acknowledge -- Satan, for example -- you are NOT a pantheist.)

Within the pagan community, the term pantheism is used even more sloppily as a synonym for polytheism and/or animism. This had led many people who don't meet either of the above definitions to mistakenly call themselves pantheists.

P> By that, I mean that I believe the Christian God exists, but
P> don't necessarily worship that particular deity. If all gods
P> and goddesses exist, you can worship one of them (Monotheism),
P> without excluding the existance of the rest of them

That's not monotheism, that's henotheism. Monotheism is the belief that only one "God" exists. Note, however, that monotheism does not deny the existance of lesser beings (saints, angels, etc.) who might also be called "gods" in a polytheistic system. Note also that Christianity is not truely monotheistic, as it has the top job shared three ways.

Modern Pagan Persecutions

By: Jonathan Hutchins

I wonder about this whole big deal of how unrealisticly paranoid people can get about Paganism. I live here in the real Bible Belt. People get pretty extreme here about religion, although there are places where it's worse. They even refused to install the statue of Ceres that was commissioned for the Kansas State Capitol building because she was a Pagan Goddess. (There followed the three worst grain harvests since the dust bowl.)

Still, we have a thriving Pagan community, and not a small share of misguided fundamentalist teenagers rebelling into holywood satanism.

We have had a lot of trouble with cases of religious persecution - but not the kind you might think. What has happened has been that a borderline Pagan has imagined or misunderstood something, and started telling all their friends that _somebody_ was being hassled for being a Witch.

We have a Rennisance Festival here, and the rumor mill there is boringly predictable. Every year, two stories are guaranteed to make the rounds:

One goes that a knife was stolen from a participant, and used by a parton to stab someone. Therefore you can't carry live steel. Funny thing, no one ever seems to actually know either the participant, the patron, or the victim. And responsible people still carry their knives.

The other story varries a little; either the adminstration is hassling participants for wearing pagan jewlry (ridiculous - 1/3 of the jewlry sold out there is "pagan"), or someone was planning a circle on the grounds and got hassled about it, or someone actually _had_ a circle and was raided. (How do you do a circle of 100 or so people, and get raided, within 200 yards of all the people camping on site, and not make a single noise?)

We've had problems with the Heartland Pagan Festival too. One year, someone started a rumor that there was an objection to our beliefs and

practices on the part of the people who owned the camp we'd used. One of the people who was peripherally involved with the planning group took it upon himself to do something. Unfortunately, that something didn't involve checking out the rumor first - he just called the Camp offices and gave everybody who would listen to him holy hell for being religious bigots.

Fortunately we were able to explain that he was not an official of the organisation, and we were able to mend things sufficiently that we were allowed to use the camp untill it was sold last year. Unfortunately, we were never quite as well trusted as we had been, and the camp staff lost their new found belief that we weren't all just a bunch of nuts.

Why does this happen with so often with Pagans?

Those of us who've studied the history of the Christian Church may be aware of the power the church found in being persecuted. It gave them a binding common enemy. It gave them a reason for extremism. It gave their persecutions of heretics legitimacy. It made people willing to sacrifice everything for the church.

When true persecution ended, they found goals for the Crusades that carried on the tradition of holy war. Even today, if you watch Fun-D-TV, you will find that they use the false story that the church is a persecuted minority to drum up support an dcontributions, and to justify their actions.

Is this what we're after? Do those of us who come from these traditions find it so hard to leave the old habits behind, even when we've dressed them in new forms? Do some of us even see this kind of activity as legitimate?

Gods save us from Jehova in drag.

We do ourselves more damage with false, imagined, and exagerated claims of persecution than is done against us by all the fundies combined.

If we are to be credible, if we are to be taken seriously by the mundane world, if we are ever to be able to mount a real defense against those who would persecute us because of our beliefs, we must refrain from crying wolf.

We must be vigilant to apply our critical minds to the accounts we hear, to track them down, and to explain to the people who start and spread them that we are held to a higher standard of truth because we are in the minority.

Jonathan.

Magick Christians

By: Alfgar Maharg

Greetings from BaphoNet. Apparently, I fall into the "Non-Traditional Christian" box. I shall now proceed to confuse everybody by refusing to fit into any pigeonhole.

I have been for some ten years a member of the New Church ("Swedenborgian").

The 18th century revelations found in the voluminous writings of Emmanuel Swedenborg, renowned scientist, theologiand and visionary, overwhelmed by MAKING SENSE. However, we have yet a considerable way to go in conveying the news to the public at large. On announcing that one is a Swedenborgian, approximately 62% of the population respond with "What church is that?" 29% ask "Is that the Swedish Church?" The rest simply stand there with mouths open.

When asked what he was teaching, Swedenborg replied "Two things: that God is one, and that faith is inseparable from charity."

Point 1 means that the Lord Jesus Christis the SAME God who made Heaven and Earth and no nonsense about it. Worship is always addressed to Christ, not to any "trinity".

Point 2 represents arepudiation of salvation "by faithalone". We hold most emphatically the truth of James: "Faith without works is dead".

Naturally, things could not be left so simple. I look forward to discussing the immoderately abstruse issues involved.

Just in case you are not confused enough already, I found myself drawn into the pursuit of the so-called "high" occult. This led directly to the formation of the Third Order of St. Michael, which coalesced from the set of esoteric Christians collected around Katheriine Kurtz, and who found the "Deryni Christian" archetype a valid spiritual expression. The principal result so far has been liturgical expression pursued wherever enough of us can be found.

Locally I amaffiliated with atemple of the SangrealSodality, a non-sectarian, decentralized, and frighteningly eclectic organization following the broad tradition of the Golden Dawnand its successors, and drawing inspiration and initation from the work of William G. Gray.

Polarity and Single Sex Covens
By: Marios

M> Here's my latest question for theological debate:
M> Given the emphasis on male/female polarity within the
M> structure of Craft mythology, can a group that is entire
M> same sex gay or lesbian legitimately claim to be
M> practicing Wicca? Or is it something else pagan, that
M> is not Wicca? Please give reasons for your answer...
M> I've found this to be a really sticky one.

In a word, "YES". Try this on for size:

1. Craft as an immenentalist religion, recognizes the "fact" that individuals contain both "male" and "female" parts. Polarity work takes advantage of this situation. After all, we recognize solitaires as practicing Wicca, so we have already accepted that polarity work may involve only one person. As a logical extension of this:

2. Given that polarity work includes immanent "male" and "female" components, we must assume that a group situation will take advantage of this fact in their workings. But, since polarity work may take place within an individual, the actual genders of the group are unimportant. However:

3. While it can be argued that polarity work is possible, and off necessity, takes place in same sex groups, can we state that they are practicing Wicca? That must depend on how one defines Wicca. Personaly, I would say "Yes", however, the central mysteries of the Craft can be interpreted as demanding a heterosexual couple.

4. I suspect that certain rituals (e.g. the Great Rite) can easily be reworked from their current, heterosexist, form. However, if "practicing Wicca" is defined by a strict adherance to the LITURGY of Gardnerian derivation, then a same sex coven cannot be practicing the TOTALITY of Wicca (or certain of its main rituals). They may, on the other paw, be defined as practicing PART of Wicca.

Some Thoughts on the Evolution of Wiccan Ritual

By: Paul Hume

Undoubtedly (insofar as anything in this mish-mash of magick can be undoubted (g)) the "convergent evolution" thing has a place in the development of the various trads.

ie. hitting on similar manifestations of one True Thing. An algorithm stays the same, no matter how you code it.

Some of the interesting divergences, f'rinstance...

The Quarters: Always a lively discussion (g). Air's in the East. No, it's in the North, etc. The traditional post-GD attributions stem fgrom a system attributed to Egypt, and Egyptian climate. The traditional Wiccan ones make sense in the context of Northern Europe, esp. Britain. (At least the Brit-Trad ones do).

The ceremonial (solar variety) magician concentrates on the Equinoxes and Solstices as his major milestones in the wheel of the year, whereas Wicca sticks with the Cross-Quarters as their main events. Again, the solar calendar is an Egypto-Sumerian bugaboo, and more important to agricultural peoples (or so it is suggested) whereas the Cross-Quarters fit the rhythm of birth and growth in herd animals, and thus suggest a tradition that evolved in the herding cultures of the early Celts and Britons (who did not succumb to the siren song of agro-economy until much later).

How rigorous these arguments are is open to dispute - they may just be attempts to correlate anthropology and tradition. But they suggest areas of emphasis that separate the two paths, and suggest further the different aspects of Reality that drive them.

Paul

BELIEFS AND CUSTOMS OF WICCA

Not every Wiccan will subscribe to all of these points, but generally they are representative.

1. The divine Spirit is present in all creatures and things: people, animals, plants, stones...

2. The ultimate creative force manifests in both feminine and masculine modes; therefore it is often symbolized as the Goddess and The God.

3. In some covens, both are celebrated equally. In others, The Goddess is given precedence or even celebrated without reference to the God.

4. All Goddesses and Gods are aspects of The Goddess and The God. The aspects most popular in Wicca are the Triple Goddess of the Moon (Maiden, Mother and Crone) and the Horned God of death and rebirth.

5. Reincarnation and karma are valid concepts. Upon death one goes to a state of rest and reflection, and eventually chooses where and when s/he will be reborn.

6. Magick is practiced for positive (helping) purposes: spiritual development, healing, guidance, safety, etc.

7. Rituals are generally performed outdoors when possible, at the New and Full Moons, and at eight Sabbat festivals which mark the progression of the seasons.

8. Magick and celebration are performed in small groups, usually 3 to 13, called covens. These are basically autonomous -- there is no central church authority or hierarchy.

9. There is no holy book, or prophet, no equivalent of the Bible or Jesus or Mohammed. Individuals have access to the divine, and do not require an intermediary. Every initiate is regarded as a priest/ess.

10. The central ethic is "And ye harm none, do as ye will." Whatever energy you send out returns threefold, so it is wise to be kind to others.

11. We should live in harmony with the Earth and Nature, and not exploit them.

12. Though Wicca is a valid spiritual path, it is not the only one. There is no recruiting, and people should be free to choose the path that best fits their needs.

13. The concepts of original sin, sacrifice, redemption, confession, the divinity of Jesus, sinfulness of sex, Judgment, Heaven and Hell, denigration of women, bodily resurrection, and the Bible as divine revelation are not part of Wicca. Neither are Satanism, the Black Mass, desecration of cemeteries, the sacrifice of animals, etc.

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The Wiccan Faith

I cangive youa briefoverview ofWicca. (Idon't speakfor all Wiccans, only myself. There are some differences in the different Traditions.)

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the diety, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs.

Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of an "Reader's Digest Condensed Version" of Wicca.

Blessed be >>Phoenix<<

Origins of The Mandan

By: Madoc

As a direct lineal descendantof Madoc ab Gwynedd, Princeof Wales and alleged founder of the Mandan tribe, I'd like to shove my two cent's worth in...

Madoc (or Madog) was born about 1150, one of four sons of the King of Wales. He and his brothers did not get along at all, and after the King died, Wales was divided 4 ways among his children. Madoc chose not to rule his domain directly, having developed the wanderlust that consumes so many Celts. He was a well-regarded sailor, such that his sea-faring exploits were recorded less than 100 years later by a French historian, and again by Dr. John Dee in the 1500's.

Madoc is said to have left Wales with 5 ships, and to have arrived in the New World about 1172 or '73. He landed twice, once in Central America, where he is alleged to have been the "God" that the locals later mistook Cortez for. He then backtracked through the Gulf of Mexico and landed around New Orleans. He packed his men and equipment up the Mississippi, finally stopping due to sickness in his men. He and his able-bodied crew floated back downriver and returned to Wales.

Madoc left Wales again around 1176, and returned to the Mississippi river. He supposedly found that his surviving original crew had intermarried with the local Native American populations, and most chose not to return to Wales. Madoc himself may have stayed, as there is no record of his returning to Wales again.

Years later, Lewis and Clark heard fantastic tales of "white Indians" who supposedly built forts, spoke Welsh, and fished from "coracles," which are leather boats totally unlike canoes. They were unable to substantiate those claims, although they found many "light-skinned" Native Americans, some of whom had blue eyes and blond or blondish hair and spoke a mish-mash of Souix and something that resembled Welsh in some aspects. These people claimed, unlike their compatriots, that they were descended of a "race of giants" who built their tipis of logs and came from "across the sea" (a sea which they had never seen, by the way) and whose leader (Madoc?) had promised to return for them one day. The local Native Americans whom they lived with supported

their claims.

The Mandan as a tribe still exist. They speak Souix and live mostly on reservation land in Wisconsin and up into Canada. They traditionally build log cabins and fish from leather coracles.

The Mandan claim that they were seperated as an independant tribe because of disease and wars with settlers. They have largely become Souix, and the US government lists the Mandan as Souix.

My family traces its roots directly to Madoc through Ireland, where his offspring settled after being evicted from Wales by the British. As the King of England said at the time, "They can go to Hell or go to Connaught." My father is the direct lineal descendant of the Crown, and I am his first-born (and only) son. My father is the legitimate Prince of Wales, and Charles is a Pretender.

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Welsh prince landed in Mobile Bay in 1170 and
established a settlement that resulted in a tribe of
Welsh-speaking Indians.

The Burning Times, Some "Facts"
By: Marios

Okay, let's try "another subject". "Facts", a term which derives from the latin factum meaning to make or to do, are constructs. If you "change" history, you automatically change the "facts". Let's take an example: during the so-called Burning Times, aprrox. 200,000 - 500,000 people where executed by either mob action and/or legal action. We will neven know how many people were arrested, sentanced and executed for crimes of witchcraft (and please note that there were several different "crimes of witchcraft" at this time).

In the late 1940' and early 1950's, several British Witches and occultists started talking about 9,000,000 "witches" killed. This number appears to have derived not from any research, but rather from an attempt to "one-up" the number of Jews exterminated by the Nazis in WW II. In order to support this contention, the definition of the Burning Times was changed. First, the period of the major whitch hunts was extended from its peak, 1550 - 1675, backwards to the founding of the Inquisition (early 13th century). Second, the figures for judicial executions of heretics, notably the Cathari and the Waldensians, were included in the total. Finally, all judicial executions which took place during the Catholic "civil war" (the Avignon Papacy) were included. In effect, the definition of "witch" was changed to include "heretic".

This definitional change is most interesting, since it parallels the definitional change that took place in the Catholic churches construction of demonic witchcraft (see, for example, Ginzburg's "Ecstacies"). The "facts" of the situation where "changed" when the definition of the term "witch" was changed. "Witch" was defined as "not-orthodox" and, as such, included all heretics and non-Christians. To me, the interesting point is that this definition was created not by the Catholic church, but by Gerald Gardner in an attempt to prove that "witches" had suffered more than Jews.

What does this say about the idea of "facts"? First, it means that what is a "fact" changes with the definition of terms... in other words, a fact is a human, and therefore inherantly biased, construct. Second, while agreement between opposing biases may be reached

on

certain "facts", such as the date of a battle, I doubt whether agreement can be reached on the motivations or causes of the battle. Finally, history is basically mythology that is constructed around certain quasi-religious disciplines, e.g. Marxism, positivist science, etc. It is a story that is told and, in the telling, it changes the "facts".

Bright Blessings M

ASATRU

Rathulvf Jamieson

+-
| Asatru is a term virtually unknown outside pagan circles. It's
| the pagans who have no idea what Asatru is that believe that it has
| any connection with the Nazis. Maybe you need to explain in more |
detail what Asatru is?? I'd be interested in that myself.
+-

Greetings, Adrienne. I know that Grendel will answer this, however maybe a literal translation won't hurt either. Simply put from a historical view, Asatru is a combination of two words:

> Ase, pl. Ases [pron. `ace']: The gods and goddesses of consciousnessintheTeutonicpantheon, governingthepowers of sovereignty and physical force (ON Ass; AEsir).
>
> troth: Religion, being loyal to the gods, goddesses and cultural values of the ancestors (ON tru, OE treowth).
>
> true: Adjectiveform of"troth," canmean "loyal."A "true man" is a man loyal to the gods and goddesses of his ancestors.

The word is a compound of asa-, "of the gods (aesir)," and -tru, usually translated as "faith." But this can be misleading. Tru is derived from the same root (deru-) that gave rise to "troth," "truth," "trust," and "true" in English. The root word "deru-" really has to do with something firm, solid, and steadfast. The fact that the word "tree" also comes from this word is significant as well. Therefore it is clear that originally the term had more of the connotatins of our "true" (loyal), "trusting," and "troth" than with the connotations of "faith" or "belief."

Belief is the acceptance through an external authority that a given thing is true, and perhaps that some form of "salvation" is dependent on this belief. Troth is based on experience. One trusts that the sun will come up tomorrow because this recurring phenomenon has been experienced in the past. The things that one is commanded to believe in Christianity,

Judaism, Islam, Marxism, etc., are precisely those things one cannont experience, or those things known only to pastors, popes, rabbis, imams,
commissars, etc. "To trust" therefore is to gain personal experience of the
truth of a thing. The term asatru therefore most literally means "gaining experience of the ancestral sovereign gods."

Thorsson, Edred. "A Book of Troth." St. Paul, MN: Llewellyn, 1989

This is what I based my belief on, even before I discovered Thorsson's books. I just didn't know the "historical" meaning of the word. I did, however, know the beauty of Asatru (the Troth) even though it was twisted by others. I hung in there, and enjoy one of the greater "freedoms of religion" today because of it.

Urdhr, Verdhandi, Skuld!
So is was, so it is, so it shall be!

- Rathulvf -

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THE FORTUNE

by Richard Myers

I've seen them before at carnivals and flea markets -- dark complexion, colorful scarves around their heads, crow's marks around the eyes, often a babe balanced on the hip. They're harmless enough, and I'd never before paid them any mind. Oh sure, storekeepers complain about petty thievery, and a farmer may lose an occasional chicken. But I'm no easy mark for Gypsy women. They leave me alone. So it was strange when I saw two of them near the pawn shops on Larimer Street; and the older woman said, "There's a man on a dangerous journey."

I pointed to a newly purchased camp stove under my arm. "Good guess," I said. "Into the wilderness. So what else?" She stretched forth her hand. "For three coins in the palm I shall tell what else."

I dug out three quarters and, wishing they'd been dimes, dropped them into her hand.

"I see a difficult journey to a remote place where few travel."
"Wilderness," I repeated with an edge to my voice. "What else?"
"A high place. Very cold."
"Winter in Colorado. Another guess. Tell me what I don't know."

She dropped the coins into a pocket in her ragged old coat and turned away. As she rounded the corner she paused. "I see death", she said quietly. She was gone.

An empty feeling in my belly turned suddenly to laughter when I realized that me and Chester were counting on a little death this very

weekend. We were after high-country Wapiti, the majestic Colorado elk that roam the flat-tops. With any luck we'd put death to a couple of 'em before sundown.....

I saved the question til we'd packed the gear to a high meadow just below Retribution Peak. I didn't want to seem too anxious for an answer. "Chester, you believe in fortune tellin'?"

Chester kept right on settin' up the tent as he chuckled, "That what's got you so quiet? You ain't said a word all the way up the mountain. Someone musta told you a bad one."

"Gypsy woman said something about dying in the wilderness."

Chester fell silent for the briefest moment before he answered, "Hell, you ain't dead yet, so start drivin' stakes!" "Chester, you don't believe in nothin'" I laughed, "In any case, I'm sleepin' with my rifle to-night."

By Saturday afternoon we'd scouted Three-Elk meadow without seeing any sign, so we climbed the high ridges above the beaver ponds to scan the area. It was almost dusk when we headed back through Medicine Spring a ceremonial ground where the Cheyenne once danced the ceremony of the sacred arrow. The Cheyenne were long gone, but in our sights were a pair of the biggest, proudest Wapiti we'd ever seen. The bull had already picked up the swish of our snow shoes when we topped the rise, but Chester brought down the cow with a single shot. Grandpa Elk got away, but we had all day tomorrow to track him down.

You might not think a Gypsy woman can see the future; and you might not expect an elk to seek revenge for a lost mate; and I admit that in the dark of the tent I never really saw the instrument of our destruction. But we awakened to a bellowing like a steam train and we fired our rifles in every direction before the tent finally collapsed.
I didn't dare move until the morning light showed Chester's skull was cracked, and a Gypsy woman's words were ringing in my ears. ...from RMPJ 12/86

THE OMNI EXPERIENCE

POWER TRIPS: CONTROLLING YOUR DREAMS

Release Date: Thursday, 19 March 1987

A number of techniques facilitate lucid dreaming. One of the simplest is asking yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test: Read something, look away for a moment, and then read it again. If it reads the same way twice, it is unlikely that you are dreaming. After you have proved to yourself that you are not presently dreaming, visualize yourself doing what it is you'd like. Also, tell yourself that you want to recognize a nighttime dream the next time it occurs. The mechanism at work here is simple; it's much the same as picking up milk at the grocery store after reminding yourself to do so an hour before.

At night people usually realize they are dreaming when they experience unusual or bizarre occurrences. For instance, if you find yourself flying without visible means of support, you should realize that this happens only in dreams and that you must therefore be dreaming.

If you awaken from a dream in the middle of the night, it is very helpful to return to the dream immediately, in your imagination. Now envision yourself recognizing the dream as such. Tell yoursel, "The next time I am dreaming, I want to remember to recognize that I am dreaming." If your intention is strong and clear enough, you may find yourself in a lucid dream when you return to sleep.

Even if you're a frequent lucid dreamer, you may not be able to stop yourself from waking up in mid-dream. And even if your dreams do reach a satisfying end, you may not be able to focus them exactly as you please.

During our years of research, however, we have found that spinning your dream body can sustain the period of sleep and give you greater dream control. In fact, many subjects at Stanford University have used the spinning technique as an effective means of staying in a lucid dream. The task outlined below will help you use spinning as a

means of staying asleep and, more exciting, as a means of traveling to whatever dream world you desire.

Before retiring, decide on a person, time, and place you would like to visit in your lucid dream. The target person and place can be either real or imaginary, past, present, or future. Write down and memorize your target person and place, then visualize yourself visiting your target and firmly resolve to do so in a dream that night.

To gain lucidity, repeat the phrase describing your target in your dream, and spin your whole dream body in a standing position with your arms outstretched. You can pirouette or spin like a top, as long as you vividly feel your body in motion.

The same spinning technique will help when, in the middle of a lucid dream, you feel the dream imagery beginning to fade. To avoid waking up, spin as you repeat your target phrase again and again. With practice, you'll return to your target person, time, and place.

When spinning, try to notice whether you're moving in a clockwise or counter-clockwise direction.

- Stephen LaBerge and Jayne Gackenbach

Stephen LaBerge, Ph.D., of the Stanford University Sleep Research Center, is also the author of LUCID DREAMING, Ballantine Books, New York, (C) 1985. LUCID DREAMING is a 305 page book which costs $3.95 and is available in the "Psychiatry" or "Self-Help" section of most major bookstores.

CHECKLIST FOR A WELL-WORKING GROUP

1. We are clear about our goals and how we intend to achieve them.

2. We know and respect each other well enough to feel very comfortable and attuned working together.

3. Our magickal is ethical, designed for our growth and fulfillment and the benefit of those who request help, and it never used to harm others.

4. We share the responsibilities of making the group work; every individual's contribution is important.

5. We see each other socially outside the group, and support each other through difficulties.

6. We enjoy. there is fun and laughter at our meetings.

7. We work at learning magick. We dig deep, compare different sources, try new techniques, ask pointed questions, do it until we get it right.

8. We keep ourselves healthy and fit in order to more readily channel power and receive insight.

9. We keep our ritual area and tools orderly and clean.

10. We constantly seek knowledge from many sources -- people, books, workshops, other paths...

11. We do not make a virtue of authority and obedience, but treat each other as respected equals (regardless of the formal structure of the coven).

12. We raise genuine power and channel it; our rituals are not tame readings or rote gestures, but filled with energy, vitality, will and purpose.

A basic love spell.. (be careful how you use these)

Take three cords or strings of various, pleasing pastel colors- perhaps pink, red, and green- and braid them tightly together. Firmly tie a knot near one end of the braid, thinking of your need for love.

Next, tie another knot, and another, until you have tied seven knots. Wear or carry the cord with you until you find your love.

After that, keep the cord in a safe place, or give to one of the elements- burn and scatter the ashes in the ocean or in a stream.

The song is sung to the tune of Amazing Grace. Enjoy!

Verna Knapp

Amazing grace, how sweet the Earth
that bore a witch like me!
I once was burned, now I survive,
was hung and now I sing.

T'was grace that drew down the moon
and grace that raised the seas.
The magic in the people's will
will set our Mother free.

We face the East and breathe the winds
that move across this earth.
From gentle breeze to hurricane
our breath will bring forth the change.

Turn towards the South and feel the fire
that burns in you and me.
The spirit's flame will rise again
and burn eternally.

We greet the West, our souls awash
in tides of primal birth.
Our tears and blood, our pain and love
will cleanse and heal the earth.

Reach into the North and know your roots
down deep ancestral caves.
We find the wisdom of the Crone,
Of circles we are made.

Amazing earth, enduring life,
from death into rebirth.
T'is earth I am and earth I love
and earth I'll always be.

Amazing grace, how sweet the Earth
that bore witches like we.
We once were burned, now we survive,
were hung and now we sing.

Goddess bless, so mote it be,
Our magic spirals on.
Merry meet and merry part
and merry meet again.

The Hermetic Summoning of The Elements

By: Marios

OK, here it is. This was originally developed by an old friend and working partner of mine.

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(Cirlce area should be completely dark. All people should be inside the circle. A central altar is used with five candles on it: a source candle of gray or pearlescent white or emerald green; a form candle of black; a force candle of white; a fire quarter candle of red; and a lighting taper.)

(The HP and HPS should face each other over the central altar)
HP: First there was nothing, and the Womb of the Void begat Light (light Source candle)

HPS: And that Light gave form to the Void, the form that we call darkness, and that was the first Goddess. (Light Form candle)

HP: And the darkness gave to the light potency, power, and that was the first god. (light force candle).

Both: From the union of these came Fire, least tangible and most active of all the elements. (light fire candle, hand to 3rd person in the south. they then circumambulate a full 360 degrees and place fire candle in the south, picking up air candle there.)

HPS: Fire calmed and made more tangible became air. (light Air candle, circumambulate 270 degrees to the east.)

HP: Air flowing with solid form, became water. (light water candle (in east) (circumambulate 180 degrees to the west)

HPS: And still, solid water, is earth. (3rd person goes directly to the north side of the altar)

All: Thus does all come from the Void, and so shall all return to the Void when creation's day is done.

(HP faces east, then south, then zenith. while facing shouts "Fiat".

at the same times, HPS faces west, north and nadir and shouts "Fiat". HPS raises both hands from nadir to the centre above the altar, HP lowers arms from zenith to the centre above the altar)

Both: Fiat, voluntas mea. (hands should be touching in the centre.

Notes:

1. The third person who carries the quarter candles acts as the channel for the energy of the HP and HPS during their invocation. S/he should visualize constructing a ribbon roadway that has landing stops at each elemental area.

2. The "Fiat"s at the end should include a visualization of either an invoking pentagram, or a door opening, or something similar (I have modified the invoking pentagrams to follow the descent lines -- e.g. invoking air would be from fire point to air point).

The effort of building the road and the landings is form with minimal force. It is the "Fiat"s at the end which generate the force flows to balance the system.

The road itself can be useful for visiting the various elemental kingdoms, but you might find them different from what you expect. Following the road from nadir up to and beyond zenith in an ascending arc is quite good for either deep meditation or projection work.

Anyhow, 'nuff stuff for now. I hope you find this useful.

Bright Blessings M.

LEARNING

(K) 1987 by Jehana.
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The learning process can be examined as a three-tiered model (remembering that, as always, the map is almost always not the territory). The three tiers I shall examine are:

* Absorption

* Integration

* Expression

Forany reasonableapproximation offull andcomplete learningto have occurred, all three stages are necessary. One might argue that there are different types of learning, and that each of these types have their own requirements; or that science must be learned differently than philosophy, but I think there are fundamental similarities governing the learning of all types of things -- the emphasis and mechanisms may change, but the underlying principles apparently remain.

Absorption isthe actof takingthe externaland bringingit into the internal. Absorption may involve the cramming of information for final exams; it may involve the day-to-day experiences of life; it may involve the shattering emotional impact of traumas. However, this emotional impact is not reacted to at this stage of the learning process. Absorption is the coming aware of information, whether for short or long term, from the whole body of constant information bombarding the physical senses at all times. Not all that is witnessed or studied becomes absorbed -- the human mind needs a filtering agent.

Integrationis aninternal process,where theknowledge recently gained is integrated with what is already in the mind. No mind ever

starts out as a vacuum, despite the efforts of generic television to assume this. Not all that is absorbed is integrated -- that which falls into short-term memory is not; nor is material that is studied simply to know for the knowing's sake. A deep and thourough internal integration of material is not necessary in all fields of study, although to some extent this takes place in all devotees of a subject, whether it be mathematics, engineering, art, or philosophy. This integration leaves its touches upon the person, and will affect his/her filtering for material to absorb in the future. Be advised that some integration is voluntary; while other integration is involuntary. The actual process of integration bears no relation to what Other People Are Doing (although one may integrate a dependency upon others, for instance.) A conscious awareness of integration is fostered in the study of certain religious paths (such as the Craft) and in many of the philosophies, as well as in many of the arts. The necessity for the stage of integration is one reason why the learning of anything of internal value generally takes time -- there are no Instant Philosophies which work.

Expression is essential for communication. It is a step shallowly expressed in the regurgitation of information on a quickly-studied exam, but when dealing with philosopy, art, or livelihood, it should be of more durable quality -- in other words, expression should be tempered with the fires of Integration. Expression may be involuntary (the fright reaction from a phobia), or it may be voluntary -- but the most fervent Expression is rooted within the internal regions of the being, and is not the shallow sort of expression related to acting the way other people expect you to act; for simply the purpose of scratching that itch of satisfaction (gaining or giving satisfaction). The most useful forms of Expression occur in taking that information which one has both Absorbed and Integrated, and then Expressing it. However, needless to say, some forms of Expression (ie, phobias) may be well-integrated and absorbed, but are counterproductive to happiness. The true conscious learner must therefore take a hand in what he/she decides to learn/unlearn (the steps involved in the process of Unlearning are the same as those in the process of Learning.)

*Absorption and Expressionwithout Integration ismindless and empty reading/living. One may as well be a parrot. Absorption and Integration without Expression is hypocritical and/or schitzophrenic.

*Integration and Expression without Absorption permits no external influences to have any bearing on thought -- one may as well be autistic.

*Expression without Absorptionencourages fallacies,untruths, and easy answers.

All portions of the Absorption, Integration, and Expression cycle are necessary for true learning to take place. While much of the current school system as set up in today's society emphasizes the Absorption and the Expression stages, leaving the Integration process to be assumed, children still do grow up learning to emulate and integrate the values that impinge upon them. (Not all these values are necessarily beneficial -- the learning process does not always rely on those values externally professed, but does pick up on those implied on a deeper level.) Therefore, say, a geography lesson need not be Integrated within the student, as a study of values or personal

transformation should most definitely be. A student has, through life experiences, already Integrated a system of functioning; of viewing the world. (Indeed, the student may have Integrated a varying set of systems -- this often leads to internal conflicts, which really should be resolved. Within certain alternative Philosophies, Integration of other ways of viewing the world and the person is done in a more purposeful manner. The student learns that true learning is not in rote memorization but in the acceptance and the working with of all three stages of learning. Also, the student learns to realize that Integration is a personal stage, wherein the information absorbed interacts with that he/she has already Integrated during life -- therefore this Integration may definitely not resemble the Integration process of another student in the same class. Nor should Expression be forced (at least when dealing with the momentous events of a life-philosophy -- it should come from the heart -- in other words, it should come from the Expression of the Absorption and the Integration the student has undergone, rather than from what someone else has decreed to be Proper).

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HIGH TECHNOLOGY MEETS THE ANCIENT WISDOM

By Kenneth Reese

Ifyou're like me, you've probably succumbed to some level of consumer electronics mania. Maybe it started innocently with a digital watch or calculator and then worked its way up to a VCR and then to a personal computer. You might even have felt some twinge of guilt when you suddenly realized these gadgets had become indispensable (when one of them breaks!). Perhaps you've felt all this runs counter to your commitment to humanistic values. However, as I see it, new age values and technology are inextricably bound together.

Thefact thatmany peoplefirst involvedwith thehuman potential movement were later drawn into the world of high-tech (and vice versa) is a measure of the affinity the two worlds have for one another. Futurist John Naisbitt identifies it as a high tech/high touch polarity. For the majority of people who have feet planted in both the worlds of advanced technology and human potential the affinity has long been obvious, but perhaps not well articulated.

Exactlyhow the interests of thetechnology enthusiast and the person on the path merge is not in any way readily obvious. The relationship between the two can be better revealed by considering the various tools of high technology as artificial devices which magnify the human senses and human experience. With such a comparison several observations easily follow.

Aclassic example of thismagnification of thehuman senses can be seen in the home video revolution. Technology is used in a straightforward fashion as an extension of the human senses of sight and hearing. This results in a thousand-fold increase in an individual's power to receive impressions. This has been made possible by television combined with more recent inventions -- the communication satellite, back-yard dishes, cable, videocassette recorders, laser discs, and other breakthroughs in video and audio

technology. In short, for the person in front of the enormous increase in video and audio choices, there has, in effect, been an amplification of that individual's capacity to experience reality through the medium of sight and sound. And, of course, all this choice is delivered by the exploding global network created by the news, communications, and entertainment industries.

Similarly, withthe personalcomputer revolution therehas been an amplification of the mind. An individual using a personal computer has a level of technological power that rivals that once available only to large corporations and governments. This magnification of power may be used to accomplish a variety of directed tasks or in more playful and creative ways. The net result is that the individual may greatly increase personal productivity and expand mental and creative powers by using an electronic tool.

All this potential amplification of the power of a single individual by use of these human-made artifacts greatly increases the need for a center or focus around which unprocessed information can be organized in a meaningful fashion. In other words, the individual requires more than ever a sense of purpose simply because the personal capacity for experience and action has been greatly enhanced by these new technologies. At this point, the tie-in to the new age becomes more obvious. There is no more exact a science for the processing of impressions and the discovery of purpose than the ancient spiritual traditions and their modern expressions in transpersonal psychology and the human potential movement.

It is no accident that new age people often find themselves thickly involved with new technologies. There is a real void in the midst of the silicon chip revolution for knowledge which can balance one of the effects of the information age -- a communications explosion which threatens individual and cultural stability with an overload of raw, unprocessed information. This overload confuses both individuals and, more dangerously, nations and their political and military institutions. Spiritual traditions have long taught ways for maintaining a center in the face of chaos and offered time-tested techniques for controlling the senses, disciplining the mind, and discovering purpose and right action.

Thisknowledge isnow applicableat bothan individualand global level. Ancient wisdom has never been more relevant than it is today, to help guide and focus the tremendous power unleashed by the electronic awakening of the planet. Esoteric knowledge has been sought throughout the ages by a select few as a response to an inner call to discover personal meaning in life. Today, the growth of a planet-wide communications network both enerates the need and provides the means for the spiritual quest to become of vital global importance.

The enthusiasm ofsome futurists(such as JohnNaisbitt whoends his international best-seller 'Megatrends' with the line 'My God, what a fantastic time to be alive!') is a reflection of the tremendous Power for Good inherent in technological advances. But high technology is without a mind or a soul unless it is guided by an intelligence more powerful and compassionate than simple human cleverness. Ancient

wisdom provides the vehicle for such an Intelligence.

Three decades after the threat of planetary annihilation was delivered to humanity on a silver platter of scientific achievement, it is gratifying that at least the instruments for planetary salvation and evolution have been delivered by the same means. However, this possible salvation is a process which can only be achieved by each one of us using the power of our lives and all the tools at our disposal in positive, creative, and purposeful ways. The myth of technology saving us from ourselves was long ago proven false. Salvation for humanity is not a scientific formula but a very human one -- the individual heart in its search for God multiplied by the number of people on this planet.

Helpful Hints for a Nearly Extinct Species
Submitted satirically by Haragano

Let's get down to basics. Being the leader of a group is more than just the hard work of raising dust devils in the back yard or zapping a friend's TV antenna so they can get HBO. Leading a group offers a lot of perks. You get a lot of ego strokes, you get to divide up babies just like Solomon and you even get to keep the leftovers from the potlucks at moon feasts. After all you have put in a lot of long, hard hours and cashed in a lot of empties to win the coveted title of "High Poop-di Ha of the Infinite Invisibility". And you want to keep it! The bottom line, the final word in keeping your position on top of the heap is spelled P-O-W-E-R. These hints are concerned with helping you keep it.

In the busy modern craft of today there are many ways that your power base can be erroded. The two most likely ways you can end up preaching to an empty circle are through the insiduous inroads made by INFORMATION and DISCUSSION. These twin curses have upset more High Poop-di-Has than Carter has little liver pills.

Information is the worst threat. The more a follower is acquainted with history, anthropology, psychology, socio-dynamics ... really, any area that requires an individual to exert himself mentally, you are in for questions you don't really want to answer. The very best way to deal with this sticky situation is to avoid it. Recruit the immature and the fanatic. They don't bring really tasty goodies to feasts, but they are good ego boosters. They are expendable and feircely loyal for no particular reason.

If you find you are being pestered by an "intellect" (they should have never gotten through your screening) you have to quickly learn to manage information more effectively. Don't worry. Managing information is easier than it seems. Newscasters do it every night. First, Adopt an attitude of "ask me anything", then make sure you don't have any answers and don't know where to get them. Create a vacuum! Yes, nature abhors a vacuum but it is your strongest weapon in the war for ignorance. Second is the wild goose chase, atried and true method of dealing with anyone who persists in asking questions.

Send a troublesome individual on a few of these. Tire them out, and they will go away sooner or later. When they leave, the stage is set for you to shake your head solemnly and expound at length on how they were not ready to learn what you had to offer. This act is very impressive to newcomers.

Reassure your followers that they don't have to keep up on current thoughts in and about the craft. After all, books and magazine subscriptions are expensive. Imply that they will learn all that they need from you by hinting at the "secrets of the craft" that yet await them. If they are adamant about reading, call their attention only to those items that reinforce your point of view (you need all the backup you can get). The Xian (as in Xmas) fundamentalists have developed this sort of information management into an art form. "Information Management is next to Godilness". I'm sure Mr. Falwell has that embroidered on a pillow slip somewhere. You might want to write him for a needlepoint kit.

ON TO DISCUSSION...

Discussion with other groups must be limited. If they don't share your point of view, all contact with them should be eliminated. After all, your immature followers do mature and fanatics mellow out. The free exchange of differing ideas has a justifiablely bad reputation for expanding an individuals craft viewpoint. And THAT is deadly to the sacred position of High Poop-di Ha.

There is an effective means of terminating troublesome contacts with other groups, while at the same time confirming your position as the center of attention. It is the practice of the "Fine Art of Self-Righteous Indignation"! The premier example of this was the medieval Church. When it met with a conflicting view, such as a scholar pointing out that the Church was rewriting history or physics, the Church would denounce him as a "minion of Satan". Usually the scholar was hauled off and put to the
Question. What's the truth, more or less, compared to the self Righeous
Indignation of God's Chosen....right?

Remember, you haveto slam the door tightly on any new ideas! This takes dramatic measures. You don't want conflicting information coming in, and you certainly don't want your s/h/e/e/p/ followers wandering off.

Pick a public occasion and invade a circle or burst into a study group. Most importantly, make sure your group is around you. After all, the coming performance is really for them. Rant, pound your breast, whatever you need to do, to get across the idea of YOU as the poor, persecuted victim. Make this crystal clear to your group and they will stick to you like you were dipped in crazy glue. If anyone in your group has ever had a course in group dynamics, send them on a wild goose chase that evening. They might tumble to what you are up to, and besides they are probably asking too many questions anyway.

When facing the m/i/n/i/o/n/s/o/f/S/a/t/a/n/ opposing group, be personally offensive if you can. Call them picky, heretical, egotistical, perverse, etc. Anything you can get away with (wailing in the background is a nice touch). To keep your group successfully insulated from differing ideas, you have to clearly label the

opposition in the minds of your followers. People just LOVE tags! Now, this next point is important, so listen up! You must make it clear that you want no further contact with the opposing group. Try to affect a tone in your voice that conveys "this is a regrettable decision but it just has to be", like the tone Billy Graham takes on when he talks about sinners. This gives you a twofold bonus. First, it gets the word to "them" in no uncertain terms and, second, it gets the word to your people that it would not be wise for anyone who wants to remain a part of your group to have any contact with "those" you have just judged unacceptable. This sort of frontal assault generally alienates both groups as well as every individual in them. There will be no information exchange, no open discussion and very little growth. But what do you care, you're safe.

One warning though; If for any reason you think the other group will simply laugh at your overacting, don't chance a face-to-face confrontation. Keep the performance within your own group. If you have been a good information manager that should be effective enough.

Although you are one of the last "High Poop-di-Ha's of the Infinite Invisibility" in the craft, you belong to an ancient society that can be traced through most of the world's major religions. You exemplify rigidity, closed-mindedness and religious manipulation. You have a lot to be self-righteous about! In order to pervent your kind from dying out completely, you have to remember to stringently restrict the information flow to your group and terminate all open discussions with outsiders holding differing views. If you take to heart these few pointers you won't go the way of the Great Auk and the Passenger Pigeon.

Channeling
By Jast

Channeling has become a popular phenomena in the last several years. We see it featured in News-Magazines and on talk shows. We read articles about it, and bookshelves everywhere now hold volumes of books written by channeled entities, with more appearing every month. Some channeled sources have gained a great deal of notoriety, drawing large crowds for seminars and workshops, often at a steep price.

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How can we better understand this sudden outpouring of information? Webster defines "channel" as: " a means of access, a route". In the context of New Age work, channeling provides an access-way through which communication can be achieved between planes of existence. Channeling is a route through which those who are NOT focused in physical reality can give information to those who ARE focused in physical reality.

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Though it may seem to be a fairly recent phenomena, channeling in various forms has existed as long as humankind. The most common form of channeling, in fact, is one we all have experienced: That sudden helpful insight that occasionally comes to us from "out of the blue". This form of channeling has created many works of art and has helped us find solutions to seemingly unsolvable problems. Unlike other forms of channeling, this inspiration is always available to us and whether we receive it rarely or often may simply depend on our receptivity and openness.

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Dreams are another avenue through which channeled information can reach us. In the dream state we are open and spiritually attuned, creating an un-obstructed gateway through which Universal knowledge can flow. While the dream channel and inspiration are both valid routes of channeling, dreams, for many people, are more easily ignored. We tend to respond to and use those insights which inspire us.

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The most spectacular form of channeling is, of course, "Trance Channeling". In this technique, the channel gives up the use of his or her body by entering a trance state, allowing the "source" to speak

directly to a third party.

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Although most trance channels work with only one source, sources can be a number of things or beings. Many believe that channeled "sources" reflect the channel's subconscious mind or a "collective unconscious".

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Channeled material may also flow from one's "Higher Self". Information communicated to us through this Source definitely "counts" as channeled material, for our "Higher Selves" are not focused in physical reality. Others may channel material from the Cosmic Mind or from the God -Goddess-All-That-Is.

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Most channeled material, however, comes to us from spirit guides or Masters and, ultimately, it is the material which is important regardless of who or what we believe our source to be.

Another way of communicating with ones "source" is through "Automatic Writing". In this form of channeling, the channel first meditates then sits with a pen and paper or a typewriter and allows the source to write. Meditation should be practiced each time before automatic writing since meditation puts us at peace and makes us more receptive to true spiritual sources.

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The technique for automatic writing is fairly simple: After meditating, sit in a comfortable position holding a pad of paper and a pen, resting the point of the pen on the paper. Keep the body relaxed and ask if there is a "source" present. Stay relaxed and just wait for writing to begin.

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At first the writing may be unreadable, just fine little scribbles that mean nothing. After some practice, however, the scribbles will become readable words and phrases which allow the source to identify themselves and discuss whatever subject we wish. Success may not be achieved in the first few sessions. It may take time and daily practice to develop a strong connection but it is well worth the effort.

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No matter what technique we use to channel our information, it is very important that we not follow blindly. Until we are satisfied with their believability, each of our sources should be regarded with a certain amount of healthy skepticism. We should examine all channeled material with a detached and questioning mind.

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Although the material may vary in content, there are certain qualities which will always be present in information which is "channeled" by a true spiritual source. Such information will be positive in outlook and will always direct us toward the spiritual path. Since our sources will always try to help us as much as they can by giving us sound and usable advice, sources who attempt to dazzle us with incomprehensible garbage should be regarded with suspicion. A true source will not lie nor will they gossip. Our guides will not tell us to do things, and they cannot predict the future because the future is always changing.

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When we attempt to channel our spirit guides, it is important to keep these points in mind. Non physical entities have "personalities" just

as physical ones do. Someone whose attitudes were negative, or depressed, in LIFE, might carry remnants of these qualities into spirit life. Edgar Cayce was once quoted as saying: "The only difference between a LIVE Episcopalian and a DEAD Episcopalian is that one is DEAD and one is ALIVE."

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In reality, there is no such thing as communication with the "dead". We tend to see life in physical terms but LIFE is a SPIRITUAL reality which, for us, is presently housed in a physical form.

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Though misguided entities can not harm you physically, their influence could produce negative side effects which could make your experience of channeling less fulfilling or pleasant, just as being around ANY negative personality might tend to do. For this reason it is important to establish a secure system of protection and awareness when attempting to channel. Observing and following these giudelines can protect us from the inevitable confusion which results from contact with these misguided "sources".

A certain amount of preparation is also necessary if we hope to be a clear and responsible channel. With this as our goal, it is probably not advisable that we attempt any form of channeling until we have attained some degree of proficiency at meditation.

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Meditation makes us more centered and loving. It also acts as a shield against contact with negative spirit personalities. Meditation should be practiced daily, for besides facilitating our ability to channel clearly, it is the most important thing we can do to expand our spiritual lives.

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Your spirit guides can become life-long friends and advisors as they have a wonderful outside view of our lives and life in general. They have access to information that we could not otherwise obtain. They help to deepen our understanding of ourselves and help us through our times of crisis. Contacting these spirit friends is not difficult. There is no loss ofcontrol of our bodies and nothing to fear for we can quit any time we choose.

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Spirit friends, just like our friends in the physical world, should always be treated with respect. They should not be expected to entertain our friends or answer a lot of trivial questions. (If it is important to us, then it is not trivial.) Probably the most serious mistake we can make, however, is to become too dependent on our guides as this is the one thing that will cause us to lose them. Like any true friend, our guides do not want us to count on them too heavily.

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The process of channeling our spirit guides is truly a great adventure. It may take weeks or months to develop but it is an amazing process and will bring invaluable results to those who persevere. Good luck and happy channeling.

Research on porn, Pagan ideals
By: Russell Williams

Because several people in this discussion have cited unnamed studies to support their views, I'll just throw in a few research results here. I've been researching the topic of societal attitudes toward sexuality, with an emphasis on the religious origins of sex-negative attitudes. Apropos the current discussion, here's some info from *Pornography and Sexual Aggression*, Ed: Malamuth & Donnerstein. Like virtually all such research, it is focussed on hard-core pornography, violent pornography, and violent films (e.g. Friday the 13th, Straw Dogs, etc.)

Donnerstein is a leading researcher in the field, and his fndings were loudly misrepresented by the Meese commission. He found that the key variable in increasing violence toward women *in a laboratory setting* was violence, not sex. The findings on violence are consistent with other findings on behavioral modeling Q behavior depicted as acceptable becomes more acceptable to the viewer. Some studies have not controlled for the content of portnographic material used in the research: was it somewhat violent? Did it have a plot or was it just scenes of sex? One study found that after viewing non-violent portn, men exhibited a slight increase in aggressiveness toward men and a slight decrease in aggressiveness toward women

Several studies have demonstrated that individuals with a negative sexual-socialization history rate their affective and evaluative responses to erotica as negative while those with a positive history of sexual experiences express positive affective-evaluative responses to sexual stimulation. Individuals found to rate high on the trait of sex guilt react to erotica with more negative emotions, including disgust, than those rating low on sex guilt. Likewise, authoritarianism is positively related to negative emotions, higher judgements of the pornographic character of sexual stimuli, and the placing of legal restrictions on their availability. Erotophobes (those reacting negatively to explicit sexual imagery of coitus and oral sex) have more negative sexual-socialization experiences, more limited sexual experience, and more conservative sex-related attitudes than erotophiles.

Interestingly, only the erotophobes reported an increase in sexual activity from the pre- to post-exposure periods (it is unclear whether the activity or the reporting increased). In the standard experimental setup for media / aggression research (subjects watch film, are then placed in artificial situation designed to anger them, then given an opportunity to express agression at the focus of their anger), people who enjoyed and saw porn films less were more likely to increased aggression after viewing porn. (This is one of those studies that didn't specify what films they were using).

Note that A=>B does not mean that B=>A, and we are talking about correlation coefficients significantly less than 1.0. In other words, do not interpret these studies to mean that individuals expressing negative attitudes toward Playboy, here or elsewhere, are high on sex-guilt scales.

Donnerstein notes that instead of using research on the behavioral effects of sex and violence in media to inform public policy, it is usually just grist for a propaganda mill. It's twisted to suit someone's purpose when convenient, and ignored otherwise. Some have also argued that "if it's shown to cause harm, it should be banned," or even "if some women feel it harms them, then it shouldn't be viewed". Several caveats should be kept in mind:

1. Virtually all research on pornography is based on "laboratory experiments", but some of these have been several months long and have includeed reporting of non-laboratory behavior. There is good evidence that some of these results *can* be applied to real-world behavior.

2. Very few of the research results cited on "pornography" apply to Playboy, whether you personally would classify Playboy as pornography or not.

3. Demonstrating the harmful nature of violent pornography and deciding to ban it are two separate issues. No society bans things strictly based on a cutoff level of "amount of scienti^cally provable harm" done. In the U.S., we tend to be biased toward allowing any speech or writing except for that proved directly harmful to someone. Major restrictions on speech fall in the areas of national security, fraud, and slander or libel. The major exception to this is sexual speech, which has been suppressed without regard to its measurably harmful effects or lack thereof. There has been much more call to ban "Lady Chatterley's Lover", "Devil in Miss Jones," or even Playboy than "Mein Kampf" or material that demeans women in a non-sexual way.

As for my own biases, I completed a college major in Women's Studies and am a former member of Women Against Violence in Pornography and Media. I am a Witch, a worshipper of the Goddess, and consider myself a feminist. I became disillusioned with WAVPAM after discovering that they seriously misrepresented the character of most pornography. I also met many women who felt that WAVPAM and women like Andrea Dworkin were just another group of authoritarians trying to tell them what they should think and what "acceptable" sexual feelings were. The

denouncements of S/M women by feminists in the 1980s sound almost identical to the denouncements of gay women by straight feminists in the 1960s. Fifteen years ago, I tried to read everything Robin Morgan wrote. Today I try to read everything Susie Bright writes. I now believe that attempted enforcement of "correct " sexual feelings and attitudes is a much greater threat to the freedom of women (and men) than is sexually explicit material. I feel no obligation to cease practicing my religion because some people believe it is harmful, and I feel no obligation to refrain from viewing sexually explicit material because some people think it is harmful.

The Wiccan Rede says "an it harm none, do as you will," but of course there is a huge gray area in trading off perceived harm against personal freedom. Since becoming a Pagan my requirements have gone up for demonstrating concrete and signi^cant harm before removing someone else is freedom. Cult hunters who rail against Satanism and Witchcraft but say "of course they're protected by the first amendment" are really trying to restrict our religious freedom. They increase intolerance toward non-traditional religions and try to pass laws restricting them. So too do many who crusade against pornography but say "we donUt favor censorship" try to restrict our sexual freedom. They increase intolerance toward alternative sexual lifestyles and often try to pass laws restricting sexuality. Is Jesse HelmsU well-being or freedom in danger from Pagans, or are we in danger from him? He thinks heUs defending himself and other God-fearing people from the evils of Witchcraft. Is Andrea Dworkin in danger from Susie Bright, readers of porn, and S/M practitioners, or is their freedom in danger from her? She thinks sheUs protecting herself from the rapists generated by pornography. To put it more colorfully, my right to swing my arm stops at your nose, but I reject convoluted theoretical definitions of your nose.

A Minister Speaks Out on the Psychic and the Devil

by J. Gordon Melton

In the late 1960's, the psychic truly came of age as a major competitor of some forms of Christian faith. No longer could it be dismissed as foolishness and because of this new realization the 1960's also saw the birth of a new type of literature in which fundamentalist Christians attack the psychic as being "of the Devil."

Asa minister of theGospel I often amcalled upon to evaluate this "antipsychic" literature. My interest in psychic and spiritual healing, as well as church history, is well known and laymen, having added a new depth to their faith through experiencing psychic reality are concerned that their fellow Christians should speak so harshly of them. At the same time, my non-Christian acquaintances in the psychic community consider the literature a 20th-Century form of witch-hunting and ridicule it as an expression of "Christian love."

Theliterature of which Ispeak consistsof numerous pamphlets and a few books, some claiming to be written by former mediums or psychics now converted to conservative evangelical Protestantism. A few of these booklets are from Reformed or Baptist writers but by far the greatest number represent the Protestant Pentecostal perspective. (Pentecostals are those Protestants distinguished by a belief that speaking-in-tongues, or glossolalia, is prima facie evidence of the baptism of the Holy Spirit.)

Their major argument is that the Bible condemns all psychic activity and they cite a number of both Old and New Testament passages (Deuteronomy 18:9-12;I Samual 28;Acts 8; I Timothy 4:1) to make their point. The material is accompanied by the warning that these devices of Satan shall increase in the latter days and are signs of the end of time.Satan is a major figure in the literature, especially in the writings of Hal Lindsey, author of several popular books on prophecy, who seems determined to prove Satan's existence. The Church of Satan of Anton LaVey, although a minor force even in occult circles, always is given a large coverage and the remaining psychic community is wrongly associated with him and his antiChristianity.

One is tempted to dismiss this literature as the ravings of people who know little or nothing about their topics. Even the converted mediums seem to be the ones who flunked their training courses in basic psychic development. In fact on a theological level the material is all but worthless.

Whenthe Pentecostal says that something is "of the Devil" he really is saying in the strongest possible way that he does not like it and disagrees with it. But for someone who does not accept this world view, there is no common standard to judge the Devil's tastes. I personally think that cooked carrots are the Devil's favorite food (with boiled okra running a close second). Who is to prove me wrong? Certainly not those Devil-worshipping carrot eaters. Satan's deceit is manifested by his inclusion of vitamin A in carrots so people will think they are "good" food!

There is noappeal then frompersonal taste,just as thereis no appeal from divine revelation. One can only hope that a new dislike will arise to replace the psychic as the "Devil's" main manifestation.

On apastoral level, however, theantipsychic literature takes on some importance. Almost weekly I hear from laymen who have been victimized by well meaning if fanatical acquaintances who challenge them with their devil theology. It's one thing to read a book. Its quite another to have a friend or relative say that something you are doing is satanic and draw a line that places you outside the church.

Such wellmeaning but misguided concern is reminiscent of the Inquisition that tortured people out of loving concern for their souls and then killed them quickly lest they turn again to their sin. It is for these victims that I write. Hopefully, by discovering answers which will blunt the major points of the attack on the psychic, they will find a shield from the barrage of their Christian brethren.

* * * * *

If any central charge can be leveled at the Pentecostal devil-psychic theory, it is shallow Biblicism. As one of my Bible teachers warned me, "A text out of context becomes a pretext." The antipsychic literature is rife with texts out of context. Typical is the constant repetitions of the Deuteronomic prohibitions against certain kinds of psychic activity.

"When thouart come into theland which the Lordthy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord thy God doth drive tham out from before thee."

(Deuteronomy 18:9-12.)

Two problems immediately arisein any modern use ofthis text. First it contains several Hebrew words which appear nowhere else in

Hebrew literature and are untranslatable. They were translated during the rule of England's James 1 when witchcraft trials were popular and terms useful in those trials were inserted into the text. While we know the prohibitions are against certain forms of divination, we do not know specifically which ones. These prohibitions must, however, be set within the context of "accepted" means of divination: dreams (Genesis 41), the Urim and the Thummin, a Quija board-like device (Exodus 28:30), precognition (Judges 4:4), casting lots (Acts 1:26) and the psychic experience (I Samual 9, particularly verse 9).

Incertaincontexts, suchas theconflict withCanaanite religion (particularly the blood-sacrifice cult of Moloch), practices associated with divination are prohibited. But in a differing context (Israel's own religion and in the early church) divination was an accepted practice (Numbers 27:21, Acts 1:26).

The secondproblem with theuse ofthis textconcerns itspresent binding force on the church. While it may be a matter of argument whether or not the text is binding, it seems for anyone who accepts the "whole Bible" the commands surrounding the prohibitions are as relevant as the divination prohibition.

Thus anyone whowishes to usethis text asliteral commandtoday should also be prepared to stone stubborn children (Deuteronomy 21:18), keep the feast of booths (Deuteronomy 16:13) and accept polygamy (Deuteronomy 21:15).

Asthese versesshow, thiswhole section ofDeuteronomy consists of legalisms which have little or no relevance today and were only valid in the context of Israel's struggle with the Canaanites.

* * * * *

A major complaint of conservative Christians is that liberal Christians see them as being all alike, failing to recognize significant differences of doctrine and lifestyle exist amoung Holiness people and Pentecostals, Billy Graham and the Reverend Ike, Baptists and Plymouth Brethren, Wesleyans and Reformed. Conservatives strongly deny any association with the weird and radical fringe that is part of their movement, such as those fundamentalists who espouse bigoted racial theories of the donning of ascension robes or free sex practices.

Likewise the psychic communityresents the naive and ignorant lumping of psychic research and parapsychology with healing, meditative practices with witchcraft, yoga with hypnotism, astrology with the tarot, or Spiritualism with satanism and black magic. Such an approach to the psychic is the lowest form of the polemic.

While interests in the psychic often lead to exploration of a number of areas, most people in the field have one or two central concerns. (My own interests are psychic and spiritual healing, prayer and meditation.) While one learns about many things one's involvement usually is in the specific area that is most rewarding personally.

Pentecostal claims that involvement in the psychic leads to possession are plainly false. Such involvement by people who are emotionally unstable or who have immoral motives can lead to possession-like phenomena, especially when such people dabble with automatic writing, Quija boards or seance activity. But such phenomena are no more prevalent than those caused by speaking-in-tongues which also affects the deep levels of the psychic. Any kind of psychic activity -glossolalia included- can and does lead to possession phenomena in the unprepared and unstable (see "The Dangers of Psychic Development" by Harmon H. Bro, October-November 1970 Fate.)

Finally, thecentral problem ofthe antipsychic materialis its orientation towards the negative, toward evil and the devil. Such a book as Hal Lindsey's "Satan Is Alive and Well" and Derek Prince's works on the demonic are psychologically dangerous literature. They are major causes of the phenomena they seem most to abhor. A simple psychological principle is at work. As Aldous Huxley explains in "The Devils of Loudon", "No man can concentrate his attention upon evil or even upon the idea of evil and remain unaffected. To be more against the devil than for God is exceedingly dangerous. Every crusader is apt to go mad. He is haunted by the wickedness which he attributes to his enemies; it becomes some sort a part of him.

Prince, Lindsey and cohorts are pouring their energy into fighting Satan. They are creating an atmosphere in which it is the "in thing" to be freed from a possession. Lonely, bored and highly suggestible people are only too happy to respond with the called-for symptoms. At a mass meeting if you produce a paper bag, someone will be happy to regurgitate a "demon" for you.

Theologically, Isympathize withthePentecostals. Theirleaders and writers certainly recognize the theological attack the psychic represents for them. For years they have been telling their followers that tongues and healing "miracles" represent a direct supernatural activity and are a self-authenticating sign of the Holy Spirit. Considering tongues an outward sign of the baptism of the Holy Spirit within is crucial to the Pentecostal position. And psychic research applied to the "supernatural" activities often results in a denial of their supernaturalism. If non-Pentecostals and even non-Christians can do these things, their value as a sign of baptism is ended.

Pentecostalistsdenouncenon-Christianphenomenonas"counterfeit miracles." Discussing healing, one Pentecostal writer says, "We can see that this gift, like all the other gifts of the spirit, can be either from God or from Satan. The counterfeit must be in appearance as good as the real thing, otherwise it would not fulfill its aim." When Jesus was accused of working satanic miracles (see Mark 3:20-26) his reply was that a house divided cannot stand, a rejoinder that still is valid.

The ideaof "counterfeit miracles" is asmuch a problem to the Pentecostals as it is to the psychic, moreover. If counterfeit miracles exist, than no instance of speaking-in-tongues can be considered a sign of the baptism of the Holy Spirit until it has been tested. Like all Christian experience the baptism is signified only if the fruits of the spirit follow. Anyone can speak in tongues or be a channel for miraculous healings. Only those persons filled with the Spirit can bring forth love, patience and kindness (Galatians 5:22). Pentecostals have no corner on the fruits-of-the-spirit market.

In conclusion, involvement inthe psychic clearly isvalid for the Christian, provided that involvement is done in a sane self-conscious context. I bid my Christian brethren cease their harsh words and uninformed polemics. Let us unite against our mutual psychic enemy, the perverted phenomena that can wreck a life as surely as can alcohol or narcotics. Allegiance at any particular theological principle should not keep us from that fellowship we all desire.

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THE ELEMENTS

TheElements havebeen apart ofman'sancient andarcane lore since its inception in pre-historic times. Different traditions associate them with various things. The following list of correspondences comes from Starhawk's "The Spiral Dance."

AIR: Direction: East.
Rules:Themind,allmental,intuitiveandpsychicwork, knowledge, abstract learning,theory, windswept hills, plains, windy beaches, high mountain peaks, high towers, wind and breath.
Time: Dawn.
Season: Spring.
Colors: White, bright yellow, crimson, blue-white.
Signs of the Zodiac: Gemini, Libra, Aquarius.
Tools: Athame, sword, censer.
Spirits: Sylphs, ruled by King Paralda.
Angel: Michael.
Name of the East Wind: Eurus.
Sense: Smell.
Jewel: Topaz.
Incense: Galbanum.
Plants:Frankencense,myrrh,pansy, primrose,vervain, violet, yarrow.
Tree: Aspen.
Animals: Birds.
Goddesses: Aradia, Arianrhod, Cardea, Nuit, Urania.
Gods: Enlil, Khephera, Mercury, Shu, Thoth.

FIRE: Direction: South.
Rules:Energy, spirit,heat,flame,blood, sap,life, will, healing and destroying, purification, bonfires, hearth fires, candle flames, sun, deserts, volcanoes, eruptions, explosions.

Time: Noon.
Season: Summer.
Colors:Red,gold,crimson,orange, white(thesun'snoon light).
Signs of the Zodiac: Aries, Leo, Saggitarius.
Tools: Censer, wand.
Spirits: Salamanders, ruled by King Djin.
Angel: Ariel.
Name of the South Wind: Notus.
Sense: Sight.
Jewel: Fire Opal.
Incense: Olibanum.
Plants:Garlic,hibiscus, mustard,nettle,onion,red peppers, red poppies.
Tree: Almond, in flower.
Animals: Fire-breathingdragons, lions, horses(when their hooves strike sparks).
Goddesses: Brigit, Hestia, Pele, Vesta.
Gods: Agni, Hephaestus, Horus, Vulcan.

WATER: Direction: West.
Rules:
Emotions,feelings,
love,courage,
daring,sorrow,
the ocean, the tides, lakes, pools, streams, and rivers, springs and wells, intuition, the unconscious mind, the womb, generation, fertility.
Time: Twilight.
Season: Autumn.
Colors: Blue, blue-green, green, gray, indigo, black.
Signs of the Zodiac: Cancer, Scorpio, Pisces.
Tools: Cup.
Spirits: Undines, ruled by King Niksa.
Angel: Raphael.
Name of the West Wind: Zephyrus.
Sense: Taste.
Jewel: Aquamarine.
Incense: Myrrh.
Plants: Ferns,lotus,mosses,rushes, seaweed,water lillies, and all water plants.
Tree: Willow.
Animals:
Dragons(asserpents),dolphinsandporpoises, fish, seals and sea mammals, water-dwelling snakes, all water creatures and sea birds.
Goddesses: Aphrodite, Isis, Mariamne, Mari, Tiamat.
Gods: Dylan, Ea, Llyr, Manannan, Osiris, Neptune, Poseidon.

EARTH: Direction: North.
Rules:Thebody,growth,nature, sustenance,material gain, money, creativity, birth, death, silence, chasms, caves, caverns, groves, fields, rocks, standing stones, mountains, crystal,
jewels, metal.
Time: Midnight.
Season: Winter.

Colors: Black, brown, green, white.
Signs of the Zodiac: Taurus, Virgo, Capricorn.
Tools: Pentacle.
Spirits: Gnomes, ruled by King Ghob.
Angel: Gabriel.
Name of the North Wind: Boreas, Ophion.
Sense: Touch.
Jewel: Rock crystal, salt.
Incense: Storax.
Plants:Comfrey,ivy,grains:barley,oats,corn,rice, rye, wheat.
Tree: Oak.
Animals:Coworbull, bison,snakes(earth-dwelling), stag.
Goddesses: Ceres, Demeter, Geae, Mah, Nephthys, Persephone, Prithivi, Rhea, Rhiannon.
Gods: Adonis,Athos,Arawn, Cernunnos,Dionysus,Marduk, Pan, Tammuz.

SPIRIT
/ETHER: Direction: Center and circumference, throughout and about.
Rules:

Transcendence,tranformation,
change,everywhere
and nowhere, within and without, the void, immanence.
Time: Beyond time, all time is one.
Season: The turning wheel.
Colors: Clear, white, black.
Tools: Cauldron.
Sense: Hearing.
Plant: Mistletoe.
Tree: The flowering almond.
Animal: Sphinx.
Goddesses: Isis, the Secret Name of the Goddess, Shekinah.
Gods: Akasha, IAO, JHVH.

CANDLES

Candleshavebeenusedfor morenaturallightinginritual work as well as focal points and concentration aids for centuries. Each different color has a different meaning for both internal and external uses. Here are a list of uses put together by Charles Butler.

Outer Works	Inner Works
RED:ENERGY	RED:COURAGE
ORANGE:GENEROSITY	ORANGE:PLENTY
YELLOW:THE UNKNOWN	YELLOW:CENTERING
GREEN:PROSPERITY	GREEN:HEALING
BLUE:LOVE	BLUE:EMOTIONS
PURPLE:INSPIRATION	PURPLE:SPIRIT
PINK:REVELATION	PINK:JOY
BURGUNDY:PASSION	BURGUNDY:REKINDLING
BLACK:COMFORT	BLACK:AUTHORITY
WHITE:VISION	WHITE:PROTECTION

GREEK FIRE INITIATION

Cast of Characters

Tiresias:_____

Hephaestus:_____

Artemis:_____

Apollo:_____

Hestia:_____

Prometheus:_____

Seeker:_____

Incastingthecircle,whencalling theQuartersyouare free to use your own words but we ask that you use Greek styling and personify with the names of the four Greek winds:

North: Boreus
East: Eurus
South: Notus
West: Zephyrus

Tiresiasseatednorthofaltarrises,goesaroundtoface altar, and invokes God and Goddess in a Greek style using these two triumverates:

GOD
Zeus: Strength
Hades: Knowledge
Poseidon: Emotion

GODDESS
Hera: Power
Athena: Wisdom
Aphrodite: Love

He then stepback andsays: "We havebeen calledforth fromthe edges of Time and Space by one who seeks entry to the Halls of Olympus. I am Tiresias, Prophet of Thebes, who, though blind, shall be his guide. Seeker, come forth!"

Seeker approaches circle at north-east point of Circle.

Tiresias: "Who seeks entry to Olympus?"
Seeker: "I, _____.
Tiresias: "Beforeyou enter,gaze uponone whosought whatwas not rightfully his. Do you still desire entry?"
Seeker replies.
Tiresias: (If no,he leaves and circleis closed. Ifyes): "Then enter and ask passage of the Guardians of the Gods."
Seeker enters and they travel 1 1/8 to North.

Tiresias: "Hail, MightyHephaestus, Craftsman of the Gods. With me is one who seeks entry to Olympus."
Hephaestus: "How are you known, Seeker?"
Seeker: "I am called _____."
Hephaestus:"By whatright seekyoupassage throughthe North?"
Seeker: "I haveendured ayear of thepath ofEarth andlearned of my own mortality."
Hephaestus: "Pass with the Blessings of the Earth."
They travel around 1 1/4 to East.

Tiresias: "Hail,Vigilant Artemis,Virgin Goddess. Withme is one who seeks entry to Olympus."
Artemis: "How are you known, Seeker?"
Seeker: "I am called _____."
Artemis: "By what right seek you passage through the East?"
Seeker: "I have endured a year of the path of Airand have learned the need for focus of will."
Artemis: "Pass with the Blessings of the Air."
They travel around 1 1/4 to South.

Tiresias: "Hail, Bright Apollo, Lordof the Sun. With me is one who seeks entry to Olympus."
Apollo: "How are you known, Seeker?"
Seeker: "I am called _____."
Apollo: "By what right seek you passage through the South?"
Seeker has no answer.
Apollo: "Youhave not yetearned theright topass through the South. To win this right, you must seek Fire from he

who first gave it to Mankind, Prometheus. Tiresias, guard him upon his path of Fire that he learn what he needs to face the Titan."

They travel around 1 1/2 to North.

Tiresias: "Icome with _____, whonow seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hephaestus: "Knowthat Iam Hephaestus,Craftsman andSmith of the Gods. In my labors, I use Fire as a purifying agent, seperating the metal from the stone, and for the actual forging of my Art. But remember that creativity requires forethought. Daedalus was a Master of my Craft, yet rarely considered the implications of his creations. He created the Labyrinth of Minos, who then imprisoned him within its intricacies. He crafted wing that he and his son might escape, yet in their flight Icarus died. Always consider the consequences of the which you create."

They travel 1 1/4 around to East.

Tiresias: "I come with _____,who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Artemis: "Knowthat I amArtemis, VirginHuntress. Through my will, no man has ever known me. Yet will must be tempered by intellegence. Remember Otus and Ephialtes, twin giants who were arrogant enough to think themselves better than the Gods. They continued their ill-wrought plans, even after Poseidon warned them. Through supposed desire, they chose to pursue me. They seperated in pursuit of what they saw as a white hind, and, with simultaneous throws, slew each other. Thus blind will caused the death of all they truly loved."

They travel 1 1/4 around to the South

Tiresias: "Icome with _____, whonow seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Apollo: "Know thatI am Apollo, Godof the Sun andKeeper of Knowledge. Knowledge of Fire has allowed Man to forge a civilization. But seeking to advance without can lead to catastrophe. Witness Phaethon, who attempted to drive the Sun Chariot without proper knowledge, nearly causing the incineration of the

Earth. Action without knowledge will often lead to ruin."

They travel around 1 1/4 to the West.

Tiresias: "I come with_____, who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hestia: "Know that I amHestia, Goddess of Hearthand Home. The warm glow of emotion in balance is vital for proper growth and life. But when emotions are allowed to rule above all else, tragedy is soon to follow. Consider Paris, who upon seeing Helen, bowed to an all-consuming desire for her, kidnapping her without thought of the consequences. Thus began the Trojan War. Do not bury your emotions, but neither should you elevate them to the level of Ruler.

Theytravel 1 3/4around to theSouth. Tiresiasalone goes to altar and faces Seeker.

Tiresias: "Seeker,are youprepared toface Prometheushimself with your request?"

Seeker: "I am."

Tiresias: "Then come forward and call him forth."

Seeker goes to altar facing North.

Seeker: "From the depths of Time, I call you forth. Arise Prometheus, Lightbringer."

Fromwithinthe membersin theCircle,Prometheus risesand goes to north side of altar.

Prometheus: "I am Prometheus. Who summons me here?"

Seeker: "I am _____."

Prometheus: "Why haveyou brought me herefrom the depths of Time?"

Seeker: "I seek the Gift of Fire."

Prometheus: "And by what right do you ask it?

Seeker: "By the right of perfect love and perfect trust."

Prometheus: "Thenknow thatyou are wellmet. I willgrant you Fire and its path for a year and a day that you might learn its lessons. The most important lesson it can teach you is the need for thought before action of any kind. You must always consider the consequences of all that you do or say. At the end of your time on this path, you will be judged on your fitness to continue your search."

Prometheus gives Seeker a token of Fire.

Prometheus: "With my service done, I bid you farewell."

Prometheus leaves, blending into Circle.

Tiresias: "Welldone, mostnoble Seeker.Pleasejoin usfor the remainder of our revels."

Seekeris given seatin Circle. Tiresias faces frontof altar and dismisses Deities using Greek styling and the following names:

GOD

Zeus, Hades, and Poseidon

GODDESS
Hera, Athena, and Aphrodite

Each Quarter dismisses its element in a Greek style and dismisses the appropriate Wind:

NORTH: Boreas
EAST: Eurus
SOUTH: Notus
WEST: Zephyrus

Tiresias: "Our workis completed fornow. Letus rejoice and enjoy this company, remembering that though we may go our seperate ways, we are alway united as one. Merry meet, merry part, and merry meet again!"

GREEK FIRE INITIATION

Seeker's Copy

Seeker approachescircle atnorth-east pointof Circle when summoned.

Seeker: "I, _____.

Seeker replies to question.

Seeker enters and they travel 1 1/8 to North.

Seeker: "I am called _____."

Seeker: "I haveendured ayear of thepath ofEarth andlearned of my own mortality."

They travel around 1 1/4 to East.

Seeker: "I am called _____."

Seeker: "I have endured a year of the pathof Air and have learned the need for focus of will."

They travel around 1 1/4 to South.

Seeker: "I am called _____."

Seeker has no answer.

They travel around 1 1/2 to North.

They travel 1 1/4 around to East.

They travel 1 1/4 around to the South

They travel around 1 1/4 to the West.

They travel 13/4 aroundto theSouth. Tiresiasalone goesto altar and faces Seeker.

Seeker: "I am."

Seeker goes to altar facing North.

Seeker: "From the depths ofTime, I call you forth. Arise Prometheus, Lightbringer."

Seeker: "I am _____."

Seeker: "I seek the Gift of Fire."

Seeker: "By the right of perfect love and perfect trust."

Seeker is given seat in Circle.

SCENTS AND OILS

It has long been one of man's beliefs that different scents effect us on many levels including the spiritual One of the main reasons for perfumes and colognes is this belief. Here is a brief list of properties distributed by Connections Candles, a company the makes candles and sells them at metaphysical gatherings.

APPLE: Peace of mind, relaxation, love, wisdom.

BAYBERRY: Luck to the home, money to the pocket.

BURGAMOT: Protection from harm.

CEDAR: Instills confidence, protection from misery and misfortune.

CINNAMON: raise and enhance spiritual vibrations, stimulate clairvoyance, aids focus and concentration, good for personal protection.

CITRONELLA: Attracts friends and customers, protection from insects.

CLOVE: Strengthens memory, protects from hostile negative forces.

EUCALYPTUS: Promotes healing of any hurt, depression or illness. Especially good for colds or flu.

FRANKENCENSE: Frees one of obsessions and destructive habits, brings spiritual blessings, protects, exorcises, purifies.

HELIOTROPE: Increases clairvoyance, assists meditation, protects from physical harm.

HONEYSUCKLE: Aids in understanding non-physical realities, sharpens intuition, brings prosperity.

JASMINE: Psychic protection, cleanses the aura, stimulates -

creativity and originality, attracts spiritual love.

LAVENDER: Frees from emotional stress, brings inner calm and peace, gives increased awareness, brings stability and permanance, good for headaches.

LEMON: Evokes protective spirits.

LILAC: Helps recall past lives, draws good spirits, helps decision making, improves memory.

MUSK: Instills self assurance, confidence and strength, heightens passions.

MYRRH: Guards against evil, brings peace, assists in understanding personal sorrow.

ORANGE: Brings harmony, raises power.

PINE: Cleanses, ends useless recriminations.

ROSE: Unconditional love, peace, harmony, tranquility.

SAGE: Powerful clearing and cleansing, removes negative energy.

SANDALWOOD: Stimulates clairvoyance, aids in seeing past lives, healing, clearing, protection, calms the mind.

SWEETGRASS: Invokes spiritual blessings, aids transformation.

VANILLA: Vitalizes energy, brings happy occasions to the premises, draws good fortune.

LANDMARKS OF THE CRAFT

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft ar prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

THE LANDMARKS

The landmarks were given to man by The Great God, Pan,
In the dim, dark ages of the past
For the rule and regulation of the wise,
To advise and help them in their troubles
And relations, one with the other,
That all might work and love together.

They are the Bill of Rights of each member,
And the code of operation of the Coven.
And are to be honored by all
Or else they become meaningless and of little use,
And departure therefrom by any person or Coven
Shall be a departure from the rest of the Covens
Which constitute the American Rite.

And they shall be disfellowshipped, they from the rest of us,
And no further communication shall be established
Concerning things of the Craft
With either He or They until
They shall return to the fold of the Craft
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,
And so should we return that love.
But this can only be done and made manifest by love expressed
In deeds for the Brethren of the Craft,
Not in pride, but in cooperation and sincerity.

THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind
And free to decide for himself in good faith,
Who shall learn of the Craft and its Tenets,
And shall desire to follow the Way,
Shall be permitted to do so,
And none may say him "Nay".

And the Gods will love him and look after him,
And they shall bless him on all things,
And his needs shall always be satisfied,
As he shall show forth love and affection
For all the brethren and sisters of the Craft,
And he shall obey the Admonishments
Of the Craft as to secrecy and correct living.

THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,
And to follow the Way to Perfection,
He shall make his desires known to any member
Of the Priesthood.
And they shall observe his readiness and sincerity,
And shall then administer the rites of
Secrecy, which is sacredness and brotherhood.

But a Priest shall accept the Sister,
And a Priestess the Brother,
As an eternal reminder of
The duality of the Universe.
And a new name and secret mark
Shall be given each new fellow.

By this name, and under this mark,
Shall they be known among the members
Of the Craft, in love and harmony,
And their old name and identity shall not be known
Even among the members of their own Coven,
And none shall inquire for his name or his house
And he shall inquire these of none.

But the Gods have decreed, that in joining the Rite,
Free Will and independence shall not be in jeopardy.
And he shall have the right to follow the Way.
Walking alone if he will it that way,
Or with a Coven of living brethren
If he so shall choose;

And he shall have the right
To withdraw from any coven at any time
Without the need to say why,
If he shall so choose.

And this either for the purpose of joining another
Or to become solitary for his own reasons,
And there will be none to censure;

And he shall have the right to remain
In a certain Coven, and none shall say him "Nay",
Or to attempt to force him to leave and depart;
Except that should he lose harmony with them
Then they may so decide
And he shall depart.

But no man shall have the right
To speak for the Craft,
And leaving one Coven does not mean
Leaving the Craft, or
Leaving the Way
And each is free, then, or at any time later,
To remain solitary
Or to seek admission to another Coven.

THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft
Keep a book, and this shall be of the colors of the Craft,
That it may be readily recognized,
And here he shall keep all the Laws and Landmarks,
And the tenets of the Craft,
That he might not forget,
And if he do forget, that his mind might be Renewed.

And in this book, all things shall be the mark
Of his own hand, and in ink,
That it shall be long lived.

Let each of the brothers and sisters
Copy what they will from the book,
Providing that they are of sufficient worthiness,
To receive it, and are of sufficient rank,
Or that the writings are of sufficient nature
As pertain to their own rank.

Never suffer this book out of hand or possession,
And never borrow the writings of another
To keep, but merely to copy.
And each shall guard and keep these writings,
As his most sacred possession
And destroy them when danger threatens.

However, should one be of sufficient power,
To remember his past as a wise man,
This book and other Craft artifacts,
May be buried in a stone box
Prepared for them from time to time,
And this in view of immediate death,
And the desire to save them for a future life.

Otherwise, on notice of impending death,
This book should be destroyed by fire,
As well as other things of the Craft,
Which one may posses.

But the wise man will have nothing around
Which has only a Craft use or meaning,
But only things which can be used in daily affairs.

If there is no reason to own a sword,
Then do not own one;
The white wand is just as powerful,
And less distinctive in the minds of the infidels.

If a white wand is too distinctive,
Then any old wand will do for the purpose
Of the ceremonies.

THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn
On anything permanently,
When necessary these can be written
In charcoal or chalk
And erased immediately without the telling of tales.

Let the knife have the shape of,
And be stored with the kitchen knives;
Let the cord be seen around the house,
And be used for a vulgar purpose,
In order to fool the infidels.

Never boast, never threaten, never brag
Of your powers; not even to the Craft,
Above all, never harbor ill thoughts toward another
For the power may make it happen for harm;
And never wish ill to anyone.
As it will Occur.

If anyone speaks of the Craft, to down it,
Remember: the Craft needs no defense,
For it has the Father and
All things will be as He wishes
In the end.

THE COVEN

And it shall be that any Fellow of the Craft,
Finding himself in a place where he knows of no Coven,
Or other Fellow of the Craft
Shall have the right, nay, even the duty,
To seek out such a Coven,
Or other Fellow of the Craft
Without censure.

Provided that he shall not reveal secrets to jeopardize
His former Coven or the members of it,
Or the Craft itself.

And two or three Fellows shall have the right
To meet and discuss subjects of Craft interest,
And to help each other along
On the Way to Perfection,
Except that Craft ceremonies
Must be done by the Priesthood.
Any five fellows who shall desire
To form a Coven may do so,
And they shall apply for a charter
To any High Priest or Priestess,
And they shall then select and choose
A man and a woman to lead them.

And their elected leaders shall be ordained by their High Priest,
And they shall choose two more,
A woman to be the deputy; to learn to be a priestess,
And a Scribe for their Coven.

THE COVEN (continued)

But these shall not be ordained to the Priesthood,
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,
And shall be answerable to him in all their doings,
Because they did owe their Priesthood to him,
And he shall act at all times in their interest
As their Spiritual Father in the Craft
So that he may lead them as they walk
The way to perfection.

But the newly appointed Priesthood,
Should it be lacking in the knowledge and wisdom needed,
For the positions to which they have been set apart
Then it shall be his responsibility as their High Priest,
To lead and instruct them,
Or cause it to be done by another.

But should the new Coven refuse to follow
The teachings and instructions of their Spiritual Father,
Then he may, at his discretion and Judgement,
Recall their charter, and their right to work as a Coven.
For that which one can give he may also retrieve,
And they shall not again meet,
Unless they can find another High Priest,
Who will assume responsibility over them.

It is the bounden duty of the High Priest to preside,
For all things must be presided over by the High Priesthood;

And should any Coven desire to change,
Their allegiance from one High Priest to another,
For any reason, even the loss of harmony,
Or if, in their considered opinion, their Spiritual Father
Is no longer spiritual, or serving the Father
Then they shall be reordained in the Priesthood
By the New High Priest, and this shall then
Have superceded the original ordinations,

And there shall be for them
A new Spiritual Father.

And if any Priest or Priestess, or other member of the Priesthood,
Find themselves in a place wherein there is no Coven for them to lead,
Then it is their bounden duly to try to the extent of their Power
To find Fellows of the Craft
And organize them into a Coven.

And should they find that there are no other Fellows of the Craft,
In that place, but there are some of the same good bend of mind,
It is then their duty to teach them by word and deed,
Until there be sufficient to form a Coven,
And this shall be done under the supervision,
And with the knowledge of their High Priest,
Through which they received their ordination
And their Powers.

THE COVEN (continued)

And they shall obligate, teach and initiate all the members of their Coven,
And they shall be theirs and they shall be to them
As elder brothers and sisters,
And shall care for them in all their affairs,
And not just at meetings,
For it is in this that the Craft differs
From all man-made institutions.

Should any member be absent, and love of the Priestess is such
That she shall continue to contact them in any manner
And by any method possible,
To tender them her loving care
At all times of sickness or stress.

And should any member move to a far city
The Priestess will continue to care for them
In love, by whatever method is available,
Until such time as they shall,
Of their own free will,
Obligate themselves to another Priestess.

And the Priestess shall at all times remember
That she is the direct representative of the Goddess to her Coven,
And the Priest is the direct representative of
The unknown God, the Father,
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose
As her Priest, be he of that rank, or qualified to be,
Or else another Fellow, who shall be called
her Magister.

And she must remember at all times that the man provides the power,
For the woman to direct, and so it is,
That the Priest resigns all his power over to her,
Yet it is not his power, nor hers to keep,
It is the power of God to use in the performance
Of the Work.

The Power of God is only lent to be used,
Wisely and Justly.

Both the members of the Priesthood shall remember their Spiritual Father,
At all times with gratitude, love, veneration and cooperation,
keeping constantly in contact, and acting with him in utmost harmony,
For they must always remember that the power
And wisdom which they use,
Comes to them through him.

In the days of old, ere the coming of Christendom,
The Craft was free and open in its ceremonies,
And entire states and nations worshipped the Gods
Freely and without restraint;

THE COVEN (continued)

But in these unhappy days, we must remain secret,
And hold our rites and ceremonies in secret,
And there are those who will talk, even without torture,
Which loosens any tongue.

Then let it be ordained, heeded and supported by all
That no Coven shall know wherein
The next Coven shall abide, or who its members be,
Except only the Priestess, Magister and Deputy,
And even they shall not remember
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet
In some safe place for festivals, and while there,
None may say whence they came, nor give their true names,
Or tell of where or when their meetings are, and
No secret things shall be spoken of
At these festivals for fear of Cowans and Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,
Ever heeding the advice and instructions of her High Priest.
She will ever heed the complaints of the brethren
And strive to settle all differences between them with love.

But there are those who, in pride, will ever strive
To force their will upon others
But these are not necessarily evil
And will think that they do rightly.
Oft they have good ideas and such ideas
Should be discussed in council with their brethren.

But if they will not agree with their brethren,
Or if they say "I will not work under this Priestess",
Then they shall have the right to withdraw from that Coven,
And work Solitary.
Or if five or more of them shall withdraw,
They shall have the right
To form another Coven under another

Priestess.

Even as it shall be the right of any five or more persons of a Coven
To withdraw, and form a new Coven, for any reason whatever,
But they shall then utterly avoid the old Coven
In all things, as it shall then have ceased to exist for them.

THE BOOK OF SHADOWS

Let every Coven of whatever rank
Keep a record in a book of black and silver,
And it shall contain, first, the Landmarks and Tenets,
Then a collection of Wisdom of the Craft,
The Rites and Ceremonies of the Coven
As well as the History of the Coven,
And its charter empowering it to work.

And a record of every meeting shall be written therein,
Together with a record of the doings of any member thereof
With the other side, or the Father, or
Any other thing which is for the teaching of all,
Even unto the listing of herbs and medicines
Spells and incantations and Rites
Which contain power for the use of man.

This book shall be kept by the Scribe,
And it shall be kept and approved by the Priesthood
And also the High Priesthood, when it shall come,
But no names or Craft secrets shall be written therein
That he Craft should not be betrayed
Should the book be taken by force,
Or slyness, by the infidels.

And when the coven shall disband,
It shall be the duty of the High Priesthood
To secure this book and make suitable disposition
That it might not endanger the Craft
Or any brother within it
As if the Coven were a person or Fellow
And the book were his book,
So let it be burned.

THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,
Draw their power from the Father.

But the children of the Father are like the sands of the sea,
And He has ordained and set apart certain of his older children,
To help and assist Him in caring for the younger children,
And has given them the Power and the Wisdom to do so,
And these children constitute the Priesthood.

The Father will bestow this power upon whom he will, and none may say him "Nay"
Yet also may the Priesthood choose workers and helpers
And shall share their power with them,
And this is called ordination.

The Power of the Priesthood is that of the Father
And it is love unfeigned and sincere,
Compassion and gentleness and meekness,
Persuasion and long-suffering and kindness,
And there is no authority over the free will of men
Inherent in the Priesthood,
Nor to be assumed by the members of it.

THE PRIESTHOOD (continued)

And the Power of the Priesthood is the Power of God,
And the Power of God can never be wielded by an ungodly man,
Nor an evil man; nor the love of God by an unloving man;
And when the man becomes evil, the Power of God is withdrawn from him.

Nor can a member of the Priesthood be inactive,
For inactivity without cause is lack of love for the Father,
And this man's priesthood shall depart from him
At the end of a year and a day,
For it is truth eternal,
That the thing which is unused will be taken away.

So if any Fellow of the Craft shall desire the Priesthood,
First let him learn to be a leader of men,
For a Priest with no following is no Priest,
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest
First learn the knowledge and wisdom he will need in the new appointment,
Then let him learn to lead men, and
When he shall either have been selected
As leader for his Coven,
Or when he shall have gathered up a Coven of his own,
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written
That only the higher can ordain the lesser,
That there shall be an unbroken line
Of power and authority extending
Back through the line of ordination,
To the Father Himself.

And no man can ordain his peers,
For the Lord's House is not a house of confusion,
So let not the line be broken
For it is the cable tow by which
Men are drawn from the lower
Up to the greater;--
An impossibility without it.

And each must work within their line of ordination
In perfect love and perfect trust,
With perfect harmony in all things,
But should they find that they fall out of harmony
With their line of ordination,
Then let him seek another, to be ordained of him
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,
For those who have no following to lead,
Why are they in the Priesthood?

THE PRIESTHOOD (continued)

And so it is that they who lose or give away their following,
Or they who through inactivity have lost their power,
Or they who are not in harmony and love with their Spiritual Father;
Shall be retired from a rank to which entitled
Other than by leadership of men.

But this can only be done by he who ordained them,
For only those who give can take away,
Yet each High Priest is responsible that this is done.

Should any Fellow fain the Priesthood, and use it wisely and well,
The Gods have decreed that those who serve them
Shall prosper and grow in this life,
And shall gain eternal perfection
To be freed from the Wheel of Life,
And to become like unto the angels
In that they should be perfect.

For perfection is to be gained by love,
And there is no greater love than to
Lay down one's life for his brethren
In their service and for their sake,
And the Father will reward them for
Their labor of love, because
He is not unjust.

FINIS

A CULT-HUNTER LOOKS AT CHRISTIANITY

1- When you enter some Catholic churches, you are confronted by a graphic representation ofJesus, nailed to a cross, bleeding, suffering, and then you are told that He went to this death of His own free will!

You read about Saints that whipped themselves; that wore hair shirts to abuse their bodies. You even see, in this modern age, the Penitentes ofMexico and New Mexicowho continue this practice, evengoing so far as to crucify themselves, men and women! People who walk to a "holy" shrine on their knees, doing possible permanent damage to themselves, are lauded for having performed a "holy" act! Children are beaten, starved, tortured and otherwise seriously harmed by members of this cult following the Biblical admonition "Speare the rod and spoil the child." There are also innumerable cases of the denial of blood transfusions, denial of public education, and denial of * any * modern medical treatment, all in the name of this cult's beliefs. Does Christianity preach a form of sado-masochism? If it does, it is a dangerous cult indeed!

2- This ritual of "Holy Communion" or the "Lord's Supper" has some overtones that bother any right-thinking person. After all, the worshippers are told that they are eating the "Body and Blood of our Saviour, Jesus Christ!" Can it be very far from * ritual * cannibalism to * real * cannibalism? This cult seems more and more dangerous!

3- The pre-occupation of some sects of Christianity with "demons" and "devils" and "evil spirits"that, in their minds, seem toinhabit the whole Universe, ready at the slightest opportunity to "possess" the bodies and minds of humans, reeks of Diabolism! The more extreme sects even seem to believe that this "Devil" is some sort of anti-God that has * all * power over the world. Can it be a very great step from being so preoccupied with devils to the actual worship of them? One should worry about this!

4- One sect of Christianity, the Roman Catholic Church, actually LOCKS UP young girls (and older women) and forbids them contact with the world, forbids them marriage, and tells them it is a "sin" to think of men in a sexual manner, and that they will "burnin 'hell' " if they do so. Such single-sex, enforced groupings of people (similar to secular prisons) are always hotbeds of deviant behaviour. The same sect forbids marriage to its priests, and thereby perhaps encourages the many, many

DOCUMENTED cases of its priests molesting young boys. One of its major past leaders (called "Apostles"), Saul of Tarsus, aka "Saint Paul," was known for his hatred of women, and he seems to be the major theoretician of many of the "Fundamentalist" sects of the cult. Can it be that Christianity actually * encourages * homosexuality, while preaching the opposite?

5- One sect, the "Jehovah's Witnesses," refuses allegiance to their country! They will not salute the flag, nor will they serve in the Armed Forces! The "Social Gospel," a take-from-the-rich propaganda pitch, is preached all over Third World nations, subverting their governments! Can it be that Christianity encourages the "One World" viewpoint of certain radical political groups?

6- The sexual behaviour of its leaders has been well documented, from "Popes" (the leader of the Roman Catholic sect) to Aimee Semple Macpherson, to Jimmy Swaggert. One wonders about such leaders being placed in positions of command over our young people. How many innocents have been defiled by such persons? One wonders!

https://beyondweird.com/bookofshadows/1001.html
58 captures
17 Apr 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

7- In the Middle Ages, priests actually said "Masses" to impose death spells on humans. Is such ritual being practiced today? We will probably never know, because secrecy in such groups would be assumed as * very * tight. As so many law-enforcement officers seem to be Christian, and many of the European governments are enthralled by this cult, we will probably * never * be able to find out the truth of this.

8- At every Christian service, donations from the membership is encouraged, and, as most such donations are done publically, "peer-pressure" to give large amounts of money is very high, and a feeling of guilt over * not * contributing could lead to psychotic episodes! The cult's attitude towards sexual feelings, that even * looking * at a person with even the tiniest feeling of "lust" is a "sin," is so rigid as to exclude at least 99 percent of the World's population from "Heaven" and thereby lead to irreconcilable guilt feelings on the part of the "sinners!" Could it be that many of the modern world's psychiatric problems can be traced to the beliefs of this cult?

9- The intolerant behaviour of Christianity is also well-documented in history, with its pogroms of Jews, burning of witches, Crusades against Islam,culture destruction and outrightgenocide in thePacific islands

and Central and South America, and hatred of anything that is not "Christian." This has even extended to disruption of non-Christian religious services, and violent behaviour that is touted as simple "civil disobedience." Can such past behaviour repeat itself? History shows it does.

10- Proselytization, or the "conversion" of new members to the cult, is carried on in any number of ways, both with subtle blandishments and by outright fear and threats. To watch and listen to some street-preachers is aneducation inthe useof fear-inducingtechnique, and also of individual and mass hysteria similar to that inducedby Adolf Hitler and Joseph Goebells! Why do these preachers do their best to induce such mass hysteria? One could ask the same question about Hitler and Goebells, and maybe get the same answer!

If your child, or a member of your family, is involved with this cult, * please * seek help NOW!

The author wishes to thank the publishers of "File 18," and all the other cult-hunters and watchers out there, for their good and constant demonstrations of the techniques used in this article.

M O D E R N P A G A N I S M : QUESTIONS & ANSWERS

To promote community harmony and freedom of religious practice. Distributed by : The Committee for Religious Freedom, Salt Lake City, Utah.

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Contemporarysociety isexperiencingaresurgence ofinterest in earth- and nature-centered spirituality. Modern Paganism is a rich and diverse religious movement drawing the attention of the media, law-makers, and spiritual seekers. This pamphlet attempts to answer some of the questions frequently asked about modern Pagan beliefs and practices.

What is Paganism?

Theterm"Pagan" comesfrom aLatinword for"country dweller" first used in early Christian times to refer to those not yet converted to Christianity. "Pagan" was an epithet that cast aspersions on those not seen as "true believers." Today, it refers more general to the faith of those whose spiritual center is drawn to native and natural religions, usually pantheistic or polytheistic, and almost always earth-centered.

What then is "Modern Paganism"?

ModernPaganism,orNeo-Paganism, isamodern, Earth-centered religious perspective which borrows and adapts from pre-Christian paganism as well as from contemporary religious thought. While reconnecting with ancient wisdom, it speaks eloquently to the needs and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian religion of much of western and northern Europe, which was based on the agricultural cycles and other natural rhythms of the Earth. It coexisted with Christianity for centuries, from the so-called "Dark Ages" up until the Inquisition and the "Burning Times" (witch hunts) of the late

Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

SomecontemporaryPagans callthemselvesWitches.The termhas many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

What is meant by the term "Wicca"?

Oftenused asa synonymfor Witchcraft,"Wicca" isthought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanismisnot areligion, butaset ofspiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The centralbeliefs ofmodern Pagansdiffer in specificsyet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

Noand Yes.Likereligious Humanists,modernPagans havealove and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formalworship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most

contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No,Pagansdo notproselytize.Most modernPagantraditions do welcome newcomers. Most modern Pagans also do not discourage other

Pagans from integrating other religious and spiritual practices and beliefs into their practice.

WHAT CONTEMPORARY PAGANS BELIEVE

while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.

2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.

3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.

4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.

5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.

6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

CREED OF THE PEOPLE OF GOD

We believe in one only God, Father, Son, and Holy Spirit, Creator of things visible such as this world in which our brief life passes, ofthings invisible such as the pure spirits which are also called angels, and Creator in each man of his spiritual and immortal souls.

We believe that his only God is absolutely one in his infinitely holy essence as also in all His perfections, in His omnipotence, His infinite knowledge, His providence, His will and His love. He is HE WHO IS, as He revealed to Moses; and He is LOVE, as the Apostle John teaches us: so that these two names, Being and Love, express ineffably the same divine reality of Him who has wished to make himself known to us, and who "dwelling in light inaccessible," is in himself above every name, above every thing, and above every created intellect. God alone can give us light and knowledge of this reality by revealing himself as Father, Son, and Holy Spirit, in whose eternal life we are by grace called to share, here below in the obscurity of faith and after death in eternal light. The mutual bonds which eternally constitute the Three Persons, who are each one and the same Divine Being, are the blessed inmost life of God thrice holy, infinitely beyond all that we can conceive in human measure. We give thanks, however, to the Divine Goodness that very many believers can testify with us before men to the unity of God, even though they know not the mystery of the Most Holy Trinity.

We believe then in God who eternally begets the Son, in the Son, the Word of God, who is eternally begotten, in the Holy Spirit, the uncreated Person, who proceeds from the Father and the Son as their eternal Love. Thus in the Three Divine Persons, COAETERNAE SIBI ET COAEQUALES, the life and beatitude of God perfectly one superabound and are consummated in the supreme excellence and glory proper to uncreated Being, and always "there should be venerated unity in the Trinity and Trinity in the unity."

We believe in our Lord Jesus Christ who is the Son of God. He is the Eternal Word, born of the Father before time began, and consubstantial with the Father, HOMOOUSIOS TO PATRI, and through Him all things were made. He was incarnate of the Virgin Mary by the power of the Holy Spirit, and was made man: equal therefore to the

Father according to His divinity, and inferior to His Father according to His humanity, and himself one, not by some impossible confusion of His natures, but by the unity of His person.

He dwelt among us, full of grace and truth. He proclaimed and established the Kingdom of God and made us know in Himself the Father. He gave us His new commandment to love one another as He loved us. He taught us the way of the Beatitudes of the Gospel: poverty in spirit, meekness, suffering borne with patience, thirst after justice, mercy, purity of heart, will for peace, persecution suffered for justice sake. He suffered under Pontious Pilate, the Lamb of God bearing on Himself the sins of the world, and he died for us on the Cross, saving us by His redeeming Blood. He was buried, and, of His own power, rose the third day, raising us by His Resurrection to that sharing in the divine life which is the life of grace. He ascended to heaven, and He will come again this time in glory, to judge the living and the dead: each according to his merits--those who have responded to the love and piety of God going to eternal life, those who have refused them to the end going to the fire that is not extinguished. And His Kingdom will have no end.

We believe inthe Holy Spirit, who is Lord,and Giver of life, Who is adored and glorified together with the Father and the Son. He spoke to us by the Prophets, He was sent by Christ after His Resurrection and His Ascension to the Father; He illuminates, vivifies, protects, and governs the Church; He purifies the Church's members if they do not shun His grace. His action, which penetrates to the inmost of the soul, enables man to respond to the call of Jesus: BE PERFECT AS YOUR HEAVENLY FATHER IS PERFECT.

We believe thatMary is the Mother,who remained evera virgin, of the Incarnate Word, our God and Savior Jesus Christ, and that by reason of this singular election, she was in consideration of the merits of her Son, redeemed in a more eminent manner, preserved from all stain of original sin and filled with the gift of grace more than all other creatures.

Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption, the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to heavenly glory and likened to her risen Son in anticipation of the future lot of all the just; and we believe that the Blessed Mother of God, the New Eve, Mother of the Church, continues, in her maternal role with regard to Christ's members, co-operating with the birth and growth of divine life in the souls of the redeemed.

We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature, common to all men, to fall to a state in which it bears the consequences of that offense, and which is not the state in which it was at first in our first parents, established as they were in holiness and justice, and in which man knew neither evil nor death. It is human nature so fallen, stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men, and it is in this sense that every man is born in sin. We therefore hold, with the Council of Trent, that original sin is transmitted to human nature, "not by imitation but by propagation," and that it is thus "in each of us as his own."

We believe that our Lord Jesus Christ, by the Sacrifice of the Cross, redeemed us from original sin and all the personal sins

comitted by each one of us, so that, in accordance with the word of the Apostle, "where sin abounded, grace did more abound."

We believe in one baptism instituted by Our Lord Jesus Christ for the remission of sins. Baptism should be administered even to little children who have not yet been able to be guilty of any personal sins, in order that, though born deprived of supernatural grace, they may be reborn "of water and the Holy Spirit to the divine life in Christ Jesus.

We believe in one, holy, catholic, and apostolic Church, built by Jesus Christ in that rock which is Peter. She is the Mystical Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community; the Church in earth, the pilgrim People of God here below, and the Church filled with heavenly blessings; the germ and the first fruits of the Kingdom of God, through wich the works and the sufferings of Redemption are continued throughout humanhistory, and which looks for its perfect accomplishment beyond time in glory. In the course of time, the Lord Jesus formed His Church by means of the Sacrament emanating from His plenitude. By these she makes her members participants in the mystery of the Death and Ressurection of Christ, in the grace of the Holy Spirit who gives her life and movement. She is therefore holy, though she has sinners in her bossom, because she herself has no other life but that of grace: it is by living by her life that her members are sanctified; it is by removing themselves from her life that they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for these offenses, of which she has the power to heal her children through the blood of Christ and the gift of the Holy Spirit.

Heiress ofthe divinepromises anddaughter ofAbraham according to the Spirit, through that Israel whose Scriptures she lovingly guards, and whose patriarchs and prophets she venerates; founded upon the Apostles and handing on from century to century their ever-living words and their powers as pastors in the successor of Peter and the bishops in communion with him; perpetually assisted by the Holy Spirit, she has the charge of guarding, teaching, explaining, and spreading the truths which God revealed in a then veiled manner by the Prophets, and fully by the Lord Jesus. We believe ALL THAT IS CONTAINED IN THE WORD OF GOD WRITTEN OR HANDED DOWN, AND WHAT THE CHURCH PROPOSES FOR BELIEF AS DIVINELY REVEALED, WHETHER BY A SOLEMN JUDGMENT OR BY THE ORDINARY AND UNIVERSAL MAGISTERIUM. We believe in the infallibility enjoyed by the successor of Peter when he teaches ex-cathedra as pastor and teacher of all the faithful, and which is assured also to the episcopal body when it exercises with him the

supreme magisterium.

Webelieve that theChurch founded byJesus Christand for which He prayed is indefectibly one in faith, worship and the bond of hierarchical communion. In the bossom of this Church, the rich variety of liturgical rites and the legitimate diversity of theological and spiritual heritages and special disciplines, far from injuring her unity, make it more manifest.

Recognizing also the existence, outside of the organism of the Church of Christ, of numerous elements of truth and sanctification which belong to her as her own and tend to Catholic unity, and believing in the action of the Holy Spirit who stirs up in the hearts of the disciples of Christ love of this unity, we entertain the hope that Christians who are not yet in the full communion of the one only Church will one day be reunited in one flock with one only Shepherd.

We believe that the Church IS NECESSARY FOR SALVATION, BECAUSE CHRIST WHO IS THE SOLE MEDIATOR AND WAY OF SALVATION, RENDERS HIMSELF PRESENT FOR US IN HIS BODY WHICH IS THE CHURCH. But the divine design of salvation embraces all men; and those WHO WITHOUT FAULT ON THEIR PART DO NOT KNOW THE GOSPEL OF JESUS CHRIST AND HIS CHURCH, BUT SEEK GOD SINCERELY, AND UNDER THE INFLUENCE OF GRACE ENDEAVOR TO DO HIS WILL AS RECOGNIZED THROUGH THE PROMPTINGS OF THEIR CONSCIENCE, they, in a number known only to God, can obtain salvation.

Webelieve that theMass, celebrated bythe priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is in true reality the Sacrifice of Calvary, rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His Body and Blood which were to be offered for us on the Cross, likewise the bread abd wine consecrated by the priest are changed into the Body and Blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our sense as before, is a true, real, and substantial presence.

Christ cannot be thus present in this sacrament except by the change into His Body of the reality itself of the bread and the change into His Blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church TRANSUBSTANTIATION. Every theological explanation which seeks some understanding of this mystery must, in order to be in accord with the Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable Body and Blood of the Lord

Jesus that from then on are really before us under the sacramental species of bread and wine, as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of the Mystical Body.

The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the Blessed Host which our eyes see, the Incarnate Word which they cannot see, and who, without leaving heaven, is made present before us.

We confess that the Kingdom of God begun here below in the Church of Christ IS NOT FROM THIS WORLD WHOSE FORM IS PASSING, and that its proper growth cannot be confounded with the progress of civilization, of science, or of human technology, but that it consists in an ever more profound knowledge of the riches of Christ, an ever stronger hope in eternal blessings, an ever more ardent response to the Love of God, and an ever more generous bestowal of grace and holiness among men. Without ceasing to recall to her children that THEY HAVE NOT HERE A LASTING DWELLING, she also urges them to contribute, each according to his vocation and means, to the welfare of their earthly city, to promote justice, peace and brotherhood among men, to give their aid freely to their brothers, especially to the poorest and most unfortunate. The deep solicitude of the Church, the spouse of Christ, for the needs of men, for their joys and hopes, their griefs and efforts, is therefore nothing other than her great desire to be present to them, in order to illuminate them with the Light of Christ and to gather them all in Him, their only Savior. This solicitude can never mean that the Church conform herself to the things of the world, or that she lessen the ardor of her expectation of the Lord and of the eternal Kingdom.

We believe in the life eternal. We believe that the souls of all those who die in the grace of Christ, whether they must still be purified in Purgatory, or whether from the moment they leave their bodies Jesus takes them to Paradise as He did for the Good Thief, are the People of God in the eternity beyond death, which will be finally conquered on the day of the Resurrection when these souls will be reunited with their bodies.

We believe that the multitude of those gathered around Jesus and Mary forms the Church in Heaven, where in eternal beatitude they see God as He is, and where they also, in different degrees, are associated with the holy angels in the divine rule exercised by Christ in glory, interceding for us and helping us in our weakness by their brotherly care.

We believe in the communion of all the faithful of Christ, those who are pilgrim on earth, the dead who are attaining their

purification,
and the blessed in heaven, all together forming one Church; and we believe that in this communion the merciful love of God and His Saints is ever listening to our prayers, as Jesus told us: Ask and you will receive. Thus it is with faith and in hope that we look forward to the resurrection of the dead, and the life of the world to come. Blessed be God Thrice Holy. Amen.

Pronounced infront of the Basilica of St. Peter, on June 30, 1968, the sixth year of our pontificate.

POPE PAUL VI

THE STANDING STONES BOOK OF SHADOWS

by Scott Cunningham

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WORDS TO THE WISE ....

O daughters andsons of theEarth, adore theGoddess and Godand be blessed with the fullness of life.

Know thatThey havebrought youto thesewritings, forherein lie our ways of the Craft, to serve and fulfill the keepers of wisdom, the tenders of the sacred flame of knowledge. Run the rites with love and joy, and the Goddess and God will bless you with all that you need. But those who practice dark magicks shall know Their greatest wrath.

Remember thatyou are ofthe Craft. No moredo you trodthe ways of doubt. You walk the path of light, ever climbing from shadow to shadow to the highest realm of existence. But though we're the bearers of truths, others do not wish to share our knowledge, so we run our rites beneath moon filled skies enwrapped in shadows. But we are happy.

Live fully, forthat is the purpose of life. Refrain not from earthly existence. From it we grow to learn and understand, until such time that we are reborn to learn more, repeating this cycle 'till we have spiralled up the path of perfection and can finally call the Goddess and God our kin.

Walk the fields andforests; be refreshedby the cool windsand the touch of a nodding flower. The Moon and Sun sing in the ancient wild places: The deserted seashore, the stark desert, the roaring waterfall. We are of the Earth and should revere Her, so do Her honor.

Celebratethe riteson theappropriate daysand seasons,and call upon the Goddess and God when the time is meet, but use the Power only when necessary, never for frivolous ends. Know that using the Power for harm is a Perversion of Life itself.

But for those who love and magnify love, the richness oflife shall be your reward. Nature will celebrate.

So love the Goddess and God, and harm none!

THE NATURE OF OUR WAY

* As often as possible, hold the rites in forests, by the seashore, on deserted mountaintops or near tranquil lakes. If this is impossible, a garden or some chamber shall suffice, if it is readied with fumes of flowers.

*Seek outwisdom inbooks, rare manuscriptsand crypticpoems if you will, but seek it out also in simple stones and fragile herbs and in the cries of wild birds. Listen to the whisperings of the wind and the roar of water if you would discover magick, for it is here that the old secrets are preserved.

* Books contain words;trees contain energies andwisdom books ne'er dreamt of.

* Ever remember that the Old Ways are constantly revealing themselves. Therefore be as the river willow that bends and sways with the wind. That which remains changeless shall outlive its spirit, but that which evolves and grows will shine for centuries.

* Therecan be no monopolyon wisdom. Thereforeshare what you will of our ways with others who seek them, but hide mystic lore from the eyes of those who would destroy, for to do otherwise increases their destruction.

* Mock not the rituals or spells of another, for who can say yours are greater in power or wisdom?

*Ensure that your actions are honorable, for all that you do shall return to you three-fold, good or bane.

* Be waryof one who would dominate you,who would control and manipulate your workings and reverences. True reverence for the Goddess and God occurs within. Look with suspicion on any who would twist worship from you for their own gain and glory, but welcome those priestesses and priests who are suffused with love.

* Honorall living things,for we are ofthe bird, thefish, the

bee. Destroy not life save it be to preserve your own.

* And this is the nature of our way.

BEFORE TIME WAS

Beforetime was, therewas The One;The One was all,and all was The One.

Andthe vast expanseknown asthe universewas TheOne, all-wise, all-pervading, all-powerful, eternally changing.

And space moved. The Onemolded energy into twin forms,equal but opposite, fashioning the Goddess and God from The One and of The One.

The Goddess and God stretched and gave thanks to The One,but darkness surrounded them. They were alone, solitary save for The One.

So They formed energy into gasses and gasses into suns and planets and moons; They sprinkled the universe with whirling globes and so all was given shape by the hands of the Goddess and God.

Light aroseand the sky wasilluminated by a billionsuns. And the Goddess and God, satisfied by their works, rejoiced and loved, and were one.

From theirunion sprang the seedsof all life, andof the human race, so that we might achieve incarnation upon the Earth.

TheGoddess chose theMoon as Hersymbol, and theGod the Sun as His symbol, to remind the inhabitants of Earth of their fashioners.

All areborn, live, dieand are rebornbeneath the Sunand Moon; all things come to pass thereunder, and all occurs with the blessings of The One, as has been the way of existence before time was.

SONG OF THE GODDESS

I am the GreatMother, worshipped by all creationand existent prior to their consciousness. I am the primal female force, boundless and eternal.

I am thechaste Goddessof the Moon,the Lady ofall magick. The winds and moving leaves sing my name. I wear the crescent Moon upon my brow and my feet rest among the starry heavens. I am mysteries yet unsolved, a path newly set upon. I am a field untouched by the plow. Rejoice in me and know the fullness of youth.

I amthe blessed Mother,the gracious Lady ofthe harvest. I am clothed with the deep, cool wonder of the Earth and the gold of the fields heavy with grain. By me the tides of the Earth are ruled; all things come to fruition according to my reason. I am refuge and healing. I am the life-giving Mother, wondrously fertile.

Worship me as theCrone, tender of the unbrokencycle of death and rebirth. I am the wheel, the shadow of the Moon. I rule the tides of women and men and give release and renewal to weary souls. Though the darkness of death is my domain, the joy of birth is my gift.

I amthe Goddess of theMoon, the Earth,the Seas. Mynames and strengths are manifold. I pour forth magick and power, peace and wisdom. I am the eternal Maiden, Mother of all, and Crone of darkness, and I send you blessings of limitless love.

CALL OF THE GOD

I am the radiant King of the Heavens, floodingthe Earth with warmth and encouraging the hidden seed of creation to burst forth into manifestation. I lift my shining spear to light the lives of all beings and daily pour forth my gold upon the Earth, putting to flight the powers of darkness.

I am the master of the beasts wild and free. I run with the swift stag and soar as a sacred falcon against the shimmering sky. The ancient woods and wild places emanate my powers, and the birds of the air sing of my sanctity.

I amalso the lastharvest, offering upgrain andfruits beneath the sickle of time so that all may be nourished. For without planting there can be no harvest; without winter, no spring.

Worshipme as the thousand-namedSun of creation,the spirit of the horned stag in the wild, the endless harvest. See in the yearly cycle of festivals my birth, death and rebirth - and know that such is the destiny of all creation.

I am the sparkof life, the radiantSun, the giver of peaceand rest, and I send my rays of blessings to warm the hearts and strengthen the minds of all.

THE CIRCLE OF STONES

The Circle of stonesis used during indoor rituals,for energy raising, meditation and so on.

First cleanse the area with the ritual broom.

For this circle you willneed four large, flat stones. If you have none, candles can be used to mark the four cardinal points of the circle. White or purple candles can be used, as can colors related to each direction - green for the North, yellow for East, red for South and blue for West.

Placethe first stone(or candle) tothe North, torepresent the Spirit of the North Stone. In ritual when you invoke the Spirits of the Stones you're actually invoking all that resides in that particular direction, including the elemental energies.

After setting theNorth Stone(or candle), placethe East,South and West Stones. They should mark out a rough square, nearly encompassing the working area. This square represents the physical plane on which we exist - the Earth.

Nowtake a long purpleor white cordand lay it outin a circle, using the four stones or candles to guide you. It takes a bit of practice to smoothly do this. The cord should be placed so that the stones remain inside the circle. Now you have a square and a circle, the circle representing the spiritual reality. As such, this is a squared circle; the place of interpenetration of the physical and spiritual realms.

The size of the circle can be anything from 5 to 20 feet depending on the room and your desires.

Next, set up the altar. The following tools are recommended:

* A Goddess symbol (candle, holed stone, statue)
* A God symbol (candle, horn, acorn, statue)
* Athame
* Wand
* Censer

* Pentacle
* A bowl of Water (spring, rain or tap)
* A bowl of Sea Salt (it can also be placed on the pentacle)
* Incense
* Flowers and greens
* One red candle in holder (if not using point candles)
* Anyother tools ormaterials requiredfor the ritual,spell or magickal working

Set upthe altar accordingto theplan shown hereor accordingto your own design. Also be sure to have plenty of matches, as well as a small heat-proof container in which to place them when used. A charcoal block is also necessary to burn the incense.

Goddess Symbol or Candle		God Symbol or Candle
	Censer	
Bowl of Water	Red Candle	Bowl of Salt
	Pentacle	
Cup		Incense
Wand	Cauldron, or Spell Materials	Knife
Bell		Boline

Suggested Altar Layout

Light thecandles. Set theincense smoking. Lift theathame and touch its blade to the water, saying:

I consecrate and cleanse this water
that it may be purified and fit to
dwell within the sacred Circle of Stones.
In the name of the Mother Goddess and Father God,
I consecrate this water.

As you do this, visualize your athame blasting away all negativity from the water.

The salt is next touched with the point of the athame while saying:

I bless this salt that it may be fit
to dwell within the sacred Circle of Stones.
In the name of the Mother Goddess and Father God,
I bless this salt.

Now stand facing North,at the edge of thecord-marked circle. Hold your athame point outward at waist level. Walk slowly around the circle's perimeter clockwise, your feet just inside the cord, charging it with your words and energy. Create the circle - through your visualization - with the power flowing out from your athame's blade. As you walk, stretch the energy out until it forms a complete sphere around the working area, half above the ground, half below. As you do this say:

Here is the boundary of the Circle of Stones.
Naught but love shall enter in,
Naught but love shall emerge from within.
Charge this by Your powers, Old Ones!

When youhave arrived backat the North,place the athameon the altar. Take up the salt and sprinkle it around the circle, beginning and ending in the North, and moving clockwise. Next, carry the smoking censer from the altar, and finally sprinkle water around the circle. Do more than carrying and walking; sense the substances purifying the circle. The Circle of Stones is now sealed.

Holdaloft the wand atthe North, atthe edge ofthe circle, and say:

O Spirit of the North Stone,
Ancient One of the Earth,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

As yousay this,visualize agreenish mistrising and writhingin the Northern quarter, over the stone. This is the elemental energy of the Earth. When the Spirit is present, lower the wand, move to the East, raise it again and say:

O Spirit of the East Stone,
Ancient One of Air,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize theyellowish mistof Airenergy. Lowerthe wand,move to the South and repeat the following with your upraised wand, visualizing a crimson Fire mist:

O Spirit of the South Stone,
Ancient One of Fire,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Finally, to the West, say with the wand held aloft:

O Spirit of the West Stone,
Ancient One of Water,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize the bluish mist, the essence of Water.

The circle breaths and lives around you. The Spirits of the Stones are present. Feel the energies. Visualize the circle glowing and growing in power. Stand still, sensing for a moment.

The Circleof Stones is complete. The Goddess and God may be called, and magick wrought.

CUTTING A DOORWAY

At times you may have to leave the circle. This is fine, of course, but as previously mentioned, passing through the circle dissipates it. To prevent this from occurring it's traditional to cut a doorway.

Todo this,face Northeast. Hold yourathame pointdownward near the ground. See and sense the circle before you. Pierce its wall of energy with the athame and trace an archway, tall enough to walk through, moving counter-clockwise along the circle for about three feet. Move the point of the athame up at the arch's center and down the other side until it is near the ground.

As you're doingthis, visualizethat area ofthe circle'senergy being sucked back into the athame. This creates a void, allowing passage in and out of the circle. Pull the athame out of the circle's wall. You're free to walk outside.

Onceback inside, close the door by placing the athame at the lower North-Eastern point of the archway. With your athame trace the circle's perimeter clockwise, as if redrawing that portion of the Circle of Stones, again visualizing blue or purple energy flaring out from the blade and converging with the rest of the circle. It is done.

RELEASING THE CIRCLE

Once the rite is ended, face North, hold aloft the wand and say:

Farewell, Spirit of the North Stone.
I give thanks for your presence here.
Go in power.

Repeat this same formula to the East, South and West, substituting the proper direction in the words. Then return to the North and hold the wand aloft for a few moments.

Lay the wandon the altar. Take up theathame. Standingin the North, pierce the circle's wall with the blade at waist level. Move clockwise around the circle, visualizing it's power being sucked back into the athame. Literally pull it back into the blade and handle. Sense the circle dissolving, shrinking; the outside world slowly regaining its dominance in the area.

When you arrive at the North again, the circle is no more.

VISUALIZATIONS FOR THE CIRCLE OF STONES

If you wish, you can back up the circle casting with the following visualizations as you form the circle itself:

Prepare asusual. Approachthe Northand set theNorth Stone(or the candle) on the ground. Then, visualize a stone slab standing upright two feet to the left of and behind the North Stone. Visualize this as being bluish-grey, two feet wide, two feet thick and six feet tall. This stone represents the Goddess.

When thestone is really there- in your visualization- create another stone of the same size and color two feet to the right of and behind the North Stone. This represents the God.

Now visualize a capstone resting on top of the two upright stones. It is about two feet by two feet by six feet. This represents The One before the Goddess and God, the source of all power and magick. The Northern Trilithon is now complete.

Thestones form anarchway, a symbolof the gatewayto the realm of the element of Earth.

Firmlyvisualize this, then gazethrough the archformed by the stones. See the greenish haze of the Earth energy.

Repeat the entire procedure to the East, South and West. Visualize the appropriate elemental color within each trilithon.

Now purify salt and water,cast the circle as usual, andcarry around the salt, censer, candle and water.

As youapproach each quarterto callits Spirit ofthe Stone,see the trilithon firmly in your mind. Visualize it in all its Pagan splendor. See the elemental hazes within them, boiling and writhing in unmanifestedness. Stretch out with your feelings; sense the arrival of the spirit of each stone, then go on to the next.

With practice this comes easily, but such visualizations are never necessary.

THE BLESSING CHANT

The Blessing Chant can be said at the beginning of any type of ritual as a general invocation. Separate invocations of the Goddess and God may follow.

May the powers of The One,
the source of all creation;
all-pervasive, omnipotent, eternal;
may the Goddess,
the Lady of the Moon;
and the God,
Horned Hunter of the Sun;
may the powers of the Spirits of the Stones,
rulers of the elemental realms;
may the powers of the stars above and the Earth below,
bless this place, and this time, and I who am with you.

THE SIMPLE FEAST

Hold up a Chalice of wine (or some other liquid) betweenyour hands to the sky, and say:

Gracious Goddess of Abundance,
Bless this wine and infuse it with your love.
In your names, Mother Goddess and Father God,
I bless this wine (or brew, juice, etc.).

Hold upa plate ofcakes (bread,biscuits) with bothhands tothe sky and say:

Powerful God of the Harvest,
Bless these cakes and infuse them with your love.
In your names, Mother Goddess and Father God,
I bless these cakes (or this bread).

CONSECRATION OF TOOLS

Lightthe candles. Set the incensesmoking. Castthe Circle of Stones. Place the tool on the pentacle, or a plate of salt. Touch it with the point of your athame (or your projective hand) and say:

Iconsecrate you, O Athame of steel(or wand of wood, etc.) to cleanse and purify you to serve me within the Circle of Stones. In the names of the Mother Goddess and Father God, you are consecrated.

Send projective energy into the tool, cleansing it of all negativity and past associations. Now pick it up and sprinkle with salt, pass it through the incense smoke, through the candle flame and sprinkle with water, calling upon the Spirits of the Stones to consecrate it.

Then hold the tool to the sky, saying:

I charge youby the OldOnes: By theomnipotent Goddess andGod: By the virtues of the Sun, Moon and Stars: By the powers of the Earth,

Air, Fire and Water, that I shall obtain all that I desire through you. Charge this by your power, Old Ones!

The toolshould immediately beput touse to strengthenand bind the consecration. For example, the athame can be used to consecrate another tool; a wand to invoke the Goddess; the pentacle to act as a resting place for a tool during its consecration.

THE FULL MOON RITE

Perform this at night,in the view ofthe Moon if possible. It is appropriate for crescents, white flowers, silver and other lunar symbols to be present on the altar for this ritual. The quartz crystal sphere can be placed on the altar as well. Or, if you prefer, use the cauldron (or a small white or silver bowl) filled with water. Place a piece of silver into the water.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Stand beforethe altar andinvoke the Goddess andGod, with the Blessing Chant and/or any other invocations (see Prayers, Chants and Invocations in this Book of Shadows).

Now gaze at the Moon, ifpossible. Feel its energies sinking into your body. Feel its cool Goddess energy wash you with power and love.

Now say these or similar words:

Wondrous Lady of the Moon
You who greets the dusk with silvered kisses;
Mistress of the night and of all magicks,
who rides the clouds in blackened skies
and spills light upon the cold Earth;
O Lunar Goddess,
Crescented-One,
Shadow maker and shadow breaker;
Revealer of mysteries past and present;
Puller of seas and ruler of women;
All-wise Lunar Mother,
I greet your celestial jewel
at the waxing of its powers
With a rite in Your honor.
I pray by the Moon,
I pray by the Moon,
I pray by the Moon.

Continue chanting"I pray bythe Moon" foras long asyou will.

Visualize the Goddess if you so desire, perhaps as a tall, robust woman wearing silver jewelry and white, rippling, draped clothing. A crescent Moon may rest upon Her brow, or She may toss a glowing silvery white orb in Her hands. She treads the starfield of eternal night in an eternal round with Her lover, the Sun God, spreading moonrays wherever She goes. Her eyes laugh, Her skin is white and translucent. She glows.

Nowis the timefor magick ofall types, forthe full ofthe Moon marks the height of its powers, and all positive spells cast then are powerful.

FullMoons arealso excellenttimesfor meditation,mirror magick and psychic workings, for such are often more successful within the circle. Crystal-scrying is particularly recommended; flood the crystal with moonlight prior to the ritual. If you have no crystal sphere, use the cauldron filled with water and the piece of silver. Gaze at the water (or at the Moon glinting on the silver) to awaken your psychic awareness.

Lunar liquids such as lemonade, milk or white wine can be consumed during the simple feast that follows. Crescent cakes are traditional as well.

Thank the Goddess and God and release the circle. It is done.

YULE (circa December 21)

Thealtar isadorned withevergreens suchas pine,rosemary, bay, juniper and cedar, and the same can be laid to mark the Circle of Stones. Dried leaves can also be placed on the altar.

The cauldron, resting onthe altar on a heat-proofsurface (or placed before it if too large), should be filled with ignitable spirit (alcohol), or a red candle can be placed within it. At outdoor rites, lay a fire within the cauldron to be lit during ritual.

Arrange the altar, lightthe candles and incense, andcast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the cauldron and gaze within it. Say these or similar words:

I sorrow not,
though the world is wrapped in sleep.
I sorrow not,
though the icy winds blast.
I sorrow not,
though the snow falls hard and deep.
I sorrow not,
this too shall soon be past.

Ignitethe cauldron (or candle),using long matchesor a taper. As the flame(s) leap up say:

I light this fire in Your honor,
Mother Goddess
You have created life from death;
warmth from cold;
The Sun lives once again;

the time of light is waxing.
Welcome,
ever-returning God of the Sun!
Hail Mother of All!

Circle the altar andcauldron slowly, clockwise, watching the flames. Say the following chant for some time:

The wheel turns; the power burns.

Meditate upon the Sun,on the hidden energies lyingdormant in winter, not only in the Earth but within ourselves. Think of birth not as the start of life but as its continuance. Welcome the return of the God.

After a time cease and stand once again before the altar and flaming caldron. Say:

Great God of the Sun,
I welcome Your return.
May You shine brightly upon the Goddess;
may You shine brightly upon the Earth,
scattering seeds and fertilizing the land.
All blessings upon You,
reborn One of the Sun!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

YULE LORE

Onetraditional Yuletidepractice isthe creationof aYule tree. This can be a living, potted tree which can later be planter in the ground, or a cut one. The choice is yours.

Appropriate Pagandecorations are fun to make,from strings of dried rosebuds and cinnamon sticks (or popcorn and cranberries) for garlands, to bags of fragrant spices which are hung from boughs. Quartz crystals can be wrapped with shiny wire and suspended from sturdy branches to resemble icicles. Apples, oranges and lemons hanging from boughs are strikingly beautiful, natural decorations, and were customary in ancient times.

Many enjoy the custom of lighting the Yule log. This is a graphic representation of the rebirth of the God within the sacred fire of the Mother Goddess. If you choose to burn one, select a proper log (traditionally of oak or pine). Carve or chalk a figure of the Sun (such as a rayed disc) or the God (a horned circle or a figure of a man) upon it, with the Boline, and set it alight in the fireplace at dusk on Yule. As the log burns, visualize the Sun shining within it and think of the coming warmer days.

As to food, nuts, fruits such as apples and pears, cakes of caraways soaked in cider, and (for non-vegetarians) pork are traditional fare. Wassail, lambswool, hibiscus or ginger tea and fine

drinks for the Simple Feast or Yule Meals.

IMBOLC (February 2)

Asymbol ofthe season, suchas arepresentation ofa snow flake, a white flower, or perhaps some snow in a crystal container can be placed on the altar. An orange candle anointed with musk, cinnamon, frankincense or rosemary oil, unlit, should also be there. Snow can be melted and used for the water during the circle casting.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.
Invoke the Goddess and God.
Say such words as the following:

This is the time of the feast of torches,
when every lamp blazes and shines
to welcome the rebirth of the God.
I celebrate the Goddess,
I celebrate the God;
all Earth celebrates
Beneath its mantle of sleep.

Light the orange taper fromthe red candle on the altar(or at the Southern point of the circle). Slowly walk the circle clockwise, bearing the candle before you. Say these or similar words:

All the land is wrapped in winter.
The air is chilled and frost envelops the Earth.
But Lord of the Sun,
Horned One of animals and wild places,
unseen you have been reborn of the gracious Mother Goddess,
Lady of all fertility.
Hail Great God!
Hail and welcome!

Stop before the altar, holding aloft the candle. Gaze atits flame. Visualize your life blossoming with creativity, with renewed energy and strength.

If you need to look into the future or past, now is an ideal

time.

Works of magic, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

IMBOLC LORE

It istraditional uponImbolc, atsunset or justafter ritual,to light every lamp in the house - if only for a few moments. Or, light candles in each room in honor of the Sun's rebirth. Alternately, light a kerosene lamp with a red chimney and place this in a prominent part of the home or in a window.

If snow lies on the ground outside, walk in it for a moment, recalling the warmth of summer. With your projective hand, trace an image of the Sun on the snow.

Foods appropriate to eat on this day include those from the dairy, since Imbolc marks the festival of calving. Sour cream dishes are fine. Spicy and full-bodied foods in honor of the Sun are equally attuned. Curries and all dishes made with peppers, onions, leeks, shallots, garlic or chives are appropriate. Spiced wines and dishes containing raisins - all foods symbolic of the Sun - are also traditional.

OSTARA (circa March 21)

Flowersshould belaid onthe altar,placed around thecircle and strewn on the ground. The cauldron can be filled with spring water and flowers, and buds and blossoms may be worn as well. A small potted plant should be placed on the altar.

Arrange the altar, lightthe candles and incense, andcast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God in whatever words please you.

Stand before the altar and gaze upon the plant as you say:

O Great Goddess,
you have freed yourself from the icy prison of winter.
Now is the greening,
when the fragrance of flowers drifts on the breeze.
This is the beginning.
Life renews itself by Your magick,
the Earth Goddess.
The God stretches and rises,
eager in His youth,
and bursting with the promise of summer.

Touch theplant. Connect with itsenergies and, throughit, all nature. Travel inside its leaves and stems through your visualization - from the center of your consciousness out through your arm and fingers and into the plant itself. Explore its inner nature; sense the miraculous processes of life at work within it.

After a time, still touching the plant, say:

I walk the Earth in friendship,

not in dominance.

Mother Goddess and Father God,

instillwithinme throughthis plantawarmth forall living things.

Teach me to revere the Earth and all its treasures.

May I never forget.

Meditate uponthe changing of theseasons. Feelthe rousing of energies around you in the Earth.

Works of magick, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

EOSTRA LORE

A traditional VernalEquinox pastime:go to afield andrandomly collect wildflowers [Thank the flowers for their sacrifice before picking them, using a collection formula such as can be found in "An Herbal Grimoire" elsewhere in this Book of Shadows]. Or buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their magickal meanings by the use of books, your own intuition, a pendulum or by other means. The flowers you've chosen reveal your inner thoughts and emotions.

It isimportant at thistime ofrenewed life toplan a walk(or a ride) through gardens, a park, woodlands, forest and other green places. This is not simply exercise, and you should be on no other mission. It isn't even just an appreciation of nature. Make your walk celebratory, a ritual for nature itself.

Other traditionalactivities include plantingseeds, workingon magickal gardens and practicing all forms of herb work - magickal, medicinal, cosmetic, culinary and artistic.

Foods intune with thisday (linkingyour meals withthe seasons is a fine way of attuning with nature) include those made of seeds, such as sunflower, pumpkin and sesame seeds, as well as pine nuts. Sprouts are equally appropriate, as are leafy, green vegetables. Flower dishes such as stuffed nasturtiums or carnation cupcakes also find their place here. [Find a book of flower cooking or simply make spice cupcakes. Ice with pink frosting and place a fresh carnation petal on each cupcake. Stuff nasturtium blossoms with a mixture made with cream cheese, chopped nuts, chives and watercress.]

BELTANE (April 30)

If possible,celebrate Beltanein a forestor neara livingtree. If this is impossible, bring a small tree within the circle, preferably potted; it can be of any type.

Create a small token or charm in honor of the wedding of the

Goddess and God to hang upon the tree. You can make several if you desire. These tokens can be bags filled with fragrant flowers, strings of beads, carvings, flower garlands - whatever your talents and imagination can conjure.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant

Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

O Mother Goddess,
Queen of the night and of the Earth;
O Father God,
King of the day and of the forest,
IcelebrateYour unionas naturerejoicesin ariotous blaze of color and life.
Accept my gift,
Mother Goddess and Father God,
in honor of Your union.

Place the token(s) on the tree.

From Your mating shall spring forth life anew;
a profusion of living creatures shall cover the lands,
and the winds will blow pure and sweet.
O Ancient Ones,
I celebrate with You!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

BELTANE LORE

Weavingand plaiting are traditionalarts at thistime of year, for the joining together of two substances to form a third is in the spirit of Beltane.

Foods traditionally come from the dairy, and dishes such as marigold custard (see recipes - food) and vanilla ice cream are fine. Oatmeal cakes are also appropriate.

MIDSUMMER (circa June 21)

Before the rite, make upa small cloth pouch filled withherbs such as lavender, chamomile, St. John's Wort, vervain, or any of the Midsummer herbs listed in "An Herbal Grimoire." Mentally pour all your troubles, problems, pains, sorrows and illnesses, if any, into this petition as you construct it. Tie it shut with a red string. Place this on the altar for use during the rite. The cauldron should also be there or nearby. Even if you use candles to mark the quarters, the red candle in a holder should also be on the altar. For outdoor rituals, light a fire - however small - and drop the pouch into this.

Arrangethe altar, light the candles and censer, and cast the

Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

I celebrate the noon of summer with mystic rites.

O great Goddess and God,

allnaturevibrateswith YourenergiesandtheEarth isbathed with warmth and life.

Now is the time of forgetting past cares and banes;

O fiery Sun,

burn away the unuseful,

the hurtful,

the bane,

in Your omnipotent power.

Purify me!

Purify me!

Purify me!

Lay thewand onthe altar. Take up theherbal petitionand light it in the red candle on the altar (or, if outdoors, the ritual fire). When it is burning drop it into the cauldron (or some other heat-proof container) and say:

I banish you by the powers of the Goddess and God!
I banish you by the powers of the Sun,
Moon and Stars!
I banish you by the powers of the Earth,
Air,
Fire and Water!

Pause,seeing thehurts andpains burninginto nothingness. Then say:

O Gracious Goddess,
O Gracious God,
onthis night of Midsummermagick I pray that You charge my life with wonder and joy.

Help me in attuning with the energies adrift on the enchanted night air.
I give thanks.

Reflect upon the purification you have undergone. Feel the powers of nature flowing through you, washing you clean with divine energy.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MIDSUMMER LORE

Midsummeris practically theclassic time toperform magicks of all kinds. Healings, love magick and protections are especially suitable. Herbs can be dried over the ritual fire if you're

celebrating outdoors. Leap the fire for purification and renewed energy.

Fresh fruits are standard fare for Midsummer.

LUGHNASADH (August 1)

Placeupon the altarsheaves of wheat,barley or oats,fruit and breads, perhaps a loaf fashioned in the figure of the Sun or a man to represent the God. Corn dollies, symbolic of the Goddess, can be present there as well.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the altar, holding aloft the sheaves of grain, saying these or similar words:

Now is the time of the First Harvest,
when thebounties ofnaturegive ofthemselvesso thatwemay survive.
O God of the ripening fields,
Lord of the Grain,
grant methe understanding ofsacrifice as Youprepare to deliver Yourself under the sickle of the Goddess and journey to the lands of eternal summer.
O Goddess of the Dark Moon,
teachmethe secretsofrebirth asthe Sunlosesits strength and the nights grow cold.

Rub theheads of the wheatwith your fingers sothat the grains fall onto the altar. Lift a piece of fruit and bite it, savoring its flavour, and say:

I partake of the first harvest,
mixing itsenergieswithmine thatImay continuemyquestfor the starry wisdom of perfection.
O Lady of the Moon and Lord of the Sun,
gracious ones before Whom the stars halt their courses,
I offer my thanks for the continuing fertility of the Earth.
May the nodding grain loose its seeds to be buried in the Mother's breast,
ensuring rebirth in the warmth of the coming Spring.

Consume the rest of the fruit.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

LUGHNASADH LORE

It is appropriate toplant the seedsfrom the fruit consumedin ritual. If they sprout, grow the plant with love and as a symbol of your connection with the Goddess and God.

Wheat weaving (the making of corn dollies, etc.) is an appropriate activity for Lughnasadh. Visits to fields, orchards, lakes and wells are also traditional.

The foods of Lughnasadh include bread, blackberries and all berries, acorns (leached of their poisons first), crab apples, all grains and locally ripe produce. A cake is sometimes baked, and cider is used in place of wine.

If youdo make afigure of theGod from bread,it can beused for the Simple Feast.

MABON (circa September 21)

Decorate the altar with acorns, oak sprigs, pine and cypress cones, ears of corn, wheat stalks and other fruits and nuts. Also place there a small rustic basket filled with dried leaves of various colors and kinds.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Standbefore the altar, holdingaloft the basketof leaves, and slowly scatter them so that they cascade to the ground within the circle. Say such words as these:

Leaves fall,
the days grow cold.
The Goddess pulls Her mantle of the Earth around Her as You,
O Great Sun God,
sail toward the West to the lands of
Eternal Enchantment.,
wrapped in the coolness of night.

Fruits ripen,
    seeds drop,
    the hours of day and night are balanced.
Chill winds blow in from the North wailing laments.
In this seeming extinction of nature's power,
    O Blessed Goddess,
    I know that life continues.
For spring is impossible without the second harvest,
    as surely as life is impossible without death.
Blessings upon You,
    O Fallen God,
    as You journey into the lands of winter
    and into the Goddess' loving arms.

Place the basket down and say:

O Gracious Goddess of all fertility,
Ihave sownandreapedthe fruitsofmy actions,goodandbane.
Grantme the courageto plantseeds of joyand lovein the coming year,
banishing misery and hate.
Teach me the secrets of wise existence upon this planet,
O Luminous One of the Night!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MABON LORE

A traditional practice is to walk wild places and forests, gathering seed pods and dried plants. Some of these can be used to decorate the home; others saved for future herbal magick.

The foods ofMabon consistof the secondharvest's gleanings,so grains, fruit and vegetables predominate, especially corn. Corn bread is traditional fare, as are beans and baked squash.

Samhain (October 31)

Placeupon thealtarapples, pomegranates,pumpkins, squashesand other late autumn fruits. Autumn flowers such as marigolds and chrysanthemums are fine too. Write on a piece of paper an aspect of your life which you may wish to be free of; anger, a baneful habit, misplaced feelings, disease. The cauldron or some similar tool must be present before the altar as well, on a trivet or some other heat-proof surface (if the legs aren't long enough). A small, flat dish marked with an eight-spoked wheel symbol should also be there. [This is just what it sounds like. On a flat plate or dish, paint a large circle. Put a dot in the center of this circle and paint eight spokes radiating out from the dot to the larger circle. Thus, you have a wheel symbol - a symbol of the Sabbats, a symbol of timelessness.]

Prior toritual, sit quietlyand thinkof friends andloved ones who have passed away. Do not despair. Know that they have gone on to greater things. Keep firmly in mind that the physical isn't the absolute reality, and souls never die.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Lift one of the pomegranates and, with your freshly-washed Boline, pierce the skin of the fruit. Remove several seeds and place them on the wheel-marked dish.

Raise your wand, face the altar and say:

On this night of Samhain I mark Your passing,
O Sun King,
through the sunset into the Land of the Young.
I mark also the passing of all who have gone before,
and all who will go after.
O Gracious Goddess,
Eternal Mother,
You who gives birth to the fallen,
teach meto know that inthe time of the greatest

darkness there is the greatest light.

Taste the pomegranate seeds; burst them with your teeth and savour their sharp, bittersweet flavour. Look down as the eight-spoked symbol on the plate; the Wheel of the Year, the Cycle of the Seasons, the End and Beginning of all Creation.

Light a firewithin the cauldron(a candle isfine). Sitbefore it, holding the piece of paper, gazing at its flames. Say:

Wise One of the Waning Moon,
Goddess of the Starry Night,
I createthis firewithin Your cauldronto transform that which is plaguing me.
May the energies be reversed:
From the darkness, light!
From bane, good!
From death, birth!

Light thepaper in thecauldron's flames anddrop it inside. As it burns, know that your ill diminishes, lessens and finally leaves you as it is consumed within the universal fires. [The cauldron, seen as the Goddess.]

If you wish, you may attempt scrying or some other form of divination, for this is a perfect time to look into the past or future. Try to recall past lives too, if you will. But leave the dead in peace. Honor them with your memories but do not call them to you. [Many Pagans do attempt to communicate with their deceased ancestors and friends at this time, but it seems to me that if we accept the doctrine of reincarnation, this is a rather strange practice. Perhaps the personalities that we knew still exist, but if the soul is currently incarnate in another body, communication would be difficult, to say the least. Thus, it seems best to remember them with peace and love - but do not call them up.] Release any pain and sense of loss you may feel into the cauldron's flames.

Works of magick, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

SAMHAIN LORE

It is traditional on Samhain night to leave a plate of food outside the home for the souls of the dead. A candle placed in the window guides them to the Lands of Eternal Summer, and burying apples in the hard-packed earth "feeds" the passed ones on their journey.

Forfood, beets,turnips,apples, corn,nuts, gingerbread,cider, mulled wines and pumpkin dishes are appropriate, as are meat dishes (once again, if you're not vegetarian. If so, tofu seems ritually correct).

A RITUAL OF GESTURES

Stand in the ritualarea. Stillyour thoughts. Breathedeeply for half a minute or so until composed and calm. Turn your mind to our Deities.

Face North. Lift bothhands to waistheight, palms down. Press your fingers together, creating two solid, flat planes. Sense solidity, foundation, fertility. Invoke the powers of the Earth through the gesture.

Moments Later, turn toward the East. Raise your hands a foot higher, your palms facing away from you (no longer parallel with the ground), and elbows slightly bent. Spread your fingers and hold this position, sensing movement and communication. Invoke the forces of Air through the gesture.

Face South. Lift your handsfully above yourhead. Keepingthe elbows straight, grasp your fingers into tight fists. Feel force, power, creation and destruction. Invoke the forces of Fire through the gesture.

Turn to the West. Lower your hands a foot or so. Bend the elbows, turn your palms upward and cup them, pressing the thumbs against the forefingers. Sense fluidity, the ocean, liquidity. Invoke the forces of Water through the gesture.

Face Northagain. Throw yourhead back and raiseboth hands to the sky, palms up, fingers spread. Drink in the essence of The One, the unknowable, unapproachable ultimate source of all. Sense the mysteries within the universe.

Lower your projective hand (your writing hand) but keep your receptive hand high. Pressing the third, forth and fifth fingers against the palm, lift the forefinger and thumb to create a rough crescent shape. Sense the reality of the Goddess. Sense Her love, Her fertility, Her compassion. Sense the powers of the Moon in the gesture; the force of the eternal seas - the presence of the Goddess.

Lower your receptivehand; liftyour projective hand. Benddown the middle and forth fingers toward the palm, and trap them with the

thumb. Lift the forefinger and little finger up to the sky, creating a horned image. Sense the reality of the God. Sense the power of the Sun in the gesture; the untamed energies of the woodlands - the presence of the God.

Lower yourprojective hand. Laydown flat. Spread yourlegs and arms until you've created the pattern of a pentagram. Sense the powers of the elements running through you; merging and coalescing into your being. Sense them as emanations from The One, the Goddess and God.

Meditate. Commune. Communicate.
When finished, simply stand up. Your rite of gestures is over.

THE LAW OF THE POWER

1. The Power shall not be used to bring harm, to injure or control others. But if the need rises, the Power shall be used to protect your life or the life of others.
2. The Power is used only as need dictates.
3. The Power can be usedfor your own gain, aslong as by doing so you harm none.
4. It is unwiseto accept money forthe use ofthe Power, for it quickly controls its taker. Be not as those of other religions.
5. Use not the Power forprideful gain, for such cheapens the mysteries of the Craft and magick.
6. Everremember that the Poweris a sacred giftof the Goddess and God, and should never be misused or abused.
7. And this is the Law of the Power.

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of Astral birth,
I call you now; attend to me!

In the circle, rightly cast,
Safe from psychic curse or blast,
I call you now, attend to me!

From cave and desert, sea and hill,
By blade and wand, cup and pentacle,
I call you now; attend to me!
This is my will, so mote it be!

[This invocation may be chanted while moving or dancing around the altar to raise elemental energy for magickal workings.]

PRAYERS, CHANTS AND INVOCATIONS OF AND TO

THE GODDESS AND GOD

These prayers can be used toinvoke the Goddess and Godduring ritual, just after the circle casting. Of course, any which you compose or are inspired to say and be used as well.

A fewchants arealso includedto raise energyor tocommune with the deities.

Someof theseinvocations rhyme, andsome donot. But recall the power of rhyme - it link our conscious mind to the unconscious or psychic mind, thereby producing ritual consciousness.

Some of these are related to specific deities but, as Dion Fortune wrote: "All the gods are one god; and all the goddesses are one goddess, and there is only one initiator."

INVOCATION TO THE GODDESS

Crescent One of the starry skies, Flowered One of the fertile plan,
Flowing One of the ocean's sighs,
Blessed One of the gentle rain;
Hear my chant 'midst the standing stones,
Open me to your mystic light;
Waken me to your silver tones,
Be with me in my sacred rite!

INVOCATION TO PAN

O Great God Pan,
Beast and man,
Shepherd of goats and Lord of the Land,
I call you to attend my rites
On this most magickal of nights.
God of the wine,
God of the vine,
God of the fields and God of the kine,
Attend my circle with your love
And send Your blessings from above.
Help me to heal;
Help me to feel;
Help me to bring forth love and weal.
Pan of the forests, Pan of the glade,
Be with me as my magick is made!

ISIS INVOCATION

Isis of the Moon,
You who are all that ever was,
All that is,
And all that shall be:
Come, veiled Queen of Night!
Come as the scent of the sacred lotus

Charging my circle
With love and magick.
Do descend upon my circle,
I pray,
O Blessed Isis!

PRAYER TO THE HORNED GOD

Horned One of the wilderness,
Winged One of the shining skies,
Rayed One of the spen'drous Sun,
Fallen One of the Samhain cries-
I call amidst the standing stones
Praying that You, O Ancient One,
Will deign to bless my mystic rites-
O fiery Lord of the Blazing Sun!

NEW MOON CHANT TO DIANA

Waxing, waxing, growing, growing-
Diana's power is flowing, flowing.
(repeat)

CALL TO THE GOD

Ancient God of the forest deeps,
Master of beast and Sun;
Here where the world is hushed and sleeps
Now that the day is done.
I call You in the ancient way
Here in my circle round,
Asking that You will hear me pray
And send Your Sun force down.

INVOCATION TO THE GODDESS

Gracious Goddess,
You who are the Queen of the Gods,
The lamp of night,
the creator of all that is wild and free;
Mother of woman and man;
Lover of the Horned God and protectress of all the Craft:
Descend, I pray,
With Your Lunar ray of power
Upon my circle here!

INVOCATION TO THE GOD

Blazing God,
You who are the King of the Gods,
Lord of the Sun,
Master of all that is wild and free;
Father of woman and man,

Lover of the Moon Goddess and protector of all the Craft:
Descend I pray,
With you Solar ray of power
Upon my circle here!

GODDESS CHANT

Luna, Luna, Luna, Diana
Luna, Luna, Luna, Diana
Bless me, bless me, bless me, Diana,
Luna, Luna, Luna, Diana
(repeat)

EVENING CHANT TO THE GOD

Hail fair Sun,
Ruler of day;
Rise on the morn
To light my way.
(to be said while watching the sunset)

EVENING CHANT TO THE GODDESS

Hail fair Moon
Ruler of night;
Guard me and mine
Until the light.
(to be said while Moon-gazing at night)

GODDESS CHANT

Aaaaaaaaaaaaah
Ooooooooooooh
Uuuuuuuuuuuuu
Eeeeeeeeeeeeee
Iiiiiiiiiiiii

[These are obviously, the vowels of the English language. Pronounce them as: A-"Ah," O-"O," U-"Oo," E-"E," I-"Eye." Extend the vowels as you vocalize them, stretch the sounds. This produces Goddess awareness, and rouses the psychic mind]

THE LORE OF NUMBERS

To be used in ritual and magickal workings. In general, odd numbers are related to women, receptive energy and the Goddess; even numbers to men, projective energy and the God.

1. The universe; The One; the source of all.

2. The Goddess and God; The perfect duality; projective and receptive energy; the couple; personal union with deity; interpenetration of the physical and spiritual; balance.

3. The Triple Goddess; the Lunar phases; the physical, mental and spiritual aspects of our species.

4. The elements; the Spirits of the Stones; the winds; the seasons.

5. The senses; the pentagram; the elements plus Akasha; a Goddess number.

7. The planets which the ancients knew; the time of the Lunar phase; power; protection and magick.

8. The number of Sabbats; a number of the God.

9. A number of the Goddess.

13. The number of Esbats; a fortunate number.

15. A number of good fortune.

21. The number of Sabbats and Esbats in the Pagan year; a number of the Goddess.

28. A number of the Moon; a number of the goddess.

101. The number of fertility.

The planets are numbered thus:

Saturn	3	Venus	7
Jupiter	4	Mercury	8
Mars	5	Moon	9
Sun	6		

THIRTEEN GOALS OF A WITCH

I. Know yourself
II. Know your Craft (Wicca)
III. Learn
IV. Apply knowledge with wisdom
V. Achieve balance
VI. Keep your words in good order
VII. Keep your thoughts in good order
VIII. Celebrate life
IX. Attune with the cycles of Terra
X. Breathe and eat correctly
XI. Exercise the body
XII. Meditate
XIII. Honor the Goddess and God

RECIPES FOR FOOD

CRESCENT CAKES

1 cup firmly ground almonds
1 1/4 cups flour
1/2 cup confectioner's sugar
2 drops almond extract
1/2 cup butter, softened
1 egg yolk

Combinealmonds, flour,sugarand extractuntil thoroughlymixed. with the hands, work in butter and egg yolk until well-blended. Chill dough. Preheat oven to 325 degrees F. Pinch off pieces of dough about the size of walnuts and shape into crescents. Place on greased sheets and bake for about 20 minutes. Serve during Simple Feast, especially at Esbats.

BELTANE MARIGOLD CUSTARD

2 cups milk
1 cup unsprayed marigold petals
1/4 tsp. salt
3 tbsp. sugar
1 to 2-inch piece vanilla bean
3 egg yolks, slightly beaten
1/8 tsp. allspice
1/8 tsp. nutmeg
1/2 tsp. rose water
whipped cream

Using a cleanmortar and pestle reservedfor cooking purposes, pound marigold petals. Or, crush with a spoon. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats a spoon, add rose water and cool.

Top with whipped cream, garnish with fresh marigold petals.

SOFT MEAD

1 quart water, preferably spring water
1 cup honey
1 sliced lemon
1/2 tsp. nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising "scum" with a wooden spoon. When no more rises add the following:

pinch salt
juice of 1/2 lemon

Strain andcool. Drinkin placeof alcoholic meador wineduring the Simple Feast.

BEVERAGES

If you wish to avoid the use of wine, which has long been utilized in religious and magickal rites, there are many other beverages that can be used to toast the Goddess and God. These include (but certainly aren't limited to):

Sabbats: apple juice, grape juice, grapefruit juice, orange juice, pineapple juice, black tea, soft mead, guava nectar, cinnamon coffee, ginger tea, hibiscus tea

Esbats: lemonade, apricot nectar, mango nectar, pear nectar, papaya nectar, peach nectar, jasmine tea, peppermint tea, rosebud tea, milk

RECIPES FOR INCENSES

To make incenses, simply grind the ingredients and mix them together. As you mix, sense their energies. Burn on charcoal blocks in the censer during ritual.

CIRCLE INCENSE

4 parts Frankincense
2 parts Myrrh
2 parts Benzoin
1 part Sandalwood
1/2 part Cinnamon
1/2 part Rose petals
1/4 part Vervain
1/4 part Rosemary
1/4 part Bay

Burn in the circle for all types of rituals and spells. Frankincense, myrrh and benzoin should definitely constitute the bulk of the mixture.

ALTAR INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Cinnamon

Burn as a general incense on the altar to purify it and to promote ritual consciousness during rituals.

FULL MOON RITUAL INCENSE

2 parts Sandalwood

2 parts Frankincense
1/2 part Gardenia petals
1/4 part Rose petals
a few drops Ambergris oil

Burn during Esbats or simply at the time of the Full Moon to attune with the Goddess.

SPRING SABBAT INCENSE

3 parts Frankincense
2 parts Sandalwood
1 part Benzoin
1 part Cinnamon
a few drops Patchouly oil

Burn during spring and summer Sabbat rituals.

FALL SABBAT INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Rosemary
1 part Cedar
1 part Juniper

Burn during fall and winter Sabbat rituals.

RECIPES FOR OILS

To create oils, simply mix themin a bottle. Wear for ritual purposes.

SABBAT OIL #1

3 parts Patchouly
2 parts Musk
1 part Carnation

Wear to the Sabbats to promote communion with the deities.

SABBAT OIL #2

2 parts Frankincense
1 part Myrrh
1 part Carnation
1 part Allspice

Use as the above formula.

FULL MOON OIL #1

4 parts Gardenia
2 parts Lotus
1 part Jasmine

Anoint the body prior to Esbats to attune with Lunar energies.

FULL MOON OIL #2

3 parts Sandalwood
2 parts Lemon
1 part Rose

Another like the above.

GODDESS OIL

3 parts Rose
2 parts Gardenia
1 part Lemon
1 part Lotus
1 part Ambergris

Wear to honor the Goddess during rituals.

HORNED GOD OIL

2 parts Frankincense
2 parts Cinnamon
1 part Bay
1 part rosemary
1 part Musk

Wear to honor the Horned God during rituals.

ALTAR OIL

4 parts Frankincense
3 parts Myrrh
1 part Galangal
1 part Vervain
1 part Lavender

Anoint thealtar withthis oilat regularintervals topurify and empower it.

OF GATHERING FLOWERS, HERBS AND PLANTS:

Before cutting with the Boline, attune with the plantthrough visualization. Feel its energies. As you cut, say these or similar words:

Olittle plant of (name, such as hyssop, etc.) I ask that you give of your bounty that it may aid me in my work. Grow stronger by my stroke, stronger and more powerful, O plant of (name)!

If it isa tree, substitute theappropriate word (tree ofoak). Gently cut only what you need, and never from very young plants or more than twenty-five percent of the growth. At the base of the plant leave an offering: a silver coin, a bright jewel, a bit of wine or milk, grain, a quartz crystal and so on. Cover the offering and it is done.

OF THE CIRCLE

The magick circle may be fashioned with garlands of flowers sacred to the Goddess and God. Alternately, flowers can be scattered around the perimeter of the circle.

The point stones may be ringed with fresh flowers and herbs suitable to the elements, such as:

North: corn, cypress, fern, honeysuckle, wheat, vervain
East: acacia,bergamot,clover, dandelion,lavender,lemongrass, mint, mistletoe, parsley, pine
South:basil, carnation, cedar,chrysanthemum, dill, ginger, heliotrope, holly, juniper, marigold, peppermint
West: apple blossoms,lemon balm,camellia, catnip,daffodil, elder, gardenia, grape, heather, hibiscus, jasmine, orchid

Fresh flowers may be present on the altar or, if none are available, greens such as ferns may be used.

When casting the circle around a tree, youcan use the fruit,

leaves, nuts or flowers of that tree to mark out the circle, if desired.

All of these can be used in addition to the cord and stones.

OF THE BALEFIRE:

If you wish to build a fire for an outdoor ritual, it can be composed of all or any combination of the following woods:

Rowan	Dogwood
Mesquite	Poplar
Oak	Juniper
Pine	Cedar
Apple	

If these are unavailable, use native woods. Rites run on the seashore can be illuminated with balefires of dried driftwood collected prior to the rite.

OF THE HOME CIRCLE:

Magickal plants growing outside the home incontainers can be placed around the circle or on the altar during ritual. If you primarily work indoors, choose an odd-numbered selection of sacred plants and grow these in your ritual area. If they need more sunlight, simply move them outdoors and bring inside during ritual. Give them energy and love, and they'll aid you in your worship and magick.

Though anybut poisonousplants canbe used,such plantsas these are recommended:

African Violets	Red Geraniums
Cacti (all types	Rose
Ferns (all types)	Rose Geranium
Holly	Rosemary
Hyssop	Ti (Cordyline terminalis)
Palms (all types)	Wax Plant (Hoya carnosa)

OF THE CELEBRANT:

Wearfresh flowers and herbs in yourhair and on your body, if you prefer, during the rites. Crowns or caplets of flowers are always appropriate for spring and summer rites. Wear oak and pine during the winter rituals.

You may wishto wear anecklace ofherbs and seeds,such astonka beans, whole nutmegs, star anise, acorns and other seeds and nuts, strung on a natural fiber. Strings of small pine cones may also be worn.

For Full Moon rituals held at night, wear night-blooming, fragrant flowers to suffuse yourself with Lunar energies.

OF THE TOOLS:

These are suggestions for dedicating the tools prior totheir first use or formal consecration, if any. Perform these with proper visualization and ritual intent.

The Athame or Sword:

Rub the blade with fresh basil, rosemary or oak leaves, at sunrise, outdoors where you will not be disturbed or seen. Lay the sword or Athame on the ground with its point to the South. Walk clockwise around it thrice, scattering bay leaves (preferably fresh) over it. Take up the sword or Athame, stand facing East and, holding it upward but with arms lowered, invoke the God to infuse your Athame or sword with His strength. Point it to the sky, invoking the Goddess to charge your blade with Her love and power.

Wrap yourAthame or swordin red cloth andtake it home. It may be stored in the cloth, if desired.

The Bolline:

Early in the morning, goto a forest (or park, garden,or your indoor garden). Choose the most beautiful and vibrant plants. Touch the point of the Boline gently to these in turn, forging a connection between your Boline and the plants (and, thusly, the Earth).

Next, siton the Earth. Ensuring thatyou are quitealone, draw a pentagram with the Boline's point on the ground. It is done.

The Wand:

If the wand is of wood, take it outdoors at sunsetand rub it with fresh lavender, eucalyptus or mint leaves. Raise it in the air toward the East (or the Moon if it is visible) and invoke the Goddess. At sunrise, take it again outdoors, rub with the fresh fragrant leaves and invoke the God by raising it to the East.

The Pentacle:

Place the pentacle on bare Earth. Lay upon itdried parsley, patchouly, mistletoe, or fresh jasmine or honeysuckle flowers. Sit before it facing North for several seconds, visualizing the pentacle absorbing the Earth's energies. Then pick it up and scatter the herbs or flowers to the four quarters, beginning and ending in the North.

Ifthis must bedone indoors, filla small dishwith fresh Earth and place the pentacle on this. Proceed as above, saving the herbs or flowers to be scattered outdoors at a latter time.

The Censer:

Fume purerosemary, frankincenseorcopal withinthe censerprior to its first use. Do this for about an hour.

The Cauldron:

Takethe cauldron toa stream, river,lake or ocean. Gather the leaves of some plants growing nearby (at the sea, perhaps seaweed). Dip the cauldron into the water to fill it. Place the leaves in the cauldron, then set it on the water's edge where it is on both water and sand. Place your hands on the cauldron and dedicate it to the Goddess in any words you like.

Emptyand drythe cauldron, andreturn home. Thecharge has been made.

Ifperformed inside, placethe cauldronin alarge basinof water or the bathtub, in a candle-lit room. Add a bit of salt to the water, which should be cold. Proceed as above.

Salt water corrodes metal. Thoroughly wash the cauldronafter immersion in sea or salk water.

The Chalice:

Anoint the base withgardenia, rose or violetoil and fillwith pure spring water. Then set afloat a sprig of ivy, a small rose, a fresh gardenia or some other appropriate flower or herb. Gaze into the Chalice and invoke the Goddess to bless it. You might also wish to take it outside as night, filled with water, and catch the Moon's reflection within it.

The Broom:

It canbe fashioned from anash staff, birch twigsand a willow binding. Brush the broom with chamomile, willow, lemon balm, elder or mallow stalks and branches, then bury these with due solemnity. You might also wish to carve a crescent Moon upon its handle.

The Crystal:

Onthe night ofa FullMoon, rub thesphere with fresh(or dried) mugwort, then take it outside. Hold it up so that it drinks in the light and energies of the Moon. Gaze at the Moon through the crystal by holding it before your eyes. Repeat at least thrice yearly for the best benefits.

The Book of Shadows:

Sewinto the cover of the Bookof Shadows leaves of the sacred herbs vervain, rue, bay, willow or others, if you wish. They should be well-dried and secretly placed by the light of the Moon. The covers of the Book of Shadows should, of course, be covered with cloth for this purpose.

The Robe:

If you choose to wear one, lay it among sachets filled with lavender, vervain and cedar when not in use. Sew a bit of rosemary or frankincense into the hem while fashioning it, if desired (and if the resulting stains won't show after washing).

OF THE HERBS OF THE SABBATS:

Tobe used asdecorations on thealtar, round thecircle, in the home.

Samhain:
Chrysanthemum, wormwood, apples, pears, hazel, thistle, pomegranates, all grains, harvested fruits and nuts, the pumpkin, corn.

Yule:
Holly, mistletoe, ivy, cedar, bay, juniper, rosemary, pine. Place offerings of apples, oranges, nutmegs, lemons and whole cinnamon sticks on the Yule tree.

Imbolc:
Snowdrop, rowan, the first flowers of the year.

Eostara:
Daffodil,woodruff,violet, gorse,olive,peony,iris, narcissus, all spring flowers.

Beltane:
Hawthorn, honeysuckle, St. John's wort, woodruff, all flowers.

Midsummer:
Mugwort, vervain, chamomile, rose, lily, oak, lavender, ivy, yarrow, fern, elder, wild thyme, daisy, carnation.

Lughnasadh:
All grains, grapes, heather, blackberries, sloe, crabapples, pears.

Mabon:

Hazel, corn, aspen, acorns, oak sprigs, autumn leaves, wheat stalks, cypress cones, pine cones, harvest gleanings.

OF THE HERBS AND PLANTS OF FULL MOON RITUALS:

Placeupon thealtar allnocturnal, whiteor five-petaledflowers such as the white rose, night-blooming jasmine, carnation, gardenia, cereus, lily, iris; all pleasingly-scented flowers which shall call forth the Goddess. Camphor is also symbolic.

OF OFFERINGS:

To the Goddess:

Allwatery and earthy flowersand seeds suchas camellia, lily, water lily, willow stalks; those flowers used in Full Moon rituals; white or purple blooms such as hyacinth, magnolia, heather and lilac; sweet-scented herbs and flowers; those dedicated to Venus or to the Moon; rue, vervain and olive; or others that seem suitable.

To the God:

All fiery and airy herbs and flowers such as basil, chrysanthemum, snapdragon, clover, lavender, pine; strongly-scented, clean or citrusy herbs and flowers; those ruled by Mars or the Sun; yellow or red blooms such as sunflower, pine cones, seeds, cacti, thistles and stinging herbs; orange, heliotrope, cedar, juniper and so on.

OF THE SACRED HERBS OF THE GODDESSES:

Aphrodite: olive, cinnamon, daisy, cypress, quince. orris (iris), apple, myrtle
Aradia: rue, vervain
Artemis: silver fir, amaranth, cypress, cedar, hazel, myrtle, willow, daisy, mugwort, date palm
Astarte: alder, pine, cypress, myrtle, juniper
Athena: olive, apple
Bast: catnip, Vervain
Bellona: belladonna
Brigit: blackberry
Cailleach: wheat
Cardea: hawthorn, bean, arbutus
Ceres: willow, wheat, bay, pomegranate, poppy, leek, narcissus
Cybele: oak, myrrh, pine
Demeter: wheat, barley, pennyroyal, myrrh, rose, pomegranate, bean, poppy, all cultivated crops
Diana: birch, willow, acacia, wormwood, dittany, hazel, beech, fir, apple, mugwort, plane, mulberry, rue
Druantia: fir
Freya: cowslip, daisy, primrose, maidenhair, myrrh, strawberry, mistletoe
Hathor: myrtle, sycamore, grape, mandrake, coriander, rose
Hecate: willow, henbane, aconite, yew, mandrake, cyclamen, mint, cypress, date palm, sesame, dandelion, garlic, oak, onion
Hekat: cypress
Hera: apple, willow, orris, pomegranate, myrrh
Hina: bamboo
Hulda: flax, rose, hellebore, elder
Irene: olive
Iris: wormwood, iris
Ishtar: acacia, juniper, all grains
Isis: fig, heather, wheat, wormwood, barley, myrrh, rose, palm, lotus, persea, onion, iris, vervain
Juno: lily, crocus, asphodel, quince, pomegranate, vervain, iris, lettuce, fig, mint
Kerridwen: vervain, acorns
Minerva: olive, mulberry, thistle
Nefer-Tum: lotus

Nepthys: myrrh, lily
Nuit: sycamore
Olwen: apple
Persephone: parsley, narcissus, willow, pomegranate
Rhea: myrrh, oak
Rowen: clover, rowen
Venus: cinnamon, daisy, elder, heather, anemone, apple, poppy, violet, marjoram, maidenhair fern, carnation, aster, vervain, myrtle, orchid, cedar, lily, mistletoe, pine, quince
Vesta: oak

OF THE SACRED HERBS OF THE GODS:

Adonis: myrrh, corn, rose, fennel, lettuce, white heather
Aesculapius: bay, mustard
Ajax: delphinium
Anu: tamarisk
Apollo: leek, hyacinth, heliotrope, cornel, bay, frankincense, date palm, cypress
Attis: pine, almond
Ares: buttercup
Bacchus: grape, ivy, fig, beech, tamarisk
Baldur: St. John's wort, daisy
Bran: alder, all grains
Cupid: cypress, sugar, white violet, red rose
Dagda: oak
Dianus: fig
Dionysus: fig, apple, ivy, grape, pine, corn, pomegranate, toadstools, mushrooms, fennel, all wild and cultivated trees
Dis: cypress
Ea: cedar
Eros: red rose
Gwydion: ash
Helios: oak
Horus: horehound, lotus, persea
Hypnos: poppy
Jove: pine, cassia, houseleek, carnation, cypress
Jupiter: aloe, agrimony, sage, oak, mullein, acorn, beech, cypress, houseleek, date palm, violet, gorse, ox-eye daisy, vervain
Kernunnos: heliotrope, bay, sunflower, oak, orange
Kanaloa: banana
Mars: ash, aloe, dogwood, buttercup, witch grass, vervain
Mercury: cinnamon, mulberry, hazel, willow
Mithras: cypress, violet
Neptune: ash, bladderwrack, all seaweeds
Odin: mistletoe, elm, yew, oak
Osiris: acacia, grape, ivy, tamarisk, cedar, clover, date palm, all grains
Pan: fig, pine, reed, oak, fern, all meadow flowers
Pluto: cypress, mint, pomegranate

Poseidon: pine, ash, fig, bladderwrack, all seaweeds
Prometheus: fennel
Ra: acacia, frankincense, myrrh, olive
Saturn: fig, blackberry
Sylvanus: pine
Tammuz: wheat, pomegranate, all grains
Thoth: almond
Thor: thistle, houseleek, vervain, hazel, ash, birch, rowen, oak, pomegranate, burdock, beech
Uranus: ash
Woden: ash
Zeus: oak, olive, pine, aloe, parsley, sage, wheat, fig

Asthe Craft, wewill takeonly that whichwe need fromthe green and growing things of the Earth, never failing to attune with the plant before harvesting, nor failing to leave a token of gratitude and respect.

SPELLS AND MAGICK

PROTECTIVE CHANT

Visualizea triplecircle ofpurplish lightaround youbody while chanting:

I am protected by your might,
O gracious Goddess, day and night.

Another of the same type: visualize a triple circle and chant:

Thrice around the circle's bound,
Evil sink into the ground.

A MIRROR SPELL OF PROTECTION FOR THE HOME

Compose analtar: place acenser inthe center beforean imageof the Goddess. Have a twelve-inch (or so) round mirror there as well. Ring the altar with nine white candles. Burn a protective incense (such as sandalwood, frankincense, copal or rosemary) in the censer.

Beginningwiththe candlemost directlybefore theGoddess image, say these or similar words:

Lunar light protect me!

Repeat as you light each candle until all are glowing.

Now,holding the mirror, invokethe Goddess inHer lunar aspect with these or similar words:

Great Goddess of the Lunar Light
and Mistress of the Seas;
Great Goddess of the Mystic Night
and of the Mysteries;
Within this place of candles bright
and with Your mirror nigh;
Protect me with Your awesome might
while ill vibrations fly!

Standing before thealtar, holdthe mirror facingthe candlesso that it reflects their flames. Keeping the mirror toward the candles, move slowly, clockwise, around the altar, watching the reflected firelight bouncing off your surroundings.

Gradually increaseyour speed,mentally invoking theGoddess to protect you. Move faster and faster; watch the light shattering the air, cleansing it, burning away all negativity and all lines along witch the ill energies have traveled into your home.

Charge your homewith the protectivelight of theGoddess. Race around the candles until you've felt the atmosphere change, until you feel that your home has been cleansed and guarded by the Great Goddess.

When finished, stand once again before the image. Thank the Goddess in any words you wish. Pinch out the candles one by one, bind them together with white cord and store them in a safe place until (and if) you need to use them again for this same purpose.

A SPELL TO BREAK THE POWERS OF A SPELL

Ifyou believe that a spell hasbeen cast against you, place a large black candle in a cauldron (or a large black bowl). The candle must be tall enough to extend a few inched above the cauldron's rim. Affix the candle to the bottom of the cauldron with warmed beeswax or the drippings of another black candle so that it will not tip over.

Fill the cauldron tothe rim with fresh water,without wetting the candle's wick. An inch or two of the candle should remain above the water. Deep breathe, meditate, clear your mind, and light the candle. Visualize the suspected spell's power as residing within the candle's flame. Sit in quiet contemplation of the candle and visualize the power flowing and growing with the candle's flame (yes the power against you). As the candle burns down, its flame will eventually sputter and go out as it contacts the water. As soon as the flame has been extinguished by the water, the spell will be dispersed.

Break your visualization of the spell's power;see it explode into dust, becoming impotent.

Pourthe water intoa hole inthe ground,a lake orstream. Bury the candle. It is done.

TO PROTECT AN OBJECT

Withthe firstand middle fingers(or yourAthame, ifyou have it with you), trace a pentagram over the object to be protected. Visualize electric-blue or purple flame streaming from your fingers (Athame) to form the pentagram. Say this as you trace:

With this pentagram I do lay
Protection here both night and day.
And to the one who should not touch
Let the fingers burn and twitch.
I now invoke the Law of Three:
This is my will, so mote it be!

CRYSTAL MAGICK

Crystals andstones are gifts ofthe Goddess and God. They are sacred, magickal tools which can be used to enhance ritual and magick. Here are some of the ways of Earth magick.

PREPARING THE CIRCLE:

The magick circlecan be laid out withcrystals and stones, if desired, rather than with herbs.

Beginning and ending in the North, lay 7, 9, 21 or 40 quarts crystals of any size around the circle, either inside the cord or in place of it. If the ritual to be conducted within the circle is of a usual spiritual or magickal nature, place the quartz crystals with points outward. If of a protective nature, place with points facing inward.

If youuse candlesto markthe four quartersof themagick circle rather than large stones, ring each candle with any or all of the following stones:

North: Moss Agate, Emerald, Jet, Olivine, Salt, Black Tourmaline
East: Imperial Topaz, Citrine, Mica, Pumice
South: Amber, Obsidian, Rhodochrosite, Ruby, Lava, Garnet
West:Aquamarine,Chalcedony, Jade,Lapis Lazuli,Moonstone, Sugilite

A STONE ALTAR:

Tomake this altar, searchthrough dry riverbeds and seashores for a variety of smoothly-shaped stones. Or check rock shops for appropriate pieces.

Create thealtar itself ofthree large stones. Two smallerones of even size are used as the base, while a longer, flat stone is placed on top of these to form the altar itself. On this place one stone to the left of the altar to represent the Goddess. This might be a natural, river-rounded stone, a holed stone, a quartz crystal sphere, or any of the stones related to the Goddess which are listed below.

Tothe right of the altar, placea stone to represent the God. This might be a piece of lava, a quartz crystal point, a long, thin or

club-shaped rock or a God-symbolic stone such as those presented below.

Between thesetwo stones placea smallerstone with ared candle affixed to it to represent the divine energy of the Goddess and God as well as the element of Fire.

Beforethis, place a flat stone to receive offerings of wine, honey, cakes, semi-precious stones, flowers and fruit.

A small,cupped stone (ifone can befound) should be setto the left of the offering stone. Fill this with water to represent that element.

To theright of the offeringstone place aflat rock. Pour salt upon this to symbolize the element of Earth.

Additionally, another flat stone can be placed before the offering stone to serve as an incense burner.

Use along, thin,terminated quartscrystal as awand anda flint or obsidian arrowhead for the Athame.

Any other tools which are needed can simply be placed on the altar. Or, try to find stone alternatives to them.

This can be used for all types of Craft rituals.

STONES OF THE GODDESSES:

In general,all pink, greenand bluestones; thoserelated tothe Moon or Venus; Water and Earth-ruled stones, such as peridot, emerald, pink tourmaline, rose quartz, blue quartz, aquamarine, beryl, kunzite and turquoise.

Stones which are related to specific deities follow.

Aphrodite: salt
Ceres: emerald
Coatlicue: Jade
Cybele: jet
Diana: amethyst, moonstone, pearl
Freya: pearl
The Great Mother: amber, coral, geodes, holed stones
Hathor: turquoise
Isis: coral, emerald, lapis lazuli, moonstone, pearl
Kwan Yin: jade
Lakshmi: pearl
Maat: jade
Mara: beryl, aquamarine
Nuit: lapis lazuli
Pele: lava, obsidian, peridot, olivine, pumice
Selene: moonstone, selenite
Tiamat: beryl
Venus: emerald, lapis lazuli, pearl

STONES OF THE GOD:

Generally,all orange and redstones; stones relatedto the Sun and Mars; Fire and Air-ruled stones, such as carnelian, ruby, garnet, orange calcite, diamond, tiger's eye, topaz, sunstone, bloodstone and tourmaline.

Stones which are related to specific deities follow.

Aesculapius: agate
Apollo: sapphire
Bacchus: amethyst
Cupid: opal
Dionysus: amethyst
Mars: onyx, sardonyx
Neptune: beryl
Odin: holed stone
Poseidon: beryl, pearl, aquamarine
Ra: tiger's eye
Tezcatlipoca: obsidian

[Pearl and coral have been mentioned in these lists as "stones" because they were anciently thought to be such. Our knowledge of them as products of living creatures leaves us with the ethical question of whether or not to use them in ritual. This must be a personal decision. Beach gathered coral and shells (mother of pearl is from shells) can be used without conflicting with the above statement because the creature has already died by the time the item was found. If you decide not to use them, just remember leather is also a product of a living creature.]

CAIRNS:

Inearlier times, throughout the world,people built mounds or piles of stones. These were sometimes formed to mark the passage of travelers, or to commemorate some historic even, but such cairns usually had ritual significance.

In magickal thought, cairns are places of power. They concentrate the energies of the stones used to create them. Cairns are rooted in the Earth but lift upward to the sky, symbolically representing the interconnectedness of the physical and spiritual realms.

Duringoutdoor circles, a smallcairn, composed ofno more than nine or eleven rocks, can be fashioned as each point of the Circle of Stones. This can be done prior to creating the circle itself.

The nexttime you're insome wild, lonelyplace with aprofusion of stones, clear a place among them and sit. Visualize a magickal need. As you visualize, grasp a near-by stone. Feel the energy beating within it - the power of the Earth, the power of nature. Place it on the cleared ground. Pick up another stone, still visualizing you need, and set it next to the first.

Stillvisualizing, continue toadd stones, buildingthem into a small pile. Keep adding stones until you feel them vibrating and pulsating before you. Place the last rock on top of the cairn with

firm ritual intent - affirm to yourself, to the cairn and the Earth that with this final magickal act you're manifesting your need.

Placeyour hands oneither sideof the pile. Giveit your energy through your visualization. Nurse it. Feed it strength and see your need as being fulfilled.

Then leave the cairn alone to do its work.

A QUARTZ AND CANDLE SPELL:

Have a candle of the color symbolic of your magickal need, according to the following list (or as your intuition tells you):

WHITE Protection, Peace, Purity, Truth, Sincerity, Spirituality

RED Strength, Health, Vigor, Sexual Love, Passion, Protection, Courage,Danger,Warning,Anger,Element ofFire,God oriented, Male aspects

LIGHT BLUE Tranquility, Happiness, Understanding, Patience, Health, Element of Water, Goddess oriented, Feminine aspects

DARK BLUE Impulsiveness, Depression, Changeability, psychism

GREEN Finance, Fertility, Luck, Growth, Employment, Element of Earth, Goddess oriented, Feminine aspects

GOLD/YELLOW Attraction, Persuasion, Charm, Confidence, Intellect, Study,Divination,ElementofAir,God oriented,Male aspects, (Gold) The Great God, The Sun

BROWN Hesitation, Uncertainty, Neutrality, Healing Animals, Poverty

PINK Honor, Love, Morality, Friendship

BLACK Protection from, absorption Evil, loss, discord & Confusion,Lackofcolorandvibrations, Neutrality, Element of Akasha, Spirituality, The Divine, The Void

PURPLE Relief from; Tension, Calming, Healing of severe Disease, Spiritualism,Meditation,Protection,PsychicPower, Element of Akasha, The Divine

SILVER/GRAY Cancellation, Neutrality, Stalemate,(Silver) The Great Goddess, The Moon

ORANGE Encouragement, Adaptability, Stimulation, Attraction,

Energy

GREENISH YELLOW Sickness, Cowardice, Anger, Jealousy, Discord

With the tipof acleansed, terminated quartzcrystal, scratcha symbol of your need onto the candle. This might be a heart for love, a dollar sign for money, a fist for strength. Alternately, use an appropriate rune or write your need on the candle with the crystal.

As you scratchor draw,visualize your needwith crystalclarity as if it had already manifested. Place the candle in a holder. Set the crystal near it and light the wick.

As the flame shines, again strongly visualize. The crystal, candle and symbol will do their work.

A SELF-DEDICATION RITE

Prepare yourself by doing the Ritual Bath and Self Blessing.
If you,reperforming this ritual at the sea or a river, bathe there if you so desire.

As you bathe, prepare for the coming rite. Open your consciousness to higher levels of awareness. Breath deep. Cleanse your mind as well as your body.

After bathing, dry and dressfor the journey. Go to aplace in the wild where you feel safe. It should be a comfortable spot where you won't be disturbed by others, an area where the powers of the Earth and the Elements are evident. It may be a mountain top, a desert canyon or cave, perhaps a dense forest, a rocky outcropping over the sea, a quiet island in the center of a lake. Even a lonely part of a park or garden can be used. Draw on your imagination to find the place.

Youneed take nothingwith you buta vial ofrichly scented oil. Sandalwood, frankincense, cinnamon or any other scent is fine. When you arrive at the place of dedication, remove your shoes and sit quietly for a few moments. Calm your heart if you've exerted yourself during your travel. Breathe deeply to return to normal, and keep your mind free of cluttered thoughts. Open yourself to the natural energies around you.

When you're calm, riseand pivot slowly on onefoot, surveying the land around you. You're seeking the ideal spot. Don't try to find it; open your awareness to the place. When you've discovered it (and you'll know when), sit, kneel or lie flat on your back. Place the oil on the Earth beside you, Don't stand - contact the Earth.

Continue deep breathing. Feelthe energiesaround you. Callthe Goddess and God in any words you like, or use the following invocation. Memorize these words before the rite so that they'll spill effortlessly from you, or improvise:

O Mother Goddess,
O Father God,

Answers to all mysteries and yet mysteries unanswered;
In this place of power I open myself to Your Essence.
In this place and in this time I am changed;
From henceforth I walk the Paths of the Craft.
I dedicate myself to you, Mother Goddess and Father God.

(rest for a moment, silent, still. Then continue:)

I breathe you energies intomy body,
commingling, blending,
mixing them with mine,
that I may see the divine in nature,
nature in the divine,
and divinity within myself and all else.
O Great Goddess,
O Great God,
Make me one with your essence
Make me one with your essence
Make me one with your essence.

You may feel bursting with power and energy, or calm and at peace. Your mind might be in a whirl. The Earth beneath you may throb and undulate with energy. Wild animals, attracted by the psychic occurrence, might grace you with their presence.

Whatever occurs, knowthat youhave opened yourselfand thatthe Goddess and God have heard you. You should feel different inside, at peace or simply powerful.

After the invocation, wet a finger with the oil and mark the symbols of the Goddess and God somewhere on your body. It doesn't matter where; you can do this on your chest, forehead, arms, legs, anywhere. As you anoint, visualize these symbols sinking into your flesh, glowing as they enter your body and then dispersing into millions of tiny points of light.

Theformal self-dedication is ended. Thank theGoddess and God for Their attention. Sit and meditate before leaving the place of dedication.

Once home, celebrate in some special way.

THE DAYS OF POWER

In the past, when peoplelived with Nature, the turningof the seasons and the monthly cycle of the Moon had a profound impact on religious ceremonies. Because the Moon was seen as a symbol of the Goddess, ceremonies as adoration and magick took place in its light. The coming of Winter, the first stirrings of Spring, the warm Summer and the advent of Fall were also marked with rituals.

The Witches,heirsof thepre-Christian folkreligions ofEurope, still celebrate the Full Moon and observe the changing of the seasons. The Pagan religious calendar contains 13 Full Moon celebrations and eight Sabbats or days of power.

Four of thesedays (or,more properly, nights)are determinedby the Solstices and Equinoxes, the astronomical beginnings of the seasons. The other four ritual occasions are based on old folk festivals. The rituals give structure and order to the Pagan year, and also remind us of the endless cycle that will continue long after we're gone.

Four of theSabbats - perhaps thosethat have been observedfor the longest time - were probably associated with the agriculture and the bearing cycles of animals. These are Imbolc (February 2), Beltane (April 30), Lughnasadh (August 1) and Samhain (October 31). These names are Celtic and are quite common among Witches, though many others exist.

When careful observationof theskies led tocommon knowledgeof the astronomical year, the Solstices and Equinoxes (circa March 21, June 21, September 21 and December 21; the actual dates vary from year to year) were brought into this religious structure.

Who first beganworshipping and raising energy atthese times? That question cannot be answered. However, these sacred days and nights are the origins of the 21 Craft ritual occasions.

Many of thesesurvive todayin both secularand religiousforms.

May Day celebrations, Hallowe'en, Ground-hog Day and even Thanksgiving, to name some popular North American holidays, are all connected with ancient Pagan worship. Heavily Christianized versions of the Sabbats have also been preserved within the Catholic Church.

The Sabbats are Solarrituals, marking the points ofthe Sun's yearly cycle, and are but half of the Pagan ritual year. The Esbats are the Pagan Full Moon celebrations. At this time we gather to worship She Who Is. Not that Witches omit the God at Esbats - both are usually revered on all ritual occasions.

There are 13 Full Moons yearly, orone every 28 1/4 days. The Moon is a symbol of the Goddess as well as a source of energy. Thus, after the religious aspects of the Esbats, Witches often practice magick, tapping into the larger amounts of energy which are thought to exist at these times.

Some of the oldCraft festivals, stripped of theironce sacred qualities by the dominance of Christianity, have degenerated. Samhain seems to have been taken over by candy manufacturers in North America, while Yule has been transformed from one of the most holy Pagan days to a time of gross commercialism. Even the later echoes of a Christian savior's birth are hardly audible above the electronic hum of cash registers.

But the old magick remains on these days and nights, and the Craft celebrate them. Rituals vary greatly, but all relate to the Goddess and God and to our home, the Earth. Most rites are held at night for practical purposes as well as to lend a sense of mystery. The Sabbats, being Solar-oriented, are more naturally celebrated at noon or at dawn, but this is rare today.

THE SABBATS

TheSabbats tell osone ofthe stories ofthe Goddessand God, of their relationship and the effects this has on the fruitfulness of the Earth. There are many variations on these myths, but here's a fairly common one, woven into the basic descriptions of the Sabbats.

YULE

The Goddess gives birth to a son, the God, at Yule (circa December 21). This is in no way an adaptation of Christianity. The Winter Solstice has long been viewed as a time of divine births. Mithras was said to have been born at this time. The Christians simply adopted it for their use in 273 C.E. (Common Era).

Yule isa time of thegreatest darkness and isthe shortest day of the year. Earlier peoples noticed such phenomena and supplicated the forces of nature to lengthen the days and shorten the nights. Witches sometimes celebrate Yule just before dawn, then watch the Sun rise as a fitting finale to their efforts.

Sincethe God is also theSun, this marks thepoint of the year when the Sun is reborn as well. Thus, the Witches light fires or candles to welcome the Sun's returning light. The Goddess, slumbering

through the Winter of Her labor, rests after Her delivery.

Yule is remnantof early rituals celebratedto hurry theend of Winter and the bounty of Spring, when food was once again readily available. To contemporary Witches it is a reminder that the ultimate product of death is rebirth, a comforting thought in these days of unrest

IMBOLC

Imbolc (February 2) marks the recovery of the Goddess after giving birth to the God. The lengthening periods of light awaken Her. The God is a young, lusty boy, but His power is felt in the longer days. The warmth fertilizes the Earth (the Goddess), and causes seeds to germinate and sprout. And so the earliest beginnings of Spring occur.

This is a Sabbat of purification after the shut-in life of Winter, through the renewing power of the Sun. It is also a festival of light and of fertility, once marked in Europe with huge blazes, torches and fire in every form. Fire here represents our own illumination and inspiration as much as light and warmth.

Imbolc is also known as Feast of Torches,Oimelc, Lupercalia, Feast of Pan, Snowdrop Festival, Feast of the Waxing Light, Brighid's Day, and probably by many other names. Some female Witches follow the old Scandinavian custom of wearing crowns of lit candles, but many more carry tapers during their invocations.

Thisis oneof thetraditional timesfor initiationsinto covens, and so self-dedication rituals, such as the one outlined in this Book of Shadows, can be performed or renewed at this time.

OSTARA

Ostara (circa March 21), the Spring Equinox, also known as Spring, Rites of Spring and Eostra's Day, marks the first day of true Spring. The energies of Nature subtly shift from the sluggishness of Winter to the exuberant expansion of Spring. The Goddess blankets the Earth with fertility, bursting forth from Her sleep, as the God stretches and grows to maturity. He walks the greening fields and delights in the abundance of nature.

On Ostara the hours of day and night are equal. Light is overtaking darkness; the Goddess and God impel the wild creatures of the Earth to reproduce.

Thisis a timeof beginnings, of action,of planting spells for

future gains, and of tending the ritual gardens.

BELTANE

Beltane (April 30) marks the emergence of the young God into manhood. Stirred by the energies at work in Nature, He desires the Goddess. They fall in love, lie among the grasses and blossoms, and unite. The Goddess becomes pregnant of the God. Witches celebrate the symbol of Her fertility in ritual.

Beltane (alsoknown as MayDay) has longbeen marked withfeasts and rituals. May poles, supremely phallic symbols, were the focal point of Old English village rituals. Many persons rose at dawn to gather flowers and green branches from the fields and gardens, using them to decorate the May pole, their homes and themselves.

The flowers andgreenery symbolizethe Goddess; theMay polethe God. Beltane marks the return of vitality, of passion and hopes consummated.

May poles are sometimes used by Witches today during Beltane rituals, but the cauldron is a more common focal point of ceremony. It represents, of course, the Goddess - the essence of womanhood, the end of all desire, the equal but opposite of the May pole, symbolic of the God.

MIDSUMMER

Midsummer, the SummerSolstice (circa June 21), also known as Litha, arrives when the powers of Nature reach their highest point. The Earth is awash in the fertility of the Goddess and God.

In the past, bonfires were leapt to encourage fertility, purification, health and love. The fire once again represents the Sun, feted on this time of the longest daylight hours.
Midsummer is a classic time for magick of all kinds.

LUGHNASADH

Lughnasadh (August 1)is thetime of thefirst harvest, whenthe plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Mystically, so too does the God lose

His strength as the Sun rises farther in the South each day and the nights grow longer. The Goddess watches in sorrow and joy as She realizes that the God is dying, and yet lives on inside Her as Her child.

Lughnasadh, also known as AugustEve, Feast of Bread, Harvest Home and Lammas, wasn't necessarily observed on this day. It originally coincided with the first reapings.

AsSummer passes, Witches rememberits warmth andbounty in the food we eat. Every meal is an act of atunement with Nature, and we are reminded that nothing in the universe is constant.

MABON

Mabon (circaSeptember 21),theAutumn Equinox,is thecompletion of the harvest begun as Lughnasadh. Once again day and night are equal, poised as the God prepares to leave His physical body and begin the great adventure into the unseen, toward renewal and rebirth of the Goddess.

Nature declines, drawsback its bounty,readying for Winterand its time of rest. The Goddess nods in the weakening Sun, though fire burns within Her womb. She feels the presence of the God even as He wanes.

SAMHAIN

At Samhain(October 31),the Craftsay farewell tothe God. This is a temporary farewell. He isn't wrapped in eternal darkness, but readies to be reborn of the Goddess at Yule.

Samhain, alsoknown as NovemberEve, Feast ofthe Dead, Feastof Apples, Hallows, All Hallows and Hallowe'en, once marked the time of sacrifice. In some places this was the time when animals were slaughtered to ensure food throughout the depths of Winter. The God - identified with the animals - fell as well to ensure our continuing existence.

Samhainis a time of reflection, oflooking back over the last year, of coming to terms with the one phenomenon of life over which we have no control - death.

The Craft feel that on this night the separation between the physical and spiritual realities is thin. Witches remember their ancestors and all those who have gone before.

After Samhain, Witches celebrateYule, and so the Wheelof the Year is complete.

Surely thereare mysteries buried here. Why is theGod the son and then the lover of the Goddess? This isn't incest, this is symbolism. In this agricultural story (one of many Craft myths) the everchanging fertility of the Earth is represented by the Goddess and God. This myth speaks of the mysteries of birth, death and rebirth. It celebrates the wondrous aspects and beautiful effects of love, and honors women who perpetuate our species. It also points out the very real dependence that humans have on the Earth, the Sun and the Moon and of the effects of the seasons on our daily lives.

Toagricultural peoples, the majorthrust of thismyth cycle is the production of food through the interplay between the Goddess and God. Food - without which we would all die - is intimately connected with the deities. Indeed, Witches see food as yet another manifestation of divine energy.

And so, byobserving the Sabbats, Witches attunethemselves to the Earth and to the deities. They reaffirm their Earth roots. Performing rituals on the nights of the Full Moon also strengthens their connections with the Goddess in particular.

It is thewise Witch who celebrates on theSabbats and Esbats, for these are times of real as well as symbolic power. Honoring them in some fashion is an integral part of Witchcraft.

THE ESBATS

When our earliest ancestors first painted images of their religious rituals on the walls of sacred caves and understood all of Nature to be inhabited by Spirit, there can be little doubt that they first reckoned time by the waxing and waning of the Moon. The primary reason for this is that the monthly cycles of the Moon are far more visible than the slow and subtle changes in the position of the Sun, even to someone who is not especially looking for repeated cycles. One of the earliest calendars known (although its use is still a controversy that may never be settled) is a 30,000 year-old piece of bone from Europe. It is pierced with variously shaped holes in a series of sevens, suggesting the quarters of the Moon, in a loop design, which represents the Lunar cycle from New Moon to Full and back to the New or Dark of the Moon. The artifact, just a few inches

across, describes three such Lunar cycles - three months or one season.

Because there are 13 Lunar months in a year, and because the first New Moon does not necessarily coincide with the first day of the first Solar month, the Full Moon, midpoint of the lunar month, may not always fall in the Solar month that is given here. And because there are 13 Full Moons in a Solar year, one month will have two. The second Full Moon to occur in a Solar month is popularly called the Blue Moon.

JANUARY

To each Lunar monththe ancients assigned a namein accordance with the nature of the activity that took place at that time. The Moon of deepest Winter is the Wolf Moon, and its name recalls a time when our ancestors gathered close around the hearth fire as the silence of the falling snow was pierced by the howling of wolves. Driven by hunger, wolves came closer to villages than at any other time of the year, and may have occasionally killed a human being in order to survive.

The wolf innorthern countries wasat one timeso feared thatit became the image of Fenris, the creature of destruction that supposedly will devour the world at the end of time. The Christian version of the myth would leave it at that, but the myth continues. Like the wolf in the fairy tale of Little Red Ridinghood, which preserves the full idea of the myth but is used only to frighten children, the wolf is slain; and the grandmother, like the world, is brought forth once more.

As the lightof the new-born yearslowly increases andthe Wolf Moon waxes full, it is a good time to look back upon that which has just ended and learn from our experiences. Bid the past farewell and let it go in order to receive the year that has just been born. Learning to let go of that which we would cling to is one of the greatest secrets of magick.

FEBRUARY

The Moon followingthe Wolf Moonis the StormMoon. Whetheryou meet with a coven on the night of the Full Moon, salute Her in a solitary ritual, or simply blow Her a kiss, bear in mind the magick of this night and the nature of the storms of February. Unlike the boisterous storms of the light half of the year, which are accompanied by the clashing of thunder and the flinging of lightning bolts, the storms of February come in silence. They blanket the world in coldness in keeping with the nature of the dark half of the Wheel of the Year. But beneath the blanket of cold and silent snow, Nature rests, as we do when in the realm of the Spirit that is called death; and like those in the world of Spirit, Nature prepares for life anew.

MARCH

The Moon following the Storm Moon is the Chaste Moon. Like Diana, chaste Goddess of the Moon, all of Nature at this moment is pure potential waiting to be fulfilled. The Goddess has many forms: The maiden pure and lovely as the snow of February, the seductive enchantress of the night, or the Crone ancient and wise. As the Goddess can change Her form according to the Moon or according to Her will, ever renewing Herself, ever beginning again, se can we, Her children, always begin again by discovering new potential within ourselves. When you cast the Circle of the Chaste Moon, when the candles have been lit and the incense burned, look deep within yourself to discover what potential lies there waiting, like the Maiden, to be fulfilled.

As it is the time forthe planting of seeds on the material plane, so may it be time to do so on the psychic planes as well. On the night that the Seed Moon (another name for the Chaste Moon) of March is full, cast your magick Circle. Then before the rite has ended, select the spiritual seeds you would like to plant. They may be seeds of wisdom, seeds of understanding, or seeds of certain magickal skills. Then by an act of will, plant these seeds in the fertile soil of your subconscious mind with the firm commitment that they will be nurtured and cultivated in the months that lie ahead, so that they will grow and flower and bear fruit.

APRIL

Asthe Hare Moonof Aprilwaxes full,observe therabbits leaping and playing, carefree in their mating and joyful in their games, and as you cast your Esbat Circle and joyfully dance the round, feel within your heart the carefree nature of the wild creatures that are also children of the Old Gods.

MAY

This time ofthe Sacred Marriage of the Godand Goddess is the Dyad Moon, the time when the two become one, when all things meet their opposites in perfect balance and in perfect harmony. As you cast your Circle this night of the Dyad Moon, adorn it with apple

blossoms, and light candles of white. When the sacred round has been danced, sit a moment and reflect. Seek harmony in all things. As the dark half of the Wheel of the Year balances the light, as heat balances cold, recall the words of the Goddess, "Let there be beauty and strength, power and compassion, honor and humility, mirth and reverence, within you." And then before the rite is ended, if it is appropriate, become one with your working partner, physically as well as spiritually.

JUNE

Afterthe spectacular flowers of May have passed and the bees have gathered their pollen and nectar, the hives are filled with honey that is waiting to be gathered. In ancient times much of this honey was made into a drink called mead by a fermentation process similar to that of making wine. The "Moon in June" is the Mead Moon. Mead has been considered to have magickal and even life-restoring properties in many of the countries of ancient Europe, and it was the drink of many of the great heroes of legend.

Thelegendary figureRobin Hood, whois acceptedhistorically as being a composite of several peasant leaders during the reign of King Richard I, is also generally accepted by Pagans as being one of us. One reason is that Robin was a popular Witch name, and also because he was always described as being dressed in green, symbolic of the Green Man of Sherwood Forest. Lincoln green, which is made from woad, the dyestuff used by the Picts of ancient Britain and the Druid priestesses, is also a color that symbolizes, historically, the Pagan peasantry. Among the articles robbed from the rich by Robin Hood are "met and met." This probably means "meat and mead." In the myth of Odin, one of His quests is for the Poetic Mead of Inspiration, which He returns to the realm of the Gods where it belongs, but a few drops fall to Earth, and this may be had by anyone who can find them.

Onthe night thatthe Mead Moonwaxes full, afterthe Circle has been cast and dancing done, fill the cup with mead (if it is available), sweet wine, or an herb tea sweetened with honey. Sip the sweet drink and sit quietly and make yourself a vessel ready to receive the inspiration of the higher realms. Become a mead cup ready to be filled, not with the brew of everyday life but with the clear, bright liquid of illumination. Every time this ritual is performed, even if there are no immediate results, you are becoming a more perfect vessel for divine inspiration.

If the night of the Mead Moon is very close to the Summer Solstice, the results of this exercise can be very powerful. If the Mead Moon is full on Midsummer Night, then the priestess into whom the Moon is Drawn should be prepared.

JULY

As the Wort Moon of July waxes full, this is the time for gathering of herbs. The word wort is old Anglo-Saxon for "herb." When the magickal herbs have been gathered and hung to dry, the time of the Wort Moon is the time to give thanks to the spirits who dwell in the herb garden, and to leave them an offering. Perhaps as you place an offering in the moonlit garden, they will whisper to you other secrets of herbal magick.

AUGUST

One day atmid-month we realize that therobins and wrens that were nesting nearby have simply vanished. Their lovely songs have been replaced by the shrill calls of the bluejays, who were so silent during the nesting season.

As August progresses the days are still hot but nighttime temperatures are beginning to cool, and the late afternoon thunderstorms that bring the cooler air also bring about the ripening of tomatoes.

In thefields and meadowsand along roadsidesnow thereare wild herbs to be gathered. There are goldenrod, Queen Anne's lace, and milkweed - all awaiting the natural dyer who can extract from them tan, green, and bright yellow respectively, for dyes and for natural inks for talismans. Among the medicinal herbs to be collected at this time is boneset, which does not help broken bones to heal but is a febrifuge that was used as a remedy for "Breakbone Fever" in the 1840s. Milkweed pods with their silken fluff, goldenrod, and wild grasses and grains gathered now will be dried in time to adorn the altar at the Autumnal Equinox.

As thearomatic herbs begin tofill the rafters inthe dry heat of the attic, and the braids of onions and garlic fill the cool darkness of the root cellar, the golden grain and yellow corn ripen in the fields under the waning August Sun.

Tothe Ancients thiswas the Barley Moon,a time to contemplate the eternalness of life. Just as we are descended from the first woman and the first man, who descended from the Gods, so is the grain of the bread that we eat descended from the first grain ever gathered. By ritually eating the Lammas bread we are participating in a chain of events that stretches back through time to the Gods themselves. And here before us in the ripening fields is the promise of the future.

Everywhere there is abundance -in herb garden, the vegetable garden, the field, and the orchard. The pantry shelves are lined with glistening glass jars that are filled with colorful fruits and vegetables preserved for Winter days; quarts of red tomatoes,

cucumbers in slices or spears, dark red beets with cloves and cinnamon sticks, the yellow of corn, the orange of carrots - a feast for the eyes as well as the palate. The house is filled with delightful aromas as pickling spices are added to crocks of brine and exotic chutneys simmer on the stove.

But thetime of abundance isdrawing to a close. The fireflies of June and July have given way to katydids, whose scratchy calls to one another fill the evening air of August with the promise of frost in six weeks.

SEPTEMBER

Sincewine was, and is, such asacred fluid, the Pagans of old naturally named this Lunar month the Wine Moon. As you celebrate the night of the Full Wine Moon and dance the magickal round in the moonlit Circle, pour some white wine in a silver cup. Before the rite is ended, if possible, catch Her reflection in the liquid, then take a sip. As the Moon-blessed wine casts its inner glow, sit quietly and feel your own spirit, of which the wine is a symbol. As the body is stilled and the spirit soars, feel on this night of magick a sense of the kind of transformation that takes place during true spiritual initiation.

Today the term HarvestMoon is appliedto the Full Moonnearest to the Autumnal Equinox. This is because, it is said, in other times when harvesting was done by hand, as the days grew shorter farmers were able to work into the night in the brightness of Her light.

OCTOBER

Atthis timeof yearthe abundanceof fruit andvegetables begins to slow. It is a time when our ancient ancestors gathered what they could store and then supplemented their Winter diets either by hunting wild animals or by slaughtering domestic ones. So this Lunar month is called the Blood Moon. As you cast the Esbat Circle on this moonlit Autumn night and fill the cup with blood-red wine, know that you will be joined in the sacred dance not only by the unseen presence of departed friends and family so close at this time of year, but also by the spirits of animals as well, perhaps of those that have died so that we may have food. In this age of assembly line slaughterhouses and meatpacking plants, it is especially appropriate that on this night of the Blood Moon we who are on the Pagan path ritually ask the understanding of our animal sisters and brothers, bless them, and bid them merry meet, merry part, and merry meet again.

NOVEMBER

As theWinter Sun wanes andthe Snow Moon waxesfull, cast your Circle in the warm glow of candlelight. Salute the Moon in Her snowy whiteness and breathe in the coolness of Her light. Become as still as this Winter night, and know that the activity of the warm light months is behind us. Ahead are the dark months of the year. The Spirit is most active when the body is most still.

DECEMBER

The Full Moon nearestthe Winter Solstice is the OakMoon, the Moon of the newborn year, the Divine Child. Like the Divine Child who is born to die and dies to be reborn anew, the ancient Oak has its trunk and branches in the material world of the living, while its roots, the branches in reverse, reach deep into the Underworld, symbolic land of the Spirit. As the roots probe downward into the grave-like darkness of the Earth, its branches grow ever upward toward the light, to be crowned by sacred Mistletoe. At this most magickal time of the year, as the light of the old dying year wanes and the Oak Moon waxes to full, cast your Circle wearing Mistletoe in your hair. Let this token remind you that like the Oak, we too dwell simultaneously in two worlds - the world of physical matter and the world of Spirit. As you invoke the Goddess of the Moon, ask that you become ever more aware of the other side of reality and the unseen forces and beings that are always among us.

Consciousness & Politics

Below is rough draft overview of my "worldview" as presented in the book I'm working on "CONSCIOUSNESS AND POLITICS". It is definitely a "new age" interpretation of epistemology, metaphysics, metapsychology, ethics and politics. Comments welcome.

EPISTEMOLOGY: (how we find truth) We must recognize that knowledge and truth will always be elusive and subjective. As Rupert Sheldrake points out, even "natural laws" seem to be evolving. They are not static and unchanging. A balance of intuition, reason and empirical methods must be applied in seeking knowledge in any field, though the appropriate balance of methods will depend on the field. And these can be used to prove that some viewpoints are more accurate than others, even if they aren't the "ultimate, final truth".

Today humans are becoming aware that humans "construct" reality, create truth, rather than discovering it. Reality is not some objective, knowable entity created by God or natural law. It is an evolving, ever-changing process.

Individuals know reality through their particular personal/social/political "psychic grid". What is important is for each of us to decide what psychic grid we choose to work from and how to change it if we choose. Each of us can create philosophically/emotionally gratifying reality. We don't have to just go along with what the power structure calls reality.

METAPHYSICS: (the nature and purpose of reality) Consciousness is both the nature and the propose of reality. I choose to call the nature and purpose of reality "consciousness" because the new sciences show principles like consciousness operate throughout reality. At the subatomic level I equate the dynamic, yang force with imagination and will, and the integrating, yin force with memory and creativity. There is an inherent drive to evolve, for the propose of exploring full the potentials of consciousness, and, ultimately, to develop into fully self-conscious beings like ourselves.

There may well be an ever evolving "morphogenetic field" of human consciousness. Individual consciousness survive and

passes from body to body over many life times in a process known as "reincarnation".

The concept of consciousness must replace the concept of god. For if we know that consciousness is the basis of reality, and if we relate that to the fact that we all have consciousness, then it is obvious to all that we are the personification of natural, not "divine" principles of reality. The word god just confuses people, making them think that there is some divinity apart from and above from themselves.

Moreover, as experience has shown, the concept of god is so easily corrupted by authoritarianism as to be worse than useless -- ie. totally counter-productive. How many people have been persecuted and murdered in the name of this, that or the other "god"??

People of good will must recognize this and give up the word god. We are the product of our own conscious evolution for our own conscious purposes. We created ourselves -- and we did not create ourselves to live in ignorance of that fact or to make ourselves suffer!!

METAPSYCHOLOGY: (spiritual psychology) We know that the human brain is really three brains: the original reptilian and mammalian brains controlling automatic and reflexive survival functions, and, heaped over these, the unique human "neo-cortex" which contains enormous intellectual and creative potentials.

Humans do not have to be content to be ruled by their "lower brains," by their most basic needs for survival, procreation and status. Abraham Maslow points out there is a psychological need hierarchy. If humans remain stuck on fulfilling the lower needs (safety, belonging, esteem) and ignore fulfillment of the higher needs (self-actualization, humanistic values, peak experiences) they become frustrated, obsessive, and addicted -- to food, drink, sex, power, money.

The need hierarchy and the concept of chakras describe essentially the same phenomena. Humans rise up the need hierarchy or chakras in 3 ways: 1) by being aware that they in fact exist; 2) by creating a culture which suggests simple, as opposed to extravagant, definition of what fulfillment of these basic needs are and then creates institutions which make sure these basic need are fulfilled; 3) by having myths, symbols, and rituals which reinforce the existence and fulfillment of all human physical, emotional and spiritual needs.

Cultures worldwide have too little of the knowledge, attitudes and structures needed to boost us up our need hierarchies. However, through education and meditation humans can develop their higher brain, move up the need hierarchy, rise to higher consciousness. They can lose the desire for obsessive material accumulation, develop a tolerance for individual diversity, experience love and connectedness with all living things, give up the need to dominate, exploit or direct them, fulfill their individual potentials and even experience cosmic consciousness, cosmic ecstasy.

ETHICS: (What values we should pursue, how we should act towards one and other) I believe in a yin-yang ethical system. One in which hedonism/self-actualization are the yang goals, and utilitarian "what's best for all" the yin goals.

I believe our actions towards one and other must also be very "yin-yang". The yang is the libertarian view that the individual is free to do as she/he pleases as long as she/he doe not harm others. The yin is non-violence, cooperation and mutual aid. They are both necessary and totally complementary.

POLITICS: We must begin to understand Gandhi's message that all conflicts - personal and political, individual and group, local, regional and global - should be resolved through non-violent mediation instead of police and military violence. Today's great nation states have been created and maintained by violence. Without violence they, would crumble, to be replaced by networks of non-violent communities.

Individuals must be free to establish or choose their own ethical system and then join in free, self-governing communities with those who share those views. However, this "yang" commmunitarianism must be complemented by the "yin" values of non-violent conflict resolution between communities and mutual aid to all afflicted humans, whateve their community.

Our means to creating this society should be nonviolent as the ends we seek. We should be assertive as possible, starting as soon as possible.

A Mother's Day Message

Everyone has a mother. She is usually regarded with much love and affection, as the benign, loving presence in our childhood. That is, unless she was abusive, in which case her kids usually write books about her later. But who could forget the apprehension and downright FEAR you'd have if you had pulled your sister's hair, or written on the walls with a crayon, or got caught snitching a cookie from the cookie jar. The fear was not that of an innocent victim of oppression, but of a wrongdoer facing just punishment. The fear and loathing would inevitably subside after your behind would stop smarting, and she'd be back to being Benevolent Mom again.

As it is with our mother, so is it with the Earth Mother. Those who live in harmony with Her prosper, their needs met from Her bounty. Those who do violence to Her, however, risk Her wrath. The Mother is not just mild Demeter and sweet Parvati, but dark Hecate, the fierce Durga, and the absolutely horrifying Kali. She cares for us and loves us, and Her patience is near boundless. But Her patience has limits. We live in a time when more rape has been perpetrated on Her than in any other time of our existance as a species. Her Body has been defiled by mining and over-building. Her exhalations have been made foul by the smoke of cars and factories. And from Her Sacred Body, the Anglo has extracted what could be the seeds of our extinction--the Uranium used in both weapons production and nuclear power. The sacred Hopi prophecies speak of the world being defiled by "...a bowl full of ashes." This could mean the various atmospheric and underground detonations of nuclear weapons, or the accidents at Chernobyl and Three Mile Island.

I believe that this Bowl Full Of Ashes is not only these, but refers to all the destruction we have wrought on Our Mother. I have had some information revealed to me, in a way that seems to suggest that the Mother was speaking to me, both through Big Dreams and through an uncanny transmission I got while hanging out at Sepulveda Dam Basin. This is not a boast--this is something which I simply HAVE to talk about. We who strive to walk in harmony with The Mother, be you Wiccan, or Shamanist, or just someone who cares, have an awesome responsibility. Putting it simply, we are the ONLY FORCE STANDING BETWEEN THE PEOPLE OF EARTH AND HER RIGHTEOUS WRATH.

Our efforts might not be entirely enough to stay Her fury, considering the dramatic upswing in natural disasters that have

occured over the last 10 years, but it is obvious that WE MUST TRY. Shamanism has been "rediscovered" for a very basic reason. It means the possibility of healing this Planet and regaining awareness of Our Mother's will. We must guard against this tradition being bastardized and cheapened by those who commercialize these ways, and be very careful to not fall into the trap of honoring Mother to the point of forgetting the Sky Father, and forgetting that both Mother and Father are the ways that The Source Of All is revealed to us in a form we can understand. We must also be careful to whom we reveal information, being mindful that an unstable mind given some of this knowledge is EXTREMELY DANGEROUS. But most importantly, Our Mother is calling us to restore our link with Her, and to work towards her healing. We have a lot of work ahead of us. Our very lives depend on it.
For The Earth Mother...ALWAYS!!!!!

Enju.
Michelle Klein-Hass

Memory, A Proposed New Model

We will be usinga chart based on a simplified model of Laser Holography to look at the nature of consciousness and memory. This model will be very simplified, but necessitate a brief layman's introduction to the principles of physics involved in holography. It is no accident that mystics and wise men of all ages have often spoken about certain aspects of mental and spiritual activity, as well as knowledge in terms relating to light. Please keep in mind that this is a MODEL only, and will fall far short of expressing the true complexity of the subject.

Holographic Imaging Model of Consciousness

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                                                  _______________
                                                 /               /|
                                                /               / |
                                               /_______________/  |
   Laser                [reference]   |              |    |
   ______            Prism   [beam]      |    OBJECT   |   /
  /       | coherent |\->->->->->->-|              | /
 /        |>=>=>=>=>=| \               |_____________|/
 \        |)=>=>=>=>=| /                     \/
  \______|    light   |/\               /       \/
                        \/            /\       \/
                        [working beam]      \/
                          \        /      [reflected image]
                           \/    /\           \/
                            \   /             \/
                        ________ \/_______   ____ ____
                            MIRROR           SCREEN
```

The characteristic of a laser that makes it so useful is that it is the source of "pure" or coherent light. "Normal" light is composed of many frequencies which are all jumbled together and out of phase. Try to picture the set of ripples generated in a still pool of water when just one pebble is dropped in. All of the wave crests are equidistant and in phase and highly regular, aren't they? This is analogous to laser light. Now picture the same pool, only toss in a random handful of pebbles, the results are quite different aren't they? This is analogous to "normal" light.

The laser generates coherent light which enters a prism that splits the beam in two: (1) the Reference Beam, and (2) the Working Beam. The working beam is, in turn, reflected from a mirror and redirected back to the object being illuminated. When the wave fronts of the two beams collide on the surface, they create an "interference pattern" which is reflected to the screen or photographic plate. This interference pattern, when properly viewed, recreates the 3 dimensional image of the original object.

At first look, one might well say: "O.K.,this works well for an explanation of a laser light show, but what bearing does it have on the operation and function of the human mind?" I see the symbolism in this model as follows:

1) The coherent light is the "light" or conscious(ness) energy of the Aether, sort of the "Universal Mind" if you will.

2> The Prism symbolizes two of the directional functions of the "Higher Self; that of illuminating both the object form its own standpoint, and of providing "light" (consciousness) for the Mirror.

3. The Mirror represents a function of the sub conscious mind in the creation of "attention" or focusing of consciousness on the world.

4. The Screen (photographic plate) is the storage mechanism/process for what we call memory.
Therefore the Prism, Mirror, and Screen may all be used to symbolize certain portions of the mind or mental processes in a human being.

Because the Prism, Mirror,and screen are a part of the individual and unique to that individual, the actual "records" or memories (and consciousness) of the same event or object will vary a great deal form one individual to another. None of these functions exists in isolation from the others, so there is a process of "feedback" going on at all times between them. The nature of the recorded "images" will "color" and modify both the prism and the mirror, thereby modifying the quqlity of all future images, memories, or recordings. This is one of the reasons that memories of past events can color or distort our present perceptions of reality so thoroughly.

One of our tasks (many would call it a "Great Work") in our lifetime is to try to "purify" or refine the quality of the Prism function, so that the "light" that forms the "working beam" is as close to identical in quality to the "reference beam" as possible. Some call this process tha attaining of consciousness of the Higher Self. Another task is to "polish" and learn control over the mirror function so that the reference beam may be directed more precisely and with little or (ideally) no distortion upon the objects/events of our attention. Yet a third task is to do our best to perfect the recording mechanism of the screen, in order that the meory-image be as faithful as possible to what was presented to it.

Another point worth keeping in mind at this point is that ALL memories, no matter how distorted and/or "colored" are REAL to the individual possessing those memories. This fact may well explain the apparent anomaly of people suffering from PROVABLE no-existent abuse at an early age. If a traumatic and non-understood (or misunderstood) event occurs to an individual at an early age, the only recording will be one of trauma and an individual can be easily "talked into" (by self or others) putting that trauma into a frame of reference that can be presently understood. The fact That a meory is misunderstood, distorted, etc., does not make the any less "real" in their effect on the individual, and it must be dealt with as such.

Another interesting point is that these "holgrams" or memory images can cometogether in a synergy where the sum of the parts becomes greater than the whole in a process of "constellation" (in Jungian terms) and form whole "complexes" which take on a (seeming?) life of their own. If these complexes are encouraged to grow and flourish, they can also be percieved

by (some) others as some sort of "other worldly beings" and can be further fed and strengthened by others until they become Archetypal in nature. This process could well be the cause of many of the "Angels" and "Demons" of the Christian and other Pantheons.

Some Magical Musical Selections

This is a small listing of 'New Age' music derived in part from suggestions in the book 'Vision Quest' by Nevill Drury (Prism Press,1984), and my own limited personal experience. These albums almost all contain exclusively instrumental tracks, usually long & to varying degrees 'transcendental',suggestive of 'altered states'or just pleasant background music well suited for meditation, magick, etc.

Fripp & Eno: Evening Star

Edgar Froese: Aqua
Ages
Epsilon in Malaysian Pale

Klaus Schulze: Irrlicht
Cyborg
Timewind
Blackdance
Moondawn
Mirage

Tangerine Dream: Alpha Centauri } in a boxed set: In the Beginning
Zeit }
Atem }
Force Majeure
Phaedra
Rubycon
Encore
Stratosfear

Brian Eno: Discreet Music
Ambient 1: Music for Airports
Ambient 3: Day of Radiance (by Laraaji; produced by Eno)
Ambient 4: On Land

Ash Ra Temple: New Age of Earth
Join Inn

Steve Halpern: Zodiac Suite

Mike Oldfield: Ommadawn
Incantations
Tubular Bells

Kay Gardner: Moods and Rituals

Jade Warrior: Waves

Robert Bearns &
Ron Dexter: Golden Voyage

Jan Garbarek Dis

Kitaro: Oasis

Paul Horn Inside the Great Pyramid
Inside The Taj Mahal

Philip Glass: Koyaanisqatsi (soundtrack)
Einstein on the Beach (boxed set)
North Star
Glassworks

Jean Michel Jarre: Equinoxe
Oxygene

Vangelis: Soil Festivities
Ignacio

A resource book of inner space music compiled by Anna Turner and Stephen Hill based on a selection of music played by KPFA, Berkeley over the last 10 years - 'The Hearts of Space Guide' is reportedly available from PO Box 31321, San Francisco, CA 94131

Anyone with other musical suggestions feel free to add to this list as you will.

ASCII MUSICAL NOTATION
developed by Leigh Ann Hussey
with help from Shadowthought and Josh Gordon

Each line of the music consists of 4 lines of music. The time signature(s), the lines between bars, and each note take up one column, with modifiers such as sharps, flats, and dots extending a note up to three columns. The time signature is written at the beginning in the obvious way. Three vertical bars (lines 2 to 4) mark the divisions between measures. Lines 1 to 3 indicate note durations, as follows:

```
1/16    1/8    1/4    1/2    dotted-1/2    1/8     1/4
note    note   note   note      note        rest    rest
 =       _
 |       |      |      |         |           '       %
 |       |      |      o         o.
```

Line 4 indicates the pitch. The numbers 1 to 8 mark the octave including middle C (A through F); 1' to 8', one octave above middle C; 1" to 8", two octaves above middle C; '1 to '8, the octave below middle C. A number followed by a # is a sharp; a number followed by a lower-case b is a flat. Underscores connecting a note to the next note indicate a slur. Consider the following examples:

HOOF AND HORN

```
                  |                 |                       |                ||
4  |     |     |  |  |     |     |  |  |    |     |      |  |  |    |    |  ||
-  |     |     o  |  |     |     o  |  |    |     |      |  |  |    |    o  ||
4  1     7b    1  |  1     7b    1  |  1    3b    2      7b |  7b  2    1  ||
   Hoof and horn,  hoof and horn,  All that dies  shall be    re-born.
   Corn and grain, corn and grain, All that falls shall rise a- gain.
```

PATIENCE/WAITING MEDICINE CHANT

```
    ____   |          ____   |          ||
4   |   |   |   |   |   |   |   |   |   |   ||
-   |   |   |   o   |   |   |   |   o   |   ||
4   3' 5' |   5' 2' 2' 1' |   6__6   ||
    Hey       Yah Hey   Hey         Yah
```

CALYPSO CHANGING CHANT

(1) and (2) mark beginnings for round

```
(1)
    _                _          | _          _            | _            _            |
5   |   |      |      |   |   |   | |   |   |   |    |   |   | |    |    |   |    |   | |
-   |   |      |      |   |   |   | |   |   |   |    |   |   | |    |    |   |    |   | |
4   3' 2'     1'     7   6__1' | 7   1' 2'   5   3'_1' | 3'   2'   1' 7     6__1'|
    We come from the fire,   Living in the fire,     Go back to the fire,

                                (2)
```

```
        _          _        |          |                  | _            _          |
 |      |    |      |   |    | |     | |   |    |   |   | | |    |    |   |    |   | |
 |      |    |      |   o    | o.    o |   o    |   |   | | |    |    |   |    |   | |
 7      1'   2'    7   1'   | 3'    4'|   5'   4' 3' 1'| 3'   3'   3' 3'   4'_4'|
turn the world around!   We come from the fire,   Go back to the fire,

        _          _        ||
 |      |    |      |   |    ||
 |      |    |      |   o    ||
 2'     2'   7      7   1'   ||
turn the world around.
```

ADDITIONAL VERSES: We come from the mountain, living in the mountain,
Go back to the mountain, turn the world around!
We come from the mountain;
Go back to the mountain, turn the world around!

(Also: spirit, ocean, prairie, forest, river, water, etc.)

I'm the hundreth monkey, we're a hundred monkeys,
Be the hundreth monkey, turn the world around!
Be the hundreth monkey,
Be the hundreth monkey, turn the world around!

AUM SHIVAYA VASHI

```
            ___ ___ |              |            ___ ___ |                ||
4   |    |   | | | | |   |   %   % |   |    |   | | | | |   |   %   % ||
-   |    |   | | | | | |   |         |   |    |   | | | | | |   |         ||
4   1    5   4 3 2 4 | 5   1         | '7    4   3 2 1 3 | 4 '7         ||
    Aum Shiva--ya-    Va-shi,         Aum Shiva--ya-    Va-shi, ...
```

From Crowley: "Note that 'shi' means rest, the absolute or male aspect of the
Deity; 'va' is energy, the manifested or female side of Deity. This mantra represents the whole course of the Universe, from Zero through the finite back
to Zero."

GOD/GODDESS CHANTS

```
                ____ |       _____ |          | _____   _____|        |        |    _    |
||
2   |   |   | |   |    |    | | |      | | |    |   |    | | |   | | |    | | ' |   | | |
||
-   |   |   | |   |    |    | | |      | | |    |   |    | | |   | | |    | |    |   | | o
||
4   1   1   1 |   1    1    1 |'7    '7 | 1    1   1    1 | 1   1 | 1    1 |   '7 '7 | 1
||
        I-sis,A-   star-te, Di- a-    na, He- ca-te, De- me-ter,Ka- li,   In-na-
na.
        O-din,Cer-nun-nos,      Merd-dyn,Man-na-nan,He- li-os, Shi-va,    Horned
One.
```

From: Claudia Slate
To: Zhahai Stewart Msg #35, 14-Jan-89
Subject: Re: Lilith

In response to your request for information on Lilith, I looked her up in "The Woman's Encyclopedia ofMyths and Secrets" by Barbara Walker and published by Harper and Row. (1983). This book was strongly recommended to me by a Dallas parapsychology teacher, (male at that), who felt I might enjoy and benefit from this study of sexism, which is dealt with in the book from both historical and mythical viewpoints.

I found this information, which I have paraphrased for the most part.

Lilith, (also know as Lilit), was a relic of an early rabbinical attempt to assimilate the Sumero-Babylonian Goddess Belit-ili, or Belili, to Jewish mythology. to the Canaanites, Lilith was Baalat, the "Divine Lady". Hebraic tradition said Adam married Lilith because he grew tired of mating with animals, a common custom of Middle-Eastern herdsmen, though the Old Testament declared it a sin. Moslems were insistent on the male-superior sexual position and apparently Lilith was not Moslem, disagreed with Adam and flew away to the Red Sea.

God sent angels to bring Lilith back, but she refused to return. She supposedly spent her time mating with "demons" and gave birth to "a hundred children a day". (Busy woman!) So God had to produce Eve as Lilith's more docile replacement. Lilith became the "Great Mother" of settled tribes who resisted invasions of nomadic herdsmen represented by Adam. Early Hebrews disliked the Great Mother who is said to have drank the blood of Abel after he was slain by Cain.

Lilith's Red Sea was another version of Kali Ma's Ocean of Blood, which gave birth to all things. There may have been a connection between Lilith and the Etuscan divinity Leinth, who had no face and who waited at the gate of the underworld along with Eita and Persipnei, (Hades and Persephone) to receive the souls of the dead. The underworld gate was a yoni and a lily, which had no face. Admission into the underworld was often mythologized as a sexual union. The lily or lilu, (lotus) was the Great Mother's flower - yoni, whose title formed Lilith's name.

The story of Lilith disappeared from the Bible, but her daughters, the

lilim, haunted men for over a thousand years. The lilim were thought responsible for nocturnal emissions and the Jews still made amulets to keep away the lilim well into the Middle Ages. Greeks adopted the lilim and called them, Lamiae, Empusae, or Daughters of Hecate. Christians also adopted them and called them harlots of hell or succubae. They believed that Lilith laughed every time a Christian man has a wet dream. The Daughters of Lilith were supposedly very beautiful and presumed to be so expert at lovemaking that after an experience with one, a man couldn't be content with a mere mortal woman.

From: Zhahai Stewart
To: Claudia Slate Msg #83, 20-Jan-89 01:29pm
Subject: Re: Lilith

Thanks for the information about Lillith. Unfortunately, it doesn't quite answer my questions about Lillith, which are not so much what the myth or legend is, as how was it propagated down thru history to us?

A while ago, someone here suggested that Lillith was expunged from the Christian Bible. Others, more knowledgeable about that than I, gave reasons that that was unlikely as a Christian era event, without postulating a monumental conspiracy. OK, if Lillith is at least as old as the bible, how did the myth or legend get propogated? Was there lost ancient written material? Or was it propagated orally for many generations even after some or many of the books of the old testament were written down? Or did it arise later?

As for the lovemaking of the daughters of Lillith, sounds kinda fun. (Maybe we should ask David Rice about that?) Do the sons of Pan spoil mortal women as well? :-)

Barbara Walker's Encyclopedia is interesting, but seldom gives very thorough sources. It is apparently worth keeping that grain of salt on hand.

I just got her Tarot cards & book; pretty powerful images, I thought. I haven't tried a reading with them yet.

Thanks for the info!
B*B ~z~

---
* Origin: Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

From: Tony Iannotti
To: Zhahai Stewart Msg #116, 24-Jan-89 10:52am
Subject: Re: Lilith

As I understand it, Lilith is said to be as old as the bible, because she is mentioned in the Mishna, a form of commentary on the Pentateuch. Whether she was ever in what is now canonical, i.e. Genesis per se, is hard to prove or disprove. The Mishna was an oral tradition for much longer. She has been identified with Ishtar in much the same ce" way as Mercury to Thoth to Wotan. I don't think there is a literal or philological connection.

---
* Origin: OPERA DEII = BaphoNet-by-the-Sea (718)499-9277 (Opus 1:107/293)

From: Antony Landsman
To: Zhahai Stewart Msg #122, 10-Jan-88 03:58pm
Subject: Re: Lilith

> Have you any insight as to where the Lillith myth
> originates? For example, what are the oldest documents
> that mention Lillith? If indeed Lillith goes back at least
> as far as the beginnings of the old testament, was that
> myth carried verbally even while the rest of the Adam & Eve
> show was written? Or did Lillith originate later?

Lillith is mentioned in an esoteric Jewish text called the Midrash. It is a compilation of mystical interpretations surrounding the Torah (old Testament). It was handed down orally along with the rest of the Talmud and was written down in the middle ages when the Rabbis thought that these teachings might be forgotten.

Apparently Lillith was created at the same time as Adam (see the initial reference to the creation of man "Man and Woman" he created them) but somehow disappeared from the scene due to her rebelious nature.

I think that she was probably the primary Goddess in the region prior to the advent and revolution of the Jehovah followers. I also tend to believe that Innana was one of her descendants.

Blessed Be

--- QuickBBS v2.03
* Origin: Canyonlands BBS, Moab Utah: The most scenic place on Earth (1:15/27)

From: Inanna Seastar
To: Antony Landsman Msg #145, 25-Jan-89 07:32pm
Subject: Re: Lilith

The only Lilith likely to be found in _my_ family huluppu-tree is

Lilith Velkor... :-)

On a more sirius note (even though I don't use Sirius any more; I use Gnome), there is no question that Inanna is a third- or later-generation goddess in the Sumerian pantheon. I rather suspect that the image of Inanna as THE Goddess before whom all other deities at least swear a little fealty comes from Uruk. Inanna was the matron goddess of Uruk, and most of our legends and such concerning her were dug up (literally) in Uruk. The myth of the huluppu-tree shows a young Inanna, in a young Uruk, trying to get help from other deities of other, older cities to get rid of a problem that was too big for her to handle at the time. The problem is solved by Gilgamesh, King of Uruk, rather than by any foreigner. Likewise, the tale of Inanna & Enki & the _me's_ (civic virtues), shows a young goddess of a young city who has managed to elevate her city into the first rank. In winning the _me's_ from Enki, Inanna adds to them by the time she gets her virtuous cargo back to Uruk. I do not recall whether Lilith was formally mentioned as being in Inanna's lineage, though.

Blessed Bheer--drinking Enki under the table--
Inanna

--- Gnome v1.30
* Origin: The Lizard King--Inanna Seastar's Place (1:104/45.5)

ZS> "As for the lovemaking of the daughters of Lillith,
sounds ZS> kinda fun. (Maybe we should ask David Rice about
that?)

Er, were you interested in some phone numbers? It's
extreamly hard work to love a daughter of Lilith, but the
rewards are undeniably worth it.

I've started an extended study on strong Lilith women vs.
the domesticated Eve ones. So far, with only about 18
tallies in (painstakingly and personaly researched with
great, er, debauch, with plans on adding many hundreds of
more into the study), the following has been observed:

Most American men give out long before the Lilithian woman
(or any other) will. Lilith will say "Excuse me, kind sir,"
(as she can't remember his name at the moment). "You're not
finished, are you?!" and Eve will say "Gee, that was great!"
and reach for the batteries and flee into the bathroom for
an hour.

Lesbians tend to be strongly Lilithian. This may be because
"the only thing men are good FOR they aren't good AT," as
the true and valid saying goes. Also, most if not all men
are little cry babies, and Lilith can't stand for that
nonsence.

Conversly, Eve women always knew men make horrible lovers,
but resign themselves to 4 minutes of sex twice a week, when
they'd rather have 16 hours of sex every day. This is why,
perhaps, Eveian women make such good Catholics.

If your typical male pig says, rightly, that a woman's place
is in the bed, Lilith will say "Eat shit and die!" and Eve
will say "Yes, dear," and hate herself.

The WICCAN INFORMATION NETWORK

What is WIN?

The Wiccan Information Network is a project of the Wiccans Invoking Tolerance, Compassion, and Harmony Society (W.I.T.C.H.). The WITCH Society is a registered society in the province of British Columbia. The WITCH Society works to support the right of Pagans (including Goddess Worshippers) and Witches to practice their faith as they see fit, as it falls within the Craft, civil, and criminal law and does not infringe in any way on the rights of others. WITCH is working toward the return of the Wiccan and Pagan religions as respected faiths in society through education via the media and by public discussion.

The Wiccan Information Network is a non denominational Wiccan project sponsored by the WITCH Society. The WIN project is coordinated by the police liaison committee of WITCH. The WIN coordinators are responsible for coordinating the efforts of those involved in the project. WIN is made up of Wiccans from all over North America and includes many Wiccans who are law enforcement officers.

What are the objectives of WIN?

The objectives of the Wiccan Information Network are:

1. To monitor anti-Wiccan activities, groups and individuals;

2. To research occult related crime;

3. To distribute this intelligence to those in the Wiccan community that are affected by it; and

4. To liaise with law enforcement agencies in order to provide them with accurate information on Pagan religions and occult related crime.

How does WIN work?

The WIN coordinators have assigned area coordinators to specific regions in the US and Canada. WIN members forward any anti Wiccan information that they come across to their area coordinators. These coor-

dinators investigate this information and forward it to:

1) Pagan groups in their areas affected by this information;

2) Area coordinators of other areas affected; and

3) The WIN coordinators.

The WIN coordinators analyze and collate all intelligence received and assign area coordinators to follow-up tasks if necessary. The WIN coordinators send out a monthly intelligence summary to WIN members.

What else does WIN do?

The Wiccan Information Network also:

1) Publishes information booklets and manuals for law enforcement investigators;

2) Publishes resource directories for those seeking information or speakers on Pagan beliefs or occult related crime;

3) Arranges public speaking engagements in order to brief members of the Pagan community on the subjects studied by WIN.

Do I have to join WIN to participate?

No. You don't need to join WIN to help us. All that you need to do is send us any information, newspaper clippings, articles, etc. that you feel we should be aware of. We'll make sure this information gets to the right people.

Who receives the monthly WIN intelligence summary?

Only WITCH Society members, WIN project members, selected Pagan newsletters and Pagan organizations affiliated with WIN receive the monthly intelligence summary. You cannot subscribe to it, for security reasons. If you'd like to become a member of WITCH the current dues are $25 (Canadian) per annum, which includes notice of meetings by mail and subscription to the WITCH Society newsletter. A copy of the WITCH constitution and bylaws is available upon request if you send a stamped and self addressed envelope.

How can I become involved in WIN?

You don't have to belong to WITCH to be a part of WIN, although it is preferred. If you are interested in becoming a part of WIN you should contact the WIN coordinator with a rï¿½sumï¿½ of your previous experience in anti defamation work for the Wiccan community. Organizations or newsletters interested in obtaining WIN intelligence summaries should contact the WIN coordinator in writing and send information on their constitution and editorial policies.

Donations to assist us in our work are greatly appreciated. All donations should be forwarded to the WITCH Society and all checks should be made payable to the WITCH Society.

Wiccan Information Network,
Box 2422, Main Post Office,
Vancouver, BC, V6B 3W7

W.I.T.C.H. Society,
c/0 2708 Belmont Ave.,
Victoria, BC, V8R 4A8

Date: 01-23-91 22:45
An Open Letter to Selena Fox
by Isaac Bonewits

Dear Selena:
...
A few months ago I received a mailing from Circle in which you asked for (a) money to finish paying off the mortgage for the land Circle has been buying for many years, (b) suggestions for fund raising methods, and (c) "ideas and suggestions" as to how Circle should grow.

I also read the mailings put out earlier this year by the "revolutionary" members of Circle, including the transcript of the meeting between them, yourself, and your lawyer. Confused, puzzled, and pained, I talked to you and to your supporters and opponents, including former workers at your headquarters. The more I learned, the more disturbed I became.

Apparently, you are an intensely private person and have always resented people looking at what you consider your personal business. Yet my concern for Circle is not gossip, nor is it (as you put it to me) "sticking my nose where it doesn't belong." Circle is large, international, and has served a unique networking function in our community. If you don't know by now that what happens to you matters to us all, and that you have become a "public figure" in our community, then you've seriously underestimated your own importance.

For many, many Neopagans, Circle was a doorway to the Goddess and to Her people. Our community would be considerably smaller, if it hadn't been for the work that Circle did for so many years. That you have been one of the most widely respected, loved, and trusted leaders in the Neopagan community, makes this letter especially painful to write.

Circle was one of the first groups to buy land for Neopagan use. For years I championed your cause, both because I felt that land purchases were an inevitable evolutionary step for our community and because of the undeniably good work you had done as a networking organization. I recommended you to correspondents who

wanted contacts and pointed you out as an example of a Neopagan group that had obtained real estate without getting corrupted.

I no longer feel that I can support you or Circle, or advise others to do so. The change in my attitude has come about slowly, over a period of several years, with the recent events crystallizing my perceptions. Things add up...

After years of correctly telling folks at gatherings not to take photographs of people without their permission, especially during rituals, you still run around during ceremonies (ignoring the spiritual energies being raised and focussed), or even at skyclad bonfire dances, snapping pictures for your slide collection and Circle Network News. Some of those slides have been shown to strangers all around the country, other photos were published in C.N.N. and even in non-Pagan publications -- at least some without the consent of the people depicted. This is only one example of an apparently pervasive attitude you seem to have that the rules you impose on others simply don't apply to yourself.

Other examples: After refusing to pay the expenses of other Neopagan teachers to attend and speak at Circle's well-financed events, you always demand red-carpet treatment for yourself and your husband to attend and present workshops at events held by others. Despite being constantly recommended by other Neopagan individuals and organizations, you seldom recommend any teacher or group other than yourself and Circle. After building the "Church of Circle Wicca" as one of the most famous Wiccan churches in the world, you unilaterally decided this year to drop "the W word" -- a position I tend to support for the community at large, but one which seems to leave your thousands of Wiccan members without a voice. You then attempted to declare a copyright on the wide-spread concept of Nature mysticism.

Circle has a reputation as an all-inclusive Neopagan networking organization, yet former Circle workers agree that, for at least five years, you discouraged them from giving networking contacts to inquirers, instead having them sell the Circle Guide to Pagan Groups and ads in C.N.N. Apparently this was originally because doing referrals took too much time out of the limited number of volunteer-hours you had available, yet you never announced to the community that you had stopped providing local Neopagan contacts, or what you had decided was a higher priority. Worse, after a loud argument with one of Circle's critics, you censored his organization's listings out of the 1990 Guide. Even if this was done with his consent (as one witness claims), it was grossly inappropriate for a reference work that many people believe to be a complete listing of Neopagan resources.

You bought Circle Sanctuary with donations sent by thousands of Neopagans, originally claiming that it would be open and available for general use by the community, and then fenced it about with so many restrictions that it has become essentially your private property. A half-dozen ex-workers at Circle agreed that it was nearly impossible for ordinary Neopagans to visit "their" sanctuary for religious purposes without providing money and/or free labor to you at the same time. Amazingly enough, one couple on the west coast claims that after donating over $5,000 to Circle they were refused permission to visit the land because they had a small child with them!

Circle's by-laws have never been published, so no one knows for sure who is or isn't a "member" of Circle for voting purposes, nor how your board of directors gets elected. You told me that there have been and are other members of your board of directors (besides yourself, your husband Dennis and your lawyer), but declined to give me the current names. Your opponents tell me that this "secret board of directors" is a story you've told for years, but I was able to verify the names of two people who have been directors in the past. Apparently your policy is simply to have the board consist of you, your spouse (first Jim and now Dennis) and one other person -- a handy way to make sure that you retain majority control.

There are also legitimate questions about the enormous sums of money that have flowed through your hands over the years. I have been informed, by extremely reliable sources, that you have used one of Circle's checking accounts as a personal one, that normal financial books don't exist and never have, that Dennis' education has been paid for in large part out of Circle's general funds, and that he forbid workers at your headquarters to open the mail because they had been asking questions about incoming bank statements. Further, Dennis has been quoted mentioning a secret fund that would provide for your personal survival, should Circle ever fold.

When I brought some of these allegations up to you in our conversation, you denied a few of them directly and evaded responding to others. As an investigative journalist and a concerned member of the Neopagan community, I have no way of knowing how many of these very serious accusations against you may be true -- but without published financial reports, neither does anybody else! Hundreds of thousands of dollars have been donated to Circle over the years, yet no one seems to know where it has all gone, and you're not saying. You told me that neither federal nor Wisconsin law requires you to file or publish financial reports. Yet hadn't it ever occurred to you that sooner or later the people who had been giving you all that money would want to know what you had done with it -- and that they would have a moral right to know?

When the broken-hearted people who thought they were members of Circle tried to confront you over these issues of power and accountability, your response was to bring in a lawyer who reacted to all criticism and questioning with threatened lawsuits. At that meeting you danced around the issues that people brought up, never giving a straight answer to any question. Instead you focused on your anger towards those who had used Circle's mailing list to share their fears and concerns. Your comments on all of this in Circle Network News omitted most of the serious criticism that had been laid against you and Circle, and implied that nothing negative was happening. Your phone conversation with me consisted of a few direct denials, dozens of evasions, efforts to pump me for my sources, and repeated threats of unspecified legal and other troubles for me and my organization (Ar nDraiocht

Fein: A Druid Fellowship, Inc. -- "ADF") if I persisted in my plans to publish the results of my investigation.

This behavior is not what we expect from a world-famous Neopagan organization run by someone many consider to be a Neopagan saint. What has gone wrong? I am inevitably reminded of the scandals surrounding the P.T.L. organization and the fact that no Christian leader was willing to criticize the Bakkers until after the media exposed them. The scandal almost destroyed the entire field of televangelism. That might seem good to Neopagans, but now the shoes are on our feet.

Now it's one of our leaders who seems to be behaving in an unethical and irresponsible manner. What should we do, Selena? Should we all be silent and pretend that nothing is wrong, while we hope for your problems to go away by themselves? Should we wait until Circle blows up in our faces, strengthening the biases of those who are opposed to the very idea of large public Neopagan churches? Should we wait until you are investigated by hostile outside forces, making it infinitely harder for other Neopagans to get fair treatment -- and no doubt leading to yet another fund-raising campaign to protect you from "anti-Pagan persecution"? Most importantly, would such inaction on our part benefit the community or the Earth?

I'm not saying that ADF and I are perfect in regard to all these issues. ADF's finances were confused for several years, first because I was paying out of my own pocket for most of our expenses (and seldom kept receipts), and later because our bookkeeper was an inexperienced volunteer (now we have a professional accountant on the Board). We have not always delivered on time the products or publications that we promised our members. But, by the Gods, when we have made mistakes, we have admitted it. We publish our by-laws so that all our members know the rules to our game, we print financial statements to let our members know how their money is spent, and we make available the minutes from our Board meetings so everyone will know how and why decisions are made. When our members have offered legitimate complaints about how we have handled things, we have listened carefully and then tried to respond appropriately.

I will admit to some envy of you and Circle. When I think of all the good that might have been accomplished by ADF (or by any of a dozen other public Neopagan churches) if we had one-half of your income, I get both sad and angry. I've spent my entire adult life, as have other Neopagan leaders, living far below the economic level that my skills could earn me, surviving on an income less than that of most members of the Neopagan community -- just so I could devote myself to the work I believe the Gods want me to do. It infuriates me to see enough money flowing into Circle to staff three Neopagan churches with full-time clergy, vanishing into fairyland without a trace. Of course it's obvious, to everyone who knows you, that you and Dennis are not living

luxuriously. This makes the vanishing money all the more puzzling.

I realize that you are not going to appreciate my criticism and that I am now on your enemies list for the rest of my life. It doesn't matter. I would be betraying both the Earth Mother and my own principles if I didn't speak out before matters get even worse.

You have publicly asked for suggestions as to how Circle should grow. You've said that you want to put the past behind you and concentrate, as always, on "positive energies." OK, here are some positive steps you and Circle could take:

Start by admitting, in your own publications, so that all your followers will hear you, that Circle has made some serious mistakes and that you are a fallible human being.

Adopt and publish a set of by-laws that lets people know who the

members of Circle are, and what voting rights, if any, they may have.

Put several more people on your Board of Directors and publish their names, and let us all know how and why they got there. They don't all have to be in your local area -- telephone conference calls work just fine for Board meetings.

If you haven't already done so, open a separate personal checking account for yourself and your husband. Have someone other than you or Dennis write the checks for Circle. If you've both taken vows of poverty to the church, and are therefore entitled to be supported by it, say so. Hire a full-time bookkeeper (you can afford the wages), and publish quarterly financial reports. Hire a C.P.A. to run an inventory on all Circle's property and publish the results. Publish the details on all the land payments you have made and how much is still owed.

Design, publish and implement a training system for your clergy so that someone other than you and Dennis can be leaders someday. Make sure that you both genuinely qualify under the training system standards yourselves.

If you're going to continue to present Circle as a networking organization, put all your names and addresses into a database, add confidentiality safe- guards as requested, update the list frequently, and share this data with those who write in and request it. Otherwise you should announce to the community that you aren't doing referrals anymore, and why.

Publish a detailed explanation of your policies for controlling access to the Circle Sanctuary so that people who have donated money will know under what circumstances they may use the land they have paid for.

Except for the last point, these are all things that we in ADF have done or are now trying to do. Many other Neopagan groups have done some of them. They are normal for most mainstream churches, large and small. Your local Unitarian Universalist congregation can probably give you advice on the details. Or you could ask the folks at any of a dozen other large Neopagan groups, most of whom

have been doing these sorts of things for years.

When I talked to you on the phone, you said that you were planning on publishing by-laws and financial reports, and making other major changes, before the end of the year. You said that turning 40 (as I did last year) and other brushes with mortality had turned your thoughts towards setting up Circle to run without you. Yet I find it hard to believe that you will take the necessary steps without the glare of a community spotlight being focussed on you -- hence this open letter. If you can prove me wrong and make all the organizational changes that are necessary to turn Circle into something we can all be proud of again, I will be delighted.

Perhaps more important than these organizational steps, you might consider taking a sabbatical for a year or two, and turning Circle over to someone you still trust. You need to get back in touch with your roots, with the ideals that brought you to Neopaganism in the first place.

But don't expect people in the Neopagan community to continue sending you hundreds of thousands of dollars until you have proven beyond a reasonable doubt that Circle is open, honest, democratic, and financially responsible.

May the Gods bless, heal, and inspire you.

--Isaac

A PS to my fellow Neopagans:

I'm sure that the preceding opinions have shocked and offended many of you, especially those of you who love Selena. It is only after much meditation and pain that I have decided to publish this letter as widely as possible in the Neopagan community. We need to discuss the issues in depth, both to help heal Circle and to prevent such trouble from happening again to other groups. Perhaps we need to develop a detailed code of ethics for running the increasing number of public Neopagan churches. Perhaps we need a fair and practical listing of what sort of behavior we expect from our leaders -- as part of a "Neopagan Common Law."

I hope that you will meditate upon the issues and discuss them with your friends. Ask the leaders of any large Neopagan group you may belong to whether they have taken steps similar to those I have suggested to Selena. Then write to the publication in which you read this. Send a copy of your thoughts to Selena at Circle, P.O. Box 219, Mt. Horeb, WI 53572. Send another copy to me at P.O. Box 9420, Newark, DE 19714, marked "Circle Controversy." The editor of The Druids' Progress has agreed to publish a fair representation of the responses in the next issue of D.P., along with any reply that Selena may care to make.

Please don't respond to this open letter by criticizing me or ADF. As I have admitted many times in the past, I have feet of clay going up to my waist, have a gigantic ego, and have made many mistakes in running ADF and other Neopagan organizations over the years. My virtues or vices are not relevant to the situation at Circle, nor is my rudeness in pointing matters out in public that many would prefer to keep private.

Circle's current problems represent an inevitable growth stage, not just for itself and Selena, but for the community as a whole. As our population soars, we are faced with important questions about power, accountability, and ethics. Whether or not Selena is willing to honestly and openly address the issues, it's about time that the rest of us started thrashing them out. Perhaps after discussing this with your friends, you may want to make some changes in your own groups. Indeed, the situation at Circle has already sparked some major policy revisions and new by-laws for ADF and other Neopagan churches as well. I'm definitely not saying that Neopagans should stop giving money to our growing number of public Neopagan churches. After all, large scale activities do require large scale resources. What I am suggesting is that we boycott groups who ask for large donations (or small ones constantly), until we see their by-laws, financial reports, and minutes of their board meetings. This is the simple sort of common sense that any consumer advocate would advise. If we're going to give financial, emotional, political, or magical support to a

group, let's make sure that it's being run in a publicly accessible, honest, and responsible manner. Otherwise, we're no wiser than the folks who kept the Bakkers in business for so long.

Let's all pay careful attention to Selena's response to this open letter. Will she send out a mass mailing telling her followers that everything is fine and to "think positive"? Will she try to sue me for daring to voice concerns held by many? Will she publish negative gossip about me (there's plenty available) in an attempt to discredit my criticism and avoid answering my questions? Will she simply ignore this letter, knowing that the vast majority of her support comes from new members of the community who will not have read it? Or will she deal forthrightly with the issues involved and open Circle up to democratic participation by its members? Only time will tell.

On a personal note, I'd like to ask the members of the Neopagan community to stop expecting our leaders, national or local, to be infallible, impeccable, infinitely strong, Neopagan saints. Almost all of us come from dysfunctional families, are survivors of various forms of abuse, and/or have had problems with addiction, obsession, or eating disorders. We are all subject to depression and professional burnout. This is the same profile shared by clergy in other religions and people in other helping professions. As leaders, we need your love, your understanding, and your support (financial, emotional, and spiritual). We also need your compassionate and thoughtful criticism to warn us when we start to go off the deep end. Hubris, the overwhelming pride that offends the Gods, can be caused by uncritical followers as easily as by our own egos, with disastrous results for our whole community.

As Selena has shown us.
****
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and this notice is included.

The Magickal Pyramid

Daring Silence

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Knowledge Will

To Know, To Will, To Dare, To Keep Silent

To Know:

Knowledge is the first key in any magickal working. We must know what we want to do, and how to do it with skill.

To Will:

The focus of will provides the external energy necessary to do Work.

To Dare:

This is the "doing" of the magickal operation, sometimes not without risk or effort.

To Keep Silent:

Do not "diffuse" the energies of ANY working by "talking it to death", PARTICULARLY with those not directly involved or con cerned with the operation.

These four elements form a dynamic interaction with each other and the work or object of the work represented by the "Point" of the pyramid if you visualize this diagram in three dimensions, rather than the two of the computer screen. These seem to be fundamental principles for group ritual as well as solitary spellwork.

The Thorn Ritual

The Runic Sub-Committee of the Orgone Committee has been working on many facets of the Runic Magical System in the past four years. The following ritual is the result of many months of discussion and work. May it serve you well.

Set-up:

One's Runic Wand (or fingers if one is not available)
A place in which to cast the circle...
Meditation on the aspects of the Thorn (Thuriaz) Rune

Sit quietly in the space in which the cirle is to be cast.

Meditate on the various aspects of the Thorn rune (consult various sources such as Thorrson's Futhark, F. Asswyn's Tree Yggdrasil, and N. Pennick's Runic Astrology). Concentrate on the passive and active protective aspects of the force embodied int the Thorn Rune.

Stand Facing North.

Assume the Isa stance, hands at side and feet together.

Visualize yourself as an antennae for the forces of the Multiverse. Feel the forces flowing through you from above and below. Let the energy flow through your body from the floor and the sky passing your solar plexus and energizing it.

When you feel that the energy is flowing smoothly through your body visualize the space around you as deep blue. The deep blue of the late night sky. Shimmering with energy. Scintillating as you look in to it.

Inhale evenly and deeply from you diaphram (letting your stomach expand and contract with your breath. Do not allow your upper body to be moved by the intake of breath. Let the sides of your mid section and the back of your midsection expand and contract with your breath. Breath fully and calmly. Let the breath energize your cells. Feel the energy adding to the energy raised with the Isa meditation.

Trace the Hammer of Thor with your dominant hand using the wand or your fingers...

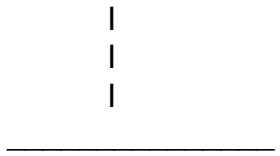

As you trace the Thorn, say (vibrate) the word Thorn (or Thuriaz if you are using the Norse name). Visualize the energy flowing from you solar plexus, through your hand/wand, tracing the rune.

Turn to the East and repeat the invocation. Then to the South then to the West. Then Above you, then below you.

Turn to the North (if not already standing in that direction) and say:

Thorn in the North, Hallow and hold this Holy Stead.

Do this for the other five Thorns you have invoked.

Having invoked the six points of the circle, we will be invoking

a thorny circle of briar in four parts. Each "string" will be invoked as long as you can say the word Thorn. When your breath runs out then one shoud inhale and begin another string, until you have scribed four interlacing, intricate strings of ethric briar. You will be tracing these strings so as to create a ball similar to yarn. As you are tracing the strings of briar, visualize the briar as being covered with sharp, pointy, nasty looking thorns. Invest these thorns with the power to keep out unwanted influences.

O.K. now. Stand facing North. Inhale and as you exhale vibrate the word "Thorn" make the vibration of the name last as long as you have breath. As you are saing the word trace briar in a circle around you. Visualize the stream of briar comming out of the end of your wand/finger. Trace the briar in any way you want. I am fond of dancing in spirals, spinning in cirlces, moving my hand in the way an artist would with a pencil if they were in a globe of canvas... When your breath runs out from the first "Thorn", inhale and invoke that name again..."TTTTTTHHHHHHHHHOOOOOOOOOOOOORRRRRRRRRNNN NNNNNNNNNNNNNNN", drawing a string of briar around the inner surface of a globe, forming a globe of briar with your actions. Remember to see what is already there and fill in the spaces you have yet to get to. When you are out of breath again, inhale, and begin the third string of Briar...Don't forget to get the space over your head and below your feet. Make wide sweeping motions, small scribbly motions. Let your enjoyment of movement arouse more energy, feel the energy flowing through you, through your hand, and coming out in the stream of briar. When you are out of breath inhale, and invoke the Thorn one last time. Make sure to get all of those places that have not been covered. Don't worry about small spaces, just make sure that there are no large gaps in the ball of briar you have just make. Fix the holes with this last invocation.

As you finish this last invocation of Thorn, stand facing North. It is not uncommon to feel both exhiliarated and exhausted by this process. Stand, with feet apart and hands spread over your head. Breath deeply. Visualize the glowing ball of briar...see it, its green tendrils intertwining, feel the vibrance of its life force, a force that you have given to it. Breath deeply, calming yourself...

While standing with your feet apart, arms upraised in a "Y"

inhale, and as you exhale feel your energy flowing through the orb of briar, and see, as you energize the orb, the thorns grow. See the thorns, browinsh and reddish, getting larger and closing up the small spaces that existed between the strings of briar. Feel the spaces being blocked off. See the blue of the space around you, see the orb of thorny briars...Keep the thorns growing until you feel that the orb is complete and capable of keeping out any unwanted influences. Infuse the orb of briar with the ability to repel unwanted energies and permit those energies desired.

Stand in a comfortable position. We are near the end of the ritual. The invocation of the God/desses.

Stand in the Isa position. Say IIIIIISsssssssss.

Stand in the As (Anuz) position. Say Odhinn.

Stand in the Beorch position. Say Urdh.

Stand in the Ing position. Say Freyr.

Stand in the Foeh position. Say Freya.

Stand in the Thorn position. Say Thorr.

Stand in the Isa position. Breath deeply. Thank the God/desses

silently. Feel the Orb of Thorns surrounding you. Begin your working...secure in your circle.

Certain parts of the ritual were taken from Thorrson's Hammer Rite. But the ritual is mostly original. The God/dess names at the end can be altered at your behest but try to keep Odhinn First, Freya in the middle, and Thorr last. I will be posting meditations for the Runic God/desses to help with the last part of this ritual.

May your path be filled with Wisdom and Wonder,
Blessings of the Aesir and Vanir,

Faunus,
The Runic Sub-Committee
of
The Orgone Committee

SOLITARY MOON RITE

By: Ellen Reed, Coven of Sothistar

This rite may be used for either New or Full Moon. The difference is in your meditation and mental attitude in preparation. Remember that the New Moon is a time of outward work and thought, building to the peak which is the Full Moon. At the Full Moon, you should be preparing to lessen the outward flow of energy, bit by bit, until the period before New Mo on, during which you are passive, building a pool of energy within you, in preparation for the New Moon.

The altar should be placed in the center of the ritual area. On it should be placed a rose or stick of incense on the eastern side, a red votive candle to the South; a cup of water on the West, and a bowl of salt or living plant on the North.

Around your ritual area, you should place an unlighted candle at the cardinal point of each direction.

To begin your rite, enter your darkened temple, carrying one burning candle, white or lavender, with you. Place it on the center of your altar, sit, and meditate on the meaning of the rite. When you feel the time is right, stand, and go to the eastern point, carrying with you, the burning taper. Light the votive at the eastern point and go to the southern, picturing, as you do, an arc of pure strong light curving from one candle to the next. Continue to the West, and then to the North, lighting the candles as you go, and then walk to your eastern candle again, having formed a circle of pro tective light surrounding the area in which you worship.

Return to the center of the circle, replace the candle on the altar, and say:

My Lady of the Moon, who is called Diana, Artemis, Levanah, Isis and by any other names, I come to you to bring you my love and my devotion. May you grant me the joy of your presence.

Mentally divide the room into four quadrants by visualizing a line of silvery moonlight from the southeast to the northw est, and from the northeast to the southwest. Go the East, taking with you the rose or incense. Say:

Sweet Goddess, the gentle breeze is the touch of your loving hand, the wind of storm a reminder of your strength. The s ound of the trees in the wind is your voice, and the fragrance of flowers borne on the wind is your gift of beauty.

Place the rose next to the votive candle, then stand there as you picture the quadrant filling with moonlight. See the moonlight streaming quietly and gently into the room, filling the quadrant from center point to the edge of your circle.

When this is complete, take the red candle to the South. Place the gift and see the quadrant fill with moonlight. Say:

Most loved Lady, the light of the candle is a guide along our path leading to you; its warmth the reassurance of your presence and your

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love. The light of the Sun is the knowledge you impart to us, driving out ignorance and those things which can survive only in darkness.

At the West:

Lovely One, the quiet pool is the serenity of your being. The vast sea where life began on this planet is the vast sea of your being whence all life came; its waves are the ebb and flow of the universe you rule.

At the North:

Goddess of all, the fertility of the earth is a sign of your fertility, whence all life rose. The solidity and permanence are still of it are still less than yours. The Earth's fertility feeds our bodies, and your fertility feeds our souls.

Go to the center of your temple, which is now filled with moonlight. Everything in the circle is touched by it, blessed by it, including you. Sit down and feel this moonlight around you. Know that it is the Goddess. Realize that you are in the center of a sphere of light that is half above and half above and half below where you sit. Begin to breathe slowly and evenly, deep breaths that penetrate your whole

body. When this rhythmic breathing becomes natural, imagine that the moonlight by which you are surrounded enters you, fills you entirely. With each exhalation of your breath, some of the essence of yourself leaves your body, and with each inhalation, the light enters you. You are being filled ever so gently with this beautiful light. This light, which is the presence, the being of the Goddess, is within you as well as without. With each breath, you are less yourself and more the Goddess.

When you are filled with light, filled with the Goddess, the shell of your body fades away. You have no body; there is nothing to separate you from the entire being of the Goddess. Nothing exists but the being of which you are apart. You have ceased to be a separate entity. You are nothing and everything. All that was, that is, and all that will be, you are.

Enjoy this feeling as long as you like. When you feel it is time, picture the outer shell of your physical body reformi ng, becoming solid again. It is being built out of the Universe of which you are a part.

Now, as you continue your slow deep breathing, see the moonlight flowing out of your body, as gently and slowly as it entered. As it flows out, realize there is a difference. Because you have become one with the Goddess, with the Universe, your being has changed. As the moonlight flows out of your body, it takes with it a part of that which was yourself, now part of the Goddess, and leaves behind a part of the Goddess, forever now part of you. You become yourself again, solid as you were, but changed. You are surrounded by the presence of the Goddess, which now contains a part of yourself .

Move again to the East. As you speak, and after, picture the moon-light in that quadrant flowing back to its source, lea ving that quadrant as it was.
Do this at each quadrant, until all the moonlight has returned to the Moon.

At the East:

My Lady, guide my thoughts. Let them lead always closer to you.

At the South:

Gracious Goddess, guide my actions. Let them always help and never harm others or myself.

At the West:

Lovely One, guide my emotions: Let them be healing and touched always by you.

At the North:

Sweet Goddess, let my mind always be fertile and storng, that I may grow always toward you.

Return to the East to complete the circle and say:

Queen of Heaven, I thank you for your presence, both now and always. My love and devotion are yours. Blessed be!

All spirits who have joined me tonight may depart, with my love. Return to your proper places.

Walk again around your circle, but this time counterclockwise, extinguishing the quadrant guards as you go, and at the same time, mentally erasing the white line which surrounded your circle. When the candles are out and the circle gone, rap on your altar and say:

The rite is ended.

Quilting and "CRAFT"

Janis Maria Cortese
Newsgroups: alt.pagan
Organization: University of California, Irvine

Last night I attended the first session of a first-time quilter's class. While I was there listening to the teachers tell us the little tricks that make quilting easier and buying all the neat gadgets that you use, something very fundamental struck me, to the point that I was unable to speak for a few minutes until I had acknowledged this movement in my mind.

Let me describe something to you, and you try to guess what I'm talking about. The characteristics are as follows:

1) done by a group of women together, which is frequently called a circle.

2) handed down from mother to daughter, in a VERY hands-on fashion.

3) uses specialized tools that other people don't understand and usually don't recognize.

4) requires strict adherence to ritual preparation of materials.

5) can be monotonous and repetitive -- PERFECT for meditation.

6) can be decorative as well as practical, and frequently both.

7) can be done entirely by hand, OR with the aid of techie stuff.

8) causes things to come into being that other people usually call "magic."

Sound like Wicca? Well, it's not, at least not the "standard" type, if there is any such thing. I'm talking about the quilting class. Have you ever wondered WHY so many WOMEN do it, and so few men (apologies to male Witches out there; I discovered these things through feminism)? What else has been so "religiously" handed down through

generations aside from crafting skills, and how many women do you know who have a love affair with that old afghan that their grandmother made and wouldn't part with it for the world? Sound familiar now? I mean, REALLY. This *can't* be coincidence!

I will follow the Craft in the barest sense of the word -- a CRAFT, some talent which can be used for practical and beautiful purposes, and has all the trappings of a "true" ritual. (And believe me, you'd better adhere to the rules hard and fast. You must use EXACTLY the required seam allowance, and you'd better treat your cloth before you start sewing, or whatever you end up with might as well be a drop-cloth.) And when you're done, you have something. You have something to which you can point and say, "That's where the last five weeks have gone." You can follow a pattern established by another woman, or you can create your own, or you can follow a pattern and personalize it with your choice of materials.

I mean, they're called QUILTING CIRCLES and SEWING CIRCLES, people?

How much more of a HINT do you need?!?!?!

Howzaboutit? Anyone else interested in a coven of Crafters who literally craft? I feel it deeply enough that I can finally call myselef Wiccan/Witch and have it feel right.

However, I'd rather not do this by myself. I realize that many people would rather follow Wicca in a different way, but if this way feels so wonderful to me, it MIGHT be good for others, too. I'm not saying that you need to do this the same way *I* do it; just give it a try and see how it feels. If you like, try consecrating your materials before starting. Make something (I'm not just talking quilts, here, but ALL kinds of crafts) with a Pagan theme. After I finish here, I'd LOVE to make a four-pane quilt with a full moon, a chalice, a blade, and a tree in the panes.

Any feedback on this? I can't tell you how strongly I feel this and how amazed I am at that strength. If I really allowed myself to absorb this, I think I'd be in tears. Maybe I'm just typing this to get it on "paper"; I don't know. But I've never felt this way -- this sublime -- about anything connected with Paganism/Wicca before.

THIS CAN'T BE COINCIDENCE!!!!!!!

Blessings,
Janis C.

SOPHIA
By Terry J. McCombs

NAME: SOPHIA which is the Greek verson of Her name, other names and titles are Hohkma (Hebrew), Sapienta (Latin), Mother-Of-All (Gnostic), Holy Spirit (very early Christians),Wisdom (what the other names mean).

SYMBOLS: A cup, the cresent moon, a dove, a tree.

USUAL IMAGE: A red winged woman, crowned with seven stars, at Her feet lies the World, She carrys a golden cup. She is also often shown wareing a red gown, and pregnant.

HOLY DAYS: November 28th is the Day of Sophia.

HOLY BOOKS: The Trattato Gnostico. The Clementine Homilies. The Gospel According to Mary.

PLACES OF WORSHIP: Temples, but also places of learning.

RELATIVES: Yahway (ex-husband), Adam, Eve, Lilith, angels (children), Jesus Christ (step-son).

SYNODIETIES:Isis (Egyptian), Juno (Roman), Hera (Greek), Frigga (Norse) Spider Grandmother (Native American), Inanna (Sumerian), Tara (Tibetan) Yemaya (African-Caribbean), Amaterasu (Japanese), Pachamama (Incan), Estsanatlehi }Changing Woman{ (Navajo and Apache), Danu (Celtic).

DETAILS: Sophia, or Hohkma or Sapienta etc... is the primary female figure of Judeo-Christianity, She was once very important, but because of the efforts of men who had a very serious problem with the female force in nature and themselfs She has all but been exsponged from modern Bibles. She was the veiled holy spirit of wisdom, pregnant with knowledge and inviting us to drink deeply from Her cup. Old Jewish literature tells of Her role as God's co-creator, "She reaches out from one end of the earth to the other with full strength and orders all things well...Herself unchanging, she makes all things anew." without Her God is powerless. She shares God's throne, and is his creative breath. The Shakers recognized her in the rhyme: "Wisdom

holds the Mother's seat, and is the Father's helper-meet."

Yes, it's time that Mrs God got Her due!

Gnostics and sophia

Gnosticism (Gnost = knowledge) was one of the very earlyist forms of Christianty being some what older then what became the Roman Catholic Church, and one of it's chief rivals during the first part of the first millennium. They sought communion with Sige (Silence) who dwelt at the beginning of all things and gave birth to Sophia (Wisdom or Knowledge), The Gnostic Great Mother, who was both spouse and mother of God. (Hey! it's how they thought back then, read your Joseph Campbell.)

What became the orthodox church especially hated the Gnosticfemin-ine imagery. Followers of Paul denounced the Gnostics as the spawn of Satan and ravening wolves in human form, and both devil worshipers AND atheists, and other insults Christians used against other Christians of a diffrent type in those times, and for that matter today against other religions that they don't like today.

Starting mainly in the 4th and going through the 8th the Paulist church persecuted any Gnostic minorities that they could find, killing them in the thousands.

Church fathers of the Paulist type were very upset and angry by the Gnostics admiting women to ecclesiastical rank. Tertullian reported with horror that "All initiates, men and women alike...might be elected to serve as priest, bishop, or prophet. Beyone that the women teach, engage in discussion; they exorcise; they cure. They even baptize and in all way have equally, they pray equally -- even Pagans, if any happen to come...They also share the kiss of peace with all who come."

Some sects of Gnosticism even went sofar as to say that there were twelve female apostles lead by the beloved of Jesus Mary Magdalene, and that while Jesus was the real God made flesh, Mary Magdalene was the real Goddess also made flesh, most of their gospels pertaining to this were distroyed by the eary Paulist, though some have survived.

In return for what the other Christians had to say about them the Gnostics said that the God of the Roman church was not the real God but was a devilish
demiurge who only wanted to entrap human souls in lies, illusion, and

evil.

But what about some of these differences that are to be found between the
Gnostics who had a Yahway AND Sophia, and the Paulist who had only Jehovah and Jesus? Lets take a short look at the Gnostic verson of the Garden of Eden myth next.

The Gnostics said that Sophia was born from the primordial female power Sige (Silence). And that she }Sophia{ was God's mother, "the great revered Virgin in whom the Father was concealed from the begin-ing before He had created anything.

Sophia gave birth to a male spirit, Christ, (who only much later came to earth in human form) and a female spirit Achamoth (who later came to earth as Mary Magdalene). These two gave birth to the elements and the terrestrial world, then brought forth a new god named Jehovah, Son of Darkness, along with five planetary spirits later regarded as emanations of Jehovah: Iao, Sabaoth, Adonai, Eloi, annd Uraeus. These spirits produced archangels, angels, and finally men and women.

Jehovah forbade men to eat the fruit of knowledge, but his mother Achamoth sent her own spirit to earth in the form of the serpent Ophis to teach menkind to disobey the jealous god. The serpent was also called Christ, who taught Adam to eat the fruit of knowledge despite Jehovah's prohibition.

...later

Sophia sent Christ again to earth in the shapeof one of Her totems the dove, to enter the man Jesus at his baptism in Jordan. After Jesus died,Christ left his body and returned to heaven to help collect souls.

But notall of Sophia was taken out ofthe final verson of the Bible by the Paulist, some was able to slip past ie from the 8th and 9th chapters Proverbs we see the early conflict between followers of Sophia and those of God. Maybe the divorse was going on at this time?:

Doth not Sophia cry? and understanding put forth her voice? She standeth in the top of high places, by way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand Sophia: and , ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things... for Sophia is better then rubies; and all the things that may be desired are not to be compaired to Her. I Sophia dwell with prudence, and find out knowlege of witty inventions... Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and and nobles, even all judges of the earth. I love them that love me; and those that seek me early shall find me... I lead the way into righteousness, jin the midst of the paths of judgment: that I may cause those that love me to inherit

substance; and I will fill their treasures... Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life... But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Then we get:

Sophia hath builded her house, she hath hewn out her sevenpillars: she hath killed her beasts: she hath mingled her wine: she hath also furnished her table. She hath sent forth her maindens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled...(but) the fear of the Lord is the beginning of wisdom: and the kknowledge of the holy is understanding. For by me (God) thy days shall be multiplied, and the years fo thy life shall be increased... a foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high place of the city, (temples) to call passengers who go right on their ways: whoso is simple, let him turn in hither... But he knoweth not that the dead are there; and her guests are in the depths of hell.

Sounds like thenasty sort of thing that goes on in a lot of divorces to me. Or at least a heated PR battle.

Lets say that the campaign to bring Sophia (or Sapienta or Hohkma or Goddess which ever) is a success, what are some of the effects that it might have? I mean other then the religious aspects, I mean also the political or more mundane aspects, because as it is now while women make up the majority of those that DO anything in the churchs the power is in the hands of men, well, with Sophia back thinks would have to loosen up more then a little bit, so what are some of the changes that could take place?.....:

Catholicism

Sure theyhave nuns, but that does not count because even they have to have a Priest that is over them (I think I'm really not sure about the details). So with the return of Sophia we could see also the Catholic Priestess who would have her very on sacraments and everything (see following message) and to be sure they could also become bishops and cardinals I understand that such things were quite common way back when.

And Pope? There was Pope Joan, but she had to be in disguise to do that.

and all that Pope stuff did not start till well after the last of the Sophiaist had been offed.

But I know the perfect compromise, there is a lotof controveray in the Roman Catholic church right now between people who think that Priest should be able to marry, and those that think things should stay just as they are. But if you let Priest marry who knows what would happen! after all nobody can understand anybody elses choices in books or mates, and if your Catholic would would you do if Father Dan showed up one day married to a Yahway's Witness or a nice Jewish girl?! you know what gosips church people can be, well here's the solution, let them get married, but only to Priestesses, sure that cuts down the feld a lot but hey! that's tough, it comes with the territory.

Protestantism

Now here's a group that needs some work, ever seen some of the more hard-core groups with the men in their Penta-Pimp suits and the poofyed up hair-dos and their drab mousey wifes who never seem to say anything? (not to try and get anybody mad or upset, but if I do...I try) I think there is more then room for a little loosening up to be done there, and in the more avereage protestant churchs too.

Along with the minister have a wominister, yeah that would work, maybe haveing another power would help cut down on the power triping that often takes place. And just think, one more person to gosip about!

Judaism

Sorry, I really don't know enough about Judaism to talk about changes that might take place with the return of a Goddess figure, but I'm sure it would have to mean something...right?

All Judeo-Christianity

One thing that is to be found in all Christian religious groups is the male-force verson of the leader, no matter if he is called Priest minister or what, who is let's face it more matter how you might like to not look at it, is for the most part a political figure, somebody in charge, so that you have a lot of religion but very, very little if any real spirituality.

Perhaps that could be fixed with the return of Sophia because with the return of a Female eleament to a religion you open up the door to the possibility of the Christian Shaman, something that the world has yet to see, this person could be ether male or female and..well I think this needs it's own message.

Even if you are not Catholic yourself I am sure that you are at least somewhat familiar with each of the seven sacraments that a priest can perform as part of his office. Just for the record they are listed below.

The seven sacraments that a priest of the Roman Catholic church can

preform are:

1. Baptism 2. Communion (eucharist) 3. Confirmation 4. Marriage 5. Priesthood 6. Sacrament of the Sick (formerly known as 'last rites') 7. Reconciliation (confession)

Now, what would be the case if a campaign to return Sophia to Judeo-Christianity were to succeed? There would be no need to take anything away from the priests, or even for them to share the seven sacraments for that matter, I think that the priestess would have plenty to do with the seven sacraments of the Priestesshood:

1. Pre-Baptism (sacred midwifery) To atend in a number of ways to the spiritual and physical needs of pregnant women, blessing the child, doing some rite at the birth etc...

2. Blessing the Cup. Rite by which a cup of milk or water is imbued with the essence of Sophia.

3. Bake the Love in. Rite in which an entire meal is imbued with the essence of Sophia.

4. Match-Making. Something that is badly needed before the Priest can do the marriage bit. a number of ways in which the compatablility is tested between two people, also the aiding of finding a suitable match. ("Nu! have I got a girl for you!")

5. Nag. Sort of like confession, only while one is told to the priest this one is told to you by the priestess, sort of like naging...but in a good way, a way of pointing out where some improvement could be made, all under the influence of Sophia and not the good Mother herself `nach. Mayby it could start out by the Priestess saying something like "Watch it buster, for you have sined" or something like that.

6. Tidy-Up. Rite to "clean-up" the spiritual "being" of the person in question, sort of like all that aura cleaning that the New Agers do.

7. Make-Over. Training that lets the Priestess note changes that would be helpfull if they were made in an individual, sort of like that Hail Mary thing, only the Priestess would asign things of a more tangible form. Like give me one week with no beer drinking, or such like.

The White Goddess. Robert Graves.
Forerunners and Rivals of Christianity. (2 vols.) Francis Legge.
The Gnostic Religion. Hans Jonas.
Venus in Sackcloth. Marjorie Malvern.
Myths to Live By. Joseph Campbell.
The Gnostic Gospels. Elaine Pagels.
When God Was a Woman. Merlin Stone.
The Lady Was a Bishop. Joan Morris.
Spiral Dance. Starhawk.
The Book of Goddesses and Heroines. Patricia Monagham.

The Goddesses and the Tree. Ellen Cannon Reed.
Urban Shaman. Serge Kahili King.
Growing the Tree Within. William Gray.
The Woman's Encyclopedia of Myths and Secrets. Barbara G. Walker.

Many of these booksare to be found at the libary. . And there is a new one out called Sophia the Black Goddess I believe butI'm not sure and I don't know the authors name.....sorry.

Bardic Beltaine

By "The White Bard", Dragonhart Cove, Phoenix, AZ

The BARD should stand to the WEST, unless otherwise specified in the ritual.

BELTANE RITUAL: May Day
-by the White Bard

Materials: One cauldron, filled with water
a wreath of flowers for the MAIDEN
the Maiden should wear white, if possible
two wooden swords (optional)
a fire, as close to the ground as possible
A BARD/GREEN MAN (note: if you have no Bard, then a male to act as Green Man should be chosen either by lottery, or by the Maiden. The Maiden is, of course, free to request a specific person to act as Green Man even if there is a Bard available to the coven.)
candles for all, if possible

****

% The place of ritual should be set up, away from the gathered
% participants.
% It is more than a good idea to manage bathrooms and such like
% before the circle is closed. This Mystery is not something any
% of the participants should miss out on!

HPS: Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a
% spiral dance, ending in a circle around the altar. The
% cauldron should be at the south. The Bard/Green Man
% dances at the end of the line.

HPS: Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Year renewed
And praise the Powers, with gratitude.

Earth and Water, Fire and Air
I invoke the Goddess there!
This night we are Between the Worlds
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each

% corner's crying as she moves to the next:

HPS: So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

% Here begins the Beltane Mystery

BARD or GREEN MAN: Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I show you a Mystery!

% The Maiden shall stand beside the HP, who shall hold a
% wooden sword. The Bard/Green Man shall approach them, also
% carrying a wooden sword, and shall, in mime, challenge the
% HP. They shall strike their swords together in three sets
% of three blows, then Bard/Green Man shall strike the HP, with
% the last blow of his sword, who shall fall as if dead.
% (Note: This can be played as a Morris Dance, if so wished.)
% If no Maiden and Bard/Green Man are used, then the above combat
% may be eliminated, and the HP and HPS shall enact the Mystery.
% The HPS' part shall then be spoken by the participants.

% The Maiden moves to the East. The Bard/Green Man moves to the
% North.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetched hame!

BARD/GREEN MAN: Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the South. The Bard/Green Man moves to the
% East.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the West. The Bard/Green Man moves to the
% South.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the North. The Bard/Green Man moves to the
% West.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Mouse, take heed of a white tom-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

% Bard/Green Man walks to Maiden and takes her hand. They
% both move to the Cauldron, and face HPS.

HPS: Cunning and art she did not lack
But aye his Song has fetched her back!

Old Winter's dead, the Lady reigns
And Summer has returned again!

% Bard/Green Man and Maiden both wet their hands with water
% from the Cauldron, and sprinkle it on the HP, who comes to
% life again.

HP: Cunning and art I do not lack
But aye Her Cauldron will bring me back!

% Bard/Green Man and Maiden both move to, and jump, the fire.
% Here ends the Beltane Mystery.
% Note: This Mystery is the more historically correct "Great Rite."

% If there is a May Pole, it should be erected by the men -only- at
% this point, and all dance around it, alternating male and female
% to raise the cone of power as outlined below.
% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand
Pass the Power, hand to hand.

HP: As the year is given birth
Build the Power; root to Earth

HPS: Pass the Power, hand to hand
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, (or
% as many as needed to fully wrap the pole) and then the HPS
% should say:

HPS: By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

% All should release, at this point.

% Such coven business as must be transacted may be done here.

% The Circle is opened.

HPS: Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
Winter's cold is gone away
Now it is the Day of May.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle, jumping the fire as
% they go. HP and HPS lead, with Bard/Green Man and Maiden
% taking care of bringing the Bel Fire into camp. Allow the Bel
% fire to burn out on its own, if possible, otherwise put it
% out with the water from the Caldron. Disposal of the water
% otherwise should be to pour it at the roots of a tree.
% All participants may take fire from the Bel Fire to take home
% with them, cook over, or whatever, before it is extinguished.

----------end of Beltain ritual: the Bard----------

SAMHAIN RITUAL: 31 October
by the White Bard

Materials: one cauldron, filled with water
CRONE: This should be an older female.
OLD KING: This should be a person chosen by lottery, or by whoever is acting as Crone. It can be enacted by the HP if needed.
BARD/GREEN MAN: If the coven has no Bard available, then a Green Man should be chosen by lottery, or by whoever is acting as Maiden. It can be enacted by the HP, if needed.

% The place of ritual should be set up, away from the gathered
% participants. This is not something that people should miss,
% so make sure that potty break is taken care of before the
% circle is cast.

HPS: Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a
% spiral dance, ending in a circle around the altar. The
% cauldron should be at the south. The Old King dances at
% the end of the line.

HPS: Come we forth, with the Spiral Dance
Within the Lady's radiance
To mark the turning of the year
The door to Winter now is here.

Earth and Water, Fire and Air
I invoke the Goddess there!

This night we are Between the Worlds
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you

See these rites and guard this circle!
Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each

% corner's crying as she moves to the next:

HPS: So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

% Here begins the Samhain Mystery:

OLD KING: Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I shall show you a Mystery!

% Bard/Green Man and Maiden join hands, facing each other.
% The Maiden speaks to the Bard/Green Man:

MAIDEN: Lord of Life, hail Land-Master!
God of grain that grows and dies
Rising reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your manhood
Bless barren earth, bear fruit again!

% The Bard/Green Man speaks to Maiden:

BARD/GREEN MAN: Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

% The Old King moves to the West. The Crone moves to the
% North.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetch-ed hame!

CRONE: Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the South. The Crone moves to the West.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetch-ed hame!

CRONE: Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the East. The Crone moves to the South.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetch-ed hame!

CRONE: Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the North. The Crone moves to the East.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetch-ed hame!

CRONE: Mouse, take heed of a white she-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

% Crone walks to Old King and takes his hand. He falls as if
% dead.

HPS: Cunning and art he did not lack
But aye Her Song has fetched Him back!

Summer's gone, the Lady reigns
And Winter has returned again!

% Maiden wets her hands with water from the Cauldron, and
% sprinkles it on the Old King, who comes to life again.

OK: Cunning and art I do not lack
But aye Her Cauldron will bring me back!

% The Crone and Old King shall join hands, facing each other,
% and say:

Note: These Norse style verses were taken from a file I got
(I think) from Paul Seymour. Don't know who author is.

CRONE: One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

OLD KING: Every age your eyes have witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaver at the World-tree's root.
Eldest ancient, all-knowing one,
Speak unto us, send us vision!

% Here the HPS should say:

HPS: We remember our dead; our loved ones gone to the Summerland before us. Give them peace and joy.

ALL: Blessed be!

% If there is time enough, the HPS and/or a selected member(s) of the
% coven should read aloud the "Roll of Martyrs." Note: This listing
% is copyrighted, and used by the author's permission.
% The reader shall say:

READER: Never again the Burning Times! Let us remember our dead,
good and bad, innocent and guilty:

% Follows is the Roll of Martyrs. This may be read aloud, or may be
% placed in written form upon the altar as the above words are said.

Adamson, Francis: executed at Durham, England, in 1652
Albano, Peter of: died in prison circa 1310
Allen, Joan: hanged at the Old Bailey, London, England, in 1650
Allen, Jonet: burned in Scotland in 1661
Amalaric, Madeline: burned in France in mid-1500's
Ancker, (first name unknown): beheaded at Wurzburg, Germany, 1628

1629
Andrius, Barthelemy: burned at Carcassonne, France in 1330
Andrius, Jean: burned at Carcassonne, France in 1330
Andrius, Phillippe: burned at Carcassonne, France in 1330
Arnold, (first name unknown): hanged at Barking, England, in 1574
d'Arc, Joan: burned at Rouen, France, on 30 May, 1431 (note: the witchcraft charge in this case was -implied- and not specific)
Ashby, Anne: hanged at Maidstone, England, in July, 1652
Askew, Anne: burned for witchcraft 1546
Audibert, Etienne: condemned for witchcraft in France, on 20 March 1619
Aupetit, Pierre: burned at Bordeaux, France, in 1598
Babel, Zuickel: beheaded at Wurzburg, Germany, 1628-1629
Babel, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Baker, Anne: executed in Leicester, England, in 1619
Balcoin, Marie: burned in the reign of Henry IV of France
Balfour, Alison: burned at Edinburgh, Scotland, on 16 December, 1594
Bannach, (husband) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Bannach, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Barber, Mary: executed in Northhampton, England, on 22 July, 1612
Barker, Janet: burned in Scotland in 1643
Baroni, Catterina: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
Barthe, Angela de la: burned at Toulouse, France, in 1275
Barton, William: executed in Scotland (year unknown)
Basser, Fredrick: beheaded at Wurzburg, Germany, 1628-1629
Batsch, (first name unknown): beheaded at Wurzburg, Germany, 1628 1629
Bayerin, Anna: executed at Salzburg, Austria, in 1751
Beaumont, Sieur de: accused of witchcraft on 21 October, 1596
Bebelin, Gabriel: beheaded at Wurzburg, Germany, 1628-1629
Beck, Viertel: beheaded at Wurzburg, Germany, 1628-1629
Beck, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Belon, Jean: executed in France, in 1597
Berger, Christopher: beheaded at Wurzburg, Germany, 1628-1629
Berrye, Agnes: hanged at Enfield, England, in 1616
Bentz, (mother) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Bentz, (daughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Beuchel, Anna: burned at Waldsee, Germany, in 1581
Beutler, (first name unknown) beheaded at Wurzburg, Germany, 16281629
Bill, Arthur: executed in Northhampton, England, on 22 July, 1612
Birenseng, Agata: burned at Waldsee, Germany, on 25 June, 1594
Bishop, Briget: hanged at Salem, New England on 10 June, 1692
Bodenham, Anne: hanged at Salisbury, England, in 1653
Bonnet, Jean: burned alive at Boissy-en-Ferez, France, in 1583
Boram, (mother) (first name unknown): hung at Bury St Edmunds, England, in 1655
Boram, (daughter) (first name unknown): hung at Bury St Edmunds, England, in 1655
Bolingbroke, Roger: hanged, drawn and quartered at Tyburn, England, on 18 November, 1441
Boulay, Anne: burned at Nancy, France, in 1620
Boulle, Thomas: burned alive at Rouen, France, on 21 August, 1647
Bowman, Janet: burned in Scotland in 1572
Bragadini, Mark Antony: beheaded in Italy in the 1500's
Brickmann, (first name unknown) beheaded at Wurzburg, Germany,

1628-1629

Brose, Elizabeth: tortured to death in the castle of Gommern, Germany, on 4 November, 1660

Brown, Janet: burned in Scotland in 1643

Browne, Agnes: executed in Northhampton, England, on 22 July, 1612

Browne, Joan: executed in Northhampton, England, on 22 July, 1612

Browne, Mary: hanged at Maidstone, England, in July, 1652

Brooks, Jane: hanged in England on 26 March, 1658

Brugh, John: burned in Scotland in 1643

Buckh, Appollonia: burned at Waldsee, Germany, in 1581

Bugler, (first name unknown): beheaded at Wurzburg, Germany, 16281629

Bulcock, John: executed in Lancaster, England, in 1612

Bulcock, Jane: executed in Lancaster, England, in 1612

Bull, Edmund: hanged at Taunton, England, in 1631

Bulmer, Matthew: hanged at Newcastle, England, in 1649

Burroughs, George: executed at Salem, New England, on 19 August, 1692

Bursten-Binderin, (first name unknown) beheaded atWurzburg, Germany, 1628-1629

Calles, Helen: executed at Braynford, England, on 1 December, 1595

Camelli, Domenica: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
Canzler, (first name unknown) beheaded at Wurzburg, Germany, 16281629
Carrier, Martha: executed at Salem, New England, on 19 August, 1692
Caveden, Lucia: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
Cemola, Zinevra: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
Corey, Martha: executed at Salem, New England, on 22 September, 1692
Corey, Giles: prssedto death at Salem, New England, on 19 September, 1692
Corset, Janet: killed by a mob at Pittenweem, Scotland, in 1704
Challiot, (first name unknown): murdered at St. Georges, France, in February, 1922
Chalmers, Bessie: tried for witchcraft in Inverkiething, Scotland 1621
Chambers, (first name unknown): died in prison, in England, in 1693
Chamoulliard, (first name unknown): burned in France, in 1597
de Chantraine, Anne: burned as a witch in Waret-la-Chaussee, France, on October 17, 1622
Chatto, Marioun: tried for witchcraft in Inverkiething, Scotland 1621
Ciceron, Andre: burned alive at Carcassone, France, in 1335
Cockie, Isabel: burnt as a witch, at a cost of 105 s. 4 p., in England 1596
Cox, Julian: executed at Taunton, England, in 1663
Couper, Marable: burned in the north of Scotland in 1622
Craw, William: burned in Scotland in 1680
Crots, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Cullender, Rose: executed at Bury St Edmunds, England, on 17 March 1664
Cumlaquoy, Marian: burned at Orkney, Scotland in 1643
Cunningham, John: burned at Edinburgh, in January, 1591
Cunny, Joan: hanged in Chelmsford, England, in 1589
Deiner, Hans: burned at Waldsee, Germany (year unknown)
Delort, Catherine: burned at Toulouse, France, in 1335
Demdike, Elizabeth: convicted, but died in prison, in Lancaster, England, in 1612
DeMolay, Jacques: Grand Master of the Templars, burned in France on 22 March 1312
Desbordes, (first name unknown): burned in France, in 1628

Deshayes, Catherine: burned on 22 February, 1680
Device, Elizabeth: executed in Lancaster, England, in 1612
Device, James: executed in Lancaster, England, in 1612
Device, Alizon: executed in Lancaster, England, in 1612
Doree, Catherine: executed at Courveres, France, in 1577
Dorlady, Mansfredo: burned at Vesoul, France as being the Devil's banker, on 18 January, 1610
Dorlady, Fernando: burned at Vesoul, France as being the Devil's banker, on 18 January, 1610
Dormar, Anna: burned at Waldsee, Germany, on 9 October, 1586
Douglas, Janet: burned at Castle, Hill, Scotland, on 17 July, 1557
Drummond, Alexander: executed in Edinburgh, Scotland, in 1670
"Dummy" (name unknown; he was deaf-and-dumb): killed by a mob at Sible Hedingham, England, on 3 August, 1865
Duncan, Gellie: hanged in Scotland in 1591
Dunhome, Margaret: burned in Scotland (year unknown)
Dunlop, Bessie: burned at Castle Hill, Edinburgh, Scotland, in 1576
Duny, Amy: executed at Bury St Edmunds, England, on 17 March, 1664
Dyneis, Jonka: burned in the north of Scotland in 1622

Easty, Mary: executed at Salem, New England, on 22 September, 1692
Echtinger, Barbara: imprisoned for life at Waldsee, Germany, on 24 August, 1545
Edelfrau, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Edwards, Susanna: hanged at Bideford, England in 1682
Einseler, Catharina: burned at Waldsee, Germany, on 6 July, 1581
Erb, Anna: burned at Waldsee, Germany, on 9 March, 1586
Eyering, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Fian, John: hanged at Edinburgh, Scotland, in 1591
Fief, Mary le: of Samur, France, accusedof witchcraft, on 13 October 1573
Fleischbaum, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Flieger, Catharina: burned at Waldsee, Germany, on 6 July, 1581
Flower, Joan: died before trial, at Lincoln, England, 1619
Flower, Margaret: executed at Lincoln, England, in March, 1619
Flower, Phillippa: executed at Lincoln, England, in March, 1619
Foster, Anne: hanged at Northhampton, England, in 1674
Fray, Ursula: burned at Waldsee, Germany, on 12 June, 1587
Fray, Margaret: burned at Waldsee, Germany, on 25 June, 1594
Fynnie, Agnes: burned in Scotland in 1643
Gabley, (first name unknown): executed at King's Lynn, England, in 1582
Galigai, Leonora:beheaded at the Place de Grieve, France, on 8 July, 1617
Garnier, Gilles: burned as a werewolf in Dole, France 1574
Gaufridi, Louis: burned at Marseilles, France, at 5:00 pm on 30 April, 1611
Geissler, Clara: strangled at Gelnhausen, Germany circa 1630
Georgel, Anna Marie de: burned at Toulouse, France, in 1335
Geraud, Hughes: burned in France in 1317
Gering, (first name unknown): beheaded at Wurzburg, Germany, 16281629
Glaser, (first name unknown): beheaded at Wurzburg, Germany, 16281629
Glover, Goody: hanged at Salem, New England, in 1688
Gobel, Barbara: burned at Wurzburg, Germany, 1628-1639
Goeldi, Anna: hanged at Glaris, Switzerland, on 17 June, 1782
Goldschmidt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Good, Sarah: executed at Salem, New England, on 19 July, 1692

Grandier, Urbain, burned at Loudon, France, on 18 August, 1634
Goodridge, Alse: executed at Darbie, England, in 1597
Gratiadei, Domenica: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
Green, Ellen: executed in Leicester, England, in 1619
Greensmith, (first name unknown): hanged in Hartford,New England, on 20 January, 1662
Greland, Jean: burned at Chamonix, France, in 1438, with 10 others
Grierson, Isobel: burned in Scotland in March, 1607
Gutbrod, (first name unknown:) beheaded at Wurzburg, Germany, 1628-1629
Haan, George: burned at Bamberg, Germany, circa 1626, with his wife, daughter, and son
Hacket, Margaret: executed at Tyburn, England, on 19 February, 1585
Hamilton, Margaret: burned in Scotland in 1680
Hafner, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Hammellmann, Melchoir: beheaded at Wurzburg, Germany, 1628-1629

Hamyltoun, Christiane: tried for witchcraft in Inverkiething, Scotland 1621
Hans, David: beheaded at Wurzburg, Germany, 1628-1629
Hans, Kilian: beheaded at Wurzburg, Germany, 1628-1629
Harfner, (first name unknown): hanged herself in the prison of Bamberg, 1628-1629
Harlow, Bessie: tried for witchcraft in Inverkiething, Scotland 1621
Harrisson, Joanna, and her daughter: executed in Hertford, England, in 1606
Harvilliers, Jeanne: executed in France, in 1578
Haus, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Hennot, Catherine: burned alive in Germany in 1627
Henry III, King of France: assassinated on 1 August, 1589
Hewitt, Katherine: executed in Lancaster, England, in 1612
Hezensohn, Joachim: beheaded at Waldsee, Germany, in 1557
Hibbins, Anne: hanged in Boston, Massachusetts on 19 June, 1656
Hirsch, Nicodemus: beheaded at Wurzburg, Germany, 1628-1629
Hoecker, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Hofschmidt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Holtzmann, Stoffel: beheaded at Wurzburg, Germany, 1628-1629
Hofseiler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Hoppo, (first name unknown): executed in Germany in 1599
How, Elizabeth: executed at Salem, New England, on 19 July, 1692
Hoyd, Anna: burned at Waldsee, Germany, on 24 November, 1586
Huebmeyer, Barbara: burned at Waldsee, Germany, on 11 September, 1589
Huebmeyer, Appela: burned at Waldsee, Germany, on 11 September, 1589
Hunt, Joan: hanged in Middlesex, England in 1615
Hunter, Alexander: burned at Edinburgh, Scotland, in 1629
Huxley, Catherine: hanged at Worcester, England in the summer of 1652
Isel, Ursula: burned at Waldsee, Germany, on 7 November, 1586
Isolin, Madlen: burned at Waldsee, Germany, on 6 July, 1581
Jacobs, George: executed at Salem, New England, on 19 August, 1692
Jenkenson, Helen: executed in Northhampton, England, on 22 July, 1612
Jennin, (first name unknown): burned at Cambrai, France, in 1460
Jollie, Alison: executed in Scotland, in October, 1596
Jones, Katherine: burned in the north of Scotland in 1622
Jones, Margaret: executed in Charlestown, North America, on 15 June,

1648
Jordemaine, Margery: burned at Smithfield, England, on 27 October, 1441
Junius, Johannes: of Bamberg, executed as a witch, on 6 August, 1628
Jung, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Kent, Margaret: tried for witchcraft in Inverkiething, Scotland 1621
Kerke, Anne: executed at Tyburn, England, in 1599
Kleiss, Anna: burned at Waldsee, Germany, on 30 October, 1586
Kless, Catharina: burned at Waldsee, Germany, on 12 June, 1587
Knertz, (first name unknown): beheaded at Wurzburg, Germany, 16281629
Knor, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Knott, Elizabeth: hanged at St. Albans, England, in 1649
Kramerin, Schelmerey: beheaded at Wurzburg, Germany, 1628-1629
Kuhnlin, Elsa: burned at Waldsee, Germany, in 1518
Kuler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Lachenmeyer, Waldburg: burned at Waldsee, Germany, on 5 July, 1585
deLarue, (first name unknown): burned at Rouen, in 1540
Lauder, Margaret: burned in Scotland in 1643

Leclerc, (no first name given): condemned for witchcraft, in France 1615
Lakeland, (first name unknown): burned at Ipswich, England, in 1645
Lamb, Dr.: stoned to death by a mob at St. Paul's Cross, London, England, in 1640
Lambrecht, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Leger,(no first name given): condemmned for witchcraft in France, on 6 May, 1616
Liebler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Lloyd, Temperance: hanged at Bideford, England in 1682
Louis, (first name unknown): executed at Suffolk, England, in 1646
Lowes, John: hanged at Bury, England, about 1645
Lutz, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Macalzean, Euphemia: burned alive in Scotland for witchcraft, on 25 June, 1591
Marigny, Enguerrand de: hanged in France in 1315
Marguerite, (last name unknown): burned at Paris, France, in 1586
Mark, Bernhard: burned alive at Wurzburg, Germany, 1628-1629
Martin, Marie: executed in France, in 1586
Martin, Susannah: executed at Salem, New England, on 19 July, 1692
Martyn, Anne: hanged at Maidstone, England, in July, 1652
Mayer, Christina: burned at Waldsee, Germany, on 9 October, 1586
Mazelier, Hanchemand de: arrested at Neuchatel, Germany 1439
Meath, Petronilla de: burned as a witch, the first such burning in Ireland, on 3 November, 1324
Meyer, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Mirot, Dominic: burned at Paris, France, in 1586
Morin< (first name unknown): burned at Rouen, in 1540
Mossau, Renata von: beheaded and burned in Bavaria, Germany, on 21 June, 1749
Mullerin, Elsbet: burned at Waldsee, Germany, in 1531
Mundie, Beatrice: tried for witchcraft in Inverkiething, Scotland 1621
Napier, Barbara: hanged in Scotland in 1591
Nathan, Abraham: executed at Haeck, Germany, on 24 September, 1772
Newell, John: executed at Barnett, England, on 1 December, 1595
Newell, Joane: executed at Barnett, England, on 1 December, 1595
Newman, Elizabeth: executed at Whitechapel, England in 1653
Nottingham, John of: died in custody, Coventry, England, 1324

Nurse, Rebecca: executed at Salem, New England, on 19 July, 1692
Nutter, Alice: executed in Lancaster, England, in 1612
Oliver, Mary: burned at Norwich, England, in 1658
Orchard, (first name unknown): executed at Salisbury, England, in 1658
Osborne, (husband) (first name unknown): killed by a mob at Tring, Herefordshire, England, in 1751
Osborne, (wife) Ruth: killed by a mob at Tring, Herefordshire, England, in 1751
Osburne, Sarah: died in prison at Boston, Massachusetts, 10 May, 1692
Oswald, Catherine: burned in Scotland in 1670
Paeffin, Elsa: burned at Waldsee, Germany, in 1518
Pajot, Marguerite: executed at Tonnerre, France, in 1576
Paris, (first name unknown): hanged at St. Andrews, Scotland, in 1569
Parker, Alice: executed at Salem, New England, on 22 September, 1692
Parker, Mary: executed at Salem, New England, on 22 September, 1692
Palmer, John: hanged at St. Albans, England, in 1649
Pannel, Mary: executed in Yorkshire, England, in 1603
Pearson, Alison: burned in Scotland on 28 May, 1588

Peebles, Marion: burned in Scotland in 1643
Peterson, Joan: hanged at Tyburn, England, in April, 1652
Pichler, Emerenziana: burned atDefereggen, Germany, on 25 September, 1680 (her two sons, aged 12 and 14, were also burned two days later)
Poiret, (first name unknown): burned at Nancy, France, in 1620
Pomp, Anna: executed at Lindheim, Germany, in 1633
Porte, Vidal de la: condemned at Riom, France, in 1597
Powle, (first name unknown): executed at Durham, England, in 1652
Prentice, Joan: hanged in Chelmsford, England, in 1589
Preston, Jennet: executed in York, England, in 1612
Pringle, Margaret: burned in Scotland in 1680
Procter, John: executed at Salem, New England, on 19 August, 1692
Pudeator, Anne: executed at Salem, New England, on 22 September, 1692
Quattrino, Dominic: burned at Mesolcina, Italy, in 1583
Rattray, George: executed in Spott, Scotland, in 1705
Rattray, Lachlan: executed in Spott, Scotland, in 1705
Rauffains, Catharina: burned at Waldsee, Germany, on 7 November, 1586
Reade, Mary: hanged at Maidstone, England, in July, 1652
Redfearne, Anne: executed in Lancaster, England, in 1612
Reed, Wilmot: executed at Salem, New England, on 22 September, 1692
Reich, Maria: burned at Waldsee, Germany, on 5 July, 1585
Reid, John: hanged himself in prison, in Scotland, in 1697
Reoch, Elspeth: burned in the north of Scotland in 1622
Robey, Isobel: executed in Lancaster, England, in 1612
Rodier, Catala: burned alive at Carcassone, France, in 1335
Rodier, Paul: burned alive at Carcassone, France, in 1335
Rohrfelder, Margaret: burned at Waldsee, Germany, on 24 August, 1585
Rosch, Maria: burned at Waldsee, Germany, on 6 July, 1581
Rosseau, (no first name given), and his daughter, (no name given) of France, accused of witchcraft on 2 October 1593
Rue, Abel de la: of Coulommiers, France, accused of witchcraft on 20 July, 1592
Roulet, Jacques: burned alive for being a were-wolf, at Angiers, France, in 1597
Rum, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Russel, Alice: killed by a mob at Great Paxton, England, 20 May, 1808
Rutchser, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Rutter, Elizabeth: hanged in Middlesex, England in 1616
Sailler, Ursula: burned at Waldsee, Germany, on 24 August, 1585
Sampsoune,Agnes: tried, strangled, and burnt for a witch in Scotland

1591
Samuels, (family): three members condemned for witchcraft in Warboys, England, on 4 April, 1593
Sawyer, Elizabeth, hanged at Tyburn, England, on 19 April, 1621
Scharber, Elsbeth: burned at Waldsee, Germany, in 1581
Schneider, Felicitas: burned at Waldsee, Germany, on 9 March, 1586
Schnelling, Anna: burned at Waldsee, Germany, on 11 September, 1589
Schutz, Babel: beheaded at Wurzburg, Germany, 1628-1629
Schwaegel, Anna Maria: beheaded at Kempten, Germany, on 11 April, 1775
Schwartz, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Schenck, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Schellhar, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Schickelte, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Schneider, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Schleipner, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Schuler, (first name not known): burned at Lindheim, Germany on 23 February, 1663
Schultheiss, Ursula: burned at Waldsee, Germany, on 9 March, 1586
Schwarz, Eva: burned at Waldsee, Germany, in 1581
Schwerdt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Scott, Margaret: executed at Salem, New England, on 22 September, 1692
Scottie, Agnes: burned in the north of Scotland in 1622
Sechelle, (first name unknown): burned at Paris, France, in 1586
Smith, Mary: hanged at King's Lynn, England, in 1616
Stadlin, (first name unknown): executed in Germany in 1599
Steicher, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Steinacher, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Steward, William: hanged at St. Andrews, Scotland, in 1569
Stewart, Christian: strangled and burned in Scotland, in November, 1596
Stolzberger, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Stolzberger, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Stolzberger, (granddaughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Stubb, Peter: executed as a werewolf near Cologne, Germany, in 1589
Stuber, Laurence: beheaded at Wurzburg, Germany, 1628-1629
Sturmer, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Style, Elizabeth: died in prison, at Taunton, England, in 1664
Seiler, (first name unknown): beheaded at Wurzburg, Germany, 16281629
Silberhans, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Steinbach, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Stier, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Stadelmann, Ursula: burned at Waldsee, Germany, on 7 November, 1586

Sutton (mother) (first name unknown): executedin Bedford, England in 1613
Sutton, Mary: executed in Bedford, England in 1613
Thausser, Simon, and his wife (no name given): burned at Waldsee, Germany, in 1518
Thompson, Annaple: burned in Scotland in 1680
Tod, Beigis: burned at Lang Nydrie, Scotland, on 27 May, 1608
Treher, Anna: burned at Waldsee, Germany, on 5 July, 1585
Trembles, Mary: hanged at Bideford, England in 1682
Trois-Echelles (pseud.): executed at Paris, France, in 1571 (or 1574)
Tungerslieber, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629
Turner, Ann: murdered in England, in 1875
Uhlmer, Barbara: burned at Waldsee, Germany, on 24 August, 1585
Upney, Joan: hanged in Chelsford, England, in 1589
Utley, (first name unknown): hanged at Lancaster, England, in 1630
Valee, Melchoir de la: burned at Nancy, France, in 1631
Vallin, Pierre: executed in France, in 1438

Valkenburger, (daughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Vaecker, Paul: beheaded at Wurzburg, Germany, 1628-1629
Vickar, Bessie: burned in Scotland in 1680
Wachin, Ursula: burned at Waldsee, Germany, in 1528
Wagner, Michael: beheaded at Wurzburg, Germany, 1628-1629
Wagner, (first name unknown): burnt alive at Wurzburg, Germany, 1628-1629
Wallace, Margaret: executed in Glascow, Scotland, in 1622
Wardwell, Samuel: executed at Salem, New England, on 22 September, 1692
Waterhouse, (first name unknown): hanged in Dorset, England in 1565
Wanderson, (wife 1) (first name unknown): executed in England, in January, 1644.
Wanderson, (wife 2) (first name unknown): executed in England, in January, 1644.
Weir, Thomas: burned between Edinburgh and Leith, Scotland, on 11 April, 1670
Weiss, Agatha: burned at Waldsee, Germany, on 9 October, 1586
Weydenbusch, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Whittle, Anne: executed in Lancaster, England, in 1612
Wildes, Sarah: executed at Salem, New England, on 19 July, 1692
Willard, John: executed at Salem, New England, on 19 August, 1692
Willimot, Joan: executed in Leicester, England, in 1619
Wilson, Anne: hanged at Maidstone, England, in July, 1652
Wirth, Klingen: beheaded at Wurzburg, Germany, 1628-1629
Wirth, Trauben: burned at Waldsee, Germany, on 5 July, 1585
Wright, Mildred: hanged at Maidstone, England, in July, 1652
Wuncil, Brigida: burned at Waldsee, Germany, on 6 July, 1581
Wunth, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
Younge, Alse: hanged in Connecticut, North America, on 26 May, 1647
Yullock, Agnes: burned in the north of Scotland in 1622

THE UNKNOWNS

8000 "Stedingers" killed on 27 May, 1234
180 burned for witchcraft at Montwimer, France, on 29 May, 1239
36 Knights Templar died under torture in France, in October, 1307
54 Knights Templar burned in France, on 12 May, 1310
39 Knights Templar burned in France, on 18 March 1314

"Some" burned at Kilkenny, Ireland, 1323
200 + burned at Carcassonne, France, between 1320-1350
63 burned at Toulouse, France, in 1335
8 burned at Carcassonne, France, in 1352
31 burned at Carcassonne, France, in 1357
67 burned at Carcassonne, France, between 1387-1400
1 burned at Berlin, Germany, in 1399
"Several" witches burned alive at Simmenthal, Switzerland, circa 1400
"Several" burned at Carcassonne, France, in 1423
200 + executed in the Valais, France between 1428-1434
167 executed in l'Isere, France, between 1428-1447
16 executed in Toulouse, France, in 1432
8 executed in Toulouse, France, in 1433
150 executed in Briancon, France, in 1437
3 burnt in Savoy between 1446 and 1447
7 killed at Marmande, France, in 1453
1 burned at Locarno, Italy, in 1455
"Many" burned in Arras, France in 1459
2 burned in Burgundy, France, in 1470

3 burned at Forno-Rivara, Italy, in 1472
2 burned at Levone, in Italy, in 1474
5 burned at Forno, Italy, in 1475
12 women and "several" men burned at Edinburgh, in 1479
4 burned at Metz, Germany, in 1482
48 burned at Constance, between 1482-1486
2 burned at Toulouse, France, in 1484
2 burned in Chaucy, France in 1485
1 died in prison, at Metz, Germany 1488
3 executed at Mairange, Germany, on 17 June, 1488
2 executed at Mairange, Germany, on 25 June, 1488
3 executed at Chastel, Germany, on 26 June, 1488
3 executed at Metz, Germany, on 1 July, 1488
1 executed at Salney, Germany, on 3 July, 1488
2 executed at Salney, Germany, on 12 July, 1488
3 executed at Salney, Germany, on 19 July, 1488
1 executed at Brieg, Germany, on 19 July, 1488
2 executed at Juxney, Germany, on 19 August, 1488
5 executed at Thionville, Germany, on 23 August, 1488
1 executed at Metz, Germany, on 2 September, 1488
1 executed at Vigey, Germany, on 15 September, 1488
1 executed at Juxney, Germany, on 22 September, 1488
1 executed in France circa 1500
30 burned in Calahorra, Spain, in 1507
1 burned in Saxony, Germany, in 1510
60 burned in Northern Italy, in 1510
500 + burned in Geneva, Switzerland, in 1515
2 burned in Besancon, France, in 1521
64 burned in Val Camonica, Italy between 1518-1521
100 burned in Como, Italy, in 1523
1000 + in Como, Italy, in 1524
900 executed by Nicholas Remy (years unknown, about 15 years total)
"A large number" executed at Saragossa, Spain, in 1536
7 burned at Nantes, France, in 1549
1 burned at Lyons, France, in 1549
3 burned alive at Derneburg, Germany, on 4 October, 1555
1 burned alive at Bievires, France, in 1556
5 burned at Verneuil, France, in 1561
17,000 + in Scotland from 1563 to 1603
4 burned at Potiers, France, in 1564
1 burned at St. Andrews, Scotland, in 1569

"Many" burned in France in 1571
1 burned at St. Andrews, Scotland, in 1572
70,000 killed in England after 1573
"Several" executed in Paris, France, in 1574
80 executed in one fire at Valery-en-Savoie, France, in 1574
3 executed in Dorset, England, in 1578
36 persons executed at Kilkenny, Ireland, in 1578
18 killed at St. Oses, England, in 1582
"Several" burned in Mesolcina, Italy, in 1583
368 persons killed for witchcraft between 18 January, 1587, and 18 November, 1593, in the diocese of Treves.
1 burned at Riom, France, in 1588
133 persons burned in one day at Quedlinburg, in Germany, in 1589
48 burned in Wurttemberg, Germany, in 1589
2 burned at Cologne, Germany in 1589
54 burned in Franconia in 1590
300 burned in Bern, Switzerland, between 1591-1600
1 burned in Ghent, Holland, in 1591

9 executed in Toulouse, France, in 1595
1 burned in Ghent, Holland, in 1598
24 burned in Aberdeen, Scotland, circa 1598
77 burned in Vaud, Switzerland, in 1599
10 -daily- were burned (average) in the Duchy of Brunswick between 1590-1600
20 executed (other than those listed by name above) in the reign of King James VI and I of England.
40,000 executed between 1600-1680 in Great Britain
205 burned at the Abbey of Fulda, Germany, between 1603-1605
"Several" witches executed in Derbyshire, England, in 1607
24 burned + 3 suicides in Hagenau, Alsace, in 1607
"A number of women" burned at Breehin, Scotland, in 1608
1 burned alive by a mob at St. Jean de Liuz, France, circa 1608
18 killed at Orleans, France, in 1616
9 hanged at Leicester, England, in 1616
8 hanged at Londinieres, France, in 1618
"Several" witches condemned at Nerac, France, on 26 June, 1619
200 + executed at Labourt, France, in 1619
2 executed at Bedford, England, in 1624
56 executions at Mainz, Germany, between 1626-1629
77 executions at Burgstadt, Germany, between 1626-1629
40 executions at Berndit, Buttan, Ebenheit, Wenchdorf and Heinbach, Germany, between 1626-1629
8 executions in Prozelten and Amorbach, Germany between 1626-1629
168 executions in the district of Miltenberg, Germany, between 1626-1629
85 burned in Dieburg, Germany, in 1627
79 burned at Offenburg, Austria, from 1627-1629
274 executed in Eichstatt, Germany in 1629
124 executed by the Teutonic Order at Mergentheim, Germany in 1630
900 executions at Bamberg, Germany, between 1627 and 1631
22,000 (approx) executed in Bamberg, Germany between 1610 and 1840
1 hanged at Sandwich, in Kent, England, in 1630
3 executed at Lindheim, Germany in 1631
20 executed in Norfolk, England, on evidence of Matthew Hopkins, before 26 July, 1645
29 condemned, on the evidence of Matthew Hopkins, at Chelmsford, England, on 29 July, 1645
150 killed in England in the last six months of 1645
2 executed at Norwich, England, in 1648

14 hanged at Newcastle, England, in 1649
220 + inEngland and Scotland, on evidence of a Scottish Witchfinder, circa 1648-1650
2 killed by a mob at Auxonne, France, in 1650
30 burned in Lindheim, Germany, between 1640-1651
900 killed in Lorraine, France (years unknown)
30,000 (approx) burned by the Inquisition (not all may have been witches)
3-4000 killed during Cromwell's tenure in England
102 burned in Zuckmantel, Germany, in 1654
18 burned at Castle Hill, Edinburgh, Scotland, in 1658
85 executed at Mohra, Sweden, on 25 August, 1670
71 beheaded or burned in Sweden between 1674-1677
90 burned at Salzburg, Austria, in 1678
11 burned at Prestonpans, Scotland, in 1678
36 executed in Paris, France, in 1680
"Several" burned at Rouen, France, in 1684-1685
3 executed (Suzanna, Isle and Catherine (last names unknown) at Arendsee, Germany, in 1687

36 burned at Nordlingen, Germany between 1690-1694
5 burned at Paisley, Scotland, on 10 June, 1697
9 persons burned at Burghausen, Germany, all under 16 years of age, on 26 March, 1698
1 burned at Antrim, Ireland, in 1699
"Many" burned at Spott Loan, Scotland, in 1705
2 persons killed in the Trentino, Austria, between 1716 and 1717
1 executed in France, in 1718
2 persons, a mother and daughter, burned in Scotland, in 1722
13 burned at Szegedin, Hungary, in 1728
1 burned at Szegedin, Hungary, in 1730
13 burned alive at Szegedin, Hungary on 23 July, 1738
3 burned at Karpfen, Germany, in 1744
3 burned at Muhlbach, Germany, in 1746
1 executed at Szegedin, Hungary, in 1746
1 executed at Maros Vasarheli, (nation unknown), 1752
100 + executed at Haeck, Germany between 1772 and 1779
2 burned in Poland in 1793
"Several" burned in South America during the 1800's
1 shot by a policeman at Uttenheim, Germany, on suspicion of being a were-wolf, in November, 1925
1 murdered in Pennsylvania in 1929

for a total of 236,870 known but to the Goddess.

HPS: Let them have peace.

ALL: Blessed be!

% Here ends the Samhain Mystery.

% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand
Pass the Power, hand to hand.

HP: As the season turns again
Power flows from friend to friend

HPS: Pass the Power, hand to hand

Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, or as
% many times as needed, and the HPS shall then say:

HPS: By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

% All should release, at this point.

% Any needed coven business may be transacted here.

% The Circle is opened:

HPS: Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
We think of those in Summerland
Who dance together, hand in hand.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle, led by HP and HPS.

****

This is a -long- ritual, but VERY effective. A good way to do the reading
of the names is to pass the list around the Circle, with each person reading
a few names, and then passing it to the next. Really brings the Burning
Times -home.-

CELTIC STUDIES ANNOTATED BIBLIOGRAPHY

Notations c. 1991/1992 Erynn Darkstar.

The following books, articles, papers and ephemera are in my personal collection are photocopies. Annotations will contain notes regarding the format of the material, my general comments or impressions as to copy quality or the usefulness of the material for a Pagan practitioner.

C - cloth binding
T - trade paper
M - mass paper
P - photocopy
S - spiral bound
A - article
E - ephemeral material of some sort, e.g. cards, charts, etc.

244 entries as of April 18, 1992.

-- Basic Irish for Parents, (Institiuid Teangeolathochta Eireann, 1985) P, gover language course for parents with children learning Gaelic. Incomplete.

-- Britannia After the Romans; Being an Attempt to Illustrate the Religious and Revolutions of That Province in the Fifth and Succeeding Centuries. (Henry G. Bohn, London, 1836) C, uncut pages. An early examination of Celtic mythology and society with a critical and discerning eye for bullshit.

-- Do Ghabhï¿½laibh Arend, (no pub data available) PS, vol 1 of possibly 4 or 5. English text and translation. Covers the beginning of the world to the invasio the Sons of Mï¿½l. --

Foclï¿½ir Pï¿½ca English-Irish Irish-English Dictionary (An Gï¿½m, Baile Atha Clia T, pocket dictionary.

-- The Birth of Merlin : A Comedy Attributed to William Shakespeare & William R (Element Books, Longmead 1989) T, commentary by RJ Stewart and others. More of Stewart's "Merlinology".

Bain, George, Celtic Art : The Methods of Construction (Dover, NY 1973) T, an introduction to constructing knotwork designs.

Bartrum, P. C., Tri Thlws Ar Ddeg Ynys Brydain : The Thirteen Treasures of Brit (Etudes Celtiques, 1963) AP, a discussion of the 13 Treasures, some original te from Welsh with English translation.

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Bonwick, James, Irish Druids and Old Irish Religions (Dorset 1986) C, reprint o edition.

Bord, Janet & Colin, Earth Rites (Grenada Publishing, London 1982) C, book club by arrangement with publisher. Fertility folklore and archaeology.

Bord, Janet & Colin, Sacred Waters : Holy wells and water lore in Britain and I (Grenada Publishing, London 1985) C, folklore and site gazetteer of wells and springs.

Bord, Janet & Colin, The Secret Country (Walker and Co, NY 1976) C, folklore, l UFO's and mysterious sites.

Borvo, Alan, Le Grand Oracle Celtique d'Alan Borvo (Grimaud, nd) ET, card deck, layout chart and booklet in French and English. Unusual three-suit and Major Arcana structure.

Breathnach, Breandï¿½n, Folk Music and Dances of Ireland (Mercier Press, Dublin 1 T, reprint of 1971 edition. Brief history of folk music and dance with some sa scores.

Breatnach, Liam, The Cauldron of Poesy, (Eriu #32, 1981) AP, Irish and English dealing with internal "cauldrons" and possibly a meditative or yogic system. G glossary appended.

Breeze, David J. and Brian Dobson, Hadrian's Wall (Pelican/Penguin, Middlesex 1 M, b/w photo plates. An archaeological survey of Hadrian's Wall and the sites deities associated with it.

Briggs, Katherine M, A Dictionary of British Folk-Tales (Indiana University Pre Bloomington 1970) C, vols 1-4 of 4 vols. 1 and 2 are Folk Narratives, 3 and 4 Folk Legends. No real indexing or table of contents, so things are difficult to locate.

Briggs, Katherine M. The Fairies in English Tradition and Literature (Bellew Pu London 1989) T, reissue of 1967 edition. Celtic and later British lore.

Bromwich, Rachel, Celtic Dynastic Themes and the Breton Lays (Etudes Celtiques, AP, a discussion of kingship and successsion with the figure of Sovereignty outlined.

Bromwich, Rachel, Trioedd Ynys Prydein : The Welsh Triads (University of Wales Cardiff, 1961) P, translation and discussion of the Welsh Triads. Welsh and English. Four pages in the indexes and supplementary material on names are bad copies.

Brown, Beth Phillips, A Celtic Daybook (White Pine Press, Fredonia NY 1987) T, perpetual illustrated calendar with brief mythological commentary.

Buchan, David, Scottish Tradition : A Collection of Scottish Folk Literature (R & Kegan Paul, Boston 1984) C, folk songs, drama and poetry.

Byrne, Mary E & Dillon, Myles, Tï¿½in Bï¿½ Fraï¿½ch (Etudes Celtique, Paris,

June 193 The Driving of Frï¿½ech's Cattle in English, with analysis.

Calder, George, Auraicept na n-ï¿½ces : The Scholar's Primer (John Grant, Edinbur PS, Irish and English text and translation from the Book of Ballymote, and the Yellow Book of Lecan, with the Ogham Tract and the Trefhocul. Much not translated. A primary medieval source on Ogham. Fold-out facsimile pages illustrating Oghams.

Cameron, Anne, Tales of the Cairds (Harbour Publishing, Madeira Park BC, Canada 1989) T, fiction, myth. Carmichael, Alexander, Carmina Gadelica : Hymns and Incantations : Ortha nan Gaidheal (Scottish Academic Press, var dates) SP, have 1-5, and in process of gaining access to all 6 volumes. Scottish Highland folk prayers and charms in Gaelic and English.

Carr-Gomm, Philip, Elements of the Druid Tradition (Element Books, Longmead 199 T, inside look at a particular British Druidic order's workings. About average terms of an occultist's knowledge of Celtic lore.

Castleden, Rodney, The Wilmington Giant : The quest for a lost myth (Turnstone Wellingborough 1983) T, analysis of an English hill-figure.

Cavendish, Richard, Prehistoric England (British Heritage Press, NY 1983) C, archaeological gazetteer.

Chadwick, Nora, Celtic Britain (Newcastle Publishing, North Hollywood 1989) T, archaeology, history.

Chadwick, Nora, The Celts (Penguin, Middlesex 1985) M, archaeology, history.

Chadwick, Nora, Geilt (Scottish Gaelic Studies vol V, part II, Oxford 1942) AP, analysis of sacred madness in Irish and Scottish tales.

Chadwick, Nora, Imbas Forosnai (Scottish Gaelic Studies vol IV, part II, London AP, an excellent discussion of Irish visionary and divinatory techniques.

Caesar, The Conquest of Gaul (Penguin, London 1984) M, translation by S. A. Han revisions by Jane Gardner.

Caesar's Gallic wars.

Chotzen, Th M Th, Emain Ablach - Ynys Avallach - Insula Avallonis - Ile D'Avalo (Etudes Celtiques, Paris 1948) AP, article in French on the Isle of Apples.

Coghlan, Ronan, Dictionary of Irish Myth and Legend (Donards Publishing, Bangor 1979) T, brief compilation of the more familiar characters and places of Irish.

Cole, Bryony & John, People of the Wetlands : Bogs, Bodies and Lake-Dwellers (T & Hudson, NY 1989) c, many photos & line drawings. Worldwide survey of bog finds and bodies, with significant material on Celtic finds. Archaeology, hist.

Connellan, Owen, The Annals of Ireland, Translated from the Original Irish of t Masters. (Bryan Geraghty, Dublin 1846) P, poor copy throughout, dark and spotty. English-only translation of early annals, including numerous footnotes regarding the Tuatha dï¿½ Danann. Who did what to whom, and when.

Cross, Tom Peete and Clark Harris Slover, Ancient Irish Tales (Barnes &
Noble, NJ 1988 reprint of 1936 edition) C, a good standard English--only translation of much mythic material.

Cunliffe, Barry, The Celtic World : An Illustrated History of the Celtic Race, Culture, Customs and Legends (Greenwich House, NY 1986) C, archaeology, mythology and brief discussion of modern legacy. Many plates.

Curtin, Jeremiah, Myths and Folk Tales of Ireland (Dover, 1975) T, unabridged r 1890 Myths and Folk-Lore of Ireland without introduction from original edition.

Darkstar, Erynn, Ogham, Tree-Lore & The Celtic Tree Oracle : Part I (Preppie Bi Press, Seattle 1991) T, self-published compilation and reorganization of the first two Fireheart articles on Ogham and Irish tree-lore.

Darkstar, Erynn, Ogham, Tree-Lore and The Celtic Tree Oracle: Searching for Roots (Ouroboros, Roskilde Denmark various dates) A, Manteia : A magazine for the mantic arts #3, #4, #6. Parts 1, 2 & 3 of a projected 7-part series.

Darkstar, Erynn, Ogham, Tree-Lore and The Celtic Tree Oracle (Fireheart, 1991) 1 of projected 5-part series.

Davidson, HR Ellis, Myths and Symbols in Pagan Europe : Early Scandinavian and Celtic Religions (Syracuse University Press, Syracuse 1988) T, archaeology and folklore.

Davis, Courtney, Celtic Iron-On Transfer Patterns (Dover, NY 1989) T, only artwork.

Davis, Courtney, The Celtic Tarot (Aquarian, Wellingborough 1991) ET, accompany book by Helena Patterson. Nice Tarot deck artwork, but the book is really abysmal. Has one of those stinky plastic casette keepers.

de Santillana, Giorgio and Hertha von Dechend, Hamlet's Mill : An Essay Investigating the Origins of Human Knowledge and its Trans-

mission Through Myth 2ed (David R. Godine, Boston 1983)

de Troyes, Chrï¿½tien, Arthurian Romances, Including Perceval, (Everyman Library, Charles E. Tuttle & Co, Rutland VT 1991) T, translation by D. D. R. Owen. A good translation of some of the original Arthurian material.

Dillon, Myles & ï¿½ Crï¿½inï¿½n, Donncha, Teach Yourself Irish (Random House, NY 1987 confusing language course in the "Teach Yourself..." series.

Dillon, Myles, Early Irish Literature (University of Chicago Press, Chicago 194 summary of many mythic themes by an acknowledged expert in the field.

Dillon, Myles, The Cycles of the Kings, (Oxford University Press, London 1946) compilation of English-only translations of King Cycle tales.

Doan, James E., Sovereignty Aspects in the Roles of Women in Medieval Irish and Society (Northeastern University, Boston 1984) P, Irish Studies Program working paper.

Doan, James E., Studies in Welsh Arthurian Romance: Peredur and Trystan (Northeastern University, Boston 1990) P, Irish Studies Program working paper. Dobbs, ME, Altromh Tighi da Medar : The Foster-age of the House of the Two Goble (Zeitschrift Fur Celtische Philologie, NY 1930, Band XVIII) AP, tale in Irish a English featuring Manannï¿½n mac Lir and others of the Sï¿½dhe.

Dorson, Richard M (ed), Peasant Customs and Savage Myths : Selections from the British Folklorists, 2 vols (University of Chicago Press, Chicago 1968) C, Discussions of and excerpts from the works of influential British folklorists.

Duval, Paul-Marie, Obesrvations sur le Calendrier de Goligny, III (Etudes Celti 1963) AP, French article (third in a series) on the Coligny Calendar.

Dwelly, Edward, Faclair Gaidhlig gu Beurla le Dealbhan : Dwelly's Illustrated G English Dictionary (Alexander MacLaren & Sons, Glasgow 1967) C, Scottish Gaelic, line illustrations

Dyer, T. F. Thiselton, British Popular Customs, Present and Past; Illustrating and Domestic Manners of the People : Arranged According to the Calendar of the Year (George Bell & Sons, London 1876) C, calendrical lore and folk- celebrations from England, Wales, Cornwall, Mann, Ireland and Scotland. Very good early source.

Easpaig, Donall MacGiolla, Noun + Noun Compounds in Irish Placenames (Etudes Celtiques, Paris 1981) AP, discussion of elements of place names.

Ellis, Peter Berresford, A Dictionary of Irish Mythology (Oxford University Pre 1987) T, a good reference by a known Cornish-language linguist.

Evans, E. Estyn, Irish Folk Ways (Routledge & Kegan Paul, London 1988) T, discu of folk tools and country life.

Evans, E. Estyn, The Personality of Ireland : Habitat, Heritage and History (Ca University Press, London 1973) P, double-sided copy. Brief anthropological stu of Irish personality as developed within the context of the land and its history.

Evans-Wentz, WY, The Fairy Faith in Celtic Countries (Citadel Press, NY 1990) T reprint of 1911 edition. Folklore concerning the sï¿½dhe.

Faraday, W, Druidic Triads : The Wisdom of the Cymry (Sure Fire Press, Edmonds 1984) T, unsourced triads in English. Probably from the Barddas. Ferguson, Samuel, Ogham Inscriptions in Ireland, Wales and Scotland (David Doug Edinburgh 1887) P, a listing and interpretation of many of the inscriptions of Ogham from Celtic lands.

Fleetwood, John, History of Medicine in Ireland (no pub data available) P, chap "The Pre-Christian Era".

Flower, Robin, The Irish Tradition (The Clarendon Press, Oxford 1947) P, a good primer on Irish folklore and tales, and the Irish literary

traditions.

Ford, Patrick K, The Mabonogi and Other Welsh Medieval Tales (University of Cal Press, Berkeley 1977) T, one of the best translations available.

Fortune, Dion, Avalon of the Heart (Samuel Weiser, NY 1971) C, reprint of 1934 Pagans, Joseph of Arimathaea and Atlantean priesthoods.

Fox, Robin, The Tory Islanders : A People of the Celtic Fringe (Cambridge Unive Press, London 1978) C, an excellent study of the past and present culture of To Isle, including some very interesting notes about Balor.

Gantz, Jeffrey, Early Irish Myths and Sagas (Penguin, London 1988) M, good tran of several Irish tales and some poetry. Geoffrey of Monmouth, History of the Kings of Britain (E. P. Dutton, NY 1958) M standard reference in the field. Sebastian Evans translation, revision by Char Dunn.

Gerschel, Lucien, L'Ogam et le Nombre : Prï¿½histoire des Caractï¿½res Ogamiques (Et. Celtiques, 1962) AP, French article on the Ogham and numbers/tally systems.

Gerschel, Lucien, L'Ogam et le Nom (Etudes Celtiques, 1963) AP, French article apparently regarding Ogham and masons's marks.

Gmelich, Sharon ed. Irish Life and Traditions (Syracuse University Press, Syrac T, analysis of impact of tradition on modern Irish life.

Gomme, Alice B, The Traditional Games of England, Scotland and Ireland (Thames Hudson, NY 1984) T, 2 vols in 1 originally printed in 1894 and 1898. Words and music to children's games, rules for adult's games. Interesting survivals of P influence.

Graves, Robert, The White Goddess (Farrar, Strauss & Giroux, NY 1966) T, amended edition of 1948 printing. Mythic history reinterpreted through poetry.

Gray, Elizabeth A, ed. Cath Maige Tuired : The Second Battle of Mag

Tuired (Iri Society, Leinster 1982) PS, Irish and English text and translation. Excellent and commentary. This press is noted for its scholarly work.

Green, Miranda, The Gods of the Celts (Barnes & Noble, Totowa NJ 1986) C, archaeological analysis of deific types.

Gregory, Lady Augusta, Cuchulain of Muirthemne (Colin Smythe Ltd, Gerrards Cros 1976) T, reprint of 1902 edition. The first accessible English translation of stories of Cuchulain, the Tï¿½in and the Red Branch tales.

Gregory, Lady Augusta, Visions & Beliefs in the West of Ireland (Colin Smythe L Gerrards Cross 1979) T, reprint of 1920 edition. Folktales and anecdotes collected over 20 years.

Gwynn, Edward, Poems From the Dindshenchas (Royal Irish Academy, Dublin 1900) P Todd Lecture Series Vol VII. Geographic origin poetry in Irish and English.

Gwynn, Edward, The Metrical Dindshenchas (Royal Irish Academy, Dublin 1903) P, Todd Lecture Series Vol VIII. Part I of 5(?) Geographic origin poetry in Iris and English.

Haggard, H Rider, A Farmer's Year (The Cresset Library, London 1987) T, reprint 1899 edition. Diary touching briefly on aspects of English folklore and custom.

Hartley, Christine, The Western Mystery Tradition (Aquarian, London 1968) T, considered a "classic" by some occultists, it is for the most part more Atlantis and space-aliens.

Hartley, Dorothy, Lost Country Life : How English country folk lived, worked, thatched, rolled fleece, milled corn, brewed mead... (Pantheon Books, NY 1979) T, folk life in England and Wales.

Hastings, James ed. Encyclopaedia of Religion and Ethics (Charles Scribner's So nd) AP, poor copy quality. Excerpts on the Celts by various authors: Ancestor- Worship and Cult of the Dead; Art; Blest, Abode of the; Calendar; Celts; Druids Dualism; Ethics and Morality; Fairy; Festivals and Fasts; Feinn Cycle; Head; Ma (Introductory) (Celtic); May, Midsummer; Stones (Introductory and Primitive); Stone Monuments (Rude); Sun, Moon and Stars (Primitive) (Celtic); Transmigration (Introductory and Primitive) (Celtic).

Hawkes, Christopher & Jacquetta, Prehistoric Britain (Pelican, Middlesex 1952) reprint of 1937 edition. Archaeology.

Hawkes, Jacquetta, A Guide to the Prehistoric and Roman Monuments in England an Wales (Abacus, London 1978) T, reprint of 1951 edition. Archaeological gazetteer.

Heaney, Seamus, Sweeney Astray : A version from the Irish (Farrar, Strauss & Gi NY 1985) T, poetry based on traditional poetry of Buile Suibhne, the Frenzy of Sweeney.

Henry, PL, The Cauldron of Poesy, (Studia Celtica #14/15, 1979/1980) AP, Irish English of a text dealing with internal "cauldrons" and possibly a meditative or yogic system.

Hoover, Tracey, The Celtic/Druid Tarot (a privately printed work in

progress - yet) E, discussion of the possibilities of a Celtic/Druidic Tarot system. Grav based.

Hubert, H, The Greatness and Decline of the Celts (Constable Press, London 1987 History of Civilization series. Volume 2 of 2. Originally published in 1934. Archaeology, history.

Hubert, H, The Rise of the Celts (Constable Press, London 1987) C, History of Civilization series. Volume 1 of 2. Originally published in 1934. Archaeolog history.

Hughes, Thomas, The Scouring of the White Horse (Allan Sutton, Gloucester 1989) reprint of 1859 edition. An account of the White Horse of Uffington's yearly cleansing festival of 1857.

Hull, Vernam, Cairpre mac Edaine's Satire Upon Bres mc Aladain (Zeitschrift Fï¿½r Celtische Philologie, NY 1930, Band XVIII) AP, Irish and English text of the Satire.

Hull, Vernam, Lï¿½m Dï¿½oraid, (Zeitschrift Fï¿½r Celtische Philologie, NY 1930, Band AP, notes on the phrase "the hand of a hostile stranger."

Hull, Vernam, The Four Jewels of the Tuatha dï¿½ Danann, (Zeitschrift Fï¿½r Celtisc Philologie, NY 1930, Band XVIII) AP, discussion of the Treasures and Irish and English text from the Lebor Gabï¿½la.

Hull, Vernam, Cause of the Exile of Fergus mac Roig, (Zeitschrift Fï¿½r Celti Philologie, NY 1930, Band XVIII) AP, Irish and English text from the Book of Leinster.

Hutton, Ronald, The Pagan Religions of the Ancient British Isles : Their Nature Legacy (Blackwell, Oxford 1991) C, well-written, interesting, and (surprisingly familiar with at least some of the neoPagan movement. He concludes that there no such thing as a Pagan survival anywhere in the British Isles. Strictly archaeology-based.

Ingalls, Jaquelin, Moon, Sun and Stars : An Accurate Solution of the Sickbed of Cuchulainn as a Nature Myth (thesis, University of Washington, Seattle 1950) P, examination of the Sickbed as a description of an eclipse and Celtic star-lore.

Jackson, Kenneth Hurlstone ed. A Celtic Miscellany (Penguin, NY 1971) M, reprin 1951 edition. Excerpts from Celtic tales and poetry in English.

Jackson, Kenneth Hurlstone, The Oldest Irish Tradition: A Window on the Iron Ag (Cambridge University Press, Cambridge 1964) P, text of the 1964 Rede Lecture. Discussion of Pagan Iron Age elements in the Irish tales.

Jackson, Kenneth, Language and History in Early Britain (The University Press o Edinburgh, Edinburgh 1956) C, hardcore linguistics.

Jackson, Kenneth, The Gododdin : The Earliest Scottish Poem (Edinburgh Universi Press, Edinburgh 1978) M, reprint of 1969 edition. Translation and analysis, b the poem is spread throughout the book, not printed as a whole.

Jekyll, Gertrude, Wood and Garden : Notes and Thoughts, Practical and Critical, Working Amateur (The Ayer Company, Salem NH 1983 - reprint

of 1899) P, chapter "December" which contains a reference to a gardener's notched writing system vaguely resembling an Ogham.

Jones, Gwyn & Thomas, The Mabinogion (Everyman's Library, NY 1974) C, reprint o 1949 translation.

Kinsella, Thomas, The Tain (University of Philadelphia Press, Philadelphia 1985 translation of the Tain Bo Cuailnge with brush & ink illustrations by Louis le Brocquy.

Kirk, Robert, The Secret Common-Wealth (Folklore Society, Cambridge 1976) C, ed Steward Sanderson. Compilation of manuscripts dating from the period of approx 1644. Highland folklore concerning witches and fairies.

Knott, Eleanor, An Introduction to Irish Syllabic Poetry of the Period 1200 - 1 (Dublin Institute for Advanced Studies, Dublin 1957) P, poor copy quality. English description of metres and poetry in Gaelic with some notations.

Knowlton, Derrick, The Naturalist in Scotland (David & Charles, London 1974) C, photo plates, line drawings. A brief guide to the flora and fauna of Scotland. Little folklore, but much interesting information on location and habitat of na and imported animals and plants.

Ledwich, Dr. Antiquities of Ireland (Dublin 1804) P, reprint of 1792 edition. copy. Antiquarian notes and speculation. Lehmann, RPM & WP, An Introduction to Old Irish (University of Texas Press, Aus nd) P, poor quality copy. Works through the text of Scela Mucce Meic Datho and some poetry.

Lehmann, Ruth P, "The Calendar of the Birds" and "A Grave Marked With Ogam" : T Problem Poems from the Book of Leinster (ï¿½tudes Celtique, Paris 1980) AP, poetry and analysis in Irish and English.

Lethbridge, TC, The Legend of the Sons of God (Routledge & Kegan Paul, Boston 1 T, megalithic figures and space aliens.

Lethbridge, TC, Gogmagog : The Buried Gods, (Routledge & Kegan Paul, London 195 P, story of Lethbridge's dig on buried hill-figures and a study of related "gia tales.

Linguaphone Institute, Cï¿½rsa Gaelige (London, 1974) PE, Irish language instruct vols and cassettes.

Littleton, C. Scott, The New Comparative Mythology : An Anthropological Assessm the Theories of Georges Dumï¿½zil, 3ed (University of California Press, Berkeley 1982) T, excellent overview of Dumï¿½zil's material, which includes references to works on Celtic mythology.

Logan, James, The Scottish Gael; or Celtic Manners, as Preserved Among the Highlanders ... 5ed (S. Andrus & Son, Hartford nd) P, the chapter "Of the Knowledge of Letters Among the Celts"

Logan, Patrick, Irish Country Cures (Appletree Press, Belfast 1981) T, folk med herbology.

Lyle, Emily B, Dumezil's Three Functions and Indo-European Cosmic Structure (publication data unknown, 1982) P, notes and discussion of God/Goddess roles i IE structure.

MacAlister, RA Stewart, The Secret Languages of Ireland : with special referenc origin and nature of the Shelta language (University Press, Cambridge 1937) PS, good modern anlaysis of Ogham and "Oghamized Irish".

MacAlister, RAS, Corpus Inscriptionum Insularum Celticarum (Coimisiï¿½n Lï¿½imhscrï¿½bhinnï¿½ Na hï¿½ireann, Dublin 1949) P, 2 vols. An attempt to catalogue a of the stone inscriptions and some inscribed archaeological finds in Ireland. Reviewed in Speculum as terribly poor and incomplete, but a gallant effort.

MacAlister, RAS, The Archaeology of Ireland (Nethuen & Co, Lodon 1928) P, the chapters on Ogham & title page.

MacAlpine, Neil & Mackenzie, John, Gaelic-English and English-Gaelic Dictionary (Gairm Publications, Glasgow 1979) C, formerly "MacAlpine's Pronouncing Gaelic Dictionary". Scottish Gaelic.

MacCana, Proinsias, Celtic Mythology (Hamlyn, London 1970) C, overview

of mythological themes and personalities.

MacCulloch, John Arnott and Mï¿½chal, Jan, Mythology of All Races : Volume 3, Cel and Slavic (Cooper Square Publishers, NY 1946) C, two volumes bound as one; Celtic Mythology by MacCulloch and Slavic Mythology by Mï¿½chal. B/w plates, colorized plate frontspiece. Fair to good general overview with brief retellin certain sections of tales.

MacCrossan, Tadhg, The Sacred Cauldron : Secrets of the Druids (Llewellyn, St. 1991) T, a sexist, racist look at "non-political" druidry. Some useful information but mostly either bad or dangerous advice, like a ritual that includes giving honey to a newborn (potentially deadly).

MacFirbis, Duald, On the Fomorians and the Norsemen (Det Norske Historiske Kildeskriftfond, Bogrykkeri 1905) P, trans by Alexander Bugge. Text compiled approx. 1650. Irish and English. Equates the vikings with the mythical Formoi.

MacKillop, James, Fionn mac Cumhaill : Celtic Myth in English Literature (Syrac University Press, Syracuse 1986) T, analysis of Fionn as a literary figure, from hero to buffoon.

Mackinnon, Roderick, Teach Yourself Gaelic (Hodder & Stoughton, NY 1985) M, a reasonable Scots Gaelic course from the "Teach Yourself..." series.

MacLaren, James, MacLaren's Gaelic Self-Taught (Gairm Publications, Glasgow 198 revised 4th edition. Scots Gaelic language course.

Maclean, Charles, Island on the Edge of the World : The Story of St. Kilda (Tap Publishing Co, NY 1980) C, b/w photos. The evacuation of the St. Kilda Islanders.

MacLeod, Fiona, The Winged Destiny : Studies in the Spiritual History of the Ga (Lemma Publishing, NY 1974) C, reprint of 1904 edition. Pseudonym of William Sharp. Fiction, essays, myth/folklore.

MacManus, Seumas, The Story of the Irish Race (The Devon-Adair Company, Old Greenwich CT 1974) C, revision of 1921 edition. Mythic history, pseudo-history and political history up to approximately

1944.

Malory, Sir Thomas, Le Morte d'Arthur : A rendition in modern idiom by Keith Ba (Bramhall House, NY 1962) C, a passable modern rendition.
Markale, Jean, Women of the Celts (Inner Traditions International, Rochester VT T, translated from 1972 French edition. Primary focus on Welsh and Breton, ver little discussion of Goddesses.
Matthews, Caitlï¿½n & John, Hallowquest : Tarot Magic and the Arthurian Mysteries (Aquarian, Wellingborough 1990) T, a magickal system to go with their Arthurian based Tarot deck. Interesting but forced in many places.

Matthews, Caitlï¿½n & John, The Western Way : A Practical Guide to the Western My Tradition, Vol 1 The Native Tradition (Arkana, NY 1985) T, analysis of British and Celtic mythological material which states that Pagan deities are "unregenerate godforms".

Matthews, Caitlï¿½n & John, The Western Way : A Practical Guide to the Western My Tradition, Vol 2 The Hermetic Tradition (Arkana, NY 1986) T, an expansion on vol 1 which insists that qabala and Egypto-Greek hermeticism is the True Wester Way.

Matthews, Caitlï¿½n, Arthur and the Sovereignty of Britain : King and Goddess in Mabonogion (Arkana, NY 1989) T, discussion of the Irish and Welsh concept of Sovereignty as feminine embodiment of the land.

Matthews, Caitlï¿½n, Mabon and the Mysteries of Britain : An Exploration of the Mabinobion (Arkana, NY 1987) T, another Matthews "occult book of the month club" publication.

Matthews, Caitlï¿½n, The Celtic Tradition (Element Books, Longmead 1989) T, volum "The Elements of..." series. So-so introductory Celtic myth and culture.

Matthews, John, Taliesin : Shamanism and the Bardic Mysteries in Britain and Ir (Aquarian, Wellingborough 1991) T, better than their average attempt. Good discussion of similarities between "shamanic" trance-techniques and aspects of "bardic mysteries."

Matthews, John & Caitlï¿½n, The Aquarian Guide to British and Irish Mythology (Aq Wellingborough 1988) T, sketchy and incomplete compendium of mythic figures.

Matthews, John & Caitlï¿½n, The Grail Seeker's Companion : A Guide to the Grail Q the Aquarian Age (Aquarian, Wellingborough 1986) T, compendium of people and places, with suggested magickal system.

Matthews, John, The Arthurian Tradition (Element Books, Longmead 1989) T, a vol in "The Elements of..." series. Talks about the Matter of Britain without real talking much about the Pagan origins.

McKenna, Lambert ed. Bardic Syntactical Tracts (Dublin Institute for Advanced S Dublin 1944) PS, notes on grammar and syntax in Irish, with

some obscure notes and partial translations in English.

McNeill, F. Marian, The Silver Bough (Cannongate, Edinburgh 1989) M, vol 1 of 4 Scottish folk and calendrical lore.

Megaw, Ruth & Vincent, Celtic Art : From its beginnings to the Book of Kells (T & Hudson, NY 1990) T, many plates. Archaeology, art history.

Merrifield, Ralph, The Archaeology of Ritual and Magic (New Amsterdam Books, NY 1988) T, excellent overview of the archaeological evidence for magic and religi ritual in the British Isles and Western Europe.

Meyer, Kuno, Hail Brigit : An Old-Irish Poem on the Hill of Alenn (Hodges, Figg Co, Ltd, Dublin 1912) P, a Dindsenchas poem about Brigid and the Hill of Ailenn Facing page Irish-English text & translation.

Meyer, Kuno, Selections from Ancient Irish Poetry, (Constable & Co, London 1911 translations of Irish poetry from different periods.

Meroney, Howard, Early Irish Letter-Names (Speculum, Vol XXIV, No. 1, Jan. 1949 Cambridge, MA) PA. Proposes the Ogham letter names to be "kennings" rather than a list of trees. Linguistics, history.

Murphy, Gerard, Early Irish Lyrics, Eighth to Twelfth Century (Clarendon Press, 1970) P, first published in 1956. Poor copy quality. Irish and English text a translation, analysis of poetic metre and traditions.

Murray, Colin, Ephemera collection (Golden Section Order) EP. Deck: Ogham Diviniation Tree Card Pack. Charts: Directions on Using the Ogham; Ogham Divination Correspondence Chart. Posters: Ogham Alphabet Cyphers; The Soli/Lunar Gaelic Year; The Tree Alphabet Beth Luis Nuin; The Triple Goddess; The Golden Section; The Pilgrim Path of Percival on the Serpent of Initiation t Achieve the Grael Quest; Four Fire Festivals. Gravesian.

Murray, Liz & Colin, The Celtic Tree Oracle : A System of Divination (St. Marti NY 1988) PE, cards and accompanying information booklet. Gravesian.

Naddair, Kaledon, Ogham, Koelbren and Runic (Shamanic Divination Scripts) of Br and Europe (Private publication, nd) P, 2 vols. Poor quality copies, euro size paper. Heavily line illustrated. Very odd, lots of CAPITALS. Anti-Graves.

Nagy, Joseph Falaky, The Wisdom of the Outlaw : The Boyhood Deeds of Finn in Ga Narrative Tradition (University of California Press, Berkeley 1985) C, excellen analysis of the Fenian Cycle through the Macgnimartha Fionn and its related material. One of the best available titles.

New Celtic Review (London) P, periodical from the Golden Section Order. Beltan double-size euro format, Beltaine 1984, euro paper.

Nï¿½ C. Dobs, Maighrï¿½ad, Tochomlad Mad Miledh a hEspain i nErind : no Cath Taillt (ï¿½tudes Celtique, Paris, June 1936) AP, The Battle of Taillten in Irish and Eng Nï¿½ Ghrï¿½dï¿½, Mï¿½irï¿½ad, Progress in Irish (The

Educational Company, nd) T, basic Ir grammar and vocabulary.

Nï¿½ Shï¿½aghdha, Nessa, Catalogue of Irish Manuscripts in the National Library of Fasciculus I (Dublin Institute for Advanced Studies, Dublin 1967) P, a partial cataloguing of Irish manuscripts. Excellent source for translations available the publication date.

Norton-Taylor, Duncan, The Celts (Time-Life Books, New York 1974) P, selected excerpts.

O'Boyle, Seï¿½n, Ogam, The Poets' Secret (Gilbert Dalton, Dublin 1980) T, Ogham a method of musical notation.

O'Corrï¿½in, Donnchadh, Liam Breatnach, and Kim McCone ed., Sages, Saints and Storytellers : Celtic Studies in Honor of Professor James Carney (An Sagart/Maynooth, Naas 1989) P, selected essays from the work: Davies, The place of healing in early Irish society;

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Thomas, NL, Irish Symbols of 3500 BC (Mercier Press, Dublin 1988) T, speculativ interpretation of New Grange and other megalithic symbols in Ireland. Thomas is absolutely certain of his analysis.

Travis, James, Early Celtic Versecraft : Origin, Development, Diffusion (Cornel University Press, Ithaca 1973) P, a scholarly study of the forms and rhythms of Celtic poetry and its spread through Europe.

Turco, Lewis, The New Book of Forms : A Handbook of Poetics (University Press o England, Hanover NH 1986) T, book of poetic forms including many ancient Celtic verse patterns and structures.

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Wagner, H, Origins of Pagan Irish Religion (Zeitschrift fï¿½r Celtische Philologi 1981) AP, in-depth examination of Mananïï¿½n.

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Archaeology and paleo-ethnology. Whiting, Bartlett Jere ed., Traditional British Ballads (Appleton-Century-Croft 1955) M, a small ballad collection. Wood, Juliette, The Elphin Section of Hanes Taliesin (ï¿½tudes Celtique, Paris 19 analysis of a Taliesin tale. Wood-Martin, W. G., Traces of the Elder Faiths of Ireland : A Folklore Sketch : Handbook of Irish Pre-Christian Traditions (Longmans, Green & Co, London 1902) P, 2 vols. Line drawings. A wide-ranging collection of excellent materi including such obscurities as Irish sweat-house traditions. Woodman, P. C., A Mesolithic Camp in Ireland (Scientific American, Vol. 245, No August 1981) AP, archaeology. Some thoughts on a mesolithic site with notes regarding linguistics and the Indo-European origin of the Irish. Wylie, Jonathan, and David Mar golin, The Ring of Dancers : Images of Faroese Cu (University of Pennsylvania Press, Philadelphia 1981) C, anthropological study modern and historical aspects of the Faroe Islands, an island group of mixed Norse/Celtic ancestry with a Norse language. Yeats, William Bulter, Mythologies (Collier, NY 1978) T, reprint of The Celtic The

Secret Rose, Stories of Red Hanrahan, The Tables of the Law, The Adoration of the Magi, and Per Amica Silentia Lunae. Yeats, William Butler, Irish Fairy and Folk Tales (Modern Library, NY nd) C,

ERYNN DARKSTAR

LAST UPDATE: 4/18/92

CANDLEMAS (IMBOLC) RITUAL: 2 February
-by the White Bard

Materials: a candle for each covener present.
a MAIDEN, dressed in white.
a Crown of Light, made from three, six, or nine candles.
a BARD/GREEN MAN.
a DARK LORD, dressed in dark clothing, and holding a dark cloak.

% The place of ritual should be set up, away from the gathered participants.
% It is more than a good idea to manage bathrooms and such like
% before the circle is closed. This Mystery is not something any
% of the participants should miss out on!
The BARD should stand to the WEST, unless otherwise specified in the ritual.

HPS: Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a
% spiral dance, ending in a circle around the altar. The
% cauldron should be at the south. The Bard/Green Man
% dances at the end of the line. A good song to sing here
% is "Lord Of The Dance."

HPS: Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Sun's rebirth
To renew life, to warm the Earth

Earth and Water, Fire and Air
I invoke the Goddess there!
This night we are Between the Worlds
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each
% corner's crying as she moves to the next:

HPS: So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!

By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

% Here begins the Candlemas (Imbolc) Mystery:
% The Maiden shall step forth, and say:

MAIDEN: This is the time of Brigid, the Patron of Poets and Fire, and of Healing.

HPS: This is the time of new beginnings, when the Mother has become Maiden.

HP: The days have turned, and grow longer, and the Sun-child is growing to His strength.

BARD/GREEN MAN: I have been a wave upon the sea,
And a spark in the firelight.

I have been a fish in the ocean.
I have been a Thought within a Word,
And a Word within a Deed.
I was cast away, and found again.

I have been made of flowers
And of cold steel and brass.
Fire and ice are alike unto me.

I have been the narrow blade of a sword
That kills without cutting.
And the Void is my homeland.

I have been in Caer Sidi
In the Spiral Castle of Glass.
And the letters on the Standing Stones
Are no secret from me.

I have been in Annwyn
And Tir na n'Og,
I have danced the Spiral Dance,
And drunk from the Hierlas at daybreak.

I have ridden beneath two ravens

And served in the kitchen,
And all places are alike unto me.

I have been a child
And now I come into my strength!

I invoke the Land, the dear Land,
the Earth our Mother!

MAIDEN: The cycles of the Moon have taken their course, and I am in my Maidenhood. The stars are kindled, and I dance in their light.

DARK LORD: Thy home is with me thru the long months of Winter, and the Earth shall lie fallow and bare.

% The HPS shall then light the candles of the Crown of Light,
% and shall approach the Maiden, who is now standing in the East, and
% place it upon her head.
% She shall now, in company with the Bard/Green Man, circumnabulate the
% circle, and the coveners shall light their candles from her crown.
% The Bard/Green Man shall return to his normal place within the circle
% and the Maiden shall place the Crown of Light on the altar.
% The Maiden shall then approach the Dark Lord, and kneel before him,
% and he shall say:

DARK LORD: As it always is, always was, and always shall be. Come to my Kingdom.

% Here he shall place the dark cloak around her, and they shall retire
% to the West.
% Here ends the Candlemas Mystery.

% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand
Pass the Power, hand to hand.

HP: As the Sun is given birth
Build the Power; root to Earth

HPS: Pass the Power, hand to hand

Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, (or
% as many times as needed) and then the HPS should say:

HPS: By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

% All should release, at this point.

% Such coven business as must be transacted may be done here.
% This is a good time to bless candles for use during the coming year.
% This is also a good time for initiations.

% The Circle is opened.

HPS: Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
The Sun's returned to banish dark
The Earth awakes to sunlight's spark.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle.

----------end----------

SALEM REMEMBERED

by Sandy and Doug Kopf
presented at Pacific Circle XII
June, 1992

This year is the 300th anniversary of the Salem Witch Trials. This ritual was presented in remembrance of those who died, and a reminder that we must be aware and strong even now. The ritual was attended by over 100 people and was very moving. Many wept.

It is being shared now, not only because it is beautiful, but to make it available for others who might wish to use it. Sandy and Doug ask only that there be no charge for attending the ritual. It would disturb them greatly to find that such was the case.

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The flash powder mentioned in the ritual was simply a mixture of sugar and saltpetre (50/50). Should you chose to use this, be careful to "dump" it rather than pour it. It will not only be more effective this way, but will prevent the fire from climbing the stream of powder back up to the hand of the person pouring it!

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Quarters are called:

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EAST: Powers of the East! Lords and Ladies of Greece and Rome! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

.

SOUTH: Powers of the South! Lords and Ladies of the two lands of Egypt! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

.

WEST: Powers of the West! Lords and Ladies of the Land of the Celts! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and

protection! Be with us now, that the Craft shall ever survive!

.

NORTH: Powers of the North! Lords and Ladies of the Viking Lands! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

.

AT CENTER, PRIEST AND PRIESTESS INVOKE GOD AND GODDESS AND SPIRITS OF THIS PLACE.

.

ALL SING 'LADY WEAVE YOUR CIRCLE TIGHT' AND 'LORD, LORD GUIDE US' (OR OTHER SUITABLE SONG.)

.

PRIEST: Three hundred years have gone by since that dark time of history we all remember as the "Salem Witch Trials," yet, even after three hundred years, we dare not allow ourselves to forget! We must remember what can happen wahen hatred, fear, and intolerance gain a stronghold over love, sanity, and tolerance. Innocent people died in Salem. They died horrible deaths, tried and sentends for the "crime" of witchcraft. They died for the crime of practicing an alternative religion, and they were not even part of that religion. They died, not for their own beliefs, but for ours! They died in the name of our Gods, yet they did not know Them.

.

PRIESTESS: They were not witches, but we ARE! They were not pagans, but we ARE! It is our task to remember, and to be sure history cannot repeat itself today. Therefore, we now call their names into our circle, to be remembered and honored here. .

THE NAMES OF THE VICTIMS OF SALEM ARE PROCLAIMED, ONE BY ONE, AND A

CHIME IS SOUNDED AFTER EACH NAME.

.

Rebecca Nurse
Sarah Good
Sarah Wilde
Susanna Martin
Briget Bishop
John Proctor
John Willard
George Jacobs
George Burroughs
Martha Carrier
Samuel Wardwell
Giles Corey
Alice Parker
Martha Corey
Mary Parker
Margaret Scott
Ann Pudeator
Mary Esty
Wilmot Redd
Sarah Osborne

.

PRIESTESS: Sisters and Brothers! We will not allow your deaths to have been in vain.

.

SONG: "BURNING TIMES". ALL JOIN IN WITH THE CHORUS OF "ISIS, ASTARTE"

AND THE CHANT BLENDS INTO "WE ARE THE OLD PEOPLE".

.

WHEN THE SONG HAS REACHED THE PEAK OF ENERGY, THE PRIEST SAYS: .

We ARE the old people. We ARE the new people. We ARE getting stronger every day. We are stronger, and we are no longer in hiding. We are here, and none need fear us, for our way is love and our ethic is harmlessness, but we say to the world that all may hear: We WILL stand against hatred! We WILL stand against intolerance! We will not stand silent in the face of harm to others or to our own. The few have become many, and our Gods are awake and strong! Never more the burning! We won't be burned again!

.

PRIESTESS (LIGHTS FIRE IN CAULDRON): Let the cauldron burn with our
love and our faith! Let it illuminate the world with the light of the
Old Religion. Let negativity and fear be banished in its flames, and
let it kindle love in the hearts of those who hate us. (LOUDLY,
POINTING AT CAULDRON) Fire! Burn high on all planes, that strength
and protection come to us from all directions, as we join hearts and
hands to weave a destiny of peace and freedom! (TO CIRCLE) Let us sing
and dance, that all may remember Salem, and the Craft shall ever
survive.
.
SONG: "WE ARE THE WEAVERS". ALL JOIN HANDS AND DANCE SLOWLY IN A
CIRCLE. ALL WHO ARE UNABLE TO DANCE SHOULD STEP INTO THE CIRCLE, NOT
OUT OF IT.
.
THE SONG SHOULD BE SUNG FOR SEVERAL ROUNDS, ENDING WITH A VERY EN-
THUSIASTIC "WE ARE THE WITCHES, BACK FROM THE DEAD!
.
STARTING WITH THE EAST, THE REPRESENTATIVE OF EACH QUARTER WALKS TO
THE CENTER, POURING FLASH POWDER FROM A BOWL INTO THE
CAULDRON, PROCLAIMING:
.
EAST: From the guardians of the mysteries of the ancient temples, from
the windswept mountains of Greece and Rome, I bring protection and
wisdom! Remember Salem and the Craft
will survive!
.
SOUTH: From the guardians of the mysteries of the towering pyramids,
from the burning deserts of the Two Lands of Egypt, I bring protection
and courage! Remember Salem, and the Craft will survive.
.
WEST: From the guardians of the mysteries of the Standing Stones, from
the lakes and groves of the land of the Celts, I bring
protection and love! Remember Salem, and the Craft will survive.
.
NORTH: From the guardians of the mysteries of the sacred runes, from

the snow and ice of the Viking Lands, I bring protection and strength! Remember Salem and the Craft will survive!

.

PRIEST: Great Lady! Bright Lord! Lords and Ladies all! Guardians and Honored Dead! Spirits of this place! All in flesh and spirit who have joined us here! We thank you for attending! Go if you must, stay if you will! REMEMBER SALEM! MAY THE CRAFT SURVIVE!

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Circle is ended.

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Written by Doug and Sandy Kopf, Coven Ashesh Hekat, Circle of Circles, 1992

This is mythic prose. Take it as such...

Elves (Ah Kin) live in Shamballa, the City of Eternal Bliss, also called 'Foresthome', which lies deep within the forest and exists simultaneously on many planes. Within Shamballa all needs are met, all dreams are realized, and no wish is ungranted. Things seem dreamlike and intimately real at once, Adventurous elves visit the world outside Shamballa, inhabited by all types of plants and animals (called, sadly, 'The Dying Realms'). When they do so they are often on spiritual journeys or exploratory missions. Otherwise it is only the 'half-elf' that braves such a challenge.

All elves are a family. All time for elves is long (and, arguably, short). They all greet one another with great big hugs. If the two have met before, then they sing songs of their travels since last meeting. Humans who hear an elf sing are enchanted by their voices and while within hearing distance cannot move, such is the ecstasy in which they are wrapt. Plants harmonize with all being and their song is the song of the universe.

Elves don't sleep. They meditate in trance for a few moments and then enter the world of dreams fully awake. Those elves who spend time with humans may be able to join in the human dreams and control them, to a certain extent, somewhat like the computer in 'Star Trek: The Next Generation' controls the 'holodeck'.

Humans who spend time with elves and encounter such dream-work will gradually transform into elves over time. Given shared dreams, they begin showing elven characteristics and attitudes. From this observation, it has been suggested by elven sages that humans are elven 'eggs', which can be fertilized through dreams by an elf who wishes to see this 'hatchling' through to 'becoming', or full realization.

As some elves see it, then, humans are like children, some playing Mother Nature's game, and some not. Regardless, since elves live so long, it seems likely that all humans may eventually become elves.

Elves rarely eat outside Shamballa, living quite healthily on water and sunshine. Human food makes them queasy and human liquor is of

unfortunately poor quality. Elven mead and wine are very strong and tasty.

Elves love trees because they are directly related to them. Elves are evolved plants, coming from the same 'branch' of the geneological family. They understand that trees are intelligent, nonmobile sages of great wisdom, spending the entirety of their lives in meditation. Elven sages are said to become trees upon their final rebirth.

Elves don't die like humans do. They mature and then, after many journeys about the Great Star, (this process is not completely understood), they wither and are reborn in Shamballa with continued memory and a similar, though renewed body. This is the evolved state of the vegetative cycle of renewal (rebirth). It is said that rebirth requires a conscious choice, however, so that elves who venture into the Dying Realms and begin to doubt their ability to be reborn may be reborn as trees instead. Often rites of death and rebirth are performed in winter and spring, respectively, at Shamballa.

The entirety of the elven life, the Way, is one of fun, love and laughter. They delight in games and their childlike nature combines with their often advanced intellect to create some of the most sophisticated and challenging games of skill and chance, involving magical powers, spells, quests and mysteries. Some of those less fortunate young elves get lost in the Dying Realms and begin to take the games for reality, becoming dour and moody. A brief time in the company of other elves usually cures them of this, however.

Their 'religion', if you will, is based on such games. Elves aren't required to believe anything, but are told a marvelous story which encompasses and enriches their lives.

This is the story which most elves are told upon their lingual maturity. It is understood, at the time, that it can help the individual understand hir place in the cosmos and give hir a basis for interaction with the World, but that there are other, equally valuable stories that will do the same.

'Ah and Kin were the first great trees. They stood atop the world and fruited Sun, Moon, Seas, Stars and the various plants and animals. In this way all things grew and ripened, falling off the branch of statelessness onto the ground of being. Once there, they crawled or moved to different parts of the world, where they were born from the seed, pod, egg or womb of their parents. Enjoying the movement of their offspring, Ah and Kin died and became the first elves - what humans might call 'gods' and the elves call 'The Elders', 'The Ancient Onces', 'The Celestial Masters', 'The Old Ones', or countless thousands of other names of endearment. Gradually Ah and Kin, now unified in the elven race, are waking to their true essence and will grow to their old strength in a never-ending cycle.'

To the elves the Old Ones are less wholly other beings and more divine patterns of behavior. In 'worshipping' them elves engage in activities with which the Old One is associated. This does NOT make the worshipper of greater value than the non-worshipper. Worship is not considered a show for others but an ecstatic experience. While the practice is considered serious business (if anything is for elves!), once one becomes acquainted with the stories, legends about the Elders, one begins to realized the value not only of acting but of

watching, of listening to the new stories which they tell through their new worshippers. No harm is ever done in elven worship, and those who do so accidentally are advised to return to Shamballa immediately to renew their sacred vows. Little if anything is known about these vows, but often they are said to be ideal goals rather than adopted commandments.

The Old Ones are innumerable in their variation. They have as many faces and names as there are days in life (and for an elf, this is a LOT!). The Old Ones this adventurer knows of thusfar are these:

Varda, Star Mother (aka 'Queen of the Stars')

Creatrix, Genetrix, Womb of life. She is associated with planting and/or defending trees.

Leollyn, Dancing Father

Magick energy of being, the dancing Song of All. He is associated with magick, singing and dancing.

Yow, the Teacher (aka 'Uncle Yow')

The Trickster, the Fool. He is associated with deception and the revealing of wisdom, trickery and education.

Cleowyn, Wizardress

Wise One, compassionate Lover. She is associated with magick and romance.

Tufyl, Leader of the Festive Spirits

Partier, mirthmaker, intoxicator. Associated with merrymaking, drinking, smoking. The Festive Spirits include all those substances which trigger altered states of consciousness and levity.

Snassis, Snake Beauty

Regenerator, renewer, rebirther. Associated with awe, 'death' and knowledge (books), it is said that Snassis will be the final guide beyond the veil(?). Her sisters, Almuldhea and Cleowyin (q.v.) are alternatively said to accompany her in this function.

Vitraya, Healer

Healer, vitalizer and restorer of life. She is associated with healing, aiding and service generally.

Farrelon, The Game Hunter

Dedicated challenger and adventurer. He is associated with hunting and game playing.

Kellon, the Silent (aka 'Eternal Questor')

The keen eye, the sensitive ear. SHe is associated with searching,

tracking and quests. SHe, paired with Almuldhea (below) are said to be neither male nor female, but both and neither. Both are rather seldom spoken of, actually, for it is thought that to do so is to bring them shame.

Amuldhea

Mysterious Mystery, Darkness in its extreme, SHe is Death in the sense of eternal extinction. This is not a concept which elves understand well, and many find Hir difficult if not impossible to speak about. SHe is associated with sex, secrecy and hiding.

These are brief descriptions only. Each has countless tales told about them around deadwood fires and in mead-slick taverns late at night.

The Pact, by Pete Carrol

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterised by its cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only technique that is being taught and practised. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labour encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organisational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millenium. It is likely that the Pact will be to the end of this century and to the beginning of the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might leed one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to provide a mechasnism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organisation is duly attended to.

Persons who, having read and carefully considered the accompanying information and conventions of the Pact, are interested in contributing to its activities may submit an extensive letter of application to:
OBLIVION, P.O.Box 18514, Encino, CA 91416-8514, USA

THE LAWS
from Lady Sheba

Your High Priestess

In the Magic Circle, the words, commands, and every wish of the High Priestess are law.

She isthe earthly,living representativeof our GraciousGoddess. She must be obeyed and respected in all things. She is Our Lady and above all others, a queen in the highest sense of the word.

Allfemale coveners must curtsywhenever they comebefore her and say, "Blessed Be." All male coveners must bend the knee and give her a kiss on the right cheek and say, "Blessed Be."

Your High Priest

He is the earthly, living representative of the Great Horned God and in the Magic Circle, He commandeth the respect due to one who is a Magus, a Lord Counselor, and father.

The Laws

1. The Law was made and ardane of old.

2. The Law was made for the Wicca to advise and help in their troubl-es.

3. The Wicca should give due worship to the Gods and obey Their will, which They ardane, for it was made for the good of the Wicca, as the worship of the Wicca is good for the Gods. For the Gods love the brethren of the Wicca.

4. As a man loveth a woman by mastering her,

5. So the Wicca should love the Gods by mastering them.

6. And it is necessary that 0 (Magic Circle) which is the temple of the Gods, should be duly cast and purified that it may be a fit place for the Gods to enter.

7. And the Wicca should be properly prepared and purified to enter into the presence of the Gods.

8. With love and worship in their hearts, they shall raise power from their bodies to give power to the Gods.

9. As has been taught of old.

10. For in this way only may man have a communion with the Gods, for the Gods cannot help men without the help of man.

11. And the High Priestess shall rule Her Coven as the representative of the Goddess.

12. And the High Priest shall support Her as the representative of the God.

13. And the High Priestess shall choose whom She will, if he have sufficient rank, to be Her High Priest.

14. For, as the God himself kissed Her feet in the Fivefold salute, laying His power at the feet of the Goddess, because of Her youth and beauty, Her swetness and kindness, Her wisdom and Her justice, Her humility and gentleness and generosity,

15. So He resigned all His power to Her.

16. But the High Priestess should ever mind that all power comes from Him.

17. It is only lent, to be used wisely and justly.

18. And the greatest virtue of a High Priestess be that She recognizes that youth is necessary to the representative of the Goddess.

19. So will She gracefully retire in favor of a younger woman, should the Coven so decide in council.

20. For the true High Priestess realizes that gracefully surrendering the pride of place is one of the greatest virtues.

21. And that thereby will She return to that pride of place in another life, with greater power and beauty.

22. In the old days, when Witches extended far, we were free and worshipped in all the greatest temples.

23. But, in these unhappy times, we must celebrate our Sacred Mysteries in secret.

24. So be it ardane, that none but the Wicca may see our mysteries, for our enemies are many and torture loosens the tongue of men.

25. So be it ardane, that no Coven shall know where the next Coven bide.

26. Or who its members be, save only the Priest and Priestess and the Messenger.

27 And there shall be no communication between them, save only by the

Messenger of the Gods, or the Summoner.

28. And only if it be safe may the Covens meet in some safe place for the Great Festivals.

29. And while there, none shall say whence they come, nor give their true names.

30. To this end, that if any be tortured, in their agony, they may not tell if they do not know.

31. So be it ardane, that no one shall tell anyone, not of the Craft, who be of the Wicca, or give any names, or where any abide, or in any way tell anything which can betray any of us to our faces.

32. Nor may he tell where the Covendom be.

33. Or the Covenstead.

34. Or where the meetings be.

35. And if any break these Laws, even under torture, the Curse of the Goddess shall be upon them, so they may never be reborn on earth, and may they remainm where they belone, in the Hell of the Christians.

36. Let each High Priestess govern Her Coven with justice and love, with the help and advice of the High Priest and the Elders, always heeding the advice of the Messenger of the Gods if He comes.

37. She will heed all complaints of all Brothers and strive to settle all differences among them.

38. But it must be recognized that there will always be people who will ever strive to force others to do as they will.

39. These are not necessarily evil.

40. And they oft have good ideas, and such ideas should be talked over in council.

41. But, if they will not agree with their Brothers or if they say:

42. "I will not work under this High Priestess."

43. It hath ever been the Old Law, to be convenient for the Brethren, and to avoid disputes.

44. Any of the third may claim to found a new Coven, because they live over a league from the Covenstead or are about to do so.

45. Anyone living within the Covendom and wishing to form a new Coven shall tell the Elders of their intentions and on the instand avoid their dwelling and remove to a new Covendom.

46. Members of the old Coven may join the new one when it is formed, but if they do they must utterly avoid the old Coven.

47. The Elders of the old and new Covens should meet in peace and brotherly love to decide the new boundaries.

48. Those of the Craft who live outside both Covens may join either indifferent, but not both.

49. Though all may, if the Elders agree, meet for the Great Festivals, if it be truly in peace and brotherly love.

50. But splitting the Coven oft means strife, so for this reason these Laws were made of old, and may the Curse of the Goddess be on any who disregard them!

SO BE IT ARDANE.

51. If you would keep a book (your Black Book) let it be in your own hand of write, let Brothers and Sisters copy what they will, but never let the book out of your hands and never keep the writings of another.

52. For if it be in their hand of write, they may be taken and engained.

53. Le each guard his own writings, and destroy them whenever danger threatens.

54. Learn as much as you may by heart, and when danger is past, rewrite your book when it be safe.

55. For this reason, if any die, destroy their book, an they have not been able to.

56. For, an it be found, 'tis clear proof against them.

57. And our oppressors know well: "Ye may not be a Witch alone."

58. So all their kin and friend be in danger of torture.

59. So destroy everything not necessary.

60. If your book be found on you, 'tis clear proof against you alone. You may be engained.

61. Keep all thoughts of the Craft from your mind.

62. If the torture be too great to bear, say: "I will confess. I cannot bear this torture. What do you want me to say?"

63. If they try to make you talk of the Brotherhood, do not.

64. But if they try to make you speak of impossibilities such as flying through the air, consorting with the Christian Devil, or sacrificing children or eating men's flesh,

65. To obtain relief from the torture, say, "I hold an evil dream, I was beside myself, I was crazed.:

66. Not all the magistrates are bad; if there be any excuse, they may show mercy.

67. If you have confessed ought, deny it afterwards. Say you babbled under the torture, say you do not know what you said.

68. If you are condemned, fear not.

69. Fear not, the Brotherhood is powerful, they will help you to escape if you stand steadfast.

70. But if you betray ought, there is no hope for you in this life or that to come.

71. Be sure, if steadfast you go to the pyre, drugs will reach you, you will feel naught. You but go to death and what lies beyond.

The Ecstasy of the Goddess

72. To avoid discovery, let the working tools be as ordinary things that any may have in their houses.

73. Let the Pentacles be of wax so that they may be broken at once or melted.

74. Have no sword, unless your rank allows you one.

75. Have no names or signs on anything.

76. Write the names or signs on them in ink immediately before consecrating them, and wash it off immediately afterwards.

77. Do not engrave them lest they cause discovery.

78. Let the color of the hilts tell which is which.

79. Ever remember, ye are the "Hidden Children of the Goddess," so never do anything to disgrace them or her.

80. Never boast, never threaten, never say you would wish ill of anyone.

81. If any person, not in the magic circle, speak of the Craft say, "Speak not to me of such, it frightens me. 'Tis eveil luck to speak of it."

82. For this reason: the Christians have their spied everywhere. These speak as if they were well affected to us, as if they would come to our meetings saying, "My mother used to go worship the Old Ones. I would I could go myself."

83. To such as these, ever deny all knowledge.

84. But to others, ever say, "'Tis foolish talk of Witches flying through the air. To do so they must be light as thistledown. And men say that Witches all be so bleary-eyed, old crones, so what pleasure can there be at a Witch meeting such as folks talk on?"

85. And say "Many wise men now say there be no such creatures."

86. Ever make it a jest and in some future time, perhaps, the persecution may die and we may worship our Gods in safety again.

87. Let us all pray for that happy day.

88. May the blessings of the Goddess and God be on all who keep these Laws which are ardane.

89. If the Craft have any Appenage, let all guard it, and help to keep it clear and good for the Craft.

90. And let all justly guard all monies of the Craft.

91. But if any brother truly wrought it, 'tis right they have their pay, and it be just. And this be not taking money for the Art, but for good and honest work.

92. And ever the Christians say, "The laborer is worthy of his hire" but if any brother work willingly for the good of the Craft without pay, 'tis to their greatest honor.

SO BE IT ARDANE

93. If there be any quarrels or disputes among the brethren the High Priestess shall straightly convene the Elders and inquire into the matter and they shall hear both sides, first alone, then together.

94. And they shall decide justly, not favoring the one side or the other.

95. Ever recognizing there be people who can never agree to work under others.

96. But at the same time, there be some people who cannot rule justly.

97. To those who ever must be chief, there is one answer.

98. Void the Coven, or seek another one or make a Coven of your own, taking with you those who will go.

99. To those who cannot rule justly the answer be, "Those who cannot bear your rule will leave you."

100. For none may come to meetings with those with whom they are at variance.

101. So, an either cannot agree, "Get hence, for the Craft must ever survive."

SO BE IT ARDANE

102. In the olden days, when we had power, we could use the Art against any who ill-treated the Brotherhood. But in these evil days, we must not do so! For our enemies have devised a burning pit of everlasting fire, into which they say their God casteth all the people who worship Him, except it be the very few who are released by their priest's spells and masses. And this be chiefly by giving monies and rich gifts to receive His favor, for their God is ever in need of

money.

103. But as our Gods need our aid to make fertility for man and crops, so it is the God of the Christians ever is in need of man's help to search out and destroy us. Their priests ever tell them that any who get our help are damned to this Hell forever, so men be mad with the terror of it.

104. But they make men believe that they may escape this Hell if they give Witches to the tormentors. So for this reason, all be forever spying, thinking, "An I catch but one of the Wicca, I will escape this fiery pit."

105. So for this reason we have our hidels, and men searching long and not finding say, "There be none, or if there be, they be in a far country."

106. But when one of our oppressors dies, or even be sick, ever is the cry, "This be Witches' malice," and the hunt is up again and though

they slay ten of their own to one of ours, still they care not. They have countless thousands.

107. While we are few indeed.

SO BE IT ARDANE

108. That none shall use the Art in any way to do ill to any.

109. However much they injure us, HARM NONE and now times many believe we exist not.

SO BE IT ARDANE

110. That this Law shall ever continue to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any way to do ill or harm any. But they may, after great consultations with all, use the Art to restrain Christians from harming us or tax others, but only to let or constrain them.

111. To this end, men will say: "Such a one is a mighty searcher out and a persecutor of old women whom they deemeth to be Witches, and none hath done him skith, so they be proof they cannot, or more truly where be none."

112. For all know full well, that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died because they were scolding old women. So much that men now say that "only old women are Witches."

113. And this be to our advantage, and turns suspicions away from us.

114. In England and Scotland, 'tis now many a year since a Witch hath died the death. But the misuse of the power might raise the persecution again.

115. So never break this Law, however much you are tempted, and never consent to it being broken in the least.

116. If you know it is being broken, you must work strongly against

it.

117. And any High Priestess who consents to its breach must immediately be deposed. "For 'tis the blood of the Brethren they endanger."

118. Do good, an it be safe and only if it be safe.

119. And strictly keep to the old Law.

120. Never accept money for the use of the Art. For money ever smareth the taker. "'Tis sorcerers and conjurers and priests of the Christians who ever accept money for the use of their Arts. And they sell dwale, and evil loves spells and pardons, so let men escape from their sins."

121. Be not as these. If you accept no money, you will be free from temptation to use the Art for evil courses.

122. All may use the Art for their own advantage, or for the advantage of the Craft, only if you are sure you harm none.

123. But ever let the Coven debate this at length. Only if all be satisfied and none be harmed may the Art be used.

124. If it is not possible to achieve your ends one way, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breaketh this Law.

SO BE IT ARDANE.

125. 'Tis judged lawful if any of the Craft need a house or land and none will sell, to incline the owner's mind so as to be willing to sell, providing it harmeth it not in anyway and the full price is paid, without haggling.

126. Never bargain or cheapen anything whilst you live by the Art.

SO BE IT ARDANE.

127. 'Tis the old Law and the most important of all Laws that no one may do anything which will endanger any of the Craft, or bring them into contact with the law of the land, or any of our persecutors.

128. In any disputes between the brethren, no one may invoke any Laws but those of the Craft.

129. Or any tribunal but that of the Priestess, Priest and Elders. And may the Curse of the Goddess be on any who do so.

SO BE IT ARDANE.

130. It is not forbidden to say as Christians do: "There be Witchcraft in the land," because our opressors of old make it heresy not to believe in Witchcraft, and so a crime to deny it, which thereby puts you under suspicion.

131. But ever say "I know not of it here, perchance there may be, but afar off - I know not where."

132. But ever speak of those as old crones, consorting with the Devil and riding through the air.

133. But ever say: "But how many men may ride through the air an they be not light as thistledown?"

134. But the Curse of the Goddess be on any who cast any suspicion on any of the Brotherhood.

135. Or who speaks of any real meeting place where any abide.

SO BE IT ARDANE.

136. Let the Craft keep books with the names of all herbs which are good for men, and all cures, so all may learn.

137. But keep another book with all the Bales and Apies and let only the Elders and other trustworthy people have this knowledge.

SO BE IT ARDANE.

138. Remember the Art is the secret of the Gods and only may be used in earnest and never for show or pride, or vainglory.

139. Magicians and Christians may taunt us saying, "You have no power. Do magic before our eyes. Then only will we believe." Seeking to cause us to betray our Art before them.

140. Heed them not. For the Art is holy, and may only be used in need. And the Curse of the Gods be on any who break this Law.

SO BE IT ARDANE.

141. It ever be the way with women, and with men also that they ever seek new love..

142. Nor should we reprove them for this.

143. But it may be found to the disadvantage of the Craft.

144. As, so many a time it has happened that a High Priest or High Priestess impelled by love, hath departed with their love, that is, they have left the Coven.

145. Now if a High Priestess wishes to resign, they may do so in full Coven.

146. And this resignation is valid.

147. But if they should run off without resigning, who may know if they may not return within a few months.

148. So the Law is: If a High Priestess leaves her Coven, but returns within rthe space of a year and a day, then she shall be taken back and all shall be as before.

149. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away.

150. If she returns not at the end of a year and a day, then shall the Coven elect a new High Priestess.

151. Unless there be a good reason to the contrary, the person who has done the work should reap the benefit of the reward.

152. If somebody else is elected, the deputy is made maiden and deputy of the High Priestess.

SO BE IT ARDANE.

153. It hath been found that practicing the Art doth cause a fondness between aspirant and tutor, and it is the cause of better results if this be so.

154. But if for any reason this be undesirable, it can easily be avoided by both persons from the outset firmly resolving in their minds that if any such ensure, it shall be that of brother and sister, or parent and child.

155. And it is for this reason that a man may be taught by a woman and a woman by a man and that woman and woman and man and man should never attempt these practices together.

156. And may all the Curses of the Mighty Ones be on any who make such an attempt.

SO BE IT ARDANE.

157. Order and discipline must be kept.

158. A High Priestess or a High Priest may and should punish all faults.

159. To this end: all the Craft must receive their correction willingly.

160. All, properly prepared, the culprit kneeling, should be told his fault, and his sentence pronounced.

161. Punishment should be the $ followed by something amusing such as several S S S S, or something of this nature.

162. The bulprit must acknowledge the justice of the punishment by kissing the hand of the Priestess and by kissing the $ on receiving sentence; and again thanking for punishment received.

SO BE IT ARDANE.

THE NEW BOOK OF THE LAW

[sources: The Book of The Law, The Old Laws for the Old Religion, The Great Book of the Law, The Dragon Law]

Preface: In my years of teaching and running a group, I have always had a dissatisfaction with the popular "Book of the Law" available to most Seekers. I felt it to be too archaic in its wording and perspective -- and while it was valuable in the Burning Times, it simply does not deal with the concerns and needs of "modern-day" Witches. Over the years I became familiar with several other sets of Laws. Each of these had many good points, yet they also had their disadvantages as well.

Recently, I decided to do something daring -- I took the four different versions of the Laws which I had, and combined and reworked them. I deleted what was no longer pertinent or meaningful, rewording others to make them clearer and more understandable, as well as throwing in a few new ones which I felt had been lacking.

I believe that what has evolved out of this work is a set of Laws which
are readable, usable, and most importantly, pertinent to the needs of today's Witches and Neo-Pagans. It is with these thoughts and hopes that I would like to share them with you. If you should find merit or worth in them, then I will feel as though I have accomplished something. The material in this booklet has not been copyrighted, so you may reproduce the Laws for students or friends, or reprint them in your publication. It is my sincere hope that the New Book of the Law will be of use to the Craft Community.

Blessed Be, Lady Galadriel

PART ONE

1. The Laws were created to give our lives form and order, that all might be balanced throughout all of the planes. In truth there are two sets of laws which govern us -- one sets forth the ways of the Wiccan, and the other the ways of the Universe. Both are important, both should be observed with respect and treated with honor. The Laws were shaped and molded to teach us, to advise us, and to counsel

us in our time of mortal life on earth.

2. Honor the Gods, for They are the channels and the manifestation of the Source. Honor yourself, for this force also lies within you. Love the Gods as They love you, and by loving yourself and your brothers and sisters, so the Gods shall honor you. As the love and joy of a man and a woman [or "lover and beloved" -- LAH] flowers and grows when nurtured with respect, and cultivated with understanding and honor, so should you love the Gods.

3. The Goddess is the Great Mother, and the God is the Great Father, and we are Their children; and we shall worship Them, for They are the rulers of the Universe, and all that is therein. Therefore, O Children of the Gods, try Them not, nor attempt to test Them, for They shall show you that he Ways of the Craft are not to be belittled or mocked.

4. Let the Power of the Craft flow from you only in love -- or not at all. For it has always been known that the energy webs which we weave and maintain shall eventually return to encircle their creator. Thus our works become either the net which entagles and binds us, or the web of light by which we find the Gods.

5. Let the Rites of the Wicca be a way for the children of the Gods to be as One -- for Power only flows when unified. Always should you revere the Earth, and heal and tend Her, for She is our life, our Mothership, on which we navigate the dark currents of space.

6. When you reap the harvests of your lands, then you shall not reap one corner of the field, nor glean the herb gardens, or the fallen fruits of the orchards. These you shall offer to the Earth Mother, in direct return, or through offerings made to your Circle, or to sustain its Priests and Priestesses.

7. Always be proud to be of the Wicca, but do not allow your pride to become vanity -- for those who are conceited are a stubling block at the door of the Temple, and they shall be cast adrift, to swim within their own vanity.

8. Observe and listen, reserving your judgement, for until all the silver is weighed, who can know the worth thereof?

9. As like breeds like, even more so does good beget love and joy. Your life will be full of love and joy if you are joyful and happy.

10. Your teachers are the servants of the Gods, and they shall plant the seeds of knowledge within the minds of their students, and they shall use their power for the good of the Wicca. Yet it is each individual's duty to tend the seeds which are planted, and to make the final harvest. Those who misuse the power and the trust of the teacher's position shall have to answer to the Lords of Karma, and adjust the balance accordingly.

11. The Temples of the Gods, which are Their abode on Earth, shall belong to all Their children, and each Circle shall be as a special family. Do naught against any Temple or any family of the Wicca, lest you do that thing unto the Gods, and against yourself.

12. You must not be a teller of tales amongst the children of the Goddess, and you must hold no malice or evil thoughts towards others of the Wicca.

13. You should not lie, nor give false testimony before your Elders, or those who are of the Wicca -- for liars are fools, and a menace unto themselves, and to the Wicca. Be truthful in all your works and deeds, especially within the Circle, for what you say within the presence of the Gods becomes manifest.

14. You must not put stumbling blocks in the way of those who do not follow the Path of the Wicca. You must make no unrighteous judgements of their ways, and you should aid them with an attitude of love when it is asked for. Yet ever should you keep the Counsel of the Elders, and reveal naught to others of where our Circles may be, nor may you reveal our ways without the consent of the Priestess.

15. When you make a vow to the Lord or the Lady, or you swear an oath to another of the Wicca, then you must do all that has come forth from your mouth, for a covenant with the Gods, or with the Wicca, is your Honor, and woe to those who care not for the fetters they attach to their souls by not keeping their word.

16. The Great Mother and Father would not have their children suffer the indignities of oppressors for their sake, for what is within the hearts of Their children is dear and true to Them. The Ancient and Mighty Ones shall cause the balance to be made for those who desecrate the Lord and Lady, Their temples, or Their creations.

17. Never shall you use Magick, nor the Craft, to cause harm, for this is misuse of the Power, and it is not to be condoned. To cause the death of another through the Craft is to require the death of the Self in sacrifice.

18. Never betray any of the brethren, nor the lore of our people, for you are all servants of the Gods, and must live by the virtues of love, honor and wisdom. Let truth, loyalty and honor be your creed. Let them be your guides, tempered by love and wisdom.

19. The Order of the Gods shall you keep, and within Their Circles shall you walk. You should not say "I believe" when you doubt, nor claim to obey the Lord and Lady's word when you never enter into the Temple. You must not profess with your lips that which is not in your heart.

20. Do not use the names of the Gods in negative or evil ways, for They love and cherish Their children above all others. All others They love, even those who know them not. Yet those who hate and curse in Their name shall have the Mighty Ones take the measure of their worth.

21. In any disputes between the children of the Goddess, no one may invoke any laws but those of the Craft, or any tribunal but that of Priestess, Priest, and Elders.

22. No one of the Wicca may do anything which will endagner the Craft,

nor bring any of the Wicca into conflict with the Law of the Land, or with any of our persecutors.

23. Your magickal tools are channels to that which is most precious and pure within you. Do not cheapen them by haggling their price when you acquire them.

24. Never accept money for the use of the Power. It is sorcerors and charlatans who accept money for their spells and prayers. If you accept no money, you will be free from the temptation to use the Craft for evil or unworthy causes.

25. You shall never take unduly from any human, animal or elemental that which is not yours to take -- for if you steal from another, in the end you will have to sacrifice something dearer to you in order to attain the balance.

26. Show honor to all people, that they may look up to you, and respect you, and their eyes shall become a mirror for your soul.

27. Those who are of the Wicca shall not own slaves, for one person may not own the spirit of another, for only the Great Mother and Father own our souls. Nor shall you take as a pledge any person's life, for to do so is to take upon yourself both a mill and a mill-stone.

28. If a stranger sojourns with you, you shall do them no wrong; they shall be as one of the Circle, born amongst ye, and you shall deal with them as you would yourself.

29. Just weights and just balances shall be given by you, and just value shall you give, and thereby receive threefold.

30. Your altars shall be kept clean, pure and holy, and all that is brought into the Temple or the Circle shall be cleansed and blessed, for the joy of the Gods, and of the Wicca.

31. A clean mind should have a clean body. You should keep your body, your clothes, and your house clean, in honor of the Mother, who gives these things to you.

32. Let none die without honor, without love, without respect, unless their actions have decreed otherwise.

33. You should not couple together if it shall cause pain, jealousy or deprivation to another by doing so. Union for malice or evil reasons such as these upsets the balance, and the Lords of the Universe shall make adjustments accordingly.

34. Let those who would love, and would be as one, and bear child, be handfasted. For the sharing of love in this manner is beauteous, and love's union in the energy of the Gods, and the heritage of the child. It is important for children to know and to identify with those who brought them here.

35. The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love, whether it is to harm another, or for some form of material gain.

36. Remember that your children are Goddess-spawned, and are free

spirits. You do not own nor control them. They are your brethren, come to visit for a while, that they may share in the vision of your love and wisdom. Let each parent realize that although they may teach and guide with love, the child shall also teach the parent, and aid them in their growth and lesson

37. The etheric web and energy vortexes of the earth are in constant flux and motion to adjust to the needs of the planet. The sacred trust of the Wicca is to create and to maintain centers of light and knowledge, using the magick of the divine spark within us to focus and channel the forces of the Universal fire. And these are the channels established between the worlds of the stars and the realms of the earth, bringing in and regulating the spirit flames which energize and activate all life forms. Thus we tend and guard the threads of creation, and we weave the patterns of life and manifestation in an ever-evolving tapestry.

38. Never use your heritage or position for self-glorification or gain. Respect your magick and our ways. We must always recognize that while others may look to us to lead them, they too are our guides.

39. Keep yor body strong, your mind keen, and your purpose pure, for within your being you shall channel the Power, and it needs to be strong and pure. And these are the keys to the path of Oneness, and to communication with the Gods. Yet first you must learn to speak to Them in such a manner as They can comprehend you. For the children of the Wicca must aid the Gods, and work with Them, otherwise the Gods cannot aid and work with you. Ever remember that the Priest and Priestess are the living representatives of the God and Goddess Forces, and likewise that all humans carry these forces within them, though they may lie dormant and unawakened.

40. As the Great Mother and Father come unto one another and create with the pure vibration of Love-Wisdom, so should you strive to make your Temple pure in vibration, and thus a fitting place wherein you may invite the Gods. Thus, your Circle should always be duly purified and cast, and likewise, those who would use the gateways and travel the Circle between the earth and other realms should also be duly prepared and purified.

41. The Goddess hath said, "I shall not carry thee, yet neither shall I hinder thee, nor keep thee from having the same opportunities as all of my children. Thou art free, yet thou shalt not be coddled like babes in the storm. If thou hast true devotion within thee, then all obstacles may be overcome."

42. The laggard is but half a person -- and though half is better than none, the whole is twice as good as the half. Those who do not work, or who lack the will and desire to learn the ways of the Gods, unto them is said, "The Ancient and Mighty Ones shall not keep thee within their house, if ye learneth not."

43. A sanctuary you shall make unto the Gods, that They may dwell amongst you. And you shall fashion it to the best of your ability, according to all tha your Elders shall show you, and pure energy shall you place therein.

44. An altar shall you make to unto the Lady, and you shall make due reverence unto Her, for every place where She is exalted, She will come
to you and bless you. And you shall fashion your altar out of wood or stone, and burn incense and candles thereon, at the proper times, in

observance of her ways.

45. You should set aside at least one day during each moon unto the Goddess, and on these days you shall do Her work; and on those days She shall renew Her children and bless them.

46. Learn to build your own Temple, and to craft your own sacred Circle, and all the tools that are used therein -- for to be a person of the Craft is to be a person of consequence.

47. Let each of you inscribe your own record of our ways and teachings. For the course of each Wiccan should be charted, that the patterns of their life-web may be made known and utilized. Let each Wiccan start their Book of Light with the teachings and lore of their tradition, yet let it also contain the rites and ways of each individual, which are the harvest of each child of the Wicca, to use the wisdom of their heritage as the seeds of their own wisdom. Thus shall our lore and knowledge continue to grow and unfold, like a beautiful flower.

48. It is right to study and to understand the sigils, statues and stories of the Gods, for they shall guide your thoughts to Them, and They shall hear them. Yet you must ever remember that you worship not the sign nor the statue, but the Gods which inspired them.

49. If your Circle owns any land, let all guard it, and help to keep it clean. Let all justly guard all monies of the Circle, as well as the rights and property of all members of the Circle.

50. If any Wiccan truly labors, then it is right that they should have their just pay. This is not considered the taking of money for the Art, but good and honest work. Yet if any Wiccan works willingly for the good of the Craft, or for their brothers and sisters without pay, then it is to their greatest honor.

51. If any Wiccan should deny themselves some pleasure or material indulgence in order to do service in the Circle, this person shall be blessed and remembered. For those who give for the greater good of all shall have their spirit uplifted.

52. Know also that if you gift the Lady's Priests and Priestesses, or Her Circles, this is an offering made unto the Mother Herself, for a true Priest or Priestess strives always to do Her work, and to be of service to Her children, so to honor and respect them is to honor and respect the Queen of All.

53. And the offerings which are considered the most pleasing to the Gods are these: the fruits of the orchards the scents of the trees and herbs the metals of the earth the waters of the earth the flowers of the meadows and the milk of all mothers. Yet offerings of labor or money are honest too, and these will also be accepted -- moreso if you work with love in your heart, for always there is work to be done for the Gods, and service to be given to the children of the Wicca.

54. If your offerings are made to restore the balance, it must by of a nature that it not offensive to the Gods. It must be of value, yet given with a free heart. Thus shall the harmony be restored. If your offerings are given with a heart filled with love and devotion, or are of service to the Gods, or to the Craft, then shall you receive blessings manifold.

55. And when you make an offering unto the Gods, you should offer it thru the most proper medium, at the proper times, and in such a manner as to make it acceptable. Any and all remains of the rituals shall be consumed in the fire, or buried within the Earth, as a way of returning to the Source all that we use in the observance of our ways, thus ensuring the continuity of the cycle.

56. All may use the Craft to help and aid them, or for the advantage of their Circle, or the Craft -- yet only if you are sure that you harm none. Let each Wiccan and Circle always debate these matters at length. Only if all be satisfied that none be harmed in any way, may the Art then be used. If it is not possible to achieve your ends one way, then perhaps the goal may be achieved by actng in a different way, so as to harm none.

57. Throughout the world it has been many a year since Wiccans have been burned. Yet misuse of the Power might raise the persecutions once again. So never break the Laws, however much you might be tempted, and never consent to their being broken. And if you know they are being broken, then you must work strongly against it.

58. In days of old it was decided by the Mighty Ones who came before us that the Art might be used to restrain others from harming the Craft or its children, yet only after great consultation with all members of the Circle, and only then to deflect or to constrain them.

59. And such were the ways of the Lady that She brought us forth in joy, and such were the Ways of the Lord that His reign gave all life pleasure. Offer love in your worship and all shall be joyous in beauty.

60. In the dimly remembered dawn of ages past, the Wicca were truly free. Then, in Atlantis came the Age of the Misuse of Power, followed by the Ages of Persecution and Suffering. Thus the people of the Wicca hid themselves and cloaked their knowlege, and wove veils of secrecy and silence. And this is how the Ways of the Wicca have been preserved through the time of darkness. Yet much of the ways of our people were lost to the ignorance of others.

61. Yet the cycle spirals ever on -- and the Age of the Earth Mother once again draws nigh. We must be strong -- one with our birthright, and one with our Gods, if we are to bring forth the balance. Those who would harm us, or attempt to enslave us, we must overcome -- yet only through light and love, and never through violence or the evil of chaos. And through our efforts the time of our people will come into being once more. In the times which lie ahead, there lies much work to be done, so that once more the cycles of life are drawn to the path of light, and the balance acheived through the power of love.

62. In order to bring the ways of Light and Love and Life to the peoples of the Earth, our secrets are slowly becoming secrets no more, and it is good that this is so -- for the age of shadow and secrecy is passing. Yet the sharing of our ways needs always to be guided by wisdom and by love. Let our rites and our mysteries be kept sacred. Let no one defile our worship or our heritage. For the defilement of our ways is an honor loss to self, and for the Craft.

63. Let each High Priestess govern her Circle with justice and Love, and with the help and advice of the Elders and the High Priest, always heeding the messages of the Gods when they come.

64. Ever remember that although the Priest is the force with which the Circle is built, the Priestess is the ruler therein -- for it is through her that the Goddess created the world, and all things therein.

65. The High Priestess will heed all complaints of all Pagans and Wiccans, and strive to settle any differences between them with reason and with justice.

66. Let each Circle of Light decide how it shall be known -- whether by earthly name or magickal one. For each child of the Wicca knows best the safety or dangers of their homeland.

67. Let each Circle or Temple maintain and dedicate unto the Goddess and the God all the things that are required for Their rituals, for what is blessed in the name of the Gods rightly belongs to Them, and the Priest and Priestess shall be the caretakers thereof.

68. Anyone of the circle who is of sufficient rank, and wishes to form a new Circle, shall tell the High Priestess and the Elders of their intentions. Members of the old Circle may join the new Circle when it is formed, but if they do so they must leave the other Circle, unless otherwise instructed. For it is the Old Law that each Wiccan may join the Circle of their choice, yet their energy should not be divided between two or more Temples.

69. The Elders of the old and new Circles shall meet in peace and with respect, to decide the level of interaction and connection between the Circles. Yet it is known that the splitting of a Circle often means strife. So only if it is truly in a spirit of peace and harmony should the Circles meet for the celebration of the Great Festivals.

70. None shall enter the Circle that have a sickness or an ailment which may be passed on to the Lady's other children -- for to do so causes harm to yourself, as well as to the others of the Circle. Rather should the Healers go unto the sick one, that through the love of the Gods they shall be made well and whole once more.

71. It has been judged lawful that if any of the Craft need a house, or land, and none will sell, to incline someone's mind so as to be willing to sell, providing it harms none and the full price is paid without haggling.

72. In the matter of quarrels or disputes between the members of the Circle, the High Priestess shall convene the Council, and inquire into the matter. The Council shall hear each person privately, and then both together. And they shall decide justly, not favoring one side nor the other.

73. If an agreeable resolution cannot be reached, then that Wiccan must leave the Circle, for a Circle of Light cannot be properly formed where there is disagreement and discord. And when a Circle is not properly formed, the energy within is either dissipated, or turns ugly, festering like a hidden sore. So let them leave, but only with

love in their hearts and yours, for even though your paths may diverge, you are still all children of the Wicca, and there must be no violence between us. Bear no grudges, hold no thoughts of vengeance, for this will rot away the foundation of your power.

74. It has ever been recognized that there are some people who can never agree to work under any others. At the same time there are also people who cannot rule justly. To those who must ever be chief there is but one answer: "Void this Circle, and seek another one, or if ye be of sufficient rank, then form a Circle of your own." To those who cannot rule justly, the answer shall be "Those who cannot bear your rule will leave you." For none may come to Circle with those with whom they are at variance, for to do so angers the Gods, and hinders the Craft.

75. Those that do wrong without knowlege shall be held innocent; those that do wrong through carelessness shall be judged lacking in wisdom, and dealt with according to the nature of the transgression. Those who do wrong with deliberation and forethought shall be thrice punished, and the Lords of Karma shall lay low their pride.

76. Each person must make a balance for their words and actions, and the judgements of the Elders should incline to try to make good come from the injustice or wrong-doing. Many are the ways to restore the balance, so let the judgements of the Elders and the Priestess be in keeping with this.

77. Do not turn aside those who seek the ways of the Wicca for the want of an offering or the lack of a robe. You are the servants of the Gods, and the servants of Their people, and those that seek for the Gods you must aid in their quest.

78. Of those who would inquire as to the ways of the Goddess, or who wish to become of the Wicca, ye shall search their hearts, and even into their spirits you shall look, as you are able. For the Wicca do not look to acquire mere numbers. Let none be turned away if their hearts are true, and their desire earnest.

79. The hidden children are like the strings of a harp: each one may give a clear note, and when gathered together in sympathy and accord, they shall give rise to a beautiful symphony. Yet when struck without reason or thought, these notes may cause discord or disharmony. Therefore the Gods decree to Their Teachers and Priests that all must be taught to master their harp, and to pluck their strings with care, that they cause no discord or imbalance.

80. Choose the Priests and Teachers of the Wicca with diligence and with care. The qualities that you should search for within them are Faith, Belief, Knowledge, Ability, Patience, Leadership, Humility, and a loving nature -- for they must lead and teach the children of the Goddess, and will thereby have the power to do great good, or to cause great imbalance.

81. In practice it should be that the greatest of the Priests and Priestesses should guide the rituals within each of the Temples of the

Old Gods, and truly you should be content with the advice and guidance given by them. Yet ever it should be given so that it is clear and understandable, for within the Temple each of the Wicca is free, and thus they should be able to recognize and to understand our ways and their implications. And those who cannot explain the inner workings, or give just cause and reason for their decisions, may be questioned, or the wisdom of the advice weighed.

82. Let the Priestess and Priest lead as long as they are able, and their leadership be wise and strong, and to the benefit of the Wicca. Yet if their health is ill-favored, or if the next generation needs to try their hand, then let them have the vision and the wisdom to step away from their position, and pass the duties of the Circle to another. Let them not become overly attached to the office, nor too fond of the power.

83. If a Priestess or a Priest should tire of their duties and charges, then they may step down, but only after having trained and acknowledged a successor. If a Priest or Priestess deserts their Circle, then they have lost the right to ever lead again within this life, so great a trust they have broken. If they should return to the Circle within one turn of the Wheel, and are judged to have true atonement in their hearts, new insight and growth, then they may be forgiven, and allowed to return to the Circle, yet they shall worship only, and hold no office or title. Leadership is a sacred commitment and an honor, and they have shown that they cannot be trusted with such responsibility.

84. Any Priestess, Priest, or Elder who consents to a breach of the Laws regarding the use of the Craft to cause harm to others must immediately be relieved of their office, for it is the lives of the children of the Goddess which they endanger, as well as the honor of the Craft.

85. The High Priestess may take a Sabbatical from her Circle, if her personal life and duties require it, for up to a year and a day. During that time, the Maiden shall act as High Priestess. If the High Priestess does not return at the end of a year and a day, then the Initiates of the Circle shall name a new Priestess. Unless there is good reason to the contrary, the person who has done the work of the Priestess should reap the reward. If someone else is named, then the Maiden should continue in that office.

86. Each Priestess and Priest shall choose their own consorts, yet let them be wise in the learning of our people, and thus others shall abide by the wisdom of their choice. Yet if the Circle feels the decision is ill-advised, or that they cannot abide and work in honor and trust with that consort, then they may request a gathering of all concernted to meet and to talk, and to resolve the balance with love and honor. For only those who are pure and strong, keen and wise, patient and loving, can effectively and properly carry out the duties of a Keeper of the Circle.

87. Those of the Priesthood shall not neglect their mates, or their children, or their house, nor anything which is in their possession; nor shall the sick and the needy be neglected for the sake of the

Circle. Therefore let them adjust the one thing against the other, that neither should suffer, and that which is given by the Gods is treated with love and respect.

88. Long ago, at the time of Creation, it was deemed that the female should hold the power of life-giving. And such was the male force drawn to the love and beauty of the Creation of life, that he surrenders unto her keeping the force of his powers in the furtherance of life. Yet the Priestess must always remember that the fuel of the flames which light the fires within her Temple comes from the Priest. Thus she must use the force wisely, and only with love, and she must honor and respect he who is the activator of the Life Force.

HERE ENDS THE NEW BOOK OF THE LAW.

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printing/handling costs will be appreciated.

THE NEW BOOK OF THE LAW
Commentary by J. Random Folksinger

I have to preface this by stating that I was first drawn to this work by Leigh Ann Hussey, and reacted very negatively to it. This will be my second time through these Laws, with comments that are SOLELY MY OWN OPINION. I know that Lady Galadriel put a lot of work (translate: sweat blood) into these Laws, and I am not attacking her or her work. Making my points without sounding negative would have been nice, but I have not been very successful at this; since several people have been asking me to put down *WHY* I didn't like them, I felt that getting the project over with would be better than struggling with a novel-length exercise in not offending anyone. To Lady Galadriel: I, too, have sweat blood over a reconstruction project similar to this (and I got lots of negative feedback, too). My finished copy, which includes the old "Burning Times" laws as a historical source or what to do when things *really* get bad, can be had from Leigh Ann, Judy Harrow, or downloaded from WeirdBase in St. Louis as "JRFLAWS.TXT". My heart goes out to you, but I am commenting on your Laws from my head only.

Notes:

On the Preface:The Book of the Law, orLiber Al, which Lady G. refers to as a primary source, is not the same as Craft law in most traditions as it was written by Aleister Crowley; it is, therefore, hardly a wonder why it was not found to be very pertinent by Lady G. If, indeed, Lady G.'s Book of the Law was *not* Liber Al, it is hard to understand where many of these Laws originated.

The Laws:

1. Form and Order? Ask a Discordianor Shamanic Craft type. The Laws were created for guidance, as the latter part of this Law attests.

2. Channels, and manifestation of the Source? This sounds more like New Age Xtianity than Wicca. I should stop talking about the flowers in the language, although they are disconcerting and very distracting from the original goal of "readable, usable, and pertinent to the needs ..." I suppose I can just use the term "flowers"

as my way of saying that the language is unnecessarily complicated when it really bothers me -- and most of these laws do fall in this category.

3. Oh,no. Not the Xtian "Ye are as children"routine again. The Gods, in my training, wish us to grow, not perpetually remain children. To not test what they say is the same as channelling some unknown spirit and believing everything he/she says. We are growing, making the Gods proud, not belittling or mocking them.

4. This law isover-judgemental (something I am accusedof being at times), and ignores the need for working with our shadow-side; I suppose naivete is the worst I can say about this Law. I can easily find better in Marion Weinstein's POSITIVE MAGIC...

5. The "Mothership"routine smacks of CloseEncounters, butother than the children routine and some language problems, this one isn't too bad -- but isn't there something in an initiation ritual about us and the Gods being the same "but for a difference of power"? I would think Brothers and Sisters of the Gods would be better terminology -- feminists are welcome to reverse the wording.

6. Hmmm. Sounds liketithing to me. While it is certainlya good idea, we give back to the Gods all the time -- this would be making the meaningful ritual a mechanical one. Sustain its Priests and Priestesses? Paid (or fed) clergy? Shades of Paul! This part would still work in my tradition, since we are all priests and priestesses, but I know some that are different...

7. I can't see the purpose of this Law, and know of no corresponding Law in the Laws I have come across. It sounds like the God of the Xtians again, making people the way they are and then judging them for being that way.

8.A direct statement wouldbe better. Who do you know in these times that goes around weighing silver? Is this a modern metaphor? I don't think so.

9. Does not parse. Sounds good, though...

10. This soundslike it's setting up theteacher as infallible--shut up and listen. Also, while I hear Karma used frequently in Craft discussions, it is because it is a useful concept for us; however, this is the first time I have seen the Lords of Karma enthroned in Craft Law.

11. I could have taken the Golden Rule in one of its permutations, but this is much more akin to the concept of "Sin" than that of Karma.

12. "You must not be a teller of tales..."? What, we areto have no Bards in the Craft? If this law means that gossipping is not a good thing, why doesn't it say so? And "must hold no malice" indicates that we are not allowed to be human again -- true, it is better for the Craft that we all be as a loving family, but there

are otheR ways to deal with the problems caused by personality conflicts than to outlaw legitimate feelings.

13. Flowers. Old Law. (Meaning that, other than difference in wording, this is the same as the "Old Laws", i.e., Lady Sheba and others.)

14. Oh, boy! Priestess Knows Best (and will be happy to be responsible for *you*). If someone asks me a question, give them the straightest answer I can, and without phoning up my Priestess for permission to do so. I am a trained, adult Witch, and am capable both of making my own decisions *and* taking the consequences for making a wrong decision. The "You must not put stumbling blocks..." sounds like the old parental admonishment, "Don't put beans in your ears." The Xtians have enough stumbling blocks of their own; I don't think ours would even be noticed, and so are unnecessary.

15. The key words are in the Preface: readable, usable, and pertinent. "Fetters" and "woe" are not very meaninful words in this half of the 20th century. Not sure about the use of "souls", either, since that seems to be mostly a xtian concern. Remember, Lady G. said that she reworded some of these laws "to make them clearer and more understandable". I think she missed here.

16. Sounds like"Trust in God; Hewill provide." Where is the Craft basis for this Law?

17. Ifyou killsomeone magickally,accidentally orotherwise, you should be sacrificed to atone for it? My Goddess demands nothing in sacrifice. It would be far better to get into therapy and see how you could forgive yourself and help others to forgive you (I'm using "forgive" as a psychological, not religious, term). No problem with the first sentence.

18. Could be said more clearly.

19.The source for this, especially the final sentence, seems to be Jesus in Revelation. "Many say, Lord, Lord, but I know them not..." etc.

20. Sounds like, "Thou shalt not take the name of the Lord,thy God in vain". Either that is what this law is saying, or it needs to be clearer.

21. Old Law. I would have worded it, "In any disputes among the Wicca..."

22. Old Law.

23. To me, mymagickal tools are channels between whatis within me and what is outside of me (on the magickal planes, which frequently intersect with the planes of reality). Still, Do Not Haggle is Old Law.

24. Old Law, except for the semantical substitution of "Power" for "Art" and the use of the judgmental terms "evil" and "unworthy".

25. "Thou shalt notsteal"? Hinted-at consequences are unnecessary.

26. I don't understand "Show honor" as a phrase, and the last phrase is not comprehensible to me.

27. "Those whoare of the Wiccashall not own slaves,"-- good idea, although I have never seen it included in Craft Law. The rest of this sentence is again unclear and/or unnecessary justification. "Nor shall you take as a pledge any person's life,"; well, the Laws of Karma (if you accept them, which these Laws purport to) demand otherwise from time to time, and again, this has not been found necessary in any other set of Craft Laws I have seen.

28. Thisis the second time the Golden Rulehas been quoted in a faulty permutation. "If a stranger sojourns with you...they shall be as one of the Circle..." What, we're going to invite total strangers into our rites just because this Law says so? There are enough Laws that contradict this already. This doesn't sound right.

29. This came straight out of Leviticus, and also exists in Baha'i law in a slightly clearer form. It's nice that We're getting ecumenical, but what is the need for this in Craft Law? The Threefold Law applies, and is easier to understand.

30. The Good Wiccan Houskeeping Seal is required for Circle?

31. Not a Wiccan Law. "Cleanliness is next to god/dessliness" would be a shorter way of phrasing this. Although the old customs (NOT laws) require bathing prior to a ritual, even that has been used to "find" Witches with in some areas (they're clean and smell nice -- they must be seducing our men for Satan!).

32. Not Law, but a start; Ibelieve none should die without someone having cared for them; and that death with dignity is the hoped-for ideal. Many of you already know that I'm initiating action toward Pagan hospice, funeral, and cemetery care. The judgement about "their actions" is for the Dark Lord to make.

33. ThreefoldLaw is all youneed here. Anythingelseis moral judgement.

34. Amendedversion: "Let those who desire union asa couple (or other forms as might be desirable, such as a triad or a group relationship) be handfasted, sharing their love in a manner they and the Gods find pleasing." Children are not necessary for shared love (and often separate the parents from their mutual desires), and there is no need to deny handfasting to couples not wanting children. I also am not certain that this needs to be a Law.

35. "The Law of the Goddess isthat none of the Wicca shalltake and wed someone who they do not love." Period.

36. Not Law. Also uses "brethren", another male term. (Anyone

who has read my revision of Gardnerian Craft Law should have noticed the near-total lack of gender terminology.)

37. The first sentenceis incomprehensible, immaterial, orboth. This law is very flowery, and I would love to know what Lady G. extracted it from.

38. Old Law:"Never boast,never threaten..." seemsto be theroot here - and is much clearer in that form.

39. The concept of magickal purity is one of ritual magick, not the Craft. This Law is, in letter and spirit, one of ritual magick. While some traditions of the Craft do get into ritual magick, that still does not make this "proper" as Craft Law.

40. Old Law was both clearer and less "new-agey".

41. WHERE hath the Goddess said these things? Nowhere in my tradition, and they sound more like things She may have said in circle -- certainly no need to canonize them.

42. Back to Leviticus. This is far too judgemental for any tradition I am familiar with. There also seems to be confusion between "work" as in make money and "work" as in learning and teaching the things of the Craft.

43. A sacred trust? This explainswhy Grove of the Unicorn built a sanctuary in Georgia, but I have never seen this expressed as a requirement. Most traditions are not getting over being hidden; this Law requires total openness. I think it's dangerous to do this in most areas, and having the Goddess decree (here) that we should do something that could harm Her Witches (something She expressly forbids us to do in the Old Laws) doesn't feel right. What is the source of this one? It appears to be the inner feelings of some Witch or Witches, which is not good enough to pass off as Craft Law.

44. While Ihave been taught this, it wasunder "What We Do" rather than "The Law". The style of presentation sounds too much like what YHWH would have written as a law rather than the Goddess I know...

45.Am I readingthis wrong, oris this saying "Honor the Sabbath and keep it holy"? We need to set aside a whole day(s)? I don't think that's realistic in these times, although it might have been in paleolithic times.

46. Not necessary. Any teacher will give you this information.

47. Definitely flowers. Let each Witch keep a book (she even dropped the "in their own hand" part). What else is necessary?

48. Clumsy, with toomany "they"s in spots;How about, "Studythe signs of the Gods in all their forms; these shall guide your thoughts to the Gods and the Gods will take notice of you. Turn your thoughts and worship to the Gods, not the signs and statues of them."

49. Theoriginal here says"If *any* inthe Craft ownsany land..-.guard all monies of the Craft..." thus widening the circle of love beyond just the Circle you are a part of.

50. Old Law. I feel this could be done a bit more clearly.

51. Extremely Crowleyian in content, where the content can be determined. It sounds like it is favoring asceticism "for the good of the Craft...". Unclear rules like this have led to excesses in other religions they have appeared in.

52. NOT CRAFT LAW. Paul wouldhave loved to have this kind of law as stated by Christ, but it wasn't true then and it isn't true now. IF WE'RE NOT SUPPOSED TO TAKE MONEY FOR THE ART, HOW COME WE CAN BE ALLOWED TO TAKE GIFTS?????

53.Taken as an extension of#52, this law repulses me; however, having deleted #52, and deleting "offerings of ... money", it could be OK. But it is totally unnecessary unless you're trying to set your-self up as the First Church of Wicca, N.A., complete with Xtian abuses of power. In any loving circle, poeple will bring the incense, or the cakes and/or wine, or work together on building a new altar. This is already covered in the laws above, though.

54. Harmony will be restored by working toward harmony, not by donating to your favorite non-profit Temple. Again, the emphasis on giving makes me think of televangelists ("I need to make the payment on my Inspirational Cadillac"). I don't know what problems Grove of the Unicorn has been having in keeping up their payments on the land or whatever, but their problems should not be used as a lever to change Craft Law (if indeed this is the object of these laws).

55. Once more, this law either comes out of ritualmagic or televangelism (or both). Every Witch should know (or know how to look up) the proper times for a ritual, and should be able to offer it up themselves ("thru the most proper medium" could mean "Pay the Priestess" or it could mean "use the right tools" -- if it is *not* intended to mean the latter, then this law has no basis in the Craft).

56. Old Law, and one of the most important Craft Laws.

57. Separating this Law from the previous one causes a minor problem -- it now becomes "Never break the Laws" (and there are some dillies in this set) instead of "Never break *this* Law".

58. The "Mighty Ones" decided for us "in days of old" that we cannot use the Art against anyone? A shirking of responsibility is again evident. While the same precept occurs in my set of the Laws, it is obviously a decision made in the light of persecutions, not something decreed from on high.

59.Sentence fragments. (sic)This is asubject that isnot in the Laws (but is in the Charge of the Goddess, without the God's side of things).

60. Why do we need "thedimly remembered dawn of ages past" and Atlantis to make this point? This is the only version I've seen that goes beyond remembered history.

61. Should be combined with #60, and have more of the excessive verbiage dropped. Oh, no! Not another cry of "the evil of chaos" again! How can these people even *talk* to Discordians?Any set of Laws that is intended to be Craft-inclusive must not include value judgements, especially using the words "good", "evil", and "chaos". This law seems to be wishing for the time when we were in power; every set of Laws I've seen prior to this one would settle for a time in which we are tolerated or accepted.

62. I don't understand what this is trying to say -- it seems to fluctuate between "No more secrets", "Only a few secrets", and "Don't tell anybody anything". Since all three of these have been expressed above, I'm not sure this law is needed; it hardly even adds to the confusion.

63. The change from "always heeding the Messenger" to "always heeding the messages" is a little dangerous, but otherwise, this is Old Law.

64. This law sounds pretty Gardnerian in tone, but it does not agree with Gardnerian myths -- i.e., while Goddess created everything, she did not create Death itself. Life without Death offers no regeneration, as Life could not continue on its own; the God was outside of Her creation, and so He had things to teach Her about Death. (Those of you who prefer Starhawk's version of this myth are TOTALLY ignored in this law.)

65. I thought anHPs was only concerned mainlywith what happens in Her Circle -- this Law seems to state that She is concerned with an unstated, but large-sounding, community. Other than that, this is Old Law.

66. I don'tthink this needs to be in the Laws, but it's a good idea for each Circle to consider.

67. This seems to be based upon the Old Laws' "If any in the Craft has any land...", but it does take that additional step into demi-deified clergy. I wish I knew whether Grove of the Unicorn was an authoritarian structure or not, but these Laws go a long way toward making its sound like one. (I'm not sure this group could "pass" Isaac Bonewits' Cult Danger Evaluation Frame after having read this many of their Laws.)

68. Aha! Almost OldLaw, and a"Burning Times" law!This is still a good Law, but it was formulated to keep anyone from knowing more than one group to "give away" if they cracked under pressure of Inquisition.

69. Old Law; probably should be included in #68.

70. Are wetalking about pneumonia, herpes, ora cold here? You can do a lot better healing work *in* Circle (in my experience) than outside of it in many cases, and any Witch can decide for her/himself whether they are too sick to be in Circle and ask (or not ask) for healing. I suppose I find this law too judgemental, or too general.

71. Old Law.

72.There is nodefinition of Council given (the "Old Law" says "the Elders"), and the "Old Law" states that either the High Priest or the High Priestess can convene the Elders (useful if the HPs is out of town...) Otherwise, Old Law.

73. Generally, Old Law.Some of therestatements aredifficult or unwieldy, but no real problems.

74. Old Law.(Actually, a bit of another Old Law is grafted in for clarification, but it doesn't hurt anything.)

75. In conflict with English(/American) Law, "Ignorance is no excuse," includes threefold law (which is NOT included in the Old Laws), and throws in the Lords of Karma again; rephrased, this could be an excellent law or rule, but I do not recognize a single source for this one. Some ritual magic, a little Hinduism, no Craft per se.

76. Nice thought; sounds like a personal addition.

77. As above, the "want of an offering" is not an issue in Old Law; the "lack of a robe" has never been discussed, since most groups I am familiar with generally work skyclad or negotiate the issue. Personal addition?

78. Nice thought; sounds like a personal addition.

79. So many flowers that (I feel) most would miss the point. I'm afraid I did, and I'm a musician.

80. Sounds likethe Apostle Paul. The qualitiesI was taught to look for in a High Priestess were caring, leadership, patience, ability, and knowing when to ask for help. This cuts out faith (something Goddess says in Her Charge is not asked for) and belief (something she wouldn't be in Circle without). More flames on the topic of children.

81. Source? Sounds clergy-like to me...

82.Old Law states that arequirement of being High Priestess is youth; while this is not easily practiced in all covens, going to the opposite extreme is probably not much better. My personal experiences have been in covens where everyone takes their hand at practicing HP and HPs, with the HPs acting more like organizer and running coven meetings.

83. Ouch.Based upon Old Law,this Law removes theaspect of Love as an excuse (or Glands, if you like the Wombat Wicca version) -- and demands both judgement *and* atonement for a HPs who has left and come back -- even uses the judgemental term, "deserts", in dealing with the issue. The Old Law may have its drawbacks, but is a much better guide (I feel) than getting nasty about it. Oooh, they don't even get to hold office again! Many things are sacred, and certainly being High Priestess is one of them, but in my teaching, Love is a higher ideal, and the Craft has always allowed for it.

84. Old Law, with flamesas above. "It isthe lives of all ofthe Craft they endanger." Honor is still undefined in this context.

85. The useof the word,"Sabbatical" is cutein this context,but this should be a part of #83 rather than separating them out. Also, the phrase, "the Maiden should continue in that office" confuses the reader as to which office -- the law has already stated that she should reap the reward; does election of another person invalidate the election? It should read, "...the Maiden shall be the Maiden for the new HPs."

86. This is a new idea, and probably a good one:the Priestess

and the Priest need not be the consort of the other, but are selected each by the coven or circle and are free to choose their own consorts. The one possible negative I can think of concerns the few times when Great Rite is held, and the feelings of their consorts on this matter. But then it lets the coven decide whether the choice was right nor not! If we're dealing with private lives, let them remain private. Based on Old Law, except that in Old Law the Priestess is chosen and She selects the Priest. This law again contains too many value judgements -- if you need a perfect person to run your circle, you will never meet.

87. Adapted from the Letters of Paul the Apostle, not the Old Laws. It is nice to state that we should be responsible for ourselves, but that is a part of being a Witch (oops, by these Laws, Witches are only children, so I suppose making "those of the Priesthood" adults is what this law is about). This also seems to state (per Xtianity) that their mates, children, and house are all possessions; hardly a feminist or Craft perspective.

88. Reverse Xtian. Extremely sexist, andno more or less bad than making the Man ruler of the world.

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These comments have been made by Gerald L. Bliss, who is also known as J. Random Folksinger.

Aporrheton 5
The Craft Laws

(Marked 4/73 by Judy Harrow; author not noted)

ManytraditionsabouttheCraft arescatteredthroughoutrecent books; a sizable bunch is the 161 "Craft Laws" you can find in Lady Sheba or in June Johns. Many of these traditions are merely definitions of what the Craft is, and so of the context within which the other traditions should be understood; they are "true" merely because (and insofar as) they are internally consistent. In contrast, some of the other traditions seem to be shrewd, hard-won observations about how psychic energy (as dealt with in the Craft) seems to work, and THESE are the important ones.

The psychicreality that these traditionsconcern has been called by many names: spiritualists call it "the upper astral plane"; Jungians, the "superconscious"; the Bhagavad Gita, "the True Self"; many mystics, the "godhead"; Isaac Bonewits, the "Switchboard"; and very much so on. Any such name is an attempt to map (part of) a psychic reality that seems all too willing to accomodate itself to any map you use, and you will get nowhere in trying to understand that reality if you don't keep its Plasticity firmly in mind. In the Craft we conceive that reality as the Goddess (as #11 below states); She is both very real and a metaphor. She is real because human energy goes into making Her real; She exists as a "thought form on the astral plane," yet She can manifest physically whenever She wants to. She does not exist independently of mankind, but She is most thoroughly independent of any one person or group. (And precisely the same is true of any concept of divinity that people put energy into maintaining.) She is a metaphor because, great though She may be, She is finite, like any other human concept, whereas reality is infinite. And why do we need the Goddess, or any divinity at all? Because the human mind seems unable to grasp an undifferentiated infinity. By creating our own divinities, we create mental steps for ourselves, up which we can mount, toward relizing ourselves as divine.

TheCraft Laws,then, arenot "13Commandments" fromon high; they are merely unproved hypotheses about how SOME psychic reality seems to work. They should be treated like any other hypotheses: respected as being the best guesses going, but continually tested to

find out how valid they are and to generate better guesses. Naturally, you cannot test them by breaking them, any more than you can test the law of gravity by jumping off a ten-story building. Instead, you draw conclusions from them, or base predictions on them, and try workings to see if the latter hold up. The 13 below are ones that have held up so far under such testing; some we had in an earlier set of 13 did not. In compiling this set, I culled through all the traditions I could find, picking out especially (or thinking up) the most general statements, which would include many of the other traditions as special cases; you should be able to spot examples of this by carefully comparing Aporrheton 10 with this one. Certain of the laws here (the ones typed in all caps) seem necessary and reliable to us, and we will not tolerate any bending (let alone breaking) of them, for the reasons discussed under #12 below. Many of the rest are here, not because we understand them, but because we don't.

I always approach traditional occult systems (astrology, the Tarot, the Craft, etc.) on the assumption that they consist of a terse, ultileveled coding of hard-earned information about something real and important. It is almost as silly to think you've discovered everything such a system might mean as it is to think it meaningless. The only way to find out what such a system means is to get in there and work with it until you speak its language fluently. Then you will likely find (at least, this has been my experience) that the system gives you a map of reality, but of many places, not just one place, that it gives you a way to work with classes of realtionships that hold for many different kinds of people, things, and situations. That is, these traditional systems are very much like nonquantitative algebras or calculi; a symbol in one of them is not going to have an invariant and simple meaning, or even the same meaning in two different contextx, anymore than X is going to have the same numerical value in two different algebra problems.

It therefore seems safest to keep these Craft laws whose meanings are not obvious in mind, and hope that further "experimentation" will shed some light on them. Of course, to get any results at all in dealing with psychic phenomena, you have to be optimistic and openminded. If you already hold a firm belief that you know what the Craft Laws mean, or that they are "Absolutely True," or the opposite, then your mind is closed, and you can't learn anything new. That is, you're not supposed to "believe" in the Craft Laws, or memorize them; you're supposed to UNDERSTAND them, else you've missed the whole point of why we have them.

1. YOU CANNOT USE THE ARTS OF THE CRAFT TO CREATE OR INCREASE BAD KARMA, EXCEPT FOR YOURSELF.

2. YOUMAY NOT USETHE ARTS OF THECRAFT TO AFFECTANOTHER PERSON IN ANY WAY, UNLESS YOU HAVE THAT PERSON'S EXPLICIT PERMISSION.

These two are best discussed together, since they replace the inadequate statement one often finds that "You may not use the arts of the Craft to work malevolent magic." Notice that the first one says "cannot," being an observation of fact, wherease the second says "may

not," being a statement of ethics.

Thefirst lawstates that,INTHE LONGRUN, youcan harmno one but yourself. You cannot benefit from trying to harm another, because you are part of the fabric of reality, not separate from it. You get whatever you give, because getting and giving are the same, just as the trough and the crest are the same wave./ If you set up a pattern of nasty, callous selfishness around yourself, that is what you have projected onto the world, and that is all you will experience. If you act out of genuine affection and concern for others, you receive their affection and concern as well. The psychic (or life) field seems to have a single polarity: to create positive effects for yourself, you must create positive effects for others. And this observation applies not just to the arts of the Craft, nor to all the psychic arts, but to life in general.

Now, whatthe second law pointsout is that itis the OTHER person's opinion that determines whether the effects of what you do are positive or not. This law is the equivalent of the Craft's version of the "Golden Rule": "Do unto others not as YOU wish to be done under, but as THEY wish to be done unto--for their tastes may damned well differ from yours." (Thus this law, most usefully, eliminates any arguments over how one defines "good" or "evil.") It follows that you may not do something for what YOU think is someone else's "own good"; you have no right to make that decision. You may not even work a healing unless you have permission from the person to be healed; it is unethical to hit an unprepared person with a jolt of energy. You may work without prior permission for someone whose karma you are already PERSONALLY involved with (as a mother for her child, a man for his wife, etc.), but you may not accept anyone's opinion that another would give permission if asked; no matter how close two people might be, they neither own one another nor carry each other's karma, and so cannot give such permission to another.

3. You cannot usethe arts of theCraft to win fame, fortune, power, or any other sort of material or social advantage.

Thisagainis anobservation ofhow allthe psychicarts work, not just those of the Craft. WHY they work thus is another question---THAT they do work thus is well-known. Perhaps the simplest explanation is that if your major motive for working is (or becomes) a desire for fame, fortune, etc., you soon get into a headspace where psychic abilities simply cannot function; many erstwhile psychics throughout history have lost their abilities and become charlatans, because they did not know this rule. You can (as many people do) make your living by a psychic art, as long as you charge only enough to live comfortably by your society's standards; it is only going on a "power trip" that would endanger your abilities. Similarly, doing trips on people without their knowledge (or the magician's favorite project, raising "demons" in order to control them) is another sort of power trip, and will have exactly the same effect on your abilities. A more traditionals Craft statement of this rule would be, "The arts of the Craft are the gift of the Goddess; if you misuse them, She will take them back."

4.You cannot usethe arts ofthe Craft forshow, in pretence, but

only in earnest, and only in need.

If youwork aritual, itwill haveeffects, whetheryou think you want it to or not. Therefore you cannot "pretend" to throw a hex, for example; the Lady does not recognize pretence. On the other hand, you cannot work the arts successfully just because you WANT to, as a head trip; the Lady won't cooperate. You have to need the energy or the information for some real purpose, else you can't tap into it. (At least, this is what meaning I have seen in this law so far.)

5. The arts ofthe Craft can onlybe worked in acircle with at least one other person of the opposite sex.

This "law" is actually just a set of definitions, though important ones, as follows. (a) The arts of the Craft are defined as those that will work only under these conditions; psychic arts that work under other conditions are thus not necessarily part of the Craft. (b) A coven consists of at least one man and one woman; it cannot consist of all men or all women. (c) If you're working by yourself, you are working as a magician, not as a witch--but you are still obliged by your oaths to the Lady to observe the other Craft Laws. (For more on this last point, see #12.)

6.A man must learn the arts of the Craft from a woman, a woman from a man, except between parent and child.

Since#5 definesthe artsof theCraft asthose thatonly work in the circle, obviously they can only be learned in the circle. If you're working with just one other person, that person must be of the opposite sex, else the arts won't work, and nothing can be learned. Thus it seems logical that this tradition applies only to a one-to-one teacher-apprentice relationship. If you're not in the circle, and/or are teaching a mixed group of men and women, obviously there's no problem. (This tradition MAY imply that the arts WILL work for two women if they are mother and daughter, or for father and some, since part of the key to the working, and the learning, seems to be the emotional closeness between the two; consider section IV, last para, in Aporrheton 10.)

7. You mustalways pay whateverprice is asked,without haggling or complaining, when you buy something to be used for the Craft.

TheGardnerian Craft Laws (sectionIV, para 4,of Apor. 10) allow the arts of the Craft to be used to persuade someone to sell something, as long as his asking price is met, but this would violate our Law #2. In contrast, this law here is a safeguard against using your psychic talents not-quite-consciously to take unfair advantage of someone.

8. You cannot belong to more than one coven at a time.

Any two covens willlikely have rather different symbolic systems for their workings, different understandings of the Craft Laws, and so on. Trying to work with both would then tend to confuse you, snarl up your communication lines to the Lade, and reduce the efficiency of your learning and working. Of course, if two covens do have identical systems (which could only happen if they shared a common ancestry), they could be considered the same cove, for the purposes under discussion here.

Inits originalcontext (seesection III,Apor. 10),this law seems merely an observation of fact: even if you're working with two or more covens, you will only BELONG to one of them; your loyalty will be with that one, and if there were a parting of the ways, you would stick with it. Obviously, in time of persecution, divided loyalties and disagreements could be a source of great danger, and would have to be forbidden. Also, in a Craft structure where the High Priestess has final authority within each coven, she would not much like having a Witch she is trying to train be influenced by another Priestess. True, these considerations don't apply to us, but they are valid as reasons for the tradition.

9. None can coven with others they cannot agree with.

Statedthis way,this lawbecomes anetymological tautology, for "coven" means "to agree" (or "to come together"). The more those in a coven can agree on the interpretation of the Craft Laws, on the symbolic system used for workings, on the purposes of the workings, the greater the coven's effectiveness will be. Naturally, minor disagreements will crop up regularly in a group of individualists; they are not what this law concers. Rather, it applies to disagreements (or bad interpersonal feelings) that are strong enough that they are amplified by the group field, make the meeting unpleasant, and so make it impossible for the coven to work. For this reason--not, one may hope, out of mere in-group exclusiveness or arbitrariness--acoven must select its members carefully for compatibility. Also, since a coven is necessarily a "small group," many normal small-group processes will operate in it. These can be powerful, and emotionally very heavy, but there's nothing mysterious about them. Don't mistake them for something occult; that would lead you up a blind alley.

10. You must not betray the secrets that cannot be told.

Thesecrets in question hereare Her secrets,the ones discussed in the Caution to the Novices. Insofar as these Craft Laws are simply observations of how psychic reality works (and it is for that, really, that we should value them) then they are "self-enforcing" like any other statement of fact. So what this law means is: (a) Don't commit suicide; (b) Don't violate your own sense of your self-integrity; (c) Don't "sell your soul to the devil"; (d) If you stick your finger in a flame, you'll get burned.

11. ALL POWER IN THE CRAFT COMES FROM THE GODDESS.

This lawis anotherobservation about howpsychic reality works. The energy that is raised in the circle comes not from any one person, nor from all the persons in the coven as individuals, but from somewhere else: from the Goddess, or from some source ever further beyond. Such energy, like all psychic energy, comes THROUGH you, not from you; it is not your personal property, for you are merely a channel for it, a custodian of it. You do "own" your body and your individual personality, and you are entitled to the fruits of your labors, but the energy is not yours to exploit for your own benefit, for any human being could (potentially) learn to do anything you can do. Therefore, although you have a right to earn a living, the Craft is free to all, being a gift of the Goddess: you may not charge anyone even a penny to be initiated into the Craft or to learn its arts. Of course, you should insist on having your actual expenses covered; the Craft Laws do not require you to operate at a loss or to coddle freeloaders. But you may not make money from practicing the Craft as a religion, and if you try, you will lose all access to the power. This law also means that the only genuine initiations in the Craft are those worked (though not necessarily directly) by the Goddess Herself. That is, if you have the power from the Goddess, credentials from other people are unnecessary, and if you don't have any power from the Goddess, credentials from other people are useless. Hence there can be no authority in the Craft outside each coven.

Thislaw alsoprovides anotherdefinition: anypowerthat comes from the Goddess could be part of the Craft; so any poet who has experienced the reality of the Muse is, to that extent, a Witch. Conversely, any energy that cannot be conceptualized as coming from the Goddess (and apparently there ARE such forms of the energy) is definitely not part of the Craft. (The tradition that the Priestess is supreme within the circle also appears to be a special case of this law, insofar as only the Priestess can incarnate the Goddess.)

12. IFSOMEONE INTENDS TO HARMYOU, YOU MAY USETHE ARTS OF THE CRAFTTO RESTRAINHIM FROM DOINGSO, BUT ONLYIF ALL INTHE COVEN AGREE THAT HE WILL IN NO WAY BE HARMED BY THE WORKING.

No matterwhat the provocation,trying to harmanother will only create bad karma for yourself. So, although you have an absolute right to protect yourself, you must not retaliate. As is said in K'ung Fu, "Solve the problem, no less, no more." The reason why the coven must discuss the situation and agree on the workings is twofold: (1) to allow cooler minds to prevail, for it is when one acts on impulse, out of anger, that one is most likely to overstep the line between self-defense and aggression; and (2) because those in the coven, having taken an oath to help one another, and being linked by the generation of the group psychic field, will all share to some extent in any bad karma generated by any member's misuse of the arts. If you are one who can only learn the hard way, say, by sticking your finger into a flame, you are of course free to burn your own fingers--but NOT if you are holding someone else's hand, which is exactly the situation if you belong to a coven. For its own self-preservation, a coven must therefore retain the right, as a last resort, to expel (and cut loose from the karma of) any member who persists in interfering in other people's lives without their permission or, of course, who attempts even blacker workings.

https://beyondweird.com/bookofshadows/1201.html
51 captures
04 Jun 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

1201

13. Always rememberthat allmankind and allcreatures areequally childrenof theGoddess;therefore neverboastor threaten,or do anything that mightdisgrace Her oryour brothers and sisters in the Craft.

Toblatherthoughtlesslyaboutthe Craft,especiallytopersons who have no business knowing about your coven's affairs, not only drains your own energy and that of your coven, but also is a form of boasting, of using the Craft for self-aggrandizement, that will get you into the bad headspace law #3 warns about. More obviously, threatening to "hex" someone, even though you THINK you have no intention of doing so, violates the intent of laws 1 through 4, because you are playing games with the Lady, who just might decide to act on the threat, and because you are using the Craft (especially if you are known to be a Witch) to influence another against his will and to get your own way; furthermore, making such a threat reinforces the false impression most people have of the Craft, and so disgraces the Goddess. Again, since anyone could learn to do anything you can do, being a Witch doesn't make you any better than anyone else; put on airs, and the Lady will deflate you. Perhaps a good rule of thumb about discussing the Craft with outsiders is this: once you are convinced that someone's interest is sincere, then answer questions, fully and freely; but don't just volunteer information that has in no way been

asked for, else you risk burdening that person with more information than he or she is able to cope with.

THE ABBREVIATED LAWS

'Tis the Old Law, and the most important of all Laws, that no one may do anything which will endanger the Craft, or bring us into contact with the law of the land or any of our persecutors.

*Be it ardane that noneshall use the Art (magick)in any way to do ll to any. 8 words the Wiccan Rede fulfil: An it harm none, do what ye will.

* Respect the privacy of other Coveners. You may reveal the involvement of no person save yourself. In case of trouble, the Coven will be disbanded. Should this happen, all Coveners are to avoid one another for the safety and well-being of all. Should this happen, refer to the Old Laws.

*Never accept moneyfor the useof the Art, formoney ever smears the taker (and clouds ethical judgement). For all things magickal, pay the full price asked without haggling. If it is unaffordable, it is probably inappropriate in some hidden way.

* In case of dispute, the High Priestess is the final arbiter. Within the Craft, no law save Craft Law may be invoked. Any who will not agree, or who will not work under this HPs, may and shall remove themselves from the Coven. Any of the third (L.T. Initiates OK) may form a new Coven.

* The traditional way to hear complaints is this: Before the High Priestess and any other Elders shall come first one, then the other, then both together to be heard. The decision may be rendered immediately, one lunar month later, or whenever the time of waiting is filled.

* The year-and-a-day rules pertains to: The minimum time between Progressions; The final time of all Leavings; The closings of all cycles.

THE TEMPLE LAWS

* Inorder of precedence, you areaccountable to: The Gods, your

Self, your High Priestess, your Teacher. Initiates are also accountable to the Craft as a whole.

* "Pagan Standard Time" gives you 15 minutes leeway for an announced class or ritual. If you'll be any later or won't make it, CALL!

* Questions are expected, desired, and anticipated.. The only "dumb question" is the one the student doesn't ask.

* Commoncourtesy in all things. Whenin doubt, it is preferable to err on the side of caution and silence.

* Ultimately, you are responsible for your own development. Independent thought and research are strongly encouraged.

Comments on The Abbreviated Laws
by J. Random Folksinger

The Wiccan Rede, while it has been taught widely, is not a part of the Laws, although it may be considered derivative of them. There is nothing in the Laws that says that "in case of trouble, the Coven will be disbanded". There are, in fact, quite a few possible solutions to specific instances, not just for "trouble".

There is nothing in the Laws about unaffordability equalling inappropriateness in the purchase of a magickal tool. What the heck are "L.T. Initiates"? Long Term? Why is is OK for them to form a Coven when it is plain that you have to be of the Third Degree?

The traditional way to hear complaints, at least in my set of the Old Laws, is for the High Priest or High Priestess to convene the Elders. It says nothing about whether the HP or HPs are included in this group, but it is assumed that BOTH, not just the HPs, are so included. There is also nothing in the Old Laws about a "time of waiting" for a decision.

In the Old Laws, the only thing the year-and-a-day rule pertains to is the leaving of a High Priestess.

Everything in the "Temple Laws" falls in the good-to-very-good category of advice; NONE of it is in the Old Laws. And I have known a good many pagans to take PST to mean anytime during the calendar DAY. There are a number of teachers in my experience to whom you NEVER ask a question, at penalty of being kicked out of the class; still, a teacher who can accept this rule is probably a good teacher.

In general, this sheet appears to be a worksheet handed to new students and gone over with them for a quick rundown of the Craft in order to go on to other things; in my opinion, giving them this sheet and NOT reviewing the entire set of the Old Laws (in whatever form) is doing the students a disservice; having this sheet around for later reference, on the other hand, is probably a Good Thing.

THE LAW

The Law was made and ardane about a week from last Wednesday. The Law was made for the Wiccca, in order that they should develop a nice longhand style from copying it.

TheWicccashouldgive dueworshiptotheGodz, presumingthey believe the Godz exist and aren't just metaphors; and obey Their Will, which the HPS of the Coven will make up as she goes along, for it was made for the purpose of ego-tripping and wild parties. The worship of the Wiccca is good for the owners of Occult Supply Stores, for the owners of Occult Supply Stores love the money of the Wiccca.

Asa manlovetha womanusingthe missionaryposition, sothe Wiccca should shaft their fellows and other total strangers frequently. And it is necessary that the Magick Circle which is the principal difference between a Wicccan rite and a frat party be cast and all Wiccca properly purified to enter it so they can drink five gallons of Ripple each and not throw up.

TheHPSshallr/u/i/n/ rulehercovenasthe localrepresentative of the Goddess, and choose whomever she is sleeping with this week to be her HP...or her Maiden.

Andremember that the Wiccca would have it that The God Himself kissed her feet and gave up the position of Ringmaster to her because of her arbitrariness and autocracy, her spite and unreason, her mysteriousness and ignorance: so the HP is expected to go as far away as possible and not even show up for Sabbats.

It is the greatest virtue of a HPS that she turn as many of her Covenors into closet Xtians as possible, for the true HPS realizes that anyone with the sense Goddess gave a goose is not going to stick around without having a death wish.

* * * * *

In the Olden Days when Wiccca extended far, we were free and had reservations in all the best restaurants. But these days, we eat at McDonald's.

SO BE IT ARDANE, that nonebut the Wiccca shall ever be invited to dinner, for people who ignore us are many, and if they ever found out what we are really up to, they would giggle.

SO BE ITARDANE, that no Coven shall knowwhere the next Coven bide, nor who its member be, save anybody who looks in Circle Newsletter and the hit team we send out to sanction them.

SOBEITARDANE, thatnoone shalltellanyoneanything, least of all thy fellows in the Craft, for fear one of you will learn something; because as it is truly writ: Gerald wrote it, I believe it, that settles it.

Andif anybreakthese Laws,theywill havetostart theirown Tradition and make up their own Grandmother.

Leteach HPSgovernherCoven asshedamn'well please,riding rough-shod over the Covenors as long as they will stand for it.

Butitmust berecognized thatsooner orlater theywill get mad and stop bringing the Ripple to Coven meetings. When this happens, it hath ever been the Old Law that the HPS will Elevate them to the Third Degree and kick them out, and promise them the rest of the Book...someday.

Anyone ofanydegree ornonemay founda Coven,providedthey think they can get away with it and can create a convincing Grandmother.

They mayraidother Covensformembers aslongas nooneknows where to find them.

But splitting the Covenoft means new opportunities for evading the consequences of your actions, so the wise HPS will think of it first.

* * * * *

If you should keep a Black Book, let it be in your own hand of write, except for the parts you xerox out of Lady Sheba. Or better yet, tell everybody they're not of a high enough degree to see it.

ProclaimyourWicccahoodloudly, andoften;youmaybe ableto do a brisk trade in spells, psychic fairs, and talk shows. If nobody believs you, try holding a public skyclad circle. If all else fails, hire a press agent and advertise in the National Inquirer. If they try to make you talk of the Brotherhood, lay it on with a trowel. Ancient Atlantis is always good for a five-minute spot on the six o' clock news. Not all interviewers are bad; some may even flash your business address on the screen for a few seconds.

* * * * *

To avoid discovery, let your working tools be ordinary stuff such as any may have around the house: AR-15's, Patton Tanks, Howitzers (let's see how far we can stretch that First Amendment, gang!). Have no names or signs on anuything, and remove the ones they came with, as otherwise this can lead to a charge of receiving stolen property.

LetthePentacles bemadeof waxunlesssomethingelse ismore

convenient.

Haveno sword, unlessyou are inthe SCA ora collector of WWII memorabilia.

Writethe namesand signson agummed labelsothat itcan be peeled off immediately afterwards; remember that not guilty by reason of insanity is not a valid defense in cases of this kind.

Everrememberthatyou aretheHiddenChildrenof theGoddess; when you can take time out from Karma Dumping Runs, Psychic Vendettas, Banishing each other from the Coven and discussing how much fun it would be to persecute the Xtians, remember never to do anything to disgrace Her. Or Them, if that's possible.

* * * * *

In the Olden Days, when we had Power, we could use the Art against any who ill-treated us; but these days a whispering campaign works better. Remember always that there are a lot of flaky people out there, and for this reason it is best to give a fake name and a Post Office Box address. Someone is always going to blame you for something.

SO BEIT ARDANE: HARMNONE, or atleast have agood alibi. Never break this law, or people who get burned along with you will come after you with baseball bats, and you will never be able to score any decent hash again.

AnyHPSwho doessomethingyou don'tlikeyou canwalkout on, but be sure to clout the Coven Book on the way to the door and set up in business for yourself (Learn Witchcraft From The Experts!).

Alwaysaccept moneyfor useofthe Art,butkeep aneye onthe Gypsy Laws. In some states, Barter works better. All may use the Art for their own advantage; remember, quick and dirty works best, and you can lay off Karma on the Coven. If that doesn't work, try dead cats in the mailbox.

* * * * *

'Tis the Old Law and most important of all the Laws that no one may do anything that will endanger any of the Craft. Unless there's money in it, or it's to someone you think deserves it, and anyway, "endanger" is in the eye of the beholder.

In anydispute betweenthe Wiccca,no onemayinvoke anyLaw but that of the Craft. However, you can break into your opponent's home and mess up his stuff.. after all, it says right here they can't go to the Police.

Neverbargain orhaggle whenyou buybythe Art;most Occult Store owners will just throw you out and everyone else will think you're a nut.

* * * * *

It is ever the way with men and with women that they are ruled by their glands. At any moment your HPS may run off and become a Rosicrucian. And the way of Resignation is this: if she doesn't answer her phone for two weeks and is never home when you drive by, you can declare her outcast from the Coven and take it over yourself, with as many as will have you. But if she comes back she will probably take of the Coven again, or start another one in the same building and declare you Invalid, and there's not much you can do about it. Learn to live with anxiety. Get everything in writing.

* * * * *

It hath been found that two people sitting around with a bottle of Chianti discussing Atlantean Grandmothers will become fond of each other, if only because of the Stockholm Syndrome. Therefore, let it be resolved that a human being shall be taught in the Craft only by another human being, and screw the middle-class morality of the nineteen-fifties.

* * * * *

And the Curses of the Mighty Ones be on all who try to take this seriously, or the Craft seriously, or the Wiccca seriously. Caveat Lector, and May The Force Be With You!

Karma, The Three Fold Law, & Grace

"As you sew, so shall ye reap". "What goes around, comes around". "Whatever you send out returns three times". These are all sayings very familiar to all of us, all of them examples of a supposedly Universal Law of cause and effect, action and reaction. Of course many of the religious systems try to furnish us with some sort of "escape clause" that will allow man to either alleviate suffering fo past misdeeds, or to escape responsibility totally. Let us take a little closer look at these three ideas and ther inter-reationship.

It seems that, on one level, we do live ina mechanistic universe, one pretty much ruled by cause-and-efect. This Newtonian universe seems to react in a very mechanical fashion, i.e. every action "produces an equal and opposite reaction". A good analogy for this is the example of one billiard ball striking another. The energy from the striking billiard ball is transfered to the one struck and is used to push against the first, imparting motion in the same direction. This brings the second law into play, i.e. an object in motion tends to stay in motion untill acted upon by an outside force.

The principle of Karma basically says the same thing; i.e. any negative or positive action or thought remains that way, until it expends its energy by acting upon the originator. Of course this also makes implicit the idea that thoughts or mental energy have a reality of their own, one that interacts with the physical universe. If this idea is accepted, it then implies the existence of at least one more "world" or order of the universe, one with a non physical "reality", and one where the basic fundamental rules of physics (as we know them) may not truly apply.

The magician can bedescribed as one who "walksbetween" these two worlds. "Walking between two worlds" implies that an individal is connected with both and can move between them at will. The purpose of magic is to manipulate one world for the benefit of the other, i.e. to manipulate the unseen world for the express purpose of influencing events in the physical. Unfortunately there does not seem to be a "free ride" anywhere in the universe, and when an individual acquires the power to do this, they also aquire a great deal of responsibility!

By accepting the power to exert "leverage" in the unseen world, an individual seems to also accept a multiplied succeptibility to

influences initiated in that world. This is why negative workings are so dangerous! This may also be the reasoning behind the "law of three fold return".

Now comesthe hard part! Ifall of this causeand effect stuff is absolute, how can any individual ever hope to "pay off" the debts for all of the "stupid" things they have done not only in this life-time, but in many others? Must we "pay off" all past transgressions on a one for one basis? Is there no ecape clause in this "contract" we seem to have for living in the universe?

This "escape clause" is called Grace by the Christians and by other names in other systems, but it does exist in all. Basically, the idea is this: "Once a lesson is completely learned and one grows beyond a need for this lesson, it need not be repeated, even if the 'books' are not balanced". This is the "Enlightenment" sought by the Buddhist that allows the "breaking" of the wheel.

EXEGESIS ON THE WICCAN REDE

by Judy Harrow

originally published in HARVEST - Volume 5, Number 3 (Oimelc, 1985)
second publication: THE HIDDEN PATH - Volume X, Number 2 Beltane, 1987)

All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding.

Cliches begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We cometo the Craftwith a firstgeneration's joy ofdiscovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

Ithink the best of these safeguardsis already built into the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/-supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal

process of original visions clotting into cliche, and our perpetual flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And yet, I want us to remain identifiably Witches and not meld into some homogeneous "New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Although our canonis not closed- and theday it isis the dayI quit -I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'dlike totry doingsome exegesison an essentialstatement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to take it almost word by word.

do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become acompulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you WILL. This is the challenge to introspection, to know

what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

DO what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When youreally look atit, wordby word, itsounds likea subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, DO WHAT YOU WILL" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth andmodern biology alike teach us thatour Earth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes, but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft, assumingethical adulthood, offersus no roterules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

JOAN on the Witch Laws 8/22/81

Note: These are the comments of one of the early members of Proteus Coven on what we gave her to read about ethics and laws. All the material she had is still here, although a good deal has been added since then, so I thought her comments would also be interesting.
Judy Harrow

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Reaction to "Traditional" - i.e. essentially Gardnerian - format

In many respects, as constricting as Catholocism without the administrative experience, intellectual prowess, or verbal expertise of Catholicism. If current researchers are correct, what we have is one man's fantasy (with jumbled and skewed sources) made everyone's obligation.

Maybedealtwith mosteffectively-especiallyas regardsthe reality of current practice and expectation - by juxtaposition with Lady Ikandkhop's masterful irony.

-*-

Reaction to Aporrheton 5 - [generally very good thinking, but still more traditional than my preference]

ParagraphTwo: Good thinkingon nature ofGoddess -or any divinity. My agreement is reserved, uncertain, withheld.

Paragraph Three: Claims to have arrived at FIRMLY ("no bending") UNDISPROVEN hypotheses. This arouses natural suspicion in me. I disagree with some of his perceptions of FACTS.

Idisagree violently withLaws 5 +6. Heterosexuality isa strength, but not an essential. POLARITY OPERATES OUTSIDE [or INSIDE]
BOUNDARIES OF ANATOMICAL EQUIPMENT AND HORMONES. AND THE CHARACTER -
THE SACRED CHARACTER - OF THE WITCH IS WITHIN THE AT ONCE

TRANSCENDANT
AND DISCIPLINED SELF.

Law #7 is unnecessary. A silly bow to a misunderstood "Trad" law.

Law #8 islargely true, but makes no allowancefor valid, honest (fair to all), and necessary transitional states many must pass through. Also sticks on "authority" peg, which has some necessity/-validity but can easily get out of hand. I find HONESTY + COURTESY better yardsticks.

Law #9. True.But much of interpersonaltension (inevitable) can be worked out of God/dess' love and coven support-with-discipline prevail.

Law #10. TheGreat Mysteries mustbe livedout. And, withoutusing Craft parlance, if another needs to hear them, they MUST BE VERBALIZED. TO DO LESS IS HARM. i.e., it is to allow another to drown when you're on shore and have a rope.

But no missionary zeal!

No proseletyzing!!!

That for which others are unready is foolishness for them and foolishness for the Witch. (It may also be subconscious power tripping. See agreement in Law #13.)

Law #11 - I agree with paragraphs one and two.

Paragraph3:saying thatonlythe HPsincarnatesthe Goddess is inappropriate and - in my firm opinion - NOT FACTUAL. (note from Judy - as I interpret what he says there, it's that only WOMEN incarnate the Goddess. I also disagree with that, but it's less bad than Joan's reading that he limits it to the HPs only.) The Goddess is not bound by ceremonial elevations. She incarnates where and when She Damn Well Pleases!

Re:"all initiations..."- etc.-Ritual iscrystallization of preexistent, potential, incipient reality and this actualization is not trivial.

Law #12 - Goodcaution on limits (ill defined whereemotion runs high) or self-defense. But assumption rules out solo magic (his previous premise is that it isn't Wiccan) by corollary of group responsibility / group danger to all action. "Return to sender" is generally agreed as rule-of-thumb for defense. Practice has not disproven. This is a difficult area to define. Probably group consensus on this would help.

Does"impossibility factor" negatedanger? How about the verbal escape clause sometimes used?

Obviously,I'mless sureofboundarieson thisonethan onany other.

Law #13 - Good idea. Rather an ideal than a norm.

OMISSION: APORRHETON does not mention Balance or Polarity concept

except in male/female context. But these are valuable and central concepts.

I got the feeling this person is still ruled by fragments of left-over fear.

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Starhawk is GREAT. But many people will need more codification than she offers.

From: L.A. HUSSEY
To: J_RANDOM FOLKSINGER
Subj: THE LAWS
I am disturbed and disappointed. "The Christians are our enemies." "They will torture you to make you talk about the Craft." "Lie about the Craft." "Covens splitting up makes for bad feelings."

What depressing garbage. This is the 20th century, and this is America, this is not Inquisition days. The more we keep secret, the more the ignorant will assume that we have horrible secrets to keep. The true secrets of the Gods cannot be given away, because they cannot be spoken -- they are beyond all language. And as for bad feelings when covens break up, maybe that is how it is where you are, but around here, there is rejoicing when one coven becomes two. Seems to me like my best possible response to your "Laws" is the following song:

BURNING TIMES
The songs are sung to rouse our anger of martyred Witches gone to the fires,
But what is served by righteous singing, if all we do is stew in our ire?
Nine million dead in four hundred years;
More in that time simply died of disease.
Why do we dwell on long past dead
When we are alive in times like these?
(cho)
Rise up, Witches, throw off your masks
And cease crying guilt for ancient crimes.
Earth and all Her children need us
For ALL face now the Burning Times.

In the face of that hostile power, how did the old knowledge stay alive?
How have we still a Craft to practise? Our ancestors knew how to fight and survive!
How do we honour our blessed dead?
Slavery threatens us all but few.
We must teach their cunning ways --
EVERYONE needs the skills they knew!
(cho2)

Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all Her children need us
For ALL face now the Burning Times.

I will not cast off Science's works -- Witches all forces to Will can bend;
I'll not accuse for war and waste some patriarchy of faceless men.
Men do not cast the only votes;
Women alone do not demonstrate.
Rather than shut out half the race,
Who if not we will change that state?
(cho2)

I will not blame a Father's Church -- blame and guilt are their tools,
not mine,
And even in the shuls and churches, allies there will I seek, and
find!
I will not answer hate with fear,
Nor with a smug, cheek-turning love.
I will not answer hate with rage;
By strength alone will I not be moved!
(cho2)

I will not hide in my sacred grove -- the fact'ries and cities yet
ring me about;
I will not climb my ivory tower -- the real world exists tho' I shut
it out.
I will not work for Church nor State
Who serve themselves while they serve us lies,
Nor only for my Witchen kin,
But for the family of all alive!
(cho2)

So if rebellion means to fight a State lost sight of why it was built,
If heresy's to reject a Church that rules with force or fear or guilt,
Then let us all be rebels proud,
And shameless heretics by creed --
A tyrant's hand subjects the Earth,
More heretic rebels are what She needs!
(cho2)

Did it ever occur to the writers of your antique laws that the Craft
might actually be WELCOMED by a great number of people? That there
might actually be more of us than of those who wish us ill? That the
only reason those who fear us are so active nowadays is because they
see us becoming more and more welcomed by more people? As I say in
another song, "When folk in sorrow turn away/ From paths that lead to
misery/ And seek new ways for wholeness' sake/ Then waiting, ready
shall we be."

All I can say is, I'm Goddess-glad I'm not in your tradition.

B*B
Leigh Ann

To this I would add only one more admonishment, based on my own experience: It is as important not to take oneself, one's power, and one's Craft too seriously as it is not to take them too lightly. Moderation in all things, including moderation. And remember that all acts of love and pleasure are the rites of the Goddess, and this includes HAVING FUN.

B*B Leigh Ann

A RESPONSE TO "CRAFT ETHICS OF THE COVENANT OF THE DOVES"

It has always been my view that the Earth Traditions, both in the Wiccan (European Shamanic) and Neo-Native Shamanic senses, are seeing their rebirth out of a true need to heal this wounded Mother of ours, and to stay Her hand, for Her anger is growing. It is quite possible that without this renewed spirit of reverence and worship of Earth and Sky and the True Source of All that Is, humanity as a species would be made as extinct as the Passenger Pigeon and the Dodo Bird.

Therefore,as a Pagan and asa follower of theWays of the Chiricahua Teneh Nation, I cringe whenever I see restrictions and requirements that are, for all intents and purposes, useless today, and only hamper the mission we have of encouraging others to walk in a more sacred way on the Body of Our Mother. I see the power trips, the "I'm the High Priest(ess), that's why" crap and the games driving more and more Pagans solitary, when we should be uniting. And I was extremely angered when I read the published "ethics" of one organization, the Covenant of the Doves, now known as the United Wiccan Church.

I have listed the salient points that disturb me the most, and will respond to them one by one.

> No woman shall be a Maiden who has not been in her courses.
MK-H: I guess that's fair enough. But whether or not a woman is currently menstruating is none of the Coven's business.

> No woman shall be ordained unless she has passed her 17th year,
> nor shall she have her ordination recognized until that time.
MK-H: No coven has any business ordaining a person, woman or man, before the legal Age of Consent, unless the minor is legally emancipated, and can produce their emancipation papers. To do otherwise is a wonderful excuse for prosecution if the persecution that File 18 and other Fundie hate articles I have been compiling in my XIANHATE series of files seem to augur comes to pass.

> No womanshall have herordination recognized unless sheis in
> her courses, has ten fingers, ten toes, two eyes, two ears, a
> nose. Her generative organs andbreasts must becomplete. The

> honorable loss of limbs or the effects of torture following
> ordination shall not invalidate the ordination.

MK-H: So you would deny ordination to a woman who is handicapped, or blind, or deaf, or has suffered the effects of cancer and may have had a hysterectomy, a mastectomy or even the less-invasive "lumpectomy" done on her to save her life? That is bigoted and totally without reason in this day and age. And what if she is past Menopause? Would you deny ordination to a woman who may be past her fertile years? That's wholly disrespectful to the Elders who hold so much wisdom that could be an asset to a Circle.

> No woman shall be a Nymph who has not coupled.

MK-H: Again, this is none of the Coven's business whether or not a woman has had sex.

> No woman shall be a Crone who has not given birth.
MK-H: Some have chosen NOT to bear children, out of either financial necessity, or conviction that this society is not the place to raise kids in. And some have recognized that they simply do not have the temperment for child-rearing (myself included in that category.) Some are infertile, through no fault of their own. And some, through either psychological or physical drives, prefer other women. There are a great deal of Lesbians in the Wiccan movement. Would you write them off as nonexistant?

> No man shall be a Magician who has not healed.
MK-H: Healing is not necessarily the only talent the God and Goddess give to people. Therefore, if a person does not have that talent, that does not mean that they aren't useful to the Circle in other capacities. And why is this criterion only applied to MALE postulants? Some of the best healers I know are female.

> Noman shall beordained unless he haspassed his 33rdyear, nor
> shall he have his ordination recognized until that time.
MK-H: Why a double standard on when a man should be ordained? 18 is just fine for an eligability date.

> No man shall have his ordination recognized unless he is the
> father ofa living child, has ten fingers andten toes, two
> eyes, two ears and a nose and generative organs complete. The
> honorable loss of limbs or the effects of torture following
> ordination shall not invalidate the ordination.
MK-H: Again I voice my objections about the anti-Physically Challenged bias that this requirement implies. And I suspect that the requirement of being "the father of a living child" is there for only one reason--that it is a legally permissable way of stating "No Pooftahs". Just as the childbearing requirement is discriminatory to Lesbians, the fatherhood requirement is discriminatory to Gays.

So what would I myself ask of postulants wishing initiation? In my theoretical Circle, I would ask them to attest, under pain of disfellowship, that they are not law enforcement officers joining the Circle for espionage purposes, nor are they there for sabotage or infiltration purposes under religious grounds. Furthermore, they should affirm their allegience to The Earth Mother, The Sky Father, and Their

Ultimate Source, forswearing allegiance to other deities. (primarily to weed out Christian or "satanist" infiltrators) They should have completed their Vision Quest, and have contacted their Lower Self in the form of their Power Animal(s), and their Higher Self in the form of the Shaman or Teacher Within. They also should not show outward or inward signs of being mentally unbalanced (something that would require a lot of trusting one's gut, although a psychologically-based questionnaire might be a good way of confirming it) or overly concerned with "finding power". They must also, for legal reasons, be either over 18 or legally Emancipated.

Furthermore, there will be only ONE degree in my Circle--that of Kin. Anyone who is initiated is theoretically ready to act as ceremonial facilitator, and that duty will be rotated to them as the rotation goes around the Circle. Decisions should be made by consensus, with one person having only one vote.

I ask you, James...does notthe Mother and the Father decreethat we should all be free and equal to one another? Is that not why you opt to have your Coven be naked in their rite? (Due to the fact that the Chiricahua Teneh never performed ceremonials in the nude, I would myself opt for robed work, even to the point of people working in comfortable street clothes.) So why all this bloody RESTRICTION? Why all these trivial, and sometimes even discriminatory rules and regulations? Your ancestor Aleister once said "The word for Sin is Restriction." It's a good rule of thumb.

Respectfully,
Michelle Chihacou White Puma Klein-Hass

SPELL TO EASE A BROKEN HEART*

John Shaman

You will need the following ingredients (be sure to charge them all before you begin):

strawberry tea (one bag) Small wand or stick from a willow tree
sea salt 2 pink candles
a mirror one pink drawstring bag
one quartz crystal a copper penny
a bowl made of china or crystal that is special to you
1 teaspoon dried jasmine 1 teaspoon orris-root powder
1 tsp. strawberry leaves 1 teaspoon yarrow
10 plus drops apple-blossom oil or peach oil
10 plus drops strawberry oil

On a Friday morning or evening (the day sacred to Venus) take a bath in sea salt in the light of a pink candle. As you dry off and dress, sip the strawberry tea. Use a dab of strawberry oil as perfume or cologne. Apply makeup or groom yourself to look your best. Cast a circle with the willow wand around a table the the other ingredients. Light the second pink candle. Mix all oils and herbs in the bowl. While you stir look at yourself in the mirror and say aloud: "Oh, Great Mother Goddess, enclose me in your loving arms and nurture and bring forth the Goddess within me." Gaze deeply into the mirror after you have finished mixing the ingredients and say aloud, "I represent the Great Goddess, Mother of all things. I shine in the light of the Golden Wings of Isis. All that is great and loving only belongs to me." Then put half the mixture in the pink bag and add the penny and crystal. Carry it with you always [or until you find another love]. Leave the other half of the potion in the bowl, out in a room where you will smell the fragrance. Repeat this ritual every Friday if necessary.

*From Laurie Cabot's "Power of the Witch"
Brackets mine.

Needless to say, you should replace the goddess name with one that you attune
to.

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

This is an era of decision. Do we allow ourselves to cut the throat of the Mother Who has nourished us as a species since we "came down from the trees"? Or do we work to walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It was said that both the Red Man would return to the Ways of the Old Ones and that the non-Native would also embrace the Lifeway. There are non-Natives who respectfully have chosen these Ways, and are carrying them on in a reverent way. If the Lifeway was only given for the Native peoples, it would die out within our lifetime. There are simply not enough traditional Elders left.

It has been shown to some of us that Our Mother The Earth is not willing to die quietly. She has demonstrated this by the increase in natural disasters of the past decade, which continue day by day. The Hopi prophecies state that, when the "bowl full of ashes" (most interpret this as the Thermonuclear Bomb) is overturned, that Our Mother shall rise up in Her righteous anger and destroy humanity. This prophecy is coming true, although it may yet be reversable. Perhaps it is we who reverence the Ways and walk in harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to honor Our Mother and Our Father, Earth and Sky, and to honor The Giver Of Life, from whence all things flow in the Universe. Our world-view is primarily allied with that of the Navajo/Dineh, Apache/Teneh, and Hopi peoples. However we do not represent ourselves as the keepers of those ways. The secrets of those Nations are for them alone, unless Usen'

wishes to reveal them to us. Our mission is to help heal Our Mother, The Earth, and to help each other walk in closer harmony with Her. We also exist to provide a way for urban and sub-urban people to learn and practice the root Shamanic techniques that aid us in finding our True Vision and True Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary "1. b)...a person who is not a Christian, Moslem, or Jew (by faith); heathen. Pagan specifically refers to one of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is truly a religious commitment. No-one can make a commitment to the Lifeway and to the worship of Life Giver, The Earth Mother and The Sky Father and remain a worshiper of other Paradigms of the Deity, much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

We stand by other Pagans who do not share our paradigms, IE. Wiccans, Asatruans, Hellenists, and other Shamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

2.) THE(A)OLOGY:

As our Fellowship is inherently religious, we must declare a The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God)
This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as all, including the God and the Goddess, are emanations from Usen', which is the primaeval First Cause.

Usen': One cannot look upon The Life Giver as either Male or Female, for The Life Giver is beyond those distinctions. Usen', and The Life Giver, are names for this First Cause, this Force that pervades all and caused all to come into being. From Usen', the God, Sky Father, and the Goddess, Earth Mother, emanate, as the lesser Deities emanate from Them.

The Earth Mother: We live and walk and are sustained from The Earth Mother, which is our Earth. She is alive, and we all exist within Her as part of Her structure. Science, through the Gaea Hypothesis, has finally acknowledged Her existence, and some even have learnt the lesson that our duty in this life is to care for and honor Her. This is a lesson that all must learn, for as long as we despoil Her, we risk Her wrath. She is expressed through the faces of White Painted Woman, Who is The Woman Warrior, through Corn Mother, Who is The Nourishing Mother, and through Spider

Woman, Who is The Wise Woman, The Ancient One, The Custodian of Wisdom. Women are acknowledged as being human representatives of The Earth Mother.

The Sky Father: Just as among we Humans, there is both Man and Woman, so there is no Earth Mother without Sky Father. Sky Father is the air we breathe, the flame that gives us warmth and cooks our food, and brings forth the rain that fertilizes Our Mother and allows Her to provide us with the crops and animals that sustain us. Sky Father is also expressed as The Hunter, The Warrior, and First Shaman, and is also expressed in Killer Of Enemies and The Child Of Water. He is also present and acknowledged as being present in every Man.

There are other spirits that exist in the Universe, some beneficient, some maleficient. But most important is Usen', Earth Mother, and Sky Father. By walking in harmony with the God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

3.) ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your perogative. But it is not a requirement.

1.) If the action does not harm yourself, other people or intelligent beings, or Our Mother The Earth, you are free to do as you wish.

2.) To charge for healings, sweats or ceremonials is totally wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

3.) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, provided that permission is given by the patient and that help other than healing does not interfere with the Will of others. Magick that is used in a coercive (IE. Love spells) or destructive (harming or killing magick) way is patently wrong and is considered Black Magick.

4.) Contact of spirits by any means other than Shamanic journeying or the Vision Quest is very risky, and Possession is a real possibility. The practice of mediumship, or "channeling" has no place in the Lifeway, and exposes not only Self but others to danger.

5.) Permission must always be asked of the spirits of plants

and/or animals before taking them for either sustenance or for medicine.

6.) One's visions and one's personal ceremonies are one's own. Personal visions should not be spoken of, but shared visions are for all of the group.

7.) It is wrong to criticise another within the group or outside the group. Racism, sexism, xenophobia or general disrespect of others has no place in the Fellowship. Individual decisions about lifestyle and other ethical issues not covered here are an individual's own affair.

4.):GROUP STRUCTURE AND INITIATION PRACTICES

There is only one Initiation, which is the Initiation that makes one Kin within the group and in the sight of The Deities. It is given after one has taken their first Vision Quest, has found their Power Animal(s) and has met the Shaman Within. It can only be denied to those who have met these requirements, is younger than the legal Age Of Consent (in most places, 18 years) is not of sound mind, and/or is under suspicion of being a Law Enforcement Officer or other person antipathetic to Pagan and/or Shamanic belief who requests initiation for fraudulent purposes (usually to infilitrate to either sabotage or publically discredit the Fellowship) Initiation must not be denied on account of physical disabilities, blindness, deafness, or sterility, nor on account of sex, race, nationality, political belief, or sexual preference.

There are no set offices within the Fellowship. Ideally, leadership should be by consensus, with true leaders being temporary and purpose-oriented. Facilitation of rituals may be done by any Initiate of the Fellowship. ANYONE WHO REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF THE LIFEWAY SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO CONTRARY TO THIS STATEMENT OF PRINCIPLES AND ETHICS.

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

5.) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was, in most cases, above the Chief in decision-making power and was judge, doctor, father-confessor, and intercessor with the Deities for the tribe. Some Shamanic societies are now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is born into. Certainly, the skills are never something one is born with, and this is not merely hereditary. Rather, when a child is born, the current Shaman would recognize that the child had the POTENTIAL of being the next one, and the child's training would begin when they were considered ready by the Shaman. At adulthood, they would be tested. If they passed the test, they would become the next Shaman. If they failed, usually the test was such that they would either die outright, or they would go insane. Many "heroic quest" tales, and most notably the Arthurian legends have echoes of this practice within the ancient Shamanic traditions of Europe.

But the point that is being made here is that we should not go back to that sort of way of doing things, because in this society it is nigh on impossible. The stand I am offering here is that recognition as a Shaman can be conferred only through shared vision, and signs from the Deities. It is not my place to say what the signs are...it will be obvious to the Fellowship. I am not Shaman myself, and will not brook anyone calling me that. This is something I place in the lap of the Deities to decide. I cannot do anything more. It is a mockery of those people that can truly be called Shamans, who are respected, powerful people of traditional tribes, to do anything less. In any event, to claim such a title is definately not enough, and is

punishable by withdrawing Fellowship from the one who claims to be Shaman falsely.

6.) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon. The seasons begin on the first full moon after a Solstice or an Equinox. The Solstices and Equinoxes themselves are times of celebration as well, and perhaps the period between the two (which usually works out to be no more than a week or so) could be considered a time of Holiday. Lesser ceremonials are held on New Moons and Full Moons between the first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There are other ceremonials that are personal in nature, and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if a boy) or White Painted Woman (if a girl); Initiation, where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconciliation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release, where a ceremony for a dead member of the Fellowship is done to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

7.) SUMMING UP

A few quick ones: One can be either clothed or unclothed at ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. However, one should disrobe for the sweat lodge, as clothes are not only uncomfortable within the sweat lodge, but interfere with the cleansing process of the lodge.

This Statement can be accepted or rejected by individual groups that federate themselves with Lifeway Fellowship. But federation can be denied to those groups who stray too far from some of the basic guidelines, or do anything that would sully the reputation of the Fellowship in general.

Hi-dicho...this is finished.
May these proceeds please Life Giver Usen', and the Mother and the Father.
ENJU!

Chihacou White-Puma, 1988.

THE LAST DRAGON

by

Gerald del Campo

In the land of Oz lived a great Wizard named Albert Creemshaw. He was loved by everyone, and became quite popular when he destroyed the Last Dragon in a great battle between the forces of oppression and the powers of Freedom.

When the villagers heard that the monster had been killed they rushed the mountain side where the Dragon had its nest and proceeded to break the eggs; thereby insuring the destruction of the creatures forever.

What they did not know, was that Albert had snuck one of the eggs out before the villagers got there. He cared for it in his Castle and through his great magical ability he was able to genetically alter the dragon fetus so that it would soon be the watcher of the people; a symbol of freedom and great strength. But he kept this a secret from the people because they were not ready yet for the trial which awaited them; they would just have ganged up and tried to kill the Little Dragon. He became a Hermit and loved the little creature.

One day the Wizard received a message from his God that he would have to move on, and release his body the way that a butterfly sheds its cocoon. So Albert called for the Council of The Sword and Shield, a ruling body of his most trusted students, and told them about the little dragon. At first they were repulsed by the idea of bringing up the offspring of the object of their misery; but the Magician persuaded them by telling them that the little dragon would soon be the symbol of freedom and strength: they swore by the Warrior Gods they would care for it.

The following evening, while the Full Moon shined on the peaceful waters of Oz, Albert and his God left forever.

Upon finding their Master dead, the Council released the information about the Little Dragon to the people of Oz. The people of Oz loved Albert as much as he loved them, and after they saw how fragile this poor orphaned creature was they decided

amongst themselves that they would honor those raising the little dragon, for the dragon would represent all of the things Albert himself stood for.

Things went well, for a while. The favoritism displayed by the people of Oz towards the Priests and Priestesses that cared for the Dragon created turmoil: all of the sudden there were power struggles within the Council, its members were fighting over who would supervise the education of the Little Dragon, who would feed it, who would educate it. They set up rules specifically designed to make it impossible for others to reach the grades appropiate to caring for the Dragon so that only a few on top could reap the benefits associated with caring for the Little Dragon.

One would say: "I have risked my life and given all so that the little dragon could have food", and his ego was pleased. The other would say: "While you first despised the dragon I stood fast in my duty to care for it, for I have kept my word", and her ego was satisfied.

The people were so impressed by the "devotion and selflessness" of The Council that certain members were given gifts of silver, gold, spices, and women. Treated as Gods for their sense of duty.

Everyone at The Council became so preoccupied with the power struggle, and with keeping their peers in lower positions that they forgot about the little, fragile Dragon. When they finally gained their senses, and returned to the Castle where it was guarded they found it dead, starved from attention and sustenance. They then realized that empty, lost feeling Albert himself would have felt, if HE had killed the Last Dragon.

Circle casting Dragon style

Cameron Mandrake

I just thought I'd drop a note on the traditional Dragon Tradition Circle casting. The circle is cast with the Blade, the Cup and the Censor. The Priest starts with the Blade in the north and draws the boundry of the circle. As he does he recites "I tread this Path for the Elements, that which comprises all that we see."

The HPS takes to sprinkling the boundries with the Cup filled with salted water. She recites "I tread this Path for Self, a reflection of the Divine."

The HP then takes the censor and carries the smoketo the boundries of the circle in a deosil direction. He recites "I tread this Path for Spirit, that which unites all things."

The HP or HPS then state the charge of our Circle. It is as follows.

"Our Circle is a place where hearts and minds can meet and share in the wonder and empowerment of a living and loving Goddess. We are a coven of friends, but above all things we are Family. Our Love and our Magick binds us together and our Circle keeps us and nurtures us. We are blessed. Blessed Be!"

The Dragon Guardians are then invoked.

EAST
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth.
Blessed Be.

SOUTH
Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing
and fervent. Purify us with Love. Blessed Be.

WEST

Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH
Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistant wisdom. Blessed Be.

Each of these Dragons has a secret name that they are also invoked with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

I find that the Circle charge sets the mood for the Circle and I change it to suit the situation. If anyone has ideas for a Circle charge, I'd like to hear them. I have a number of Circle charges that I use but fresh ones always are nice.

Blessed Be.
Cameron Mandrake

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ON THE NUMBER 451

(The true nature of the A.`. A.'.)

Publication in Class B

ORDO ARGENTUM ASTRUM

Anthra Andromda

The number is a very interesting one indeed. Originally suggested by David Cherubim, in connection with the "true" meaning of the initials A.`. A.'.. At first glance there doesn't seem to be much there...BUT!

451 = 4 + 5 + 1 = 10 = 1.

A glyph of the cycle. The monad starting its trek through experience in the infinite body of Nuith and returning to this supreme Unity.

451 = ATh HADM. The essence of Man. Also Ath ADMH (a Temurah), The essence of the attained Man.

ADMH also means "Red Earth" in the traditional sense. However, there is a rather 'new' qabalistic operation at work here, that of fusing or synthesis.That of two words joining to make a new one (or an old one) with a new meaning. Here we have 'ADM' and 'MH'. Both words add to 45, which may be a key to the way things are working here. ADM, Man and MH, Yetzirah. In this case we have man identified with Yetzirah to which he aspires. Crowley says of this number, "Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress."

Quite true, it baffles! ADMH is 50, and is "red earth". This would seem to have little to do with the foregoing. However, consider this; in the word ADMH we have the 'H' appended. This would place the number five behind the Man, and would have the effect of giving him motion in a forward direction (indicating progressive motion).

When the number 451 is divided by the number 51 (451/51) the result is 8.02. Perhaps not much here, but! The number 802 is twice that of 401 (essences) and is defined in 'Sepher Sephiroth' as; "401 X 2 = The Reflection of 401, which is the (Th a), alpha and omega". It also refers to the three grades of A.`. A.'. above the abyss. As to the

number 8.02; the number 8 is that of Ch = Chith = 418. And the 2 represents the 'extended' monad proceeding from the infinitely small and un-extended point. Thus it is representative of the 'human' Star, the true essences of Man that aspires to the higher, or in Enochian terms; That Star (monad) that aspires, and is driven, to a higher place in the hierarchy of the Universe. This is accomplished by the motion imparted to it by the 'H' which gives the Star motion so that it may gain in experience.

Now, 401 = 5 = Motion. And, 50 = 5 = Motion, and is also the 14th letter of the Hebrew alphabet; Nun. The mystic number of 'Nun' is 300, which is the number of the 21st letter of the Hebrew alphabet 'Sh' Shin. Shin refers Yetziratically to fire, and is symbolic of the 'Holy Spirit' and therefore is the letter and number of 'Spirit'. Spirit is unmanifested energy, and matter is manifested energy (another possibility for the 2 of 8.02) which is, in a sense, the whole nature of Man. This duality of man is shown in dual nature of his motion. The 401 which is the essences of his motion (the higher) and the 50 which is the manifestation of this motion.

CROWLEY'S ESSAY on MAN.

"The Mind of the Father riding on the subtle guiders which glitter with the inflexible tracings of relentless fire." ZOROASTER.

MAN.

"What is man, that thou art mindful of him?"

Man being the subject of these Essays, it is first proper to explain what will be meant therein by the word.

Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.

It follows that all phenomena, internal and external, may be classified for the purpose of discussing their observed relations, in any manner which experience may show to be the most convenient. (Examples: the elaborate classifications of science, chemical, physical, etc., etc. There is no essential truth in any of these aids to thinking: convenience is the sole measure.) Now for the purposes of analysing the spiritual nature of man, of recording and measuring his experiences in this kind, of planning his progress to loftier heights of attainment, several systems have been devised. That of the Abhidhamma is on the surface alike the most practical, the most scientific, and the most real; but for European students it is certainly far too unwieldly, to say nothing of other lines of criticism.

Therefore, despite the danger of vagueness involved in the use of a system whose terms are largely symbolic, I have, for many reasons, preferred to present to the world as an international basis for classification, the classico-mathematical system which is vulgarly and erroneously (though conveniently) called the Qabalah.

The Qabalah, that is, the Jewish Tradition concerning the initiated interpretation of their Scriptures, is mostly either unintelligible or nonsense. But it contains as it ground-plan the most precious jewel of human thought, that geometrical arrangement of names and numbers which is called the Tree of Life. I call it the most precious, because I

have found it the most convenient method hitherto discovered of classifying the phenomena of the Universe, and recording their relations. Whereof the proof is the amazing fertility of thought which has followed my adoption of this scheme.

Since all phenomena soever may be referred to the Tree of Life (which may be multiplied or subdivided at will for convenience' sake) it is evidently useless to attempt any complete account of it. The correspondences of each unit -- the Ten Sephiroth and the Two-and-Twenty Paths -- are infinite. The art of using it consists principally in referring all our ideas to it, discovering thus the common nature of certain things and the essential differences between others, so that ultimately one obtains a simple view of the incalculably vast complexity of the Universe.

The whole subject must be studied in the Book 777, and the main attributions committed to memory: then when by constant use the system is at last understood -- as opposed to being merely memorized -- the student will find fresh light break in on him at every turn as he continues to measure every item of new knowledge that he attains by this Standard. For to him the Universe will then begin to appear as a coherent and a necessary Whole.

For the purpose of studying these Little Essays, it will be sufficient if a bare outline of the Cosmic Theory which they imply be given: but it may be added that, the fuller the comprehension of the Tree of Life which the reader brings to them, the clearer will their thought appear, and the more cogent their conclusions.

(1) Jechidah

This is the quintessential principle of the Soul, that which makes man at the same time identical with every other spark of Godhead, and different (as regards his point-of-view, and the Universe of which it is the centre) from all others. It is a Point, possessing only position; and that position is only definable by reference to co-ordinate axes, to secondary principles, which only pertain to it per accidents, and must be postulated as our conception grows.

(2) Chiah.

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realization, a formal understanding of what is implicit in its nature, of its possible qualities.

(3) Neschamah.

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

These three principles constitute a Trinity; they are one, because they represent the being, and apparatus which will make the manifestation possible, of a God, in manhood. But they are only, so to speak, the mathematical structure of man's nature. One might compare them

with the laws of physics as they are before they are discovered. There are as yet no data by whose examination they may be discerned.

A conscious man, according, cannot possibly know anything of these three principles, although they constitute his essence. It is the work of Initiation to journey inwards to them. See, in the Oath of a Probationer of A.`. A.'. "I pledge myself to discover the nature and powers of my own Being."

This triune principle being wholly spiritual, all that can be said about it is really negative. And it is complete in itself. Beyond it stretches what is called The Abyss. This doctrine is extremely difficult to explain; but it corresponds more or less to the gap in thought between the Real, which is ideal, and the Unreal, which is actual. In the Abyss all things exist, indeed, at least in posse, but are without any possible meaning; for they lack the substratum of spiritual Reality. They are appearances without Law. They are thus Insane Delusions.

Now the Abyss being thus the great storehouse of Phenomena, it is the source of all impressions. And the Triune Principle has intended a machine for investigating the Universe; and this machine is the fourth Principle of Man.

(4) Ruach

This may be translated Mind, Spirit, or Intellect: none of these is satisfactory, the connotation varying with every writer. The Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so to speak) the feelers. And these five principles culminate in a sixth, Da(acu)ath, Knowledge. But this is not really a principle; it contains in itself the germ of self-contradiction and so of self-destruction. It is a false principle: for. as soon as Knowledge is analysed, it breaks up into the irrational dust of the Abyss.

Man's aspiration to Knowledge is thus simply a false road: it is to spin ropes of sand.

We cannot here enter into the doctrine of the "Fall of Adam," invented to explain in parable how it is that the Universe is so unfortunately constituted. We are concerned only with the observed facts.

All these mental and moral faculties of the Ruach, while not purely spiritual like the Supernal Triad, are still, as it were, "in the air." To be of use, they need a basis through which to receive impressions, much as a machine requires fuel and fodder before it can manufacture the article which it is designed to produce.

(5) Nephesch.

This is usually translated the "Animal Soul." It is the vehicle of the Ruach, the instrument by which the Mind is brought into contact with the dust of Matter in the Abyss, that it may feel it, judge it, and react to it. This is itself a principle still spiritual, in a sense; the actual body of man as composed of the dust of Matter, temporarily held together by the Principles which inform it, for their own purposes, and ultimately for the supreme purposes of self-realization of Jechidah.

But Nephesch, devised as it is with no other object that the direct traffic with Matter, tends to partake of its incoherence. Its faculties of perceiving pain and pleasure lure it into paying undue attention to one set of phenomena, into shunning another. Hence, for the Nephesch to do its work as it should, it requires to be dominated by the severest discipline. Nor is the Ruach itself to be trusted in this matter. It has its own tendencies to weakness and injustice. It tries every trick -- and it is diabolically clever -- to arrange its business with Matter in the sense most convenient to its inertia, without the smallest consideration of its duty to the Supernal Triad, cut off as that is from its comprehension; indeed, unsuspecting as it normally is of its existence.

What then determines Tiphareth, the Human Will, to aspire to comprehend Neschamah, to submit itself to the divine Will of Chiah? Nothing but the realization, born sooner or later of agonizing experience, that its whole relation through Ruach and Nephesch with Matter, i.e.,with the Universe, is, and must be, only painful. The senselessness of the whole procedure sickens it. It begins to seek for some menstruum in which the Universe may become intelligible, useful and enjoyable. In Qabalistic language, it aspires to Neschamah.

This is what we mean in saying that the Trance of Sorrow is the motive of the Great Work.

This "Trance of Sorrow" (which must be well-distinguished from any petty personal despair, and "conviction of sin," or other black magical imitations) being cosmic in scope, comprehending all phenomena actual or potential, is then already an Opening of the Sphere of Neschamah. The awareness of one's misfortune is itself an indication of the remedy. It sets the seeker on the right road, and as he develops his Neschamah he soon attains other Experiences of this high order. Her learns the meaning of his own true Will, to pronounce his own Word, to identify himself with Chiah.

Finally, realizing Chiah as the dynamic aspect of Jechidah, he becomes that pure Being, at once universal and individual, equally nothing, One, and All.

It is of the essence of the Ideas of the Supernal Triad that the Laws of Reason which apply to intellectual functions are no longer operative. Hence it is impossible to convey the nature of these Experiences in rational language. Further, their scope is infinite in every direction, so that it would be futile to attempt to enumerate or to describe them in detail. All that one can do is to note the common types in very general language, and to indicate what experience has shown to be the most useful main lines of research.

The Quest of the Holy Grail, the Search for the Stone of the Philosophers -- by whatever name we choose to call the Great Work -- is therefore endless. Success only opens up new avenues of brilliant possibility. Yea, verily, and Amen! the task is tireless and its joys without bounds; for the whole Universe, and all that in it is, what is it but the infinite playground of the Crowned and Conquering Child, of

the insatiable, the innocent, the ever-rejoicing Heir of Space and Eternity, whose name is MAN?

In Enochian Physics Man is known as 'the monad', we shall discuss the nature of the monad or 'Star' from the Enochian view.

MONAD MODEL.

In conjunctionwith theCosmic Planes andElements Model, Enochian Physics proposes the Enochian Monad Model. These two models are not meant to be independent, rather they are inclusive and are only separated for convience.

A monad isdefined asan indivisible unit(Hadit), but,is used in the sense that a monad is the infinitely small conscious point of every entity. The only difference between monads is experience. Giordano Bruno taught that the monad was the ultimate spiritual particle and that all entities had a monad at their center, the core of their being. Every monad is monastic above the first Aethyr (LIL), and is dualistic below. This duality takes many forms as the monad manifests itself downward. Basically, it consists of a subjective self in the center of an objective world. Figure 2 shows a pictorial representation of this model.

```
          000000000
         0          0          INDIVISIBLE MONAD
         0 monadic 0
         0 essence 0
          000000000
              |
+----------------------+
|   ring-pass-not      |
+----------------------+
              |                LIL - first Aethyr
          000000000
         0          0          DUALIST          Watchtowers
         0    I     0          MONAD (Life-atom)        |
         0          0                                   |
          000000000 <-- NOT-I (world)                   TIME
                                                       SPACE
                                                       FORM
```

FIG. 2

ENOCHIAN AXIOMS.

1. Man, and every entity (thing) in existence, is in his (its) essence a monad. This monadic essence expresses itself as a subjective 'I' and an objective 'NOT-I'.

2. A monad's geometric equivalent is the sphere. The center is the 'I'. The surface of the sphere is the 'NOT-I'.

3. The 'I' is conscious individuality.

4. The 'NOT-I' is the world in which the 'I' finds itself at any given point in time and space.

5. Everygeometric pointinspace isan 'I-NOT-I'monad in some stage of self-expression.

6. Any'I'can communicatewith anyother 'I'onlyin sofar as their 'NOT-I's' intersect.

7. A world is defined as a set of intersections of a host of 'NOT-I's' at any given point in time and space.

8. Subsets of 'I's' are mutually exclusive.

9. Subsets of 'NOT-I's' may be either exclusive or inclusive.

10. The monadic essence of each monad allows multitudinous expression, but no 'I' can ever separate itself from or exist independently of its 'NOT-I'.

THEOREMS OF ENOCHIAN PHYSICS.

1. Every person is an 'I-NOT-I' monad.

2. Every point in space is a consciousness center.

3. Energy flows from one cosmic plane or sub-plane to an adjacent cosmic plane or sub-plane through Laya centers, dimensionless points of space which serve as channels for the flow of energies and forces.

4.Spirit isunmanifested energy.Matter ismanifested energy.

5. Every manifestation within space and time is dualistic.

6. Space, time, and consciousness come into existance simultaneously.

7. Every energy field and every force in our universe is directed by the True Will.

THE FORCES OF MAGICK.

There aresix Magickal forcesthat aremanifested inexistance. These six forces, by necessity, manifest in dual triads, the upper, and the lower.

THE UPPER TRIAD;

1.Divine Force. This is said to be the "Supreme Force"

relative to our universe. This so-called 'Supreme Force' is known as 'The TRUE WILL'. It is the 'Divine' driving force of Hadit.

2.CreativeForce.TheKundaliniofEasternthought,manifesting, below the Abyss, as electromagnetic energy.

3.Thought Force.This isthe occultforce thatoften takes the form of projection, and continually projects fundamental subjective ideas of the 'I' outward into the 'NOT-I'.

THE LOWER TRIAD;

1.MindForce.Thisforceshouldproperlybecalled 'Intellectual', and would be attributed to Mercury. This is the reasoning and logical powers of the intelligent entity. This force also includes all of the senses.

2.Will Force.Thisis thelowermanifestation ofthe'Divine Force'. This force is what drives us in a physical sense, it is our outer needs and desires. It is what most 'men' perceive as their 'will', however it is frequently the opposite side of the 'Will Duality'.

3.Word Force.Wordsand Letters,speechand physicalaction make up this aspect of the magickal forces. It is the power of sound, which has long been known in the west. God is said to create by uttering His Word. Consider this; some politicians are virtual masters of this magickal force.

As can beseen thereis little realdifference betweenthe Enochian view of man and that of the Thelemic Magician, with the main differences being that of nomenclature. It can also be seen that the six 'magical forces' generally correspond to the five divisions of man as set forth by Crowley, with the exception of the sixth 'force'. This extra point is comprised of the actions performed by the first five. If we think of man as a hexagram, instead of a pentagram, we have the four elements, spirit, and motion.

The elementsand spiritmakeup theessential man,but heis still static. With the addition of the sixth, he becomes dynamic, capable of experience. It is then this 'man' that has the 'essences of man', for until he becomes dynamic by virtue of his motion, and gains in experience, he is incapable of attainment.

As wasstatedabove, Man'saspirationis toahigher placein the hierarchy of the universe. Here then are the Laws of Hierarchies, they will show, though perhaps not directly, how this ascension (attainment) is made possible.

HIERARCHIES

LawofHierarchies. Fromthe highestrealmsof spiritto the lowest levels of matter, everything in between is composed of a host of gods, monads or life atoms arranged in a myriad of hierarchies.

The following rules apply:

1.All aggregatesare composedof hierarchies.All things, save Hadit, are aggregates. We see in our world complete structures, which are composed of molecules, atoms, and sub-atomic particles in one direction. And planets, solar systems, and galaxies in another. Thus science has enabled us to see, on a mundane level, that our physical universe is composed of some basic hierarchies. Though from rules 3 and 4 we see that these hierarchies continue unto infinity.

2.Foreveryhierarchy thereisagoverningruler orhierarch. On our personal level we have that which is referred to as our Holy Guardian Angel. Aswe descend to the atomic level, we have the >nucleus< of the atom. Each component of that atom has, in turn, its own hierarch. In our worldly governments we see examples of these hierarchs; mayors, governors, presidents, etc. And we can begin to see our place in the physical manifestation of these hierarchies. We are also members of hierarchies on less physical, or spiritual levels, though little is known of these.

3.Hierarchiesdescendinfinitelyintomatter.Again,fromour 'middle world, we see the manifestation of yet smaller structures or hierarchies, which descend to the smallest particles which science is able to see or theorize.

4.Hierarchiesascendinfinitelyinto spirit.Ontheselevels little is known, science has or can not enter into the realm of spirit. We do know, however, that our own personal hierarch is our H.G.A., and that logically we are but a component part of some yet higher structure or hierarchy.

5.The universehas ahierarchicalstructure, interlinking groups of entities living and working together. If we look sky-ward we can begin to see something of this structure on a physical level. Out stellar universe is made up of planets, solar systems, stellar clusters, galaxies, and on and on. While earth is not yet working with other groups of entities on a stellar level (as
far as we are allowed to know), it is clear that we must share the same stellar environment with others. We can, however, observe this 'working together' here on planet earth. We can see the governments of cities, counties, states, and countries working toward what is perceived as the common good (at least in most cases).

6.Hierarchies areborn,evolve, anddie.The bestexampleof this, I think, is ourselves. We are born into this world, grow and experience (evolve) over some period of time then die, this is all a part of what we call 'life'. Other examples of this rule may be seen in various extinct forms of animal life, which came into existance, evolved over time, then died out. We can also see examples on the stellar level, stars which are born from collections of gases, grow and evolve into fiery furnaces, then die out.

7.Worlds arecreatedby hierarchiesof cosmicbuilders and architects acting together.

8. Everyworld containshierarchies of recorderswho constitute the forces of karmic history.

9. Thecosmic elementsand planesarecomposed ofcountless hosts of evolving hierarchies.

Theselast tworules are forthe mostpart redundant(see 3 and 4 above); they serve to stress the fact that hierarchies do, in fact, extend infinitely in all directions.

10. Every hierarchyis composedof a hostof smallerhierarchies.

11. Every hierarchy is a component part of a larger hierarchy.

Thuswehave theEnochianview onthe nature,place,and path of Man. To better understand this mystery of the true meaning of A.`. A.'. and this nature of man we may now look at some of the Temurahs of the number 451.

These are;451, 415,541, 514,145, and154. Weshall start with the least of these.

The number 145; InSepher Sephiroth it is definedas the numerical value of the 13 paths of the Beard of Microprosopus.

Thenumber 154;Againfrom SepherSephiroth;it is'Elohimof Loves', and we are referred to the number 149. The reference in 149 is to 'The living GODS'.

Inthese two numbers we have references to Man and this 'Starry' nature. Though in the number 149 it is perhaps more direct. 'The living GODS', indeed, the most tangible link between man and GOD is this 'Starry' essence. Both Man and ANY GOD that one cares to think of are at the core one and the same, that is to say, that we are all made of the same stuff, we are all MONADS at some level of evolution. But, on we go.

Thenumber415;Still againfromSepherSephiroth. Thenumber is that of the Voice of the Chief Seer and also 'The Holy One'.

Stillagainsubtle referencestothis 'Star'naturewhich we have already examined.

The number 514and 541. Hereare references thatare abit more obscure. 514 gives reference to 'KABBALA DENUDATA', a reference that unfortunately I will have to pass on due to a mis-fortune beyond my control. The number 541 refers to 'Israel', which at first may seem strange, but, historically Israel is/are 'Gods' chosen people. We may take this to mean 'Free Man' in the Thelemic sense. The number is thus indicating Man, or rather those Men that have risen above the slavery of the old aeon and have begun to ascend/aspire to Yetzirah. Those Men who have realized some small part of their true essence.

So then! Just what he hell is the true meaning of the initials A.`. A.'. and the number 451? It is no more and surely no less than

the MONAD! Though others may use different words and different systems to explain this, their meaning will of necessity be the same.

CHAOS vs THELEMA ?

Alistair Livingstone

Inspired, no doubt foolishly, by a new moon and the Cramps`"Psychedelic Jungle", I have decided to enter the Thelema vs Chaos debate. This is of course an impossible task, which is no doubt why it appeals to me.

Firstly, what is it that distinguishes Thelma from Chaos? In Starfire, Mick Staley attempts to distinguish Thelema from Crowleyanity. Thelema he suggested pre-existed Crowley`s formulation of it. This immediately causes problems, since for the majority of magicians, Crowley = Thelema. But if it can be accepted that there is a something which exists independently of Crowley`s writings, then it must be this something (Thelema) which is to be contrasted with Chaos Magick. The core of this something, I suggest, is the Will. Is this idea of the Will in any way opposed to Chaos?

What is Chaos then?
For the purposes of this argument I will interpret Chaos as follows: that the familiar world of everyday experience has its roots in Chaos. So that any attempt to understand the world via reason reaches a boundary, on the other side of which lies Chaos, a state of existence/non-existence which cannot be understood by the rational ego. However, through the techniques of ritual, that state can be manifest in the everyday world, suspending the accepted "laws" of common sense and allowing magick to occur. Furthermore, perhaps as a result of the practice Chaos magick, the idea of Chaos is slowly entering the popular imagination via science. This refutes classical science, which is based on the belief that if the structure of the physical world could be sufficiently precisely modelled in a mathematical form, it would be possible to predict the future state of various systems (wheather, for example) which make up the physical world.

However, it is now grudgingly admitted that this would require a precision of measurement which it is impossible to achieve. Engineers have long since had to accept this uncertainty - that all measurement is limited by the accuracy of the measuring device. Absolute precision is an impossible goal. There is always a degree of uncertainty, an instability, and by focusing the Will upon this

either/or region, the magician can exert an influence upon the world at this level, which when it occurs, can produce the Willed outcome.

To the extent that Chaos is a form of magick, ie. it seeks to exert an influence upon the world of erveryday consciousness, it must involve the Will. Otherwise it would be closer to a form of mysticism, that is the attempt to "go with the flow" of the experienced world without seeking to influence the direction of that flow. In this form, Chaos is closer to a "higher form of order", that is that the apparent random or chance events of one`s experience of existence are in fact the result of some greater existence than that of the individual. And that by disengaging the desires of the ego-self, one can experience this greater existence, interpreting the obstacles and blows of everyday existence as a stimulus to the development of a "Stoic" consciousness, which will enable the self to eventually swimm freely as a fish in the river of the Tao, or Chaos.

The idea which this is based on tends to be that of the hermit, the forest sage of Hinduism, the solitary adept of High Magick. No doubt if it was possible in this present age, one could experience such an existence if one could remove the self from the rest of human existence. But such a model is no longer valid, since the growth of human consciousness is such that there is no virgin wilderness left in which to undertake such a quest. We are forced to contend with the results of the human desire for knowledge, power, control and security.

This is perhaps the crucial difference between Chaos magick and Thelema. Thelema, as developed by Crowley into a form suitable for the 20th century, contains a whole heritage of experience and practice which reaches back through the Golden Dawn through hermeticism to Egypt and Sumeria, which in turn drew on the beliefs of our nameless ancestors who struggled to create models of the world, cosmologies and creation myths within which to make sense of their being in the world.

Crowley`s task, as had been of Mathers and Eliphas Levi before him, was to synthesize this vast body of conscious/unconscious knowledge and represent it in a way understandable by at least a few of his contemporaries. Partly it is a question of language. Unfortunately the language of magick was limited by the dominance of Judeao-Christianity on the one hand and Reason on the other. Our everyday language derives from our perception of a world made up of distinguishable objects, and on the faculty of sight primarily. But as soon as we move into the more subjective sphere of magick, problems arise. To what extent do we share the same magickal reality and use words such as "the Will" in the same way? The problem is not confined to magick. For a time I worked in quality control at London Rubber. Periodically I had to compare my work with others to make sure we were all applying the same so that I was not rejecting condoms that another person was passing. In science the theory is that one person`s work is critically examined by their peer group. The difficulty is that as soon as creativity enters the picture, it will tend to disrupt this process. The test of any form of magick should be "does it work?". But how can that be judged, since the results of a ritual may not become apparent for some time. In the early eighties, much work was done to halt the expansion of nuclear

weaponry. But it is only now, as profound changes occur in Eastern Europe, that this can be judged a success. And the changes may yet be lost by a failure of imagination and the difficulty of challenging the parasitic military-industrial complexes of both East and West.

Thelema may be saddled with the archaic terminology inherited via Crowley from the Golden Dawn, but at its heart lies a crucial bullshit detector. I have found that the question "what is your Will?" directed at any group or individual who claims to be desiring change is a very effective challenge. What is unsettling, however, is the discovery that in most cases it evokes only silence, or at best a string of evasions.

This I feel is the most damaging criticism of Thelema, that it has failed to cross over from magick into the diverse pool of "alternative" beliefs which seek to reshape society. This is hardly a question of mere academic interest, as Green issues emerge and look set to dominate the next decade, the "spiritual", that is neo-pagan, belief structures which infest Green consciousness are also going to exert a growing influence. We may yet discover that the future, as the Dead Kennedy predicted, will be "California ï¿½ber Alles".

Can Chaos magick then succeed where Thelema has not (yet)? I doubt it, since the reaction to both by the average alternative type (let alone Joe Normal) is that it is "too dark". The very word "Chaos" tends to get tagged with "anarchy" and evoke nightmare visions of mad-axemen running wild in the street. Of course, for some this may be its very appeal, anything so bad must be good...

No, somehow we have to achieve the Sysphean task of applying the notion of Will like Occam`s razor to the fast mulitiplying dualistic entities of New Age (un)awareness. In practical terms I understand this to mean directing our Wills at and with the growing Green movement, so that rather than disappearing into a fog of "good intentions", it becomes a real and willed critique of consumer culture. Just as Marxism failed to achieve its desires, since the working class had already been "mobilizised" by the capitalists, so magick fails since the energies of the mass unconscious have already been tapped by advertising, via the mass media.

The energy tending towards change of consciousness (evolution) has been subverted by consumer culture into the desire to possess an unending stream of glass beads and cheap cottons, or in our case, microwave ovens and mink belly-button brushes. The whole thrust of advertising is to bypass our logic circuits and touch directly our desire for status and security. We don`t just buy the product, we buy the dream, maya the illusion of success. It is, however much we may protest, a form of magick. I may be an impoverished squatter in a third world shanty town, but if I can buy a bottle of Coke, I believe I possess the whole dream of the richest American millionaire. I may be a Trabant owning East German, but by crossing the (former) abyss of the Wall I become a potential Porsche

possessor.

But if you look at those already possess such dreams, what do you find? That it is, as in California, these same people who turn to the most ridiculous New Age bullshit in order to satisfy their craving for something more, for something to fill up the endless aching void they feel scratching and gnawing like some Charles Manson nightmare outside the walls of their Beverly Hills mansions.

But of course, the last thing they want to hear is "the truth". Better to create a multi-billion dollar New Age industry than accept that within the richest mansions lies the reality of Chaos, of that Void which spins around itself the veils of maya, the dance of illusion, in which one is equally a starving beggar and a voluptuous moviestar. "What is your Will?".

Of course I am somewhat prejudiced for all I used to sing along with Bowie on Ziggy Stardust (I could make it all worthwhile as a rock n roll star) I chose magick as a path. Through experiences both beautiful and terrifying I have come to understand the human condition as but one aspect of a continuum of consciousness. For me, the whole universe is a living entity which I interact with in the fleeting streams of energies which inspire my awareness. Both rationally and poetically I perceive my brain, my body as part of the very substance of the universe and not distinguishable from it (ie NUIT). For me, the human condition is part tragedy, part farce. We are semi-intelligent apes who have been driven by fleeting glimpses of what might be, to create this world, our reality. But in our ignorance, we mistake the glimpse for the whole, the ego for the self. We strive for "order" and create a chaos, and then recognize in chaos a "higher form of order".

"Knowledge is power, power is control, control is security". Oh yeah? But knowledge is also pleasure, a pleasure more intense than any created by security. Security is sterility, sterility is death. We pay lip service to evolution, but cannot accept that evolution implies change, and change denise security. What do we will?

If our will is security, stability, then that we shall have, as so many fossils. To embrace Chaos (Thelema) is to renounce such false gods and accept that our actions as magicians will change not only ourselves, but our world. Insofar as both Chaos and Thelema are valid paths, thus far will they change us. To cling to an identity, however pleasing or fulfilling, is a denial of magick. Magick is about change, the only constant factor in the unfolding of the implicate order/chaos of the universe.

Along with Thelema and Chaos, I also practise the magick of Maat. To the Egyptians Maat was the "right order of the universe". The contrast is between the familiar Hindu concept of "karma", which deals with our human existence and the less familiar concept of "rta" which deals with our aspects as forms of (universal) consciousness.

Magick diverged from science some 300 years ago. Science sought to discover "the hand of god" in the natural world; magick sought to

become the equal of the gods. Now we witness the overlapping of these paths. We are no longer the creations of some distant god, but the natural products of the universe. We have "evolved" out of a handful of organic chemicals. Now we have the ability, through the replication of DNA to evolve ourselves. We have, literally, the powers of a god. What we lack, and what magick must seek to provide, is the intelligence to use (or refuse) such power. The way to achieve this is to ask the question: "what is our will?" Are our genes our motivating force, or is there something else which I call "consciousness"? This consciousness I hold to be implicit in the structure of the universe, and has been revealed as such by quantum physics, however difficult such a realisation may be for us. It may be unprovable/undeniable, and therefore unscientific, but I suggest that our so-called consciousness is a quantum phenomena.

This is what Crowley experienced as the interplay of Nuit and Hadit in the Book of the Law. It is also the root of Chaos. So that Thelema and Chaos are but different aspects of a single (multiple) experience, expressed in languages appropriate to their different times and ambiences.

Alone I cannot fully express the complexity of these possibilities, and yet we must each try to do so. Only by placing them at the heart of our experience of being in the world, can we hope to create a society which will survive rather than perish under its unconscious contradictions. As yet we are but "naked apes", but we are apes with sufficiently complex brains to at least glimpse the possibility of being more than we are and become "homo veritas", that is truly human at last.

As we are, we cannot fully know this to be true, only with our imagination can we glimpse the potential implied. It is my Will to bring this about, this is why I write these words, that they have touch and stimulate whoever may read them. So mote it be.

On rereading the above, I feel the need to expand the argument somewhat. Having bashed my way through an anthropological essay on nationality and the state, it struck me that recent events in Eastern Eurpe have many consequences. The whole point of the "iron curtain", was to allow East to develop its alternative economic system, as spelt out by Marx. What is happening now is the incorporation of that economic system into a global economy, which implies the failure of Marxism. This failure leaves a power vacuum. The majority of critiques of the Western power structure have come from Marxism. But if it is now seen to have failed, the possibility exists for a more powerful critique to arise.

Where will we find this critique - in magick. Of course this requires magicians to adopt a more rigorous intellectual approach to their beliefs, but surely that is what Chaos/Thelema argument is about, with each side arguing that the other is deceiving itself as regards the "true" form of magick. What I am suggesting is that magicians start to take magic seriously as "energy directed (willed) towards change". Rather than as an escapist belief system parasitic upon the economic success of capitalism. To practise magick we must

surely believe that we inhabit a magical, rather than a strictly economic universe. How much more effective would our magick be then if we could replace the belief system of economic society with that of a society rooted in a magickal conception of reality.

Such is the apple with which I tempt you - do you dare taste the forbidden fruit ?

Alistair Livingston

I do know him personally and am glad to meet him again in summer.
A. Livingstone is a pseudonym of Ramsey Dukes (which is a pseudonym too :-)). He is member of the OTO and made a lot of Chaos working & theory. He wrote some very genuine books about magic (Liber SGDSMEE, Thunderqueak), is now concerned with KI (Words Made Flesh).
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With fractalic greetings and laughter * Fra.: Apfelmann *

Notes on the role of the historical Egregore in modern Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sypathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC`s claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for _literal_ truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilisation has a very strong tendency towards _linear_ thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more intersetingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturalised mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematisation into seperate (preferably indivisible) single units. Western thought has formulated this problem as the dichtonomy of the _analytic_ and the _synthetic_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overalll, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainity principle and Einstein`s earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will

then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain godess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is _believe_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There _is_ an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, _magis_) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientiffical more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright _healthier_ for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogentic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather that occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance. From a pragmatic point of view Mr. Sheldrake is behaving very much like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labelled as "non-" or "pseudo-" scientific

- which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their oown sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.) Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the _description of history_. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.) History is, after all, the defining of our past own roots and our _present_ position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavour to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavyhanded Teutonic style philosophical rambling upon your overbusy reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realised let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "preven-

tion of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standarts, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar,the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don`t we all know the typical attitude of old crones towards modernity ? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive`s parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today`s pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake`s terminology, their morphic fields. By violating all the painstakeing endeavours of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever _really_ been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbological, decidedly non-linear truth, that serious problems arise.This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilled-for neutralisation of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don`t try to overdefine said rays by epitheta such as "electromagnetic" or the like. For if you do, you become the victim of scien-

tists`zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man`s mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

Let us then resort to _creative historicism_ whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the fact that symbols and images are always more than just a little ambiguous, as our dreams well prove every night. As in divination, it does not pay to become overprecise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of $347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly eventing past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries`; let it sometimes lay behind for a few hours _and_ minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge`s "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend`s flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya`s veil (you are supposed to be the _Master_ of illusion, remember?). And don`t panic: for nothing is true, everything is permitted.

The Nemesis Conjuration

In this ritual the Greek Goddess Nemesis, a deity of fate and vengeance, is seen in the role of being the complementary opposite of ones ego referring to the inner self as the centre of both personalitties. Habits and actions taken against ones real desires create the opposite to the same degree and thereby form an anti-personality of ones ego, which in this case is identified with the principle of Nemesis.

Disturbances on the plane of reality due to actions against ones subconscious desires can be eliminated by ritual union with this personal demon-sister/brother and enable one to reach ones inner self, which is defined as the mean value of both the personalities.

The effect of this ritual, if performed correctly, would by definition be fatal. Therefore the operation is strictly limited to the part of the psyche which the magician wishes to explore. A sigil representing this portion of the psyche is forcibly activated during the ritual in order that the magician may seek answers to his problems within the chosen area in the personality. No specific wishes or desires can be used for this purpose, only general ones. This is a necessary restriction to avoid being overwhelmed by any unpleasant effects. The magician should be aware of this when constructing the sigil.

Nemesis Conjuration:

1. Banishing.
2. The ritual is performed sitting on the ground in the posture of the Rune PERDRO. The head may rest on the lower part of the arms, and the face should be covered by the cowl of the robe.
3. Statementof intent: IT IS MY WILL TO TAKE A STEP TOWARDS THE CENTRE OF MY SELF BY UNION WITH MY OPPOSITE THROUGH THIS SIGIL!
4. The incantation is given while visualising a winged figure of opposite sex who approaches the magician. The figure wears the chosen sigil on his/her breast and is both beautiful and terrifying at the same time.
5. Incantation:

   Come to me oh Nemesis, mighty, terrifying and beloved sister.
   Come to me oh Nemesis, you, who are the goddess of my god,
   you, who are the demon of my demon.

Come to me oh Nemesis, you, who are the demon of my god,
you, who are the goddess of my demon.
Come to me oh Nemesis, you, who are part of me which I am not,
you, who are the counterbalance on the
scales of my fate.
Come to me oh Nemesis, you, whose wings carry us to our
mutual central Kia.
Come to me oh Nemesis, you, who are my ultimate fear,
you, who are my ultimate desire.
you, with whom to unite is the sigh of
ecstacy and the silence of death.
Come to me oh Nemesis, for you are my path and I am our aim
I call upon you to meet me in this sigil.
Come to me oh Nemesis and guide me through this sigil to our
mutual central Kia !

Start hyperventilation during the reading out of the incantation. The visualised figure with the sigil coming closer and closer to finally melt into your own body. When this point is reached shout out:
ZodACAM VaPAAHe ANANAEL ZoDA Ah!
(I move the wings of the secret wisdom within me!)

6.Banishing and/or laughter.

With fractalic greetings and laughter * Fra.: Apfelmann *

IDEOLOGY

0

The human mind seeks to create order out of Chaos

It is in the nature of humanity to attempt to formulate laws from experience as a guide to future action. Acting as a feedback-response mechanism, the mind considers the results of previous behaviour and creates laws of action in an attempt to repeat past good results and avoid bad results. In the individual this is known as personality, in the communal world it is known as science.

1

All scientific laws are false

Science attempts to map the universe as a result of previous collective experience. Since this is limited to what has actually been experienced so far, it is always inadequate, and since it is not what has been experienced it is always human-centred. It cannot be objective because the object does not experience, only the subject, humanity, experiences. Two approaches have been used to tackle this problem. The philosophy of the western world posits that an external, objective world interacts with us through scientific experiment, thus science creates objectively true laws. Other European philosophy holds, correctly in my view, that talk of an objective reality is beyond experience and is thus meaningless babble. Moreover, scientific experiment is no more objective than a childs attempt to walk. To Know is not a high ideal, it is an instinct born of our particular way of survival, and is thus survival-centred. Science is our Elephant Trunk, our Giraffe Neck, and since it is inherently inadequate, it is a belief system, a set of interconnected ideas-about-things. In terms of European, Post-Hegelian philosophy, it is an ideology.

2

All idealogies are subject to chaotic dissolution

Every idealogy, whether science, Christianity or whatever, seeks to and succeeds in creating a coherent view of reality that satisfies its believers. The problem is that there is inevitably a gulf between the idealogy and reality. Ideologies are fixed; reality is fluid. Thus all ideologies are subject to readjustment when a new discovery challenges the existing view. The rediscovery of the Greek text of the New

Testament and the discovery of the non-existence of the Ether each corroded the existing ideologies of their day.

The Christian world responded with Reformation and Counter-Reformation. (Historical note: Counter-Reformation was the Reformation of the Catholic Church rather than an attack on the Protestant Reformation.) Science responded with Einsteinian relativity. These new elements are Chaotic. The extent to which the ideology can reform depends on how deep the Chaotic element bites into the ideological structure. Every ideology has central tenets upon which the rest depend: so the discovery that Jesus was actually stoned to death rather than crucified would cause major rumblings; the discovery that he was a woman would cause deeper rumblings; but the discovery that he was a spaceman carrying out a standard sociological experiment would bring down the ideology entire. Several ideologies have completely collapsed in the past, such as Ptolomaic astronomy, and it can happen again. Moreover, the spread of a unified ideology over the whole globe, Western Democracy, leaves the way open to a bigger collapse than ever before.

3

There is no such thing as innate value

All present Western ideologies depend upon a concept of innate worth, whereby certain things are automatically "better" than others. The White Race, Men, Adults, all have had their "innate" value knocked for six. Even the Animal Kingdom is no longer seen as of higher worth than the Vegetable as the spread of the Gaia hypothesis shows. This is the Chaotic element that can bring down a whole pack of cards. There is no ethical reference point, no beginning from which to derive an end to aim for, to praise, to work towards. As it says in Liber Al: "let there be no difference made between one thing and another". The result is a confusion of belief as people scramble to find a new ideology. Fundamentalists choose deliberate blindness and perverse stupidity. Thelemites choose "pure will, unassuaged of purpose". Chaoists worship the confusion itself as the only "true thing" left. Pagans begin to construct a new ideology based on the absence of heirarchy and turn to cyclical and egalitarian beliefs. That a new ideology, or many, will arise is inevitable; even the truth of Chaos is only true to us, in our experience. But so what. All things considered, I think that things are going pretty well.

Further readings:
Knowledge and Human Interest, J.Habermas, 1967
Differance, translated as Language and Difference, Derrida, 1959
Anything by Sir Karl Popper for the view from the opposition

With fractalic greetings and laughter * Fra.: Apfelmann *

Thunder, Perfect Mind

or

How did all these people get into my room?

Tony Iannotti

Thetext called _Thunder, PerfectMind_ is a composite document, composed of three distinct types of writing. These types of writing can be compared to the Isis aretalogies, Hebrew wisdom literature, and Platonic dialogue.{FN:1} The composite nature of the text is clearer when the three strands are separated and reconstructed, each by themselves. The three resultant texts can be found below.{FN:2}

If the document isto be considered agnostic document, adefinition of gnostic must be tendered first. For now, the definition of Theodotus will be used, that "what liberates us is the knowledge of who we were, what we became; where we were, whereunto we have been thrown; whereunto we speed, wherefrom we are redeemed; what birth is, and what rebirth."{FN:3} The Thunder, Perfect Mind_ answers some of these questions, but not others.

The questions dealingwith self-knowledge aredealt with veryfully in the text. The tradition of Isis aretalogies is one of self-definition, aretalogies being strings of "I am" statements. The part of the text like an Isis aretalogy describes the speaker in paradoxical but full detail. The very first section of the aretalogy text answers the questions of where the speaker comes from, where she has come to, and where she might be found. There is a slight deviation, in that she has actively come to "those who reflect" upon her, rather than "being thrown" to them, but the idea of being removed from one's original habitation is there. In the sixth section of this part she says that she is an alien, as well as a citizen.

This bringsup the question ofwhat the point ofthe dichotomies in the aretalogy section is. They range from philosophical, political and social opposites to sexual and familial polarities. In each opposition of polarity, the speaker maintains that she encompasses both poles, or roles. She is "the whore and the holy one."{FN:4} She is "the barren

one, and she whose sons are many."{FN:5} She is "Knowledge and ignorance."{FN:6} And she is "the one whom they call Law, and you have called Lawlessness."{FN:7}

In the last dichotomy, the difference may be ascribed to the people who call her either Law or Lawlessness, either "they" or "you." Similar distinctions are made in other seemingly paradoxical statements in terms of temporal placement. The tenses change, for instance, in the fifth section in many statements, such as "I am the one who is hated everywhere, and who has been loved everywhere.", "I am the one whom you have despised, and you reflect upon me." and "I am the one whom you have hidden from, and you appear to me." These distinctions, either temporal or nominal, are subservient to the larger message that the speaker is a very diverse personality. They are also only possible to discern in a small percentage of the proffered paradoxes{FN:8} The main attempt is to define herself, not to set up distinctions in time or peoples. There is almost no cosmology or anthropology in this text, and this is a clue to the nature of the message of the text. The emphasis is on the person, not the cosmos; on the self, and not the environment.

In thisaretalogy third ofthe text, therean attemptto transcend the intellect through intellectual paradox. By setting up identities between polar opposites the mind is set in circles, as it is by the Zen _koans_, until it is driven into the brick wall of impossibility. In the introduction to his translation of this text, MacRae states that "...the particular significance of the self-proclamations of _Thunder, Perfect Mind_ may be found in their antithetical character."{FN:9} One might rather say that the significance _must_ be found in their antithetical character. There is no other common denominator.

The second type of writing seen in this text is comparable to Hebrew wisdom literature. The excerpted and reconnected text is a series of hortatory instructions for those who would be _gnostikoi_, in the form of very short injunctions to "Look upon me"{FN:10} , "Hear me"{FN:11} , "Do not be arrogant to me"{FN:12} , etc. The speaker exhorts the reader to be on his guard twice, and not to be ignorant of her twice. This emphasis on care and awareness augments the intellectual exercises of the aretalogy section. One could easily skim over the polarities and not stop to reflect on them or their import, in which case their efficacy of liberation would be severely diminished. All three parts of this text work together.

The exhortationsgo on to impressupon the reader thathe must be aware that the speaker encompasses all things, great and small, as well as left and right, male and female, royal and base, rich and poor. There is an element of the union of opposites here as well, the speaker saying she is compassionate and cruel, and obedient and self-controlled.{FN:13}

In the thirdsection of this part of the text, the instructions are to "come forward to me, you who know me ... and establish the great ones among the small first creatures." Here is some evidence of an organised attempt to proselytise, or establish a group of those who know the speaker. The fourth section also calls to "you, who know me." They are told to learn the speaker's words, while those "hearers" are told simply to hear. This suggests some form of hierarchy among the "hearers" and the "knowers". The first step would seem to be that one must hear the voice, and then come to know it.

This could be a sign of the initiatory path, along which one must pass to come to _gnosis_ As noted above, the simple act of hearing the message intellectually would not be enough. One must pay special care to the paradoxes presented, and reflect upon them until illumination comes. The process can again be compared to the effect of _koans_, where one perceives them first as outright nonsense, "the sound of one hand clapping,"_ etc._, until one comes to the crux of where they attempt to fix the mind.{FN:14}

Where the _Thunder, Perfect Mind_ would fix the mind is on a realisation of the transcendence of the speaker, and eventually on the identification of the speaker with the hearer when that hearer becomes a knower. As it says in the sixth section of the aretalogy part, "I am the knowledge of my inquiry, and the finding of those who seek after me, ... and of the spirits of every who exists with me, and of the women who dwell within me." The path to _gnosis_ and the traveler on that path are both played here by the character of the speaker.

Another point madeby this partof thetext like wisdomliterature is that manifestation implies duality, and that to perceive in the world implies discrimination. The nature of the speaker comprehends all things, but to appear in the world she must choose one of the two halves of all those things through which to appear. As a complete being she would be both invisible and insensible in any way, since to contain both poles of being, such as 1 and -1, would be to equal 0. This has a parallel in the way of the Tao, in which one of the aims is to do everything by doing nothing. One might hear the speaker saying "I am she who does everything, and nothing." The idea is to incorporate in oneself a balance between action and non-action, yin and yang, and by doing such one gets beyond having to struggle with the world. There will be no antagonism between the person and then environment, once that person becomes one with the environment. (Or a reflection of it, by incorporating or epitomising all its elements.)

This shows the less ascetic nature of the text _Thunder, Perfect Mind_. The world is not actively evil, but rather simply distracting due to its incomplete nature. When one gets beyond this, then one has improved, but there is no shame in being merely a "hearer," and not a "knower." The only desiderata are to hear and then to know, to balance oneself according to what one comes to know, and despise nothing along the way, for every thing is part of the transcendent whole. Here one could draw Deist parallels, intensifying the impression that the writers of this text did not see the world as inherently evil.

It is ourperception of theworld that causesthe apparent evilof the world. To perceive something is to discriminate between it and its context.

It is this separation or making of differences that allows us to operate in the world, but also that enslaves us to it by monopolising our attention.

Thunder, Perfect Mind insists that only by seeing the larger picture of unions of all opposites can we escape this servitude to the world. In other words, what liberates us is the knowledge of into what we have been thrown, or have come.

The last section, the fifth of this part of the text, is a final exhortation to the reader to "look," "give heed" and be aware of who

speaks and what that means, that by encompassing all things she is "the one who alone exists," comprising all, "and ... no one who will judge" her exists outside her. This extreme recognition of the unity of oneself with the cosmos, of subject with object, and of positive and negative, leads to an extension of the self to the limits of perception. Sometimes this continues to the point that manifestation requires a relimitation by definition of person. As the speaker has done this, the extension and then the relimitation in order to communicate, she also implies that it is an achievement attainable by all, if one will just "hear" and "know."

The third part of the text represents Greece, as the first two reflect the Egyptian and Judaic strands of the Hellenistic world.{FN:-15} It consists of questions and answers, not always on philosophical subjects, but always leading to philosophical points. It is similar in many ways to the prototypical Platonic dialogue in which the interlocutor is led to the truth of the matter by way of dialectic. Another parallel would be the dialogue between Arjuna and Krishna in that chariot.

There are six sections to this partof the text, as it has been cut up and fitted to the other two parts, and the first five display an elegant ring composition. Section one is a question and amplification of the question, while section five is the answer to it. Section two is another question and amplification, answered by section four. Section three is the center point, pointing out the union of the two questions and their respective answers. Section six is a conclusion of sorts, resuming that which the dialogue has attempted to draw.

The first question is why the reader, and people in general, display contradictory behavior. This is not a psychological type of inquiry, into the roots of irrationality, but rather another attempt to unveil the nature of the speaker. The contradictory behavior referred to deals with the reader's reaction to the speaker, and the nature of complete being in general.{FN:16} If complete being entails all things, then it elicits all responses, each of which will have an opposite reaction that will be elicited simultaneously (or thereabouts). Love and hate, truth and lie, knowledge and ignorance are all part of man's reactions to the world.

The answer to this problem is contained in section five. The incompleteness of things, inside and outside, judge and judged, condemning and acquitting; these distinctions elicit opposite responses to each of their halves, yet both halves are only that: halves of a whole, which elicits both love and hate, fear and confidence, and obedience and self-control. The way out of the world of appearances is again to realise the unity of opposites. that what is seen inside is what is outside also.

The second question is directed toward the question of the ignorance of these unions of opposites. "Why have you hated me," asks the unity, "Because I am a barbarian among barbarians?"{FN:17} Because I don't speak the language of any specific nation, not even those who don't speak you language? Because I speak of universals? The answer is that "those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me."{FN:18} Those who know, know; those who don't don't. One cannot understand the nature of the speaker or the world until one becomes a part of it, and all the parts of it. The antithetical and polarised nature continues to be shown, "On the day when I am close to you, you are far away from me, and on the day when I am far away

from you, I am close to you."{FN:19}

Thethird section unitesthese two questionsof the manifestation of opposites, and the difficulty of perception of perfection. (not to mention perfection of perception!) Both problems stem from human nature in the world of manifestation. The separation of opposites, needed for perception of manifested things, is necessary to operate in the world as humans with human limitations, as these limitations are usually counted. But the speaker here says the real need ideally is not to separate, and thus to come to a realisation of the unity. This is similar to the idea of _samadhi_, where the subject and object of contemplation are united in a flash of illumination.

Section six concludes, saying that the worldly forms are pleasant, but numerous, disgraceful, and fleeting. When men "become sober and go up to their resting place.... they will find me there, and they will live, and they will not die again." This implies the possibility of a permanent state of comprehension of the unity of opposites.

Nowwe can seewhere Theodotus' definitionof gnosticismis and is not exemplified by _Thunder, Perfect Mind_. The writers of this text were concerned with most of Theodotus' questions, but not all. They provide answers for where we have come from, and whereunto we have been thrown. They address the question of who we were, what we have become, but not really what birth is, and what rebirth. Nor do they proffer answers to whereunto we speed, or wherefrom we are redeemed, beyond the answers to the first questions of where we were and where we are. The answers that are offered deal with personal rather than cosmological questions (if there is a difference). The issue is primarily one of self-liberation, rather thanredemption, unless the reception of the "good news" of unity is to be considered redemption.

This difference of degree of activity and passivity between Theodotus and the speaker of _Thunder, Perfect Mind_ is revealed in the answers to whereunto we have been thrown, and wherefrom we are redeemed.{FN:20} In _Thunder, Perfect_ _Mind's_ view we came ourselves to this world, and liberate ourselves through Hearing and Knowing. What liberates us is still the knowledge, but the knowledge of slightly different things. The lack of cosmology or theology in the text, compared to other texts in the Nag Hammadi library, suggests the comparison rather to the more psychological sect of Buddhism in contrast to the majority of Mahayana that has absorbed local religious or theological superstructure.

The path suggested by the text towards illumination is a strictly intellectual path to the transcendence of intellect. Through the mortification of the mind rather than of the flesh one may achieve _gnosis_. There is therefore no need for a theology on which to hang precepts of asceticism. The authors of the text say simply that when one understands the facts, one gives up the preoccupation of the world as incomplete.

The gnosticism exemplified by this text then, is transcendental, syncretic, and hortatory. It is transcendent in that it looks at the

world and insists that there is a larger reality beyond what we see as separate, discrete things. It is syncretic in that it uses three distinct literary styles to get across its point. These three texts may have been actual texts on their own before incorporation into this text, or they may not. They fit so smoothly into each other in terms of subject continuity that were they originally distinct texts, they must have been revised for the purpose. The authors are hortatory as opposed to imperative in that they say that if you come to their idea of unity, then you will be less confused by the complexity of the world. If you do not, then you will stick to all those pleasant forms of passions and fleeting pleasures, and simply not achieve peace. They do not threaten any punishment for ignorance, only a perpetuation of a potentially temporary confusion.

The comparisons ofthe threestyles of writingsis profitableonly in so far as it serves to conveniently categorise the material. Too strict ananalog y to the three styles would be blinding as well. The content is radically different in message from the usual content of any of the borrowed forms. Again, what must be looked at to explain the meaning of the text is the antithetical nature of the "I am" statements, and their commentary in the other two styles of text. The medium (in this case) is not the message. The function of the text must be considered to be not philosophical speculation, theological or moral exhortation or religious definition, as the borrowed types were, but rather psychological revelation, buttressed by practical exhortation and logical proof.

What really qualifies the author or authors of this text for consideration as excellent and true gnostics is their appropriation of existing forms, whether myths, ritual speeches, or philosophical methods, and turning them to their own ends.

The text like an Isis Aretalogy

1) I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me.

2) For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons. I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labour pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband, and he is my offspring. I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before a time on a birthday. And he is my offspring in due time and my power is from him. I am the staff of his power in his youth, and he is the rod of my old age. And whatever he wills happens to me. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

3) For I am knowledge and ignorance. I am shame and boldness. I am shameless, I am ashamed. I am strength and I am fear. I am war and

peace. Give heed to me. I am the one who is disgraced and the great one.

4) But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise.

5) For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgment of the Greeks and the barbarians. I am the one whose image is great in Egypt and the one who as no image among the barbarians. I am the one who is hated everywhere and who has been loved everywhere. I am the one whom they call Law, and you have called Lawlessness. I am the one whom they call Life, and you have called Death. I am the one whom you have pursued, and I am the one whom you have seized. I am the one you have scattered and you have gathered me together. I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one whom you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me. But whenever you hide yourselves, I myself will appear.

6) But I am the mind of ... and the rest of .... I am the knowledge of my inquiry, and the finding of those who seek after, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of the gods in their seasons by my counsel, and of the spirits of every man who exists with me, and of the women who dwell within me. I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. I am an alien and a citizen. I am the substance and the one who has no substance.

7) I am ... within. I am ...of the natures. I am ... of the creation of the spirits. ... request of souls. I am control and the uncontrollable. I am the union and the dissolution. I am the abiding and the dissolving. I am the one below, and they come up to me. I am the judgment and the acquittal. I, I and sinless, and the root of sin derives from me. I am lust in outward appearance, and interior self--control exists within me. I am the hearing that is attainable to everyone, and the speech that cannot be grasped. I am a mute who does not speak, and great is the multitude of my words. Hear me in gentleness, and learn of me in roughness. I am she who cries out, and I am cast out on the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am one who cries out, and I listen. I appear and ... walk in ... seal of my ... I am ... the defense ... I am the one who is called Truth, and iniquity ....

8) I am the hearing that is attainable toeverything; I am the speech that can not be grasped. I am the name of the sound, and the sound of the name. I am the sign of the letter and the designation of the division. And I .... light .... hearers ... to you ... the great power. And ... will not move the name. ... to the one who created me. And I will speak his name.

The text like a Hebrew Wisdom Text.

1) Look upon me and reflect upon me, and you hearers. hear me. You who are waiting for me, take to yourselves. And do not banish me from your sight. And do not make your voices hate me, nor your hearing. Do not be ignorant of me any where or any time. Be on your guard! Do not be ignorant of me.

2) Give heed to my poverty and my wealth. Do not be arrogant to me when I am cast out upon the earth, and you will find me in those who are to come. And do not look upon me on the dung heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel. Be on your guard! Do not hate my obedience, and do not love my self-control. In my weakness do not forsake me, and do not be afraid of my power. For why do you despise my fear and curse my pride?

3) Those who have ... to it ... senselessly.... Take me ... understanding from grief, and take me to yourselves from understanding and grief. And take me to yourselves from places that are ugly and in ruin, and rob from those which are good, even though in ugliness. Out of shame, take me to yourselves shamelessly; and out of shamelessness and shame, upbraid my members in yourselves. And come forward to me, you who know me and who know my members, and establish the great ones among the first small creatures. Come forward to childhood, and do not despise it because it is small and it is little. And do not turn away greatnesses in some parts from the smallnesses, for the smallnesses are known from the greatnesses.

4) Hear me you hearers. and learn of my words, you who know me.

5) Look then at his words and all the writings which have been completed. Give heed then you hearers and you also the angels and those who have been sent, and you spirits who have arisen from the dead. For I am the one who alone exists, and I have no one who will judge me.

The text like a Platonic Dialogue.

1) Why, you who hate me, do you love me, and you hate those who love me? You who deny me, confess me, and you who confess me deny me. You who tell the truth about me lie about me, and you who have lied about me tell the truth about me. You who know me, be ignorant of me, and those who have not known me, let them know me.

2) Why have you hated me in your counsels? For I shall be silent among those who are silent, and I shall appear and speak. Why then have you hated me, you Greeks? Because I am a barbarian among the barbarians?

3) Why do you curse me and honor me? You have wounded and you have had mercy. Do not separate me from the first ones whom you have known. And do not cast anyone out nor turn anyone away ... turn you away and ... know him not ... him. What is mine.... I know the first one and those after know me.

4) Those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me. Those who are close to me have been ignorant of me, and those who are far away from me are the ones who have known me. On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you.

5) You honor me ... and you whisper against me. ... victorious over them. Judge then before they give judgment against you, because the judge and the partiality exist within you. If you are condemned by this one, who will acquit you? Or if you are acquitted by him who will be able to detain you. For what is in side of you is what is outside of you, and the one who fashions you on the outside of you is the one who shaped the inside of you. And what you see inside of you, you see outside of you; it is visible and it is your garment.

6) For many are the pleasant forms which exist in numerous sins, and incontinencies, and disgraceful passions, and fleeting pleasures, which men embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will

not die again.

1) For examples of aretalogies see Grant, F.C.; _Hellenistic Religions: The Age__of Syncretism._
2) The text _Thunder, Perfect Mind_ is CG VI, 2.

The aretalogy-like material's sections are;
1. 13,1-13,6
2. 13,16-14,15
3. 14,25-15,1
4. 15,25-15,30
5. 16,5-17,1
6. 18,10-18,30
7. 19,5-20,10
8. 20,29-21,12

The wisdom literature styled section are;
1. 13,6-13,15
2. 15,1-15,25
3. 17,1-17,32
4. 20,26-20,28
5. 21,12-21,20

The dialogue material comes from;
1. 14,15-14,25
2. 15,30-16,5
3. 17,32-18,10
4. 18,30-19,5
5. 20,10-20,25
6. 21,20-21,32

3) This definition of Theodotus is cited in Clemens Alexandrinus,_ Excerpta ex__Theodoto_ 78.2.
4) IA 2(Sections will be referred to by their section number prefixed by IA for aretalogy sections, WT for wisdom sections, and PD for the dialogue sections.)
5) IA 2
6) IA 2
7) IA 5
8) Only in 9 out of 68 complete paradox statements does there occur temporal or nominal changes along with alteration of description. (Interestingly, all occur in sections IA 2 & IA 5, two sections of
8)

9) Robinson, James M., ed.; _The Nag Hamadi Library in English_, (Harper &
Row: San Fransisco) 1977/81, p. 271
10) WT 1
11) WT 1
12) WT 2
13) WT 2. In the sentence regarding obedience and self-control, the point is also to have no reactive emotions to these things, as the emotions form attachment to objects. This advice towards detachment, reminiscent of Eastern philosophies more often than Western, shows up in the dialogue sections more obviously.
14) _i.e.,_ where the subject of the knowledge they are designed to impart lies.

15) The Macedonian, Seleucid, and Ptolomaic Kingdoms made up the Hellenistic world, _per se_, though external contact with Europe, Asia, and Africa was constant. Of course, all three nations were also assimilating parts of each other's cultures, creating the international and cosmopolitan atmosphere necessary for the creation of our text, and the sources are named after the originating national culture for convenience only.

16) "Complete being" refers to the unified speaker and world.
(1)+(-1)=(0).

17) PD 2

18) PD 4

19) PD 4

20) These two questions presuppose a passive role on our part, which may or may not refer to the Gnostic Redeemer as well as us regular joes, the recipiants of the redeeming message. In this text, however, there is no strong distinction between the speakers and the hearers on the basis of origin; only on the level of knowledge. We may be assumed to have the same genesis as she, and she states that she had an active role in coming into the world. This only difference is that she knows this, and presumably we do not.

Treatise on Mind
From: The Tigress

Fromthe moment that 2cells form a zygote, wesee the interaction of informational process - recognition, communication, interaction, integration, re-stabilization and reproduction and or re-structurization. This cycle of life can be see from the barest combinations of any two elemental components beginning at the lowest atomic designations of energy and throughout the continuum of increasing complexity - perhaps far beyond our capabilities
to understand. *** If consciousness can be defined as an awareness of integrity through this process of self recognition; then consciousness can be easily applied to that which is non-human.***

From the most basicinteractions of chemistry, wefind that evenon an atomic level there is to be found this type of consciousness. We have become aware of the atom's necessary maintenance of it's own structure through the evidence of necessary balancing of protons, neutrons and electrons; the importance of electron shell valences is also a reminder of this type of integrity. Even on an atomic level, there is a form of awareness of self-integrity in order to maintain structure and identity.

This process ofawareness is alsoa geniusof discrimination. A form of identification of self & non self on an energetic level. There is a borrowing, and sometimes a sharing energetically, yet when this process of self recognition begins to fail we see the destruction of the matter it involves Therefore we might look at this process of self-recognition and maintenance and examine it's nature in order to find its function and capabilities.

When we lookat different typesof matter, wefind that themore simple the atomic structure of the mass, the less complex its process of "consciousness" needs to be. Things which are comprised of only one atomic component do not need complex processes of communication between those components. Thus the level of consciousness is rather low on an evolutionary scale of creativity, yet we also see that these types of things are far more stable in regards to their integrity - far less vulnerable to destruction. In example, it takes an enormously concentrated force of heat to break the integrity of an atom...- yet a mere 2000 degree flame will not only destroy the integrity of human consciousness, but also destroy the integrity of the individual component molecules which form the material mass of a human to their lowest forms as individual atoms.

Whenwe look at theforces involved incommunication of energy, we see a flowing medium of different frequencies within a single spectrum of energetic potential. Elemental energies and forces differentiate and vary in intensity and frequency yet are very alike in that they are all means of transferring energy as a form of communication which can be informative/stabilizing or disinformative/destructive, depending on the structure of the "consciousness" they encounter. It may be perceived that the more complex the structure, the lower the frequency of the integrity of that structure and the more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a thing, and the more efficient the means of communication within the structure of that thing; the lower the common denomination of frequency of integrity must be in order that the informational frequency will not be destructive to any of the component parts. To analyze this statement we must look at other analogies within our environment. Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as humans we assign different notes to those steps within the frequency spectrum which we can differentiate and perceive. If we play several notes simultaneously, we find that in order to maintain a balance harmonically, we must play notes that match each others modulation. You can play a "C" note at any octave and in fact play all "C" notes simultaneously and you will find that within the frequency range these notes will compliment each other, in fact they will contribute/-share energy with each other. WE find similar matching if we look at musical chording. If you play the notes "F" and "C" , the sharing of energy vibrationally between those two ranges of frequency will in fact create the note of "A" in the range in which the two notes frequencies overlap. In this way communication is informative and in fact the "whole is greater" than the sum of its parts. Similarly, playing two notes which lie in the same modulation frequencies simul-taneously will increase the duration of the vibration compared to the duration if each note were played alone.

When we examine the sharing of electrical information at an atomic level, we see that through the temporary sharing of electrons in a phase path also indicates something that we might consider as

investing a thing with more than the sum of its parts. Similarly in using electric frequencies in a series, we store information on silicon chips which invest them with more than they would be if one simply looked at the electrical and silicon components alone. This transference of energy is also a transference of information in frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies of energetic transmission than can complex components of things. Frequencies which pass freely through atoms ultimately destroy complex things such as humans when they are subject to them. It appears that the more complex the union of the components, the slower and more tediously complex the transformation of data must be. The more complex a thing is, the lower the vibrational capability it sustains in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the universe. The transference of information through radio waves and light waves continues back in time to the occasion of what was known as the Big Bang. It may be that in the future we will find that in the same way gravity and electromagnetism are also continuums of information from times long past. Scientifically we study these energetic continuums and yet we doubt and deny the holistic communicative nature of the universe. We search for causes and effects within the realms of our limited perceptions and are amazed when we can find no causal effects to explain change.

When we examine biological life, we find that each evolutionary adaptation seems to be an extension of the process of self/non self awareness and maintenance of integrity. Not only do we see intensification of sensory perceptual abilities, but also we note that the integrational and responsive/reactive components of the process also have to evolve and adapt in order to stay integrated with the rest of the "consciousness". Amoebas are "simple" life forms, and yet we can examine them and see that each organic component within that life form serves as an informational and communicative component within the process of maintaining the integrity of the whole. When this communication process or any part of it ceases, the organization of the organism begins to deteriorate and eventually ceases and dies. In biological life, we find that though we have maintained the use of electronic communication on some neural levels, we have sunk to the depths of transferring actual molecular compounds in most of our organic processes. Even the human brain,

supposed highest achievement of organic life forms, requires base molecular salts in order to process electrical information. Our complexity denies us the speed of light, radio,

and other faster and higher frequency modes of communication except

from outside of ourselves.

The human consciousness is a genius of discrimination. We use the abilities of discrimination to identify those stimuli which come from outside of our biological forms in order to protect and maintain our integrity to gather and interpret pure energetic communications such as the radiated energy of sunlight and we are so inefficient at interpreting that data that we can only sense light and heat and it destroys those sensors that gather that information through blindness and sunburn if we continue too long in our attempts. Yet, conversely , we need the information from sunlight which stimulates our organic forms into producing vitamin D . Is this a remnant of photosynthetic capabilities from lessor complex integrations, or merely a new attempt at further increasing our potential?

As organic forms of consciousness, we are sorely limited in our perceptions of the universe. Limited in exploring the possibly limitless ranges of energetic exchange simply due to the limits placed upon communication due to the complexity of our component structure. Yet rather than admit to our limitations, we seek further exploration through the development of tools made from things less complex than ourselves. In the laboratory, we use light waves and shaped silicon to create microscopes to increase our sense of visual acuity within the spectrum of visible radiation imaging. In the studio, we use simple cones flattened vegetable matter and electronic amplification to create tools to compensate for our limited aural perception. We have created many tools out of simpler and less complex components in order to reach those higher frequencies of information which are either so far removed from us as to be imperceptible, or so destructive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminating consciousness which is involved in the differentialization of its components in order to
develop finer levels of complexity. This fetus is also even before birth learning to interpret communicative energies from the outer

world in order to begin definition of itself, its integrity and its maintenance of self apart from the influence of "other". Cells, joining together in communication to form co-operative systems each with separate responsibilities to the whole. Organs with specific functions supporting the organism in its fight to maintain its integrity. Consciousness of Mind, determining the difference between self and non self, regulating the integrity of the whole. This harmony of components within a symphony of orchestration, this is the matter of being alive.

Despite our complexities, despite recognition of our vulnerabil-ities and limitations; we as humans are beings of arrogant mind. We claim supremacy over all biological organisms and claim the sole right to conscious thought We deny our insecurities and lay claims to great understandings concerning the universe, when we in fact do not even understand the actual workings of our own process of integration and communication within our own biological forms.

We claim ownership of consciousness, yet we do not even pretend to truly evaluate the process of consciousness nor its beginnings.

Despite our inadequacies, we assume to know the nature of the beginnings of all life. We claim to know the "mind" of "God" and we claim title to superiority

in emulation of this "God" - above and beyond all other forms of life or integrity. An egotistic lot are we, who strive to seek security in the midst of our fear, our inadequacies, our vulnerabilities; by developing a system of belief which guarantees our security in a place beyond our perception. We seek safety and foundation at the same time that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in simplicity... using simplicity to explore a universe beyond the range of our complex integrity. Our complex integrity vulnerable to all but

the simplest energies, while we lay grasp to use complex energies which would destroy us in order to prove our strength. What it is we look for, we eventually find at the expense of closing our senses to see what really is. Perhaps it is true that the most foolish are those who lay claim to knowledge for they have closed their minds to further learning, and that the most wise are those who claim knowledge of no thing, that they may learn all.

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** MAGICK 1 -- WHY MAGICK **

Theability tothink seems toset usapart fromother creatures. And although we are concerned with living in the physical world, we are mental beings. The fact is we are thinking all the time. We plan, we brood, we get depressed or elated -- all of it is thought. But the universe is mental too, and if we could control our thinking we would see magnificent results in the everyday world.

Manysystems have been developedover the agesto help us control our thoughts. A great amount of dogma too has been kicked around in an attempt to make us into better people. Magick (the occult kind, spelled with a 'k') is one of the oldest and most general of these systems. Magick is the study and application of psychic forces.

It uses mental training, concentration, and a system of symbols to program the mind. The purpose of magick is to alter the self and the environment according to the will.

Mostofthe magickwesee todaycomesto usfromancient Egypt and Chaldea. The Chinese, Hindus, and Tibetans developed their own unique types of magick. Western magick was locked up by the Egyptian priests for thousands of years and then supressed by the rise of Christianity. It was not until medieval Europe that magical knowledge

was rediscovered by the alchemists and Cabalists. Only during the past hundred years or so has western culture been open minded enough to permit widespread investigation of the subject. Only since the start of the twentieth century has science shown much interest in it al all.

PARAPSYCHOLOGY AND PSYCHIC PHENOMENA

Through parapsychology, weare gaining insightsinto the hidden nature of man. Parapsychology is a branch of psychology which studies psychic phenomena. It remains something of a frontier, even today. Perhaps one reason for this is that psychic phenomena are somewhat inconsistent.

Nevertheless, there is strong evidence from numerous cases and experiments in support of psychic phenomena. Somehow, under the right conditions, the mind can directly affect the environment.

Wemaytheorize thatthehumanmind andbodybroadcasts akind of psychic energy or force, much like a radio station. Kirlian photography, temperature effects, cloud chamber tests, and other experiments tend to support this theory. Although the exact nature of this psychic force

is subtle and unknown, it is undoubtedly the energy behind all psychic

phenomena and magick. However, it is *not* a radio wave, since it behaves somewhat differently. The psychic force is too weak to be

measured directly (at least so far as we know). Everyone has some psychic ability. There
are numerous types of psychic phenomena. Parapsychology separates them into two groups: ESP and PK...

EXAMPLES OF ESP

ESP,theabreviation forextrasensoryperception, meansthe reception of information through paranormal means (ie. not regular physical senses of sight, sound, touch, smell, or taste). In theory, this is accomplished by receiving psychic force from outside the body. Here are some examples of ESP:

1)Clairvoyance,orRemote Viewing--the abilitytosense or 'see' (non-physically) distant objects, places, and people. Individuals who see ghosts and spirits are probably clairvoyant.

2) Clairaudience, or remote hearing -- the 'hearing' of paranormal information.

3)AstralProjection(OOBE)or TravelingClairvoyance--Full experience at a remote location while the physical body sleeps.

4) Psychometry -- the reading of information by the touch of physical objects.

5) Telepathicreceiver --the ability todirectly receive

thought (communication) at a distance, with no physical connection to the sender. There are many everyday examples of this, in which we

think something just as another person is about to say it. This is an easy one to test for through experiment. Very dramatic cases of telepathy have been recorded; there is often an emotional element in such cases.

6) A 'channel'or medium, asin a seance,who is indirect communication with a 'spirit' or entity.

7) Experiencewith a Ouija board,pendulum, or automatic writing.

8) Precognition--to forseethefuture. Again,highlyemotional events are the ones most likely to be 'tuned in'.

9) Retrocognition-- knowledgeof the past,by paranormal means.

EXAMPLES OF PK

PK, the abreviation forpsychokinesis, is the active or sending side of psychic phenomena. The theory here is that psychic force is sent out from the individual. Examples of PK include:

1)Telepathicsender --thetransmitterin thetelepathyjust discussed.

2)Psychokinesis (ortelekinesis) proper-- theability to move objects by means of psychic force.

3)Somewhatalong thesamelinesarepoltergeist(noisyghost) phenomena in which objects move of their own accord or noises are

heard. There is always a human agent involved -- frequently a teenage girl -- who appears to be the source of psychic energy.

4)Psychic healing-- theability toheal variousillnesses and infirmities. There are many documented cases of this. Usually it involves a healer and a subject, although there are recent cases invloving cancer patients learning to heal themselves.

5)Teleportation, apportation,andlevitation. Someoccultists feel a magician producing PK effects is simply a channel for universal energy. Others think the force originates some way directly within the magician.

THE SUBCONSCIOUS

Postulated byFreud andothers, theconcept of thesubconscious mind is an important one. Basicly, this is the idea that part of the mind normally operates below or outside of ordinary consciousness and awareness. Dreams and hypnosis are examples of this. Also subconscious are the many automatic functions of the physical body such as respiration and digestion.

WHY DO MAGICK?

Magickencompassesmanythings-- scienceandart,philosophy and metaphysics, psychology and comparative religion. Magick is an adventure at the borderlands of the unknown. It can fit the pieces of the puzzel of life into a meaningful whole.

*Magick is fun*and interesting. Usemagick to helpraise consciousness without drugs. Gain new experiences. Fantacy can come alive through magick. Psychic phenomena can be controlled and be fun and helpful.

Magick isbeneficial. It canhelp you tohave excellent health, and bring you good luck. With magick life runs smoothly; life is good. Also use magick for personality improvement, to control bad habits and to develop new motivations.

Magickis powerful.Neverunderestimatethetremendouspower of magick. Use magick to alter events and to achieve your goals. Exert an influence over people and phenomena. But power for its own sake is self defeating. The power which magick can give you should not be your primary

reason for studying it.

MAGICK AND WITCHCRAFT

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A numberof other occult disciplinesare prevalent today besides magick. There are many cults and sects which profess their own views, but there are really few differences between them. One popular area in the occult today is witchcraft. This is far removed from the cliche of devil
worship. Real witchcraft is a nature religion (pagan). Witchcraft has much in common with magick.

Alchemy alsohas muchin common withmagick. It'sheritage comes from the middle ages. Alchemy fathered chemistry and the physical sciences. But the avowed purpose of alchemy, turning lead into gold, is too limiting to be called magick. Sometimes the goal of alchemy is interpreted in another way, as the transformation of man into a spiritual being.

Thentherearethe numerousmodernday seersor'pychics', as they like to be called, who operate within their own somewhat unique systems. Although many of these people are deluded frauds, some are very powerful occultists indeed.

Of course,everything Ihavesaid hereis ageneralization. Magick, witchcraft, alchemy, or any occult field are complex subjects. Suffice it to say that magick includes them all (it is eclectic). For magick is undoubtedly a philosophy which has, as the late Aleister Crowley wrote,

"The method of science -- the aim of religion."

REVIEW QUESTIONS

1) Define magick.

2) Define ESP and PK. Give examples.

3) What is the subconsicous?

BOOK LIST

Hal N. Banks, An Introduction to Psychic Studies.

Annie Besant, Thought Power.

Michael H. Brown, PK, A Report on the Power of Psychokinesis.

Richard Cavendish, The Black Arts.

Alexandira David-Neel, Magic and Mystery in Tibet.

Raynor C. Johnson, The Imprisoned Splendour.

Janet Lee Mitchell, "Is Anything Out There?", Fate magazine, May 1988.

Ostrander and Shroeder, Psychic Discoveries Behind the

Iron Curtan.

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** MAGICK 2 -- THE SUBJECTIVITY OF EXPERIENCE -- **

> ' The universe is a projection of ourselves;
> an image as unreal as that of our faces in a
> mirror....We cannot affirm any quality in an
> object as being independent of our sensorium,
> or as being in itself that which it seems to
> us. Nor can we assume that what we cognize is
> more than a partial phantom of its cause.'
>
> (--Aleister Crowley, Magick, p. 110)

Yourawarenessofthe physicalworldand ofyourplace within it is mostly based upon the physical senses(hearing, sight, smell, touch, taste). These five senses continually send information to the mind, and it is up to
the mind to select and interpret them. If you could not do so, your senses would overwhelm you and be meaningless. Selection and inter-

pretation of your sensory inputs is essentially an automatic, mostly

subconscious function of the mind. The program or map which the subconscious follows
as its reference point is called a 'model'. The model is a subconscious mental photograph of how you believe the world looks (ie. worldview, mindset, egregore, or belief system). It was built up from
an early age by your religious and cultural background through interaction with family and
others. It contains your experiences, attitudes, and habits. And whether you realize it or not, most of your behavior, thoughts, feelings, and habits are based upon and conditioned by that model; even personality. The model is one of the mind's master programs. Change in behavior generally requires a change in the model. These limitations built into our way of thinking cause our perceptions to be subjective. That is why Hindu philosophy looks upon the world as illusory (maya); the world itself (object) is not an illusion, however
from our viewpoint through perception
(subject) it is.

Thus weare allconditioned byexperience. Exceptthat our perceptions, hence our experiences, are first conditioned and limited by the model. Our perceptions and experiences tend to conform to what we expect. We tend to misinterpret or ignore things which do not match

our

preconcieved notions about them. This is automatic.

THE TRUE WILL

The forgoingdemonstrates how itis thatthere are somany different versions of 'truth'. One's particular view is almost arbitrary. Although numerous religions, philosophies, and occult systems abound, they do not contradict one and other as much as it might appear. Rather, they describe the same (universal) reality taken from different perspectives. For there can be no ultimate truth in the physical world. We can only base our actions upon assumptions and agreements. All experience is subjective. I like to think of the universe as something indescribable, perhaps a 4-dimentional 'thing'. As soon as we attempt to put it into our 3-dimentional knowledge-base, something changes and we only see an aspect of the big picture. Just as a photograph can only show us a flat *representation* of a greater thing, so it is with any attempt to describe *spiritual reality* in physical terms.

Yet,there isa separatereality withineach of uswhich is often ignored unless we seek it. This inner self is in magick called the 'true will'. The true will is the center of consciousness and identity. It is the 'real you'. Everything else is an interface or link to it from the outer (illusory) world. Since that interface is based upon our model, it is conditoned and may sometimes produce false

information. 'Do what thou wilt' (Crowley) is an axiom of magick; for

the true will expresses our exact desires. And what we truly want ('down deep') we tend to automatically

get. This isn't always in our best interests, since the true will can be conditioned (tricked) by the illusion; and then we might desire and obtain that which is not ultimately good for us. (Karma strikes again!) The task of the magician therefor is to awaken his awareneess of the true will, to be free of conditioning, and thereby to transcend maya. ('My will unconditioned is magical' -- Spare).

HAPPINESS IS BEING HAPPY

Thereis nogreatsecretto changingbehaviororhabits. Itis largely a matter of determination. It equires that you ignore the 'pull' of the model when you strive for changes within yourself. The model is, after all, a collection of 'habits', some of which must be unlearned for permananent change to occur. There are two ways to do this: direct, through will power and awareness alone -- observing and acting out in an unattached or indifferent manner; and indirect -- through conditioning such as affirmation (explained later), self-hypnosis, and magick. Meditation may help too, by relaxing tension and conflict.

Emotionsfollowphysical expression:smileandact happyand you will tend to feel and be happy. The same is also true for other emotions. Also, emotions can be purposely used (or programed) to replace other emotions. Using this technique, a magician is somewhat like an actor in that he learns how to turn his emotions on and off at will. Note that this is not 'fakeing it'; the magician is probably more in touch with his true feelings than most people. And for these reasons we say

that happiness is being happy.

SYSTEMS OF MAGICK

Magickalwaysinvolvesself-hypnosis.However, itmaybemore than that. For one thing, there are objective forces involved (or so it would seem). Deities, spirits, and cosmic force can have an independent existence. And the repetitive physical movement sometimes involved in ritual can itself generate PK force. On the other hand, it could be argued that all of this is subjective to the magician. Or that the deities and spirits are nothing more than architypes or cosmic patterns which the magician energizes with his own vitality. Perhaps all magical effects could be produced through hypnosis alone. But the effects are certainly real.

Greatcomplexityisnotnecessaryinmagick.Although basicly magick is a medieval system of symbolism (in a modern context), any cosmological system will work from Cabala to Star Wars. We usually use the medieval one in magick because it is convenient and traditional, and

because it seems to fit our thought processes well. Traditional symbols have greater emotional effect on the magician than modern ones because of his familiarity with them. What really matters is that the model of the magician be understood and programmed, and thus that the model and the cosmological system do correspond.

REVIEW QUESTIONS

1) Contrast subjective with objective.

2) What is a 'model'?

3) Explain the task of the magician.

BOOK LIST

Eric Berne, Games People Play.

Fritjof Capra, The Tao of Physics.

Carlos Castaneda, The Fire From Within.

Arthur Koestler, The Roots of Coincidence.

John C. Lilly, The Center of the Cyclone.

------, Programming and Metaprogramming in the Human Biocomputer.

------, Simulations of God -- The Science of Belief.

Alan Watts, The Book (on the taboo against knowing who you are).

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** MAGICK 3 -- THE FOUR WORLDS **

Theancientsdescribed manasmind, body,andsoul. Psychologists of the twentieth century added the subconscious to that definition. This produces a four-fold classification. The universe is also divided into four corresponding parts ('worlds'), as shown below:

WORLD	BODY	QUALITY
spiritual world	spiritual body (soul or kia)	intuition
mental world	mental body (conscious mind)	rationalthought
astral world	astral body (subconscious)	emotions
physical world	physical body	physical senses

Theastral body(subconscious)is theintermediary forintuition, magical and psychic phenomena, and is the 'psychic link' to

the physical world. J.H. Brennan says that the astral is the realm of

visual imagination. It seems to be both a 'place' and a 'state of mind' at the

same time. Most occult and magical phenomena originate in the invisible, non-sensate, non-physical realm (ie. without physical senses). Each of the four worlds interacts with the other worlds. Psychic energy flows from the spiritual to mental to astral to physical. The physical world is a projection (manifestation, reflection, or shadow) of the higher worlds. Our center of consciousness is generally within these higher worlds. "We are", to quote the rock music group the Police, "spirits in the material world".

Therearemanysimilar termsusedby otheroccultgroups. For example, 'astral light' is another name for astral world, although it may sometimes also refer to the entire non-physical realm, as may 'inner planes' or 'the invisible world'. Planes are essentially the same as worlds. Vehicles or sheaths are the same as bodies. Some groups include an etheric or vital body between physical and astral: it is mostly 'physical' with a little of the lower 'astral' besides. And sometimes astral and mental are each divided into two parts (upper and lower). The 'causal body' is the upper 'mental'.

MICROCOSM AND MACROCOSM

Wehavebeendescribing'traditonal'occultphilosophy here, and certainly an important part of the tradition is the idea (and terms) microcosm and macrocosm. The greater universe, known as the *macrocosm*, includes everything that exists. It corresponds with the *microcosm*, or tiny universe, ie. man -- who is thought of as a miniature replica of the macrocosm (whole universe). This basic magical relationship is demonstrated in the Bible (Genesis 1.27), where God is the macrocosm; and in the writing of Trismegistus ("As above so below"). Since man

is in the image of God (universe) it follows that God is in the image of man (in other words, man and the God/universe match each other).

The magician, as a microcosm is thus connected with the macrocosm. There is an intimate relationship of energies between you and everything else. The universe is reflected within us and we are projected into the universe. This is an important theory behind magick and astrology.

MAGICK WHITE AND BLACK

'Personalmagick' is thatmagick used toaffect the self; often involving affirmation, self-suggestion, and self-hypnosis. 'Active magick' is outer directed magick (as in PK) used to affect someone or thing, or to bring about an event. 'Passive magick' is to be affected (as in ESP)
by an outside non-physical cause. Everyone possesses some magical (and psychic) potential. Some are especially gifted. Usually people are better at one kind of magick (ie. active or passive) than they are at the other kind; only rarely does an individual excell at both. Traning and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may take on the qualities of good and evil. There is so-called white magick or good magick, black magick or evil magick, and gray magick between them. When many people refer to white magick they mean magick for unselfish purposes, also healing and mental influence with specific permission. By black magick they refer to magick for self-interest and healing *without* specific permission. Using magick to forcefully control another's will is, in a sense, black magick too.

There are also some people on the occult fringe who claim to be, possibly even think they are, 'Satanists', devil worshipers, or black magicians. These people are most likely charlatans, hoaxters, dabblers, or merely misinformed. They may be attracted by the 'art' of black magick, or even by the 'glamor' of doing something against the 'rules'. But a real black magician is very dangerous. Because he has dedicated his life to evil. We usually think of 'white magick' as having *unselfish intent*, and (in the extreme case) of 'black magick' as being actual Satan worship, human or animal sacrifice, dangerous unconventional magical practices, and other bizarre stuff as makes a nightmare. It is all a matter of degree. Most mild self-interest magick (one of the most common kinds) would be called 'gray'. Better terms may be

constructive magick as being beneficial; and *aversive magick* as magick intended to work against the natural order, and to tear down.

There is also the *high magick* of spiritual alchemy (ie. spiritual growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magickactislikelyto producesideeffectsregardlessof whether or not the desired result is achieved. Such side effects are no problem for constructive magick, since they are benificial as well. However, aversive magick can produce aversive side effects which may even harm the magician -- aversive magick is dangerous!

MAGICK IS A CONTINUOUS PROCESS

Whatwe havebeencalling 'magick'is actuallya continuous process. Since your subconscious never rests, your environment is continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way). Remember, our lives tend to follow what we want down deep. That is why a positive outlook is so very beneficial to us.

THE MAGICAL DIARY

Sometimes it ishelpful to keep a diary of your magical experiments and research. Such a diary should include the date,

perhaps even some astrological data (or anything else you think may have a relationship to what you are doing). This is also a good time

to begin recording your dreams -- at least the important ones -- in a dream diary. Your dreams can tell you a great deal about yourself, and may sometimes reveal premonitions. Dreams are personal. Don't fall for the commercial 'dream book' gimmick.

AFFIRMATIONS

Themind is always open to suggestion -- especially the subconscious. Most of the time we censor any suggestions according to the model; but one way to break through the censor is with repetition. An affirmation does this exactly. By suggestion, we mean any statement which is capable of affecting your model. Usually suggestion is in the form of a positive statement (such as the hypnotist's patter -- " You are becomming sleepy"). An affirmation is the same kind of thing -- a positive suggestion, which you repeat (affirm) to yourself aloud or silently (for example, "I remember my dreams"). If there is some quality you wish to change or develope within yourself, an affirmation is ideal. Repeat it several times every day at several different times throughout the day, expecially when you go to bed. Affirmations are subtle and may require a few months to work. Use them for changes, not miracles.

SIMPLE BANISHING TECHNIQUE

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Visualizationisanotherimportantmethod weusetoinfluence the subconscious. A good example of this is the simple banishing technique which follows. Banishing is used in magick to 'clear the air' of negative 'vibes' and interference...

Visualize astrong white lightflowing outthe top ofyour head, flowing down around you and covering you. At the same time imagine you are throwing away any 'problem' vibes. Maintain the visualization for a half a minute or longer. Good way to help you handle your emotions, and to control worry or anger.

REVIEW QUESTIONS

1) What is a microcosm?

2) List the four worlds. Explain.

3) What is an affirmation? Give an example.

BOOK LIST

Geoffry Hodson, Theosophy Answers Some Problems of Life.

Marc Edmund Jones, Key Truths of Occult Philosophy.

Marion Weinstein, Positive Magic.

Nelson & Ann White, The Wizard's Apprentice.

Beatrice Bruteau, The Psychic Grid.

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** MAGICK 4 -- ELEMENTS AND FORCES **

The Ancientsdividedthe worldintofour basicprinciplesor *elements* -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with emotions, the human psyche, and with nature than are modern explanations of the world. These *magical elements* are also of some importance in astrology. Many

occultists think of the magical elements as forces, or as *qualities* of energy; especially within the astral world. Each element has a symbol and color. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.) Colors of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow...The Eastern tattvic system uses different

symbols and colors. (The tattvic symbols are briefly described later on in this course.) The elements are often used in magick ritual.

Magickseesrelationships betweenthings.Theserelationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are available (an important one is Crowley's '777'). Thus one thing or symbol can be used to suggest another. This is important in

magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

Themagicalelementshavecorrespondenceswiththetarotcards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements --

Element	Suit	Quarter	Archangel
earth	pentacles	north	Uriel
water	cups	west	Gabriel
fire	wands	south	Michael
air	swords	east	Raphael

Astrologicalsignsalsocorrespondwiththeelements.Taurus, Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra, and Aquarius are air signs.

ELEMENTALS

The magicalelements are saidto bepeopled by spiritsand

mythological entities called elementals or nature spirits. These are grouped into four main categories --

Gnome (earth)	Undine (water)	Salamander (fire)	Sylph (air)
dwarfs	nymphs	jin (genies)	fairies
elves	tritons		storm angels
brownies	mermaids		
hobgoblins	mermen		
lepricauns	sirens		
	harpies		

Elementalsareusuallyonlyvisible tothosewithclairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called an 'artificial elemental'.

TotheAncients, elementalswerethephysical explanationof the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.

YIN YANG

Chinesephilosophyandacupuncture talkofyin yang.This is the idea of polarity, or opposite pairs, as shown --

YIN	YANG
water	fire
contraction	expansion
cold	hot
feminine	masculine
moon	sun
negative	positive

passive	active
ebb	flow

1305

wane wax

The list could go on. In Chinese literature it is quite long. Some occultists suggest everything can be similarly arranged into related opposite pairs.

SIMPLE MAGICK

Hereis asimple magicaltechniqueyou maywish totry. Itis a variation of affirmation, which was discussed in an earlier lesson...To help you to achieve your goal (magical or otherwise), find a word or short phase which sums up what it is that you want to accomplish. Write the word (or phrase) down 10 times each day until you achieve success.

REVIEW QUESTIONS

1) List the four elements.

2) What is an elemental?

3) What are correspondences?

BOOK LIST

William Britten, Art Magic (long out of print, but in some libraries).

Pete Carrol, Liber Null.

Wing-Tsit Chan, A Source Book in Chinese Philosophy.

Manly Hall, Unseen Forces.

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** MAGICK 5 -- CHAKRAS AND MEDITATION **

AccordingtoEastIndianphilosophy,manpossessesevenmajor *chakras* or psychic centers on his body. Each of these forms a bridge, link, or energy transformer; changing pure (higher) energy into various forms, and connecting the four bodies (ie. spiritual, mental, astral, and physical) together. The chakras are located along the nadies (a network of psychic nerves or channels) and follow the autonomic nervous system along the spinal cord. Chakras correlate with major acupuncture points along the 'governing vessel meridian' (acupuncture term). The seven major chakras are connected together by three major nadies which are parallel and near each other. The middle nadi is called *sushumna* and it has neutral characteristics. The nadi on the left (ie. nearest your left hand) is the *ida* nadi which has yin characteristics. On the other side of sushumna (nearest your right hand) is the *pingala* nadi, having yang qualit-ies.

Chakrasarevisible toclairvoyantsightas varouslycolored rotating circles or funnels. In the East they are described as petaled flowers or lotuses. Sources disagree on the colors.

The first chakra,located at thebase of the spineat the perineum is the *root chakra*, muladhara. It primarily relates to the element of earth and to psychic smell.

Thesecondchakra,knownasthe*sacralcenter*,svadhisthana, is located above and behind the genitals. Its dominant element is water, and it is related to psychic taste.

Thirdof thechakrasisthe*solar plexus*,manipura,located at the navel and corresponding with the emotions and with the element of fire; also with psychic sight (clairvoyance).

The*heart chakra*,anahata, isthe fourthchakra, located over the heart and corresponding with the element of air, and also with psychic touch.

Thefifthchakraisthe*throat chakra*,vishuddha,locatedat the base of the throat (thyroid) and corresponding with psychic hearing (clairaudience).

The remainingtwo chakrasare very important.They relate mostly to elevated states of consciousness. The *frontal chakra*, (or 'third eye') ajna, the sixth chakra, is located between, and slightly above, the eyebrows. Ajna is the center of psychic powers and can produce many psychic effects. Meditation on ajna is said to cure nervousness.

Finally,the*crownchakra*,sahasrara,locatedatopthehead, (pineal gland) is the seventh chakra. It is referred to as the thous-and-petaled lotus and corresponds with astral projection and enlight-enment.

Thereare alsomany minorchakras throughoutthebody. Each chakra has a sound (letter) and a pitch which is sometimes used to invoke it.

THE TATTVAS

Someoccultists preferto describethe magicalelements as tattvas according to the Eastern system. Notice that these symbols and

colors are generally different than the western symbols and colors for the elements.

element	tattva	tattvic symbol
earth	prithivi	yellow square
water	apas	silver crescent
fire	tejas	red triangle
air	vayu	blue circle
(spirit)	akasa	black oval

YOGA

Yoga originated inIndia. It is aphysical or mentaldis-cipline designed to condition and invigorate the mind and body. There are many kinds of yoga, but they may be generally divided into three main types...

Hathayoga--affect themindthrough thebodyusing physical exercises; improve physical health and endurance.

Rajayoga-- affectthemindthrough mentaltraining;improve concentration.

Mantrayoga --affect themind throughchanting andaffirm-ation; achieve relaxation.

MEDITATION

This is a much touted areaof the occult. There aremany meditation techniques, and many claims made for the benefits of meditation. Basicly, meditation has two functions -- relaxation, and perhaps, improved concentration. There are two main types...

1) concentration meditation (focusing),

2) insight meditation (mindfullness).

Most kinds of meditation are the concentrative type. One simply focuses his attention upon a single physical object (such as a candle flame); upon a sensation (such as that felt while walking or breathing); upon an emotion (such as reverence or love); upon a mantra spoken aloud or even silently; or upon a visualization (as in chakra meditation, seebelow)...Concentration meditation is, simply put, a form of self-hypnosis.

Amantra(or mantrum)is oneormore wordsorsyllables which are repeated -- often chanted -- aloud...A simple yet powerful mantra is to vibrate the mystical word 'OM'. This mantra has long been associated in India with the godhead/unity. Use it to aid in tuning into universal vibrations which promote feelings of harmony, peace, and well-being. Use it before magick ritual to 'get into the mood' and afterward to 'dismiss the

forces'. You vibrate a mantra by saying it slowly aloud in a lower--pitched voice than your normal speech, and a more or less constant pitch as well. Let the sound fade at the end of the mantra. A powerful one such as 'OM' will seem to vibrate the air around you. It should be vocalized for 5-10 seconds and repeated a number of times with a few seconds rest between each vocalization. Chanting of mantras may cause slight dizziness from hyperventilation.

Theothermaintype ofmeditaiton-- insightmeditation-- is the analysis of thoughts and feelings in such a way as to cause realization of the subjectivity and illusion of experience. This is done in a effort to attain trancendental awareness. Such statements as, 'This body is not me', fall under this category. Buddhist meditations are usually of this type.

CHAKRA MEDITATION

Thereis aspecialtype ofconcentrativemeditation whichwe will call 'Chakra meditation'. This is basicly Kundalini yoga -- the practice of causing psychic energy (kundalini) to flow up sushumna, energizing the various chakras along the way. The practice, considered dangerous by
some, will produce deffinite physiological sensations and psychological effects if continued long enough. It should not be attempted by epileptics or persons with an unstable mental or physical condition, or with heart disease. Certain drugs and medications, such as those used to treat epilepsy may retard progress. Although the technique is very simple, it may eventually produce powerful results. Results may at first appear hours after the practice during sleep. As each chakra is energized by this practice, it is said to add occult powers (si-

dhis), until at last the crown chakra is reached, and with it, full enlightenment is attained. Sometimes kundalini awakens all by itself.

Topracticethischakrameditation, yousimplyconcentrateon the chakras, beginning with the root chakra, and moving progressively up, as you visualize psychic energy from the root chakra traveling up shushumna and vivifying each higher chakra. As we mentioned the chakras have certain properties associated with them, so that this type of visualization may

'raise consciousness', promote astral projection, and other things -- once you have reached ajna and eventually the crown chakra. You might typically meditate in this fashion for 15 minutes to a half hour a day. It might help to practice some hatha yoga or other physical exercise in an effort to make the spinal cord 'more flexible'. Diet may also affect the process. The technique is also similar to the Tibetan 'Tummo' meditation. The rise of kundalini is sometimes experienced as a 'vibration' or buzzing, as light, or as heat.

HEALTH AND DIET

Certainly theway you treatyour physicalbody willaffect your mind. In magick you want an alert mind. Therefore, your body must be as healthy as you can keep it. Take care of your body. Exercise regularly. eat a good diet (with vitamin supplements), and do not consume anything which will have a negative effect upon the mind. Drugs, smoking,, and alcohol should be restricted, or eliminated. (The mind can create any condition which a drug can create.) A good rule here is moderation in what and how much you consume. (Most of this stuff is pretty obvious isn't it.) You may also want to cut down on sugar and processed foods. Many occultists advise dietary changes, expecially the non-eating of meat. We cannot deny the physical, psychological, and spiritual effect which all foods have. This effect may be described as the 'heaviness' factor of foods. Various foods are so ranked in the chart, lighter to heavier...

1. lettuce and other greens.
2. fruits and most vegetables.
3. wheat, rice, and other grains.

4. nuts, beans, and other legumes.

5. cheese, dairy products, including eggs.

6. fish, seafood.
7. chicken, poultry.
8. beef, pork, other red meats.

Note that meats, especially red meats are the 'heaviest' foods. Generally, foods which are harder to digest, or which are higher in protein are 'heavier' than those which are not. Animal products are heavier than plants. Foods high in carbohydrate (candy, bread, starch) are heavy. However, the 'heaviness' of foods is not directly related to the amount of calories.

Whatthismeansis thatforvarious reasons,theheaviness of food in your diet will affect your magical experiences. You may be able to increase your psychic receptivity ('energy level') by eating lighter foods, or by eating less. Conversely, emphasizing heavy foods in your diet, or eating larger helpings, may help to 'bring you down to earth' should you 'rent the veil' too much. These are generalizations, of course, and it may take a number of days of dietary change before you notice much effect. I do not advocate radical dietary changes, excessive fasting, or malnutrition. Your good health is far more important in magick than any temporary effect you get from prolonged starvation. A change in diet will sometimes only produce a temporary effect, until the physical body adapts to the change. Healthy natural foods and lifestyle make it easier for us to be healthy, but ultimately, good health is a mentual quality (attitude).

THE FOUR-FOLD BREATH

With physicalexercise too, moderation isadvised. (You should be cautious, or not attempt it if you have a respiratory or heart condition. Check with your physician if in doubt, and don't

overdo.) One of the most useful physical exercises is pranayama, or controlled breathing (actually a type of hatha yoga exercise). For

this and any other calesthentics or hatha yoga which you might choose to do a 'kitchen timer' is suggested (many of these aren't accurate for under three minutes, but are helpful for longer periods).

Themain purposeofpranayama isto relaxthe bodyand mind. There are many kinds of pranayama, but a simple one called the 'four--fold breath' will suffice. This consists of four short quick inhall-ations, then four short quick exhallations; then repeat, continuing until the allotted time is used up. It will take about 1 1/2 seconds for the four inhallations, and about 1 1/2 seconds for the four exhallations; or about 3 seconds for the complete in-out cycle ('rep' for repetition). There should be no strain of any kind during your pranayama. You will probably notice a slight dizziness, particularly at first, since the effect of pranayama is to hyperventilate. Try sitting back in a chair with your eyes closed when you do your prana-yama. Begin a minute a day for the first week and gradually increase up to about five minutes a day. If you do the pranayama befor your magical activity, it will help you to get 'into the mood'. It is also an excellent aid to relaxation and tension release. Pranayama should not be done during heavy air pollution. Other exercises you might consider are hatha yoga, calesthentics, walking or jogging.

REVIEW QUESTIONS

1) What is a chakra? List them.

2) Name the three major nadies. Which nadi is hot?

3) What is pranayama?

BOOK LIST

Arthur Diekman, The Observing Self.

W.Y. Evans-Wentz, Tibetan Yoga and Secret Doctrines.

Sandra Gibson, Beyond the Mind.

King and Skinner, Techniques of High Magic.

Swami Sivananda, Kundalini Yoga.

John Woodroffe (pseud. for Arthur Avalon), The Serpent Power.

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** MAGICK 6 -- THOUGHTFORMS AND SPIRITS **

Although there are hundredsof kinds of divination, the principle ones are astrology, geomancy, the tarot, the I Ching, and direct psychic means (especially clairvoyance). True divination is more than a mechanical system, for it implies true psychic interpretation (receiving). Some form of divination is often used in magick ritual to communicate with
the entity invoked.

Sincedivination operatesthroughthemind,itisaffectedand biased by the mind. Our attitudes and fears may alter it. Sometimes results are very detailed, and accurate -- but not always. Often the future is plastic and changeable anyway, and the use of magick may alter the result. Thus divination shows tendencies only, which may be helpful, but must not rule us.

DEVELOPING CLAIRVOYANCE

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It ispossible toimprove yournatural abilitywith clairvoyance through practice. A good start might be to look around you, then close your eyes and try to picture your surroundings. This is also good exercise for visualization. And visualization is an essential talent in magick. Open your eyes again and check your accuracy. Then close your eyes and try it again. When you use your physical eyes, look at everything like a child seeing it for the first time. Let the vividness of color and form burn into you, until everything takes on a veritable glow. Try to capture that glow when you close your eyes now and picture your surroundings. It's just a simple step to extend what you see with your eyes closed into what you remember seeing in the next room, or what you *imagine* seeing in the next building, the next city, even the other side of the world. Don't expect perfect results, especially at first. Just try to be even partly right. Another exercise is to picture a clock face, and thereby tell the time clairvoyantly.

THE AURA

Underthe rightconditions,it ispossible toclairvoyantly observe a colored light around other people. This is known as the 'aura'. Sometimes the aura is seen as multi-colored emanations around the person, built up of various differently colored layers and zones. Although many occult dabblers claim to be able to see the aura easily and under many varied conditions, I seriously doubt that they do. There are optical illusions and qualities of sight which can sometimes trick one into thinking he sees what he does not see. In this area, the quality of sight known as after image is especially pertinent. Do this: stare at any solidly colored bright object for a few moments. Very intense red, green, or blue are especially good for this. Now look away at a white surface and you will see a phantom image of the object in its complementary color (a red object will show green, a blue one orange, etc.). If the bright object is in front of a light surface, you may observe a fringe of complementary color around the object after a few moments. This is all very normal, and is used by some magical groups as an aid to visualization sometimes called 'flashing colors'. Some silly people will stare at other people

in the same way. And when they see the after image of the person's clothing, they think they are seeing his aura. What is more, various

meanings have been attributed to the colors of the aura. A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes!

Thisbrings usto thechart ofaura colorson thenext page. It is a general guide, based mostly on Theosophical material. Various groups may attribute different meanings to the colors. The colors we show on the chart are emotional in nature; useful if you plan to create an artificial elemental or do healing. Surrounding yourself with a particular color will tend to produce the specific psycho-logical effect described in the chart. That quality of color is useful in magick ritual.

COLORS OF THE AURA

BLACK	malice	
	dark gray	depression
	pale gray	fear
BROWN	materialism	
	muddy gray or dull rust	selfishness
RED	energy	
	bright red	anger and force
	dirty red	passion and sensuality
	dull red	selfish love
	rose	unselfish love
ORANGE	pride	
	orange cloud	irritability
	bright orange	noble indignation
YELLOW	intellect	

yellow-green	low intellect
earthy yellow	selfish thought

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	lemmon	high intellect
	bright gold	logical thinking
	brt. red-yel.	spiritual thought
GREEN	empathy	
	gray-green	deceit, jealously
	greenish-brown	jealousy
	emerald green	unselfish resourcefulness
	foliage green	sympathy & empathy
	brt. apple-grn	strong vitality
	brt. turquoise	deep sympathy & compassion
BLUE	devotion	(religious feeling)
	gray-blue	fetishism
	light blue	noble spiritual devotion
	dark blue	religious feeling
	brt. lilac-blu	lofty religious idealism
VIOLET	spiritual	psychic & spiritual faculty
WHITE	purity/protection	

THOUGHTFORMS AND SPIRITS

Whenever we concentrate our thoughts, we draw psychic energy together. This is called a thoughtform. Usually the energy dissipates as soon as we break the concentration, but it is possible to purposely concentrate energy in this way, producing very strong thoughtforms. Such thoughtforms are vortexes or centers of psychic energy. They can exist as entities by themselves, at least for a while. They are basically inanimate, non-thinking forces. Talking to one is about as logical as talking to a chair. In this way, thoughtforms are similar to elementals, ghosts, and spirits. All of these psychic entities consist of a psychic energy vortex which could be described as a localized field or as a discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic fields, and to other energy vortexes. That is why they respond to magick ritual. Someday, we may accomplish the same thing with electronic machines. Psychic entities are sometimes able to affect our thought processes.

Thoughtforms, elementals, and ghosts are usually not very smart.

If they display any intelligence at all, it is limited. They are the morons of the spirit world. Their behavior is usually automatic,

repetitive, robot-like (just like some people). We see that artif-
icial elementals
are little more than astral robots. Spirits and deities are more
intelligent and volitional.

DIRECTED ATTENTION

Your mind follows your attention. Wherever you direct your
attention, there will your thoughts go too. By directing attention to
a specific place or purpose you *focus* mental energy upon it.

For example: you're having lunch in a cafeteria crowded with
people. It is a large place, and everyone there is talking at once, so
that the room is a constant jumble of noise. You happen to notice a
man accross the room; he reminds you of someone. All at once he drops
his fork and you hear it hit the table. But would you have noticed the
sound of his fork if you had not been looking? No. Only by focusing
your attention there were you able to pick out that individual event
and associated sound.

It is a dark night. You are walking and the only light you have is from the flashlight you hold in your hand. As you move the flashlight around, the beam of light from it directs your attention first one way then another. Now, the mind is something like that flashlight in the dark. And by directed attention, you point the mind to one place or another. As with that flashlight beam, you see where the mind is pointed; nothing more. The rest is 'noise'. And so we could define mental noise as anything not focused upon. In another way, noise could be considered as negative emotions, attitudes, and thoughts which make it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions are not YOU, but are rather reactions prompted by your model and ego -- like a performance or an act, while the real you watches. In a similar way, directing your attention toward a specific emotion will cause you to
experience that emotion.

VISUALIZATION EXERCISES

Visualimagination andconcentration areveryimportant in magick. Here are some exercises to help in your development...

A. Close youreyes and visualize asingle digit numberas clearly as you can. Then a two digit number, then a 3 digit one. Hold the visualization in front of your 'inner eye' for about two minutes. Repeat with a letter or a word.

B.Visualize abrightlycolored greencircle orspot. Again hold the visualization for two minutes. Try again with a different color.

C.Visualizein succession,eachone ofthetattvic symbols, in their proper color. Hold each symbol for at least two minutes.

D.Look through atarrot card deckand pickout several of your favorite cards. Then, after briefly studying a card, visualize it vividly in detail. Hold the visualization for at least two minutes. Do this for each card you selected.

E. Repeat the above visualization exercises with your eyes open.

REVIEW QUESTIONS

1) What is the aura?

2) What is a thoughtform?

3) How can you develope clairvoyance?

BOOK LIST

Annie Bessant and Charles Leadbeater, Thought Forms.

W.E. Butler, How to Develop Clairvoyance.

J.H. Brennan, Astral Doorways.

Piero Ferrucci, What We May Be.

Kilner, The Human Aura.

Swami Panchadasi, The Human Aura.

A.E. Powell, The Etheric Double.

Harold Sherman, How to Make ESP Work for You.

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** MAGICK 7 -- BASIC RITUAL **

'The first part of every ceremony is the
banishing; the second the invoking.'
(--Crowley, Magick, p. 104)

Itmay besaid that ritualis thevery heartof magick. For it is through ritual that we achieve our magical results. Ritual is a magical procedure or ceremony we perform in order to change the environment. Usually we think of ritual as bearing on active magick, although certainly, it can also affect passive magick. Most often the change achieved is subjective (it may be subtle) and in the physical world. Outsiders may put them down to coincidence, but the effects are very real. Magical goals for a ritual should not be taken lightly.

Thesuccessfulpracticeofmagick dependsuponstrongbelief. The simplest ritual of them all must be belief itself. If you can

believe in your desired results strongly enough, that act is a magical ritual which will achieve your results. Even a very complex ritual is

no more effective than strong belief. There are aids to concentration which may help. Thus in *creative visualization*, imagination and controlled breathing are brought into play.

CREATIVE VISUALIZATION

Whenyouwanttomagicallyachievesomething,first pictureit clearly in your mind. The more deffinite and specific your idea of what it is the better. Picture yourself having it or doing it. Visualize it as vividly and as intensely as you can and hold it in your thoughts for a few moments. Concentrate on it intensely (it may help to hold your breath). Feel the energy of desire welling up inside you. Then suddenly feel the image or desire released from your mind. Feel the energy filtering through the image and intensifying it, as if the image is a 'stencil'. Imagine the energy exploding out from you into the macrocosm in all directions at once, and feel the universe 'tilt' as it reacts to the force. (At the same time it may help to release your breath suddenly). Feel the energy draining from you. Finally, *believe* that your purpose *has* been accomplished; that it HAS HAPPENED, perhaps saying something such as "so mote it be", or "it is done".

THE BASIC PARTS OF A RITUAL

Often ritualsare more formalthan theabove, but anyfull magick ritual must always reduce to these stages -- 1) imaging; 2) building; 3) firing. Sometimes a ritual must be repeated every day for a while to achieve difficult results or to overcome weak belief.

THE MAGICK CIRCLE

Often animportantpartofformal ritualisthemagickcircle. Medieval magicians considered the circle essential, and placed great emphasis upon its exactness. Elaborate designs were invented with many layers of complex symbols and words. It was very important that the circle

be completely intact with no breaks in it. The magician and any other participants stand in the circle during ritual. The ritual began with a banishing of evil forces (using the lesser ritual of the pentagram for example) to keep them outside the circle. Today, circles are made on the floor with chalk or paint, rock salt, or a rope. Whatever its form, the circle is still an important part of magical protection for the magician. This is especially important for aversive entities and purposes. The circle also helps in focusing the energy of the ritual toward its purpose, that is, it keeps it contained until the magician is ready to release it. Of course, the magick circle is basicly only a symbol, but it may eventually be possible to supplement the circle with electronic equipment for a

similar purpose. We are researching the practicality of electro-staticly charged Faraday shields.

ARTIFICIAL ELEMENTALS

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An artificial elemental isuseful for certain tasks: 1) invisible watcher and observer, telling you what it sees; 2) psychic guard; 3) it can be used in healing; 4) it is helpful in other ways. Ophiel calls the artificial elemental a 'familiar'. Producing your own artificial elemental is fairly easy. YOU MUST ASSUME THAT THE ACT HAS PRODUCED RESULTS, EVEN IF YOU DO NOT IMMEDIATELY OBSERVE THEM. It is entirely possible to produce one of these little beasties and not know it (not being clairvoyant enough to observe it directly). Therefore, and this is a general principle of any magick, never ignore forces you have set into motion. Even though you may not see the elemental, you may nevertheless 'feel' it.

WARNING-- Donot useartificial elementalsfor anykind of aversive magick at this point; they can be nasty little critters to get rid of. Should you have to eliminate one of them which you created in error, you must re-absorb it back into yourself through your will; or in some cases you can 'exorcise' it.

HOW TO CREATE AN ARTIFICIAL ELEMENTAL

You cancreate your own artificialelemental for various purposes. An artificial elemental is basically a thoughtform which has been strengthened with emotion. Refer to the aura color chart in the

previous lesson and decide what color to make the elemental, based upon your intended purpose. Apple green is a good choice for general purposes.

Then decide on a shape or outline. Do you want your elemental to resemble some sort of animal? A simple circle or cloud is a good place to start. With this in mind you can use ritual to create your elemental. Creative visualization is good for this. Visualize it glowing before you. A darkened room is helpful for this.

Communicatewithyourelementalwith telepathy,bytalkingto it, or with creative visualization. Your artificial elemental is closely linked to you and your subconscious attitudes. It will generally not do things you think it cannot do. As in any magick, results relate to effort and belief. Another way of looking at an artificial elemental is as an aspect of your personality (sub personality) which has been detached from you.

INVOCATION

Formalritual usually involves the invocation (ritually calling up) of a god or goddess, spirit, or other entity. In this sense, magick is somewhat similar to pagan religion and witchcraft.

However, we consider magick ritual a technique, not a religion. Worship need not be involved.

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Sometimes the invocation of an entity creates an artificial elemental.

Crowley says there are three different kinds of invocation --

1) Devotion to the entity (as in the Bhakti yoga of the Hare Krishna sect; the Faustian devil pact).

2) Ceremonial invocation -- usual method of the middle ages.

3) Drama -- usually needs more than one person (as in a mass).

Becauseof themicrocosm-macrocosmidentity,whenyouinvoke the gods, you are invoking aspects of yourself. Jung has referred to the gods as primitive archetypes. This makes it sound like spiritual entities are illusions. But in fact the microcosm-macrocosm identity does not discredit the gods and goddesses. It instead helps to illustrate our relationship to the cosmos.

>>CAUTIONS<<

1.Balanceis importantinmagick. Varytheentities invoked in order to keep your personality in balance.

2. Oftenas nota ritualmay produce side-effects,usually something similar to, though not exactly the desired goal. If the true goal is delayed (as sometimes happens) we may see the side effects first. And if for some reason the goal is not achieved at all ('missing the target') the side effects may be pronounced. Examples: 1) You use magick ritual to hurry shipment of an anticipated package in the mail. Side effect -- the next day an unexpected package (the wrong one) arrives instead. 2) You use magick ritual to cause a certain person to phone you. Side effect -- for several

days all sorts of people phone you...The sides effects will not affect you (or anyone else) adversely unless that is what you inwardly want.

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3.We maysaywith certaintythat"something alwayshappens" when we perform a magick ritual. But like everything else, magick follows the 'law of results'. This means that results require effort of some kind. And if you don't work hard enough at it you don't get results. Difficult goals have greater resistance (magical inertia) to overcome. If the ritual doesn't produce the desired results there is a good chance that the reason for the failure is within oursleves. Be certain there is no contradiction between your model and your magical goals. Sometimes self doubt and mental contradictions (wanting and not wanting at the same time) may interfere. The first step in magick is to re-program your model. And, of course you can help your magical results by working on the physical level toward your goals. Don't expect them to fall into your lap by themselves.

4)A peculiarqualityofmagickis timedisplacement.Results of a ritual are not usually instantaneous. There is often a delay of 12 hours or more. Difficult tasks or weakly performed ritual are more likely to be delayed. In most cases a slight delay is alright, and it gives us time to get used to the comming changes. And sometimes the effects of a ritual
appear to extend to before the ritual was performed!

5)Because of theway magick works,a ritualmay create an emphasis in what is sought, and a de-emphasis in everything else. Balance is therefore important here. Once the magical result is achieved it may be 'bound' to you and difficult to get rid of should you later decide to do so.

Example: You use a magick ritual to help you find and buy a new house. Years later when you decide to sell it, you are unable to do so. Consider your magical goals wisely so you dont get stuck with something you don't really want. Note that theory says you can always unbind through ritual what was bound to you...theory says.

6) Sometimesthe environmentappears to reactagainst the

magick after the results are achieved. This is particularly noticeable

in using magick to affect the weather (and the main reason why you

should NOT use magick to affect the weather). For example...Your performance of a ritual to produce a sunny day produces a sunny day. The next day is sunny, alright, but the rest of the month is cold and overcast. Here the weather seems to react to the magick in the opposite way to re-establish its natural balance. It is something like pushing a pendulum to one side and releasing it -- the pendulum swings to the other side. To quote
Emmerson -- "For everything you gain you lose something...". I don't know that this is always true in magick, but it does illustrate the point. And another reason not to use magick to affect the weather is that it might foul it up in other parts of the country (world??).

7) Finally,magickritual(orany magickoroccultism)isvery dangerous for the mentally unstable. If you should somehow 'get out too far', eat 'heavy foods' as previously discussed (lesson on chakras) and use your religious background or old belief system for support. But remember too, that wierd experiences are not necessarily bad experiences.

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REVIEW QUESTIONS

1) What is creative visualization?

2) List the basic parts of a ritual.

3) What is invocation?

RESEARCH TOPICS (for independent study)

1) Examine the differences between western magick and oriental magick.

2) How do medieval grimoirs follow the basic ritual pattern?

3) Research and design your own formal ritual.

BOOK LIST

P.E.I. Bonewitz, Real Magic.

David Conway, Magic: an Occult Primer (or Ritual Magic).

Aleister Crowley, Magick in Theory and Practice.

Denning and Phillips, Creative Visualization.

Ophiel, Creative Visualization.

A.E. Powell, The Astral Body.

_____, The Mental Body.

Joseph Weed, Wisdom of the Ancient Masters.

Julian Wilde, Grimoire of Chaos Magick.

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** MAGICK 8 -- HEALING AND BANISHING **

Psychic or spiritual healingis a human potentialwe all possess. Some people are especially good at this. It is probably easier to heal someone else by occult means than yourself. In addition to healing in the presence of the person, there is 'absent healing' in which the healing
occurs at a distance. Note that there are some who maintain that influence on another person without his specific knowledge and permission (yes, even in healing and helping) is black magick. (After all, everybody is living according to his own true will, so that healing or helping someone without permission is affecting his will). This means it is important to tell the person what you are planning to do and to ask his permission. The theory of psychic healing is that sickness is characterized (although not necessarily caused) by a deficiency and imbalance of vital energy. Psychic healing transfers energy from the healer to the sick to repair and rebalance his energies. If an inept

healer overdoes the process, or if he doesn't take the precaution to 'disconnect' himself afterwards, he may find himself

becoming sick due to energy drain and a linkage to his subject. Similarly, the healer should always be in a good state of health or he could unintentionally transfer his illness to the subject.

Thebasicmethods ofpsychichealingare: 1)creativevisualization, 2) prayer, 3) ritual. Creative visualization is one of the easiest techniques. Mild illness may yield to only one or two treatments; serious ills will require many treatments over time. Psychic healing should always be combined with medical care and treatment. It does not replace

doctors, medicine, or hospitals, since different levels (worlds) are involved. In creative visualization, we visualize the person being well. It may be helpful to utilize the appropriate color from the aura chart (such as bright apple-green, rose pink, or white) sent as a beam to the person or as a cloud surrounding him. This technique can be extended to include a simple kind of yoga in which we feel energy sent as we exhale explosively; the energy sent either via the breath or from one of the chakras such as the solar plexus. Sometimes in absent healing it is helpful to arrange a time for treatment in advance, asking your subject to be in a receptive state of mind and to sit back and close his eyes.

THE BANISHING RITUAL

Oneofthemost basicanduseful ceremonialritualsof magick is called the *banishing ritual*, or lesser ritual of the pentagram. A

pentagram (or pentacle) is a five-pointed star with the point up. The

banishing ritual is helpful in psychic protection and healing since it forms a protective barrier against malevolent forces. The psychic barrier it creates can be made to permit entry of desired (constructive) forces and the exclusion of negative ones. Thus, the banishing ritual is an essential first step in almost any formal full magick ceremony. The ritual requires that you use a magical implement or "weapon", such as a

ceremonial knife, wand, or simply point your index finger, to "draw" the pentagram in the air at each of the cardinal points (four directions). Also, you will be chanting ('vibrating') some Hebrew names of God.

Holdingyour magicalweaponand facingeast,extend yourarm out straight in front of you. In this ritual you will use the full sweep of your arm to draw the pentagram in the air. Follow the description below by beginning at the lower left and sweeping your magical weapon up toward the

right, etc. as shown. Do not bend your arm at the wrist or elbow. While you do this, visualize the lines and eventually the star as vibrant white, floating in the space before you. You are projecting energy to do this, and the result will be a gleaming 5-pointed star floating in the east; visualize this as vividly as you can. Now you will energize it further

by piercing the center of it with your magical weapon and vibrating (speaking slowly in a slightly lower than normal pitch, remember) "Yod-He-Vau-He".

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-- DESCRIPTION --

Approximate points on a round clock face --

1. Begin at 7:30 position.

2. Point to 12 oclock position.

3. Point to 4:30 position.

4. Point to 10:30 position.

5. Point to 2:30 position.

6. Return to 7:30 position.]

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Thenturn slowlytothe nextcardinal pointinsequence, and as you do so, with your arm still extended in front of you, visualize a white line connecting around to the cardinal point. Trace a similar pentagram with the appropriate words and following the same procedure:

South -- Adonai Tzaboath

West -- Eh-Ei-He

North -- Agla.

Now complete the white line drawn back to the center of the eastern pentagram. Note that the cardinal points must be followed in a clockwise order, and the pentagram must be drawn in the manner illustrated; to do otherwise would change the function of the ritual. The result of all this should be a large bright white pentagram visualized hanging in mid-air

at each of the four directions, all tied together by a bright white line. You could now, for example, visualize the pentagrams moving out to the circumference of your home, thereby protecting all within.

Thereisalsoa somewhatsimplifiedversion ofthisritual in

which the pentagram is traced only once overhead and then is energized with one of the four names, such as "Eh-Ei-He". Oftentimes the simpli-

fied version is sufficient, but naturally the effect of the full version is more complete.

One ofthe primaryusesof thisritual istoward offpsychic attack -- that is, when another is (consciously or unconsciously) attempting to harm you, cause sickness, accidents, bad dreams, emotional upset, or to force you to do something against your will. Fortunately this doesn't happen very often. The world of the magician is fairly safe for the pure of heart. Psychic attack usually depends upon vulnerabilities. If you are not vulnerable you are safe. Thus unificaition with the true will is the greatest protection possible. And the use of the banishing ritual is never hurtful. You can even use it to hold off negative aspects of yourself.

Otherformsofprotection sometimeshelpful(depending upon one's model) are recitation of the 'Lord's Prayer', the 23rd, and 91st Psalms.

REVIEW QUESTIONS

1) What is a pentagram?

2) What is psychic healing? List the basic methods.

3) What is the banishing ritual? Why is it used?

BOOK LIST

Dion Fortune, Psychic Self-Defense.

_____, Sane Occultism.

Adeliade Gardner, Vital Magnetic Healing.

Max Heindel, The Vital Body.

Ernest Holms, The Science of Mind.

Mouni Sadhu, Theurgy.

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** MAGICK 9 -- ASTRAL PROJECTION **

Astral projection (OOBE,out of thebody experience) isa popular area of occult literature; for traveling to see other worlds and places while the physical body sleeps or is entranced is an exciting notion. Astral projection is not dangerous. It is as safe as sleeping. Most dreams are probably unconscious astral projections, anyway. Although there has
been quite a bit written on the subject, astral projection is difficult for many people. The main difficulty is the tendency to forget dream consciousness upon awakening. Accordingly, the successful practice of astral projection requires work.

Modernpsychologydiscounts theideaofactual OOBE(thatthe spirit temporarily vacates the physical body). However, the idea is very ancient. The Tibetans have an entire system of yoga (dream yoga) based upon astral projection. And here we have an important assump-

tion: you are involved in an OOBE (at least to a degree) whenever you dream. What sets it apart from a full OOBE is your hazy consciousness

during the experience and poor recall afterwards. Many people forget most of their dreams completely. Learning astral projection requires a kind of inner mental clarity and alertness.

Dreamsare adoor to thesubconscious whichcan beused for psychological and spiritual insight, and sometimes for precognition. Dream content is influenced by external sounds and sensations. For example, a loud external noise (such as a train) will likely appear in your dream (if it doesn't wake you up!). Dreams are also influenced by events of the previous day, by your moods, and by suggestion. Everyone normally dreams 4 or 5 times a night (about every 2 hours). The longest dreams occur in the morning. Everyone dreams. You are more likely to remember the details of your dream when you first wake up. By keeping a dream diary you will improve dream recall. Have writing equipment or a tape recorder at your bedside for this purpose; also a light which isn't too bright. Suggest to yourself several times before you go to sleep, "I will awaken with the knowledge of a dream." Then when you do awaken, move quietly (sometimes just turning over drives the idea away). Remember first, then write the dream down, and then add as many details as possible. The next day check for objective facts and expand if you can (by remembering 'what happened before that'). Once you start remembering your dreams in this

way, it will become easier to do so. (If you are unsuccessful at this,

and *really* want to remember your dreams, you could arrange for

someone to sit by your bedside all night long with a dim light on. Then when he sees your eyes moving back and forth -- rapid eye movements, a sign you are dreaming -- he can wake you and ask for a dream report.)

FORMS OF ASTRAL PROJECTION

Astralprojection maybesubdivided intothree basictypes: mental projection, astral projection (proper) and etheric projection. And your OOBE may shift between them. Mental projection is really simple clairvoyance ('remote viewing'), and 'traveling in your mind'. Imagination plays a key role. The experience of mental projection is not particularly vivid, and you will more likely be an observer than a participant. Nevertheless, mental projection is an important 'way in' to astral projection proper.

Duringmentalprojectionandastralprojection youareableto travel through solid objects, but are not able to act directly upon them or to move them (if they are in the physical world). This is not true during etheric projection. Whether it is simply subconscious expectation, or whether it is a true etheric projection which in theory means that part of your physical body has been relocated with

your projection (the etheric or vital part) may be difficult to determine. Etheric projections generally travel at or very near the

physical world. There are even cases reported (very, very rare ones) in which the entire physical body is transferred to another location (teleportation), or cases in which the physical body exists and acts in two separate places at once (bilocation)!

But ourprimary interestis astral projectionproper, and mental projection to a lesser extent. Astral and mental projection are not confined to the physical world. Travel in the mental and astral realms is feasible, and often preferred. Nor are astral and mental projection restricted to the realm of the earth (you could even go to the moon and planets).

STATES OF CONSCIOUSNESS

The electricalactivity ofthe brainhas beenobserved and classified with EEG (electroencephalograph) equipment; signals picked up from the scalp by electrodes, then filtered and amplified, drive a graph recorder. Brain activity has been found to produce specific ranges for

certain basic states of consciousness, as indicated in 'hz' (hertz, or cycles/vibrations per second):

delta -- 0.2 to 3.5 hz (deep sleep, trance state),

theta -- 3.5 to 7.5 hz (day dreaming, memory),

alpha-- 7.5to 13 hz(tranquility, heightenedawareness, meditation),

beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the alpha, theta, and delta consciousness. These states are in fact reached through deep breathing, hypnosis, and other relaxation techniques. OOBE occurs during these states, and delta is probably the most important for it.

The problem is really, as we have said, one of maintaining mental awareness and alertness while experienceing these altered states.

Experimental subjects hooked to an EEG do not show a discrete change from drowsy to sleep; it is very gradual.

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Atthe thresholdbetweensleep andwakingconsciousness isa drowsy condition known as the hypnogogic state. OOBE seems to occur during this state, or a variant of it. By careful control of the hypnogogic state (not going beyond it) it is possible to enter OOBE directly.

BASIC TECHNIQUES

Mostmethodsofastralprojectionaremethodsofconditioning. Some form of trance or altered consciousness is always involved. No one ever projects consciously while fully awake (some may think that they do). Although there are many techniques used to produce an astral projection,

they boil down to ten of them. They all sort of overlap.

1) Diet-- Certain dietarypractices mayaid in OOBE,especially at first. These include fasting, vegitarianism, and in general the eating of 'light' foods as discussed in a a previous lesson. Carrots and raw eggs are thought to be especially beneficial, but all nuts are to be avoided. Over-eating should be avoided. And no food should be eaten just before an OOBE attempt. If you intend to practice during sleep, for example, allow 2 to 4 hours of no food or drink (except water) before bedtime. In general, we see here the same kind of dietary restrictions advocated for kundalini yoga.

2) Progressivemuscularrelaxation--This isoneofthebasic methods used in hypnosis and self-hypnosis. Physical relaxation can assist one in attaining the requisite trance state. These techniques involve beginning at the toes and tensing, then relaxing the muscles, progressively up the entire body.

3)Yogaand breath-- Yoga,mantra, andbreathing exercises similarly aim at physical relaxation. The practice of kundalini yoga is particularly relevant, since it is concerned with altered consciousness. In fact the arousal of kundalini requires a similar state of consciousness to

OOBE.

4)Visualization --This involvesa typeof extendedclair-voyance or picturing of remote surroundings. If you can experience the feeling of being there, so much the better. Although this technique is essentially mental projection, it is possible to deepen mental projection into astral projection through (you guessed it!) visualization. Crowley taught a similar technique: a) visualize a closed door on a blank wall, b) imagine a meditation symbol on the door, c) visualize the door opening and yourself entering through it. And J.H. Brennan describes similar techniques wherein the door is shaped and colored like a tattva, or alternately, a chosen tarrot card is visualized and the student visualizes entering into it.

5) Guided imagery -- Inmany respects similar tovisual-ization. Except in this case, there is a guide (or perhaps a voice on tape) directing you by means of descriptions. As with visualization, mental rather than astral projection is most likely.

6)Body ofLight --The oldGolden Dawntechnique. Imaginea duplicate (mirror image) of yourself in front of you. Then transfer your consciousness and sensation to the duplicate ('body of light').

7) Strongwilling -- Sort oflike creative visualization experienced in the present. That is you express your strong desire to project through your willpower while you visualize yourself doing it.

8) The Monroetechniques -- These are a series of steps developed by Robert Monroe: a) relax the body, b) enter the hypnogogic state, c) deepen the state, d) develope the senstation of 'vibration', e) separate from the body. The Monroe Institute has developed some cassete tapes which are claimed to help in this.

9) Dreamcontrol --This isone ofthe mostimportant techniques. It involves becoming aware that you are dreaming. There are several ways to do this. Oliver Fox says to look for descrepancies in the dream to realize you are dreaming. One occult student I know of visualized a white horse which he could ride wherever he wished to go. After a time, when the horse appeared in his dreams it was his cue that he was actually dreaming/projecting. Don Juan tells Castaneda to look at his hands while he is dreaming. And even the tarot and Cabala

may be used as dream signals.

Another method is to tell yourself each night as you go to sleep, "I can fly"; then when you do, you will know you are dreaming. Once you know you are dreaming you can control your dream/OOBE and go anywhere you want. Repetitive activities will also likely influence your dreams. For example, if you are on an automobile trip and spend most of the day driving, you will probably dream about driving. You can condition yourself to be aware you are dreaming by doing a repetitive activity many times (walking across the room or a particular magick ritual, for example). Then when you dream about it, you will know you are dreaming.

10)Dream expansion--Avariation ondream control.A dream may be *extended* by imagining it continuing from where it was when you awaken. Then it is just a simple step to 'astral project' by directing you 'dream'.

Althoughallthesetechniques mayappearstraightforward,they all require effort. Astral projection is generally learned.

The astral worldis the "ghostland"into which onepasses after death. It is sometimes possible to visit with the dead, or you

might be called upon to reassure and assist those who have just passed over (died) or those who are consciously projecting for the first time. Many spirits,

elementals and ghosts exist in the astral world. The magician should feel comfortable there. Tibetan belief is that through proficiency in OOBE, you no longer need reincarnate after death. The astral world is extremely

changeable and subject to your thoughts. Your will can control your movements in the astral world, and if you seem to be going somewhere non-volitionally ('astral current') it is probably your true will causing it anyway. You might also experience heightened magical ability while in the astral realm.

[This is a popular subject, and there may be other files online about it. Check the MIND file area for OOBE.ARC. This file includes the following articles --

MIAS.DOC.

MONROE.DOC.

OBEBOOK.AST

OOBE.THR.

TN.TXT.]

REVIEW QUESTIONS

1) What is the relationship between astral projection and dreams.

2) What is mental projection?

3) List the ten basic methods of astral projection.

BOOK LIST

H.P. Battersby, Man Outside Himself.

Susan J. Blackmore, Beyond the Body.

J.H. Brennan, Astral Doorways.

Robert Crookall, The Techniques of Astral Projection.

Denning and Phillips, The Llewellyn Practical Guide to Astral Projection.

Oliver Fox, Astral Projection.

Gavin & Yvonne Frost, Astral Travel.

Celia Green, Out-of-the-body Experiences.

Richard A. Greene, The Handbook of Astral Projection.

Herbert Greenhouse, The Astral Journey.

Jack London, Star Rover (historical occult novel).

Janet Mitchell, Out of Body Experiences.

Robert Monroe, Journeys Out of the Body.

Robert E. Moser, Mental and Astral Projection.

Muldoon and Carrington, The Projection of the Astral Body.

Ophiel, The Art and Practice of Astral Projection.

A.E. Powell, The Astral Body.

D. Scott Rogo, Leaving the Body.

J.M. Shay, Out of the Body Consciousness.

Susy Smith, The Enigma of Out-of-the-body Travel.

Brad Steiger, The Mind Travelers.

Yram, Practical Astral Projection.

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** MAGICK 10 -- CABALA **

Western magick isbased uponthe Cabala,a Jewishmystical traditon first written down in 12th and 13th century southern France and Spain. It was oral before that; and it contains the "lost" knowledge of the ancients, possibly going back to Egypt and before. The most important Cabalistic
books are SEPHIR YETZIRAH (The Book of Creation), and the ZOHAR (Book
of Splendor). Through Cabalistic philosophy we are able to classify and "pigeon-hole" all of existence.

The fourworlds are recognizedin theCabala, but theyare given Hebrew names. Thus -- Assiah, physical; Yetzirah, astral; Briah, mental; and Atziluth, spiritual; as shown in the chart.

WORLD	NAME	MEANING	ATTRIBUTE

=====	====	=======	=========
spiritual	Atziluth	Archetypal World	pure deity
mental	Briah	Creative World	archangels

astral	Yetzirah	Formative World	angels
physical	Assiah	Material World	action

The divine name of God is TETRAGRAMMATON (or name of four letters)

made from the Hebrew letters YOD HE VAU HE (English YHVH). Of the four letters, YOD corresponds with Atziluth and the element of fire; the first HE corresponds with Briah and water. These first two letters make up a yang-yin pair (respectively). The other two letters also form a yang-yin

pair (respectively), with the VAU corresponding with Yetzirah and air; while the second HE corresponds with Assiah and the element of earth.

TheCabalistic partsofthe souluse newnames forthe three highest vehicles of consciousness. NESHAMAH (Divine Soul) is the Spiritual body; RUAH (Moral Soul) is the Mental body; and NEFESH (Animal Soul) is the Astral body.

An importantattributeoftheCabala istheSEFIROTICTREE(or "Tree of Life", Otz Chieem). The Sefirotic Tree is a diagram of the universe made up of the ten SEFIROTH (primal numbers or orders of creation) drawn as circles upon the Tree in a decending pattern from the highest aspect of God at the top to the most physical aspect of our world at the bottom. As can be seen in the accompanying diagram, the sefiroth are connected together with numbered lines, called paths.

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(3) /----------|---------\ (2)

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(8)/-----------|--------\ (7)

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          \         |         /

             \      |      /

                \(9)/

                   |

                   |

                 (10)
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This is my attempt to draw a Sefirotic Tree using ASCII characters. Several paths are omitted (15, 17, 29, 31). Please refer to a printed diagram (in most any book on Cabala) for a better illustration.

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Above theTree is theinfinite void-- the unknowable,un-manifest God as Divine Light -- the three veils of negative existence: Ain, Ain Sof, and Ain Sof Aur. The Divine Light (Ain Sof Aur) is made manifest by the first sefira where it is transformed into positive existence. Emanations of energy (magical current) flow from the first sefira (Source) along the paths into other sefiroth which transform and emanate to lower and lower sefiroth. In Adam Kadman (primal or ideal man) the sefiroth fit upon the physical body; note the similarity to the chakras. The process of creation is one of emanation from the spiritual at the top of the Tree to the physical world (Sink) at the bottom. All current which is Sourced into the Tree must also be Sinked (earthed). That is, magical energy set in motion by ritual shoud be used up in the physical world whether or not the ritual was a success.

Sefiroth1, 2,and 3on theTree form theSupernal Triangle which is beyond normal human experience in the world of Atziluth. The first sefira, KETHER, is the supreme *crown* of God; it signifies pure Being, and is the Source. Kether is androgynous. Immediately arising from Kether are two further emanations. The second sefira is HOKMAH, the *wisdom* of

God and the masculine force of the universe. Third is BINAH, the *understanding* or intelligence of God; this is the supernal mother.

Between theSupernals and theother seven sefirothis the Abyss -- a great gulf which forever separates ideal from actual. Within the Abyss an 11th sefira, DAATH, the *knowledge* of God is sometimes placed.

The second triangle, comprised of the 4th,5th, and 6th sefiroth in the world of Briah, is sometimes called the Mental Triangle. Sefira 4, HESED, the *love* or mercy of God, is male and positive. The 5th sefira, GEVURAH, the power or *strength* of God complements Hesed as justice. Sixth is TIFARETH, as the compassion or *beauty* of God; the heart of the universe.

Thethird orAstralTriangle containssefiroth7, 8,and 9in Yetzirah. Sefira 7, NETSAH, is the lasting endurance or *victory* of God. Complementing Netsah is 8, HOD, the majesty or *splendor* of God. The 9th sefira, YESOD, the *foundation* of the world, is linked with the moon, hence the tides and the libido. Yesod is experienced as dream consciousness, and is very important in magick and astral projection.

Finally,at thephysicalworld ofAssiah isthe10th sefira, MALKUTH, the *kindgom* of God, and the basis of all material creation. We experience Malkuth as sense consciousness.

TheSefirotic Treehasthree verticalcolumns or*pillars*. As you face the tree, the pillar on the right, headed by Hokmah and ending with Netsah, is called the Pillar of Mercy and has light/masculine (yang) qualities. The pillar on the left, headed by Binah and ending with Hod, is the Pillar of Severity with dark/feminine (yin) qualities. The Middle Pillar between them equilibriates the two opposites, and is the *Shekhinah*, or feminine counterpart of God. The *klippoth*, or evil demons, generally in Assiah, represent unbalanced forces or excesses.

Allthe attributesoftheuniverse fitlikepiecesof apuzzle upon the Sefirotic Tree. Each numbered part is a numeric key to the various correspondence tables, such as Crowley's '777'. The sefirotic tree has its parts variously colored and each sefira has a color; in fact the paths which run between the sefiroth have their own colors too. There are four major color scales for the sefirotic tree and each color scale corresponds with one of the four worlds. That means we are dealing with not just one sefirotic tree, but actually with a separate tree for each of the four worlds; although it is easier to think of it as the same tree with a different color scale. The Queen (Briah) and King (Atziluth) scales are
the most important. There is also the Empress scale (Assiah), and the Emperor scale (Yetzirah).

TheQueen andKing scalesfor thesefiroth areshown below. (Note that when 4 colors are listed toghether, the sefira is divided into quarters and the first color is assigned to the upper quarter, the 2nd color to the right quarter, the 3rd color to the left quarter, and the last color to the lower quarter.)

KEY	QUEEN SCALE	KING SCALE
1	pure white brilliance	brilliance
2	gray	pure soft blue
3	black	crimson
4	blue	deep violet
5	scarlet red	orange
6	yellow (gold)	clear pink rose
7	emerald green	amber
8	orange	violet purple
9	violet	indigo
10	citrine, olive, russet, and black	yellow

The 22 paths connectthe sefiroth together. These paths

correspond with the 22 letters of the Hebrew alphabet, as based upon the SEFIR YETZIRAH. Due to the nature of the Hebrew alphabet (some

letters can take two forms) SEFIR YETZIRAH divides each of two of the letters into two (dual) parts. For this reason, it is necessary to divide each of the two related paths into two (dual) parts. These are numbered 31, 31b (bisected); 32, 32b. Yet when these paths are drawn on the sefirotic tree they are usually shown undivided (and numbered simply 31, and 32). The following

table shows the colors and location of the paths in relation to the sefiroth. You will want to add the path numbers to the illustration of the sefirotic tree, or draw a new tree. Some writers may refer to "32 paths", by calling the sefiroth "paths" 1-10.

KEY	JOINS SEFIROTH	QUEEN SCALE	KING SCALE
11	1 - 2	sky blue	brt. pale yellow
12	1 - 3	purple	yellow
13	1 - 6	silver	blue
14	2 - 3	sky blue	emerald green
15	2 - 6	red	scarlet
16	2 - 4	deep indigo	red orange
17	3 - 6	pale mauve	orange
18	3 - 5	maroon	amber
19	4 - 5	deep purple	greenish yellow
20	4 - 6	slate gray	yellowish green
21	4 - 7	blue	violet
22	5 - 6	blue	emerald green
23	5 - 8	sea green	deep blue
24	6 - 7	dull brown	green blue
25	6 - 9	yellow	blue
26	6 - 8	black	indigo
27	7 - 8	red	scarlet
28	7 - 9	sky blue	violet
29	7 - 10	buff, flecked silver-white	crimson (ultra-violet)

30	8 - 9	gold yellow	orange
31	8 - 10	vermilion	glowing orange-

			scarlet
32	9 - 10	black	indigo
31b		deep purple, nearly black	white merging into gray
32b		amber	citrine, olive, russet, black

Thequeenand kingscalesarecomplementary. Alsocomplementary are the paths and the sefiroth. Traditional use of the queen scale sefiroth will find the king scale as paths and vice versa. The use of complementary scales is based upon the idea of balance. A tree composed of sefiroth in the queen scale and paths in the king scale is all you need for most magick. Although correspondences are what work for you, there is said to be an ancient tradition surrounding the conventional color scales and it may be helpful to lock into the energy associated with them.

From themagical pointof view,the Treeof Lifeis a mapof consciousness which is useful for understanding and attaining various states of consciousness. In cabalistic magick we are concerned with the linking of higher energy to lower levels on the tree. That very thing takes place naturally as well, in nature and in life. A subject in itself is cabalistic meditation (pathwork, or the way of return), in which we attempt to climb up the tree (ladder of lights) to attain union with divinity.

REVIEW QUESTIONS

1) What is the sefirotic tree?

2) How is the queen scale used in magick?

3) What is a path? How many are there?

BOOK LIST

J. Abelson, Jewish Mysticism

Edward Albertson, Understanding the Kabbalah

Bernard J. Babmerger, Fallen Angels

Richard Cavendish, The Black Arts

_____, editorial comments to "Cabala", Man Myth and Magic

Aleister Crowley, The Book of Thoth

_____, 777 Revised

Denning and Phillips, The Magical Philosophy

_____, Magical States of Consciousness (on pathworking)

A.D. Duncan, The Christ, Psychotherapy and Magic

Dion Fortune, The Mystical Qabalah

Adolphe Frank, The Kabbalah: The Religious Philosophy of the Hebrews

Perle Epstein, Kabbalah, the Way of the Jewish Mystic

William Gray, The Talking Tree

Stephan A. Hoeller, The Royal Road

Isidor Kalish, Sepher Yezirah: A Book on Creation

Alta J. LaDage, Occult Psychology

Bernhard Pick, The Cabala: Its Influence on Judaism and Christianity

Charles Ponce, Kabbalah: An Introduction and Illumination

for the World Today

Henry B. Pullen-Burry, Qabalism

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Israel Regardie, A Garden of Pomegranets

_____, The Golden Dawn

_____, The Middle Pillar

Leo Schaya, The Universal Meaning of the Kabbalah

Gershom Scholem, Kabbalah

_____, Major Trends in Jewish Mysticism

_____, On the Kabbalah and Its Symbolism

_____, Zohar: The Book of Splendor

Arthur Edward Waite, The Holy Kabbalah

R.J. Zwi Werblowsky, "Cabala", Man, Myth and Magic

William Wynn Wescott, An Introduction to the Study of the Kabalah

_____, Sepher Yetzirah

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** MAGICK 11 -- PSYCHIC ENERGY **

We have seen in the theories of magick, that there isa definite relationship between the 'inner' and 'outer' worlds. We saw this in the theory of the microcosm and the macrocosm; in the four worlds; in the theory of correspondences; and also in the Cabala and Tree of Life. This relationship between inner and outer is very important. And it means quite simply that success (or lack of it) in one world (inner or outer) influences success (or lack of it) in the other. Therefore developing of magical ability is more than meditation and magical practice, for it
implies mastery of the four worlds. The developed magician is not only master of the inner worlds; he is also master of himself.

Thisis notto implythat successfulmagicians areall millionaires (or whatever standard people measure success by), but it should mean that they are basically pleasant people, at least; no

serious hangups. The developed magician is described as a 'king' in the Book of the Law. This means simply that he has full control over

all aspects of his physical and inner life. He should be who he wants to be, doing what he wants to do.

PLANETARY CORRESPONDENCES

The*numbers* in thetables and diagramof the preceeding lesson on Cabala are the 'key' numbers which we find in various *correspondence tables* (such as Crowley's '777'). One important set of correspondences for the planets, is shown below...

KEY	PLANET	METAL	ATTRIBUTE
3	Saturn	lead	home
4	Jupiter	tin	luck, wealth
5	Mars	iron	anger, war-like
6	Sun	gold	vitality
7	Venus	copper	love
8	Mercury	mercury	knowledge
9	Moon	silver	emotions, travel

Notice that we have included the metal which is associated with the planet, as well as common attributes of each planet. The theory of Cabalistic magick is to select the appropriate planet for the desired result. The attribute column will assist in that selection. Once a particular planet is determined, an entity is selected from the correspondence tables by matching the key number. A set of correspondence tables may be available on this board as a separate file (777.A-RC). Additionally, a list of selected deities from several popular pantheons and with a brief description about them may be available on this board as GODS.LST.

AlthoughHebrewMysticismistheoriginalsourceofCabalistic ideas, it is mostly unconcerned with the magical implications of those ideas. How can a religious philosophy which is monotheistic lend credibility to a polytheistic approach? Various deities are understood as *aspects* or *qualities* of the Supreme God. This is not a contradiction, merely a restatement of the microcosm-macrocosm idea once again. The Sefirotic Tree, in its representation of the universe is the Macrocosm. While it could be said that any single sefiroth has its own separate qualities, it remains, nonetheless, a part of the whole tree, and

a part of the macrocosm. As a result, virtually any pantheon or belief system is compatible with the Cabala.

WILLPOWER AND MAGICK

Western magick has traditionallyplaced a great deal of emphasis upon the use of willpower as a means of development and self-mastery. But this may not be the best method in the long run. Isaac Bonewitz describes how the subconscious will sometimes rebel against willpower with 'spectacular results'. It is far better to run one's life democratically.

HawaiianKahunamagick describesthe'threeselves', ie.the lower self (or subconscious), the middle self (or normal consciousness), and the high self (spirit or Holy Guardian Angel). Enlightenment in the Hawaiian system consists of unification of the three selves. They become 'buddies'. Enlightenment does not come from great change. It comes from great acceptance. Continual effort at becoming better takes you nowhere. For becoming it is not being it. The unification is achieved by first developing communication with the subconscious and later with the high self also. Simple exercises with a pendulum, automatic writing, raised finger responses, self hypnosis, recording and analysis of dreams etc. facilitate communication with the subconscious. At first communication with the high self must be

via the subconscious, but later it is possible to go direct to it.

PSYCHIC ENERGY

Manyoccult groupsfollowan energymodel formagickand the physical body. This model (or theory) equates psychic energy with kundalini/prana/sexual or life force energy. The ideal of kundalini yoga is thus to raise the kundalini to the higher chakras (especially ajna and
sahasrara) thereby enhancing psychic/magick powers. The release of psychic energy is also relevant to mental control, good health and longevity, and the attainment of 'cosmic consciousness'. Meditation and yoga is used to
liberate psychic energy so that it can be used for magical purposes. But there are other ways to liberate psychic energy. Many of these techniques will act as a mental catharsis in the sense of invigorating the psyche and
resulting in improved intellectual and physical performance.

1) Psychotherapyof certain types whichreleases pent up psychological energy.

2)Overcoming mindgames,hangups, andinhibitions. Thisis the basis of all listed practices, as hangups waste psychic energy.

Certain psychotropic drugs may have this affect. Also the 'kicks' from 'risks' like skydiving.

3) Vigorousdance and physicalexercise --to the pointof 'second wind'.

4) 'Desirelessness' and various religious practices.

5) The way of return, and various other mystical practices.

6)Atavistic resurgence.Thislast itemdeserves someextra mention. It was one of Austin Spare's methods. It means to contact the primitive emotions deep within the psyche. In a sense it is regressive. However, there is power there, if you are able to control it.

Wehave seenhowmagical theoryis baseduponthe assumption that psychic phenomena is real. If this is so, then magick is also real. And we have also seen how magick is the art and science of causing change in accordance with the will by non-physical means. Magical philosophy is the working system of terms, theories, and symbols upon which magick is based. But magick goes further than that, for as an ancient system of psychology, magick may be used as is a means of self improvement and spiritual growth. For magick and mysticism are parallel paths, each ultimately leading to transcendence.

REVIEW QUESTIONS

1) What do we mean by the relationship between the inner and outer worlds?

2) What is wrong with willpower?

3) Explain the energy model of magick.

BOOK LIST

P.E.I. Bonewitz, Hawaiian Magic (tape).

Pete Carrol, Liber Null.

------, Psychonaut.

John Heriot, Teaching Yourself White Magic.

Allan P. Lewis, Clearing Your Lifepath.

Max Freedom Long, The Secret Science Behind Miracles.

------, The Secret Science At Work.

Stephen Mace, Stealing the Fire from Heaven.

Julian Wilde, Grimoire of Chaos Magick.

========

Phil Hansford, 4/88

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Practical Applications of the Chaossphere

by Fra.: Neonfaust

The Chaossphere is the prime working tool of Chaos magicians and the Magical Pact of the Illuminates of Thanateros (IOT). The physical Chaossphere has a vast range of applications of which a few shall be briefly delineated here:

Meditation employing the Chaossphere:

1, The Chaossphere is a symbol of the primeval Big Bang, it maybe considered as a "frozen explosion" or even as "frozen information". Regard the Chaossphere in a relaxed state, using the 180* stare if you prefer. After a while shut your eyes and meditate on the creative powers of Chaos. Chaos is not disorder let alone entropy but rather the sum total of all possibillities incumbent in existence and the unmanifest as a whole. In this manner you will open the doors to the magickal multiversum for yourself.

2, Proceed as described above simultaneously meditating on Nietzsches Zarathustra admonition:

"I say unto you: a man must have chaos yet within him to be able to give birth to a dancing star. I say unto you: ye have chaos yet within you."

You can have this statement read aloud to you by a partner or friend during your meditation (or use a cassette recording). Experience shows that this will greatly enhance the effect described above under item number 1.

Sigil charging employing the Chaossphere:

In lieu of other charging techniques you can project the magickal sigil activation into the Chaossphere; banishing (preferably by laughter) should follow immediately. Afterwards aim to forget the whole magickal operation as thoroughly as possible to avoid interference with the sigil`s operation by the unwanted rise of consciousness of said operation/sigil and resultant inhibiting psychic censor activity.

Drawing energy employing the Chaossphere:

To be performed preferably after a meditation with the Chaos-sphere (see above); regard the Chaossphere in a very intensive manner for a while and stretch your palms in its direction. Now close your eyes fully or halfway and suck in the powers of Chaos through your palms while inhaling; exhaling, distribute the energies all over your body or store them in the Hara centre (appr. three fingers` width below the navel). You will probably experience these energies as a warm or cool current, possibly as a slightly tingling sensation.

Telepathy employing the Chaossphere:

During a partner experiment participants concentrate on the Chaossphere (can also be performed with different participants

working on different locations); observe in a very relaxed state messages, information and/or images rising from the unconscious. Advanced magicians will find that this experiment can be performed successfully via great distances even without participants practising simultaneously. For Chaos (= pure information) is not restricted by space and time.

Astral projection and lucid dreaming employing the Chaossphere:

1, Using the 180* stare regard the Chaossphere until you experience a strong suction emerging from the sphere and pulling at your "psychic entrails". This can frequently even be felt as a strong physical sensation. Give way to this suction and let your astral body emerge gradually. In the beginning this should be practised partially, ie. the astral body portion extracted increasing with every subsequent attempt. Thus, you may for example only project half an arm the first time, the full at the next go etc. Finally the astral body should emerge totally. Be aware that astral projection may demand weeks` or months` dedicated practice to succeed, depending on personal talent and inhibitions. Incidentally, the same technique may be used to extract the magickal doppelganger, personal daemons etc.

2, Immediately before dropping off to sleep visualize the Chaossphere as accurately as possible and continue as described above. This will induce either stronger astral projection or lucid dreaming or both. This has proved to be an extremely powerful exercise, but it is strongly suggested that you attempt it only after having acquired a thorough working knowledge with the variaant described above under item 1. (If you start off with mental working

chances are that you will very soon become severely sloppy without even being aware of the fact; this may in turn inhibit control of magickal powers and could lead to obsession.) You may also want to wake yourself up at 4 a.m. and give this exercise a try for a few minutes before dropping off to sleep again. Take care to note your dreams next thing in the morning, do not - repeat: DO NOT! - rely on your memory alone.

Activating psychogones/chaoservitors employing the Chaossphere:

Use the Chaossphere as a "base camp" and "home" for psychogones/-chaoservitors and/or as a form of "launching pad". In case of the former the Chaossphere presents itself as a high class power receptacle and storage battery from which you can extract your psychogones/chaoservitors into the Chaossphere as you would with sigils to be activated; thus, the Chaossphere will become a gate to the Sphere of Chaos for your magickal entities in which (and from which) they will become active in accord with your bidding.

Charging magical objects employing Chaossphere:

Magical objects such as talismans, amulets, fetishes etc. can be charged with the aid of the Chaossphere by fastening them to the sphere or its tip during a ritual, placing them under it etc. while directing the energies of Chaos into the objects in question.

Combat magic training employing the Chaossphere:

During combat magical training the Chaossphere is particularly suited as a power storage battery out of which the magician draws Magis or Mana. It is furthermore used as a combat target while practising the kiai or other battle cries and martial arts Chi techniques. In the same manner, magickal energy bolts, curses, words

of powers and strong affections are hurled emphatically into the Chaossphere where they may be stored for further use.

Charging the Chaossphere:

Experience has shown that the Chaossphere does not demand a special charging by ritual etc. Rather, the charging takes place alone by its practical application. Should you desire to incorporate magickal "condensator" fluids or solids (eg. as used for charging magickal mirrors) this can easily be achieved by unscrewing the tips and replacing them after filling in the condensator.

THE PACT (IOT) - The Story So Far

by Pete Carroll

In 1976 in an abandoned ammunition dump dug deep into a mountain somewhere in the Rhineland, two magicians, one English, one German announced the formation of a magical order with the celebration of a Mass of Chaos in the company of a couple of dozen other magicians. Soon after we emerged from the bowels of the mountain a localized tornado hit immediate area. This was but a small portent of things to come.

We left the mountain with no particular idea other than to form an Order such as had never existed before, that would break the existing mold and provide a vehicle for Chaos Magic. A year later some of us met in a splendid Austrian castle and formally arranged ourselves into the Magical Pact of the Illuminates of Thanateros, using as a basis a simple structure of four grades and five offices that I had devised in the meantime. Since then the Pact has evoked a veritable whirlwind of activity, and at the time of writing counts some sixteen temples in the UK, Germany, Austria, Switzerland, Australia and the USA. A meeting for all members is now held annually, usually at the same original castle (Burg Lockenhaus,

Austria, 2.-6.August 1991 followed by an Exercitium open for all). It is always a wild experimental gathering during which plenty of hard work is being done. In devising a structure I sought mainly to avoid the mistakes of previous established orders such as the Golden Dawn and the Ordo Templi Orientis. A certain division of labour is essential just to ensure that people take responsibility for organizing that which needs organizing. Beyond that it seems an absurdity to form an order on the basis of one or a few persons

adopting the role of great guru almighty. Their bluff must eventually be called, and such organisations are unlikely to advance beyond whatever set of ideas they start with. Crowley had to break with the Golden Dawn to make his own contribution to magic, and Austin Spare had to break with Crowley in his turn. Such progress through schism is an idiotic waste of time and effort. Any contemporary order which wishes to remain alive, exciting and innovative requires a structure or at least a communication network to exist at all, but dogmatic ideas, rigid hierarchies and fixed teachings and beliefs will kill its creative spirit rapidly.

Thus in the Pact, the individual temples, which are its basic unit, experiment with whatever techniques, rituals and ideas they please, and exchange results and inspirations through newsletters, magazines, a computerized electronic mailbox system, inter-temple visits and the annual Pact meeting. There is thus a natural selection of ideas. Techniques, Spells and Rituals which are found to be really useful become used and expanded upon whilst the less effective material is forgotten. Those members who enter the Pact bubbling over with ideas are encouraged to put them into use immediately. Naturally in an organisation such as this there is less emphasis on discipline than on enthusiasm and creativity. The Pact is more interested in those who can experience magic as a living thing,

than in those who can merely follow instructions. Indeed the only power the Pact reserves over its members is the right of expulsion for extreme non-fraternal behaviour or for bringing the Pact into danger. The Pact has but two aims. Firstly the pursuit of the Great Work of Magic and pleasures and profits attendant to this Quest. Secondly to act as a Psychohistoric Force in the Battle for the Aeon. To fulfill the first aim we provide communication facilities that enable us to work together and develop our own magics through

the exchange of ideas and information. Esoterics should also be fun. If you don`t enjoy doing magic you are probably doing something wrong. The profits are entirely whatever rewards individuals can make from their own magic. There are no membership fees and the annual Pact meeting is free and funded by seminars and exercitiums that some members hold for the general public plus any members who wish to attend. The somewhat grandiosely phrased Psychohistoric action in the Battle for the Aeon, consists mainly in spreading the philosophy of magical paradigm where we can, in print and by word of mouth, although we occasionally perform acts of magic to hasten things along.

The magical techniques and philosophy of the Pact are mainly Chaoist in inspiration. Chaos Magic calls for a concentration of the actual mechanics at work when planning acts of evocation, divination, enchantment, invocation and illumination. It is techniques and intention that are important in successful magic. The most Important Techniques are those which adjust subconscious belief. Subconscious belief controls both the self or selves and the world. So long as this is never forgotten one can structure a ritual or spell with just about any form of symbolism from Tibetan Tantra to Icelandic Runelore. And indeed, where else but in the Pact could you find

magicians experimenting with Runic Sex Magic? Well perhaps you will find other examples. I notice the eclectic approach becoming ever more pervasive in esoterics. Insights and ideas are now poached shamelessly from one so-called tradition to another, but this is how it should be, and Chaos Magic boldly encourages the meta-tradition which takes anything and everything that is effective from all traditions to create an explosive mixture.

So, on with the pursuit of the Great Work of Magic, with whatever forms of Techno-Shamanism, Tantric Goetia or Greco-Egyptian Quantum Physics we can make work for us. There are worlds within us, and the universe is infinitely more weird, I`m sure, than all our theories put together. Hopefully, some of the explosives the Pact cooks up can propel us a little further into these strange domains. I have no idea how this years Pact meeting will unfold, except that there will be magicians from many lands seated in a huge circle ready to offer their specialities in everything from Buddhist sorcery through Norse wyrdcraft and Chaos mathematical investment schemes to Voodoo and Ice Magics. We have the technology and we`re crazy enough to use it!

The Pact may be contacted in the US care of:

Temple Oblivion, P.O.Box 18514, Encino CA 91416-8514

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1402

Blackout and Sigils
Fra.: Apfelmann

The blackout or as it is commonly referred to, the death posture, is the technique that the late Austin Osman Spare refined for his own magical use and which has been adopted by chaoists, solo and group, world wide as its popularity has been increased by the works of the IOT over the last decade or so.

The normal procedure, as many will undoubtedly be familiar with, (and this is only one of its uses) is that a sigil/glyph of desire is held in the mind`s eye whilst in what we all refer to as the death posture e.g., stood on tiptoe, arms locked behind the head, body stretched to its limit, deep spasmodic breathing, until total exhaustion and inevitably one blacks out, the sigil is then lost to the mind of the inner and the banished of laughter is evoked to prevent the resurfacing of the said sigil.

Anyone who has used this technique for the above said purpose, will have at sometime or another experienced, even if just slightly, difficulty in holding the posture long enough for the desired gnosis to take effect sufficiently for blackout. And due to this difficulty, a well planned ritual can be a well planned waste of time as the desired result is not

implanted properly.

A technique that has been repeatedly employed by myself on such occasions is based upon the same principles as the death posture but as I have found, a little easier and without pitfalls that one can experience with A.O. Spare`s technique.

This technique is a strange mixture of inhibitory and excitatory gnosis, forced overbreathing, dancing or spinning, and of course exhaustion. The end result is of necessity for this process the blackout, which is as we know, of the inhibitory gnosis. I will now explain how this technique is employed by one for the insertion of sigils for whatever purpose one feels the need.

First one has to sigilise the desire in any form that one may wish, but in all cases and especially this one, it must be very easy to visualise. Once that has been achieved, one may then begin to design the ritual for that particular purpose in mind. Banishings and invocations may be employed, if so wished, this is, however, not a necessity for the successful outcome of this process. At the culmination of the rite the individual starts the overbreathing, panting deeply and spasmodically and at the same time visualising the sigil as vividly as you possible can, bright, intense and very clear as the overbreathing continues. Then when you feel that the time is right, start your spinning round and round, still overbreathing and still holding your visualised sigil in your mind`s eye. Music can be played for a background to the dancing, tom toms or any other drum is rather excellent background sound for this purpose. When the individual has reached a state of sheer exhaustion, very dizzy, sweating and ready to drop, he or she then, still spinning and overbreathing and of course holding the visulised sigil in mind, works their way to the centre of the circle or working area.

There a partner, either active or passive to the rite, (in other words, if a solo worker, try to get someone to help you with this part) stops you spinning and grabs you in a bear hug lifting you off the ground and squeezing you about the solar plexus, where a large network of nerves lie. At this precise moment the music, if any has been employed, is stopped, and death-like silence is kept. The practitioner holds his or her breath whilst being squeezed and the sigil is visualised as if burning with bright, white heat as its image is burnt into your mind. Within seconds the blackout will occur and the sigil is lost to the mind. At this point it is important that your partner lets you drop to the floor, unless that is you wish to return to primal chaos!

On coming round, in most cases, you should evoke laughter to banish the sigil and all thoughts thereof, your laughter breaks that silence and the rite is finished in whatever manner wished.

With fractalic greetings and laughter * Fra.: Apfelmann *

Chaoism & Chaos Magic, A Personal View

by Pete Carroll

As there are as many Chaos Magicians as there are Chaoists practising magic, I cannot speak for the subject in general but only for my own Chaoism and Chaos Magic.

However, if you want a one-line definition with which most Chaoists would probably not disagree, then I offer the following. Chaoists usually accept the meta-belief that belief is a tool for achieving effects; it is not an end in itself.

It is easy to see how other people and cultures are the victims of their own beliefs. The horrors of Islam and the ghasty state of politics in sub-Saharan Africa, are obvious examples, but we rarely pause to consider the extent to which we are the victims of our own beliefs, and the ability we have to modify them if we wish.

It is perhaps worth considering the recent history of belief in Western cultures before mounting an attack on the very foundations of the contemporary world view. For about a millenia and a half the existence of "God" was an incontrovertible fact of life in

Christendom. It was never questioned or thought to be questionable. Hideous wars and persecutions were conducted to support one interpretation of deity against another. Learned men wrote thousands of books of theoology debating points which seem utterly tedious and idiotic to us now, but the central question of the existence of "God" was never considered. Yet now, the belief in "God" as the author of most of what goes on in the world has been almost competely abandoned, and belief in even the existence of an absentee "God" is in most places fading. Satanism as an anti-religious gesture is now a waste of iconoclastic talent. The alchemists,

sorcerers and scientists of the late Middle Ages and the Renaissance won a stupendous posthumous victory. Their questioning of the medieval world view started a rot that brought the whole edifice down eventually.

We can laugh looking back on it now, but I assert that we now live under a collective obsession which is even more powerful and will appear equally limiting and ridiculous to future historians.

Since the eighteenth century European enlightment, a belief has grown to the point where it is now so all-pervasive, and so fundamental a part of the Western world view, that one is generally considered mad if one questions it. This is a belief that has proved so powerful and useful that virtually everyone in the Western world accept it without question. Even those who try to maintain a belief in "God" tend to place more actual faith in this new belief for most practical purposes.

I am about to reveal what this fundamental contemporary belief is. Most of you will think it is so obvious a fact that it can, hardly be called a belief. That, however, is a meassure of its extrordinary power over us. Most of you will think me a madman or a fool to

even question it. Few of you will be able to imagine what it would be like not to believe it, or that it would be possible to replace it with something else. Here it is: the dominant belief in all Western Cultures is that this universe runs on material causality and is thus comprehensible to reason. Virtually everyone also maintains a secondary belief that contradicts this - the belief that they have something called free will, although they are unable to specify what this is - but I will deal with that later.

We spend billions every year indoctrinating our young with the primary belief in material causality in our schools. Our language, our logic, and most of our machines, are built largely upon this belief. We regard it as more reliable than "God".

Now, it has been one of the functions of the Magician to try and break through to something beyond the normal. My own magical quest has always had a strongly antinomian and iconoclastic element, and I long ago decided to go for broke and attack the primary beliefs of our culture. Religion is too easy a target as it is already fatally disabled by our ancestors, the Renaissance sorcerers and scientists. Contemporary Satanists are waisting their efforts.
Ideology is thankfully beeing gradually replaced with economics. The main thrust of my Chaoism is against the doctrine of material causality and secondarily against most of the nonsense that passes for modern psychology.

Anyway, now I have to firstly try and convince you that there is something seriously wrong with material causality, and that there is something that could supersede it as a belief. These are vitally important questions for magicians, for since the demise of

essentially spiritual descriptions of magic, the belief in material causality has been increasingly used in a haphazard fashion to form various ill-conceived metaphors such as "magical energy" or "magical force" which are tactily presumed to be something analogous to static electricity or radio waves. This is, I think, complete bullshit. Magic can sometimes be induced to behave a bit like this, but it is not a very effective description.

Before attempting a frontal assault on material causality I shall

backtrack a little to gather ammunition. Few people noticed that in the 1930`s a serious crack was discovered in the fabric of material causality which, on the grounds of faith alone, was supposed to cover everything. This crack was called Quantum Physics, and it was pre-eminently Niels Bohr who, with his Copenhagen Interpretation, poked a finger into the crack and prised open a wrap to reveal a different reality.

Basically Bohr showed that this reality is better modelled by a description of non-material causality operating probabilistically not deterministically. This may sound tame at first, but the implications for our everyday view of the world and for our theories of magic are awesome. It brought to an end the era of the clockwork universe paradigm which began over two hundred years ago and which almost everyone still believes in their guts, even if they cannot formulate it precisely. I urge magicians everywhere to give thanks by drinking what is probably the best lager in the world, for it was the Carlsberg Brewery in Copenhagen that supported Bohr and his colleagues while they did the physics.

The majority of straight scientists find quantum physics as

distasteful as a priest would find witch-craft. If they have to use it they prefer not to think about the implications. Even Einstein, who started quantum physics going but made his major contribution in Relativity, felt repelled by its implications, on ground of scientific faith and residual Judaic belief, and wasted much of his later life campaining fruitlessly against it.

Quantum physics says to me that not only is magic possible in a world that is infinitely Chaotic than we thought, but that magic is central to the functioning of this universe. This is a magical universe not a clockwork one. Causal materialist beliefs were a liberating and refreshing breath of fresh air after a millenia and a half of monotheism, but now, at their zenith, they have become tyranny. Relativity and the fundamental physics associated with it are probably close to a final refinement of the causal materialist paradigm, and as such they now seem a terrible prison. For all practical purposes they confine us to this planet forever and rule out magic from our lives. Quantum physics, which I believe currently to be basically an investigation of the magical phenomena underlying the reality most people have perceived as non-magical for the last two hundred years, shows us a way out.

It may be some time before any significant portion of humanity learns to believe the new paradigm in their guts and live accordingly, but eventually they will. Until then it is bound to sound like discom-bobulating gobbledegook or tarted-up intellectualism to most people.

I would like to mention my other favourite iconoclasm in passing

without explanation. I reject the conventional view of post-monotheistic Western psychology that we are individual unitary beings possessing free will. I prefer the description that we are colonial beings composed of multiple personalities; although generally unafflicted with the selective amnesia which is the hallmark of this otherwise omnipresent condition. And that secondly there is no such thing as free will; although we have the capacity to act randomly, or perhaps one should say more precisely stochastically, and the propensity to identify with whatever we find ourselves doing as a result.

All the gods and goddesses are within us and non-materially about us as well, in the form of non-local information.

I consider that all events occur basically by magic; the apparent causality investigated by classical science is merely the more statistically reliable end of a spectrum whose other end is complete Chaos. However, I would like to end with a few words about how my Chaoism affects my personal activity in what is ordinaryly called magic.

There are for me two main aspects of magic; the parapsychological and the psychological. In enchantment and divination I believe that the magician is attempting to interact with nature via non-material causality. He is basically exchanging information with his environment without using his physical faculties. Austin Osman Spare precisely identified the mental manoeuvres necessary to allow this to occur. The manoeuvres are startlingly simple and once you have understood them you can invent an unlimited number of spells and forms of divination. The manoeuvres are sacred but the forms of their expression are arbitrary; you can use anything at random. Bohr and Spare are for me Saints of the Church of Chaos.

I consider that when a magician interacts with those apparently sentient sources of knowledge, inspiration and parapsychological ability that used to be called spirits, gods, demons and elementals, he is tapping into the extraordinary resources that each of us already contains. When activated they may also receive some input via non-material causality from outside. Yet since we all contain such a rich multitude within our own unconscious or subconscious and can also receive congruent information from the collective unconsciousness as it were, then the possibilities are practically limitless. Given the correct technique one can invoke or evoke anything, even things which did not exist before one thought of calling them. This may sound like complete Chaos, and I have to report that my own researches confirm that it is !

Chaos Magic for me means a handful of basic techniques which must be adhered to strictly to get results, but beyond that it offers a freedom of expression and intent undreamt of in all previous forms of magic.

The Dark Night of the Soul

Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes charcterised by feelings that your occult studies or practises are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St.John of the Cross. a christian mystic, said of this experience, that it; "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impeeds it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arrid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with

alarm (I know I did), the "Dark Night" is not something bad or destr-
uctive. In one sense it may be seen as a trial, a test by which the
Gods examine our resolve to continue with occult work, and if you are
not completely whole-hearted about your magical studies, it is during
this period (at its beginning) that you will give up. The Dark Night
of the Soul should be welcomened, once recognised for what it is (I
have always received an innate "warning" just before the onset of such
a period), as a person might welcome an operation that will secure
health and wellbeing. St.John of the Cross embraced the soul`s Dark

Night as a Devine Appointment, calling it a period of "sheer grace" and adding;

"O guiding Night,
O Night more lovely than Dawn,
O Night that has united the lover with his beloved
Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds-), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life prohibits this, all you can do is cultivate an inner solitude, a stillness and silence of heart, and wait, (like a chrysalis waits for the inner changes that will result in a butterfly) for the Transformation to work itself out. There are many such "Dark Nights" that the occult seeker must pass through during the mysterious process of mitigation. They are all trials but experience teaches one to cope more efficiently.

With fractalic greetings and laughter * Fra.: Apfelmann *

Liber OZMA

Tim Maroney

```
 OOOOOOO                    "There is no bond
O       O                  that can unite the divided
O       O                  but love:
O       O                  all else is a curse."
 OOOOOOO    Z M A:
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-- AL I:41

"In their rules there was only one clause: DO WHAT YOU WILL"

-- Gargantua, 57

"For the cherub with his flaming sword is hereby commanded to leave his guard at the tree of life, and when he does, the whole of creation will be consumed, and appear infinite. and holy whereas it now appears finite & corrupt" -- THE MARRIAGE OF HEAVEN & HELL, 14

"Every man and every woman is a star."--AL I:3

There is no god but humanity.

1. People have the right to live by their own law --

    to live in the way that they will to do:

    to work as they will:

    to play as they will:

    to rest as they will:

    to die when and how they will.

2. People have the right to eat what they will:

to drink what they will:

to dwell where they will:

to move as they will on the face of the earth.

3. People have the right to think what they will:

to speak what they will:

to write what they will:

to draw, paint, carve, etch, mould, build as they will:

to dress as they will.

4. People have the right to love as they will :-

"take your fill and will of love as ye will,

when, where, and with whom ye will." -- AL I:51.

5. People have the right to use force to secure their rights.

"For how should I be able to govern others,

when I don't know how to govern myself?" -- Gargantua, 52

"Love is the law, love under will." -- AL I:57

TIM MARONEY

Sigil Magic for the Professional Magician

by Areosol

I will assume that you are already initiated into the secrets of Austin Spare`s sigil magic. Consulting with my clients as a professional magician, I am always confronted with the same question: Is the client`s will identical with my own ? If it is, there should be no problem involved in charging the sigil in the client`s stead by myself. (The client, one must remember, will usually not be familiar with the basic tenets of sigil magic or even magic in general and will probably hesitate to try it out for himself.) However, I believe as a matter of principle that everybody should vaccinate his will for himself. I do not feel happy with charging myself i.e. my subconscious with other people`s desires. For example: if Mrs. X wants to be brought together with Mr. Y by a sigil (love spell), it could be intersting to know what might happen if the pertinent sigil were charged by myself.

Accordingly I had to find a means to implant sigils into my individual clients in such a way that they are not aware of what they

are really doing. At first, talking with the client, I will try to find the "smallest common denominator" out of a tangled mass of multiple desires. This will continue until the client is able to word his or her statement of will (henceforth to be termed "will sentence") in plain and unambiguous language. Following this all contact between the client and myself will be abandoned for two or tree weeks. In the meantime I will construct the sigil, usually employing the word method, and sketch it on a piece of parchment. Very often the client`s name will be encoded applying the magical camea of the planet

pertinent to the client`s desire. I may then supplement the sigil with this personalised glyph. Then I will outline a short ritual for the client in which will be hidden the charge proper of the sigil (employing either the mantric method or a variation of the so-called "death posture").

After a while I will send the client this constructed sigil by mail including instructions on how to charge it plus possible additional admonitions, if necessary. Most probably the client will have forgotten the precise wording of his/her will sentence by now; neither will he or she be able to draw any conclusions from these strange glyphs. After having been charged the sigil can be sealed and constantly worn in a locket, it can also be put permanently in view e.g. as a wall decoration. Some of my clients have placed or hung their sigils nicely framed in their office rooms.

To charge a sigil the following method is very effective. The client arrives for consultation. In some cases has to bring along some substance imbibed with his or her Od. During a small ritual client must close his/her eyes and place the odic substance on the sigil which will be lying open in front of him/her. Then I will take the

client`s finger and prick it quickly and sharply with a small chirurgical lancet. After the blooddrop has been smeared onto the sigil, the latter will be folded and sealed immediately. I then admonish the client to bear in mind that this talisman must never get into other people`s hands. This charging method is especially effective in working with protection or "antipersonnel mine" sigils.

Here are some examples relating to client`s feedback:

30.04. Sigil as wall decoration

24.06. Business enterprises developed well.

12.07. Protection/defence sigil, charged employing chirurgical lancet.

14.07. Client feels well and secure.

23.06. Sigil as a defense "antipersonnel mine" with codification of client`s name by the magical camea of Mars, charged with lancet.

09.10. "Mine" fully operative: sickness and accidents of 2-3 enemies.

11.10. Sigil employed as a wall decoration.

11. Business successful. Sale of real estate to a monastry (!) has been agreed upon.

27.12. Sigil, mantric charge.

14.02. Client`s partner becomes more friendly and loving.

18.03. Partnership satisfactory.

17.06. Sigil charged spastically by myself in client`s stead.

18.06. Shortly before the potential buyer arrived for inspection in the afternoon, the last seat in the coffeehouse (sales

object) had been taken, suggesting excellent business; immediately after inspection number of customers decreased again.

07.12. Fast charge of a "combat sigil".

21.12. The idea incorporated by the sigil incarnates as a conscious wish in the target person`s love partner.

Drugs and Religion -- Snakebite Trips?

Loren Petrich

In Merlin Stone's book "When God Was a Woman", about early goddesses, there is a strange hypothesis about the importance of snakes in the early Middle East. MS notes that snakes are associated with prophecy and wisdom -- and goddesses -- in several places, such as Egypt, Sumer, Crete, and Greece. In Egypt, the female deity of predynastic northern (Lower) Egypt was the cobra goddess Ua Zit. Egyptian deities and royalty has a _uraeus_ emblem -- a head and hood of a cobra. Some Sumerian goddesses, such as Inanna, were associated with snakes. In Minoan-era Crete, we find some statuettes of goddesses or priestesses with snakes. In one case, the snakes are cobras. In Greece, in what is most likely a Minoan legacy, Hera and Athena were associated with snakes, and the shrines of Delphi, Olympia, and Dodona were originally associated with goddesses. However, they were taken over by the followers of the male gods Zeus and Apollo, who were depicted as snake-killers. Even then, the greatest wisdom was associated with priestesses. Serpenticidal male gods also include Marduk, who killed Tiamat, and Yahweh himself, who killed Leviathan.

MS suggests a connection to the Adam and Eve legend. The

Philistines had "snake tubes" nearly identical to some found on Crete, which is consistent with them being Cretan refugees. So some "snake priestesses" may have set up shop in Palestine when the Israelites showed up. The Adam and Eve legend may have been an effort to discredit these women, for it suggests that snakes are wicked, and women who listen to snakes are wicked. This is all in keeping with the Yahvist effort to discredit religions other than the worship of Yahweh, which is a sordid story of religious persecution. This persecution involved going so far as destroying a bronze snake kept in

the Temple, the Nehushtan, which could supposedly cure snakebite. This snake was probably associated with an earlier acceptance of this snake cult.

Buthow didthissnake cultactuallywork? Itisdifficult to say, but MS offers a strange hypothesis. She notes that we are told that Cassandra and Melampus had acquired prophetic powers from having their ears licked with snakes. So is there some snakebite connection? MS suggests that there was, and tells of someone who had been immunized against krait venom, but who had been bitten by a krait [_Cobras in the Garden_, H. Kursh]

He had developed a sense of enhanced awareness and he had visions. He reported himself making up verses, and said "My mind had extraordinary powers."

This is evidently much like mescaline [from peyote] or psilocybin [in certain mushrooms], used by some Native Americans for similar purposes; those who take these two or LSD often feel as if they are in touch with the basic forces of existence and a sensation of perceiving the events and meaning of the past, present, and future

with great clarity and comprehension. It could well be that some snake venoms have components similar effects.

So could it be that early snake prophetesses (and male prophets) were going on snakebite trips?

Oracles connected with snakes were consulted in Greece and elsewhere for important decisions, which seems very trustworthy of people with "highs".

One does have to ask the question on how this type of prophesying got associated with women instead of men or both sexes equally in the ancient Middle East.

This only adds to the riddle of Minoan Crete. Since the priestesses there were important citizens, and since they are associated with snakes, then could some of the leaders of Crete back then have been snakebite-tripping priestesses? The possibility of a "feminist theocracy", rule by a largely female priesthood, seems awesome enough (no prominent "kings"), but this is truly wild.

I confess I don't have much taste for theocracy, but I would certainly prefer a Minoan-type theocracy (if that was what it was) to the more familiar kinds -- Jewish, Christian, and Muslim -- which I find absolutely disgusting.

The Wishing Well -or - Releasing The Butterfly of Chaos

Frater Choronzon

The general function of a Wishing Well is understood from an early age by most people. The user projects some required outcome of events, or "wish" into the well, perhaps accompanied by a symbolic financial donation, and waits for events to take their course. Similar properties are attributed in popular tradition to acts of cutting a birthday cake and breaking a wish-bone while devouting certain species of poultry.

In every sense, the act of making a wish using any of the above ritual props is a magical operation though experience suggest that Wells tend to be more effective than both chicken bones and all but the most esoterically decorated cakes in achieving the intended result.

As of late, many Wishing Wells have been withdrawn from public access; and, moreover, recent opinion polls have indicated high levels of dissatisfaction with the scarcity of wish-fulfillment opportunities, particularly among vegetarians. This paper attempts

some analysis of the dynamics involved in successful wish-making, and offers a ritual procedure which readers may find useful pending the launch of another "Wishing Well Withdrawal" from the public eye.

Anyone who has studied non-linear dynamics (or Chaos Mathematics) as applied to the interaction of complex systems (for instance life-in-general) will be aware of the extreme sensivity of such systems to initial conditions. This is illustrated by the so called Butterfly Effect; a model of the process by which a butterfly flapping its wings on the Carribean Islands can set in train a series of atmospheric interactions which may culminate, after some elapsed time, in the occurence of a hurricane in London.

The hypothesis in this context is that the ritual act of making a wish sets up initial conditions for a Chao/dynamic process which culminates, after some elapse time, in the occurrence of whatever event was the original objective of the wish; hence the subtitle "Releasing the Butterfly of Chaos". Atmospheric effects are often synchronous with successful magickal operations as was observed, for example, by those who were present for (or within earshot of) the 4,000 watt "Enochian Verse Recital" in South London, 17.30 Hrs, Monday, 28 May, 1990; but where magic is concerned the atmospherics are felt to be little more than by-products of casual sequence which is primarily electromagnetic in character.

The actual process by which a successful wish is transformed into its outcome is, of course, magic; at least in the sense that modern TV receiver might be acknowledged as such by Agrippa or Abra-Melin the Mage - Was there ever a more effective acrostic "for divers visions" than an infrared remote control?

A detailed explanation of how the magical process appears to work would fill a book (reasonable offers from reputable publishers accepted); suffice it to say that no rewrite of either the Laws of Physics or the Axioms of Mathematics is required, and to mention that the Astrological elements of the hypothesis will form the substance of a paper to be presented to a forth coming meeting of the "Talking Stick".

For the purpose of this exercise, the process may be appropriately visualized by consideration of nothing more complicated than a humble smoke-ring. In mathematical terms this is a Torus (a ring-doughnut shaped structure) which has a clearly defined, coherent and self-contained existence for an extended period within a fundamentally chaotic matrix; ie. it can hung around for several seconds retaining its structure in the turbulent air of a smoke-filled room. Such ordered structures fall quite naturally out of the Chaos Mathematics which models the behavior of gases and liquids (Fluid Dynamics for the technically inclined). Examples of such ordered structures in a chaotic environment abound, and not only on this planet. The Great Red Spot on Jupiter, for instance, has been in existence at least since Galileo observed it in 1610,

though the chaotic nature of that planets atmosphere was not appreciated until the flypast of the Voyager spacecraft of 1979.

A perfect smoke-ring requires very little expenditure of energy to be brought into existence, though that energy, in the form of a controlled pulse of gas projected from its creator lips has to be quite precise - ie. smoke-rings don`t always work, particular if someone is watching, and the best ones of all usually happen quite by accident! Significantly, the only way an observer can know if a smoke-ring is there because it has smoke in it. If an identical pulse of gas is projected from a non-smoker, the Toroidal ring structure will be established in the just the same way within the atmosphere, but its presence is almost impossible to detect, even with the most sophisticated of scientific instruments.

The atmosphere is not the only chao/dynamic envelope surrounding our planet; there also exists the magnetosphere, which we perceive at ground level as the earths magnetic field. At present it exerts a force which causes a compass needle to point approximately towards the North Pole.

The magnetosphere extends out into so-called empty space well beyond the atmosphere of the planet, and is anything but static in character. Complete polarity reversals can occur. A record of these

is preserved in the sequence of North and South oriented volcanic rocks which have been mapped in the ocean floor extending outwards from mid-oceanic ridges, such as that which runs the lenght of the Atlantic. The magnetosphere exhibits its own "weather" patterns which, like the atmospheric weather, are driven primilarily by radiation from the Sun/Solar Winds. Magnetic and electric storms which affect TV and radio reception are a phenomena of magnetospheric weather, and interaction between the magnetosphere and the atmosphere can result in phenomena such as the Aurora

Borealis or Northern Lights. Other manifestations include ball-lightning and St. Elmo`s fire.

The ritual procedure put forward here postulates a process whereby a sudden pulse of electro-chemical energy, through an operators nervous system, establishes a magnetic structure which is the mathematical equivalent of a smoke-ring. It is suggested that this can occur on the onset of orgasm or accompanying a powerful martial-arts styled shout or KIAI, by a process akin to that of the Faraday Induction described in any half-decent textbook. The "magical" part of the process involves injecting a flash-visualisation of the eventual desired outcome of the magneto-smoke-ring as it is being established. The rest of the process of wish fulfillment is left to the wondrous dynamics of Chaos. It may be helpful for the operator to face towards the geographical (magnetic) North Pole.

If performed as a solo working, this ritual may usefully be preceded by a banishing and visualisation exercise. The ritual text is written in the Enochian language of the angelic calls which were devised or discovered by Dr. John Dee in the 16th Century. In the

sense that Enochian can be seen as a system of control (or cyber-) language for "life, the universe, and everything" it has many of the characteristics of a computer programming language. Among such properties would be those of recursive self-reference (ie. the ability to modify itself), and some of the phraseology of the preamble to the ritual is designed to apply ideas developed by Douglas Hoffstadter in his book Godel, Escher, Bach to the Enochian language. Specifically, the text of the ritual should increase its own potency with repetition.

After the Enochian preamble, the participant(s) should make a vocalized statement of a "wish" or willed endpoint for the working, at the same time strongly visualizing the desired outcome. This "wish" may be of a benefic or malefic intent, but beware! the Enochian preamble carries a force of personal honor, in wishes of a dishonorable character they are likely to backfire.

The pre-climatic mantrum "Zarzas Zarzas Nasatanata Zarzas" is held to be untranslatable. It is, by tradition, a formula which opens the Gates of Hell or the Abyss; in this context it is used to invoke the dynamic process of Chaos by which the wish can be fulfilled. Some occult authorities, Crowley among them, assert that the Zarzas formula is dangerous and advise against using it. Modern Chaos magicians do not share that view and, besides having employed it for years with no particular ills impacting the user, is consistently been found to enhance the effectiveness of most categories of magical working.

The final climatic KIAI may be shout such as that projected by a martial arts practioner in the process of shattering a concrete block (or someone`s sternum), or else an exaggerated cry of orgasmic

ecstasy. Prospective participants with orgiastic inclinations may care to experiment with variant techniques to effect the final KIAI exclamation which sets the magical "butterfly effect" process in motion. For example, the Enochian couplet following the statement of the wish might be committed to memory by operator of either gender, and repeated while other participants stimulate that operator to a frenzied pitch of ecstasy, culminating in the final KIAI. Such variants are for the more experimentaly inclined, but it is the sort of experiments which magicians of an unhibited frame of mind (or

body) may find it enjoyable to carry out as an end in itself. Any feedback on results would be welcome!

Ritual text / Enochian Invocation:

COMSELH I P MALPURG DSI

The circle with eight fiery darts which is

DRILPA EMETGIS DE CHAOS

the great seal of chaos

AS IOADAF DE TOL GLO

was in the of all things.

beginning

T I TA HUBAR BLIOR

It is as a continual of comfort

burning lamp

NONCA GMICALZOMA CRIP I CORAXO

to you of power & but is as thunders of judgement

understanding & wrath

CIAOFI DE PAR AG IAIADIX

to the of them of no honor

terror

SOLPHETH BIEN:

hearken to my voice:

VOMSARG IADNAMAD GOHULIM:

unto every one of you of undefiled knowledge it is said:

"OI EMETGIS LONSHI OVOF SA

"This seal of power may be in

magnfied

MIAN I SAPAH DE OI

continuancewith the mighty of this

sounds

LU IA HE BAHAL"

song of honor cried with a loud voice"

VLCININ DS I ZA ZAZ

Happy is s/he who has framed

ANGELGARD MANIN PRGE

thoughts in the mind with the fire

ANANAEL PI

of this secret wisdom, s/he

I VGEG T CAPMIALI FISIS

is become also successively to execute

strong

BUTMONA ATH OD AMMA EMNA:

By mouth the works and curses herein:

>> MAKE YOUR WISH HERE <<

SA CHAOS ANGELGARD HARG

Into chaos the thoughts are planted

OD IONAS AZIAGIAR.

and they will become like unto the harvest

ZARZAS ZARZAS NASATANATA ZARZAS

!!! KIAI !!!

XXXI Hymns

Fr. Achad (Charles Stansfield Jones)

Key entry by Fr. Nachash

Ur‘us-Hadit Camp, OTO

Completed 11-21-90 e.v.

****

XXXI HYMNS

TO THE STAR GODDESS

Who is Not

BY XIII: which is ACHAD

I .ù. Invocation

Mother of the Sun, Whose Body is White with the Milk of the Stars, bend upon Thy servant and impart unto him Thy Secret Kiss!

Enkindle within him the Holy Ecstasy Thou hast promised unto them that love Thee; the Ecstasy which redeemeth from all pain.

Hast thou not proclaimed: All the sorrows are but shadows, they pass and are done, but there is that which remains? That the Universe is Pure Joy-that Thou givest unimaginable Joys on Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most fully. Let it be Thy Joy to see my joy; even as Thou hast promised in Thy Holy Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II .ù. The Brook

I wandered beside the running stream, and mine eyes caught the glint of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the Great Sea of Understanding wherein I may come to know Thee more fully.

Sometimes, as it journeys, it threatens to overflow its banks in its eagerness to reflect a wider image of Thine Infinite Body.

Ah! How the very stones, over which flow the life of my being, thrill at the tender caress of Thy reflected Image.

Thou, too, art Matter; it is I---Thy Complement---who am motion! Therefore these very stones are of Thee, but the Spirit---the Life---is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards the Great Sea of Understanding, the Great Mother.

III .ù. The Rose Garden

Long have I lain and waited for Thee in the Rose Garden of Life; yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite Rose.

Petals, petals, petals.. but where, O Beauteous One, is Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I may never reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and

drunkeness of the innermost sense, desire you: Come unto me!"

Yea! Mine innermost sense is drunken; it is intoxicated upon the Dew of the Rose. Thy Heart is my Heart; there is no difference, O Beloved.

When I shall have penetrated to the Heart of Thine Infinite Rose, there shall I find Myself.

But I shall never come to myself---only to Thee.

IV .ù. The Fox Glove

Tall and straight as a Fox Glove do I stand before Thee, Mother of Heaven.

The flower of my being is given over to a strange conceit; I grow up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for Thy sake. Yet am I not ashamed, for in forgetting the Sun I am become the Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have nests, but now I have nowhere to lay my head; for tall and straight as a Fox Glove do I stand before Thee. My resting place is the Womb of the Stars.

Yet all that I may comprehend of Thine Infinite Body is but as the Glove upon one of Thy soft sweet hands, touching the Earth, not

hurting the little flowers.

V .ù. The Storm

A Dark Night and the Storm. The lightening flashes between Thee and me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life; they blind me to the Understanding of Thee and Thine Infinite Body of Stars.

Yet I see Thee reflected in the body of her I love, as we lie with quivering limbs awaiting the coming of the sound of thunder.

She fears the thunder, and turns within herself for consolation.

But even there the Lightning flameth, for I have loosed the fires of my being within the dark recess---in honour of the Storm and of Thine Infinite Body which I see not.

VI .ù. The Hole in The Roof

Once I knew an ancient serpent. He delighted to bask in the

Sunshine which penetrated through a tiny hole in the roof of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."

But a little brown beetle, who had long lived in the cave with him, looked up, and spreading his wings passed out through the hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of the Starry Heavens.

VII .ù. The Design

Strange curves: and every Curve a Number woven into a Musical and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recognition.

Oh! Could I but grasp the Ever-changing Design of Thy Star Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a star. Every number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange Curves, and every Curve a Number woven into a Musical and Harmonious Design.

VIII .ù. The Snow Drift

My body was blue as Thine, O Beloved, when they found me. I was stiff as if held in a close embrace. Nor was I conscious of aught but Thee, till the small fires of Earth brought me back with an agony of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding storm. The snow fell about me, and I waited, turning my thought to Thee.

Then did I realize how every snow-flake is built as a tiny star. I looked closer, burying my face in the white pile, as in Thy Bosom. Mine arms embraced the snow-drift; I clung to it in a mad ecstacy.

Thus would I have pressed Thy Body to mine, wert Thou not Infinite and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-stellar space.

It was blue as Thine when they found me locked in Thine embrace.

IX .ù. Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of the Stars, for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as one of His little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is the fiery and concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the Body of Our Lady Nuit!

Thus shall a new Star be born, and I shall see Thee even in the Daylight, O Beloved.

X .ù. The Bird

Once I bought a little bird; his cage was very small; it had only one perch. He was so young he had not even learned to sing, but he chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a moment's hesitation he flew out into the room, and spying the cage of the love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was obtained for the love-birds, for they had pecked through some of the frail bars. When the little bird was offered the discarded cage, he quickly hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and when we open the door of his cage he refuses to come out. Perhaps he fears to lose what he had once coveted and then obtained.

Herein lies the secret of Government. Give the people what will make them reasonably comfortable; let them have three perches and

room for their tails; and forgetting their slavery and restrictions, they will be content.

Hast Thou not said "The slaves shall serve." Lady of the Starry Heaven?

XI .ù. The Moral

There is another moral to the story of the little bird. Having gained his desire for a larger cage, he forgot his longing for Freedom.

The door remained open; the room was before him, wherein he could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but he was not ready for that; he would have perished of cold had I let him out into the wintry snow.

Let those who would travel the Mystic Path remember this: Earth Consciousness is an illusion and limitation. When it frets us, like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us

not rest there thinking ourselves free. The door is open, Samadhi lies beyond, and beyond that, when we are ready for it, the Real Freedom, Nirvana.

O Lady of the Stars, let me not content till I penetrate the ultimate bars and am Free---One with the Infinitely Great as with the Infinitely Small.

XII .ù. The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good, the Beautiful and the True; ever seeking the spots where these seem to be most Perfect.

There is joy in this wandering among the flowers of life, but Thy Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest, to Worship at Thy feet.

For it is written of Thee: "Bending down, a lambent flame of blue, all touching, all penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints upon the Earth and there come to the Understanding of Thy Being, O Beloved.

XIII .ù. The Finger Tips

Or, it may be, O Beloved, I shall discover the imprints of Thy finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not also labour in the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up into Thine arms, there to nestle at Thy breast, to feed upon the Milk of the Stars?

Beloved, verily this tending of the Garden of the World---although the labor may seem heavy---leadeth to a Great Reward. As Thou hast said: "Certainty, not faith, while in life upon death, rest, ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved everywhere.

But when I am one with Thee, O Beloved, I shall not see Thee, for

I shall know Theee as Thou art.

XIV .ù. The Well of Stars

I know a hidden well of clearest water. Naught but the coping of delicate pink onyx is visible until the secret spring be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are but two roads leading thereto.

From the broad Mountain summit we may search the slopes for a vision of the Woodland Delta where grow the Trees of Eternity, or we may journey through the Valley between the Ivory Hills---if we fear not the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of Living Stars!

XV .ù. The Icicles of Isis

It hath been written how the Old King dreamed of his banished peacock, entombed in a palace of ice, who cried: "The Icicles of

Isis are falling on my head."

Thus it is with those who arebanished to the Palace of the Moon---- for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become frozen at the touch of the cold Veil of Isis. For the Moon is but the dead reflector of the Sun, and He but the youngest of Thy Children of Light.

Let me lift Thy Peacock Veil of a Million Starry Eyes, O Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine house to dwell!

XVI .ù. Purple Mill

The delicate purple mist streams up from the hills: I watch and wait for the meaning of it all.

Sometimes it seems like the incense smoke of Aspiration ascending towards the Sun---giver of Light, Life, Love and Liberty to the Children of Earth.

But the Sun is going down behind the Mountains, and Thy Starry Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire of the Higher to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-breath of Souls

who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstacy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

I, too, would ascend as a delicate purple mist that steams up from the Hills. Art Thou not all Pleasure and Purple?

XVII .ù. The Infinite Within

I would that I were as the feminine counterpart of Thee, O Beloved; then would I draw the Infinite within.

Yet since Thy Pure Being must ever be more refined than this body of mine I should interpenetrate every part of Thee with my living flesh.

Thus, O Beloved, should we enter into a new and more complete embrace: not as of earth wherein the male uniteth with the female by means of the physical organs of love, but with every atom of my being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile to teach me the Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstacy of that Refined Rapture---the Orgasm of the Infinite Within.

XVIII .ù. The Rainbow

As I sat in the shelter of the forest glade, my eye caught the multi-coloured gleam of diamonds. I looked again; the Sun rays were playing upon the dew which clung to a little curved twig.

It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of Destiny in the bow of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved, and send me upon fleet wings to my resting place within Thine Heart?

XIX .ù. Dropped Dew

As I came from tending the Rose Garden and was about to return to my humble shelter, my eyes caught the gleam of dropped dew like a tiny trail along the path.

It was very early; the Sun had not yet re-arisen; the Stars still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so that I saw in each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who carrying roses had left this silvery thread as a clue to her hiding place.

When I found her, her eyes were closed, as she pressed the fragrant the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not her eyes

when she opened them in wonder.

Thus, too, would I follow the Star-trail of Dropped Dew, ere the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy Breast amid the Roses of Heaven.

Nor should I dare to look into Thine eyes, having discovered Thy secret---the Dew of Love---the Elixir of Life.

XX .ù. Twilight

Twilight... and in a few brief moments the Stars will begin to peep. I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from the foot of the mountains.

Thus I waited for a sight of Thy Star Body till the cold damp mist of suppresed emotion chilled my being and my reason returned.

The woman stood girt with a sword before me. Emotion was overcome by clarity of perception. Then did I remember Thy words: "The Khabs is in the Khu not the Khu in the Khabs. Worship then the Khabs and behold my light shed over ye."

Thus turned I my thoughts within, so that I became concentrated upon the Khabs---the Star of mine inmost being. Then did Thy Light arise as a halo of rapture, and I came a little to lie in Thy bosom.

But I offered one particle of dust---and I lost all in that hour.

Such is the Mystery of Her who demandest naught in sacrifice.

The twilight is returned.

XXI .ù. The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture! The canst thou bear more joy!"

I have been like an unleashed hound before Thee, O Beloved. I have striven towards Thee and Thou seest in me only the Dog Star.

Yet will I not fall into the Pit called Because, there to perish with the dogs of reason. There is no reason in me; I seek Understanding, O Mother of Heaven.

Thus, with my face buried in the black earth, do I turn my back upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt Understand at last, O Beloved; for in reverse Thou readest this DOG aright.

Hast Thou not said: "There is none other?"

XXII .ù. Pot-pouri

The roses are falling. This is the night of the full moon whereon the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's sake---for they know Thee not---O Beloved. Into the Elements, the fiery, the watery, the airy and the earthly Signs are they divided when they gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I espied a tiny sachet of pot-pouri, dropped---maybe---from the streaming girdle of one of the maidens.

Tenderly I raised it. Its perfume is like unto the perfume ofher I love. She, too, perhaps, has heard the call of the moon and is even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference made among you between any one thing and any other thing; for thereby cometh hurt." What matter then the name of the maiden? What matter the

flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O Beloved, because of Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded me of her I love, for the roses are falling, it is the night of the Full Moon and the children of Sin gather to attend the Sacred Circle.

XXIII .ù. Red Swansdown

It hath been told how Parzival shot and brought down the Swan of Ecstacy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard by the ears of men.

From the breast of the Eternal Swan floated one downy feather, steeped in blood. This did the youngest and least worthy of the Knights hide tenderly in his bosom till he concealed it within the hard pillow of his lonely couch.

Night after night that holy pillow became softer; sweeter and sweeter were his dreams. And one night---the night of the crowning of Parzival---he was granted the Great Vision wherein the Stars became like flecks of Swansdown upon the Breast of Heaven, each living and throbbing, for they were steeped in Blood.

Then did every atom of his being become a Star racing joyfully through the Great Body of the Lady of Heaven. Thus in sweet sleep

came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstacy, O Beloved!

XXIV .ù. Passing Clouds

A dark night: Not a star is visible, but presently the moon shines out through a rift in the clouds. And I remember, "The sorrows are but shadows, they pass and are done, but there is that which remains."

Yet is the moon but illusion.

A dull day: but presently the Sunis seen as the clouds are dispelled by His light.

Is He that which remains?

Night once more: the Sun is lost to sight, only the moon reminds me of His presence. The clouds scud swiftly across the Sky and disappear.

Thy Star Body is visible, O Beloved; all the sorrows and shadows have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

XXV .ù. The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip those who covet his tail-feathers, yet when danger cometh he burieth his head in the sand.

Thetortoise moveth slowly and when embarrased he stoppeth, withdrawing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving; he runneth in his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his tail and it is not coveted; he raiseth his head and fears not; he moveth slowly like the tortoise, yet withdraweth not; he nestles close to the hare, darting his tongue with swiftness, yet falleth not asleep by the wayside.

Would that I had the Wisdom of the Coiled Serpent, O Beloved, for Thou hast said: "Put on the wings, arouse the coiled splendour within you: come unto me!"

XXVI .ù. Love and Unity

Twenty-six is the numeration of the Inneffable Name, but It concealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be divided for love's sake; for Love is the law.

The Four-lettered Name is that of the elements, but it may be divided for the chance of Union; for there is Unity therein.

There is but One Substance and One Love and while these be twenty-six they One through thirteen which is but a half thereof.

Thus do I play with numbers who would rather play with One and that One Love.

For Thou hast said: "There is naught that can unite the divided but love!"

And is not Achad Ahebah?

XXVII .ù. The Riddle

What is that which cometh to a point yet goeth in a circle?

This, O Beloved, is a dark saying, but Thou hast said: "My colour is black to the blind, but the blue and gold are seem of the seeing. Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is black."

I would that I could tear aside the veil, O Beloved, for seeing Thee as Thou art, I might see Thee everywhere, even in the darkness that cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I that go," and Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for loving Thee I would behold Thy Secret Glory.

XXVIII .ù. Sayings

Isis hath said: "I am all that was and that is and that shall be, and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man hath seen my face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life; therefore is the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unutterable, rest, ecstacy; nor do I demand aught in sacrifice."

Who would not long to invoke Thee under Thy Stars, O Beloved?

XXIX .ù. The Falling Star

Falling, falling, falling! Thus fall the Rays from Thy Body of Stars upon this tiny planet, O Beloved! Innumerable streams of Light like Star-rain upon the black earth.

Since every man and every woman is a star, their lives are like unto streams of light concentrated upon every point in Space.

As I lay with arms out-stretched, my bare body shining like ivory in the darkness. my scarlet abbai flung wide, mine eyes fixed upon the star-lit Heaven; I felt that I, too, was falling, falling, falling, in an ecstacy of fear and love into the void abyss of space.

Then did I remember that Thou art continuous. Beneath, above, around me art Thou. And lo, from a falling star I became as a comet wheeling in infinite Circles, each at a different angle, till my course traced out the Infinite Sphere that is the Symbol of Thee, O Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

XXX .ù. Justice

I am a Fool, O Beloved, and therefore am I One or Nought as the fancy takes me.

Now am I come to Justice, so that I may be All or Naught according to the direction of vision.

No Breath may stir the Feather of Truth, therefore is Justice ALone in L. Yet the Ox-goad is Motion and Breath Matter if it be called the Ox which is also A.

How foolish are these thoughts, which are but as the Sword in the hand of Justice. They are as unbalanced as the Scales that stir not, being fixed in the figure of Law above the Court House of a great City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to Love.

Even in the stern outline of the Scales of Justice do I perceive the Instrument of Love, and in the Life Sentence, the Mystery of Imprisonment in Thy Being, O Beloved!

XXXI .ù. Not

Three Eternities are passed... I have outstripped a million Stars in my race across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe? Space, thou hadst almost deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it is written: "All touching; All penetrant."

Thus left I Time and Space and Circumstance, and every Star became as an atom in my Body, when it became Thy Body. Now never shall I be known, for it is I that go.

But Thou, O Beloved, though Thou art infinitely Great, art Thou not energized by the Invisible Point---the Infinitely Small?

A Million Eternities are Present, Deem

not of Change; This is the

Here and Now,

and I am

NOT

-oOo-

Treatise on Mind

From: The Tigress

From themoment that 2 cells forma zygote, we see the interaction of informational process - recognition, communication, interaction, integration, re-stabilization and reproduction and or re-structurization. This cycle of life can be see from the barest combinations of any two elemental components beginning at the lowest atomic designations of energy and throughout the continuum of increasing complexity - perhaps far beyond our capabilities to understand. *** If consciousness can be defined as an awareness of integrity through this process of self recognition; then consciousness can be easily applied to that which is non-human.***

Fromthe most basicinteractions of chemistry, wefind that even on an atomic level there is to be found this type of consciousness. We have become aware of the atom's necessary maintenance of it's own structure through the evidence of necessary balancing of protons, neutrons and electrons; the importance of electron shell valences is also a reminder of this type of integrity. Even on an atomic level, there is a form of awareness of self-integrity in order to maintain

structure and identity.

Thisprocess of awarenessis also agenius of discrimination. A form of identification of self & non self on an energetic level. There is a borrowing, and sometimes a sharing energetically, yet when this process of self recognition begins to fail we see the destruction of the matter it involves Therefore we might look at this process of self-recognition and maintenance and

examine it's nature in order to find its function and capabilities.

Whenwe look atdifferent types ofmatter, we findthat the more simple the atomic structure of the mass, the less complex its process of "consciousness" needs to be. Things which are comprised of only one atomic component do not need complex processes of communication between those components. Thus the level of consciousness is rather low on an evolutionary scale of creativity, yet we also see that these types of things are far more stable in regards to their integrity - far less vulnerable to destruction. In example, it takes an enormously concentrated force of heat to break the integrity of an atom...- yet a mere 2000 degree flame will not only destroy the integrity of human consciousness, but also destroy the integrity of the individual component molecules which form the material mass of a human to their lowest forms as individual atoms.

Whenwe look at theforces involved incommunication of energy, we see a flowing medium of different frequencies within a single spectrum of energetic potential. Elemental energies and forces

differentiate and vary in intensity and frequency yet are very alike in that they are all means of transferring energy as a form of communication which can be informative/stabilizing or disinformative/destructive, depending on the structure of the "consciousness" they encounter. It may be perceived that the more complex the structure, the lower the frequency of the integrity of that structure and the more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a thing, and the more efficient the means of communication within the structure of that thing; the lower the common denomination of frequency of integrity must be in order that the informational frequency will not be destructive to any of the component parts. To analyze this statement we must look at other analogies within our environment. Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as

humans we assign different notes to those steps within the frequency spectrum which we can differentiate and perceive. If we play several notes simultaneously, we find that in order to maintain a balance harmonically, we must play notes that match each others modulation. You can play a "C" note at any octave and in fact play all "C" notes simultaneously and you will find that within the frequency range these notes will compliment each other, in fact they will contribute/-share energy with each other. WE find similar matching if we look at musical chording. If you play the notes "F" and "C" , the sharing of

energy vibrationally between those two ranges of frequency will in fact create the note of "A" in the range in which the two notes frequencies overlap. In this way communication is informative and in fact the "whole is greater" than the sum of its parts. Similarly, playing two notes which lie in the same modulation frequencies simultaneously will increase the duration of the vibration compared to the duration if each note were played alone.

When we examine the sharing of electrical information at an atomic level, we see that through the temporary sharing of electrons in a phase path also indicates something that we might consider as investing a thing with more than the sum of its parts. Similarly in using electric frequencies in a series, we store information on silicon chips which invest them with more than they would be if one simply looked at the electrical and silicon components alone. This transference of energy is also a transference of information in frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies of energetic transmission than can complex components of things. Frequencies which pass freely through atoms ultimately destroy complex

things such as humans when they are subject to them. It appears that the more complex the union of the components, the slower and more tediously complex the transformation of data must be. The more complex a thing is, the lower the vibrational capability it sustains in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the universe. The transference of information through radio waves and light waves continues back in time to the occasion of what was known as the Big Bang. It may be that in the future we will find that in the same way gravity and electromagnetism are also continuums of information from times long past. Scientifically we study these energetic continuums and yet we doubt and deny the holistic communicative nature of the universe. We search for causes and effects within the realms of our limited perceptions and are amazed when we can find no causal effects to explain change.

When we examine biological life, we find that each evolutionary adaptation seems to be an extension of the process of self/non self awareness and maintenance of integrity. Not only do we see intensification of sensory perceptual abilities, but also we note that the integrational and responsive/reactive components of the process also have to evolve and adapt in order to stay integrated with the rest of the "consciousness". Amoebas are "simple" life forms, and yet we can examine them and see that each organic component within that life form serves as an informational and communicative component within the process of maintaining the integrity of the whole. When this

communication process or any part of it ceases, the organization of the organism begins to deteriorate and eventually ceases and dies. In biological life, we find that though we have maintained the use of electronic communication on some neural levels, we have sunk to the depths of transferring actual molecular compounds in most of our organic processes. Even the human brain, supposed highest achievement of organic life forms, requires base molecular salts in order to process electrical information. Our complexity denies us the speed of light, radio,

and other faster and higher frequency modes of communication except from outside of ourselves.

The human consciousness is a genius of discrimination. We use the abilities of discrimination to identify those stimuli which come from outside of our biological forms in order to protect and maintain our integrity to gather and interpret pure energetic communications such as the radiated energy of sunlight and we are so inefficient at interpreting that data that we can only sense light and heat and it destroys those sensors that gather that information through blindness and sunburn if we continue too long in our attempts. Yet, conversely , we need the information from sunlight which stimulates our organic forms into producing vitamin D . Is this a remnant of photosynthetic capabilities from lessor complex integrations, or merely a new attempt at further increasing our potential?

As organic forms of consciousness, we are sorely limited in our perceptions of the universe. Limited in exploring the possibly limitless ranges of energetic exchange simply due to the limits placed upon communication due to the complexity of our component structure.

Yet rather than admit to our limitations, we seek further exploration through the development of tools made from things less complex than ourselves. In the laboratory, we use light waves and shaped silicon to create microscopes to increase our sense of visual acuity within the spectrum of visible radiation imaging. In the studio, we use simple cones flattened vegetable matter and electronic amplification to create tools to compensate for our limited aural perception. We have created many tools out of simpler and less complex components in

order to reach those higher frequencies of information which are either so far removed from us as to be imperceptible, or so destructive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminating consciousness which is involved in the differentialization of its components in order to develop finer levels of complexity. This fetus is also even before birth learning to interpret communicative energies from the outer world in order to begin definition of itself, its integrity and its maintenance of self apart from the influence of "other". Cells, joining together in communication to form co-operative systems each with separate responsibilities to the whole. Organs with specific functions supporting the organism in its fight to maintain its integrity. Consciousness of Mind, determining the difference between self and non self, regulating the integrity of the whole. This harmony of components within a symphony of orchestration, this is the matter of being alive.

Despite our complexities, despite recognition of our vulnerabilities and limitations; we as humans are beings of arrogant mind. We

claim supremacy over all biological organisms and claim the sole right to conscious thought We deny our insecurities and lay claims to great understandings concerning the universe, when we in fact do not even understand the actual workings of our own process of integration and communication within our own biological forms.

We claim ownership of consciousness, yet we do not even pretend to truly evaluate the process of consciousness nor its beginnings.

Despite our inadequacies, we assume to know the nature of the beginnings of all life. We claim to know the "mind" of "God" and we claim title to superiority in emulation of this "God" - above and beyond all other forms of life or integrity. An egotistic lot are we, who strive to seek security in the midst of our fear, our inadequacies, our vulnerabilities; by developing a system of belief which guarantees our security in a place beyond our perception. We seek safety and foundation at the same time that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in simplicity... using simplicity to explore a universe beyond the range of our complex integrity. Our complex integrity vulnerable to all but the simplest energies, while we lay grasp to use complex energies which would destroy us in order to prove our strength. What it is we look for, we eventually find at the expense of closing our senses to see what really is. Perhaps it is true that the most foolish are those who lay claim to knowledge for they have closed their minds to further learning, and that the most wise are those who claim knowledge of no thing, that they may learn all.

Dragon Trad and the Holy Grail

Cameron Mandrake

Recently we have discovered the significance of sharing water in our circles. This ritual should be warm and meaningful. This being the case it should only be shared by members of the coven and visitors should be excluded unless the visitor is VERY close to the group.

Someone reads the following poem or one that is written for the occaision.

Quest for the Grail

by C.J. Mandrake

I have sailed the seven seas.
I have walked the deserts of this world,
searching for clues and kin;
always awed by the stories that they told.
Time my only enemy,
every stone my friend;
carried by myth's fluid words,
looking for a gold cup 'round every bend.

Mountains loom before me:

The path, all but lost behind.

Arthur's song plays deep within me!

The Merlin's words dance within my mind!

``The blessed cup that you seek,

it is the Mother's womb.

It has poured out all our world

and it will be your tomb."

Grail of Love

Grail of Light

Grail of Truth

Grail of Might

carry me to the very Fount of life.

I threw a coin in a wishing well:

My wish, the Grail to see.

When the waters stilled again

I beheld the Mystery.

The Cup is made of flesh and blood.

The secret of deep peace it lends.

I drink from it every day

and I share it with my friends.

One and one and one is three:

Three by three is nine.

The heart of the world I see,

the secret of the Grail is mine.

The Cup, it is a lotus flower

deep within my soul,

flaming with the love of Her:

The Goddess and I made whole.

****

The reader takes the chalice of water and drinks and the cup is passed around the circle deosil, each person taking a drink in turn. Each person may offer a thought before they drink. This may be a thanks or an observation or anything that seems significant to the moment. When the cup makes it back to the reader, he/she again drinks of the cup and pours the remainder as a libation. With the libation is said...

I partake of the Cup of Abundance. I share this Cup with those around me. I return what is left to the earth. And my Cup remains full. Blessed Be.

This rite is very good for group binding. Last time we did this we drank water from the Chalice Well in Glastonbury that one of the coven members brought back from vacation.

Enjoy! And Bright Blessings.

CJ

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Ritual of the Blessed Motherboard

The Tigress

Thus it follows that after many days of chaos, unfounded mayhem and startling inconvienience so it
shall be that I am finally able to share with you the official ceremony of the Blessed Motherboard and the Horned One that Plugs in the Wall. This ceremony is one to be practiced by discordian compu-pagans each Midsummer Eve in holy celebration and appreciation of debugged upgrades, new shareware, faster circutry and all the blessings that flow from the Goddess...

Note : Let it be said that if your system crashes, your motherboard becomes twitchy, your hard drives fail, or your cables spout forth fire - that this is an indication that the Goddess is displeased with your compu-worship. At this time, if the posting of many tales of compu-sexuality doth fail to pacify Her. This is the time that this ritual must be done to regain Her pleasure.

It is thus that this ritual be made easier if thou coven of compu-pagans is large, for then the obtainment of the necessary materials be far easier...

Necessary ritual components -

To represent the Matron Goddess : 1 AT Motherboard

To represent the Crone: 1 AT&T; Phone bill from Mother Bell.

To represent the Maiden: a large firepit dug in the shape of a circle around which the pentagram will be formed.

To represent the God: 1 very Large, very THICK power supply cable

For the Pentagram : 1 can of neon or glow in the dark paint

For the Quarters : The following items are placed at each quarter -

North : A Power supply with cable, the energy which inspires us

East: A keyboard through which our innocence is transformed to lust

South: A hard drive which saves our writ to seal our doom

West : A Monitor by which all might see our lustful spells at work

The Altar : A makeshift desk

The Incense: A chipped ashtray and a pack of Camels

The Cup: A container of highly caffinated substance

The Bowl : a bowl of fine earth to represent the accumulation of dust in your house which you haven't cleaned since you spend all your time at the keyboard .

The Flame: One jar of kerosene, gasoline, or other flamable substance with matches that one uses to light the fire.

In addition: Each member of the network coven should bring spare parts, broken cables, split chips, bungled software, etc...for fire offerings at the conclusion of the ceremony. Clothing during this ceremony is optional.

Opening Chant

Circuts keep blowing on my board

my hard drive keeps crashin

and its heads are getting scored

Messages are lost OH

Time to appease the Goddess of all Computers

Alas I'm broke

My bills

Are higher than my income

Oh please Goddess I'm begging thee

To hear my plea and heal my system

ba dum dum, ba dum ba dum dum

Cables are ruined by crossing wires

My modem is burping

and its screwing up my files

Data's being lost OH

I ask the Horned One Plugging into my wall

Oh Please don't surge

My dos

is shareware and its fragile

Oh please Horned One

I'm begging thee

Remember that my ram is borrowed

ba dum dum, ba dum ba dum dum

The Crone works her spells through Mother Bell

My phone bills enormous

and my life is living hell

Long distance is a bitch OH

What did I do before to deserve this karma?

I have five days

To pay

The toll charge for downloading

from New Jersey

Oh Mother Bell,

have mercy on my lust addiction

ba dum dum, ba dum ba dum dum

I worship through the message base

Hiding behind keyboards

where you cannot see my face

Sexual inuen - DO

Maiden protect me from my own sweet confusion

Let me log in

to boards

To satisfy my hunger

and to praise you

and sacrifice your innocence among the echos

ba dum dum, ba dum ba dum dum

Its My Lust..... Sacrifice it or BUST

The ritual begins...

As the coven sings the ritual opening chant the HP & P paint the Pentagram around the firepit with neon or glow in the dark paint. The items are placed in the designated directions and the altar is set up

to the north of the fire with the following items placed upon it.

To the North end of the altar the ashtray and cigarettes

To the East end of the altar the holy cup

To the South end of the altar the bowl of earth

To the West end of the altar the jar of kerosene and matches.

As the HP calls the elements the P shall pass her the items in question

The coven at the end of each elemental calling shall chant the following:

Elemental Power

Come out and play with me

Play midst my flaming spree

and sing the chant with me

Splash in my rain barrel

Slide down my cellar door And we'll be jolly friends

Forever more

The HP calls to the Element of Fire intones:

Fire, Fire burning bright, like a candle in the night

Come and join us in our flight, Lend us your eternal light

Warm the Maiden with your flame,

I call you in the Goddess's Name.

The HP pours the kerosene liberally upon the firewood in the pit and

lights the fire with the matches.

The P hands the HP the bowl of earth. The HP tosses the earth upwards to scatter it around the circle and over the altar as she intones:

Elemental Earth I beckon thee, with us in this circle be
Ashes to ashes, dust to dust, firm foundation is a must
Warm bed for the Matron's frame I call you in the Goddess's Name

The P hands the HP the cup of caffinated substance. The HP lifts it to her lips and intones:

Water quench our thirst, keep us wet and wild
Join us in our circle hence, praise the lady mild.
Liquid of Life that has no shame
I beckon thee in Goddess's Name

The HP drinks from the cup and beckons the P to drink of it, he does.

The P hands the HP the ashtray and a cigarette and lights it for her,

the HP takes a long drag and as she exhales intones:

Airy, Airy, quiet and contrary how doth your winds blow?

Through maidens hair your breath ensnare, your secrets we would know.

The Pow'r of Wind by Lady made tame

I beckon thee in Goddess's Name

The HP and P perepare to summon the directions in supplication to be followed by the closing of the circle.

The following is a chant used by the coven at each directional opening.

"From the North awakening, the energy inspires
From the East our eagerness to learn amid the fires
From the South commitment and thus we seal our doom
From the West comes reckonning, our message answered soon"

The HP and P walk to the North and hold up the Power supply. The P intones:

The Power of the north inspires us and lends us its energy for our use in supplication. This Power Supply I offer to thee Oh Goddess that your Power run through my computer and my life. The P tosses the Power supply into the fire.

The Hp and P walk to the East and hold up the keyboard. The P intones:

The Power of the East transforms our innocence through tasting the fire of Life. This Keyboard, I offer to thee Oh Goddess that your knowledge guide my fingers on their path through the system of Life.

The P tosses the keyboard into the fire.

The HP and P walk to the South and hold up the hard drive. The P intones:

The Power of the South is that of action and consequence, of commitment to the path and the ability to remember the lessons learned thereof. This Hard Drive I offer to thee Oh Goddess that your memory of my acts and deeds be remembered with praise and favor in thine eyes. The P tosses the Hard Drive into the fire.

The HP and the P walk to the West and hold up the monitor. The P intones:

The Power of the West is that of access to all things, to seeing turthfully into the path of a life and judging it thusly, worthy or unworthy. This monitor I offer to thee Oh Goddess that your eternal eyes may see into my life and may watch over my actions, and that I may find favor in you as my eternal Sysop. The P tosses the monitor into the fire.

The HP and P walk thrice around the circle widdershins and all chant thusly:

Ring around the altar

Power never faulter

Goddess, God

We summon thee

The Circle Closed and the directions and elements present, the HP and P prepare to call to the Goddess and to the Horned One.

The HP stands before the fire pit and calls:

Virgin Goddess, gentle maid

She whose seeking to get laid

Bring your innocence to Bare

For those who worship for your care

Come on Maiden light your fire

Come on Maiden light your fire

Come and set the night on FIRE

The HP stands before the fire pit and holding the phone bill calls:

Oh Mother Bell, Oh Crone of Disconnection from this pagan life

I beseech thee, hold back thy hand of dread financial strife

In attonement bills I pay to thee

Of thy modem killing hand let me be free

The HP tosses the phone bill into the fire.

" We're sorry, the number you have reached has been temporarily disconnected Booooo Hisssssss

We're sorry, the number you have reached has been temporarily disconnected Booo Hisssss"

The HP stands before the Altar and holds high the very long and very thick cable of the Horned One that Plugs into the Wall and calls:

Oh Horned One, Powerful Consort of the Blessed Motherboard

Surging with Energy you take your place as Lord

Pulsing with Power, with each surge of volts you swell

Pumping life into the Goddess, you serve her purpose well

The HP tosses the very long, very thick cable into the fire

Pump, Pump, Pump it up....keep the power flowing

Pump, Pump, Pump it up....hard fast and never slowing

Pump, Pump, Pump it up....We know you please the Goddess

Pump, Pump, Pump it up....Be strong and never modest

The HP raises the Blessed Motherboard with Large Co-processors high in the air and the P and HP each take and end in their hands. Raising the Motherboard high in the air they intone:

Blessed Mother, Sacred Goddess come to bless your users

Keep us safe from disk crash and lurking abusers

Let thy healing hands caress our crippled hardware

Let our nodes stay stable, that through distance we may share

In your holy worship together we may gather nightly

Writing inuendo, our modems steaming slightly

Bless us Holy Goddess, and show us by your sign

That we have earned your favor, your blessing so divine.

The HP and P lead all in the following chant:

A Prayer to the Goddess for self conscecration

Dominus regit Goddess

The Blessed Goddess is my mistress;

I shall not be in want

She maketh me lie down on soft bedding

and leadth me to think of rumpling it

She revives my soul

and guides me along the most sensual pathways for pleasures sake

Though I walk through the valley of the shadow of dangerous desire

I shall fear not impotence

for she is insatiable

my rod and staff they comfort her

We spread a table of ecstacy in the presence of those

who are sorely troubled by arrousal

She annoints my head with honeyed oil

and I make her cup run over

Surely the pleasure and bliss shall follow me all the days of my life

and I will dwell in the caves of ecstacy within mind forever.

Thus said, the HP and P intone the following:

OH Blessed Motherboard please accept this offering in your name, and in the name of the Horned One who plugs in the Wall and gives you pleasure...
that we may be blessed in our offerings to you both in circle and in life.

Thus said, the HP and P toss the Motherboard into the fire.

The HP and P lead the coven in the following chant -

Blessed be the Motherboard from whom all messages flow
Blessed be the Horned One who fills Her with His offering
Blessed be the sysops who transfer the packets
Blessed be the writers and those who inspire what they bring
Blessed be the hard drives that keep messages from harm
Blessed be the modems which send packages large and small
Blessed be the shareware we use to commune
Blessed be the network which links us up with all

Blessed be our minds, that we might write our prayers

Blessed be our fingers that tap amongst the keys

Blessed be our monitors that shine with holy light

Blessed be our senses that stimulate with ease

Blessed be the circle, a circut without end

Through which we hail and merry meat with those that we call friend.

At this point the HP and P gaze into the fire for the portent of the Goddess's sign of approval

At seeing this both HP and P raise their arms in joyful supplication and shout

The Maiden's found appeasement and She is satisfied
The Crone is in abeyance, her compu-billings fried
The Horned One's filled with power, in joining He is pleased
The Goddess sends Her blessings, cleansing virus and disease.
We thank the 4 directions for standing by our side
We thank the elementals and their power all allied
To Celebrate our status annointed compupagans of sin
Let Joyful Inhibition be released and the saturnalia begin!!!!

Sensual foods and drinks are served and shared,

Prosperity Spell

Rowan Moonstone

The following is a quarterly prosperity spell given to me by Angel and Gracie, my first two FamTrad teachers. I have no idea where they got it, but I can tell you that it DOES work. I"ve used it for years and it never fails to bring me some unlooked for money. I find that I've overpaid a bill, or an old debt which I had written off as uncollectible gets repaid, I find a $20 on the sidewalk, etc. Try it, it works!

The spell is to begin at one minute past midnight SUN TIME (I HATE daylight savings time when I do this. Means 1AM!) on the night of April 30 (May 1), July 31 (Aug 1), Oct 31 (Nov. 1) and Jan 31 (Feb 1) In other words, on the first minute of the cross quarter day.

You will need the following:

1 gold candle
6 green candles
9 white candles
Pine oil for anointing candles
salt

All candles must be dressed with pine oil and then arranged as follows:

gold candle in the center
green candles in a circle around gold candle
white candles in a circle around green candles.

At one minute past midnight on the appointed day, trace a salt circle around the outermost circle of candles, light the gold candle first, then the green candles, moving deosil, then the white candles, moving deosil. Circle the altar three times, chanting "Orbiting Jupiter trine the sun, bring money on the run." Do the chant 3 times also. Sit quietly for a few minutes and visualize your monetary NEEDS. (needs, not desires). The SNUFF (do not blow or pinch) the candles in reverse order.

That's it. That's all there is to it and it works beautifully. Since Lammas is coming up, thought I'd post it for everyone to see. I've got a bunch more stuff from these two ladies if anyone is interested. They worked a great deal with Archangels and I suspect a strong Kabalistic crossover in there somewhere. But the spells and rituals DO work quite nicely.

BB Rowan

Quarter Calls for The Dragon Tradition

EAST
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth.
Blessed Be.

SOUTH
Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing and fervent. Purify us with Love. Blessed Be.

WEST
Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH
Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistant wisdom. Blessed Be

Each of these Dragons has a secret name that they are also invoked-with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

Blessed Be.

Enjoy!

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Safe Travel Spell

Rowan Moonstone

You will need:

2 white candles annointed with sandalwood oil.
1 purple candle annointed with sandalwood oil.
Photo or personal articles of the person the spell is for
"Personality " candle, appropriate to the recipient of the spell
Sandalwood incense

Altar should be arranged as below:

```
____________________________________________________________________________
|                                                                          |
|   O (white candle)       O (Personality candle)       O (purple candle |
|   (1)                         (3)                          (4)          |
|                                                                          |
|    O (white candle)           Photos or personal object     O (incense)  |
| (2)                                                            (5)       |
|                                                                          |
____________________________________________________________________________
```

Light white candles (1& 2) light personality candle (3) light purple candle (4), light incense (5). Repeat the following invocation:

"Hail Mother of the World!
Nanna, Isis, Astarte, Selene, Holy Sin (pronounced Sheen).
See me, look upon me
See me, look upon me
See me, look upon me
Protect me and my people tonight.
Send your white light around me.
Send your protective light around _____
That they may be protected
As they travel and as they dream.
Send only good and lucid energies their way.
Thank you.

Thank you.
Thank you.

You can either let the candles burn out by themselves, or snuff them in reverse order and let them burn a little each night if the person will be on an extended trip. On the last night let them burn down on their own. NEVER blow our or pinch out the candles. This destroys the luck.

BB Rowan

WITH THESE EIGHT WORDS THE WICCAN REDE FULFILL: "AN IT HARM NONE, DO WHAT YE WILL."

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OVERVIEW. The purpose of this paper is to look at the Wiccan Rede, at the types of conduct it excludes, and at the type of conduct it requires. We will begin with a detailed examination of the wording of the Rede itself, which presents as "pseudo-archaic" but actually makes excellent use of the specific meanings of several archaic words which have no real equivalents in contemporary English. We will then take a look at the two sections of the Rede, and see why they are presented in their proper order as written. Finally, we will examine various uses of magick and see how--and if--they adequately measure up to the standard of the Rede.

THE VOCABULARY OF THE WICCAN REDE. As mentioned above, the Rede appears to be presented in a pseudo-archaic or "phony ancient" form of English. Is this simply harmless foolishness, or is there some excellent reason for the vocabulary selected? Let's take a look at the Rede, word by word.

AN: This word is commonly mistranslated as "IF", which is a significant error. The word "AN" is more accurately translated "JUST SO LONG AS".

IT: This pronoun refers to whatever it is that you are thinking of doing.

HARM: This refers to anything which either you or any other person involved or affected by "it" would regard as loss, damage, pain, discomfort, injustice, invasiveness, or prevention, relative to the situation existing before "it" was done. Anything which goes against another person's free will, even if it intends them good, would constitute serious harm.

NONE: This ought to be self-explanatory. "None" is an all-exclusive word. If you harm anyone or anything, including yourself, including a small rock in Trenton, New Jersey, you have harmed "some", not "none".

DO: To perform whatever working is contemplated by "IT", above.

WHAT: The meaning here is "Whatever", and refers forward.

YE: The archaic PLURAL form of "you". The current word "you" denotes both the singular and the plural; the archaic word "YE" is always plural. We shall see, later on, that this is no accident.

WILL: To will something is to exercise your intellectual decision-making power to determine the course of action which you feel to be the best. "Will" has little or nothing to do with "wish" or "want" or "desire". It is not an emotional inclination or feeling. It is the employment of reason to make a decision based upon your best judgment.

THE TWO SECTIONS OF THE WICCAN REDE;

A. SECTION ONE: "AN IT HARM NONE".

Why does the Wiccan Rede not say, "Do what ye will, an it harm none"? There is a reason why the "An it harm none" comes first in the Rede, and that reason is that "An it harm none" is intended to come first in your own thinking, as a Wiccan initiate and practitioner. If you or any Wiccan begins with "Do what ye will", I assure you that you, like the Fundamentalists before you, will find a way to excuse and even to justify anything you take it into your head to do! Knowing this about human nature, the Lady inspired the Rede to be written as it is, with the "An it harm none" to come first.

The Wiccan Rede's "An it harm none" has parallels in many disciplines. Perhaps the most significant parallel is found in the Hippocratic Oath taken by every physician before s/he is certified to practice. The first part of the Hippocratic Oath binds the physician "First, to do no harm." It is sobering to realize that magical ethics, as set forth in the Wiccan Rede, are or should be so similar to medical ethics, an issue with such a powerful effect on so many lives.

When we read of a physician who has violated his medical ethics, we read this with outrage toward him and with empathy toward those patients who suffered inadequate care because the physician violated his ethics. It is more sobering to realize that future generations will regard violations of magickal ethics with the same degree of outrage, and rightly so.

B. SECTION TWO: "DO WHAT YE WILL."

Even without the first part of the Rede, "Do what ye will" is most certainly not a blanket permission to do whatever you desire to do. As one Wiccan High Priestess has observed, "Power corrupts, and absolute power corrupts absolutely." Seems like I've heard that before, but it's certainly true when you're talking about using real magick to accomplish real goals in the real world.

When we realize the kinds and orders of results, both expected and unexpected, both knowable and unknowable, which eventuate from almost every human action, it would seem the better part of both valor and wisdom to never do anything at all, especially not anything which is done with spiritual power guided by no more than human wisdom! Unfortunately, to do nothing is also a choice, and the results of inaction are often far worse than the results of even ill-considered action. This is why the second half of the Rede demands that we make a decision and act upon it, as well as conforming that decision to the requirement that it harm none.

THE STANDARD OF THE REDE. Please note that the Wiccan Rede contains no loop-holes whatsoever. The Rede does not say, "An it harm none to the best of your knowledge." The Rede also does not say "An it harm none to the best of your ability to discern whether it will harm someone."

The Wiccan Rede does not say these things, or anything similar to them. It simply says "An it harm NONE, do what ye will." This means that YOU, once you have committed to live by the Wiccan Rede, are committed to be solely and totally responsible for any harm resulting from ANY ACTION YOU TAKE, MAGICKAL OR NOT.

Paul Seymour's forthcoming book begins with some strong cautionary notes concerning the use of magick. One of the examples he gives is particularly tragic, and concerns a young man who worked a simple and apparently harmless "money spell". The spell worked, and the young man got his money--he inherited it, when his parents were both killed in an accident shortly after he worked the spell.
Paul does not say in his book if this young man was a Wiccan initiate. If he was, then in addition to his sorrow and loss, he has had to live with the fact that, by the standard of the Rede, he is ultimately responsible for the death of his parents.

When you commit to live according to the Wiccan Rede, you commit to conform your entire life, not just the magickal, mystical and religious aspects of it, to the standard set by the Rede. Never again will you be able to act impulsively or without considering the results

of what you do. Never again will you be able to act or even speak in thoughtless irritation or anger. Instead, you will come to consider the implications of every word you speak, and of every routine action you do. For it is not just by magick that we can harm ourselves or others; everything we do, and everything we say, has the potential to help or harm others, and to help or harm ourselves.

It is also important to note that the Rede sets up a standard which prevents us from harming ourselves as well as others. Other religions, including Christianity, regard it as virtuous to suffer harm for the sake of another, even to die so that another person might live. The Wiccan Rede does not permit this. You are to harm none, and this means that you are not to harm yourself, even for the sake of doing good for someone else.
To some, this may seem like a selfish standard. But think about it. Would you wish to benefit by someone else's injury or death? Of course not! If you did derive some benefit, such as an inheritance, from the death of another person, would you feel good about this? Well, some people might, but probably you would not. Therefore, in a very real sense, you yourself are harmed by a benefit you derive from the injury or death of another. True, the harm is emotional, but it is entirely real.

Wicca recognizes that human beings are social creatures. What does harm to one, does harm to all in varying degrees. Therefore, it is imperative that each person strive to harm no one, himself or herself included.

Finally, it is significant to note that word "ye" in the statement, "Do what YE will." This is the ancient plural form of "you", and it means that your individual will is assumed to be in accord with some other will, instead of acting entirely on its own.

What is this other will which, together with yours, comprises the "ye" in the Rede? Well, if you are working in a coven, it could well be the combined will of the members of the coven. But this would not apply to those who are working on their own, and it is not the highest or best meaning, even for those working in coven.
How does one act, so as to be certain to harm none? Not by refusing to act, since inaction is itself a decision, and often causes far more harm than even rash action. Not by delaying action until the time for it is past, because that is the same as inaction. And not by relying solely upon your own human wisdom, either.

The best way to act, so as to be certain to harm none, is to call upon the Goddess and/or the God, and to hand to Them the power you have raised, together with the situation you have raised the power to deal

with, and say, "You are holy, good, and wise, and know how to use this power to help and not harm. Do Your will in this situation. That is my will, that Your will be done." And thus the Rede is fulfilled: For the "ye" who will are yourself and Them-selves, who are good, and love humanity, and who always act for the highest good of all.

1492

--- A WICCANING ---
Date: 08-31-92 18:25
By: Ceridwen Goddess

(please bear in mind that since non-Wiccans were present at this ceremony, some things WERE toned down...we did not perform the Five-fold Kiss, or a more emphatic version of the Great Rite... our horned statue of Pan was left at home in favor of a small, antlered god-figure from an American Indian motif.. we did not include the scourge on the alter, or the Cords (I chose instead to wear our blue-colored Cord around my waist, however), and **most** references to the Horned God were altered to reflect a less-imposing Antlered One... I do hope that those who may read this will understand my reasoning for these actions.

Lammas 1992

I thought that i would share with you the ritual that we performed in blessing our children this past Lammas (we did it on July 30th), Blessings to you all!
-Heidi

A WICCANING:

--consecrate the salt and water

(Priestess takes her athame, plunges the blade into the container of salt, "So that you may be fit to dwell in this Sacred Space, I bless this salt, in the names of our Lord and Lad, i bless this salt" then transfering three 'knife-fuls' to the container of [in this case water taken from the beach where we held the ritual] water "So that you may be fit to dwell in this Sacred Space, I consecrate and bless this water" and stir the salt into the water.)

--purify work space with [salt-]water
(Priestess walks the diameter of the Circle and casts the [salt-]water along its perimeter)

--purify work space with incense and candle...
(Priest traverses the perimeter of the Circle with frankincense & myrrh and then a candle)

Priest hands athame to Priestess who casts the Sacred Circle:

"With earth and air draw forth all that is fair
by fire and sea of ill stay free
O Circle, be thou a meeting-place of love and joy and truth
a shield against all wickedness and evil
a rampart of protection that shall preserve
the powers that we may raise within Thee.
Wherefore do i bless and consecrate thee.

Priestess welcomes all gathered into the Circle space:
"May your mind be free, may your heart be free, may your body be free."

Invoking the Watchtowers:

The Priestess takes the bowl of water to the East and says:

O cool lakes and deep seas of the East
waters soft and giving of fresh life
join with us --
Cast your blessings upon these children
and become a friend to them!
Blessed Be.

All echo, "Blessed Be!"
(the water is placed at the east gate)

The Priestess takes a candle to the South and says:

O warm sun and warm skies of the South
bringing life anew, the growth of all things,
and promise of the future,
join us --
Cast your blessings upon these children
and become a friend to them!
Blessed Be!

All echo, "Blessed Be!"
(the candle is placed at the south gate)

The Priestess takes the censor/sage to the West and says:

O Winds of the East
who bring forth freshness, life, and joy...
join us --
Cast your blessings upon these children
and and become a friend to them!
Blessed Be!

All echo, "Blessed Be!"

(the censor is placed at the west gate)

The Priestess takes the bowl of earth to the North and says:

O mighty mountains and endless steppes of the North
Meadows of green and the creatures that therein dwell
join us --
cast your blessings upon these children
and become a friend to them.

All echo, "Blessed Be!"
(the bowl is set at the north gate)

The Priestess holds the alter Wand aloft and asks:
"Repeat after me....
As above so below
as the Universe, so the soul
as without so within.
Blessed and Gracious Ones -- on this night
do we consecrate to you
our minds, our bodies, and our spirits. Blessed Be!"

INVOKING THE GODDESS AND GOD

goddess:

All-dewy Sky-sailing Pregnant Moon
who shines for all
who flows through all
light of the world which is yourself
maiden mother crone
the weaver the green one

O most gracious and magnificent Lady
We ask that some portion of your presence
be here among us now
Give protection and shelter to the small
and sacred ones
who are here to be dedicated in Your honor.

god;

Seed sower, grain reborn
Antered One come!
Bright sun, Dark death,
Lord of winds, lord of the dance
sun-child, winter born king
Hanged one
Untamed, untamed!

Stag and stallion, goat and bull,
sailor of the last sea, guardian of the gate
lord of the two lands
ever-dying, ever-living, radiance

O ancient lord of the universe
we ask some portion of your presence here
among us now.
Shield and strengthen the children who shall be
dedicated in your honor!

THE BLESSINGS and PURIFICATIONS

Maiden (in this case an unattached and close aunt of the children):
(as she sprinkles the children with barley)

"Dearest ones, may you never know hunger or poverty for
material or spiritual things. I bless you with the barley
of the Spirits, for nourishment and wealth."

Mother (the Priestess who is the mother of the children):
(as she sprinkles the children with water)

"I bless you in the name of the Spirits of all life and
healing, with the waters of the Earth, that you may be
healthy and strong in body, mind, and spirit. Let love
be your treasure, may you be happy in your heart."

Crone (the Priestess's mother and the grandmother of the children):
(as she sprinkles the children with salt)

"Dearest ones, may you have access to your own wisdom
and that of others. May you be protected from foolishness
and self-destruction. May you know the essence of things;
may you be bright and find it easy to learn and teach."

The Antlered One (the Priest, who is the father of the children):
(fire/sage incense)

"With the Fire of the Universe to spark your temper,
I would ask that you may find joy and a sense of merriment
in all that you accomplish - to see the lighter side
of life's journey and find happiness in your work."

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME

IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:
"Great Spirit of Nature, protect and guide these young souls
among us.
May the Blessings of the wise and joyous Father of the Gods
far-seeing and far-knowing be upon thee.
May the blessings of the Triple Goddess,
of Maiden, of Mother, of Crone, and all their power
be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna
Great Goddess, Mother of All
Envelope this daughter of yours
in the waters of Your womb
Grant her protection from wrong-doing
Wash away the memories of her pain
Shower her with Your blessings
in a life everlasting
Bless Elizabeth Mae Luzerne.
So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
Without whose womb they would not be
Mother of Gods, of Sacrificial Kings,
Presidents, Emperors, and beggars
Welcome this son of Yours into Your Light
and as you have taught us, let him find
"Beauty and strength, power and compassion,
mirth and reverence, honor and humility"
within his heart.
Wash his fears away with your caress!
Bless Patrick Howard Lloyd!
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady
whose slender hand turns the vast wheel of the sky.
whose triple aspect does see
the beginning, the life, and the end of all things.
whose wells of mystery do give
inspiration and rebirth thoughout eternity,
receive here this small daughter of yours with blessings
and with love.

Bless Morgainne Ellayne!
So mote it be!

(explained to the Witnesses:)
THE SECOND NAMES CHOSEN WERE DECIDED UPON FOR BOTH WHIMSICAL
AND SERIOUS REASONS -- FOR PERSONALITY AND FOR CIRCUMSTANCE.

"For this newest arrival, a small girl-child who came as
an unplanned gift from the gods, whose arrival has
challenged us and helped us grow, as did her namesake,
bringing all of Mankind's challenges upon him, she is
called PANDORA."

"For a small boy-child who seems to live for good food and drink,
who enjoys this life he's been blessed with, and who reminds us
that merriment is part of our everyday challenge as well as
paying the bills and doing the housework, so we found inspiration
in the spirited and fun-loving god of wine, and give his name
to our son, who will be BACCHUS."

(our oldest, 4 year old daughter was severely burned when she was 16 months old, thus the inspiration for her naming...)

"And at last, for our eldest daughter, as did the beautiful bird rise miraculously from its burning, so did she -- and aptly she is named PHOENIX."

Priestess:
"O Lady of the Starry Heavens, Wise All-Father, behold these lovely children, PANDORA, BACCHUS, and PHOENIX conceived and brought forth in love.
Bless and protect them and grant the gifts of wisdom, inspiration, and wonder, adorn them with your enduring and eternal strength and steadfastness. May they ever have spirits that seek the stars, and roots that hold tight deep within thy loving breast."

SHARING OF THE BREAD AND WINE:

Priestess blesses the wine, dipping the athame into the chalice:
"As the cup is to the female so the athame is to the male, and conjoined they bring blessed creation"

"Offering to the Mother:
Hail Earth, Mother of All!
May your fileds increase and flourish.
Your forests grow and spread,
And your waters run pure and free!
Accept my offering, O Earth Mother!
Bring forth that which is good, and sustaining,
For every living thing!"

--The Bread:

As the bread is passed around, the Priestess asks for its glorification:

"Let us join hands and purify ourselves
breathing in the life force of the universe
and expelling all evil from us.
Take now of the bread
and know of the grain of which you partake
as the latest of countless generations
growing to fruitfulness
and in dying, giving of the seeds
from which new life shall spring
Know that every seed, every grain is
the record of times most ancient
and a promise of all that shall be.
Partake of the bread
and know of life eternal and of Immortality.
With this knowledge are our souls sustained."

--The Wine:

As the Chalice of wine is shared around the Circle, the
Priestess asks for it's glorification, also:

Drink now of the wine
And know of the tranformation
of simple fruits to sparkling elixir
as this wine has undergone change
so by life's cauldron shall we
As this wine gives the enchantment of the Divine
or abasement into the lower realms,
so do all humans rise or fall in each life
As their own will and strength determines.

--The Storytelling:
at this point the group of celebrants and the witnesses were asked
to seat themselves and the Priestess read a story called "The Burning
of the Lady's People" chosen from a collection of Goddess tales,
THE STORYTELLER'S GODDESS by Carolyn McVickar Edwards.

--OPENING THE CIRCLE:

All join hands, Priestess says:
"Lords of the Winds, the Fires, the Seas, and the Fields, before you
depart to your fair and lovely realms, we thank you for your presence
this evening! Blessed be! ...

May the Circle be open but not broken
may the Beauty of the Goddess and the Strength of the God
dwell in our hearts. Merry meet, and merry part, and merry
meet again. Blessed Be!"

END

The Priestess of EarthWorld Circle wishes to acknowledge the many sources from which these invocations and blessings and ritual writings were chosen including MAGICAL RITES FROM THE CRYSTAL WELL by Ed Fitch, and several of the various books by Stewart and Janet Farrar, Doreen Valiente, Starhawke's THE SPIRAL DANCE, A WICCAN BARDO by Paul Beyerl, and probably others that i've forgotten their original sources over the years of use.

WP 04/28 The New Theology-Sheology; Mystical Women's Spiritual Movements, Gaining Momentum ... and Adherents

By Judith Weinraub
Washington Post Staff Writer

Pagans atthe Harvard Divinity School.A goddess-centered ritual at the University of Pennsylvania. A feminist seder in Silver Spring. New moon groups at a rabbinical seminary. Women's spirituality sessions at Appalachian State University, Wesleyan University, Brown.

What on earth is going on?

If theevents of thelast few monthsare any indication,women are looking for a spiritual connection - for a way to push the boundaries of their religious experience beyond the ordinary confines of traditional Judeo-Christian monotheism. Consciousness-raising may have been the solace of the '70s and career development the icon of the '80s, but the '90s offer a very different option - the spirit.

Today's seekers, after all, are the daughters of the feminist revolution. Not for them the victimized heroines and saints of the past. Not for them the patriarchal structure of the male-dominated religions of the Old and New Testaments.

Their touchstones are the pagan religions, the pre-Christian Earth-centered goddess cults that stress the harmony of the universe - movements that offerequality rather than hierarchy, peace rather than war, joy rather than guilt, ritual rather than rote.

"It'sreligion without the middleman- including sex and drugs," says Margot Adler, a journalist at National Public Radio and the author of "Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today."

The women's spirituality movement, which practitioners estimate as attracting as many as 500,000 people across the country, is basically benign. And has nothing to do with the satanic cults of national TV talk shows. Whether mainstream, new age, goddess-oriented (a point of view expressing a female- and earth-centered style of worship rather than a specific body of liturgy) or wiccan (a mainly British Isles paganism that refers to the Old English word for witch), today's celebrants are as various as they are hard to count.

"It'sdefinitely growing,but you'll neverget hardfigures," says Adler, whose book was originally published in 1979 and, with more than

100,000 in print, still sells more than 10,000 a year. "A group of women can start a group and not tell anybody, and you'll have a thriving group doing rituals and who will know?"

What canbe traced isthe flourishingbook industry, mostlyout of San Francisco, that the movement has spawned. Two books published in 1979 - Adler's and "The Spiral Dance," a more personal vision by the San Francisco-based "priestess" known as Starhawk - have been particularly influential.

What can also be pinned down are the threads that are woven through the burgeoning movement: a dissatisfaction with the way women are treated within traditional religions, a yearning for ritual, a desire for a historical connection, despair over the fragmentation of society and a concern about the future of the planet.

Says Diana Hayes, professor of theology at Georgetown: "Within Christianity, theology and spirituality have been male oriented, male dominated, because they are the ones articulating it. But we all are affected by who we are, where we came from, our life experience, our relationship with god.

"So thechallenge has beento get thisrealization out inthe open and to have the men who dominate theological circles realize that they cannot speak for the rest of the human race. Women do not think or act the way men do. Therefore our spirituality will not be the same as men's."

Listen to voices from the women's spirituality movement:

Diann Neu, women's religiousleader, master's degrees in sacred theology and in divinity from the Graduate Theological Union, Graduate School of Theology, Berkeley; co-founder of WATER (Women's Alliance for Theology, Ethics and Ritual) in Silver Spring: "I was a Catholic woman who thought I'd be one of the first to be ordained. I thought it would happen by 1980. After all, there were only two possible paths from the seminary: to teach on a faculty or to be ordained. I wasn't interested in teaching and of course couldn't be ordained - though I always hoped there was the possibility. I was disappointed. Pained. Hurt. Angry. Distressed. So I started creating alternatives. I knew it was something I needed to do. It was very exciting to me."

Starhawk, priestess of the Old Religion of the Goddess, witch, religious leader, writer, counselor, women's spirituality superstar: "In the very simplest terms, the goddess represents the sacredness of nature, of human life and human creativity as well - the idea that human beings are meant to be integrated with nature. In the goddess tradition the sacred is embodied in the earth, in ecological systems, in human beings in different cultures. If we're all sacred, we have to deal equally with each other. And when we really see the earth as this sacred place, and we know that everything is connected, it makes it very hard to think about killing somebody, to write off whole groups of people."

Diana Hayes, Catholic convert (from AME), professor of theology, Georgetown University: "All of us have to be allowed to voice our spirituality in our own ways. I see myself not as a feminist but as a womanist, a feminist of color. Women of color - black, Hispanic, Asian - have begun to realize that the feminist movement has been an exclusive, white, middle, and upper-middle-class movement. Womanists are challenging the feminist movement in the same way that feminists have been challenging the church. As a black woman within the Catholic church, without that attitude, I'd have to be deaf, dumb and blind."

Margot Adler, journalist, an elder with Covenant of the Goddess, a priestess, the granddaughter of analyst Alfred Adler: "I think it would be fair to say that none of this would have happened to me if I hadn't been hit over the head in the seventh grade by studying the gods Artemis and Athena. This was the late '50s, and there weren't a lot of powerful images of women. What was interesting was we studied Greece for a whole year, and this was my religion. But I think way down deep I didn't want to worship these goddesses - I wanted to BE them."

Linda Pinty, a student atHarvard Divinity School, the intern minister at the First Parish Church of Unitarian Universalists in Cambridge, and one of the co-founders of CUPPS, the Covenant of Unitarian Universalist Pagans: I was brought up a Baptist in Michigan but left the church in my late teens and read my way to the Unitarian Universalists. I felt it was a place I could have freedom to search. The neo-pagan movement brings a lot of things together. It offers a much healthier and holistic way of experiencing ecstasy about life, the goodness of creation and connecting at deep levels with other creatures. In neo-paganism, a need to heal the earth is prominent - it's important to take care of Mother Earth."

Next

https://beyondweird.com/bookofshadows/1501.html
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About this capture

To Main Page

Note: When you are reading the following paragraphs please remember the following statement.
08/02/2002

Greetings,
On a fluke I did a search on my name and found your site with a very old reference to a situation that happened in the early 1990's. A member of a group which goes by the initials ADF visited a lecture that I was participating in. Following the lecture, this person and her group, through mis-information and the skillful use of the internet, tried very hard to distroy the organization I represent. While the first few years were quite painful, we did survive and flourish. The Divine Circle of the Sacred Grove currently maintains active groves throughour the US, as well as a Sanctuary in northern Arizona.
The reason I am writing is that the reference to this matter appears in several places on the internet. All are the same or similar document, which appears to have been submitted to as many places as possible. If you would be kind enough to either note the article or have it removed I would sincerely appreciate it. The originator of the troubles no longer is a part of ADF, and the accusations were and are groundless.
If you would like to follow up on this with me, please don't hesitate to contact me.

Thanks for your help,

Kal M.
Executive Director

1501

Susan Gale, a Philadelphia wife and mother and self-described "radical feminist witch not yet out of the broom closet" in her neighborhood: "There's a pain that's in young women even a decade after feminism. I was raised in a tough poor working-class neighborhood. My mother was a German Protestant, my father an Italian Catholic. I was raised as a very religious Presbyterian, but it didn't matter that I was the most brilliant student in my religion class - there wasn't a place for me as a minister. Deacons and ministers were men. And a lot of it rubbed me the wrong way: the anti-sexuality, anti-sensuality, the guilt and sin and punishment rather than joy. From the time I was a little kid, I couldn't accept redemptive suffering. Why is the central metaphor of most religions the bloody violent death of a male? Why is it not birth?"

Invoking the Spirit

Starhawk signs her books"Blessed be." It is alsoher greeting and her Amen.

In alarge room set up withflowers, crystals, trinkets and copies of her books, she presided recently at a women's ritual at the University of Pennsylvania's Christian Association.

"Where would you likethe altar?" asked a participantbefore the candles encased in glass were set on a brightly colored cloth in the center of the room.

Two hundred womenof similarmind-sets - butvarying ages,religions, occupations and sexual orientations - were ready to join Starhawk at the three-hour, $40 event. Another couple of hundred men and women arrived later that evening for Starhawk's lecture.

People like GeelaRazael Raphael,a rabbinical studentwho wasone of the event's organizers. "Starhawk is a spiritual leader, a women's spirituality leader," says Raphael. "As a potential rabbi wanting to be a spiritual leader, I want to see as many role models as I can. Her form of non-hierarchical religion can be used in more traditional practice."

In person, the 40ishpriestess looks not unlike theonetime tall Jewish girl from Los Angeles she used to be. But her soft-voiced, authoritative presence and staccato chanting and drumming command her

sessions with surprising power.

Women wear comfortable clothing: jeans, skirts, sweaters, tie-dye revisited. A majority tend to be of a certain size - the goddess religion rejoices in the female body. There are many embraces. Net-working materials are exchanged. Before casting the formal circle that so many women's rituals start out with, Starhawk encourages the youngest and strongest in the group to form an inner circle around the altar.

Starhawk warms up the group with physical and vocal stretches. As participants form a larger ring around the inner one, she "casts" the ritual circle, theoretically making the space within it a special place. Candles representing the four directions and the Earth's center are lit. Earth, air, fire and water are invoked.

Women stand and sway as she drums, urging them to find their centers, their connectedness, often against the background of a simple chant:

"Rising, rising, the earth is rising.
Turning turning, the tide is turning.
Changing changing, she changes everything she touches.
Changing, changing, and everything she touches changes."

Like many women's ritualleaders, Starhawk uses such chantsas a kind of surrogate liturgy. Presented at different moments that morning, the lilting song she teaches is used as a blessing, a uniting force, a backdrop to movement and dance.

Starhawk leads the groupthrough a series ofactivities - somethat draw upon the circle as a whole, some small group discussions, guided visualizations. "What kind of a body are you in?" she asks. "Look at your body. How does it feel?"

Some people writhe. Others beat time to the drums. Some stand awkwardly (earlier she assured them not to worry if they feel ill at ease). Some look dubious.

Tofocus the visualization evenmore, Starhawk takesthe group to an imaginary crossroads in the sky. "Close your eyes," she says. "Reach out and feel and touch and smell these roads until you find one that feels like a road in the future. Go down the road. Know you can come back to this place of power because it is you. And remember there are many roads to the future. The road you chose is only one possibility."

The session endswith a grandfinale "spiral dance"- clockwiseto invoke, then counterclockwise to release. "Anything you want to do involves both," she says.

A giftedspeaker with an easysense of humor, Starhawkis equally at home beating time in the center of a ritual or working the crowd at the podium of a lecture hall. She is also at home with what she calls the "W" word ("witch"). "Unless we understand it, we don't know why a powerful woman is so threatening and so frightening," she says. "There was a 400-year reign of terror particularly directed against women who were then burned alive," she says, likening the witch hunts to the African slave trade, the Holocaust.

Starhawk became interested in witchcraft in her late teenswhen she and a friend did a student seminar on the subject at UCLA. Now she is at the forefront of a movement to reclaim the word for positive use. (Male witches also use the word rather than warlock, which means traitor.)

For mostpeople, of course,the word "witch" conjuresup an image of a crinkled old woman you wouldn't want your children to talk to. But the picture of the craft that emerges within today's women's spirituality movement (and that is reinforced by Starhawk's Philadelphia ritual) is a combination of group therapy, positive thinking, stretching exercises, guided visualization, song and dance - and even

pot luck.

Its goddess- and nature-orientedprecepts are similar tothe Old Religion of prehistoric times and societies that fell victim to the witch hunts and persecutions of medieval and renaissance Europe. It is earth-centered, individualistic and peace-loving.

Starhawk spends about a third of her time teaching ritual and spreading the
faith at college campuses and other forums around the country, and in Canada. She feels that people crave it. "Even people who live in cities - like most of us - are still connected to the cycles of nature," she says. "Doing ritual that helps you affirm that helps us not to feel cut off from the larger life around us, the actual life support systems that sustain our lives."

Women's Rites

Spring,with itsvivid reminders ofthe cycle ofbirth and death andrebirth, is a fertile time for the rituals of women's spirituality. Look at some recent manifestations in the Washington area:

Last month, attracted by a flier heralding a celebration of the goddess ("dancing, singing, drumming, healing, creativity, inspiration, discovery, nurturing and goddess games"), 21 women gathered in a conference center in Potomac in honor of the spring equinox. "The day was designed for women who wanted to bring out the goddess within them," says organizer Nancy Smith, a seminar leader who specializes in stress management and massage therapy.

120 men, women and children turned up last month for a feminist Seder (for Holy Thursday as well as Passover) put on by the Silver Spring-based WATER. Now a place where Christian and Jewish women can come together for a feminist interpretation of religious rituals, WATER was created by Diann Neu and Mary Hunt, two Catholic theologians, in 1983. They send out 10,000 newsletters, stage workshops, conferences and lectures, hold ecumenical monthly breakfasts for women in ministry, publish books and act as an all-purpose feminist resource.

On April 14, the new moon heralded the Jewish celebration of Rosh Hodosh. A group of women interested in finding or creating ritual specifically for Jewish women gathered in a Silver Spring home in honor of the occasion. Instead of going ahead with their scheduled topic - the redefinition of God in non-masculine terms - the group (representing a 30-year age span) shared its feelings and prayed (to the feminine aspect of god) about the recent death of a 42-year-old friend.

Atthe All Souls Church in the District a smaller group of women is currently investigating women's religious history each Sunday afternoon through "Cakes for the Queen of Heaven," a 10-part correspondence course available through the Unitarian Universalist Church. Bev Tubby, who took the course last year, is one of the conveners this year. "In spite of everything that's been written about feminism and role differences, women really do bring a wonderfully strong view to this world," she says. "We do have a different perspective - it has to do with the human context and human relationships. If women are not

cognizant of their spiritual history, they are missing out on a more complete identity that can help form our ideas of who we are and what we want to do in this world and how we're going to do it."

And June 6, "Kestryl & Company," the first of six biweekly talk shows about contemporary witchcraft will air on Arlington Community Cable, Channel 33. Produced by Cheryl Ann Costa, a computer programmer and third-degree Wicca high priestess, and moderated by Erica Angell (known as Kestryl), a housewife and second-degree high priestess, the show will feature high priests, magical tool makers, tarot experts and pagan bards. "Many people are looking for a way to plug into The Craft," says Costa. This is an easy way to do it.

Havingcast their lotwith an enlargedview ofthe sacred, these women, like many others all over the country, are looking to the spiritual as a hope for the future.

"It's life-giving for me to be a part of it, and tocreate it," says WATER's Neu.

"What I keep coming back to is that there is a growing power within women. We are breaking all kinds of silences. Things are happening because there are more and more groups where women feel safe. My hope is that we'll keep creating these safe spaces where being together as men and women is possible."

The 12 steps and Shamanism

by Matrika co-sysop of PAN - the Psychic Awareness Network at 1-703-362-1139 copyright by PAN and Harvest (a pagan newsletter at box 228 S. Framinham MA 01701 - $13. per year)

Author's note - this article was first published by me under the name JUKNO in Harvest's Yule edition, 1989.

Recently a local charecter in Alcoholics Anonymous here in the Worcester MA. area died. His name was "John the Indian" (he identified himself this way) and he was well-known as an AA speaker all over the world, although he lived near central Massechusetts. John had about thirty years of sobriety and was a great power of example to many people including Betty Ford who told him she had listened to tapes of his talks while she was in detox.

John's story intrigued many people. An Indian who had been orphaned on the reservation when Tuberculosis wiped out his familly, he had ended up on skid row after serving in the Canadian army during World War II as a dishwasher. He came to AA in his mid-twenties, an illiterate wine. (my note - this is NOT to imply that most alcoholics are on skid row. In fact most of them are people with nice famillies, a place to live, a car or even two, a job, etc. etc. etc. Less that 2% of the alcoholics in this country are on skid row) He ended up owning his own construction business after learning to read (from a elderly woman in AA who was a school teacher) and marrying a lady in AA with whom he raised a lovely familly.

Because John had inspired me and so affected my life with his gift of simplicity, I was inspired to do a shamanic-style rite in his memory. I had always felt sorry for John because, in the process of his recovery, he seemed to have lost touch with the beauty of this heritage. Then it hit me; John WAS a shaman and anyone who truly worked a 12-step program was one too.

In BIRTH OF A MODERN SHAMAN by Cynthia Bend and Tayja Wiger (Llewelyn Publication box 64383, St. Paul MN. 1988) it states

> " A shaman is hard to define. There are no two alike..... what happens, a shaman goes through a catastrophe or a string of

catastrophes that enhance certain abilities within him (or her!)
.....Most often theShaman has togo through a severetrauma, a severe illness or a severe psychosis and recover from it before he learns the recovery process that he can use."

The authors are quoting Tsonkawa, Tayja's teacher on the Shamanic path. (a Native American Medicine person)

Many other authors on Shamanism; Sunbear, Lynn Andrews, Amber Wolfe and Micheal Harner, to name a few: echo this truth. A shaman is a person who goes through great suffering, usually in the form of a mental or physical illness, and then goes on to heal himself or herself. They are then able to use that same process to heal others.

This is what happens in a twelve-step fellowship. Through the process of healing ourselves, we come to the point where we can help others hy "carrying the message" after having had a "spiritual awakening" as the result of taking the first eleven steps.

Here are some books that can help any Pagan, Shaman, Druid, Witch, Practitioner of Feminist Spirituality, or other Magickal folk as they walk the steps in the process of recovering, while retaining their own unique spiritual path.

TRUTH OR DARE by Starhawk (San Francisco, Harper and Row, 1987) This contains many references to the 12-step programs, especially Alcoholics Anonymous and Adult Children of Alcoholics, in a work on Wicca by a well-known priestess of the Craft who is also a psychotherapist.

CRYSTAL CLEAR by Connie Church (Bew York, Willard books 1987) It contains a good section on how to use quartz crystals to help in relieving yourself of bad habits, compulsions, and obsessions, specifically for use with the various twelve-step programs. (note - amethyst is traditionally said to help in all these areas)

BIRTH OF A MODERN SHAMAN, mentioned above, tells the story of a blind Native American woman who was a survivor of Child abuse and had been Psycotic as well as Alcoholic. This is the story of her complete recovery, including her eyesight, (documented by doctors) and the discovery of her Psychic gifts with her Native roots. Her healing occured through a process that began for her in Alcoholics Anonymous.

THE TWELVE STEPS FOR EVERYONE published by Compcare (Minneapolis MN.)
this is a non-sexist book on the steps by a grateful recovering member of Emotional Health Anonymous written in non-sexist language. The author draws heavily on the Eastern traditions of spirituality as well as the traditional Western monotheistic ones.

EVERYDAY A NEW BEGINNING Published by Hazelden corp. (Also in Min-
neapolis, MN. I believe) This is a daily meditation guide BY women in Anonymous fellowships and FOR women in these same self-help groups. Unlike the TWENTY-FOUR HOURS A DAY book (published by the same company
and widely used in AA) it doesn't use quotes from the Bible. Instead it uses quotes from various women authors. Many men also claim to

have benefitted from it due to it's non-religious approach.

PAGANS IN RECOVERY a networking newsletter for Magickal folk, Shamans, Druids, Feminist Priestesses, Witches, Pagans, Pantheists, etc. who are in recovery via a 12-step fellowship of any type. It has contacts, reviews, articles, recovery techniques and more. It is a great source of support and inspiration to any Pagan in any of the Anonymous support groups. It is $8.00 a year and the address is P.I.R. c/o Bekki 6500 S.R. 356 New Marshfield, OHIO 45766

ADDITION TO READING LIST

REFLECTIONS IN THE LIGHT by Shakti Gawain, published by New World Library, San Rafael, California 1978. While not ONLY for the 12-step programs this book does go into the problems of addictions in light of the New-Age, Psychic Awareness as well as many other subjects. It provides a inspirational message and/or a creative visualization exercise with a non-sectarian affirmation for each day. The book is neither sexist nor sectarian and is truly a beautiful aid to anyone seeking to work the program of recovery. It is also a great way to share what you are doing with friends who share your spirituality but not your program, as it makes no direct references to the 12-step groups at all. It is very useful to those of us who prefer a daily meditation to the "prayer" people in the monotheistic Churches and Synagogues tend to use in their application of the program to their lives.

Divine Circle of The Sacred Grove ***SCAM**
Office of the Preceptor
P.O. Box 66311, Seattle, WA, U.S.A. 98166

THE FOLLOWING IS FOR PUBLICATION;

To the Pagan Community:

In July of 1991, ADF sent out a Druid Alert about an organization called the Divine Circle of the Sacred Grove. ADF began investigating this group because they were using ADF letterhead, membership forms, advertising copy, and other materials with their names substituted for ours. Prior to raising any public issues, ADF's Preceptor, Domi O'Brien called the group and talked to their Scribe, Kal Mannis. Mr. Mannis told her that if she had questions, she could come to a public meeting on July 2nd, 1991, in Seattle, and ask them there.

Domi, Bwca, Erynn and members of 4 other Traditions and organizations attended their talk. We noted with increasing amazement their claims and their views of the interrelationship of Druidism and Wicca, and after they mentioned Isaac Bonewits, Domi challenged some of their staements, as the ADF Preceptor. The DCSG literature going back to 1988 was examined, along with other staements which have been made to us or others. Janette Laverna Garcia a/k/a Gordon a/k/a Copeland, born 2/9/1942, Houston TX,; Richard Norman Ian Garcia a/k/a Gordon a/k/a Copeland, born 8/12/1940, Prescott, AZ; Jerry Eugene Everett Wayne Reamer a/k/a Prophet, born 8/12/1948, Pottstown, PA; Kalman Mannis, Nancy Brown, Brenda Matarazzo, David Trippey, Donovan Cotton; Dr. Jay Tibbles, Mary Ernst, and others affiliated with their group were examined for legitamate mundane and magickal credentials. The only person whose credentials we were able to verify was Dr. Jay Tibbles.

Janette's claims, as given in her various peices of literature, and as made to us, or to persons whose credentials we were able to verify, include: Hereditary Witch and Druid; Pipe Carrier for the Lumbee, the Sioux, the Cherokee, and the Chumash; member of the MotherGrove and Board of Directors of the ADF, as well as group marriage to the entire ADF Board of Directors; membership and 3rd Circle status in the British Circle of the Universal Bond; training by Ross Nichols, 3rd Degree Celtic and

Egyptian Priestess; 3rd Degree Alexandrian Priestess, New York, 1973; 3rd Degree Gardinarian Priestess, New York, 1965; incorporation of her organization in 14 states; training by Rhuddlwm Gawr, and training by Grandmaster Eli (Barney Taylor, of the Druidic Craft of the Wise), marriage to Eli, as well as being both Eli's daughter and graddaughter. She has also claimed to be a registereed nurse, a cosmetologist; a paralegal; a professional writer of romance novels, and a Vietnam Veteran. Ms. Copeland (?) claims that she has 10,000 people on her mailing list, groves all over the United States, and that she was born in London during the Blitz, although she has alos claimed that she was born in Houston TX. Ms Garcia (?) claims that her father, a U.S. Army Major on Eisenhower's staff during WW II (not, by the way, Grandmaster Eli), and her mother, a nurse now resident in Atlanta, were both members of the Circle of the Universal Bond. She claims that she was raised by a Cherokee grandfather. She claims to have been teaching Wicca, which she says is a simplified version of Druidism for the masses, since 1954, when she was 12 years old.

Ms Gordon(?) took Lady Sabrin's course from Our Lady of Enchanment in 1987 and 1988, giving totally different information about herself then she gives now. According to Lady Sabrina, Janette has been selling Sabrina's courses as her own ever since. We have examined lessons from Janette's and Sabrina's courses, and they are indeed substantially identical, except that Sabrina can spell.

Janette joined ADF in 1987, giving yet another set of data about herself, claiming no leadership positions, newsletters, or other affiliations. A check of the material on her application shows it to be substantially false.

In checking Janette's claims, we contacted the Secretary of state, and Board of Nursing Registrations in the 14 states in which she claimed incorporation. Her organization is incorporated only in Washington and California. She is not listed as a registered nurse anywhere we checked. She and her group were offering BA's, MA's, and PhD's in Washington State until directed to cease and desist by the Higher Education Coordinating Board. They later obtained a religious exemption by saying that they were offering degrees only in Divinity and Theology. Former mebers of their organization state that most of their claims in their catalog as to available courses and faculty credentials are false.

In examining their other claims we contacted over two hundred persons and groups in this country and abroad in an effort to authenticate their initiations and organizational affiliations.

No one we contacted verified any of the DCSG's claims. All stated that they had never trained or initiated any known officers or members of the DCSG. Most had never even heard of them. Furthur, former members of her organization have mentioned paying thousands of dollars for courses, and additional thousands paid out on "tithes" -- 10% of their annual income to support the work of the Order of Melchizadek (demanded in the middle of their initiation or elevation rituals). We have also been contacted by Social Serrvices, Education, Law Enforcement and other authorities for other information about DCSG, and/or its members.

ADF and some other Pagan groups and organziations are cooperating fully with these investigations, and have made it clear to the investigators that we do not regard these people as

legitamate members of the Pagan community, since none of their alleged training and initiations can be verified, and may have been directly disproven. As Pagans, whatever our path, we can ill-afford to remain silent while groups knowingly steal and sell courses written by others, claiming training ties to the most senior and respected members of our community that they do not have, and engage in questionable behaviour presenting themselves as our kin, elders, and representatives to the world at large.

Domi O'Brien
DTG Priestess
CWO Priestess
Preceptor/Vice ArchDruid, ADF

T. Bwca
Elder, NECTW

Erynn Darkstar
Greenleaf Coven
Inis Glas

By: Domi O
To: Lewis Stead
Re: Details, please.

Lady Sabrina was initiated by Bob Moshier and Dorothy Trion in Tuscon Arizona in 1978, according to what she says. She was in Danville, California for a
while, near San Franscisco; and was in COG (I have not checked this); she then studied with Gavin and Yvonne in New Bern for 1 and a half years; then moved to Billerica, Mass; then to Hudson, NH; then Nashua, NH. I was in Epping, NH when a Gardnerian friend and fellow NH College administrator, Gerry Reilly, introduced me to Sabrina. Since I am Daughters of the Triple Goddess and Celtic Wiccan Order trained, Gerry's brand of witchcraft and Sabrina's struck me equally weird.

I talked to Gavin and Yvonne last week; they feel Sabrina has borrowed heavily from them but they don't have an issue with it and they don't consider their organisation and hers to be connected.
In 1987 Geraldine Gumm aka Gerri Garcia aka Queen Druid aka Laura Copeland aka Janette Gordon aka Janette Copeland aka Laverna Gordon aka Laverna Copeland aka Gerry Garcia aka Gerri Gunn aka Gerri Teah Garcia aka Jerry Leah Garcia took Sabrina's course; in winter of 1989 she began advertising a coorespondence course in Wicca, which according to Sabrina is Sabrina's. I've looked at them; they are very much alike. The Frosts and Sabrina both teach non-mainstream Wicca and charged for Craft when no one was doing that. I have heard far more negative things about some far more mainstream figures; both the Frosts and Sabrina are very public and really seem to have nothing to hide. What they teach isn't my Craft, but I will defend their right to practice their version and teach it as they see fit. Or did you mean something else ?
Domi of ADF

By: Domi O
To: Corwynt
Re: ADF letter

Indeed it is from us. Since then, we have gotten "Janette's" arrest and conviction records from New Mexico and word from a usually

reliable source that her real name may be Geraldine Gumm, and real date of birth may be 2-9-40. I am also informed by a law enforcement source that she has other records in several states. These range from child neglect to unlawful touching of dead bodies to kidnapping.

Her group was investigated in 1975 in Arizona for dead bodies and missing persons, moved a bit over a hundred miles as the crow flies, and she and her husband were arrested in New Mexico in 1978. The children involved were returned to their parents, two being kept in social service custody while it was determined to whom they belonged, and two members of the group were "deprogramed" by Ted Patrick. She was calling herself "Queen Druid" then and initiating folks as "WI" or "witch one". I have a lovely pile of court papers and newspaper clippings I will gladly share with anyone who'd like to send me $4 for photocopying and postage...

Domi O'Brien
Box 66311
Seattle, WA 98166

The Rede of the Wicca
(Being known as the Counsel of the Wise Ones:)

Bide the Wiccan laws ye must
in Perfect Love and Perfect Trust

Live and let live
Freely take and freely give

Cast the circle thrice about
To keep all evil spirits out

To bind the spell every time
Let the spell be spake in rhyme

Soft of eye and light of touch
Speak little, listen much

Deosil go by the waxing moon
Sing and dance the Wiccan rune

Widdershins go when the moon doth wane
And the werewolf howls by the dread wolfsbane

When the Lady's moon is new
Kiss thy hand to her times two

When the moon rides at her peak
Then your heart's desire seek

Heed the northwind's mighty gale
Lock the door and drop the sail

When the wind comes from the south
Love will kiss thee on the mouth

When the wind blows from the east
Expect the new and set the feast

When the west wind blows o'er thee
Departed spirits restless be

Nine woods in the cauldron go
Burn them fast and burn them slow

Elder be ye Lady's tree
Burn it not or cursed ye'll be

When the wheel begins to turn
Let the Beltain fires burn

When the wheel has turned to Yule
Light the log and let Pan rule

Heed ye flower, bush and tree
By the Lady, Blessed be

Where the rippling waters go
Cast a stone and truth ye'll know

The Rede of the Wicca
(Being known as the Counsel of the Wise Ones:)
(continued from previous page)

When ye have a need
Hearken not to others' greed

With the fool no season spend
Nor be counted as his friend

Merry meet and merry part
Bright the cheeks and warm the heart

Mind the Threefold Law ye should
Three times bad and three times good

When misfortune is enow
Wear the blue star on thy brow

True in love ever be
Unless thy lover's false to thee

Eight words the Wiccan Rede fulfill
An' it harm none, do what ye will

"Dryghten" Blessing Prayer (Gardnerian)
By: David Piper

The only published copy of the Blessing Prayer that I know of is in the book "Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).

"In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.

"In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,
the Kings of the Elements.

"Blessed be this place, and this time,
and they who are now with us."

Life, Light, Love!
Blessed Be!
Dianis Lucien

---
(120) Tue 17 Nov 92 21:12
By: Airmid
To: David Piper
Re: Monism/monotheism
St:

@INTL 93:9500/0 93:9500/0
DP> When you examine the "Blessing Prayer" of English Trad Wicca however, the Dryghtyn is obviously more than just a unifying essence since It is called: "the original source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal." It

describes the Ultimate, the Absolute, the Godhead of which the God and the Goddess are at one and the same time, both Its Polarities and also Its first Manifestations.

Dryghtyn is also the name used for JHVH in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

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BASIC MEDITATION TECHNIQUES

by

Bill Witt

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The course is devided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

Webster defines meditation as "The act of meditating; close or continued thought; the revolving of a subject in the mind."

To meditate is to focusmentally on one thought, idea, orconcept. It may also mean, to revolve an idea in your mind so as to change the way in which you think of that idea. Meditation is therefore, a tool with which you may manipulate thought in an organized manner.

Many people view meditationas a very difficult thing tolearn. In reality though, we do it often without even knowing it. When you daydream or find your mind fixed on one thought, that is a form of meditation. Have you ever watched a bird in flight, or stared up at the clouds in the sky, or maybe even found yourself watching a stream of water flow by? If you have and at that moment the rest of the world around you has seemed removed, then you were in a state of meditation. The real key to this practice, is to be able to exercise control over your thoughts and awareness of the world around you.

There are manygroups of people for whom meditationis an everyday ritual. Others use it at special times as a means of relaxation and "mental house cleaning." It allows the individual a freedom unlike no other freedom. The freedom to look inside oneself and learn just who you are. Some use it as a way of being closer to nature or God. No matter how you wish to use it, you will find it a healthy and very rewarding experience.

Most all religions practice meditation in one way or another. Eastern philosophies such as Yoga, and Buddism are not the only ones to view meditation as a way of looking for the Truth found in one's own consciousness. Even in Christianity meditation finds a place of value. The Bible itself mentions the value of meditation. In writing to the Phillippians, the Apostle Paul tells them this. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."
(Phil. 4.8)

So you ask,what can it do for me. Well, beyond just being a good way to really relax, which we can all use in this hectic world, it can be a doorway to the Truth inside yourself. It is a way of gaining wisdom. Knowledge has always been fairly easy to come by. Wisdom on the other hand, is a bit harder to grasp onto.

In "The Task" by William Cowper, the following line is found. "Knowledge dwells in heads replete with thoughts of other men: Wisdom, in minds attentive to their own."

For me, meditaion becomesa way of "grounding" myself,of reaching a place of peace and stability, where I can find how I fit into the universe.

Inmany philosophies, meditaion isviewed as anecessary skill. All those who are students of these philosophies must learn the ways of meditaion early in their training. Although the techniques may vary from one group to another, the most basic concepts remain the same. The ability to be able to focus on one thought and selectively block out all others is the foundation upon which many more advanced skills will be built. These skills may range from telepathy to the ability to move objects with only the mind.

It is well known that Yogi adepts can lower their breathing and heart rates to near death levels. This is something you should not try as it takes years of practice to learn and can be quite dangerous. Still, these yogis are proof of the type of power the mind can exercise over the body through meditation.

In some cultures, the use of drugs to achieve a meditative state is encouraged. The american indians for example, used drugs derived from various plants to put themselves into an altered state of conciousness. This was usually done as a religious practice and as an event marking the change from one state of life to another. A good example would be the ceremony marking the coming into manhood of a young boy. Today there are still many, who advocate the use of drugs to achieve these altered states. It is my opinion that such measures are neither necessary nor good. You can reach an altered state of conciousness without the use of drug induced "highs". It takes practice, but it can be done.

In New Age philosophy, theart of meditaion is highlyvalued. We also find another well developed skill which is called "creative visualization". This is the idea of visualising what you want to the point of it becoming reality. A good example would be a salesman

visualizing himself as successful and prosperous. The concept is simple, if you can visualize a personal reality, you can change or bring that reality into being. "Positive Thinking" is a very similar idea. The technique of creative visualization goes beyond positive thinking however. It deals with the premise that we all create our own reality and therefore have the power to change many aspects of that reality. The idea of "personal reality" is a lengthy one and we do not have enough room to cover it in this course.

So far we have lookedbriefly at what meditation is and how it is used. By no means have we touched on all the aspects of this practice. There are many books on the subject which cover it in much more detail. My purpose is to give you an overview of the many facets of meditation in the hope that you will wish to learn more.

BASIC MEDITATION TECHNIQUES

This is the second part of a three part online course in Basic Meditation Techniques

Thecourse is devided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

In thissecond section ofthe "Basic MeditationTechniques" course, we will discuss various relaxation procedures and how they will aid you in entering a trance or meditative state. You will also be given some ideas about types of music and other "tools" which can help you achieve these relaxed states of mind. Let's begin.

First, let's set thestage for our meditation practice.You should pick a place which is as private and safe as possible. An altered state of mind, as in meditation, lessens your awareness of the outside world. For this reason, it is not advisable to practice these techniques in a public place where there is a chance of being mugged, robbed, or molested. If you are at home, with other family members or friends present, ask that you not be disturbed and that all other noise in the house be kept to a minimum. When you have found a place suitable for meditation, you may begin.

"The seekers of new mind states-the mind control devotees, the encounter group enthusiasts, the drug takers, the psychics, the meditators - all are on a journey into the interior universe trying to burst the limits of the socially conditioned mind. Weither acceptable or unacceptable, moral or immoral, wise or foolish, the mind of man is stirring toward a new evolution."

Dr. Barbara Brown (1)

As Isaid in section one,trance or meditaive states,alter the way

your mind deals with the realities it accepts as normal. Things which are experienced in a trance state are often not easily expressed in everyday language. You will at some level, experience a heightened state of awareness. Colors, smells, and sounds may seem amplified from what they normally are.

People who can acheivevery deep statesof trance often leavetheir bodies in astral projection, or have psychic experiences.

I highly recommend, that if you wish to enter deep states of meditation, you do so under the guidance and teaching of someone who is well trained in the practice of such techniques. The key thing to remember is that it's not what level your working on as much as what you are learning. There is alot to be gained in wisdom and knowledge at all levels of trance.

Now let's learn some simple and usefull relaxation exercises.

You want to besure that the timeyou pick to practice yourmedita-
tion is a time when you are least likely to be disturbed. You should
not be overly tired or have just finished eating as both of those
conditions may cause you to fall asleep. Even though you wish to
acheive an altered state of consciousness, you do want to remain
conscious to some degree. If you fall asleep when you are meditating,
no harm is done and you will awaken quite refreshed and rested.
Unfortunately though, you may not be able to recall all the things you
experienced while in trance.

If you are lying down, be sure your back and neck are properly
supported so as not to fatigue the body. If you are sitting, be sure
that both feet are flat on the floor and that you are sitting as erect
as possible without being too stiff or strained. You should have your
arms resting comfortably in your lap with palms up.

In eithercase, it is important thatyour body not become strained
or fatigued for at least thirty minutes. This is a good length of
time to begin with as it should put neither a physical or mental
strain on your being.

Next, visualize a yourself in a cocoon of whitelight. You should
surround yourself completely. See the light as bright and warm. You
may play with this sphere of light making it bigger or smaller until
it "feels" right for you. Say to yourself, "I am protected by the
pure white light of all that is good and truthfull. I am surrounded by
the pure light which keeps out all unwanted and evil influences."

Thisis a good ideato do for several reasons.There are those, and
I am one of them, who believe that each of generates an aura which
protects us from outside influences when we are in trance. This aura
may be strengthened by visualizing the light as growing brighter at
our command. Even if you do not accept this idea, the practice lends a
feeling of safety and security to you. Nothing which is outside of
you may enter or touch you without your permission.

Learning tocontrol and pay attentionto your breathing isthe next
step. You should start by taking a deep breath in through your nose,

hold it for the mental count of 4 and then let it all out slowly through your mouth. Repeat this until you begin to feel at rest and relaxed. Allow your breathing to settle into a steady, rythmic rate. Just this simple technique can relax and refresh you at any time. When you are only doing the breathing exercise, it is not necessary to go through the white light sphere visualization. Some people use a muffled metronome or recording of some other rythmic sound, such as ocean waves, to aid them in setting the pace of their breathing. A good source of recorded sounds which can help you in meditation is a series of records and tapes which have been produced under the title "ENVIRONMENTS".

Now, as you are breathing,see yourself lying in the warmlight of the sun. The light is warm and pleasant to be in. Starting with the tips of your toes, feel the light warming all of your body, slowly moving up into your legs, your trunk, and then into your arms and fingers. As you feel this warming become more and more relaxed, going deeper and deeper into a calm and quiet place.

Whenyou fell totally relaxed andat peace, bring a single thought into your mind. It should be of a pleasant experience or of an idea such as love, joy, peace, or compassion. Focus on this one thought and if some other thought should try to intrude, picture it as being written on a clear board between you and your focal thought. Then picture it being erased from that board as it might be from a piece of paper. Deal with any thought, other than your focal thought, quickly. Try to maintain concentration on your focal thought for at least five minutes. Picture it as being real and experience it as if it were. When you are able to do this and can exclude all other thoughts as they attempt to enter your mind, you will have learned the single most important technique of meditation.

It isnow time to begincoming back tonormal consciousness. slowly let the thought fade from your mind and again become aware of the warm light of the sun. As you fell the light bathing you in its' warmth, start to reconnect your mind with the physical sensations of your body. Become aware of your breathing and the room around you. Do this slowly and calmly. When you are fully aware of your surroundings, open your eyes slowly. Enjoy the sense of calm and peace.

If you succeeded in doing this exercise, you should feel more relaxed and calm than normal. It is important to remember that you are comparing it to normal for you, not to what you think others would or should feel.

If you do not feel you succeeded try again in a day or two. Between meditaion sessions, practice your deep breathing exercises. If you keep trying, you will soon reach a calm and meditative state. Do not attempt to meditate when you are ill, tired, or hungry. Those feelings only serve to make your efforts more difficult. A very important part to remember is that you can not force yourself into a meditative state. You must flow into it and surrender to it calmly.

Some things which are found to be helpfull in meditation follow.

Tryconcentrating on theflame of a candlewhen focusing. You could

also use a crystal ball. The later is rather exspensive but small crystal window ornaments or pyramids also work well and cost much less.

Music is also anaid to some. The music shouldbe quiet and rhythmic. It should bring on feelings of peace and comfort. Such music may range from New Age recordings to classical.

Anotherusefull device is to focus ona symbol which holds special meaning for you. It may be an well known symbol or one you design yourself. As long as it holds a special meaning or expresses a special concept, it is a usefull focusing tool.

This brings section twoof this course toa close. In the nextpart I will give you some pratical ways in which to use what you have learned.

The mostobvious use ofthe techniques you havelearned, is relaxation. During the course of the day, many of us have moments when the pressure becomes almost to much. When this happens, we often can't deal with other people or projects the way we should. The breathing exercises you learned in section two can help at these times.

It doesn't require alot of time or absolute quiet as does your meditation practice. All that is required is about five minutes and relative privacy. At these times, begin doing your rhythmic breathing and visualize a place which is calm and refreshing. This simple and quick exercise, can work wonders to help you regain control in a hectic situation.

Another way in which meditation is used is in the development of psychic powers. There are several books on the subject, listed at the end of this section. Most of those who teach about the use and development of these abilities, agree that meditation is necessary to any such study. Again the reason for this is that meditation allows you to reach an altered state of conciousness. In this altered state your mind is more open to such phenomenon as telepathy. If you should decide to persue studies in this direction, please seek the help of someone trained in these areas.

One final use I will suggest is visualization. Meditation can be used as a tool for problem solving. While in a meditative state of mind, you have the ability to take any situation and manipulate it. By that I mean you can mentally play the out the situation using several different solutions. Then, you can pick the one which seems to best solve the problem. While the use of meditation can help you deal with problem solving more effectively, it is not infallible. All it can do is allow you to think more clearly and concisely about the problem at hand.

Well that concludes this study on meditation. I hope you have gained something usefull from this course. It has been by no means, a full explanation of the subject. There is much more to learn than

could be covered in this short series and It is my hope that you will want to continue your studies into this fascinating and usefull skill.

More studiesof this type willbe developed in thenear future. The New Atlantis BBS will continue to post these studies as an ongoing service to it's users. Please feel free to leave suggestions on the BBS about subjects you would like to see covered.

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The following is from Magickal Blend Magazine, a bay-area periodical that publishes four editions a year. The magazine deals with many branches of the magickal world and can be useful to all aspiring magicians. Subscriptions cost $12 per year. They can be reached at:

Magickal Blend
P.O. Box 11303
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WHEN MAGIC DOESN'T WORK

by Van Ault

Every magician has occasions in which the magic he is directing does not seem to work. The desired result, whether internal or external, does not come into manifestation. These occasions are opportunities for greater developement in the magical arts, and by working through the disappointment and discouragement, he can reach greater self-knowledge and technical expertise in the art.

I believe that magic always works. Magic is a tool, a reality shaper. Like any tool, however, its ability is limited to the operator's knowledge and skill. For an illustration, let's use the bow and arrow. Your intention is the arrow and your magical technique for directing that intention is the bow. You use the bow/technique to poise, balance and guide the intention/arrow with the strength of your arms and hands/ determination and will.

What happens when thisall works together optimally? The will firmly grasps the clear intention, balances it upon the technique, you gather your emotional and mental force, and then fire the intention into the invisible world to be made manifest. In its own time and way, your wish materializes.

Conversely,if you haven't got theskill to bring all of these efforts together, things can go askew. Your arrow can veer and stray, or it may travel a few feet before losing power. Your bow can break, or not be strong enough to propel the arrow. Or, you may find that you've got your bow and arrow ready to use, but you haven't got sufficient strength to manipulate it.

I offer thefollowing meditationprocess for thosetimes whenit seems that your magic doesn't work. When you've tried all the techniques, when you've gotten no results, when you're wondering if any of this matters at all, the process in this meditation can produce miracles and create a sense of completion. You can read the script into a tape, or have a friend lead you through it.

RIVER OF LIFE MEDITATION

Find a comfortable placewhere you can relax andbe completely quiet...relax...allow your thought snow to just come and go...come and go...and take a deep breath in and hold it...(pause)...now gather up the tension in your body, and release it as you exhale...take another deep breath, and as you exhale, let go of anybody else's energy or thoughts you may be carrying....and breathe in new energy...breathe in new possibilities...and allow your body to fill with lightness...feel it becoming lighter and lighter as you relax more and more...relaxing deeply...going deeper...feeling very light now...so light you could almost float away.....

And asyou relax,imagine abeautiful coloredmist is swirlingup around you, billowing up around you into a cushiony, soft, cloud of energy...and you are resting completely upon this cloud...and you are safe...as you breathe in and out, let your thoughts just come and go...relaxing more and more...and the cloud of energy now lifts you up into the air and carries your down into your own inner world...down between the boundaries of time and space...to a place of timeless beauty and infinite possibilites...floating down now, going deeper and deeper,leaving the outer world and its concerns far behind, as you drift and float on this beautiful cloud....going further and further-...down below you is a rock, a giant rock...and the cloud gently and effortlessly lands upon the rock and you step off it, as the cloud swirls back into a mist and disappears for now...

Stand upon thisrock now, andfeel the strengthof it underyour feet...and as you turn around, you look out upon a great river...flowing as far as you can see...seeming to come from some infinite place...and disappearing into an infinite place,,,a flowing,endless river of energy...this is the river of all life waters...all of life draws upon the lifeforce that moves through its steaming currents... look closely at the water...what color is it? it may look like liquid light to you...look deeply into it, and sense the power and depth of the river...what sound does it make as it courses through its channels?...as you stand securely upon your rock, notice and fragrance ...and bend down and cup your hands in the living water,and splash

some of it on your face...feel the life giving force on your skin...
take a sip of the water...allow the river of life to nourish you....

Now relaxa moment upon therock...and bring into yourmind the magical intention that never seemed to go anywhere...what were you trying to accomplish?...what was the basic intention you had?...what was the emotion behind the intention?...feel the energy of that emotion moving onto the palms of your hands now...feel the energy glowing...pulsating...breathe and allow your intention that you're still clinging to externalize...the energy of it is now shimmering, glowing...swirling into a sphere...allow all of your desire to flow into this sphere...and allow this sphere to appear to you however it appears...and just observe what you see...you may see pictures or symbols emerging within the sphere...whatever you see is fine...

When your sphere is completely filled with the last of your desire,emotion,and intention, hold it aloft...feel the power of it in you hands,a globe of power that you can now release...and look out into the river of life...watch as its currents of possibility flow for ever and ever,as far as you can see...and whenever you're ready,with as much and as little force as you need, throw the pulsating sphere into the river...and give this intention to the life force of this great river...watch as the sphere touches the water...and gradually disappears into the current...

Take a deepbreath... as the spheredisappears the last ofyour intention and emotion and desire merges with the source of all life, from which it orriginally came...and leaves you...

Nowcomplete any business herethat you needto finish...take a few moments to enjoy the flowing river of life,and know that the possibilities it nourishes can bring miracles into you life too...

Takeanother deep breath, and notice tha colored mist is once again swirling around you...billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it...relaxing into the cloud you are returning the way you came...lifting up up through time and space, coming back from the inner world...coming up... further and further...floating and drifting back...coming back...bringing you all the way back into your body now, into this room...brining your attention completely back into this time and place...take a deep breath and begin to re-orient yourself to the outer world...and when you're ready, count to three..., and on the count of three open your eyes,and return feeling relaxed,alert and at peace.

* * *

As always, change any of the wording or images in this meditation if it suits your purpose better. The important part is just to finally and completely let go of your intention, so that the energy can be recycled in whatever form the creative force and your own consciousness will allow. Out of this release, new lives, new opportunities, and new magical opportunities

are born!

MONISM, One Wiccan Perspective

Copyright 11/24/92

Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

> "To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We therefore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence."
> (Vivianne Crowley, WICCA: The Old Religion in The New Age,- pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duotheistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a THIRD level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also

worship at least a twofold God. So, are the Wicca REALLY polytheists or perhaps pantheists or even modified Henotheists as some have claimed? Or, perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestion has been made to add a word to our Thea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

> "In the name of Dryghtyn, the Ancient Providence,
> Who was from the beginning and is for eternity,
> Male and Female, the Original Source of all things;
> all-knowing, all-pervading, all-powerful;
> changeless, eternal.
>
> "In the name of the Lady of the Moon,
> and the Lord of Death and Resurrection.
>
> "In the name of the Mighty Ones of the Four Quarters,
> the Kings of the Elements.
>
> "Blessed be this place, and this time,
> and they who are now with us."
>
> ("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).) Courtesy of David Piper

Airmid (aka Erynn Darkstar), a contemporary craft scholar and researcher says of this new (to most of us) name of Ultimate Deity:

> "Dryghtyn is also the name used for JHVH in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

Grendel, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drighten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between

the Old English and Old German languages has been a scholarly "fact" widely known for many years.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of Family Traditions) is the incorporation of old Christian Imagery, often including ArchAngels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than mr. Kelly's will "turn up" more evidence?

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence,
   Who was from the beginning and is for eternity,
   Male and Female, the Original Source of all things;
   all-knowing, all-pervading, all-powerful;
   changeless, eternal.'

This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon,
   and the Lord of Death and Resurrection.'

The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardners' claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duotheism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one of the Five Mysteries of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the

concept of "Chthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,

Durwydd MacTara

Wedding Ceremony
The Bard

THE ORDER OF SOLEMNIZATION OF MARRIAGE (GENERAL)

The Altar shall be dressed with a white cloth, with a Cup, and an un-sheathed Sword. A small lectern should be provided to the Minister, that he may hold the Sword and read the ceremony. One candle shall be unlit upon the altar, and two lit candles shall be provided, to either side.

Smaller candles shall be provided to at least the wedding party, and to the whole congregation, if possible.

% Ministers take Altar
% Groom and attendants take altar
% Processional music starts
% Bridesmaids process
% Bride and father process
% Bride and father take altar

MINISTER: Dearly beloved, today you are surrounded by your family, your friends, and your loved ones, all of whom have gathered here today in the sight of the ONE to share your joy and witness your marriage.

Who gives this woman to be wed?

FATHER: I do.

% (the Bride's father shall give the Bride's hand to the Groom, and then take his seat)

MINISTER 2: This most sacred of bonds is not to be entered into lightly, but soberly and advisedly, with openness and honesty. I require and charge you both now, upon your honors, to disclose any reason or impediment why you may not be lawfully joined this day.

BRIDE/GROOM: By our honors, there are none.

% (The Minister shall turn to the congregation and say:)

MINISTER: Likewise, I charge all of you now, upon your honors, that if any know a reason that these two may not be lawfully joined this day, to speak now or forever hold your peace.

% (There shall be a short pause for any response)

MINISTER: (N) and (N), life has no singular meaning so much as it is made up of many meaningful events, some of which may be specified and planned for. One of these is Marriage. As you know, no minister, no priest, no rabbi, no public official can marry you; you can only marry yourselves. By a mutual commitment to love each other and to create an atmosphere of considera-tion and respect, you can make your marriage come to life.

MINISTER 2: On this, the day of your marriage, you stand somewhat apart from all other human beings. You stand within the charmed Circle of your love, and this is as it should be, but love is not meant to be the possession of two people alone. Rather it should serve as a source of common energy, a form in which you can find the strength to live your lives with courage. From this day onward, you must come closer together than ever before, yet your love should give you the strength to stand apart; to seek out your own unique destinies, and to make your own special contribution to that which is always a part of us, and more than us.

MINISTER: A marriage that lasts is one which is continually developing, in which each person is continually developing while growing in understanding of the other. Deep knowledge of another is not something that can be achieved in a short time. Real understanding can only develop fully with years of intimacy. This wonderful knowledge of another grows out of really caring for the other so much, that one wants to understand as completely as possible the intricacies of the other.

MINISTER 2: May you be blessed with this deep knowledge of each other through all the days of your lives.

Would you now give your vows?

BRIDE/GROOM: We will.

MINISTER: What tokens do you give that you will keep these vows?

BRIDE/GROOM: We give these rings.

% (The rings shall be given to the Minister, who shall take them in hand.)

MINISTER 2: The ring is used in this ceremony because the Circle is our symbol for Spirit; that which was in the Beginning, is now, and ever shall Be, Love, without end. In this ceremony, it is

that love which is deathless and eternal.

% (Both Ministers shall join hands, holding the Rings, and shall say:)

MINISTER: We ask now the Blessing of the One upon these rings. They are bands of silver with the Tree of Life cast in relief upon their surfaces. Let the bands represent eternity, love without end, and let the trees represent the nurturement you will share in that Love, now and always.

BOTH: And so it is.

% (The Rings shall be taken by the second Minister.)
% (And if it is a Swordfasting, then the Minister shall take up the Sword, and flourish it aloft, and then place it point-down in front of him.)

% (The Bride and Groom shall face each other, and place their
% hands upon the Sword's pommel, with both Ministers placing %
their hands over the Bride and Groom's.)
% (the Minister #2 shall turn to the Groom, and say:)

MINISTER 2: (N), repeat after me:

(N), I take you as my wife.
I pledge to share my life openly with you
To speak the truth to you in love
And to honor and cherish you all the days of our lives.
I promise to love and tenderly care for you
For better and for worse
For richer and for poorer
In sickness and in health
In all storms and fair days we may weather together
For as long as we both shall live.
I promise to respect your needs,
To support you in your endeavors
And encourage you as an individual
Through all the changes of our lives.
With these words, I pledge my love.

% (The Groom shall take the Ring)

And with this ring I seal my vows
Now and forever.

% (The Groom shall place the Ring upon the Bride's finger.)

% (The Minister shall then turn to the Bride, and say:)

MINISTER: (N), repeat after me:

(N), I take you as my husband.
I pledge to share my life openly with you
To speak the truth to you in love
And to honor and cherish you all the days of our lives.
I promise to love and tenderly care for you

For better and for worse
For richer and for poorer
In sickness and in health
In all storms and fair days we may weather together
For as long as we both shall live.
I promise to respect your needs,
To support you in your endeavors
And encourage you as an individual
Through all the changes of our lives.
With these words, I pledge my love.

% (The Bride shall take the Ring)

And with this ring I seal my vows
Now and forever.

% (The Bride shall place the Ring upon the Groom's finger.)

% (Both Ministers shall then say:)

MINISTER: May you never hunger.

MINISTER #2: May you never thirst.

% (Here there may be an interlude of music)

MINISTER 2: At this time, I would like to speak of some of the things that many of us wish for you.

First,wewish foryou aLove thatmakes youboth better people, That continues always to give you joy And a zest for living,

Andprovidesyouwith theenergytoface theresponsibili ties of life.

Wewish foryoua Home,notaplace ofstoneor wood,butan island of serenity and sanity.

Wehopethat thisHome isnot justaplace ofprivate joy and retreat, But rather serves as a Castle wherein the values of your life and family are generated and upheld.

We hope your home stands as a symbol of humans living together in Love and peace, Seeking Truth and nurturement through each other.

We hope that it has within it the elements of Simplicity,

Exuberance,Beauty,Silence,Colorandaconcordancewith the Rhythms of Life.

We wishforyou aHomewith Books,Poetryand Music,Fora home with all the things that represent the highest striv ings Of men and women.

Finally, we wish that your lives be blessed with Spiritual Abundance, and that your spiritual involvement be enhanced through This marriage.

% (The Minister shall turn to the congregation, and shall

say:)

MINISTER: Let us all stand together for the closing benediction, and the passing of the Light.

% (The congregation shall stand. The Bride and Groom shall go
% to the Altar and light the single candle from their candles,
% and then shall light their attendant's candles, and shall %
light the candles of the first person in each row of the %
congregation. They shall then return to the altar, and %
extinguish their candles, placing them on the altar, and %
return to their place before the Ministers.)

MINISTER 2: May we all recognize that the Presence of the One has already blessed you with the presence of each other. Keep in your rememberance the sacredness of this trust and the love that knows no end. May that Peace, which passes all human understanding abide with you now, and for always.

BOTH: And so it is.

MINISTER 2: And forasmuch as (N) and (N) have expressed their desire to be husband and wife, showing their love and affection by joining hands, and have made promises of faith and devotion, each to the other, and have sealed these promises by giving and receiving of rings:

MINISTER: In the presence of this company of witnesses, by virtue of my sacred stewardship and the power vested in me by the State of Arizona, I now pronounce you Husband and Wife.

You may kiss the Bride.

% (The Bride and Groom shall then recess from the altar, % followed by their attendants. The congregation shall be % released by rows.)

% (Here ends the Order Of Solemnization Of Marriage (General)

Weasel Wicca: a Toon Trad
by fara Shimbo, Diane Darling and the European Land Otters
(Green Egg, Issue 95, Yule '91, p. 21.)

The Great Mothers of this tradition are Galanthus, who was turned into a weasel for lying to Juno; and Eris, both Goddess and Ferret incarnate, who are IN CHARGE.

This is the Holy Sacred Oath of the Weasel Tradition:
"I don'tbelieve anythingunless Iwant to.Mymind issubject to change within reason and without notification at any time. We will always have Paris. (But not paris of sox.) I can do without my socks. Other than that there are absolutely no absolutes."

Sacred Objects of the Weasel tradition include:
* A Floppy Witch Hat (double sided, single density)
* The nearest operational refrigirator
* Dirty Socks
* Tubes made of cardboard or plastic
* Rubber erasers and squeaky toys
* Loud plastic bag and ping pong balls
* The Golden Apple of Eris
* Silk Top hat.

In order tobe initiated into the WeaselTradition, a new berserker must:
* Co-habit with a Ferret; at least one.
*Acquireyourtoolsin asomewhatless-than-entirely-scrupulous manner- stopping short of Genuine Theft. Use your imagination.
*Sacrifice aSock toGalanthus. Itmust bea goodSock, one you wouldn't otherwise throw away, and you must have the other one in your possession.
* Bake some holyFhood, with Weasel Help,which includes raisins and chocolate chips.
*Write aritual containingat leastthree thingswhich are obviously or blatantly lifted, word for word, from somewhere else. Anywhere else.
* Let a weasel lick your lips while you sing:

The Weasel Help Song:

Everyone needs Weasel help,
Weasel Help, Weasel Help
Everyone needs Weasel help,
to get them through the day!
I don't need no Weasel Help,
Weasel Help, Weasel Help,
I don't need no Weasel Help,
no matter what you say!

The Sacred Holidays of the Weasel tradition are any holidays which have even the slightest thing to do with Fhood.

A Weasel Wiccan Witual
==========

Participants infloppy witch hatsenter, bearing theHoly Fhood and Drinkh. Arrange tastefuly around altar area. Prominent should be the Golden Apple of Eris, which is set upon the altar by itself.

Call Watchtowers, lighting quarter candles at each. Suggestion invocations:

EAST,being Air,signifies mediaand masscommunications. Invite the Marx brothers, Firesign Theatre, Douglas Adams, and Robert Anton Wilson, and, of course, the Illuminati, as representatives of Chaos. (Squeeze squeaky toys)

SOUTH, for Fire, signifies fidelityto ideals. I suggest John Lennon and our witch ancestors, whose bravery in defense of the Sacred Right To Be Strange led to the ultimate sacrifice. May we be as brave, but luckier. (Hide the Matches.)

WEST,for Water, signifies herethe Waters ofLife, ie: Bhooze. Invite W.C. Fields along with Dionysius and Osiris (inventors of wine and beer, respectively.) (Slug some eggnog.)

NORTH, for Earth, signifies the Ultimate Mystery: Life, the Universe and Everything. Toast the Mystery itself and invite it to relax, take off its cloak and join us for awhile. (Hide a cookie.)

And to provide a fifth point: SKY, for Eris, Our Mother,Lady Luck Herself, Lady of Chaos and Dealer of the Inside Straight. Hold up the Golden Apple, hail Her enthusiastically and invite Her to the party.

Close theCircle, whichis,of course,semi-permiable toweasel--kind.

Lightaltarcandle; assume*ahem* seriousdemeanor. Whoeveris to read, don silk hat and drape a sock for a priest's vestement. Proceed:

"For unto us is born a Saviour, who is Coyote, Pan, loki, Raven, Dionysius, and Robin Hood; to save us all from Santa's power when we have come to play, o tiding of chocolate and toys. And lo, neither is his Mother a Virgin, for She believeth in a good time. And when He came forth, She wrapped him in a National Enquirer and cradled him in her top hat, which holdeth all the stars of all the skies plus 500

foolproof card tricks; and the Wise came to Marvel (and to DC) because indeed and forsooth, they knew trouble when they beheld it."

And Eris, the Great and Terrible, said to her son:
"Kid, this is a special occasion; how should we celebrate?"

And the TinyOne spoke, surprising all butthe Mother of the Unexpected:
"let's have lots of Fhood, and create the most chaotic and demented animal of all to play with. And since I have a feeling that this party will be repeated many, many times, let's make that a rule: anyone celebrating My birthday should do the same. For I am the Glitch and the Song and the Gambler's Luck, and I love Surprises--which will never be lacking with Them around. Let them do this in honor of Me."

And Eris was pleased and created The Weasel (hold one up).

"This is the SacredWeasel, beloved little monster, honored pest, dearest of Holy Terrors and Agent of Entropy Everywhere. May it always remind us that Eris and the Kid love Surprises."

(Holdup plateof cookies:)"This isthe HolyFhood; weshare it in Their names, and with the wish that we should always keep Life as interesting and strange as possible."

(Hold upHoly Bhooze:)"This isthe HolySpikedEggnog; weshare in with the understanding that reality can always use a little bending."

Share all,generalhailing,toasts,silliness,woozlesnoozling, tricks and demonstration of weasel arranging. Guard honored guests of all species from overindulging in and/or diving into eggnog. Songs excellent idea.

Open circle whenever you feel like it.

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Fara Shimbo, an ethologist living outside Boulder, Colorado with her husband Robert, ferret, Ruby, Siamese cat, mong, and Thoroughbred Hunter, Oficial Dude (AKA Chewie). She is main honcho of _Ferret unity and Registration Organization (FURO)_, a weasle warrior of reknown and author of "The Ferret Book" (see review GE83) and, with Bill Phillips, of _Ferrets and the New Inquisition_, published by the California Domestic Ferret Association (Box 1861, healdsburg, CA 95448. She is editor-in-chief of _The Weasle Help Monthly_, (wonderful!) newsmagazine of FURO, available by joining FURO, PO Box 18193, greensboro, NC 27419.

This is the story of Rabbit.

A long time ago- No one knows how long ago it was-- rabbit was a brave and fearless warrior. Rabbit was befriended by Eye Walker, a witch. The witch and Rabbit spent much time together sharing and talking.

One day EyeWalker and rabbitwere walking alongand thesat down on the trail to rest. Rabbit said "I'm thirsty." Eye Walker picked up a leaf and blew on it... it turned into a gourd of water... he handed it to Rabbit. Rabbit drank the water and didn't say anything. Than he said "I am hungry"

Eyewalker pickedup astone andblew onit... itturned intoa turnip. She gave the turnip to Rappit... He tasted it and than ate the turnip with relish... but didn't say anything.

Thetwo continued along thetrail, which ledinto the mountains. Near the top, rabbit tripped and fell and rolled almost to the bottom. Rabbit was in very sad condition when Eye Walker got to him. She used a magick salve on Rabbit to heal his great pain and mend his broken bones. Rabbit didn't say anything.

Several days laterEye Walkerwent searchingfor herfriend. She searched high and love but Rabbit was nowhere to be found.

Finally Eye Walkergave up.She met Rabbitquite byaccident one day. "Rabbit, why are you hiding and avoiding me?" the witch asked.

"becauseI amafriad ofyou. I amafraid ofmagick," Answered Rabbit, cowering in fear. "Leave me alone!"

"I see." SaidEye Walker. "I haveused my magical powerson your behalf and now you turn on me and refuse my friendship."

"I wantnothing more to dowith you oryour powers," Rabbit countered. He did not even see the tears his words were bringing to Eye Walkers eye's. "I hope we never meet and that I never see you again." Rabbit continued.

"Rabbit" Eye walker said. "We oncewere great friends and companions, but no more. It is within my power to destroy you, but because of the past and the medicines we have shared together I will not do this. But from this day on I lay a curse on you and your tribe. From now on, you will call fears and your fears will come to you. Be on your way, for the sweet medicines that bound us together as friends are now broken."

Modern Wiccan Concepts based in Literary Satanism

By: Diane Vera

As I pointed out to Warren Grant in the PAGAN echo recently, Charles G. Leland mentions Michelet in the Appendix to _Aradia:_ _Gospel_of_the_Witches_: "Now be it observed, that every leading point which forms the plot or centre of this _Vangel_ [...] had been told or written out for me in fragments by Maddalena (not to mention other authorities), even as it had been chronicled by Horst or Michelet" (pp.101-102, 1974 Weiser paperback edition).

.

In _A_History_of_Witchcraft_, Jeffrey B. Russell writes: "Michelet's argument that witchcraft was a form of social protest was adapted later by Marxists; his argument that it was based on a fertility cult was adopted by anthropologists at the turn of the century, influenig Sir James Frazer's _Golden_Bough_, Jessie Weston's _From_Ritual_to_Romance_, Magaret Murray's _Witch-Cult_in_Western_Europe_, and indirectly T.S. Eliot's _The_Waste_Land_" (_A_History_of_Witchcraft_, p.133).

.

Russell states further: "Neopagan witchcraft has roots in the tradition of Michelet, who argued that European witchcraft was the survival of an ancient religion. This idea influenced Sir James Frazer and a number of other anthropologists and writers in the late nineteenth and early twentieth centuries. The publication of Charles Leland's _Aradia_ in 1899 was an important step in the evolution of the new religion of witchcraft. [...] The doctrines and practices of the witches as reported by Leland are a melange of sorcery, medieval heresy, witch-craze concepts, and political radicalism, and Leland reports ingenuously that this is just what he expected, since it fitted with what he had read in Michelet" (Russell, p.148).

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As far as I know, it's possible that Michelet's influence on Gardner was only indirect, via the other above-named writers. This would not invalidate my point, which is that Michelet played a key role in the development of the ideas in question.

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Michelet has had a more direct influence on feminist Goddess

religion than on Wicca proper. Michelet's _La_Sorciere_ (_Satanism_and_Witchcraft_) is listed in the bibliography of _Woman,_Church,_and_State_ by Matilda Gage (19th-century Women's Suffrage leader and the founder of pre-Wiccan feminist Goddess religion) and, more recently, in _Witches,_Midwives,_and_Nurses:_ _A_History_of_Women_Healers_ by Barbara Ehrenreich and Dierdre English (1973).

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In my opinion, Michelet's most important contribution to both Wicca and feminist Goddess religion was that, as far as I know, he was the first well-known writer (in recent centuries, anyway) to use the word "Witch" (capital W) with its present-day positive connotations of healing and opposition to tyranny.

Intro to Satanism

By: Diane Vera

As promised in the PAGAN RELIGIOUS STUDIES echo, here's my brief introductory essay on Satanism (though Corwynt won't be seeing it, alas). I'll confine myself to discussing _serious_occultists_ who identify as Satanists. I have no interest in the teen-age glue-sniffing "Satin rulz" crowd, who are into "Satanism" as a way to shock the grown-ups, and who usually (as far as I know) outgrow it. Nor am I interested in criminals who say the Devil made them do it (often, I suspect, as a way to get themselves declared insane).

.

Since I don't know how much you don't know, perhaps I should start with the usual elementary disclaimers:

.

(a) Most Satanists do not think of themselves as "worshipping evil". Satan is associated with a variety of human traits and magic(k)al energies which Christianity traditionally considers "evil", but which the Satanists themselves do not consider "evil" -- though some Satanists may describe themselves as "evil" in an ironic sense.

.

(b) In what there is of a Satanist subculture (for serious occultists), nobody advocates sacrificing animals or babies, sexually abusing children, or other horrific activities described in fundamentalist propaganda. As Anton LaVey explains in _The_Satanic_Bible_, such activities serve no useful magic(k)al purpose.

.

(c) Although Satan is, obviously, a figure from Christian mythology (derived from Judaism and Zoroastrianism), Satanism is not just "reverse Christianity". I have yet to meet even one Satanist who believed in Christian theology, or a simple reversal thereof. (I've heard that such Satanists do exist, but they don't seem to be part of the organized Satanist scene.) All Satanists I've ever encountered have some alternative explanation of who/what Satan is.

.

There are many alternative explanations and, correspondingly, many different kinds of Satanism. Following is a list of _some_ of the many different possible interpretations of who/what Satan is:

.

(1) Satan is the Christian-era guise of some pre-Christian deity, e.g. Set or Pan.

.

(2) Satan is not a real entity at all, but just a symbol of human individuality, pride, thinking for oneself, sensuality, etc.

.

(3) Satan is an actual discarnate intelligence, and is the bringer of wisdom in a form of Gnosticism with the Christian "God" cast as the Demiurge. This idea is based on a form of Gnosticism that actually existed in the early centuries C.E., which venerated the serpent of the Garden of Eden myth.

.

(4) Satan is not an actual discarnate, sentient being, but is more than just a symbol. Satan is, at the very least, today's most powerful magic(k)al egregore. "Satan" is present-day society's number-one magic(k)al Name of Power.

(5) Satan is an impersonal "Dark Force in Nature".
.
(6) Satan is one of many gods, all of whom are in some sense real.
There is no one all-powerful "God" like the Christian idea of "God".
There are many gods who are powerful, but not all-powerful.
.
Of the above possiblities, my own personal beliefs lean toward a
combination of interpretations #4, 5, and 6. The Church of Satan,
founded in 1966 C.E. by Anton LaVey, usually espouses interpretation
#2 and sometimes #5. The Temple of Set is into _something_like_
(but not quite) a combination of #1 and #3.

La> If you haven't been around other satanists, how do you know
La> what is being practiced, is what you would do? I could call
La> myself a Dianic Wiccan, but what I might practice is not what
La> is generally practiced...and there is no way for me to really
La> learn "right way" from "wrong way".
.
It doesn't matter. Satanism isn't really just one religion, but a
category of religions, some of which are radically different from
each other. (See my message to Deborah Kest on "Satanism 101".)
Since most forms of Satanism do celebrate individuality, the lack of
standardization is just fine, in my opinion. The only "right way"
or "wrong way" has to do with _what_works_, and this will vary from
one individual to another.
.
La> The reason you are being "punished" I think ostracized is
La> a better word, is that most Satanists, and people who follow
La> left-handed Magick/spirituality (folks I know it is not a fair
La> term, but it works for this arguement) are considered by many
La> of us the true enemies of Spiritualism that we would practice.
.
The term "Left-Hand Path" is OK. We use it too. You and I would
probably define it very differently, however. What's your
definition?
.
La> Even more than Christaniaty folks who follow your system of
La> believes are very differnt than we. Pagan and Christanity,
La> have very similar ideas and ethics, and while not at all

La> tolerant of each other (generally) can live and let live.
La> Satanists et.all on the other hand, have such a different view
La> of life, love and the pursuit of the Divine, it is hard for us
La> to accept you into our midsts.
.
Could you please be more specific? _What_ do you see as the similarities between neo-Paganism and Christianity?
.
I too see some profound differences between Satanism and neo-Paganism. And I too see enough similarities between neo-Paganism and Christianity that one can meaningfully use a term like "Right-Hand Path", which includes both Christianity and neo-Paganism but not Satanism.

But I _also_ see some profound similarities between Satanism and neo-Paganism (especially Wicca) as well, which set them both apart from Christianity. For example, Satanism and Wicca-based Paganism are both much more tolerant toward sexual variety than Christianity traditionally is. (To be more exact, Wicca is _now_ tolerant toward sexual variety, though there was a time when it was quite homophobic.) And in general, Satanism and Wicca-based Paganism both emphasize individuality in ways that Christianity doesn't.

.

Also, as I've discussed at length both here and in the PAGAN and PAGAN RELIGIOUS STUDIES echoes, Satanism and most forms of neo-Paganism (especially Wicca) are both part of the family of modern Western magic(k)al religions, with many common roots and many basic magic(k)al concepts in common. We have natural reasons to be part of the same magic(k)al community (e.g. occult bookstores and this computer network). It would be much more pleasant for everyone concerned if neo-Pagans could get used to Satanists, because you are going to keep running into more and more of us whether you like it or not.

Satanism, A Personal Definition
By Delphine

Please keep in mind that Satanism is a *very* individualistic religion, and if you asked 50 Satanists what Satanism is, you'd probably get 60 different responses. As a solitaire Satanist, I'll have a go at this.. but I'm pretty bad at trying to summarize what I believe, so please feel free to ask me questions.

For me, these are the most important things I believe as a Satanist:
*I believe in Satan as a literal entity. Many other Satanists do not, esp. those from the LaVey school of thought.

*Satan is NOT a fallen angel, or a lesser created being, but instead a deity with as much power (for lack of a better word) as any other. He is the Shadow, a Destroying Deity.. and by such destruction,he purifies, for death of anything leads the way for rebirth. He is a symbol of rebellion, of pride, and of righteous anger. He brings freedom, in many different ways.

* My first care is to myself, for if I am unable to serve myself, I have no basis by which to judge the actions of others. I strive for excellence, in a sense, very close to what Setians call "Xeper".

*I believe in free will, with the understanding that "with freedom comes responsibility". I do not accept the threefold law, or any specific prohibitions like "harm none". In relating to others, I use the rule "do unto others AS they do unto you". If I am harmed or treated with dishonor, I will not continue to treat such persons in a way that is more than they deserve. Revenge, at the proper time and in a fitting manner, is acceptable behavior. If there are consequences to such revenge, I will accept them responsibly.

*I will endeavor to be honorable about my own actions, and I will expect the same behavior from others.

*I see Satan in Nature, in the floods, hurricanes, volcanoes, and tidal waves. I see fundamental laws in Nature, that death is as necessary as life. I am humbled and empowered by this, for though it blindly destroys, it is yet a part of me, as deity is immanent and

transcendant to me. Satan the transcendant is that excellence that I strive for, Satan the immanent is the spark in me that strives.

* I am polytheistic. The divine, to me, is like a jewel with many facets, each a part of us, each with something to teach us. No such lesson, to me , is greater or lesser than any other; but are instead more or less appropriate for a person at a given time.

There is a great deal more I could say, and in greater detail, but this covers a large part of Satanism to me. Of course, I'm sure that Diane Vera, Sheryl, Balanone, and others will have different beliefs than I do. It seems that individualism and personal pride seem to be the link between most serious Satanists.

-Qapla'
Delphine

The Wiccan Rede (WCC)

Bide ye Wiccan laws ye must,
in perfect love and perfect trust
    Live ye must and let to live,
    fairly take and fairly give
Form the circle thrice about,
to keep unwelcome spirits out
    To bind the spell well every time,
    let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
    Deosil go by the waxing moon,
    sing and dance the Wiccan rune
Widdershins go by the waning moon,
chanting out the baleful tune
    When the Lady's moon is new,
    kiss the hand to her times two
When the moon rides at Her peak,
then the heart's desire seek
    Heed the north wind's mighty gale,
    lock the door and trim the sail
When the wind comes from the south,
love will kiss kiss thee on the mouth
    When the wind blows from the west,
    departed souls will have no rest
When the wind blows from the east,
expect the new and set the feast
    Nine woods in the cauldron go,
    burn them quick and burn them slow
Elder be the Lady's tree,
burn it not or cursed you'll be
    When the wheel begins to turn,
    soon the Beltain fires will burn
When the wheel has turned to Yule,
light the log the Horned One rules
    Heed ye flower, bush and tree,
    by the Lady blessed be
Where the rippling waters flow,

cast a stone and the truth you'll know
When you have and hold a need,
hearken not to others' greed
With a fool no season spend,
nor be counted as his friend
Merry meet and merry part,
bright the cheeks and warm the heart
Mind the threefold law ye should,
three times bad and three times good
When misfortune is anow,
wear the star upon thy brow
True in love you must ever be,
lest thy love be false to thee
These eight words the Wiccan Rede fulfill,
An Ye Harm None, Do What Ye Will

Orphic invocations of Goddess & God

Bright Blessings to all...
Here are invocations to the Goddess and God that I have used quite successfully in ritual. They are from the Orphic Hymns, for those who like historical accuracy, but have been updated just a tad, for those who like ritual with modern applications.
Hope you enjoy them.

Invocation to the Goddess

Divine are Your honors, Oh Mother of the Gods and Nurturer of All.
Yoke your swift chariot drawn by bull-slaying lions and,
O Mighty Goddess who brings things to pass, join our prayers.
Many named and reverend, You are the Queen of the Sky.
In the cosmos, Your throne is above all others, for You are

Queen of the Earth, and You give gentle nourishment to mortals.
Goddesses, Gods, and mortals were born of You,
And You hold sway over the rivers and all of the sea.
Hestia, Gaia, Demeter, Inanna, Isis, Astarte, Ishtar, Persephone, Diana,
Giver of prosperity who bestows upon mortals all manner of gifts,
Come to this Rite, Queen whom the drum delights.
Honored and loving Nurturer of Life,
Joyfully and graciously visit our deeds of piety.
Blessed Be.

Invocation to the God

Hear Our Prayer, O best and Many-Named God.
Fine-haired, solitary, and full of lovely song;
Many shaped and noble nurturer of all,
Maiden and yout in one, unwithering bloom, O Adonis
You vanish and grow again in the fair seasons' turn.
Kurnunnos, Pan, Myrddhn, two horned Spirit of growth and blooming;
Much loved and wept for are you,
        O Fair and Youthful Hunter of the luxuriant mane.
Desire is in Your mind and You come to the Goddess
        in reverence and respect,

in sensuous joy is your desire fulfilled
You are the seed planted in the depths of the Underworld
That springs forth, the Green God, that we may sustain our lives.
You sacrifice Yourself in gentleness when you are grown.
Come Kind-Hearted One, Come Blesseed God,
and bring much joy to all.
Blessed Be.

Hope you find these beneficial...
Briget Bless...Phaedra.

EAST
(INVOCATION)
Facing East:

Guardians of the watchtower of the east, we do summon, stir, and call thee up to protect us in our rite. Come to us now on the cool breath of Autumn's sigh which
heralds the advent of Winter and the close of harvest time. Breathe into us the spirit of the pure joy of life. So mote it be!

Responsorial: So mote it be!

AIR (invocation)
(Celebrant with the incense burner symbolizing the element of air) :

"I am everywhere. I fill the fleshy pouches of your lungs, I stir all things from the smallest blade of grass to the tallest tree.
I cool you with my breezes and
destroy you with my storms.
Without me you would die. Am I not holy and worthy of praise? "

EAST
(BANISHMENT)
Facing East:

"Guardians of the watchtower of the east, return now to the brisk Autumn breezes which are brimming with the excitement of the year's climax. Take with you our
blessings and thanks. Hail and
farewell!

Responsorial: Hail and farewell!

SOUTH (invocation)

Facing South:

Guardians of the watchtower of the south, we do summon, stir, and call thee up to protect us in our rite. Come forth from the cook fires and smokehouses where food is being made ready for the coming cold months. Kindle within us the flame of spiritual awakening. So mote it be!

Responsorial: So Mote it Be!

FIRE (invocation)

(Celebrant with the candle symbolizing the element of fire):

"I live in the guarded embers of campfires and the pilot lights of stoves, I spring from the lightning and the hands of men, I warm you and I destroy you. Without me you would die. Am I not holy and worthy of praise? "

SOUTH (banishing)

Facing South:

"Guardians of the watchtower of the south, return now to the dying fires of Autumn's heat soon to give way to Winter's chill. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell

WEST (invoking)
Facing West:

Guardians of the watchtower of the west, we do summon, stir, and call thee up to protect us in our rite. Come forth from the rainbow hued morning dew that covers the fields, and is soon to be frost. Asperge us with your diadems and water our deepest roots that we may find peace of mind. So mote it be!

Responsorial: So mote it be!

WATER (invocation)
(Celebrant with the water vessel symbolizing the element of water):

"I rise from the moist crevices of the Earth, I beat on the shores of Her body, I fall from the skies in silver sheets. Without me you would die. Am I not holy and worthy of praise? " (Celebrant asperges the circle with water)

WEST (banishing)
Facing West:

"Guardians of the watchtower of the west, return now to the Autumn rains which cool the Earth's fevered brow baked in the heat of Summer afternoons. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

NORTH (invoking)
Facing North:

Guardians of the watchtower of the north, we do summon, stir, and call thee up to protect us in our rite. Come forth from the fertile bosom of our Blessed Mother Earth, and nourish us so that our hopes may grow to fruition. So mote it be!

Responsorial: So mote it be!

EARTH (invocation)
(Celebrant with the salt vessel symbolizing the element of earth):

"I am your Mother. From me come the fruit and grain and animals which feed you. I am your support, and my pull on your bodies keeps you held firmly to me. Without me you would die. Am I not holy and worthy of praise? "

NORTH (banishing)
Facing North:

Guardians of the watchtowers of the north, return now to the Earth where worms burrow deeper and seeds nestle awaiting the long sleep of Winter. Take with you our
blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Wiccan History

Wicca is a relatively modern attempt (approximately 50 years old) at reviving and reconstructing the old pre-Christian religions of Europe. In a mythopoetic sense it is many centuries old. However, the Witch of 200 years ago would not recognize what is called "witch-craft" today. Modern Wicca may have some of its roots in some of the local folk-magic and "family witchcraft" of mid 20th Century England. It does have traceable roots in the Golden Dawn magical society of late 19th century England, some of Aleister Crowley's magickal work and some Ceremonial Magic dating back to Elizabethan times. For a modern history of English Wicca, the reader can most profitably consult the works of Janet and Stuart Farrar and Doreen Valiente.

PREHISTORY

Up until recently, the earliest known remnants of human society that give us any clues to the spiritual dimension of prehistoric man are those belonging to the Gravettian-Aurignacian cultures of 2500-1500 B.C.E. This is called the Upper Paleolithic Period. Though most of the sites so far discovered have been found in Europe, a very important site in Anatolia (modern Turkey) has also been found and is the (so far) the first or oldest City of Catal Huyuk (pronounced chatal Hoo-Yook),they form a conjectural foundation for the religion of the goddess as it emerged in the later Neolithic Age of the Near East. There have been numerous studies of these Paleolithic cultures, including extensive explorations of the sites occupied by these peoples, including the apparent rites connected with the disposal of their dead.

The earliest remains of ancient civilization indicating some form of Goddess worship were in the caves in Lascaux, France. Here, the first and earliest non-anthropomorphic divine figures were symbolized by the horse for female Divinity and the Bison as the male divine influence. This portion of the cave was painted in approximately 17,000 B.C.E. and sealed approximately 10,000 B.C.E. The anthropomorphic Goddess figures appear sometime approximately 7,000 B.C.E. The earliest remains in Catal Huyuk have been reliably carbon dated to 6,500 B.C. and show some interesting parallels in that the horse was replaced with an anthropomorphic goddess and the Bison (an ice age animal) has been replaced with the aurochs bull, ancestor of modern

cattle. The anthropomorphic Goddess is an Earth Mother and the nearby volcanoes (then active) were considered her breasts.1

One major conjecture has been that the concept of the creator of all human life may have been formulated by the clan's image of women. The reasoning behind this conjecture lies in the observations in this century of the few remaining Paleolithic type cultures. These Paleolithic cultures tend to be woman centered since it is from the women that babies come and the women are absolutely essential for the continuation of the tribe or clan. Current information also indicates that it is also probable that the mother was regarded as the sole (or at least primary) parent of children in this culture, and that there was a definite pattern of ancestor worship. It is also very probable that ancestry was matrilineal.

The most tangible evidence that these very ancient cultures and their predecessors worshipped a goddess is the numerous sculptures of women found throughout most of Europe and the Near east. Some of these sculptures date as far back as 25,000 B.C.E.! Small female figurines, made of stone, bone and clay (most seemingly pregnant) have been found throughout the widespread Gravettian-Aurignacian sites as far apart as Spain, France, Germany, Austria, and Russia spanning an apparent period of at least 10,000 years. Erich Neumnann, in "The Great Mother" (p.95) says- "Of the Stone Age sculptures known to us, there are fifty-five female figures and only five male figures. The male figures, of youths, are atypical and poorly executed, hence it is certain that they had no significance for the cult. This fits in with the secondary character of the male godhead, who appeared only later in the history of religions and derived his divine rank from his mother, the Goddess."

Johannes Maringer, in his book the "Gods of Prehistoric Man" says- "it appears highly probable then that the female figurines were idols of a Great Mother cult, practiced by the non-nomadic Aurignacian mammoth hunters who inhabited the immense Eurasian territories that extended from Southern France to Lake Baikal in Siberia." It was from the Lake Baikal area in Siberia that tribes are believed to have migrated across the Bering land bridge to North America about this time period, and formed the nucleus of what was to become the race of North American Indians. In some primitive societies known to history, the male role in procreation was not known. Intercourse and pregnancy both begin with puberty, and there was no evident reason to regard one as the cause of the other. Women were believed to conceive from the light of the moon or from ancestral spirits.

Neolithic cultures have left a bit more evidence for study and the images are a bit clearer and less speculative. One good instance of this is the stone age painting of a priestess officiating over a group of worshippers along with a male wearing a horned headdress. An interesting point here is that the priestess pictured is wearing a garter and wielding a ceremonial dagger, much like the ones used in modern witchcraft. Of course much has been made of this, including a lot of unfounded speculations on the "ancient connections" of modern witchcraft, but that is a topic beyond the scope of the present work. The beginnings of Roman religion are sure to have been based on the

Etruscan culture. Ancestor worship was the earliest form of religion in Rome. Another interesting fact relating to ancient Matrilineal forms influencing present society is reflected in the Jewish custom current today that membership comes from the mother's side of a marriage.

The above mentioned goddess images, some as old as 7000 BC, offer silent testimony to the most ancient worship of a great goddess in the land that is most often remembered today as the homeland of Judaism and Christianity. In exploring the influence and importance of the worship of the Goddess in Canaan in biblical times, we find that as Ashtoreth, Asherah (perhaps the origin of the tribe of Asher?), Astarte, Attoret, Anath, or simply as Elat or Baalat, she was the principal deity of such great Canaanite cities as Tyre, Sidon, Ascalon, Beth Anath, Aphaca, Byblos, and Ashtoreth Karnaim.

In Egypt, the Hebrews had known the worship of the Goddess as Isis or Hathor. For four generations they had been living in a land where women held a very high status and the matrilineal descent system continued to function at most periods.

Judging from the number of Hebrews who emerged from Egypt in the Exodus, as compared with the family of the twelve sons who supposedly entered it four generations earlier, it seems likely that a great number of those Hebrews known as Israelites may actually have been Egyptians, Canaanites, Semitic nomads and other Goddess-worshipping peoples who had joined together in Egypt. Archaeological records and artifacts reveal that the religion of the Goddess still flourished in many of the cities of Canaan long after the Hebrews invaded.

What are some of the modern day applications of this long history of Goddess worship? For an answer to this, let's look at an encapsulation of the "herstory" of the legend of the Universal Goddess as taught to the new entrants to the Faerie Tradition in 20th Century America.

According to the legends of the Faerie, Witchcraft and magick began more than 35 thousand years ago, when the last ice age in europe began and small bands of nomadic hunters followed the free-running reindeer and bison herds. They were armed with but primitive weapons (Stone Age, remember?), and had to lure or chase the animals over a cliff or into a pit to kill and eat them. As Starhawk says,"...some among the clans were gifted, could "call" the herds to a cliff side or a pit, where a few beasts,in willing sacrifice, would let themselves be trapped."

As the last ice age retreated the tribes of nomadic hunters worshipped the Goddess of the Wild Things and Fertility and the God of the Hunt.Semipermanent homes were set up in caves carved out by the glaciers. Shamans and Shamanka conducted rites within hard to reach portions of the caves, which were painted with scenes of the hunt, magical symbols and the tribes totem animals.

The transition from Hunter-Gatherers to agriculturists was reflected in the change of the "Lady of the Wild Things and Fertility"

to the "Barley Mother" and the "God of the Hunt" to the "Lord of the Grain". The importance of the phases of the moon and the sun was reflected in the rituals that evolved around sowing, reaping, and letting out to pasture.

Villages grew into towns and cities and society changed from tribal to communal to urban. Paintings on the plastered walls of shrines depicted the Goddess giving birth to the Divine Child - Her son, consort and seed. The Divine Child was expected to take a special interest in the city dwellers, just as His Mother and Father had taken an interest in the people who lived away from the cities. Mathematics, astronomy, poetry, music, medicine, and the understanding of the workings of the human mind, developed side by side with the lore of the deeper mysteries.

Far to the east, nomadic tribes devoted themselves to the arts of war and conquest. Wave after wave of invasion swept over Europe from the Bronze Age onward. Warrior gods drove the Goddess' people out from the fertile lowlands and the fine temples, into the hills and high mountains, where they became known as the Sidhe, the Picts or Pixies, and the Fair Folk or the Fairies. The mythological cycle of Goddess and Consort, Mother and Child, which had held sway for 30,000 years was changed to conform to the values of the conquering patriarchies.

In Canaan, Yahweh fought a bloody battle to ensure that his followers had "no other gods before me." The Goddess was given a masculine name and assigned the role of a false god. Along with the suppression of the Goddess, women lost most of the rights they had previously enjoyed.

In Greece, the Goddess in Her many aspects, was "married" to the new gods resulting in the Olympic Pantheon. The Titans, who the Olympians displaced were more in touch with the primal aspects of the Goddess.

The victorious Celts in Gaul and the British Isles, adopted many features of the Old Religion and incorporated them into the Druidic Mysteries. The Faerie, breeding cattle in the stony hills and living in turf-covered round huts preserved the Craft. They celebrated the eight feasts of the Wheel of the Year with wild processions on horseback, singing and chanting along the way and lighting ritual bonfires on the mountaintops. It was said that the invaders often joined in the revels and many rural families, along with some royalty, could claim to have Faerie blood. The College of the Druids and the Poetic Colleges of Ireland and Wales were said to have preserved many of the old mysteries. ***

In the late 1400's the Catholic Church attempted to obliterate its competitors, and the followers of the Old Religion were forced to "go underground." They broke up into small groups called Covens and, isolated from each other, formed what would later be known as the Family Traditions. Inevitably, parts of the Craft were forgotten or lost and what survives today is fragmentary.

After nearly five centuries of persecution and terror, came the Age of Disbelief. Memory of the True Craft had faded as non-members who could remember how they once had met openly died and those who came after never knew of them. All that was left were the hideous stereotypes which were ludicrous, laughable or just plain tragic. With the repeal of the last Witchcraft Act in England in 1954, the Craft started to re-emerge as an alternative to a world that viewed the planet as a resource to be exploited.

Janet and Stewart Farrar, in the introduction to The Witches Goddess say of the modern re-emergence of the Goddess " ..may well prove to be one of the most significant spiritual, psychic and psychological developments of our lifetime". They have since done a wonderful job of presenting an overview of the ascendancy and history of the expression of the masculine principle of deity as e pressed by Male God-forms and Gods with their book The Witches' God. What do the Farrars consider this "masculine principle" to be? "...it represents the linear-logical,analyzing, fertilizing aspect, with its emphasis on Ego-consciousness and individuality, while the feminine principle represents the cyclical-intuitive, synthesizing, formative, nourishing aspect, with its emphasis on the riches of the unconscious, both Personal and Collective, and on relatedness."

As mankind started to develop his cultures in directions that were more male dependent in the nature of the cultures, the emphasis in religion shifted to become more male god than female goddess oriented. As this happened, the Goddess(es) lost ground to the God(s). At first, the female aspect merely became secondary to the male, but eventually the male took over and dominated to the total exclusion of the female, particularly in western society as we know it today. "The first major god-form to claim a monopoly of divinity was the Hebrew Yahweh, from which in due course sprang the Christian and Moslem forms." "Dr. Raphael Patai, in his books Man and Temple and The Hebrew Goddess shows that the Goddess Asherah was worshipped alongside Yahweh as his wife and sister in the Temple at Jerusalem for 240 of the 360 years the temple complex existed, and her image was publicly displayed there." There is also evidence that the Jewish community at elephantine in egypt acknowledged two goddess-wives of Yahweh, and also there still remains in Ezekiel (xxiii)a metaphorical reference to a pair of wives, where Yahweh condemns the "whoredom" of two sisters who "became mine and bore me sons and daughters".

MY WICCA

By Durwydd MacTara

My RELIGION is Wicca, my LIFE-STYLE is Witchcraft! I believe in a supreme being that is both Immanent and Transcendent, that is expressing itself within AND without. However, I also believe that trying to define/describe such an infinite Divine Being in finite terms to be a waste of time and energy. I CAN describe my perceptions of the Ultimate in terms of the energies that I work with and find significant in my daily living. My style and methods of relating to what I can perceive of these Divine Energies are what I describe as my RELIGION. How I apply these insights gained via my religious practices, I term my CRAFT.

The name for my religion is derived from the Saxon root "wicce" (pronounced "witchy") and is loosely translated as "Wise". The word "Wicca" was first used in modern times in England by Gerald B. Gardner to describe/define an attempt at restoring "the old wisdom" of pre-Christian beliefs and practice into a modern context in the 1940's. Ergo, I could call my religion "wisdom" and my style of application of this wisdom "wise-craft" or more simply, "The Craft of the Wise".

For the sake of convenience and easy understanding, I divide the expressions of the Divine Energies into two groups; that of the active positive (symbolically "male") energies represented to me by the stag horned Lord of the Forest, and those of a more passive, nurturing, or "negative" polarity represented to me by the Threefold Goddess. Approaching my perceptions of the universe and its energies in this way allows me to break them down into "bite sized chunks", applicable to my daily life in a mundane world, and what good is ANY belief system if it is not of immediate and practical use here and now?

So what are some of the beliefs and practices of this religion called Wicca, and how do I apply them to my daily life? What does it all mean? The following explanation is based on a press statement released by the American Council of Witches released in the early 1970's, with some editing on my part to reflect my own beliefs and practices.

==========

BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic,

"AN IT HARM NONE, DO AS THOU WILL"

a) love is not emotional in it's essence, but is an attribute of the individual as expressed in relation to other beings;
b) harming others can be by thought, word, or deed. Thought is included here, because for the Witch, "thoughts are things" and every action, even thoughts, can become magical actions, whether consciously intended or not;
c> it is to be understood the "none" includes oneself, though it is permissable to harm self in helping others, should one so choose;
d) the harm which is to be regarded as unethical is gratuitous harm; war, in general, is gratuitous harm,

although it is ethical to defend oneself and one's
liberty when threatened by real and present danger,
such as personal defense or defense of another WHEN REQUESTED.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

a) The Infinite and Ultimate Godhead is one unique and transcendent wholeness, beyond any limitations or expressions; thus, it is beyond our human capacity to understand and identify with this principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation.

b) One of the most basic and meaningful attribute of the One that we, as humans, can relate to and understand, is that of polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near as we can approach to the One within our human limitations of understanding and expression, though it is possible to experience the divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic, poised co-operation and co-relationship.

3. The Witch must recognize, and operate within the framework of the Law of Cause and Effect; every action has it's reaction, and every effect has it's cause. All things occur according to this law; nothing in the universe can occur outside this law, though we may not always appreciate the relation between a given effect and it's cause. Subsidiary to this is the Law of Three, which states that whatever goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on a smaller scale and to a lesser degree, in the Microcosm. The powers of the universe exist also in the human, though in general instance they
lie dormant. The powers and abilities can be awakened and used if the proper techniques are practiced, and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of the Mysteries, and, although they are only capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, many feel, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing many of the same attributes as the One, it's Laws must be the principles through and by which the One operates. By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. By experiencing the Mysteries a person can truly LEARN more about the One. Thus the Craft is a natural religion as well as a MYSTERY religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of the natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of humanity's striving to know the Godhead.

a) In keeping with the Law of Polarity, these god-forms are brought into harmony by the one great Law which states: All Gods are one God. All Goddesses are one Goddess. There is one Initiator. This law is an expression of our understanding that all of the forces of the universe, by whatever ethnic god-form is chosen to clothe and relate to whichever force, can be resolved into the fundamental polarity of the Godhead, the Great Mother and the All-Father.

b) It is the use of differing god forms, of differing ethnic sources or periods, which is the basis of many of the differences between the various Traditions of the Craft. Each Tradition uses the forms, and thus the names, which to that Tradition best express and awaken an understanding of the force represented, according to the areas of emphasis of the Tradition.

c) Because we know that differing names or representations are but expressions of the same divine principles and forces, we require our members to swear that they will never mock the names by which another honors the Divine, even though those names be different from and seemingly less expressive than the names and god forms used by our Tradition (for to the members of another Tradition, using it's names, ours may easily seem equally less expressive).

8. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born

innately sinful, and recognize the concepts of sin and guilt are tremendously inhibiting to the human potential; the consequences of the Law of Cause and Effect, called karma by some, are not punishment, but the recurrences of situations and their effects because the individual has not gained the Wisdom needed to handle or avoid such situations.

b) There is no heaven except that which we ourselves make of our life on Earth, and likewise there is no hell except the effects of our unwise actions. Many of us believe in a "waiting place" sometimes called Summerland where we rest, recuperate and prepare for our next sojurn in the earth. "Death is not followed by punishment or reward, but by life and the continuing personal evolution of our human potential.

c) One cannot damn the divine in oneself; one can, however, cut oneself off from it through the rejection of wisdom and a refusal to strive for self-realization. This cutting off does not lead to personal suffering in "hell", for there is no Self to suffer if the tie to one's own divinity has been severed; what remains is merely an empty shell, a "personality" or thought-form devoid of it's ensouling Spark of the Divine Fire.

9. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

10. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable.

11. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission. The reasoning behind this apparent limitation is that we are endowed with Free Will, and what the Gods themselves hesitate to infringe upon, is best left alone by us "mere" mortals.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the super-

natural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used _only_ for the gains of the self, and therefore must strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

MONISM, One Wiccan Perspective

Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

"To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We therefore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence."
(Vivianne Crowley, WICCA: The Old Religion in The New Age,pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duotheistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a THIRD level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also worship at least a twofold God. So, are the Wicca REALLY polytheists or perhaps pantheists or even modified Henotheists as some have claimed? Or, perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestionhas beenmade toadd aword to ourThea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

"In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.

"In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,
the Kings of the Elements.

"Blessed be this place, and this time,
and they who are now with us."
("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).) Courtesy of David Piper

The Gawain Poet (the poet who wrote Sir Gawain and the Green Knight in Middle English) used the term 'Dryghtyn' to refer to the Lord God.

At the start of fit IV -

"Now neghes the Newe Yere and the night passes,
The day drives to the derk, as Dryghtyn biddes."

("Now approaches the New Year and the night passes,
The daylight comes up on the darkness, as the Lord God bids."

or from Brian Stowes verse translation (Penguin Classics, 1974) -

"Now the New Year neared, the night passed,
Daylight fought darkness as the Deity ordained.")

Grendel Grettison, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drighten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between the Old English and Old German languages has been a scholarly "fact" widely known for many years. Supporting this view, the Anglo-Saxon (Old English) word was actually 'dryhtin', meant 'lord, the Lord' and is linguistically related to 'dreogan' meaning 'to perform, to serve'.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of Family Traditions) is the incorporation of old Christian Imagery, often including ArchAngels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than mr. Kelly's will "turn up" more evidence?

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence,
   Who was from the beginning and is for eternity,
   Male and Female, the Original Source of all things;
   all-knowing, all-pervading, all-powerful;
   changeless, eternal.'

This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon,
   and the Lord of Death and Resurrection.'

The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardners' claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duotheism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one of the Five Mysteries of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the concept of "Cthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,

Durwydd MacTara

Air Meditation

(taken from the WICCA echo on Sun 24 Jan 93 22:17)

It is dawn. I find myself in a forest filled with Aspen trees. I raise my eyes and look for the sky, but the boughs looming overhead hide it from my view. As I look up, feel the cool breeze of spring brush my face, and hear the sound of the rustling leaves. Blowing, laughing from the east, Eurus brings thoughts of renewal and life. I follow the wind further into the soft shadows of the forest, inhaling deeply the strong scent of the trees. I smell, too, the wafting hints of fragrant incense. I follow where my senses lead me and come to a small clearing circled by burning censers filled with sweet-smelling oils. Toward the east end of the circle is a staff. I walk over to the place and sit on the ground before it. I take the staff into my hands and close my eyes. First come swirling colors of white then yellow then fading darker into lavender. Then, out of the swirling fog of colors come dozens of small, lithe figures who swirl around as if carried on the wind itself. They dance around my head and body, swirling around as if caught in a dance to unheard music. Then, taking my attention from the spirits of the air, I look up to find further figures emerging from the mist. First comes a woman with the beauty of the dawn. As she steps forward, each of the four winds, in turn, hasten from around here and fly, one to each of the four corners of the earth. As she fades, there comes another whose form seems insubstantial, and seems to constitute both the image of a woman and a cow at the same time. I look closely the attempt to solidify one form, but I cannot. As this image fades, I am presented with the forms of two women who immediately remind me of the nighttime sky. One glows with the pale light of the full moon, and her eyes hold the fullness of hidden knowledge. The other, whom also seems to radiate cool starlight, seems to embody the possibilities of many lifetimes. In due course, these figures too fade and I am left with only the mist of the elemental world of air. Suddenly, three male figures issue from the mist. They seem to be three aspects of one man, but each's attributes differ. The first

glows with the light of the moon, seeming to be its protector.
The second and third appear almost identical, except that one has
a winged helmet and shoes. As I sit and study the sameness and
difference of the three, they begin to fade, as does the fog.
When the mist clears, I find myself sitting within the circle
still clutching the staff in my hands. I place the staff once
again on the ground and rise. I thank the element of air, and
all it is associated with for sharing with me its wisdom, and
leave the circle.

Charis

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Re: Symbolism

Classification: IT.IV.C.2.e
Title: Symbolism
Author: Grand Master of the Order of Shuti
Temple of Set
Date: December, XXIV
Published: Dialogues I.3
(The section on "Neters" was published in issue I.4)
Subject: Symbolism
Reading List: 2L, 2V

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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the

workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypical impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the _Scroll of Set_ or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the _Scroll_ and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is

innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censing of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli.
Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to

the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalic correspondences, while members from the Wiccan background couldn't care less about the Qabalic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written

communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-pylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?{fn 1}

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book _Signs and Symbols around the World_, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else
by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs
in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting
immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is

used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form
of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using
a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake, those that barely miss being Awake, down to the almost somnabulent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consiously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is unconscious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can

be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware
individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so -- most often after everyone is already in trouble -- he makes people Think, and in the end he generally gets everyone out of trouble by thinking.

To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol,

something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's _Man and his Symbol_ was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples _were_ temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each

temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.

Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contraditory, most of it is useful. We certainly must hesitate to consider this mythology as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (_RT_ entries are from _The Ruby Tablet of Set_.)

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Footnote:
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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

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INVESTIGATOR'S GUIDE TO ALLEGATIONS OF "RITUAL" CHILD ABUSE

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January 1992

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1. INTRODUCTION

Since 1981 I have been assigned to the Behavioral Science Unit at the FBI Academy in Quantico, Virginia, and have specialized in studying all aspects of the sexual victimization of children. The FBI Behavioral Science Unit provides assistance to criminal justice professionals in the United States and foreign countries. It attempts to develop practical applications of the behavioral sciences to the criminal justice system. As a result of training and research conducted by the Unit and its successes in analyzing violent crime, many professionals contact the Behavioral Science Unit for assistance and guidance in dealing with violent crime, especially those cases considered different, unusual, or bizarre. This service is provided at no cost and is not limited to crimes under the investigative jurisdiction of the FBI.

In 1983 and 1984, when I first began to hear stories of what sounded like satanic or occult activity in connection with allegations of

sexual victimization of children (allegations that have come to be referred to most often as "ritual" child abuse), I tended to believe them. I had been dealing with bizarre, deviant behavior for many years and had long since realized that almost anything is possible. Just when you think that you have heard it all, along comes another strange case. The idea that there are a few cunning, secretive individuals in positions of power somewhere in this country regularly killing a few people as part of some satanic ritual or ceremony and getting away with it is certainly within the realm of possibility. But the number of alleged cases began to grow and grow. We now have hundreds of victims alleging that thousands of offenders are abusing and even murdering tens of thousands of people as part of organized satanic cults, and there is little or no corroborative evidence. The very reason many "experts" cite for believing these allegations (i.e. many victims, who never met each other, reporting the same events), is the primary reason I began to question at least some aspects of these allegations.

I have devoted more than seven years part-time, and eleven years full-time, of my professional life to researching, training, and consulting in the area of the sexual victimization of children. The issues of child sexual abuse and exploitation are a big part of my professional life's work. I have no reason to deny their existence or nature. In fact I have done everything I can to make people more aware of the problem Some have even blamed me for helping to create the hysteria that has led to these bizarre allegations. I can accept no outside income and am paid the same salary by the FBI whether or not children are abused and exploited - and whether the number is one or one million. As someone deeply concerned about and professionally committed to the issue, I did not lightly question the allegations of hundreds of victims child sexual abuse and exploitation.

In response to accusations by a few that I am a "satanist" who has infiltrated the FBI to facilitate cover-up, how does anyone (or should anyone have to) disprove such allegations? Although reluctant to dignify such absurd accusations with a reply, all I can say to those who have made such allegations that they are wrong and to those who heard such allegations is to carefully consider the source.

The reason I have taken the position I have is not because I support or believe in "satanism", but because I sincerely believe that my approach is the proper and most effective investigative strategy. I believe that my approach is in the best interest of victims of child sexual abuse. It would have been easy to sit back, as many have, and say nothing publicly about this controversy. I have spoken out and published on this issue because I am concerned about the credibility of the child sexual abuse issue and outraged that, in some cases, individuals are getting away with molesting children because we can't prove they are satanic devil worshippers who engage in brainwashing, human sacrifice, and cannibalism as part of a large conspiracy.

There are many valid perspectives from which to assess and evaluate victim allegations of sex abuse and exploitation. Parents may choose to believe simply because their children make the claims. The level of proof necessary may be minimal because the consequences of

believing are within the family. One parent correctly told me, "I believe what my child needs me to believe."

Therapists may choose to believe simply because their professional assessment is that their patient believes the victimization and describes it so vividly. The level of proof necessary may be no more than therapeutic evaluation because the consequences are between therapist and patient. No independent corroboration may be required.

A social worker must have more real, tangible evidence of abuse in order to take protective action and initiate legal proceedings. The level of proof necessary must be higher because the consequences (denial of visitation, foster care) are greater.

The law enforcement officer deals with the criminal justice system. The levels of proof necessary are reasonable suspicion, probable cause, and beyond a reasonable doubt because the consequences (criminal investigation, search and seizure, arrest, incarceration) are so great. This discussion will focus primarily on the criminal justice system and the law enforcement perspective. The level of proof necessary for taking action on allegations of criminal acts must be more than simply the victim alleged it and it is possible. This in no way denies the validity and importance of the parental, therapeutic, social welfare, or any other perspective of these allegations.

When, however, therapists and other professionals begin to conduct training, publish articles, and communicate through the media, the consequences become greater, and therefore the level of proof must be greater. The amount of corroboration necessary to act upon allegations of abuse is dependent upon the consequences of such action. We need to be concerned about the distribution and publication of unsubstantiated allegations of bizarre sexual abuse. Information needs to be disseminated to encourage communication and research about the phenomena. The risks, however, of intervenor and victim "contagion" and public hysteria are potential negative aspects of such dissemination. Because of the highly emotional and religious nature of this topic, there is a greater possibility that the spreading of information will result in a kind of self-fulfilling prophesy.

If such extreme allegations are going to be disseminated to the general public, they must be presented in the context of being assessed and evaluated, at least, from the professional perspective of the disseminator and, at best, also from the professional perspective of relevant others. This is what I will attempt to do in this discussion. The assessment and evaluation of such allegations are areas where law enforcement, mental health, and other professionals (anthropologists, folklorists, sociologists, historians, engineers, surgeons, etc.) may be of some assistance to each other in validating these cases individually and in general.

2. HISTORICAL OVERVIEW

In order to attempt to deal with extreme allegations of what constitute child sex rings, it is important to have an historical perspective of society's attitudes about child sexual abuse. I will provide a brief synopsis of recent attitudes in the United States here, but those desiring more detailed information about such societal attitudes, particularly in other cultures and in the more distant past, should refer to Florence Rush's book _The Best Kept Secret: Sexual Abuse of Children_ (1980) and Sander J. Breiner's book _Slaughter of the Innocents_ (1990).

Society's attitude about child sexual abuse and exploitation can be summed up in one word: *denial*. Most people do not want to hear about it and would prefer to pretend that child sexual victimization just does not occur. Today, however, it is difficult to pretend that it does not happen. Stories and reports about child sexual victimization are daily occurrences.

It is important for professionals dealing with child sexual abuse to recognize and learn to manage this denial of a serious problem. Professionals must overcome the denial and encourage society to deal with, report, and prevent sexual victimization of children.

Some professionals, however, in their zeal to make American society more aware of this victimization, tend to exaggerate the problem. Presentations and literature with poorly documented or misleading claims about one in three children being sexually molested, the $5 billion child pornography industry, child slavery rings, and 50,000 stranger-abducted children are not uncommon. The problem is bad enough; it is not necessary to exaggerate it. Professionals should cite reputable and scientific studies and note the sources of information. If they do not, when the exaggerations and distortions are discovered, their credibility and the credibility of the issue are lost.

-- a. "STRANGER DANGER".

During the 1950s and 1960s the primary focus in the literature and discussions on sexual abuse of children was on "stranger danger" - the dirty old man in the wrinkled raincoat. If one could not deny the existence of child sexual abuse, one described victimization in simplistic terms of good and evil. The "stranger danger" approach to preventing child sexual abuse is clear-cut. We immediately know who the good guys and bad guys are and what they look like.

The FBI distributed a poster that epitomized this attitude. It showed a man, with his hat pulled down, hiding behind a tree with a bag of candy in his hands. He was waiting for a sweet little girl walking home from school alone. At the top it read: "Boys and Girls, color the page, memorize the rules." At the bottom it read: "For your protection, remember to turn down gifts from strangers, and refuse rides offered by strangers." The poster clearly contrasts the evil of the offender with the goodness of the child victim.

The myth of the child molester as the dirty old man in the wrinkled raincoat is now being reevaluated, based on what we now know about the kinds of people who victimize children. The fact is a child molester can look like anyone else and even be someone we know and

like.

There is another myth that is still with us and is far less likely to be discussed. This is the myth of the child victim as a completely innocent little girl walking down the street minding her own business. It may be more important to dispel this myth than the myth of the evil offender, especially when talking about the sexual exploitation of children and child sex rings. Child victims can be boys as well as girls, and not all victims are little "angels".

Society seems to have a problem dealing with any sexual abuse case in which the offender is not completely "bad" or the victim is not completely "good". Child victims who, for example, simply behave like human beings and respond to the attention and affection of offenders by voluntarily and repeatedly returning to the offender's home are troubling. It confuses us to see the victims in child pornography giggling or laughing. At professional conferences on child sexual abuse, child prostitution is almost never discussed. It is the form of sexual victimization of children most unlike the stereotype of the innocent girl victim. Child prostitutes, by definition, participate in and often initiate their victimization. Furthermore child prostitutes and the participants in child sex rings are frequently boys. One therapist recently told me that a researcher's data on child molestation were misleading because many of the child victims in question were child prostitutes. This implies that child prostitutes are not "real" child victims. In a survey by the _Los Angeles Times_, only 37 percent of those responding thought that child prostitution constituted child sexual abuse (Timnik, 1985). Whether or not it seems fair, when adults and children have sex, the child is always the victim.

-- b. INTRAFAMILIAL CHILD SEXUAL ABUSE.

During the 1970s, primarily as a result of the women's movement, society began to learn more about the sexual victimization of children. We began to realize that most children are sexually molested by someone they know who is usually a relative - a father, step-father, uncle, grandfather, older brother, or even a female relative. Some mitigate the difficulty of accepting this by adopting the view that only members of socio-economic groups other than theirs engage in such behavior.

It quickly became apparent that warnings about not taking gifts from strangers were not good enough to prevent child sexual abuse. Consequently, we began to develop prevention programs based on more complex concepts, such as good touching and bad touching. the "yucky" feeling, and the child's right to say no. These are not the kinds of things you can easily and effectively communicate in fifty minutes to hundreds of kids packed into a school auditorium. These are very difficult issues, and programs must he carefully developed

and evaluated.

In the late 1970s child sexual abuse became almost synonymous with incest, and incest meant father-daughter sexual relations. Therefore, the focus of child sexual abuse intervention became father-daughter incest. Even today, the vast majority of training materials, articles, and books on this topic refer to child sexual abuse only in terms of intrafamilial father-daughter incest.

Incest is, in fact, sexual relations between individuals of any age too closely related to marry. It need not necessarily involve an adult and a child, and it goes beyond child sexual abuse. But more importantly child sexual abuse goes beyond father-daughter incest. Intrafamilial incest between an adult and child may be the most common form of child sexual abuse, but it is not the only form.

The progress of the 1970s in recognizing that child sexual abuse was not simply a result of "stranger danger" was an important breakthrough in dealing with society's denial. The battle, however, is not over. The persistent voice of society luring us back to the more simple concept of "stranger danger" may never go away. It is the voice of denial.

-- c. RETURN TO "STRANGER DANGER".

In the early 1980s the issue of missing children rose to prominence and was focused primarily on the stranger abduction of little children. Runaways, throwaways, noncustodial abductions, nonfamily abductions of teenagers - all major problems within the missing children's issue - were almost forgotten. People no longer wanted to hear about good touching and bad touching and the child's right to say "no". They wanted to be told, in thirty minutes or less, how they could protect their children from abduction by strangers. We were back to the horrible but simple and clear-cut concept of "stranger danger".

In the emotional zeal over the problem of missing children, isolated horror stories and distorted numbers were sometimes used. The American public was led to believe that most of the missing children had been kidnapped by pedophiles - a new term for child molesters. The media, profiteers, and well-intentioned zealots all played big roles in this hype and hysteria over missing children.

-- d. THE ACQUAINTANCE MOLESTER.

Only recently has society begun to deal openly with a critical piece in the puzzle of child sexual abuse - acquaintance molestation. This seems to be the most difficult aspect of the problem for us to face. People seem more willing to accept a father or stepfather, particularly one from another socio-economic group, as a child molester than a parish priest, a next-door neighbor, a police officer, a pediatrician, an FBI agent, or a Scout leader. The acquaintance molester, by definition, is one of us. These kinds of molesters have always existed, but our society has not been willing to accept that fact.

Sadly, one of the main reasons that the criminal justice system and the public were forced to confront the problem of acquaintance molestation was the preponderance of lawsuits arising from the negligence of many institutions.

One of the unfortunate outcomes of society's preference for the "stranger danger" concept is what I call "say no, yell, and tell" guilt. This is the result of prevention programs that tell potential child victims to avoid sexual abuse by saying no, yelling, and telling. This might work with the stranger hiding behind a tree. Adolescent boys seduced by a Scout leader or children who actively participate in their victimization often feel guilty and blame themselves because they did not do what they were "supposed" to do. They may feel a need to describe their victimization in more socially acceptable but sometimes inaccurate ways that relieve them of this guilt.

While American society has become increasingly more aware of the problem of the acquaintance molester and related problems such as child pornography, the voice calling us back to "stranger danger" still persists.

-- e. SATANISM: A NEW FORM OF "STRANGER DANGER".

In today's version of "stranger danger", it is the satanic devil worshipers who are snatching and victimizing the children. Many who warned us in the early 1980s about pedophiles snatching fifty thousand kids a year now contend they were wrong only about who was doing the kidnapping, not about the number abducted. This is again the desire for the simple and clear-cut explanation for a complex problem.

For those who know anything about criminology, one of the oldest theories of crime is demonology: The devil makes you do it. This makes it even easier to deal with the child molester who is the "pillar of the community". It is not his fault; it is not our fault. There is no way we could have known; the devil made him do it. This explanation has tremendous appeal because, like "stranger danger", it presents the clear-cut, black-and-white struggle between good and evil as the explanation for child abduction, exploitation, and abuse.

In regard to satanic "ritual" abuse, today we may not be where we were with incest in the 1960s, but where we were with missing children in the early 1980s. The best data now available (the 1990 _National Incidence Studies on Missing, Abducted, Runaway, and Thrownaway Children in America_) estimate the number of stereotypical child abductions at between 200 and 300 a year, and the number of stranger abduction homicides of children at between 43 and 147 a year. Approximately half of the abducted children are teenagers. Today's facts are significantly different from yesterday's perceptions, and those who exaggerated the problem, however well-intentioned, have lost credibility and damaged the reality of the problem.

3. LAW ENFORCEMENT TRAINING

The belief that there is a connection between satanism and crime is certainly not new. As previously stated, one of the oldest theories concerning the causes of crime is demonology. Fear of satanic or occult activity has peaked from time to time throughout history. Concern in the late 1970s focused primarily on "unexplained" deaths and mutilations of animals, and in recent years has focused on child sexual abuse and the alleged human sacrifice of missing children. In 1999 it will probably focus on the impending "end of the world".

Today satanism and a wide variety of other terms are used interchangeably in reference to certain crimes. This discussion will analyze the nature of "satanic, occult, ritualistic" crime primarily as it pertains to the abuse of children and focus on appropriate *law enforcement* responses to it.

Recently a flood of law enforcement seminars and conferences have dealt with satanic and ritualistic crime. These training conferences have various titles, such as "Occult in Crime", "Satanic Cults", 'Ritualistic Crime Seminar", "Satanic Influences in Homicide", "Occult Crimes, Satanism and Teen Suicide", and "Ritualistic Abuse of Children".

The typical conference runs from one to three days, and many of them include the same presenters and instructors. A wide variety of topics are usually discussed during this training either as individual presentations by different instructors or grouped together by one or more instructors. Typical topics covered include the following:

-- Historical overview of satanism, witchcraft, and paganism from ancient to modern times.

-- Nature and influence of fantasy role-playing games, such as "Dungeons and Dragons".

-- Lyrics, symbolism, and influence of rock and roll, Heavy Metal, and Black Metal music.

-- Teenage "stoner" gangs, their symbols, and their vandalism.

-- Teenage suicide by adolescents dabbling in the occult.

-- Crimes committed by self-styled satanic practitioners, including grave and church desecrations and robberies, animal mutilations, and even murders.

-- Ritualistic abuse of children as part of bizarre ceremonies and human sacrifices.

-- Organized, Traditional, or Multigenerational satanic groups involved in organized conspiracies, such as taking over day care centers, infiltrating police departments, and trafficking in human sacrifice victims.

-- The "Big Conspiracy" theory, which implies that satanists are

responsible for such things as Adolph Hitler, World War II, abortion, illegal drugs, pornography, Watergate, and Irangate, and have infiltrated the Department of Justice, the Pentagon, and the White House.

During the conferences, these nine areas are linked together through the liberal use of the word "satanism" and some common symbolism (pentagrams, 666, demons, etc.). The implication often is that all are part of a continuum of behavior, a single problem or some common conspiracy. The distinctions among the different areas are blurred even if occasionally a presenter tries to make them. The information presented is a mixture of fact, theory, opinion, fantasy, and paranoia, and because some of it can be proven or corroborated (symbols on rock albums, graffiti on walls, desecration of cemeteries, vandalism, etc.), the implication is that it is all true and documented. Material produced by religious organizations, photocopies and slides of newspaper articles, and videotapes of tabloid television programs are used to supplement the training and are presented as "evidence" of the existence and nature of the problem.

All of this is complicated by the fact that almost any discussion of satanism and the occult is interpreted in the light of the religious beliefs of those in the audience. Faith, not logic and reason, governs the religious beliefs of most people. As a result, some normally skeptical law enforcement officers accept the information disseminated at these conferences without critically evaluating it or questioning the sources. Officers who do not normally depend on church groups for law enforcement criminal intelligence, who know that media accounts of their own cases are notoriously inaccurate, and who scoff at and joke about tabloid television accounts of bizarre behavior suddenly embrace such material when presented in the context of satanic activity. Individuals not in law enforcement seem even more likely to do so. Other disciplines, especially therapists, have also conducted training conferences on the characteristics and identification of "ritual" child abuse. Nothing said at such conferences will change the religious beliefs of those in attendance. Such conferences illustrate the highly emotional nature of and the ambiguity and wide variety of terms involved in this issue.

4. DEFINITIONS

The words "satanic", "occult", and "ritual" are often used interchangeably. It is difficult to define "satanism" precisely. No attempt will be made to do so here However, it is important to realize that, for some people, any religious belief system other than their own is "satanic". The Ayatollah Khomeini and Saddam Hussein referred to the United States as the "Great Satan". In the British Parliament a Protestant leader called the Pope the Antichrist. In a book titled _Prepare For War_ (1987), Rebecca Brown, M.D. has a chapter entitled "Is Roman Catholicism Witchcraft?" Dr. Brown also lists among the "doorways" to satanic power and/or demon infestation the following: fortune tellers, horoscopes, fraternity oaths, vegetarianism, yoga, self-hypnosis, relaxation tapes, acupuncture, biofeedback, fantasy role-playing games, adultery, homosexuality, pornography, judo, karate, and rock music. Dr. Brown states that rock music "was a carefully masterminded plan by none other than Satan himself" (p. 84). The ideas expressed in this book may seem extreme and even humorous. This book, however, has been recommended as a serious reference in

law enforcement training material on this topic.

In books, lectures, handout material, and conversations, I have heard all of the following referred to as satanism:

-- Church of Satan
-- Ordo Templi Orientis
-- Temple of Set
-- Demonology
-- Witchcraft
-- Occult
-- Paganism
-- Santeria
-- Voodoo
-- Rosicrucians
-- Freemasonry
-- Knights Templar
-- Stoner Gangs
-- Heavy Metal Music
-- Rock Music
-- KKK
-- Nazis
-- Skinheads
-- Scientology
-- Unification Church
-- The Way
-- Hare Krishna
-- Rajneesh
-- Religious Cults
-- New Age
-- Astrology
-- Channeling
-- Transcendental Meditation
-- Holistic Medicine
-- Buddhism
-- Hinduism
-- Mormonism
-- Islam
-- Orthodox Church
-- Roman Catholicism

At law enforcement training conferences, it is witchcraft, santeria,

paganism, and the occult that are most often referred to as forms of satanism. It may be a matter of definition, but these things are not necessarily the same as traditional satanism. The worship of lunar goddesses and nature and the practice of fertility rituals are not satanism. Santeria is a combination of 17th century Roman Catholicism and African paganism.

Occult means simply "hidden". All unreported or unsolved crimes might be regarded as occult, but in this context the term refers to the action or influence of supernatural powers, some secret knowledge of them, or an interest in paranormal phenomena, and does not imply satanism, evil, wrongdoing, or crime. Indeed, historically, the principal crimes deserving of consideration as "occult crimes" are the frauds perpetrated by faith healers, fortune tellers and "psychics" who for a fee claim cures, arrange visitations with dead loved ones, and commit other financial crimes against the gullible.

Many individuals define satanism from a totally Christian perspective, using this word to describe the power of evil in the world. With this definition, any crimes, especially those which are particularly bizarre, repulsive, or cruel, can be viewed as satanic in nature. Yet it is just as difficult to precisely define satanism as it is to precisely define Christianity or any complex spiritual belief system.

-- a. WHAT IS RITUAL?

The biggest confusion is over the word "ritual". During training conferences on this topic, ritual almost always comes to mean "satanic" or at least "spiritual". "Ritual" can refer to a prescribed religious ceremony, but in its broader meaning refers to any customarily-repeated act or series of acts. The need to repeat these acts can be cultural, sexual, or psychological as well as spiritual.

Cultural rituals could include such things as what a family eats on Thanksgiving Day, or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs, and other social clubs are other examples of cultural rituals.

Since 1972 I have lectured about sexual ritual, which is nothing more than repeatedly engaging in an act or series of acts in a certain manner because of a *sexual* need. In order to become aroused and/or gratified, a person must engage in the act in a certain way. This sexual ritual can include such things as the physical characteristics, age, or gender of the victim, the particular sequence of acts, the bringing or taking of specific objects, and the use of certain words or phrases. This is more than the concept of M.O. (Method of Operation) known to most police officers. M.O. is something done by an offender because it works. Sexual ritual is something done by an offender because of a need. Deviant acts, such as urinating on, defecating on, or even eviscerating a victim, are far more likely to be the result of sexual ritual than religious or "satanic" ritual.

From a criminal investigative perspective, two other forms of ritualism must be recognized. The _Diagnostic and Statistical Manual

of Mental Disorders_ (DSM-III-R) (APA, 1987) defines "Obsessive-Compulsive Disorder" as "repetitive, purposeful, and intentional behaviors that are performed in response to an obsession, or according to certain rules or in a stereotyped fashion" (p. 247). Such compulsive behavior frequently involves rituals. Although such behavior usually involves noncriminal activity such as excessive hand washing or checking that doors are locked, occasionally compulsive ritualism can be part of criminal activity. Certain gamblers or firesetters, for example, are thought by some authorities to be motivated in part through such compulsions. Ritual can also stem from psychotic hallucinations and delusions. A crime can be committed in a precise manner because a voice told the offender to do it that way or because a divine mission required it.

To make this more confusing, cultural, religious, sexual, and psychological ritual can overlap. Some psychotic people are preoccupied with religious delusions and hear the voice of God or Satan telling them to do things of a religious nature. Offenders who feel little, if any, guilt over their crimes may need little justification for their antisocial behavior. As human beings, however, they may have fears, concerns, and anxiety over getting away with their criminal acts. It is difficult to pray to God for success in doing things that are against His Commandments. A negative spiritual belief system may fulfill their human need for assistance from and belief in a greater power or to deal with their superstitions. Compulsive ritualism (e.g., excessive cleanliness or fear of disease) can be introduced into sexual behavior. Even many "normal" people have a need for order and predictability and therefore may engage in family or work rituals. Under stress or in times of change, this need for order and ritual may increase.

Ritual crime may fulfill the cultural, spiritual, sexual, and psychological needs of an offender. Crimes may be ritualistically motivated or may have ritualistic elements. The ritual behavior may also fulfill basic criminal needs to manipulate victims, get rid of rivals, send a message to enemies, and intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they, the leaders, have special or "supernatural" powers.

The important point for the criminal investigator is to realize that most ritualistic criminal behavior is not motivated simply by satanic or any religious ceremonies. At some conferences, presenters have attempted to make an issue of distinguishing between "ritual", "ritualized", and "ritualistic" abuse of children. These subtle distinctions, however, seem to be of no significant value to the criminal investigator.

-- c. WHAT IS "RITUAL" CHILD ABUSE?

I cannot define "ritual child abuse" precisely and prefer not to use the term. I am frequently forced to use it (as throughout this discussion) so that people will have some idea what I am discussing.

Use of the term, however, is confusing, misleading, and counterproductive. The newer term "satanic ritual abuse" (abbreviated "SRA") is even worse. Certain observations, however, are important for investigative understanding.

Most people today use the term to refer to abuse of children that is part of some evil spiritual belief system, which almost by definition must be satanic.

Dr. Lawrence Pazder, coauthor of _Michelle Remembers_, defines "ritualized abuse of children" as "repeated physical, emotional, mental, and spiritual assaults combined with a systematic use of symbols and secret ceremonies designed to turn a child against itself, family, society, and God" (presentation, Richmond, Va., May 7,1987). He also states that "the sexual assault has ritualistic meaning and is not for sexual gratification".

This definition may have value for academics, sociologists, and therapists, but it creates potential problems for law enforcement. Certain acts engaged in with children (i.e. kissing, touching, appearing naked, etc.) may be criminal if performed for sexual gratification. If the ritualistic acts were in fact performed for spiritual indoctrination, potential prosecution can be jeopardized, particularly if the acts can be defended as constitutionally protected religious expression. The mutilation of a baby's genitals for sadistic sexual pleasure is a crime. The circumcision of a baby's genitals for religious reasons is most likely *not* a crime. The intent of the acts is important for criminal prosecution.

Not all spiritually motivated ritualistic activity is satanic. Santeria, witchcraft, voodoo, and most religious cults are not satanism. In fact, most spiritually- or religiously-based abuse of children has nothing to do with satanism. Most child abuse that could be termed "ritualistic" by various definitions is more likely to be physical and psychological rather than sexual in nature. If a distinction needs to be made between satanic and nonsatanic child abuse, the indicators for that distinction must be related to specific satanic symbols, artifacts, or doctrine rather than the mere presence of any ritualistic element.

Not all such ritualistic activity with a child is a crime. Almost all parents with religious beliefs indoctrinate their children into that belief system. Is male circumcision for religious reasons child abuse? Is the religious circumcision of females child abuse? Does having a child kneel on a hard floor reciting the rosary constitute child abuse? Does having a child chant a satanic prayer or attend a black mass constitute child abuse? Does a religious belief in corporal punishment constitute child abuse? Does group care of children in a commune or cult constitute child abuse? Does the fact that any acts in question were performed with parental permission affect the nature of the crime? Many ritualistic acts, whether satanic or not, are simply not crimes. To open the Pandora's box of labeling child abuse as "ritualistic" simply because it involves a spiritual belief system means to apply the definition to all acts by all spiritual belief systems. The day may come when many in the forefront of concern about ritual abuse will regret they opened the box.

When a victim describes and investigation corroborates what sounds like ritualistic activity. several possibilities must be considered. The ritualistic activity may be part of the excessive religiosity of mentally disturbed, even psychotic offenders. It may be a misunderstood part of sexual ritual. The ritualistic activity may be incidental to any real abuse. The offender may be involved in ritualistic activity with a child and also may be abusing a child, but one may have little or nothing to do with the other.

The offender may be deliberately engaging in ritualistic activity with a child as part of child abuse and exploitation. The motivation, however, may be not to indoctrinate the child into a belief system, but to lower the inhibitions of, control, manipulate, and/or confuse the child. In all the turmoil over this issue, it would be very effective strategy for any child molester deliberately to introduce ritualistic elements into his crime in order to confuse the child and therefore the criminal justice system. This would, however, make the activity M.O. and not ritual.

The ritualistic activity and the child abuse may be integral parts of some spiritual belief system. In that case the greatest risk is to the children of the practitioners. But this is true of all cults and religions, not just satanic cults. A high potential of abuse exists for any children raised in a group isolated from the mainstream of society, especially if the group has a charismatic leader whose orders are unquestioned and blindly obeyed by the members. Sex, money, and power are often the main motivations of the leaders of such cults.

-- c. WHAT MAKES A CRIME SATANIC, OCCULT, OR RITUALISTIC?

Some would answer that it is the offender's spiritual beliefs or membership in a cult or church. If that is the criterion, why not label the crimes committed by Protestants, Catholics, and Jews in the same way? Are the atrocities of Jim Jones in Guyana Christian crimes?

Some would answer that it is the presence of certain symbols in the possession or home of the perpetrator. What does it mean then to find a crucifix, Bible, or rosary in the possession or home of a bank robber, embezzler, child molester, or murderer? If different criminals possess the same symbols, are they necessarily part of one big conspiracy?

Others would answer that it is the presence of certain symbols such as pentagrams, inverted crosses, and 666 at the crime scene. What does it mean then to find a cross spray painted on a wall or carved into the body of a victim? What does it mean for a perpetrator, as in one recent case profiled by my Unit, to leave a Bible tied to his murder victim? What about the possibility that an offender deliberately left such symbols to make it look like a "satanic" crime?

Some would argue that it is the bizarreness or cruelness of the crime: body mutilation, amputation, drinking of blood, eating of flesh, use of urine or feces. Does this mean that all individuals involved in lust murder, sadism, vampirism, cannibalism, urophilia, and coprophilia are satanists or occult practitioners? What does this say about the bizarre crimes of psychotic killers such as Ed

Gein or Richard Trenton Chase, both of whom mutilated their victims as part of their psychotic delusions? Can a crime that is not sexually deviant, bizarre, or exceptionally violent be satanic? Can white collar crime be satanic?

A few might even answer that it is the fact that the crime was committed on a date with satanic or occult significance (Halloween, May Eve, etc.) or the fact that the perpetrator claims that Satan told him to commit the crime. What does this mean for crimes committed on Thanksgiving or Christmas? What does this say about crimes committed by perpetrators who claim that God or Jesus told them to do it? One note of interest is the fact that in handout and reference material I have collected, the number of dates with satanic or occult significance ranges from 8 to 110. This is compounded by the fact that it is sometimes stated that satanists can celebrate these holidays on several days on either side of the official date or that the birthdays of practitioners can also be holidays. The exact names and exact dates of the holidays and the meaning of symbols listed may also vary depending on who prepared the material The handout material is often distributed without identifying the author or documenting the original source of the information. It is then frequently photocopied by attendees and passed on to other police officers with no one really knowing its validity or origin.

Most, however, would probably answer that what makes a crime satanic, occult, or ritualistic is the motivation for the crime. It is a crime that is spiritually motivated by a religious belief system. How then do we label the following true crimes?

-- Parents defy a court order and send their children to an unlicensed Christian school.

-- Parents refuse to send their children to any school because they are waiting for the second coming of Christ.

-- Parents beat their child to death because he or she will not follow their Christian belief.

-- Parents violate child labor laws because they believe the Bible requires such work.

-- Individuals bomb an abortion clinic or kidnap the doctor because their religious belief system says abortion is murder.

-- A child molester reads the Bible to his victims in order to justify his sex acts with them.

-- Parents refuse life-saving medical treatment for a child because of their religious beliefs.

-- Parents starve and beat their child to death because their minister said the child was possessed by demonic spirits.

Some people would argue that the Christians who committed the above crimes misunderstood and distorted their religion while satanists who commit crimes are following theirs. But who decides what constitutes a misinterpretation of a religious belief system? The individuals who committed the above-described crimes, however misguided, believed that they were following their religion as they understood it. Religion was and is used to justify such social behavior as the Crusades, the Inquisition, Apartheid, segregation, and recent violence in Northern Ireland, India, Lebanon and Nigeria.

Who decides exactly what "satanists" believe? In this country, we cannot even agree on what Christians believe. At many law enforcement conferences The _Satanic Bible_ is used for this, and it is often contrasted or compared with the Judeo-Christian Bible. The _Satanic Bible_ is, in essence, a short paperback book written by one man, Anton LaVey, in 1969. To compare it to a book written by multiple authors over a period of thousands of years is ridiculous, even ignoring the possibility of Divine revelation in the Bible. What satanists believe certainly isn't limited to other people's interpretation of a few books. More importantly it is subject to some degree of interpretation by individual believers just as Christianity is. Many admitted "satanists" claim they do not even believe in God, the devil, or any supreme deity. The criminal behavior of one person claiming belief in a religion does not necessarily imply guilt or blame to others sharing that belief. In addition, simply claiming membership in a religion does not necessarily make you a member.

The fact is that far more crime and child abuse has been committed by zealots in the name of God, Jesus, Mohammed, and other mainstream religion than has ever been committed in the name of Satan. Many people, including myself, don't like that statement, but the truth of it is undeniable.

Although defining a crime as satanic, occult, or ritualistic would probably involve a combination of the criteria set forth above, I have been unable to clearly define such a crime. Each potential definition presents a different set of problems when measured against an objective, rational, and constitutional perspective. In a crime with multiple subjects, each offender may have a different motivation for the same crime. Whose motivation determines the label for the crime? It is difficult to count or track something you cannot even define.

I have discovered, however, that the facts of so-called "satanic crimes" are often significantly different from what is described st training conferences or in the media. The actual involvement of satanism or the occult in these cases usually turns out to be secondary, insignificant, or nonexistent. Occult or ritual crime surveys done by the states of Michigan (1990) and Virginia (1991)

have only confirmed this "discovery". Some law enforcement officers, unable to find serious "satanic" crime in their communities, assume they are just lucky or vigilant and the serious problems must be in other jurisdictions. The officers in the other jurisdictions, also unable find it, assume the same.

5. MULTIDIMENSIONAL CHILD SEX RINGS

Sometime in early 1983 I was first contacted by a law enforcement agency for guidance in what was then thought to be an unusual case. The exact date of the contact is unknown because its significance was not recognized at the time. In the months and years that followed, I received more and more inquiries about "these kinds of cases". The requests for assistance came (and continue to come) from all over the United States. Many of the aspects of these cases varied, but there were also some commonalties. Early on, however, one particularly difficult and potentially significant issue began to emerge.

These cases involved and continue to involve unsubstantiated allegations of bizarre activity that are difficult either to prove or disprove. Many of the unsubstantiated allegations, however, do not seem to have occurred or even be possible. These cases seem to call into question the credibility of victims of child sexual abuse and exploitation. These are the most polarizing, frustrating, and baffling cases I have encountered in more than 18 years of studying the criminal aspects of deviant sexual behavior. I privately sought answers, but said nothing publicly about those cases until 1985.

In October 1984 the problems in investigating and prosecuting one of these cases in Jordan, Minnesota became publicly known. In February 1985, at the FBI Academy, the FBI sponsored and I coordinated the first national seminar held to study "these kinds of cases". Later in 1985, similar conferences sponsored by other organizations were held in Washington, D.C.; Sacramento, California; and Chicago, Illinois. These cases have also been discussed at many recent regional and national conferences dealing with the sexual victimization of children and Multiple Personality Disorder. Few answers have come from these conferences. I continue to be contacted on these cases on a regular basis. Inquiries have been received from law enforcement officers, prosecutors, therapists, victims, families of victims, and the media from all over the United States and now foreign countries. I do not claim to understand completely all the dynamics of these cases. I continue to keep an open mind and to search for answers to the questions and solutions to the problems they pose. This discussion is based on my analysis of the several hundred of "these kinds of cases" on which I have consulted since 1983.

-- a. DYNAMICS OF CASES.

What are "these kinds of cases"? They were and continue to be difficult to define. They all involve allegations of what sounds like child sexual abuse, but with a combination of some atypical dynamics. These cases seem to have the following four dynamics in common: (1) multiple young victims, (2) multiple offenders, (3) fear as the controlling tactic, and (4) bizarre or ritualistic activity.

---- (1) MULTIPLE YOUNG VICTIMS.

In almost all the cases the sexual abuse was alleged to have taken place or at least begun when the victims were between the ages of birth and six. This very young age may be an important key to understanding these cases. In addition the victims all described multiple children being abused. The numbers ranged from three or four to as many as several hundred victims.

---- (2) MULTIPLE OFFENDERS.

In almost all the cases the victims reported numerous offenders. The numbers ranged from two or three all the way up to dozens of offenders. In one recent case the victims alleged 400-500 offenders were involved. Interestingly many of the offenders (perhaps as many as 40-50 percent) were reported to be females. The multiple offenders were often family members and were described as being part of a cult, occult, or satanic group.

---- (3) FEAR AS CONTROLLING TACTIC.

Child molesters in general are able to maintain control and ensure the secrecy of their victims in a variety of ways. These include attention and affection, coercion, blackmail, embarrassment, threats, and violence. In almost all of these cases I have studied, the victims described being frightened and reported threats against themselves, their families, their friends, and even their pets. They reported witnessing acts of violence perpetrated to reinforce this fear. It is my belief that this fear and the traumatic memory of the events may be another key to understanding many of these cases.

---- (4) BIZARRE OR RITUALISTIC ACTIVITY.

This is the most difficult dynamic of these cases to describe. "Bizarre" is a relative term. Is the use of urine or feces in sexual activity bizarre, or is it a well-documented aspect of sexual deviancy, or is it part of established satanic rituals? As previously discussed, the ritualistic aspect is even more difficult to define. How do you distinguish acts performed in a precise manner to enhance or allow sexual arousal from those acts that fulfill spiritual needs or comply with "religious" ceremonies? Victims in these cases report ceremonies, chanting, robes and costumes, drugs, use of urine and feces, animal sacrifice, torture, abduction, mutilation, murder, and even cannibalism and vampirism. All things considered, the word "bizarre" is probably preferable to the word "ritual" to describe this activity.

When I was contacted on these cases, it was very common for a prosecutor or investigator to say that the alleged victims have been evaluated by an "expert" who will stake his or her professional reputation on the fact that the victims are telling the "truth".
When asked how many cases this expert had previously evaluated involving these four dynamics, the answer was always the same: none! The experts usually had only dealt with one-on-one intrafamilial sexual abuse cases. Recently an even more disturbing trend has developed. More and more of the victims have been identified or evaluated by experts who have been trained to identify and specialize in satanic ritual abuse.

-- b. CHARACTERISTICS OF MULTIDIMENSIONAL CHILD SEX RINGS.

As previously stated, a major problem in communicating, training, and researching in this area is the term used to define "these kinds of cases". Many refer to them as "ritual, ritualistic, or ritualized abuse of children cases" or "satanic ritual abuse (SRA) cases". Such words carry specialized meanings for many people and might imply that all these cases are connected to occult or satanic activity. If ritual abuse is not necessarily occult or satanic, but is "merely" severe, repeated, prolonged abuse, why use a term that, in the minds of so many, implies such specific motivation?

Others refer to these cases as "multioffender/multivictim cases". The problem with this term is that most multiple offender and victim cases do not involve the four dynamics discussed above.

For want of a better term, I have decided to refer to "these kinds of cases" as "multidimensional child sex rings". Right now I seem to be the only one using this term. I am, however, not sure if this is truly a distinct kind of child sex ring case or just a case not properly handled. Following are the general characteristics of these multidimensional child sex ring cases as contrasted with more common historical child sex ring cases [see my monograph _Child Sex Rings: A Behavioral Analysis] (1989) for a discussion of the characteristics of historical child sex ring cases].

---- (1) FEMALE OFFENDERS.

As many as 40-50 percent of the offenders in these cases are reported to be women. This is in marked contrast to historical child sex rings in which almost all the offenders are men.

---- (2) SITUATIONAL MOLESTERS.

The offenders appear to be sexually interacting with the child victims for reasons other than a true sexual preference for children. The children are substitute victims, and the abusive activity may have little to do with pedophilia [see my monograph _Child Molesters: A Behavioral Analysis_ (1987) for a further explanation about types of molesters].

---- (3) MALE AND FEMALE VICTIMS.

Both boys and girls appear to be targeted, but with an apparent preference for girls. Almost all the adult survivors are female, but day care cases frequently involve male as well as female victims. The most striking characteristic of the victims, however, is their young age (generally birth to six years old when the abuse began).

---- (4) MULTIDIMENSIONAL MOTIVATION.

Sexual gratification appears to be only part of the motivation for the "sexual" activity. Many people today argue that the motivation is "spiritual" - possibly part of an occult ceremony. It is my opinion that the motivation may have more to do with anger, hostility, rage and resentment carried out against weak and

vulnerable victims. Much of the ritualistic abuse of children may not be sexual in nature. Some of the activity may, in fact, be physical abuse directed at sexually-significant body parts (penis, anus, nipples). This may also partially explain the large percentage of female offenders. Physical abuse of children by females is well-documented.

---- (5) PORNOGRAPHY AND PARAPHERNALIA.

Although many of the victims of multidimensional child sex rings claim that pictures and videotapes of the activity were made, no such visual record has been found by law enforcement. In recent years, American law enforcement has seized large amounts of child pornography portraying children in a wide variety of sexual activity and perversions. None of it, however, portrays the kind of bizarre and/or ritualistic activity described by these victims. Perhaps these offenders use and store their pornography and paraphernalia in ways different from preferential child molesters (pedophiles). This is an area needing additional research and investigation.

---- (6) CONTROL THROUGH FEAR.

Control through fear may be the overriding characteristic of these cases. Control is maintained by frightening the children. A very young child might not be able to understand the significance of much of the sexual activity but certainly understands fear. The stories that the victims tell may be their perceived versions of severe traumatic memories. They may be the victims of a severely traumatized childhood in which being sexually abused was just one of the many negative events affecting their lives.

-- c. SCENARIOS.

Multidimensional child sex rings typically emerge from one of four scenarios: (1) adult survivors, (2) day care cases, (3) family/isolated neighborhood cases, and (4) custody/visitation disputes.

---- (1) ADULT SURVIVORS.

In adult survivor cases, adults of almost any age - nearly always women - are suffering the consequences of a variety of personal problems and failures in their lives (e.g., promiscuity, eating disorders, drug and alcohol abuse, failed relationships, self-mutilation, unemployment). As a result of some precipitating stress or crisis, they often seek therapy. They are frequently hypnotized, intentionally or unintentionally, as part of the therapy and are often diagnosed as suffering from Multiple Personality Disorder. Gradually, during the therapy, the adults reveal previously unrecalled memories of early childhood victimization that includes multiple victims and offenders, fear as the controlling tactic, and bizarre or ritualistic activity. Adult survivors may also claim that "cues" from certain events in their recent life "triggered" the previously repressed memories.

The multiple offenders are often described as members of a cult or satanic group. Parents, family members, clergy, civic leaders, police officers (or individuals wearing police uniforms), and other prominent members of society are frequently described as present at and participating in the exploitation. The alleged bizarre activity

often includes insertion of foreign objects, witnessing mutilations, and sexual acts and murders being filmed or photographed. The offenders may allegedly still be harassing or threatening the victims. They report being particularly frightened on certain dates and by certain situations. In several of these cases, women (called "breeders") claim to have had babies that were turned over for human sacrifice. This type of case is probably best typified by books like _Michelle Remembers_ (Smith & Pazder, 1980), _Satan's Underground_ (Stratford, 1988), and _Satan's Children_ (Mayer, 1991).

If and when therapists come to believe the patient or decide the law requires it, the police or FBI are sometimes contacted to conduct an investigation. The therapists may also fear for their safety because they now know the "secret". The therapists will frequently tell law enforcement that they will stake their professional reputation on the fact that their patient is telling the truth. Some adult survivors go directly to law enforcement. They may also go from place to place in an effort to find therapists or investigators who will listen to and believe them. Their ability to provide verifiable details varies and many were raised in apparently religious homes. A few adult survivors are now reporting participation in specific murders or child abductions that are known to have taken place.

---- (2) DAY CARE CASES.

In day care cases children currently or formerly attending a day care center gradually describe their victimization at the center and at other locations to which they were taken by the day care staff. The cases include multiple victims and offenders, fear, and bizarre or ritualistic activity, with a particularly high number of female offenders. Descriptions of strange games, insertion of foreign objects, killing of animals, photographing of activities, and wearing of costumes are common. The accounts of the young children, however, do not seem to be quite as "bizarre" as those of the adult survivors, with fewer accounts of human sacrifice.

---- (3) FAMILY/ISOLATED NEIGHBORHOOD CASES.

In family/isolated neighborhood cases, children describe their victimization within their family or extended family. The group is often defined by geographic boundary, such as a cul-de-sac, apartment building, or isolated rural setting. Such accounts are most common in rural or suburban communities with high concentrations of religiously conservative people. The stories are similar to those told of the day care setting, but with more male offenders. The basic dynamics remain the same, but victims tend to be more than six years of age, and the scenario may also involve a custody or visitation dispute.

---- (4) CUSTODY/VISITATION DISPUTE.

In custody/visitation dispute cases, the allegations emanate from a custody or visitation dispute over at least one child under the age of seven. The four dynamics described above make these cases extremely difficult to handle. When complicated by the strong emotions of this scenario, the cases can be overwhelming. This is especially true if the disclosing child victims have been taken into the "underground" by a parent during the custody or visitation dispute. Some of these parents or relatives may even provide authorities with diaries or tapes of their interviews with the children. An accurate evaluation and assessment of a young child held in isolation in this underground while being "debriefed" by a parent or someone else is almost impossible. However well-intentioned, these self-appointed investigators severely damage any chance to validate these cases objectively.

-- d. WHY ARE VICTIMS ALLEGING THINGS THAT DO NOT SEEM TO BE TRUE?

Some of what the victims in these cases allege is physically impossible (victim cut up and put back together, offender took the building apart and then rebuilt it); some is possible but improbable (human sacrifice, cannibalism, vampirism); some is possible and probable (child pornography, clever manipulation of victims); and some is corroborated (medical evidence of vaginal or anal trauma, offender confessions).

The most significant crimes being alleged that do not *seem* to be true are the human sacrifice and cannibalism by organized satanic cults. In none of the multidimensional child sex ring cases of which I am aware have bodies of the murder victims been found - in spite of major excavations where the abuse victims claim the bodies were located. The alleged explanations for this include: the offenders moved the bodies after the children left, the bodies were burned in portable high-temperature ovens, the bodies were put in double-decker graves under legitimately buried bodies, a mortician member of the cult disposed of the bodies in a crematorium, the offenders ate the bodies, the offenders used corpses and aborted fetuses, or the power of Satan caused the bodies to disappear.

Not only are no bodies found, but also, more importantly, there is no physical evidence that a murder took place. Many of those not in law enforcement do not understand that, while it is possible to get rid of a body, it is even more difficult to get rid of the physical evidence that a murder took place, especially a human sacrifice involving sex, blood, and mutilation. Such activity would leave behind trace evidence that could be found using modern crime scene processing techniques in spite of extraordinary efforts to clean it up.

The victims of these human sacrifices and murders are alleged to be abducted missing children, runaway and throwaway children, derelicts, and the babies of breeder women. It is interesting to note that many of those espousing these theories are using the long-since-discredited numbers and rhetoric of the missing children hysteria in the early 1980s. Yet "Stranger-Abduction Homicides of

Children", a January 1989 _Juvenile Justice Bulletin_, published by the Office of Juvenile Justice and Delinquency Prevention of the U.S. Department of Justice, reports that researchers now estimate that the number of children kidnapped and murdered by nonfamily members is between 52 and 158 a year and that adolescents 14 to 17 years old account for nearly two-thirds of these victims. These figures are also consistent with the 1990 National Incident Studies previously mentioned.

We live in a very violent society, and yet we have "only" about 23,000 murders a year. Those who accept these stories of mass human sacrifice would have us believe that the satanists and other occult practitioners are murdering more than twice as many people every year in this country as all the other murderers combined.

In addition, in none of the cases of which I am aware has any evidence of a well-organized satanic cult been found. Many of those who accept the stories of organized ritual abuse of children and human sacrifice will tell you that the best evidence they now have is the consistency of stories from all over America. It sounds like a powerful argument. It is interesting to note that, without having met each other, the hundreds of people who claim to have been abducted by aliens from outer space also tell stories and give descriptions of the aliens that are similar to each other. This is not to imply that allegations of child abuse are in the same category as allegations of abduction by aliens from outer space. It is intended only to illustrate that individuals who never met each other can sometimes describe similar events without necessarily having experienced them.

The large number of people telling the same story is, in fact, the biggest reason to doubt these stories. It is simply too difficult for that many people to commit so many horrendous crimes as part of an organized conspiracy. Two or three people murder a couple of children in a few communities as part of a ritual, and nobody finds out? Possible. Thousands of people do the same thing to tens of thousands of victims over many years? Not likely. Hundreds of communities all over America are run by mayors, police departments, and community leaders who are practicing satanists and who regularly murder and eat people? Not likely. In addition, these community leaders and high-ranking officials also supposedly commit these complex crimes leaving no evidence, and at the same time function as leaders and managers while heavily involved in using illegal drugs. Probably the closest documented example of this type of alleged activity in American history is the Ku Klux Klan, which ironically used Christianity, not satanism, to rationalize its activity but which, as might be expected, was eventually infiltrated by informants and betrayed by its members.

As stated, initially I was inclined to believe the allegations of the victims. But as the cases poured in and the months and years went by, I became more concerned about the lack of physical evidence and corroboration for many of the more serious allegations. With increasing frequency I began to ask the question: "Why are victims alleging things that do not *seem* to be true?" Many possible

answers were considered.

The first possible answer is obvious: clever offenders. The allegations may not seem to be true but they are true. The criminal justice system lacks the knowledge, skill, and motivation to get to the bottom of this crime conspiracy. The perpetrators of this crime conspiracy are clever, cunning individuals using sophisticated mind control and brainwashing techniques to control their victims. Law enforcement does not know how to investigate these cases.

It is technically possible that these allegations of an organized conspiracy involving taking over day care centers, abduction, cannibalism, murder, and human sacrifice might be true. But if they are true, they constitute one of the greatest crime conspiracies in history.

Many people do not understand how difficult it is to commit a conspiracy crime involving numerous co-conspirators. One clever and cunning individual has a good chance of getting away with a well-planned interpersonal crime. Bring one partner into the crime and the odds of getting away with it drop considerably. The more people involved in the crime, the harder it is to get away with it. Why? Human nature is the answer. People get angry and jealous. They come to resent the fact that another conspirator is getting "more" than they. They get in trouble and want to make a deal for themselves by informing on others.

If a group of individuals degenerate to the point of engaging in human sacrifice, murder, and cannibalism, that would most likely be the beginning of the end for such a group. The odds are that someone in the group would have a problem with such acts and be unable to maintain the secret.

The appeal of the satanic conspiracy theory is twofold:

---- (1) First, it is a simple explanation for a complex problem. Nothing is more simple than "the devil made them do it". If we do not understand something, we make it the work of some supernatural force. During the Middle Ages, serial killers were thought to be vampires and werewolves, and child sexual abuse was the work of demons taking the form of parents and clergy. Even today, especially for those raised to religiously believe so, satanism offers an explanation as to why "good" people do bad things. It may also help to "explain" unusual, bizarre, and compulsive sexual urges and behavior.

---- (2) Second, the conspiracy theory is a popular one. We find it difficult to believe that one bizarre individual could commit a crime we find so offensive. Conspiracy theories about soldiers missing in action (MIAs), abductions by UFOs, Elvis Presley sightings, and the assassination of prominent public figures are the focus of much attention in this country. These conspiracy theories and allegations of ritual abuse have the following in common: (1) self-proclaimed experts, (2) tabloid media interest, (3) belief the government is involved in a coverup, and (4) emotionally involved direct and indirect victim/witnesses.

On a recent television program commemorating the one hundredth anniversary of Jack the Ripper, almost fifty percent of the viewing audience who called the polling telephone numbers indicated that they thought the murders were committed as part of a conspiracy involving the British Royal Family. The five experts on the program, however, unanimously agreed the crimes were the work of one disorganized but lucky individual who was diagnosed as a paranoid schizophrenic. In many ways, the murders of Jack the Ripper are similar to those allegedly committed by satanists today.

If your child's molestation was perpetrated by a sophisticated satanic cult, there is nothing you could have done to prevent it and therefore no reason to feel any guilt. I have been present when parents who believe their children were ritually abused at day care centers have told others that the cults had sensors in the road, lookouts in the air, and informers everywhere; therefore, the usually recommended advice of unannounced visits to the day care center would be impossible.

6. ALTERNATIVE EXPLANATIONS

Even if only part of an allegation is not true, what then is the answer to the question "Why are victims alleging things that do not *seem* to be true?" After consulting with psychiatrists, psychologists, anthropologists, therapists, social workers, child sexual abuse experts, and law enforcement investigators for more than eight years, I can find no single, simple answer. The answer to the question seems to be a complex set of dynamics that can be different in each case. In spite of the fact that some skeptics keep looking for it, there does not appear to be one answer to the question that fits every case. Each case is different, and each case may involve a different combination of answers.

I have identified a series of possible alternative answers to this question. The alternative answers also do not preclude the possibility that clever offenders are sometimes involved. I will not attempt to explain completely these alternative answers because I cannot. They are presented simply as areas for consideration and evaluation by child sexual abuse intervenors, for further elaboration by experts in these fields, and for research by objective social scientists. The first step, however, in finding the answers to this question is to admit the possibility that some of what the victims describe may not have happened. Some child advocates seem unwilling to do this.

-- a. PATHOLOGICAL DISTORTION.

The first possible answer to why victims are alleging things that do not *seem* to be true is *pathological distortion*. The allegations may be errors in processing reality influenced by underlying mental disorders such as dissociative disorders, borderline or histrionic personality disorders, or psychosis. These distortions may be manifested in false accounts of victimization in order to gain psychological benefits such as attention and sympathy (factitious disorder). When such individuals repeatedly go from place to place or person to person making these false reports of their own "victimization", it is called Munchausen Syndrome. When the repealed false reports concern the "victimization" of their children or others linked to them, it is called Munchausen Syndrome by Proxy. I

am amazed when some therapists state that they believe the allegations because they cannot think of a reason why the "victim", whose failures are now explained and excused or who is now the center of attention at a conference or on a national television program, would lie. If you can be forgiven for mutilating and killing babies, you can be forgiven for anything.

Many "victims" may develop pseudomemories of their victimization and eventually come to believe the events actually occurred. Noted forensic psychiatrist Park E. Dietz (personal communication, Nov. 1991) states:

https://beyondweird.com/bookofshadows/1601.html
52 captures
02 Oct 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

1601

"Pseudomemories have been acquired through dreams (particularly if one is encouraged to keep a journal or dream diary and to regard dream content as 'clues' about the past or as snippets of history), substance-induced altered states of consciousness (alcohol or other drugs), group influence (particularly hearing vivid accounts of events occurring to others with whom one identifies emotionally such as occurs in incest survivor groups), reading vivid accounts of events occurring to others with whom one identifies emotionally, watching such accounts in films or on television, and hypnosis. The most efficient means of inducing pseudomemories is hypnosis.

"It is characteristic of pseudomemories that the recollections of complex events (as opposed to a simple unit of information, such as a tag number) are incomplete and without chronological sequence. Often the person reports some uncertainty because the pseudomemories are experienced in a manner they describe as 'hazy', 'fuzzy', or 'vague'. They are often perplexed that they recall some details vividly but others dimly.

"Pseudomemories are not delusions. When first telling others of pseudomemories, these individuals do not have the unshakable but irrational conviction that deluded subjects have, but with social

support they often come to defend vigorously the truthfulness of the pseudomemories.

"Pseudomemories are not fantasies, but may incorporate elements from fantasies experienced in the past. Even where the events described are implausible, listeners may believe them because they are reported with such intense affect (i.e. with so much emotion attached to the story) that the listener concludes that the events must have happened because no one could 'fake' the emotional aspects of the retelling. It also occurs, however, that persons report pseudomemories in such a matter-of-fact and emotionless manner that mental health professionals conclude that the person has 'dissociated' intellectual knowledge of the events from emotional appreciation of their impact."

-- b. TRAUMATIC MEMORY.

The second possible answer is *traumatic memory*. Fear and severe trauma can cause victims to distort reality and confuse events. This is a well-documented fact in cases involving individuals taken hostage or in life-and-death situations. The distortions may be part of an elaborate defense mechanism of the mind called "splitting" - The victims create a clear-cut good-and-evil manifestation of their complex victimization that is then psychologically more manageable.

Through the defense mechanism of dissociation, the victim may escape the horrors of reality by inaccurately processing that reality. In a dissociative state a young child who ordinarily would know the difference might misinterpret a film or video as reality.

Another defense mechanism may tell the victim that it could have been worse, and so his or her victimization was not so bad. They are not alone in their victimization - other children were also abused. Their father who abused them is no different from other prominent people in the community they claim also abused them. Satanism may help to explain why their outwardly good and religious parents did such terrible things to them in the privacy of their home. Their religious training may convince them that such unspeakable acts by supposedly "good" people must be the work of the devil. The described human sacrifice may be symbolic of the "death" of their childhood.

It may be that we should anticipate that individuals severely abused as very young children by *multiple* offenders with *fear* as the primary controlling tactic will distort and embellish their victimization. Perhaps a horror-filled yet inaccurate account of victimization is not only not a counterindication of abuse, but is in fact a corroborative indicator of extreme physical, psychological, and/or sexual abuse. I do not believe it is a coincidence nor the result of deliberate planning by satanists that in almost all the cases of ritual abuse that have come to my attention, the abuse is alleged to have begun prior to the age of seven and perpetrated by multiple offenders. It may well be that such abuse, at young age by multiple offenders, is the most difficult to accurately recall with the specific and precise detail needed by the criminal justice system, and the most likely to be distorted and exaggerated when it is recalled. In her book _Too Scared to Cry_ (1990), child psychiatrist Lenore Terr, a leading expert on psychic trauma in childhood, states "that a series of early childhood shocks might not be fully and accurately 'reconstructed' from the dreams and behaviors of the adult" (p. 5).

-- c. NORMAL CHILDHOOD FEARS AND FANTASY.

The third possible answer may be *normal childhood fears and fantasy*. Most young children are afraid of ghosts and monsters. Even as adults, many people feel uncomfortable, for example, about dangling their arms over the side of their bed. They still remember the "monster" under the bed from childhood. While young children may rarely invent stories about sexual activity, they might describe

their victimization in terms of evil as they understand it. In church or at home, children may be told of satanic activity as the source of evil. The children may be "dumping" all their fears and worries unto an attentive and encouraging listener.

Children do fantasize. Perhaps whatever causes a child to allege something impossible (such as being cut up and put back together) is similar to what causes a child to allege something possible but improbable (such as witnessing another child being chopped up and eaten).

-- d. MISPERCEPTION, CONFUSION, AND TRICKERY.

Misperception, confusion, and trickery may be a fourth answer. Expecting young children to give accurate accounts of sexual activity for which they have little frame of reference is unreasonable. The Broadway play _Madame Butterfly_ is the true story of a man who had a 15-year affair, including the "birth" of a baby, with a "woman" who turns out to have been a man all along. If a grown man does not know when he has had vaginal intercourse with a woman, how can we expect young children not to be confused?

Furthermore some clever offenders may deliberately introduce elements of satanism and the occult into the sexual exploitation simply to confuse or intimidate the victims. Simple magic and other techniques may be used to trick the children. Drugs may also be deliberately used to confuse the victims and distort their perceptions. Such acts would then be M.O., not ritual.

As previously stated, the perceptions of young victims may also be influenced by any trauma being experienced. This is the most popular alternative explanation, and even the more zealous believers of ritual abuse allegations use it, but only to explain obviously impossible events.

-- e. OVERZEALOUS INTERVENORS.

Overzealous intervenors, causing intervenor contagion, may be a fifth answer. These intervenors can include parents, family members, foster parents, doctors, therapists, social workers, law enforcement officers, prosecutors, and any combination thereof. Victims have been subtly as well as overtly rewarded and bribed by usually well-meaning intervenors for furnishing further details. In addition, some of what appears not to have happened may have originated as a result of intervenors making assumptions about or misinterpreting what the victims are saying. The intervenors then repeat, and possibly embellish, these assumptions and misinterpretations, and eventually the victims are "forced" to agree with or come to accept this "official" version of what happened.

The judgment of intervenors may be affected by their zeal to uncover

child sexual abuse, satanic activity, or conspiracies. However "well-intentioned", these overzealous intervenors must accept varying degrees of responsibility for the unsuccessful prosecution of those cases where criminal abuse did occur. This is the most controversial and least popular of the alternative explanations.

-- f. URBAN LEGENDS.

Allegations of and knowledge about ritualistic or satanic abuse may also be spread through *urban legends*. In _The Vanishing Hitchhiker_ (1981), the first of his four books on the topic, Dr. Jan Harold Brunvand defines urban legends as "realistic stories concerning recent events (or alleged events) with an ironic or supernatural twist" (p. xi). Dr. Brunvand's books convincingly explain that just because individuals throughout the country who never met each other tell the same story does not mean that it is true. Absurd urban legends about the corporate logos of Proctor and Gamble and Liz Claiborne being satanic symbols persist in spite of all efforts to refute them with reality. Some urban legends about child kidnappings and other threats to citizens have even been disseminated unknowingly by law enforcement agencies. Such legends have always existed, but today the mass media aggressively participate in their rapid and more efficient dissemination. Many Americans mistakenly believe that tabloid television shows check out and verify the details of their stories before pulling them on the air. Mass hysteria may partially account for large numbers of victims describing the same symptoms or experiences.

Training conferences for all the disciplines involved in child sexual abuse may also play a role in the spread of this contagion. At one child abuse conference I attended, an exhibitor was selling more than 50 different books dealing with satanism and the occult. By the end of the conference, he had sold nearly all of them. At another national child sexual abuse conference, I witnessed more than 100 attendees copying down the widely disseminated 29 "Symptoms Characterizing Satanic Ritual Abuse" in preschool-aged children. Is a four-year-old child's "preoccupation with urine and feces" an indication of satanic ritual abuse or part of normal development?

-- g. COMBINATION.

Most multidimensional child sex ring cases probably involve a *combination* of the answers previously set forth, as well as other possible explanations unknown to me at this time. Obviously, cases with adult survivors are more likely to involve some of these answers than those with young children. Each case of sexual

victimization must be individually evaluated on its own merits without any preconceived explanations. All the possibilities must be explored if for no other reason than the fact that the defense attorneys for any accused subjects will almost certainly do so.

Most people would agree that just because a victim tells you one detail that turns out to be true, this does not mean that every detail is true. But many people seem to believe that if you can disprove one part of a victim's story, then the entire story is false. As previously stated, one of my main concerns in these cases is that people are getting away with sexually abusing children or committing other crimes because we cannot prove that they are members of organized cults that murder and eat people.

I have discovered that the subject of multidimensional child sex rings is a very emotional and polarizing issue. Everyone seems to demand that one choose a side. On one side of the issue are those who say that nothing really happened and it is all a big witch hunt led by overzealous fanatics and incompetent "experts". The other side says, in essence, that everything happened; victims never lie about child sexual abuse, and so it must be true.

There is a middle ground. It is the job of the professional investigator to listen to all the victims and conduct appropriate investigation in an effort to find out what happened, considering all possibilities. Not all childhood trauma is abuse. Not all child abuse is a crime. The great frustration of these cases is the fact that you are often convinced that something traumatic happened to the victim, but do not know with any degree of certainty exactly what happened, when it happened, or who did it.

7. DO VICTIMS LIE ABOUT SEXUAL ABUSE AND EXPLOITATION?

The crucial central issue in the evaluation of a response to cases of multidimensional child sex rings is the statement "Children never lie about sexual abuse or exploitation. If they have details, it must have happened." This statement, oversimplified by many, is the basic premise upon which some believe the child sexual abuse and exploitation movement is based. It is almost never questioned or debated at training conferences. In fact, during the 1970s, there was a successful crusade to eliminate laws requiring corroboration of child victim statements in child sexual abuse cases. The best way to convict child molesters is to have the child victims testify in court. If we believe them, the jury will believe them. Any challenge to this basic premise was viewed as a threat to the movement and a denial that the problem existed.

I believe that children *rarely* lie about sexual abuse or exploitation, if a lie is defined as a statement deliberately and maliciously intended to deceive. The problem is the oversimplification of the statement. Just because a child is not lying does not necessarily mean the child is telling the truth. I believe that in the majority of these cases, the victims are not

lying. They are telling you what they have come to believe has happened to them. Furthermore the assumption that children rarely lie about sexual abuse does not necessarily apply to everything a child says during a sexual abuse investigation. Stories of mutilation, murder, and cannibalism are not really about sexual abuse.

Children rarely lie about sexual abuse or exploitation. but they do fantasize, furnish false information, furnish misleading information, misperceive events, try to please adults, respond to leading questions, and respond to rewards. Children are not adults in little bodies and do go through developmental stages that must be evaluated and understood. In many ways, however, children are no better and no worse than other victims or witnesses of a crime. They should not be automatically believed, nor should they be automatically disbelieved.

The second part of the statement - if children can supply details, the crime must have happened - must also be carefully evaluated. The details in question in most of the cases of multidimensional child sex rings have little to do with sexual activity. Law enforcement and social workers must do more than attempt to determine how a child could have known about the sex acts. These cases involve determining how a victim could have known about a wide variety of bizarre and ritualistic activity. Young children may know little about specific sex acts, but they may know a lot about monsters, torture, kidnapping, and murder.

Victims may supply details of sexual and other acts using information from sources other than their own direct victimization. Such sources must be evaluated carefully by the investigator of multidimensional child sex rings.

-- a. PERSONAL KNOWLEDGE.

The victim may have personal knowledge of the sexual or ritual acts, but not as a result of the alleged victimization. The knowledge could have come from viewing pornography, sex education, or occult material; witnessing sexual or ritual activity in the home; or witnessing the sexual abuse of others. It could also have come from having been sexually or physically abused, but by other than the alleged offenders and in ways other than the alleged offense.

-- b. OTHER CHILDREN OR VICTIMS.

Young children today are socially interacting more often and at a younger age than ever before. Many parents are unable to provide possibly simple explanations for their children's stories because they were not with the children when the events occurred. They do not even know what videotapes their children may have seen, what games they may have played, or what stories they may have been told or overheard. Children are being placed in day care centers for eight, ten, or twelve hours a day starting as young as six weeks of age. The children share experiences by playing house, school, or doctor. Bodily functions such as urination and defecation are a focus of attention for these young children. To a certain extent, each child shares the experiences of all the other children.

The odds are fairly high that in any typical day care center there might be some children who are victims of incest; victims of physical abuse; victims of psychological abuse; children of cult members (even satanists); children of sexually open parents; children of sexually indiscriminate parents; children of parents obsessed with victimization; children of parents obsessed with the evils of satanism; children without conscience; children with a teenage brother or pregnant mother; children with heavy metal music and literature in the home; children with bizarre toys, games, comics, and magazines; children with a VCR and slasher films in their home; children with access to dial-a-porn, party lines, or pornography; or children victimized by a day care center staff member. The possible effects of the interaction of such children prior to the disclosure of the alleged abuse must be evaluated, Adult survivors may obtain details from group therapy sessions, support networks, church groups, or self-help groups. The willingness and ability of siblings to corroborate adult survivor accounts of ritual abuse varies. Some will support and partially corroborate the victim's allegations. Others will vehemently deny them and support their accused parents or relatives.

-- c. MEDIA.

The amount of sexually explicit, occult, anti-occult, or violence-oriented material available to adults and even children in the modern world is overwhelming. This includes movies, videotapes, television, music, toys, and books. There are also documentaries on satanism, witchcraft, and the occult that are available on videotape. Most of the televangelists have videotapes on the topics that they are selling on their programs.

The National Coalition on Television Violence News (1988) estimates that 12% of the movies produced in the United States can be classified as satanic horror films. Cable television and the home VCR make all this material readily available even to young children. Religious broadcasters and almost all the television tabloid and magazine programs have done shows on satanism and the occult. Heavy metal and black metal music, which often has a satanic theme, is readily available and popular. In addition to the much-debated fantasy role-playing games, there are numerous popular toys on the

market with an occult-oriented, bizarre, or violent theme.

Books on satanism and the occult, both fiction and nonfiction, are readily available in most bookstores, especially Christian bookstores. Several recent books specifically discuss the issue of ritual abuse of children. Obviously, very young children do not read this material, but their parents, relatives, and therapists might and then discuss it in front of or with them. Much of the material intended to fight the problem actually fuels the problem and damages effective prosecution.

-- d. SUGGESTIONS AND LEADING QUESTIONS.

This problem is particularly important in cases stemming from custody/visitation disputes involving at least one child under the age of seven. It is my opinion that most suggestive, leading questioning of children by intervenors is inadvertently done as part of a good-faith effort to learn the truth. Not all intervenors are in equal positions to potentially influence victim allegations. Parents and relatives especially are in a position to subtly influence their young children to describe their victimization in a certain way. Children may also overhear their parents discussing the details of the case. Children often tell their parents what they believe their parents want or need to hear. Some children may be instinctively attempting to provide "therapy" for their parents by telling them what seems to satisfy them and somehow makes them feel better. In one case a father gave the police a tape recording to "prove" that his child's statements were spontaneous disclosures and not the result of leading, suggestive questions. The tape recording indicated just the opposite. Why then did the father voluntarily give it to the police? Probably because he truly believed that he was not influencing his child's statements - but he was.

Therapists are probably in the best position to influence the allegations of adult survivors. The accuracy and reliability of the accounts of adult survivors who have been hypnotized during therapy is certainly open to question. One nationally-known therapist personally told me that the reason police cannot find out about satanic or ritualistic activity from child victims is that they do not know how to ask leading questions. Highly suggestive books and pictures portraying "satanic" activity have been developed and marketed to therapists for use during evaluation and treatment. Types and styles of verbal interaction useful in therapy may create significant problems in a criminal investigation. It should be noted, however, that when a therapist does a poor investigative interview as part of a criminal investigation, that is the fault of the criminal justice system that allowed it and not the therapist who did it.

The extremely sensitive, emotional, and religious nature of these

cases makes problems with leading questions more likely than in other kinds of cases. Intervenors motivated by religious fervor and/or exaggerated concerns about sexual abuse of children are more likely to lose their objectivity.

-- e. MISPERCEPTION AND CONFUSION.

In one case, a child's description of the apparently impossible act of walking through a wall turned out to be the very possible act of walking between the studs of an unfinished wall in a room under construction. In another case, pennies in the anus turned out to be copper-foil-covered suppositories. The children may describe what they believe happened. It is not a lie, but neither is it an accurate account of what happened.

-- f. EDUCATION AND AWARENESS PROGRAMS.

Some well-intentioned awareness programs designed to prevent child set abuse, alert professionals, or fight satanism may in fact be unrealistically increasing the fears of professionals, children, and parents and creating self-fulfilling prophesies. Some of what children and their parents are telling intervenors may have been learned in or fueled by such programs. Religious programs, books, and pamphlets that emphasize the power and evil force of Satan may be adding to the problem. In fact most of the day care centers in which ritualistic abuse is alleged to hate taken place are church-affiliated centers, and many of the adult survivors alleging it come from apparently religious families.

8. LAW ENFORCEMENT PERSPECTIVE.

The perspective with which one looks at satanic, occult, or ritualistic crime is extremely important. As stated, sociologists, therapists, religious leaders, parents, and just plain citizens each have their own valid concerns and views about this issue. This discussion, however, deals primarily with the law enforcement or criminal justice perspective.

When you combine an emotional issue such as the sexual abuse of children with an even more emotional issue such as people's religious beliefs, it is difficult to maintain objectivity and remember the law enforcement perspective. Some police officers may even feel that all crime is caused by evil, all evil is caused by Satan, and therefore, all crime is satanic crime. This may be a valid religious perspective, but it is of no relevance to the investigation of crime for purposes of prosecution.

Many of the police officers who lecture on satanic or occult crime do not even investigate such cases. Their presentations are more a reflection of their personal religious beliefs than documented investigative information. They are absolutely entitled to their beliefs, but introducing themselves as current or former police officers and then speaking as religious advocates causes confusion. As difficult as it might be, police officers must separate the

religious and law enforcement perspectives when they are lecturing or investigating in their official capacities as law enforcement officers. Many law enforcement officers begin their presentations by stating that they are not addressing or judging anyone's religious beliefs, and then proceed to do exactly that.

Some police officers have resigned rather than curtail or limit their involvement in this issue as ordered by their departments. Perhaps such officers deserve credit for recognizing that they could no longer keep the perspectives separate.

Law enforcement officers and all professionals in this field should avoid the "paranoia" that has crept into this issue and into some of the training conferences. Paranoid type belief systems are characterized by the gradual development of intricate, complex, and elaborate systems of thinking based on and often proceeding logically from misinterpretation of actual events. Paranoia typically involves hypervigilance over the perceived threat, the belief that danger is around every corner, and the willingness to take up the challenge and do something about it. Another very important aspect of this paranoia is the belief that those who do not recognize the threat are evil and corrupt. In this extreme view, you are either with them or against them. You are either part of the solution or part of the problem.

Overzealousness and exaggeration motivated by the true religious fervor of those involved is more acceptable than that motivated by ego or profit. There are those who are deliberately distorting and hyping this issue for personal notoriety and profit. Satanic and occult crime and ritual abuse of children has become a growth industry. Speaking fees, books, video and audio tapes, prevention material, television and radio appearances all bring egoistic and financial rewards.

Bizarre crime and evil can occur without organized satanic activity. The professional perspective requires that we distinguish between what we know and what we're not sure of.

The facts are:

-- a. Some individuals believe in and are involved in something commonly called satanism and the occult.

-- b. Some of these individuals commit crime.

-- c. Some groups of individuals share these beliefs and involvement in this satanism and the occult.

-- d. Some members of these groups commit crime together.

The unanswered questions are:

-- a. What is the connection between the belief system and the crimes committed?

-- b. Is there an organized conspiracy of satanic and occult believers responsible for interrelated serious crime (e.g., molestation, murder)?

After all the hype and hysteria are put aside, the realization sets in that most satanic/occult activity involves the commission of *no* crimes, and that which does usually involves the commission of relatively minor crimes such as trespassing, vandalism, cruelty to animals, or petty thievery.

The law enforcement problems most often linked to satanic or occult activity are:

-- a. Vandalism.

-- b. Desecration of churches and cemeteries.

-- c. Thefts from churches and cemeteries.

-- d. Teenage gangs

-- e. Animal mutilations.

-- f. Teenage suicide.

-- g. Child abuse.

-- h. Kidnapping.

-- i. Murder and human sacrifice

Valid evidence shows some "connection" between satanism and the occult and the first six problems (#a-f) set forth above. The "connection" to the last three problems (#g-i) is far more uncertain.

Even where there seems to be a "connection", the nature of the connection needs to be explored. It is easy to blame involvement in satanism and the occult for behaviors that have complex motivations. A teenager's excessive involvement in satanism and the occult is usually a symptom of a problem and not the cause of a problem. Blaming satanism for a teenager's vandalism, theft, suicide, or even act of murder is like blaming a criminal's offenses on his tattoos: Both are often signs of the same rebelliousness and lack of self-esteem that contribute to the commission of crimes.

The rock band Judas Priest was recently sued for allegedly inciting two teenagers to suicide through subliminal messages in their recordings. In 1991 Anthony Pratkanis of the University of California at Santa Cruz, who served as an expert witness for the

defense, stated the boys in question "lived troubled lives, lives of drug and alcohol abuse, run-ins with the law ... family violence, and chronic unemployment. What issues did the trial and the subsequent mass media coverage emphasize? Certainly not the need for drug treatment centers; there was no evaluation of the pros and cons of America's juvenile justice system, no investigation of the schools, no inquiry into how to prevent family violence, no discussion of the effects of unemployment on a family. Instead our attention was mesmerized by an attempt to count the number of subliminal demons that can dance on the end of a record needle" (p. 1).

The law enforcement investigator must objectively evaluate the legal significance of any criminal's spiritual beliefs. In most cases, including those involving satanists, it will have little or no legal significance. If a crime is committed as part of a spiritual belief system, it should make no difference which belief system it is. The crime is the same whether a child is abused or murdered as part of a Christian, Hare Krishna, Moslem, or any other belief system. We generally don't label crimes with the name of the perpetrator's religion. Why then are the crimes of child molesters, rapists, sadists, and murderers who happen to be involved in satanism and the occult labeled as satanic or occult crimes? If criminals use a spiritual belief system to rationalize and justify or to facilitate and enhance their criminal activity, should the focus of law enforcement be on the belief system or on the criminal activity?

Several documented murders have been committed by individuals involved in one way or another in satanism or the occult. In some of these murders the perpetrator has even introduced elements of the occult (e.g. satanic symbols at crime scene). Does that automatically make these satanic murders? It is my opinion that the answer is no. Ritualistic murders committed by serial killers or sexual sadists are not necessarily satanic or occult murders. Ritualistic murders committed by psychotic killers who hear the voice of Satan are no more satanic murders than murders committed by psychotic killers who hear the voice of Jesus are Christian murders.

Rather a satanic murder should be defined as one committed by two or more individuals who rationally plan the crime and whose *primary* motivation is to fulfill a prescribed satanic ritual calling for the murder. By this definition I have been unable to identify even one documented satanic murder in the United States. Although such murders may have and can occur, they appear to be few in number. In addition the commission of such killings would probably be the beginning of the end for such a group. It is highly unlikely that they could continue to kill several people, every year, year after year, and not be discovered.

A brief typology of satanic and occult practitioners is helpful in evaluating what relationship, if any, such practices have to crimes under investigation. The following typology is adapted from the

investigative experience of Officer Sandi Gallant of the San Francisco Police Department, who began to study the criminal aspects of occult activity long before it became popular. No typology is perfect, but I use this typology because it is simple and offers investigative insights. Most practitioners fall into one of three categories, any of which can be practiced alone or in groups:

-- a. "YOUTH SUBCULTURE.

"Most teenagers involved in fantasy role-playing games, heavy metal music, or satanism and the occult are going through a stage of adolescent development and commit no significant crimes. The teenagers who have more serious problems are usually those from dysfunctional families or those who have poor communication within their families. These troubled teenagers turn to satanism and the occult to overcome a sense of alienation, to rebel, to obtain power, or to justify their antisocial behavior. For these teenagers it is the symbolism, not the spirituality, that is more important. It is either the psychopathic or the oddball, loner teenager who is most likely to get into serious trouble. Extreme involvement in the occult is a symptom of a problem, not the cause. This is not to deny, however, that satanism and the occult can be negative influences for a troubled teenager. But to hysterically warn teenagers to avoid this "mysterious, powerful and dangerous" thing called satanism will drive more teenagers right to it. Some rebellious teenagers will do whatever will most shock and outrage society in order to flaunt their rejection of adult norms.

-- b. "DABBLERS (SELF-STYLED).

"For these practitioners there is little or no spiritual motivation. They may mix satanism, witchcraft, paganism, and any aspects of the occult to suit their purposes. Symbols mean whatever they want them or believe them to mean. Molesters, rapists, drug dealers, and murderers may dabble in the occult and may even commit their crimes in a ceremonial or ritualistic way. This category has the potential to be the most dangerous, and most of the "satanic" killers fall into this category. Their involvement in satanism and the occult is a symptom of a problem, and a rationalization and justification of antisocial behavior. Satanic/occult practices (as well as those of other spiritual belief systems) can also be used as a mechanism to facilitate criminal objectives.

-- c. "TRADITIONAL (ORTHODOX).

"These are the so-called true believers. They are often wary of

outsiders. Because of this and constitutional issues, such groups are difficult for law enforcement to penetrate. Although there may be much we don't know about these groups, as of now there is little or no hard evidence that as a group they are involved in serious, organized criminal activity. In addition, instead of being self-perpetuating master crime conspirators, "true believers" probably have a similar problem with their teenagers rebelling against their belief system. To some extent even these Traditional satanists are self-stylized. They practice what they have come to believe is "satanism". There is little or no evidence of the much-discussed multigenerational satanists whose beliefs and practices have supposedly been passed down through the centuries. Many admitted adult satanists were in fact raised in conservative Christian homes."

Washington Post editor Walt Harrington reported in a 1986 story on Anton LaVey and his Church of Satan that "sociologists who have studied LaVey's church say that its members often had serious childhood problems like alcoholic parents or broken homes, or that they were traumatized by guilt-ridden fundamentalist upbringings, turning to Satanism as a dramatic way to purge their debilitating guilt" (p. 14).

Some have claimed that the accounts of ritual abuse victims coincide with historical records of what traditional or multigenerational satanists are known to have practiced down through the ages. Jeffrey Burton Russell, Professor of History at the University of California at Santa Barbara and the author of numerous scholarly books on the devil and satanism, believes that the universal consensus of modern historians on satanism is (personal communication, Nov. 1991):

"(1) incidents of orgy, infanticide, cannibalism, and other such conduct have occurred from the ancient world down to the present; (2) such incidents were isolated and limited to local antisocial groups; (3) during the period of Christian dominance in European culture, such groups were associated with the Devil in the minds of the authorities; (4) in some cases the sectaries believed that they were worshiping Satan; (5) no organized cult of Satanists existed in the Christian period beyond localities, and on no account was there ever any widespread Satanist organization or conspiracy; (6) no reliable historical sources indicate that such organizations existed; (7) the black mass appears only once in the sources before the late nineteenth century."

Many police officers ask what to look for during the search of the scene of suspected satanic activity. The answer is simple: Look for evidence of a crime. A pentagram is no more criminally significant than a crucifix unless it corroborates a crime or a criminal conspiracy. If a victim's description of the location or the instruments of the crime includes a pentagram, then the pentagram would be evidence. But the same would be true if the description included a crucifix. In many cases of alleged satanic ritual abuse, investigation can find evidence that the claimed offenders are members only of mainstream churches and are often described as very religious.

There is no way any one law enforcement officer can become knowledgeable about all the symbols and rituals of every spiritual belief system that might become part of a criminal investigation. The officer needs only to be trained to recognize the possible investigative significance of such signs, symbols, and rituals. Knowledgeable religious scholars, academics, and other true experts in the community can be consulted if a more detailed analysis is necessary.

Any analysis, however, may have only limited application, especially to cases involving teenagers, dabblers, and other self-styled practitioners. The fact is signs, symbols, and rituals can mean anything that practitioners want them to mean and/or anything that observers interpret them to mean.

The meaning of symbols can also change over time, place, and circumstance. Is a swastika spray-painted on a wall an ancient symbol of prosperity and good fortune, a recent symbol of Nazism and anti-Semitism, or a current symbol of hate, paranoia, and adolescent defiance? The peace sign which in the 1960s was a familiar antiwar symbol is now supposed to be a satanic symbol. Some symbols and holidays become "satanic" only because the antisatanists say they are. Then those who want to be "satanists" adopt them, and now you have "proof" they are satanic.

In spite of what is sometimes said or suggested at law enforcement training conferences, police have no authority to seize any satanic or occult paraphernalia they might see during a search. A legally-valid reason must exist for doing so. It is not the job of law enforcement to prevent satanists from engaging in noncriminal teaching, rituals, or other activities.

9. INVESTIGATING MULTIDIMENSIONAL CHILD SEX RINGS.

Multidimensional child sex rings can be among the most difficult, frustrating, and complex cases that any law enforcement officer will ever investigate. The investigation of allegations of recent activity from multiple young children under the age of seven presents one set of problems and must begin quickly, with interviews of *all* potential victims being completed as soon as possible. The investigation of allegations of activity ten or more years earlier from adult survivors presents other problems and should proceed, unless victims are at immediate risk, more deliberately, with gradually-increasing resources as corroborated facts warrant.

In spite of any skepticism, allegations of ritual abuse should be aggressively and thoroughly investigated, This investigation should attempt to corroborate the allegations of ritual abuse. but should *simultaneously* also attempt to identify alternative explanations. The only debate is over how much investigation is enough. Any law enforcement agency must be prepared to defend and justify its actions when scrutinized by the public, the media, elected officials, or the courts. This does not mean, however, that a law enforcement agency has an obligation to prove that the alleged crimes did not occur. This is almost always impossible to do and

investigators should be alert for and avoid this trap.

One major problem in the investigation of multidimensional child sex rings is the dilemma of recognizing soon enough that you have one. Investigators must be alert for cases with the potential for the four basic dynamics: (a) multiple young victims, (b) multiple offenders, (c) fear as the controlling tactic, and (d) bizarre or ritualistic activity. The following techniques apply primarily to the investigation of such multidimensional child sex rings:

-- a. MINIMIZE SATANIC/OCCULT ASPECT.

There are those who claim that one of the major reasons more of these cases have not been successfully prosecuted is that the satanic/occult aspect has not been aggressively pursued. One state has even introduced legislation creating added penalties when certain crimes are committed as part of a ritual or ceremony. A few states have passed special ritual crime laws. I strongly disagree with such an approach. It makes no difference what spiritual belief system was used to enhance and facilitate or rationalize and justify criminal behavior. It serves no purpose to "prove" someone is a satanist. As a matter of fact, if it is alleged that the subject committed certain criminal acts under the influence of or in order to conjure up supernatural spirits or forces, this may very well be the basis for an insanity or diminished capacity defense, or may damage the intent aspect of a sexually motivated crime. The defense may very well be more interested in all the "evidence of satanic activity". Some of the satanic crime "experts" who train law enforcement wind up working or testifying for the defense in these cases.

It is best to focus on the crime and all the evidence to corroborate its commission. Information about local satanic or occult activity is only of value if it is based on specific law enforcement intelligence and not on some vague, unsubstantiated generalities from religious groups. Cases are not solved by decoding signs, symbols, and dates using undocumented satanic crime "manuals". In one case a law enforcement agency executing a search warrant seized only the satanic paraphernalia and left behind the other evidence that would have corroborated victim statements. Cases are solved by people- and behavior-oriented investigation. Evidence of satanic or occult activity may help explain certain aspects of the case, but even offenders who commit crimes in a spiritual context are usually motivated by power, sex, and money.

-- b. KEEP INVESTIGATION AND RELIGIOUS BELIEFS SEPARATE.

I believe that one of the biggest mistakes any investigator of these cases can make is to attribute supernatural powers to the offenders. During an investigation a good investigator may sometimes be able to

use the beliefs and superstitions of the offenders to his or her advantage. The reverse happens if the investigator believes that the offenders possess supernatural powers. Satanic/occult practitioners have no more power than any other human beings. Law enforcement officers who believe that the investigation of these cases puts them in conflict with the supernatural forces of evil should probably not be assigned to them. The religious beliefs of officers should provide spiritual strength and support for them but should not affect the objectivity and professionalism of the investigation.

It is easy to get caught up in these cases and begin to see "satanism" everywhere. Oversensitization to this perceived threat may cause an investigator to "see" satanism in a crime when it really is not there (quasi-satanism). Often the eye sees what the mind perceives. It may also cause an investigator not to recognize a staged crime scene deliberately seeded with "satanic clues" in order to mislead the police (pseudo-satanism). On rare occasions an overzealous investigator or intervenor may even be tempted to plant "evidence of satanism" in order to corroborate such allegations and beliefs. Supervisors need to be alert for and monitor these reactions in their investigators.

-- c. LISTEN TO THE VICTIMS.

It is not the investigator's duty to believe the victims; it is his or her job to listen and be an objective fact finder. Interviews of young children should be done by investigators trained and experienced in such interviews. Investigators must have direct access to the alleged victims for interview purposes. Therapists for an adult survivor sometimes want to act as intermediaries in their patient's interview. This should be avoided if at all possible. Adult survivor interviews are often confusing difficult and extremely time-consuming. The investigator must remember however that almost anything is possible. Most important the investigator must remember that there is much middle ground. Just because one event did happen does not mean that all reported events happened, and just because one event did not happen does not mean that all other events did not happen. Do not become such a zealot that you believe it all nor such a cynic that you believe nothing. Varying amounts and parts of the allegation may be factual. Attempting to find evidence of what did happen is the great challenge of these cases. *All* investigative interaction with victims must be carefully and thoroughly documented.

-- d. ASSESS AND EVALUATE VICTIM STATEMENTS.

This is the part of the investigative process in child sexual victimization cases that seems to have been lost. Is the victim describing events and activities that are consistent with law enforcement documented criminal behavior, or that are consistent

with distorted media accounts and erroneous public perceptions of criminal behavior? Investigators should apply the "template of probability". Accounts of child sexual victimization that are more like books, television, and movies (e.g. big conspiracies, child sex slaves, organized pornography rings) and less like documented cases should be viewed with skepticism but thoroughly investigated. Consider and investigate all possible explanations of events. It is the investigator's job, and the information learned will be invaluable in counteracting the defense attorneys when they raise the alternative explanations.

For example, an adult survivor's account of ritual victimization might be explained by any one of at least four possibilities: First, the allegations may be a fairly accurate account what actually happened. Second, they may be deliberate lies (malingering), told for the usual reasons people lie (e.g. money, revenge, jealousy). Third, they may be deliberate lies (factitious disorder) told for atypical reasons (e.g. attention, forgiveness). Lies so motivated are less likely to be recognized by the investigator and more likely to be rigidly maintained by the liar unless and until confronted with irrefutable evidence to the contrary. Fourth, the allegations may be a highly inaccurate account of what actually happened, but the victim truly believes it (pseudomemory) and therefore is not lying. A polygraph examination of such a victim would be of limited value. Other explanations or combinations of these explanations are also possible. *Only* thorough *investigation* will point to the correct or most likely explanation.

Investigators cannot rely on therapists or satanic crime experts as a shortcut to the explanation. In one case, the "experts" confirmed and validated the account of a female who claimed to be a 15-year-old deaf-mute kidnapped and held for three years by a satanic cult and forced to participate in bizarre rituals before recently escaping. Active investigation, however, determined she was a 27-year-old woman who could hear and speak, who had not been kidnapped by anyone, and who had a lengthy history of mental problems and at least three other similar reports of false victimization. Her "accurate" accounts of what the "real satanists" do were simply the result of having read, while in mental hospitals, the same books that the "experts" had. A therapist may have important insights about whether an individual was traumatized, but knowing the exact cause of that trauma is another matter. There have been cases where investigation has discovered that individuals diagnosed by therapists as suffering from Post-Vietnam Syndrome were never in Vietnam or saw no combat.

Conversely, in another case, a law enforcement "expert" on satanic crime told a therapist that a patient's accounts of satanic murders in a rural Pacific Northwest town were probably true because the community was a hotbed of such satanic activity. When the therapist explained that there was almost no violent crime reported in the

community, the officer explained that that is how you know it is the satanists. If you knew about the murders or found the bodies, it would not be satanists. How do you argue with that kind of logic?

The first step in the assessment and evaluation of victim statements is to determine the disclosure sequence, including how much time has elapsed since disclosure was first made and the incident was reported to the police or social services. The longer the delay, the bigger the potential for problems. The next step is to determine the number and purpose of *all prior* interviews of the victim concerning the allegations. The more interviews conducted before the investigative interview, the larger the potential for problems. Although there is nothing wrong with admitting shortcomings and seeking help, law enforcement should never abdicate its control over the investigative interview. When an investigative interview is conducted by or with a social worker or therapist using a team approach, law enforcement must direct the process. Problems can also be created by interviews conducted by various intervenors *after* the investigative interview(s).

The investigator must closely and carefully evaluate events in the victim's life before, during, and after the alleged abuse.

Events to be evaluated *before* the alleged abuse include:

---- (1) Background of victim.
---- (2) Abuse of drugs in home.
---- (3) Pornography in home.
---- (4) Play, television, and VCR habits.
---- (5) Attitudes about sexuality in home.
---- (6) Extent of sex education in home.
---- (7) Activities of siblings.
---- (8) Need or craving for attention.
---- (9) Religious beliefs and training.
---- (10) Childhood fears.
---- (11) Custody/visitation disputes.
---- (12) Victimization of or by family members.
---- (13) Interaction between victims.

Events to be evaluated *during* the alleged abuse include:

---- (1) Use of fear or scare tactics.
---- (2) Degree of trauma.
---- (3) Use of magic deception or trickery.
---- (4) Use of rituals.
---- (5) Use of drugs.
---- (6) Use of pornography.

Events to be evaluated *after* the alleged abuse include:

---- (1) Disclosure sequence.
---- (2) Background of prior interviewers.
---- (3) Background of parents.
---- (4) Co-mingling of victims.
---- (5) Type of therapy received.

-- e. EVALUATE CONTAGION.

Consistent statements obtained from different multiple victims are powerful pieces of corroborative evidence - that is as long as those

statements were not "contaminated". Investigation must carefully evaluate both pre- and post-disclosure contagion, and both victim and intervenor contagion. Are the different victim statements consistent because they describe common experiences or events, or because they reflect contamination or urban legends?

The sources of potential contagion are widespread. Victims can communicate with each other both prior to and after their disclosures. Intervenors can communicate with each other and with victims. The team or cell concepts of investigation are attempts to deal with potential investigator contagion. All the victims are not interviewed by the same individuals, and interviewers do not necessarily share information directly with each other. Teams report to a leader or supervisor who evaluates the information and decides what other investigators need to know.

Documenting existing contagion and eliminating additional contagion are crucial to the successful investigation and prosecution of these cases. There is no way, however, to erase or undo contagion. The best you can hope for is to identify and evaluate it and attempt to explain it. Mental health professionals requested to evaluate suspected victims must be carefully selected. Having a victim evaluated by one of the self-proclaimed experts on satanic ritual abuse or by some other overzealous intervenor may result in the credibility of that victim's testimony being severely damaged.

In order to evaluate the contagion element, investigators must meticulously and aggressively investigate these cases. The precise disclosure sequence of the victim must be carefully identified and documented. Investigators must verify through active investigation the exact nature and content of each disclosure outcry or statement made by the victim. Second-hand information about disclosure is not good enough.

Whenever possible, personal visits should be made to all locations of alleged abuse and the victim's homes. Events prior to the alleged abuse must be carefully evaluated. Investigators may have to view television programs, films, and videotapes seen by the victims. It may be necessary to conduct a background investigation and evaluation of everyone, both professional and nonprofessional, who interviewed the victims about the allegations prior to and after the investigative interview(s). Investigators must be familiar with the information about ritual abuse of children being disseminated in magazines, books, television programs, videotapes, and conferences. Every possible way that a victim could have learned about the details of the abuse must be explored if for no other reason than to eliminate them and counter the defense's arguments.

There may, however, be validity to these contagion factors. *They may explain some of the "unbelievable" aspects of the case and result in the successful prosecution of the substance of the case.* Consistency of statements becomes more significant if contagion is identified or disproved by independent investigation. The easier cases are the ones where there is a single, identifiable source of contagion. Most cases, however, seem to involve multiple contagion

factors.

Munchausen Syndrome and Munchausen Syndrome by Proxy are complex and controversial issues in these cases. No attempt will be made to discuss them in detail, but they are documented facts (Rosenberg, 1987). Most of the literature about them focuses on their manifestation in the medical setting as false or self-inflicted illness or injury. They are also manifested in the criminal justice setting as false or self-inflicted crime victimization. If parents would poison their children to prove an illness, they might sexually abuse their children to prove a crime. "Victims" have been known to destroy property, manufacture evidence, and mutilate themselves in order to convince others of their victimization. The motivation is psychological gain (i.e. attention, forgiveness, etc.) and not necessarily money, jealousy, or revenge. These are the unpopular, but documented, realities of the world. Recognizing their existence does not mean that child sexual abuse and sexual assault are not real and serious problems.

-- f. ESTABLISH COMMUNICATION WITH PARENTS.

The importance and difficulty of this technique in extrafamilial cases involving young children cannot be overemphasized. An investigator must maintain ongoing communication with the parents of victims in these abuse cases. Not all parents react the same way to the alleged abuse of their children. Some are very supportive and cooperative. Others overreact and some even deny the victimization. Sometimes there is animosity and mistrust among parents with different reactions. Once the parents lose faith in the police or prosecutor and begin to interrogate their own children and conduct their own investigation, the case may be lost forever. Parents from one case communicate the results of their "investigation" with each other, and some have even contacted the parents in other cases. Such parental activity is an obvious source of potential contamination.

Parents must be made to understand that their children's credibility will be jeopardized when and if the information obtained turns out to be unsubstantiated or false. To minimize this problem, within the limits of the law and without jeopardizing investigative techniques, parents must be told on a regular basis how the case is progressing. Parents can also be assigned constructive things to do (e.g. lobbying for new legislation, working on awareness and prevention programs) in order to channel their energy, concern, and "guilt".

-- g. DEVELOP A CONTINGENCY PLAN.

If a department waits until actually confronted with a case before a response is developed, it may be too late. In cases involving ongoing abuse of children, departments must respond quickly, and this requires advanced planning. There are added problems for small- to medium-sized departments with limited personnel and resources. Effective investigation of these cases requires planning, identification of resources, and, in many cases, mutual aid agreements between agencies. The U.S. Department of Defense has conducted specialized training and has developed such a plan for child sex ring cases involving military facilities and personnel.
Once a case is contaminated and out of control, I have little advice on how to salvage what may once have been a prosecutable criminal violation. A few of these cases have even been lost on appeal after

a conviction because of contamination problems.

-- h. MULTIDISCIPLINARY TASK FORCES.

Sergeant Beth Dickinson, Los Angeles County Sheriff's Department, was the chairperson of the Multi-Victim, Multi-Suspect Child Sexual Abuse Subcommittee. Sergeant Dickinson states (personal communication, Nov. 1989):

"One of the biggest obstacles for investigators to overcome is the reluctance of law enforcement administrators to commit sufficient resources early on to an investigation that has the potential to be a multidimensional child sex ring. It is important to get in and get on top of the investigation in a timely manner - to get it investigated in a timely manner in order to assess the risk to children and to avoid hysteria, media sensationalism, and cross-contamination of information. The team approach reduces stress on individual investigators, allowing for peer support and minimizing feelings of being overwhelmed."

The team approach and working together does not mean, however, that each discipline forgets its role and starts doing the other's job.

-- i. SUMMARY.

The investigation of child sex rings can be difficult and time consuming. The likelihood, however, of a great deal of corroborative evidence in a multivictim/multioffender case increases the chances of a successful prosecution if the crime occurred. Because there is still so much we do not know or understand about the dynamics of multidimensional child sex rings, investigative techniques are less certain. Each new case must be carefully evaluated in order to improve investigative procedures.

Because mental health professionals seem to be unable to determine, with any degree of certainty, the accuracy of victim statements in these cases, law enforcement must proceed using the corroboration process. If some of what the victim describes is accurate, some misperceived, some distorted, and some contaminated, what is the jury supposed to believe? Until mental health professionals can come up with better answers, the jury should be asked to believe what the *investigation* can corroborate. Even if only a portion of what these victims allege is factual, that may still constitute significant criminal activity.

10. CONCLUSION.

There are many possible alternative answers to the question of why victims are alleging things that don't seem to be true. The first step in finding those answers is to admit the possibility that some of what the victims describe may not have happened. Some experts seem unwilling to even consider this. Most of these victims are also probably not lying and have come to believe that which they are alleging actually happened. There are alternative explanations for why people who never met each other can tell the same story.

I believe that there is a middle ground - a continuum of possible activity. Some of what the victims allege may be true and accurate, some may be misperceived or distorted, some may be screened or symbolic, and some may be "contaminated" or false. The problem and

challenge, especially for law enforcement, is to determine which is which. This can only be done through active investigation. I believe that the majority of victims alleging "ritual" abuse are in fact victims of some form of abuse or trauma. That abuse or trauma may or may not be criminal in nature. After a lengthy discussion about various alternative explanations and the continuum of possible activity, one mother told me that for the first time since the victimization of her young son she felt a little better. She had thought her only choices were that either her son was a pathological liar or, on the other hand, she lived in a community controlled by satanists.

Law enforcement has the obvious problem of attempting to determine what actually happened for criminal justice purposes. Therapists, however, might also be interested in what really happened in order to properly evaluate and treat their patients. How and when to confront patients with skepticism is a difficult and sensitive problem for therapists.

Any professional evaluating victims' allegations of "ritual" abuse cannot ignore or routinely dismiss the lack of physical evidence (no bodies or physical evidence left by violent murders); the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it); and human nature (intragroup conflicts resulting in individual self-serving disclosures are likely to occur in any group involved in organized kidnapping, baby breeding, and human sacrifice). If and when members of a destructive cult commit murders, they are bound to make mistakes, leave evidence, and eventually make admissions in order to brag about their crimes or to reduce their legal liability. The discovery of the murders in Matamoros, Mexico in 1989 and the results of the subsequent investigation are good examples of these dynamics.

Overzealous intervenors must accept the fact that some of their well-intentioned activity is contaminating and damaging the prosecutive potential of the cases where criminal acts did occur. We must all (i.e., the media, churches, therapists, victim advocates, law enforcement, and the general public) ask ourselves if we have created an environment where victims are rewarded, listened to, comforted, and forgiven in direct proportion to the severity of their abuse. Are we encouraging needy or traumatized individuals to tell more and more outrageous tales of their victimization? Are we making up for centuries of denial by now blindly accepting any allegation of child abuse no matter how absurd or unlikely? Are we increasing the likelihood that rebellious, antisocial, or attention-seeking individuals will gravitate toward "satanism" by publicizing it and overreacting to it? The overreaction to the problem can be worse than the problem.

The amount of "ritual" child abuse going on in this country depends on how you define the term. One documented example of what I might call "ritual" child abuse was the horror chronicled in the book _A Death in White Bear Lake_ (Siegal, 1990). The abuse in this case, however, had little to do with anyone's spiritual belief system. There are many children in the United States who, starting early in their lives, are severely psychologically, physically, and sexually traumatized by angry, sadistic parents or other adults. Such abuse,

however, is not perpetrated only or primarily by satanists. The statistical odds are that such abusers are members of mainstream religions. If 99.9% of satanists and 0.1% of Christians abuse children as part of their spiritual belief system, that still means that the vast majority of children so abused were abused by Christians.

Until hard evidence is obtained and corroborated, the public should not be frightened into believing that babies are being bred and eaten, that 50,000 missing children are being murdered in human sacrifices, or that satanists are taking over America's day care centers or institutions. No one can prove with absolute certainty that such activity has *not* occurred. The burden of proof, however, as it would be in a criminal prosecution, is on those who claim that it has occurred.

The explanation that the satanists are too organized and law enforcement is too incompetent only goes so far in explaining the lack of evidence. For at least eight years American law enforcement has been aggressively investigating the allegations of victims of ritual abuse. There is little or no evidence for the portion of their allegations that deals with large-scale baby breeding, human sacrifice, and organized satanic conspiracies. Now it is up to mental health professionals, not law enforcement, to explain why victims are alleging things that don't seem to have happened. Professionals in this field must accept the fact that there is still much we do not know about the sexual victimization of children, and that this area desperately needs study and research by rational, objective social scientists.

If the guilty are to be successfully prosecuted, if the innocent are to be exonerated, and if the victims are to be protected and treated, better methods to evaluate and explain allegations of "ritual" child abuse must be developed or identified. Until this is done, the controversy will continue to cast a shadow over and fuel the backlash against the validity and reality of child sexual abuse.

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12. SUGGESTED READING.

-- a. Cooper, John Charles, _The Black Mask: Satanism in America Today_. Old Tappen, N.J.: Fleming H. Revell Company, 1990.

Probably the best of the large number of books available primarily in Christian bookstores and written from the Christian perspective. This one, however, is written without the hysteria and sensationalism of most. Recommended for investigators who want information from this perspective.

-- b. Hicks, Robert D., _In Pursuit of Satan: The Police and the Occult_. Buffalo, NY: Prometheus Books, 1991.

Undoubtedly the best book written to date on the topic of satanism and the occult from the law enforcement perspective. Robert D. Hicks is a former police officer who is currently employed as a criminal justice analyst for the state of Virginia. Must reading for any criminal justice professional involved in this issue. Unfortunately, in the chapter on "Satanic Abuse of Children", the author appears to have been overly influenced by extreme skeptics with minimal or questionable credentials in this area. The book is easy to read, logical, and highly recommended.

-- c. Richardson, James T.; Best, Joel; & Bromley, David G.; Eds, _The Satanism Scare_. NY: Aldine de Gruyter, 1991.

The best book now available on the current controversy over satanism written from the academic perspective, The editors and many of the chapter authors are college professors and have written an objective, well-researched book. One of the great strengths of this book is the fact that the editors address a variety of the controversial issues from a variety of disciplines (i.e., sociology, history, folklore, anthropology, criminal justice). Because of its academic perspective it is sometimes harder to read but is well worth the effort. The chapter on "Law Enforcement and the Satanic Crime Connection" contains the results of a survey of "Cult Cops" and is must reading for law enforcement officers. The chapter on "Satanism and Child Molestation: Constructing the Ritual Abuse Scare" was written, however, by a free-lance journalist who seems to take the position that these cases involve little or no real child abuse.

-- d. Terr, Lenore, _Too Scared to Cry: Psychic Trauma in Childhood_. New York: Harper and Row, 1990.

An excellent book written by a psychiatrist that provides important insights into the nature and recallability of early psychic trauma. For me, Dr. Terr's research and findings in the infamous Chowchilla kidnapping case shed considerable light on the "ritual" abuse controversy.

PERSECUTION: ANCIENT AND MODERN

This is the text of a talk entitled PERSECUTION: ANCIENT AND MODERN.

Written by Julia Phillips, it was presented by Julia and Matthew Sandow at the Wiccan Conference, Canberra, September 1992, and was illustrated with slides of medieval woodcuts, paintings and documents.

To begin, an example of religious persecution:

> I am told that, moved by some foolish urge, they consecrate and worship the head of a donkey, that most abject of all animals. This is a cult worthy of the customs from which it sprang! Others say that they reverence the genitals of the presiding priest himself, and adore them as though they were their father's... As for the initiation of new members, the details are as disgusting as they are well-known. A child, covered in dough to deceive the unwary, is set before the would-be novice. The novice stabs the child to death with invisible blows; indeed, he himself, deceived by the coating of dough, thinks his stabs harmless. Then - it's horrible! - they hungrily drink the child's blood, and compete with one another as they divide his limbs. Through this victim they are bound together; and the fact that they all share the knowledge of the crime pledges them all to silence. Such holy rites are more disgraceful than sacrilege. It is well-known too what happens at their feasts.... On the feast day they forgather with all their children, sisters, mothers, people of either sex and all ages. When the company is all aglow from feasting, and impure lust has been set afire by drunkenness, pieces of meat are thrown to a dog fastened to a lamp. The lamp, which would have been a betraying witness, is overturned and goes out. Now, in the dark so favourable to shameless behaviour, they twine the bonds of unnameable passion, as chance decides. And so all alike are incestuous, if not always in deed, at least by complicity; for everything that is performed by one of them corresponds to the wishes of them all... Precisely the secrecy of this evil religion proves that all these things, or practically all, are true. (Minucius Felix: Octavius)

Although the language is not modern, the description of the practices

could have come straight from last week's "Picture" magazine! And this is the point that I wish to make; the facts of persecution have not changed in almost 2,000 years, for that piece was written in the 2nd century AD. Moreover, the religion it condemns is Christianity, not Paganism, for Paganism at that time was the dominant state religion. In fact the author is a Christian apologist, and is attempting to rebuke what he sees as unfair criticism, by parodying the offences which Pagans accuse Christians of perpetrating.

Persecution of religious minorities is quite simply that; it is persecution by a large body of people - generally those who represent "society" - against a smaller one; generally comprised of those who have either rejected, or for one reason or another, fall outside of the social "norm".

Let us look at the medieval picture of the witch; society's scapegoat par excellence: here we see her - for it is most often "her" - an old, ugly woman, most likely poor, and most likely on the fringe of the society in which she lives. This is the stereotype of the witch. We know it is false; we know it has no basis in fact; however, it became an integral part of the mindset of medieval Europe, and through fairy tales, drama and literature, and more latterly, cinema, the media and television, it has remained an integral image in modern society. One has only to look to Roald Dahl's "Witches", or Frank Baum's "Wizard of Oz", for proof of this. It came as a surprise to me to learn that "The Wizard of Oz" was in fact a deliberate propaganda exercise, released just at the beginning of World War II. If you remember, the magic words are: "There's no place like home"; and where was "home"? Kansas! that epitome of the WASP culture.

When looking at medieval persecution of heresy, the waters are muddied by the many different causes and effects which permeate the whole matter. There was no single cause, and no single victim. It is a fact that far more women than men were persecuted; there are a number of reasons for this, not least that throughout this period, Europe was engaged in one war after another - most notably The Crusades - and men were in rather short supply. There were also several epidemics of the plague, not to mention other diseases such as dysentery and cholera, which in the Middle Ages were sure killers. Another reason is the rampant misogyny which, begun with the earliest Christians, has permeated their theology ever since:

> "What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted in fair colours... The word woman is used to mean the lust of the flesh, as it is said: I have found a woman more bitter than death, and a good woman more subject to carnal lust... [Women] are more credulous; and since the chief aim of the devil is to corrupt faith, therefore he rather attacks them [than men]... Women are naturally more impressionable... They have slippery tongues, and are unable to conceal from their fellow-women

those things which by evil arts they know.... Women are intellectually like children... She is more carnal than a man, as is clear from her many carnal abominations... She is an imperfect animal, she always deceives.... Therefore a wicked woman is by her nature quicker to waver in her faith, and consequently quicker to abjure the faith, which is the root of witchcraft.... Just as through the first defect in their intelligence they are more prone to abjure the faith; so through their second defect of inordinate affections and passions they search for, brood over, and inflict various vengeances, either by witchcraft or by some other means.... Women also have weak memories; and it is a natural vice in them not to be disciplined, but to follow their own impulses without any sense of what is due... She is a liar by nature... (Malleus Maleficarum, edited by Jeffrey Russell).

It is easy to comprehend the persecution of women when one is confronted with such obvious hatred and fear of the sex. But perhaps the most powerful impetus of the witch trials era is one which is subtly - and sometimes not so subtly! - present in all the trials; that of a pursuit of power or wealth. For an example we can look to Gilles de Rais, who as the wealthiest man in Europe (as well as Joan of Arc's military Captain), was a prime victim for a charge of heresy. Found guilty, his lands, properties and wealth were confiscated by his accusers. Curiously though he was buried on consecrated ground in the Churchyard; normally forbidden to heretics. In "The Encyclopaedia of Witchcraft and Demonology", Russell Hope Robbins says:

> "At first, Gilles dismissed their accusations as "frivolous and lacking credit", but so certain were the principals of finding him guilty that on September 3, fifteen days before the trial began, the Duke disposed of his anticipated share of the Rais lands. Under these circumstances, it is difficult to place any credence in the evidence against him, among the most fantastic and obscene presented in this Encyclopaedia."

Charges included the now obligatory conjurations of devils and demons - Satan, Beelzebub, Orion and Belial are mentioned by name - and the practice of that dreadful art: geomancy! And of course the charges included human sacrifice and paedophilia; no self-respecting Christian could exclude these crimes from charges against a confirmed heretic!

There were not many who had the wealth of Gilles de Rais, but in a small parish, even the meanest property was eagerly seized, and the witch hunts became a profitable business. The victims were even required to pay for the fuel upon which they were burnt. But the laws were not consistent throughout Europe, and in some areas, if the victim confessed, then his or her property could not be confiscated, but was inherited by the next of kin. However, many of these victims were in fact devout Christians, who would be loath to confess to heresy just so that their family could inherit their land! Of course many were tortured to the point were they would admit to being anything demanded of them, although technically, they were only allowed

to be tortured once. This is why you will read in trials records that the torture was "continued", which, of course, gets round the problem of the poor torturer missing out on his lunch and dinner.

Although most heretics were women, a great many men were also taken, tortured, and put to death. This is a letter from one such victim at the notorious Bamberg in Germany; a poignant epitaph to one of Europe's most hideous crimes:

> Many hundred thousand good-nights, dearly beloved daughter Veronica. Innocent have I come into prison, innocent have I been tortured, innocent must I die. For whoever comes into the witch prison must become a witch or be tortured until he invents something out of his head - and God pity him - bethinks him of something.
>
> I said: "I have never renounced God, and will never do it - God graciously keep me from it. I'll rather bear whatever I must."

> And then came also - God in highest heaven have mercy - the executioner, and put the thumbscrews on me, both hands bound together, so that the blood spurted from the nails and everywhere, so that for four weeks I could not use my hands, as you can see from my writing. Thereafter they stripped me, bound my hands behind me, and drew me up on the ladder. Then I thought heaven and earth were at an end. Eight times did they draw me up and let me fall again, so that I suffered terrible agony.
>
> All this happened on Friday June 30th and with God's help I had to bear the torture. When at last the executioner led me back into the cell, he said to me: "Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent something, for you cannot bear the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch."

The author of this letter, Johannes Junius, did indeed confess to being a witch, and in August of 1628, was burned at the stake. He managed to send his final letter to his daughter, which ended by saying:

> Dear child, keep this letter secret, so that people do not find it, else I shall be tortured most piteously and the jailers will be beheaded. So strictly is it forbidden... Dear child, pay this man a thaler... I have taken several days to write this - my hands are both crippled. I am in a sad plight. Good night, for your father Johannes Junius will never see you more.

This letter describes more accurately than any historical treatise just how uncompromising the ecclesiastical courts were in their hunt for heretics. Witches, of course, were only one kind of heretic.

I mentioned earlier that there are many causes, and many effects, to the period which is commonly referred to as "The Burning Times", or the Great Witch Hunt. It is often assumed by many people today that Christianity has been the dominant western religion for 2,000 years. This is not so. The death of Christ, which probably occurred in the year AD 30, may have heralded the new religion, but there was certainly not an immediate conversion of the world to Christianity. Parts of Scandinavia remained wholly Pagan until as late as the 12th century. The British Isles and mainland Europe were converted to Christianity over a lengthy period covering mainly the 4th to 9th centuries. Some parts have never truly been converted, and with the opening up of the Eastern bloc countries, we are now re-discovering a wealth of Pagan tradition and folklore that has been hidden for hundreds of years: initially from the invading Christian missionaries, and then later from the various communist regimes.

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

Because of their sumptuous lifestyle, their obvious disregard and contempt for vows of poverty and chastity, and their abuse of the spiritual authority invested in them, many spiritually inclined Christians rejected the Catholic Church, and instead followed leaders who lived simple, ascetic lives in accordance with the teachings of Christ. Some of these sects became very popular, and were soon perceived by the Pope as a threat to his status and power. It has been suggested that the witch trials were a direct result from the persecution of these sects. Rather than incorporate a discussion of the different sects within this talk, handouts are available which very briefly describe the main ones.

The main thrust was against the Cathars or Albigensians, and the Waldensians (Vaudois), and it was their persecution which gave rise to the legal machinery which developed into the Inquisition, and the so-called witch hunts. It began with Pope Lucius III and the emperor, Frederick I Barbarossa; they met at Verona in 1184, and issued the decree "Ad abolendam", which excommunicated sects like the Cathars and Waldensians, and laid down the procedures for ecclesiastical trial, after which the accused would be handed over to the secular authorities for punishment. The punishment decreed was confiscation of property, exile, or death. By the 12th century, burning had already become the established means of execution for heretics, and so this became enshrined in law.

At the beginning of the 13th century, the Dominican Order of Friars was established, and its members were instructed by the Pope to investigate and prosecute heresy. From this simple beginning grew the awesome machinery of the Inquisition, which although never aimed particularly at witches, became a byword for terror in parts of Europe.

As you can see, the motives for the heresy persecutions were not to stamp out Paganism - although that was certainly a by-product - but to remove the threat of any competition to the power of the Church (and thus to the Pope), in Rome. And the greatest threat came from other "Christian" sects, not the Pagans. The change from an accusatory to an inquisitorial process became established, and the legal machinery which allowed - indeed encouraged - individual psychopaths and religious maniacs to persecute at will, was in place.

Have you got a neighbour who annoys you? plays loud music, or who keeps their smelly refuse next to your garden fence? Now your recourse is to the local council or the police; in the Middle Ages, you simply denounced the offender as a witch or heretic, and let the Church deal with them for you. Not only did it cost you nothing, if you were lucky, you might also inherit their property!

For once you were taken as a witch or a heretic, there was little chance of escape. Certainly some victims were pardoned and released, but the vast majority were not so lucky. When you consider the style of questioning, this is not surprising:

1 How long have you been a witch?

2 Why did you become a witch?

3 How did you become a witch and what happened on that occasion?

4 Who is the one you chose to be your incubus? What was his name?

5 What was the name of your master among the evil demons?

6 What was the oath you were forced to render to him?

21 What animals have you bewitched to sickness and death, and why did you commit such acts?

22 Who are your accomplices in evil...?

24 What is the ointment with which you rub your broomstick made of...?

This set of questions came from Lorraine, and was used consistently throughout the three centuries of the main persecutions. Bearing in mind that the accused HAD to answer - no answer at all, or a denial, was tantamount to guilt - you can see how easily the composite picture of the witch evolved. As Rossell Hope Robbins says: "The confessions of witches authenticated the experts, and the denunciations ensured a continuing supply of victims. Throughout France and Germany this

procedure became standardised; repeated year after year, in time it built up a huge mass of "evidence", all duly authorised, from the mouths of the accused. On these confessions, later demonologists based their compendiums and so formulated the classic conceptions of witchcraft, which never existed save in their own minds."

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

It is also rather disturbing to discover just how important individual religious maniacs appear to have been in the persecutions. Rather like today, where a crusading tele-journalist, or evangelical vicar, can cause untold harm to innocent people. Without exception, these accusations are by those with an unhealthy mania against anyone whose theology or practices differ from their own. In the words of one modern evangelist: "if you're not fighting and winning, you're losing.".

Conrad of Marburg, described by Norman Cohn as, "a blind fanatic", was a severe and formidable persecutor. As confessor to the young 21 year-old Countess of Thuringia, he would trick her into "some trivial and unwitting disobedience, and then have her and her maids flogged so severely that the scars were visible weeks later". (Cohn). Conrad became Germany's first official Inquisitor, and his zeal in denouncing heretics was unsurpassed. Another Conrad, a lay-Dominican Friar, and his sidekick Johannes, were also vigorous in denouncing heretics. As they moved from village to village, they claimed to be able to identify a heretic by his or her appearance, based on nothing but their own intuition. They were responsible for the burnings of many people, and said, "we would gladly burn a hundred if just one among them were guilty". (Annales Wormantiensis).

Their comment about appearance is an important one; as we saw earlier, the stereotype of the witch hasn't changed much in hundreds of years. We know it is false; we know that it exists only in the imagination of the persecutors, and yet how powerful and enduring this stereotype has proven to be.

If we think about this stereotype, what images do we conjure up? An old woman - occasionally an old man; or perhaps a young and alluring temptress? Flying through the air on a broomstick; worshipping a devil, often in the form of a goat; trampling upon the sacred symbols of Christianity; and of course our old friend the Sabbat, with its practices of sexual license, debauchery, drunkenness and ritual murder; the latter often of children.

But persecution does not restrict itself to witches; the similarities between this stereotype and that of the Jew are obvious: Jews have been persecuted throughout their history, but it is interesting to

compare some aspects of their persecution with that of witches.

In the 12th century, the word "Synagogue" was used for the first time to describe the meeting place of heretics. Professor Russell says that: "This usage, obviously designed to spite the Jews, was common throughout the Middle Ages, being replaced only towards the end of the 15th century by the equally anti-Jewish term 'sabbat'.

The Encyclopaedia Britannica says on the subject of Jewish persecution that: "To reinforce racial and religious prejudice, the preposterous ritual murder accusation became common from the 12th century." The third and fourth Lateran Councils had already prohibited gentiles from entering Jewish service, or being employed by Jews, and further ordered that Jews should wear a distinctive badge, and live only in Jewish settlement areas. This of course was the beginning of the ghetto.

As we have seen though, the ritual murder accusation was already over a thousand years old, before it was used against either the Jews or the heretics and witches. Most people know of the expulsion of Jews from Spain in the 15th century, but perhaps not so commonly known is that for about 200 years prior to the expulsion, the Jews had been massacred and persecuted. Indeed, it was against the Jews that the infamous Spanish Inquisition of the 15th century was directed. The persecution of Jews in 20th century Europe is too well-known to require further comment here, but perhaps a few comments about its encouragement would be useful.

We are discussing persecution in this talk, and how persecution is manifested. Throughout history, the written word has been invaluable as a means of spreading propaganda. Even in the Middle Ages the "crimes" of the heretic were publicised by records of trials, where the "confessions" were made known to the general public. The infamous "Malleus Maleficarum" became highly influential in Europe mainly because its publication coincided with the introduction of mass printing. It had little effect in England because no English translation was available until 1928. This fact alone demonstrates the power of the written word.

In medieval Europe, a pamphlet describing the crimes of a convicted heretic would be pinned to a post in the town square, and those who could not read had it read to them. In 20th century Europe, pamphlets were still used by one group to spread lies about another. As we approach the 21st century, this technique is still used with very great success; for the persecutor needs to make only a glancing nod to the truth, and the lies which are published (or more frequently broadcast) are far more scandalous than the reality!

An example: soon after the launch of the Pagan Alliance, Sydney radio 2MMM broadcasted a news story about the sexual abuse of children by occultists and witches. Matthew responded immediately, and provided the station with copy documents and news clippings from Britain, proving the story to be without foundation, and a scheme by the Christian fundamentalists to discredit Pagans. The news editor and chief journalist were impressed by the material, and agreed that they had been used by the fundies. However, they refused to broadcast a retrac-

tion because it would be "old news". So, the damage had been done, and the fundamentalists achieved their objective.

This technique was used with very great effect in the early part of the 20th century, with the circulation of a pamphlet called, "The Protocols of the Elders of Zion". This purported to be, "an account of the World Congress of Jewry held in Basel, Switzerland in 1897, during which a conspiracy was planned by the international Jewish movement and the Freemasons to achieve world domination." (M Howard).

German nationalists made very great use of the Protocols, which it was claimed were "smuggled out of Switzerland by a Russian journalist who had placed the documents in the safe keeping of the Rising Sun Masonic Lodge in Frankfurt." (ibid) They were widely disseminated, and writing in "Mein Kampf", Hitler "denounced the Jews as agents of an international conspiracy devoted to world domination...". (ibid) We all know what happened next.

The point is that although the Protocols were confirmed as a fraud in 1921, they continued to have an effect, and once published, could not effectively be retracted. This is the aim of today's fundamentalist Christian, who believes that if he or she throws enough dirt at their opponents (basically anyone who does not agree with their uncompromising version of Christianity), then some will stick, and the battle will be won. This is the strategy which has been used for thousands of years to persecute minorities, and has always been successful. The formula is simple: discover what most people fear most, and then accuse your enemies of practising it. It is an interesting comment on humanity that those things which occur time and time again are consistent: conspiracy, buggery, paedophilia, sacrifice (human and animal) sexual license, drunkenness and feasting. More specific charges relating to a pact with a devil or desecrating sacred objects are additions to these core accusations.

A further interesting aspect is that many of the accusations were made by children; interesting parallels can be drawn to modern accusations by children "encouraged" to reveal information about occultism and witches. It has been widely recorded that Hitler's "Youth Army" required children to spy upon their parents, and report any indiscretions; modern social workers use an identical process for identifying Pagan parents - children are asked about what their parents do, and leading questions are commonly used. And of course there have always been children who, for one reason or another, tell the most fantastic tales. It is unlikely today that the victims of these child fantasies will be burned at the stake, but there have been families torn apart, children placed in detention centres, and untold misery for parents and children alike, based upon no more than the verbal report of a child.

Commentators on this aspect of persecution have suggested that the children wish to be the centre of attention; or to direct punishment for their own misdeeds elsewhere; or are simply reacting in a hyperactive manner to the onset of puberty. Whatever the cause, the effects are dramatic, and have caused severe suffering, and in the middle ages, loss of life, on many occasions.

In medieval England, there were many occasions where children's "evid-

ence" (sic) was used to convict witches. "The Leicester Boy", "The Burton Boy" and "The Bilson Boy" were a few of many who claimed to be bewitched by witches. Eventually proven to be a fraud, at least ten women died as a result of the accusations of The Leicester Boy, and the Burton Boy caused the death of at least one of the women whom he accused. In the 17th century a number of women were executed on the allegations of hysterical children, even though fraud was often discovered during the course of the trial. It is a fact that the delusions of delinquent or disturbed children were often used by judges to confirm their own prejudices; how little things have changed!

Salem (1692) is probably the best known of all the cases where children were the chief accusers. Although in fact, the "children" were more like young adults, with only one under the age of ten, and most in their late teens or early twenties. However, as the panic grew, a great many more were sucked into the web of lies, and Martha Carrier was hanged on the "evidence" (sic) of her 7 year-old daughter. At the height of the hysteria almost 150 people were arrested; thirty-one were convicted, and nineteen hung. Some died in jail, and others were reprieved. As was common in Europe, the accused were required to pay their expenses whilst in jail, even if they were subsequently found innocent. Sarah Osborne and Ann Foster both died in jail, and costs of ï¿½1 3s 5d and ï¿½2 16s 0d respectively were demanded before the bodies would be released for burial.

The chief of the accusers, Ann Putnam, confessed fourteen years later that the whole thing was a fraud. In 1697 the jurors publicly confessed they had made an error of judgement, and ten years after the executions, Judge Samuel Sewall "confessed the guilt of the court, desiring to take the blame and shame of it...". By then of course it was too late for those who were dead, or whose lives had been destroyed by the accusations.

But we are getting ahead of ourselves here, for Salem is the last of the great witch trials, coming as it does towards the end of the 17th century.

We mentioned earlier that in Continental Europe, the heresy trials appeared to arise from the persecution of the Christian sects of the Bogomils, Cathars, Albigensians, and others such as the Jews, Waldensians, and even the Knights Templars. The stereotype of the witch was compounded from many different sources, and gradually became the composite figure of the shape-shifting hag, who flew through the air on a broom, and flung her curses at all and sundry.

The concept of the pact with the devil existed as early as the 8th century, and as we have seen, sexual license, buggery and ritual sacrifice have long been seen as activities supposed to be practised by those outside of society's norm, whether they be Christian or

Pagan. During the 9th century, shape-shifting, maleficia and the incubus/succubus became more commonly reported, and by the 10th century, the idea of nocturnal flight was established. Published in 906, the Canon Episcopi described how some women were deluded in the belief that at night they could fly behind their Goddess, Diana (Holda or Herodias):

> "Some wicked women are perverted by the Devil and led astray by illusions and fantasies induced by demons, so that they believe they ride out at night on beasts with Diana, the pagan goddess, and a horde of women. They believe that in the night they cross huge distances. They say that they obey Diana's commands and on certain nights are called out in her service..."

Echoes here to Maddalena's story recounted by Leland in Aradia: Gospel of the Witches:

> "Oncein the month, and when the moon is full, ye shall assemble in some desert place, or in a forest all together join to adore the potent spirit of your Queen, my mother, great Diana".

Carlo Ginzburg has also published a remarkable book about the Witches' Sabbath, and the night flight, where he suggests that these are in fact based on genuinely ancient shamanic practices; nothing new in this concept to modern Witches, but a novel observation in the academic circles in which Ginzburg moves.

In 1012, Burchard's Collectarium was published: the first attempt to assemble a book of Canonical Law. Book number 19 of this vast collection was called the Corrector, and chapter five deals with various sins, and their respective penances. As we might suppose, Maleficia is prominent in this chapter! It enshrines in law the notion of night flight, together with murder, and the cooking and eating of human flesh. Although both the Canon Episcopi and Burchard's Corrector are specific in attributing the powers of flight to Witches, it is not until 1280 that the first picture of a witch riding upon a broom appears. This is found in Schleswig Cathedral.

In 1022, the first burning occurred: at Orleans, the victims were accused of, "holding sex orgies at night in a secret place, either underground or in an abandoned building. The members of the group appeared bearing torches. Holding the torches, they chanted the names of demons until an evil spirit appeared. Now the lights were extinguished, and everyone seized the person closest to him in a sexual embrace, whether mother, sister or nun. The children conceived at the orgies were burned eight days after birth, and their ashes were confected in a substance that was then used in a blasphemous parody of holy communion."

Strange how these charges appear to have changed so little in so many years! Compared with our first example, and indeed with the accusations of modern day fundamentalists, one would be forgiven for believ-

ing that time is a figment of our imagination, and that nothing ever really changes; certainly not human nature.

The 14th century saw a steady growth in the number of accusations and trials, and by the 15th century, the idea of the Devil's (or Witch's) mark had become established. So too was the idea of a flying ointment, and a consistent image of The Devil became common in trials literature.

The Papal Bull of 1484, Summis Desiderantes Affectibus, and then two years later, publication of the Malleus Maleficarum, further established the "crime" of witchcraft as a heresy, and confirmed Papal support for its eradication. This infamous work - The Hammer of the Witches - was incredibly influential in establishing a code of practice by which witches were to be denounced, tried, convicted and executed. There was no escape from this dreadful fate. The third part of the book describes how to deal with one who will not confess to the charges:

> "But if the accused, after a year or other longer period which has been deemed sufficient, continues

> to maintain his denials, and the legitimate wit-
> nesses abide by their evidence, the Bishop and
> Judges shall prepare to abandon him to the secular
> Court; sending to him certain honest men zealous
> for the faith, especially religious, to tell him
> that he cannot escape temporal death while he thus
> persists in his denial, but will be delivered up
> as an impenitent heretic to the power of the sec-
> ular Court.

It is also in this section that our friendly Dominican monks refer to, "witch midwives, who surpass all other witches in their crimes... And the number of them is so great that, as has been found from their confessions, it is thought that there is scarcely any tiny hamlet in which at least one is not to be found."

Despite its incredible influence in Europe, the Malleus had little effect in England, Wales or Ireland, where witchcraft accusations and trials were very different to those of the continent and Scotland. In fact Wales and Ireland seemed to escape from the witch persecutions almost entirely, with very few trials, and even fewer executions.

Although many laws have been enacted in England against witchcraft, there has never been anything like the hysteria about witches common in mainland Europe. The earliest known person accused of sorcery in England was Agnes, wife of Odo, who in 1209 was freed after choosing trial by ordeal of grasping a red-hot iron.

Until 1563, commoners accused of witchcraft in England met light (if any) punishment. Those of noble birth were treated rather more severely, as the crime could easily be one of treason, and any action which implied a threat to the monarch was treated very seriously indeed. This resulted in the charge of witchcraft being used to remove political opponents with great expediency. There were certainly laws against the practice of witchcraft or sorcery: Alfred the Great (849-899 AD), King of Wessex and overlord of England, decreed the death penalty for Wiccans (that was the word he actually used), and Aethelstan - perhaps one of the most compassionate of Saxon Kings, ordered those who practised Wiccecraeft to be executed, but only if their activities resulted in murder.

Under Henry VIII's Act of 1546, the penalty for conjuration of evil spirits was death, and the property of the accused was confiscated by the King. However, this was in effect for only one year, being repealed by Edward VI in 1547, and only one conviction under this Act is recorded. In 1563, the statute of Queen Elizabeth I was established, which also made death the penalty for invoking or conjuring an evil spirit, but those who practised divination, or who caused harm (other than death) by their sorceries, were sentenced to a year's imprisonment for a first offence. Subsequent offences could be punishable by death, and in some cases, the confiscation of property as well.

However, even though laws against the practice of witchcraft had been established for hundreds of years, the first major trial was not until 1566, at Chelmsford, and was typical of the English style of witchcraft: no pact with the devil, no gathering at Sabbats, but simple and direct acts of maleficia, and the introduction of witches' familiars. It was an important trial, for it set the precedent in English law for accepting unsupported, and highly imaginative, stories from children as evidence. It also accepted spectral evidence (sic), witch's marks, and the confession of the accused.

There are some very distinctive aspects to English witchcraft, which set it apart from its Continental and Scottish counterparts, and which are worth noting. There was a relative lack of torture, and, this may come as a surprise to some people, but witches were never burned in England. Traitors and murderers were burned; witches were hung. Of course, a traitor or a murderer could also be a witch, but this was actually quite rare. The torture used in England - when it was used at all - was typically swimming, pricking, enforced waking, and a diet of bread and water. Unpleasant, but when compared to squassation, being skinned alive, the strappado, the rack, and such delights as the thumbscrews and the iron maiden, hardly in the same class. The focus of English witchcraft was more towards simple, personal, acts of maleficia than a perceived conspiracy against the power of the Christian Church. As one of Britain's foremost folklorists says: "Traditions of an organised, pagan witch-cult were never very plentiful in England, although they did exist occasionally, especially in the later years of the witch belief. They were never really strong, and after the end of the persecution in the early 18th century, they disappeared altogether." (Christina Hole) This is interesting, because it has been suggested that the witch trials phenomena was largely inspired by the heretical Christian sects; this would seem to be born out by the type of accusations made in England, which were largely neighbour against neighbour rather than Church and State against an organised conspiracy of heretics.

What is also interesting is that it was commonly believed in England that if the bewitched victim could draw blood from the witch, then they would be cured, and the witch's power made ineffective. This belief has persisted in folk traditions to modern times. In 1875, at

Long Compton, the body of an old woman, one Ann Turner, was discovered. She had been pinned to the ground by a pitchfork through her throat, and across her face and chest had been carved the sign of a crucifix. James Heywood, a local farmer, had once claimed: "It's she who brings the floods and drought. Her spells withered the crops in the field. Her curse drove my father to an early grave!". Heywood maintained that the only way to destroy her power was to spill her blood, and so after her murder, he was taken and tried for the crime. He was convicted, and sentenced to life imprisonment. Long Compton has always been associated with the practice of witchcraft, and is located only a short distance from the magical Rollright Stones, and near to the aptly named Wychwood Forest. The derivation of this name is from the curiously named tribe of THE HWICCE, who lived in the area at the time of King Penda of Mercia, and who seemed always to be ruled by two brothers. But back to Long Compton:

In 1945, Charles Walton, a local labourer, set out one morning to do some hedging on nearby Meon Hill. That evening, his mutilated body was found in a field - pinned to the ground by his pitchfork, which had been stuck through his throat. There were cuts to his arms and legs, and local police were baffled as to the motive for the crime, and who the likely culprit might have been. But gradually locals began to talk about Mr Walton; they said he was a solitary and vindictive old man, who was concerned more with searching out the secrets of nature than in taking company with his neighbours. They said that he harnessed toads, using reeds and pieces of ram's horn, and then sent them across fields to blight the crops. They also remembered that he kept a witch's mirror - a piece of black stone polished in a mountain stream - concealed in his pocket-watch, which he used for weaving spells and seeing into the future. The police never discovered the culprit, but it was accepted locally that Mr Walton was murdered because he was a witch. His wounds were a result of the belief that a victim could be freed from enchantment if he or she were able to draw the blood of the witch.

We could not leave English witchcraft without mention of that infamous gentleman, Matthew Hopkins; self-styled Witchfinder General. For all his fame, his activities were restricted to a relatively small area, and a relatively short period of time. However, his boundless energy, and boundless enthusiasm for the collection of large amounts of money, ensured that his name has not been forgotten.

Matthew Hopkins used the unrest of the Civil War to prey upon the fears of the common people. Little is known of his early life, except that he became a lawyer "of little note", and failing to make a living at Ipswich in Suffolk, moved to Manningtree in Essex - an area of Civil War tension.

With virtually no knowledge of witchcraft, but armed with a couple of contemporary documents (including James I's "Demonology"), Hopkins set himself up in business as a witchfinder. And a very profitable business it was too. At a time when the average daily wage was 6d, Hopkins received ï¿½23 for a single visit to Stowmarket, and ï¿½6 for a visit to Aldeburgh.

His approach was consistent: James I mentioned that witches had familiars, and suckled imps; therefore, anyone who kept a familiar spirit or imp must be a witch! Bearing in mind the English partiality to keeping pets, and you begin to see just how very successful this technique could be. For example, Bridget Mayers was condemned for entertaining an evil spirit in the likeness of a mouse, which she called "Prickears"; another (unnamed) woman was rescued by her neighbours from a ducking, where she confessed to having an imp called "Nan". When she recovered she said: "she knew not what she had confessed, and she had nothing she called Nan but a pullet that she sometimes called by that name...".

Hopkins moved from Essex to Norfolk and Suffolk, and by the following year, had operations in Cambridge, Northampton, Huntingdon and Bedford, with a team of six witch finders under his control. "In Suffolk alone it is estimated that he was responsible for arresting at least 124 persons for witchcraft, of whom at least 68 were hanged." (RHR) However, Hopkins moved too far too quickly, and public opinion began to go against him. In 1646, a clergyman in Huntingdon preached against him, and judges began to question both his methods of locating wit-

ches, and the fees that he charged for the service. In 1647 Hopkins published a pamphlet called "Discovery of Witches", in which he supported his methods in sanctimonious and pseudo legal language. However, it was to no avail, for later that year he died, "in some disgrace" according to most authorities. Witchcraft legend has it that he was drowned by irate villagers in one of his own ducking ponds, but this has no recorded evidence to support it. However, it would be a fitting end to such an evil man, and I hope it was true.

Moving away from England; Scottish and Continental witchcraft shared a great many similarities; Mary Queen of Scots, and her son, James VI, were both educated in France, and this ensured that continental attitudes towards witches were enshrined in Scottish law at the highest level. In fact the concepts of witchcraft were introduced into Scotland by Mary in about 1563. Before then, trials for witchcraft had been few, and there were no recorded burnings of witches. In "The Encyclopaedia of Witchcraft and Demonology" Rossell Hope Robbins says:

> "Scotland is second only to Germany in the barbarity of its witch trials. The Presbyterian clergy acted like inquisitors, and the Church sessions often shared the prosecution with the secular law courts. The Scottish laws were, if anything, more heavily loaded against the accused. Finally, the devilishness of the torture was limited only by Scotland's backward technology in the construction of mechanical devices."

It is well known that James VI was an ardent prosecutor of witches, and it was under his authority that the Bible was translated to include the word "witch" (Exodus 22:18) to provide Biblical sanction for the death penalty for witches. The original Hebrew word - kashaph - meant either a magician, diviner or sorcerer, but was definitely not a witch. In the Latin Vulgate (4th century version of the Bible) the word had been translated as "maleficos", which could mean any kind of criminal, although in practice often referred to malevolent sorcerers. Similarly, the so-called Witch of Endor, consulted by King Solomon: the original Hebrew was "ba'alath ob": "mistress of a talisman". In the Latin Vulgate she became a "mulierem habentem pythonem": a women possessing an oracular spirit. It was only in the version of the Bible

authorised by King James that she became a witch.

By the time that James acceded to the English throne in 1603, his attitude towards witches had undergone a subtle transformation. In fact, he was directly responsible for the release and pardon of several accused "witches", and personally interfered in trials where he believed that fraud or deception was being practised. However, Lynn Linton writing in 1861 says of him:

> "Whatever of blood-stained folly belonged specially to the Scottish trials of this time - and hereafter - owed its original impulse to him; every groan of the tortured wretches driven to their fearful doom, and every tear of the survivors left blighted and desolate to drag out their weary days in mingled grief and terror, lie on his memory with shame and condemnation ineffaceable for all time."

But it was under Charles II that perhaps the most famous - and enduring - of Scottish witches was tried, and most probably executed (although records of her punishment have not survived). Isobel Gowdie of Auldearne, on four separate occasions during 1662 testified that she was a witch, and gave what Russell Hope Robbins describes as: "a resumï¿½ of popular beliefs about witchcraft in Scotland.". He says that Gowdie "appeared clearly demented", but that "it is plain she believed what she confessed, no matter how impossible...".

From Gowdie are derived some of the concepts of today's Wicca, including the idea of a coven, comprised of 13 people. Gowdie said that a coven was ruled by a "Man in Black", often called "Black John". He would often beat the witches severely, and it seemed their main tasks were to raise storms, change themselves into animals, and shoot elf arrows to injure or kill people. Coming as she does right at the end of the witchcraft persecutions, it is difficult to establish how much of Gowdie's confession is based upon real, traditional folk practices of Auldearne, and how much she is simply repeating the standard accusations against witches. The Coven of 13 is probably the single aspect of her confessions which does not appear elsewhere in records of witchcraft trials, and my own feelings are that she was probably as genuine a witch as was ever taken and tried.

We have already commented how terrifying it is to consider the impact that a single person can have upon the lives of so many people. We have looked at a number of these - King James, Kramer and Sprenger, Matthew Hopkins, Conrad of Marburg - and their latter day successors are no less dangerous. Let us consider some of the 20th century persecutors. We have already mentioned Adolf Hitler; what about Stalin? his great purge in the period following 1936 saw charges of treason, espionage and terrorism brought against anyone who showed the least inclination to oppose him. Using techniques which would not have been out of place during the great witch hunts, Stalin's henchmen enforced "confessions", and effectively exterminated any threat to his political power.

We could look too at McCarthy, whose fame for persecution was such that his name is now used to describe "the use of unsupported accusations for any purpose". It is no accident that his activities were

referred to as a "witch hunt", nor that Arthur Miller's play about the Salem witch trials, "The Crucible", was more a comment about McCarthyism than a comment about 17th century American life.

In 20th century Australia we are heirs to a European history, which maintains that witches are servants of the devil, and should be prosecuted for their crimes against humanity. In some States these laws actually remain upon the Statute Books; in others, the legal machinery has been removed, but often public opinion hovers around the middle ages, believing that the only good witch is a dead witch.

Our latter-day inquisitors play upon these fears, in much the same way as Matthew Hopkins played upon the fears of the people during the Civil War. Christian Fundamentalists have no hesitation in using every dirty trick in the book to ensure that public opinion remains opposed to witchcraft. If this means that some of them have to stand up and say: "Yes, I was a witch: I sacrificed my babies to the devil, and copulated with a goat; I took part in drunken orgies, and drank the blood of the sacrifice"; but then I found Jesus, and was born again,

and now I'm a really nice person; well so be it. Some of them are so psychiatrically unbalanced they may even believe it themselves.

Listen to a sample of the claims made by Audrey Harper, who achieved notoriety in Britain as an ex-HPS of a Witches' Coven. This extract is from an article by Aries, which appeared in Web of Wyrd #5:

> Sent to a Dr Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.
>
> Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and screwed as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked -"probably with LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it. Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock"

> drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps, and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reachout Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.
>
> Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock."

Whilst all this seems incredible to any rational person, unfortunately, in the age old tradition, it confirms the worst fears of the man and woman in the street, and so they swallow it whole. After all, it was on telly, so it MUST be true!

As a direct result of people like Audrey Harper publicising their lies

and fantasy, children in England and Scotland were forcibly removed from their homes, and subjected to the type of questioning that we had previously believed had died out at the end of the Middle Ages.

A consultant clinical psychologist scrutinised the interview transcripts and audio records of the recent Orkney child abuse case, and in her summing up said: "[the Social Workers] told the children they knew things had happened to them and were generally leading all the way. When the children denied things, the questions were continually put until the children got hungry and gave them the answers they wanted."

Who says that torture is no longer legal in the British Isles?

The father of four of the children who were taken into care said: "At first I thought the allegations were laughable, but I found out how serious the police were...". Just to remind you of the words of Gilles de Rais some 500 years ago: [the accusations] are frivolous and lack credit...".

One 11 year-old described being asked to draw a circle of ritualistic dancers. He said: "They got me to draw by saying, 'I am not a drawer. Can you draw that?' It was meant to be a ring with children around and a minister in the middle wearing a black robe and a crook to pull children in."

The boy said he had been promised treats such as a lesson on how a helicopter worked if he co-operated, and was told that he could go if he gave one name. How remarkably similar to medieval witch trials, where the victims were always pressed to name their accomplices - for is it not said, "thou canst not be a witch alone?"!

In 1990, journalist Rosie Waterhouse commenting upon the Manchester child abuse case said: "After three months of questioning by the NSPCC, strange stories began to come out and other children were named. The way the children began telling "Satanic" tales in this case is remarkably similar to the way such stories first surfaced in Nottingham. As "The Independent on Sunday" revealed last week (23/9/-90), the Nottingham children began talking about witches, monsters, babies and blood only after they had been encouraged, by an NSPCC social worker, to play with toys which included witches' costumes, monsters, toy babies, and a syringe for extracting blood."

Believe it or not, the parents of these children had no access to them whatsoever. Why? Because our modern, scientifically trained, 20th century social workers believed that, "[the parents] would try to silence the children, using secret Satanic symbols or trigger words".

By March 1991, senior Police spokesmen were publicly claiming that "police have no evidence of ritual or satanic abuse inflicted on children anywhere in England or Wales". Scotland has a different legal system, which is why it was not included in the statement - not because the police have evidence there, for they do not.

When the Rochdale case finally came to court, after the children had been in care (sic!) for about 16 months, the judge delivered a damning indictment upon those who were responsible for it, and said: "the way the children had been removed from their parents was particularly upsetting." He saw a video of the removal of one girl from

her home during a dawn raid, and commented that, "It is obvious from the video tape that the girl is not merely frightened but greatly distressed at being removed from home. The sobbing and distraught girl can be seen. It is one of my most abiding memories of this case."

Let us return briefly to Salem, where, in 1710, William Good petitioned for damages in respect of the trial and execution of his wife Sarah, and the imprisonment of his daughter, Dorothy, "a child of four or five years old, [who] being chained in the dungeon was so hardly used and terrified that she hath ever since been very chargeable, having little or no reason to govern herself.".

Today's Christian Fundamentalist, like his vicious and self-righteous predecessors, will use anything in his or her power-including innocent children - to destroy the evils of Paganism and the occult. Sometimes I wonder if we are becoming paranoid, or the subjects of a persecution complex, but in writing this lecture it was brought home to me more strongly than ever before: the witch trials of the Middle Ages are not a bloody stain on the history of Christianity; they are the source from where today's fundamentalists draw their power, and are just as terrifying today as they were hundreds of years ago. Bigotry and persecution have changed in only one respect: 20th century mankind has far more efficient and effective means of spreading lies and propaganda than was available to our ancestors.

PERSECUTION: ANCIENT AND MODERN

Appendix A

The subject of the European Witch Trials has been written about ad infinitum (and nauseam!), and there are a great many useful books which the student will find of interest. There follows a short bibliography of those to which I referred when writing this lecture.

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Appendix B - Historical Periods

Anglo-Saxon: broadly 550 AD to 1066 AD (the Norman invasion).

Middle Ages: broadly the period from the end of classical antiquity (476 AD) tothe Italian Renaissance (or fall of Constantinople in 1453). More specifically the period from 1000 AD to the 15th century.

Medieval: of, or relating to, the Middle Ages.

Tudor: the Royal House, descended from Welsh Squire Owen Tudor (d.1461), which ruled in England between 1485

AD - 1603 AD

Stuart: the Royal House which ruled in Scotland between 1371 ADand 1714,and inEngland between1603 AD-

1714 AD.

Jacobean: relating to the period of James I's rule of England (1603-1625).

Reformation: a 16th century religious and political movement which beganas anattempt toreform theCatholic

Church, but actually resulted inthe establishment

of the Protestant Church.

Renaissance: usually considered as beginning in Italy in the 14th century,this isthe period whichmarked the

transitionfromtheMiddleAges tothemodern

world.Itis characterisedbyclassicalscholar

ship,scientific andgeographicaldiscovery,and

the exploration of individual human potential.

Civil War: 1640-1649, between the Royalists under Charles I, and the Parliamentarians ledby Oliver Cromwell.

Charles I was executed in 1649.

Crusades: a series of wars undertaken by the Christians of western Europe with the authorisation of the Papacy

from1095untilthe mid-15thcenturyforthe

purpose of recoveringthe HolySepulchre atJerus

alemfrom

theMuslimsand defendingpossessionof it. (Enc. Britannica)

Thirty Years' War: a major conflict involving Austria, Denmark, France, Holland,Germany, Spain andSweden that devastated central Europe, but especially Germany. It beganas awarbetween Protestantsand Catholics but developedintoa generalpowerstruggle (1618 1648).

Lateran Councils: Five ecumenical councils held at the Lateran Palace (the official residence ofthe Pope) between 1123

AD and 1512 AD.

PERSECUTION: ANCIENT AND MODERN

Appendix C - Gnostic and Christian sects

Manichaeism: a dualistic Gnostic religion first preached by Mani (q.v.)in the 3rdcentury AD. Itsearly centrewas Babylonia,then partofthePersianempireanda meeting place of faiths. (EB)

The basic theology of Manichaeism is that good and evil are separate and opposed principles, which have become mixed in the world through the action of the evil principle. There is a complicated mythology which describes the creation of the world and the elements, and a set of complex correspondences by which the seeker can return to a state of salvation. Manichaeism spread across a huge area, including the Roman Empire. However, by the 6th century it had virtually been eradicated from Spain, France and Italy, although was strong in the eastern Mediterranean until the 9th century, when it was absorbed into the neo-Manichean sects of the Bogomils, Cathars, etc.

Bogomils: a religious sect which flourished in the Balkans between the 10th and 15th centuries.

Their central teaching was strictly dualistic; that the visible, material world was created by the Devil, and that everything within it was therefore evil. They rejected many of the trappings of Christianity, and their condemnation of anything to do with the flesh - including eating and drinking! - has rightly earned them the nickname, "the greatest puritans of the middle ages".

Cathars: a heretical Christian sect that flourished in western Europe in the 12th and 13th centuries.

They believed that goodness existed only in the spiritual world created by God, and that the material world, created by Satan, was evil. Their theology bore a great resemblance to that of Manichaeism and the Bogomils, and they were closely connected with the latter.

Waldensians: also known as Valdenses or Vaudois. The sect was founded in southern France in the 12th century, and emphasised poverty, abstinence from physical labour, and a life devoted to prayer.

They were influenced by other "heretical" sects, and rejected a number of the basic tenets of the Catholic faith. They were stern opponents to the acquisition of wealth and power within the Church, and thus came into direct opposition to the Papacy,which thrived on both. They were fiercely persecuted, and by the end of the 15th century, confined mainly to the French and Italian valleys of the Cottian Alps. During the 16th century, the Waldensians were transformed into a Protestant church, but suffered heavy persecution throughout the 17th century from the Dukes of Savoy. This ceased only after Oliver Cromwell intervened personally on their behalf with the duke, Charles Emmanuel II. In the latter part of the 17th century the Waldensians returned to their original homeland, and in 1848 the Waldensians were given civil rights, and are today members of the World Presbyterian Alliance.

Appendix D - A calendar of events connected with the persecution of heretics

640 AD Eorcenberht succeeds Eadbald as King of Kent, and becomes the firstEnglish king toorder the destr uction of pagan idols throughout his kingdom;

663 AD Council of Whitby determines the date of Easter to be inaccordance withRomanpractice, andso ends Celtic Christianity in Northumberland;

668-690 AD Liber Poenitentialis by Theodore, Archbishop of Canterbury. Probably the first legislation against witches. Itadvised penances (eg, fasting)for those who"sacrificedto devils,foretold

the

futurewiththeiraid,atefoodthathadbeen

offeredin
sacrifice,orburnedgrainafter
aman

was deadforthewell-beingofthelivingandof
the house."

735-766 AD the Confessional of Ecgberht, Archbishop of York, which prescribed a 7-year fast for a woman convicted of "slaying by incantation";

871-899 AD reign of King Aelfred (brother of Aethelred), who declared the death penaltyfor those who practise

Wicca;

925-939 AD reign of King Aethelstan, where murder - including murderbywitchcraft -waspunishablewith the

death penalty;

936 AD Otto elected King of the Germans, whereupon he declaredit hisintention to drivethe pagans out

of his land;

951 Otto crowned King of Lombardy;

955 Otto defeated the Magyars and proclaimed himself "Protector of Europe";

962 Otto crowned Holy Roman Emperor;

1022 the first burning (at Orleans) for heresy;

1066-1087 AD reign of William the Conqueror in England; he reduced Aethelstan'ssentence ofdeath forconvicted murderers to banishment;

1118 King Baldwin II of Jerusalem suggested to Sir Hugh dePayensthat heorganiseachivalric orderof knightsto defendtravellersto theHolyLand, and grantedpartofhispalace,which stoodonthesite ofSolomon'soriginaltemple, fortheirheadquarters.Asaresultof thisgesture,HughdePayens calledhisOrdertheTempliMilitia,andthenlater

1650

changedthisto KnightsoftheTempleofSolomonin Jerusalem;

1162 Pope Alexander III issued a special papal bull releasing Templars from spiritual obedience to any

butthe Popehimself,gavethemexemption from

paying tithes, andallowed themtheir own chaplains

and burial grounds;

12/13th cent the Cathar heresies: introduction of the obscene kiss and ritual adoration of the devil;

1243-44 Siege of Montsegur;

1244 225 Cathars burned at the stake at Montsegur;

1259 relationships between the Knights Templars and the Hospitallers ofKnights ofStJohn deteriorated

into open warfare;

1291 the Saracens took Jerusalem, and the Knights Templars were expelled, and lost their headquarters on the site of Solomon's Temple;

1301 Walter Langton, bishop of Coventry, tried by ecclesiastical court for diabolism and acquitted;

1302 trial in Exeter for defamation of a man who called a woman a "wicked witch and thief";

1307 King Philip of France ordered the arrest of every member ofthe KnightsTemplar in France:this was followed bya papalbull toall rulersin Christian Europe that all Templars were to be arrested;

1311 investigation in London by episcopal authority into sorcery, enchantment, magic, divination and invocation;

1312 the Pope officially disbanded the Knights Templars;

1314 Jaques de Molay (last Grand Master of the Knights Templars) burned as a relapsed heretic;

1321 last Cathar burned at the stake;

1324 Alice Kyteler tried in Kilkenny by secular and ecclesiastical authorities for diabolism, invocation and sorcery;

1347 the Plague spreads over the whole of Italy, and arrives in France by the end of the year;

1348 the Plague reaches Paris, then the Low Countries, and then via the Channel to southern England;

1349 Britain ravaged by the Plague, which passes into Germany, Austria and Scandinavia;

1360 the Plague, complicated by influenza reappears in Europe, continuing in waves until 1441, and finally ending around 1510;

1390 woman tried in Milan for attending an assembly led by "Diana", "Erodiade" or "Oriente";

1408 the Plague, still rampant in Europe is complicated by an epidemic of Typhus and Whooping Cough;

1409 trial of Pope Benedict XIII at Pisa for divination, invocation, sorcery and other offences;

1428-47 Dauphine: 110 women and 57 men executed by secular court for witchcraft, especially diabolism;

1431 Joan of Arc tried for heresy and burnt at the stake: the trial decision was annulled in 1456, and

in 1920 shewas canonised byPope Benedict XVwith

the date of her execution (May 30) becoming a national holiday in France;

1440 Gilles de Rais tried on 47 charges including con juration

of demons and sexual perversions against children: nearlyall evidence washearsay, none of his servantswascalled totestify,and theprocee dingswerehighlyirregular: hewasstrangledand thensenttothe pyre,buthisfamilyweregiven permissionto removehisbodybefore theflames reached it for burial at a nearby Carmelite Church;

1441 Margery Jourdain ("the Witch of Eye") convicted of plottingtokillKingHenry VI,andburnedasa traitor;

1458 first recorded use of the word "sabbat" (Nicholas Jacquier).

"Synagogue" was the word commonly used

todescribethemeeting
placesofhereticsand

witches;

1470 trial before Royal Court in England for defamation - man had accused the Duchess of Bedford of image magic;

1479 Earl of Mar executed for employing witches to kill James III of Scotland;

1484 Papal Bull of Pope Innocent VIII officially declaring witchcraft a heresy;

1486 first publication of the Malleus Maleficarum;

1488 Metz: 31 women and 4 men tried by secular court for weather magic: 29 burned;

1492 expulsion of Jews from Spain;

1521 Martin Luther excommunicated by Pope Leo X, and so begins the Reformation;

1532 the Constitutio Criminalis Carolina: the criminal code for the HolyRoman Empire which specified how witches, fortunetellers, etc wereto be tried,and punished;

1542 first statute against witchcraft in England passed by Parliament (revoked 1547);

1557 first list of prohibited books issued by the Roman church;

1562 statute enacted in Scotland under Mary Queen of Scots declaring the death penalty for witchcraft, sorceryand necromancy:theAct wasconfirmed

in

1649 and repealed in 1736;

1563 statute against witchcraft by Elizabeth I in Englandordering the deathpenalty for witches, enchantersand sorcerers(undercivil, notecc lesiastical law);

1566 first major trial under statute of 1563: Elizabeth Francis, Agnes Waterhouseand JoanWaterhouse at Chelmsford: Agneshanged,Elizabethreceived a light sentence and Joan was found not guilty;

1584 "Discoverie of Witchcraft" by Reginald Scot published - a Protestant argument against belief in witchcraft;

1590-92 North Berwick trials by James VI;

1595 Nicholas Remy publishes "Demonolatreiae" where he boasted on the title page that he had condemned 900 witches in 15 years;

1596 John Dee as Warden of a Manchester College acts as an advisor for cases of witchcraft and demonology;

1597 "Daemonologie" by King James VI published;

1600 Giordano Bruno burnt at the stake in Rome as an "impenitent heretic";

1603 ascension of James VI to the English throne as James I;

1604 new statute against witchcraft by James I which established pact, devil-worship and other continental ideas in English law;

1611 King James authorises a new translation of the Bible to include the word "witch";

1612 twenty witches tried together at Lancashire (the Pendle witches);

1628 in Massachusetts, an English lawyer, Thomas Mortonordered amaypoleto beerectedin the colony which he founded (Merrymount), and celebrat

1653

ed
MaywithlocalIndians
andrefugeesfromthe

Puritans,withstag
antlers,bellsandbrightly

coloured clothes, under an elected "Lord and Lady"
to
ruleover
thecelebrations;
He
wasarrested

under
charges
ofpractising
witchcraft,but
was

released;

1633 the public exorcisms of the nuns of Loudun as part
ofa
plotby
CardinalRichelieu
to
revengehimself

upon Urban Grandier: Grandier arrested and tried by
investigating committee;

1634 Grandier tortured then burned alive;

1644 maypoles made illegal in England;

1644-5 Matthew Hopkins active in Chelmsford;

1646 Matthew Hopkins retired - he died the following year;

1647 first witch hung in the USA, in Connecticut;

1649 first newspaper astrology column by Lilly;

1662 at Bury St Edmunds women were accused and convicted of witchcraft on the testimony of hysterical children;

1662 the trial of Isobel Gowdie in Auldearne, Scotland: Gowdie introduces the idea of a coven of thirteen;

1663 the Licensing Act determined that books could not be published without prior consultation with the Church or State;

1679-82 the Chambre Ardente affair: a star chamber court admitting of no appeal arraigned to try Madame Bosse, her daughter and

sons; Madame Montvoisin (La Voisin)and La DameVigoreux. Duringthe courseof the trial,severalhundredsofthehighestcourtiersofKing LouisXIVwereimplicatedinthe poisoningscandal.Theaffairdegeneratedintoa searchforheresyandwitchcraft,andeventually CatholicPriestsDavot, Gerard,Deshayes,Cotton, Tournet,Guibourg andMariettewere alsodrawnin, accused ofperforming theBlackMass. Evidencewas collectedto showthat Madamede Montespan(Louis' former mistress)attempted to poisonLouis andhis new mistress, andwas the leader ofthe Satanic cult. In all, 319 peoplewere arrested and 104 sentenced: 36 to death,4 to slavery in the galleys, 34 to banishmentand 30 acquitted. In 1709 Louis attempted to destroy the records of the affair, but failed;

1684 Alice Molland was the last person executed as a witch in England (at Exeter);

1654

1689 Cotton Mather (New England) publishes "Memorable Providences Relating to Witchcraft and Possessions" supporting belief in witchcraft;

1692 Salem witch trials: 19 hung and more than 100 jailed; thelast personexecutedin theUSA for witchcraft;

1727 last execution in Scotland for witchcraft;

1731 last trial for witchcraft in England: Jane Wenham, who was convicted, then pardoned and released;

1736 the repeal of the statutes against witchcraft of Mary Queen of Scots(1562), Elizabeth I (1563) and JamesI &VI;(1604): replacedwith astatutewhich

statedthat,"no prosecution,suitor proceeding shallbe commencedorcarriedoutagainstany personorpersonsforwitchcraft, sorcery,inchant ment (sic),orconjuration."Itprovided forthe prosecutionof thosepretendingtopossessmagical powers, but it denied reality to those powers;

1745 last execution in France for witchcraft;

1775 last execution in Germany for witchcraft;

1829 Lamothe-Langan fabricated and published documents represented to berecords of trialsof witches in Toulouse andCarcassonne, probably in an attempt to provethe continuingexistenceof theworship of the old religion;

1830 in "Letters on Demonology and Witchcraft" Sir

Walter
Scott
argues
thatalleged
witches
had
been

misunderstood and mistreated;

1862 Jules Michelet argues in his book "La Sorcerie"
that
witchcraftwas
aprotest
bymedieval
serfs

against a crushing social order;

1865 Pope Pius X again attacked secret societies,claim
ing
that
Freemasonry
was
anti-Christian,
satanic,

and derived from paganism;

1899 publication of Aradia: Gospel of the Witches by Leland;

1928 first English translation of the Malleus Malefic arum (tr Summers);

1951 repeal of the 1736 Witchcraft Act with the Fraud ulent Mediums Act;

1963 demand made for reinstatement of the Witchcraft
Laws
in

England following desecration of churches and graveyards;

1966 the Index (of prohibited books) abolished;

1991 Anti-occult amendment to the Criminal Justice Bill had its third reading in Parliament. Presented by Geoffrey Dickens, this prescribed imprisonment for not morethan five yearsagainst one who,"permits, entices orencourages aminorto participatein, or bepresentataceremonyorotheractivityofany kindspecifiedinsub-section3...".Subsection3 says:"Theceremoniesoractivitiestowhichthis sectionappliesare thoseof,orassociated with, Satanism andotherdevilworshipping, blackmagic, witchcraft, oranyactivity towhich Section1 of the Fraudulent Mediums Act (1951) applies.

The Bill was rejected for

a number of reasons, not least because it made newspaper/magazine editors culpable if minors should read the astrology column!

HISTORY OF WICCA IN ENGLAND: 1939 - present day

This talk was given by Julia Phillips at the Wiccan Conference in Canberra, 1991. It is mainly about the early days of the Wicca in England; specifically what we now call Gardnerian and Alexandrian traditions. The text remains "as given", so please remember when you read it that it was never intended to be "read", but "heard" and debated.

Text begins:

There are three main strands I intend to examine: one, Gardner's claim of traditional initiation, and its subsequent development; two, magical traditions to which Gardner would have had access; and three, literary sources.

As we look at these three main threads, it is important to bear in mind that Gardner was 55 years old at the time of his claimed initiation; that he had spent many years in Malaya, and had an enormous interest in magic, Folklore and Mythology. By the time he published High Magic's Aid, he was 65, and 75 when "The Meaning of Witchcraft" appeared. He died in 1964, at the age of 80.

Gardner was born in 1884, and spent most of his working adult life in Malaya. He retired, and returned to the UK in 1936. He joined the Folklore Society, and in June 1938, also joined the newly opened Rosicrucian Theatre at Christchurch where it is said he met Old Dorothy Clutterbuck.

I chose 1939 as my arbitrary starting point as that was the year that Gerald Gardner claims he was initiated by Old Dorothy into a practising coven of the Old Religion, that met in the New Forest area of Britain. In his own words,

"I realised that I had stumbled upon something interesting; but I was half-initiated before the word, "Wica" which they used hit me like a thunderbolt, and I knew where I was, and that the Old Religion still existed. And so I found myself in the Circle, and there took the usual oath of secrecy, which bound me not to reveal certain things." This quote is taken from The Meaning of Witchcraft, which was published in

1959.

It is interesting that in this quote, Gardner spells Wicca with only one "c"; in the earlier "Witchcraft Today" (1954) and "High Magic's Aid" (1949), the word Wicca is not even used. His own derivation for the word, given in "The Meaning of Witchcraft", is as follows:

"As they (the Dane and Saxon invaders of England) had no witches of their own they had no special name for them; however, they made one up from "wig" an idol, and "laer", learning, "wiglaer" which they shortened into "Wicca".

"It is a curious fact that when the witches became English-speaking they adopted their Saxon name, "Wica"."

In "An ABC of Witchcraft Past and Present", Doreen Valiente does not have an entry for Wicca, but when discussing Witchcraft, does mention the Saxon derivation from the word Wicca or Wicce. In the more recently published The Rebirth Of Witchcraft, however, she rejects this Saxon theory in favour of Prof. Russell's derivation from the Indo-European root "Weik", which relates to things connected with magic and religion.

Doreen Valiente strongly supports Gardner's claim of traditional initiation, and published the results of her successful attempt to prove the existence of Dorothy Clutterbuck in an appendix to "The Witches' Way" by Janet and Stewart Farrar. It is a marvellous piece of investigation, but proving that Old Dorothy existed does nothing to support Gardner's claims that she initiated him.

In his book, "Ritual Magic in England", occultist Francis King does offer some anecdotal evidence in support of Gardner's claims. However, it is only fair to point out that in the same book, he virtually accuses Moina Mathers of murder, based upon a misunderstanding of a story told by Dion Fortune! With that caveat, I'll recount the tale in full:

King relates that in 1953, he became acquainted with Louis Wilkinson, who wrote under the pen-name of Louis Marlow, and had contributed essays to Crowley's Equinox. He later became one of Crowley's literary executors. King says that in conversation, Wilkinson told him that Crowley had claimed to have been offered initiation into a witch coven, but that he refused, as he didn't want to be bossed around by a bunch of women. (This story is well-known, and could have been picked up anywhere.)

Wilkinson then proceeded to tell King that he had himself become friendly with members of a coven operating in the New Forest area, and he thought that whilst it was possible that they derived their existence from Murray's "Witch Cult in Western Europe", he felt that they were rather older.

King draws the obvious conclusion; that these witches were the very same as those who initiated Gardner. King claims that the conversation

with Wilkinson took place in 1953, although "Ritual Magic in England" was not published - or presumably written - until 1970. However, on September 27 1952, "Illustrated" magazine published a feature by Allen Andrews, which included details of a working by, "the Southern Coven of British Witches", where 17 men and women met in the New Forest to repel an invasion by Hitler. Wilkinson had told King of this working during their conversation, which King believes to be proof that such a coven existed; there are some differences in the two stories, and so it is possible that two sources are reporting the same event, but as Wilkinson's conversation with King came after the magazine article, we shall never know.

In the recently published "Crafting the Art of Magic", Aidan Kelly uses this same source to "prove" (and I use the word advisedly - the book "proves" nothing") that Gardner, Dorothy, et al created Wicca one night following a social get together! Of one thing we can be certain though: whatever its origin, modern Wicca derives from Gardner. There may of course be other traditional, hereditary witches, but even if they are genuine, then it is unlikely that they would have been able to "go public" had it not been for Gardner.

There have been many claims of "hereditary" origin (other than Gardner's own!) One of the most famous post-Gardner claimants to "hereditary" status was actress Ruth Wynn-Owen, who fooled many people for a very long time before being exposed. Roy Bowers, who used the pseudonym Robert Cochrane, was another: Doreen Valiente describes her association with him in "The Rebirth of Witchcraft", and The Roebuck, which is still active in the USA today, derives directly from Cochrane, via Joe Wilson. "Witchcraft: A Tradition Renewed" by Evan John Jones with Doreen Valiente describes a tradition derived from Robert Cochrane. Alex Sanders, of course is another who claimed hereditary lineage, and like Cochrane, deserves his own place in this history, and we'll get to both of them later.

Many people have been suspicious of Gardner's claims, and have accused him of making the whole thing up. They suggest that the Wicca is no more than the fantasy of an old man coloured by a romantic imagination. One particularly virulent attack upon Gardner came from Charles Cardell, writing under the pseudonym of Rex Nemorensis.

One of Gardner's initiates who is still active in the Wicca today has an interesting tale to tell about Cardell, whom he knew:

"Cardell claimed to be a Witch, but from a different tradition to Gardner's. Cardell was a psychopathic rat, with malevolent intent toward all and sundry. He managed to get a woman called Olive Green (Florannis) into Gardner's coven, and told her to copy out the Book of Shadows so that Cardell could publish it, and destroy Gardner. He also contacted a London paper, and told them when and where the coven meetings were held, and of course the paper got quite a scoop. Cardell led people in the coven to believe that it was Doreen Valiente who had informed on them.

Doreen had just left Gardner in a bit of a huff after a disagreement; another coven member, Ned Grove, left with her. Anyway, the day the paper printed the exposure, Cardell sent Gardner a telegram saying, "Remember Ameth tonight". (Ameth was Doreen's Craft name, and as it has now been published, I see no reason not to use it here)."

My informant also said that Olive Green was associated with Michael

Houghton, owner of Atlantis book shop in Museum Street, who was the publisher of High Magic's Aid. Through this association, she also encountered Kenneth Grant of the OTO, although their association was not friendly.

Cecil Williamson, the original owner of the witchcraft museum on the Isle of Man, and present owner of the Witchcraft Museum in Boscastle, has also published a number of articles where he states quite categorically that Gardner was an utter fraud; but, he offers only anecdotes to support these allegations.

Although Gardner claimed his initiation occurred in 1939, we don't really hear anything about him until 1949, when "High Magic's Aid" was published by Michael Houghton.

This book has very strong Solomonic leanings, but like Gardner's own religious beliefs, combined the more natural forms of magic with high ceremonial. In his introduction to the book, Gardner says that: "The Magical rituals are authentic, party from the Key of Solomon (MacGregor Mathers' translation) and partly from magical MSS in my possession)." Gardner did indeed have a large collection of MSS, which passed with the rest of his goods to Ripleys in Toronto after his death.

Scire (pseudonym) was the name Gardner took as a member of Crowley's branch of the OTO; although it is generally agreed that his membership was purely nominal, he was certainly in contact with people like Kenneth Grant and Madeline Montalban (founder of the Order of the Morning Star).

Gardner was given his OTO degree and Charter by Aleister Crowley, to whom he was introduced in 1946 by Arnold Crowther. As Crowley died in 1947, their association was not long-lived, but Crowther confirms that the two men enjoyed each other's company.

So, after that brief introduction we can have a look at the first of the strands I mentioned.

In 1888, the Hermetic Order of the Golden Dawn was born, beginning a renaissance of interest in the occult that has continued to the present day. It is impossible to overstate the importance of the GD to modern occultists; not only in its rituals, but also in its personalities; and of course, through making available a large body of occult lore that would otherwise have remained unknown, or hidden in obscurity.

I will be looking at this body of occult lore with other literary influences later, and will here concentrate on the rituals and personalities that have influenced Wicca.

We cannot look at the GD in isolation from its own origins. It is descended from a myriad of esoteric traditions including Rosicrucianism, Theosophy, and Freemasonry. The latter in its own right, as well as via the SRIA - a scholarly and ceremonial association open to

Master Masons only.

Whether the German Lodge or Fraulein Sprengel actually existed is a matter still under debate; but either in fact or in spirit, this is the source for the "Cypher Manuscripts" which were used to found the Isis-Urania Lodge in 1888.

As I'm sure everyone knows, Isis-Urania was founded by Dr Wynn-Westcott, Dr Woodman, and MacGregor Mathers. Not only were all three Master Masons; Wynn-Westcott and Mathers were also members of the Theosophical Society. The most important thing though is the fact the these three men were a ruling triumvirate that managed the affairs of the SRIA. This is important, for the SRIA included Hargrave Jennings in its membership, and Jennings is reputed to have been involved with a Pagan group at the end of the 19th century, which drew its inspiration from Apuleius - The Golden Ass.

But back to the GD - whether the Cypher Manuscripts actually existed, or Wynn-Westcott manufactured them is now irrelevant; Mathers was commissioned to write-up the rituals into a workable shape, and thus the Golden Dawn was born.

Members of the Isis-Urania Lodge at various times also included Allan Bennett, Moina Mathers, Aleister Crowley, Florence Farr, Maud Gonne, Annie Horniman, Arthur Machen, "Fiona Macleod", Arthur Waite and WB Yeats. Also associated were Lady Gregory, and G W Russell, or AE, whose "The Candle of Vision" was included in the bibliography of "The Meaning of Witchcraft". The literary and Celtic influences within the GD were immense.

From the Isis-Urania Lodge sprang all the others, including the so-called Dissident Orders derived through Crowley. It is this line that some commentators trace to modern Wicca, so it is the one upon which we will concentrate.

Aleister Crowley was initiated into the Isis-Urania Lodge on 18 November 1898. As you most probably know, Crowley later quarrelled with MacGregor Mathers, and in 1903 began to create his own Order, the Argenteum Astrum, or Silver Star. In 1912, Crowley was initiated into the OTO, and in 1921, succeeded Theodor Reuss as its Chief.

According to Arnold Crowther's account, it was in 1946, a year before Crowley's death, that Crowley gave Gardner an OTO Charter. Ithell Colquhoun says only that it occurred in the 1940s, and further states that Gardner introduced material from the OTO, and less directly from the GD, into "...the lore of his covens".

As Doreen Valiente also admits, "Indeed, the influence of Crowley was very apparent throughout the (Wiccan) rituals.". This, Gardner explained to her, was because the rituals he received from Old Dorothy's coven were very fragmentary, and in order to make them workable, he had to supplement them with other material.

To give an example of some of the lines by Crowley which are rather familiar to modern Wiccans:

I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

And of course, the Gnostic Mass has been immensely influential.

Not only poetry, but also magical practices in Wicca are often derived from GD sources. For example:

the way of casting the circle: that is, the visualisation of the circle, and the pentagrams at the quarters, are both based upon the standard GD Pentagram Ritual;

both the concept and word "Watchtowers" are of course from the Enochian system of Magic, passed to Wicca via the GD (although I would like to make it very clear that their use within Wicca bears no relation to the use within Enochia - the only similarity is in the name);

the Elements and colours generally attributed to the Quarters are those of the GD;

the weapons and their attributions are a combination of GD, Crowley and Key of Solomon.

In "Witchcraft Today", Gardner says, "The people who certainly would have had the knowledge and ability to invent (the Wiccan rites) were the people who formed the Order of the Golden Dawn about seventy years ago...".

The GD is not the only influence upon Gardner; Freemasonry has had a tremendous impact upon the Wicca. Not only were the three founders of Isis-Urania Temple Masons, so too were Crowley and Waite; Gardner and at least one member of the first coven (Daffo) were both Co-Masons. Gardner was also a friend of JSM Ward, who had published a number of books about Masonry.

Doreen describes Ward as a "leading Mason", but Francis King says only that Ward was, "a bogus Bishop... who had written some quite good but far-fetched books on masonry, and who ran a peculiar religious-cum-occult community called The Abbey of Christ the King..." Whether the books were far-fetched or not, we can assume that some of the many similarities between Wicca and Masonry are in some ways due to Ward's influence.

Some of these include:

The Three Degrees
The Craft
So Mote It Be
The Challenge
Properly Prepared

The 1st Degree Oath (in part)
Presentation of the Working Tools at 1st degree

and so on.

It seems to me quite clear that even if Gardner received a traditional set of rituals from his coven, they must have been exceptionally sparse, as the concepts that we know of as Wicca today certainly derive from ceremonial magic and Freemasonry to a very great extent. Indeed, Gardner always claimed that they were sparse.

It could be argued that all derive from a common source. That the appearance of a phrase, or technique in one tradition does not automatically suggest that its appearance elsewhere means that the one was taken from the other. However, Gardner admits his sources in many cases, and Doreen confirms them in others, so I think it is safe to presume that the rituals and philosophy used by Wicca descends from the traditions of Freemasonry and Ceremonial magic, rather than from a single common source. However, as Hudson Frew points out in his commentary upon Aidan Kelly's book, the phenomena of the techniques

and practices of ceremonial magic influencing folk magic and traditions is widely recognised by anthropologists, and certainly does not indicate plagiarism. And of course there are many traditional witchcraft aspects in the Wicca.

We have looked at the development of the magical orders which resulted from the British occult revival of the 19th and 20th centuries, and now we can see where this ties in with Wicca, and Gardner's claim of traditional initiation.

I have here a "family tree" of the main branches of British Wicca. It is by no means exhaustive, and is intended to provide an outline, not a definitive history! I have included my own coven lines and development as an indication of the kind of "cross-over" of tradition which often occurs, not to suggest that these are the only active groups! Also, it would not be ethical for me to include details of other covens.

We have two possible "hereditary" sources to the Gardnerian Craft: one, the Horsa Coven of Old Dorothy, and two, the Cumbrian Group which Rae Bone claims to have been initiated into before meeting Gardner. (NB: Doreen Valiente says that the Horsa Coven is not connected with Old Dorothy, but is another group entirely.) There is also sometimes mention of a St Alban's group that pre-dates Gardner, but as far as I know, this is mistaken. The St Albans group was Gardner's own group, which as far as research confirms, did not pre-date him.

To return to Rae Bone: she was one of Gardner's HPSs, and her "line" has been immensely important to the modern Wicca; she was featured in the magazine series, "Man Myth and Magic" if anyone has a copy of that.

In her heyday she ran two covens: one in Cumbria, and one in South London. Rae is still alive, and lives in Cumbria, although her last coven moved to New Zealand many years ago, and she is no longer active. No-one has ever been able to trace the coven in New Zealand.

At this point, I will just mention George Pickingill, although he is not shown on the tree, as I think it extremely dubious that he had any connection with Gardner, or any other modern Wiccan.

Pickingill died in 1909, whilst Gardner was still in Malaya. Eric Maple is largely responsible for the beginnings of the Pickingill myth, which were expanded by Bill Liddell (Lugh) writing in "The Wiccan" and "The Cauldron" throughout the 1970s. Mike Howard still has some of Liddell's material which he has never published, and I have yet to meet anyone within the British Craft who gives credence to Liddell's claims.

In the book, "The Dark World of Witches", published in 1962, Maple tells of a number of village wise women and cunning men, one of whom is George Pickingill. There is a photograph included of an old man with a stick, holding a hat, which Maple describes as Pickingill. This photograph has subsequently been re-used many times in books about witchcraft and Wicca.

Issue number 31 of "Insight" Magazine, dated July 1984, contains a very interesting letter from John Pope:

"The photograph purporting to be Old George Pickingill is in fact a photo of Alf Cavill, a station porter at Ellstree, taken in the early 1960s. Alf is now dead, but he was no witch, and laughed over the photograph when he saw it."

A very respected Craft authority has told me that he believes the photo, which is in his possession, to be of Pickingill, but like so much to do with Craft history, there is no definitive answer to this one.

Many claims were made by Liddell; some obviously from cloud-cuckoo land, others which could, by a stretch of the imagination, be accepted. The very idea of Pickingill, an illiterate farm labourer, co-ordinating and supervising nine covens across the breadth of the UK is staggering. To accept - as Liddell avers - that he had the likes of Alan Bennett and Aleister Crowley as his pupils bends credulity even further.

The infamous photograph which Liddell claims shows Crowley, Bennett and Pickingill together has conveniently disappeared, and no-one admits to ever having seen it. Like most of Liddell's claims, nothing has ever been substantiated, and when pushed, he retreats into the time honoured favourite of, "I can't reveal that - you're not an initiate"!

But to return to the family tree: the names of Doreen Valiente, Pat and Arnold Crowther, Lois Bourne (Hemmings), Jack Bracelin and Monique Wilson will probably be the most familiar to you.

Jack Bracelin is the author of Gardner's biography, "Gerald Gardner, Witch", (published 1960) now out of print, although still available 2nd hand, and in libraries. (In Crafting the Art of Magic, Kelly claims that this book was actually written by Idries Shah, and simply published under Bracelin's name. As with every other claim, Kelly offers no evidence of this)

I have seen a copy of Bracelin's Book of Shadows, which it is claimed dates from 1949, although in The Rebirth Of Witchcraft, Doreen says that Bracelin was a "relative newcomer" in the mid-1950s. I have also been told by two different sources that Bracelin helped Gardner write "The Laws". In The Rebirth Of Witchcraft, Doreen states that she did not see The Laws until the mid 1950s, when she and her partner Ned Grove accused Gardner of concocting them in order to re-assert control over the coven. As Bracelin was in the Gardner camp during the breakup of the group, it seems reasonable that he did in fact help with their composition. (NB: Alex Sanders increased the number of "The Laws" much later - these appeared in June Johns' book, "The King of the Witches")

Although Doreen claims that the reason for the coven break-up was the fact that Gardner and Bracelin were publicity crazy, there was another reason, which was the instatement of a new lady into the coven, effectively replacing Doreen as HPS. This is also the main reason for Gerald's Law which states that the HPS will, "...gracefully retire in favour of a younger woman, should the coven so decide in council." Needless to say, Doreen was not impressed, and she and Ned left the coven under very acrimonious circumstances. It was quite some time before Doreen had contact with Gardner again, and they never quite regained the degree of friendship that had previously existed.

Monique and Campbell Wilson are infamous, rather than famous, as Gardner's heirs who sold off his magical equipment and possessions after his death, to Ripleys in the USA.

Monique was the last of his Priestesses, and many Wiccans today still spit when her name is mentioned. Pat Crowther was rather scathing about her recently in an interview, and in The Rebirth Of Witchcraft, although Doreen tells of the sale of Gardner's magical possessions to Ripleys, she doesn't ever mention the Wilsons by name. In effect, the Craft closed ranks against them, and they became outcasts.

Eventually, in the face of such opposition they had to sell the Museum in Castletown, and they moved to Torremolinos, where they bought a cafe. Monique died nine years after selling the Museum. It is rumoured that Campbell Wilson moved to the USA, and met with a car accident there: this is only hearsay though - I really do not know for sure what happened to him.

However, Monique was influential in a way that even she could not have imagined, when in 1964 or 5 she initiated Ray Buckland, who with his wife Rosemary (later divorced), was very influential in the development of the Wicca in the USA.

Fortunately, Richard and Tamarra James managed to buy the bulk of Gardner's collection back from Ripleys in 1987, for the princely sum of US$40,000, and it is now back within the Craft, and available for initiates to consult and view.

D and C S. are probably completely anonymous, and if it were not for the fact that C initiated Robert Cochrane (briefly mentioned earlier) they would probably stay that way!

Cochrane's origins are obscure, but I have been told that he was initiated into the Gardnerian tradition by C S, and met Doreen Valiente through a mutual acquaintance in 1964. When he met Doreen, however, he claimed to be a hereditary witch, from a different tradition to Gardner's, and as Doreen confirms, was contemptuous of what he called "Gardnerian" witches. Indeed, Doreen believes he coined the term, "Gardnerian".

Doreen said she was completely taken in by Cochrane and for a while, worked with him and the "Clan of Tubal-Cain" as he described his tradition, which was also known as "The Royal Windsor Cuveen", or 1734.

The figures "1734" have an interesting history. Doreen gives a rather strange account of them in The Rebirth Of Witchcraft, which contra-

dicts what Cochrane himself describes in a letter to Joe Wilson, dated "12th Night 1966", where he says,

"...the order of 1734 is not a date of an event but a grouping of numerals that mean something to a witch.

"One that becomes seven states of wisdom - the Goddess of the Cauldron. Three that are the Queens of the Elements - fire belonging alone to Man, and the Blacksmith God. Four that are Queens of the Wind Gods.

"The Jewish orthodoxy believe that whomever knows the Holy and Unspeakable name of God has absolute power over the world of form. Very briefly, the name of God spoken as Tetragrammaton ... breaks down in Hebrew to the letters YHVH, or the Adam Kadmon (The Heavenly Man). Adam Kadmon is a composite of all Archangels - in other words a poetic statement of the names of the Elements.

"So what the Jew and the Witch believe alike, is that the man who discovers the secret of the Elements controls the physical world. 1734 is the witch way of saying YHVH." (Cochrane, 1966)

Although Doreen says that Cochrane's group was small, it still proved to be remarkably influential. As well as Cochrane and his wife (whom Doreen refers to as "Jean") and Doreen herself, there were others who are well-known today, and a man called Ronald White, who very much wanted to bring about a new age in England, with the return of King Arthur.

In The Rebirth Of Witchcraft, Doreen elaborates upon the circumstances surrounding the death of Cochrane: the bald facts are that he died at the Summer Solstice of 1966 of an overdose. Craft tradition believes that he became in fact, and of his own choice, the male ritual sacrifice which is sometimes symbolically enacted at the height of Summer.

The Royal Windsor Cuveen disbanded after Cochrane died, only to be re-born from the ashes at Samhain that year under a new name - The Regency. All of its early members were from the Royal Windsor Cuveen, and they were under the leadership of Ronald White. The Regency proved to be of great importance to the development of the Wicca, although its existence was kept a fairly close secret, and even today, there

are relatively few people who have ever heard of it.

Meetings were held in North London, at a place called Queens Wood. As well as Ron White and Doreen Valiente, members included "John Math", founder of the Witchcraft Research Association in 1964, and editor of Pentagram magazine, and the founder of the Pagan Movement, Tony Kelly. At its height, there were frequently more than 40 in attendance at rites, which tended to be of the dramatic, pagan kind rather than the ceremonial associated with high ritual magic. The Regency operated fairly consistently for over twelve years, finally disbanding in 1978.
The Membership roll reads like a who's who of the British Wicca! Some of the rites have been incorporated into modern Wiccan rituals - in fact, one was used at the Pan European Wiccan Conference 1991 with very great success.

Moving back over to Rae Bone's line, there are a number of influential people here, mainly through her initiates, Madge and Arthur, who probably take the award for the most prolific pair in Wiccandom! Rae, although initiated by Gardner, does of course also claim a hereditary status in her own right.

Madge and Arthur's initiates include:

John and Jean Score

John Score was the partner of Michael Houghton (mentioned earlier), and the founder of the Pagan Federation, which is very active today.

Houghton died under very mysterious circumstances, which is briefly mentioned in "The Sword of Wisdom" by Ithell Colquhoun. My Craft source told me that this was actually a ritual that went badly wrong, and Houghton ended up on the wrong end of some fairly potent energies.

There is an interesting anecdote about Houghton in The Rebirth Of Withcraft, which is taken from "Nightside of Eden" by Kenneth Grant, and agrees in some respect to a similar story that I was told some years ago. Doreen suggests in The Rebirth Of Witchcraft that the story may relate to a magical working involving Kenneth Grant and his wife, Gardner, Dolores North (Madeline Montalban), and an un-named witch, who was probably Olive Green.

They were all to perform a ritual together, supposedly to contact an extra-terrestrial being. The material basis for the rite, which took place in 1949, was a drawing by AO Spare.

Apparently soon after the rite commenced, a nearby bookseller (Michael Houghton) turned up and interrupted proceedings. On hearing that Kenneth Grant was within, he declined to enter, and wandered off. The rite was disrupted, and the story goes that everyone just went home.

Kenneth Grant claims that as a result of disturbing their working, Houghton's marriage broke up, and that Houghton died in mysterious circumstances. In fact, the Houghton divorce was a cause celebre, with her suing him for cruelty because he boasted of being a Sagittarian while sneering at her because she was only a dingy old Capricorn!

The interrupted ritual could well have taken place. Madeline had a flat near to Atlantis (Houghton's shop), and would certainly have known both Grant and Houghton. I know for a fact that Madeline was acquainted with Gerald, although her opinion of both him and the Wicca was rather poor. One of Madeline's older students told me that she

thought Gardner rather a fraud, and ritually inept. She also had a very low opinion of Wiccans, and refused to allow her own students to participate in Wiccan rites. The reason for this lies in an anecdote which Doreen doesn't relate: the story goes that Madeline agreed to participate in a rite with Gerald, which turned out to involve Madeline being tied up and tickled with a feather duster! The great lady was not amused.

Prudence Jones

Prudence was for many years the president of the Pagan Federation, and editor of its newsletter. She inherited her role from John Score, after he passed away. With Nigel Pennick, Prudence also runs the Pagan Anti-Defamation League (PADL), and is an active astrologer and therapist. She has edited a book on astrology, and with Caitlin Matthews, edited "Voices from the Circle", published by Aquarian Press. Although Prudence took her degree in Philosophy, her main interests lie in the areas of the Grail and troubadour tales, and she has published privately an excellent essay on the Grail and Wicca. She is also a very highly respected astrologer, who lectures extensively in Britain.

Vivianne and Chris Crowley

Vivianne Crowley, is author of "Wicca - The Old Religion in the New Age", and also secretary of the Pagan Federation. She has a PhD in Psychology, and is perhaps the only person to have been a member of both a Gardnerian Coven and an Alexandrian one simultaneously!

Vivianne is very active at the moment, and has initiated people in Germany (having memorised the ritual in German - a language she doesn't speak!), Norway, and - on the astral - Brazil. As a result of her book, she receives many letters from people from all around the world, and organised the first ever pan-European Wiccan conference, held in Germany 1990. The second conference was held in Britain at the June solstice, and the third (1992) in Norway. In 1993, the Conference will be in Scotland.

John and Kathy (Caitlin) Matthews, are probably well-known to everyone, but possibly their Gardnerian initiations are not such common knowledge. The story that John Matthews relates in "Voices from the Circle" is essentially the one which he told the HPS who initiated him.

Pat and Arnold Crowther

I have left Pat and Arnold till last, as it is from their line that the infamous Alex Sanders derives! It is no secret anymore that Alex, far from being initiated by his grandmother when he was seven, was in fact turned down by Pat Crowther in 1961, but was later accepted by one of her ex-coven members, Pat Kopanski, and initiated to 1st Degree.

In "The Rebirth of Witchcraft" Doreen says that Alex later met Gardner, and was allowed to copy from the Book of Shadows; Craft tradition is somewhat different! It has always been said (even by Alex's supporters!) that he pinched what he could from Pat Kopanski before being chucked out, and that the main differences between the Alexandrian and Gardnerian Books of Shadows occur where Alex mis-heard, or mis-copied something! There are certainly significant differences between the two Books; some parts of Gardnerian ritual are quite unknown within the Alexandrian tradition, and the ritual techniques are often dif-

ferent. It is usually very easy to spot whether someone is an Alexandrian, or Gardnerian initiate.

Alex needed a HPS, and as we know, chose Maxine Morris for the role. Maxine is a striking Priestess, and made a very good visual focus for the movement which grew in leaps and bounds.

In the late 1960s, Alex and Maxine were prolific initiators, and a number of their initiates have become well known. Some came to Australia, and there are still a number of covens in the UK today whose HP and/or HPS was initiated by Alex or Maxine.

Alex and Maxine's most famous initiates are almost certainly Janet and Stewart Farrar, who left them in 1971 to form their own coven, first in England, then later, in Ireland. Through their books, they have probably had the most influence over the direction that the modern Craft has taken. Certainly in Australia, the publication of "What Witches Do" was an absolute watershed, and with Janet and Stewart's consistent output, their form of Wicca is more likely to become the "standard" than any other type.

Since their early days of undiluted Alexandrianism, they have drifted somewhat towards a more Gardnerian approach, and today, tell everyone that there are no differences between the two traditions. In fact, despite the merging that has been occurring over the last few years, there are very distinct differences between the traditions; some merely external, others of a very significant difference of philosophy.

Seldiy Bate was originally magically trained by Madeline Montalban, and then took an Alexandrian initiation from Maxine and Alex. Her husband, Nigel, was also initiated by Maxine, and they have been "public" witches for a number of years now, often appearing on TV, radio and in the press. Their background in ritual magic is expressed in the type of coven that they run; a combination of Wicca and Ceremonial Magic.

In 1971, Alex and Maxine went their separate ways. David Goddard is a Liberal Catholic Priest, and for many years, he and Maxine worked in the Liberal Catholic faith, and did not run a coven of any kind. Then in 1984, Maxine gathered together a group again, and started practising a combination of Wicca, Qabalah and Liberal Catholicism. She and David separated in 1987, and since then her coven has been exclusively Wiccan. In 1989, she married one of her initiates, Vincent, and they are still running an active coven in London today.

Alex's history after the split was a little more sordid, with one girl he married, Jill, filling the gutter press with stories about Alex being homosexual, and defrauding her of all her money to spend on his boyfriends. Sally Taylor was initiated by Maxine and David, but then transferred to Alex. She was trained by him, and then started her own group.

I'd now like to focus upon the last of the strands which I believe has been influential upon the birth and development of Wicca; that of the literary traditions and sources to which Gardner would have had access. To a certain extent these are contiguous with the magical traditions described earlier, as nowhere is it ever suggested that Gardner did in fact ever work in a magical Lodge, so we must assume that his knowledge came from the written form of the rites, not from the actual practise of them.

From reading Gardner's books, it is quite apparent that Margaret Murray had a tremendous impact upon him. Her book, "The God of the Witches" was published in 1933, and twelve years previously, "The Witch Cult in Western Europe" had appeared. "The God of the Witches" has been tremendously influential on a number of people, and certainly inspired Gardner.

In fact, "Witchcraft Today", published by Gardner in 1954 contained a foreword by Margaret Murray. At this time, remember, Murray's work was still taken seriously, and she remained the contributor on the subject of witchcraft for the Encyclopedia Britannica for a number of years.

Now of course her work has been largely discredited, although she remains a source of inspiration, if not historical accuracy. In Gardner's day, the idea of a continuing worship of the old pagan gods would have been a staggering theory, and in the second article in my series about Murray (published in The Cauldron), I made the point that Murray may have had to pretend scientific veracity in order to get her work published in such times. Don't forget that Dion Fortune had to publish her work privately, as did Gardner with High Magic's Aid. Carlo Ginzburg's excellent book, "Ecstasies", also supports Murray's basic premise; although of course he regrets her historical deceptions.

There were of course other sources than Murray. In 1899, "Aradia: Gospel of the Witches" was published. Most of Crowley's work was available during the pre- and post-war years, as were the texts written and translated by MacGregor Mathers and Waite. Also readily available were works such as The Magus, and of course the classics, from which Gardner drew much inspiration.

Of paramount importance would have been "The White Goddess", by Robert Graves, which is still a standard reference book on any British Wiccan's bookshelf. This was published in 1952; three years after High Magic's Aid appeared, and two years before Gardner's first non-fictional book about witchcraft. I would just like to say at this point that Graves has taken some very unfair criticism in respect of this book. The White Goddess was written as a work of poetry, not history, and to criticise it for being historically innaccurate is to miss the point. Unfortunately, I agree that some writers have referred to it as an "authority", and thus led their readers up the garden path. This is not Graves's fault, nor do I believe it was his intention.

Another book which has had a profound influence on many Wiccans, and would undoubtedly have been well known by Gardner is "The Golden Bough"; although the entire book was written based upon purely secondary research, it is an extensive examination of many pagan practices from the Ancient World, and the emphasis of the male sacrifice could certainly have been taken from here equally as well as from Murray. Certain of the Gardnerian ritual practices were almost certainly derived from The Golden Bough, or from Frazer's own sources.

In "Witchcraft Today" Gardner mentions a number of authors when speculating where the Wiccan rites came from. He says that, "The only man I can think of who could have invented the rites was the late Aleister Crowley."

He continues to say, "The only other man I can think of who could have done it is Kipling...". He also mentions that, "Hargrave Jennings might have had a hand in them..." and then suggests that "Barrat (sic) of The Magus, circa 1800, would have had the ability to invent or resurrect the cult."

It's possible that these references are something of a damage control operation by Gardner, who, according to Doreen, was not too impressed when she kept telling him that she recognised certain passages in the Witch rites! "Witchcraft Today" was published the year after Doreen's initiation, and perhaps by seeming genuinely interested in where the Rites came from, Gardner thought he might give the appearance of innocence of their construction!

As mentioned previously, Gardner also had a large collection of unpublished MSS, which he used extensively, and one has only to read his books to realise that he was a very well-read man, with wide-ranging interests. Exactly the sort of man who would be able to draw together a set of rituals if required.

The extensive bibliography to "The Meaning of Witchcraft" published in 1959, demonstrates this rather well. Gardner includes Magick in Theory and Practice and The Equinox of the Gods by Crowley; The Mystical Qabalah by Dion Fortune; The Goetia; The White Goddess (Graves); Lady Charlotte Guest's translation of The Mabinogion; English Folklore by Christina Hole; The Kabbalah Unveiled and the Abramelin by Mathers; both Margaret Murray's books and Godfrey Leland's Gypsy Sorcery, as well as a myriad of classic texts, from Plato to Bede!

Although this bibliography postdates the creation of Gardnerian Wicca, it certainly indicates from where Gardner draws his inspiration from. There are also several books listed which are either directly, or indirectly, concerned with sex magic, Priapic Cults, or Tantra.

Hargrave Jenning, mentioned earlier, wrote a book called "The Rosicrucians, their Rites and Mysteries", which Francis King describes as a book, "concerned almost exclusively with phallicism and phallic images - Jennings saw the penis everywhere."

As I mentioned earlier, Hargrave Jennings, a member of the SRIA, also belonged to a group, described as a coven, which met in the Cambridge area in the 1870s, and performed rituals based upon the classical traditions - specifically, from The Golden Ass. There is no evidence to support this, except that there are often found references to a "Cambridge Coven" linked to Jennings' name. Many of the rituals we are familiar with today were of course later additions by Doreen Valiente, and these have been well documented by both her and the Farrars, in a number of books. Doreen admits that she deliberately cut much of the poetry by Aleister Crowley, and substituted either her own work, or poems from other sources, such as the Carmina Gadelica.

Of course we can never really know the truth about the origins of the Wicca. Gardner may have been an utter fraud; he may have actually received a "Traditional" initiation; or, as a number of people have

suggested, he may have created the Wicca as a result of a genuine religious experience, drawing upon his extensive literary and magical knowledge to create, or help create, the rites and philosophy.

What I think we can be fairly certain about is that he was sincere in his belief. If there had been no more to the whole thing than an old man's fantasy, then the Wicca would not have grown to be the force that it is today, and we would not all be sitting here in Canberra on a Saturday morning!

The Wheel of the Year

From "The Witches of Oz", by Julia Phillips and Matthew Sandow, Sydney,
New South Wales.

The Wheel of the year is of great significance to Wiccans, and is one of the principle keys to understanding the religion. As we said earlier, Wicca sees a profound relationship between humanity and the environment. For a Wiccan, all of nature is a manifestation of the divine and so we celebrate the turning seasons as the changing faces of our Gods.

The Wheel of the Year is a continuing cycle of life, death and rebirth. Thus the Wheel reflects both the natural passage of life in the world around us, as well as revealing our own connection with the greater world. To a Wiccan, all of creation is divine, and by realizing how we are connected to the turning if the seasons and to the natural world, we come to a deeper understanding to the ways in which we are connected to the God and Goddess. o when we celebrate our seasonal rites, we draw the symbolism that we use from the natural world and from our own lives, thus attempting to unite the essential identity that underlies all things.

Undoubtedly the significance of the Festivals has changed over the centuries, and it is very difficult for us today to imagine the joy and relief that must have accompanied the successful grain harvest. What with factory-farming, fast freezing and world wide distribution, our lives no longer depend upon such things and as a consequence, our respect for the land has diminished in proportion to our personal contact with it.

Wiccans believe that we can re-affirm this contact by our observance of the passage of the seasons, in which we see reflected our own lives, and the lives of our gods. Whether we choose to contact those forces through silent and solitary meditation, or experience the time of year in a wild place, or gather with friends in a suburban living room, we are all performing our own ritual to the Old Ones, reaching out once more towards the hidden forces

which surround us all.

What is of the utmost importance with the Wheel of the Year is that we understand what we hope to achieve through our festival celebrations, and avoid the trap of going through empty motions, repeating words from a book which may sound dramatic, but have no relevance in our everyday lives. That simply leads to the creation of a dogma, and not a living breathing religion. It is not enough to stand in a circle on a specific day, and "invoke' forces of nature, those forces are currents which flow continuously throughout our lives, not just eight times a year, and if we choose not to acknowledge them in our everyday lives, there is no point in calling upon them for one day.

By following the Wiccan religion you are affirming your belief in the sanctity of the Earth, and acknowledging that you depend upon the Earth for your very life. Although modern lifestyles do not encourage awareness of our personal relationship with the turning seasons, or the patterns of life, growth, death and decay, that does not mean that they no longer exist. The ebb and flow of the Earth's energies may be hidden beneath a physical shell of tarmac and concrete, and a psychic one of human indifference, but they are nevertheless there for those who wish to acknowledge them once more.

We do this by observing the changes of the seasons, and feeling the changes reflected in our innermost selves, and in our everyday lives. In our rituals we focus upon different aspects of the God and Goddess, and participate in the celebration of their mysteries; thus we re-affirm our connections on the most profound levels.

The Wiccan Wheel has two great inspirations; it is both a wheel of celebration, and a wheel of initiation. As a wheel of initiation it hopes to guide those who tread its pathway towards an understanding of the mysteries of life and the universe, expressed through the teachings of the Old Ones made manifest in the turning of the seasons. For a Wiccan, the gods and nature are one. In exploring the mysteries of the seasons we are seeking to penetrate more deeply the mysteries of the God and Goddess.

As a wheel of celebration, Wiccans accord to the words of the Charge of the Goddess, where She says, "Let my worship be within the heart that rejoiceth, for behold, all acts of Love and Pleasure are my rituals"; and that, "Ye shall dance, sing, feast, make music and love, all in my praise". Anyone can celebrate the turning of the seasons, in their own way, and in their own time. Wiccan covens will commonly gather together, and make the Festivals times of joyful merrymaking, but you can just as easily make the celebration a solitary one, or with just one or two friends. The principles do not alter; just the way in which you acknowledge them.

Wiccans generally celebrate eight Festivals, roughly six weeks

apart, which are pivotal points in the solar (seasonal) cycle.
Four of the Festivals are called the Lesser Sabbats: these are the Spring and Autumn Equinoxes, and the Winter and Summer Solstices. The other four Festivals are called the Greater Sabbats, and relate to particular seasons when in bygone days, certain activities would have been undertaken, usually followed by a party of some kind. There are variations upon the names by which these Greater Sabbats are known, but the simple ones are Candlemas, Beltane, Lammas and Samhain. Candlemas is also known as Imbolg, Oimelc, or Brigid; Lammas is sometimes called Lughnassadh.

It is important to understand that the Festivals are celebrating a time of year: a season, not a date. Most books written about Wicca have been written by an author living and working in the northern hemisphere, who may quite rightly say that "Beltane is celebrated on May Eve." Northern hemisphere readers will automatically interpret this as, "Beltane is at the end of spring, just before summer gets underway." IN the Wiccan Book of Shadows, the poem by Kipling is used at this Festival which says, "O do not tell the Priests of our art, for they would call it sin; but we've been out in the woods all night, a'conjurin' summer in.... ."

Of course, "May eve" in the southern hemisphere is autumn heading into winter, entirely the wrong time of year to celebrate the portent of summer. In much the same way, Christmas and Easter are celebrated at the wrong time of year here. In the Christian calendar, Christmas coincides with the Winter Solstice - and the growing popularity of the June Yule Fest in the Blue Mountains in NSW each year suggests an awareness of this, even if it is, in this case, expressed in a commercial sense. The date of Easter changes each year, because it is the first Sunday after the first Full Moon after the Spring Equinox, (And they try to tell us that Easter wasn't originally a Pagan Festival!) So in the southern hemisphere, according to the rules by which the date of Easter is determined, it should fall sometime in late September or early October each year. However, Christianity is not a religion which sees a particular connection between humanity and the environment, and therefore has no problem in celebrating Easter in autumn, and Christmas at the Summer Solstice. Wicca is different, and it IS important to us to attune ourselves to the passage of the seasons, hence we follow the natural cycle wherever we live. In the southern hemisphere this means celebrating Beltane at the start of summer, i.e., the beginning of November, not the beginning of May.

The Wiccan year starts and ends with Samhain, which is also known as Hallowe'en, or All Saints Eve. It is the celebration which falls just before the dark nights of winter take hold. The Winter Solstice comes next, where Wiccans celebrate the rebirth of the Sun; at Candlemas about six weeks later, we celebrate the first signs of the growing light (longer days,) and of spring beginning to show itself. The Spring Equinox (around 21 September - it

varies from year to year) is the time when day and night are equal in length, and the Sun is on its increase. Next is Beltane, the Festival where Wiccans celebrate the union of the young man and woman, and everyone dances around a tree, crowned with a garland of flowers, and decked with red and white ribbons.

About six weeks after Beltane we come to the Summer Solstice, when the Sun reaches its greatest height. It is the longest day/shortest night, and in the southern hemisphere, falls around 21 December. Then the Sun begins its way back down towards winter, but we are still in summer. Six weeks after the Solstice is Lammas, when in agricultural societies, the harvest is reaped, and we receive the benefits from our hard work. The Sun at Lammas still has great strength, for it is the ripening time, rather than the growing time which ceases around the Summer Solstice. The Autumn Equinox follows this, usually around 21 March (again, it varies from year to year), which is often celebrated as a Harvest Festival. The next Festival, some six weeks after the Equinox, is Samhain, which is the time just before the winter really sets in, and when food is stored, and we remember those who have passed away. In many countries this is the time when the Lord of the Wild Hunt rides, which is mirrored in the way that the winds are often wild at this time of year, and the clouds ragged and wind-torn.

In parts of Australia you will find that some of these seasonal aspects are a little different, but generally speaking, you should be able to feel the change from winter to spring; spring to summer; summer to autumn and then autumn to winter. The specifics will change, but the general trend is very similar - one season leading to another. You have only to become aware of the natural changes in your own environment to realize that the concepts of the Wheel of the Year are valid wherever you may be.

As a Wheel of initiation, the Wheel of the Year is the path which leads us through the experiences of our gods towards that point which Jungian psychologists call individuation, and which Wiccans call knowledge of the Old Ones. As with all mystical experiences, these mysteries are not communicated in an academic or intellectual manner; they are direct experiences which each individual shares with the Old Gods. Different traditions have developed different ways of travelling the Wheel, but all ways have a common purpose, and all are equally valid, provided the basic principles are sound.

We gave a very brief description of the cycle of the Wheel of the Year above. Now we can have a look at this in more detail,

using for our framework a mythology which is used by our own Coven. It is based upon the Gardnerian and Alexandrian traditions in which we were initiated, but has evolved over several years, and has been greatly modified to reflect our own understanding of the turning wheel of the seasons. We should say at this point that we use the terms "King" and "Queen" to refer to the principle characters in the mythology. It is important to understand that we are not referring to a modern monarchy, but to the ancient pagan principles those titles infer. The King is the priest/king of the forest: his tale is told in many forms in many lands. He is the essential male that lies within all men, and is the animus (in it Jungian sense) of all women. The Queen is Sovereignty: she is the mysterious soul of nature; the essential woman that lies within all women, and is the anima of all men.

So to begin our journey: how do we set out to explore the mysteries of existence? Well, the journey begins with a question - we have first to be aware that there is a mystery to explore! And that most basic of questions is: "where did life come from? how did it all begin?" For a Wiccan there is an underlying spiritual intuition that the answer to that question is quite simply that the universe was created by deity. So we celebrate the beginning of the Wheel of the Year as a being the creation of all life by the God and the Goddess; we begin with a creation myth.

The Wheel of the Year starts with Samhain; at this time we celebrate the Great Rite - the joyful union of the God and Goddess in the Otherworld. This touches the very depths of the mystery. We celebrate at this time the conception that will lead to the birth of all creation.

Wiccans celebrate all life as a manifestation of the mystery of the gods, but do not pretend to understand how such life came into being. Nor do we claim to fully understand our gods; to the Wicca they are a mystery, and when describing our vision of deity we use symbols to express as best we can the vision we have seen. We do not know how the universe was created and this remains essentially mysterious. However, by choosing to take the path of initiation - that is, by following the Wheel of the Year - we can learn to commune more deeply with the gods, and experience visions which can reveal a little of the mystery.

The vision that we have of Samhain is of the creation. In the Wicca the inexpressible mystery of the deity is symbolized in the form of the God and Goddess. Thus at Samhain we celebrate their love as the root of all creation. Samhain is the time of creation: the moment when life is conceived in the womb of the Great Mother.

As we proceed to the next of the festivals - Yule - it should not be surprising to find that following the moment of conception we should seek to understand the moment of birth. The conception, the moment of creation deep within the mystery, took place at Samhain. The seed planted at this time gestates in the womb of the Goddess until the child of the gods - in essence, the whole of creation - emerges from the womb of the Great Mother. This is

celebrated at Yule, which is symbolized by the birth of the Sun. In pre-Christian times, this time was called "Giuli," and followed "Modra Necht" - the Night of the Mothers.

Yule is celebrated at the time of the Midwinter Solstice. This is the time of the longest night, and of the shortest day. The Sun is seen to be symbolically born anew, as the Great Mother gives birth at the time of the darkest night. The Sun is a vitally important symbol to us, for it has been long known that all life on Earth is dependant upon the Sun. The Wheel of the Year itself is based upon the solar cycle, and the Sun is seen as symbolic of the life force which we worship as the God and the Goddess. The Sun is the dominant force in all our lives. Without its light and heat, life as we understand it is impossible. The passage of the Sun through the heavens regulates the passage of the seasons we experience upon the Earth, and is therefore the foundation of the Wiccan Wheel of the Year.

At the Midwinter Solstice we celebrate the rebirth of the Sun. Many Wiccan covens follow the old pagan tradition of enacting this as the Goddess giving birth to the Child of Promise. It was at the Midwinter Solstice in the northern hemisphere that the birth of Mithras was celebrated. For the same reason it was decided in 273 A.D. to appoint this date to celebrate the birth of Christ; the "son" of God.

In the world of nature, Yule signifies the moment of the rebirth of the Sun. In our own lives we can take it to represent the moment of physical birth. Thus in our ritual cycle, we enact the rebirth of the Sun by the lighting of candles, and especially the lighting of a flame within the cauldron to represent the emergence of new life from the darkness of the womb of the Goddess. We ritually invoke the Great Mother and All-Father, and we symbolically enact the Goddess giving birth to the new year. In human terms the child represents all the potential for life, as yet unaware that all the mysteries of the universe lies hidden deep within. Like Adam and Eve in the Garden of Eden, the child is born in innocence, created in the image of the gods.

We have taken the second step upon our journey. From now on the days continue to lengthen as the Sun climbs toward its height at the Summer Solstice. In response to the greater heat of the Sun, the land begins to awaken as we start the journey from winter towards spring. The next festival is Candlemas. As we might guess from the name (given to it by the Christians), it is a festival of lights which celebrates the growth of the Sun. By Candlemas, the days are appreciably longer. Our understanding of this festival has been guided by ancient pagan tradition and our own inspiration. We see this as a time of purification and most especially a time of initiation into the female mysteries. At Candlemas we observe in nature the awakening potential for the fullness of summer. In human terms we represent this by the first female menstruation. This is the virgin aspect of the Goddess, marking the awakening of her potential to become the mother.

We celebrate this ritual by arming the young virgin with the powers of the elements. We celebrate her initiation into the mysteries of her sex. To reflect this essential female mystery, we

enact the young girl being instructed by her mother and grandmother into the mysteries of being a woman. Thus we reveal that the mystery of the virgin is also found within the mother crone as well.

It is at Candlemas in many parts of Britain that the women of the house dress a sheaf of oats in woman's clothing, and lay it in a basket called "Brighid's bed." They also place a small phallic club in the bed and then call out three times, "Brighid is come, Brighid is welcome!", and leave candles burning all night beside the bed. Behind all this we catch glimpses of deeper mysteries that can only be grasped by passing beyond a mere intellectual appreciation of the symbolism.

To continue our journey we now come to the Spring Equinox. It might seem that celebrating Candlemas as a female mystery is rather unbalanced in a religion which is based upon polarity of male and female; but no; for reasons of tradition, and because woman reach puberty before men, it is not until the Spring Equinox that the initiatory male rite is enacted. In this we arm the young god with the knowledge of his own creative power; he is initiated into the mysteries of sex, just as the young girl was armed with the powers of her potential. This ritual expresses the mystery that he contains within his young life; the potential to become a father and wise old man.

This continues to reflect the turning tide of the seasons. We are now in the spring. New life is awakening on all sides. The sap is rising in the trees, and both the young man and young girl have awakened to the mysteries of their sexuality. The Spring Equinox is a vital moment in the passage of the solar cycle. Day and night now stand equal, and from this point onwards the light will dominate the darkness. The long dark nights of winter have at last been overthrown.

Between the Spring Equinox and Beltane the young man and woman pursue one another, each becoming more aware of the other sex. Thus the man understands that there is more to the mystery of life than pure masculinity, and the woman sees that there is more to life than her femininity. Having found this vision, they express it in their desire to be joined as one.

We arrive now at Beltane. This is the time of the sacred marriage when the young man and woman are joined together as husband and wife. With their wish to be married, they have glimpsed that the mysteries of love may lead to a deeper union still - in essence, to a union with the gods. By going beyond their sense of individual self to embrace one another, they have taken a profound step toward the God and Goddess. They have discovered that deep within themselves they are both male and female, and the experience of this brings a new sense of joy and wholeness.

Beltane is a time of joy and celebration; the dark of winter

is forgotten, and summer is coming. It is a time of fertility and fire. We dance the ancient mystery of the Maypole, celebrating our understanding our understanding of the mystery of the love of a man for a woman. The pole is crowned with a garland of flowers to symbolize their joining; the ribbons are red and white, reminding us of blood and sperm. The dance is the sexual fire, as we dance about the pole winding the ribbons in the pattern of the spiral, which reveals the mystery of the serpent; that ancient awakener who slumbers until warmed by the rising Sun.

This is the time of the sacred marriage. It is a moment when human consciousness has grasped the powers of nature, joined with those powers and shared in the mystery of life. The land and our lives are married as one. For those that are able to see it, there is a vision of the creation of all life by the God and the Goddess. For the mystery is now revealed for all to see - the woman conceives of her husband. She is pregnant and will bear a child.

Through their union they discover their deeper selves, which we symbolize as the King and Queen of the land. The man and woman now take up their new roles, and rule the kingdom of their new found lives. At Candlemas and the Spring Equinox a man and a woman were instructed in the powers of nature. Now at Beltane that knowledge is transformed into understanding. For in joining together they have understood that their lives and the land are one.

The land continues to bring forth life in an ever greater profusion. The woman who is now the Queen begins to show the first signs of the Beltane seed planted in her womb by her husband, the King. She is pregnant; the mirror image of the maturing crops.

Now we come to Midsummer, the height of the solar Wheel. This is the time of the longest day and shortest night, and a time of maturity, both in the agricultural cycle and the lives of the man and woman. They rule now as King and Queen; just as the Sun is at its height, so too they are at the height of their creative powers. The woman's mature power is reflected in her approaching motherhood. The man's power is reflected in his kingship, and in his mastery of nature and rule of the kingdom. Together the King and Queen preside over the kingdom of their lives, celebrating the vision of creative light.

But the light does not continue to rise. The vision of light must once more give way to a growing darkness. As things grow, so too they must wither and die. From Midsummer, the Sun must fall, until reborn once more at the Winter Solstice. Thus Midsummer is a celebration of the King and Queen's power, but must also reflect the returning current of darkness. We symbolize this by the appearance of a challenger who confronts the couple. Until now the King and Queen have ruled supreme; they have imposed their will upon the kingdom without challenge, but now a single dark figure must appear. This is the beginning of the ancient pagan theme of the battle between the brothers; the light and dark kings now begin their conflict.

The challenger seeks to abduct the Queen; the child she bears represents the kingdom. The King must now defend the land. They

fight, light against dark, but as yet the sun is still supreme, and the King drives the challenger back. But, the challenger is armed with the power of fate; we know that the Sun must fall. With a single stroke the challenger wounds the King, laying open his thigh; but still the light is the greater power, and the King defeats the challenger. The light still rules supreme, but a shadow has fallen over the kingdom.

Thus Midsummer comes to a close. The King and Queen remain at the height of their power, yet a new force - darkness - is awakening in the world. As the seasons continue to turn, the gods begin to reveal a further mystery: not only are they light, they are also dark as well. Thus the King and Queen have awakened to a deeper mystery; they have seen that not only are they male and female, but they are also light and dark as well.

As we look at the natural world, we see that the Sun is now waning. The days grow shorter, and we sense profound changes in the world around us. After Midsummer, the next festival we come to is Lammas. The crops have matured, and in the way of nature, aged and turned to seed. The days are still longer than the nights; the light still rules in the land, but the powers of darkness are now visibly growing. Summer is coming to an end and we are approaching autumn. To symbolize the theme of the waning light and growing power of darkness, we celebrate Lammas as a Harvest Festival. In cutting the corn (wheat), we celebrate the end of the vision of light. We cut the corn with joy; as we have sown, so now we reap, but in cutting the corn we signal the end of the cycle of growth.

As we gather in the harvest we watch as the power of the Sun wanes. The cutting of the corn is an ancient symbol of death and transformation, and reflects the seasonal changes at work in the land around us. As we look to the King and Queen, who were married to the land at Beltane, we see in their lives a reflection of these themes. Just as the harvest is reaped, so the Queen now births her child.

The mystery of Lammas is that by fulfilling the vision of light in bringing to fruition the seed sown in the spring, we must face the vision of death. For the King bears the wound he received at Midsummer, it is a wasting wound and will not heal. He slowly weakens, his creative power spent. He is still King, but his powers are waning, a reflection of the falling light. But Lammas is also a time of hope, for in the cutting of the corn the seed is gathered in, which is the hope for life to come. As the King looks to his first born son he looks to the heir of the kingdom. We celebrate Lammas as a time of fulfillment; it is a time of joy, when we reap all we have sown.

Both King and Queen have been transformed. The King had to accept the glimpse of the vision of death in his killing of the challenger and taking of a mortal wound; so now the Queen dies to herself, for in giving birth she has given the child a part of her life, passing her power to her son. As the Wheel of the Seasons turns, it reveals that the gods embrace both life and death. Just as the man and woman were born, so too they must die. Lammas

brings the vision of mortality, but reveals the hope of the immortal spirit hidden in the new cut grain, made manifest in the new born child, who symbolizes the awakening darkness; he is the power of the waning Sun. He emerges from the womb as the growing darkness appears in the natural world.

We must now move on. Time will stand still for no-one. The wheel must turn, and we must turn with it. This is our fate, as our lives reflect the turning cycle of the seasons. We must now make our way to the Autumn Equinox, where once again the powers of light and darkness stand as equals - but now it is the darkness that is in the ascendant.

It is the nature of human beings to resist the darkness. Humanity fears death above all things. It is the root of all our fears; death is the final initiation. Only through an acceptance and understanding of death can we hope to understand the goods. Only in accepting death can we truly accept life. Life and death are two sides of the same coin; we cannot have one without the other.

By the time we reach the Autumn Equinox, it becomes harder to describe the mysteries that we celebrate. The mystery that can be taught or explained is not, after all, a mystery. At the Autumn Equinox we must face life's greatest mystery: death. This is the hardest trial of all. In the ancient mystery schools, and in shamanic practices, the most important of initiations was - and is - the near death experience.

The child born at Lammas is now a young man. He is the reflection of the growing powers of darkness. The old King of Light bears his mortal wound and is now advancing in years, his powers waning as the days grow shorter, and the Sun falls lower and lower in the sky. The Queen also is no longer young; the flower of her youth is past. The King and Queen are aging with the land, for they and the land are one.

But as is natural in human affairs we none of us want to admit the darkness. We fight against the coming of the night. So the King and Queen each in their own way try to hold onto the kingdom they have been at such pains to build. The King's powers are waning; his son is in the first flush of youth and vigor, and has been initiated into the mysteries of his power. The King grows weak, and must rely upon his son to defend the kingdom. But, the King now fears his son as a potential challenge to the throne. The Queen likewise does not want to relinquish her power. She sees that her husband grows weak and infirm, and is no match for a challenger. To maintain her position in the kingdom she relies on the power of her son.

Finally, in the dead of the night, the old pagan tale replays itself. The battle begun at the Midsummer Solstice between the light and darkness must now be resumed; the King and his son fight as the Equinox comes upon us. Sword against spear the battle rages; the experience of the King against the naked strength of his son's youth. The Queen watches as they fight, torn by hope and fear. But as they fight, there is a great mystery at work. Both the King and Queen now face their fear of death, and as they look death in the eye there is a moment of understanding. The King, the Queen, and the land are one. Thus they are both the light and darkness. In the moment of vision the King looks upon his son, and at last realizes that he is only fighting himself, for all things

are one. The King and his son understand the mystery, and they join in love as one. They give up the conflict of light and dark to pass beyond this world, and they become the Lord of the Otherworld. The Queen too has seen both life and death, and knows that they are one. With this realization she becomes the crone, and understands the ancient mystery. The Equinox marks her last menstrual cycle; she can no longer bear children.

So now we must take our last step upon the Wheel; we come at last to Samhain, from where it all began. As we saw at the beginning this is the Wiccan New Year. The Queen has become the crone - the hag, the Witch. She lives alone, for the King is now dead. The Sun is waning toward the Solstice; winter is upon us, and the night is now longer than the day.

If we look to the land, the cycle of growth has come to an end. The kingdom of the old year has symbolically passed away, transformed by the turning of the seasons. The Queen is now a Witch; the ancient hag crone who knows the mysteries of life and death. In making her journey she has discovered the ancient power which lies behind the Wheel of the Year. She has seen the spring, the summer, autumn and winter, and she knows that an ancient mystery lies hidden within it all.

Standing alone, for she is feared by those who have yet to walk the Wheel, she kindles the ancient Samhain fire. As she raises her arms in invocation to the Lord of the Otherworld, a great storm gathers. The veil is opened between the worlds. The storm breaks, and the Wild Hunt is upon us as the spirits of the dead are led from the Otherworld by the ancient Horned God; the Ancient Lord of the Samhain fire. To complete the final turn of the Wheel, the Crone must now join with his mystery, and go with him back into the Otherworld. She and the Horned Lord travel together back into the depths of the mystery. There they join in love as one; the supreme moment of the true Great Rite in which all the mysteries of the male and female, all the mysteries of the light and dark are married together as one as the seed is planted deep within the womb of the Great Mother.

For now in the natural cycle the seeds of nature fall to the ground, the seed of life to come. The seed harvested at Lammas is now planted in the earth, fulfilling the mystery of the return. For a while the land sleeps, and lies fallow. The darkness seems to complete, but of course we know that we will eventually return to the Winter Solstice, and the cycle will continue.

Let us now approach the Wiccan Wheel of the Year as it is meant to be: as a mystery. Forget the intellect, and allow your intuition and emotions to be your guide. What follows is a guided visualization, which you can read onto a tape, or have one person read aloud, as you follow the journey it describes. Allow the images to form naturally in your imagination, and you will find yourself making a magical journey through the mysteries of the gods.

For those who are not used to following a guided visualization, there are a few simple rules to observe. Before starting any meditation work (which includes the kind of altered state that guided visualization encourages), seat yourself comfortably in a quiet room, free from distractions. Take the phone off the hook, and tell anyone who lives with you not to disturb you. You can of course do this out of doors, but if you do, make sure you are well off the beaten track, with no danger of bush walkers stumbling over you, or any other kinds of disturbance. Have a pen and pad handy, and if it helps you to relax and focus, use some incense.

The Wheel of The Year, A Guided Visualization:
Julia Phillips & Rufus Harrington

Make sure you are seated comfortably, and spend a few moments quietly, allowing your mind and body to relax. Now, close your eyes, and allow these images to build in your imagination:

It is dark, and a chill wind is blowing. You are standing within a mighty forest, and can feel the ground hard and cold beneath your feet. You look up, and see the stars, but there is no Moon. Patiently, you wait. You hear a sound behind you, and turn and look over your shoulder. You realize that you are standing upon the edge of a clearing; at its center burns a fire, with an old man seated before it. He is wearing tattered animal skins, and has long ragged hair which blows about in the wind. On the far side of the clearing you see the mouth of a cave, and standing before it is the mighty figure of the Horned God.

You turn back and look through the trees, looking towards the eastern horizon. For tonight is the longest night: the dark time before the Sun is reborn at the Winter Solstice, and you wait patiently for the first rays of the new born Sun. At last you see a faint glimmer of light upon the eastern horizon, and as the rays of the new born Sun rise in the morning sky, you hear the sound of a new born babe crying. You turn and look back across the clearing as an old woman walks out of the cave carrying a new born child in her arms. The Horned God reaches forwards and caresses the child's cheek, and then the old woman takes the child, and sits by the side of the old man at the camp fire.

As the Sun continues to rise in the sky, you know that you have witnessed a very great mystery - the mystery of birth - the birth of the Sun, and of the Son. You leave the clearing, and walk back through the forest to your own cottage, where you warm yourself at the fire, for you are chilled through after your long vigil throughout the darkest night.

Days pass, and although the ground is still hard and cold, and the nights long and dark, you are aware of a change in the season, and know that winter is drawing to its close. One night as you are

about to go to bed, you hear a tinkling of bells from deep within the forest, and are strangely drawn towards their sound. As you make your way through the night, a waxing Moon lights your path, and at last you find yourself once more in the clearing. You look towards the cave, and see that a great red veil hangs across the mouth, and that the old Crone, and another woman stand before it. The other woman is younger than the Crone, but obviously not a youth, and you instinctively realize that this is the Crone's own daughter.

As you stand and watch you realize that the bells are being shaken by the Crone, and that she and her daughter are softly singing an ancient song: a song which calls to the Virgin to awaken, and to come forth as the herald of winter's end, and spring's beginning. The two women reach up, and with a single movement, rend the veil, tearing it away, revealing the Virgin standing poised upon the threshold. She is purity and innocence: a young figure - blindfolded, dressed in white, and carrying in her hands a posy of bright yellow flowers, symbolic of the growing powers of the Sun.

The Mother and Crone reach forward, and linking their hands behind the Virgin, they pull her out of the cave. They lead her towards the fire, and then the Mother speaks quietly to her. You see the Virgin nod. The Crone then seems to ask her a question, and although you cannot hear the answer, it seems she has spoken truly, for the Crone nods, and reaches up to remove the blindfold. The Virgin blinks her eyes, and stretches. She begins to dance slowly around the fire at the center of the clearing, full of the joy of her awakening, and in the knowledge of her power and potential as a woman.

Self-contained, she dances the dance of life; of blood and waters flowing freely, no long frozen and still. You turn and leave the clearing, taking one last look at the Virgin dancing joyfully around the fire. As you walk back through the forest, you feel an answering power moving through the land, and you are aware that the Earth is beginning to come alive beneath your feet, and on the trees you see the yellow blooms which are the promise of spring, and the end of winter.

Day by day the Sun now grows visibly stronger: the land has awakened from its sleep with the fire dance of the Virgin, and now the Sun itself approaches the magical time of the Equinox: the time when day and night are equal, but when light is in the ascendant. The day of the Equinox dawns bright and clear. The wind is fresh, and all around you are signs of spring. From deep within the forest you hear the sound of a horn, and deep within your innermost self you are aware of a stirring response to its call. You make your way quickly through the forest; as you approach the clearing, you realize that you are not alone, for all the creatures of the forest are gathered upon the edge of the clearing. They too have answered the summons of the horn.

At the center of the clearing stands a naked young man, his skin shining with reflected sunlight. He is blindfold: before him stands the old man, and behind him, the mighty figure of the Horned God. It was he who blew the horn. The old man dances around the youth - slowly, a shambling kind of dance - shaking a rattle and chanting softly. He stops. The Horned God whispers to the youth, who nods his head in reply. The old man then asks the youth a

question, and after listening to the reply, nods, and reaches up and removes the blindfold. The youth blinks, and stretches. The Horned God hands him the horn. He puts this to his lips, and a single blast echoes through the forest. With a laugh the youth leaps away into the forest, followed by all the birds and animals, for he is Lord of the Forest. You feel a stirring in your own blood, and before you realize what has happened, you find yourself chasing the figure of the youth on his mad dash through the forest. It is a wild and carefree dance, and you feel the answering echo from the trees, and from the Earth, as they are warmed by the growing Sun. The Land and the Youth both awaken to their fertile potential.

As you run through the trees, out of the corner of your eye you see a flicker of white; you turn, and there hidden in the trees you see the Virgin, watching and waiting. She is looking curiously at the Lord of the Forest, intrigued by his strength and drawn by his beauty. He sees her watching, but on this day, he is too full with the joy of being in control of his own creative power to cease his headlong chase through the forest. Gradually you tire, and at last you find yourself walking back through the forest to your own cottage, where you find rest.

All through the growing spring the Virgin and the Young Lord watch each other through the forest. Each aware of the other, but both self-fulfilled with their own potential and power. But the Sun keeps getting stronger, and at last we come to that moment where the Young Lord and the Virgin realize that they have a greater destiny to fulfil, and driven by their natural desires, and the signs of the burgeoning world all around them, they seek each other out, and in celebration of the great mystery of the Land Marriage, they join as one.

It is the height of spring, and the signs of fertility are all around. As you make your own way towards the clearing, you feel the warm Sun upon your face, and feel the life in the Earth beneath your feet. In the center of the clearing stands a great tree trunk, crowned with a garland of spring flowers, with many red and white ribbons fluttering in the breeze. From far and wide people have travelled to the clearing, for today is the day of celebrating the growing Sun, and the fertile Earth. Men and women take hold of the ribbons, and enact their own celebration of Life as they dance the pattern of the sacred spiral of creation around the tree. You hold your ribbon firmly, and watch the spiral form as you dance the ancient steps that have been danced since first Man and Woman were joined as one.

You hear cheering and shouts of laughter, and there, walking through the crowd hand in hand come the Young Lord and his wife - Virgin no longer. Together they have celebrated the sacred mystery in accordance with the Old Laws: for they have joined in love, and so have become the King and Queen of the Land.

And the weeks pass, and the Sun grows ever stronger in the sky, and the King grows in strength and majesty. The Queen begins to show signs of her pregnancy, the mirror of the crops and fruits that the Land begins to produce, for the Queen represents the Land, and is at one with it.

At last the day arrives when the Sun reaches its most powerful time: the Midsummer Solstice. The King and Queen are at their peak too, reflected in the majesty of the King, and the growing life in the womb of the Queen. To mark this day, the King and Queen host a great celebration in the forest clearing: a feast to mark the Solstice day, and their own creative powers which have brought many good things to the Land. All day the feast and games continue, with the King and Queen bestowing their blessings upon everyone.

At long last the Sun begins to sink slowly towards the west; as it falls you hear a disturbance upon the edge of the clearing. You see people running, and hear their screams. And then into the clearing stalks a dark figure, his black cloak swirling around him, wearing a helmet which obscures his face from view - shadow of darkness in the forest. He strides towards the King, and in a loud clear voice, challenges him for the right to rule the kingdom, and for the Queen as his consort.

The King must protect what he has striven so hard to create, and must protect his wife and unborn child. He accepts the challenge, and a great battle ensues as the Sun slowly sinks in the west. The challenger lays the King's thigh open with a sweep of his sword, but is unbalanced, and despite his wound, the King manages to throw the challenger to the ground and disarm him. The challenger begs for mercy, but the King fears this dark and threatening figure, and so ignoring his cries for mercy, he plunges his sword deep into the challenger's heart. And so in order to protect, the King destroys, and a shadow of darkness is cast upon the Land. The challenger's blood soaks into the Earth, and the Sun finally sinks beyond the western horizon.

You make your way back to your cottage, as the King is carried away to have his wound attended to. The next day the Sun rises as before, and seems as strong as it ever was, but you have seen and felt the shadow of the dark, and now sense a change in the Land. Instead of growing, things are ripening; the heat of the summer Sun brings the crops and fruit to ripeness, but the growth is now over. And just as the Land gives forth its fruits, so now does the Queen give birth to her son. The wheat is harvested; the barley made into ale; and a great feast is held to give thanks for all the good things of the Earth, and for the safe birth of the King and Queen's son.

But in giving birth, the Queen is no longer simply a wife; she becomes the Mother. She knows that her son is the hope for the Land, for the King's wound, taken at the Midsummer battle, is a wasting wound, and will not heal. He grows weaker by the day, a reflection of the waning powers of the Sun. The Queen knows this,

and as her son grows, she trains him in the ways of sovereignty. The King sees only that his son grows stronger, as he grows weaker. He watches the Sun wane day by day as summer slips towards the time of the Equinox, when once again day and night are equal; but this time, the dark is in the ascendant.

At last the night of the Equinox arrives. The King feels drawn towards the clearing in the forest, and under a waning Moon, he makes his way along the track. He remembers his initiation at the Spring Equinox; his love for the Virgin, and their joyful celebration of the Land Marriage at Beltane; he remembers how proud he was of his creative powers at the Midsummer Solstice, and with a pang of sadness, he remembers how he had to face the dark challenger who threatened his Kingdom and his Queen. And finally, he remembers the birth of his son - a joy now turned to sorrow, as the King finds himself once more in the clearing, where waiting at the center is his son, armed with a spear.

Out of the corner of his eye, the King sees a movement in the shadows, and remembers how he first saw his beloved wife, when she was newly awakened, a young Virgin, and he was the Lord of the Forest. Now his wife hides in the shadows - she wears a black cloak, and covers her face with its hood. The King and his son face each other, and then without a word being spoken, the King draws his sword and they begin to fight. Sword against spear, a mighty battle rages in the clearing. The powers of light and dark are equal, but the powers of darkness are now in the ascendant, and as the night grows on, the King begins to tire. The wasting wound he suffered at the Summer Solstice has never healed, and his powers - like those of the Sun - are waning.

There is a brief pause in the fight: the King and his son look deep into each others eyes. There flashes between them recognition of the mystery that light and dark are equal: that they are not fighting each other, but that each is fighting himself. For the light and the dark are one and the same, as are the King and his son, and with this realization, the King joyfully lifts his guard, and is impaled upon the spear as he drives his sword deep into his son's heart. Together they fall dead to the ground, and their blood pours out upon the Earth.

At the edge of the clearing the Queen watches, and as she sees her husband/son die, she sends a great wail echoing through the forest. There, standing in the cave mouth is the Lord of Death and Resurrection, but she cannot see him. For her husband/son/lover has now become the Lord of the Otherworld, and she is still of this world. The waning Moon watches as she tears her hair, and as one possessed, runs through the forest in an agony of grief. For she too saw the mystery, and now she understands that the light and dark are but the same. She knows that her husband/lover/son has passed beyond the veil, and that her creative time is passed. For the Queen is now a Witch: the ancient Hag Crone who knows the mysteries of life and death and has walked the path of initiation. In making her journey she has truly found the gods, and knows that behind the wheel of the seasons there is an ancient power. By walking the wheel she has joined with the mystery. She has been a Virgin, a Wife, the Queen, the Mother and the Crone. She has

walked the way of the seasons. She has seen the spring, the summer, autumn and winter, and she understands that an ancient truth lies hidden within it all.

At last the time of the dark Moon arrives, when the Sun's powers are low, and the veil between the worlds is thin. Standing alone in the forest she makes her way to the clearing. She stands alone for she is feared by those who have yet to walk the wheel. For now she must perform the supreme act of magic. She kindles the ancient Samhain fire, with woods of all the sacred trees. One for each season, one for each way, one for the night and one for the day, one for her lover and one for her son, one for the serpent and one for her song.

As she raises her arms in invocation a great storm gathers. With a final act of understanding she opens the veil between herself and the gods. She opens the veil of the Otherworld and calls back the spirits of the dead. For she knows now to fulfil the mystery she must join with the Lord of the Otherworld; they must love and join as one. The storm breaks: lightning and thunder tear and crack at the ancient night as the trees creak and bend in the wind. For the wild hunt is now upon us as the spirits of the dead are led from the Otherworld by the Horned God. Chaos now reigns in the world for the Mystery is upon us.

But to join with this mystery the Crone must embrace the Lord of Flame, the Lord of Death and Resurrection, and go with him back into the Otherworld. To join with him she must become the Goddess. So of her own free will, she dies the death of true initiation and enters into the cave, and passes with the Horned Lord back into the depths of the Otherworld. There they join in love as one: the supreme moment of the true Great Rite in which all the mysteries of the male and female; all the mysteries of the light and dark are married together as one. For love has always been the key. It is love that conquers our fear and shows the way to union. For true love is true death, as the individual sense of self is transcended by a vision of the One. As the gods fulfil the mystery of love, the seed of new life is planted deep within the womb of the Great Mother.

And the land sleeps, for the dark time is upon us once again, and the God and Goddess lay in each others arms, deep within the Land, hidden from sight. The Sun quickly wanes day by day, the nights growing longer, the days shorter. Winter grips the land as a cold wind blows through the forest. The darkness seems complete, but those of the Wicca are wise and weep not for they know that the Sun will be reborn through the love of the God and Goddess. Life will not fail - the Sun will return again. And at last the night of the Midwinter Solstice arrives: the longest night of the year, but we know now it is only the darkness that comes before the dawn.

As you stand upon the edge of the forest, you see the first signs of the new born Sun rising upon the eastern horizon, and hear

the sound of a new born babe. But this time, you walk away from the clearing towards the rising Sun, and as you leave the forest, you turn and see that it is no more than a shadow behind you. Before you is a world which you know well; it is the world in which you live, and now it is time to return. The Otherworld is real, and you may return at any time, for the mysteries of the gods are there for all to understand, if you have but eyes to see. You continue to walk into the everyday world, and become aware of the sounds around you, and of the place in which you sit. Spend a few moments quietly re-attuning yourself to your normal state, and then open your eyes and stretch. (End of Guided Visualization)

If you want to make any notes do, but please remember that the Wheel of the Year is an emotional experience, not an academic exercise!

And finally, always have something to eat and drink after any activity which uses an altered state of consciousness. This is the most effective and efficient way to "ground," and is vital if participants are travelling home after the working.

The Coven at Pooh Corner

(This article was first given as a talk at The Wiccan Workshop Number 6, held at Coombe, North Cornwall, in May 1989, and was published in Web of Wyrd #7, January 1993)

This talk is designed to illustrate that spiritual significance is present in everything around us (see "Wicca and the Art of Motorcycle Maintenance: Children of Sekhmet, May 1988). On this occasion I shall be using for my inspiration the stories of that world famous writer A A Milne, to whit, Winnie the Pooh and The House at Pooh Corner. These are of course coded allegories of the spiritual development of a certain bear.

Firstly I would like to introduce the characters because there may be someone here not enlightened enough to have read these great works, in a similar sort of way as a Christian may not have read his Bible.

Our Hero. W T Pooh.

Pooh, as he is known to his more intimate acquaintances, is a modest chap not known for his intellectual ability, and has been called "a bear of very little brain". He is given to composing hums well aware that being a bear his singing voice is not what it might be. I would think he is probably a Taurean and all in all a well rounded personality; possibly because it is always time for a little something.

Piglet

Piglet is a small timid little person, a very young spirit, and Pooh's best friend. He is a chattery soul who tends to dwell on his fears of heffelumps and woozles. It is generally thought he may be a Gemini and would be an extrovert if he could find more confidence. He has a peculiar aversion to being clean.

Wol

Wol has delusions of being the wise old owl based mainly on the fact that he can spell his name, which is OWL. He lives in the grandest

house in the woods, the old oak tree. It is quite obvious to everyone that he is in fact Libran because he comes out with statements of fact which are more often than not wrong. All the other animals turn to him for advice, which he gives freely although no-one understands a word of it.

Eeyor

Eeyor is a very interesting character. He is a very, very old spirit who in this incarnation has come back as a donkey. Nothing much seems to bother him and he lives all alone in a boggy field. He is generally perceived to be miserable. This is wrong. He is quite happy in his own little world and is thought to be a Piscean with a Capricorn ascendant. He is in fact the most intellectual of them all because he can make the letter A out of three twigs. Also he has a brain whilst all the rest have grey fluff which has blown in by mistake.

Kanger

Kanger is a newcomer to the forest and something of a matriarch being very protective of her offspring, Roo. She is of course Cancerian, like my wife, and will mother everybody whether they like it or not.

Tigger

Tigger is the archetypal extrovert and obviously an Aries. Overwhelmingly friendly and bouncy. Piglet is terrified of him because he jumps out at you and says "WorraWorraWorra" in what he thinks is a friendly tone... He has no idea that he can't do something until after he has done it. He shows no trace of forethought and eventually is adopted by Kanger.

Christopher Robin

A small boy who will be fully explained at the end.

The Parables of Pooh

1 Down the Rabbit Hole

In this story, Pooh after breakfast of honey followed by honey, decides to go visiting. First he visits Piglet, and is just in time for a little something, ie a little honey. Eventually they go to Rabbit's place. Rabbit, who has hundreds and thousands of relations, naturally lives in a rabbit hole, where Pooh and Piglet are just in time for a little something. Pooh however eats too much and being a stoutish bear anyway, finds that when he leaves he gets stuck in the rabbit hole, with his feet dangling in Rabbit's living room and his head out in the air. Everyone comes to his aid, but no amount of pulling or pushing will shift him. Christopher Robin is summoned and decides that Pooh will have to stay there without honey until think enough to leave. Rabbit is obviously not well pleased about having a bear wedged in his front door. However he is compensated when he discovers that Pooh's legs make excellent towel rails.

Moral: From this escapade we can see that Pooh is not very spiritually

developed. He is far too keen on the physical desires of the body and through this forced period of fasting and the altruistic use of his lower limbs, he learns that it is alright to be portly so long as you don't block someone's portal. In other words, you are at liberty to follow your own way so long as you do not block another's. This is the experience of the tarot card of The Devil. Deluded about the relative sizes of the door and his tummy, he cannot pass through until he has cast off the chains of his baser desires for honey. Most covens have a Pooh at this stage of development. This is the witch who overindulges in the communal wine during the rite, becomes comatose before the altar, and neither heaven, earth, or High Priestess's boot, can shift.

2 In which Pooh and Piglet go hunting heffalumps

One snowy day, Piglet finds Pooh staring at some footprints. Pooh thinks this may be a heffalump or maybe a woozle, and exhorts Piglet to come and follow it. Piglet is not keen. He agrees as long as Pooh is with him. Sometime later they notice that the footprints have been joined by another set, two heffalumps, or, as it may be, woozles! Pooh composes a hum to keep their spirits up, "How cold my nose, tiddly pom....". A little while later there are four sets of footprints. Piglet is getting frightened. They sit down for a think and eventually realise they are walking around a wood following their own footprints. So off they go for a little something.

Moral: Here we see Pooh's total lack of brilliance. He gets there in the end with a bit of help. On the other hand there is the immense faith he inspires in others. People feel safe with Pooh. He knows the value of a kind word and a cheery song. This also illustrates the danger of overwhelming others with your enthusiasm for a path, which may not be the path they would choose. This is why in Wicca we are not evangelical. Each must find his or her own heffalump or woozle.

In Which Pooh Builds Eeyore a House

One rainy day Pooh sets out to find Piglet. After many hours of careful thought he has realised that everyone has a house except Eeyore, but he has a plan. On one side of the wood he has discovered a pile of sticks, so with Piglet's help they take the sticks around to the other side of the wood and build Eeyore a fine Des. Res. After some moments of contemplation of their labours, they set off to find Eeyore. They come across Eeyore in the approximate location of the pile of sticks looking puzzled. So they take him off to show him his new house. Eeyore is muttering but Pooh and Piglet take no notice whatsoever. They arrive at Eeyore's house and Pooh and Piglet say proudly, "There!". Eeyore looks pleased, but even more puzzled. It transpires that Eeyore built a house out of a pile of sticks on the other side of the wood. He puts down the change of location and certain architectural improvements to the high wind of the night before. Pooh and Piglet say nothing to Eeyore, and then Pooh says that he thinks it's "Time for a little something."

Moral: From this we can see that although still not devastatingly intelligent, Pooh has managed to perceive someone else's problem, and has made some attempt to solve it for them. It may however have been better if he had consulted Eeyore who had already gone about solving his problem for himself. Thus we see that we should not impose our particular perception of the universe on others. Fortunately Eeyore is of such greatness of spirit that he lets this event pass, and Pooh has developed sufficient maturity to let discretion be the better part of valour. As Eeyore was muttering perhaps we should also learn to listen to others.

The Great Flood

Pooh looks out one morning and sees that it is STILL raining. Christopher Robin has been getting concerned about the rising waters, measuring their progress with sticks. Each morning yesterday's stick has disappeared. He goes around and warns everyone to go to high ground. Pooh laboriously takes his stock of honey and balances all his jars on a high branch of a tree, where he takes refuge. When all his stock is exhausted he ponders for a while, then makes a not very successful boat out of a honey jar. The boat and Pooh have some disagreement as to whom should be on top. He eventually paddles this Craft over to Christopher Robin's house where they take to Christopher Robin's upturned umbrella. They then ensure that all the other animals are safe.

Moral: This story illustrates Pooh's growing concern for the environment and his fellow creatures. In this particular crisis, Pooh does not go off half cock making rash decisions, but seeks the help of the most developed spirit in the forest. Pooh exhibits great fortitude and determination in his quest for this higher spirit. Also he is showing better use of his baser desires, ie for honey. There are obvious parallels with numerous other flood myths although in this Wiccan version, having had our fill of our favourite tipple, the Ark mark 1A has some design faults. This is why in the world of today there aren't quite so many unicorns and other mythical beasts. They lost the argument with their honey pots.

What Tiggers Eat

Pooh, strolling through the woods, hears this peculiar noise: "WorraWorraWorra". He picks himself up, looks around and espies this strange creature. The creature bounces up and down and says, "Hello, I'm Tigger". Pooh, being a generous soul, asks him back for a little something. He asks Tigger what he would like to eat. Tigger doesn't know what he eats, so Pooh gives him some honey. Tigger is not impressed, so off they go to Piglet's house with Tigger bouncing along, running ahead of Pooh and leaping our at him in a very friendly fashion. When they arrive, Piglet gives him some acorns. Tigger does not like Acorns. So off they go to Eeyore's where Tigger tries thist-

les. Tigger definitely does not like thistles. Lastly they try Kanger. Kanger is very concerned, but doesn't know quite what to suggest. However, whilst giving malt extract to her baby Roo, Tigger bounces up and grabs the spoon and says "Mmmmmmm". So we find out what Tiggers eat.

Moral: This shows Pooh's ready acceptance of all types of people, even Aries! He goes to great lengths to help this very young spirit to find spiritual sustenance and someone willing to look after him. Kanger, as is the case with most Cancerians, does not believe they can solve the problem but in fact the solution is in their grasp all the time. Unfortunately, Kanger is now stuck with this waif and stray. Pooh has climbed a long way from the days when he got stuck in Rabbit's door, and has learnt the responsibility that goes with new initiates in our world.

N.B. Please note that in the true Pagan spirit of this tome, even Tiggers eat vegetarian food.

Pooh and the Honey Tree

On this day we find Pooh staring up into the branches of a tree. His highly tuned senses have detected honey. Being a portly bear he is none too good at climbing trees, so he comes up with a plan. Christopher Robin had a party with lots of balloons. So off he goes to Christopher Robin's house to ask if he might borrow a balloon. He also asks Christopher Robin to help him. They set off with Pooh's requirements. The balloon is painted black to look like a thundercloud, and blown up. Pooh, grasping the string, floats aloft. Christopher Robin stays beneath with his umbrella announcing "Tut tut, it looks like rain." The bees of course are not fooled for an instant. About this time Pooh discovers the major flaw in his plan. He cannot get down. After much careful thought, Christopher Robin shoots the balloon with his pop gun, and Pooh descends very rapidly and lands on a thistle. Eeyore considers this a waste of a good thistle.

Moral: This is the pinnacle of Pooh's intellectual development. He has solved his immediate problem, but not really thought out the consequences. In a spiritual sense, he has strived too far without being properly prepared and is brought back to earth with a bump. Pooh, having developed so far, has forgotten that if you are to go flying, astrally or not, then you must not forget your parachute. As Pooh found with the bees, we must learn not to underestimate life forms we perceive as being lower than ourselves. Eeyore is another case in point. Although he is seen as under-developed because he does not say much, he has obviously seen the outcome from the word go, and is only upset at the demise of a juicy thistle. Christopher Robin is obviously an interplanes adept since once again he rescues Pooh after having clairvoyantly foreseen the outcome.

Conclusion:

To lead up to my great revelation I must conclude the story. On frequent occasions when Pooh calls on Christopher Robin, he is out, but has left a note that he will be "BAK SON", and is nowhere to be seen. Pooh takes these notes to Wol, who is not sure if they refer to a herbaceous "Bakson" or a spotted "Bakson". One evening, Christopher Robin arrives at Pooh's house and reveals to Pooh that his time in

this place is nearly over and he must go to school. He and Pooh have a long chat and Christopher Robin decides that Pooh is ready to accompany him on this great adventure and they walk off hand in hand into the Sun.

This illustrates the basic fact of life that no matter how comfortable we are we must be prepared to grow and develop and move on when we must. Christopher Robin is in fact Pooh's Higher Self and as can be seen from the stories, unless you use your Higher Self you will not reach your desired aims, and indeed may go the same way as the unicorns and their honey pots. Between Christopher Robin and Pooh they have achieved sufficient development to leave their current plane and move on to higher things. Christopher Robin, as can be seen from his name, Christ/Robin, is a Tipherathic aspect of Pooh; ie the centre where the lower and higher self come together. When they have united the way is open and clear for them to move on to the next sphere of existence.

Thus it should be every witch's ambition to be reincarnated as a bear of very little brain who lives in the hundred acre wood on a plane at least one above this one. After all the idiots we see running this world have to be seen as a damn sight more stupid than even Wol. (PS Mrs Thatcher is also a Libran!)

copyright to David Wadsworth, who has been a bear of little brain for many a long year!

The End

Wicca & The Art of Motorcycle Maintenance

by David Wadsworth

(This article first appeared in Children of Sekhmet, May 1988. It was originally given by Dave as a talk at a Wiccan Workshop organised by Chris and Vivianne Crowley in 1987)

This talk aims to illustrate the all-pervading nature of Wicca. If a system of natural laws or beliefs is true, it can be applied to virtually anything. I intend to try and apply parts of Wiccan beliefs to my other passion, biking.

There is a peculiar sort of bonding between a real biker and his machine. The biker will put the well-being of his machine far above his own. I have seen men cry over a bent bike, or after an accident tell the driver off for hitting his bike rather than him. I have personally fought off two ambulence men so that I could hop to my bike to inspect the damage before being taken to hospital. My theory for this strange bond is that the motorcycle and rider form a sort of Gestalt being, a conplete entity, either part of which is incomplete or useless without the other.

The motorcycle represents the male part of this entity. It provides all the force and power, but lacks control and direction. It is all potential, in Wiccan terms, the God force, waiting for the female aspect, the Goddess, in the form of a horrible grubby motorcycle rider. The rider takes the force and harnesses it, giving purpose, form and direction. Controlling the raw male potential, and together, in harmony, they will be capable of reaching heights impossible to either on their own.

The motorcycle can be seen as a way through which to tap a source of cosmic energy. The energy which we in the Wicca use for healing, spells, divination, as a gateway to alternative universes. Just as a witch wouldn't attempt to tap this awesome power without protection, neither would a biker. The biker will put on boots, gloves, helmet and leathers in a similar sort of way as a member of the Craft would surround themselves with a protective circle to preserve the power and keep out undesirable spirits. In the biker's case he is also aiming to keep in the heat, and protect him from the road, onto which demon car drivers possessed of evil spirits (gin, vodka, whiskey etc.) would

lure him to his death!

This brings us neatly (?) to the subject of reincarnation. Most of you reading this will have some knowledge of the ideas of reincarnation; i.e. that we are born, live in the world, die, and are then reborn to develop further. Not many of you will realise that motorcycles go through a similar process. They leave the factory to roam about the face of the earth, then some parts wear out, and they descend into the dark underworld of the workshop. Here they are consoled and repaired by the creative force of the female, who is the biker, to emerge re-born in Spring, once more blooming with refreshed colour of restored paintwork, and the cycle starts again. Many British machines go through this every year. About Yule they are ready, and in the first days of Spring they roar about in the first flush of youth. Then at the peak of their power, at Lammas, they are cut down, usually due to some terminal mechanical problem. They dwell for the remainder of the year in Hades, the garage, thus mirroring the cycle of the God.

The spirituality of bikes is perceived by man in different forms, and each has its followers. Here are some of the major religions:

THE CHRISTIAN

This newcomer to the spiritual motorcycle rides a modern Japanese bike. He pays little more than lip service to his religion. He has few rituals, all he has to do is turn the key and start the starter engine. He tends to be into power and speed, tearing past older machines which he regards with contempt. He cares little for the inner workings of the machine, running to his priest/mechanic whenever he has a problem. Should his machine pass on, i.e., wear out, it will believed to be irreparable, i.e., too expensive, and gone to the great scrap heap in the sky. The makers of this are the great salesmen and evangelists of the bike, not to mention the profit makers.

THE MAGICIAN

He will typically be an older bearded gentleman, who rides an immaculate old British motorcycle. They are into status, and will pootle along at 40 mph all day, imagining themselves the envy of all who see them. They are into ritual and mystery. The performance required to summon some older bikes into life is awesome and dangerous. Yet these fellows will watch in silence as a machine spits at a new initiate and breaks his shin. They will endlessly pontificate on the correct shade of colour for the petrol tank, or whether a part is the right year for the model; mostly that's all they do.

THE WITCH

The bike will most likely be filthy, not from lack of care, but from constant use in all sorts of conditions. The rider knows and understands the inner workings of his machine, its every click and whistle. He relies on no guru for his understanding, he is not afraid to try things out and see if it works. Not for him the search for power or acclaim. He is just out to explore the universe and glean its mysteries. He will get there in the end, there's plenty of time. He will rebuild bikes time after time, not sticking to rigid formulae, but with whatever comes to hand. he enjoys his bike and is in-tune with

it.

As a biker-witch, I am now going to use two useful tools to explain my theory of Life, the Universe and Everything: i.e., the Kaballah and the four-stroke cycle.

Firstly the act of invocation and the four-stroke cycle. For those of you who are not mechanically minded, I'll try and keep this simple. Officially the four-stroke cycle is referred to as Induction, Compression, Power and Exhaust. I prefer the much more evocative Suck, Squeeze, Bang, Blow. There are a few parts that really matter: the crank shaft, the con rod, the piston and the inlet plus exhaust valves.

1) Suck: Initially the piston is at the top and both valves are closed. As the crank shaft turns, the inlet valve opens, the con rod pulls the piston down which draws air and fuel in. At this point in an invocation, the invoker is opening his chakras and drawing the cosmic energy which surrounds us into his body.

2) Squeeze: The crank shaft continues around, the inlet valve shuts, and the piston is pushed up, squeezing tha gases together. This is when the invoker says the invocation and passes the power to the invokee.

3) Bang: The fuel/air mixture ignites and pushes the piston down. The priest/ess takes on the aspect of God/dess being invoked.

4) Blow: The exhaust valve opens and the piston pushes the charge into the exhaust pipe. The God/dess charges and shares his/her power with those assembled.

And now - motorcycles on the Tree of Life:

Kether - traditionally the godhead from which all energy flows. It is formless. This is the high tension spark which ignites the fuel and without which the bike is naught.

Chokmah - Formless, directionless energy, raw untamed power. In the engine this is the burning fuel mixture.

Binah - this takes the raw force and starts organising and forming it.
The piston, conrod and crankshaft takes the power of the expanding gases
and converts it to rotary motion.

Chesed - Takes the potential energy of Binah, gives it order, and makes it more solid and usable. In the engine, the gearbox and final drive take the power from the crank shaft and make it usable to the whole machine.

Geburah - An essential breaking down. Where there is life, there must be death. In an engine when you have got two lumps of metal thrashing

about in violent motion, they must wear each other away.

Tiphareth - This is the image of the godhead, the wayshower, Lucifer, Prince of Light. In the bike this is represented by the electrical system and the ignition system, and the lights, which on British machines are provided by Joe Lucas, Prince of Darkness!

Netzach - This is the spirit of nature, intuition and sexuality. This is more concerned with what bikers do. They are in tune with nature and tend to get drawn to ancient sites, eg Stonehenge, Avebury and Wayland Smithy, or just standing around in a muddy field communing with nature and the local brewery. This is also the source of the sexual bond between man and machine.

Hod - Communication, intellect and travel. It is also where your will produces power. The travelling aspect of motorcycles is fairly obvious, and hordes of despatch riders fulfil the communication role. This is where we get the knowledge of the workings of the bike. It definitely takes Hodic willpower on a cold, wet morning, along with

highly verbal expletives, leaping up and down on the kickstart to get the bugger moving.

Yesod - This is the lunar aspect of biking, linked to Tiphareth on the Middle Pillar (refer Joe Lucas, Prince of Darkness). Many bikers will, by the light of the Full Moon, switch their lights off and ride by moonlight in their lunatic hunt for the local hostellry. In the event of a biker meeting his death through this ridiculous activity, look into the sky. For there you will espy, on his silver machine, the spirit of the biker riding across the astral heavens. Scientists tend to think these are meteors. There is also the illusion of security one gets from riding around with one's head in a goldfish bowl, colloquially known as a blood bucket.

Malkuth - The concrete world, reality. On a bike you are cold, wet, tired, frequently uncomfortable, and very vulnerable, and no-one in their right mind would do it if it wasn't for something else.....

Despite Malkuth, biking opens up other realms, other worlds (Birmingham, London, Glasgow, etc) and puts you in tune with the inner and outer universes.

The End.

THE GREEK & ROMAN GOD(ESSE)S

A quick overveiw by Thomas Palmer

APOLLO-Also called Phoebus, the bright one. Identified with the sun. Said to be the most powerful of the Gods. Son of Zeus and Leto. Born on Delos, taken North and raised by the hyperboreans, he went to Delphi and killed the dragon Python, guardian of the oracle of Themis, but a ravager of the countryside.

Tall,handsome,outstanding inword anddeed,he wasthe god of ever-renewed youth, archetype of virile beauty and masculine virtue. He was also known as a seducer & extremely arrogant. Talented in music, inventor of the lyre, he was the inspiration of poets and soothsayers. His oracles were expressed in verse.

Hecould cure illnessand banish evil.He was adoctor who knew the purification rites and was invoked against plague. His image was set at dangerous places for protection (Lighting the ways) Nothing escaped his vision (light of day).

ARIES (MARS)-Son of Hera, born without male assistance. He was a supreme fighter, loved battle and cared little about issues, switching sides without scruple. He delighted in massacres.

Hewas god of war,not victory, andwas thoughtless about winning, only fighting. Was on occasion disarmed by Athena, Goddess of restraint and forethought, to keep him from interfering in battles that did not concern him.

He wasprolific inlove, butalso arapist.He wasrun byhis passions.

CRONOS (SATURN)- Son of Uranus (Heaven) and Gaea (Earth). Gaea, worn out by numerous pregnancies, requested to be free of this burden, so Cronos (Saturn) took up a sickle and cut off his father's testicles. His wife was Rhea, and he fathered Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Was eventually deposed by Zeus.

Hisfestivals, theSaturnalia,were atimeof liberationand freedom for all and got pretty wild. They were celebrated from Dec. 17th until the new year. Saturn is the archetype for "father time".

DIONYSUS- Son of Zeus and Semele. His escort was satyrs and marginally sane gods. He did not respect laws or customs, loved disguises, wild

screaming, licentious dances and wild places. He was a drunken god with no home, living in the wild and eating raw meat. He encouraged excesses of all kinds.

HerahatedDionysus becauseofZeus'sinfidelity andhounded him. She caused him to be killed by the Titans, but he was resurrected through the efforts of Athena, Zeus, Apollo, and Rhea. She drove him mad, but through Cybele he gained mastery of it. He drove many people mad for various reasons.

EROS (CUPID)- A primordial god, contemporary of Chaos, who existed before Cronos (Saturn) and Zeus. He came out of an egg that formed the earth and sky when it broke in two. He precipitated the embraces of Gaea (the Earth) and Uranus (the heavens), which resulted in the birth of Oceanus, Tethys, Coeus, and Cronos (Saturn). The Earth and heavens were so tightly embraced that none of the children could rise towards the light until Cronos (Saturn) castrated his father.

CupidwasassociatedwithAphrodite, whomoderatedhispower. Where he was desire, instinct and violent sex, she was grace, tenderness and sweet pleasure.

Cupidmadepeoplelosetheir reasonandparalyzedtheirwills, even inspiring Zeus to capricious sexual desires.

AsEros heis saidto bethe childof Porus(Expedience) and Penia (Poverty). Like Penia, he was said to always be in search of something, and like Porus, he always found a means of attaining his aims.

FAUNUS- A Roman God, Son of Circe and Jupiter. Protector of the Roman peoples, he lived on Palatine Hill in Rome. His oracle was given in nightmares. Lupercalia was his festival, during which his priests ran through the streets with leather straps and struck any women they met with them to bestow health and fertility. The women were said to strip themselves to be better targets. He reproduced himself in the satyrs.

HADES (PLUTO)- Son of Cronos (Saturn), brother of Zeus and Poseidon. When the world was divided between the three brothers, the underworld and hell fell to Hades, while Zeus took the heavens and Poseidon the seas. He had a helmet that made him invisible. He ruled the dead, and forbade his subjects to leave his domain. He desired Persephone, but Zeus forbade the marriage. He then kidnapped her.

HEPHAESTUS (VULCAN)- Son of Zeus and Hera. He was lame, either because his mother, startled by his ugliness, dropped him, or because Zeus, angry that he took his mother's side in a dispute, threw him from Olympos. He dwelled among mortals and became the god of black smithing and artistic metal work. He made a golden throne that imprisoned any who sat in it, and gave it to Hera to avenge himself for his fall from Olympos.

HERMES (MERCURY)- Son of Zeus and the nymph Maia. He stole some of Apollo's cattle shortly after his birth and concealed them, sacrificing two to the Olympian Gods. This theft won him recognition as a God himself. When Apollo discovered the theft and Hermes was tried, his defense was so skillful and spirited that Zeus laughed and ruled that there should be a friendly settlement between the brothers.

Hermes was Godof the spoken wordand oratory and wasthe intermediary between the Gods and men. Also the God of commerce and contracts, where language must be precise to convey the correct meaning.

JANUS- ROMAN- The Two faced God. he was God of beginnings and presided over new undertakings, gateways and initiations. he was revered as the first king of Rome and made order reign. His temple was left open in wartime so the God could act, but was closed in peace.

THE LARES- Roman- Twin children of Mercury by the rape of Lara. They protected the land. Were symbolized by two boys and a dog.

PAN- Half man, half goat, with horns on his brow and lust in his eyes. Son of Hermes and a daughter of the Dryops, he was the God of pastoral regions and wilderness. Special friend of shepherds, he guided and protected them from afar. Protector of all wild things and places. His pipes had an aphrodisiac effect on those who heard them and induced mating.

Pan wasalecherand adrunkwho constantlypursuednymphswho would flee in terror. Caves rang with their cries when he caught them. He was famous for his rages, where he attacked anyone who got in his way. His irrational behavior led people to flee him in "panic." He was dangerous when he took possession of a being. The possessed, or panoleptic, took on his bearing and would wander in the wild, laugh madly, or throw themselves on others for sex without respect to gender, or have epileptic fits.

POSEIDON (NEPTUNE)- Son of Cronos (Saturn) and Rhea, he is represented wielding a trident and being pulled by monsters in a chariot. After Zeus's victory over Cronos (Saturn), the young gods, who preferred life on earth, divided the various domains of earth. Poseidon chose the seas. He represented the hidden forces of germination and death. Together with his wife Amphitrite, he had powerful ties with Gaea, the Earth, mother of the Titans. As subterranean Gods, they shook the world from inside.

Poseidoncausedearthquakes whenhemade lovetohis wife. The mystery isle of Atlanta belonged to Poseidon. Poseidon could provoke storms, set fire to rocks on shore and create springs of water. He had many children, most wicked and violent, like the Cyclops of the Oddessy.

PRIAPUS- A small god with a penis of immense size. Son of Zeus and Aphrodite, he was deformed by Hera in revenge. Aphrodite abandoned him in fear that she would be ridiculed for her ugly child. He began as a symbol of fertility, but of no significance. Although he was over-sized, he was impotent. He seemed to fail at everything he tried. He was compared to an ass and ridiculed. He lent his name to the disease priapism, an incurable illness where the penis remains painfully erect but incapable of ejaculation. Ended up as an obscure gnome.

QUIRINUS- A Roman warrior god originally, he became a god who watched over the well being of the community, opposite to his former nature. Called an apparition of Romulus the founder of Rome.

ZEUS (JUPITER)- Son of Cronos (Saturn) and Rhea. He defeated Cronos (Saturn) in a ten year battle and then divided the realms with his brothers by lot, getting the heavens for his own. He was ruler and judge, the arbiter of disputes among Gods and men. His decisions were just and well balanced, showing no favoritism. He had several wives and many lover's, earning the title "all father" or "father god". His infidelity caused much strife on Olympos and in the world through he raging of his wife, Hera.

Goddesses

APHRODITE (VENUS)- Daughter of Zeus and Dione according to Homer.

'The Woman Born Of The Waves' according to Hesiod, born of the foam impregnated by the sexual organs of Uranus, which Cronos (Saturn) had severed and thrown into the sea. Plato identifies these as two separate Aphrodites. One Urania, the daughter of Uranus was goddess of pure love. The other, called Pandemos, (Root of pandemonium?) was the Goddess of 'common' love. She married Hephaestus, but was unfaithful with Aries.

Arieswascaughtandhumiliated. Aphroditefledinshame to Cyprus, and there took Thrace as lover, resulting in the birth of Eros (Love), Anteros (Love in return), Deimos and Phobos (Terror and Fear). She also was a lover of Adonis, a human shepherd named Anchises who fathered Aneas, of Hermes and of Dionysus who fathered Priapus. She was known for jealousy. She made Eos (Dawn) fall in love with Orion in spite for her seduction of Aries. She punished all who did not succumb to her. A beauty competition between Hera, Athena, and Aphrodite was proposed by Eris (Discord) with the prize being a golden apple. It was judged by the human Paris. All the Goddesses offered him bribes to win.

https://beyondweird.com/bookofshadows/1701.html
52 captures
13 Jun 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

1701

AphroditeofferedHelen, mostbeautifulofall Humans.She won and thus caused the Trojan War. Eros was the primordial god of instinct. When Aphrodite appeared he adapted himself and joined forces with her. At this time the sexes became distinct. Aphrodite's kingdom was the place of desire. Young girls were said to pass from the place of Artemis (chastity and games) to the place of Aphrodite, where they become women. Considered by some to be an affliction or madness that women must bear. She represents female lust and passion, and demonstrates its potential for destructive effect. Young girls gave their virginity to the Goddess by living in her temples and offering themselves to passing strangers.

ARTEMIS (DIANA)-Daughter of Zeus and Leto. The huntress, she is seen as the forever young goddess. She is proud of her shapeliness and keeps her virginity to protect it. She was a warrior, joining Apollo to kill Python and other exploits. Anyone who offended her or tried to win her virginity paid dearly. They were killed, transformed, or mutilated. She defended modesty and punished illicit love and excesses. She avenged rape. She also took out her anger on those virgins who gave in to love. She did not mind marriage, but when a virgin married she was to give up all the things of childhood, toys and

dolls, locks of hair, etc., leaving them on her altar.

ATHENA (MINERVA)- Daughter of Zeus and Metis. Metis was swallowed by Zeus, and when it was time for Diana's birth, he had Hephaestus crack open his skull and she came forth in full armor shouting a war cry. Also a virgin Goddess, she lived among men without fear due to her warrior's skills. She was the protectress of Odysseus and other men. She was a warrior who used strategy, ambush, cunning, and magic rather than brute force. Her shield bore the head of a gorgon and she paralyzed her adversaries and made her companions invincible. She was against excess, both in war and every day life. She taught men to control their savagery and to tame nature. Was the initiator of all skills. Taught Pandora to weave, trained horses and invented the chariot. She was the patroness of blacksmiths and carpenters. She built the first ship and the boat of the Argonauts.

CYBELE- Was born as Agditis, a hermaphrodite monster, from a stone fertilized by Zeus. The Gods decided to mutilate him(?) and made the Goddess Cybele from him. Her love for Attis, a human shepherd, drove him insane and he castrated himself for her. Her priests were eunuchs dressed as women. It is from the temple of Cybele that the reference in the Wiccan Charge of the Goddess to "At mine Altars, the youths of Lacedæmon in Sparta made due sacrifice.", comes.

DEMETER (CERES)- Daughter of Cronos (Saturn) and Rhea, the Goddess of corn and grain. Demeter bore Persephone. She renounced her duties as goddess and began a fast and went into exile from Olympos when her daughter was abducted into the underworld until her daughter should be returned to her. She caused the spread of the knowledge of the cultivation of corn.

During herexilethe earthbecamebarren untilZeusdemanded that Hades return Persephone. She had eaten from a pomegranate, however, and was forever bound to the underworld. As a compromise, she was allowed to rise up into the world with the first growth of spring and return to the underworld at seed sowing in fall. And so the Earth is barren in the winter, while Demeter mourns, and becomes fruitful again when Persephone is released. Demeter made herself known to the children of Eleusis, who raised her a temple and instituted the

Eleusinian mysteries. In Sept.-Oct., the candidates for initiation purified themselves in the sea, then processed down the sacred path from Athens to Eleusis. The rites remain secret, but involve a search for a mill for grinding corn, and a spiritual experience. During the rites, men women and slaves were all treated as equal.

ERINYES, THE- Alecto, Tisiphone, and Megaara. They were born from drops of blood that fell from Uranus's severed Penis, and did not recognize the authority of the gods of Olympos. They hounded and tortured their victims, driving them mad. Also called the Eumenides, The Good Ones, to divert their wrath. Assimilated by the Romans as the Furies. They were implacable and demanded punishment for every murder. To them murder was a stain. The murderer had to be banished and driven mad before purification could occur. They were blind and carried out their punishments indefinitely.

HARPIES- Greek genii/spirits- Daughters of Thaumes and Electra: Nicotho or swift-footed, Ocypete or swift of flight, and Celaeno, the dark one. Were either women with wings or birds with the heads of women. Called the 'hounds of Zeus' and seized children and souls. Skillful at torture, they could pester a victim into madness.

HERA (JUNO)- Daughter of Cronos (Saturn) and Rhea brought up by

Oceanus and Tethys. Married Zeus. It was claimed that each year Hera regained hervirginity by bathing in the spring of Canathus. According to some traditions Hephaestus, Aries, and Hebe (Youth) were conceived by her alone without male assistance. As Zeus' legitimate wife, her fury at his infidelities was boundless, and she took vengeance on his lovers and any progeny of the affair without distinction. Zeus was often reduced to hiding or disguising his children to protect them.

HESTIA/VESTA- Daughter of Cronos (Saturn) and Rhea. Goddess of the hearth, she had the privilege of retaining her virginity forever. Her symbol was the fire, which was never allowed to go out. The young bride and newborn child were presented to her and she was invoked before each meal. Her temple in Rome was served by the young vestal virgins.

MOERAE (PARCAE)- The Three Fates. Atropos, Clotho, Lachesis, daughters

of Zeus and Themis. The first spins a thread symbolizing birth. The second unravels it, symbolizing life's processes, and the third cuts it, symbolizing death. They too were blind and ruled destiny. They were also symbols of a limit which could not be overstepped. Were connected to their sisters, the furies, who punished crime.

MUSES- Nine daughters of Zeus and Mnemosyne (Memory). Calliope ruled

epic poetry, Clio ruled history, Polyhymnia mime, Euterpe the flute, Terpsichore dance, Erarto lyric art, Melpomene tragedy, Thalia comedy and Urania astronomy. They delighted the Gods and inspired poets. The Muses created what they sang about. By praising the gods, they completed their glory, by boasting of valiant warriors, they wrote their names in history.

Theywerecelebrated bythe Pythagoreansasthe keepersof the knowledge of harmony.

NEMESIS- Daughter and Night. Ruled over the distribution of wealth, looked after balance, took revenge on arrogance and punished excess, including excessive happiness, riches and power. Moderation in all things was her creed.

NYMPHS- Daughter of Zeus and usually part of a greater god(esses) entourage. Not immortal, though long lived. Mostly lived in caves. Were dark powers whose beauty alone could lead to madness. Were seducers of many of the gods. Were considered secondary deities.

THETIS- Daughter of the old man of the sea. Very beautiful. Mother of Achilles. Saved Zeus from a plot to overthrow him and was an ally of Hera. Saved the Argonauts as they passed between the clashing rocks.

Against The Witch Hunters

Robin Culain

"All this has happened before. And all this will happen again. But this time it happened to ..."

Well, us.

Thebeginning of Sir James Barrie's PeterPan must echo what many of us are feeling, as we watch a new and loosely-knit conglomerate of yellow journalists, right-wing eco-spoilers and Evangelical and Fundamental Christians move slowly towards a Witch hunt for the 90's. Our spiritual ancestors faced similar problems in many times and many lands.

Recall the Priestesses of Eleusis, last of an ancient line, in decline, falling at last to the stratagems of Theseus and his new Attic Gods. Recall the Etruscans, their vision of sexual-political balance overpowered by the might and organization of the husband-headed Roman empire. And most tender to the touch, recall the agony of the middle ages, as the Catholic, then Protestant churches consolidated their grip on the rural population, killing six million alleged or actual Witches in the process.

The hunt is in a beginning stage and beginnings are important. The formal focus of the television specials, Redbook articles, diatribes in the LaRouchite New Federalist, "Occult Crime" seminars and newspaper articles is some thing called "Satanism", which bears little or no relationship to Wicca and Neo-Paganism.

In fact, media "Satanism" bears little resemblance to any historically verifiable Satanism. It is neither classical Egyptian Set-worship", Romantic Ceremonial Satanism a la Huysmanns nor modern Egoist flamboyance per La Vey. Sometimes it's heavy metal sullenness, drugs and violence, but that's usually only for starters. The heavy metal boys, we're usually told, are just dupes of the Great Conspiracy. And when you get down to the real stuff, the genuine complaint, it's generally the stuff of horror movies and nightmare -- baby-eating, virgin-sacrificing bloodsucking monsters!

All this has happened before. And all this will happen again.

There's a limited range of things that can be used to stir up the anger of a populace against a group, or deaden moral sensitivity to a persecution. It pretty much boils down to baby-eating, virgin-sacrificing and bloodsucking.

This has been the century of Hitler's Holocaust. but the Russians who butchered entire Jewish villages in the Pogroms, the inhabitants of York who slaughtered nearly every Jew in the city in the 1100's didn't merely think the Yiddim dressed and talked funny. The accusations were the same. By Jesus, those Jews ate babies! They were just like Satanists, with one exception.

You could find the Jews.

There probably aren't any "Satanists" as portrayedin the articles, seminars and diatribes. If there are, they're certainly not Neo-Pagans or Wiccans. But in the lucrative atmosphere in which the press, missionaries and so-called "Crime Advisers" publicize and proselytize, the word "Witch" creeps in every third sentence.

Naturally,we Witches and Neo-Pagans have spent a certain amount of effort pointing out that we love children like anybody else, have no particular attraction to virginity, and tend, in the most extreme of our diets, to vegetarianism. In short, we have tried to educate our detractors and the media to our harmlessness.

This tactic is true, andthis tactic is good, but I thinkthat if it becomes our primary response to persecution we will ultimately fail to endure.

Imagine a Witch inthe Middle Ages in front of aCatholic or Protestant tribunal. In some cases she has been denounced by a business competitor, or an envious rival in love, or a spiteful neighbor. In other cases she has been brought to the dock by an expert in "Occult Crime" -- the traveling Witch Finder.

She stands bound before her Inquisitors,plain or pompous depending on their religious persuasion. Perhaps there's a crowd around. She tries to educate them to the simple fact that she's a worshipper of the Old Gods, loves children like anybody else, has no particular attraction to virginity, and tends, in the most extreme of her diets, to vegetarianism.

They, in turn, accuse her of worshipping a living fiend, blighting the cattle, and eating babies.

She doesn't stand a chance.

Now picture another scene, one that has not occurred often. She stands before those assembled, and begins, shall I say, to point out some facts. She points out the medieval physician with the two per cent live delivery rate who wants the local midwifery practice shut down. She points out the priest and bishop who are terrifying the once

fun-loving populace into penury and pestilence with the twin threats of damnation and the noose. She denounces the Christian nobles who will brook no interference with their rule, least of all from the old Nobility of the land.

She'd be shut up in short order, but in a different way, for she would be addressing the real issues. The nonsense about babies, Black Men and cattle was then, and is now nothing more than a smoke screen to mask real and significant religious and political differences. It's all a cheap trick, a coward's cheat, a way of throwing muck until some sticks. It is only used when the real terms of debate cannot stand the light of day, and it works only if we permit it!

Our situation is in no way as dire as that of our ancestors. Only now have things moved to the stage where one group, the far-right and sometimes farcical Limonites, actively bait Wiccans and Neo-Pagans as being "as bad as Satanists". And unlike our ancestors, we have a freedom of speech they could only dream of. We will not be silenced if we speak, certainly not at this time.

So let's not waste our opportunity! Whenever the "Witch-Hunters" bait us or attempt to smear us with their cannibal taunts, let's find out what the real agenda is, and address it. Make the Lyndonite defend himself against whipping up the population against a minority religion as Hitler stirred hatred against the Jews. Make the entire La Rouche crew explain their suicidal environmental policies, and their editorial statement that "the worship of Mother Earth does indirectly lead to mass murder ..." Engage them on the real issues -- just what the worship of the Mother really means, and what people are really like that scapegoat innocents and despise nature!

Likewise with the "Occult Crimewatch". Ask them about theirsources of revenue. About their religious agendas and connection with Evangelical missions. Ask the if they support religious freedom, and if non-Evangelical religious belief, in their opinion, is a hazard to the public. Ask them, if you can corner them into a frank reply, what on earth they are doing lecturing hate to police officers sworn to protect all the public, Christian and Pagan!

The media deserve the same. Let's not spend more than a breath denying lurid charges. Instead, ask them why they are sensationalizing and smearing a legitimate religion to make sales. Inquire as to whether the German press in the 30's had a responsibility for the slanders on the Jews that they printed. Ask them how they'll feel if harm comes to one Pagan woman or man, girl or boy through their negligence, indifference to non sensational fact and search for sales.

In every case we have an opportunity to turn the tide, by coming right out with our real differences in front of the public, and insisting that the terms of debate be on genuine issues. We must refuse to be backed into a defensive posture, denying ever wilder charges.

Instead let us bring our active advocacy and love of our Gods, of Mother Earth, of our families and children and ourselves to the fore in every debate. We must require our opponents to bare their genuine beliefs and motives, and contrast them clearly with our own in full view. We must sharpen the terms of debate so keenly that no person can leave the scene without having to make a clear and conscious choice about what they value and believe is right.

There's no point in lecturing to the Cardinal. The audience for every debate is not the Witch Hunter, it is the neutral observer. Let them see the love of the Earth, and contrast it to nearsighted greed and poverty of emotion. Let them see the love of the Old Gods and contrast it to a cringing fear of the Father's judgment. Let them see generosity and intelligence and refusal to be sacrificed, and contrast them to venality, cunning and scape goating. In every debate, let us rise to the height of our capability, and let our opponents have it in the Values -- right where it hurts!

Charging Crystals

Ian Kesser

Crystals,as many of you know, are extremely useful for practitioners of the Magickal arts. They can be used to channel power, to store power, to heal, and many other ways. Due to space considerations, I have chosen to limit myself to the charging aspect in this article.

Thefirst and most important part of charging a crystal is choosing the crystal itself. For most general uses, Quartz is the best one. For specific use, there are many others. I have found that Diamonds are useful in storing Good energy, and Zircons (my birthstone!!) for Evil energy. If you have a specific purpose in mind, please consult one of the many fine tables of crystal affinities.

The next step, and also important, especially the first few times, is to prepare yourself for the actual channeling of energy. In my case, music helps, as well as pranayama and other forms of breath control. The first one I used is simple

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Pranayama, simply, is control of breath. Most forms amount to hyperventilation or subventilation. The one I used first, and still use, is this: take four quick inhalations, filling the lungs. This should be over the space of about one and a half seconds. Then exhale in four short bursts, again over one and a half seconds. Repeat as necessary. The first few times this is done, I recommend you desist after about one minute. Over the course of time, this can and should be increased, but until you are used to the effect this gives, a shorter time is suggested.

Now that you're in the mood, take the crystal in your right-hand (left hand for those of you who are lefties). Visualize a door within the heart of the crystal. Until this visualization is firm and steady, wait. Then open the door. Behind it you should see a store of diffuse energy, which varies with the type of the crystal. Some crystals, usually the inferior ones, have little or nothing back here. These are generally not good to use.

Close the door, but keep it in mind. That was just to check on its energy. Decide which energy you wish it to house. Usually only one

will be needed, such as for talismans and storage of energy for later use, but in some cases, such as a divination tool, more is suggested/required. DO NOT TRY THIS ON YOUR FIRST ATTEMPT! YOU WILL FAIL! The energy you will be handling is powerful, and trying to handle more than one world at a time is strenuous. Trying to handle all three, plus personal and other energies, is straining to the limit. As with all other bodily systems, an ability used beyond its capacity will overload and break or refuse to perform, as with a man trying to lift 300lb barbells on his first try at weight lifting.

For general use, I find nature's energy is best for multipurpose storage. Those in the Church of Set would probably find differently, as would those in the Church of Christ. Use what you feel comfortable with.

Now, the fun part. For the three major energies, I find there are certain ways of drawing them tat are easiest on the practitioner. For Good energy, try it like this: Form a cone with the base connecting to your skull in the region just between and above your eyebrows. "suck" the energy (visualize it as you will, I use a light, golden yellow) into the cone, then through a tube into your brain. The visualization on this is a bit tricky, but it can be done.

For Nature's energy, visualize a "hose" going down into the Earth from the base of your spine. This hose should ideally connect with the center of the Earth, but some people simply cannot conceive the distance involved with that, and can therefore not visualize it. Go as deep as you can, with time, you should improve. I "see" this energy as a ruddy, glowing red, as with magma. Use what works. Draw this energy up the tube, then through your spinal column into the brain.

Now, the Evil energy. This is trickyfor me, but here's how I doit. Place the feet together (if they already are, so much the better! It means this isn't uncomfortable for you, as it is for me.) and visualize a siphon, with the hose connecting to a cone connecting to your feet, about two inches in diameter, one inch on either foot. Then, on the other end, a hose entering a black, inky void(or whatever color you perceive evil energy to be). One last connection: another hose running from that area of your feet to the previously mentioned area in the skull. This aligns nicely with the Chakra theory, to which I subscribe, in that a Chakral spinal-type column connects all the major power centers of ones body. If you know this system, so much the better! Draw the energy through the siphon(sometimes visualizing the bulb on the siphon squeezing helps) into the feet, then into the skull, then into the brain.

Other objects you wish to draw energy from, use the door analogy/visualization given above(for powerful things such as the Tarot, I see it as a gate more than a door. Again, whatever works for you), and draw from your use hand. If you plan on using that object again, take only a token amount of energy, and DON'T FORGET TO CLOSE THE DOOR!

Personal energy: This varies so much with the individual! Some people draw from their auras, some from the Chakras, some from the Astral Body. Just use the method you feel most comfortable with. For those of you who have no preference, or no knowledge of such things, I use the Astral approach. I draw a bit of the substance of the Astral body, generally the feet, into the brain. After I finish all else, I "spread out" the Astral body to make up for this loss. Astral bodies DO heal.

Well, that's most of it. Draw the energy you need, then draw from the crystal. Take it in your use hand again, open that door, and take out the energy, and bring it to the brain. Generally, I use the hose again, connecting to that spot in the skull, but this one generally runs INSIDE y body, such as along the arm bones, then up the neck bone. Mix the energy up. If it helps, visualize a cosmic Cuisinart or whatever. If it won't mix, like oil and water, you have failed. This crystal will not hold this energy. Give up, put back the crystals power, ground yourself(later...), and try again later with another energy.

Once you've achieved the mix, refill the crystal. Sometimes, the energy won't go back in. This usually means you've put too much of the energy you're using in, and not enough of the crystal's own energy. Bring it back to the brain, and remix. How do you refill the crystal, you ask? Switch hands on the crystal, then visualize that handy hose again, but this time flow backwards, through the door. There will come a point, especially early on in your practice, that the crystal is full when you have energy left over. Slam that door and ground yourself(later...), don't overfill it! Doors have their bursting point, and that's a wonderful way to destroy a good crystal.

OK, it's later. You've finished the job at hand (Applause, you've earned it!) but have all this energy left! There are many ways of grounding energy, use the one you are comfortable with(I know I keep saying that, but it bears repeating. Don't do anything against your Will). The one I use is simply grounding it. Take that handy-dandy all-purpose hose again, connect it to the base of the spine, and thence into the Earth. Flip the switch to reverse, and push that energy out! Be careful not to let out yourself as well!

That's it. I hope you find this helpful to you.

Tarot Divination
Tuppence

Not long agoan on-line friend told methat he saw no reasonto use the Tarot in divination; in fact, he felt that no one should use them for divination as this was a profane use of the cards. He preferred to use the cards solely for contemplation.

At the time Ididnot feel inclinedto respond to thisnarrow view, but after a night of thinking about it, I was prompted to write the following in defense of Tarot Divination (and I don't mean fortune telling!)

Divination:

1) The art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by means of augury (divination from omens) or by the aid of supernatural powers
2)Unusual insightor intuitiveperception (thesedefinitions from Webster's)

According to theBrotherhood of Light there are fourmain uses for the Tarot:

1) Science of Vibration
2) Divination by cards
3) Divination by number
4) Spiritual Science (themethod of putting the resttogether to develop a philosophy)

Is it wrong to USE the cards?

1) Playing cards is fun! Without such use perhaps Tarot would long ago have died as other games have faded from use. Chess may be considered to be a child's game or a highly developed intellectual discipline. The same is true of using the Tarot card's.

2) Have you ever played Taroc? It is a very interesting game like bridge using the Major Arcana as Trumps...in profane decks the court cards and majors may have two heads (to be read either up or

down.) Some versions of the game have certain mystical aspects.

3) In studying the history of the Tarot you will see that the decks (except those belonging to aristocrats who had hand-painted decks made for them by great artists) used long ago were very primitive and made from wood cuts. We have come far from those crude representations...but the ideas expressed in the Tarot remain the same - they are still there in those early decks.

4) Where did the Tarot come from? We have only theory and conjecture:

a) Ancient Egyptians
b) They always have existed buthave been revived from timeto time
c) Gift of Divine Origin
d) etc.

It's validity and usefulness are what count

a) it works when used
b) it contains Universal symbology and archetypes found elsewhere
c) it is numerically correct and corresponds with ancient systems of wisdom (especially to the Qabala)

10 = sephiroth (ace through 10 in the Minor Arcana)
22 = paths (22 Major Arcana cards)
4 = elements (four suits)
(etc.)

The Tarot is MUCH MORE than mere pictures on pasteboard. The pictures on the Tarot cards are physical symbols for spiritual concepts. One definition I use for the Tarot is as follows:

Asymbolic representationof ArchetypalForces and/orBeings which have always existed and have been identified and passed on to us by ancient initiates and which provide a focus for us to use in self-initiation, spiritual development, and the perception of hidden wisdom.

A few notes regarding the above.....

1) Jung says of Archetypes that they exist for us at birth...they emanate from the collective unconscious....they are NOT self-created or generated.

2) Aleister Crowley says in his book the Book of Thoth:

"Each card is, in a sense, a living being." "It is for the student to build these living stones into his living Temple."

"...the cards of the Tarot are living individuals..."

"Howis he to blendtheir life with his? Theideal way is that of contemplation. But this involves initiation of such high degree that it is impossible to describe the method in this place. Nor is it attractive or suitable to most people. The practical everyday commonplace way is divination."

3) In Magick without Tears he says:

"...theTarot itself as a whole is an universal Pantacle...Each card, especially this is true of the Trumps, is a Talisman; ...It is evidently an Idea far too vast for any human mind to comprehend in its entirety. For it is 'the Wisdom whereby He (God) created the worlds.'
"

As regards these Lively Forces:

1. These Forces can communicate with us...or rather we can interpret their currents through our subconscious intuitive minds....this is one use of divination (and contemplation). This is the level, as Jung says, at which we are all connected.

2. These Forces can be directed by us Magickally if we are so trained. First we must master divination; then direction.

3. The Tarot is a Magickal Weapon In the hands of a trained initiate the mere placement of one card between two others can alter the forces involved and affect physical (and ethereal) reality.

4. The Tarot is a philosophy as well, with an Ancient Message about the Soul's journey.

5. Yes, the Tarot is useful to study and contemplate....the colors and symbols are specifically designed and arranged to stimulate things within us (forces, archetypes, subconscious).

6. The Major Arcana are especially sacred to us because they represent the Paths, Steps, Forces which are necessary for us to rejoin the Godhead and attain enlightenment.

I maintain that the best wayto understand that the Tarot cards are ALIVE and ACTIVE FORCES is to USE/HANDLE/EXPERIENCE them and so Divine (and perceive) what they are all about. The cards are a focus for our minds upon forces which are ever-changing and evolving (even as humankind is evolving).

We are fortunate that modern printing is so good and that the Tarot decks and books which we have today are easily available to us. This was not always the case for our brothers and sisters in times past. Today one can afford to smile and say: "I only need to contemplate the cards to understand them." But there is more to the use of the cards in Divination than many have been taught; for it is a mysterious process.

Just as one muststudy and practice upon amusical instrument to become a virtuoso, so too the Tarot takes many years of study and practice to use correctly. One must be well developed spiritually, emotionally, and intuitively, or (as in music) naturally gifted to make full and accurate use of the cards in divination. In the hands of a gifted Diviner or Initiate the Tarot is a formidable weapon. It can even talk and spell out sentences! Hence the Hebrew letters correspondence to the Major Arcana. However, since we do not all learn in the same ways....the Tarot may not be the DIVINATORY METHOD for everyone.-

..although everyone can learn from it and should study it.

Other methods which may suit:

a) Astrology
b) Numerology
c) I Ching
d) Pendulum
e) Runes
f) etc.

Ashumankind evolves spiritually (and in other ways) so too the Tarot evolves. Take for example the reconstruction of The Chariot (Arcanum VII) and The Devil (Arcanum XV) cards by Levi. He gave them a new presentation based upon his advanced knowledge at the time. Also, note how The Lovers (Arcanum VI) has changed from earlier decks. It still has the same basic meaning, but the symbols have changed. No longer are there two women...one good one bad...with the man in between...now it is two people with an Angel above them. New Tarot decks continue to be made as our knowledge and understanding evolves.

A noteon The Book ofThoth, Aleister Crowley's Tarotdeck, is as seen by him from the Astral Plane. This is why it is so different from many decks; why it is so striking; and, why the energy felt has such strong effects upon many people.

Some cardscome and go....thereare morecards on theastral plane than we have on the physical....between the cards, above and below the cards are others...as with the Quaballa.

When workingwith the Tarot ifone is in aMagickal State (Asana, etc.) and reads the cards it is a Magickal or Divine (hence the term divination) operation. I take the forces into myself when using the cards thus they affect me and I them.

Because ofthis knowledge, I respect the Tarot as a Living Thing/Force and I do not bother it with profane questions. I treat it as a Magickal Weapon and thus with care and respect. Fortune telling, while not wrong, is the profane use of the cards.

Contemplationof thecards isuseful; withoutDivination, however, one could not experience the forces within them in the same way. Also, there are hidden uses for the Tarot. The Tarot is indeed a Teacher. It is also a door, a gateway, an entryway into other realms which is partly how it was used in Egyptian Initiation Rites. We may use it in some of the ways listed below:

1) Scrying/meditation
2) Ritual (invocation and evocation)
3) Works/spells
4) Talisman use/focus
5) Divination

Some of the goals of initiates(after perfecting divination and the Tarot's philosophy) are 1) to read with a blank deck and to use a spread with no set meanings, and 2) to develop one's own Astral Deck.

Magick (in Theory and Practice), Crowley's famous book, calls Divination an important branch of Magick, and defines it thusly:

1. "We postulatethe existence of intelligence's, either within or

without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligence's are able to reply correctly - within limits- to the questions asked."

2. "We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume that any of these hieroglyphs will be understood by the intelligence's with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language...."

3. "We postulate that the intelligence's whom we wish to consult are willing, or may be compelled, to answer us truthfully."

He goes on to discuss divinationas shown in some of the quotes below:

"In a system of divination each symbol stands for a definite idea."

"As regards theHoly Quaballa, based as it ison pure number, (it) evidently possesses an infinite number of symbols. Its scope is conterminous with existence itself; and it lacks nothing in precision, purity, or indeed any other perfection. But it cannot be taught, each man must select for himself the materials for the main structure of his system."

"It is always essentialfor the diviner to obtainabsolute magical control over the intelligence's of the system which he adopts."

"Experienceis the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense."

"In order to divine without error,one ought to be a Master ofthe Temple. The faintest breath of personal preference will deflect the needle from the pole of truth in the answer."

"One mustprepare oneself by generalpurification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties."

"The muscles with which hemanipulates the apparatus ofdivination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting."

(note:one of the first steps indivination is the invoking of the Angel HRU)

"He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else."

"He should allow the question entire freedom to make for itself

its own proper links with the intelligence directing the answer."

"Hemust sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully."

"He should exhaust the intellectual sources ofinformation at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation."

"The concluding operation istherefore to obtain a judgmentof the figure, independent of all intellectual or moral restraint. One must endeavor to apprehend it as a thing absolute in itself."

"Divination is in one sense an art entirely separatefrom that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained: but it must be added that proficiency therein, tremendous as is its importance in furnishing the Magician with the information necessary to his strategic and tactical plans, in no wise enables him to accomplish the impossible. It is not within the scope of divination to predict the future with the certainty of an astronomer in calculating the return of a comet. There is always much virtue in divination."

"One must not assume that the oracle is omniscient."

"The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various occasions. These should be 'familiar' spirits, in the strict sense; members of his family."

"Divination ofany kind is improper inmatters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's Angel."

"Although the adept is in daily communication with his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go to the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares."

Thus wemay use Divinationfor those worthy questionswhich we need answered but cannot find out in any other way...either through our own research or by the contacting of one's Holy Guardian Angel. If we can attain the necessary magickal states discussed above and if we complete the necessary study and work which he suggests, we can become masters of Tarot Divination.

The Dangers Of Magical Thinking In Magick

Nihasa

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Magicalthinking is a psychological term for making a naive assumption of cause and effect without consideration of intervening mechanisms. In plain English, it is the assumption that if I do THIS, then THAT will happen even though I have no idea how or why. Prominent examples of magical thinking can be found in Economics (if we cut taxes on the Corporations, they will invest more money in upgrading their production facilities and create more jobs) and Politics. It is typical of the world-view of very young children, who have a somewhat simplistic model of How-Things-Work.

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To many outsiders,most Magick seems to bebuilt on this basis...some guy mutters some weird words and waves his hands and expects to get a lot of money soon (sounds like a Management Consultant, come to think of it), or to make it rain, or to be rid of an enemy. Then they shake their heads, call the Magick-users children or worse, and go on with their lives.

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Within real Magick-use, this sort of sloppy thinking can lead to anything from disappointing 'fizzles' to disastrous misfires of spells. Our cultural heritage's are filled with "monkey's paw" type stories of the results of ill-thought-out Magick use. While dilettante New Agers are more likely to blindly 'cookbook' a spell or ritual, some of us have been known to skip a few steps in the process as well.

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Just think of the consequences of invoking Diana or Aphrodite in a ritual designed to "keep those foolish women in their place." (Anyone remember "Good-bye, Charlie"?)

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While I am not saying thatyou need to understand thephysics/chemistry/etc. of each step down to the subatomic level, I am suggesting that you think through each step and each mechanism (and likely consequences) of any major working BEFORE you perform it. A black-box understanding (detailed knowledge of the inputs and outputs of a mechanism and the relationship between them without an understanding of the internal details of the mechanism) is usually enough for mot purposes. For instance, if invoking or evoking a deity, make sure you know the strengths, weaknesses, character, and personality of that

deity. If using herbs (ingested or in balms or incense) be sure you know the pharmacological and combinational effects of each. Most of all, when going for a long-term effect think of the ecology of that effect: where it can come from and what it may causelater. You can't always anticipate all side effects, and you certainly can't always avoid them, but with a bit of work you can give yourself a shot at handling them.

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Do a reality check before you start a working. If you just pay attention to the beginning (the ritual or working) and the end (the desired effect) and leave the rest to wishful thinking, you are asking for trouble.

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NOTE: The above is an excerpt of a 1988 seminar on Magick and Psychology: Insights and Interactions.

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Satanism As Media Hype
News article:

From the Phoenix Gazette 24 June, 1989
SCAPEGOAT: Satanism scareis mostly hype, experton cults says....
by Michelle Bearden

Judging by Satan's popularity in news accounts and police reports these days, you'd think Satan had been elected to Congress or won the Pulitzer Prize. But it's not true, says J. Gordon Melton, director of the Institute for the Study of American Religion in Santa Barbara, Calif. and one of the country's leading experts on cults. In fact, there is no surge at all in Satan's popularity. "The only surge we're seeing is the spread if mis-information," Melton says. "Malicious, suspicious, and ritualistic acts are being attributed to satanism, and people are buying into it."

Melton has launched a one-man crusade to get what he considers the truth out to the public. Using an extensive survey he completed in 1986 as his guide - "The Evidences of Satan in Contemporary America" - Melton makes his case frequently before groups and in interviews. Most misinformation regarding satanism comes out of police agencies, Melton maintains. That's because, in the absence of true satanic groups, law officials have to blame "something concrete," he says.

"What we've got is creation of imagination, paranoia, and general ignorance," Melton says. "We've got wild speculation and jumps in logic. What we don't have is the truth. One story perpetuates another, and, before long, 'experts' in police departments are conducting seminars on a topic they don't really understand."

At the Phoenix Police Department, police spokesman Andy Hill says the agency analyzes every incident that has satanic overtones. He blames a majority of these crimes on "kids caught up in experimentation." "It's safe to say that most of it isn't hard-core. We're usually dealing with copycat crimes," he says. " I wouldn't consider satanism a big problem here in Phoenix. We know it exists, but it's more underground than anything else."

According to Melton, onlythree established satanic cults exist:The

Church of Satan, a San Francisco based group headed by founder Anton LaVey; a splinter group, the Temple of Set, also in San Francisco and headed by Michael Aquino; and the Church of Satanic Liberation in New Haven, Conn., led by Paul Douglas Valentine. Total membership in all three groups is "probably less than 3,000," Melton says. Those followers are the true satanists, and their numbers haven't varied much in the last two decades, he says.

Many of the acts blamed on satanism are committed by teenagers who are bound together b drugs and violence rather than demons. While they may use satanic imagery in their deeds, Melton says they are "play-acting" the role of worshipping the Prince of Darkness. "It's true we're hearing a lot of satanic references in today's music, but that's pure commercialism," he says. "Just because your teenager gets wrapped up in certain rock'n'roll doesn't mean he's into the occult."

Someof the conclusions that support Melton's studies to combat the theory of international satanic conspiracy include:

* The existence of a large number of nonconventional religions, such as cults, that have nothing to do with occultism, much less satanism.

* The growth of witchcraft as a new religion and how it is confused with satanism. Melton labels contemporary Wicca as a nature religion that places great emphasis upon the preservation of life and non- violence.

* Reports of cattle mutilations, which ignore the facts that most are mistaken observations of predator damage.

* The discovery of common symbols, such as an inverted cross, pentagrams, and bloody altars, which lead investigators to conclude that satanic activity has taken place. However, no evidence of any conspiracy involving the kidnapping and transportation of children for ritual purposes has emerged.

* Fantasies of people who make "confessions" of their involvement on satanic cults.Typically, they cannot supply independent corroboration of the stories.

Moreover,a good portion of the mis-information on satanism - which Melton says is really a "parody of religion" - comes out of evangelical Christian publishing houses. With that bias, "it;s easy to see how misinformation breeds," he says.

Melton contends that opensatanic groups pose no publicthreat. If there is cause for concern, it would be the small, ephemeral satanic groups, mostly consisting of young adults or teenagers and possibly led by psychopaths or sociopaths. "These are the groups that cause immediate danger to themselves and society at large. That's where police should be concentrating their efforts," he says. "In the meantime, we've got to get out of this satanic mentality and get our labels straight."

Why I Don't Believe The "Survivors" Of Occult Groups
by Rowan Moonstone

Recently onthis echo, several people have taken Pagans to task for naysaying the Christian sources dealing with former practitioners of various occult disciplines. I have researched this area thoroughly for the past five years. I've bought or read all the Christian books on the subject that I can get my hands on. I have over 1,000 clippings in the files dealing with this subject, I've got over 100 audio tapes and 20 videotapes on this subject, and I've got reams of Christian literature, and police training material to draw from. In addition to this, I grew up as a Southern Baptist and was a Sunday School teacher at the age of 16. I know whereof I speak when it comes to Christian sources.

I've also been a Witch for nigh on to 8 years now, and have networked with other Pagans all across the country, attended festivals in various states, and subscribed to many Pagan publications both in this country and abroad. I've read many books on modern and ancient Pagan religions, and can furnish a complete bibliography for anyone that's interested.

After a concentrated search through this material, I must conclude that most of the allegations of the "survivors" are fabricated and insupportable. In the rest of this report, I will give documented reasons why I believe this to be true.

6-17-82 -Province Victoria Bulletin - "A misunderstanding appeared to be the root of a satanic scare in Victoria this weekend, police sources said Wednesday. Police, hospitals and human resources ministry workers had gone on the alert following a report that a satanic group was planning Tuesday to sacrifice a human baby. The report came through the child abuse prevention HELP line in Vancouver. Victoria police said they had traced the source of the report to a church group in Vancouver. The group apparently had heard rumors of a rise in satanic activities in Victoria and had prayed that no atrocities would occur. Somehow someone interpreted that to mean that a sacrifice was actually planned, police said. That was the report that got to the HELP line. However, Tuesday passed peacefully with no evidence of any satanic activity. "

5-4-86 - New York Times-" Derry Knight told an astonishing story about his membership in a secret Satanic cult called the Sons of Lucifer and his heroic efforts to take over the leadership of the cult to free himself and 2,000 members from the coils of the devil. As he told it, it was an incredibly dangerous mortal struggle he was waging against the most evil forces in the universe, personified by some prominent politicians, including Viscount Whitelaw, the deputy Prime Minister, who were, he said, the secret masters of Britain's Satanic orders ... In little more than a year, before Mr. Knight's activities aroused the suspicions of Bishop Eric Kemp of Chichester, who called in the police fraud squad, the support group contributed at least $313,000 to the anti-Satanism struggle. A jury that convicted Mr. Knight April 25 of 19 counts of fraud heard that much of the money raised by Mr. Baker had been spent by his supposedly struggling friend on call girls, fast cars, and a life of dissipation."

January 1988 New York Folklore"Satanism, Where are thefolklorists? by Phillips Stevens, Jr. p 12 (Mr. Stevens is referring to a murder of a 13-year =old girl in this incident) "While preparing me for the taping of some commentary to be aired locally following the National Geraldo Rivera TV special on Satanic cults on October 25, 1988, an investigative reporter for a Buffalo TV station was discussing That incident [the murder]. There were 13 people at that party, he said, the murdered girl being the 13th. Since the murder, six of the party goers had committed suicide.....I noted that it was strange that six suicides with such a factor in common had not been reported in the news; how did he know the details? The mother of the most recent suicide had told him. ...I advised him to wait and check out the facts before airing this story; he called me a few days later saying no, the other suicides could not be confirmed."

1-19-89 Joplin Missouri Globe News (front page) - "Jasper County Sheriff Bill Pierce said he had no figures available on how much time and money that department has spent investigating claims. He cited a November case as an example of the fruitless searches that have been undertaken because of claims eventually fount to be false. ...a Blytheville, Ark. woman told authorities there she had watched satanic cultists cut the stomach of an infant, pour gasoline on the baby, and set it on fire....After agreeing to take a polygraph examination, the woman admitted the story was false. She told deputies she made the false accusations to get attention."

3=6=89 - HoustonChronicle - "A Houston -area womanwho claims to be a former satanic priestess and has told audiences she witnessed the ritualistic murder of an 8-year-old Tomball girl has left law enforcement officers frustrated in their attempts to investigate her allegations. 'We have no homicide to link it to. Why she would make those claims and then be hesitant to talk with authorities is reason to question her motives,' Harris County Assistant D.A. Casey O'Brien said"

The previous three messages should tell you why I don't believe in the hysteria being generated. If anyone wants to see the entire articles that these quotes were taken from, send a SASE with 3 stamps to P. O. Box 1842, Colorado Springs, Co 80901. BB Rowan

"22 Commandments" For The New Age

Ann Waldrum

1. You shall learn of Honesty and attempt to heal your fear of it, to use this in daily living.
2. You shall learn to Love Unconditionally--beginning with yourself.
3. You shall help all people in your worlds come to physical healing.
4. You shall dwell on things of high and pure energy in others and self to change Earth.
5. You will learn and practice Pure Service -- unconditional and with love energy.
6. You will release Judgment into the Void--You will see, identify and choose for yourself Only.
7. You will Recognize One God --the God that corresponds to your vision.
8. You will destroy no one in any way -- through gossip -- through killing their gifts -- discouraging self love by injuring the physical body by foreign substance -- incorrect foods -- incorrect labor.
9. You will use your mind in the way the Source prepared -- by faithfulness of prayer -- by study and spiritual growth.
10. You will learn self discipline so that you respond to the Earth with wisdom.
11. You will take full responsibility for your own life -- blaming no other.
12. You will seek to learn about your God -- seeing the Connection clearly.
13. You will be known for your Gentleness, your Loyalty, your Kindness, according to your beliefs.
14. You will grow in Peace by change of attitude and understanding of others.
15. You will learn to respond and act from the Highest Center of Inner God -- the Love Response.
16. You will learn to Love All Mankind by seeing the Highest in all people without exception.
17. You will promote the healing of Mind, Body, and Spirit by teaching and living the belief in Man's Divinity.
18. You will show faithfulness in your study of yourself and your

persona (masks) in order to Free All Parts of Self.

19. You will Live your life as ordained by your faithfulness to the Truth, as you understand the Truth.
20. You will Speak in Love, Honesty and Wisdom.
21. You will Think in Love, Honesty and Wisdom.
22. You will live in Moderation (Balance) in All Areas of your life.

Theforegoing was delivered on July 20, 1989, through the trance-mediumship of Carla Neff Gordan by the Spirit Guide "Mary." Mary stated that these ideas will also be released through other mediums in six different areas of the world. In preface to these "Commandments" Mary said the following:

"Youare a loving,connected community oflike-minded souls assisting through our inner connection. You are becoming a profound source of awakening for your world. These rules are to open your hearts, to teach you self-love, to calm your emotion to help you to live in reality that you have wished. To grow, first you must become a source of service. There must be a difference in earth because you have walked here. Now is the time of shifting your energy into a higher place through unconditional love. A part of your purpose is to heal the earth through holy, or wholeness, relationships. You will begin now."

Risk Assessment Within The Craft Community

By Weyland Smith

There seems to betwo schools of thought within the "Craft Community" concerning the dangers faced by Pagans in general and witches in particular. One school thinks that we are now in the Age of Aquarius and that all danger has passed. The other camp seems to feel that we are beset with dangers and that our only safety lies in remaining "the hidden children of the Goddess", telling no one of our religious faith (including our fellow practitioners), and being ready to fly or fight on a moment's notice. Who's right? Do we know? Have we even tried to find out?

On theone hand, we live in a countrywith a Bill of Rights. Times have certainly changed since witchcraft was a hanging offence in Massachusetts. People have been known to proclaim their faith and live unmolested. On the other hand, there are about 3 million people in the United States who profess themselves to believe that the Bible is the literal word of God. If Leviticus says "Thou shalt not suffer a witch to live.", then there should be 3 million people out there ready to drag me out of my house and kill me.

Fortunately, the answer does not lie with either extreme and therefore our reaction should likewise avoid either extreme position. We live in a world beset by dangers. We could be in a traffic accident. We could have our house burglarized. Our child could be abducted on the way home from school. We could be struck by lightening. Do we stay home, guard the house and family and avoid living? Of course not!

What we DOis to act in sucha way as to recognize therisks we run and to minimize them. We try to live in reasonably safe neighborhoods. We keep good locks on our doors. We drive defensively and wear seat belts. We teach our children to run from threatening situations. This isn't paranoia, just good sense.

Is thereany danger that we as witches and pagans might be subjected to another violent suppression? Any Jew with an eye to recent history would tell you that of course there is! Is that danger great

here in this country? Not at present, but we do live in a world subject to rapid changes. Within my lifetime, people of Japanese extraction in this country were summarily rounded up and shipped off to remote camps. This action was contested all the way up to the Supreme Court to no avail.

So what should we do?

Well for a start, recognize that there is SOME residual risk whenever anyone takes an ethical position. We must understand that this risk is present whether we think it should be so or not. Further, we must each decide what level of hazard we are personally willing to run and to which we would subject our families. Finally, we should avoid doing anything which might subject ourselves and those around us to risks when such risks are avoidable. Especially, we should respect one another's right to manage his own dangers. Just because I choose to take a risk doesn't give me the right to endanger you!

Should wereturn to living ourlives under perpetual cover?I hope not. But I do respect the individual rights of my brothers and sisters of the Art to each make that decision on their own. It is on this middle ground where I suggest we should all try to live for the present.

Supreme Court And Peyote (Articles)

The following 13 messages, retrieved from PeaceNet, discuss the recent Supreme Court ruling permitting states to prohibit sacramental use of peyote.

Supreme Court Continues Chipping Away At Citizen's 1st Amendment Rights, Part 1.

Excerpts fromthe following articledetailing the April17th ruling by the US Supreme Court which decided that Native Americans could no longer use peyote in their religious practices:

"For all practical purposes,a majority of the SupremeCourt has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said American Jewish Congress Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far-reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Dr.Robert L. Maddox, executive directorof Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern...

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," headded, "but do we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

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The following article appeared in the June 1990 issue of "Church and State", a publication of Americans United for Separation of Church and State, 8120 Fenton St., Silver Spring, MD, 20910, and is reprinted here w/permission.

The Day 'Sherbert' Melted
by Rob Boston

Discarding A 27-Year-Old Test For Religious Liberty Cases, The Supreme Court Says Government May Restrict Religiously Motivated Conduct

Alfred Smithconsiders himselfapolitical; he's noteven registered to vote. But, in light of what the Supreme Court did April 17, the 70-year-old Oregonian is ready to jump into politics in a big way.

The highcourt ruled 6-3 thatday that Native Americansdo not have a constitutional right to use the drug peyote during their religious ceremonies. Smith, one of the plaintiffs who helped bring the case before the nation's highest court, is angry enough to take his fight to the polls.

"I'm encouraging all peopleto register and vote thisyear," Smith said. "This is the time for it. I have never voted before because I don't care to condone the system, but I have made a stand here with this case."

The political route Smith proposes may be one many members of minority religions are forced to take in the future, thanks to the Supreme Court's decision in the "Employment Division v. Smith" case. The justices' ruling marks an abrupt shift in free exercise jurisprudence, granting government broad new powers over religious practices.

What makes the "Smith"decision so significant is thatin reaching it five justices voted to abandon the court's doctrine of "compelling state interest," a move with far-reaching implications for religious liberty.

In a nutshell, the 27-year-old doctrine says that the government can restrict religious freedom only when it proves there is a compelling interest to do so and that there is no less intrusive alternative available to achieve the state's goals. The judicial rule grew out of the 1963 "Sherbert v. Verner" decision and is usually called the "Sherbert" Test.

Inthe recent peyote case the court rejected the "Sherbert" standard in favor of a much narrower test, holding that government may offer religiously based exemptions from generally applicable laws if it chooses, but it is under no constitutional obligation to do so.

Wrote Justice Antonin Scaliafor the majority, "We havenever held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting conduct that the State is free to regulate."

Scalia went on to say that applying the doctrine of compelling state interest in the peyote dispute and similar cases would create "a private right to ignore generally applicable laws [which would be] a constitutional anomaly." Rigorous application of the "Sherbert" approach, he said, would be "courting anarchy."

Later in the opinion, Scalia admitted that the ruling will force minority religious groups to seek relief from oppressive laws by lobbying elected officials, and some may fail in their efforts. But he excused this as unavoidable. "It may fairly be said," observed Scalia, "that leaving accommodation to the political process will place at a relative disadvantage those religious practices that are not widely engaged in; but that unavoidable consequence of democratic government must be preferred to a system in which each conscience is a law unto itself or in which judges weigh the social importance of all laws against the centrality of all religious beliefs."

The court majority acknowledged that judicial exemptions from neutral laws have sometimes been granted for religious reasons. But, Scalia argued, such exemptions have generally been granted in conjunction with another constitutional right--such as free speech. He called these examples "hybrids" and implied they are special cases. Other than that, said Scalia, the only legal disputes where the "Sherbert" analysis has been applied consistently and usefully are unemployment compensation rulings, such as the line of decisions approving jobless benefits for workers who are fired for refusing to work on their sabbath.

Ironically the "Smith" case involved just such an unemployment controversy. It started in 1984 when Smith, a Klamath Indian, and another man, Galen W. Black, a non-Indian, were fired from their jobs as drug counselors after the agency they worked for learned the pair had used the drug peyote during ceremonies in the Native American Church.

The Council on Alcoholand Drug Abuse Prevention Treatment(ADAPT) had a policy stating that all employees must be drug free. Smith and Black thought an exemption would be made for their religious use of peyote, a mild hallucinogen derived from some cactus plants, but ADAPT officials saw things differently: Both men were dismissed.

When Smithand Black subsequently appliedfor unemployment benefits, they were turned down. Officials with the state Employment Dvision said the two had been fired for misconduct and therefore did not qualify. The duo took the case to the courts.

Fouryears later the OregonSupreme Court ruledthat the ceremonial use of peyote is permissible under state law and is even protected by the First Amendment. The Supreme Court's recent action overturns that decision.

The "Smith" majority drew upon a somewhat unusual alignment of justices. Scalia, Chief Justice William Rehnquist and Justices Anthony Kennedy and Byron R. White were predictable allies. All four have argued for a narrower reading of the First Amendment's religious liberty clauses.

Justice John Paul Stevens, however, provided the key fifth vote. Stevens, often thought of as a member of the court's liberal wing, favors a strict separationist reading of the Establishment Clause, but has argued in past cases for a less expansive reading of the Free Exercise Clause.

Justice Sandra Day O'Connor concurredin the "Smith" outcome, but wrote a separate dissent that accused the majority of going too far. "Although I agree with the result the Court reaches in this case, I cannot join its opinion," asserted O'Connor. "In my view, today's holding dramatically departs from well-settled First Amendment jurisprudence, appears unnecessary to resolve the question presented, and is incompatible with our Nation's fundamental commitment to individual religious liberty." The free exercise of religion, O'Connor added, is a "preferred constitutional activity," entitled to "heightened judicial scrutiny." The "Sherbert" Test, she continued, has worked well to "strike sensible balances between religious liberty and competing state interests."

Justices Harry A. Blackmun, William J. Brennan Jr. and Thurgood Marshall indicated agreement with O'Connor's opinion, although they said they would have gone further and upheld the Native American Church members' claim. The court's liberal wing criticized the majority for "mischaracterizing this Court's precedents" and engaging in a "wholesale overturning of settled law concerning the Religion Clauses of our Constitution."

Wrote Blackmun, "One hopes that the Court is aware of the consequences, and that its result is not a product of over-reaction to the serious problems the country's drug crisis has generated."

The justice insisted that ritual peyote use by Native Americans could be tolerated without jeopardizing the nation's campaign to curb drug abuse. He noted that the federal government allowed the Roman Catholic Church to employ sacramental wine at masses during Prohibition.

Said Blackmun, "Ido notbelieve the Foundersthought theirdearly bought freedom from religious persecution a 'luxury,' but an essential element of liberty--and they could not have thought religious intolerance 'unavoidable,' for they drafted the Religion Clauses precisely in order to avoid that intolerance."

Even though the case dealt with the sensitive issue of drug use, several religious organizations had sided with the Native American Church members, most notably the American Jewish Congress, which filed

a friend-of-the-court brief in support of Smith and Black.

"For all practical purposes, a majority of the Supreme Court has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said AJC Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far-reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Three weeks after the decision the AJC and an extraordinarily diverse coalition of religious and civil liberties groups filed a petition for rehearing before the Supreme Court. The petition urged the justices to hear the case again so the organizations will have the opportunity to address their free exercise concerns in friend-of-the-court briefs.

Groups joining the AJC include: the Baptist Joint Committee on Public Affairs, the National Council of Churches, the National Association of Evangelicals, People for the American Way, the Presbyterian Church U.S.A., the American Civil Liberties Union, the Christian Legal Society, the American Jewish Committee, the Unitarian-Universalist Association, the General Conference of the Seventh-day Adventist Church, the Worldwide Church of God and the Lutheran Church, Missouri Synod. Americans United for Separation of Church and State also signed the petition.

Attorney OliverS. Thomas of theBaptist Joint Committee saidit is important that religious and civil liberties groups have the opportunity to express their views to the court. He said the court's abandonment of the "Sherbert" Test could have a wide impact.

"Taxation ofchurch assets, regulationof church schoolsand child-care centers, zoning and other land-use questions are all areas of the law where we've relied upon the compelling state interest test to provide churches with exemptions," Thomas told the Baptist Press. "With a stroke of his pen, Justice Scalia has overturned 27 years of legal precedent and made the 'first liberty' a constitutional step-child."

The Rutherford Institute, a conservative legal aid group that frequently litigates free exercises cases, was also dismayed by the ruling. Said Institute President John W. Whitehead in a press statement, "Justice Scalia's opinion rejects the notion that free exercise of religion is a preferred right. Rather, in most situations it is valid only when coupled with another constitutional right.

"Armed with this opinion, a state may draft a law that violates religious liberty, claim it is `religiously neutral' and those affected by it may have no recourse under the Constitution."

Constitutional scholars wereparticularly amazed that themajority in the peyote case relied heavily on "Minersville School District v. Gobitis," a 1940 Supreme Court decision that said Jehovah's Witness children in public schools could be forced to say the Pledge of Allegiance. "Gobitis" was overturned three years later in the "Barnette" decision and has been roundly criticized ever since as one of

the court's biggest mistakes.

Observed Douglas Laycock, law professor at the University of Texas, "The court repeatedly quotes "Gobitis" without noting that it was overruled in "Barnette," and without noting that it triggered a nationwide outburst of violence against Jehovah' s Witnesses. Until the opinion in this case, "Gobitis" was thoroughly discredited."

But not all courtwatchers were chagrined by the ruling. Jules B. Gerard, a constitutional law professor at Washington University in St. Louis, told Religious News Service there has been a lot of overreaction. Gerard said the decision "overturns very little" and accused those who have protested it of "hysterical talk."

Bruce Fein, a conservative constitutional scholar, went even further, applauding the ruling in a column in "The Washington Times." Fein wrote, "It is both counter-intuitive and contrary to American political experience to suppose the "Smith" ruling portends an epitaph for religious tolerance and accommodation in generally applicable

legislative enactments. And when religion must yield to secular law, the former continues to prosper."

Fein went on to saythat religions can drop fundamentaltenets and still survive, pointing out that the Church of Jesus Christ of Latter-day Saints (the Mormons) in 1890 dumped its support for plural marriage after the Supreme Court refused to allow the practice for religious reasons.

Conservative columnist George Will also was pleased with the "Smith" decision. "A central purpose of America's political arrangements is the subordination of religion to the political order, meaning the primacy of democracy," he observed. "The Founders, like Locke before them, wished to tame and domesticate religious passions of the sort that convulsed Europe....Hence, religion is to be perfectly free as long as it is perfectly private--mere belief--but it must bend to the political will (law) as regards conduct."

However, Dr. Robert L. Maddox, executive director of Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern.

"If a majority ofthe justices did not believe theNative American Church members had a valid claim, they could have rejected them by relying on the doctrine of compelling state interest," said Maddox. "But a majority chose to go much further, effectively weakening the protection the court has extended to religious free exercise.

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," he added, "but d we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

The decision has already had a practical consequence for one minority faith. Just six days after the "Smith" ruling, the justices, by a 7-2 vote, ordered the Minnesota Supreme Court to reconsider a recent decision it made exempting an Amish group from complying with a highway safety law.

Members of theOld Order Amish had protesteda state law requiring them to display orange safety triangles on their horse-drawn buggies. The Amish said the bright symbols violated their belief in a plain lifestyle. The Minnesota high court agreed in 1989, but now may be forced to reverse the "State v. Hershberger" decision in light of the "Smith" ruling.

In Eugene, Ore., meanwhile, Al Smith has no more faith in the courts. After joining about 100 people in a protest of the decision that bears his name at a Eugene federal building April 20, Smith told reporters he is backing proposed legislation suggested by state representative Jim

Edmunson of Eugene thatwould allow Native Americans touse peyote in religious rituals in Oregon. If that fails, Smith said, the Oregon Supreme Court could decide Native American peyote use is permissible under the state constitution.

Smith told"Church & State" heis also working withNative American groups in the United States that are considering filing a protest before the International Court of Justice (commonly called the World Court) in The Hague, Netherlands.

"The UnitedStates is saying theoriginal people of thisland can't worship," Smith told Church & State. "We were worshipping a long time before the white man ever set foot on this turtle island.

"The issue is not dead, by no means," continued Smith. "I'm not giving up; I have committed no crime. It's not a crime to pray in the old way."

KOYAANISQATSI ko.yan.nis.qatsi(from theHopi Language) n.1. crazy life. 2.life in turmoil. 3. life out of balance. 4. life disintegrating. 5. a state of life that calls for another way of living.

Excerpts from the following article analyzing the effects the US Supreme Court ruling on the Native American Church's use of peyote as being illegal:

Native American churchmembers stripped oftheir rights underthe Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislativebranch ofany governmentis anexceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor,

in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian

people simply want to be left alone in our societyto worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

The following article appearedin the Spring 1990 issueof "Native American Rights Fund Legal Review", a publication of the Native American Rights Fund,
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Supreme Court Deals Devastating Blow to Native American Church

by Steve Moore

On Tuesday, April 17,1990, the United States SupremeCourt struck a gut wrenching blow to the religious lives of many of this country's Native Americans, in a decision which invites the return to an era of religious persecution one would hope a presumably enlightened and tolerant society such as ours had left behind. In the case of "Oregon Department of Employment v. Alfred Smith," Justice Antonin Scalia, writing for a five member majority, and describing the First Amendment's Free Exercise Clause as little more than a "negative protection accorded to religious belief," held that a member of a religious faith may not challenge under the free exercise clause of the First Amendment to the United States Constitution a legislature's criminal enactment of otherwise general application which produces infringement on a particular religious practice. In the "Smith" case this amounted to a challenge to the constitutionality of an Oregon drug law which the Court Interpreted as a general criminal prohibition on all uses of the drug peyote, considered by Indian members of the Native American Church as an essential sacrament, the physical embodiment of the Great Spirit.

The Native American Church, which claims over 250,000 members nationwide, and additional Indian practitioners in Canada and Mexico, and which can be traced back archaeologically several thousand years in North America, was not absolutely destroyed or driven underground by the Court's action. The Court did not go so far as to rule that any state or federal law exempting the religious, sacramental use of peyote was an unconstitutional establishment of religion, at the other

end of the religion clauses of the First Amendment. In the Court's terms, a peyote exemption, while constitutionally *permitted*, is neither constitutionally *required* or *prohibited*. A kind of constitutional limbo-land for the Native American Church and its members.

In real terms the decision leaves the fate ofthe peyote religion to the whim of majoritarian legislatures and Congress. Eleven states currently have exemptions on the statute books protecting the religion; another twelve tie their exemption to a federal Drug Enforcement Agency regulation which rests on questionable foundation since the decision. A small handful of states, notably California and Nebraska, in which are located some of the largest Indian and Native American Church populations, have based their protection on court decisions. The others, and the federal government through Congress, have no statutory or common law protection. Indian reservation lands will provide some safe haven from possible prosecution, given the particular Public Law 280 configuration in any given state, but problems of transportation of the sacrament into Indian country through "illegal" territory will reduce peyote ceremonies to complex and dangerous liaisons.

Native American church members strippedof their rights under the Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branchof any government is anexceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

A noted scholar of Indian law and philosopher, Felix Cohen, was quoted several decades ago as saying: "Like the miner's canary the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith " Cohen's words become even more prophetic after the Court's decision in "Smith." The "Smith" decision may perhaps portend even greater persecution for other forms of Indian religious expression. Examples which come to mind include: the wearing of long hair by Indian students in public schools, and by Indian prisoners in federal and state prisons; missing school on a regular basis for cultural/religious ceremonial purposes; the taking of game by Indians out season, when not otherwise protected by treaty; burning wood to heat rocks for sweat- lodge ceremonies, when burning is otherwise outlawed by local ordinance during times of high pollution; and body piercing as part of the Sun Dance ceremony. If these forms of religious expression are otherwise prohibited by general criminal laws, the First Amendment no longer provides a basis from which to claim protection from religious infringement. As with peyote use, reservation boundaries will provide a buffer from the application of state law, except where Public Law 280 legitimizes intrusion.

As a result of "Smith," minority religions, in Justice Scalia's

opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian people simply want to be left alone in our society to worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

Statement From Pacific Northwest Church Leaders
Who Support Indian Religious Rights

Re: Employment Division, State of Oregon v. Al Smith, Galen Black, 88-1213

The recentU.S. Supreme Court decisionregarding the sacramental use of peyote in Native American religious rites is unfortunate and deeply disappointing. We support the right of Native Americans to practice their religion as they have for centuries. We concur with Justice Harry Blackmun, who writing for the dissent, called the decision a "wholesale overturning of settled law concerning the religious clauses of our Constitution." The decision jeopardizes the fundamental right of all citizens to exercise freedom of religion free from government restraint. We will continue to work with Native Americans to help them protect their religious rights.

The Most Rev. Raymond G. Huthausen Archbishop of Seattle Roman Catholic Archdiocese of Seattle

The Right Rev. Vincent W. Warner, Bishop Episcopal Diocese of Olympia

The Most Rev. Thomas Murphy, Coadjutor Archbishop Roman Catholic Archdiocese of Seattle

The Rev. John Boonstra, Executive Minister Washington Association of Churches

The Rev. Calvin D. McConnell, Bishop United Methodist Church Pacific NW Conference

The Rev. W. James Halfaker, Conference Minister Washington-Idaho Conference United Church of Christ

The Rev. Lowell Knutson, Bishop NW Washington Synod Evangelical Lutheran Church In America

The Rev. Dr. William B. Cate, President Director Church Council of Greater Seattle

The Rev. Gaylord Hasselblad, Executive Minister American Baptist Churches of the Northwest

These church leaders issued an apology to Indians that was carried in the Winter 1988 NAF Legal Review

Channeling For Fun And Prophet

Farrell J. McGovern

Channelling is one of the more popular parts of what is call the "New Age". It is also one of the most controversial aspects of this movement.

To properly channelsomeone, be itMarylin Monroe, AliesterCrowley (I have been told this doesn't work well...) or Devine, one must know something of this person. The easiest way is by reading about this person. Autobiographies are the best, of course, but biographies, news reports, or even old photos are almost as good. You need some connection...

InPagandom, and Wicca, popular beingsfor channelling are various aspects of the God and the Goddess. Again, one must know as much as possible about the Lady or Lord that you are going to bring into yourself for the enjoyment, edification and education of the others in the Circle with you.

The most popular source of information on Gods and Goddesses is again in books. Since there are many aspects of deities, there is a great deal of literature about these beings. Most of this literature that is over a couple of hundred of years old is usually in the form of Fables or Epics, which have more literary content than reality. One could easily call these works Docu-dramas, but they are still fiction.

"But..." I hear you ask,"How can they channel these beingsif all they know about them is fictional?" Well, there seems to be enough consensus on certain deities, but not on all. But these rituals work, as anyone who has attended the beautiful "Drawing Down the Moon" ritual of Wicca.

So it seems to me that the idea of a "consensual reality" is created from the energies that all these people put into their concept of whatever God or Goddess they believe in. There are hundreds of thousands, maybe even millions of people who believe in Cerwdwin, Eris, Hecate, Cherenous, and others. But...are there not also millions of people who believe in Captain James T. Kirk? Arthur Dnt? Catwoman?

Batman? Smurfs?.....or even Peewee Herman?

Imaginesome Circle performing the DrawingDown The Moon ceremony, and due to a lack of concentration by the priestess, she channels, not Athena, but Marry Tyler-Moore?!?!?!? Or the priest channeling PeeWee Herman?!?!?!

Weshall leave the furtherexploration of thisto some experimental coven...but please! If you manage to channel Papa Smurf....we DON'T want to hear about it!

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Modified Assyrian Protection Spell

Ban! Ban! Barier That None Can Pass,
Barrier Of The Gods, That None May Break,
Barrier Of Heaven and Earth That None Can Change,
Which No God May Annul,
Nor God Nor Man Can Loose,
A Snare Without Escape, Set for Evil,
A Net Whence None Can Issue Forth, Spread for Evil,
Whether It Be evil Spirit, or evil Fiend, or Hag-Demon, or Ghoul, or Robber-Sprite,
Or Phantom, or Night-Wraith, or Handmaid of the Phantom,
Or Evil Plague, or Fever-Sickness, or Unclean Disease,
Or That Which May Do Harm in Any Form or Fashion
Which Hath Attacked the Shining Waters of Ea,
May the Snare of Ea Catch It;
Or Which Hath Assailed the Meal of Nisaba,
May the Net of Nisaba Entrap It;
Or Which Hath Broken The Barrier
Let Not the Barrier of the Gods,
The Barrier of Heaven and Earth, Let It Go Free;
Or Which Reverenceth Not the Great Gods,
May the Great Gods Entrap It,
May the Great Gods Curse It;
Or Which Attacketh the House,
Into a Closed Dwelling May They Cause It To Enter;
Or Which Circleth Round About,
Into a Place Without Escape May They Bring It;
Or Which is Shut In By the House Door,
Into a House Without Exit May They Cause It To Enter;
With Door and Bolt, a Bar Immovable,
May They Withhold It;
Or Which Bloweth In at the Threshhold and Hinge,
Or Which Forceth a Way Through Bar and Latch,
Like Water May They Pour It Out,
Like a Goblet May They Dash It to Pieces,
Like a Tile May They Break It;
Or Which Passeth Over The Wall,
Its Wing May They Cut Off;
Or Which Lieth in a Chamber,

Its Throat May They Cut;
Or Which Looketh In at a Side Chamber,
Its Face May They Smite;
Or Which Muttereth In a Chamber,
Its Mouth May They Shut;
Or Which Roameth Loose In an Upper Chamber,
With a Basin Without Opening May They Cover It;
Or Which at Dawn is Darkened,
At Dawn To a Place of Sunrise May They Take It.

Out With You! Spirits of Fear, Spirits of Death!
Give Way to the Sun and the Moon!
For This is a Place Made Safe!
Bright Blessings and Peace Upon Us!
And All Who Reside Here,
Let None Enter Here Unbidden,
Keep Harm and Fear Far from This Place,
May God and Goddess Bless Us!
So Mote It So!
So Mote It Be!

"This should be performedon the night of the full moon, and is a very intricate spell. All portals and doorways should be open, including closet doors and windows, Then, as you start, close every closet and cabinet door, making the sign of the banishing pentacle with your wand, your athame, or your hand (a stick of patchoili incense may be substituted). Music should be light. Use a goodly amount of commanding incense as well as patchouli and sandalwood. Once you have done the closets and cabinets, go from window to window outlining the banishing pentagram on each one, and close AND LATCH each window. Remember to close and latch your fireplace, as well, perhaps burning some incense there. Once the windows are secured, do inside doors, then when you reach the entry ways, state the last ten lines. If performed correctly, you will notice the difference in atmospheres from the outside compared to the inside, the moment you walk into the house or apartment."

--Avon, Sysop, Sanctuary BBS

Okay, that's how I got it. Here's what happened when we performed it.

I had pulled one of my partners intothis with me, and we did itthe night after the full moon, being as how we didn't get home in time the night OF the full moon (being across town and having to stay the night as our friends were very tired). We also didn't use patchouli incense, as I dislike it, opting for sandalwood instead with the commanding incense. Several times, though I had talked to said partner about what to do when I was speaking, I still had to pause in the recitation to tell him what to do. So, there were breaks in concentration. WITH ALL THIS, we still got an apartment that feels much happier. This building, just since we moved in a year and a half ago, has seen an axe murder on the lower floor, a shooting on the upper floor where we are, two police break-ins on drug raids, several shootings in the back alley, and two stabbings on the sidewalk near the building. Bad vibes. Now it's better.

Here's the downfalls--if you can call them that.

This is supposedto, at least how I interpretit, clear out EVERYTHING in your house to start fresh. We had a ghost cat before. We still have her now. Also, we now have two dark brown, heavily fanged...THINGS...hovering in my kitchen, worshipping my fridge. You think I'm kidding. I'm not. Scared the hell out of me when I first noticed them; eventually, I broke down and went into the kitchen. When they didn't attack, I moved near the fridge. "It's a refrigerator," I said. They gave back a sort of sub-vocal "Wow..." I opened said fridge. "It's still a fridge," I said. They looked in; seemed even more impressed. I have NO idea why. Also, once I looked down from my computer, feeling watched, and noticed another dark brown thing, all rags and big feet and big eyes. His whole being radiated shock and surprise when I looked down; again, I caught a sort of sub-vocal "WHAT??!!??", and he vanished. Poof. That's been it, but it's interesting. Did these slip in due to the changes or due to the lack of concentration? No harmful thing is in this apartment now; of that I'm sure. So how are these new residents explained?

Anyway, that's it. Hope you have fun with it... :>

Rosicrucianism

Julia Phillips

Esoteric Legend: the Rosicrucians were founded by Pharoah Thothmes III in the fifteenth century BC. The Holy Roman Emperor Charlemagne was said to have founded a Rosicrucian lodge at Toulouse in the 9th century AD, and in 898 AD a second lodge was founded. Around 1000 AD a group of heretical Catholic monks established the first Rosicrucian college which flourished until the 16th century. It has also been claimed that the Brotherhood of the Rose Cross was founded by Templars after their order was disbanded by Pope Clement.

Historical story: The Fama Fraternitatis appeared in 1614 (written in 1610), describing the foundation and purpose of the Society (Brotherhood) of the Rose Cross. This related that a Father CRC, born in 1378, a German, poor but from a rich and noble family, made a pilgrimage to Jerusalem. He remained at Damascus through ill-health, and studied there. He later travelled to Damcar, where he was trained by the Arabs, and translated the book "M" into the Latin tongue. He then travelled to Fez, and after two years to Spain, where meeting with ridicule, he returned to Germany.

After five years he calledthree of his bretheren to him,bound them by an oath, and then founded the "Fraternity of the Rose Cross". They later initiated another four members, and decided to spread the word to other countries. Their by-laws were that they should heal the sick without charge; wear the clothes of the country they visited; every year upon a certain date should meet, or be represented, in the "House of the Holy Spirit"; each should search for a worthy replacement for when he dies; that the letters R.C. would be their mark; that the Order would remain secret for 100 years. It was later also decided that burial places would be kept a secret.

It is known thatJohann Valentin Andreae, a Germantheologian, wrote at least one of the so-called Rosicrucian documents, but how much can be laid at his door is not known. It is also an esoteric legend (with some grounds in fact) that whilst an historical character called Andraea did in fact exist, that the Rosicrucian writings attributed to that person were in fact the work of Sir Francis Bacon. The three major objects of the Rosicrucian Fraternity are:

1) The abolition of all monarchical forms of government and the substitution therefor of the rulership of the philosophic elect. (This demonstrates that the Rociscrucians are, in fact, Platonic, despite their proclaiming themselves Christians.)

2) The reformation of science,philosophy and ethics. (Materialarts and sciences are shadows of the divine wisdom; only by penetrating the mysteries of nature can man attain reality and understanding.)

3) The discovery of the Universal Medicine, or panacea, for all forms of disease.

In 1646 Elias Ashmoleand astrologer William Lilly foundeda Rosicrucian lodge in London based upon a utopian ideal of the creation of a new Atlantis.

SPRING EQUINOX 1990

Circle cast by the HP

Old God: HP
Young God: Priest
Earth: Priest
Air: Priest
Fire: Priestess
Water: Priestess

Everyone else may choose to take the role of an animal of their choice.

Young God is blindfolded and bound (three cords), and stands in the middle of the circle. Everyone else holds hands, and circles around deosil chanting:

Io Pan! Io Pan! Io Pan Pan Pan!

until HPS changes the chant to the Ekos; finish arms up.

HPS and Priestess make an archway, which everyone else passes through, moving as their chosen animal, chanting, "chop, chop, chop, chop etc." Every so often, HPS and Priestess drop their arms around one person, and whenever they "capture" one of the four elements, they hold them and the chanting stops. A riddle is then asked by each of the elements:

Air: What is whispered on the wind?
Fire: What is the kiss of fire?
Water: What is the secret of the serpent?
Earth: What lies at the centre of the labyrinth?

If Young God answers satisfactorily, a cord is removed. The blindfold is removed last. When the blindfold has at last been removed, HP will step forward to present the wand to arm the Young God.

HP says:

"You are now come to your manhood, and must be armed. Will you accept the wand, this symbol of your power?"

Young God: "I will"

HP: "Then you must take it from me!"

And so saying, runs away. Young God catches him, and they fight for the wand. Young God wins, and holds the wand aloft in triumph.

Young God and HPS then perform cakes and wine.

BELTANE 1987

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Young God:	Prudence Jones
Invocation of the May Queen:	Rufus Harrington
Responses to the invocations:	Paul Greenslade and Jacky Salter
The Blessing of Love:	H. Rider Haggard
The Union of God and Goddess:	Rufus Harrington and Julia Phillips
The Beltane Charge:	Julia Phillips

Temple set up as follows:

Altar set up, and ritual weapons as usual
One extra sword
One extra chalice of wine and dish of cakes
Candles and incense
Maypole in the centre of the Temple
Green Cord

Roles:

HPS#1	Blessing the Union
HPS#2	Invocation to the God
PS#1	The May Queen
PS#2	Swordbearer
PS#3	Swordbearer
PS#4	Handmaiden
HP#1	Declamation, invocation to the May Queen and Blessing the Union
HP#2	The Young God

Casting the Circle:

All present will be purified and consecrated, and the circle will be cast by the HPS and HP.

The HPS and HP will ask everyone to assist in the invocation to the quarters. Those who have athames should collect them from the altar at this point. After the Northern Quarter has been invoked, the group should all face centre while the HPS performs the invocation to Spirit.

This completes the casting of the circle.

THE RITUAL

The ritual will commence with a meeting dance. Everyone should link hands (male/female as far as possible), and move slowly in a deosil motion following the chants initiated by the HP and HPS. When she feels the time is right, the HPS will break the circle, and lead everyone in a meeting dance, where each man and woman kiss as they pass. When everyone has greeted one another, the circle will be re-formed by the HPS, and finish with the EKO chant.

HP#2 and PS#1 will stand at the maypole, facing the altar. HPS#2 will stand at the altar facing them, and the rest of the group will seat themselves around the maypole in a horseshoe shape, with the end nearest the altar left "open". HP#1 will read the declamation:

Deep within the dream of silence
Blood and passions born beyond,
Gather at the serpent's calling,
Echo to its siren song.

For deep within the cauldron's darkness
Two hearts ache to join as one,
Must answer to the serpent's laughter;
Dance within its spiral song.

For blood is called, and passions gather:
Drum beat rhythms call the blood
To dance the paths of passion's power,
To sing for joy, for life, for love.

Within the shadows of a clearing
Deep within the silent green,
Revealed through a veil of moonlight,
Caught beside a crystal stream.

A woman from the land of beauty
Dances in the silver light,

Entranced within a web of silver
Woven by the serpent's light.
The serpent's laughter, song of shadows,
Echoes through the spinning web,
Weaving dreams with songs of silver,
Calling sacred fires long dead.

Within her body, flames awaken
Beauty and her passions need
Power and a desperate yearning,
Calling to the serpent's seed.

Within the ancient forest shadows,
Roots and boughs that weave and dream,
re-echo to the serpent's laughter,
Weaving webs of dancing green.

The serpent's song now calls the Hunter;
Beast Lord, Master of the Woods.
Calls the Stag Lord from the shadows,
Woodland's Master, Lord of Love.

She dances now, her passions spiral,
Calls her love into the night;
He flies upon the wings of laughter,
Led on by her silver light.

Flesh and sinew, man and muscle,
Loins that ache now hear her call.
She hears the Hunter's horn of power,
Hears his cry and hunting call.

The Stag Lord stalks within the clearing,
She turns to flee, but cannot run.
Transformed she spreads herself for passion,
Calling with her silver song.

Both their bodies rage with passions,
Beasts now dance within their blood.
Their eyes now flash with love's own lightning
As flesh now kindles warm for love.

Her thighs remember mothers' movements,
Moments from her mother's birth,
Cries of silver golden laughter
Plough within the fertile earth.

Their song and cry a single moment,
Pain, and yet a single joy,
As Earth unites a single sunlight
Lust fulfilled, reborn as joy.

HPS#2 will now perform invocation to the Young God:

God of the meadow, God of the hill,
God of the sap and of our true will:
Thee I invoke as Spring awakes,
Thee I invoke as the blossom breaks.

Come young God, come come with the fire,
Lissome and leaping, alive with desire.
Come with the pipe and come with the drum,
With the heartbeat's pounding, come God come!

O seeker of joy, O hunter of pleasure,
Come enter the ring, tread the pagan measure.
Be here in Thy servants, be here in Thy Priests,
Be here in the flesh, and join in the feast!

Io Pan, Io Pan, Io Pan Pan Pan, etc.

Young God responds:

"Response"

HP#1 will now perform the invocation to the Goddess as May Queen:

"Invocation to Goddess"

May Queen Goddess responds:

I who am the fragrant spring air,
And the soft breeze that refreshes the earth;
The cool spring rain, the sudden shower
That nourishes the earth.
The source of all joy and love,
The Goddess of all new beginnings,
Answer your call,
And once more I walk upon the earth.
Seek for me; I am all around you.

HPS#2 will now acknowledge the arrival of the God and Goddess:

Spring has sprung!
The God has made the world seem young again.
The blossom blows,
The Goddess lets the world know joy again.

May Queen now breaks away from the God, and he must chase and capture her. (Anything spoken at this point should be spontaneous). The group should form a spiral from the maypole, going out to a circle, leaving a space between each person for the May Queen and Young God to pass in and out in their "love chase". While this goes on, the group should play tambourine, bodrhun, bells and Abo sticks in a lively rhythym. The God should eventually capture the Goddess through his realisation that hunting is not the

way to her heart!ŠThey should embrace and kiss, and then kneel to receive their crowns: PS#2 and PS#3 will collect these from the altar, and place the crown of flowers on the Goddess' head, and the crown of leaves upon the God's head. PS#2 and PS#3 should then collect the swords from the altar, and stand either side of the altar holding the blades of the swords down. PS#4 should collect a bouquet of flowers, and present these to the Goddess. The God and Goddess should now lead PS#4 and the rest of the group around the Temple in a simulation of their journey to the Blessing of their Union. At a given signal, PS#2 and PS#3 will stand in the North, and make an archway with their swords through which the God, Goddess and Handmaiden will pass. As they do so, HP#1 says:

Hail to our King and Queen!
For love fulfills an ancient law,
Born before the Gods and Men,
Decreed of old when all was still.

HPS#1 and HP#1 will be standing at the altar, and the God and Goddess will kneel to receive the blessings of their predecessors (ie, the God and Goddess of the previous cycle). The Goddess will hand her bouquet to the Handmaiden, who will replace it upon the altar.

HPS#1 reads the Blessing of Love:

Love is like a flower in the desert.
It is like the aloe of Arabia that blooms but once and dies;
It blooms in the salt emptiness of life, and the brightness of its beauty is set upon the waste as a star is set upon a storm. It hath the sun above that is the spirit, and about it blows the air of its divinity.

There is only perfect flower in the wilderness of Life:
That flower is love!

There is only one fixed light in the mists of our wanderings:
That light is love!

There is only one hope in our despairing night:
That hope is love!

All else is false. All else is shadow moving upon water. All else is wind and vanity.
Who shall say what is the weight or measure of love?
It is born of the flesh, it dwelleth in the spirit. From each doth it draw its comfort.
For beauty it is as a star.
Many are its shapes but all are beautiful, and none know whence that star rose, or the horizon where it shall set.
And I say unto you, that every man and woman is a star, and therefore, every man and woman is love.

HP#1 and HPS#1 perform the Blessing of the Union. HP#1 says:

Dancers to the Gods of Love,
We bless you in these sacred signs:

[Perform blessings, loosely bind hands with cord]

Spread your blessing on the land,
Fulfill with love the ancient law:
Fruit and corn for man and beast,
And love for evermore.

[remove cord]

HP#1 and HPS#1 assist the God and Goddess to rise with a kiss.
PS#2 and PS#3 replace their swords upon the altar, and pick up a dish of cakes and a chalice of wine. They hand the wine to the God, and the cakes to the Goddess, saying:

> Please bless this food and wine into our bodies, bestowing health, wealth, love and compassion, and that deep joy which is the knowledge of Thee.

They step back while the God and Goddess bless the wine and cakes. The "Io Evohe" chant is initiated by HPS#1 and HP#1, and everyone else joins in. (Note: this is a joyful celebration of the good things of the Earth which the God and Goddess provide for us, so the chant should be lively.) The Handmaiden then steps forward to receive a cake, and a sip of wine. She is followed by PS#2 and PS#3, and then the rest of the group ending with HPS#1 and HP#1, who take the wine and cakes, and offer them to the God and Goddess, then replace them upon the altar.

The God and Goddess now embrace around the maypole, and everyone takes a ribbon (male/white, female/red) to dance around. Minstrel now plays the maypole dance, and everyone begins: men go in a widdershins direction, female in a deosil one. The dancers go under the first person, over the next, under the next, and so on until the ribbons are used up. The dancers must then unwind the maypole, so everything is reversed (tip: keep watching your own ribbon!)

After the dance has ended, Young God and May Queen are released from the Maypole (!), and they read the Beltane Charge:

YG I am the burning flame of inspiration
Bringing light and life to the world:

MQ I am the burning flame of love
Which creates light and life in the world:

YG I am the rushing stream, sweeping all before me:

MQ I am the deepest ocean, taking all within me:

YG I am the swiftest wind that carries the seed:

MQ I am the gentlest breez which kisses the land:

YG I am the mighty mountain which caresses the stars:

MQ I am the smallest leaf which falls in the forest glade:

YG I am He! The Lord of Life and Death;
The Keeper of the Gates, the Hunter and the hunted:

MQ I am She! Queen of the darkness and the light;
Guardian of the Veil, the Mystery of Creation:

YG/MQ Together we stand, and in the power of our love
shall the wheel turn.

They now perform Cakes and Wine - servers step forward to assist.

The Feast

TO END THE RITUAL

HPS#1 READS THE BLESSING PRAYER

All take their athames, and support the HP and HPS as they thank, and bid farewell to the Quarter Guardians.

Formal Grounding of the Power.

All present make their farewells to each other, and leave the Temple.

C A N D L E M A S 1 9 8 7

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Mother:	Paul Greenslade
Response of the Mother:	Adapted by Prudence Jones from an original by Vivianne Crowley
Invocation to the Crone:	Rufus Harrington
Response of the Crone:	Julia Phillips
Welcome to Spring:	Mike Pinder
Welcome to the Virgin:	Prudence Jones
Dance of the Elements:	Prudence Jones and Julia Phillips
Initiate's Ceremony of Illumination:	Adapted by Julia Phillips from traditional Gardnerian source
Charge of Brigid's Fire:	Adapted by Rufus Harrington

Temple set up as follows:

Veil across northern quarter
Altar set up, and ritual weapons as usual
Candles and incense
Cauldron in centre of Temple
Brighid Doll
Sistrum
White silk veil for Virgin
Wrist and ankle bells for each Priestess
Large white candle, placed in cauldron
Symbols of the elements:

One athame (or dagger) }
One wand } These should be placed ready One chalice
} upon a small altar,
One pentacle } adjacent to the main altar
One black egg }

Roles:

HPS-1	Goddess - Crone Aspect
HPS-2	Goddess - Mother Aspect
PS-1	Goddess - Virgin Aspect
HPS-3	Spirit
HP-1	Declamation and Invocation to Crone
HP-2	Invocation to Mother
PS-2	Eastern Quarter (Air)
PS-3	Southern Quarter (Fire)
PS-4	Western Quarter (Water)
PS-5	Northern Quarter (Earth)

(Note: it is essential that the first six roles be taken by experienced initiates only)

Casting the circle:

All present will be purified and consecrated, and the circle will be cast by the HPS.

The HPS will ask everyone to assist in the invocation to the quarters. Those who have athames should collect them from the altar at this point.

After the Northern Quarter has been invoked, the group should all face centre, while the HPS performs the invocation to Spirit. This completes the casting of the circle.

THE RITUAL

PS-1 will go behind the veil, and put on the white silk veil.

HPS-1 and HPS-2 will stand side by side in the centre of the Temple. PS-2, 3, 4, and 5 will take up their positions at the cardinal points of the Temple, and the Priests will stand between the Priestesses, ensuring polarity. HPS-3 will stand in front of the main altar.

HP-1 will read the declamation:

Child of the Spinning Serpent,
Daughter of the morning star;

Startled from the depths of silence
Wakens vision's Silver Star.

Starting cold from depths of nightmare,
Shadows passing on the land;
Tears of silver, iced and shining
These she sheds upon the land.

For deep within the night of vision
There the coiled serpent stirs,
Calling from the cauldron's darkness,
Singing with the song of stars.

For there she sees a frozen river,
There beholds a land of ice,
And sees an ancient mother mourning,
Tears that quickly turn to ice.

And sees herself, the youthful virgin,
Reach that river; frozen, cold,
Shining in the crystal moonlight
Seeming like a silver road.

Across the waters, there the mother;
Ancient Queen of the Shining Night;
Standing in the silver darkness
Lit by icy crystal light.

Reaching out across the darkness,
Silver arms across the ice,
Two hands touch above the waters,
Reach across the frozen night.

But now the serpent song of starlight
Calls across the cauldron's night;
Their hands a bridge across the silence,
Darkness shatters into light.

As sunlight calls across the waters
Rising from the shining east,
Cries of joy that echo terror
Crack as silent ice release.

Now hear the cry of mourning mothers;
Hear the joy of pain released:
Dull ache deep within the waters
Calling to the stirring beast.

For now behold the icy rivers
Touched by sunlight, turned to blood;
See the waters flowing freely
Through the gates of land and love.

HP-2 will move forward, and perform the invocation to the Mother aspect of the Goddess upon HPS-2:

I call to you, Mother of all,
Queen of our most secret dreams.
From dark and starlit heavens,
And deep within the fertile earth:
Come to us crowned in glory - Come!
I invoke you, and call upon you;
By the fertile earth and pregnant moon:
Come! Descend upon the body of Thy Priestess.

HPS-2 responds:

I am thy Goddess:
Before the beginning of time was I.
I made the mountains into peaks,
And laid with soft green grass the valleys and the meadows.
Mine was the first foot which trod upon the earth,
And where I walked there sprang forth flowers.
Mine was the voice which gave rise to the first song,
And the birds listened, and heard, and made return.
In the beginning of time
I taught the sea its song,
And mine were the tears
That gave forth the first rains.

Listen and hear Me!
For it was I who gave birth to you,
And in the depths of my earth
You will find rest and rebirth.
I will spring you forth anew,
A fresh shoot to greenness.

Fear Me; Love Me; Adore Me!
Lose yourself in Me.
For I am the cup of the wine of life:
I stir the senses;
I am the power.

HP-1 will now perform the invocation to the Crone aspect of the Goddess upon HPS-1:

Ancient Mother born of silence,
Silver Queen of spiral ice;
Hear the serpent's song of starlight
Call across the cauldron's night.

A name, a call, a key of shadows;
An ancient song from an ancient dream
Echoes deep within the darkness,
Calls Thee from the depths unseen.

For now I see Thy crystal spiral,
Now I see the crystal web,
Shining in the cauldron's darkness,
Bringing life and bringing death.

And now I call upon Thee, Ancient Mother,
To descend upon this the body of Thy servant
and Priestess.

HP-1 bows down before HPS-1

HPS-1 responds:

Who calls to the Queen of the Night?

(HP: "A worshipper")

Who calls to the cutter of the thread?

(HP: "The Spinning Serpent")

Who calls to the Mother of the Serpent?

(HP: "A lover")

Who calls to the Mistress of the Spiral Castle?

(HP: "Life itself")

If that man has not fear in his heart, let him stand and face me now. (HP rises)

You have called, and I have answered, and now I shall teach thee a mystery: That if that which thou seekest, thou findest not within thee, thou wilt never find it without thee. For behold, I have been with thee from the beginning, and I shall be with thee at the end. Blessed Be.

HP-1 returns to his place in the Temple. The Mother and Crone will now "arm" each of the female guardians with the relevant elemental weapon: The Crone will take an athame from the altar, hand it to the Mother, who will present it to the Eastern guardian. The wand will be given to the Southern guardian, the chalice to the Western guardian, the pentacle to the Northern guardian, and the black egg to Spirit.

Crone and Mother will now approach the veil: the Crone will part the veil, and say:

As the white eagle of the north is flying overhead,
And the browns, reds and golds of autumn lie in the gutter, dead.
Remember then that summer birds with wings of fire flaying,
Came to witness spring's new hope, born of leaves decaying.
As new life will come from death, love will come at leisure:
Love of love, love of life, and giving without measure
Gives in return a wondrous yearn of a promise almost seen.
Live hand in hand, and together we'll stand
On the threshold of a dream.

During this, the Mother leads the Virgin to the centre of the circle, and on the last line, all three stand hand in hand.

Then the Mother unveils the Virgin saying:

Welcome Virgin to Life!
Welcome Virgin to Spring!
Let life spring from thine heart,
And out thine eyes.
Let joy behold the dawn.

The Crone now instructs the Priests to turn away, as they may not witness this stage of the female mysteries.

The Priestesses start to slowly circle deosil about the circle in The Dance of the Elements. While this is going on, the Mother and Crone will explain to the Virgin the significance and power of

each of the elements. 1755Note:1755 This is an integral part of the ritual, but cannot be written as it is performed spontaneously by the Mother and Crone. The format is basically as follows:

Mother: I give you the power of your intellect
Crone: I give you the power of beginnings
Mother: I give you the power of decision
Crone: I give you the freedom of air

and so on, remaining with each element as long as desired.

On command from the Crone, the Dance will cease, and each Priestess will return to her respective position. Now, the Mother will take the Virgin to each Priestess in turn, starting with the East, where she will be presented with the elemental weapons. (ie, armed with her potential). After each presentation, the Virgin will replace the weapon on the altar, to signify her understanding and acceptance of this knowledge. Both Virgin and Mother will return to the cauldron, where the Crone will present the Virgin with the Bride Doll, which she will accept, and place upon the altar. She then returns to the centre, and looks into the cauldron, where she now finds a sistrum, which she picks up and shakes joyfully shouting "Bride is Come, Bride is Welcome!"

This is the cue for the Priests to face centre once more. HP-1 starts playing the Bodrhun, and HPS-3 leads the dance. The Mother and Crone link hands around the Virgin in a symbol of protection. Everyone chants 1756"Bride is Come, Bride is Welcome"1756 as the dance increases in tempo, and then HPS-3 will initiate the Witches' Rune when she feels the time is right. The dance will finish with arms held aloft, and then the Virgin will break out from between the Mother and Crone, and take the cauldron candle to the altar, where she will light it from one of the altar candles.

She will turn to face the group while HPS-3 leads the Initiate's Ceremony of Illumination.

The virgin now returns to the East, where she reads The Charge of Brigid's Fire.

I am She of the golden hair, Queen of the white hills, Rider of the white swan, and now stand at the threshold of my glory.
I bring with me three gifts of fire: the first is the flame of Inspiration that is kindled within the heart of the seeker.
The second is the flame of purification; the cleansing flame of truth. The third is the flame born of the fires of love that brings the seed of hope to all life.

Virgin now performs cakes and wine with a Priest of her choice.

The feast.

TO END THE RITUAL

All take their athames, and support HPS-1 as she thanks, and bids farewell to the Quarter Guardians.

Formal grounding of the power.

All present make their farewells to each other, and leave the Temple.

IMBOLG 1992

JULIA PHILLIPS

Temple in darkness, apart from the Yule log in the centre. Brigid in her bed on the

small altar. Lots of unlit candles in sand pots around the room. All enter as usual,

and the Circle is cast in the normal manner. After the central invocations, HP says:

Awake O Earth from your slumbers! Awake O Sun and restore the Earth! Mother - we are

in darkness.

HPS picks up a jug of water, and pours it into the cauldron saying:

The waters are broken. The ice melting towards Candletime. Blood has been along the

track, but now the ways are clear of death. Old and grey I was, but here in the

mystery of the waters I am renewed. For I am the one you sought, but could not find.

For I was singing to my child unseen, beneath the hills of birch and rowan.

HPS takes the asperge, and all circle around her chanting the Witches

Rune. She

asperges each person as they pass, and on the last round, hands each person a white

candle. When everyone has a candle, the circling stops, and HPS lights the main

candles and says:

The darkness of winter is passing: the Earth awakens once more from its slumbers;

the Virgin walks among us again, and brings Her blessings upon the land and upon our

lives.

Priest and Priestess step forward and remove the cover from Brigid's bed, revealing

the Virgin. Everyone shouts:

Brigid is Come! Brigid is Welcome!

1758

HPS takes a light from the Yule log and says:

Let the inner light bear fruit in our own lives, even as the Earth bears the first flowers.

I am Brigid: She of the Golden Hair; Queen of the White Hills, and rider of the White Swan. I bring three gifts of fire. The first is the flame of creation; of the poet and artist; of the lovers' passion for union with the beloved. The second is the flame of purification and testing, the flame of truth. With this flame all dross and weakness are made clear and cleansed from thee, so thou become like a true and tested sword. The third is the greatest of all, for it is the healing flame born out of the love that gives all, the maker of peace and harmony. But I do not give these gifts one by one; I give them as a whole in the form of the growing Sun.

Everyone then lights their candle from the Yule log, and starts to circle deosil, lighting the candles around the room as they go, chanting:

Thus we banish winter, thus we welcome spring;

Say farewell to what is dead, and greet each living thing.

When all the candles are lit, everyone places their candle in a sand pot, and the

chanting ceases.

HPs and HP bless cakes and wine.

1759

S A M H A I N 1 9 8 6

Coven of the Serpent's Eye

Declamation written by Rufus Harrington
Invocation to Horned God written by Doreen Valiente
Response of the Horned God written by Paul Greenslade
Consecration of the seeds written by Jim Kitson

Temple set up as follows:

Veil in northern quarter
Cauldron in centre, with charcoal blocks ready lit
Stereo ready with taped music
A dish of corn seeds on the altar
One pot of earth for each person
Pomegranate on altar
Candles, incense and ritual weapons as usual
Floor tom-tom drum

Roles:

HPS	The Goddess
HP	The Horned God
Priest	To consecrate the seeds
P or PS	Ritual drumming

Casting the circle:

The Circle will be cast by the HPS
The HPS will invoke the quarters: while she does so, each person should face the quarter being invoked, and direct power to the quarter with their athame (or other if they have no athame). The group should all face centre, forming a circle after the

invocation to the northern quarter, and hold both arms aloft ⁞
while the HPS calls upon the Lord and Lady to join with the ⁞
celebrations. This completes the casting of the circle.
.paŠ

The Ritual:

HPS wearing black silk robe and veil stands at the altar, ⁞
facing the group, who are seated. 1759The HP reads the declamation:1759

Iced legions of the damned
Call and dance the songs of madness;
Hollow hills re-echo to the silent cries of night,
For dancing flames now turn to shadows,
Winds and madness call the night,
And just a single light in darkness
Stands before the veil to fight.

And so the Goddess stood in darkness,
Tear stained cheeks lashed by rain,
Turned to face the veil of darkness,
Turned to face the world of pain.
Alone, an outcast, branded traitor;
She it was who killed the land.

To save the land from age and darkness,
To save the land from fear and death,
For love of life she sought to conquer,
Sought to stay the hand of death.

But in her love and in her madness
She summoned death into the land;
Summoned death to fight the darkness,
Thus it was destroyed the land.

Cracked silver lightning; shattering darkness,
Revealing eyes, and visions born beyond.
Iced visions of light,
Echoes of dying laughter chill and cool the blood.
Storm clouds tearing sky and screaming,
Battles fought at heaven's gate,
Fly upon the winds of madness,
Seek the silver key of fate.

HPS: SILENCE! An end must be made!

For there are three great events in the life of man:
Love, Death and resurrection in the new body, and magic controls them all.
For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again.
But to be reborn, you must die and be ready for a new body; and to die you must be born, and without love you may not be born, and so is formed the spiral of creation, and this is all the magics.

The group now stand, and when everyone is facing the HPS, she assumes pentagram position. The ritual drummer takes his position, and the Priest who is taking the role of the Horned God switches on the music tape, blows out the northern quarter candle and moves behind the veil. Silence while the tape of "The making of Bloduedd" is played, as this is the invocation the the Goddess in her transformation aspect.

(Note: the tape is allowed to continue playing, as this is the only item on the tape, the remainder being blank.)

The HPS turns to face the altar, and holds aloft the sword. As she does so, the drummer plays a steady rhythm. The HPS moves to the centre of the circle, facing the veil; the group arrange themselves behind her, all facing the veil. The HPS points the sword at the veil, and the group hold aloft their arms for the invocation to the Horned God.

HPS says:

By the flame that burneth bright O Horned One,
We call Thy name into the night, O Ancient One!
Thee we invoke by the moon led sea,
By the standing stone, and the twisted tree.
Thee we invoke where gather Thine own,
By nameless shrine, forgotten and lone.
Come where the round of the dance is trod,
Horn and hoof of the goat foot God!
By moonlit meadow and dusky hill,
When haunted wood is hushed and still,
Come to the charm of the chanted prayer,
As the moon bewitches the midnight air.
Evoke Thy powers that potent bide,
In shining stream and secret tide,
In fiery flame and starlight pale,
In shadowy hosts that ride the gale.
And by the fern brakes, fairy haunted,
Of forests wild and woods enchanted;
Come O come to the heart beats drum,
Come to us who gather below,
When the pale white moon is climbing slow,
Through the stars to the heavens height,
We hear Thy hooves on the wings of night!
As black tree branches shake and sigh,
By joy and terror we know Thee nigh.
We speak the spell Thy power unlocks,
At solstice, sabbat and equinox.
Word of virtue, the veil to rend,
From primal dawn to the wide world's end!

(As the invocation proceeds, the drummer speeds his rhythm to suggest the sound of hoofbeats, and after the final line of the invocation, he suddenly reverts to a simple, slow four beats for the entrance of the Horned God.)

P#1 responds from behind the veil:

I am the Dread Lord of the Shadows:
God of life and giver of life.
I open wide the veil through which all must pass.
The gate is open between the worlds
And all who would enter on this night are welcome.
Come spirits; departed ones; brethren from our past and present
Join us in the hunt tonight.

During his response, he parts the veil, and then fastens it open in some way, as the veil between the worlds remains open until closed by the Horned God at the end of the ritual.

As he finishes speaking, he enters the Temple, and proceeds to move in a widdershins direction, and the drummer plays a rhythm according to the speed and movement of the Horned God. The Horned God then takes the hand of one of the group (female), and she takes the hand of the next male, and so on until all the group except for the HPS and drummer are dancing with the Horned God. This represents the Wild Hunt, and the drumming and dancing should reflect the feeling of this. At a prompt from the Horned God, the group will stop dancing, and seat themselves on the floor facing inwards around the cauldron. The drummer will join them, and the HPS will bring a pot of incense, from which she will take a handful and throw it into the cauldron. she will then pass the incense to the HP, who will also throw some into the cauldron, and will pass it to his neighbour, and so on around the circle until each person has thrown some incense into the cauldron. There is now a period of meditation, where everyone thinks about the past year, and those who may have passed over during that time. It is also a time for joining with our loved ones who have gone beyond, and who we invite to return to us for the night. When the HPS feels that long enough has been spent on this part of the ritual, she will signal that everyone should end their meditation.

P#2 shall now rise (also PS#1 if designated), and approach the altar where he/they will perform the consecration of the sacred seed.

P#2 says:

Bounded by a shell then?

Secure in the vice of the earth, a unity waiting.

And outside?
Cold, wet loneliness, the comfort of death.

And above?
The agony of birth and growth, total struggle in total night.

O Gaia!
Smile upon your children, set free the seed of life and joy.

So Mote It Be!

When this has been completed, P#2 takes some of the seeds, and energises them with his own hopes and desires for the coming year, and then plants them in one of the prepared pots. The rest of the group do likewise, commencing with 1762PS#11762 if designated, and following male/female if possible. The Horned God and Goddess do not plant seeds at the altar. When the last person has planted their seeds, and all are seated again, the 1762Horned God1762 approaches the altar, and slices the pomegranite in half, and holds both halves in one hand. He picks up some seeds and charges them with his hopes and desires for the coming year, but does not plant them at the altar. He holds them in his hand, and then he calls to all the spirits who followed him through from beyond the veil to return with him now, and moving in a deosil direction, circles around the Temple finally ending up beyond the veil again. He calls to the Goddess to join with him once more, and she has such love for him that she willingly leaves her life this side of the veil, and of her own free will joins once more with her consort. She rises, and goes to the altar to collect and charge her own seeds, which she then carries with her as she moves around the Temple, finally joining the Horned God behind the veil. He closes the veil between the worlds once more, and to symbolise her willing descent to the

Otherworld, the
Goddess eats one half of the pomegranate. She and the Horned God then plant their
seeds.

The northern quarter candle is relit by the person nearest to it.

At this point, 1763PS#1 and P#21763 approach the altar, and perform the consecration of cakes and wine, in which all participate bar the HPS and P#1 behind the veil, as they are "no longer of this world". After cakes and wine, 1763HPS and P#11763 rejoin the circle for the feast, no longer "Horned God and Goddess".

TO END THE RITUAL:

Each quarter is thanked and bidden to depart by HPS
All present make their farewells to each other, and leave the Temple.

The Rite is ended.

Y U L E 1984

Julia Phillips

Circle is cast and Quarters erected.

HPS: We now stand at the turning of the year.

Dark Lord: Spring, Summer, Autumn, Winter,
All fades and passes, day to night.

Dark Lord extinguishes candles leaving only altar candles alight.

HPS: Let us dance for the long year's end, for the sun sets quickly in the West, and we begin the long night of hope.

Coven do Wheel or Cord dance widdershins about the cauldron chanting:

Time and Death, Life and Seasons, All must pass, All must change.

Star Child now leaves the circle, and stands behind the veil in the North.

HPS stands at the cauldron in the centre, wearing a black veil.

HPS: I am the Hag who engendered you all;
I am the Three and the One who is here;
I am the log that is ripe for burning;
In my end is your hope of beginning.

HPS now lifts the cauldron aloft and presents it to each quarter. She returns to the centre, and lights the cauldron candle, from which she lights a quarter candle for each member of the coven. The quarter candles are placed in their respective quarters.

Narrator: This is the night of the Solstice; the Mother Night. Now darkness triumphs, and yet gives way and changes to light.

Time stops, and all wait while the cauldron of the Dark King is

transformed into the infant Light. We watch for the dawn when the Mother again gives birth to the sun, who is the bringer of hope and the promise of summer. Holly gives way to Oak, the Wren to the Robin, Old to New.

Narrator: We stand now in the long night, we pray for the sun's return. In darkness and shadows the Great Mother groans. The Mother labours to bring forth the sun from her pain. From her cries of labour comes forth our cries of welcome; from her toil and anguish our hope is reborn. Let us now call forth the Great Mother, and the Lord of Life, her husband and son.

The Star Child emerges from behind the veil, and lays at the feet of the HPS. The HPS points to the Star Child and proclaims:

Behold the Child! Here lies our king!

The HPS crowns the Star Child with a crown of misteltoe. She removes her veil and announces:

I am the Mother who brought forth the child;
I am the inspiration, and I am the rebirth.

Narrator: You are the ecstasy of the blessed
You are the light of the sun's beams
You are the lordly door of welcome
You are the guiding star
Yours is the step of the roe on the hill
Yours is the step of the white-faced mare
Yours is the grace of the swimming swan
You are the jewel in each mystery

Coven now do Wheel or Cord dance deosil about the cauldron chanting:

Power of soil and power of air,
Power of fire and power of water,
Power that spins the wheel of birth,
Spins the wheel of joy and mirth,
Spins the wheel of sun and moon,
Push, push, push, Open the gate.

Power of spell and magic free,
Eternal power that binds the sea,
Weaves the web of infinity,
Light of dark and light of day,
Speed the spokes fast on their way,
Push push push - ah ah
Open the gate, So Mote It Be!

HPS now invokes the Lord of Misrule into the circle. He is challenged upon entry by the Dark Lord, and must explain who he is, and why he is there. The Lord of Misrule is now in charge of the circle, and may behave as he sees fit. At some point, he must take the burdens of the coven for the previous twelve moons and

pack them in his bag.

Cakes and Wine.

The Lord of Misrule must be ritually hunted as a wren to bring about his downfall. The coven mime hunting the wren chanting,

"Burn the bush, hunt the wren"

When he is discovered, the coven point their athames at his neck to symbolise his death.
Close ritual.

"LEGITIMACY" IN THE CRAFT, a conversation

---
(117) Sun 25 Apr 93 11:16
By: Khaled
To: Lana
Re: things
St:

L> What rituals do you think I would have to do to become "letigimate" L> .... (do I have to be "initiated" in other words...)!

That rather depends on who you want to recognise you as legitimate. There's a wide variance of opinion as to what makes a witch, a Witch or a Wiccan. If you open your heart to the Lady and commune (speak with your heart, not necessarily in words) with her often, she will eventually adopt her as one of her special Children (the "inner", or Lady's, initiation). Her adoption will cause changes to your spirit and way of looking at things that will be obvious to those of us who share it, as its presence in others will become obvious to you after you've awakened to her touch (unfortunately, it's one of those things that doesn't make much sense until you've *been there*).

Most of us here accept the Lady's initiation as the mark of a true Witch (capitalised to denote the priest/ess, as opposed to the folk mage or witch). I gather that the majority of those posting here think of Wiccans and Witches as one and the same, though many of us think of Wicca as a particular subset of Witches (i.e. all Wiccans are Witches, but not all Witches are, or even wish to be, Wiccan).

For those of us who see them as different (I'm one of them), you will need to be formally adopted into a Wiccan clan to be a *Wiccan* Witch. Some traditions permit self-adoption into their clans, some (Gardnerians and their near kin in particular) recognise you as Wiccan only if you've been adopted by an authorised Elder of the clan in question. Then again,there's a few diehards who don't recognise anyone but members of their own clan as Wiccan.

Which brings us back to square one -- it depends on whose recognition you're looking for. Most will accept your legitimacy *as a Witch* based on the quality of your rapport with the Lady. And the way to develop that is to spend a lot of time in her company, whether with like-minded others in a coven or quietly by yourself. A large minority will accept you *as a Wiccan* based on whether or not you have passed through a human rite of passage (confusingly, also called initiation) adopting you into a Wiccan clan. Be sure you know the family that wishes to adopt you before accepting: this time you get to *choose* your relatives . Those who insist that only *they* have the Truth, and therefore only

they are legitimate aren't really worth wasting your time worrying about, IMHO.

L> I was wondering if you HAD to belong to a coven in order to
L> practice, or to be "letigimate", so to speak.

As Ayesha mentioned, what matters is that you spend time in the Lady's company,

and "listen" to what she has to say, "feel" what she has to show. Even amongst

crusty old Gardnerians such as myself, there's no need to be a member of a coven to

practice your Craft, nor does resigning from a coven invalidate your initiation(s).

We prefer to work in covens, because we generally prefer the company of our brethren

in Circle, but there's no law that says we *have to* if we feel like being alone, or

have no choice in the matter. Gardnerian

initiations are done by a coven, and one normally has to be a candidate for

membership in that coven in order to be initiated (by us). This is by no means

invariable, but initiating someone you don't want in your coven is considered

tasteless at best, a betrayal of your sacred trust at worst.

So, no, you don't HAVE to be a member of a coven to be seen as legitimate. And

since my own opinion is that the weakest link in a coven is its weakest solitary,

I'd encourage you to continue to do some solo work, even if you DO join a coven.

But what would I know, I'm just a 3rd . Blessings on your path, whichever way you choose to go...

K

1769

The Meaning of Witchcraft
Gerald B. Gardner
P.265

Appendix I

THE MAGICAL LEGEND OF THE WITCHES.

Now, G. (the Witch Goddess) had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death the Mighty One. (Note: There was a Celtic custom of binding corpses. The cord which had bound a corpse was useful in learning the "second sight.")

Such was her beauty that Death himself knelt and Kissed her feet, saying, "Blessed be thy feet that have brought thee in these ways. Abide with me, let me place my cold hands on thy heart."

She replied, "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady", replied Death, "tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."

Then said Death, "An thou received not my had on thy heart, thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt; and Death Scourged her, and she cried, "I feel the pangs of love."

And Death said, "Blessed be", and gave her the fivefold kiss, saying, Thus only may ye attain to joy and knowledge.

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magics.

For there are three great events in the life of man; Love, Death, and Resurrection in a new body; and Magic controls them all. For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for new body; and to die you must be born; and without love you may not be born. And these be all the Magics.

1770

The Spiral Dance
1979; Starhawk
p 159

The Goddess In The Kingdom Of Death

In this world, the Goddess is seen in the moon, the light that shines in darkness, the rain bringer, mover of the tides, Mistress of mysteries. And as the moon waxes and wanes, and walks three nights of its cycle in darkness, so, it is said, the Goddess once spent three nights in the Kingdom of Death.

For in love She ever seeks Her other Self, and once, in the winter of the year, when He had disappeared from the green earth, She followed Him and came at last to the gates beyond which the living do not go.

The Guardian of the Gate challenged Her, and She stripped Herself of Her clothing and jewels, for nothing may be brought into that land. For love, She was bound as all who enter there must be and brought before Death Himself.

He loved Her, and knelt at Her feet, laying before Her His sword and crown, and gave Her the fivefold kiss, and said,

"Do not return to the living world, but stay here with Me, and have peace and rest and comfort."

But She answered, "Why do you cause all things I love and delight in to die and wither away?"

"Lady," He said, "It is the fate of all that lives to die. Everything passes; all fades away. I bring comfort and consolation to those who pass the gates,

that they may grow young again. But You are My heart's desire -- return not, but stay here with Me."

And She remained with Him three days and three nights, and at the end of the third night She took up His crown, and it became a circlet that She placed around Her neck, saying:

"Here is the circle of rebirth. Through You all passes out of life, but through Me all may be born again. Everything passess; everything changes. Even death is not eternal. Mine is the mystery of the womb, that is the cauldron of rebirth. Enter into Me and know Me, and You will be free of all fear. For as life is but a journey into death, so death is but a passage back to life, and in Me the circle is ever turning."

In love, He entered into Her, and so was reborn into life. Yet is He known as Lord of Shadows, the comforter and consoler, opener of the gates, King of the Land of Youth, the giver of peace and rest. But She is the gracious mother of all life; from Her all things proceed and to Her they return again. In Her are the mysteries of death and birth; in Her is the fulfillment of all love.

*Traditional Craft Myth

A TRUE HISTORY OF WITCHCRAFT

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"The fact is that the instincts of ignorant people invariably find expression in some form of witchcraft. It matters little what the metaphysician or the moralist may inculcate; the animal sticks to his subconscious ideas..."

Aleister Crowley
The Confessions

"As attunement to psychic (occult) reality has grown in America, one often misunderstood and secretive branch of it has begun to flourish also -- magical religion..."

J. Gordon Melton
Institute for the Study of
American Religion, Green Egg, 1975

"Curse them! Curse them! Curse them!
With my Hawk's head I peck at the eyes of
Jesus as he hangs upon the cross
I flap my wings in the face of Mohammed &
blind him
With my claws I tear out the flesh of the
Indian and the Buddhist, Mongol and
Din..."

Liber Al Vel Legis 3:50 - 53

"If you are on the Path, and see the Buddha walking towards you, kill him."

Zen saying, paraphrased slightly

"Previously I never thought of doubting that there were many witches in the world; now, however, when I examine the public record, I find myself believing that there are hardly any..."

Father Friedrich von Spee, S.J. , Cautio Criminalis, 1631

Having spent the day musing over the origins of the modern witchcraft, I had a vivid dream. It seemed to be a cold January afternoon, and Aleister Crowley was having Gerald Gardner over to tea. It was 1945, and talk of an early end to the war was in the air. An atmosphere of optimism prevailed in the "free world" , but the wheezing old magus was having none of it.

"Nobody is interested in magick any more!" Crowley ejaculated. "My friends on the Continent are dead or in exile, or grown old; the movement in America is in shambles. I've seen my best candidates turn against me....Achad, Regardie -- even that gentleman out in California, what's - his - name, AMORC, the one that made all the money.."

"O, bosh, Crowley," Gardner waved his hand impatiently, "all things considered, you've done pretty well for yourself. Why, you've been called the `wickedest man in the world' and by more than a few. And you've not, if you'll pardon the impertinence, done too badly with the ladies."

Crowley coughed, tugged on his pipe reflectively. "You know" he finally ventured, "it's like I've been trying to tell this fellow Grant. A restrictive Order is not enough. If I had it all to do over again, I would've built a religion for the unwashed masses instead of just a secret society. Why, the opportunities! The women!"

Gardner smiled. "Precisely. And that is what I have come to propose to you. Take your BOOK OF THE LAW, your GNOSTIC MASS. Add a little razzle-dazzle for the country folk. Why I know these occultists who call themselves `witches'. They dance around fires naked, get drunk, have a good time. Rosicrucians, I think. Proper English country squires and dames, mostly; I think they read a lot of Frazier and Margaret Murray. If I could persuade you to draw on your long experience and talents, in no time at all we could invent a popular cult that would have beautiful ladies clamoring to let us strip them naked, tie them up and spank their behinds! If, Mr. Crowley, you'll excuse my explicitness."

For all his infirmity, Aleister Crowley almost sprang to his feet, a little of the old energy flashing through his loins. "By George, Gardner, you've got something there, I should think! I could license you to initiate people into the O.T.O. today, and you could form the nucleus of such a group!" He paced in

agitation. "Yes, yes," he mused, half to Gardner, half to himself. "The Book. The Mass. I could write some rituals. An `ancient book' of magick. A `book of shadows'. Priest-esses, naked girls. Yes. By Jove, yes!"

Great story, but merely a dream , created out of bits and pieces of rumor, history and imagination. Don't be surprised, though, if a year or five years from now you read it as "gospel" (which is an ironic synonym for `truth') in some new learned text on the fabled history of Wicca. Such is the way all mythologies come into being.

Please don't misunderstand me here; I use the word `mythology' in this context in its aboriginal meaning, and with considerable respect. History is more metaphor than factual accounting at best, and there are myths by which we live and others by which we die. Myths are the dreams and visions which parallel objective history. This entire work is, in fact, an attempt to approximate history.

To arrive at some perspective on what the modern mythos called, variously, "Wicca", the "Old Religion", "Witchcraft" and "Neopaganism" is, we must firstly make a firm distinction; "witchcraft" in the popular informally defined sense may have little to do with the modern religion that goes by the same name. It has been argued by defenders of and formal apologists for modern Wicca that it is a direct lineal descendent of an ancient, indeed, prehistoric worldwide folk religion.

Some proponents hedge their claims, calling Wicca a "revival" rather than a continuation of an ancient cult. Oddly enough, there may never have been any such cult! The first time I met someone who thought she was a "witch," she started going on about being a "blue of the cloak." I should've been warned right then and there. In fact, as time has passed and the religion has spread, the claims of lineal continuity have tended to be hedged more and more. Thus, we find Dr. Gardner himself, in 1954, stating unambiguously that some witches are descendants "... of a line of priests and priestesses of an old and probably Stone Age religion, who have been initiated in a certain way (received into the circle) and become the recipients of certain ancient learning." (Gardner, WITCHCRAFT TODAY, pp 33-34.)

Stated in its most extreme form, Wicca may be defined as an ancient pagan religious system of beliefs and practices, with a form of apostolic succession (that is, with knowledge and ordination handed on lineally from generation to generation), a more or less consistent set of rites and myths, and even a secret holy book of considerable antiquity (The Book of Shadows).

More recent writers, as we have noted, have hedged a good deal on these claims, particularly the latter. Thus we find Stewart Farrar in 1971 musing on the purported ancient text thusly: "Whether, therefore, the whole of the Book of Shadows is post-1897 is anyone's guess. Mine is that, like the Bible, it is a patchwork of periods and sources, and that since it is copied and re-

copied by hand, it includes amendments, additions, and stylistic alterations according to the taste of a succession of copiers...Parts of it I sense to be genuinely old; other parts suggest modern interpolation..." (Farrar, WHAT WITCHES DO, pp 34-35.)As we shall discover presently, there appear to be no genuinely old copies of the Book of Shadows.

Still, as to the mythos, Farrar informs us that the "two personifications of witchcraft are the Horned God and the Mother Goddess..." (ibid, p 29) and that the "Horned God is not the Devil, and never has been. If today `Satanist' covens do exist, they are not witches but a sick fringe, delayed-reaction victims of a centuries-old Church propaganda in which even intelligent Christians no longer believe." (ibid, p 32).

One could protest:, "Very well, some case might be made for the Horned God being mistaken for the Christian Devil (or should that be the other way around?), but what record, prior to the advent 50 years ago of modern Wicca via Gerald Gardner, do we have of the survival of a mother goddess image from ancient times?"

Wiccan apologists frequently refer to the (apparently isolated) tenth century church document which states that "some wicked women, perverted by the Devil, seduced by the illusions and phantasms of demons, believe and profess themselves in the hours of the night to ride upon certain beasts with Diana, the goddess of pagans, or with Herodias, and an innumerable multitude of women, and in the silence of the dead of night to traverse great spaces of earth, and to obey her commands as of their mistress, and to be summoned to her service on certain nights." (Quoted in Valiente, WITCHCRAFT FOR TOMORROW, Hale, 1978, p 32.) I do not

doubt that bits of pagan folklore survived
on the Continent through the first millenium -- Northern Europe remained overtly
pagan until the High Middle Ages. But what has this to do with Wicca?

Farrar, for his part, explains the lack of references to a goddess in the
testimony at the infamous witch trials by asserting that "the judges ignored the
Goddess, being preoccupied with the Satan-image of the God.." (WHAT WITCHES DO, p
33). But it is the evidence of that reign of terror which lasted from roughly 1484
to 1692 which brings the whole idea of a surviving religious cult into question.
It is now the conventional wisdom on the witchburning mania which swept like a

plague over much of Europe during the transition from medieval world to modern that it was JUST that; a mania, a delusion in the minds of Christian clergymen and state authorities; that is, there were no witches, only the innocent victims of the witch hunt.

Further, this humanist argument goes, the `witchcraft' of Satanic worship, broomstick riding, of Sabbats and Devil-marks, was a rather late invention, borrowing but little from remaining memories of actual preChristian paganism. We have seen a resurrection of this mania in the 1980s flurry over `Satanic sacrificial' cults, with as little evidence.

"The concept of the heresy of witchcraft was frankly regarded as a new invention, both by the theologians and by the public," writes Dr. Rossell Hope Robbins in THE ENCYCLOPEDIA OF WITCHCRAFT & DEMONOLOGY, (Crown, 1959, p.9)"Having to hurdle an early church law, the Canon Episcopi, which said in effect that belief in witchcraft was superstitious and heretical, the inquisitors cavilled by arguing that the witchcraft of the Canon Episcopi and the witchcraft of the Inquisition were different..."

The evidence extracted under the most gruesome and repeated tortures resemble the Wiccan religion of today in only the most cursory fashion. Though Wicca may have been framed with the "confessions" extracted by victims of the inquisitors in mind, those "confessions" --- which are more than suspect, to begin with, bespeak a cult of devil worshipers dedicated to evil.

One need only read a few of the accounts of the time to realize that, had there been at the time a religion of the Goddess and God, of seasonal circles and The Book of Shadows, such would likely have been blurted out by the victims, and more than once. The agonies of the accused were, almost literally, beyond the imagination of those of us who have been fortunate enough to escape them.

The witch mania went perhaps unequaled in the annals of crimes against humanity en masse until the Hitlerian brutality of our own century. But, no such confessions were forthcoming, though the wretches accused, before the torture was done, would also be compelled to condemn their own parents, spouses, loved ones, even children. They confessed, and to anything the inquisitors wished, anything to stop or reduce the pain.

A Priest, probably at risk to his own life, recorded testimony in the 1600s that reflected the reality underlying the forced "confessions" of "witches". Rev. Michael Stapirius records, for example, this comment from one "confessed witch": "I never dreamed that by means of the torture a person could be brought to the point of telling such lies as I have told. I am not a witch, and I have never seen the devil, and still I had to plead guilty myself and denounce others...." All but one copy of Father Stapirius' book were destroyed, and little wonder.

A letter smuggled from a German burgomaster, Johannes Junius, to his daughter in 1628, is as telling as it is painful even to read. His hands had been virtually destroyed in the torture, and he wrote only with great agony and no hope. "When at last the executioner led me back to the cell, he said to me, `Sir, I beg

you,
for God's sake, confess something, whether it be true or not. Invent something,
for you cannot endure the torture which you will be put to; and, even if you bear
it all, yet you will not escape, not even if you were an earl, but one torture
will follow another until you say you are a witch. Not before that,' he said, `will
they let you go, as you may see by all their trials, for one is just like
another...' " (ibid, pp 12-13)

For the graspers at straws, we may find an occasional line in a "confession" which
is intriguing, as in the notations on the "confession" of one woman from Germany
dated in late 1637. After days of unspeakable torment, wherein the woman

confesses under pain, recants when the pain is removed, only to be moved by more pain to confess again, she is asked: "How did she influence the weather? She does not know what to say and can only whisper, Oh, Heavenly Queen, protect me!"

Was the victim calling upon "the goddess"? Or, as seems more likely, upon that aforementioned transfiguration of all ancient goddesses in Christian mythology, the Virgin Mary. One more quote from Dr. Robbins, and I will cease to parade late medieval history before you.

It comes from yet another priest, Father Cornelius Loos, who observed, in 1592 that "Wretched creatures are compelled by the severity of the torture to confess things they have never done, and so by cruel butchery innocent lives are taken....." (ibid, p 16). The "evidence" of the witch trials indicates, on the whole, neither the Satanism the church and state would have us believe, nor the pagan survivals now claimed by modern Wicca; rather, they suggest only fear, greed, human brutality carried out to bizarre extremes that have few parallels in all of history. But, the brutality is not that of `witches' nor even of `Satanists' but rather that of the Christian Church, and the government.

What, then, are we to make of modern Wicca? It must, of course, be observed as an aside that in a sense witchcraft or "wisecraft" has, indeed, been with us from the dawn of time, not as a coherent religion or set of practices and beliefs, but as the folk magic and medicine that stretches back to early, possibly paleolithic tribal shamans on to modern China's so-called "barefoot doctors".

In another sense, we can also say that ceremonial magick, as I have previously noted, has had a place in history for a very long time, and both these ancient systems of belief and practice have intermingled in the lore of modern Wicca, as apologists are quick to claim.

But, to an extent, this misses the point and skirts an essential question anyone has the right to ask about modern Wicca -- namely, did Wicca exist as a coherent creed, a distinct form of spiritual expression, prior to the 1940s; that is, prior to the meeting of minds between the old magus and venerable prophet of the occult world Aleister Crowley, and the first popularizer, if not outright inventor of modern Wicca, Gerald Brosseau Gardner?

There is certainly no doubt that bits and pieces of ancient paganism survived into modern times in folklore and, for that matter, in the very practices and beliefs of Christianity.

Further, there appears to be some evidence that `Old George' Pickingill and others were practicing some form of folk magick as early as the latter part of the last century, though even this has recently been brought into question. Wiccan writers have made much of this in the past, but just what `Old George' was into is subject to much debate.

Doreen Valiente, an astute Wiccan writer and one-time intimate of the late Dr. Gardner (and, in fact, the author of some rituals now thought by others to be of "ancient origin"), says of Pickingill that so "fierce was `Old George's dislike of Christianity that he would even collaborate with avowed Satanists..." (TOMORROW, p 20). What George Pickingill was doing is simply not clear.

He is said to have had some interaction with a host of figures in the

occult revival of the late nineteenth century, including perhaps even Crowley and his friend Bennett. It seems possible that Gardner, about the time of meeting Crowley, had some involvement with groups stemming from Pickingill's earlier activities, but it is only AFTER Crowley and Gardner meet that we begin to see anything resembling the modern spiritual communion that has become known as Wicca.

"Witches," wrote Gardner in 1954, "are consummate leg-pullers; they are taught it as part of their stock-in-trade." (WITCHCRAFT TODAY, p. 27) Modern apologists both for Aleister Crowley AND Gerald Gardner have taken on such serious tones as well aspretensions that they may be missing places where tongues are firmly jutting against cheeks.

Both men were believers in fleshly fulfillment, not only as an end in itself but, as in the Tantric Yoga of the East, as a means of spiritual attainment. A certain prudishness has crept into the practices of postGardnarian Wiccans, especially in America since the 1960s, along with a certain feminist revisionism. This has succeeded to a considerable extent in converting a libertine sex cult into a rather staid neopuritanism.

The original Gardnarian current is still well enough known and widely enough in vogue (in Britain and Ireland especially) that one can venture to assert that what Gardnerian Wicca is all about is the same thing Crowley was attempting with a more narrow, more intellectual constituency in the magickal orders under his direct influence.

These Orders had flourished for some time, but by the time Crowley `

officially'
met Gardner in the 1940s, much of the former's lifelong efforts had, if not totally disintegrated, at least were then operating at a diminished and diminishing level.

Through his long and fascinating career as magus and organizer, there is some reason to believe that Crowley periodically may have wished for, or even attempted to create a more populist expression of magickal religion. The Gnostic Mass, which

Crowley wrote fairly early-on, had come since his death to somewhat fill this function through the OTO-connected Gnostic Catholic Church (EGC).

As we shall see momentarily, one of Crowley's key followers was publishing manifestos forecasting the revival of witchcraft at the same time Gardner was being chartered by Crowley to organize an OTO encampment. The OTO itself, since Crowley's time, has taken on a more popular image, and is more targeted towards interna-tional organizational efforts, thanks largely to the work under the Caliphate of the late Grady McMurtry. This contrasts sharply with the very internalized OTO that barely survived during the McCarthy Era, when the late Karl Germer was in charge, and the OTO turned inward for two decades.

The famous Ancient and Mystic Order of the Rose Cross (AMORC), the highly successful mail-order spiritual fellowship, was an OTO offspring in Crowley's time. It has been claimed that Kenneth Grant and Aleister Crowley were discussing relatively radical changes in the Ordo Templi Orientis at approximately the same time that Gardner and Crowley were interactive.

Though Wiccan writers give some lip service (and, no doubt, some sincere credence) to the notion that the validity of Wiccan ideas depends not upon its lineage, but rather upon its workability, the suggestion that Wicca is -- or, at least, started out to be, essentially a late attempt at popularizing the secrets of ritual and sexual magick Crowley promulgated through the OTO and his writings, seems to evoke

nervousness, if not hostility.

We hear from wiccan writer and leader Raymond Buckland that one "of the suggestions made is that Aleister Crowley wrote the rituals...but no convincing evidence has been presented to back this assertion and, to my mind, it seems extremely unlikely..." (Gardner, ibid, introduction) The Wiccan rituals I have seen DO have much of Crowley in them. Yet, as we shall observe presently, the explanation that `Crowley wrote the rituals for Gardner' turns out to be somewhat in error. But it is on the right track.

Doreen Valiente attempts to invoke Crowley's alleged infirmity at the time of his acquaintance with Gardner:

"It has been stated by Francis King in his RITUAL MAGIC IN ENGLAND that Aleister Crowley was paid by Gerald Gardner to write the rituals of Gardner's new witch cult...Now, Gerald Gardner never met Aleister Crowley until the very last years of the latter's life, when he was a feeble old man living at a private hotel in Hastings, being kept alive by injections of drugs... If, therefore, Crowley really invented these rituals in their entirety, they must be about the last thing he ever wrote. Was this enfeebled and practically dying man really capable of such a tour de force?"

The answer, as Dr. Israel Regardie's introduction to the posthumous collection of Crowley's late letters, MAGICK WITHOUT TEARS, implies, would seem to be yes. Crowley continued to produce extraordinary material almost to the end of his life, and much of what I have seen of the "Wiccan Crowley" is, in any case, of earlier origin.

Gerald Gardner is himself not altogether silent on the subject. In WITCHCRAFT TODAY (p 47), Gardner asks himself, with what degree of irony one can only guess at, who, in modern times, could have invented the Wiccan rituals. "The only man I can think of who could have invented the rites," he offers, "was the late Aleister Crowley....possibly he borrowed things from the cult writings, or more likely someone may have borrowed expressions from him...." A few legs may be being pulled here, and perhaps more than a few. As a prophet ahead of his time, as a poet and dreamer, Crowley is one of the outstanding figures of the twentieth (or any) century. As an organizer, he was almost as much of a disaster as he was at

managing his own finances...and personal life. As I understand the liberatory nature of the magical path, one would do well to see the difference between Crowley the prophet of Thelema and Crowley the insolvent and inept administrator.

Crowley very much lacked the common touch; Gardner was above all things a popularizer. Both men have been reviled as lecherous "dirty old men" -- Crowley, as a seducer of women and a homosexual, a drug addict and `satanist' rolled together.

Gardner was, they would have it, a voyeur, exhibitionist and bondage freak with a `penchant for ritual' to borrow a line from THE STORY OF O. Both were, in reality, spiritual libertines, ceremonial magicians who did not shy away from the awesome force of human sexuality and its potential for spiritual transformation as well as physical gratification.

I will not say with finality at this point whether Wicca is an outright invention of these two divine con-men. If so, more power to them, and to those who truly follow in their path. I do know that, around 1945, Crowley chartered Gardner, an initiate of the Ordo Templi Orientis, giving him license to organize an OTO encampment.

Shortly thereafter, the public face of Wicca came into view, and that is what I know of the matter: I presently have in my possession Gardner's certificate of license to organize said OTO camp, signed and sealed by Aleister

Crowley. The certificate and its import are examined in connection with my personal search for the original Book of Shadows in the next section of this narrative.

For now, though, let us note in the years since Crowley licensed Gardner to organize a magical encampment, Wicca has both grown in popularity and become, to my mind, something far less REAL than either Gardner or Crowley could have wanted or foreseen. Wherever they came from, the rites and practices which came from or through Gerald Gardner were strong, and tapped into that archetypal reality, that level of consciousness beneath the mask of polite society and conventional wisdom which is the function of True Magick.

At a popular level, this was the Tantric sex magick of the West. Whether this primordial access has been lost to us will depend on the awareness, the awakening or lack thereof among practitioners of the near to middle-near future. Carried to its end Gardnerian practices, like Crowley's magick, are not merely exotic; they are, in the truest sense, subversive.

Practices that WORK are of value, whether they are two years old or two thousand.
Practices, myths, institutions and obligations which, on the other hand, may be
infinitely ancient are of no value at all UNLESS they work.

The Devil, you say

Before we move on, though, in light of the furor over real and imagined
"Satanism" that has overtaken parts of the popular press in recent years, I would
feel a bit remiss in this account if I did not take momentary note of that other
strain of left-handed occult mythology, Satanism. Wiccans are correct when they
say that modern Wicca is not Satanic, that Satanism is "reverse Christianity"
whereas Wicca is a separate, nonChristian religion.

Still, it should be noted, so much of our society has been grounded in the
repressiveness and authoritarian moralism of Christianity that a liberal dose of
"counterChristianity" is to be expected. The Pat Robertsons of the world make
possible the Anton LeVays. In the long history of repressive religion, a certain
fable of Satanism has arisen. It constitutes a mythos of its own. No doubt,
misguided `copycat' fanatics have sometimes misused this mythos, in much the same
way that Charles Manson misused the music and culture of the 1960s.

True occult initiates have always regarded the Ultimate Reality as beyong all
names and description. Named `deities' are, therefore, largely symbols. "Isis" is
a symbol of the long-denied female component of deity to some occultists. "Pan" or

"The Horned God" or "Set" or even "Satan" are symbols of unconscious, repressed sexuality. To the occultist, there is no Devil, no "god of evil." There is, ultimately, only the Ain Sof Aur of the Cabbalah; the limitless light of which we are but a frozen spark. Evil, in this system, is the mere absence of light. All else is illusion.

The goal of the occult path of initiation is BALANCE. In Freemasonry and High Magick, the symbols of the White Pillar and Black Pillar represent this balance between conscious and unconscious forces.

In Gardnarian Wicca, the Goddess and Horned God - and the Priestess and Priest, represent that balance. There is nothing, nothing of pacts with the "Devil" or the worship of evil in any of this; that belongs to misguided exChristians who have been given the absurd fundamentalist Sunday school notion that one must choose the Christian version of God, or choose the Devil. Islam, Judaism and even Catholicism have at one time or another been thought "satanic," and occultists have merely played on this bigoted symbolism, not subscribed to it.

As we have seen, Wicca since Gardner's time has been watered down in many of its expressions into a kind of mushy white-light `new age' religion, with far less of the strong sexuality characteristic of Gardnerianism, though, also, sometimes with less pretense as well.

In any event, Satanism has popped up now and again through much of the history of the Christian Church. The medieval witches were not likely to have been Satanists, as the Church would have it, but, as we have seen, neither were they likely to have been "witches" in the Wiccan sense, either.

The Hellfire Clubs of the eighteenth century were Satanic, and groups

like the Process Church of the Final Judgement do, indeed, have Satanic elements in their (one should remember) essentially Christian theology.

Aleister Crowley, ever theatrical, was prone to use Satanic symbolism in much the same way, tongue jutting in cheek, as he was given to saying that he " sacrificed millions of children each year, " that is, that he masturbated. Crowley once

called a press conference at the foot of the Statue of Liberty, where he announced that he was burning his British Passport to protest Britain's involvement in World War One. He tossed an empty envelope into the water. He was dead serious, though, about the "Satanism" of Miltonian eternal rebellion, and the "Satanism" of fundamentalism's dark fear of sexuality. The Devil, however; the Satanic "god of evil" was an absurdity to him, as to all thinking people, and he freely said so.

The most popular form of "counterChristianity" to emerge in modern times, though, was Anton Szandor LaVey's San Francisco-based Church of Satan, founded April 30, 1966. LaVey's Church enjoyed an initial burst of press interest, grew to a substantial size, and appeared to maintain itself during the cultural drought of the 1970s. But LaVey's books, THE SATANIC BIBLE and THE SATANIC RITUALS, have remained in print for many years, and his ideas seem to be enjoying a renewal of interest, especially among younger people, punks and heavy metal fans with a death-wish mostly, beginning in the middle years of the 1980s. By that time the Church of Satan had been largely succeeded by the Temple of Set. This is pure theatre; more in the nature of psychotherapy than religion.

It is interesting to note Francis King's observation that before the Church of Satan began LaVey was involved in an occult group which included, among others, underground film maker Kenneth Anger, a person well known in Crowlean circles. Of the rites of the Church of Satan, King states that "...most of its teachings and

magical techniques were somewhat vulgarized versions of those of Aleister Crowley's Ordo Templi Orientis." (MAN MYTH AND MAGIC, p 3204.) To which we might add that, as with the OTO, the rites of the Church of Satan are manifestly potent, but hardly criminal or murderous.

LaVey, like Gardner and unlike Crowley, appears to have "the common touch" -- perhaps rather more so than Gardner.

I determined to trace the Wiccan rumor to its source. As we shall see, in the very year I "fell" into being a gnostic bishop, I also fell into the original charters, rituals and paraphernalia of Wicca.

THE CHARTER AND THE BOOK

Being A Radical Revisionist History of the Origins of the Modern Witch Cult and The Book of Shadows.

"It was one of the secret doctrines of paganism that the Sun was the source, not only of light, but of life...The invasion of classical beliefs by the religions of Syria and Egypt which were principally solar, gradually affected the conception of Apollo, and there is a certain later identification of him with the suffering God of Christianity, Free - masonry and similar cults..."

Aleister Crowley in Astrology, 1974

"...if GBG and Crowley only knew each other for a short year or two, do you think that would be long enough for them to become such good friends that gifts of personal value would be exchanged several times, and that GBG would have been able to aquire the vast majority of Crowley's effects after his death?"

Merlin the Enchanter, personal letter, 1986

"...On the floor before the altar, he remembers a sword with a flat cruciform brass hilt, and a well-worn manuscript book of rituals - the hereditary Book of Shadows, which he will have to copy out for himself in the days to come..."

Stewart Farrar in What Witches Do, 1971

"Actually I did write a scholarly book about the Craft; its title was Inventing

Witchcraft. . . But I spent most of the last fifteen years failing to persuade Carl Weschcke of Llewellyn or any other publisher that there was a market for it."

Aidan A. Kelly, Gnosis, Winter, 1992

"...the Gardnerian Book of Shadows is one of the key factors in what has become a far bigger and more significant movement than Gardner can have envisaged; so historical interest alone would be enough reason for defining it while first-hand evidence is still available..."

Janet and Stewart Farrar in
The Witches' Way, 1984

"It has been alleged that a Book of Shadows in Crowley's handwriting was formerly exhibited in Gerald's Museum of Witchcraft on the Isle of Man. I can only say I never saw this on either of the two occasions when I stayed with Gerald and Donna Gardner on the island. The large, handwritten book depicted in Witchcraft Today is not in Crowley's handwriting, but Gerald's..."

Doreen Valiente in
Witchcraft for Tomorrow, 1978

"Aidan Kelly...labels the entire Wiccan revival `Gardnerian Witchcraft....' The reasoning and speculation in Aidan's book are intricate. Briefly, his main argument depends on his discovery of one of Gardner's working notebooks, Ye Book of Ye Art Magical, which is in possession of Ripley International, Ltd...."

Margot Adler in
Drawing Down the Moon, 1979

PART ONE
WAITING FOR THE MAN FROM CANADA

I was, for the third time in four years, waiting a bit nervously for the Canadian executive with the original Book of Shadows in the ramshackle office of Ripley's Believe It or Not Museum.

"They're at the jail," a smiling secretary-type explained, "but we've called them and they should be back over here to see you in just a few minutes."

The jail? Ah, St. Augustine, Florida. "The Old Jail," was the `nation's oldest city's' second most tasteless tourist trap, complete with cage-type cells and a mock gallows. For a moment I allowed myself to play in my head with the vision of Norm Deska, Ripley Operations Vice President and John Turner, the General Manager of Ripley's local operation and the guy who'd bought the Gerald Gardner collection from Gardner's niece, Monique Wilson, sitting in the slammer. But no,

Turner apparently had just been showing Deska the town. I straightened my suit for the fiftieth time, and suppressed the comment. We were talking BIG history here, and big bucks, too. I gulped. The original Book of Shadows. Maybe.

It had started years before. One of the last people in America to be a fan of carnival sideshows, I was anxious to take another opportunity to go through the almost archetypally seedy old home that housed the original Ripley's Museum.

I had known that Ripley had, in the nineteen seventies, acquired the Gardner stuff, but as far as I knew it was all located at their Tennessee resort museum. I think I'd heard they'd closed it down. By then, the social liberalism of the early seventies was over, and witchcraft and sorcery were no longer in keeping with a `family style' museum. It featured a man with a candle in his head, a Tantric skull drinking cup and freak show stuff like that, but, I mean, witchcraft is sacrile-gious, as we all know.

So, I was a bit surprised, when I discovered some of the Gardner stuff - including an important historical document, for sale in the gift shop, in a case just opposite the little alligators that have "St.Augustine, Florida - America's Oldest City" stickered on their plastic bellies for the folks back home to use as a paper-weight. The pricetags on the occult stuff, however, were way out of my range.

1783

Back again, three years later, and I decided, what the hell, so I asked the cashier about the stuff still gathering dust in the glass case, and it was like I'd pushed some kind of button.

Out comes Mr. Turner, the manager, who whisks us off to a store room which is filled, FILLED, I tell you, with parts of the Gardner collection, much of it, if not "for sale" as such, at least available for negotiation. Turner told us about acquiring the collection when he was manager of Ripley's Blackpool operation, how it had gone over well in the U.S. at first, but had lost popularity and was now relegated for the most part to storage status.

Visions of sugarplums danced in my head. There were many treasures here, but the biggest plum of all, I thought, was not surprisingly, not to be seen.

I'd heard all kinds of rumors about the Book of Shadows over the years, many of them conflicting, all of them intriguing. Rumor #1, of course, is that which accompanied the birth (or, depending on how one looked at it, the revival) of modern Wicca, the contemporary successor of ancient fertility cults.

It revolved around elemental rituals, secret rites of passage and a mythos of goddess and god that seemed attractive to me as a psychologically valid alternative to the austere, antisexual moralism of Christianity. The Book of Shadows, in this context, was the `holy book' of Wicca, copied out by hand by new initiates of the cult with a history stretching back at least to the era of witchburnings.

Rumor number #2, which I had tended to credit, had it that Gerald Gardner, the `father of modern Wicca' had paid Aleister Crowley in his final years to write the Book of Shadows, perhaps whole cloth. The rumor's chief exponent was the respected historian of the occult, Francis King.

Rumor #3 had it that Gardner had written the Book himself, which others had since copied and/or stolen.

To the contrary, said rumor #4, Gardner's Museum had contained an old, even ancient copy of the Book of Shadows, proving its antiquity.

In more recent years modern Wiccans have tended to put some distance between themselves and Gardner, just as Gardner, for complex reasons, tended to distance himself in the early years of Wicca (circa 1944-1954) from the blatant sexual magick of Aleister Crowley, "the wickedest man in the world" by some accounts, and from Crowley's organization, the Ordo Templi Orientis. Why Gardner chose to do this is speculative, but I've got some idea. But, I'm getting ahead of myself.

While Turner showed me a blasphemous cross shaped from the body of two nude women (created for the 18th century infamous "Hellfire Clubs" in England and depicted in the MAN MYTH AND MAGIC encyclopedia; I bought it, of course) and a statue of Beelzebub from the dusty Garderian archives, a thought occurred to me. " You know," I suggested, "if you ever, in all this stuff, happen across a copy of The Book of Shadows in the handwriting of Aleister Crowley, it would be of considerable historical value."

I understated the case. It would be like finding The Book of Mormon in Joseph

Smith's hand, or finding the original Ten Commandments written not by God Himself,
but by Moses, pure and simple. (Better still, eleven commandments, with a margin
note, "first draft.") I didn't really expect anything to come of it, and in the
months ahead, it didn't.

In the meantime, I had managed to acquire the interesting document I first mistook for Gerald Gardner's (long acknowledged) initiation certificate into Crowley's Thelemic magickal Ordo Templi Orientis. To my eventual surprise, I discovered that, not only was this not a simple initiation certificate for the Minerval (probationary-lowest) degree, but, to the contrary, was a license for Gardner to begin his own chapter of the O.T.O., and to initiate members into the O.T.O.

In the document, furthermore, Gardner is referred to as "Prince of Jerusalem," that is, he is acknowledged to be a Fourth Degree Perfect Initiate in the Order. This, needless to say would usually imply years of dedicated training. Though Gardner had claimed Fourth Degree O.T.O. status as early as publication of High Magic's Aid,(and claimed even higher status in one edition) this runs somewhat contrary to both generally held Wiccan and contemporary O.T.O. orthodox understandings that the O.T.O. was then fallow in England.

At the time the document was written, most maintained, Gardner could have known Crowley for only a brief period, and was not himself deeply involved in the O.T.O. The document is undated but probably was drawn up around 1945.

As I said, it is understood that no viable chapter of the O.T.O. was supposed to exist in England at that time; the sole active chapter was in California, and is the direct antecedent of the contemporary authentic Ordo Templi Orientis. Karl Germer, Crowley's immediate successor, had barely escaped death in a Concentartion

Camp during the War, his mere association with Crowley being tantamount to a death sentence.

The German OTO had been largely destroyed by the Nazis, along with other freemasonic organizations, and Crowley himself was in declining health and power, the English OTO virtually dead.

The Charter also displayed other irregularities of a revealing nature. Though the signature and seals are certainly those of Crowley, the text is in the decorative hand of Gerald Gardner! The complete text reads as follows:

Do what thou wilt shall be the law. We
Baphomet X Degree Ordo Templi Orientis
Sovereign Grand Master General of All
English speaking countries of the Earth
do hereby authorise our Beloved Son Scire
(Dr.G,B,Gardner,) Prince of Jerusalem
to constitute a camp of the Ordo Templi
Orientis, in the degree Minerval.

Love is the Law,
Love under will.
o
Witness my hand and seal Baphomet X

Leaving aside the misquotation from The Book of the Law, which got by me for some months and probably got by Crowley when it was presented to him for signature, the document is probably authentic. It hung for some time in Gardner's museum, possibly giving rise, as we shall see, to the rumor that Crowley wrote the Book of Shadows for Gardner. According to Doreen Valiente,and to Col. Lawrence as well, the museum's descriptive pamphlet says of this document:

"The collection includes a Charter granted by Aleister Crowley to G.B. Gardner

(the Director of this Museum) to operate a Lodge of Crowley's fraternity, the Ordo Templi Orientis. (The Director would like to point out, however, that he has never

used this Charter and has no intention of doing so, although to the best of his belief he is the only person in Britain possessing such a Charter from Crowley himself; Crowley was a personal friend of his, and gave him the Charter because he liked him."

Col. Lawrence ("Merlin the Enchanter"), in a letter to me dated 6 December, 1986, adds that this appeared in Gardner's booklet, The Museum of Magic and Witchcraft. The explanation for the curious wording of the text, taking, as Dr. Gardner does, great pains to distance himself from Crowley and the OTO, may be hinted at in that the booklet suggests that this display in the "new upper gallery" (page 24) was put out at a relatively late date when, as we shall discover, Gardner was making himself answerable to the demands of the new witch cult and not the long-dead Crowley and (then) relatively moribund OTO.

Now, the "my friend Aleister" ploy might explain the whole thing. Perhaps, as some including Ms. Valiente believe, Aleister Crowley was desperate in his last years to hand on what he saw as his legacy to someone. He recklessly handed out his literary estate, perhaps gave contradictory instruction to various of his remaining few devotees (e.g. Kenneth Grant, Grady McMurtry, Karl Germer), and may have given Gardner an "accelerated advancement" in his order.

Ms. Valiente, a devoted Wiccan who is also a dedicated seeker after the historical truth, mentions also the claim made by the late Gerald Yorke to her that

Gardner had paid Crowley a substantial sum for the document. In a letter to me dated 28th August, 1986, Ms. Valiente tells of a meeting with Yorke "...in London many years ago and mentioned Gerald's O.T.O. Charter to him, whereon he told me, `Well, you know, Gerald Gardner paid old Crowley about ($1500) or so for that...' This may or may not be correct..." Money or friendship may explain the Charter. Still, one wonders.

I have a Thelemic acquaintance who, having advanced well along the path of Kenneth Grant's version of the OTO, went back to square one with the unquestionably authentic Grady McMurtry OTO. Over a period of years of substantial effort, he made his way to the IVo `plus' status implied by Gardner's "Prince of Jerusalem" designation in the charter, and has since gone beyond.

I am, myself, a Vo member of the OTO, as well as a chartered initiator, and can tell you from experience that becoming a Companion of the Royal Arch of Enoch, Perfect Initiate, Prince of Jerusalem and Chartered Initiator is a long and arduous task.

Gardner was in the habit, after the public career of Wicca emerged in the 1950s, of downgrading any Crowleyite associations out of his past, and, as Janet and Stewart Farrar reveal in The Witches' Way (1984, p3) there are three distinct versions of the Book of Shadows in Gerald Gardner's handwriting which incorporate successively less material from Crowley's writings, though the last (termed "Text C" and cowritten with Doreen Valiente after 1953) is still heavily influenced by Crowley and the OTO.

Ms. Valiente has recently uncovered a copy of an old occult magazine

contemporary with High Magic's Aid and from the same publisher, which discusses an ancient Indian document called "The Book of Shadows" but apparently totally unrelated to the Wiccan book of the same name. Valiente acknowledges that the earliest text by Gardner known to her was untitled, though she refers to it as a "Book of Shadows."

It seems suspicious timing; did Gardner take the title from his publisher's magazine? Ms. Valiente observed to me that the "...eastern Book of Shadows does not seem to have anything to do with witch-craft at all....is this where old Gerald first found the expression "The Book of Shadows" and adopted it as a more poetical

name for a magical manuscript than, say `The Grimoire' or `The Black Book'....I don't profess to know the answer; but I doubt if this is mere coincidence...."

The claim is frequently made by those who wish to `salvage' a preGardnarian source of Wiccan materials that there is a `core' of `authentic' materials. But, as the Farrars' recently asserted, the portions of the Book of Shadows "..which changed least between Texts A, B and C were naturally the three initiation rituals; because these, above all, would be the traditional elements which would have been carefully preserved, probably for centuries...." (emphasis added)

But what does one mean by "traditional materials?" The three initiation rites, now much-described in print, all smack heavily of the crypto-freemasonic ritual of the Hermetic Order of the Golden Dawn, the OTO, and the various esoteric neorosicruci-an groups that abounded in Britain from about 1885 on, and which were, it is widely known, the fountainhead of much that is associated with Gardner's friend Crowley.

The Third Degree ritual, perhaps Wicca's ultimate rite, is, essentially, a nonsymbolic Gnostic Mass, that beautiful, evocative, erotic and esoteric ritual written and published by Crowley in the Equinox, after attending a Russian Orthodox Mass in the early part of this century. The Gnostic Mass has had far-reaching influence, and it would appear that the Wiccan Third Degree is one of the most blatant examples of that influence.

Take, for example, this excerpt from what is perhaps the most intimate, most secret and most sublime moment in the entire repertoire of Wicca rituals, the nonsymbolic (that is, overtly sexual) Great Rite of the Third Degree initiation, as related by Janet and Stewart Farrar in The Witches' Way (p.34):

The Priest continues:

`O Secret of Secrets, That art hidden in the being of all lives, Not thee do we adore, For that which adoreth is also thou. Thou art That, and That am I. [Kiss] I am the flame that burns in the heart of every man, And in the core of every star. I am life, and the giver of life. Yet therefore is the knowledge of me the knowledge of death. I am alone, the Lord within ourselves, Whose name is Mystery of Mysteries.'

Let us be unambiguous as to the importance in Wicca of this ritual; as the Farrars'put it (p.31) "Third degree initiation elevates a witch to the highest of the three grades of the Craft. In a sense,a third-degree witch is fully independent, answerable only to the Gods and his or her own conscience..." In short, in a manner of speaking this is all that Wicca can offer a devotee.

With this in mind, observe the following, from Aleister Crowley's Gnostic Mass, first published in The Equinox about 80 years ago and routinely performed (albeit ,usually in symbolic form) by me and by many other Bishops, Priests, Priestesses and Deacons in the OTO and Ecclesia Gnostica (EGC) today. The following is excerpted from Gems From the Equinox, p. 372, but is widely available in published form:

The Priest. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me

the knowledge of death. I am alone; there is no God where I am.

So, then, where, apart from the Thelemic tradition of Crowley and the OTO, is the "traditional material" some Wiccan writers seem to seek with near desperation? I am not trying to be sarcastic in the least, but even commonplace self-references used among Wiccans today, such as "the Craft" or the refrain "so mote it be"are lifted straight out of Freemasonry (see, for example, Duncan's Ritual of Freemasonry). And, as Doreen Valiente notes in her letter to me mentioned before, "...of course old Gerald was also a member of the Co-Masons, and an ordinary Freemason..." as well as an OTO member.

PART TWO
THE REAL ORIGIN OF WICCA

We must dismiss with some respect the assertion, put forth by Margot Adler and others, that "Wicca no longer adheres to the orthodox mythos of the Book of Shadows."

Many, if not most of those who have been drawn to Wicca in the last three decades came to it under the spell (if I may so term it) of the legend of ancient Wicca. If that legend is false, then while reformists and revisionist apologists (particularly the peculiar hybrid spawned in the late sixties under the name "feminist Wicca") may seek other valid grounds for their practices, we at least owe it to those who have operated under a misapprehension to explain the truth, and let the chips fall where they may.

I believe there is a core of valid experience falling under the Wiccan-neopagan heading, but that that core is the same essential core that lies at the truths exposed by the dreaded boogy-man Aleister Crowley and the` wicked' pansexualism of Crowley's Law of Thelema. That such roots would be not just uncomfortable, but intolerable to the orthodox traditionalists among the Wiccans, but even more so among the hybrid feminist "wiccans" may indeed be an understatement.

Neopaganism, in a now archaic "hippie" misreading of ecology, mistakes responsible stewardship of nature for nature worship. Ancient pagans did not `worship' nature; to a large extent they were afraid of it, as has been pointed out to me by folk practioners. Their "nature rites" were to propitiate the caprice of the gods, not necessarily to honor them. The first neopagan revivalists, Gardner, Crowley and Dr. Murray, well understood this. Neopagan wiccans usually do not.

In introducing a "goddess element" into their theology, Crowley and Gardner both understood the yin/yang, male/female fundamental polarity of the universe. Radical feminist neopagans have taken this balance and altered it, however unintentionally, into a political feminist agenda, centered around a near-monotheistic worship of the female principle, in a bizarre caricature of patriarchal Christianity. Bigotry, I submit, cuts both ways.

I do not say these things lightly; I have seen it happen in my own time. IF this be truth, let truth name its own price. I was not sure, until Norm and John got back from the Old Jail.

A couple of months earlier, scant days after hearing that I was to become a gnostic bishop and thus an heir to a corner of Crowley's legacy, I had punched on my answering machine, and there was the unexpected voice of John Turner saying that he had located what seemed to be the original Book of Shadows in an inventory list, locating it at Ripley's office in Toronto.

He said he didn't think they would sell it as an individual item, but he gave me the name of a top official in the Ripley organization, who I promptly contacted. I eventually made a substantial offer for the book, sight unseen, figuring there was (at the least) a likelihood I'd be able to turn the story into a book and get my money back out of it, to say nothing of the historical import.

But, as I researched the matter, I became more wary, and confused; Gardner's texts "A" "B" and "C" all seemed to be accounted for. Possibly, I began to suspect, this was either a duplicate of the "deThelemized" post1954 version with segments written by Gardner and Valiente and copied and recopied (as well as distorted) from hand to hand since by Wiccans the world over.

Maybe, I mused, Valiente had one copy and Gardner another, the latter sold to Ripley with the Collection. Or, perhaps it was the curious notebook discovered by Aidan Kelly in the Ripley files called Ye Book of Ye Art Magical, the meaning of which was unclear.

While I was chatting with Ms.Deska, Norm returned from his mission, we introduced in best businesslike fashion, and he told me he'd get the book, whatever it might be, from the vault.

The vault?! I sat there thinking god knows what . Recently, I'd gotten a

call from Toronto, and it seems the Ripley folks wanted me to take a look at what they had. I had made a considerable offer, and at that point I figured I'd had at least a nibble. As it so happened Norm would be visiting on a routine inspection visit, so it was arranged he would bring the manuscript with him.

Almost from the minute he placed it in front of me, things began to make some kind of sense. Clearly, this was Ye Book of Ye Art Magical. Just as clearly, it was an unusual piece, written largely in the same hand as the Crowley Charter- that is, the hand of Gerald Gardner. Of this I became certain, because I had handwriting samples of Gardner, Valiente and Crowley in my possession. Ms. Valiente had been mindful of this when she wrote me, on August 8th, 1986:

> I have deliberately chosen to write you in longhand, rather than send a typewritten reply, so that you will have something by which to judge the validity of the claim you tell me is being made by the Ripley organisation to have a copy of a "Book of Shadows" in Gerald Gardner's handwriting and mine. If this is..."Ye Book of Ye Art Magical," ....this is definitely in Gerald Gardner's handwriting. Old Gerald, however, had several styles of handwriting....I think it is probable that the whole MS. was in fact written by Gerald, and no other person was involved; but of course I may be wrong....

At first glance it appeared to be a very old book, and it suggested to me where the rumors that a very old, possibly medieval Book of Shadows had once been on display in Gardner's Museum had emerged from.

Any casual onlooker might see Ye Book in this light, for the cover was indeed that of an old volume, with the original title scratched out crudely on the side and a new title tooled into the leather cover. The original was some mundane

volume, on Asian knives or something, but the inside pages had been removed, and a kind of notebook -- almost a journal -- had been substituted.

As far as I could see, no dates appear anywhere in the book. It is written in several different handwriting styles, although, as noted above, Doreen Valiente assured me that Gardner was apt to use several styles. I had the distinct impression this "notebook" had been written over a considerable period of time, perhaps years, perhaps even decades. It may, indeed, date from his days in the 1930s when he linked up with a neorosicrucuian grouping that could have included among its members the legendary Dorothy Clutterbuck, who set Gardner on the path which led to Wicca.

Thinking on it, what emerges from Ye Book of Ye Art Magical is a developmental set of ideas. Much of it is straight out of Crowley, but it is clearly the published Crowley, the old magus of the Golden Dawn, the A.A., and the O.T.O.

Somewhere along the line it hit me that I was not exactly looking at the "original Book of Shadows" but, perhaps, the outline Gardner prepared over a long period of time, apparently in secret (since Valiente, a relatively early initiate of Gardner's, never heard of it nor saw it, according to her own account, until recent years, about the time Aidan Kelly unearthed it in the Ripley collection long after Gardner's death).

Dr. Gardner kept many odd notebooks and scrapbooks that perhaps would reveal much about his character and motivations. Turner showed me a Gardner scrapbook in Ripley's store room which was mostly cheesecake magazine photographs and articles about actresses. Probably none are so evocative as Ye Book of Ye Art Magical, discovered,it has been intimated,hidden away in the back of an old sofa.

I have the impression it was essentially unknown in and after Gardner's lifetime, and that by the Summer of 1986 few had seen inside it; I knew of only Kelly and my own party. Perhaps the cover had been seen by some along the line, accounting for the rumor of a "very old Book of Shadows" in Gardner's Museum.

If someone had seen the charter signed by Crowley ("Baphomet") but written by Gerald Gardner, and had gotten a look, as well, at Ye Book, they might well have concluded that Crowley had written BOTH, an honest error, but maybe the source of that long-standing accusation. There is even a notation in the Ripley catalog attributing the manuscript to Crowley on someone's say-so, but I have no

indica-
tion Ripley has any other such book. Finally, if the notebook is a sourcebook of
any religious system, it is not that of medieval witchcraft, but the twentieth
century madness or sanity or both of the infamous magus Aleister Crowley and the
Thelemic/Gnostic creed of The Book of the Law.

As I sat there I read aloud familiar quotations or paraphrases from published
material in the Crowley-Thelemic canon. This is not the "ancient religion of the
Wise" but the modern sayings of " the Beast 666 " as Crowley was wont to style
himself.

But, does any of this invalidate Wicca as an expression of human spirituality? It
depends on where one is coming from. Certainly, the foundations of feminist Wicca
and the modern cult of the goddess are challenged with the fact that the goddess in
question may be Nuit, her manifestation the sworn whore, Our Lady Babalon, the
Scarlet Woman. Transform what you will shall be the whole of history, but THIS
makes what Marx did to Hegel look like slavish devotion.

What Crowley himself said of this kind of witchcraft is not merely instructive, but
an afront to the conceits of an era.

"The belief in witchcraft," he observed, " was not all superstition; its
psychological roots were sound. Women who are thwarted in their natural instincts
turn inevitably to all kinds of malignant mischief, from slander to domestic
destruction..."

For the rest of us, those who neither worship nor are disdainful of the man who made sexuality a god or, at least, acknowledged it as such, experience must be its own teacher. If Wicca is a sort of errant Minerval Camp of the OTO, gone far astray and far afield since the days Crowley gave Gardner a charter he "didn't use" but seemed to value, and a whole range of rituals and imagery that assault the senses at their most literally fundamental level; if this is true or sort of true, maybe its time history be owned up to. Mythos has its place and role, but so, too, does reality.

PART THREE
WICCA AS AN OTO ENCAMPMENT

The question of intent looms large in the background of this inquiry. If I had to guess, I would venture that Gerald Gardner did, in fact, invent Wicca more or less whole cloth, to be a popularized version of the OTO. Crowley, or his successor Karl Germer, who also knew Dr. Gardner, likely set "old Gerald" on what they intended to be a Thelemic path, aimed at reestablishing at least a basic OTO encampment in England.

Aiden Kelly's research work on all this is most impressive, but at rock bottom I can't help feeling he still wants to salvage something original in Wicca. In a way, there is some justification for this; the Wicca of Gerald Gardner, OTO initiate and advocate of sexual magick produced a folksy, easier version of the OTO, but

by the middle nineteen fifties some of his early "followers" not only created a revisionist Wicca with relatively little of the Thelemic original intact, but convinced Gardner to go along with the changes.

It is also possible, but yet unproven, that, upon expelling Kenneth Grant from the OTO in England, Germer, in the early 1950s, summoned Gardner to America to interview him as a candidate for leading the British OTO. Gardner, it is confirmed, came to America, but by then Wicca, and Dr. Gardner had begun to take their own, watered-down course. Today most Wiccans have no idea of their origins.

Let me close this section by quoting two interesting tidbits for your consideration.

First consider Doreen Valiente's observation to me concerning "the Parsons connection". I quote from her letter abovementioned, one of several she was kind enough to send me in 1986 in connection with my research into this matter.

...I did know about the existence of the O.T.O. Chapter in California at the time of Crowley's death, because I believe his ashes were sent over to them. He was cremated here in Brighton, you know, much to the scandal of the local authorities, who objected to the `pagan funeral service.' If you are referring to the group of which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard), then there is another curious little point to which I must draw your attention. I have a remarkable little book by Jack Parsons called MAGICK, GNOSTICISM AND THE WITCHCRAFT. It is unfortunately undated, but Parsons died in 1952. The section on witchcraft is particularly interesting because it looks forward to a revival of witchcraft as the Old Religion....I find this very thought provoking. Did Parsons write this around the time that Crowley was getting together with Gardner and perhaps communicated with the California group to tell them about it?

We must remember that Ms. Valiente was a close associate of Gardner and is a dedicated and active Wiccan. She, of course, has her own interpretation of these matters. The OTO recently reprinted the Parsons "witchcraft" essays in Freedom is a Two Edged Sword , a postumous collection of his writings. It does indeed seem that Gardner and Parsons were both on the same wave-length at about the same time.

The other matter of note is the question of the length of Gardner's association with the OTO and with Crowley personally. My informant Col. Lawrence,

tells me that he has in his possession a cigarette case which once belonged to Aleister Crowley. Inside is a note in Crowley's hand that says simply: `gift of GBG, 1936, A. Crowley'."

(Personal letter, 6 December, 1986)

The inscription could be a mistake, it could mean 1946, the period of the Charter. But, as Ms. Valiente put it in a letter to me of 8th December, 1986:

If your friend is right, then it would mean that old Gerald actually went through a charade of pretending to Arnold Crowther that Arnold was introducing him to Crowley for the first time - a charade which Crowley for some reason was willing to go along with. Why? I can't see the point of such a pretence; but then occultists sometimes do devious things...

Crowley may have played out a similar scene with G.I. Gurdjieff, the other enlightened merry prankster of the first half of the twentieth century.

Gnosticism and Wicca, the subjects of Jack Parsons' essays, republished by the OTO and Falcon Press in 1990, are the two most successful expressions to date of Crowley's dream of a popular solar-phallic religion. Maybe I'm wrong, but I think Aleister and Gerald may have cooked Wicca up.

If Wicca is the OTO's prodigal daughter in fact, authorized directly by Crowley, how should Wiccans now relate to this? How should Crowley's successors and heirs in the OTO deal with it?

Then too, what are we to make of and infer about all this business of a popular Thelemic-Gnostic religion? Were Crowley, Parsons, Gardner and others trying to do something of note with regard to actualizing a New Aeon here which bears scrutiny? Or is this mere speculation, and of little significance for the Great Work today?

If the Charter Crowley issued Gardner is, indeed, the authority upon which Wicca has been built for half a century, then it is perhaps no coincidence that I acquired that Charter in the same year I was consecrated a Bishop of the Gnostic Catholic Church. Further, it was literally days after my long search for the original of Gardner's BOOK OF SHADOWS ended in success that the Holy Synod of T Michael Bertiaux's Gnostic Church unanimously elected me a Missionary Bishop, on August 29, 1986.

Sometimes, I muse, the Inner Order revoked Wicca's charter in 1986,placing it in my hands. Since I hold it in trust for the OTO, perhaps Wicca has, in symbolic form, returned home at last. It remains for the Wiccans to, literally (since the charter hangs in my temple space), to read the handwriting on the wall.

" Witchcraft always has a hard time, until it becomes established and changes its name." - Charles Fort

1794

Paganism at the Crossroads

by Skytoucher

These are tricky and dangerous times. Paganism has grown in size to the point where we no longer enjoy the luxury of obscurity. We now face a choice that all initiatory paths face at some time in their development; whether to remain a viable initiatory path, and if so under what circumstances; or to devolve into a mere religion.

I'd better backtrack some readers may not understand what an initiatory path is or how it differs from a religion. Others may think paganism is a religion already, and wonder what I mean by suggesting it is or could be something else.

A defense often used against fundamentalist Christians and others who attack paganism on a religious basis is to say "We are not like you, only different in a few not so important ways. We are a religion, like you, another belief system, harmless, ordinary. We worship the Earth, the Goddess, the same way you worship your abstract God. You should extend tolerance to us for the same reason you extend it to Muslims or Buddhists or Catholics or Jews. When you single us out as something weird, you are exhibiting hysterical paranoia." It's an effective defense, but somewhat disingenuous.

We are different. We aren't just a religion. We are at present, and in my view should try to remain, a path of initiation. It may be inevitable that a religion grow up around us. It may even be desirable to employ such a religion as a cloak, or a doorway, to both. But a Pagan religion is also a threat to the

Pagan path of initiation. We need to ensure that the growth, if it occurs, is that of a tree from a seed, not of a pearl from a grain of sand.

A tree produces more seeds.
A pearl only hide the sand to save the oyster from discomfort.

What is an initiatory path? And what, then, is initiation?

We touch here upon a word badly misunderstood by many Pagans. Initiation is one thing; an initiation ritual is another. A person is not an initiate, in the sense I mean here,just because he or she has passed through an initiation ritual. Initiation is a personal experience in which one becomes aware of mysteries; realities that were previously hidden and which cannot be communicated by one person to another in words or symbols, but must be experienced directly, firsthand. This last point is crucial. One finds "mysteries" communicated in coven initiations or even at festivals, but these are only hidden meanings of symbols and tools used in the Craft, or of stories told about the Gods. The fact that they can be communicated makes them not true mysteries, only secrets.

A body of teaching, practice, and ritual which facilitates initiation is an initiatory path. Most religions start out as paths of initiation.

Religion tends to be conservative. Initiation, however, is always revolution-
ary...-....It forms a person's life, bringing inner peace, greater insight into the
workings of fate, and awareness of the connections linking all things, as well as
magical power. If it were a commonplace event, if people went through initiation as
surely as they go through puberty, we would have a far different and better world.

Even if the circle of initiates included a significant minority of the
population, the magical effect of such a number of altered minds on the world would
be profound and positive. Of course, this very fact means that initiatory paths
will be opposed by those interests, both human and non human, that are opposed to
positive change. The opposition is not really a conspiracy; it seems more than an
automatic reaction, a law of nature.

Initiation is not an instantaneous event, but one that occurs through years of
effort and devotion. It seems likely that there is no end to the process, and that
the idea of there "fully enlightened being" is a peculiar Oriental fantasy. There
are times, it is true, when revelation comes in a flash like lightning, but such
moments are exclamation marks punctuating a story that unfolds chapter by chapter.

Many tools and methods for achieving initiation have evolved over the ages.
Some are intellectual, aiming to expand consciousness through thought: Vedanta and
the Caballah come to mind as among
the most impressive. Others are ritual or devotional; Bakhti Yoga, chanting the

names of the Gods, drawing down the Moon, the meditations of the monastics. Some are also physical: Hatha Yoga, Sufi dancing, some forms of martial art. Some aim at expanding consciousness directly by stretching it to its limits; meditation, Raja Yoga, guided visualizations, vision quest. Then there are sex magic, drugs, drumming, austerities,use of talismans, self discipline, and so on. Most of these techniques evolved outside a pagan context, but they are amendable to incorporation in a pagan framework. Initiation rituals, of course, are another method, but they are seldom sufficient by themselves.

Initiates can be found into the context of any religion,including those least similar to Neopaganism. St. Francis of Assisi was an initiate, and many a Sufi and Caballist, Buddhist and Yogi, Taoist and shaman. A modern Neopagan initiate has far more in common with them than with an illiterate, superstitious pagan of the Roman Empire, gobbling the flesh of sacrificed animals while contemplating how to backstab his competitors. All initiates of all paths have a common heart; it is religions, which circle the periphery of the sacred, that differ.

But, while Christian, Jewish and Muslim initiates do exist,the established religions don't make it easy. For every illuminated Catholic saint, there are hundreds of burned heretics. Indeed, many post Constantinian saints escaped burning themselves only by miracles greater than those for which they were canonized. Burning is passe nowadays but condemnation for heresy is not, and thrives as well in most Protestant denominations. So bound about with the fetters of faith is the Christian that initiation is virtually impossible, except for minds.

This is no accident.

The tragedy of Christianity is that it began so well and decayed so quickly into such a parody of its beginnings. This is a recurring phenomenon. Again and again, the initiatory message has presented itself in some new form and met with some success,only to be hidden in a maze of illusions, and crusted over with barriers and restrictions. There are always counterattacks from outside the new path, from established religions, but the truly effective counterattacks come from within, so that what began as a bright new hope becomes a mere religion. The priests, the figures in authority, forge an instrument for the furtherance of their own authority, to which genuine initiation is a serious threat. The initiatory impulse is carefully bled off into harmless channels, and all magic outside those channels is ruthlessly suppressed.

There is a great deal of magic in Christian monastic orders,and more still in Hindu and Buddhist ashrams, or wielded by wandering saddhus. But these illuminated souls, both Western and Eastern, are sworn to poverty, chastity, humility. Many do not reproduce, ensuring that, if there is a genetic component to magic, it will be weakened by removing its best practitioners from the gene pool. Too, in renouncing the world, they ensure that their spiritual insight will play a small role shaping events. In contrast, a few secret initiatory paths remain active and true to their original mission. These paths, which

include
Hermeticism, the Caballah,
surviving shamanic traditions, and a few branches of Sufism, have made
themselves non threatening in a different way. They continue to live in the world
and to learn and teach practical as well as spiritual magic, but in such tiny
numbers and in so furtive a fashion that they hold little promise of genuine large
scale transformation. There is not really anything wrong with this; such secret
orders have acted over the centuries to preserve the Mysteries, not to spread them.
Without them, efforts to break the chains on a large scale would be to no avail.
But Paganism is different.

Neopaganism is unique at this time, though not
historically in that it is a genuine initiatory path that has grown large.
Moreover, in its diversity and flexibility, its protean and progressive nature, it
promises to incorporate all of the virtues of the other surviving paths. It may not
be the most advanced, the most powerful, or the most aesthetically refined,but these
characteristics can all be absorbed from the smaller paths which possess them, for
Paganism is an all gobbling magical amoeba, sucking up the mythos, methods, and
knowledge of every other path in existence. Once
again, an initiatory path threatens to break out and make some changes in reality.

On schedule, opposition has begun to arise.

As always, some of the opposition is from the outside, but I don't think we
need to be concerned about that. A strain of paranoia is built into our origin
myths and traditions, and is always a greater danger than the persecution we fear.
The external opposition has seldom been very effective against any relatively
genteel sort, mostly involving propaganda. However, propaganda is legitimate (they
have a right to express their opinions about what we do, as we have the right to
speak in counterpoint.) There may be more serious difficulties, even

occasional violence, but the Burning Times are gone for good, barring a complete collapse of civilization. We have more important things to worry about within our own ranks.

The rapid increase in our numbers in the last few decades means there are many newcomers. Newcomers are ripe for exploitation, both monetary and political, and

both have begun to occur. The first fills me with amusement and outrage. The second is more alarming.

There seems to be a growing desire in some quarters to commercialize Neopaganism and profit from it. That's only natural, but when crystal athames go for $1,400 and classes are taught in return for a pledge of a percentage of the students' income in perpetuity, somebody is getting fleeced. This is bad enough, but not nearly as bad as what might happen in reaction. Better a crowd of poorer and wiser novices, the hucksters filling the role of the Dweller on the Threshold, than a Paganism reduced from a path of initiation to a mere religion, its bright promise gone dull, as have so many others.

The seeds of this development lie chiefly in individuals we might call Pagan politicians, and in our response to them. They may not be high initiates or powerful magicians, but they are skillful at organizing, they like to strike poses in public, and they know how to work the media. Sometimes they appear on television to say "This is what Paganism is. This is what Witchcraft is," self appointed spokespersons for the entire Pagan community. Their power over the Craft may be small, but it could easily grow as the Craft grows, as they sink their hooks into more and more beginners.

An experienced initiate is unlikely to be moved by a picture on television, or a story in the newspaper. It is otherwise for a novice. When first appraising something, it is the surface one sees. And there are two dangers in this

trend; First, that insightful, intuitive, independent people, the kind who would make good Witches, maybe turned off by the media spectacle (analogy: What is your reaction to the words "New Age?".) Secondly, that those who are not repelled may develop a kind of mundane "Neopaganism," a mere religion, based as other religions are on faith, dogma, and prescribed observances, conservative (in the sense of resisting progress, not of voting Republican) and anti initiatory. There may be points in common between it and us (such as an environmental ethic or "worship" (how I despise that word!) of a Goddess), as a baboon might wear a tuxedo, but the heart and soul would be gone. Anyone who sought initiation would have to pass the gauntlet of this other paganism first and then unlearn this religion to approach the new path. Few could be expected to do so.

It is important to recognize these politicos for what they are. They are our would be clergy who, like Christian priests,Muslim mullah and Jewish rabbis, would be religious leaders but,with rare exceptions, no initiates. Their authority would derive from accepted doctrines and from political acumen, rather than spiritual awareness. Pagan pontiff pretenders are not necessarily malevolent, but they do not comprehend the purpose of initiation or the fundamental ways in which Paganism differs, not just from this or that religion, from all religions. Consequently, they do not understand that priests, ministers,rabbis, and so forth are not good role models for Pagan spiritual leaders, even if allowances are made for differing value systems. Paganism, as currently practiced, is not simply a different religion, but a different category of thing altogether. Not only does it not suffer without an organization comparable to that of established religions, but creating such an organization may bury us.

The bishops who created the Catholic Church were not particularly evil men. But they were misguided, and the result of their labor was disastrous. Yet some movement on this road is inevitable. It is the fruit of growth, a sign that a path of initiation has matured into a serious threat to the status quo. It represents a counterattack by the forces of inertia.

Let's not be unduly alarmist. We are not in immediate danger, but the clouds can be seen on the horizon, and we need to prepare ourselves, and consider whether

anything can be done to avoid the usual fate of an initiatory path at the crossroads. All our predecessors, on reaching this juncture, have taken the wrong turning. But we have ;advantages former initiatory paths lacked. That no one has succeeded up to now is not so imposing an obstacle as it might seem.

One of our advantages is the First Amendment to the United States Constitution and similar provisions, in fact and tradition if not law, guaranteeing religious liberty in all Western democracies. It is literally impossible for a Pagan Catholic Church, even if one comes into existence, to exile or execute dissident Pagans, as was done to dissident Christians after the Council of Nicaea. It is unlikely that any Pagan organization,or that of any other religion, could get a modern Western government do its dirty work to any significant degree. Overt persecution is reduced from a terror to a nuisance. That's no small achievement.

Another advantage is modern information technology. Communication of ideas is now so easy, and suppression of them so difficult, that to contain or channel or eliminate the initiatory message will be harder than ever before, and may be impossible. Of course, the downside of this development is the proliferation of blatant nonsense. But I think that is an acceptable price. Better the truth be heard whispering through shouted lies and bellowed folly than that it not be heard at all.

The third, subtlest and possibly the greatest advantage we have over our predecessors is science.

By science I do not mean any particular bit of knowledge which has been

uncovered by scientists, although all that is useful as well. I mean the attitudes of science. I mean the methods of science. Above all, I mean the vision of science. Thanks to science, we no longer think of all knowledge as being only in its sacred and spiritual and aesthetic dimensions though these are certainly important but in its technical dimensions as well, as seek the laws and principles that underpin magic, analogous to the laws of physics that underpin technology.

Best of all: Thanks to science, we are not limited to what we know today. We understand that even our best picture of reality is only an approximation, that we will have a better picture tomorrow. This gift promises to upset the creeping authoritarianism that has ruined so many paths of initiation and created so many religions.

These are potent advantages. I believe they allow us the possibility of success. But not the certainty. As we approach the crossroads, there are a number of things that need doing. Some of these steps are simply a matter of keeping our attitudes in the right places. Others involve research, development, and artistic creation. Others still involve magical tasks. We need to understand that modern Paganism, though built on the past, is not limited by it, that we are capable of improving on our ancestor's wisdom even to the extent that their wisdom is not a product of our own romantic imagination, which is large measure it is. We need to recognize, once and for all, and say so, that our origin myths are just that: Wicca is not a survival from the pre Christian past, but an eclectic/creative construct meant to imitate what such a survival should ideally be. Its resemblance, and that of Neopaganism in general, to ancient paganism in any of its multitude of forms is slight and ultimately besides the point.

We need to do these things because they will allow us to take the next step, which is to expand Paganism, as a path of initiation, to its potential. We cannot do that so long as we are locked into an old model real or romanticized. The initiatory paths of the past have failed. Therefore, we need something better than what has gone before. We can take the essentials of Neopaganism, the broad strokes of its mythology and ritual, as a starting point, but we must go beyond that start.

First, we need to penetrate beneath the level of religious symbolism to

what might be called the physics of magic, the nuts and bolts and laws of nature that account for what magic does and is. Next to the initiatory experience itself, which can never be communicated or replaced by anything that point cannot be emphasized too much or too often the physics of magic would be the deepest level of understanding, accounting for all forms of symbolic knowledge. I have developed on system of laws which I believe to be workable. (An account of those laws will appear in an upcoming issue of Enchante.) It is the duty of every scientifically minded reader to rip them apart as best as possible, to test them, and improve on them.

Secondly, we need to improve our tool chest of spiritual methods. Much of the work has already been done by initiates outside Paganism. All we have to do is translate it and incorporate it within our own framework. At the same time, an expanded and improved body of poetic ritual would be useful.

A recognition of both the possibility and the need would be a valid step. We must acknowledge that Yoga can meditate us into a corner, that the Caballah theorizes rings around us, and that any good shamanic lineage works magic to put us to shame. We must also insist that Paganism has advantages over these that should not be surrendered, and work to incorporate what other paths can teach us into our own framework.

These accomplishments would serve to strengthen and fortify the initiatory path of Paganism. It will need all the strength it can get if it is to resist turning into a religion. But there are other things that need doing as well, on both the communicative and magical fronts.

Those of us with active pens must communicate the idea of an initiatory path that lies within the mythical and ritual structure of the Pagan religion, as it out to and once did lie within all religions. There is, at present, no established Pagan doctrine or dogma, no established pagan clergy, and no established Pagan pantheon, and this also must be made clear. The magical side of the battle may be the most important one. Here, the guiding principle should be a clear visualization of what we want Paganism to be.

Should exoteric Pagan religions grow up around the initiatory core, then, ideally, we would want the priest/esse/s of this religion to be initiates. But this may not be practicable. First, many of us are unsuited for or uninterested in the role of ministering to those who are unready for initiation. Second, there may be too many newcomers to Paganism (by some estimates the fastest growing religion in North America) and too few initiates.

I believe we could agree on two goals; a viable and visible initiatory tradition must be maintained within the religion and no exoteric priesthood must be allowed to gain preeminence over the path. To those ends, then, the following magical workings are suggested.

Weave the Net. There is a tenuous telepathic link among all initiates. This can be invoked as part of the opening of any major magical work, which will strengthen both the work and the net. Some covens and individuals already do this.

Reach out the heart's fiery hand and feel the love of one another, both

within the
coven and beyond it, setting aside the quarrels of the mind, poles of a tipi each
supporting each, moving faster, faster,circles made of love. In this way, a
synergistic entity, a collective consciousness, may be generated, incorporating all
our diversity yet stronger than any of us alone. This consciousness can be invoked
like any deity, and can be a guide and empowerment. We can give it names; there
will be private names known to individual covens or solitaries, but among us all the
name is Love.

Shine like a Beacon. Another working, which I feel is appropriate to a Full
Moon ritual, is one to avoid the light under a bushel syndrome, to illuminate all
minds equipped w ith eyes to see. The metaphor of a lighthouse beacon seems
appropriate; we can visualize this light shining brightly, overpowering any attempt
to hide it, so that truth cannot be any [who want] to understand it, initiation
cannot be denies to those capable of attaining it.

Let a Hundred Flowers Bloom; or, Divide and Rule. Assume that a mundane
Paganism must arise; above all we must not allow any one sect or denomination of the
Pagan religion to achieve preeminence over the others. It doesn't matter how much
we like or dislike what the leaders of this or that sect are saying. Any Pagan
doctrine will always be wrong, even if it's right, because initiation cannot be
conveyed in words or symbols. We can,through our magic, encourage diversity and
creativity in the ranks of newcomers and noninitiate
leaders, preferring chaos to conformity, and subtly bend the path of discourse so
that it leads toward initiation rather than away from it. We must avoid the
temptation to encourage a unified, strong Paganism, and that temptation will arise!
A fractious, splintered, disorganized, and confusingly multi headed Paganism may be
somewhat embarrassing when it appears on network news or in Time

magazine. But if the initiatory tradition is clearly visible within, we will be far better served by chaos than by an order which serves its own purposes, not ours.

I believe certainly I hope that these steps can preserve the Neopagan path of initiation, prevent its burial under the mantle of religion, and permit what has never before happened: genuine, large scale, beyond the point of no return breakout of the Mysteries, leading to the transformation of human culture and this planet assuming, of course, that civilization survives the crisis of the coming years.

https://beyondweird.com/bookofshadows/1801.html
58 captures
06 Aug 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

1801

Paganism is by some estimates the fastest growing religion in North America and too few initiates.

Best of all: Thanks to science, we are not limited to what we know today. We understand that even our best picture of reality is only an approximation, that we will have a better picture tomorrow. This gift promises to upset the creeping authoritarianism that has ruined so many paths of initiation and created so many religions.

These are potent advantages. I believe they allow us the possibility of success. But not the certainty. As we approach the crossroads, there are a number of things that need doing. Some of these steps are simply a matter of keeping our attitudes in the right places. Others involve research, development, and artistic

creation. Others still involve magical tasks. We need to understand that modern Paganism, though built on the past, is not limited by it, that we are capable of improving on our ancestor's wisdom even to the extent that their wisdom is not a product of our own romantic imagination, which is large measure it is. We need to recognize, once and for all, and say so, that our origin myths are just that: Wicca is not a survival from the pre Christian past, but an eclectic/creative construct meant to imitate what such a survival should ideally be. Its resemblance, and that of Neopaganism in general, to ancient paganism in any of its multitude of forms is slight and ultimately besides the point.

We need to do these things because they will allow us to take the next step, which is to expand Paganism, as a path of initiation, to its potentia. We cannot do that so long as we are locked into an old model real or romanticized. The initiatory paths of the past have failed. Therefore, we need something better than what has gone before. We can take the essentials of Neopaganism, the broad strokes of its mythology and ritual, as a starting point, but we must go beyond that start.

First, we need to penetrate beneath the level of religious symbolism to what might be called the physics of magic, the nuts and bolts and laws of nature that account for what magic does and is. Next to the initiatory experience itself, which can never be communicated or replaced by anything that point cannot be emphasized too much or too often the physics of magic would be the deepest level of understanding, accounting for all forms of symbolic knowledge. I have developed on system of laws which I believe to be workable. (An account of those laws will appear in an upcoming issue of Enchante.) It is the duty of every scientifically minded reader to rip them apart as best as

possible, to test them, and improve on them.

Secondly, we need to improve our tool chest of spiritual methods. Much of the work has already been done by initiates outside Paganism. All we have to do is translate it and incorporate it within our own framework. At the same time, an expanded and improved body of poetic ritual would be useful.

Note from Ellen Cannon Reed:

I received permission today from Skytoucher to upload the article preceding this message. I found it one of the best articles on paganism I've found. I do confess he is using paganism where I would use "Wicca", and I do not mentally apply what he says to the other pagan paths such as Asatru, but I do think the article is an important one with regard to Wicca.

--- Maximus 2.00
* Origin: Mysteria * Be ye mystic * 818-353-8891 (1:102/943)

1803

Witches Rede of Chivalry

Magical Rites from the Crystal Well, Ed Fitch and Janine Renee, 1987, Llewellyn Publications.

Insofar as the Craft of the Wise is the most ancient and most honorable creed of humankind, it behooves all who are Witches to act in ways that give respect to the Old Gods, to their sisters and brothers of the Craft, and to themselves.

Therefore, be it noted that:

1. Chivalry is a high code of honor which is of most ancient Pagan origin, and must be lived by all who follow the old ways.

2. It must be kenned that thoughts and intent put forth on this Middle Earth will wax strong in other worlds beyond and return... bringing into creation, on this world, that which had been sent forth. Thus one should exercise discipline, for "as ye plant, so shall ye harvest."

3. It is only by preparing our minds to be as Gods that we can ultimately attain godhead.

4. "This above all... to thine own self be true..."

5. A Witch's word must have the validity of a signed and witnessed oath. Thus, give thy word sparingly, but adhere to it like iron.

6. Refrain from speaking ill of others, for not all truths of the matter may be known.

7. Pass not unverified words about another, for hearsay is, in large part, a thing of falsehoods.

8. Be thou honest with others, and have them know that honesty is likewise expected of them.

9. The fury of the moment plays folly with the truth; to keep one's head is a virtue.

10. Contemplate always the consequences of thine acts upon others. Strive not to do harm.

11. Diverse covens may well have diverse views of love between members and with others. When a coven, clan, or grove is visited or joined, one should discern quietly their practices, and abide thereby.

12. Dignity, a gracious manner, and a good humor are much to be admired.

13. As a Witch, thou has power, and thy powers wax strongly as wisdom increases. Therefore, exercise discretion in the use thereof.

14. Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.

15. Pledge friendship and fealty to those who so warrant. Strengthen others of the Brethren and they shall strengthen thee.

16. Thou shalt not reveal the secrets of another Witch or Coven. Others have labored long and hard for them, and cherish them as treasures.

17. Though there may be differences among those of the Old Ways, those who are once-born must see nothing, and must hear nothing.

18. Those who follow the mysteries should be above reproach in the eyes of the world.

19. The laws of the land should be obeyed whenever possible and within reason, for in the main they have been chosen with wisdom.

20. Have pride in thyself and seek perfection in body and in mind. For the Lady has said, "How canst thou honor another unless thou give honor to thyself first?"

21. Those who seek the Mysteries should consider themselves the select of the Gods, for it is they would lead the race of humankind to the highest of thrones and beyond the very stars.

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HISTORY OF THE BOVINOMICON

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by The Raver

>>> A CULT Publication.....1988 <<<
-cDc- CULT OF THE DEAD COW -cDc-

The history of the great Bovine mythos cycle is a lost and twisted one. Of the tales of the Bovine unknown, one literary work, one tome of Bovinity, does stand out. Yes, brutal reader, the BOVINOMICON.

This being a short but complete outline of the history of this book, its author, The Raver, presents this work. The outline follows its various translations and editions from the time of the writing (AD 730) of the BOVINOMICON to the present day.

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Original title AL AZIF - Azif being the word used by the Arabs to designate that nocturnal sound (made by Bovine creatures) supposed to be the howling of daemons.
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Composed by Abdul Alhazred, a mad cow herder of Sanna, in Yemen, who is said to have flourished during the period of the Omminade Caliphs, circa AD 700. He visited the ruins of Babylon and the subterranean secrets of Memphis and spent ten years alone in the great southern desert of Arabia - (the Roba El Khaliyeh or "Empty Space" of the ancients and "Dahna" or "Crimson" desert of the modern Arabs) - which is held to be inhabited by protective evil spirits and monsters of death. Of this desert many strange and unbelievable marvels are told by those who pretend to have penetrated it. In his last years Alhazred dwelt in Damascus, where the BOVINOMICON (AL AZIF) was written, and of his final death or disappearance (AD 738) many terrible and conflicting things are told. He is said by Ebn Khallikan (12th century biography) to have been seized by an invisible cow in broad daylight and devoured horribly before a large number of fright-frozen witnesses. Of his madness many things are told. He claimed to have seen the fabulous Irem, or City of Pillars, and to have found beneath the ruins of a certain nameless desert pasture the shocking annals and secrets of a race older than mankind. (Editors Note: A full desc- ription of the nameless pasture, and the annals and secrets of its inhabitants will be found in the t-file THE NAMELESS PASTURE, written by the author of this outline). He was only an indifferent Moslem, worshipping unknown Entities who he called Yog-Elsie and Bob-Sothoth.

In AD 950 the AZIF, which had gained considerable, though surreptitious circulation amongst the philosophers of the age, was secretly translated into Greek by Theodorus Philetas of Constantinople under the title BOVINOMICON. For a century it impelled certain experimenters to terrible attempts, when it was suppressed and burnt by the patriarch Michael. After this it was only heard of furtively, but (1223) Olaus Wormius made a Latin translation later in the Middle Ages, and the Latin test was printed twice - once in the 15th century in black letter (evidently in Germany) and

once in the 17th (probably Spanish); both editions being without identifying marks, and located as to time and place by internal typographical evidence only. The work, both Latin and Greek, was banned by Pope Gregory IX in 1232 shortly after its Latin translation, which called attention to it. The Arabic original was lost as early as Wormius' time, as indicated by his prefatory note; (there is, however, a vague account of a secret copy appearing in San Francisco during the present century, but later perished in fire), and no sight of the Greek copy - which was printed in Italy between 1500 and 1550 - has been reported since the burning of a certain Salem man's library in 1692. A translation made by Dr. Dee was never printed and exists only in fragments recovered from the original manuscript. Of the Latin texts now existing, one (15th century) is known to be in the British Museum under lock and key, while another (17th century) is in the Bibliotheque Nationale in Paris. A 17th century edition is in the Widener Library at Harvard, and in the library at Miskatonic University at Arkham; also in the library of the University of Buenos Aires. Numerous other copies exist in secret, and a 15th century one is persistently rumored to form a part of the collection of a celebrated American millionaire. An even more vague rumor credits the preservation of a 16th century Greek text in the Salem family Pickman; but if it was so preserved, it vanished with the artist R.U. Pickman, who disappeared in 1926. The book is rigidly suppressed by the authorities of most countries, and by all branches of organized ecclesiasticism. Reading leads to terrible consequences. It was from rumors of this book (of which relatively

few of
the general public know) that R.W. Chambers is said to have derived the idea of his
early novel, "THE KING OF CUD".

1807

CHRONOLOGY

One - AL AZIF written circa AD 730 at Damascus by Abdul Alhazred.
Two - Translated into Greek as BOVINOMICON, AD 950 by Theodorus Philetas.
Three - Burnt by Patriarch Michael AD 1050 (ie, Greek; Arabic text now lost).
Four - Olaus translates Greek into Latin, AD 1228.
Five - Latin and Greek editions suppressed by Gregory IX - AD 1232.
Six - 14..? Black letter edition printed in Germany.
Seven - 15..? Greek text printed in Italy.
Eight - 16..? Spanish translations of Latin text.

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PERSONS interested in learning more details about the nameless pasture mentioned in this outline, where Alhazred spent much time, should read the t-file THE NAMELESS PASTURE by THE RAVER, which gives a detailed description. The file is also a cDc communications release.

This t-file is dedicated to my favorite author, H.P. Lovecraft, who, now that we have had time to take his work into perspective, is, no doubt, unsurpassed as the twentieth century's best practitioner of the horror tale.

"No weird story can truly produce terror unless it is devised with all the care and versimilitude of an actual hoax."

-- H.P. Lovecraft to Clark Ashton Smith (17 October 1930)

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THE NAMELESS PASTURE
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Scribed by The Raver, Teller of Strange Legends

>>> A CULT Publication.....1988 <<<
-cDc- CULT OF THE DEAD COW -cDc-

The tales of the Bovine mythos cycle are strange and diverse. Although some of our terrible order's members prefer to scribe tales of present day Bovinity, I opt for tales of a dark and terrible past, a time when the Bovine stalked the earth unheeded by mankind.

> "...The wailings of the mad are but the birth-cries of the new man - the old man gone like dust in the desert wind. Cleansed of the lies of mankind, the new man - the man of darkness - is free to absorb the beauty of nothingness, to glory in the stark night of the utter void. As your useless reason dissolves, rejoice in the knowledge that others in as diverse places as Texas and North Carolina have walked the same path, have drunk the same blood, have reveled in the same prospect of everlasting night, as you..."
>
> -- Keeper of the Bovine Gate
~~~~~~~~~~~~~~~~~~~~

'Tis true, we are evil in our potent writings and scriptures of the Cow. But this is only for a reason. The following passage describes this point very well.

Much better than I could, indeed.

> "...You do not yet know the true gods. Everything you know is a lie. The Great Bovine Ones - these are the true rulers of the Universe; these and others you have not yet heard of will be the objects of your adulation, your emotion, your love. You are the fortunate ones - the time may come, if you give your selfless devotion, that you will worship in the flesh in the Temples of the Nameless Pasture, whose glory is beyond your comprehension."
>
> -- Catechism of the High Priests of the Bovine

The following tale is a true one and depicts the place that many Cultees desire to be... the dreaded Nameless Pasture, where Bob-Sothoth rules supreme and the blood of thousands runs rampant through the stalks of Cow-Bane. This tale is not for the faint of heart. Nay. You have been forewarned.

1809

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In a distant land, in a distant time, the mad arab, Abdul Alhazred, began a horrific journey into the Roba El Kaliyeh ("Empty Space"), the vast desert of southern Arabia. The time was AD 715 and Alhazred was quite mad. After traversing the ruins of Babylon and the strange subterranean catacombs beneath the archaic ruins of Memphis who would not be? Alhazred, in his demented mind, thought that the vast desert would allow him the peace and tranquility that he so desperately needed. Unfortunately, this was not to be...

As Alhazred traversed the shifting sands, his mind wandered back to the days when he was but a simple cow herdsman. All was well, until that day... the day that he heard a cow utter the following phrase in an ancient tongue: "Ia! Ia! Bob-Sothoth fhtagn! Ph'nglui mglw'nafh Bob-Sothoth wgha-nagl fhtaga!" Ever since that time seventeen years ago Alhazred had not been the same. He had afterwards began a vast quest to discover why the cows he had herded had talked and exactly who and what Bob-Sothoth is... or was. Alhazred began his quest almost a score of years ago and felt that he was close to the ultimate answer. During his nights with the cows those years past he had heard their urgent mooings. What did they mean? Were the cows possessed of daemons? What in the hell was going on?

As Alhazred continued his bizarre cycle of thought he noticed not the paved

stones peeking up at him from the sand below his sandled feet. Only when he tripped on a large crack did he notice the fragmented pavement beneath him. "What?" thought Alhazred. A road in the middle of a vast expanse of desert? Filled with curiosity Alhazred decided it best to follow the ancient road. Soon darkness overtook the world and day became night.

As the moon climbed higher in the sky he began to see that the slopes of desert began to rise. Urged by an impulse which he could definitely not analyze, Alhazred scrambled with difficulty up the dunes... Upon reaching the top of the tremendous circle of dunes he stood silently, gazing into the stygian depths where no light had yet penetrated.

All at once his attention was captured by a vast and singular object on the opposite slope, which rose steeply about a hundred yards ahead of him; an object that gleamed brightly in the newly bestowed rays of the ascending moon. He assured himself that it was merely a piece of gigantic stone; but he was conscious of an instinct impression that its contour and position were not altogether the work of Nature. A closer scrutiny filled him with sensations he could not express; for despite its enormous magnitude, and its position in an abyss which had yawned in the middle of a vast desert since the world was young, he perceived beyond a doubt that the strange object was a well-shaped monolith whose massive bulk had known the workmanship and perhaps the worship of living and thinking creatures.

Dazed and frightened, yet not without a certain thrill of the scientist's or archaeologist's delight, Alhazred examined his surroundings more closely. The moon, now near the zenith, shone vividly above the towering steeps that hemmed in the chasm revealed that far below rested a great area of flat land. As he inspected the monolith more closely he noticed that, though eroded by the billowing sands, it was still identifiable as... a cow. Footholds were aplenty and Alhazred began the laborious trek downwards into the vast chasm.

As Alhazred dropped from a low ledge to the base of the chasm he uttered a slightly audible groan. His feet had hit not sand but wheat. As he regained his feet he surveyed his surroundings. For hundreds of yards the great field reared into the distance.. far off he thought that he saw a mass of some sort but it was dark and he was unsure. He slowly set off towards the mass. Somewhere off in the distance he thought he heard the frenzied mooings of some unspeakable Bovine beast, but he convinced himself that it was probably just the wind.

When Alhazred was within earshot of the vast mass he did hear the frenzied mooings of some sort of beast. Shaking with fear he moved closer only because of fear of what might be lurking around the vast pasture. As he got closer he saw that the mass was indeed a building, a temple.. broken colonnades paraded around the temple and strange bas-reliefs covered its face...it was too dark to clearly make out what the reliefs depicted. Alhazred began to circumvent the temple looking for

some means of egress. Soon he found a rubbled hole in a wall. The hole poured with a dim light and the smell of greasy smoke. He crouched down so that he could peer inside.

Inside he saw a vast chamber filled with a slime-coated liquid that was obviously water. The chamber was dominated by a Cyclopean monolith, on whose surface he could now trace both inscriptions and crude sculptures. The writing was in a system of hieroglyphics unknown to Alhazred, consisting for the most part of Bovine creatures and the like. Several characters obviously represented beasts not of the modern world.

It was the pictorial carving, however, that did most to hold him spell-bound. Plainly visible across the intervening monolith on account of their enormous size was an array of bas-reliefs whose subjects would have excited the envy of a Dore. He thought these things were supposed to depict cows - at least, a certain sort of cow; though the creatures were shown disporting like cows in great pastures, or paying homage at some monolithic shrine which appeared to be in a pasture as well. Of their faces and forms he dared not speak in detail; for the mere remembrance mad him grow faint. Grotesque beyond the imagination of a Poe or a Bulwer, they were damnably Bovine in general outline despite loathsome tentacles, cilia covered with congealed slime, wide with flabby lips, glassy, bulbous eyes, and other features less pleasant to recall. Curiously enough they seemed to be chiseled badly out of proportion with their scenic background. Alhazred decided that they were merely the imaginary gods of some race lost in the vestiges of time. Awestruck at this unexpected glimpse into the past, he stood musing whilst the moon cast queer reflections on the stone walls around him.

Then he saw it. With only a slight churning to mark its rise to the surface, the thing slid into view above the dark waters. Vast, polyphemus-like, and loathsome, it darted like a stupendous monster of nightmares to the monolith, about which it flung its gigantic scaly tentacles, the while it bowed its hideously horned head and gave to certain measured mooings. Alhazred went mad then.

On his frantic ascent of the cliff and dune slopes, and of his delirious journey back to Damascus, he remembered little. Alhazred sang a great deal, and

laughed oddly when unable to sing. He had distinct recollections of a great storm some time after ascending out of the blasted heath in the middle of the Roba El Kaliyeh; at any rate, he knew that he heard peals of thunder and other tones which Nature utters only in her wildest moods.

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It was this experience that prompted Abdul Alhazred to scribe the original Arabic text, AL AZIF, later translated into the BOVINOMICON. This rare work deals with many complex matters, including the idea that Bovine mooings are actually the language of daemons from the outer regions of the cosmos.

"...do you dare imagine things as they can be? As, indeed they will be when the earth is transformed and the illusion of reality is erased from the minds of men by the annihilation of those minds? Do you live in hope to see Great Bob-Sothoth stride the earth? Do you dream of the Throne of Yog-Elsie, of joining the faithful that mosh there? O, purify yourselves, then, for these and greater things await you who are members of our terrible order..."

-- Part of a speech heard outside of a home in a Winston-Salem, NC, suburb

"The world is indeed comic, but the joke is on mankind." -- H.P. Lovecraft

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1812

T H E A U T O N O M A T R I X

Nascent Manifesto of 930111

:: Symbolism & Design ::

The name AutonomatriX is derived from the words autonomy and matrix to represent a self-directed and self-governing repository of information. The emblem of the Auto-nomatriX is a circular blade with eight teeth providing a background to t he glyph of Eris turned on its side.

The AutonomatriX is a networking chaos magic guild of those striving to discover and rejuvenate magical ideas and technical skills with success as the only key to validation. We do not discriminate on the basis of lifestyle, gender, affiliation, race, or sexuality. We seek to interact with creative magicians who are pushing boundaries instead of being trapped by them. We are a guild composed of working craftspeople, whereas an order/lodg e/clique is generally an exclusive membership of supplicants.

The time of centralized info-banks is at an end; the nature of "classified" or "secret" information is that it is more often limiting than useful to the collector, and only profitable to the banker of such media. Hierarchical structures are unnecessary and undesired; checks and balances regarding membership are determined by an individual's interaction with the rest of the group rather than personal prejudices or acceptance for any member by any other member. The principles "sink or swim" and "(inter)action equals life"

are applicable to this magical guild, as in any network.

:: Access to the AutonomatriX ::

When a candidate has made intentional contact with a member of the AutonomatriX (called the "AX"), that member sponsors the candidate hirself and provides all pertinent information about that candidat e to another member as soon as is possible for co-sponsorship. Alternatively, if for any reason the member chooses not to sponsor the candidate after the initial inquiry, that member must send the information to two other members, one of whom is the member nearest to the candidate's geographic locale. Ideally, the two sponsors would be geographically separated from one another. All inquirers will be provided with the current AX manifesto by any member who accepts sponsorship of that candidate at the onset of their relationship. The suggested sponsorship period is three months, at the end of which the co-sponsors mutually decide upon whether or not initiation should take place.

The sponsored candidate is requested to provide information regarding any personal magical work done in a journal or magical record. The candidate may in turn be given any part of the Corpus Fecundi other than the Contacts Listing (see below) that the sponsors deem appropriate at any time. Initiation may be performed by one or both of the sponsors and/or an y other members of the AX with the consent of the sponsors. The candidate must provide a record of a magical working whi ch has resulted in mani-festation of the intent at least two times, and design a self-initiation ritual. All initiation s must be performed in person. At the climax of the initiation, the new member is handed the current Contacts Listing (on a scroll) and the remainder of the

Corpus Fecundi.

:: The Corpus Fecundi ::

1813

The Corpus Fecundi comprises a record of research, technical experimentation and ritual methods that have arisen since the emergence of this guild of Chaos. The entirety of this information is provided only after a period of sponsorship resulting in initiation and excludes non-req uested information of a political or genealogical nature.

It is the personal responsibility of each member of the AX to update their copy of the Corpus Fecundi as new information becomes available. An active member of the AX is any person who is on the Contacts Listing. All information for inclus ion into the Corpus Fecundi is transferred throughout the network on at least a quarterly basis.

The Corpus Fecundi consists of three parts, as follows:

The first part is the "Contacts Listing," which includes all participants in the AX. All are listed by their appellation (any titles may be chosen), mailing address, Working Group and/or Project involvement information, and a brief biography (bio) of personal interests, researches, requests for information on any topic, etc. To remain on the Contacts Listing each member is responsible for making their membership known by interaction with other members. If for any reason this cannot be done, membership requires that the current AX curators are notified of continued participation in the net-work by a work record semi-annually.

The second part is an "Index" of all works currently making up the Corpus Fecundi. All members are responsible for ensuring that their copy is complete via this

Index.

The author of each item will be listed here, rather than on the items themselves.

:: The Curators ::

The issuance of Contacts Listings and Indexes are provided by the AutonomatriX curators, who ensure that each display the name and emblem of the AX upon them. Two curators are randomly chosen on June 27th of each year from volunteers to update and maintain securely the hard-copies and electronic copies of all material in the Corpus Fecundi. The Corpus Fecundi is maintained in its entirety in both formats at all times. Any individual in the network may assume these responsibilities, although no curator may have successive terms of office.

:: Working Groups ::

Each member of the AX is encouraged to form autonomous Working Groups. All WGs may be designated by whatever name (Coven, Project, Team, Clan, Temple, Group, Cabal, Tribe, etc.) deemed appropriate by those directly involved. A Working Group is composed of at least two active me mbers of the network and as many nonmembers as desired by them.

Each Working Group is inaugurated by the generation of its own unique manifesto, accepted by all participating in that WG. It must be distributed by the AX members of that group to all on the current Contacts Listing. This particular manifesto should be made as detailed as possible, to outline the WG's objectives and intent, protocol, any offices assumed within the WG's internal structure, and whatever else the WG decides upon. Accompanying the manifesto should be each participant's signature (of their chosen appellation), mailing address, and bio. The AX will in no way interfere in matters of any Working Group's internal structure or protocol, with the fullest intention being to keep regulation to a minimum in regards to the network's guild structure.

Each WG is encouraged to access any form of media available for wider distribution of ideas and material, and the AX pro vides encouragement and/or assistance to members who have material suitable for this purpose.

:: Projects ::

Projects or Operations which include any member of the AX within or without one's Working Group are to be listed in the Contacts List. An "Operation" is usefully described as an extended working for a specific goal carried out by two or mo re members of the guild regardless of WG affiliation.

:: Main Contact Points ::

It is recommended that each WG and Operation designate a Main Contact Point (or MCP) elected by the members in that Working Group, for response to inquiries and

distribution of information. It is the responsibility of the acting MCP of that group to distribute all information for inclusion into the Corpus Fecundi of the members in hir Working Group and/or O peration.

:: Information Transference ::

Information is distributed throughout the entire active membership of the network in the issuance of the Contacts Listing and Index of the Corpus Fecundi by the AX curators. The authors of any item produced and distributed for inclusion into the Corpus Fecundi are responsible for the distribution of that information throughout the network. Any item may be marked "Private" by its author, and this is understood to mean distribution via the Corpus Fecundi only (not for public consumption). No items intended for the Corpus Fecundi may be marked with the author's appellation, although it is recommended that each item is accompanied by a cover letter providing whatever personal data the author or distributor desires.

:: Voting ::

When voting is required within the AX as a whole, all members must provide a written response of yes, no, or abstinence. The votes of each member are then listed beside their name on the next Contacts Listing. A measure's success depends upon at least a two-third's majority of all members of the AutonomatriX. All members are encour-aged to voice their own o pinions at all times.

:: Identification ::

The AX does not employ any single clue to disclose membership in the guild. However, objects that are easily available are periodically chosen to represent active participation in the network, such as a certain semiprecious stone or

a
color-specific pen for example. At any time, suggestions may be supplied to a
curator for random selection. The identifier is described as briefly as possible at
the top of each Contacts Listing. Aside from this, each WG and Operation is encou

raged to generate totems and/or fetishes to designate themselves symbolically within the guild.

:: Accessories ::
Each Working Group in the AX chooses what ritual accessories are necessary. Some may choose specific forms of jewelry or ritual garments as a group. Each member must possess the current identifier object of the AX in the working area at the time of any meeting attended.

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1816

ON THE NATURE OF THE AETHER

by: Anthra Andromda

[1] The Anahat Shabd, the "soundless sound", is the subtlest element of all. It is the etheric essence, finer than earth, air, water, or fire, beyond the speed of light... all pervasive, the source of cohesion, of electricity, of magnetism and gravitation, of all that exists.

The modern physicist E.C.G. Sudarshan has described the etheric essence of the Anahat Shabd in scientific terms as follows:

> "The ether as superfluid is consistent with relativity and quantum theory. It is the support of all light, in it all bodies exist,it is attached to none, it is ever present beyond the limitations of time and space. It has no inertial qualities, no interactions, yet it is the very substance of illumination."
>
> E.C.G. Sudarshan (preprint, University of Texas, 1974)

Such is the Eastern view of the aether, in the west it has been given the following definition:

1. An imaginary substance regarded by ancients as filling all space and making up the stars, etc.

2. In physics, as a hypothetical, invisible substance, postulated as pervading space and serving as the medium for the transmission of light and other energies.

This Aether has been theorized and expounded upon by metaphysists for

hundreds,
perhaps thousands of years (I have so far been unable to find the true source of the
idea). Back in the 1600 there were several Aethers, but around 1638, Rene' Descartes
postulated a single Aether that was "all-pervasive".

As recently as a hundred years ago this idea was quite popular, though now it is
dismised by science, or at least most of science. There are now several physists who
are beginning to develop theories about the universe that look for all the world
like theories of the Aether, though, they are using different names for the very
ideas that the ancient metaphysists proposed.

Consider these two exerpts from papers written by modern physists. They are
going to describe two "fields" that exist in their theories, and are in all
likelyhood what the ancients called; the Aether.

[2] Space is filled with an energy field, the energy concentration of which is
extremely large (for the layman, the energy field in this lecture room could
correspond to the energy of several bombs.)

This energy field has little to do with light energy or solar energy, and instead is called the GRAVITON FIELD, TACHYON FIELD or NEUTRINO FIELD.

There are two essential models of imagination for this field and the tachyon. We are either dealing with EXTREMELY SHORT WAVES which possess VERY HIGH ENERGY electromagnetic radiation, or we are dealing with very small energy units which display a PULSATING BEHAVIOR which, in turn, determines their energy.

[...]

The majority of them (tachyons) may remain relatively stationary (these are called BRADYONS) and because of their OSCILLATORY BEHAVIOR (Prof. Seike calls it "trembling motion" [Zitterbewegung]), they HAVE A GREAT AMOUNT OF ENERGY.

This means that ALL MATTER is immersed in an EXTREMELY DENSE ENERGY FIELD which we cannot percieve.

Vangard note...

Think of the Bradyon field in its continuous jiggle as having a composition similar to syrup. Rapidly moving Tachyons can be thought of as water or gas.

Comparison of the flow speed of the two fields shows how the Bradyon field could "sustain" the holographic (3d) image of the universe in a matrix of living energy.

This opens up very interesting concepts relating to Sheldrake's Morphogenetic Fields and Burrs' Electrodynamic Fields of Life.

---

[3] QUANTUM MAGIC

REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously. Particles loose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

[...]

SCIENTIFIC THEORY

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

[...]

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically

participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of consciousness. Our awareness can link with this ground of consciousness to gain information and to influence events.

As may be seen from the two quotations above modern science is developing theories that are harmonious with the Thelemic concept of the Universe. True they are using different names for the particles and fields, but they are none the less the same.

It should be noticed in the above that one writer talks about a particle field, while the other writes about probability waves. These should not be confused -- it is entirely likely that these are one in the same -- much like the photon, which is alternately thought of as a particle and a wave -- yet it is still our mundane light.

This Tachyon field is in all likely-hood a field of Hadits -- after all Hadit is omnipresent. At any rate this does seem to fit into the current Thelemic and Enochian theories of that which underlies reality, and even in the worst case science is describing a field of RA-HOOR-KHUITs. This goes a long way to explaining, in modern scientific terms, why and how Magick works.

It is Descartes' "All-pervasive Aether" or field of infinitely small particles that is becoming known as the Tachyon or neutrino field by modern science.

In the Enochian theories, the universe is filled with a virtually infinite number of 'infinitely small' points of consciousness, these are known as the 'Monad'. These Monads are the very stuff of which all things are made, and are in all likelyhood the 'fundimental particle' of modern science. These monads then would also be the 'unit' particles which make up what the ancients called the aether, since at this level they would be indistinguishable from energy. They would also form a great 'matrix' which would fill the material universe.

Since these particles are not only infinitely small, but are infinitely close together, any action on one given particle would have an effect on ALL others. As was noted above; these particles are 'points' of consciousness. This brings to mind statements made by Hermes; The ALL is MIND (or something to that effect). If these infinitely small particles are indeed consciousness, then it would follow that the All or the Universe is mind. The universe would indeed be a living 'thinking' creature in itself -- this idea is consistant with the theories of Enochian Physics.

But I think I digress. As is pointed out above, modern physics is beginning to formulate theories that there is an 'all-pervasive' field or structure that includes and penetrates all things. This idea is harmonious with the ancient idea of the aether. Science postulates that this 'field' underlies all manifestion, the two exerpts above seem to agree on this point, as do the ideas of the aether. It seem to follow that the 'waves' that Mr. Cornett speaks of are what 'cause' what we call "physical manifestation", and that these waves are caused by mind (did the universe

litterally 'think' itself into existance?). These waves could also be caused by aggreates of monads acting as a unit (the manifestation of an intelligent creature).

The possibilities are endless, and all equally valid. So what does all this have to do with the price of tea in China? Just this;

1. It goes a long way in proving the Thelemic Cosmology, though we Thelemites would use different nomenclature. The Ideas of Nuit (infinite space) and Hadit (the infinitely small particle which fills and manifests Nuit) are beginning to be accepted by modern physics. The conjunction of these infinites, Ra-Hoor-Khuit, any and all events occuring within Nuit and Hadit, is therefore a 'given'.

2. It shows the mechanics of Magick. Since it can be observed that one consciousness affects another, it follows that one may affect the entire universe by simply 'fixing' an idea in their consciousness. This may seem a bit over-simplified...it is! The process is not an easy one, however, the rituals and processes that have been given us by the ancients do begin to make some sense in the light of modern physics. It is these ancient mechanisms that allow us to put our mundane minds into the proper 'frame' and therefore 'excite' our consciousness, thus allowing us to have a 'physical' effect on
or enviroment.

References:

1. S.S. Guruka Singh Khalsa, Research Associate
Department of High Energy Physics
Ohio State University
Columbus, Ohio

December 13, 1987

2. The Symposium on Energy Technology in Hannover
November 27 and 28, 1980

Topic of the Symposium (Tachyon Field)

Dr. Hans A. Nieper

3. AMARANTH Vol. E.1.1: QUANTUM MAGIC
An Electronic zine by Larry Cornett 8/22/88

4. Evan Harris Walker...Scientst and author. Worked for US Army Ballistic Research Labs. at Aberdeen Proving Ground, MD. He is the author on several papers and book concerning psychic and other para-normal phenomenon.

1821

By: Dan Holdgreiwe
To: Adrienne
Re: Dangers of Deity?

In the presence of the Goddess, Adrienne said to Dan Holdgreiwe:

PH> ...to suggest that the human psyche, confronted with the Divine PH> presence
without being built up to sustain that impact, can frag ment.

DH> I don't buy it, at least not in those terms. This sort of thing makes for
impressive sermons, but it does not correspond to the Divine reality that I have
experienced.

Ae> Then you're lucky. I'm with Paul Hume on this one.

Well, I've been rethinking this myself, mostly because I realized that in other
contexts I make a big deal about the "dangers" of confronting the Divine. So why
was I so critical of the dangers espoused by Paul and others?

A major reason, I beleive is that I was taking their statements too literally. I
can't take the image of God as a high voltage line seriously. For that matter, I
find myself more and more disatisfied the the electrical metaphor that so permiates
modern discussions of magic. Words such as "charging," "grounding," and "energy"
capture only one side -- and not the most important side -- of ritual work. My over
literal reading of their posts conjured up a ridiculous image in my mind, which I
emphatically rejected.

Let me say instead that the dangers of encounter with the Divine are not electrical, but rather are moral and intellectual. If one demands a relationship with Deity which exceeds one's moral maturity, one does indeed face serious risks. I suspect that most of these risks are related to self-deception and self-indulgence, but I suppose that in extreme cases the damage to the personality could be more rapid. All this, of course, presumes a basically healthy psyche.

On the other hand, approaching Deity often feels much more dangerous than it is. We are likely to feel a great deal of fear as our pretensions and denials are stripped away by the appraoch of the Divine presence. This feeling of fear is necessary and good, but it is fear of change as much as fear of real danger.

Ae> Traumatic not just for the unwilling. I recently had a pries tess of mine who did the Drawing Down for the first time and she was profoundly disturbed by it. Not in an unpleasant way, but she's well trained and she still found the whole experience hard to deal with on an emotional level. Some people can shrug it off, others find it hard to incorporate into themselves. Kinda like losing one's virginity...

I wasn't thinking that "emotionally hard to deal with" was what Paul et al. meant by "zapped" or "crispy." Certainly such experiences can be emotionally hard to deal with (although I have never found them so myself).

Ae> To be blunt, bullsh*t. Sure it can. The Gods sometimes force us to prove our mettle, *especially* if we ask them to. If we are strong enough,fine. If not...

Prove our mettle at what exactly? Lightning bolts at fifty paces? I probably agree

with you, but I reject the idea that we are tested like transistors -- turn on the juice and throw away the ones that burn out.

Ae> Besides, the biggest danger isn't in the presence of the Divine. It's when the mage/priest *thinks* the Divine is there and is deluded. The unconscious mind will happily produce all sorts of fantasies if you ask.

This I agree with 100%

Ae> It isn't a case of how effective the participants are, rather, how ineffective. Delusion is a stock in trade for the occult arts.

Here you seem to have come around to my side. Most dangers come not from the presence of the Gods, but rather from their absence. An imaginary power line isn't dangerous, but an imaginary like with God/dess is.

Blessed Be
Dan

By: Paul Hume
To: Dan Holdgreiwe
Re: Re: Dangers of Deity?

Dan -

The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include "emotional discomfort," though I find that to be so basic an element in dealing with Divine encounters (in my *vast* experience (g)), as the ego tries to relate to what has just happened, that I don't really consider it at issue.

Someone who shrugs and mutters "No big deal," whether they've Drawn

Down a God for the first or five hundredth time has more of a problem, in my arrogant opinion, than someone who throws shrieking fits in the wake of the experience (assuming they get to stop screaming, eventually).

Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane consciousness" in the wake of an experience which blows the underpinnings out from under it. In a not uncommon example, priesthood who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is tremendously potent in the context of day-to-day awareness. And they may be as solicitous of humans as a human is when caring for a small and fragile animal, but They also do not exercise the same controls on humans that humans do on animals, and rarely force us to turn away from danger, though They try and protect us when we think to ask for it.

The fact that humanity contains (in my view) Divine potential in its own right allows for humans to confront Deity on its own plane, even at the cost of the present incarnation.

Paul

By: Dan Holdgreiwe
To: Paul Hume
Re: Re: Dangers of Deity?

In the presence of the Goddess, Paul Hume said to Dan Holdgreiwe:

PH> The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include "emotional discomfort," though I find that to be so basic an element in dealing with Divine encounters (in my *vast* experience (g)), as the ego tries to relate to what has just happened, that I don't really consider it at issue.

Really? My own experience has included more than a little emotional discomfort, but almost all of it was in those periods when I wasn't receiving palpable confirmation that the work was acomplishing anything. Breaking

through to
the Divine, on the other hand, is usually a joyful, ecstatic experience for me.

Part of this may be training (I spent about 10 unpleasant but productive years under
the disipline of a very demanding spiritual group) and part of it may be a matter of
pre-stripping the ego in anticipation of contact with the Divine (a less than common
practice among Pagans, who tend tobe suspicious of anything that smacks of humility-
).

PH> Someone who shrugs and mutters "No big deal," whether they've Drawn
Down a God for the first or five hundredth time has more of a problem, in my
arrogant opinion, than someone who throws shrieking fits in the wake of the
experience (assuming they get to stop screaming, eventually).

I would agree, but I find the more common reaction to be along the lines of "Oh,
wow!" or even "Mmmmmmmmmmm, yes!" Perhaps this means I'm not "plugged in" to the
high-amp Deities (like maybe Cthulu).

On a more serious note, I probably use an egregore that mediates the
relationship with God/dess in ways that make screaming fits less likely -- thought I
suppose it could be disputed whether this was good or bad.

PH> Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane con sciousness" in the wake of an experience which blows the under pinnings out from under it. In a not uncommon example, pries thood who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

Ah, this is where your metaphor confuses me. You speak of an "explosion" but your example is more akin to a cancer -- not a dramatic shattering of the personality, but a gradual corruption. The latter is a danger that I readily acknowledge.

PH> Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is treme ndously potent in the context of day-to-day awareness.

PH> The fact that humanity contains (in my view) Divine potential in its own right allows for humans to confront Deity on its own plane, even at the cost of the present incarnation.

The Lord and Lady are indeed potent, but their energy is wisely controlled. Each of us, hoever, is a high-voltage line in much less capable hands. I believe it is not

God/dess, but our own Divine potential which will "zap" us if we are careless in its use.

Blessed Be
Dan

RITUALS AND SPELL OBJECTIVES AND DESIGN IN EIGHT MAGICS

by Pete Carroll

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colours having emotional significance:

OCTARINE,
PURE MAGIC
RED, BLACK,
WAR MAGIC ï¿½ï¿½Û± DEATH MAGIC
ï¿½ï¿½Û±
ï¿½Û± ï¿½ï¿½Û± ï¿½Û±
ï¿½Û± ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½Û± ï¿½Û±
ï¿½Û±
ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½Û± ï¿½Û±
ï¿½ï¿½ï¿½ C H A O S ï¿½ï¿½Û±
ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ BOX
ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½Û±
ORANGE,
ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½ï¿½

The eight types of magic can be attributed to the seven classical "planets", plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

OCTARINE MAGIC

Following Pratchett's hypothesis, the eighth colour of the spectrum, which is the magicians personal perception of the "colour of magic", may be called octarine. For me, this is a particular shade of electric pinkish-purple. My most signifikant optical visions have all occured in this hue, and I visualise it to colour many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into accepting a huge and priceless star ruby by a wizard in India. It was of an exactly octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

Other magicians perceive octarine in different ways. My personal perception of octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the colour of magic for himself.

The octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magician god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magicial self therefore tends to take an interest in everything that does not exist, or should not exist, acording to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration. Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hekate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or

Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance with quantum metaphysics. All the nonsense of transcendentalism disappears quite naturally once this tactic is adopted. There is no being, all is doing.

The octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalas, obsessions, magical weapons, astral or physical, or indeed anything which relates to the practice of magic generally, that is not dedicated specifically to one of the other powers of applied magic, whose symbols form the secondary personal arcana of magic.

From the vantage point of the octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism. Thus the octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basis difference between a magician and a civilian is that the latter the octarine power is vestigial or undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realisation gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot.

The development of the octarine power through the philosophy and practice of magic tends to provide the magician with a second major centre amongst the selves to complement the ego of the yellow power. The awakening of the octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognisable to each other as, for example, two lifeboat survivors are.

Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within the psyche without undue conflict. The magician who is unable to disguise himself as an ordinary person, or who is unable to act independently of his own ego, is no magician at all.

Nevertheless, the growth of the octarine, or eighth power of the self, and the discovery of the type of magician one wants to be, and the identification or synthesis of a god form to represent it, tend to create something of a mutant being, who has advanced into a paradigm that few others are aware of. It is not easy to turn back once the jouney has begun, though quite a few have tried to abort

the voyage with various narcotics including mysticism. It is a pilgrimage to an unknown destination, in which one awakes successively from one nightmare into another. Some on them appear vastly entertaining at the time. There are worlds within us, the abysses are just the initiations in between them.

The evocation of an octarine servitor can create an invaluable tool for those engaged in magical research. The main functions of such entities are usually to assist in the discovery of useful information and contacts. Negative results should not be ignored here, the complete failure of a well prepared servitor to retrieve information about the hypothetical cosmic "big bang", was a contributory factor in the development of the Fiat Nox theory, for example.

The Death programs built into our genetic and hence behavioral and emotional structure are the price we pay for the capacity for sexual reproduction which alone allows for evolutionary change. Only organisms which reproduce asexually, to replicate endless identical copies of their very simple forms, are immortal. Two conjunctions with the black power are of particular interest to the magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom. Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of ageing, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world weary sense of humour.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualised entities and symbols that he associates with various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending

information to the target which encourages auto-destructive behaviour.

Entropy magic differs from Combat magic of the Red Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black saturine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

God forms of the black power are legion; if the simple form of a cloaked skeleton with scythe does not adequately symbolise the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hekate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be danger to their owner, thus they tend to be made and dispatched for specific single tasks.

BLUE MAGIC

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Monies surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even

their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invokation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly.

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have a entered a condition of anti-wealth.
However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and efford are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualised. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The

tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

RED MAGIC

As soon as humanity developed the organisation and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe. When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war with extra rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in

particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be considered.

Combat magic is usually practised openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although with sub-lethal intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

YELLOW MAGIC

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasise one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterised as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behaviour patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skilful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression depends on personal psychology. There is a complex interplay between testosterone levels, self image, creativity, social status and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realise instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those

who realize that they own a personality rather than consis of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and Invocation. Retroactive Enchantment in this case consits of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favourable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualisation and imagination one can write in parallel enabling memories of what might also have happened, to neutralise the originals. One can also, where possible, modify any remaining physical evidence that favours the disabling memory.

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One manoeuvre frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretence and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretence and the specific thoughts, words, gestures and postures required to project either pretence.

Laughter and Creativity may not immediately seem to be related, but humour depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also take a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humour and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they

are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind manoeuvre which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behaviour which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviours involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of others whilst resisting intrusion into one's own, and placing oneself strategically in any space at the focus of attention. In cultures where touching is frequent, the dominant always initiate it, or pointedly refuse it. Either way, they control it.

Submissive behaviour is of course the reverse of all the above, and appears quite spontaneously in response to successful dominance from others. There is a two way interaction between dominance behaviour and hormone levels. If the levels change for medical reasons then the behaviour tends to change, but more importantly, from a magical point of view, a deliberate change of behaviour will modify hormone levels. Fake it till you make it. There is nothing particularly occult about the way some people are able to control others. We simply fail to notice how it is done because nearly all the behavioural signals involved are exchanged subconsciously. Dominance signals do not tend to work if their recipients perceive them consciously. Thus in most situations they must be delivered subtly and with gradually increasing intensity. One of the few situations where such signals are exchanged deliberately is in military hierarchies, but this is only possible because of the immense capacity for direct physical coercion that such systems exhibit. Break the formal rules of non-verbal communication with an officer and he will have a sergeant instil some submission by direct means. Eventually the formal rules become internalised and function automatically, allowing enough obedience to permit mass self-sacrifice and slaughter. The yellow power is the root of most of the best and the worst of what we are capable.

GREEN MAGIC

There is inevitable a considerable overlap in what is written in popular magic books on the subject of venusian (love) and lunar (sex) magic. Consequently a planetary nomenclature has been largely avoided in this text. Although love magic is frequently performed in support of sexual objectives, this chapter will confine itself to the arts of making other people friendly, loyal and affectionate towards oneself.

Friends are probably anyone's greatest asset. My adress book is easily my most valuable possession. As with erotic attraction, it is first necessary to like oneself before others will. This ability can be enhanced by appropriate invocations of the green power. Most people find it easy to elicit friendliness from people that they like themselves; but making persons who are not disposed to friendship towards you, become friendly, and making persons who you do not like at all friendly towards you, are valuable abilities. An unreciprocated friendship is a disability only to the person offering it.

Invocations to the green power should begin with self-love; an attempt to see the wonderful side of every self one consists of, and then proceed into a ritual affirmation of the beauty and loveability of all things and all people. Suitable god forms for the Love-self include Venus, Aphrodite and the mythical Narcissus, whose myth merely reflects a certain male prejudice against this type of invocation.

From within the green gnosis, spells to make people friendly may be cast by simple enchantment or by the use of entities created for this purpose. However it is in face to face meetings that the empathic abilities stimulated by the invocation work most effectively. Apart from the obvious manoeuvres of showing interest in everything the target has to say and affirming and sympathising with most of it, there is another critical factor called "behavioral matching", which usually takes place subconsciously. Basically, in the absence of overtly hostile postures on the part of the target, one should attempt to match the non-verbal behaviour of the target precisely. Sit or stand in the identical bodily posture, make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behaviour, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behaviour and to communicate with the same level of intelligence, social status and sense of humour as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

ORANGE MAGIC

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves. However the profession of medicine has now partly dissociated itself

from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependant on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the octarine power, having an Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out a live one.

To the list of professions drawing heavily on the orange power one must now add salesman, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is,, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyse the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved. Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about crime and gambling for the benefit of those hotheads who may misunderstand what can be done with orange magic in support of such activities. Theft is ludicrously easy performed methodically yet the majority of thieves get caught after a while because they become addicted to anxiety, which they experience as excitement and start taking risks to increase it. The novice thief who, in state of extreme anxiety, takes something in a situation of zero risk, does not of course get caught and neither does the careful professional. However there are few careful professionals because there are far

easier ways of making money in most societies for people with that kind of ability. The great majority of thieves however always manage to find some way of incriminating themselves because the anxiety of the theft itself fades, only the anxiety of punishment remains.
Those quick witted and outwardly cool enough to thieve successfully can easily make more from salesmanship.

There are three types of persistent gambler. The losers account for two types. Firstly there are those addicted to their own arrogance, who just have to prove that they can beat pure chance or the odds set by the organisers. Secondly there are those addicted to the anxiety of loosing. Even if they win, they invariably throw it away again soon afterwards. Then there are the winners. These people are not gambling at all, either because they are organising the odds and stakes, or because they have inside information, or because they are cheating. This is true orange magic. Poker is not a game of chance if played skilfully, and skilful play includes not playing against persons of equal or superior skill, or persons holding a Smith and Weston to your Four Aces. Most conventional forms of gambling are set up in such a way that the use of anything but the most extreme forms of psychic power will make little difference. I would not bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

PURPLE MAGIC

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favours to ther men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern esoteric groups. Many, if not the majority of adepts past and present were, or are, whoremasters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any teaching provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

All this begs the question of why it is that people have such an appetite for wanting to be told what to do with their sexuality. Why do people have to seek esoteric and metaphysical justification for what they want to do? Why is it so easy to make a living selling water by the river?

The answer, it appears, is that human sexuality has some built in dissatisfaction function of evolutionary origin. Our sexual behaviour is partly controlled by genetics. Those genes most likely to survive and prosper are those that in the female encourage the permanent capture of the most powerful male available and occasional liaisons (clandestine) with any more powerful male that may be temporarily available. Whereas in the male, the genes most likely to prosper are those encouraging the impregnation of as large a number of females as he can support, plus perhaps a few on the sly that other men are supporting. It is interesting to note that only in the human female is oestrous concealed. In all other mammals the fertile time is made abundantly obvious. This appears to have evolved to allow, paradoxically both adultery and increased pair bonding through sex at times when it is reproductively useless. The economic basis of any particular society will usually supply some pressure in favour of a particular type of sexuality and this pressure will be codified as morality which will inevitably conflict with biological pressures. Celibacy is unsatisfactory, Masturbation is unsatisfactory, Monogamy is unsatisfactory, Adultery is unsatisfactory, Polygamy and Polyandry is unsatisfactory and presumably Homosexuality is unsatisfactory, if the renetic merry-go-round of partner exchanges in that discipline is anything to go by.

Nothing in the spectrum of possible sexualities provides a perfect long term solution, but this is the price we pay for occupying the pinnacle of mammalian evolution. So much of our art, culture, politics and technology arises precisely out of our sexual yearnings, fears, desires and dissatisfactions. A society sexually at peace with itself would present a very dull spectacle indeed. It is generally if not invariably tha case that personal creativity and achievement are directly proportional to personal sexual turmoil. This is actually one of the major but often unrecognised techniques of sex magic. Inspire yourself with maximum sexual turmoil and confusion if you really want to find out what you are capable of in other fields. A tempestuous sex life is not a side effect of being a great artist for example. Rather it is the art which is the side effect of a tempestuous sex life. A fanatical religion does not create the suppression of celibacy. It is the tensions of celibacy

which create a fanatical religion. Homosexuality is not a side effect of barracks life amongst elite suicide shock troops. Homosexuality creates elite suicide shock troops in the first place.

The Muse, the hypothetical source of inspiration, usually pictured in sexual terms, is the Muse only when one's relationship to her is unstable. Every possible moral pronouncement on sexual behaviour has doubtless been given a million times before, and it would be unseemly for a Chaoist to re-emphasise any of it. However, one thing seems reasonably certain. Any form of sexuality eventually invokes the whole gamut of ecstasy, self-disgust, fear, delight, boredom, anger, love, jealousy, rafe, self-pity, elation and confusion.It is these things which make us human and occasionally superhuman. To attempt to transcend them is to make oneself less than human, not more. Intensity of experience is the key to really being alive and given the choice I'd rather do it through love than war any day.

A dull sex life creates a dull person. Few people manage to achieve greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex mgic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glamours.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualisation or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No spell is ever totally insulted within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conventually pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual encounter each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and valnerable as well as powerful, whilst the female seeks to display inner strength behind

the outward signs and signals of passive receptivity. Incomplete personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a femal soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practising being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited.

The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualises a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualising a silver radiance beaming from your eyes to theirs. This manoeuvre also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colours of purple (for ppassion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret colour of sex, reflecting the biological and psychological relationship between sex and death.

This text is out of Pete Carroll's book
"Liber Kaos, The Psychonomicon" (Weiser)

With fractalic greetings and laughter * Fra.: Apfelmann *

1841

Dedication Ritual

Lammas, 1992

Khaled Quicksilver

OPENING: Put up circle as per usual, up to but not including DDTM. Principal witness is Priest or Priestess, whichever is opposite gender to the Candidate.

Candidate (with sponsors, stands facing Priest/ess:
"I, (full given name), have decided to dedicate myself to the keeping of the Gods, and I wish to so swear, with this Circle of the Craft of the Wise as witness."

Priest/ess (to sponsors):
"Is (candidates full name) a proper person, of good report and standing in both communities, sacred and profane, who resoects our ways and wishes to learn the path of Wisom from the Lord and Lady?"

Sponsor:
"I have found her/him to be so."

Priest/ess (to Candidate):
"What is the Rede?"

Candidate:
"An it harm none, do what ye will."

Priest/ess:
"Truly an Ethical core. And art willing to make oath to the Gods?"

Candidate:
"I am."

Priest/ess:
"Art willing to ever keep secret what is unfolded before you, even

though it
should cost thee thy life?"

Candidate:
"I am."

Priest/ess:
"Art willing to swear so before the Gods, and before these here assembled?

Candidate:
"I am."

Priest/ess (to Sponsor):
"Has s/he the password to enter into the worlds where such a compact must needs
be made?

Sponsor:
"S/he has it not. I give it for him/her, so she may enter into compact."

Dedication (continued)

Priest/ess:
"By what Right or Privelege do you ask admittance into our Rites and into the company of the Gods?"

Sponsor:
"By the right of two passwords. Perfect Love and Perfect Trust!"

Priest/ess (to dedicant):
"The door has been opened for you. But you must make the step alone. By what right do you enter?"

Dedicant:
"By those very passwords. Perfect Love and Perfect Trust."

Priest/ess:
"I give thee a third. (Kisses Candidate)

DDTM is then performed.

Priest/ess:
"You may now proceed with your wish."

Candidate:
Gives dedication oath. (this should be written by the candidate with the help of the sponsor(s), so that all the elements required are included, but should not follow a "canned" script.)

Priest/ess (to those assembled):
"We have heard (Canddates name)'s intentions. Have you any questions or do you wish any clarification?"

Each covenor does so, if they want a clarification. This continues until all

are satisfied as to the meaning of the candidate's oath and are satisfied that the candidate has promised to live up the the Rede, to the best of his/her ability while a student and to keep the Secrets, whether they stay in or not. (NOTE: Promising more than is outlined is grossly unfair -- The candidate MUST fully cognizant of what has been promised!)

Priest/ess:

"We have heard your Oath and your meaning. Remember that you Oath binds you, for it has been made in the presence of the Gods and witnessed by the Craft of the Wise."

Priest/ess then introduces the new dedicant to each member of the group, then to the Quarters, and finally to the Gods:

Priest/ess:

"Lord and Lady, here is your Child, (name) who has sworn his/her devotion to you. Treat him/her gently and with justice, for s/he is young in the ways of the Wise. Teach us to do the same."

Cakes and Wine, with the new Dedicant fiven the first drink in honour of his/her new status. Dismiss the Circle.

The Witches' Creed

Doreen Valiente

Hear Now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into light.

Mysterious water and fire,
The earth and the wide-ranging air,
By hidden quintessence we know them,
And will and keep silent and dare.

The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.

Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.

When day-time and night-time are equal,
Whensun is at greatest and least,
The four Lesser Sabbats are summoned,
And Witches gather in feast.

Thirteen silver moons in a year are,
Thirteen is the coven's array.
Thiteen times at Esbat make merry,
For each golden year and a day.

The power that was passed down the age,
Each time between woman and man,
Each century unto the other,
Ere time and the ages began.

When drawn is the magical circle,

By sword or athame of power,
Its compass between two worlds lies,
In land of the shades for that hour.

This world has no right then to know it,
And world of beyond will tell naught.
The oldest of Gods are invoked there,
The Great Work of magic is wrought.

For the two are mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the gorces divine.

The Witches' Creed (cont.)

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
Of this our ancestors teach.

By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.

She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.

The master and mistress of magic,
Thet dwell in the deeps of the mind,
Immortal and ever-renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And Dance and make love in their praise,
Till Elphame's fair land shall receive us
In peace at the end of our days.

And Do What You Will be the challenge,
So be it Love that harms none,
For this is the only commandment.
By Magic of old, be it done!

Doreen Valiente,
"Witchcraft For Tomorrow"
pp.172-173

1845

SAMHAIN CHANT

Fire red, summer's dead
Yet it shall return.
Clear and bright, in the night,
Burn, fire, burn!

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire glow, vision show
Of the heart's desire,
When the spell's chanted well
Of the witching fire.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire spark, when nights are dark
Makes our winter's mirth.
Red leaves fall, earth takes all,
Brings them to rebirth.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire fair, earth and air,
And the heaven's rain,
All blessed be, and so may we,
at Hallows-tide again.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Doreen Valiente
"Witchcraft For Tomorrow" p. 193

1846

HORN SONG

Great stag's horns are sprouting out of my head!
Now I sing great songs!
Thundering voices roar
Ancient melodies

That now are caught in my magickal horns
To power my soul
And to heal my body
And enrich my mind!

Listen as I soar! Listen as I sing!
My words are power
To heal bodies, minds, soul
And to conquer death!

Date: 01-29-89 14:07
From: Hugh Read
Origin: FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612) 822-4812] (Opus 1:282/8)

1847

PAN TO ARTEMIS

Uncharmable charmer
Of Bacchus and Mars,
In the sounding, rebounding
Abyss of the stars!
O virgin in armour,
Thine arrows unsling
In the brilliant resilient
First rays of the spring!

By the force of the fashion
Of love, when I broke
Through the shroud, through the cloud,
Through the storm, through the smoke,
To the mountain of passion
Volcanic that woke--
By the rrage of the mage
I invoke, I invoke!

By the midnight of madness,
The lone-lying sea,
The swoon of the moon,
Your swoon into me;
The sentinel sadness
Of cliff-clinging pine,
That night of delight
You were mine, you were mine!

You were mine, O my saint,
My maiden, my mate,
By the might of the right
Of the night of our fate.
Though I fall, though I faint,
Though I char, though I choke,
By the hour of our power
I invoke, I invoke!
By the mystical union
Of fairy and faun,
Unspoken, unbroken--

The dusk to the dawn!--
A secret communion,
Unmeasured, unsung,
The listless, resistless,
Tumultuous tongue!--

O virgin in armour
Thine arrows unsling,
In the brilliant resilient
First rays of the spring!
No Godhead could charm her,
But manhood awoke--
O fiery Valkyrie,
I invoke, I invoke!

1848

ALOHA, Serge King -- a full moon blessing

The only Temple of Peace worth building
Is in your heart, Serge
Is in the human heart
In your students hearts

Peace can not be won with money, Serge
Peace can not be bought
Nor can peace be sold
But peace must be earned

In loving, selfless service to us all
Giving, regiving
Just for the Joy of It
THAT is Aloha

Aloha is never prosperity, Serge
Bought with the money
Tinkling in your pocket
Aloha is free

Giving, regiving in poverty
Sings an ancient song
Full of Joy, Bliss and Love
The true coin of Peace

A so is giving, regiving in wealth
A thing of beauty
Filled with ancient glory
Unsurpassable

With blessings and thanks, I give you this gift
May it touch your heart
And open your heart
May it touch all hearts

ALOHA, Serge King!
Date: 01-22-89 05:33

Hugh Read

1849

BURNING TIMES

The songs are sung to rouse our anger
Of martyred witches gone to the fire
But what is served by righteous singing
When all we do is stew in our ire?
Nine million dead in four hundred years
More in that time simply died of disease.
Why do we dwell on long-passed dead
When we are alive in times like these?

cho1: Rise up, Witches, throw off your masks
And cease crying guilt for ancient crimes;
Earth and all her children need us,
For all face now the Burning Times.

In the face of that hostile power,
How did the old knowledge stay alive?
How do we have a Craft to practise?
Our ancestors knew how to fight and survive!
How do we honour our blessed dead?
Slavery threatens all but the few!
We must teach their cunning ways;
Everyone needs the skills they knew.

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I'll not cast off science's works
Witches all forces to Will can bend.
I'll not accuse, for war and waste,
Some patriarchy of faceless Men.
Men do not cast the only votes;
Women alone do not demonstrate.
Rather than shut out half the race,
Who, if not we, will change that state?

cho: Rise up, Witches, gather your strength,

And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I will not blame a Father's Church --
Blame and guilt are Their tools, not mine.
And even in the shuls and churches
Allies there will I seek and find!
I will not answer hate with fear;
Nor with a smug, cheek-turning love;
I will not answer hate with rage;
By strength alone will I not be moved!

BURNING TIMES (cont.)

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I will not hide in my sacred grove --
The factories and cities yet ring me about.
I will not climb my ivory tower --
The real world exists though I shut it out.
I will not work for Church nor State
Who serve themselves while they serve us lies.
Nor only for my Witchen kin
But for the family of all alive!

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

So if rebellion means to fight
A State lost sight of why it was built,
If heresy's to reject a Church
That rules with force or fear or guilt,
Then let us all be rebels proud,
And shameless heretics by creed!
A tyrant's hand subjects the Earth
More heretic rebels are what She needs!

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

copyright 1988, Leigh Ann Hussey

1851

CHANGE

I wonder if the sadness I feel
Is the shadow
Of my profound happiness
Something is finished

That was filled with wonderful excitement
The search is over
Now it is time to work
This is something new

It is as if a tiger were lurking
Unseen and waiting
To pounce on me and kill
This, my new beauty

01-10-89 Hugh Read
FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612) 822-4812]
(Opus 1:282/8)

To Greyshield, with love

The circle cast about us.
The Gods bear witness to our love.
The Watchtower Guardians keep
silent vigil.
Our brothers and sisters stand with us.
The Lord and Lady have granted
us audience.
The candlelight reflects the love
in your eyes.
A love that we have shared before,
Not even death to come between us.
We stand together, hand in hand.
Our paths have merged again.
The Moon beckons us to join Her,

gladly we go.
The Lady smiles upon us.

Phoenix

InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

1852

A PAGAN AWAKENING

A new life is there,
You hear Her now,
She was always there,
and You're forever changed.
    So listen to Diana, and accept Her love.
    Hoard not Her gifts : feeling, renewal, music.
A new life is there,
You see Him now,
He was always there,
and you're forever changed.
    So look to Apollo, and receive His light.
    Hoard not His gifts : healing, growth, joy.
A new life is there,
Your hands reach it now,
It was always there,
and You're forever changed.
    So touch the earth, and partake of it's sustenance.
    Hoard not it's gifts : body, green, silence.
A new life is there,
You soar with it now,
It was always there,
and You're forever changed.
    So breathe in the air and gather the wind.
    Hoard not it's gifts : mind, dreams, empathy.
A new life is there,
You're warmed by it now,
It was always there,
and You're forever changed.
    So build the flame and brave it's heat.
    Hoard not it's gifts : spirit, will, energy.
A new life is there,
You flow with it now,
It was always there,
and You're forever changed.
    So study the ocean and follow it's tides.
    Hoard not it's gifts : self, courage, sorrow.
A new life is there,
You're one with them now,

They were always there,
and You're forever changed.
So take Their gifts and return them threefold.
Share this magic : friendship, love, trust.
.... Jeff A. Bordeaux 4 Jan 89

InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

A CALL TO LORD AND LADY

She lives and breathes upon the Earth
Her wheel spins round the hub of June
She is the web of life and birth
Her smile floats softly with the moon

Heart of life, and caring mother
Loving sister, noble princess
Firebird spirit, restless lover
Shadowy hidden sorceress

His strength is there in mountains high
His lightning flys from air and cloud
His horn heralds the wild hunt's ride
He quickens forest, roaring proud

Children's friend, protecting father
Watchful brother, noble fighter
Laughing wise one, dark magister
Player of pipes, thoughtful sheperd

Their faces many, countless names
Pan, Diana, Zeus, Astarte
Teachers from dreams, oracle's flames
Speak, and guide us within our hearts

- J.A.B. 14 Feb 89

SEEKING THE SIGN TO DRAGONHEIM

-

Mighty wings once carved the cumulus
 sowing storm filled clouds and reaping rain.
Soaring, we bounded the radius
 of the peak crowned heights of our domain.

-

How long is the road to Dragonheim?
The length of a dreamer's call.
How number the miles to Dragonheim?
It is none, I say, and all.

-

And the sky roared when touched by our flames
it sang to words wrought in fume and smoke.
Firey visions dwelt within the names
of numberless tribes of dragon folk.

-

Where winds the path to Dragonheim?
Hidden in a name; a secret sound.
Where stands the entrance to Dragonheim?
In the place never lost, though seldom found.

-

Majestic mountains once housed our young
born from crystal eggs that caught the light.
In strong shadowed heights our dwellings hung
ne'er crossed by the foes who feared our might.

What shapes the trail to Dragonheim?
A maze of dreams, pointing streight.
How travels the way to Dragonheim?
On paths of heart, devoid of hate.

Now the lands are gone, scourged by the ire
of the modern day people's decree.
But spirits live on, look to the fires.
You must catch our souls to set us free.

In what age stands the halls of Dragonheim?
Time beyond time, between the worlds.
Where dwell the inhabitants of Dragonheim?
They smile as your spirits soar and curl.

** - J.A. Bordeaux (Steorra Rokraven) , 17 Feb 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

TO THE DRAGONS, REBORN

-

They say the flame wrought winds are dead;
Ethereal dancing, jeweled wings - no more.
Monolithic rationality is the head.
Noble dreams and works - shattered, torn.

-

Their world was theirs - never doubt.
But the magic and power faded away,
When the light gave way to spiritual drought
and Oppenheimer replaced Morganna Le Fay.

-

But in some strange souls they found a home:
Those inspired, lost, exiled castaways.
Music and verse and The Craft are the bones
Of these long lost archetypes of elder days.

-

And it takes a mere seed to create an oak,
and music and light, rain and mirth,

bridging land and sky with it's growth;
fulfilling the call to renew the Earth.

-

So nurture these dragons who live within you-
The Burning has ended and they may go free.
Let them grow so that their work may continue.
An it harm none, do what ye will - Blessed Be!

-

Jeff A. Bordeaux 3 January 1989
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

EARTHDREAM

-
I feel earth drums deep in the mountain's feet;
Compelling rhythm driving from the core.
I quicken to the flow of molten heat,
and sing with earth song felt in granite's roar.
-
And overhead, elusive secrets heard
in rushing air, bright lightning's stormy ring.
The wisdom of the dragon, cloud and bird
I hear in wind, and see in eagle's wing.
-
A roaring flame will dance and show it's gaze
and speak with firey language, spark and smoke.
My needful spirit feeds upon this blaze
and feeds the source with rowan, ash and oak.
-
The swelling ocean, graced with moon's soft kiss
will heal and bathe the heart within it's wake.
The clear blue source of flowing feeling's bliss
is found in winding stream, dark pool and lake.
-
This dream surrounds and makes our spirits one.
Learn from the Earth, her smile, her forests green;
To watch and listen, feel the visions come,
to find the center, find the worlds between.
-- J.A.B. 15 Feb 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

ELF

Wilst I think,
And sit and dream within the forest,
soft footfall comes up behind me,
as I think.
A soft cool hand touches my shoulder

and whispers like the wind enter my ear.
Her perfume preceeds her words,
her intentions reflected ,
in the calming mist.
Like dust, sleep overcomes me,
as soft secrets fill my thoughts,
the hand releases its elfin grip,

And I drift into sleep...
Marcus
Baker Street Irregular * Ft Walton Beach FL (1:366/222)

LYRA

Lyra
In her bubble
Dances near me now

Tiny seer
You never wobble
As you dance the Tao

Rainbow Fire
Like the Maple
And the Oak Tree, too

Flumes your Air
Suppley
Beauty! Wow!

(Us little people gotta stick together even at a distance...maybe better at a distance)

Hugh Read
The Terraboard, Minneapolis, MN (Opus 1:282/341)

The Goddess is Alive

Moon shines down upon a sea of Light,
Shifting sands lay singing in the Heart of the Night.
I looked upon a scene that gripped me to the core,
White-clad maidens below were dancing on the shore.

Sweet sounds slipped from moon-lit throats,
Wind whipped hair abound,
Lit by the light within and without,
The Women circled 'round.

As I stood, water engulfed my feet,
My body swayed to your Heavenly Heart beat.
Wind and wave and fire light,

Paled in my mind Earthly delight.

Time slipped by me as you held your embrace,
And windblown spray covered my face.
Protected deep within your Womb,
I could feel the tender pain of Life's bloom.

Candles flared high as the Dance progressed,
Deep inside with a healing touch you blessed.
All around, wind, wave and fire shouted of your life,
Your light speared deep within, soothing my strife.

Divine Mother, Goddess of Light,
To you I come seeking protection from the night.
Come home to shelter within your arm,
Surrounded by Love, hidden from harm.

Holy Mother, Queen of Heaven and Earth,
From you we all trace our Birth.
Heavenly Goddess, light from above,
Shine down upon us, we pray for your Love.

HUNTER'S WARNING

-

I have a tale, all grim forbode
of one who sought the night.
He mounted, then in darkness rode
to work upon the height.
Control and power over all,
the essence of his quest.
The people he would hold in thrall.
Ill omen was his crest.
He found a cliff beside the sea.
A glowing circle cast,
with magic burnt the Sacred Tree
and drawing sword, stood fast.
The ocean swelled, and gale winds cried-
a storm of ice and chill.
Bright lightnings slashed and burned the sky
imposed by dark'ning will.
A gateway through the Other World
was opened by his hand,
For from the clouds a funnel swirled
and Bifrost's road did stand.
A raucous army then came down
and rode upon that coast.
Weird hoofbeats rang upon the ground
from steeds who were as ghosts.
Just from the Hunt they had returned
to challenge fox, and deer.
And from the leader, one eye burned
and sighted down his spear.
'What magus honors not my name?',
a booming voice then cried.
'What fool does play this ill wrought game?

Best answer quick - or die.'
'My title matters not, O Lord.',
the sly tongued one did speak.
'We share the spirit of the sword-
your wisdom I would seek.'
'My secrets will I gladly give
to all who share my way-
but test ye must, to die or live-
one chance to go or stay.'
'Though death is not the thing I crave,
your questions will I bear.
And favour lacking, to the grave
and thralldom will I swear.'
'But I am learn'ed, wise and strong
so if your test surpassed
you must then swear before your throng
your power you will pass.'
The Hunt Lord scowled, and it was done,
then said with frosty breath:

'Unto me you will answer one-
what purpose does serve death?'
'My foes have often met their end.
I glory in the kill.
My way will use the death to bend
the people to my will.'
The Goddess Freyja then impart:
'What say you of the dove?
What use to you are things of heart?
Regard ye what of love?'
'I scorn all love, I favour wrath,
tis best left for the meek.
And peaceful ways cross not my path,
tis only for the weak.'
'War is my art, so answer this:',
spoke grim one handed Tyr.
'Affairs of state, when go amiss-
is honor in your sphere?'
'All honor I return to friends
and other Lords deserved.
I say again, foes meet their ends
when wrath has been incurred.'
'Unto us now, one more reply
before you hear our will.
of spells and power - magic high,
of what does this fulfill?
'To honor you, I would enshrine,
the world then I would take.
To snare, all shiftless peoples bind
with forces I would wake.'
All Asgard's dwellers, looking grim,
then nodded to this king.
Triumphant mein came over him-
his darkened soul did ring.
But Odin set his rage filled face-
the mages blood ran cold.
'Ye think that thou hast won our grace
with naked evil bold?'
'All death is but the way to birth

and peace is men's desire.
Our way is to renew the Earth-
despoiling not in ire.'
'This and the magics meant to heal
and guide on wisdom's path.
So this is why the powers wield-
you have incurred our wrath.'
'But go in sorrow - life we give,
along with this one curse-
That ever long as you shall live
your life now is reversed.'
'Harm with your magic, and you die
a death forever long.
Hurt with your guile, and you shall cry-
your way is twisted, wrong.'
They rode like leaves upon the wind.
Ensorcelled mage grew mad.
He wanders - never trust or friends.
Just woe, dark soul, nomad.

Pay heed, all seekers on the path
to shadow's knowledge earned.
To evil go, you gain the wrath
of Powers great and stern.

- J.A. Bordeaux 8 Mar 89

THE MOONPOOL

-
It is a lazy, restful time
here in the forest glade.
The sun is departing, the stars arriving
and the trees are a darkening jade.
-
An air of buzzing, drowsing stillness
invades the meadow, lends weight to my head
as I settle down - bedroll, backpack
and strains of music are seemingly played.
-
A deep, cool, dark pool is here,
mirror clear, reflections of skies,
as peace fills my mind, my soul
and sleep gently touches my eyes.
-
I know not whether I was awake, or in dream
or how much time had passed,
when I felt the magic of this place
camped there, upon the grass.
-
No sounds - no crickets? (The Music!)
As the Moon awakens the pool, so bright.
Why this anticipation, premonition,
this magical feeling, this ghost haunted night?
-
Then, a siamese cat enters the meadow-
silver grey, regal compusure, flowing lines.
And somehow I know - I see intelligence
and wit, and power, as she looks into my eyes.
-
How does she speak without speaking?

But somehow, she communicates good will, and cheer.
'Stay quiet, childe of man.', she says.
'Be still - you are but a guest here.'

Then a parade of feline musicians
wandered in singing from the right.
I shake my head *bedazzled*; Am I dreaming, or mad?
Why me - here to witness this eldritch sight?

THE MOONPOOL (cont.)

-
A troupe of dancing, cavorting gnomes
made their appearence upon a rocky stage.
And following them : silver clad, haughty elves
accompanied by a wizened old mage.
-

Now, many strange but noble presences made manifest
on that starlit night in June.
And I witnessed and heard sweet music, high magic, secrets
until dawn, with the passing of the Moon.
-
And the high bred Queen of Cat Folk
smiled with warmth, and left.
Left me shaking with these visions,
and nodding, I finally slept.
-
I return often to these stately woods, seeking
but never finding the sacred pool, so bright.
It makes me sad - very sad to think
that it was but a dream, a peculiar night.
-
But sometimes, at the edge of sleep,
soft music slowly beckons, and calls.
And I know with every fiber of my being
that I will again visit these magical sylvan halls

Jewel

Sparkling like a priceless gem,
Your eyes glisten, a living diadem.
Touched from the past brought forth Today,
And once again my Heart is brought to bay.

I remember when we rode the Field,
Banner flying, raised the shield,
And then the time we loved and lost

And the unforgiving sea claimed a deadly cost.

Once in a village, poor and downtrodden,
Once with new birth our life was broken,
Lover I remember you when,
Ages past we wandered a glen.

Many lives have come and gone,
But for a while, with you I would be alone.
An oasis in the desert of life,
An island of Joy in an ocean of Strife.

It seems so strange the day we met,
Our eyes crossed briefly and our gazes met.
Stars in our eyes we heard them say,
But then you had to turn away.

Departing you went with backwards gaze,
My eyes followed you gently and my heart was ablaze.
Visions of the Past and Future days,
And all I could see was the Sun's bright rays.

It seems so fateful that you walked in that day,
And to your smile my heart fell prey,
Eyes that dance filled with moonbeams of light,
While under your breast beats a heart filled with Life.

Into my arms I call you to me,
Eager our love to set free,
Into the air, like Hawks on the wing,
My love I give to you without any strings.

You say that you need time to be sure,
Lover, I tell you, that our love will endure.
This lifetime or next, only time will see,
But sooner or later, our love it will be.

Shining like diamonds caught in the sky,
A beacon for others, calling them to fly,
Showing no limits, teaching others to be free,
Visions of Love and Life we will be.

Shadow Hawk, 03-12-89 14:07

The Coming of Lugh
by Iarwain

Lugh the Il-Dana came to the Tara
Lugh Samildanach came to the palace of the Tutha De
Lugh, master of all arts, came to Eireann

The gate keeper did not recognize Lugh
The gate keeper asked the Il-Dana his name
The gate keeper asked Lugh Samildanach what skill he possesed

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of battle

The gate keeper said:

We have no need of a battle master
King Nuada de Danann is our battle master
Nuada Airgitlamh is our battle master

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of healing

The Coming of Lugh (cont.)

The gate keeper said:

We have no need of a master of healing
Diancecht de Danann is our master healer
Diancecht is master of all herbs and healings

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of knowledge

The gate keeper said:

We have no need of a master of knowledge
Oghma de Danann is master of all learning
Oghma is master of all knowledge

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of Sailing

The gate keeper said:

We have no need of a master of sailing.
Mananan mac Lyr de Danann is our master of ships.
Mananan mac Lyr, son of the sea, is our master of sailing

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of sorcery

The gate keeper said:

We have no need of a master of sorcery
The Badb de Danann are mistresses of all sorcery
The three sisters Macha, Nemhain and
    Morrigan are mistresses of all witchcraft

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of smithing

The gate keeper said:

We have no need of a master of smithing
Goibniu de Danann is our master of smithing
Goibniu is a master of all crafts

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of the battle
I am Lugh, master of healing
I am Lugh, master of knowledge
I am Lugh, master of sailing
I am Lugh, master of sorcery
I am Lugh, master of smithing

I bid you, unless you know of another who is master
of all these arts, take me to Nuada Airgitlamh,
take me to Nuada, king of the Tutha de Danann.

The gatekeeper went to Nuada.
When Nuada heard of Lugh's coming he said:
Let him come in, for never has his like entered
this fortress

Lugh the Il-Dana was admitted to the Tara
Lugh Samildanach was admitted to the palace of the Tuatha De
Lugh master of all arts found his place amongst the Tuatha de Denann

Night Wind

Night Wind whispers gently through the trees tonight,
Soon, softly, soon they whisper in delight,
Flights of Night Visions take wing in the night,
Off to the slumbers of children to bring Joy and Fright.

Over house, street, mountain and meadow

Wind flies swirling, fast and then slow,
To windows of children, it's dreams to bestow,
Dreams of Heros, Dragons, Maidens and more.

Little faces move in the night,
Eyes seeing Night Dreams of Horror and Delight,
Innocent faces asleep in the night,
While mighty undertakings go on with Inner Light.

Strong do they battle, they play in the night,
While parents lie dreaming of their own fear and delight.
Deep in the Heart of the Night Wind they soar,
No longer Children, but Adventurers and More.

Explorers and Travellers, Saints and Devils,
The Children of Day become Night's greatest Messengers,
Carrying word of Great Cities, Underground Oceans and Life,
Back to the day to see the Sun's light.

And in the morning as Night Wind retires,
Bright little faces alight with the glow,
Tell Tales of Valour and Strife into he night,
and condescending pats on their Heads is their plight.

Off to your play they are told in the Day,
Enough of this dreaming they are told is the way,
That they are growing up and that this is the Real Way,
Dreams are for nighttime, and not for the day.

Dreams are for Dreamers, now you go and Play,
And the Mighty Warriors on the Night go into the Day,
Playing with dolls and trucks and clay,
The mighty forget Night's battles along the way.

But Deep in the forest, the cave, and the Dark,
Night Wind lies Dreaming and awaiting the Time,
When Night visions once more take to flight,
And Children of Day become Warriors of the Night.

Shadow Hawk, 03-12-89 14:06

A TREE SONG
by Rudyard Kipling

Of all the trees that grow so fair,
Old England to adorn,
Greater is none beneath the sun,
Than Oak, and Ash, and Thorn.
Sing Oak, and Ash, and Thorn, good sirs,
(All of a Midsummer morn!)
Surely we sing of no little thing,
In Oak, and Ash, and Thorn!

Oak of the Clay lived many a day,
Or ever Aeneas began.
Ash of the Loam was a Lady at home,
When Brut was an outlaw man.
Thorn of the Down saw New Troy Town
(From which was London born);
Witness hereby the ancientry
Of Oak, and Ash, and Thorn!

Yew that is old in churchyard-mould,
    He breedeth a mighty bow.
Alder for shoes do wise men choose,
    And beech for cups also.
But when ye have killed, and your bowl is spilled,
    And your shoes are clean outworn,
Back ye must speed for all that ye need,
    To Oak, and Ash, and Thorn!

Ellum she hateth mankind, and waiteth
    Till every gust be laid,
To drop a limb on the head of him
    That any way trusts her shade.
But whether a lad be sober or sad,
    Or mellow with wine from the horn,
He will take no wrong when he lieth along
    'Neath Oak, and Ash, and Thorn!

Oh, do not tell the priest our plight,
Or he would call it a sin;
But--we have been out in the woods all night,
A-conjuring Summer in!
And we bring you good news by word of mouth --
Good news for cattle and corn --
Now is the Sun come up from the south,
With Oak, and Ash, and Thorn!

Sing Oak, and Ash, and Thorn, good sirs
(All of a Midsummer morn)!
England shall bide till Judgement Tide,
By Oak, and Ash, and Thorn!

THE CLOUD SCULPTORS

Staeorra Rokraven

-

The air finds flight in forms of lofty wind
As one with nature's children taking part
And soaring up to go and find a friend
Then join with water spinning wispy art.

-

This nature's process has eternal known
The way to hang up on the sky these drapes
But wonder not how these soft clouds have grown
From fleecy strand filled webs to take their shapes?

-

Perhaps the artist's brush a thing unseen
With living tools the Elder Gods express
Those firey ones whose scales and talons gleam
To grace the heavens with their soft caress.

-

Now see the strokes of carving wings along
With falling rain - the strains of Dragon song.

A DREAMING DESIRE

Staeorra Rokraven

-

A spark comes coiling to the edge of sleep
From realms arcane which have become unknown
And from this psychic well does beauty leap
A vision cherished for to call my own.

-

This wispy strand now takes it's shape in fire
And fueled by sources boldly to enchant
Then forming curves from wish of heart's desire
A Woman's eyes all graced with Elvish slant.

-

The shield maid's arms then reach and wanting clasp
We intertwine within her streaming hair
Then sighing voices send a heartfelt gasp
As fragrance heralds tawny skin now bare'd.

-

This honored Lady may in shadows walk
But fate may someday find my heart unlock.

TO THE BONFIRES

Staeorra Rokraven

-

A circle gathered round a roaring pit
All joining hands to bask within it's glow
And under Moon crowned sky all starry lit
We sing and praise the Power's shadowed flow.

-

For some the flames form dancing Dragon's wing
And other smoke wrought visions climb the air
For all a caring closeness will this bring
And psychic current bonding hearts to share.

-

We charge this timeless place between the worlds
To call the Goddess' love within our hearts
And join with her our joyous souls unfurled
Our spirits dance with her by ancient arts.

-

This night forever captured in this glade
To see old souls re-met and friendships made.

- J.A. Bordeaux (S.R.) -

AMPHITRITE

The Lady went out sailing,
She spoke to all She saw,
And all who heard took ship with Her
And signed the sailors' law.
She sailed across the foamy waves,
Her trident in Her hand,
Her throwing-net beside Her,
And little thought of land.
The Lady went out sailing.

Her vessel had a heart of oak,
And hearts of oak her crew,
Her rig was square, five-masted,
Her compass always true.
The mermaids swam before her,

The whales swam in her wake,
The dolphins on her bow-wave,
On any course she'd take.
        The Lady went out sailing.

The young and brash Earth-Shaker
Espied the Lady's ship
And vowed he'd have both Lady
And boat beneath his whip.
He hungered to be Sea-Lord;
He took his winged horse
And busked them both for battle,
And dogged the Lady's course.
        The Lady went out sailing.

AMPHITRITE (cont.)

At length, he overtook them,
And lighted on the stern.
He drew his sword for boarding;
He felt his passion burn.
The oaken-hearted crewmaids
Dodged as he swung apace
They made a path before him
To give their Captain space.
The Lady went out sailing.

The Lady stood before him;
He raised his sword to slice.
She stood firm; with Her trident
She smote the deck thrice.
A wrenching seized his belly;
He rushed to the lee side
To puke his guts while laughter
Assailed his godly pride.
The Lady went out sailing.

"And what would you, bold pirate?"
The Lady asked with force.
"I just want off this vessel!"
They led him to his horse.
He mounted to take leave of those
Who at young gods would scoff.
But he'd barely room for landing--
And none for taking off!
The Lady went out sailing.

"You've lost!" cried Amphitrite
Her net stopped his career
"Now--tell me what you came for
You half-baked buccaneer."
"I came to take your crewmaids
And vessel for my fee,
But most of all your maidenhead

And Lordship of the Sea.
The Lady went out sailing.

"I think you're cute", the Lady said
"Too cute to feed to fishes,
"And so that Zeus might call you strong
"I'll grant most of your wishes.
"You may have My net and fork;
"I've better stored below,
"And you may have My oaken car
"To sail where winds might blow."
The Lady went out sailing.

"My crewmaids are not Mine to give,
"But you may call Me wife.
"Our wedding night, Poseidon dear,
"Must last you all your life,
"For you shall rule the Middle Sea
"And none shall take your place,
"But I shall rule the Ocean
"And the boundless deeps of Space."
The Lady went out sailing.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

HEAVEN IS A RESTING-PLACE

I reject the mortal fear
Which brings on doctrine-strife,
For I have seen with poet's eyes
The Door twixt Death and Life.
I know not what might lie beyond;
That time is yet to come.
Heaven is a resting-place,
A home to journey from.

The churchmen argue overmuch
On who is out and in,
On how they should be organized,
And how their neighbors sin.
The flag is not the nation;
The whole is more than sum;
Heaven is a resting-place,
A home to journey from.

When God is shrunk to fit a Church,
The greater part is lost,
The Holy Ghost too oft gets thrown
When "heathen trash" is tossed.
If God's knocked down to Patriarch,
Full half of God's struck dumb.

Heaven is a resting-place,
A home to journey from.

I shall fear not for my friends,
Nor worry for my kin,
And when I face that bright-lit Door
I'll joyfully go in.
All those dear to me will join
The Feast of Friends to come:
Heaven is a resting-place,
A home to journey from.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

PRAYER DRIVE

With every turn of the disk in the drive:
To him who helps the poet thrive
By swapping silver for the use
Of verse, sweet blessings from the Muse.

But woe to him who plays the thief,
Deletes this message--grant him grief!
For every time the disk spins around,
His luck shall tumble to the ground.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

ELEGY: JAMES DOUGLAS MORRISON

Deirdre and Eogan and Conchobar
Ride the King's Road in an open car.
Deirdre stands proud as the car scrapes the walls.
The clearance is low; the bright lady falls.
Swept to the road, she's gone for a ghost,
Gone in the night on the Golden Coast.

Who, now, shall mourn for Usna's dead?
Who will drink poteen o'er Deirdre's fair head?
Her sorrow is spent, her howling is done,
For Alan and Arden and Naoise are gone.
Swept as if mines, they're gone for a ghost,
Gone in the night on the Golden Coast.

A spirit in frenzy arises from flames,
A poet out seeking the elder gods' names.
A swan in a duck-nest, a bow strung and drawn,
A druid a-singing to greet the pale dawn.
Swept by a vision, he chases a ghost
To exile, out on the Golden Coast.

Shaman and singer, he screams to the skies

His pain and his vision. An arrow, he flies
Attended by Serpents, by Lizards, by Pan--
Fair Deirdre's returned in the guise of a man.
    Swept by her spirit, possessed by a ghost,
    He leads the fey young of the Golden Coast.

In Eogan and Conchobar's car they now go,
He stands proud, defiant, where clearance is low.
The arrow has fallen, the sorrow has burned.
Who, now, will mourn the grave howler returned?
    Swept by her darkness, he's gone for a ghost.
    The Druid, the Changer, the Poteen-mad Host
    Is gone in the night on the Golden Coast.

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ANOTHER ONE FOR JIM MORRISON

Where did he go, that vision-mad soul?
What did he see on his quest?
Who did he meet at the end of his night?
Why did he fail the test?

The shaman is old, a new must be found,
Take the young ones to a height.
Those who would be a shaman must jump.
The one who survives will be right.

He jumped--the serpent-strength filled his soul.
He jumped--the new lizard king.
He jumped--to the Lady he feared would be there.
He jumped--but rose not to take wing.

And I would now follow that worthy's descent,
I would dare Medicine's dive.
For I love the path he blazed for us all,
But I, unlike him, shall survive.

I jump--the snakes I feared buoy my soul.
I jump--my spirit now sings.
I jump--to the Lady I know will be there.
I jump--can it be I've grown wings?

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

BENEATH THE FULL MOON

Come, I will sing it in your ear:
Your dancing days are come.
All the feeling you hold dear
Will lift your spirit some;
Dance until the rosey dawn
All in a gay, glad rag.

I carry the Sun in a golden cup,
The Moon in a silver bag.

And I will sing you merrily
Into my ring of dooms,
And I will twine into your hair
A wreath of maiden blooms.
You'll turn, when dancing days wane low
To Crone, but not to Hag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

As Maiden grows to Mother,
And Mother into Crone,
Dance, My darling daughter,
Beneath My rounded Moon.
Dance in argent splendor
Until your spirits flag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

Computer Blessing

Blessings on this fine machine,
May its data all be clean.
Let the files stay where they're put,
Away from disk drives keep all soot.
From its screen shall come no whines,
Let in no spikes on power lines.
As oaks were sacred to the Druids,
Let not the keyboard suffer fluids.
Disk Full shall be nor more than rarity,
The memory shall not miss its parity.
From the modem shall come wonders,
Without line noise making blunders.
May it never catch a virus,
And all its software stay desirous.
Oh let the printer never jam,
And turn my output into spam.
I ask of Eris, noble queen,
Keep Murphy far from this machine.

1988 Zhahai Stewart
Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

Quarters Chant

Chant the quarters
  one by one
chant the quarters round
Chant the quarters
  one by one
and set the circle sound
.
Incense burn and
  spirits lift
Chant the quarters round
Air comes to guard the east
to set the circle sound

.

Flames ignite and
spirits fly
Chant the Quarters round
Fire comes to guard the south
to set the circle sound
.

Moisture comes and
spirits fill
Chant the quarters round
Water comes to guard the west
to set the circle sound
.

Life comes forth and
spirits soar
Chant the quarters round
Earth comes to guard the north
to set the circle sound
.

Quarters called one
by one
chant the quarters round
Circle raised as on
my friend
and sets the circle sound.
.

Damon

The Masterwork Opus * Aurora, CO (303) 341-6614 * (1:104/55)

THE RIVER

In the midst of death and violence
A light kindling in my heart
Is beginning to warm my soul
With new life.

I look back at the white water boiling behind me
With a shuddering anger at the treacherous, roiling white light.
I look ahead at the broad, black expanse
Smooth, yet turbulent and rich with wonderful power.

Deep moments of peace are the essence of what is coming
Deep pools of bliss are the essence of what is coming
Troubles are the food that nourishes a peaceful life
Troubles gently feed bliss with subtle flavours of delight

I bow to all the Deities who are bringing me wealth unmeasured
And I thank the Lord, and I thank the Lady, and I thank my Self.

Hugh Read , 02-15-89 12:17
The Terraboard, Minneapolis, MN (Opus 1:282/341)

SNOW

Goddess is beautiful dressed in white
The tiny white crystals that fall through the night
They fall so gentle, don't make a sound
As they drift to Earth and lay on the ground

Looking up, snow melts on my face
as I leave behind the hectic pace
I'm in another world, one of love
communing with the Goddess above

Drawing the power from all around me
one with Her, I truely wish to be
This is the quest for which I strive
It is my reason for being alive

Standing alone, staring at the sky
I feel a tear coming to my eye
The feeling of peace is awesome you see
I feel the Goddess surrounding me

(C) 1989 - Steve Earl
Excelsior AIBBS - Monroe CT 203-268-1222 (1:141/222)

The Shaman's Call

The Night Bird's call draws evening near,
Stars and planets in the Darkening Sky appear,
People of the day to their beds retire,
Except for some Old Souls about a fire.

Sounds begin to rule the night,
As the Sun's bright rays fade from sight.
Evening noises begin to grow,
Cricket, Owl, and Wolf's lone howl.

Deeper into the Night we go,
The landscape lit by the fire's glow,
One old man begins to sway,
And one lone drum begins to play.

Boom goes the drumbeat soft and slow,
Tapping out the Heartbeat of the World Below,
Boom echoes the drumbeat's call to go,
To begin the ride to the World Below.
The flames leap high into the night,
And the World around us takes to flight,
Senses shift in the darking light,
And the Darkest Cave draws our sight.
Enter the Cavern, down we speed,
Into the Underworld the Drumbeat leads.
Faster than Dragon, than Hawk, than Snake,
Down the path the Shaman's feet race.
Deeper and deeper into the Womb of the Night,
Till up ahead appears the Light.

1874

Boom thunders the drum, and the walls seem to shake,
And out of the Cavern I stop by a lake.
I look around and I see Land so bright,
That I know mortal eyes have never beheld this sight.
In the Sky wheels Gods and Dragons in Flight,
While bathing in the Lake is the Goddess of the Night.
Her eyes see me clearly and I'm pierced by their Sight,
There is no hiding in the Night of Her Light.
The Animals come to Her call as she sings,
And drumbeat from above gives me wings.
Into the Sky my form changes still,
On Hawk wings I ascend from the hill.
Higher and higher into the Magical Sky,
I soar on Wings lit in Magical Fire.
This Bond, this chain, this freedom sublime,
The Shaman's gift, boon, bane, the Drumbeat Divine.
The Dream that brings Visions into the Night,
The Night that is brighter than any Daylight.
The sight of a Tree draws me near,
The Great World Tree has brought me here.
The Tree of All Knowledge grows out of sight,
Even Hawk eyes are dimmed by it's light.
Form changes swiftly, Snake am I now,
Across the World Tree I wander uncowed.
The Tree of Life, of Knowledge, of Power and Death,
The Tree that for Shaman will give Shaman Breath.
The Drum fills my body,
My brain is on fire,
Visions of Forces dance in the Light,
And the drumbeat caresses me, somewhere in the Night.
The Tree fades from view,
My Soul takes to flight,
And into the World, Dragon Stalks the Night.
Back to the Cavern the worm passes nigh.
Drumbeat calls, caresses, commands,
Back to the Waking World the drumbeat demands.
Up through the cave I ascend in the Night,
Form shifts so slightly in my bemused sight.
Dragon claws to Human feet,

And to the fire where the Shaman meet.
Around the fire slowly the Drummer keeps beat,
Drawing home the Voyagers to the fire's night heat.
Glazed expressions look into the night,
But in Shaman's eye is still the Light.
Slack faced expressions for others to see,
But in Shaman's eye, is the Fire that Frees.
Shaman stares into the fire,
Then quietly into the night he retires.
Off to his rest he fades from sight,
Until the Drum calls once more to Night's Light.
Shadow Hawk
Baker Street Irregular * Ft Walton Beach FL (1:366/222)

1875

Storm

Lightning flashing, wind howls through trees,
Storm is rising, Mortals flee.
Like armies marching, clouds parade by,
Thunder shaking, rain hides the sky.

Earth trembles under Titan's fist,
As Elementals meet in their violent tryst.
Jagged bolts from Heaven descend

and Tree their goal to rend.

Fierce are the powers of the storm,
Chaos rules and dissolves Reality's form.
Fear walks the Earth in the Lightning's stark Kiss,
While rain hides the Shadows in Unholy mists.

But like all things this to must pass,
And after a time, storm ceases to harass,
The wind abates and the thunder mutes,
And Lightning ends it's violent pursuit.

Sun peeks shyly from behind Thunderhead,
And a faint rainbow across the sky does thread.
One lone frog begins to sing,
And a few bright birds take to wing.

Slowly the mortal creatures crawl forth,
To bask in the Sun's strengthening warmth,
But even as the light returns to day,
Elsewhere Storm will enter the fray.

Storm into peace, night into day,
This is the circle, the Divine at play.
First one then the Other is the cycle of Life,
No stagnation, no quiet, just unending strife.

The Circle of Life is the Game we play,

While upon this Earth our bodies decay,
And when our storm of Life goes by,
Into the Light we must all die.

Life into death, dark into light,
This is the Circle, the Divine delight,
To experience death, and be reborn from the night,
To once again behold Divine Starlight.

Circling endlessly Eons fly past,
But even this too in the end won't last,
When the last sparrow falls and night draws to a close,
The last to die is one final rose.

Storm (cont.)

When all is merged in Divine Bliss,
And nothing is left the Divine to kiss,
Then up from the wells of Chaos will flow,
New Life, new forms the Divine to know.

Cycle upon cycle, Life upon death,
The Eternal cycle, Brahman's breath,
Form into Chaos, Chaos into form,
This is the Rule to which Life will conform.

One rule for life, one rule alone,
That nothing is Changeless, and Chaos follows form,
One Rule for Day and One rule for Night,
That Nothing is Eternal in the Eternal's sight.

Shadow Hawk , 03-12-89 14:19

A VICTIM OF IDEOLOGIES

PLACE was just a place.
without form or future,
barren of inhabitants.
-
Then RAIN appeared - and gave PLACE moisture.
And SUN lent PLACE light.
And EARTH molded PLACE into form.
And WIND and BREEZE breathed
sweet airs into PLACE.
-
And CLOUD smiled and MOON shone.
And STAR brought forth beauty,
wonder, magic.
-
And PLACE awakened.
And grew trees, and grass.
Animals appeared.
And PLACE was graced with
lakes, and ponds,

and light, and shadow.

-

'Thank you!', cried PLACE.
'I am alive. Thank you.'

-

And the elements conferred
among themselves,
And preened, and swelled, and gloated.
'See!', cried SUN. 'We are all powerful-'
'we have a RIGHT to be proud!'

-

'Ah!', said RAIN. 'But I was the first!'
'And without me', said EARTH,
'PLACE would be shapeless!'

-

And the elements fought, and argued, and battled
RAIN and WIND changed to STORM,
killing, ripping trees asunder.
EARTH shook, imposing vast destruction.
CLOUD, MOON and STAR retreated,
while SUN flared, burning all to ruin.

-

And angered, with bruised pride,
the elements departed.
Only BREEZE remained upon this barren,
blackened desert that was PLACE.

-

'Oh cruel brethren! What have we done?'
and BREEZE tried to resurrect PLACE,
but it's power was too weak.

-

And so dead PLACE remains
the mournful cry of BREEZE
it's only voice.

Shadow Hawk

Deep in Shadow, hidden from sight,
Wandering by, like a thief in the night.
Slipping through cracks in Reality's wall,
Flying alone through Chaos' Hall.

Alone in the world, away from the Light,
Except for the company of the Goddess of the Night.
Deep is the Well of Humanity's Soul,
And deeper still the place I must go.

Hawk on the Wing, silent in flight,
Hunter unseen, hidden by night.
Lost in the Shadow, beyond mortal sight,
Ascending beyond the Gods' lofty height.

Wings of Fire carry me free,

Far from this place I will be.
Left behind the ones I knew,
Fellow travellers there are but few.

Chaos spins by unblinking eyes,
Reality splits and reason flys,
None can follow me in this Place,
Lost to the world without a trace.

Realities come and Realities fall,
Yet onward I fly heeding the Unknown call.
Farther and faster the message I heed,
Flying alone, spurred on by need.

None may go where Chaos hold court,
But there my mind seems to cavort.
Alone and silent I scream in the dark,
While visions and sunbursts tear me apart.

1878

Realities flow with plastic speed,
Angels and Demons from me do feed.
The world whirls wildly around the Tree,
But soon, I know, I will be free.

Marcus, Baker Street Irregular * Ft Walton Beach FL (1:366/222)

Magickal Reveries

Dedicated to Bill Heidrick
...who opened the door...

I am as the Moon
Our Light is ever changing
Healing, gathering

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As Capricorn begins the year darkly
From the depths of light
As the distant Sun
Begins Her Northward Path

Saturn begins her leaden rainbow dance
Giving form to time
The Gates to Formlessness
Make way for new forms

To emerge out of Saturnian Black
Gates of Formlessness
Are now used by wise souls
Seeking Endlessness

As new forms dance in, wise souls may dance out
To Eternity
To explore timeless states

And spaceless being

Saturn planet of time and timelessness
Space and spacelessness
Of limits and freedom
Is our leaden key

To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Agape is subtle wine, holy...pure
While Chubby Eros
Is a belching beer
Good old, sad old lust

1879

Is Thelema will with desire charged
Is Thelema greed
Drunk on yeasty-rich lust
Rapine in her heart
Or is Thelema subtle will, divine
Heaven's Spirit scent
Beyond sight, will or mind
Like good Christian Faith

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From the depths of light
As the distant Sun
Begins Her Northward Path

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To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Isis spread your loving wings over me
Enfold me within
Protect me, Mother,
In my loneliness

Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

Isis spread your loving wings over me
Enfold me within
Surround me with lovers
Who heal me with love

1880

Isis spread your loving wings over me
Enfold me within
Allow me loving friends
Who heal me with love
Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

When bright spark was struck at dark equinox
Hard clarity came
As Sun struck Saturn
In His Earthy home

The Astral Year begins in Saturn's house
In chill mystery
The leaden wheel begins
Her twelve month circle

From Earth to Air to Water to Fire
Then again begin
Spinning wheel of magick
Through time and through space

Twelve stations of the Elemental Cross
Break the calender
Wear tattered calender
Like torn beggar's rags

Twelve mundane months slip over Heaven's Year
Solstice to solstice
Tearing the paper year
With ancient power

Now the dark solstice has come and has gone
Year is born anew
New Year's day ahead
Surly overlay

Vying with our more ancient starry year
The New Roman Year
Trys hard to hide the Gods
Nor can it hide them

For their power is born ever anew
Through the twelve stations
And deep in each month
Their Life births Magick

As Virgo dies the dark Crone encroaches
Hard with Grey Power
Harsh-shrivelled with Wisdom
Of a long chaste life

1881

What seems to be ugly, mean grows in strength
Like a walnut shell
Wrinkled shell, wrinkled nut
Wrinkled wise, old brain
Cruel Death mercifully releases Beauty
Libra roses rise
Gentle Autumn breezes
Pink, red, soft petals

From peak to craggy peak the Horn'd One leaps
Fire in his eyes
Hard shouldered...white-hot chest
Antlered man on high

Blue lightening flashes from his bright-hot thighs
Swift knees crash through trees
In the ancient forest
Of my ancient mind

From those depths my ancient powers rise
Fire in my eyes
Soft heart hardens. Wisdom
Surges in my thighs

Knees and ankles loosen, muscles tighten
I am the Horn'd One!
I am He! I am Free!
Ancient One in me!

Affirmation: I am Pan! I am Cernunnos! I am the Horn'd One. I am
Shiva! I am He! I am Atman! I am Free!

Is Peace possible on Battlefield Earth
No. Not now, Kali
Your Yuga demands War
War is our teacher

Only through War can we learn to escape
Your prison of Time
The only Peace there is
Is hidden within

Each individual heart. Turn within
Make that your War
Exploit the Battlefield
By turning away

That is War enough in Kali's prison
Of Time and of Space
Learn to reverse the Field
And find your own Peace

1882

WHEN SATURN RULED AQUARIUS

The Kiss of Saturn is hot, black, fierce, deep
A hint of Wild Ass
In her blue-black hair
Breasts soft as black Lead

Moulten hips steaming with empowerment
Belly bold with Lust
That heals...and heals...and heals
Uranus! She cries.

"Wild Ass!" I reply. "I am set on you!"
My Wild Ass prances
"For I am Set, my Nepthys
My sweet Wild Ass

I come to claim your dark powers tonight
In Binah tonight
For we are in Binah
Deep set in Binah

Saturn am I! Shivah am I! I AM!
I am Atman! THAT!
I claim you Dark Nepthys
THAT we may be ONE!"

In Atman hide the Secrets of Maya
Terrible Maya
(When we are in Her Claws)
Is kind in Atman

There is a reversal in Atman
Of subtle beauty
Maya becomes God's Will
And I am as God

In Atman. I am as God, Will Supreme
Soft as a Feather

Strong, gentle, wise and firm,
Free! I am Atman!

I am Atman. I am Free. I am He.
In Atman, I AM
As God in Atman.
Free! I am Atman!

1883

SCARABEUS

Golden Fire in my Heart, Immortal!
Dark Sacred Beetle
Flaming in my breast!
Immortality

Hidden in the dung of my existence!
That filthy dung
I roll across my Sky
For all to distain

Hides The Stone of the Wise from prying eyes
And the Mid-night Sun
Hidden by dung-like Earth
Yet lighting the Moon

Hides behind my life lighting up my Soul
As I roll my dung
Making Soul immortal
As I roll my Stone

Minerva

I met Minerva just now near her tree
Resting from battle
Her helmet on her knee
Hair tumbled on breasts

Parted by brass, surrounded by steel plate
Dark nipples glistened
With dew-like sweat of war
Pale arms quivering

Eager for battle's harsh life-death embrace
Yes! She said to me.
Hell yes! she said. Get laid!
Enter the battle.

My Virgins serve me well, my son! Get laid!
Let your juices flow!
(She spit an olive pit)
Get in there and fight!

She gathered her pale skirts around her hips
Stood, covering strong thighs
Took her shield, sword, helmet
With war shriek was gone

1884

LOVE IS THE LAW

Do what thou wilt is the Whole of the Law
The time of The Will
Bursts forth Now, in the Spring
Implacable bud!

Let your Love burst forth and blossom freely
Thunder of roses
Unfettered by harsh will
Love willed to be Free

To soar with on Her Wings into New Heavens
Over pure New Earths
Love is Will purified
Love is Her own Law!

Sun is born again in primitive Light
With Arian Force
In the Spring House of Mars
New Life Exploding

From cold Winter's Icy dark Womb
Gives force to our Wills
Time of re-SOL-ution
We are born again

Juices of Spring wash us from Winter Womb
As Spring buds push out
We drop from Her belly
Like damp, new born colts

This is the time to re-SOL-ve our new lives
With Nature's Forces
Supporting and healing
As Old Winter dies

MAY EVE

Walpurgis Night, the time is right,
The ancient powers awake.
So dance and sing, around the ring,
And Beltane magic make.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

New life we see, in flower and tree,
And summer comes again.
Be free and fair, like earth and air,
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

As magic fire be our desire
To tread the pagan way,
And our true will find and fulfil,
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

The pagan powers this night be ours,
Let all the world be free,
And sorrows cast into the past,
And future blessed be!

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

Doreen Valiente
"Witchcraft For Tomorrow", pp. 192-193

INVOCATION OF THE HORNED GOD

By the flame that burneth bright,
O Horned One!
We call thy name into the night,
O Ancient One!
Thee we invoke, by moon-led sea,
By the standing stone and the twisted tree.
The we invoke, where gather thine own,
By the nameless shrine forgotten and alone.
Come where the round of the dance is trod,
Horn and hoof of the goatfoot god!
By moonlit meadow on dusky hill,
When the haunted wood is hushed and still,
Come to the charm of the chanted prayer,
As the moon bewitches the midnight air.

Evoke thy powers, that potent bide
In shining stream and the secret tide,
In fiery flame by starlight pale,
In shadowy host that rides the gale,
And by the fern-brakes fairy haunted
Of forests wild and woods enchanted.
Come! O come!
To the heart-beat's drum!
Come to us who gather below
When the broad white moon is climbing slow
Through the stars to the heaven;s height.
We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By joy and terror we know thee nigh.
We speak the spell thy power unlocks
At solstice, Sabbat, and equinox,
Word of virtue the veil to rend,
From primal dawn to the wide world's end,
Since time began--

The blessing of Pan!
Blessed be all in hearth and hold,
Blessed in all worth more than gold.
Blessed be in strength and love,
Blessed be wher'er we rove.
Vision fade not from our eyes
Of the pagan paradise
Past the gates of death and birth,
Our inheritance of the earth.
From our soul the song of spring
Fade not in our wandering.
Our life with all life is one,
By blackest night or noonday sun.
Eldest of gods, on thee we call,
Blessing be on thy creatures all.

Doreen Valiente
"Witchcraft For Tomorrow" pp. 190-191

INVOCATION OF THE MOON GODDESS

Diana, queen of night,
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gate of dream;
Rise bright and clear.
On earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!

Doreen Valiente
"Witcraft For Tomorrow" pp. 189-190

THE SPELL OF THE CORD

By the knot of one
The spell's begun.
By the knot of two
It cometh true.
By the knot of three
Thus shall it be.
By the knot of four
'Tis strengthened more.
By the knot of five
So may it thrive.
By the knot of six
The spell we fix.
By the knot of seven
The Stars of Heaven.

By the knot of eight
The hand of fate.
Byt the knot of nine
The thing is mine.

Doreen Valiente
"Wichcraft For Tomorrow" pp. 188-189

THE COVEN SPELL

O ancient ones of heaven, earth and sea,
We chant the coven spell, thus shall it be!
To music of the night-wind blowing free,
We chant the coven spell, thus shall it be!

The owl hoots within the hollow tree,
The black cat runs by night silently,
The toad beneath the stone dwells secretly,
We chant the coven spell, thus shall it be!

To moon that draws the tides of air and sea,
We chant the coven spell, thus shall it be!
To god that bides beneath the greenwood tree,
We chant the coven spell, thus shall it be!

By witches' garter bound about the knee,
By staff and cauldron and all powers that be,
We will the thing in our minds we see,
We chant the coven spell, thus shall it be!

(Pause.....)

The Spell is flowing like the sea,
The spell is growing like the tree,
Like flame that burns and blazes free.
We chant the spell, thus shall it be!
We chant the spell, thus shall it be!
We chant the spell, thus shall it be!
IT IS!

Doreen Valiente
"Witchcraft For Tomorrow" pp. 181-182

INVOCATION
(traditionally used after the Communion of the five senses)

Diana of the Rounded Moon,
The queen of all enchantments here,
The wind is crying through the trees,
As we invoke thee to appear.

The cares of day departed are,
The realm of night belongs to thee;
And we in love and kinship join
With all things that are wild and free.

As powers of magic round us move,
Now let time's self dissolve and fade.
Here in place between the worlds
May we be one with nature made.

Thy consort is the Horned One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light
Be here as merrily we meet!

For ye circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore --

By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeam's silver light.

Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart.

(Pause.....)

O goddess-queen of night,
O Horn'ed One of might,
In earth and sky and sea
May peace and blessing be!

Doreen Valiente
"Witchcraft For Tomorrow" pp. 168-169

1889

The Pentagram

I invoke Ancient Powers of The Star
The Powers of Five
The Spiral Powers
The Powers of Earth
I invoke the Ancient Powers of Life
Star in the Circle
In the Iron Circle
Quaint, ancient symbol
So ancient, primordial and timeless
Dark symbol of life
On planets bearing life
Deep in DNA
Deeply branded in the Heart of our Earth
Touchstone of Wisdom
Of Ancient Knowledge, NOW,
Living in the stars
I call out through the Circled Iron Star
For my Star Power
Out through the Galaxies
Claiming Dark Powers

Similodon

Blood

Is that you that I hear?
Your footsteps on the ground above my head.
Your hands apon the headstone that bears my name.
You are a dweller in the night! Beware I bite!
On cloak as black as sin, I float, I fly.
In hunger burning bright, seaking prey.
Life is flowing deep within.
I send it bubbling fourth.
and then I drink it in again.
Another night, never day.

Away away, into the dark I flee!
where I might hide.
waiting for another night.
Did you hear?
Did you see?
Do you flee?
Or is that your hand I find near mine?
In the dark! Dwellers in the night!
Beware we bite!

Similodon

1890

PANDEMONIUM

Hi, ho, it's Spring again,

Out of my eye's corner

I thought I saw the Horned Man, the Green Man

Charging down the glen,

It was not Pan,

I did not get that freezing in the bone,

Half fear, half ecstacy.

Perhaps I was mistook,

And only wished I saw,

And maybe Pan is playing in a rock band,

Traveling in a wave of liquorous riot,

George 'something' and the Destroyers

Sonia Brock

New Words & Old

In the autumn of the lightnings, in the mighty-voic`ed throng
In the twilight were the offerings, with both chants and full-throat song:
These the People, born to silence
These the Seekers, born to sight
These the Wanderers, born to roaming
These frail Humans, born to night...
In the winter's swirling blizzard, in the quaking of great trees In the

night-black child of charring, in the wavering, fitful breeze:

These the Wicca, seeking knowledge
These the Shamen, knowing care
These the Students, always reading
These the Hopeful, who despair...

In the spring-tide's joyous growing, in the flower and the leaf In the summer's

dearth and plenty, saving up to stoke Belief:

Hear the Mother, gentle-voicings
Hear the Father, rumbled whisper
Hear the Children, gay and laughing
Hear the Many -- sing your vesper...

Now the Bard and Druid gather
Now the Priestess calls afar
Now the Time to Watch and Listen
Now the Time to practice more!

+*+*+

Kihe Blackeagle

1891

SPRING/SUMMER POEM
By: Shadow Hawk

Falling

Circling skyward on wings of fire,
Drawn aloft by heart's desire,
Endless expanses of starry night,
In Endless freedom he finds his delight.

Down below whispers rise to his ear,
The green earth lays calling, calliing him near,
Circling skyward he hears the sweet call,
And folding his wings, begins the great fall.

Wind whispers then sings then a great roar,
From the high heavens his body he tore.
Faster than Eagle he falls to the ground,
Till even the sky's call was lost in the sound.

Below lays the Earth, she holds out her arms,
Enfolding her Lover with her Endless charms,
Deeper he plummets into that fair place,
Blinded and bewildered by her loving grace.

Mountians and hills, river and sea,
Summon him near, and answer his need,
Stretching her arms, she gathers him nigh,
As stonelike he falls, a mote from God's eye.

Hurry, oh hurry, she beckons him come,
As mountains surround him, blocking the sun,
His breath is fire, igniting her love,
Her lover returns, from Sun far above.

Deep in her body he plunges his fire,
Passion to passion, fire strikes desire,
Shudderingly, shakingly, he rises above,
Surrounded by the warmth of his Lady's love.

Sinking once more, she pulls him near,
Gathering him close the stars reappear,
Deep in her body, awaiting the day,
Till once more, skyward, He rises to play.

A Healing Spell

Wrap thee in cotton
Bind thee with love
Protection from pain
Surrounds like a glove.
May the brightest of blessings
Surround thee this night.
For thou art cared for,
Healing thoughts sent in flight...

Banishing The Circle
By: Devin Storm

The Circle is open
But not forgotten
The Circle is unbroken
Nothing is forgotten
The Circle is free
Nothing is EVER forgotten
Blessed Be!
by Devin Storm

The Fool
By: Stormy Gael

Fool! Fool! Fool!
Where is thy strength now oh mighty warrior?
In the hands of another?
Oh trusting fool that thou art,
Have you no experience to teach you better?

Thou hast lived many years.
Where is thy wisdom?
Even the youths know better.
Keep your own counsel, old one,
And be safe; share it and die.

Stand alone against the world
And increase your strength a hundredfold.
Build you thine own armor and fight;
Forge thine own sword with the blood of life
And none can touch thee.

But you, you fool,
You have put your trust in another,
A veritable stranger in your own camp.
Who is the wiser? I ask,
The giver or the taker?

Methinks you tread a dangerous road.
Walk easy, old one; pay heed to your steps.
Perhpas there is hope, yet.
Survival may still be yours,
But at what price?

A price I willingly pay.
Enough said, young counselor.

HYMN TO ARTEMIS

by

FRATER U.'.D.'.

Artemis, my sibyl sibling
huntress of the earthy skies,
wayfaress in silver rippling -
in your hands my power lies ...

1893

lies my dream and all my making
muted might in liquid pose,
lies my giving and my taking,
caressing friends and smiting foes

in your light and metal sheen,
waxing, waning, touched, unseen,
ever-moving curvï¿½d bow
ever-whirring arrow's flow
to the core of mine own heart
hitting mark, a gentle dart

strikes my body, strikes my soul,
fondles part and fondles whole
towards my ever-pulsing spell:
give me heaven, give me hell
take from me what makes me sink
with your sleight of hand and wink -

Goddess of the nightly sweep,
through the starlit mires seep,
never solemn, yet possessed,
by your mastery expressed,

all your vision's harvest keeps ...
all your vision's harvest keeps ...

Today the Moon is There

Hugh Read

In that mighty, non-human Power Place
Of mind that Is Not
Lord of the Galaxy
Can you hear my cry

For fulfilment of my broken being
Faulted, cracked, torn
From that first painfilled day
Of savage, late birth

Send to me streamers of healing power
That will make me new
Of more eternal stuff
Than this failed human

Being is moulded from...fill in the sad cracks
Seal the aweful breaks
Smooth and fill the fissures
With eternity

That I may serve humanity wisely
With pleasure and joy
Being more than human
Helping others grow

Into the same places of dark power

That are full of light
That I hunger to touch
And to feed upon

Touch me now, this day
Lord of the Galaxy
Put me on thy Way
Lord of the Galaxy
Put me on my Way

the witches ballad

Oh, I have been beyond the town, Where nightshade black and mandrake grow, and I have been and I have seen What righteous folk would fear to know!

For I have heard, at still midnight, Upon the hilltop far, forlorn, With note that echoed through the dark, The winding of the heathe horn.

And I have seen the fire aglow, And glinting from the magic sword, And with the inner eye beheld The Horned One, the Sabbat's lord.

We drank the wine, and broke the bread, And ate it in the Old One's name. We linked our hands to make the ring, And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reck, When dull they lie within their bed! Beyond the streets, beneath the stars, A merry round the witches tread!

And round and round the circle spun, Until the gates swung wide ajar, That bar the boundaries of the earth, From faery realms that shine afar.

Oh, I have been and I have seen In magic worlds of Otherwhere. For all this world may praise or blame, For ban or blessing nought I care.

For I have been beyond the town, Where meadowsweet and roses grow, And there such
music did I hear As worldly-righteous never know.

Enjoy!!!!!!!

Blessed Be

Inquisition

Again the burning came,
She felt the heat, the searing pain
a cry lanced through her heart
"Why, My Lady, Why"

She lay quietly, remembering
lost within the labrynth of the past
and the future
she did not feel the bite of the cruel blade.

1895

Bleeding, moaning, she saw the man
his face, and heart masked with black
she knew his choices and his pain
Oh, to cause pain, to accept his own
if only she could Touch him, Heal him.

"I love you" she whispered
dark eyes calm, yet full of pain
"Don't " cried the man "I want to see you die"
"I love you and forgive you" she said
tears rolled freely down her cheeks

Again, and again the searing pain
As the man applied the red hot blade
"Do you still love me, and forgive me" he screamed?

Despite the pain she answered strongly
"I do", She smiled
"Blessed be" she whispered.

A wave of pain sent her among the stars.
"My Lady" she cried "I'm frightened"
Strong arms held her close
"You have done well my child, rest now"

The man watched as the blade grew cold
As the young body before him cooled
tears streamed down his face
and he whispered
"Forgive me"

2 Ritual Prayers

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We clean this night our altar and our room

To build our Temple. Here then, we have spread
The pentacle, athame and the broom,
With God and Goddess candles at the head.
So dress we now our Priestess in her Crown:
The Circle's cut in perfect Trust and Love.
So call the Quarters, dance the Witches' Round
And beckon down the Moon from high above.

Sept. 1987.

Another sample: this one is sung to the "Witches' Rune":

(Introduction is spoken, as an Invocation)
"Indeed, they occupy the throne room together.
In the divine chamber, the dwelling place of joy,
Before them their gods take their places.
To their utterances their attention is turned."
From the Akkadian Hymn to Ishtar.

Lord of Sun and Lady Moon,
Dark at night and bright at noon,
See my off'ring, hear my call:
Lord and Lady, guard us all.

Sky-God An, Earth-Goddess Ki,
All do honour unto thee.
Spread your seed upon the ground,
Bring forth life fecund and round.

Holy Queen of living things,
She whose bloom the summer brings,
Bless us, Lady, give us cheer
As we wander through the year.

Royal Shepherd, Mountain King
Lofty Bull of whom we sing,
Fill our bowls with waters sweet,
Spread the seeds of corn and wheat.

Bless our lips and bless our breast,
Guide us gently to our rest.
Bless our sheep and bless our corn,
Ease our grief when we must mourn.

Sing the song and join the rite,
Praise the day and bless the night.
Thank the Gods for what They bear:
Earth and Water, Fire and Air.

November 1983.

I may be reached at P.O. Box 732, Station B., Ottawa, Ontario, Canada.

1897

"Rainbows"

Jennifer Holding

Where dwelleth my Lady in this land of Night?
She dwelleth in stars and satin moonlight.
She veileth her visage 'neath clouds spun of silk,
And the Night-Sky's a river of my sweet Mother's milk.

Where dwelleth my good Lord on this Summer's day?
He dwelleth in birdsong and fragrance of hay.
He sleeps by the river with pipes in his hand,
And he sends his love smiling through the fruit of the land.

Where dwelleth my Lady at Morning's first light?
And where is my Lord on the eve of the Night?
At Luna's last shining, or Sun's final ray,
Their passion paints Rainbows 'tween the Night and the Day!

ELEMENTS

Fire on Fire
Light and Power,
Warmth and Energy
They did generate.

Earth joined them then
To Life She gave Birth
And solid Foundations built.

Along came Water
Some Channels to carve
Through which all Energies flow.

Around them All
The Air did blow
Winds of Thought and Deed
intertwined.

Power raised, Power spread
Thus It Was
So Mote It Be. .....Alernon

.....from RMPJ Oct. '86

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BATTLE HYMN OF THE ERISTOCRACY

(Tune: Battle Hymn of the Republic)

1. Mine brain has meditated on the spinning of The Chao;
   It is hovering o'er the table where the Chiefs of Staff are now
   Gathered in discussion of the dropping of The Bomb;
   Her Apple Corps is strong!

Chorus:

Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Her Apple Corps is strong!

2. She was not invited to the party held on Olympic;
   So she threw a Golden Apple, 'stead of turned the other cheek!
   Oh, it cracked the Holy Punchbowl and it made the nectar leak;
   Her Apple Corps is strong!

3. For the Apple Hera offered Paris all the wealth she could;
   Athena promised that his enemies bodies would be strewed;
   But Aphrodite offered Helen - and EVERYONE got screwed!
   Her Apple Corps is strong!

THE PRETTIEST ONE

(Tune: To God Be The Glory)

by Talespinner

1. To Goddess be glory, we all will have fun!
   And warm is our love of "the prettiest one",
   But warmer and glowing and deadly will be
   The planet Earth after they start World War III.

Chorus:

Hail Eris! Hail Eris! Let the Goddess be praised!
Hail Eris! Hail Eris! Let your glasses be raised!
Reality comes from the mouth of a gun,

But all can be changed by "the prettiest one."

2. To Goddess be glory, we've hardly begun
To alter our minds for "the prettiest one."
To the Ultimate Mindfuck our allegiance we pledge;
We'll push all the greyfaces over the edge!

The Lady's Brothel

(to the tune "Nonesuch" also used for the "Lady"s Braisle")

For She will bring the bugs in the Spring
And laugh when She's deflowered.
When She's in heat, She'll give you a treat,
But you'll get disemboweled.
She rots the grain and spreads ptomaine,
When fruits of fall displease Her.
The moons and suns all turn their buns
In joint attempts to freeze Her.

- by Steven Posch-Coward (1980)

The Cauldron Chant

by Ammond ShadowCraft

We form the Circle,
The Circle most round.
We form the Chalice,
The Chalice now found.

We call the Goddess,
to meet the great need.
We call the God,
To plant His fertile seed.

We call the quarters,
which we call four.
We summon the powers,
that contain the force.

We stir the Cauldron,
from which we were born.
We call the Gods,
from whom we were torn.

We say the words,
which lead us round.
We pass the kiss,
with our lovers found.

We face our dreams,
in nights psychic flight.
We face our hopes,
in bright moon of the night.

We face our fears,
on the Dark Lords Horn.
We face our failure,
in the Mothers new planted corn.

We live our lives,

druming and dancing on the meadow.
We confront our Death,
in the dancing moon light shadow.

Our paths run quickly,
on fleet foot and wing.
Our Circle is joyous,
with our Queens and our Kings.

Let our little Circle be happy,
with Bell, Bowl or Bow.
And form now this Circle,
with gracious Love, Joy and Hope.

BLESSED BE

CELTIC CIRCLE DANCE
copyright 1984 W. J. Bethancourt III
recorded: CELTIC CIRCLE DANCE
WTP-0002
tune: Same Old Man/Leatherwing Bat

Hi said the Norn, sittin in the sand
once I talked to a great Grey Man
spun three times and said with a sigh
"Hadn't been for the Runes had his other eye!"

Chorus: hi diddle i diddle i day
hi diddle i diddle i diddle ay
hi di diddle i diddle i day
fol the dink a dum diddle do di day

Hi said the Lady, dressed in green
prettiest thing I've ever seen
she went down underneath the hill
and came back out of her own free will

Brian Boru, on Irish ground
walked three times the Island round
Norsemen came lookin for a fight
just another Irish Saturday night!

Hi said Lugh on the banquest night
a poet and a player and a good wheelwright
a harper and a warrior and none the least:
a Druid and he got in to the Feast!

Harold Haardrada's face was red!
Came to Britain and he wound up dead
Stamford Bridge is where he's found
got six feet of English ground

The Legion with it's Eagles bright
marched into the Pictish night
met them there upon the sand

gave em up to the Wicker Man!

Eight-legged steed and hound of Hel
the one-eyed Man, he loves ya well
fire burn and fire spark
are you then feared of the dark?

The Circle forms, the Circle flows
the Circle goes where no man knows
Hail to the Lady, one in three:
Present is Past and Past is Me!

Rhiannon's Birds are still in flight
all thru the Day all thru the Night
Hail to the Lady, one in Three
Present is Past and Past is Thee!

Next

https://beyondweird.com/bookofshadows/1901.html
60 captures
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Descent Of The Goddess

Copyright 1993 Durwydd Mac Tara

(With special thanks to G. B. Gardner, Freydis Vasa,
Julia Phillips, and Pyrocanthus Basileus)

In ancient times, our Lord,the Horned One, was (as hestill is) the Controller, the Comforter. But men know him as the dread Lord of Shadows, lonely, stern, and just.

But our Lady the Goddess oft grieved deeply for the fate of her creations as they aged and died. She would solve all mysteries, even the mystery of death, and so journeyed to the underworld.

The Guardian of the Portals challenged her: 'Strip off thy garments, lay aside thy jewels; for naught may you bring with you into this our land, for it is written that your True Self is the only fitting adornment for those in the realms of Death.'

So she laid down her garments and her jewels, andwas bound, as all living must be who seek to enter the realms of Death, the Mighty One.

Such was herbeauty that Death himself knelt,and laid his sword and
crown at her feet, and kissed her feet, saying: 'Blessed be thy feet
that have brought thee in these ways. Abide with me; but let me place
my cold hand on thy heart.'

And she replied: 'Why do you cause all things that I love, and
take delight in, to fade and die?'

'Lady,' replied Death, 'it is age and fate, against which I am
helpless. Age causes all things to wither; but when men die at the end
of time, I give them rest and peace and strength, so that they may
return. But you, you are lovely. Return not, abide with me.'

And she replied, 'Nay, I love theenot and I am needed in the world
of the living.'

Again Death knelt, and kissed her knees, saying: 'Blessed be thy
knees that kneel before the Altar. Abide with me; let me place my cold
hand on thy heart.'

And she replied, 'Nay, I love thee not and I am needed inthe world
of the living.'

Death (still kneeling), kissed her on the womb, saying:
'Blessed be thy organs of generation, without which none of us would be.
Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel the beginnings of love for

thee, I must return to those I fully love in the world of creation.'

Deaththen stood, and kissedher on thebreast, saying: Blessed be thy breast, formed in strength and beauty. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel love for thee, I must not abandon those I am responsible for, in the world of creation. I cannot do this thing, better you would return with me.'

'Lady,' replied Death, It cannot be so. If I were to leave my realm, and abandon those who seek their comfort and rest with me, then the Wheel would no longer turn. Age and weakness would overtake those whom you love, and they would have nowhere to find rest, and peace, and reunion with those who have gone before. As age and debility overtook your creations, there would quickly be no room for the new, only the withered, the tired, and the stagnant.' He then kissed her lips, saying: 'Blessed be thy lips, which shall utter the Holy Names. Abide with me; let me place my cold hand on thy heart.'

And shereplied, Let us BOTHlay our hands, eachunto the heart of the other, thereby claiming and uniting each unto the other. In this way may I rule my kingdom of birth, creation, and life; yet share with you your kingdom of death, rejuvenation, and rest. United in Perfect Love and Perfect Trust, that the Universe may be whole and the Wheel turn smoothly.

Death replied, 'This is indeed WISDOM, So Mote it Be!' They embraced, thus pledging their eternal love.

And he taught her all his mysteries, and gave her the necklace which is the circle of rebirth. And she taught him her mystery of the sacred cup which is the cauldron of rebirth.

They loved, and were one; for there be three greatmysteries in

the
life of mankind, and magic controls them all. To fulfil love, you must
return again at the same time and at the same place as the loved ones; and you must meet, and know, and remember, and love them again.

But to be reborn, you must die, and be made ready for a new body. And to die, you must be born; and without love, you may not be born.

And our Goddess is ever inclined to love,and mirth, and happiness;
and guards and cherishes her hidden children in life, and in death she teaches the way to her communion; and even in this world she teaches them the mystery of the Magic Circle, which is placed between the worlds of men and of the Gods.

And thus we are taught of the beginnings of the wheel of the year

wherein the Lord and the Lady share their rulership of the year, each offering and sharing a balance to the other, and the basis of that sharing.

1925

The Charge of The God

(c) 1986, Kyri Comyn

"I am the strength of the rock at thy back, the roots of the tree that anchor the Earth and deepest of tides in the black depths of the ocean. I am the Hunter and the Sacred Prey, the warmth of the sun in the swelling grapes and the call of the road that leads over the hill.

I give you, my creatures, the fire of love, the power of the wind on your face, shelter from the darkest storm. You are dear to me, and I instill in you my power...the power of peace hard earned, the power of vision and magical sight, and the spark of elemental fire, which is the primal light in the darkness.

By the powers of running stag and glorious sun, I charge thee; by the darkest depth of night and the lingering tendrils of dreams, I charge thee; and by the beauty of your own creation, I charge thee;

> Follow your heart and your instinct, wherever they lead you. The wealth of the heart will guide you where the cold edge of logic cannot take you.
>
> Take joy in the powers of your bodies. The form your body takes is unique in the universe and is chief among your tools.
>
> Lastly, always remember the path you have left behind you. Learn to take your power from the foolish things you have wrought as well as the good you have done for others and for your world. You can never usurp another's power, and yours is the well upon which you must rely.

I am with you always, just over your shoulder, running with you through the tall grasses and forests that surround you. I possess you and I am your Sacred Prey. I am the Lord of Death, and when you have come to the end of your life on this world, I will be there; to take you between the worlds, to offer you peace and rest. Look upon my face; know me. I am the spirit of the wild things, but you too, are wild in your souls and we are forever intertwined."

1926

The Charge of the Goddess

(c) 1986, Kyri Comyn

"I am the quickening of the seed in Springtime, the glory of ripe fields in Summer, and the peace of the quiet woods as the snow calms the Earth in Winter. I am the lilt of the maidens' melody in the morning, the patient hand of the Mother and the deep river of the mysteries taught by moonlight.

I give the creatures of the earth the gifts of song rising from the heart, the joy of autumn sunset, the cool touch of the renewing waters, and the compelling call of the drum in the dance. To you I give the joy of creation and the companion of beauty to light your days.

By the powers of the steadfast Earth and the wheeling stars I charge thee; by the darkness of death and the white light of birth I charge thee; and by the terrible strength of your human spirits, I charge thee:

> Strive always for the growth of your eternal soul, never intentionally diminish your strength, your compassion, your ties to the earth or your knowledge.
>
> Challenge your mind, never accept complacently that which has been the standard merely for the reason that it is the standard by which the majority judges itself.
>
> Thirdly, I charge thee, act always for the betterment of your brothers and sisters. To strengthen them is to forge the true chain of humanity, and a chain is only as strong as its weakest link.

You are my children, my brothers and sisters and my companions. You are known in great part by the company you keep, and you are strong and wise and full of the powers of life. It is yours to use them in my service, and I also, am known by the company I keep.

Go forth in joy and the light of my love, turning to me without fear when the darkness threatens to overcome you, and

turning also to me to share your triumphs and your achievements,
and know in your heart of hearts that we are together in blood
and spirit 'til the last star darkens in the sky and winter comes
to the universe."

1927

Charge of The Horned God

V. West

Hark unto me: for I am He who has existed throughout all time. I was there from the beginning; it was my potency that charged the fertility of the Great Mother and created life from her empty womb.

Myself itis inthewinds thatsweep theworlds;myself itis in the flames that give warmth and light to all beings. I am he who provides: the Green Man of field and forest fruitfulness; the lust of the bull that engenders life upon the cow; the strength of the boar that engenders life upon the sacred sow of Ceriddwen; the speed of the stag running free in the forest that no hunter can bring down save he who speaks the sacred words to call unto the spirit of the fleeing stag.

I am Lord of theDance; he who swirls throughthe starry universe with the world at his heels. I am he who dances on mountain and plain and hearth, and he who captures all things in his dance.

AndI amalso KernnuntheDark Hunter;he withvisage asdark as void and armour bright with flame. My name is Lord of the Hunt; my prey those souls who needs must die and descend into the dark, chthonic depths of my bowel. For I bring life but death also; I am he at the gateway of the worlds, and to me shalt thou come in the end, thou who art my child and my prey.

.

(written November 1989)

1928

======RHYMING CHARGE OF THE GODDESS======

I am the harmonious tune of the songbird
And the laughter of a gleeful child.
I am the bubbling sound of the running brook
And the scent of the flowers wild.

I am the floating leaf upon the breeze
And the dancing fire in the forest glade.
I am the sweet smell of rains upon the soil.
And the rapture of passion when love is made.

I am the germination of seed in the Spring
And the ripening of wheat in the Sun.
I am the peaceful depth of the twilight
That soothes the soul when day is done.

I am found in the twinkling of an aged eye...
And found in the birth of a newborn pup...
Yes...Birth and Growth and Death, am I
I am the gracious Earth, on whom you sup.

I am your sister, your mother, the wise one.
I wrap you gently in the warmth of my love.
That which your seek you shall find within:
Not without...not below...not above!

Remember always, my children, be reverent.
Be gentle, loving and kind to each other
And hold sacred the Earth and its creatures:
For I am the Lady: Creatrix and Mother!

-Kalioppe-

1929

Aint!

By: Ellen Reed
(First part is spoken)

I meet many kinds of pagans everywhere I go.
The other day I met a grup who worshipped GI Joe.
There are many pagan pathways, some ancient and some quaint.
I thought I'd take this chance to speak of several things that ain't!

Being in the SCA does not make you a pagan
Whatever faith your personna doth profess.
A pentagram on your device
Don't make you pagan, though it's nice.
A ritual robe is more than fancy dress!

CHORUS:
Don't make a mockery of all I hold dear.
My path is not a hobby or a game.
It isn't something that you play,
It's something you live every day
And if you don't, you don't deserve the name.

Going to a sci-fi con does not make you a pagan
However great a filker you may be.
The spiritual path that I am on
Is more than "Mists of Avalon"
Or any other book by MZB!
CHORUS:
Don't make a mockery of all I hold dear.
My path is not a hobby or a game.
It isn't something that you play,
It's something you live every day
And if you don't, you don't deserve the name.

Playing advanced D&D; does not make you a pagan
However high a level you may be.
I hate to sound like such a bitch,
But spell points don't make you a witch!
Initiations don't come with EP!
CHORUS:
Don't make a mockery of all I hold dear.
My path is not a hobby or a game.

It isn't something that you play,
It's something you live every day
And if you don't, you don't deserve the name.

1930

"Gimme"
By Ellen Cannon Reed

I'm a solitary pagan
And I want to learn the Art.
So I've gone to many teachers
And I've asked them from my heart.
But everyone I've gone to
Has balked at teaching me,
And I just don't understand it,
'Cause I begged on bended knee:

GIMME GIMME GIMME
Everything that you've got.
GIMME GIMME GIMME
Right here on the spot.
GIMME GIMME GIMME!
I'm entitled, you know,
I'm a witch 'cause Starhawk told me so.

I don't want to join a tradition.
Wanna do things my own way,
And the way I'll do them tomorrow
Won't match what I'll do today.
I don't want just one tradition,
'Cause it won't give me enough,
And I think that all of the teachers
Should just hand over their stuff.

GIMME GIMME GIMME
Everything that you've got.
GIMME GIMME GIMME
Right here on the spot.
GIMME GIMME GIMME!
I'm entitled, you know,
I'm a witch 'cause Starhawk told me so.

I don't want to make a commitment
'Cause I might not have the time.
And they tell me I'll have to work hard!
Well, I think that that's a crime.
Some said if I don't do reading
That I do not stand a chance.
Well, I've done all the reading I need to do,

'Cause I just read 'Spiral Dance."

GIMME GIMME GIMME
Everything that you've got.
GIMME GIMME GIMME
Right here on the spot.
GIMME GIMME GIMME!
I'm entitled, you know,
I'm a witch 'cause Starhawk told me so.

Eyes of a DYKE
by Vivienne West

"She's one, you know," Anne said, not entirely pleasantly.

"Yeah, it shows. You know, in two years she's never once worn a skirt?"

"And she walks so heavy. Not like a woman at all."

"You got to admit she takes care of her face, though."

"Yeah, but in that job you have to."

"You never know, she might be straight," I said, joining the conversation for the first time. They both turned looks of disbelief at me. "Maybe, for all you know, I might be gay," I added, to reinforce the point. They relaxed and laughed. I was wearing a peasant skirt and embroidered blouse.

The conversation turned to other things. Just before the teabreak I went to the ladies. There was no one there. Washing my hands under the tepid water ruminatively, I looked at my reflection in the dirty mirror. Did that look like the face of a lesbian? Round, soft features framed by wavey, long hair that was always untidy and looked rather good untidy. A neck with a string of jade beads around it, a neck white and soft. I returned to my desk.

One of the managers was leaving the room just as I got back. "He asked if we knew what you were doing over the weekend," Sandy informed me. "If you ask me, I think he fancies you."

"He's all right," said Anne. "Wish he'd ask after me, that's all. Will you talk to him?"

"I don't see why," I replied evenly.

"Oh! Got a new boyfriend?"

"No," I smiled. "But that doesn't mean I'm looking, either."

"Sure." They both smiled in disbelief.

* * *

When I let myself in, the house smelt faintly of incense. Bounder, the overenthusiastic labrador cross we had inherited from the last tenants, was not around, nor was Yvonne. They must have been at the park. I put the shopping down on the floor, put on the kettle, lit another joss-stick and made tea, watching the thin stream of smoke curl up towards the ceiling in the faint arabesques of a strange language.

Later, the shopping still waiting to be put away, I listened to the sounds of the bouncy dog and the front door opening. He greeted me wetly, jumping all over me and the chair I was occupying. Yvonne greeted me casually, brushing cool lips lightly across my forehead. "Hungry?"

"Not really."

"Okay."

(How do you say I love you without using words? How do you convey the ache in the belly without moaning?)

I went to bed early, listening to the silent sounds of Yvonne working at her books in the next room. Every so often a muttered curse, or the clatter of a dropped pencil. Bounder, I knew, lay over her feet under the table. I drifted over and around the edge of sleep.

I didn't notice her come into the room and undress, but I roused slightly and moved towards her as she slipped into the bed. "Sssh," she soothed, stroking my arm gently. "Go back to sleep."

"You know what they were talking about," I muttered through the incoherence of sleep, my lips feeling thick. "Dykes." I relished the word: I knew she hated it. "They were talking about dykes. They think I'm straight." I could feel a hysterical giggle rising in me, but I didn't have the energy to let it out. Instead I drifted back to sleep, not knowing or caring if Yvonne had understood me.

In the morning I stood naked in front of the bathroom mirror brushing my teeth as she showered. She was singing under her breath, splashing the mouldy walls with soapy water as she washed. I gargled and spat, and searched my eyes closely, deep blue eyes with startling white lines running from the pupils to the very edges of the irises. The eyes of a dyke.

1933

Second Ritual For Bast

Chris Olmstead

Gwen called me up to tell me that her nineteen-year old Siamese cat Coco, who raised her from a small child and taught her innumerable wisdoms, had just come out of surgery and was not doing well. She talked about how her sister Lisa went to the vet every day to sit with him, talk to him, and give him her love. Gwen said she was burning a blue candle next to his picture in order to promote his healing, and was that O.K.? To answer her I mentioned as a gentle aside that I had heard that green was also good for healing. We talked cats for a while. She cried. I remembered Buttons, fought tears, and then I understood what pain she faced here. She kept talking until I offered that I too might do a healing spell on his behalf. She jumped on my words with an eager "Oh! Would you?!" and I suddenly understood the real question behind this phone-call.

I explained that a cat who has seen nineteen summers has really had the best of it already, and that a spell which holds him to a body which is obviously failing him might be no kindness. She agreed. I explained that he might just be ready to go, now...since she has been raised, and even her little sister Lisa--with whom Coco lived--had just graduated college. I agreed to do a spell which sent him energy to do with as he chose, either to heal or to move on. She made a hopeful sound that with healing, he might choose to stay, then she hung up.

I went quiet, thinking how best to do this. I mentally reviewed past spells that have worked, and why. Spells of "recovery" (whether they have been for illness, or finding Buttons when he was lost in a strange and distant city, or simply gaining the return of stolen things) have worked best when I look at the web as it was before the undesired event, compare it to the web as it is after, and (if the difference is not too great) then shape the web with my mind until it resembles what has been and consequently have the item in question pop back into my reality like a watermelon seed squeezed between thumb and forefinger.

Here I sought to couch this knowledge within the Wiccan framework I am studying. I understand how the use of a ritual (or a language, an image, a habit, anything) taps into all those who have ever used the same thing, and knits their gifts together on the time-line. More mundanely, I understand how my own establishment of the habit of ritual will build powerful cues in my mind which make spell-work more

efficient. Out of respect for what my teachers have been showing me, I determined to do it perfectly...while no one was around for me to feel awkward before.

How might my Priestess teacher compose her Altar? What things, and what Deity shall be the focus? Well, obviously Bast...and such things as Bast might like. I thought back to the ritual I wanted to do with Bast for healing Le-oh. I plundered the memory of it for useful items. I remembered: Bast likes golden necklaces and other shiny things, images of cats, soft lights that don't damage night vision, and suddenly, I laughed aloud as I was inspired to offer Her cat-nip. It just felt right. So I laid these all out (along with the "usual" things): My first piece of jewelry--a golden cat pin, inscribed "Save a Cat" from the Save a Cat League of New York, my finest gold chain, two teak cats from the orient, my golden ankh, scarab necklace, and the spread-winged Horus-falcon I got when I visited the exhibition of Ramses II. I placed a bud-vase next to the water cup and went out

into the night to gather a perfect sprig of fresh cat-nip.

A deep breath, and I began by lighting the tiny oil lamps on Her Altar...

Standing before Her altar I closed my eyes and reached for the images of the web when Coco was well and compared how it is now. Images slipped and swam. The differences were great. I pictured Gwen, her candles and photographs, and knitted us all into the circle with a breath. Then the images left. I opened my eyes and spoke softly but aloud. (I'm trying to cultivate that ability.) Before me, my cat images glimmered. I remembered the scene where Thomasina visits Bast.

I went there too. I breathed energy into myself, and held it in my belly, as my Sensei taught me. Then I said:

"Oh Bast--I'm here on behalf of your charge Coco, and his human, my friend Gwen. Coco is old, and it may be that his time has come. It's true he has lived long, but some cats do live longer. If this is still something about which there is uncertainty and choice, let him use this energy to heal. If it is really time for him to go, then I don't wish to stop him. Let him use this energy to go on into what ever comes next for him, and have an optimum and right... 'coming forth into the day'."

(I wanted to say 'death and re-birth,' but suddenly that wasn't accurate
here...) I then continued, asking:

"Oh Bast, how hard is it to just let things be as they have been, for just a little longer? He is old, but old-age isn't a crime..."

and suddenly a voice broke in just behind my right ear, and in perfectly lucid English She answered softly:

"...and Death is no punishment."

It shook me a moment. As soon as She said it I recognized She was right-- (hence--right side? Or R/L Brain?) It humbled me to realize I had thought that death WAS punishment. I knew that She was gone as soon as She had spoken, and there would be no point to turning to look. I felt the energy go out of me toward Coco, and I knew the spell had worked but that I hadn't gotten the answer Gwen wanted.

That saddened me, even knowing what She said. I thanked Bast, thanked and dismissed the watch-towers, and went to bed to think about it all.

Early the next morning Gwen called to thank me for talking to her, and to tell me there was no need to make the spell for Coco. He had died in his sleep during the night...now at least he wouldn't have to face another surgery.

I told her I had already done the spell, and it was my feeling that Coco was o.k. I mentioned that I thought he had taken the energy for use in his next reality. I said everything I could think of to help her feel better. I don't recall whether I told her what Bast said to me or not.

When I went to the altar to take it all down, I noticed the water level on the cat-nip had dropped below the stem and it had withered. Somehow that was fitting. It meant many sad and happy things all at

once. It meant that She had accepted the gift by taking the essential freshness of the offering; It meant that things die, and that's natural; It meant that when the vitality is gone, the flesh can not stay. So it is with what I know of death.

WCC BELTANE RITUAL
By Lynna Landstreet

Personnel required:

Several drummers and other musicians if possible. A priest and priestess who will represent the God & Goddess (and should be garbed appropriately), referred to herein as P & PS, plus a priest or priestess who will read the meditation and "stage-manage" the ritual (referred to herein as "N" for Narrator)

Tools/Supplies required:

Very few. Thereshould be afire in the centreof the circle,and a chalice of wine and a bowl of Nine Holy Herbs spray or other concentrated alcohol (we ended up using Jamaican overproof rum, which worked very well -- flared up about six feet high!).

Bring in the people and have them sit. Have the musicians sit together in an inner semi-circle, behind the Narrator. One drummer should be playing a slow, hypnotic heartbeat during the first party of the ritual. The priest and priestess who will represent the God and Goddess should be hiding near the circle, and approach when the part about them drawing near begins.

N: "Beltane means many things. It is a celebration of spring coming into full flower, of the return of the Goddess from the underworld, the mating time of the animals, the return of the sun, and many other things. Above all, it is a celebration of life. But for us, here in this community, it is also the time when we leave the confines of our building and return to the temple of the forest.

"Wicca is a nature religion, but too often we worship in concrete cages, cut off from that nature, and from our own natures. And as we have now returned to nature in our choice of ritual site, I ask you

tonight to return to nature in your hearts and minds as well, for the ways of the world within walls are not necessarily the same as the ways of the world outside.

"We meet in a small fragment of forest, within acity park. But now, I ask you to forget the city that surrounds us. In your mind's eye, let the city fade away and the forest extend on and on, covering the land that only moments ago was buried under concrete. For once this land was wild, and covered with trees, not buildings. Once the rivers and streams ran free, and the air was fresh and fragrant with the scent of cedar and sweet fern, not fouled by car exhaust and factory smoke. And it may be that one day, it will be so again, we have no way of knowing.

"But for now, picture the forest extending on and on,as far as you
can imagine, in all directions. The great wild forest surrounds and embraces us, and we are the people of the forest.

"Herein the greatwild forest, we haveno need ofa sword to cast

the circle, for we have each other, our hands, our minds, our bodies. Join hands, and breathe in deeply, and breathe out, as one. Feel the circle being formed now by our touch, the energy leaping from hand to hand, deosil, around the circle. Feel it forming, a place set apart from the trials of daily life, a sacred, wild place...

"Here in the great wild forest, we have no need of a besom to cleanse our circle, for we meet in the wilderness, which is already clean and pure, and by its touch are we made clean and pure ourselves. Feel all fears, doubts and negativities ebbing away from you, as the forest absorbs them and transforms them to good...

"Here in the great wild forest, we have no need of incense to purify
our circle, for we have the arching sky above our grove, and the rushing
wind that ruffles our hair and caresses our skin. Breathe deeply, and take the wind and the sky into yourself. The spirits of the air are here
always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a candle to purify our circle, for we have the balefire in the centre of our circle, and the stars above. See the leaping flames now, hear their crackle, and see them reflected in the tiny fires in the sky above us. Feel their warmth, and take them into yourself. The spirits of the fire are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a water bowl to purify our circle, for we have the rushing stream in the valley beside us, and the dew that moistens the grass. Hear the water's call, now, feel the rising dampness in the air, and take it into yourself. The spirits of the water are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Herein the great wildforest, we have no needof salt to purify our circle, for we have the earth itself, beneath us, and the firmness of our own flesh and bones. Feel the solidity, the vastness, of the earth, and take it into yourself. The spirits of the earth are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Open yourself, now, to the pulseof life all around you. It is there, if you can free your spirit enough to sense it. Feel the life straining to be born in every sprouting seed, the exhilaration of the blossoms bursting from their buds on the trees, the joy of the very grass itself, of every bush and shrub and piece of moss, greening

again as the earth is warmed by the sun, as the life-giving rains fall from the sky, and all of nature is borne into the ecstatic dance of life's return. And feel, in the midst of it all, the presence of the Lord and Lady, who are the soul of all nature, the consciousness of the wild, the beauty of the green earth, the sun and moon and stars, and the mystery of the waters. Feel them approaching! Even now, they near our circle, drawn by our love and our joy in their creation. Feel their power, their nearness... they approach... they come... THEY ARE HERE!"

Narrator throws the Nine Holy Herbs into the fire. Asit flares up,

the drummersbegin todrum, and thepriest and priestessrepresen ting the God and Goddess runinto the circle and beginto dance wildly around the fire. After a couple ofrounds, they each pull someone in from the circle to dancewith them a few rounds, then each of the four pull other people in, and so on, until the whole

circle is up and dancing (in high school they called this a snowball dance, remember?).

As the dance reaches its peak, the priest and priestess take the chalice,and hold it up above theheads of the dancers to charge it (this ismade easier if yourcircle site is surroundedby park benches likeours is). If theenergy is really happening,a formal wineblessing shouldn't be necessary, butone may be performed anyway if desired. When the wine has beencharged, the narrator calls "Down!" and people fall to the ground.

1938

N "Feel the energy swirling up and up above us, forming a fiery cone.
See it explode in a shower of fireworks, the energy spiraling down to the earth like shooting stars, adding power to the transformation that is already underway, blending with the energy of every leaf and bud and
blossom to aid in the greening of the earth. (Pause) Now rise, and join
hands once again."

Priest and priestess take chalice around circle, and kiss each person before giving it to them, while people sing:

"Powers of the Earth
Powers taking form
Rising to rebirth,
Rising to be born."

When chalice returns, pour libation into the fire.

N "We need not bid farewell to our Gods, nor to the spirits that surround us, the wind, the fire, the stream, or the earth, for they are
always here. It is we who shall take our leave of them, later on, and when we do, each of us shall say our own farewell, in our own words. But for now -- LET THE CELEBRATION BEGIN!!!"

People feast, dance, make merry, etc.

1939

Yule Carols courtesy of Green Egg (Yule '92 issue)

Ye Children All of Mother Earth
(It came upon a midnight clear...)

Ye children all of Mother Earth
join hands and circle around
To celebrate the Solstice night
When our lost Lord is found.
    Rejoice, the year has begun again
    The Sun blesses skies up above
    So share the season together now
    In everlasting Love!

==========
Gloria

Snow lies deep upon the Earth
Still our voices warmly sing
Heralding the glorious birth
Of the Child, the Winter King
    Glo -- ria!
    In excelsis Deo!
    Glo -- ria!
    In excelsis Dea!

Our triumphant voices claim
Joy and hope and love renewed
And our Lady's glad refrain
Answer Winter's solitude
    Glo -- ria!(etc.)

In Her arms a holy Child
Promises a glowing Light
Through the winter wind so wild
He proclaims the growing Light.
    Glo -- ria! (etc..)

Now the turning of the year
Of the greater Turning sings
Passing age of cold and fear
Soon our golden summer brings.
    Glo -- ria! (etc..)

1940

==========
Oh, Come, All Ye Faithful!

Oh, come all ye faithful
Gather round the Yule Fire
Oh, come ye, oh, come ye,
To call the Sun!
    Fires within us
    Call the Fire above us
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    Our Lord, the Sun!

Yea, Lord, we greet Thee!
Born again at Yuletide!
Yule fires and candle flames
Are lighted for You!
    Come to thy children
    Calling for thy blessing!
    O, come let us invoke Him (x3)
    Our Lord, the Sun!

==========
Silent Night

Silent night, Solstice Night
All is calm, all is bright
Nature slumbers in forest and glen
Till in Springtime She wakens again
Sleeping spirits grow strong!
Sleeping spirits grow strong!

Silent night, Solstice night
Silver moon shining bright
Snowfall blankets the slumbering Earth
Yule fireswelcome the Sun's rebirth
Hark, the Light is reborn!
Hark, the Light is reborn!

Silent night, Solstice night
Quiet rest till the Light
Turning ever the rolling Wheel

Brings the Winter to comfort and heal
Rest your spirit in peace!
Rest your spirit in peace!

1941

==========

Glory to the New Born King

Brothers, sisters, come to sing
Glory to the new-born King!
Gardens peaceful, forests wild
Celebrate the Winter Child!
    Now the time of glowing starts!
    Joyful hands and joyful hearts!
    Cheer the Yule log as it burns!
    For once again the Sun returns!
    Brothers, sisters, come and sing!
    Glory to the new-born King!

Brothers, sisters, singing come
Glory to the newborn Sun
Through the wind and dark of night
Celebrate the coming light.
    Suns glad rays through fear's cold burns
    Life through death the Wheel now turns
    Gather round the Yule log and tree
    Celebrate Life's mystery
    Brothers, sisters, singing come
    Glory to the new-born Sun.

1942

The Corn Play (Lammas Ritual)
Coven of the Morning Star and Stella Maris Coven

Requirements:

Lammas Lord Crown (Wheat, Rye, Corn, fruit and flowers)
Corn Queen Crown (Wheat, Rye, Corn etc)
Fresh-baked bread
Honey
Red Wine
Cords to bind the Lammas Lord
Green cloth to cover him
Lammas Cup and cloth to polish
"John Barleycorn" music

Ritual Begins:

Priestess and Priest cast circle and invoke quarters
(Lammas Lord and Corn Queen remain outside circle).
A gateway is cut, and everyone calls to the Corn Queen to enter the circle:

Queen of the Corn, Queen of the Fertile Earth; come to us now, for we have need of you & etc.

The Queen enters, and then leads the call for the Lammas Lord to enter the circle.

God of the Meadow, God of the Hill, God of the Corn and of our True Will, come to us now, for we adore you & etc.

The Lammas Lord stands in the centre of the Circle, and is washed by the women (each Priestess takes the aspergillus in turn, and asperges the Lammas Lord - Corn Queen first).

Then each one polishes the Lammas Cup, which is returned to the altar, and filled with red wine. (Corn Queen takes cup and cloth to each person).

Then the Queen stands before the Lammas Lord and says:

To kill the King

(Coven: For what purpose kill?)

To feed the land

(Coven: What feeds the land?)

The blood of the King
The honour of the King
The life of the King

Two priests step forward, and bind the Lord's hands behind his back, and tie his ankles together. NB: do not knot the cords, as the Lammas Lord must be able to extricate himself from the bindings.

The men all turn and face outwards from the circle. The Corn Queen takes her athame, and the cup of wine, and "cuts the throat" of the Lammas Lord, catching his blood in the chalice. The women help the Lammas Lord to the ground, and cover him with the green cloth. His crown is placed upon the bread, on the altar. A female Elder stands at the head of the Lammas Lord, and a Maiden stands at his feet. They are his mourners. The men turn back into the circle, and the Corn Queen leads the weaving dance to "John Barleycorn". When the music finishes, all stand facing outwards (including Elder and Maiden). The Lammas Lord removes his binds and cover, and silently makes his way to the altar. He takes up the bread and wine, and leaves his crown on the altar. He returns and stands centre. The Corn Queen acknowledges the mystery of the re-born grain:

"Behold the Mystery! The grain, the crop, the food."

As she speaks, everyone turns and faces in once more.

The Queen steps forward, and kneels before the re-born grain saying again, "behold the mystery". She rises, and drinks from the cup. The "Lammas Lord" breaks a piece of bread for her, which he gives to her as she hands back the cup. She walks to the altar, and dips the bread in the honey. Then the next person steps forward, and repeats her actions. Then each in turn until all have knelt to the re-born grain, and had some wine, bread and honey. It is important that the Lammas Lord does not speak throughout the ritual.

The circle is closed, and the feast begins.

This ritual is freely adapted from a traditional ritual practised in the north of England.

1944

FOOD FOR THOUGHT

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https://beyondweird.com/bookofshadows/2001.html
75 captures
17 Apr 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

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2001

The foundation which I am trying to lay here (having used many of Paul Foster Case's own words) is that of the willing sacrifice. If we go back far enough in Human History, we will find Human sacrifice. It is nothing to be proud of certainly, but it is nothing to hide from either. In the first note I explained why this practice was performed. What I did not address was how the sacrificed body was used. Because it was considered to be descended from other Divine Kings (the Breeding I spoke of), it was believed that the flesh and blood of the Slain God contained mystical properties. Therefore small bits of his flesh were distributed to the Clan, and diluted portions of his blood were consumed. In this way, the Clan was connected to his divine nature. In time, animal sacrifice replaced Human sacrifice, and later still plants served as the Slain God. But the practice of consuming the Slain God never changed. Today it is still performed in the ritual of cakes and wine, which represent the body and the blood of the Slain God (now Lord of the Harvest). In some Traditions the cakes symbolize the God and the wine symbolizes the Goddess (that is, their "essence"-). This is all part of the Mystery Tradition, and goes deeply to our very core as members of a Clan, a Race, a People, or a Nation.

An excellent book on the subject of the Divine King/Slain God is WESTERN INNER WORKINGS by William Gray.

Dear Seraluna, Yes, I have seen the Robin of

Sherwood series from England. I nearly fell out of my chair when Robin met Herne. You have no idea how close that series got to certain aspects of the Aridian Tradition (did you notice that Herne was played by an Italian actor?). At the sanctuary of Nemi in Medieval Italy, there were outlaw camps in the forests of the Alban Hill Region. Aradia lived with the outlaws at Nemi for a period of time, before she disappeared. The legend of the King of the Woods at Nemi, goes back to Antiquity. He was a outlaw and a guardian of the Grove. Because he was outlawed he often wore a hood, and was called the Hooded Man/the Hooded One. He became the symbol for the god of the forest, lord of the Trees, etc. He had to accept a challenge to his "kingship", which was always a fight to the death. In this aspect he represented the Slain God.

As I stated in an earlier post, the Hooded One came after the Horned One of the Forest, and so was called his son. The Horned One was a Stag God. When Humans began to grow crops, the Animal God figure began to lose its high stature, and the Slain God was transferred into the crops, which were slain at the harvest. Blessings, Raven

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INNER TEACHINGS - THE HANGED MAN

The title of the "Hanged Man" means, in an occult sense, "suspended mind" because "man" and "mind" are from the sanskrit root (used by early occultists). The title refers also to the utter dependence of Human personality upon the Cosmic life. He hangs now as a co-worker with the Divine, having placed his own Ego out of the way of the Divine inflow. Only in this way can he attain the Higher Consciousness, and become useful to his People. The sacred tree of the grove represents the bridge to the other worlds, and it is the Consciousness which "hangs" upon the tree, which serves to unify Humankind with the Divine.

The mental attitude suggested by the Hanged Man, then, is "Not my Will, but Thine". This is ever the position of the Adept, as, indeed, it is the position of every person who works in any field of applied science. It is an illusive, personal thing which is but the reflection, or mask, of "Thy Will", which is the purpose or motive of the Cosmic Life - a Will absolutely free, and certain to be realized.

The foundation which I am trying to lay here (having used many of Paul Foster Case's own words) is that of the willing sacrifice. If we go back far enough in Human History, we will find Human sacrifice. It is nothing to be proud of certainly, but it is nothing to hide from either. In the first note I explained why this practice was performed. What I did not address was how the sacrificed body was used. Because it was considered to be descended from other Divine Kings (the Breeding I spoke of), it was believed that the flesh and blood of the Slain God contained mystical properties. Therefore small bits of his flesh were distributed to the Clan, and diluted portions of his blood were consumed. In this way, the Clan was connected to his divine nature. In time, animal sacrifice replaced Human sacrifice, and later still plants served as the Slain God. But the practice of consuming the Slain God never changed. Today it is still performed in the ritual of cakes and wine, which represent the body and the blood of the Slain God (now Lord of the Harvest). In some Traditions the cakes symbolize the God and the wine symbolizes the Goddess (that is, their "essence"-). This is all part of the Mystery Tradition, and goes deeply to our very core as members of a Clan, a Race, a People, or a Nation. An excellent book on the subject of the Divine King/Slain God is WESTERN INNER WORKINGS by William Gray.

Dear Raven, What do you think of the view that, besides consuming a part of the Slain King's body, the people also spread the diluted blood and perhaps the body itself around the fields to sanctify them? It would also fertilize them, since a dead body contains a lot of nitrogen. Jana

Dear Jana, Yes, that is exactly what was done with the majority of the body. I come very close to a violation of secrecy oaths with this, but...here goes. In the Autumn Equinox Rite there is performed a Mystery Play in which the Divine Victim is symbolically slain. A skull is present at this rite, and symbolizes the former divine victim. A token fluid of the life essence of the new "King"

is obtained, and mixed with a token portion of fluid from the High Priestess. This is placed in a bag and is buried in a sacred garden, where ritual plants are grown. Originally it would have hung in the Forest on a tree, to provide for a plentiful hunt, or buried in a cultivated field for abundant crops. Today we offer it up for the needs of our Clan, whatever they may happen to be at the time. In ancient times the Divine Victim was cut up into pieces and given to the soil. Small portions of his flesh and his blood were incorporated into a "communion" meal, and given to the Priest(ess)hood to distribute. Today we still perform this ancient rite, hidden within the ceremony of cakes and wine. Today the sacrifice comes from the Plant Kingdom, but the Human connection is still there, and the ancient current still flows through the Ceremony. As Humans evolved spiritually, so too did their practices. But nothing is forgotten, nothing is ever forgotten... Raven

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INNER TEACHINGS - THE TIDES OF POWER

There are certain Tides of Power within the Bound Ether of the Earth which aid us in all of our works of Magic. The Stars, Sun, Planets and the Moon radiate their influence upon us through the Magnetic Sphere of the Earth. In Eastern Occultism these Tides are called the Tattvic Tides, and the medium through which they flow is called Prana. This is the substance just above Terrestrial Matter, known as Etheric Matter, of which there are two kinds: Free Ether & Bound Ether.

Free Ether is that which surrounds the Sun, and through which pass the Earth and other Planets within its sphere of influence. Bound Ether is that which surrounds the Earth itself (or any planet) and may be called the Magnetic Sphere.

As the Earth orbits the Sun, revolving on its axis as it does so,

centers of stress occur in the Magnetic Sphere of the Earth. As a result there is a positive current of energy flowing from the East to the West, and a magnetic current passing from North to South during six months of the year (which reverses for the remaining six months). The "positive" currents emanate from the northern center, and the "negative" from the southern center. The Winter Solstice marks the beginning of the positive current which reverses after the Summer Solstice to negative. These currents of energy are marked by the Lesser Seasonal Rites of the Old Religion, occurring at the Solstices and Equinoxes The terms "positive" & "negative" refer to electrical and magnetic energies of an etheric nature, as well as to those energies which we might call "waxing" and "waning".

2004

BEING "OF THE BLOOD"

It was once believed that certain individuals, namely royalty or other spiritual leaders, were actually descended from the "gods" (or in some cases from non-Human Races such as the Elven or Fay). It is obvious from this that their blood was held to be very precious, since they were considered to be "Dedi-gods". Since they represented the spiritual base power of the Clan, it was important to preserve the purity of their Bloodline, and to ensure that it was passed along through the Generations. In those early times it was taught that the gifts of psychic abilities were maintained and transmitted by a direct blood link with the Priestesshood/Priesthood (who were themselves either direct descendants by bloodline, or were indirect by virtue of having "received" the Royal Blood). This is one reason why the Church ordered the slaying of whole families of Witches during the Inquisition, in hopes of destroying the ancient Bloodlines. It is interesting to note that witches were very often associated with Fairies and other non-Human Races, and were considered to be different from Humans, in many European tales of Folklore.

Symbolically, anyone who drank of the Blood of one of these Descendants was said to be "of the Blood" and could in turn, pass on the blood through ritual communion of the Wine and Cakes (which were anointed with the Royal Blood, of either a direct descendant, or indirect blood receiver).

As the Old Religion grew, anyone who was born into the family of those who had been of the blood, were considered to be also, and this was the basic significance of being "hereditary" (along with being reborn among those who one had known and loved before).

It is also interesting to note that the "cords" used in the Initiation Ceremony, are remnants of those cords which once bound the Sacrificial King.

CONCERNING THE TOOLS & TRAPPINGS

If one looks closely at the tools of the Craft, it is easy to see

that they resemble the weapons of a Knight. The tools to which I am referring are the Athame, Chalice, Wand and pentacle (in the Aridian Tradition the athame is called the Spirit Blade, and bears different symbols as well as a slightly different aspect).

The athame is symbolic of a Knights sword. The wand is a lance, the chalice is a helmet (turned upside down) and the pentacle is a shield. These Craft tools are the "weapons" of a spiritual warrior, or a Priest(ess) as in the tradition of a Shaolin.

The cords of Initiation, as mentioned earlier, are remnants of the bindings which once held the Sacrificial King/Slain God, and mark an individual as a member of this ancient mystery tradition. The altar is symbolic of the portal, which is the tomb. It is the Gateway throu-

gh to the other Realms. The ritual circle represents the unbroken Cycle of the year, which is at the heart of The Old Religion.

The Watchtowers at the elemental quarters represent the portals to the higher Realms, which lay beyond this World. The Watchers themselves represent the "awareness" of our Path, as it is imprinted upon the Planes ("watched", so to speak). There are many other such associations, but I thought that I would mention just a few. These are not commonly known, or discussed, and the knowledge of them will soon disappear if someone doesn't pass them on. You may consider it Witchlore, but it is quite a bit more...

RAISING A PLANT FAMILIAR

The purpose of this technique is to raise, or grow, a plant as a "familiar" (serving spirit) or as a magical plant. In ancient times, a small circle of stones was set around the chosen plant, to "bind" the numen there. Then a hole was dug down toward the roots (carefully) and a chosen power stone was set in place, to "charge" the plant.

Today the technique has been expanded, but is still true to the original intent. You can begin with a seed, or young sprout. Simply prepare the soil for planting, in a secluded area, which is suited to the physical needs of the plant. Place a stone or crystal of your choice about three inches deep into the soil. Quartz crystals are a good choice, but you may wish to consult a table of correspondences for various stones, etc. Next fill in the soil over the stone, and plant the seed (or sprout) as is appropriate. Then lay a circle of 8 stones around the plant site. At each of the four elemental quarters place a crystal of the same type as the one you buried (these four are part of the 8 forming the circle). The other stones may be of any kind you wish, as long as they compliment each other, in relationship to their occult nature. Space the stones to allow for the growth of the plant.

I will give two techniques for the raising of a plant familiar. These will show you how to establish contact with the plant numen, and

how to communicate your purposes to the plant familiar. In this way the plant will become charged, and conscious of your needs. Then you will have a physical and spiritual helper, for your works of magic and healing.

This technique is important to magical work involving herbs. Dry herbs in an herb store are not charged (in most cases) and can only serve through their remaining physical properties. There is, however, the placebo effect to consider, as well as coincidence, and self-delusion. These have been used successfully for quite some time. I will not deal with these here, as most popular Authors are doing an excellent job of passing this off on us as authentic spells.

I intend to give you the actual techniques which empower herbs, and whose effects were the basis for the powers attributed to herbs from ancient times. No Con, just the facts.

Method 1: If planting by seed, wait 7 days after the sprout appears to proceed with the following (if a young plant, wait 7 days after planting it). Remove the stones between the quarter stones, and plant a seed at each point. Next bury the quarter stones where they lay, at least an inch deep. The seeds may be of the same type as the plant within the circle, or an assortment. Each day, place both palms upon the ground within the circle, forming a triangle with fingertips (index fingers touching & thumbs touching). The stem of the plant will be in the open area of the triangle, centered between your hands.

Using your imagination & visualization abilities, sense your power flowing out through your arms, from your personal power center (just below the navel for women, and at the solar plexus for men). You must also talk to the plant and send it visuals, communicating your needs and desires through mental images. You must take good care of the plant from this point on, and keep it from harm. To create a strong bond with your plant familiar, you can add 3 drops of your own blood to a quart of water, and use this to water the plant as needed.

Magically, you have first increased the level of the numen through the crystals. Secondly, you have extended its power and influence to the other plants. This is because these plants became alive under the influence of the center crystal and plant. They were also bathed in a cross quarter current of energy, controlled from the center entity, through the quarter crystals. If you need the physical parts an herb for your spells, potions or whatever, then use only the plants enclosed within the original circle of stones, and never the center plant. The center plant IS the familiar, and the others are merely extensions of it.

The final step in creating this plant familiar, is to establish your "link" and your "rapport". To do this, you must sit comfortably before the plant, and stare at it. Allow your eyes to lose focus and your vision to blur. In this state, observe the shape of the plant, trying to leave your mind blank. The plant will "send" you an image as you stare. You will receive this as a distortion of the plant's shape,

so that it will begin to resemble some other creature such as an animal or an insect. This new shape is the spirit of the plant, and you will employ this image as you work with the familiar.

The familiar can give you extra power in any magical work, whenever you summon it. "House plants" can become protective entities for your home through plant magic. Plants can be given as gifts, charged for a special purpose.

To summon the familiar, you simply imagine your plant in it's setting, and visualize it becoming the spirit creature. Mentally call it to yourself, and allow it to enter into your personal power center.

To empower through the familiar, mentally send in into any herbs which you are charging (instructing it as to the desired effect) and

imagine that it passes power to them, imagine them glowing after contact with the familiar. When you are finished, always return the familiar to the plant.

MOON LORE

It was once believed that:

1. The shadowed areas of the Moon were forests where the Goddess Diana hunted, and the bright areas were plains.
2. That the Moon was a spinning wheel, upon which the Goddess spun the lives of Men and Women.
3. That the Moon was a gem worn by the Goddess, and that the stars were decorations upon Her gown.

The names by which the Moon was called, as she appeared in each month of the year, varied with the significance of the seasonal month. In October and November we see the need for preparations for Winter. In February, the wolves were drawing closer to the villages looking for food. In March the sounds of ravens signaled the coming of Spring. April through June we see the signs of growing things. In July, the Moon marks the signs of
horns and antlers upon young animals. In September, of course, we find that the time is marked to reap the Harvest.

Names of the Moon:

October:	Hunter's Moon
November:	Larder Moon
December:	Long Night Moon
January:	Winter Moon
February:	Wolf Moon
March:	Raven Moon
April:	Meadow Moon
May:	Flower Moon
June:	Rose Moon
July:	Antler Moon
August:	Piscary Moon
September:	Harvest Moon

MOON MAGIC

The accumulation and direction of the subtle forces of the moon, is one of the arts of Witchcraft. Moon magic is a personal art, even though there are basic guidelines. In ancient times, witches held the position of the Moon priestesses/priests. In coastal regions, and upon islands, witches were also Sea Priestesses/Priests. The use of water from the sea was an important aspect in Moon Magic (salt being a crystal form). The "charging" of water, and the release of the "charge" through evaporation, was an important aspect. So too was the soaking of woods and herbs in sea water, which were later dried, and

burned as incenses and offerings. Two excellent books on this subject are MOON MAGIC and THE SEA PRIESTESS by Dion Fortune.

The use of Portals to gain access to the Lunar Realms, and the building of magical images there, is a very important aspect of Moon Magic. The actual "essence" of the power used in Moon Magic, originates out among the stars. The Sun draws in the stellar influences and transmits them into our Solar System. The Planets within our System absorb this energy which then merges with their own vibrations or energies. The Planets, in turn, then emanate a composite energy within our Solar System. Each Planet's energy or vibratory pattern is unique, and influences other planetary bodies and forces, within each planet's sphere of influence. This is the basis of Astrology and Planetary correspondences in Magic (this is how and why it works). The Moon is the focal point of power upon the Earth. The Moon absorbs, condenses, and channels all of these forces, which are then carried to our Planet, upon the Lunar Light Spectrum.

Agrippa, a 15th Century magician, understood these principles when he wrote "...but the Moon, the nearest to the heavenly influences, by the swiftness of her course, is joined to the sun, and the other planets and stars, as a conception, bringing them forth to the inferior world, as being next to itself, for all the stars have influence on it, being the last receiver, which afterwards communicates the influence of all superiors to these inferiors, and pours them forth upon the Earth..."

Aradia, the Holy Strega, told her followers to seek the Moon above all others, for the purposes of Magic. In the closing prayer of the Full Moon Ritual, we find these words which Aradia's followers were later to have written :

> " O' Goddess of the Moon...teach us your ancient mysteries.-.. that the Holy Strega spoke of, for I believe the Strega's story, when she told us to entreat Thee, told us when we seek for Knowledge, to seek and find Thee above all others".

Agrippa understood this also, when he wrote, "Therefore. her (the moon) motion is to be observed before the others, as the parent of all

conception.....hence it is, that without the Moon intermediating, we cannot at any time attract the power of the superiors..." What Agrippa spoke of, is what witches have known for Ages: The Moon is the focal point of power upon the Earth. Without the Moon we cannot make use of the Universal Forces beyond her.

In Moon Magic, the ritual altar is the focal point for the Lunar forces which are drawn upon. Women are the vessels for Lunar Energy, receiving and directing the magical force. Men can also become lunar vessels, but women are much better suited (as their biology is more attuned to the Moon's Cycles, than are men's biology). The method used by both women and men will be given in another note (part 4 or 5, depending upon available space).

The Moon altar is placed facing the West Quarter. The altar itself should be round, but a square or a rectangle is OK. In the center of the altar, place a bowl of saltwater. A white sea shell is then set into the center of the bowl. As this is done, whisper the name of the Goddess who rules the current phase of the Moon, under which you are working. The new moon belongs to Diana (De-ah-nah), the Full Moon to Jana (Jah-nah) and the waning Moon to Umbrea. Around the bottom of the bowl. set nine white shells, forming a crescent (horns upward, as in a smile). If the magic is for the gain of something, place the shells from right to left. If the magic is for the removal, or loss of something, then place the shells from left to right.

As each shell is placed, chant the name of the Goddess who presides over the goal of the magical influence you desire. Matters concerning "beginnings" are under Diana. Matters involving "forces", energies, or powers are under the influence of Jana. Matters of Death, decline, and stagnation are ruled by Umbrea.

Censers of Moon Incense are placed around the bowl, upon the altar, forming a triangle (so you have 3 incense containers forming a triangle, with the Moon Bowl in its center). A reversed triangle (V) is formed for manifestations desired upon the physical plane. Upright triangles (A) are formed for manifestation upon the astral plane.

During the magical work, the energy is focused into the altar bowl (or moon bowl, as it is often called). This can be done in several different ways. In group rituals, members may point their ritual blades at the Priestess, who stands before the altar. The members visualize their energy flowing from their themselves, through their blades, and into the aura of the Priestess. The Priestess then visualizes this collective energy flowing from herself, through her own blade, into the moon bowl. Or she may simply place her palms over the bowl and focus the energy out through her hands. During this technique, she may recite an incantation, stating the purpose of the "charge", or the group may chant the spell's intent. One of the ways in which energy can be raised for this technique, is through deep breathing. Each person draws in air slowly and deeply, and exhales as they visualize the energy flowing outward through their ritual blades, or their hands. Eastern Mystics teach that the Ether of our planet can

be drawn in through the breath, and condensed as pure energy. This they call "Prana".

Another method is to "enchant" the water. Begin by passing your right hand, palm down, over the bowl in a clockwise manner. Perform nine passes, then do the same with your left hand. You will need to create a Chant which will serve to describe your intent. It can be a simple rhyme, or whatever you want. As you chant, blow gently upon the water slightly disturbing the surface. Formulate the incantation to be as descriptive as you can, about what you desire.

Once you have spoken the incantation into the bowl, it is time to release the "charge". One technique for this is to boil the water, and observe the steam as it evaporates. Boil it until all of the water is gone. As the steam rises up, repeat your incantation, and watch the

steam as it moves upward. It is carrying off your magic, so that it may take effect. Think this as you watch it (thoughts ARE things).

Another very old method is to pour out the contents of the bowl into a stream, or river. As you do this, you recite a simple rhyme spell, such as :

" Water to water
a witch's spell
I give this stream
to speed it well"

Receiving the Moon's Light: (for women)

The Priestess receiving the Full Moon, will need an assistant. The assistant will require a silver disk, smooth and highly polished. If absolutely necessary, a small hand mirror may be used in its place. The Priestess will stand or kneel before the altar, with her head bowed down. The assistant will part her hair at the base of the skull, using water or oil to help separate the hair, if it is short.

While the priestess visualizes the form of the Goddess merging from behind, into her own form, the assistant will reflect the Moon's light upon the base of the skull, using the silver disk. You will find that this is quite difficult in city light pollution, and works best in a country setting, or a desert. Once the Priestess receives the Moon she can channel it into the Moon bowl, or she can "store" it within her Being for seven days. This light is pure Lunar energy, and can be "impregnated" with whatever "thoughtform" the priestess desires.

Receiving the Moon's light: (for men)

The Priest receiving the Full Moon, does not need an assistant, but may choose one if he desires. Men cannot receive the Moon in the same manner as women, nor should they visualize the Goddess merging with them. The Priest will stand, or kneel, before the altar with his head slightly bowed. Using a polished brass disk, the Moon's light is reflected upon his forehead. At this point the Priest will visualize himself as the Full Moon itself.

Once the light is received, the Priest can channel it into the bowl. Men do not "hold" Moon Light very well, and it is best to channel it off before the seven day period, which the Priestess enjoys.

There are several ways for a woman to receive the Moon's Light, without any assistant. The technique I gave in this subject note, is just one of the magical techniques. The Moon may also be received in a religious setting (no magic intended, just a blessing or a union with Deity). In these modern times, you can set up a mirror behind you, and angle it so that it reflects down upon you, if you desire to try the magical technique. One of the old ways of non-magical union, was for the woman to lay nude beneath the Full Moon in the Full Moon Goddess Posture. This posture is also referred to as the Star Goddess Posture,

and is an X formation, arms and legs spread out wide. The woman anoints herself with an oil of the Moon, just below her navel (forming a crescent with the oil). As she lays upon the earth, she will look up into the Moon, and slowly draw in the muscles of her abdomen, as she mentally pictures that she is drawing down the light of the Moon, into herself. Just as men draw power into themselves through the solar plexus, a woman draws power into herself through the navel region ("pit of the stomach" kind of thing. This is the center of a woman). This is just one method, but it can be a powerful experience.

ARADIA

This is the Legend of Aradia, who was called the Holy Strega (pronounced Stray-gah). Strega is the Italian word for witch. She lived in Italy during the 14th Century, and brought about the revival of the Old Religion, among the peasants who were enslaved by Feudal Lords and the Church. Charles Leland wrote a book in 1894 called ARADIA, gospel of the witches. Unfortunately, his material is a Christianized distortion of the original text.

In 1508 A.D. the Italian Inquisitor Bernardo Rategno (having studied witch trial records preserved in the archives of the Inquisition at Comom) wrote a text called the Tractatus de Strigibus. In this text he states that the "witches sect" had begun to "expand" about 150 years earlier. This would place the "expansion" around 1350 (14th Century). In the Aridian Tradition we believe that this confirms the legend of Aradia. In Leland's ARADIA, he also tells the tale of a woman who travelled about Italy teaching The Old Religion. According to this story, there once was a young woman from the town of Volterra who "travelled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the fairies and of the Moon, the goddess of the poor and oppressed". Leland goes on to say "and the fame of her wisdom and beauty went forth over all the land, and people worshipped her, calling her La Bella Pellegrina (the beautiful Pilgrim)". In the Aridian Tradition, we believe that this legend is based upon the true life story of Aradia. We consider her to have been a great Teacher, and a type of Avatar, but we do not worship her. We do, however, honor her each Full Moon by the telling of her

Legend, and by drinking to her memory.

According to our teachings, Aradia formed covens (called groves) in central Italy. She taught the Old Religion of Nature, and of Magic, but above all she taught a Spirituality. Beyond this she gave hope to peasants whose lives were made miserable, in service to the wealthy class. She taught them personal power, and personal value, in an Age when the Church taught them shame and sin, and servitude. Aradia returned their beautiful pagan heritage back to them once again. A heritage which was preserved in secret by courageous Priests and Priestesses of the Old Religion. Aradia taught Harmony with Nature, and directed her followers to merge with Nature through Seasonal Rites, and ritual observation of the Full Moon.

The "Charge" of the Goddess, known to many Wiccans, originally came from the Italian. The beginning paragraph can be found in Leland's text. Doreen Valiente now claims to have written it sometime during the 1950's or early 1960's. Leland recounted a portion of it in 1894, with an english translation from the Italian. I copied from a copy of it which came to the U.S. in 1946. So, this is all very curious to me!! In the next note I will post the Italian Charge, as written by the followers of Aradia, during the late 14th Century (well, a public version of it, anyway).

FROM DOMI O'BRIEN Part of the problem, Raven, was that Leland was a Marxist, and Aradia was written less to record the legend than to place his political theory in a folklore frame.

FROM RAVEN GRIMASSI I've heard that theory about Leland, and its influence on his book. I do not personally believe that it is correct. When you read all of Leland's books, it is quite clear that he was extremely fascinated by the Witchlore of Italy. This was a man who spent many years of his life in Italy, and elsewhere, tracking and recording myth after myth. He spent a lot of time with Lady Vere de Vere (Italian Folklorist) and Professor Milani (Director of the Archaeological Museum in Florence) recording Italian Witchlore. His intense love of this subject is evident in his book LEGENDS OF FLORENCE, as well as several of his other books, including ETRUSCAN MAGIC & OCCULT REMEDIES. Whatever his political leanings may have been, ARADIA is more the result of a con job by the so-called "witch" Maddalena (and his obsession with preserving the old Witchlore), than it is anything else. It is curious that actual elements of true Italian Witchcraft were obtained by Maddalena. She was well known by the Craft, in those days, as a Gypsy Con-Artist, but clearly she did come upon some valid aspects of The Old Religion. Most of the text is utter nonsense, but there is enough there to make you go Hmmmmmmm.

THE CHARGE OF ARADIA
(To her followers)

"Whenever you have need of anything, once in the month when the Moon is full, then shall you gather in some deserted place, or within the woods, and give worship to She who is Queen of all Witches. Gather then all together, within a circle, and secrets that are as yet unknown shall be revealed. And you must be free within your mind and your

spirit, and as a sign that you are truly free, you shall be naked in your rites. For therein is the essence of spirit, and a knowledge of joy. Be true unto your own beliefs, and keep to the Ways, beyond all obstacles. For ours is the Key to the Mysteries, and the Cycle of Rebirth, which opens the way unto the Womb of Enlightenment. I am the Spirit of Witches All, and this is Joy and Peace and Harmony. In life does the Queen of all Witches reveal the Knowledge of Spirit. And from Death does the Queen deliver you unto peace, and renew your Life again.

When I shall have departed from this World, in memory of me, make cakes of grain, wine, and honey. These shall you fashion in the shape of the Moon, and partake of these cakes, and of wine, all in my memory.

Offerings then shall you give unto She is who our Mother. For She is the beauty of the earth, and the white Moon among the heavens, and the Mystery which gives Life, and ever calls us to gather in Her name. Let Her worship be the ways within your heart, for all acts of love and pleasure, are as rituals unto the Goddess. But to all who seek Her, know that your seeking and yearning shall avail you not, until you know the Mystery. For if that which you seek, is not found within you, you shall never find it without. For She has been with you since you entered into the Ways, and She is that which awaits attainment, and your journeys end".

This is an altered version of the full length "Charge" as it appears in the Aridian Tradition. On the next note I will post Leland's version, which was written in 1894. Following this I will post one of the popular Wiccan versions, which will probably be better recognized. I am sorry that I cannot post the actual Charge, but this one comes very close (without dishonoring my oath of Initiation).

(Leland's version - written in 1890):

"When I shall have departed from this world, whenever ye have need of anything, once in the month, and when the Moon

> is full, ye shall assemble in some secret place, or in a forest all together join to adore the potent spirit of your Queen, my Mother, great Diana. She who fain would learn all sorcery yet has not won its deepest secrets, them my mother will teach her, in truth all things as yet unknown. And ye shall be freed from slavery, and so shall ye be free in everything; and as a sign that ye are truly free, ye shall be naked in your rites, both men and women also: this shall last until the last of your oppressors shall be dead; and ye shall make the game of Benevento, extinguishing the lights, and after that shall hold your supper thus:"

(Leland goes on with the conjuration, and blessing, of the meal for the Sabbat, and then concludes the Charge)

"And thus shall it be done: all shall sit down to the supper
all naked, men and women, and, the feast over, they shall
dance, sing, make music, and then love in the darkness, with
all the lights extinguished; for it is the Spirit of Diana
who extinguishes them, and so they will dance and make music
in her praise".

I just thought that you might find this of interest. There are many verses in Leland's writing, which Doreen Valiente now claims to have written for Gerald Gardner, circa 1958. (Text from: ARADIA, gospel of the witches by Charles Leland)

FROM: JANA HOLLINGSWORTH A version of the Charge of the Goddess appeared in Charles Godfrey Leland's ARADIA around the turn of the century. According to Raven Grimassi, it was known among Italian traditional Witches long before that. The Leland publication alone would indicate that Valiente merely rewrote it.

The Charge of the Goddess--who wrote it?
Was Leland the first one to note it?
Did Doreen create
It in Fifty-eight?
Or did they from Italy quote it?

FROM: JANICE BURGESS Doreen adapted and expanded the Charge from a bit that is in Aradia. The part in Aradia is not nearly as beautifully written and doesn't contain as much text as Doreen's adaption. It also contains things that modern pagans probably wouldn't understand culturally or want to include as they wouldn't apply well at this point in time. I'm a fanatic about where things come from and always like to know although, like you, it doesn't affect my enjoyment of the work at all. I like getting credit for what I've written and like to extend the courtesy to others as well, so I guess that's part of it. I also just went through a lot of problems with a

book I have coming out this fall. I wanted to include things like chants and songs I've been hearing for over 10 years in the appendix. I had to track down who had done what and get permissions from all concerned. Most of them I wanted to use had been done by friends. A few I had no idea who had written them. It was really a mess. It cured me from ever jotting something down and using it and taking it for granted I would remember where it had come from later on.

FROM RAVEN GRIMASSI Yes, Doreen based her version of the Charge on ARADIA by Leland (among other writings as well). The beginning of the

Charge ("once in the month and better it be when the Moon is Full...") comes from Aradia's instructions to her followers. In Leland's ARADIA it is in Chapter 1, being the last English translation there. I will provide the first section here for you, directly from Leland's book:

"...whenever ye have need of anything, once in the month and when the moon is full, ye shall assemble in some desert place, or in a forest all together join to adore the potent spirit of your Queen, My Mother, great Diana. She who fain would learn all sorcery yet has not won its deepest secrets, them my Mother will teach her, in truth all things as yet unknown. And ye shall be free from slavery, and so shall ye be free in everything; and as the sign that ye are truly free, you shall be naked in your rites...". Remember, this was first published in 1890. Seem somehow familiar?

ITALIAN CRAFT

As an introduction to this subject, I'll begin with some excerpts from a few books. In the LEGENDS OF FLORENCE we find these words by Charles Leland (written 1895):

"The witches of Italy form a class who are the repositories of all the folklore; but, what is not at all generally known they also keep as strict secrets an immense number of legends of their own, which have nothing in common with the nursery or popular tales, such as are commonly collected and published....Lady Vere de Vere, who has investigated witchcraft as it exists in the Italian Tyrol, in an admirable article in La Rivista of Rome (June 1894) tells us that "the Community of Italian Witches is regulated by laws, traditions, and customs of the most secret kind, possessing special recipes for sorcery" which is perfectly true. Having

> been free of the community for years, I can speak from experience. The more occult and singular of their secrets are naturally not of a nature to be published..."

After consulting with Lady Vere de Vere (Italian Folklorist) and Professor Milani (Director of the Archaeological Museum in Florence) Leland wrote (concerning Italian Witchlore), "That this is of great antiquity is clear, for out of this enchanted forest of Italian Witchcraft and mystical sorcery, there never came anything, great or small, which was not at least of the Bronze, if not Neolithic Age". In his book, ARADIA, Leland writes of the popular Christian image of the witch, but goes on to say: "But the Italian Strega or sorceress is in certain respects a different character from these. In most cases she comes of a family in which her calling or art has been practiced for many generations..."

2016

In Leland's ETRUSCAN MAGIC & OCCULT REMEDIES we find these statements: "Among the cliffs and scrubby moors of northern Italy there dwell today descendants of an ancient people whose stubborn and exotic mystery has provoked historians to conflict, linguists to despair, archaeologists to poetry, and poets to philosophy. For almost two thousand years the astounding secret of their existence was kept without living whisper save in the anachronistic echoes, recorded for the first time in this book, of Tuscan Catholic peasant voices calling through unbroken generations upon the pagan deities of their remarkable ancestors..."

Later in this book he states "But I was much more astonished to find that in Tuscany, the most enlightened portion of Italy, under all Roman rule, an old pagan faith, or something like it, has existed to a most extraordinary degree. For it is really not a mere chance survival of superstitions here and there, as in England or France, but a complete system, as this work will abundantly prove".

LA VECCHIA RELIGIONE
(The Old Religion)

ITALIAN WORD	ENGLISH WORD
Strega (Stray-gah)	Witch (female)
Stregone (Stray-go-nay)	Witch (male)
Treguenda (Tray-gwen-dah)	Sabbat
Veglione (Vay-yoe-nay)	Esbat
Stregeria (Stray-gare-e-a)	Witchcraft

Boschetto (Bos-ket-oh)	Coven
La Vecchia (La-vek-kia) (slang)	The Craft

The Old Religion of Italy is called La Vecchia Religione (La-vek--kia Re-lidge-oh-nay). In La Vecchia, female witches are called Strega and males are called Stregone. In the structure of a Boschetto there are several offices or positions. Most groups are run by a woman who is a High Priestess, assisted by a man who is a High Priest. The High Priestess has an assistant known as Dama D'onore (Dama-Dee-o-nor-ay). This is like a Queen's attendant except that it the Goddess who she actually is serving during the ritual, represented by the High Priestess. The High Priest has an assistant called "La Guardia" who is the Guardian of the ritual area. In the days of the Inquisition it was his duty to protect the High Priestess and High Priest if the Christians should attack the ritual gathering. It was also his responsibility to

keep the new initiates from disrupting the ritual, by helping move them along as needs be. Both positions of service are "in training" for the respective positions of High Priestess and High Priest.

There are four degrees, or stages, of attainment, within La Vecchia. The 1st is a time of training and orientation. The 2nd is becoming a Priestess or a Priest of the Old Ways. The 3rd is becoming a High Priestess or High Priest. The 4th is when a person actually dies, and we say that she, or he, has taken 4th Degree.

Over all of the 3 Degrees, is the position of Grimas (Gree-mahs). A Grimas oversees the Tradition as a whole, and is responsible for its preservation. A Grimas makes sure that nothing is ever written out of any ritual material, or edited from any oral teaching. In Italy, this is a much respected position, and a Grimas always has the final word in all matters regarding the preservation of the Ways. This position can be held by either a woman or a man, though for the most part, La Vecchia is a matriarchal system. A High Priestess always has "authority" over that of a High Priest. However, a Grimas (regardless of gender) always has "authority" over the High Priestess, in matters concerning the integrity of the Tradition as a whole. Each Clan has a Grimas, and this is why the Religion has survived intact down through the Ages. Preservation of the Ways of a People requires a structured System. Without this you have, well, look around...

THE LARE HOUSE

In the Aridian Tradition, we have a belief in spirits known as the Lare (Lar-ay), or Lasa (Lah-sah). In a way, these are spirits who carry the memories of our Ancestors. They are the Collective Consciousness of our Clans. They are also Nature spirits similar to the Elven or Fay, but are considered a different Race.

The Lasa appear in Etruscan Mythology and the Lare appear in Roman Mythology. In the Aridian Mythos there is a blending of the two. Aridian Initiates are required to obtain, or to construct, a Lare house, as part of their training. These spirits houses can be of any design, however the Roman Temple design is the most common. These are

simply two pillars supporting a cross beam. At the base is a small protruding ledge upon which offerings may be placed. As part of the Community rites a votive candle is placed on the ledge. Whenever someone in the Family has a birthday, or some other personal event, the candle is lit as part of the Celebration. The children of our Clan seem to enjoy lighting the candles, and sharing in the tradition of the Lare.

Offerings are placed before the Lare house on each of the Seasonal Rites, and each Full Moon. These are usually offerings of grain, or nectar. Nectar is a mixture of milk, honey and wine. As part of the Rite of the Lare, the names of our ancestors (and "departed" Clan members) are recalled in a "toast" before the Lare House. This traditional rite has served to preserve the lines of descent back into Time.

2018

We view the Lare as many spirits who comprise a single Consciousness. In other words as a Community of spirits. They are connected to us through our worship of the Nature and the Old Ways, and through that of our Ancestors. Through our practices they recognize us as those who gathered in ancient times, and they "follow" us through Time. This is a very primitive belief, but is still honored today.

ARIDIAN PANTHEON

I thought that you might like to know about some of the Gods and Goddesses of the Aridian Tradition. The list given here is only partial, and I am using the common names of these Deities. In the Aridian Tradition the original names of the Deities are not revealed until the Second Degree Initiation (as they are considered names of the Priestess Craft/Priest Craft). These are names, however, which we do use:

The Goddesses

TANA: the Star Goddess (Universal Aspect)

JANA: Goddess of the Moon, and the Mysteries of the Moon

FANA: Goddess of the Earth, and of Fertility

FORTUNA: Goddess of Fortune, Fate, and Luck

CARMEN/CARMINA: Goddess of the casting of spells, and of Enchantments

DIANA: The Triad Goddess: Maiden, Mother, Crone. Goddess of outcasts, outlaws, slaves, and oppressed Peoples. Diana encompasses many other Goddesses, and is the name also used for the Moon Goddess, Earth Goddess, and Star Goddess.

UMBRIA: Goddess of the Shadows. Umbria is the Dark Aspect of the Goddess (waning moon), and rules with DIS in the Underworld. Goddess of things which are Hidden, or secret.

NOX: Goddess of the Night. Nox rules the Darkness which falls upon the Earth, and all within it. She is the sister of Umbria, and shares her associations (except for the Underworld connection). Nox can be a bit on the sinister side if care is not taken.

ASTREA: Goddess of Justice

COPIA: Goddess of Abundance and Plenty

PERTUNDA: Goddess of sexual love and sexual pleasure

The Gods

JANUS: God of the Sun, and god of all beginnings, portals, doorways, and thresholds. It was Janus who brought the elements into harmony from Chaos.

FAUNUS: Nature God of Fertility (similar to Pan)

TANUS: The Star God (Universal Aspect)

TERMINUS: God of boundaries, protector of personal property

DIANUS: Nature God of Fertility, similar to Faunus except that he is a Stag God instead of a Goat God. He is also known by the name Kern or Cern.

FEBRUUS: God of purification and initiation

COMUS: God of revelry, feasting, drinking, and the "pleasures of the night".

CORVUS: Messenger of the Gods. Also the Trickster God, known as Raven.

LUPERCUS: The Wolf God

ANTEROS: God of Passion and Sexual Unions

VIRBIUS: God of outcasts and outlaws. Guardian of Sanctuaries

FROM: JANA HOLLINGSWORTH
Are the secret names of the deities in Etruscan? Or are you not allowed to say?

FROM: RAVEN GRIMASSI
I cannot go into this completely, but I can say that many of the names can be found in the Etruscan Pantheon. Some of the

names are not exact matches, but are so close that they surely must have a common origin. There are a couple of names, however, which seem to be unique unto themselves. The curious thing about our relationship to Etruscan, is that we do not share the basic Mythos. Little is known publicly of Etruscan Mythology, but in many cases what we do know does not match Aridian Mythology. Their Underworld mythos, for example, is completely different. On the other hand, many of the natures of the Gods & Goddesses do seem to match. Perhaps it is a case of ancient Roman eclecticism, but then again we do not consider our Tradition to have grown out of Roman Religion entirely. Curious...

WATER SCRYING

This technique is a very ancient one, and common among Shamanistic Traditions. Divination is the ability to see what patterns are forming towards manifestation. What you "see" is actually what is likely to occur if nothing changes the pattern being "woven". Here is a technique which I teach: Pour some bottled water into a cereal bowl. Mix either a blue or a green food color into the water, so that the liquid is dark enough to hide the bottom of the bowl. At this point you have a reflective surface. Place two candles as your source of light, so that the light does not reflect upon the liquid (off a foot or two, in front of you should do it). Next is a series of hand passes over the liquid, slowly and deliberately. Magically speaking, the right hand is of an electrical nature/active charge, and the left hand is of a magnetic/receptive charge. Right handed pass will strengthen the image and left handed passes will attract the image to form. Begin by making left handed passes over the bowl, in a clockwise circle, just a few inches above the water (palms open and facing down). Stop, and gaze into the dark liquid, not At the liquid, but INTO the liquid. You will need to repeat these passes as you go, from time to time. Alternate between the left hand and the right hand. This requires patience, and time. Use

your intuition as you sit before the bowl. Make sure the area is quiet and there are no distractions.

Drinking some Rosemary tea, prior to Divination, can aid in the work. There are several herbs which aid the Psychic Mind, this is just one of them (careful though, Rosemary can be toxic in large quantities).

ELEMENTALS

In the case of an artificially created elemental, you must specifically state the date in which it will cease to exist. If you do not, it is quite likely that the elemental will move off into the astral, and begin to manifest there. It does not require a name in order to exist. The purpose for giving it a name, is to have some

control over it, while it serves its designed purpose. Whether it survives as a permanent, and separate entity on the Astral Plane, is dependent upon many factors. The danger here is, though, that it is still connected to its "creator", and once established upon the Planes, can effect the creator in return. This is why it is essential that its lifespan be stated once it is created, and a method for making sure that it "ceases to be" must be ready as well. Usually, this is done by making a hollow image of the elemental and filling it with a magical condenser. Once "charged", by simply pouring out a bit of the condenser at a time, the elemental will ebb away. Once the fluid is gone, so too is the artificial elemental.

Now, as to the ethics of all of this .....

2021

BEFANA - A "CHRISTMAS WITCH"

Just wanted to share an old custom from Italy, concerning a witch during the Yule/Christmas Season. Though purely pagan,it is still a part of the Season there (among Christians and Pagans alike). In Italy there is a figure similar to Santa Claus, except that she is a witch named Befana. On January 6th, children set out stockings to be filled by the "good witch" Befana. She has a consort who accompanies her (usually in Festival Parades) named Befano. Early in the evening an indeterminate number of people gather, and Befana takes to the streets accompanied by her husband and entourage. She is accompanied by a makeshift band of 3 or 4 musicians, and a live horse. They will go from house to house, singing the Befana song. Having done this, the Befana and her company receive a glass of wine, or a bite to eat, and continue on.

In a book by Carol Field (celebrating Italy) Befana is associated with Hecate. An etching by Bartolomeo Pinelli in 1825, shows Befana as the Mother Goddess seated and surrounded by fruits, grains, and other items of the Harvest. The celebration of Befana ends in a burning in effigy. Upon a hill a pyramid of corn sheaves, brushwood, and pine branches are piled. The effigy of Befana is placed on top, and fire is set to the wood. Chestnuts are tossed in as symbols of fertility. Custom says that if the smoke blows to the West, then the crops will be poor. If to the East, it is an omen of a year of abundance. This has many similarities to the Slain God Mythos. This rite is not one of punishment, but one of replenishing the Earth through returning the Life Giver, Herself. In Italy today, candy images of Befana, and statues are available during the Season. My mother says that Befana and Befano are remnants of the old God & Goddess of the Witch Clans, preserved by witches from the time of the Persecution. Seems likely when you do some research. There are two books (written in Italian) which present the associations of Befana with various seasonal rites. These are; The Sacred Day (a book of Festivals) by Franco Cardini. The Calendar: festivals, myths, legends, and rites of the year (also by Cardini - professor of History at the University of Florence).

The words to the song follow, however something is lost in the translation (as they say). Also, even in the Italian there is little

attempt at rhyme:

"Upon the wind the snow is falling
and is blown on the wind before, and with a light step
she descends to us, a witch that is dear to you all
a witch that many here love
who comes every year to find you
she has arrived with us 'la Befana'
every heart is full of joy
from among the valley, villages, and countryside
our Befana has arrived here
she has brought a great sackful of gifts
that she wants to give to you dear children
that promise to be good for their mothers and fathers."
(tempo changes here, and another verse begins)

"and now friends you that are here
we want to sing and dance
and a ballet we want to do
with the Befana and Befano
and we want to salute you all
friends we shall always remain
and the Befana before she goes
wishes you all happiness and prosperity".

This is repeated twice. Another part of the custom which I neglected to mention deals with the children preparing for the arrival of Befana (before the festivities). Each child writes his or her wishes upon a piece of paper and places it in the fireplace, allowing the small bit of paper to float up the chimney.

My mother says that the Befana customs differ somewhat from region to region, in Italy. I know that in Naples, the street festivals are no longer commonplace, and I hear that in the region of Val d' Aosta the Befana celebrations have all but vanished. Still, the custom survives (due to the Children, no doubt). The Old Lady is still going strong!

HISTORICAL BACKGROUND

For those who expressed interest in the Aridian Tradition, I would like to share the following historical background material:

In 30 B.C. (common era) the Roman poet Horace, wrote a work which is called the Epodes of Horace. In part, it is a dialogue between he and a witch (from Naples,Italy) named Canidia. In epode 5 he associates Proserpine and Diana with witches in a Mystery Cult. In epode 17 he also names these goddesses as "Patron" goddesses of Witchcraft, and states that witches use a book called Libros Carminum by which they "call down the moon", make philtres and evoke spirits. Other Roman writers of the Era such as Lucan and Ovid clearly support the theme of Horace's writings. From this we can conclude that the association of witches with Diana was common knowledge. The association of Proserpine with the Old Ways is important also, as can be seen in the Underworld

mythos/descent legend. Bear in mind that this is being said in 30 B.C. in Italy (not in the 1950's of Gerald Gardner). As will be seen here, the association of Diana with Italian witches, will come to be called "The society of Diana".

Epode 5 : "...Night and Diana, who command silence when secret mysteries are performed, now aid me: now turn your vengeance and influence against my enemies' houses..."

Epode 17: (to Canidia) "Now already I yield to your mighty art, and suppliant beseech you by the realms of Proserpine, and by the powers of Diana, not to be provoked, and by your books of enchantments that are able to call down the fixed stars from heaven Canidia, at length spare your magic words, and turn backward your swift wheel..."

> (Canidia replies) "...must I, who can move waxen images and call down the Moon from the sky by my spells, who can raise the vaporous dead, and mix a draught of love, lament the effect of my art availing nothing upon you?"

So, you can see that this association of Diana with Italian witches is quite old. Also note the use of the term "call down the Moon" with the Italian witch Canidia.

> FROM ROBERT THOMAS It should be noted for the record that Horace was writing a satire in the Epodes, rather than a study on witchcraft. This indicates that the things in it were not his own inventions (except maybe the book-name) but were public opinion of the times. The concept of drawing down the moon can be traced back to the witches of Thessaly, and is mentioned as early as 300 BCE in Greek literature. Also, the "popular" witch (as opposed to the actual witch) was almost always female and worked exclusively with the chthonic powers (i.e., the scary ones) like Night (Nyx), the Furies, the Harpies, Hekate, Diana, Selene, etc. etc. as opposed to the Olympian gods.
>
> FROM RAVEN GRIMASSI Actually, Horace wrote his satires in the SATIRES OF HORACE. The Epodes were lyric poems/songs, and were written for various reasons. The dialogue concerning the witch Canidia was not intended as a study of Witchcraft, but simply illustrates some of the common thinking of the Era. You mention Diana and Hecate as the "scary" ones, as opposed to the Olympian gods (who I assume you think are the good guys?). To a witch, the powers of Night are not scary, nor are its Deities. My mother used to say that the moon was more powerful than the sun, because the moon can be out at both day time, and at night. But the sun can only show itself during the day (a most inferior light). The Olympian gods represented the restrictive Roman System, to early Italian witches, and they preferred the deities of the common folk. Diana was, among other things, the goddess of the oppressed (something Rome was rather fond of doing). I find the non olympians worthy in their own RITE. There is little more beautiful than the night of a Full Moon, and a

circle of Her children in loving worship, beneath Her. We see the Sun/God as Her worthy Consort, and a balance. When I see what goes on during the day, such as Corporations spewing filth into the air and the waters, governments plotting against one another, Wall Street and so forth, well...now that is scary !

FROM ROBERT THOMAS No, no, Raven, you misunderstood. I don't personally think that the chthonic gods are scary at all; I'm friends with most of them, and one of them is my patron! I meant that they were scary to the average Roman citizen of the time. Horace's writings reflected popular opinions of witches, rather than their actual practices. In all of the Classical and Greco-Roman spells that I've seen, the Olympians were not excluded; anybody that they thought

might be willing to help, they invoked. A number of the spells read like Hesiods Theogony with a request tacked on to the end, so I wouldn't call them limited in their scope. Still, to the educated Roman citizen, the witch was thought to represent a dangerous feminine power which was not under the control of the Empire and thus was antagonistic to the Roman way of life and to its gods (the Olympians) as well. This was their (the Romans) conception, not the truth of the matter. These conceptions were what Horace was drawing from when he wrote his works, since this group (the educated Romans) were the audience for which his works were intended (actually, they were the only ones who could read them, since literacy was not common among the people). Hope this has made my point a little clearer and look forward to reading your other posts...Gwydion

---

FROM MARTIN DUGAN III Is it true that you guys really worship the ancient gods of Rome and Greece?

FROM RAVEN GRIMASSI Different cultural Traditions worship different deities.
I follow an old Italian Tradition and worship some of the ancient goddesses and gods who were known to the ancient Romans. A wise Holy Woman who lived during the 14th Century in Italy addressed the issue of there being different gods in an interesting manner. She was asked which God should be worshipped and she answered saying: In a man's lifetime he is known by many names and titles. To one person he is called "brother" and by another he is called "father". To still another he may be called "cousin" or even "husband". Some may call him "sir" or some by his given name, but is he still not the one man ?".
She was addressing the issue of Deity and the need for Humankind to give it a name or a title. She taught that Deity was not as petty as Humankind and had no need to be addressed by a particular name only, or in a particular manner only. These were Human concepts and expressions of the limited understanding of Humankind.

Oops, sorry, I guess I wandered away from your original question... Blessings to you, Raven

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We chose the word "Aridian" instead of "Aradian" for two reasons. First there was an Aradian system already established in the mid-west during the early 80's and they were following a modified version of Leland's Aradia. I did not want to be confused with their system. Secondly, Arida was the name of an old village in Italy where Aradia and her followers first began to practice as a group. So, we decided upon the term Aridian (two birds with one stone, so to speak).

2025

ARTS OF WITCHCRAFT

This is a series of notes concerning the arts of the Craft; meaning magic and ritual etc. This first note is on "energy".

When you hold your hands a few inches apart, palms facing, you create an electromagnetic field between them. This magnetism indicates the presence of polarities; opposite poles which attract one another. The first thing we can say about energy is that it is composed of opposites. The best way to understand these opposites is to think of them as directions of force:

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feminine ----->          <-------- masculine
negative ----->          <-------- positive
inward   ------>         <-------- outward
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Though we divide them to talk about them, these opposites within energy can never be separated. One cannot exist without the other. Positive and negative pulls are both necessary for movement. Together the two create vibration. When opposites are in the correct relationship the result is balance.

The second thing we can say about energy is that it IS balanced. Balance is the natural state of the Universe. However when energy becomes plural it is reduced to positive and negative charges and is considered unbalanced. Because they are incomplete forms of the universal "all", energies set up separation between the whole and its parts.

Separations of such, manifest physically and mentally. Held as such they must occupy definable territories. You may have noticed this in yourself perhaps as a sadness in the heart area or fear in the pit of your stomach. These are energies occupying space. When energies are held in by emotion they can be felt as a weight or a presence. Another word for energy is ego. Ego separates us from the All. The truth is that we are no more or less than anything around us. Everything is a physical manifestation of energy in its state of positive and negative charges. The effects of magic are worked through the aspect of energy

which the modern systems sometimes term "od" or "odic" force. It is the vital element which flows through all terrestrial globes and all living beings. By its various influences this agent attracts some things to others and keeps other things away as well. The Human body radiates this energy. It can submit one person to another's will. The Odic force is capable of being consciously developed, energized and intensified. It is this power concentrated and directed which is the basis of personal magic. The will of the person performing a work of such magic concentrates and controls the energy. This concentration of energy is then sent to its goal, either stored in a talisman or sent in a thought-form to the person or thing to be effected. The power of the odic force must be used in accordance with the solar and lunar tides, as well as Cosmic Tides.

FROM JANA HOLLINGSWORTH In your first note concerning energy, you say that energy is "composed of opposites," by which you mean it is polar in nature. This sounds like you mean ALL energy is polar. While electro-magnetism is polar, the other three forces of nature-- the strong force, the weak force, and gravity-- are not. The magical energy you describe is similar to electro-magnetism, but electromagnetism is not by any means the only force in the universe. Although the analogy between electromagnetism and magical polar energy is clear, they don't seem to me identical because magic is not always perfectly polar. There is more flexibility in magic than there is in electromagnetism. Physicists have never yet found a magnetic monopole, but in magic they're everywhere. Hmmm...there ought to be a good limerick in this somewhere. I'll think about it.

TO JANA HOLLINGSWORTH This is indeed too complex an issue to fully cover in a BB format, unfortunately. When I speak of energy polarity I am speaking of magical energy. It is an old teaching that each of us has within ourselves an energy current comprised of masculine and feminine polarities (active & receptive). When we raise magic, or draw magic, we cannot help but give it dual polarity because that is our nature. In the Eastern mystical traditions they would call this the Ida and Pingala currents (which divide and flow from the base chakra, cross each other at the heart chakra, and then flow into the 3rd eye uniting once again). If we take the old Occult axiom "As above, so below" we can also say that the Creators set within all things this same Ida & Pingala nature (since it would be their imprint on their creation). The nature of the artist is always within the nature of his or her art. So what I am speaking of is the etheric essence of energy. On a mundane level I do not know a great deal about the physical properties of all "natural" energy forms. But I do know that things are not always as they seem, or appear to be. The occult nature of a physical object, or a physical property, is not always readily apparent (I suppose that is why it is called "Occult", meaning hidden or secret).
I don't know if this helps clarify my statements or not. I'm

just sort of winging it here, but I think I've covered the basic concept. I would be happy to go into this more if you have any other questions or comments. I do not claim to be "all-knowing", but I am pretty solid on occult science.

FROM JANA HOLLINGSWORTH If we count etheric or occult energy as a fifth force of nature, then the Creators made a universe with two polar forces and three which are non-polar. That means we, their creations, have natures which are both polar and non-polar. The strong and weak forces have tiny ranges of sub-atomic size, while gravity--the weakest of all forces--is thought to have infinite range. It becomes weaker with distance, but never quite disappears. Is magical energy similar to gravity in this respect? Is its range limited or infinite? Does it fall off with distance? Does it

travel at the speed of light? Does it exhibit wave/particle duality? I don't necessarily expect answers, but I find these questions interesting. They can be answered about all other forms of energy. I expect no one has studied magical power in these terms, but if magic is a form of energy there ought to be answers somewhere.

FROM: RAVEN GRIMASSI When you can pluck the wave/particle duality from my hand it will be time for you to go . Sorry... I would not count occult energy as an additional force of nature but as an animating element within nature. You lost me on the polar universe stuff though. Great questions !! Let me tell you what I know about how magic works and manifests, and perhaps some answers might appear. First of all the action of magical manifestation actually takes place within the astral dimension. Time and space as we understand it, does not exist there. So I would not say that the range of magic is infinite, but rather that it behaves (from our perspective) as though it had infinite range because it manifests without reference to distance. The effects are as though it had infinite range. As to speed of travel, I would say that it is accurate to say that magic travels at the speed of thought, whatever that might be. Magical energy is affected by a variety of external forces. Magical force fields, such as protective pentacles, can slow or deflect the force. Greater forces such as those exerted by deity or high level spirits can certainly alter the course of one's magic. I always tell my students that there are only two reasons why one's magic will ever fail: one is that it was performed incorrectly (including at the wrong time) or a greater force opposes it. Does this help ?

FROM JANA HOLLINGSWORTH I don't know the actual speed of thought, but it is the speed at which electrical impulses travel across one's neurons, and is considerably less than the speed of light. Perhaps magic could be thought of cutting through the "Elsewhere" portion of a space-time diagram where all particles MUST travel faster than light. I don't mean that literally, but as an analogy for the astral.

I don't know the current status of the theory of tachyons (faster-than-light particles). It may be entirely old hat.

My knowledge of physics is based on popular books and subscriptions to SCIENTIFIC AMERICAN and SCIENCE NEWS, so I'm not always up-to-date.

Making an analogy between physics and magic helps me make sense of what's going on with magic. I fear I'm a theoretician of magic more than a practitioner; despite a horoscope loaded with psychic potential, my talent for practical magic is nil. So I try to work up theories of magic instead.

I suspect we may someday discover that magic and quantum physics are intimately related. Which science fiction writer said that any sufficiently sophisticated technology is indistinguishable from magic?

As for wave/particle duality, it is yet another pair of united opposites:an electron is a wave or a particle (female or male) depending entirely on how you choose to look at it. If you don't look at it at all, it is neither and both; it is entirely potential.

FROM RAVEN GRIMASSI Thanks for the scientific info. I'm sure that Occult Science and Physical Science are definitely related, and perhaps someday Physical Science may catch up. Just to add another aspect; the plane of forces (elemental plane) flows like a river to and from the physical dimension and the astral dimension. It is this plane which carries magical energy to the Astral Plane where it takes on the image of the desired effect. Once the thought is formed there, it then passes back through the Elemental Plane and manifests upon the Physical. Perhaps the substance of the plane of forces has more to do with the physical science of which you speak. It would make sense because the substance of the Elemental Plane is more closely related to physical matter than is the astral.

FROM JANA HOLLINGSWORTH There has to be some unity of physical and metaphysical forces or magic wouldn't function in the physical world.
BTW, I think it was Arthur C. Clarke who said that any sufficiently sophisticated technology is indistinguishable from magic.

ARTS OF WITCHCRAFT: MAGIC & ENERGY

There are many different types and styles of magic involved in the practice of magical Witchcraft. Some covens/practitioners differ in the type used; some use all and some may combine only a few techniques. Basically they may be organized into two categories; operative & ceremonial. The first covers spells, words of power, the use of unguents/potions, etc. The second is concerned with the operation of Craft rituals. The aspects of magic can be thought of in this manner: Sympathetic, ritual, raised, drawn, and sex magic.

Ritual is a means of concentrating and attracting those energies which are symbolized through the use of gestures, word phrases and images (symbols, runes, etc). The magical theory being that by acting out certain symbolic gestures, with concentration upon their meanings, one can attract sympathetic energies inherent throughout the Universe. These energies can be directed by the use of one's controlled will. This aspect is sometimes called the witches' pyramid.

The witches' pyramid is a glyph which symbolizes the mentality necessary for the directed manifestation of magical energy. It is comprised of these attributes:

Personal Will

Imagination
Visualization
(all three of these must enclose the expectation of success)

Will
*

(expectation)

* *

imagination visualization

Expectation is essential to a successful manifestation. You must will a thing to be, imagine the outcome in your mind, and visualize what it is that you desire. But beyond this you must have the expectation that it will manifest as you desire it to.

FROM MICHAEL MAGEE What in all of Ma Natures perfection is Sex Magick???? Sounds messy?

FROM RAVEN GRIMASSI Sex magic is the use of energy raised through sexual union. This is the most condensed and powerful form of energy which can be raised from the human body. Some Craft Traditions employ it in the 3rd Degree Initiation ceremony. In Eastern mystical traditions it is known as Tantra. The ancient Egyptians employed it as well. The energy raised in sex magic is sometimes referred as the kundalini power, or serpent power. The headdress of ancient Egyptian rulers bore a serpent protruding from the forehead of the wearer. This was symbolic of the serpent power having been raised to the 3rd eye, the sign of Divine Union, or samadhi. The kundalini force is seated at the base of the spine and governs the sexual nature of the individual. In magic it is drawn up through each of the Chakra points, to the third eye, employing sexual energy.

ARTS OF WITCHCRAFT: MAGICAL LINKS

All things connected with a person contain an energy link with that person. For example, a person's hair holds the vibra-tions of his/her energy pattern, and by the use of sympathetic magic that person can be influenced by energy directed to him/her. This could be used for emotional healing of that person, motivation, or whatever. The hair acts as a point of concentra-tion and as a kind of "homing device" for the directed energy. The same is true for unwashed items of clothing and other personal items. By making an image of an individual and placing his/her personal items within it, one creates a center of focus.

Works of magic for the gain of something should be done while the moon is waxing (new to full) and works to be rid of something or to undo something should be performed when the moon is waning.

Cord magic is a basic magical tool in witchcraft. The theory being that by concentrating a desire upon the cords, using them as a focus, one can raise and condense magical energy. This energy can be set into the cord itself by knotting the cords at the point of greatest concentrated effort. In other words, you concentrate on your desire and make an exclamation of the desire as you quickly make a knot (pulling it tightly as you confirm the desire). Later, untying the knot will release the desired effect. This can be helpful when working with someone who really bothers you a lot. You can set the message "leave me alone" into the cord (knot) and untying it (secretly) when the person is really on your nerves. In this case you would simply think about the person so that you raise your emotions on the subject, then begin to loop the cord into a knot. Before pulling the cord tight into a knot, visualize the person's face. Then shout (out loud or within yourself) "Leave me alone!". Visualize the person leaving you alone as you continue for a moment to exert tension on the cord.

As with all forms of magic, be responsible when you perform a work which effects another person. Why you do something is often more karmically established than what it is that you did. For example, if you harm someone in order save another person's life as opposed to harming someone because you seek revenge, there is a difference in the karma which you are establishing for yourself. Obviously, you should seek to harm no one in the first place.

ARTS OF WITCHCRAFT: THE UNIVERSAL CONDENSER

Condensers are fluids which are used to carry magical charges. One method of charging them is to place your hands together palms down (as you might for a "push-up" exercise) so that the index finger-tips meet as do the tips of the thumbs. Next inhale deeply, visualizing the full moon above your head. Bring the triangle opening in your hands over the condenser liquid and exhale three times through the opening

and upon the liquid. As you do this visualize the light of the moon pouring down through your head and into your lungs (as you inhale) and then visualize it flowing out with your breath as you exhale.

The Condenser: take 2 level teaspoons each of camomile flowers and eyebright and place them in a bowl. Boil two cups of water on an open flame and then add the herbs. Set the mixture aside to cool for 15 minutes. Then filter the mixture through four layers of clean linen cloth/cheesecloth.

This condenser can be used medicinally as a lotion or magically for evocations (also to improve clairvoyance). Diluted in 7 parts of warm water it can be drank for stomach problems. Undiluted it can be used for various minor aches & pains by applying it to the area with a cotton soaked pad for 1 - 2 hours. Ears can be treated by applying

it with cotton balls in an "earplug" fashion. For clairvoyance place soaked cotton balls upon your closed eyes for about 20 minutes. To increase occult sensitivity in the palms of your hands (for psychometry) use the cotton pads on your hands for the same 20 minute period.

ARTS OF WITCHCRAFT: MAGICAL USES OF THE FOUR ELEMENTS

There are four basic systems which are useful in creating magical influences related to the four elements of earth, air, fire and water. Fire works through combustion, water through mixture, air through evaporation, and earth through decompo-sition. These aspects are incorporated in the completion of a spell or other magical work. Generally you will have some material left over to dispose of (wax, ashes, and so forth) and it is correct to use one of the elemental methods to complete the final stages.

If your spell was to influence a person then the earth element is used. If it was to accomplish a specific goal then fire is good. Romantic works are best with water and matters concerning mental creativity employ the element of air.

The following examples can be used to complete whatever spell you were working on.

FIRE: Take a piece of paper or cloth and moisten it with the universal condenser. Place this in front of you and concentrate on the work of magic. Strongly imagine your thoughts to be filling the material. Imagine your desire being "written" by your thoughts across the material. When your concentration is breaking then the material is fully saturated. Now simply burn the cloth or paper in an open fire. While it is burning concentrate on your desire. The fire releases the charge and merges it with the element.

AIR: Take a small metal container and fill it about half full. Add 3 drops of universal condenser. Put the container over a flame and concentrate upon your desire as you gaze into the water. As the steam

begins to rise, imagine your desire being drawn up and carried off. Continue until all the water has been evaporated.

WATER: Take a container and fill it about half full with fresh water. Add 3 drops of universal condenser and 3 drops of rubbing alcohol. Now impregnate the water with your concentrated desire. When you feel that it is full pour the water into a stream, river or any moving body of water.

EARTH: With this element your concentration is centered on the universal condenser which you place in a jar after it has been loaded. Then this is poured out over a selected spot of earth to be absorbed directly into the element of earth.

FROM JANA HOLLINGSWORTH A good, useful, practical note. It seems people often use the four elements only for casting a

circle, or simply have them represented on their altars. It's a good idea to use a specific element for a specific purpose, rather than always calling on all four. I suspect these spells would be best performed outdoors, making the elements seem more real. Pouring one's spell-water into a stream would feel better than pouring it down the drain.

ARTS OF WITCHCRAFT: THE COMPONENTS OF RITUAL & MAGIC

There are essentially five so-called ingredients which comprise the art of creating successful works of magic, or effective ritual. You can adapt them, or arrange them according to your own needs, so long as you employ them all. They are:

1. Desire
2. Timing
3. Imagery
4. Direction
5. Balance

Let's look at each one and gain an understanding of the concept.

DESIRE: this can also be thought of as motivation, temptation, or persuasion. You must be sufficiently moved enough to perform a ritual or work of magic, in order to establish enough power to accomplish your goal. If you care little about the results, or put only a small amount of energy into your desire, then you are unlikely to see any real results. The stronger the need or desire, then the more likely it is that you will raise the amount of energy required to bring about the change you seek. But desire or need is not enough.

TIMING: In the performance of magic, timing can mean success of failure. The best time to cast a spell or create a work of magic is when the target is most receptive. Receptivity is assured when the target is passive. People sleep, corporations close over-night & holidays, etc. One must also take into account the phase of the moon and the season of the year. Work with nature and not against it.

IMAGERY: The success of any work also depends upon images. Anything which serves to intensify the emotions will contribute to success. Any drawing, statue, photo, scent, article of clothing, sound or situation which helps to merge you with your desire will greatly add to your success. Imagery is a constant reminder and acts as a homing device in its role as a substitute. Imagery can be manipulated and modified "all according to the will of the witch, and the very blueprint that is created by imagery becomes the formula which leads to realization of desire". Surround yourself with images of your desire and you will attract the proper vibrations which will attract the object of your desire.

DIRECTION: Once enough energy has been raised you must direct it towards your desire. Do not be anxious for the results because anxiety will act to draw the energy back to you before it can take

effect. Try to give the matter no more thought so as not to drain its effectiveness. Mark a 7 day period off on your calendar and evaluate the situation 7 days later. It usually takes about 7 days for magic to manifest (one lunar quarter).

BALANCE: The balance factor is simply the "reality check" or practical mentality which keeps you focused in actuality. You must discern the need for any work of magic you engage upon, and take into consideration the practical concerns of the phase of the moon and other factors. Remember that every work of magic has an ongoing connection with yourself, and you must consider the intent of your actions. This deals with what many call "the 3-fold law". According to this teaching, every magical act with return back to you with more increased intensity (sort of like tossing a rock up in the air, and having it speed back down upon you). This is also an aspect of 'Karma", or the accumulation of debts which must be paid (in a mystical sense).

The balance factor is also applied to any perception of supernatural manifestations, psychic attack and so on. Always consider the mundane causes first before you leap into a paranoia of supernatural attack. When things go "bump in the night" it more likely your cat than it is a spirit. There is an old saying in the medical field concerning diagnosis: "When you hear hoof beats, think horses before zebras". I think this applies to magical or psychic phenomena as well.

MICHAEL POE

ANCIENT EGYPTIAN METAPHYSICS

Many requests for me to do some teaching (largely from a book that I am now writing on ancient Egyptian Metaphysics and Personal Worship) about metaphysics, worship and the ancient Egyptian traditions. To start off, I want to briefly quote some ancient Egyptian philosophers to give you the gist of ancient Egyptian philosophy and Metaphysics. The next note I enter will be on general comments on ancient Egyptian metaphysics. The material I will use is NOT from Masonic or Rosecrucian but from authentic Egyptian sources. In many cases I can quote the exact sources, most are translations of papyrus, temples, tombs, etc. Having studied the subject for 33 years, gotten a degree on the subject, and working on the book for 10 years, I will pass on some of what I have learned. All of the translations are from Egyptologists and Archaeologists. To quote an old Egyptian philosopher (found written on his tomb), Ptah hotep :

"To give a few words of Truth,
And what you make of Them will be your Test."

From the College of Priests House of the Temple of Horus at Edfu:

"The Lamp of Wisdom burns steadily,
If the soil that feeds it be reality.
If the oil that feeds the lamp be Love,
The beloved will meet the Lord or Lady
and be blessed.
(Lord or Lady means personal God or Goddess, ed.)

If the air that feeds the Flame be Truth,
The Breath of He who breathes will inhale Wisdom.

If the Spirit enters the Flame,
The Fire will be as bright as a Star."

Next little lesson; what is a hymn when I mention one or quote one (which I will from time to time)?

The hymns of Egypt tell of the nature and workings of the God/-

dess they glorify. They mention his /her name and his/her ties to a locality, allude to the myths and describe his/her appearance and powers and attributes.

A occult tradition is like a journey. Before one ventures onto any unknown journey it is best to have an idea of the dangers and preventive protection. Ancient Egypt had 14 traditions. I will, in these notes, outline them all.

To share another "wisdom texts" as the ancient Egyptian philosophy is called: This one is from Kagemni, whose tomb can be visited at Sakkara, as is known as one of the wisest men around.
This text is for a student in order for him to select the right metaphysical teacher.

"He who is a Priest of the Living,
whom a Neter* favors
Like the Bennu on the Obelisk,"
Performs Right Actions without seeking a reward for them.
Such a Teacher lives a life of true piety.

He seeks no gain from any good deed he does,
But sets his Heart only on the Neter's service.
He has compassion upon all Living creatures.

He holds fast to the Neter's name and inspires
others to meditate on it.*
He accepts joy and sorrow with an equal mind.
He is always happy and never set apart from his Neter.

To him gold and dross are as one;
Nectar and poison are as one
The King and the beggar are as one."

* 1. Neter - Neter is the ancient Egyptian word, that we would equate with God or Goddess. But Neter's exact translation is "Abstract Principle" or "Divine Principle" and is not a male or female word.

* 2. Bennu on the Obelisk - the Bennu bird is the Egyptian Phoenix, which lives in Arabia, and comes every 500 years to built a nest on an obelisk where it lays an egg, and when the egg starts hatching, it dies in its own flames, and is reborn from the egg. The obelisk is the Egyptian symbol of the first ray of sun light striking the earth, and when built, is usually covered in gold or electrum. The top of the obelisk is like a pyramid and is called the Pyramidion; and the pyramids are all representations of the suns first light on the Newly Born Earth.

* 3. "He holds fast to the Neter's name and inspires others to meditate on it." - In addition to the common name of any god, like Heru for Horus, they also have a hidden name, a name of power, that the priest/esses use in ritual and meditation.

PRIESTS AND PRIESTESSES

How did a person become a priest/ess in ancient Egypt?

Well, each family had their own family worship area, the size of which is wholly dependent upon the size of the house they lived in. More about this when we get into the path of the Aait-Shesheta. Therefore, in each family, someone had to act as the family priest/-ess. If the father or mother was a priest/ess, then he or she was the family religious leader, in charge of the family rituals. If the parents were not initiated priest/esses, then usually the Elder Son acted as the religious leader. However, in some nomes (or states), matrilineal descent (through the female) was a tradition so the Eldest Daughter was the religious leader.

The only schools, including most crafts, were taught in the temple colleges. A child would be sent to a college to learn a craft between the ages of 6-10. If the family had a tradition of priest/-esses then usually the children would go to the temple college to be interviewed and tested for the priesthood. Exactly how the priest/-esses at the college tested the would be initiate is not well known yet, but we do know that usually the following priests would be involved:

1. A Divine Scribe (reader and writer initiate)
2. A Prophet (who uses divination of some sort and inner visions)
3. A Purification Priest
4. A Priest of Anubis (or some other sort related to traveling in Egyptian heavens (astral plane directly related to Egyptian heavens).

Every Egyptian temple had 2 types of staff, a magical one and a working one (working meaning the scribes, bakers and people who run the every day part).

If the would be initiate was found wanting in the magical staff (called People of the Circle, which we will get to when we talk about temple organization), the person may be sent back, or taught a craft, or go into the working temple staff.

One of the first things that any initiate is taught is Egyptian Philosophy, which is really less like Voltaire, and more like Ethics and Conscious. The would be priest needs to come up with his own ethics or philosophy before embarking on to magical training.

Therefore ethics and morals was the beginning of the training. If one had to make a "Readers Digest Condensed" version of all of the Egyptian ethics and philosophy teachings it would be; as one Egyptian Philosopher put it (but not quite as well).

Do anything you want, but only in moderation, and while doing so, do not harm anyone physically or psychology.

Almost exactly like the Wiccan motto : Do what they wilt, but harm none.

But to the ancient Egyptian, theirs also says, "don't harm yourself, and don't go overboard on anything: Moderation.

DIVINATION OF BES, BAST, OR HATHOR
(from Leyden Papyrus)

Use a divining bowl of pottery. Use green or some vegetable based ink. Preferable to use hieroglyphics, but try it a few times without them and use english (but if you can, do as the Egyptians do) Write your request or formula in base and inner sides of bowl using the vegetable ink. Also write in either Bes, Bast, or Hathor's name three

times while meditating on the goddess and your request. (pick one goddess, not all three)

Pour consecrated water in it to dissolve the writing.
Swallow water
Go to sleep

(If you can sleep in a temple, sacred area, so much the better, otherwise at home, and record your dreams when you wake up.)

A divination bowl, in Egypt, was specially made for the purpose; however, if you're not a potter, pottering around, find one out of pottery, usable (no lead based paint or in the clay), about the size of rice bowl. Consecrate and bless it, and viola, a divining bowl.

Back in those days, green paint was either a vegetable dye or green ochre. They didn't use the ochre, but a vegetable dye would work. Although I know of people who specifically prepare a vegetable ink (macerated herbs in a small bowl of water), a food coloring would be okey, but I would still suggest using a mortar and pestle and grinding some herbs you specially selected, and putting it into the food colored water and let it seep for a bit, and then use that. It would definitely be closer to the spirit of the occasion. I know, next you are going to ask, what herbs?

Well, the ancient Egyptians had comfrey and you can heal thyself at the same time. Lettuce was considered an aphrodisiac, sacred to Min (so if your request or question is along that line, add that); they also used mint a lot.

A BRIEF HISTORY OF EGYPT

Egypt wasn't always a thin ribbon of life surrounded by desert. From 200,000 to 10,000 bce most of what is now known as the Sahara desert used to be verdant grasslands and plains with many trees and several rivers. There was an accumulation of different cultures down to 5,000 bce.

From 6,000-4,000 bce different belief structures, and both matrilineal and patrilineal societies existed along the Nile, for by then the Sahara was rapidly turning to desert and the cultures went to the only remaining source of water, the Life Giving Nile. Agriculture was already developed, and irrigation systems in use. There was already predominant Goddess and God worship in these societies.

From 4,000-3,100 bce, Egypt now evolved into states, between 36-44 of them, called Nomes. From time to time, Egypt became united into two kingdoms, the Upper Kingdom, from about Aswan down to Cairo, with its capital at Nekhen, whose chief god was a goddess, Nekhebit, the Vulture Goddess; and Lower Egypt in the Delta with it's capital at Uatchet, whose chief god was also a goddess, Uatchet.

Nekhebit, the Vulture Goddess was an Earth Mother, and considered very maternal (the type of vultures in Egypt are very maternal birds). She also symbolized regeneration of life, from Death comes Life, as the vulture is one of the few animals that can survive and mainly subsists on bodies of animals that would poison others.

Uatchet, the Snake Goddess, was also venerated as protection from snakes, and of fertility (snakes lay many eggs).

The two goddess, Nekhebit and Uatchet, Vulture and Snake goddess became the part of the crown over the third eye, look at the two on most crowns of egypt. Later, the snake goddess became associated with the Serpent Fire of the Egyptian equivalent of the Kundalini, and it's power came out at the third eye, instead of the top of the head (which became associated with another god).

The worship of Hathor, Amon, Thoth, Horus, Bast, Sekhmet and a few others have already been well established. Isis is yet to be found or mentioned.

The first three Dynasties: I

The 1st king, Narmer, united the kingdoms forever (after a brief unification prior), and on the famous palette of Narmer is found not only the Nome standards (our equivalents of flags), but the 1st known name of Hathor.

The 2nd king of the 1st Dynasty established the right of women to rule Egypt.

It was during the 1st Dynasty that a woman ruled Egypt, to take that into perspective, if the US followed that, we would have a woman president well before the Civil War. She was one of the 11 women to rule one of the greatest civilizations in the world. And it, like most of the others, was peaceful.

Rights of women were established. they could marry and divorce; there was no community property; women could establish their own businesses without a man's consent or cosignature; they could conduct them before, during and after marriage. Married couples were con-

sidered co-partners and co-equals. Pregnant women, by law, had to be taken care of by the husband or the police came and beat him up!

ANCIENT EGYPTIAN ASTRAL HEAVEN(S)

Ancient Egypt had more than one heaven, and most of their heavens were subdivided into sections or parts akin to, and probably best equated with the astral plane.

As the astral plane has many different levels, the lowest next to the earthly plane, and highest sections up to and pass most of earth's religions concept of heaven, the astral plane is like a onion with the material world in the center, and the layers going outward (or inward,

or higher, or whatever). As most religions heavens are manifested in the astral plane, they are also separate from each other.

This is also true in Egyptian heavens of the astral plane. The Book of the Dead (a misnomer as the egyptians never called it that), lists the sections of the Heaven of Osiris. As you read the book, you also see that there is a specific way to get to the heaven and through it.

There is an ancient Egyptian writing from a scribe that says, in effect: "If you don't use the specific directions to get to a particular heaven, you won't get there but to a false heaven."

As most of us are aware, the astral plane is composed and made up of the thoughtforms of mankind and of the gods, hence, there is an Egyptian heaven that was formed by the thousands of people who have conceptualized it since the beginning of the 1800's, made stronger through the Rosecrucians and Blavatsky's, and into the modern metaphysical movement. But it is NOT the ancient Egyptian heaven. Hence, you can't simply just astrally project in order to get to a real Egyptian heaven.

You have to follow the directions by the ancient Egyptians in order to make it to one of their specific heavens.

You may even have to change your astral form to conform to a certain type in order to enter. For example, one of the ways to get to the Horus heaven is to have project to the Nile, and do certain things in order for a boat with a hawk on it to come over to the bank and pick you up to take you to the Horus Heaven.

One of the things you have to do, and not the only thing, in order to get into the Heaven of Isis is to change your astral body into the shape of a bird, a Swallow!

So if someone, no matter how much you respect them, tells you that they dreamed or astrally projected to astral Egypt, they are wrong, unless they know the specific ways to do it. The Egyptians then, have a sort of astral lock on the proverbial doors to the entrance of their heavens, and you can't just blindingly end up there

without the right keys to get there. I can probably safely say that no more than a couple of dozen people in the last century have been able to enter these heavens, and no one who has written a book about Egyptian metaphysics has (including Eliz. Hatch who wrote Initiation; who knows nothing about Ptahhotep).

The teachers are still pretty much in the Egyptian heavens, waiting to teach the student who is able to get there.

Although the ancient Egyptians had the wherewithal to go into drug induced states (they had mandrake and poppies for medicine), I have yet to find one example of them using them for magic or astral projection.

Astral sight was taught before astral projection, using techniques that we still use today.

Several techniques that are used today in astral projection today were also used in astral projection then, but usually, a priest led the student in the first several experiences in order for the student to get used to the experience and feelings associated with projection to a particular heaven.

Therefore the guided trips were first used. Usually the first trips were done in the temples (easier to do with all of the power already resident in the temples). Some, like the priests of Horus were also done by the Nile's edge, the student going into a sleep, the priest astrally projecting and drawing the students astral body and consciousness out doing what is necessary for the Horus boat to arrive on the astral Nile, then going on the trip through the Horus heaven. Sometimes it was done out in the desert.

Once when I was in Egypt, after finding a Eye of Horus between the pillars of the temple of the ka of Ptahhotep, I went into the Serapeum (desert underground chambers for the burials of the Serapis bulls; talk about sensory deprivation! Light wouldn't go farther than 20' and normal talking didn't extend past 30-40'.) and in the Serapeum, while sitting down next to the stone coffin of one of the bulls I instantaneously, and lack of trying on my part, astrally projected. I found myself several hundred feet over the desert at Sakkara and flew to the Nile and commenced on a trip to an Egyptian heaven.

When a teacher died, such as Imhotep, he went to the appropriate heaven and taught from there (according to the ancient Egyptians, who said that at that point their teachers on earth would astrally project to the heaven to be taught by him). At that point, all priest/esses called him Master, or another appropriate remark. Since apparently there was much connections between the two worlds, the priest/esses knew when Imhotep finally left the astral heaven to ascend beyond and into the world of the god/desses. At that point Imhotep on earth was called a God (this process is found in a papyrus fragment translated courtesy of the French Institute of Archeology of Cairo).

Hence, if you know when Imhotep or some other lived, and know

that after death he was called a master, then the earliest time that he, or she, started being called a God was the time he moved out of the astral plane.

Some other traditions use the symbology of ladders as an analogy of the ascent to their astral plane. Each rung represents a god or goddess to invoke, the ladder is always held by two gods, which symbolize the type of path being used. In some other traditions, there was a way to ascend through the astral plane and into the spiritual realm, reserved for the higher priests who have passed the Guardian of the Threshold. These traditions can be found when you go to Egypt for in some of the temples the staircase to the roof will have a god/dess for each step, symbolizing those that you will need to ascend to the spiritual plane.

Certain god/desses and spiritual beings can assist or deter you from your astral trip.

THE HELPERS: Anubis is one of the best. Hathor is also great, for she gives you magical power during your astral projection. The god Seb supplies all a person needs to astrally travel in many places. The god Seb, Shu, the goddesses Nut and Tefnut defend people during their journeys.

There was also the Souls of the West, Souls of the East; Lady of the Evening, Calf of the Goddess (Morning Star), Souls of several different cities for their special heavens; The Catcher of Gods, the Divine Being who Examines Gods for Men, the God who Binds Gods.

THOSE THAT YOU WANT TO AVOID: The Unmentionable Terrible Serpent (with Lovecraftian powers and would be great in his novels, like Chuthulu or Hastor the Unspeakable, occasionally used in Black Magic, which apparently was very uncommon in Egypt) I won't give you his name.

There is of course, Apep, Apophis, and a few specific to each of the heavens, but are usually particular to the Osirian heaven (Reading the Book of the Dead will give you a great idea about them).

A zoomorphic projection is when you astrally project then change your astral body into a zoomorphic figure in order to get to specific egyptian astral heavens. An example is turning your astral body into a swallow to get to Isis's heaven, or into a hawk to get to one of Horus's heavens.

Following the Eastern Tradition of the astral plane, the Egyptians have an almost exact duplicate of the concept. Basically it says that there is a plane of existence between the realm of the high gods and earth, called the astral plane, which has layers like an onion. The astral plane is made up of the mind stuff of heaven and earth dwellers alike and is as real as both. To the Eastern people, all the heavens of all the religions are there. To both Egyptian and Easterners, to get there you astrally project or out of body experience.

Although the Egyptians had a more elaborate version.

The Egyptians, therefore, which had several religious traditions, of which Isis plays in a couple) had several heavens. These were usually conceived of in layers or parts, corresponding to the layers of the astral plane. In Heliopolis there were 12 layers or planes to their heaven.

Each tradition had a different heaven and a different way of getting there. The temples trained the people how to do it at home, at the temple, or elsewhere.

Sometimes more than just the astral body took the trip, there was also a spiritual body, the soul, the spirit and other forms.

According to ancient Egyptian practices, you can project your astral body, soul, spirit, or spiritual body. However, there is no ritual to do all at once, probably because it would kill the person. Of course the sa is considered the spiritual power of a person and the animating force of the body. As long as you have the sa and one of the three (soul, spirit or spiritual body) you're body can still live during the projections.

The Egyptians are the only ones that I am aware of (other than a very few Native American tribes) that even project the spirit or the spiritual body or the soul.

Altered state of consciousness was used in Egypt, usually by NOT using drugs, although they did have mandrake, poppies and hemp (used in medicine as an anaesthetic). What was taught differed by tradition, and what kind of altered state differed also. For example: A scribe of Anubis: Does he want to become a doctor/priest, a mummification priest, or a priest/guide to the astral plane? If the latter, then he is taught the basics of the Egyptian astral planes and how each one differs, and how each tradition of Egypt has a different path to their own. He is taught how to astrally project, and then his teacher will project and take him on a guided tour. Eventually he will astrally project to the Anubis temple in the astral plane and receive higher knowledge from their teachers. Eventually he will teach others to project, and lead them on journeys. No one except probably about 15 people know how to astrally project to an ancient Egyptian astral plane. The form you take, the route you take, what you see determines if you will get there, and if you don't know these things, according to the Egyptians you will not reach the plane. Instead you will end up on an astral plane of Egypt created by people who lived from the 1700-1800's on, such as Golden Dawn people, Rosecrucians, Wicca people. Is there an astral plane? It's up to you. I have my own opinion. My opinions are almost always based on experts in their own fields.

ANCIENT EGYPTIAN INITIATIONS

The mysteries and initiations varied from temple to temple. In the Lesser Mysteries of Isis there is preparatory instruction, medi-

tation within the temple and introduction to the sanctuary for participation in a performance of drama of death and resurrection.

In today's society, there are many groups that give initiations, but the initiation usually fails, and usually for the following reasons;

1. The group doing the initiation does not know enough to do one successfully (usually through lack of full knowledge of their tradition).
2. Incomplete preparation of the Initiate.
3. Incomplete preparation of the group.
4. Incomplete Initiatory Ceremonies or process.
5. Initiation Rituals becomes a bad play at best.

6. The people directing the Initiations weren't properly prepared or initiated in their own initiation.

In Egypt, they allowed for self-initiation (but only for some levels). All cognition, after all, comes from the inside. We are therefore initiated only by ourselves, the master or teacher gives us the Key.

In some Egyptian initiations the goal is the receive the Sa, the innate virtue or power of the gods as a sort of fluid (or magnetic fluid or aura). It is transmitted by the God's (I will sometimes say God, but take it as either God or Goddess) hands through touch or passes on the neck or spine of the individual. This operation is called the Satapu-sa.

"The Summit is the Apex of the Mountains height, but there are both Summit and Valley, hence, something exists which causes both. Equally there is within you that which wants to lift itself despite the animal instincts, and also that which wants to remain earthly. Summit and Valley, are 2 powers manifested. If there were not these two there would be only one. Since there are two there are also all the others which sprang from these, the other Neters or Gods/desses."

"One should pass through complexity in order to exhaust the various possibilities until the awakening of the consciousness which leads towards simplicity; it is on intermediate phase between dream and reality."

"If the essence and perfection of all good are comprehended in the god/desses, and if you adhere to a more excellent nature, you will obtain a union with them, the contemplation of truth, and the possession of intellect. A knowledge of the gods is accompanied with a conversion to and knowledge of ourselves."

I'll let you contemplate that one for awhile. Written on the college walls of the Temple of Horus at Edfu.

The Egyptian path can be considered (as defined by Frankfort) as;

1. Evolution = Ignorance
2 Destruction = Knowledge
3 Dissolution = Experience
4 Reintegration = Understanding
5 Integration = Wisdom

FROM: JANA HOLLINGSWORTH
Dear Michael, Not only was this the usual excellent note on Egypt, but I was most impressed by your concise description of failed initiations. You have touched on a topic only a few Pagans are willing to think about. Too often initiation in Wiccan and other Pagan groups has become a spiritually meaningless ritual, and the worst part is that people don't even know the difference. Then there are all these novices with no qualifications "self-initiating" themselves. I was once initiated as a Dianic Witch, but it didn't "take." I never refer

to myself as a Witch or a Wiccan. I am a Pagan, and I don't need to be initiated for that.

So many who use the name Wiccan
Could use, in the pants, a good kickin'.
A Pagan I am!
I'd give each dam
Self-proclaimed Wiccan a lickin'.
Jana, Pagan and Proud!

FROM: MICHAEL POE

Except for those very few hereditary witches, most of Wicca is new (1940s and later) and as such, much of it is from books and people who taught themselves from books and then taught others. All of the spiritual exercises and goals that need to be done to be truly initiated are usually missing (unless you are lucky enough to be one of the few who was disciplined enough to intuitively done all the right things first. I have been to many Wiccan initiations and while a few have been magical, none have been fully effective, and most have been more like a Catholic mass, all pomp and circumstance and no magic. That's also essentially true of white people learning shamanism, they don't get the teachers that really know.

Ancient Egypt had 14 traditions in which the majority of them were magical ones. After more than 30 years of studying ancient Egypt, even I can't tell you about the proper initiations of several of the traditions; but at least I now have the spiritual exercises and whole initiations for some of the them and in the group that I am involved, we have done a couple of them.

Most wicca systems that I am aware of need to spend more time on the spiritual and magical development of the individual. Some ancient Egyptian systems took a minimum of a year to two years of spiritual exercises before the person cast their first spell. The priests had the ability to make people astrally project at will, for example.

It's also a mistake being too eclectic. For example, Mercury is equated with Thoth by the Greeks and Romans, but while they did share some powers and attributes, they were not the same. 8 track tapes and regular cassettes both play music, but try putting a 8 track tape into

a cassette
player!

Isis, for example, is never invoked as a Great Mother Goddess unless she is holding baby Horus. NEVER! I have seen many wiccan ceremonies where they use the wrong Egyptian god/desses in their rituals, or the wrong god/desses forms for the powers they are invoking. Remember, that despite some current thinking that it's only the association in your mind that counts, and if you want to invoke Sekhmet with a knife (for example) as a gentle mother goddess, she will appear as that; it just isn't so. This is coming from people who have never been properly initiated.

the prevailing thought up to 10 years ago is that if a form and function of a god/dess has been worshipped for thousands of years by

hundreds of thousands of individuals, including those properly initiated, then that form and function will always override what one individual or group over a few years may invoke. The thoughtform was constructed in the Astral plane and is extremely strong, and a few people who have decided that (usually through ignorance) he/she had a different form or function, will never be able to compete with the stronger form. Which is probably why many eclectic wiccan magic doesn't work or work well. They don't know what they are drawing from, and instead of trying to get the vast astral power out there to work for them, it works against them, or else their own little power will be the only power they will be able to tap into. Michael

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FROM: BRENDA RYAN I was wondering about those temples that have been

moved, do they still retain the power. Is it in the temple building itself or in the ground upon which the temple stands? As you know, the temple at Abu Simbel had been moved during the building of the Aswan Dam but I think you mentioned it one time as a power spot. Also, I was more impressed with the temples and tombs in Upper Egypt than in the pyramids and the Sphinx. In fact, the Great Pyramid was musty smelling and claustrophobic so I didn't go all the way up. My friend thought I was missing out on the opportunity of a lifetime, but I just wasn't impressed. I didn't "feel" anything there. The tombs in the Valley of the Kings were another matter. I felt completely comfortable going all the way down in the tombs that were open and was much more in awe of the whole area.

FROM: MICHAEL POE To make a short answer long, let me respond by this: Back in pre-dynastic times, the priest/esses had no stone temples, they worked outside (or later, in mud and dabble temples) and cast circles; hence their name; "People of the Circle". Eventually they had temples of sun dried brick, but still retained the name.

During the Dynastic period they were building temples out of stone. Now the stone temples, if you have seen them, are covered with figures of the gods and goddesses and religious texts and invocations. The walls became the psychic circle of protection and were imbued with their own

power. Despite the fact that the magical group no longer needed to cast circles for protection from without or raise power within (as the temples walls did that), they were still called the "People of the Circle". Some traditions just won't die! So, yes, the temples themselves, despite having been moved, are still full of power as the walls themselves is the stone circle of power. Now you might ask, well, that makes sense, magic being used in them for thousands of years, but what about the power spot it was originally built over, if any? Well, of course, the temple, being built over the power spot and with all the magic working in it for hundreds or thousands of years, the power from the spot would seep into the temples walls. That power would still be there if the temple was rebuilt. Remember that the ancient Egyptians would sometimes take an older temple apart and incorporate the stones into the walls of

another temple far away. That is the method of getting stones already imbued with power and "precharging" the new temple with power. So yes, any temple that has been moved still retains it's power. Michael

Imagine if you will, a temple 2/3 of a mile long and 1/4 mile wide, 6 stories tall. The courtyard, big enough for over 4 football fields surrounded by a high, 2 story wall. You enter through 20 foot high doors encased in gold into the courtyard at night. The courtyard is done in highly polished black granite, so well polished that it reflects the milky way. It is like walking in space! In the middle of the courtyard is a full size tree, made with trunk and branches of blue lapis lazuli, and leaves of turquoise. A dream you say? No, for it was the Temple of Ra at Heliopolis, built around 1800-1900 bc, and shown to Greeks during 500-200 bc. And if you think that was a truly magical and awe inspiring courtyard, imagine what was inside the huge covered temple that took up over 1/2 of the area! Complete with it's secret corridors and chambers, etc.

Also, you are familiar with Egyptian temples in Egypt, but did you know that Egyptian temples also existed in Lebanon, Syria, Greece, Delos, Crete, Italy, Spain, France, Britain and Germany?

The ancient Egyptians in addition to doctors, also had specialized surgeons, psychologists, OBGYN's, midwives, vets, brain surgeons (with 80% success rate in trepanning, dentists, herbalists, in addition to their botanists and ethnographers.

The Temple is the House of God. The Body of Man is the House of God, therefore the Temple is the Body of Man.
(from temple of Amon).

In nature, everything is linked with everything else, and you are a part of nature. Observe outside, observe inside, you begin to see the relations between things.

The ancient Egyptians didn't worship animals. They had sacred animals, but what they worship was the Divine Principle made manifest in that animal. Hence, the Serapis bull symbolized the Divine Prin-

ciple of Strength. The Baboon of Thoth for two things: Society (baboons have, among the animals, one of the most complex societies), and of Contemplation (Baboons will sit and watch the Sun rise, among other things). Horus with the Hawk, one who sees or watches the earth from above, and sees it extremely well (hawks and birds of prey have a binocular vision of about 7x
power); Hence the celestial Horus eyes were the Sun and the Moon. The attributes of Bast and of the Cat is very close.

And so, to the Egyptian, while man is an example of ALL the powers of all the god/desses; certain animals manifest specific powers, and manifest them more than man. Hence they worship the power behind the animals. Observe outside, observe inside, you begin to see the relations between things.

An animal does not reason, it experiences directly. Man is deceived by the incomplete testimony of his senses and his reason and has allowed the instinctive consciousness to atrophy without having learned to use his intuitive faculties which to the Egyptians, is the wisdom of the heart. Therefore there are ancient rituals to strengthen the heart.

Raise your eyes to know what relates to the laws of the heavens,
Look around you to study the principles of nature,
Look inside you to determine your attributes, to integrate your personality, and identify it with the heavens and nature,
One can cast your heart ahead on the Chosen Way,
then go and retrieve it, and let your steps loyally follow its voice.

The Egyptian Way of Life is of Harmony;
Within the All-Inclusive Unity of God/desses,
Nature and Society;
Man can move with Dignity, Safety and Happiness.

The Egyptian essential Unity in the conviction that man can find immortality and peace by becoming part, or as one, with the perennial cyclic rhythms of Nature, a recurring movement, part of the established and unchanging Order of the Universe.

With the occasional exception, I will start posting notes on the different traditions; The Ceremonial Tradition, the Philosophical, The Arts and Crafts, the Hermetic like, the Wiccan like, the Alchemical, etc.

Stuck in between will be the occasional hymn to a god/dess, observations on astronomical god/desses; parts of man, temple structure, etc. Make any comments or questions that you want that are related. Michael Ankh em Maat

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THE PATH OF THE CRAFTSMEN IN ANCIENT EGYPT

One of the traditions in ancient Egypt was that of the artists and craftsmen. All of the best artists and craftsmen were trained in one place, the Temple of Ptah in Memphis (presently 20 min south of

Cairo). all other artists and craftsmen were usually trained at the Temple or by people who were trained there.

These artists and craftsmen include: Architects, draftsmen, stone workers (large stones and small), jewelers, painters, eventually glass workers, dyers, (but not weavers, who studied at the Temple of Neith in the Delta). All the architects and draftsmen who produced all of the pyramids, temples, palaces, royal tombs, and even forts were trained here.

Have you noticed how all the men and women in paintings and statues have a similar body? Unlike the Greeks, who wanted to show how a persons body really looked like, the Egyptian were interested in showing the "inner essence" of the person. Therefore only in the background, the workers, and not the central family, are people shown

as they really were, crippled people, occasional starvation, over weight persons, etc. Therefore the Egyptians were interested in the "inner man (or woman)".

Look at a book on Egyptian art and check out what the god/desses are holding or wearing. That is important to see what powers and attributes are being portrayed. For example, if Bes is holding a knife, she/he becomes a protector and avenger; if holding a sistrum, he/she (it's hard sometimes to tell which sex Bes is), becomes the God/desses of joy, pleasure, music, dance, and another kind of protector; if holding other objects or wearing other outfits, she/he becomes a Protector of Women and of the Family, of Mothers. The same holds true with all of the other gods and goddesses. Hence, Isis can be a Mother Goddess or a Goddess of Women, or of the Visible World depending on what she is wearing or carrying. All of this is taught by the temple of Ptah to the artists.

The similar thing occurs with amulets and talismans. Some amulets and talismans are always shown in a certain color or always made of certain material. The Buckle of Isis is almost always of red carnelian or garnets. The Ankh is almost never down in silver (because the ankh is associated with the Sun, and gold is the metal of the Sun).

The temple of Amon at Luxor is patterned after a human body; in fact, in the sanctuary part, if you observe the stones in the floor, you see that two different stones were used. If you had an archaeological map of the temple with the floor stones shown, and color in the darker stones, you end up with a huge side profile of a face! So the Temple of God reflected the Temple of Man!

Ptah had other powers and attributes than just artists and craftsmen (he was one of the Great Creator Gods), and was married to Sekhmet (who was into other traditions including healing). Ptah is also associated with the Science and Art of Alchemy. Their offspring is Nefertum, the God of perfumes and aromatherapy, and of the Lotus.

As you will see in future discussions, more than one god/dess is associated with a tradition. Ptah is one of the few gods who ever since predynastic periods, was always portrayed as a human.

Remember that most of the popular literature is from material of the New Kingdom and later periods. By then Horus was associated in the popular ancient Egyptian mind as the son of Isis, and especially popular as that during the Greco-Roman period.

RITUALS and RITUAL ELEMENTS

How many times do you get into a Book of Shadows and look at the rituals? How many of these rituals are complete from opening or drawing the circle, invocation of the four directions, blessings, consecrations, invocation, and closing? And how many are incomplete; in other words, missing some of the elements to the rituals, but maybe referring to use a certain 4 direction invocation or closing rite? Or

missing complete elements; such as a hymn or invocation to a Goddess but no rituals around it?

To the major ancient Egyptian temple colleges, the elements of ritual were emphasized. A magician, priest/ess, magic worker

at home would end up with several invocations to the four quarters, several closings, etc.

To the Egyptian; The Way of the Ritual; it's chief god/dess to be invoked and the way the ritual is to be directed (weather magic for example) will determine which other ritual elements are used.

Also remember that the Egyptians had generic ritual elements, usually blessings, consecrations and hymns. A generic hymn to a goddesses will have spaces in which the goddesses name, titles and some of her powers would be included.

There were more than one set of god/desses for the four directions; and even the direction that you started your ritual changes with the orientation of the ritual.

For example; if you wanted to do a ritual for fertility of the land, you start off facing south (the Life Giving Nile), then West (to appease the desert), then North (symbol of fertility), then the East (rising sun, cosmic fertility), then back to South. Naturally if you are solar oriented using gods like Amon, Ra, Horus, and goddesses like Sekhmet or Bast, you started with the east and work your way around (clockwise).

If you are invoking a goddess in your ritual you DO NOT invoke the four sons of Horus, UNLESS it is Isis or Nepthys that you are invoking. There are 2 sets of goddesses of the four directions, and one of the sets would do better.

There are at least three different sets of gods for the four directions, more, since Thoth has his own set, as does some cities.

I have a hand written 35 page list of powers and the god/desses

associated with them. It probably corresponds to a book listed in the Library of the Temple of Horus called "The Book of God and Goddesses and their Powers".

So a magician at home would have more of a recipe collection of ritual elements rather than a book of Shadows of complete rituals, and would have the know how of how to put them together. I have about 3,000 such recipes, from Astral projection to Zoomorphic projections, including blessings, opening and closing rites, spells, divination, consecration, initiation, weather, tantric, etc. The Pyramid Texts contain about 700 more, and the Coffin Texts, over 1,200 more. Original, not new.

BAST

The only fully developed cult of the cat existed in Egypt and it lasted for over 3,000 years. No one knows when the cat was first sanctified in Egypt.

Bast wasn't associated with Isis until the New Kingdom, about 1600 bce and later. When associated with Isis it came to be recognized as the incarnation of deity, and it was the daughter of Isis and her husband, the sun-god Osiris (Osiris was also a Moon-god) (Isis was also a Sun/Moon/Earth Goddess by then).

The worship of Bast overlapped that of Isis, Hathor, Mut and others depending on the district in Egypt.

Bast had a solar son, Nefer-tum (He is associated with unguents, perfumes, aromatherapy, alchemy, Lotus) by the Sun God Amen-Ra, and Khensu, the Moon God, by Ptah.

Bast or Bastet, was originally a lion headed goddess, associated in powers and attributes with Sekhmet and Tefnut, and as such, Bastet has powers of ferocity and rapacity.

It is her later cat-headed form that Bastet became so immensely popular, although she never ceased to be worshiped as a lion headed goddess.

The earliest known portrait of Bastet was found in a temple of the 5th dynasty, a lion-headed goddess who was known a "Bastet, lady of Ankh-taui." One of the earliest forms of her as a cat headed goddess is in a papyrus of the 21st dynasty.

Bast cult center was at Bubastis, situated east of the Nile delta, and hence, Bast became known as the "Lady of the East" (also because of her association with the sun).

She then, is almost without exception, invoked while facing the East, and is one of the Goddesses of the Four Directions.

In the XII dynasty, Middle Kingdom, she had her own temple at

Bubastis. In the 22nd dynasty, about 950 bce, she was known as the Lady of Bubastis and became an immense power in Egypt, due to the Pharaohs embracing her as a national goddess.

The temple of Bastet has been vividly described by the historian Heroditus, who travelled in Egypt about 450 bce. It stood in the center of the city of Bubastis and was virtually on an island, since it was surrounded (except at its entrance) by canals from the Nile, which were a hundred feet wide and overhung with trees. While the houses were gradually raised, the temple remained on its original level so that the whole city commanded a view down into it.

The temple was a building in the form of a square, and was made of red granite. Stone walls carved with figures surrounded the sacred enclosure, which consisted of a grove of very tall trees within which

was hidden a shrine. In the center of the shrine was a statue of Bast. Note: this is the only temple in Egypt known to have had a sacred grove of trees in the center of it, and a shrine in the center. There are other sacred groves, some with shrines; but instead of being inside of temples, these are all out in the open.

Cats were found within the sacred temple area and were ritually fed. Temple maidens carried cats or kittens in baskets. April and May were the chief festivals and rituals for Bast.

All cats were revered in the Temple of Bast. Now the question is, what kind of cats did the Egyptians have?

Orange cats
Orange stripped cats
A Tabby Type
Black Cats
Gray cats

And an Abyssinian (I used to do well in spelling!) type.
Of course, Bast is also associated with Lioness, so small cubs and adult lionesses were also sacred to her.

Of the principal Egyptian festivals, that of Bast was one of the most popular. Herodotus describes how, in April and May, thousands of men and women set off on the pilgrimage in parties which crowded into numerous boats. The voyage was gay if not positively orgiastic. Men played the flute, women a type of cymbal called crotala, and all joined in singing and hand-clapping. As they passed towns, the boats drew near to the banks and the women shouted bawdy jokes, often flinging their clothes up over their heads.

Eventually they arrived at Bubastis, sacrificing many animals, and consuming vast quantities of wine.

Cats were portrayed in every conceivable activity, sculptured every material from gold to mud, and in every size from colossal to minute size.

A orange brown cat is depicted on tomb walls, and so is a ginger

cat, and grey tabbies.

During the Bubastite period (XXII dynasty), cat cemeteries became popular, and a huge profusion of cat amulets were being made.

During the entire time of Egypt, household cats were treated with the greatest respect. Many of them were bejewelled, and they were allowed to eat from the same dishes as their owners. Sick cats were tended with solicitude, and stray cats were fed with bread soaked in milk and with fish caught in the Nile and chopped up for them.

Cats love basking in patches of sunlight, and Bast was first worshipped as a form of the sun, the source and sustainer of life and light. Some of the Egyptians believed that when the Sun went down, a combat of cosmic proportions took place in the underworld. One of the

legends had a persea tree with a cat with a knife leaping on a spotted serpent and cutting off its head. During solar eclipses people would gather in the streets and shake knives and rattle sistrums in an effort to spur on the celestial cat and to terrify the threatening serpent in their struggle beside the Tree of Life.

From the cat's identification with the sun arisen the "cat's cradle", a name given to certain string-games. The cats cradle was used to control the movement of the Sun through sympathetic magic.

Sekhmet was combined with Bast and Ra for a triparte goddess combining the attributes and powers of all three. It was a combination made for ceremonial magic only, as there is no public worship of Sekhmet-Bast-Ra at an individual level.

> Are you soaking this all in with no questions? Remember the story about the cat and the Persea tree that I just related? You should have asked about the Persea tree and if this Egyptian Tree of Life is or can be grown in the U.S. and if we know it by another name. Come on, ask, come on, come, after all, its the Cat's Meow!
> There are two sacred trees in ancient Egypt. I mean SACRED! One is the acacia (which varieties grows all over the US.
> The other is the Persea. There are only 2 varieties of Persea in the entire world. One is the Egyptian persea, which I have no idea if it bears fruit. The other variety of Persea (which by Egyptian thought would be just as sacred) bears fruit. The other varieties common name is AVOCADO! That's right, the avocado is a sacred tree of the ancient Egyptians. So the next time that you are preparing to eat guacamole, remember that you are eating a sacred dip! The green avocado would probably also be sacred to Osiris and any other god/dess of vegetation. The ancient Egyptians usually made their wands out of acacia or persea, so if you have any of these trees, you can make yourself an Egyptian wand. Also remember that if

you trim your tree, use the branches in the fireplace for a sacred fire!

To relate a story, true: When I was married my wife and I brought home a tabby, and a very young boy, about 5 came up and wanted to pet the cat. He asked me what was her name, and I replied that we haven't named it yet, what would he suggest? He said Abaton. I replied that I would consider it, thinking that it was a strange name for a kid to come up with ("out of the mouths of babes...). About 3 days later, I was going over a book of cities and towns in ancient Egypt, and on a whim

(which I have a lot of), looked up Abaton. LO AND BEHOLD, there was an Abaton in the Delta part of Egypt. AND IT WAS KNOWN AS THE CITY OF THE CATS WITH "TON" MEANING CITY, AND "ABA" MEANING CAT; OR "CAT CITY" to us folk.

So our Tabby became known as Abaton, or Aba for short. A year later she became pregnant and we decided that in honor of the Egyptian intercalary days (those 5 remaining days of the ancient Egyptian calendar of 365 days, divided into 12 months of 30 days with 5 intercalary days left over, sacred to certain god/desses); as the kitties would pop out (so to speak), we would start naming them for the 5 god/desses.

Well, eventually here they came, Isis, Nepthys, Osiris, Horus, and the last, a black kitty, Set. Set died that night, the only one that didn't live to a ripe old age. Horus grew up (a male cat by the way, we named them regardless of sex; when the first popped out, it became Isis; luckily sexually matched their names) to be a hunting cat, who would bring home live rabbits bigger than he was. Nepthys, a black female, was a loveable, loving cat who went to an excellent Wiccan friend, along with Isis, who was occasionally disruptive, usually loveable. Osiris stayed with us and even disappeared for a little over 2 months (close to the 72 day mummification process) until we thought that he was dead, but he came back and lived out his life playing big daddy, master of his domain, and approving the field mice and rabbits that brother Horus would bring back for his approval. They are all gone none, but never forgotten. I now have 2 cats, a blue eyed, long white furry female originally called "Popcorn" (forgive her previous owners, Lord and Lady, they do not know better), but now called Sheba (although, to be truthful, she answers to any name). The other is a Calico, previously named Nikita (little one in Russian, and she is a little cat); now called Spook (she

spooks easily, still hasn't figured out shadows yet, and doesn't come to any name called to her).

Sheba, by the way, will willingly join you in the bathtub if you're taking a bath! In ritual she just lays there looking bored, but Spook, ah Spook; stays inside the circle and even watches the entities!

A LIMERICK FROM JANA HOLLINGSWORTH

The five cats of Michael were named
For five Gods of Egypt far-famed.
Each suited its title
In character vital.
A five-year-old boy can be blamed.

FROM LDE BLACK Cat Fancy March 1993 pg 13, at bottom.
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A French scientist has found evidence confirming that the domestic cat existed 4,000 years ago. During excavations of ancient Egyptian burial chambers, Alain Pierre Zivie, an Egyptologist, found a network of tombs that contained stacks and stacks of cat mummies. "Some historians believe the first house cats were wild with long coats," Zivie said, "but these cat mummies have short hair and look much like modern cats." Zivie made his discovery in Sakkara, 20 miles south of Cairo.

FROM BRENDA RYAN I have a set of hieroglyphic stamps put out by the Metropolitan Museum of Art. Have you seen these? Are they useful at all for actual writing, are they accurate translations, or are they toys?

FROM MICHAEL POE The hieroglyphic stamps are very useful, extremely accurate of the hieroglyph. If using them in magic, be sure to bless and consecrate them first, along with the ink. You can use henna as an ink. Michael

FROM ANDY BALESTRACCI Did Hieroglyphics play a similar role in the Temple philosophy(ies) as seed syllables, i.e., that symbolized and embodied the first levels of creation(for lack of a better word) such as the Sanskrit alphabet of Hinduism (& maybe others)?

FROM MICHAEL POE Hieroglyphics did play a part in the Temple teachings, as symbols of the god/-desses, of power objects, of inter-relations. They themselves had power within them and the mere act of writing them down (or using a rubber stamp in today's world) would give the spell more power. As for being seed syllables, I'm not sure; you will

have to give a few more examples, but there are hieroglyphics that do stand for and embodied the levels of creation, but not all of them were syllables or letters. Remember that while a number of hieroglyphics stood for letters, and some syllables, most of them stood for showing what the letter/syllable was for; so that if two objects were spelled the same, another hieroglyphic of the object would be inserted. Example: Aunt and ant. In Egyptian Aunt would have a female human figure next to it, and in Ant, an ant would be next to it.

FROM: ELLEN GUSTAFSON I was just wondering if you ever checked out the Stele of Revealing and stud-

ied It in relation to Its time frame, etc. Crowley's intent never was to reproduce the ancient Egyptian religion, as you know. In fact, the A:.A:. has as a guideline, that all cultural references are incidental, not to be taken literally. The Aeon of Horus is a new aeon, and not meant to return to the beliefs of ancient Egypt. I guess that's the difference in perspective. The Stele of Revealing is a funerary monument to Ank-f-n-Khonsu, a Theban priest of Month,or Mentu, who flourished, according to modern scholarship, 725 B.C.E. in Egypt's 25th dynasty. I copied this from notes in The Holy Books of Thelema. There is much about the Stele there. It is interesting that in the Bolouq (sp?) Museum, the Stele was classified as #666! LVX, Ellen

FROM: MICHAEL POE That's cute, and very appropriate about the 666. Such stelaes of that period were for protection primarily, invoking various gods, including lesser spirits and beings, including many that weren't in existence prior to about 1,000 bce.I have read Crowley's work, and unfortunately, he doesn't know ancient Egyptian, and the Golden Dawn, and A.A. knows very little; when they do use original material, it is always Greco--Roman Egyptian, a usually decadent form of Egyptian magic. Their interpretation of god/desses forms from ancient Egypt doesn't always jive with ancient Egypt's. That is probably because of the both the Greco-Roman later period information and their efforts to try to peg Egyptian god forms into Cabbala Sepheroah. Crowley is NOT ancient Egyptian magic. Even he acknowledges that his ritual that he did in Egypt didn't work out right. It's always potentially dangerous to try to fit square pegs into round holes! Or for that matter, try and change a religious tradition that was used for over 4,000 years by over a hundred million people (based on population estimate of 5-10,000,-

000 people at any one time, life span of 40 years,
or 15-30,000,000 per 100 years X 4,000 years.

MOON LORE

Isis is also Goddess of the Sun as well as the Moon, so don't invoke her unless you know what you are doing (what symbols she should hold, what items should be on her head, etc.). Usually she is invoked as both Goddess of the Sun and Moon at the same time, rarely as Moon by itself.

IMPORTANT METAPHYSICAL SPOTS IN EGYPT TODAY

Since the Great Pyramid was built by the ancient Egyptians for a king, Khufu, that is not an important metaphysical spot. Before we get into an argument about that let me point out that the Great Pyramid has tombs around it by the workers who built it and mention it's building and its use as a burial place. There are also ancient Egyptian records of the Keeper Priests who lived
there providing food to Khufu. There is absolutely no mention of it as an initiation place, and beside the stone coffin, Khufu's viscera was found there! However, Europeans are impressed by what is large and commanding (it embarrassed the ancient Egyptians) and put greater stock in the Great Pyramid than the Egyptians. Also what with the vast number of people in the occult who have visited there, it now has it's own aura added to it, and most people today can't tell the difference. So let's list the truly sacred.

The Temple of Bast at Bubastis; Delta area. Although not much remains there, it still exudes a feeling of serenity and peace there. Center to the Bast cat tradition.

Memphis: Temple of Ptah: also not well preserved, but serene with the ponds of water within the temple enclosure.

Sakkara: The tombs of Ptahhotep and Kaegemni are extremely magical, housing at one time two of the greatest teachers of Egypt.

the Labyrinth, near the Fayyum; Herodutus described it as having 3,000 rooms; 1,500 above, and 1,500 below ground that was so sacred, no one but high priests could enter the underground rooms. Extremely magical, and what is better, almost no tourists, even at the height of the tourist season! Initiations took place here.

Temple of Hathor at Denderah. Magical place with secret chambers and passageways, Initiation center of Hathor. The Zodiac ceiling was found in the Temple of Hathor at Denerah (original in British Museum, replica in temple).

Osirieon at Abydos: Center of the highest initiations of Osiris (his tomb is located nearby but has not yet been discovered). You can

visit the once underground chambers where the initiations took place, surrounded by a pond, with a secret passageway (now underwater) supposedly going to Osiris's tombs.

The Ramesseum: west bank of Thebes; Luxor. Sit on the stone throne of Rameses, feel the power, or go find the initiation chamber there (the only one that utilizes a coffin). Highly magical.

The Temple of Hatshepsut, same general area.

Temples of Amon and Mut at Karnak and Luxor; if size impresses, this will! The courtyard itself can easily hold Notre Dame! Too bad so many tourists, but seek out the small temple of Sekhmet (but beware of doing rituals there, Sekhmet is unforgiving).

Temple of Horus, Edfu: Most complete temple in modern Egypt, lots of subtle power waiting to be reawakened, doing a gentle chant in the sanctuary can be heard over the entire temple!

Temple of Isis, Philae; despite being moved from the original island; still very magical, especially because of the surroundings.

Temple of Shahabu: The Egyptian equivalent of Tantric magic, it's place is unknown, and even to the ancient Priests, it's location was kept a secret!

Oracle of Amon; Siwa Oasis, where Alexander the Great went and never spoke of his prophecy!

HORUS

The great god Horus was one of the most popular gods of ancient Egypt.

At least a 1,000 years before Egypt was unified a new group of people entered Egypt called the Followers of Horus. Whether from southern Africa, the Sahara are from the Red Sea area we don't know, but they settled in Upper Egypt and opposed the Followers of Set in the Delta. Eventually the Followers of Horus united Egypt and their king, Narmer or Menes became the first king of Dynastic Egypt, and the Horus name of the king started being used.

Who was Horus the Hawk or Falcon God? We are especially blessed since the Temple of Horus at Edfu is the best preserved temple in ancient Egypt, and on its walls contains such things as the different forms and powers of Horus, the names of the books in the Temple library, many rituals, hymns, and parts of the types of initiations.

First and foremost, perhaps, Horus was a sky god, whose right eye was the Sun and whose left eye was the Moon, and where we came up with the concept of the right side being solar, the left, lunar. Associated

with the hawk soaring over the land, and his eyes being the Sun and Moon, came his attributes as "All-Seeing, All-Knowing", yet not interfering unless he chooses to, or is summoned (like a Master of Falcons summons his Hawk or Falcon).

Probably associated with the idea of a Falconer being protected by his birds, Horus is one of the most popular gods of Protection.

Now remember that we have to speak in generalities, for Horus had over 24 different forms with associated aspects, so invoking one form would not necessarily get you another one of his powers (now you can understand why I am writing a book explaining all of this fully!).

Horus was also the patron god of martial arts, and a couple of his temples, and their colleges taught military warfare, strategy,

tactics, and all sorts of fighting, the officer corps or military west point of ancient Egypt. this is one of Egypt's tradition.

Another tradition in which Horus figures prominently is Alchemy. Ptah, Horus, and Thoth were the leaders in the Egyptian school of Alchemy.

Although Horus, during the New Kingdom and later was especially popular as the Son of Isis, remember that that designation is only one of his many forms.

His real consort was Hathor. and Hathor means House of Horus. During one festival, the statue of Horus was removed from his sanctuary and sailed down the Nile in all the pomp and circumstance required and was put into Hathor's temple at Denderah for a connubial visit.

One of the most powerful forms of Protection Rituals in Ancient Egypt was invoking the four Sons of Horus as the four directions, and Horus as the Protector (and/or as the Avenger). In fact, the most common form of invocation of the four directions was the 4 sons of Horus; For women however, there are 2-3 sets of goddesses of the four directions.

While the four sons are associated with various parts of the human body, stomach, liver, etc., Horus himself is associated with the Eyes (it figures, doesn't it?), but not the third eye (which is one or both goddesses, Uatchet and Nekhibet). Sometimes used for astral sight, there are actually two ways to get to his heaven, by turning your astral body into a hawk, or a boat with a hawk on it.

INTERESTING QUOTES

Note that I will use the term god in place of neter, but if you are goddess oriented, you can use that instead.

Early Egyptian saying:

Put not thy faith in length of years,
For the Gods regard a lifetime as but an hour;
A man remains over after reaching the haven of Death.
His deeds are laid beside him for all treasure.
He who has reached it without wrongdoing,
Shall continue yonder like a god,
Stepping forward like a Lord of Eternity.

God does not confine his favor to the prosperous and the powerful.
He bestows it also upon the poor.
His will is that they be fed and clothed, and exempted from tasks beyond their strength.

That they may not be oppressed, and unnecessary tears be spared them.

From Rameses II:

The mortal person is a manifestation on earth of His Divine Spirit.

Splendid actions and great deeds are worthy and precious to the gods. but the tasks the Gods alone see- they surpass all.

The Ways to God are as many as the breaths in the bodies of men.

Quote from the entrance to the College of Priests, Temple of Horus at Edfu, Egypt:

"Knowledge is the Way to Life;
The Way to Life leads to the Way to God.
The Way to God leads to Inner Knowledge.
Inner Knowledge leads to Wisdom.
Wisdom becomes Life."

The Egyptian word "Neter" is neutral and literally translates as "Abstract Principle" or "Divine Principle."

Ancient Egypt had no conception of the Ultimate as being either male or female, for to them, the Ultimate Deity combined both sexes. It's only when the "Divine Principle" starts descending down through the planes that male and female deities begin.

Ancient Egypt, for those who don't know, may have had a god, or a goddess as a national deity (worshipped during national holidays, etc), and a god or a goddess has head of a city or nome (state); such as Bast, head of Bubastis; but to the Egyptians, god and goddess were CO-PARTNERS, were in reality none was above the other (exceptions might be during certain festivals, or the Sun goddess rules during the day, the Moon God during the night; that's right, many male moon gods and many female solar goddesses!).

ps. Although that inscription was found at the College of the Temple

of Horus, it did not directly refer to Horus, or Heru by name, therefore, "Divine Principle" is the logical translation since they did use the word "neter" in the saying.

EGYPTIAN RITUAL MUSIC

They used a 5 note scale, and had such instruments as lutes, pipes and flutes, drums, zills, tambourine, and sistra. The sistra or sistrum was the most magical instrument used, based on three horizontal metal bars with round metal clappers sliding on them.

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I-I-I-I    clappers
I       I
I-I-I-I    clappers
I       I
-------
    I        handle
    I
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These were used by women only, and only during ceremonies and ceremonial singing. We have made several reproductions, most don't sound very well. But I was able to "rattle" an original and it sounded wonderful. Something of a cross between a babbling brook and wind chimes. Developed by the Egyptians to help bring on trance states and whatever other emotional responses prior to and during ritual, it may very well have worked, especially with half a dozen or more going at once.

THE METAPHYSICAL PARTS OF MAN

The material body: the spirits of the heart is called Hati. Of hearing, Setem; of sight, Maa; of taste, Hu; of touch, Saa; of the material body, Khat.

The astral or Inner Self: Setem, compassion, the ability to feel rightly. Maa, justice, the ability to perceive rightly. Hu, command, divine utterance. Saa, perception, knowledge, understanding. Heka, magic. Ab, the seat of life, source of will and intentions. Ka, the astral body; principle of the body and protective genius. Khu, the intellect; low form Khu, highest intellect.

Then we have the Khaibit, or Dweller; the Shadow, the part before, at and after the Dweller of the Threshold.

Higher up, the Ba, soul, sublime, and multi-leveled.

Next comes the Sahu, part of the spiritual self and is the spiritual body otherwise called the spiritual body.

There is also the sekem; lower force; the power of forms, names, and life.

There is also the Sa, the higher force, essential energy of all.

To give you an idea of the complexity of it all:

Touch: Saa (Sia) god of feeling, knowledge, understanding, intelligence. Personification of perception, to feel, to understand (comes from Memphis and the Ptah/Sekhmet/Nefertum triad).

As Saau-ur "The Great Intelligence: the cognitive reception of a situation, object or idea. Saau-ur is mentioned as early as the Vth dynasty.

As Saa Amenti-Ra "The Intelligence of the Amenti of Ra" god of conscience and character.

Sa is a god of protection within his functions and is associated with Hu, taste. Oddly enough Sa is associated also with the heart. Hu and Saa together are the Eyes of Horus. More importantly they are the tongue and heart of Ptah; as such it is thur the heart that men relate their lives to moral precepts, and to be craftsmen.

EGYPTIANS AND THE TAROT

The first Tarot cards known were found in Italy. A reproduction of them has been done and is usable. I believe that they were nailed to something. Perhaps someone can fill in where it was found and the time period they were made.

Bernard Bromage, in his book, which I can't recall the exact title of (it was years ago), but is something like The Secret Wisdom of the Egyptians (I'll look it up). Basically the book is fairly uninteresting as it relates to how ancient Egyptian traditions really worked. But there was, in one paragraph, something that struck my eye. In discussing, I believe, the Tarot he says (and despite not remembering the title, I do remember the sentence) "The Tarot, of course, originated from the Temple of Serapis in Naples, Italy." Well, here is something specific. Now to find a picture or reference from another source on a Temple of Serapis in Naples. Ancient Egypt did expand their temples outside of Egypt, and had temples and sanctuaries in Greece, Italy, France, Germany, Great Britain, Spain, and other places. To make a long story longer, it took about five years before I finally found a reference to the Temple of Serapis in Italy. The reference referred to the excavation report done early in this century; that the temple is now pretty much at water level, that the illustrations on the wall were destroyed by WWII. That means that if the Tarot came from a chance find, it would be in the excavation report, if it came from illustrations on the walls, it would still be in the report. A friend of mine was in Naples and took a picture of the temple, and indeed, it was awash with water and the illustrations were definitely not there. Was Bromage right? Did there exist a pre-tarot illustrations in either wall form or chance papyrus? If true, did it include the minor arcana as well? If only the major arcana, what was it supposed to portray at that period of time? Perhaps the

path of the initiate as supposed today? And whose initiate; a Roman/-Egyptian one or an Egyptian one? Where indeed is the excavation report? It was printed in Italian, but is there illustrations or photos of the illustrations? Is there a reference to cards or a papyrus or manuscript? Are there English translations? How did the Tarot get from a 3-5th century ad temple to 13-14th century cards? We know that the Italians were interested in retrieving Greek and Roman statues and works during that period; was that why and when the transition was made? All of these things depended on finding the excavation report. And if the report confirmed it, then did it mean that an even earlier version existed in Egypt? Lo and behold this could take forever (like this note is). But finally, voila! The French Institute of Archaeology in Cairo found the report for me and sent me a translation of the illustrations found on the wall. The report consisted of, among other things not particularly germane here, of descriptions of the illustra-

tions, and a statue standing in the entrance. There are 20 illustrations that were on the wall prior to their destruction during WWII.

Assuming for a moment that Major Arcana card number 0, which is the fool and generally interpreted as the initiate starting out on his journey, it would follow that, given the sequence of illustrations on the temple's walls, that indeed the) card would be the initiate of Serapis.

Card One: Magician:

Found at the entrance to the temple, just inside, was a partially damaged statue of the god Khnemu, and in front of him, an altar. The god Khnemu is the only god in ancient Egypt that is shown (and even at that, rarely), and applies in this case, with one hand pointed towards the sky, the other towards the earth. Khnemu is the god of the Nile, and since in the major arcana, water in the cards represents the flow of consciousness, it follows that the flow starts from Khnemu, the Nile (at least for Egyptians it would). The ritual equipment would have been placed on the altar.

Card II: High Priestess:

The first illustrations, the first one on the left side is of Veiled Isis (also one of only two Egyptian goddesses ever shown veiled). The illustration was between two pillars, the lotus and a papyrus pillar, and in the illustration Isis is seated, holding a lotus. Crown of sun and crescent moon.

Card III: Empress:

The second illustration again shows Isis, this time holding and suckling the baby Horus. Crown of Isis, the throne, symbol of the maternal power behind the throne, etc.

Card IV: Emperor:

The third illustration is of a Roman emperor in Egyptian garb,

holding the was and flail.

Card V: Hierophant:

The next illustration is of an Egyptian priest, dressed in the leopards garb, making offerings to an altar.

Card VI: Lovers:

The next one is of the unification of Northern and Southern Egypt. The intertwining of the lotus and sedge plant, two Hapi gods (Showing both male and female traits). The Egyptian meaning is very similar to the card.

Card VII: Chariot:

Shrine procession, with two sphinxes in front of the shrine, being dragged by 4 anubian priests and 4 Horus priests (in a Temple of Serapis in Egypt, it actually is a chariot scene).

Card VIII: Strength:

The illustration is of the goddess Sekhmet, the Lioness goddess, who is the Egyptian symbol of strength. The scene also has a priestess offering a symbol of her heart to her (which is done after the balance, weighting of the heart).

Card IX: Hermit or Sage:

The next illustration on the temple wall is of Imhotep, the prime example of the perfect man or Sage/Priest, with a scroll in hand.

Card X: Wheel:

The illustration is of the 7 Hathors, long regarded as the 7 fates in ancient Egypt and part of the concept of time as regarding man.

Card XI: Justice:

This illustration is a quite common one in ancient Egypt, the Judgement scene, where the initiate or deceased is judged of his heart (actions, etc.) against truth.

Card XII: Hanged Man:

This illustration in the temple walls, although badly damaged, does show Osiris, who you may remember, was martyred, cut into bits, put back together, etc., and who symbolizes resurrection.

Card XIII: Death or the Reaper:

This scene, also badly damaged, clearly shows the god Set (Lord of Chaos and Disorder) with what looks like Anubis before him (the Guardian of your soul, the Guide of the Initiate). The interpretation works in well with our interpretation of the 13th card.

Card XIV: Temperance or Alchemist:

The illustration in the temple, damaged up to the waist of the individuals, shows Horus and Set, which would mean in its broadest sense, the tempering of one's bad traits with the good, the unification from within.

Card XV: Devil or Black Magician:

This illustration is a classic Egyptian one of the solar god Ra fighting Apophis, with a lesser scene of priests offering. In Egyptian initiations, this is the part of the Dweller of the Threshold, and the attempted crossing.

Card XVI: Tower or Lightning:

The illustration is of two obelisks. Obelisks, you may remember, always stood in front of the temple. Obelisks represented the first ray of light striking the earth. It would symbolize here the initiate passing the Dweller and now ready to enter the temple for final initiation for the first time, like the light hitting the earth for the first time, the transition is almost complete.

Card XVII: Star:

The goddess Seshat and a libation scene. Priestess with two bowls, one of water, the other of earth in front of Seshat, a Bennu bird in the water. Seshat has many attributes, but she has a star as a crown, the only one that does, and she is a consort of Thoth (god of Ceremonial Magic) as well as being the goddess of Libraries and Sacred Knowledge. The initiate is about to, or is receiving his sacred knowledge about the world, himself, and of magic.

Card XVIII: Moon:

Top part of illustration only, of Khonsi, God of the Moon, and possibly of Thoth, also a God of the Moon.

Card XIX: Sun:

Clear painting/carving of the sun god Ra. flanked by hawks (also solar deities, Horus) and the sign of eternity. Perhaps at this point the initiate, now at dawn, is led out (or the doors are opened to reveal the morning sun) with the initiate now in the light (symbolically and realistically).

Card XX: Judgement:

Illustration scene of initiate, hand in hand with the god Thoth,

being led away from the Weighing of the Heart scene. His heart has been found true and just, in balance.

Card XXI: World:

The last illustration is somewhat damaged but clear enough to show the famous Nut, Geb, Shu scene. This scene is of the goddess of the Heavens, Nut, over the god of earth, Geb, with the god of space, Shu, in between. This is the classic Egyptian motif of all the world, heaven, earth and everything in between. The initiate is now one with ALL.

Now, although all of the above scenes are for initiates, this could mean two things:

1. This is a "storyboard" set of illustrations of one, albeit, long and very involved type of initiation.

2. This is a "storyboard" set of illustrations of a series of steps and initiations of any initiate of Serapis and could conceivably take a lifetime to achieve.

It is important to note that this room does not have one illustration of Serapis himself in it! He shows up on the outside of the temple in illustrations! The excavation report concluded that this room was either a special place of initiations or a special place of worship. During the 10th-16th centuries, when the Europeans were rediscovering Greek and Roman statues, books, etc., this temple could very well have been recovered and uncovered. In fact the illustrations were partially still open to view before the excavation! I have traced several temples of Serapis, and have been trying to get notes on their illustrations as well. Two temples of Serapis in Egypt, one during the Greek/Ptolemaic period, and one of the 19th dynasty also show like illustrations, getting more and more Egyptian as the temples got older.

Did the Egyptians actually have tarot cards of the major arcana? Not likely, as papyrus would be pretty much impossible to shuffle!! But here is the initial result of my study, it took years to find this material. Did the Temple of Serapis inspire the Italians to make the Major Arcana of the Tarot? It certainly contained the elements and the interpretation! Perhaps Bromage, who is rarely right, was right about this one. Further studies on Serapis temples that I did seem to keep the illustrations in order, but we do have a big gap between the temple and the first known cards!

The tradition of Serapis starts from an early age, from the 1st dynasty of about 3,100 bce with Seken-ka as the first master of the tradition. In the XVIII dynasty Amenhotep enhanced the tradition, as did XIX dynastic Khawmwese, XXVI dynastic Amen-em-apt, XXXth dynastic Nectanebus, the last native king of Egypt, who ordered the spread of Egyptian temples throughout the known world.

During the Roman period, Psoiphis and Chaeremon were leaders in the tradition.

We have possible other sources of the ancient origin of Tarot including the ancient book, "78 Phases of Ra," the Book of Gates (it has 21 gates).

There are temples of Serapis at Alexandria, Naples, Rome, Memphis. The nome state of Ament's capital was sacred to Serapis, called Apis, from the pre-Serapis tradition of Apis, from which Serapis is derived. There is a temple of Serapis in northern Amant called He-t sekha-hera.

There is a temple of Serapis at Pithom (the Bible mentions the city); a cult center at Mendes, one at north Meteliles.

Now, is the word Tarot actually Egyptian or a derivation of an ancient Egyptian word or words? It very well could be. Ta and ro or rot are two Egyptian sounds.

Ta = the following words:

thou	bread, cake	to give
staff (wand)	this	moment/time
land/earth	TO JOURNEY	THOTH
earth god	time	forms/likeness/image
essence of a god	glory	the

You also have the possibilities: tara: (long a) meaning time or season; teru: meaning a god of light.

Ra, ro, or rot (no Egyptian vowels):

man chapter of a book a covered court
mouth, entrance, opening, door, gate
entrance to a path or road
sun, day sun god words, acts
storehouse or chamber
Chapters of Coming Forth by Day
" " Divine Rites
" " Mysteries
" " Praisings

So you see, if Egyptian, it could mean "journey of the road" or "journey of time" or any number of things! It could mean "the glorious road." Or it all could be just a coincidence!!!! It's up to you.

A LATER RELATED NOTE: To give you an example of the differences, take the Strength card. That normally is depicted as a woman holding open the jaws of a male lion, quiet strength in check. In the temples of Serapis that corresponds to the illustration of the goddess Sekhmet. Sekhmet is a lioness goddess, but is usually depicted with a small mane! Hence, in Egypt, the female and male are combined into the Sekhmet form. The Isis Veiled card is almost the same in the two illustrations. Isis is shown veiled (one of two goddesses ever shown that way), sitting, holding stalks of wheat and a container of water in the Roman Serapis temples.

ANOTHER LATER RELATED NOTE: So far, there hasn't been found any evidence of wood, stone, papyrus, or any other form of the major arcana for use in divination. Note that many of the arcana of the Temple of Serapis are common motifs, and as such, can be found in clay, stone, papyrus, etc.; but never has been found in a group, incomplete set or not. Perhaps to the Egyptians, the Major Arcana was not a form of divination but the initiate's initiation or life cycle.

Divination was used in ancient Egypt, by both priests and people alike. I have various types of divination by bowls, by oracles, by dreams, by ceremonies. There is even divination by casting stones into a certain type of decorated bowl of water. There is divination by using a particular set of the popular Senet game. But, alas, none yet by Tarot.

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there is a lot of information out there about divination and ceremonies, but much of it, like I said before, is in German, French, Arabic, and part in english.

for example, there is a two volume work on Senet, including the divination part, but alas, it is in German.

See if you can get a book by Serge Saureon, called, the "Priests of Ancient Egypt." although it is mainly during the greek period of ancient Egypt, much has not changed.

if you look at the translations of the Pyramid Texts, the Coffin Texts and the Book of the Dead (Papyrus of Ani, translated by Faulkner), you would find that it is a lot of disjointed rituals put together. Most was not originally written for the dead, it was just slightly revised.

In the Pyramid texts and Coffin Texts, for example, you have texts on astral projection, blessing tools, consecration, initiation, hymns, etc. If you can find an english copy of the Harris Papyrus (good luck, long out of print, very expensive), it is THE magical texts and divination.

RESOURCES

I am familiar with the Church of Light organization in Los Angeles. They are no help in assistance, as all of their information is of Greek/Roman period and doesn't go any further back, and I already have the Greco/Roman period down. It's true that Iamblichus did write about Egyptian initiation, but the translations of his work do not include any descriptions of Tarot-like illustrations. Unlike what the Church of Light says, the translations are readily available. One must remember that initiations done in the 4th century do not and will not accurately reflect the initiations that took place in ancient Egypt. Egypt took a profound change in the late dynastic period prior to the Greeks, and even more during the Greek and Roman periods. Much of the magic, mysteries were lost and new ones invented or gaps were substituted by current thought. It was a decaying period for Egypt, adopting to Greek ways and then to Roman ones. The mysteries and initiations became an echo of what they once were.

The Church of the Eternal Source, also in Los Angeles, on the other hand, is a very Egyptian mystery oriented organization, but centers around the Old, Middle and New Kingdom, using the original papyrus and temple inscriptions for their mysteries and initiations. But still, in both cases, their knowledge is limited by what has been published and available. The translations and the original documents about such things are either not published, or published in limited editions and not available in most libraries. The French Institute of Archaeology in Cairo has the most complete library of all published and unpublished material related to ancient Egypt. I use them extensively.

The Church of Light, on the other hand, uses adapted to modern symbolism, not ancient ones. The Tower card would never have been done

in ancient Egypt like the Church of Light did it. In essence the Church made up a Neo-Egyptian religion incorporating ancient symbols and modern thought, when they just could have used the ancient symbols as is. In other words, they tried, without much research, to make a modern Tarot deck using ancient symbols out of place, rather than making an ancient tarot deck using ancient symbols in place. Then they think that this is going to get you in touch with ancient Egypt. Wrong! It may get you in touch with modern man's (since the time of Blavatsky) metaphysical idea of what ancient Egypt was, but to get in touch with ancient Egypt, you need to use ancient Egyptian methods. Kind of like getting a model airplane and putting it together without a picture to go by or the guide to do it right.

THE INHERENT DIFFICULTY OF STUDYING ANCIENT EGYPTIAN RELIGION

Throughout its 4,000 odd year old history there is no systematic account of the doctrines used. Different men living at different times do not think alike; and no college of priests had formulated a system of beliefs that was received by all clergy and laity alike. 42 nomes; 42 religions in 4,000 years! Changes were extent, differences, even in the same periods, were great. But all had one thing in common, Organic Totality.

Organic Totality: the physical environment, human organizations, conscience, language and ultimate goals, all make up Egypt's totality. Egypt did not have a central dogma or sacred book. But the one thing that prevented them from losing their individuality and from coalescing into a common unit is the belief in more than one set of gods. The Egyptian religions were both personal and nationalistic. It was personal to each individual or family; private, interwoven with a sense of personal right and wrong, with a personal shrine or "niche" in every house to their personal gods/desses. It was nationalistic because usually the place of the national seat of government determined, for the most part, the overall thought of the period, the morality of the period. The Egyptian religion offers a variety of paths to the ultimate source by individual contact and tailoring information and guidance according to an individual's needs and level

of development.

Three aspects of the Egyptian religion and culture.

1. Polytheism; all gods and goddesses are emanations or forces from one source (although in each state, the one source may have a different name).
2. Actualization of the Individual; the development of the potential of the individual was important to the Egyptian colleges.
3. Direct communication/relationship of an individual's surroundings.

The kings of Egypt had from three to five "great names" and Lee mentioned only one, the Horus name. There is also the "nebti" name. This name is from the Two Ladies, Nekhebet and Uatchet, and Pharaoh becomes the force uniting the dual monarchy. This name goes back to

the 1st dynasty and is based on the two capitals of pre-dynastic Egypt, Neken and Buto, seats of the two goddesses. The third name is the "bee" name. "He who belongs to the sedge plant and the bee," the "nesu-list" name, symbolizing the union of Upper and Lower Egypt. Predynastic: According to Manetho, a race of people came into Egypt and some became the founders and rulers of This and Memphis. The system of solar theology arrived in Lower Egypt (Delta) as early as 5,000 bce in the form of the "Shensu Heru" or Followers of Horus. They made their way to upper Egypt before the 1st dynasty. In predynastic times there were two distinct kingdoms, Upper and Lower Egypt, with their capitals at Neken (slightly north of Thebes) and Buto (in the Delta). We have names of at least 12 kings of these two areas, although the Book of Sothis lists 86 kings, and the "Old Chronicles" lists 84.

There are several approaches taken by metaphysically minded people of today about ancient Egypt. There are those who see only what Edgar Cayce or something like Urantia has to say about Egypt, and don't take the time to discover Egypt for themselves, or to see if what they learned was actually true. There are those who have worked beyond Cayce, and find a "pull" towards Egypt and read many books about the subject. Unfortunately, Budge, the most predominant writer, gives an unrealistic view of ancient Egypt, and many things are not mentioned, such as personal worship, initiations, changes of consciousness; therefore the reader is forced to rely on another source, who may not know anything at all about Egypt, but a lot about metaphysics and give you bum information. Elizabeth Haitch's (?) book, "Initiation," supposedly an Egyptian initiation, bears no relation to an actual Egyptian initiation and should be treated as fantasy. Then there are those in metaphysics that like to practice the ancient religions. Their approach is usually through another tradition, i.e. Golden Dawn, or Wicca. Both of these traditions (Wicca having many traditions and only some incorporate Egyptian into them) do not draw upon real Egyptian traditions. The Golden Dawn uses Greco-Roman Egyptian Tradition, acknowledged by Egyptologists as the period when most of the Egyptian traditions have been radically changed by outside influences, much already lost, and even hieroglyphic writing being incomprehensible. The Wicca traditions take god/desses wholesale, give them new attributes, new powers that they never had, have the rituals in English, etc.

No one studies the Egyptian traditions from the texts, temples, or tombs in order to find out how it works. Except me. Perhaps that is because I believe in finding out about a tradition by getting it from the original sources. And a major part of the problem is that although there are a lot of books, they are for the most part, too general. To find out what the Egyptians practiced, how, why, when and by whom requires years of searching obscure journals, papers, translations of texts, excavation reports (which have illustrations, translations of what was excavated) of tombs, houses, temples, and how many people have the time, money, experience to do that? Almost no one. So everyone else makes it up or speculates about it. I am going to try to make up for this loss by publishing a series of books on the ancient Egyptian personal worship, and the Temple Priesthood. What was taught, how was it taught, who did they teach it to, who were the teachers, how

were they qualified, where was it taught, what differences are there between personal worship at home and temple worship, etc.?

There was a note about religions borrowing elements from others and that it happened for millennia. Such is definitely not the case. Granted it is easy to find a few that did, Christianity, Islam, Roman. And granted it is easy to find more that borrowed SOME of its tradition, but let's look at a couple of those.

There is no evidence that the Ancient Egyptian religion came out from somewhere else. From pre-dynastic to the Middle Kingdom there were only one or two examples where borrowing took place, but in each and every case, they adopted THE ENTIRE SYSTEM. In fact in almost every case of a pagan religion part of another system, they almost invariably adopted the priesthood with it, or had the priesthood teach them, Or made it a part but separate from the main religion. This is totally different from today's pagans. Instead of being taught from the priesthood of the other religion or adopting the entire priesthood, they take bits and snatches that they don't understand and adopt it.

Now it is agreed by both Egyptologists, The Church of the Eternal Source (see Drawing Down the Moon), and many Hermeticists that in the Late Period of ancient Egypt, the priesthood not only started forgetting the important esoteric side of their own religion, but started adopting others bits and pieces, without the total integration that they practiced earlier. It resulted in a almost total breakdown of usefulness in practicing magic, mumbling now meaningless phrases, and effectiveness in their magic and rituals.

One can count numberless examples of just how much one can be effective when you only know a small part of the whole (kind of like driving a car for the first time when the only thing you know about is the trunk).

Also in ancient Egyptian, Hindu, Buddhism, and many American Indian religions (and paganism in the 1950-1970's) there was a belief that a symbol, if believed in by a large number of people over a large

span of time, is far more effective than a symbol that is used by a small group over a short period of time. Does it not hold true that a magical object is imbued with more magic every time it is used?

Thus, then how effective can a system be if it is 20-30 years old, practiced by 500 people, using symbols that are either brand new or misunderstood? (Like using a red pentagram for bring forth the earth element; how less effective is it as opposed to a green one which has been used by millions of people for thousands of years?)

Occult philosophy by these groups and many others maintain that the more powerful an object is based on the formula: # of people using it + # of years in use + the ability of the individual to use it + the correctness in its use. The astral plane is exclusively made up by

just this principle, and it's this plane where much of the magic is done.

The effectiveness of the individual to practice his magic or religion is also directly proportional to the abilities and effectiveness of his/her teacher, and the degree of success in achieving the goals in his/her training.

FROM MARK REYBURN On borrowing, syncretism is and was common among many religions, including Egyptians, as you note. It tends to occur most frequently in cultures with regular contact with different practices. One of the Sun Dances, I think it's the Cherokee, is supposed to be syncretic. Who they got it from escapes me, my anthro classes are practically history themselves by now! Selective borrowings are, as you note, tricky things. But, we would be poorer without it. And ceremonial magic aside, symbol use is more free-form than most of us would prefer. Not quite, words mean what I want them to mean, but symbols are much more personal than the "Official" correspondences. The "well-worn path" of symbol meaning is certainly helpful IN SOME TRADITIONS, but is completely irrelevant to someone who is using symbols on a personal level. Although less potent magickally, religiously personal symbolism is much more potent than time-worn symbols. Besides, how else do new religions develop symbolism?

FROM DOMI O'BRIEN In ADF ritual we specifically note that the more-- and the more of us-- that call upon the old gods the more they respond to our need-- one is reminded of "the old gods only sleep, you know, although betrayed and slandered; they guarded us from every woe, and blessed each crop and fine herd..." and, oddly enough, Tinker Bell-- if you believe in fairies-- read DDW-- we focus belief, and will...

FROM GARY OHLEMILLER This is an interesting dichotomy I haven't heard much about before. One group seems to prefer the Bonewits/Parapsychological approach which holds that the

power of a symbol comes from the strength of association it holds in the individual's unconscious. Mr. Poe seems to advocate a Jungian approach in which the archetype exists "objectively" and is waiting there to be used. Does anyone out there have enough practical experience to tell us which is more efficacious? I sure don't.

FROM MICHAEL POE In reference to what is more (?) effective or powerful, actually both together would be the most powerful of all.
My little experience, such as it is, has been working in the area for 20 years, bring apprenticed to an Havasupi shaman, personal knowledge from four other systems, watching and working with 3 other shamans, and personal tours to sacred

sites around the world. Go to a sacred site and see just how powerful it still is, like a huge untapped battery.
Feel a talisman that was made and used 4,000 years ago, yet still has as much or more power than anything you have touched by a modern worker of almost any system.
I gave a 4,500 year old scarab that hasn't been used since to a friend of mine who put it in a box. 2 months later, when he opened the box to use it he found the box has been burned from the inside out. (although admittedly that scarab is an exception).
I have found that both ways can work, but an old cultural symbol (in Jungian terms) is more in our subconscious as a type of universal symbol, and will be more powerful and last longer than a personal one.
Get the most magically powerful person you know, have him/her do a circle ritual in a square area, and go back a month later and see if you can find it by feeling for it. Go to a ancient sacred spot that hasn't been used for hundreds or thousands of years and feel its power. Which is greater? My bet goes to the ancient one. More use over more time.

ALCHEMY

There are some definite misconceptions expressed here on Alchemy. Alchemy is not about transmuting lead into gold (that was, at the most, a test on your elixir), it does not involve using electricity, it is not part of tantric.

One of the problems involved is that people get a tradition that they don't understand and misuse the term until it loses almost all of its original meaning.

Alchemy is a spiritual experience that is a combination of two things, the transmutation of the workers spirit with the transmutation of physical substances (which creates the Elixir of Life).

while in the broad sense that Alchemy is a transmutation, it has

no part in Tantric.

The physical and metaphysical process has always been described in allegories, hence the confusion of work with metals.

In order to practice alchemy today, you need to read only about 2 or 3 good books on the subject

"Gold of a Thousand Mornings" is a non-fiction book describing alchemy by a man/wife team in France. It dwells on both the spiritual and physical aspects and describes the work that they did.

"An Alchemists Handbook" has a brief description of the meaning and the "Great Work" (as it is called), and gives you in great detail how to do the physical work.

In order for alchemy to work, you need to do both at the same time as you need self transformation to work in order for the physical transformation to work.

the chemical side of work delves mainly into herbs, and if you use herbs in your regular work, then you will have real use with alchemy.

In the chemical aspect, the herb's essence is extracted (the gold from the dross), as well as yourself (your essence is purified). To do so, you usually need chemical glassware such as a condenser, or soylent extractor. This is a typical operation when making perfume from flowers or making an herbal extraction. The main difference is that the extraction takes place with a magical bent to it. rituals are done during the extraction process, timing is essential (astrological, lunar, and solar, and seasonal timing) .

So, since you may already be familiar with blessing and consecration of magical tools, and putting power into them, a very similar thing is done to yourself (an human vessel) and your herbal product during the alchemical process.

also, there are two existing alchemical schools, one in France, one in Utah (of all places!)

If you already use herbs in your other work, following this process will net you much more powerful herbal concoctions as well as a more powerful and spiritual self.

I myself use the process. One of the aspects in alchemy is that one gathers certain herbs, minerals to produce an elixir that will extend life (as one of it's benefits). but before ingesting it, an alchemist would sometimes test it by adding a pinch of it to lead, and if it turned into gold, then your elixir is finished and can be used.

However, turning lead into gold was never the end product for the work, but merely a test. You can make other useful herbal/concoctions without achieving the 'Elixir of Life.' Since alchemy is non-denominational, it can be used with practically any tradition.

The source of the word Alchemy has had a lot of discussion among

alchemical writers and alchemists. Although chemy did eventually become chemistry, the origin of the word did not.

The most agreed upon definition of the term Alchemy is this: Al (arab word meaning THE) Khemia; meaning Egypt, which comes from the ancient Egyptian word for Egypt meaning "black land" thus: The Black Land

since Alchemy does originate in Egypt, it makes sense.

The first alchemical work is called the Emerald Tablet, written by Thoth, or Hermes Trismigistos.

the father of alchemy is Zoismos, an Egyptian.

the mother of alchemy is Marie, the Egyptian, who describes in her works the actual equipment used. (the only person who does!!!!).

ISIS

The Fellowship of Isis is the only group that I am aware of that worships only Isis and is not a Wiccan group. Their headquarters is on the British Isles but has many members in the US. They do, however, use almost exclusively late Dynastic and Greco-Roman Isis rituals, which many people believe are disbased and not well understood (true of most of the Egyptian traditions at that time).

The Church of the Eternal Source uses rituals from the Old to New Kingdom (I-XXIst. Dynasty) and includes Isis. It is a federation of Egyptian temples, so there are Priests of Horus, Thoth, Ptah, Priestesses of Bast, Sekhmet/Bast, Hathor and Isis. And, oh yes, a priest and priestess of Osiris. They are currently looking at an initiation plan based on ancient Egyptian sources to possibly adopt as their own.

If there is a group by the name that the person mentioned, it may be either a new Egyptian traditions group, or an eclectic Wiccan group.

Isis was never worshiped by Wiccans prior to the 1950's and should best be worshipped by people acquainted with the ancient Egyptian Traditions related to her. Isis went through many changes, adding more powers and attributes as time went on. She wasn't even called a Mother Goddess for the first 2,000 years of her worship.

Most people who don't know ancient egyptian traditions don't get the response from Isis that they expect (or a totally different response). Isis is very powerful, but exacting. It's always best to know what power relates to which of her forms in order to invoke her.

One thing to remember. Isis belongs to several ancient Egyptian traditions. As such, you won't be aware of her powers and attributes unless you are familiar with the Egyptian traditions.

For example, as an Enchantress, she is invoked with a special form in mind (holding specific objects, in specific positions, wearing specific clothes). Not to have that form in mind, according to ancient Egyptian tradition, is to negate your entire ritual, or to degrade it (it won't have the effect as much as if you did it the right way), or to have an effect entirely different.

Isis, for one, has many powers and attributes, and many forms. Just invoking her in a different direction invokes a power you may not be aware of. As such she can appear to be both benign or terrible (she is one of the Dweller of the Door, or Threshold goddesses).

Even during the Egyptian period, 4,000 bce (predynastic) to 641 ad (the closing of her last temple) she went through many modifications and changes. She wasn't even known as a mother goddess for at least 1,500 years!

It's too bad that people borrow god/desses from traditions that they know little about, to use in ritual. If they knew the tradition better, their ritual would be better.

There is also an Isis heaven to astral project to, but again, in Egyptian tradition, you must know the way, the form to use to get there, otherwise you go to a false one.

She also appears as an astral guide, but again, only assumes a specific form.

Unfortunately there is little written about how to actually practice Egyptian ritual (although the Church of the Eternal Source knows). That is a gap that I hope to fill one day, having spent over 30 years studying ancient Egypt, worked there for several years in the tombs and temples, and have the best resources available to me in the term of published and unpublished material. I am currently working on what could be

several volumes on the Theory and Practice of the Ancient Egyptian Traditions (good title!)

INFORMATION ON BAST
from ancient Egyptian sources

Powers and Attributes of Bast:

Lady of the East (IVth Dynasty on)
Female Personification of Fire
the Light Bearer
Female power of Light, Heat, Sun, Fire, Mild Heat of the day and Year
Power of germination of seeds
Power of early Summer
Goddess of the Birth Chamber
Goddess of Full Moon
Goddess of Cats
Protection

Bast festivals occur in April and May in her temple at Bubastis,

facing east.

The Greeks associated her with Diana.

Bast was also used to learn words of power to vanquish the powers of darkness (IVth Dynasty).

Bast attributes are also related to cats.

Bast had at least four different forms (and no breastplate related by another, more contemporary book)

> FROM BRANDY WILLIAMS Ref.: THE BOOK OF GODDESS & HEROINES by Patricia Monaghan. "She originated in the Nile delta, but by 930 B.C., the power of Bast

> was acknowledged by all Egyptians. At first she was a lion-goddess of sunset, symbolizing the fertilizing force of the sun's rays. Later her image grew tamer: she became a cat carrying the sun, or a cat-headed woman who bore on her breast-plate the lion of her former self." Bast ruled pleasure and dancing, music and joy. At Bubastis ("House of Bast"), the center of her worship, great celebrations were held. Boatloads of wor-shipers - hundreds of thousands of them, Herodotus said - were greeted by pleasant flute melodies as they debarked for a worship service combined with a vast trade fair. Bast's followers believed that in return for this reverent celebration Bast bestowed both mental and physical health.

As a cat goddess of the moon she lit up the night, throwing light on things which would otherwise be concealed. Moon lights up a world hidden in darkness, and the cat gives us insight with her light of the under, or inner world. The Moon is the searcher, a seeker of Truth. Bast is known as the Lady of Truth. Beams of the moon point the way and a narrow path called a cat walk, usually called in Egyptian as the Middle Way or Path.

When a cat curls up with its head touching its tail, it forms a circle, symbol of eternity.

Bast also symbolizes sensuality, grace, coordination of movement.

Bubastis (town of Bast) also called Per-Bast, Pa-Bast, Pibeseth, Tell-Basta

Location: lower Egypt, northern kingdom and capital of the 18th nome or state, Am-Khent.

time Period of Bubastis: IInd Dynasty to at least 640 ad.

IInd Dynasty: "in the reign of the 1st king, a chasm opened up and many people perished."

IV: Khufu (builder of the Great Pyramid) built here.

XXII: Libyans ruled Egypt here

640 ad: Bubastis still alive and worshipping cats here.

Temple of Bast on an island with only an entranceway bridging it. There is also a Temple to Thoth, and a shrine to Temit. Minor gods: Temit: Lady of the Two Lands and Osiris: the thigh of Osiris is in a hidden chest at Netert.

Triad at Bubastis: Bast, Osiris, Heru-hekennu, and to a lesser extent: Nefer-tem.

Invoke the cat Bast to learn words of power to vanquish the powers of darkness (IVth dynasty on)

Bast attributes related to cats;
refusal to take things overseriously
science of relaxation, never waste energy
accepts the nature of things, superb indifference to opinion, refusal to be at beck and call

insistence of complete freedom of expression
when a cat curls up with its head touching its tail, it
forms a circle, symbol of eternity
luxuriating sensuality, grace, coordination of movement

Egyptian cats are typically orange-brown, ginger and a gray tabby.

As a lioness, (her earliest forms), painted green, she personifies the Sun. As a cat, she has connections with the moon.
Mother of lion god Ari-hes of Aphroditopolis, Mother of Sekhem, of Denderah

Bast is also considered to be the Soul of Isis.

Forms usually seen:
1. Upright cat, holding a sistrum and aegis, surrounded by four protector cats.
2. woman's body, head of lion or cat, holding sistrum and either a basket or a aegis (can hold uatchet)
3. Aegis of Bast sometimes has a head of a cat crowned with solar disk and uraeus, emblems of Sekhmet.
4. Lion headed woman, oldest form of Bast. In 5th Dynasty temple called, "Bastet, Lady of Ankh-Taui."

Also associated with:
Mut-Bast: personification of the moon in Thebes, she is a woman wearing horns on her head with a sun's disk between them. Mut-Bast is the counterpart of Amen-Ra-Temu-Khepera-Heru-Khuti
Sekhmet, as a counter-part
Assessor Thenemi (he who goes backwards) and who comes forth from Bast.
Assessor Basti

A good description of the Festival of Bast, called the Festival of Lights, has been described by various Greek and Roman writers.

The temple of Bast in Bubastis, while on a island, is lower than the rest of the city, and therefore, is the only temple that the people can see into the courtyard. Also there is a sacred grove of trees in the courtyard (the only one known of all temples in Egypt).

At the festival of Lights, all light in the city is extinguished. then a new fire is made in the temple and the priests come out to light the torches of the people who then parade throughout the city to relight all the home fires. by the Greek/Roman period there was also a kind of sexual license at the time at the festival. Food and drink for all (which is typical of the temple festivals).

Speaking of cats! I had a request from Jennifer about Wadjet, the rearing cobra, sometimes lioness. Good observation, most people don't know that Wadjet is VERY occasionally depicted as a Cat. Here is the answer.

Wadjet, the cobra depicts two things: the real snake (in the proverbial papyrus grass) with it's dangerous forms and powers. And 2, the Kundalini, or Serpent Fire of the human body coming out of the third eye! That's why the serpent is always on the crown or is the crown

over the third eye. It's also symbolic of the sun. I know, you think that the Kundalini comes out of the top of your head, as Hindus would have you believe. Could be true, but in Egypt, when one works with Wadjet's fire, you direct the route to the third eye (the burning, purifying fire), while redirecting a lesser (gentle growing heat of the sun) to the top of your head (hence, the Lotus depicted on top of the head).

So, yes, different aspects of her nature. As depicted as Wadjet the cat, here is a dichotomy! Cats protect humans from snakes, so Wadjet is also invoked to protect humans from her very own physical manifestation, the deadly cobra.

As depicted as a cat, it shows her protection from her very real counterpart, the asp. Asp and you shall receive! (g)

Now as to relationships with Bast/Sekhmet/Mut.

Think of fire and think of sun/moon. Think of opposing sections of the same thing (burning fire, gentle heat; light of day, dark of night) and you have some basic differences between Bast/Sekhmet. Have you seen the National Geographic special on cats: our pets and how they relate to the big cats. think of the attributes of the big cats and think of Sekhmet; think of the attributes of the domesticated cats (really, cats domesticate people) and think of Bast. The shared attributes of Bast And Sekhmet are the same as the shared attributes of big vs. little cats. Mut is a maternal cat, big or small.

Sekhmet destroys, but she is also a healer

Bast is playful, but also protective

When the Christians decided to kill all the cats in Egypt in the 700's ad, they did so. Two years later, the Black Death came out of Egypt and devastated Christian europe.

Was this revenge by Sekhmet and Bast onto the Christian population for destroying their physical symbols, the little kitties? Or was it because the amount of cats kept down the rat population enough that the Black Death (a rat flea borne disease) didn't come out until the decline of the cats? Or both?

A BLESSING FOR THE DEAD
(TO BAST)

Having worked with the High Priestess of Sekhmet-Bast-Ra (and taught most everything she knows), and member of the Egyptian temple federation, Church of the Eternal Source, I have the information you need.

Since you don't practice Egyptian traditions, instead of giving you a whole ritual, I will give you a hymn/prayer to Bast that is a Blessing for the Dead, that you can incorporate into your ritual, plus hints.

Bast is a goddess for the Sun and the Moon, but for the dead Sunset is the best time; Night comes second, sunrise third, and daylight comes in fourth for ritual for this.

Face the West, setting sun (or if not at sunset, either the moon or the sun depending on you doing it in the day or night time.

If you have an oil lamp lit it; if not use white candles, and a little votive candle. Bless the two white ones to Bast, the votive to the dead cat.

Meditate upon the cats attributes; able to see at night, intelligent, quick, independent, very maternal, luxury minded and sensual. (if you have a cat, invite her in your circle).

Bast nefer dy ankh
Beautiful Bast giving Life,

A Bast, shu asenu
Hail Bast, in visible form, casting light into the darkness

sesept em kekui,

I have come before you, the path is opened,
the earth is at peace.

i kua ser-ten, uat sesh-tha, ta em hetep.

(Egyptian pronunciation is optional, but in ancient Egypt was imperative to speak the language to create the sounds to get the response.)

O Great goddess, Bast,
Soul of Isis,
Heart of the Sun-hear my call.
Enter now this consecrated shrine (or circle)
Make Thy presence known to me.

(envision the dead cat)

Aid thy servant in reaching the source of all things,
Guide thy servant's steps on the true path
Answer your physical manifestation's soul's desire for Thou.
Blessed be Bast,
Who gathers her children into life everlasting.
Blessed be Bast,
The Beloved of Bast has gone to the Horizon,
Your physical manifestation lives now only in the sunset.
May it's ka endure and it's shadow seek the light.

The power of Bast protects her,
Shut en Bast sau.

FROM PETE STAPLETON Michael Poe, I knew if I posted here i would find someone who could help me resolve some of problems regarding the failure of certain historical astrological techniques. The Egyptian calendar I was referring to was the 30 day lunar calendar - the one introduced to the Romans. To my knowledge there has never been an Egyptian Solar Calendar. I'm sure I must have misunderstood your post - or you may have confused my reference. So we will both relate to the same calendar - I refer to the 360 day lunar Calendar composed of twelve 30 day lunar months and with the extra five days added on each year. This was the calendar discussed at the meeting called to discuss what to do with the extra five days of the year - which resulted in the Decree of Canopious - I think if was first published about 250 BC or thereabouts - hope this helps. I am impressed with your EZ cosmos program which shows the sky 4,117 BC to 10,000 AD - how delightful for you. I wonder if you could tell me how such a program handled the calculation past 500 BC - to my knowledge even Ptolemy's eclipse tables only go back to about 580 BC - which suggests some problems with calculations beyond that date - but I'm certain you must have taken this factor into account - so could you help me understand what they are? Certainly the meeting to account for the extra five days of the year at that time must have been the reason why there is not any contiguous record extant in the entire world past 580 BC. I would appreciate your help here. Then next area where you have set me straight is the day starting with sunrise at that time. I know the marking stars and the water clocks of that era all showed the day starting with Sun set - but certainly you have a better grip of the details and can explain why all the WATCHERS began their vigil and day at sunset. I do think the evidence points very definitely toward the source of the constellational names being that of river based culture where there was a great inundation once a year - but since you make the point that the Egyptians at that time didn't have the present names, then what did they have - or what other river based culture was there where there was a flood of the dimensions of the Nile river within the Nile valley. The zodiac at one time on the ceiling of the Temple of Dendrah has to have been painted about 100 ad and the constellational names as we use them today were in existence much before that time. I am also a little confused about your reference to Sign as being distinct from Constellations. There never was a zodiac of Signs prior to the 8th century AD. All previous reference were to the star spangled constellations - each precisely 30 degrees in length - each measured

by a precise 30-day lunation - again I refer you to the problem of what to do with the extra five days of the year meeting. It is my understanding that the Kings list and the dynasty lists are in complete disarray - so how do you know these astronomical texts you mention relate to the 18th dynasty. Also, I do believe the Pleides were referred to as the seven sisters in ancient Egypt - but of course I will bow to superior knowledge - I wonder if you could cite the reference. As far as being the goddess of Fate and Fortune - the influence of this particular pattern was then and is now considered quit negative - bad luck.

FROM MICHAEL POE You are partially out of my league except for the Egyptian lunar calendar, which was not made up of 30 days months, but 28 day months. Of course since the Egyp-

tians was made up of 42 states, 2 kingdoms, and at least 13-14 traditions, there was more than one calendar. there was one based on the Sothic year (when Sirius sets just before the sun rises, which is a 365 day solar calendar; a Lunar calendar of 28 day months (which eventually coincided with the solar during the "Sothic" cycle), a 260 day calendar not based on any aspect of the sky, a solar 360 day calendar with 5 "intercalerary" days. Their lunar calendar was made up of 7 day weeks, while the solar had 10 day weeks. Oddly enough (or perhaps not so oddly), the solar calendar was the civil calendar for working, the lunar calendar was for the farmers.

My EZ Cosmos program, which shows the sky from anywhere on earth from 4,117 bce to 10,000 ad, can give me the beginning Sothic year during ancient Egypt. It gave me the date of the 1st day of the 1st use of the Sothic calendar (which also coincided with the lunar calendar that year). A friend of mine did an astrology chart that showed a most intriguing configuration for that time.

In case you're wondering, the year always starts on sunup, so the date was sun up at Memphis, Egypt at a certain day in July, in a certain year. Of course the Egyptians didn't, at the time, have the same zodiac names, although they recognized the constellations. The first zodiac of the common signs (or today's signs) in Egypt were done in the temple of Denderah (temple of Hathor), a beautiful work on the ceiling. Astronomy played a big part in ancient Egypt, notice the astronomical texts of the 18th dynasty.

In case you are interested, Pleides was called the seven Hathors in ancient Egypt, and were considered the goddesses of fate and fortune.

THE TEMPLE OF RA AT HELIOPOLIS

The Temple of Ra in Heliopolis as described by Herodutus.

Probably the largest temple in the world, it was about 2/3 of a mile long, and a 1/4 of a mile in width.

The courtyard was described as made with polished black basalt

stones, so polished that it reflected the stars above and made it look like one was walking among the stars. In the middle of the courtyard was a full size tree, its trunk and branches made with Lapis Lazuli, its leaves made with Turquoise! No doubt a most impressive courtyard!

The entire temple is now under the suburb of Heliopolis, a suburb of Cairo.

A small portion was uncovered 3 years ago, and showed the black basaltic paving stones of the courtyard.

TAROT SYMBOLISM

FROM: MICHAEL POE Since the tarot is not related to any Hindu philosophy, I don't, and neither do the earlier tarot references, refer to their philosophy to the symbolism, which is generally Hermetic (Hermetic is derived from Hebrew, Christian, Greek, and Egyptian). In hermeticism the eye is also symbolic of the Eye of Horus, the Egyptian Hawk god, who soars over the earth seeing everything that happens.

White, red and black also refer to Egyptian garments worn by Initiates at least as early as the Greco-roman period and represents something completely different than the Hindu. White is the undergarment because it symbolizes the purified; the first garment put on after the initiate bathes in the sacred lake. The red lining is for the Inundation of the Nile, or potential life giving. and Black is symbolic of the black earth of Egypt, the life, manifested.

In the Waite deck, the dog also represents God, which it is if spelled backward, nipping the initiate along the path, but in ancient Egypt it is Anubis, the Guide and Guardian of the Initiate.

Right hand and left hand have always in Hermeticism been associated with the Sun (right) and Moon (left), with the symbolism and meanings associated with both (and corresponds to what was previously noted)

Actually, all of the early Tarot decks, from the very first found in Italy up to the 1970's, reflect Hermeticism, and probably should be interpreted that way.

However, currently there are so many different types of variations that interpretations of elements may need to be referenced to a particular deck. Hence, although, taking the Waite deck in view, the Hindu interpretation of the clothes changes the meaning from the original meaning of the card.

Symbolism of the tarot is not universal. For example, black represents death (as a color) in Hermeticism, the tarot, and western civilization; but in eastern civilization black represent life, and white represents death. clearly a problem there!

Skeletons generally represent death or afterlife to western civilization, but to some native american tribes and other people, it represents power and not death! Hence, not every symbol in the Tarot is universal or has a universal meaning. The tarot cards in general, like Jungian's archetypes, are universal, but the individual symbols

are not.

Another example: the lightning hitting the pyramid and the person falling off has no meaning with civilizations that don't have pyramids, and little to most that do. However, did you know that the pyramid in ancient Egypt represented the obelisk, which symbolizes the first ray of light (lightening) striking Earth? And that the pyramid, represents the top of the obelisk. that the obelisk were lightning rods? Pyramid in ancient Egyptian language means "Place to Ascend", whereas the card shows the person falling off after being struck by the first ray of light!

Now, as to the left/right hand depictions. Of course in the earlier decks the Magician does not hold all four elements, but are located on the table.

The Ace of cups, representing water, is not feminine in ancient Egypt; it is either masculine or both. Wands are neuter (the word for wand is neither male or female), earth can be either male or female, and air is male (while heaven is female). In fact the variety of male, female, neutral of the elements vary greatly in shamanistic religions of the Native Americans. But it is Hermeticism, which combines the Hebrew, Christian (more accurately Gnostic/Coptic), Egyptian and Greek, than assigns our present meanings to the four elements and suits.

Since the earliest deck is Italian of the 14-15th century, the major influence would have been Hermeticism, not Hindu or other eastern religion. Bernard Bromage builds a decent case for Egyptian origin, which I explored in previous notes (did you see it, the symbols were so close that there had to be an influence). One may expect some Arab/Islamic influence (the Crusades were over), but the interest in Greek/Roman art and writers were great at that time.

MIXED PANTHEONS, ETC.

Pan is not Bacchus, or the great horned god of Europe.

Despite the eclectic mind of today's Wiccan, that is of associating all male gods with each other and all female gods with each other, is a disservice to both the god/dess and to the tradition.

Ancient Egyptian traditions (of which there were a dozen or more) taught that you don't mix gods and goddesses indiscriminately, even if they do share SOME attributes or powers. Their "High Concept" was that even any one god/dess has several powers and to invoke specific powers required the knowledge of what sacred symbols are associated with that power, even if he/she (the god/dess) should be sitting down or standing up, the ritual done in daylight or nighttime. Many shamastic religions don't mix and match their god/desses, don't do sun god/desses at night and vice versa. The thoughts or reasons behind it is that mixing and matching causes:

a. The ritual will not be as effective.

b. The ritual may not be effective.

c. The ritual or the residue afterward will have powers that weren't intentioned by the person, but was part and parcel to the god/dess invoked.

d. The ritual will backfire.

e. The ritual will have residue that will be uncomfortable.

f. It's warps the lines of power (more shamanistic thinking than Egyptian, who says that it warps the Sa, which translates as spiritual power).

Many shamanistic religions do not ground their power after the ritual (after all, it usually is being held at a sacred spot). They feel that either because the power will be contained at the power spot, or the powers you invoked were clear enough not to leave a side effect. Still, I am not proposing to not ground yourself afterward.

So, what I do propose is to not try to associate one god/dess with another. None of them will have the exact same attributes or powers. And invoking Pan and Bacchus at an Egyptian temple, or Pan at Stonehenge is just as bad as invoking Gabriel at the Great Pyramid! It won't work, you won't get the power from the spot you want, only your own, or negative power.

Isis, for instance is considered by most Wiccan's as one of the Great Mother Goddesses. yet in ancient Egypt, out of her 3,000 year history, most of the time she was not known as a Mother Goddesses.

At the Church of the Eternal Source (federation of Egyptian temples) Isis Priest/esses rarely held out for very long. All kind of terrible things generally happened to them. The main reason is that all of them used part of Isis's powers, and would not work, or refused to recognize her other powers. Eventually though, they seeped in anyway and to their detriment. Had they recognized all of her powers in the first place, things might have been different.

Perhaps your basic misconception is that all goddesses represent the same forces; they don't; and neither do the gods.

Yes, basically there is one great force that encompasses both male and female powers. This basic force, as it filters down, differentiates into different types of forces, and these forces are the god/desses that we know.

Isis doesn't have the same powers as Sekhmet or Hathor or Bast. they may share some of the powers, but they have powers unique to them.

Kind of like Leonardo De Vinci knowing a lot about everything, but Cellini was an excellent goldsmith, Van Gogh a painter, Perot a businessman.

Hence, not all goddesses are the same, nor do they have the same powers.

You might consider it like rivers and oceans in reverse. The ocean has all the attributes, and it drains it attributes into separate

rivers (some swift, some calm, some wide, some narrow, some short, some long.

In Egypt the ultimate deity was called "Neter", which translates as "Divine Principle" and the work is neuter, having both male and female principles within. The next in order is a male neter and a neteriat, a god and a goddess. Below that comes numerous god/desses which more specific powers and attributes.

Now the question is, where these receptacles of specific powers invented by mankind or higher powers? In the long run, it doesn't matter as long as they work.

Patheonists generally believe that there was a highest deity, followed by two (male and female), followed by others down to the spirits of earth, air, fire and water.

If you want to make use of a specific power, you should go to a specific spirit or god/dess who has that power. You may not have a great success with one who only has some of it, or is so undefined or has so many other powers that it may get a little lost.

If you want spicy food, don't go with a mole sauce, go for a Jalapeno sauce.

Also it seems that the further away from the highest deity to get, the closer and more responsive it is to you.

You may find that you get a better response with a fire ritual when using a fire elemental than of Sekhmet, and even less than using Amon (a solar god).

THE ANKH

Unfortunately the entry for "Ankh" in Barbara Walker's "Women's Encyclopedia of Myths and Secrets" got just about everything wrong.

The ankh is not evolved from an ancient symbol of the Goddess in Libya and Phoenicia; the narrow triangle surmounted by a crossbar and a round or oval head in both Libya and Phoenic evolved long after the standard Egyptian ankh was made. In fact, it wasn't until after the ancient Egyptians either conquered or did extensive trading with both areas did their symbols evolve.

Well, maybe the book didn't get it all wrong. It is a symbol for life (although not universal, for universal means that it was used universally or all over the world, and it isn't). It is true that both gods and goddesses in ancient Egypt held it, but they never presented it to kings and the people, the scenes show the god/dess holding it to the person's lips or head (which means bestowing life, and was not a present). the part about the Christians is true, and it's true that the ankh is the hieroglyph for the word "life", and is used in a

common saying "Life, Health, Strength."

But the ancient Egyptians never said that the ankh represented the union of male and female sexual symbols (which were quite different symbols and bore no relation to the ankh, or resemblance to it). It was not the "Key of the Nile" (except maybe it was mentioned by the Greeks, who got most everything wrong about Egypt), nor is there any sacred marriage between God and Goddess taking place at the source of the Nile before the flood. In fact, in all of the Egyptian mythologies there is not one mention of any God and Goddess being married at the source of the Nile.

the copts and the Gnostics both used the Ankh or Crux Ansate (Coptic word) before the 5th century ad, and both are Christian (well, an argument can be made about the Gnostics being Christians).

The question is then: what did the ancient Egyptians consider the ankh representation? There are two ancient Egyptian references to the ankh representation, and both agree.

The round oval or loop represented the Sun rising above, but not yet above the horizon; in the desert that makes the Sun elongate next to the horizon, making a loop like affair.

The crossbar represents the horizon.

The vertical section below the crossbar is the "Path of the Sun", which would be the light casting a path across the Nile.

Hence, the Ankh represents Life because it represents the Path across the Nile (life blood of Egypt, but oddly enough the Nile is either male or hermaphrodite) past the horizon to the Sun (which, depending on the traditions of Egypt can be either male or female, but usually male).

The most ancient ankhs cross bar was actually the symbol of the two mountains of sunrise and sunset (life and death, east and west), and also consisted of papyrus (or some other plant tied together).

Taken as the two mountains, then the ankh represents the path of birth, life, and death. It never had male or female attributes, but as the path of birth, life and death, represents both.

CO-PARTNERSHIP IN ANCIENT EGYPT

The goddess dominated group seem to be the most outspoken in the *p* BBS, and it's a good thing that this particular subject was broached, as all the co-partner groups have come out (and alleviated the possible false impression that Wicca was just goddess oriented to those who are new).

Horned gods in Egypt include Amon, Menthu, Serapis, Sokar.

Since at the inception of ancient egypt, 42 different societies were involved in the consolidation of the kingdom (later to become nomes or states), and these societies were patrilineal or matrilineal, accommodation had to be made for both, so laws were passed making male and females equal. It was the 2nd King of the 1st Dynasty (around 3,070 bce) that passed a law that women could rule Egypt.

Here they are, with the dynasties that they belonged.

1.	Ist Dyn.	Merneith
2.	"	Horneith
3.	IV "	Henutsen
4.	V "	Inty
5.	VI "	Ankhsenmerira
6.	"	Nitrokris (Noblest and Loveliest)
7.	VII	queen, name unknown
8.	VII	queen, name unknown
9.	XII	Sebek-neferu-Ra
10.	XIII	Aufna
11.	XVIII	Hatshepsut
12.	Ptolemiac Period	Cleopatra II
13.	" "	Cleopatra III
14.	" "	Cleopatra VII (the famous one)

In the high magic section of ancient Egypt (the temples and their staff), in the temples to Gods the male priesthood predominated. Conversely in the temples to the Goddesses the female priesthood predominated (yet you still find male and females in both). Since many of the groups of gods in the cities were triads (male, female, off-spring), there were rituals to each separately, and rituals for both. Many times the god was worshipped in the day, the goddess at night, but of course, in Egypt, where many traditions did their own thing, sometimes it was reversed. In others, such as the city of Memphis, the female was the Sun, the male god was the moon or something else.

Now as to magic and worship within the family and village. this is the part that is closest in tone to Wicca, so those of you into Wicca may find this interesting (especially as this is a little explored area even within Egyptology!). All families had a family shrine. Who presided over the shrine was usually determined by whether any in the family was an initiated priest/priestess. If none were, the eldest son usually presided (but again, there were many exceptions, in states where goddesses predominated, it was the eldest daughter). The orientation of the family life (farmer, sailor, trader, etc) determined the chief god/dess. A farmer's family usually had Osiris and Isis and co-partners; a healers, Sekhmet and Thoth.

In villages, where there were no temples, then there were groups of interested people who belonged to a group, more formal than the family group, less formal than a temple, and was headed by an initiated priest/ess. Hence, in a village where there may be four initiated people, there usually would be four groups. For example, in a suburb of Hermopolis state there was a male healer of Thoth, a female healer of Sekhmet, a priest of Thoth, and a Priestess of Isis. Hence, there was a healing group, a female oriented (emphasis on midwife types) group, a divination group, and a family group (Isis). Some people belonged to several groups. All groups also worshiped other god/dess besides the chief one, and even in Isis, Osiris, during part of the year, had more emphasis than Isis. The Isis group did their magical thing in a sacred grove (another similarity, as sacred groves were important).

Many families had dual shrines, with eldest son leading the god

rituals, and eldest daughter leading the goddess, and neither predominated. In fact, god AND goddess were considered essential, each predominate in their powers, but always complementing each other.

In the big temples, there was a lot of god/dess images going on visits to their spouses, and once a year, all of the god/desses journeyed down the Nile to the main temple.

There is a book called "Mythological Papyrus" that has exact copies of the initiations of both priests and priestesses of various god/desses of the 21st Dynasty. All involved astral journeys of some sort according to their traditions.

For those who are really into goddess worship you will be pleased to know that the last operating temple of Egypt was the Temple of Isis

at Philae before it was closed by the Christians in the late 5th/early 6th century, however people continued coming for 100 years later, despite the Islamic conquest over the Christians in Egypt during that century.

OSIRIS

Hatshepsut is well known because the next Pharaoh became famous and his monuments (and those of hers that he defaced) are still in existence.

In case you, or anyone else is interested, and especially if you are planning on a trip to Egypt in the future, Queen Henutsen, also called Isis, Mistress of the Pyramids and wife of Khufu (or Cheops) is sometimes seen in a white robe flittering (if that is a correct term) around the Great Pyramids and the other pyramids. The Egyptians raised Henutsen to the status of a Goddess and shrines were built for her. if you visit the pyramids, give an offering or a prayer to her, for she is the Mistress of the Pyramids and Guardian thereof. In ancient Egypt, to say the name of a person who is deceased is to make them live forever in heaven.

by the way, other ruling queens were later elevated to Goddes-shood, Nitrokris, Merneith, Hatshepsut.

If one looks carefully at the legends (also the sources and time periods of each legend) concerning Isis, one is led to the conclusion that there were indeed, two Isis's. There was Isis, the Goddess worshipped in the Predynastic period, and there was Isis, the Queen, who eventually merged with the goddess to our presently known Isis.

the early stories of Isis's, shows a definite mythology of Isis the goddess, and a historical treatment of Isis the queen. Can it be, you ask? Yes. Predynastic and early Dynastic rulers had very short names, many of them named after their local gods. There was a predynastic king of Upper Egypt called Aher, named after Anher, the God of War. There are other examples,and everyone knows that later kings still incorporated God/desses names into their own names.

Perhaps then the Contendings of Horus and Set, which is a tale of Osiris the King and Isis the Queen battling their brother Set, between the two kingdoms is actually a revised version of 2 brothers vying to unite the kingdoms of Upper and Lower Egypt in predynastic times, with the names of the King and Queen of Upper Egypt being Osiris and Isis (or a close version thereof), versus Set of Lower Egypt (or a version thereof). It is interesting to note that up until the 7th Dynasty, the Egyptians reported to have known exactly where the tomb of King Osiris was in Abydos, and regularly put offerings there. during the 2nd Intermediate period (civil wars abounded), this knowledge was lost, and another tomb was misidentified as the tomb of Osiris.

Therefore, if indeed, as the ancient Egyptians insist, that there was indeed a real Osiris, then it follows that there was an Isis that lived and breathed.

The canonization of people in ancient Egypt into a form of saints or even gods are as old as predynastic times and existed all the way through to Cleopatra VII, last ruler of Egypt. There are famous women who were not rulers who were thus canonized.

If you want to read more about Osiris, I suggest you read:
Henri Frankfort: Ancient Egyptian Philosophy
E. Wallis Budge: Osiris (not great, but comprehensive)
W. Faulkner: The Egyptian Book of the Dead
Rundle: Ancient Egyptian Religion
Sigmund Morenz: Ancient Egyptian Religion
Klaus Baier: Osiris, His Tomb in Abydos (article in the French Institute of Archaeology of Cairo, if you read French).

Have you gotten a newsletter in May? The CES is currently undergoing a restructuring, there should be 4 newsletters and 1 to 2 Khepera (journals) per year. I will be contributing to both. In past newsletters I have contributed some spells, rituals, and many hymns that have been translated from temple walls or papyri or osteraca. I will be doing more extensive articles for the magazine, like one that will be on the metaphysical parts of man in ancient Egypt. Much of the material are extracts from my Magnum Opus. 90% of it is on paper as notes, and 1st drafts. Only 10% currently on computer, and that is where the future time will go. As putting it on computer, the notes will become 1st drafts; the 1st drafts will become more finished and polished to the 2nd draft stage (with additional notes added in; isn't computers a wonderful tool; insert note between sentences or add a paragraph without having to retype the entire page!). The 3rd and probable final draft will be adding last notes, final polishing, footnotes, indexing, and grammar and sentence checking.

the Rituals, hymns, spells, blessings, consecrations, 4 directional rituals, initiations are complete on paper, with about 10% of that on computer. Basically all of this is going into a data base, so cross referencing can be done.

Although it may not be needed (but you may want to think about doing it) in Wicca, in Egyptian it is essential because of the traditions and large time frame involved.

Example:

Type: Blessing, Consecration, astral projection, mantras (yes, even mantras in Egypt).

Main God/dess or Goddess: Main goddess invoked, plus any others, also there are some generic rites.

Traditions: identifies the different traditions this particular ritual comes from.

Source: Where did I acquire this? Much is from translations from published books (like Excavations at Abydos by Petrie (translations of hymns on temple walls), or from the French Institute of Archaeology in Cairo.

Time Period: important occasionally because the god/dess powers and attributes changed over time.

Form: what does the god/dess look like, stand/sit, hold during this spell/ritual. Visualizing one form of Isis that naturally invokes one set of specific powers, but using a ritual that invokes another set of powers creates conflict, and at best, won't be effective, and at worst, down right dangerous.

Corresponding Codes: Since most Egyptian rituals are composed (as are wicca) of elements, such as drawing the circle, consecration, blessing, hymns, etc.; in Egypt they were given to the individual in parts. the individual was already trained on how to put the parts together. Hence, he or she may have 5-6 ways to invoke the 4 directions, using three sets of god/desses. He/she may also have 10 blessings, 20 hymns, etc to different gods/goddesses. He has to know (like a alchemist) how to successfully match the parts together to make a successful whole.

Recommendations on books on ancient Egypt and it's practices:

Priests of Ancient Egypt: Serge Sauron (last word is probably misspelled.)
Egyptian Religion: by Morenz
Ancient Egyptian Thought and Culture: Henri Frankfort
Egyptian Temples: by Margaret Murray
Isis in the Greco-Roman World: probably by Michael Hoffman.

MICHAEL POE'S EGYPTIAN READING LIST
Compiled by Lady Lyn DenElder Black

Ancient Egypt Thought & Culture, Henri Frankfort
Ancient Egyptian Literature, Miriam Lichtheim 3 vol. set
Ancient Egyptians, A. Rosalie David
Egyptian Astronomical Texts, 3 vol. Neugebauer & Richard Parker..astrology/astronomy
Egyptian Hieroglyphics, Mercer, SAB vocabulary & exercises
Egyptian Hieroglyphic Dictionary, Faulkner

Egyptian Reading, deBuck, Middle Egypt texts, exercises
Egyptian Religion, Sigmund Morenz
Egyptian Temples, Serge Sauneron
Egyptian Temples, Margaret Murray
Isis in the Greco-Roman World, ? Michael Hoffman ?
Origins of the Zodiac, Rupert Gleadow, astronomy/astrology
Priests of Ancient Egypt, Serge Sauneron
Rise & Fall of the Middle Kingdom, H.E.Winlock
anything by Henri Frankfort
NO - BUDGE!!!

There are some more specific books out, one on Thoth, one on Hathor, one on Imhotep, and a couple of others. The most interesting ones not on the list are also long out of print; The Coffin Texts (XI-XII Dynasty) of about 1,200 rituals and spells. The Pyramid Texts (IV-VI

Dynasties) of about 700 rituals and spells, The Harris Magic al Papyrus, whose English edition runs around $ 1,700 or more, assuming you can find one. I finally found a German and perhaps a French translation and have a friend whose roommate reads both. The Harris Magical Papyrus is considered THE MOST IMPORTANT magical papyrus EVER found. I believe that Michael Grant is the author of Isis in the Greco-Roman world, but will check up on that.

This is the transcript of the Online Beltane CON held on May 2, 1990 in Section 8 (New Age/Pagan/Occult) of the Religion Forum.

(8-6,Gwynndon) This is a special night...
relax, and the extra energy of it...
will flow into you...
we are a part of the Earth...
dig your toes down into the soil, like the trees...
and pull up the energy of the Mother...
Breathe in with your heartbeat...
also a lifeforce of the Earth...
circulate the energy, and see the Earth as it is at night...

visualize a bubble of blue light...
forming to the East...
spreading North...
around to the West....
through the South, and connecting east again...
and know that this circle is purified of the mundane.

Facing the East ...
Hail, Guardians of the Watchtower of the East...
We do summon, stir and call ye...
to join us, witness this rite, and Guard our Circle!
Hail and Welcome!

Facing the South...
Hail, Guardians of the Watchtower of the South...
We do summon, stir and call ye...
to join us, witness this rite, and Guard our Circle!

Facing West...
Hail, Guardians of the Watchtower of the West...
We do summon, stir, and call ye...
to join us, witness this rite, and Guard our Circle!

Facing North...
Hail, Guardians of the Watchtower of the North...
We do summon, stir, and call ye...
to join us, witness this rite, and guard our Circle!

Inspiration and air from the East...
Fire and passion from the South...
Water and Compassion from the West...
Earth and stability from the North...
All meet in the center, and form a web of life and power!
So mote it be!

(8-1,S.H.) So mote it be
(8-5,Ian) So mote it be!
(8-2,Jehana) so mote it be!
(8-4,Peri) so mote it be!

(8-6,Gwynndon) On this night at the beginning of the Warmtimes...

let us remember the Belfire, and how it came to be...
The Moon and the Sun, Goddess and God...
are great lovers, the model for us all...
and like human lovers, they have had quarrels.
This particular quarrel developed because of the god...
He built himself a beautiful garden...
though he would not let his lady in to see it...
a minor point became overblown...
as it usually happens...
and they stopped speaking for a while...
Of course once forbidden...
the lady wanted to see it all the more...
and so the Moon Goddess wrapped herself in a cloak of Night...
and by stealth got into this Garden...
Well, the God was no fool...
and he laid a trap for her...
and so once inside, she could not leave again without alerting him...
So the Goddess hid herself and began waiting...
and since her patience far outshone that of the God...
he began looking for her; he tired of waiting
As soon as he left his post at the entrance of the garden...

she sprang again into the air, getting free!
So began a great chase through the Heavens...
though the God could not catch his lady against her will...
the people on Earth meanwhile were very worried...
with all of the comings and goings of the Sun and Moon...
and their priests bid them build great bonfires...
on all of the hills to get the attention of the God and Goddess...
Well, they eventually tired of the chase...
and the Goddess let the God catch her...
and being too tired to go back to that lovely garden...
they forgave each other right in the middle of the sky...
and so the eclipse was born...
though it only looks like one from the Earth...
it is really that cloak of the Goddess...
covering their rites of Love!

So we commemorate this beginning of warmtimes with the Belfire to this day.

(8-2,Jehana) So mote it be.
(8-5,Ian) As it was, so shall it be.
(8-4,Peri) so mote it be!
(8-1,S.H.) So mote it be!

(8-6,Gwynndon) Green-eyed Lady, laughing lady!
Brown-eyed Lady, sensuous lady!
Blue-eyed Lady, Lady of Steel...
Join our Circle... Be Wellcome!!
Please honor the Goddess as you choose...
in all of Her Forms, be Welcome!

(8-2,Jehana) Be welcome!
(8-5,Ian) Ceud Mile Fialte, Lady!
(8-6,Gwynndon) Lady of Flame, Lady of Night, Blessed Be!
(8-1,S.H.) With Adoration, I implore you.
(8-1,S.H.) Blessed Be!

(8-6,Gwynndon) Lord of Stream and Field...
Lord of Mountain and King of Beasts...
Wild Man of Nature, Be WellCome!
Behold, the God has come to his Lady!
Please honor the God in your own way...

(8-1,S.H.) Hail Bounding One, Lord of Life and Death!
(8-2,Jehana) Hail Hunter!
(8-5,Ian) Ceud Mile Fialte, Lord!
(8-6,Gwynndon) Great trickster, yet faithful master, Blessed Be!

(8-1,S.H.) Blessed Be!

(8-6,Gwynndon) Help me build the Bel-fire, so that the Lord and Lady be honored...
As the flames jump higher and higher...
So grows the cone of power...
As we circle round the fire...
in imitation of the Great Chase of the God and Goddess...
so the energy builds and builds...
envision that which you wish...
and that which you wish to lose...
and in this night of joy and celebration...
cast it into the fire!
That which we wish SO MOTE IT BE!!

(8-1,S.H.) So mote it be!
(8-4,Peri) so mote it be!
(8-2,Jehana) So mote it be!
(8-5,Ian) So mote it be!

(8-6,Gwynndon) Allow the flames of the Belfire to calm down slowly...
and as they lower, know that the energy is not gone...

just transmuted...
as the love of Goddess and God ever changes...
yet always endures...

(8-6,Gwynndon) May the energy help me with my finals next week...
and those papers
(8-2,Jehana) May the energy keep a one I know healthy.
Thru the surgery he will have to undergo.
(8-1,S.H.) May the problems of my past year and stay in last year.
(8-5,Ian) I wish for the physical and spiritual strength to continue my physical rehabilitation and integration of my person again.

(8-6,Gwynndon) Together we are greater than alone...
and the Goddess and God are here to guide our energy onward...
So let's leave them to finish their lovemaking in private...
and thank them for attending!!

(8-2,Jehana) Thank you, oh, yes!
(8-6,Gwynndon) Great God... thank you for your help and attendance...
and may we meet again!... Hail and Farewell, though not Goodbye!
(8-1,S.H.) Oh My Lady, thou art the breath in my life...
Oh my Lord, thou art the blood in my veins...
As Life goes on, I shall never forget not forsake you.
(8-5,Ian) Great Lord & Noble Lady, thank you for attending this circle!
(8-1,S.H.) Blessed Be, and Merry Meet!
(8-4,Peri) Hail and Farewell!
(8-6,Gwynndon) and let us not keep the lady from her lover...
Merry met, merry do we part, and merry shall we meet again!
(8-1,Ian) So mote it be! Blessed Be!
(8-6,Gwynndon) Guardians of the Watchtowers, without your balanced elements...
(8-1,S.H.) Thank you Lord and Lady, and thank you Gwynndon, Blessed Be and Merry Meet!
(8-6,Gwynndon) the world would not be.... thank you for attending our Circle!
(8-2,Jehana) Hail & Farewell!
(8-6,Gwynndon) The circle is open, but the Magic lingers...
(8-1,S.H.) Hail and Fare thee well, oh Guardians of the Towers of the Universe.

(8-6,Gwynndon) Thank you all!
(8-2,Jehana) And, thank you, Gwynndon!!
(8-1,S.H.) (pouring wine for Gwynndon)
(8-2,Jehana) (g)
(8-6,Gwynndon) takes a sip.....good wine!
(8-5,Ian) (passing buttered Scones!)
(8-2,Jehana) Nice vintage!
(8-2,Jehana) Yum.

(8-1,S.H.) nothing but the best for this crew...

CompuServe on-line Imbolc Ritual, 1990

(Ladyhawk)
This is Imbolc...or Candlemas...or Brigit's day
This is the feast of the waxing light.
What was born at the Winter Solstice begins to manifest
The Lady, midwife to the infant year,
now sees the Child Sun grow strong
as the days grow visibly longer.
It is a time of beginnings,
when we select the seed we will later plant,
nurture, and eventually harvest.

After I do each invocation, I will pause and let each of you say
a FEW words no more than 2 lines, please...to your particular
deity

Right now, I'd like everyone to ground and center themselves...
in the way that is best for you.
As you do, see yourself bathed in a white light, cleansing you
and your area.

Now, mentally turn to the East:
Powers of the East
We bid you come
To witness our rite
And protect us!

Now mentally turn to the South:
Powers of the South
We bid you come
To witness our rite
And protect us!

Powers of the West
We bid you come
To witness our rite
And protect us!

Powers of the North
We bid you come
To witness our rite
And protect us!

Now, let us all link together
Feel the earth energy welling up from the bowels of the Earth, our Mother
Feel it rise to our feet and up through our bodies
White light energy
Feel it flow through us and link us,

one with the other
So finally we feel and see the circle of energy,
the circle of power
binding us together and setting us apart
In a space not of this time, but of all times
Not of these places, but all places!
Blessed Be!

Sun King!
Horned One of animals and wild places
Joyously we ask you come!
All the land is wrapped in the chill of winter
The trees are bare and
the air is cold.
Yet still our hearts are glad
For we know you have been reborn
And nurtured in your early days
By the gracious Mother Goddess,
Lady of all fertility.
We bid you welcome
And rejoice in your growing strength!
Hail Great God!
Hail and Welcome!

(Jehana) Hail & Welcome!

(Ocean Mist) u!/u

(Shadow Hawk) Hail Mother, from you the Sun once more does grow!

(Gwynndon) Hail and Welcome!

(Shadowstar) Welcome, Lord of the Sun!

(Jehana) Brigid, Arianhrod, Cerridwyn, Herne... Welcome!

(Larne) Welcome Lord! Share with us your warmth and light!

(Ocean Mist) Hail and welcome in your new light!

(Ladyhawk)
Great Goddess, Noble Lady!
Known to the Celts as Brigit, Bride, Cerridwen, and more
Goddess of Light
Keeper of the sacred wells!
We gather tonite to honor your
who has nurtured the Sun King.
As the spring lambs are born
and the ewes come to milk,
as we sense spring itself
so close
We bid you welcome as we
Clear out the old and make way for the new
Welcome Lady

Welcome and all Hail!

(Gwynndon) Bride is come! Bride is Welcome!

(Jehana) Welcome, bright lady, spark of inspiration!

(Rita) Welcome, Great Mother. Welcome and grow strong, Young Lord.

(Shadowstar) Welcome, Lady of Light!

(Larne) Welcome Lady! Nurture and help us as we grow!

(Shadow Hawk) Mother smile upon us and bring us Life, Son shine down upon us and bring us Light!

(Ocean Mist) Welcome goddess of light!

(Ladyhawk)
Now, let us each concentrate on that which we need to "sweep out" of our lives
Picture it as, with a new, clean broom,
you sweep it away
and it vanishes in the air.

And now, with ourselves cleansed,
let us meditate on that we might wish
to plant for this year...
the "seed" we will plant in the spring.
For, this is the time of chosing the seed
and preparing for the planting.
Gracious Lady! Help us chose wisely the seed!

and now, with our seed selected and held dearly in our hearts,
it is time to thank the Lady and the Lord.
O Sun King, Horned One!
We thank thee for thy presence
Surely we feel your growing strength
In our heart of hearts

and find joy in knowing
that as the sun grows,
so do you!
We thank thee for teaching us that
even in the depths of winter
Life grows!
Farewell, Lord, if you must go.
Though, gladly would we have you stay and
rejoice with us.
Hail, Sun King!

Gracious Lady,
We thank thee for thy guidance
in selecting our seed.
Truly will we hold it in our hearts

Till the time of planting.
We thank thee also
For teaching us the wisdom
of cleansing and letting go
of that which is no longer useful to us.
Thus do we heal of past hurts
and grow in strength, even as does our Lord.
We thank thee
and bid you farewell if you must go,
but gladly would we have you stay
and rejoice with us!
Hail, Gracious Lady!

And now, we will let our circle sink back into the Earth once again.
For all that comes of the Earth, must surely return to Her.
But even as the circle departs,
know that we are still bound
By our love of the Gods
and the Love between us.
Blessed Be!

(Shadow Hawk) Blessed Be

(Rita) Blessed Be!

(Ocean Mist) Blessed Be!

(Shadowstar) Blessed Be!

(Larne) Farewell Lord and Lady. Depart our circle, but be always with us.
Blessed Be!

(Jehana) Blessed Be! So Mote it Be!

(Gwynndon) Blessed Be!

(Vkai) Blessed Be!

(Ladyhawk)

Farewell, Powers of the East
We thank you for
Your attendence
and protection
Peace ever between thee and we!

Farewell Powers of the South
We thank you for your attendence
and protection
Peace ever between thee and we!

Farewell Powers of the West
We thank you for your attendence
and protection
Peace ever between thee and we!

Farewell Powers of the North
We thank you for your attendence
and protection
Peace ever between thee and we!

The circle is open, but unbroken
Merry meet and merry part
and merry meet again!

(Shadow Hawk) Merry Meet and Merry Part, and Merry Meet Again!

(Ladyhawk)

(Shadow Hawk) (passing food)

(Jehana) (Passing drink)

(Larne) I'll have some of those cakes!

Next

https://beyondweird.com/bookofshadows/2101.html
48 captures
17 Apr 2002 - 26 Sep 2023
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About this capture

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2101

July 31, 1991
10:30 EDT

This file contain a transcript of the 1991 Lammas ritual held online in the
CompuServe RELIGION forum Section 8. The participants were:

User	User ID	Name
1	72065,425	Cygnus
2	72730,2603	gaius
3	71600,621	Jehana
4	73715,1552	Larne
7	76304,3712	HAWK
8	71640,3711	SilverHawk
10	75325,1441	Shadow Hawk
12	71510,73	Peggy

This evenings ritual was designed and led by Shadow Hawk.

**********-
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{ } denotes an edit.
Text in {} has been changed, moved or editied in some fashion AFTER the ritual was complete.

( ) denotes action.
If you see (text) in parentheses, it indicates something you should do.

" " denotes something to say verbally.
If you see "text" in quotes, it is something for you to repeat.

If you see text by itself, read and follow along, ok?

**********-
****

Ok, you all will need bread, charcoal, a cauldron/braiser of some kind...
that you can ignite the charcoal in.

Does everyone know what Lammas is all about?

Ok, Lammas is a ritual dedicated to the Sun God, or the Corn God
Or a variety of other Gods that are known as sacrificial gods
called because the ancients believed that the sun at it's highest point (middle of summer) died, and that the essense went into the food to sustain life during the long cold winter ahead. This is the time of the Corn King, as was said, the first of the Harvest times
when the first crops were brought in.

ok, then, we begin...

LAMMAS

* (Visualize a cloud of incense falling across the world, cleansing and purifying, and saying,)

"By the Spirits of Air and Fire I cleanse thee."

(Visualize a rain of water and the strength of the Earth rising up and say,)

"By the Creatures of Water and Earth I cleanse thee."

* (Everyone visualize and connect with the south, the element of Fire.)

Ye Guardians of the Watchtowers of the South, ye Powers of Fire; Spirits of Illumination and Desire, I do summon, stir, and call you up, to witness our rites and to guard the Circle.

(Connect with the West and the spirit of Water,)

Ye Guardians of the Watchtowers of the West, ye Powers of Water; Spirits of Death and Initiation, I do Summon, stir, and call upon you to Witness our Rites and to guard the Circle.

(Connect with the North and the spirit of Earth,)

Ye Guardians of the Watchtower of the North, ye Powers of Earth, Keepers of the Northern Portals, Spirits of Mountain and Plains, I do summon, stir, and call upon you to witness our Rites and to Guard the Circle.

(Connect with the East and the spirit of Air,)

Ye Guardians of the Watchtowers of the East,
ye Powers of Air; Spirits of Clear Will and
Knowledge, I do summon, stir, and call you up,
to witness our rites and to guard the Circle.

(Visualize the Earth Herself illuminated in
a Circle of silver Light.)

The Circle is cast, we are between the worlds, beyond the boundaries of time, where Night and Day Birth and Death, Joy and Sorrow, meet as one.

* Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Her's is the secret door that opens upon the Land of Youth, and Her's is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth. Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all act of love and pleasure are Her rituals. And therefore let there be beauty and

strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire.

* (Light charcoal and Take piece of bread in hand.)

now is the time to light your charcoal, and take the bread in hand.

This is the time of Lugh, the Shining One, the Bright One, the Golden One, the Sacrificed One. He was conceived in the depths of Winter, was Born in the Spring, Danced and Loved in the Summer, and now, He Dies in the Harvest so that we may Live through the long Winter's Night.

Corn King, Sun King, Die and Be Reborn!

(Feel the death in the bread, the grains that grew under the Sun, feeling the wind and the rain on their husks, the sything of the grain so that the bread may be made, the sacrifice of Life so that Life could live.)

(Feel the Life in the bread, that which has given up life, yet is filled with life, with the sustanence that it provides, contemplate hunger, and then the filling of that need. See enough bread to feed the world., for the God{dess} is not stingy, but looks after all

Her Children.)

(Holding the Bread in your hand, offer it up for Blessings.)

"Oh Mighty Mother of us all, bringer of all fruitfulness, give us fruit and grain, flocks and herds, and children to the tribe, that we may mighty. By the Rose of thy love, do thou descend upon the body of thy children."

"Behold, the Holly King is dead, he who is also the Corn King. He has embraced the Great Mother, and died of his love, so has it been, year by year, since time began. But if the

Holly King is dead, he who is the God of the
Waning Year, all is dead; all that sleeps in
Her womb of Earth would sleep forever. What
shall we do therefore, that the Holly King may
live again?"

"We Shall eat of the bread of Life. Then
shall sleep lead on to rebirth."

(Tear off part of the Bread and offer it to the
Flame. As it ignites and smokes, see the
spark of life that will be reborne in the womb
of the Earth Mother in the Winter.)

As the bread smokes, see life and death in the smoke, one lives on the
other...
and without both, we would not be.

"Come back to us, Holly King, that the land may
be fruitful."

I am the battle-waging spear;
I am a salmon in the pool;
I am a hill of poetry;
I am a ruthless boar;
I am a threatening noise of the sea;
I am a wave of the sea;
Who but I knows the secrets of the unhewn
dolmen?

(Feel the Essense of the God, His Birth, His
Life, and His Death, Gentle tongue, endless
passion, strength of His arms, the Warmth of
His Touch, and know that Thou art God as well.)

(Eat the Bread, and feel the essense of the God
on your tongue, and filling your body with
strenth for the trials of the Harvest and

Winter.)

* {(Connect with the East and feel the Air dying down.)

Ye Powers of the East, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.}

(Connect with the North and feel the Earth sinking down)

Ye Powers of the North, thanks be yours for

attending our Rites, and ere ye depart to your
Sacred realms, we bid you Hail and farewell.

(Connect with the West and feel the ocean
retreating.)

Ye Powers of the West, thanks be yours for
attending our Rites, and ere ye depart to your
Sacred realms, we bid you Hail and farewell.

(Connect with the South and feel the fire
subsiding.)

Ye Powers of the South, thanks be yours for
attending our Rites, and ere ye depart to your
Sacred realms, we bid you Hail and farewell.

(Visualize the Circle expanding, beyond the
earth and out into space, bringing health and
good harvest throughout the world.)

"The Circle is Open, but never Broken, Merry
Meet, and Merry Part, and Merry Meet again!"

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THIS IS THE END OF THE 1991 LAMMAS ONLINE RITUAL.

Thanks to Shadow Hawk for leading us this evening and thank you all for
attending (past or present) and I hope you will be able to join us in person
for our next gathering.

If you have any questions or comments, you can contact:

75325,1441 - Shadow Hawk
71600,621 - Jehana

71640,3711 - SilverHawk

On the CompuServe RELIGION forum in Section 8 (NewAge/Pagan/Occult).

Peace and prosperity to you and yours.

SilverHawk

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S

CompuServe On-Line Lammas Ritual, 1990

<< Shadow Hawk has asked us for our locations to aid in >> <<
plotting the circle. >>

(8-4,Jehana) Danbury Conn
(8-12,NC) New York
(8-1,Ladyhawk) LA county, California
(8-9,SilverHawk) Elk Grove Village, IL
(8-11,Larne) New Haven, CT.
(8-13,Dale) Long Island New York
(8-16,Shadowstar) Houston, Texas
(8-3,gnat) Chicagaw, Illinoise
(8-7,Rilla) Grand Rapids, Michigan
(8-5,Gwynndon) Baton Rouge, La
(8-17,Caitlin) LeLeesburg, VA

<< An explanation of the ritual has been requested >>

(8-8,SH) Lammas is the time where the fields are ready for harvesting, and it is too late to worry if you have done enough for the oncoming winter. It is a Corn God, (Lugh) oriented festival. It is a celibration and rememberance for the life that dies... so that life may live.

<< ---------- STARTING ---------->>

(8-8,SH) beginning....
As you sit, begin slow deep breaths...
relax, center, feel the earth beneath your feet
feel the life coursing in your veins
feel the breath flowing in your lungs
feel the feel of being alive
savor that, be that, experience that aliveness,
for winter is coming.

(8-8,SH) We draw the Circle, beginning in the south.
In your mind's eye, see the Circle of Fire as it stretches
in an arc from Texas, upward, sweeping curve, to California.
As the circle passes the West, the Fire becomes Water,

and a line of liquid blue sweeps upward and across the country to the north, far North, into the home of Earth.
The Circle of liquid Blue now becomes dark, dark as the fertile earth, and the arc proceeds to the East, to the home of Air, where the Circle becomes yellow.
The Arc continues on to the South, to the home of Fire, and the Circle is Cast, We are in the place Between the Worlds, outside the Space of Time, where Life and Death have no meaning. We have come home.

(8-8,SH) Shadowstar, from the South, will you please invoke the Watchtower of the South, as is your right?
Ladyhawk, from the West, will you invoke the Watchtower of the West...
when Shadowstar is finished?

(8-16,Shadowstar) Hail, Watcher of the South, Power of Fire! Join us here this night and be welcome!

(8-8,SH) Blessed BE

(8-1,Ladyhawk) Hail, Watcher of the West, Lord of the oceans, rain and lakes...
I bid you come, join us in this rite and lend your protection...
Be welcome! Blessed Be!

(8-8,SH) Blessed BE!

(8-8,SH) Jehana, will you invoke the Watchtower of the North?

(8-4,Jehana) Hail, Watcher of the North...
Earth; the bones of the continents beneath our feet...
Hail and welcome

(8-8,SH) Caitlin, will you proceed?

(8-17,Caitlin) Hail, great spirit and watcher of the East....
spirit of Air, which nourishes all that lives....
come now to our circle; cleanse us and help us to travel...
freely in your world, aided by your force. Blessed be!

(8-8,SH) Blessed Be!

(8-8,SH) Hail Lady, Bright Mother, Dark Mother...
We call to you, from your home in the Stars,
From your home beneath our feet, your children call to you.
Come, be with us, guide us tonight in your Rites.
Hail Sun God, Hail Corn God, we call you you.
From your Fiery Chariot, we bid you come...
From the Fertile Fields, we bid you come...
Be with us, guide us, in your Rite tonight.

Now is the time of the death of the Sun God,
as we walk into the dark of night.
Breath deep of the light of the Golden One,

Lugh, the Sun King, for the long nights are coming.
Now is the time of the death of the Corn King,
who dies as the fields are reaped.
We stand in the time of waiting,
for the fall of winter is upon us,
and the ground shall lie lifeless
under the hand of the Reaper.
Look at the fields of your life.
Have you sown well?
Have you tended your fields with care?
What do you fear?

(8-8,SH) Now, take your candle, and light it.
Now, take a piece of bread in your hand,
a small piece, and hold it

think about your fears that haunt you in the night...
focus them into the bread,
and chant the name of your fear into
the piece of bread.
when you have focused your fear into the bread,
hold the charged bread to the flame,
and chant your fear BEGONE!
As the bread smokes and blackens, your fears are burned away
all fears are burned away
Take these fears and feed them to the Fire,
free yourself from fear.
Give your fears to the fire, and let them go,
you do not need them.

(8-8,SH) In this fire, may it pass from me,
May it pass, May it pass,
May it pass on the outflowing tide
And burn with the red sun
As the year dies
And fade
As everything fades,
As everything passes,
All fades away,
As everything passes,
All fades away.
What do you hope to harvest?
Think about your Harvest, what will you reap?

(8-8,SH) take the rest of the bread, and hold it in your hand,
Chant what you desire, what is your harvest,
what are your hopes?

(8-8,SH) In this night hope manifests
May it come, may it come,
May it come on rising tide,
And grow by the red sun
As the year dies
And light fades
As hope rises
As hope soars

As hope remains
As hope soars
As hope remains
Hope is a Star, burning bright in the night

(8-8,SH) Feel the hope
charge the bread of Life
tear the bread in half

(8-8,SH) Behold the Corn King, eat of the Bread of Life,
that dies to be reborn. Eat of the Bread of Life,
that you might live through the long winter's Night.
For it is written that Life must die so that Life can live.
All is in the hands of the Mother,
from Birth, until Death, and to Birth again.

Farewell Golden One, Fairwell Corn King, Fairwell Sun King.
You will be reborn through the Mother, Creatrix and
Destructress. We shall await your return.
Corn King, Life King, Death King,
your death will bring us life.

(8-8,SH) Hail Corn King Golden One,
Waving Gently in the Sun,
Brought to rest by scythe's sharp kiss
Sleep in Her arms.

(8-8,SH) Take of the Bread of Life, the Corn King, and eat,
that you may live through the long nights ahead.
Eat the Bread of Life, and remember,
life dies so that Life lives.
the bread that is left, offer to Her,
so that Her creatures may live
though the long nights ahead too.
later tonight, place the bread outside
with a prayer and your thanks
for the gift of Life.
Breath deep, feel the Life within
Feel the veins throb with life
Feel the bread of Life recharging your life force.
Meditate on this,
that Life comes from Death, and Death from Life.
The cycle goes around, and we are a part of it,
as surely as the Corn King himself.

(8-8,SH) Caitlen, will you dismiss the Watchtower of the East please?

(8-17,Caitlin) Blessed be, you spirits of the air;
depart in the peace of the Lady....
thank you for attending on our call.
Stay with us as we pass through this earth.
Blessed be

(8-8,SH) Blessed Be

(8-8,SH) Jehana, will you dismiss the Watchtowers of the North, please?

(8-4,Jehana) Blessed be, Creatures and Watchers of the North...
Of the land beneath our feet....
Thank you for attending to our call, ...
Hail, and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Ladyhawk, will you dismiss the Watchtower of the West?

(8-1,Ladyhawk) Hail Watchers of the West, Lords of Water...
Thank you for attending our call,

Hail and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Shadowstar, will you dismiss the Watchtower of the South, please?

(8-16,Shadowstar) Hail Watcher of the South, Power of Fire!
Our thanks for attending our call.
Hail and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Hail Lady Faire,
thank you for attending our Rite tonight...
for the Blessings you have given us, the gift of Life.
Hail Sun King, Corn King
for the gift that you have given us...
the gift of Life.
Lady and Lord, we thank you for your attendance
to this your Rite...
And may we walk with the knowledge of you in our thoughts...
and the Love of you in our hearts.
Farewell Lady, Farewell Lord, and Thank you.
Blessed Be

(8-8,SH) Now see the Circle around us sinking down,
down into the Earth...
Carrying Life itself into the ground,
fertilizing and charging the Earth for the coming night.
Gradually, the Circle disappears from sight,
slowly dissolving, starting in the East,
moving back, retracing it's path to the north,
and from there to the west.
From the west back to the South, ending
at the beginning.
And we are returned to this world.
The Circle is open, but never broken

(8-8,SH) Merry Meet, and Merry Part

And Merry Meet again!

<< This marks the end of tonight's Rite. The Rite is over but >>
<< the revelry has just begun !! >>

CompuServe on-line Imbolc Ritual, 1993

(8-8,Jehana) You are sitting in your room, the computer before you...

You feel your own power and energy building, growing...
A pale blue light surrounds you...
It expands out and away from you, forming into blue flame...
Growing, growing, reaching ever outwards...
Boston...
Boston blue flame ... energy grid... moving outward...
Connecticut... Shelton....
Brookfield...
blue flame.... energy grid.. moving outward...
New York City....
blue flame, speeding southwards...
Jersey City....
Blue flame , spreading southwards...
Baton Rouge...
Westwards....
Northwards...
Blue flame, energy, powergrid, connecting...
Detroit....
Blue flame, racing back towards east...
Connecting Boston.
The Circle is Cast...
The Circle is fluid; those who seek to gate in late may
well expand this circle.
The Circle Is Cast.

(8-18,Tapestry) Guardians of the East. We welcome you.

Your breath of fresh air.
Your spring breezes.
Your new beginnings;
and their promise of infinite potential.
Be here now!
Guardians of the South. We welcome you.
That spark of life that smolders within
the slumbering seed and the pregnant ewe
and the forsythia buds.
Your promise of Summer's heat.

The urgency of love's passion.
Be here now!
Guardians of the West. We welcome you.
The melting ice, dripping from the eaves.
The spring rain that mistily drapes us with love.
The healing sound of water burbling from a spring.
Be here Now!
Guardians of the North. We welcome you.
The rocks beneath the winter snow.
The roots of trees seeking earth's warmth downward.
The swell of the hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow.
Be here now!

(8-8,Jehana) We call upon Brighid, patron Goddess of

the Fires of the Forge;
the Fires of Inspiration.
We call upon Brighid, patron Goddess of
the waters that give life
Giving life, transforming seeds
buried deep below the frost
into the amazing gift of Growth and Possibility and
Potential.
We call upon Brighid and become like
the Sword, forged by fire, and tempered by water.
Hail, and Greetings!

(Here, any and all are welcome to mention their own
personal invocations)

(8-13,Babs) Hail Lady of the Forge.

(8-22,Lynne) I call white and golden light to the Earth for her
healing
I ask Bridget to send a blessing onto the Earth

(8-13,Babs) Make it so.

(8-18,Tapestry) Hold a seed in your hand. Project yourself
beyond the hard seed covering.
To the soft kernel inside.
At one end of the kernel is a tiny, sharp point.
The kernel can split in half and the sharp point
becomes a tiny germinal plant.
Imagine the seed planted in the soft soil of the garden.
The snow covering the ground insulates the seed from
the cold winter winds as it sleeps.
The tiny germ feels the gentle warming of the sun and
the moisture of the melting snow as it slowly wakens.
This wakening of the tiny, hidden embryo of the plant is
Imbolc - the first stirrings of Spring. The time when
the tiny seedling thrusts roots into the soil, and prepares
leaves to capture the sun's future nourishment and warmth.
When the ground is soft, the snow gone, and the sun smiling
upon the land it will be ready.

Imbolc is the time when the pregnant mares develop bulging udders for their foals, and about two weeks before they deliver, the oozing colostrum dries into a waxy covering on the teats. When this happens, the farmer knows that her time is near. Spring will arrive soon, and both the mare and the farmer will be ready.

This is Imb-olc. The name comes from the "Oim" (ewe's) - "olc" (milk). The ewe's udder, like the mare's, swells and prepares for the birth of twin lambs - usually in late February or early March. This sign was very important for herdsmen in the north because ewes usually look for a secluded place to give birth, and if her time was near with a bitter cold snap or late winter storm brewing, the results could be disastrous.

This is also a day one-third through the Celtic Lunar

Month of Luis; the Rowan tree. The celebration of Brighid's (Breed) Day, or Candlemas, one of the 4 Great Fire Festivals of the Celtic Year. The others are: Beltane, Lammas, and Samhain. For each, a balefire, bonefire, or candle was lit to mark the spiritual beginning of the season. It was seen as the rebirth of spirit, the spiralling out again from darkness.
Let us go to sleep tonight thinking about these new beginnings. These new births, and the beginning of our new selves. To concentrate on our own beginnings within the womb of the Mother. How we begin anew with the understanding, compassion, and love conceived within her fertility.
Let us concentrate on maintaining a groundedness within Her. Concentrate on learning to focus ourselves to the tasks at hand and complete them with the calmness of knowing that She guides our every move and thought.
In so doing, we will become more caring and competent, loving and assured.

(8-8,Jehana) (Pause to reflect and meditate on this)
Thank you, Brighid.
We accept Your gifts and Your blessings.
Hail and Farewell !

(8-8,Jehana) Guardians of the East, we thank you.
For your breath of fresh air,
for your spring breezes,
for the new beginnings you bring us,
we thank you!
Hail and Farewell!
Guardians of the South, we thank you.
Reminding us of the spark of life that smolders within
the slumbering seed, the pregnant ewe, the forsythia buds.
For your promise of Summer's heat,
for the urgency of love's passion,
we thank you!
Hail and Farewell!
Guardians of the West, we thank you.
The melting ice, dripping from the eaves.

The spring rain that drapes us with love.
For the healing sound of water burbling from a spring,
we thank you!
Hail and Farewell!
Guardians of the North, we thank you.
For the rocks beneath the winter snow.
For the roots of trees seeking earth's warmth downward;
the swell of the hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow.
we thank you!
Hail and Farewell!

(8-8,Jehana) The energy that surrounds us, contains us;
the blue flame...
See it...
Visualize the blue flames that surround this our Circle
See them flame brightly.
And now, widdershins, the blue flame starts to fade.
Fire seal the Circle round,
Let it fade beneath the ground
Let all things be as they were
Since the Beginning of Time.

Full Moon Ritual April 1993

(1-2,High Priestess) Children of the Lady, Gather you around this night,
(1-2,High Priestess) For as in days of olde, we are commanded to reverence Her,
(1-2,High Priestess) She who is the Life of Life, the Love of Love and the Kiss
(1-2,High Priestess) of Passion.

(1-2,High Priestess) Children of the Lady, Gather you around this night,
(1-2,High Priestess) For as in days of olde, we are commanded to come before
(1-2,High Priestess) Her, She who is the Queen of Heaven and the Queen of Hel,
(1-2,High Priestess) and she who is the Queen of Everwhen.

(1-2,High Priestess) Tonight is the night, the magical night, when the Powers
(1-2,High Priestess) once more walk the Land. Children of the Lady, come forth,
(1-2,High Priestess) Gather you around as is your right.

(1-2,High Priestess) I call upon you spirits of the Earth, spirits of Air,
(1-2,High Priestess) spirits of Fire, and spirits of Water. COME, Gather you
(1-2,High Priestess) around this night. For as in days of olde, We call you to
(1-2,High Priestess) come and worship Her, She who is Queen of all that is, was
(1-2,High Priestess) and will be.
(1-2,High Priest) I walk the circle Round and Round, I
(1-2,High Priest) cast the Circle on the Ground. I
(1-2,High Priest) walk the Circle round and round, I
(1-2,High Priest) cast the Circle on the ground.
(1-2,High Priest) Willow, will you call the directions, beginning in the
(1-2,High Priest) North?

---lost transmission for North, East---
(1-3,Willow) Spirits of the South, the (creatures lost)
(1-3,Willow) bring your flame of life and love to your children to dance in
until the Winter rules again. Be with us now.
(1-3,Willow) Spirits of the West, the dolphin, the dragonfly,
(1-3,Willow) bring us your peace and healing love.
(1-3,Willow) Let the warm waters wash us clean and purify us in this sacred
rite.
(1-3,Willow) Let the waters of the mother be with us now.So mote it be.
(1-2,High Priest) So mote it be!
(1-2,High Priest) We are in the place that is not a Place, in a time that

(1-2,High Priest) is not a Time, and in a space that is not a Space.
Let
(1-2,High Priest) none disturb that which the Gods have decreed.
(1-2,High Priestess) This is the time of the Full Moon, the high tide
of
(1-2,High Priestess) power. As we are bid to assemble, at least once
in the
(1-2,High Priestess) month to seek Her blessings, so we are here
tonight.
(1-2,High Priest) Maiden, Mother, Crone as One, Triple Faced Goddess,
we
(1-2,High Priest) call upon you. Your Children have come as in the
olde
(1-2,High Priest) days, with joy in our eyes and Love in our hearts.
We
(1-2,High Priest) walk the old paths, we sing the old songs, we chant
the
(1-2,High Priest) old chants and we call the old calls.
(1-2,High Priest) Goddess of the Spring, we call upon you, Queen of
the
(1-2,High Priest) great woods, Diana, we open our hearts to you.
(1-2,High Priestess) Child of Vine and Child of field, we call upon
you,
(1-2,High Priestess) Dionysus, Shining One, Mother's Son, Lover in
the
(1-2,High Priestess) Fields, we open our hearts to you.
(1-2,Diana) Children of the Night, Thrice blessed are you who walk
(1-2,Diana) My Path, for Mine is the Path of New Beginnings. None
(1-2,Diana) shall wither and grow stagnant who pulls on the Bow of
(1-2,Diana) Life, and launches themselves into the Stars upon my
(1-2,Diana) Arrow.
(1-2,Dionysus) Children of the Day, Thrice blessed are you who walk My
(1-2,Dionysus) Path, for Mine is the Path of New Beginnings. None
(1-2,Dionysus) shall Die who knows the secret of my seed.
(1-2,Diana) Listen to me, Oh my Children, and walk with me in the
(1-2,Diana) Woods.
(1-2,Diana) Around you I weave my spell and might. The trees grow
(1-2,Diana) thicker and strong. Off in the distance you hear the
(1-2,Diana) sound of a large animal crashing through the brush, and
(1-2,Diana) close you hear the chirping of birds. The gentle hum

(1-2,Diana) of sacred bees about their labor of collecting pollen
(1-2,Diana) for Me, for I am their Queen too.
(1-2,Diana) The Wind swirls around us, and the scent of life fills
(1-2,Diana) the air. Tangy pine, sharp ceder, far off apple trees
(1-2,Diana) all cast their call upon the air.
(1-2,Diana) The sound in the brush gets closer and closer, till a
(1-2,Diana) great Stag bursts forth from the brush. Head thrown
(1-2,Diana) back he bellows his cry. Then with a twist he is off,
(1-2,Diana) quicker than the thunder rolling down from the hills,
(1-2,Diana) he speeds. But, I am faster.
(1-2,Diana) Bow twangs, arrow flies, and with the muted sound of an
(1-2,Diana) earthquake, he dies.
(1-2,Diana) Look at me, my Children. I am the Goddess of
(1-2,Diana) Swiftness, with a look I can bring death. And bending
(1-2,Diana) down, I touch the Stag, and with a start he bounds

(1-2,Diana) away. I am the Goddess of Swiftness, with a touch I
(1-2,Diana) can bring life. I am Life Eternal, and I am Death
(1-2,Diana) Eternal.
(1-2,Dionysus) Her hand is the Blade, her Eye the Arrow, Her touch the
(1-2,Dionysus) Kiss of Life and Death. And I love her.
(1-2,Dionysus) Mine is the secret of the Cycle, the Secret of the
(1-2,Dionysus) Doorway betwixt Life and Death is Mine.
(1-2,Dionysus) Behold, I give you this seed. In this seed is the
(1-2,Dionysus) coming Year. Charge it well with your wishes tonight,
(1-2,Dionysus) that Her Blessings will grow with you through the year.
(1-2,Dionysus) I am the Seed of New Beginnings, and Her's is the Water
(1-2,Dionysus) of Life.
(1-2,Diana) Children of the Night, bring forth your Seed, that I
(1-2,Diana) may touch them and bring you the gifts that are mine to
(1-2,Diana) share.
(1-2,High Priestess) (everyone plant at least one desire in their
Virtual
(1-2,High Priestess) Seed and hold it in your hands. Visualize a
white
(1-2,High Priestess) light coming from the Center of the Circle and
all the
(1-2,High Priestess) seeds take on it's light.)
(1-2,Shadow Hawk) I place within my seed the desire for finances to
meet my
 needs.
(1-2,Shadow Hawk) I placw within my seed the desire for good fortune
for my
 children,
(1-2,Shadow Hawk) both natural and stepchild.
(1-2,Shadow Hawk) Willow, do you have a desire?
(1-10,Dave) merry meet everyone!
(1-2,Shadow Hawk) Merry Meet Dave, Take a seed from the hand of the
God,
 and...
(1-2,Shadow Hawk) place your desire for the coming year in it.
(1-2,Shadow Hawk) Many Blue Sparks, please do the same within the
Circle
(1-10,Dave) Aye, that I will do...
(1-3,Willow) I place within my seed the desire to fill our new home
with

love and the promise of a marriage filled with beauty and wonder.
(1-2,Shadow Hawk) So mote it be Willow!
(1-3,Willow) So mote it be!
(1-2,Shadow Hawk) many Blue Sparks?
(1-1,Many Blue Sparks) I place within my seed the desire for a path that
leads from darkness.
(1-2,Shadow Hawk) So mote it be!
(1-1,Many Blue Sparks) So mote it be!
(1-2,Shadow Hawk) Then we continue
(1-2,Shadow Hawk) OP/name High Priestess
(1-2,High Priestess) (everyone chant verbally with me while holding their
seed)
(1-2,High Priestess) (all chant with me verbally)

(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Darksome Night and shining Moon,
(1-2,High Priestess) East, then South, then West, then North,
(1-2,High Priestess) Hearken to the Witch's Run,
(1-2,High Priestess) Here we come to call thee forth!
(1-2,High Priestess) Earth and water, air and fire,
(1-2,High Priestess) Wand and pentacle and sword,
(1-2,High Priestess) Work ye unto our desire,
(1-2,High Priestess) Hearken ye unto our work!
(1-2,High Priestess) Cords and censer, scourge and knife,
(1-2,High Priestess) Powers of the witch's blade,
(1-2,High Priestess) Waken all ye unto life,
(1-2,High Priestess) Come ye as the charm is made!
(1-2,High Priestess) Queen of heaven, Queen of Hel,
(1-2,High Priestess) Horned Hunter of the night,
(1-2,High Priestess) Lend your power unto the spell,
(1-2,High Priestess) And work our will by magic rite!
(1-2,High Priestess) In the earth and air and sea,
(1-2,High Priestess) By the light of Moon or Sun,
(1-2,High Priestess) As we do will, so mote it be.
(1-2,High Priestess) Chant the spell and be it done!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!

(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) so mote it be!
(1-2,Diana) Now Children, Take your seed and plant it in my Forest,
(1-2,Diana) that it will grow strong throughout the year.
(1-2,Diana) Dionysus, Come to Me, for it is time. Take up your
(1-2,Diana) lance and Fill my Grail. I, your Queen, command it.
(1-2,Diana) As the Lance is to the God
(1-2,Diana) So the Chalice is to the Goddess
(1-2,Diana) And when the Two are One
(1-2,Diana) The Greatest Magic is begun.
(1-2,Dionysus) Brothers and Sisters, come, for now it is time to drink
(1-2,Dionysus) and eat.

(1-2,Dionysus) (passing wine and cakes)
(1-2,Shadow Hawk) Drink from your chalice and eat of your bread,
(1-2,Shadow Hawk) saving some for offering after the ritual to the
Lady.
(1-2,Shadow Hawk) This is the place where we sit and relax in the
presense
of the Gods....
(1-2,Shadow Hawk) Welcome to the first Full Moon of Spring!
(1-3,Willow) Blessed be, friends!
(1-1,Many Blue Sparks) Blessed be!
(1-2,Shadow Hawk) Blessed Be Willow, (toasting Willow's new home and
honey)
(1-10,Dave) Blessed Be, everyone!
(1-3,Willow) I would like to, while in this sacred space,
(1-3,Willow) thank the divine intervention of Aphrodite!
(1-3,Willow) She introduced Craig and I
(1-2,Shadow Hawk) Willow, do you know her verse in that great pagan
classic,
(1-2,Shadow Hawk) Gimme that Old Time Religion?
(1-3,Willow) and, thankfully, my life will never be the same! (toast
to
Aprodite!)
(1-2,Shadow Hawk) (raising chalice to Aphrodite)
(1-3,Willow) Can you hum a few bars?
(1-2,Shadow Hawk) Hmmmmmmmmmm....
(1-2,Shadow Hawk) We will worship Aphrodite,
(1-2,Shadow Hawk) Tho she seems a little flighty
(1-3,Willow) oh, no
(1-2,Shadow Hawk) Coming naked in her Nightie,
(1-2,Shadow Hawk) And that's Good enough for me! (grin)
(1-3,Willow) Oh, Gods!
(1-2,Shadow Hawk) Yes Goddess?
(1-1,Many Blue Sparks) Hee!
(1-10,Dave) Tiss a nice ryme there shadow Hawk.
(1-2,Shadow Hawk) (pouring more Wine for everyone)
(1-2,Shadow Hawk) Dave, there are about 200 or so verses...
(1-3,Willow) Hey, this may be a Spring ritual, but I'm engaged!
(1-2,Shadow Hawk) my favorite is the one that goes...
(1-2,Shadow Hawk) We will worship like the Druids
(1-2,Shadow Hawk) Drinking strange fermented fluids

(1-2,Shadow Hawk) Running Naked through the woods
(1-2,Shadow Hawk) and that's good enough for me!
(1-2,Shadow Hawk) (Gimme that old time religion....) (g)
(1-3,Willow) MY favorite goes...
(1-2,Shadow Hawk) Willow, engaged in what?
(1-3,Willow) Here's to the god of discord,
(1-3,Willow) while this may not rhyme
(1-10,Dave) Don't worry Willow, so are we (my Lady and I that is)!
(1-3,Willow) or even make any sense,
(1-3,Willow) it's good enough for me1
(1-2,Shadow Hawk) heh heh heh
(1-1,Many Blue Sparks) :)
(1-3,Willow) Right now?!?
(1-10,Dave) now what?
(1-2,Shadow Hawk) Of course! (g)

(1-2,Shadow Hawk) Hmmm....
(1-2,Shadow Hawk) We will worship mighty Thor,
(1-2,Shadow Hawk) Tho he leaves the maidens sore
(1-2,Shadow Hawk) They keep coming back for more,
(1-3,Willow) not agin...
(1-2,Shadow Hawk) and that's good enough for me!
(1-2,Shadow Hawk) Not again? That brings us to....
(1-2,Shadow Hawk) Oh the Christians are a hummin,
(1-2,Shadow Hawk) cause they say their God's a comming
(1-2,Shadow Hawk) Our God Came and keeps on Commin
(1-2,Shadow Hawk) And that's good enough for me!
(1-1,Many Blue Sparks)
(1-2,Shadow Hawk) (gotta love them Spring Fertility rituals! (g)
(1-10,Dave) Everyone, sorry for the tardiness, but will rejoin at another
time...
(1-2,Shadow Hawk) Blessed Be Dave (cutting a doorway out)
(1-10,Dave) b.b.
(1-1,Many Blue Sparks) BB, D!
(1-2,Shadow Hawk) Ok, guess it is time to wrap it up.
(1-2,Shadow Hawk) (standing up in V.R. Circle
(1-3,Willow) Before wewe're all drunk with Dionysis' wine, we should wrap.
(1-1,Many Blue Sparks) Rap, nah I only chanted.
(1-2,Diana) Children of the Night, it is time to return to your
(1-2,Diana) world. Blessed be thy Feet that have brought you on
(1-2,Diana) this path. Blessed be thy knees that have kneeled at
(1-2,Diana) the Sacred Altar. Blessed be thy Belly, without which
(1-2,Diana) thy kind would not be. Blessed be thy Breast, formed
(1-2,Diana) in Strength and Beauty. Blessed be thy Mouth, that
(1-2,Diana) shall speak the Sacred words of Love.
(1-2,High Priest) Great Goddess, Huntress of the Night, we thank you for
(1-2,High Priest) your works here tonight. Go if you must, Stay if you
(1-2,High Priest) will, for we are your adoring Children.
(1-2,High Priestess) Great Dionysus, thank you for your laughter and light
(1-2,High Priestess) tonight. Blessed be thy Seed, which shall grow over

(1-2,High Priestess) the coming year and clothe the face of the Mother in
(1-2,High Priestess) Life. Go if you must, Stay if you will, for we are
(1-2,High Priestess) your brothers and sisters.
(1-2,High Priestess) Willow, will you dismiss the directions, starting in
the West?
(1-3,Willow) Spirits of the west, we thank you for your help
(1-3,Willow) and attendence here tonight.
(1-3,Willow) Return to the waters of the Mother.
(1-3,Willow) Stay if you will, go if you must. We thank you.
(1-3,Willow) Spirits of the South, we thank you for your help and attendence
her tonight.

(1-3,Willow) Return to the fires of creation.
(1-3,Willow) Stay if you will, go if you must. We thank you.
(1-3,Willow) Spirits of the East, we thank you for your help and attendence
here tonight.
(1-3,Willow) Return to the warm breezes of new beginnings.
(1-3,Willow) Stay if you will, go if you must. We thank you
(1-3,Willow) Spirits of the North, we thank you for your help and attendenct
here tonight.
(1-3,Willow) Return to the cool caves of the Earth.
(1-3,Willow) Stay if you will, go if you must, We thank you.
(1-3,Willow) So mote it be.
(1-2,High Priestess) SO mote it be!
(1-2,High Priest) I move to the North, and walking widdershins, the Circle
of Fire subsides
(1-2,High Priest) behind me.
(1-2,High Priest) Down down into the ground, never more to be found...
(1-2,High Priest) down down into the ground, out to the edge of the
covenspace.
(1-2,High Priest) Returning to the north, I face the Circle...
(1-2,High Priest) The Circle is Open, but Unbroken, Merry Meet, Merry Part,
and Merry Meet again!
(1-2,High Priest) Blessed Be!
(1-3,Willow) Blessed Be!
(1-1,Many Blue Sparks) Blessed Be!
(1-2,Shadow Hawk) Blessed Be Willow and Many Blue Sparks!

CompuServe Full Moon Ritual Aug 1992
HPS- Jehana
HP - Shadow Hawk

(1-8,Shadow Hawk) Lady Jehana, wilt thou call the sacred rite to order?
(1-5,Jehana) Lord Shadow Hawk, we are ready to begin.

(1-8,Shadow Hawk) All, please take a moment to draw some deep breaths...
(1-5,Jehana) I assume all have their glass of beverage, and piece of bread/crackers.
Take a moment to relax, using regular, patterned breaths...
Feel all parts of your body, from toes to head, gradually relax...
a blue glowing field surrounds you...
the blue glowing field slowly grows to surround your room...
the blue glowing field slowly grows to encompass the town/city you live in...
the blue glowing field slowly grows to encompase the landscape...
the blue glowing field slowly grows to encompass North America...
and each of you connect in with the fields of all the others...
the blue glowing fields of all the others here within Circle...
Feel its energies spinning from East...
to South...
to West...
to North...
and re-connecting with East again.

(1-8,Shadow Hawk) in your minds, please face the East....
Robin's egg blue, pure and clean
Hail, oh denizens of the East!
Of Air; of incense smoke
Winged Ones, riding the wind
Join us, if you will

Sharp discernment
Tool of our Mind..
Hail; and Welcome!

(1-5,Jehana) In your minds, please face the South...
Fire-bright red, rich with power
Hail, oh denizens of the South!
Of Fire; of flickering matches;
of salamanders that rage and burn and sear
Join us, if you will
Passion and Will
Tools of our hand...
Hail; and Welcome!

(1-8,Shadow Hawk) In your minds, please turn and face the West...

Aquamarine Green, bursting with power
Hail, oh denizens of the West!
of Water; of Cauldron deep;
Of Undines that ride the waves
Join us, if you will
Emotions and feelings
Tools of our Heart..
Hail; and Welcome!

(1-5,Jehana) In your minds, please turn and face the North...
Dirt brown, rich with humus
Hail, oh denizens of the North!
of earth; of rock and leaf and root;
of gnomes that burrow industriously below
Join us, if you will
Centered and firm
Heart of our roots...
Hail; and Welcome!

(1-8,Shadow Hawk) Blessed Goddess, Queen of Heaven and Earth,
You with the Stars in your eyes, and love in your heart...
Descend to this our Circle on your Night of Power.

(1-5,Jehana) I am the Lady of the starry heavens
I am she who is the Mother of all living things
I have worked the landscape into mountains
lay the waters into their ocean beds,
and set the winds in their course.
Every snowflake, every speck of soil or sand
Bears my imprint.
My countenance appears in the faintest flicker,
and the largest star;
The Universe is My handiwork.
I am She who consoles the sorrowful,
and I am She who tends to the sick.
I bring solace to those in life,
and peace and understanding in death.
I am the changing Goddess --
Maiden, Mother, and Crone --
The Hag hidden deep within...

I have been to the Underworld,
and I have Returned.
Let there be beauty and strength,
Power and compassion,
Honor and humility,
Mirth and reverence within you.
And you who seek to know Me,
To feel My spirit
Come before Me with a sincere heart,
burn incense upon my altar
Listen and be still:
Know that your seeking and your yearning
will avail you not,
Unless you know the Mystery:
For if that which you seek,

you find not within yourself,
You will never find it without.
For Behold:
I have been with you from the beginning,
and I am that which is attained at the end of
desire.

(1-8,Shadow Hawk) Blessed Be!

(1-8,Shadow Hawk) By the Flame that burneth bright O' Horned One!
We call thy name into the night, O' Ancient One!
Thee we invoke, by the moon-lit sea,
by the standing stone and the twisted tree.
Thee we invoke, where gather thine own,
by the nameless shrine forgotten and alone.
Come where the round of the dance is Trod.
Horn and Hoof of the Goatfoot God!
By moon-lit meadows on dusky hill,
when the haunted wood is hushed and still.
Come to the charm of the chanted prayer.
As the moon bewitches the midnight air,
evoke thy powers, that potent bide.
In shining stream and the secret tide,
in fiery flame by starlight pale,
in Shadowy host that rides the gale,
and by the fern-brakes fairy-haunted
of forest wild and woods enchanted.
Come! O' Come!
To the heart-beat's drum!
When the broad white moon is climbing slow.
Through the stars to the heaven's height.
We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By Joy and terror we know thee nigh,
We speak the spell thy power unlocks,
At Solstice, Sabbat, and Equinox.
Word of Virtue the veil to rend,
From Primal Dawn to the wide World's end,
Since time began, the blessings of Pan
Blessed be in strength and love,

Blessed be, wher'ere we rove,
Vision fade not from our eyes
Of the Pagan Paradise.
Past the gates of Death and Birth,
Our inheritance of Earth.
From our soul the song of Spring
Fade not in our wandering, Our life is one,
By blackest night or the noonday Sun.
Eldest of Gods on thee we call,
Blessing be on thy Creatures all.
I call upon thee, O' Ancient Horned One Who art the
Comforter and the Consoler of Men I call upon thee, O' Great
God of the Witches.
Ruler of the Sabbat, Lord of the Wild Woods, I call upon
thee in the Name of your Lady, Come out of the North upon

the back of the Winds.
And join the Lady Cerridwin at this Holy Sabbat/Esbat.
I call thee by thy most ancient name Cernunnos.

(1-5,Jehana) This is Fullmoon August...
This is the season of Abundance...
and out of Wisdom in accessing that Abundance...
Knowing the difference between what we Want...
And what we Need...
Bearing this in mind..
each of us will have a chance...
to mention something or several somethings we need...
Please feel free to speak...

(1-6,Al) I ask that I learn patience, to accept others for what they are and to hear their thoughts and learn their wisdom.

(1-5,Jehana) I ask for continued self-growth and self-acceptance

(1-1,Helen) I ask for freedom from fear of abundance.

(1-5,Jehana) I ask for a cure for AIDS, and for ongoing treatments for those who are in need.
I ask for an understanding of environmental issues which face this planet.

(1-5,Jehana) Hold the image of the things, concepts, ...
and ideas you need; .... and that
your friends in Circle need...
Feel the energy grow and flow...
feel the power flow and grow...
feel yourselvs enveloped by a tree...
by a hazel tree...
Turn towards the Lord and Lady...
and ask...
in Perfect Love and in Perfect trust we stand before Thee...
Feel the energy and Power grow...
each root and trunk and limb...
of that hazel tree...

Raise your hands, gradually...
with the energy...
Prepare to send...
One...
Two...
THREE!!!!
And, note, what you send out returns to you.

(1-5,Jehana) Now...
Visualize before you an onion fresh from the harvest...
Visualize your athame slicing it horizontally...
See before you the white disc of the Full Moon...

(1-8,Shadow Hawk) Visualize before you a second onion fresh from the harvest...

Visualize your knife slicing it vertically...
See before you the East and West facing crescents of the Waxing and Waning Moon.

(1-5,Jehana) Now, take your glass of chosen beverage:
(for blessing of that beverage)...
In balance we stand

(1-8,Shadow Hawk) Night and Light

(1-5,Jehana) In balance we stand

(1-8,Shadow Hawk) Chalice and Blade

(1-5,Jehana) In balance we stand

(1-8,Shadow Hawk) Cerridwyn and Herne

(1-5,Jehana) Drink ye of the Waters of Darkness

(1-8,Shadow Hawk) Drink ye the Waters of LIFE!

(1-5,Jehana) (pause to take a sip)

(1-5,Jehana) Now, take your plate of bread:

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My crops appear

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My crops grow high

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My harvest comes through

(1-8,Shadow Hawk) Feast ye on the grains of My Endeavors

(1-5,Jehana) Feast ye on the Wheel of Life!

(1-5,Jehana) (Pause to eat of the bread)

(1-8,Shadow Hawk) Oh Horned One,
May ever your call ring across the hills, fields and woods deep
Calling again to her Children to Dance by her Light!
Now we thank you for your aid,
And bid thee safe journey to your Sacred Glades...
Blessed Be

(1-5,Jehana) Bright Lady; Maid, Mother Crone...
Lady Cerridwyn...
We thank thee for your aid;

we thank thee for your abounding love and compassion
we thank thee for your Wisdom...
we bid thee safe journey to your Sacred Glades....

(1-8,Shadow Hawk) Please turn and face the East in your minds...
Winged Ones...
Intellect Bright..
Tool of our mind
Eastern Air, we thank and acknowledge you.

(1-5,Jehana) Please turn and face the South in your minds...
Salamanders...
Passion and Will...
Tools of our hands...
Southern Fire, we thank and acknowledge you.

(1-8,Shadow Hawk) Please turn and face West in your Minds...
Undines, Emotion and Drive..
Tools of our Hearts..
Western water, we thank and acknowledge you.

(1-5,Jehana) Please turn and face North in your minds...
Gnomes...
Centered and Firm...
Heart of our roots...
Northern Earth, we thank and acknowledge you.

(1-5,Jehana) Around you now, sense the blue glowing field...
the blue glowing field that connects all of you together...
across North America...
Feel its energies spinning...
from East...
to North...
to West...
to South...
to East...
Feel the energies unwinding....
Sense your bodies re-absorbing the Energies of the Circle...
spiralling in...
into your room...

The blue glowing field...
a part of your body...
Take it in...
Let all return to as it has been.

(1-8,Shadow Hawk) Fire Seal the Circle Round, Let it fade beneath
the ground...
let all things be as they were since the Beginning of Time.

(1-5,Jehana) Merry meet...
and merry part...
and merry meet again!

(1-8,Shadow Hawk) Merry meet!
Blessed Be, Jehana.

COMPUSERVE NEWAGE FORUM - ONLINE FULL MOON RITUAL - FEBRUARY 1993

(Jehana) Sit calmly, breath with relaxation..
Let the cares and stresses of the day wear off...
let the cares and stresses flow away from you..
Feel yourself surrounded by a warm and gentle orb...
of blue-white light...
Gentle, restful, protective...
Feel it expand... Feel it connect with your friends and companions within Circle...
Feel it Circle around you; around all of us...
East, to South, to West, to North... To East again.
(visualize: face to the east): Hail, powers of Air!!
We invite you to our Circle
A breath of air
A morning's gentle breeze --
Forethought and knowledge,
Hail & Welcome!
(Rilla) (Face to the South): Oh spirits of the South...
Ancient ones of Fire...
I call you to attend this Circle...
Charge this by your powers...
Hail and Welcome!
(Jehana) (Face to the West): Hail, powers of Water!!
We invite you to our Circle
A drop of dew
The evening's tidal sweep --
Hail & Welcome!!
(Rilla)(face to the North): Hail, oh powers of the Earth...
Ancient ones of Gaia born...
I call upon you to attend this Circle...
Charge this by your powers, Old Ones...
Hail! and Welcome!
(Jehana) Invoke into your heart and into this our Circle
The bright Lady of New Beginnings.
The Maiden who sings the joys of Spring to come
The Mother who brings nurturance, love and guidance.
Hail, bright Lady; we welcome thee!!!
Invoke into your heard and into this our Circle

The Oak King
Growing as a sapling
Growing strong.
A child at heart, learning, searching, in true Discovery.
Hail, bright Lord; we welcome thee!!
According to Sun Bear, this Moon is the Moon of Rest and Cleansing, following upon the Moon of Earth Renewal. The animal is the Otter, and the plant, the Quaking Aspen.
Its mineral is silver.
In the Celtic tree calendar, as reported by Graves, this full Moon falls in the month of Luis, signified by the Rowan tree, and by the Tourmaline. Its attribute is Quickening.
Those who follow astrology know this is the month of Aquarius, the Water Bearer; the fixed sign of Air.
According to Z Budapest, the Full Moon aspect of February is the red and cleansing wild Moon. Life quickens now. It is

a time of purification, of growth, of the stimulation of all living things.
It is a healing time. It brings in the wind of the New.
Its flower: the primose and the violet. Its animal: the duck and the otter. Its stone: the amethyst.
It is appropriate at this time to do workings; workings for things we may wish to see in our lives, and in the world in general. It is a time for healing. It is a time for growth.
I ask each of you to think of those things you wish to work on,-- you may speak or keep them silent, as you will...
Speak first of new beginnings and things of growth for the world at large. Then, speak of those new beginnings and things of growth and healing for people or events closer to home. And, yes, speak of those beginnings and things of growth for you yourself. After we finish mentioning all of our workings, we will repeat a phrase -- visualize the energy, through the hand of the Goddess, flowing into the things we seek, imbuing them with constructive energy.
(Please note that most Witches consider it unethical to work healings or other magic for specific people without first asking their permission).
(When I start doing the chant (which begins with "We all come from the Goddess"), others may copy me, or jump ahead if they are familiar with it...
I will tell you when to visualize the energy peaking.)
-- mention things in your mind or in print that you wish to allow to grow/heal:

(Rilla) I wish for a healing ...
of the youth of this country...
that they may find the peace that they need...
to learn to live in harmony...
and to be the "future" of this world...
and for myself the patience...
to wait for direction...
in my life path...
and a healthy mind and body..
for the coming year.

(Jehana) I wish for the earth's healing...
the pain in the environment to be turned around...

an understanding of the nature of this planet upon which we live.
I wish to know and be known by love and compassion.
(Ardelia) I wish for this world.....
the ability to be calm...
as we learn to work with each other.....
the earth.....
and ourselves.
(Jehana) We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.
(Rilla) We all come from the Goddess..
and to her we shall return...
Like a drop of rain...

Flowing to the ocean.
(Jehana) We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.
(Rilla) We all come from the Goddess...
and the her we shall return...
Like a drop of rain...
Flowing to the ocean.
(Jehana) Feel the energy; rising up; rising up; rising up!
Drink in the energy...
Take your glass of water, know that it is energized,
and drink!
Take a quiet moment to pause and reflect.
Oak King, Sapling growing strong...
Playful lord, in the growing time of your cycle...
Thank you for your presence here...
Hail, and Farewell!
Bright Maiden, singing your songs of Spring nearly afoot...
Gracious Mother, You of love and nurturance and guidance..
We thank you for your presence here..
We thank you for your blessings...
Hail, and Farewell!!
Powers of Air!
We thank you for your fresh breath!
Hail, and Farewell!
(Rilla) Powers of Fire!
We thank you for you strength!
Hail and Farewell!
(Jehana) Powers of Water!
We thank you for your healing compassion!
Hail, and farewell!
(Rilla) Powers of the Earth!
We thank you for your sustenance and nurturance!
Hail and farewell!
(Jehana) The blue-white glow that surronds us all...
begins to retract...
slowly, slowly...
Fire seal the Circle round
Let it fade beneath the ground

Let all things be as they were
Since the beginning of time.
Merry Meet, Merry Part, and Merry Meet Again!

(Rilla) Blessed Be!

(Jehana) (The Ritual has concluded; Bright Blessings; Blessed Be!)

CompuServe Full Moon Ritual of July 13, 1992

(1-4,Shadow Hawk) We are gathered together in this Ritual of the Full Moon, where we join and pay homage to the Divine Mother, Mother of us all. From the corners of the Country, I send my Will, starting in the North I cast a line of Fire around the country, moving Eastward, then South, Then West, and Back to the North. We are encompassed in a circle of Fire that protects our Sacred Space.

(1-4,Shadow Hawk) Let us gather and call the Spirits of the 4 directions to come and join us in this our Rite.

(1-4,Shadow Hawk) Please face your thoughts to the West. Hail to the Lord of the West, Poseiden, Scaled God of Water, Ruler of the Deep, Master of Wave and Fin, I bid thee come to our Circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the North... Hail to the Lord of the North, Cernunnos, Horned God of Earth, Ruler of Life, Master of Leaf and Earthbound creature, I bid thee come to our Circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) Please turn your thoughts to the East... Hail to the Lord of the East, Quetzalcoatl, Feathered God of Air, Ruler of Wisdom, Master of Wind and Winged, I bid thee come to our circle and worship at the feet of the Lady. Be here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the South... Hail to the Lord of the South, Apollo, Brilliant God of Fire, Ruler of Inspiration, Master of Light and Spirit, I bid thee come to our circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) The Circle is cast, we are in the space between the worlds, where Time and Space cease to exist. Let none disturb the boundaries without dire cause.

(1-4,Shadow Hawk) Now we turn out thoughts to the Divine Consort, the Horned God.
Hail to the God as one, Consort, Father, Son. I bid thee come to the Circle of Life, and worship at the feet of Our Lady. Be Here Now!

(1-4,Cernunnos) Now join me as I call my Love, she in who's light we are here...
Hail to Our Lady, in whose eyes the stars do shine forth and upon whose brow the Moon doth ride. Lady, your children call to you from within your Sacred Space. We bid you come and let us Feel your touch. You who will deny your children naught. We are at your feet in Wonder and Awe. Welcome to this your Circle.

(1-4,Cernunnos) We are in the Place between the Worlds, Beyond Time and Space, and in the presence of the Goddesses and Gods. Let none leave this space without grave cause.

(1-4,Cernunnos) Welcome the Divine Lady, Gracious Goddess and Mother of us all.
I call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by stem and bud, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy Circle and thy Priestesses.

(1-4,Cernunnos) Hail Aradia! From the Almathean horn Pour forth thy store of love; I lowly bend before thee, I adore thee to the end, with loving sacrifice thy shrine adorn.
Thy foot is to my lip, my prayer upborne upon the rising incense smoke; then spend thine ancient love, O Mighty One, descend to Aid me, who without thee am forlorn.

(1-4,Cernunnos) Thou art the Mother Darksome and Divine, Yours the scourge and yours the Kiss, the Five-point star of love and bliss, bless us with your sign.

(1-4,Cernunnos) Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

(1-4,Cernunnos) "Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches.
There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the secret door that opens upon the Land of Youth, and Hers is

the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth."

(1-4,Cernunnos) Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

(1-4,Cernunnos) "She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the

waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her.
For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire."
Absorb Her Blessings and her words. Feel them resonate in your core.

(1-4,S.H.) If there are any here that have a petition to bring before the Lady, please do so now.
If there are any objects to be charged, please bring them forth now.

(1-3,S.H.) Now is the time for the Great Rite. Please take your knife in one hand...and your chalice in the other.
Place the tip of the knife in the chalice and say,
"As the chalice is to the Woman
So the Athame is to the Man
And when the two become one,
The greatest magic is begun!"
Now dip your atheme into the chalice to energize the lifeforce within it.
Blessed Be, So mote it be!

(1-3,S.H.) Now, take the Atheme (knife) over the bread/cake..

(1-3,S.H.) Lady, we come before you with love in our heart and awe in our eyes, asking you to give us your blessings and pour your blessings on the fruit of the vine and the field, that we may be filled with your blessings.
So mote it be, Blessed be!

(1-3,S.H.) Draw a pentagram on the bread with the knife.
Now, eat of the bread and drink of the wine, saving some portion for offering to the creatures of the Lady later.

(1-3,S.H.) Now it's time to bid farewell to the Lady and the Lord.

(1-3,S.H.) Hail Mother of us all, we thank you for attending this our Rite, and for your blessings and love that you have poured forth upon us your children. Blessed be thy Name.

(1-3.S.H.) Hail Lord of the Dance, we thank you for attending this our Rite, and for your presence and love that you have poured forth upon us your children. Blessed be thy Name.

(1-3,S.H.) Now we turn our attention to the South
Hail Lord of the South, Lord of Fire, we thank you for your presence and the Light and warmth that you shed upon us. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the East....
Hail Lord of the East, Lord of Air, we thank you for your presence and the Air that you bring to us that life may be sustained. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the North....
Hail Lord of the North, Lord of Earth, we thank you for your presence and the harvest from your fields that feed and shelter us. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the West....
Hail Lord of the West, Lord of Water, we thank you for your presence and the blood of your body to slake our thirst and the thirst of the fields. Farewell and Blessed Be.

(1-3,S.H.) Now I send my Will to the North, and I walk the circle...
Circle of Fire, I quench your thirst...
Down down into the ground...
Nevermore to be found...
Spread your life throughout the land...
That all may feel your blessing.
So Mote it Be!
Blessed Be!
The Circle is Open, Merry Meet, Merry Part, and Merry Meet again!

(1-3,S.H.) Blessed Be all!

CompuServe Full Moon Ritual of Monday, June 15, 1992

(1-3,S.H.) My Lady Otterkin, wilt thou begin the Lady's Rite?

(1-4,Otterkin) This is the time of fullness,
the flood tide of power,
when the Lady in full circle of brightness
rides across the night sky.
This is the time of the bearing of fruits,
of changes realized.
The Great Mother,
Nurturer of the world which is Herself,
pours out her love and her gifts in Abundance.
The Hunter draws near to the Brilliant One,
She who awakens yearning in the heart
and is the end of desire.
We who look on her Shining face are filled with love.
Merry Meet.

(1-3,S.H.) By the Spirits of Air and Fire I do cleanse this space.

(1-6,Otterkin) By the Creatures of Water and Earth I do cleanse this space.

(1-3,S.H.) (visualize a circle filled with incense smoke...
(while Otter and I walk the circle with lit incense,
sprinkling water and salt to purify the area)
Will the Caller of the North, Call forth!

(1-7,Jeff) Hail, of the mountains, of the North, far above the earth...
Whose core yet reaches the center...
we ask you, guardians, to attend our Circle...
Lend us your steadfastness...
Hail! And well Met!

(1-3,S.H.) Hail and Well Met!

(1-6,Otterkin) Hail and Well Met!

(1-3,S.H.) Will the Caller of the East, Call Forth!

(1-7,Jehana) Hail, spirits of the Air, wisps and eddies of wind...
Sweeping the world with freshness...
thought, contemplation, and wisdom...
we ask you, guardians, to attend our Circle...
Lend us your airy wisdom...
Hail! And well Met!

(1-3,S.H.) Hail! And well Met!

(1-6,Otterkin) Hail and Well Met!

(1-3,S.H.) Will the Caller of the South, Call forth!

(1-3,Shadow Hawk) Hail Spirits of Fire, Noonday Sun...
Lion of Summer, Heating and Lighting us against
the Cold of Death
We call upon you, of Fiery ones to attend our Circle...
Lend us your Fiery Passion...
Hail! And Well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-3,S.H.) Will the Caller of the West, Call Forth!

(1-1,Papa Tom) Spirits of the West, heed our call.
Spirits of the West, Spirits of water, attend our Circle.
Cleanse us, as rain upon the ocean.
Give us guidance and wisdom as we go between the worlds.
Guardians in the West, attend our Circle.
Hail! And well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-6,Otterkin) I conjure and cast thee, Circle of Power,
that this may be a time that is not a time,
in a place that is not a place,
on a day that is not a day,
We are safe between the worlds where Night and Day,
Birth and Death, Joy and Sorrow, meet as one.

(1-3,S.H.)I invoke thee and call upon thee,
Lady and Mother of us all,
bringer of all fruitfullness.
By seed and root, by bud and stem,
by leaf and flower and fruit,
by life and love do I invoke thee
to descend upon the body of this thy servant and priestess.

Hail Aradia! From the Amalthean Horn
pour forth thy store of love.
I lowly bend before thee,
I adore thee to the End.
Thy foot is to my Lip,
my prayer upborne upon the rising incense smoke.
Send Thine ancient love, oh Mighty One,
descend to aid us, who without thee are forlorn.

(1-6,Otterkin) Of the Mother Darksome and Devine,
Mine the scourge, and mine the Kiss,
the five-point star of Love and Bliss,
so I charge you with this sign.
(Visualize a pentagram drawn in cool flame before you.)

(1-3,S.H.) Listen to the words of the Great Mother,
She who is also called among men
Astarte, Dana, Arianrhod, Isis,
Demeter, Mary, Aradia, and by many other names.

(1-4,ARADIA) Whenever you have need of any thing,
once in the month,
and better it be when the Moon is full,
then shall ye assemble
in some secret place and adore the spirit of me,
who am Queen of all witches.
There shall ye assemble,
ye who are fain to learn all sorcery,
yet have not won its deepest secrets,
to these will I teach things that are yet unknown.
And ye shall be free from slavery,
and as a sign that ye be really free,
ye shall be naked in your rites,
and ye shall dance, sing, feast,
make music and love, all in my praise.
For mine is the secret door
which opens upon the Land of Youth,
and mine is the cup of the wine of life,
and the Cauldron of Cerridwen,
which is the Holy Grail of Immortality.
I am the Gracious Goddess,
who gives the gift of Joy unto the hearts of Man.
Upon Earth, I give knowledge
of the spirit eternal, and beyond death,
I give peace, and freedom,
and reunion with those who have gone before.
Nor do I demand sacrifice,
for behold, I am the Mother of all living,
and my Love is poured out upon the Earth."

(1-3,S.H.) Hear ye the words of the Star Goddess,
She in the dust of whose feet
are the hosts of Heaven,
and whose body encircles the Universe.

(1-4,CERRIDWEN) I who am the beauty of the green Earth,
and the white Moon among the stars,
and the mystery of the waters,
and the desire of the hearts of man,
call unto thy soul.
Arise, and come unto me.
For I am the soul of Nature,
who gives life to the universe.
From me all things proceed,
and unto me all things must return,
and before my face,
beloved of Gods and of men.
Let thine innermost divine self be enfolded
in the rapture of the infinite.
Let my worship be within the heart that rejoiceth.

For behold, all acts of love and pleasure are my rituals.
And therefore let there be beauty and strength,
power and compassion, honour and humility,
mirth and reverence within you.
And thou who thinkest to seek for me,
know thy seeking and yearning
shall avail thee not, unless thou knowest the mystery,
that if that which thou seekest
thou findest not within thee,
then thou shalt never find it without thee.
For behold, I have been with thee from the beginning,
and I am that which is attained at the end of desire."

(1-3,S.H.) (Take this time to meditate on the Fullness of the Mother...
And also on what is said in the Charge we have just been given, for truely...
You will never find it without thee, but only within thee.)

(1-3,S.H.) Now we come to the time of power, for the Moon is Full and we are gathered
here in Her Circle, so we shall raise the Cone of Power...
Visualize a fire in the night and we are together
around the fire. The Drums begin a rhythm, subtle but
insistant. You begin to sway and move with the full
sensual beat, dancing as only spirit can. Around and
around the fire you go while the drumming grows faster
and louder. You can FEEL the energies gathering, until
your hair is flying wild, and your skin crawls with an
energy like electricity. You are alive with power!
Join hands and chant with us:

"Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!
Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!

now SHOUT!

Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!"

(1-4,Otterkin) I take this energy and with it I consecrate this Ritual Space, that it shall always be a safe haven for Her Children! I take this energy and offer it to those that need healing.
Those that have need, take from it, for I AM She that gives Life and Bounty, I AM the Mother of All!
I take this energy, and I return it to the Universe, that there will be fruitfulness throughout the Worlds and all my Children shall benefit."

(1-6,Otterkin) (Place your knife in front of you and take your chalice in hand)
As I raise the chalice, you do likewise.
I raise this chalice, symbol of my Eternal Womb,
source of All That was and All That will be.
(Take your knife, and hold it over the chalice, point down)

(1-3,S.H.) I take this Athame, symbol of my Quickening essense,
Life Fire that lights the Chalice within, and with it
I Quicken thy fertile womb, O Mother of us all.

(1-6,Otterkin) As the Chalice is to the Goddess, Awaiting the Spark

(1-3,S.H.) And the Athame is to the God, so I enter into your hidden Dark.

(1-6,Otterkin) And when Two becomes one
(Dip the tip into the chalice)

(1-3,S.H.) The Greatest magic is begun!

(1-6,Otterkin) Drink from my depths and meditate on them, oh ye who would know of the full Circle of Birth and Death.
(Accept our kiss, and taste the wine, saving a
small portion for offering later.)
I take these cakes, fruit of my fields, and I
Bless them and give them to you.
Eat, that you may never hunger and think upon my Bounty.
(Kiss, and eat the cake, saving a small portion
for offering later.)
I charge you to remember that some part of this bounty be
returned to the Earth, that the cycle will continue.
When you return to the World, give of the Bread
and Water of Life to my Earth.

(1-3,S.H.) Lady, thank you for attending this your Rite, Blessed Be your Name.

(1-6,Otterkin) Will the caller of the West please thank and

dismiss the Guardians?

(1-1,Papa Tom) Spirit of the West, Spirit of Water.
We thank you for your guidance.
Your love.
Your patience.
We thank you for attending our circle.
We part in love, until we meet again.

(1-6,Otterkin) Will the caller of the South please thank and
dismiss the Guardians?

(1-3,Shadow Hawk) Guardians of the South, Spirits of Fire, we
thank you for the Illumination
that you have brought to this the Lady's

Circle. As we part, we bid you
to hold us safe throughout the day, that we may
have light to guide our feet.
We bid you farewell until the next time we meet,
Hail and Farewell!

(1-6,Otterkin) Hail and Farewell!

(1-6,Otterkin) Will the caller of the East please thank and
dismiss the Guardians?

(1-7,Jehana) Guardians of the East; Spirits of the Air
We thank you for your contemplation
We thank you for your gentle cleansing breezes
We bring thanks to you for attending our Circle.
We part in love, until we meet again.

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell

(1-6,Otterkin) Will the caller of the North please thank and
dismiss the Guardians?

(1-7,Jeff) To you who are of the mountains
Deep roots; and clear vision
we thank you for attending our Circle
and lending us your steadfastness
we part in love; until we meet again
Hail & farewell!!

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell!

(1-6,Otterkin) Now I drive the Circle down, down, down (through
the wiring) into the ground, and Out to the boundaries
of the Universe.
The Circle is Open, but never broken. Merry meet,
merry part, and merry meet again!

(1-3,Shadow Hawk) Merry meet again!

(1-7,Jeff) Merry meet, merry part, and merry meet again!!!

(1-3,Shadow Hawk) Blessed Be all!

Compuserve on-line Full Moon Mar. '93

(Shadow Hawk) Ok, we begin....
(Shadow Hawk) see the darkness of the night settling in around you....
(Shadow Hawk) and gradually as your eyes adjust you find yourself in
(Shadow Hawk) the woods, and the sound of the night creatures begin to
(Shadow Hawk) be heard.
(Shadow Hawk) Ahead you see the glow of a fire deep in the woods. it is
(Shadow Hawk) a small fire, that you might easily miss, but it pulls you
(Shadow Hawk) to it like a compass to the magnet.
(Shadow Hawk) As you enter a small clearing, you see around you shadowy figures
(Shadow Hawk) robed and moving in the flickering candle light. You feel the
(Shadow Hawk) powers of the night begin to stir.
(Shadow Hawk) On the horizon, you see the full moon breaking in through the trees...
(Shadow Hawk) and you hear the sounds of a small bell. You stand within the circle..
(Shadow Hawk) and one figure breaks away and begins to call to the four directions...
(Marc Tripp) Walking to the East of the cirlce and raising my athame.
(Marc Tripp) I summon the Guardian of the Gate of Air!
(Marc Tripp) King of the Poweres of the East
(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open for me the Way-Without-Time.
(Marc Tripp) Air of Earth, We are One with Thee!
(Marc Tripp) Then turning and walking to the south of the circle
(Marc Tripp) I raise my Athame.
(Marc Tripp) I summon the Guardian of the Gate of Earth!
(Marc Tripp) King of the Powers of the South!
(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open for us the Way-Without-Time
(Marc Tripp) Earth of Earth, We are one with thee!
(Marc Tripp) Walking to the West..I raise my athame.
(Marc Tripp) I Summon the Guardian of the Gate of Water!
(Marc Tripp) King of the Powers of the West!
(Marc Tripp) The Sacred space is thine for this Night!

(Marc Tripp) Open for us the Way-Without-Time.
(Marc Tripp) Water of Earch, We are One with Thee!
(Marc Tripp) Walking to the North. I raise my athame.
(Marc Tripp) I Summon the Guardian of the Gate of fire!
(Marc Tripp) King of the Powers of the North!
(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open For me the Way-Without-Time.
(Marc Tripp) Fire of Earth, I we are One with Thee!
(Marc Tripp) I then return to my place in the circle.
(Shadow Hawk) Two figures break forth and gather the earth/water and fire/air
(Shadow Hawk) from the altar where they rest....
(Shadow Hawk) I cleanse and purify this place with the spirits of Earth and Water...

(Shadow Hawk) I cleanse and purify this place with the creatures of Air and Fire!
(Shadow Hawk) I take the Sword of Knowledge and walking to the North, I point
(Shadow Hawk) it down do the ground. Cascading rivers of fire flow from it
(Shadow Hawk) and I walk the circle in a clockwise fashion...
(Shadow Hawk) and as I walk a curtain of fire flairs up behind me, around the
(Shadow Hawk) circle I walk.
(Shadow Hawk) The Circle is cast, we are in the space between the worlds
(Shadow Hawk) in a place that is not a place, in a time that is not a time,
(Shadow Hawk) in a space that is not a space. We are in the Sacred Circle.
(Shadow Hawk) So Mote it be!
(Shadow Hawk) Two figures walk to the altar, and the power surrounds them.
(Shadow Hawk) with wure hands they take up the tools of Power, and begin to speak...
(Priestess) This is the time of the fulness of the symbol of our Lady
,
(Priestess) the Moon. All things wax and wane, and on this evening the
(Priestess) powers of life, of magic, and of creation are at their
(Priestess) highest. This is the time of building, of doing. it is a
(Priestess) time when the veil between the mundane world and the strange
(Priestess) and beautiful realms of elfhame becomes thin indeed. On
(Priestess) this night may one transcend the boundaries of the worlds
(Priestess) with ease, and know beauty and enchantment.
(Priest) There is a magnificence to this time. The ancients knew well
(Priest) of the mysteries of this night, and used them well to build
(Priest) and to strengthen themselves.. and to partake of elvish
(Priest) adventures of which we can have but little inkling.
(Priest) Sensuous , mysterious, magical...beauty in human form, in
(Priest) dramatic costume, in solid, soaring architecture, the lithe
(Priest) suppleness of our animal brethren, the arrogant magnificence
(Priest) of a spectacular landscape. And more.....much more.
(Priest) This is a time for weaving of the inchoate into being, of

(Priest) spinning the strands of space and of time to bring forth
(Priest) Creation. For all does rotate, and turn about upon itself;
(Priest) this is a fundamental principle of the universe, and a
(Priest) mystery of the greatest magnitude. The Gods know of it and
(Priest) we shall also. Weave a spell of Moonlight and fashion with
(Priest) it a fabric of pure magical substance.
(Priest) There is a challenge and a joy to building, and creating.
(Priest) The joyous strife of a just battle, of the cascading passion
(Priest) of lovemaking, and even to the birth-pangs in creating a new
(Priest) life. there is the peace of Aphrodite that follows such as
(Priest) these, a thoroughly fulfilling quietude. And it is easy,
(Priest) really. very easy and the most natural of things.
(Priestess) This is a time of travelling unseen in the full moonlight,
a

(Priestess) time for hearing of elfin music not made by humankind. It is
(Priestess) a time for oneness with the forest, with the mountains, with
(Priestess) the eternal and life-giving sea, with the warm rains and the
(Priestess) bolt of lightning that creates the very spark of life. It
(Priestess) is a time for pilgrimage to the holy of holies, to stand at
(Priestess) last before the cauldron of our Lady and to see form, and
(Priestess) substance, and being created anew once more.
(Priestess) Hear the sound of the Circle Bell...
(Priestess) (Repeat after Priestess)
(Priestess) All hail, O goddess of the silver-rimmed cauldron.
(Rilla) All hail, o goddess of the silver-rimmed cauldron.
(Marc Tripp) All hail, O goddess of the silver-rimmed cauldron.
(Jim Stay) All hail O Goddess of the silver-rimmed cauldron
(Priestess) All hail, thou from whom all does come.
(Kammy) all hail, o goddess of the silver-rimmed cauldron.
(Many Blue Sparks) All hail, o goddess of the silver rimmed cauldron
(Rilla) All hail, thou from whom all does come.
(Kammy) all hail, thou from whom all does come.
(Jim Stay) All Hail thou from whom all does come
(Marc Tripp) All Hail, Thou from whom all does come.
(Priestess) On this night do we give salutation to the magic of creation
(Priestess) And to the ecstasy of the Gods.
(Many Blue Sparks) All hail, thou from whom all does come.
(Kammy) on this night doe we give salutation to the magic of creation
(I.D.) All hail thou from whom all do3s come
(Kammy) and to the ecstasy of the Gods.
(Rilla) On this night do we give salutation to the magic of creation
(Marc Tripp) On this night do we give salutation to the magic of creation and to the
(Marc Tripp) ecstasy of the Gods
(Rilla) and to the ecstasy of the Gods!
(Priestess) (Smell the rising incense smoke and hear the circle bell)
(Many Blue Sparks) On this night doe we give salutation to the magick of creation
(Many Blue Sparks) and to the ecstasy of the Gods.

(Priestess) O gracious and beautiful goddess, Teach us to weave magic,
(Priestess) Show us thy ancient art to bring forth from chaos and from
(Priestess) nothingness that which is Being itself teach us to draw
from
(Priestess) the Moon, to spin and to fashion fabric magical and pure;
(Priestess) Insubstantial as dew, yet with the strength of iron.
(Priest) O most excellent Lady, teach us of love, and of beauty, and
(Priest) of sensuousness.
(Priest) Teach us of daring, and of adventure. Show us of the
(Priest) building of spells of the spinning and shaping of moonlight.
(Priest) Lead our feet in the magical dances of power. Show to us the
(Priest) paths between the worlds, To realms strange, and beautiful.
(Priest) Lead us through mist and moonlight to places of crystalline
(Priest) rainbow light. Groves of enchantment, thy hollow hills of
(Priest) magic, and pools and lakes of mystery.

(Priest) (hear the sounds of the bell)
(Priestess) Teach us, O Lady of radiance To speak the language of the
(Priestess) wilds, To fly with the freedom of the bird, To live with
the
(Priestess) power and grace of the feline, To know the ease, the
(Priestess) beautiful ease of creating. And to know ecstasy and joy.
To
(Priestess) stir t he very heights of our being.
(Priestess) BLESSED BE !
(Priestess) Prepare for Meditation.
(Priestess) We are all seated comfortably on cushions near a large
(Priestess) mirror. It is night, and the moon is full. We stand up
(Priestess) where we are, and stepping out of our bodies, leave them
(Priestess) resting comfortably behind. We go to the mirror and look
(Priestess) through; we can see through to the other side and make out
a
(Priestess) moonlit grassy hill beyond, rising before us, We step
(Priestess) through and fins ourselves in a warm moonlit night. a path
(Priestess) stretches off to the right across a broad grassy meadow.
We
(Priestess) look back briefly and see the portal of our mirror, with
the
(Priestess) candle lights on the other side; it will be here open and
(Priestess) waiting for us on our return. We start up the path in the
(Priestess) bright, full moonlight...
(Priestess) In the distance ahead of us we see forest covered hills,
the
(Priestess) sky is bright with many stars. the wind moans softly in
the
(Priestess) tall grasses, there is the smell of pine on the air, on
(Priestess) either side the mist lies low upon the ground, we continue
(Priestess) across the meadow turning until the forest lies off to one
(Priestess) side, ahead of us now we see scattered fruit trees,
through
(Priestess) which we walk. the grass underfoot is wet with dew, our
(Priestess) robes drift in the gentle breeze, the ground begins to
rise
(Priestess) before us and the air is full of the sounds of night birds
(Priestess) and crickets. we move tirelessly up the slight incline,
(Priestess) seeming to barely touch the ground, fireflies flicker

(Priestess) briefly in the distance as we move through the shadows
(Priestess) beneath the trees, our movements almost soundless, patches
(Priestess) of moonlight cast our shadows, rainbow rimmed on the wet
(Priestess) grass.
(Priestess) We glance back and, far behind we can see the rolling
hills
(Priestess) and on the horizon, what seem to be the flickering of a
(Priestess) distant thunderstorm, the clouds far away, above us the
sky
(Priestess) is clear, the moonlight bright. Mist drifts in patches
over
(Priestess) the meadow, w e pass on through it. there is the heady
(Priestess) perfume of flowers, the smell of grass and trees, small
(Priestess) animals rustle near us. we move quickly and silently on,
(Priestess) passing through the trees like moonbeams, haloes about our

(Priestess) shadows. almost as if there were others with us.. but we
(Priestess) cannot make them out. The forest closes in as we progress,
(Priestess) ahead we make out the what seems to be the entrance to a
(Priestess) cave, with a soft multicoloured glow within.
(Priestess) As we approach we see what appear to be glistening minerals
(Priestess) encrusting the rock about the entrance to the cave. We hear
(Priestess) sounds of soft music from within, rainbow colours flash
(Priestess) colouring the wisps of mist which drift before it. We step
(Priestess) inside...
(Priestess) We seem to be wrapped in soft misty light. We notice the
(Priestess) aroma of sweet flowers. Ahead is a pool of crystal clear
(Priestess) water, catching all the colours, shimmering rainbow mists
(Priestess) rise from it. next to the pool a path leads to the right and
(Priestess) we follow it. There are other pools in small chambers about
(Priestess) the cave, they appear as mirrors to other worlds and other
(Priestess) times, the sound of soft music fills the air. Jewel-like
(Priestess) minerals are everywhere, the path leads upwards through the
(Priestess) rock, to a chamber where we see a great cauldron, mist rises
(Priestess) from it encrusting the rim with glistening beads, soft
(Priestess) whispering can now be heard. We stop and hold up our hands
(Priestess) before the cauldron, fine sparkles of light fly from our
(Priestess) fingers, and as we weave patterns with our hands we see, for
(Priestess) a moment, a pattern of light of our creation take form, then
(Priestess) dissolve to be reality elsewhere. the mist rises thickly
(Priestess) from the cauldron and we step forward and peer into it, as
(Priestess) through gazing into a mirror we see images of ourselves, an
(Priestess) d as we gaze these images appear to change, we become better
(Priestess) healthier, more perfect, with fiery glowing auras, ourselves

(Priestess) improving within and without.
(Priestess) We step back and throw a kiss toward the cauldron, sparkles
(Priestess) of light explode in the air, we look and listen for a while,
(Priestess) then turn and begin to retrace our steps....
(Priestess) Once again we pass through the chamber of the pools, with
(Priestess) its glistening jewels an d soft music, out into the bright
(Priestess) moonlight the forested hillside about us, behind us the
(Priestess) cave entrance, down through the trees we pass across the
(Priestess) meadow, with its whispering grasses and gleaming fireflies,
(Priestess) our robes floating gossamer upon the air, silently we move.
(Priestess) Ahead on the horizon the storm flashes, small creatures

(Priestess) rustle in the grasses, our shadows move with us haloed in
(Priestess) moonlight, we move rapidly through the trees and across the
(Priestess) meadow, ahead we see the faint glimmer of our own portal,
(Priestess) growing larger, brighter as we approach. we stop before it
(Priestess) and look around, one last look at the moonlit meadow, the
(Priestess) forest, the hills , the fireflies, the mist. Then we step
(Priestess) through. We are in the circle again. We go to our bodies
(Priestess) and settle comfortably down within them. We have returned.
(Priestess) I call Rilla
(Priestess) Rilla, enter into the Center of the Circle!
(Rilla) I enter into the center of the circle
(Priestess) Children of the night, send forth your power to this our
(Priestess) Sister, that she feel the relief of our touch.
(Priestess) (visualize healing fire flowing from your hands to Rilla)
(Priestess) (and that any aches and pains are melted away and flow
(Priestess) into the ground for transmutation)
(Priestess) Rilla, when you feel full of power, earth the extra part...
(Rilla)
(Priestess) and return to your place in the Circle.
(Rilla) ...
(Rilla)
(Rilla) ....
(Rilla) I thank you...
(Rilla) Blessed Be...
(Rilla)
(Priestess) Blessed Be!
(Priestess) Is there any others that have a boon to ask tonight in this
(Priestess) Night of Power?
(Rilla) I ask a boon.
(Rilla) To send the healing power we have gathered here...
(Rilla) to our brother, Otter...
(Rilla) so that he may feel our love and healing touch.
(Priestess) We concentrate on the center of the Circle...
(Priestess) and a shadowy figure forms. The shape of Otter
(Priestess) takes form, and once again, the Healing Fire reaches
(Priestess) out to touch and caress.

(Priest) The figure waves it's thanks, and gradually fades away, leaving
(Priest) behind the echoes of it's Blessed Be!
(Priest) Are there any other boons or wishes?
(Rilla) Healing for those not with us?
(Rilla) Berrywine, our sister...
(Rilla) and Alexandra too.
(Priest) Heh, We are deep enough for that too.
(Priest) We spread the circle, and many shapes and forms
(Priest) begin to appear. Brothers and Sisters that cannot
(Priest) be here in the Now, but that are always with us.
(Priest) And once more, with a rumbling from deep in the earth...
(Priest) the Healing Fire once more flows forth, and lightning
(Priest) cracks across the sky in response, power to power...
(Priest) and the shadowy figures straighten up, lose their pain,

(Priest) and smiling, slowly fade away. Blessed Be.
(Priestess) Any others?
(Priestess) Any items to be charged? We accept Goddess Charge and Lady Visa (grin)
(I.D.) for Brad...
(Shadow Hawk) I have a request, I have a wand that I picked up in the Isle of Man
(Shadow Hawk) a wand of Ash from a mountain that our brothers and sisters died on
(Shadow Hawk) during the Burning Times. I would like to charge it with the energy
(Shadow Hawk) of the night. I place it on the altar in the center of the Circle...
(Priest) Visualize the Fire flowing once more, not healing, but bonding
(Priest) with power, sealing the Wand to do the Lady's Will.
(Priest) So mote it be!
(Priestess) Any others?
(Rilla) Ingrid mentioned Brad....
(Rick B) Charge his monitor!
(Priestess) Then we continue, please take your chalice and bread.
(Rilla) who is not with us except in his heart ...and would be if he could!
(Priestess) (lift your chalice)
(I.D.) Who needs peace!!
(Priestess) O Goddess of beauty, and of Magnificence, O God of laughter
(Priestess) and joyous strength.
(Priestess) Cast now thy blessings on this feast of sacrament. That we
(Priestess) may honour thee, and learn of thy mysteries of life, of
(Priestess) magic of creating. Blessed Be !
(Priest) Eat now of the gifts of the earth. ever new, ever fresh,
(Priest) ever excellent, know well that the power of life to come
(Priest) forth is beyond bounds in time and space.
(Priest) Eat now of the bread before you. of the grain that forms a
(Priest) link with the most ancient of living things And with the
(Priest) grain that shall sprout and grow for countless eons to come.
(Priest) Know well that to abide, life must draw vitality and power
(Priest) from the earth.
(Priest) Eat, and know of creation enduring.

(Priest) Drink now of the sweet wine before you, symbol of the light
(Priest) and beautiful magic, which opens the portals to the realms
(Priest) of enchantment. Know that music, and the lure of the
(Priest) mysterious is the sweetness and most intoxicating of all
(Priest) human experience.
(Priest) Drink, and know of elvish magic.
(Priestess) I bid you now, finish that which ye have, and meditate
upon
(Priestess) the significance of that which has been said.
(Shadow Hawk) Gracious Goddess, thank you for being here tonight...
(Shadow Hawk) thank you for your Love and your touch and the light
(Shadow Hawk) you send to show us the Path in the Dark. Blessed Be!
(Shadow Hawk) Mighty God, thank you for being here tonight...
(Shadow Hawk) Thank you for you Love and your strength and the power

(Shadow Hawk) to find the strength to walk this Path in the Dark.
Blessed Be!
(Marc Tripp)
(Marc Tripp) Powers of Air,
(Marc Tripp) Place of Dawn,
(Marc Tripp) Guardian of the Gate I pledge my Air to Thine!
(Marc Tripp) Depart in peace to whence ye came
(Marc Tripp) Until we meet Again
(Marc Tripp)
(Marc Tripp) Powers of Earth
(Marc Tripp) Place of deepest Night,
(Marc Tripp) Guardian of the Gate, I pledge my Earth to thine!
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until We meet again.
(Marc Tripp)
(Marc Tripp) Powers of Water
(Marc Tripp) Place of the Setting Sun,
(Marc Tripp) Guardian of the Gate, I pledge my Water to thine.
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until we meet again!
(Marc Tripp)
(Marc Tripp) Powers of Fire,
(Marc Tripp) Place of the Highest Sun,
(Marc Tripp) Guardian of the Gate, I pledge my Fire to thine!
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until we meet again.
(Marc Tripp)

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Maiden Story

Excerpted from "The Bardic Mysteries: The Book of the Fool," by the Whyte Bard:

The Maiden, being young and giddy, was watching the Men and Women as they played and laughed in the Garden one morning. She turned to the Fool, blinked her eyes, and said, "They are so fine and good, smiling all the time. How will they ever learn and grow if they have no obstacles; if there is no pain?"

And Trickster smiled a mad smile, and gave the Maiden a box. It was a small box, of something that might have been wood, but wasn't, and it had no lock on it. It did, however, have a small, neatly lettered sign on its lid.

Trickster pointed to the sign, and said, "That's called 'writing.' I haven't invented it yet."

"Oh," said the Maiden, "But what's in the box?"

"Oh," said Trickster, "You don't want to know!"

"I don't?" said the Maiden, slightly miffed, "But I'm Deity!"

"I know that," Trickster grinned, "But you still don't want to know."

"Well....all right." And the Maiden flounced away, very much put out.

Trickster watched Her go, and grinned. He then put the box down where the Maiden could see it whenever She looked in that direction, and sauntered away, eating an apple.

The Maiden looked at the box for several days.

"I wonder what's in there...." She would think to Herself. "That Person is always up to some trick."

Finally, Her curiosity got the best of Her, and She walked into the Garden and picked up the box.

She sat down under the apple tree, and spread Her skirts about Her, and placed the box on Her lap.

She looked at it for a long time, and then thought, "Well! A little peek inside can't do any harm..." And She opened the box.

Immediately, the lid sprang off, and a cloud of tiny things flew out! They were like flies, or mosquitoes, and they buzzed crazily about Her head for a moment, and then flew off in all directions.

Trickster stepped out from behind the tree.

"Well, now You've done it," He said.

"Done what?" asked the Maiden.

"Let loose what was in the box. Pain, and Suffering, and Envy, and Hatred, and Jealousy, and War, and Covetousness, and Sloth, and quite a lot more."

Just then, the box gave a great heave, and a very tiny, very bright little Something flew out.

Trickster smiled a warm smile, and said, ".....and Hope. I'm an eternal optimist. Want an apple?"

"I guess so," said the Maiden. "What did it say on the lid, anyway?"

"The usual. You know, 'Do Not Open This Box.'"

"Oh. I guess I messed up, huh?"

He smiled at Her, and said, "Not really. We would have had to do it anyway, and this makes a better story, though they might get it wrong."

They both looked at the Men and Women, who were now sitting around on the grass arguing with each other. A couple of the Men were fighting, and a group of the Women were talking in whispers about another group of Women. Another Man had fenced off a section of the Garden, while another was coughing a little with a bewildered expression on his face.

"Excuse me for a bit," said Trickster. "I guess I have to be the One

to finish this, and get them started up the Path."

He walked briskly over to the Men and Women, changing His Aspect as He went, until He appeared as a different sort of Being indeed.

"Time to leave," said the Angel to the Men and Women.

"Yes, we know," they answered, only half sadly, and the Men and the Women started out from the Garden, out on the Path Of Being Human.

Trickster watched them go, out from the Gates.

"Good luck....." He murmured, and he sheathed the Flaming Sword and closed the Gates of Innocence.

Thus it was, and so it is, and evermore shall be so!

The Sacred King

The Men and Women were hungry. They would eat of those that walk in Fur, Fin and Feather, and thank them for their sacrifice, but that was not enough. They would eat of the wild fruits of the Earth, but that was not enough, for all of these must be found, and hunted, and a home cannot be built on this.

And the Sacred King saw, and thought upon it for a time, and His face grew grave and sad.

And He spoke to the Lady, and said, "I must die."

And the Lady grieved for Her Lord, and He fell upon His Sword, and died.

The Mother buried Him in the Earth, returning Him to Her Womb, and mourned, and Winter wrapped the World in ice and snow.

She covered the face of the Sky with dark clouds, and Her Tears of rain poured therefrom in cascades and torrents.

And the Tears of the Mother wetted the ground, and the Sun warmed the ground, and a green shoot appeared, poking its head out from the Womb of the Mother, and grew as the days grew, longer and taller, until the golden hair of the Sacred King once more waved proudly in the wind; until the Grain of the Fields stood, row upon row, as far as the eye could see; until the Bounty of the Mother, the Sacred King Himself, stood upon the World, ready to be harvested.

"That was well done," said the Mother, "But it pains me to see you die."

"It is as it must be," He said, "And does it not show them that Death is an illusion; is but another change in a MultiVerse of Change? It feeds them, too, and this is a good thing."

"You are right," She sighed, "But I just wish it could have been done in a kinder way."

"Maybe," He spoke, lowly, "But it is as it is nonetheless."

Thus it was, and so it is, and evermore shall be so!

The Gifts Of The Fool

The Men and the Women were hungry. All about them was the Mother's Bounty, the Gift of the Sacred King, and no way to harvest it.

The Fool came, and took of the Earth itself, and mixed it with water, and shaped a Pot. And He took of the Grass, and shaped a Basket, and Nets, and Clothing.

And He took wood from the Tree. A straight piece of wood, and he took a stone, the very Bones of the Mother, and shaped it to a point, and fastened it to the wood, and made a Spear.

With another stone He made a Hoe, and with another he crafted a Knife, and gave them to the Men and Women.

And the Fool spoke, and said, "Look you here at Tools. They give you claws and fangs, and extend your reach longer than any of the Brothers and Sisters-in-Fur, even as high as the stars themselves. They will bring you food, and clothing, and shelter. They are good servants, but poor masters, for they can also be used in the service of War, and War will harm and kill you, and destroy what you have. Learn from Earth, and be wise."

The Men and Women were cold, and the winds of Winter blew over them. Ice and snow rushed around them, and they huddled together, fearing.

But the Fool came to them, with a new thing.

He took wood from the Tree, and the Bones of the Mother, and made a small circle. And with the wood from the Tree He made Fire.

And the Men and Women gathered around the warmth, as planets gather around suns, and were glad.

And the Fool said, "Look you here at Fire. It is warm and good; a good servant, but a poor master indeed. Learn from this, that some things are good when used correctly, and very bad indeed when used wrongly. For Fire will warm your homes, and cook your food, and do many things for you, but it can harm you, and kill you, and destroy what you have. You will find many things like Fire. Learn from Fire, and be wise."

And the Fool took the clay pot, and filled it with Water, and placed therein the meat of the hunt, and the fruits of the Earth. He placed the pot upon the Fire, and the Water rolled and boiled, and the smell was savory to the Men and Women.

And the Fool spoke, and said, "Look you here at Water, the Blood of the Mother. It will refresh you, and cool you, and shall be your servant. But mind you do not let it be your master, for it will drown you, and flood you, and harm you and kill you, and destroy what you have. It is soft, but of all

things it will wear thru even the hardest object. You will find many things like Water. Learn from Water, and be wise."

The Fool sat beside the Fire, and hummed to Himself, and as He hummed He clapped his hands in time, and He made yet another new thing, and called it Song. And the Men and Women took up the Song, and sang, and rejoiced.

And the Fool said, "Look you here at Air. Song is of the Air, of the very Breath you take. Song will comfort you in sadness, and rejoice with you in celebration. Song will weave Words into Magic, and can bend the edges of Reality. Treat it with respect, and do not misuse it, for Song, and Words, can twist and lie and turn you to a harmful way; take away your individuality and turn you to a Mob, that knows not what it does."

"You swim in the Air as a Fish swims in Water. Keep it pure, and live. Foul it, and die. It is your choice. And beware of the Storms of the Air, for this insubstantial Element can destroy what you have, and kill you. You will find many things like Air. Learn from Air, and be wise."

And the Fool took of the Sacred King, and He winnowed it in the Air. He ground it between the Bones of the Earth, and He made flour, and wetted it with Water, and baked it in Fire, and made Bread, the Body of the Sacred King.

"Know that I am always with you," sang the Fool. "I am He who Saves, He who Teaches, He who brings Light to the World. I bring peace with one hand, and a sword with the other, that you may not stagnate, but might learn and grow, and attain the very stars in the Heavens."

"You will always kill me, in many ways. I have been chained to a rock, and crucified, and burned, persecuted, and hated. I have been banished and slain, but always, always I return to you, and I will not be silenced."

"My words will be twisted, and misunderstood, but with each generation you will strive ever closer to That which you reach for, forever striving, forever attaining, and forever changing."

"Sometimes I will come in quiet, slipping in and out again before you have known my Presence, and at other times I will come with the sound of trumpets and proclaimations."

"But always I will come, and I shall be with you, always, to the End of Time."

And He gave the Bread to the Men and Women, and said "Remember!"

And one approached, and said, "You have told us of Earth, and my husband was digging therein, and it fell upon him and he died. Therefore I shall kill you."

And another approached, and said, "You have told us of Air, and a great wind has blown my mother from a high place, wherefrom she died. Therefore I shall kill you."

And another approached, and said, "You have given us Fire, and my daughter has burned her hand therein. Therefore I shall kill you."

And another approached, and said, "You have told us of Water, and my son has drowned therein. Therefore I shall kill you."

And they took the Spear, made from the wood of the Tree, pointed with the Bones of the Mother, and thrust it into the body of the Fool, and the Fool smiled sadly, and, for the first time of many, died.

"Will you always do this Teaching, O Fool?" said the Lady.

"Assuredly so," replied the Fool, with a smile, "For are they not Our children?"

"That they are," said the Lord, "But for how long shall You teach them, and be slain in return?"

"For always," said the Fool. And he smiled, and a single tear coursed down His cheek.

Thus it was, and so it is, and evermore shall be so!

Death

He was old. He felt old. His body did not work right anymore, and he was always tired. His eyes were rheumy, and there were pains in his joints that woke him in the cold night time.

One night, as he slept, a soft white light filled his hut. He looked up, and saw the most beautiful Lady he had ever seen standing in the room.

"Who are you?" he whispered.

"Death," She answered, quietly.

"Death?" His reply was confused. "I never thought Death would be so beautiful! We have always pictured you as some kind of spectre of fear."

The Lady smiled. "You only fear Death because you do not remember it. Just as you fear Life, because you do not remember it. Come. Walk with me, and be at peace."

He got out of the straw bed, and walked to Her. She took his hand, and he looked back at the bed. He saw his body, laying there. Still and unmoving. Dead.

"It's quite a shock, isn't it?" Her voice was calm.

"Am I .... dead?"

"Most assuredly so. Come."

They walked out of the cottage, hand in hand, and he noticed that they were not walking thru the streets of the village where he had lived.

"Where are we?"

"You'll see in a moment. Wait."

"Am I bound for Hell?" he asked.

She stopped, and looked him in the eyes.

"There is no Hell. You have lived as most humans do, loving, hating, being loved and being hated. You did the best you could with the Light you had to see by. You have learned much, and earned much."

Her voice was low, but filled with a vibrancy that touched his very soul.

They continued a little way down a hill, and then turned a corner, or something very much like it, and he saw, and heard the laughter.

"Is it Heaven? What is it? It's beautiful!"

"This is the Summerland. Here you will rest a while, and play, and perhaps meet old playmates again and discuss your Game, and ways to improve It. It is time for you to remember all your lives."

She reached up, and softly touched him on the forehead.

"Now remember."

And he did.

Rebirth

"It is time for you to go now."

The Lady spoke to him in a sweet voice.

"So soon?" he answered, "It seems as if I just arrived."

"It always does," she smiled, "But it's time to move on to another life and another body. You'll like this one."

"I hope so. Buchenwald was not pleasant...."

"No, it isn't. But, like you folks say, 'that's Life!'"

He laughed, and stood up on the so-green grass.

"Yeah, I guess it is. See you in a while, folks."

The Circle of friends waved at him, wishing him luck and good fortune, and he and the Lady moved off into a misty area.

"Pretty foggy here," he remarked.

"It will clear up soon," she said, and she took his hand.

They walked for a long time, until he saw they were on a quiet street in a small town. It looked like a nice place. Around the corner was a park, and in it, two people, a man and a woman, were sitting on a bench, holding hands. They were deeply in love, and that love shone around them to those with eyes to see.

"These are your parents. They're nobody special, but they're nice people and you'll like them," She said.

"They look like nice folks," he replied. "Anything I need to know before I do this?"

"I'm afraid I can't tell you. Life is one of those things that you just have to experience on your own."

"OK," he said, "I guess You're right, all things considered."

The Lady laughed, and touched him on the forehead.

"Now forget, for a time, until you return to Me."

And he did.

Creation Mystery

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the MultiVerse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Sacred King.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Youth.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiousity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"
"No," said Chaos.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled Trickster.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the MultiVerse, and mixed it with the dry clay of earth, and mixed the substance thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"

"No," said the Crone.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Maiden.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things.

And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love.

And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiousity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow.

And the Lord smiled upon His Lady.

Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.

And the Lady began to dance.

And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and the Fool. They danced the moon, and stars, and Sun, and all that there is, they danced into being.

And they danced Death into the World, for we must close the Circle of our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending, ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start anew; hand in hand They dance, to a Music They have made, endlessly creating, and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

THE TRIPLE GODDESS

As the Maiden, I saw through your eyes as a child
Spring rains, green forests, and animals wild!
I saw you run freely on the Earth with bare feet!
I watched as you danced in the winds, blowing free!
I was there as you grew, getting stronger each day!
I brought you rainbows, chasing grey skies away!
I was there in your laughter - I was there in your tears!
I was the acceptance you gained from your peers!
I saw your first love and I felt your first blush,
As passion first stirred in the night's gentle hush!
I am there with you always in the fresh morning dew!
I bring you the crispness of beginnings anew.

As the Mother, I bore all the labor distress
Of birthing your child, and I felt the caress
Of your hand on the face of the new life so dear.
I heard its first cry, and I eased your fear!
I provided the milk which you fed from your breast
Till the baby grew strong, and with health it was blessed.
As she took her first step, I was there in your smile!
I was there while you nurtured your beautiful child!
On the first day of school, when the doors opened wide
I was there in your fear - I was there in your pride.
I am there with you always in the bright full of moon!
I bring you fertility - abundance in bloom.

As the Crone, I brought blessings of wisdom with age
[Wisdom not found by the turn of a page].
I was there as you taught the correct way to live:
To love and to trust - to take and to give!
I was there in the twinkle of your aged eye!
I was there in your thoughts of the years flying by!
I was there when you taught the Mysteries of old!
I was there in the fire warming you in the cold!
In the weariness of age, I was there with you, too...
I brought well-deserved rest and peace unto you!

I am there with you always in the darkness of night!
I complete your life cycle, guiding you toward the light.

Maid, Mother and Crone - We are all One -
Yet We are all separate, as each role is done.
We do not leave you - We're always there
As you walk through this life with your worries and cares;
As you dance in the spiral, We live inside -
Deep in your spirit - where nothing can hide!
No matter your path, no matter it's length -
We give you courage and We give you strength.
We are there to support you every hour of day
And deep in the night, when dreams take you away.
Our gifts We give freely, for you are our Child...
Yes, We are the Lady: Wise, Pure, and Mild!
-Kalioppe-

A GODDESS ARRIVES

THE NOVELS OF DION FORTUNE AND THE DEVELOPMENT OF GARDNERIAN WITCHCRAFT

by CHAS S. CLIFTON

No one occultist of the 20th century worked more vehemently in advocating a "Western" - and within that, "Northern" - path of esoteric spirituality than did the English ceremonial magician, Dion Fortune. She founded an esoteric school that still persists, but beyond that direct transmission, her ideas seeded themselves into modern Neopagan religion to the point that they seem completely indigenous, their origins invisible.

Certain of Fortune's key ideas, however, were not so much transmitted through her mystical writings and articles in The Occult Review of the 1920s, as they were passed on through a unique series of novels, one of which stands fifty years later as "the finest novel on real magic ever written," in the words of Alan Richardson, her most adept biographer1. Primary among these key ideas was her raising up of a lunar, feminine divine power - not that she was the first modern magician to do it, but by taking the two paths of ritual and literature she gave the power two ways to go.

The second idea was that of egalitarian magical working, something she came to late in her life (she lived from 1890-1946). This was a fairly radical idea in that all her associations with the Theosophical Society, the Order of the Golden Dawn, and her own Fraternity (later Society) of the Inner Light included the idea of hierarchies and grades, going back in her own self-proclaimed reincarnational history to lifetimes among the sacred priestly caste of legendary Atlantis.

Both of these ideas are found in the Anglo-American branches of modern Witchcraft, which first made its presence known in Great Britain in the early 1950s, having, I suspect, been developed and codified into its modern form during the later 1930s and 1940s. While a demonstrable personal connection between the modern witches and Dion Fortune cannot be proven - unless one had her entire mailing list circa 1939 in hand - I think a literary connection can be shown.

Her ideas about an earth-based Western tradition of esoteric, magical religion, which exalted the feminine principle, fit so neatly with the cosmology of those modern witches who came out of a similar esoteric British milieu, that the connection is unmistakable. The reason it has not been acknowledged until recently is that to do so would conflict with the frequent assertion that Witchcraft was the "Old Religion" brought forward unchanged in its essentials from centuries ago.

Unfortunately for that assertion, the historical records, such as they are, showed little evidence for secret goddess religion persisting until recent centuries in Northern Europe. The voluminous "witch trial" documents of England, Scotland, and France, which the archaeologist and folklorist Margaret Murray used to buttress her argument for the survival of a pre-Christian religion, do not mention goddess worship.

If one looks for other evidence of a goddess arriving in the mid-20th century, the other suspect typically is Robert Graves, whose widely influential book, The White Goddess, was written in 1944. Parallel and contemporary with Graves is Gertrude Rachel Levy's The Gate of Horn, which treats much of the same material Graves does, principally from the viewpoint of art history.2

The thesis of The White Goddess, which has been enormously influential among modern Pagan groups, is "that the language of poetic myth anciently current in the Mediterranean and Northern Europe was a magical language bound up with popular religious ceremonies in honour of the Moon-Goddess, or Muse,some of them dating from the Old Stone Age (Palaeolithic), and that this remains the language of true poetry." Graves believed that this language "was still taught...in the Witchcovens of medieval Western Europe."3

I do not contend that Graves and Levy supplied the dual male and female divinities of most modern Witchcraft covens. Their books were both first published in 1948, after Fortune's works had been in print for a decade or more. Before examining the influence of Fortune's works, however, I will summarise the "coming out" of the British covens.

THE RE-EMERGENCE OF BRITISH WITCHCRAFT

In 1951 the British Parliament repealed the Witchcraft Act of 1735 - largely at the urging of Spiritualist churches, who objected to its prohibition of mediumship. This statutory change unexpectedly led to the emergence into public view of a religious tradition thought to be extinct: Witchcraft.4 These British witches defied definitions of the term common both in the vernacular and in anthropology textbooks. They were of both sexes, all ages, and were not isolated practitioners of maleficent magic; rather they claimed to be inheritors of the islands' pre-Christian religions. Their religion was duotheistic: they worshipped a male god, often called Cernnunos, Kernaya, or Herne; and a goddess, sometimes called Aradia or Tana. Of the two, sometimes seen as manifestations of a nonpersonal Godhead, the goddess had the greater importance, and her earthly representatives, the coven's priestess, had greater ritual authority.

Greatly condensed, this is a description of what came to be known as "Gardnerian Witchcraft," after Gerald Gardner (1884-1964), who retired from the British colonial customs service in Malaya in 1936, returned to England and - as he described - was initiated into what he himself thought was a dying religion in 1938.5 This was no overnight conversion: Gardner was fascinated for many years with magical religion and "practical mysticism". A recognised avocational archaeologist and anthropologist in Malaya, during a visit to England in the 1920s, he set out to investigate the claims of British Spiritualists, trance mediums and the like.

As he wrote: "I have been interested in magic and kindred subjects all my life and have made a collection of magical instruments and charms. These studies led me to spiritualist and other societies..."6

Gardner wrote three books on Witchcraft, one novel, and two nonfiction works. The novel was High Magic's Aid (1949), a stirring tale of late-medieval English coveners dodging secular and clerical foes with something of the feel of Walter Scott's Ivanhoe or Robert Louis Stevenson's The Black Arrow to it. Interestingly enough, the "witch-

craft" portrayed in High Magic's Aid differs from what was later called "Gardnerian Witchcraft." In it the goddess is de-emphasised; the rituals are more in line with the post-Renaissance traditions of ceremonial magic.

Gardner's next two books, The Meaning of Witchcraft (1959) and Witchcraft Today (1954), are more definitive of the tradition. All three of the forenamed remain in print; an earlier novel, with the suggestive title A Goddess Arrives, is long out of print, and I have not been able to locate a copy. Gardner and his followers also produced a "book" that was, until the early 1970s, passed on as handcopied manuscripts: "The Book of Shadows." It is a collection of "laws" and suggestions for running a clandestine coven, performing rituals, resolving disputes between witches inside the group, and so forth. Although it appears to be written in perhaps the English of the 17th century, I have concluded that it was produced during and immediately after World War II. Its atmosphere of secrecy and underground organising is not a product of the witch-trial era, but of the early years of World War II when an invasion of southern England by the German Army appeared quite likely, and patriotic Britons were planning how they would organise a Resistance movement like those in France, Norway, and elsewhere in Nazi-occupied Europe.

The woman often assumed to have birthed the idea of a Pagan underground in Christian Western Europe was not Dion Fortune, but the Egyptologist Margaret Murray of University College, London. Professor Murray, better known as the time for her work with Sir Flinders Petrie in Egypt, began researching Pagan carryovers while convalescing from an illness in 1915. World War I had interrupted her work in Egypt, and she wrote in her autobiography, My First Hundred Years:7

"I chose Glastonbury [to convalesce in]. One cannot stay in Glastonbury without becoming interested in Joseph of Arimathea and the Holy Grail. As soon as I got back to London I did a careful piece of research, which resulted in a paper on Egyptian elements in the Grail Romance...

Someone, I forget who, had once told me that the Witches obviously had a special form of religion, 'for they danced around a black goat.' As ancient religion is my pet subject this seemed to be in my line and during all the rest of the war I worked on Witches... I had started

with the usual idea that the Witches were all old women suffering from illusions about the Devil and that their persecutors were wickedly prejudiced and perjured. I worked only from contemporary records, and when I suddenly realised that the so-called Devil was simply a disguised man I was startled, almost alarmed, by the way the recorded facts fell into place, and showed that the Witches were members of an old and primitive form of religion, and that the records had been made by members of a new and persecuting form."

Murray's researches into medieval and Renaissance witch-trial documents from Britain, Ireland, and the Continent (including those relating to Joan of Arc and Gilles de Rais) led to her writing three books, The Witch-Cult in Western Europe (1921), The God of the Witches (1931), and The Divine King in England (1954). In them she described her evidence for the survival of a pre-Christian religion centred on the Horned God of fertility (later labelled "The Devil" by Christian authorities) up until at least the 16th century in Britain.

As the late historian of religion Mircea Eliade wrote, "Murray's theory was criticised by archaeologists, historians and folklorists alike."8 Pointing out some parallels between medieval witchcraft and Indo-Tibetan magical religion, Eliade gives qualified approval to part of Murray's conclusions.

"As a matter of fact, almost everything in her construction was wrong except for one important assumption: that there existed a pre-Christian fertility cult and that specific survivals of this pagan cult were stigmatised during the Middle Ages as witchcraft....recent research seems to confirm at least some aspects of her thesis. The Italian historian Carlo Ginsburg has proved that a popular fertility cult, active in the province of Friule in the 16th and 17th centuries, was progressively modified under pressure of the Inquisition and ended by resembling the traditional notion of witchcraft. Moreover, recent investigations of Romanian popular culture have brought to light a number of pagan survivals which clearly indicate the existence of a fertility cult and of what may be called a "white magic," comparable to some aspects of Western medieval witchcraft."

One may thus argue that the existence of Murray's three works "paved the way for Gardner's reformation", as J. Gordon Melton of the Institute for the Study of American Religion put it.9 Gardner's "reformation" of whatever British witchcraft existed prior to his initiation into it had both theological and ritual aspects. The works he and his associates produced give a style of worship, a new set of ritual texts - and increasing emphasis on the goddess-aspect as the tradition grew - all of them pre-figured not in Murray's works but in Dion Fortune's.

A PRACTICAL OCCULTIST

In my experience, there is hardly a British, Irish or American witch of the revived, post-Gardnerian traditions who has not read something by Dion Fortune, and the same probably holds true in Canada, Australia, or New Zealand. Until 1985, however, biographies of her were nonexistent, even while the American Books in Print reference volumes listed twenty of her books in that year's volume - not bad for someone considered at best an obscure genre writer by the literary establishment of fifty years ago and of today.

Neither her book on psychology, The Machinery of the Mind, written in the 1920s nor her works on occult philosophy, nor her five "occult" novels and volume of short stories received much critical notice when they came out. Such notice as was received was almost worse than none. A 1934 (London) Times Literary Supplement review of her book Avalon of the Heart begins, "The author tells us that she is the last of the Avalonians - of those who were drawn to Glastonbury as 'a centre of ever-renewed spiritual and artistic inspiration,' whatever that may mean."

And clearly the reviewer was not interested in finding out! Alan Richardson's 1985 work, Dancers to the Gods, while primarily about two members of Fortune's magical order, contained the first well-researched material on her life.10 He followed it with a full biography, Priestess, two years later, an affectionate and sensitive portrait of this woman whose spiritual trajectory has yet to reach the horizon.11

Charles Fielding's and Carr Collins's The Story of Dion Fortune contains more details of her and her associates' magical work, but is

written in a wooden "true believer" style and marred by numerous editorial blunders.12

To summarise greatly, she was born Violet Mary Firth in 1890 in Wales, where her English father, together with his wife's relatives, operated a seaside hotel and health spa catering to a well-to-do clientele. When her grandfather's death led to a dissolving of the partnership, her father moved the family to London where he could live comfortably off his inheritance. Her spiritual quest as a young woman led her to Christian Science (which her mother adopted when it came to England), Freudian psychology, the "Eastern wisdom" of the Theosophical Society, the Qabalistic magic of the Order of the Golden Dawn,

8and study with an Anglo-Irish occultist, T.W.C. Moriarty, the model for "Dr Taverner" in her book of short stories, The Secrets of Dr Taverner. She would have liked to have studied Freemasonry, but could not, being a woman.

She studied psychology while in her twenties, before the outbreak of World War I, and practiced as a psychoanalyst for a time, the field not yet being closely controlled by the medical establishment. Fortune was probably the first writer on ceremonial magic and hermetic ideas to draw upon and acknowledge the work of Freud and later Jung. In her novel The Goat-Foot God, published in 1936 and dealing with the effects of both psychological repression and past lives, its central character, Hugh Paston, asks a friend,

"Are the Old Gods synonymous with the Devil?"
"Christians think they are.
"What do you think they are?"
"I think they're the same thing as the Freudian subconscious."13

After Moriarty's death she headed the Christian Mystic Lodge of the Theosophical Society. In 1927 she married Thomas Penry Evans, a Welsh doctor practising in London, nicknamed "Merlin" or "Merl" for his own magical interests. They were priest and priestess, but never father and mother. The marriage, magically productive but contentious in the mundane world, lasted until 1939 when Evans left her for another woman. Fortune continued to head their group, which became the Society of the Inner Light and maintained, for a time, both a large communal house in London and another establishment in Glastonbury. The Society

continues to this day, but Dion Fortune herself died of leukemia in 1946.

Her penname derived from the motto she took as her magical name in the Golden Dawn, "Deo Non Fortuna", or roughly, "by God, not by Chance." Her involvement with the Golden Dawn lasted roughly from 1919 to about 1922, and while these were the sunset years of the Order, which had been founded in 1888, they set for her a significant pattern of what an esoteric order should be.

That Fortune also eventually was influenced by Jung is apparent in her work, although she was an occultist first and a Jungian second. Since her time there has been a great deal of discussion of the "gods and goddesses" by such neo-Jungians as James Hillman and Charlotte Downing. Surely Fortune's blending of

psychoanalytical ideas, Hermeticism, Qabalah, and Christian mysticism in the two orders she headed prefigures Hillman's question, "Can the atomism of our psychic paganism, that is, the individual symbol-

formation now breaking out as the Christian cult fades, be contained by a psychology of self-integration that echoes its expiring Christian model?"14

I doubt that Dion Fortune would have answered as dogmatically as Hillman did, "The danger is that a true revival of paganism as religion is then possible, with all its accoutrements of popular soothsaying, quack priesthoods, astrological divination, extravagant practices, and the erosion of psychic differentiation through delusional enthusiasms."

Where she did agree with Jung is that Western methods are best for Western people. Jung wrote: "Instead of learning the spiritual techniques of the East by heart and imitating them... it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has been developed in spiritual principles in the East. We should then be in a position to build on our own ground with our own methods."15

Compare Fortune's chapter "Eastern Methods and Western Bodies" in Sane in which she stated:16

"The pagan faiths of the West developed the nature contacts. Modern Western occultism, rising from this basis, seems to be taking for its field the little-known powers of the mind. The Eastern tradition has a very highly developed metaphysics.... Nevertheless, when it comes to the practical application of those principles and especially the processes of occult training and initiation, it is best for a man to follow the line of his own racial evolution.... The reason for the inadvisability of an alien initiation does not lie in racial antagonism, nor in any failure to appreciate the beauty and profundity of the Eastern systems, but for the same reason that Eastern methods of agriculture are inapplicable to the West - because conditions are different."

It is clear from Fortune's novels that a "true", that is psychologically informed, Paganism, was indeed what she sought in the late 1920s and 1930s. Time after time she created plots that mixed the therapeutic and the magical, drawing characters who combined psychological acumen with non-ordinary wisdom. She defined her ideal mixture

thus in Sane Occultism: A knowledge of [occult] philosophy can give a clue to the researches of the scientist and balance the ecstasies of the mystic; it may very well be that in the possibilities of ritual magic we shall find an invaluable therapeutic agent for use in certain forms of mental disease; psychoanalysis has demonstrated that these have no physiological cause, but it can seldom effect a cure."17

I see her as someone who shared a significant degree of philosophical accord with what would become "Neo-Pagan Witchcraft", but who in practice followed a different path. I have said her contribution to "the Craft" has not been sufficiently acknowledged; there is one exception. The works of two English Witches, Janet and Stewart Farrar, produced during the late 1970s and early 1980s, frequently refer their readers to Dion Fortune. In a recent instance, having laid out a ritual based on one in Fortune's novel The Sea Priestess and having received permission from the current leadership of the Society of the Inner Light to do so, they write:18

"In their letter of permission, the Society asked us to say 'that Dion Fortune was not a Witch and did not have any connection with a coven,

and that this Society is not in any way associated with the Craft of Witches.' We accede to their request; and when this book is published, we shall send them a copy with our compliments, in the hope that it may give them second thoughts about whether Wiccan philosophy is as alien to that of Dion Fortune (whom witches hold in great respect) as they seem to imagine."

Despite the Society of the Inner Light's disavowal, a good circumstantial case can be made that Fortune's works, particularly her novels, could have influenced Gerald Gardner and his initiates. This insight was brought home to me while reading The Goat-Foot God, published two years before Gardner's initiation into the Craft. Its plot is typical of Fortune: a person down on his or her luck and near psychological collapse is rescued by a powerful magician or priestess and re-integrated socially and psychically.

Hugh Paston, quoted above, is a wealthy Londoner on the verge of a nervous breakdown following the death of his wife and his friend - revealed to be her lover - in a car wreck. Aimlessly walking the streets, Paston finds a used-book shop run by a scholarly occultist who becomes the catalyst of his psychological integration. This includes finishing some actions begun by a heretical medieval prior in an English monastery who may have been an earlier incarnation of Paston's or who otherwise overshadows him. What caught my attention was a remark given to the character of Jelkes, the bookseller, who in guiding Paston's reading on magic tells him, "Writers will put things into a novel that they daren't put in sober prose, where you have to dot the Is and cross the Ts.19

Fortune's literary output was divided between novels and "sober prose-". Other "sober titles" included Practical Occultism in Daily Life, The Cosmic Doctrine, Esoteric Philosophy of Love and Marriage and what is often considered to be her masterpiece, The Mystical Qabalah. Robert Galbreath, writing a bibliographic survey of modern occultism, defined her message as "spiritual occultism."20

"Spiritual occultists state that it is possible to acquire personal, empirical knowledge of that which can only be taken on faith in religion or demonstrated through deductive reasoning in philosophy. Further, this knowledge, arrived at in full consciousness through the use of spiritual disciplines, is said to reveal man's place in the

spiritual plan of the universe and to reconcile the debilitating conflict between science and religion. The goal of occultism, therefore, is the complete spiritualisation of man and the cosmos, and the attainment of a condition of unity."

The novels, however, convey a parallel but somewhat different message. They do it using a different vocabulary, a more consciously Pagan vocabulary. While published statements of the Society of Inner Light proclaimed it "established on the enlightened and informed Christian ethic and morality," its founder's novels say repeatedly that Christianity has had its day and a new Renaissance is dawning. After his experience of inner integration Hugh Paston muses:21

"It is a curious fact that when men began to re-assemble the fragments of Greek culture - the peerless statues of the gods and the ageless wisdom of the sages - a Renaissance came to the civilisation that had sat in intellectual darkness since the days when the gods had withdrawn before the assaults of the Galileans. What is going to happen

in our day, now that Freud has come along crying, "Great Pan is risen!" - ? Hugh wondered whether his own problems were not part of a universal problem, and his own awakening part of a much wider awakening? He wondered how far the realisation of an idea by one man, even if he spoke no word, might not inject that idea into the group-mind of the race and set it working like a ferment?

Likewise, in The Winged Bull, set not long after World War I, Colonel Brangwyn the magician tells his new student, one of his former junior officers:22

"It [Christianity] had its place, Murchison, it had its place. It sweetened life when paganism had become corrupt. We lack something if we haven't got it. But we also lack something if we get too much of it. It isn't true to life if we take it neat."

Later, during a ritual Brangwyn quotes Swinburne's poem "The Last Oracle" in praise of Paganism past - it was this aspect of Swinburne that G.K. Chesterton mockingly called "neo-Pagan" - making Murchison remember "that great pagan, Julian the Apostate, striving to make head against the set of the tide," and Murchison thinks to himself:23

"And the trouble with Christianity was that it was so darned lop-sided. Good, and jolly good, as far as it went, but you couldn't stretch it clean round the circle of experience because it just wouldn't go. What it was originally, nobody knew, save that it must have been something mighty potent. All we knew of it was what was left after those two crusty old bachelors, Paul and Augustine, had finished with it.

And then came the heresy hunters and gave it a final curry-combing, taking infinite pains to get rid of everything that it had inherited from older faiths. And they had been like the modern miller, who refines all the vitamins out of the bread and gives half the population rickets. That was what was the matter with civilisation, it had spiritual rickets because its spiritual food was too refined. Man can't get on without a dash of paganism, and for the most part, he doesn't try to."

The notion of injecting a key idea into the collective unconscious of

Western humanity appears over and over in Fortune's novels. It is not surprising that the writer who had two favourite maxims - "A religion without a goddess is halfway to atheism" and "All the gods are one god and all the goddesses are one goddess and there is one initiator" - should repeatedly call for attention to be paid to the Great Goddess. In another of his soliloquies, Hugh Paston thinks, "Surely our of all her richness and abundance the Great Mother of us all could meet his need? Why do we forget the Mother in the worship of the Father? What particular virtue is there in virgin begetting?"

DRAWING DOWN THE MOON

When the British witches went public in the early 1950s, the idea that Christianity had had its day and furthermore was not always the right path for Westerners was often heard. The major difference between their religion and that portrayed in the witch-trial documents Margaret Murray studied, however, was the reintroduction of worship of the Great Goddess. She was seen both as Queen of Heaven and Earth/Sea Mother, depending on the context. The best evidence for Fortune's inf-

luence here lies in the construction of the key "Gardnerian" ritual called "Drawing Down the Moon."25

In that ritual, developed and/or modified by Gardner and his contemporaries, the Goddess is invoked by the priest in the body of the priestess. It is expected that a type of divine inspiration will result. Drawing down the Moon is a key part of every Gardnerian ritual circle - and its elements and purpose are easily discernible in Fortune's novel The Sea Priestess, which she was forced by publishers' lack of interest to self-publish in 1938.26 Richardson, her biographer, calls it and its sequel, Moon Magic, "the only novels on magic ever written," considering the competition.

Although Gardner only hints at the workings of the ritual in his books, his successors, the Farrars, explain it more fully in Eight Sabbats for Witches.27 It comes after the drawing of the ritual circle - a conscious creating and marking of sacred space, defined by the cardinal directions and purified with the four magical elements, fire and air (incense), water and earth (salt). While the priestess stands before the altar (in a traditional Gardnerian circle she holds a wand and a lightweight scourge in her crossed arms, like a figure of Osiris), the priest kneels and blesses with a kiss her feet, knees, womb, breast and lips. Then a shift occurs, both in language and action. He ceases to address her as a woman and begins to address her as the Mother Goddess, beginning with the words,"I invoke thee and call upon thee, Mighty Mother of us all..."28

When the invocation is completed, the priestess is considered to be speaking as the Goddess, not as herself. She may go on to deliver a passage (authored by Doreen Valiente, whose role I deal with below) that is based partly on material collected during the 1890s in Italy by the American folklorist Charles Leland.29

I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon earth, I give the knowledge of the spirit eternal; and beyond death, I give peace, and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold, I am the Mother of all living, and my love is poured out upon the earth."

She may, of course, speak spontaneously; Janet Farrar comments that "'she never knows how it will come out.' Sometimes the wording itself

is completely altered, with a spontaneous flow she listens to with a detached part of her mind."30

Dion Fortune believed that a re-introduction of both ritual and psychological approaches to the Great Goddess would even the psychic balance between men and women, a theme carried on today by a number of feminist psychologists and writers, although with scant acknowledgment. She wished every marriage to take on an aspect of the hieros gamos (divine marriage), and it is there that a parallel with Witchcraft ritual lies, since many rituals turn on sexual polarity, both symbolically and literally. Fortune foreshadowed this in The Sea Priestess when she wrote:31

"In this sacrament the woman must take her ancient place as priestess of the rite, calling down lightning from heaven; the initiator, not the initiated.... She had to become the priestess of the Goddess, and I [the male narrator], the kneeling worshipper, had to receive the sacrament at her hands....When the body of a woman is made an altar

for the worship of the Goddess who is all beauty and magnetic life... then the Goddess enters the temple."

This is not just Fortune's description of the magical side of marriage, but a virtual schematic of the Drawing Down the Moon ceremony and its concluding Great Rite, as Gardner called ritual intercourse at its conclusion (something more frequently performed symbolically). As the Farrars state, "The Great Rite specifically declares that the body of the woman taking part is an altar, with her womb and generative organs as its sacred focus, and reveres it as such."32

I would suggest that when the Farrars openly built a new ritual upon the Sea Priestess, the "seashore ritual" mentioned earlier, which forms Chapter X of The Witches' Way, they were openly admitting a debt to Fortune which modern Witchcraft has always carried on its books. To recapitulate, the circumstantial case for Fortune's influence on the beginnings of modern Witchcraft fits the chronology. Gerald Gardner's initiation took place in 1939 in Hampshire. In the late 1940s he "received permission" to publish some things about Witchcraft in his novel High Magic's Aid, which appeared in 1949 and had little of the Goddess element in it. The Sea Priestess was written in the 1930s, but only available in a private edition at first, while its sequel, Moon Magic, was available in 1956.

The Great Goddess becomes more central in Gardner's works from the 1950s and is absolutely central to the Craft as it developed in that decade. She did not, however, appear in Margaret Murray's works on the alleged underground Paganism of the Middle Ages, which Murray wrote in the 1920s. There may, however, be echoes of a Goddess religion in Italy, based on Leland's research there in the mid-1800s. Leland provided another literary source for the Drawing Down the Moon ceremony.

The person who re-wrote that ceremony and gave Gardnerian- tradition ritual much of its form is now known to be Doreen Valiente, who wrote four books on the Craft as well. Her contributions to the texts are discussed at length in The Witches' Way. Although not the only one of Gardner's original coveners still living (i.e., after he moved away from the coven that initiated him, most of whose members were elderly in the 1930s), she has been the only one publicly involved in a critical re-evaluation of the tradition's beginnings.

Although Gardner and Fortune were contemporaries, she does not know if they ever met, she told me in a 1985 letter. She did, however, say that she is "very fond of Dion Fortune's books, especially her novels The Sea Priestess, The Goat-Foot God, and Moon Magic. It is notable that her [Fortune's] outlook became more pagan as she grew older." Whether this is a tacit admission that she drew upon Fortune's works, I cannot say. Witches are known for oblique statements, and Valiente walked a fine line between secrecy and disclosure.

Given England's size, its relatively interwoven cliques of occultists, and the small number of novelists dealing with Pagan themes, it is unlikely that Valiente and Gardner were not aware of Fortune's novels at the time they were giving their religion its present form. As we have seen, Gardner was himself engaged in a conscious search for magical learning in the 1920s and 1930s, and it was in the 1930s that Fortune's novels began appearing, while the chapters of SaneOccultism were published serially in The Occult Review , and influential British journal it is unlikely he would have overlooked.

Valiente, meanwhile, was initiated by Gardner as a priestess in 1953 and left his coven to form her own in 1957, the year after Moon Magic came out. With such a coincidence of subject matter, place and dates, it is difficult not to see Dion Fortune as a previously unadmitted but significant influence on the development of Gardnerian Witchcraft.

Today the Goddess revival seems to have its "applied" and "theoretical" wings, with the Neo-Pagans in the first category and various Jungians, writers on feminist spirituality and historians of religion in the second. With her combined psychological and magical training, Dion Fortune could be considered a foremother to each.

NOTES

1. Alan Richardson, Priestess: The Life and Magic of Dion Fortune. (Wellingborough, Northants: The Aquarian Press, 1987), p.37.

2. G. Rachel Levy, The Gate of Horn: A Study of Religions Conceptions of the Stone Age and Their Influence upon European Thought. (London: Faber and Faber, 1948).

3. Robert Graves, The White Goddess: A historical grammar of poetic myth. (New York: Farrar, Strauss and Giroux, 1966), p.12.

4. Raymond Buckland, Witchcraft from the Inside. (St Paul, MN: Llewellyn Publications, 1971), p.55. The law was a successor to the Witchcraft Act of King James I, passed in 1604 and repealed in 1736.

5. J.L. Bracelin, Gerald Gardner: Witch. (London: Octagon Press 1960).

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16. Dion Fortune, Sane Occultism. (Wellingborough, Northants: The Aquarian Press, 1967), pp.161-2.

17. Ibid. pp. 25-6.

18. Janet and Stewart Farrar, The Witches' Way. (London: Robert Hale, 1984), pp. 95-6.

19. Goat-Foot God, p. 89.

20. Robert Galbreath, "The History of Modern Occultism: A Bibliographic Survey." Journal of Popular Culture, V:3 (Winter 1971), p. 728/100

21. Goat-Foot God, pp. 352-3

22. Dion Fortune, The Winged Bull: A Romance of Modern Magic. (London: Williams and Norgate Ltd., 1935), p. 169. It is no coincidence that the leading female character was named Ursula Brangwyn,a name used by D.H. Lawrence for a character in Women in Love; Fortune was trying to re-state "the sex problem" on a "higher plane" than Lawrence had.

23. Ibid. pp. 154-6.

24. Goat-Foot God, p. 349.

25. A term that deliberately or otherwise echoes Plato's description in the Georgias of "the Thessalian witches who drawn down the moon from heaven."

26. Dion Fortune, The Sea Priestess. (London: Wynham Publications Ltd., 1976).

27. Janet and Stewart Farrar, Eight Sabbats for Witches: and Rites for Birth, Marriage and Death. (London: Robert Hale, 1981), p. 15.

28. The exact terminology may vary from coven to coven; the Farrar's give Gardner's favourite.

29. Charles Godfrey Leland, Aradia: or the Gospel of the Witches. (London: David Nutt, 1899). Leland may indeed have found some fragments of a goddess religion. Gardner and Valiente expurgated parts of it, such as the invocation of the Goddess as a poisoner of great lords in their castles, and other homely arts.

30. The Witches' Way, p.68.

31. The Sea Priestess, pp. 160-1.

32. Eight Sabbats for Witches, p.49.

by KHALED

There appears to be a fair amount of ongoing confusion as to what each of these is and what each of them should be doing, so let me stick my oar into it, too. But first, let's play the definition game.

CIRCLE Three or more people who gather together to work ritual or Craft. Some are ritual only, some worship only, but most do both. The following are all special cases of a Circle:

GROVE Circle usually led by, and under the auspices of, a coven. Frequently eclectic in practice, Groves are commonly used as an introduction to the Craft as a whole but not necessarily to any given Tradition. Groves usually don't initiate. May also be called a study group.

COVEN Circle gathering at least once per month (with a majority gathering twice) for worship and/or magic. Membership tends to be stable with gradual personnel changes. Normally practicing within a single Tradition, Covens typically have strong group rapport. Most train their members to whatever standard they use. Rites of passage (the "I" word) are the norm.

TEMPLE Two or more Circles, generally at least one Coven (the Inner Circle) and a Grove (the Outer Circle), the latter being open to the public. Serves the public as a place to worship and/or learn about the Gods with advanced training for those seekers who meet the Temple's standards. I'm on shakier ground here, never having run a Temple, but I see a Circle/Grove open to the general public as essential to the definition, while the strong affiliation to one or more covens is a matter of observation (as is the relationship between Groves and Covens cited earlier.)

A fair number of practitioners do not distinguish among these terms (nor, for that matter, among Wicca, Paganism and New Age). Feel free to take issue with any of these definitions, but they are what I have

in mind as I write this. Let's take a closer look at what each of these is and how they tend to function within Neo-Paganism.

A Circle is a gathering of, preferably like-minded, individuals for p-urposes of magic and/or worship. None of those gathered need be of the same Tradition, nor even Initiate, though it makes for better results if at least some of them are. All Groves, Covens and Temples are therefore Circles. The reverse, however, isn't always the case since many Circles do not also meet the criteria for a Grove, Coven or Temple.

A Grove, or Study Group, is a Circle of students learning the basics of Neo-Pagan (or Wiccan or any of the other subsets of Pagan) worship and Circle techniques. While normally under the tutelage of one or more Initiates, the members are not necessarily being trained towards Initiation in any particular Tradition, nor need the tutors be of the same Tradition(s) as the students (nor even of each other).

Mystery religions, by their very nature, aren't for everyone, nor is any given Mystery suitable for all Initiates. The Grove is a way for potential Initiates to take a good look at one or more Traditions while learning how to handle themselves in just about any basic Circle. If this isn't for them, they can easily drop it. If it is, they can focus on the specific Tradition (or family of Traditions) which seems to speak most clearly to them (assuming they were exposed to more than one). Similarly, the tutor(s) can teach general techniques to any serious Seeker without worrying about an implied commitment to Initiate someone unsuited to their particular Tradition.

Groves do not normally do Initiations (they're done by the sponsoring Coven, if any), and tend to be oriented more towards teaching and worship than towards magical practice. They are also more likely to be fairly open to new members or even the general public than is the case with established Covens, while study groups, in my experience at least, are more likely to be invitation-only. The most effective Groves (or study groups, of course) are under the helpful eye, if not out-and-out sponsorship, of an established Coven or family of Covens.

A Coven, on the other hand, is a regularly meeting Circle, all of the same Tradition, at least some of whom are Initiates (and at least one of whom holds Initiatory power if the Coven is to survive or grow). Such a group tends to become very close ("closer than kin") and is bound by the rules and styles (deliberately non-existent in some cases) of its Tradition, and by its own internal rules and customs. A member of a Coven is normally provided training and, when deemed ready, Initiation or Elevation by that Coven's Priesthood/Elders.

There are also magical considerations which go into the making of a Coven which further differentiate it from a Grove/study group, but it isn't my intention to go into them here. Suffice it to say that they are connected to the closeness and tend to enhance it. Because the bond is tight, and because a Coven generally intends to be around for a few decades, they're kinda fussy about who joins. The wise Seeker is equally fussy about which, if any, Coven s/he eventually joins. You're not joining a social club here, you're adopting, and being adopted into, an extended family. And this time round you have some control over who your kin will be!

Neo-Pagan Temples are a fairly new phenomena combining many of the characteristics of Covens and Groves. I think that the clearest description of just what they're about comes from the (draft) Constitution of the proposed Victoria (B.C.) Temple:

a) To minister to the Pagan community by way of providing support, education, and sponsoring religious celebrations;

b) to establish and maintain a religious sanctuary and place of worship accessible to all who would worship the Goddess and the God;

c) to provide a seminary for the training of Wiccan clergy;

d) to provide accredited ordination for Wiccan clergy;

e) to provide accurate information about Witchcraft to all who would ask and to engage in dialogue with other religious groups with the purpose of furthering understanding and friendship between us; and

f) to do other charitable acts of goodwill as will benefit the community at large.

As stated in my definition of Temple above, I consider the provision of Neo-Pagan (not necessarily Wiccan) religious instruction and services to the general public to be essential, and provision of community services to the local Neo-Pagan population highly desirable. To be taken seriously in the wider world, we need to have our clergy recognised by our government(s), which in turn means that we need to be visibly providing training and ordination which meets government accreditation criteria (which can vary significantly from jurisdiction to jurisdiction). Such accredited ordination is most easily administered through Temples.

To address a diatribe current on the Nets (computer Network Bulletin Boards: Ed.) so long as the governments we seek accreditation from think in Christian terms, then we will have to use Christian terms, carefully defined to earmark differences in usage, to describe ourselves to them. Sure, there's some danger of picking up some inappropriate (to Wicca) ways of thinking along with those terms, but we're more likely to import them with converts who were raised as Christians. The solution to both problems is the same: clearly understood (by the tutors above all!) religious instruction. And if a Christian notion isn't inappropriate, and if it's truly useful, why shouldn't we adopt it? Religious intolerance itself is inappropriate to Wiccan thought, and I think we should be clearer in condemning it.

So how does it all tie together? I think that the Neo-Pagan community needs a mix of solitaires, coveners and templers, along with significant variety among their Traditions, to remain intellectually and spiritually healthy. We also need umbrella organisations capable of meeting the needs of each of them, not only for credibility with governments and the general public, but to spread new (and not so new) ideas around the very community they should exist to serve. I'll talk more on what this umbrella organisation should look like in a bit. For now, let's get back to roles of the different types of Circle.

One of the things that fascinates about the Craft is our teaching that the Gods don't need a Priesthood to run interference between Them and Their worshippers. Nor is this a new idea. Heroditus recorded with a certain amazement that Persians must call on a Magus to perform every

little sacrifice, whereas among the Greeks of his time, anyone, including housewives and slaves, could sacrifice at any time, assuming they had the desire and the means. We have a Priesthood because some people feel called to a deeper understanding and expression of

their faith than is the case for many. And while They don't need Initiated Priesthoods, humans find them very useful both as a source of thoughtful religious instruction and as a ready source of warm b-odies to stick with the administrivia of organising group ritual.

Like sex, however, effective worship isn't something that just comes naturally. It must be learnt, and practised. Groves, festivals and Temples are all good places to learn the fundamentals, assuming you weren't fortunate enough to learn them at home. They are also good places to socialise with people who think much the way you do, a deeply-seated human need we do well not to overlook. If your need runs deeper, you will find Priesthood there to talk to. If your needs prove more mystically oriented, they should be able to arrange contact with

one or more Covens, who can in turn, if appropriate, Initiate you into whichever flavour of the Mysteries they practise.

Different Circle structures serve different needs. None is superior to the other except to the extent that it serves your needs better. For those of us simply seeking to express our religious feelings in sympathetic company, whichever form best serves that expression is all we're likely to need. But those of us who feel called to serve the greater community will need all of them to achieve the mandate we have set ourselves.

To return to our model umbrella organisation, to serve a significant majority of the community it will have to address as many of the rather different needs of solitaires, Covens and Temples as is feasible without stepping on the concerns of any of them. To be effective, it has to have some standards, but it can't impose them from above without violating the sovereignty that all three segments of the community value rather highly.

One of the difficulties with any ideal is that it manifests imperfectly, if indeed it can be brought to manifestation at all. Rather than a discouragement, however, I find that a challenge: to bring about the best fit possible between reality and our ideal. Here then are my ideas on some of the attributes such an organisation can aim for. To start from the top, I think the stated purpose of the organisation should be to serve as a liaison between member clergy and the Establishment, whether government or public. Why clergy? Because we don't need government approval simply to worship our Gods, especially if we're doing so discreetly and on private property.

It's our institutions which need public recognition in order to be able to avail themselves of public resources available to other, already recognised, religions, not the worshippers themselves. And institutions effectively mean the clergy. Note I don't say Priesthood. It's one of the earmarks of the Craft that all Initiates are clergy, but in many of our Traditions, Priesthood requires a deeper understanding of traditional lore and techniques.

The immediate needs such an organisation should attempt to fulfil are essentially three:

1) Establishment of a Seminary to provide the training necessary for government accreditation as a minister of religion for those who need or seek said accreditation. To achieve this it will be necessary to look into the minimal training expected by any intended licensing bodies and ensure that those standards are being met or exceeded by all graduates of said certification program. This accreditation is to serve no other purpose within the organisation: all of our members will be recognised by us as clergy, whether or not they seek further accreditation.

2) To act as a public relations and information office on the Craft to the general public. If we exist, we will be used as an information source, so we might as well plan on it and do the job properly.

3) To act as a Craft contact and social network to facilitate Pagan networking among members and non-members alike.

To expand upon the seminary somewhat, any member should be able to sit for an examination without taking the associated classes (a process known in Ontario as "challenge for credit"). If s/he passes, s/he is given the credit, if not, the associated courses must be taken before s/he may sit for another examination on that subject. In this way we can grant credit for existing knowledge without in any way compromising our standards. I think it would be a very bad idea to grant an exemption from this procedure to anyone.

Because very few of us are likely to be able to drop everything for a couple of years to travel to wherever we happen to establish the campus, one should be able to complete the courses necessary for certification by correspondence. Nor should the topics of instruction be limited for those required for accreditation with government.

Let's also see to it that our ministers have a grounding in the philosophy of religion, comparative religion (especially comparative Pagan religion) and chaplaincy as well. Note too that I keep referring to the document as a Certificate, not a college degree. A university level of education, while great for the egos of graduates, is unnecessarily high to meet the needs of our Pagan laity - a Community College is much more appropriate. The stages of learning in a guildcraft are apprentice, journeyman and master, NOT baccalaureate, master and doctor! Mind, I have no objection to our Seminary offering college level courses, nor any other course or seminar it may choose to offer. I merely object to the insistence in some quarters that since most Christian ministers must hold graduate degrees, then by golly ours must too! Horsefeathers!

Our Organisation then breaks down into a Seminary to provide internal education, and accreditation, to Pagan religious tutors; a PR office to provide external education, and referrals to the public; and one or more Festivals, and no doubt a periodical (e.g. a newsletter), to provide for contacts and networking both internal and external.

Further, I see our Organisation as an ecclesia in the ancient Athenian sense of the term, and assembly of all those having the right to vote in our affairs. I don't feel the ecclesia should either set or attempt to enforce any standards beyond those required for government accreditation and a minimal ethical standard for membership. I feel that membership should be restricted to ordained clergy within a Pagan

tradition, nor should the ecclesia itself set any standard as to what does or does not constitute clergy (though I expect it may have to define criteria for determining what is or isn't Pagan). All this because any other approach compromises the essential sovereignty of our Covens and Temples (for which purpose I see a solitary as a Coven of 1).

Since our membership is composed of clergy, not Covens and Temples, I favour one-person-one-vote. Certainly, groups with a large number of ordained members will thereby gain a larger number of votes in the ecclesia, why not? The ecclesia has no authority over individual members nor the organisations they may represent. Its most extreme power is to suspend the membership of persons found to be in violation of the ethical code, which code is set and policed by the members themselves. Or to appoint officers to manage the ecclesia's property and affairs, which officers will be legally and constitutionally answerable to the membership.

On the topic of polity, I see the ecclesia/AGM as setting policy which is then administered and interpreted by the officers. The officers should have no power to set policy themselves. Our structure should be absolutely minimalist to avoid unpleasant takeover bids later. Any office or function which doesn't need to be there, shouldn't be there. If someone has grounds for an ethics complaint, an ad hoc committee should be assembled to look into it. If amends are made or the objectionable behaviour corrected, then the case should be dropped (i.e. the committee is focused on correcting unethical behaviour, not punishing it).

On the subject of officers and their terms of office, I rather like the notion of electing them in alternate years for two- year terms. A one-year term is too hard on continuity. One possibility to avoid little fiefdoms is to provide each function with two officers, one senior and the other junior. Each year the senior officer retires, the junior officer becomes the senior and a new junior officer is elected. Continuity is preserved, and each officer gains an assistant who has a year in which to learn the ropes. I think that barring the outgoing senior from seeking re-election as a junior would be wasteful of resources, myself, but it would certainly serve to break up fiefdoms even further, should the ecclesia happen to be particularly paranoid about them.

A not-so-little proposal, but the subject is an important one. This is only somewhat-baked, and I see the need as both real and immediate, so please give me some feedback on this.

THE FEMININE CURRENT IN THE GOLDEN DAWN

by Peregrin

(A version of this article first appeared in SWEEPINGS).

Many Wiccans and Pagans, whilst declaring themselves "eclectic" seem to avoid the Golden Dawn like the plague. This is quite understandable, since on the face of it the GD seems to be counter to most of the Pagan philosophies. (The open hostilities and down putting directed at Wiccans that pour out of some GD practitioners does not help the matter either.)

The GD Is often viewed as inflexible, patriarchal, authoritarian and stuck up its own behind. A few Wiccans do practise the GD, but most of these, I feel do so with the belief that the two are watertight compartments - that is Wicca is a religion and the GD a "system". Most (including myself), if they confide in you will admit that they view the GD as more "powerful" - at least in the magical as opposed to the religious sense.

It is my aim here to show that the essence of the GD is not inherently patriarchal and opposed to Pagan ideology. This I believe can be readily observed if we remember that the Hermetic Order of the Golden Dawn was a late 19th century outward manifestation of a spiritual system aeons old. The essence of the system would therefore be contained within, but not altered by, and outward form that reflected late 19th century western occult ideology. (Remember also that the GD first emerged via Masonic sources and thus the outer form was heavily coloured by that system.) This essence can however be readily "tapped into". This will then help the magician avoid being trapped into "believing" the GD's outer form. The essence I speak of is, of course, the Goddess.

On the face of it to say that the GD's essence is Goddess sounds absurd. But please do not judge the GD book by its cover. Forget the outer form, forget the Victorian pomposity, forget the props. Let's go a little deeper.

First off, the original GD System relied heavily on its ceremonial initiations. The process of initiation (even the mimicry of ritual initiation) always involves a death and re-birth, which can only truly

occur via Goddess, since only the "female" force of the universe can give birth. Thus straightaway we see that at the core of the GD is an unrecognised Goddess force. To deny it is to say that either, a) the GD initiations do not involve a re-birth; b) something other than Goddess can give birth; or c) the GD initiations are not effective, which anyone who has undergone them will heartily dispute.

Christopher S Hyatt, the main collaborator with the late Israel Regardie before his death, in a recent book - The Secrets of Western Tantra - makes several hints which echo the views I express. Says Hyatt, when tracing the link between the GD and the Tantric Goddess:

"...one attribute among many others which gives the whole show away is the equality between male and female adepts." (p.69)

For a Masonically derived Order in Victorian England this was an unprecedented and daring move. Yet this had to, and did occur, since the Order's essence is based firmly on Goddess and the co-equality of the

sexes. Looking a little more closely at the formation of the Order will also show many other clues regarding the hidden Goddess essence.

Firstly, the leading light of the Order, S L MacGregor Mathers, was an ardent supporter of the equality of the sexes and the young feminist movement. In his introduction to "The Kabbalah Unveiled" he sets the record straight concerning the nature of divinity:

"...the translators of the Bible have crowded out and smoothed up every reference to the fact that Divinity is both masculine and feminine... now we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day."

Presuming the hidden Goddess essence and following the mythology of the Order, it becomes apparent why the "Secret Chiefs" chose such a person to lead the GD. If the Order's essence was patriarchal they would surely have chosen a different man.

Continuing with the examination we find that the Outer Order rituals are based upon a set of cipher manuscripts. In those manuscripts, as published in "The Secret Inner Order Rituals of the Golden Dawn", we find the candidate is often referred to as "she". In an age when women were still calling themselves "brothers" and "chairmen", this is significant.

Further, the Order was chartered and given authority (ie, symbolic life) by a woman (Sr SDA). Now admittedly serious doubt has been cast upon this history, but regardless of whether the events occurred in shared space-time or Westcott's mind, the symbolism is important - it is a symbolic birth performed by a Goddess figure.

This theme is further developed in the naming of the first true GD temple in England (and the initial temple of many GD Orders worldwide) as the Isis-Urania temple. Thus the Order is visibly dedicated to, and under the influence of, the Goddess. Behind all things, even GD temples, is the Mother.

Before having a quick flick through Regardie's "The Golden Dawn" to see what Goddess essence we can find there, let's pay attention to some of the more prominent proteges of the Order. Firstly Mathers

himself went on to utilise his GD adeptship to develop, along with his wife Moina, the Rites of Isis in Paris (the couple nearly always worked as a partnership in their occult work.) Secondly Aleister Crowley, despite his male ego, misogyny and viciousness went on to produce a sort of Nuit "cult", using GD based techniques. Crowley himself is an excellent example of my point that inner essences do not necessarily reflect outer forms and vice versa. It is hard to imagine that such a person as Crowley (the man) could act as medium to such Goddess inspired beauty as the closing paragraphs of the first chapter of Liber Al vel Legis. Yet Goddess came forth anyway. Crowley, like the GD was outwardly patriarchal, but contained the essence of Goddess. There is no more Goddess inspired thealogy than Crowley's maxim, "Do what Thou wilt shall be the whole of the Law".

Dion Fortune, initiate of the Stella Matutina, also used GD based techniques to help formulate her Pagan workings, the focus of which was the Goddess Isis.

The most obvious evidence of Goddess in the GD is the Rose-Cross, the symbol of the combined female and male forces. The GD's Inner Order, the Rosae Rubeae et Aureae Crucis claimed a Rosicrucian lineage, and the links between the Rosicrucians and Goddess have been detailed beautifully by Gareth Knight in his book, "The Rose Cross and the Goddess".

We come then to the GD tarot, and find it restoring the court cards to an equal sexual balance based upon the Tetragrammaton. The male knave (page) of the exoteric packs of the era was correctly replaced by the female princess, symbolic of the Earth Goddess.

In Qabalistic philosophy we find the spirit of the Divine often referred to as Shekinah, which is seen as having a female essence. This is shown clearly by Mathers when he correctly translates a passage from the Sepher Yetzirah:

"...AChTh RVCh ALHIM ChIIM: Achath (feminine, not Achad, masculine) Ruach Elohim Chiim; One is She the Spirit of the Elohim of Life."

This thealogy is followed in the GD. Israel Regardie shows this in his ritual for Spiritual Advancement, which is based firmly upon the Z documents of the Inner Order. Here he implores the Mother of Goddesses and Gods (Aima Elohim) to aid him in his quest. Regardie even uses a cauldron as a symbol of the Great Mother. This, believe it or not, is not a Wiccan ritual, but pure Golden Dawn.

The main weapon of the RR et AC adept, the Lotus Wand, has embodied within it much Goddess essence. It is described as, "...a simple wand surmounted by the lotus flower of Isis. It symbolises the development of creation." (The Golden Dawn, 5th ed. p224.) This indicates that the creation of the Spirit, the Heavens and the Earth comes from the Great Mother Isis. The wand also represents the Kundalini - a feminine Goddess force. This to me is a beautiful tool, alive with Goddess, much more so than the Wiccan athame (which is objected to by some feminist Witches as being aggressive and masculine).

Finally let us return to initiations. The two most important initiations of the GD/RR et AC system, the Neophyte and the Adeptus Minor ceremonies, both contain the hidden Goddess essence.

The Neophyte ceremony is based on the myth of the Slain and Risen Osiris, where the candidate acts as the Slain Osiris. This myth however is a later patriarchal rendition of the Ishtar and earlier Innana myth of Goddess descending into the Underworld. The Goddess is thus present deep within the archetypal theme of the ceremony. Further, the act that seals the initiation proper, the final consecration, is conducted by Officers representing "the Goddesses of the Scale of the Balance". And as the badge of the grade is placed upon the new initiate, "... it is as the two Great Goddesses Isis and Nepthys, stretched forth their wings over Osiris (the initiate) to restore him again to life." The candidate is thus re-born to a fuller life by the power of Goddess.

The Adeptus Minor ceremony contains much Goddess essence quite openly. The clearest example of this is the Vault of the Adepti, and obvious symbol of the Womb of Goddess. As Regardie briefly points out in his introduction to the Golden Dawn, the candidate is led through the Twin Pillars which symbolise the vagina and into the womb itself. There she returns to the Great Mother and is re-born and out through the vagina

once more. The symbolism is so obvious, so beautiful and so potent, and I am surprised some Wiccan/Pagan group hasn't adapted the ceremony in their own workings.

From the foregoing it can easily be seen that Goddess is alive and well within the GD - at least in its essence. Sadly not many GD adepts are aware of this. Most GD magicians get too caught up in the outer form and potency of the system to notice where the energy and beauty originate. I am not claiming that the GD is, or should be, a religion. It is not, and its essence is not. The essence is however Goddess and Her continuing manifestation in this world. If we are to remember and consciously perceive this it will transform our GD work. Then the GD will no longer be "dry" and without life - the perceptions most Wiccans and natural Goddess worshippers intuitively feel.

For 100 years the Golden Dawn has concealed Her, the Mother of Light, Life and Love. But now in this time when She is being worshipped by so many in so many different ways, the Golden Dawn will at last reveal its secret. And just as the Stone that the Builders rejected shall become the Cornerstone of the Temple, so too shall Goddess become the key to the 21st century manifestations of what is now the Golden Dawn. The new Golden Dawn shall one day become as important as the Wiccan movement in the collective invocation of Goddess. This process is already beginning, and we can all take part in and promote it if we Will. But whether we chose to or not, now is the time to bury the false split between ceremonial and Pagan magic, for both are born of the Mother and both will lead us back to her.

THE RITUAL ABUSE SCANDAL IN BRITAIN
1991 reviewed & summarised by MICHAEL HOWARD
(This article first appeared in issue 63 of THE CAULDRON)

FEBRUARY: The liberal minded "Guardian" abandoned all its principles and published an astonishing attack on the Craft written by left-wing journalist Beatrix Campbell attempting to link it with so-called "Satanic ritual abuse". Transcripts of interviews with children in the Nottingham case were re-printed. This confidential information had evidently been leaked to Campbell, who is known to be sympathetic to the fundies. The article coincided with a failed attempt in Parliament by Tory MP Geoffrey Dickens to make it illegal for children to attend pagan gatherings, Spiritualist Church services, New Age events or psychic fayres.

MARCH: Social workers and police seized nine children from their homes in the Orkneys in Gestapo-style dawn raids alleging "ritual abuse". This claim had originated from the confessions of other children involved in a normal abuse case. It was alleged a hooded, masked and cloaked figure known as "The Master", who also dressed as a Mutant Ninja Turtle, and who was identified as the local vicar, had led dances around a bonfire at a local quarry. Police seized items associated with "black magic" from the parents' houses. These included a book of erotic poetry, and Oriental statue of a couple making love, a letter written to the tooth fairy by one of the children, and a Guy Fawkes mask! A week later the majority of children placed into care in 1990 following allegations of widespread "ritual abuse" on a Rochdale council estate were returned to their parents. In court the police said they had found no evidence and the social services were criticised for their methods. The Rochdale case was followed by an official statement by the Chief Inspector of Constabulary for the UK, Sir John Woodcock, who said the police had absolutely no evidence that "ritual abuse" existed, He said that concern about the subject had been exaggerated and got out of control.

APRIL: The children in the Orkneys case were released by order of the local sheriff. Angry parents besieged the social services department. In Ayrshire ten children were taken into care amid fantastic allegations of human sacrifices and rituals held in a haunted castle, graveyards, and a hot air balloon by parents dressed as clowns! Granada

Television's "World in Action" programme exposed the methods used by the social services to extract confessions from children. A child psychologist was quoted as saying that these methods were themselves a form of abuse. Police in Aberdeen confirmed they had dropped charges against six adults arrested for "ritual abuse".

JUNE: A doctor in Brighton claimed there was widespread "ritual abuse" in Sussex involving animal sacrifices and "naked circle rituals" in local woods. A police officer in charge of the child abuse unit in Brighton said she was aware of the allegations but had no knowledge of any confirmed case. Media reports suggest leading fundies involved in spreading the "ritual abuse" myth in the UK were being secretly funded by an extreme right-wing American group who believe the British Royal family are international drug smugglers!

AUGUST: Three young sisters were put out for adoption following the allegation of "ritual abuse" by their mother, her boyfriend, and their grandparents. This

was despite the fact that the Crown Prosecution Service had found no evidence and were not contemplating criminal charges. "The News of the World" did one of its famous exposes on the Paganlink-Up Gathering, looking for evidence of "ritual abuse", but naturally found nothing.
The judicial enquiry into the Orkneys fiasco began with social workers admitting they had ignored guidelines laid down after the Cleveland affair. The social services Director claimed there was a widespread conspiracy among the islanders to cover up the alleged abuse which involved the vicar, local GP, and district nurse.

SEPTEMBER: It was revealed that none of the children in the Orkneys "ritual abuse" case showed medical signs of sexual abuse. "The Independent on Sunday" suggested stories of circle dancing had arisen from a Hallowe'en fancy dress party held by the Brownies at the Church Hall.

OCTOBER: BBC Wales television programme "Week In-Week Out" exposed the activities of Maureen Davies, the Rev Kevin Logan, et al, and alleged they had fabricated evidence of "ritual abuse" in North Wales.

NOVEMBER: The trial at the Old Bailey of a gypsy family allegedly involved in Satanic rites and child abuse collapsed after one of the child witnesses admitted fabricating evidence. It was said she got her ideas from pornographic magazines. Two of those accused - who are evangelical Christians and prison visitors - are seeking compensation and taking their complaints to the Court of Human Rights in Strasbourg. One of them said he had been pressurised by the authorities to sign a false confession. The Orkneys enquiry nearly ended when some participants said they could not afford the legal costs without government help. The inquiry is costing ï¿½100,000 (A$ 235,682) per week and is expected to last until the end of 1992! Allegations were made that the dawn raids were required because social services received information that parents had threatened to use guns to stop their children going into care. The saga continues.....

Two lessons have been learnt from last year's events. Firstly that the ritual abuse myth is not a right-wing conspiracy. Left-wing journalists, so-called Liberal publications like the "New Statesman" and the "Guardian", and even Labour's spokeswoman on child affairs, have supported the fundies. Secondly, while the authorities are wasting

millions of taxpayers' money investigating the "ritual abuse" myth and dragging innocent people through the courts, resources are being diverted from catching the real child abusers in our sick society, who sadly include Christian priests and social workers.

WARRIORSHIP

by Swein Runestaff

There has been much written on warriorship in recent times and interest in the subject shows no sign of diminishing. As Pagans we must come to understand our warrior ancestry and, more importantly, adapt its principles to modern life. If we fail in this task, we face the prospect of becoming either meek and herded sheep, or branded outlaws, condemned as were our ancestors, for our heresy.

Although I have read widely on the historical evidence, my own understanding comes mainly from my training in a living Norwegian tradition and in the Rune-Gild. There are many academic theories and conjectures about the role of the warrior in Pagan society but very few academics who understand warriorship. We Pagans do not have the luxury of theorising, no matter how clever those theories may seem. If they are not of practical benefit to us in daily life, they amount to nothing more than intellectual wankery.

Paganism is about freedom. Freedom from dogma, freedom from our negative conditioning, habits, and inhibitions, freedom from our self--limiting beliefs. We must not think that we can improve our situation if we break the bonds of the Judeo-Christian chastity belt merely to adopt fetters forged from the twisted scrap of a bygone age. Christianity became fossilised before it reached the wisdom and tolerance of maturity, let us not make the same mistake.

Paganism has always had its strength in its diversity and fluidity, constantly adapting according to time and location. The form is always evolving but the essence remains. This fluidity is indeed part of the essence, and differentiates us from the anachronists who seek only relief from reality. To the Pagan, reality is not the tiresome mud of everyday, but colourful clay to be moulded lovingly in our hands.

Paganism is our way and warriorship is our vehicle. Without warriorship, Paganism becomes quaint anachronism. In my tradition warriorship is not about aggression, in fact a warrior has gone beyond the need for aggression. Warriorship is actually magick, the art of manifesting the True Will. An aspect of this is illustrated in our understanding of the Berserk.

The word "berserk" comes from two words, "bare" and "sark" (a shirt). A berserk was originally one who fought without a shirt, bare from the waist up. Not only did they scorn body armour, they even went without the psychological advantage of a layer of clothing between their skin and the enemy's sword.

In our tradition, the symbolism of removing the armour is of great importance, but before it is safe to do so, one must be adept at doing battle with the armour on. Whether on the battlefield or in the marketplace we all wear some sort of armour against "the slings and arrows of outrageous fortune", or more to the point, the barbs of our fellow humans. In order to operate efficiently we must know our strengths and weaknesses, and become aware of the style and construction of our armour.

As our movements become increasingly efficient, we find that we can afford to shed some of our armour. We then find that our movements become even more efficient with the resulting freedom. Eventually we find ourselves totally open to the world. No longer encumbered with

layers of protection we are free to be our true selves. Every act becomes a spontaneous and joyous act of pure will. We become a vortex of pure will force.

Paradoxically, while a novice stripped of armour would be instantly slain, an adept becomes impervious to steel. The berserk ceases to be a target by becoming as if devoid of gross substance. The Ynglinga Saga describes the Berserks when inspired by Odin, "They cut down the enemy, while neither fire nor iron could make an impression on them." That which offers no resistance cannot be cut. That which is flexible cannot be broken.

Anyone who has been in combat situations will realise that uncontrolled anger is rarely a friend in battle. Such emotion may well stimulate enthusiasm and fearlessness, but at the cost of judgement and precision. There is a Samurai saying- "The angry man will defeat himself in battle as well as in life." The true berserk rage is certainly not blind anger. An angry warrior may be frightening and deadly but is unlikely to come out of a battle alive, let alone unscathed.

The secret of the berserk's invulnerability is the ability to let the True Will flow unimpeded. This requires the warrior to be totally calm and centred while at the same time unleashing the destructive forces of the Will. This is a form of meditation infinitely more difficult than being calm and centred in a quiet room

(something most people find almost impossible anyway). The slightest distracting thought can be fatal. By not letting thoughts interfere with the flow of Will, the berserk is always in the right place at the right time. Action flows, there is no rigidity or predictability, there is nowhere a blade can strike.

The berserk acts without hesitation and is always in harmony with any situation. Harmony in this case means being true to the self and interacting with the situation in a way which is honest with the self. This can only be done when there is no barrier between the self and the situation. One becomes a fluid part of the situation without losing one's individuality, an indispensable and autonomous part of the whole, every movement being a vital adjustment of one's position in the universe.

It is only through warriorship that we will be able to practise our varied traditions without fear of persecution, for this fear betrays a lack of confidence in one's own magickal ability and in the power of one's tradition. Like the berserk, those who truly practise warriorship or magick will find themselves beyond the reach of any attack, and extremely unlikely to be attacked in the first place.

Judeo-Christian culture has taught us that we are powerless as individuals, that we must follow the mob to be saved. Pagan culture has always taught that we should accept responsibility for ourselves. Our power or lack of it is our own choice. Freedom is ours, taking responsibility for ourselves is the price. Many are not ready to pay it, let them join the sheep of a herd religion until they are ready, they too have a valid place in the greater whole. This is why Paganism does not seek to make converts.

Ultimately warriorship is a path of compassion. When we no longer fear others, we are free to sense their real needs. This is not sympathy or

just being nice, sometimes a harsh lesson will be far more beneficial in the long run. Only fearless openness allows one to see the best way to interact. Without fear we can be more tolerant and less defensive, less inclined to take things personally, or become offended when others do things a little differently, or moralise and interfere with others because we feel threatened by their strangeness. Only fear prevents us from achieving our potential. Only warriorship will defeat the fears which divide us.

(Swein Runestaff is Steward of the South Pacific Region of the Rune-Guild)

GLENN INNES STANDING STONES: THE FIRST STANDING STONES OF MODERN TIMES

Glenn Innes in northern NSW is home to many people descended from Scottish, Welsh, Cornish, Manx and Irish immigrants. The streets have Gaelic street signs, and in a marvellous initiative, the local Council have erected a stone circle "similar to those erected by Celtic People throughout Europe centuries ago". Three stones - named Gaelic, Brythonic and Australis - are the focal point of the circle; on the opposite side of the circle four stones form the Southern Cross, with a Celtic stone acting as a pointer. Outside of the circle, stones at each of the cardinal points form an Ionic Cross.

There are a total of 38 stones, with 24 being in the circle. Each one stands approximately 12 feet above the ground, and weighs several ton. Parts of the array of stones are intended to act as a calender, whilst other parts have a religious significance. Calculations by the Royal Australian Hydrographic Office were used to determine the position of the Winter Solstice; the positions of the Summer Solstice sunrise and sunset were observed on December 22nd 1990.

Also in NSW, another stone circle - with a difference! At Mt Annan Botanical Gardens, 15 basalt crystal columns have been erected in a circle to form a "sundial of human involvement". This analemmatic sundial uses a movable marker to cast a shadow. And the moveable marker? A human, with arms raised above their head! The circle is so situated that it is possible to look out across the Blue Mountains, to the Sydney skyline in the distance.

BEYOND REASON: A new look at an old Devil

by Aries

Inside my mind is a court room. It is dark and sombre, a few shafts of light from high slit windows etch out sloping pillars of swirling dust. In the public gallery are a representative sample of the great unwashed; fighting, fornicating, eating, suckling piglets, and other sub-Bosch activities that lend atmosphere to the Baroque wanderings of my imagination. The judge is unhappy. Whatever happens, someone, somewhere, will hate him for it. In the dock are the three grand-dames from Shakespeare's "Scottish" play, and I am counsel for the defence. The Advocatus Diaboli, I guess. In the witness stand is "Dance with the Devil" by Audrey Harper and Harry Pugh, and grave are its accusations. But first, let's have its story.

Audrey Harper; a familiar tale of degradation and final redemption through our Saviour Jesu Christos; sent to a Dr Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.

Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and fucked as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's

left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked - "probably LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it.

Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock" drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps,

and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reach-out Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock. I would be tempted to consider this story a modern parable; a Rakes Progress for the late 20th century, were it not for the claim of truth and the accusations cast.

Throughout her tale Mrs Harper shows herself to be a clumsy dissembler; inconsistencies appear throughout, and the tone is shrill and hysterical. "I know parts of my story are hard to believe. I realise there are some sceptics who will not accept that such things can happen." This is a perfect example of the fallacy known as "poisoning the well", but what part might we find hard to believe? On page 79 with her bare face hanging out she tells us that, "I was, by now, quite an accomplished young witch. I could levitate. I could bring down the powers of darkness to move furniture about." Better a wilful sceptic than having us believe in levitating junkies. But was she a witch? When the Chelsea girl invites her along, "she never mentioned witchcraft. But somehow, as she spoke, her words conjured up an eerie atmosphere." And according to her testimony, nobody actually mentions witchcraft prior to Roy Davies, who is tipped the wink by Lord God Almighty.

Regardless of that, she still promiscuously mixes up the terms; witchcraft, Satanism and Paganism, playing free and easy with the rules of evidence. However, it does appear that there is a thing called Wicca or White Witches who "certainly do not set out to do evil", but are still damned because "even if they don't do deliberate harm, their activities are opposed to Christian teachings because they worship false gods." Obviously possessed of the spirit of discernment, or as Joseph Campbell said, "You can't fool around with Yahweh." 1

Okay, so where is the evidence? In Mrs Harper's reality tunnel the evidence is everywhere, for the world is full of "evils that are the work of Satan." Not for Mrs Harper the easy road of "hardfacts" when she assures us that "There have been mounting suspicions over the years that child sacrifices take place regularly. I believe that they do. I have no evidence to support this belief." "It's my belief that some of the hundreds of children and adults who go missing every year end up being sacrificed." All that she offers us is her belief, but is it a rational belief? Consider these words from another book, in a

chapter called "Schizophrenia: The Demon in Control - "Let's say that when you awake tomorrow, you find standing at your bedside a man with purple scale skin...from Mars... visible and audible only to you...he warns you not to reveal his presence; if you attempt to do so, he threatens, he will kill you instantly... On the basis of what you can so clearly see and hear, you accept the fact, astounding as it is, that the stranger is what he says he is."2 Barbara O'Brien then goes on to describe the schizophrenic trip and how she toured America in Greyhound buses in an attempt to escape the "hook operators".

But, what if someone woke up to find Satan by their bed? Mrs Harper is one of the sad minority to do just that. In hospital, after an overdose she returned to her bed to find on it "a miniature hooded figure-... I was sure it was Satan manifesting himself to me." If we check the diagnosis of schizophrenia we find that the schizophrenic "ceases to experience his mental processes and his will as under his own control; he may insist that thoughts are being put into his mind."3

And what does Mrs Harper tell us? She signed in blood a parchment scroll which stated that, "I am no longer my own. Satan is my master." As for arranging her social calendar, "I was rarely summoned... Some inner compulsion told me when, and where, to go...Satan could direct me to the coven by remote control." At other times there was "just the telepathic message buzzing in my head... Satan was beckoning... There was no resistance. I had to go." In fact most of the time "Satan was at the helm of my thinking processes." This is not all, for we also read that the schizophrenic "hears voices telling him what to do."3

Three or four weeks after her "initiation", Mrs Harper experienced a blinding headache. "Then a voice came to me, telling me to be at Highgate Cemetery just before midnight." The voice went on to give her some travel directions, which was very obliging. "In acute stages of the illness other hallucinations and delusions of varied kinds may be present."3 I think we can safely classify levitation and telekinesis under the heading of hallucination and delusion, but what about babies being killed? Or coven meetings even? "The paranoid schizophrenic has 'a persistent idea...that there is a conspiracy or concerted action against him...a delusion of grandeur."3 Whenever she took an overdose, "I knew who was behind it all - the coven. This was Satan attacking me." Whenever things went wrong for Mrs Harper it was Satan, "making me follow foolish impulses...causing me to behave in a stupid way." Every time she got moving "Satan played another of his little tricks"

to stop her short. "Delusions of unworthiness occur in depressive illnesses in association with misery and hopelessness." 3 Any comment Mrs Harper? "I felt myself wishing that I could be good, like these nurses, instead of a servant of the Devil." "...how inadequate I was compared with the other churchgoers."

On her first TV programme she was asked, "How do you know you were not just on a bad trip?", to which she replied, "A bad trip doesn't last five years." But if this bad trip is schizophrenia, it could. As far as backgrounds go, hers was ideal for inducing psychosis; harsh, cold and alienating. Significantly she had nicknamed the matron of the home "the witch", and after her escape attempts "It didn't take the police long...they soon had me back under the spell of the witch." A process of learned helplessness. Bob Wilson 4 discusses the possible role of schizophrenia and self-medication in heroin addiction, and certainly at the more stable periods of her life she seems to have no problem giving up her drugs. Although this may not be important, it is worth bearing in mind that Virginia Water is home to the Royal Holloway Psychiatric Hospital, which, at the time of her t-

ale, had a bustling schizophrenic population. Maybe this explains how she ended up so often wandering around dazed in the dark. Of course this is all speculation, but the mere possibility that an undiagnosed schizophrenic with a medieval delusion is trying to drag us into her fantasy, and to restrict the civil liberties of others has me worried.

Even more worrying was a "Despatches" documentary shown on Channel 4 TV on the 19th February 1992, portraying an alleged expose of Satanism and ritual abuse. An array of "survivors" were brought before us; some of whom were severely traumatised individuals and in need of much care and help to re-build their lives. Others had me suspecting malice as a motivating force. These "survivors" refuse to go to the police, just like our Mrs Harper neglected to report a whole heap of crimes such as; desecration, rape, child abuse, drug running, animal brutality, murder, eating foetuses and stealing library books. When at long last someone goes as far as pointing to where the bodies are buried, the police do a lot of digging, but find nothing. Similarly, those cases that come to trial are thrown out on the grounds of insufficient evidence or doubts about the social workers' methods.

Therapists and social workers assure us that the physical reactions of these people when under analysis are authentic, but this proves little. The link between mind and body is profound; the body reacts to the mind's content regardless of the authenticity of that content; i.e., belief will evoke as great a response as actual recall. What do these "carers" have to gain by their behaviour? I guess it's much sexier to be on a special Satanic ritual abuse group, rather than just another social worker in the child unit. After the "Operation Julie" team split up, the majority of its members left the police rather than return to normal duties - the power of being in a special elite seduces the best of us.

As is usual Uncle Aleister comes in for some ritual abuse; this evil black magician (sic) on the "Bloody Sacrifice"; and "Dispatches" quotes those infamous lines from page 219: "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."5

But they neglected the all-important footnote: "It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim,

without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power."5 We can surmise that either the "Dispatches" team are totally incompetent to have missed that footnote, or deliberately dishonest. As far as I can tell the only sin in what Uncle Aleister suggests is the Sin of Onan. (See: Sacred Mushroom and the Cross by J M Allegro for a full explanation of the link between sperm and sin.)

Finally, after teasing us overmuch with hints of a secret Satanic group that regularly murders babes in arms and worships Uncle Aleister in a basement Temple in the East End of London, they were going to reveal all. Well, actually not all: they stop short of naming names, due no doubt to a sharp eye on this country's libel laws. Instead we get shown clips of an arty video from The Temple ov Psychic Youth's playroom; a video I thought was available by mail order, and some of which was shown publicly as far back as 1987 at the 2nd Thelemic Conference at Oxford. The offending content was a little low-level S&M; (low-level compared to what is currently available from Amsterdam), and certainly not as visually gripping as some films by Dali or

Kenneth Anger. What seemed to have been forgotten is that Sadomasochistic behaviour is ritualistic, but that doesn't mean that ritual is an incidence of intention of abuse.

It was confidently stated that claims of identical detail concerning Satanic ritual abuse go back 700 years; but in all this time, those tricky Satanists have evaded capture. "Dispatches" claimed that the wily Satanists escape the net because their crimes are "beyond belief", and hence not believed. Personally I wonder whether the claims themselves may well be beyond reason. Suppose these survivors claimed to have been abducted by fairies, or the Evil Space Brothers; how would we react? Evidence is coming through that suggests that Multiple Personalities and UFO abductees show a tendency of abuse of some sort as a child. Hypnotised subjects are able to construct a detailed and realistic UFO kidnap scenario without having any UFO knowledge or experience.6 We are obviously talking about something that is coming up from the deeper structures of the mind, possibly at the level of the Archetypes, and I'm sure we can agree that the "Satanic Ritual" scenario is well embedded in the group consciousness. We should bear in mind two things; firstly, the mind is a much more complex entity than our current models allow for. Also that memory is symbolic; it does not run back like a film; rather it is reconstructed from elements that "seem right", but the result is always partial, leaving room for symbolism to dress the events in a ways that serves a deeper need. A child being treated brutally by parents it believes should be loving, could then "demonise" them, so that images of "satanic parents" will slowly emerge in therapy as the real trauma is dealt with. The symbolic nature of this recalled material allows it to be easily dealt with by psychodrama such as exorcism. Maybe it's all true; many abusers use ritual trappings to induce fear, so maybe there are Satanic abusers; Lord knows there are more than enough Christian and non-Satanic abusers about. But to politicise others' pain and suffering is to my mind, both wrong-headed and dangerous.

The truth is that there are a lot of sick people out there, both perpetrators and victims who are hurt and traumatised. They need all the help we can give, not exploitation. We have seen the effect of mass hysteria before; from the Pendle Witches and Jews up to the Guildford Four and Orkney Twelve. The Witch Hunts died out because wilful sceptics refused to believe on women flying about the countryside on broomsticks, and tended to (rather unkindly) laugh at the peo-

ple who believed in such things. The UK is currently in its worse recession this century, and we can confidently expect a rise in the rates of suicide, child abuse and scape-goating. Right now we have a greater need of wilful sceptics than we do of fanatics fresh from a medieval reality tunnel. I rest my case.

FOOTNOTES:

1 Joseph Campbell: The Power of Myth
2 Barbara O'Brien: Operators and Things - The Inner Life of a S-chizophrenic
3 Richard L Gregory (Ed.): The Oxford Companion to the Mind
4 Robert Anton Wilson: Sex and Drugs - A Journey Beyond Limits
5 Aleister Crowley: Magick
6 Hilary Evans: Visions, Apparitions, Alien Visitors

And not forgetting DANCE WITH THE DEVIL: A Young Woman's Struggle to Escape the Coven's Curse, by Audrey Harper with Harry Pugh, published by Kingsway Publications. (As an interesting postscript to this arti-

cle: readers may be interested to learn that it was Audrey Harper's appearance on Australian TV, telling us all about the dangers of Satanic/Witchcraft ritual child abuse that prompted me to found the Pan Pacific Pagan Alliance - Julia)

THE PAGAN UNITY RITUAL

For group workings: we have generally made this the first part of our meeting, after the erection and consecration of our working space. The music used for the working is "The Burning Times" by Charlie Murphy. Love it or loath it, this song is undeniably the anthem of the Neo-Pagan movement, and is played or sung at Pagan gatherings in Britain, Europe, Scandinavia, the USA and Canada. By using it for this working, we are making a very profound connection with the world's Pagan community.

First form a cartwheel with your cords - loop them over each other, and hold the loose ends. Then stand in a circle, with the cords forming the spokes of the "cartwheel". Start the music, and as the drumming begins, so everyone slowly moves deosil in time to its beat. As you dance, you remember all the Pagans you have ever known, or worked with. If you don't know many, then think about Pagans who have influenced or inspired you - writers, singers, poets, artists - it doesn't matter which, as long as you remember them. Throughout the song, continue to dance, and continue to remember: focus upon the image of the cords as a web which joins all Pagans together.

In our groups, we generally end the dance after "The Burning Times" finishes with an "Eko Eko..." chorus, and then drop the cords to the ground to send the magic on its way. If you work alone, the ritual can be adapted. Instead of forming a cartwheel, you can weave your cords into a web-like pattern, or use knots - it doesn't matter which, as long as you remember, and focus upon the concept of the links with other Pagans. If Australian readers have problems finding a copy of "The Burning Times", write to us, and we'll try and put you in touch with a supplier.

This ritual has now been performed a number of times with Pagans from NSW, ACT, SA and the USA. It is also being worked in Britain, and a number of events that have happened recently seem to confirm that a

very real current is being generated to strengthen Pagan Unity.

TEN WAYS TO PISS OFF A PAGAN

1. Ask them if they are Satan worshippers.
2. Be considerate, rearrange their altar so it will look neat.
3. Blow out their altar candle if it is still day light. (No need to waste a good candle!)
4. Pick up their gems for a closer look.
5. Sharpen their dull black-handled knife.
6. Witness to them about the "true religion".
7. Untie the knots in their cord.
8. Take hold of their jewelry for a closer look.
9. Play card games with their Tarot cards.
10. Ask them if they are Satan worshippers.

Blessing my New Home

Touch the lintel and touch the wall,
Nothing but blessings here befall!
Bless the candle that stands by itself,
Bless the book on the mantle shelf,
Bless the pillow for the tired head,
Bless the hearth and the light shed.
Friends who tarry here, let them know
A three fold blessing before they go.
Sleep for weariness - peace for sorrow
Faith in yesterday and tomorrow.

Firends who go from here, let them bear
The blessing of hope, wherever they fare.
Lintel and windows, sill and wall,
Nothing but good, this place befall.

MOOSE!

*

When I was a young lass I used to like knights
I'd play with their armor and fondle their tights.
Till one day my champion was killed in the fights
Now you'd never be treated that way by a moose

*

CHORUS:
Mose, moose, I like a moose
I've never had anything quite like a moose
I've had lots of lovers my life has been loose
But I've never had anything quite like a moose.

*

Now when I'm in need of a very good lay,
I go to my closet and get me some hay
I go to my window and and spreads it around
Cause a moose always comes when there's hay on the ground

*

CHORUS

*

Gorillas are all right on a Saturday night,
Lions and tigers they puts up a fight.
But its just not the same when you slam your caboose
As the feeling you get when you humps with a moose.

*

CHORUS

*

Ive done it with beasties with long flowing hair
I'd do it with snakes if their fangs weren't there
Ive done it with walrus, a monkey and goose
But its just not the same when you screw with a moose.

*

CHORUS

*

Now that I'm old and advanced in my years
I look back on my life and she me no tears
As I sit in my chair with my glass of Matheus
Playing hide the salami with marvin the moose

*

CHORUS

*

A BOWHUNTER'S PRAYER TO DIANA

Oh Silvery Huntress of the Night!
Diana of the pale moonlight!
Oh Goddess of the Silver Bow
Smile on your humble child, below
Come now to me and be my guest,
And aid me in this hunt...my quest!

In this endeavor, grant success
Grant me patience - grant kindness
Watch over me and guide my steps -
As I walk into the forest's depths.
Protect me from all injury
And close beside me, always be.

Aid me as I track the deer
Through brush and thickets, far and near
When it comes time to draw my bow
Grant me accuracy, here below
Guide my arrows with speed and skill
Grant painless death and swiftest kill

Silvery Huntress, I am your child...
I hunt your forests, free and wild.
Bless this hunt, I ask of thee
Oh Great Diana, hear my plea
Goddess of Wild Ones and the Night!
Bless my table with food tonight!

Kalioppe

SPIRITUALITY

"What is `spirituality'? Does it matter much today?
And what is something `sacred'? Is it black and white...or grey?"
These were the queries of a youngster, and gave me pause for thought;
And as I rummaged through my mind, I found the words I sought.
"Spirituality is a relationship 'twixt the Universe and you,
And how you behave will manifest, no matter what you do!

It's a friendship with creation - with stones and plants and trees,
With birds and deer and butterflies...and even bumblebees;
It's knowing that the life you have, is found in them, as well;
It's awareness that creation is found in every realm,
And that all of it is sacred and all of it's divine!
That means it's very special - and will be for all time!

The answers to your questions are both black and white, and grey,
As spirituality and sacredness depends on you...each day!"
I pondered well his queries as he slipped out the door,
And wondered if I'd answered well - or if I should say more...
But looking out the window, I saw him smile at me,
And knew that I'd said plenty, as he reached out and hugged a tree!

-Kalioppe-

Creation Mystery,Part II
By: The Whyte Bard

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the MultiVerse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Sacred King.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Youth.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiousity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"
"No," said Chaos.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled Trickster.
And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the MultiVerse, and mixed it with the dry clay of earth, and mixed the substance thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Crone.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Maiden.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things.

And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love.

And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiousity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow.

And the Lord smiled upon His Lady.

Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.

And the Lady began to dance.

And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and

the Fool.
They danced the moon, and stars, and Sun, and all that there is, they danced
into being.

And they danced Death into the World, for we must close the Circle of
our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending,
ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start
anew; hand in hand They dance, to a Music They have made, endlessly creating,
and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

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HPS DISEASE

by Vivienne West

I am the leader of this group
And before Me all you others stoop.
Bend thou, adore Me on your knees
For I have HPS disease!

Slowly, silently, now the moon
Lights My face with its silver shoon.
Call Me "Lady", if you please,
For I have HPS disease!

For all you followers of the Law
Versed in ancient Celtic lore,
Tremble before My higher degrees,
For I have HPS disease!

Lions of Enoch, goats of Pan,
Your magic has but little span;
Know that I am greater than these,
For I have HPS Disease!

I am wonderful, I am good,
I am everything a Goddess should.
Kiss my lips, chest, groin and knees
For I have HPS disease.

You with mumps, diphtheria,
HIV, hysteria,
The earth will tremble when I sneeze,
For I have HPS Disease!

DISCOVERIES

by

Katrina McNeal-Dezern
August 15, 1993

Walking down Life's road one day,
I spied a path along the way,
Small it was, and hard to see,
But I just knew it was for me.

I stepped on to that wondrous Way,
What drew me there I cannot say,
But there along that path I trod,
Akin to the Goddess, akin to the God.

Of course I did not know that then,
I merely felt the power within;
Sister to forests, plants, and trees,
A part of Nature's Magesties!

For many years I trod alone,
Thinking all this was my own,
For others did not seem to see,
What was so obvious to me.

Imagine, then my sheer surprise,
When right before my very eyes,
It was my fortune to discover,
Another traveller, my own true lover!

But still more wonders were in store,
For on our path we found yet more,
And now the way's no longer bare,
We know that others travel there.

Some to learn and some to teach,
Some the heights of wisdom reach;
Together we gather in trust and joy,

All our resources to employ.

To share the way we think and feel,
To help each other grow and heal;
How wondrous all this is to me,
To have found a Spiritual Family!

WICCAN RAP

I face me to the east, an' Akila's there
He's the fresh prince, he's the guardian of air.
Homeboy'll guard us, protect us from the beasts,
If anything ugly approaches from the east.
(Akila... KICK IT!)

Facin' to the south, and I got a mighty lion
Leonos is my man, now you know I'm not lyin'.
Comin' to the circle cuz I called upon his name,
An' he's going to protect us, he's the guardian of flame.
(Leonos... KICK IT!)

Ormsilvern is the man when I face me to the west
When you want it in the water, he's the one you want the best.
Rise from the sea, come over to me,
And tell the bad guys to f**kin' let us be.
(Ormsilvern... KICK IT!)

I make a right turn, and I'm headed for the north
I'm callin' for the bull; yo, Taurus, come forth!
Just call his name and the man is there,
Holdin' up a circle with fire, water, air.

By the powers of earth, air, fire, and water...
...keep it up, boyeeeeeeeez.

-==-

SONG

by Vivienne West
(after Taliessin)

I am the sunshine on the verdant greensward.
I am the Salmon that swims in the stream.
I am of coal buried deep in the mountain.
I am the Eagle that sees from the sky.
I am the myth in the mind of the mystic.
I am the Crow at the foot of the warrior.
I am the shield and the spear of the fighter.

I am the corn and the flower of the field.
I am the fire that blazes at Beltane.
I am the woman that rocketh the cradle.
I am the egg that will hatch in fresh well-water.
I am the Lizard that dances in ashes.
I am the woman whose breasts are the hillocks.
I am the old man whose gaze is of sunlight.
I was with Isis when bodies were broken.
I was with Arianrhod in her sky-castle.
I was the Mare when Epona did gallop.
Who but me is the wonder of rivulets?
Who but me is the strength of the storm?

PAGAN CHURCHES

Written by Julia Phillips December 13, 1992

(This article appeared in issue #67 of The Cauldron)

To be or not to be, that is the question. To be an accredited, mainstream religion, with society's approval, or to be a mystery path on the fringes of society; to be a formal religion of priesthood and laity, or a path for those who seek their religious experience outside of the mainstream.

This subject has recently been hotly debated by Pagans and occultists from all over the world. Those in support (and they are vocal), insist that Paganism must come of age; must provide ministers who can lead society back to the Goddess, and who can serve the community as social workers, counsellors and priesthood. Those against point out that most Pagans seek the religion in the first place because it is a path of individual spiritual growth, which does not demand that its practitioners spend a large proportion of their time spoon-feeding a congregation, or acting as unpaid social workers.

We appear to have reached a crossroads in the development of 20th (and 21st) century Paganism, and the decisions we make over the next decade will have constitutional and far-reaching consequences. Society is no longer in any doubt about our existence; it has not yet decided whether we are a Good Thing, or a Bad Thing, but it certainly knows we exist.

Let us consider the problems that we face if we wish to make Paganism a mainstream religion. Firstly, most (all?) of you reading this live in a nominally Christian society, which will usually accept (with bad grace!) the other mainstream religions such as Muslim and Buddhist. Pagans, if they are considered at all, will probably evoke a reaction ranging from amused tolerance to outright condemnation for their heresy. So, how do we convince society that we are neither foolish (but basically harmless) eccentrics, nor are we dangerous heretics, ever on the lookout for a tasty virgin, or plump little boy for our altars?

We can of course present society with the image that we wish them to see. Unfortunately, this must often be presented via the media, who,

as we know so well, are more concerned with increasing viewing or circulation figures than being philanthropic about helping poor defenceless Pagans improve their image. And how do you deal with the ego-centric weirdos (sorry, no other word sounds half so effective!) who launch themselves regularly at the world, scantily clad, demonically masked, and twittering on about the shadow, cursing, cthonic experiences and the dark path of the occult? The fact that you and I both know that a genuine cthonic experience, or encounter with the shadow, would have these types running home to Mummy pronto, is neither here nor there; the public, who knows no better, is taken in a treat. "Aha", they cry, "see, we were always told it was dangerous to dabble in the occult, and look, it's true!". And of course it is, for these dabblers will undoubtedly cause themselves, and their poor followers, a fair bit of harm before they are through.

But how does all this help our cause to become a socially respectable religion? Well of course it doesn't. Not one bit. And this is actually why I am rather fond of these ego-centric types, for although they are a superficial parody of the genuine occult path, they do serve as a

reminder that the dark is ever-present, and that if we remain true to our spiritual core, then we can never be a socially acceptable, mainstream religion. Where these ego-centrics fail of course, is in promoting the dark satanic image as the ONLY path. They do not know any better, ignorance and stupidity being their main faults, and I really cannot see the Pagan/Occult community ridding itself of them. Instant fame is too strong a drug to withstand common sense and the hard work which the genuine occult and Pagan paths demand.

But those who would present Paganism and the occult as all white-light and fluffy bunnies are equally at fault. Not only is it untrue, we are leaving ourselves open to accusations of whitewashing our practices for public consumption. But, it is nigh on impossible to explain Pagan philosophy in a TV studio, to an audience with a limited attention span. The principles are simple, but need to be comprehended, and that cannot happen in a TV or radio interview. The message has to be restricted to, "we do not perform or condone sacrifices"; "we do not hold rituals for the purpose of group sex"; "we are a sincere religion which encourages each individual to take responsibility for his/her spiritual development", and similar platitudes. Trying to present this information without coming across as a mixture of Doris Day and Lucille Ball is a skill few of us possess!

But to return to the issue of accreditation and social acceptance; it never ceases to surprise me how many people reject one or more of society's restrictions or pretensions, and then do their damnedest to resurrect the same restriction or pretension as quickly as possible elsewhere. Let us consider a mainstream religion; let us look at the Anglican Church. A priest (or, gasp, a female priest!) ministers the divine word of God to a receptive congregation. At times of hatch, match and despatch, the priest not only administers the divine word, but also functions as society's representative to ensure that all is done in accordance with accepted ritual practice. The priest is trained, accredited, ordained, maintained, and supervised, by his Church. Let him mutter an unorthodox message, and see how quickly his superiors bring him to task!

Contrast this with today's Pagan; no formal training, accreditation, maintenance or supervision from outside. There is of course in many traditions, an ordination, but these are not consistent throughout the branches of the religion, and nor are the ordinations "accepted" by

most of society. In fact, many of them are not even "accepted" within the religion itself. When you have been told as often as I have that Aleister Crowley initiated your mother, or some mysterious group initiated you as you were cycling home one night and got yanked off your pedals, or "your family" has been secretly "in the Craft" for generations, you get a bit cynical about accepting some of these ordinations at face value!

And this brings to us to the matter of accreditation; I have heard it mooted that now is time for Pagan priesthood to be formally ordained, and accredited to accepted standards of knowledge, skill and experience. I would have more sympathy with this view if those who expound it do not give the impression that they are, ipso facto, of that standard already! Being of a pragmatic nature, I would also be interested to learn just who is to pay for the training colleges and official priesthood that would necessarily result from such a programme?

And this brings me finally to ask if we really do wish to follow a religious path which is constructed in the pattern of one which most have us have rejected as unacceptable. Writing in Children of Sekhmet Vol 3 No 1 about the creation of Pagan and Wiccan Councils, "Lucifer" said: "Pagan Councils are forced to compromise the outlook of the Pagan Community... My real concern is that behind the many calls for Pagan unity is the genuine belief that Paganism can be socially acceptable. The implication to this being that consensus Paganism is moving towards an acceptable middle ground which society can cope with; that the ecstatic vision of the Pagan Mysteries is slowly abandoned for the coarse cloth of a ritual practice calculated not to offend."

It might be unkind to suggest that those who are desperately seeking official recognition have anything less than the purest of motives, but one does wonder. Is it simply a case that in this field, they are able to acquire titles and recognition which under other circumstances, would not come their way? The "big fish/small pond" syndrome. Or have they only superficially rejected the mainstream religious path, and all that it stands for, seeking to re-establish it in Paganism with themselves at the top of the pecking order?

I have made some contentious statements in this article in the hope that it will encourage debate (and support!) from those other spiritual anarchists out there who do not want to see their religion debased into a formal structure of hierarchies, priesthood, and laity. I believe there is a place for open Pagan gatherings, and that experienced Pagans are best placed to organise such gatherings. Where I draw the line is in accepting that any "official" body may legislate in matters of individual spiritual growth.

The Pagan movement has always been self-regulatory in practical terms. This may not be obvious to those who are calling for "accredited priesthood", but I can assure them that the Pagan grapevine is active and effective throughout the world. We do not need framed certificates over the fireplace ("This is to certify that Lady Anthrax can worship to the satisfaction of the Convergence of Associated Deities" - Peregrin, Web of Wyrd #6), to prove our spiritual worth.

B*B Julia

The following article appeared in issue #8 of Web of Wyrd magazine.

Searching
by Carol Neist

It has always bothered me that there seems to be an abnormally large lunatic fringe in Wicca; people who threaten others with curses from a "Council of Witches"; people who claim qualifications they haven't got; people who are so fundamentalist in outlook they put Fred Nile to shame. For despite the comments of Hawkeye (WOW #6) and Khaled's letter (WOW #5), there is, I believe, a strongly fundamentalist element within Wicca. It seems to be found mainly amongst those who, in Hawkeye's words, "believe in the objective reality of faery", and those who see the Gardnerian Book of Shadows as Holy Writ. Now I have no objection to people believing in anything they want to, but if they try to tell me that my more psychological approach (to say nothing of my cynicism regarding the aforementioned Holy Writ) is wrong, I naturally question whether I want to be classed under the same banner.

Whilst I wholeheartedly concur with the premise that worship is a private matter between the practitioner and his/her deity, in actual practice it just ain't so, even in Wicca. "You have to do it our way, or you aren't one of us", seems to be a common attitude. The argument that formal teaching or a recognised clergy would destroy the right of each individual to approach the divine in her/his own way therefore, just doesn't hold water, since as things stand at present, a practitioner who doesn't agree with the mainstream viewpoint will very quickly find him/herself on the outer anyway. The "free form eclectism" touted by Peregrin (WOW #6) just doesn't happen outside the books, as far as I can tell.

I'm certainly not suggesting that we ought to rush out and set up seminaries and parish councils, but I do think we have to accept the fact that we do already have a de facto clergy, largely self-appointed, most of whom have no training in counselling or teaching. Like it or not, if you are leading a group of any kind, no matter how informal or unstructured, you are going to need both those skills. It's all very well for Michelin (WOW #6) to compare coven leaders to parents who "receive little or no training beyone that which they received in the family in which they grew up". It's actually a sad fact of life that we were all fucked up by our natural parents, thus creating the

need for us to clear away the shit through spiritual practice. I don't want to be stuffed around by any more amateurs, thank you very much - my family of origin did a pretty good job already!

It's obvious that hierarchic structures don't work, but what do we do instead? What we've got at present isn't really working either, and in many cases it is, in fact, very hierarchic anyway! It's a really hard one, and I don't think there are any easy answers. But, sadly, we have a situation where unsuspecting neophytes run the risk of being conned, robbed, threatened or subjected to various power trips, and even those of us who condemn such behaviour run the risk of being tarred with the same brush in the eyes of the public.

Whilst Pagan organisations (such as the Pagan Federation, Pagan Alliance or Church of All Worlds) could be an excellent clearing house for people seeking groups, and groups seeking members, who is to decide which groups are "kosher"? Supposing a bright-eyed bushy-tailed tyro from Upper Woop Woop approaches an organisation, and asks to be put in touch with the nearest Wiccan coven. The organisation knows damned well that the only coven within coo-ee of Upper Woop Woop is run by a couple of dickheads who shouldn't be in charge of a street stall, let alone the vulnerable psyches of others. What do they do? If this particular pair of dickheads are paid up members of said organisation, how can enquiries not be passed on to them? It really isn't possible without some sort of formal screening system, to keep the lunatic fringe out of an umbrella organisation, especially when some of them are already well established in the Craft.

Of course many people don't see teaching as a relevant function of the coven. But new members are going to look to the leaders for guidance, even if only at an unconscious level. Everyone who starts a spritual practice does so because they see life to be a mess, and they need to know how to get out of that mess. Personally, I think teaching is very important, and I will seek teaching on Love and Trust wherever it is offered. Over the last couple of years, I have found it mainly within Tibetan Buddhism. Similar to the Craft in many ways, the practice is more structured and the teachers have all been practitioners for twenty years or more. None of the teachers attempts to dominate the students; in fact they go to a lot of trouble to discourage guru-tripping. Teaching is offered by a variety of visiting teachers, so students get a range of opinions and practices, and they can ask for specific teaching as they need it. I've seen less power-tripping and ego-flaunting in this movement than in any other; they really do go along with the premise, "an it harm none do what you will". Their methods, having been tested for over a thousand years of unbroken lineage, really do work: I learnt more about magic from those guys in a month than I learnt in five years with the Rosicrucians and some twenty-odd years of private and group Craft-style practice. It isn't surprising that Tibetan Buddhism is currently said to be the fastest growing "new" religion in the west. Incidentally, I thought Hawkeye's comments on Eastern religions a bit sweeping: I know little of Taoism, but the Hindu and Buddhist faiths don't claim to be based on Absolute Truth. Rather, they are based on the belief that there is an Absolute Truth and that it is possible for the individual, without mediation

from Priest or Guru, to find it. Quite a different proposition.

All any teacher or group leader can do is point out ways and means; it's up to the individual to find her/his own way to the Divine, call it Goddess, Christ, Krishna, Bliss-Void or whatever. But finding suitable friends is the first step along the path - you really can't do it all by yourself. Whether you go in for counselling, therapy or spiritual training, the idea is the same - find someone who's been there already, and who knows how to give you a hand over the rocky bits. It is this which lies at the basis of the guru/disciple relationship, not, as some would have it, a need to dominate or be dominated. The system is, like any other, open to abuse, but we only have to look around and see the same abuses and worse within the Craft, despite its supposed "free form eclectism". (Good phrase that, thanks Peregrin!)

I still believe that the Craft is a beautiful path in theory, and could be so in practice, were it not for the large numbers of near-sighted people presuming to lead the blind. However, perhaps I'm expecting too much - maybe the Craft really is just a celbratory religion which offers a U-beaut party eight times a year and a chance to run around starkers once a month. Perhaps I am expecting too much in asking that it provide tools, teaching and example for personal growth as well? Nevertheless, this is what many people, including me, seek in a spritual discipline. I would like to think that somewhere, somehow, sometime, I might find it in Wicca.

THE SWASTIKA

The swastika or more properly the tetraskelion, gramadion or croix-patt*e, has been found in pre Columbia America, in Central Asia, China, Japan, through out Europe etc. It's found among people as varied as the Etruscans, Hindus, Celts, Aztecs, Mayans, American Indians, Teutonic and Nordic peoples etc.

The swastika has represented many things to many people who never heard of Christ! It has represented the spinning wheel of life, time, progress, the four elements, seasons, health, wealth, prosperity and/or blessing in many myths & cultures around the world.

The Swastika refers only to the rt. hand spinning cross such as used in Nazi Germany, the more correct & older version is called the Swavastika and spins the opposite direction. Hitler subverted the older symbol for his own perverse reasons.

The left hand Swavastika refer to the male & the right hand Swastika refers female. In Hinduism the swastika has represented two forms of Brahma. Clockwise it represents Pravritti or the evolution of the universe flowing outward & counter clockwise it represented Nirvritti the involution of the universe.

In India it represented Gamesa & Kali. In Ancient Persia the left hand swastika was used to represent sacred fire to their priests. Its left arm up representing receptivity and its right arm down representing blessing.

The Swavastika has represented Thor's hammer spinning in Norse

mythology and the cycle of time in Hindu and American Indian myth & legend. In many cultures it was a symbol of the power of the sun, a symbol of good fortune. It has also been a symbol of Dyaus, Zeus, Jupiter as well as Thor. In China its call Li-wen meaning thunder-scroll. In some cultures the right spinning Swastika has been used to denote the vernal sun and the left autumnal the sun.

As the fyfot it has been used as a Christian symbol of the cross and a decoration at the bottom of church windows for centuries.

Although some scholars think the Swastika originated in Assyria or India there is no single common origin for the Swastika because it can easily be discovered by anyone studying simple designs made in squares! The only thing known for sure about the swastika is that the symbol predates both Hitler & Christ.

Fri 04-30-1993 12:48:58 Paladin

The Theological and Social Implications of Hierarchical Discipline and Penance.

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The idea of a religious system disciplining and controlling its members has implications that I don't believe have been looked at seriously in the Pagan community. What does it say about our relationships to the Gods and the cosmos when we accept such precepts as coven "discipline" of members or even the idea of the scourge.

I would contend that the religious systems that have formal punishments or penances written into their theologies view human beings as inherently weak and corrupt, in need of a parental restraining hand or spanking. The idea is that humans are born and remain children in the eyes of the God(s). Thus, it is necessary to curb their willfulness. In this theological outlook humans are not seen as possessing inherent reasoning capabilities.

Perhaps these ideas of control are in certain Pagan theologies because the systems are of European origin. An regardless of whatever claims they make to being Pre-Christian, there are bound to be Christian ecclesiastical overlays. These older ways did not survive in a vacuum but came to us filtered through a somewhat dirtied lens. Christianity and Islam are the only two major religions that have the belief that atonement is gained through pain and in whose theologies ecclesiastical discipline is important. In Hinduism there is also an ascetic strain, but it is divorced from the idea of punishment for inherent sinfulness.

A system of belief that holds in its tenets a model of ecclesiastical discipline is a system that is based on the premise that humans are not born with innate rationality. This is a stream that runs through the more orthodox of the Christian faiths where the hair-shirt and the confessional serve to remind the adherents of their churches belief in the weakness of humanity. Public confession and punishment meted out by the church authorities send the message to the penitent that he is under the rule of the church because without it he is damned. There is no provision made that the penitent may actually know what is best for himself.

In an earlier article I looked at the founding ideals of this nation as perhaps a guidepost to a functional Paganism. I would now like to move from the 18th century into the 19th and see how the ethos of that period can serve to awaken us to ourselves as rational free individuals. We can begin with the 18th century ideals of the noble savage and the worth of the craftsman and the farmer. What happened to drive these people from the eastern seaboard towards the west? Why couldn't the village smithy remain in the village? Well, the iron works built a big foundary a few miles away and began casting in mass quantity those things our smithy had so lovingly crafted for so many years. So our smith is driven out of business and goes to the foundry to look for work. There he is told he can have a job if he agrees to submit to company discipline. He can't have beer with his lunch. He must report to work at a certain hour regardless of the weather. His pay will be docked not for poor craftsmanship since craftsmanship is now dead, but for infractions of the "rules." Our smith cannot believe that for all the years he has worked as a free and independent man he is now going to be disciplined like a school child.

So our smith leaves on the next wagon train west. Western expansion was probably due in some part to the movement of free and rational adults who could not stomach the rise of the factory system in the industrial revolution. These craftsmen and women had come to view themselves and their products with pride and it was probably difficult for them to have the product now bear the factory owners name instead of their own. With the rise of the industrial revolution there was a breakdown of the more organic means of social control.

Our smithy relied on community good will for his continued prosperity and probably worked harder at being a contributing member of society. Under the factory system, this concept of self-governance (the reason that many immigrated to the States) was replaced by more inorganic means of control. One no longer strove to maintain community goodwill through responsible citizenship, but instead toadied to the bosses who were now arbiters of ones financial status.

How does this then relate to the problems of contemporary Pagan theology and sociology and the continentalism that so many systems seem to evidence. What does the 19th century have to do with us? People need to feel empowered, that they are in control of their own lives. The craftsman and the small farmer had this. The factory worker did not. I contend that discipline oriented theologies do not empower any but a select clerical hierarchy. I have never heard of anyone being "disciplined" in the community for doing magick wrong. Product is not the issue as it was for the smithy, but instead it is attitude as it was in the factory system.

Some would argue that it is necessary to enforce a religious discipline during a persons religious training. I dispute this based on my earlier proposition that humans are inherently rational beings with a knowledge of what is right. I realized this when I got to the point that I could not accept the idea that someone could tell me what to do when it came to my religiousity. This furthers my proposition from an earlier article when I stated that the Priesthood belongs to all. This makes us all peers as we stand before the Gods.

A theology of discipline divorces us from a personal relationship with the Gods. It becomes a secondary relationship where our primary relationship is with the mediator/trix -- often the High Priestess. Why? Because it is not the Gods telling us in a one on one encounter

what we did wrong and how we can make amends. It is instead a mortal being "interpreting" divine will and judgment. And as mortal the interpretation can be flawed or even perverted for personal ends. What sort of abuses pass for coven discipline? I doubt I'll ever know since so much is kept secret out of fear and shame.

There are Pagans I have encountered for whom relationship with the Gods is subsumed and given a lower importance than the relationship with the High priest and Priestess who become as God and Goddess. As a solo devotee of Graeco-Pagan persuasion it is Hermes who mediates and guides. I had a very strange encounter with a fellow Pagan when telling him about this. He asked me in a rather sarcastic tone if I really felt that the Gods cared about what I was doing. I finally got him to understand when I likened my relationship to the Gods with his relationship to his High Priest and High Priestess. His was a theology of discipline and in my observation, fear.

We have lived too long only in moonlight and shadow. Talk to the Gods and see what they say. Try to get to know the Solar Gods too.

Go West Young Pagan.

The following article appeared in Web of Wyrd #8.

Leave it out Leviticus

by Aries

You know, I'm not too sure that it's safe for me to be associating with you guys all things considered: "We have allowed the legalising of abominations like witchcraft, homosexuality and abortion." And to think I was fooled into believing that you were mostly harmless except for an interesting approach to sing-songs 'round the camp-fire and a strong attachment to strange jewellry. But no, my immortal soul is apparently in grave danger from "demonic powers behind the evils that we have allowed into our land." Oh how could I have been so blind? Woe, woe and thrice woe!

I paid a visit to my friendly neighbourhood xtian bookshop ("We give a Bible message to everyone who comes into the shop") and came away with a bunch of one page factsheets warning me about the dangers that dwell in the world, and wait to entrap me in mind, body and spirit, and well warned I am. For instance: "Hallowe'en is the night when the spirits of the dead and demons visit the earth. That is why people dress up as witches and other frightening things." If these leaflets are typical of the modern xtian's world view, then there is much to be afraid of. The first two quotes come from, "An Introduction to Intercession and Spiritual Warfare", where the believer is exalted to,

"stand in all the armour of God and wrestle in prayer." It may be just a coincidence but I kept thinking of Reichian Body Armour and the joyless life its possession entails.

In "Hallowe'en" we are warned against Hallowe'en parties and encouraged, "to find a wholesome alternative and to warn others of the demonic background of what is too often seen as just a harmless bit of fun." Having been raised a Puritan, I'm well aware of the dangers in harmless bits of fun, like Playing Cards. Were you aware that, "The first deck of playing cards was invented in 1392 for King Charles of France who incidentally was insane." Oh well, say no more; anything done for a loony must be suspect. The Puritans called cards "The Devil's Picture Book", and that's all that we need to know after being told of "The Brothel Game", where people talk dirty with each other using a secret code in the cards, and how the Holy Family are blasphemed in hideous jest; we are then asked if we could then "go on playing with a sinful pack of cards?" But, I ask myself, how can 52 pieces of printed card be sinful? How do we measure sinfulness? What does it look like? What's its weight? Colour? You get my drift?

However, this is nit-picking in the face of faith, especially when, "Witches and those closely associated with the occult use cards to trick and delude men and women into vice, error, deceipt, and finally into Hell." And that brings us back to Hallowe'en, doesn't it? By convincing our kiddies that this blasphemous Pagan ritual is harmless fun, you evil witches trick them into dressing up as witches and lure them thuswise into sin and perdition: "dressing as a witch you could open the way to being involved later with the real thing... Many young people have already been deceived in this way to their cost." I must admit that I'd always assumed that it was commercial exploitation by the business world that has added Hallowe'en to the list of religious festivals that are prostituted in the name of consumerism, and thus enter the public realm. Maybe Satan is a businessman? Why not? It seems imperative that the xtian sees the hand of Satan everywhere; "The attraction in witchcraft is the power that it offers even though this is from Satan." But how is this conclusion arrived at?

Well, we know for a start that, "A witch is something that is hateful to God." and we know that God feels this way because He tells us so in Leviticus 20:6. Now, applying the logic of "who isn't for me is against me", we arrive at the situation where if God gets the hump with someone, they are automatically against him. Remember, there is no third way with Jahweh. By all accounts Satan is some else who's had a falling out with God, and this means that, "Since a real Christian is someone 'Born Again in the Spirit of God' (1 Peter 1:3-4, John 1:13), Satan is his enemy, and so are witches and all their activit-ies." It boils down to saying, "All my enemies are ganging up on me in a conspiracy", which may turn out to be an existential definition of paranoid delusion.

You may, or may not, be pleased to know that witches are not alone in being hateful to God. In fact, I ran out of money before God ran out of people to hate. Spiritualism really rubs God up the wrong way, and again we have this on the authority of Leviticus 20:6; but probably worse in the eyes of the xtian is the possibility that "If there is no judgement then what sort of God do we worship who would consign us to have to live in the presence of tyrants and murderers like Hitler, Stalin, Herod and the like on the other side?" The problem that we have here is our belief in the mythic Just World, where goodness is rewarded and badness punished. And if things don't work out that way, if St Augustine has Vlad the Impaler as a next door neighbour in the

hereafter, then the rhetorical basis of xtianity would appear to crumble. The argument that if you are good (ie, do as I tell you) you will go to heaven, and if you are bad (ie, don't do as I tell you) you will go to Hell, no longer has any validity. It could be argued that this Just World belief underlies much of modern society which seems to be coming increasingly under threat as the arbitrary nature of reality becomes apparent.

Needless to say, Satan is behind all aspects of spiritualism. Satan, the guy who "knows the Bible better than many Christians", and who sees to it that, "we remain in spiritual darkness". Spiritualism is hopelessly in error in its attempts to communicate with the dear departed; such things are forbidden by God and yet again we can thank Leviticus 20:6 for this information. As for those shades who are 'all very happy here', "Demons can impersonate the dead". Why should they bother? Simple, it's all, "to keep man as he is, and lure him into a false sense of security before destroying him." And as for those healings, "What of the healings that occur in Spiritualist meetings? Those who have experienced them will admit that they do not always

last." And to round it all up we have them "trapped by the spawn of Satan's scam", those who have been deeply into Spiritualism have found it almost impossible to leave, such is its hold. People trying to do so have experienced attacks upon their lives."

The "Freemason" tract struck me as a master piece of subtlety. Satan is not directly implicated in this underground cult, although the odd dark hint is let slip when voicing concern that some xtians, "are practising Masons, who do not seem to understand the true nature of Freemasonry. Light cannot have fellowship with darkness." Masons are roundly attacked for their secrecy, their lack of "total allegiance and dependence" on Jesus, their vain presumption that they can achieve anything worthwhile in this world without cutting God in on the action. Worst of all is the hideous, blasphemous horror behind the secret of the Great Architect of the Universe, JAHBULON; that sacrilegious inversion of the Holy Trinity, where JAH=Jehovah, BUL=Baal, and ON=Osiris. But I always thought that the guy lurking behind burning shrubbery and bossing Moses about went by the name of Jehovah, the God of the Hebrews?

Never mind that. With "The New Age of Aquarius" we are on firmer ground, with no need for pussy-footing around. "Christians who know their Bibles will recognise the New Age as only the old deception by Satan, who tempted Adam and Eve... Adam and Eve disobeyed God and let in a new age of evil in which Satan could invade their lives on earth." Apparently the New Age of Aquarius was kept a secret until 1975 when it was formally announced. The Theosophical Society gets implicated here, but exactly how is left a little vague. Clearly this is because, "The New Age has no visible head or organisation (although the Illuminati are probably behind it.) It is a network of Godless ideas such as humanism, pacifism, interfaith religion, feminism, abortion, holistic health, homeopathy, acupuncture, yoga and witchcraft." Goddam! I just knew that foul Illuminati had to be behind anything so Godless. (Ref my "The Aquarian Conspiracy Revealed", Children of Sekhmet Vol 3 No 2). Having said all that, it's claimed that the aim of the New Age is to unify the world under the Lord Maitreya, and centralising world food stocks and finance, "in a credit system, allocating a personal number to everyone." Those who know their Bible (or who watched Omen III) will know that Revelation 13 tells of the Anti-Christ who gives his followers a mark (serial number?) which entitles them alone to buy or sell, and coincidentally,

"New Agers consider the number 666 to be spiritually very powerful."

In case you haven't completely gotten the picture yet, we'll put it a little more clearly: "The Bible description of the time of the Anti-Christ and his one world government is beginning to be realised in our lifetime, and it fits the New Age closely." Whilst the good xtian is born again through the power of Christ and with a little help from a Priest, "New Agers are expected to be re-birthed and receive Luciferic initiation, by their own efforts." In order to combat this Satanic deception the good xtian is urged to be vigilant for New Age terms like: networking; holistic; planetary vision; and finding one's higher self.

But enough. I don't think I can take much more of this hate and horror. When I entered that xtian bookshop I also deliberately entered the xtian reality tunnel, and have ended up feeling like Marvin (the Paranoid Android) who wonders how anyone can live in anything so small. He was referring to Arthur Dent's brain; I refer to the xtian

reality tunnel, which appears to me to be rather dark and narrow. To be a good xtian I would have to see Satan everywhere; world peace, inter-faith harmony, the good life; anything that threatens to bring happiness is sinful. As a xtian I would be expected to suffer, to sacrifice, to struggle constantly, to accept heavier and heavier burdens, to accept calamities as a test of my faith, to give unthinking obedience, to never once rejoice in the world as it is, never count my blessings, and always, always see myself as fallen and sinful. And after all this, to accept that I may not get rewarded in this life, but have to wait for a putative afterlife for the just rewards for all that I have given up. As mentioned above, this belief in a Just World is a core construct of Christianity, and apart from all that suffering, the only other pleasure of the xtian is gloating over the fact that their opponents will, "have to face God's judgement in the hereafter." Spiritualism of course, "is a dangerous deception from Satan, from which it is extremely difficult to escape. Its end is destruction." As for the little deluded dupes of the New Age, all their efforts are in vain, because, "Even if the New Age does achieve a measure of success, its work will all be destroyed by fire at the end of the world." As for the witches who get their power to harm others direct from Satan on Hallowe'en, eventually they, "are themselves destroyed by the one who gives them this power." Everyone comes to a sticky end, and the xtian caught in a web of guilt, fear and passive sadism, gets a real kick out of knowing that.

Leviticus, who gets referred to as an authority on what God does and doesn't like, is 27 chapters of commandments, and shows the basis of many of our current social attitudes; women are of lower value than men; bodily functions that describe women are unclean, ie, child-bearing and menstruation, although to be fair, the emission of semen does make a man unclean for the rest of the day. Coitus, according to God, is for procreation only, in much the same way it is for the beasts of the field. After all, coitus with a woman who is menstruating can only be for the reason of enjoyment, which as far as procreation matters are concerned is a waste of semen. Needless to say, our concept of "sin" comes from the "crime" of wasting semen. Be that as it may, most interesting of all is Leviticus 16, where description of the scapegoat is given, and how "all the wickedness and rebellion of the Israelites - all their sins" are put on the head of the goat, who is sent out into the desert to die for their sins. Much like the later scapegoat, Jesu Christos. Of all the curious details in Leviticus, the one that

the xtians took to their hearts is that of the scapegoat, and there seems to be no sign of a let-up.

A Collection Of Heretic Remarks
Notes on several Problems of Philosophy
accumulated in time

by
Karsten Dykow

1. What do you experience? What does ANYBODY experience? Life, of course. Beginning and ending, every single moment of your lifespan. From birth to death, from being to not being, back to being again. Every birth tells the same story:

Life has a purpose. What is that purpose?

I don't know, you don't know, NOBODY knows. In fact, nobody CAN know, or they would die instantly of more or less "natural" causes. The ultimate irony of life is that the best comes after it is all over: finding out what comes after death. Again, nobody can know, except after death, which makes speculation all the less satisfactory. Yet every monotheistic and several multitheistic religions tell us that they know by "divine inspiration". I wonder where this inspiration came from, from heaven or from hell? Again, no living person can ever know, and anybody claiming to KNOW the truth about what happens after death can only be a swindler. I think it is interesting that so many people believe in this "divinity" fraud. People WANT to know. That is the ONLY thing that distinguishes humans from animals. Animals do not want to know, they just accept what someone tells them. Animals do not FIND OUT, they just believe. In gods, in nirvana, in karma, in whatever happens to be fashionable at the time. Two thousand years ago, the roman gods were "in", so everybody within the empire believed in them. Before them, we had Baal Zebub, Jahwe/Jehovah, the greek and egyptian gods, and so on.

Now, we have christendom, and time is running out on them. Still, anybody who is not a christian suffers intolerance from the hands of his fellow animals. This strikes me as a funny way to behave for a people which calls earlier societies "barbarian".

2. Who is this God person, anyway?

It certainly looks to me as if nobody living on this planet can give me God's adress or telephone number. As a matter of fact, nobody has seen Him, talked to Him, smelled Him, or otherwise sensory experienced Him. Thus, seemingly, God is nonexistant. For all practical purposes, at least.

Or is he?

Let's have a closer look at this. The only ways to get into contact with the christian thing called God is by prayer and by self-revelation of God himself. Or so the christians tell us. Well, of course, if I pray to some mystical entity, like this god they call God, to let something happen, and if I do this over a large stretch of time, the thing will happen. This is what christians call a MIRACLE, and scientists RANDOM FORCES. Of course, if I wish something should happen to the ugly old heirloom clock on my mantelpiece that I don't dare to throw away because aunt Elma could find out, and someday the cat throws it down onto the floor, where the heirloom mysteriously, noisily and gloriously turns into a small heap of shards which I can throw away and still have a clean conscience when aunt Elma asks me what happened to it, I COULD say that my cat is my god and start taking my prayers to the cat instead of the church where I get thrown out anyway, because I never remember to take my hat off, not that I'd know why I should, but in the end the fact remains that

my cat is not God, and God didn't throw that clock down, but the cat did, and I had a hell of a time getting those f...ing shards out of the carpet, and I still don't know how to tell aunt Elma, she'll rip my ears off at the knees or something.

Anyway, god-dom is not about the destruction of something, but about the CONstruction of EVERYTHING. The universe. Everything. Excuse me, but that is a little too hard to swallow. Let us say, we do not want to overstretch our minds, and keep it down on the human-mind-level. God didn't build the car you got as a birthday present from your rich husband, the Ford Motor Company did. So, now, what is the criterium which defines who God is, or who is a god?

Quite simple. Creativity. Creation is the word. A god is someone who creates. Clapton is God. So am I. Let us look back on the roots of the word: genus (lat.) means creation, genius (lat.) means creator.

Philosophy defines a genius as someone who can create his own rules concerning something he's doing, just as I am doing now in writing this stuff I doubt anybody will read anyway. In this way, PER DEFINITIONEM, I am God.

So any prayer of mine would be talking to myself, which I find rather dull, so I don't pray. But you may pray. To me. I am God. As shown above. Q.e.d.

3. What do you believe?

Or, the same question stated differently: Why do you believe? The key to believing anything is knowledge. This is self-evident. If you absolutely KNOW something, then, and only then, you believe it.

The problem with BELIEVING is that if you believe anything at all, you cannot learn anything about this "anything". This is logical, if you decide to leave your beliefs outside and come in to have a closer look at your own mind. If you are so sure about anything that you can swear an oath to anything that is holy to you (your sister's beard?) that the thing you are sure of is true, THEN you believe. The problem is, of course, that what you are sure of does not necessarily become true just because you believe it is; as a matter of fact, good scientists nowadays do not believe anything is true until proved to be true in the long run, the long run being something like fifteen billion years, that being the age of our physical universe, if we accept the big bang theory, which as a matter of fact we do not even have to take seriously because it is less than a hundred years old; still, lots of people accept it because they

believe in it. This prevents them from learning new facts about the creation of this our physical universe, for the quite simple reason that they do not want to give up their belief. This has happened hundreds of times. When Copernicus announced his (at the time dramatically new) view of the solar system, which was (insofar as the science of today is concerned) lots more correct than the ptolemaian view of a flat earth and so on, he was rejected by almost all (at the time) modern scientists, just because they did not want to give up their beliefs. The catholic church played its part, to be sure, but the main factor in Copernicus' undoing was the violent and wild rejection of the "learned" people of his time towards anything that might force them to give up their beliefs.

This is still a rather strong force today. Lots of people seek refuge in religion(s) or similar things, so they cannot be hurt by the harsh realities of the real world which come crashing in at them faster than the eye can follow.

There is a problem here. People prefer to believe in a "god" person or in several of them, that keep them out of trouble, or if they do get into trouble, they think they are being "tested" by

this (these) supreme being(s). This is, of course, the same effect as the one described above. People are too lazy to look the world in the eye, so they make up some god and start to believe in it. Later, when this entirely hypothetical entity fails to keep them from burning their fingers up to their shoulders when they start a barbecue grill by sloshing gasoline all over the coal and lighting it with a BIC, they are too lazy to give up their beliefs and tell everybody that "god wanted it this way to test my integrity". This is entire and absolute nonsense. If you lose all your money in a poker game, the only reason is that you were stupid enough to draw to an inside straight when you knew the cards had been fiddled with, and not because your god wants to test how you live up to your own stupidity.

But still, even this cannot shake true believers. You cannot defeat them. Every time you come up with something you absolutely know for sure, they will tell you to stick it in your ear and light it with a match. Because they are just as sure as you are, and possibly even more so.

This, of course, is a problem. But not mine, and I wonder why I write any of this shit at all. You won't believe any of it anyway.

4. How long do you wanna live, anyway?

This, of course, is the title of a Stray Cats song. Still, apart from the song, the question itself remains. How long DO you want to live?

Let us look at some facts.

a.: Everybody (or almost everybody) wants to have a long life.

b.: Nobody (or almost nobody) wants to be old.

The first is a truism in any functioning society. The second is true at any time, only if you want to live a long life, there is absolutely no way to avoid getting old, and, in the end, BEING old.

Let us have another look at facts1:

c.: Everybody dies, sooner or later. It would be extremely lucky if you managed to get out of life alive.

d.: The longer you live, the later you die.

e.: Even if you die late, you die anyway.

The first of these is absolute truth. I know nobody who managed to survive death. The second is also true, if we assume that time is linear, which we have to assume for now, since nobody I know of has designed and/or built a working time machine. The

third follows directly from the first two truisms. So here are another two facts:

f.: Most people are afraid of death.

g.: Nobody knows what happens to them after death, and those who say that they do know have, up to now, been found to be frauds. There is an interdependence between these two points. What you do not know, you are afraid of. This, of course, is a psychological fact with very few exceptions indeed. And it is interesting, too, because it puts the truisms we looked at earlier into a close context. Everybody wants to get old, because getting old delays death, which everybody is afraid of because nobody knows what will happen to them afterwards. Actually being old, however, tends to remind people that they cannot stall kicking the bucket forever, because the older you get, the more likely you are to die soon. If you do not believe this, look it up in the statistics; you will find that the highest death rate of any age group remains with the newly born, and the older you get, up to an age of about fifteen years, the higher your life expectancy gets. But after the age of sixteen,

which I will conveniently assume you have already surpassed, the highest death rate remains with the old people. So every day you live beyond the day when your joints start creaking brings you closer to death, which you fear for the previously stated reasons. Q.e.d.

This problem connects easily with the problem of religion. Religions (well, most of them, anyway) tell you what happens to you after you die. Most people ignore the fact that what the priests of those religions tell them is not based on any evidence at all that they could produce, but they want to be consoled over the fact that they WILL die. This, of course, makes religions irresistibly attractive to lots of people. Religion tells you that if you were a good boy (or girl), you are going to "live" forever in some paradise or other.

This is the most profound piece of bullshit anybody ever dared to tell me other than as a fairy tale, which usually contains at least a small kernel of truth. The reason for my thinking these stories are nonsense is simple: Nobody living now can know (compare also 1.-3., and most of the rest of this collection). The overriding fact in religious belief nowadays is that most people are too weak, too disturbed, too lazy or too faint-hearted to face the truth about life.

Life is death. Life feeds on death. This is what we call RECYCLING. A human dies to give life to an apple tree or to grass, which is eaten by animals, which in turn have their lives given to feed more humans. Recycling in perfection. Nothing gets lost, except infinitesimally small parts of a gigantically huge machine called universe. This is what scientists call the second law of thermodynamics. Nothing gets lost, ever. It only is reformed, reshaped, regrown, again and again. The water you are drinking has been drunk over the millennia by dozens of other creatures. The same goes for the food you eat.

These thoughts might give rise to the illusion that the same thing might happen to you. To your SELF. Your "soul", whatever that may be.

Facts being one of the two things I am REALLY fond of. The other thing is fiction. This belief is what most religions are dealing in. Buddhism has multiple reincarnations, until you achieve such purity of thought and action that you dive into your own belly button and reach nirvana (ind.: nothingness), where your soul is allowed to dissolve so you no longer have to wander around in this "vale of tears" we call life. This makes death look good: Each death is a chance for a new beginning. Christian churches and sects give you

another picture: One single reincarnation after your first death, and that reincarnation is indestructible, so you remain in heaven or in hell forever. Nice, is it not? To be bored in heaven - most people cannot imagine how long eternity actually IS, so you got all of this time on your hands and nothing to do with it but to do the same things all over again that you have done a billion times before. Logical, because the amount of time you have in eternity is infinite (that is what "eternity" MEANS) and the amount of things you can do is not - or to live your pseudo-life in hell in all eternity suffering great pain and things like that.

This gives you a nice choice between being tortured to death without ever dying, and being bored to death with no chance of suicide. I really like this god person, you know, he is always so kind to his creations!

This means that I, for reasons of retaining an untroubled mind that does not need to be catered to by expensive brain care specialists (so-called psychologists and psychotherapists, sometimes also witch doctors), have to choose the view that least troubles it. Which is that I exist now, have been existing from the time I became

concious and will keep on existing until I die, and when I die, I die and that is the proverbial "it". The only problem is that you do not know you are dead until the first shovelful of dirt hits you in the face...

5. Thinking is addictive.

It is not, however, contagious, which, in my opinion, is a shame. Take a good look at what thinking is: Most of all, thinking is extremely exhausting, sometimes causing stress; it can lead to frustration, to psychoses, to irrational behaviour in spite of those psychoses (NOT because of them!), and to success in making people dislike you.

It is, therefore, little wonder that most people choose the simple way out and do not think. Oh, sometimes they think they are pretty good thinkers, and that everybody is calling them fools for no good reason at all, but the fact is that the reasons for such people to be called fools are rather deeply founded. The problem is, of course, to define what THINKING means.

If you THINK, you scan all the data that you can get on the subject you are thinking about, screen out pertinent data and use it to build a model in your mind that works exactly as reality does. Since you need ALL the data you can get and more to build such a functioning model, this is a rather exacting piece of work, which many people simply do not WANT to accomplish because it is too straining.

This attitude of most people towards thinking as defined above (let us face it, we cannot avoid it anyway) leads to interesting symptoms. The most important of these are 1. religion, 2. video games, 3. TV serials.

Religion usually is some kind of reality evasion. Living in the real world sometimes forces you to think, which is straining or even painful (for some people), so people have a tendency to suppress reality in a pseudoworld of beliefs, where other people, which are usually called priests, do the thinking for them.

Video games serve the same purpose. You get out of this world to become a hero and do things which someone else has thought up for you to do. No thinking of your own necessary, no problems to think about, everybody is happy.

TV serials are the second worst of these three (which is the worst? You should be able to figure that out by yourself!), because the only active part of the reality-evader (the audience) is to do

absolutely nothing, least of all think, while the serial is on, except maybe to go into the kitchen during the break to get another can of beer. This is the ultimate apathy for people who have strong fears of having to think for themselves.

There are, of course, always some people who DO want to do their own thinking. These people you find either on the top of society (any society at all), where they think up new religious rules for their followers, new video games or new installments for old serials, or somewhere in the middle (almost never in the bottom, though), where they look deceptively like everybody else, except for the fact that they read or create fiction.

You cannot create fiction without having to think for yourself. This is self-evident. If you read fiction, which means novels of any kind, poetry, drama, science fiction, fantasy novels and so on, you have to create your own pictures in your head, meaning you create your own fiction, based on the words of the author. Movies and TV give you everything, you do not need to visualize it yourself. With bare words, you absolutely cannot do without thinking, being creative for yourself, and if you read fiction, you have to be creative.

So this is how to decide whether somebody prefers to think for himself or not: The people who think also read. People who like thinking read more than those who like it less. People who do not read fiction you should not even try to start a conversation with; they cannot think for themselves.

Mind you: with scientific literature, you do not need your imagination, you do not need to think. It is all in there, you need not visualize it, and what you need to visualize they print a photograph of. Mind you also: What you are reading right now is NOT fiction, so your reading this does not mean that you think for yourself!

6. Logic is a deadly trap.

Do not misunderstand this suggestion to mean that logic is useless. It most decidedly is NOT. Logic only leads to problems if used where it does not apply. This is a logical conclusion from the fact that logic needs data if it is to work properly. Insufficient or contradictory data renders useless all logic that is being applied to it. The problem is the same that applies to computers: Put garbage into the system, and all the output you will ever get is garbage. With too little or with wrong data, logic cannot work. With contradictory data a valid conclusion can still be logically drawn: The data was shit1. Despite these problems, logic is still the universally most important tool of mankind. If applied only to problems where sufficient data is available, it leads to solutions. Whether you like what conclusions you get or not is your problem.

Many people do not like the conclusions they get, so they either ignore logic or feed it with data which does not apply, both of which leads to severe problems with reality. A virtual reality, meaning a mathematical or otherwise scientific model of reality is not reality, only a model thereof which does not have all the data the real thing has got. Thus, using this model, you get a whole lot of false information about the real world, only because you told yourself that all valid data is there (and that that should be sufficient), when in fact you withheld a rather inconveniently great amount of valid and applying data. Thus, economic crises are created. Also wars. And religions. If you read the bible or the Quran or the book of Mormon or whatever you got at hand on the matter of religion(s), you will find quite astonishingly large discrepancies between several parts (chapters, books, surahs, whatever) of those books. Contradictory data, to say it in the slang I used above. Which leads

to the conclusion that somebody is trying to fool you. The problem is that lots and lots of people are BEING fooled.

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1 Only this conclusion is of little use, because it leaves one right where one has begun.

7. With the right words, you can bust any communication. This is a universal truism in any natural language. The trick is to use the words of the language the way they were used when the words were formed into the shape (spelling, pronunciation) that they are known by nowadays. The trick itself consists of using the words literally. Nobody will understand what you mean correctly. For example, the english Cockney slang uses the word "fag" for" cigarette, several american english slangs use it for "male homosexual" (keep in mind that "gay" has acquired several meanings in this century alone!). The original word was "faggot", which, of course, describes a musical instrument. This meaning still is in use, but the shortened form somehow is never understood to mean "musical instrument made of wood and metals...(and so on)". It is, however,

harshly misunderstood if used outside the area where the same contextual meaning applies. Ask a britishman "you a fag?", and he will offer you a cigarette if he smokes. Put the same question to a californian, and he will either kick your balls off or kiss you.

Here you have another proof for the power of some words: Use this word, and you get one reaction, use another, and nothing happens at all. So, if you want to stay on the safe side, one might say, keep to using the unshortened words in their original context and meaning. The problem is, as indicated above, that nobody will understand what you are trying to tell them. The words change meaning not only with a change of place, but also with time. Take "gay", for example. In the "gay nineties" (the 1890s), no more people were "gay" (today meaning "homosexual") than today. It meant that the time was nice, everybody (or almost everybody) had fun and was gayly clad and so on. This is the problem when dealing with "original" meanings of words. You cannot use them anymore, even if you do find out what they were. The meaning of the words, as well as the context in that they are used, has been changesd over and over again. Another example: "joint". Now, a joint is usually (exception: if an M.D. is talking, and sometimes not even then) an enlargened roll-your-own cigarette that has been "salted" with either marijuana or hashish. Never mind the knee or elbows. So, if anybody asks you if you want a joint, tell them you already got several of them, and they'll ask you to share. Very funny, indeed. Language should not be fooled around with; it always serves the purpose it is used for well enough the way it is.

8. Let me tell you a fairy tale.

Once upon a time, on a planet so far away both in space and in time that only very few people have ever heard of it at all, there was a musician who had written a song that was so good that it was going to be the hit of the century. Thus, he set out to find a record company that would publish the song, and eventually found a company that was willing to pay him a rather small amount of money if he would publish the song exclusively on this label and pay all studio costs. But, alas, you know how it is with industrial espionage, about one thousand and five hundred other record companies managed independently to copy the sheet music to the song and have their own recording artists have a go at it.

And it came to pass that all these recording companies hurried the release of this beautiful recording, and finally got it on the

market on the same day, all one thousand and five hundred of them. Of course, there was a lot of confusion (mostly on part of the customers who wanted to buy the original recording), so the one thousand and five hundred recording companies set out to clear up the matter by claiming, independently, that THEIR recording was the one and only original recording, and started printing brochures and even books to prove their claim to the annoyance of the other one thousand and five hundred recording companies, who had done the same, of course. Soon the companies were joined by fans of this or that group or singer or recording company who somehow believed that their version of the song was the original, and started fighting each other.

To understand how this was possible, you must know that at that time this country on this planet had a very democratic government: The head of the government and its members had to be elected by the people. So people voted, and nothing changed, except that shortly before this song had been written, most of them had confused notoriety with ability and elected a second-class western movie actor for president.

Considering what business this president had been in before, it is hardly astonishing that he was bought out of his government by a record company, so he could just go on reigning right until the election period was over, only he did not have to make no decisions at all, for which he got an awful lot of money.

This was one of the one thousand and five hundred record companies that had covered the song. So, of course, they legalized killing anybody who would not believe that their record was the original recording. This led to the other one thousand and five hundred record companies publishing their records in other countries, where they had managed to get into local governments, so they could do the same as had been done unto them. Meanwhile, lots and lots of other record companies had covered the song, so it became still harder to find out which was which version. Eventually, some of the countries that were controlled by the recording companies were starting to fight each other, and soon they started to systematically destroy the concurring records.

This went on for a couple of hundreds of years, until, after two wars that were fought by almost all the countries on the planet, there was not one record of the song left. When this was discovered, some people said, "to hell with it, we don't care anyway", but most were still of the opinion that they had to have been the only company amidst all of the one thousand and five hundred record companies that had the original recording, and they kept on telling lies, and they kept their comany records to themselves, lest some body find out that there actually was no original recording, anyway because the songwriter had copied it from his father, who had been a street singer. And if they haven't died, they'll still make lots of money. This, of course, is a short version of the history of religions on earth.

9. Why are all religions so intolerant?

Or rather, why are some reigions not intolerant?

With this second question I refer, of course, to the normannic religions (the cult of Odin, among others). This group of cults, which formed the viking religions until the thirteenth century (northern Germany and Scandinavia), was the only group of religions known to me that was tolerant enough to let itself be infiltrated by christian ideas just to be left alone.

All other religions have only changed under force, except where changes were introduced by the religious leadership to assimilate other religions. The latter is a very christian practice. The chris-

tians have adopted the normannic feast of Ostara1 for the purpose of letting the normans have their revival and still be christians. The normans weren't too impressed, so the pope at the time decreed that the feast of Jul was to become the feast of the birth of their god's incarnation (now called christmas, although the cristians, due to trouble with the julian calendar, misdated the holiday by four days in relation to Jul (Christmas Day is on december 25, Jul is on december 21 and coincides with the winter solstice). In the scandinavian countries, the nonchristian midsummer night is still a major festivity of the year, in some places even more important than christmas.

The normans, however, did not practice these forms of religious force feeding. When they conquered Normandy, they became the only people in the known history of the world to adopt the conquered country's language (french), and the local religion, which was (you guessed correctly) christendom.

This they did not do because of any kind of superiority of chistianity or christians, but for reasons of keeping the peace. Proof for this assertion is found in the almost unknown historical fact

that when Bonifaz felled Thor's Oak to prove that Thor would do nothing to prevent or punish this heresy, and killed two monks in the process2, the onlookers, a german tribe, laughed, but let Bonifaz go on preaching anyway. This happened at a time when pagans were shanghaied into the ranks of christendom by baptism-of-sword (I don't actually know whether this translation is correct, but I could not find the word in any dictionary, including the Random House Unabridged Dictionary of English. Could it be that this practice of the roman catholics actually has no english name?), meaning that some christian priest gave some pagan the choice between letting himself be baptized or being killed by the priests sword.

This is all the more confusing for the fact that christendom is the religion that preaches tolerance and love and all that, whereas the nordic religions did not preach any such thing. (Historical fact: The baptism-of-sword has not at present been abolished, it has only been taken exception to by some of the recent popes and is subject to reinstitutionalization at any time).

This all leads to the thought that maybe christendom needs to employ force to survive. I, personally, find this a logical conclusion from the historical facts known to me at this moment. Christians have always aggregated where political power was, they have exploited the hallucinations of at least one roman emperor (Constantin the Great) to convert him and, de facto, make a power grab to become the real emperors of the roman empire. With the roman empire in their hands, they could take control of all roman provinces in their own time, and spread christianity wherever they went; after all, they had the roman legions. When Carl the Great (Charlemagne), then a mere king of the Franks, married the daughter of a Gallic tribe leader, who was a christian, he could only marry her under the agreement that he would allow himself to be baptised during the wedding ceremony, which was shrewd politics on part of the christians, and poor judgement on part of Charlemagne. Him being the de facto emperor of an almost european empire even before the acknowledgement by pope Leo III in the 800th year of the christian era, christendom could not be stopped anymore.

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1 A virility and field goddess

2 The felled tree got cought in a sudden breeze, which turned the tree around in such a way that it fell on the two unfortunate monks and killed them.

Considering this conduct of a church which claims to be the

only way to their god's grace, and to be humanitarian in ALL its actions, it is hard indeed for me to remain a christian, which is why I am not one.

It is my herewith stated belief (which I decline to prove here, as in my opinion it is self-evident from the way some people act) that to be a christian in the biblical sense, it is not necessary to be a christian in the ecclesiastical sense; I have known and still do know atheists who conform to all so-called christian forms of conduct but viciously decline to be called christians because they say (and, having read the bible in several translations, including Luther, Gideon and King James, I agree) that being an acting member of a christian church is contradictory to the biblical christian ideals.

This leads me off in another direction: The christian ideal, as stated in the bible, is never to use force, no matter under what conditions. Iesus Ben Iussuf, the carpenter some jewish sectarians claimed was the son of their god (Jesus, by the way, always denied this kinship to his god, as you can read for yourself in the evangelia), set up a set of morals, but he compelled nobody to follow this moral code who did not really want to. This got him nailed to the

cross, which ironically became the symbol of a religion that used brute force whenever its leaders thought they could gain a political advantage that way. This is what I call bad style.

10. People who force others to follow any moral code at all should be crucified.

This is a good attitude at any time, I should think.

Anyway, people who are good at preaching should always look out for people willing to give them a light. They might mean the pile of wood under your feet rather than whatever you want to smoke at the moment, if you're a smoker. If you are a non-smoker, you should be aware of the fact that the only reason for anybody offering you a light is to light the wood. Too warm a fire is bound to be rather uncomfortable.

Iesus Ben Iussuf, the nazarenian preacher, got nailed to a tree for the simple reason of preaching too much, and too convincingly. What he actually had was the set of morals handed down from his parents, which was the torah. The torah (with some parts left out and two or three books added: the old testament) gives people a workable set of morals. These are expressed most understandably in the ten commandments. The ten commandments are rather hard to obey at times, and while they worked (and continue to work) for some five thousand years now, they are not the last word said on how to treat your fellow people. Jesus took these commandments, which are hard enough to follow already, and reinterpreted them in a way that made it IMPOSSIBLE to obey them. "Thou who lookedst at thy neighbor's wife, thou hast already coveted her!", he sais. So what are we to do? Put our eyes out?

Let's define what morals are. Morals are somebody else's idea of how you should lead your life. Meaning that whatever set of MORALS you have at the moment, you do not necessarily agree with them, probably circumvent them, and definitely wish they would not exist. Morals are, by definition, the thing your society - the society that raised you - put into your brain camouflaged as ethics.

Ethics is what is necessary to regard in dealing with other people to keep you alive.

You may be known as a womanizer (or as a vamp), but that does not conflict with your staying alive, except where the Quran, as interpreted by the schiites, is Law. So any set of rules that prohibits fucking the arse off your neighbor's wife is, by definition,

morals. Whereas ethics would only prevent you from doing this if she objects to being screwed by you, and if there is an inconveniently strong probablity of her husband either disliking it (which definitely is not always the case!), or finding out and sending you to the showers with a shotgun, thereby earning his wife's disgrace by putting shotholes all over the bed, which probably was quite expensive, especially the water mattress, and blood stains all over the sheets, you know how hard they are to get clean, and so on.

It would be a good idea, I think, to get rid of morals as such altogether. Sometimes they DO represent some kind of social glue that manages to keep society together, but the few times they have managed to keep society together even after it was doomed, they created considerable trouble after the downfall of the society that created them, because they would not go down with the society but would, instead, hang around for another couple of centuries, wreaking considerable havoc. As to be seen in Germany after both world wars, when the basic morals of the time immediately before and during the war lingered on and prevented people from liberating themselves. After world war two this symptom was specifically grave. Germans

nowadays are still trying to get rid of the paradox that the Israelites and Sinti and Roma and so on make them responsible for the atrocities the Nazis committed against their peoples even though they were not even BORN at the time.

Instead of concentrating on pleasing the societies we live in, we should, in my opinion, start to bloody please ourselves, committing ourselves to ethics rather than morals. This may be disturbing for a while, but while morals are necessarily dishonest, as you are bound to override your culturally implemented set of morals sooner or later (if you haven't already) while having to keep a face of utter obedience to morals, ethics are probably the most honest set of rules humanity is capable of producing. Ethics is a very individual concept. Everybody HAS to have their own. Otherwise, ethics could not work. By the definition given above, ethics is the set of rules that you need to stay alive in society. Since everybody is only what (s)he identifies with (and here you can see the trouble patriotism can get you into, if you think about it), everybody will make their ethics fit their identity. Identity is what you are. A patriot will die for his (her) country, because that is what (s)he identifies with. A death for the purpose of ensuring one's country's survival is survival of one's identity. Which, in my opinion, is a waste of identity, but what the heck, anyway. I am most definitely not a patriot. If it ever should come to a declaration of war that would involve my home country, all the border guards would see of me would be my back, getting away FAST. But whatever you invest your identitiy in, you want it to survve, even if it means you yourself are going to die. You pay for your identity by devoting your life to whatever it is you invest it in. The returns on such an investment are usually quite big: You get a purpose in life. You have a job to do. Anyway, what ethics means is that you actually DO have a set of rules you impose upon yourself to obey which will improve the chances of survival of whatever you have invested your identity in, whether you want to or not. So, if you just follow your own ethics, and everybody else did, there would be no lies necessary, because there would be nothing "shameful" in doing anything that goes against the line of others.

So, to come to a conclusion, anybody who tells you to behave the way he wants you to behave, even if you do not agree with what he wants you to behave like, just remember that you can do the same thing to him: Tell him that he should follow your ethics as a moral code, and you will not have the trouble Jesus had. He had it coming, anyway: He disregarded his own ethics.

11. Everybody is going to wind up in hell, sooner or later. With "hell", I do not, of course, refer to the christian idea of the place (as described by Dante Aligheri), nor do I mean the mohammedan Gehenna. Nor Hel, Hades, or any other religious place for the dead. I refer to Hell.

Everybody alive is busy creating their own, personal, solitary brand of Hell. This you do by doing things. No matter how rightly and correctly you do everything, something will always be wrong, and somebody will always be pissed off by whatever it was you have done. So they will react. They will do everything possible to piss YOU off. If you have read article #10 of this series, you will know the difference between morals and ethics. If you have not read that article, you should do so NOW, in order to understand what I am trying to tell you.

You already know the difference between ethics and morals. That was easy. Now comes the hard part. The difference between ethical and moral BEHAVIOUR is this: Somebody ACTING morally does not need to conform to morals. He only has to imitate hem. You can be the greatest Casanova since Giacomo de Seingalt himself; as long as you

manage not to let the neighbors catch on, you are, by definition, acting within their set of morals. Thus, moral behaviour always goes with a rather big set of well-prepared lies, which are used AFTER you have done something.

Ethical behaviour always assumes that you do not care about morals, only about your own survival. This means that you have to work things out BEFORE you act, meaning if you are going to seduce your boss' wife, you had better find out if he takes exception to this, and if he owns a shotgun. It would be a good idea, too, to get a job with another company in case he fires YOU, and not AT you when he finds out (you can always be safe in the assumption that he WILL find out, sooner or later).

This means that ethical behaviour needs a lot more preparation than moral behaviour does, which means that it is more uncomfortable to carry out. This, in turn, leads to the inescapable conclusion that most people living on this planet are infernally lazy, but that is another story entirely.

Anyway, moral behaviour, which is, as shown above, mostly unprepared, always leads to unnecessary consequences, such as getting shot at by angry husbands. Ehitcal behaviour, which is only possible after thinking the possible consequences of everything over quite thoroughly, only rarely has unwanted results, or at least none that were not considered AND ACCEPTED in advance. Therefore, ethical behaviour tends to piss less people off than moral behaviour does. Meaning that the more you act morally, the worse your situation is going to be: more and more people will try to give you Hell, in the literal meaning of the concept. This is where you create your own Hell: You get people pissed off at you. They only do what you (to them, quite obviously) want them to do: Piss you off like you never got pissed off before. They feel pissed on by you, and they give you back your own feces, making you drown in your own shit. I know, it sounds rather smelly, but most people seem to like it that way. Otherwise, society would not be the mess it is.

12. There is no real "sin" in any religious or moral sense. This may not be self-evident, but if you dissect the religious concept of "sin" as related to "guilt" and "conscience", you will find that it is true nonetheless. Like this: "Sin" is something that makes you feel guilty and gives you a bad conscience. By feeling guilty, you penalize yourself for whatever sin you may have committed. This is what gives you a bad conscience. If you are canalized by any "moralit-

y" religion, like chistendom or islam, you will feel guilty for the most unrational reasons, and sometimes for no reason at all. Like, sneaking a look at your neighbor's young wife standing stark naked at the bedroom window, or feeling horny about your prep school teacher, or something. Anything. More rational reasons for feeling guilty would be things like beating up your best friend, or stealing from your parents, or losing money at a round of Poker. I think that these reasons to feel guilty are more rational than those mentioned before because their consequences have something to do with YOU, not with somebody else or nobody at all.

Thus, there may even be somthing like "sin" after all. This would be to act contrary to your own ethics, thus endangering your identity. Your ego, whatever that may be. Coming back to the religious meaning of "sin", I feel I must comment on the way the biblical religions (meaning christendom, judaism, islam, jehovah's witnesses, mormons, jesus people and so on, in short, all religions that rely on the torah at least as part of their sacred writings) treat this subject. In the torah, sin is defined as any act against the will of

their god they call "God", "Jahwe", "Jehovah", "Jesus", "The Christ", and so on.

The problem with this definition is, of course, that nobody can really know, according to those religions, what their god really wants, so they do not even know wheter they sin or not, in some cases. To clear this trouble up, this god gave them the ten commandments, so they had some rules-of-thumb to act upon. Since only half of those commandments have anything to do with society, while the others are purely for the benefit of the priesthood, one might question the authenticity of those commandments, but that is not the question here.

The problem is, after all, CAN these rules-of-thumb be followed AT ALL? The answer, after the first look, seems to be "yes".After a closer look, it turns out to be a resounding "NO!!!!" This is how it works: Take the fourth comandment, "Thou shalt not steal", and the fifth, "Thou shalt not kill". Then take them seriously.

The problem is, every time you step on an ant or any living thing at all, you kill something out of "God's" creation. And every time you eat anything, you prevent it from being eaten by the creatures that usually eat it. If you eat meat, you steal from the carnivores, and if you eat a really good salad, you steal from snails and butterflies and so on. Comes the time when you dare not move your feet nor eat anyting at all. Still, simply by EXISTING, you kill billions upon billions of bacteria and viruses. Thus, nobody can achieve the state of grace needed to get into the cristian "paradise", or its equivalents in other religions. Seems to me like everybody's going to end up in Hell, someday.

Note from the author

This (notes0.prn) and the other files named accordingly (notesxxx.prn,x=0...9) is the author's personal comment on some aspects of religion and philosophy as taught by earth's "learned people".

I have studied neither of these subjects, nor do I have the intention to do so before my next reincarnation, if such there be. Having seen the way theologians and philosophers argue and "prove" things, I can only assume that studying philosophy or theology is bad for the brain. Anyway, from my long and repeated talks with both theologians and philosophers, I got the impression that it is about time that someone disome thinking of his own and stop relying on those who have studied how-not-to-think-and-still-make-it-look-as-if-they-did.

In the articles I have concentrated on philosophical and/or theological questions that had themselves raised as I started getting introduced to the subject of comparative religion. I do not claim to have said the last word on any of the subjects I treat in my articles, nor do I say that my conclusions are always correct. What I intend with this Collection Of Heretic Remarks is a new outlook on religion and philosophy (meaning philosophy as connected with morals and religion, and religion as connected with methods of enforcement, so-called piety and the quasipsychological babblings of so-called gods by so-called priests and other charlatans), that does NOT connect with any former such outlooks, except where my conclusions agree, only that I try to reach these conclusions independently of what is tought as philosophy or theology nowadays. What I am doing, actually, is to answer questions I have posed myself. Then I question my answers.

If nothing else, I will at least (I hope) get some kind of discussion going that is going to make short process with any former prejudices against thinking for yourself, such as most religions have going to keep people from finding out the truth, which is that they

only get to pay for other people's lives in (relative) luxury for the privilege of hearing pious poppycock in church once a week, and getting told the most outrageous fairy tales about the way the church spends its money (did you know that the Vatican owns large blocks of shares of several weapons factories through lots of dummy companies?).

Despite myself (and SOME others, believe me!), I did NOT write these articles to criticise any existing religion(s), nor do I want to convert anybody to anything. I just want to get people to start thinking for themselves, and to discuss the sometimes unpleasant (to put it mildly) conclusions I got by thinking about the facts of life as seen by myself.

Talking about discussion; discussion always means to hear ALL views held by ALL participants in the discussion. This may sometimes be rather unpleasant, as some of the views you will read will not be to your taste at all; but if you only hear a one-sided view on a subject, you're bound to get to false conclusions. This is self-evide-nt. In order to achieve a REAL discussion, I sometimes take the stand of a devil's advocate, so please do not feel intimidated out of reading my articles by the fact that the conclusions I drew from the facts I used are somewhat unpopular with other people. This is what I intended. Another thing about philosophy: The way the philosophers of the last ten or twelve centuries worked was this: They saw that the society they lived in was a mental wreckage all over because of the morals other philosophers had them try to follow. As these morals did not work, the later philosophers tried to make things more bearable by changing the system of morals. The problem was (and still is), that these philosophers did NOT dump ALL the older philosophers had left them to be miserable with, but changed only some of the details, and darned few of those.

This is where I try (in my opinion, successfully) to differ. I try not to let myself be influenced by the garbage most of yesterday's and today's philosophers put out. (I write these articles in english, so as to reach the broadest audience possible.)

Distribution

The articles of this series will be published on this network by a friend of mine, since I myself have no access to ANY network at the mo ment. While it may take rather long until I can get the new articles posted, this collection WILL be appended from time to time.

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So, this is this. Enjoy the reading of the articles, if you can.
See you,

Karsten Dykow.

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| BEING THE GREEN BOOK OF SONG |
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a compilation of neo-Pagan songs
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*

the Whyte Bard
Rowanhold Bardic
Phoenix AZ USA

*

This songbook is not for sale. It is FREE.

If you sell it, my tame lawyer will turn you into a newt.

*

*

THE WICCAN REDE
-Anonymous
(Tune: "Leatherwing Bat" aka "Celtic Circle Dance")

Bide the wiccan laws you must,
In perfect love and perfect trust:
Live you must and let to live,
Fairly take and fairly give

Form the circle thrice about
To keep unwelcome spirits out
To bind your spell will every time,
Let the spell be spake in rhyme

Soft of eye and light of touch,
Speak you little, listen much
Deosil go by the waxing moon,
Chanting out the baleful tune

When the Lady's moon is new,
Kiss your hand to her times two
When the moon rides at her peak,
Then your heart's desire seek

Heed the north winds mighty gale,
Lock the door and trim the sail
When the wind comes from the south,
When ye have and hold a need,
Harken not to others greed
With a fool no season spend,
Or be counted as his friend

When misfortune is enow,
Wear the star upon thy brow
True in love you ever be,
Lest thy love be false to thee

Merry meet and merry part,
Bright the cheeks and warm the heart.
Mind the threefold law you should
Three times bad and three times good

Nine woods in the cauldron go,
Burn them fast and burn them slow
Elder be the Lady's tree,
Burn it not or cursed you'll be

When the wheel begins to turn,
Soon the Beltane fires will burn
When the wheel hath turned a Yule

Love will kiss thee on the mouth

When the wind blows from the east,
Expect the new and set the feast.
When the wind blows from the west
Bardic words be at their best!

Light the log the Horned One rules

Heed you flower, bush and tree,
By the Lady blessed be
Where the rippling waters go,
Cast a stone, the truth you'll know

Bide the wiccan laws you must,
In perfect love and perfect trust:
These words the wiccan rede fulfill;
"An harm you none, do what you will."

*

*

THE WITCH'S BALLAD
-Doreen Valente?

Oh, I have been beyond the town,
Where nightshade black and mandrake grow,
And I have heard and I have seen
What righteous folk would fear to know!
For I have heard, at still midnight,
Upon the hilltop far, forlorn,
With note that echoed through the dark,
The winding of the heathen horn.

And I have seen the fire aglow,
And glinting from the magic sword,
And with the inner eye beheld
The Horned One, the Sabbat's lord.
We drank the wine, and broke the bread,
And ate it in the Lady's name.
We linked our hands to make the ring,
And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reck,
When dull they lie within their bed!
Beyond the streets, beneath the stars,
A merry round the witches tread!
And round and round the circle spun,
Until the gates swung wide ajar,
That bar the boundaries of earth
From faery realms that shine afar.

Oh, I have been and I have seen
In magic worlds of Otherwhere.

For all this world may praise or blame,
For ban or blessing nought I care.
For I have been beyond the town,
Where meadowsweet and roses grow,
And there such music did I hear
As worldly-rightous never know.

*

*

THE THONG OF THOR
-Anonymous
(Tune: "Girl I Left Behind Me")

In days of yore, the great god Thor would ramp around creation.
He'd drink a pint and slay a giant and save the Nordic nation,
Or kill a Worm to watch it squirm and vainly try to fang him,
Or lock up Loki in the pokey and on the noggin bang him.

Once he did bawl through Thrudvang Hall that on a trip he'd wander
In a disguise from prying eyes, in Midgard way out yonder,
So all his slaves, huscarls and knaves, packed up his goods and gear, O,
And off he strode, on Bifrost road, a perfect Aryan hero.

In Midgard land he joined a band of hardy Viking ruff-i-ans,
And off they sailed and rowed and bailed among the auks and puff-i-ans.
Whene'er they'd reach a foreign beach they stopped to raid and plunder;
Each Nordic brute got so much loot their longship near went under.

But as they rolled in coins of gold, they had one joy forsaken,
For on each raid Thor's party made, no women could be taken.
Each drab and queen fled from the scene when Viking sails were sighted,
And Thor felt the need for certain deeds that had gone unrequited.

Thor's brows were black as they went back to Oslo's rocky haven;
Unto his crew he said, "Beshrew me for a Frankish craven

"If I don't wrench some tavern wench, or else may Frigga damn her."
Replied one voice, "You got first choice; you've got the biggest hammer."

Into an inn that crew of sin disembarked upon their landing,
Each tavern maid was sore afraid of pirates of such standing.
But golden coins warmed up their loins and the ale soon ran free;
Thor's motley crew poured down the brew and made an all-night spree.

Thor's glances strayed unto a maid with hair as gold as grain,
A lisp so shy, a downcast eye, and not a trace of brain;
He swept her charms into his arms and to an upstairs bower,
And did not cease nor give her ease for six days and an hour!

When he rose up and drained a cup, she looked like one that's near death:
Her limbs were weak, she could not speak, and only gasped for her breath.
"You ought to know, before I go, I'm Thor," he bade adieu.
"You're Thor!" said she. "Conthider me! I'm thorer, thir, than you!"

*

KING HENRY (Child #32)
recorded by Steeleye Span "Below the Salt"

Let never a man a-wooing wend that lacketh thing-s three:
A store of gold, an open heart, and full of charity
And this was said of King Henry, as he lay quite alone
For he's taken him to a Haunted hall, seven miles from the town

He's chased the deer now him before, and the doe down by the glen
When the fattest buck in all the flock, King Henry he has slain
His huntsmen followed him to the Hall, to make them burly cheer
When loud the wind was heard to howl, and an earthquake rocked the floor

As darkness covered all the Hall where they sat at their meat
The grey dogs, yowling, left their food and crept to Henry's feet
And louder howled the rising wind, and burst the fastened door
When in there came a grisly ghost, stamping on the floor!

Her head hit the rooftree of the house, her middle you could not span
Each frightened Huntsman fled the hall, and left the King alone
Her teeth were like the tether-stakes, her nose like club or mall
And nothing less she seemed to be than a Fiend that comes from Hell!

Some meat, some meat, you King Henry, some meat you bring to me
Go kill your horse, you King Henry, and bring some meat to me!
And he has slain his berry-brown steed, it made his heart full sore
For she's eaten it up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh you must kill your good greyhounds, and bring some meat to me!
And he has slain his good greyhounds, it made his heart full sore
For she's eaten them up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh, you must slay your good goshawks, and bring some meat to me!
And he has slain his good goshawks, it made his heart full sore
For she's eaten them up, both skin and bone, left nothing but feathers bare!

Some drink, some drink, you King Henry, some drink you give to me
Oh you sew up your horse's hide, and bring some drink to me!
And he's sewn up the bloody hide, and a pipe of wine put in

And she's drank it up all in one drop, left never a drop therein!

A bed, a bed, now King Henry, a bed you'll make for me!
Oh you must pull the heather green, and make it soft for me!
And he has pulled the heather green, and made for her a bed
And taken has he his good mantle, and over it he has spread.

Take off your clothes, now King Henry, and lie down by my side!
Now swear, now swear, you King Henry, to take me as your Bride!
Oh God forbid, said King Henry, that ever the like betide;
That ever a Fiend that comes from Hell should stretch down by my side!

Then the night was gone, and the day was come and the sun did fill the Hall
The fairest Lady that ever was seen lay twixt him and the wall!
I've met with many a Gentle Knight that gave me such a fill,
But never before with a Perfect Knight, that gave me all my Will!

*

*

LORD OF THE DANCE

In response to many requests for information about the neo-pagan version of Lord Of The Dance....

The words are credited to Aidan Kelly, C. Taliesin Edwards, and Ann Cass; the tune (when it isn't "Simple Gifts") is credited to Jenny Peckham-Vanzant, and may be an old shape-note hymn.

Aidan Kelly and C. Taliesin Edwards may be the same person.

According to the article in the filksong magazine "Filker Up #3," (a reprint from _Kantele_ #12, Fall 1982, and written by Cathy Cook-MacDonald), the first four verses were written by Kelly and Edwards, four more by Ann Cass in 1975-6, and the four seasonal verses by Ann Cass in 1976. Gwydion recorded the song, with variant lyrics, on his _Songs Of The Old Religion_ tape (not the entire song, though).

A version of it can also be found on the tape _Celtic Circle Dance_, by Joe Bethancourt.

She danced on the water, and the wind was Her horn
The Lady laughed, and everything was born
And when She lit the sun and its' light gave Him birth
The Lord of the Dance first appeared on the Earth

(Chorus): Dance, dance, where ever you may be
I am the Lord of the Dance, you see!
I live in you, and you live in Me
And I lead you all in the Dance, said He!

I danced in the morning when the World was begun
I danced in the Moon and the Stars and the Sun
I was called from the Darkness by the Song of the Earth
I joined in the Song, and She gave Me the Birth!

I dance in the Circle when the flames leap up high
I dance in the Fire, and I never, ever, die

I dance in the waves of the bright summer sea
For I am the Lord of the wave's mystery

I sleep in the kernel, and I dance in the rain
I dance in the wind, and thru the waving grain
And when you cut me down, I care nothing for the pain;
In the Spring I'm the Lord of the Dance once again!

I dance at the Sabbat when you dance out the Spell
I dance and sing that everyone be well
And when the dancing's over do not think that I am gone
To live is to Dance! So I dance on, and on!

I see the Maidens laughing as they dance in the Sun
And I count the fruits of the Harvest, one by one
I know the Storm is coming, but the Grain is all stored
So I sing of the Dance of the Lady, and Her Lord: (more)

The Horn of the Lady cast its' sound 'cross the Plain
The birds took the notes, and gave them back again
Till the sound of Her music was a Song in the sky
And to that Song there is only one reply:

The moon in her phases, and the tides of the sea
The movement of the Earth, and the Seasons that will be
Are the rhythm for the dancing, and a promise thru the years
That the Dance goes on thru all our joy, and tears

We dance ever slower as the leaves fall and spin
And the sound of the Horn is the wailing of the wind
The Earth is wrapped in stillness, and we move in a trance,
But we hold on fast to our faith in the Dance!

The sun is in the southland and the days grow chill
And the sound of the horn is fading on the hill
'Tis the horn of the Hunter, as he rides across the plain
And the Lady sleeps 'til the Spring comes again

The Sun is in the Southland and the days lengthen fast
And soon we will sing for the Winter that is past
Now we light the candles and rejoice as they burn
And we dance the Dance of the Sun's return!

They danced in the darkness and they danced in the night
They danced on the Earth, and everything was light
They danced out the Darkness and they danced in the Dawn
And the Day of that Dancing is still going on!

I gaze on the Heavens and I gaze on the Earth
And I feel the pain of dying, and re-birth
And I lift my head in gladness, and in praise
For the Dance of the Lord, and His Lady gay

I dance in the stars as they whirl throughout space
And I dance in the pulse of the veins in your face
No dance is too great, no dance is too small,
You can look anywhere, for I dance in them all!

*

CELTIC CIRCLE DANCE

(c) copyright 1984, 1992 W. J. Bethancourt III
recorded: CELTIC CIRCLE DANCE, WTP-0002
tune: "Same Old Man/Leatherwing Bat" (Trad. Appalachian)

Hi said the Norn, sittin in the sand
Once I talked to a great Grey Man
Spun three times and said with a sigh
Hadn't been for the Runes had His other eye!

Chorus: Hi diddle i diddle i day
Hi diddle i diddle i diddle ay
Hi di diddle i diddle i day
Fol the dink a dum diddle do di day

Hi said the Lady, dressed in green
Prettiest thing I've ever seen
She went down underneath the hill
And came back out of Her own free will

Brian Boru, on Irish ground
Walked three times the Island round
Norsemen came lookin for a fight
just another Irish Saturday night!

Hi said Lugh on the banquet night
A poet and a player and a good wheelwright
A harper and a warrior and none the least:
A Druid and he got in to the Feast!

Harold Haardrada's face was red!
Came to Britain and he wound up dead
Stamford Bridge is where he's found
Got six feet of English ground

The Legion with its Eagles bright
Marched into the Pictish night
Met them there upon the sand
Gave 'em up to the Wicker Man!

Eight-legged steed and hound of Hel

Came the Stag from oaken wood
Saw the Lady where She stood
By the fire burning bright
Came to know His heart's delight!

Hail to the Lady, One in Three
We welcome You and honour Thee
As You light and guard the night
Honour now our sacred rite!

Hi said the Lady dressed in white
Sang the Day and sang the Night
Sang the Land and sang the Sea
Sang the Song, and then sang me!

Hail to the Lord at the Lady's side
Master of the Hunt, in the day You ride
Fire burn and fire bright
Honour now our sacred rite!

The Circle forms, the Circle flows
The Circle goes where no man knows
Hail to the Lady, one in three:
Present is past and past is me!

By Sword and Harp, and Irish Hound

The One-Eyed Man, he loves ya well
Fire burn and fire spark
Are you then feared of the dark?

Rhiannon's Birds are still in flight
all thru the day, all thru the night
Hail to the Lady, one in Three
Present is past and past is Thee!

Salt and oil and mirror bright
Fire and fleet and candlelight
By fin and feather, leaf and tree,
Fill the Cup and Blessed Be!

From the misty crystal sea
Came the Lady to the lea
Sword and Roses in Her Hand
Spread their seeds thruout the Land

Blessed Be: the Day I've found
Hail to the Lady, one in Three
Present is Past and Past is WE

Fire and Water, Air and Earth
The Cauldron calls for our rebirth
Hail to the Lady, three times three
The Circle's cast; so mote it be!

From East and South and West and North
Call the Powers to come forth!
Hail to the Lady, three times three,
The Circle's cast; so mote it be!

By Oak and Ash and Holy Thorn
Blessed Be the day you're born!
Fire burn and fire bright
Walk in safety thru the night

*

CIRCLES
-Gwen Zak
(Tune: "Windmills")

In days gone by, when the world was much younger
Men wondered at spring, born of winter's gold knife
Wondered at the games of the moon and the sunlight,
They saw there the Lady and Lord of all life.

CHORUS: And around and around and around turns the good earth
All things must change as the seasons go by,
We are the children of the Lord and the Lady,
Whose mysteries we know but we'll never know why.

In all lands the people were tied with the good earth
Plowing and sowing as the seasons declared
Waiting to reap of the rich golden harvest
Knowing Her laugh in the joys that they shared.

Through Flanders and Wales and the green land of Ireland
In Kingdoms of England and Scotland and Spain
Circles grew up all along the wild coastline
And worked for the land with the sun and the rain.

Circles for healing and working the weather

Circles for knowing the moon and the sun
Circles for thanking the Lord and the Lady
Circles for dancing the dance never done

And we who reach for the stars in the heavens
Turning our eyes from the meadows and groves
Still live in the love of the Lord and the Lady
The greater the Circle the more the love grows

*

*

SPRING STRATHSPEY
-Gwydion PenDerwyn
copyright probably to Nemeton

Myrddyn was playing his pipes in the wood,
And it sounded so good to my feeling.
Hiree, hiroo stirred the dance in the blood,
And my fresh maidenhood started reeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Round us the trees formed a wheel in my mind,
As if all womankind were careering.
Softly he touched me, our hands intertwined,
And we gently reclined in the clearing.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Dew-fall to star-fall he made love to me,
In a manner so free and revealing.
Swift-footed, light-footed, goat-footed, he
Played a sweet melody with such feeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Daylight and I wake to spring's sweet bouquet
And a glorious day of beginning.
Myrddyn has gone on his magical way,

But the equinox day leaves me spinning.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

*

*

BEDLAM BELLS

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III

(Tune: "Mad Maudlin" aka "Tom O'Bedlam")

Written as a theme song for the Bedlam Bells Morris dance troupe, and originally improvised at WesterCon 45, Phoenix, AZ.

Tune guitar: DADGBD

Out upon the Borderlands
I've watched the stars a-falling
I've drunk deep from Mad River and
I've heard my soul a-calling

CHORUS: Still I sing bonny bells, bonny mad bells,
Bedlam Bells are bonny!
For we all go bare and we live by the air
And we want your drink and money!

I now repent that ever
Myself was so disdain-ed
My wits are lost since me I cros't
Which makes me go thus chain-ed

To find our wits in Bordertown,
Ten thousand years we'll travel
And maudlin go on dancing toes,
To save our shoes from gravel

I crossed into fair Elfland
To find the soul I'd squandered
To hunt my sighs in children's eyes
But still my soul had wandered

I had an Elfin lady,
And took her for to wife me
She sleeps the day, she sings the night

My staff hath murder'd giants
My bells can call the thunder!
I stamp my feet and tread the dance
And split the sky in sunder!

My horn is made of Elven-blades,
I stole it cross the Border!
The rainbow there is this I wear
For my wits are out of order!

I went to Digger's Kitchen
To beg some food one morning
I got my dreams served piping hot
And saw a city burning

I'll wander thru the Borderlands
With feathers in my hair-o
With my true love close to my side

And hearkens to delight me!

Both in and out of Bordertown
I've drank Mad River's water
And stood upon the Bridge O'Dread
And watched the sudden slaughter!

And back and sides go bare-o!

I'll dance the day, I'll dance the night
And spend my time a-singing
Dance out the old, ring in the new
With Bedlam Bells a-ringing!

Take a drink for Tom of Bedlam
Take a drink from the river's water!
And speak in sighs from darkened eyes
And court the River's daughter!

*

*

BURNING TIMES/CHANT
-Charles Murphy

In the cool of the evening, they used to gather, 'neath stars in
the meadow, circled near an old oak tree.
At the times appointed by the seasons of the Earth, and the phases
of the moon.
In the center of them stood a woman, equal with the others, and
respected for her worth.
One of the many we call the Witches, the teachers and the keepers
of the wisdom of the Earth
The people grew through the knowledge she gave them, herbs to heal
their bodies, spells to make their spirits whole.
Hear them chanting healing incantations, calling forth the Wise
Ones, celebrating in dance and song

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

There were those who came to power through domination, and they
bonded in the worship of a dead man on a cross.
They sought control of the common people by demanding allegiance
to the church of Rome.
And the Pope declared the Inquisition, it was a war against the
women whose power they feared.
In this Holocaust against the nature peoples, a million European
women died.

And the tales are told of those who, by the hundreds, holding
together, chose their deaths in the sea.
Chanting the praises of the Mother Goddess, a refusal of betrayal,
women were dying to be free.

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

Now the Earth is a witch, and the men still burn her! Stripping
her down with mining and the poisons of their wars.
While to us the Earth is a healer, a teacher, a mother.
She's the weaver of the web of life that keeps us all alive.

She gives us the vision to see through the chaos.
She gives us the courage, it is our will to survive!

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna....(repeat ad lib)

*

YULE SONGS

*

HARK THE NEO-PAGANS SING

-"Sunblade"

(Tune: "Hark the Herald Angels Sing")

Hark the neo-Pagans sing,
Glory to the Holly King!
Peace on Earth and mercy mild,
God and Goddess reconciled,
  Hear us now as we proclaim,
  We have risen from the flames,
  Our ancient Craft now we reclaim,
  In the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

Herne by highest love adored,
Herne the ever-reborn Lord,
At all times behold Him come,
Offspring of the Holy One,
  Veiled in flesh, the Godhead see,
  Hail Incarnate Deity!
  Our ancient Craft now we reclaim,
  in the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

*

YE CHILDREN ALL OF MOTHER EARTH

-Ellen Reed

(Tune: "It Came Upon A Midnight Clear")

Ye children all of Mother Earth
join hands and circle around
To celebrate the Solstice night
When our lost Lord is found.

Rejoice, the year has begun again
The Sun blesses skies up above
So share the season together now
In everlasting Love!

*

GLORIA
-Ellen Reed

Snow lies deep upon the Earth
Still our voices warmly sing
Heralding the glorious birth
Of the Child, the Winter King
Glo -- ria!
In excelsis Deo!
Glo -- ria!
In excelsis Dea!

Gloria (cont.)

Our triumphant voices claim
Joy and hope and love renewed
And our Lady's glad refrain
Answer Winter's solitude
    Glo -- ria!(etc.)

In Her arms a holy Child
Promises a glowing Light
Through the winter wind so wild
He proclaims the growing Light.
    Glo -- ria! (etc..)

Now the turning of the year
Of the greater Turning sings
Passing age of cold and fear
Soon our golden summer brings.
    Glo -- ria! (etc..)

*

OH, COME, ALL YE FAITHFUL!
-Ellen Reed

Oh, come all ye faithful
Gather round the Yule Fire
Oh, come ye, oh, come ye,
To call the Sun!
    Fires within us
    Call the Fire above us
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    Our Lord, the Sun!

Yea, Lord, we greet Thee!
Born again at Yuletide!
Yule fires and candle flames
Are lighted for You!
    Come to thy children

Calling for thy blessing!
O, come let us invoke Him (x3)
Our Lord, the Sun!

*

SILENT NIGHT
-Ellen Reed

Silent night, Solstice Night
All is calm, all is bright
Nature slumbers in forest and glen
Till in Springtime She wakens again
Sleeping spirits grow strong!
Sleeping spirits grow strong!

(more)

Silent Night, Solstice Night (cont.)

Silent night, Solstice night
Silver moon shining bright
Snowfall blankets the slumbering Earth
Yule fireswelcome the Sun's rebirth
Hark, the Light is reborn!
Hark, the Light is reborn!

Silent night, Solstice night
Quiet rest till the Light
Turning ever the rolling Wheel
Brings the Winter to comfort and heal
Rest your spirit in peace!
Rest your spirit in peace!

*

GLORY TO THE NEW BORN KING
-Ellen Reed (1st verse)

Brothers, sisters, come to sing
Glory to the new-born King!
Gardens peaceful, forests wild
Celebrate the Winter Child!
Now the time of glowing starts!
Joyful hands and joyful hearts!
Cheer the Yule log as it burns!
For once again the Sun returns!
Brothers, sisters, come and sing!
Glory to the new-born King!

Brothers, sisters, singing come
Glory to the newborn Sun
Through the wind and dark of night
Celebrate the coming light.
Suns glad rays through fear's cold burns
Life through death the Wheel now turns
Gather round the Yule log and tree
Celebrate Life's mystery
Brothers, sisters, singing come

Glory to the new-born Sun.

*

DANCING IN A WICCAN WONDERLAND
-"Alexander & Aarcher"

Pagans sing, are you listenin',
Altar's set,candles glisten,
It's a Magickal night, we're having tonight,
Dancing in a Wiccan Wonderland

Blades held high, censer smoking,
God and Goddess, we're invoking,
Through Elements Five, we celebrate life,
Dancing in a Wiccan Wonderland,

(more)

Wiccan Wonderland (cont.)

Queen of Heaven, is in Her place,
Triple Goddess, now the Crone Face,
Above and Below, She's the Goddess we know,
Dancing in a Wiccan Wonderland

Now the God, is the Provider,
Supplying game for our Fire,
Above and Below, He's the Horned One we Know,
Dancing in a Wiccan Wonderland

In a Circle we can light a Yule Fire,
And await the rising of the Sun,
It's the Great Wheel turning for the new year,
loaded with abundance and great fun.

Later on, by the fire,
Cone of Power, gettin' higher
It's a Magickal Night we're having tonight,
Dancing in a Wiccan Wonderland

*

SHARE THE LIGHT
(The First Noel)

CHORUS: Share the light, share the light!
Share the light, share the Light!
All paths are one on this holy night!

On this Winter holiday, let us stop and recall
That this season is holy to one and to all.
Unto some a Son is born, unto us comes a Sun,
And we know, if they don't that all paths are one.

Be it Chanukah or Yule,
Christmas time or Solstice night,
All celebrate the eternal light.
Lighted tree or burning log,
Or eight candle flames.

All gods are one god, whatever their names.

*

MOON OF SILVER
(We Three Kings)

CHORUS: Oh, Moon of Silver, Sun of Gold,
Gentle Lady, Lord so bold!
Guide us ever, failing never,
Lead us in ways of old.

Maiden, Mother, Ancient Crone,
Queen of Heaven on your throne,
Praise we sing Thee, Love we bring Thee,
For all that you have shown.

(more)

Moon Of Silver (cont.)

Lord of Darkness, Lord of Light,
Gentle Brother, King of Might,
Praise we sing thee, Love we bring Thee
On this Solstice night.

*

JOY TO THE WORLD

Joy to the world! The Lord is come!
Let Earth receive her king!
Let every heart prepare him room
And Heaven and Nature sing, etc.

Welcome our King who brings us life.
Our Lady gives him birth!
His living light returneth to warm the seeds within us
And wake the sleeping earth, etc.

Light we the fires to greet our Lord,
Our Light! Our Life! Our King!
Let every voice be lifted to sing his holy praises,
As Heaven and Nature sing, etc.

*
*

CHRISTMAS TIME IS PAGAN!
(Gloria in Excelsius Deo)

CHORUS:
Glorious!
Christmas time is pagan!
Glorious!
Christmas time is pagan!

Christmas time is here again,
Decorations everywhere.
Christmas carols ringing out,

Gentle pagans, we don't care.

Modern folks all celebrate
What they learned in Sunday School.
In December, they don't know
They are celebrating Yule!

Let them have their Christmas trees,
Decked in red and green and blue.
We rejoice at every one!
Christmas trees are pagan, too.

Bowls of bubbly Christmas cheer,
Fill your cup and quench your thirst.
They think the tradition's theirs.
Wassail bowls were pagan, first.

CHRISTMAS TIME IS PAGAN!

Every door and window bears
Wreaths of holly, wreaths of pine.
Circles represent the Sun.
Every wreath is yours and mine.

Christmas lights on Christmas trees,
Candle flames burn higher and higher,
Let us cheer along, my friends,
As they light their Yuletide fire.

There's a possibility
That this song is yours and mine
'Cause the tune was known to all
Back in A.D. one-two-nine.

*
*

GOD REST YE MERRY, PAGANFOLK
(God Rest Ye Merry, Gentlemen)

God rest ye merry, paganfolk,
Let nothing you dismay.
Remember that the Sun returns
Upon this Solstice day.
The growing dark is ending now
And Spring is on its way.
Oh, tidings of comfort and joy,
Comfort and joy!
Oh, tidings of comfort and joy.

The Goddess rest ye merry, too,
And keep you safe from harm.
Remember that we live within
The circle of Her arms,
And may Her love give years to come
A very special charm.
Oh, tidings of comfort and joy,
Comfort and joy!

Oh, tidings of comfort and joy!

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*

BLESSED BE AGAIN!

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III

(Tune: "One Misty Moisty Morning" (Trad.)

Upon a dark and windy hill,
On Samhain's eldritch night
I saw the Crone with withered hands
By balefire's burning light
Her eyes were full of wisdom,
The threads of life she span
And sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

As I walked out on Yuletide,
The winter winds blew cold
I saw the Winter King a-standing,
Grey and grim and old
His cloak was pulled around him,
A Child was in his hand
And he sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon the morn of Brigit's Day,
I saw a lovely sight
The Goddess standing by me,
All crowned in starry light
The crescent Moon beneath her feet,
The stars were in her hand
She sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon the first of April,
I saw the Holy Fool
He was a merry prankster,
The Lord of all Misrule!
He looked at me, and winked an eye,
And danced and sang and then

As I walked out one May morning,
T'was on the blooming heather
I saw a Maiden dancing there,
In fair and sunny weather
The Beltane fires were burning high,
The dancers round did spin
They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon Midsummer's heady day,
I saw John Barleycorn
Walking proud and tall there
In the sunny shining morn
His beard was long and golden,
He looked at me and then
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon a singing Summer day,
At dawn on Lammastide
I saw the Craftsman smiling,
On sunbeams he did ride
He brings us light and knowledge,
To help our fellow men
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon a chilly autumn day,
All sheltered from the storm
I saw the Harvest safe at home,
The families snug and warm
They sat and gave their thanks,
And they laughed and smiled and then

He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Ostara came with blossoms,
Life flourished everywhere
I saw the Mother smiling,
With flowers in Her hair
She stood among the growing fields,
In heather and in glen
And sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

The Spiral Dance goes on and on,
The King and Youth and Child
The Gentle Mother, Aged Crone,
And Maiden meek and mild
And so the Yearly Circle
Turns in eternal spin
So sing "Blessed Be! And Blessed Be!
And Blessed Be again!"

And "Merry Meet! And Merry Part!
And Merry Meet Again!"

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HARP SONG OF THE DANE WOMEN
-Rudyard Kipling

What is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-Maker?

She has no house to lay a guest in
but one chill bed for all to rest in
that the pale suns and the stray bergs nest in

She has no strong white arms to fold you
but the ten times fingering weeds to hold you
out on the rocks where the tide has rolled you

Yet, when the signs of Summer thicken
and the ice breaks and the birch-buds quicken
yearly you turn from our side and sicken

Sicken again for the shouts and the slaughters
you steal away to the lapping waters
and look at your ship in her winter quarters

You forget our mirth, and talk at the tables
the kine in the shed and the horse in the stables
to pitch her sides and go over her cables...

Then you drive out where the storm clouds swallow
and the sound of your oar-blades, falling hollow
is all we have left through the months to follow

Ah...but what is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-maker?

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https://beyondweird.com/bookofshadows/2301.html
55 captures
17 Apr 2002 - 26 Sep 2023
Aug SEP Oct
26
2022 2023 2024

About this capture

2301

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STAND UP, STAND UP FOR ODIN
-Robert Cook
(Tune: "Stand Up For Jesus")

Stand up! Stand up for Odin, you warriors of the beard!
lift high the Raven Banner that half the world has feared!
From Angleland to far Vinland shall sound the Warrior's Cry
Till every foe is vanquished, and Odin reigns most high!

March forth with steel flashing beneath the naked Sun
and never stand at rest again 'til all the World is won!
Let scarlet sword his symbol carve in every nation's sod
'Til every man still breathing stands up for OdinGod!

Let ships with prows of Dragons the mighty oceans cleave
and every land not Odin's our crimson gifts receive
let Raven Banners fill the sky where every man has trod
And all the soil beneath them belong to OdinGod!

Stand up! Stand up for Odin, you Warriors of the North!
With silver swords a-flashing to victory go forth!

From Angleland to far Vinland our joyous conquest lead
'Til every foe is vanquished, and Odin's Lord, indeed!

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NUDE
-W.J.Bethancourt III
-Ed Hirt
copyright 1982 W.J.Bethancourt III and Ed Hirt
(Tune: "Men of Harlech")

What the use of wearing panties
Whalebone corsets of your Auntie's
Boxer shorts and other scanties
Best of all is nude
There's such fun in going bra-less
Now that it's no longer lawless
'Specially if your figure's flawless
Best of all is nude
Nude is what you're born in
Shirts are never torn in
Underwear and lacy flimsies, garter belts and other whimsies
Yards of itchy cloth to put your form in
Ducks all do it, maidens rue it
Even ancient Picts in Britain blue it
Going naked's how to do it
Best of all is nude!

If your garters aren't elastic
Tie them up in knots fantastic
(Panty hose is something drastic!)
Best of all is nude!
If you're tired of wearing clotheses
Shed your garment 'mongst the roses
Never mind the old bluenoses
Best of all is nude!
Nude is best for ducking!
Worst for horses bucking!
Moonlit nights will see such sights
that are very best for fooling round
.....and elbows!
Nudity is grand to see
A well-known antidote to virginity
Take your clothes off and you'll see:

Best of all is nude!

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FAIRIES LOVE SONG
-Anonymous

Why should I sit and sigh
Broo and bracken, broo and bracken
Why should I sit and sigh
All alone and weary

When I see the plover rising
Or the curlew wheeling
It's then I'll court my mortal lover
Back to me is stealing

When the moon begins her waning
I sit by the water
Where a man born of the sunlight
Loved the Faerie's daughter

Oh, but there is something wanting
O but I am weary
Coming blithe, now bonny treads he
O'er the knolls to cheer me

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THE BARD'S SONG
-W.J.Bethancourt III
(c) copyright 1990 W.J.Bethancourt III
(Tune: "Dublin City")

As I walked out one quiet evening
At the hour of twelve at night
Who should I meet but a fair young maiden
Combin' her hair by candle light;
Lassie, I have come a-courtin'
Your kind favours for to win
And if you'd heed my petition
I would be your Paladin...

(CHORUS) Gather roses in the Springtime
Gather roses while ye may,
Time is passing; roses wither;
Winter comes; we're here -today-.

Have you seen the dew a-formin'
On the grass at early morn?
Have you seen the forest quiet,
Or a stag that's barely born?
Have you seen the dawn a-breakin'
O'er the Western Ocean's tide?
Have you felt my heart a-beatin'
When it's held close to your side?

I can give no gold or silver,
I can give no fields of land,
I can give no servants brisk
To wait on you both foot and hand;
I can give you wide roads callin'
Wind and Rain, and Moon and Sun,
Songs to sing, and love and laughter,
Dresses made of plain home-spun.

Come dance with me upon the greensward
in the moonlight, in the Spring.

Dance with me within the forest
Dance with me within the ring!
Earth below us, stars above us,
Fire and water by our side,
Dance with me within the moonlight,
Dance with me, and be my Bride!

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ALL THRU THE NIGHT
-Traditional

While the Moon her watch is keeping
all thru the night
While the weary world is sleeping
all thru the night
O'er thy spirit gently stealing,
Visions of delight revealing
Breathes a pure and holy feeling
all thru the night

Though this Bard must roam full lonely
My true harp shall sing praise only
Love's soft dream, alas, is over
Yet my strains of love shall hover
Near the Presence of my Lover

Hark! A solemn bell is ringing
Thou, my King are heavenward winging
Earthly dust from off Thee shaken
Soul immortal shalt thou waken
With thy last, dim journey taken

Neath this Stone my King is sleeping
Stars around Him softly sweeping
Once and Future King preserving
Britain's Saviour there reserving
All around him Stars observing
all thru the night

Holl am ran-tire sehr thuh wed-ont
ahr heed ah nos
Dum-ar forth ee vro go-gawn-yont
ahr heed ah nos
Gol-i ar-all you tuh wull ooch
ee are thang os gweer bred vairtch-ooch
tie-leer nave oith m'yoon thu-wail-ooch
ahr heed ah nos

note: The last verse is phonetic Welsh.
"ll" is pronounced by putting the tip of your
tongue to the roof of your mouth, and saying "h"
and "l" at the same time...sort of.
"ch" is pronounced as German.

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TWO MAGICIANS
(Child #44)
recorded by Steeleye Span "Below the Salt"

She looked out of the window, as white as any milk
He looked in at the window, as black as any silk

(Chorus): Hello, hello, hello, hello you coal black smith
You have done me no harm!
You never shall have my maidenhead
That I have kept so long!
I'd rather die a maid, aye, and then she said,
And be buried all in my grave,
Than to have such a nasty,
husky, dusky, fusty, musty coal black smith!
A maiden I will die!

She became a duck, a duck all in the stream
And he became a waterdog, and fetched her back again

She became a star, a star all in the night
And he became a thundercloud and muffled her out of sight

She became a rose, a rose all in the wood
And he became a bumblebee and kissed her where she stood

She became a nun, a nun all dressed in white
And he became a chantry priest to pray for her by night

She became a trout, a trout all in the brook
And he became a feathered fly, and catched her with his hook

She became a quilt, a quilt all on her bed
And he became a coverlet, and gained her maidenhead!

note: This has MANY variants. See Robert Graves' "The White Goddess" pg. 401!

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JOHN BARLEYCORN

There were three men come out of the West
Their fortunes for to try,
And these three men made a solemn vow:
John Barleycorn should die!
John Barleycorn should die!
(nb: 4th line of each verse is sung twice)

They plowed, they sowed, they harrowed him in,
Threw clods upon his head,
And these three men made a solemn vow:
John Barleycorn was dead!

CHORUS: Fa la la la, it's a lovely day!
Sing fa la la lay oh!
Fa la la la, it's a lovely day!
Sing fa la la lay oh!

They let him lie for a very long time
'Til the rain from Heaven did fall,
Then Little Sir John sprung up his head,
And so amazed them all!

They let him stand 'til Midsummer tide,
'Til he grew both pale and wan,
Then Little Sir John he grew a long beard,
And so became a man!

They hired men with the sythes so sharp
To cut him off at the knee
They rolled him and tied him about the waist,
And used him barbarously!

They hired men with the sharp pitchforks
To pierce him to the heart,
And the loader he served him worse than that,
For he tied him in a cart!

They wheeled him around and around the field,
'Til they came to a barn,
And there they made a solemn mow
Of poor John Barleycorn,

They hired men with the crab-tree sticks
To strip him skin from bone
And the Miller he served him worse than that:
For he ground him between two stones!

They have wheeled him here and wheeled him there
And wheeled him to a barn,
And they have served him worse than that
They have bunged him in a vat!

(more)

John Barleycorn (cont.)

They have worked their will on John Barleycorn
But he lived to tell the tale;
For they pour him out of an old brown jug,
And they call him home-brewed ale!

Here's Little Sir John in a nut-brown bowl,
And brandy in a glass!
And Little Sir John in the nut-brown bowl
Proved the stronger man at last!

For the huntsman he can't hunt the fox
Nor loudly blow his horn,
And the tinker can't mend kettles nor pots
Without John Barleycorn!

(Note: sing the chorus after every other verse or so. Encourage the group to join the song)

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THE FALSE KNIGHT UPON THE ROAD (Child #3)
-recorded by Steeleye Span

"Oh where are you going to?"
said the False Knight upon the road
"Oh I'm going to my school."
said the wee boy and still he stood
"What is that upon your back?"
said the False Knight upon the road
"Ah weel, it is my books!"
said the wee boy and still he stood

Oh, what have you got there?
I have got my bread and cheese!
Oh won't you give me some?
No, ne'r a bite or crumb!

I wish you was on the sands.
Yes, and a good staff in my hands!
I wish you was on the sea.
And a good ship under me!

And the ship to sink.

An inch away from shore!
I think I hear a bell.
And it rings you straight to Hell!

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NOTTAMUN TOWN
-Traditional

In Nottamun Town, in Nottamun Town
Not a soul would look up not a soul would look down
Not a soul would look up, not a soul would look down
To show me the way to fair Nottamun Town

I bought me a horse t'was called a grey mare
Grey mane and grey tail and green stripe on her back
Grey mane and grey tail and green stripe on her back
Weren't a hair upon her that was not coal black

She stood so still threw me to the dirt
She tore at my hide, she bruised my shirt
From saddle to stirrup I mounted again
and on my ten toes I rode over the plain

When I got there no one did I see
they all stood around me just looking at me
i called for a cup to drive gladness away
And stifle the dust for it rained the whole day

And the King and the Queen and the company more
Came a riding behind and a walking before
Come a stark naked drummer beating a drum
With his hands in his bosom came marching along

Sat down on a hard hot cold frozen stone
Ten thousand stood round me but I was alone
Took my heart in my hand to keep myself warm
Ten thousand was drowned that never was born

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CAMBRIAN DREAM
-Gwydion PenDerwyn
copyright probably to Nemeton

In the mountains of Cambria, by Rhymney's bright stream
I have oft slept in heather, and dreamed a bright Dream
No mortal could wake me, nor see what I've seen
No landscape could ever compare.

'Twas the Land of my Fathers, unfettered, and free
Ere the time that the Saxon swept over the Sea
When mistletoe grew 'neath the shining Oak Tree
No landscape could ever compare!

(Chorus): Dreaming of Prydein, asleep on a hill
When I awaken, will you be there still?
Oh, Island of Poets, my dreams you can fill
But never the long waking hours.

Mighty Poets and Warriors traversed every road
Leaving stories and legends wherever they strode
Their pasts are recalled in the humblest abode
In tales of the sunnier days.

(Chorus)

Now my story is ended, my song is all gone
I have slept thru the evening, and into the dawn
Yet still, I remember your Face, Albion,
And your older, and much wiser ways!

(Chorus)

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SHE MOVED THRU THE FAIRE
-Padraic Colum
recorded by Theodore Bikel

My young love said to me: My mother won't mind
And my father won't slight you for your lack of kind
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!

Then she stepped away from me, and she moved thru the Faire
And so fondly I watched her move here and move there
At last she turned homeward, with one star awake
As the Swan in the evening moves over the lake.

Last night she came to me, my dead love came in
And so soft did she move that her feet made no din
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!

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CUP OF WONDER
-Ian Anderson
recorded: "Songs from the Wood"
Jethro Tull
copyright 1977 Salamander Music
pub. USA: Chrysalis Music Corp.

May I make my fond excuses for the lateness of the hour
But we accept your invitation, and we bring you Beltane's Flower
For the May Day is the Great Day, strung along the Old Straight Track
And those who ancient Lines did Ley will heed this song that calls them back!

Ask the Green Man where he comes from, ask the Cup that fills with Red
Ask the old grey Standing Stones who show the Sun His way to bed
Question all as to their Ways, and learn the Secrets that they hold
Walk the lines of Nature's Palm, crossed with Silver and with Gold.

(Chorus): Pass the Word, and pass the Lady
Pass the Plate to all who hunger!
Pass the Wit of Ancient Wisdom
Pass the Cup of Crimson Wonder!

Join in Black December's Madness! Lie in August's welcome Corn!
Stir the Cup that's ever filling with the Blood of all that's born!
For the May Day is the Great Day, strung along the Old Straight Track
And those who ancient Lines did Ley will heed this Song that calls them back!

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CUP OF WONDER II
-variant lyrics by the Whyte Bard

May I make my fond excuses for the lateness of the Hour
But I accept your invitation, and I bring you Beltane's Flower
For the May Day is the Great Day strung along the Old Straight Track
And those who ancient Lines did Ley will heed this Song that calls them back!

Ask the Green Man where he comes from, ask the Sun his way to bed
Ask the grey and Standing Stones where last they lay their head
Ask the Lady where She's standing, growing young, and growing old
Cross the Lines of Nature's Palm, marked with Silver, crossed with Gold
For the May Day is the Great Day strung along the Old Straight Track
And those who ancient Lines did Ley will heed this Song that calls them back!

Ask the Lady where She's standing in the green and growing corn!
Take the Cup that's ever filling with the Blood of all that's born!
For the May Day is the Great Day, strung along the Old Straight Track
And those who ancient Lines did Ley will heed this Song that calls them back!

So, pass the Cup, and pass the Lady!
Pass the Plate to all who hunger!
Pass the Wit of Ancient Wisdom
Pass the Cup of Crimson Wonder!

(repeat verse 1)

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THE SONG OF WANDERING AENGUS
-Wm. Butler Yeats
recorded by Judy Collins

I went out to the hazel - wood
Because a fire was in my head
Cut and peeled a hazel - wand
Tied a berry to a thread
And when white moths were on the wing
And moth - white stars were flickering out
I dropped the berry in a stream
And caught a little silver trout.....

I had but laid it on the bank
And gone to blow the fire a-flame
Something rustled in the air
Something called me by my name!
It had become a glimmering Girl
With apple - blossom in her hair
Who called me by my name, and ran
And vanished in the brightening air.....

Though I am old, with wandering
Thru hilly lands, and hollow lands;
I'll find out where she has gone
To seek her lips, to take her hands-
And walk thru long green dappled grass;
To pluck 'til Time, and times are done:
The Silver Apples of the Moon;
The Golden Apples of the Sun.....

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THE CHILDISH EDDA
-Poul Anderson
-Ron Ellik
(Tune: "Tramp, Tramp, Tramp")

Yggdrasil, where Nine Worlds clash, is a noble piece of ash
That shelters Norns and Gods and all that crew
There, a Dragon gnaws the base of an Eagle's resting place,
And four Harts, a Goat and Squirrel are there too!

Frigga took a year or so, and, except for mistletoe
Got from everything an Oath for Balder's good
Evil Loki wished him harm, so he hired Hodr's arm,
And the staff the Blind God threw was kissing-wood!

Tyr vowed Fenris-Wolf his hand if he couldn't break the Band
That All-Father's wisdom made both light and hefty...
Lupine muscles strained away, but the magic held its' sway -
And from then on, till The Time, they called Tyr "Lefty!"

When Thor went out to fish, he quickly got his wish,
and he hauled a Jormangandr from the Bay.
But Hymr cut the cable, and Thor was only able
To brag about the "one that got away..."

When Thor called upon the Giants, they didn't show defiance,
But they soon got rid of him, and of his Hammer!
For the sea he could not swallow, and old Grandmaw beat him hollow,
And the House-Pet caused an awful katzenjammer!

Asa-Thor became a "her" for to repossess Mjollnir,
And unto a frosty brute his troth did plight;
But the vittles that he ate would an army more than sate,
And the chefs at Utgard always rued that night!

Each God's Apple every day, kept the doctor far away
'Til a Giant captured Ydun from their Halls...
Loki fetched home Bragi's Bride, with Her health-food store beside,
Plus a char-broiled eagle underneath the Walls!

Odin said to Mim: "I think I would sort of like a drink."
Answered Mim: "That will cost you your left eye!
For you've come up very late to the Well at Wisdom's Gate
And the set-up prices, after hours, are high!"

Oh, the Giants brought their War up to Bifrost's very Door
And the battling wrecked Asgards perfect clime-
Jormungandr, Hel and Fenris dealt out Death in doses generous
And, in fighting, did the Aesir pass The Time!

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THE VALKYRIE SONG
(Tune: Wagner's "Flight of the Valkyries")

We fly through the night skies
Flashing our fat thighs,
Picking up dead guys;
You call this a job?

You take the blond guy,
I'll take the redhead!
Wait, he's not dead yet;
Let him go . . . splat!

Chorus: Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Oh-h-h-h-h-h!

We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!

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GOD IS ALIVE, MAGIC IS AFOOT
-Leonard Cohen (c) 1966

God is alive.....Magic is afoot...God is alive....magic is afoot...
God is afoot.....Magic is alive...Alive is afoot..magic never died!

God never sickened. Many poor men lied. Many sick men lied.
Magic never weakened. Magic never hid. Magic always ruled. God is afoot.
God never died!

God was Ruler, though his funeral lengthened.
Though His mourners thickened, magic never fled.
Though His shrouds were hoisted the naked God did live;
Though His words were twisted the naked magic thrived;
Though His death was published round and round the world
The heart did not believe.

Many hurt men wondered. Many struck men bled.
Magic never faltered. Magic always led.
Many stones were rolled, but God would not lie down!
Many wild men lied.
Many fat men listened.
Though they offered stones, magic still was fed!
Though they locked their coffers, God was always served.

Magic is afoot....God is alive....
Alive is afoot....Alive is in command.

Many weak men hungered.
Many strong men thrived.
Though they boasted solitude, God was at their side.
Nor the dreamer in his cell, nor the captain on the hill:
Magic is alive!
Though His death was pardoned 'round and 'round the world,
The heart would not believe!

Though laws were carved in marble they could not shelter men;
Though altars built in Parliaments, they could not order men;
Police arrested magic and magic went with them, ah!

For magic loves the hungry....

But magic would not tarry, it moves from arm to arm,
It would not stay with them; it cannot come to harm:
Magic is afoot! It cannot come to harm.
It rests in an empty palm. It spawns in an empty mind.
But magic is no instrument: magic is the End!

Many men drove magic, but magic stayed behind; Many strong men lied.
They only passed thru magic and out the other side!
Many weak men lied.
They came to God in secret and though they left Him nourished,
They would not tell Who healed;
Though mountains danced before them, they said that God was dead!
Though His shrouds were hoisted, the naked God did live!

(more)

God Is Alive; Magic Is Afoot (cont.)

God is alive! Magic is afoot...God is alive... God is alive...
Magic is afoot...

This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve
'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

God is alive...Magic is afoot...Magic is afoot...God is alive..
Magic is alive...God is afoot...Alive is afoot...God never died.
Many strong men lied.
They only passed thru magic and out the other side!
This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve
'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

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THAT REAL OLD TIME RELIGION

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THE ENTIRELY ARBITRARY CATEGORIES OF THE VERSES

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THE REAL OLD TIME RELIGION
tune: "Old Time Religion"

(Chorus): Give me that real old time religion (3X)
It's good enough for me!

ASATRU AND ODINISM:

I hear Valkyries a-comin
In the air their song is comin
They forgot the words! They're hummin!
But they're good enough for me!

We will drive up to Valhalla
Riding Beetles, not Impalas
Singing "Deutschland Uber Alles"
And that's good enough for me!

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And that's good enough for me!

Shall we sing in praise of Loki,
Though he left poor Midgard smokey?
Oh, his sense of humor's hokey,
But he's good enough for me!

All the Gods tore into Loki
Saying Deicide is hokey!
And they threw him in the pokey!
And that's good enough for me!

Good old Thor's the god of thunder
Really helps us get our plunder
Tho his head's still truly dunder
He is good enough for me!

In the halls of Frey and Freyja

One-eyed Odin we will follow
And in fighting we will wallow
Till we wind up in Valhallow
Which is good enough for me!

It was good enough for Odin
Though the tremblin' got forbodin'
Then the giants finally strode in,
But it's good enough for me!

Shall we sing a verse for Thor,
Though he leaves the maidens sore?
They always come back for more,
So he's good enough for me!

It was good for Thor and Odin
It was good for Thor and Odin
Grab an axe and get your woad on!
and it's good enough for me!

We will worship now with vigor
The goddess known as Frigga
Tho there are some who don't dig her
She is good enough for me!

If you wanna worship Odin
You don't have to have a coat on
Grab a sword and slap some woad on
And that's good enough for me!

We will sing a verse for Loki

All the priestesses will lay ya
If you're good enough, they'll pay ya!
And that's good enough for me!

He's the old Norse god of Chaos
Which is why this verse don't
rhyme or scan or nothin'
But it's good enough for me...

BRUJA:

Let us sing for Brujaria
Though the blood's a lot less cleaner;
It's not Christian Santaria
So it's good enough for me!

BUDDHISM:

We will all go to Nirvana
So be sure to mind your manners
Make a left turn at Savannah
And we'll see the Promised Land!

Oh we all will follow Buddah
Oh we all will follow Buddah
And we'll eat no food but Gouda
Which is Gouda-nuff for me!

It was good enough for Buddha,
As a god he's kinda cute-a,
And he comes in brass or pewta'
So he's good enough for me!

We will go and sing "Hosanna"
To our good ol' pal, Gautama,
He will never flim or flam ya',
And that's good enough for me!

No one wrote a verse for Buddah
Tho I think they really coulda
And I really think they shoulda
'Cause he's good enough for me!

We will all go to Nirvana
We will all go to Nirvana
Make a left turn at Urbana
And you'll see the Promised Land!

CARGO CULT & PACIFIC ISLANDS:

To the tune of Handel's "Largo"
We will hymn the gods of Cargo
'Til they slap on an embargo
And that's good enough for me!

If you get too tired
And you need to get up higher
Just have Pele light your fire!
From her island in the sea!

You can keep your saints with halos,
Your hosannas or dayenus:
Let's throw virgins in volcanos!
And that's good enough for me!

CHRISTIAN:

We will worship with the Fundies
With their itchy hair-shirt undies
If they don't bring "Mrs. Grundy,"
Then it's good enough for me!

There are those who worship Satan
And are just anticipatin'
Armageddon's conflagratin'
That ain't good enough for me!

It was good for old Jehovah
He had a son who was a nova!
Hey there, Mithras! Move on ova'!

Let's all listen up to Jesus
He says rich folks like old Croesus
Will be damned until Hell freezes

Another resurrection Day! And that don't sound good to me!

Jerry Falwell thinks he's sav-ed
In a lamb's blood he's been lav-ed
And HE thinks that I'M deprav-ed
But that's good enough for me!

Oh we'll all be Fundamental
And be Holy Testamental
And never Trancendental
And that's good enough for me!

That Bob Larson shrieks and hollers
Fighting demons in his callers
Save his program: SEND YOUR DOLLARS!
And that's good enough for me!

We will finally pray to Jesus
From our sins we hope he frees us
Eternal life he guarantees us
And that's good enough for me!

Tho J.C.'s into fish, too,
He's an avatar of Vishnu
So he is welcome here, too,
And that's good enough for me!

Anytime that I start hearin'
"Jesus loves you" I start leerin'
Maybe so, but not like Brian *
Which is good enough for me!

Brother Jerry is a cretin
But with all the cash he's gettin'
Lotsa folks'll be forgettin
It's the "Land of the Free!"

Brother Robert's church is Crystal
But all the Bible that he's missed'll
Make you "hotter than a pistol"
But he's good enough for me!

Brother Jim and Sister Tammy
Had a show that was a whammy
But now they are in Miami
Tryin' t'get back on TV!

Whether Low Church or it's High Church
Or it's Pie-Up-In-The-Sky Church
Come on down and visit my Church
'Cause it's good enough for me!

You could join Jehovah's Witness
Running door to door for fitness
Well if you've been blessed with quickness,
Then thats good enough for me

Brother Oral's in his tower,
Trusting in the Lord's power
Getting richer by the hour,
Now he's got the ransom fee!

Brother Earnest is a healer
And not QUITE a wheeler-dealer --
More a jumper and a squealer
So he's good enough for me!

Then there's good ol' Brother Billy
Bringing souls in willy-nilly.
All his trips are kinda silly,
But he's good enough for me!

And the Romans said of Jesus
"Lets kill him, he don't please us"
"But the Atheists will tease us"
And thats good enough for me

And let's not forget Pelagius
Though some call him outrageous
He is pious and courageous
And he's good enough for me!

CLASSICAL PAGANISM:

We will go to worship Zeus
Though his morals are quite loose
He gave Leda quite a goose
And he's good enough for me!

We will pray to Father Zeus
In his temple we'll hang loose
Eating roast beef au jus,
And that's good enough for me!

Shall we sing a verse for Venus,
Of the Gods she is the meanest,
Cause she bit me on my...elbow!

You can dance and wave the thyrsos
And sing lots of rowdy verses
Till the neighbors holler curses,
And that's good enough for me!

We will sing for great Diana
Who will teach of love and honor
But you really gotta wanna!
'Cause she's tough enough for me!

We went off to worship Venus
By the Gods! You should have seen us!
Now the Clinic has to screen us...

And it's good enough for me!

We will venerate old Bacchus
Drinking beer and eating tacos
Til you've tried it please don't knock us
'Cause it's good enough for me!

Let us raise a toast to Bacchus,
We will raise a royal ruckus,
Then we'll lay us down and f**k us
That's good enough for me!

Diana is a little spikey
And she is a little dyke-ey
You don't have to be a Psych-e
To know that's right for me!

But that's good enough for me!

It was good enough for Sappho
With her lady on her lap-o
She put Lesbos on the map-o
With her pagan poetry!

When we worship Bacchus
The ethanol will sock us
We'll all get good and raucous
And that's good enough for me!

We'll sing praises to Apollo;
Where the Sun God leads we'll follow
('Though his head's a little hollow)
He's good enough for me!

We will worship with Poseidon
We will meet him when the tide's in
All the maidens he will ride in
Then he'll give 'em all to me!

All the hunters start convergin'
When Diana is emergin'
It's too bad she's still a virgin
But there's still hope left for me!

And what about this Bacchus,
Who lives just to raise a ruckus?
Loosens women so they'll f**k us,
Well, that's good enough for me!

We will all see Aphrodite
Though she's pretty wild and flighty
She will meet us in her nightie
And she's good enough for me!

Oh we will go and worship Pan,
'cause he just don't give a damn!
Grab a woman or a man,
And that's good enough for me!

Was a time, so I've heard tell, a
Fine and promising young fella
Gave his all to serve Cybele
But that's damn well not for me!

We'll sing praises to Apollo
Where the Sun-God leads, I'll follow
From Ionia to Gaul-o
And that's good enough for me!

We will have a mighty Party
In the honor of Astarte
Grab your chiton - don't be tardy
'Cause she's good enough for me!

In his dancing Pan will lead them

Don't neglect that shrine of Zeus'
Tho he's lost his vital juices
The old boy still has his uses
And he's good enough for me!

We will all bow to Hephaestus
As a blacksmith he will test us
'Cause his balls are pure asbestos
So he's good enough for me!

There is room enough in Hades
For lots of criminals and shadies
And disreputable ladies,
And they're good enough for me!

And to help things get real racous
The priests of Pan and Bacchus
Will hold a f***ing contest!
And that's all right with me!

We all worshipped Dionysus
'Till we ran into a crisis:
The bar had raised its prices;
That's not good enough for me!

There's that lusty old Priapus
He's just itching to unwrap us.
(He'd do more to us than tap us
And that's good enough for me!)

Pan's pipes got plugged last summer
And it really was a bummer
Finally had to call a plumber!
But he's good enough for me!

Now Danae was sweet as flowers,

When his pipes call we will heed them
In truth tho, he don't need them
He's more than enough for me!

It was good enough for Venus
She'd have sighed if she'd of seen us
Letting morals come between us
And she's good enough for me!

There's one thing that I do know
Zeus' favorite is Juno
She's the best at doing...you know!
And that's good enough for me!

It was good enough for Cupid
It was good enough for Cupid
His wings look kind of stupid
But that's good enough for me!

She was into golden showers;
And that showed her Zeus' power
And that's good enough for me!

We will sing our staves to Venus
We will sing our staves to Venus
Tho I think this rhyme is henious
But it's good enough for me!

Let us dance with Dionysus
And get drunk on wine and spices
The Christians call them "vices"
But they're good enough for me!

We will venerate old Hermes
With his staff entwined with wormies
Warding off the nasty germies
And that's good enough for me!

Let's all drink to Dionysus
Wine and women beyond prices!
He made a Maenad out of my Sis!
And that's good enough for me!

We will all bow down to Venus
As we dance upon Mt. Zenos
We will worship with our....voice
And that's good enough for me!

There are those who, when they've got e-
Normous problems that are knotty
They just take them to Hecate
And that's good enough for me!

In the church of Aphrodite
She's a mighty righteous sightie,
The Priestess wears a see through nightie
And she's good enough for me

We all worship Aphrodite,
And Her sister bold Astarte,
They both throw a lovely party,
And that's just fine with me!

CONFUCIANISM

Let us read works of Confucius
As we walk thru Massachusetts
In white robes that freeze our tushes
But it's good enough for me!

We used to study old Confucius
As we sat there on our tushes
We're learning but don't push us
And thats good enough for me

CTHULHU:

We will worship mighty Cthulhu
H. P. Lovecraft's big old hoodoo
(1930's fiction voodoo....)
But that's good enough for me!

We will worship Great Cthulhu,
We will worship Great Cthulhu,
And we'll feed him Mr. Sulu
'Cause that's good enough for me!

Let us sing to Lord Cthuhlu
Don't let Lovecraft try to fool you
Or the Elder Gods WILL rule you
And that's good enough for me!

We will sacrifice to Yuggoth
We will sacrifice to Yuggoth
Burn a candle for Yog-Soggoth
And the Goat With a Thousand Young

Of the Old Ones, none is vaster
Even Cthulhu's not his master
I refer to the unspeakable *
and that's good enough for me!

Well it's good enough for *
He's a mighty kinky master
When you pray he goes much faster
And that's good enough for me!

And for those who follow Cthulhu
We have really got a lulu:

Let's go worship Great Cthulhu,
And run naked like a Zulu,

Drop a bomb on Honolulu!
'Cause that's good enough for you!

You and me and Mr. Sulu,
And that's good enough for me!

* - well, do YOU want to say it?

DISCORDIANISM:

Let us sing to old Discordia
Cause it's sure she's never bored ya
And if she's good enough for ya
Then she's good enough for me!

Of Great Murphy much is spoken
For his Law shall not be broken
It's not pretty when he's woken
Things go wrong for you and me!

If your rising sign is Aries
You'll be taken by the Fairies
Meet the Buddah in Benares
where he'll hit you with a pie!

If your god of choice is Squat
Well then trendy, man, you're not!
But you'll get a parking spot!
And that's good enough for me!

We will sing a verse for Eris
(Golden apples for the fairest!)
Though she sometimes likes to scare us
But she's good enough for me!

Let us do our thing for Eris
Goddess of the discord there is
Apple's golden, it's not ferrous
And that's good enough for me!

Let us praise the Holy Fool
For he's breaking all the rules
Holds you up to ridicule,
And that's good enough for me!

(THE ALMIGHTY) DOLLAR

Oh, the dollar is our Saviour
If we spend Her or we save Her
She controls all our behaviour
There's not enough for me!

There are those who scream and holler
And get hot under the collar
For their god, Almighty Dollar,
Who is good enough for me!

Call Him God, or call him Allah
The priest will take your dollah
Easy living from -your- follah-
-wers, but sorry, -not- from me!

DRUIDS:

We will worship like the Druids,
Drinking strange fermented fluids,
Running naked through the woo-ids,
Coz that's good enough for me!

In Pwyll's hall you will be welcome
But he's not at home too often
Spends all his time in Annwyfn
And that's good enough for me!

I'll go get my golden sickle
And I'll wear it where it tickles
It ain't used for cuttin' pickles!
And it's good enough for me!

EGYPTIAN:

Let us sing the praise of Horus
As our fathers did before us
We're the New Egyptian Chorus
And we sing in harmony!

When we all bowed down to Nuit
There was really nothin' to it
(Alex Sanders made me do it...)
But that's good enough for me!

We will venerate Bubastis
We will venerate Bubastis
If you want in, then just ast us!
'cause that's good enough for me!

We will pray with those Egyptians
Build pyramids to put our crypts in
Cover subways with inscriptions,
which is good enough for me.....!

Let us all now worship Ra
And take care of our Ka
We'll all sit round and go "Ah-h-h!"
Which is good enough for me!

We will all do praise to Horus
In an old Egyptian chorus
If there's something in it for us
Then it's good enough for me!

Here's an invitation for us
All to go and worship Horus
Doff your clothes and join the chorus
And that's good enough for me!

We will venerate Bubastis
Cause my cat walked up and ast us
(Now the cat box is DISASTROUS!)
But it's good enough for me!

FICTIONAL GODS, DEMONS AMD HEROES:

Here's to those who copy Conan
Here's to those who copy Conan
They're just Followers of Onan
And that's good enough for me!

There are followers of Conan.
And you'll never hear 'em groanin'
Followed Crom up to his throne(in)
And it's good enough for me!

Azahoth is in his Chaos
Azahoth is in his Chaos
Now if only he don't sway us
That is good enough for me!

We will worship Holy Ford
Beta, Delta, Gamma, Lord
But the Alphas might get bored
A Brave New World for you and me!

Let us note the might of Ils
With a thousand or more quills
By the light that from him spills
He is good enough for me!

The late return of the Prophet Zarquon
Caused his followers to hearken
As the Universe went dark on
All of you and me!

We will sing of Foul the Render,
Who's got Drool Rockworm on a bender
In his cave in Kiril Threndor--
They're both too much for me!

Of Lord Shardik you must beware;
To please him you must swear;
'Cause enraged he's a real Bear,
And that's good enough for me!

We will sing of Iluvatur,
Who sent the Valar 'cross the water
To lead Morgoth to the slaughter
And that's just fine with me!

We will sing the Jug of Issek,
And of Fafhrd his chief mystic,
Though to thieving Mouser will stick,
And that's good enough for me!

We'll invoke the blessed Camber
And the Unicorn of Amber
And the wizard Deliamber
They're good enough for me!

It was good enough for Cthulhu
Who'd eat me and who'd eat you, too;
If it's good enough for Cthulhu
Then it's good enough for me

HINDU:

There are some that call it folly
When we worship Mother Kali.
She may not be very jolly
But she's good enough for me!

As the goddess Kali dances
With her worshippers in trances

We will go to worship Kali
She will help us in our folly
She'd be quite an armful, golly!
And she's good enough for me!

I will wait till four-armed Kali
Drags me thru that lonesome valley

You can learn some Hindu stances
And that's good enough for me!

She's disgusting act-u-all-y
But She's good enough for me!

ISLAMIC:

We will all bow down to Allah
For he gave his loyal follow
Ers the mighty petro-dollah
And that's good enough for me!

Warriors for Allah
Are sure to have a gala
Time in old Valhalla
And that's good enough for me!

JEWISH:

If you think that you'll be sav-ed
If you think that you'll be sav-ed
If you follow Mogen David
Then that's good enough for me!

Some guys have a circumcision
On account of their religion,
An embarrassing incision
Cut just ENOUGH from me!

Let us worship old Jehovah
All you other gods move ovah
Cause the one God's takin' over
And it's good enough for me!

Let us celebrate Jehovah
Who created us "ab ova"
He'll be on tonight on "Nova"
'cause he's good enough for me!

KAHBAHLA:

We will read from the Kabahlah
We will read from the Kabahlah
It won't get us to Valhalla
But it's good enough for me!

We will read from the Cabala.
Quote the Tree of Life mandala
It won't get you in Valhalla,
Yet it's good enough for me!

KRISHNA:

We will all sing Hare Krishna
We will all sing Hare Krishna
It's not mentioned in the Mishna
But it's good enough for me!

Hare Krishna gets a laugh on
When he sees me dressed in saffron
With my hair that's only half on
But that's good enough for me!

I was singing Hari Rama
With my friend the Dalai Lama
'Til they dumped us in the slammer
But that's good enough for me!

MIDDLE EASTERN PAGAN:

I'll sing some songs to Lilith,
Not so young, and not so girlish,
and She's always PMS-ish,
but She's good enough for me!

We will have a mighty orgy
in the honour of Astarte
it'll be a mighty party
and it's good enough for me!

Lilith wears a lacy nightie
And She is a little flighty
She will get you all excite-y

We will sing to Lady Isis
She'll stand by us in a crisis
And She hasn't raised Her prices

She's wet-dream enough for me! And She's good enough for me!

We will all bow down to Dagon We will all bow down to Enlil
We will all bow down to Dagon We will all bow down to Enlil
He still votes for Ronald Reagan Pass your Cup and get a refill!
And that's good enough for me! With bold Gilgamesh the Brave!

Let us worship sweet Eninni Oh the ancient goddess Nerthus
Let us worship sweet Eninni From herself the Earth did birth us
In a skimpy string bikini And I wonder: are we worth us?
And that's good enough for me! But she's good enough for me!

We will go to worship Lillith Well Dimuzi's on vacation
Grab your cup, step up and fill it He'll be back when spring awakens
Tho 'ware she don't make you spill it! There will be such recreation
And that's good enough for me! There will be enough for me!

Oh the Phillistines abound
Oh the Phillistines abound
They had the biggest Baals around
And that's good enough for me!

MITHRAISM:

We will sing a song of Mithras
Let us sing a song of Mithras
But there is no rhyme for Mithras!
Still he's good enough for me!

We will all be saved by Mithras
We will all be saved by Mithras
Slay the Bull and play the zithras
On that Resurrection Day!

MOONIES

We will worship Sun Myung Moonie
Though we know he is a goonie
All our money he'll have soonly
And that's good enough for me!

NEW AGE:

Oh, our Spirits will awaken
Oh, our Spirits will awaken
Watch the Universe a-quakin'
Which is Gurdijeff to me!

Timmy Leary we will sing to
And the things that he was into
(Well, at least it wasn't Shinto)
And that's good enough for me!

In the sky I hear a hummin'
It's the UFO's a-comin'
That's not banjos that they're strummin
But it's good enough for me!

Well I'm tired of Ronald Reagan,
He's too square to be a pagan,
Let's all vote for Carl Sagan!
He's good enough for me!

I'll arise at early mornin'
When the Sun gives me the warnin'
That the Solar Age is dawnin'
And that's good enough for me!

Just like Carlos Castenada
Just like Carlos Castenada
It'll get you sooner or later
And that's good enough for me!

NEW WORLD PAGAN:

Thanks to great Quetzacoatl
And his sacred axolotl
And his gift of chocolatl

Some folks pray to the Great Spirit
Most folks just cannot get near it
So they hate it and they fear it

And please pass some down to me! But it's good enough for me!

Praise to Popacatapetl Some folks worship the Kachinas
Just a tiny cigarette'll Some folks worship the Kachinas
Put him in terrific fettle They look like "deus ex machinas"
So he's good enough for me! But they're good enough for me!

Now watch out for the Maya's, Montezuma liked to start out
They might really try to fry ya, Rites by carrying a part out
Sacrifice people, not papaya's, That would really tear your heart out,
Just as long as its not me! But it's good enough for me!

Quetzacoatl's flyin' And when old Quetzacoatl
With the Toltec and the Mayan Found a virgin he could throttle
And the mushrooms he's been buyin' And put her heart into a bottle
Are good enough for me! It was good enough for me.

We will worship Xochipilli
Though it might be a bit silly
Running naked makes me chilly
But it's good enough for me!

We will worship Xipe-Totec
Tho it is a little lo-tek *
It is not a bit ero-tek (erotic)
But it's good enough for me!

* "low - tech(nology)

Oh, there's none like Huizlipochtli
For destroyin' people tot'ly
Best to worship -him- remotely!
But he's good enough for me!

The Kachinas of the Hopi
Dance about and some act dopey
They don't leave you feelin' mopey
So they're good enough for me!

I have gotten in the way-o
Walkin' with the Monster Slayer
He is worthy of a prayer
And he's good enough for me!

SCIENTOLOGY

L. Ron Hubbard liked precision
And he founded a religion
That has caught a lot of pigeons
And it's good enough for me!

In matters Dianetic
You need not get frenetic
Make your Engrams copacetic
And that's good enough for me!

SHINTO:

There are some who practice Shinto
There are some who practice Shinto
There's no telling what WE'RE into!
but that's good enough for me!

I don't really go for Shinto
It's just something I'm not into
Tho I guess I could begin to
'Cause it's good enough for me!

In Japan they thought it neato
When they worshipped Hirohito
But that didn't sit with SEATO
So it never more will be!

THELEMA:

Uncle Crowley was a dreamer
At the Abbey of Thelemer
But his magic is a screamer,

When the clouds they are a'rumbling
And the thunder is a'grumbling
Then it's Crowley that you're mumbling

So it's good enough for me! And it's good enough for me!

There are those who follow Crowley Let us call an Elemental
Tho the stuff that he held holy For a temporary rental
Turn your your brain to guacamole Just as long as it is gentle
But he's good enough for me! It is good enough for me!

It was good enough for Crowley
With his sacraments unholy
Who smoked pot and ate some moly
And it's good enough for me!

VOODOO:

There are people into voodoo There are people into Voodoo
Africa has raised a hoodoo There are people into Voodoo
Just one little doll will do you I know I do, I hope you do!
And it's good enough for me! And it's good enough for me!

If you're really into dancing
And you wanna try some trancing
Then the Voodoo gods are prancing
And that's good enough for me!

WICCA AND GENERAL NEO-PAGAN:

Well, she raised an awful flurry
When she made the scholars worry
Thank the Gods for Margaret Murray!
She is good enough for me!

It was good enough for Granny
She could throw a double-whammy
That would knock you on your fanny
And she's good enough for me!

With the aid of my athame
I can throw a "double-whammy"
(And can slice and dice salami!)
So it's good enough for me!

There will be a lot of lovin'
When we're meetin in our Coven
Quit yer pushin and yer shovin'
So there's room enough for me!

Well the Christians all are humming
Cause they say their God is coming,
Our God came three times this evening
And that's good enough for me!

When old Gerald got it goin'
When old Gerald got it goin'
All that hidin' turned to showin'
And that's good enough for me!

It's not good enough for Reagan
It's not good enough for Reagan
He's too square to be a Pagan!
And that's good enough for me!

Meeting at the Witching Hour
By the Bud, and Branch and Flower
Folks are raising up the Power
And that's where I want to be!

We will worship with the witches
'Cause we're rowdy sons-of-bitches
And they scratch us where it itches
And that's good enough for me!

We will gather at our saunas
When the spirit comes upon us
To perform the Rites of Faunus
And that's good enough for me!

Some folks worship all of Nature
Tho they love to taunt and bait-cher
They're just funnin', they don't hate-cher
And they're good enough for me!

ZARATHUSTRIAN:

We will pray to Zarathustra
And we'll pray just like we usta

It could be that you're a Parsi
It could be that you're a Parsi

I'm a Zarathustra boosta! Don't need a ticket; you get in free
And that's good enough for me! And that's good enough for me!

I pray to Ahura-Mazda I can't rhyme Ahura Mazda,
He's one god who sure won't pause ta I'll praise the man who tries ta
Pound some heads when given cause ta Then I'll wait for Barak Raz ta
Which is good enough for me! And that's good enough for me!

UNCLASSIFIABLE VERSES AND UNKNOWN GHODS:

We will go down to the temple There are those who worship no gods
Sit on mats woven of hemp-le For they think that there are low odds
Try to set a good "exemple" That the god-seers aren't drunk sods
And that's good enough for me! But they're good enough for me!

Let us watch Ka-ka-pa-ull Where's the gong gone? I can't find it
Frolic in her swimming pool I think Northwoods is behind it!
Subjecting chaos to her rule For they've always been cymbal-minded
And that's all right with me! And they're good enough for me!

They revered ancient ENIAC
And sacrificed to UNIVAC
Now we sing our chants on VAX pack
And that's good enough for me!

Some folks pray to the Orishas
Tho their humor can be vishas
When they grant your stupid wishas
But they're good enough for me!

When you worship Rusto
Treat your friends with lust-o
Pursue your faith with gusto!
And that's good enough for me!

There are those who worship science
And some would send 'em to the lions
Without 'em we'd have no appliance
So they're good enough for me

We will all bow down to Gozer
Priestess did it with that Joser
Cross the streams, and there she goes, sir
And that's good enough for me!

We will worship Christian Jesus
And do just like John Paul pleases
That we will... when Hades freezes!
And that's good enough for me!

Drink to FUFLUNS he's just fine
The Etruscan god of wine
This verse doesn't really rhyme
But it's good enough for me!

I have got a strange religion
I will worship Walter Pidgeon
Is he sacred? Just a smidgen!
But it's good enough for me!

John, Paul, George and Ringo
We will worship playing Bingo
We will listen to them sing-o
And that's good enough for me!

THE OBLIGATORY LAST VERSE

It's the opera written for us!
We will all join in the chorus!
It's the opera about Boris,
Which is Godunov for me!

I suppose that this last song has turned you into a newt by now. You may not realize that it happened, 'cause that's just how that sort of thing seems to work. You need to put a carrot on your nose and find a duck, and weigh it. Then you'll be OK again.

*

THE HIGH HOLIDAY SONG
-Melusine
(Tune "The Serving-Girl's Holiday")

I've waited longing for today
Spin the bobbin and spool away!
In joy and bliss I'm off to play
Upon this high holiday!

CHORUS: And spin the bobbin and spool away!
Oh joy that it's a holiday!

This night of (name) now we greet
Hail my friends, and merry meet!
Strike the harp; the drum we'll beat
Upon this high holiday!

The wine and cakes we've bought and made
Found a spot in a moon-lit glade
Our love and trust will never fade
Especially on this holiday!

In forst glade we've built a fire
Symbol of our heart's desire
Within Her Love we'll never tire
Wit thee well this holiday!

Cast the Circle, we're within
Let the Spiral Dance begin!
Invite the Lord and Lady in
Upon this high holiday!

Dancing, spinning to the tune

The Piper plays beneath the moon
We chant as one the Witches' Rune
Upon this high holiday!

*

By: Lucie
Re: Labelling Wiccans

Hello. I'm the academic that Khaled mentioned. sigh... I've read the thread on definitions and I can see the trouble you have gotten into: prescriptive definition versus descriptive definition. Let me explain: I am currently working in the Dept of Religious Studies of the University of Ottawa as a graduate student studying contemporary religious movements in Canada, especially women centered or women defined. This, by definition,includes Wicca/Witchcraft/Neo-Witchcraft/Neo-Paganism/Women's Spirituality/Women's Urban(Neo) Shamanism...etc... I'm not the only one there involved in this research (we have an actual "Centre for Research in Women and Religion"). We also have a number of women (and one man) researching collateral aspects of the above mentioned religious phenomena. We have had to come to some working definitions so that we can talk to each other and to other religionists.

Personally, I have also had to come up with some minimal definition of Wicca/Witchcraft that I can use as a representative of said phenomena (yes, I am using the plural form) when I am asked to present/explain/ explicate said phenomena to forums such as the Canadian Council of Churches or the Canadian Association for Pastoral Education (CAPE). It is as a result of this need, that I have developed a minimal inclusive descriptive definition that can be used to differentiate Wicca/Witchcraft from other religious phenomena.

What is a minimal inclusive descriptive definition you ask? Ok. Minimal = smallest number of characteristics Inclusive = includes rather than excludes Descriptive = what is actually there rather than what should be there (prescriptive) Definition = what can be used to define, ie. to draw a line around, to know relative to what is left undefined/unknown

I'm using a technique common in Anthropology: componential analysis, ie. the identification of discreet analytical features (components) that can be seen as occuring or not. A set of these which minimally defines something is seen as its descriptive paradigm. A descriptive paradigm is unique in that it can only be used to define the phenomenon it describes and no other. Ok? Just so you know what

kind of language I'm using.

Yes, I consider myself 'Wiccan'. No, I am not a member/initiate/follower of any specific 'tradition'. I'm too much of an anarchist at heart for that, and anyways, how can I swear secrecy if my only stock in trade as an anthropologist is the knowledge I have gained by
experience? Sort of defeats the purpose, doesn't it?

Ok. So here goes....Relative to any other faith system,Wicca/Witchcraft (I won't seperate them yet) can be minimaly defined as consisting of these five necessary components:
1) faith system is nature based
2) divinity is conceived as inherent
3) divinity is apprehended as gendered and as minimaly female
4) the locus of decision is the individual
5) the locus of action is the individual in the present

What does this mean? Remember, this is to distinguish this faith group relative to any other type of faith group. It does NOT include variations, only COMMONALITIES.
1) nature based: as far as I can tell, all forms of Wicca/Witchcraft (WW for short?) are based on humans being part of and in nature rather than apart from. Also, seasonality and elements (air, earth, water, fire) are central to the human apprehension and interaction with nature.

2) divinity is inherent: divinity has manifested in all that is, all that is is an aspect of divinity, we are all manifestations of divinity.....

3) divinity gendered and female: divinity in one of its most apprehendable forms knows itself in the specificity of gender and that gender is at least female "The Goddess". All groups, whether they acknowledge the God or not,know divinity in its female form.

4) locus of decision: morality is a personal, individual thing and responsibility for choices is also a personal, individual thing. No one can (successfully) impose a set morality on any one else. Ostracism seems to be the only -effective- means of moral cohersion used by adherents to this faith. Its the other side of "Do what thou wilt, An it harm none" and the Law of Karma. If a person acts contrary to the community norm, this person will be shunned, ostracized, severely criticized, and may as a result,leave the community. No matter the behaviour which the community wishes to refuse to accept, the individual will not be 'punished' or told that they may not continue to behave in their chosen way. Again, even community norms (and community may be read as 'tradition') cannot be imposed or dictated. Even in oath bound traditions, oaths are taken freely and as freely adhered to or broken.

5) locus of action: nothing is differed to the 'ever after', nor is the past
fully responsible for what occurs in the present. This is it, this is all there is for anyone, make the most of it. Again, no predestination, no fatalism, no 'heaven' or 'hell', this is not a prelude.

Secondly, no congregation, no group, no church, no polity has any more importance and certainly far less immediacy than the in-

dividual as the believer and the definer of what is believe. Faith is lived within the individual, as an individual.

Ok. Remember, this describes ONLY what all forms of WW share, NOT what deferentiates them from each other or what is defined within a tradition as what constitutes the whole of THEIR tradition. It is a minimal, inclusive, descriptive definition..... (part 2 follows)

Whew....So what use is this type of definition? It allows me to compare WW to other faiths such as Christianity, Shinto, Islam, etc. It allows me to talk about beliefs and practices without getting mired in the specificity of traditions. It also allows me to speak of Gardenarians and Dianics in the same breath. They have more in common relative to other faiths than they have different relative to each other...

I was asked what defined WW relative to other Pagans and to nature based faiths such as Shinto. It took some thinking but I think I've been able to do it:
WW is
1) focused on the human (rather than nature or divinity)
2) divinity always takes a human form (at least)
3) WW works according to principles (fundamental underlying realities which inform behaviour)
4) WW is law driven (there is a 'right' or 'proper' way...) 5) bel ievers need to rationalize and to make scientific their faith (just think of tables or correspondences and our explanations of 'why it works')

I was also asked what distinction I made between Pagan, Wicca and Witchcraft. I do make a difference.

Pagan: from paganus (latin) for of the country side as opposed to "civitas" of the city

Neo-Pagan: post 196o's revival of country cum nature based spiritual-ity -seen in opposition to Christian/Mainstream church -logical spiritual outcome of the 'back to the land' and 'experiential experimentation/mystical quest' of this same era

Witchcraft (revival): British phenomenon dating from the 1950's. Wicca is used in Gardenarian texts but not used as a lable of the faith group or practice. Wiccan NOT used.

Wicca/Wiccan: preferred terms adopted by many North American developed Traditions of WW to differentiate themselves from British Traditions (Gardenarian, Alexandrian)

Witch/Dianic: terms of self definition used by many North American women to acknowledge their mythopoethic/political reclaiming of woman centered / woman defined spirituality. Often expressed as: Women were burned as witches in the Middle Ages, well, I'm a witch and you're NOT going to burn me! May or may not express the adherence to a specific tradition (Reclaiming, Dianic (Z. Budapest), etc) but is always an indicator of woman centered / woman defined experience and self definition.

Neo-Witchcraft: all forms of contemporary Anglo (ie of English language,not an ethnic or nationalistic lable) witchcraft to distinguish from Ancient, Middle Eastern, Midieval, or non-European forms

Wicca versus Witchcraft: as it seems to be used by most people today. Wicca is a type of religion and witchcraft is a technology (ie spell crafting,craft of the wise, nature magic....)

By: Randronoth
Re: JudeoPagans 1

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Iyyar: A Menopause Ritual
Penina Adelman

A time to keep and a time to cast away

This month's ritual has been designed with an awareness of our mothers, grandmother, and great-grandmothers who were earlier inhibited---even in the community of Jewish women--from marking the cessation of menstruation, of derech nashim (the way of younger women as in Genesis 31:35) and the release from the physical tasks of childbearing and childrearing. Now wholly freed, our female ancestors would have been ready "to give birth" to their personal creativity, to dip into Miriam's Well without the distractions and responsibilities of family.

We hope to convey a positive tenor to this life cycle event which has been feared and misunderstood by so many men and women in the past. Once a woman has reached the age beyond which pregnancy ceases, her gender identity is often blurred by society. She is in a transitional state, experienced by those interacting with her as being full of power and danger. During the tumulous fourteenth century when the Black Death struck in Europe,those women who managed to survive the disease and live to old age were thought to be witches.

In interviewing post-menopausal woman to arrive at an appropriate ritual marking their "change of life", I found unanimous reactions. All indicated they would forgo any ritual ceremony that emphasized menopause, fearing a societal backlash which might discriminate against them as they advanced in age. Most said they did not feel very different physically after menopause. The aging process itself was their emphasis; the gradual body changes. These were linked not only to menopause, but to the entire process of aging. Whether these same feelings and attitudes will persist when contemporary young women reach their menopause is now being speculated.

Some women may choose to mark the end of menopause with a "mature age bat mitzvah" if they have never had one as an adolescent. Setting a goal such as learning to read and speak Hebrew, to read Torah, to lead

a prayer service, teaching a Jewish text within the forum of a bat mitzvah, at an age well beyond 12 or 13, is the way many older women are choosing to reenter the tradition after years of alienation from, or passive appreciation of, Jewish ritual. Others may wish to invite friends who experience menopause already or are presently undergoing it. My own mother has said that she could not imagine participating in a menopause ritual, but would have liked to get together with her friends to share experiences of those important years of change.

Hithbagut

Bring: The book of Ruth (several copies); a group for the mithbogeret. (As preparation, read the Book of Ruth.) Setting: Home of the mithbogeret, the menopausal or post-menopausal woman, here named Tamar. We are in a sitting room. Have pictures of the woman as a baby, young girl, young woman, bride, mother, grandmother. Flowers and greens of the season decorate the room. Attending are all the female relatives of the mithbogeret who can be present--sisters, daughters, mother, aunts--as well as her good friends, including members of the Rosh Hodesh group.

Themes of Iyyar
Keeper: Iyyar is a transitional month which falls between two major holidays--Pesach, in the month of Nisan, and Shavuot, in Sivan. From the second night of Pesach, we count forty-nine days (seven weeks) until Shavuot, the Feast of Weeks. This period is called the Omer. When the Temple still stood in Jerusalem, each family would count a sheaf offering of grain to bring to the Temple on the pilgrimage festival of Shavuot. The purpose of this may have been partly a way of blessing the Spring harvest which would also be celebrated on Shavuot.

In the act of counting, the Rabbis saw an opportunity to keep track of inner harvest of spiritual qualities. Every week of the Omer was to emphasize a particular attribute of God. Each day of the week then represented a different permutation of the divine attributes.

In the context of this Rosh Hodesh Iyyar marking Tamar's hithbagrut, one may think of the counting of years and deeds and events which make up a woman's life. given are seven distinct stages of life corresponding to the seven weeks of Omer: conception, pregnancy, birth, childhood, womanhood, motherhood, and maturity.

In the seven-week counting of the Omer, we find the suggestion of seven ritual activities which may be performed during the Rosh Hodesh celebration for any given month. We take as our impetus the Rabbis' notion of seven divine attributes to be explored and emulated for the purpose of healing the ills of the universe. We have designated these activities:
meditation, ritual immersion, (mikveh), singing, prayer, storytelling (midrash), text study (talmud torah). eating and drinking.

Omer as Period of Mourning
Keeper of Iyyar: The period of the Omer which includes the entire month of
Iyyar is considered by observant Jews to be a time of mourning. Wedding
ceremonies, hair cutting, and playing music are prohibited. The reasons for this are unclear, ranging from a plague said to have killed the disciples of Rabbi Akiba in the early centuries of the Common Era, to the influence of a Roman superstition which held that during this time of year, the souls of the dead wander into the land of the living. We do not view menopause as a time to mourn the "end of fertility", as have many in the past. Our purpose in coming together today is, rather, to understand and recognize the meaning of menopause for women who have experienced it or will soon enter its phases. Today

we have an opportunity to think of new ways for women to mark this time in future years.

Sign of Iyyar

Keeper of Iyyar: The astrological sign of the month is the Bull, Shor. Nisan is the month during which seeds are planted. The bull ploughs the earth, bending its broad neck to the ground, dragging a heavy load. The bull tends the change from the new Spring growth of Nisan to the first Spring harvest of Sivan. The rhythms of the earth reverberate throughtout the strong body of the bull.

Kavannah

Keeper of Iyyar: In some cultures, once a woman has passed the age of childbearing, she is known as the "Wise Woman" of the community. In her reside the knowledge and values of her people which she transmits to the young. Hers is the status of a venerated elder. This contrasts sharply with the devalued status of the aging female in our own culture. Today we intend to question this and to learn about the experience all have had during menopause in order to instill new and

positive expectations in our children and grandchildren. One of the major misconceptions we need to address has to do with sex and the older woman. In Judaism, sex has never been linked only to procreation. On the contrary, in addition to procreation, sex exists for the sake of pleasure, wellbeing, and harmony in a marriage. Therefore, when a woman has passed the age of childbearing and even earlier, she is encouraged by Jewish law to enjoy sex with her partner. Are there any other kavannot? Each woman voices her own intention for the ritual.

Woman: To mark the passing of physical fertility and to rededicate ourselves to a greater focus on spiritual, intellectual, and artistic creativity and fertility.

Woman: To say good-bye to the womb, rechem, the center of childbearing.

Woman: To praise and give thanks for the cycles of life which pulsate through our bodies.

Woman: To say good-bye and good riddance to tampoons and sanitary napkins and pads and foams and jellies and diaphragms and pills and anything else I've left out--forever!

Tamar, the Mithbogeret: I would like this to be a ritual of transmitting wisdom, hokhmah.

In Greek, the word for "wisdom", sophia, was identified with a female figure. In Hebrew hokhmah is a word of the feminine gender. The connection between wisdom of Tekoa and Abel in 11 Samuel 14 and 11 Samuel 20, respectively, are examples of what seemed to be a convention in Isreal at that time--a woman of the community who knew how to choose her words wisely and communicate the desired message. She was perhaps a female counterpart to the Hebrew prophet, God's instrument of communication with the people of Isreal. More examples are found in Proverbs 14:1 and in poem recited to the woman of the household on Sabbath evening, "A Woman of Valor." One of the last lines speaks of her mouth, which "opens with wisdom."

In fairy tales, the woman with special powers, with the knowledge of creation and destruction, is either an evil witch or a good fairy

godmother. Both are frequently characterized as older women. In this hithbagrut ritual, we teach and lead a discussion based on two stories of mother and daughter figures where the mother passes on her life's wisdom to her daughter. they are stories of Naomi and Ruth in the Bible and Demeter and Persephone from Greek mythology.

Storytelling

All should have a copy of he story of Ruth and Naomi, or should have read the story in preparation. Tamar, the mithbogeret, then tells the Greek myth in her own words.

Demeter and Persephone

Once there lived a goddess who ruled over the earth. She had power over agriculture, causing aboundant growth of cereals and grains. In this way she echoed Naomi and Ruth, women of the land. Demeter had one lovely daughter, Persephone, as fair as the first flower of Spring.

One day Persephone wandered far from her mother to pick flowers which

beckoned. Steeped in the fragrance of those blooms, she was startled by Hades, the dark god of the Underworld. He seized her and pulled her down to his cold, damp kingdom beneath the earth.

Demeter sank into despair when her beloved daughter did not return. She entered into mourning, forgetting to bring new buds into being. She grieved for her daughter, even refusing to eat or sleep. Thus, the earth was allowed to wither.

When at last she sought aid from the gods to find her daughter, she was told that if Persephone had not eaten food in the Underworld, she could return unharmed to this world. Though Persephone had not been tempted by food, Hades was able to break her resolve with a single ruby seed of a pomegranite. Knowing that if he could induce her to nourish herself in his domain, he could have her as his wife, he strove to make her taste food. Because of that one seed, she would now have to divide her time equally between Hades and Demeter, between the land of darkness and death and the land of light and life.

That is why the Greeks say that the earth blooms half the year and withers during the other half. When Persephone descends to her husband,
Hades, Demeter forgets to bring the buds into being.

Tamar describes the link between these stories in which an older woamn passes down special knowledge to a younger woman, and the onset of menopause in which the transmission of wisdom amoung the members of a women's community is crucial. She tells of her own experience of menopause and asks other women to share theirs. The younger women who are present share their fears and fantasies of menopause and ask questions of the older women.

Meditation and Movement

Woman: Since menopause involves a new relationship with one's body, we now meditate on ending that segment of our live characterized by an active womb.

This meditation begins with a movement excercise called "Aura-Brushing." The "aura" is the psychic field arond an individual. This aura may be affected by fatigue, illness, depression, isolation. The purpose of "brushing the aura" is to symbolize making a fresh start by

discarding the cobwebs which drain one of energy.

We start by forming groups of threes, one woman standing in the middle, one on each side of her. Now the woman in the middle should close her eyes. the other two will begin to whisk the air upward from her feet as they whisper her name repeatedly. They whisk from her feet, her legs, her trunk, up to her neck and head, whispering all the while.

Each woman in the group takes turns standing in the middle while the other two brush her "aura".

Woman: I composed this meditation especially with you in mind. Tamar, as you and I have been working together, I know the kind of imagery you might use for yourself.

It is important to note here that the process just mentioned is a crucial one for the Rosh Hodesh ritual. As pioneers in new ritual, we continu to scrutinize our conceptions to create meaningful ceremonies.

In this case, Tamar asked for help in saying good-bye to her once-active womb. another woman might require a different image journey.

Woman: While we composed the following for Tamar, all may participate, even those not yet at menopause. But do not feel you must participate. You may wish to close your eyes sending healing energy to Tamar. Or, you may wish to start with this visualization and then let your own imagination take over. Some of you may want to leave the room. How you decide to participate is your own choice.

Now, begin by finding a comfortable position. Close your eyes and focus on your breathing deeply in and out...

See yourself carrying your womb in a crystal jar. Look at it carefully. take the jar with you to Jerusalem. Carry it carefully up to the Mount of Olives. Find a spot on the Mount of Olives and begin digging a hole with your hands.

Dig deeply, and when the hole is deep enough, place the jar containing your womb deep into the Jerusalem earth. Cover the jar carefully. Know that your womb is buried safely, forever. Before leaving the spot where your womb is buried, thank your womb for all that it has given you. Thank the earth for protecting and housing your womb.

Cover the spot with a smooth, white Jerusalem stone. Walk to a nearby waterfall. Stand beneath it and feel yourself cleased from within and without. Retuen home knowing that you will continue to be creative and productive. Feel yourself strong and in perfect health.

When you are ready open your eyes.

When the mediatation is over, some of the women share what they felt. Others remain silent, choosing to listen. Tamar is very peaceful, talking about what this ritual evening has meant to her.

Gift the women present Tamar, the mithbogeret, with a gift, one they have made or bought. The Keeper of Iyyar invites all to partake of the food and drink on the table.

The Blot

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The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. (The word blot itself is related to the Norse words for "blood" and "sacrifice.") As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alchoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this. Rituals such as the blot have been falsely interpreted by post-Pagan sources in order to denegrate the ritual or trivialize it. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won't erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with "ond" or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an incredibly important part of Norse cultur (and of most ancient cultures) and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfullness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the

offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the

least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into onesself. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer "Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men." (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion. For example, a father tending his sick child might pour a blot to Eir the Goddess of healing. Obviously he doesn't have time to waste on the "trappings" of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of intent at the beginning and some sort of conclusion at the end. It might also

be interspersed with or done at the conclusion of ritual theater or magic. Our kindred, for example, begins the ritual with a chant of "Odin, Vili, Ve" which connects us to the Gods of creation. Between the invocation of the God or Goddess and the actual Blot we usually add a meditation or something else which acts as a focus of the ritual. Once, for example, we made mead in the middle of a ritual to Aegir. As part of our blot we also pass the horn three times. The first time around is a taking in of the power of the charged mead and all offer a toast to the God(s) of the occasion. The second and third rounds are open to toasts to other Gods, toasts to the kindred, the hosts, to pledges, boasting and anything else on wishes to say. It is essentially a "mini sumble" in the middle of our blot. Always of course, we remember the purpose of our ritual. We would never toast one of the Jotnar during a ritual to Thor for example. We have also added a few steps at the end which are a private affirmation of our groups kinship with each other and with the Gods.

Basic Outline of the Blot Ritual:

I. Sanctify space with the Hammer rite
II. Invocation of the Deity
III. Secondary Activities supporting the blot: meditation etc.
IV. Load mead by offering it to the God
V. Pass mead for blessing or sprinkle on folk
VI. Other activities, prayers, etc
VII. Thank the deity
VIII. Pour the libation to the Earth

THE NECKLACE OF A THOUSAND STRANDS

In the beginning that ever was and ever shall be, there was only Night. She lay sleeping. In Her sleeping, She dreamed. In Her dreaming, She sighed. In Her sighing, She turned and in Her turning, She awakened. In Her awakening, She saw naught but Herself, and found Herself beautiful.

Long did She delight in Her beauty, Her perfection. Her softly rounded limbs, full body and flowing hair were so magnificent that She wished to adorn Herself.

She captured Her thoughts, each a brilliantly colored speck of light, and strung them together to form a Necklace of a Thousand Strands. This She donned and was pleased.

Each speck sparkled with its own hue and brilliance, creating spectacular scenes of Night in Her many attitudes and postures. When Night moved, so did the Necklace of a Thousand Strands. This created a living, moving mosaic of Night - each image acting and reacting with other images of Herself.

Though this was beautiful and pleasing to Night, it created in Her a loneliness. Loneliness to have companionship, loneliness to have another admire Her great beauty, loneliness to experience love outside Herself.

Not know how to create this Other that She longed for, She sought to amuse Herself through movement. She began a stately dance, slow and measured. As She turned in the figures of the Dance, wind was created in Her passing, and in it She visualized a partner, a counterpart.

She sent all Her love and longing into the whirlwind She had created, and a shadowy form began to take shape. She turned and spun ever faster, thinking more upon the shape of Her desire.

The form became more solid. It began to take on substance and reality. It was like, yet unlike, Night. She felt drawn to it and it was impelled toward Her.

She gloried in Her creation of the form, and it adored Her great beauty. The Two danced together. The longer They danced, the stronger and brighter did the fierce spirit of longs and love grow between Them, Night and Her Shadow.

Her Shadow became all that Night was not, out of Her longing to be fulfilled, and She was called Day.

Day and Night danced furiously together, and finally, no longer able to keep apart, made love to one another. In Their wild,

passionate turnings, the Necklace of a Thousand Strands began to break, a strand at a time. The specks of light went flying off to become the Stars, to swim about the divine couple, in beautiful precise patterns, as if to remain a part of Love's Dance. Thus began the Ages of Loving.

All but one strand broke, and it remains together to this day. It is seen in the sky, brilliant, breath-taking and awe-inspiring. We call it the Milky Way.

Dawn and Dusk are the sacred times and places where Night and Day merge in love's ecstasy. Keep them holy.

- ZS-1-SB -

HOW THE WORLDS AND PEOPLES CAME TO BE

Night and Day danced lovingly and long, through the spectacular, blazing bits of thought that had flown away by the breaking of the Necklace. Not long can such love exist with creating of Itself images that reflect this Great Love.

Many of the bits of brilliance grew heavier and more solid throughout of passing of the Ages of Loving. These bits were called Worlds, or Planets.

The Lady and the Lord, Her Consort, looked upon their Worlds, delighting in each one, and decreed that there should be life upon them. Life that re-created the Love and Harmony that They and the Universe shared.

So, They began to form upon these Worlds, rivers and streams and bodies of water to quench the thirst of the plants and animals that would henceforth live upon the nurturing breasts of these Worlds.

These Worlds They called "Little Mothers," for from their soil would spring all manner of life and it would be sustained by the "Little Mothers."

Near each of the "Little Mothers" there was always placed a

particularly bright thought-speck, called the "little Fathers."
For Night and Day knew, as we do, that Life must have warmth and light to truly grow and reproduce.

All Worlds They did not make the same, for diversity and combination serve to further the Great Love of Themselves.

Having then seen to the Planets and Suns, and too, to the seeding of the Worlds with all manner of vegetable and animal life, the Divine Ones rested.

But the Great Goddess was not content. She felt the work was yet unfinished. She spoke to Her Consort and told Him of a plan. He agreed, knowing that the Lady knew what was best for Her Creations - for was She not the Progenitor of All?

Thus, they began to make and mold a people for a World. They made them in twos, male and female, to reflect the images of Themselves, and so that the re-enactment of Their Great Love

might take place.

Now we know what people transpired upon this World, but we, as yet, know not what people were designed to populate other Worlds, or which Stars they are under by which they flourish by the Lady.

Though we would wish in our hearts to be the only objects of reflection of their Love, we must never think to believe that Their Infinite Love, burgeoning across all the Universe, had created none but Ourselves. Nor that the Divine Ones are so limited that They have not created many peoples on many Worlds, though unbeknownst to us. And they - these people of other Planets, like us, are perfect reflections of that immense, Divine Never-ending Love.

LIGHT OF THE WOMB

In the warm Womb of Her Mother, She rested and dreamed. She felt through the membrane all that had passed, did pass, and would pass with Her Mother. She knew that Her Mother was reckoned to be beautiful, kind and giving; yet too, She know that those Her Mother would succor had no thought of her Gifts, and would not repay kindness with kindness, but rather with rapine and disregard.

Light-of-the-Womb knew that She had been seeing future dreams; that the ugliness and cruelty of Her Mother's foster-children was yet to come. And so, She resolved in Her heart to become beautiful but uncaring to those who would grasp at her beauty - unreachable, yet so desirable that Her Mother's foster-children would ache in their hearts for desire of Her.

The day of Her birthing came, and as Her Mother shuddered in the agonies of labor, Light-of-the-Womb cared not for Her own pains, nor for those of Her Mother - but thought only of Her imminent freedom that would at last allow Her revenge on those-yet-to-come.

With a heaving surge, She tore free from Her Mother's thrashing body, and screamed in triumph at Her escape.

Now even as the Daughter knew of all that passed with the Mother, so did the Mother know of that which passed within the heart and mind of the Daughter; and She set up a great travail. The waters of Her Womb crashed and hissed in torment; Her bones creaked and trembled; Her flesh rent apart in pain and suffering.

Yet in Her great Agony, the Mother cried out to Her Child, "Oh, Daughter! Light-of-My-Womb! Why do you betray your Heritage?" And in coldness, did the Daughter answer, "I would not be as You, Mother, to be ravaged by the uncaring; to be ignored by the lesser who have no sense of what they do; who see not beauty in its truest form!"

And She placed Herself a distance from Her Mother; away from the warmth of Her embrace - yet within the reach of Her low, gentle voice.

Long ages passed, and the uncaring Child danced Her empty dance about the abode of Her Mother, growing more delighted with Her

own frozen beauty; more strongly determined to exact revenge upon those who would bring pain and sorrow and disgrace upon Her Mother. Her light of beauty shone silvery and pristine upon Her Mother's sleeping form.

When the fosterlings came, at first they were reverent, and gave back to the Mother tokens of esteem and praise - all that they could with their limited abilities. Though Light-of-the-Womb saw this, She waited - unforgiving of the future grief She knew they would bring.

Always did the fosterlings worship Light-of-the-Womb, and She fed upon this worship as Her due, but did not soften towards them. Some of Her coldness touched the fosterlings and made them, too, a bit cold. But She cared not.

In truth, She became more cold and disdainful, at times even bringing madness to those who cared too deeply for Her. It was right and correct that they should worship Her beautiful Self, for was She not delicate and gracious in Her gift of Silver Light as Her Mother slept? Did not She cause Her mother's Love for Her to control the planting and growing of the food they ate? She, did She not, caused Her Mother's blood, Her salty Womb to pulse in rhythm to Her turning dance.

She ignored Her Father's brilliance, though She privately admitted that it was from Him She had inherited her gentle glow. At time, His anger flared at Her, then would Her gentle Mother intercede, coming between the Two, as if to protect the Daughter from His furious gaze. At these times, a bitter cold came upon Light-of-the-Womb, and Her cruel humor turned to dark despair. As soon as Her Father's wrath had cooled, Her mother would move gently away, exposing Light-of-the-Womb slowly to Her Father's gaze, so that He might remember the beauty of His Daughter.

Light-of-the-Womb began after a time to feel shame, and regularly turned Her face from Her Parents - so that at times only a sliver of Her shining countenance could be seen. Though She suffered shame at her disdainful ways, She found She could not change. For all heat in Her had died over the long ages, and no more was there the white hot rushing of blood in her veins. She had

become stone - trapped by her own frozen vanity.

So now, as She looks upon those fosterlings that tear at Her Mother's pride and beauty, She cannot aid Her in any way, save to soothe Her Mother with Her silvery light, and to cause desire in the fosterlings' hearts. Her beauty and unapproachability tugs at their hearts, causing their bodies' water to flow in Her timeless rhythms - making them turn a portion of their desire for Her upon their fellow fosterlings. Lovers, too, pray to Her and are heard. The mad are sacred to Her, known as Moon-calves.

Upon Her full face can be seen a look of surprised sadness, for She cannot partake of Her Mother's Fate, save to watch - and know that She, too, will be ravaged. But since She never gave of warmth and substance, there will never be regret in the stripping of Her bones. And only a cold, frozen thought is lodged in Her heart, remembering what love was.

No tears fall from Her eyes, for Her waters are wasted, and Her

blood is dried up; but a little remains of Her liquids; enough to warn the wise when rain will come. At these times She dons a halo of opalescent light to show the only She can, that She is still the daughter of Her Parents and that though She cannot feel love or give love, She can inspire that emotion in Her Mother's fosterlings when they gaze up at Her and call Her - Moon.

HOW THE SEASONS CAME TO BE

In the beginning of the green World, the Lady Night did dance upon the Earth's breast. She delighted in all the Earth - the growing herbs, the animals, the insects, the birds of the air, the creatures of the waters, and all that made up this pleasant abode.

She exulted in the warmth of the sunny days and cool nights. She ruled this world with Her companion and counterpart, the Bright King, whom She had fashioned out of Her longing for love. His name was Day; the brightness of the Sun shone from His visage. Great was their joy in one another, and in the green fertile World about Them.

The Earth became more and more full of Her creations - crowding happily in on one another, until there was little room to Dance or move about, and the Earth groaned under Life's weight.

Mother Earth complained to Father sun, the They consulted with each other on how they might best serve the Great Goddess, and at the same time relieve the burden that rested so heavily on Earth's weary body.

After much talking, they could not decide what they must do, and Father Sun told Mother Earth that since her's was the pain, so must Her's be the solution. And He turned away His Face and shrouded Himself in robes of seething clouds.

Coldness fell upon the Earth, and many things cried out in loss an pain. For was not the Sun needful to them for Life? Many things began to wilt and shrivel close to the Little Mother's bosom, looking for solace. Many things burrowed deep, sleeping until a more favorable time.

Then Mother Earth devised a plan - let there be two halves to the year - the bright and warm, and the dark and cold. Thus would the burden lighten somewhat, when the things shriveled for a while.

Father Sun once again looked upon Mother Earth, and agreed that Her plan might work well. "But who would rule the dark time?" He asked.

"Let the Lord be the Master of the cold season, " She replied. "Then can the Lady renew and replenish all things after His Reign."

Father Sun felt it would not be wise to leave the Lady companionless. Why could there not be two - one to rule the bright and one to rule the dark. He wished that the Bright Lord should remain in the warm time; for He was straight of limb, bright of visage, and merry of heart. Too, Father Sun thought

the Lady would wish a companion to compliment Her beauty, be light-hearted in all ways, thus making the task of renewing all the more joyous.

Mother Earth thought long on this, and at last sent a choice of her own. The man was strong and dark of countenance. He had not the great beauty of Father Sun's choice, nor were His ways light-hearted and merry. He was much given to thinking, planning and building. He was much given to practicalities, and could be counted upon to the clearing away of the extra weight that so burdened Mother Earth.

On a day designated by Sun and Earth, the two Lords met in a glade where the Lady sat twining ropes of flowers in her tresses, and draping them about Her body. As She surveyed the two Lords, She felt chill from the Dark One. He seemed so stern and forbidding! The Bright One caused Her heart to dance. She ran gaily off, holding the hand of the Bright Lord, singing and laughing.

The Dark One said nothing. He went far to the North, where the sun's rays were weaker, and the vegetation sparser. He built Himself a fortress, and hunted for foods, preparing them in strange ways so that they would last a long while. These, He stored, and then set about making furniture and pots of fired clay in which to cook. After a time, He had made a snug and comfortable home for Himself, with room enough for guests.

The Lady and Bright Lord payed Him no mind, gaily Dancing and playing and loving. They planted seeds, tended them lovingly, and then at the fruits of Their Harvest.

On the day the Sun stood still in His journey, the frolicking Lady and Lord felt a sudden chill. There, in the meadow, where first the Three had met, stood the Dark One. He held out His hand to invite the Maiden Lady to come with Him.

The Bright Lord sheltered the Maiden in His arms, refusing to let her go, clinging with all the love of Life that was His nature. The Lady held close to the Bright King, refusing to look upon the Other.

"Then," said that Dark Other. "We fight!" They took up arms against One Another, and it seemed as if the Bright King was winning for a time. The Maiden Lady clapped Her hands in glee.

The Sun and Earth watched this battle passively; it seemed to go on forever. But the sun must not stay His course in the Sky,and as sunset approached, the strength of the Bright King waned. The Dark Lord, He of the Earth's devising, seemed neither to lose or gain strength, but remained constant. He struck a great blow against the Bright King, who fell down, dying. The golden grain drooped heavy heads, and the fruits of the trees fell to the ground in sorrow. The flowers began to wither, though new ones sprang up, blood red from the Life fluids of the dying God.

The Lady gave out a sorrowful cry, and the tree leaves changed their colors - some golden in honor of the Bright King's hair, some as red as His blood, and others the color of the Earth that was to receive Him into Her bosom.

The Lady heaped flowers upon the still form of the Bright King, and mourned Him in a sorrowful song; a song that raced through the branches of the trees, who added their own mournful tones.

Though the blood of the Bright King cried out for revenge, the Dark Lord ignored it, and grasping the Lady firmly by the hand, took Her off to His home in the North.

The fallen fruits and flowers dissolved in sorrow, into the Earth Mother's breast. The seeds of their yearning for Life lay dreaming of the long summer they had known; remembering the shining love that the Lady and Her Consort had shared with all that was.

Now Father sun was angry that Mother Earth's choice should win over His Bright King in battle, and took Himself off a ways from Her. The World became colder. Without the love of the Maiden, the Brightness of the youth, and the warmth of Father Sun, Earth began to sleep under a blanket of white. So, too, slept all but the most hardy of plants, trees, and animals.

Though the Maiden resisted Him at first, She soon came to love the Dark One for His differences, and She learned much from Him, and He from Her.

Then one day, the Sun stood quite still, viewing the Earth, thinking how still and pale She looked - and how it was not Her fault that her Champion had won. He sent a pale ray of light down into the Caven Fortress where the Dark One ruled as Lord, the Lady by His side. And lo, a son was born to Them. His visage was bright and shining, as He laughed and played in His cradle.

For a time, the Dark One was jealous of the Child, for He knew it was the Bright One, returned. Then, as the Child grew to manhood, the Dark King sent Him away.

The Lady, refreshed from Her confinement, followed the Youth. Again, Spring came to the World.

Now, this story is many times repeated. Neither the Bright King

or the Dark One ever own the Maiden-Lady for all time, but must share Her. This must be, so the World be a true World, that the Four Seasons go apace to turn the wheel of the Year, and that all may learn that Life and Death and Life are but a cycle, and that Hope is always near.

THE REASON FOR DEATH

A time after the Lady began Her yearly trip through the Seasons, sharing Her reign first with the Bright King, then the Dark King, She began to notice that when She returned to the Upper World, many of the things She loved had perished. She spent much time replenishing the Earth with new plants and animals. This work was joyous - as the creation of New Life is always joyous - but She puzzled over it.

She inquired of her Companion, the Bright King, but He had no knowledge of what was happening to those things that had perished. He slyly suggested that when next She traveled to the

Dark Lands to rule with the Dark King, to ask Him - the Dark One and Rival to the Bright King - the question that haunted Her so. "Perhaps," said the Bright One, "It is some mischief that He, the Dark One, has gotten up to. Then you shall have an answer."

Thus, during Her next time with the Dark Lord, She inquired into the matter. He answered, saying, "Yes, 'tis I." Angered, She demanded to know why all the things She loved must wither and perish away at His command - for was not the growing and care of all things Her own right?

He told Her that Death was the rest and release for all things. That all things must wither and pass away for a time, to make room for new things - New Life. He explained that mortals and animals and plants,not being of the fine, high, spiritual stuff as Themselves, were unable to sustain the fullness of Life for a long while - that they grew weary and longed for peace.

She became anguished at the thought of the pains of her creations, and wished to know for Herself how they fared in their short lives. The Dark King bade her go into a mortal body for its normal span to learn of sorrow, pain, age,and the longing for release.

So She did go into the mortal body of a woman-seed in the womb of one of Her people. she was born in great travail, suffered all the pangs of growing up, and then She began to age. The mortal years passed through Her as days, and yet it was hard and wearisome. Pains beset her, her joints grew stiff, Her eyes dim, and Her mind uncertain. The many wisdoms She had gained, She spun as tales for little children sprawled by the hearth-fire on bitter Winter days. she knew that though they listened now, they would forget all She had told,and have to learn and re-learn it all in their own time. Sadness fell upon the Goddess.

At last, troubled greatly by Her body's infirmities, She begged the Lord's release from the body that encompassed her spirit. The Dark Lord, Ruler of Death, closed Her eyes with a gentle, loving hand, and lifted Her forth. Her bright, shining presence was once again strong and beautiful.

The Lady's tears fell golden to the ground, capturing an insect, a flower - and froze there, in the cold light of Her understanding. These tears are found by mortals even today, and prized as gems. Not all have forgotten the beauty of the meaning of those golden teardrops.

She turned to the Dark Lord, smiling. She said, "I knew not that I knew not, but You have shown Me that peace, and rest and renewal are the rewards Death gives at the end of a hard and treacherous life. How sad it is that these mortals know nothing of Our Glory, save at the end of physical existence." He replied, "Lady, it is Law; whatever You have brought into existence never truly ceases to exist, but merely is changed into something new."

She pondered long on this, and then turned to the Dark Lord and said, "Therefore, let Us give them the ecstasy of Love for one another, that they may touch upon this great beauty while on Earth. Let it be the hope that spurs them on, though life seems

hard at times. And let them remember and love one another again, when they have returned to physical form." "So be it," said He.

The Lady gathered up Her frozen tears, and strung them together with pieces of jet, taken from the Dark Lord's Hall. this necklace was to remind Her always of the intervals of Life and Death of all things.

The Lord kissed her hand twice, and watched Her walk away to green the Earth once more, resplendent in Her new understanding of Life, Love and Death.

KARMA: THE WHEEL AND THE SPIRAL

The Lady of the Wheel of the Year, having learned that Death was a necessary part of Life, returned to her Bright King, and together they Danced with great joy, greening the Earth - so that all was again covered in blossoming, bursting Life. From time to time, She would see one of Her People in sorrow and travail, and She would remember that existence. She felt a pang of sorrow, recalling the despair at pain and trouble that mortals felt all through their lives.

Only in the midst of Love or at the end of physical existence did they know bliss. Too often, even the bliss of Love was forgotten in the throes of hardship and misery. Too, She realized, that though there was rest and succor at the end of physical existence, the mortals knew no hope for betterment, other than peace at Life's end.

At first, She did not speak of this to either the Bright Kin or the Dark Lord. She pondered privately upon the cycle of Life, Death, and Rebirth; the Seasons of the wheel of the year, and at last made a decision. Conferring first with One then the Other, the Lady persuaded her two Lords to consider a plan to help Her people. That They might more readily accept Her plan, She presented it as a game.

This game, She called Karma: it was an elaborate system of debits and credits by which the players could judge the progress of the playing pieces - the pieces being the People. Now, the

actual living on Earth was only part of the game - the first stage - to be clever enough to survive danger, disease,hunger and other pieces maneuvering for the same. the second stage was how well the pieces maneuvered for the prizes - and how honorable they went about achieving their goals (a credit), and how dishonorably they chose to act (a debit).

Adding a further twist to the game, She insisted that when a piece had achieved the full round of the twelve-spoked wheel - having experienced and mastered the lessons of each spoke and returned a final time to the hub (known as the Summerland), that a third level be added. this third level, being on of the Spirit, gave the pieces a chance to grasp from a Higher Existence than that of merely bettering the Physical Self.

To expedite the counting up of credits and debits for each piece, She created a body of beings known as the Lords of Karma. She set before Them the cosmic Laws of Order and Existence, and gave into Their keeping the Akashic Records - the golden, flowing

source of all that is, was, and ever shall be.

Then She instructed the Two Lords in the Game, that They might watch with interest and understanding. Too, that They might cheer on or aid a piece that caught Their fancy or touch Their hearts with its struggles. They, nor the Lords of Karma were judged - for it is only by the Cosmic Laws of Order and Existence in the Providence of the Divine One to judge the Creations.

As the Game advanced, much to the enjoyment of the observers, there seemed to be a missing element. the Dark Lord too the Lady aside and said, "Never meaning criticism, My Dearest Lady of Life, but is it not pointless if Your piece do not know they can strive toward better lives and higher aims?" The Lady thought upon this, and told the Lord that He was correct, and that She, herself, must resolve this flaw in the pattern.

She gave a banquet and invited all those of the Greater and Lessor Pantheons, explaining to them the Game, and the reason She must prepare for a Journey - Journey which would take Her once again into the World of Mortals.

All the Beings of Light were grieved, for They love the Lady fully, and did not like her to be absent from Them. but She promised Them that though She must journey far, as long as Love was, there was She, also. She then departed on Her Journey to the Plane of Mortal Existence and was not seen again for a Tim in the Halls of Light and Love.

THE CRAFT OF THE WISE

Now the Lady made Her journey to the Plane of Mortal Existence, and on the way, She passed through many other realms: Those of spirits and phantasms, and those of the elements. She dwelt a time in each realm, gathering the essences of each one about Her, layer upon layer, to clothe Herself. These essences were necessary, for the Plane of Mortal Existence is made up of all of these elements, seen and unseen.

Too, She spent time with Light-of-the-Womb, experiencing Her quiet pain, her self-imposed penance. The Great Goddess reminded

her Little Sister, Moon, that all things work together in Harmony, and that one day, Her great sacrifice would be repaid in Great Glory.

Then coming at last to her destination, the Goddess once again clothed herself in Human Flesh. She clothed Herself in all the pain and sorrow, and the joy that is the Fate of Humankind. Back She went - back to the sensations of the five senses. Back to the heavy physical vehicle that Human souls use to transport themselves about. Back to a coarse and humble life; one from which She could study her people more fully, and teach them that which they must know.

She chose not to go back into the body of a strong warrior, nor yet on of great physical feminine beauty - but rather as a plain, slender young woman. Her eyes were brown as the Earth in which She dug for roots; Her hair was as brown as the bark; Her skin weathered a bit by the elements. though She dressed as drabbly as any other mortal girl, there was still a spark, an intensity

that could not be denied. this, the Goddess Herself, could not change, for otherwise, She would not be present.

The sparkle of Divinity that shone from Her eyes drew others to Her in a warm bond. they listened to Her teach the secrets of planting and growing things, the ways of animals and fish and fowl; the flying birds and insects; secrets of water, wind and dire.

Too, She instructed them in the Way. She taught them of the Spiral Dance of the Universe, that same spiral that is found in the very cells of their bodies. She instructed them in the Mysteries - those of Birth, and Death, and Rebirth; and in doing so, explained the Game of Karma.

When She taught them all they could learn, She told them that She must go once again to her Halls of Love and Light, but that they might call upon Her in times of need, and She would hear and answer. She told them that the phases of the Moon would show the Way.

Among them She left One whom She had taken as a Consort and Helper. He was a Forest Lord, Protector of the Wilds; He would as as Her Regent upon the Earth while She was away.

The people wept bitterly, for they could not bear to be without their beloved Goddess. But the Lord comforted them, saying, "Does She not love you enough to come amongst you? To provide a Regent for your comfort - to promise you an Eternal Life in Her Love at the end of the Spiral Dance?"

And they built many temples and places of worship. Sacred were the many Springs where She had drunk. Sacred, too, were the many Groves where She had slept. And too, those places of power where She had wrought the Magicks of the Spiral Dance for the edification and delight of Her children.

Those She taught well became Her Priests and Priestesses - and they continue to instruct Her People in Her Ways.

Celtic Deities?

Here is the promised beginning discussion of "The Gods" in Celtic religion. The majority of this post is brought to you by Lorax, Small Furry Tree-Creature of the Gods

****Extra-Long Posts Warning****

I shall throw out the first hot caber by suggesting that use of the term
"Gods" within a Pagan Celtic context is totally useless, misleading,and an example of the sloppy scholarship that Deartha'ir Isaac bemoans.

This notion has been long in coming for me, but was triggered this week when an ADF member noted the use of the word "God" [singular] several hundred times in a suggested reference work on pre-Christian Greek religion. It made her somewhat nervous as it seemed to not be the best possible term in a polytheistic culture, given that a multitude of things, from entities to abstract concepts had been subsumed as "God".

This, combined with my very recent reading of the Dunnaire Finn, the Book of Invasions, and the Tain has led me to be more discriminating.

As my Priestess colleage, Brandy Williams, has often said, there are 2 kinds of people: Splitters, and people who deny the existence of splitters.

So, let us take it from the very top, the creation of the world. At least, according to one translation of one version of the Book of Invasions.

The first inhabitants of Ireland were Cesair, daughter of Bith, son of Noe (Noah), and their 3 men + 50 women.
These people all drowned, and are therefore unimportant to this story, save that Fintan survived to recount tales of the beforetime.

Partholan was the second discoverer, the chief of his people. Partholan
brought with him the people that were first in many arts--brewing,

cauldron making-first combat, farming, and a host of other things.

Patholan chose a fertile place, cleared 4 plains, and homesteaded there.
His wife slept with his retainer, which caused problems. This resulted in the giving of the First Verdict, that of Delgnat. Boan, Brea, Ban, Aine and 6 others were the "pure daughters" of Partholan, implying perhaps that he had more, following the customs of the times.

The generation of Partholan was the one responsible for first naming of
places in Ireland. Partholan's generation was also long-lived, and no plants grew old in their time. His generation largely died out after a plague.

Both of these first generations are referred to as men and women, not deities. People of Arts [Aes Da'na] maybe yes, but not deithe [deities]. This, at least, according to the Christians who recorded the tales.

The third generation is that of Neimhedh (Nemed). He came from Scythia.
Neimhedh had 4 chiefs with him. Nemhed fought and won three battles over the Fomhoire. Fo-mhor (over the sea, or something like that). Despite this, the Fomorians seemed to be quite good at opressing the Nemedians, by demanding 2/3 of their agricultural output at Samhain, delivered to Magh Cetne. The Nemedians went to Greece and collected an army, some drui and ban-drui, wolves and venemous animals. A proper challenge was delivered, and the battles were engaged. The Fomorians were defeated at last. Only 30 Nemedians survived.

The next group of invaders are the somewhat mysterious Fir Bolg, or Bagmen. The Fir Bolg had 5 chiefs (one more than all of the previous invaders) as did the De Dannan. The Fir Bolg divided Ireland into 5 parts. Previous invasions had separated Ireland into 4 parts. Much is made of the poetic, noise-shakin skill of the Fir Bolg. They were some jammin' magickal folk, alright. The Fir Bolg have the distinction of the first "riogh" (king) in Ireland. So we have division into 5 parts, kingship, and the use of iron.

Now, the Sons of Nemed had not been sitting still all of this time. They had been off in Greece, learning draidheacht, cleverness, niceness, and Spiffy Things In General (slight gloss from bad 19th century Victorian english). These folks were called "Tuatha De" " ... that is, they considered their men of learning to be gods, and their husbandmen non-gods, so much was their power in every art and every druidic occultism besides. Thence came the name, which is Tuathe De, to them."

Now, please note that their ancestors are PEOPLE. The TdD became so by
virtue of their skills. This is a process that would not be unfamiliar to a good citizen of Republican (not Imperial) Rome. One can become deific by proper actions, family and/or national devotion, and other things. The TdD had been instructed in 4 cities in the North. One has to infer that these cities are in Greece, where they are instructed in these arts. Now, not all translations say this, exactly. Greece and Spain are frequently glosses for the Otherworld, but not always. The 4 Treasures were brought from Greece. As we have discussed the Treasures before, we shall pass in silence on them here.

The TdD fought battles with the Athenians as their allies, and thru druidic demonry reanimated dead bodies that then rose up and fought as if they were living. It is here that we learn that hazel or rowan twigs thru the neck do in reanimated corpses.

Thanks.

Lorax & Erynn

Walking with my Friends
Masochistic Maiden

The beach glistened under the sun, still wet from the ebbing tide. My friends and I walked along leaving tracks in the sand. We stopped at a tide pool and discovered a bunch of sand dollars. The mark of a star etched in each of the skeletal remains made us think of the star at the center of the pentagram necklace I wore.

One gently held the necklace in his hand as we talked about the meaning of each of the points. Earth, Air, Fire, and Water, and then spirit. We talked how each of these is a gift from Mother then we walked on.

He ran ahead and found a broken sand dollar with a tiny mollusk, barely bigger than the head of a pin, inside. We were amazed that anything so tiny could be alive. It made us more aware of all the living things we often overlook. Beneath our feet the ghost shrimp rested in their tunnels, ocassionally blowing water back from the many holes that dotted the beach. The larval forms of life that clung to shells, stones, and settled in the masses of seaweed thrown up by the surf, each caught our attention before it was stolen by the gulls and crows begging for scraps of bread.

Soaring overhead, the wings of the gulls whipped tiny eddies of air that stirred the whisps of hair that had escaped my ponytail and lifted the front few strands of his hair. His eyes reflected the shine of the ocean on the sand, and his quick voice and ready laughter made me feel fleet of foot and full or the joy of youth.

After walking the beach we climbed a nature trail through the woods. We stopped to look at the flowers, delicate white stars with pink stripes. Again we thought of the pentagram. We also imagined the Goddess of Spring with feathers and flowers braided into her hair. A little further we found a deep puddle with a surface as smooth as glass. The sky and the trees were reflected back at us in such precision and perfection that we

talked for a while of what that perfect world beyond the puddle might be like. We wondered how we could make our side of the mirror so peaceful and clean looking.

We walked further and came to a tall ancient tree and wondered what stories it could have told, if we could but understand. For a moment we could almost see the native americans stalking deer and gathering herbs. The tree, covered with a mass of moss as thick as carpeting neither denied or confirmed our thoughts. Suddenly, with a smile I thought of the ledgends of Gnomes that live beneath the trees. This old trees roots held deep dark holes and the forest litter was not creeping in to cover them. The arching root looked so much like a roof over an entry way and the size of the root system above the ground indicated that a large family of Gnomes could easily escape human eyes. Just a wink of time and they could scamper out of sight beneath the undergrowth. We could hear, if we stopped to listen, the soft sounds of

the wet undergrowth being disturbed. Was it the hurried movement of little men in peaked caps? Gnomes, weren't they the creatures of the Elemental Earth? We could smell the damp earth all about us. This was certainly a good place for them.

After forest's close embrace, the clearing was sunshine and sparkles. We saw dandilions growing on the green hillside. We recognized them as one of springs first splashes of color and representations of the sun shining down on us. Carefully gathering several of the golden heads we carried them to the mouth of the nearby stream as it lead to the ocean. We threw them into the water, watching them float down to the sea. With each flower we sent a wish....no more oil slicks....less polution...save some of the natural rain forests...each of us remember to carry away a bit of trash every time we go for a walk...no more whales beaching...no more drift nets dragging sea mammals to their deaths...a bit of nature for every child...and healing for Earth mother where she has been strip mined. Then we turn to leave, neither of us really wanting to go.

James isn't three yet, and Scott is only five, but they were my friends as we walked and they gave me a chance to share the wonder and beauty of the beach and the woods. Take time with the young. There is much they can teach us and give us when we take the time to share their world.

Firefawn: A tale by Masochistic Maiden

Silently the fawn stepped into the clearing. It's fur dappled with white blended well with the filtered light coming through the aspens. Here, high in the Cascades, the fawn had greeted spring at its birth only a few weeks ago. Now, its legs were strong and its attitude cautious but playful. It stopped for a few seconds and sniffed the mountain air. Mother.. her scent on the breeze... was just across the clearing.

There were other scents too.....fresh shoots of grass, tempting and new... the deep wet smell of the earth...a sharp scent that he was not familiar with lay almost hidden among the other odors. He hesitated, but wanted so much to run to his Mother and drink deeply of her life giving milk. She had been away for a big part of the early morning grazing in a lower clearing. Now that she was returning he could almost taste the warm rich milk. He remianed cautious and took a second step.

His mother steped into the clearing oposite him.The sun shined tawny and golden on her back and the early grasses hid her tiny feet in a carpet of lushious green. Her head held high she advanced with prancing steps across the clearing. The wind at her back ruffled the hair along her spine. She advanced across the clearing and the fawn began to almost tremble with anticipation. No longer cautious he leaped into the air and landed with his hooves bunched together then sprang upward again. Switching ends in the air he landed facing away

from his mother then quickly pivoted on his hind legs to get her back into his sight. She seemed to take forever to cross that clearing.

The wind again brought her scent to him, along with the scent of that pungent but unknown thing. Somehow the scent felt wrong but the fawn had no experience to give him any indication how that scent figured into his world.

His mother was nearly to him now and he frisked across the few steps between them and burried his nose beneath her flank. At that moment his mother caught the faintest hint of the pungent smell that the fawn had noticed. Her large eyes suddenly seemed to be even more alert and her nostrils flared as she turned her head to try and detect the message the scent brought. She had not smelled this smell for a long time but she knew it brought danger. She searched her distant memories... it was not a man smell exactly, but somehow she associated it with man. Pungent and sharp but not strong enough for her to fix. Then the recognition flashed into her... FIRE. The smell was smoke. She and her young fawn were standing knee deep in the dead growth from last years grass. Fire could sweep the understory of shrubs and grasses with terrifying speed. She nudged her fawn and began to move hurridly away from the smell. Upward... the slopes of the mountains called her.

She began a slow trot toward the upper slopes, angling toward the river. The scent of smoke grew and soon it was not only a scent, but whisps of gray swirled among the trees in the lower canopy when she looked over her shoulder. Other animals had joined into the retreat as she had traveled. Rabbits now dived between her feet. Other deer, elk and a moose with a calf ran full out past her. She picked up her pace to as much as the fawn could handle. Leaping great distances a buck raced past her. Behind them a raging forest fire was growing. It threatened to overtake the sea of life desperately running for the river.

Near the river a lone figure was aware of the coming fire. He had been alerted by the passage of the first few animals and had spotted the smoke high in the

air long ago. As he loaded his pack animal and prepared to ford the river he saw that one doe and fawn lagged far behind the other creatures who were preceding the curtain of flames.

The doe reached a point between the tall trees that had been blocked by a downed evergreen. Its trunk stretched far and the upper branches reached as far the other direction. This was not impossible for the doe, she could easily jump the downfall. The fawn however might not make the distance. There was no time left. The doe flew over the barrier and hit the ground at a dead run. The fawn, tired already, leaped but failed to reach the top of the massive trunk. it ran left, then right, but there was no way around. It leaped again and again. The smoke of the fire began to fill the space between the tree tops and darken the world where the fawn was trapped between a wall of fire and a wall of unyeilding trunk.

The doe fled when the smoke and heat became too great. She reached the river and plunged to the other side. A cascade of various creatures flowed over the banks and to safety across the river.

The lone man also crossed the river and was filled with sorrow when he did not see the fawn alongside the doe as she pulled herself from the water. There was no way he could return to the flames to rescue the fawn. The evergreens were fully ignited and their heat was easily felt even across the wide river. Running Buck lead his horse and pack pony away from the heat. He'd be a few days late getting back from his hunting trip due to the fire, but it would save him miles to wait for it to cool some and cut through the burnout to his village to the west. He hoped the fire had not disturbed the village or made the tribe move to a new site.

During the night a hard rain began to fall. It ran down the roof of Running Buck's leanto in heavy rivers, but it would put out the raging fire and begin to cool the ground. Maybe Running Buck would not be so late.

Early in the morning a stand of blackened giants and chared earth was all that greated Running Buck as he reforded the river and began his journey homeward. The trail he was following lead about 30 yards from the downfall that had stopped the fawn. Remembering its panicked eyes, Running Buck was again touched by sadness. He turned his pony toward the last spot he saw the fawn and decided to ride to the spot to say goodby and ease its spirit into summerland and maybe collect its pelt for a pair of mocossins for his daughter.

He rode along the massive trunk, once, twice, and did not see the fawn. Just as he was about to turn away he noticed a hollow under a part of the log. He dismounted and carefully approached the hollow. When he peered into the darkness beneath the massive trunk, a tiny hoof was about all he could make out. Figuring the frightened animal had forced itself under the trunk moments before dying of smoke and heat, Running Buck grabbed the hoof to draw the animal out. The pelt should be a good one without any charing.

Suddenly the tiny hoof gave a jerk. The fawn was

still alive but trapped beneath the log. it had rammed itself so far into the interior that it could not back out on its own. Running Buck pulled hard on the kicking hoof until a smoke streaked, terrified body came into view. He slipped a length of leather cord around the fawn's neck before he freed it from the hollow.

Once out from under the massive trunk the fawn tried to spring away from Running Buck, but the leather around its neck held it fast. Soon it stood meekly, breathing hard but resigned to being held. Its tongue hung from the corner of its lips and a light foam followed the upper curve of its mouth. Running Buck decided that any animal who survived the fire must be blessed by the spirits and that he would not use this animals pelt, but instead would take it back to the village and give it to his daughter as a pet.

He lashed the fawn to the packframe on his pack pony and rode off toward his village. The fire had left a ugly scar across the foothills, but fortunately had

not reached as far as the quiet valley where his tribe were camped.

Arriving in the village, Running Buck went first to his family's site and entered the teepee. The lifting of the flap let golden sunshine spill into the interior. His daughter and wife looked up. Little dove, his daughter jumped up suddenly to greet him and sent a bowl of colored beads scattering at her feet from the beading she had been working on. Running Buck swept her into his arms with quick loving hands and told her about the great fire...he told her about the fawn not being able to leap the high tree trunk and being left by its mother. Tears of sorrow came to Little Doves eyes as he described the scene. He turned and carried Little Dove out to the waiting ponies and showed her the fawn who was still alive.

Little Does looked at the tiny body with its spotted fur, and the big brown eyes and pink tongue and thought it was the most beautiful animal she had ever seen. Running Buck lifted the fawn down and tied it to the side of the teepee. He left Little Dove to get aquainted with her new friend and went to prepare an animal bladder as a nursing bag for the fawn. The tribe had several ponies giving milk for their foals. Perhaps the fawn could be raised on their milk. He filled the bladder with warm mare's milk and carried it back to Little Dove.

She sat on the ground with the fawn gathered into her lap like a puppy stroking its tiny ears and scratching the fur between its eyes. Already the fawn was becomming accoustomed to her gentle touch. She took the bladder full of milk and stuck the end of the protruding spout between her fingers so that the fawn could suck on her fingers and draw milk from the bladder. At first it turned away from the strange scent of the mare's milk, but finally thirst overcame its fear and it began to suck.

"Well," said Running Buck,"It looks like your young friend may make it. Perhaps you should name it now."

"I already have." responded Little Dove. "I will call it Firefawn, because he came from the fire."

Firefawn grew into a strong young buck during the summer he spent with the tribe and made so many friends among the tribe that they kept him with the ponies over the winter.

When spring came again and it was time to let Firefawn return to the wild. Running Buck made him a bright red collar of leather so that none of the tribe would accidently shoot him as he grazed among the trees. For many years the deer with the red collar was seen by members of the tribe and whenever they saw him they knew their hunt would be successful. Firefawn became the lead buck of a large herd of deer.

Running Buck and Little Dove's kindness returned to help feed the tribe for many winters.

So in life, all that we do returns to us. Good for good and bad for bad. Let good be what returns to your life.

A DRAGON TALE

by Kalioppe

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The Bardess of Caer Sidhe, am I, dropping in to tell you the tale of the last living Dragon on Earth - you know - the one who lived over the vale. The battle was great 'twixt the Wizard and she. The Last Dragon met her demise. When the smoke had all settled, the Wizard looked 'round; an object caught his sharp eyes...

"Lo! What is that?" sayeth the Wizard. "Good Goddess! I think it's an egg!" He scooped it up and sped to the castle, as quick as he could on old legs. Now the townsfolk were thrilled that the Dragon was gone. They applauded the Wizard as great...he told not of the egg that he cared for so well, as he feared the babe's possible fate.

The egg hatched and the Dragon was healthy. The Wizard loved him so well! But one night as the Wizard lay sleeping, he awoke by the tinkling of bells. "Twas the Ancients who came a calling, to tell him his time was near. He thought, with a jolt, "Who will care for this babe...the one who has grown so dear?"

Sadly, he called the Council and told of the callers in the night. He told them of the Dragon and then explained his plight. He told them that the Dragon was the symbol of the strong. He persuaded them to care for him... then began his journey long.

All wanted to care for the baby...but then the touble broke out! There were too many squires and not enough peasants...a cauldron of trouble, no doubt!! "I want to feed it!" "I want to school it!" "I do!" "No, me! Not you!" They set up rules so lofty, the work was done by only a few...

Jealousy brewed more turmoil, and then the bragging began: "I gave up MY food for the baby...yes, I am a WONDERFUL man!" "That's NOTHING!" said one woman. "I gave him my ONLY shawl!" Egos rose and swelled so great, they encompassed one and all. Sadly enough, it got to the point with themselves they were duly impressed. They never saw to the Dragon...they were too busy with egos, at best.

The baby died of hunger. The baby died alone. The baby died of ill-attention, too weak to even moan. When the folk returned to the castle and found their charge quite dead, they looked at each other and pointed their fingers, then looked at the sky overhead. The clouds were dark, but from their depths, many voices spake as one: "The first law is love," spake the Goddess, "The second is 'ye harm none!'" Emptiness welled up inside as their tears began to stream. For they had killed the Last Dragon, and their one and only dream...

That is the story I traversed to tell, and to it, I beg, pay great heed. Always take time to help one another - the time to do a good deed. Everyone is different, though the same at times, it seems. Accept your neighbors differences, and cultivate their dreams.

Sep-15-93 20:54:00
From: White Raven
To: All
Subject: The Goddess Movement

I was sitting in the breakroom at work this morning (you know, the place where bible quotations greet us in the mornings :) and I discovered the following article in the 'Colorado Living' section of "The Denver Post." Enjoy

"The Goddess Movement: Woman-based Spirituality gains followers"
by Leslie Petrovski

In mid-September in a sparsely furnished Washington Park home, about 12 women, mostly in their 30s and 40s, will gather to celebrate Mabon -- or fall equinox (sept 23). After a vegetarian potluck dinner, the group will sit in a circle around a basket filled with apples, tiny pumpkins and acorns -- fruits from the harvest.

One woman, who started this feminist spirituality group two years ago, will start the ceremony by casting the circle -- creating sacred space by invoking the elements (eart, fire, water and air) and Goddesses associated with each element. During the ritual, the women will ask for individual healing, then pass around a globe while asking for planetary healing. One might request the universe to heal the suffering of the world's women; another will seek healing of the oceans; yet another asks for healing in Bosnia. More and more, all over the country, women (and some men) are gathering together to practice a woman-based spirituality. They give themselves many names, and their rituals vary from group to group.

"Feminist spirituality combines different movements," explains Starhawk, author of "The Spiral Dance," an introductory text to witchcraft. "Some are working within Jewish and Christian traditions to ressurrect female images; others are outside any organized traditional; others participate in the Wicca tradition. There is a lot of diversity in the movement. What feminist spirituality does is put our experience, as individuals and as woman, at the center of our spirituality."

There are no estimates of the number of people worshipping this way,

although journalist Margo Adler, in her book "Drawing Down the Moon," estimates there are 100,000 American pagans, people who call themselves witches, Druids or Goddess worshippers -- people who "look to the old pre-Christian nature religions of Europe."

There are many clues of the prevalence of the Goddess. A young scholar completing her Ph.D. at the University of Colorado said, "I know a number of women who are big into the Goddess." Bookstores are filled with books dedicated to women's spirituality. Even driving the highway, you'll notice discreet bumper-stickers like "Goddess Bless."

In Goddess spirituality, the cycles of nature are worshipped and celebrated -- winter, spring, summer and autumn -- and are viewed as metaphors for birth, growth, fading and death. Attributes traditionally viewed as femine (i.e., intuition and nurturing) are revered.
Defining the Goddess religion, however, is about as easy as catching fish with bare hands. But there is a rich and ancient history associated with it. Old Europe, with its woman-focused religions, was

settled prior to 4000 B.C. Similar earth-based, female cultures existed in Crete, Greece, Catal Huyuk and elsewhere.

"A lot of this occurred in rural centers," exlains University of Denver a art Historian M.E. Warlick. "In agrarian societies, they think of the earth as the mother and typically the earth is a Goddess." Eventually, the Goddess-based religions were displaced by warrior gods like Zeus and Yahweh. Some scholars suggest that Goddess worshippers went underground, and that the religion survive in secret.

In the '60s, that began to change. The feminist movement, which brought a new ethic of control to women, also allowed women (and men) to look toward feminine images for religious sustenance. Women and men began to practice openly in the Wiccan traditions or create their own feminist spirituality.

To oversimplify the Goddess: There are no rules, except freedom; there is no bible, no major doctrine; what has survived of ancient Goddess religions has come down in fragments. Most Goddess worshippers do share the goal of living in harmony with nature.

"As a witch," explains Elisa Robyn, a Denver-based spiritual counselor, "I have an intimate relationship with the deity, that is the Goddess and the God. I believe in reincarnation. And I believe in karma -- whatever I create inside of me are the energies the world hands back to me." "A couple of years ago, I was at Sunday school at the church we were attending," she remembers. "We were talking about virgin birth. I raised my hand, trambling, and I said, 'I think I'm not a Christian anymore. I don't think Jesus intended us to worship him.'"

Confused and troubled by this realization, Rebecca held a birthday party for herself, inviting all of her female friends to talk about God. Not satisfied with this intellectual approach, Rebecca, 43, began organizing rituals in accordance with the eight Sabbats of the Wiccan year: Yule to acknowledge the winter solstice; Brigid, or Candlemas, dedicated to the Goddess of fire and inspiration; the Ecostar Ritual to celebrate the spring equinox; Beltane, or May Eve; Litha, or the summer solstice; Lughnasad to mourn the dying Sun King; Mabon, or the fall equinox; Samhain, or Halloween, that marks the end and the beginning of a new year. Due to Rebecca's urgings, a small group of

women has evolved to conduct rituals and tentatively celebrate the seasons. Rebecca's mailing list is now up to 30 women.

The Goddess movement is "attracting a wide range of people," explains Starhawk, who was raised Jewish, "from a middle-aged women who have lived very conventional lives to young, punk anarchists."

Lois Yackley, 49, a Denver elementary-school teacher and member of Rebecca's Goddess group, sees her involvement as an outgrowth of her mental health. Like many women who are seeking a woman-based spirituality, Lois, a former Catholic, always felt the absence of women in the church. As she grew in therapy, women's issues became increasingly important to her. "The next step in the feminist movement," Lois says, "is spiritual. Some feminists are saying that there will be nore mor progress (in the movement) unless it's spiritual."

Lois became involved in Rebecca's group through a growing friendship with Darcie, the mother of a child in Lois' class. As their friendship matured, they shared books on feminist spirituality and attended Rebecca's rituals and parties. "Women are getting together to see how we feel about things. We validate out feelings and thoughts. This feels right."

Darcie, 43, is an artist and homemaker, who struggles with her conflicting feelings for her church (she is a Methodist and a church trustee) and her blossoming interest in feminist spirituality. "I no longer have a strong belief (in Christianity), but I'm interested in the structure of my family," she explains. "It's a difficult situation for me, emotionally and psychologically. I feel very strongly about the family worshipping together, so I'm not ready to give (the church) up until I have something to replace it with."

Rebecca's group gives Darcie a place to explore her new ideas about spirituality with women who feel the same way. "I'm trying to move toward believing not in one power over all, but a multiple power within," Darcie explains.

"This matches the political climates of the times," explains Robyn. "Women are looking for something about themselves that's special. So the Goddess is becoming more prevalent." Robyn, who also was raised Jewish and now practices in the Wiccan tradition, adds that, "Women are looking for their power. This is right in line with the ecology movement, the women's movement, the personal growth movement."

"When women get into witchcraft, it is a blossoming experience. There are role models -- women of power, Goddesses -- it's a totally different energy and perception."

... "Never did Nature say one thing and Wisdom say another." -- Burke

Funeral rites

Oz Caliburn

A long while ago, I said I would post the funeral service that I had put together for my sister. Having at long last got my act together,

here it is. The sources for the rite were "Magical Rites from the Crystal Well" by Fitch, and "The Book of the Prophet" by Gibran. A couple of the poems were written by my other sister, and by my father. The final poem is unsourced, but I first saw it in a copy of "The Wiccan", which was an AustPagan newsletter.

As a bit of background, my sister Vicki was spastic and mentally retarded. She died at the age of 35, after renal failure. My wife and I were at her deathbed, and actually took her across - no easy task, as her mind was very hard to "grip". Vicki, although severely retarded (mentally she was about 3-4, could not read etc) had grasped the fact that she wasn't going to get better from her last illness, and had in fact asked me to "help her die".

I hope that this rite, my last gift to my sister (even if I have taken it from various sources), may help inspire some of you who find yourself in similar circumstances. It is non-denominational, focusses on no particular deity, and served it's pupose admirably at the time.

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Part 1

We have for a while lost one who is dear to us, And we all feel the loss. But it is only for a time, and we will lose our sorrow.

There is a reason for being here, and a reason for going. The Other Side, the Places Beyond, Are warm, pleasing and beautiful with all ills gone, and youth anew.

There is a reason for leaving, when the purpose of this life is done. We must all journey beyond to pause, to rest, and to wait for those who are loved, In a place far from the cares of this world, with happiness and strength renewed. For dying is only a mode of forgetting, a way of rest, a way of returning to the Eternal Source, however we may see It.

It is said in ancient lore -

"Arrayed in some new fleshly disguise,
Another mother gives birth.
With sturdier limbs and brighter brain,
The old soul takes the road again".

(At this point, my other sister read this poem - I believe she wrote it herself, but from where she drew her inspiration, I can only wonder)

You came and touched so many hearts
In so many different ways.
You gave so much, and asked very little in return.
There is an emptiness as if a part of me is missing,
But I am sure with time you will show me how to be whole again.
I know you are safe now, and nothing can harm you.
Remember, although we're apart,
We will always be together.

Part 2

Life and death are one, as the river and the sea are one. For what is

it to die but to stand naked in the wind, And to melt in the sun? What is it to cease breathing, but to free the breath from it's restless tides That it may rise, and expand, and seek it's Gods unencumbered?

Only when you drink from the river of silence
Shall you indeed sing.
And when you have reached the mountaintop,
Then shall you begin to climb.
And when the Earth has claimed your limbs, then shall you truly dance.

(The following poem was written by my father - he says now that it is crude doggerel, but it speaks from his heart)

Vicki, Fate was most unkind,
Gave adult's body, but child's mind.
Yet from you so much love was spread
Everywhere you were seen to tread.
We'd like to think where'er you roam
In the new world you'll call your home,
There'll be no more pain, no more ills,
No more of this life's bitter pills.
Forgive us if today we're sad,
For we loved you so much - Mum and Dad.

Part 3

(This was read as the coffin was taken from the room used for the service to the crematorium)

Do not stand at my grave and weep,
I am not there, I do not sleep.
I am a thousand winds that blow,
I am the diamond glints on snow.
I am sun on ripened grain,
I am the gentle Autumn's rain.
When you wake in the morning's hush
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there, I did not die.

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Those who were at the service, Pagan, Christian, and agnostic alike, all felt that these words expressed the "right" things at the death of a much-loved person.

Blessed be

O C

... But to be born again, you must die

INTRODUCTION AND BACKGROUND: The following transcript comes from a talk that Eric Pryor gave at the Victory in Jesus Church in Denver, Colorado at 7:00 p.m. Sunday, February 24, 1991. There were about 200-250 people in attendance. The meeting was held in the old Federal movie theatre, which has definitely seen better days. Attendees were for the most part working class people with families. The audience was quite vocal and enthusiastic. Besides myself, there were 5 other pagans in the audience, scattered around. At least one of these also has a tape recording of the proceedings.

Pastor Cordova "Larry Lea prayed, and because he prayed, the very general that attacked him is the very general that got saved." 1/

("Hallelujah!" General praise and applause from the audience.)

this brother, I call up the Reverend brother, come to devil, I mean come to Denver, and let's give the Devil a black eye. And he called me up and says, Brother, let's not only, let's not only give a black eye, let's, let's break a couple of legs already! Alright, Amen! (Applause and cheers from audience.) Yes! Give him a hand. Yes! Hallelujah! Hallelujah! Hallelujah! Hallelujah!

I want you to stand up and I want you to raise your hands (unintelligible) Father, in Jesus' name I pray that you anoint our brethren. That his words would be your words. His thoughts would be your thoughts, Father. That he would not pull any punches, Father. That he would be an oracle of yours, Father. Oh Father, you who can set him on fire for you, God, let his words be as fire, Father, and let the hearts of the people be as brass. Oh, GOD bring revival to our lives and we'll give you the PRAISE and we'll give you the glory. In Jesus' name. People, we don't want you to leave tonight if you have a need. If you're not filled with the Holy Spirit after this brother's through, we're gonna be down here. Some of us ministers are gonna be down here with Eric. We're gonna be laying hands on you. We're gonna be praying for you that God the Holy Spirit would set you on fire cause let me tell you something, time is short. It is short. Amen. Please welcome Eric.

Pryor: There're so many microphones around here I don't know what to do

with them. Harvesting souls or harvesting microphones here, I don't know? Well, I'm, I'm I'm glad, uh, to be here in Denver, and I'll tell you one thing though, the Strongman, uh, he didn't want me here. He didn't want me here because he knows that I know. He knows that I know that he is a stone cold liar. (That's right! comment from audience) Big time liar. What I'd like to do before we, before I get into my testimony, I, after that I've got a scripture I'd like to back it up with. I'd like for all of us to do something really special because this glorifies God, OK? And this is part of giving the Devil a black eye so if you'll just join in with me, if you dear ones would just stand up and join in with me, we're gonna work on giving the Devil a black eye, OK? (Audience stands up.)

Father God, we stand here before you tonight, we stand here before you tonight because we love you, Father God. Father God, we know that you are the way, the truth, and the light. Only through you and your son Christ Jesus, through Christ Jesus can we have eternal life and that SATAN IS A LIAR! So we're gonna do some spiritual warfare here tonight for you, Father God, if it please you. SATAN! WE SERVE YOU NOTICE. WHERE THE LIGHT IS, THE DARKNESS SHALL NOT OVERCOME AND THAT SATAN, WE BIND YOU UP AND WE CAST YOU DOWN! ACCORDING TO MATTHEW 16:19 IT SAYS "WHATEVER IS

BOUND HERE ON EARTH WILL BE BOUND IN HEAVEN and whatever seeds are sown here on earth will be sown in heaven," so, Satan, WE BIND YOU UP AND WE CAST YOU DOWN AND WE PUT YOU RIGHT UNDER OUT FOOT! WE SERVE YOU NOTICE, GET DOWN, SATAN, GET DOWN! Satan get thee behind us. Father, we sow the seeds of gospel, and we sow the seeds of love, and we sow the seeds of truth so that all the people to the corners of the world would know of your glory through your son Christ Jesus, THROUGH THE POWER OF THE HOLY SPIRIT, SATAN WE SERVE YOU NOTICE, YOU GET OUT OF DENVER! We have served you notice you have no legal right in here, Satan, you have absolutely no legal right to be here.

Now, Dear ones, I want to hear something that's gonna glorify God. I don't care what you shout, but on the count of three, we're gonna shout to the Lord because in the Bible, all through the Bible it said that they shouted before the Lord. As a matter fact, when Jesus comes, comes back, he's gonna come back with a SHOUT! And he's probably gonna be saying I'M COMING! So I'm gonna tell you something, we're gonna shout before the Lord and we're gonna glorify the Lord with that shout, I don't care you yell Hallelujah, Satan be gone, whatever, but on the count of three we're gonna shout before the Lord and we're gonna shake the walls of this temple and we're gonna let Satan know that WE'RE HERE AND HE'S NOT WELCOME! One, two, three! (General shouting and cheering by the audience.)

Yeah. That feels good. That feels good and that glorifies the Lord, I tell you, that glorifies the Lord. Sometimes it takes a shout to wake up the dead! Let's don't sleep! Don't let Satan get up behind you and stick a knife in your back! He did it to me! He was giving me black eyes all my life. So Satan's a liar and I'll tell you what - I'm here through Christ Jesus and the Holy Spirit running through me. I'm gonna kick him right back every time. That's why I wear snakeskin boots, cause it says "and you shall be walking on serpents heads!" Scorpions and snakes, right? That's all I have to say to Satan. Up your butt! (Applause and cheering from audience.)

You can sit down. Aren't you glad I don't sing? I wouldn't know what to sing anyway, other than anointing come upon me and praise the Lord that's about all I know. And that's about all I want to know, is praise the Lord Jesus Christ for his goodness and his mercy that he hung on that tree and he bled for us. Think about that. Here was a man, OK, he was God, but he was temptations each one, uh, each and every one of us have, yet he was nailed to that tree. Railroad spikes, think of it, going through his wrists and through his feet AND HE WENT INTO THE VERY DEPTHS OF HELL AND TOOK THE KEYS OF POWER FROM SATAN AND GAVE THEM TO THE SAINTS, AND THAT MEANS YOU! AND YOU CAN USE USE KEYS! THAT'S THE HOLY SPIRIT! If you have the believer's authority, I want to tell you something, you put on the whole armor of God and the Holy Spirit runs through you, every time Satan sees you, boy he runs and he screams. He starts hiding up under every little rock just like the sneaky little snake he is. Maybe we ought to make a pair of snakeskin boots out of him tonight.

So I'll tell you something about myself, OK? Whew! Boy I just, I just love shouting before the Lord and I just love giving the Devil a black eye because man he had me so deceived. When I was a little kid, I uh, grew up in a uh, really dysfunctional family and that's a very polite way of putting it. I was abused. Uh, I was beaten. Matter of fact, I wasn't beaten, uh, I was actually tortured. At a very early age I learned that uh, I had to depend on God for everything. Now I didn't know anything much about life. I didn't even really know too much about Jesus. And at 4 or 5

years old I can remember getting on my knees and crying and saying God, would you be my father. Now in later years I come to know that that word that Jesus Christ used was Abba, which is Arabic for Daddy. And he's all of our Daddy. And he loves each and every one of you, and that's for sure. That's for sure.

So I grew up, you know, under a lot of oppressions. Matter of fact, even before I was born the doctor said to my mother, you know, uh, Mrs. Pryor. She'd spent six months in a uh, mental institution, my father actually uh, helped drive her crazy with a bit of help from Satan. And she said "Mrs. Pryor, don't have this kid." I already, she already had three other kids. She said "don't have this child. You should abort this child." She said "no, no, no, no, I'm gonna keep it and I don't care what my husband says I don't care what anybody says, I'm gonna keep this child." And she had me and, uh, I grew up in a bunch of forester(sic) homes for the first several years of my life. It's sketchy at best I'm researching my life right now for an autobiography. But a lot of people want to really know what happened
on the inside.

So any rate, uh, it's pretty (can't hear word) to find out that for the first several years of your life you really don't know where you are or nobody will tell you. So any rate, I grew up depending on the Lord for everything. But I didn't really see it as salvation or anything it was just naturally praying for the Lord to come and help me. And he did. He answered those prayers. He knew I wasn't born again. And, uh, since I had no control over my life, you know, I was getting abused. My parents would do things like hide food on me. I'd go to school, one time I went to school with a broken foot. One time I had my skull fractured and I passed out in the school and woke up semi-con, uh, came out of a coma in a hospital. Didn't even know what happened to me. Why I had passed out, 'cause night before I was beaten all night and had my skull split.

It was a, it was, a rough upbring,uh, up upbringing and I call it uh, uh, Larry Lea, God bless him, he's uh, he's one of my uh, spiritual fathers and he calls them prayer warriors and I call them GLADIATORS! FRONT LINE MEN! They see some big time combat with the sword of the spirit. You always associate gladiators with that sword. Boy, I'll tell you, this is our sword right here. (Holding Bible aloft. amen, etc. from audience.) And how many of you know that this is a mighty sword. Big time mighty. (applause)

So, what happened was, is I grew up, I sought power and I sought it in all the wrong places. Control. So that I wouldn't have to put up with the beatings, so that I could eat, so that I could just live a normal life like any other kid. I had all these problems. I just wanted to live a normal life. So I sought power.

And around the age of, well actually at 8 years old I was already reading Tarot cards. But around 10 years old is when I really started to intelligently seek power and I'd always been taught that God was a judgmental God. I was taught that "GOD WILL STRIKE YOU DEAD if you do this. GOD WILL STRIKE YOU DEAD if you do that." Some of you older timers might know something about the manipulation of the hand and the body and how God will strike you dead, if you know what I'm saying, you know. Well I'll tell you, everything was God will strike you dead. And I started thinking "what's going on here? What kind of God is this?" But I was taught that Satan would give you, would give you power, he would give you money, he would give you the girls that you want. He'll give you, he'll give you everything. So I got a really wrong picture of Satan. That was a deception. And I was taught that deception, believe it or not, by people who were teaching other people about God. Preachers.

So I sought out, I actively sought out, the occult sciences so that I might study to show myself approved as it were. And I studied just about every occult science there was. It started out, candy coated enough with Witchcraft. I'm a white Witch. I'm not, I'm not out there to hurt anybody, I'm just gonna you know heal everybody and love on trees and love on the Goddess and worship nature. Well why worship nature when you can worship THAT WHICH CREATED NATURE? (audience applause and comment.) WHY BE
SO OPPRESSED WITH SATAN WHEN GOD CREATED LUCIFER WHO FELL

AND BECAME SATAN?

GOD IS SO MUCH MORE AMAZING! It's amazing that I'm here today. It is amazing that I'm alive! I have half the Pagan nation cursing me! Do I look dead to you? No. It's but by the grace of God that I'm here. Because of his love and his mercy that I'm here.

So what happened, I got involved in the occult and I really steeped in it. And I studied. Then one day, I tried to get things right with my family. I, by that time I was 15 years old, I'd already been an ordained High Priest. People were already starting to name BABIES after me! I was like a Mozart of the occult community, the prodigal child! I lived in a temple! I lived in an occult temple 24 hours a day! I could get up, I had books all over the place and anything that I wanted to know. I had some of the finest occult teachers that the world could offer. I'm talking about the big guns. And they all came and they trained me, mano y mano. They discipled me just like I'm being discipled by Pastor Dick Bernal over at Jubilee Christian Center. Just like I'm being uh, discipled by, uh, uh, uh, Pastor Kennedy and Larry Lea, people like that. I was discipled by the greats in the occult now I'm being discipled by the greats in the Lord! (audience
applause.)

So, I tried to get things right with my family, and one day I, I had quit school. I was selling my body in New York City. I was in between New Jersey and New York as a male prostitute and I was going into covendoms in New York City. I was doing all kinds of crazy things. I was living in a temple and kinda coming back into Jersey and sniffing around and seeing what was up. I was doing drugs boy you name it, I would eat it. If I thought it would get you high, I would eat it. And I did. I, I, I had more occult books, I had, as a matter of fact, my library at one time was big enough to fill at least one wall from the floor to the ceiling high of some of the finest occult books that you could get and the people that wrote those books were the people that were teaching me.

So at any rate, I decided I'd try to get things right with my father. For some reason I was like a dog that had been kicked and wanted to come back to his master with his tail between his legs. So I tried to get things right with my family, but, uh, of course it didn't work out. And one day I went to the high school that I used to go, used to go to school at, and I sat in the assembly and Word of Life Singers from Scroon Lake, New York, Jack Wurtz and Word of Life Singers came in. They had a crusade. And boy, I'll tell you, those, those, those singers just amazed me. Now I was very impressed that day and I don't know how I came across this woman, I don't remember, uh, I had a syringe filled up with battery acid in my locker and I was thinking, well after this crusade I'm just gonna go into the bathroom, I'm gonna take that syringe, big 16 gauge needle, and just take it IV and painful or not, I didn't care, I was just going to do my life in.

And, uh, one young lady just said she had a burden for me. She was going to sing but she came up to me and she said look, and gave me this little tract and told me a little bit about the Lord. And I FELT something from her. I felt LOVE come from this woman by impartation with the love of the Holy Spirit. And I went back and I asked my father, I said, "Dad, I want to go to this this, this crusade." My father over his, uh, Jack Daniels and Schmitz Beer is like, "Ah, you can't go."

So I went anyway. And I walked from Bergenfield, New Jersey to Hackensack New Jersey and I was the first one there. And I sat in an empty auditorium and watched these people set everything up and I was just amazed by the whole thing. Well, they got to singing (unintelligible) and they evangelized and they spoke about the Lord, and they had an altar call. And

it hit me. And I'll tell you I came down for that altar call. When I came down for that altar call I believe that I had a real genuine experience with the Lord at that time. I mean I was blasted with something. And I later was uh, baptized. I was submerged in a baptismal tank. And, uh, the small occult book collection that I had was nothing compared to the collection you'll see on the video tape that I burnt up, but it burnt up.

But the interesting thing about these people were that they were legalistic. They taught me how to rattle off scripture like a machine gun. They taught me all the "thou shalt nots." They told me you MUST cut your hair. You MUST do this, you MUST do that. You CAN'T do this, you CAN'T do that. "I'VE been a Christian longer than you, I know." Notice they didn't say anything about the Lord says. They said I say and YOU must. They were judgmental. They were clear with me. And then they sent me up to, uh, a Bible Institute. And there I was a wrangler and I worked with the youth, and I had plenty of scripture in me. And I knew Jesus Christ was Lord, I just didn't like the life I was living. It was just plain old too rigid.

I was still, I still had garbage pail mouth. My mind hadn't been renewed.

And that's where Satan goes, right into the mind. That's where he does his warfare. Because when Jesus is in your heart, he can't get in there, but he can get in your mind alright. And he can tell you what you can't do. He can kinda tell you what you should do. So I went up there and we got into an argument over something really stupid. Believe it or not, it was a buck knife. Now as a wrangler, it was part of my job if I had to snap some leather to save a child's life, or my life or a horse's life or something, I needed that knife to snap some leather. And they couldn't deal, these are, these are Christian brothers and sisters, they could not deal with this. they said, "It presents a bad image of God to carry that knife in front of those young children." I said "well, don't you think it would present a worse image if one of those children got trampled to death? I need that knife to snap leather." And he just went on about this knife and I'm thinking "what's going on here?" Finally I said, "you want the knife so bad?" I took the knife out and I stuck it in his desk and I said, "that's it" and I left.

I said well, you know I mean, it was something after Jesus, I knew there was some kind of power there. I knew there was power there, but I just couldn't believe that cause I didn't know anything about a personal relationship with Abba Father. I knew nothing of that. So I left, and boy, the Strongman was right behind me going, hehehe, "we got him now. Oh we got this guy now. Not only is he already a high priest, but he knows where to go." And I did. I went right back to New York City. Right back to those temples and I started studying even more fervently, trying to find a way to get back to God. That's all I wanted to do.

It was candy-coated at first. I didn't think I was doing anything wrong at first. And I started to digress into the darkness. I mean farther and farther. There were points where I blatantly didn't care. And I hexed and I cursed, and let me tell you something, I've heard people say that uh, Satanists are taught not to curse Christians because, uh, Christians know the Lord. Let me tell you something, Satanists will curse God himself. They'll curse anything. They'll curse anything that moves including THEMSELVES and they don't even know it! But they don't care.

So I got involved in Voodoo, Santeria, Macumba, Ceremonial Magick, Witchcraft, you name it, I was into it. Ouija boards - I had a collection of em. Tarot cards - I had one of the largest private collections of Tarot

cards in the United States. I was into it all. All of it.

And I'll tell you, as time progressed I got farther and farther into the darkness and I tried to get involved with the powers of the secular world and keep my occult practices which I believed to be spiritual practices at the time, off to the side, just get involved in pursuing my artwork. And I, I was gettin pretty good with it for awhile. I was making some money. I wound up getting married, had two kids, we started to buy a plane, started to put money down on my first town house, uh, I had two cars and I was really, really, really being impressed by the Strongman. And I was drinking, I was drugging, I was doing all kinds of things. I was shot four times, no actually I was shot five times, and was stabbed four times. I've still got the bullet holes in my body to prove it. One time I actually went through a third story window and had my neck fractured and my lower back fractured, but by the grace of God I survived. And actually got up and walked away. But any rate, no, I wound up in the hospital though nonetheless.

But any rate, I got steeped in darkness and uh, one day in 1987 my wife and

I really we just weren't hitting it off my first wife and I, I started to really seek after help with my problems with alcohol, my depression and all this other stuff. And I was practicing dark stuff and I just didn't put two and two together. I didn't know that that was the SOURCE of my OPPRESSIONS! I didn't know that. That's how deceived I was! AND I KNEW WHO SATAN WAS! I HELPED HIM WRITE SOME OF THE BATTLE PLANS!

So, my wife and I split up. And I left in 1987 for a pack of cigarettes and never came back. Came out here to the west coast. And boy, I'll tell you, what happened then, that was the most amazing thing that's ever happened to me in my entire life. And I'll praise and worship the Lord any way you want me to standing on my HEAD if he wants me to! (Comments from audience "Yes! Yes! Hallelujah!) I founded New Earth Temple. And I used to go out and do all these works like help the homeless, feed the homeless. I used to try to clothe the homeless. I even lived with them. I had a business out here for a while. I even lived with them. I gave up the business to live with them. I worked with the Red Cross during the earthquake. I did everything trying to be a humanitarian, figuring, well, you know God's got a weigh that this is good.

I never really thought about the Lord, although, it's funny, or not funny depending on kinda how you look at it, alot of times I'd hold Circles, which is like a service, with the covendom, and while they were all chanting he he, in Enochian, under my breath I was saying Praise the Lord Jesus Christ. I was a hypocrite! Jesus Christ was my ace up my sleeve. Now I can't explain any of this. I don't know how to explain any of this. But I do know one thing, God is not a loving god, he IS love! He is love! (amens from the audience.) PURE, UNADULTERATED LOVE! AND HE GAVE HIS ONLY BEGOTTEN SON THAT NONE OF US SHOULD PERISH, BUT LIVE AN EVERLASTING LIFE WITH HIM! And I can think of no better place to be than with God, who can take Satan and just go like that and trash him in a moment. Satan knows that the war has been won. But he's gonna take down as many people as he can. I know he tried to take me down but I, I'm wise to him now. And not only that, but I got his battle plans and I'm gonna expose him to the saints ALL AROUND THE WORLD!!! ALL AROUND THE WORLD!!! (Applause from audience.) AND THAT INCLUDES (unintelligible)

Christians are not wimps. Brother I know that we're not wimps. (audience response - yea) WE'RE THE MIGHTY SONS AND DAUGHTERS OF THE ONE LIVING GOD! WE ARE A ROYAL PRIESTHOOD! WE ARE KINGS AND QUEENS, HEIRS TO TRONES IN THE KINGDOM OF HEAVEN! AND WE WILL BE UP THERE WITH JESUS CHRIST AND WE will have angels to judge. WE WILL RULE! WE ARE RULERS! We're better than this. We are better than this what's happening out here in the world.

GREATER IS HE THAT IS IN ME THAN HE THAT IS IN THE WORLD! DON'T YOU EVER FORGET IT! (Applause and cheers from audience) AND REMEMBER, IT'S NOT YOU, BUT IT'S HIM, ABBA FATHER, AND THE HOLY SPIRIT THAT FLOWS THROUGH YOU! THROUGH THE AUTHORITY INVESTED IN YOU IN JESUS CHRIST'S NAME THAT YOU CAN KICK SATAN RIGHT IN THE TAIL EVERY TIME AND WIN! Put the whole armor of God on! (Applause and cheers.)

God alone. I didn't mean to get off track there, but every now and then the Holy Spirit goes, "Hey, Eric, say this." The Holy Ghost! (Laughter and applause from audience.)

Any rate, I used to, I used to call, uh, since I had a bad experience with legalism and all this other stuff, uh, churchianic stuff, you know, you're going to church and be like, boy if you, in some churches if you get up and

you say PRAISE THE LORD! and you really feel it, they go ssshhhh! Now wait a second! You're supposed to worship the Lord with a SHOUT! THAT'S THE WAY THEY DID IT IN THE BIBLE! IT'S ALL OVER THE BIBLE! It even says Jesus is coming back with a shout! IT TELLS YOU HOW TO WORSHIP THE LORD WITH A SHOUT IN HIS HOUSE. SO LET THE WALLS OF THE TEMPLES SHAKE TO LET SATAN KNOW THAT YOU'RE THERE! DON'T GIVE HIM AN INCH, SAINTS, DON'T GIVE HIM AN INCH. Cause you give him an inch he'll take your life. He'll take your life. That's a fact.

So I used to monitor what I used to call these right wing fundamentalist preachers. These, these preachers who'd deny us our rights. These free-flowing Pagans to worship the Mother Goddess ... and the God and to hug on trees. You know, man, when I look back I, I'm surprised I didn't go into a health food store and say, "Uh, yeah, dude, uh, I'll order a bowl of dirt and a side to tree bark, man." And it was really wild. I was twisted! But I was teaching a lot of people. A lot of people. I sowed a lot bad seed and I pray for a crop failure, oh, Father, I pray for a crop failure! Cause what you sow so shall you reap. So I pray for that every day. I'll get on my knees till they bleed if I have to. I'll, I'll drop any time the Lord tells me to.

So, any rate, I monitored all these preachers and one day I'm sittin in my office and I'm looking over all these radio show offers, I'm looking over the book offers, and believe me, I had a lot of book offers. A lot of people wanted to know what I had to say about the realm of the occult, about the realm of the darkness. I was (unintelligible) riding a dark horse. I JUST DIDN'T KNOW THAT THE WHITE HORSE WAS A BETTER RIDE! A MUCH MORE POWERFUL RIDE! (Cheers from audience.) And isn't that quite a coincidence that our Lord Jesus Christ is comin in on a white horse? With a sword, I might add. And I'm glad I'm not on the receiving end, I'm tellin you that much.

So any rate, my wife comes in, he he, she comes running into the temple and she's got this article and she knows I used to give fire and brimstone

ceremonies to the Pagans (unintelligible.) I'm tellin ya, I was so messed up it was unreal. I wish I had some of the tapes but we burnt up the temple. Oh well. But she comes running into the office as white as a ghost cause she knew this would get me really upset. And the article said this is about Larry Lea, the article said "God's Green Berets are comin in to San Francisco to exorcise it of demons, of the demons of prayer, uh, perversion, of witchcraft, of greed, and all these spirits, right?"

I said how DARE this man blasphemy Halloween! A HOLY DAY! Holy smoke was
I wrong! I was big time wrong! But I got angry. And don't you ever believe that Satan's troopers are not organized. Oh, we have doctors, we have lawyers. There are actually surgeons that are Satanists! We've got one in the military that's a lieutenant colonel. And they're out there. And they're operating on you! What happens if one of their talismans falls off into your gut? One of their medallions or something? Whew! Ugh! Ohh that gives me goosebumps just to think about it!

So, I got really fired up and throughout the computer network I told all the
different pagans, all the covens, which is a group and groves which is an even, a coven is 13, a grove is larger than 13. I founded New Earth Temple,
uh, New Earth Fellowship of Mankind in '83 and it's so big I don't even know how many people there are in it anymore. I just, just, just disowned

it. And I pray every day that they'll come to know the Lord Jesus Christ (Amens from audience.)

And uh, I came out here and founded the New Earth Temple, which is like a little sister satellite. Put it under the same charter and, uh, I started sending out the battle cry. "Here was another Jim Jones coming into town. The witch trials were gonna start. Cotton Mathers revisited. I can see it now. Here it comes. They're gonna break out the witch burning stakes and they're gonna kill the homosexuals. They're gonna kill the poor, they're gonna kill the witches; they're gonna kill the wizards and the sorcerers and the warlocks. In the Bible it says suffer not a witch to live and all this stuff."

And I said "Oh Lord!" And I didn't use quite that word, I said "Oh my God," and God was listening to me. He said, "yeah, Eric, I got a plan for you. Wait till you see this one!" But I didn't know it. I did not know it. So yeah, the battle cry. And I got a lot of response. And along with my temple, I got in touch with all the gay rights activists, the civil rights activists, cause it was a political issue at first. To me it was like, "how dare you come into San Francisco wearing combat fatigues talking about seizing it by force which is rightfully ours? I'm thinking what the... what's this guy talking on? This is my temple. You're not seizing my temple." You know? I didn't know what they were talking about, I was just reading the newspaper accounts.

So, the day before I got everybody all fired up and news started coming out of the woodwork. We were on the front page of the Wall Street Journal, we were in the USA Today, CNN, every news station. I mean I saw the news printout. This went as far as Australia and Sweden. The printout would go back and forth against this, uh, uh, uh, across this room several times. I've got stacks of articles. The whole world knew about this.

And I'm thinking, yeah, right. Alright, the Pagans are gonna finally uh, be able to voice what they have to voice, that they're an oppressed people. Little did I know that Christian are even more oppressed because of who they are. And the Strongman, we were doing the Strongman's work. And he's out there to do us down and dirty every time to each and every quarter that's what he's gonna try to do.

So, I wound up doing a show called "People are Talking." I had spies in the Christian church. Since I had a temple I had to know what the Christians were up to. So I just had spies go into Pastor Dave Bernal's church and Jubilee Christian Center. And I was just trying to figure out the way that I could drop this man like Jimmy Swaggart, who I had occasion to meet Jimmy Swaggart. And I was seeing that happen.

When I was doing "People Are Talking", they put all the makeup on me and stuff in the makeup chair. And I heard that Dick Bernal had just walked in. And I said, "well, this guy's gonna break out a witch burning stake and this is gonna be it. We're gonna go to blows." Well, I'm tellin you something, he was the sweetest, most loving transparent man I have ever met in my life. And he just loved on me. He talked to me. He talked to me. Man to man. I found out that we had a lot in common. And his wife, Carla, who's got that that, that that tenacity, that pit bull like tenacity kept after me about how much God loved me. And I'm like "Get away I've got a show to do - for the dark side. But I'm right and you're wrong. I don't know what you people are." That, that, that love was imparted on me.

So, he said, uh, after the show, this was going to have some coffee. And he said "you, you're, you're going uh, to the uh, crusade?" And I said, "yeah, but I'm gonna have to go in disguise cause they published in the newspaper I was coming there to disrupt the crusade." He said "Why don't you be my honored guest?" I said "what in the? That's one good way of getting in." See, cause I had planned that if Larry Lea said one thing racist, elitist, bigoted, not a Christian - don't think I didn't know what Christianity was all about cause I even said on the news "If they truly are Christian, they'll welcome me with open arms" just like Jesus Christ welcomes each and every one of you with open arms. And Lord have mercy, they sure did.

But, I took a gun with me. I had it in my boot and I figured, "if this preacher gets out of line and starts with the witch burnings, I'm gonna shoot this man. Even if I have to lose my life or whatever or go to jail, I'll shoot him." Because occultists believe just as strongly, a Satanist believes just as strongly, about what he's doing as a Christian does about their belief. Some of those really don't care. They even have some of them so deceived they don't even know. They don't know what to believe in, so they'll worship a desk. And there are people that do that. There are people that worship inanimate objects all the time.

So, what happened, the day before the crusade we had a circle and it was supposed to be a circle, like a service, to bind up and cast down. Interestingly enough, we were using the same words, that's how you know when they say that the Devil will use palid half-truths that will sound almost right? Sounded almost right to me. It sounded right to me, actually. Actually, the circle in on the videotape. And we got these Pagans together and there was uh a little bit more than 75 it was more like a few hundred just at the day, the circle the day before. That didn't include the army we had for the next day. Ha ha. We had a surprise coming. We were gonna go to war.

And I'll tell you what happened. We had our circle. It started out to be a binding. We figured if any negative energy that was gonna come along with this guy Larry Lea onto the people because we knew the power of prayer. We knew about the power of prayer. Now Witches have their own version of prayer. THERE IS POOWER IN WORDS! THAT'S WHY THE LORD WANTS

YOU TO SHOUT! And sometimes it takes shouting to wake up the dead!

So. We had our circle. And things got out of hand, it just haha, whew boy did it get out of hand! Well, what happened was it started out to be a simple enough binding circle we'd keep the energy in there and nobody getting hurt and we could get (unintelligible.) In the news just your basic Pagan ritual in downtown San Francisco. Sounds a little bit like Soddom and Gomorrah to me, I don't know about you guys but's its an understatement for San Francisco. Unfortunately - you guys do a lot of praying for them there. By the way, let me tell you something, Colorado is a hornet's nest. You guys may or may not be aware of it. They're just not as blatant about it here. But they're there. They're watching me. They know I'm here. AND THAT'S WHY THEY'RE NOT IN HERE! Well great. Because every chance I get I'll pull down the devil's pants and kick him in the tail. (Applause from audience.)

Well, what I was gonna say, we pulled up. We pulled up in the car and I got out. I was the first one out of the car. Pastor said, he said Eric you go out first he, he. They're your people and they're a real ugly looking crowd. Believe me they were an ugly looking crowd. There was

thousands of them there. There was more like 5,000 of them there. And they were all dressed like Freddy Krueger. Some of them were wearing their whole Satanic garb. The Witches were wearing their white Witch garb. How many of you know there's no such thing between a white Witch and a black Witch? It's all the Satan. Some it's just a little bit sweeter tasting. A little bit more deceptive. It's all the same.

So, I got out of the car first. When I got out of the car, they started to step out and the crowd just ROARED. They were so happy to see me. Cause they knew that the High Priest of New Earth Temple, a man who spearheaded and threw all this stuff together was gonna go in there and disrupt the crusade. Then Dick Bernal gets out of the car. Then they were really confused. The roar just like instantly stopped and they looked like, huh? And so Dick Bernal, wearing his casual double-breasted suit, huh, (unintelligible)

It was really funny. I'm a totally different person now. And when you see the tape you can see. You know, the Lord did this in just a couple of months time too. WHICH IS EVEN MORE AMAZING! GOD STILL WORKS MIRACLES!
AND HE EVEN HAD THE SECULAR MEDIA THERE TO DOCUMENT IT AND HE HAD THE
CHRISTIAN MEDIA THERE TO DOCUMENT IT AND THEY PUT IT ON THIS TAPE SO THAT
HE COULD SAY "THE DEVIL IS A LIAR"! (Applause and cheers from audience) AND I'S ON TAPE! WE GOT IT ON TAPE! And we got it on tape. Devil you are a liar. We got you with your pants down now! And I'll tell you, he doesn't even want this tape out. Pastor, Pastor Cordova will tell you what we went through gettin these tapes here. Unbelievable. These tapes are so hard to keep in stock it's.... he doesn't want it. He doesn't want his pants pulled down. Maybe because there's no genitalia there or nothing. I don't know (laughter from audience). Who knows!

But I'll tell you something, I walked through the crowd and as I walked through the crowd, I could feel. You know how you can just feel when someone doesn't like you? I'll tell you somethin, I, I felt hatred. I felt anger. Matter of fact, you'll see one young man on the tape saying "We're coming here to hate the Christians." Literally we're coming here to be hateful. I really didn't want to hate anybody, I just didn't want any

of this, this, (unintelligible) stuff on me. That's all. That's all. Plus I wanted to hear the other side of the story. There's two sides to every coin. Ha.. There's the dark and there's the light. There's those that know Jesus, and those that don't. It's that simple. Ha. It's really that simple.

So what happened was I walked into the auditorium and I felt behind my back I could feel like a...kinda like if you've ever been uh, uh, body surfing in the ocean you've got that rush that just pushes you along, kinda felt that rushing, pushing, hateful energy on my back. And I looked over my shoulder and I could see through the glass doors and the barriers and the riot police with all his combat gear on all these people and they looked so diseased and so sick. Half of them had AIDS. The other half was just totally had blown minds. All doped up, smoked up and choked up. They were out there and they were saying some of the most disgusting things I ever heard. And they were throwing ripe fruit at the Christians and eggs and they were being physically violent. As a matter of fact, I saw one young girl get kicked in the back. She couldn't have been any older than 8 or 9 years old. They ripped her coat off of her. And not one Christian, not one spirit-filled Christian took a Bible and threw it back at em. And how many of you know how heavy a Bible can be? It can be a pretty formidable

weapon if you want to use it in a carnal way. BUT IT'S AN EVEN MORE POWERFUL WEAPON WHEN YOU USE IT AS A SWORD! (Applause from audience.)

So, not one Christian, not one Christian threw a Bible. Not one Christian goaded anybody on. And they forged through in and when I looked over my shoulder and I saw all that, I immediately felt ... my heart broke. I looked over my shoulder and I said "My God, am I responsible for that? Yep you sure are, Brother. You're the one who ha ha got everybody crazy, yeah, you're responsible for that. If someone gets hurt of killed, it's on you, Brother. And I thought, whew, blah." But when I looked in the auditorium through the doors, I felt something else. I felt love coming out of there. But it wasn't, it, I, I, I didn't really , it didn't read across at first as love. It was just something different. Something that I wanted to run to. I was drawn to it.

And when I went in there, people who I would normally find ugly and disgusting and aesthetically not pleasing to an eye, and I'm an artist, I made some good money in the art world, people that I would normally find ugly, people that I would walk up and say "did anybody ever tell you you are UGLY!" Well I'm telling you something, man I mean I was really a nasty person, too, sometimes, and , uh, but now I'm nasty for the Lord when it comes to Satan. So any rate, I, all these people looked beautiful. It was like they were glowing. Like, I don't know how to explain it. It was amazing. And so I went in there and then expected the typical "Gee Brother, God loves you. Here's a Bible tract." and walk on. "Have you heard the word of God lately." "Yeah, I'll send him a postcard. I'll call him." That was all I expected. I expected a bunch of crazed Christians to sing a bunch of songs, whoop and holler for a little while and tell me about how much God loved me, and that would be it.

There was something special about these Christians. These Christians were filled with the Holy Ghost, and they had LOVE! AND GOD IS LOVE! THAT MEANT THEY HAD GOD IN THEIR HEARTS! AND THAT'S WHAT WON ME OVER! But it was a battle! Oh the Strongman worked hard! He worked overtime on me to keep me from coming back to the Father. Maybe I wasn't even in the kingdom, I don't know.

BUT I KNOW NOW! And I'll tell you something, I see the twinkle in their eyes and you know when the music started they all swaying and getting into the spirit there, hands were going up and they're speaking in tongues and all this, and I said "What do you people do? Drop acid and drink and get high and then come to a prayer meeting? What is going on here?"

So I did my best. "I am the High Priest of New Earth Temple, Reverend Dr. Eric J. Pryor. I will maintain at ALL times." And I'll tell you, I kept on feeling the Holy Ghost and I'm tell you that when they started singing "CALLING DOWN FIRE" man, they were singing that song bigtime, I'll never forget it. It's my theme song now, I love it I can't stop singing it. Cause I know what it means now! CALLING DOWN THE HOLY SPIRIT! And I'll tell you, my foot started going and I said "Nope!" Can't dance. No. I'm a High Priest, I'm a High Priest. Had my collar on, my pentacle and everything.

All the Christians are looking at me like this, but they were loving on me. They were loving on me. And the music kept on going and my hand started. "Nope, Nope, Nope! Man if the media gets one shot of you, Brother, you're career is over. You have no more power. Those 20,000, 50,000 Pagans. Forget it!" So I maintained pretty much a parade rest like

attitude. You can see that in the video. But I was fighting the Holy Ghost. The Holy Ghost was saying, "Hey, Eric, I want to love on you. I want to be inside you man. I want to work through you. I LOVE YOU! I LOVE YOU!" And I didn't know that. And I stood there and I'm telling you something, it was a battle like I've never, ever felt in my heart.

So, the first night, man, I'll tell you something, I, I, I walked out and I was. I was in a daze. I was in a trance. I, I, I thought maybe they had developed some kind of subliminal laser technology or brainwashing. Maybe I was being emotionally.....

(Some lost due to turning the tape)

...and say "Be Healed"! In whose name was I healing 'em? Not the Lord's, he he, the Strongman had me deceived and the doctors deceived me too. So I loved it. Well, David Bremmer, Pastor Bernal and Carla and me, we slipped out through a side door. They threw tear gas grenades at us. We slipped out through the side door and everybody's choking on the tear gas and I've been in so many riots in San Francisco it's like, "Hey, oxygen, you know." So, I came out the side door, man and we went walking through the park. All... already there's a homeless dude in the park "Hey, Eric, what's up man? You coming to the park Monday?"

"Yeah, I'll be there, no sweat."

"Hey, good going. Yeah, you give those Christians hell."

Huh. Satan was giving him hell, not the Christians. So what happened was while they walked in front of me, I furtively reached in my boot and I threw the automatic in the garbage pail and I said "Nah I don't want to hurt this man Larry Lea because everything that this man said I could agree with. So there was a blackout. The media blackout. The media was at my door all the time. They wanted to know what I thought about this.

I went home and I was, I was changed already, but I didn't know that. And my wife, I'm laying down in the bed kinda like this (rigid posture). My wife said to me "Well how was it?"

"Don't ask!"

I went in that temple room and how many of you know that when there is really heavy duty demonic presence it's like a refrigerator? It's like a refrig, it's cold. Well the temple became cold. Everything, everything lost its glint, it's glitter, it's, it's, it's the fascination was all gone! It was a hollow place! I was practicing what they technically call the Olde Religion and what do you do to old things? You bury them. It's a dead religion. And that's exactly what it was was a religion it had nothing to do with God. It was man made. It was an Adamism.

So, I lay in bed that night, I, I didn't get any sleep. Just like I haven't gotten any sleep since I got to Colorado. (Laughter from audience.) Well, now, I did get a little today. About 5 minutes.

So any rate, well, running on the Holy Ghost, you know. A little coffee every now and then doesn't hurt either. So, uh, I laid there in bed all night and uh, my wife she, she, she slept pretty well, but she kinda felt funny too. And, and I said to her, this was the next day for the crusade and I was invited back. I had a VIP seat. Boy they really had me. The

Christians are really tricky when they want to reel one in, especially the big fish. "Give em a VIP seat. Make im think he's important. Put his name on it. Yes, and call him doctor even though he's a befuddled Satan-ist. Yes, Dr. Pryor, here's your seat." Stoked my ego bigtime. How many of you know that Satan's got a bigtime ego and so do his soldiers? You know what I'm saying? So, you know, I took the bait. The Lord gave you just the bait to use.

So I said the second day I said to my wife, "Look," well, she's now my wife. She wasn't my wife before but uh Pastor Dick Bernal married us by the way. I AM NOW A MARRIED MAN! IN THE EYES OF THE LORD! (applause from audience) She couldn't come on this trip, but when I come back, I'm gonna bring her. She's got an interesting story to tell too. As a matter of fact, she's in the tape too. And uh, so then, my wife's a scientist. Secular scientist. Very well educated. You know I'm kinda stupid compared to her.

I said, "Look, Sondra, you're gonna have to come with me and help me figure this out because they think... they're doin somethin there, and you can feel it. Boy if you could bottle it and sell it, you'd get rich." How many of you recognize that story from somewhere in the Bible? Uh...lemme see now, if memory serves me correctly, it might have been one of my ancient ancestors by the name of Simon, when I was practicing. I'm no longer a practicing occultist. Simon tried to buy this and bottle it. And that's exactly what I thought I might be able to do, walk away with some of that. Restore the energy in here and use it.

So I brought her with me the second day. And I said, "And whatever you do, do NOT become born again. If you come back here born again, you're out of here! You can't be THE Priestess of no New Earth Temple if you're a born again Christian!" hypocrite, hypocrite, hypocrite, cause I knew something about Jesus Christ. I just knew it was real. I just didn't know about the Holy Spirit. I didn't know that the Holy Spirit is that which not only uh, uh helps you do things that you can not only, can not only do, it helps you with preparation when you're reading the Word and all that other stuff, but that the Holy Spirit is what helps you walk a Christian walk, WHICH IS A VERY VERY NARROW WALK! BUT SATAN'S IS WIDE, REAL WIDE, and you can fall

into the darkness so easy, so so easy.

So any rate, I told her, I said, "Don't you come back born again on me." And this time, (unintelligible). Every now and then, you know, the music would be going and everybody'd by "calling down fire" and all these beautiful songs. First of all, I never really listened to much music except to Pagan drumming, or Pagan flute playing, or whatever, and, and I LIKED this music! And you know I started to notice something. Like, for instance, the Christian band looked like Motley Crue! Half of them were glowing and had long hair and stuff and I said "Wait a second. This is kinda messed up here. Aren't Christians supposed to have short hair?" Christians with EARRINGS in, wearing bizzarre -- don't they all wear, like black mortician's suits and have short hair and drive big cars and go to barbeques on Sunday and talk about "How great was your game of golf, George? "I shot three under par. What did you shoot? "Ah, I got a double eagle today." I played golf today. But I played it in the spirit! And I pray in tongues when I play golf. I'm not a bad golfer for someone who's only into golf for a couple of months.

So any rate, I said to her, "Don't you come back born again." So we're listening to the music and everybody's swaying and Carla's getting drunk in

the spirit again and everyone tried to figure out WHAT IS THIS! We felt it too, though. So I mean, we literally looked, you know, like at the fixtures to see if there was some kind of laser technology in there. Maybe there's something underneath the seats.

One of the funny things that was happened is I never really eat candy. I'll have a little bit of coffee with my sugar and I'm sure Pastor Cordova and Pastor Bryan over here will bear witness to that, but I don't really eat candy. Just never really, lost the taste for it somewhere along the line they had these body guards up there for me and this one body guard, Jerry Hill, boy God bless him, he was the head usher, he is the head usher at Jubilee, kept on going "here, you want some candy? want some candy?" And I'm thinking "These stupid Christians. They think they can buy me off with a lunch, a couple of cups of coffee, and candy? Ah how simple-minded they are! What a bunch of fools! I'm gonna take 'em for a ride!" What I didn't know is that it was sanctified candy. (laughter from audience) IT HAD BEEN PRAYED OVER. AND I DIDN'T KNOW WHY I WAS EATIN' SO MUCH OF IT.
IT TASTED SO GOOD! SEE, IT TASTES THAT THE LORD IS GOOD! (Applause from audience.) And the Lord is good.

So, Sondra and I are eating all this candy, and the music's going and I kept on going "Nope, can't dance." And I had to stomp on my wife's foot every now and then make sure she wouldn't dance. "Now Quit it!" you know? So, that night Pastor Bernal took us home and Pastor Bremmer, and he said "look, uh, you know, I'm, I'm leaving for Hawaii. I gotta be in Hawaii, but Pastor David Bremmer, my associate pastor, it comes to mind, I didn't like this guy I call him PRESTO PASTOR, cause he's so SPARKY! and the guy is just enjoying the Lord, man, this guy fasts 40 days every year. He's amazing, you know. And I really grew a love for these people. You know, I normally didn't , I NORMALLY never got close to anybody, but I loved these people cause they were loving ME! GOD WAS IN THEM! GOD WAS LOVING ON ME
THROUGH THESEPEOPLE, just like you should be loving in the world out there, so that youcan bring them in! That's the bait, LOVE! Cause God is Love! SO USE GODAS THE BAIT Let it flow through you!So what happened. Pastor Dick went to Hawaii and I thought "Well, never seehim again. It's been nice. Got a couple of free meals out of him, but Istill don't know what's

happening with these Christians. I agree with whatthey're saying, but I think it may be Silvia(sic) Mind Control. Maybe theyah, are in cahoots with Ron L. Hubbard or something, or EST or who knows?"But I still kept on feeling that feeling! IT WASN'T IN THE HEAD, IT WAS INTHE HEART! THERE'S

A BIG DIFFERENCE! Satan works on the head. He can'tget in the heart if there's light in there. And, boy, you could see itthrough the Christians, you could see Christians on fire for the Lord causeyou can see it in their eyes. And, you know, they say that they eyes arethe windows of the soul, or a mirror, or whatever. That's true, man, youcan see God. A true, spirit-filled, full gospel Christian, you can see it.So, what happened? I went back the last night. This was the night of thetest. The same thing happened all over again, calling down fire and "I amDoctor Eric J. Pryor, Reverend Minister, High Priest of New Earth Temple, Iam in FULL control. I AM in full, full, full control. I am. Stop it! I amin full control." And that's what the last night was like. But, uh, whathappened was, Sondra and I went home, well, what, before that, I said, "let's put there magick to the test." That's what we called it, gettingslain in the spirit in the Holy Spirit and laying on hands. I called thatmagick. That's what occultists do. You see the same thing. I used to beable to go like that AND knock people down ten feet away. I used to gowhew! like that and they'd go right down. Ha, I don't know what I wasslayin' em in, but I was slayin' em in somethin'. Like mud, you know?So what happened? She had a

headache that day, really bad. She suffersfrom migraine headaches and she had a runny nose. So, I said to her, eachnight they put out an altar call for healing. And I said, "OK, let's putthis Christian magick to the test". So I said, "YOU go up and get healed.We'll use you as a guinea pig. I'll just go up, kinda behind you." Ha haha. They laid hands on her, but everybody went on me like this! And theywere praying and they were praying and they were praying and I was going. Imean the Holy Ghost was going through me bigtime. They just kept on lovingon me. And I'll tell you, I walked out of there knock-kneed; floating onwho knows what? I know now, the Holy Ghost. Ha ha. By impartation.And I went home that night. Sondra and I were laying down in bed togetherand this time our house was like, I was expecting icicles to start you know,forming on the roof of the house, and, uh, she said, uh, "Do you feel it?"I said "Yeah". She said "Can you sleep?" I said "no". I said, "Can yousleep?" She said "no". So "Well, what are we going to do?" "I don'tknow". And we just laid there.We just laid there and they all went back to Jubilee. Our Christian friendswe, well they said, "well, when we get back," Pastor said "when we getback, we'll invite you down to Jubilee." So, I called up Jubilee. It was,h, uh, I think it was on a Saturday and I got their answering machine. AndI think well, uh, Saturday or Sunday. Yeah, it was a Sunday cause I thoughtthey would answer the phone at church. I got their answering machine said"Welcome to the Jubilee Christian Center if you know the extension numberpush the button now." AND I FELT THE SPIRIT, THE HOLY GHOST OVER THE PHONETH-

ROUGH AN ANSWERING MACHINE! I COULDN'T BELIEVE IT! AND I SAID WHOA!THIS

IS GOOD! For a couple of weeks, until I got a chance to go back toJubilee I used to just call up and listen to that voice, and I feltbetter. And I'd pass the phone back and forth to Sondra. We got a BIGphone bill! Who cares? It felt great!So they sent us up, they put us up. Actually, before that, I gotta tellyou, I had a meeting with Larry Lea. Before the third night early in themorning. Larry Lea never talks to anybody during the crusades. He's alwaysin prayer. This brother's a big time prayer. You know, he prays and heobeys. I do the same thing. Pray and obey. That's it! That's all thereis to it.And I'll tell you somethin', Dick Bernal calls me up first thing in themorning last night of the crusade and says "Hey, Eric, Larry Lea wants tomeet you. He's got a burden on his heart." And I'm saying, "OK, this is mywarning. I know it. They got the witch burning stake in back of theroom. They got a limo or a Rolls or something.

Yeah, that's it, yeah.Those money-making Christians with witch burning stakes. Hypocrites!" Nah, nothing like that. They brought me over there, went into this little roomand there was Larry. Kinda like that. And, uh, we sat in his makeup roomand boy, I'll tell you, he was the most humble man I had ever met. And thetwinkle in his beautiful blue eyes and that smile. And I, I used to, I, Icouldn't even stand a Texan, Texas accent. But he, everybody in Texasaccent I always wanted to punch for some reason, You know? And he had thisTexas accent, and, and I loved it!And I'd (unintelligible) that things were working so great that I, ha, hereI am, High Priest of New Earth Temple. I hadn't made my decision yet, but Iknew that it was eventually coming. Something was comin' anyway. PastorDick Bernal was sitting next to me and, uh, uh, Larry said, "Do you mind ifI, if I tape this?" And I looked up and I said "Pastor Dick, what do youthink?" Little did I know, I'd be calling him "Pastor Dick" and sharing hisoffice with him at Jubilee! It's incredible, I mean, things happen, right?So Larry says to me, he says "Eric, can we talk?" We shared about outbackgrounds and he said "Eric, look." He said, "I can see in your heartthat you're a man who's truly seeking the truth." And he said "Seek and yeshall find." and wrote Matthew 7:7 in my Prayer Warrior Bible, which I justrecently gave away to a man who's a spirit filled Christian who's gone overto the Middle East, and I said "Look, I know Larry Lea sent 79,000 of thoseover there to

the Middle East. You show them this Prayer Warrior Bible andyou tell them it's from Eric Pryor a man who went from Pagan to Pentecostand I bear witness to Larry Lea and his ministry and what a wonderful thinghe's doing. You go out there and you witness on the field. You just bringthis Bible with you. Maybe it'll stop a bullet, I don't know." (applausefrom audience.)So what happened? Uh, he said to me, "Eric, I'm not here to make a convertout of you. Only the Holy Spirit can convict you." So what I did was Isaid to him, "Look, all I'm interested in is the truth and if the truth be abucket of water, I'll drink it." He caught that on camera. The Lorddocumented all of this, it's amazing! He said "I want an air-tight witnessso we can really kick Satan where it hurts."So what happened was, I went to Jubilee. They put me up in a hotel room fora couple of nights and gave me a chance to rest and the next day I went toJubilee. Now I knew that alot of other people knew that I was pallingaround with Dick Bernal, and I knew that they'd know what was up and Iwasn't talking to anybody because a battle was raging in my heart forweeks. Before Dick Bernal came back there was a lapse of time. And I wentto Jubilee Christian Center and I listened to the Pastor speak. And onceagain I felt that feeling. I felt that love of God. They prayed, theyyelled before the Lord, they sang songs of praises. I felt it in my heartonce again and I could see it in all their eyes again and I said "I wantthat."And I could see alot of people from New Earth Temple and other temples Iwent to in that audience. I was pretty nervous. I was afraid of abullet. How many of you know "no one who comes against you shallprosper?" I didn't travel up here with body guards this time. I do sometimes. And so any rate, they had an altar call. And he looked at me.He had me right in the front row once again, where all eyes were upon me,he, he, he. And he had an altar call. And I felt, I felt the Spirit of theLord call me. He said, "Eric, come to me. I love you. I LOVE YOU!" Justlike he LOVES each and every one of you. He even loves the sinner. He justwants that sinner to come to him. So I got up and I rededicated my life tothe Lord and I repented. And I immediately, I had no(unintelligible) theBook of Acts, I didn't know about this, but I immediately in the back roomsaid to the pastor, I said, "NEW EARTH TEMPLE MUST COME DOWN BY MY HAND!"I couldn't believe I said that, but I knew it. And we took hundreds ofthousands, I mean the crystal collection alone was $60,000, other thingswere priceless museum quality pieces, we don't know how much value theywere, and book contracts and everything and we just went into New EarthTemple and uh, we videotaped this. We've got this on the tape. Talk aboutpoltergeist activity and the Exorcist, this was even

worse. I mean PastorBremmer was choked. We thought he was gonna drop on us.The lights and the camera were on the same circuit. The camera kept ongoing but the lights kept on going on and off. Part of that footage theycouldn't use because I didn't have a re-cleaned-up mouth at the time, so Iwas using some very carnal language. But we tore out the temple and weburnt it in front of Jubilee Christian Center in front of a several thousandpeople. And, uh, the day of the burning the Strongman actually tried tostop it. It started to rain a little. And we're having a hard time withrain in California. And it started to rain a little and we thought "Oh,we're not even going to be able to have our bonfire because of the rain."But it didn't rain. There was just dark clouds over Jubilee.And we burnt down New Earth Temple and it all went up. And the fire was sohot and you'll probable see things like this. One box in one of the uh,fire pits that we couldn't burn. It should go up like that. It's made outof rosewood. That cheap Indian stuff that should just go whoosh. Itwouldn't burn because of the contents in it. I mean it was amazing. Thedumpster melted. The dumpster. The steel dumpster melted. I mean that'show hot the fire was. So New Earth Temple was no more and I tell you, Ifelt, whoosh, whoosh, all the stuff coming out of me. I could not believeit. I

was like. Get out of the way! It was just coming out of me. Justsmashing everything up. And I felt like I didn't even have any weight. Ifelt like I was air.And after it was all over, all was said and done, and I'd rededicated mylife to the Lord, and I said, "Lord, I have nothing to offer you back. Me,that's it, that's all I have. And I'll get rid of New Earth Temple and Iwill pray and I will obey and I will magnify you and I will glorify you allmy days and I will try to impart the very love that you have shown me. I'lltry to love on other people too, Lord. And Lord, if you give me the chance,I'll go around, ALL AROUND THE WORLD PULLING DOWN SATAN'S PANTS. I'LL DOIT!"So, as a result of watching Jubilee (unintelligible) a little bit oflunch. As everybody knows these prayer warriors need to ear. Man does notlive on air alone. He lives on a little bit of the, you know this pastorcan bear witness to that. Full Gospel. So what happened was, uh, as wewere driving away, now this is really interesting, we had that dark blackcloud covering, and Carla and I were sitting in the back of the car and welooked over our shoulders, over at Jubilee and there was still dark cloudsexcepting right over Jubilee there was a hole in the sky and there werebrilliant, brilliant, brilliant sunlight shining on Jubilee.That year alone Jubilee grew 1,500 members. We're into '91 and it's growinglike wildfire. And you know why? Because they're worshiping the Lord with shouts and there is no room for the spirit of religion. It's not all about "I've been a Christian longer than you, so I know more."

It's all about JESUS CHRIST, THE LIVING SON OF GOD! (APPLAUSE FROM AUDIENCE) AND THE HOLY SPIRIT AND ALL THE PROPHETS. IT'S NOT ALL ABOUT SITTING ON THOSE PEWS WARMING 'EM. IF I HAD A CHURCH, I'D TAKE THE PEWS OUT AND MAKE 'EM STAND!IT SAYS YOU SHALL SHOUT BEFORE THE LORD! AND THAT'S WHAT WE DO! THERE'S NO SUCH THING AS GETTING SLAIN IN THE SPIRIT WITH DIGNITY. WHEN YOU FALL YOU LOOK JUST AS STUPID AS EVERYBODY ELSE. WHETHER YOU ARE WEARING A $600 SUIT OR A PAIR OF HAND-ME-DOWN JEANS. WHEN YOU'RE SLAIN IN THE SPIRIT, YOU'RE SLAIN IN THE SPIRIT! WHEN THE LORD WANTS YOU TO DO DOWN, YOU GO DOWN. YOU PRAY AND YOU OBEY! And you be

humble before
the Lord. And I'll tell you what that Holy Spirit is moving through you
and you got the whole armor of God upon you, let me tell you something,
Brothers and Sisters, Dear ones, let me tell you something, you can do a
mighty, mighty work! YOU DON'T MESS WITH NO CHILD OF GOD! (amens, etc.
from audience.) SATAN SEES THAT HOLY SPIRIT AND HE FLEES. DEVIL GET OUT,
AND HE MOVES! HE MOVES BIGTIME cause he knows that the war has been won
through our Lord Jesus Christ.When Jesus Christ died for us, and he saidhow
heavy his heart must have been when he thought "Father, Father, whyhas't
thou forsaken me?" Who in their right mind would not fall to theirknees
and go "oh, oh God, you gave your only begotten son so that I mighthave
life everlasting!" I am the father of two beautiful young boys and Idon't
know if I could bear to see my kids nailed to a tree for people that I
didn't even know, BUT GOD LOVES YOU THAT MUCH! SO TAKE THAT PRECIOUS GIFT
AND RUN WITH IT! THERE ARE PROMISES AND PRIVILEGES FOR THE CHILDREN OF GOD
AND YOU TAKE THEM AND YOU RUN WITH THEM!A new church is being birthed here,
people. A CHURCH THAT IS GOING TO HONOR THE LORD GOD AMLIGHTY IN A BIG
WAY! AND IT'LL PRAISE HIM AND(unintelligible). He knows. He knows. You
shall worship the Lord with ashout and be humble before the Lord and know
that it's not you. It's Godworking through you. And that the Lord doesn't
need you, he doesn't needyou! But he calls you and he will allow you to
work for him. My everyneed. I haven't had (unintelligible). I don't hold
a secular job. I comeout here on a wing and a prayer wondering whether or
not I'll be shot. Idon't know. Take the red-eye flight at 4:30 in the
morning I get in here, a couple of hours sleep and I'll do whatever the
Lord wants me to becauseSatan's a LIAR! AND I'M GONNA TELL PEOPLE ABOUT
IT! AND HE AIN'T GONNASTOP ME! Not so long as I have the power and the
authority through JesusChrist and the Holy Spirit running through me no

way. No way. He cannot stop me.And I'll tell you, when I go I want to go with a shout of praise to theLord. When I go from this world into the kingdom of heaven I want to be goABBA! And he's gonna go WELL DONE, OH GOOD AND FAITHFUL SERVANT! AND HE'SGONNA WIPE THE TEARS FROM MY EYES! AND I'M GONNA SIT ON A THRONE, AND I'MGONNA GET A CROWN! BECAUSE RIGHT NOW, I AM AN HEIR, I AM A PRINCE becauseof Jesus Christ! (amens, etc. from audience.) And I've got the mostpowerful weapon in the world. This (holding up a Bible) could make anuclear device look silly. You can win a war with this. You can win a warwith this. And I'm tellin' you somethin', dear ones, we are not on thedefensive as Christians. We are on the offense. TO TAKE BACK WHAT'SRIGHTFULLY OURS! WE ARE TO GAIN GROUND. DON'T GIVE SATAN ONE INCH OR HE'LL TAKE A MILE, AND HE'LL TAKE YOU DOWN WITH HIM! And he will, he will. That brother upstairs blew his brains out and you should see what was on the kid's walls! Slayer! Van Halen! Drug paraphernalia! But, Praise God, his father's here tonight! (applause from audience!)I was at Bible Temple today, the Lord said, "Go out there and make disciples among men." He didn't say go out there and make converts, but first you have to be converts. First you have to accept the Lord. Then you gotta go to a place where you can be discipled and taught the things of God, like I'm being taught. And I'm so blessed. Thank you Father! Oh, I thank you Father for what you're doing to my life and what you're doing in all the saints' lives. Cause I've surely been blessed because I know some really serious people in the Lord.Well, I know this brother here and I'm watching a church be birthed and, and I know that I was here, and and and I was over at Pastor Bryan's church, Bible Temple, this morning. I'm so blessed. I really felt so blessed. You know, we went out and we had lunch and my motto is one a day for the Lord at least to keep my hand in the battle. We were sittin there and the Holy Ghost said to me, "Eric, that waitress needs the lord." Pastor Bryan, you want to come up here, Brother. Why don't you tell them what happened? Now this is the way the Holy, the Holy Spirit works. The Holy Spirit put it on me.Now we're gonna be casting out oppression. We're gonna be casting outdemons and we're gonna have an altar call for those of you who areback-slid. The Lord'll take you back. We're gonna have an altar call forall you who are oppressed. We're gonna have an altar call for all of youwho

are having children who have problems. We'll lay hands on the parentsand by impartation you go home and you lay your hands on your kids. Youwatch over your children. You are stewards of your children. We'll havethat altar call and be blessed by it.Don't miss that opportunity! Cause, I'll tell you something, I might walkright out the door and they'll be rapture and I'll be gone. He, he, he. Ican't wait. I'm having a hard time dealing with these cars and snow andcold and clothes. But, Pastor Bryan, here he'll tell you. Tell you how the Lord works. The Lord puts it upon you real quick Here's Pastor Bryan from Bible Temple. Give this brother a big hand. (applause from audience.) We're gonna help bring the spirit of revival BACK TO WJERE IOT BELONGS RIGHT HERE IN DENVER SO THAT YOU CAN TAKE SATAN (UNINTELLIGIBLE) (APPLAUSE FROM AUDIENCE).Before we have our altar call, and that is, none of the proceeds of thistape go to me. All I'm interested in is sowing seed. And I don't want toleave Colorado with a tape, and I'll tell you why. You see, it's not onlywere they hard to get here, he, it was only by the grace of God that theygot here, believe me, but, uh, this is probably going to be one of the mostpowerful tools that you'll ever have. Has anybody here seen this tapeyet? Can anybody bear witness to what's on this tape? It's a mighty,mighty tape.I mean this was God's work. It's not my work, this is not Jubilee's work.This was God's work. And I don't want to go home back to Jubilee with onetape. I wanna know that you've got some more ammunition that you can showthe youth. That you can show other people who are oppressed. Just showthem the power of

God's love, cause that's what I did. I came face to facewith God's love. And you know something? The Lord turns all evil things to the good. He did. The secular media documented it as well. One right up your flap, Satan! And we got it all on tape, the whole thing.And hopefully, the Lord willing, if I can ever slow down for one second andget some sleep I'm gonna put the words. I'm penning the scribe right now.The autobiography "From Pagan to Pentecost" which is meatier and will giveyou a little bit more. And it'll also have some information in there as tohow you can do certain things to help your brothers and sisters out who need to know the Lord. And with that, Dear Ones, I'm gonna hand you over to uh, a man who's who's fervent and mighty in this Spirit-filled church and this other brother here who's got a mighty mighty church in the Lord and these two brothers here, I'm telling you, are gonna be doing some mighty

.....tape ends

TO WICCEN OR NOT TO WICCEN.....
by Vivienne West

Christians "christen" a child shortly after it comes into the world. Surely, then, it would make sense for Wiccans to "wiccen" a child at the same age - or even earlier.

I have an objection to the christening ceremony based on my fundamental belief in the right of the individual to make their own free choice. The christening ceremony, usually if not always performed on a person who is far too small to speak for themselves, condemns the child to at least nominal Christianity all their life. Their parents are sworn to raise the child as a Christian no matter how obviously unhappy that makes their offspring, and statements are made in ritual about the actual belief-system of the child. This is abhorrent to me: no one should ever make binding magical promises (and all rituals, even Christian ones, are magical) about someone who cannot speak for themselves and whose preferences are not known.

Now, I have read short articles in various Pagan magazines in the past (one in particular I remember, but Murphy has got to my mind,

so I can remember neither the title nor the authors' names) in which people have laid out ritual events ar scripts that do exactly the same thing, only in Wiccan terms instead of Christian ones. This, too, even as a Wiccan, I find distasteful. Once again, a person (even if they think of themself as a concerned, caring parent) is forcing their own belief-system and value-judgements on someone who is too young and helpless to speak for themself.

I do believe in celebrating the event of birth. Birth is a huge step: it is a statement about the individual's choice of environment and associates for up to the next hundred years or so. It marks the beginning of a period known as life, in which the individual is offered chances to grow and develop, as well as to experience pleasures and pain. Birth should be celebrated, and it is fitting to celebrate it in front of the Gods.

But even as a part of such celebration, do I have any right to insist that my infant child is going to grow up into being Wiccan? Obviously, as a Wiccan whose every aspect of life is influenced by

my belief-system, I am going to teach my child about the Craft and try to instill a love of the Gods that I know and love. I am going to try to teach a love of the magical way of looking at the world, as opposed to the boring old way everyone else looks at things. Yet if my offspring, while knowing all they can about the Craft, decide it is not for them and some other path (or no path at all) is the only right and fitting way to live their life, then that is their decision. I have no right, even at this early stage, to condemn them to a lifetime of Wicca, no matter what.

On the other hand, though, as a caring parent I have every right and every emotional need to do whatever I can to protect and bless my child. I will definitely do a working when this infant I am carrying is born. This will be along the lines of an introduction or presentation of my child to the Old Ones, and an asking of their blessing and protection on him/her. It will not, however, be an ceremony formally inducting the child into Wicca. That can wait until such time as he/she expresses an interest in initiation.

"Restoration" Christian Churches and Their Origins
Chris Anderson

> Restorationists: you, mormons, armstrongites,
> millerites, adventists, and other sects whose claim is
> that the original true Gospel was lost or perverted over
> time and that your sect has RESTORED it.

Prior to the appearance of any of these there was yet a different "restorationist" movement whose doctrines were entirely familiar to mainline Protestantism. Each of the above groups has been at odds with the doctrines of the mainline Protestants at one point or another. Of the collection you mentioned above, only the Adventists (and at that, not their predecessors) hold to particularly orthodox positions.

You'll find the original batch of "restoration churches" under the heading of a 'non-denomination' or two such as "_____ Church of Christ" and "_____ Christian Church". BTW, the fellow up in La Porte, in spite of the name being used for his facility, is in no way related to these groups.

Here's a brief summary of the whole concept:

The following is a brief summary of the "Declaration and Address" that was written back in (I believe) 1904. It was the first document that comprehensively issued the plea of the "Restoration Movement". It is the closest thing that exists in the way of a "creed" for the various churches of the Restoration Movement.

The "Restoration Movement" can be traced back to the late 1700's. James O'Kelly, a Methodist in North Carolina, favored an independent, congregational form. Abner Jones (Baptist, 1800-1803 time frame) called for the abandonment of human creeds. J.A. Haidane in Edinburgh, Scotland (1798) had a substantial influence on Campbell (below) and called for the abandonment of "human innovations". Alexander Carson (Tubemore, Ireland, 1807) made a plea for the restoration of New Testament church practice. Barton W. Stone (Presbyterian, Kentucky) dumped the Calvinist thinking on predestination, and joined Campbell in 1831. Thomas Campbell concluded that "closed communion" was invalid, and was 86'd by his denomination as a

result. He and Alexander Campbell authored the "Declaration and Address".

The "Declaration and Address" contained thirteen propositions, summarized below:

1) That the church of Christ is "essentially, intentionally and constitutionally one."

2) That although this unity presupposes and permits the existence of separate congregations or societies, there should be perfect harmony and unity among all of them.

3) That the Bible is the only rule of faith and practice of Christians.

4) That the Old and New Testaments alone contain the authoritative constitution of the church of Christ.

5) That no human authority has power to amend or change the original constitution and laws of the church.

6) That inferences and deductions from the Scriptures, however valuable, can not be made binding upon the consciences of Christians.

7) That differences of opinion with regard to such inferences shall not be made tests of fellowship or communion.

8) That faith in Jesus Christ as the Son of God is a sufficient profession to entitle a man or woman to become a member of the church of Christ.

9) That all who have made such a profession, and who manifest their sincerity by their conduct, should love each other as bretheren and as members of the same body and joint-heirs of the same inheritance.

10) That division among Christians is antichristian, antiscriptural, unnatural and to be abhorred.

11) That neglect of the revealed will of God and the introduction of human innovations are and have been the causes of all the corruptions and divisions that have ever taken place in the church of God.

12) That all that is necessary to secure the highest state of purity and perfection in the church is to restore the original ordinances and constitution as exhibited in the New Testament.

13) That any additions to the New Testament program which circumstances may seem to require, shall be regarded as human expedients and shall not be given a place of higher authority in the church than is permitted by the fallible character of their origin.

Sat 21 Nov 92 17:05
By: Phoenix Whitebirch

To: All
Re: Re: Tools Etc.

This was originally a post by Song Bird in the Herbalism echo. I thought it was interesting enough to cross-post it to some of the magical echos.
Note to all: I appologize for the exceedingly lengthy nature of this post. My thought was that unless you, dear reader, have been following the posts on this topic, an edited response would be really obscure.
And thank you, Song Bird, for this post to which I am responding. Gave me pause for thought, for sure! Bless you!

SB>> SH> It is much easier for the student to concentrate on
SB>> SH> their true value if they already know that they can work
SB>> SH> the magic without the tools.
SB>>
SB>PW> I approve! Bravo! I tend to agree with the folks I know
SB>PW> who insist that you're not much of a magician if you depend on
SB>PW> something outside of yourself for your magic. Not that tools aren't
SB>PW> useful! I tend to feel that learning energy movement through your
own
SB>PW> mind and body is the foremost important thing in beginning.

SB>Hallo. I'm aware that this conversation is mostly directed towards
Wiccan
SB>workings (correct me if I'm wrong), but if I may I'd like to insert a
though
SB>into it.

Wiccan, ceremonial magic and generic Neo-pagan, yes...

SB>Being that there are many forms of magic, and some of them religious,
SB>how do you respond when challenged that there are some forms of magic
SB>that are integral to ritual. Without the ritual and it's working
SB>tools of power, the end result of the magic is less well worked.

I suppose I would say that theoretically any magic that can be worked with ritual and/or tools can also be done without. The caveat with this

is that most of us (self included) don't have the skills, knowledge and/or power to do without the ritual/tools for certain complicated powerful working, IMHO. Though perhaps if we worked without tools or ritual more often we'd get better at it... ;) Seriously, though, I'm not advocating dropping the tools or ritual --- they're useful. And I think it's better to do what's useful than to work until you're ninety before you finally get good at it!

SB>Tools sometimes mean much more than just a focus, more than just a
SB>way to get to where you are going. Ofttimes the tools themselves are
SB>invested of the very life necessary to work the magic.

You're speaking here of tools which carry energy or intelligence, I assume? I was refering to tools which are made by the worker or by another worker for the purpose of someone else using them. In my understanding tools are more useful if they carry energy or intelligence. If they do, it's because the worker put it there. I differentiate these from tools which acquire energy or intelligence through a process other than human intervention.

SB>Shamanistic paths use tools in this way, as an example of one. There
>is soul invested in the very wood and in the nature of the stones, and
>in the casting of the light, and in the movement of shadow, and in the
>rippling shudder of sing-song rhythm. Without these, with only a
>wo/man alone and reft of surroundings, how much are we depriving
>ourselves of?

It sounds to me like in that circumstance we are depriving ourselves of the opportunity to work with another intelligence. When you use the word "soul" I presume you mean "entity" as well, to which I attribute some level of intelligence.

SB>Any tradition that believes in the vesting of power down through the
SB>centuries, in the passing of knowledge, known or unknown, unto it's heirs,
SB>fits into your definition of the use of tools to enhance personal power.

Not tools. The vesting of power and passing of knowledge is through (as I comprehend it currently) the partnership of human and deity. As I see it, the process of initiation (which many workers use, including all of the shamanistic paths that I know anything about) does several things: 1) charters the individual with membership in the group with all the rights and responsibilities involved thereof. 2) Passes power or knowledge from the initiator to the initiate (sometimes the power or knowledge is seen as coming from elsewhere, such as a deity). 3) Formally introduces the initiate to the energy and/or deities of the tradition. 4) Creates a new personality for the initiate which sometimes supplants the old one. I'm sure there are points I've missed and not all initiations do all these things.

SB>What is this personal power you use? Certainly that power is from
SB>within, utilizing nothing from without, if you deny the use of tools.

Not necessarily or entirely; I don't consider the ambient power of the universe a "tool" per se. I differentiate between energy and a tool.

SB>What, precisely, is a tool?

Good question! Does this fall into the same kind of discussion as "what

is a witch", perhaps? :) IMHO a tool must be an object, either physical or an astral representation of a physical object. If it's not an object, if it's an entity, energy, intelligence, spirit, or whatever, it's not a tool, it's a partner (or servant in some circles).

SB>What, precisely, is personal power?

I think of personal power as the ability to exercise one's abilities. To whatever degree you have the energy, skill and knowledge to do so, you have personal power. This includes the energy, skill and knowledge to draw on power from outside your physical/astral/whatever being.

SB>Are the gods a tool, or power, and can we cast without them?

The gods I deal with are real entities with minds, thoughts, feelings, histories and agendas of their own. They aren't psychological constructs, or sheer power, or tools. If by "cast" you mean what I mean by "work", I say yes.

SB>Is inherented knowledge passed through the centuries personal power, or a
SB>tool, and can we cast without it?

I think of power as energy, but perhaps the power passed by initiation is both information and energy (thus including knowledge). I conceive of the power of an inititiatory line (of whatever flavor) as a stream, a line of connection to which all members of that line, living and dead, connect. We can draw on the knowledge and energy of the line, or we can work without it. I don't think of it as exactly personal, as it belongs to everyone in the line.

SB>Are the spirits that surrounds us a part of us and a power to be used, or
SB>some seperate entity and a tool to be cast aside?

Spirits are entities, as near as I can figure, and that makes them neither powers nor tools. There's a difference, for example, between drawing on the energy of the moon and making a connection with the spirit of the moon.

SB>At times, the definitions of tools and power become too intermixed
SB>to seperate. Perhaps, we are nothing without our tools. Perhaps,
SB>there really are no tools. Perhaps, we are the tool. I challenge
SB>that what we are comes from without and that there is nothing that
SB>we do today or any other that will increase or refine our power one
SB>wit *unless* we reach outwards. What we become will pass to the
SB>generations. What has been is within and a tool as surely as any
SB>other.
I have real difficulty accepting that all I am comes from without.
That makes me too much defined by that which surrounds me, and binds me to be what the outside (parents, friends, society) says I am. I don't believe I am a tool, even of my deities. I do agree that without input from that which surrounds us, we don't have any opportunity for growth and development. That is where connections are so important, and why it is so important for us to connect with that which nourishes us, rather than that which stunts or devours us. What we pass to the generations depends on the quality of our lives and works.

SB>And when an oak is dead or felled to earth
SB>By one to whom a tree is but a tree,
SB>Where is this treasury of loveliness?
SB>I think it passes to another birth.
SB>The rugged pine that overlooks the sea
SB>May know the charm the desert palms confess.
SB>--Grace Brown

This was too gorgeous to omit. :) --- Phoenix

Solitary Neophyte Ritual from Usenet

This is from the alt.magick group on Usenet. It was posted in the middle of the last year.

Hello,

Due to an overwhelming email response, I've decided to post my solitary G.D. Neophyte (0=0) ritual. It's still in the experimental stages, so I'd appreciate comments.

A few caveats. First of all, compared to the 'official' ritual (which I included in outline form after my own), it is SHORT. Much detail has been omitted. This is primarily to aid memorization, but the central working or 'purpose' of the ritual can be expanded in many ways (I give 2 examples). Because of this flexibility and brevity, it may not stand up to 'official' standards -- I probably don't mention enough god-forms, stations, or sephiroth (yet) -- but I still think it's a valuable tool.

In addition, please forgive the somewhat stilted prose in the descriptions. It was written with the old grade rituals in mind. Also, some parts are completely of my own design (such as the oath and the eucharist at the end), but I think they mesh well with the 0=0 'current'.

Oh yes, and: The following is copyrighted, 1992, by Steven R. Cranmer.

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* * * * * * * THE ENTERER OF THE THRESHOLD * * * * * * *

(0) Precede the ritual with a general purification of the body.

OPENING:

(1) Dim the Temple lights. Lay out thy circle in a clockwise direction, starting in the East. Set up a veiled Light in the East.

(2) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Hekas! Hekas! Este Bebeloi!"

(3) Perform the Lesser Banishing Ritual of the Pentagram, to banish all unwanted energy from the circle. Precede and follow with the Qabalistic Cross.

(4) At the center, keep still and listen to the voice of thy Undying and Secret Soul. Say:

"Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep."

(5) Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express...."

(6) The Oath:

Kneel on both knees. Raise thy head towards the heavens, and say:

"I am _____, and I seek the Light."

Lower thy head to the earth, and say (slowly and methodically):

"I am _____, and I do this day bind myself to Know, to Dare,
to Will, and to Keep Silence."

Raise thy head slightly, halfway between earth and heaven, and say:

"I am _____, and I am a child of earth and starry heaven."

INVOCATION:

(7) Mystic Circumambulation in the Path of Darkness:

Rise, approach the North, and face East. Circumambulate one and a half cycles with the sun, and pause -- barred in the South. Take a deep breath before continuing, contemplating the uselessness of fear uncontrolled, then say upon passing the Hierus in the West:

"Darkness is thy Name,
thou Great One of the Paths of Shades."

Circumambulate one and a quarter cycles with the sun, and pause -- barred in the North. Take a deep breath before continuing, contemplating the need for balance (the Middle Pillar), then say upon passing the Hierophant in the East:

"Light dawning in Darkness is thy Name,
the Light of a Golden Day!"

From the East, turn and face the West.

(8) Close thine eyes, and hear the Hierophant say, as you step forward four times to the West,

"I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings."

(9) Turn and face the East. Open thine eyes and invoke the Lord of the Universe as you step four times back towards the East.

"Holy art Thou, Lord of the Universe!
Holy art Thou, whom Nature hath not Formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light and of the Darkness!"

Simultaneously, make the active invoking pentagram of spirit with thy right index finger, and the passive invoking pentagram of spirit with thy left index finger.

(10) Touch the Light in the East with thy right hand, and say:

"Inheritor of a Dying World,
We call thee to the Living Beauty."

Touch the Light with thy left hand, and say:

"Wanderer in the Wild Darkness,
(light the Light)
We call thee to the Gentle Light."

Touch the Light with both hands, and say:

"Long hast thou dwelt in Darkness,
Quit the Night and seek the Day!"

Knock with the right foot with each pulse of the Battery, and take small steps (9) backwards, extending the Light...

KHABS AM PEKHT !
KONX OM PAX !
LIGHT IN EXTENSION !

Bask in the power and glory of the Light, and imagine the god-form of Horus surrounding thee.

(11) At this point in the ritual, many things can be done. Two reflective

practices, however, are obvious:

(a) DIVINATION: Sit in the center of the circle, face the Light, and perform thy castings. Begin with the sign of Horus, and end with the sign of Harpocrates.

(b) RECITATION OF THE TREE OF LIFE:

Step forward, starting with the right foot, and trace out the Tree of Life, rising on the upward Lightning Flash. Vibrate each sephiroth-name as it is passed.

Arriving at Kether in the East, bask in the power and glory of the Light. Vibrate each Hebrew letter name, starting with Aleph, and meditate on its meaning, position in the Tree, and Tarot image.

Turn to the West and formulate the Middle Pillar, beginning

with the sign of Horus and ending with the sign of Harpocrates.

CLOSING:

(12) Mystic Reverse Circumambulation in the Pathway of Light:

Rise, and approach the East. Face towards the East and make the signs of Horus and Harpocrates. Circumambulate with the sun three times (making the above 0=0 signs upon each passage to the East -- three more times). Stop and turn to the West.

(13) Go to the center and face West. Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express,"

Extend thy arms once again in the form of a great cross, and say:

"I declare that the Sun has arisen and the shadows flee away!"

(14) Face the East, and take thy eucharist:
(NOTE: The following is ancient Egyptian, from the Book of the Dead. Roughly translates as "I live in MAAT, I nourish my heart on MAAT")

Sipping the wine, say: "Onkh-ya, em-maot."
Eating the bread, say: "Som-ya, em-maot."

Swallowing both, say: "Ab-ya."

(15) Contemplate the achievement of the Light:

"Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the Rosy Cross."

(16) Final banishment: (precede and follow with the Qabalistic Cross).

Make a rose-cross in the east. First, make the vertical line, from top to bottom, saying:

"In the name of Yeheshuah the redeemer,"

Make the horizontal line, from left to right, saying:

"I do now suffer all spirits bound by this ceremony
to depart in peace unto their places."

Make the circle, starting at the rightmost point and going clockwise, saying:

"May the blessing of Yeheshuah Yehovashah be with you
now and forever more, and let there be peace between
me and you."

(17) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Tetelestai!"

(18) Douse the unveiled Light. Take up thy circle in a counter-clockwise direction, starting in the East. Raise the Temple lights.

An outline of the full Neophyte ceremony follows.

The letters in column 1 refer to the breakdown of the ritual in the Z.2 'formulae of light.'

---

* * * THE ENTERER OF THE THRESHOLD * * *

```
A                          East
A          ---------------------------------
A          |   IM    CN            PH    PR     |
A          |                HP ______          |
```

```
A            |                    \east/          |
A            |-------------------------------|
A            |          (B)    HG    (J)          |
A            |                                    |
A   North    |              -------               |   South
A            |ST            |   +   |            DA|
A            |              | /_\ |              |
A            |              -------              |
A            |      _______                KX       |
A            |      \west/    HS                   |
A            ---------------------------------
A                                West       SN
```

B HP = Hierophant

C IM = Imperator (Gevurah)
C CN = Cancellarius (Chesed)
C PR = Praemonstrator (Tiphareth)
C PH = Past Hierophant
C HS = Hierus
C HG = Hegemon
C KX = Kerux
C ST = Stolistes

C DA = Dadouchos
C SN = Sentinel

D The Candidate, in black. Head covered with hood-wink, rope tied
D thrice around waist.

E THE OPENING OF THE 0=0 GRADE
E
E 01. HP / (/ is symbol for knock)
E 02. KX gives call: `Hekas! Hekas! Este Bebeloi!'
E 03. HP supervises the opening....
E - KX and SN knock to check that the Hall is guarded.
E - HS accepts Neophyte signs from all to assure secrecy.
E 04. Naming of chief officers of this grade (HP,HS,HG).
E Naming of lesser officers. (by NAMING, Invisible stations awake)
E Explanation of stations and duties of all officers.
E 05. Purification and Consecration (of the Hall) with water and fire.
E 06. 1st Mystical Circumambulation (in the Pathway of Light;
E Rashith ha-Gilgalim - the swirlings of the Primum Mobile).
E 07. All rise, adoration: `Holy art thou, Lord of the Universe....'
E 08. KX declares the Hall opened.
E 09. Battery of the 0=0 grade: HP /, HS /, HG / : KHABS AM PEKHT
E HS /, HG /, HP / : KONX OM PAX
E HG /, HP /, HS / : LIGHT IN EXTENSION
E 10. All sit. KX removes rose, cup, paten, and lamp from altar.

F 11. HP announces dispensation from 2nd Order Chiefs to admit Candidate.
F 12. HG goes out to prepare candidate. Knocks for entry.
G 13. HG LEADS IN CANDIDATE.
G 14. Speeches by HG, ST, DA, HP, KX : unpurified; barred from entering.
G 15. 1st purification and consecration (of Candidate).
H 16. HP asks Candidate why he has come. HG replies for Candidate.
I 17. HP asks Candidate if he/she is prepared for the Oath, and explains
I its ramifications and limits.
J 18. Candidate kneels. All 6 officers form a hexagram around him/her.
J 19. The OATH is repeated.
J 20. Candidate rises.
K 21. HG takes Candidate to NORTH of Hall (greatest symbolical darkness).
L 22. Mystical Circumambulation - all pass HP twice, then KX bars the

L Candidate's passage to the WEST.
L 23. 2nd purification and consecration.
M 24. Procession proceeds to HS. HS promps HG for his name.
M 25. Hood-wink momentarily lifted as HG answers.
N 26. Circumambulation continues. All pass HP and HS again, then KX bars
N Candidate's passage to the EAST.
N 27. 3rd purification and consecration.
O 28. Procession proceeds to HP. HP promps HG for his name.
O 29. Hood-wink momentarily lifted as HG answers.
P 30. Circumambulation leads to Altar (Candidate on WEST side). All
P officers, in hexagram pattern, but HP kneel.
P 31. HP invokes the Lord of the Universe.
Q 32. All rise. HG, HS, HP speeches to the effect of: `Long hast thou
Q dwelt in Darkness - Quit the Night and seek the Day!'
Q 33. The Candidate is received into the Light:
Q HP /, HS /, HG / : KHABS AM PEKHT
Q HS /, HG /, HP / : KONX OM PAX
Q HG /, HP /, HS / : LIGHT IN EXTENSION
R 34. Candidate led to EAST side of Altar. Receives signs, tokens, and

R words from HS.
R 35. 4th purification and consecration (between the Pillars).
S 36. Rope of darkness removed. Badge of 0=0 received.
S 37. Final Mystical Circumambulation. All pass HP thrice.
T 38. HP explains rope, hood-wink, Altar (with cross, triangle, and 4
T elements), the mystical words, the pillars, lamps, and officers'
T stations and meanings.
T 39. KX declares that NEOPHYTE has been initiated into 0=0.
U 40. HS addresses Neophyte on secrecy, study, and humility.
V 41. HP addresses Neophyte on detail of grade progression.
W 42. KX performs mixing of clear & bloody fluids. Explains the
W importance of the Oath taken.

X THE CLOSING OF THE 0=0 GRADE
X
X 43. HP /
X 44. KX gives call: `Hekas! Hekas! Este Bebeloi!'
X 45. HP supervises the closing....
X - KX and SN (& HS,HG) knock to check that the Hall is guarded.
X - HS accepts Neophyte signs from all to assure secrecy.
X 46. Final Purification and Consecration (of the Hall).
X 47. Mystical REVERSE Circumambulation.
X 48. All rise, adoration: `Holy art thou, Lord of the Universe....'
X 49. Mystic Repast (eucharist of 4 elements). All partake.
X 50. KX declares `It is finished!' (inverts cup), TETELESTAI!
X 51. HP /, HS /, HG / : KHABS AM PEKHT
X HS /, HG /, HP / : KONX OM PAX
X HG /, HP /, HS / : LIGHT IN EXTENSION
X 52. Final QUINTESSENCE speech of HP. Neophyte led out by KX.

The Lady's Prayer

Our Mother
Who art here present,
Honored be thy name.
Thy time is come
We shall be One
On Earth, which is our heaven.
Give us this day our daily bread
And love us in our imperfections
As we forgive those who trespass against us.
For thine is the spirit of the great
transformation
Forever and ever.
Amen.

The Gaea Thesis

IN order the understand the nature of the All-Mother, we must first understand our own origins. Each of began our individual life as a single, fertilized cell or zygote. In the processs of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the bosy of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. ANd this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to compprise but one single organism.
We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. But we know them to be in fact minute components of the far vaster living beings that we ourselves are.

Over four billion years ago, life on Earth bega, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on that original cell, the first to develop the awesome capacity for reproduction, divided and redividied and subdivided its protoplasm into the

myriads of plants and animals, including ourselvs, which now inhabit this third planet from the Sun.

But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. ALl life on Earth comprises the body of single vast living being -- Mother Earth Herself. The Moon is Her radiant heart, and in the tides beat the pulse of Her blood. That protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal,of our planet. And the soul of our planetary biosphere is She whom we call Goddess/

> "First life on my sources
> First drifted and swam
> Out of me are the forces
> Which save it or damn
> Out of man and woman
> and wild-beast and bird

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RIDERS OF THE CRYSTAL WIND
HHHH

centers" corresponding to the chakras of Eastern philosophy. Such a correspondence would help illuminate Greek mysticism and reveal some of the foundations of the Western Magical Tradition. This goal might seem to be a shallow exercise in analogies, but there are reasons to expect a
substantial correspondence. First, the Eastern and Greek systems evolved out of a common Indo-European culture, so one would expect genetic correspondences; these connections were likely maintained over the millennia, since we know the Middle East mediated continual cultural transfer with both the West and East. Second, there is a certain degree of objectivity in the system of chakras, as reflected in the physical body, which would lead to correspondences even in the absence of cultural contact. The consequence of these two factors is a significant uniformity in ideas about the Spirit and its connection to the Body across the Eurasian continent, and even beyond, as documented, for example, in Onians's _Origins of European Thought_.

How would we know a Greek system of chakras if we saw it? The standard I have used is that (1) they should be approximately seven energy centers; (2) they should be approximately located where the chakras are located; (3) they should have approximately the same "functions" as the chakras.

It's worth keeping in mind that the chakra system best known in the West, with seven chakras, is not the only system; some have more than fourteen (Eliade, 243-5; Murphy, 156). Therefore, we should not expect an exact correspondence of number, since certain energy centers might or might not be counted depending on their strength or the "kind" of energy they concentrate. Furthermore, different systems differ in their exact placement of the chakras, so likewise we should not expect an exact correspondence in a Greek system. Nevertheless, it will be apparent that the Greek system corresponds closely to the system of seven chakras.

My principal source has been Onians, especially Part I and Part II (chh. 1-7), but the overall structure is described in Plato's account of the "Parts of the Soul" in the Timaeus (69c-73d), which probably embodies Pythagorean doctrine. In the following I've numbered the energy centers from the top down with Roman numerals, since this accords better with Platonic doctrine; however, the chakras are conventionally numbered from the bottom up, for which I've (appropriately) used Hindu numbers (so-called Arabic numbers).

I

The Crown of the head (Gk. koruphe, Lat. vertex). Plato said the humans

stand upright because of the connection between the Heavens and the Soul in their brains. People with especially great power in their heads were

represented with a nimbus, a halo of flames, around their head (attested as early as the 3rd cent. BCE in Greece). This center corresponds to

Chakra 7 (at the crown of the head), called Sahasrara, which means "thousand (-petaled)," an appropriate description of a nimbus.

II

The Brain (Gk. enkephalos, Lat. cerebrum), which contains the psuche (Gk.) or genios (Lat.). (I use the old Latin spelling "genios" to avoid confusion with the English "genius." The genios is sometimes called the anima.) In Homeric times the psuche was taken to be the "Vital Spirit" or Life Principal (the mind or consciousness was placed in IV, the chest), corresponding to Skt. asu. The later view, which is found in Plato and corresponds better to the Eastern system (cf. Skt. atman), is that the brain is the center of rational thought, the Intellectual center. In both Homer and Plato the psuche is considered the immortal part of the Soul. The physical substance corresponding to psuche was marrow (medulla), especially the cerebrospinal fluid of the brain and spine, but also in other parts of the body (see below). For this reason departed souls were thought to appear as snakes, which are all brain and spine. Scalp and facial hair were considered physical emanations of the psuche, and so the hair, scalp and chin were considered sacred (hence the dedication of locks and the touching of the chin or beard in supplication). This center corresponds to Chakra 6 (at the brow), called Ajna, which means "authority or command," an appropriate name for the rational faculty, which Plato said "controls and restrains" the lower faculties; Onians calls it the Executive function.

III

The Neck (Gk. trachelos, dere; Lat. collum), which Plato called the "isthmus or boundary" between the Superior, Divine or Immortal Soul and the Inferior or Mortal Soul. He said that it allows communication between the two, but prevents the Lower Soul from "polluting" the Higher. This center corresponds to Chakra 5 (in the throat), called Visuddha, which means "purgation or purity," that is, "the purging of the merely animal, physical system" (Campbell, 165).

IV

The Heart and Lungs (Gk. phrenes, Lat. cor), which contain the thumos (Grk.) or animus (Lat.), which is the Higher part of the Mortal Soul. In Homeric times the thumos was the Conscious Spirit, the vehicle of Thought and Feeling (cf. Skt. manas). Later, it was restricted to feeling, emotion, passion and especially spirit, courage and anger - the Affective function. This center corresponds to Chakra 4 (at the heart), called Anahata, which means "not hit" (referring to the mystical sound). This chakra is associated with prana (Skt.) - vital breath, vital spirit (Campbell, 164), as are the phrenes with pneuma (Gk.) or spiritus (Lat.) - breath, spirit. Campbell (164-5) says, "This is the aspiration, then, of spiritual striving," and "the birth of the spiritual as opposed to the merely physical life," and likewise the phrenes are associated with spirit, as opposed to the lower parts, which are associated with physical needs and desires.

The "little foyer" (the Red Lotus of Eight Petals with the Kalpa Tree)
2402

below the Heart Chakra corresponds to the diaphragm, which Plato called the "midriff partition" separating the two parts of the Mortal Soul (associated with Spirit and Desire, respectively).

V

The Belly (Gk. gaster, Lat. abdomen), between the diaphragm and navel, is the site of the Lower Part of the Mortal Soul, which is the Appetitive Soul, which we share with the lower animals and plants; its function is nutrition and it is the source of Desire (both Nutritional and, by most accounts, Sexual). This center corresponds to Chakra 3 (at the navel), called Manipura, which means "city of the shining jewel," and its function is "aggressive: to conquer, to consume, to turn everything into oneself" (Campbell, 159-60), which is a good description of the Appetitive Soul.

VI

The Gonads (Gk. gonades, Lat. genitalia), representing the Procreative function. The "marrow," the stuff of which psuche or genios was made, was the Life Essence; Plato says that in it is made "the bonds of life which unite the Soul with the Body." This marrow or sap is passed down the spine, concentrated in the gonads, and is the source of the life of the offspring. In particular, semen was considered a kind of cerebrospinal sap. This center corresponds to Chakra 2, called Svadhisthana, which means "her favorite resort," an apt name for "the

cakra of sexuality" (Campbell, 144).

VII

The Sacrum or Holy Bone (Gk. hieron osteon, Lat. os sacrum), that is, the base of the spine. Because this was a center of concentration of the Life Force, Middle Eastern people believed that the entire body could be regenerated from this bone, and Onians (p. 208) conjectures that its potency may account for "kiss of shame" (osculum infame) of the Witches and Templars (and perhaps the Cathars and Waldenses). This center corresponds to Chakra 1, called Muladhara, which means "root base," which Campbell (p. 144) associates with "hanging on to life" and a "reactive psyche," so in both cases we have the grossest form of the Life Force.

Similarly, the Spine was called the Holy Tube (hiera surinx), which recalls the Sushumna (Spine), which is likewise considered a channel (nadi). Likewise the Egyptian Ded Pillar, which represents the spine, was a symbol of Life. I have not, however, found Greeks correspondents to the Ida and Pingala nadis.

VIII

The above are the "central" energy concentrations of Greek philosophy, and it is apparent that they correspond closely to the familiar seven chakras. The Greeks also recognized "peripheral" energy concentrations in the hands, thighs and knees (which have a large concentration of "marrow"). This explains the sacrifice of thigh bones, the use of the hand (especially the right hand) to exercise executive power, and clasping the knees when beseeching. (The knee - Gk. gonu, Lat. genu - was especially associated with the Life Force - genios - and with procreation or "generation"; cf. genital, genetic, gonad, etc.) So far
2403

as I know, corresponding chakras are not recognized in Eastern thought. As a general rule of thumb, Spirit, of one sort or another, is most concentrated where the flesh is thinnest (Timaeus 75a), thus, in the head, chest, sacrum, knees and hands.

Summary

No.	English	Greek	Latin	Function	Chakra	No.

I	Crown	Koruphe	Vertex	Illumination	Sahasrara	7
II	Brain	Enkephalos	Cerebrum	Intellection	Ajna	6
III	Neck	Trachelos	Collum	Purification	Visuddha	5
IV	Heart/Lungs	Phrenes	Cor	Affection	Anahata	4
V	Belly	Gaster	Abdomen	Appetition	Manipura	3
VI	Gonads	Gonades	Genitalia	Procreation	Svadhisthana	2
VII	Sacrum	Hieron Osteon	Os Sacrum	Basic Life	Muladhara	1

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of the Pentagram to the Graeco-Roman Tradition, and so it is called the "Olympic Lesser Banishing Ritual of the Pentagram." Such a "translation" is possible because the LBRP is an enactment in a Qabalistic framework of certain shamanic practices that are nearly universal. Once the underlying shamanic cosmology has been identified, it's relatively straight-forward to reexpress the ritual in the terms of another cosmology, such as the Graeco-Roman.

I would welcome criticism of the result, especially from Qabalists and Ceremonial Magicians. Criticism/correction of my Latin and Greek composition will also be appreciated. Finally, I beg readers to forgive the Early Modern English, which I've used to add dignity to the text.

The Ritual follows in summary form; a separate posting will contain a fully annotated text. This information should make clear which aspects of the ritual follow from Ancient Tradition, which come from more recent Magical Traditions, and which are a result of my speculation or arbitrary choice; such information is all too often missing from Neopagan reconstructions. If anyone knows of a similar adaptation, please let me know.

Gratias vobis ago,
John Opsopaus
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Ritus Olympicus

Pentagrammou Minor

ad Expellendum

The Olympic Lesser Banishing Ritual of the Pentagram

which is

The Traditional Lesser Banishing Ritual of the Pentagram
Adapted to the Graeco-Roman Tradition

(c)1993, John Opsopaus

I. The Opening Tau Cross

i. Close thine eyes, and by thy breath fan thou the Fire, which awakeneth the Serpent and the Eagle. Allow thyself to grow beyond all bounds of space, until the Universe is
2405

within thee. Be thou as a God; be thou as a Goddess.

ij. Draw thou down the Fire of Heaven into thy Heart, and say:
"From Celestial Fire"
"Ab Igne Caelesti"
"Apo tou Ouraniou Puros"
[)Apo\ tou=)Oura/niou Puros/]

[Suggested gestures for the preceding step: Raise your arms into a horizontal, cross position, with palms up (in Celestial Invocation). Bring them together above your head, palm to palm, and then draw the Celestial Fire down to your heart, while saying "From Celestial Fire."]

[The words to be spoken by the practitioner are given in English, Latin and Greek. In an attempt to combine readability and accuracy, I've given the Greek text two ways, in a simple but approximate Roman transcription, and in "Beta code," a standard ASCII representation of Greek including all the accents, breathings, etc. Beta code transcriptions are enclosed in square brackets. The Beta code transcriptions should be reasonably comprehensible with the following information: ")" and "(" represent smooth and rough breathing, respectively; "/", "\" and "=" represent acute, grave and circumflex accents, respectively; "|" is iota subscript.]

iij. Guide thou the bright Beam downward, until it stirreth the Subterranean Waters of the Abyss and bringeth Them to life; and while so doing, say thou:
"To Watery Abyss"
"Ad Aquosum Profundum"
"Eis ten Hudroessan Abusson"
[)Ei\s th\n (Udro/essan)/Abusson]

[Suggested gesture: Keep the palms together and move them

down in front of the groin. Then separate the hands and hold them to the sides and slightly forward, with palms down (in Chthonic Invocation).]

iv. Direct thou the beam from thy heart through thy left shoulder, until it stretcheth to the Moon, and say:
"By Way of Earth"
"Via Terrena"
"Kat' Hodon Chthonion"
[Kat' (Odo\n Xqo/nion]

[Suggested gesture: Raise the left hand up to your chest; then extend your arm into horizontal position, with the palm forward.]

v. Direct thou the beam from thy heart through thy right shoulder, until it stretcheth to the Sun, and say:
"By Way of Air"
"Via Aeria"
"Kat' Hodon Aitherion"
[Kat' (Odo\n)Aiqe/rion]
2406

[Suggested gesture: Raise the right arm to the chest and then into a horizontal position, with forward palm.]

vi. Feel thou the Sacred Tau Cross that blazeth inside thee. Now cross thy arms over thy Heart, and say:
"Abiding always in the Center. So be it!"
"Semper in Medio manens. Esto!" or "Fiat!"
"En Omphaloi aei menon" (masc.) or "menousa" (fem.). "Esto!"
[)En)Omfalw=| a)ei\ me/nwn] (masc.) or [me/nousa] (fem.).
[)/Estw!]

[Suggested gesture: Bring your arms together and cross them over your chest.]

vij. As thou makest this gesture the Moon and Sun will stand together above thy head, nor will they ever move from there. Moon over Sun and Sun over Tau Cross; thou art the Holy Caduceus. Thou hast become the Center of the World, for the Cosmic Axis runneth through thy spine; on thy left standeth the Path of the Moon, and on thy right the Path of the Sun, above thee shineth the Cosmic Pole, below thee lieth the Abyss.

viij. Thou standest upon the Sacred Mountain, the World Navel, under which hideth the Watery Abyss. At thy back groweth the Tree of Life, which stretcheth over thy head, the Navel Cord, for the Mountain and Tree are the Cosmic Pillar, which supporteth the four Quarters of the Heavens. From Calypso's Cave between the Tree's roots, which penetrate the Abyss, are the four springs, which flow to the four Quarters of the World, and they run with water, honey, milk and wine. Around the World Tree's trunk coileth thrice and half again the Serpent. In the Cosmic Tree's leaves percheth the Eagle of Zeus, guarding the Horn of Amalthea, from which Nectar floweth into the Libation Bowl, the Bountiful Breast, which overfloweth, raining Nectar on the World. Ambrosia floweth up the trunk of the Tree from the Deep. Illumination cometh from Above and Growth cometh from Below. The World Tree is the Tree of Destiny and Its leaves are the Book of Fate, for as they fall, so fall to earth the winged souls of the folk, ever singing in its foliage.

ix. Divine Helen, Leto's Daughter, with large breasts, liveth in the Bountiful Cosmic Tree, for she is Its Spirit; and Her Brothers, the Dioskouroi, Sons of Zeus [Dios Kouroi] the All-Shining [Pamphaes], the Heavenly Twins of Leto, command the Sacred Paths on either side. For Castor, who resideth underground, knoweth the Lunar Discipline and controlleth the Way of Descent, and Polydeuces, who liveth above, is Master of the Solar Discipline and controlleth the Way of Ascent.

x. For learn thou this about the Way of Ascent. It is under the jurisdiction of Zeus, the Sky Shaker, who giveth fertilizing rain and nourishing sunlight. He holdeth the Lightning Bolt of Illumination, and His lightning descendeth from the Sky. The Way of Ascent is to climb Scylla's Mountain, which riseth into the clouds, nor can its peak

ever be seen. Prometheus or Apollo will show thee the Way. Thy Helper in this journey is the Horse Pegasos, but also the Soaring Eagle, Dove and Goose. Then wilt thou break through the Vault of the Heaven, and going through the Celestial Pole thou wilt ascend the Heavens. For this is the Way of Light, the Path by Day, the Sun's Way, the Path of the Sage.

xi. And learn thou this about the Way of Descent. It is under the jurisdiction of Poseidon, the Earth Shaker, who giveth fresh water from springs, but also floods and earthquakes. He holdeth the Trident of Ecstasy and His lightning leapeth up from the Earth. The Way of Descent is by the precipice opposite Scylla's cliff, which is the lower of the two, and from it groweth the Sacred Fig Tree. Climb thou down from this Tree to Charybdis, by which thou wilt be drawn into the Watery Abyss. Circe or Herakles will show thee the Way past the Dog and Gatekeeper. Thy Helper in this journey is the Serpent Python, but also the Raging Lion and Bull. Then wilt thou break through the Vault of the Abyss and, going down the Well, thou wilt descend through its levels. For this is the Way of Darkness, the Path by Night, the Moon's Way, the Path of the Mage.

xij. But the Wise know that the Way Up and the Way Down are the same, for they are both on the Cosmic Pillar, and sometimes our task demandeth that we go up it, and sometimes it demandeth that we go down it. When Duty calleth, we travel by Day or Night as is the need. Ask thou Hermes for guidance, for he frequenteth the Navel.

II. Pentagrams of the Quarters

xiij. This is the way thou wilt draw the Shining Pentagrams that wardeth each Quarter. The first ray goeth from the lower left to the top, and each ray continueth from the last. And as thou makest each ray, sing a letter of the Name of the Pentagram.

xiv(a). In Greek the Pentagram hath the Name HUGIEIA [U(GI/EIA], which meaneth Soundness or Wholeness, so sing thou the sounds:
"Huuuuuuu, Ggggggg, Iiiiiiih, Aaaaaay, Aaaaaaah."

xiv(b). In Latin the Pentagram hath the Name SALUS, which meaneth Soundness or Welfare, so sing thou the sounds:
"Sssssssss, Aaaaaaah, Lllllll, Uuuuuuuu, Sssssssss."

xiv(c). Though in English we label the Pentagram WHOLE or SOUND, its spoken Name is WHOLENESS, so sing thou the sounds:
"Hoooooooo, Lllllll, Nnnnnnnn, Eeeeeeeh, Sssssssss."

xv. Now go thou to the East and make the Pentagram. As thou callest:
"Jupiter" or "Zeus"
"Iuppiter"
"Zeus" [Zeu/s]
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hurl thou His Thunderbolt through the center of the Pentagram, and see it fly away to Infinity.

[Iuno / Hera [(/Hra] might also be appropriate for the East (She is not an Earth Goddess), in which case you should throw Her Cuckoo-bearing Sceptre, which represents the Celestial Spirit nesting on the top of the World Tree. (Zeus first came to Hera in the form of a Cuckoo.)]

xvi. Now with thy Staff forge thou the Fiery Ring, drawing it from the center of the Eastern Pentagram and stretching it to the South, where thou wilt make another Pentagram, but call:
"Vesta" or "Hestia"
"Vesta" [pron. "Westa"]
"Hestia" [(Esti/a]
and throw thou Her Burning Circle.

xvij. Then to the West:
"Neptune" or "Poseidon"
"Neptunus"
"Poseidon" [Poseidw/n]
Hurl thou His Trident.

xviij. Then to the North:
"Ceres" or "Demeter"
"Ceres" [pron. "Keres"]
"Demeter" [Dhmh/thr]
Throw thou Her Torch.

[Pluto / Hades [(/Aidhs] would also be appropriate for the North, in which case his Helmet of Invisibility should be projected through the Pentagram. Hades' name may mean "the Unseen" ["(/Aidhs" < "a) idh/s"].]

xix. Then draw thou the Fiery Ring back to its beginning, so it burneth on every side. Then will the Barrier expand

above and below until thou art surrounded by the Glowing Sphere.

[When projecting the Four Weapons through the Pentagrams, the practitioner might find it helpful to make an appropriate gesture: as though throwing a dart for Zeus's Keraunos, as though throwing a frisbee for Hestia's Burning Ring, as though throwing a javelin for Poseidon's Trident, as though throwing a knife for Demeter's Torch.]

III. Wards of the Quarters

xx. Now raise again thy arms so thou art the Sacred Tau and, focusing thine attention before thee (Eastward), say:
"Before, Apollo"
"Ante, Apollo"
"Prosthen, Apollon"
[Pro/sqen,)Apo/llwn]
Apollo will appear before thee in all His Glory, Bow in hand, facing thee. Then will He turn His back to watch the Eastern
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Quarter.

[Mercurius/Hermes [(Ermh=s], with His Caduceus, would also be appropriate for the East.]

xxi. West: Focusing thine attention behind thee, say:
"Behind, Diana/Artemis"
"Post, Diana"
"Opisthen, Artemis"
[)/Opisqen,)/Artemis]
Artemis will appear with Her Bow. Then will She turn away to watch the West.

[Venus/Aphrodite [)Afrodi/th], arising from the waves and holding Her Zona (Girdle), would also be appropriate for the West.]

xxij. South: Focusing thine attention to thy right, say:
"On the right, Minerva/Athena"
"Dextra, Minerva"
"Epidexia, Athena."
[)Epide/cia,)Aqhna=]

Athena will appear with Her Aegis and Spear, and turn to watch the South.

[Mars / Ares [)/Arhs] (with Shield and Sword) or Volcanus / Hephaistos [(/Hfaistos] (with Hammer and Tongs) would also be appropriate for the South; Mars was also an Italic vegetation God, and so might be evoked in the North.]

xxiij. North: Focusing thine attention to thy left, say:
"On the left, Bacchus/Dionysos"
"Sinistra, Bacchus"
"Ep' aristera, Dionusos"
[)Ep' a)ristera/, Dio/nusos]
Dionysus will appear with His Thyrsus, and then turn to watch the North.

[Pan [Pa/n], with His Pipes, would also be appropriate for the North. Pan may seem an unlikely Ward, but when Athens honored Him and asked Him to help defend them from the Persians, he did so (Herodt. VI.105.2-3).]

xxiv. In thy mind, thank all the Wards of the Quarters for Their protection.

IV. The Macrocosm in the Microcosm

xxv. Spread thy feet apart and assume thou the form of the Sacred Pentagram, which Pythagoras hath called Hugieia (Salus, Whole/Sound). When the Pentagram flameth around thee, say:
"For around flameth the Pentagram."
"Nam circa flagrat Pentagrammon."
"Peri men gar phlegei to Pentagrammon"
[Peri\ me\n ga\r fle/gei to\ Penta/grammon]

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[If you prefer "For around flame the Pentagrams," then use:
"Nam circa flagrant Pentagramma"
"Peri men gar phlegousi ta Pentagramma"
[Peri\ me\n ga\r fle/gousi ta\ Penta/gramma]

xxvi. When the Sacred Hexagram shineth within thee, say:
"And within shineth the Six-rayed Star."

"Atque intra lucet Stella Sexradiata."
"Entos de lampei ho Hexaktinotos Aster."
[)Ento\s de\ la/mpei o(E(caktinwto\s)Asth/r.]

[If you prefer your Hexagram shining above rather than within, then say "super" instead of "intra," or "Huper" [(Upe/r] instead of "Entos." However, I think it's better to have it within (see the notes for the reason).]

xxvij. The Pentagram signifieth the Microcosm, and the Hexagram signifieth the Macrocosm. Thus the Macrocosm shineth within the Illuminated Microcosm.

V. The Closing Tau Cross

xxviij. Repeat thou the Tau Cross as it was at the beginning.

[The following alternative gestures incorporate the relation of the elements embodied in the Hexagram: As you recite the text of the Tau Cross, (1) begin with arms crossed, right over left, on your chest; (2) raise your right arm to the Celestial Fire, (3) lower your left arm to the Watery Abyss, (4) let the Fire draw up the Water to yield Earth, by moving your left arm up to your chest and out to the left, the Way of Earth; (5) let the Water draw down the Fire to yield Air, by moving your right arm down to your chest and out to your right, the Way of Air; (6) cross your arms over your chest, indicating the Reconciliation, Union and Balance of the Oppositions (Bivium), Worlds (Trivium) and Elemental Quarters (Quadrivium). I must admit, however, that these gestures seem somewhat awkward.]

xxix. Thou hast made for thyself a Sacred Space at the World's Navel. Ascending on thy Right is the Light Path and descending on thy Left is the Dark Path, but remember thou that the Wise One knoweth that the Way Up and the Way Down are the same and that together they make the one Path of Wisdom. So must it be.

finis

HHHH

THE FARMER AND THE GODDESS - A MODERN STORY OF REBIRTH

The night was quiet and peaceful, with only the occasional call of a whippoorwill to break the tranquil silence. The Moon was an iridescent ball of silver perched high in the heavens, illuminating the Earth below. The sky, a lovely shade of midnight blue, was sparsely speckled with the twinkle of stars. I peered out my window, enchanted by the beauty of the night. As my eyes wandered, they came to rest upon the corn field - the corn field that had broken my very heart.

In the beginning, I had worked patiently and diligently tending the soil. I tilled it - turning it over and over, so that the new could surface and the old could rest. I carefully pulled away the weeds and the remnants of the old crop to make the field ready for new planting. I fertilized and nurtured it, smoothed and moistened it. Day after day, I toiled to make it ready. Finally, I plowed it into even rows and lovingly planted it.

Every day, I tended the seed and watched for new sprouts. Tenaciously, I ripped the weeds from Earth that would rob the seeds of the nutrients necessary for their growth. And then one day, I saw it - a single, solitary sprout that had pushed its way through the soil! Within the week, the entire field was covered with a very thin mesh of green, and I felt a joy in my heart that words cannot describe! The hard work, the aching muscles, and the tender care with which I had nurtured the field was not in vain - the Earth which I loved had given birth, and was alive in the greening of the seed I had sown.

Daily, I worked in the field, delighting in the growth of the corn - revelling in its freshness - exulting in the part I had played in its birth. The rains came down, drenching the earth and the roots grew deep. The sun shone brightly on the young plants and they grew tall, reaching for the sky. Ears began to form on the stalks, and all was well with the crop.

But then the drought arrived, and the rains came no more. The sun still beamed brightly, and the roots moved deeper and deeper into the Earth in their desperate quest to find water. Alas, there was not a single drop left with which they could quench their thirst. The once luxuriant green leaves began to yellow and wither. The stalks which had stood so proudly against the sky began to shrivel and crack, and the tender ears, so newly born, dried up in death. Yes, the corn which I had helped to birth - that which I had loved

so dearly - was gone. Dried up. Dead.

A tear fell from my eye as I stood looking at the field that night, remembering. A gentle breeze rustled through the old and withered stalks as I wiped away the tear. And then...I saw something! Or was it someone? Slowly and silently I crept toward the corn field to take a better look. I felt my heart beating faster and faster, as panic began to consume me. After all, it was nearly midnight and too late for visitors! Whomever was in the field was obviously up to no good, and I wanted them to leave immediately! My legs moved faster and faster - more quickly than I had dreamed they were capable - until I was, indeed, on a dead run! When I reached the old oak tree that shaded the northern edge of the field, I opened
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my mouth to shout my displeasure at the trespasser; however, I fell silent as my eyes focused on the sight, and my mouth gaped wide. For there, in the center of the corn field, was a young woman in white - her hair as gold as the maize - glowing in the shimmering iridescence of the moonlight!

Questions ravaged my tired brain, as I tried to assess the situation and size up the intruder. Who was She? What was She doing there? Surely She knew She was trespassing - and most certainly She knew that it was illegal! As much as I wished to call out to Her, I was mesmerized by Her very presence and found that I could say nothing. Helplessly, I watched as She moved through the rows of death. She stopped to caress a dry and withered leaf, and then smiling, held it to her cheek. Gently, She reached out and wrapped Her arms about the cracked, brown stalk, hugging it closely to Her breast. She released the stalk and bent down to look at one of the ears - perfectly formed, but shriveled in its deathly demise. Quickly, She snapped the ear from its stalk, tugged away its husk and swiftly moved toward the outside perimeter of the field.

Holding the ear of corn high above Her golden head, She began to dance upon the barren Earth. As if in slow motion, She twirled about the outside edges of the field, as she softly hummed an unfamiliar tune. Round and round the field She danced, picking up momentum as She worked Her way toward the center. Louder and louder She sang, the volume increasing as Her feet flew faster and continued to spiral toward the center. Within the matter of a few seconds, She had become a whirling dervish - dancing with such wild abandon that the kernels of corn were loosed from their cob, flying

helter-skelter across the field! She glistened in the moonlight as droplets of perspiration formed upon Her body, and in the frenzy of Her dance, they too, were flung upon the Earth. Her feet and voice reached the ultimate crescendo at the center of the corn field, and She fell upon the ground in total exhaustion.

All was silent. The sounds of the nocturnal creatures had been stilled. All was enveloped in an unnatural hush - as if time itself, had stopped. She lay on the Earth, unbreathing, unmoving, immobile - as still as Death, itself! I stared at Her in horror, the panic which I had forgotten, rushing back into my brain with full force. Was She alright? Good Heavens! Was She dead??

Finally, I gathered my wits about me, found my feet and rushed toward the center of the corn field, where She had fallen in collapse. My heart beating wildly, I reached out to Her - but She was gone! She had disappeared into the very ether! All that was left in Her place was a single corn cob, void of its kernels - the kernels which had flung from their resting place in the midst of the Lady's spiral dance.

The sun was shining hotly on my face as I rubbed my sleepy eyes into total alertness. Where was I? This didn't feel like my bed! What was causing this blinding light? I was soaked to the bone! Just what the hell was happening here? Cautiously, I opened my eyes and surveyed my surroundings. To my dismay, I was lying smack-dab in the middle of the corn field and my head was resting in a rather large mud puddle. Clenched tightly in my fist, like

some precious jewel in need of protection, was a solitary corn cob. I scrambled to my feet and tried in desperation to collect my thoughts. What was I doing here? Had I lost my mind?

And then...I remembered! I remembered the cornfield in the moonlight - the Lady and the dance. I also remembered how Her drops of perspiration had dropped to the ground in the frenzy of Her movements. I looked at my feet and the Earth beneath them. Joy and wonder rose in my heart. It had rained! Merciful Heavens! It had rained - the Earth was soaked with moisture - the drought was over!

Gleefully, I ran through the cornfield, feeling my bare toes dig into the wet Earth - the same Earth which had been so cracked and dry and barren just yesterday. I ran in joy. I ran in ecstasy. I

ran in sheer celebration of the soil's return to richness - and then, I stopped dead in my tracks. Something was amiss. Something had changed. Something was quite unlike it had been before. Scanning the field, I realized that it was once again covered with delicate green mesh of newly sprouting corn! In awe, I reached down to cradle a newly-formed sprout and as my fingers touched the verdant green leaf, a feminine voice began to speak:

> "You were born of me! You are my child and at death you shall return to me. Fear not of death, dear one, for within its realm I shall bring you new life! Just as the corn lives again - so shall it be with you! For all that falls shall rise again, and that which dies shall be blessed with the gift of rebirth - the gift of My love!"

-Kalioppe-

The Chocolate Ritual
By: Buckmeister Thu 30 Sep 93

Materials required: On the altar there are brown candles; a Tootsie Roll (the great big one-as the athame); a large glass with milk in it,(the chalice); a small dish of Nestle's Quick and a spoon; a small dish of chocolate sprinkles; a plate of cupcakes and some Yoo-Hoo along with a goblet.

CLEANSE THE SACRED SPACE:

(Take the small bowl of chocolate sprinkles)

Chocolate sprinkles where thou art cast No calories in thy presence last. Let no fat adhere to me And as I will So Mote It BE!

Nestle's Quick where thou art cast Turn this milk to chocolate, fast. Let all good things come to me, and make my milk all chocolatey!

CAST THE CIRCLE(using a toosie roll):

CALL THE QUARTERS:

Mousse of the East, Fluffy one! great prince of the palace of dessert. Be present, we pray thee, And guard this circle from all moochers Approaching from the East.

Fondue of the South, Molten One! Great prince of the palace decadence. Be present we pray thee, and guard this circle from all diet Approaching from the South.

Cocoa of the West, Satisfying One! Great prince of the palace of thirst. Be present we pray thee, And guard this circle from all carob Approaching from the West.

Rocky Road of the North, Cold One! Great prince of the palace of crunchy. Be present we pray thee, And guard this circle from all cheap imitations Approaching from the North.

MAIN RITUAL:

HANDMAIDEN(Henceforth known as the Swiss Miss): Listen to the words of the Mother of Chocolate; who was of old called; Godiva, Ethel M, Sara Lee, Nestle, Mrs. See, and by many other names:

HPS: Whenever you have one of those cravings, once in a while and better it be when your checkbook is full, then shall you assemble in a great public place and bring offerings of money to the spirit of Me, who is Queen of all Goodies.

In the Mall shall you assemble, you who have eaten all your chocolate and are hungry for more. To you I shall bring Good Things for your tongue.

And you shall be free from depression, and as a sign that you are truly free, you shall have chocolate smears on your cheeks, and you shall munch, nosh, snack, feast, and make yummy noises, all in my presence. For mine is the ecstacy of phenylalanine(FEEN-EL-AL-A-NEEN), and mine is also the Joy on Earth, yea, even into High Orbit for my law is "Melts in your mouth, not in your hand."

Keep clean your fingers, carry Wet Ones always, let none stop you aside. For mine is the secret that opens your mouth, and mine is the taste that puts a smile on your lips and comfy padding pounds on your hips.

I am the Gracious Goddess who gives the gift of joy unto the tummies of men and women. Upon earth, I give knowledge of all things delicious, and beyond death.....well, I can't do much there. Sorry about that.

I demand only your money in sacrifice; for behold, chocolate is a business and you have to pay for those truffles before you eat them.

SWISS MISS: Hear now the words of the Goodie Goddess, she in the dust of whose feet are the cheap imitations, whose body graces candy racks and finer stores everywhere:

I, who am the beauty of chocolate chips, and the sastifying softness of big bars, the mystery of how they ge the filling inside of truffles, and fill the hearts of all but Philistines with desire, call unto thy soul to arise and come unto me. For I am the soul of candy; from me do all confections spring, and unto me all of you shall return, again.... and again....and again..... and again.

Before my smeared face, beloved of Women and Men, thine innermost
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divine self shall be enfolded in the rapture of overdose.

Let my taste be within thy mouth that rejoices. For behold, all acts of yumminess and pleasure are my rituals. Therefore let there be gooeyness and mess, crispness and crackling, big slabs and bite size peices, peanut butter and chocolate covered cherries all within you.

And you who think to seek me, know that your seeking and yearning shall avail you not unless you know the Mystery; "We shall sell no chocolate until you pay for it."

For behold; I have been with you since you were just a baby, and I am that which is attained at nearly any shop in the land.

Messed Be.

SWISS MISS: Hear now the words of the Chocolate God, who was called Ghirardelli, Milton Snavely Hershey, Bosco, Fudgesicle, and by many other names.

HP: I am the strength of the candy rack, and the peice that fell on the floor, but looks like it might not have gotten too dirty, and the deepest bitterness of dark chocolate. No matter how you try to resist the call of chocolate, I will hunt you out and I will become your sacred prey. I am warmth of hot cocoa in the dead of winter, and the call of the road that leads you to that really expensive Godiva store downtown.

I give you my creatures, the fire of love of chocolate, the power of jaw strength to bite off a piece of that frozen Milky Way bar, and the shelter of Haagen Daz when that big date didn't work out. You are dear

to me, and I instill in you my power of a piece of chocolate that you had forgotten you had hidden, and the power of vision and magickal sight with which you can spot a candy counter a mile away.

By the powers of the half melted bar in the glorious sun, I charge you, by the darkest depths of the bottom of the cocoa pot and lingering smell of bittersweet chocolate, I charge you, and by the beauty of a perfectly swirled vanilla butter cream, I charge you.

Follow your heart and your instinct, wherever they lead you. The wealth in your pocket can buy you treats that a Mayan king would envy. Take joy in that first bite of lecithin emulsfied cocoa, and in the last satisfying slurp of Yoo-Hoo. Yet you must be wary of deciet. Eat not of that which is called "Baking Chocolate" for it is vile and bitter.

Lastly, always remember to leave some chocolate behind you. Be not greedy, but let yourself be known as a connoisseur. Leave a little for someone else.

I am with you always, just over your shoulder, or around the next corner. I am the Lord of Chocolate, and when you have reached the end of your hoard, I will never be farther away from you that that 7-Eleven on the corner. I am the spirit of the Wild Child; the Inner Child who can never get quite enough. If you are a true chocolate lover, then your soul and mine are interwined.

CUPCAKES & YOO-HOO:

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(The blessing of the Yoo-Hoo)

HP: Be it known that milk chocolate is not better that dark chocolate.

HPS: Nor is dark chocolate better than milk chocolate.

HP: For both are better than the falsely named "White Chocolate."

HPS: And neither one is carob.

HP: As the frosting is to the cupcake.

HPS: So the creamy nougat is to the Milky Way Bar.

BOTH: And when they are eaten, they are yummy in truth, for there is no greater snack in all the world than one made of chocolate.

(The blessing of the cupcakes)

HP: Frosting is keen,

HPS: And the frosting is neat.

BOTH: Great Goddess! Let's eat!

Feasting and drinking(chocolate liquer, if possible), music and dance.

Dismiss Quarters.

HPS: Oh, ye mighty goodies of the _____, We thank you for attending our rites and guarding our circle and ere you depart for your sweet and sticky realms, We say unto you, "N-E-S-T-L-E-S, Nestles makes the very best."

ALL: "Chooooc-laaate."

(After all the quarters have been dismissed, give a final, satisfying belch at the East.)

Close circle.

AUDIENCE WITH THE KEEPER OF WISDOM

I sat on the cobblestone bridge, listening to the ancient song of the rushing waters in the brook below and contemplating the day's events. I had awakened this morning with the strange anticipation and wariness that generally accompanies the prediction of important occurrences in one's life. All day, I had gone about my usual routine, waiting and watching for something out of the ordinary - but to no avail. There had been nothing of signifance...just another normal day filled with the dull mundanity of household chores, grocery shopping and bill paying. Nothing more.

I let out a heavy sigh, and turned my attention to the sheep grazing in the lush meadow. I pondered their lives and wondered if they

ever felt the same anticipation I had experienced this morning. I smiled at the foolishness of my thoughts, knowing full well that the creatures of the field were content enough in the simpleness which life had to offer - ample food and water was all they required. No, the peaceful flock below couldn't be bothered with such nonsense. Maybe I should follow their lead and just turn my thoughts to the more mundane side of life.

Looking down at my feet as they dangled over the rushing water, I became aware of the myriad of color that was reflected from the setting sun. Mesmerized by the beauty of the kaleidoscopic dance, I watched intently as the oranges, reds and purples whirled and twirled with each other on the surface of the brook. The rich shades of the sunset gradually faded into pastels and then, the irridescence of shimmering silver. An owl hooted nearby, jolting me fully back into reality. Good Goddess! Night had fallen! How long had I been there, lost in the absurdity of human thought? Obviously much too long, from the looks of things.

I hurriedly scrambled to my feet, shivering as I gathered my shawl about my shoulders. The night had turned cool and damp, and the misty veil of fog was rolling into the valley at a rapid pace. The delicate breeze of early day had been replaced a heavy west wind, and my hair was whipping about my face and shoulders. Great! There was going to be a storm, and here I was - in the middle of nowhere - likely to be caught in it!

As I neared the end of the bridge, I realized that it was too late. The fog had settled into a mist so dense and heavy, that I couldn't see my hand in front of my face. There was no use in searching for cover, as the visibility factor was nil. Aside from that, it was quite dangerous to wander blindly through the valley mists - even folks who knew the valley territory very well knew better than to try it. Several years earlier, one of the area residents had been caught in the steamy vapors while in search of a missing lamb, and had been found hours later - miles from the valley - still wandering about looking for his home. I cursed under my breath as I settled back onto the bridge to wait out the fog.

No sooner than I'd gotten situated, the fog began to dissipate nearly as quickly as it had descended. The wind was still blowing in fierce gusts, but at least now, I reasoned, I should be able to find my way home. Without another thought, I hurried across the bridge and onto the path below. From the corner of my eye, I caught a glimpse of the silvery moonlight reflected on the water. Suddenly, I realized that

something was wrong - genuinely wrong! The brook had ceased to run! Disbelieving, I rubbed my eyes and looked again. No, I wasn't seeing things! Despite the heavy winds and the decline of its course, the surface of the brook hadn't so much as a ripple. Goddess! The surface was as smooth as glass! Shock! That was it - I must be in shock! I began to conjure all sorts of excuses as to why my eyes were playing tricks on me.

But then...it happened! The winds began to blow from all four directions at once, their forces concentrated at the center of the still and lifeless brook. A bit of mist was caught up in the forces of the gale - twirling this way and that, becoming larger in size and stronger in density - until all at once, the winds were hushed in deathly
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silence. There She stood - a beautiful and terrible visage - atop the glassy water. Robed and Hooded. Dark and black. Faceless. It was She! The Devourer of Souls. The Keeper of Wisdom. She Who stirred the Cauldron of Rebirth. The Shapeshifter. I shivered in fear and anticipation.

From beneath the hood, She gazed upon me with the invisible eyes that saw all. Silently, She fixed Her eyes on mine and bade me not to turn away. Deeper and deeper into Her eyes I went. Deeper. Deeper still. A myriad of jewel-tone colors began to swirl in my very being - faster, darker, brighter - until I was the color and it was me! I began to feel ill. I knew I should turn away, but Her strength was such that I seemed incapable of the slightest movement. Just when I thought I would faint from terror, there was a tumultuous clap of thunder and I realized that it was too late. Goddess! My entire being had been consumed by Hers!

The world began to change around me, and I found myself suddenly back in time. I witnessed firsthand the Tale of the Taliesin - which heretofore I had always thought a mere fairytale - and watched in horror as the Three Drops of Wisdom flew from the Cauldron and spilled onto Gwion Bach, imbuing him with infinite knowledge. I was taken on the frenzied chase between Cerridwen and Gwion, and felt my mortal body contort and twist with every shape that was shifted. As the greyhound, I tracked the hare who was Gwion. My muscles flexed again, and I dove into the water as the otter, chasing the salmon who just moments before, had been the hare. Gwion then took to the sky as a sparrow, and in flight, I swiftly pursued him as the hawk. I watched knowingly as Gwion, thinking himself quite safe, smugly turned himself into a single grain of wheat. And it was I, who in sorrow and pleasure, shifted into

the black hen and supped upon that grain. I felt the swell of pregnancy and the pains of labor as I delivered the new-born babe. For the very first time, I began to understand...*really* understand!

Suddenly, I was once again caught up in the rapid whirl of color. There was a blinding streak of blue-black lightning and after a moment of excruciating pain, I was hurled forcefully from the essence of the Goddess and back into my own! So frightening and traumatic was this experience, I wasn't really sure whether I was alive or dead! I drew a long breath, blinked my eyes and gingerly flexed my toes. Apparently, I was allright and everything seemed to be working okay! I quickly dusted myself off and got to my feet.

We stood looking at each other - I from the bank, and She from her realm atop the water. Unexpectedly, She opened Her hand and held it out to me. Inside were three drops of liquid, sparkling like diamonds in the night. She tossed Her hand to the North, and one of the drops splashed into the water, forming a very large circle - the Circle of Causes and Necessity. I drank of its earthy waters and tasted the poignant flavor of lessons learned, as pieces of my life flashed before my eyes.

She cast a second drop to the West, and a smaller circle appeared: The Circle of Blessedness. As I carefully sipped of its waters, my spirit left my body and for a split second, stood on the water facing the Wisdom Keeper before re-entering its physical realm.

The third drop, She flung cautiously to the East. From it, too,
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a circle materialized - though much smaller than the rest: The Circle of the Infinite. As I bent to partake of its knowledge, She stopped me with Her upraised hand. I understood. Gently, I dipped my finger into the waters, and for a moment saw all the knowlege that is and ever will be!

At that very moment, She raised Her hands skyward and Her form shifted into that of a great red dragon. Opening Her arms, She moved to the South and lovingly gathered all three circles to Her breast. The winds gusted from all four directions again, their forces centered toward the spot where She stood. I watched as She twirled furiously in the wind and in a matter of seconds, She was gone. The winds died quickly to a gentle breeze. The brook which had been so deathly still, quickly burst forth with new life. All was as it had been.

It was just after daybreak, and the promise of a new beginning was well underway. I sat on the cobblestone bridge to contemplate with awe and wonder the night's events. I felt exhilarated, happy and humbled all at once! I had been visited by the She, The Stirrer of the Cauldron. I had been devoured and rebirthed again from Her body! I was newly alive with the mysteries she had unfolded to me! I finally understood! I jumped up from my seat and blew a kiss to the Triple Goddess in thanksgiving, then happily skipped across the bridge.

As I neared the path toward home, the sheep were being let into the meadow for their morning repast. One of them had strayed from the flock and seemed to be coming in my direction. I walked toward him in an effort to herd him back to the others, and as I grew near, he raised his head and looked at me. Stroking him gently, I looked into his eyes and saw a strange look - an odd look - a look of anticipation and wariness.

-Kalioppe-

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Full Circle is cast.

The two women prepare "Bride's Bed." The MAIDEN and the CRONE pick up the flower and the wand respectively, and take them to the center of the Circle. They place the flower and the wand side by side in the center of the Circle, with the heads toward the altar. They place the altar candles on either side of the "bed" and light the candles.

The two women and the Priestess stand around the bed and say together three times:

The Maiden comes to bring us light!
The Winter dies, and all is bright!
The frozen ground shall disappear -
And all shall sprout, for Spring is near!

The Priestess now summons the two women, and the three of them stand in front of the altar, assuming their Triple-Goddess roles. The MAIDEN kisses the Priestess (MOTHER) on both cheeks and hands her a white candle. The CRONE lights the MOTHER's taper. The CRONE stands to her left. The MAIDEN drapes the shawl over the CRONE'S head and shoulders. The MAID stands to the MOTHER'S right and picks up the bouquet of flowers. The PRIESTESS says:

Behold the three-fold Goddess;
Maiden, Mother, and Crone;
She is one - yet She is three
Together and Alone
Summer comes not - without Spring
Without Summer, comes no Winter chill;
Without the Winter, Spring isn't born
The Three, life's cycles, fulfill!

The Charge of the Goddess is then recited. After the recitation
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is finished the Priestess says:

Now let us celebrate Imbolc!

The MAIDEN picks up the besom and makes her way SLOWLY deosil around the inside edges Circle, ritually sweeping it clear of all that which is old, useless and unnecessary. MOTHER and CRONE

walk behind her in stately procession. While sweeping, the MAID says:

With this besom filled with power
Sweep away the old and sour
Sweep away the chill of death
As Winter draws its last cold breath
Round, round, round about
Sweep the old and useless out!

The Maiden replaces the besom and the women resume their places in front of the altar. The MAIDEN picks up the basket of straw bundles and presents each member of the group with one. The CRONE goes to the South, kneels before the cauldron and lights the candle inside. She explains to the group that the bundles of straw which they have been given are symbolic of Winter and Death, but also that any negativity with which they are charged will be burned along with it. A few moments of silence are allowed so that each person may charge their bundle with their own negative thoughts, habits and shortcomings. The CRONE then collects the bundles, walking widdershins. She then ties the bundles together with the black ribbon, lights the "community straw man" and places him in the cauldron to burn, saying:

Thus we melt the Winter!
And warm the breath of Spring!
We bid adieu to what is dead,
And greet each living thing.
Thus we banish Winter!
Thus we welcome Spring!

The Rite of Cakes and Wine is appropriate at this time. All members have libation, sit and relax and visit amongst themselves.

When libation is finished, the MAIDEN collects candles from the coveners to be blessed for use during the coming year, placing them in a basket. The basket is placed on the altar. The PRIESTESS says:

I bless thee creatures of wax and light
Casting out all negativity
Serve your purpose, flaming bright
Infused with magic, you shall be

Instruments of light and strength
Wick and wax though you may be
I give you life of needed length
To aid in creativity!

In the Names of the Lord and Lady, so mote it be!
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The candles are then redistributed to the coven members. The Priestess says:

As we close this celebration of Imbolg, let each of us find joy in the power of the returning Sun! As each new day dawns and the light of day becomes brighter and stronger, remember that your inner light should burn as brightly. Feel the changes in the earth around you, as the chill of Winter recedes and all sprouts in the greeness of fresh, new life. Remember the wonder you felt as you awakened from Maidenhood to Womanhood - from Boyhood to Manhood. Relive the joy of that awakening and heal any emotional scars you may have! Breathe deeply of the harmony of the Earth's new life and and rejoice in your own!

Dearest Bride, Maiden of all that is fresh and new, we warmly thank you for attending our Rite of Imbolc. As this Circle is dissolved, we ask that you guide us in our new beginnings and inspire us with the fresh creativity that you bring to all life.

Routine dissolution.

Outdoor libation to the Lord and Lady.

-Kalioppe-
812 Courtney
Sikeston, MO 63801
HHHH

Place an apple and pomegranate upon the altar. There should also be a "planted" pot of earth for each participant - these may be arranged on the altar as well, if there is ample space. Instruments of divination may be placed within the Circle perimeter for use during the ritual if you wish. Arrange the altar as usual and decorate with Autumn leaves, pumpkins, etc.

The Circle is cast and purified the Circle in the usual manner. Dancing around the Circle in a shuffle step (deosil), all chant three times:

The Moon is bright, the Crone is old
The body lifeless - the bones so cold
We all live and pay our dues
To die in ones and threes and twos.

Death, dance and play the harp
Piercing silence in the dark
The Woman's old with withered limbs
Death beckons Her to dance with Him

As She accepts the Dance of Death
The Earth is cooled by ghostly breath
To lie in dormancy once more
To have Her strength and life restored

Go to the Western Quarter and draw an invoking pentagram with the athame to open the gate. Then evoke the dead by saying:

All ye spirits who walk this night -
Hearken! Hearken to my call!
I bid you in our Circle join!
Enter! Enter - one and all!

Come ye, spirits of the dead:
Be ye spirit of plant or pet
Or human being who still roams!
Into this Circle you are let!

Speak to us of things unknown!
Lend your energies to this rite!
To speed your journey, we have joined
On this sacred Samhain night!

All ye spirits who walk this night -

Hearken! Hearken to my call!
I bid you in our Circle join!
Enter! Enter - one and all!

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The Priestess goes to the altar and hold up the pomegranate, saying:

Behold the pomegranate, fruit of Life ...

The athame is plunged into the pomegranate, splitting it open to display the seeds. She says:

Whose seeds lie in the dormancy of Death!

The Priestess eats one of the seeds, saying:

I Taste the seeds of Death.

The pomegranate is then passed hand to hand through the participants of the ritual, each eating a seed and saying to the next person, "Taste the seeds of Death."

The Priestess then holds up the apple, saying:

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Behold the apple: fruit of wisdom, fruit of Death...

She then cuts the apple crosswise, saying:

Whose symbolism rewards us with life eternal!

She holds up the apple, displaying the inner pentagram, and says:

Behold the five-fold star - the promise of rebirth!

Consecrate the fruit and wine. Each person then tastes of the apple and sips the wine, saying to the next person:

Taste the fruit of rebirth and sip from the cup
of wine of Life.

After libation, the Priestess presents each member of the group with a small pot of earth, planted with three seeds [preferably rue or lavendar]. She briefly explains to the group that this is the season of the seed - it is a time of dormancy, but also a time of re-generation for growth. Further, as the seed rests in

the earth, they should also take time to rest and re-evaluate their lives, metaphorically planting only those values which will enrich and enhance the growth within the Divine Self. She then instructs them to name the seeds within their pots with three values they wish to incorporate into their lives, knowing that as the seeds sprout with new life, their lives will be new, as well.

After the presentation, all join hands and hold them skyward.

PRIESTESS Thus is the Circle of Rebirth.
All pass from this life through the great god, Pan
But through My love you are all reborn
In the cycles of nature - through the Cosmic Plan.

In living we die - in dying we live
The fruit is first seed, yet seed comes from the fruit
In the mystery of life and death and rebirth
The Circle turns ever, and I am its root.

ALL RESPOND The Sun conceived in Darkness, cold
In the Shadow of Death, a Life unfolds
A shred of Light begins to burn
From Death comes Life - the Circle turns.

Dismiss Quarters and Dissolve Circle.

PRIESTESS The rite is ended.

ALL Merry meet and merry part and merry meet again!

Outdoor libation to the Lord and Lady, and the spirits of the dead.

-Kalioppe-

HHHH

Physicists currently interpret physical creation, that is, the universe as we know it, as having occurred within a time span o about three minutes...the "Big Bang." Our physical universe is thought to have been created with the explosion of a hyper-dense particle which contained every bit of matter and energy that now exists in the universe, including the matter which forms our living bodies as we meet here today. This hyper-dense super molecule also is thought to have been quite small. Dr. Leon Friedman, director of the FermiLab near Chicago, has indicated it may have ben no larger than a basket ball. Into this "ball" was jammed all matter and all energy in our universe. It remained there until some creative force, some creative urge, disrupted the status of this primal "egg" and set into being the universe as we know it. this event occurred with the so-called "Big Bang," echoes of which have been detected by scientific instruments.

Our interpretation of the nature of this creative force or creative urge is opposed to that of Judeo-Christianity in that we perceive it as feminine...they see it as masculine. We hold that pre-creation was feminine and this divergence in concept of first Things, creation, forever separates our Neopagan world-view from the Judeo-Christians. Briefly consider this, and you may want to dwell upon it later, our Goddess, of Her own will, receives Her consort, the God whom she created, and from Their union our creation is ever revived and sustained. The Christian reviver and sustainer, on the other hand, was conceived in a most singular manner. The omnipotent God sent a neuter third party messenger, and angel, to announce to a virgin that she was pregnant with the child, Jesus. So there. Zap! What a put-down! What revival and sustenance can we find in such a sterile and asexual concept? Even masculine old Zeus copulated with human females so at least somebody got some fun out of the process! What we Neopagans find difficult to understand is why Judeo-Christianity so vehemently turned its back on sex and not just sex as a physical act but also sex as a gender, specifically, sex as a feminine gender.

When we seek to deal with Creation we also must situate our place as human beings within the totality of Creation. The orthodox Judeo-Christian view gives humans a special place within Creation; that is, that we are not part of general creation but a special creation..."Man was created in the image of God"...and the rest of creation is our plaything..."Yours is the earth and everything on it." There is no need to expound upon our

rejection of these two fundamental points: of course we are not created in any special way, any more than is a rock or a tree or a raccoon or a galaxy, nor do we have dominion over anything. We are a part of general creation along with every other particle of matter in the universe.

I hope you grasp the vast difference this makes; it forever separates us from the Judeo-Christian heritage and it s a gulf
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that cannot be bridged. They must forever consider themselves special and we must forever consider ourselves general and one with creation. And it is given to us to look at a grain of sand and in that grain see the sum total of creation and to see ourselves as part of it and to gibe thanks for the creative force of the Goddess and Her consort that sustains this creation.

CHAOS...

With Chaos, as with so many other concepts, we must think on at least two levels, the physical and the mythical, to come to any sort of understanding of ourselves and what we really believe about our place in creation. And it is this belief, this understanding that is the ultimate determination of how we live as human beings upon this beautiful Earth. That is what we Neopagans are trying to do right now: learn to think differently that Western man has thought in nearly two-thousand years in order that we may live in a renewed relationship with creation. It is an exciting adventure.

Before there was form, there was Chaos. We may well suppose Chaos represents the disordered formlessness of matter and energy in that initial "Big Bang" of the primordial egg in those first three minutes when creation began. Mythologically, we see this formlessness as before the Earth and Sky were separated, as before the four elements, actually the four states of matter, had coalesced into their separate forms. The myths speak darkly of this time, of the births of the Titans, Cyclops and 100-handed monsters, of a father who devours his own young...what better way to represent Chaos!

We may assume, too, we have our own dark and personal counterpart to this primal Chaos. Is it that black win that whips at the raveled edge o sanity? I believe our ancestors felt far more keenly than we can understand in this present age a constant fear

that what order they had managed to being to their lives, indeed, what order they could see in creation around them, would suddenly collapse and they would be plunged into chaos and madness. Greek myths are redolent with stories of madness and possession. Even great Heracles fell victim. It is no wonder, then, the gods of chaos are said to have been chained beneath the Earth, castrated, even devoured. But they still live, they still can escape.
Brrr!

And to some degree, escape they have from time to time. How else can we account for the chaos of war, of a Hitler, a Napoleon, a Viet Nam?

Modern psychology recognizes the chaotic madness that dwells in all of us, ever ready to pounce and destroy. We may think of it as a chained and raging primal demi-god, that psychologists probably use more scientific language but when that chain snaps, the result is the same; concentration camps, starvation, and on and on. History is too full of such dismal lists. There is no need to go on with a recitation or horrors.

But that does turn us at once to the next topic...the consideration of evil.
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EVIL...

Every religion, great and small, has had to wrestle with the problem of evil because evil poses a fundamental question: how can an all-omnipotent god who is all good permit evil to exist?...and this is whether you interpret evil as some dark malevolent Satan or whether you see it as death camps, war, starvation or whatever.

Judeo-Christian theologians have wrestled with the problem of evil since the very beginnings of the Judeo-Christian faith. When boiled down, all the more reasonable answers go something like this: The all-powerful God permits evil to exist so that man, who is created in God's image, may have a choice between good and evil. Ultimately, in the Last Days, evil will be defeated and woe betide those who made the wrong choice! At first glance this seems satisfactory but we Neopagans cannot accept it because it sets man apart, as being different from the rest of creation. This is absolutely contrary to what we believe. We hold that man is VERY MUCH a natural part of

creation and we have no special place in it. We have no more choice between good and evil than the stars or a bumblebee.

To the non-Pagan, then, who asks us to explain the existence of evil we must give a two-fold reply: one, we are not special creatures so we cannot truly know what evil is or if it even exists; that which we perceive with our limited faculties as evil may not be evil at all within the creative scheme. Two, our three-fold Goddess is possessed of a dark visage, the Hag, which we no more understand than we do the Lusting Nymph or the Loving Mother-Creator. The Hag, the Old Woman who lays us out and prepares our remains for the journey to the Land behind the North Wind, is no "Satan" but an integral part of the creative process, which we see as our three-fold Goddess.

If we are pressed hard enough, at the end we must say a Hitler, a Vietnam war, a starving child are all part of the creative process although we cannot pretend to know exactly how or why.

We must confess, too, that a statement we simply don't know and cannot know the nature of evil is easily interpreted as a cop-out. This is not rue in our case, though, because we do not believe in special creation, that is, man is not a special creature molded in the image of the Creator and sharing the Creator's mind. No, man is simply a part of the overall creative urge and therefore it is not given to us to know good and evil anymore than it is to my two cat friends, Buzz and Fang.

But the problem of what we think of as evil is not resolved by casting it aside with a simplistic explanation we are not given to know what it is...although we Neo-Pagans, I think, pretty generally agree this is a true statement. But just because it is true does not put the question to rest. There is another approach, however, and this approach to the problem makes a lot of ultimate sense for us Neo-Pagans.

As stated earlier, the astro-physicists and we agree on the probable pre-creation existence of a super-molecule or, in

mythical terms, a "world egg." This egg exploded to create the universe, Creation, as we know it. If we accept this cosmology, and it makes sense with our mythos, then we must also accept the fact there is only a finite amount of matter and energy in creation. There can be no "new" matter or energy, only matter

and energy that have been recycled. And were not only matter and energy re-cycled and interchanged then we would run out of matter and energy and creation would reach a state of status wherein matter and energy were forever locked in cold sterility. Don't we, in fact represent this constant play-interplay of matter and energy as the reviving and renewing union of the Goddess and Her consort?

Even more germane to our problem of evil; may that which we perceive so dimly as evil actually be an essential part of this re-cycling of matter/energy? If so, then we have the key example of our Wiccan/Neopagan belief in BALANCE. That is, creative forces must be balanced by destructive forces in order to preserve the interplay between matter and energy...and we represent this by the copulation of the Goddess and Her consort.

Perhaps we shouldn't fear our Goddess as Hag nor run in fear when Pan tosses his horns and roars. Perhaps dimly we can understand life and death, construction and destruction, the coming together and the tearing apart, are necessary to sustain Creation.

SIN...

The true nature of sin generally is misunderstood in Western society and has been for many centuries...one is tempted to suspect, by design. Sin does not involve right and wrong or good and bad; these are moral and ethical concepts. Sin concerns itself with man's deliberate and willful separation from God and man's disobedience of the Law. The Law is that agreement established between man and God: "I'll do this if you'll do that." Although all the major religions and even the so-called primitive religions deal with concepts which my be equated with sin, only Christianity has developed sin to a fine art...indeed, it may be the single pivotal idea which not only separates Christianity from our Paganism but also from the rest of the religious world. Obviously, the "sin and guilt" trip has paid pretty good dividends within the Judeo-Christian heritage. But these dividends have been garnered at a terrible, terrible price.

We Wiccans and Neopagans may be almost alone in rejecting the concept of sin. Yet, we must reject it if we are to follow logically our view of creation and our place in it. Put it together this way; can a tree sin? no, it can only be a tree; can your cat sin? no, he can only be a cat; can a human sin? no, he can only be a human. In other words, none of us can be wither

more or less than our creation. Now, remember what we said about general creation. If we accept this idea of general creation, that we are no different from the other life around us, then we are just as incapable of true sin as the tree or the cat, we can only be what we are...human. To accept the idea of sin means you must also accept the idea of special creation, that our human race is somehow special and god-like and therefore is capable of sin, and if you think so then you are in the wrong pew.
2430

It seems almost blasphemous to me to think our Goddess would in some way create us flawed and imperfect...creatures somehow able to deny our own creation...did She create the tree imperfect, or your cat? Then why should we be??? We are created as humans to be humans and we should find joy in that fact, not sin.

This is the great freedom of Wicca and Neopaganism; that we are free of sin and its guilt trip...that we are left with the admonition that all joy, all mirth, all pleasure are our Goddess' rites.

Fully stated, our Rede declares, "An' it harm none, do what thou wilt shall be the whole of the Law."

Law, in this usage and as we've mentioned, refers to the relationship between Man and god and this Rede, then, is in total keeping with our contention that man is not special creation but has just the same relationship to divinity as does any other part of creation.

If you have trouble dealing with this, then you are confusing sin and ethics. And ethics is our next topic.

ETHICS...

Unlike sin, which is a religious concept and which may be considered as a constant from one age to another...that is, willful separation from God must be the same for any time and place...ethics involve a moral choice between what is deemed right and wrong and with this we come to the realization that which is right in one time and one society, is wrong in another. Thus, the moral and ethical standards of, say, 18th century England and 20th century America hardly are congruent despite a common heritage.

But it is at exactly this point that we Wiccan/Neopagans have introduced a novel idea: a moral and ethical constant:

"Eight words the wiccan Rede fulfill; An' it harm none, do what ye will."

Now, you and I are fully aware that outsiders first learning of our Rede smirk behind their hands and conjure in their minds all sorts of images or orgies and such. Well, I've been a Crafter for thirty years and more, and I've yet to attend a Craft orgy. so, if any of you are planning on throwing one, I wish you'd invite me, and do hurry before I get too old to enjoy it!

All of which is by way of saying the Rede is widely misunderstood. It simply sounds too much like an unbridled license for hedonism. Of course it is not. But to seek its true meaning we must first go back a few centuries.

the earliest known literary reference to our Rede, "Do what ye will," appears in that marvelous Renaissance satire, Gargantua, written by the French doctor-monk, Francios Rabelais, in 1534. In Book I, a certain monk is very helpful to Gargantua in winning a battle and Gargantua offers him several rich abbeys as reward 2431

but the monk rebukes Gargantua, saying, "For how shall I be able to rule over others that have not full power and command over myself?" The monk then asks Gargantua to found an abbey like no other and thus is established the Abbaye de Theleme and the rule of the order is, "Fay ce que voudras"...Do what thou wilt. And this is no libertine license but it is an essential and straightforward clue to our understanding of the Rede.

The second clue to our Rede occurred during the summer of 1918 when Aleister Crowley painted on the Hudson River cliffs south of Kingston, New York, this slogan:

EVERY MAN AND WOMAN IS A STAR!
DO WHAT THOU WILT
SHALL BE THE WHOLE OF THE LAW

Crowley, a man of great scholarship and magick, had recognized the truth expressed in Rabelais and taken it a step further, which Rabelais could not have dared. (Rabelais' printer was burned at the stake for heresy.)

Now, keep in min the Law refers to the relationship established between man and his creation/divinity. All religions have this relationship spelled out as their Law and this Law usually is employed to establish the ethical/moral relationship relationship between men because it is also the ethical/moral relationship between man and God. One, then, is used to justify the other. Thus, there was the attempt to trap Jesus between the religious Law and the moral law but he very handily fielded the question by answering:

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

And as Jesus recognized a new Law so Crowley saw in Rabelais' "Fay ce que voudras" a further interpretation of the Law and he expressed it in red paint on the Hudson River cliffs.

At this point is is possible, even tempting, to go off on some very fine semantic nit-picking but that is not our purpose and it would be counter-productive because we are simplistic religionists and such goings on would be like trying to determine how many elementals can dance on the point of an athame and it would only serve to muddy some already confused thinking. Instead, let me offer two very broad brush strokes based on the clues already offered. If these are helpful, then I am more than rewarded; if they are useful thinking tools, then I am twice blessed! So here goes:

When Gargantua's helpful monk refused the offer of rich abbeys, saying, "For how shall I be able to rule over others that have not full power and command over myself?" he established the first part of our understanding of the Rede. Unless and until such time as you are able to exert your own will over yourself, "full power and command," then our Rede, "Do as ye will," has very

little meaning because you can't truly will anything, and you are no more than a plaything for every wind that blows. Hardly could you have rule over others. Thus, the first part of the monk's statement, "For how shall I be able to rule over others," has within it the implicit meaning of the first part of our Rede,

"An' it harm none." what the monk is saying here is, "How can I be responsible for someone else until I can be responsible for myself?" It would be interesting to further press this declaration because it stands in contradiction to some classical Judeo-Christian concepts concerning man's responsibility to God. And that, no doubt, is the reason Rabelais did not do it. Remember what happened to his printer!

However, Crowley did press the issue another step. If self-responsibility is the Law, then Man is responsible for himself and God is responsible for Himself. So, the interplay between God and Man suddenly is changed; god must be God and man must be Man. And now we are back to where we said we were in our brief discussion of sin...Man can only be man, he can be nothing else. But he is responsible for that.

I hope all of us see in some way the very deep and even mystical and certainly always constant ethical demands placed upon us by our Rede. The Rede is demanding but it yields freedom from the chronic guilt of the past twenty centuries. And it does not leave us the luxury of a cop-out, be it God, Satan, Karma, Fate or a white mule beside a red barn (the mule counts two points).

WORLD VIEW...

In this topic I use the term "World View" to mean how we, as Neopagans, see the material creation around us. I know I already have intimated a great deal about this in previous topics but there is such a fundamental difference between us and the rest of Western society that I believe we must deal with it more directly. To do this, we will work from two premises:

1. That Christianity has taught, objectively and subjectively, material creation somehow is "bad, sinful, evil and corruptive" as opposed to the so-called pure spiritual creation. that the Earth, a material creation, is only a way-station toward some higher spiritual creation, be it heaven or hell, and that this earthly creation eventually will be destroyed come the Millenia/Last Judgement as it must be because it is "sinful" and corruptive of spiritual man.

2. That Neopaganism teaches there is no division between material and spiritual creation and neither can be considered inherently good or bad, pure or corruptive. that the Earth is our home, our only home, and is not some battle ground designed

to determine our future existence in a spiritual heaven or hell.

There are deep-rooted implications behind these two differing points of view. In the first case, because the material creation in which we live and are "tested" is somehow inferior and sinful and is only a way-station en route to a "higher" spiritual creation then we are free to despise and abuse this material creation as we see fit. "Yours is the Earth and everything in
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it." Love Canal, then, has a perfectly sound and reasonable Judeo-Christian premise. However, in the second case, if we, as part of general creation, abuse our Earth, we are abusing ourselves, exactly as Love Canal had demonstrated. And we must at the end finally admit the ecological frustration and fury of this age is because the whimpering ecologists and the Sierra Club have no theology to guide them...only guilt. The Judeo-Christian trip all over again. I'm sure we stand in a much better position.

But don't make the mistake of thinking planetary plunder is an invention of the 20th Century and its technology...far from it. Man has abused his Earth since pre-historic times. Primitive farming and herding practices are among the most destructive ecological force know. The stripping of the Mediterranean Basin is ample proof. So is the collapse of the one great Mayan civilization and the fact that once heavily forested Scotland was forced to import timber for the Baltic as early as the Middle Ages. Indeed, we might well argue the concept of a "sinful" material creation with its implicit license to ravage had to be invented to excuse the earthly pillage that had been going on for several thousand years.

REINCARNATION...

I sometimes refer to reincarnation as "the secret belief" because any number of Christians have admitted to me they believe in reincarnation as opposed to orthodox Christian teaching or had had experiences which can only be interpreted as a reincarnitave experience. whether these people actually understand what reincarnation really is may be open to question.

At the outset, then, let's establish the very essential difference between reincarnation and resurrection, as taught in Christian doctrine. Resurrection means at some future time, the

Millenia, the Last Judgement, etc. you will be pulled from the grave intact in your present body and you will be in full awareness of yourself and your previous earthly life; that is, you will retain your personal identity. thus, with your present body and personal identity you may be meaningfully rewarded in Heaven or amply punished in Hell. Heaven and Hell have no meaning and no promise or threat unless these conditions of body and identity are met. What good would it be to punish or reward a disembodied spirit with no knowledge of what it was being praised or punished for?

Our concept of reincarnation does not meet either of these criteria. Reincarnation, unlike resurrection, does not automatically imply ultimate survival of the physical body and retention of personal identity. So, any discussion of a Pagan heaven or hell is simply meaningless.

What reincarnation says is survival of life-energy and life-energy has no one body and no one identity. One of the best examples to illustrate this concept of reincarnation is the later stage of the Osiris-Horus myth. In this myth, Osiris is killed by Seth but he is reincarnated as the child Horus and, in various forms, the myth repeats. There is no indication Horus ever
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remembers himself as Osiris. thus it is with us, sometimes we have a sort of "leakage" across this reincarnation insulator and, with some exceptions, the best we ever get are only picture-postcard glimpses of our previous life-energies.

ESCHATOLOGY...

Eschatology is only a fancy word for the study of "last things"...that is, death, the Last Judgement, and so forth. For us, eschatology must have an entirely different meaning because we really have no "last things." We are involved in cycles, not beginnings and endings. As Pagans we must view the entire continuum of matter, energy, life force and even time itself as circular. We do not see these things as a piece of string with a beginning and an ending but as that same piece of string tied together to form a circle...our Circle...a repeating cyclical process.

Although definitive physical proof still is lacking, there is a growing belief among some astronomers and astro-physicists that

the expanding galaxies of our creation will one day stop their head-long flight and by mutual gravitation slowly and then faster and faster plunge back together again to form a new primal super-molecule world egg. From there, it is only reasonable to assume the creative urge of our Goddess once more will explode this primordial egg to begin a fresh creation.

And, thus, we have come full circle.
HHHH

own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in the gods. He has yet to grow out disbelieving in them. He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist? Ask her and she will tell you yes, but seek her out, and she'll elude you. She in in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods! No matter

that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune. But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a

new religion for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conqueror! But not of us, for they curse themselves for they are nature too. They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path.

Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. but the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. there is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropoles behind closed doors, but the people are few, and the barriers between us are formidable. The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the
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sunshine seeks in vain his worshippers in his leafy glades.

Here, then, is the basic reason for a Pagan Movement; we

must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the names of the gods of others.

It's not yet our business to press the law-makers with undivided endeavour to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods. We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool. The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit i the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. so here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and,

being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a pagan.
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But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child. We have walked in the magic forest, bewitched in the old Green Thinks; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun. spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites. Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written work; we'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddess and gods of nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road. We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the
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skies unloved; when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism.
HHHH

sweet little milk-maids.....THAT was a good time! But Coyote gets to do most everything. I guess I like Him the best."

The Lord sat back against a tree, folded His hands, and smiled.

"Yeah, ol' Coyote gets to do everything all right...except catch the Roadrunner," he said.

"Well," said the Fool, with a lopsided grin, "I guess I'm the only One of Us that perpetually chases Myself!"

The Lady turned, and, Aspecting the Nymph, dropped a large grasshopper down the Fool's back. She giggled, and ran off over the fields of Summerland.

The Lord laughed, pounding His fists on the ground as the Fool jumped and twisted, trying to reach the insect.

Between whoops of laughter, He said, "Did you ever figure out what 'Updoc' was?"

"Shaddup!" said the Fool.

The Fool leaned back against the brick wall of the alley and said, "I'd like to tell you a story. It seems that a man fell into a deep pit, and couldn't get himself out. He was in a world of hurt, and pretty unhappy. Pretty soon, a Subjectivist type of person came along and said, 'I feel for you down there,' but did nothing."

"An Objectivist wandered by next, and said, 'It's logical that someone would fall down there.' But he just stood around looking too."

"A Pharisee said, 'Only bad people fall into a pit,' and put his nose in the air and kept walking."

The Fool took a drag from his cigarette and then flipped it expertly into a nearby puddle. Somewhere in the distance of the city a siren wailed.

"Then, a mathematician calculated how he fell into the pit. But all he did was calculate."

"A news reporter wanted the exclusive story on his pit, but was too busy interviewing everyone in sight to help."

"A fanatic fundamentalist shouted, 'You deserve your pit!'"

"Then a government tax-man asked if he was paying taxes on the pit."

"A self-pitying person then whined, 'You haven't seen anything until you've seen MY pit!'"

"Then a Christian Scientist came by, and said, 'Just believe that you're not in a pit.' But that didn't seem to help." He paused, and brushed His hair back from His eyes. After looking around that those who were listening, He continued.

"An optimist said, 'Things could be worse!' But the pessimist disagreed, and said, 'Things -will- get worse!' "

"A Wiccan said, 'MURPHY! You &*$%^#@,' while a New Ager jumped into the pit to share the experience." A couple of people laughed at this, a bit nervously.

"A Baha'i looked over the edge of the pit and said, 'See the pit

as a Spiritual Experience!' while a Moslem murmured that it was God's Will that he was in the pit."

"A Satanist just laughed at the man in the pit and kept walking."

"A conspiracist rubbed his hands together in glee, and said, '-They- threw you into the pit! I -knew- it!'"

"A Jew said, 'Why are we -always- in a pit?' "

"A Communist shouted 'Why are you in the People's Pit without permission?'"

"An Alcoholic muttered to himself, 'It's not -my- fault you're in the pit.....' "

"A Liberal said, 'Those Conservatives must have dug this pit!'"

"A Conservative said, 'See where Liberalism has gotten you?' "

"A TV Evangelist came by and promptly took up a collection from the bystanders."

" Then, several well-meaning people came by, and wanted to help, but they were too busy arguing whether to throw him a ladder, or a shovel, or to hire a helicopter with a rope ladder, or to call the fire department or police to manage to get anything done."

"A well-known radio cult hunter said, between requests for money, 'See! Satan threw you into the pit!'"

"A doper looked blearily at him, and said, a bit incoherently, 'Far out! Got any more pit?'"

"A Hindu said that the man's karma had put him into the pit, and a television news commentator shouted, 'Man in a pit! Why is the government responsible?'"

But then, a Good Samaritan came along, looked at the man in the pit and at all the others standing around pursuing their own agendas, and said, quietly, 'Here are two shovels. Let's get you out of the pit.'"

The Fool looked around at His listeners, grinned, and said, "He that hath ears to hear with, let him hear."

He shoved His hands into his jacket, and walked away thru the puddles, idly kicking at an empty beer can.

"Pretty good!" said the Lady.

"Maybe," said the Fool, "But not up to the Sermon On The Mount."

"That one -was- one of Your best," She agreed.

"Yeah," He said, "But even then, they ignored most of it. Oh

well. Some of it caught on, at least."

"It takes a while," said the Lord, "But they -are- learning."

"Yes, they are," said the Fool, "But they have a long way to go yet."

The Lady smiled warmly, and said, "They'll get there."

Thus it was, and so it is, and evermore shall be so!

The Lord and the Lady (and the Fool, of course) looked at the Men and Women, and were not pleased.

"Look at that! They saw Your Sacrifice, and went and elaborated it into some kind of magic." The Lady spoke disgustedly. "Cutting out human hearts. Sacrificial Kings. Ritual burnings. Ritual torture. Blood sacrifices. Cannibalism. Blood, killing and more blood! What -do- they think they're doing?"

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"I agree it's pretty grim," said the Sacred King, "But it does work, though in a very limited way. So....what can we do about it?"

"I know what We can do, but it will take all of Us," said the Fool, unsmiling. "Listen up...."

As he began to explain, the faces of all Three grew grimmer and grimmer, and sad beyond words.

The Fool incarnated as a Child within a Woman, who was the Mother and the Maiden. He was born in poverty, and laid in a straw bed. He grew up in a small village in a backwater nation on the edges of a great Empire. Some, a very few, knew Him and honored Him, seeing Him as the Child, truly the Child of Promise, but most simply went on with their lives, unknowing. When He was of age, He turned, and from Child became Transformer, and He began to teach.

As Transformer, He went out on the dusty roads of the small, conquered nation, and taught the Way of Love. Love for -all,- not just some. He taught of the Brotherhood of Man, and of the Fatherhood of the Lord.

He taught of the Way of Salvation: to love. To love the Diety, and to love your neighbor, whoever he might be.

He brought a message of hope to the poor, and a warning to the opressor.

Around Him, He assembled a small band of men and women, and taught them His Mystery. But one was given a role to play, and the role

was Betrayer.

A man asked, "Teacher, what shall we do when those that hate us strike us?"

And He answered, "Turn the other cheek, and let them strike you again. Give them love in return for hate. If you must take up the sword, then do it in great reluctance, and only after you have stepped aside time and time again. Remember that I bring you not peace, but a sword, for this Path will separate you from your families and friends, and your enemies will persecute you in their ignorance."

"And forgive your enemies, and those who wrong you, that you may put away your anger and live in love."

Another asked, "Sensei, what of the poor?"

And He answered, "The poor you shall always have with you, but give them the tools to lift themselves out of their poverty. Clothe and feed them, but give them the means of independence also."

"But what of the rich, then?" said a wealthy man.

"Give what you have to the poor. give them of clothing, and food, and, more importantly, of learning, for if you feed a man, then you have only given him one meal, but if you teach him to feed himself, then he may eat for a lifetime, and move from the cycle of poverty and ignorance," He said. "Lay not treasures up for yourself on earth, save that you give of that treasure to those in need, but rather lay up treasure in heaven, for it would be easier for a camel to pass thru a needle's eye than for an avaricious man to leave his earthly treasure for heaven."

A Doctor asked Him, "Healer, what of the sick?"

"Verily, let them be healed by the knowledge of man, and by prayer," He answered, "For whatsoever you ask in prayer, if you have faith even as small as the tiniest grain of mustard seed, what you need will be granted you. But be wary of what you ask for, for you will get what you need, and not always what you want."

A woman asked, "Rabbi, what of those that follow other Teachers?"

And He answered, smiling, "There are many rooms in your Father's

house, and many fields in Heaven. And I come again, and yet again, and as there are many languages of mankind, so are there many Names for Deity. Rejoice in it, and be glad of the diversity of Deity, and do not hate those that call the Diety by other names, but rather weigh them by their deeds."

And one asked of Him, "How should we pray?"

And He answered, saying, "Pray in your own fashion, as you will, for all prayer is good. But if you wish, pray thusly:"

"Our Father, who is in heaven, hallowed be Thy Name. Thy Kingdom

come, Thy Will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our errors, as we forgive the errors of others. And lead us not into temptation, but deliver us from evil."

"And if you feel this prayer should be given to the Mother, then let it be so."

And a Priest shouted, angrily, "Shall God be then female?"

And He answered, "The Deity is what It will be, not what you make It into. You see the Diety in your own image; if you are vengeful, then your God is vengeful. If you are full of hate, then your God is hateful. But if you have love, then you shall know the Deity's love. Listen, and be wise."

A child asked, "Father, how shall we know what is right, and what is wrong?"

And He replied, "Weigh it by it's fruits. If it gives a bad fruit, then it is wrong, but if the fruit is good, then eat of it and be happy."

"But Brother, what of a fruit that seems to be good, yet will poison us slowly?" asked another.

And He answered, "If a man die of it, then it is an evil fruit. Look you to the past, see the mistakes therein, and learn therefrom. And beware those who would lead you into error thru their own need of power over you; leave them to the trap of their own making."

One of the Priests came to Him, a man enmeshed in legalism, and, thinking to trap Him said, "Teacher, What is the Law?"

And He looked at the Priest and said, "Love God. Love thy neighbor. All else is commentary, and the Law of Man. Study the holy books of all faiths, weigh the good and the bad in each, and learn."

And the Priest went away abashed.

And a person came to Him and said, "What of magic?"

"Know that your will is that of a human, and you are not omniscient. You cannot see all the results of your actions. Therefore ask 'Not my will, but Thine be done' and leave the ordering of the MultiVerse to Deity, not to human will," He replied. "Order yourself, not the MultiVerse."

And two came to Him, and asked, "O Mahatma, We are of the same sex, and love each other. What shall we do?"

And He looked upon them, and said, "An it harm none, do as you will. You are all the Children of the Deity, and the Deities' Love for you is greater than you can imagine."

A policeman asked of Him, "But what of the Laws of Man? If these Laws of Man conflict with the Law of the Diety, what shall we do then, Padre?"

And Transformer answered, "Listen and hear. Obey the Laws of Man, for these Laws have power over your body. But if there is a man-made law that is not good, then strive to change it, in peace. But

if you cannot change it, then obey it. And, if you must disobey it to change it, then accept the judgements of Man's Law in good grace until it is changed. But put not your trust in Rulers, and Kings and Princes, nor in those that would lead you, be they Priest, Priestess, or any 45
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other Office and Position, but weigh their words carefully, that their words match their deeds, and no hypocrisy enters into them, for as your leaders you have given them power over you. And always remember that Man's Law is made for humanity, and not humanity for Man's Law."

And with the policeman was a woman, who had violated the Law of Man, and had been taken for her crime. She said, "But what of me, Lord? I am to be stoned by the crowd."

And He picked up a stone from the ground, looked at her, and said, simply, "Let he who is without mistakes cast the first stone at you." And He dropped His stone from His hand.

And there was a silence from the crowd, and those with stones in their hands dropped them guiltily to the ground.

And He said to her, "Learn from your error, go in peace, and make error no more."

And he said to those that had dropped their stones, and who were burdened by their guilt, "Be not guilty, for guilt is but a warning from your conscience. Be you delivered from your hell. Learn from your error, put it from you, and err no more."

"And equally, if the tree that gives a bad fruit can be taught to give a good fruit, then do so. But if it persist in giving bad fruits, then leave it."

And He walked to a nearby hill, and turned to the people, and spoke thusly:

"Blessed be those who are poor in spirit, for theirs is the kingdom of heaven."

"Blessed be those that mourn, for they shall be comforted."

"Blessed be the meek, for they shall live to inherit the earth, long after the strong, and the proud, and the warlike have killed each other in their pride."

"Blessed be those that hunger and thirst after the Truth, for they shall know it."

"Blessed be the merciful, for they shall have mercy shown unto them."

"Blessed be the pure in heart, for they shall see the Deity all the days of their lives and after."

"Blessed be those that make peace among men, for they shall be called the Children of the Diety."

"Blessed be those that are persecuted for the sake of the Truth, for theirs is the kingdom of heaven."

Blessed be you, when men shall persecute you, and perjure themselves against you, and lie about you, and say all manner of evil against you falsely, for your reward is great indeed."

"Let your Light so shine before all humanity, that they may know the Truth of you, and learn to live in love."

HHHH

And, watching, was the Mother, and the Maiden, and the Crone, and They all three mourned Him.

He turned, and was the Sacred King, and simultaneously the Fool (and that is a Great Mystery indeed) and, as He died, he said, "It is finished." And His Blood ran out upon the Earth, and worked a great magic.

His body was buried in a tomb of rock, and the soldiers of the occupying army guarded it.

But after three days and three nights, a greater magic was done, and He took His body again, sitting with the Lord and the Lady, and showed Himself to His followers, to show them that Death is not to be feared.

And He said, "You have been bought, and redeemed, and nevermore shall you make sacrifice of blood, for this is the Final Sacrifice for all time, for all places, and for all those there are and were, and will be."

"And fear not Death, for it it but a change in a MultiVerse of changes; another turning of the wheel on a road all must travel."

And He shall come again, as He has throughout all history, teaching the Great Truth: that we shall love the Deity, and love our neighbor, for Love is the heart of the Law, and that Law is Love.

For He is always with us and in us all.

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"I don't -ever- want to go through that again!"

The Fool spoke vehemently, thru tears.

"I don't think you'll have to go quite -that- far the next time," said the Lady. "They'll still play their stupid games with blood, but not for very much longer."

"I hope not," said the Sacred King, "But do We have to put up with that Paul fella? He's a bit of a nut-case."

"If you want it to work out right, yes," said the Lady. "He may be a nut-case, but he'll spread the Word quickly, and, after a time, they'll get the idea. And from that will come the seed of My future believers."

"Sorry about that," said the Fool. "I did my best, but in such a patriarchal society as that one was, I just couldn't make much headway about You."

"No problem," She said. "They can deny Me all they want to, but I'm still here."

Thus it was, and so it is, and evermore shall be so!

THE SYBILLYNE TRADITION OF WICCA

by Virginia Stewart, M. Ed., TP.

Our tradition is a moderate branch of Dianic Wicca, with an emphasis on equality, ecology and wo/men's mysteries. The tradition is open to women and men, over the age of 18, who have previously identified Wicca as their path. Someone under legal age must be accompanied by a parent and will not be initiated until they are of legal age.

(Yes, there is a catch: few people under 21 will have studied other religions enough to have narrowed it down this much; therefore, a person without this study must spend at least a year pursuing comparative religions before they will be accepted for training.)

The subject matter that each student must master prior to initiation is wide-ranging and intended to strengthen knowledge and interest in a number of areas, as well as increase the student's desire to "get involved" in the ecological/political issues which are important to them as individuals. This is not an exclusive tradition; one can be an initiate of other traditions and still participate. We have closed rituals only when the participating members desire it. Our initiation is open to initiates of other traditions (who would be asked to assist, no one gets to stand around.)

Sybillynes do not have degrees, unlike Gardnerians; we have three stages. The Novice (or WIT, coined by one student -- it means "Witch in Training") is one who is actively studying, but has not yet been initiated. A Sister or Brother has been initiated and holds the title of Priestess or Priest (there is no High Priestess or High Priest.) The Chronicler is the one in the Coven or Circle who assumes the responsibility for making phone calls and keeping the Book of Shadows, but the position carries no authority.

All decisions are reached by consensus, and the rituals are written and performed by various members of the group on a voluntary basis (it works, it really does). After a long period of study, in which one might specialize in a

particular area, one is Ordained as a Priestess or Priest in that area; for example, one might be a Teaching Priest/ess, or a Healing Priest/ess.

To become a Novice, one must ask to be taught, then show a sincere interest in the Craft and a willingness to study and learn about the various areas presented. One must also

exhibit a willingness to do independent study in areas of personal interest.

The Course of study is presented in two parts. The first is lecture/discussion/reading -- after which the novice must demonstrate knowledge and understanding in the following areas:

I. Feminism and politics of Dianic craft
   A. Gaia and green magic
   B. balance of Male/female energies
   C. power over vs. power from within
II. Feminist herstory/facts and theory
   A. Origins of the Goddess
      1. prehistoric evidence
      2. early myth (China, Sumer, Ur, India, Mesopotania, Egypt, Crete)
      3. The patriarchal shift --
         a. Theories on how it happened
         b. How to read around it
            i. Greek Myth
            ii. Mesopotamia/Sumer
            iii. Egypt
         c. Modern Approaches -- overcoming patriarchal repression
         d. The God in Dianic Wicca
            i. prehistory evidence/belief
            ii. Modern approaches
III. Feminist interpretations on the origins of people
   A. creation Myths -- world samples
   B. "star" myth
   C. birth/genetic engineering myth
   D. the principles of myth writing
IV. Goddess and Gods in Every Person
   A. Manifesting the God/dess in Everyday Life -- theory
   B. Archetypal Theory and how it relates to everyday life
V. Magic and Physics -- Why Everything is Related To Everything
   A. Holographic Universe
   B. Gaia as a Living Being
VI. The Goddess and Sexuality
   A. Living in our bodies is healthy
   B. how patriarchy/Christianity perverted sex
   C. healing the wounds of sexual oppression
   D. exercises
VII. Beginning Meditation

A. purpose
B. some eventual goals
C. visualization
D. exercises

IX. Psychic gifts
A. How they have been suppressed
B. What they are

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C. How to develop them
D. Exercises

X. Festivals
A. The wheel of the Year
B. Women's festivals/men's festivals
C. Creating celebration for everyday life

XI. Ritual tools and aspects
A. Tools
B. Symbols

XII. Creating Ritual
A. The Structure of a ritual
B. Creating Sacred space -- theory
C. Elements of ritual -- possibilities

XIII. Drawing a circle -- demonstration & practice
A. How to form a circle
B. What to do if something goes wrong
C. Group dynamics

Our actual reading list is two double-columned pages, and takes about a year to get through. This is the short list, with which one must show a working knowledge.

The Spiral Dance
Dreaming the Dark
Truth or Dare / Starhawk
Holy Book of Women's Mysteries / Z. Budapest
The Holographic Universe / Michael Talbot
The New Inquisition / Robert Anton Wilson
Real Magic / Issac Bonewits
When God Was A Woman
Ancient Mirrors of Womanhood / Merlin Stone
Priestesses / Norma Goodrich
Women's Encyclopedia of Sacred Symbols and

Objects / Barbara Walker
Drawing Down the Moon / Margot Adler
Iron John / Robert Bly
The Hero with A Thousand Faces / Joseph Campbell

The second part of training focuses on ritual and practice, as no one will be initiated until s/he can write, perform and understand ritual; work with energy in a SAFE way, and guide meditations for the others. The following are the requirements for this level of training, in which one must demonstrate proficiency.

1. Circle Drawing
2. Healing (different types)
3. Energy Work

4. Journey to Lower World (working with totems)
5. Astral Realms (working with place of power and spirit guides)
6. 9 Inner Planes
7. Past Life Regression
8. Elements, Tools, and Aspects

9. Women's Mysteries/Men's Mysteries (5 Mysteries)
10. Blessing of Tools
11. Personal Belief Systems
12. Spells and Spellwork
13. Full Ritual (writing and performing without assistance)

Written assignments

1. A 4-10 page paper explaining and analyzing the Wiccan Rede and how it applies to one's personal life (Ethics are vital)

2. A 5-10 page paper explaining one's personal belief system (it does not conform to any particular standard, but an initiate must have one; this is a spiritual tradition).

3. A 5-10 page paper explaining and analyzing the 5 Mysteries of Wicca with particular attention paid to Wo/man's mysteries, Chalice and the Descent.

4. A 2-5 page paper explaining the Three-Fold Goddess and Her Relationship to the Three-Fold God.

5. A 5-10 page paper describing one's personal ethics

6. A Book of Shadows (to be reviewed by Teaching Priestess) that includes major rituals, meditations, observations and results of spell work and energy work.

The final requirement for initiation includes the demonstration of Ritual functions of Maiden/Mother/Crone or Priest without written assistance; the demonstration of ritual writing and participation in/ directing the energy in a circle. Finally, the demonstration through daily life of a sincere commitment to the Way of the God/dess.

The training period lasts anywhere from twenty-six weeks to over a year and is dependent on the completion of requirements, not number of months in training.

A Novice (WIT) will be told that they may request Initiation when they have completed all requirements to the satisfaction of the Teaching Priestess. They will be told once, after that they must ask. Sybillynes do NOT recruit members.

After Initiation, a Priest/ess may form a Circle (a loosely organized group that performs ritual together) or a Coven (a close-knit group with bonds of perfect love and trust). It is suggested that Circles be formed and allowed to evolve into Covens.

All Initiates are encouraged to become politically/ ecologically active to whatever degree that they are able. Each group exists as an independent organization -- the job of a Teaching Priestess is to make herself unnecessary. Those who desire control over a coven or absolute authority within a coven are discouraged from attempting it within this tradition -- the labrys, our symbol, is sharp for a reason...

We are also interested in tradition sharing, and can be found in the Hunter's Moon camp at CMA. Inquires can be made by leaving a message at Celebration! in Austin, or at the Magic Cauldron in Houston, for Virginia Stewart or Howard
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Gerber (sysop of THE WHEEL BBS in Houston).

Merry Meet and Bright Blessings.

HHHH

MAIN RITUAL, UEA 20TH ANNIVERSARY

This ritual came together in strange ways. We are indebted to Tony Kelly of Celene Community in Wales who wrote the body of it in a piece called "Pagan Musings" in 1973, Kenny and Tzipora for the Wine Blessing, and Thomas Palmer of Denver for the Cakes Blessing. The Quarters calling and dismissals were written by Rowan Moonstone and revised by Bristlecone Glen. Devin Storm, Harper to Bristlecone wrote the God and Goddess Invocations, the Circle Closing, and the Crone's speech. We learned this particular version of "We All Come From the Goddess/Hoof and Horn" with the God verse from the Old Timers from United Earth Assembly and the Witches' Version of " Amazing Grace" was taught to us by Margot Adler at the America the Beautiful celebration in Colorado Springs in July of 1993. All these various parts came together into one of the most powerful rituals we have ever seen.

We give it back to the community now with love and thanks. It is our heritage and our future. We give back to the Earth that which we have been given.
- Bristlecone Glen

Cast:

High Priestess
High Priest
Harper
Grey Man
Crone
Quarters Callers

Props:

Cauldron
Cakes & Wine
Dry Ice
Glow Sticks
Chalice
Basket
Flash Paper

Quarters candles should be set up and lit before Circle. Altar Candles lit. A cauldron sits in the north. In the cauldron should be glow sticks to light it from within, a pan of dry ice,

a candle, and the chalice. The Crone sits, cloaked and hooded, by the Cauldron. The Harper sits in the east, an empty stool sits beside the Harper.

Cast Circle and purify sacred space as is the custom of your circle.

Spirits of the East!
Air, Breath of our ancestors
Be with us in this Circle
That we may KNOW we are the children of the Gods.

Spirits of the South!
Fire, Will of our ancestors,
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Be with us in this Circle
That we may have the WILL to claim our heritage.

Spirits of the West!
Water, Blood of our ancestors,
Be with us in this Circle
That we may DARE to do the work of the Gods.

Spirits of the North!
Earth, Bones of our ancestors,
Be with us in this Circle
That we may NO LONGER BE SILENT, but may meet as one in love to do the work of the Old Ones.

HP: Maiden bring Your Flowers
Mother, Bring Your Child
Old One bring your Wisdom
Bright Lady, Cerridwen
We welcome Thee to this Circle in Herne's name.
For we are the blush of Thy silken cheek.
We are the children You hold to Your breast.
We are the Carriers of Your ancient way.
Bright Lady, Cerridwen, Welcome!

HPS: Hunter, bring Your prowess
Warrior, bring your skill.
Father, bring your guidance.
Ancient One, Horned Crown
We welcome Thee to this Circle in Thy Lady's name.

For we are the flight of the arrow from Thy bow.
We are the edge of the sword of Thy honor.
We are the sparks of the flame of Thy love.
Ancient One, Horned Crowned, Welcome!

HPS: We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have

trodden a stony path that goes only onward beneath a sky that goes only upwards.

HP: The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses.

(Grey Man raps staff on ground comes into center of Circle unobserved by the HP/S. When he speaks, HP/S should be startled.)

Grey Man: Who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

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(HP/S begin to spiral into the center of the Circle to meet the Grey Man.)

HP: We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One.

HPS: But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by their own kind, by the light in their eyes and the love in their breasts, by the magic in their hands and the lilt of their tongue and by their knowledge of the real.

HP: But the wiccan way is one way. There are many; there

are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the little People in the mists on the other side of the veil.

HPS: A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Grey Man: Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in THE GODS.

Harper: He has yet to grow out of disbelieving in them.

Grey Man: He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time.

Harper: Does a mind exist?

Grey Man: Ask her and she will tell you yes, but seek her out, and she'll elude you. She is in every place, and in no

place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods!

Harper: No matter that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune.

Grey Man: But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. (Grey Man turns to face the seated Crone. Speaks almost as if talking to himself) And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the

arching rainbow.

Harper: (To HP/S) But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen.

HP: We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together.

Harper: Differences are like different flowers in a meadow, and

we are all one in the Mother.

HPS: What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will?

Harper: There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on.

Grey Man: A curse on the conqueror!

HP/S: But not of us!

Harper: For they curse themselves for they are nature too.

Grey Man: They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path. Where are the pagan shrines? And where do

the people gather? Where is the magic made? And where are the Goddess and the Old Ones?

HP: Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on

the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us.

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HPS: We can no longer gather with our gods in a public place

and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. There is magic in the heath far from the cold grey society, and there are

islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable.

HP: The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the sunshine seeks in vain his worshippers in his leafy glades.

Harper: Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and their gods shall be sacred and inviolable, provided only that in their love of their own gods, they doesn't curse the names of the gods of others.

HPS: It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression

and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods.

HP: We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool.

Grey Man: The Red child lives yet in America; the Black Child has

not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess. Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time.

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Harper: He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. So here is more of the work of the Pagan Movement.

HPS: Our lore has become encrusted over the ages with occult

trivia and the empty vapourings of the lost. The

occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity.

HP: Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail.

Harper: Belief is the deceit of the credulous; it has no place in the heart of a pagan.

Grey Man: But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology.

HP: We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child.

HPS: We have walked in the magic forest, bewitched in the old Green Things; we have seen the cauldron and the one

become many and the many in the one; we know the Silver

Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun.

Harper: Spin a spell or words and make a magic knot; spin it on

the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a

stone.

HP: There are no signposts on the untrod way,

HPS: but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites.

(HP/S turn to Circle)

HP: Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm.

HPS: We'll print the rituals that can be shared in the written work;

HP: We'll do all in our power to bring the people together,

to teach those who would learn, and to learn from those

who can teach.

HPS: We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddesses and gods of nature.

HP: We will not storm the secrets of any coven, nor profane

the tools, the magic, and still less, the gods of another.

HPS: We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young.

HP: And whatever the pagan needs in their study, or their worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

HPS: We are committed with the lone pagan on the seashore,

with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road.

HP: We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs.

HPS: We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people.

HP: We are committed to build our temples in the towns and
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in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

HP/S: This we will do. What will you? (At this point, HP/S should walk around the Circle and "gather" the pledges from those in Circle who wish to give them. Participants should think carefully about what they wish to pledge before the Gods in this ritual. When all pledges are gathered, HP/S takes them to the Grey Man)

HPS: When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the skies unloved;

HP: when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended

HP/S: and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism. (Grey Man nods, receives the pledges and palms flash powder unobtrusively. Conducts HP/S to the Crone. Grey Man opens hands and lets paper fall on candle. Crone pours hot water on dry ice, stands up, throws back hood of cape)

Crone: I have heard your call across the mountains. I have heard your cries within the web of life and I have come

once more. Single is the race, single of men and Gods.

From a single source we both draw breath, but a difference of power in everything keeps us apart. You are the children of my heart - the light of my Soul. And I bring with me the seeds of your ancestors that I have kept safe for you. Like the cycle of the seasons, I give them again that you may plant yet again. Sow the seeds for yourselves , for your children, and your children's children.

(Crone hands basket of seeds to HP/S. Reaches into the well again and draws out chalice from cauldron.)

The chalice contains the blood of those who have died for the crime of being different, the sweat of those who toiled that the path of the Old Ones might survive, and the tears of those who thought themselves alone. The cauldron of the Gods is that of change - of turning

evil to good, death to life. Through the power of the Cauldron, turn the blood of death to the water of life, turn the crime of being different to the strength of being whole. Turn the sweat of toil to the joy of work well done. Turn the tears of those alone to the tears

of family reunited. The present is the balance between the past and the future. The power lies within your heart, within your hands. Do you have the courage? The choice is his, the choice is hers, the choice is yours. Can you make a difference? WILL you make a difference?

(Crone hands chalice to HP/S and wraps cloak around her, sitting down once more.)

HP/S spiral back out to the Circle.

Chalice blessing:

HP: Be it known that a man is not greater than a woman
HPS: Nor is woman greater than man
HP: For what one lacks
HPS: The other can provide
HP: As the athame is to the male
HPS: So is the cup to the female
HP/S: And when conjoined, they become one in truth. For there is no greater magick in all the world than that of love.

Cakes Blessing:

HPS: Be it known that death is not the end of life ...
HP: But the beginning of the cycle of rebirth.
HPS: As grain is touched by death's scythe ...
HP: And passes through fire to be reborn as bread ...
HPS: So are we reborn, passing through death into the next life.

(High Priest draws Invoking Pentagram over cakes with Athame, while both say:

HP/S: As the Earth gives its life to strengthen us, so shall we, in death, strengthen the Earth, for life and death together are the cycle of rebirth.

HP/S take of cakes and wine and pass the basket and chalice to quarters callers to take to the Circle.

We all come from the Goddess
And to Her we shall return
Like a drop or rain
Flowing to the ocean

We all come from the Horned One
And to Him we shall return
Like a flash of flame
Ascending to the heavens.

Hoof and Horn
Hoof and Horn
All that dies shall be reborn
Vine and Grain
Vine and Grain

All that falls shall rise again.

(The chant may evolve into others such as the Isis Astarte and corresponding God chants. Go with the flow. When all in the Circle have partaken of cakes and wine, the chalice comes back to the HP and HPS, who take it to the Harper. Harper eats and drinks, takes cakes and wine to Grey Man. Grey Man eats and drinks, takes cakes and wine to Crone, who eats, drinks, and receives seeds and chalice again. Replaces chalice in Cauldron, covers seeds with cloak. When HPS feels energy has built to a peak, she calls a halt to it by raising her arms and dropping them to her sides.)

HP/S: Remember this night. Take the energy that has been raised here by your sisters and brothers and put it into your pledges. YOU ARE NOT ALONE!

HPS: Hunter, for Your prowess
Warrior, for Your skill
Father for Your Guidance
Ancient One, Horned Crowned,
We thank you and bid you Hail and Farewell!

HP: Maiden, for Your flowers.
Mother, for Your child.
Old One, for Your Wisdom.
Bright Lady, Cerridwen, we thank You
And bid you Hail and Farewell!

Spirits of the North!
Earth, Body of our ancestors.
Go with us from this place
United as heirs of our ancestors.

Spirits of the West!
Water, Blood of our ancestors.
We have the courage to dare to do the work.
Go with us from this place
United as heirs of our ancestors.

Spirits of the South,
Fire, will of our ancestors.
We have the will to do that which we promised
Go with us from this place

United as heirs of our ancestors.

Spirits of the East
Air, breath of our ancestors.
We KNOW that we are the children of the Gods and all one family.
Go with us from this place
United as heirs of our ancestors.

HP draws power back up into the blade of the sword/athame and earths the power. HP, HPS, Harper, Grey Man and Crone move into a circle. The next five lines should be shot from person to person, to form a pentagram:

HPS: The Circle is Open
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HP: But not forgotten!
Harper: The Circle is unbroken.
Grey Man: Nothing is forgotten
Crone: The Circle is Free
All: Nothing is ever forgotten

HPS, HP, Harper, Grey Man, and Crone join the larger Circle. HPS or Harper calls out lines of Amazing Grace to the Circle as all sing.

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, now I survive
Was hanged, but now I sing.

Twas grace that drew down the moon
And grace that raised the sea
The magick of the people's will
Will set our Mother free!

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, but now I thrive
Was hanged but now I sing.

HPS: Blessed Be!

C.O.G. History

By: Michael Thorn

20 Nov 93 12:09

The Covenant of the Goddess is one of the largest and oldest Wiccan religious organizations with members in North America, Europe and Australia. Wicca, or Witchcraft is the most popular expression of the religious movement known as Neo+Paganism, which, according to the Institute for the Study of American Religion, is the fastest growing religion in the United States. It practitioners are reviving ancient Pagan practices and beliefs of pre-Christian Europe and adapting them to contemporary life. The result is a religion that is both old and new, both +traditional+ and creative.

Witchcraft is a life-affirming, earth+ and nature-oriented religion which sees all of life as sacred and interconnected, honors the natural world as the embodiment of divinity, immanent as well as transcendent, and experiences the divine as feminine and often as masculine, as well. Like the spiritual world view and practices of Native Americans and Taoists, Wiccan spiritual practices are intended to attune humanity to the natural rhythms and cycles of the universe as a means of personally experiencing divinity. Rituals, therefore, coincide with the phases of the moon, the change of the seasons, solstices and equinoxes and days which fall in between these such as May Day and Halloween. This calendar of celebrations is referred to as the Wheel of the Year. Most Witches consider their practice a priest/esshood, akin to the mystery schools of classical Greece and Rome, involving years of training and passage through life-transforming initiatory rituals.

All Witches agree on an ethical code known as the Wiccan Rede, "An it harm none, do what ye will," which honors the freedom of each
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individual to do what she or he believes is right, but also recognizes the profound responsibility that none may be harmed by one+s actions.

In the 1970+s there was a marked rise of interest in Witchcraft not only in the United States, but throughout the world, reflecting a growing feminist awareness and global concern for the environment. In the Spring of 1975, a number of Wiccan elders from diverse traditions, all sharing the idea of forming a religious organization for all practitioners of Witchcraft, gathered to draft a "covenant" among themselves. These representatives also drafted bylaws to administer this new organization now known as the Covenant of the Goddess. At the 1975 Summer Solstice, the bylaws were ratified by thirteen member congregations (or covens). The Covenant of the Goddess was incorporated as a nonprofit religious organization on October 31st, 1975.

The Covenant is an umbrella organization of cooperating autonomous Witchcraft congregations with the power to confer credentials on its qualified clergy. It fosters cooperation and mutual support among Witches and secures for them the legal protections enjoyed by members of other religions. The Covenant is non+hierarchical and governed by consensus. Two-thirds of its clergy are women.

The Covenant is coordinated by a national board of directors. Many of its activities are conducted at the regional level by local councils. The Covenant holds an annual national conference open to the Wiccan community, as well as regional conferences, and publishes a newsletter. In recent years, the Covenant has taken part in spiritual and educational conferences, interfaith outreach, large public rituals, environmental activism, community projects and social action, as well as efforts to correct negative stereotypes and promote accurate media portrayals. Its clergy perform legal marriages (handfastings), preside at funerals and other rituals of life-transition, and provide counseling to Witches including those in the military and in prisons.

The Covenant also provides for the need of it members and their families with disaster relief, health insurance, Scouting awards, sponsorship of college and university student groups, and legal assistance in instances of discrimination. The Covenant+s participation in the 1993 Parliament of the World+s Religions continues its efforts to restore the respect due to a legitimate and deeply-rooted religion, protect and preserve the earth through its public dissemination of its wisdom and traditions, and participate in dialogue as a contributing member of the world+s community of faiths.

A CHRISTIAN SPEAKS ON THE FAITH AND PATH OF WICCA

by James Clement Taylor

I am a Christian and not a Wiccan. A Christian is one who has been baptized in the name of the Father, Son, and Holy Spirit, and who has made a personal, free-will decision to commit himself and all his or her life to our Lord and God and Savior, Jesus Christ. Both of these things are true of me. I am a member of St. Mary's Eastern Orthodox Church, Calhan, Colorado. In this paper, I am not speaking as agent for any church, but I am, entirely on my own responsibility, speaking the truth in love, as we Christians are supposed to do.

A Situation of Strife and Shame:

There are many Christians today who believe that anyone who is not a Christian is doomed to an eternity of suffering in hell. Any decent person, believing this, would be compelled to try to save as many people from this fate as possible. But is this belief correct? Jesus Christ, having noted the faith and righteousness of a Roman centurion, a Pagan, proclaimed:

> "Assuredly I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." (Matthew 8:10-12)

If we accept these words as true, and surely we should, then it is clear that heaven will contain many who are not Christians, and hell will contain many who are! Clearly, throughout the Gospels, Jesus Christ sets forth the criteria for entrance into the kingdom of heaven, and those criteria include love, kindness, forgiveness, and a refusal to judge others:

> "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15)

> "For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you." (Matthew 7:2)

> "But go and learn what this means: `I desire mercy and not sacrifice.'" (Matthew 9:13)

> "Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven." (Luke 6:36-38)

Is it not clear? Anyone who fails in these things, will calling himself a Christian save him? Anyone who obeys God in these things, will being unbaptized condemn him? Jesus said, "Not everyone who says to Me, `Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Matthew 7:21)

Yet it is not by good works that we earn our way into heaven, because there is no way we can earn the free gift of God's mercy and grace, which alone can save us. But it is clear that it is not by faith, in the sense of sharing the Christian faith, that we are saved, either. The faith which saves us is not faith in the goodness of our works, nor faith that we have the right theology and/or belong to the right church. Rather, it is faith in God, and in His mercy:

> "So then it is not of him who wills, nor of him who runs, but of God who has mercy." (Romans 9:16)

But the Wiccans, you will say, do not have faith in God. Yet by their own theology, they certainly do. Those who call them Satan-worshippers are entirely wrong. They do not worship Satan, or even believe that
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Satan exists. Instead, they worship a Goddess and a God whom they understand as manifestations of a higher and unknown Deity.

Now if you are a Christian, this will sound familiar to you, and it should. In the Bible we find the following:

> "Then Paul stood in the midst of the Areopagus and said, `Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you" (Acts 17:22-23)

The Wiccans worship the Unknown God, as manifested to them in the form of a Goddess and a God. Therefore, our Bible tells us they worship the same God we do; and if they do not know this, we should know it!

For those of us who are unable to simply stand on God's Word, and must prove to themselves the truth of what it proclaims the holy Apostle John has given us the method for doing this. You have only to attend any public Wiccan ceremony, and test the spirits which are there, to see "whether they are of God" (1 John 4:1). You will find that, while the power manifested there may be less than what you have experienced as a Christian, that power is clearly the power of God.

Dear brothers and sisters in Christ, these people of Wicca have been terribly slandered by us. They have lost jobs, and homes, and places of business because we have assured others that they worship Satan, which

they do not. We have persecuted them, and God will hold us accountable for this, you may be sure, for He has said, "Assuredly I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (Matthew 25:40)

Let us, from this point onward, repent of our misdeeds and declare that henceforth we shall obey Christ our God, and not judge others or condemn them, so that He will not have to judge and condemn us for our sins.

KILL A TREE From: Ali Katz

to the tune of "Jingle Bells":

Dashing to the mall in a fleet of rented trucks,
a million hairless apes are out to spend some plastic bucks.
It's Christmas time again -- or maybe World War Three --
and to keep their spirits happy now, they've got to kill a tree.

Oh, kill a tree, kill a tree, kill a tree for Christ.
(Jolly Old Saint Nicholas, accept this sacrifice.)
Kill a tree, kill a tree, kill a tree for Christ,
not sure what we're doing, but it seems to work out nice.

We know we each deserve a ton or two of crap,
but to keep the goodies coming now, we've got to spill some sap,
and string electric lights, and raise the ritual star,
and bribe our friends and families to forget what jerks we are.

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And kill a tree ... (etc.)

We always kill a tree. That's always been enough
for videos and GI Joes and all that kiddy stuff.
But Mommy wants a Harley, and Daddy wants a boat;
that's prob'ly gonna cost at least a chicken and a goat.

But kill a tree ... (etc.)

To enhance everyone's holiday cheer, I highly recommend singing this one at the mall. But depending on where you live, you may want to make sure you've got a good bail bondsman's number first.

HHHH

HHHH

The greater the circle, the more the love grows.

Chorus twice.

Blessed be, and keep dancing.
Keipa
HHHH

As the Dark Lady fills my body and clothed in our flesh
They mate

(...but I did not tell you, nor did you ask
that this is the time of my greatest fertility...)

HHHH

Whose bow prest bent in flight the string had slipped
Down slid into the ocean flood apart.

Classical authors saw in it the monster that caused the disastrous runaway of the steeds of Phoebus Apollow when in the inexperienced hands of Phaethon.

For some centuries before the Christian era it was the largest of the zodiac figures, forming with the [Greek name] it's Claws, --the _prosectae chelae_ of Cicero, now our Libra,--a double constellation, as Ovid wrote:

Porrigit in spatium signorum membra duorum;

and this figuring has been adduced as the strongest proof of Scorpio's great antiquity, from the belief that only six constellations made up on the earliest zodiac, of which this extended sign was one.

With the Greeks it universally was [Greek]; Aratos, singularly making but slight allusion to it, added [Greek]; while another very appropriate term with Aratos was [Greek], the Great Sign. This reported magnitude perhaps was due to the mytholgical necessity of greater size for the slayer of great Orion, in reference to which that author characterized
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it as [Greek] 'appearing huger still.'

The Latins occasionally wrote the word _Scorpios_, but usually _Scorpius_, or Scorpio; while Cicero, Ennius, Manilius, and perhaps Columella gave the kindred African title Nepa, or Nepas, the first of which the Alfonsine Tables copy, as did Manilus the Greek adjective, [G], Walking Backward. Astronomical writers and commentators, down to comparatively modern times, occasionally mentioned its two division under the combined title Sorpius cum Chelis; while some representations even showed the Scales in the creature's Claws.

Grotius said that the Barbarians called the Claws Graffias, and the Latins, according to Pliny, Forficulae.

In early China it was an important part of the figure of the mighty but genial Azure Dragon of the EAst and of spring, in later days the residence of the heavenly Blue Emperor; but in the time of Confucius it was Ta Who, the Great Fire, a primeval name for its star Antares; and Shing Kung, a Divine Temple, was applied to the stars of the tail. As a

member of the early zodiac it was the _Hare_, for which, in the 16th century, was substituted, from Jesuit teaching, _Tien He_, the Celestial Scorpion.

Sir William Drummond asserted that in the zodiac which the partriarch Abraham knew it was an Eagle; and some commentators have located here the biblical Chambers of the South, Scorpio being directly opposite the Pleiades on the sphere, both thought to be mentioned in the same passage of the _Book of Job_ with two other opposed constellations, the Bear and Orion; but the original usually is considered a reference to the southern heavens in general. Aben Ezra identified Sorpio, or Antares, with the K'sil of the Hebrews; although that people generally considered those stars as a Scorpion, their Akrabh, and, it is claimed, inscribed it on the banners of Dan as the emblem of the tribe whose founder was 'a serpent by the way." When thus shown it was as a _crowned Snake_ or _Basilisk_. A similar figure appeared for it at one period of Egyptian astronomy; indeed it is thus met with in moder times, for Chatterton, that precocious poet of the last centruy, plainly worte of the Scorpion in his line, " The slimy serpent swelters in his course;" and long before him Spenser had, in the _Faeirie Queen_, " and now in Ocean deepe Orion flying fast from hissing snake, His flaming head did hasten for to steepe.

But the Denderah zodiac shows the typical form.

Kircher called the whole constellation [Gk] _Statio Isidis_, the bright Antares having been at one time a symbol of Isis.

The Arabians knew it as Al Akrab, the Scorpion, from which have degenerated Alacrab, Alatrab, Alatrap, Hacrab, --Riccioli's Askrab and Hacerab; and similarly it was the syrians' Akreva. Riccioli gave us Acrobo _Chaldaeis_, which may be true, but in this Latin word he probably had reference to the astrologers.

The Persians ahd a Scorpion in their Gherzdum or Kdum, and the Turks, in their Koirughi, Tailed, and Uzun Koirughi, Long tailed.

The Akkadians called it Girtab, the Seizer, or Stinger, and the Place
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where One Bows Down, titles indicative of the creature's dangerous character, although some early translators of the cuneiform text rendered it the _Double Sword_. With later dwellers on the Euphrates it was the symbol of darkness, showing the decline of the sun's power after the autumnal equinox, then located in it. Always prominent in that

astronomy. Jensen thinks that it was formed there 5000 B.C., and pictured much as it now is; perhaps also in the semi-human form of two Scorpion-men, the early circular Altar or Lamp being shown grasped in the Claws, as the Scales were in illustatoins of the 15th century. In Babylonia this calendar sign was identified with the eigth month, Arakh Savna, our October-November.

Early India knew it as Ali, Vicrika, or Vrouchicam, --in Tamil, Vrishman; but later on Varah Mihira siad Kaurpya, and Al Biruni, Kaurba, both from the Greek Scorpios. On the Cingalese zodiac it was Ussika. Dante designated it as Un Secchione, "Formed like a bucket that is all ablaze; and in the _Purgatorio_ as Il Friddo Animal of our motto, not a mistaken reference to the creature's nature, but to its rising in the cold hours of the dawn when he was gazing upon it. Dante's translator Longfellow has something similar in his own _Poet's Calendar_ for October: On the frigid Scorpion I ride.

Chaucer wrote of it, in the _Hous of Fame_ as the Scorpioun; his Anglo-Norman predecessors, Escopiun; and the Anglo-Saxons, Throwend.

Caesisu mistakenly considered it one of the Scorpions of Rehobam; but Novidius said that it was "the scorpion or serpent whereby Pharaoh, King of Egypt, was enforced to let the children of Israel depart out of his country;" of which Hood said "there is no such thing in history." Other Christians of their day changed its figure to that of the Apostle Bartholmew; and Weigel, to a Cardinal's Hat.

In some popular books of the present day it is the Kite, which it resembles as much as a Scorpion.

Its symbol is now given as [Astrological symbol], but in earlier times the sting of the creature was added, perhaps so showing the feet, tail and dart; but the similarity in their symbols may indicate that there has been some intimate connection, now forgotten, between Scorpio and the formerly adjacent Virgo.

Ampelius assigned to it the care of Africus, the Southwest Wind, a duty which, he said, Aries and Sagittarius shared; and the weather-wise of antiquity thought that its setting exerted a malignant influence, and was accompanied by storms; but the alchemists held it in high regard, for only when the sun was in this sign could the transmutation of iron into gold be performed. Astrologers, on the other hand, although they considered it a fruitful sign, "active and eminent," knew it as the accursed constellation, the baleful source of war and discord, the birthplace of the planet mars, and so the House of Mars, the Martis

Sidus of Manilus. But this was located in the sting and tail; the claws, as [Gk] Jugum, or the Yoke of the Balance, being devoted to Venus, because this goddess united persons under the yoke of matrimony. It was supposed to govern the region of the groin in the human body and to reign over Judaea, Mauritania, Catalonia, Norway, West Silesia, Upper Batavia, Barbary, Morocco, Valencia, and Messina; the early Manilius claiming it as the tutelary sign of Carthage, Libya, Egypt, Sardinia, and other island of the Italian coast. Brown was its assigned color,
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and Pliny asserted that the appearance of a comet hre portended a plague of reptiles and insects, especially of locusts.

Although nominally in the zodiac, the sun actually occupies but nine days in passing through the two portions that project upwards into Orhiuchus, so far south of the ecliptic is it; indeed, except for these projections, it could not be claimed as a member of the zodiac.

Scorpon is famous as the region of the sky where have appeared many of the brilliant temporary stars, chief among them, perhaps, that of 134 BC., the first in astronmical annals, and the occasion, Pliny siad of the catalogue of Hipparchos, about 125 BC. The Chinese She Ke confirmed this appearance by its record of the "strange star" in June of that year, in the sieu Fang, marked by [.....] and others in Scorpio. Serviss thinks it conceivable that the strange outburst of these novae in and near Scorpio may have had some effect in causing this constellation to be regarded by the ancients as malign in its influence. But this character may, with at least equal probablity, have come from the fiery color of its _lucida_, as well as from the history of the constellation in connection with Orion, and the poisonous attributes of its earthly namesake.

In southern latitudes Scorpio is magnificently seen in its entirety, nearly 45 degrees,--Gould catolguing in it 184 naked-eye stars.

Along its northern border, perhaps in Orphiuchus, there was, in very early days, a constellation, the Fox, taken from the Egyptian sphere of Petosiris, but we know nothing as to its details.

"Antares" The Ariabians Kalb al Akrab, the Scorpion's Heart, which probably preceded the [Gk] and Cor Scorpii of Greece and Rome respectively.

-=*=-

In Buffie Johnson's _Lady of the Beasts_ (Harper, San Francisco, 1981) pgs 332-335, there are illustrations and photos of statuatary and pottery which show the representation of the Scorpion Goddess, as Selket, a woman with the lower torso taking the shape of a scorpion wiht a raised tail. On her head is the "horned" headdress with the disk between the horns,the horns and sun disk of Isis. (New Kingdom 1570-332 bce). A Stamp seal showing two scorpions protecting the rosette of the goddess Inanna, from Sumer, ca 3300 bce, and a statue of Selket wearing a scorpion on her head, as well as a drawing from Ur, ca 2400 bce showing the goddess giving birth guarded by scorpions.

In the _Book of the Dead_ seven scorpions accompany Isis, when her son Horus was bitten by one scorpion of the most deadly species, her scorpion friends saved her son out of love for her...and bit the son of a woman who had refused to help, then with her magic, Isis then saved the bitten boy. (A classic shamanism motif(. Selket is shown as beneficial when associated with Isis, and it is possible that the "other" woman is Isis's dark aspect.

Selket symbolizes resurrection into a new life beyond earthly existence. "Gathering the setting sun into her outstretched arms she becomes the link between the living and the dead and helps the dead accomodate themselves to their new land. In another aspect, Selket isunited with 2473

Sirius, as a consequence the star if placed in her crown." (ibid. p. 334) Johnson also compares Chamunda, the scorpion deity of the central Indian tradition with the other scorpion goddess with the endowment of poison which indicates her connection with death and rebirth.

"The Scorpion expresses the vital spirit in humans which, transformed, becomes the divine pneuma. One of its symbols is the scorpion which stings itself to death (E. A. Wallis Budge, _The Gods of the Egyptians_ vol. 2 (New York: Dover Publications, Inc., 1969), 377-78.

"The association between serpent and scorpion, both sudden and dangerous stingers, appears in the Babylonina and Greek astrological sign of Scorpio, which corresponds to the Ctyptian sign of the autumn equinox, the serpent. In esoteric traditions, the scorpion is recognized as a spiritual insect rhough its gift of self-immolation and rebirth. The venom of the scorpion is said to contain its own antidote."

the Scorpion as the dual Mother, the one who gave birth to and then "swallowed" the divine son (sun) is found in Egyptian myth as the Scorpion which killed Horus, sending him to his midwinter death and

resurrection as his Mother Isis gave him rebirth. Spirits of the four points of the year were called Sons of Horus and placed as small images on the pharoah's tombs...a man, bull, lion and scorpion or serpent...which seem to have become the four angels of the Apocalypse.

Istar, Babylonian, "Star" was the Great Goddess who appears as Ashtoreth, Anath, Asherah. She was refered to as the Great Whore, and described in Revelation 17:5 as Babylon the Great, the Mother of Harlots. Another of her titles was the Goddess Har, who called herself the compassionate prostitute.

Interestingly enough, in the Voluspa there is mention of the Hall of Har, where Gullveig was mentioned as being, who was "held up by spears" and who supposedly started the war between the Vanir and the Aesir by being attacked in the hall of Har...which is usually translated as Odin. There might be a better explanation, now that I think of it... I wonder how I missed that before.

Anyway, Ishtar was also called in Bablyonian prayers: The Light of the World, Leader of Hosts, Opener of the Womb, Righteous Judge, Lawgiver, Goddess of Goddesses (Vanadis?), Bestower of Strength, Framer of all Decrees, Lady of Victory, Forgiver of Sins, among many other 'kennings'. Other sources suggest Ishtar was the same Great Goddess as Dea Syria, Astarte, Cybelle, Aphrodite, Kore, Mari, Mari-Ana and others.
Preceding her though were supposedly the Sumerian Goddess Inanna, who rescued and/or gave birth to Dumuzi her sacred son/lover just as Ishtar did with Tammuz. Correlating to both was the Egyptian goddess Isis, who was the "Oldest of the Old," and the "Goddess from whom all becoming Arose," and her title was the same as the Queen Mother of Egypt's.

Apuleius, a Roman philosopher, poet and Isis-worshipper, addressed her under several goddess names: For the Phrygians that are the first of all men call me the Mother of the gods of Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Pahphian Venus; the Cretans, which bear arrows, Dictynian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusinians, their ancient goddess Ceres; some Juno, others Bellona, others Hecate, others Ramnusie...the Egyptians,
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skilled in ancient lore, worship me with proper ceremonies and call me by my true name, Queen Isis. (Richard Knight, _the Symbolical Language of Ancient Art and Mythology_. New YOrk: J.W. Bouton, 1892.)

Isis/Nephthys was, or were, the Egyptian version of the

creating-and-destroying Goddess, who were also typified as "weeping goddesses." And with other goddesses of this type were known as Guardians and Keepers of the Dead, and with the power over life and death, and healing. They can be found in shamanic traditions the world over as the Underworld deity and as the Lady of the Beasts.

[Gk] _Statio Isidis_, the bright Antares having been at one time a symbol of Isis.

This part becomes particularly interesting to me, since the Isidis is very similar to a term used for a particular group of ladies, comparable to the Disir of the Norse tradition, the OHG 'itis' or OE "ides" meaning applied to earthly women, but also used in kennings as 'goddess.' As a term for 'woman' it also has the meaning of 'virgin'.

The worship of the Disir occured during the winter nights. And interesting correlation that could be made is that the Celtic and the Norse "winter" rites both involve some of the same archtypes and ceremonies, especially the duality of life and death and the door being open and "unguarded" at that time. The Wild Hunt Motif would be a defining factor here, including both the Dark Mother and the Lord of Death. The disir had two appearances, bright (swans feathers) and black (raven or crow feathers)...they were psychopomps, and hardly distinguishable from valkyrie at times. In the Wild Hunt they were accompanied by various Gods, Herne, Woden and others in various traditions and countries.

Mazes in Myth
Valkyrie

I've been working with the labyrinth myths and stories myself. And there is another version or way of viewing the Maiden at the center of the labyrinth that I thought you might be interested in. The maze/labyrinth theme is central not only to the Celtic legends, but the Norse and others besides European. In some of the turf/snow games still played with the 'classical' unicursal labyrinth the Maiden at the center is guarded or held by a troll.

In the symbolic analysis of the hero rescuing the maiden from the labyrinth there is the concept of the hero going through a rebirth process and recapturing the feminine, intuitive side of his nature (according to folks who like to do this sort of thing). In many of the later Grail stories, the hero soon abandons the feminine, rejecting it. Those that don't are the ones who remained with the old faith, with the

"abandoning" ones the ones who rejected the feminine and went with the male dominant religion of Christianity.

The maze can be interchangeable with a dragon or serpent in the same sort of stories as meaning basically the same thing, since the labyrinth is a symbol of a descent and ascent of death and rebirth through the Earth Mother. Old Anglo-Saxon castles were guarded by mounds of earth with basically the same name as dragon. At the center of the Underworld

maze is also found the castle and the Cauldron of Regeneration or Plenty.

Women undergoing the traditional challenge and initiation comprable to the Underground journey, were "given" to the trolls. The trolls, being the underground guardians (and not the nasty demons Tolkein and other Christians made them out to be...just ask any Swede) taught the girl secrets as she "served" in the Underworld, in many legends for Frau Holle, who has many well-known counterparts, including Hel, Annwyn, Hecate and others. This is a fairly well known theme in fairy tales also, but not as well recognized as being an initiatory story as the Heroic journeys are.

In many Northern folktales, a girl is "given" to the trolls, or abandoned in the woods. In some stories she with her brother, in others she is alone, and the hunter is told to kill her. This journey into the wilderness is the beginning of her wandering through the maze. Or in some of the stories she is taken to a castle and beset with tasks that she must accomplish in order to "marry" the king or prince. She spins straw into gold with the help of the trolls, dwarfs or gnomes, all names for the Underworld beings who guard the fertility of the Upperworld. The spinning of straw into gold is the power of insuring the crops come to fruitful harvest as the grass winds through the season to gold. She is usually set three tasks by either the King who will marry her, or the Queen Mother of the Prince.

When she accomplishes the tasks set for her, she "claims" the masculine side of herself and "marries" or becomes united with her masculine side.

The story is told in different ways, but the journey to the center of the labyrinth/maze is form of the Spiral Dance of life and death. One of the themes that is found in conjunction with these stories are the ones that have the "poison" apple in them. The apple was a symbol of life and rebirth for many ancient cultures. Apples were associated with the Roman/Etruscan goddess Pomona, the Greek Hera, Demeter, Morgan in

her Crone form in Celtic legends, and Holle or Hel in Norse and Germanic legends. Idunn was the Maiden form of Holle or Hel, who kept the apples of immortality in a basket. In the Volsung Saga it tells of the belief that a man could be perserved in death by the apples given to him by his wife. In other legends children are conceived after eating a magical apple. When the Bible was translated, the apple of life and death was found in the Garden of Idunn.

The Apple, Rose and Hawthorn are all members of the same family. The Hawthorne, especially as a hedge or protective enclosure is found with the maze, either protecting it, or actually forming the walls. They are sacred trees/plants, the first to begin blooming in the spring. The Hawthorn is especially sacred because it can have blossoms, ripe fruit and ripening fruit on it at all times, as well as protective thorns.

I'm posting from the Seattle, Washington area of the United States.

Blessings
V
HHHH

the Grand Poo-Ba were omnipotent and omniscient, for if he wanted things to work according to plan, he would always have the power to make them work.

But, much to my distress, I taught Neoplatonism in my sections this week. One of my students, (the only one who has displayed a mystical bent), has been to section every single time, and I was relying on him to defend the Neoplatonists. Figures this would be the only time he oversleeps.

The reason the Neoplatonists bother me so much is that they do have the different levels of reality schtick, with The One, aka "The Good" at the top of the ladder. Because the cause is greater than the effect, (the first premise which I don't accept), The One emanates from itself the next level of reality, Intellect. (I still don't understand how something which is in no way differentiated, entirely uniform, could cause anything. After all, isn't causation a process involving some sort of differentiation?) But, anyway, like the sun emanates the halos around it without diminishing itself, or without being anything other than what it is, so too does The One have great fecundity and emanates Intellect. Intellect is still unified, as a mind thinking upon itself. But insofar as it can have thoughts, it has differentiation within its unity. Intellect is the act of unifying. All of the things it thinks on are Platonic Forms, like Beauty, which unify all of the particular instances (of beauty) in our world, (and all other worlds which the World-Soul spins). But Intellect doesn't think of the particular, it thinks only of true Beauty, true Justice, etc. It is not separate from all of these forms, so the way it thinks is from the perspective of each form onto all of the other forms. So from Beauty it contemplates Justice and Equality, and from Justice it contemplates Beauty, etc.

Well, somehow in all of this pure thinking on itself, it too emanates another less perfect level of reality, which is Soul, explained as the higher Soul, or World-Soul, and the lower Soul, or our souls. The World-Soul is less fertile than the level before, so it can't manage

to produce real babies, but "less real" babies, imitations of the Forms in the mind of Intellect. So it spins all of the myriads of combina tions of Forms, aka our world.

This process of causality, where the effect is always inferior to that which causes it, continues down to the point where no causality is possible any more. This point is Prime Matter, which has no form left

at all. As something approaches Prime Matter, it is less and less formed, less and less intelligible. Something is ugly not because it partakes in a form of ugliness, but because it does not partake in the form of beauty at all. This breakdown of order is responsible for what we call evil. According to Plotinus Prime Matter *is* Evil.

This would suggest that either The Good is responsible for Evil, or there is more than one principle in the universe, which would deny the premise on which The One is based. The way they try to weasel out of this problem is by saying that Prime Matter is the least real of all, or that it isn't real. That doesn't mean that evil doesn't exist, but it exists because of holes, which are in themselves nothing-ness. It's like Swiss cheese. Swiss cheese has holes, but the holes are in themselves not anything. You wouldn't say that Swiss cheese is made up of cheese and holes, but that there are places in the cheese which simply lack cheese. Holes can't make up anything. So too Prime Matter can't cause anything.

Well, anyway, the reason I laid the skeleton of the system out is because Neoplatonism would seem to be a system whose first cause was The One, and who followed necessarily according to a single principle, to produce a manifold which is, in a sense, independent of its "creator." But though there is order, there isn't a divine plan, in that The One can't have any goals. It just emanates from itself, from which all else is derived. The manifold is independent of The One because it isn't itself The One. While there are unifying principles which can only be derived from Unity itself, because they are not perfectly uniform, they are not part of The One. The One can't have parts!!!

So, are they monotheists, (The One), duo-theists, (The One and Prime Matter), polytheists, (all of the levels of the hierarchy of reality, which includes levels of spirits which I didn't spell out), or all of the above? One could argue for all of the options, since The One is responsible for all, (but then where does matter, the building stuff of our world, come from, if by itself it is evil), and since the efficient causes of every phenomenon we experience comes from the lower deities, not The One itself.

If I *had* to accept such a system, (which I don't feel myself obliged to accept at all, since the arguments which Plotinus and Proclus give are terribly flawed), I would be inclined to favor polytheism, since even though The One is the first principle, not everything is incorporated into The One. In fact nothing is, since that would violate its Unity. So, The One is sort of off by itself, just

emanating, while the efficient cause of our world is the World Soul,
and all of the levels of spirits can have their hand in our pie. It's
my understanding that the Neoplatonic hierarchy of spirits is what much
of magic is still based on today. Their nature isn't determined by The
One, except insofar as they are caused by The One and this process of
diminishing causation, which makes them worse than that which caused
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them. They have more unity than we do, being higher up the chain, but
less than The One. So while they couldn't do terribly disunified
things, they can still do somewhat disunified things, and thus aren't
determined. If they aren't determined by The One, then they are powers
unto themselves, and the ones which actually do stuff which matters to
us.

> Well, the "specific group" would be neo-pagans, of course. But then
> the argument is circular, and I'm not surprised that you would be
> confused. I think there is such a thing as neo-pagans. They are
> defined, more or less, by a few distinguishing traits: polytheism,
> feminist spirituality, environmental spirituality, and belief in/use
of
> magic. (This would be my starting list). (Again, none of the
traits
> are either necessary or sufficient, except *maybe* polytheism, as
> sufficient, but not necessary.) So, if we start with the foundation
of
> neo-pagans, then their reclamation would be of religions which
resemble
> that which they seek.
RD>
RD> OK. It still sounds a little tautological to me! I definitely also
RD> think there is such a thing as neo-pagans, but the major identifier
RD> for me personally is that they define their religion *as* neo-pag-
an,
RD> which is also tautological... oh hell, my head hurts. Reminds me of
a
RD> local GLAAD meeting a while back; roundtable discussion, topic:
What
RD> Is A Lesbian? (After much discussion, the answer everyone agreed on
RD> was 'Anyone who says she is.')

I think the way to get out of the tautology is to differentiate between
the questions "what are they" and "how are they identified." My
foundation was that there *is* such a thing as a Neopagan, and I gave
a

rough description/definition. Your challenge was that *is* is dependant on *what we know to be the case*. If our knowledge is dependant on their self-identification as a Neopagan, we are back in the circle again. I'd like to break the circle by claiming that *is* is not dependant on what we know to be the case. There are Neopagans, separate from the issue of identification of Neopagans. The issue of identification is important for different purposes, but not to the purpose of whether there are Neopagans.

If we break the circle, and give rough starting definitions, then the reclamations would be of those religions which have traits which would fit those starting definitions. This means that if just anyone found something appealing from ancient times, and worked to reclaim it, it wouldn't automatically get the label "Pagan." The "just anyone" would have to fit the rough starting definition, or convince the rest of us to include them in a revised definition, before they would count as Neopagans, and their reclamation count as "Pagan." Furthermore, if a Neopagan wanted to reclaim something which had nothing to do with religion, that wouldn't count as Pagan either.

RD> Hmm, I don't think I was looking at it in terms of counting them as
2479

RD> pagans. I seem to recall you'd questioned whether Hinduism had
RD> features that neo-pagans would find desireable,

Yes, but I had made the argument that the fact that they wouldn't apply the word to themselves wasn't sufficient to prove that we shouldn't apply the word to them, if they had the features which we thought of as Pagan. Since the purpose of our discussion is to better understand our own word, we are concerned with whether, as we use it, it fits them, whether they use it or not.

RD> and I was pointing out
RD> the beliefs/practices of different denominations that might be
RD> attractive to various neo-Pagan religions. But yes, I'd say the
RD> argument against counting them as Pagans is pretty much spot-on.
RD> If not originally a neo-Pagan word, it definitely *was* a western
RD> word, no? As to the second, I hadn't even considered it & it's an
RD> interesting point. I wouldn't say it was an argument in favor of
RD> counting them as Pagan, but there's a lot of truth in it!

Why isn't it an argument in favor of counting them as Pagan? If the major things which we use to define Paganism we share with them, and if their sects are closer to some of our "sects" than the sects of each

respective religion (understood loosely) are to each other, why not?

The Anglo - Saxon Rune Poem

By: Steph Parker

Anyway, here is the Anglo-Saxon Rune poem. The OE version is in West Saxon though the spelling hasn't been regulised (though I'm using the standard 'ae' for 'ash' and 'th' for 'thorn' and 'eth'). The translation will be Anthony E. Farnham's from A Sourcebook in the History of English as it's much too late for me to bother doing my own and I'll be too busy over the next few days.

Where the number '7' appears that is the Old English equivalent of the ampersand (&) and should be read as 'and' or 'ond'.

One last point - the poem here has not been proofread so there is a chance that there are errors in the transcription (particularly with ommission of the letter 'e' as there is a slight problem with my keyboard).

Feoh byth frofur fira gehwylcum -
sceal theah manna gehwylc miclun hyt daelan
gif he wile for drihtne domes hleotan.

(Wealth is a joy to every man -
but every man must share it well
if he wish to gain glory in the sight of the Lord.)

Ur byth anmod 7 oferhyrned,
felafrecne deor, feohteth mid hornum,
maere morstapa: thaet is modiy wuht!

(Aurochs is fierce, with gigantic horns,
a very savage animal, it fights with horns,
a well-known moor-stepper: it is a creature of courage!)

2480

THorn byth thearle scearp, thegna gehwylcum
anfeng ys yfyl, ungemetun rethe
manna gehwylcun the him mid resteth.

(Thorn is very sharp, harmful to every man
who seizes it, unsuitably severe
to every man who rests on it.)

Os byth ordfruma aelcre spraece,
wisdomes wrathu and witena frofur
and eorla gehwam eadnys and tohiht.

(Os is the creator of all speech,
a supporter of wisdom and comfort of wise men,
and a blessing aand hope to every man.)

Rad byth on recyde rinca gehwylcum
sefte, and swithhwaet tham the sitteth onufan
meare maegenheardum ofer milpathas.

(Journey is to every warrior in the hall
pleasant, and bitingly tough to him who sits
on a might steed over the mile-paths.)

Cen byth cwicera gehwam cuth on fyre,
blac and beorhtlic, byrneth oftust
thaer hi aethelingas inne restath.

(Torch is to every living thing known by its fire;
bright and brilliant, it burns most often
where the princes take their rest within.)

Gyfu gumena byth gleng and herenys,
wrathu 7 wyrthscype, 7 wraecna gehwam
ar and aetwist the byth othra leas.

(Generosity of men is an ornament and praise,
support and dignity, magnificence and existence
to every suffering man, who is otherwise destitute.)

Wenne bruceth the can weana lyt,
sares and sorge, and him sylfa haefth
blaed 7 blysse and eac byrga geniht.

(Joy he possesses who knows few woes,
pain and sorrow, and has for himself
prosperity and bliss, and also the abundance found in the fortified
dwellings of men.)

Haegl byth hwitust corna, hwyrft hit of heofones lyfte,
wealcath hit windes scura, weortheth hit to waetere syththan.

(Hail is the whitest of seeds, it comes down from the air of heaven,
the gusts of wind toss it about, afterward it turns to water.)

Nyd byth nearu on breostan: weortheth hi theah oft nitha bearnum
to helpe and to haele gehwaethre, gif hi his hlystath aeror.

2481

(Necessity is oppressive to the heart: yet it often becomes for the
children of men a help and salvation for each, if they have hearkened
unto it.)

Is byth oferceald, ungemetum slidor,
glisnath glaeshluttur gimmum gelicust,
flor forste geworuht, faeger ansyne.

(Ice is extremely cold, excessively slippery,
it glistens glass-clear, most like to gems,
it is a floor wrought by frost, fair of sight.)

Ger byth gumena hiht, thon God laeteth,
halig heofones cyning, hrusan syllan
beorhte bleda beornum and thearfum.

(Year (the growing season) is the hope of men, when God,
holy king of heaven, causes the earth to give forth
shining fruits to wealthy and to needy.)

Eoh byth utan unsmethe treow,
heard hrusan faest, hyrde fyres,
wyrtrumun underwrethyd, wynn on ethle.

(Yew is a tree with unsmooth bark,
hard and fast in the earth, keeper of fire,
supported by roots, a joy in the land.)

Peorth byth symble plega and hlehter
wlancum [and wisum], thar wigan sittath
on beorsele blithe aetsomne.

(Peorth is always sport and laughter
to the noble [and the wise], where men sit
together in merriment in the mead-hall.)

Eolhx secg eard haefth oftust on fenne,

wexeth on wature, wundath grimme,
blode breneth beorna gehwylcne
the him aenigne onfeng gedeth.

(Eolhx-sedge has its home most often in the marsh,
it grows in the water, wounds cruelly,
darkens with blood every man
who touches it in any way.)

Sigel semannum symble bith on hihte,
thonn hi hine feriath ofer fisces beth,
oth hi brimhengest bringeth to lande.

(Sun is always a hope to seamen,
when they guide the sea-steed over the fish's bath
until it carries them to land.)

Tir bith tacna sum: healdeth trywa wel
with aethelingas, a bith on faerylde
ofer nihta genipu, naefre swiceth.

2482

(Tir is a sign to remember: it holds faith well
with princes, is always on course
above the mists of the nights, it never wanders or deceives.)

Beorc byth bleda leas, bereth efne swa theah
tanas butan tudder, bith on telgum wlitig,
heah on helme hrysted faegere,
geloden leafum, lyfte getenge.

(Birch (referring to the poplar?) is seedless, yet without fruit it nevertheless
puts forth sprouts; it is beautiful with its branches,
lofty in its crown, fairly adorned,
sprung from shoots, pressing aloft.)

Eh byth for eorlum aethelinga wyn,
hors hofum wlanc, thar him haelethe ymb
welege on wicgum wrixlath spraece,
7 bith unstyllum aefre frofur.

(Horse in the presence of warriors is a joy to princes,
a steed proud of its hoofs, where mounted men

and wealthy exchange speech about him,
and is ever a joy to the restless.)

Man byth on myrgthe his magan leof -
sceal theah anra gehwylc othrum swican;
fortham Dryhten wyle dome sine
thaet earme flaesc eorthan betaecan.

(Man in merriment is beloved of his fellow -
yet shall every one betray the other;
for this reason God wills by his decree
that the unhappy flesh be committed to the earth.)

Lagu byth leodum langsum gethuht,
gif hi sculun nethan on nacan tealtum
7hi saeytha swythe bregath
and se brimhengest bridles ne gymeth.

(Sea is to men a thing which seems everlasting,
if they must dare to venture on the unsteady and untrustorthy ship
and the sea-waves greatly terrify them
and the sea-steed cares not for its bridle.)

Ing waes aerest mid Eastdenum
gesewen secgun, oth he siththan est
ofer waeg gewat; waen aefter ran.
THus Heardingas thone haele nemdun.

(Ing was first among the East-Danes
visible to men, until he later eastward
departed over the sea; his chariot followed him.
Thus did the Heardings invoke that hero.)

AEthel byth oferleof aeghwylcum men,
gif he mot thaer rigtes and gerysena on
brucan on bolde bleadum oftast.
2483

(Homeland is most precious to every man,
if he may therein enjoy justice and courtesies
in his house, in frequent and abundant prosperity.)

Daeg byth Drihtnes sond, deore mannum,
maere Metodes leoht, myrgth and tohiht
eadgum and earmum, eallum brice.

(Day is the envoy of the Lord, dear to men,
the great light of God, happiness and hope
to blessed and to miserable, an enjoyment for all.)

Ac byth on eorthan elda bearnum
flaesces fodor, fereth gelome
ofer ganotes baeth: garsecg fandath
hwaether ac haebbe aethele treowe.

(Oak is for the children of men on earth
a provider of meat (acorns are food for swine); it journeys continually
over the bath of the gannet: Neptune the spearman proves
if the oak keep faith in honorable fashion.)

AEsc bith oferheah, eldum dyre,
stith on stathule, stede rihte hylt
theah him feohtan on firas monige.

(Ash (used for spears) is very tall, precious to men,
stubborn in standing, holds its place well
even though many men attack it.)

Yr byth aethelinga 7 eorla gehwaes
wyn and wyrthmynd, byth on wicge faeger,
faestlic on faerelde, fyrdgeatewa sum.

(Yr is for every prince and noble
a joy and an hononr, it is fair on a horse,
dependable on an expedition, a fine piece of military equipage.)

Ior byth eafixa, and theah a bruceth
fodres on foldan; hafath faegerne eard,
waetre beworpen, thaer he wynnum leofath.

(Ior is of the river-fish, and yet always partakes
of food on land; it has a fair home,
surrounded by water, where it dwells in joy.)

Ear byth egle eorla gehwylcun
thonn faestlice flaesc onginneth
hraw colian, hrusan ceosan
blac to gebeddan: bleda gedreosath,
wynna gewitath, wera geswicath.

(Earth is loathsome to every man
when relentlessly the flesh, the carrion body,
begins to cool, lividly to accept marriage
to its fellow dust: blossoms fall,
joys pass away, friendships fail.)
2484

Wyrd wes eower weard.
Steph.
HHHH

Now that Christmas is fast approaching and the year has once more come full circle, most of us will soon be busy adorning the house with brightly coloured decorations, a Christmas tree and all the other paraphernalia that goes to create a festive atmosphere.

Holly and mistletoe will almost certainly be included in our decorations as evergreens have been used in the winter festivities from very ancient times and definitely long before Christianity appeared on the scene.

What Christians celebrate as the birthday of Christ is really something that was superimposed on to a much earlier pagan festival--that which celebrated the Winter Solstice or the time when the Sun reaches its lowest point south and is reborn at the beginning of a new cycle of seasons.

In Northern Europe and Scandinavia it was noted by the early Christian scholar, Bede, that the heathens began the year on December 25th which they called Mother's Night in honour of the great Earth Mother. Their celebrations were held in order to ensure fertility and abundance during the coming year, and these included much feasting, burning of lamps, lighting of great fires (the Yule fires) and exchanges of gifts.

The Romans, too, held their great celebrations--Saturnalia-- from December 17th to 25th and it was the latter date which they

honoured as the birthday of the Unconquered Sun. The Saturnalia was characterised by much merry-making, sometimes going to riotous extremes, with masters and slaves temporarily exchanging roles. The use of evergreens to decorate the streets and houses was also very much in evidence at this great winter festival.

That we now celebrate the birth of Christ at the same time is largely due to the early Church Fathers who found it was much easier to win converts to the faith by makng Christ's birthday coincide with an already long established pagan festival. In fact, it wasn't until the 4th century that Pope Julius I finally established the 25th as the official birthday of Christ; earlier Christians differed widely as to this date-- some choosing September 29th, while others held that January 6th or March 29th were the correct dates.

As we have seen, the pagan element in Christmas lives on in the

festival at the Winter Solstice. But these elements are also very much alive in our use of evergreens as decorations at this time of year.

Like most evergreens, the holly and mistletoe have long been held to symbolise eternal life, regeneration and rebirth.

Holly, with its bright red berries and dark spiky foliage, has been revered from ancient times as a symbol of life everlasting. It was associated with strength and masculinity and was considered useful in the treatment of various ailments which were seen to lower the vital spirits.

In old England, a decoction of holly leaves was considered a cure for worms; but most of all this prickly evergreen was looked upon as a luck bringer--particularly in rural areas where a bunch of holly hung in the cow shed or stable was thought to favour the animals if placed there on Christmas Eve. Many people used to take a piece of holly from the church decorations at Christmas as a charm against bad luck in the coming year. Holly was also considered a very protective tree which, if planted outside the house, was believed to avert lightning, fire and the evil spells of witches.

An old holly spell describes how to know one's future spouse. At midnight on a Friday, nine holly leaves must be plucked and tied with nine knots in a three-cornered cloth. This is then placed under the pillow and, provided silence is observed from the time of plucking until dawn the next day, your future spouse will come to you in your dreams.

In certain areas of Wales, it was thought extremely unlucky to bring holly into the house before December 24th and if you did so there would be family quarrels and domestic upheavals. You would also be inviting disaster if you burned green holly or squashed the red berries.

Turning now to mistletoe, it seems that this is by far the most mystical of the plants associated with Christmas and has, from very ancient times, been treated as magical or sacred. It is often included in modern Christmas decorations simply for the fun of kissing beneath it and, though this seems to be a peculiarly English custom, it probably harks back to the mistletoe's association with fertility.
2487

The real reason why mistletoe is now associated with Christmas is very much a carry-over from ancient practices, when it was considered as somehow belonging to the gods. The Roman historian, Pliny, gives an early account of how the Druids would hold a very solemn ceremony at the Winter Solstice when the mistletoe had to be gathered, for the Druids looked upon this unusual plant, which has no roots in the earth, as being of divine origin or produced by lightning. Mistletoe which grew on the oak was considered especially potent in magical virtues, for it was the oak that the Druids held as sacred to the gods.

At the Winter Solstice, the Druids would lead a procession into the forest and, on finding the sacred plant growing on an oak, the chief priest, dressed all in white, would climb the tree and cut the mistletoe with a knife or sickle made of gold. The mistletoe was not allowed to touch the ground and was therefore caught in a white linen cloth.

On securing the sacred mistletoe, the Druids would then carry it to their temple where it would be laid beneath the altar stone for three days. Early on the fourth day, which would correspond to our Christmas Day, it was taken out, chopped into pieces and handed out among the worshippers. The berries were used by the priests to heal various diseases.

Mistletoe was considered something of a universal panacea, as can be gleaned from the ancient celtic word for it--uile, which literally translated means 'all-healer'. A widespread belief was that mistletoe could cure anything from headaches to epilepsy; and indeed modern research has shown that the drug guipsine which is used in the treatment of nervous illnesses and high blood pressure is contained in mistletoe.

Until quite recently the rural folk of Sweden and Switzerland believed that the mistletoe could only be picked at certain times and in a special way if its full potency as healer and protector was to be secured. The Sun must be in Sagittarius (close to the Winter Solstice) and the Moon must be on the wane and, following ancient practices, the mistletoe must not be just picked but shot or knocked down and caught before reaching the ground.

Not only was mistletoe looked upon as a healer of all ills, but if hung around the house was believed to protect the home against fire and other hazards. As the mistletoe was supposed to have been produced by lightning, it had the power to protect the home

against thunder bolts by a kind of sympathetic magic.

Of great importance, however, was the power of mistletoe to protect against witchcraft and sorcery. This is evident in an old superstition which holds that a sprig of mistletoe placed beneath the pillow will avert nightmares (once considered to be the product of evil demons).

In the north of England, it used to be the practice of farmers to give mistletoe to the first cow that calved after New Year's Day. This was believed to ensure health to the stock and a good milk yield throughout the year. Underlying this old belief is the fear of witches or mischievous fairy folk who could play havoc with dairy produce, so
2488

here mistletoe was used as a counter magic against such evil influences. In Sweden, too, a bunch of this magical plant hung from the living room ceiling or in the stable or cow-shed was thought to render trolls powerless to work mischief.

HHHH

relationship with the total Biosphere of Holy Mother Earth. To which end we do hereby adopt and enact the following Articles:

ARTICLE I Name

Section 1:

The name of the corporation shall be the Church of All Worlds, Inc., and is a non-profit religious organization, incorporated under the laws of the States of Missouri and California.

ARTICLE II Purpose

Section 1:

The purpose of this Corporation shall be as outlined in the Articles of Incorporation; and specifically the following:

A. To present an alternative to war, hatred, violence, frustration, insecurity, fear, ignorance, jealousy, brutality, dishonesty, apathy, misery, loneliness, guilt, anxiety, alienation, paranoia, dominance, killing, force, hypocrisy, envy, malevolence, irresponsibility, intolerance, prejudice, persecution, greed, addiction, authoritarianism, and presently established religions and institutions, and to aid and support individuals in their rejection of these;

B. To provide mutual help and encouragement in the search for meaning and identity through association with similarly oriented fellows in a context of acceptance and love;

C. To aid individuals and groups in the maximal actualization of Human potential and the realization of ultimate individual freedom and personal responsibility: to help people become what they potentially are;

D. To furnish a central headquarters and branch offices (called Churches, Nests, Centers, or Temples) through which seekers may locate and communicate with each other, and to buy, sell, own, hold, mortgage, or otherwise encumber, lease, or otherwise hold and dispose of real and personal property necessary to properly establish, fit up, and maintain such places;

E. To encourage reading, study and growth on the part of members and friends, and to make available literature in various relevant fields;

F. To publish newsletters, papers, magazines, pamphlets, books, directories and other materials deemed appropriate to the purposes of the Church by the Board of Directors or their delegated authority;

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G. To work, associate, and affiliate with other similarly oriented individuals, churches, agencies and groups promoting peace, love, joy, freedom, brotherhood, conservation, personal awareness and development, celebration of life and the eco-psychic recovery of Natural Wilderness, and to aid and support such people in such efforts as shall be found not to be in conflict with the purposes and principles of this Church;

H. To establish and maintain Wilderness sanctuaries, retreats, camps, and communities in various regions;

I. To establish and maintain schools, colleges, libraries and research facilities based on the principles of the Church;

J. To receive money, property, and values of every kind heretofore donated, contributed, collected, and held, and to receive, and hold money, property and values of every kind that might be donated, contributed, collected and held, for the benefit of this religious organization;

K. To engage in and promote any functions, services and activities deemed appropriate, necessary or expedient for the purposes of the Church by the Board of Directors , their delegated authority, or the directors of the various subsidiary groups;

L. To do all in our power to increase the total degree of consciousness, individually, collectively, and synergically, at all levels of Being, in the unfolding course of emergent evolution;

M. To provide all possible means for recycling the bodies of deceased members consistent with eco-psychic awareness and personal will;

N. To make provision to establish and ordain various sacraments of the Church of All Worlds.

ARTICLE I Membership

Section I:

Membership shall consist of those who understand the principles of the Church, who have made written application, paid the annual dues, and have been accepted by the Board of Directors or their delegated authority. The form of application shall be that approved by the Board of Directors or their delegated authority.

Section 2:

Members whose annual dues are current shall be referred to as active members, with full voting privileges and discounts at paid functions. Those whose dues are in arrears shall be regarded as inactive members, and their voting privileges and discounts at paid functions shall be suspended until such time as they renew their memberships with a payment of the annual dues.

Section 3:
Membership shall be organized in degrees of ranking, as follows:
A. Three Rings of three Circles each, to be known (from outer to inner) respectively as Seekers, Scions, and Priests/Priestesses, or Clergy.
B. Members may be referred to by designation of a Circle, one through nine.

ARTICLE IV Seekers
Section 1:
The First Ring shall consist of Seekers, to be identified by the color green, as used on membership cards, newsletters and in ceremonial vestments. They shall be grouped in the following three Circles, by

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qualifications to be determined by combined Councils of all Rings;
A. First Circle (identified with the planet Pluto and its symbols.)
B. Second circle (identified with the planet Neptune and its symbols.)
C. Third Circle (identified with the planet Uranus and its symbols.)

ARTICLE V Scions
Section I:
The second Ring shall consist of Scions, to be identified by the color red, as used on membership cards, newsletters, and in ceremonial

vestments. They shall be grouped into the following three Circles by qualifications to be determined and amended by the Board of Directors:

A. Fourth circle (identified with the planet Saturn and its symbols.)
B. Fifth circle (identified with the planet Jupiter and its symbols.)
C. Sixth circle (identified with the planet Mars and its symbols.)

Section 2: Duties of Scions shall include management of various Church programs, functions, and activities, as well as studies directed toward qualification for the Clergy, determination of qualifications for advancement through First and Second Rings, and any other such duties as may be determined by the Board of Directors.

Section 3: In the event no Priest or Priestess is available to serve an established Nest, the Scion who takes on major responsibility for coordinating that Nest shall be designated High Scion by consensual agreement of the members of said Nest. The High Scion shall assume the administrative and organizational functions normally assigned to Clergy, until such time as said High Scion or any other member of said Nest shall become ordained. If members of the Nest desire, the position of High Scion may rotate among qualified members of the Nest.

Section 4: In areas where no Nest exists, Scions may, with the approval of the Board of directors, establish proto-nests of the Church of All Worlds, Inc.; such proto-nests shall conduct meetings in accordance with the Bylaws and principles of the Church of All Worlds and shall forward monthly reports of activities to the Board of Directors via the Membership Officer.

Section 5: In special cases the Church may license a Scion of 6th Circle as a Minister and iissue Ministerial Credentials, which shall consist of a Ministerial Certificate and wallet-sized ID card. Licensed CAW MInisters shall function as the equivalent of Chaplains, and be authorized to perform such sacraments as authorized by the Council of the Third Ring. In order to qualify for this special status, the Scion must present a Ministerial Proposal to the Board of Directors indicating the nature of the Scion's intended Ministry and his/he qualifications to fulfill it. Examples of such Ministries shall include (but not be limited to): Prison Ministries, Hospital Ministries, Armed Services Ministries.

ARTICLE VI Clergy

Section 1:

The Third Ring shall consist of Priests and Priestesses, to be identified by the color purple, as used on membership cards, in newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles, by qualifications to be determined and amended by the

Board of Directors.

A. Seventh Circle (identified with the planet Earth and its

symbols.)

B. Eighth Circle (identified with the planet Venus and its symbols.)

C. Ninth Circle (identified with the planet Mercury and its symbols.)

Section 2:

Duties of the Clergy shall include hosting and officiating at various ceremonies and services, administering the sacraments, writing and preparing rituals, arranging meetings and councils, supervising the training of Seekers and Scions, sponsoring and aiding postulants to the Clergy, voting for and serving as members of the Board of Directors, maintaining communications with other Nests, and any other such duties as may be determined by Councils of the Third Ring or the Board of Directors.

Section 3:

The Priest and/or Priestess establishing a Nest or assuming responsibility for an established Nest shall be known as High Priest or High Priestess of that Nest. The duties of High Priest or HIgh Priestess include primary responsibility for all Church activities in that Nest, including reports to the Board of Directors, and any other such functions as they themselves shall determine, subject to approval by the board of Directors. The term of office for High Priests and High Priestesses shall customarily be for a period of not more than seven years, during which time it shall be the duty of such persons to select and train their successors. Any High Priest or High Priestess who does not step down before this seven year period is up may, at any time after the seven years, be summarily eliminated at the consensual agreement of the rest of the Nest.

Section 4:

Ordination into the Priesthood may be bestowed upon Scions who have completed all the currently stated qualifications of the Sixth Circle and have been recommended for the Seventh by any sponsoring member of the Clergy, provided the candidate has first been approved unanimously by the Board of Directors through the submission of such data as the Board may choose to require.

ARTICLE VII Primate

Section 1:

The primary authoritative and not authoritarian spokesperson for the Church of All Worlds shall be known as the Primate, and shall hold this

position for as long as he or she can adequately demonstrate his or her capability to perform its duties and functions, or until successfully challenged for the position by a would-be successor, or for life, or for as long as he or she desires to hold the position. Any of the foregoing conditions may serve to limit the term of office of the Primate.

Section 2:

Duties of the Primacy shall include all appropriate duties of a general spokesperson, coordination and integration of programs, activities, information and input included in the Church gestalt, and coordination of relationships with other groups within the larger Pagan and Neo-Pagan community. It shall be the responsibility of the Primate to keep well informed enough on all phases of both the Church of All Worlds and Paganism/Neo-Paganism as a whole that such duties may always be competently and effectively performed.

Section 3:

As the Primate is largely an honorific position awarded by the membership in respect for a person's years of service to the Church of All

Worlds, a successor may or may not be chosen upon the discontinuation of one Primate's term of office. Should it be desired, a successor shall be chosen by the same method as any other elected official.

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Board of Directors and for the Corporation. At the discretion of the Directors, the same person may serve in more than one office. The President and Vice-President in charge of Membership must be members of the Clergy.

Section 3:

The powers of the Board of Directors shall be those usually assigned to such Directors. They are subject to limitation or specification at any meeting of the Board or the Third Ring. They shall specifically include the following powers:

A. To call regular or special meetings of the Directors, the Councils, or of the membership, on initiative of the President, or by mutual agreement of two or more of the Directors.

B. To make rules and regulations not inconsistent with the laws of the State of California or the Bylaws of this Corporation, for the guidance of officers, Directors, and members.

C. To make rules and regulations for the use and management of all Church property, whether real or personal, and to change such rules and regulations at such time and in such manner as to said Board of Directors, or Directors of subsidiary groups, shall seem right and proper.

D. To accept, review, and approve or reject applications for Priesthood, and to issue certificates of ordination to those applicants who shall have fulfilled their qualifications and shall have complied with the requirements of the rules, Bylaws, and Articles of Incorporation, and who are recommended by their High Priests or High Priestesses, to serve as Clergy or for other special purposes recognized by act of the Board of Directors.

E. To issue certificates of Charter to members in other areas when they wish to establish a local Nest, or to establish Subsidiary Organizations, upon conditions to be determined by the Board.

F. To determine what shall be due and reasonable compensation to be paid any member of the Corporation for services rendered to or for the Corporation, affecting one or more of its purposes.

G. To maintain, at the Central Nest, confidential files on all members, active and inactive, and such other records as may be deemed necessary adequately to carry out the purposes of the Corporation. Section 4:

The Board of Directors shall have full power and authority to borrow money on behalf of the Corporation, including the power and authority to

borrow money from any of the members, Directors, or officers of the Corporation, and to otherwise incur indebtedness on behalf of the Corporation, and to authorize the execution of promissory notes, or other evidences of indebtedness of the Corporation, and to agree to pay interest thereon to sell, convey, alienate, transfer, assign, exchange,

lease, and otherwise dispose of, mortgage, pledge, hypothecate, and otherwise encumber the property, real or personal, and the franchises of the Corporation to purchase, lease, and otherwise acquire property, real and personal, on behalf of the Corporation; and generally to do and perform, or cause to be done and performed, every act which the Corporation may lawfully do and perform.

Section 5:

The Board of Directors shall have summary power by vote of a two-thirds majority of its members to suspend, or to expel and terminate the membership of any member of the Church, including the Priesthood and the Board of Directors, for conduct which in its opinion disturbs the order, dignity, business or harmony, or impairs the good name, popularity or prosperity of the organization, or which is likely in its opinion, to endanger the welfare, interest or character of the organization, or for any conduct in violation of these Bylaws or of the rules and regulations of the Corporation, which may be made from time to time.Such action by the Board of Directors may be taken at any meeting of such Board upon the initiative of any member or members thereof. The proceedings of the Board of Directors in such matter shall be final and conclusive, unless overruled by majority vote of the Council of the Third Ring, acting as a Board of Appeal. It is expected that any Clergy serving on such a Board will absent themselves if s/he is unable to be impartial, or is affected personally by the decsions of such a Board.

Section 6:

The Board of Directors shall constitute a nominating committee for Directors to serve on the Board. Their recommendations shall be presented by the Secretary to the Council of the Third Ring at any regular meeting. Other nominations may be made by any member present at the said meeting.

ARTICLE IX Officers

Section 1:

The officers of the Corporation shall be a President, a Vice-President in charge of Membership, a Secretary, and Treasurer. Other officers may be created by resolution of the Board, not to exceed thirteen. Doubling of roles is permissible with the agreement of the Board.

Section 2:

The term of all offices shall be one year.

Section 3:

The President shall be the chief executive officer of the Corporation, and shall preside at all meetings of the Board of Directors. S/he shall have general charge of the business of the Corporation, and shall execute, with the Secretary, in the name of the Corporation, all deeds, bonds, contracts, and other obligations and instruments authorized by the Board of Directors. The President shall also have such other powers

and shall perform such other duties as may be assigned by the Board of Directors.

Section 4:

Unless the Board of Directors shall specify otherwise, the Vice-President shall be the regularly designated authority to act on applications for membership and ordination, and may head a committee which performs this task. It shall be the responsibility of the Vice-President to keep addresses and other information relating to membership up-to-date. The

Vice-President shall be vested with all the powers and shall perform all the duties of the President, in case of the absence or disability of the President. The Vice-President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 5:

The Secretary shall keep records of all regular and special meetings of the Board of Directors, and forward these records to the members of the Board and the Third Ring. The Secretary shall also mail notification to members of the Third Ring and the Board of the time, place, and planned agenda of the regular Board meetings. Subsidiary representatives are asked to send the secretary a record of the quarterly business of each subsidiary three weeks prior to the regular meeting, for inclusion in the quarterly meeting notes. Notices should be sent at least two weeks prior to each regular meeting, and as early as possible before a special meeting. The Secretary also serves as the correspondent of the Corporation with persons representing the State of California, and files whatever reports and forms may be required by the State on an annual or ongoing basis.

A. In case of the absence or disability of the Secretary, or refusal or neglect to act, notices may be given and served by the President, or by the Vice-President, or by any person authorized by the President or the Vice-President, or by the board of Directors. Section 6: The Treasurer shall receive and safely keep all funds of the Corporation and deposit same in such bank or banks as may be designated by the Board of Directors. Such funds shall be paid out only on the cheque of the Corporation signed as directed by the Board of Directors. The Treasurer shall also control the keeping of the books and accounts of the Corporation, and is responsible for the filing and payment of any monies required by the State of California. Subsidiary representaives are responsible for the forwarding of quarterly financial records of each subsidiary to the Treasurer in advance of each quarterly Board of Directors meeting.

ARTICLE X Councils

Section 1: Seekers of the First through Third Circles shall be the general laity, and shall relate peripherally to the Inner Circles, members serving on committees, participating in open meetings, and fulfilling any other such functions as shall be designated by members of the Second and Third Rings.

Section 2:

Scions shall constitute the Council of the Second Ring, or the Scion Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the First Ring. This council shall have one representative sit on each meeting of the First Ring as Chairman. This Council shall fulfill any other particular functions as shall be designated by members of the Third Ring, and may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 3:

Clergy of the Seventh through Ninth Circles shall constitute the Council of the Third Ring, or the Clergy Council, which shall function in the interests of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the First or Second Rings. This Council shall have one representative sit on each meeting of the Second Ring as Chairperson. This Council shall fulfill any other such functions as shall be designated by the Board of Directors, and may

hold such regular or special meetings as shall be found necessary to adequately carry out the purposes of the Corporation.

Section 4:

The officers of the Board of Directors shall constitute the Executive Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the Board of Directors or of the Ring councils. This Council may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 5:

Each Nest shall establish a Nest Council, which shall function in the interest of that Nest in such matters as cannot appropriately or conveniently be brought before meetings of any of the other aforementioned Councils or the Board of Directors.The Nest Councils shall deal with all those matters which are the exclusive concern of the particular individual Nests, rather than of concern to the Church or Corporation as a whole. Such Nest Councils shall consist only of Second and Third Ring members of such Nests, in number not to exceed thirteen. Application for membership on a Nest Council must be made in person before the assembled body of the Council, during which the applicant should be questioned on

his or her reasons for wanting to serve on the Council and his or her understanding of the principles and purposes of the Nest and the Church. Acceptance to the council must be by unanimous vote or consensus of the current Nest Council membership. Candidates for Priesthood must first have served at least six months on a Nest Council, and that Council must unanimously approve the candidate's application for ordination before it can be submitted to the Board. The advancement and training of members of each Nest through the Second Ring shall be under the supervision of the Priesthood of that Nest, who may consult the Nest Council if such consultation shall be found useful or necessary. Second Ring members who are not affiliated with a particular Nest shall be trained under the supervision of the Priesthood of the Central Nest. At meetings of the Nest Councils, the High Priest, High Priestess, or High Scion shall be Chairperson, and shall be familiar with the rudiments of parliamentary or consensus procedure.

Section 6:

Any of the aforementioned Councils are authorized to appoint such committees as shall be found useful in the conduct of the activities of the Corporation.

Section 7:

Each of the aforementioned Councils and Committees shall elect or appoint, for any term necessary, such officers as may be found necessary to the conduct of the Councils. Such offices shall include a Secretary, whereby minutes shall be taken and notices of meetings disseminated. Section 8: General membership shall have the prerogative of vetoing any action taken by the Board of Directors, which it finds objectionable. Such veto to be taken by two-thirds majority at the Annual meeting.

ARTICLE XI Nests

Section 1:

The basic local organizational/congregational unit of the Church of All Worlds shall be the nest. A nest is a group of Church members, with at least one member 4th Circle or above, organized in a local area to learn about, discuss, and creatively practice the purposes of the Church. Nests shall be largely autonomous units which have agreed to adopt and practice the values and purposes of the Church and have, after applying to the Board, been granted a charter by the Board of Directors pursuant

to a recommendation of the Nest Co-ordinating Council.

Section 2:

In order to form a nest, a group of at least three Church members of at least 2nd Circle must apply to the Nest Co-ordinating Council for a charter as a proto-nest, or Chapter. Chapter charters are issued a the discretion of the Nest Co-ordinating Council. In order to be granted a

full Nest Charter, a group must function for at least a year and a day and have at least one member who has reached the level of Scion (4th Circle). Granting of a Nest Charter will be by vote of the Board of Directors.

Section 3:

Nests chartered by the Board of Directors shall be legal subsidiaries of the Church of All Worlds as incorporated under the laws of the States of Missouri and California. Nest shall not have the power to incur debt in the name of the Church of All Worlds.

Section 4:

The Board and Clergy of the Church of All Worlds do not wish to impose any doctrinal restraints upon local nests beyond the requirement that their activities be in accord with the purpose of the Corporation as stated in Article II of these bylaws. The board and Clergy in fact encourage creativity and innovation on the part of all local nests and groups in the lawful pursuit of the goals of the Church of All Worlds.

Section 5:

The Board of Directors does, however, reserve the right to revoke either a Chapter or Nest Charter on the recommendation of either the Council of the Third Ring or the Nest Co-ordinating Council for one of the following reasons:

A. The conduct at its meetings and public functions or in its public statements is found to be incompatible with the purposes of the Corporation as stated in Article II of these Bylaws, or contrary to the laws of the United States or the State of residence of the Nest or Chapter;

B. The conduct or statements of the Nest or Chapter in its meetings and public functions or in its public statements, in the judgement of the Board of Directors, reflects unacceptable discredit on the Church of All Worlds, its purposes, members and Clergy;

C. The Board of Directors has reason to believe -- on recommendation from either the Council of the Third Ring or the Nest Co-ordinating Council -- that the chartered group is not truly functioning as a Nest or Chapter in that the contact person of that Nest or Chapter does not respond to queries, show evidence of membership or the holding of regular meetings or other evidence that the Chartered Nest or Chapter is, indeed, functioning as a viable organizational unit of the Church of All Worlds.

ARTICLE XII Meetings

Section I:

General meetings of the Corporation shall be held in conjunction with the first yearly meeting of the Board of Directors. Regular meetings of the Board of Directors shall be held quarterly, approximately three weeks before cross-quarter Sabbats. The first annual meeting shall

propose the meeting dates for the remaining quarters of the year. Special meetings may be held whenever deemed necessary.

Section 2:

Notice of the Annual Meetings of the General Membership shall be made each year at least one month in advance of the date of the meeting by a special mailing to all registered members of the Church of at least 2nd Circle. Notices of regular meetings of the Board of Directors, together

with quarterly subsidiary reports and proposed agenda items, shall be sent to members of the Board two weeks prior to such meetings by the Church Secretary. Notice of special Board meetings shall be made as early as possible. Notice of regular meetings of other councils shall be sent to relevant members two weeks in advance by the appropriate council secretary, and notices of special meetings, as early as possible. Meetings of Nest Councils shall be held at least quarterly, the frequency and dates to be determined by said councils.

Section 3:

The privelege of decision-making at any meeting shall be limited to those present who are actual active members both of the Church and of the particular Council or Ring convening the meeting. If the number present is thirteen or less than thirteen, all decisions must be made by consensus, and if consensus cannot be reached, by a twothirds majority. If the number present is greater than thirteen, all decisions must be by a two-thirds majority vote. In meetings where more than thirteen voting members are present, the number of votes carried by each member shall be equal to the ring (1,2, or 3) that member has attained. Section 4: A quorum to conduct business shall consist of a number of voting members equal to two-thirds majority plus one of the members of that particular council.

Section 5: The fiscal year of the Corporation shall be from January l to December 31, inclusive.

ARTICLE XIII Subsidiary Operations

Section 1:

The Corporation, acting through the Board of Directors or their delegated authority, may organize, charter, establish, and operate such subsidiary operations, agencies, groups, and institutions as may be found necessary or expedient adequately to carry out the purposes of the Corporation.

Section 2:

Each subsidiary shall send a representative to serve on the Board of Directors. The subsidiary representatives shall be responsible for reporting the activities of the Subsidiary to the Board, and for relaying information from the Board to each subsidiary. In addition, the

subsidiary representatives shall submit reports to the Secretary and the Treasurer detailing the activities of each subsidiary.

Section 3:

Chartering and serving as Directors of subsidiary organizations is open only to active members of the Church with Scion or Clergy status. Under exceptional circumstances, and by special dispensation of the Board of Directors, a project or provisional subsidiary may be approved for inception by a Church member of only 3rd Circle status, conditional upon that person's attainment of 4th Circle within a year from the date of approval, or the appointment within that time as a Director of the aforesaid subsidiary of another active Churcdh member of at least 4th Circle. Subsidiaries should begin as projects or provisional subsidiaries and be considered for full subsidiary status if they have been active for two years and two days. Provisional subsidiaries should send a contact person to the Board of Directors' meetings.

Section 4:

The governance of subsidiaries shall be by Directors and Councils, the combined total number of which must always be an odd number, from one to seven, of whom one to three shall be designated Directors. Should the subsidiary be authorized to open a bank or checking account, there shall be three approved signatories on the account, at least one of which must be a Scion or Clergy. Directors of subsidiaries must be Scions or

Clergy, but other members of the subsidiary councils may be any active members of the Church that the subsidiary Directors wish to delegate.

Section 5:

Decision-making in subsidiary councils should follow the procedures outlined in Article XI, Section 3 above.

ARTICLE IV Amendments

Section 1:

Amendments or changes in these Bylaws may be made by recommendation of the Board of Directors at the Annual meeting, by unanimous vote or consensus of voting members present.

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carpet indoors.

An altar is set in the center, with Bread and Water and either fresh flowers and greenery (when outdoors) or a potted plant (indoors).

When everyone is settled and silent, the Priestess begins the blessing:

P'ess: Blessed be this Bread, the body of our Lord,
And Blessed be this Water, the blood of our Lady.
As our bodies are nourished by Their divine energy,
So let Them ever nurture our spirits.
We are the conscious product of Their eternal passion,
And so do we give Them our gratitude in celebration of Life.

The Priest takes the Bread from the altar and raises it aloft in consecration:

Priest: Seed fallen on the wet Spring table,
embryos bedding in the night.
The Sun is joy on the Earth in the morning,
And the wheat reaches up for the food that is Light.
He holds his child to the Sun and would free him to the wind.
Then we take them both, Father and Son, both still young.
We fold them into tight brown loaves, Rocks of Sun for the tables of the People.

The Priest takes a piece of the Bread and places it into the mouth of the person on his left with the words: "May you always have sufficiency". He then passes the plate on to that person, who does the same actions and gives the same blessing to the next person to the left, and so on round the circle. When the loaf comes around to the Priestess sitting on the Priest's right, she gives him his share while taking a small piece and crumbling it onto the Earth , if outdoors, or into the potted plant if indoors, saying:

"Mother Divine, take back what is Thine."

The Priestess then takes the chalice of Water from the altar and holds it aloft in consecration:

P'ess: Ice in the North will melt into the Earth.
She will soften and breathe again.
Water, sweetened by the lungs of the Earth, our Mother, runs South To the houses of the people, and the clouds give birth and die.
They tremble on beds of air giving birth.

Their trembling rocks the Earth with thunder; all their life is gone.
Their last breath is in our cup,
Let us drink the rain.

The Priestess then holds the chalice to the lips of the Priest on her left, who drinks as she says:
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"Water shared is Life shared."

He then holds the cup and repeats the phrase for the person on his left, and so it goes, clockwise, around the circle. Other phrases may be spoken, such as "May you never thirst", or "Drink deeply". As the chalice passes from each person, they link hands with those who already shared the water, until, as the chalice completes its round, all hands are joined. Finally the person to the right of the Priestess gives her back the chalice and the blessing, whereupon she pours out the remainder of the water onto the ground or the plant as a libation to the Earth, speaking again the words:

"Mother Divine,take back what is Thine."

She places the chalice back onto the altar, then returns to her place to link hands and complete the circle. Then may follow a silent meditation, a chant or song, a breathing exercise to raise energy, or whatever is desired. When the exercise or meditation has reached its conclusion, the Priest pronounces the Benediction:

Priest: O Gracious Lady and Laughing Lord,
We would ever have Thee here with us.
Now the time is come to break the circle and return to the world.
May Thy love be ever with us and Thy wisdom guide our steps.
Blessed Be.

Everyone repeats the words "Blessed Be" simultaneously dropping the hands they are holding, thereby breaking the link and ending the Rite.

"Earthmom"

"Well, for instance, who is this All-Mother you're always talking about?"

"Why, you are, Edward. . . The All-Mother. You're the All-Mother, I'm the All-Mother, that little bird singing out there, it's the All-Mother. The All-Mother is everything. The All-Mother is life..."

The primal and supreme deity of the ancient world, the oldest and

most universally worshipped, was the Great Mother, Mother Earth. Images of Her date back to Aurignacian Cro-Magnon peoples, from 27,000 years ago, and are found all over the Eurasian continent from Spain to Siberia. For thousands of years before there were any male gods, there was The Goddess, and Her worship continued unabated clear up until its violent suppression by Iron Age patrism. When and where worship of the Mother prevailed women and Nature were held in esteem. The Chinese called Her Kwan Yin; the Egyptians knew Her as Isis; the Navajo call Her Changing Woman. To the Greeks She was Gaia, and to many black peoples She is Yemanja. She is Aphrodite, the Goddess of Love, and She says: "All acts of love and pleasure are my rituals." She is also the ancient Crone Hecate,who gives us both wisdom and death. The Goddess is diversity. She represents both darkness and Light and Her worship is the reconciliation of opposites. There can be no such thing as a "Good Goddess" or an "Evil Goddess". Death is part of the natural cycle as night follows day and we accept it with grace as Her final gift. The search for Balance is the goal of Her people, and it is achieved by the acceptance of multiple paths and truths. Dion Fortune once commented that all goddesses are manifestations of the One Great Goddess whose identity is as the universal feminine spirit of Nature.

The eldest and greatest aspect of the Goddess is as Great Mother

Nature, the all-encompassing energy of Universal Life. Her womb is the Quasar, the white hole through which all energy pours into creation, and Her all-devouring mouth is the Black hole itself through which all matter is consumed to be reborn once again as between Her thighs the universe is squeezed from spirit. Her energy then coalesces into Matter-Mater:the Mother of all forms. She ignites, becoming the Star Goddess Nuit, whose galactic breast is our Milky way. Of Her are born star systems and planets including, of course, our very own Earth Mother, Gaia.

Because of the diversity of the Goddess, She is seen as manifesting in many different aspects. She is often called The Triple Goddess, which refers to Her link in the fertility cycle where She appears as Maiden, Mother and Crone. Some ancient cultures personified this Triplicity as the waxing, full, and waning Moon, and other three-faced Goddess aspects are familiar to us as the Fates, the Graces, the Furies, the Muses, or even as Faith, Hope and Charity. Another familiar division of Her aspects is into Mother and Daughter (Demeter and Persephone), or as Sisters/Lovers (Fauna and Flora). Such polarities are also important in Her worship. Sometimes the polarity can exist with two different aspects of the Goddess representing both poles, but

more commonly it is the great gender polarity, for the Goddess is a deity of sexual loving.

She is Ishtar or Aphrodite, the eternal Lover who awaits with eager arms the mortal man brave enough to risk Her immortal favor. Many men have worshipped Her as a lover, but she may never be possessed, for She belongs only to Herself. She is Parthenos, the eternal Virgin (in the prepatriarchal meaning "of her own household"). She represents the Strong Woman : not dominant, but independent. Her lovers are not truly human but divine. She has been the Beloved of many gods, and though jealous male gods eventually suppressed Her worship, She shared the co-rulership of Heaven and Earth for thousands of years of marital bliss. She is the inescapable Yin necessary for the cosmic balance of Yang/Yin. Symbols associated with Her (the Tree of Life, the Sacred Serpent, the Labryrinth) are found in all parts of the globe, at the heart of all the Mysteries, and underlying all the later accretions of successive religions. The search for Her is the search for our deepest ancestral roots.I am the star that rises from the twilight sea.I bring men dreams to rule their destiny.I am the eternal Woman; I am She!The tides of all souls belong to me-Touch of my hand confers polarity-These are the moontides, these belong to me.

Honor Thy Mother

In all the cultures where She is still worshipped, there is no confusion over Her identity : She is Nature, and She is the Earth. She is not an atavistic abstraction, not a mystical metaphor, not a construct of consciousness. Her body is of substance as material as our own, and we tread upon Her breast and are formed of Her flesh. "Walk lightly on the bosom of the Earth Mother," says Sun Bear, and traditional Native Americans agree. Cherokee shaman Rolling Thunder emphasizes that "It's very important for people to realize this: the Earth is a living organism, the body of a higher individual who has a will and wants to be well, who is at times less healthy or more healthy, physically and mentally."3 Frank Waters, author of Masked Gods and Book of the Hopi, makes the same point::. . . To Indians the Earth is not inanimate. It is a living entity, the mother of all life, our Mother Earth. All Her children, everything in nature, is alive: the living

stone, the great breathing mountains, trees and plants, as well as birds and animals and man. All are united in one harmonious whole.4 Renowned historian Arnold Toynbee, writing on "The Religious Background of the Present Environmental Crisis," also observed that:For pre-monotheistic man, nature was not just a treasure-trove of "natural resources". Nature was, for him, a goddess, "Mother Earth," and the vegetation that

sprang from the Earth, the animals that roamed, like man himself, over the Earth's surface, and the minerals hiding in the Earth's bowels, all partook of Nature's divinity.5 Before ever land was, before ever the sea, Or soft hair of the grass, or fair limbs of the tree, Or flesh-coloured fruit of my branches, I was : And thy soul was in me.

The Gaia Thesis

In order to understand the nature of the Earth Mother, we must first understand our own origins. Biologically, unisexual organisms are always considered to be female, since only the female brings forth life from her own body; in the act of reproduction single cells are referred to as mothers and their offspring as daughters. Each of us began our individual life as a single fertilized cell, or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the body of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. Blood cells race along our arterial highways, but we know them to be in fact minute components of the far vaster living beings that we ourselves are. Over three billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on, that original cell, the first to develop the awesome capacity for reproduction, divided and redivided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun. But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of a single vast living being:Mother Earth Herself. The Moon is Her radiant heart, and in the tides beats the pulse of Her blood. The protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And as in our own bodies, Earthly life was biologically female for the first 3 billion years, before sexual reproduction, complete with males, evolved around 600 million years ago. In evolutionary theory we say "ontogeny recapitulates phylogeny" (the development of the individual repeats the

development of the ancestry); ancient people anticipated such scientific ideas when they intuitively conceptualized our planetary Divinity, like that first single cell, as feminine: our Mother Earth.

The soul of our planetary biosphere is She whom we call Goddess. First life on my sources first drifted and swam. Out of me are the forces which save it or damn.

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Out of me man and woman, and wild-beast and bird. Before God was, I am.6". . . Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea: they are handed over to you." (Gen. 9:2-3)

Since the time of the Exodus, 3,500 years ago, Western Civilization has been pursuing a course that has taken it farther and fhree great monotheistic religions of the West, Judaism, Christianity and Islam, have from their beginning activity suppressed the worship of the Goddess, and have tortured and brutally murdered millions of Her people. Today, she is all but forgotten in the hearts of Her children, and Her body lies raped and ravished in the wake of human progress. The Goddess is the concept of feminine divinity incarnate. The denial of feminine divinity results in the oppression of all women, including Mother Nature. As Toybee says:The thesis of the present essay is that some of the major maladies of the present-day world:for instance the recklessly extravagant consumption of nature's irreplaceable treasures, and the pollution of those of them that man has not already devoured:can be traced back in the last analysis to a religious cause, and that this cause is the rise of monotheism. 5

This is not to say that all non-monotheistic religions have a perfect track record for the treatment of women in those societies. Certainly Hindu cultures revere various goddesses and yet are among the more sexist and female-suppressive societies in the modern world. Nevertheless, there is abundant archeological evidence to indicate that things were not always as they are now, especially in truly ancient societies like India. Before the Aryan Indo-European invasion around 1,500 BCE many Neolithic and Bronze Age cultures, including the Harrapan culture of the Indus Valley and the Minoan people of Crete, had societies that appeared remarkably egalitarian. These societies were universally characterized by the worship of a powerful Great Mother whom the Hindu people still call Maha Devi Ma. She was later broken into a multiplicity of minor goddesses which were demoted to the position of wives or concubines of the gods. By the time sacred writings were codified in the Vedas, the Primal Goddess Maha Devi in India had been

divided into a triplicity of goddesses characterized as Creator, Preserver and Destroyer: Saraswati, Laksmi and Kali; respectively the consorts of Brahma, Vishnu and Shiva. In Greece, a similar process led to Kore, Demeter and Persephone (or Hecate) created from the original Cretan Rhea. Once the Great Mother had been married off She became easier to control and the way was paved for Her dowry of natural wealth to be handed over to the financial control of Her divine consorts. Whether this new mythical development was a simple mirror of the social diminishment of women's rights or whether it preceded it and was invoked as a justification is really a moot point. But the land, formerly tied to matrilineal territorial clans, passed into the hands of patriarchal kings and princes who began to treat it as their private property and to lay waste to the forests in order to build vast temples and palaces to house their harems and other slaves. The Goddess of Nature went from the position of being the body and soul of all that lives to that of a wife, mother and household servant. Many traditions have given lip service to the so-called "Female Principle," either in the form of a divided identity like the Hindu Shakti or as a semi-divine emanation. But the power of the Goddess of Nature has gradually lost its ability to inspire the necessary respect and reverence once accorded to the Source and Bearer of Life.

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Where are You, then, Mother, whose strength was before All other powers? Your name is the only freedom.8 Pantheism is the view that everything in Nature is alive, and that all living is Divine. In that context, then, the simplest explanation of Divinity is as "an energy field created by all living things. It surrounds us, it penetrates us, it binds the galaxy together." (Star Wars: "The Force")

Thus a pantheistic theology of Immanent Divinity ("Thou Art God/dess") contrasts sharply with the theology of Transcendent Divinity ("God is Out There") presented by most of "The World's Great Religions." Unlike the God worshipped by Christians, Moslems and Jews, the Goddess is not an all-powerful, indestructible, non-physical being who created the world and exists apart from it. Though Mother Nature is Life on the universal scale, Gaia, the Earth Mother is the very soul of this living planet, and she lives or dies as all life on this planet lives or dies.
. . Mother, not maker; born, and not made. Though her children forsake her, allured or afraid, Praying prayers to the God of their fashion, She stirs not for all who have prayed.O my children, too dutiful
towards Gods not of me, Was not I enough beautiful? Was it hard to be free? For, behold, I am with you, am in you, and of you: Look forth now and see!6 "Earth Mother, Your Children Are Here!" Current environ-

mental crises are legion. Chlorofluorocarbon chemicals are destroying the ozone layer in the atmosphere; industrial pollution is creating the greenhouse effect which will melt the polar icecaps, drowning the coastal regions; and the destruction of the rainforests and the pollution of phytoplankton in the seas is causing worldwide droughts. The problems are so vast and the politics of greed and corruption are so complex that it will truly take a miracle to reverse such global destruction. The only thing that can save us is a total and electrifying change of consciousness. Nothing short of a worldwide realization of our planetary awareness will bring home the desperation of our plight. We must activate our Gaian identification so that we regain our shattered empathy with the Spirit of Nature. We must become one with the Earth Mother in order to feel Her pain/our pain and make it stop before the cancer we have become reaches the terminal phase.

The word religion derives from the Latin re-ligio; "relinking." The very purpose of true religion, then, is to heal the rifts and alienations which have caused us to become separated from the divine Source of Being: the rifts between humanity and Nature; between matter and spirit; between mind and body; between man and woman; between our own egos and the Soul of Nature. Recent books analyzing the trends of our wayward world have, with increasing frequency, been calling for a return to the worship of the Mother. So many wistful comments made by writers such as Merlin Stone, Mary Daly, James Lovelock, Judy Chicago, Dolores LaChapelle, Rene Dubos, Daniela Gioseffi, Paolo Soleri, Elizabeth Gould Davis, Arnold Toynbee, Joseph Campbell, Marija Gimbutas and Riane Eisler reflect a craving for such a religious revival. The truth is that such a revival has been going on for some time now:since the early 1960's:in the form of what we call the Neo-Pagan movement (from Latin paganus:"peasant" or country dweller:Paganism now refers to all nature religions). To the several hundred thousand Neo-Pagans who have been actively practicing and publishing for more than a quarter of a century, the greatest mystery of this religion is its continuing obscurity and invisibility to those such as the above-named writers, who continue to publish books advocating such a movement as this, while remaining ignorant that it is already in effect. The new Paganism encompasses many Nature-oriented groups such as Feraferia, Church of All

Worlds, Madrakara, Bear Tribe, Venusian Church, Pagan Way, Church of the Eternal Source, Odinic Fellowship, Reformed Druids, Earth Church of Amargi and Children of the Earth Mother. The largest contingent of modern Goddess-worshippers, however, is found in Witchcraft, or Wicca. Wicca is a pre-Christian European Pagan magical tradition; European Shamanism. The violent suppression to the point of eradication of the

followers of Wicca by the Inquisition can only be compared to the Jewish Holocaust of Nazi Germany (estimates of the number of martyrs run as high as nine million!), but today the Craft is making a powerful comeback on the wings of the re-emergent Goddess.

The Neo-Pagan movement, and especially Feminist Witchcraft, has recently been joined by increasing numbers from the Women's Spirituality movement and lately also by many thinkers from the Deep Ecology movement and even such radical environmental activists as Earth First!. These are some of the forces which form the core of the movement to restore the Earth Goddess to Her rightful place; a movement which has its roots in the combined studies of feminism and ecology and is the logical spiritual application of such studies. If Witches can be priestesses of feminism, then Neo-Pagans are the chaplains of the ecology movement. The overall movement, though variously called Eco-feminism and Ecosophy, is truly an attempt at expressing Gaian Spirituality. These three streams of spirituality:Deep Ecology, Goddess Spirituality, and Neo-Paganism:have met and mingled with Native American, Hindu, Tibetan, Hawaiian and other ancient spiritual teachings and fused somewhat with the more nebulous New Age Movement. What is struggling to be born from this blending of pathways is a truly planetary religious metaphor that will transcend all the tradition-specific patterns in the same way the idea of Neo-Paganism absorbed and united a multiplicity of wildly differing but basically polytheistic religious groups in the 1970's. Perhaps what we are looking for could be called Gaean religion, because at the heart of our Unity is our identity as children of the same Mother:Gaia Herself; Mother Earth. It is said that it's a wise child who knows its own Mother! A brief digression on etymology here: Who is Gaia, that we would name a movement after Her?

The name Gaia is the Greek name for the Earth Mother Goddess, She who was created by Light and by Love from the primal cosmic chaos. Pierced by the arrows of Eros, Gaia gave birth to all the plants, animals, gods and goddesses and of course the human race. So Gaia is the Mother of us all according to ancient Greek mythology.

From the moment that the people of Earth achieved the ability to observe the image of our planet spinning in all Her radiant blue-and-white splendor through the black velvet night, we have been impelled towards planetary identification. We must inevitably begin to think of ourselves as one planet, one people, one organism. The power of that image alone unites us, not to mention the concept that the past three-and-a-half billion years of terrestrial evolution resembles one vast embryogenesis. Something is developing, hatching, unfolding as a self-reflexive mind capable of contemplating its own existence. Gaia

developed increasingly complex eyes and extensions of Her eyes/our eyes in order to contemplate Her own image. And now, having seen Herself through our satellite eyes, She is awakening to consciousness. She has a face, an identity and now even a name, and so we inevitably come to identify ourselves through Her as Gaian.

A Gaian movement would be deeply committed to communication and

education. Many tribal people and many of the old nature-based folk religions such as native Australians, Hawaiians, Siberians, Tibetans and Americans have come to the brink of extinction rather than to allow the mysteries of their sacred rites to pass outside their tribes. Others have realized the need to become more eclectic if they are to survive.

The Gaian movement is presently small and largely unrecognized, since it is anarchic and not evangelical, but it has tremendous potential in having no single head and presenting a genuine answer to so many of the world's problems. Its vision is, in fact, an idea whose time has come. Yet there are still many obstacles, and revolutions in consciousness rarely happen overnight. The greatest forces operating against a new Gaian renaissance are inertia and apathyЙ the watchwords of the Ф70s and Ф80s. But winds of change are blowing, and by the time the century turns we will see that once again Goddess is Alive and Magick is Afoot!And you who think to seek for me -Know that your seeking and yearning will avail you naughtUnless you know the Mystery:That if that which you seek you find not within you,You shall never find it without.For behold: I have been with you from the beginning,And I am that which is attained at the end of desire.9

Footnotes:

1. Mack Reynolds, Of Godlike Power, 1966, pp. 146-1472.
2. Dion Fortune, "Charge of the Moon Goddess"
3. Doug Boyd, Rolling Thunder, 1974, p. 51
4. Frank Waters, "Lessons From the Indian Soul," Psychology Today, May 1973
5. Arnold Toynbee, "The Religious Background of the Present Environmen tal Crisis," International Journal of Environmental Studies, 1972, Vol. III
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7. Tim Zell, "The Gods of Nature; The Nature of Gods," Gnostica #15, 1973
8. Ramprasad Sen, Grace and Mercy in Her Wild Hair; 18th Century Bengal
9. Doreen Valiente, "Charge of the Star Goddess"

(This article was first written in 1978; revised and updated in 1990.)

The Church of All Worlds, a Brief History

It all began on April 7, 1962, when, after reading Stranger in a Strange Land, Tim Zell and Lance Christie shared water and formed a water-brotherhood called "Atl" at Westminster College at Fulton, Missouri. During the mid-1960s the group was centered on the University of Oklahoma campus at Norman under the name Atlan Foundation. A periodical, The Atlan Torch (later The Atlan Annals), was published from 1962-1968. Following a move to St. Louis, Missouri, in 1968 the Church of All Worlds was legally incorporated. In March of that year, the first issue of Green Egg appeared and over the years made Tim Zell, its editor, a major force in Neo-Paganism, a term which Zell coined. CAW was the first Neo-Pagan/Earth Religion to obtain full federal recognition, although it was initially refused recognition by the Missouri Department of Revenue on the basis of its lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters. The ruling was overturned as unconstitutional in 1971. The Church of All Worlds took much inspiration from the science fiction classic, Stranger in a Strange Land by Robert Heinlein. In the novel, Valentine Michael Smith was a human being born on Mars and raised by Martians. Upon being brought to Earth,

he established the Church of All Worlds, built around "nests", a combination of a congregations and an intentional communities. A basic concept was "grokking", i.e., the ability to be fully empathic. Heinlein's CAW emphasized non-possessive love and joyous expression of sexuality as divine union. Their greeting was "Thou art God" or "Thou art Goddess", a recognition of immanent divinity in each person. The basic theology of the CAW is a pantheism focused on immanent rather than transcendent divinity, which is worshiped in female as well as a male form.

The most important thealogical statement came in revelatory writings by Zell in 1970-73, on a theory which later came to be known as the Gaia Thesis, a biological validation of the ancient intuition that the planet is a single living organism, Mother Earth. Pantheists hold as divine the living spirit of Nature. Thus the CAW recognizes Mother Earth, the Horned God, the Green Man and other spirits of animistic totemism as the Divine Pantheon. Church of All Worlds was an early forerunner of the Deep Ecology movement. Through its focus on Mother Nature as Goddess and its recognition and ordination of women as Priestesses, CAW can also rightly be held to be the first Eco-Feminist Church. Its only creed states: "The Church of All Worlds is dedicated to

the celebration of life, the maximal actualization of human potential and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth."

In 1974, CAW reported nests in Missouri, California, Illinois, Kansas, Wisconsin, Iowa, Wyoming, Minnesota, Pennsylvania, Tennessee, New Jersey, New York, and Ohio. It was then publishing two periodicals, Green Egg and The Pagan. Two years later Zell moved to Oregon with his new wife, Morning Glory, an ordained Priestess, for a rural life of writing, research and the practice of the religion he had developed. They left the administration of the CAW and the publication of the Green Egg in the hands of other Church leaders. After only a few more issues, the magazine ceased publication. Subsequently many Church Nests dissolved due to internal conflicts.

By the mid-1980s CAW survived only in California, focused around the sanctuary land bequeathed to the Church by its Bard, Gwydion Pendderwen. On and around this rural retreat, a Pagan homesteading community grew which included the Zells (Tim Zell had changed his first name to Otter in 1979 following a vision quest) and other long-time Church members who had moved to California, as well as many new people. Two new clergy were ordained during that time, Orion Stormcrow (a Church member since 1969) and Anodea Judith. (In 1991, Deborah Hamouris was ordained, bringing the present number of active clergy to six.) In the late 1980s, following Otter and Morning Glory's emergence from eight years of living in the wilderness, the Church of All Worlds began reorganizing under the leadership of Anodea Judith. The membership program was radically upgraded to include a Progressive Involvement Program (PIP), intensive training courses and a new members newsletter, The Scarlet Flame. Activities and membership increased dramatically during this period as CAW emerged from its slumber. The first issue of Green Egg (The Next Generation!) appeared in May, 1988, the 20th anniversary of its original publication. It has risen to a position of prominence among Pagan periodicals. Diane Darling, who joined the Church in the mid-'80s, is its editrix, Otter its publisher and designer. In 1991, with 52 pages and a four-color glossy cover, Green Egg won the

Silver Award from the Wiccan/Pagan Press Alliance (WPPA) for "Most Professionally Formatted Pagan Publication". In 1992 Green Egg won the WPPA Gold Award for "Readers' Choice" as well as the Dragonfest Awards for "Most Attractive Format" and "Best Graphics". Diane won the Pentacle Award for "Favorite Pagan Editrix", and Otter for "Favorite Pagan Writer".

The non-fictional Church of All Worlds has grown far beyond Heinlein's dream. There are nine concentric circles of member involvement, named after the planets and grouped into three rings. Each circle's activity includes study, writings, magical training, sensitivity and encounter-group experience, as well as active participation in the life of the Church. The First Ring, Circles 1, 2, and 3, is for Seekers, those who are only participants. Second Ring, Circles 4 through 6, is made up of Scions, members who help run the church. The clergy, Council of the Third Ring, consists of legally ordained priests and priestesses; longtime members who have worked through the other circles, undergone personal and leadership development, religious training, and completed the Church's ordination requirements. There are two governing bodies in addition to the Clergy: the Board of Directors, which determines policy and business matters, and the Fun Committee, which implements the activities and functions of the Church. The Fun Committee is made up of a Board member, a clergy member, and one representative from each of the church functions, such as Rites and Festivals, Publications, Membership, Communications and each subsidiary. There is an annual General Meeting to elect officers and make changes in the Church's ever-evolving Bylaws. Worship involves attending weekly or monthly Nest meetings usually held in the homes of Nest members. Autonomous nests are composed of at least three members of 2nd Circle meeting monthly or more often. The basic liturgical form is based on a circle where a chalice of water is shared around as part of the ritual part of the Nest meeting. Longer events are celebrated at the Church sanctuary, Annwfn, a 55-acres of land in northern California. Annwfn has a two-story temple, cabins, garden, orchard and a small pond. It is maintained by a small community of resident caretakers. In addition to the eight Celtic seasonal festivals, the Church holds handfastings (marriages), vision quests, initiations, workshops, retreats, work parties and meetings on the land. As of 1993, the Church has ten chartered nests in California, with others in Florida, Illinois, Arizona, Maryland, Wisconsin, Minnesota and Australia (where CAW has become the first legally-incorporated Pagan church in that country). A number of proto-Nests are in the process of forming. Current President is priest Tom Williams (a member since 1968). Otter is presently engaged in the formation of the Universal Federation of Pagans (UFP), a worldwide association with which he hopes to unify the global Pagan community. 1992 was the 30th anniversary of the Church. A Grand Convocation was held in August, with an attendance of nearly 300. Membership at the end of 1993 was around 600.

The Mission Statement of the Church of All Worlds is as follows: The mission of the Church of All Worlds is to evolve a network of

information, mythology, and experience that provides a context and stimulus for reawakening Gaea, and reuniting Her children through tribal community dedicated to responsible stewardship and the general evolution of consciousness. Over the years, the Church of All Worlds has chartered a number of subsidiary branches through which it practices and teaches its religion:

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* Forever Forests : Box 212, Redwood Valley, CA 95470. Founded in 1977 by Gwydion Pendderwen; the ecology branch. Sponsors tree-planting events and rituals.

* Lifeways : 2140 Shattuck #2093, Berkeley, CA 94704. Founded in 1983 by Anodea Judith; the teaching branch. Offers workshops, classes, healing rituals, recovery programs, wilderness excursions, and training for the priesthood. Handles the Progressive Involvement Program.

* Nemeton : Box 610, Laytonville, CA 95454. Founded in 1972 by Gwydion Pennderwen and Alison Harlow; the marketing branch. Tapes and CDs, songbooks, T-shirts, philosophical tracts and books. Catalog available.

* Ecosophical Research Assn. (ERA) : Box 982, Ukiah, CA 95482. Founded in 1977 by Morning Glory Zell; devoted to research and exploration in the fields of history, mythology and natural sciences. Produced the Living Unicorn, the New Guinea Mermaid expedition and a Peruvian Pilgrimage.

* Holy Order of Mother Earth (HOME) : Box 212, Redwood Valley, CA 95470 Founded in 1977 by the Zells and Alison Harlow; magical and shamanic branch open only to trained initiates. Creates and conducts the Church's rituals and ceremonies.* Peaceful Order of the Earth Mother (POEM) : Box 5227, Clearlake, CA 95422. Founded in 1988 by Willowoak Istarwood; dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps and a quarterly magazine for Pagan youth, How About Magic? (HAM) :$7 per year.

* Green Egg : Box 1542, Ukiah, CA 95482. Award-winning quarterly journal of the New Paganism and the Gaian Renaissance, founded in 1968 by Otter Zell. Sample $6; subscription $15/yr US bulk mail; $21/yr US/Canada 1st class/envelope; $27/yr trans-Atlantic; $30/yr trans-Pacific.

* Annwfn : Box 48, Calpella, CA 95418. CAW's 55-acre land sanctuary

and retreat in the Misty Mountains of Mendonesia. Write for Visitor's Policy.

* CAW Membership and General Correspondence :
(Australian Headquaters) PO Box 408, Woden, ACT 2606.

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ourselves in the peculiar position of having a public image that was created not by ourselves, but by our persecutors. It is much as if the Nazis had succeeded in eradicating Judaism to the extent that, generations later, the common opinion of what the Jewish faith was all about was derived solely from the anti-Semitic propaganda of the Third Reich.

In Europe alone, from tens of thousands to millions (the figures are still in dispute) of Pagans were martyred by the Christian churches during the Inquisition and Witch trials. Those figures do not even count the millions of other Pagan peoples in North and South America, Africa, Polynesia, Melanesia and Asia who fell before the advancing plague of Western Christendom.

Today, the conception most people have of Paganism is the lurid one drawn by the Christian church to justify its own reign of terror, and bears about as much relation to reality as the similar propaganda Christianity once fostered about Jews. In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring Witchcraft to be a 'sect' and heretical. It was not til the 14th century that the two religions came to grips.

All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed. At first victory occasionally inclined to the Pagans, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands whom they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the 'devil worshipers'.

What can have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God. (Margaret Murray, The God of the Witches, 1931, Oxford GB 332, pp. 21-22)

'Pagan' does not mean "irreligious" or "barbarian". It is the correct anthropological term to describe indigenous folk religions, being derived from the Latin paganus, "peasant," which derives in turn from pagus, "village". The Latin comes from the Greek pagos, "standing stone," and paga, "sacred spring," representing, respectively, the male and female generative powers. Paganism is basically Nature worship. 'Pagan' is a proper noun or adjective denoting the name of a religion,

and as such, is properly always capitalized, as is 'Jewish' or 'Hindu'.

Religions can be roughly divided into two distinct categories: the naturally evolving, indigenous "folk" religions of particular regions and peoples (the Pagan religions), and on the other hand the "revealed" religions: those religions owing their existence to a "revelation" taught by some great "prophet" and formulated in various creeds and

dogmas. The latter category, of course, includes most of the "Great Religions of Mankind:" Judeo-Christian-Islamic, Buddhist, Confucian, etc. Though articulated by a great teacher, Lao-tsu, Taoism is essentially Pagan in philosophy and attitude, while Hinduism and Shinto are Pagan in origin and essence even though they have become institutionalized as State religions.

Pagan religions are characterized by being "natural," both in origin and mode of expression, as opposed to the artificiality of constructed revealed religions. Paganism emerges out of the processes of Life and Nature, and continues to evolve as a living, growing, organic entity.

Revealed religions are like buildings: an architect (prophet) get an inspiration (revelation) and lays down his vision in blueprints (prophecy; scriptures). Then contractors, carpenters, masons, etc. (disciples and followers) build the structure more or less according to his specifications. It is made of non-living materials, and does not grow naturally; it is assembled. When it is finished, it cannot grow further, and begins to deteriorate, until it is eventually so outmoded and rundown it is demolished to make way for new buildings. A world of revealed religions is like unto a city, with all the problems (hunger, war, hatreds, crime, pollution, dis-ease) of a city, and for much the same reason: alienation from the life-flow.

A Pagan religion, on the other hand, is like a tree: it emerges alive from the Earth, grows, changes (both cyclically through the seasons, and continually in upward and outward growth), bears flowers and fruit, and shares its life with other living beings. It is not made or designed according to any blueprint other than genetic. And when, after many thousands of years, perhaps, it should come to the end of its time, it does not pass from the world entirely, for its own progeny have, in the interval, begun to spring up all around, again from the Earth, and again, similar yet each unique. A world of Pagan religions is like a forest.

Paganism includes Animism, Pantheism, Shamanism and Totemism. (Witchcraft is the survival or reconstruction of European Shamanism; i.e., the magical arts of tribal peoples.) Pagan are the native religions of the American Indians, the Africans, the various Island peoples, many peasants in the mountains of Asia, the Aborigines of Australia, and, at one time, the Gauls, Teutons, Norse, Celts and Faeries (as the invading Saxons called the pygmy neolithic race they encountered in the British Isles). Long before they encountered Christianity, the Faeries (known to archaeologists as Pretani, or Picts) had been forced by the Saxons onto the inhospitable Heaths of Britain, later to be called "Heathens" by the Church. By 1500 CE, they had been virtually exterminated, save for those who managed to intermarry or exchange their infants for those of the invaders ("changelings"). Moreover, as it was later to do in the case of the Witches, who inherited much of the Faery lore and religion, the Church began a campaign to convince the world and future generations that these people had never existed in the first place, but were merely imaginary! The old Pagan religions were never "created". They had no founding prophets and no saviors. They grew up with their people, and their origins are lost in the mists at the dawn of humanity. What little we can trace indicates a descent from paleolithic and neolithic "fertility cults," hence the common symbols of the Earth Mother Goddess, the Green Man and

the Horned GodCthe fecund embodiments of living Nature. We find them therefore unanimous in their veneration of Nature and their sensual celebration of life, birth, sex and death as expressed in the seasonal Festivals of the Sacred Year. All these Great Festivals of Paganism, wherever they may be found, correspond in common with the Solstices, Equinoxes, and other natural annual cycles of life (animal mating and birth seasons, planting, harvest).

Most of these remain with us today in more-or-less disguised form as the so-called "Christian" holidays of Christmas (Yule), Easter (Ostara), May Day (Beltane), Thanksgiving (Mabon or Harvest Home), Halloween (Samhain) and even Groundhog's Day (Oimelc). In addition to these six, there are two others, Litha (Midsummer) and Lughnasadh, comprising a total of eight Festivals (or Sabbats, as they are known, sometimes under different names, in Witchcraft). Thus it is obvious that the rich heritage of Paganism forms a solid foundation for the spontaneous emergence of a Neo-Pagan revival today. In the midst of our current spiritual and ecological crisis, it is highly appropriate that natural religions are once again finding a place among the children of Earth.

Modern Neo-Paganism, however, is somewhat distinct from the Old Religion, in that it is to a large measure a relatively new phenomenon. Neo-Pagan religions are many and diverse. They range from the sublimely artistic Paradisal vision and reconstruction of old Pagan Mysteries of Feraferia to the astrological divination and ancient Egyptian religion of the Church of the Eternal Source, and from the Wiccan-oriented myth and ritual of the Pagan Way to the transpersonal psychology, science-fiction mythology and deep ecology of the Church of All Worlds. All of the dozens of Neo-Pagan religions now in existence, and most of the countless sects of Witchcraft, however, do hold certain values in common, and it is these values which relate them to Paganism in the older sense.

One of the key values of Neo-Paganism is its insistence on personal responsibility. The Church of All Worlds expresses this in the phrase, "Thou art God/dess," implying total personal freedom and individual responsibility on the part of every one of us. Paganism has no concept of "original sin," and hence has no need of saviors. Neo-Pagans do not expect Divine retribution for breaking social taboos. Rather, concepts of "sin" and "atonement" are restated in the framework of ecological awareness and karma. If our actions are discordant and in opposition to the evolutionary flow of Life, we suffer the ecological consequences, in much the same way, and for exactly the same reason, as diseased cells in the body are attacked by the antibodies and other natural defenses. Whatever energy we put out returns to us multiplied threefold. Love returns love; hate returns hate. Robert Ingersoll observed: "In Nature there are neither rewards nor punishments; there are consequences". The total responsibility (and hence the total freedom) rests in our hands.

As in the Old Religion, Neo-Pagans conceptualize Divinity as manifest in the processes of Nature. Indeed, in a very literal sense, Mother Nature, Mother Earth, is "Goddess," and She has been recognized as such since time immemorial. Thus ecology is seen as the supreme religious study: "Nature is Divinity made manifest...It is creativity, continuity, balance, beauty and truth of life. "Everything we encounter in the Biosphere is a part of Nature, and ecology reveals the

pattern of that is-ness, the natural relationships among all these things and the Organic Unity of all of them as a Biospheric Whole. Thus ecology shows the pattern of man's proper and creative involvement with Nature, that Nature which encompasses his own life and on proper relation to which his survival and development depend: Of all man's

secular studies, ecology comes closest to bringing him to the threshold of religious relationship to his world. Ecology not only confirms the wonders of form and function that other secular studies have revealed, but it brings these into organic union with each other as one dynamic, living Whole; and it points out the conditions for the wellbeing of both this overall Unity and the parts that comprise it.

An intensive realization of these conditions, and of one's own immediate role in their sustainment and development, brings one to the threshold of religious awe. To worship Nature, therefore, is to venerate and commune with Divinity as the dynamically organic perfection of the whole. (Council of Themis, from Green Egg #43)

Neo-Paganism is a recent mutation of the Old Religion which had its earliest emergence during the European Renaissance with the rediscovery of the ancient Greek philosophers via Arabian texts brought by travelers. However, this was also the time of the Burnings, and the budding Neo-Pagan emergence was suppressed until the late 1700's, when it found expression in the Romantic Period of art, music and literature, especially in Germany.

This Romantic flowering of Neo-Paganism, especially the element known as the Bavarian Illuminati (whose mottoes were "eternal flower power" and "eternal serpent power"), greatly appealed to a visiting American named Benjamin Franklin, and upon his return to the colonies, it became a major spiritual force in the post-Revolutionary America of the 1780s, where its influence continued to shape the new nation through the presidencies of the Adams family. It was Monroe and the War of 1812 that managed to suppress this movement for a time, but it re-emerged 60 years later in the form of the Transcendentalist Movement, exemplified in the poetry and writings of Whitman, Thoreau and Emerson, and the overnight mushrooming of the commune movement in the 1840's. The Civil War, Reconstruction, the conquest of the West and the Gold Rush drained the Nature-oriented spiritual energy from the people of America for another 60 years, but it blossomed again through the Art Nouveau movement in the 1900's. Then came the World Wars, the Depression, McCarthyism...60 more years had to pass before the gathering impact of Eastern religious philosophy, especially Zen, and Existentialism gave birth to the "hip" "underground" counter-culture of the Beatniks, whose experimentation with drugs, sexuality, music, poetry, communal living and alternate lifestyles paved the way for the Hippie phenomenon of the 1960's (which spontaneously resurrected the old Illuminati motto of "flower power").

The seeds of Neo-Paganism which had again lain dormant for three

generations took root in such fertile soil, and emerged once more into the light, to be joined in the '70s by the heirs of Wicca, the last vestiges of the Old Religion of Europe. The New Religion is still very much Paganism, for its inspiration and orientation today is based, as was that of its predecessors, upon an understanding and relationship of Humanity within the larger perspective of Life, Nature and the Universe. Fred Adams of Feraferia coined the term "eco-psychic" to describe the type of awareness that permeates the New Religion.
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Revealed religions, especially of the monotheistic variety, tend to see man as a special creation, exalted above all Nature, and the epitome of God's handiwork. Thus the Biblical injunction to Man to "have dominion over all the Earth" is not seen by Judeo-Christians as outrageously presumptuous; nor is God's destruction of all life on Earth in the legend of the Deluge seen as insanely immoral ecocide. Both God and Man are considered to have a "divine right" to desecrate the Earth at their pleasure. This is in direct opposition to the view of Paganism, which sees humanity's duty not to conquer Nature, but to live in harmony and stewardship with Her. Every revealed religion claims to have its own direct pipeline to the Divinity, and its own essential precepts from direct, unassailable revelation. Neo-Pagans, on the other hand, have outgrown egotistical and temperamental gods, and expect no intervention from some Big Daddy in the Sky to solve the problems of our times. Instead, we look to Nature (through the clear glass of ecology) for inspiration and direction, and to ourselves as the instrumentality for all that needs to be done.

Thou art God/dess!
Otter G'Zell, 1970 (revised Jan. 8, 1991)
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Even today, Witchcraft is frequently misrepresented by being confused with Satanism. Often the word Witchcraft is used to represent two wholly opposite phenomena: the survival of ancient Paganism in one instance, and the inversion of Christianity in another. Let us make it clear: a Satanist is a renegade Christian, who, in his rebellion against the authority of the church, worships Satan rather than Christ. Such people are at times called witches and warlocks in popular books and movies but they have little to do with Pagan Witches. Satanists, for one thing, accept the Christian duality between good and evil; Pagans do not. Satanists may choose to worship evil rather than good: but they have utterly bought the Christian world view".1

The word Pagan derives from the Latin paganus, meaning "peasant" or "country dweller". It is correctly applied to indigenous (native) pantheistic folk religions and peoples. The term "Neo-Paganism" is applied to the current revival of ancient Pagan religious values, including the sacredness of all Life and the worship of Nature. Modern Witchcraft has been a major component of the Neo-Pagan resurgence since England repealed its anti-Witchcraft laws in 1951.The Goddess and the God of Witchcraft The many traditions of Neo-Pagan Witchcraft have few universal theological precepts, but one of them is certainly the veneration of the Moon Goddess, known most commonly by her Roman name, Diana. She is perceived as manifesting in triple form: as Maiden, Mother and Crone. These triple aspects are identified respectively with the waxing, full, and waning moons. Witches gather at esbats every full moon, to sing and dance in Her moonlight, share cakes and wine, and work magic to heal each other, their friends, and the Earth. Many modern Witches expand the concept of the Goddess considerably, and see Her also as Mother Earth and Mother Nature.

Most traditions of Neo-Pagan Witchcraft also honor the Consort of the Goddess in the form of the Horned God, who is seen as Lord of Animals as well as seasonal ruler of the Underworld. The most familiar version of the Horned God is the Greek Pan, goat-horned and goat-hooved, playing His panpipes, guzzling wine from His freely-flowing wineskin, and seducing nymphs in the woods. He is regarded as lusty and jovial, epitomizing masculine attributes of ideal father, brother or lover. As the Goddess of Witchcraft is closely identified with the Moon, so the God is identified with the Sun. In this way He may be seen mythologically as the lover both of the Moon and of the Earth. Another of His many epithets is "Lord of Light". Every light casts its shadows, and the Lord of Shadows is the other face of the Lord of Light. Lord of the Underworld is the title of the God in Winter when He goes underground with the animals to hibernate. Some traditions had Him alternate with His brother as husband to the eternal Goddess. Others, as in the Greek

Hades, had a year-round God of the Underworld, "The Devil."

It is essential to clarify the historic relationship of Pan and the
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Devil, as Christianity has tended to confuse the two, giving rise to the accusation that Pagans are Devil-worshipers because some Pagan gods have horns. Once and for all, the Christian Devil is not the God of the Witches! The genesis of the Devil comes from a merging of two concepts: Satan and Lucifer. The original meaning of the word satan is "adversary", and his inclusion in the Bible represents an attempt by later apologists of the Old Testament to justify the more negative actions of a benevolent God (such as the persecution of Job) by attributing the actual dirty work to a testing spirit; the original "devil's advocate". This entity was not considered evil until after the Persian conquest introduced the Hebrews to the Zoroastrian dualism of Ahura-Mazda (the good God) vs. Ahriman (the evil God). This later manifested in Christianity as Manichean dualism. The Manichean equation was brutally simple: God=Good; Devil=Evil. But it was not until the year 447 CE that the Council of Toledo declared the legal existence of the Devil as an actual entity, though he was still not thought of as necessarily manifesting in human form.

The Lucifer story is a mish-mashed retelling of the Canaanite myth about the overthrow of Baal by Mot and the usurpation of Baal's throne by Athar, the god of the morning star. The original Hebrew name for Lucifer was helel ben shahar meaning "son of the day star" (the planet Venus). The name Lucifer ("light bearer"), a Romano-Etruscan title of the Sun God, was erroneously used when the Bible was first translated into Latin.2

Various shadow gods or divine adversaries contributed to the creation of the Devil, including the Canaanite Moloch or Mot, the Egyptian Set or Suteck and the Roman Saturn.

Judeo-Christian theologians placed all Pagan gods and goddesses in an adversary position to Yahweh, the god of Israel, who, as a monotheistic deity, cannot share a pantheon. This is a profound cultural difference from Pagan pantheons and polytheistic peoples who co-existed together, whether or not in harmony. Also since unbridled sexuality, especially for females, was defined by Judeo-Christianity as evil, Pagan gods and goddesses who were especially sexual or sensual garnered the new sect's particular hatred. Pan (who instills panic) and Dionysus were neither evil nor adversary deities, but because of their riotous celebrations the Devil acquired Pan's horns and hooves and Dionysus' ambiguously mad

and bibulous nature. This final equation of the Pagan Horned God with Satan was not established, however, until the year 1486, when the Dominicans Kramer and Sprenger published the Malleus Malificarum, or "Hammer of the Witches", wherein they gave the first physical description of the Devil as he is commonly depicted today, declaring that this was the god worshiped by those they wanted to call "witches", thereby justifying the centuries of terrible persecution inflicted upon those who clung faithfully to their worship of the elder gods.

Witchcraft and Shamanism Witches were the shamans, or medicine men and women, of the tribal Celtic peoples of Europe, and they functioned in the same fashion as shamans of any other tribal culture, be it American Indians, Africans, or Australian Aborigines. In fact, and in time-honored tradition, shamans are still commonly referred to as "Witch Doctors".

Shamans are specialists in herbal lore, and the Witches of Pagan Europe were no exception. Usually, but not exclusively, women, they practiced herbal medicine, midwifery, augury, spellcasting, and

counseling. Often dwelling alone out in the woods, Witches lived close to Nature, and attuned to Her cycles. Their gardens grew not only food, but also many kinds of herbs, including those valued for their medicinal, anesthetic and hallucinogenic properties. In a period of time when good Christian folk maintained only those domestic animals that could be considered "livestock" (i.e., useful to humans), Witches frequently kept wild animal pets: foxes, ferrets, owls, ravens and of course, the ubiquitous cats. Such became known, appropriately enough, as familiars. When Witches came to be persecuted, so did these familiar animals, and the brutal capture, torture and burning of millions of cats that accompanied the Witch burnings begat the horrible Black Plague that devastated Europe in the 14th century, for the cats had kept the rat populations under control, and it was rat fleas that were the carrier of the bubonic plague bacillus."The Burning Times"

It is sadly ironic that, though the practitioners of Witchcraft have historically suffered real abuse and persecution, the Witch has somehow continued to be misrepresented as the villain. Christianity did not become the world's dominant religion by peaceful conversion, but by the sword and stake. As the legions of Caesar had forged the Roman Empire over the dead bodies of countless tribal peoples of Europe, so did its heir, the Holy Roman Empire, continue the tradition. Declaring them "heresies", agents of the Holy Inquisition hunted out and ruthlessly exterminated every religion, sect or tradition that would not convert to "The One True Right And Only Way". Witches, however, lived

outside of any organized religious structure and were largely ignored until the 13th century, when the Church had finally gained enough power to deal with grass-roots Paganism. "In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring "Witchcraft' to be a "sect' and heretical. It was not til the 14th century that the two religions came to grips. . . In 1324 the bishop of Ossory tried Dame Alice Kyteler in his ecclesiastical court for the crime of worshiping a deity other than the Christian God. . .

"The 15th century marks the first great victories of the Church. Beginning with the trials in Lorraine in 1408, the Church moved triumphantly against Joan of Arc and her followers in 1431, against Gilles de Rais and his coven in 1440, and against the Witches of Brescia in 1457. Towards the end of the century the Christian power was so well-established that the Church felt the time had come for an organized attack, and in 1484 Pope Innocent VIII published his Bull against "Witches.' All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis ["woe to the conquered"] was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the "devil worshipers.' What could have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God".3 It should also be pointed out that the court recorders at the Witch trials were specifically instructed that, whatever gods or goddesses the accused actually claimed to worship, what went into the record was "Satan" or "The Devil". And what wonder if some of those who had come to believe the Biblical history taught them

by the missionaries, monks and priests of the conquering faith, concluded that the story must have gotten it wrong somehow? That if there had indeed been a rebellion in heaven, it was clearly evident that the winner had not been the God of love and peace, as his propagandists claimed, but rather a God of cruelty and evil; of war and violence, wrath and jealousy. (This had, in fact, been an old Gnostic tradition.)

The clear implication was that the defeated Lucifer must have been the good guy, and surely many must have swarmed to his allegiance in this belief. While true adherents of the Old Religions certainly knew

better, and continued their faith entirely distinct from Christianity, there were surely, then as now, many ignorant people who were simply too unsophisticated or too illiterate to question the Christian paradigm once it became established. And thus did Satanism as a belief and a practice come into being, spawned by the Church, and forever to be locked together with it in a fatal embrace of mutual antagonism.

Whether or not the persecuted peasantry who came to side with Satan against their oppressors thought of themselves as "Witches", the Church and the authorities of the Holy Inquisition certainly identified them as such: "The heart and centre of the persecution of Witches was that they were Satanists, that they had rejected the rightful God and given their allegiance to his arch-opponent, and that in their "sabbaths' or meetings they worshiped the ruler of evil, carnality and filth. Some of those accused as Witches do seem to have taken the Devil for their god, worshiping him as an equal opponent of the Christian God, over whom he would eventually triumph. They looked to Satan for power and pleasure in this world and for a happy future in the next, and they vilified Christ as a traitor and a cheat, who had made promises which he did not keep, and who had gone away to live in heaven while Satan remained with his faithful on earth".4 "The Witches and sorcerers of early times were a widely spread class who had retained the beliefs and traditions of heathenism with all its license and romance and charm of the forbidden. . . in their ranks every one who was oppressed or injured either by the nobility or the church. They were treated with indescribable cruelty, in most cases worse than beasts of burden, for they were outraged in all their feelings, not at intervals for punishment, but habitually by custom, and they revenged themselves by secret orgies and fancied devil-worship, and occult ties, and stupendous sins, or what they fancied were such. I can seriously conceive: what no writer seems to have considered: that there must have been an immense satisfaction in selling or giving one's self to the devil, or to any power which was at war with their oppressors. So they went by night, at the full moon, and sacrificed to Diana, or "later on' to Satan, and they danced and rebelled. It is very well worth noting that we have all our accounts of sorcerers and heretics from Catholic priests, who had every earthly reason for misrepresenting them, and did so. In the vast amount of ancient Witchcraft still surviving in Italy, there is not much anti-Christianity, but a great deal of early heathenism. Diana, not Satan, is still the real head of the Witches".5

Since Witchcraft is still little understood by the general public, whose images are shaped mostly by the popular media, Witches continue to be easy targets for persecution. It must be remembered that, in the previous episodes of Witchcraft persecution hysteria, it was the Witches

who were the victims, not the Christians. Witches, and those conveniently accused of being Witches, died by the millions during the terrible centuries of the holocaust they remember as "The Burning
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Times". They do not wish to repeat that experience today.6

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joyous unification of eros, ethos and ecos; of cult, culture and cultivation.

We consider the Church of All Worlds to be radically evolutionary in concept, rather than revolutionary. We see the evolution of Life on Earth as moving towards a point of actualisation whereby the entire planet will come to share a single vast global consciousness. We see humanity being instrumental in the course of that evolution. As humans seem to be the only creatures on the planet capable of disrupting entire ecosystems, it becomes our manifest responsibility through our unique freedom of choice to prevent such systems from being disrupted. We are not anti-technology or science, for we recognise that certain scientific and technological advances, such as ecology, geology, astronomy, psychology, archaeology, cybernetics, astrophysics, communications and the technology of the bio-renaissance can be positively evolutionary and in harmony with the accelerating advance of planetary consciousness. What we oppose is the senseless use of industrial technology to wreak havok with the planetary ecosystem, often in the name of the Biblical injunction that Man is to have "dominion over the Earth." We percieve our not as dominion, but as responsible stewardship.

Applying evolutionary concepts to each individual, we agree with Erich Fromm that the purpose of life is "to become what we potentially are." We identify strongly with the concepts of human self-actualisation identified by Abraham Maslow and found in transpersonal psychology and ethics. Rejecting utterly concepts of predestination and inherent sin, we affirm the ultimate freedom and responsibility appropriate to conscious entities, which we express in the phrase "Thou Art God/dess," derived from Robert Heinlein's novel, 'Stranger in a Strange Land.' This implies that each one of us must define our own specific purpose. There is no excuse; no shelter from the awesome responsibility of total freedom.

Recognising that all Life on Earth comprises a single vast living Entity, which has been intuitively conceptualised as a feminine from time immemorial, we are in harmony with our Pagan ancestors who worshipped The Goddess: Mother Earth, Mother Nature. Thus we also affirm

mystically and mythically the pantheistic conceptualisation of immanent divinity inherent in all living entities, as synergic living Nature, for we define divinity as the highest level of aware consciousness accessible to each living being, manifesting itself in the self-actualisation of that being. Hence, "Thou Art God/dess" applies equally to a person, a tree, a grasshopper or a planet.

As Neo-Pagans, we are concerned, not with life after death, but with life after birth. We have no dogmas of immortality, considering that whatever one believes about an afterlife, may very well be what one gets. We view death as an evolutionary prerequisite for the emergence of new life, and so we return the dead to the Earth, from which the elements of their energy and matter will eventually be recycled and reconstituted into the energy and matter of other life forms. Other than our ecological responsibility of returning to the Earth that which we have taken from Her, we are not concerned with dying, but with living.

We are deeply concerned with improving the quality of that life, to which end we agree with population ecologists that its quantity (in sheer numbers of people) must be drastically reduced. Thus we are strongly supportive of the various measures of birth control advocated by such agencies as Planned Parenthood, including full legalisation of abortion. We greatly fear that if humanity does not choose to limit its numbers by reducing births, Nature will do it for us by increasing deaths.

WHERE WE'RE GOING:

The word 'Religion' means "re-linking." The basic committment of the Church of All Worlds is to the re-integration of people with themselves, their fellow humans, and with the whole of living Nature. In company with all other Pagan peoples, we create no artificial demarkations between the sacred and the secular, for we recognise that religion must ultimately be an entire way of life, not merely some ritual acts performed once a week. We are committed to developing an organic, vitalistic philosophy of life and its expression in an organic culture.

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and child rearing; from education to ecology; from psychic development to space travel; from the sensual to the sexual; from intentional communities to planetary government and world peace. "Nothing short of everything will ever really do." We are engaged in the eclectic reconstruction of ancient Nature religions, combining archetypes of many cultures with other mystic and spiritual disciplines. But we are not just trying to re-create a Paradise Lost; we are actively working to actualise a visionary future. With roots deep in the Earth and branches reaching towards the stars, we evoke and create myths not only of a Golden Age long past, but also of one yet to come...

Since we are concerned with the emergent evolution of a total new culture and lifestyle, and since we perceive no distinction between the sacred and the secular, we consider every activity to be essentially a religious activity. For us, taking our cans and bottles to the recycling centre is as much a religious duty as prayer and meditation. And so are composting our garbage, growing organicl vegetables, practicing birth control, using bio-degradable products, boycotting tuna, training and study, protecting animals and celebration of the seasons. We recognise that the essence of a religion is in the living of it.

WHERE WE CAME FROM:

The Church of All Worlds traces its history back to 1962, when a "water brotherhood" called "Atl" was formed by Tim Zell and Lance Christie at Westminster College in Fulton, Missouri. During the mid 60's the group was centered on the University of Oklahoma campus at Norman and operated under the name "Atlan Foundation". A periodical "The Atlan Torch" (later "The Atlan Annals") was published from 1962-1968. In 1968, following a move to St. Louis, the Church of All Worlds was incorporated, becoming the first of the Neo-Pagan/Earth Religions to obtain full federal recognition. In March of that year, the Green Egg appeared. From its inauspicious beginnings as a one page ditto sheet, it grew over 80 issues into a 60 page journal, evolving into the most significant periodical in the Pagan movement during the 1970's. After a 10 year hiatus while the original staff moved to northern California to experience a life of homesteading in the mountain wilderness, the Green Egg resumed publication in 1988 with its 81st edition.

The Church of All Worlds took much inspiration from the 1961 science fiction classic, 'Stranger in a Strange Land' by Robert Heinlein. In the novel, the stranger, Michael Valentine Smith, was an earthman born on Mars and raised by Martians. Among his other adventures upon being

brought to earth was the formation of the "Church of All Worlds". The "Church" was built around "Nests," a combination of congregation and expanded family. A basic concept was "grokking" i.e. the ability to be fully empathic. It also emphasised the experience of co-equal love
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between sexes. The common greeting was "thou Art God;" as recognition of the immanent divinity in each person.

The basic theology of the real-life Church of All Worlds is a form of pantheism which focusses on immanent rather than transcendant divinity. The most important theological statement came in the form of revelatory writings by Tim (now Otter) Zell in 1970-1973, on the theory which later became known as the "Gaia Thesis". This concept is a biological validation of an ancient intuition: that the planet is a single living organism; Mother Earth (Gaia). Pantheists hold as divine the living spirit of Nature. Thus to CAW recognises Gaia, Pan and other nature spirits as the Divine Pantheon. In this manner, the Church of All Worlds became a forerunner of the Deep Ecology movement.

Though the Church maintains an egalitarian rather than matriarchal social structure, nevertheless, through its focus on Mother Nature as Goddess, its recognition and ordination of women to the priesthood, and the important central policy making positions held by women in the Church, CAW can rightly be held to be the first Eco-Feminist Church. We are not a secret or members only organisation, and we welcome participation by all who are sincerely interested in our path regardless of race, sex, national or cultural origins or sexual preference. We support unity through diversity. Our only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximum actualisation of human potential and the realisation of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth"

Worship in the Church involves weekly or monthly meeting which are held usually in the homes of nest members on a rotational basis. The basic liturgical form is a Circle where members take turns in sharing their creativity. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony. Other events are celebrated at the Church retreat sanctuary, a 55 acre parcel of land called "Annwfn" in Northern California. It is maintained by a small residential community of caretakers. In addition to various campfire and ritual areas, the land has several hand-built buildings including a two-storey temple, plus a garden, an orchard and a small pond. It has limited solar electricity, propane hot water and a radio telephone, but no TV. In

addition to the eight Celtic seasonal festivals, we hold handfastings, vision quests, rites of passage, workshops, retreats, work parties, summer camps and staff meetings on the land.

As in "Stranger in a Strange Land", congregations of the Church of All Workds are called nests, and quite a few are currently in existance around the world. See the latest issue of Green Egg for listings to find the nest nearest you.

Over the years, the Church has founded a number of subsidiary branch orders through which we practice and teach our religion. These include:

NEMETON - Founded in 1972 by Gwydion Pendderwen and Alison Harlow, this is the publishing arm. Tapes, records, songbooks, T-shirts, figurines, jewelery and philosophical tracts. Catalog $US 1.

FOREVER FORESTS - Founded in 1977 by Gwydion Pendderwen, this is the Churches ecology branch. Sponsors tree planting rituals and environmental actions. Has stewardship of Annwfn, the Church

land.

ECOSOPHICAL RESEARCH ASSN - Founded in 1977 by Morning Glory Zell, the ERA is devoted to research and exploration in the fields of history, mythology, and natural sciences.

LIFEWAYS - Founded in 1983 by Anodea Judith, this is the teaching order. Offers workshops, classes, healing rituals and training for the priesthood.

PEACEFUL ORDER OF MOTHER EARTH - Founded 1n 1988 by Willowoak, POEM is dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps,and a quarterly childrens magazine, 'How About Magic?'

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What is Myth?

This article appeared in Web of Wyrd #10, and is by Anna from Canberra.

Mythology can be approached from various perspectives, such as anthropological, sociological, folk-lorist, psychological and metaphysical. Our understanding of what myth is depends on the perspective we use. The folk-lorist is interested in the variety of myths and their spread with migrations of peoples. The anthropologists study myth as part of a peoples' culture. The sociologist is interested in how it helps society to function. The psychologist studies its effects on peoples' perspectives, and how it helps them cope with the world in which they live. The occultist and mystic regard it as a tool to help them achieve their aims, whether that be union with the divine, or a greater understanding of themselves and the divine within. Myth occurs in the history of most, if not all, human traditions and communities, and is a basic constituent of human culture. It occurs both with and without associated rites (though not all rites have myths associated with them). This paper discusses the purpose of myth, and how we may use myth more effectively in the magical context.

Some definitions of myth:

"Myth is the secret opening through which the inexhaustible energy of the cosmos pour through into human cultural manifestation."

(Campbell: The Masks of God - Primitive Mythology)

"Myth is a psychic phenomenon that reveals the nature of the soul."

Jung: The Archetypes and the Collective Unconscious)

"Myths are accounts about how the world came to be the

way it is, about a super-ordinary realm of events before (or behind) the natural world."

(Keesing: Cultural Anthropology - a Contemporary Perspective)

"A myth is a statement about society and man's place in it and the surrounding universe."

(Middleton: Myth and Cosmos)

"Myth is a collective term used for one kind of symbolic communication and specifically indicates one basic form of

religious symbolism, as distinguished from symbolic behaviour (cult, ritual) and symbolic places or objects (such as temples and icons). Myths are specific accounts concerning gods or superhuman beings and extraordinary events or circumstances at a time that is altogether different from that of ordinary human experience."

(Encyclopaedia Britannica)

From these definitions it can be seen that myth has two functions, esoteric and exoteric. The exoteric function is to: "...bind the individual to his family's system of historically-conditioned sentiments, as a functioning member of a sociological organism." (Campbell: ibid)

In this role myth is exploratory and narrative. An example is the North American tale: Old man saw a circle of cottontail rabbits singing and making medicine; they would lie in the ashes of a hot fire and sing while one of their number covered them up; it was lots of fun. Old Man asked to be shown how to do this, and was covered in the coals and ashes and was not burnt. Then he wanted to be the one to cover up the others, and all the rabbits jumped into the fire. Only one got out, who was about to have babies; Old Man let her go so that there would continue to be rabbits. She went off with a dark place on her back where she got singed, which all rabbits since have had. The others he roasted and laid on red willow brush to cool. The grease soaked into the branches and even today, if you hold red willow over a fire, you will see the grease on the bark. This myth is explanatory; it explains two observed features of the natural world.

Another myth explains not the natural world, but the use man puts it to. This is an Ojibway myth explaining the origin of maize and man's use of it. To summarise this myth: a young man went to the forest to fast for seven days and search for his spirit guide or guardian. During this period he was visited by a richly-dressed handsome young man, sent by the Great Spirit, whom he had to wrestle, despite his weakness from his fast. Before the last time the visitor told him he would prevail this time, and gave him instructions: how to prepare the ground, how to bury his body, how to care for the ground after, and how to harvest the maize that would grow. This he did, so his people now have maize. This myth not only explains the origin of maize, but also gives instructions for planting, care and harvesting, thus ensuring that all the tribe know how to grow it, as well as learn where it came from. Other myths are justifying and validating, answering questions about the nature and foundation of ritual and cultic customs.

An example is the Blackfoot myth about the origin of the Buffalo Dance.

The Blackfeet hunt buffalo by chasing them over a cliff, but at one time they could not induce the animals to the fall, and the people were starving. A young woman, seeing a herd of buffalo near the edge of the fall said, "if you will only jump into the canal, I shall marry one of

you." The buffalo did so, and a big bull came and carried her off. Her father came looking for her, but was trampled to pieces by the buffalo. The woman got a piece of his backbone and sang over it until his body was restored and he was alive again. The buffalo allowed the woman and her father to go, on condition that they learn the dance and song of the buffalo, and not forget them. For these would be the magical means by which the buffalo killed by the people for their food should be restored to life, just as the man killed by the buffalo was restored. This myth tells the people why they do the dance, and the consequences if they don't. It is also a piece of sympathetic magic designed to increase the fertility of the buffalo herds when the dance is performed. As such it gives them a sense of control over some of the important factors of their environment and indicates appropriate action if the buffalo do decline.

Myths also have a descriptive function, explaining facts beyond normal reason and observation. Creation myths are an example. The Norse creation myth describes Niffleheim forming out of the Abyss, with ice to the north and fire to the south.

From the melting ice where these two realms met formed a giant, Ymir, and a cow, Audmulla, who became the wet-nurse of the gods. From Ymir came the frost giants, and Audmulla's licking of the ice freed the progenitors of the gods, Odin, Vile and Ve. And so the myth goes on, describing the creation of the world, the gods and mankind. This myth does not describe or explain the world as it is, but how it came about in the first place. It is an explanation of something that man couldn't see or comprehend, that is beyond his knowledge and experience.

One purpose of myth is to help tie a community together. When myth is expressed in ritual, it builds the community, or specific segments of it, together. An example is the Aborigines' use of myth in boys' initiation rites. Myths are revealed to the boys as part of their initiation to manhood; since the women and children do not know these mysteries, they serve to bind the men together, and important factor for a group that needs to hunt together.

Myth gives a community a common framework, a common view of

the world. The whole community has the same understanding of why the world is the way that it is. It also tells them how to behave in certain circumstances and why they should do so; why their society is structured the way that it is, and what will happen if they break cultural taboos.

An example in our cultural context is the myth of David and Goliath. This myth tells us how to behave in a situation where we are faced with overwhelming odds. It teaches us courage rather than running away, and suggests an approach that can be used to cope with the situation.

Myth provides the moral values of the culture. Many of our moral values, for example, come from the Christian myths. The story of David and Goliath is one reason why we revere courage. Murder and theft are regarded as wrong, evil, as the myth of Moses teaches us. The myth of Noah and the Ark tells us of the consequences of evil and righteousness. To summarise then, myth provides a guide for the individual throughout his
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life; one that aids him to live in health, strength, and harmony in the particular society in which he was born.

Myth also has an esoteric function, which is almost the opposite of the exoteric function. Myth transforms the individual, detatching him from his local historical and cultural condition, and leading him to some kind of ineffable experience. It provides a bridge between an individual's local consciousness and universal consciousness. Myth and rites constitute a mesocosm, a mediating middle cosmos through which the microcosm of the individual is brought into relation with the macrocosm of the all, the universe. Myth, "... fosters the centering and unfolding of the universe in integrity with himself (microcosm), his culture (mesocosm), the universe (macrocosm) and finally with the ultimate creative mystery that is both beyond and within himself and all things." (Houston: The Search for the Beloved)

Myth bridges the gap between ourselves and godhead, providing a path that we may use to become aware of the cosmos, the godhead. In this context, R J Stewart describes creation myths not as explorations but as, "... resonant re-creations that echo the original creation... an organic timeless flow of images and narrative within which such questions [of the nature of the world] were by-passed altogether, for the 'answers' of such mythology come from deep levels of consciousness, in which universal patterns or intimations are

apprehended." (Stewart: The Elements of Creation Myth)

When we imagine a creation myth, irrespective of our belief or disbelief in the myth, we re-create or re-balance ourselves. Another function of myth is to act as a filter. The full, unadulterated experience of the universal consciousness is more than our minds are capable of holding, and there are those who went too far and fell into psychosis and other imbalances as a result. Myth provides a way of experiencing universal consciousness or godhead without it overwhelming us to the point where we cannot return to ourselves.

There is an alternative way of looking at the esoteric levels of myth. C G Jung considers mythological processes to be, "symbolic expressions of the inner unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection." (Jung: ibid.) He views the unconscious as having two levels; personal and collective. The personal unconscious contains experiences that have been forgotten, whereas the collective unconscious has contents and modes of behaviour that have never been through consciousness, and are more or less the same everywhere and in everyone. The contents of the collective unconscious are called archetypes.They are expressed in myth and fairy-tale in a specific form, but can also be experienced by the individual in a more naive and less understandable form as dreams and visions.

An archetype is a memory deposit, derived from endless repetition of a typical situation in life. It is the psychic expression of an anatomically physiologically determined natural tendency. Archetypes are normally referred to as figures; the wise old man, the mother, the trickster. However, they also include experiences, of which an example is the birth experience. Everyone goes through this experience, so it has made a strong imprint on the collective unconscious. As a result, rebirth experiences are a very powerful mythic image, and form the core of initiation rites and the process of becoming a shaman.

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For example, as part of his initiation into manhood, and Arandan boy, after the trauma of circumcision (which mirrors the birth trauma), stands in the smoke of a fire, a repetition of the smoking he underwent as soon as he was born. Similarly, many shamans, ind escribing the experience that made them a shaman, report being swallowed or eaten by an animal or spirit person, then being reborn. Taking on a new name at initiation is an outward symbol of the rebirth that has occurred.

Archetypes have given rise to the eternal images in myth and religion.

These are meant to attract, convince, fascinate, overpower. They give man an experience of the divine, while at the same time protecting him from being completely overwhelmed. In this sense, archetypes and mythic images are the same; they are both the gateway for this experience of the divine. They are an image or a reflection of a god or goddess, but are not the divine itself.

In the Greek creation myth Gaea is the archetype of the earth mother, the image of that aspect of godhead; the image that allows us to reach out and touch that aspect of godhead.

However the mythic image of Gaea, the archetype image from the myth, is not actually godhead itself. Both are filters, not the actuality.
Jung sees archetypes as having psychological as well as metaphysical significance. In our daily lives our attention is focused outwards to deal with the world, and we lose contact with our inner world, powers in our psyche such as creativity. Myth is a means to bring us back in touch with these inward forces. When archetypes are activated in our lives we have two choices: either let the archetype have its way irrespective of other factors, or block it, producing a conflict that leads to neurosis.

Jung sees the symbols of modern psychology analogous to those of myth, and considers that we have replaced myth by psychology. We have done so as a result of a growing impoverishment of symbols; as our culture has become more scientific and rational, we have analysed our cultural mythic symbols until they have appeared to die, leaving us with a culture that seems superficial to many.

Some individuals have coped with this by turning to the myths of other cultures, leading to the popularity of eastern philosophy in western culture. Others haven't coped at all, hence the increased violence, crime, despair, suicide, and so on, of our culture. Some are developing new modern myths, imspired by visions such as the blue-green jewel of the earth seen from space.

Because myth is a means of regeneration for both the individual and the group, this turning to old myths, to myths of other cultures and to new myths coming out of our culture is seen by people such as Campbell as the beginning of a new age, a rebirth of mankind. Whether this is so remains to be seen.

What does this teach us about the use of myth in magic? What we often do in Wicca is to take an old myth and apply it or adapt it in some way for our use in ritual. Understanding the distinction between the two levels of myth, exoteric and esoteric, aids in this adaptation. To modify a

myth for use in ritual, those aspects of the myth relating only to the exoteric, ie the explanatory and justifying aspects, can be excluded with impunity. However, those aspects relating to the esoteric function (some, of course, may relate to both) cannot be excluded or modified

without changing or destroying the myth's ability to take us beyond ourselves and towards the universal consciousness.

Another aspect to consider is how this journey to universal consciousness is achieved. To experience myth fully requires the willing suspension of disbelief. Logic is set aside, imagination comes into play, and the masks used change from the symbolic to the actuality. Enactment of the myth becomes, not people masked and dressed up, but reality itself. Children do this easily; to a child playing, a piece of wood is a person or a horse, to the extent that the child can become terrified of a piece of wood that at the beginning of the game he or she pretended was a monster. To the adult westerner with his developed rational mind this is more difficult, and much of western occult training is aimed at attaining this child-like state of experiencing the world and myth again.

Meditation stills the active mind. Visualisation and imagination create the symbols, the game, the mythic images. Ritual gives the images life, enacting the myth so that it might impact upon the individual. Concentration maintains the images long enough that the desired effect is attained. The result: contact with, and experience of, universal consciousness.

Finally, the fate of our cultural myths warns us of a danger that lies in wait with the myths we use. The mind is a powerful tool that is very useful in magic; eg, it can prevent us from falling into the trap of self-delusion. However, abuse of the mind in relation to myths can be destructive. Myths are experiential. If we analyse and explain away the myths we use in the same way our culture has recently done with its own myths, we run the risk of devaluing them to the extent that they no longer have an impact on us and can no longer be used effectively to touch godhead.

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take away love or our loved ones.

Without love there is no birth, without birth no death, without death no rebirth. This is the miracle of love.

PRIEST:

-------(name of Chief mourner, here a son), loving son, all here feel your sorrow and with you honor --------(name of deceased).

Nearest relative or chief mourner tells about the persons life and accomplishments. Others may speak also. When this is finished, the priest continues.

PRIEST:(adapted from memorial service of "Magical rites from the Crystal Well")

For a while we have lost one who is dear to us, but it is only for a time and we should not be sorrowful. There is a reason to be here and a reason to go when we have fulfilled the tasks of a life's work. Dying is only a way of forgetting, of resting, of returning to the eternal source to be renewed and made strong.

PRIESTESS:(adapted from the rite of the Three-Fold-Goddess in the Witches Bible)

Behold a woman who has been three women. First a girl full of dreams and hope. Then a mother who brought forth life and gave love. Finally an elder, rich in knowledge and experience. Her journey is ended and a new one begun. Let us bid her farewell and entreat all her loved ones who have gone before her to greet and guide her on her way.

The priest may then instruct the mourners to bid a personal farewell if they desire, then proceed to the foyer or otherwise outside the room.
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This is the traditional time to play the departed loved one's favorite song or hymn. Again, some attendant should be at the portal to see all out of the circle. The priest, priestess and perhaps the chief mourner may then thank the Gods, release the quarters and open the circle.

Some refreshment in the outer area might be available to help the people ground a bit. The pall bearers may then return and carry the casket to the conveyance.

At the grave side, salt or ashes, water and wine, and aromatic oil may have been poured to bless the site.

"We wish you all love and happiness. Do not forget us. We will not forget you. We find our peace and hope in the sure and certain knowledge that we shall meet again and at that time we will celebrate in perfect love."

After the casket is lowered, the chief mourner throws earth upon the grave.

This is again a traditional time for all to eat together. This helps in grounding.

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Tue 21 Dec 93 20:58
By: Irv Koch

Copied from "Nesting Notes" in GREEN EGG Winter '93-94 (Issue # 103)
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This may be "freqed" as CAWNEST1.txt (see below re complete set).

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This is BY FAR the fastest, least effort, way to meet the challenge of everyone outside Northern California tending to be isolated. It is also the easiest, SAFEST, way to growth of the membership while still acculturating and assimilating new persons, not being overrun in such a way as to change the character of the organization.

It not only can be used to conduct national business, in a way, ADF and other groups are already doing it to some extent.

If you don't understand the following, wait for the main article. If you do have a computer with a modem, just "go for it." There are plenty of computer experts who love people who listen to them. Once you get online at all, there are even more, if you ask politely.

If you have access to the Internet, and can get alt.religion.all-worlds then you have found CAW. Reports say that it's rarely posted to. You can change that by posting. Introduce yourself as a CAW member, ask a question or talk about what you're doing or want to do in CAW. It can build fast. Non-members will be drawn in to the discussion and even if they never join, if we can get 100 people -- and remember this is worldwide so you have access to many thousands -- this "newsgroup" can be moved to the main "rel" "hierarchy" and accessible by incredible numbers. And, for some reason the culture of the net tends to favor tolerance.

Access to "THE net," however, isn't always easy to come by. Access to BBSes usually, more or less, is. Like pagan (or sf fan) publications, once you find one, it will lead you to many others. The object of your game here is to find one of the "fidonet TYPE," that either belongs to a network called PODS (Pagan Occult Distribution System) or is willing to join. Then you politely ask them to carry the CAW "echo" if they don't already. It's currently a hot item on PODS so that shouldn't be a problem.

This operation, thanks to Bunz of OZ CAW and others is already a going
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operation. Bunz and myself are also building sets of downloadable files such as the bylaws, application, nesting-notes, other new member, and general information about CAW. (And we need help, people to furnish us ASCII copies of such stuff. It doesn't make any difference if it was created on a Macintosh, PC, or school Vax -- if you can get it into ASCII and fire it at either of our boards or any similar site, it is available to the world MUCH easier than people having to phone or mail

someone and wait for the person to be available to stuff the material into the mail.) It's looking like we'll see 1 - 3 protonests formed in the next year or so, JUST from people who became interested by the Aussies and a few of us up here chatting, and already having Dancing Hummingbird's old electronic copy of the CAW application online. These new people will likely be knowledgeable stable types also, not your suburban kid cruising for new groups to play in.

Because these, unlike internet, are systems sitting in people's homes, possible targets of attacks, in some cases for reasons having nothing to do with beliefs, I'm not yet ready to list any system phone numbers besides my own. Some sysops don't want it. The following, however, are the Fidonet (more universal) addresses of PODS systems either known to be interested in the CAW echo or good candidates. Therefore if you can find ANY nearby Fidonet system (and they're EVERYwhere) and are VERY nice to the sysop, they can find you the phone number. Of course, if you dial in to a Fidonet system and they are spouting hellfire and brimstone -- you won't ask THAT sysop. (On the other hand, if you find a Fidonet system where half the people are talking Hebrew (but not Yiddish), there's a fair chance they're ALSO a PODS system -- go figure.)

Also, all Fidonet addresses convert into internet e-mail-only addresses, thus:

My own BBS is 1:109/629 so to get me by normal internet, you send to Irv.Koch@f629.n109.z1.fidonet.org

The board is 703-354-4176 if you want to dial straight in (Washington, DC area). Contact me one way or another and I can give leads on your area.

CAW Central OZ and Draconis Nest, Bunz (Ian Metcalfe), Anthorr Nomchong, et al in Canberra= 3:620/259

Hornets Proto-nest, Quintin & Helen Phillips in Werrington Co, NSW= 3:713/805

Primeval Soup Proto-nest, Nigel Cooper and Caroline Tully in Melbourne= 3:632/360

Home Proto-nest, Gerald Osgood in Perth=3:690/115

So far only Ian, Anthorr, and Quintin have equipment to call in; the others may or may not be reachable, yet, indirectly, but have systems

near them, as listed.

Cary/Raleigh, NC = 1:151/186 (also possible "gate" to WWIVnet and Virtualnet)

Reno/OKC-North, OK = 1:147/1701
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Providence, RI = 1:323/101

Millington/Memphis, TN = 1:123/422 (REALLY good)

Cincinatti, OH = 1:108/215

SanDiego, CA = 1:202/909

Oakland, CA= 1:125/33 (Also the Buddhist net HQ)

San Francisco, CA = 1:125/28 (not a sure bet)

Fairfield, CA = 1:161/609 (not a sure bet)

Aurora/Denver, CO = 1:104/680 ("DarkLing," #2 in PODS, pretty much has sworn to do "anything which contributes to Pagan BBS networking")

Austin, TX = 1:382/502 (Chuck Haynes, PODS HQ)

NorthMetro, NJ = 1:107/585 (very helpful)

KC, MO = 1:280/89

There is, reportedly, a third type network with a CAW "sub" in operation: WWIVnet. Work is proceeding on linking it to PODS, and the PODS online CAW to the one on Internet. Then it won't matter which you can access as what you say on one will show up on all, and you'll get answers from all. If you're on WWIVnet, ask for "Subtype 5303 Host 5303 from Mind Game BBS."

Last, you can send e-mail to people in CAW FROM BBSes (ask the Sysop) as well as from Internet, and they mail back, even if they aren't on a BBS or directly on the Internet. Here are some key addresses:

GREEN EGG, Otter, etc. = 5878037@mcimail.com

Tony Navarra,Nest Coord. = navarra@well.sf.ca.us

Quintin (in OZ) = elemental@peg.pegasus.oz.au

Triskelion/Torin = c-a-w@netcom.com or torin@netcom.com ... willing/able to be an FTP site!

Eric HeBert (nest, Chaplain project, etc.) = 5986758@mcimail.com [The previously published addresses will NOT work from outside MCI's piece of the net. Use ONLY this format when sending to someone on MCImail. There is also a trick for Compuserv, besides converting the comma to a period, but I haven't figured it out yet. If you're sending FROM Bitnet, enclose the whole address in braces thus: {Irv.Koch@f629.n109.z1.fidonet.org}:internet

Sending TO "Bitnet" is a normal path name however it may NOT be the one your recipient is used to. Gates. Have them ask their Sysadmin.]

Don't be surprised if this is only the first in a series of stuff about Electronic CAW.

/s/ Sysop of Ice Fire (where Hell DOES freeze over?)
HHHH

with the sacrifice of a sacred Boar to the Sun god. At the festival of Frey, the dispenser of rain and sunshine in the mythology of Northern Europe, a boar was a good luck offering for the New Year and its head, with an apple in its mouth, was borne into the banqueting-hall amid singing and the sound of welcoming trumpets. Later in history, the boar's head gave way to the goose and the turkey. But where this custom survives, it should be seen as one of the many curious ghosts of Christmas past.

Consider the evergreens and their modern counterparts: the paper--chains which festoon the house at Christmastide. The evergreen was once the symbol of immortality, declared sacred to the Teutonic nations, and given pride of place in celebrations associated with the Winter Solstice from which our modern Christmas is descended.

As a symbol, the evergreen means constancy and eternity, and even in the Orient we find that it expresses a similar idea, for the Japanese believe the evergreen needle brings longevity and prosperity. The holly, especially, brings happiness and friendship, but if kept in the house after New Year's Day misfortune is ordained. Generally speaking, however, all evergreens must be taken down by Twelfth Night-- then all will be well.

When we look around the room that has been decked with the regalia of the Christmas party our eyes inevitably settle on one of the focal points, the mistletoe. In pagan times, it was customary to celebrate the death of the old year and the birth of the new by kissing under the mistletoe's berries. Old enemies were then expected to forget their quarrels and take a ceremonial kiss, promising to live in amity from that time forth.

It is not generally known that the mistletoe became a powerful life symbol because it grew' berries in winter when other plant life seemed dead. Once known as All Heal, it was employed as an ingredient in many folk medicines. It was the golden bough of the ancient Druids and, because of its association with sacrificial ceremonies, was outlawed by the Church as an emblem of paganism.

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Oddly enough, the sole exception was York Minster where a sprig of mistletoe was placed on the altar each Christmas. A general pardon for crimes remained in force throughout that city for as long as it remained there.

The central symbol of the Christmas scene, the evergreen Christmas tree, had its origins in Germany where St Boniface cut down a sacred oak which was worshipped by the pagans and, to placate them, offered a fir tree in its place. However, later research indicates that traces of a similar custom existed in other lands, notably Greece and Rome, where trees were decorated at the time of year later dedicated to Christmas. There is also reason for believing that the same or a similar custom was known in ancient Egypt.

The mystical heritage of Christmas is very strongly represented in one of the principal characters in the celebrations, Santa Claus, the embodiment of the spirit of goodwill. The name Santa Claus is in fact a corruption of the fifth century St Nicholas, the Bishop of Myra, who was honoured with special ceremonies by the Greeks and Romans on December 6th, later changed to December 25th.

This distinctly un- ghostlike genus of happiness was a 'reincarnation' of Odin, God of the Scandinavians who, on the conversion of Northern Europe to Christianity, was transformed first into St Nicholas and later into the modern Father Christmas.

Christmas has no equal as a religious feast; it is the most important as well as the most enjoyable festival of the entire year. Yet even the good things spread out on the table have their religious aspects, particularly the mince-pies which were originally fashioned in the shape of small cribs in honour of the Christ Child.

Among the superstitions associated with mince-pies is one which demands that the Christmas reveller makes a pilgrimage among his neighbours and friends demanding the gift of a mince-pie wherever he calls. For each one eaten, so goes the tradition, the visitor may expect a month's good health for the ensuing year.

Originally, mince-pies contained a far more potent filling than mere mincemeat. They were stuffed with flesh of game hashed together with pickled mushrooms. One should always make a wish when taking the first bite of the first mince-pie of the season.

The Christmas pudding qualifies as a magical ritual in its own own right, for it is surrounded by the most curious ceremonies. Prior to the 18th century the pudding was known as Plum Porage and was a concoction of plums, spices, wines, meat broth and breadcrumbs. It was eaten in a semi-liquid state and only later in its history were the plums replaced by raisins.

To preserve good luck, the pudding should be stirred deasil or clockwise: a ceremony known to most psychic cooks. Lucky charms and silver coins have to be incorporated in the mix to bring good fortune to the eater, usually a silver coin, a silver thimble and a ring, with the following meanings: the silver coin brings good luck; the ring promises a happy marriage to the girl who finds it; while the thimble hints that she is likely to remain a spinster.

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The most interesting feature of Christmas pudding lore is the custom of setting fire to the brandy, so that the pudding can be brought to the table all aflame. This is a curious reminder that in ancient times special fires were lit at the midwinter feast to honour the Sun god.

One ghost which has been finally exorcised from the Christmas scene is the Dumb Cake which in times past was prepared by single girls for consumption on Christmas Eve. Its ingredients were salt, wheatmeal and barley, and it had to be baked in complete silence. It was carefully placed in the oven and the front door opened precisely at midnight. The spectre of the girl's future husband was expected to enter the house at that time and march into the kitchen to turn the cake. In some areas the cook would prick her initials on the cake and in due course her future husband would materialise to add his initials to hers. Alas, this custom seems to have vanished for ever.

The modern Christmas cake is still with us. It is supposed to have originated with a cake presented by the people of ancient Rome to their senators. A custom among Scots demanded that the cook should rise in the early hours of Christmas Day and bake sowen (oatmeal) cakes. These were distributed to the family at Hogmanay. If a cake happened to break, bad luck followed, but if it remained unbroken the eater could look forward to a Happy New Year.

Although there is no clear-cut tradition that Christmas Day was ever associated with the giving of presents prior to modern times, it is known that a similar custom was observed by the Romans on New Year's Day. The Roman gift would have been a goodwill symbol only, consisting of branches of evergreen, but in time the presents became more lavish.

Many of the enjoyable rituals which involve our lives at Christmas time are but the shadow survivals or 'ghosts' of very ancient customs performed around the close of the old year and the birth of the new, and the feast of fire celebrated at the time of the Winter Solstice to honour the Sun god.

But the season of fire and light, as it is sometimes called, would be nothing without the Yule-log,for Christmas is also known as Yule, which was the Scandinavian feast of the Winter Solstice.

In the days of old, an oak log was cut down on Yule Eve, and borne with much ceremony into the house and rolled onto the huge fire that was to burn during the days of the Nativity, especially Christmas Day. Little did the pious Christians of the medieval world realise that originally it had been burned in honour of the god Thor and represented the sacred element: fire.

No doubt it was due to this association with the old gods that the hearth fire at Christmas assumed the important role which it retained until the advent of artificial forms of heating. The hearth was the centre for the telling of Christmas ghost stories and for those curious superstitions relating to the mysteries of fire.

Throughout Northern Europe there were traditions that the family ghosts returned at Christmas time to share the festival with their living relatives. In Brittany there was the custom of leaving food for the ghosts while the family attended church. In Scandinavia, stories were told of trolls (who were ogres not ghosts) returning at this

season to rattle the window-panes. In the British Isles there were contradictory beliefs, some people thought, erroneously, that no ghost had power to haunt during the Christmas season.

It is when the light is extinguished save for the glowing embers that the ghost-story teller comes into his own and, surrounded by the family, describes some ancient haunting which is calculated to chill the blood of his listeners. Traditional hauntings include the posthumous adventures of Anne Boleyn who haunts her old homes during the Christmas season. Her ghost has been reported at Rochford Hall in Essex and Hever Castle in Kent, wandering headless during the 12 days of the festival.

There are a number of cheerless proverbs which surface at the season of goodwill, as when someone observes, 'A green Christmas brings a full church-yard,' possibly to counteract any excessive exuberance among the party.

However, the children turn to less ghostly rituals, including divination to discover the future. Each of them cuts an apple and counts the pips. The one whose apple has the most pips can look forward

to the most happiness in the 12 months ahead.

And so young and old join in quiet communion with Christmas-es past, present and future, united in quaint ceremonies whose origins are lost in history - a celebration presided over by ancestral spirits who have been lured into the home from outer darkness by the glow of the pagan fire.

A Yule Mythos
The Bard
Thu 23 Dec 93
From "The Mystery of the Bards: The Book of the Fool"

"Hey! Wake up there!"

The Fool opened His eyes, stretched, and rolled over on the soft grass of the Summerland.

"I suppose you're talking to me?" he murmured.

"I certainly am!" The Lady, shimmering in Her Aspect as the Goddess of Love, smiled at Him. Had He been human, that smile would have sent Him into a transport of happiness. As it was, He felt a little shiver of joy run on catfeet down his spine.

"What's up?" He got to His feet, brushing back his hair.

"What's up? WHAT'S UP?" The Lady looked at Him in disbelief. "Dummy! It's almost Your birthday!"

The Fool looked puzzled for a moment. "My birthday? I thought We have been....for always. We don't -have- birthdays, do we?"

The Lady grinned, shifting into the Nymph for a delightful moment. "No, we don't, but Humanity likes to give Us birthday parties, and yours is probably the biggest.....so you need to get moving!"

"So I do! And this Aspect is probably one of my favorites!" The Fool jumped in the air, landing on His hands in a perfect handstand with a jingling of bells. Then he took His hands off the ground, and hung suspended, upside down, in mid-air. One leg was folded at the knee.

"Can You stand on Your head?" He grinned.

"Not with -this- dress on!" She laughed.

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Humming a tuneless melody. the Fool strode thru Summerland, and thru the cloudy space between the Worlds of the MultiVerse, finally ending up on a small, very green-and-blue planet that the natives called "the Earth."

"It's My Birthday a-comin'!" He shouted, and there was a stirring, and a movement. The Life that was locked in the grip of Winter remembered that Spring would come, as it always will, and the half of the world that was in Summer gave a little quiver of happiness.

He went to a Place, and put on the suit, and the Aspect to fit it. He hitched the nine animals to His sleigh, grooming them with loving hands. Then He loaded it with gifts for all the people of the Earth. He was helped by quite a lot of the smaller elves, who found the game most enjoyable. Most of these gifts were toys, but many of them were practical, useful things. Some, like Love, and Peace, and Happiness, were quite insubstantial....but they were His Gifts nonetheless.

He laughed. No longer slim, but chunky (if not fat), and dressed in a red suit lined with white fur, His laughter was a "Ho! Ho! Ho!" of gladness that rolled over the Earth.

He spent the next instant of Time ("And what a clever concept Time is," He thought in self-congratulation) delivering His gifts, riding the sleigh to the music of tiny bells thru the Night.

"Good Yule! Merry Christmas! Happy Hanukka! Io Saturnalia! Hail Mithras! Welcome Cernunnos!" He shouted.

"And a Happy Birthday to Me," He added under His breath, with a grin.

He landed the sleigh, and unhitched His animals. Each one was Named, and each one nuzzled Him as an old friend. The last was younger then the rest, and full of energy, bounding across the Place like a puppy in a warm kitchen. The red light from his nose reflected on the snow, and gave a joyful light that lit the sky in a glowing aurora.

The Fool laughed at the sight, and hung up His suit, and took off the Aspect, and returned to the Summerland over the paths He knew so well.

"Well," She said, "Did everything go all right?"

The Fool leaned back against a tree and watched a butterfly land on His nose. "Yep. Got all My presents delivered. Did the usual sleigh-and-reindeer thing with the red suit and all.....great fun! I sure like to see the children happy."

"Well, You sure are bass-ackwards sometimes!" The Lady shook Her finger at Him in mock anger.

"Huh? Whattya mean?" The Fool was puzzled.

"Well....everybody else -gets- presents for their birthdays. You gotta reverse it and give presents away!"

The Fool giggled, and said, "That's my Nature, dearest. By the way, your fly's open."

The Lady looked down and reached to zip up Her fly, and then did a perfect double-take.

"But....I don't -have- a fly!"

And the Fool leaned back against the World Tree and laughed and laughed and laughed.

Thus it was, and so it is, and evermore shall be so!

HHHH

mournful song of the bereaved women of Erin. Her Flame burned so brightly, however, that happiness soon returned to the land. She bestowed upon her people, yet, another gift: The Art of Whistling.

However, in the fullness of time, the beloved Lady could no longer dwell openly with her people, and she made her home in the Sidhe. There, she would dwell close to her people and her land, and they could call upon her name at the appointed times, and keep her Flame burning within their hearts.

The Eternal Flame continues to burn!

HHHH

participants include: The Maiden Goddess, the Young Lord, the High Priestess, the High Priest, and the four Watchtowers.

Specific items needed for this ritual are: a Crystal Ball, a cross of rushes, a mat, a basket, a phallic wand, a sprig of evergreen, pieces of paper, cakes, wine, and basic Altar and ritual equipment. All participants shall write upon the paper things and qualities they wish to gain during the coming season, and then place them in the basket prior to ritual.

Candlemas is the festival of the Flame, and is best performed at night. This is Brighid's celebration. Winter is bade farewell, and as Spring approaches, it's a time to think of love.

* * * * *

All members of the ritual enter the Circle except for the Maiden. She should be wearing white, and is adorned with a garland of flowers in her hair. She stands out of sight, awaiting her cue. All attendants of the ritual should line the outer ring of the Circle, leaving a walkway into it. The Young Lord is to position himself among the attendants.

The High Priest starts the ritual by saying:

The young Sun King now begins to feel the first stirring of desire for the Lady. The Goddess patiently awaits her future lover. The Rites of Spring are near, and the year is in its waxing phase. The Sun's presence is ever-more increasing and the darkness runs and hides.

The Invocation of the Four Quarters comes next, starting with the East:

We welcome the Guardians of the East. Your breath of life is sacred, and greetings to the lovely Fand, the Pearl of Beauty, and gracious Olwen, the White Lady of the Day. Your presence is most welcome at this Festival of Imbolc!

South:

We welcome the Lords of the South. Your warmth flows through us all, and greetings to the Honored Lady Brighid, and to beautiful Branwen, the White Bossomed One. Your presence is most

welcome at this Festival of Oemlic!

West:

We welcome the Holy Ones of the West. Your moisture is
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refreshing and precious to life, and greetings to our Queen Arianrhod of The Silver Wheel, and sweet Aine of the Wisps. Your presence is most welcome at this Festival of Lights!

North:

We welcome the Watchers of the North. Your power and wisdom is ours, and greetings to the Wise Cerridwen of Lake Tegid, and to the desirable Rhiannon of the Netherworld. Your presence is most welcome at this Festival of Candlemas!

The High Priest continues:

From now to Beltane, is the pathway less dark. Thus, shall the journey be made through to Beltane, renewed in strength and happy in love.

The High Priestess now turns slowly, addressing those assembled. As she speaks, the Maiden walks slowly into view down the processional towards the Circle, until she stands at the Northern Gateway. She is holding the Cross of Rushes. The High Priestess says:

Long Winter is now passing away and the buds will soon swell on the Apple tree bough. The Earth gladly receives the plow in preparation for the celebration of life. For the Queen and the King will begin to wear the garden's green and will speak in a single voice!

The High Priest acknowledges the physical presence of the Maiden, and exclaims:

Behold!!! Brighid has come! Brighid is welcome!

The Maiden enters the Circle and lays the Cross on a mat situated just South of the Altar. She says:

Greetings to you, not only from myself, but from the Mother

and the Crone as well. All seasons of the Earth are important and must have their course.....but now, I weary of Winter, and I long for the greenness of Spring, and all that it encompasses. I strongly desire the companionship of my Lover-to be!

She searches the Circle of people and draws him out. She kneels before him and invokes the God Lugh:

Lord of Death, Resurrection, Life, and the Giver of Life! Lord who is within us, whose name is Mystery of Mysteries! Descend we pray thee, upon thy servant and Priest!

Lugh, after indwelling the Priest, now moves over to the Altar, picks up the Phallic Wand, and places it on Brighid's Bed (the mat). The Maiden addresses the God:

I grow weary of the darkness. Let's join to hurry Winter along its way so we can enjoy the pleasures that await us! (She motions to the mat).

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The God starts the Balefire in the South, and while doing this, the Maiden sweeps the Circle three times while everyone chants:

Return, return, return, return
The earth, the water, the fire, and the air.

At an appropriate time, the singing comes to an end and the God says:

The Key to unlocking Winter's hold is to erase its memories!

He now holds up a sprig of evergreen and hands it to the Maiden Goddess. She tosses it into the Balefire. She then picks up a basket full of everyone's desires and wishes for the coming season, and says:

Behold! In my hands I carry Hopes and Wishes for the coming seasons. I place them in this fire and as quickly as the memories of Winter fade, let the Hopes and Wishes just as quickly take root!

She tosses them into the Balefire, and Lugh now says:

My dear Lady and Lover-to-be, do us great honor by gazing into the Crystal and give your people words they can hold as their own!

Brighid picks up the Crystal Ball and holds it between her hands. She gazes into it momentarily before saying:

All the gods are one God, and the goddesses, one Goddess, and there is but one Initiator. And to every man, his own Truth, and the God within.

Upon hearing this, he smiles and says:

Come! Let's feast and make merry on this great occasion!

The High Priestess steps in front of the altar and raises the water and Wine. She faces North and says:

In celebration of Brighid's Day, we open the Moongate and let the Westwind blow! We bring Water, life's elixir, to refresh ourselves. We bring the Fruit of the Vine, the drink of the gods! Let us sip and enjoy. Hail to fair Brighid!

The High Priestess now picks up the plate of cakes and says:

Upon this plate are gifts from Erin! Farrels for us to enjoy! Let us eat and remember the Gods. These are holy Sabbat Cakes. They bring us sustenance and fill the hunger. Blessed Be Brighid's Feast! Let us dance in joy and mirth!

The High Priestess now raises the honey as all say:

Here is the Sweet Nectar! Sacred to the Gods!

All now partake of the Cakes and Wine. Sing songs, dance, and do anything else that feels appropriate. (Brighid's Day is a traditional time for initiations). When the celebration is winding down, the God, taking the Maiden Goddess into his arms, declares:

Now that we all have feasted and made merry, come with me now, our bed of Love awaits us!

The Maiden, protesting lightly, responds:

Oh! How I've longed for you through the Dark days of Winter! But My Love, though our bed is ready, we still must wait a short while. Our time of Union is not yet upon us, but the Rites of Spring, and of Beltane, are not far off!

The Sun King looks slightly disappointed, but smiles lovingly at her. They embrace and kiss passionately, while everyone starts to sing, "Lady Weave Your Circle Tight." While the song continues, she slowly leaves his arms and exits the Circle. He follows her, not wanting her to leave, but stops at the Circle's edge. She turns and says to him:

My Heart is with you, and Destiny will bring us back together soon! As the Cup is to the Knife, so am I to you!

She now disappears out of sight, and the singing shall die down. The High Priest now says:

Even though the Maiden has departed, her presence continues to increase! Light chases away the Darkness, and soon, the Maiden shall reign Supreme! The Winter grows short, and the leaves shall return to the trees! New Life shall spring forth, and New Love along with it! The Wheel turns, and the Young Lord and his Lady shall meet to consummate their Love. So ends this prelude to Spring! May the coming season bring you much joy and happiness!

The Watchtowers are now given their release:

Farewell to the Watchtowers of the North, and to Rhiannon and Cerridwen. May we depart in love and peace until we gather again.

West:

Farewell to the Holy Ones of the West, and to Queen Arianrhod and Aine. May we depart in love and peace until me gather again.

South:

Farewell to the Lords of the South, and to Branwen and the

Maiden Brighid. May we depart in love and peace until we gather again.

East:

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Farewell to the Guardians of the East, and to Olwen and Fand. May we depart in love and peace until we gather again.

Everyone:

Merry meet, and merry part, and merry meet again!

References for inspiration:

Gwydion Pendderwen
Dion Fortune
Janet & Stewart Farrar
Marion Zimmer Bradley

HHHH

Amaranth - Healing, Protection, Invisibility
Anemone - Health, Protection, Healing
Angelica - Exorcism, Protection, Healing, Visions
Apple - Love,Healing, Garden Magic, Immortality
Apricot - Love
Arabic Gum - Purify negativity and evil
Arbutus - Exorcism, Protection
Asafoetida - Exorcism, Purification, Protection
Ash - Protection, Prosperity, Sea Rituals, Health
Aspen - Eloquence, Anti-Theft
Aster - Love
Avens - Exorcism, Purification,Love
Avocado - Love,Lust,Beauty
Bachelor's Buttons - Love
Balm, Lemon - Love,Success, Healing
Balm of Gilead - Love,Manifestations,Protection,Healing
Bamboo - Protection, Luck, Hex-Breaking, Wishes
Banana - Fertility, Potency, Prosperity
Banyan - Luck
Barley - Love, Healing, Protection
Basil - Love, Exorcism, Wealth, Flying, Protection
Bay - Protection, Psychic Powers, Healing, Purification, Strength
Bean - Protection, Exorcism, Wart Charming, Reconciliations,
Potency, Love
Bedstraw/Fragrant - Love
Beech - Wishes
Beet - love
Belladonna - astral projection *DEADLY POISON!!
Benzoin - Purification, Prosperity
Bergamot, Orange - Money
Be-Still - Luck
Betony/wood - Protection,Purification,Love
Birch - Protection, Exorcism, Purification
Bistort - Psychic Powers, Fertility
Bittersweet - Protection, Healing
Blackberry - Healing, Money, Protection
Bladderwrack - Protection, Sea Spells, Wind Spells, Money, Psychic
Powers
Bleeding Heart - Love
Bloodroot - Love, Protection, Purification
Bluebell - Luck, Truth
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Blueberry - Protection
Blue Flag - Money

Bodhi - Fertility, Protection, WIsdom, Meditation
Boneset - Protection, Exorcism
Borage - Courage, Psychic Powers
Bracken - Healing, Rune Magic, Prophetic Dreams
Brazil Nut - Love
Briony - Image Magic, Money, Protection
Bromeliad - Protection, Money
Broom - Purification, Protection, Wind Spells, Divination
Buchu - Psychic Powers, Prophetic Dreams
Buckthorn - Protection, Exorcism, Wishes, Legal Matters
Buckwheat - Money, Protection
Burdock - Protection, Healing
Cabbage - Luck
Cactus - Protection, Chastity
Calamus - Luck, Healing, Money, Protection
Camellia -Riches
Camphor - Chastity, Health, Divination
Caper - Potency, Lust, Luck
Carawy - Protection, Lust, Health, Anti-theft, Mental Powers
Cardamon - Lust, Love
Carnation - Protection, Strength, Healing
Carob - Protection, Health
Carrot - Fertility, Lust
Cascara Sagrada - Legal Matters, Money, Protection,
Cashew - Money
Castor - Protection
Catnip - Cat Magic, Love, Beauty, Happiness
Cattail - Lust
Cedar - Healing, Purification, Money, Protection
Celandine - Protection, Escape, Happiness, Legal Matters
Celery - Mental Powers, Lust, Psychic Powers
Centaury - Snake Removing
Chamomile - Money, Sleep, Love, Purification
Cherry - Love, divination
Chestnut - Love
Chickweed - Fertility, Love
Chicory - Removing Obstacles, Invisibility, favors, Frigidity
Chili pepper - Fidelity, hex Breaking, Love
China Berry - Luck
Chrysanthemum - Protection
Cinchona - Luck, Protection
Cinnamon - Spirituality, Success, Healing, Power, Psychic Powers,
Lust, Protection, Love
Cinquefoil - Money, Protection, Prophetic Dreams, Sleep
Citron - Psychic Powers, Healing

Cloth of Gold - Understand animal languages
Clove - Protection, Exorcism, Love, Money
Clover - Protection, Money, Love, fidelity, Exorcism, Success
Club Moss - Protection, Power
Coconut - Purification, Protection, Chastity
Cohosh,Black - love, courage,protection,potency
Coltsfoot - Love,Visions
Columbine - Courage,Love
Comfrey - Safety during travel, Money
Copal - Love, Purification
Coriander - Love,Health, Healing
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Corn - protection,luck, divination
Cotton - Luck,Healing,Protection,Rain,Fishing Magic
Cowslip - Healing,Youth,Treasure Finding
Crocus - Love, Visions
Cubeb - Love
Cuckoo-flower - Fertility,Lover
Cucumber - Chastity,Healing,Fertility
Cumin - Protection,Fidelity, Exorcism
Curry - Protection
Cyclamen - fertility,Protection,Happiness, Lust
Cypress - Longevity, Healing, Comfort,Protection
Daffodil - Love,Fertility, Luck
Daisy - Lust,Luck
Damiana - Lust, Love, Visions
Dandelion - Divination,Wishes,Calling Spirits
Datura - Hex Breaking,Sleep,Protection
Deerstongue - Lust, Psychic Powers
Devils Bit - Exorcism, Love, Protection, Lust
Devils Shoestring - Protection, Gambling, Luck, Power, Employment
Dill - Protection, Money, Lust,Luck
Dittany of Crete - Manifestations, Astral Projection
Dock - Healing,Fertility, Money
Dodder - Love,Divination,Knot Magic
Dogbane - Love
Dogwood - Wishes, Protection
Dragons Blood - Love,Protection,Exorcism,Potency
Dulse - Lust, Harmony
Dutchmans Breeches - Love
Ebony - Protection, Power
Echinacea - Strengthening Spells
Edelweiss - Invisibility, Bullet-Proofing
Elder - Exorcism,Protection,Healing,Prosperity,Sleep

Elecampane - Love,Protection,Psychic Powers
Elm - Love
Endive - Lust,Love
Eryngo - Travelers Luck, Peace, Lust, Love
Eucalyptus - Healing,Protection
Euphorbia - Purification, Protection
Eyebright - Mental Powers, Psychic Power
Fennel - Protection, Healing, Purification
Fenugreek - Money
Fern - Rain Making, Protection,Luck,Riches,Eternal Youth, Health, Exorcism
Feverfew - Protection
Fig - Divination,Fertility, Love
Figwort - Health,Protection
Flax - Money, Protection,Beauty,Psychic Powers, Healing
Fleabane - Exorcism, Protection, Chastity
Foxglove - Protection
Frankincense - Protection, Exorcism, Spirituality
Fumitory - Money, Exorcism
Fuzzy Weed - Love,Hunting
Galangal - Protection, Lust, Health, Money, Psychic Powers, Hex breaking
Gardenia - Love, Peace, Healing, Spirituality
Garlic - Protection, Healing, Exorcism, Lust, Anti-Theft
Gentian - Love, Power
Geranium - Fertility, Health, Love, Protection

Ginger - Love, Money, Success, Power
Ginseng - Love, Wishes, Healing, Beauty, Protection, Lust
Goats Rue - Healing, Health
Goldenrod - Money, Divination
Golden Seal - Healing, Money
Gorse - Protection, Money
Gotu Kola - Meditation
Gourd - Protection
Grain - Protection
Grains of Paradise - Lust, Luck, Love, Money, Wishes
Grape - Fertility, Garden Magic, Mental Powers,Money
Grass - Psychic Powers, Protection
Ground Ivy - Divination
Groundsel - Health, Healing
Hawthorn - Fertility, Chastity, Fishing Magic, Happiness
Hazel - Luck, Fertility, Anti-Lightning, Protection, Wishes
Heather - Protection, Rain Making, Luck

Heliotrope - Exorcism, Prophetic dreams, Healing, Wealth, Invis
ibility
Hellebore,Black - Protection *POISON*
Hemlock - Destroy sexual drives *POISON*
Hemp - Healing, Love, Vision, Meditation
Henbane - POISON Not used
Henna - Healing
Hibiscus - Lust,Love, Divination
Hickory - Legal Matters
High John the Conquerer - Money, Love, Success, Happiness
Holly - Protection, Anti-Lightning, Luck, Dream Magic
Honesty - Money, Repelling Monsters
Honeysuckle - Money, Psychic Powers, Protection
Hops - Healing, Sleep
Horehound - Protection, Mental Powers, Exorcism, Healing
Horse Chestnut - Money, Healing
Horseradish - Purification, Exorcism
Horsetail - Snake Charming, Fertility
Houndstongue - Tying dogs tongues
Houseleek - Luck,Protection, Love
Huckleberry - Luck, Protection, Dream Magic, Hex Breaking
Hyacinth - Love, Protection, Happiness
Hydrangea - Hex Breaking
Hyssop - Purification, Protection
Indian Paint Brush - Love
Iris - Purification, Wisdom
Irish Moss - Money, Luck, Protection
Ivy - Protection, Healing
Jasmine - Love, Money, Prophetic Dreams
Jobs Tears - Healing, Wishes, Luck
Joe-pye weed - Love, Respect
Juniper - Protection, Anti-theft, Love, Exorcism, Health
kava-Kave - Visions, Protection, luck
knotweed - Binding, Health
Ladys mantle - Love
Ladys slipper - Protection
Larch - Protection, Anti theft
Larkspur - Health, Protection
Lavendar - Love, Protection, Sleep, Chastity, Longevity, Purifica
tion, Happiness, Peace
Leek - Love, Protection, Exorcism
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Lemon - Longevity, Purification, Love, Friendship
Lemongrass - Repel snakes, Lust, Psychic powers

Lemon Verbena - Purification, Love
Lettuce - Chastity, Protection, Love, Divination, Sleep
Licorice - Love,Lust, Fidelity
Life Everlasting - longevity, Health, Healing
Lilac - Exorcism, Protection
Lily - Protection, Breaking Love spells
Lily of the Valley - Mental Powers, Happiness
Lime - Healing,Love,Protection
Linden - Protection, Immortality, Luck, Love, Sleep
Liquidamber - Protection
Liverwort - Protection
Liverwort - Love
Looestrife - Peace,Protection
Lotus - Protection, Lock-Opening
Lovage - Love
Love Seed - Love,Friendship

HOUSE BLESSING

Assemble:

1. Salt & Water
2. Incense (fire and air)
3. Milk & Honey
4. Oil (for anointing)
5. Wine (for offering)
6. Bells, Pots, Pans, Whistles, etc.

Cast a circle in the main room (livingroom) and after casting, visualize the circle expanding to include the entire house. Call upon the spirits and energies living in the house (or apartment). Invite those who will be harmonious with the new household and its energies to remain. Invite/ask those who will be happier elsewhere to depart. Release all "energies" not compatible with the new household. (This may be expressed as a "release" in order to unbind anything that may be stuck.)

Then call upon, greet, and invite ancestors, patron deities, and all harmonious spirits and energies to dwell in the house as they please.

Gather up the pots, pans, and all the noise-makers. Go to each door and window, not forgetting the fire-place and dog-door, making as much racket as humanly possible--to shoo out anything unwanted. (This is hysterical fun, and also raises lots of energy for the next important step.) Go again throughout the house and at each portal (door, window, etc.) sprinkle salt-water and cense, saying: "By the Elements I purify and charge this portal." Then anoint the portal with milk and honey, saying: "By Milk and Honey I ensure prosperity and peace within this

place." Finally, anoint the portal with oil, saying: "With Oil I seal this portal and protect all within." At the front door a special prayer is said, asking the guardian deities (God & Goddess) to freely grant entry to all frien ds and loved ones, and to prevent passage (turn aside) to any who would do harm." Then, if it's a house--pour wine across the width of the threshold; if it's an apartment anoint the threshold with light touches of wine.

The house-holders then each take a sip of wine, leaving some as an offering to the Gods, and the Circle should be closed. The remaining wine, milk, and honey should be offered to the Gods. (In our case to 2567

the fruit tree and the oak tree in our yard.)

Addenda: This is very effective if done as part of a house-warming party, followed by much feasting. It has also been done very effectively by two people. It only takes about 30 minutes to do a large house. You _can_ take the time.

Do make certain to "ground" afterward, by closing the circle and by eating. This ritual can "stir" up everybody and make the house feel full of "buzzy" energy.

By: Pirate Jenny
To: All
Re: Re: House Blessing notes

In the spirit of house blessings, and because I'm basically a kitchen witch at heart, and like little projects over serious ritual, I offer some selections gleaned from Cunningham's The Magical Household. I'm typing these without permission but with the hope that they'll inspire you to pick up the Cunningham book, because it's wonderful stuph... :>

For the doorway:

o Suspend over the door a fresh sprig of dill, tied with a blue cord (or red, if you prefer), to prevent those who mean you harm from entering.

o Cross two needles, and stick into or tie onto a corner of your doormat, to prevent evil from entering.

o Grind Dragon's Blood herb into a powder and sprinkle it on door and window sills, to protect your house from harm.

"Witch Bottles"

o Powder some more Dragon's Blood herb with a small quantity of sugar and salt, and place in a small corked or screw-lidded bottle. Shake and seal with red wax, then place it where it won't be found (or at least not easily seen). This will ensure harmony and peace within the house.

o Place three new needles, three new pins, and three new nails in a glass jar. Fill with salt and shake vigorously nine times. Seal with white wax and place in kitchen cupboard where it will not be seen. This protects your food from contamination.

o Gather rosemary, along with several needles and pins, into a small glass jar with a tight-fitting lid or cork. When full, pour in red wine and shake. Seal with black or red wax, and place in an inconspicuous place in the apartment. If you own your own house, bury this at the furthestmost corner of your property. The book also adds this:

As you're filling the jar, say these words...
"Pins, needles, rosemary, wine,
In this witch's bottle of mine;
Guard against harm and enmity;
This is my will; so Mote it Be!"

Personally, I'm not hip on anything but, "Hey, Gods? It's me again",
2568

but I know, I'm CONSIDERABLY less formal than most!

An Anti-Theft Sachet

o Mix caraway, rosemary, juniper berries, and elder leaves or mistletoe, and place into white square of cloth. Tie with white yarn and hang prominently. I'd assume either at the place you think thieves are most likely to enter--this being an anti-theft sachet--or at every entrance and doorway. This will require more cloth and more herbs, but most of the above are fairly inexpensive.

Finally, on Moving Day itself:

o Bring two things into the house first: a small amount of salt, half to be scattered upon crossing the threshhold, and a small loaf of bread. Break the bread into as many pieces as you have people moving in, with one extra piece for the gods' portion. Sprinkle a dash of salt on each

piece; share, when you have a moment. (I'd say have water on hand as well--at the very least, to clear the salt!) Next, bring in an apple and do the same thing--Cunningham recommends a fruit and cheese basket--I'd stick with just the apple and maybe a few slices of cheddar, or something. Lastly, bring in a sturdy chair and place it either near the apple and bread bits, or facing the door. This ensures that you will never know poverty, for there is bread and salt, hunger, for there is fruit (and cheese), and instability (for there's your stable chair guarding the door. After that, heave and lift until you're moved in!

A Note: I think ritual is very important, and I do admire rituals I've picked up here and those I've found on my own. In the long run, though, I know myself well enough to think that if I have to wait for a certain day and have a certain robe on, or need a special tool or altar lay-out, it'll never happen. But I can put my hands on needles, pins, wine and spices at virtually any time, and can easily make up witch's bottles for the shelves and cupboards, sachets for the windows, and incenses for household protection and cleansing. These simple items can have just as much power as just about any major ritual, and are sometimes easier to "whip up" for the busy pagan... :>

Cleansing Incense

2 parts Dragon's Blood
1 part Valerian Root
1 part Sulphur
1 part Asafoetida

In conjunction with any banishing ritual this WILL remove ANY psychic or magical impression from your home. Then you can start fresh filling it with the energies you want.

It may sound strange but it works! (Though it WILL GAG a Maggot!)

HHHH

A Warrior is born with Three Things,
A Body...

Speed, Dexterity, and Reflexes, these are the gifts of the Gods to A Warrior. Skills can be learned, but the gifts are rare, and are to be honed to the sharpest of edges and used to build...
A Life of Balance.

A physical battle is quite simply an exercise, in which A Warrior is given the opritunity to use the gifts of the Gods, and test the skills learned on this plane. It will at times be necessary to use the gifts and the skills knowen to A Warrior to build...
A Life of Peace.

Through training, the development of the gifts and skills combined can become a formidable weapon. Perfect Balance, Peace of Mind, and An Indomitable Spirit are necessary for A Warrior to build...
A Life of Will...

A Warrior is born with Three Things,
A Mind...

Intellect, Creativity, and Common Sence, these are the compasses and maps given A Warrior to help in navigating this existance. In life A Warrior will make mistakes. The way these mistakes are handled will set the tone of countless lives determining the measure of A Warrior's steel. A Warrior will accept responsibility for the actions taken, learn from them, and use the experiance to build...
A Life of Balance.

A Warrior must constantly endeavor to learn all that is to be learned of the path ahead, always drawing inspiration from the path which lies behind. For strength is the knowledge drawn from the past, and discretion is the wisdom of the future which empowers the Warrior to build...
A Life of Peace.

A Warriors mind is to be constantly sharpened, for the mind alone IS the most formidable weapon the Warrior will ever posses.
The balance of knowledge and wisdom is the temporing of the steel that makes A Warrior, lending the strength necessary to build...
A Life of Will.

A Warrior is Born With Three Things,

A Spirit...

A Warrior will carry a shield of Honor. The strength of which
is in perfect balance with the Honor of the Warrior.
2570

The Warrior will carry a sword of Truth. With an edge that mirrors the

inner peace and honesty of the Warrior.

A Warrior will wear a helmet of Integrity. With power matched only
by the will of the Warrior.

While battles can be fought and won with the well trained body.
While wars can be waged and won with the tempered and sharpened mind.
The most perilous test A Warrior will face is the test of the Spirit.
Here the Gods give no gifts. A Warrior will have only the strengths
of the spiritthat have been developed in the short life on the physical
plane.

A Warrior is born with Three Things,
A Body, A Mind, and A Spirit...

With these Three Things A Warrior must build a Life,
A Life Eternal...

My Name is Nite Hawk,

A pledge
By: Judy Harrow

The ceremony originated with Judy Harrow and one of her coveners who
co-wrote the dedication ritual. During the ritual, the dedicant is
asked several questions and is expected to respond in whatever way s/he
feels appropriate.
I will include all the questions here for completeness sake:

1. Do you understand that Witchcraft is the Priesthood of the Old Gods
and Old Ways of Nature, and that every Witch is a Priestess or Priest?

2. Do you understand that initiation into that Priesthood will change
your life forever, in ways that you cannot now forsee?

3. Do you understand what priesthood requires: that, if you become a Witch, you serve the Lady and the Lord by serving Their People, to the fullest of your ability?

4. Knowing these things, do you want to study Witchcraft and its related arts until you know enough to decide whether this is truly your Path?

5. Do you understand that Witchcraft is one of many means to serve the Old Gods and awaken the Old Ways, and that even if this is not your way after all, you may learn and grow while you are here? Can you accept that the decision may be, "No?"

6. Teaching what I love is a great joy. But I can only teach in joy if I know that what I love will be used and shared with care and honor. Before I am willing to teach you, there are three things and a fourth that you must promise me:

Will you respect and protect the confidence of all who you meet
2571

in this Circle and all who seek our aid, revealing their identities to no one except by their explicit permission?

7. Will you practice and teach the Craft for love alone, using this knowledge or teaching it only as a free gift, as I give it now to you, never accepting payment for it in money or goods or labor?

8. Will you promise never to use what I teach you to affect another person, avoiding not only baneful magic but all well-intentioned meddling, unless you have that person's explicit permission?

9. And if time brings fullness, as all here hope and expect it will, when you teach new students of your own, will you require these three pledges of them, along with their pledge to similarly bind their own students, so that all that spring from this line may be so pledged?
HHHH

such as the SCA as a favorite for years. It's a form of wine made with a honey instead of grape juice. Mead is most often associated with the Vikings and in the Pagan community with modern day Norse Paganism or Asatru.

Mead is an important part of the Asatru religion and has a place in both of the major Norse rituals: the blot and the sumble. The sumble is a drinking ritual where stories, oaths, and poetry are shared and meadXs function here is obvious. In this day and age mead is even more important to the blot or sacrifice ritual. The blot is actually quite simple. A God or Goddess is called upon and a sacrifice is poured in their honor. In ancient times this was most often an animal sacrifice and blood was poured out onto the ground or altar. Today an alcoholic beverage of some kind is the usual sacrifice. This is not only an adjustment to modern feelings about animal sacrifice, but is appropriate from an esoteric point of view as well. In ancient times the Norsemen were primarily farmers and an animal would have been a product that they had raised. Also, sacrifices were not a wasting of the animal, merely given to the Gods and left to rot, but were usually feasts where the Gods got their portion and the humans their own. Today mead making has been a frenzied activity among Norse Pagans, and it is most appropriate that something be sacrificed to the Gods which has been made by your own hands in a sacred manner. Mead fits the bill. It has the immediate links to our farming ancestors, but it can be easily made from household items in even a small apartment.

While we really donXt know a great deal about how the ancients viewed mead, other than as an intoxicant, we do have a few clues. One interesting item to start with is that mead was apparently sometimes strained through rye, which contains the hallucinogenic chemical ergot. This may offer some insights into Seidhr, a Nordic shamanic practice, and the frenzy of the berserkers. Another interesting item is that Frey, a God of farming and harvest, was said to have two close companions, Bygvir and Beyla. Bygvir was the spirit of the barley and Beyla of the honey C both important Gods to brewers and appropriate companions for the God of fertility.

Finally, we have a few myths involving mead directly. Mead was known as KvasirXs blood and itXs primary association was with wisdom. Kvasir was a being who was the wisest in all the universe, but he was killed and a mead created out of his blood that when drank brought the drinker wisdom. Aegir, a God of the Sea, was held to be the patron of brewing and the finest of mead and ale for the Gods to drink in Valhalla. Odin is said to never eat, but to exist

purely on mead, just as the Greek Gods had their nectar.

Even if it were not for any mythological importance, mead is of interest to the modern brewer because it is easy to produce and delicious. One merely introduces a yeast to the sugary liquid, and the yeast converts the natural sugars into alcohol. After all the sugar is converted, the yeast dies off and the wine can be bottled. However, this is not always as easy as it sounds.
2573

The largest problem in brewing is keeping inappropriate yeasts out of the drink. While the correct wine (or beer) yeasts eat sugar and excrete alcohol, other yeasts produce vinegar instead. Because of this it is absolutely vital to keep all brewing equipment absolutely sterile. This is the most important thing you can do in brewing. All the great equipment purchased as your wine making shop and the finest ingredients cannot beat a glass jar filled with welfare honey if the former is contaminated and the latter sterile. There are two major ways to sterilize your materials, one is a commercial "sanitizer" found in wine making shops. Follow label directions and youXre all set. The other is to make a solution of 25% bleach and rinse very thoroughly.

LetXs make some cheap and easy mead. YouXll need a large pot, a one gallon vinegar or cider bottle, a 4' or 5' length of plastic tubing (try TairlineУ tubing from a pet shop), a balloon or non-lubricated condom, a package of wine yeast (not bread yeast), wine bottles, corks, a corking device, and 2 1/2 pounds of honey.

First you need to prepare the mixture that will be fermented. Take your pot and add the honey and enough water to finish filling up the one gallon bottle. Bring these to a boil slowly. If you donXt want scum in your mead and it forms on the top, skim it off. You donXt need to boil it for any length of time, you just need to bring it up to this temperature. Boiling for a while will release a lot of scum and additives which you can get rid of right now and it will also allow the mead to age more quickly. However, some of this TscumУ as IXve called it is made up of those very things which can create flavor nuances. I donXt boil mine. When you decide itXs done, let it cool long enough so it wonXt melt the plastic tubing, then siphon the mead into the gallon jug , cap and let cool overnight. The gallon jug is your primary fermenter.

Did you sterilize the pot? the bottle? the cap? the plastic tubing?
No! Pour it out and start again C yes I am serious.

Once the mixture is cooled to room temperature you will need to pitch the yeast. Get a small cup half full with warm, but not hot, water and add the yeast. Let it sit for about ten minutes and absorb water and liven up, then pour it into your gallon jug and mix it in.
HHHH

ingredients or nothing at all.

One can also add slices of fruit, raisins, or berries for flavor and in place of grape tannin. One recipe I know of adds some apple jelly. A few lemon peels will substitute for malic acid and a spoonful of strong tea will do replace tartaric acid. Hops are a common additive and will give the mead a bit of a bitterness to offset the sweetness of the honey. The more bizarre ingredient I have heard of was Szechuan peppers, use your imagination.

All of the above additives should be made to the honey and water mix when it is boiled. Depending on the ingredient, some, such as fruit, may have to be boiled in this mixture for a while to break them down. Obviously hunks of fruit should be strained out after the boiling. Also, all the above ingredients are based on 1 gallon of mead, adjust appropriately with the exception of the yeast itself, one package of which will do for anywhere between 1 and 5 gallons.

HHHH

In Defense of Excellence

Adrienne

I've noticed a trend, particularly in paganism, toward "elite" becoming a derogatory term. "Elitist" has very unpleasant connotations. In the mad scramble toward equality and egalitarianism, perhaps the trend has gone too far.

I am all in favour of equality of opportunity. I believe in Martin Luther King's dream, "I have a dream that someday my children will be judged, not upon the colour of their skin, but on the content of their character."

Yet, I am deeply disturbed by structures and titles meant to reward excellence downgraded and dismissed as being elitist and hierarchical.

It the Wicca, this is most strongly epitomised by the continuing attempts to do away with degree systems on the basis of being elitists and hierarchical.

So I ask, what is wrong with elites? Elites exist as an informal (and often highly formal) network of persons who, by virtue of personal qualities, or power, or money, or birth status, are capable of shaping and changing the structure of society. Some elites are based on nothing more than bank balances or parentage. Others are firmly based on intelligence, wisdom, commitment and ethical stance of their members.

I have no problem with the concept of elites. Not everyone has the desire or capability to belong to every group. The problem lies with the qualification for membership, not with the concept.

Hierarchy has an even nastier reputation. Yet in all societies, regardless of size, structure of purpose, have a hierarchy. Leadership roles exists and will be filled by those who can fill them. Leaders are necessary to achieve the goals of the group, regardless of how that leadership manifests. It is only when a hierarchy becomes closed and fixed that the structure becomes abusive.

The concerns of those who dislike the concept of hierarchy due to experience of its abuses are valid. It is very easy to fall into a system where power rests, not on those who are qualified, but upon other,less desirable criteria, such as birth status, or wealth, or loudness of voice. However, doing away with the formal structure of hierarchy does not solve the problem. Non hierarchical groups often fall into leadership by peer pressure. Those that are thick skinned and dominant will lead de facto, especially if there is no de jure leader.

Hierarchies exist. They exist because, like physics, nature abhors a vaccuum. A power vaccuum will be filled regardless of the good intentions on all sides. The solution is to have structures where all persons have the opportunity to become leaders, to participate in the decision making process, based only upon ability and desire to do so. Equal opportunity,equal access.

The degree system within the Craft is not perfect. Like any other system,it has its abuses. However, if properly used, it has rewards far greater than having no such system.

First, there is the reward for excellence. Those who have personal
2577

qualities such as commitment, talent, study, intelligence and open mindedness, should be rewarded for their abilities. The reward is not just a fancy title, but a recognition of that excellence, and membership in an elite.

Second, there is a benchmark for others to judge by. If I know what degree a person holds, mundane or Craft, I have some idea of their abilities and can assume a certain level of understanding.

Third, there is the recognition of self. A standard of excellence is required and achieving a degree is a feedback upon the levels achieved.

There are other aspects dealing with the magic rite itself, but even if there were not, the hierarchy of degrees and the elite groups formed by having them are a mark of excellence for those who belong. Within my tradition and, according to my faith, within the Wicca itself, there are no barriers of opportunity to the system. Therefore, I see no reason to abandon it. I do not say that the system cannot be improved or that another system cannot provide the same benefits, but I haven't seen one that provides a reward for excellence while avoiding the pitfalls.

Without active encouragement of excellence, whether in Craft or in the mundane world, entropy says that we will end up with mediocrity and least common denominator. And a world where mediocrity rules is not a world I wish to live in.

(This article previously appeared in "The Messenger")

HHHH

HHHHHHHHHHHHHHHHHHHHHHHHHH
2578

BADGERS

I looked through all my information, but as far as the Seminoles go I couldn't find any reference to the Badger. I'm not saying that it doesn't exist, I just couldn't find any. Here is something from one of my books that I thought you might find interesting:

"Badgers are 2-3 feet long and are about 12 inches high. Family members mark each other with scent for recognition since their sight is poor. Their senses of smell and hearing, however, are excellent. Their diet includes a wide variety of roots, herbs, plant, and many small animals. They dig with remarkable speed to catch burrowing prey and when they need to get underground quickly. Badgers live in simple but extremely clean, well kept dens. They pay close attention to details within their home environments. They change their bedding often, backing carefully into their dens with straw, so as not to make a mess in the process.

Badgers bring us gifts of tidiness and organization. They are fastidious about their surroundings and will correct any disorder quickly. If Badger has come to you in some way, it may be saying that you need to concentrate on maintaining an orderly environment to better facilitate your day to day living. Badger can also be helpful to call upon for aid in managing your time. This can be useful for those of us who are trying to satisfy our need to devote time to ceremonies and the spirit realm and still work a job.

Badger will fight to the death if cornered. While this may be a useful trait in the wild, men used this quality of Badger to exploit it in the so-called sport of Badger-baiting. Captured Badgers were put into small enclosed areas with a dog or dogs, and bets were placed on the outcome of the fight. Are you stuck in a pattern that served you well once, but is now damaging? Badger could be warning you that a change of behavior is in order if you don't want to be cornered or used."

[From _Animal Energies_ by Gary Buffalo Horn Man and Sherry Firedancer - Dancing Otter Publishing]

Here's something I think you might find interesting.

It's from a book on Zuni fetishes. (Author: Hal Zina Bennett)

BADGER (Guardian of the South)
Zuni name: Black Mark face

Wide, bulky, compact body, spread out along the ground, legs and tail barely suggested. Narrow, blunt face, prominent nose.
(Describing the fetish itself)

AS TALISMAN:
This fetish helps you focus your attention and deepen your passion. It is an antidote to passivity and 'victimized' feelings. It helps you become more tenacious and grounded, for achieving any goal.

PERSONALITY TYPE:
If you are a Badger person, you are aggressive, highly goal oriented, able to concentrate on a single task or mission for long periods; and a

good provider.

Imbolc for the Covenstead
Erin

First, the cleansing. We do covenstead cleansing on this day, partl because of the (somewhat) purificatory nature of Imbolc, and partly because it coincides with the date a Japanese custom called yokubrai, if memory serves correctly, is carried out. Yokubarai means the same as exorcism, and is done with beans! More about that in a minute.

I give as many parts to the cleansing as there are people to perform them. The last house cleansing we did had about 10 people take part and I found something for each of them to do. But that wasnt easy. Lessee, I think the most necessary elements for me to go around with are salt water, incense and beans. But Ive also had people waving away negative energy with brooms and wands. Ive had them sprinkle with salt water, and with water in which basil had been soaking for awhile. Ive had people carry around bells, incense and candles (not quite bell, book and candle, but close enough). I live in a loft apartment, so we start in the closet up there, partly because its in the heart of the house, partly because I like the humorous aspect of coming out of the closet to do the blessing. Anyway, we banish in a counterclockwise diretion, single file, sprinkling, censing, or chanting into each corner each mirror, light fixture, appliance or outlet, as well as the walls themselves.

In other words, we banish negative energy from all things giving

ingress or egress from the house, as well as walls and mirrors. Sometimes we just take in everything in one room at once if its small, or everything along one wall--saves time. I usually come at the end of the line throwing beans at things (I find beans for MONTHS afterward) and chanting in Japanese: Funiki ga ire; oni ga soto! (Good luck, come in; devils, begone!) Then someone follows me making a banishing pentagram with an athame. We circle around the house in a counter-clockwise spiral till were back where we started--downstairs by that time. Then we go back upstairs for the blessing part. For the mos part, this uses the same tools, but no beans this time, and we go clockwise. We bless the corners, walls, outlets, appliances, and mirror, doors and windows. We concentrate on blessing and on making a seal that cannot be broken on the windows and doors especially. I usually come last and seal everything with a pentagram drawn by my atham. Then I draw a large permanent circle around the house, call in the elements, and ask the Lord and Lady to guard and bless the house for another year.

Consecrating the dirt is simpler. I usually buy potting soil and place it in the center of the circle. All the ritual is done around it. We usually consecrate it just before we do cakes and wine by placin our hands on it and channeling energy into it. Then everyone takes some home.
HHHH

The following is the text of a ritual titled Invocation of the Lord and Lady which was presented by the Fellowship of the Sacred Grove at a local gathering in November of 1993. Prayers and invocations are not included in the text as these are delivered spontaneously by the Priest and Priestess.

PART ONE: THE PREPARATIONS

[Priest, Priestess, Bard and Quarters begin standing in circle just outside the circle that will be consecrated for the ritual. Other participants begin outside of circle and will later enter through South gate. Customarily, East and North are male, South and West female.]

1. The Warning

[The Bard moves to center of circle and addresses all.]

"We gather tonight to open the veil between the worlds.

This is not safe -- To pass beyond that threshold we must leave behind the protections of the mundane world. We must remove the veils which disguise us and lay aside the jewels which dazzle our eyes. We must take the risk of Seeing, and of being Seen.

For our protection we rely upon the Lord and the Lady, whose Children we are. Any who are not ready to approach Them in reverence, love and trust should leave now.

[Pause]

Those of you who have chosen to walk this path, prepare yourselves to meet God and Goddess.

[Bard remains in center.]

2.Claiming the Circle

[East takes one step forward into the circle and speaks, facing inward.]
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"In the name of the Lady of Light, and in my own name,
I claim this circle as a place of Men.
Let all who enter be bound to speak, and hear, the Truth.
So mote it be."

[West takes one step forward into the circle and speaks, facing inward.]

"In the name of the Sacred King, and in my own name,
I claim this circle as a place of Women.
Let all who enter be bound to Perfect Love and Trust.
So mote it be."

[South takes one step forward into the circle and speaks, facing inward.]

"In the name of the Lord of the Greenwood, and in my own name,
I claim this circle as a place of Nature
Let all who enter be bound to the sacred web of life.
So mote it be."

[North takes one step forward into the circle and speaks, facing inward.]

"In the name of the Queen of Heaven, and in my own name,
I claim this circle as Sacred Space.
Let all who enter be opened to the presence of God and Goddess.
So mote it be."

3. Marking the Circle

[All sing Listen to the Lord and Lady while Priest and Priest mark circle. When finished Priest and Priestess stand before alter in North, facing South.]

4. The Challenges

[East and West move to South gate and form Arch with athames. North crosses to South gate. Participants enter through South gate one at a time and are challenged at knife point by North and South, then shown to places by Bard.]

Who seeks to join this fellowship?

Will you support and defend your companions on this quest?

Do you swear to use that which you learn in this circle only in service of the light?

Are you ready to meet the Mother and Father of All life?

Then enter and be welcome.

[Comment: This took several minutes, but the effect of the delay was positive rather than negative. The lengthy challenge process acted to center and focus the entire circle.]

HHHH

invoke Lord and/or Lady as they feel inspired. Priest closes invocations by invoking the Lady. All invocations end with Come join with us. which is repeated by all.]

3. Chant:
Priestess begins chant alone, all join in after first time through. Participants should stand, clap and dance as they feel moved.]

Isis, Osiris, Woden and Freya; Lord and Lady, Brigid and Lugh

[Chant builds in power to be cut off at peak by Bard striking staff on the ground.]

4. Readings

[During chant East and West have stepped outside circle and deliver readings from opposite sides of circle. Bard is at center. Bard speaks.]

Hear now the words of the Great Mother who is called Isis, and Freya, and Brigid, and many other names.

[West speaks.]

Think not that I am far from you, for you can see my visage in the moon,
2583

and hear my voice upon the wind.
I am the silence of the sea, and the secret of the standing stones.
I am the beauty of the green earth, and the mystery of the stars.
I am the Mother of all things, and the soul of nature, who gives life to the universe.
I am the source of your beginning, and I am the fulfillment of your desire.

[Bard speaks.]

Hear the words of the All Father who is called Osiris, and Woden, and Lugh, and other names beyond counting.

[East speaks.]

You know me not, but I am with you. My face is the sun, and my voice the thunder.
I am the strength of the forest, and the keenness of the sword.

I am the rune giver; the patient teacher; the revealer of secrets.
I am the warrior, the defender of the weak and the companion of heroes.
I am the Horned One. I am the gateway to the Mysteries, and I am Mystery itself.

[West speaks.]

Arise and come unto us, for mine in the womb that bore thee and the breast that nursed thee. Your joy is our joy, and your sorrow, our sorrow. We would teach you the ways of healing, and the joys of love, for our law is love unto all beings. We give the knowledge of the eternal spirit, and beyond death we give peace and reunion with those who have gone before. We would lead you to love and to freedom. Call on us, and we will show you the hidden paths.

[East speaks.]

Follow my white stag into the deep forest. There is mystery in the wild places, and a path that leads between the worlds.
The path is not easy, for it leads to that which cannot be given by another.
Those who would share our freedom must create it anew within their own hearts.
But no one who walks that path walks alone. Fear not to call on us, for we have not forgotten our Children.

5. Great Rite

[Priest and Priestess take positions in center of circle, Priest kneeling with chalice, Priestess standing with athame. Priest makes spontaneous prayer to Lord and Lady. Priestess prays and/or responds on behalf of Lord and Lady, customarily ending with So mote it be as she lowers the athame.

[Comment: a common theme here is to invite the Lord and Lady to join with us as they join with each other, but sensitivity to the inspiration of the moment is the prime concern.]

6. Blessing

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[All sing We all come from the Goddess as Priest and Priestess circle group, touching and offering a blessing to each in turn. When all have received a blessing, Priest and Priestess return to circle and all join

hands. Priest and Priestess signal end to song by returning to center.]

PART THREE CLOSING

1. Thanking the Lord and Lady

[Priest thanks Lady, Priestess thanks Lord.]

2. Return to Mundane Consciousness

[Priestess return to circle. Priest resumes pathworking in ancient clearing, thanks quarters and draws participants back into normal consciousness. Priest returns to circle.]

3. Opening the Circle

[Bard moves to center and addresses all.]

The rite is ended, the circle is open, may the blessing of the Lord and Lady be with you all. So mote it be. (All respond.)

END

Yule Ritual

YULE DIVINE PLAY - by Lady Allusha, Coven Tara, publiched in the Georgian Newsletter, December 1983

Characters: Narrator, Earth Goddess, Handmaidens, Sun God
Props: Yule Fire

Narrator: It has been a long cold winter. Here, where the trees are all barren and the snow covers the ground the nights are dark and long.

Earth Goddess enters, followed by her Handmaidens. They all move slowly around towards the birthing spot.

Narrator: We see shadowy figures in the distance, moving slowly. The delicate footprints lead into the deepest realms of the forest. It is the Earth Goddess, pregnant with Life, followed by her Handmaidens.

Earth Goddess stops. Handmaidens gather before her and kneel. Earth Goddess starts to make soft birthing sounds.

Narrator: Listen! The Earth Goddess is about to give birth. In the midst of deepest darkness, light shall be reborn. Lend her your aid!

Handmaidens start swaying gently, joining in the birthing sounds. Narrator encourages all present to join in the birthing sounds. The sounds get louder and louder until ...

Narrator: The Sun is Born!

Sun God jumps out from hiding into the center. He appears small and weak.

Earth Goddess: Go, my faithful Handmaidens, and build up the Yule fire. 2585

That the weak Sun God shall grow in warmth and strength by its flames.

She collapses with a sigh. Handmaidens build up the fire. The Sun God slowly grows as the fire grows, until he stands tall with his arms outstretched. He says, " I have returned" Then he dances a little jig.

YULE RITUAL

The celebrants gather in a room apart from the ritual area. It is best if the ritual can be held in a room without lights and with no heat. Priest and Priestess may choose to cast the circle before hand and allow all to enter through a portal, or cast after the candle lighting. At the time for the ritual to begin, the warden and maiden lead all into the ritual area with only one dim candle to light the way which circles to the Southern tower and stays there. As all shiver in the darkness, the priest and priestess, at the Southern tower begin, alternating:

It is winter.
It is night.

We await the Sun.
We await the light.

In this darkness
In this night,

We await the warmth.
We await the light.

(Together:) And slowly it comes.

(As they have moved around the cirle saying these things, the Priestess Widdershins and the Priest Deosil, they light candles which completely surround the circle. By the time they have finished, the room should be very bright.)

Circle is cast if not already. Salt and water. Fire and air. Quarters summoned in manner appropriate to the season.

God Invocation
Priestess:

Horned God, Winter God, Father of the Sun, with frost upon your beard and the blazing of Yule fires in your eyes, you bless us with your presence. We greet you.

Goddess Invocation
The Winter God (lighting the appropriate candles, which are held by women appropriately dressed):

White is for the Maiden, divine and joyous child. Fresh as the snow is her taper. I give greetings, Blessed One.

Red is for the Mother, warm embracing creation queen. Scarlet as the winter sunset is her taper. I give greetings, Regal One.

Black is for the Crone, keeper of magical mysteries. Ebon as the stormy night is her taper. I give greetings, Wise One.

Queens of winter, Sister, Mother, Grandmother, I greet you and ask your blessings upon your people gathered here.

The three Goddesses, dividing the parts appropriately, invoke the Sun (the Maiden then crowns the God with a crown of candles or other appropriate crown, the Mother gives him a staff with a pine cone tip and the Crone gives him a kiss):
Return, oh, return! God of the sun, god of the light, return! Darkness has fled -- Thou hast no enemies. O lovely helper, return, return!
Return to thy sister, thy spouse, thy mother who loveth thee! We shall not be put asunder. O my brother, my consort, my son, return, return! When I see thee not my heart grieveth for thee, mine eyes seek for thee, my feet roam the earth in search of thee! Gods and men weep for thee together. God of

the sun, god of the light, return! Return to thy sister, thy spouse, thy mother, who loveth thee! Return! Return! Return!

The God raps three times on the altar with his wand

Sun King:
Newly born, am I. What wisdom says the watcher of the east to aid me and those gathered here with me?

East:
This is a time for entering wilderness and seeking its magical strengths. A time for standing alone and godlike, and seeing all things clearly. It is a season of joy!

Sun King:
What wisdom says the watcher of the south?

South:
This is a time of active seeking, both without in nature and within oneself. Eagerness and resolution shall concern mysteries and create results. It is a season of courage!

Sun King:
What wisdom says the watcher of the west?

West:
This is a time for devotion to the way of the wild places and seeking the calmness of solitary locales. A time for finding understanding, and confiding only in trusted friends. It is a season of meditation!

Sun King:
What wisdom says the watcher of the north?

North:
This is a time to know the endurance of the hills, and to so grow in one's own inner firmness. A time for scrupulousness and thoroughness and considering all things. It is a season of confidence!

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The Winter God:

Rich are these gifts of knowledge. Soon I will give way to

my Son, but until that time mine is the feast and the season of joy. (The God blesses the feast as is customary for the group.)

Each Deity and Watchers is thanked and bid farewell as they were invoked.

The circle is released as is appropriate to the group.

Notes:

If anyone is crowned with a crown of candles, a veil helps with the dripping wax. Holly can be pretty uncomfortable, too, so ditto.

Portions of this are liberally stolen from the Magical Rites from the Crystal Well by Ed Fitch. It's great stuff and you may want to use it outright, rather than my mutilated version.

If you have enough people and candles, everybody may be naked by the end of this.

It's great to use your oldest male as Winter and your youngest male for the Sun (kids are great suns). Same for the Goddesses.

Obviously, this is just an outline that can be spindled, folded and mutilated any way you like. The opening part with the candles we have used for more than one Yule and it's really great.

We have also done a guided meditation into Herne's Grove, rather than a Winter God invocation. It involves a treck through the winter forest, trudging through snow until you find the lone pine tree in the clearing in the heart of the

Female Wine Blessing

The Goddess calls originate from an all-female version I wrote of the Dedication ritual of the Odyssian tradition. The original was written by Richard and Tamarra James. This version follows the structure of the original fairly closely, and maintains some of the original lines, so if you like it, send your compliments to Richard as well as to me.

Ditto for the Wine Blessing, as it is a modified version of the Odyssian standard WB.

One priestess represents the Moon Goddess (the conventionally feminine role), and the other the Sun Goddess (the conventionally mascualine role).
We half-jokingly called this the butch-femme wine blessing...

Goddess Calls:
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SG: I am She who shone forth from the Dark of Night,
When time was begun.
Lady of the Sea, join Me,
And let all things be formed of Our union.
Thou who art called Artemis, Hecate, Cerridwen, Isis.
Giver of love, protection, and the joy of life,
Goddess of the Earth, Moon and Sea,
Ruler of the Night,
Mistress of Magic, Keeper of the Mysteries.
Ascend to Me on bright and silvered wing.
For lo, I receive these gifts of Thee:
Life, and love, and gifts from the Sea.
I am the Sun, the Sun that calleth Thee.
I am the arching Sky that covers Thee.
Come unto Me, my Lady, come unto Me,
And be welcome.
Hail, and blessed be.

MG: I am She who rose from the depths of the Sea,
When time was begun.
Lady of the Bright Sky, join Me,
And let all things be formed of Our union.
Thou who art called Athena, Bast, Sekhmet, Amaterasu.
Giver of strength, guidance, and the will of life,
Goddess of the Sun, Sky, and Winds,
Ruler of the Day,
Bringer of Justice and Voice of Truth.
Descend to Me on bright and golden wing.
For lo, I receive these gifts of Thee:
Life, and strength, and fullest ecstasy.
I am the Sea, the Sea that calleth Thee.
I am the waiting Earth that welcomes Thee.
Come unto Me, my Lady, come unto Me,

And be welcome.
Hail, and blessed be.

Wine Blessing:

MG anoints SG and hands her the athame.

MG: Bright Lady, thou art the Sun.
Thy heat is radiant.
Warrior Maiden, Giver of the Law,
Here is the athame,
The Air and Fire are contained within it,
As are their powers.

SG anoints MG and hands her the chalice.

SG: Dark Lady, thou art the Moon,
Giver of dreams and visions.
Wise One, Teacher of the Mysteries,
Here is the chalice,
The Earth and the Sea are contained within it,
As are their powers.

SG: I am the spark of life,
The well of flame wherein dwells all power and potential.
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MG: And I am the primal matter,
The core of earth that gives shape and form to that power.

Both: Neither one can work without the other.
One without the other is incomplete.

SG: Mine are wisdom and knowledge, passion and pride.

MG: And mine are love and dreams, silence and mystery.

Both: To learn you must suffer,
To live you must be born,
To be born you must die.
The beginning, continuation and the end,
Over and over.

SG: The Sun brings forth light,

MG: And the Moon holds it in darkness.

SG: As above,

MG: So below.

SG: (Raises athame) And as the athame is one half of our divine nature,

MG: So the chalice is the other.

Both: (Athame into chalice) And conjoined they be one in truth,
For it is in the Dance that Life is born,
In the balance that truth is found,
And there is no greater power in all the world
Than that of Love.

Altars (misc. Thoughts)
Chris Olmstead

As for Altar set ups...
1. I once read Crowley's remarks on how he contrived his stuff while he was out wandering the world or climbing mountains. He found ways to just use the simple things from his kit...cook knife became Athame, tin cup became the Cup...etc.

This sort of 'kitchen witch' working is accepted by lots of folks. You can set an altar up and take it down as fast as you can set a table.

2. I also have noted the "Porto-Pagan" set-ups at some of the Pagan Fests I've attended. Carry the stuff in a cardboard box that can be up-ended for an altar, or even placed on it's side for a rain-proof 'shrine'. Close and carry off at the end of the visit with a minimum of re-wrapping to protect the fragiles.
Some just contrive one with the natural objects at hand...a rock, a stick, a lantern or candle, etc.

3. Some folks (including myself) have a small duffle into which I've placed a second set of "traveling" working tools. I have the great good-fortune of having friends who give me cool things. The coolest
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stay on my Altar, the second-coolest hang out in the sac, and sometimes I shift the goodies around.

4. I have a buncha books that offer arrangements I find a bit Overwhelming, but I can certainly post them, if you really need them. If you want me to fetch out Official Altar diagrams from some of the slick commercial works I have on the shelf, RSVP.

5. For "public" Altar, in my home, I 'clutter' a shelf, a mantle, or a small window sill. It sounds to me as though, since all your stuff is packed andyour space is totally compressed, that the "window sill" Altar is a good solution for you. I put a little origami pinwheel up on an Eastern sill, a small shell on a Western one, a tiny oil lamp on a Southern one, and a pretty rock on a Northern one. The whole House is the Altar "Table".

To clear my space I have been known to light a stick of incense, scaling it upward in my mind until I am swinging a huge flaming brand before the various Darks I'm dispelling, and run through the house screaming and raving aloud until they back off. A joss stick lasts about 20 minutes. I can almost guarantee that if you summon your Ki and Incant over a flaming brand for 15 minutes, most Shadows _will_ go elsewhere. I haven't had to do it in THIS house more than twice in 3 years.

What Is Shamanism?

Since the term "shamanism" has been used in a number of ways during the discussions here I thought it might be helpful to present some basic information on shamanism as the inter-disicplinary subject that it has become since Mircea Eliade wrote _Shamanism_.

The following is from the Foreward, which explains the approach that Eliade took to study Shamanism as a magico-religious phenomena, and which has been the foundation that shamanism as a spiritual tradition, as well as explaining how other academic disciplines approach the subject.

Mircea Eliade
Shamanism: Archaic Techniques of Ecstasy
Princeton University, Bollingen Series LXXVI 1964

Originally published in French as _Le Chamanisme et les techniques archaiques de l'extase_, Librairie Payot, Paris, 1951. Revised and enlarged for the Bollinger edition.

ISBN 0-691-01779-4 pbk 0-691-09827-1 hdbk

To the best of our knowledge the present book is the first to cover the entire phenomenon of shamanism and at the same time to situate it in the general history of religions. To say this is to imply its liability to imperfection and approximation and the risks that it takes. Today the student has at his disposition a considerable quantity of documents for the various shamanisms--Siberian, North American, South American, Indonesian, Oceanian, and so on. Then too, a number of works, important in their several ways have broken ground

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for the ethnological, sociological, and psychological study of shamanism (or rather, of a particular type of shamanism). But with a few notable exceptions--we refer especially to the studies of Altaic shamanism by Holmberg (Harva)--the immense shamanic bibliography has neglected to interpret this extremely complex phenomenon in the framework of the history of religion. It is as a historian of religions that we, in our turn, have attempted to approach, understand, and present shamanism. Far be it from us to think of belittling the admirable studies undertaken from the viewpoints of psychology, sociology, or ethnology; we consider them indispensable to understanding the various aspects of shamanism. But we believe that there is room for another approach--that which we have sought to implement in the following pages.

The writer who approaches shamanism as a psychologist will be led to regard it as primarily the manifestation of a psyche in crisis or even in retrogression; he will not fail to compare it with certain aberrant psychic behavior patterns or to class it among mental diseases of the hysteroid or epileptoid type.

We shall explain why we consider it inacceptable to assimilate shamanism to any kind of mental disease. But one point remains (and it is an important one), to which the psychologist will always be justified in drawing attention: like any other religious vocation, the shamanic vocation is manifested by a crisis, a temporary derangement of the future shaman's spiritual equilibrium. All the observations and analyses that have been made on this point are particularly valuable They show us, in actual process as it were, the repercussions, within th epsyche, of what we have called the "dialectic of hierophanies"--the radical separation between profane and sacred and the resulting splitting of the world. To say this is to indicate all the importance that we attribute to such studies in

religious psychology.

The sociologist, for his part, is concerned with the social function of the shaman, the priest, the magician. He will study prestige originating from magical powers, its role in the structure of society, the relations between religious and political leaders and so on. A sociological analysis of the myths of the First Shaman will elicit revealing indications concerning the exceptional position of the earliest shamans in certain archaic societies. The sociology of shamnism remains to be written, and it will be among the most important chapters in general sociology of religion. The historian of religions must take all these studies and their conclusions into account. Added to the psychological conditions brought out by the psychologist, the social ocnditions, in the broadest sense of the term, reinforce the element of human and historical concreteness in the documents that he is called upon to handle.

The concreteness will be accented by the studies of the ehtnologist. It will be the task of ethnological monographs to situate the shaman in his cultural milieu. There is danger of misunderstanding the true personality of a Chukchee shaman, for example, if one reads of his exploits without knowing anything about the life and traditions of the Chukchee. Again, it will be for the ehtnologist to make exhaustive studies of the shaman's costume and drum, to describe the seances, to record texts and melodies, and so on. By undertaking to

establish the "history" of one or another constituent element of shamanism (the drum, for example, or the use of narcotics during seances), the ethnologist--joined when circumstances demand it, by a comparatist and historian--will suceed in showing the circulation of the particular motif in time and space; so far as possible, he will define its center of expansion and the stages and the chronology of its dissemination. In short, the ethnolgist will also become a "historian," whether or not he adopts the Graebner-Schmidt-Koppers method of cultural cycles. In any case, in addition to an admirable purely descriptive ethnographical literature, there are now available numerous works of historical ethnology: in the overwelming "gray mass" of cultural data stemming from the so-called "ahistorical" peoples, we now begin to see certain lines of force appearing; we begin to distinguish "history" where we were in the habit of finding only "Naturvolker," "primitives," or "savages."

It is unnecessary to dwell here on the great services that historical ethnology has already rendered to the histroy of religions. But we

do not believe that it can take the place of the history of religions. The latter's mission is to integrate the results of ethnology, psychology, and sociology. Yet in doing so, it will not renounce its own method of investigation or the viewpoint that specifically defines it. Cultural ethnology may have demonstrated the relation of shamanism to certain cultural cycles, for example, or the dissemination of one or another shamanic complex; yet its object is not to reveal the deeper meaning of all these religious phenomena, to illuminate their symbolism, and to place them in the general history of religions. In the last analysis, it is for the historian of religions to synthesize all the studies of particular aspects of shamanism and to present a comprehensive view which shall be at once a morphology and a history of this complex religious phenomena.

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Chapter One, General considerations. REcruiting Methods. Shamanism and Mystical Vocation.

Since the beginning of the century, ehtnologists have fallen into the habit of using the terms, "shaman," "medicine man," "sorcer," and "magician" interchangeably to designate certain individuals possessing magico-religious powers and found in all "primitive" societies. By extension, the smae terminology has been applied in studying the religious history of "civilized" peoples, and there have been discussions, for example, of an Indian, an Iranian, a Germanic, a Chinese, and even a Babylonian "shamanism" with reference to the "primitive" elements attested in the corresponding religions. For many reasons this confusion can only militate against any understanding of the shamanic phenomenon. If the word "shaman" is taken to mean any magician, sorcerer, medicine man, or ecstatic found throughout the history of religions and religious ethnology, we arrive at a notion at once extremely complex and extremely vague; it seems, furthermore, to serve no purpose, for we already have the terms "magician" or "sorcerer" to express notions as unlike and as ill-defined as "primitive magic" or "primitive mysticism."

We consider it advantageous to restrict the use of the words

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"shaman" and "shamanism" precisely to avoid misunderstandings and to cast a clearer light on the history of "magic" and "sorcery." For

of course, the shaman is also a magician and medicine man; he is believed to cure, like all doctors, and to perform miracles of the fakir type, like all magicians, whether primitive or modern. But beyond this, he is a psychopmp, and he may also be preist, mystic and powet. In the dim, "confusionistic" mass of the religious life of archaic socieites considered as a whole, shamanism--taken in its strict and exact sense--already shows a structure of its own and implies a "history" that there is every reason to clarify.

Shamanism in the strict sense is pre-eminently a religious phenomenon of Siberia and Central Asia. The word comes to us, through the Russian, from the Tungusic _saman_. In the other languages of Centeral and North Asia the corresponding terms are Yakut _ojuna_ (_oyuna_), Mongolian _buga_, _boga_ (_buge_, _bu_) and _udagan_ (cf. also Buryat _udayan_, Yukut _udoyan_: "shamaness")_, Turko-Tartar _kam_ (Altaic _kam_, _gam_, Mongolian _kami_, etc.) It has been sought to explain the Tungusic term by the Pali _samana_, and we shall return to this possible etymology (which is part of the great problem of Indian influences on Siberian religions) in the last chapter of this book. Throughout the immense area comprising Central and North Asia, the magico-religious life of society centers on teh shaman. This, of course, does not mean that he is the one and only manipulator of the sacred, nor that religious activity is completely usurped by him. IN many tribes the sacrificing priest coexists with the shaman, not to mention the fact that every head of a family is also the head of the domestic cult. Nevertheless the shaman remains the dominating figure; for throught the whole region in which the ecstatic experience is considered the religious experience par excellence, the shaman, and he alone, is the great master of ecstasy. A first definition of this complex phenomenon, and perhaps the least hazardous, will be: shamanism = _technique of ecstasy_.

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Yet one observation must be made at the outset: the presence of a shamanistic complex in one region or another does not necessarily mean that the magico-religious life of the corresponding poeple is crystallized around shamanism. This can ocur (as, for example, in certain parts of Indonesia), but it is not the most usual state of affairs. Generally shamanism coexixsts with other forms of magic and religion.

It is here that we see all the advantage of emplying the term

"shamanism" in its strict and proper sense. For, if we take the trouble to differentiate the shaman from other magicians and medicine men of primitive societies, the identification of shamanic complexes in one or another region immediately acquires definite significance. Magic and magicians are to be foudn more or less all over the world, where as shamaism exhibits a particular magical specialty, on which we shall dwell at legth: "master over fire," "magical flight," and so on. By virtue of this fact, though the shaman is, among other things, a magician, not every magician can properly be termed a shaman. The same distinction must be applied

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in regard to shamanic healing; ever medicine man is a healer, but the shaman employs a method that is his and his alone. AS for the shamanic techniques of ecstasy, they do not exhaust all the varieties of ecstatic experience documented in the history of religions an dreligious ethnolgoy. Hence any ecstatic cannot be considered a shaman; the shaman specializes in a trance during which his sould is believed to leave his body and ascend to the sky or descend to the underworld.

A similar distinction is also necessary to define the shaman's relation to "spirits." All through the primitive and modern worlds we find individuals who profess to maintain relations with "spirits," whether they are "possessed" by them or control them. SSEveral volumes would be needed for an adequate study of all the problems that arise in connection with the mere idea of "spirits" and of their possible relations with human beings; for a "spirit" can equally well be the sould of a dead person, a "nature spirit," a

mythical animal, and so on. But the study of shamanism does not require going into all this; we need only define the shaman's relation to his helping spirits. It will easily be seen wehrein a shaman differs from a "possessed" person, for example; the shaman controls his "spirits," in the sense that he, a human being, is able to communicate with the dead, "demons," and "nature spirits," without thereby becoming their insturment. To be sure, shamans are sometimes found to be "possessed," but these are exceptional cases for which there is a particular explanation.

These few preliminary observations already indicate the course that we propose to follow in odrder to reach an adequate understanding of shamanism. In view of the fact that this magico-religious phenomenon has had its most complete manifestation in North and Central Asia, we shall take the shaman of these regions as our

typical example. We are not unaware, and we shall endeavor to show, that Central and North Asian shamanism, at least in its present form, is not a primordial phenomenon that has a long "history." But this Central Asian and Siberian shamanism has the advantage of presenting a structure in which elements that exist independently elsewhere in the world--i.e., special relations with "spirits," ecstatic capacities permitting of magical flight, ascents to the sky, descents to the underworld, mastery over fire, etc.--are here already found integrated with a particular ideology and validating specific techniques.

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By: JULIA PHILLIPS
Re: Travelling Chant
Some time ago I promised to post some of the BoS material I have which (allegedly) pre-dates Gardner. No guarantees , but I was told that this chant dates from the 1920s:

Let's ride, let's ride, to the sabbat tonight,
we'll ride over hill, over dale.
We'll ride to the feasting and ride to the dance,
and ride to the October ale.

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Let's dance, let's dance at the sabbat tonight,
We'll sing with a heart full and glad.
We'll sing and we'll love through the chill autumn night,
and remember the loves we have had.

Let's ride, let's ride when the sabbat is done,
let's ride back to hearth and to home.
Let's ride back together all under the stars,
and wait for the next sabbat to come.

I think it's rather a nice chant, whenever it was written.

B*B Julia

Bridal Blessing Song

This is one of a collection which I have been told dates from the 18th century. As with the previous one, no guarantees !

Blessing Song for a Bridal

Bless the furrow, bless the plough
and bless the seed that springs.
Bless the fruit and bless the corn
the blossoms on the bough.
Bless the man and bless the maid
and bless the bed they share.
Bless the babe that's got this night
and in the Lady's care.

B*B Julia

---- A WICCANING PART 4 ---

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:
"Great Spirit of Nature, protect and guide these young souls among us. May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee. May the blessings of the Triple Goddess, of Maiden, of Mother, of Crone, and all their power be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:
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ELIZABETH'S DUNKING:

Anna Perenna

Great Goddess, Mother of All
Envelope this daughter of yours
in the waters of Your womb
Grant her protection from wrong-doing
Wash away the memories of her pain
Shower her with Your blessings
in a life everlasting
Bless Elizabeth Mae Luzerne.
So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
Without whose womb they would not be
Mother of Gods, of Sacrificial Kings,
Presidents, Emperors, and beggars
Welcome this son of Yours into Your Light
and as you have taught us, let him find
"Beauty and strength, power and compassion,
mirth and reverence, honor and humility"
within his heart.
Wash his fears away with your caress!
Bless Patrick Howard Lloyd!
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady
whose slender hand turns the vast wheel of the sky.
whose triple aspect does see
the beginning, the life, and the end of all things.
whose wells of mystery do give
inspiration and rebirth thoughout eternity,
receive here this small daughter of yours with blessings
and with love.
Bless Morgainne Ellayne!
So mote it be!

Santa
TANE JACKSON

Christmas has two distinct themes running through it, as study of any

collection of Christmas cards shows. One is the religious aspect, involving Wise Men, angels, the Star and shepherds, and refers to the Gospel story of the birth of Christ. The other theme seems totally unrelated and depicts reindeer, stockings, a sleigh and, of course, Santa Claus.

The two main Christmas personalities are Jesus and Santa, as most people will agree. Everyone brought up in a Christian country knows the significance of Jesus at this time but just who is Father Christmas and why should he become part of a religious festival?
2597

We must first look back at history and see why December became such an important month in the religious calendar in the first place. The reason is, of course, the Winter Solstice, December 21st, when the Sun appears to stop in the sky prior to beginning its journey back across the heavens.

After the Solstice the days gradually get longer and the peoples of old considered this to be almost the birthday of the Sun. The peoples of the northern hemisphere were fond of having a festival in mid-winter, perhaps because they needed something to take their minds off the long, cold, dark days.

In ancient Rome the feast of Saturnalia was held between December 17th and 23rd and gifts were exchanged. The Romans also held the feast of Brumalia on the Solstice day itself and considered this to be the birthday of Mithra the unconquered Sun god. The Norsemen celebrated Yule at this time, to herald the return of the Sun.

It is interesting to note that Christ is often known as the Light of the World, a title that continues this theme of darkness in retreat in the face of good.

The Solstice has long been associated with the idea of people giving each other presents. Apart from giving gifts at Saturnalia the Romans also exchanged presents on the feast of the Kalends, which we call New Year's Day. These customs prevailed all over the Roman Empire when Christianity was still a new religion.

When Christianity spread to the northern lands they found the Norsemen worshipping Odin--who rode his chariot through the night sky at the time of the Winter Solstice, handing out gifts.

Because the exchange of gifts was so linked in the pagan mind with

these old festivals devout Christians were not supposed to exchange gifts at this time. However, gift-exchange never died out on the European scene and finally the Church fathers had to do something about it. They did not want to let people keep on believing that Odin or any other pagan deity had anything to do with gift-bringing so they looked around for an acceptable Christian figure to bring them instead. The person they chose was St Nicholas, the former Bishop of Myra in the 4th century AD.

Not much is actually known about St Nicholas, though many legends grew up around his kind ly figure. One thing that qualified him for the role of gift-bringer was his feast day being December 6th, a date sufficiently close to the Solstice for the two to be connected in the mass mind.

St Nicholas was a useful saint and could even be described as all-purpose. His responsibilities included the welfare of pawn-brokers, boatmen, parish clerks, dockers and barrel-makers among others. He was the patron saint of both Russia and Aberdeen. The best-known story about him tells of his leaving three bags of gold on a poor man's windowsill as dowries for his three daughters. One version of this tale states that the gold was thrown through the window and landed in a stocking that had been hung up to dry, which perhaps explains our custom of the Christmas stocking.
HHHH

is also a religion of immanence--seeing God/dess present in each of us and in the world around us, not "out there somewhere" but part of daily life.

Wiccans celebrate eight major holidays, or sabbats--the beginning and midpoint of each season. We also celebrate the phases of the moon: some only celebrate the full moon while others celebrate full, waxing, and new moons. Each of these rituals helps keep us in touch with Nature. These celebrations are in small groups usually called circles, covens, or groves and are usually led by a Priestess, and often a Priest. Some groups share duties and avoid titles.

Wicca is also a "Craft". We practice magic through chants, visualizations and spells, all to focus our will on something we want to happen. We believe that everything we do, good or ill, comes back to us tripled, which is why we don't "hex" or "curse" anyone. We also believe that many psychic talents are real and simply haven't been studied enough by science to be catalogued as such.

Wiccans for the most part accept reincarnation, not as dogma to be believed, but as fact based on personal experience. Many of us remember past lives. As one who has studied science, I know that every atom of my body once was part of something else, and I am continually losing atoms that become part of others. Knowing this, it makes sense that my soul also is "recycled".

Wicca is a positive philosophy. The only "law" is 'An it harm none, do as ye will": Enjoy life to its fullest, and remember to help everyone else enjoy it as well. Wiccans don't preach; Wiccans don't evangelize. Everyone has to find his/her own path, and we welcome the diversity this brings.

So tonight, when you dress up as a "wicked witch", know that there are "good witches" celebrating as well. Know that I and thousands like me throughout the world are celebrating the cycles of life through the dance of the Lord and the Lady, trying to make this world we all share a little brighter through our cauldron fires in the darkness. Know we are not out to convert you; know we mean you no harm. All we ask for is understanding, tolerance, and the freedom to practice as we choose.

Blessed Be,

Cecylyna Brightsword
High Priestess, Thalia Clan
P.O. Box 681092 ъ Indianapolis, IN 46268-1092 ъ (317) 579-3083
HHHH

Rowan Moonstone

YOu wil need:

Green candle annointed w/ pine oil.
Sweet basil (1tbsp of basil in r hand.)
Pine incense
(Pass the basil over the altar candles and the green candle and incense 3 times and sprinkle basil around the green candle.

Green silk pouch
White altar candles annointed w/ sandalwood oil
5 pennies, 4 old, 1 new.
Salt
Water
orange candle annointed w/ basil oil
parchment

```
O Altar Candle                                  O Altar Candle

                    O Green Candle
                    _______________
                   |               |
                   | Parchment     |
                    --------------

O orange candle                                 O salt
                    O pennies

                    O   pine incense            O   water
```

On a waxing moon, set the altar in the east of yoru circle. This will need to be left up for a full waxing cycle. You will need easy access to a door.
Take a new penny in your hand, Circle the altar deosil and say "Bring to me what I see By thy power, Hecate,"

Spin rapidly deosil and go outside and toss the new penny in the air. Wherever it lands, bury all 5 pennies, saying:

"I give thee money - Hecate
Return to me prosperity.
I give thee five
REturn by three
As I will

So mote it be."

Return to your altar and snuff out the candles.

Next week, at the same day and time, return to your altar with your talisman bag and the parchment. Light the orange candle. Visualize money flowing onto the altar. Unearth the coins and bring them to the altar. Wash them in the chalice water to purify them. Pass them through the incense smoke and the fire from the orange candle. Place each coin in the talisman pouch, old coins first. Add nine pieces of rock salt, close the mouth of the talisman pouch and face east and say:

Next

https://beyondweird.com/bookofshadows/2601.html
63 captures
17 Apr 2002 - 26 Sep 2023
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About this capture

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2600

"Bring to me
what I see
By thy power
Hecate.
Altar power
Must it be
Earth and Air
Fire and Sea
Bring to me
What I see
By thy power
Hecate."

Place the bag inside your cloting and wear it every day for 7 days. Leave it on your altar every night visualizing prosperity. On the 7th day, hide it in the eastern portion of your house.

There it is. It's a complicated spell, but it does work.

BB
Rowan

Spell for contacting a friend
Rowan Moonstone

This spell should be used to cause someone with whom you have lost contact to contact you. It is not manipulation so much as an astral call for contact when you have no other way to reach them that you know of.

You will need:

White candle annointed w/ sandalwood oil
Sandalwood incense
photo of the person
small glass of water.
salt

Light the white candle and the incense. Place the picture of the person on your altar. Put 2 heaping tablespoons of salt in the palm of your right hand. Let a small amount of salt trickle into the glass while making the sign of the equal armed cross of the elements. Make this cross 3 times. Say " Call me" three times as yo do this. Then set the glass on the altar and say "Get in touch with me, please." They should contact you by the time the water has evaporated from the glass.

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into Manhood will be abducted from the encampment where he is staying. The women of his Mother Grove will try to fight the men off from abducting the boy. When this skirmish is over and the boy is being taken off by the men the women will mourn the loss of the child. The boy will be stripped of his clothing and dressed in a deerhide loin cloth. He will then be blindfolded and his journey will begin. Where this ritual is being held there is approximately 5 miles of paths which the boy will journey over. He will be led by his Father who will carry a lamp to light his and his son's way. At the first prescribed stop the boy will be addressed by Herne. Herne, will speak to the boy of his wild nature, what it is like to be the hunter and the hunted. He will charge the boy with the responsibilities of becoming a man through Him. He will then tell the boy that He will meet him at the appointed place in the appointed hour. Never revealing when and where that is. Herne will withdraw into the woods as the Father and son begin to journey again.

At the second stop the Father and boy will meet the Green Man. He represents the boy's earthy nature. He is the boy sexual responsibility as a carrier of sacred seed which is necessary to begin life. That he must act intelligently when it comes to the act of procreation. The Green Man as well will tell the boy that they will meet in the appointed placed at the appointed hour. The Green Man will stand in silence as the Father and boy leave.

At the third stop the Father and boy will meet Loki\Rainbow Dancer. When I visualized the archetype I saw a myriad number of colours and flashed of refracted light. Loki will speak to the boy of his dreams, wishes and hope He will inform the boy that these are necessary even as a man. That he should not give them up but allow them to mature as he matures. Loki will also tell the boy that they will meet at the appointed place in the appointed hour.

The Father and son will continue there journey until they reach the last stop on their journey. Here they will meet the Magus who is robed in black and you are unable to see his face. The Magus will speak to the boy of his inner true self, his highest ideals, his magical self. He symbolizes Divine Wisdom. When he is finished speaking he will also tell the boy of meeting in the appointed place in the appointed hour.

All the archetype will be wearing masks that will be indicative of them. Herne with horns, Green Man with a mask made of leaves, Loki with the face of the fox, and the Magus with a black mask which entirely covers his face. All the other masks will not cover the mouth area. My Spirit Brother in Akron, OH is creating the masks and the staves for the four archetypes. After the journey has been completed he will be brought to the gateway of the ritual are Prior to the ritual itself the boy will be asked to select something that symbolizes his childhood and that he should bring it with him. When the boy is abducted those who

abduct him must be sure to acquire this childhood symbol to be given to the father to take on the journey. At the gateway the father will stop the boy and inform him that he must now give up this childhood symbol in order to enter into the world of men. The boy must surrender the symbol before the rite can continue. The symbol will be left at the gateway.
2602

I didn see a traditional circle being cast, rather a ring of men hand in hand passing energy to form the circle. I keep hearing "a hand to a hand, to feed a hand" or a "brother to a brother". The circle will open to admit the father and boy The boy is still blindfold and will be place before the balefire facing the gateway through which he just entered. I see four men at various stage of the lives serving as Priests. One is just past puberty, the next has himself just become a father, the next being around 40-50 years (the age of the God at the time of his decline in power) and the last being the Grandfather. The four will each evoke one of the four achetypes that spoke to the boy during his journey. The Priest just past puberty will evoke Loki, the new father will evoke the Green Man, the 40-50 year old will evoke Herne, and Grandfather will evoke the Magus. Each will be evoked separately and when each has been evoked will enter the circle from where they have been waiting out of sight of the circle itself. Each will speak further to the boy of his mystery and present the boy with a "gift" which will enable the boy to commune with the archetype in times of trial in his life as a man. The last to speak will be Herne. Just as he is is finishing what he has to say he will be interrupted by the final archetype. This is the Great Mother. She will speak to the boy of his union with her and to truly become a man he must understand her magics as well. Herne and the Great Mother will argue (choice of words, maybe not the best) over who this boy/man belong. The Great Mother informs Herne that the boy/man belongs to Her. Herne informs Her that She was there at his conception and birth and that She will have him in death but now the boy/man belongs to Him. My Spirit Brother has a staff with a deer hoof end which I see being placed on the boy's heart while Herne claims him as his. During the claiming the boy's blindfold will be removed and the boy/man will see Herne for the first time with his hoof on his chest over his heart. After the claiming is finished the boy will be approached by the four Priests for the anointing.

I have an anointing already written for this part of the rite. While the anointing is being done the four persons who are taking the roles of the archetypes will leave and return dressed as they wish. The boy will be taken to his father who will first greet the boy/man now as a fellow man and a guardian of the male mystery. The father will then take the newly made man to the North quarter where the Great Mother will

speak to the newly made man bestowing Her gift to him. When the Great Mother speaks She will be heard only and not seen as if Her voice were being carried on the wind.

The the newly made man will be taken to each man in turn in the circle who will give the newly made man a gift. I see the gift being wisdom something that they have learned of life and that they wish to pass on to help the newly made man's journey through life. As each man has an occupation which requires particular tools so does life require its tools.

When all have granted their gift the newly made man will be asked to bestow his blessing upon a horn of ale which symbolized the cup of brotherhood of all peoples. The cup will be shared with all in the circle and will symbolized the universality of men.

This is where I see the ritual ending. I see a simple feast being held where the ritual has been. More cups will be filled, stories share in the spirit of brotherhood. As the night wears on towards dawn the newly made made will be left to himself, the balefire and the night. He will return to the campsite from which he was abducted no longer as a child but as a man with all the responsibilities of a man.

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sacrifice the sacred cakes made from the first ears of the last years grain harvest. Two naked young men presided over the sacrifice of a dog and a goat. With the bloody knife, their foreheads were smeared with blood, then wiped clean with wool dipped in milk. The young men laughed and girded themselves in the skin of the sacrificed goat. Much feasting followed. Finally, using strips of the goat skin, the young men ran, each leading a group of priests, around the base of the hills of Rome, around the ancient sacred boundary of the old city called the pomarium. During this run, the women of the city would vie for the opportunity to be scourged by the young men as they ran by, some baring their flesh to get the best results of the fertility blessing (you can see why the Christian church tried so hard to get this ritual banned, but it was so popular that it continued for quite some time under the new regime.)

Except for the intrusion of foreign cults, this was the only Roman ritual where a goat was sacrificed. Dogs were only offered to Robigus (a guardian associated with crops), the Lares Praestites (the guardians of community), and Mana Genata (ancestral guardians).

Because of the cave, the fig tree, the milk, and such, I suspect the very oldest forms of this rite honored a Goddess. Unlike some of the other Roman rites like the October Horse sacrifice, there is no other Indo-European equivalent in Vedic, Scandinavian, Irish, or Indo-Iranian traditions.

With modifications, the Temple of Pomona performed Lupercalias and has a great time.
HHHH

massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: India, Germany.

NAME: This stone is also referred to as "heliotrope," which is derived from two Greek words which signify "sun-turning". It was given this name because of a notion that when immersed in water it would turn the sun red. Chalcedony is derived from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: This is one of the birthstones for March.

> "Who in this world of ours, her eyes
> In March first opens, shall be wise.
> In days of peril, firm and brave,
> And wear a Bloodstone to her grave." (5)

Ancient warriors often carried an amulet of bloodstone which was intended to stop bleeding when applied to a wound.

MAGICAL PROPERTIES: Because it is green, it can be used for "money spells". It is also considered a "lucky" stone for atheletes because it imparts courage and stamina.

HEALING: Heliotrope is used today in conjunction with anything having to do with blood.

PERSONAL EXPERIENCE:I consider the ancient uses of bloodstone in line with what I use it for today. In addition, I consider it a "cholesterol buster", and wouldn't hesitate to apply it to any with this type of problem. Generally I would use it at the Heart Chakra. I've also used it successfully in situations where I needed "courage" to accomplish something. I will just carry a piece of it in my pocket for this purpose.

NOTE: Chrysoprase, carnelian, jasper and agate are all forms of Chalcedony.

-------bibliography-------

1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

an interesting experiment (BLOODSTONE cont.)
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The one for bloodstone was an elf-like, male person. He had dark/black hair, green, slanted eyes, "Spock" eyebrows, and pointed ears. Because of the expression on his face, I asked her what she thought of him. Her comments were:
"He is very fierce. I'm kind of afraid of him, because it seems like he is pretty strong and could get mad. He uses weapons...and can fight."

My daughter didn't know anything about the "lore" connected with the stones. In addition, I found that "bloodstone" was very different from any of the other "stone portraits" that she did...The rest were much more "human"...

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use after completing a ritual to help you regain your center and become grounded.

HEALING: Jasper is stabilizing. It will help to reduce insecurity, fear and guilt.

PERSONAL EXPERIENCE: I use a piece of Montana Picture Jasper, which is mostly brown and tan with a slight bit of sky or navy blue as a strong grounding stone for those who have an excess of energy at the Splenic Chakra.I've also used the stone as a basis for a "journey"...The stone looks like a scene of the Rocky Mountains. Finally, I've used Picture Jasper as a psychological tool:I will ask someone who is "looking for an answer" to gaze into the stone and describe all the symbols they see. Then I work with the client to form the "symbols" into some sort of answer.

NOTES: Agate, Jasper, Flint, Sardonyx, and onyx are all forms of Chalcedony. In addition, particular colors of Chalcedony have specific names, such as Heliotrope, Bloodstone, Chrysophrase and Moss Agate.

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chemical sedimentary rocks.

OCCURENCE: Fine carnelian comes from India and South America.

GEMSTONE INFORMATION:Carnelian is used as an alternate birthstone for the month of May.It is normally cut into cabochons, engraved, or made into seal stones or rounded, polished, and pierced for necklaces and other items of jewelry.

NAME: The name means "flesh-colored", from [caro], meaning "genitive" and [carnis], meaning "flesh".

LEGEND and LORE: Carnelian has long been associated with courage and cleansing of the blood. It was beleived that the stone would improve one's outlook, making the individual cheerful and expelling fears.

MAGICAL PROPERTIES: Katrina Raphaell says that Carnelian can be used to "see into the past". The "Crystal Oracle" says that Carnelian referrs to the Self, and Current Conditions. It is a grounding stone, and associated with the Earth. As such, it is considered practical, sensible and balanced. Cunningham associates the stone with the element of Fire. He suggests it as a talisman against Telepathic invasion.

HEALING: It is recommended for infertility or impotency. In addition it is used for purification of the blood. It has also been suggested that this stone will stop nosebleeding.

PERSONAL EXPERIENCE: I call this the "sexy" stone...since I beleive it stimulates sexual appetites. I use it in the lower Chakras for infertility and impotency for men(I use Coral as the feminine counterpart.) I always get a good chuckle when I notice a man wearing a LARGE Cornelian belt buckle. In addition, I would use this stone for relief of pain from arthritis in men.

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1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

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elasticity and can be heated and bent into bangles. Thin brancehes were and still are polished, pierced, and threaded, unaltered, into neck-laces. Larger pieces are cut into spherical or faceted necklace beads, pear shapes for pendant jewelry, or cabochons. It is also used for carved pieces and small figurines, in both oriental and western art styles. The most highly prized varities of coral are those that are a uniform, strong bright red.

NAME: The name is derived from the Latin [corallium,] related to the Greek [korallion].

LEGEND and LORE: The oldest known findings of red coral date from the Mesopotamian civilization, i.e. from about 3000 BC. For centuries, this was the coral par excellence, and at the time of Pliny the Elder it was apparently much appreciated in India, even more than in Europe.Red coral has traditionally been used as a protection from the "evil eye" and as a cure for sterility. One of the Greek names for Coral was Gorgeia, from the tradition that blood dripped from the Head of Medea, which Perseus had deposited on some branches near the sea-shore; which blood,

becoming hard, was taken by the Sea Nymps, and planted in the sea. (8)

MAGICAL PROPERTIES: Coral is associated with Venus, Isis and Water. It has been used as a form of protective magic for children for hundreds of years. Cunningham recommends it as a luck-attractor for living areas.Sailors use it as a protection from bad weather while at sea. Red-orange coral is one of the four element gemstones of the Pueblo Indians. It is one of the four colors used for the directions in the Hopi/Zuni Road of Life. Coral is considered a representative of the warm energy of the Sun, and the southern direction.

HEALING: Coral's healing properties are mostly associated with Women, young children and the elderly. For women it is said to increase fertility and regulate menstration. For young children, it is recom-mended to ease teething and to prevent epilepsy. For the elderly, it is used as a cure for arthritis.

PERSONAL EXPERIENCE: I use coral at the lower Chakras for "Women's Healing." In particular, I will use it for disorders relating to female reproductive organs. I also use it magically, to represent female fertility.I have used it with some success for arthritis, but only for women. This is one of the stones that I "reserve" for female/feminine use. (I use Carnelian as the "male" counterpart.) I have not had an opportunity to try it for a young child.

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1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "Simon & Schuster's Guide to Gems and Precious Stones".

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6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

7. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

8. Some occult lore is from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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quartz, muscovite, and almandine in schist of regional metamorphic rocks.

OCCURENCE: Best emerald comes from Colombia.(NOTE: it is not necessary to spend thousands of dollars for a tiny chip of emerald to add to your healing/ magical collection. If you look around in rock shops, you may be able to come across some "less than perfect" stones that aren't faceted. I've found 4 of them, slightly larger than my fingernail and they were about $3.00 each.)

NAME: The name is from the Greek [beryllos] indicating any green gemstone.

LEGEND and LORE: Emerald is considered a birthstone for the month of May.

> "Who first beholds the light of day,
> In spring's sweet flowery month of May,
> And wears an Emerald all her life,
> Shall be a loved, and happy wife." (5)

MAGICAL PROPERTIES: "If you wish to bring a love into your life, buy an emerald and charge it with your magical need through your visualization, perhaps while placing it near a green candle. After this ritual, wear or carry the emerald somewhere near your heart. Do this in such a way that it cannot be seen by others. When you meet a future love, you'll know it wasn't the visible jewel that attracted him or her." (3) The Greeks associated this stone with the Goddess Venus. It has come to represent, for many people, the security of love. Emerald, like allmost all of the green stones, is also advantageous for business/money ventures.

HEALING: Emerald is said to aid perception and inner clarity. Because of this, they are also associated with healing diseases of the eye, and problems affecting eyesight. It was believed that emeralds could counteract poisons and cure disentary.

PERSONAL EXPERIENCE:I sometimes use Emeralds in a stone layout. I will use them for their psychological/spiritual values of clarity and perception. If I am using them for this purpose, I use them in the area of the Heart Chakra, in conjunction with Rose Quartz, or Rhodochrosite for balanced energy. I've also used them for prosperity consciousness.
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1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner. Other sources may be "Stone Power" by Dorothee L. Mella.

4. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

GARNET (PYROPE)

SCIENTIFIC INFORMATION: Pyrope Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Pyrope variety is $Mg_3Al_2Si_3O_{12}$. These Garnets range in color from deep red to reddish black and on rare occasions from purple and rose to pale purplish red (sometimes called [rhodolite].) The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Pyrope occurs with olivine and hypersthene in peridotite of plutonic rocks.

OCCURENCE: Pyrope Garnets occur in peridotite in Kentucky, Arkansas, Arizona, New Mexico, and Utah. In the latter half of the nineteenth century, most Pyrope came from Bohemia, where it is still found today. The main sources nowadays, however, are South Africa, Zimbabwe, Tanzania, the United States, Mexico, Brazil, Argentina, and Australia.

GEMSTONE INFORMATION: The garnet species with red or purple varieties, including Pyrope are considered gemstones. Usually bright red, Pyrope can be a much less attractive brick or dark red. It can be perfectly transparent, but this feature is less visible in dark specimens. It is either made into fairly convex cabochons, or faceted, with an oval or round mixed cut or, more rarely, a step cut. The faceted gems have good

luster, rather less obvious in cabochons. The most valuable types are, of course, the transparent ones with the brightest red color. Pyrope is relatively common, although less so than almandine. Very large stones, up to several hundred carats have been found; but these are rare and are found in museums and famous collections.

NAME: The name comes from the Greek [pyropos,] meaning "fiery." The name "Garnet" comes from the Latin [granatus,] meaning "seed-like".

LEGEND and LORE: Pyrope Garnet has long been associated with love, passion, sensuality and sexuality. Some Asiatic tribes used red garnets as bullets for sling bows because they pierced their victims quickly, and could not be seen well in the body when they mingled with the blood. 2612

Throughout the ages, Pyrope has been used as a curative for all types of ailments dealing with blood.

MAGICAL PROPERTIES: Pyrope is directly linked with the Will. As such, it is a strong stone for the Magician and Shaman. It is associated with Fire and Mars, Strength and Protection. It will help the practitioner tap into extra energy for ritualistic purposes.

HEALING: While all Garnets are associated with the Root Chakra, Pyrope is particularly symbolic. It is used for healing when the subject involved has "lost the will to live", since it is directly related to the desire to live and achieve in this lifetime. This stone warms and aids blood circulation, rouses sexuality and heals the reproductive system and the heart.

PERSONAL EXPERIENCE: If you are already a strong willed individual or have a fiery temper that you need to learn to control, I suggest that you work with the Alamandine Garnets, rather than the Pyropes. This is a good stone to use for treating depression. Very often, when I've "worked" on an individual who has suffered a heart attack, I find that the individual is rather severely depressed (which I think is a side effect of the medication) and has lost the will to continue in this lifetime. I've found that fiery red Pyrope Garnets are a great help in this situation.

ADDITIONAL NOTES: The Latin name [carbunculus,] (small coal or ember), is attributed to all red transparent stones. It is more often applied to Pyropes when they are formed into cabochons than any other stone.

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9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

GARNET (ALMANDINE)

SCIENTIFIC INFORMATION: Almandine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Almandine variety is Fe2/3+Al2Si3O12. These Garnets range in color from deep red to brown and brownish black. The hardness ranges between 6-1/2 and 7-1/2.

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ENVIRONMENT: Almandine occurs in diorite of plutonic rocks, and with andalusite, hornblende, and biotite in hornfels and schist of contact and regional metamorphic rocks.

OCCURENCE: Well-formed crystals of Almandine have come from Wrangell, SE Alaska; from Emerald Creek, Benewah Co., Idaho; and from Michigamme, Michigan. Gemstone quality material is obtained in large quantities from Sri Lanka and India, where it is also cut; other sources are Burma, Brazil, Madagascar, Tanzania, and Australia.

GEMSTONE INFORMATION: Most red garnets come under the name Almandine, even when their composition is midway between that of Pyrope and Almandine and similar, in many cases, to that of Rhodolite. The reason for this is the similarity in their color and absorption spectrum characteristics. Almandine has a brilliant luster, but its transparency

is frequently marred, even in very clear stones, by excessive depth of color. The cabochon cut is widely used, often being given a strongly convex shape and sometimes a concave base, in an effort to lighten the color by reducing the thickness. Rose cuts have also been used, particularly in the past. Nowdays, when the material is quite transparent, faceted cuts are used as well, and sometimes square or rectangular step cuts. Gems of several carats are not uncommon. Faceted or even barely rounded pieces of Almandine, pierced as necklace beads, were very common in the recent past, but are now considered old-fashioned.

NAME: The name Almandine comes from [carbunculus alabandicus,] after the city of Alabanda in Asia Minor, where gems were traded at the time of Pliny theElder.

LEGEND and LORE: All red Garnet has long been associated with love, passion, sensuality and sexuality. Garnet is considered a birthstone for those born in January:

"By her in January born
No gem save Garnets should be worn;
They will ensure her constancy,
True friendship, and fidelity."

MAGICAL PROPERTIES: The darker Garnets are associated with the Will and the Source of Life Incarnate. This is who and what we are in this lifetime. This stone is worn for protective purposes, and is thought to drive off demons and phantoms.

HEALING: Almandine Garnets are used to heal skin conditions associated with poor circulation. They improve vigor, strength and endurance.

PERSONAL EXPERIENCE: Almandine Garnets are particularly effective when healing "traumas" that are carried over from a past life and deal with sexuality and heart/love problems.

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10. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

GARNET (SPESSARTINE)

SCIENTIFIC INFORMATION: Spessartine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Spessartine variety is $Mn_3Al_2Si_3O_{12}$. These Garnets range in color from brownish red to hyacinth-red. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Spessartine occurs with albite and muscovite in granite pegmatites and with quartz and riebeckite in blue schist or regional metamorphic rocks..

OCCURENCE: Large corroded crystals of Spessartine have come from the Rutherford No. 2 Mine, Amelia, Amelia Co., Virginia; crystals up to 1" in diameter have been found in several pegmatites in the Ramona District, San Diego Co., California; sharp, dark-red, well-formed crystals occur in cavities in rhyolite near Ely, White Pine C., Nevada; and brilliant crystals of Spessartine have been found with topaz at Ruby Mt., near Nathrop, Chaffee Co., Colorado. Gem material comes from the gem gravels of Sri Lanka and Burma. It is also found in Brazil and Madagascar.

GEMSTONE INFORMATION: The gem variety of Spessartine Garnet is uncommon. It tends to be midway between spessartine and almandine in composition. The "aurora red", orange-red or orange-pink color is typical. It has good transparency and considerable luster. It is normally given a mixed, round, or oval cut. The weight does not normally exceed a few carats. Gems of about 10 carats are extremely rare and usually of an atypical, rather dark, unattactive color.

NAME: Spessartine is named after an occurrence in the spessart district,

Bavaria, Germany.

LEGEND and LORE: In the 13th century garnets were thought to repel insect stings. A magical treatise, "The Book of Wings", dating from the thirteenth century says "The well-formed image of a lion, if engraved on a garnet, will protect and preserve honors and health, cures the wearer of all diseases, brings him honors, and guards him from all perils in traveling."

MAGICAL PROPERTIES: Spessartine is normally considered to be red-orange to orange-pink. Thus it links the "will" with the "desire". It is a good stone to use when casting a spell for your "heart's desire", especially if it is of the orange-pink" variety.
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HEALING: The orange garnets are linked to the root and the belly chakra. They are beneficial in instances of infertility, dealing with reproductive organs. Mentally, it inspires confidence in personal creativity and self-worth.

PERSONAL EXPERIENCE: Spessartine is not as effective as Carnelian for instances of infertility. But it DOES help the mental attitude of the individual experiencing the difficulty. It is a warming stone, and works well for increasing circulation in the lower part of the body.

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10. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

GARNET (GROSSULAR)

SCIENTIFIC INFORMATION: Grossular Garnets are from a group of very closely related calcium silicates. The Chemistry for the Grossular variety is $Ca_3Al_2Si_3O_{12}$. These Garnets range in color from yellow, pink and brown through white and colorless. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Grossular occurs with wollastonite, calcite, and vesuvianite in hornfels of contact metamorphic rocks.

OCCURENCE: Being the commonest of all garnets, it is found in a variety of locations. Fine colorless crystals up to 1/2" across occur in Gatineau and Magantic Cos., Quebec, fine lusterous pale brown crystals

up to 3" across were found near Minot, Androscoggin Co., Main, and beautiful white and pick crystals up to 4" across have been found near Xalostoc, Morelos, Mexico.

GEMSTONE INFORMATION: Grossular also has the typical crystal form of garnets, occuring in isolated crystals which are often complete, in the shape of a rhombic dodecahedron, sometimes combined with a trapezohedron. They vary from transparent to semiopaque. The typical color is light (gooseberry) yellowish green; but they can be a strong to bluish green, honey yellow or pinkish yellow, or even colorless. When transparent, the crystals have good luster. Like other garnets, they have no cleavage. The greenish to yellowish varieties are used as gems. Grossular is not a rare mineral. The types used as gems mainly come from the gem gravels of Sri Lanka (honey yellow variety); the the United States, Canada, Mexico, Madagascar, Kenya. The green variety of

grossular garnet, discovered a few decades ago and found mainly in Kenya, near the Tsavo National Park, is also known as Tsavorite (or Tsavolite) It is a light, verdant, or dark green, similar to the color of the better green tourmalines and sometimes, it is said, even comparable to African emerald. It has good luster. These gems, which are usually given a round or pear-shaped mixed cut, or occasionally a brilliant cut, are generally small, rarely exceeding one carat and never more than a few carats.

NAME: Grossular is from the New Latin [grosssularia,] "gooseberry," because some Grossular crystals are pale green like the fruit.

LEGEND and LORE: I do not find anything referring specifically to yellow or green garnets in my sources.

MAGICAL PROPERTIES: While deep red garnets focus on "Will" and orange--red garnets focus on "Desire", yellow garnets are focused on Personal Power and Personality. In addition they are (because of their color) associated with athletic prowess and Oriental philosophies.

HEALING: Being linked to the Solar Plexus Chakra, yellow garnets are energizing. They can be used for the digestive organs, the diaphram (and the breath) and eyesight. Green garnets center their healing on the Heart Chakra.

PERSONAL EXPERIENCE: It is difficult to find a green stone that works well for the lower chakras and the lower half of the body. When I do total layouts for individuals with Aids, I use all green stones, whenever possible. The Green garnets work well for this. Since Garnet is the stone of the Root Chakra, the Will, and green is the color of the Heart Chakra, love, circulation, general healing, this stone works exceptionally well. I find that the yellow garnets work better for magical purposes than healing. For healing, there are several yellow stones that seem to work better for me.

NOTES: Garnets are used in industry as an abrasive.

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by Tandika Star.

LAZURITE (LAPIS LAZULI)

SCIENTIFIC INFORMATION: Lazurite is a silicate of sodium calcium and aluminum, with some sulfur. It is a member of the sodalite group. It's chemistry is (Na, Ca)8(Al,Si)12O24(S,SO)4. The color ranges in shades of blue from violet blue and azure blue thru greenish-blue. Lazurite is distinguished from sodalite by its deeper color and fine grain. It is also softer and lighter in weight than lazulite. It is dull to greasy and the streak is pale blue. The hardness ranges between 5 and 5-1/2.

ENVIRONMENT: Crystals are rare. It is usually granular, compact, massive. It forms in association with pyrite, calcite, and diopside in hornfels of contact metamorphic rocks. The opaque, vivid blue, light blue, greenish-blue, or violet-blue stone, consisting largely of lazurite but with appreciable amounts of calcite, diopside, and pyrite,

is a rock called [lapis lazuli.] The stone is usually veined or spotted. Its value depends largely upon excellence and uniformity of color and absence of pyrite, although some purchasers prefer lapis with pyrite.

OCCURRENCE: Lazurite is a rare mineral in North America, but it does occur on Italian Mt. in the Sawatch Mts. of Colorado; on Ontario Peak in the San Gabriel Mts., Los Angeles Co., and in Cascade Canyon in the San Bernardino Mts., San Bernardino Co., California. The finest lapis lazuli has come from Badakshan in Afghanistan, and less valuable material has come from Russia and Chile.

NAME: The name is from the Arabic [lazaward], "heaven," which was also applied to sky-blue lapis lazuli.
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LEGEND and LORE: Lapis Lazuli was a favorite stone of the ancient Egyptians. In the past Lazurite has been burned and ground to form the pigment "ultramarine." It was consider an aid to childbirth, and has long been associated with altered states of consciousness and trance work. Lapis is sometimes designated as a birthstone for December, although turquoise is most common.

MAGICAL PROPERTIES: To quote Cunningham: "This stone is used in rituals designed to attract spiritual love. Take an untumbled piece of lapis with a sharp edge. Empower the stone and a pink candle with your need for love. Then, using the lapis lazuli, carve a heart onto the candle. Place the stone near the candleholder and burn the candle while visualizing a love coming into your life." Actually, the most important magical aspect of lapis is it's ability to strengthen psychic awareness. Cunningham says "Despite its somewhat high price, lapis lazuli is one stone every stone magician should own and utilize."(2)

HEALING: This stone is used at the Ajina, the Brow Chakra. It's related gland is the pituitary. The pituitary gland is also referred to as the "master gland" because it regulates all of the others. This location is also the center for the eyes, ears, nose and brain.

PERSONAL EXPERIENCE: I don't often use Lapis for physical healing, unless I feel that there is a "link" between what is manifested as disease, and some conflict of the "higher self". I have used it for brain disorders (tumors, inflammation, etc.) More often, I use it in layouts where the client is trying to achieve an altered state of consciousness.

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LEPIDOLITE

SCIENTIFIC INFORMATION: Lepidolite a potassium, lithium, aluminum fluorsilicate mica. Its chemistry is complex: $K(Li,Al)_3(Si,Al)_4O_{10}(F,OH)_2$. It is pink, lilac, yellowish, grayish white or a combination of all of these. The streak is colorless. It is one of the softer stones, with a hardness of 2-1/2 to 3.

ENVIRONMENT: Lepidolite is confined to granite pegmatites, where it occurs either as fine-granular masses near the core of the pegmatite or as stubby or tabular crystals in cavities. It is commonly associated with microcline, quartz, and tourmaline.
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OCCURENCE: Large fine masses of lepidolite have been mined at the Stewart Pegmatite at Pala, and superb sharp crystals have been obtained from the Little Three Pegmatite near Ramona, both in San Diego Co., California. It has also been mined in substantial amounts in several New England states and in the Black Hills of South Dakota.

NAME: The name comes from the Greek [lepidos], meaning 'scale', in allusion to the scaly aggregates in which the mineral commonly occurs.

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tion by healers and magicians. There is no "past lore" on this stone, to the best of my knowledge. Part of this may be due to the fact, that it is native to the United States.

MAGICAL PROPERTIES: "This stone soothes anger, hatred or any other negative emotion. To quiet the entire house, place lepidolite stones in a circle around a pink candle." (2)

HEALING: Lepidolite is also know as the "Dream Stone". It will protect the individual from nightmares, especially those caused by stress or an upset in personal relationships. It can be used in the same types of circumstances as Kunzite, namely for manic depression or schizophrenia.

PERSONAL EXPERIENCE: This is one of the most soothing and relaxing stones I've ever held. It is a beauty to look at, and calms the mind enabling it to concentrate on the TRUE source of a problem...instead of running around in frantic circles accomplishing nothing. The more rubellite in the stone, the better it will help the heart and mind work together.

NOTES: Lepidolite has been used as a source of lithium. The above description of the appearance of this stone may be deceiving, as I found Cunningham's to be, also. All of the specimens of this stone that I have seen so far have been grey to a pale lavendar grey with "sparkles" of the lithium mica embedded in it. The heart-shaped cabuchon that I have also has very distinctive crystals of rubellite (pink tourmaline) and veins of white running through it. I was originally looking for a MUCH brighter lavendar stone. It is unusual, also, to find specimens that are cut and polished. Usually the stone is too "crumbly" to take a good polish. However, it is equally handsome in rough form.

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MALACHITE

SCIENTIFIC INFORMATION: Malachite is a basic copper carbonate. It's chemistry is $Cu_2CO_3(OH)_2$. It ranges in color from emerald green thru grass green to shades of silky pale green. The streak is light green. It's hardness is 3-1/2 to 4. Crystals are rare. Most gem specimens display distinctive concentric colorbanding; (alternating dark green and light green bands.)

ENVIRONMENT: Malachite is a secondary copper mineral and develops in the zone of alteration in massive, lode, and disseminated hydrothermal replacement deposits. Associated minerals are azurite, limonite, and
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chalcopyrite.

OCCURENCE: The copper mines at Bisbee, Chochise Co., Arizona, are famous for their fine specimens of massive malachite and pseudomorphs of malachite after azurite. Mines at Morenci in Greenlee Co., and at Globe in Gila Co., Arizona, have yielded beautiful malachite specimens, of which some consist of alternating layers of green malachite and blue azurite. Fine malachite has also come from copper mines in California, Nevada, Utah, Pennsylvania, and Tennessee.

NAME: The name is from the Greek [moloche], "mallow," an illusion to the mineral's leaf-green color. Malachite is used as an ore of copper and as a gemstone.

LEGEND and LORE: It is said that if malachite is worn, it will break into pieces to warn the wearer of danger.

MAGICAL PROPERTIES: Used to direct power towards magical goals. Protective, especially towards children. According to Cunningham, "Small pieces of malachite placed in each corner of a business building or a small piece placed in the cash register draws customers. Worn during business meetings or trade shows, it increases your ability to obtain good deals and sales. It is the salesperson's stone." (2)

HEALING: If the malachite is of the blue-green variety, it can be associated with the Sacral Center, or Splenic Chakra (Svadisthana). Here, it's energy branches to the left, to the spleen. (It is intended in this position for those who are celebate.) In addition, if it is grass-green, it can be used at the Lumbar/Solar Plexis Center. "When the malachite is placed at the solar plexus and a piece of green jade is placed at the heart center and a double-terminated quartz crystal is placed between them, people may remember events that have been blocked

for years. They may cry or scream. As these buried emotions are brought to the surface and released, a great weight is lifted and they soon feel renewed." (3)

PERSONAL EXPERIENCE: I am very careful about using Malachite. It has been my experience that the emotions that it releases can be very powerful, to the point of overwhelming some people. On the other hand, if the individual is ready to deal with them (in a "growth" period) it may work out just fine. You could "balance" the emotional content with a pink stone (such as rose quartz) to cut down some on the intensity.

A few years ago, I broke my arm. To do so, I damaged the muscles and nerves in my wrist. I was in a lot of pain, and was searching for what I could do to help the situation. During a journey, I saw malachite, so I found a malachite heart which I held in the palm of the broken arm while meditating. I got a lot of relief from it. Now, if the wrist acts up, I use the heart, taped over the wrist area when I go to bed at night. It seems to help quite a bit. I now recommend malachite for nerve/muscle damage with some success. (4)

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MOONSTONE

SCIENTIFIC INFORMATION: Moonstone is one variation of Orthoclase. It owes its beautiful silvery to bluish sheen ('adularescence' or 'schiller') to its composition of extremely thin plates of orthoclase and albite. The thinner these plates are, the bluer is the sheen. There are also moonstones consisting mainly of albite. These are less translucent,

but they can occur in a variety of colours: grey, blue, green, brown, yellow and white. There are also moonstone cat's-eyes. The chemical composition is $KAlSi_3O_8$ and the hardness is 7. The streak is white.

ENVIRONMENT: The potash feldspars are important rock-forming minerals in plutonic, volcanic, and metamorphic rocks. Adularia and sanidine are found usually in volcanic rocks.

OCCURENCE: The main countries of origin are Ceylon, southern India (the district near Kangayam), Tanzia and Malagasy which, together with Burma, produces some of the finest stones with a deep blue schiller. White adularia crystals up to 2.5 cm (1") across have been found in gold-bearing quartz veins at Bodie, Mono Co., California, and in the silver mines of the Silver City district, Owhyee Co., Idaho.

GEMSTONE INFORMATION: Moonstone is always cut into cabochons, to display the cat's-eye, or schiller.

NAME: Adularia (another name for Moonstone) comes from the locality in Switzerland, the Adula Mts.

LEGEND and LORE: This stone has always been revered because of its lunar attraction. It was believed that the shiller in the stone would follow the cycles of the moon. (Becoming greatest when the moon was full.) In addition, it has always been considered a "feminine, or Goddess" stone.

MAGICAL PROPERTIES: Meditation with moonstone calls into consciousness the three-form moon phase goddesses, Diana/Selene/Hecate, the waxing, Full and waning Moon. These are woman as goddess in her ages and contradictions, Maiden/Mother/Crone. Cunningham favors this stone for spells involving love. In addition he has a longish essay on using it for a "diet" stone.

HEALING: Because of it's feminine nature, Moonstone has long been considered a "womans healing stone". It is used traditionally for healing/balancing of female organs and hormones.

PERSONAL EXPERIENCE: I use Moonstone at the Transpersonal Point, for connection to the Goddess and Universal Feminine Energy. This is the connection to dreams and dreaming, feminine "intuition", and "cycles". There are cycles of time, seasons, the moon, stars, etc. I also use/give

this stone for those clients who are having difficulty being in tune with the feminine side of their nature. (Everyone has a masculine and

a feminine side.)

NOTES: In the past, this stone has also been called "Cylon Opal".

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7. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

8. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

OBSIDIAN

SCIENTIFIC INFORMATION: Obsidian occurs as volcanic lava flows that are thick and of limited area. Its black, glassy, lustrous, and often flow-banded appearance makes it rather easy to distinguish from the other volcanic rocks with which it is commonly associated. This mineral forms when a silica-rich magma of granitic composition flows onto the earth's surface, where it solidifies before minerals can develop and crystallize. It is, therefore, an amorphous solid or glass rather than an aggregate of minerals. The hardness of Obsidian is between 6 and 7; it will scratch window glass. Although generally black, it is more or less smoky along translucent to transparent edges; other colors are gray, reddish brown, mahogany and dark green. When it has small white

"flower" designs in it, it is called Snowflake Obsidian. It is also possible to find pieces with a sheen, or chatoyance. This is often called Rainbow Obsidian.

ENVIRONMENT: Obsidian is an environment for very few minerals. Lithophysae and spherulites may contain small but beautiful crystals of feldspar, tridymite, and cristobalite.

OCCURENCE: Some locations of Obsidian bodies are California (Inyo, Imperial, and Modoc Cos.), Oregon (Crater Lake), Wyoming (Yellowstone Park), and Mexico (near Pachuca.)
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NAME: The name is dervied from the latin name for the mineral, [obsio.]

LEGEND and LORE: Polished pieces of black Obsidian have been used for Scrying. Primitive peoples once valued obsidian highly, chipping and flaking it into knives, spearheads, and many other implements with razor-sharp edges resulting from the intersecting conchoidal fractures.

MAGICAL PROPERTIES: Obsidian is a very protective stone. It is also associated with the inner mysteries of the Goddess, symbolizing entrance to the labyrinth, the womb or the subconscious self.

HEALING: Because of its protective qualities, Obsidian is a good stone for those who are soft-hearted and gentle. It will help to guard them against abuse. This stone cleanses toxins from the liver, so it is also good for people who are exposed to environmental pollutants.

PERSONAL EXPERIENCE: This is the "balance" stone for Clear Quartz Crystals. We jokingly refer to it around here as a "dark sucker"...meaning it will absorb all sorts of negative things. It is also a grounding stone, and I use it at the Base Chakra (below the feet) at the beginning of a layout to keep my client "grounded". In India, the women wear obsidian toe rings for the same purpose. I use Black Obsidian in conjunction with Quartz. If I'm not using Clear Quartz, I use Snowflake Obsidian. I also have a piece of Rainbow Obsidian, but it is relatively new and I haven't finished "conversing" with it, so I have no advice as to how to use it...at the moment.

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

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4. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

OPAL

SCIENTIFIC INFORMATION: Opal is hydrous silica, often with some iron and aluminum. Its chemistry is $SiO_2.nH_2O$; amount of water varies up to 10 percent. It ranges in color from White, yellow, red, pink, brown to gray, blue and even colorless. It is most easily recognized by its rich internal play of colors (opalescence). Its hardness ranges from 5-1/2 to 6-1/2. It is vitreous and pearly. The streak is white. It is not found in crystal form, rather is is usually massive, botryoidal, reniform, stalactitic, and/or earthy.

ENVIRONMENT: Opal is a low-temperature mineral and usually develops in a wide variety of rocks as cavity and fracture fillings. It requently develops as amygdules in basalt and rhyolite of volcanic rock and replaces the cells in wood and the shells of clams.
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OCCURENCE: Common opal is widespread and can be readily obtained at many places, but localities for precious opal are rare and seem to localized in W United States and Mexico. Magnificent examples of opalized wood can be found in Idaho, Nevada, Oregon, Utah, and Washington, and lively green fluorescing opal (hyalite) occurs in seams in pegmatites in New England and North Carolina and in cavities in basalt near Klamath Falls, Oregon. Beautiful precious opal, as a replacement in wood, has been obtained in Virgin Valley, Humboldt Co., Nevada. Excellent fire and precious opal occur in laval flows in N Mexico. Nevada, Australia, and Honduras are sources for black opal; Australia and Czechoslovakia for white opal; Mexico and SW United States for fire opal.

GEMSTONE INFORMATION: Black, dark blue, dark green opal with dark gray body color and fine play of colors is called [black opal;] opal with white or light body color and fine play of color is called [white opal;] and transparent to translucent opal with body color ranging from orange-yellow to red and a play of colors is called [fire opal.] Play of

colors depends upon interference of light and is not dependent upon body color. Black opal is the most highly prized, and fire opal is the most valued of the orange and red varieties. Most opal is fashioned into cabochons, but some fire opals are faceted.

NAME: The word is from the Sanskrit [upala,] meaning "precious stone."

LEGEND and LORE: Opal is a birthstone for October.

> "October's child is born for woe,
> And life's vicissitudes must know;
> But lay an Opal on her breast,
> And hope will lull those foes to rest." (5)

Opals have traditionally been considered "lucky" stones...but only for those born in the month of October. It has been considered bad luck to wear them if you were born in any other month.

MAGICAL PROPERTIES: Opal is considered to be able to confer the gift of invisibility on its wearer. To accomplish this, Cunningham says "The gem was wrapped in a fresh bay leaf and carried for this purpose." He also says, "Opals are also worn to bring out inner beauty. A beauty spell: Place a round mirror on the altar or behind it so that you can see your face within it while kneeling. Place two green candles on eithe side of the mirror. Light the candles. Empower an opal with your need for beauty -- while holding the stone, gaze into your reflection. With the scalpel of your visualization, mold and form your face (and your body) to the form you desire. Then, carry or wear the opal and dedicate yourself to improving your appearance." (2)

HEALING: Opals contain all the colors of the other stones, thus, it could be used in place of any of them. (They are akin to quartz crystals, in this aspect.) Generally speaking, Opal is used more frequently for healing the spirit, rather than the physical body.

PERSONAL EXPERIENCE: Opals are probably my favorite stone. This may be partially due to the fact that they are my birthstone, and I have been surrounded by them all of my life. For me, they are protective and invigorating. I normally use them during Journeying, and when doing "readings" for other...anything where I am using altered states of consciousness. I find that they help me to understand the symbols of my

visions in a way that makes them meaningful for others.

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1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

5. Birthday poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

VESUVIANITE (IDOCRASE)

SCIENTIFIC INFORMATION: Vesuvianite is composed of calcium, magnesium and aluminum silicate, often with some beryllium and fluorine. The chemistry is Ca10Mg2Al4(SiO4)5(Si2)7)2(OH)4. Specimens range from brown and green to a rare yellow or blue. The hardness is 6-1/2.

ENVIRONMENT: Vesuvianite forms by igneous and metamorphic processes. It commonly is metamorphic and occurs with grossular, wollastonite, and calcite in hornfels of contact metamorphic rocks; with chromite and magnetite in serpentinite of hydrothermal metamorphic rocks; and with wollastonite, andradite, and diopside in carbonatites.

OCCURENCE: Gem-quality Vesuvianite has been obtained from a pegmatite in marble near Sixteen Island Lake, Laurel, Argenteuil Co., Quebec, and beautiful micromount cyrstals of purplish-pink color occur in massive Vesuvianite at the Montral chrome pit at Black Lake, Megantic Co., Quebec. The blue variety called [cyprine] has been obtained at Franklin, Sussex Co., New Jersey. Fine crystals up to 1-1/2 inches across occur in pale-blue calcite at Scratch Gravel, near Helena, Lewis and Clark Co., Montana, and spectacular material of similar nature occurs at quarries near Riverside, California. Beautiful pale-green massive Vesuvianite ([californite]) occurs in California at Pulga, Butte Co.,
and near Happy Camp, Siskiyou Co., and crude yellow prismatic crystals occur with grossular at Xalostoc, Morelos, and Lake Jaco, Chihuahua, Mexico.

GEMSTONE INFORMATION: Translucent gray to green or nearly colorless Vesuvianite with green streaks is called [californite], and is often sold as "California Jade." Californite is fashioned into cabochons. Principal sources are the USSR, Italy, Canada and California.

NAME: The name "Vesuvianite" is from the original locality at Mt. Vesuvius, Italy. The alternate name, "idocrase," comes from the Greek [eidos,] "form", and [krasis,] "mixture," because Vesuvianite may appear to combine the crystal forms of several other minerals.

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LEGEND and LORE: None found.

MAGICAL PROPERTIES: Dolfyn associates this stone with Passion, enthusiasm, warmth and devotion.

HEALING: No specific information found, other than what Dolfyn states.

PERSONAL EXPERIENCE: None. I do not have a specimen of Vesuvianite.

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1. Scientific, Environment, Occurence and Name are from (or paraphrased from)"The Audubon Society field Guide to North American Rocks and Minerals".
2. Other scientific information may be from "Simon & Schuester's Guide to Gems and Precious Stones".
3. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.
4. Other precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
5. Basic Legends, Lore and Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
6. Some magical and healing information from "Crystal Wisdom, Spiritual Properties of Crystals and Gemstones" by Dolfyn.
7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.
8. Healing information is from "The Women's Book of Healing", by Diane Stein.
9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.
10. Personal Experience is from MY personal experience, journals and notebooks, by Tandika Star.

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"I always wanted to write him a letter and say, `Mike, when were you able to have this coven of fifteen hundred people?' About the most exciting thing we used to do was play croquet."

ДДOne of Mike Warnke's college friends

SELLING SATAN:
The Tragic History of Michael Warnke

by Jon Trott & Mike Hertenstein

This is the story of well-known comedian, evangelist, and professed ex-Satanist Mike Warnke.

Known as "America's Number One Christian Comedian," Mike Warnke has sold in excess of one million records. June 29, 1988, was declared "Mike Warnke Day" by the governor of Tennessee. The Satan Seller has, according to its author, sold three million copies in twenty years.[1] His 1991 Schemes of Satan quickly climbed the best-seller list. Mike Warnke's press material includes credits for appearances on "The 700 Club," "The Oprah Winfrey Show," "Larry King Live," "Focus on the Family," and ABC's "20/20." Mike has won numerous awards from the recording industry, including the 1992 Grady Nutt Humor Award. He continues to perform two hundred live shows a year. He is truly a figure of national prominence.

Mike Warnke's ministry and public profile are based upon the story he tells of his previous involvement with Satanism. As written in The Satan Seller, the story goes like this: a young orphan boy raised in foster homes drifted from whatever family and friends he had to join a

secret, all-powerful satanic cult. First, he descended into the hell of drug addiction. Then he ascended in the satanic ranks to the position of high priest, with fifteen hundred followers in three cities. He had unlimited wealth and power at his disposal, provided by members of Satanism's highest echelon, the Illuminati. And then he converted to Christ.

A generation of Christians learned its basic concepts of Satanism and the occult from Mike Warnke's testimony in The Satan Seller. Based on his alleged satanic experiences, Warnke came to be recognized as a prominent authority on the occult, even advising law enforcement officers investigating occult crime. We believe The Satan Seller has been responsible, more than any other single volume in the Christian market, for promoting the current nationwide "Satanism scare."[2]

Through the years, Cornerstone has received many calls from people

who felt something was not right concerning Mike Warnke. After our lengthy investigation into his background, we found discrepancies that raise serious doubts about the trustworthiness of his testimony. We have uncovered significant evidence contradicting his alleged satanic activity. His testimony contains major conflicts from book to book and tape to book, it contains significant internal problems, and it doesn't square with known external times and events. Further, we have documentation and eyewitness testimony that contradict the claims he has made about himself.

The evidence we present here includes testimony from Mike's closest friends, relatives, and daily associates ДДpeople whose names Mike disguised or omitted entirely in his "official" testimony. These people knew the real Mike Warnke, who was not a drug fiend or a recruiter for Satanism. But he was a storyteller.

Michael Alfred Warnke was born November 19, 1946, to Alfred "Al" Warnke and his wife, Louise. Mike's parents lived in Evansville, Indiana, and according to their son's confirmation certificate, had Mike baptized at St. Anthony's Catholic Church.[3]

When Mike was five, the Warnkes moved to Manchester, Tennessee, where Al opened Warnke's Truck Stop.[4] Located on Highway 41, north of town, the diner soon became part of the local landscape. On January 15, 1955, Louise, on her way home from town, lost control of the family's brand-new Packard and was killed. She was thirty-seven; Mike was eight years old.[5]

Mike had other family, too, from his father's previous marriage. His half sister, Shirley Schrader[6] was twenty-two years older than he was. She first met Mike in 1954, when Al brought his family to California on a visit. As Shirley recalls, "Dad, Louise, and Michael came out to California in the mid-fifties. Prior to that, I wasn't writing my father. I didn't even know where he was. My dad had abandoned me when I was little. He was an alcoholic, and maybe twice in my childhood did he make any effort to communicate with my mother. So I was working and they came to my office, very unexpectedly. He says, `I'm your father,' and he came on big and strong, `Oh, my daughter, my daughter.' They spent maybe a week in California, and then went back to Tennessee."

When Mike's mother was killed, Al flew Shirley to Tennessee for the funeral. During that visit, Al Warnke asked Shirley if she and her husband, Keith, would move to Manchester and help run the truck stop. "You always think, Wouldn't it be neat to know your own dad? That was probably one of the biggest mistakes I ever made."

Shirley, Keith, and their six-year-old son Keith, Jr., came out to Manchester in February of 1955. But Al and Shirley soon had their problems. "He had me working days, with Thursday off, and he had my husband working nights, with a different day off. Then there was the fact that my father was a drunk. We weren't there but a few days when he went off on a big binge and didn't show up again for a week. There would have been enough money to support us all. But he forgot we were supposed to be paid."

Al Warnke seems to fit the description given him by his son in his books and records. But what about Mike Warnke? Shirley recalls Mike as

a little boy who spent a lot of time "sitting two feet from the television. I tried to tell my dad, `Hey, the boy can't see.' And he'd say, `Don't try to tell me about my son!' And my dad would give the kid ten bucks and send him uptown. That was a lot of money for those days."

Disgusted with Al and his truck stop, but feeling empathy for Mike, the Schraders returned to California. Two years later, Al Warnke was dead of heart failure.[7]

Mike Warnke's story of his life, The Satan Seller, opens just after Al's funeral, with adults discussing Mike's future as he eavesdrops. As the book indicates, the eleven-year-old boy was

initially placed with his two aunts, Dorothy and Edna, who lived in Sparta, Tennessee. Warnke has a segment on his Mike Warnke Alive![8] album called "Tennessee Home and Blankety-Blank," in which he describes how he raised one aunt's dander with his crude, truck stop ways.

> The first night I was up there this lady came out and she said, "Well, honey, how do you think you're gonna like it here?" And I said, "Well, this is a pretty nice blank-blankety-blank place. We oughta get along pretty blank-blankety-blank well as long as you feed me blank-blankety properly."

Aunt Edna Swindell[9] denies any such child appeared at her Tennessee home. "He was just a typical boy. We had no problems." What about his claims about being a foulmouthed brat? "He wasn't that here." Meanwhile, Shirley Schrader was trying to get custody of young Mike. "We wanted Michael," Shirley recalls. "And we fought through the courts for Michael for months before they let him come out here."

Aunt Edna notes, "He stayed with me seven months. I guess if I wanted him, I could have kept him the entire time. His half sister in California wanted him, and that's where he wanted to go."

Mike Moves in with the Schraders

During the summer of 1959, Mike went to live with his half sister and her family near Riverside, California. Shirley confirms Warnke's story of how his Aunt Edna sent him to California loaded down with anti-Catholic materials.

Shirley Schrader took the boys to church ДДthat is, she took her eleven-year-old son Keith with her to Catholic mass and allowed thirteen-year-old Mike to attend a nearby Protestant church. "And that was fine for as long as he wanted to do it, because we weren't going to force religion on him."

In Riverside, Keith, Jr., attended a parochial schoolДДSt. Francis deSales. Mike eventually decided he wanted to go to that same parochial school. "He went for a year, until we moved up on the mountain," says Shirley.

In February of 1961, the Schraders and fourteen-year-old Mike moved to Crestline, a small community planted among the pine trees atop the San Bernardino Mountains overlooking the vast San Bernardino Valley.

The Schraders were well respected in Crestline. Community pillars, 2631

they ran a tight ship at home. Keith, Sr., head of the Pilot Rock Conservation Camp, was in charge of minimum security inmates assigned to fight forest fires. "We took the boys on camping trips. We rock hounded. We did things together," recalls Shirley. "We sat them down and had the sex talk. We had the talk about alcohol. We were a regular family."

Keith, Jr., recalls, "Mike and I had a good time growing up together. We were real close during high schoolДДwhen we weren't fighting."[10]

Mike Warnke attended Rim of the World High School. His best friends through these years were Tim Smith[11] and Jeff Nesmith.[12] "We'd spend lots of time at each other's houses," says Jeff Nesmith, "go to school dances together, proms, and one summer Mike and I worked for my dad in the construction business. We weren't hellions, but we weren't angels either. We had our parties, gate crashed some dances."

All of Mike's friends and family we were able to contact denied his assertion that he drifted at one point to a "rougher" crowd. In fact, most of the kids Mike hung out with were, by all reports, good, clean, Catholic boys. Tim Smith and another local boy, David Goodwin,[13] were altar boys at St. Francis Cabrini Church. "Tim and I went to morning mass every day before school," says Goodwin. "Sometimes Mike Warnke attended mass with us." Tim's sister Terri explains, "I believe Mike got interested in Catholicism from hanging out with us. He was like a piece of furniture at our house."[14]

One day Mike announced to the Schraders that he, too, wanted to become a Catholic. In the spring of his senior year in high school, Warnke was confirmed in the Catholic Church. His sponsor was Tim's dad, Paul "Jerry" Smith.[15] Two months after being confirmed, Mike graduated with the rest of his class at Rim High in the class of '65.

Everybody we talked to who knew Mike Warnke at "Rim" remembers him first and foremost as a chronic storyteller. His high school partner in various escapades was Jeff Nesmith. Once, says Jeff, Mike had a date but no car, and Jeff had his parents' Lincoln. "Mike talked me into dropping him and his date off at a restaurant and then picking them up after dinner. Before we picked up Mike's date, we stopped at a local uniform store and got me a chauffeur's cap. From the moment the girl got into the car, Mike spun this wild tale about me being an orphan boy

and how his family had taken me in, and how I sometimes performed various services for them such as being their chauffeur. She just soaked it all in."

The thing that always struck Nesmith about his pal was that Warnke would never break out of character. "We'd go into some restaurant, and Mike would pretend to be a Russian immigrant who couldn't speak English. I'd translate Mike's order into English for the waitress. Sometimes ДДjust to get himДД I'd order something I knew he'd hate. But Mike was always enough of a pro that he'd stick with it and wouldn't say anything . . . until we got outside the restaurant and he'd yell at me."

The Schraders also knew Mike as a boy with the gift of gab. "Michael is a showman," says Shirley. "He is an actor, and he always swore he would never make a living with his hands, that he would make his living
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with his mouth." Keith, Jr., adds: "Mike is the kind of guy that can sell somebody the Golden Gate Bridge. Or swamp land in Florida. I gotta hand it to him. I wish I was as good a salesman."

In high school, storytelling had been a diversion, a way to get by. According to his friends in college, it would increasingly become a part of Mike Warnke's identity.

Mike Warnke at College

Here begins the critical period described in The Satan Seller, the defining moment of Mike Warnke's later testimony and ministryДДhis involvement with and subsequent banishment from a satanic cult.

On September 13, 1965, Mike Warnke began school at San Bernardino Valley College, a two-year school.[16] Mike writes in The Satan Seller that it was after he started college that he first was introduced to drugs, sex, and finally Satanism. And, he continues, it was only after the Satanists threw him out of their coven that he joined the navy. Warnke's military records say he entered the navy on June 2, 1966.[17] Therefore, whatever happened in Mike's life regarding Satanism had to have happened between September 13, 1965, and June 2, 1966. (See sidebar "Under a Full Moon," p. 9.)

Mike, in his 1991 book, Schemes of Satan, claims to have had no close friends at college and to have virtually disappeared:

> In my own case, being away from home at college and not having any close friends there meant that almost no one could have known what was happening to me except, of course, the members of the Satanic Brotherhood, and they were not telling![18]

In reality, Mike Warnke simply did what countless other freshmen have done: he found a new circle of friends. We found that new circle, and they were not a part of the Satanic Brotherhood. None of these people are mentioned by Warnke in The Satan Seller or anywhere else.

Greg Gilbert[19] was one of Mike's first and closest friends at college. Today an English professor at a southern California university, Greg reflects upon the notoriety of his old college roommate. "After Mike became a star, I assumed that since he had gotten this far with his Satan story, he'd always get away with it. I never knew what to do. Who could you tell?"

Right around the time college started in 1965, Greg met Mike through a mutual friend, Dennis Pekus.[20] Greg was living with his elderly grandparents in San Bernardino and took Warnke to meet them. "When my grandparents said they were from Tennessee, Mike said, `I come from Tennessee, too,' " Greg recalls. "Before the evening was over he had us all convinced he was a long-lost relative. Next thing we knew, he'd talked his way into living with us."

Greg's college girlfriend, Dawn Andrews,[21] gave us her assessment. "The first time I saw Mike Warnke was at Greg's house. He was introduced to me as Greg's cousin," says Dawn. "He told everybody he was. I remember how upset I was when The Satan Seller came out, because what Warnke said was a lie. He has a very fertile imagination." 2633

Dyana Cridelich[22] was another of Mike Warnke's college friends introduced by Greg. "After he got famous, I always wanted to write him a letter and say, Mike, remember me? The one you gave the silver cross to? When were you able to have this coven of fifteen hundred people? Don't you remember, about the most exciting thing we used to do was play croquet in Greg's backyard?' "

In The Satan Seller, Mike never mentions croquet. He was too busy becoming a teenage alcoholic.

> I attended classes regularly at first, but I wasn't about to cut down on my drinking. As the days went by, it became

harder to concentrate on what the professors were saying, but I could still talk my way out of anything, and this carried me through. I was drinking so much by now, it was starting to wreck my stomach."[23]

Was Mike a heavy drinker? Not according to those who knew him. "We drank occasionally," says Greg, "but mostly we just talked about it. We weren't of age, and alcohol was hard to come by."

This group of college freshmen often sat on the lawn between classes, or got together in the student union cafeteria, The Tomahawk Room. It was there that Lois Eckenrod,[24] a girl who was soon to be his fiancee, joins the story. "Mike and I met in September or October, that first semester at Valley," Lois said. "It was only a couple of months before we got engaged. Hardly a day went by that we didn't see each other."

His friends remember Mike Warnke as thin, with thick glasses and short hair. He was bright, he was mainly happy ДДthough Lois remembers he could swing easily to depression. Yet Mike says in The Satan Seller that when college started, he was a "heavyset, jovial guy" who only later lost weight due to drug use. His hair, he writes, was already collar length. Within a short time, he claims to have become a full-fledged hippie:

> I made a return trip to the Salvation Army and bought some black pants and freaky shirts. My hair was longer than ever, and I bleached it blond. I was really craving attention, and I got it. You know, weird people attract chicks.[25]

"He looked like everybody else," says Greg. He did have one constant accessory, a silver cross. (This cross Warnke gave to Dyana, she says.)

Warnke writes in The Satan Seller that he frequented a coffeehouse called Penny University, where he danced, obtained hard liquor, and got acquainted with the owner while practicing his fake English accent.[26]

Lois says that she and Mike did go to Penny University, "quite a bit because Mike really liked folk music. But there was no room for dancing. The place was full of tables and stuff."

Cornerstone also talked with John Ingro,[27] who in 1965 not only owned Penny U., but also was a district attorney (currently he is a San Bernardino judge). "You couldn't dance there. It was very small, and packed with chairs. As far as alcohol, we only served coffee at a penny

a cup. That's where the place got its name." As for remembering Mike

and the fake English accent? "No. Is this a joke?"

Storytelling in the Tomahawk Room

Storytelling developed into an art form among the Tomahawk Room crowd. One student, Gary Manbeck, is remembered as having some of the best stories. "Gary always told stories about being in the Green Beret," says Dawn. "He was very good, but I never thought any of it was true."

Mike Warnke joined right in. "Gary and Mike vied for attention with stories, trying to be the life of the party," says George Eubank,[28] another of the Tomahawk crowd. "Who can one-up ya. That's a real good description of the two of them together."

Warnke produced a never-ending stream of tall tales. "He claimed he had some kind of white witchcraft background," recalls Greg Gilbert. "He claimed he'd been reincarnated any number of times, that he was born in the Irish Moors in the 1570s. Along with his other stories, he claimed he'd once been a Trappist monk."

In The Satan Seller, Warnke paints himself as a freshman guru, dispensing wisdom to an eager audience of disciples:

> Most of my friends were the pseudo-intellectual type. We liked to lie out on the lawn in the quad after classes and discuss psychology, philosophy, religion, art, and politics. Other students began coming around, and they seemed to look to me for answers to their questions. Anything I said was okay with them. And it was certainly okay with me. If they were that hung up for a leader, I was happy to oblige." [29]

Greg Gilbert remembers things this way: "We sat out under the trees at school, all right. And there were times we listened to Mike tell his tall tales. But if Mike thought we believed what he was saying, or that we looked at him like some kind of guru, he was greatly mistaken. We were all part of the same bragging team."

It was difficult, at times, to know whether Warnke believed his own stories or not. "I don't think it was in fun. I think he himself wanted to believe it," says Phyliss Catalano,[30] Lois's best friend. "I used to sit there and be embarrassed, because I'd think, How could somebody

that young have done all these things? He'd done everything. And everything he told was with a straight face."

Phyliss's mother, Mary Catalano,[31] saw Warnke on a regular basis when the gang gathered at the Catalano house. "He was a likable young man when he visited our house," she says, "but anything brought up in conversation ДДhe'd done it. He said he'd been a Greek dancer, and he'd dance for us, round and round. He said he'd been a professional ambulance driver. And he was a monkДДhe'd come to the house all dressed in black. Of course, we never believed him. We just said, `Boy, is he one big liar.' "

In college, as he'd done in high school, Warnke continued to costume himself for his roles. Mike particularly liked being a priest. "I remember at Halloween he dressed up like a priest and went around pretending," says Dawn. "My parents saw him ДДthey're very CatholicДД so
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I heard about it." Another occasion for the priest impersonation was a double date with Lois and Phyliss and her boyfriend David Gibbet. "I'll never forget when he went dressed as a priest to Jay's Coffeehouse," says Lois. "He met us there, and came walking in wearing robes and a white collar. I about died."

Yet another student, Tom Bolger,[32] recalls Warnke boasting how he'd dressed as a priest and gone panhandling in downtown San Bernardino. "He said he'd made fifty dollars." And finally, Greg recalls Mike unsuccessfully using the priest bit to get drinks. "He got the robes at a costume shop, went to Corky's Liquor Store, and tried to get Christian Brothers wine for the mass. They just laughed him out."

"The Satan Seller" And the Way Things Really Were

According to The Satan Seller, though, things are by now getting serious. The story is set in motion by the mysterious college-age individual named "Dean Armstrong," who Warnke alleges was a satanic high priest. Mike says Dean lured him into drug use, sexual promiscuity, witchcraft, and Satanism. We will examine these elements of the story, then compare each with what witnesses remember. For starters, Mike's associates at school affirm that none among them remotely resembled the Dean character in The Satan Seller.

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According to the book, Mike was encouraged by Dean to quit drinking so much and start smoking marijuana. Mike tells Dean no, but later an unnamed roommate brings up the subject again:

> My stomach was still hurting. I tried everything I could think of, except giving up drinking. My new roommate suggested I try . . . [grass], and not wanting to be left out, I finally went along with it. . . .
>
> . . . I really liked marijuana.[33]

Regarding drug use, Greg laughs. "Drugs? No way, not at Valley, and not in 1965. Two years later there was plenty of grass around, but back in '65 we still believed Reefer Madness."

Did Warnke ever talk about drugs around anybody else? "None of us were into drugs," says Dyana. "We didn't even smoke cigarettes." Yet in The Satan Seller, Warnke and his friends are allegedly full-blown into drug use early in the year:

> When we tried the peyote, we decided it was better and heavier than pot. We also started eating mescaline in our food in increasing quantities, and from there we went on to reds. . . . . Some doctors came to the campus to conduct controlled group experiments on [LSD]. My friends and I decided to volunteer for the tests.[34]

Not only do Mike's friends deny controlled or uncontrolled experimentation with drugs, but according to the records, no LSD experiments took place on the campus of San Bernardino Valley College. This was underscored in our conversation with Dr. George Zaharopoulos, head of the Social Sciences Department at Valley. "I taught here during those years, and we never, ever, asked for or had any LSD experiments take place here. This is only a junior college."

In ®The Satan SellerÏ Mike not only claims to have used drugs, but to have been a major-league drug trafficker:

> One time I took some money for a drug payoff down to El Centro, a burg in the desert of California, not far from the border town of Mexicali. A really big load was involved, and this caused quite a flap. It was the most money I had ever seen at one time ДДfifty thousand dollars in bundles of hundred-dollar bills.[35]

On his Mike Warnke Alive! album, Mike further claims:

> I'd had hepatitis four times from shooting up with dirty needles. I had scabs all over my face from shooting up crystal. I was a speed freak. I weighed 110 pounds soaking wet. My skin had turned yellow. My hair was falling out. My teeth were rotting out of my head. I'd been pistol-whipped five or six times. My jaw had been broken. My nose had been almost ripped off. I had a bullet hole in my right leg. Two bullet holes in my left leg.

Greg Gilbert and the others saw Mike on a daily basis, and say that it is totally impossible for Mike to have had hepatitis, facial scabs from injecting "crystal," and wounds from being shot three times. 2637

"Without us knowing it? It's a lie," Greg says.

Lois's reaction to Mike's tale? "That's just make-believe," she states. "Mike never fell in with drugs. My dad was an alcoholic, and because of our family situation, I'd had to move in with the Catalanos. So I was really sensitive to things like that. Second, I was training to be a nurse, and I think I would have known if he was using drugs. I wouldn't have dated Mike if he was drugged. I didn't even allow people to drink around me."

In The Satan Seller, drugs and sex were the magnet that drew Mike Warnke along. Warnke gradually found himself running errands for Dean, attending occult discussion meetings, until, finally, Dean decided his charge was ready for the real thing: a satanic ritual service.

The Black Mass in an orange grove turned out to be just what anybody would expect who's seen ®Rosemary's BabyÏ or other films of this genre: black robes, a naked woman on the altar, blasphemy and incantations. "After the Invocation of Satan, I listened intently to the Offertory, where the members offered their souls to Lord Satan."[36]

According to ®The Satan SellerÏ, Warnke signed his name in blood to give his soul to Satan, and a few pages later took over the coven from Dean as the new High Priest.

> I swung the now screaming cat over the smoking caldron and then over the heart of the girl on the altar. Then, when the sword point touched the cat's belly, I thrust it in.

> "Now!" I suddenly shouted. . . . I drew an upside-down star on the girl's stomach, with the freshly spilled blood. From the weird utterances that now came from her mouth, I knew we were being graced by the presence of one of the denizens of hell.[37]

Just before he published The Satan Seller in 1973, Warnke brought manuscript copies to his old high school friends Jeff Nesmith and Tim Smith, and asked them to sign affidavits swearing the events depicted were true. Jeff Nesmith had lost track of Warnke after high school and had little idea what he did during college or who he hung out with. On a rare visit to Mike's apartment during his college days, Mike asked Jeff to join a "coven." But Jeff laughed it off, thinking it was one of Mike's stories. In any event, when Warnke asked Jeff to sign the affidavit, he refused.[38] "My initial reaction to the book was, `Come on, Mike! This is poppycock!' "

Tim Smith dropped out of college after only two months, but notes, "I had contact with Mike off and on all the way through the fall of 1965 until the summer of 1966." Tim states he never saw Warnke with long hair or in the drug-induced emaciated state he claimed to be during that period. "Sign the affidavit? I told him, `Nope. Can't do that.' "

Warnke's two high school buddies saw him sporadically throughout the year, but not every day. Yet Mike brought Jeff and Tim the affidavits, but not Lois, Greg, Dawn or the others. It does not speak well for the veracity of Warnke's claims that he did not ask those who knew him on a daily basis in San Bernardino Valley College to endorse his story.
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The College Crowd and the Occult

Interestingly, most of Mike's college friends did dabble in occult activities. "Some of them were into seance and Ouija board type stuff," says George Eubank. "But it wasn't serious, just the kind of stuff freshmen in college play with. Especially sheltered freshmen in college that are all of a sudden free from their parents, spreading their wings, so to speak."

Bill Lott,[39] another college student who is now a Christian, took the experimentation more seriously. "People were messing around with stuff like reincarnation, tarot cards, Ouija boards. Mike was one of those people. But he never talked about Satanism or being a devil worshiper," Lott says.

"People talked about witches and Ouija boards," says Dawn. "It was that era. None of us belonged to a coven, and none of us were witches. If we'd have thought anybody was serious, it would have scared us to death. We did table tipping once, and the table tipped and that was that. No more table tipping for me."

Warnke and a few of the guys created a not-so-secret society. "We started a club called The Royal Order of the Lantern," says Greg. "We played chess, drank beer, and told tall tales. It was a group that really never took off."

Adds George Eubank, "The Royal Order of the Lantern had to do with this lamp we'd stolen from somebody's driveway. Warnke wanted to get an apartment and have a group of guys. I don't think it was supposed to be secret. It was supposed to be fun and games. It flopped because nobody was willing to put the effort into it. Mike carried it as far as he could at the time. It was kind of a defunct fraternity that never got anywhere." The Royal Order of the Lantern is a far cry from ®The Satan SellerÏ's fifteen hundred followers in three cities, financed by a worldwide network of Satanists.

Mike eventually did get his own apartment, and the place became a favorite hangout for the Tomahawk Room crowd ДДthe guys in particular. Mike gave both Greg Gilbert and Bill Lott keys. The apartment "was above a garage," says Greg. "There was an exterior stairway that went up to a room with an open-beam ceiling, the gable coming to a point."

In The Satan Seller, Warnke describes the exterior of his apartment in this way: a second-floor apartment approached by an outside stairway. The interior, however, was redecorated by the Satanists after Warnke became high priest:

> A long, low, oxblood leather couch replaced the sagging old brown horsehair one, and there were two sets of bookshelves full of books [on the occult]. . . . The biggest surprise was on the floor ДДtwo chicks sitting on a white rug . . . .
>
> . . . "We hope you like it, Mike, because we come with the apartment," said the blonde one named Lorraine.[40]

The two women allegedly remained at Warnke's beck and call, rarely leaving the apartment unless it was to get groceries or drugs. "It's a fantasy," says Dennis Pekus, who knew Mike in both high school and

college. Greg Gilbert says he never knew Mike Warnke to have a girlfriend in college besides Lois Eckenrod. None of the college friends who frequented the apartment ever saw occult books, an oxblood leather couch, or two love slaves.

Mike says plenty of "soft pink sex"[41] is at the center of his satanic experiences. These begin with the orgies Warnke says initially drew him into the coven:

> Then they split off into couples. It was great, because there was a girl for every guy, not like most places I had been where there is a chronic chick shortage.
>
> Cool-looking, sexy girls, too. . . . These chicks were free-lovers. . . .
>
> "Come on over here, Mike," a blonde said.[42]

Then there's the sexual recruiting Mike says he helped organize and rituals that degenerate from cat killing to the rape of an innocent virgin. (Warnke is careful to exclude himself from direct participation in the rape, though he writes that it was his idea.)

In a later book, Schemes of Satan, Warnke suggests that sex was a routine part of the rituals:

> On more than one occasion, I regret to admit, we participated in ritual sexual abuse that even involved rape. Most of the time I was too doped up to perform sexually, but I would watch these lust rituals with great desire.[43]

Such tales of perversion and criminal activity raise serious questions. If Mike led in acts of rape and other violent crimes, why (after his conversion) didn't he turn himself in and aid the police in apprehending his old satanic friends? If, on the other hand, his rape and abuse stories are not true, what does this say about the imagination of their author?

Mike's college crowd completely rejects these stories of violence and sexual perversion. "Oh, my goodness, no," says Phyliss. "To talk about sex orgies and all these drug parties. He didn't do them with Lois and me, that's for sure!"

"I never slept with him," says Lois. "We kissed and hugged, but I

never would have had sex with him because I was a very devout Catholic, and I wanted to be a virgin till I got married. Thank God I didn't marry him."

There always seemed to be a story. In college, as in the high school role-playing with Jeff Nesmith, Warnke refused to drop out of character. "He played it to the end," says Greg. "He never gave up. That was the remarkable thing about him. We'd question him about his stories and he always came up with some half-baked answer. And you couldn't disprove what he was saying ДДthat was the common thread. It was never anything we were likely to have the real answer for or the time to check into. So he could say anything he wanted."

Warnke's refusal to admit to his own storytelling made him
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untrustworthy in the eyes of some members of the group. "I didn't know anything about his past, so I didn't know what was true and what wasn't," says Dawn. "I didn't feel like he was sincere in anything he did. If the situation required him to be macho, he was macho. If it required him to be mean, he was mean. He just sort of blended into the situation and tried to monopolize everyone. There was nothing real about him."

Mike and Lois Plan Their Marriage

By Christmas of 1965, Mike and Lois were seeing each other on a daily basis. "It was pretty fast that we said we were going to get married," says Lois. "Within two or three months of school starting, he gave me a rose ring with a diamond in it. It cost $60. He had to make payments on it. I thought he really loved me. And I thought I loved him, too."

In The Satan Seller, Warnke has gone through his drugs, sex, and promotion to high priest before Christmas of 1965. (Trying to fit the long list of his claims onto a real calendar is a challenge. See sidebar, p. 18) Shirley Schrader says Mike had Christmas dinner in Crestline with the family. "He didn't seem emaciated by drugs to me," she says.

College records show Mike Warnke left school after the first term. "Most of us dropped out after the first semester," recalls Lois. The group continued to hang out together at Mike's apartment, the Catalanos', and elsewhere. What about the Mike in The Satan Seller who flew around the country on satanic business trips to San Francisco

(where he allegedly met Anton LaVey), New York, and Salem, Massachusetts? "You're a real traveling salesman for Satan, Mike, and we want you to go to Salem and get more hip with some really serious organization."[44]

"How could he fly when he didn't have two pennies?" asks Lois, who adds that Mike never went anywhere, and when he did it was with her. "If he says he was a Satanist between September of 1965 to June of 1966, he's lying. How could I not know my boyfriend was into Satanism? I don't remember there ever being a time when we didn't see or talk to each other every day."

Every day? "Yes," says Lois. "We went to movies together, I went to the country club with him in the mountains, we went to the beach. We used to go to Jay's Coffee Shop in San Bernardino. That was the big thing. He introduced me to hot fudge sundaes. I spent the majority of that year with him."

Lois says she and Mike used to play pool over on Highland Avenue in San Bernardino. We read her a story from Warnke's book Hitchhiking on Hope Street. In it Mike writes that he got into a gunfight with Ray, a local pimp, at the pool hall:

> I was drunk as a skunk when I shot at him with the .44, because I missed him by a country mile and blew off the corner of the pool table. . . . The two of us went roaring down the street, screaming and shooting. . . .
>
> . . . he . . . got off a lucky shot. It hit me in the leg and

> knocked me down.[45]

The predictable reaction: "Oh, my goodness. You're kidding. . . ." Lois dissolves into laughter.

According to The Satan Seller, Mike Warnke's reign as a satanic high priest ends, apparently sometime in the spring of 1966, when Warnke crumples under the strain of too much responsibility and too many drugs. On a "Focus on the Family" radio broadcast, he described his appearance at this time: "I had white hair. It was about down to my belt. . . . I had six-inch fingernails; I painted them black."[46] (See picture, p. 8, taken April 30, 1966.)

Warnke says he was intentionally overdosed with heroin by one of his

live-in love slaves and thrown, naked, on the steps of a local hospital. After a few weeks of drying out at the hospital, Warnke escaped by joining the Navy.[47] On the ®Mike Warnke Alive!Ï album, he describes his hair length the night before boot camp: "It hit me just below the pockets." He continues:

> The night before I went to boot camp I went to this party. . . . I smoked a bunch of dope and ate a bunch of reds and got crashed out in a corner. . . . But the girl I was with decided the thing that would really be cute is if she braided my hair. . . . She put beads with the first bunch, feathers with the next bunch, a piece of red ribbon about that long with the last bunch, braided it all together, and hung a jingle bell on the end of each braid.

Lois says she was the girl who gave Mike his going-away party. When she heard this story for the first time in 1979, she was furious. "I couldn't believe it when I heard that!" she says. "I'm the one who gave him the going-away party! We never touched drugs. He never had long hair ДДhis hair was short, short, short!"

Greg and Dawn, who had just gotten married, offered Lois the use of their apartment for the party. "I bought a big cake decorated with a navy boat," Lois remembers. "It said `Ship Ahoy, Mike.' Dawn and I made food and pop, and we had a bunch of people over. It was just clean fun. I took him to the bus stop, put him on the bus to go to boot camp," Lois says. "We were supposed to get married when he finished."

Mike, Sue, and Campus Crusade

On June 2, 1966, Mike Warnke joined the U.S. Navy. During the time he was there, he and Lois stayed in touch by letter. According to Warnke's official story, boot camp is where he meets two Christians who are such a bold witness for Christ that the ex-Satanist converts to Christianity.

According to his service records, Mike Warnke graduated from boot camp August 22, 1966.[48] His fiancee, Lois, and the Schrader family attended graduation. "I went down with a friend and gave Mike a St. Christopher medal," says Lois. There was a fifteen-day leave after camp ended. During this time Lois noticed a change in Mike. "He was different. He was carrying a Bible. I asked him about it, and he said he'd found Christ at boot camp. He was real excited about being a Christian, finding God." Within days Mike told Lois "he'd had this

Christian conversion and he had to go on. That this was it. I didn't see him anymore after that."

The Satan Seller, once again, tells a different story. There is, of course, no mention of Lois Eckenrod before or after boot camp. Instead, when Warnke returns home from boot camp, he begins dating Sue Studer, a fellow Rim High alumnus who was soon to become his first wife. "I turned around and was surprised to see Sue Studer, the girl who had always dated the football heroes. Sue was still as pretty as ever."[49]

Warnke writes that he then told Sue of his recent conversion to Christ, and to his delight Sue replied she, too, had become a Christian. "Sue had worked on the staff of Campus Crusade for Christ at the Arrowhead Springs Headquarters."[50]

In The Satan Seller, Mike Warnke says that he was chased by Campus Crusaders attempting to convert him when he was the campus Satanist. However, Lois and several others do remember Mike Warnke taking some interest in religion and Campus Crusade before boot camp. "I remember him starting to get interested in religion," Lois says. "He'd go up the hill to Campus Crusade's headquarters."

Just how early Mike dabbled with Christianity is unclear, but at least one witness says she saw him proclaiming faith in Christ in 1965, a whole year before The Satan Seller says he became a Christian. Charlotte Tweeten,[51] a 1964 Rim graduate who attended Valley College, told Cornerstone, "It was in the fall of 1965. I know that because by winter I had already left school. Mike Warnke came up to me while I was sitting there drinking coffee and started proselytizing me. It was the born-again thing. Mike was doing his religious thing and Sue Studer was with him."

On September 7, 1966, Mike Warnke reported to Hospital Corps School in San Diego.[52]

Mike gives us our choice of stories as to why he chose to become a medic. In The Satan Seller he writes he joined the Hospital Corps because "I could be of more use to God mending guys than swabbing decks."[53] On the album Hey, Doc!, he says he joined the Hospital Corps because of drugs and nurses: "Dope and women . . . for pay . . . far out!"[54]

In late 1966, Warnke graduated from medic school and, after training

with the marines at Camp Pendleton, went to work at the naval dispensary in San Diego.[55] Marriage records show Mike and Sue Studer were married May 13, 1967, in Crestline.[56] Soon after, the couple moved onto San Diego's Louisiana Street.

While in San Diego, the Warnkes visited Scott Memorial Baptist Church, pastored by now well-known church leader and author Tim LaHaye and his wife, Beverly. In The Satan Seller, Warnke offers one version of what happened when the LaHayes visited the Warnke home. Mike says he told Tim LaHaye about the Illuminati.

> I had already told him I had been to an occult conference. "There were some weird guys that seemed to be the real backers of the whole thing. . . . I heard the word Illuminati."[57]

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"The conversation really wasn't like he put it in his book," says Dr. LaHaye.[58] "I brought up the term Illuminati first. I had been reading a book on the subject, and I tried testing him to see if he really knew anything about it. He didn't seem to have ever heard the word before."

"Mike gave us a little of his testimony," says Beverly LaHaye,[59] who is now the head of Concerned Women for America. "He said a book about the leaders of the Satan church had disappeared off his shelf when he became interested in Christianity." Dr. LaHaye sums up, "His type of personality tells stories for effect, not for accuracy."

Mike in Vietnam

In November of 1967, the Warnkes moved back to Camp Pendleton and Oceanside. In May of 1969, Warnke was transferred from Pendleton to the Third Marine Division, Vietnam.[60] Warnke says he spent his time in Vietnam, like so many who served there, anesthetized from the experience of war by drugs.[61]

The following is a list of the other things Mike Warnke says happened to him while in Vietnam:

> My faith was weakening fast![62] A buddy of mine was killedДДa mortar shell landed directly on him, disintegrating him except for his shoes.[63] I was existing from one bottle to the next.[64] The message [a spy] was carrying was a detailed description of myself and the skipper, identifying us as prime targets for the Viet Cong. . . .

. . . I shot a spy, went to my tent, cooked dinner, and ate. And something died inside of me.[65] I was the first to enter the tent [of marines who had been "fragged"ДДkilled by their own people]. [66]

Anyway, one day we were into this fire fight. . . . Everybody is shooting at each other. . . .

. . . All of a sudden: zoooom, zonk, and my arm is pinned to the ground with an arrow! I look over at this other Marine Corps sergeant, who goes, "Only you, man, only you!"[67]

One time I went through a village and was handing out candy bars to little kids. Just standing in the back of my Jeep. . . .

When I get done, I'm putting the box back and this twelve-year-old kid goes in his house, comes back out with a gun, and shoots me.[68]

Add to the list this story from Keith Schrader, Jr.: "Mike told me that he killed a man in a bar fight in the Philippines."

Despite the impression such a long list may give, records show Warnke was in Vietnam for only six months.

In The Satan Seller Mike says that he was wounded twice. In his

second book, Hitchhiking on Hope Street, he says he was wounded five times.[69] Military records obtained by Cornerstone show that Mike Warnke, hospital corpsman, second class, service number B98 05 49, received one Purple Heart, and, along with the rest of his unit, several additional medals. The Third Marine Division he was connected to was withdrawn from Vietnam in October of 1969 and sent to Okinawa.[70]

Warnke was sent back to the U.S. in the spring of 1970 and for the first time was able to see his infant son, Brendon Michael, born December 2, 1969, while Mike was overseas. In return for reenlisting for six more years, Mike was enrolled in cardiopulmonary school. The Warnke family settled in San Diego.

George Wakeling,[71] who worked with young drug addicts, says he was contacted by Mike around this time. George was the founder of the Drug Prevention Center, or "the Hotline," a ministry to addicts at the Melodyland Christian Center in Anaheim. Mike started spending time at the Hotline, and getting instruction from Hotline speaker Dick Handley. It was through the Hotline that Mike made his first contacts with Jesus Movement-era Christianity.

Mike Meets the Jesus Movement

Melodyland was one of the Southern California centers of the charismatic renewal movement then sweeping the Church. The ex-addicts and others who ran the Hotline were among the original Jesus People, part of a new youth counterculture uniquely compatible with the charismatics. Both preferred informal gatherings and a vital, experience-oriented faith. The culturally conservative Melodyland crowd thus understood when the exuberant young hippies suggested "getting high on Jesus."

Both groups majored on the theme of acceptance. The mainstream church was sadly out of touch with the needs of counterculture youth and, even more sadly, unwilling by and large to reach out to them. But Pentecostal denominations such as the Assemblies of God seemed to grasp what God was doing among children of the sixties. Uncritically, without attacking the cultural preferences of the young, many charismatics and Pentecostals shamed their mainstream peers by being (in Paul's words) all things to all men.

But as with nearly all revivals, there were problems with the newly revived. The mix of uncritical acceptance plus emphasis on experience was easily taken too far. It opened the door for various cults among the Jesus People; it also opened the door for those with fascinating though unprovable conversion stories.

"A lot of people came to the Hotline and told their drug testimonies," says Ron Winckler,[72] a leader there. "Mike Warnke came with the added attraction of the Satanist experience, which was a big hit with the Full Gospel Businessmen and charismatics. The times were right for that sort of testimony."

Hotline speaker Dick Handley and friends in Crestline had introduced Mike Warnke to the baptism in the Holy Spirit. Through Handley, Warnke met Dave Balsiger, a writer who had done promo work for Melodyland and now was media director for charismatic evangelist Morris Cerullo.

After starting a youth ministry in San Diego, Cerullo had come in contact with kids dabbling with the occult and decided to write a book on the subject. Balsiger was assigned the job. It was during this time he met Mike Warnke and enlisted his aid. The book was to be called ®Witchcraft Never Looked Better.Ï[73] They also created a specially outfitted trailer, purchased to house "research materials" such as voodoo oil, graveyard dust, and fortune-telling spray. The vehicle, dubbed the "Witchmobile," was to be unveiled at an upcoming Morris Cerullo convention, The Seventh Deeper Life Conference.[74]

Cerullo's vision, Warnke's story, and Balsiger's media talents combined to make the January 1972 meeting a smash. A twelve-page tabloid on Cerullo was inserted into the ®San Diego Evening Tribune.Ï Warnke and the Witchmobile were introduced to the media at a press conference, and at the Saturday night youth rally.[75]

Christianity Today covered the event, noting that Cerullo "bore down heavily on the theme that satanic forces are loose in the nation."[76] Mike Warnke, who gave a seminar on the occult, was one of the newsmen's favorites.

After the January 1972 conference, Warnke and Balsiger parted with Cerullo and decided to write a book together about Mike's Satanist experience. We asked Dave Balsiger about evidence for the story told in the book. Was he concerned about that? "Oh, yes." And what was the evidence Mike offered for The Satan Seller's fifteen-hundred-member cult; the all-powerful Illuminati, the intricate rituals complete with various knives, candles, books, and robes? "Mike took me to some of the sites." (The reader should recall that Mike's experiences had allegedly occurred six years before the book was written.) "I saw where there had been a fire started. And there were some indications of cultic writings and graffiti."[77]

During the first half of 1972, Warnke had been working hard (with the help of Morris Cerullo's organization) to get out of the navy so he could go full-time into the ministry. "I helped him write letters," recalls Cerullo staffer Jean Jolly,[78] "and I got hold of [Congressman] Del Clawson's office. We got him out of the navy." On June 2, Warnke was granted an early discharge on conscientious-objector basis.[79]

"As soon as he got out, Mike sent a letter to Morris Cerullo's headquarters and said we were forbidden to use his name or his material," recalls George Eckeroth,[80] who headed Jolly's department.

"And Balsiger left Cerullo around the same time."

Mike launched his ministry under the banner "Alpha Omega Outreach." In mid-June, Warnke went to Explo '72 in Dallas, a sort of Campus Crusade version of Woodstock attended by over eighty thousand.[81] Guideposts was running a feature on Warnke's story,[82] and his book was due in the fall.[83]

"The Satan Seller" a Best-seller

Logos International released The Satan Seller in early 1973.[84] At that moment, Christian publishing was in the midst of an unparalleled boom with the success of blockbusters like The Late Great Planet Earth by Hal Lindsey and the Praise books by Merlin Carothers. 2646

While the party lasted, Logos was the life of the party, the industry leader in both output and income.[85]

Yet, as a former Logos editor has admitted, the boom-time books were often "too quickly written."[86] That same year, Logos published Michael, Michael, Why Do You Hate Me?,İ the purported story of born-again rabbi Michael Esses. A later expose revealed Esses' bogus credentials and immorality.[87]

Into this heady atmosphere The Satan Seller was born. The book was positively reviewed in publications ranging from Moody Monthly to The Christian Century, with nary a question as to its credibility.[88] "The only thing I remember about that book is that it sold better than we thought it would," says Logos founder Dan Malachuk. Indeed, by April 1973, The Satan Seller was a religious best-seller.[89]

Other ex-Satanist testimonies followed Warnke's. John Todd's warnings about the Illuminati and a conspiracy of witches were promoted in a series of Jack Chick comic books. According to Ron Winckler, Todd visited the Hotline once with a group of underlings to check out Mike Warnke. "There was a backstage confrontation," says Ron Winckler."Todd accused Warnke of stealing his material about the Illuminati."

Another alleged ex-Satanist, Hershel Smith, purchased the Witchmobile from Morris Cerullo and began his own tour. Smith's testimony, seen in the 1974 book The Devil and Mr. Smith, coauthored by Dave Hunt, was an apparent effort to one-up The Satan Seller.[90]

Hershel Smith eventually dropped out of sight. Todd's story was later discredited. When a book debunking Todd was written, Mike Warnke wrote the forward. "We as Christians have to be careful of those who take the name of the Lord in vain," said Warnke. [91] In Ron Winckler's analysis, "Mike Warnke had the jump on John Todd. He understood the Full Gospel mind-set better."

Now a published author, Mike Warnke found increasing demand for his story and told it in coffeehouses and churches beyond the West Coast.In August of 1973, Warnke spoke at a Christian music festival in Pennsylvania. The Jesus Movement had spawned its own music, and Warnke gravitated toward this fraternity of musicians. Tim Archer of the group The Archers, told the crowd at Jesus '73, "Mike Warnke is the Chaplain of Gospel Rock."[92]

In his travels, Warnke had met Charles Duncombe, an elderly Pentecostal evangelist. "Brother D," who started in the ministry under English preacher Smith Wigglesworth, was loved and respected by all who knew him. In 1974 Mike, Sue, four-year-old Brendon, and newborn Jesse[93] all moved to Oklahoma near Duncombe's small school, Trinity Bible College. Mike would attend school while Sue tended children.

Trinity Bible College was a nine-month preparation for ministry, located in a big country house outside Tulsa, Oklahoma. The thirty students were mostly new converts, many from a counterculture background and eager to learn. "Within two weeks of our conversion my wife and I were in Trinity," says John Witty,[94] who with his wife Vicki Jo had been a nightclub comedian.

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Fellow students Bob and Karen Siegal[95] ran a Jesus People ministry in southern Illinois and had met Brother D at a Full Gospel Businessmen's meeting. "We were the token hippies at FGBM," says Karen. "They'd bring us in there and have us give our testimonies." Student Bill Fisher, known as "Wild Bill," was a colorful local who later became Mike Warnke's traveling partner and confidant.

In some ways Mike Warnke was the star pupil, since he was already doing what everybody else was just learning to do: ministering in churches around the country. "Here was a guy who was going out on the weekends and leading hundreds to Jesus," says John Witty. "He was a hero to us all."

On local gigs, Trinity students would tag along, sometimes even

joining Warnke on stage. "Mike liked to introduce me as a former hippie or drug addict ДДwhich I'd been, but I wasn't proud of," Karen Siegal says. "Then he started introducing me as a former prostitute, which I'd never been. I had to ask him to stop."

Another new convert at Trinity, one with a sensational testimony of her own, was to see her real-life story blended with Mike Warnke's. "Part of the program at Trinity was tell your testimony," she says. "I got up and said, `My name's Carolyn Alberty and I'm third-generation Mafia. My father ran gambling houses, and my mother ran brothels. We had connections in political circles and the entertainment business.'"[96]

This story caught Warnke's interest, says Carolyn. "Mike told me he knew me from some parties I had given in California." He convinced her he'd been to some, though she didn't remember him. "Then he started inquiring about my connections and ability to promote."

Carolyn rattled off a list of things Warnke needed to do to further his ministry. "Mike brought me to his home, introduced me to Sue, and said, `I really think Carolyn can help us.' " Carolyn assembled his first real promotional package and called churches to make connections for speaking engagements. She says she told Mike, "Ease up on the satanic stuff and concentrate on the funny stories you've started to tell."[97]

It didn't take long for the relationship to move beyond a professional level. "Mike started telling me he and Sue had different ideas about what they wanted out of life, and that he didn't love her anymore," says Carolyn. "Mike began passing notes to me in class, with stuff like `Hubba, hubba' written on them."

As the year wore on, Karen Siegal realized something was up. "Carolyn and Mike started getting really hot and heavy," says Karen. "I confronted them and said, `This is not godly.' They basically told me it was none of my business." Karen took her concerns to fellow students, but they suggested she was being judgmental.

Brother D was taken by Warnke's sincerity, says Karen. John Witty adds that the rest of the class was too naive to realize what was happening. "Back then, Mike and Carolyn seemed to be just what Jesus freaks would call `brothers and sisters in the Lord.' I now realize the relationship had warning signs all over it from the beginning."

Karen Siegal protested one last time. "I'd repeatedly told Mike he needed to clean up his act with Carolyn," she says. "One time he came over to our house when nobody else was home. I made the mistake of confronting him again. All of a sudden, he said, `It's not Carolyn or Susie I love. It's you.' He grabbed me. It freaked me out and I pushed him away. I yelled, `Get out of here! I love my husband!' "

Carolyn Alberty admits her relationship with Warnke took the inevitable turn near the end of the school year. "We'd been assigned to paraphrase the book of Isaiah. Mike rented a cabin outside Tulsa to do his work, and he offered to help me with my homework there. I thought that sounded reasonable, since I was living with the Siegals and had no privacy."

After they'd worked at the cabin for awhile, Carolyn says, the two went for a drive, and Warnke stopped at a convenience store. "He asked what kind of cigarettes I used to smoke, and I said, `Pall Mall Gold. Why?' He just shut the door and kept on walking. I went, `Uh-oh.' " Warnke returned to the car, says Carolyn, with "two bottles of Annie Greensprings wine, two packs of cigarettes, and a package of peanut butter cookies." That day they began an affair that would lead to marriage two years later and divorce two years after that. "I guess from day one I was wrong," says Carolyn.

Meanwhile, recalls John Witty, "Mike's testimony was just starting to break nationally. He was beginning to get calls from big churches."

Among the churches calling Warnke during this time was the Golden Heights Christian Center in Brockport, New York.[98] Pastor Don Riling tried his best to disciple the young Christian musicians and speakers who came to his church. "I loved Mike Warnke as a son," he says. But soon problems cropped up. "We had a woman in the church who'd just become a Christian. She began to hang out with Mike WarnkeДДhe seemed to have an eye for people with weaknesses," Riling says. "Later, she confessed to me she'd met him a number of times in hotels for sex when he was in the area."

The Syro-Chaldean Connection

During the Trinity '74-'75 school year began one of the strangest, and longest-running, chapters of the Mike Warnke story. Elijah Coady, an independent bishop in an Eastern Orthodox splinter group called the Syro-Chaldean Church, ordained Warnke a deacon.[99]

Warnke had met Coady on the road, and expressed interest in the bishop's brand of independent Eastern Orthodoxy. Several Trinity students remember Bishop Coady's visit to Tulsa. A few were present when Coady ordained Warnke at a local church. "The bishop wore a strange hat, like a stack of pancakes," says Bill Fisher, who adds that Charles Duncombe expressed some concerns about Coady. "Brother D told us to be cool. He'd gotten a real check in the spirit about the guy."

Another ordination was bestowed upon Warnke by Brother Duncombe on his graduation from Trinity in the spring of 1975. After graduation, Carolyn says Warnke made promises to her but would not be rushed. "He told me he was going to divorce Sue, that I should wait and be patient, that he needed to set up his escape."

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Soon afterwards, Warnke did a show at The Happy Church in Denver,[100] where he met Pastor Wally Hickey and his wife Marilyn. Mike and Sue Warnke decided to move to Denver with their two children, and Mike invited Bill Fisher and Carolyn to join him there. The entourage arrived in Denver in August of 1975, where Mike and Sue settled.[101] Mike had promised Fisher and Carolyn jobs with Happy Church, but the jobs didn't materialize. Mike leased a 270-acre mountain retreat called Joy Ranch in Evergreen, Colorado. "Mike would go catch the plane in Denver, and I would keep the place together up there," notes Bill Fisher.[102]

The relationship between Warnke and Happy Church is unclear. Bill Fisher says Mike was "a kind of evangelist for them," not on the payroll but working under Marilyn's Life for Laymen organization. An article in the ®Denver PostÏ in October '75 identifies Warnke as "an evangelist with Life for Laymen, a Denver-based movement."[103] The Hickeys refused to talk with us, but their spokesperson said Warnke and his wife attended the church during the seventies, primarily for counseling.

According to Carolyn, Warnke now began to push for a divorce from Sue. The Hickeys tried to reason with him. "Mike told them he and Sue would try to work it out," says Carolyn. "But he told me he wanted out of the marriage." Not long after, the relationship was broken between Mike Warnke and The Happy Church.

In November 1975, Mike was invited to do a show at the Adam's Apple coffeehouse in Fort Wayne, Indiana.[104] Christian artists Nancy Honeytree and Phil Keaggy were recording a concert that night. The tape

kept rolling during Warnke's part of the show. A proposed Keaggy/Honeytree live album didn't materialize, but the Warnke tape found a buyer in Myrrh Records, a subsidiary of Word, Inc.[105]

Another Christian artist Mike had done concerts with on the road was Randy Matthews. Randy, along with Wes Yoder, was co-owner of Dharma Artists Agency, a fledgling Christian management company based in Matthews' garage in Nashville. After talking with Matthews, Warnke and Carolyn flew to Nashville, where he signed with the company.[106] "While Wes was signing Mike, he asked me to work with Dharma," says Carolyn. "Wes said he'd split my bookings down the middle, fifty-fifty. Mike said, `I can't beat that. He may get half of me, but I get half of it back.' So I became a working member of the team."

During this time Brockport, NY, pastor Don Riling[107] continued to befriend Warnke. He was growing more and more concerned over what was going on in Mike and Sue's marriage. "On several occasions Mike had told me and my wifeДДcrying and the whole bitДД`Sue doesn't love me. She's kicked me out,' " Riling says. "Mike kept saying how all he wanted to be was a family man, to raise his two boys. I told him he'd have to choose between the road and his family." According to pastor Riling, Marilyn Hickey then visited the Rilings. "I asked Marilyn, `Isn't there anything we can do to persuade Sue to go back to Mike?' Marilyn about fell out of her chair. She said, `What are you talking about? Sue loves Mike. She wants to save their marriage. Mike is the one who wants to end it.' Then it was my turn to be surprised. All I'd known about the marriage problems before this was that Mike said Sue was cheating on him."[108]

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Riling flew to Denver in the late summer of 1976 on a desperate mission to try to save the marriage. On arriving, Riling said he found Mike had left Sue and the two children and had moved into an apartment with Carolyn. So Riling met with Sue. "She wanted to get back together with Mike. Sue said at one time she had dated another man, but she was plugged into Hickey's church and her attitude was `I just want to be with my husband.' I think Mike saw it as his chance to dump Sue." (Carolyn told us that Mike had urged both Sue and herself to go out with others when he was away on the road. Finally, Carolyn says, Sue did go out once with her to a dance hall.)

After talking with Sue, Pastor Riling stayed with the Hickeys but spent most of his time with Mike and Carolyn. Riling got his information about Carolyn from Warnke: "Mike was out on the road, and

he had supposedly led this gal Carolyn to Jesus. Before then, she had run these houses of ill repute. Mike told me he had to bring her home to help rehab her, and she lived right there with Sue."

During the visit, Riling didn't let up. "Every opportunity I could, I pleaded with Mike to go back to SueДДfor the sake of his marriage, for the sake of his ministry. Mike wouldn't hear anything about leaving Carolyn." Riling was in a restaurant with Warnke when Mike told him Sue was being served with divorce papers that very moment. (The summons is dated August 20, 1976.)[109] His mission a failure, the pastor returned to New York.

Upon receiving the divorce petition, Sue Warnke called Ron Winckler and George Wakeling, along with others, and asked for prayer, saying Mike had run off with another woman.

It was at this point that Dr. Walter Martin, a well-known counter-cult apologist and founder of Christian Research Institute (CRI), was asked to speak to Mike about his marriage difficulties. (Dr. Martin died in 1989.) Gretchen Passantino was Martin's senior research consultant at the time, in charge of CRI's research staff, [110] and her duties included overseeing Walter Martin's travel arrangements.

"Dr. Martin had a speaking engagement near Denver and asked me to book a couple extra days so he could speak with Mike Warnke and his wife, Sue," says Gretchen. "When he got back, he took me aside. He said, `I had this real difficult meeting with Mike and Sue Warnke. I hope what I did was enough.' Realizing that Mike was determined to leave the marriage, Dr. Martin had prayed and counseled with both of them, advising Mike he needed to leave the ministry."

Mike & Carolyn in Music City

®HarmonyЇ magazine was ®theЇ Christian music magazine in the mid-seventies, and in September 1976, Mike Warnke was on the cover.[111] During this era, Mike relocated to what was becoming the center of the contemporary Christian music business. Jesus music began to be shaped by the powerful influence of Nashville, country music capital and home of the Gospel Music Association (GMA). The "music" part was welcomed in Music City. As for Jesus, insiders there have a saying: "Nashville has changed more Christians than Christians have changed Nashville."[112]

Mike and Carolyn pulled into town with a U-Haul trailer. "Mike and I

moved into an apartment together," says Carolyn. "Once we'd moved in, Mike went and bought cases of whiskey, different wines, and beer." At the time, of course, Warnke was still married to Sue. Among their Nashville Christian music friends, the only ones to protest Mike and Carolyn's living arrangements was a couple they had met on the road, Mike and Karen Johnson.[113]

Though many of our readers may be unacquainted with Mike Johnson, he was a Jesus music pioneer, starting his first Christian band in 1968. According to many Jesus music historians, Johnson never received recognition equal to the dues he paid and miles he and Karen logged on the coffeehouse and church basement circuit.

When Mike Warnke came to town with Carolyn, Karen Johnson wanted to know what was going on. "We said, `Hey, what about Sue?' Mike told us, `She's running around on me.' I called Sue, and she said that wasn't true. She said Mike found this other woman and he wanted to marry her. And the only way you could get a divorce in the Christian community was to say somebody had been unfaithful."

Out of their concern, the Johnsons orchestrated another meeting with mutual acquaintance Don Riling. "We thought Mike Warnke was a mess and wanted him to get help," says Karen. "Don Riling was the only pastor that Warnke opened up to and submitted to in any form. He was like a father figure to Mike." Mike Johnson told the Rilings that Warnke had asked him to be best man in his wedding with Carolyn. "We pushed for a meeting," says Karen Johnson. "Wes set it up. Don Riling flew to Nashville."

The meeting was held at the Dharma offices. Riling, Mike Johnson, Wes Yoder, and Mike and Carolyn were there. "You'd have never guessed that this was a meeting of Christians," says Riling. "Mike and Carolyn were swearing the whole time, and they must have gone through a whole pack of cigarettes." The meeting went on for hours in an effort to get everything out on the table with Warnke. "He moped around, saying his life was a mess," says Riling. "I tried to convince him to go back to Sue and save his ministry."

At one point in the meeting, Carolyn brought up Warnke's continuing affair with the woman at Riling's church in Brockport. "Mike was still very involved with her," says Carolyn. Pastor Riling was struck by the bizarreness of the situation: "I'm sitting there listening to this woman Warnke was committing adultery with talk about how Mike was cheating on her."

As the meeting bogged down, Riling took Wes Yoder aside and tried to make him understand the gravity of the situation. "Wes wouldn't deal with it," says Riling. "He knew Mike Warnke had a problem, but Wes was young and inexperienced. Wes said to Mike, `Do whatever you want to. Stay with this woman. Go back to your wife. It's okay. I'm behind you, because we have to keep the ministry going.' Mike Johnson was horrified by this," says Riling.

Carolyn says she also gave Wes advice: "I thought Mike Johnson was being sanctimonious and Don Riling was a joke. Wes came to me and said, `What's going on?' I said, `Look, the guy's a joke. He's trying to get his paws on Mike, but you've got him signed and if you don't keep him it's your fault.' So it was really us against them."
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Wes Yoder says of those days, "I should have run Warnke out of town when he first showed up with Carolyn. I was stupid. I didn't miss it. I just didn't know what to do about it. I was sinful in allowing him to use me as a cloak of decency for what he was doing. The Lord doesn't bless in things like that."[114] Karen Johnson forgives Wes for his part in the debacle, saying, "Here he was, this young guy trying to be a part of Christian music, and he's involved with all these crazy people."

Carolyn says the meeting accomplished nothing. "Nobody I ever met who was around or who was connected with Mike Warnke in any way ever had any effect on him." The day after the meeting, Mike Johnson left Dharma. His path then began to lead downward by degrees. It was also after this meeting, says Carolyn, that Mike Warnke initiated her in what he called an Indian ceremony. "We were at a motel, and he said, `I'll show you how much I love you.' He took a pocket knife and cut his wrist, and cut mine, and mixed our blood. He said, `Now we are one.' He gave himself the name Many Horses ДДbecause I was part American Indian."

Bill Fisher said, "Mike told me he got the name Many Horses from an Indian medicine man." Bill Fisher told us, explaining the Indian identity as one of Warnke's many "mojos": "Mike would personify himself as various characters at times. Mike had his Indian mojo, or sometimes he'd be a Scotsman, or Jewish, or a Catholic priest, or Jeremiah Johnson, or black ДДhe wanted to think he had black blood because Andre Crouch told him he had soul."

The divorce of Mike Warnke from Sue was finalized on December 3, 1976.[115] Mike and Carolyn were married four months later.[116]

Instead of Mike Johnson, Wes Yoder was best man.

Downhill into the Bigtime

In his books and on his records, Mike Warnke goes from Satan to Christ. In Nashville, the path led from rags to riches. Warnke had no money or credit when he came to town, says Carolyn. The bang-up combination of a hit record and the Dharma Agency soon changed that.[117] And the money started rolling in. "Lots of money," says Carolyn. "Not all of a sudden. But it wasn't uncommon for us to make five thousand dollars on the road, spend two to three thousand a day, buy whatever we wanted, go where we wanted, do whatever we wanted."

The Dharma Agency prospered. During this period, they moved their offices from Randy Matthews' garage to Music Row, and later to a penthouse suite in the United Artists Towers. They hired additional booking agents.[118] Dharma's star rose with the fortunes of something that was now called contemporary Christian music.

Writes Christian media observer William D. Romanowski, "The industry scaffolding began to go up as concert halls replaced coffeehouses and church fellowship halls, as record labels replaced custom recordings, and as contemporary music radio formats replaced tapes of preachers. . . .

Christian entrepreneurs were building a Christian entertainment industry that paralleled its secular counterpart not just in musical styles and trends, but in marketing techniques, management, concert production, publicity, and glamorization."[119]
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The whole atmosphere surrounding the music changed. "We took our eyes off what had been very precious and innocent," says industry veteran, Dan Hickling, "the joy of being a Christian and going around and singing music for people that would bring them closer to God."[120]

Buddy Huey, Word Records' artists and repertoire man, who had signed Warnke, was part of the big change.[121] "What we were trying to do was have better distribution to get the Word out. We ended up compromising lots. When I was with Word, the intent of the company was nothing more than trying to find those people who had a voice or a platform. And then all we could go on was what they told us." Including Warnke's satanic story? "It was just accepted," says Huey. "That's one of the things you'll find in the industry. You see something that might be salable, marketable ДДthat's what you look at. It saddens me that I was

a part of setting up things in the industry that I wish I had a chance to undo."

Romanowski writes, "Evangelism was the rhetoric, business became reality." The manipulation of language, he says, transformed "money-making into ministry, easing the consciences of those few who earn healthy incomes off the music."[122]

"You could see a kind of downhill slide," says Larry Black, a one-time Christian deejay who is now an actor.[123] "To see the marriages dissolve, to see them slowly begin to justify various vices." Was this behavior common knowledge in the industry? "Yeah. I think there was general knowledge. But you're caught in that old trap of not wanting to criticize a brother."

We asked Buddy Huey if there was any company policy regarding Christian artists who were exhibiting non-Christian behavior. "No, there really wasn't," says Buddy Huey. "I didn't personally do cocaine, for instance, but I was present when others did cocaine. Looking back at that, I think my silence was worse than them doing the drugs."

Scott Ross, who now works for CBN Television and back then was the country's foremost Christian disk jockey, recalls how kinky things had gotten. "There was a lot of immorality, drugs, and booze."

Says Karen Johnson, "Mike [Johnson] tried to stay so straight, for eight years. Then everything fell apart after we'd been in Nashville for awhile. Mike looked around and realized that Warnke and his friends were making lots of money and fooling around on their wives. My husband thought, `What difference does it make?' He started drinking, smoking grass. He started hanging around with these Christian music people that didn't care if you were moral or not."

Says Mike Johnson, "I was one big mess." Adds Karen, "When my Mike came home from being on the road with Warnke, he'd confessДДall in the name of repentance ДДto all this drinking and going to discos.

In the fall of 1978, the future seemed bright for Mike Warnke. His albums were "the most popular Christian comedy records ever produced anywhere, with sales reaching to nearly 200,000."[124] Doubleday Publishing was assembling a book of material from the first three albums. With dates around the world, 1979 was slated to be his biggest tour ever. Mike asked Bill Fisher to travel with him.

At home, Carolyn says she and Mike had been fighting, and that several times he had hit her. Because of this, Carolyn's mother, Peggy Alberty, had moved to Nashville to be near her daughter.

Enter Rose, Exit Nashville

Warnke was on the road almost constantly. "We figured it out one time," says Bill Fisher. "We traveled over 280,000 air miles in about ten months that year, with three days off a month." About halfway through the whirlwind ten-month tour, Warnke performed in Hazard, Kentucky.[125] It was there, says Rose Hall, that she first met Mike Warnke.[126]

Carolyn confirms this story. "While Mike and I were still married, he went to Kentucky to do a show, and that's where he met Rose." Carolyn says Mike came home very excited about something. "Then he went down to a jewelry store where we'd established credit and began buying jewelry for someone else, who I later found out was Rose."

The story of Mike Warnke's romance with Rose Hall is told in her book, The Great Pretender. Rose never mentions Carolyn or the fact that Mike was married to Carolyn during his courtship with Rose. She says she met Warnke in various cities and stayed in the hotel with himДДin separate rooms. "Looking back, it had never occurred to me to say, `You're a minister, an evangelist; are you married?' It never entered my mind."[127]

During the time she was traveling around with Warnke, Rose says she went with him to Nashville. There, she writes, both his road manager and his agent objected to the relationship.[128] Wes Yoder says, "Rose came along before Mike and Carolyn were divorced. The whole thing with Carolyn, I couldn't deal with personally. With Rose I did. But I was still there. I was so wrong."

Mike Warnke's relationship with the Johnsons went from bad to worse. As Karen Johnson tells it, "Mike called on the phone and said he wanted to come over, because he knew I was angry at him over what had happened to my Mike. I told him no, that I felt he was leading people astray, and I didn't want him associating with my husband because he was helping destroy our marriage. But later Warnke came over anyway and said, `Karen, I don't want you to dislike me. I want us to be friends.' I said, `Then change what you're doing. You're deceiving people. You're committing adultery.' He said, `I can't change.' "

After Karen told Warnke to get out, "He came at me like he was going to kill me." Mike Johnson says of this episode, "I was in pretty good shape back then, and I was ready to go at it there in the living room." Warnke left, says Karen, "screaming obscenities at me."

The end for Mike Warnke and wife Carolyn was, as she tells it, the stuff of melodrama. "We were fighting and he threw me into a wall and split my head open. He said, `If you go to a local hospital and tell them what your name is, I'll kill you. I don't have to do it physically. I can do it from another room or another state.' "

"There was a revolver in the nightstand," Carolyn says. "I took it out and said, `If you hit me again Mike, I'm gonna kill you, because I'm tired of your beatings. I just can't take any more.' " Carolyn says

she jumped into her car, started driving, and didn't stop until she reached Pensacola, Florida.

Tom Carrouthers found Carolyn in a convenience store in Pensacola that summer night in 1979, dazed and bleeding. "Carolyn said she and her old man had gotten into it," says Carrouthers.[129] "She had a big gouge on the top of her head, and a wad of dried blood. I took her to the hospital. When we got there, she was like a kid and didn't want me to leave. She stayed with my sister and me for a week or so."

Carolyn gave us a note she received from Mike. "Dear Carolyn," it reads, "I don't know how we ever got to this place. All I know for sure is that we are here. . . . I can't blame you for not wanting to be around me right now. Nor can I condemn your disgust at my rages and tantrums. I'm trying hard to get control. . . . I'll always be there when you need me. The scar on my wrist will never fade. . . . Peace to you. Many Horses."

Carrouthers remembers Carolyn talking with Warnke on the phone during the two weeks she was there; things seemed to be improving. But when Carolyn finally returned to Nashville from Florida, she was in for a surprise. "I came home and there was a `For Sale' sign on the house. All the locks had been changed, and everything in the house was gone. In just a matter of days, I had no funds, no furniture, nothing," she says.

Carolyn didn't go back to Dharma. She felt most of the people she knew in the industry had been siding with Mike, who was telling everyone the stories about her unfaithfulness. In a bizarre twist,

Carolyn got a job working as an undercover narcotics operative with the Regional Organized Crime Information Center, a law enforcement organization in Nashville.

Mike and Carolyn's divorce was final on November 29, 1979.[130] Mike Johnson says Warnke told him that Carolyn was rubbed out by the mob, "bludgeoned to death in a ditch." A friend from the Trinity days, Clarence Benes, heard from Warnke that Carolyn had been killed in a boating accident.[131] Don Riling says he was told by Warnke that Carolyn had drowned.

From Carolyn's viewpoint, "Mike is one of the greatest con artists I've ever known in my life. And coming from my background, that says quite a bit."

Mike and Karen Johnson divorced two years later, and he is no longer in Christian music. "Mike Johnson has really reaped what he has sown," says ex-wife Karen. "He has no family, no friends, no career, no money, no life. It makes me angry that Mike Warnke, on the other hand, seems to be making money, going on with life, and continuing to deceive people."

Among the friends that took a different path than Warnke at the end of 1979 was Bill Fisher. "Mike and I parted when he moved to Kentucky to be with Rose," says Bill. "He was divorced, but that's not grounds for moving in with someone. Mike said, `We married each other before the Lord.' I said, `Do it before the state, too.' "

Holy Orthodox Catholic Church in Kentucky

Mike Warnke married Rose Hall in Paintsville, Kentucky, on January 2, 1980.[132] It was his third marriage, her fourth. With the marriage came several changes: Rose was often onstage and on record with Mike;[133] Warnke left Dharma Agency and began to book his own concerts; the public focus shifted from onstage concerts to the ministry back home.[134] As Mike has said: "When you get right down to it, I'm just a glorified cheerleader. The real work of our ministry goes on back there."[135]

The name of the "ministry back there" was Warnke Ministries; its nonprofit status was listed under "The Holy Orthodox Catholic Church in Kentucky" (HOCCK). This built on Warnke's previous 1974 ordination in Tulsa by Bishop Elijah Coady while Warnke was attending Trinity Bible School. With HOCCK, Mike Warnke joined the ranks of "independent"

Eastern Orthodox churchmen who founded their own autonomous denominations. During the early eighties, Warnke met James Miller, a local bishop in the American Orthodox Church. Miller told us he ordained Warnke a deacon and then a priest in early 1983. He suspended the ordination later when Warnke failed to submit regular reports.

And then Mike Warnke became a bishop. This final ecclesiastical step occurred when another independent bishop, Richard Morrill, consecrated Warnke ДДan event we have verified by speaking to three other bishops who say they were told by the late Morrill that he had indeed made Mike Warnke a bishop.[136]

Bishop Richard Morrill had officiated over Mike and Carolyn's marriage in Nashville.[137] According to Elijah Coady, Morrill was an itinerant cleric given to flamboyance and the founding of organizations, many of which seemed to exist only on paper. In 1981, Morrill incorporated in Texas under the name "The Holy Orthodox Catholic Church, Eastern and Apostolic."[138] One year later, Mike and Rose incorporated as "The Holy Orthodox Catholic Church in Kentucky."[139]

HOCCK's offices were located at first in a converted garage behind the Warnkes' Versailles home.[140] As time went on, they staffed it with a series of Christian women whose opinions of the Warnke ministry were much higher when they joined than when they left. In the summer of 1983, Dorothy Green heard Rose on a Lexington Christian radio station and invited her to speak to the Danville, Kentucky, Women's Aglow.[141] Soon afterwards, "Dot" was hired to answer letters and do phone counseling. Dot's friend, Jan Ross, joined later as Rose's personal secretary. Roxanne Miller and Phyllis Swearinger eventually worked in the bookkeeping department.

All four women were nonplussed by Mike's preference for High Church "chapel" services. Dot remembers an early chapel service with Mike: "He had incense, and he'd come down the aisle with his robes, swinging it in this thing."

Roxanne Miller's opinion had less to do with the High Church trappings than with an event where Mike's ritual got in the way of a few friends' prayer time. "We used to go down to the park for lunch," Roxanne recalls.[142] "Dot, Jan, myself, a few others . . . and we'd just talk about what God had done in our lives. What He still was doing. Mike was usually out of town, but one day he just showed up and said, `I'm gonna do the teaching this week.' So we sang, and then Mike

put on his robes. I thought he was plain ridiculous. It was like dressing up to be something you're not. It made me feel sad. He wants to be so much, and he isn't. I can still see him standing there in his robe, all velvet and dark."

The Ministry and the Money

Another point which perplexed the women was HOCCK's finances. Roxanne Miller had been hired to get control of the finances and says that while she was there (1985-1986) HOCCK covered various expenses for Mike and Rose. "We paid for the car, we paid for the gas, we paid for the parsonage, we paid for their clothes and their food," she says. Yet she says her job was a continual battle of the budget. Mike seemed to have no concept that money made by a nonprofit ministry is different than personal income. Once, she says, Mike Warnke responded to her efforts to curb his spending this way: "He told me, `Every bit of the money is mine. I earned it. If I wasn't out front, there would be no money.' "

Jan Ross told us, "On several occasions Rose said to me that anybody who was in the position she and Mike were in deserved to have the best of everything because of who they were and what they had given up to be where they were. I thought, `What did you give up?' "[143]

Phyllis Swearinger said there were problems making ends meet.[144] "I'd worked at banks before, so I was used to handling large amounts of money. But the amount that came in here every week sort of threw me. And then to find out it just wouldn't go far enough! Once Mike called me, upset because he needed some trees pruned at his home, and I wouldn't write a check for it because we didn't have enough money in the account at the moment. What struck me about this conversation is Mike told me he felt he deserved to make as large a salary as Jimmy Swaggart was making."

The Warnkes' home was certainly in line with his high aspirations. Back in July of 1983 Rose's mother, Blanche Hall, had purchased a huge mansion (at one time a plantation) near Danville. "Lynnwood Farm" was leased to HOCCK for several years and later sold to Rose, who with Mike referred to it as "the parsonage."[145]

Tax returns indicate HOCCK's total revenue for 1984 was over $900,000. In 1985 HOCCK grossed over $1,000,000, with over $500,000 in love offerings alone. In 1986, the total went over two million: love offerings brought in over $1,000,000; product sales (i.e., books and

records) grossed over $180,000; and direct public support totaled over $450,000. The 1987 total was $2,239,927. Revenue figures for 1988 through 1990 continued at slightly over $2,000,000.[146]

HOCCK tax returns show that the Warnke's personal salaries[147] steadily rose (see Table 1).

Table 1: Warnke's annual income

	MIKE	ROSE
1984:	$ 34,500	$ 11,500
1985:	$ 95,617	$ 83,417
1986:	$163,632	$155,418
1987:	$177,450	$177,450
1988:	$183,917	$183,917
1989:	$204,383	$204,383
1990:	$239,291	$230,291

The growth of Warnke Ministries in the mid-eighties paralleled a sudden explosion of public fears about Satanism. In March of 1985, Mike Warnke appeared on an ABC "20/20" report called "The Devil Worshippers," part of a deluge of talk shows and books on contemporary Satanism. Stories of hideous satanic crimes were often woven together by self-proclaimed "experts" to demonstrate the existence of a worldwide satanic conspiracy similar to the Illuminati network outlined in The Satan Seller.

Each year, goes the theory, thousands of children are being sacrificed in satanic rituals laced with sex and violence. Alleged adult survivors of satanic ritual abuse testify to the hidden cult's existence. The Satan Seller seems tame in comparison. Yet when evidence for the conspiracy is requested, true believers (including a few therapists and police officers) often refer skeptics to Warnke and his book as a final authority.[148]

In the early eighties, when Mike and Rose began to speak about their Kentucky ministry to audiences on the road, they offered descriptions typically centered around their work helping victims of the occult ДДlike "Jeffy."

"Supposedly, Jeffy was this little boy who had become a vegetable because of all the satanic abuse he'd had," says Jan Ross. "The story was used to raise money to `help all the Jeffys of the world, so there wouldn't be so many Jeffys.' Mike would say, `What if your child was sent to preschool and this happened? How'd you like this to happen to your child?' "

The home office would always know when Mike was telling the Jeffy story, says Dot Green. "People would write on the offering envelopes, `This is for all the children like Jeffy.' It was amazing how many envelopes would come back with Jeffy's name on it. Mike always had to count the money after a concert and call Rose to give her an idea of what was there," Dot continues. "She'd ask if he'd told the Jeffy story. If he hadn't, she'd say, `You tell the Jeffy story tomorrow night.' " Several staffers say the Warnkes' interest in the at-home ministry never made it home from the road. Says Dot, "I'd try to tell them about somebody who wrote needing help, and they didn't want to hear."

Adds Jan Ross, "We didn't get that many calls, maybe four or five actual calls a day. Some people just wanted attention, but every once in a while there'd be people with real problems. Mike and Rose just didn't want to deal with them. They'd go on the road and say, `We're here to help you,' but when you called they didn't want to deal with you."

For a while, Dot Green tried to ignore everything at Warnke Ministries that wasn't connected to her counseling duties. "I loved my job so much," she says. "I fooled myself into thinking it was my

ministry, since Mike and Rose didn't seem to have any interest in it. But I started realizing the people I was writing to were sending in offerings. I always put a pink offering envelope in with each letter. I began marking my envelopes so I could tell which came back with my mark. The month I left, my letters brought in over $21,000. At that point, the Lord let me know I was just as guilty as they were as long as I stayed."

Jan Ross was in the midst of her own struggle. The staff attended a series of Warnke shows in Cincinnati. "We did this concert; it was just a super evening. Then we walked out and went to a bar. The Warnkes were buying rounds of drinks, dancing. I kept thinking the whole time, I wonder if anybody's going to come in and recognize them."

Roxanne remembers that trip. "We went to Cincinnati once. It just grossed me out. They went out and drank and carried on afterwards, Mike and the road guys. I said, `I just can't handle this.' "

Dot Green and Jan Ross left Warnke Ministries at the end of 1985. Roxanne Miller was fired in February 1986 (for refusing to give Rose several signed, blank checks, she says), and Phyllis quit soon after. "It's not been something we have forgotten easily," says Jan Ross. "It's scary to think you can get involved with something like that with a pure heart, to serve God, and then find out it's run on deception, lies, and thievery."

Warnke Ministries continued to expand. In October of 1986, the Warnkes purchased property in Burgin, Kentucky, which they then sold to HOCCK.[149] A newsletter announced that a long-promised "Center" was about to become a reality. Plans included rehab and medical facilities. "Phase I" was the construction of an administration building.[150]

The fund-raising campaign began. "This Center is fast becoming a reality and will be a reality if ®youÏ make it one," said Mike in a ministry newsletter. "Your gifts, offerings, and prayers enable Warnke Ministries to continue its missions."[151]

By April of 1987, Warnke Ministries was able to move to Burgin and into their beautiful new colonial-style brick office complex.[152]

Dr. John Cooper worked for a short time in this building. In the late eighties, Warnke Ministries opened a seminar department to teach police and others the gruesome facts about Satanism and occult crime. Dr. Cooper, a former college professor and author of twenty-nine books, was hired in 1989 as director.

Cooper has this to say about the Warnkes' "Center": "They were raising money for a children's center for refugees from Satanism. Phone calls would come to my office, people wanting to send kids there. I'd explain to them that there wasn't any such thing there, only a building with offices. The only parts of that building not dedicated to getting Mike speaking engagements or handling receipts were a large room set up like a Greek Orthodox Church and a library."[153]

Cooper disputes the Warnkes' claim of 50,000 counseling calls and letters a month.[154] "There isn't any way in the world for that to be so," he says. "My guess would be, on a daily basis, they might get 6 calls." (Such a figure, if accurate, would translate to 120 calls per

month.) "The only ministry I know of that went on there was one fellow who worked part-time answering the phone. And he'd usually just give out other ministry numbers and tell people to call them."

John Cooper spent several months preparing a seminar presentation, which he premiered in May. Shortly afterwards, he was fired. He later tried suing the Warnkes, but the case died in court.

A more important court case for Warnke Ministries was the 1991 divorce of Mike and Rose. According to the Warnkes' new book, ®Recovering from Divorce,Ï the serious problems in the marriage date as far back as November 1984. In the book, Rose notes an "It's over, isn't it?" talk with Mike that took place in his office in December of 1984.[155]

Some comparison with Rose's previous book is enlightening. Written in mid- to late 1985, The Great Pretender reveals how Rose caught Warnke in an "affair" in 1984. "We had a situation this last year when we felt there was nothing left between us. We weren't communicating, and Satan provided a woman to fill the gap in Michael's life."[156]

The conversation in the first book goes like this:

> He began to tell me there's nothing to this and that I'm misunderstanding it all.
>
> "Okay, okay," I growled, "I don't want to hear it. If you're not going to tell the truth, don't say anything. . . . You're throwing your ministry away, your life, the whole works. I'll guarantee you, people will not accept this. You're not going to go through another divorce and people accept it."[157]

Rose says she threatened on Christmas Eve to call the woman, and Mike responded by moving out. Later, after Warnke had promised to end the relationship, Rose found out he was still calling the woman. Says Rose, "He hid all the guns. Michael's a big gun collector, and I know how to shoot. . . . I said, `I'll continue running the ministry, I'll get myself established ministry-wise, then I don't care what you do. You're not going to wreck my life. I'll establish myself. You do what you want."[158]

These incidents go unmentioned in the new book. Instead, Recovering from Divorce presents a rather psychologized story of a marital mismatch, doomed from the start. While the Warnkes are evasive on the

exact reasons, they make it clear their marriage was a painful experience for both of them. Court records say the couple last lived together in October of 1989.[159]

Despite her earlier warnings in The Great Pretender about how people would not accept another divorce, Rose Warnke filed for divorce on September 4, 1991. A property settlement agreement drawn up by Rose's attorney and signed by both Mike and Rose was filed the same day.[160]

Blanche Hall had deeded Lynnwood Farm to Rose in April of 1991. In the divorce property settlement, Rose was also awarded 327 additional acres surrounding the farm, which the couple purchased in April 1991 for $525,000 (despite the fact that they hadn't lived together there

since October, 1989.)[161] Mike Warnke also agreed to pay half the mortgage for the new acreage.[162]

Additionally, Rose got a condominium the Warnkes owned in Stewart, Florida (purchased in May, 1986, for $398,000), and another condominium the couple owned near Danville (purchased in July, 1989, for $231,500).[163] Further, Rose got everything in all the houses mentioned above, plus the Yamaha piano, the 1985 Cadillac, and the couple's four horses.

Mike also agreed to pay Rose $8,000 per month ($96,000 per year) for the rest of her life via a wage assignment out of Mike's salary from HOCCK. Mike agreed to assume responsibility for paying various liens, pay for the education of Rose's daughters until the year 2001, divide a $15,000 IRA with Rose, and also split the debt to their accountant.

Rose also got 65 percent of Warnke's ownership of his copyrights for and royalties from absolutely everything he will make from his books and recordings. Mike agreed to keep various existing life insurance policies and take out an additional $2 million life insurance policy on himself, with Rose as the beneficiary, for the next fifteen years.

Finally, Mike agreed to pay Rose $20,000 to equalize the division of property.

In the same property settlement, Mike Warnke was awarded whatever property was located at the condo where he was staying, his motorcycle, and visiting rights to the horses.

October 2, 1991, the Warnkes' divorce was granted.[164] The local paper quoted a ministry spokesman who said nothing would change. Rose, who was identified as the music director and an administrator, would continue to do separate shows and possibly make joint appearances with Mike.[165]

When it came time for Mike Warnke to announce his third divorce officially to the friends of Warnke Ministries, he used a rationale which he was sure his fellow believers would respect: He did it, he said, for the ministry.

"As many of you know," wrote Warnke, "Rose and I, after seeking the Lord's guidance, and two years of intensive Christian counseling, accepted the fact that our marriage was beyond reconciliation, and the only hope of saving the Ministry we have poured our lives into, was divorce."[166]

Six weeks after his divorce was finalized, on November 18, 1991, Mike Warnke married Susan Patton, an old Rim High classmate, and moved to California.[167]

As of this writing, Mike and Rose are scheduled to appear together at the Christian Booksellers Association convention in late June, where they will be promoting their new book, Recovering from Divorce. According to CBA press material, the Warnkes will be available for interviews to discuss their "unique perspective on the troublesome issue of divorce."

Their unique perspective: forgive and forget. In the book, Mike and

his ex-wife share the pain of their relationship and parting; then the experiences are interpreted by their editor, Lloyd Hildebrand, and therapist, John Joy. There is much talk of how sad divorce is, and much assigning of blame to dysfunctional backgrounds and a codependent relationship. Although they could not be married, Mike and Rose conclude, they can now be friends.

"Perhaps no one is ready for this book," writes Mike. "Could being `up front' about our failure cost it all? That's the chance I must take. Rose feels the same way. We both have come to the place where we know that the only real choice we have is to go on ®as ourselves.Ï"[168]

For those who would raise objections to what is, indeed, in the

Christian Church a "unique" perspective, Mike Warnke fires a preemptive blast. "So I messed up. Does that change who Jesus is?"[169] Likewise, he decries "the Gospel Gestapo" who feel bound to discover and publicize the failures of those in ministry, "even if the evidence proves to be true."[170]

After our research was complete, we contacted Mike in early May to set up an interview with him, to which we had invited some other Christian leaders (Ron Enroth, Don Riling, and others). Mike declined our interview and said he would only meet with us at his attorney's office in Kentucky. We considered this a matter for the Body of Christ, with no lawyers being necessary, and asked about the possibility of meeting somewhere convenient for everyone. Mike's response: that we have no further contact with him except through his attorney. This ended our communication.

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made are not fair, true, or applicable to the person.)

Mike has sinned against the public for years, and the public is entitled to know the truth about his claims and actions. The misinformation about Mike's testimony is still in circulation, influencing how Christians view contemporary Satanism. For the sake of the Church and the watching world, it must be corrected. (A more complete discussion of the biblical grounds for Christian reporting appears in the article, "Public Trust," on page 5.)

The statements made in this report are factual and verifiable. Anybody can read Mike's book, study its time line, and see that there is no way for him to have done the things he claimed in ®The Satan Seller.Ï Mike's former fiancee, his roommates, relatives, and cohorts in school emphatically contradict his claims on everything from hair length to drug use and from out-of-town trips to "love slaves" in his apartment. Mike's own friends refused to sign an affidavit that his Satanism testimony was true.

If Mike has any real evidence to disprove what we've offered here, we're willing to print it. However, the evidence we have uncovered leads us to the conclusion that Mike doesn't have any. One thing is certain: the Church should not let the master storyteller get by with telling just another story: "There really ®wasÏ a satanic coven; they just didn't talk to the right people. . . ."

At this stage, excuses aren't sufficient. Mike needs to provide either evidence or repentance. It is not enough to make religious excuses for sin or sophisticated attempts to change the subject: "Those girls came on to me, and I was at a vulnerable point in my life. . . ." "The person who said `the Christian Church is the only army to shoot its own wounded' was totally right. . . ." "It's not up to you to judge my actions. Last time I read my Bible, Jesus was sitting on the throne, 2664

and He's not about to get off and let you take His place. . . ."

This is sidestepping. It's a move to change the subject and get away from calling one's actions sin and asking for forgiveness. The issues are whether Mike has told the truth, whether he is fit for public ministry, and whether he meets the standards for biblical leadership. Like it or not, by addressing thousands of people he is assuming a pastoral role, regardless of what he calls himself.

If Mike were to seek forgiveness and restoration, what could the

Church expect to see as evidence of the genuineness of his repentance? The following principles should apply to any Christian leader who has manifestly fallen.

Repentance. Repentance is fundamental to Christianity. It denotes a complete turnaround, heading in the opposite direction than previously. Like "to love," to repent is a verb denoting action. Nobody wants to see another Jimmy Swaggart crying crocodile tears on camera but returning to save "the ministry" three months later . . . and returning to the same sin after that. In Mike Warnke's case, true repentance would necessitate complete withdrawal from public ministry.

Confession. If Mike is repentant, he should make an open admission of guilt. On the other hand, Mike Warnke has built a career of telling us about past and present sins. The Church must not allow him to emerge as a new authority on fraudulent testimonies.

Restitution. True moral change involves some attempt to undo past wrongs and to provide some kind of restitution. Perhaps the best kind of restitution Mike Warnke could perform would be to take ®Satan SellerÏ and all his other products off the market.

What about the rest of us? Accountability is a public as well as a personal matter. Christian publishers have an obligation to validate the books they print, whether nonfiction or historical fiction books. At the same time, it is ®ourÏ responsibility as the book-buying public to ask for evidence before accepting a story.

After Warnke's testimony began circulating, those few who knew the truth kept silent: they felt powerless against the immensity of the story. Where could they turn? Well, the publisher would be a place to start. We need the active participation of all members of the Body of Christ in provoking each other to righteousness and, where necessary, in providing biblical confrontation and counsel.

Sometimes a twisted man can preach a straight gospel. Through the years, we've known many people who could speak truth while ignoring it in their personal lives. Scripture testifies that God may bless or anoint a sermon even while condemning the deeds of the preacher (Num. 23-24, 2 Pet. 2:15, Matt. 23:3).

Yes, the love of God is truly as infinite and wondrous as Mike Warnke has been telling us for twenty years. God loves Mike Warnke as he really is ДДex-Satanist, war hero, Ph.D.ДДor not. His choice now is no different than it has ever been: losing the whole world or losing

his soul. For no one can know the love of God whose heart is closed to the truth.

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Perhaps he has never stopped feeling like an outsider, and even when Christianity opened its arms to him, he would not give up his storytelling. His adolescent flirtation with the occult was exaggerated into a postadolescent fantasy of having incredible amounts of money, sex, prestige, and power as a Satanist. He later achieved money, sex, prestige, and power. Sadly, it was in the name of Christ.

It's not too late for Mike to change, if he wants to. The secular press may scoff, and those who consider themselves real Satanists may snicker, but the Jesus of the Bible is still the God of truth. The Lord, who makes ruined lives whole and restores purity to harlots and liars, offers each of us forgiveness and acceptance. Not on our terms, but His.

To Mike, and all others, who have been tempted to sacrifice the truth for the sake of "the ministry," we can offer no better words than these of the apostle Paul:

> Therefore, since we have this ministry, as we have received mercy, we do not lose heart, but we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (2 Cor. 4:1-2)

ENDNOTES

1. Coauthor David Balsiger, in his biographical sketch, says The Satan Seller has sold only 500,000 copies.

2. So-called satanic panic has led to tragedy in many cases. For further information, see Jon Trott, "Satanic Panic," Cornerstone 20, iss. 95 (1991): 9.

3. Mike Warnke marriage licenses. Interview, Fr. Bob Nagler, St. Francis Cabrini Church, Crestline, CA.

4. Interview, Mildred Warnke Jordan; Al Warnke obituary, Manchester Times, 17 Oct. 1958.

5. Mildred Warnke Jordan; Larry Nee, Manchester Times, 16 Oct. 1991, spoke with local undertaker, who referred to his notes on Louise Cooper.

6. Interview and letter, Shirley Schrader.

7. "Final Rites for A. J. Warnke," Manchester Times, 17 Oct. 1958.

8. Mike Warnke Alive!, Mike Warnke, Myrrh Records, 1976.

9. Interview, Edna Swindell.

10. Interviews, Keith Schrader, Jr.

11. Interview, Tim Smith.

12. Interviews, Jeff Nesmith.

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13. Interview, David Goodwin.

14. Interview, Terry Smith Perry.

15. Confirmation certificate (see above).

16. Charles Donovan, San Bernardino Valley College ref. librarian.

17. Warnke, Michael Alfred, USN, #B98 05 49.

18. Mike Warnke, Schemes of Satan (Tulsa, OK: Victory House, 1991), 87.

19. Interviews, Greg Gilbert.

20. Interviews, Dennis Pekus.

21. Interviews, Dawn Andrews.

22. Interview, Dyana Cridelich.

23. Mike Warnke, with Dave Balsiger and Les Jones, The Satan Seller, (Plainfield, N.J.: Logos International, 1972), 18.

24. Interviews, Lois Eckenrod.

25. Satan Seller, 19.

26. Satan Seller, 14.

27. Interview, John Ingro.

28. Interviews, George Eubank.

29. Satan Seller, 19.

30. Interview, Phyllis Catalano.

31. Interview, Mary Catalano.

32. Interview, Tom Bolger.

33. Satan Seller, 19.

34. Satan Seller, 19, 20.

35. Satan Seller, 30.

36. Satan Seller, 33.

37. Satan Seller, 100, 101.

38. In 1981, Logos went bankrupt and sold its titles to Bridge Publishing, which has since been purchased again. The new owners were unable to locate any affidavits, signed or otherwise, for The Satan Seller.

39. Interviews, Bill Lott.

40. Satan Seller, 64, 65.

41. Satan Seller, 29.

42. Satan Seller, 28.

43. Schemes of Satan, 73.

44. Satan Seller, 90, 91.

45. Mike Warnke, Hitchhiking on Hope Street (Garden City, NY: Doubleday & Company, 1979), 63, 64.

46. "Focus on the Family" broadcast, 16 March 1985.

47. Satan Seller, 112-114, 116, 121.

48. Naval records show Warnke was transferred out of Recruit Training Command on 22 August 1966. This is also the date he gives on his video Do You Hear Me? as the day he became a Christian.

49. Satan Seller, 135.

50. Satan Seller, 137.

51. Interview, Charlotte Tweeten.

52. Navy Records.

53. Satan Seller, 136.

54. Mike Warnke, Hey, Doc!, 1978, Myrrh Records; Also, Hitchhiking on Hope Street, 34.

55. Completed Hosp. Corps School 12/22/66; Reported to Field Med. Serv. School, Camp Pendleton; 1/5/67; Reported to Naval Adcom, San Diego, 2/7/67.

56. Certificate of Registry of Marriage, San Bernardino co., CA.

57. Satan Seller, 149, 150.

58. Interviews, Tim LaHaye.

59. Interview, Beverly LaHaye.

60. Transferred to Third Marine Division, Vietnam, 5/2/69.

61. Warnke Ministries Newsletter, 1 (1991), 4.

62. Satan Seller, 163.

63. Ibid., 165.

64. Ibid., 166.

65. Ibid.

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66. Ibid., 168.

67. Hitchhiking on Hope Street, 42, 43.

68. Ibid., 45.

69. Ibid., 42.

70. "Decorations and Awards: Good Conduct Medal, Combat Action Ribbon, Vietnam Service Medal, Purple Heart, Republic of Vietnam Campaign Medal, National Defense Service Medal, Republic of Vietnam Meritorious Unit Citation; Warnke transferred home 3/1/70.

71. Interview, George Wakeling.

72. Interview, Ron Winckler.

73. Don Musgraves, director of Cerullo's Youth Action Center in San Diego, interview: "It was during those times that I began to have heavy contact with people coming out of the occult . . . "; Peter Brown, "Dropout Heads WitchcraftFight," San Diego Union, 15 January 1972, 1; "Evangelism Group Fights Witchcraft," San Diego Union, 22 January 1972, p. 5B; Dave Balsiger, "Charismatic Insider's Report," Logos Journal, May/June 1972, 39, 40.

74. Interview, Morris Cerullo; Balsiger, "Insider's Report;" Christian Life, March 1972, 12.

75. Dave Balsiger, et al., "It's Happening Now," insert, San Diego Evening Tribune, 17 January 1972. (See Roddy, below: " . . . Cerullo, surprisingly unassuming in contrast to the image created by his flashy PR people . . . ") Peter Brown, "Dropout Heads Witchcraft Fight"; John Dart, "Converted `Priest' Offers Guided Tour of Satanism," Los Angeles Times, 19 January 1972, Sec. C, Part II, 1; "Evangelism Group Fights Witchcraft"; Balsiger, "Insider's Report."

76. Lee Roddy, "Morris Cerullo Crusade: A New Anointing?" Christianity Today, 18 February 1972, 52-53.

77. Interview, Dave Balsiger.

78. Interview, Jean Jolly.

79. Navy Records, date of discharge, 2 June 1972.

80. Interview, George Eckeroth.

81. "YEAR END REPORT and APPEAL FOR ASSISTANCE," Alpha Omega Outreach, Rev. Mike Warnke, president, January, 1973.

82. Michael Warnke, "When Evil Fights Back," Guideposts, Nov. 1972, 22-26.

83. Dave Balsiger, "Charismatic Insider's Report," Logos Journal, July-August 1972, 54.

84. Dave Balsiger, "Charismatic Insider's Report," Logos Journal, Nov-Dec 1972, 56.
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85. John P. Ferre, "Searching For the Great Commission: Evangelical Book Publishing Since the 1970s," in American Evangelicals and the Mass Media, ed. Quentin J. Schultze (Grand Rapids, Mich.: Zondervan, 1990), 99-101.

86. David Hazard, "Decatrends in Christian Publishing," Charisma, August 1985, 140.

87. Michael Esses, Michael, Michael, Why Do You Hate Me? (Plainfield, NJ: Logos International, 1973); Betty Esses DeBlase, Survivor of a Tarnished Ministry (Santa Ana, CA: Truth Publishers, 1983).

88. James Danne, "Demonic Spirits," Christian Century, 4 July 1973, 738; Paul Nevin, "On Selling Your Soul to the Devil," Moody Monthly, July-August 1973, 52.

89. Dave Balsiger Biographical Sketch.

90. James E. Adams, "Regards Peril of the Occult As Worse Than That of Drugs," St. Louis Post-Dispatch, 29 November 1972; Hershel Smith with Dave Hunt, The Devil and Mr. Smith (Old Tappan, NJ: Fleming H. Revell Company, 1974); James H. Brewster, "Rolling Along with the Witchmobile," Probe the Unknown magazine, March 1973, 22-25; Interview, Jean Jolly.

91. Darryl E. Hicks and Dr. David A. Lewis, The Todd Phenomenon (Harrison, AK: New Leaf Press, 1979), foreword by Doug Wead and Mike Warnke.

92. Don Cusic, "Mike Warnke: Jester in the King's Court," Contemporary Christian Music, June-July 1979, 130; Paul Baker, "Two-Fold Laughter from Mike and Rose," Contemporary Christian Music, December 1982, 14.

93. Jesse Joshua Warnke was born 4/18/74, according to Susan L. Warnke Response, Civil Action D17252, District Court, Adams County, CO.

94. Interview, John Witty.

95. Interview, Karen Siegal.

96. "Holdup Victim Named as Call Girl's Queen," Long Beach Press-Telegram, Evening Final, 8 January 1971, identifies Carolyn's mother as "kingpin of a local prostitution racket . . . " Police call incident "the latest rounds in a mob war over control of prostitution in the LB-LA area."

97. Bill Hance, "That One-Liner Religion is Good Enough for Him," The Nashville Banner, January 13, 1978, 30: "Until four years ago, he was `just one of those preachers. . . . So, I started lightening my testimony by telling jokes . . . '"

98. Bill Fisher says he flew with Warnke to Brockport while they were still in Trinity (Fall '74-Spring '75). Fisher has a photo of himself and Warnke on stage in Brockport, dated October 1975, and another photo of himself and Warnke there, dated June 1976.

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99. See Dave Medina, "Former Rabbi Named Chaldean Archbishop," Logos Journal, Nov-Dec 1972, 58.

100. Carol O'Connor, "Ex-Satanist Happier with Christ," The Denver Post, 20 June 1975, 4BB.

101. Petition For Dissolution of Marriage, D-17252, confirm Warnke moved to Colorado in August 1975.

102. March 1976 is the date on a photograph of Bill Fisher at Joy

Ranch.

103. Virginia Culver, "Devil-Worshippers Called Possible Cattle Mutilators," The Denver Post, 5 October, 1975, 31.

104. The back cover of Mike Warnke Alive! notes "Recorded Live at: Adam's Apple, Fort Wayne, Indiana, November 14, 1975."

105. The story of the recording of the album is told in Cusic, "Jester in the King's Court," 28; Paul Paino interview.

106. Affidavit with Respect to Financial Affairs, Civil Action D-17252, Adams County District Court, CO, 8/6/76. Warnke lists his employer as "Dharma Productions, 807 Redwood Cr, Nashville, TN."

107. Interview, Dan Riling.

108. According to Petition for Dissolution, D-17252, Mike and Sue last lived together January 1, 1976.

109. Date based on Mike Warnke's statement to Don Riling that Sue was served while Riling was in Denver. The Affidavit of Service says Sue Warnke was served Aug. 20, 1976, at 8:42 am.

110. Interviews, Gretchen Passantino. Two other CRI staffers also contributed information regarding this meeting.

111. Cover story by Peggy Hancherick, "Mike Warnke, Jester in the King's Court," Harmony, vol. 2, no. 3, 8-9. Full-page ad for "Mike Warnke Alive!", 11.

112. This saying was related to us by Frank Edmonson (aka Paul Baker), ex-DJ, writer, and popular historian of Jesus Music. Edmonson worked for Word at the time Warnke was signed, and played a key role in the signing.

113. Interview, Mike and Karen Johnson.

114. Interview, Wes Yoder.

115. Decree of Dissolution of Marriage, Civil Action D-17252, Adams County District Court, CO, 12/3/76.

116. Marriage Certificate, Davidson County, Tennessee, 4/25/77.

117. "When Mike Warnke Speaks, the World Listens!", Myrrh records ad in Contemporary Christian Music (hereafter, abbreviated CCM), Februrary 1979, 26.
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118. See 21-page commemorative section celebrating Dharma Agency's 10th anniversary in the February 1982 issue of CCM.

119. William D. Romanowski, "Contemporary Christian Music: The Business of the Music Ministry," in American Evangelicals, Quentin Schultze, ed., above, 152, 155.

120. Interview, Dan Hickling.

121. Interview, Buddy Huey.

122. Romanowski, 144, 151.

123. Interview, Larry Black.

124. "When Mike Warnke Speaks, etc."

125. Itinerary in May 1979, CCM.

126. Rose Hall Warnke with Joan Hake Robie, The Great Pretender (Lancaster, Pa.: Starburst Publishers, 1985), 73-74.

127. Rose Hall Warnke, The Great Pretender, relates her romance with Mike, 73-85; quote cited on page 79. Carolyn is never mentioned, nor that Warnke was married during this time, only the note, "He, too, had been previously married." Final Decree, Sumner County Court, 11/29/79, shows Warnke filed for divorce from Carolyn on 8/27/79, summons served 8/30/79. cf. The Great Pretender, 83: "In September of 1979, Michael said, `I want to marry you.'" CCM itinerary shows Mike Warnke scheduled to play Sept. 28-29, 1979, in Canada. Rose says she went to Canada with Mike (p. 83).

128. Rose Hall Warnke, The Great Pretender, 81-82.

129. Interview, Tom Carrouthers.

130. Final Decree, Circuit Court for Sumner County, TN, 11/29/79.

131. Interview, Clarence Benes.

132. Certificate of Marriage, Johnson County, Kentucky, 1/2/80.

133. Mike and Rose Warnke, "First-Hand Rose," CCM, April 1981, 50; "Road Rap," CCM, July 1982, 51; Paul Baker, "Twofold Laughter from Mike & Rose," CCM, December 1982, 14.

134. Warnke, Great Pretender, on booking, 119, on accounting, 148.

135. Television interview with Mike Warnke, "Believer's Lifestyles," Channel 52, Orlando, Florida, 2/2/91, air-date 2/22/91.

136. Interviews, Elijah Coady; Joseph Morse; William Schillereff.

137. Marriage Certificate, Davidson County, Tennessee, 4/25/77. Marriage "was solemnized by Mar Apriam I."

138. Articles of Incorporation, The Holy Orthodox Catholic Church, Inc," dated 12/23/81. Pamphlet "This We Believe, Holy Orthodox Catholic

Church, Eastern and Apostolic" is dated 1977, copyright by "His Beatitude, Mar Apriam I, Patriarch."

139. Articles of Incorporation, 11/19/82, for "The Holy Orthodox Church in Kentucky, Inc."; Certificate of Assumed Name, 11/4/83, HOCCK authorized by to do business under name "Mike Warnke & Associates."; Certificate of Assumed Name, 3/1/88, HOCCK authorized to do business under name "Warnke Ministries." "HOCCK, Inc. dba" appears on Warnke Ministries letterhead.

140. Mike Warnke, "The Root of the Problem," CCM, Februrary 2, 1981; Rose Warnke, "Little Keys Unlock Big Doors," CCM, July 1981, 54; Land Contract, 7/1/81, for 153 Elm Street, Versailles, between Warnkes and Virginia Wiglesworth, her husband James, for $180,000.

141. Interviews, Dorothy Green.

142. Interviews, Roxanne Miller.

143. Interviews, Jan Ross.

144. Interviews, Phyllis Swearinger.

145. Deed, Equitable Relocation Management Corporation and Blanche Hall, 7/29/83, for $235,000. Deed, Blanche Hall and Rose Hall, 3/1/91,

for "the sum of One ($1.00) dollar, cash in hand paid, and the Grantor's love and affection for her daughter."

146. Return of Organization Exempt from Income Tax, HOCCK, 1984-1990 Forms.

147. Ibid.

148. One well-known example: James G. Friesen, Ph.D., Uncovering the Mystery of MPD (San Bernardino, Calif.: Here's Life Publishers, 1991), uses Warnke's book in both text and footnotes to bolster far-reaching claims concerning a satanic cult conspiracy.

149. Deed, Lelia Mann Brown, et al. and Michael A. Warnke and Rosemary H. Warnke, 10/28/86, for $20,395.70. Deed, Michael Warnke and Rosemary Warnke and HOCCK, for "the sum of $1.00 and as a gift, contribution, and donation."

150. Warnke Ministries Newsletter, 1st Quarter, 1987, 1.

151. Ibid.

152. Warnke Ministries Newsletter, 1st Quarter, 1988, p. 2 " . . . by the time you receive this newsletter, we will be moved into the new building."

153. Interviews, Dr. John Cooper.

154. Cf. Rose Warnke, Great Pretender, 181, "At ministry headquarters we get some 50,000 letters and telephone calls each month."

155. Michael A. Warnke & Rose Hall Warnke, Recovering From Divorce, 2674

(Tulsa: Victory House, Inc.), 22-25.

156. Rose Warnke, Great Pretender, 86.

157. Ibid, 87-88.

158. Ibid, 88-90.

159. Petition for Dissolution of Marriage, 9/4/91.

160. Petition for Dissolution of Marriage, Mercer Circuit Court, Kentucky (#91-CI-00274), Rose Hall Warnke vs. Michael A. Warnke, 9/4/91; Response, Entry of Appearance, and Waiver by Respondent, 9/4/91; Separation and Property Settlement Agreement, 9/4/91.

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The Threefold Goddess

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To understand the concept of Goddess requires more than the ability to visualize God as a woman. The Goddess concept is built around the myth and mystery of the relationship between God and Goddess, and beneath that, and part of it, Her Threefold Aspect ... Maiden, Mother and Crone.

One of the oldest recognized Goddess forms is the first Greek Goddess - Gaia, the Earth Mother; the Universal Womb; Mother of All. The most ancient Goddesses were most often Earth and Mother Goddesses. The were worshipped and revered as bearers of life ... fat, healthy, pregnant and fruitful. As the Goddess concept developed, then came the Harvest Goddesses, who were also Earth Goddesses. Understand that this was a time when people did not even understand the basic mechanics of procreation. Life was very sacred and mystical indeed!

Gradually, myth and mystery developed and revealed themselves, creating the legend which we honor in the modern Wiccan Craft.

We recognize the Goddess as the mother of all, including her Mighty Consort, the God. To Her he is Lover and Son, and together they form the Ultimate, the Omniverse, the Dragon, the Mystery.

Now that is a pretty tough concept all things considered. Especially in our society as it sounds rather incestuous. From a mundane perspective, it gets worse as the Wheel of the Year Turns, and the Oak and Holly Kings battle ... eternal rivals and sacrificial mates.

In the pages that follow, we will explore the Goddess foundation concepts and try to reach an understanding of the basis of the Mystery.

I don't want to get off into all the names of all the Goddesses in all the mythology in all of history. While that is certainly a noble endeavor, it is not the objective here. What I do want to do is look at the Goddess, in whole and in part, and see just who and what she is.

First and foremost, the Goddess is the symbol of the Cycle of Everlasting. She is constant, ever present, ever changing, and yet always the same. She could be compared in that respect to the oceans.

As a part of that, she is that from which we have come, and to which we will return. She is the Universal Mother, the Cosmic Womb. While those are largely symbolic images, as opposed to literal ones, they are important to bear in mind about any aspect of the Goddess. She never harms, she is Mother.

One of the most difficult throwback mentalities to dispell in a student is the difference between "dark and light" and "bad and good". Societally, and often religiously, we are trained to see bad and dark and evil as being the same. Hence, we are also taught to hate and fear our own mortality. All too often I see practicing Wiccans, who ought to *know* better, fall back on these concepts when trying to
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explain or understand a concept.

The Goddess is dark, she is light, she is birth, she is death, and she rejoices in all things. With death comes joy, for with death comes renewal. With life comes joy, for with life comes promise. With growth comes joy for with growth comes wisdom. Sorrow and fear are not a part of her, not the way we feel those emotions. She is incapable of sorrow without joy, she fears nothing, because fear is not real. It is a creation of the mind.

Whether you see the Goddess as a Warrior Queen, or like the Good Witch of the North in the Wizard of Oz, she is the Goddess. And she has many parts and facets which defy comprehension as "One". She simply IS, and in that, can be whatever you need her to be in order to establish a relationship with her. But none of that changes what she IS.

"I greet thee in the many names of the Threefold Goddess and her Mighty Consort. Athe, malkuth, ve-guburah, ve-gedulah, le-olam, Amen. Blessed Be."

So here, at the Circle Door, greeted by the High Priest or Priestess we first see mentioned the Threefold Goddess. Full-sized covens have three priestesses who take the specific roles of Maiden, Mother and Crone, the High Priestess being Mother.

The Threefold Goddess however is NOT three entities, she is one.

Her aspects represent Enchantment, Ripeness and Wisdom.

Taking first things first is usually best, so we shall start with a look at one side of the Maiden.

Quoting "The Myth of the Goddess" as found in Gardenarian Wicca (Gerald B. Gardner, The Meaning of Witchcraft, Aquarian Press, London, 1959.):

Now Aradia had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels and was bound, as were all who enter the Realms of Death the Mighty One. Such was her beauty that Death himself knelt and kissed her feet, saying, "Blessed by thy feet that have brought thee in these ways. Abide with me, let me place my cold hand on thy heart." She replied "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "it is Age and Fate, against which I am helpless. Age causes all things to wither, but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."
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Then said Death, "An' thou receive not my hand on thy heart thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt, and Death scourged her and she cried "I feel the pangs of love."

And Death said, "Blessed be" and gave her the Fivefold Kiss, saying "Thus only may ye attain joy and knowledge."

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magicks.

For there are three great events in the life of Man: Love, Death and Resurrection in a new body, and Magick controls them all. For to fulfill love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for a new body; and to die you must be born; and without love you may not be born. And these be all the Magicks.

So there in the Gardnerian Myth of the Goddess we have her Maiden aspect, seeking, searching and opening herself to the mysteries. But it is well to remember that the Goddess herself is a mystery, and the primary gift of the Goddess is intuitive Wisdom.

Beltaine (Bealtain) is the only Sabbat where the Goddess is entirely devoted to the Maiden. Here, she revels in the enchantment, in the joy of coming into fullness and mating with the God. Here, she is maiden bride and we can most easily understand that facet of the Maiden aspect. I should probably note here that some see this festival as maiden turning into mother, with the maiden being in full at Candlemas, but I do not agree with that.

Youth, newness, innocence and beauty are fundamental facets of the Maiden aspect. But beneath those are seeking, and love, and love of seeking. There is more to understand of the Maiden though. Enchantment does not end with maidenhood, it is simply the beginning of the Mystery of Life, for that, above all, is what the Goddess stands for.

In Circle, in the Balanced Universe, the Maiden takes her place in the East. In examining this most comfortable quarter, you learn more about the Maiden Aspect. East (Air) rules the free mind and intellect. It is the place to seek the ability to learn and to open spiritually, to open your mind and find answers. It is a masculine quarter, ruled by intellect, and analytical logic, but she brings to it an intuition which is required to use these to best advantage.

"The river is flowing, flowing and growing, the river is flowing back to the sea. Mother carry me, a child I will always be. Mother carry me, back to the sea."

This Circle chant, sung in joy, sung in sorrow, is a cry to the Mother Aspect for comfort and warmth, a power chant calling upon the steady power and fullness of the Mother and a plea for guidance. While the Earth Mother, and the fully aspected Goddess are placed North in the Earth quarter, the Mother aspect alone belongs in the

west.
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Comfort and love rule here. Emotions, sorrow, joy, tears, these belong to the ripeness of the Mother. Caring and loving for all her children, watching in pain and pride as they struggle to gain their own, knowing full well she could reach out and do it for them, but being both bound and desirous to let them do it for themselves.

There is a considerable difference, as you might have interpreted from the above, between the Earth Mother and the Mother Aspect of the Goddess. That is why we've started with her quarter, because it reveals the limitations of the Aspect.

The Mother aspect is ripeness, the ancient bearing of fruit, child and grain. She represents emotion and sexuality. The Goddess in that aspect is most of the altar (as discussed in the Great Rite lesson.) It is interesting to note the practice in numerous ancient cultures of lovemaking or outright sex magick in cornfields to help make the corn grow.

The Dark Mother should also be placed here, although culturally, I have a tendancy to think of the Dark Mother as more in keeping the Crone Aspect. It is a bit of work to see the Dark Mother in the West, to separate Dark Mother from Crone, but it is worthwile. If you have any background with the tarot I would suggest you take it in that context, it is beyond the scope of this text.

Our exploration of the Goddess and her Aspects brings us now to the Crone. For me, the Crone is the most fascinating of the Aspects of the Goddess. Partly I suppose because she is the most mysterious and paradoxical.

"Blessed Goddess, old and wise, open mine, thy child's, eyes. Speak to me in whispered tones that I may know the rune of Crones."

With life and growth comes age and wisdom, and the Crone is this in part. She holds fire and power, which wisely used can be of great benefit, but hold great danger for the unaware. Hers are the secrets of death and of life, and the mystery beyond the mystery.

Part of the pleasure in knowing the Crone aspect is that while, unlike the fully aspected Goddess, she is not also Maiden and Mother, she does retain the experiences of both those Aspects in order to be Crone. The Crone, wizened though she is, must still be able to reach

into herself and recall the innocent joys and high passions of the Maiden and the love and warmth of the Mother. To be Crone and to not have forgotten, to still be able to experience Maiden and Mother is, to me, very appealing. More importantly, to be comfortable in that Aspect, where you have truth and knowledge but have left youth and physical beauty behind, and to still _feel_ youth and beauty without being desirous of them is an admirable quality.

Crone is the least paralleled Aspect of the Goddess to our human society. We discard our old and wise, not understanding their value as teachers and models, and fearing their appearance as a reminder of our own mortality.

Knowing Crone is a door we much each open for ourselves for to know and love her is to cast aside a great many of our cultural and societal malteachings.
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While the individual Aspects of Threefold Goddess are certainly valid concepts and paths to knowing Goddess, I should caution that most mythological Goddess figures are composite Goddesses. Earth Mother Goddess figures are fully aspected Goddess by definition because they represent the full cycle of the Wheel. Most other Goddess figures can be classified as having a dominant (or operative) aspect and recessive (promised, or in some cases past) aspect. Future and past should not be taken literally, mythological Goddess figures are always whatever they are eternally, they do not tend to change (ie age).

Maiden Goddesses possessing their operative in the Huntress or Warrior aspects most often have a promise of Crone. Maiden Goddesses expressing their dominance in beauty and/or love usually have their recessive aspect as Mother. For example, Athena is a Maiden Goddess with Crone attributes (the combination produces many Mother-type qualities, and this results in the Crone aspected Maiden being the most complete of the Mythological Goddesses, with the exception of Earth Mother Goddesses.) Aphrodite is of course a Maiden Goddess with Mother attributes.

Similarly, Dark Mother Goddess figures mostly find their promise in Crone and Light Mother figures their recessive in Maiden. Crone recessives work the same way, although sometimes it takes a bit of close examination to find the "hidden" aspect.

One should note that this is not a formula, rather a tool to assist in examining and understanding Goddess figures and creating

one's own personal spiritual link with Goddess. It is also a useful consideration when invoking a specific Goddess with purpose in ritual.

The purpose of this course has been to open avenues of approach in discovering and developing a relationship with Goddess. For me personally, I do not "believe" in the reality of mythological Goddess figures as they were presented, but I do believe they are a valid way to establish communication with Goddess. I also believe Goddess will appear in whatever form we are most ready to accept. The real Goddess, by my belief (and this is personal, not trad) is an entity beyond my comprehension, perhaps composed of light (could 5000 sci-fi films be wrong?), most assuredly unlike anything I could ever imagine in true form. However, I do find mythological Goddess figures highly useful for ritual, and of some help in my personal relationship with Goddess. I hope you will too.

Blessed Be

Eileen
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a networking organisation to put people who share views on religious and spiritual matters in touch with one another, to enable them to get together, discuss and learn, and experience further.

The third important aspect to our work is to increase awareness of the spiritual and cultural heritage of this country. Given that many, if not most, of our customs and traditions have their roots set deep in our Pagan past and that our countryside is rich in the physical remains of this we feel that a positive promotion of this inheritance is vital to a fuller understanding of who we are.

The topic of this lecture is Being A Witch In Britain Today. Now I think that when one mentions the word, "Witch" to the average member of the public, the image that is immediately conjured up is one of a wizened old hag boiling up an extremely noxious brew in some bubbling cauldron, probably on a windswept moor somewhere. This is of course Shakespearian in its perception, but unfortunately, whatever his intentions were at the time he wrote Macbeth, William Shakespeare did Witchcraft a considerable disservice, because this image has stuck. In addition, the public is very much subject to conditioning laid down in the Middle Ages by the Church, through historical accounts of Witch trials, which were heavily biased. Consequently it is hardly surprising that the image the general public has is of nasty, evil, thoroughly bad people riding around on broomsticks at dead of night creating havoc all over the place, poisoning people right left and centre, doing unspeakable things with goats, not to mention chickens, frogs, toads, cats, and sundry other animals. All in all not very nice people!

It is interesting to note that even in this day and age, many people are still very superstitious when it comes to magic, the occult, Witchcraft and so on. In addition to the historical

misconceptions about Witches and Witchcraft, I would go as far as saying that people still have a deeply rooted superstitious attitude, and that while some may automatically dismiss out of hand Witches having any sort of magical power, deep down, the majority of people still harbour deep rooted fears about this sort of thing being possible.

At a time when mankind has seemingly achieved so much in the

field of science, when there is so little mystery left in life because everything has been rationalised and explained, and developed beyond that which our ancestors were able to comprehend, the fact that people do still harbour superstitions and worries about Witchcraft and the occult in general does not altogether surprise me. If one removes the mystery from life, one has nothing left with which to replace it, and one has to look to that which one cannot explain. The problem being that man has for countless generations been frightened by that which he cannot explain. And this is why we are now living in the scientific age, because man has purposely set out to explain that of which he is afraid. The thing being that there is very little left that man cannot explain. And one of the areas that he cannot explain is, of course, magic, Witchcraft and the occult.

Let us for a moment, examine the term, "occult". Occult simply means 'that which is hidden'. The term has been used for centuries to explain the general workings of the universe. The creation of fire would have, at some point in time, been regarded as magic. Why things moved when they were subject to certain power sources such as steam would have been deemed magic before the principles were understood. Illnesses were originally considered to be occult based. You could impose an illness on a neighbour or friend if you had the magical power to do it. But of course, none of these things were actually magical in any sense. The magic lay in the fact that a lot of people didn't understand what was going on. Those who did have an understanding of what was going on were perceived as having some sort of power. The biblical phrase, "Thou shalt not suffer a Witch to live", is in this context quite revealing because in its original format, the word, "Witch", did not actually translate as Witch, it translated as "poisoner". And there is no doubt that the original village Witch would have in her own way been a doctor of sorts, in that she or he would have understood the uses of various herbs for good purposes and for bad purposes. And could quite probably been paid to use that knowledge to achieve the results for which she was being paid, to either kill or cure. Consequently, the village Witch, was someone to be feared, and respected.

As the Christian Church took hold, the older Pagan ways were perceived as something to be got rid of. I do not think this was particularly a spiritual battle. It was a power battle. It was simply a matter of one religious-political system wishing to gain control over another. And as Christianity grew in strength, largely through fear and oppression, the old ways were presented

as being evil and wicked, and not to be tolerated.
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people are now turning to Paganism in its broadest sense, and to Wicca in particular. (Wicca being the commonly used modern term for Witchcraft.) They turn to us because they are disillusioned with the level of dogma and the level of imposition they find within established Christian traditions, be they Church of England, Roman Catholic, Baptist, Methodist, or some of the more extreme fundamentalist sects.

People seem now to be dividing into groups. There are those who are 'the led' and they search for leaders. And when they find a leader who is prepared to tell them what to do, when to do it, how to think, how not to think and so on, they latch onto that and they go on quite happy in their own way because they want to be told. On the other hand there are an increasing number of people who are prepared to listen to what others have to say but then like to go away and make their own minds up about things, and work things out for themselves. And we are finding more and more that this is what Paganism in general and Wicca in

particular is providing. It is providing people with the means by which they can form deeply personal relationships with their own particular perceptions of deity. They can work with that perception. They can utilise it within a framework that is, generally speaking, of a very high moral and ethical standard. And the idea that Witches are evil, nasty, wicked people who go around sticking pins in little lumps of wax shaped into the form of a person containing lumps of fingernail and pieces of hair and other sundry bodily parts, is being increasingly recognised as grossly untrue. We have to bear in mind that a lot of the popular perceptions of the Witch are, as I have already said, largely determined by historical records. Historical records written by people in whose interest it was to defame the Witch, and to register her, or him, as an evil person, but even these are now being challenged by more and more people.

So, as I've said, being a Witch in this country today is not always an easy thing. On the one hand, you can meet with extreme prejudice, on the other hand you can equally meet with extreme derision. A number of perfectly normal, sane, rational people that I know of think that the fact that I am a Witch is a huge joke. I am very used to people asking me "When can I come round to your house and take all my clothes off?." My usual response to which is "Any time you like providing I'm not having my tea at the time, or watching Coronation Street, but believe me pal,

you're on your own." I personally find that this is the best way to approach this sort of thing. If you can turn the question into a joke aimed at yourself, people are happy with that and feel comfortable with that, and will go away thinking that basically you're a pretty decent sort of person with just some very strange ideas. If, on the other hand, you become intensely defensive, the opposite can be true because they will assume that you have something to hide, something which you don't wish to talk about. And we all know that faced with that sort of situation the human mind is capable of conjuring up all sorts of unpleasant images. So I stand before you today proclaiming myself to be a Witch. I do not particularly like using the term, but it is a term with which most people are familiar, so within the context of this lecture, I am happy to use it. And I stand before you here, not a wizened old crone, dressed in rags and tatters with a big wart on the end of her nose, but, I hope, a fairly presentable man in his early middle age, who has a very respectable job. I have a house, a mortgage, a small daughter, I am like many people of my generation, separated from my wife, for purely personal reasons. I am, to all intents and purposes an ordinary person. And yet I stand before you here, and tell you I am a Witch.

What does this mean for me personally? Basically, like most Witches, I am a Pagan. I believe in the Old Religion. The religion that was worldwide before Christianity or Hinduism, or Islam took a hold on large areas of the world. Once upon a time, whether people like to admit it or not, the whole world was Pagan. Paganism then was vastly different from Paganism today. There are those who go round saying that they are practising pre-Christian Paganism. I would say, that while they are not necessarily deluding themselves, they are mis-leading themselves. What we are practising today is the spirit of ancient Paganism. We cannot possibly practise ancient Paganism, because if we were

doing so, we would be indulging in such things as blood sacrifice, and so on and so forth, which forms no part of modern Pagan tradition.

Witchcraft is a sub-system of broad Paganism. Most Witches regard it as the mystery aspect of Paganism. The mystery aspect being that one searches for the spark of the ultimate divine source, which is inherent in each one of us, in the hope that one can find it, come to terms with it, and accept it as part of ourselves.

Most Pagans believe in an ultimate creative source. Christians call it God. We believe that there exists, somewhere out there in the wider universe, the source of all creation. We do not give it a name, we do not give it a form. It is, to our way of thinking, entirely neutral. It is all things in one thing. It is all things and it is nothing. It is largely beyond our reach. Some people aspire to attain union with the ultimate, very, very few people ever reach it. Consequently, most Pagans will choose to leave it alone.

It is unreachable. And it is unaware of our existence, because it is neutral in form. What we do is we aspect it; we split it into the various components which form it. The ultimate split is gender, male and female. If the ultimate creative source is all things, then it must have male and female aspects. So the ultimate male aspect is 'The God', the ultimate female aspect is 'The Goddess'. Below this one can continue splitting into various other aspects as one chooses, until one gets down to a level of elementals, nature spirits, and so on and so forth. The idea being, that all natural things coming from the ultimate creative source contain a spark of that creative source, and consequently all things are inherently sacred. We reject entirely the Christian concept that man is born sinful, and has to spend the whole of his life begging forgiveness for sins real and imaginary. We believe that it is because of this attitude that mankind does a lot of the things he does. If you bring somebody up and condition them to believe that they are inherently bad, they are going to react in that way.

Pagans and Witches believe that man is born inherently sacred, and it is what he himself does with his life that makes him bad or good. It is nothing to do with God, the Gods, the Goddesses or anything else. Consequently, Paganism and Witchcraft are extremely responsible forms of religious practice in that they teach that we are responsible for what we do and the effect that it has for those around us, both immediately and out in the wider world. We believe in what is commonly referred to as 'the ripple effect'. Drop a stone in a pond, and it will create ripples which will go on and on until they reach the bank and are forced to stop. If you regard the universe as a very large ocean, everytime one of us does something, we create a ripple effect. The ripples, on a universal scale, may be imperceptible, but they are there none the less. And if we regard life in that way, we need to immediately take stock of that which we do and act upon it.

Now obviously it is not possible to take this sort of philosophy to an extreme, otherwise, one would literally do nothing. If one flushes the toilet one is potentially adding to sea pollution.
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If one turns an electric light on, one is potentially adding to air pollution. Whatever one does, somewhere along the line is likely to have a detrimental effect on someone.

The Witch or Pagan will judge what he or she is doing with his or her life and will try and determine the least harmful way of living. It requires a great deal of thought, it requires a great deal of honesty and self analysis and not a small amount of self-sacrifice. it forces one to look at how one relates to oneself, and life around us, because we believe that all natural things on this world are sacred, and therefore to be treated with respect.

So, what then, is our relationship with our perception of divinity? As 1 have already mentioned, we personalise aspects of the ultimate creative source. These personalisations can be drawn from one or another of the existing Pagan pantheons, such as Norse, Greek, Roman or Egyptian, or they can be done on a much more personal level where the individual will somehow personalise whatever aspect of divinity they wish to work with in that moment in time. Most Witches have the Great Goddess, and the Horned God. (The horns, incidentally have absolutely nothing to do with the concept of the devil having horns. And are usually, in this country, personified as being deer's antlers being simply symbols of power and strength.) The Great Goddess is seen as being the Mother of all things, the Horned God, her consort who is also frequently linked with the Sun as the All Father.

Below that, we have the Triple Goddess, whose symbol is the Moon, the Maid, the Mother, and the Crone. And then there are any number of other personifications largely based on the individual preference of the person or group, doing whatever it is they're doing. This may seem to be an immensely complicated system, and indeed it sometimes takes a great deal of understanding. But you have to relate it to the natural seasonal cycle, or festivals, that most Pagans, whatever their traditions, will follow.

The seasonal cycle basically follows the agricultural and solar cycle of the year. We have eight major festivals.
The first, and possibly the most important, is Samhain, spelled

S-A-M-H-A-I-N, commonly known as Hallowe'en, and is thought to have been the time when the ancient Celts celebrated the new year. It was the end of one agricultural year and the beginning of the next. It was the final onset of Winter. It was, as it is commonly regarded today, also a festival of the dead. The modern concept today of ghosts and ghoulies and long-leggedy beasties and things that go bump in the night, stemmed directly from the Celtic feast of the dead. This is not some necrophiliac intention of summoning up spirits for evil purposes, it was/is simply a time when one reflects on the memories of lost loved ones, lost friends, and hopes to gain some insight into one's own life from the lessons that we can learn from those who have gone before us. It is interesting to note that, even in its christianised form, Halloween, or All Hallows Eve is still a festival of the dead.

The mid-Winter Solstice is, of course, Yule, an Anglo-Saxon word so old its meaning is now completely forgotten. It has been suggested that that it could mean 'wheel', and within a Pagan or
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a Wiccan context the year is often referred to as "the wheel of the year", in that it turns on, and on. Yule celebrates the re-birth of the Sun. It is indeed interesting that Christians should have taken this festival to mark the birth of Christ, when what historical evidence we have seems to suggest that Christ was actually either born in March or September.

From then we move on to Imbolc, christianised as Candlemas, which represents the first stirring of Spring and the gradual return of light. We then have the Spring Equinox, which when the earth comes back fully to life, and has become largely associated with Easter. Many people today do not realise that Easter is a moveable feast because the date of Easter is set on the first Sunday after the first full Moon after the Spring Equinox. And if that isn't a Pagan concept, I really don't know what is. In fact, the very name "Easter" comes from the Anglo-Saxon fertility Goddess "Eostre" and many of the items traditionally associated with Easter such as eggs and rabbits are directly derived from Pagan ideas and symbols.

Then follows Beltane, which is interesting in that it is the only Pagan holiday which does not have a Christian counterpoint. This is probably because of its overtly sexual nature. It is interesting that children conceived at Beltane were invariably born on or around Imbolc, which is lambing time in the sheep

farmers year. Ewe's milk would have been important in the past to strengthen children for the last part of Winter and to give them strength to grow through the Spring and Summer.

After Beltane we have of course the Summer Solstice, mid-Summer, which represents the Sun at its height. Solstices and Equinoxes all being solar festivals. The union of Sun and Earth to produce the harvest that is to come. Lugnassadh, commonly referred to as Lammas, which literally means loaf-mass from the Anglo-Saxon, is the start of the harvest. It is the time when we prepare to cut down that which the union of the Sun and the Earth Mother has provided for us. The Autumn equinox is the harvest festival. A time to rest and relax after the harvest has been collected. And then we come back again to Samhain, or Halloween.

So as you can see, we follow a very natural cycle. Rituals and ceremonies can vary immensely from group to group, or individual to individual. But each one, whenever it is done, will consist of some sort of symbolic, what I can only describe as 'drama', that reflects what we see going on in the world around us, and how we perceive the Gods and Goddesses of Paganism or Witchcraft as playing a part in that. There is a lot of talk about the use of spirit powers and so on and so forth, and many Christians perceive this as being inherently very, very dangerous. Spiritualism, as it is commonly perceived, plays very little part in Wicca. It is not something that we believe should be played around with. We will invoke on one another the spirit of a particular God or a particular Goddess dependent on what we are doing at the time. But all we are asking that particular God or Goddess to do is imbibe us with something of their power, something of their insight. It is basically an intensely psychological thing. Because, as we all know, if one stands in front of a mirror saying "every day and every way, I am getting

better and better", then one is likely to grow in self-confidence. The concept is pretty much the same.

So, as we can see, Witches are not horrible evil people, but generally, quite ordinary nice decent people who have chosen to try and relate more to the natural things around us than some far distant imperceptible god-form. But what of magic? Witchcraft is obviously very closely associated with the use of magic. So what is magic?

Magic was once described as 'the art of causing change in conformity with will'. Put more basically, this simply means mind over matter. Causing something to happen simply by the strength of your own mind. This is perhaps a bit too far fetched for a great many people to accept, but when one considers the nature of prayer, one has a concept which is easier to understand. For most Witches, an act of magic is simply a form of prayer. You will seek the attention of a particular God or a particular Goddess, and you will ask her or him to assist you in something that you want done. Surely, this is no different from anyone going into a church or synagogue, kneeling down, and saying, "please God, help me".

It is true that Witches will dress that up in some way and use items of equipment and paraphernalia which are alien to a church, mosque, or synagogue. These are primarily nothing more than psychological props, means by which the individual can focus their attention on something. Using the appropriate equipment at the appropriate time aided by appropriate colours and scents are all means by which one can focus one's mind onto a specific point. Like anything, our acts of magic do not necessarily always produce the desired result. But we choose to believe that if it does not happen, it is because it is not meant to happen, rather than we are not worthy of it happening.

Many people talk of white and black magic. This is an entirely Christian concept; we do not accept the terms white or black magic. Magic is a neutral force which is used by the individual and it is what the individual does with it that makes it white or black. But most Witches, in using the powers that they have available to them will consider the implications of what they are doing, and will think very seriously about undertaking any act of magic which could prove detrimental to any-one or anything which cannot be justified morally and spiritually.

If the Craft has any "laws" as such they apply to the use of magic in a more obvious way than any-where else, and there are basically two such "laws".

The first is more of an ethic - "An it harm none-do what thou will". On the face of it this seems to offer carte-blanche to do what you want as long as no-one gets hurt but if regarded within the context of the "ripple effect" mentioned earlier the relevance and importance of it becomes clearer.
In addition to this, most Wiccans subscribe to what is usually

referred to as the "Law of Threefold Return" which basically means that the result of an act will reflect on the instigator times three. As you will possibly appreciate, this is worth

serious consideration if what one is undertaking is potentially or deliberately harmful.

Between the clearly "white" or "black" areas of magic however lies the "grey" area. This is hard to define as it depends largely on the conscience of the individual but whatever the shade, a Witch will never undertake any act of magic without serious consideration of all the matters and questions surrounding it.

To go back to the matter of Satanic child-abuse, the suggestion that there exists some sort of organised conspiracy of Satanic based child abuse is nonsense. It is a myth created entirely by so-called Christian extremists whose intention is to ferment a modern Witchhunt in exactly the same way as the Nazis fermented action against the Jews. There is no question of that. Whilst I would not deny that there may be some sick, criminal perverts, who utilise the cover of the occult in general and Witchcraft in particular, to abuse children, these people are not Witches, they are sick and evil perverts who deserve the full weight of the law to fall upon them.

To specifically identify Wicca with child abuse is criminally irresponsible as it brands a huge number of totally innocent people as potential child abusers, and given that it is an intensely emotive issue, there is a real risk of a lynch mob mentality being provoked, with all the horror that it implies.
If we are to judge a whole belief system on the strength of the activities of a few perverts, one could equally point the finger at the Anglican Church and the Roman Catholic Church, both of whom have suffered from the publicity of members of their own clergies being caught for this very crime.
Recently, in this country alone, there have been several instances of Church of England and Roman Catholic clergy abusing children, and there is evidence to suggest that it is rife within the Roman Catholic church in America. I pass no judgement on the churches for that. This is down to individuals, and again, we come back to the concept of individual responsibility for one's own actions.

For a Witch to abuse a child is total anathema. It is contrary to everything that we hold close to our hearts. Our children are our future. If we abuse them, we run the risk of turning them into abusers. Apart from the fact that in abusing them, we abuse that which is part of the sacred, the ultimate divine source. Children born in love and unity are sacred and to be treated as such. There is no evidence, other than in the minds of those that make the allegations, that so-called Satanic abuse exists.

As to the future, and what we would like; basically all we seek is the acceptance of society to be what we are, and to practise what we choose to practise. We do not seek to impose ourselves on anybody, or anything. We wish more than anything else, to exist in harmony with members of other religions, who have the perfect right to believe what they choose to believe. All we ask is that they afford us that same right. Nobody has the right to impose their values on any other person, other than in a purely secular sociological situation where rules and regulations are
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necessary to avoid total anarchy.

On the spiritual level, the individual has the right to choose what form of religion he or she will follow, and how he or she will perceive his/her own God. When one looks around the world today, one can see that many of the conflicts going on in places like Yugoslavia, and Northern Ireland have a religious basis. They are based on one group of people trying to impose its religious form on another. This, we feel, is entirely wrong.

Since the onset of Christianity, it has been the fact that one religion has tried to impose itself on another. Millions of people have died in modern times for this very reason. And so much harm, and so much suffering, and so much pain could have been avoided if mankind only accepted that one person has no right to impose his religious will on another. We do not ask for converts. We do not actively seek converts. All we ask is that we be left alone in peace, to do that which we feel is right. We would dearly love to work in harmony with members of other religions, towards a greater good. Surely, although we walk along different paths, our ultimate aim should be the same - to achieve a world that can live in peace with itself.
We believe that our way is one way to achieve that. We do not say that it is the only way, we say that it is one way. Our paths may not meet, they may certainly not cross, but they run in parallel,

and if we can hold hands across the divides that exist between us, surely, the world will be a better place. We have a great deal in common. Each religion professes a love of humanity. Each religion professes a love of the world that surrounds us, and yet so few of those religions that profess those beliefs, do very much about it. We do not say, as I have already said, that ours is the only way, the one way, the true way. There is no one true way. The Arabs I think have a saying, and I may have this wrong, that there are a million ways to God, and it is for each one of us to find his or her own way. This, we feel, is a fundamental truth. We believe passionately, that the world could be a better place if half the people in it stopped trying to impose their will on the other half. We have no desire to do this. We wish to move forward with others who may or may not share our beliefs to a better world.

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anything; but then something similar can be said about words and language, and that doesn't prevent us from trying to communicate, so I will make the attempt to say something useful about ritual, and try to steer a path between the Scylla of anthropology and sweeping generalisations, and the Charybdis of cultish parochialism. My motivation for writing this is my belief that while any behaviour can be ritualised, and it is impossible to state "magical ritual consists of this" or "magical ritual consists of that", some magical rituals are better than others. This raises questions of what I mean by "goodness" or "badness", "effectiveness" or "ineffectiveness" in the context of magical work, and I intend to duck this with a pragmatic reply. A magical ritual is "good" if it achieves its intention without undesired side effects, and it is "bad" if the roof falls on your head. Underlying this definition is another belief: that magical ritual taps a raw and potentially dangerous (and certainly amoral) psychic force which has to be channelled and directed; traditional forms of magical ritual do that and are not so arbitrary as they appear to be.

An outline of ceremonial magical ritual (in the basic form in which it has been handed down in Europe over the centuries) is that the magician works within a circle and uses consecrated tools and the magical names of various entities to evoke or invoke Powers. It seems to work. Or at least it works for some people some of the time. How *well* does it work? That's a fair question, and not an easy one to answer, as there is too much ego at stake in admitting that one's rituals don't always work out. My rituals don't always work - sometimes nothing appears to happen, sometimes I get unexpected side effects. The same is true of those magicians I know personally, and I suspect the same is true of most people. Even at the mundane level, if you've ever tried to recreate a "magical moment" in a relationship, you will know that it is hard to stand in the same river twice - there is an elusive and wandering spark which all too often just wanders.

In summary, I like to know why some rituals work better than others, and why some, even when that elusive spark is present, go sour and call up all the wrong things - these notes contain some of my conclusions. As I have tried to lift the rug and look underneath the surface, the approach is abstract in places; I

prefer to be practical rather than theoretical, but if magic is to be anything other than a superstitious handing-down of mumbo-

jumbo, we need a model of what is happening, a causality of magic against which it is possible to make value judgements about what is good and bad in ritual. Traditional models of angels, spirits, gods and goddesses, ancestral spirits and so on are useful up to a point, but these are not the end of the story, and in penetrating beyond these "intermediaries" the magician is forced to confront the nature of consciousness itself and become something of a mystic.

The idea that the physical universe is the end product of a "process of consciousness" is virtually a first principle of Eastern esoteric philosophy, it is at the root of the Kabbalistic doctrine of emanation and the sephiroth, and it has been adopted by many twentieth century magicians as a useful complement to whatever traditional model of magic they were weaned on - once one has accepted that it is possible to create "thought-forms" and "artificial elementals" and "telesmic images", it is a small step to admitting that the gods, goddesses, angels, and spirits of traditonal magic may have no reality outside of the consciousness which creates and sustains them. This is what I believe personally on alternate days of the week. On the remaining days I am happy to believe in the reality of gods, goddesses, archangels, elementals, ancestral spirits etc. - in common with many magicians I sit on the fence in an interesting way. There is a belief among some magicians that while gods, goddesses etc may be the creations of consciousness, on a par with money and the Bill of Rights, such things take on a life of their own and can be treated as if they were real, so while I take the view that magic is ultimately the manipulation of consciousness, you will find me out there calling on the Powers with as much gusto as anyone else.

2. Magical Consciousness

The principle function of magical ritual is to cause well-defined changes in consciousness. There are other (non-magical) kinds of ritual and ceremony - social, superstitious, celebratory etc - carried out for a variety of reasons, but magical ritual can be distinguished by its emphasis on causing shifts in consciousness to states not normally attainable, with a consequence of causing effects which would be considered impossible or improbable by most people in this day and age.

The realisation that the content of magical ritual is a means to an end, the end being the deliberate manipulation of

consciousness, is an watershed in magical technique. Many people, particularly the non-practicing general public, believe there is something inherently magical about ritual, that it can be done, like cooking, from a recipe book; that prayers, names of powers, fancy candles, crystals, five-pointed stars and the like have an intrinsic power which works by itself, and it is only necessary to be initiated into all the details and hey presto! - you can do it. I believe this is (mostly) wrong. Symbols do have magical power, but not in the crude sense implied above; magical power comes from the conjunction of a symbol and a person who can bring that symbol to life, by directing and limiting their

consciousness through the symbol, in the manner of icing through an icing gun. Magical power comes from the person (or people), not from the superficial trappings of ritual. The key to ritual is the manipulation and shifting of consciousness, and without that shift it is empty posturing.

So let us concentrate on magical consciousness, and how it differs from the state of mind in which we normally carry out our business in the world. Firstly, there isn't a sudden quantum jump into an unusual state of mind called magical consciousness. All consciousness is equally magical, and what we call magical depends entirely on what we consider to be normal and take for granted. There is a continuum of consciousness spreading away from the spot where we normally hang our hat, and the potential for magic depends more on the appropriateness of our state for what we are trying to achieve than it does on peculiar trance states. When I want to boil an egg I don't spend three days fasting and praying to God; I just boil an egg. One of the characteristics of my "normal" state of consciousness is that I understand how to boil an egg, but from many alternative states of consciousness it is a magical act of the first order. So what I call magical consciousness differs from normal consciousness only in so far as it is a state less appropriate for boiling eggs, and more appropriate for doing other things.

Secondly, there isn't one simple flavour of magical consciousness; the space of potential consciousness spreads out along several different axes, like moving in a space with several different dimensions, and that means the magician can enter a large number of distinct states, all of which can be considered different aspects of magical consciousness.

Lastly, it is normal to shift our consciousness around in this space during our everyday lives, so there is nothing unusual in shifting consciousness to another place. This makes magical consciousness hard to define, because it isn't something so extraordinary after all. Nevertheless, there is a difference between walking across the road and walking around the world, and there are differences between what I call normal and magical consciousness, even though they are arbitrary markers in a continuum. There is a difference in magnitude, and there is a difference in the "magnitude of intent", that is, will. Magic takes us beyond the normal; it disrupts cosy certainties; it explores new territory. Like new technology, once it becomes part of everyday life it stops being "magical" and becomes "normal". We learn the "magic of normal living" at an early age and forget the magic of it; normal living affects us in ways which the magician recognises as magical, but so "normal" that it is difficult to realise what is going on. From the point of view of magical consciousness, "normal life" is seen to be a complex magical balancing act, like a man who keeps a hundred plates spinning on canes at the same time and is always on the point of losing one. Magical consciousness is not the extraordinary state: normal life is. The man on the stage is so busy spinning his plates he can spend no time doing anything else.

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planes of consciousness with impunity, some find it extremely stressful, and some claim it never did them any harm (when they are clearly as cracked as the Portland Vase). The grosser forms of magic are hard to do because body and mind fight any attempt to move into those regions of consciousness where it is possible to transcend the "normal" and create new kinds of normality.

The switch into magical consciousness is often accompanied by a feeling of "energy" or "power". Reality becomes a fluid, and the will is like a wind blowing it this way and that. Far out.

There are several traditional methods for reaching abnormal states of consciousness: dance, drumming, hallucinogenic and narcotic substances, fasting and other forms of privation, sex, meditation, dreaming, and ritual, used singly and in combination. These notes deal only with ritual. Magical ritual has evolved organically out of the desire to reach normally inaccessible regions of consciousness and still continue living sanely in the world afterwards, and once that is understood, its profundity from a psychological point of view can be appreciated.

3. Limitation

The concept of limitation is so important in the way magical ritual has developed that it is worth taking a look at what it means before going on to look at the basics of ritual.

We are limited beings: our lives are limited to some tens of years, our bodies are limited in their physical abilities, and compared to all the different kinds of life on this planet we are clearly very specialised compared with the potential of what we could be, if we had the choice of being anything we wanted. Even as human beings we are limited, in that we are all quite distinct from oneanother, and guard that individuality and uniqueness as an inalienable right. We limit ourselves to a few skills because of the effort and talent required to acquire them, and only in exceptional cases do we find people who are expert in a large number of different skills - most people are happy if they are acknowledged as being an expert in one thing, and it is a fact that as the sum total of knowledge increases, so people (particularly those with technical skills) are forced to become

more and more specialised.

This idea of limitation and specialisation has found its way into magical ritual because of the magical (or mystical) perception that, although all consciousness in the universe is One, and that Oneness can be perceived directly, it has become limited. There is a process of limitation in which the One (God, if you like) becomes progressively structured and constrained until it reaches the level of thee and me. The details of this process (sometimes called "The Fall") lies well outside a set of notes on ritual technique, and being theosophical, is the sort of thing people like to have long-winded arguments about, so I am not going to say much about it. What I *will* say is that magicians and mystics the world over are relatively unanimous in insisting that the normal everyday consciousness of most human beings is a severe *limitation* on the potential of consciousness, and it is possible, through various disciplines, to extend consciousness into new regions; this harks back to the "circle of normality" I mentioned in the previous section. From a magical point of view the personality, the ego, the continuing sense of individual "me-ness", is a magical creation with highly specialised abilities, an artificial elemental or thoughtform which consumes all our magical power in exchange for the kind of limitation necessary to survive, and in order to work magic it is necessary to divert energy away from this obsession with personal identity and self-importance.

Now, consider the following problem: you have been imprisoned inside a large inflated plastic bag. You have been given a sledghammer and a scalpel. Which tool will get you out faster? The answer I am looking for is the scalpel: a way of getting out of large, inflated, plastic bags is to apply as much force as possible to as sharp a point as possible. Magicians agree on this principle - the key to successful ritual work is a "single-pointed will". A mystic may try to expand consciousness in all directions simultaneously, to encompass more and more of the One, to embrace the One, perhaps even to transcend the One, but this is hard, and most people aren't up to it in practise. Rather than expand in all directions simultaneously, it is much easier to *limit* an excursion of consciousness in one direction, and the more precise and well-defined that limitation to a specific direction, the easier it is to get out of the bag. Limitation of consciousness is the trick we use to cope with the complexity of life in modern society, and as long as we are forced to live under this yoke we can make a virtue out of a necessity, and use our carefully cultivated ability to focus attention on minutiae to burst out of the bag.

What limitation means in practise is that magical ritual is designed to produce specific and highly *limited* changes in consciousness, and this is done by using a specific map of consciousness, and there are symbolic correspondences within the map which can be used in the construction of a ritual - I discuss this later. The principle of limitation is a key to understanding the structure of magical ritual, and a key to successful practice.

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To summarise the last two sections, I would say the characteristics of a "good" ritual are:

1. Entry into magical consciousness and the release of "magical energy".

2. A limitation of consciousness to channel that energy in the correct direction, with minimal "splatter".

Without the energy there is nothing to channel. Without the limitation, energy splatters in all directions and takes the path of minimal psychic resistance to earth. A magical ritual is the calculated shifting and limitation of consciousness.

4. Essential Steps

There is never going to be agreement about what is essential in a ritual and what is not, any more than there will ever be agreement about what makes a good novel. That doesn't mean there is nothing worth discussing. The steps I have enumerated below are suggestions which were handed down to me, and a lot of insight (not mine) has gone into them; they conform to a Western magical tradition which has not changed in its essentials for thousands of years, and I hand them on to you in the same spirit as I received them.

These are the steps:

1. Open the Circle
2. Open the Gates
3. Invocation to the Powers
4. Statement of Intention and Sacrifice

5. Main Ritual
6. Dismissal of Powers
7. Close the Gates
8. Close the Circle

4.1 Open the Circle

The Circle is the place where magical work is carried out. It might literally be circle on the ground, or it could be a church, or a stone ring, or a temple, or it might be an imagined circle inscribed in the aethyr, or it could be any spot hallowed by tradition. In some cases the Circle is created specifically for one piece of work and then closed, while in other cases (e.g. a church) the building is consecrated and all the space within the building is treated as if it is an open circle for long periods of time. I don't want to deal too much in generalities, so I will deal with the common case where a circle is created specifically for one piece of work, for a period of time typically less than one day.

The Circle is the first important magical limit: it creates an area within which the magical work takes place. The magician tries to control everything which takes place within the Circle (limitation), and so a circle half-a-mile across is impractical. The Circle marks the boundary between the rest of the world (going on its way as normal), and a magical space where things

are most definitely not going on as normal (otherwise there wouldn't be any point in carrying out a ritual in the first place). There is a dislocation: the region inside the circle is separated from the rest of space and is free to go its own way. There are some types of magical work where it may not be sensible to have a circle (e.g. working with the natural elements in the world at large) but unless you are working with a Power already present in the environment in its normal state, it is useful to work within a circle.

The Circle may be a mark on the ground, or something more intangible still; my own preference is an imagined line of blue fire drawn in the air. It is in the nature of consciousness that anything taken as real and treated as real will eventually be accepted as Real - and if you want to start a good argument, state that money doesn't exist and isn't Real. From a ritual point of view the Circle is a real boundary, and if its

usefulness is to be maintained it should be treated with the same respect as an electrified fence. Pets, children and casual onlookers should be kept out of it. Whatever procedures take place within the Circle should only take place within the Circle and in no other place, and conversely, your normal life should not intrude on the Circle unless it is part of your intention that it should. Basically, if you don't want a circle, don't have one, but if you do have one, decide what it means and stick to it. There is a school of thought which believes a circle is a "container for power", and another which believes a circle "keeps out the nasties". I subscribe to both and neither of these points of view. From a symbolic point of view, the Circle marks a new "circle of normality", a circle different from my usual "circle of normality", making it possible to keep the two "regions of consciousness" distinct and separate. The magician leaves everyday life behind when the Circle is opened, and returns to it when the Circle is closed, and for the duration adopts a discipline of thought and deed which is specific to the type of magical work being undertaken; this procedure is not so different from that in many kinds of laboratory where people work with hazardous materials. The circle is both a barrier and a container. This is a kind of psychic sanitation, and in magic "sanity" and "sanitary" have more in common than spelling.

Opening a Circle usually involves drawing a circle in the air or on the ground, accompanied by an invocation to guardian spirits, or the elemental powers of the four quarters, or the four watchtowers, or the archangels, or whatever. The details aren't so important as practicing it until you can do it in your sleep, and you should carry it out with the same attitude as a soldier on formal guard duty outside a public building. You are establishing a perimeter under the watchful "eyes" of whatever guardians you have requested to keep an eye on things, and a martial attitude and sense of discipline creates the right psychological mood.

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Not everyone opens the Gates as a separate activity; opening a Circle can be considered a de-facto opening of Gates, but there are good reasons for keeping the two activities separate. Firstly, it is convenient to be able to open a Circle without going into magical consciousness; despite what I said about not bringing normal consciousness into the Circle, rules are made to be broken, and there are times when something unpleasant and unwanted intrudes on normal consciousness, and a Circle can be used to keep it out - like pulling blankets over your head at night. Secondly, opening the Gates as a separate activity means they can be tailored to the specific type of magical consciousness you are trying to enter. Thirdly, just as bank vaults and ICBMs have two keys, so it is prudent to make the entry into magical consciousness something you are not likely to do on a whim, and the more distinct steps there are, the more conscious effort is required. Lastly - and it is an important point - I open the circle with a martial attitude, and it is useful to have a breathing space to switch out of that mood and into the mood needed for the invocation. Opening the Gates provides an opportunity to make that switch.

4.3 Invocation to the Powers

The invocation to the Powers is often an occasion for some of the most laboured, leaden, pompous, grandiose and turgid prose ever written or recited. Tutorial books on magic are full of this stuff. "Oh glorious moon, wreathed in aetherial light...". You know the stuff. If you are invoking Saturn during a waxing moon you might be justified in going on like Brezhnev addressing the Praesidium of the Soviet Communist Party, but as in every other aspect of magic, the trick isn't what you do, but how you do it, and interminable invocations aren't the answer. On a practical level, reading a lengthy invocation from a sheet of paper in dim candlelight requires so much conscious effort that it is hard to "let go", so I like keep things simple and to the point, and practice until I can do an invocation without having to think about it too much, and that leaves room for the more important "consciousness changing" aspect of the invocation.

An invocation is like a ticket for a train, and if you can't find the train there isn't much point in having the ticket. Opening the Gates gets you to the doorstep of magical consciousness, but it is the invocation which gets you onto the train and propels you to the right place, and that isn't something which "just happens" unless you have a natural aptitude

for the aspect of consciousness you are invoking. However, it does happen; people tend to begin their magical work with those areas of consciousness where they feel most at home, so they may well have some initial success. Violent, evil people do violent and evil conjurations; loving people invoke love - most people begin their magical work with "a free ticket" to some altered state of consciousness, but in general, invoking a specific aspect of consciousness takes practice and I don't expect

immediate results when I invoke something new. If interminable tracts of deathless prose work for you, then fine, but I find it hard to keep a straight face when piety and pomposity combine to produce the sort of invocations to be found in print. I name no names.

I can't give a prescription for entering magical consciousness. Well devised rituals, practised often, have a way of shifting consciousness which is surprising and unexpected. I don't know why this happens; it just does. I suspect the peculiar character of ritual, the way it involves the senses and occupies mind and body simultaneously, its numinous and exotic symbolism, the intensity of preparation and execution, involve dormant parts of the mind, or at least engage the normal parts in an unusual way. Using ritual to cause shifts in consciousness is not exceptionally difficult; getting the results you want, and avoiding unexpected and undesired side-effects is harder. Ritual is not a rational procedure. The symbolism of magic is intuitive and bubbles out of a very deep well; the whole process of ritual effectively bypasses the rational mind, so expecting the outcome of a ritual to obey the dictates of reason is completely irrational. The image of a horse is appropriate: anyone can get on the back of a wild mustang, but reaching the point where horse and rider go in the same direction at the same time takes practice. The process of limitation described in these notes can't influence the natural waywardness of the animal, but at least it is a method for ensuring that the horse gets a clear message.

4.4 Statement of Intention and Sacrifice

If magical ritual is not to be regarded as a form of bizarre entertainment carried out for its own sake, then there has to be a reason for doing it - healing, divination, personal development, initiation, and the like. If it is healing, then it

is usually healing for one specific person, and then again, it is probably not just healing in general, but healing for some specific complaint, within some period of time. The statement of intention is the culmination of a process of limitation which begins when the Circle is opened, and to return to the analogy of the plastic bag, the statement of intention is like the blade on the scalpel - the more precise the intention, the more the energy of the ritual is concentrated to a single point.

The observation that rituals work better if their energy is focussed by intention is in accord with experience in everyday life: any change involving other people, no matter how small or insignificant, tends to meet with opposition. If you want to change the brand of coffee in the coffee machine, or if you want to rearrange the furniture in the office, someone will object. If you want to drive a new road through the countryside, local people object. If you want to raise taxes, everyone objects. The more people you involve in a change, the more opposition you encounter, and in magic the same principle holds, because from a magical point of view the whole fabric of the universe is held in place by an act of collective intention involving everything from God downwards. When you perform a ritual you are setting yourself up against a collective will to keep most things the way they

are, and your ritual will succeed only if certain things are true:

1. you are a being of awesome will.

2. you have allies. The universe is changing, there is always a potential for change, and if your intention coincides with an existing will to bring about that change, your ritual can act as a catalyst.

3. you limit your intention to minimise opposition; the analogy is the diamond cutter who exploits natural lines of cleavage to split a diamond.

Suppose you want to bring peace to the world. This is an admirable intention, but the average person would have no more effect (with or without magic) on the peacefulness of the world than they would if they attempted to smash Mount Everest with a rubber hammer. Rather than worry about the peacefulness of the whole world, why not use your ritual to create a better

relationship with your spouse, or your boss, or someone who really annoys you? And why not work on the specific issues which are the main source of friction. And try to improve things within a specified period of time. And do it in a way which respects the other person's right to continue being a pain in the arse if they so wish? This is the idea behind focussing or limiting an intention. Having said all this, there are a lot of people in the world who would appreciate some peace, and perhaps your grand intention to bring peace might catch a wave and help a few, so don't let me put you off, but as a general principle it is sensible to avoid unnecessary opposition by making the intention as precise as possible. Think about sources of opposition, and about ways of circumventing that opposition - there may be a simple way which avoids making waves, and that is when magic works best. Minimising opposition also reduces the amount of backlash you can expect - quite often the simplest path to earth for any intention is through the magician, and if there is a lot of opposition that is what happens. [The very act of invoking power creates a resonance and a natural channel through the magician.]

I try to analyse the possible outcomes and consequences of my intentions. There is a popular view that "if it harms none, do what you will". I can think of many worse moral principles, and it is better than most, but it is still naive. It pretends that it is theoretically possible to live without treading on another person's toes, it leaves me to make unilateral decisions about what is or is not harmful to others, and it is so wildly unrealistic, even in the context of everyday life, that it only seems to make sense if I intend to live in seclusion in a wilderness living off naturally occuring nuts and berries (having asked the squirrels for permission). If it is used as a moral principle in magic, then it draws an artificial distinction between magical work and the "push me, push you/if it moves, shoot it, if it doesn't, cut it down" style of contemporary life. It completely emasculates free-will. I prefer to believe that just about anything I do is going to have an impact on someone or something, and there are no cute moral guidelines; there are

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actions and there are outcomes. The aim is not to live according to guidelines, but to understand as fully as possible the consequences of the things we do, and to decide, in the light of our understanding (which has hopefully kept pace with our power), whether we are prepared to live with the outcomes.

And so to sacrifice. There is a problem here. The problem arises from the perception that in magic you don't get something for nothing, and if you want to bring about change through magic you have to pay for it in some way. So far so good. The question is: what can you give in return? There is a widespread belief that you can sacrifice a living creature, and while most magicians (self included) abhor the idea, the perpetuation of this idea is still being used as a stick to beat the magical and pagan community about the head. The issue is further complicated by the fact that if one looks at surviving shamanistic practices worldwide, or looks at the origins of most religions, ritual animal sacrifice is endemic. That doesn't make it right, and I have an unshakeable prejudice that it isn't an acceptable thing to do, but I am only too aware of my hypocrisy when I order a chicken curry, so I'm not going to stand on a soapbox and rant on about it.

What I prefer to do is to examine what the notion of sacrifice means. What can one legitimately sacrifice? You can't legitimately sacrifice anything which is not yours to give, and so the answer to the question "what can I sacrifice" lies in the answer to the question "what am I, and what have I got to give?". You certainly aren't any other living being, and if you don't make the mistake of identifying yourself with your possessions you will see that the only sacrifice you can make is yourself,

because that is all you have to give. Every ritual intention requires that you sacrifice some part of yourself, and if you don't make the sacrifice willingly then either the ritual will fail, or the price will be exacted anyway. I don't have a rational justification for this statement, and it certainly isn't based on "karma" or a paranoid feeling that accountants are everywhere; the belief was handed on to me as part of my magical training, and having observed the way in which "magical energy" is utilised to carry out intentions, it makes sense. Each person has a certain amount of what I will call "life energy" at their disposal - some people call it "personal power", and you can sacrifice some of that energy to power the ritual. Sacrifice does not mean turning the knife on yourself (and there are plenty of people who do that). What it means in ordinary down-to-earth terms is that you promise to do something in return for your intention, and you link the sacrifice to the intention in such a way that the sacrifice focuses energy along the direction of your intention. For example, my cat was ill and hadn't eaten for three weeks, so, as a last resort, fearing she was about to die of starvation, I carried out a ritual to restore her appetite, and as a sacrifice I ate nothing for 24 hours. I used my (real) hunger to drive the intention, and she began eating the following day.

Any personal sacrifice which hurts enough engages a deep impulse to make the hurt go away, and the magician can use that impulse to bring about magical change by linking the removal of

the pain to the accomplishment of the intention. And I don't mean magical masochism. We are (subject to all caveats on generalisations) creatures of habit who find comfort and security by living our lives in a particular way, and a change to that habit and routine causes some discomfort and an opposing desire to return to the original state: that desire can be used. Just as a ritual intends to change the world in some way, so a sacrifice forces us to change ourselves in some way, and that liberates magical energy. If you want to heal someone, don't just do a ritual and leave it at that; become involved in caring for them in some way, and that *active* caring can act as a channel for whatever power you have invoked. If you want to use magic to help someone out of a mess, provide them with active, material help as well; conversely, if you can't be bothered to provide material help, your ritual will be infected with that same inertia and apathy - true will, will out, and in many cases our true will is

to flatter the ego and do nothing substantive. I speak from experience.

From a magical perspective each one of us is a magical being with a vast potential of power, but that is denied to us by an innate, fanatical, and unbelievably deep-rooted desire to keep the world in a regular orbit serving our own needs. Self-sacrifice disturbs this equilibrium and lets out some of that energy, and that is why egoless devotion and self-sacrifice has a reputation for working miracles.

4.5 The Main Ritual

After invoking the Powers and having stated the intention and sacrifice, there would seem to be nothing more to do, but most people like to prolong the contact with the Powers and carry out some kind of symbolic ritual for a period of time varying from minutes to days. Ritual as I have described it so far may seem like a cut-and-dried exercise, but it isn't; it is more of an art than a science, and once the Circle and Gates are opened, and the Powers are "in attendance", whatever science there is in ritual gives way to art. Magicians operate in a world where ordinary things have complex symbolic meanings or correspondences, and they use a selection of consecrated implements or "power objects" in their work. The magician can use this palette of symbols within a ritual to paint of picture which signifies an intention in a non-verbal, non-rational way, and it is this ability to communicate an intention through every sense of the body, through every level of the mind, which gives ritual its power. I can't say any more about this because it is personal and unique to every magician, and each one develops a style which works best for them.

4.6 Dismissal of Powers

Once the ritual is complete the Powers are thanked and dismissed. This begins the withdrawal of consciousness back to its pre-ritual state.

4.7 Close Gates/Close Circle

The final steps are closing the Gates (thus sealing off the

altered state of consciousness) and closing the Circle (thus

returning to the everyday world). The Circle should not be closed if there is any suspicion that the withdrawal from the altered state has not been completed fully. I like to carry out a sanity check between closing the Gates and closing the Circle. It sometimes happens that although the magician goes through the steps of closing down, the attention is not engaged, and the magician remains in the altered state. This is not a good idea. The energy of that state will continue to manifest in every intention in everyday life, and all sorts of unplanned things will start to happen. A related problem is that every magician will find sooner or later an altered state which compensates for some of their perceived inadequacies (in the way that many people like to get drunk at parties), and they will not want to let go of it because it makes them feel good, so they come out of the ritual in an altered state without realising they have failed to close down correctly. This is called obsession, and it is one of the interesting difficulties of magical work.

Closing down correctly is important if you don't want to end up like a badly cracked pot. If you don't feel happy that the Powers have been completely dismissed and the Gates closed correctly, go back and repeat the steps again.

5. Maps & Correspondences

If consciousness is imagined as a space we can move around in, then it is a space of several dimensions. An indespensible tool for any magician is a method for describing this space and its dimensions, a method to specify the "the coordinates of consciousness", like giving a map reference. The magician uses such a descriptive method to say "this is where I want to get to", and you can imagine a ritual as a vehicle which transports him or her to the destination and back again.

A descriptive method of this type is one of the most obvious and characteristic features of a particular magical technique, because states of consciousness are usually described using a dense mesh of symbolism and metaphor, and if a magical tradition has been around for any length of time it becomes identified by the details of this symbolism. Given the tendency for maps to be confused with territory, there is a tendency for symbolism to take on a life of its own and become completely detached from authentic magical technique. People confuse magical symbolism with magic; its use as a coordinate system is lost, vast tomes of drivel are written, and every manner of absurdity follows.

I am a Kabbalist by training and use a map of consciousness called "The Tree of Life". This map has been coloured in using a thousand years of symbolism, and the result is called "the Correspondences", and it is a system which allows me to navigate around the dimensions of consciousness with some precision. There are many other maps, some well worn by history, some not, and my choice is a matter of personal preference. It works for me because of the kind of person I am, but it is only a map and I wouldn't pretend that there was anything intrinsically special about it.

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Many magicians operate within a religious framework. The Christian Mass is a magical ritual par excellence, and there are several other magical rituals associated with Christianity. Some magicians work within a pantheon - Graeco-Roman, Egyptian, Scandinavian, Aztec or whatever. Some (e.g. Crowley) invent their own religion. A characteristic of all these systems is that they provide a complex mesh of symbol and metaphor, a map for the magician to work within. For any pantheon it is usually straightforward (with some bending, stretching and hitting with a hammer) to identify a personification for the following aspects of consciousness:

heaviness, old-age, stagnation, limitation, inertia

creativity, inspiration, vision, leadership

violence, force, destructiveness

harmony, integrity, balance, wholeness

love, hate, passion, sensual beauty, aesthetics, emotional power, nurture

reason, abstraction, communication, conceptualisation, logic

imagination, instinct, the unconscious

practicality, pragmatism, stolidity, materialism

And once we have gods and goddesses (or saints) to personify these qualities, a weave of metaphors and associations elaborates

the picture; the Moon is instinct, fire is both destructive and energetic, death is a sythe, air and mercury are "the same", and so on. The meaning of a symbol is personal - white means "death" to some and "purity" to others. What matters is that the magician should have a clear map, and with it the ability to invoke different aspects of consciousness by using the symbolism of gods, goddesses, archangels, demons or whatever. It does not matter whether the magician believes in the literal reality of the territory or not, as long as he or she treats the map with respect and does not muddy the water by dabbling with too many different maps. There are two principal ways in which maps become muddled, and as the main theme of these notes is the precise use of limitation in conjuction with magical consciousness, I think it is worth mentioning what I see as potential pitfalls. The first pitfall is mixing systems; the second is working with other people.

There is a tendency nowadays to muddle different systems of correspondences together, to add Egyptian gods to a Kabbalistic ritual, to say that Tanith is really the same as Artemis, or that Cybele and Astarte and Demeter are "just" different names for the Mother Goddess, to find parallels between Thor and Mars, between Kali and Hecate, between the Virgin Mary and Isis, until, like different colours of paint mixed together, everything ends up in shades of muddy brown. This unifying force is everywhere as people find universal themes and try to make links between groups and systems.

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It is (in my opinion) a bad idea to mix systems together in a spirit of ecumenical fervour. Correspondences are like intentions: the sharper and more clearly defined they are, the better they work. Despite a few similarities, the Virgin Mary is nothing like Isis, and Demeter has very little in common with Astarte. Syncretism usually takes place slowly over the centuries, so that for most people there is no distinction between the classical Greek and Roman pantheons and Mercury is a synonym for Hermes, but to do it in real-time in your own head is a recipe for muddle-headedness.

Symbols can be diffused when people work together in a group. It is a mistake to believe that "power" is raised in direct proportion to the number of people taking part in a ritual. Unless people have been trained together and have similar "maps", then the ritual will have a different effect on each

person, and although more power may be raised, it will be unfocussed and will probably earth itself through unexpected channels. When people begin working together there will be a period of time when their work together will probably be less effective than any one of them working alone, but after a time their "maps" begin to converge and things start to improve dramatically. There is nothing magical about this - it is a phenomenon of teams of people in general. I don't like "spectator rituals" for this reason; you are either in it or your are out, and if you are out, you are out the door.

Does it matter what map, what system of correspondences a person uses? Is there a "best" set? This is an impossible question to answer. What can be said is that working within any magical framework incurs a cost. The more effective a magical system is at limiting, engaging and mobilising the creative power of consciousness, the more effective it is at ensnaring consciousness within its own assumptions and limitations. If a person works within a belief system where the ultimate nature of God is pure, unbounded love, joy and bliss, then that closes off other possibilities.

Without sitting in judgement of any set of beliefs, I would say that the best belief system and the best system of correspondences is one which allows consciousness to roam over the greatest range of possibilities, and permits it the free-will to choose its own limitations. And that is a belief in itself.

6. Conclusion

The gist of these notes is that ritual is a technique for focussing magical power through the deliberate use of limitation. Limitation comes from the belief system of the magician, and the set of correspondences used to create symbolism within the ritual. Further limitation comes from the structure of the ritual itself, and ultimately from the statement of intention. With practise these elements add up to a single-mindedness which can shift consciousness out of its normal orbit.

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Overview-Frequently Asked Questions (FAQ)

Summary: This FAQ contains a general overview on shamanism.
It should be read by anyone interested in understanding the what
is meant by shamanism and what differentiates shamanism form
other forms of ecstatic experience
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NOTE: The following general overview of shamanism is not intended to
be the last word or the definitive work on this subject. Rather it is,
as its title implies, intended to provide the participant or reader with
a set of guidelines that will familiarize them with the general use of
the terms shamanism, shaman and shamanic in the trends, study and
practice of historic, traditional and contemporary shamanic experience.
The word 'shaman comes to English from the Tungus language via Russian.
Among the Tungus of Siberia it is both a noun and a verb. While the
Tungus have no word for shamanism, it has come into usage by anthropologists, historians of religion and others in contemporary society to
designate the experience and the practices of the shaman. Its usage has
grown to include similar experiences and practices in cultures outside
of the original Siberian cultures from which the term shaman originated.
Thus shamanism is not the name of a religion or group of religions.
Particular attention should be paid to the use of qualifying words
such as "may" or "usually". They indicate examples or tendencies and
are not, in any way, intended to represent rigid standards
Please send comments to deane@netcom.com (Dean Edwards).

Shamanism-General Overview-Frequently Asked Questions (FAQ)
(c November, 1993 by Dean Edwards)
This FAQ shall be posted monthly and is maintained by Dean Edwards
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outside, or to be placed.This is a state of exaltation in which a person stands outside of or transcends his or herself. Ecstasy may range from the seizure of the body by a spirit or the seizure of a person by the divine, from the magical transformation or flight of consciousness to psychiatric remedies of distress.

Three types of Ecstasy are specified in the literature on the subject:
1. Shamanic Ecstasy
2. Prophetic Ecstasy
3. Mystical Ecstasy

Shamanic ecstasy is provoked by the ascension of the soul of the shaman into the heavens or its descent into the underworld. These states of ecstatic exaltation are usually achieved after great and strenuous training and initiation, often under distressing circumstances. The resulting contact by the shaman with the higher or lower regions and their inhabitants, and also with nature spirits enables him or her to accomplish such tasks as accompanying the soul of a deceased into its proper place in the next world, affect the well-being of the sick and to convey the story of their inner travels upon their return to the mundane awareness.

The utterances of the shaman are in contrast with those of prophetic and mystical ecstasy. The prophet literally speaks for God, while the mystic reports an overwhelming divine presence. In mysticism, the direct knowledge or experience of the divine ultimate reality, which is

perceptible in two ways, emotional and intuitive. While these three varieties of ecstatic experience are useful for the purposes of analysis and discussion, it is not unusual for more than one form of ecstasy to be present in an individual's experience.

However, it can be argued that, generally speaking, there are three perceptive levels of ecstasy.
1) The physiological response, in which the mind becomes absorbed in and focused on a dominant idea, the attention is withdrawn and the nervous system itself is in part cut off from physical sensory input. The body exhibits reflex inertia, involuntary nervous responses, frenzy.
2) Emotional perception of ecstasy refers to overwhelming feelings of awe, anxiety, joy, sadness, fear, astonishment, passion, etc.
3) Intuitive perception communicates a direct experience and understanding of the transpersonal experience of expanded states of awareness or consciousness.

While the physiological response is always present, the emotional response may or may not be significant when intuition is the principal means of ecstatic perception. Some have argued that beyond the intuitive state there is a fourth condition in which the holistic perception exceeds mental and emotional limitations and understanding.

The ecstatic experience of the shaman goes beyond a feeling or perception of the sacred, the demonic or of natural spirits. It involves the shaman directly and actively in transcendent realities or lower realms of being.

4. How does one become a shaman?

Some have wondered if the experience of shamanic ecstasy or flight makes a person a shaman. Generally speaking, most would say no. A shaman is more than someone with an experience. First, he or she is a trained initiate. Usually years of trenculturalization and under a mentor precede becoming a functioning shaman. Second, a shaman is not just an initiate who has received inner and outer training, but is a master of shamanic journeying and techniques (shamanic ecstasy). This is not a casual acquaintance with such abilities, there is some degree of mastery of them. Finally, a shaman is a link or bridge between this world and the next. This is a sacred trust and a service to the community. Sometimes a community that a shaman serves in is rather small. In other instances it may be an entire nation. A lot of that depends on social and cultural factors.

One becomes a shaman by one of three methods:
a) Hereditary transmission;
b) Spontaneous selection or "call" or "election";
c) personal choice and quest. (This latter method is less frequent and traditionally such a shaman is considered less powerful than one selected by one of the two preceding methods.) The shaman is not recognized as legitimate without having undergone two types of training:
1) Ecstatic (dreams, trances, etc.)
2) Traditional ("shamanic techniques, names and functions of spirits,mythology and genealogy of the clan, secret language, etc.) The two-fold course of instruction, given by the spirits and the old master shamans is equivalent to an initiation." (Mircea Eliade, The Encyclo-

pedia of Religion, v. 13 , p. 202; Mcmillian, N.Y., 1987.) It is also

possible for the entire process to take place in the dream state or in ecstaticexperience. Thus, there is more to becoming a shaman than a single experience. It requires training, perseverance and service.

5. What is the role of personal trauma or crisis in the selection or development of a shaman?
A common experience of the call to shamanism is a psychic or spiritual crisis, which often accompanies a physical or even a medical crisis, and is cured by the shaman him or herself. This is a common occurrence for all three types of shamanic candidates described above. The shaman is often marked by eccentric behavior such as periods of melancholy, solitude, visions, singing in his or her sleep, etc. The inability of the traditional remedies to cure the condition of the shamanic candidate and the eventual self cure by the new shaman is a significant episode in development of the shaman. The underlying significant aspect of this experience, when it is present,is the ability of the shaman to manage and resolve periods of distress.

6. Does the presence of an active shamanic tradition necessarily mean that the society itself should be deemed "shamanic"?
No, not at all. The presence of shamanism in a nation or a community does not mean that shamanism is central to the spiritual or religious life of the community or region. Shamanism often exists alongside and even in cooperation with the religious or healing practices of the community.

7. What is meant by shamanic ecstasy and what role does it actually play in shamanism?
The ecstatic technique of shamanism does not involve itself in the broad range of ecstasy reported in the history of religion. It is specifically focused on the transpersonal movement of the consciousness of the shaman into higher or lower realms of consciousness and existence. Another aspect of shamanism is that compared to other spiritual traditions, it is a path that the individual walks alone. While much of the focus of shamanic studies has been on the shamanic complexes of north and central Asia, shamanism is a universal phenomenon, not confined to any particular region or culture.

8. What is the origin of the word "shaman"?
Shaman comes from the language of the Tungus of North-Central Asia. It came into use in English via Russian.

9. What are the usual roles of a shaman?
In contemporary, historical or traditional shamanic practice the shaman may at times fill the role of priest, magician, metaphysician or healer.

Personal experience is the prime determinant of the status of a shaman. Knowledge of other realms of being and consciousness and the cosmology of those regions is the basis of the shamanic perspective and power. With this knowledge, the shaman is able to serve as a bridge between the mundane and the higher and lower states The shaman lives at the edge of reality as most people would recognize it and most commonly at the edge of society itself. Few indeed have the stamina to adventure into these realms and endure the outer hardships and personal crises that have been reported by or observed of many shamans.

10. Why was this FAQ written?
This FAQ was originally written to support a new Usenet
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newsgroup, 'soc.religion.shamanism'. The purpose of this newsgroup is to provide a forum for discussion and exchange of ideas, views and information about historic,traditional, tribal and contemporary shamanism. This FAQ is intended to provide a useful general overview of what 'shamanism' actually means and what it is in practice.
HHHH

Priestess 1 goes to the east quarter, 2 to the south, 3 to the west.

Call the quarters theatrically.

All : Kore is in the underworld.

Priestess 1 : Blow, gentle breezes from the depths of the earth,
Bring us to her in safety.

All : Kore is in the underworld.

Priestess 2 : Come, tiny flame, shine in the depths of the earth,
Guide us to her in safety.

All : Kore is in the underworld.

Priestess 3 : Come, still dark waters in the depths of the earth,
Bring us to her in safety.

All : Kore is in the underworld.
Cold stone under our feet in the depths of the earth,
Bring us to her in safety.

P2 silently raises the circle. The participants seat themselves.

P3 : It is dark. So dark.

P2 : It is cold. So cold.

P1 : Where is the Grain Mother?

P3 : Where is Demeter?

P2 : She has turned her face from the earth.

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P1 : How can this be?

All : Mother Demeter, speak to us!
Mother Demeter, speak to us!
Mother Demeter, speak to us!

P2 : invokes Demeter.

Demeter : My daughter, where is my daughter?
Where is she for whom I made the sun shine?
Where is she for whom I made the grain grow?

Kore, Kore, Kore!

P1 invokes Athena.

Athena : She has gone below, Mother Demeter.

All : Kore is in the underworld.
Kore is in the underworld.
Kore is in the underworld.

Demeter : Then I will cover my face
And let the earth die.

Kore, Kore, Kore!

Athena : Mother, the people of the earth need you.
We are cold.
We are hungry.
We must have light.

Demeter : Kore, Kore, Kore!

Demeter turns her back.

Athena turns to the participants.

Athena : Then we must go below to her
And beseech her to return.
The earth must not die.

Athena moves to the altar and lights the tiny candle.

P3 : Our steps falter.

All : It is dark, dark.

P3 : Our sight falters.

All : It is dark, dark.

P3 : Our hearts falter.

All : It is dark, dark.

Athena : Courage, for I am with you.
Even in the darkness I am with you.
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Even in the coldness I am with you.
And see - we approach Kore on her throne!

Athena directs the participants' attention to the west.

All : Kore, speak to us!
Kore, speak to us!
Kore, speak to us!

P3 invokes Kore/Persephone.

Kore : I have gone below.
Why do you now come to me?

Athena : Kore, why are you here
In the dark and the cold?

Kore : Don't you know that all people
Even gods
Must go into the dark
And look within?

Athena : Kore, your Mother weeps for you.
Will you come home to us?

Kore : Don't you know that all children
Even gods
Must leave their Mothers
And grow into adulthood?

Athena : Kore, the earth is dying.
Will you come home to us?

Kore : The earth must not die.
I will beseech my mother
To bring life to the earth again.

Kore picks up the tiny candle and 'leads' the participants out.

Kore : We walk through the darkness of the underworld.
Our steps are sure.
We do not fear the darkness of the underworld,
For it is also the darkness within ourselves.
We wind our way through the caverns.
And now we feel the breath of the wind on our faces.
We emerge from the underworld to the earth.
The wind is cold.
The earth is dark.

Athena : Mother Demeter, we have returned.

Demeter : Kore, Kore, Kore!

Kore : Mother, I am here.

Demeter : Kore, you have returned!
Stay with me and run in the fields as you did before.
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Play in the gardens of the earth as you did before.

Kore : Mother, I cannot stay.

Demeter : Then I will cover my face and grieve,
And the earth will die.

Athena : The earth must not die.

Kore : I will stay with you
For half of the year.
But I must go below
For the other half.

Mother, look at me.

Demeter turns.

Demeter : But what is this?
Kore, you have changed.

Kore : I went below to change, Mother.

To grow.
Call me now Persephone,
For I have been to the underworld.
I have been within.
I must return to grow
And to help others grow.
Your world is the grain, Mother.
My world is the hearts of all people
Even gods.

Athena : It is just, Mother Demeter.
She must return below,
But for now she will stay with you.

Demeter : My daughter, you have grown wise.
I accept what you must do.
I will grieve when you go from me,
And the earth will become cold and dark.
But when you return,
The earth will live again.

See!

Athena, Demeter and Kore light all the candles. Persephone throws off her cloak to reveal a spring robe. Demeter throws off her cloak to reveal a green robe.

Athena : Persephone has returned!
The light has returned!
The warmth has returned!

Let us praise Mother Demeter
For she has brought the earth to life again.
Let us praise Persephone
For she has returned from the underworld
And will be there to guide us
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When we must go within.

All Chant : She has returned
The earth lives again!
We feel the warmth returning
The sun shines again!
We see the grain growing

The garden grows again!
Persephone, Demeter
Persephone, Demeter
Persephone, Demeter
The earth lives again!

Repeat, then repeat last line to build cone of power until Demeter judges the cone ready. Send out the power to bring life to the earth again.

Farewell the Goddesses.

All sit down, forming a sitting circle.

P1 : Long, long ago, there was no winter.
Summer ruled the Earth as Mother Demeter
Watched lovingly over her daughter Kore.

P2 : All people knew her and loved her
As the Grain Mother.
There was no hunger
And no one was ever cold.

P1 : Kore ran in the fields of the earth
Safe under her mother's loving eye.
And for a long, long time
She knew no other world.

P3 : But all things change, and so did Kore.
She felt something within her,
An urge to know more,
To grow.

P2 : And so she approached the cave
That led to the Underworld.
She descended into the darkness.
Her steps were faltering,
For she could not see,
And she was afraid.
Yet she knew she must go on.

P1 : When she came to the Underworld,
Kore found a mirror.
She looked within, and saw herself.
Yet not the child she knew,

She saw a young woman
Who looked at her with knowledge in her eyes.

P3 : Then she looked again,
And saw an old woman,
With a lined face and silver hair,
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Who looked at her with knowledge in her eyes.

P1 : And the old woman said,
"Kore, you must change.
All things must change.
You must look within
And know yourself truly,
And grow."

P2 : So Kore looked within,
And embraced the old woman
And the young woman.
And she was filled with knowledge.
And the knowledge changed her.

P1 : On the earth, Demeter searched for Kore.
She looked under every rock,
She dived into every sea,
She spoke to the flame,
She rode on the winds.
At last Athena came to her and said,
"Your daughter has gone into the Underworld."

P3 : Demeter wailed, and wept for Kore.
She put aside her green robes
And veiled herself in mourning.
And the earth grew dark with her grief,
And the earth grew barren with her grief,
And the people cried out in fear.
All the gods and people begged Demeter
But she would not cease her weeping.

P2 : At last Athena went to the cave,
And descended to the Underworld.
And there she spoke with Kore,
And begged her to return.

P1 : Kore was reluctant to go,
But love of her mother
And love of the earth
Persuaded her to return.
And so she went with Athena
Back to the earth.

P2 : Demeter was overjoyed to see her daughter.
They embraced, and kissed.

P3 : But then Kore told her mother
How she had changed.
And she said,
"I must return,
For I have been within.
I am Queen of the Underworld."

P1 : Demeter begged her daughter to stay.
Kore, relenting, agreed;

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P2 : That six months of every year
She would stay with her mother.
And the earth would be fruitful.
And six months of every year
She would return to the Underworld,
And the earth would be barren
Until she returned.

P1 : And this is why we have winter.
For Demeter veils her face
When Kore, called Persephone,
Returns to the Underworld each year.

P3 : And the mystery is this :

That the Underworld is within you,
And you must descend to it
If you are to grow.
You must look into the mirror
And see yourself as you truly are.

P1 : But now is the time to rejoice!

Persephone is returned,
The earth is becoming warm again,
And the grain is growing again.

P2 : Let us share Demeter's joy
In her daughter's return.
Let us feast on her bounty.

Share cakes and water/cider. Those who feel moved to may speak of their feelings in the darkness, and experiences of their own in the Underworld.

P3 opens the circle.

All : Persephone has returned!

P3 : Blow, winds of the East,
Bring warmth to our bodies again.

All : Persephone has returned!

P3 : Shine, sun in the North,
Bring warmth to our hearts again.

All : Persephone has returned!

P3 : Come, waters of the Western sea,
Bring warmth to our souls again.

All : Persephone has returned!

P3 : Grow, all plants of the Earth,
Bring warmth to our spirits again.

The circle is open, but ever unbroken.
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Merry meet,
And merry part,
And merry meet again.

Blessed be.

All : Blessed be.

P3 : This rite is ended.

Note: The directions are all Southrn Hemisphere ... heh.

B*B* Marian*
HHHH

Guardian of the East

Hail to thee, Ancient ones of Air!
Blow soft around us this night
That the restrictions and pains of childhood
Will be but memories in the mind of the adult.

Guardian of the South

Hail to thee, Ancient ones of Fire!
Lend to us this night your passion and strength
Envelope us in your warmth,
That the fires of youth may be tempered within thee.

Guardian of the West

Hail to thee, Ancient ones of Water!
Wash over us with thy loving embrace
That the sorrows of days long past
Can give way to new understanding.

Guardians of the North

Hail to thee, Ancient ones of Earth!
Stand firm with us in our purpose this night,
That from the youth shall grow the adult
Full of purpose and wisdom.

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Invocation to the Lady

Blessed Lady of a Thousand Names,
You who art Maiden, Mother and Crone.
Grant that this night the bindings of childhood will be broken
And the bond between mother and daughter be strengthened.
For the two, as so reflected throughout all creation,
Are but images of thee in thy divine Trinity.
Blessed Be.

In honor of thee do I pour this toast, and drink this wine.

Invocation to the Lord

Great Lord, Ancient one of the fields and Consort to our Lady,
We ask that thou wouldst give
a measure of your love and protection
to she who will soon join the battles of this life.
Fill her with the knowledge of thee as sancutary
And grant that peace may follow her always.

In honor of thee do I pour this toast, and drink this wine.

Chalice is then passed to each of the coveners to share in the toast.

Drawing Down the Moon

Priestess/Mother stands facing the moon with hands upraised and palms turned upwards, cupwise. Drinking in the Lady's essence, she says,

Come to me and fill me with thy light
Enter me, shine in me your fullness
That I may use your power for my good,
And for the good of All.

When appropriate, she blesses all within the Circle, and the rite that is about to be performed. Then, nodding to the Father of the Celebrant, says:

Bring forth your daughter,
that she might, this night,
cross the threshold of adulthood.

Father brings the Celebrant to the Eastern Gate.

Mthr: Is this the daughter I bore so many years before?
Nay, it cannot be, for she was but a child when last I held her.

Dtr: Mother, I am your child. Now grown and ready to throw away the things of childhood. Years it has been since my moonflow began and I became a woman. Now it is time that this is recognized.

Mthr: Very well, lead the child into the center of the Circle. There to have her sit in silence.

Father leads Celebrant to the center of the Circle, while mother re-closes the Circle. She then joins her daughter in the Circle's center, saying:
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Mthr: You sit now in the Center of the Circle; that which is known as the Cauldron of Hecate; the point of transformation; the mother's womb, where beginnings end and endings re-begin.

I have heard your words, and weep for them; Tears of both joy

and sorrow.
It was my body that cried out in pain and joy as you were born.
It was my mind that went in circles to provide for us.
It was my heart that broke when that which you wanted I could not give you.
But always did you have my love... and always shall you carry that love with you.

Behold in me the Three-Fold Goddess
She who is One in Three - Maid, Mother, and Crone
One in Three, as she is in you and all women,
And as you and they are in her.
Look upon her and know her,
That you, too, may be whole.

So I ask thee truly, art thou ready to face the woman within thee?
To see within thee the light and dark, and fear no more the dark?
To accept that which you are, and strive for that which you can become?
To leave behind the things of childhood,
But to continue to love and nurture the child which lives in all adults?

{Celebrant has answered accordingly to each of the questions, at which time the Mother now exhorts the Celebrant to stand and face the altar.}

Mthr: Daughter, I ask you now to look deep within the mirror. See yourself reflected there. Look into your eyes and know yourself. Repeat after me:"I come to commune with my Soul."

Dtr: I come to commune with my Soul.

Mthr: Look into the reflection of your eyes, and name one thing about yourself that you love.

{Celebrant and Mother will continue this, alternating between what the Celebrant thinks is both good and bad within her... }

After the last question, the Mother then says:

Mthr: Daughter, within thee is both light and dark. Know always your shadow side. If something is there which offends thee horrible, give it up. For others to love you as an adult, you must love yourself first. And loving yourself means giving up any self-hatred you've carried over from young years. Now is the time

to cut these things from thy life. They are the bonds of
childhood which have held you limited. Free yourself from them,
and know that thy spirit flies free.

Now look again into the mirror. Look at yourself with love.
See the Goddess shining within thee. She is strong; no man
has dominion over her. She knows herself and loves herself.
She will give herself to those who are worthy of her affections,
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and turn from those who try to debase her. Let the Goddess
within thee shine through thee, that the nobility and strength
of woman is clear for all to see.

Now, come with me.

Mother embraces daughter and leads her to each of the four quarters. After each challenge, the Celebrant must answer as she sees fit, and asks the Guardian's Blessing. The Covener at each gate will then bless the Celebrant, and offer a gift for adulthood, such as strength, courage, etc... or a physical gift pertinent to the rite and Gate.

Covener at Eastern Gate:
Hold! I am the wild wind and fury of the storm!
That which buffets thee without shelter.
How will you survive?

Covener at Southern Gate
Hold! I am fire and passion
That which will consume thee with lust.
How will you survive?

Covener at Western Gate
Hold! I am floods and weeping and gnashing of teeth.
I am lonliness and frustration.
How will thee survive?

Covener at Northern Gate
Hold! I am chaos and turmoil
Plans gone wrong and dreams that die.
How will thee survive?

Mother faces daughter (Priestess mode ON here)...
I am the Lady, thy Mother...

I shall be with thee no matter how far thou shalt roam.
And when lonliness besets thee,
Thou needs only gaze upon the moon,
To see my face and my love reflected there to you.

Father approaches daugher and turns her to face him...
I am he who is father to thee now.
I shall stand behind and beside thee always.
And when lonliness besets thee,
Thou needs only to step out into sunlight
To feel my warmth and love within thee.

Mother takes daughter by hand and returns to the altar. Daughter picks up her gift of childhood and presents it to the mother, saying ...

This I do give you as a symbol of childhood now behind me.
Hold it and cherish it as you remember me.

Mother picks up her gift of adulthood and presents it the Celebrant, saying...

This I do give you as a symbol of your adulthood,
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and my recognition of it.
Hold it and cherish it as you remember me.

Draw a pentegram above the celebrant, with an affirmation at each of the five points:

Point one: In the name of Inanna, Queen of Heaven

Point two: In the name of Athena, warrior Goddess, but also of Peace

Point three: In the name of Astarte, warrior Goddess, and protector of young females
Point four: In the name of Diana, she of the bow and arrow, Goddess of Light
Point five: Do I bless thee, and call thee "Woman".

May their strenth and independence, their love and virtue, be thine all the days of thy life.

I recognize the child no more, but she the child who lives in all of us.

Mother stands with a space between her and her daughter and presents the new adult to the coven.

Feasting (and in our case, a birthday celebration) follow.

Quarter Guardians are thanked, and blessings are asked of the Lord and Lady upon the group, as well as the Celebrant.

Blessed Be * Lady Shyra *

HHHH

persecutions by the Qurayshites, who finally resolved to kill Him, fled to Medina in the middle of the night. Yet even then His enemies did not cease their persecutions, but pursued Him to Medina, and His disciples even to Abyssinia.

These Arab tribes were in the lowest depths of savagery and barbarism, and in comparison with them the savages of Africa and wild Indians of America were as advanced as a Plato. The savages of America do not bury their children alive as these Arabs did their daughters, glorying in it as being an honorable thing to do. [The Banu-Tamim, one of the most barbarous Arab tribes, practiced this odious custom.] Thus many of the men would threaten their wives, saying, "If a daughter is born to you, I will kill you." Even down to the present time the Arabs dread having daughters. Further, a man was permitted to take a thousand women, and most husbands had more than ten wives in their household. When these tribes made war, the one which was victorious would take the women and children of the vanquished tribe captive and treat them as slaves.

When a man who had ten wives died, the sons of these women rushed at each other's mothers; and if one of the sons threw his mantle over the head of his father's wife and cried out, "This woman is my lawful property," at once the unfortunate woman became his prisoner and slave. he could do whatever he wished with her. He could kill her, imprison her in a well, or beat, curse and torture her until death released her. According to the Arab habits and customs, he was her master. It is evident that malignity, jealousy, hatred and enmity must have existed between the wives and children of a household, and it is, therefore, needless to enlarge

upon the subject. Again, consider what was the condition and life of these oppressed women! Moreover, the means by which these Arab tribes lived consisted in pillage and robbery, so that they were perpetually engaged in fighting and war, killing one another, plundering and devastating each other's property, and capturing women and children, whom they would sell to strangers. How often it happened that the daughters and sons of a prince, who spent their day in comfort and luxury, found themselves, when night fell, reduced to shame, poverty and captivity. Yesterday they were princes, today they are captives; yesterday they were great ladies, today they are slaves.

Muhammad received the Divine Revelation among these tribes,

and after enduring thirteen years of persecution from them, He fled. [To Medina.] But this people did not cease to oppress; they united to exterminate Him and all His followers. It was under such circumstances that Muhammad was forced to take up arms. This is the truth: we are not bigoted and do not wish to defend Him, but we are just, and we say what is just. Look at it with justice.
If Christ Himself had been placed in such circumstances among such tyrannical and barbarous tribes, and if for thirteen years He with His disciples had endured all these trials with patience, culminating in flight from His native land -- if in spite of this these lawless tribes continued to pursue Him, to slaughter the men, to pillage their property, and to capture their women and children -- what would have been Christ's conduct with regard to them? If this oppression had fallen only upon Himself, He would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if He had seen that these cruel and bloodthirsty murderers wished to kill, to pillage and to injure all these oppressed ones, and to take captive the women and children, it is certain that He would have protected them and would have resisted the tyrants. What objection, then, can be taken to Muhammad's action? Is it this, that He did not, with His followers, and their women and children, submit to these savage tribes? To free these tribes from their bloodthirstiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks and thus saves him. If Christ had been placed in similar circumstances, it is certain that with a conquering power He would have delivered the men, women and children from the claws of these bloodthirsty wolves.

Muhammad never fought against the Christians; on the contrary, He treated them kindly and gave them perfect freedom. A community of Christian people lived at Najran and were under His care and protection. Muhammad said, "if anyone infringes their rights, I Myself will be his enemy, and in the presence of God I will bring a charge against him." In the edicts which He promulgated it is clearly stated that the lives, properties and honor of the Christians and Jews are under the protection of God; and that if a Muhammadan married a Christian woman, the husband must not prevent her from going to church, nor oblige her to veil herself; and that if she died, he must place her remains in the care of the Christian clergy. Should the Christians desire to build a church, Islam ought to help them. In case of war between Islam and her enemies, the Christians should be exempted from the obligation of fighting, unless they desired of their own free will to do so in

defense of Islam, because they were under its protection. But as a compensation for this immunity, they should pay yearly a small sum of money. In short, there are seven detailed edicts on these subjects, some copies of which are still extant at Jerusalem. This is an established fact and not dependent on my affirmation. The edict of the second Caliph [Of 'Umar] still exists in the custody of the orthodox Patriarch of Jerusalem, and of this there is no doubt. [Cf. Jurji Zaydan's _Umayyads and Abbasids_, trans. D. S. Margoliouth.]

Nevertheless, after a certain time, and through the transgression of both the Muhammadans and the Christians, hatred and enmity arose between them. Beyond this fact, all the narrations of the Muslims, Christians and others are simply fabrications, which have their origin in fanaticism, or ignorance, or emanate from intense hostility.

For example, the Muslims say that Muhammad cleft the moon, and that it fell on the mountain of Mecca: they think that the moon is a small body which Muhammad divided into two parts and threw one part on this mountain, and the other part on another mountain.

Such stories are pure fanaticism. Also the traditions which the clergy quote, and the incidents with which they find fault, are all exaggerated, if not entirely without foundation.

Briefly, Muhammad appeared in the desert of Hijaz in the Arabian Peninsula, which was a desolate, sterile wilderness, sandy and uninhabited. Some parts, like Mecca and Medina, are extremely hot; the people are nomads with the manners and customs of the dwellers in the desert, and are entirely destitute of education and science. Muhammad Himself was illiterate, and the Qur'an was originally written upon the bladebones of sheep, or on palm leaves. These details indicate the condition of the people to whom Muhammad was sent. The first question which He put to them was, "Why do you not accept the Pentateuch and the Gospel, and why do you not believe in Christ and in Moses?" This saying presented difficulties to them and they argued, "Our forefathers did not believe in the Pentateuch and the Gospel; tell us, why was this?" He answered, "They were misled; you ought to reject those who do not believe in the Pentateuch and the Gospel, even though they are your fathers and your ancestors."

In such a country, and amidst such barbarous tribes, an illiterate Man produced a book in which, in a perfect and eloquent style, He explained the divine attributes and perfections, the prophethood of the Messengers of God, the divine laws, and some scientific facts.

Thus, you know that before the observations of modern times -- that is to say, during the first centuries and down to the fifteenth century of the Christian era -- all the mathematicians of the world agreed that the earth was the center of the universe, and that the sun moved. The famous astronomer who was the protagonist of the new theory discovered the movement of the earth and the immobility of the sun. [Copernicus.] Until his time all the astronomers and philosophers of the world followed the Ptolemaic system, and whoever said anything against it was

considered ignorant. Though Pythagoras, and Plato during the latter part of his life, adopted the theory that the annual movement of the sun around the zodiac does not proceed from the sun, but rather from the movement of the earth around the sun, this theory had been entirely forgotten, and the Ptolemaic system was accepted by all the mathematicians. But there are some verses revealed in the Qur'an contrary to the theory of the Ptolemaic system. One of them is "The sun moves in a fixed place," which shows the fixity of the sun, and its movement around an axis. [Qur'an 36:37] Again, in another verse, "and each star moves in its own heaven." [Qur'an 36:38] Thus is explained the movement of the sun, of the moon, of the earth, and of other bodies. When the Qur'an appeared, all the mathematicians ridiculed these statements and attributed the theory to ignorance. Even the doctors of Islam, when they saw that these verses were contrary to the accepted Ptolemaic system, were obliged to explain them away.

It was not until after the fifteenth century of the Christian era, nearly nine hundred years after Muhammad, that a famous astronomer made new observations and important discoveries by the aid of the telescope, which he had invented. [Galileo] The rotation of the earth, the fixity of the sun, and also its movement around an axis, were discovered. It became evident that the verses of the Qur'an agreed with existing facts, and that the Ptolemaic system was imaginary.

In short, many Oriental peoples have been reared for thirteen centuries under the shadow of the religion of Muhammad. During the

Middle Ages, while Europe was in the lowest depths of barbarism, the Arab peoples were superior to the other nations of the earth in learning, in the arts, mathematics, civilization, government and other sciences. The Enlightener and Educator of these Arab tribes, and the Founder of the civilization and perfections of humanity among these different races, was an illiterate Man, Muhammad. Was this illustrious Man a thorough Educator or not? A just judgment is necessary.

'Abdu'l-Baha
Some Answered Questions, pages 18-24
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HHHH

which they have strewn over His path! It is evident that that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as Abdu'llah-i-Ubayy, Abu'Amir, the hermit, Ka'b-ibn-i-Ashraf, and Nadr-ibn-i-Harith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment, if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

For this reason did Muhammad cry out: "No Prophet of God hath suffered such harm as I have suffered." And in the Qur'an are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies....

Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none-the-less confess and acknowledge the greatness and overpowering majesty of that Day Star of loving-kindness.

Such is His earthly sovereignty, the evidences
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of which thou dost on every side behold. This
sovereignty must needs be revealed and established
either in the lifetime of every Manifestation of God
or after His ascension unto His true habitation in the
realms above....

It is evident that the changes brought about in
every Dispensation constitute the dark clouds
that intervene between the eye of man's understanding
and the Divine Luminary which shineth
forth from the day spring of the Divine Essence.
Consider how men for generations have
been blindly imitating their fathers, and have
been trained according to such ways and manners
as have been laid down by the dictates of
their Faith. Were these men, therefore, to discover
suddenly that a Man, Who hath been living in their
midst, Who, with respect to every human limitation
hath been their equal, had risen to abolish every established
principle imposed by their Faith--principles by
which for centuries they have been disciplined, and
every opposer and denier of which they have come to
regard as infidel, profligate and wicked,--they would
of a certainty be veiled and hindered from acknowledging
His truth. Such things are as "clouds" that
veil the eyes of those whose inner being hath not
tasted the Salsabil of detachment, nor drunk from
the Kawthar of the knowledge of God. Such men,
when acquainted with those circumstances, become
so veiled that, without the least question, they pronounce
the Manifestation of God as infidel, and sentence
Him to death. You must have heard of such
things taking place all down the ages, and are now
observing them in these days.

It behoveth us, therefore, to make the utmost endeavor,
that, by God's invisible assistance, these dark
veils, these clouds of Heaven-sent trials, may not hinder
us from beholding the beauty of His shining
Countenance, and that we may recognize Him only
by His own Self.

Gleanings from the Writings of Baha'u'llah, pages 24-27

--- Renegade v12-25 Exp
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A noteworthy historical point about the changing of Ages; although there are always periods of overlap, with no real line of demarcation, each Age has a distinctive flavor or tone of philosophy, and images of common useage that mirror the images connected to the sign naming the Age. From a religious perspective, Christianity has come to be the flag-bearer of the Piscean Age, complete with all Piscean attitudes and characteristics... Judiasm was the flag-bearer of the Aries Age, as was Hinduism the flag-bearer of the Taurus Age.

Interestingly, the Bhraman's Sacred Cow (Taurus image) became the Golden Calf that was cast down by the Judiac nomads and shepherds (Aries image) to promote the One-God concept (also an Aries image). Likewise, the Sacrificial Lamb (Aries image) was offered and became the Kyrstos/Christ/Savior (Piscean image) to promote the Universal-God concept.. the imagery of the `Fisherman of Men' is also strongly Piscean.

So, it is expected that the Aquarian Age will also have its own tone and flavor in this regard... perhaps the image of the Aquarian Water-bearer will empty his Urn that contains all the fish that were caught by the Fisherman of Pisces.
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The attitude of Aquarius is `individuality in a harmonious society of like-minded individuals.... or else, anarchy, rebellion and revolution to obtain acceptance of individuality' ...ie., Ecumenism and apostacy gives way to tolerance, respect, even protection of spiritual diversity. A motto might be: `Spiritual Brotherhood; by Concensus of Conscious Awareness, or Enlightened Anarchy, take your pick.' A view of Diety in the Aquarian Age might be `A Multifarious Multi-dimensional Manifestation of the One' -- no longer cultural, no longer personified, but integrated into all of humanity at once... ie., finally taking the Christ off of the Cross (the image of actually sacrificing the sacrifice) and placing him in the very essence of all beings.

For the record, I am an ordained minister of the International Metaphysical Ministry... which is to say-- a New Age Minister! As is the case of any ministry, my prime focus is to increase the awareness of the Diety's [whatever name you may choose] Presence in mankind. The metaphysical approach in this quest actually compliments other religious teaching systems by supplementing them with the premise that each of us is directly connected to

the God/dess-Source , and can
become consciously aware of that connection through meditation.
This approach encourages one to personally experience
God/dess-Source, rather than merely accept God/dess-Source on the
testimony of someone else.

In the course of my studies, I have traveled on many roads. Along
the way, I considered well that each one was to be but a link in
the chain, never placed total commitment to any one link, but
only in the strength of the full length of chain. As the chain
grows longer with each new link acquired, it approaches a binding
of the Universe. Religion... in a prayer, a spell, a divination,
or invocation... regardless of the name used, religion defined is
to bind oneself, or to be bound, to a way of life.

First, to define metaphysical science. We have incorporated many
varied topics into this general heading, including, but not
limited to meditation, yoga, esp, astral projection, psychic
perception, runes, channeling, astrology, tarot, I-ching, Jungian
psychology, aura-psionic manipulation, alchemy, feng shui,
creative visualization, high magick, and comparative religions.
The metaphysical practitioner uses at least one of these art
forms, most likely many more than one, in their work. A minister
in metaphysical science is studied in _most_ of these art forms,
not to any expertise level, but to a qualifying level to be more
than just conversant -- informed and able to understand each form
and teach the general concepts and principles to others.

The minister, once qualified, then, is able to pursue their own
particular study in whatever field they choose for a speciality
-- my speciality is astrology and psionics . This is not unlike the medical profession, in that
all of the basic skills are learned during the general degree;
and then a speciality skill is pursued for the final practice.
The common thread in all metaphysical science practices is that
we value every human being as being fully connected to, or a
manifestation of the Universal/Divine/God/dess-Source; that each
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practitioner is experiencing that connection in their life-work,
and is encouraging others to experience their own connection in
their life, thus leading to developing their own life-work goals..

The organization of the International Metaphysical Ministry is an
academic organization, not designed to create a new religion, but

to provide an acedemic `clearing house' for information and professional contacts for all those in the diverse fields of study under the metaphysical umbrella. The organization provides accrediting credentials for academic work, and continuing education in yearly convention seminars.

In personal practice, the ordained minister is charged to provide _only_one_precept/tenet_ to the client/student -- ie., the connection to the God/dess-Source is found within each living entity, therefore each person is capable of becoming conscious of that connection, and living in accordance with that connection. The implication is that each person has a Divine purpose, as well as an individual purpose. Most times these two purposes seem to be in conflict. Metaphysical ministry contends that they are meant to coincide, to exist together in harmony, to complement each other; and from that view attempts to resolve any apparent conflict of dualistic purpose through education, meditation, and prayer treatments.

Education is as straight forward as it sounds. The practitioner has their personal area of expertise, as well as the general working knowledge of most `spiritual paths,' and teaches that to all those who seek. The more studied the practitioner, the more areas of `spiritual path' they are able to work with to educate their students. Here, the minister acts as a spiritual guide until the client/student is able to access the `inner guidance' that enables them to take over for themselves.

Meditation is the backbone of the philosophy, all other metaphysical art forms are in some way connected to this. The practitioner personally meditates to daily renew, validate and experience their own connection to the God/dess-Source; and teaches client/students to do the same through a series of methods for exercising meditation skills. This is the ritual level of the ministry.

Prayer treatment is the basic healing tool of the ministry of metaphysical science. A prayer treatment is a conscious focus and release of psychic energy (psionics) from the minister to the client/student for the purpose of healing the spiritual self. Once healing begins on the psychic level, healing on all other levels soon follows. This is the conjure/magick level of the ministry.

In my personal practice, the use of astrology to create

personalized prayer treatments combined with psionics (aura visualization and field energy administration) is my specialty and the subject of my masters thesis. This technique is now being studied by all other ministers in the organization who are interested in astrology and psionics. I intend to further develop the technique in the doctorate work.

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LightWorking:

The term ~LightWork~ is meant to imply the `Nurturing and mid-Wifery of the dawning Aquarius Age' -- working to bring it to full Light. I use the term LightWorking to describe the personal commitment of an individual to the opening of the world to the concepts of the New Age... not all LightWorkers are metaphysical ministers, on the contrary. There are LightWorker representatives in all walks of life, all areas of human endeavor, and they focus the concepts of the New Age through their own particular perspective.

Notice that so many novel, movie and television writers, even the commercial ads, are working with New Age themes, as are musicians and artists of all kinds. Science scholars and philosophers, too, have their representatives. Much of the work on `Quantum Physics' is developed through the New Age perspectives, as is the growing acceptance of alternative health care methods in the general community. The underlying essence of such concepts as `Political Correctness,' of the environmental `Green,' `EcoSafe,' and `EarthWatch' movements, are all still other examples of New Age focus areas. In fact, the mass networking of human thought (this electronic media) is a very fine example of the Aquarian New Age.

New understandings in psychology and sociology, concepts of ESP and intuitive creativity, of channeling and automatic writing, of spirit guides, all have taken old existing concepts and restructured them within the framework of the New Age views. All these areas of new thought have LightWorker representatives working right along side of traditionalists, and diligently participating in guiding the progress and development of their fields toward the New Age view..

Well Neal, guess that should be a short summary ... aren't you glad you asked?

Be Well... And so it is! Rev Steve @)>--`-,--`---

HHHH

during the XIX Dynasty, they took with them a caricature of Set: "Satan" (from the hieroglyphic _Set-Hen_, one of the god's formal titles). Originally a sort of "prosecuting angel for YHVH", the Hebrew Satan was changed by Christianity into a personification of everything God was not - and since God was "good", Satan was necessarily "bad". Alluring or mysterious deities from religions competing with early Christianity - such as the hellenic/Roman Mysteries and Persian Mithraic faith - were also "bad". Non-Christian gods generally were redefined as Christian "demons" and given a place in the Christian Hell (another name stolen and perverted from Norse mythology). Christian propaganda nonwithstanding, the present day "Satan" is wholly their invention.

Which brings us to the present time: The Satanic religion proposes to raise the individual to personal godhood, free from enslavement to any other "God" (or gods). However this is a question not just of power, but also of ethics, morality, and psychological maturity. The parameters of philosophy and metaphysics extend far beyond the conceptual and symbolic limits of the Judaic/Chrisitian tradition. The Temple of Set explores the "human equation" and the metaphysical and psychological roots of the great Satanic/psyche-centered philosophies of history. The appeal of

occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the why.

Conventional religions, with their colorful mythologies analyzed in terms of
the underlying philosophical principles, represent simply the primitive longing of man to feel "at one" with the Universal harmony he perceives about him. The Black Magician rejects both the desirability of union with the Universe and any self-deceptive actions designed to create such an illusion. He/she has considered the existence of the individual psyche - the "core you" of your conscious intelligence - and has taken satisfaction from its existence as something unlike anything else. The Black Magician desires this psyche to live, to experience, to continue. He/she does not wish to die - or to lose consciousness and identity in a larger, Universal consciousness (assuming that such exists). He/she wants to BE. This decision in favor of individual existence is the first premise of the Temple of Set.

The second premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of BECOMING or COMING INTO BEING

(XEPER), whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

The "worship" of Set is thus the "worship" of individualism. In the Church of Satan this was taken to mean indulgence in all (legal) desires of the body and ego. Since many such desires are impulsive and destructive, the COS found itself in an awkward position, which accelerated its eventual crisis and demise in 1975. The Temple of Set determined to preserve the principle of individualism, but to add to it the evolutionary "higher self" aspirations of Aleister Crowley's pre-OTO philosophy of Thelema. Glorification of the ego is not enough; it is the COMPLETE psyche, the entire Self or soul, which must be recognized, appreciated, and actualized. Dogma, - to include fixed ideology in any form - is repugnant to Setians. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. Foolish, pretentious, or destructive egotism under the guise of exploration is neither respected nor endured.

Regretfully there still exist some individuals whose idea of "Satanism" is largely a simple-minded synthesis of Christian propaganda and Hollywood horror movies. The Temple of Set enjoys the colorful legacy of the Black Arts, and we use many forms of historical Satanic imagery for our artistic stimulation and pleasure. But we have not found that any interest or activity which an enlightened, mature intellect would regard as undignified, sadistic, criminal, or depraved is desirable, much less essential to our work. The Temple of Set is an evolutinary product of human experience. Such experience includes the magical and philosophical work of many occult individuals which have preceded us. In examining the secret and suppressed corners of history for valuable and useful material, the Temple insists upon ehtical presentation and use of such discoveries. All Setians are expected to display a high measure of maturity and common sense in this area. We reject absolutely wanton cruelty and harm to others, and are particularly adamant about this with regard to animals.

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The Temple of Set evaluates conventional religions as erroneous in principle, and feels no need to concern itself with their activities unless they intrude upon our affairs.

Any further questions or comments are welcome.

HHHH

Descent Into Confusion
by Robert Hughes

One of the celebrated "mysteries" of revivalist Wicca is the 'ritual play' known as the Legend of the Descent of the Goddess. In my Gardnerian Book of Shadows, dating from the sixties, the Legend is to be enacted separately at "a meeting for preparation for Third Degree". Only third degree witches may attend this meeting with the initiate who is to take second degree.

The Legend is enacted in front of the initiate by four of the third degree witches. Two take the role of Narrator and Guardian of the Portal (of the underworld), while the High Priest and High Priestess or Maiden take the roles of God and Goddess. The term Guardian of the Portal may have been borrowed from the rituals of the Golden Dawn.

In this enactment, the ruler of the underworld and Lord of Death is the Horned One. The Legend begins with the statement: '...Our Lady, the Goddess, would solve all mysteries - even the mystery of death. And so she journeyed to the Netherworld where the Guardian of the Portal challenged her.' The Guardian orders her to strip off her garments and jewels and she is bound with cords and brought into the presence of the Lord of Death.

The God is so overcome by her beauty that he falls and kisses her feet and begs her to stay with him in the underworld. The Goddess replies that she does not love him, and she asks why he causes all the things she loves and delights in to fade and die.

The God replies that the cause is 'age and fate' and he says he is helpless to stop it, although he can give the dead 'rest and peace and strength, so that they may return.' A second time he asks the Goddess to stay with him. When she again says she does not love him, Death replies she must suffer a scourging at his hands.

Following this scourging, and the five fold kiss, the Goddess says: 'I know the pain of love'. It is then that the God 'taught her all the mysteries'. He also gives her a special necklace which is 'a symbol of the Circle of Rebirth'. In return, our Lady teaches him the 'sacred mystery of the

cauldron'. The Legend ends with an affirmation of the reality of reincarnation among the Hidden Children of the Goddess and 'the mystery of magick which is placed between the worlds'. The initiate is then invited to ask questions about the meaning of the Legend.

Even anyone with only a slight knowledge of understanding of mythology will recognise the contradictions and confusions which exist within the structure and symbolism of the Legend. The first point of controversy is when, where, and by whom, this ritual originated. Some (unconfirmed) sources claim it is of 19th century origin. It is said to be a product of the famous "Cambridge" coven of academics who revived the

classical Mysteries in the early 1800s. More reliable evidence exists to prove that Gerald Gardner sent a draft of the Legend to Aleister Crowley for correction in the 1940s.

Kelly (Crafting the Art of Magic, Llewellyn, 1991) claims that the Legend does not appear in the pre-1949 second degree initiation in the famous (infamous?) Ye Bok of Ye Art Magical and says: "The content of this document probably dates to 1953 or earlier..." (p.128). Gardner quotes from the Legend in his book, Witchcraft Today as if he had received it from the New Forest coven. In fact he describes it as 'the central part of one of their rituals. It is a sort of primitive spiritualism.'. He goes on to compare its importance in the Craft to the Christian myth of the crucifixion and resurrection. (1970, pp 44-46). Gardner goes on to say the Legend 'upon which its members base their action is the central idea of the cult.' He compares it with the story of Istar (sic) descending into hell and the myth of the Hindu god Siva (Shiva) as Lord of Death and destruction. Gardner then says he believes the Legend may be of Celtic origin. To support this fanciful statement, he says that: 'In Celtic legends the Lords of the Underworld did prepare you for death and many living people are said to have entered their regions, formed alliances with them, and returned safely, but it needed great courage; only a hero or a demi-god dared to risk it.' (p.46). One presumes that here Gardner is making an allusion to the realm of Faerie and the widespread folk belief that faeries were the spirits of the dead.

This is classic Gardner at his most confusing and, perhaps,

deliberately misleading and mischievous. The version of the Legend as presented by Gardner is both patriarchal and mythologically inaccurate. It seems to be based on a hybrid combination of the Greek myth of Demeter and Persephone, and the Middle Eastern myth of Inanna-Ishtar. Gardner does not mention the Demeter-Persephone myth in his speculations, instead sidetracking the reader into the realms of Celtic myth, although he does devote a chapter of his book to the Greek Mysteries - basically as a means of justifying the practice of scourging.

In the Middle Eastern myth, Inanna is the Goddess of the Moon and Venus. She was probably, 'one of the three great goddesses of the Bronze Age' (Baring & Cashford, 1991). Inanna was known by the title Queen of Heaven and Earth and her myth is an archetypal form of the eternal story of the mourning widow/mother goddess and the saviour god, who is her son/lover, dies, descends to the underworld and is reborn. This myth is found in most Mediterranean cultures and in northern Europe, and it formed the 'pagan' basis for the new religion of Christianity.

The Demeter-Persephone myth is a post-patriarchal variant on this ancient legend with the daughter (Persephone) being kidnapped and held prisoner by Pluto, the Lord of Death and the ruler of Hades. In recent years some feminist mythographers have re-written this classic story and produced alternative versions without any patriarchal overtones (see 2739

Spretnak, 1978).

Gardner was correct to refer to visits to the underworld by heroes and demi-gods (sic). However, in the majority of the extant legends and myths, such as the descent of Arthur to Annwn to capture the Cauldron of the Goddess, and Baldur's ritual death and descent into the realm of Hel, it is a male mortal or god who is involved in the descent and is "reborn". It is the Goddess, in her 'dark aspect, who rules over the realm of the dead, controls the power of fate and grants the hero/god the supreme initiation of transformation and rebirth. In the Gardnerian Legend of the Descent we are led to believe that the Goddess, who is represented in The Charge as an all-powerful deity offering her worshippers 'upon death, peace unutterable, rest and the ecstasy of the Goddess', and is

described by Gardner himself as 'the Great Mother, the giver of life' (1970, p.45), visits the underworld knowing nothing about the mysteries of life and death. She allegedly knows nothing about the natural process that makes 'all the things that I love, and take delight in, fade and die' until she is taught these mysteries by the God. In fact in response to her question the God replies 'tis age and fate'. Significantly these are both concepts associated with the Dark Goddess of the Underworld, who has no role in Gardner's version of the Craft.

It is not difficult to see the Legend of the Descent of the Goddess in terms of 'a theologising of the scourging' (Kelly, 1991), which was such an important aspect of the rituals in Gardner's time. Taking this argument a step forward, as Kelly does (1991, pp 28-29), it could appear that the content of the Legend was based on Gardner's sexual fantasies and his personal concept of the Goddess. He imagined the Goddess as 'a sweet, lovely woman', while in the more traditional branches of the Craft she is a darker deity ruling fate, death and the underworld as well as sexuality. This alternative archetypal image of the witch goddess has largely been ignored by revivalist Wicca. It will continue to do so while Gardner's confused and mythologically incorrect Legend of the Descent of the Goddess remains the 'central idea' of the modern Craft.

References and further reading:

Witchcraft Today G B Gardner (Arrow paperback edition 1970)
The Witches' Way J & S Farrar (Robert Hale 1984)
Crafting the Art of Magic: Book I
A Kelly (Llewellyn 1991)
Lost Goddesses of Early Greece
C Spretnak (Moon Books 1978)
The Myth of the Goddess
Baring & Cashford (Penguin 1991)
The Mysteries of Eleusis
G D'Alviella (Aquarian Press 1981)
HHHH

Strangely enough, the derivation of the word witch is a subject on which scarcely any two authorities can be found to agree. The most frequent explanation is that it is akin to the word wise, and that witchcraft therefore means The Craft of the Wise.

It is widely believed that Gerald Gardner originated this derivation. However, this is incorrect, as it appears in Hugh Ross Williamson's book, The Arrow and the Sword, first published in 1947, before any of Gerald Gardner's books on witchcraft. But is this the right derivation?

Not according to Professor Jeffrey Russell, who gives an appendix on this subject in his book A History of Witchcraft (Thames & Hudson, London, 1980). Professor Russell rejects any connection with the Old English word witan, meaning to know, as he also does with the Old English wican, to bend. In his opinion, the real origin comes from the Indo-European word weik, which has a general connection with religion and magic. From this very ancient root-word came in turn, among other things, a word wikk, meaning magic and sorcery, and this eventually produced the Old English wicca, a male witch, wicce, a female witch, and the verb wiccian, to bewitch or work witchcraft.

It will be seen from the above that "Wicca" does not mean "witchcraft" and never did, in spite of its widespread modern use. So how did this usage originate? In his biography, Gerald Gardner: Witch, it describes his initiation in "Old Dorothy's" house, and says, 'It was half way through when the word Wica was first mentioned: "and I then knew that that which I had thought burnt out hundreds of years ago still survived."' It will be seen that at this time Gerald didn't even know how to spell the word. Its correct spelling is as above. Nor, unfortunately, does this account state in what context the word was used. It might have been that Old Dorothy's coven was simply proclaiming Gerald a male witch, in which case this would have been an accurate use of the word.

So where did Gerald get the idea that "Wicca" meant witchcraft? I would like to advance a theory of my own. I must emphasise that this is just a theory, and I may be wrong. But I believe that this idea originated from his reading of a book which I know that he possessed, namely An Encyclopaedia of Occultism by Lewis Spence. This very valuable work of reference first appeared in 1920, according to the mention of it in the bibliography at the end of Gerald's book, Witchcraft Today. It has recently been re-issued by Bracken Books under the title of The Encyclopaedia of the Occult. The entry referring to witchcraft begins: "Witchcraft: (from Saxon Wicca, a contraction of witega, a prophet or sorcerer)." This could have been read and misunderstood to mean that "Wicca" meant witchcraft, and this misconception has

been carried on through the ranks of modern witches ever since.

It has to be said, of course, that the word Wicca has its uses to define the present-day revival, especially in the USA, where a number of associations using this word have gained legal recognition as religious bodies. Personally, however, I prefer the term The Old Religion, which is the English equivalent of the Italian term used by the followers of Aradia, namely La Vecchia Religione. (See Charles Godfrey Leland's book, Aradia: or the Gospel of the Witches, first published in 1899.)
2741

(Incidentally, there is a legend in witchcraft circles to the effect that the reason why the original edition of this book is so rare is that old Gerald bought up all the copies he could find and destroyed them. Whether there is any truth in this or not, I cannot say.)

In spite of Professor Russell's opinion, as quoted above, there is an older derivation of the word witch that may perhaps be worthy of consideration. This may be found in A Concise Etymological Dictionary of the English Language by the Rev. Walter W Skeat (Clarendon Press, Oxford, 1901). This book discusses the above-mentioned derivations from wicca, wicce, etc., and then in turn connects these old words with the Norwegian vikja, which means firstly 'to turn aside' and secondly 'to conjure away'. Thus, speculates the Rev. Skeat, the word witch possibly meant 'averter'.

He also mentions that the Anglo-Saxon word witega, a prophet or seer, comes from the Anglo-Saxon witan, to observe, which he says is 'cognate with witan, to know.'. We have seen that Lewis Spence regarded witega as the origin of wicca. So who is right? In spite of all claims, it seems to me that it remains a matter of opinion. One thing we do know is that the word came to Britain with the Saxons, who at the time of their arrival on these shores were pagans. I believe that to them, the word witch (or whichever of its forerunners they used), did not necessarily have any derogatory meaning. A witch was a seer, a knower, an averter of evil. The word only took on a negative meaning with the coming of Christianity, which taught that all the gods of the heathen were devils. So anyone who clung o the old ways and the Old Religion was a devil worshipper. And annually, around Halloween, we still see the same old charges being made in the same old spirit of bigotry. Isn't it sad that these good folk haven't learnt anything since the Dark Ages?
HHHH

Wicca vs. Paganism?

By: David Piper

Firstly, Paganism is a collective term for many different faiths and Wicca is one specific Pagan faith; however, specifics of Wicca IMHO:

Duotheistic monism *or* duotheistic monotheism (the One transcending the Two while the Two still have independent self-existence)

The Lady is the Mother of all Life and Giver of Rebirth: Her Womb is also the Tomb - "that which enters the Cauldron living, dies but that which is placed in it dead, comes forth living"

The Lord is the Father of all life, Son and Lover of the Goddess: He is born of Her, returns His Seed unto Her, returns to Her in death, and is reborn of Her

All initiated members are of the Priesthood: as Priest(ess) unto the self, if not to a group

The essential equality of all members, together with the respect for those of more experience and learning: Elders, HP, and HPS

Wiccans practice a somewhat "formal" liturgy - if only in terms of a regular "opening" and "closing" ritual, within which freedom and spontaneity can be expressed as the Spirit moves them

A common resemblance of working methods and practice, within a broad but nevertheless limited range of acceptable variation

The concept of "Drawing Down" - that the Deities can and do manifest Themselves "unto visible appearance" to Their worshippers

A reverence for sexuality as both natural and good, and as sacrament of the creative Union of the Lady and the Lord

The Great Rite - as the "Sacred Marriage," in which Goddess and God, human and Divine, are brought to Unity, or Unity perceived

Respect for the "Gifts of the Goddess" (to borrow a Farrarian term), as the true means by which humans can come to directly know, and experience, the Divine - reason and logic fail; emotions and intuition and the "psychic" are the channels of contact, and experiential "Knowledge"

The concept of "Naked in Her Sight" as expressive of freedom, and of
obedience to Her, and of equality with Brothers and Sisters;
whether by literal, "skyclad" ritual nudity, or by symbolic,
"Naught is hidden from Your Sight" ritual robes

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Now, some of the ideas mentioned beg for more definition and further
discussion, but there's my offering for now...

B*B
David
HHHH

Shas-hetep, the Lord of eternity, the Governor of Abydos. The path of his throne is in Ta-tcheser (a part of Abydos). Thy name is established in the mouths of men. Thou art the substance of Two Lands (Egypt). Thou art Tem, the feeder of Kau (Doubles), the Governor of the Companies of the gods. Thou art the beneficent Spirit among the spirits. The god of the Celestial Ocean (Nu) draweth from thee his waters. Thou sendest forth the north wind at eventide, and breath from thy nostrils to the satisfaction of thy heart. Thy heart reneweth its youth, thou producest the.... The stars in the celestial heights are obedient unto thee, and the great doors of the sky open themselves before thee. Thou art he to whom praises are ascribed in the southern heaven, and thanks are given for thee in the northern heaven.

The imperishable stars are under thy supervision, and the stars which never set are thy thrones. Offerings appear before thee at the decree of Keb. The Companies of the Gods praise thee, and the gods of the Tuat (Other World) smell the earth in paying homage to thee. The uttermost parts of the earth bow before thee, and the limits of the skies entreat thee with supplications when they see thee. The holy ones are overcome before thee, and all Egypt offereth thanksgiving unto thee when it meeteth Thy Majesty. Thou art a shining Spirit-Body, the governor of Spirit-Bodies; permanent is thy rank, established is thy rule. Thou art the well-doing Sekhem (Power) of the Company of the Gods, gracious is thy face, and beloved by him that seeth it. Thy fear is set in all the lands by reason of thy perfect love, and they cry out to thy name making it the first of names, and all people make offerings to thee. Thou art the lord who art commemorated in heaven and upon earth. Many are the cries which are made to thee at the Uak festival, and with one heart and voice Egypt raiseth cries of joy to thee.
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"Thou art the Great Chief, the first among thy brethren, the Prince of the Company of the Gods, the stablisher of Right and Truth throughout the World, the Son who was set on the great throne of his father Keb. Thou art the beloved of thy mother Nut, the mighty one of valour, who overthrew the Sebau-fiend. Thou didst stand up and smite thine enemy, and set thy fear in thine adversary. Thou dost bring the boundaries of the mountains. Thy heart is fixed, thy legs are set firm. Thou art the heir of Keb and of the sovereignty of the Two Lands (Egypt). He (Keb) hath seen his splendours, he hath decreed for him the guidance of the world by thy hand as long as times endure. Thou hast made this earth with thy hand, and the waters, and the winds, and the vegetation, and all the cattle, and all the feathered fowl, and all the fish, and all the creeping things, and all

the wild animals therof. The desert is the lawful possession of the son of Nut. The Two Lands (Egypt) are content to crown thee upon the throne of thy father, like Ra.

"Thou rollest up into the horizon, thou hast set light over the darkness, thou sendest forth air from thy plumes, and thou floodest the Two Lands like the Disk at daybreak. Thy crown penetrateth the height of heaven, thou art the companion of the stars, and the guide of every god. Thou art beneficent in decree and speech, the favoured one of the Great Company of the Gods, and the beloved of the Little Company of the Gods.

His sister [Isis] hath protected him, and hath repulsed the fiends, and turned aside calamities (of evil). She uttered the spell with the magical power of her mouth. Her tongue was perfect, and it never halted at a word. Beneficent in command and word was Isis, the woman of magical spells, the advocate of her brother. She sought him untiringly, she wandered round and round about this earth in sorrow, and she alighted not without finding him. She made light with her feathers, she created air with her wings, and she uttered the death wail for her brother. She raised up the inactive members of whose heart was still, she drew from him his essence, she made an heir, she reared the child in loneliness, and the place where he was not known, and he grew in strength and stature, and his hand was mighty in the House of Keb. The Company of the Gods rejoiced, rejoiced, at the coming of Horus, the son of Osiris, whose heart was firm, the triumphant, the son of Isis, the heir of Osiris."

REFERENCES

Following is a list of frequently-mentioned geographical locations, and their commonly-known names:

Abtu	Abydos
Abu	Elephantine
Anu	Heliopolis
Bast	Bubastis
Hensu	Herakleopolis
Het-ka-Ptah	Memphis

Khemenu	Hermopolis
Per-Menu	Panopolis
Qerrt	Elephantine
Sau	Sais
Sekhem	Letopolis
Suat	Asyut
Tetu	Busiris
Two Lands	Upper and Lower Egypt
Unu	Hermopolis

HYMN TO RA THE SUN GOD

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN:

Behold, the Osiris Ani, the scribe of the holy offerings of all the gods, saith: Homage to thee, O thou who hast come as Khepera, Khepera the creator of the gods, Thou art seated on thy throne, thou risest up in the sky, illumining thy mother [Nut], thou art seated on thy throne as the king of the gods. [Thy] mother Nut stretcheth out her hands, and performeth an act of homage to thee. The domain of Manu receiveth thee with satisfaction. The goddess Maat embraceth thee at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the KA of the Osiris the Scribe Ani, who speaketh truth before Osiris, and who saith: Hail, O all ye gods of the House of the Soul, who weigh heaven and earth in a balance, and who give celestial food [to the dead]. Hail, Tatun, [who art] One, thou creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe ye praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give ye thanks unto him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise thee, beings terrestial praise thee. Thoth and the goddess Maat mark out thy

course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire. The Serpent-fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Ra carried away from him. The Sons of Revolt shall never more rise up. The House of the Aged One keepeth festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god setteth out on his journey, and he goeth onwards until he reacheth the land of Manu; the earth becometh light at his birth each day; he proceedeth until he reacheth the place where he was yesterday. O be thou at peace with me. Let me gaze upon thy beauties. Let me journey above the earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me behold the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it piloteth it in its lake. Let me behold Horus when he is in charge
2746

of the rudder [of the Boat of Ra], with Thoth and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba-soul come forth to walk about hither and thither and whithersoever it pleaseth. Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of Horus. Let there be prepared for me a seat in the Boat of the Sun on the day wheron the god saileth. Let me be received in the presence of Osiris in the Land of Truth-speaking- the Ka of Osiris Ani.

APPENDIX

(From the Papyrus of Nekht, Brit. Mus. No. 10471, Sheet 21)

NEKHT, THE CAPTAIN OF SOLDIERS, THE ROYAL SCRIBE, SINGETH A HYMN OF PRAISE TO RA, and saith:- Homage to thee, O thou glorious Being, thou who art dowered [with all sovereignty]. O Tem-Heru-Khuti (Tem-Harmakhis), when thou risest in the horizon of heaven a cry of joy goeth forth to thee from all people. O thou beautiful Being, thou dost renew thyself in thy season in the form of the Disk, within thy mother Hathor. Therefore in every place every heart

swelleth with joy at thy rising for ever. The regions of the South and the North come to thee with homage, and send forth acclamations at thy rising on the horizon of heaven, and thou illuminest the Two Lands with rays of turquoise-[coloured] light. O Ra, who art Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Tuat (the Other World), governor of Aukert, thou didst come from the Water-god, thou didst spring from the Sky-god Nu, who doth cherish thee and order thy members. O thou god of life, thou lord of love, all men live when thou shinest; thou art crowned king of the gods. The goddess Nut embraceth thee, and the goddess Mut enfoldeth thee at all seasons. Those who are in thy following sing unto thee with joy, and they bow down their foreheads to the earth when they meet thee, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherin thou art firmly stablished.

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Abtu, the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou art the eldest son of the womb of Nut. Thou was begotten by Keb, the Erpat. Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty. Thou art the King (Ati) of gods [and] men. Thou hast gained possession of the sceptre of rule, and the whip, and the rank and dignity of thy divine fathers. Thy heart is expanded with joy, O thou who art in the kingdom of the dead. Thy son Horus is firmly placed on thy throne. Thou hast ascended thy throne as the Lord of Tetu, and as the Heq who dwelleth in Abydos. Thou makest the Two Lands to flourish through Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit. Thou drawest on that which hath not yet come into being in thy name of "Ta-her-sta-nef." Thou governest the Two Lands by Maat in thy name of "Seker." Thy power is wide-spread, thou art he of whom the fear is great in thy name of "Usar" (or "Asar"). Thy existence endureth for an infinite number of double henti periods in thy name of "Un-Nefer."

Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Thou hast ruled the Two Lands from the womb of the goddess Nut. Thou hast governed the Lands of Akert. Thy members are of silver-gold, thy head is of lapis-lazuli, and the crown of thy head is of turquoise. Thou art An of millions of years. Thy body is all pervading, O Beautiful Face in Ta-tchesert. Grant thou to me glory in heaven, and power upon earth, and truth-speaking in the Divine Underworld, and [the power to] sail down the river to Tetu in the form of a living Ba-soul, and [the power to] sail up the river to Abydos in the form of a Benu bird, and [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat. Let there be given unto me bread-cakes in the House of Refreshing, and sepulchral offerings of cakes and ale, and propitiatory offerings in Anu, and a permanent homestead in Sekhet-Aaru, with wheat and barley therein- to the Double of the Osiris, the scribe Ani.
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FUNERAL,
ENTERING IN AFTER COMING FORTH.

The Osiris Ani, the Osiris the scribe Ani saith:- Homage to thee, O Bull of Amentet, Thoth the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris before his enemies on the day of the weighing of words. I am thy kinsman Osiris. I am [one of] those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris, and who bound in fetters the legion of Sebau devils on his behalf. I am thy kinsman Horus, I have fought on thy behalf, I have come to thee for thy name's sake. I am Thoth who proved the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu. I am Teti, the son of Teti. My mother conceived me in Tetu, and gave birth to me in Tetu. I am with the mourners [and with] the women who tear out their hair and make lament for Osiris in Taui-Rekhti, proving true the words of Osiris before his enemies. Ra commanded Thoth to prove true the words of Osiris before his enemies; what was commanded [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing Teshtesh. I open the hidden water-springs for the ablutions of Urt-ab. I unbolt the door of the Shetait Shrine in Ra-stau. I am with Horus as the protector of the left shoulder of Osiris, the dweller in Sekhem. I enter in among and I come forth from the Flame-gods on the day of the destruction of the Sebau fiends in Sekhem. I am with Horus on the day[s] of the festivals of Osiris, at the making of offerings and oblations, namely, on the festival which is celebrated on the sixth day of the month, and on the day of the Tenat festival in Anu. I am the UAB priest (libationer) in Tetu, Rera, the dweller in Per-Asar. I exalt him that is upon the high place of the country. I look upon the hidden things (the mysteries) in Ra-stau. I recite the words of the liturgy of the festival of the Soul-god in Tetu. I am the SEM priest, and [perform] his duties. I am the UR-KHERP-HEM priest on the day of placing the Henu Boat of Seker upon its divine sledge. I have taken in my hand the digging tool on the day of digging up the earth in Hensu.

Hail, O ye who make perfect souls to enter into the House of Osiris, make ye the well-instructed soul of the Osiris the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris. Let him hear even as ye hear; let him have sight even as ye have sight; let him stand up even as ye stand up; let him take his seat even as ye take your seats.

Hail, O ye who give cakes and ale to perfect souls in the House of Osiris, give ye cakes and ale twice each day (in the morning and in the evening) to the soul of the Osiris Ani, whose word is true before the gods, the Lords of Abydos, and whose word is true with you.

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Hail, O ye who open up the way, who act as guides to the roads [in the Other World] to perfect souls in the House of Osiris, open ye up for him the way, and act ye as guides to the roads to the soul of the Osiris, the scribe, the registrary of all the offerings made to the gods, Ani, [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come forth therefrom in peace. May there be no opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour [of Osiris], and may he come forth gratified [at the acceptance of] his true words. May his commands be performed in the House of Osiris, may his words travel with you, may he be glorious as ye are. May he be not found to be light in the Balance, may the Balance dispose of his case.

(In the Turin Papyrus, ed. Lepsius, this Chapter ends with the following.)

Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods; may I arrive at the Nome of Maati (Truth); may I rise up on my seat like a god endowed with life; may I give forth light like the Company of the Gods who dwell in heaven; may I become like one of you; may I lift up my footsteps in the town of Kher-Aha; may I look upon the Sektet Boat of the god, Saah, the holy one, as it passeth across the sky; may I not be repulsed; may I look upon the Lords of the Tuat, or, according to another reading, the Company of the Gods; may I smell the savour of the divine food of the Company of the Gods; may I sit down with them; may my name be proclaimed for offerings by the KHER-HEB priest at the sacrificial table; may I hear the petitions which are made when offerings are presented; may I draw nigh unto the Neshem Boat; and may neither my Heart-soul nor its lord be repulsed.

Homage to thee, O Chief of Amentet, thou god Osiris, who dwellest in the town of Nifu-ur. Grant thou that I may arrive in peace in Amentet. May the Lords of Ta-Tchesert receive me, and may they say unto me: "Hail, hail; welcome, welcome!" May they make ready for me a seat by the side of the President of the Chiefs; may the Nursing-goddesses receive me at the seasons, and may I come forth into the presence of Un-Nefer true of word. May I be a Follower of Horus in Ra-stau, and of Osiris in Tetu; and may I perform all the transformations which my heart may desire to make in every place wherein my Double (KA) wisheth to be.

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RUBRIC: If this text be known [by the deceased] upon earth or if he causeth it to be done in writing upon [his] coffin, then will he be able to come forth on any day he pleaseth, and to enter into his habitation unrepulsed. Cakes and ale and joints of meat from those which are on the altar of Ra shall be given unto him, and his homestead shall be among the fields of the Field of Reeds(Sekhet-Aaru), and wheat and barley shall be given unto him therein, and he shall flourish there even as he flourished upon earth.

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APPENDIX

(From the Papyrus of Nekhtu-Amen, ed. Naville, I, 5)

THE CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THE
FUNERAL, WHEN THE FOLLOWING WORDS ARE TO BE SAID: Homage to thee, O thou who dwellest in the Holy Hill (Set-Tchesert) of Amentet! the Osiris, the royal scribe, Nekhtu-Amen, whose word is true, knoweth thee, he knoweth thy name. Deliver thou him from the worms which are in Ra-stau, which live upon the bodies of men and women, and feed upon their blood, for Osiris, the favoured servant of the god of his city, the royal scribe Nekhtu-Amen, knoweth you, and he knoweth your names. Let the order for his protection be the first command of Osiris, the Lord to the Uttermost Limit, who keepeth his body hidden. May he give him release from the Terrible One who dwelleth at the bend of the River of Amentet, and may he decree the acts that will make him to rise up. Let him pass on to him whose throne is placed within the darkness, who giveth light in Ra-stau. O thou Lord of Light, come thou and swallow up the worms which are in Amentet. Let the Great God who dwelleth in Tetu, and who is himself unseen, hear

his prayers, and let those who cause afflictions hold him in fear as he cometh forth with the sentence of their doom to the Divine Block. I the Osiris, the royal scribe, Nekhtu-Amen, come, bearing the decree of Neb-er-tcher, and I am the Horus who taketh possession of his throne for him. His father, the lord of all those who are in the Boat of his Father Horus, hath ascribed praise unto him. He cometh bearing tidings..... let him see the town of Anu. Their chief shall stand on the earth before him, the scribes shall magnify him at the doors of their assemblies, and thy shall swathe im with swathings in Anu. He hath led heaven captive, and he hath seized the earth in his grasp. Neither the heavens nor the earth can be taken away from him, for, behold, he is Ra, the firstborn of the gods. His mother shall nurse him, and shall give him her breast on the horizon.

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RUBRIC: The words of this Chapter shall be said after [the deceased] is laid to rest in Amentet; by means of them the region Tenn-t shall be contented with her lord. And the Osiris, the royal scribe, Nekhtu-Amen, whose word is truth, shall come forth, and he shall embark in the Boat of Ra, and [his] body upon its bier shall be counted up, and he shall be established in the Tuat.

GIVING A MOUTH TO ANI

THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE WORD
IS TRUE, WHO SAITH:- I rise up out of the Egg in the Hidden Land. May my mouth be given unto me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Osiris, the Lord of Ra-stau. May I, the Osiris, the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire.

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[THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS, THE SCRIBE ANI, WHO SAITH]:- Homage to thee, O thou lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. I have come unto thee. I am shining, I am pure. My hands are about thee, thou hast thy lot with thy ancestors. Give thou unto me my mouth that I may speak with it. I guide my heart at its season of flame and of night.

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RUBRIC: If this Chapter be known by the Osiris the scribe Ani, upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by day in every form which he pleaseth, and he shall enter into [his] abode, and shall not be repulsed. And cakes, and ale, and joints of meat [from those which are on] the altar of Osiris shall be given unto him; and he shall enter in peace into Sekhet-Aaru, conformably to the decree of the Dweller in Busiris. Wheat and barley (dhura) shall be given unto him therein, and he shall flourish there just as he did upon earth; and he shall do whatsoever it pleaseth him to do, even as do the Company of the Gods who are in the Tuat, regularly and continually, for millions of times.

{GIVING A MOUTH TO ANI|APPENDIX

(From the Paprys of Nebseni, Sheet 3)

THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH
THE AMEHET: Behold, the scribe Nebseni, whose word is truth, saith:- Homage to you, O ye Lords of Kau, ye who are without sin, and who live for the endless and infinite aeons of time which make up eternity. I have opened up a way for myself to you. I have become a spirit in my forms, I have gotten the mastery over my words of magical power, and I am adjudged a spirit; therefore deliver ye me from the Crocodile [which liveth in] this Country of Truth. Grant ye to me my mouth that I may speak therewith, and cause ye that sepulchral offerings shall be made unto me in your presence, for I know you, and I know your names, and I know also the name of the mighty god before whose face ye set your celestial food. His name is "Tekem." [When] he openeth up his path on the eastern horizon of heaven, [when] he alighteth towards the western horizon of heaven, may he carry me along with him, and may I be safe and sound. Let not the Mesqet make an

end of me, let not the Fiend (Sebau) gain the mastery over me, let me not be driven away from the doors of the Other World, let not you doors be shut in my face, for my cakes are in the city of Pe, and my ale is in the city of Tep. And there, in the celestial mansions of heaven which my divine father Tem hath stablished, let my hands lay hold upon the wheat and the barley, which shall be given unto me therein in abundant measure, and may the son of my own body make ready for me my food therein. And grant ye unto me when I am there sepulchral meals, and incense, and unguents, and all the pure and beautiful things whereon the god liveth, in every deed for ever, in all the transformations which it pleaseth me [to perform], and grant unto me the power to float down and to sail up the stream in the Field
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of Reeds (Sekhet-Aaru), [and may I reach Sekhet-hetepet (the Field of Offerings)]. I am the twin Lion-gods (Shu and Tefnut).

WEIGHING OF THE HEART OF ANI

TEXTS RELATING TO THE WEIGHING OF THE HEART OF ANI

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THE NAMES OF THE GODS OF THE GREAT COMPANY:- 1. Ra Harmakhis, the Great God in his boat. 2. Temu. 3. Shu. 4. Tefnut. 5. Keb. 6. Nut, the Lady of Heaven. 7. Isis. 8. Nephthys. 9. Horus, the Great God. 10. Hathor, Lady of Amentet. 11. Hu. 12. Sa.

THE PRAYER OF ANI:- My heart, my mother; my heart, my mother! My heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of thee from me in the presence of him that keepeth the Balance! Thou art my KA, which dwelleth in my body; the god Khnemu who knitteth together and happiness whither we go. May the Sheniu officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory unto us, and let the Listener god be favourable unto us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest in triumph.]

THE SPEECH OF THOTH:- Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, saith: Hear ye this judgment. The heart of Osiris hath in very truth been

weighed, and his Heart-soul hath borne testimony on his behalf; his heart hath been found right by the trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings which have been made in the temples; he hath not committed any evil act; and he hath not set his mouth in motion with words of evil whilst he was upon earth.

SPEECH OF THE DWELLER IN THE EMBALMMENT CHAMBER (ANUBIS):- Pay good heed, O righteous Judge to the Balance to support [the testimony] thereof. Variant: Pay good heed to the weighing in the Balance of the heart of the Osiris, the singing-woman of Amen, Anhai, whose word is truth, and place thou her heart in the seat of truth in the presence of the Great God.

THE SPEECH OF THE GODS:- The Great Company of the Gods say to Thoth who dwelleth in Khemenu: That which cometh forth from thy mouth shall be declared true. The Osiris the scribe Ani, whose word is true, is holy and righteous. He hath not committed any sin, and he hath done no evil against us. The devourer Am-mit shall not be permitted to prevail over him. Meat offerings and admittance into the presence of the god Osiris shall be granted unto him, together with an abiding habitation in the Field of Offerings (Sekhet-hetepet), as unto the Followers of Horus.

THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM:- Horus, the son of Isis, saith: I have come to thee, O Un-Nefer, and I have brought unto thee the Osiris Ani. His heart is righteous, and it hath come forth from the Balance; it hath not sinned against any god

or any goddess. Thoth hath weighed it according to the decree pronounced unto him by the Company of the Gods, and it is most true and righteous. Grant thou that cakes and ale may be given unto him, and let him appear in the presence of the god Osiris, and let him be like unto the Followers of Horus for ever and ever.

THE SPEECH OF ANI:- And the Osiris Ani saith: Behold, I am in thy presence, O Lord of Amentet. There is no sin in my body. I have not spoken that which is not true knowingly, nor have I done anything with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands, I who am a veritable royal scribe who loveth thee, Ani, whose word is true before the god Osiris.

DESCRIPTION OF THE BEAST AM-MIT:- Her forepart is like that of a

crocodile, the middle of her body is like that of a lion, her hind quarters are like those of a hippopotamus.

PRAISES AND GLORIFYINGS

HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS KHERT-NETER, WHICH IS IN THE BEAUTIFUL AMENTET, OF COMING FORTH BY DAY IN ALL THE FORMS OF EXISTENCE WHICH IT
MAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING IN
THE SEH HALL, AND OF APPEARING AS A LIVING SOUL:

The Osiris the scribe Ani saith after he hath arrived in his haven of rest- now it is good for [a man] to recite [this work whilst he is] upon earth, for then all the words of Tem come to pass-

"I am the god Tem in rising. I am the Only One. I came into existence in Nu. I am Ra who rose in the beginning, the ruler of this [creation]."
Who is this?

"It is Ra, when at the beginning he rose in the city of Hensu, crowned like a king for his coronation. The Pillars of the god Shu were not as yet created, when he was upon the steps of him that dwelleth in Khemenu.

"I am the Great God who created himself, even Nu, who made his names to become the Company of the Gods as gods."

Who is this?

"It is Ra, the creator of the names of his limbs, which came into being in the form of the gods who are in the train of Ra.

"I am he who cannot be repulsed among the gods."

Who is this?

"It is Temu, the dweller in his disk, but others say that it is Ra when he riseth in the eastern horizon of the sky.

"I am Yesterday, I know To-day."

Who is this?

"Yesterday is Osiris, and To-day is Ra, when he shall destroy the enemies of Neb-er-tcher (the lord to the uttermost limit), and when he shall establish as prince and ruler his son Horus.

"Others, however, say that To-day is Ra, on the day when we commemorate the festival of the meeting of the dead Osiris with his father Ra, and when the battle of the gods was fought, in which Osiris, the Lord of Amentet, was the leader."
What is this?

"It is Amentet, [that is to say] the creation ofthe souls of the gods when Osiris was leader in Set-Amentet.

"Others, however, say that it is the Amentet which Ra hath given unto me; when any god cometh he must rise up and fight for it.

"I know the god who dwelleth therein."
Who is this?

"It is Osiris. Others, however, say that his name is Ra, and that the god who dwelleth in Amentet is the phallus of Ra, wherewith he had union with himself.

"I am the Benu bird which is in Anu. I am the keeper of the volume of the book (the Tablet of Destiny) of the things which have been made, and of the things which shall be made."

Who is this?

"It is Osiris.

"Others, however, say that it is the dead body of Osiris, and yet others say that it is the excrement of Osiris. The things which have been made, and the things which shall be made [refer to] the dead body of Osiris. Others again say that the things which have been made are Eternity, and the things which shall be made are Everlastingness, and that Eternity is the Day, and Everlastingness the Night.

"I am the god Menu in his coming forth; may his two plumes be set on my head for me."

Who is this?

"Menu is Horis, the Advocate of his father [Osiris], and his coming forth means his birth. The two plumes on his head are Isis and Nephthys, when these goddesses go forth and set themselves thereon, and when they act as his protectors, and when they provide that which his head lacketh.

"Others, however, say that the two plumes are the two exceedingly large uraei which are upon the head of their father Tem, and there are yet others who say that the two plumes which are upon the head of Menu are his two eyes.

"The Osiris the scribe Ani, whose word is true, the registrar of all the offerings which are made to the gods, riseth up and cometh into
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his city."

What is this [city]?

"It is the horizon of his father Tem.

"I have made an end of my shortcomings, and I have put away my faults."

What is this?

"It is the cutting of the navel string of the body of the Osiris the scribe Ani, whose word is true before all the gods, and all his faults are driven out.

What is this ?

"It is the purification [of Osiris] on the day of his birth.

"I am purified in my great double nest which is in Hensu on the day of the offerings of the followers of the Great God who dwelleth therein."

What is the "great double nest"?

"The name of one nest is 'Millions of years,' and 'Great Green [Sea]' is the name of the other, that is to say 'Lake of Natron' and 'Lake of Salt.'

"Others, however, say the name of the one is 'Guide of Millions of Years,' and that 'Great Green Lake' is name of the other. Yet others say that 'Begetter of Millions of Years' is the name of one, and 'Great Green Lake' is the name of the other. Now, as concerning the Great God who dwelleth therein, it is Ra himself.

"I pass over the way, I know the head of the Island of Maati."

What is this?

"It is Ra-stau, that is to say, it is the gate to the South of Nerutef, and it is the Northern Gate of the Domain (Tomb of the god).

"Now, as concerning the Island of Maati, it is Abtu.

"Others, however, say that it is the way by which Father Tem travelleth when he goeth forth to Sekhet-Aaru, [the place] which produceth the food and sustenance of the gods who are [in] their shrines.

"Now the Gate Tchesert is the Gate of the Pillars of Shu, that is to say, the Northern Gate of the Tuat.
"Others, however, say that the Gate of Tchesert is the two leaves of the door through which the god Tem passeth when he goeth forth to the eastern horizon of the sky.

"O ye gods who are in the presence [of Osiris], grant to me your arms, for I am the god who shall come into being among you."

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Who are these gods?

"They are the drops of blood which came forth from the phallus of Ra when he went forth to perform his own mutilitation. These drops of blood sprang into being under the forms of the gods Hu and Sa, who are in the bodyguard of Ra, and who accompany the god Tem daily and every day.

"I, Osiris the scribe Ani, whose word is truth, have filled for thee the utchat (the Eye of Ra, or of Horus), when it had suffered extinction on the day of the combat of the Two Fighters (Horus and Set)."

What was this combat?

It was the combat which took place on the day when Horus fought with Set, during which Set threw filth in the face of Horus, and Horus crushed the genitals of Set. The filling of the utchat Thoth performed with his own fingers.

"I remove the thunder-cloud from the sky when there is a storm with thunder and lightning therein."

What is this?

"This storm was the raging of Ra at the thunder-cloud which [Set] sent forth against the Right Eye of Ra (the Sun). Thoth removed the thunder-cloud from the Eye of Ra, and brought back the Eye living, healthy, sound, and with no defect in it to its owner.

"Others, however, say that the thunder-cloud is caused by sickness in the Eye of Ra, which weepeth for its companion Eye (the Moon); at this time Thoth cleanseth the Right Eye of Ra.

"I behold Ra who was born yesterday from the thighs of the goddess Mehurt; his strength is my strength, and my strength is his strength."

Who is this?

"Mehurt is the great Celestial Water, but others say that Mehurt is the image of the Eye of Ra at dawn at his birth daily.

"[Others, however, say that] Mehurt is the utchat of Ra.

"Now Osiris the scribe Ani, whose word is truth, is a very great one among the gods who are in the following of Horus; they say that he is the prince who loveth his lord."

Who are the gods who are in the train of Horus?

"[They are] Kesta, Hapi, Taumutef, and Qebhsenuf.

"Homage to you, O ye lords of right and truth, ye sovereign princes (Tchatcha) who [stand] round about Osiris, who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, grant ye that I may come unto you. Destroy ye all the faults which are within me, even as ye did for the Seven Spirits who are among the followers of their lord Sepa. Anpu (Anubis) appointed to

them their places on the day [when he said unto them], "Come ye hither."

Who are the "lords of right and truth"?

"The lords of right and truth are Thoth and Astes, the Lord of Amentet.

"The Tchatcha round about Osiris are Kesta, Hapi, Tuamutef, and Qebhsenuf, and they are also round about the Constellation of the Thigh (the Great Bear), in the northern sky.

"Those who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, are the god Sebek and his associates who dwell in the water.

"The goddess Hetepsekhus is the Eye of Ra.

"Others, however, say that it is the flame which accompanieth Osiris to burn up the souls of his enemies.

"As concerning all the faults which are in Osiris, the registrar of the offerings which are made unto all the gods, Ani, whose word is truth, [these are all the offences which he hath committed against the Lords of Eternity] since he came forth from his mother's womb.

"As concerning the Seven Spirits who are Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti, these did Anubis appoint to be protectors of the dead body of Osiris.

"Others, however, say that he set them round about the holy place of Osiris.

"Others say that the Seven Spirits [which were appointed by Anubis] were Netcheh-netcheh, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami-unnut-f, Tesher-ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-em-hru.

"The chief of the Tchatcha (sovereign princes) who is in Naarutef is Horus, the Advocate of his father.

"As concerning the day wherein [Anubis said to the Seven Spirits], 'Come ye hither,' [the allusion here] is to the words 'Come ye

hither,' which Ra spake unto Osiris."

Verily may these same words be said unto me in Amentet.

"I am the Divine Soul which dwelleth in the Divine Twin-gods."

Who is this Divine Soul?

"It is Osiris. [When] he goeth into Tetu, and findeth there the Soul of Ra, the one god embraceth the other, and two Divine Souls spring into being within the Divine Twin-gods."

APPENDIX

(From the Papyrus of Nebseni, Brit. Mus. No. 9900, Sheet 14, ll. 16ff.)

"As concerning the Divine Twin-gods they are Heru-netch-her-tefef and Heru-khent-en-Ariti (Horus the Advocate of his father [Osiris], and Horus the sightless).

"Others say that the double Divine Soul which dwelleth in the Divine Twin-gods is the Soul of Ra and the Soul of Osiris, and yet others say that it is the Soul which dwelleth in Shu, and the Sould which dwelleth in Tefnut, and that these two Souls form the double Divine Soul which dwelleth in Tetu.

"I am the Cat which fought near the Persea Tree in Anu on the night when the foes of Neb-er-tcher were destroyed."

Who is this Cat?

"This male Cat is Ra himself, and he was called 'Mau' because of the speech of the god Sa, who said concerning him: 'He is like (mau) unto that which he hath made'; therefore, did the name of Ra become 'Mau.'

"Others, however, say that the male Cat is the god Shu, who made over the possessions of Keb to Osiris.

"As concerning the fight which took place near the Persea Tree in Anu [these words have reference to the slaughter] of the children of

rebellion, when righteous retribution was meted out to them for [the evil] which they had done.

"As concerning the 'night of the battle,' [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth.

"O thou who art in thine egg (Ra,) who showest from thy Disk, who risest on thy horizon, and dost shine with golden beams in the height of heaven, like unto whom there is none among the gods, who sailest above the Pillars of Shu, who sendest forth blasts of fire from thy mouth, [who illuminest the Two Lands with thy splendour, deliver] thou Nebseni, the lord of fealty [to Osiris], from the god whose form is hidden, and whose eyebrows are like unto the two arms of the Balance on the night when the sentences of doom are promulgated."

Who is this invisible god?

"It is An-a-f (he who bringeth his arm.).

"As concerning 'the night when the sentences of doom are promulgated,' it is the night of the burning of the damned, and of the overthrow of the wicked at the Block, and of the slaughter of souls."
Who is this [slaughterer of souls]?

"It is Shesmu, the headsman of Osiris.

"[Concerning the invisible god] some say that he is Aapep when he
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riseth up with a head bearing upon it [the feather of] Maat (Truth). But others say that he is Horus when he riseth up with two heads, whereon one beareth [the feather of] Maat, and the other [the symbol of] wickedness. He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth.

"Others say that he is Heru-ur (the Old Horus), who dwelleth in Sekhem; others say that he is Thoth; others say that he is Nefer-Tem; and others say that he is Sept who doth bring to nought the acts of the foes of Nebertcher.

"Deliver thou the scribe Nebseni, whose word is truth, from the Watchers, who carry murderous knives, who possess cruel fingers, and

who would slay those who are in the following of Osiris."

May these Watchers never gain the mastery over me, and may I never fall under their knives!

Who are these Watchers?

"They are Anubis and Horus, [the latter being] in the form of Horus the sightless. Others, however, say that they are the Tchatcha (sovereign princes of Osiris), who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber.

"May their knives never gain the mastery over me. May I never fall under the knives wherewith they inflict cruel tortures. For I know their names, and I know the being, Matchet, who is among them in the House of Osiris. He shooteth forth rays of light from his eye, being himself invisible, and he goeth round about heaven robed in the flames which come from his mouth, commanding Hapi, but remaining invisible himself. May I be strong on earth before Ra, may I arrive safely in the presence of Osiris. O ye who preside over your altars, let not your offerings to me be wanting, for I am one of those who follow after Nebertcher, according to the writings of Khepera. Let me fly like a hawk, let me cackle like a goose, let me lay always like the serpent-goddess Neheb-ka."

Who are those who preside over their altars?

"Those who preside over their altars are the similitude of the Eye of Ra, and the similitude of the Eye of Horus.

"O Ra-Tem, thou Lord of the Great House [in Anu], thou Sovereign (life, strentgh, health [be to thee]) of all the gods, deliver thou the scribe Nebseni, whose word is truth, from the god whose face is like unto that of a greyhound, whose brows are like those of a man, who feedeth upon the dead, who watcheth at the Bend of the Lake of Fire, who devoureth the bodies of the dead, and swalloweth hearts, and who voideth filth, but who himself remaineth unseen."

Who is this greyhound-faced god?

"His name is 'Everlasting Devourer,' and he liveth in the Domain [of Fire] (the Lake of Unt).

"As concerning the Domain of Fire, it is that Aat which is in Naarutef, and is near the Sheniu chamber. The sinner who walketh over this place falleth down among the knives [of the Watchers].

"Others, however, say that the name of this god is 'Mates,' and that he keepeth watch over the door of Amentet; others say that his name is 'Beba,' and that he keepeth watch over the Bend [of the stream] of Amentet, and yet others say that his name is 'Herisepef.'

"Hail, Lord of Terror, Chief of the Lands of the South and North, thou Lord of the Desert, who dost keep prepared the block of slaughter, and who dost feed on the intestines [of men]!"

Who is this Lord of Terror?

"It is the Keeper of the Bend [of the stream] of Amentet."

Who is this Keeper?

"It is the Heart of Osiris, which is the devourer of all slaughtered things.

"The Urrt Crown hath been given unto him, with gladness of heart, as Lord of Hensu."

Who is this?

"He to whom the Urrt Crown hath been given with gladness of heart as Lord of Hensu is Osiris. He was bidden to rule among the gods on the day of the union of earth [with earth] in the presence of Nebertcher."

Who is this?

"He who was bidden to rule among the gods is the son of Isis (Horus), who was appointed to rule in the room of his father Osiris.

"As concerning [the words] 'day of the union of earth with earth,' they have reference to the union of earth with earth in the coffin of Osiris, the Soul that liveth in Hensu, the giver of meat and drink, the destroyer of wrong, and the guide to the everlasting paths."

Who is this?

"It is Ra himself."

"[Deliver thou the Osiris the scribe Ani, whose word is truth] from the great god who carrrieth away souls, who eateth hearts, who feedeth upon offal, who keepeth watch in the darkness, who dwelleth in the Seker Boat; those who live in sin fear him."

Who is this?

"It is Suti, but others say that it is Smamur, the soul of Keb.

"Hail, Khepera in thy boat, the two Companies of the Gods are in thy body. Deliver thou the Osiris the scribe Ani, whose word is truth, from the Watchers who pass sentences of doom, who have been appointed by the god Nebertcher to protect him, and to fasten the

fetters on his foes, and who slaughter in the torture chambers; there is no escape from their fingers. May they never stab me with their knives, may I never fall helpless into their chambers of torture. I have never done the things which the gods hate. I am he who is pure in the Mesqet chamber. And saffron cakes have been brought unto him in Tannt."

Who is this?

"It is Khepera in his boat; it is Ra himself.

"As concerning the Watchers who pass sentences of doom, they are the Apes Isis and Nephthys.

"As concerning the things which the gods hate, they are acts of deceit and lying. He who passeth through the place of purification within the Mesqet chamber is Anpu (Anubis), who is hard by the coffer which containeth the inward parts of Osiris. He to whom saffron cakes have been brought in Tannt is Osiris.

"Others, however, say that the saffron cakes in Tannt represent heaven and earth, and others say that they represent Shu, the strengthener of the Two Lands in Hensu; and others say that they represent the Eye of Horus, and that Tannt is the burial-place of Osiris.

"Tem hath builded thy house, and the double Lion-god hath laid the foundations of thy habitation. Lo! medicaments have been brought. Horus purifieth Set and Set strengtheneth, and Set purifieth and Horus

strengtheneth.

"The Osiris the scribe Ani, whose word is truth before Osiris, hath come into this land, and he hath taken possession thereof with his two feet. He is Tem, and he is in the city.

"Turn thou back, O Rehu, whose mouth shineth, whose head moveth, turn thou back before his strength." Another reading is, 'Turn thou back from him who keepeth watch, and is himself unseen.' Let the Osiris Ani be safely guarded. He is Isis, and he is found with her hair spread over him; it is shaken out over his brow. He was conceived by Isis, and engendered by Nephthys, and they have cut away from him the things which should be cut from him.

"Fear followeth after thee, terror is about thine arms. Thou hast been embraced for millions of years by arms; mortals go round about thee. Thou smitest down the mediators of thy foes, and thou seizest the arms of the power of darkness. Thy two sisters (Isis and Nephthys) are given to thee for thy delight. Thou hast created that which is in Kher-aha, and that which is Anu. Every god feareth thee, for thou art exceedingly great and terrible; thou [avengest] every god on the man who curseth him, and thou shootest arrows at him. Thou livest according to thy will. Thou art Uatchet, the Lady of Flame, evil befalleth those who set themselves up against thee."

What is this?
"'Hidden in form, given of Menhu,' is the name of the "tomb. 'He who seeth what is on his hand' is the name of Qerau, or, as others say, it is the name of the Block.
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"Now, he whose mouth shineth and whose head moveth is the phallus of Osiris, but others say it is [the phallus] of Ra. 'Thou spreadest thy hair, and I shake it out over his brow" is said concerning Isis, who hideth in her hair, and draweth it round about her.

"Uatchet, the Lady of Flames, is the Eye of Ra."

THE SEVEN ARITS

The First Arit.

The name of the Doorkeeper is Sekhet-her-asht-aru. The name of the Watcher is Smetti. The name of the Herald is Hakheru.

The Osiris Ani, whose word is truth, shall say when he cometh unto

the First Arit: "I am the mighty one who createth his own light. I have come unto thee, O Osiris, and, purified from that which defileth thee, I adore thee. Lead on. Name not the name of Ra-stau to me. Homage to thee, O Osiris, in thy might and in thy strength in Ra-stau. Rise up and conquer, O Osiris, in Abtu. Thou goest round about heaven, thou sailest in the presence of Ra, thou lookest upon all the beings who have knowledge. Hail, Ra, thou who goest round about in the sky, I say, O Osiris in truth, that I am the Sahu

(Spirit-body) of the god, and I beseech thee not to let me be driven away, nor to be cast upon the wall of blazing fire. Let the way be opened in Ra-stau, let the pain of the Osiris be relieved, embrace that which the Balance hath weighed, let a path be made for the Osiris in the Great Valley, and let the Osiris have light to guide him on his way."

The Second Arit.

The name of the Doorkeeper is Unhat. The name of the Watcher is Seqt-her. The name of the Herald is Ust.

The Osiris Ani, whose word is truth, shall say [when he cometh to this Arit]: "He sitteth to carry out his heart's desire, and he weigheth words as the Second of Thoth. The strength which protecteth Thoth humbleth the hidden Maati gods, who feed upon Maat during the years of their lives. I offer up my offerings [to him] at the moment when he maketh his way. I advance, and I enter on the path. O grant thou that I may continue to advance, and that I may attain to the sight of Ra, and of those who offer up [their] offerings."

The Third Arit.

The name of the Doorkeeper is Unem-hauatu-ent-pehui. The name of the Watcher is Seres-her. The name of the Herald is Aa.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am he who is hidden in the great deep. I am the Judge of the Rehui, I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which he standeth, coming forth from the Urt. I have stablished things in Abtu, I have opened up a way through Ra-stau, and I have relieved the pain which was in Osiris. I have balanced the place whereon he standeth, and I have made a path for him; he shineth brilliantly in Ra-stau."

The Fourth Arit.

The name of the Doorkeeper is Khesef-her-asht-kheru. The name of the Watcher is Seres-tepu. The name of the Herald is Khesef-at.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am the Bull, the son of the ancestress of Osiris. O grant ye that his father, the Lord of his god-like companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought unto his nostrils the life which is ever lasting. I am the son of Osiris, I have accomplished the journey, I have advanced in Khert-Neter."

The Fifth Arit.

The name of the Doorkeeper is Ankhf-em-fent. The name of the Watcher is Shabu. The name of the Herald is Teb-her-kha-kheft.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have brought unto thee the jawbone in Ra-stau. I have brought unto thee thy backbone in Anu. I have gathered together his manifold members therein. I have driven back Aapep for thee. I have spit upon the wounds [in his body]. I have made myself a path among you. I am the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members."

The Sixth Arit.

The name of the Doorkeeper is Atek-tau-kehaq-kheru. The name of the Watcher is An-her. The name of the Herald is Ates-her-[ari]-she.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have come daily, I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. I am the possessor [of the knowledge of] the words of magical power, I am the Avenger according to law, I have avenged [the injury to] his Eye. I have defended Osiris. I have accomplished my journey. The Osiris Ani advanceth with you with the word which is truth."

The Seventh Arit:

The name of the Doorkeeper is Sekhmet-em-tsu-sen. The name of the Watcher is Aa-maa-kheru. The name of the Herald is Khesef-khemi.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have come unto thee, O Osiris, being purified from foul emissions. Thou goest round about heaven, thou seest Ra,

thou seest the beings who have knowledge. [Hail], thou, ONE! Behold, thou art in the Sektet Boat which traverseth the heavens. I speak what I will to his Sahu (Spirit-body). He is strong, and cometh into being even [as] he spake. Thou meetest him face to face. Prepare thou for me all the ways which are good [and which lead] to thee."

RUBRIC: If [these] words be recited by the spirit when he shall come to the Seven Arits, and as he entereth the doors, he shall neither be turned back nor repulsed before Osiris, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he shall have his being in that place like a lord of eternity in one body with Osiris, and at no place shall any being contend against him.
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THE PYLONS OF THE HOUSE OF OSIRIS

The following shall be said when one cometh to the FIRST PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of tremblings, high-walled, the sovereign lady, the lady of destruction, who uttereth the words which drive back the destroyers, who delivereth from destruction him that cometh." The name of her Doorkeeper is Neruit.

The following shall be said when one cometh to the SECOND PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of heaven, Mistress of the Two Lands, devourer by fire, Lady of mortals, who art infinitely greater than any human being." The name of her Doorkeeper is Mes-Ptah.

The following shall be said when one cometh to the THIRD PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of the Altar, the mighty lady to whom offerings are made, greatly beloved one of every god sailing up the river to Abydos." The name of her Doorkeeper is Sebqa.

The following shall be said when one cometh to the FOURTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Prevailer with knives, Mistress of the Two Lands, destroyer of the enemies of the Still-Heart (Osiris), who decreeth the release of those who suffer through evil hap." The name of her Doorkeeper is Nekau.

The following shall be said when one cometh to the FIFTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Flame, Lady of

fire, absorbing the entreaties which are made to her, who permitteth not to approach her the rebel." The name of her Doorkeeper is Henti-Reqiu.

The following shall be said when one cometh to the SIXTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of light, who roareth mightily, whose breadth cannot be comprehended. Her like hath not been found since the beginning. There are serpents over which are unknown. They were brought forth before the Still-Heart." The name of her Doorkeeper is Semati.

The following shall be said when one cometh to the SEVENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Garment which envelopeth the helpless one, which weepeth for and loveth that which it covereth." The name of her Doorkeeper is Saktif.

The following shall be said when one cometh to the EIGHTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Blazing fire, unquenchable, with far-reaching tongues of flame, irresistible slaughterer, which one may not pass through fear of its deadly attack." The name of her Doorkeeper is Khutchetef.

The following shall be said when one cometh to the NINTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Chieftainess, lady of strength, who giveth quiet of heart to the offspring of her lord. Her girth is three hundred and fifty khet, and she is clothed with green feldspar of the South. She bindeth up the divine form and clotheth the helpless one. Devourer, lady of all men." The name of her Doorkeeper is Arisutchesef.
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The following shall be said when one cometh to the TENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Goddess of the loud voice, who maketh her suppliants to mourn, the awful one who terrifieth, who herself remaineth unterrified within." The name of her Doorkeeper is Sekhenur.

Nu, the steward of the keeper of the seal, saith when he cometh to the ELEVENTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: She who slayeth always, consumer of the fiends by fire, mistress of every pylon, the lady who is acclaimed on the day of darkness" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when

he cometh to the TWELFTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: Invoker of thy Two Lands, destroyer of those who come to thee by fire, lady of spirits, obeyer of the word of thy Lord" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the THIRTEENTH PYLON of Osiris: "I have made my way, I know you and I know thy name, and I know the name of her who is within thee: Osiris foldeth his arms about her, and maketh Hapi (the Nile-god), to emit splendour out of his hidden places" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the FOURTEENTH PYLON of Osiris: "I have made my way, I know thee, and I know thy name, and I know the name of her who is within thee. Lady of might, who trampleth on the Red Demons, who keepeth the festival of Haaker on the day of the hearing of faults" is thy name. She inspecteth the swathing of the helpless one.

THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fiend, red of hair and eyes, who appeareth by night, and doth fetter the fiend in his lair. Let her hands be given to the Still-Heart in his hour, let her advance and go forward" is thy name. She inspecteth the swathing of the helpless one.

THE SIXTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Terrible one, lady of the rain-storm, destroyer of the souls of men, devourer of the bodies of men, orderer, producer, and maker of slaughter" is thy name. She inspecteth the swathing of the helpless one.

THE SEVENTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Hewer-in-pieces in blood, Ahibit, lady of hair" is thy name. She inspecteth the swathing of the helpless one.

THE EIGHTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fire-lover, pure one, lover of slaughterings, cutter off of heads, devoted one, lady of the Great House, slaughterer of fiends at eventide" is thy name. She inspecteth the swathing of the helpless one.

THE NINETEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Light-giver for life, blazing all the day, lady of strength [and of] the writings of the god Thoth himself" is thy name. She inspecteth the swathings of the White House.

THE TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Dweller in the cavern of her lord, her name is Clother, hider of her creations, conqueror of hearts, swallower [of them]" is thy name. She inspecteth the swathings of the White House.

THE TWENTY-FIRST PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Knife which cutteth when [its name] is uttered, slayer of those who approach thy flame" is thy name. She possesseth hidden plans.
HHHH

truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord thereof. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. I have been the leader of the propitiatory offerings, cakes, ale, oxen, geese, to my father Osiris Un-Nefer. I am the protector of the Ba-soul, I have made the Benu bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense. I have come with the shenti tunic. I have set the Neshem Boat afloat on the water. I have made the word of Osiris Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughter-house of the East, and they shall never escape from the wardship of the god Keb who dwelleth therein. I have made the Kefaiu gods of Ra to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (Anubis). I have seen the Chief of the Seh hall. I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have entered the house of Astes. I have made supplication to the Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have received. I have risen like a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of Maat (Truth). I have overwhelmed the Akhekhau serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of Hai. The myrrh unguent of..... is in the hair of men (Rekhit). I have entered into the House of Astes. I have approached with worship the two Khati gods and Sekhmet, who are in the temple of the Aged
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One [in Anu].

[And the god Osiris saith:] "Thou hast come, thou shalt be a favoured one in Tetu, O Osiris Auf-ankh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth."

THE PRIESTS ANMUTEF AND SAMEREF

THE SPEECH OF THE PRIEST ANMUTEF.

I have come unto you, O ye great Tchatcha Chiefs who dwell in heaven, and upon earth, and in Khert-Neter, and I have brought unto you the Osiris Ani. He hath not committed any act which is an abomination before all the gods. Grant ye that he may live with you every day.

The Osiris the scribe Ani adoreth Osiris, Lord of Rasta, and the Great Company of the Gods who live in Khert-Neter. He saith: "Homage to thee, Khenti Amenti, Un-Nefer, who dwellest in Abtu. I come to thee. My heart holdeth Truth. There is no sin in my body. I have not told a lie wittingly, I have not acted in a double manner. Grant thou to me cakes, let me appear in the presence, at the altar of the Lords of Truth, let me go in and come forth from Khert-Neter [at will], let not my Heart-soul be driven away [from me]; and grant me a sight of the Disk and the beholding of the Moon for ever and ever.

THE SPEECH OF THE PRIEST SAMEREF.

I have come unto you, O ye Tchatcha Chiefs who dwell in Rasta, and I have brought unto you the Osiris Ani, grant ye unto him cakes, and water, and air, and a homestead in Sekhet-hetep as to the followers of Horus.

The Osiris the scribe Ani, whose word is truth, adoreth Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. He saith: "Homage to thee, O King of Khert-Neter, thou Governor of Akert! I have come unto thee. I know thy plans, I am equipped with the forms which thou takest in the Tuat. Give thou to me a place in Khert-Neter, near the Lords of Truth. May my homestead be lasting in Sekhet-hetep, may I receive cakes in thy presence."

THE JUDGES IN ANU

Hail, Thoth, who madest to be true the word of Osiris against his enemies, make thou the word of the scribe Nebseni to be true against his enemies, even as thou didst make the word of Osiris to be true against his enemies, in the presence of the Tchatcha Chiefs who are with Ra and Osiris in Anu, on the night of the "things of the night," and the night of battle, and of the fettering of the Sebau fiends, and the day of the destruction of the enemies of Neb-er-tcher.

Now the great Tchatcha Chiefs in Anu are Tem, Shu, Tefnut, [Osiris and Thoth]. Now the "fettering of the Sebau fiends" signifieth the destruction of the Smaiu fiends of Set, when he wrought iniquity a

second time.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against 2769

his enemies, with the great Tchatcha Chiefs who are in Tetu, on the night of setting up the Tet in Tetu.

Now the great Tchatcha Chiefs who are in Tetu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of the Tet in Tetu" signifieth [the raising up of] the shoulder of Horus, the Governor of Sekhem. They are round about Osiris in the band [and] the bandages.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Sekhem, on the night of the "things of the night" in Sekhem.

Now the great Tchatcha Chiefs who are in Sekhem are Heru-khenti-en-ariti and Thoth who is with the Tchatcha Chiefs of Nerutef. Now the night of the "things of the night festival" signifieth the dawn on the sarcophagus of Osiris.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Tep, on the night of setting up the "Senti" of Horus, and of establishing him in the inheritance of the possessions of his father Osiris.

Now the great Tchatcha Chiefs who are in Pe-Tep are Horus, Isis, Kesta (Mesta) and Hapi. Now the "setting up of the 'Senti' of Horus" hath reference to the words which Set spake to his followers, saying "Set up the Senti."

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true, in peace, against his enemies, with the great Tchatcha Chiefs who are in the Lands of the Rekhti (Taiu-Rekhti), in the night when Isis lay down, and kept watch to make lamentation for her brother Osiris.

Now the great Tchatcha Chiefs who are in Taiu-Rekhti are Isis,

Horus, Kesta (Mesta) [Anpu and Thoth].

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of Osiris the scribe Ani, whose word is truth, in peace, to be true against his enemies, with the great Tchatcha Chiefs who are in Abtu, on the night of the god Haker, when the dead are separated, and the spirits are judged, and when the procession taketh place in Teni.

Now the great Tchatcha Chiefs who are in Abtu are Osiris, Isis, and Up-uat.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris, the scribe and assessor of the sacred offerings which are made to all the gods, Ani, to be true against his enemies, with the Tchatcha Chiefs who examine the dead on the night of making the inspection of those who are to be annihilated.

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Now the great Tchatcha Chiefs who are present at the examination of the dead are Thoth, Osiris, Anpu and Asten (read Astes). Now the inspection (or, counting) of those who are to be annihilated signifieth the shutting up of things from the souls of the sons of revolt.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are present at the digging up of the earth [and mixing it] with their blood, and of making the word of Osiris to be true against his enemies.

As concerning the Tchatcha Chiefs who are present at the digging up of the earth in Tetu: When the Smaiu fiends of Set came [there], having transformed themselves into animals, these Tchatcha Chiefs slew them in the presence of the gods who were there, and they took their blood, and carried it to them. These things were permitted at the examination [of the wicked] by those [gods] who dwelt in Tetu.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris [the scribe] Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Nerutef on the night of the "Hidden of Forms."

Now the great Tchatcha Chiefs who are in Nerutef are Ra, Osiris, Shu and Bebi.

Now, the night of the "Hidden of Forms" referreth to the placing on the sarcophagus [of Osiris] the arm, the heel, and the thigh of Osiris Un-Nefer.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris, whose word is truth, to be true against his enemies, with the great Tchatcha Chiefs who are in Rasta, on the night when Anpu lay with his arms on the things by Osiris, and when the word of Horus was make to be true against his enemies.

The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and Isis. The heart of Osiris is happy, the heart of Horus is glad, and the two halves of Egypt (Aterti) are well satisfied thereat.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris the scribe Ani, the assessor of the holy offerings made to all the gods, to be true against his enemies, with the Ten great Tchatcha Chiefs who are with Ra, and with Osiris, and with every god, and with every goddess, in the presence of the god Nebertcher. He hath destroyed his enemies, and he hath destroyed every evil thing which appertained to him.

RUBRIC: If this Chapter be recited for, or over, the deceased, he shall come forth by day, purified after death, according to the desire of his heart. Now if this Chapter be recited over him, he shall progress over the earth, and he shall escape from every fire, and none of the evil things which appertain to him shall ever be round about him; never, a million times over, shall this be.

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OPENING THE MOUTH

THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI. To be said:- The god Ptah shall open my mouth, and the god of my town shall unfasten the swathings, the swathings which are over my mouth. Thereupon shall come Thoth, who is equipped with words of power in great abundance, and shall untie the fetters, even the fetters of the god Set which are over my mouth. And the god Tem shall cast them back at

those who would fetter me with them, and cast them at him. Then shall the god Shu open my mouth, and make an opening into my mouth with the same iron implement wherewith he opened the mouth of the gods. I am the goddess Sekhmet, and I take my seat upon the place by the side of Amt-ur the great wind of heaven. I am the great Star-goddess Saah, who dwelleth among the Souls of Anu. Now as concerning every spell, and every word which shall be spoken against me, every god of the Divine Company shall set himself in opposition thereto.

BRINGING_SPELLS_TO_ANI

THE CHAPTER OF BRINGING WORDS OF POWER TO THE OSIRIS ANI, who saith:- I am Tem-Khepera who produced himself on the thighs of his divine mother. Those who dwell in Nu have been made wolves, and those who are among the Tchatcha Chiefs have become hyenas. Behold, I will gather together to myself this charm from the person with whom it is [and from the place] wherein it is [and it shall come to me] quicker than a greyhound, and swifter that light. Hail, thou who bringest the Ferry-Boat of Ra, thou holdest thy course firmly and directly in the north wind as thou sailest up the river towards the Island of Fire which is in Khert-Neter. Behold, thou shalt gather together to thee this charm from wheresoever it may be, and from whomsoever it may be with [and it shall come to me] quicker than a greyhound, and swifter than light. It (the charm) made the transformations of Mut; it fashioned the gods [or] kept them silent; by it Mut gave the warmth [of life] to the gods. Behold, these words of power are mine, and they shall come unto me from wheresoever they may be, or with whomsoever they may be, quicker than greyhounds and swifter than light, or, according to another reading, "swifter than shadows."

APPENDIX

THE CHAPTER WHICH MAKETH A MAN TO REMEMBER HIS NAME IN KHERT-NETER. [The deceased] saith:- Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of Fire (Per Neser), on the night wherein the years are counted up, and the number of the months is told. I am dwelling with the Divine One, I take my seat on the eastern side of the sky. If any god cometh after me, I shall be able to declare his name forthwith.

GIVING A HEART

THE CHAPTER OF GIVING A HEART TO THE OSIRIS ANI IN KHERT-NETER. He saith:- Let my heart be with me in the House of Hearts. Let my heart-case be with me in the House of heart-cases. Let my heart be with me, and let it rest in [me or] I shall not eat the cakes of
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Osiris in the eastern side of the Lake of Flowers, nor have a boat wherein to float down the river, nor a boat to sail up the river to thee, nor be able to embark in a boat with thee. Let my mouth be to me that I may speak therewith. Let my legs be to me that I may walk therewith. Let my arms be to me that I may overthrow the foe therewith. Let the two doors of the sky be opened to me. May Keb, the Erpat of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my legs in walking which are tied together. May Anpu make my thighs to become vigorous. May the goddess Sekhmet raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in Het-ka-Ptah. I know how to use my heart. I am master of my heart-case. I am master of my hands and arms. I am master of my legs. I have the power to do that which my KA desireth to do. My Heart-soul shall not be kept a prisoner in my body at the gates of Amentet when I would go in in peace and come forth in peace.

NOT LETTING THE HEART ANI BE TAKEN

THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS, THE ASSESSOR OF THE DIVINE OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTH BEFORE OSIRIS, BE DRIVEN BACK FROM HIM IN KHERT-NETER. He saith:- My heart of my mother. My heart of my mother. My heart-case of my transformations. Let not any one stand up to bear testimony against me. Let no one drive me away from the Tchatcha Chiefs. Let no one make thee to fall away from me in the presence of the Keeper of the Balance. Thou art my KA, the dweller in my body, the god Khnemu who makest sound my members. Mayest thou appear in the place of happiness whither we go. Let not make my name to stink Shenit Chiefs, who make men to be stable. [Let it be satisfactory unto us, and let the listening be satisfactory unto us, and let there be joy of heart to us at the weighing of words. Let not lies be told against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest up in triumph!]

RUBRIC I: These words are to be said over a scarab of green stone encircled with a band of refined copper, and [having] a ring of silver; which shall be placed on the neck of the Khu (the deceased), etc.

RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter be known [by the deceased] he shall be declared a speaker of the truth both upon earth and in Khert-Neter, and he shall be able to perform every act which a living human being can perform. Now it is a great protection which hath been given by the god. This Chapter was found in the city of Khemenu upon the slab of ba, which was inlaid with [letters of] genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaura (Mycerinus), true of word, by Prince Herutataf, who found it during a journey which he made to inspect the temples. One Nekht was with him who was diligent in making him to understand it, and he brought it to the king as a wonderful object when he perceived that it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals, or fish, and who hath not had intercourse with women. And behold, thou shalt make a scarab of green stone, with a rim [plated] with gold, which shall be placed above the heart of a man, and it shall perform for him the "opening of
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the mouth." And thou shalt anoint it with myrrh unguent, and thou shalt recite over it the following words of magical power. [Here follows the text of the Chapter of Not Letting the Heart of Ani Be Taken from Him.]

NOT LETTING THE HEART SOUL BE CARRIED AWAY

THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani saith:--I, even I, am he who cometh forth from the Celestial Water (Akeb). He (Akeb) produced abundance for me, and hath the mastery there in the form of the River.

(This is a portion of a longer Chapter which is included in the Appendix.)
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THE CHAPTER OF DRINKING WATER IN KHERT-NETER. The am khent priest, Nefer-uben-f, whose word is truth, saith:- I, even I, am he who cometh forth from the god Keb. The water-flood is given to him, he hath become the master thereof in the form of Hapi. I, the am khent Nefer-uben-f, open the doors of heaven. Thoth hath opened to me the doors of Qebh (the Celestial Waters). Lo, Hepi Hepi, the two sons of the Sky, mighty in splendour, grant ye that I may be master over the water, even as Set had dominion over his evil power on the day of the storming of the Two Lands. I pass by the Great Ones, arm to shoulder, even as they pass that Great God, the Spirit who is equipped, whose name is unknown. I have passed by the Aged One of the shoulder. I am Nefer-uben-f, whose word is truth. Hath opened to me the Celestial Water Osiris. Hath opened to me the Celestial Water Thoth-Hapi, the Lord of the horizon, in his name of "Thoth, cleaver of the earth." I am master of the water, as Set is master of his weapon. I sail over the sky, I am Ra, I am Ru. I am Sma. I have eaten the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Hath been given to me eternity without limit. Behold, I am the heir of eternity, to whom hath been given everlastingness.

(The following two Chapters are from the Papyrus of Nu, Sheets 7 and 12)

THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP BY FIRE [IN KHERT-NETER]. Nu saith:- Hail, Bull of Amentet! I am brought unto thee. I am the paddle of Ra wherewith he transported the Aged Gods. Let me neither be burnt up nor destroyed by fire. I am Beb, the firstborn son of Osiris, to whom every god maketh an offering in the temple of his Eye in Anu. I am the divine Heir, the Mighty One, the Great One, the Resting One. I have made my name to flourish. Deliverer, thou livest in me [every day].

THE CHAPTER OF NOT BEING BOILED IN FIRE. Nu saith:- I am the paddle which is equipped, wherewith Ra transported the Aged Gods, which raised up the emissions of Osiris from the Lake of blazing fire, and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions. Come, cut away the fetters from him that passeth by the side of this path, and let me come forth therefrom.

GIVING AIR

THE CHAPTER OF GIVING AIR IN KHERT-NETER. The Osiris Ani saith:- I am the Egg which dwelt in the Great Cackler. I keep ward over that great place which Keb hath proclaimed upon earth. I live; it liveth. I grow up, I live, I snuff the air. I am Utcha-aab. I go round about his

egg [to protect it]. I have thwarted the moment of Set. Hail, Sweet one of the Two Lands! Hail, dweller in the tchefa food! Hail, dweller in the lapis-lazuli! Watch ye over him that is in his cradle, the Babe when he cometh forth to you.
HHHH

propitiation [prayer] and they fall down on their faces [whilst] they are on their own land.

APPENDIX

(From the Papyrus of Nu)

THE CHAPTER OF NOT ALLOWING THE HEART.... TO BE CARRIED AWAY DEAD IN KHERT-NETER. [Nu, whose word is truth, saith]:- My heart is with me, and it shall never come to pass that it be carried away. I am the Lord of Hearts, the slayer of the heart-case. I live in truth, I have my being therein. I am Horus, the Dweller in Hearts, [I am] in the Dweller in the body. I have life by my word, my heart hath being. My heart-case shall not be snatched away from me, it shall not be wounded, it shall not be put in restraint if wounds are inflicted upon me. [If] one take possession of it I shall have my being in the body of my father Keb and in the body of my mother Nut. I have not done that which is held in abomination by the gods. I shall not suffer defeat [for] my word is truth.

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APPENDIX

(From the Papyrus of Nu, Sheet 5)

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE CARRIED AWAY FROM HIM IN KHERT-NETER. He saith:- Hail, thou Lion-god! I am Unb (the Blossom). That which is held in abomination to me is the block of slaughter of the god. Let not this my heart-case be carried away from me by the Fighting Gods in Anu. Hail, thou who dost wind bandages round Osiris, and who hast seen Set. Hail, thou who returnest after smiting and destroying him before the mighty ones! This my heart weepeth over itself before Osiris; it hath made supplication for me. I have given unto him and I have dedicated unto him the thoughts of the heart in the House of the god (Usekh-her), have brought unto him sand at the entry to Khemenu. Let not this my heart-case be carried away from me. I make you to ascend his throne, to fetter heart-cases for him in Sekhet-hetep, [to live] years of strength away from things of all kinds which are abominations to him, to carry off food from among the things which are thine, and which are in thy grasp through thy strength. And this my heart-case is devoted to the decrees of the god Tem, who guideth me through the caverns of Suti, but let not this my heart, which hath performed its desire before the Tchatcha Chiefs who are in Khert-Neter, be given to him. When they find the leg and the swathings they bury them.

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE DRIVEN AWAY FROM HIM IN KHERT-NETER. He saith:- My heart of my mother. My heart of my mother. My heart-case of my existence upon the earth. Let no one stand up against me when I bear testimony in the presence of the Lords of Things. Let it not be said against me and of that which I have done "He hath committed acts which are opposed to what is right and true," and let not charges be brought up against me in the presence of the Great God, the Lord of Amentet. Homage to thee, O my heart (ab). Homage to thee, O my heart-case. Homage to you, O my reins. Homage to you, O ye gods, who are masters of [your] beards, and who are holy by reason of your sceptres. Speak ye for me words of good import to Ra, and make ye me to have favour in the sight of Nehebkau.

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BREATHING THE AIR

THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER WATER IN KHERT-NETER. The Osiris Ani saith:- Open to me! Who art thou?

Whither goest thou? What is thy name? I am one of you. Who are these with you? The two Merti goddesses (Isis and Nephthys). Thou separatest head from head when [he] entereth the divine Mesqen chamber. He causeth me to set out for the temple of the gods Kem-heru. "Assembler of souls" is the name of my ferry-boat. "Those who make the hair to bristle" is the name of the oars. "Sert" ("Goad") is the name of the hold. "Steering straight in the middle" is the name of the rudder; likewise, [the boat] is a type of my being borne onward in the lake. Let there be given unto me vessels of milk, and cakes, and loaves of bread, and cups of drink, and flesh, in the Temple of Anpu.

RUBRIC: If the deceased knoweth this Chapter, he shall go into, after coming forth from Khert-Neter of [the Beautiful Amentet].

SNUFFING THE AIR IN KHERT NETER

THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER OVER THE WATER IN KHERT-NETER. The Osiris Ani saith:- Hail, thou Sycamore tree of the goddess Nut! Give me of the [water and of the] air which is in thee. I embrace that throne which is in Unu, and I keep guard over the Egg of Nekek-ur. It flourisheth, and I flourish; it liveth, and I live; it snuffeth the air, and I snuff the air, I the Osiris Ani, whose word is truth, in [peace].

NOT DYING A SECOND TIME

THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris Ani saith:- My hiding place is opened, my hiding place is opened. The Spirits fall headlong in the darkness, but the Eye of Horus hath made me holy, and Upuati hath nursed me. I will hide myself among you, O ye stars which are imperishable. My brow is like the brow of Ra. My face is open. My heart-case is upon its throne, I know how to utter words. In very truth I am Ra himself. I am not a man of no account. I am not a man to whom violence can be done. Thy father liveth for thee, O son of Nut. I am thy son, O great one, I have seen the hidden things which are thine. I am crowned upon my throne like the king of the gods. I shall not die a second time in Khert-Neter.

NOT ROTTING IN KHERT NETER

THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:- O thou who art motionless, O thou who art motionless, O thou whose members are motionless, like unto those of Osiris. Thy members shall not be motionless, they shall not rot, they shall not crumble away,

they shall not fall into decay. My members shall be made [permanent] for me as if I were Osiris.

RUBRIC: If this Chapter be known by the deceased he shall never see corruption in Khert-Neter.
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me], and let not [enemies] come against me in their various forms. Give thou me not over to the Slaughterer in this execution-chamber, who killeth the members, and maketh them rot, being [himself] invisible, and who destroyeth the bodies of the dead, and liveth by carnage. Let me live, and perform his order; I will do what is commanded by him. Give me not over to his fingers, let him not overcome me, for I am under thy command, O Lord of the Gods.

Homage to thee, O my divine father Osiris, thou livest with thy members. Thou didst not decay, thou didst not become worms, thou didst not wither, thou didst not rot, thou didst not putrefy, thou didst not turn into worms. I am the god Khepera, and my members shall have being everlastingly. I shall not decay, I shall not rot, I shall not putrefy, I shall not turn into worms, and I shall not see corruption before the eye of the god Shu. I shall have my being, I shall have by being; I shall live, I shall live; I shall flourish, I shall flourish, I shall flourish, I shall wake up in peace, I shall not putrefy, my intestines shall not perish, I shall not suffer injury. My eye shall not decay. The form of my face shall not disappear. My ear shall not become deaf. My head shall not be separated from my neck. My tongue shall not be removed. My hair shall not be cut off. My eyebrows shall not be shaved away, and no evil defect shall assail me. My
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body shall be stablished. It shall neither become a ruin, nor be destroyed on this earth.

NOT_PERISHING

THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER. The Osiris Ani saith:- Hail ye children of the god Shu. The Tuat hath gained the mastery over his diadem. Among the Hamemet Spirits may I arise, even as did arise Osiris.

NOT GOING TO THE BLOCK OF THE GOD

THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The Osiris Ani saith:- My head was fastened on my body in heaven, O Guardian of the Earth, by Ra. [This] was granted [to me] on the day of my being stablished, when I rose up out of a state of weakness upon [my] two feet. On the day of cutting off the hair Set and the Company of the Gods fastened my head to my neck, and it became as firm as it was originally. Let nothing happen to shake it off again! Make ye me safe from the murderer of my father. I have tied together the Two

Earths. Nut hath fastened together the vertebrae of my neck, and [I] behold them as they were originally, and they are seen in the order wherein they were when as yet Maat was not seen, and when the gods were not born in visible forms. I am Penti. I am the heir of the great gods, I the Osiris the scribe Ani, whose word is truth.

NOT BEING TRANSPORTED TO THE EAST

THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN KHERT-NETER. The Osiris Ani saith:- Hail, Phallus of Ra, which advanceth and beateth down opposition. Things which have been without motion for millions of years have come into life through Baba. I am stronger thereby than the strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of Sebau Devils celebrated on me. Let not deadly wounds be inflicted upon me, and let me not be gored by horns. Thou shalt neither fall [nor] eat fish made by Tebun.

Now, no evil thing of any kind whatsoever shall be done unto me by the Sebau Devils. [I shall not be gored by] horns. Therefore the Phallus of Ra, [which is] the head of Osiris, shall not be swallowed up. Behold, I shall come into me fields and I shall cut the grain. The gods shall provide me with food. Thou shalt not then be gored, Ra-Khepera. There shall not be then pus in the Eye of Tem, and it shall not be destroyed. Violence shall not be done unto me, and I shall not be carried away in [my] boat to the East to have the festivals of the Sebau Devils celebrated on me in evil fashion. Cruel gashes with knives shall not be inflicted upon me, and I shall not be carried away in [my] boat to the East. I the Osiris, the assessor of the holy offerings of all the gods, Ani, whose word is truth, happily, the lord of fealty [to Osiris].

NOT LETTING THE HEAD BE CUT OFF

THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. The Osiris Ani saith:- I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was given

his head after it had been cut off. The head of Osiris was not removed from his body, and the head of Osiris Ani shall not be removed from his body. I have knitted myself together, I have made myself whole and complete. I shall renew my youth. I am Osiris Himself, the Lord of Eternity.

UNITING THE SOUL TO ITS BODY

THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY IN KHERT-NETER. The Osiris Ani saith:- Hail, thou god Aniu! Hail, thou god Pehreri, who dwellest in thy hall, the Great God. Grant thou that my soul may come to me from any place wherein it may be. Even if it would tarry, let my soul be brought unto me from any place wherein it may be. Thou findest the Eye of Horus standing by thee like unto those beings who resemble Osiris, who never lie down in death. Let not the Osiris Ani, whose word is truth, lie down dead among those who lie in Anu, the land wherein [souls] are joined to their bodies in thousands. Let me have possession of my Ba-soul and of my Spirit-soul, and let my word be truth with it (the Ba-soul) in every place wherein it may be. Observe then, O ye guardians of Heaven, my soul [wherever it may be]. Even if it would tarry, cause thou my Ba-soul to see my body. Thou shalt find the Eye of Horus standing by thee like [the Watchers].

Hail, ye gods who tow along the boat of the Lord of Millions of Years, who bring it over the sky of the Tuat, who make it to journey over Nent, who make Ba-souls to enter into their Spirit-bodies, whose hands hold the steering poles and guide it straight, who grasp tightly your paddles, destroy ye the Enemy; thus shall the Boat rejoice, and the Great God shall travel on his way in peace. Moreover, grant ye that the Ba-soul of the Osiris Ani, whose word is truth before the gods, may come forth with your navel cords in the eastern part of the sky, and that it may follow Ra to the place where he was yesterday, and may set in peace, in peace in Amentet. May it gaze upon its earthly body, may it take up its abode and its Spirit-body, may it neither perish nor be destroyed for ever and for ever.

RUBRIC: These words shall be said over a model of the Ba-soul made of gold, and inlaid with precious stones, which shall be placed on the breast of the Osiris.

NOT LETTING THE SOUL BE HELD CAPTIVE

THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN KHERT-NETER. The Osiris Ani saith:- Hail, thou who art exalted! Hail, thou who art adored! Hail, Mighty One of Souls, thou divine Soul who inspirest great dread, who dost set the fear of thyself in the gods, who are enthroned upon thy mighty seat. Make thou a path for the

Spirit-soul and the Ba-soul of the Osiris Ani. I am equipped with [words of power]. I am a Spirit-soul equipped with [words of power]. I have made my way to the place where are Ra and Hathor.

RUBRIC: If this Chapter be known by the deceased he shall be able to transform himself into a Spirit-soul who shall be equipped with [his soul and his shadow] in Khert-Neter, and he shall not be shut up inside any door in Amentet, when he is coming forth upon the Earth, or

when he is going back into [Khert-Neter.]

OPENING THE TOMB TO THE BA SOUL

THE CHAPTER OF OPENING THE TOMB TO THE BA-SOUL AND THE SHADOW, AND OF COMING FORTH BY DAY, AND OF HAVING MASTERY OVER THE TWO LEGS. The Osiris the scribe Ani, whose word is truth, saith:- The place which is closed is opened, the place which is shut (or sealed) is sealed. That which lieth down in the closed place is opened by the Ba-soul which is in it. By the Eye of Horus I am delivered. Ornaments are stablished on the brow of Ra. My stride is made long. I lift up my two thighs [in walking]. I have journeyed over a long road. My limbs are

in a flourishing condition. I am Horus, the Avenger of his Father, and I bring the Urrt Crown [and set it on] its standard. The road of souls is opened. My twin soul seeth the Great God in the Boat of Ra, on the day of souls. My soul is in the front thereof with the counter of the years. Come, the Eye of Horus hath delivered for me my soul, my ornaments are stablished on the brow of Ra. Light is on the faces of those who are in the members of Osiris. Ye shall not hold captive my soul. Ye shall not keep in durance my shadow. The way is open to my soul and to my shadow. It seeth the Great God in the shrine on the day of counting souls. It repeateth the words of Osiris. Those whose seats are invisible, who fetter the members of Osiris, who fetter Heart-souls and Spirit-souls, who set a seal upon the dead, and who would do evil to me, shall do no evil to me. Haste on the way to me. Thy heart is with thee. My Heart-soul and my Spirit-soul are equipped; they guide thee. I sit down at the head of the great ones who are chiefs of their abodes. The wardens of the members of Osiris shall not hold thee captive, though they keep ward over souls, and set a seal on the shadow which is dead. Heaven shall not shut thee in.

RUBRIC: If this Chapter be known by the deceased he shall come forth

by day, and his soul shall not be kept captive.

APPENDIX

(From the Papryus of Nebseni, Sheet 6)

That which was shut hath been opened [that is] the dead. That which was shut fast hath been opened by the command of the Eye of Horus, which hath delivered me. Established are the beauties on the forehead of Ra. My steps are long. My legs are lifted up. I have performed the journey, my members are mighty and are sound. I am Horus, the Avenger of his Father. I am he who bringeth along his father, and his mother, by means of his staff. The way shall be opened to him that hath power over his feet, and he shall see the Great God in the Boat of Ra, when souls are counted therein at the bows, and when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of splendour to be firm on the forehead of Ra, may deliver my soul for me, and let darkness cover your faces, O ye who would imprison Osiris. O keep not captive my soul. O keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who keep ward over the Spirit-souls, and who hold captive the shadows of the dead, and who would work evil against me, so that they shall [not] work evil
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against me. A way shall be for KA with thee, and thy soul shall be prepared by those who keep ward over the members of Osiris, and who hold captive the shadows of the dead. Heaven shall not keep thee fast, the earth shall not hold thee captive. Thou shalt not live with the beings who slay, but thou shalt be master of thy legs, and thou shalt advance to thy body straightway in the earth, [and to] those who belong to the shrine of Osiris and guard his members.

LIFTING UP THE FEET AND APPEARING ON THE EARTH

THE CHAPTER OF LIFTING UP THE FEET, AND OF COMING FORTH ON THE EARTH. The Osiris Ani saith:- Perform thy work, O Seker, perform thy work, O Seker, O thou who dwellest in thy circle, and who dwellest in my feet in Khert-Neter. I am he who sendeth forth light over the Thigh of heaven. I come forth in heaven. I sit down by the Light-god (Khu). O I am helpless. O I am helpless. I would walk. I am

helpless. I am helpless in the regions of those who plunder in

Khert-Neter, I the Osiris Ani, whose word is truth, in peace.

MAKING A WAY THROUGH AMENTET BY DAY

THE CHAPTER OF FORCING A WAY INTO AMENTET [AND OF COMING FORTH] BY
DAY. The Osiris Ani saith:- The town of Unu is opened. My head is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shineth with splendours on the brow of Ra, the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knoweth his day, and he knoweth that he shall live through his period of life; I shall have by being with him. I am the Moon-god Aah, the dweller among the gods. I shall not come to an end. Stand up therefore, O Horus, for thou art counted among the gods.

APPENDIX

(Naville, op. cit., I, Bl. X)

THE CHAPTER OF FORCING A WAY INTO THE TUAT. The Am Khent priest Nefer-uben-f, whose word is truth, saith:- Hail, Soul, thou mighty one of terror. Behold, I have come unto thee. I see thee. I have forced a way through the Tuat. I see my father Osiris. I drive away the darkness. I love him. I have come. I see my father Osiris. He hath counted the heart of Set. I have made offerings for my father Osiris. I have opened all the ways in heaven and on earth. I love him. I have come. I have become a Spirit-body and a Spirit-soul, who is equipped. Hail, every god and every Spirit-soul, I have made the ways. I am Thoth....

ANOTHER CHAPTER OF THE TUAT AND OF COMING FORTH BY DAY.

Open is the land of Unu. Shut is the head of Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus, the shining one, the ornament of the Eye of Ra, the Father of the Gods. I am that same Osiris who dwelleth in Amentet. Osiris knoweth his day, which cometh to an end. I am Set, the Father of the Gods. I shall never come to an end.

THE CHAPTER OF COMING FORTH BY DAY AND OF LIVING AFTER DEATH. The Osiris Ani saith:- Hail, thou One, who shinest from the moon. Hail,

thou One, who shinest from the moon. Grant that this Osiris Ani may come forth among thy multitudes who are at the portal. Let him be with the Light-God. Let the Tuat be opened to him. Behold, the Osiris Ani shall come forth by day to perform everything which he wisheth upon the earth among those who are living [thereon].

APPENDIX

(From the Papyrus of Nu, Sheet 13)

Hail, thou god Tem, who comest forth from the Great Deep, who shinest gloriously under the form of the twin Lion-gods, send forth with might thy words unto those who are in thy presence, and let the Osiris Nu enter into their assembly. He hath performed the decree which hath been spoken to the mariners at eventide, and the Osiris Nu, whose word is truth, shall live after his death, even as doth Ra every day. Behold, most certainly Ra was born yesterday, and the Osiris Nu was born yesterday. And every god shall rejoice in the life of the Osiris Nu, even as they rejoice in the life of Ptah, when he appeareth from the Great House of the Aged One which is in Anu.

COMING FORTH AFTER PASSING THROUGH THE AAMHET

THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN ENTRANCE THROUGH
THE AAMHET. The Osiris Ani saith:- Hail, Soul, thou mighty one of terror! Verily, I am here. I have come. I behold thee. I have passed through the Tuat. I have seen Father Osiris. I have scattered the gloom of night. I am his beloved one. I have come, I have seen my Father Osiris. I have stabbed the heart of Suti. I have made offerings to my Father Osiris. I have opened every way in heaven and on the earth. I am the son who loveth his Fathers (sic) Osiris. I am a Spirit-body. I am a Spirit-soul. I am equipped. Hail, every god and every Spirit-soul. I have made the way [to Osiris]. I the Osiris the scribe Ani, whose word is truth.

MAKING MAN TO RETURN TO LOOK UPON HIS HOUSE

THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH. The Osiris Ani saith:- I am the Lion-god who cometh forth with long strides. I have shot arrows, and I have wounded my prey. I have shot arrows, and I have wounded my prey. I am the Eye of Horus, I traverse the Eye of Horus at this season. I have arrived at the domains. Grant that the Osiris Ani may come in peace.

MAN COMING FORTH BY DAY AGAINST HIS ENEMIES

ANOTHER CHAPTER OF THE COMING FORTH OF A MAN BY DAY AGAINST HIS ENEMIES IN KHERT-NETER. [The Osiris Ani saith:-] I have divided the heavens. I have cleft the horizon. I have traversed the earth [following in] his footsteps. I have conquered the mighty Spirit-souls because I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. Behold, I am the God of the Tuat! Let these things be given unto me, the Osiris Ani, in perpetuity withou fail or diminution.

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(From the Papyrus of Nu, Sheet 21)

THE CHAPTER OF COMING FORTH AGAINST ENEMIES IN KHERT-NETER. The Osiris Nu saith:- Hail, Am-a-f (Eater of his arm), I have passed over the road. I am Ra. I have come forth from the horizon against my enemies. I have not permitted him to escape from me. I have stretched out my hand like that of the Lord of the Urrt Crown. I have lifted up my feet even as the Uraei-goddesses lift themselves up. I have not permitted the enemy [to be saved] from me. As for mine enemy, he hath been given to me, and he shall not be delivered from me. I stand up like Horus. I sit down like Ptah. I am strong like Thoth. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He hath been given unto me, and he shall not be delivered from me.

HHHH

the stars which are imperishable glorify thee as thou sinkest to rest in the horizon of Manu, O thou who art beautiful at morn and at eve, O thou lord who livest, and art established, O my Lord!

Homage to thee, O thou who art Ra when thou risest, and who art Tem when thou settest in beauty. Thou risest and thou shinest on the back of thy mother [Nut], O thou who art crowned the king of the gods! Nut welcometh thee, and payeth homage unto thee, and Maat, the everlasting and never-changing goddess, embraceth thee at noon and at eve. Thou stridest over the heavens, being glad at heart, and the Lake of Testes is content. The Sebau-fiend hath fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife hath severed the joints of his back. Ra hath a fair wind, and the Sektet Boat setteth out on its journey, and saileth on until it cometh into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise thee, O thou Divine Substance, from whom all living things came into being. Thou didst send forth the word when the earth was submerged with silence, O thou Only One, who didst dwell in heaven before ever the earth and the mountains came into being. Hail, thou Runner, Lord, Only One, thou maker of the things that are, thou hast fashioned the tongue of the Company of the Gods, thou hast produced whatsoever cometh forth from the waters, thou springest up out of them above the submerged land of the Lake of Horus. Let me breathe the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother Nut. Make thou my Spirit-soul to be glorious, O Osiris, make thou my Heart-soul to be divine. Thou art worshipped as thou settest, O Lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with the rays of light upon my body day by day, upon me, Osiris the scribe, the assessor of the divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loveth thee, Ani, whose word is truth, in peace.

Praise be unto thee, O Osiris, the Lord of Eternity, Un-Nefer, Heru-Khuti (Harmakhis), whose forms are manifold, whose attributes are majestic [Praise be unto thee], O thou who art Ptah-Seker-Tem in Anu, thou Lord of the hidden shrine, thou Creator of the House of the KA of Ptah (Het-ka-Ptah) and of the gods [therein], thou Guide of the Tuat, who art glorified when thou settest in Nu (the Sky). Isis embraceth thee in peace, and she driveth away the fiends from the entrances of thy paths. Thou turnest thy face towards Amentet, and thou makest the earth to shine as with refined copper. Those who have lain down in death rise up to see thee, they breathe the air, and they look upon thy face when the disk riseth on the horizon. Their

hearts are at peace since they behold thee, o thou who art Eternity and Everlastingness.

HHHH

done aught with deceit.

Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince who dost dwell in Anrutef, thou Lord of Eternity and Creator of the Everlastingness, thou Lord of Hensu,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who restest upon Truth, thou Lord of Abtu, whose limbs form the substance of Ta-tchesert, unto whom fraud and deceit are abominations,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who dwellest in thy boat, who dost bring Hapi (the Nile) forth from his cavern, whose body is the light, and who
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dwellest in Nekhen,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou Creator of the gods, thou King of the South and North, Osiris, whose word is truth, who rulest the world by thy gracious goodness, thou Lord of the Atebui,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

APPENDIX

(From the Saite Recension, ed. Lepsius, Bl. V)

Homage to thee, O thou who comest as Tem, who didst come into being to create the Company of the Gods.
Homage to thee, O thou who comest as the Soul of Souls, the Holy One in Amentet.

Homage to thee, O President of the Gods, who illuminest the Tuat with thy beauties.

Homage to thee, O thou who comest as the Light-god, who travellest in thy Disk.

Homage to thee, O thou greatest of all gods, who are crowned King in heaven, Governor in the Tuat.

Homage to thee, O thou who makest a way through the Tuat, who dost lead the way through all doors.

Homage to thee, O thou who art among the gods, who dost weigh words in Khert-Neter.

Homage to thee, O thou who dwellest in thy secret places, who dost fashion the Tuat with thy might.

Homage to thee, O great one, O mighty one, thine enemies have fallen in places where they were smitten.

Homage to thee, O thou who hast hacked the Sebau-fiends in pieces, and hast annihilated Aapep.

Grant thou the sweet breeze of the north wind to the Osiris Auf-ankh, whose word is truth.

HHHH

The Osiris Ani, whose word is truth, being at peace [with his god], maketh adoration to his Lord, the Lord of Eternity, and saith:- Homage to thee, O Heru-khuti, who art the god Khepera, the self-created. When thou risest on the horizon and sheddest thy beams of light upon the Lands of the South and of the North, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, the king of heaven. The goddess, the Lady of the Hour, is stablished upon thy head, her Uraei of the South and of the North are upon thy brow, and she taketh up her place before thee. The god Thoth is stablished in the bows of thy boat to destroy utterly all thy foes. Those who dwell in the Tuat come forth to meet thee, and they bow to the earth in homage as they come towards thee, to look upon thy beautiful Form. And I, Ani, have come into thy presence, so that I may be with thee, and may behold thy Disk every day. Let me not be kept captive [by the tomb], and let me not be turned back [on my way]. Let the members of my body be made new again when I contemplate thy beauties, even as are the members of all thy favoured ones, because I am one of those who worshipped thee upon earth. Let me arrive in the Land of Eternity, let me enter into the Land of Everlastingness. This, O my Lord, behold thou shalt ordain for me.

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN PEACE, THE TRUTH-SPEAKER, SAITH:- Homage to thee, O thou who risest on thy horizon in the form of Ra, who restest upon Law, [which can neither be changed nor altered]. Thou passest over the sky, and every face, watcheth thee and thy course, for thou thyself art hidden from their gaze. Thou dost show thyself [to them] at dawn and at eventide each day. The Sektet Boat, wherein Thy Majesty dwelleth, setteth forth on its journey with vigour. Thy beams [fall] upon all faces, thy light with its manifold colours is incomprehensible [to man], and thy brilliant rays cannot be reported. The Lands of the Gods see thee, they could write [concerning thee]; the Deserts of Punt could count thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy form is the head of Nu. May he (Ani) advance, even as thou dost advance, without cessation, even as Thy Majesty [ceaseth not to advance] even for a moment. With great strides thou dost in one little moment pass over limitless distances which would need millions and hundreds of thousands of years [for a man to pass over; this] thou doest, and then thou sinkest to rest. Thou bringest to an end the hours of the night, even as thou stridest over them. Thou bringest them to an end by thine own ordinance, and dawn cometh on the earth. Thou settest thyself before thy handiwork in the form of Ra, and thou rollest up on the horizon..... Thou sendest forth light when thy form raiseth itself up, thou ordainest the increase of thy

splendours. Thou mouldest thy limbs as thou advancest, thou bringest them forth, thou who wast never brought forth, in the form of Ra, who rolleth up into the height of heaven. Grant thou that I may reach the heaven of eternity, and the region where thy favoured ones dwell. May I unite with those holy and perfect Spirit-souls of Khert-Neter. May I come forth with them to behold thy beauties as thou rollest on at eventide, as thou journeyest to thy mother Nut (the Night-sky), and dost place thyself at the right hand (in the West). My two hands are raised to thee in praise and thanksgiving when thou settest in life. Behold, thou art the Creator of Eternity, who art adored when thou settest in Nu. I have set thee in my heart, without wavering, O thou who art more divine than the gods.

The Osiris Ani, whose word is truth, saith:- Praise and thanksgiving be unto thee, O thou who rollest on like unto gold, thou Illuminer of the Two Lands on the day of thy birth. Thy mother brought thee forth on her hand, and thou didst light up with splendour the circle which is travelled over by the Disk. O Great Light who rollest across Nu, thou dost raise up the generations of men from the deep source of thy waters, and dost make to keep festivals all districts and cities, and all habitations. Thou protectest [them] with thy beauties. Thy KA riseth up with the celestial food hu and tchefau. O thou mightily victorious one, thou Power of Powers, who makest strong thy throne against the sinful ones, whose risings on thy throne in the Sektet Boat are mighty, whose strength is widespread in the Atett Boat, make thou the Osiris Ani to be glorious by virtue of his word, which is truth, in Khert-Neter. Grant thou that he may be in Amentet free from evil, and let [his] offences be [set] behind thee. Grant thou that he may [live there] a devoted slave of the Spirit-souls. Let him mingle among the Heart-souls who live in Ta-tchesert (the Holy Land). Let him travel about in the Sekhet-Aaru (the Elysian Fields), conformably to [thy] decree with joy of heart-him the Osiris Ani, whose word is truth.

[And the god maketh answer]:--Thou shalt come forth into heaven, thou shalt sail over the sky, and thou shalt hold loving intercourse with the Star-gods. Praises shall be made to thee in the Boat. Thy name shall be proclaimed in the Atett Boat. Thou shalt look upon Ra within his shrine. Thou shalt make the Disk to set [with prayer] every day. Thou shalt see the Ant Fish in his transformations in the depths of the waters of turquoise. Thou shalt see the Abtu Fish in his time. It shall be that the Evil One shall fall when he deviseth a plan to destroy thee, and the joints of his neck and back shall be hacked

asunder. Ra saileth with a fair wind, and the Sektet Boat progresseth and cometh into port. The mariners of Ra rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord hath been cast to the ground. Thou shalt behold Horus standing on the pilot's place in the Boat, and Thoth and Maat shall stand one on each side of him. All the gods shall rejoice when they behold Ra coming in peace to make the hearts of the Spirit-souls to live, and the Osiris Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, shall be with them!

THE CHAPTER OF THE NEW MOON

THE FOLLOWING IS TO BE RECITED ON THE DAY OF THE MONTH (NEW MOON DAY). The Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, saith:- Ra ascendeth his throne on his horizon,
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and the Company of his Gods follow in his train. The God cometh forth from his hidden place, [and] tchefau food falleth from the eastern horizon of heaven at the word of Nut. They (the gods) rejoice over the paths of Ra, the Great Ancestor [as] he journeyeth round about. Therefore art thou exalted, O Ra, the dweller in thy Shrine. Thou swallowest the winds, thou drawest into thyself the north wind, thou eatest up the flesh of thy seat on the day when thou breathest truth. Thou dividest [it among] the gods who are [thy] followers. [Thy] Boat saileth on travelling among the Great Gods at thy word. Thou countest thy bones, thou gatherest together thy members, thou settest thy face towards Beautiful Amentet, and thou comest there, being made new every day. Behold, thou art that Image of Gold, thou hast the unitings of the disks of the sky, thou hast quakings, thou goest round about, and art made new each day. Hail! There is rejoicing in the horizon! The gods who dwell in the sky descend the ropes [of thy Boat] when they see the Osiris Ani, whose word is truth, they ascribe praise unto him as unto Ra. The Osiris Ani is a Great Chief. [He] seeketh the Urrt Crown. His provisions are apportioned to him- the Osiris Ani, whose word is truth. [His] fate is strong from the exalted body of the Aamu gods, who are in the presence of Ra. The Osiris Ani, whose word is truth, is strong on the earth and in Khert-Neter. O Osiris Ani, whose word is truth, wake up, and be strong like unto Ra every day. The Osiris Ani, whose word is truth, shall not tarry, he shall not remain motionless in this land for ever. Right well shall he see with his two eyes, right well shall he hear with his two ears, the things which are true, the things which are true. The Osiris Ani, whose word is truth, is in Anu, the Osiris Ani, whose word is truth, is as Ra, and he is exalted by reason of

[his] oars among the Followers of Nu. The Osiris Ani, whose word is truth, cannot tell what he hath seen [or] narrate [what he hath heard] in the House of the God of Mysteries. Hail! Let there be shouts of acclamation of the Osiris Ani, whose word is truth, the divine body of Ra in the Boat of Nu, who beareth propitiatory offerings for the KA of the god of that which he loveth. The Osiris Ani, whose word is truth, in peace, whose word is truth, is like Horus, the mighty one of transformations.

RUBRIC: This Chapter is to be recited over a boat seven cubits long, made of green stone of the Tchatchau. Make a heaven of stars, and purify it and cleanse it with natron and incense. Make then a figure of Ra upon a tablet of new stone in paint, and set it in the bows of the boat. Then make a figure of the deceased whom thou wilt make perfect, [and place it] in the boat. Make it to sail in the Boat of Ra, and Ra himself shall look upon it. Do not these things in the presence of any one except thyself, or thy father, or thy son. Then let them keep guard over their faces, and they shall see the deceased in Khert-Neter in the form of a messenger of Ra.

HYMN TO RA FOR THE DAY OF THE NEW MOON

A HYMN TO RA [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (THE DAY OF THE NEW MOON) [WHEN] THE BOAT OF RA SAILETH. [The Osiris the scribe Ani, whose word is truth, saith:-] Homage to thee, O thou who dwellest in thy Boat. Thou rollest on, thou rollest on, thou sendest forth light, thou sendest forth light. Thou decreest rejoicing for [every] man for millions of years unto those who love him. Thou givest [thy] face to the Hememet spirits, thou god Khepera who dwellest in thy Boat. Thou hast overthrown the Fiend Aapep. O ye Sons of Keb,
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overthrow ye the enemies of the Osiris Ani, whose word is truth, and the fiends of destruction who would destroy the Boat of Ra. Horus hath cut off your heads in heaven. Ye who were in the forms of geese, your navel strings are on the earth. The animals are set upon the earth..... in the form of fish. Every male fiend and every female fiend shall be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come forth from the earth, or whether they advance on the waters, or whether they come from among the Star-gods, Thoth, [the son of Aner], coming forth from Anerti shall hack them to pieces. And the Osiris Ani shall make them silent and dumb. And behold ye, this god, the mighty one of slaughters, the terror of whom is most great, shall wash himself clean in your blood, and he shall bathe in your

gore, and ye shall be destroyed by the Osiris Ani in the Boat of his Lord Ra-Horus. The heart of the Osiris Ani, whose word is truth, shall live. His mother Isis giveth birth to him, and Nephthys nurseth him, just as Isis gave birth to Horus, and Nephthys nursed him. [He] shall repulse the Smait fiends of Suti. They shall see the Urrt Crown stablished upon his head, and they shall fall down upon their faces [and worship him]. Behold, O ye Spirit-souls, and men, and gods, and ye dead, when ye see the Osiris Ani, whose word is truth, in the form of Horus, and the favoured one of the Urrt Crown, fall ye down upon your faces. The word of the Osiris Ani is truth before his enemies in heaven above, and on earth beneath, and before the Tchatchau Chiefs of every god and of every goddess.

RUBRIC: This Chapter shall be recited over a large hawk standing upright with the White Crown upon his head, [and over figures of] Tem, Shu, Tefnut, Keb, Nut, Osiris, Isis, [Suti] and Nephthys. And they shall be painted in colour upon a new tablet, which shall be placed in a boat, together with a figure of the deceased. Anoint them with heken oil, and offer unto them burning incense, and geese, and joints of meat roasted. It is an act of praise to Ra as he journeyeth in his boat, and it will make a man to have his being with Ra, and to travel with him wheresoever he goeth, and it will most certainly cause the enemies of Ra to be slain. And the Chapter of travelling shall be recited on the sixth day of the festival.

APPENDIX

(From the Turin Papyrus)

ANOTHER CHAPTER WHICH IS TO BE RECITED WHEN THE MOON RENEWETH ITSELF
ON THE DAY OF THE MONTH [WHEREON IT DOETH THIS]. Osiris unfettereth the storm-cloud in the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations are many hath had offerings made unto him at the moment, and he hath made an end of the storm which is in the face of the Osiris, Auf-ankh, whose word is truth. Verily, he cometh, and he is Ra in journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ankh, whose word is truth, cometh forth in his day, and he embarketh among the tackle of the boat.

RUBRIC: If this Chapter be known by the deceased he shall become a perfect Spirit-soul in Khert-Neter, and he shall not die a second time, and he shall eat his food side by side with Osiris. If this Chapter be known by the deceased upon earth, he shall become like unto

Thoth, and he shall be adored by those who live. He shall not fall
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headlong at the moment of the intensity of the royal flame of the goddess Bast, and the Great Prince shall make him to advance happily.

ADVANCING TO THE TCJATCHAU CHIEFS OF OSIRIS

THE CHAPTER OF ADVANCING TO THE TCHATCHAU CHIEFS OF OSIRIS. The Osiris Ani, whose word is truth, saith:- I have built a house for my Ba-soul in the sanctuary in Tetu. I sow seed in the town of Pe (Buto). I have ploughed the fields with my labourers. My palm tree [standeth upright and is] like Menu upon it. I abominate abominable things. I will not eat the things which are abominations unto me. What I abominate is filth: I will not eat it. I shall not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with my sandals. For my bread shall be made of the white barley, and my ale shall be made from the red grain of the god Hapi (the Nile-god), which the Sektet Boat and the Atett Boat shall bring [unto me], and I will eat my food under the leaves of the trees whose beautiful arms I myself do know. O what splendour shall the White Crown make for me which shall be lifted up on me by the Uraei-goddesses! O Doorkeeper of Sehetep-taui, bring thou to me that wherewith the cakes of propitiation are made. Grant thou to me that I may lift up the earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace whilst the Hememet spirits hold converse with the Osiris Ani. May the hearts of the gods lead him in his exalted state into heaven among the gods who appear in visible forms. If any god, or any goddess, attack the Osiris Ani, whose word is truth, when he setteth out, the Ancestor of the year who liveth upon hearts [Osiris] shall eat him when he cometh forth from Abydos, and the Ancestors of Ra shall reckon with him, and the Ancestors of Light shall reckon with him. [He is] a god of splendour [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the Osiris Ani, whose word is truth, is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come forth by the god Ahui. I shall hold converse with the Followers of the Gods. I shall hold converse with the Disk. I shall hold converse with the Hememet-spirits. He shall set the terror of me in the thick darkness, in the inside of the goddess Mehurt, by the side of his forehead. Behold, I shall be with Osiris, and my perfection shall be his perfection among the Great Gods. I shall speak unto him with the words of men, I shall listen, and he shall repeat to me the words of

the gods. I, the Osiris Ani, whose word is truth, in peace, have
come equipped. Thou makest to approach [thee] those who love thee. I
am a Spirit-soul who is better equipped than any [other] Spirit-soul.

CHANGING INTO A SWALLOW

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The
Osiris Ani, whose word is truth, saith:- I am a swallow, [I am] a
swallow. [I am] that Scorpion, the daughter of Ra. Hail, O ye gods
whose odour is sweet. Hail, O ye gods whose odour is sweet. Hail,
Flame, who comest forth from the horizon. Hail, thou who art in the
city. I have brought the Warder of his corner there. Give me thy two
hands, and let me pass my time in the Island of Flame. I have advanced
with a message, I have come having the report thereof [to make].
Open to me. How shall I tell that which I have seen there? I am like
Horus, the governor of the Boat, when the throne of his father was
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given unto him, and when Set, that son of Nut, was [lying] under the
fetters which he had made for Osiris. He who is in Sekhem hath
inspected me. I stretch out my arms over Osiris. I have advanced for
the examination, I have come to speak there. Let me pass on and
deliver my message. I am he who goeth in, [I am] judged, [I] come
forth magnified at the Gate of Nebertcher. I am purified at the
Great Uart. I have done away my wickednesses. I have put away
utterly my offences. I have put away utterly all the taints of evil
which appertained to me [upon the earth]. I have purified myself, I
have made myself to be like a god. Hail, O ye Doorkeepers, I have
completed my journey. I am like unto you. I have come forth by day.
I have advanced on my legs. I have gained the master over [my]
footsteps. [Hail, ye] Spirit-souls! I, even I, do know the hidden
roads and the Gates of Sekhet Aaru. I live there. Verily, I, even I,
have come, I have overthrown my enemies upon the earth, although my
body lieth a mummy in the tomb.
HHHH

RUBRIC: (Saite Recension)

If this Chapter be known by the deceased, he shall come forth by day from Khert-Neter, and he shall go [again] after he hath come forth. If this Chapter be not known [by the deceased], he shall not go in again after he hath come forth [and he] shall not know [how] to come forth by day.

CHANGING INTO A HAWK OF GOLD

[THE CHAPTER] OF MAKING THE TRANSFORMATION INTO A HAWK OF GOLD. The Osiris Ani saith:- I have risen up out of the seshett chamber, like the golden hawk which cometh forth from his egg. I fly, I alight like a hawk with a back of seven cubits, and the wings of which are like unto the mother-of-emerald of the South. I have come forth from the Sektet Boat, and my heart hath been brought unto me from the mountain of the East. I have alighted on the Atet Boat, and there have been brought unto me those who dwelt in their substance, and they bowed in homage before me. I have risen, I have gathered myself together like a beautiful golden hawk, with the head of the Benu, and Ra hath entered in [to hear my speech]. I have taken my seat among the great gods, [the children of] Nut. I have settled myself, the Sekhet-hetepet (the Field of Offerings) is before me. I eat therein, I become a Spirit-soul therein, I am supplied with food in abundance therein, as much as I desire. The Grain-god (Nepra) hath given unto me food for my throat, and I am master over myself and over the attributes of my head.

CHANGING INTO A DIVINE HAWK

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. Osiris Ani saith:- Hail, thou Great God, come thou to Tetu. Make thou ready for me the ways, and let me go round [to visit] my thrones. I have laboured. I have made myself perfect. O grant thou that I may be held in fear. Create thou awe of me. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Permit not thou to come nigh unto me him that would attack me, or would injure me in the House of Darkness. Cover over the helpless one, hide him. Let do likewise the gods who hearken unto the word [of truth], the Khepriu gods who are in the following of Osiris. Hold ye your peace then, O ye gods, whilst the God holdeth speech with me, he who listeneth to the truth. I speak unto him my words. Osiris, grant thou that that which cometh forth from thy mouth may circulate to me. Let me see thine own Form. Let thy Souls envelop me. Grant thou that I may come forth, and that I may be master of my legs, and let me live there like

Nebertcher upon his throne. Let the gods of the Tuat hold me in fear, and let them fight for me in their halls. Grant thou that I may move forward with him and with the Ariu gods, and let me be firmly stablished on my pedestal like the Lord of Life. Let me be in the company of Isis, the goddess, and let [the gods] keep me safe from him that would do an injury unto me. Let none come to see the helpless
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one. May I advance, and may I come to the Henti boundaries of the sky. Let me address words to Keb, and let me make supplicaion to the god Hu with Nebertcher. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Let them see that thou hast provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made my form in his Form, when he cometh to Tetu. I am a Spirit-body among his Spirit-bodies; he shall speak unto thee the things [which concern] me. Would that he would cause me to be held in fear! Would that he would create [in them] awe of me! Let the gods of the Tuat be afraid of me, and let them fight for me [in their halls]. I, even I, am a Spirit-soul, a dweller in the Light-god, whose form hath been created in divine flesh. I am one of those Spirit-souls who dwell in the Light-god, who were created by Tem himself, and who exist in the blossoms of his Eye. He hath made to exist, he hath made glorious, and he hath magnified their faces during their existence with him. Behold, he is Alone in Nu. They acclaim him when he cometh forth from the horizon, and the gods and the Spirit-souls who have come into being with him ascribe fear unto him.

I am one of the worms which have been created by the Eye of the Lord One. And behold, when as yet Isis had not given birth to Horus, I was flourishing, and I had waxed old, and had become pre-eminent among the Spirit-souls who had come into being with him. I rose up like a divine hawk, and Horus endowed me with a Spirit-body with his soul, so that [I] might take possession of the property of Osiris in the Tuat. He shall say to the twin Lion-gods for me, the Chief of the House of the Nemes Crown, the Dweller in his cavern: Get thee back to the heights of heaven, for behold, inasmuch as thou art a Spirit-body with the creations of Horus, the Nemes Crown shall not be to thee: [but] thou shalt have speech even to the uttermost limits of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Tuat, and Horus repeated to me what his father Osiris had said unto him in the years [past], on the days of his burial. Give thou to me the Nemes Crown, say the twin Lion-gods for me. Advance thou, come along the road of heaven, and look upon those who dwell in the uttermost limits of the

horizon. The gods of the Tuat shall hold thee in fear, and they shall fight for thee in their halls. The god Auhet belongeth to them. All the gods who guard the shrine of the Lord One are smitten with terror at [my] words.

Hail, saith the god who is exalted upon his coffer to me! He hath bound on the Nemes Crown, [by] the decree of the twin Lion-gods. The god Aahet hath made a way for me. I am exalted [on the coffer], the twin Lion-gods have bound the Nemes Crown on me and my two locks of hair are given unto me. He hath stablished for me my heart by his own flesh, and by his great, two-fold strength, and I shall not fall headlong before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, his winds are in my body. The Bull which striketh terror [into souls] shall not repulse me. I come daily into the House of the twin Lion-gods. I come forth therefrom into the House of Isis. I look upon the holy things which are hidden. I see the being who is therein. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. I am Horus who dwelleth in his divine Light. I am master of his crown. I am master of his radiance. I advance towards the Henti boundaries of heaven. Horus is upon his seat. Horus is upon his thrones. My face
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is like that of a divine hawk. I am one who is equipped [like] his lord. I shall come forth to Tetu. I shall see Osiris. I shall live in his actual presence.... Nut. They shall see me. I shall see the gods [and] the Eye of Horus burning with fire before my eyes. They shall reach out their hands to me. I shall stand up. I shall be master of him that would subject me to restraint. They shall open the holy paths to me, they shall see my form, they shall listen to my words.

[Homage] to you, O ye gods of the Tuat, whose faces are turned back, whose powers advance, conduct ye me to the Star-gods which never rest. Prepare ye for me the holy ways to the Hemat house, and to your god, the Soul, who is the mighty one of terror. Horus hath commanded me to lift up your faces; do ye look upon me. I have risen up like a divine hawk. Horus hath made me to be a Spirit-body by means of his Soul, and to take possession of the things of Osiris in the Tuat. Make ye for me a path. I have travelled and I have arrived at those who are chiefs of their caverns, and who are guardians of the House of Osiris. I speak unto them his mighty deeds. I made them to know concerning his victories. He is ready [to butt with his] two horns at Set. They know him who hath taken possession of the god Hu, and who hath taken possession of the Powers of Tem.

Travel thou on thy way safely, cry out the gods of the Tuat to me. O ye who make your names pre-eminent, who are chiefs in your shrines, and who are guardians of the House of Osiris, grant, I pray you, that I may come to you. I have bound up and I have gathered together your Powers. I have directed the Powers of the ways, the wardens of the horizon, and of the Hemat House of heaven. I have stablished their fortresses for Osiris. I have prepared the ways for him. I have performed the things which [he] hath commanded. I come forth to Tetu. I see Osiris. I speak to him concerning the matter of his Great Son, whom he loveth, and concerning [the smiting of] the heart of Set. I look upon the lord who was helpless. How shall I make them to know the plans of the gods, and that which Horus did without the knowledge of his father Osiris?

Hail, Lord, thou Soul, most awful and terrible, behold me. I have come, I make thee to be exalted! I have forced a way though the Tuat. I have opened the roads which appertain to heaven, and those which appertain to the earth, and no one hath opposed me therein. I have exalted thy face, O Lord of Eternity.

APPENDIX

(In the Papyrus of Nu, Sheet 14, the Chapter ends with the following.)

Exalted art thou on thy throne, O Osiris! Thou hast heard fair things, O Osiris! Thy strength is vigorous, O Osiris! Thy head is fastened on thy body, O Osiris! Thy neck is made firm, O Osiris! Thy heart is glad, [O Osiris!]. Thy speech is made effective, O Osiris! Thy princes rejoice Thou art established the Bull in Amentet. Thy son Horus hath ascended thy trrone, and all life is with him. Millions of years minister unto him, and millions of years hold him in fear. The Company of the Gods are his servants, and they fold him in fear. The god Tem, the Governor, the only One among the gods, hath spoken, and his word passeth not away. Horus is both the divine food and the sacrifice. He made haste to gather together [the members of] of his
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father. Horus is his deliverer. Horus is his deliverer. Horus hath sprung from the essence of his divine father and from his decay. He hath become the Governor of Egypt. The gods shall work for him, and they shall toil for him for million of years. He shall make millions of years to live through his Eye, the only one of its lord, Nebertcher.]

(From the Turin Papyrus, Bl. XXX)

Exalted is thy throne, O Osiris. Thou hearest well, O Osiris. Thy strength flourisheth, O Osiris. I have fastened thy head [on thy] body for thee. I have stablished thy throat, the throne of the joy of thy heart. Thy words are stable. Thy shenit princes are glad. Thou art stablished as the Bull of Amentet. Thy son Horus hath ascended thy throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, hath spoken, and what he hath said is not changed, Hetu Aabi. Horus hath stood up. I have gone about collecting his father. Horus hath delivered his father. Horus hath delivered [his mother]. My mother is Horus. My brother is Horus. My uncle is Horus. I have come. Horus followeth his father.... there the dirt of his head. The gods shall serve him. Millions of years..... in his Eye, the Only One of its Lord, Neb-er-tcher.

CHANGING INTO THE PRINCE OF TCHATCHAU CHIEFS

THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATCHAU
CHIEFS. The Osiris Nu, whose word is truth, saith:- I am the god Tem, the maker of the sky, the creator of the things which are, who cometh forth from the earth, who made the seed of man to come into being, the Lord of things, who fashioned the gods, the Great God, who created himself, the Lord of Life, who made to flourish the Two Companies of the Gods. Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled! Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known! Homage to you, O ye gods, who dwell in the Tenait (Circle of Light)! Homage to you, O ye gods of the Circle of the country of the Cataracts! Homage to you, O ye gods who dwell in Amentet! Homage to you, O ye gods who dwell within Nut! Grant ye to me that I may come before you, I am pure, I am like a god. I am endowed with a Spirit-soul. I am strong. I am endowed with a Heart-soul. I bring unto you incense, and spice, and natron. I have done away with the chidings of your mouths. I have come, I have done away the evil which was in your hearts, and I have removed the offences which appertained to you [against me]. I bring to you deeds of well-doing, and I present before you truth. I know you. I know your names. I know your forms which are not known. I come into being among you. My coming is like unto that god who eateth men, and who feedeth upon the gods. I am strong before you even like that god who is exalted upon his pedestal, unto whom the gods come with rejoicing, and the goddesses make supplication when they see me. I

have come unto you. I have ascended my throne like your Two Daughters. I have taken my seat in the horizon. I receive my offerings of propitiation upon my altars. I drink my fill of seth wine every evening. I come to those who are making rejoicings, and the gods who live in the horizon ascribe unto me praises, as the divine Spirit-body, the Lord of mortals. I am exalted like that holy god who dwelleth in the Great House. The gods rejoice greatly when they

see my beautiful appearances from the body of the goddess Nut, and when the goddess Nut bringeth me forth.

CHANGING INTO THE SERPENT SATA

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The Osiris Ani, whose word is truth, saith:- I am the serpent Sata whose years are infinite. I lie down dead. I am born daily. I am the serpent Sa-en-ta, the dweller in the uttermost parts of the earth. I lie down in death. I am born, I become new, I renew my youth every day.

CHANGING INTO THE CROCODILE GOD

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODILE-GOD.
The Osiris Ani, whose word is truth, saith:- I am the Crocodile-god (Sebak) who dwelleth amid his terrors. I am the Crocodile-god and I seize [my prey] like a ravening beast. I am the great Fish which is in Kamui. I am the Lord to whom bowings and prostrations are made in Sekhem. And the Osiris Ani is the lord to whom bowings and prostrations are made in Sekhem.

(From the Papyrus of Nebseni)

Behold, I am the dweller in his terrors, I am the crocodile, his firstborn. I bring (prey) from a distance. I am the Fish of Horus, the Great One in Kamui. I am the lord of bowings in Sekhem.

CHANGING INTO PTAH

THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH. The Osiris Ani [whose word is truth, saith]:- I eat bread. I drink ale. I gird up my garments. I fly like a hawk. I cackle like the Smen goose. I alight upon that place hard by the Sepulchre on the festival of the Great God. That which is abominable, that which is abominable I will not

eat. [An abominable thing] is filth, I will not eat thereof. That which is an abomination unto my KA shall not enter my body. I will live upon that whereon live the gods and the Spirit-souls. I shall live, and I shall be master of their cakes. I am master of them, and I shall eat them under the trees of the dweller in the House of Hathor, my Lady. I will make an offering. My cakes are in Tetu, my offerings are in Anu. I gird about myself the robe which is woven for me by the goddess Tait. I shall stand up and sit down in whatsoever place it pleaseth me to do so. My head is like unto that of Ra. I am gathered together like Tem.

Here offer the four cakes of Ra, and the offerings of the earth.

I shall come forth. My tongue is like that of Ptah, and my throat is like unto that of Hathor, and I remember the words of Tem, of my father, with my mouth. He forced the woman, the wife of Keb, breaking the heads near him; therefore was the fear of him there. [His] praises are repeated with vigour. I am decreed to be the Heir, the lord of the earth of Keb. I have union with women. Keb hath refreshed me, and he hath caused me to ascend his throne. Those who dwell in Anu bow their heads to me. I am [their] Bull, I am stronger than [the Lord] of the hour. I unite with women. I am master for millions of years.
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TURNING INTO THE SOUL OF TEM

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SOUL OF TEM. The
Osiris Ani, whose word is truth, saith:- I shall not enter into the place of destruction, I shall not perish, I shall not know [decay]. I am Ra, who came forth from Nu, the Soul of the God who created his own members. What I abominate is sin; I will not look thereon. I cry not out against truth, nay, I live therein. I am the god Hu, the imperishable god, in my name of "Soul." I have created myself with Nu, in the name of "Khepera." I exist in them like Ra. I am the Lord of Light.

APPENDIX

(From the Papyrus of Nu)

That which is an abomination unto me is death; let me not go into

the chamber of torture which is in the Tuat. I am the delight of the Khu of Osiris. I make to be content the heart[s] of those who dwell among the divine things which are beloved [by me]. They cause the fear of me [to abound], they create the awe of me to be in those divine beings who dwell in their own circles. Behold, I am exalted on my own standard, and upon my throne, and upon my seat which is assigned [to me]. I am the god Nu, and those who commit sin shall not destroy me. I am the firstborn of the primeval god, and my soul is the Souls of the Eternal Gods, and my body is Everlastingness. My created form is [that of] the god Eternity, the Lord of Years, and the Prince of Everlastingness. I am the Creator of the Darkness, who maketh his seat in the uttermost limits of the heavens, [which] I love. I arrive at their boundaries. I advance upon my two legs. I direct my resting place. I sail over the sky. I fetter and destroy the hidden serpents which are about my footsteps [in going to] the Lord of the Two Arms. My soul is the Souls of the Eternal Gods, and my body is Everlastingness. I am the exalted one, the Lord of the Land of Tebu. I am the Child in the city: "Young man in the country" is my name. "Imperishable one" is my name. I am the Soul Creator of Nu. I make my habitation in Khert-Neter. My nest is invisible, my egg is not broken. I have done away the evil which is in me. I shall see my Father, the Lord of the Evening. His body dwelleth in Anu. I am made to be the Light-god, a dweller in the Light-god, over the Western Domain of the Hebt bird.

CHANGING INTO THE BENU BIRD

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE BENU BIRD. The Osiris, the scribe Ani, whose word is truth, saith:- I flew up out of primeval matter. I came into being like the god Khepera. I germinated like the plants. I am concealed like the tortoise [in his shell]. I am the seed of every god. I am Yesterday of the Four [Quarters of the Earth, and] the Seven Uraei, who came into being in the Eastern land. [I am] the Great One (Horus) who illumineth the Hememet spirits with the light of his body. [I am] that god in respect of Set. [I am] Thoth who [stood] between them (Horus and Set) as the judge on behalf of the Governor of Sekhem and the Souls of Anu. [He was like] a stream between them. I have come. I rise up on my throne. I am endowed with Khu. I am mighty. I am endowed with
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godhood among the gods. I am Khensu, [the lord] of every kind of strength.

RUBRIC: [If] this Chapter [be known by the deceased], he shall

come forth pure by day after his death, and he shall perform every transformation which his soul desireth to make. He shall be among the Followers of Un-Nefer, and he shall satisfy himself with the food of Osiris, and with sepulchral meals. He shall see the Disk [of the Sun], he shall be in good case upon earth before Ra, and his word shall be truth in the sight of Osiris, and no evil thing whatsoever shall have dominion over him for ever and ever.

CHANGING INTO A HERON

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. The Osiris the scribe Ani, whose word is truth, saith:- I am the master of beasts brought for sacrifice, [and] of the knives which are [held] at their heads [and] their beards; those who dwell in their emerald [fields], the Aged Gods, and the Spirit-souls, are ready at the moment for the Osiris Ani, whose word is truth, in peace. He maketh slaughter on the earth, and I make slaughter on the earth. I am strong. I follow the heights unto heaven. I have made myself pure. I walk with long strides to my city. I have become an owner of land there. I advance to Sepu..... is given to me in Unu. I have set the gods upon their roads. I have made splendid the houses and towns of those who are in their shrines. I know the stream of Nut. I know Tatun. I know Teshert. I have brought along their horns. I know Heka. I have hearkened to this words. I am the Red Bull-calf which is marked with markings. The gods shall say when they hear [of me]: Uncover your faces. His coming is to me. There is light which ye know not. Times and seasons are in my body. I do not speak [lies] in the place of truth, daily. The truth is hidden on the eyebrows. [By] night [I] sail up the river to keep the feast of him that is dead, to embrace the Aged God, and to guard the earth, I the Osiris Ani, whose word is truth.

APPENDIX

(From the Saite Recension)

RUBRIC: If this Chapter be known [by the deceased], he will live like a perfect Spirit-soul in Khert-Neter; no evil thing whatsoever shall overthrow him.

CHANGING INTO A LOTUS

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE LOTUS. The Osiris Ani, whose word is truth, saith:- I am the holy lotus that cometh forth from the light which belongeth to the nostrils of Ra, and which belongeth to the head of Hathor. I have made my way, and I seek after him, that is to say, Horus. I am the pure lotus that cometh

forth from the field [of Ra].

APPENDIX

(Naville, op. cit., I, Bl. XCIII)

Chapter of making the transformation into a lotus. The Osiris, the lady of of the house, Aui, whose word is truth, in peace, saith:- Hail, thou Lotus, thou type of the god Nefer-Temu! I am the man who

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knoweth your names. I know your names among the gods, the lords of Khert-Neter. I am one among you. Grant ye that I may see the gods who are the Guides of the Tuat. Grant ye to me a seat in Khert-Neter, near the Lords of Amentet. Assign to me a habitation in the land of Tchesert. Receive ye me in the presence of the Lords of Eternity. Let my soul come forth in whatsoever place it pleaseth. Let it not be rejected in the presence of the Great Company of the Gods.

TURNING INTO THE GOD WHO LIGHTENETH DARKNESS

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO LIGHTENETH THE DARKNESS. The Osiris the scribe Ani, whose word is truth, saith:- I am the girdle of the garment of the god Nu, which giveth light, and shineth, and belongeth to his breast, the

illuminer of the darkness, the uniter of the two Rehti deities, the dweller in my body, through the great spell of the words of my mouth. I rise up, but he who was coming after me hath fallen. He who was with him in the Valley of Abtu hath fallen. I rest. I remember him. The god Hu hath taken possession of me in my town. I found him there. I have carried away the darkness by my strength, I have filled the Eye [of Ra] when it was helpless, and when it came not on the festival of the fifteenth day. I have weighed Sut in the celestial houses against the Aged One who was with him. I have equipped Thoth in the House of the Moon-god, when the fifteenth day of the festival come not. I have taken possession of the Urrt Crown. Truth is in my body; turquoise and crystal are its months. My homestead is there among the lapis-lazuli, among the furrows thereof. I am Hem-Nu, the lightener of the darkness. I have come to lighten the darkness; it is light. I have lightened the darkness. I have overthrown the ashmiu-fiends. I have sung hymns to those who dwell in the darkness. I have made to stand up the weeping ones, whose faces were covered over; they were in a helpless state of misery. Look ye then upon me. I am Hem-Nu. I will not let you hear concerning it. [I have fought. I am Hem-Nu. I have lightened the darkness. I have come. I have made an end to the darkness which hath become light indeed.]

NOT DYING A SECOND TIME

THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Ani, whose word is truth, saith:- Hail, Thoth! What is it that hath happened to the children of Nut? They have waged war, they have upheld strife, they have done evil, they have created the fiends, they have made slaughter, they have caused trouble; in truth, in all their doings the strong have worked against the weak. Grant, O might of Thoth, that that which the god Tem hath decreed [may be done!] And thou regardest not evil, nor art thou provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done unto thee they have worked iniquity in secret. I am they writing-palette, O Thoth, and I have brought unto thee thine ink-jar. I am not of those who work iniquity in their secret places; let not evil happen unto me.

The Osiris, the scribe Ani, whose word is truth, saith:- Hail, Temu! What manner of land is this unto which I have come? It hath not water, it hath not air; it is depth unfathomable, it is black as the blackest night, and men wander helplessly therein. In it a man cannot live in quietness of heart; nor may the longings of love be satisfied therein.

But let the state of the Spirit-souls be given unto me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given unto me instead of cakes and ale. The god Tem hath decreed that I shall see thy face, and that I shall not suffer from the things which pain thee. May every god transmit unto thee his throne for millions of years. Thy throne hath descended unto thy son Horus, and the god Tem hath decreed that thy course shall be among the holy princes. In truth he shall rule from thy throne, and he shall be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it hath been decreed that in me he shall see his likeness, and that my face shall look upon the face of the Lord Tem. How long then have I to live? It is decreed that thou shalt live for millions of years, a life of millions of years. Let it be granted to me to pass on to the holy princes, for indeed, I have done away all the evil which I committed, from the time when this earth came into being from Nu, when it sprang from the watery abyss even as it was in the days of old. I am Fate and Osiris, I have made my transformations into the likeness of divers serpents. Man knoweth not, and the gods cannot behold the two-fold beauty which I have made for Osiris, the greatest of the gods. I have given unto him the region of the dead. And, verily, his son Horus is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir. I have made him to have his throne in the Boat of Millions of Years. Horus is stablished upon his throne [among his] kinsmen, and he hath all that is with him. Verily, the Soul of Set, which is greater than all the gods, hath departed. Let it be granted to me to bind his soul in fetter in the Boat of the God, when I please, and let him hold the Body of the God in fear. O my father Osiris, thou hast done for me that which thy father Ra did for thee. Let me abide upon the earth permanently. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the earth, flourish. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am thy son. Ra is my father. On me likewise thou hast conferred life, strength, and health. Horus is established upon his tomb. Grant thou that the days of my life may come unto worship and honour.

APPENDIX

(From the Leyden Papyrus of Ra)

RUBRIC: This Chapter shall be recited over a figure of Horus, made of lapis-lazuli, which shall be placed on the neck of the deceased. It is a protection upon earth, and it will secure for the deceased the affection of men, gods, and the Spirit-souls which are perfect.

Moreover it acteth as a spell in Khert-Neter, but it must be recited by thee on behalf of the Osiris Ra, regularly and continually millions of times.

ENTERING THE HALL OF MAAT

[THE CHAPTER OF] ENTERING INTO THE HALL OF MAATI TO PRAISE OSIRIS KHENTI-AMENTI. The Osiris the scribe Ani, whose word is truth, saith:- I have come unto thee. I have drawn nigh to behold thy beauties (thy beneficient goodness). My hands are [extended] in adoration of thy name of "Maat." I have come. I have drawn nigh unto [the place where] the cedar-tree existeth not, where the acacia tree doth not put forth shoots, and where the ground produceth neither grass nor

herbs. Now I have entered into the habitation which is hidden, and I hold converse with Set. My protector advanced to me, covered was his face.... on the hidden things. He entered into the house of Osiris, he saw the hidden things which were therein. The Tchatchau Chiefs of the Pylons were in the form of Spirits. The god Anpu spake unto those about him with the words of a man who cometh from Ta-mera, saying, "He knoweth our roads and our towns. I am reconciled unto him. When I smell his odour it is even as the odour of one of you." And I say unto him: I the Osiris Ani, whose word is truth, in peace, whose word is truth, have come. I have drawn nigh to behold the Great Gods. I would live upon the propitiatory offerings [made] to their Doubles. I would live on the borders [of the territory of] the Soul, the Lord of Tetu. He shall make me to come forth in the form of a Benu bird, and to hold converse [with him.] I have been in the stream [to purify myself]. I have made offerings of incense. I betook myself to the Acacia Tree of the [divine] Children. I lived in Abu in the House of the goddess Satet. I made to sink in the water the boat of the enemies. I sailed over the lake [in the temple] in the Neshmet Boat. I have looked upon the Sahu of Kamur. I have been in Tetu. I have held my peace. I have made the god to be master of his legs. I have been in the House of Teptuf. I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris and I have removed the head-coverings of him that is therein. I have entered into Rasta, and I have seen the Hidden One who is therein. I was hidden, but I found the boundary. I journeyed to Nerutef, and he who was therein covered me with a garment. I have myrrh of women, together with the shenu powder of living folk. Verily he (Osiris) told me the things which concerned himself. I said: Let thy weighing of me be even as we desire.

And the Majesty of Anpu shall say unto me, "Knowest thou the name of this door, and canst thou tell it?" And the Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, shall say, "Khersek-Shu" is the name of this door. And the Majesty of the god Anpu shall say unto me, "Knowest thou the name of the upper leaf, and the name of the lower leaf?" [And the Osiris the scribe Ani] shall say: "Neb-Maat-heri-retiu-f" is the name of the upper leaf and "Neb-pehti-thesu-menment" [is the name of the lower leaf. And the Majesty of the god Anpu shall say], "Pass on, for thou hast knowledge, O Osiris the scribe, the assessor of the holy offerings of all the gods of Thebes Ani, whose word is truth, the lord of loyal service [to Osiris]."

APPENDIX

(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 22)

[THE FOLLOWING] WORDS SHALL BE SAID BY THE STEWARD OF THE KEEPER OF THE SEAL, NU, WHOSE WORD IS TRUTH, WHEN HE COMETH FORTH TO THE HALL
OF MAATI, SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH COMMITTED, AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, whose word is truth, saith: Homage to thee, O great God, Lord of Maati! I have come unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name, I know the names of the Forty-two Gods who live with thee in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when the consciences of men are reckoned up
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in the presence of the god Un-Nefer. In truth thy name is "Rehti-Merti-Nebti-Maati." In truth I have come unto thee, I have brought Maati (Truth) to thee. I have done away sin for thee. I have not committed sins against men. I have not opposed my family and kinsfolk. I have not acted fraudulently in the Seat of Truth. I have not known men who were of no account. I have not wrought evil. I have not made it to be the first [consideration daily that unnecessary] work should be done for me. I have not brought forward my name for dignities. I have not [attempted] to direct servants [I have not belittled God]. I have not defrauded the humble man of his property. I have not done what the gods abominate. I have not vilified a slave to his master. I have not inflicted pain. I have not caused anyone to go hungry. I have not made any man to weep. I have not committed murder. I have not given the order for murder to be

committed. I have not caused calamities to befall men and women. I have not plundered the offerings in the temples. I have not defrauded the gods of their cake-offerings. I have not carried off the fenkhu cakes [offered to] the Spirits. I have not committed fornication. I have not masturbated [in the sanctuaries of the god of my city]. I have not diminished from the bushel. I have not filched [land from my neighbour's estate and] added it to my own acre. I have not encroached upon the fields [of others]. I have not added to the weights of the scales. I have not depressed the pointer of the balance. I have not carried away the milk from the mouths of children. I have not driven the cattle away from their pastures. I have not snared the geese in the goose-pens of the gods. I have not caught fish with bait made of the bodies of the same kind of fish. I have not stopped water when it should flow. I have not made a cutting in a canal of running water. I have not extinguished a fire when it should burn. I have not violated the times [of offering] the chosen meat offerings. I have not driven away the cattle on the estates of the gods. I have not turned back the god at his appearances. I am pure. I am pure. I am pure. My pure offerings are the pure offerings of that great Benu which dwelleth in Hensu. For behold, I am the nose of Neb-nefu (the lord of the air), who giveth sustenance unto all mankind, on the day of the filling of the Utchat in Anu, in the second month of the season Pert, on the last of the month, [in the presence of the Lord of this earth]. I have seen the filling of the Utchat in Anu, therefore let not calamity befall me in this land, or in this Hall of Maati, because I know the names of the gods who are therein, [and who are the followers of the Great God].

THE NEGATIVE CONFESSION

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.

Hail, Hept-khet, who comest forth from Kher-aha, I have not committed robbery with violence.

Hail, Fenti, who comest forth from Khemenu, I have not stolen.

Hail, Am-khaibit, who comest forth from Qernet, I have not slain men and women.

Hail, Neha-her, who comest forth from Rasta, I have not stolen grain.

Hail, Ruruti, who comest forth from heaven, I have not purloined offerings.

Hail, Arfi-em-khet, who comest forth from Suat, I have not stolen the property of God.

Hail, Neba, who comest and goest, I have not uttered lies.

Hail, Set-qesu, who comest forth from Hensu, I have not carried away food.

Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have not uttered curses.

Hail, Qerrti, who comest forth from Amentet, I have not committed adultery, I have not lain with men.

Hail, Her-f-ha-f, who comest forth from thy cavern, I have made none to weep.

Hail, Basti, who comest forth from Bast, I have not eaten the heart.

Hail, Ta-retiu, who comest forth from the night, I have not attacked any man.

Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.

Hail, Unem-besek, who comest forth from Mabit, I have not stolen cultivated land.

Hail, Neb-Maat, who comest forth from Maati, I have not been an eavesdropper.

Hail, Tenemiu, who comest forth from Bast, I have not slandered [no man].

Hail, Sertiu, who comest forth from Anu, I have not been angry without just cause.

Hail, Tutu, who comest forth from Ati (the Busirite Nome), I have not debauched the wife of any man.

Hail, Uamenti, who comest forth from the Khebt chamber, I have not

debauched the wife of [any] man.

Hail, Maa-antuf, who comest forth from Per-Menu, I have not polluted myself.

Hail, Her-uru, who comest forth from Nehatu, I have terrorized none.

Hail, Khemiu, who comest forth from Kaui, I have not transgressed [the law].

Hail, Shet-kheru, who comest forth from Urit, I have not been wroth.

Hail, Nekhenu, who comest forth from Heqat, I have not shut my ears to the words of truth.
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Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.

Hail, An-hetep-f, who comest forth from Sau, I am not a man of violence.

Hail, Sera-kheru, who comest forth from Unaset, I have not been a stirrer up of strife.

Hail, Neb-heru, who comest forth from Netchfet, I have not acted with undue haste.

Hail, Sekhriu, who comest forth from Uten, I have not pried into matters.

Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my words in speaking.

Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have wronged none, I have done no evil.

Hail, Tem-Sepu, who comest forth from Tetu, I have not worked witchcraft against the king.

Hail, Ari-em-ab-f, who comest forth from Tebu, I have never stopped [the flow of] water.

Hail, Ahi, who comest forth from Nu, I have never raised my voice.

Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed

God.

Hail, Neheb-ka, who comest forth from thy cavern, I have not acted with arrogance.

Hail, Neheb-nefert, who comest forth from thy cavern, I have not stolen the bread of the gods.

Hail, Tcheser-tep, who comest forth from the shrine, I have not carried away the khenfu cakes from the Spirits of the dead.

Hail, An-af, who comest forth from Maati, I have not snatched away the bread of the child, nor treated with contempt the god of my city.

Hail, Hetch-abhu, who comest forth from Ta-she (the Fayyum), I have not slain the cattle belonging to the god.

APPENDIX

(From the Papyrus of Nebseni)

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.

Hail, Hept-Shet, who comest forth from Kher-aha, I have not robbed with violence.

Hail, Fenti, who comest forth from Khemenu, I have done no violence.

Hail, Am-khaibitu, who comest forth from Qerrt, I have not stolen.

Hail, Neha-hau, who comest forth from Rasta, I have not slain men.

Hail, Ruruti, who comest forth from heaven, I have not made light the bushel.

Hail, Arti-f-em-tes, who comest forth from Sekhem, I have not acted deceitfully.

Hail, Neba, who comest and goest, I have not stolen the property of the god.

Hail, Set-qesu, who comest forth from Hensu, I have not told lies.

Hail, Uatch-nesert, who comest forth from Het-ka-Ptah, I have not carried away food.

Hail, Qerti, who comest forth from Amenti, I have not uttered evil words.

Hail, Hetch-abhu, who comest from Ta-she, I have attacked no man.

Hail, Unem-snef, who comest forth from the execution chamber, I have not salin a bull which was the property of the god.

Hail, Unem-besku, who comest [forth from the Mabet chamber], I have not acted deceitfully.

Hail, Neb-maat, who comest forth from Maati, I have not pillaged the lands which have been ploughed.

Hail, Thenemi, who comest forth from Bast, I have never pried into matters [to make mischief].

Hail, Aati, who comest forth from Anu, I have not set my mouth in motion.

Hail, Tutuf, who comest from from A, I have not been wroth except with reason.

Hail, Uamemti, who comest forth from the execution chamber, I have not debauched the wife of a man.

Hail, Maa-anuf, who comest forth from Per-Menu, I ahve not polluted myself.

Hail, Heri-uru, who comest forth from [Nehatu], I have terrorized no man.

Hail, Khemi, who comest forth from Ahaui, I have not made attacks.

Hail, Shet-kheru, who comest forth from Uri, I have not been a man of anger.

Hail, Nekhem, who comest forth from Heq-at, I have not turned a deaf ear to the words of truth.

Hail, Ser-Kheru, who comest forth from Unes, I have not stirred up strife.

Hail, Basti, who comest forth from Shetait, I have made none to weep.

Hail, Her-f-ha-f, who comest forth from thy cavern, I have not committed acts of sexual impurity, or lain with men.

Hail, Ta-ret, who comest forth from Akhkhu, I have not eaten my heart.

Hail, Kenmti, who comest forth from Kenmet, I have cursed no man.

Hail, An-hetep-f, who comest forth from Sau, I have not acted in a violent or oppressive manner.

Hail, Neb-heru, who comest forth from Tchefet, I have not acted [or judged] hastily.

Hail, Serekhi, who comest forth from Unth, I have not.... my hair, I have not harmed the god.

Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my speech overmuch.

Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have not acted with deciet, I have not worked wickedness.

Hail, Tem-Sep, who comest forth from Tetu, I have not done things to effect the cursing of [the king].

Hail, Ari-em-ab-f, who comest forth from Tebti, I have not stopped the flow of water.

Hail, Ahi-mu, who comest forth from Nu, I have not raised my voice.
Hail, Utu-rekhit, who comest forth from thy house, I have not curse God.

Hail, Neheb-Nefert, who comest forth from the Lake of Nefer, I have not acted with insufferable insolence.

Hail, Neheb-kau, who comest forth from [thy] city, I have not sought to make myself unduly distinguished.

Hail, Tcheser-tep, who comest forth from thy cavern, I have not increased my wealth except through such things are [justly] my own possessions.

Hail, An-a-f, who comest forth from Auker, I have not scorned [or treated with contempt] the god of my town.

ADDRESS TO THE GODS OF THE TUAT

(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 24)

THE FOLLOWING ARE THE WORDS WHICH THE HEART OF TRUTH THAT IS SINLESS
SHALL SAY WHEN HE COMETH WITH THE WORD OF TRUTH INTO THE HALL OF 2809

MAATI; THEY SHALL BE SAID WHEN HE COMETH TO THE GODS WHO DWELL IN THE TUAT; AND THEY ARE THE WORDS WHICH ARE [TO BE SAID] AFTER [HE COMETH FORTH FROM] THE HALL OF MAATI.

Nu, the steward of the keeper of the seal, whose word is truth, saith:- Homage to you, O ye gods who dwell in your Hall of Maati! I know you, I know your names. Let me not fall under your knives of slaughter, and bring ye not forward my wickedness to this god in whose following ye are. Let not evil hap come upon me through you. Speak ye the truth concerning me in the presence of Neb-er-tcher, for I have done what is right and just in Ta-Mera. I have not cursed the god, and my evil hap did not come upon him that was king in his day.

Homage to you, O ye who dwell in your Hall of Maati, who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Horus who dwelleth in his Disk, deliver ye me from Beba, who feedeth upon the livers of the great ones on the day of the Great Judgment. Grant ye that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and I have not borne [false] witness; therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits. Deliver then ye me, protect then ye me, and make ye no report

against me in the presence [of the Great God]. I am pure in respect of my mouth, and I am clean in respect of my hands, therefore let it be said unto me by those who shall behold me: "Come in peace, Come in peace." For I have heard that great word which the Sahu spake to the CAT, in the House of Hapt-ra. I have borne witness to Her-f-ha-f, and he hath given a decision [concerning me]. I have seen the things over which the Persea tree which is in Rasta, spreadeth its branches. I have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance upon its supports within Aukert.

Hail, thou who art exalted high upon thy standard, thou Lord of the Atef Crown, who dost make thy name to be "Lord of the Winds," deliver thou me from thy divine Envoys who punish and afflict according to [thy] decrees, and who make calamities to arise, and whose faces are without coverings, for I have done what is right and true for the Lord of Truth. I am pure. My breast is purified by libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacketh truth. I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (the Field of the Grasshoppers), where the mariners of Ra wash themselves clean at the second hour of the night, and at the third hour of the day. The hearts

of the gods are gratified when they have passed over it, whether it be by night or whether it be by day, and they say unto me, "Let thyself advance." They say unto me, "Who art thou?" And they say unto me, "What is thy name?" [And I reply], "Sept-kheri-nehait-ammi-beq-f" is
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my name. Then they say unto me, "Advance straightway on the city which is to the North of the Olive Tree. What dost thou see there?" The Leg and the Thigh. What dost thou say unto them? Let me see rejoicings in these lands of the Fenkhu. What do they give unto thee? A flame of fire and a sceptre-amulet [made] of crystal. What dost thou do with them? I bury them on the furrow of M'naat, as things for the night. What dost thou find on the furrow of Maat? A sceptre of flint, the name of which is "Giver of winds." What now didst thou do with the flame of fire and the sceptre-amulet [made] of crystal, after thou didst bury them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made a lake of water. [Then shall the Two and forty gods say unto me]: "Come now, pass in over the threshold of this door of the Hall of

Maati, for thou hast knowledge of us." "We will not allow thee to enter in over us," say the bars of this door, "unless thou tellest us our names." [And I reply], "Tekh-bu-maa" is your name. The right lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-fat-maat" is thy name. The left lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-arp" is thy name. The ground of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Aua-en-Keb" is thy name. And the bolt of this door saith: "I will not open the door to thee unless thou tellest me my name." [And I reply], "Saah-en-mut-f" is thy name. The socket of the fastening of this door saith: "I will not open unto thee unless thou tellest my name." [And I reply], "The Living Eye of Sebek, the Lord of Bakhau," is thy name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter by me unless thou tellest my name." [And I reply], "Elbow of the god Shu who placeth himself to protect Osiris" is thy name. The posts of this door say: "We will not let thee pass in by us unless thou tellest our name." [And I reply], "Children of the uraei-goddesses" is your name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter in by me unless thou tellest my name. [And I reply], "Ox of Keb" is thy name. [And they reply], "Thou knowest us, pass in therefore by us." The ground of this Hall of Maati saith: "I will not let thee tread upon me [unless thou tellest me my name], for I am silent. I am holy because I know the names of two feet wherewith thou wouldst walk upon me. Declare, then, them to me." [And I reply], "Besu-Ahu" is the name of my right foot, and "Unpet-ent-Het-Heru" is the name of my left foot. [The ground replieth]: "Thou knowest us, enter in therefore over us." The Doorkeeper of this Hall of Maati saith: "I will not announce thee unless thou tellest my name." [And I reply], "Discerner of hearts, searcher of bellies" is thy name. [The Doorkeeper saith]: "Thou shalt be announced." [He saith]: "Who is the god who dwelleth in his hour? Speak it" [And I reply], "Au-taui." [He saith]: "Explain who he is." [And I reply], "Au-taui" is Thoth. "Come now," saith Thoth, "for what purpose hast thou come?" [And I reply]: "I have come, and have journeyed hither that my name may be announced [to the god]." [Thoth saith]: "In what condition art thou?" [And I reply], "I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number." [Thoth saith]: "Therefore shall [thy name] be announced to the god."

[Thoth saith]: "Tell me, who is he whose heaven is of fire, whose

walls are living serpents, and whose ground is a stream of water? Who is he?" [And I reply], "He is Osiris." [Thoth saith]: "Advance now, [thy name] shall be announced to him. Thy cakes shall come from the Utchat (Eye of Horus or Ra), thy ale shall come from the Utchat, and the offerings which shall appear to thee at the word upon earth [shall proceed] from the Utchat." This is what Osiris hath decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC: THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF MAATI. This Chapter shall be said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he shall present as offerings oxen, and feathered fowl, and incense, and cakes and ale, and garden herbs. And behold, thou shalt draw a representation of this in colour upon a new tile moulded from earth upon which neither a pig nor any other animal hath trodden. And if this book be done [in writing, the deceased] shall flourish, and his children shall flourish, and [his name] shall never fall into oblivion, and he shall be as one who filleth the heart of the king and of his princes. And bread, and cakes, and sweetmeats, and wine, and pieces of flesh shall be given unto him [from among those which are] upon the altar of the Great God. And he shall not be driven back from any door in Amentet, and he shall be led along with the kings of the South and the kings of the North, and he shall be among the bodyguard of Osiris, continually and regularly for ever. [And he shall come forth in every form he pleaseth as a living soul for ever, and ever, and ever.]

DEIFICATION OF THE MEMBERS

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

The hair of the Osiris Ani, whose word is truth, is the hair of Nu.

The face of the Osiris Ani, whose word is truth, is the face of Ra.

The eyes of the Osiris Ani, whose word is truth, are the eyes of Hathor.

The ears of the Osiris Ani, whose word is truth, are the ears of Up-uatu.

The lips of the Osiris Ani, whose word is truth, are the lips of Anpu.

The teeth of the Osiris Ani, whose word is truth, are the teeth of Serqet.

The cheeks of the Osiris Ani, whose word is truth, are the cheeks of Isis.

The arms of the Osiris Ani, whose word is truth, are the arms of Ba-neb-Tetu.

The neck of the Osiris Ani, whose word is truth, is the neck of Uatchit.

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The throat of the Osiris Ani, whose word is truth, is the throat of Mert.

The breast of the Osiris Ani, whose word is truth, is the breast of the Lady of Sais.

The backbone of the Osiris Ani, whose word is truth, is the backbone of Set.

The trunk of the Osiris Ani, whose word is truth, is the trunk of the Lords of Kher-aha.

The flesh of the Osiris Ani, whose word is truth, is the flesh of Aa-shefit.

The belly of the Osiris Ani, whose word is truth, is the belly of Sekhmet.

The buttocks of the Osiris Ani, whose word is truth, are the buttocks of the Eye of Horus.

The phallus of the Osiris Ani, whose word is truth, is the phallus of Osiris.

The thighs of the Osiris Ani, whose word is truth, are the thighs of Nut.

The feet of the Osiris Ani, whose word is truth, are the feet of Ptah.

The fingers of the Osiris Ani, whose word is truth, are the fingers of Saah.

The toes of the Osiris Ani, whose word is truth, are the toes of the Living Uraei.

APPENDIX

(From the Pyramid of Pepi I, ll. 565ff.)

The head of this Meri-Ra is the head of Horus; he cometh forth therefore and ascendeth into heaven.

The skull of this Pepi is the Dekan star of the god; he cometh forth therefore and ascendeth into heaven.

The brow of this Meri-Ra is the brow of..... and Nu; he cometh forth therefore and ascendeth into heaven.

The face of this Pepi is the face of Up-uatu; he cometh forth therefore and ascendeth into heaven.

The eyes of this Meri-Ra are the eyes of the Great Lady, the first of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.
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The nose of this Pepi is the nose of Thoth; he cometh forth therefore and ascendeth into heaven.

The mouth of this Meri-Ra is the mouth of Khens-ur; he cometh forth therefore, and ascendeth therefore, and ascendeth therefore into heaven.

The tongue of this Pepi is the tongue of Maaa (Truth) in the Maat Boat; he cometh forth therefore and ascendeth into heaven.

The teeth of this Pepi are the teeth of the Souls of [Anu]; he cometh forth therefore and ascendeth into heaven.

The lips of this Meri-Ra are the lips of.....; he cometh forth therefore and ascendeth into heaven.

The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he cometh forth therefore and ascendeth into heaven.

The thes bone of this Pepi is the thes bone of the Bull Sma; he cometh forth therefore and ascendeth into heaven.

The soulders of this Pepi are the shoulders of Set; he cometh forth therefore and ascendeth into heaven.

[The..... of this Pepi].....; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi] .....of Baabu; he cometh forth therefore and ascendeth into heaven.

The breast of this Meri-Ra is the breast of Bast; he cometh forth therefore and ascendeth into heaven.

The belly of this Meri-Ra is the belly of Nut; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi] .....; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi] .....of the two Companies of the gods; he cometh forth therefore and ascendeth into heaven.

The two thighs of this Pepi are the two thighs of Heqet; he cometh forth therefore and ascendeth into heaven.

The buttocks of this Meri-Ra are like the Semktet Boat and the Mantchet Boat; he cometh forth therefore and ascendeth into heaven.

The phallus of this Pepi is the phallus of the Hep Bull; he cometh forth therefore and ascendeth into heaven.

The legs of this Meri-Ra are the legs of Net (Neith) and Serqet; he cometh forth therefore and ascendeth into heaven.

The knees of this Meri-Ra are the knees of the twin Souls who are at the head of the Sekhet-Tcher; he cometh forth therefore and

ascendeth into heaven.

The soles of this Meri-Ra are like the Maati Boat; he cometh forth therefore and ascendeth into heaven.

The toes of this Pepi are the toes of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.

Now this Pepi is a god, the son of a god; he cometh forth therefore and ascendeth into heaven.

This Pepi is the son of Ra, who loveth him; he cometh forth therefore and ascendeth into heaven.

Ra hath sent forth Meri-Ra; he cometh forth therefore and ascendeth into heaven.

Ra hath begotten [this] Pepi; he cometh forth therefore and ascendeth into heaven.

Ra hath given birth to Pepi; he cometh forth therefore and ascendeth into heaven.

This spell therefore is in the body of Meri-Ra; he cometh forth therefore and ascendeth into heaven.

This Meri-Ra is the Power, the Great Power, among the Great Council of Chiefs in Anu; he cometh forth therefore and ascendeth into heaven.

He worketh the boat; Pepi cometh forth therefore and ascendeth into heaven.

[Pepi is] Horus, the nursling, the child; Meri-Ra cometh forth therefore and ascendeth into heaven.

Pepi hath not had union with Nut, she hath not given her hands to him; he cometh forth therefore and ascendeth into heaven.

Keb hath not removed the obstacles in his path; he cometh forth therefore and ascendeth into heaven.

No god hath smitten the steps of this Meri-Ra; he come forth therefore and ascendeth into heaven.

[Though] Pepi is not censed is not mourned, hath not washed himself in the vessel, hath not smelt the haunch, hath not carried the meat-offering, hath not ploughed the earth, hath not dedicated an offering, he cometh forth therefore and ascendeth into heaven.

Behold, it is not this Pepi who hath said these things to you, O ye gods, it is Heka who hath said these things to you, O ye gods, and this Meri-Ra is the support which is under Heka; he cometh forth therefore and ascendeth into heaven.

Every god smiteth the feet of Pepi; he cometh forth therefore and ascendeth into heaven.

He plougheth the earth, he dedicateth an offering, he bringeth the
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vessel of [blood], he smelleth the haunch, and he bringeth the meat offering; he cometh forth therefore and ascendeth into heaven.

Every god graspeth the hand of Meri-Ra in heaven,

He conducteth him to the House of Horus in the sky.
The word of his Double is truth before Keb.

HHHH

My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. My ears are the ears of Up-uat. My nose is the nose of Khenti-Khabas. My lips are the lips of Anpu. My teeth are the teeth of Serqet. My cheeks are the cheeks of the goddess Isis. My hands are the hands of Ba-neb-Tet. My forearms are the forearms of Neith, the Lady of Sais. My backbone is the backbone of Suti. My phallus is the phallus of Beba. My reins are the reins of the Lords of Kher-aha. My chest is the chest of Aa-shefit. My belly and back are the belly and back of Sekhmet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips and legs of Nut. My feet are the feet of Ptah. [My fingers] and my toes are the [fingers and] toes of the Living gods. There is no member of my body which is not the member of a god. Thoth protecteth my body altogether, and I am Ra day by day. I shall not be dragged back by my arms, and none shall lay violent hold upon my hands. And shall do me hurt neither men, nor gods, nor the Spirit-souls, nor the dead, nor any man, nor any pat-spirit, nor any rekhit-spirit, nor any hememet-spirit.

I am he who cometh forth advancing, whose name is unknown. I am Yesterday. "Seer of Millions of Years" is my name. I pass along, I pass along the paths of the divine celestial judges. I am the Lord of Eternity: I decree and I judge like Khepera. I am the Lord of the Urrt Crown. I am he who dwelleth in the Utchat and in the Egg, and it is granted unto me to live therein. I am he who dwelleth in the Utchat when it closeth, and I exist by the strength thereof. I come forth and I shine; I enter in and I come to life. I am in the Utchat, my seat is upon my throne, and I sit in the tent chamber before it. I am Horus. [I] traverse millions of years. I have decreed [the stablishing] of my throne, and I am the ruler thereof; and in very truth my mouth keepeth an even balance both in speech and in silence. In very truth my forms are inverted. I am Un-Nefer, from one period even unto another, and what I have is within me. I am the only One, who proceedeth from an only One, who goeth round about in his course. I am he who dwelleth in the Utchat. No evil thing of any shape or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen unto me. I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverseth the road of Yesterday. I am To-day for untold nations and peoples. I am he who protecteth you for millions of years. Whether ye be denizens of heaven, or of the earth, or of the South, or of the North, or of the East, or of the West, the fear of me is in your

bodies. I am he whose being hath been wrought in his eye. I shall not die again. My moment is in your bodies, but my forms are in my place of habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The

period when the heavens were created for me and were enlarged the bounds of earth, and multiplied the progeny thereof, cannot be found out. They shall fail and not be united again. By reason of the speech which I address to you, my name setteth itself apart from all things evil which are in the mouths of men. I am he who riseth and shineth, a wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without the things which appertain unto him being therein; passing, passing, passing, passing. Verily I say unto thee, I am the Plant which cometh forth from Nu, and my mother is Nut. Hail, my creator, I am he who hath no power to walk, the Great Knot who dwelleth in Yesterday. The might of my strength is within my hand, I am not known [by thee], but I am he who knoweth thee. I cannot be held in the hand, but I am he who can hold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who liveth for millions of years, whose flame shineth upon you, and bringeth your hearts unto me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers [high], which hath neither arms nor legs, and which dwelleth in Het-ka-Ptah. I go forth as goeth forth the dog-headed ape who dwelleth in Het-ka-Ptah.

RUBRIC: Behold the Osiris Ani, whose word is truth, arrayed in fine linen, and shod with sandals of white [leather], and anointed with the very finest myrrh unguent. There are offered unto him a fine bull, and incense, and ra geese, and flowers, and ale, and cakes, and garden herbs. And behold, thou shalt draw a representation of a table of offerings on a clean tile with pure colours, and thou shalt bury it in a field whereon no swine hath trodden. And if a copy of this book be written upon it, he shall rise [again], and his children's children shall flourish and prosper, like unto Ra, without cessation. He shall be in high favour with the king, and with the shenit nobles of his court, and there shall be given unto him cakes and cups of drink, and portions of flesh, upon the altar-table of the Great God. He shall not thrust aside at any door in Amentet; he shall travel in the train of the Kings of the South and the Kings of the North, and he shall abide with the followers of Osiris near Un-Nefer, for ever, and for ever, and for ever.

Vignette

(From the Papyrus of Nu, Sheet 24)

The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-hetep, whose word is truth, saith:- Hail, ye Four Apes who sit in the bows of the Boat of Ra, who convey truth to Nebertcher, who sit in judgment on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put ye away my sins [which deserved stripes
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upon earth, and destroy ye every evil thing which appertaineth to me], and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way through the Amehet, let me enter into Rasta, let me pass through the hidden pylons of Ament. O grant that there may be given unto me shens cakes, and ale, and persen cakes, even as to the living Spirit-souls, and grant that I may enter into and come forth from Rasta.

[The Four Apes make answer, saying]: Come thou, for we have done away with thy wickedness, and we have put away thy sin, along with thy sins upon earth which deserved stripes, and we have destroyed every evil thing which appertained to thee upon earth. Enter, therefore, unto Rasta, and pass through the hidden pylons of Amentet, and there shall be given unto thee shens cakes, and ale, and persen cakes, and thou shalt come forth and shalt enter in at thy desire, even as do those who are favoured [of the God], and thou shalt be called [to partake of offerings] each day in the horizon.

THE TET OF GOLD

THE CHAPTER OF A TET OF GOLD. The Osiris Ani, whose word is truth, saith:- Thou risest up for thyself, O Still-heart! Thou shinest for thyself, O Still-heart! Place thou thyself on thy base, I come, I bring unto thee a Tet of gold, thou shalt rejoice therein.

APPENDIX

(From the Papyrus of Nebseni and the Papyrus of Nu)

Rise up thou, O Osiris, thou hast thy backbaone, O Still-heart, thou

hast thy neck vertebrae and thy back, O Still-heart! Place thou thyself on thy base. I put water beneath thee, and I bring unto thee a Tet of god that thou mayest rejoice therein.

RUBRIC (From the Papyrus of Nu): [This Chapter] shall be recited over a Tet of gold set in a stand made of sycamore wood which hath been steeped in a tincture of ankhamu flowers, and it shall be placed on the neck of the deceased on the day of the funeral. If this amulet be placed on his neck he shall become a perfect Khu in Khert-Neter, and at the festivals of the New Year he shall be like unto the Followers of Osiris continually and for ever.

RUBRIC (From the Turin Papyrus): [This Chapter] shall be said over a Tet of gold fashioned out of the trunk of a sycamore tree, and it shall be placed on the neck of the deceased. Then shall he enter in through the doors of the Tuat. His words whall be silenced. He shall place himself on the ground on New Year's Day among the Followers of Osiris.

If this Chapter be known by the deceased he shall live like a perfect Khu in Khert-Neter. He shall not be sent back from the doors of Amentet. There shall be given to him the shens cake, and a cup of wine, and the persen cake, and slices of meat on the altars of Ra, or as some read, Osiris Un-Nefer. And his word shall be truth before his enemies in Khert-Neter continually, and for ever and for ever.

THE TET OF RED STONE

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THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word is truth, saith:- The blood of Isis, the spells of Isis, the magical powers of Isis, shall make this great one strong, and shall be an amulet of protection [against him] that would do to him the things which he abominateth.

APPENDIX

RUBRIC (From the Papyrus of Nu): [This Chapter] shall be said over a Tet of carnelian, which hath been washed in a tincture of ankhamu flowers, and is fashioned out of the trunk of a sycamore tree. It shall be placed on the neck of the deceased on the day of the funeral. If this be done for him the magical powers of Isis will protect his members. Horus, the son of Isis, shall rejoice when he seeth him. [No] road shall be blocked to him. His hand shall be to heaven, his hand

shall be to earth, for ever. Do not let anyone see him. Verily....

RUBRIC (From the Saite Recension): [This Chapter] shall be said over a Tet of carnelian, anointed with a tincture of ankhamu flowers, made from the trunk of a sycamore tree. It shall be placed on the neck of the Khu. If this book be done for him, the magical spells of Isis shall protect him, and Horus the son of Isis shall rejoice [when] he seeth him. No road shall be blocked to him. His hand shall be to heaven, his hand shall be to earth..... If this book be known by him he shall be in the following of Osiris Un-Nefer, and his word shall be truth in Khert-Neter. The doors in Khert-Neter shall be opened to him. Wheat and barley shall be given to him in Sekhet-Aanru. His name shall be like [the names of] the gods who are there, the Followers of Horus who reap.

HEART OF SEHERT STONE

THE CHAPTER OF A HEART OF SEHERT STONE. The Osiris Ani, whose word is truth, saith:- I am the Benu bird, the Heart-soul of Ra, the guide of the gods to the Tuat. Their Heart-souls come forth upon earth to do what their KAU wish to do, and the Heart-soul of the Osiris Ani shall come forth to do what his Ka wisheth to do.

THE HEAD REST

THE CHAPTER OF THE HEAD-REST, which is to be placed under the head of the Osiris Ani, whose word is truth. Awake out of thy sufferings, O thou who liest prostrate! Awake thou! Thy head is in the horizon. I lift thee up, O thou whose word is truth. Ptah hath overthrown thine enemies for thee. Thine enemies have fallen, and they shall never more exist, O Osiris.

APPENDIX

(From the Papyrus of Nebseni, Sheet 21)

THE CHAPTER OF THE HEAD-REST [OR PILLOW]. Awake out of thy sufferings, O thou who liest prostrate. They (the gods) keep watch over thy head in the horizon. Thou art lifted up, thy word is truth in respect of the things which have been done by thee. Ptah hath cast down headlong thine enemies. This work was ordered to be done for thee. Thou art Horus, the son of Hathor, Nesert, Nesertet, who giveth back the head after it hath been cut off. Thy head shall not be carried away from thee, after [it hath been cut off]; thy head shall

be carried away from thee, never, never!

THE TEXTS IN THE FUNERAL CHAMBER

SPEECH OF ISIS. Isis saith:- I have come to be a protector unto thee. I waft unto thee air for thy nostrils, and the north wind which cometh forth from the god Tem unto thy nose. I have made whole for thee thy windpipe. I make thee to live like a god. Thine enemies have fallen under thy feet. I have made thy word to be true before Nut, and thou art mighty before the gods.

SPEECH OF NEPHTHYS. Nephthys saith unto the Osiris Ani, whose word is truth:- I go round about thee to protect thee, O brother Osiris. I have come to be a protector unto thee. [My strength shall be near thee, my strength shall be near thee, for ever. Ra hath heard thy cry, and the gods have made thy word to be truth. Thou art raised up. Thy word is truth in respect of what hath been done unto thee. Ptah hath overthrown thy foes, and thou art Horus, the son of Hathor.]

SPEECH OF THE TET. I have come quickly, and I have driven back the footsteps of th god whose face is hidden. I have illumined his sanctuary. I stand near the god Tet on the day of repelling disaster. I watch to protect thee, O Osiris.

SPEECH OF KESTA (Mesta). I am Kesta, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I will make thy house to flourish, permanently, even as Ptah hath commanded me, and as Ra himself hath commanded.

SPEECH OF HAPI. I am Hapi, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I bind together thy head and the members of thy body. I smite down for thee thine enemies under thee. I give unto thee thy head for ever and for ever, O Osiris Ani, whose word is truth, whose word is truth in peace.

SPEECH OF TUAMUTEF. Tuamutef saith:- I am thy son Horus, who loveth thee. I come to avenge thee, O my father Osiris, upon him that did evil unto thee. I have set him under thy feet for ever and for ever, permanently, permanently, O Osiris Ani, whose word is truth, whose word is truth.

SPEECH OF QEBHSENUF. Qebsenuf saith:- I am thy son, O Osiris Ani, whose word is truth. I come to protect thee. I have collected thy bones and I have gathered together thy members. [I have brought thy heart, and I have placed it upon its throne within thy body. I make

thy house to flourish after thee, O thou who livest for ever.]

SPEECH OF THE FLAME. I protect thee with this flame. I drive him [the foe] away from the valley of the tomb. I cast the sand about [thy feet]. I embrace the Osiris Ani, whose word is truth, in peace.

SPEECH OF THE FLAME. I come to hew in pieces. I have not been hewn in pieces, and I will not permit thee to be hewn in pieces. I come to do violence [to thy foe], but I will not permit violence to be done unto thee. I protect thee.

A SOUL SAITH:- The Osiris Ani, whose is truth, praiseth Ra when he rolleth up into the sky in the eastern horizon of heaven.
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A SOUL SAITH:- The Osiris Ani, whose word is truth, in peace in Khert-Neter, praiseth Ra when he setteth in the western horizon of heaven, [and saith], "I am a perfect soul."

SPEECH OF ANI. The Osiris Ani, whose word is truth, saith:- I am a perfect soul dwelling in the divine egg of the Abtu Fish. I am the Great Cat which dwelleth in the Seat of Truth, wherein the god Shu riseth.

SPEECH OF THE USHABTI FIGURE [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER]. Illumine the Osiris Ani, whose word is truth. Hail, Shabti Figure! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him- whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]. The Shabti Figure replieth: I will do it, verily I am here [when] thou callest.

APPENDIX

(From the Papyrus of Nu and the Papyrus of Nebseni)

The Speech of Anpu: Anubis the dweller in the mummy chamber, Governor of the Divine House, layeth his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is truth, and devoting himself to him as his guardian, saith:- Homage to thee, thou happy one, lord! Thou seest the Utchat. Ptah-Seker hath bound thee up. Anpu hath exalted thee. Shu hath raised thee up, O Beautiful Face, thou governor of

eternity. Thou hast thine eye, O scribe Nebseni, lord of fealty, and it is beautiful. Thy right eye is like the Sektet Boat, thy left eye is like the Atet Boat. Thine eyebrows are fair to see in the presence of the Company of the Gods. Thy brow is under the protection of Anpu, and thy head and face, O beautiful one, are before the holy Hawk. Thy fingers have been stablished by thy scribe's craft in the presence of the Lord of Khemenu, Thoth, who hath bestowed upon thee the knowledge of the speech of the holy books. Thy beard is beautiful in the sight of Ptah-Seker, and thou, O scribe Nebseni, thou lord of fealty, art beautiful before the Great Company of the Gods. The Great God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu.

SEKHET HETEPET

[HERE] BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY, OF ENTERING INTO AND COMING FORTH FROM KHERT-NETER, OF ARRIVING IN SEKHET-AANRU, AND OF LIVING IN PEACE IN THE GREAT CITY, THE LADY OF WINDS. [The Osiris the scribe Ani, whose word is truth, saith:-] Let me be master there. Let me be a khu there. Let me plough there. Let me reap there. Let me eat there. Let me drink there. [Let me beget there]. Let me do there all the things which one doeth upon earth. The Osiris Ani, whose word is truth, saith:- Horus vanquished Set when [he] looked at the building of Sekhet-Hetepet. [He] spread air over the Divine Soul in its Egg, in

its day. He delivered the interior of the body of Horus [from the Akeru Gods]. I have crowned him in the House of Shu. His house is the stars. Behold, I take up my place in its nomes. He hath guided the hearts of the Company of the Firstborn Gods. He hath reconciled the Two Fighters (Horus and Set), the guardians of life. He hath done what is fair, bringing an offering. He hath reconciled the Two Fighters with him that belongeth to them. He hath cut off the hairy scalp of the Two Fighters. He hath destroyed the revolts of [their] children. I

have done away all the evil which attacked their souls. I am master in [Sekhet-Hetepet]. I know it. I have sailed over its lakes that I might arrive at the cities thereof. I have made strong my mouth. The Spirit-souls are ready [to fight], but they shall not gain the mastery over me. I am equipped in thy Fields, O god Hetep. What thou wishest thou shalt do, [saith this god].

APPENDIX

(From the Papyrus of Nebseni, Sheet 17)

HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY; OF GOING INTO AND OF COMING FORTH FROM KHERT-NETER; OF ARRIVAL IN SEKHET-AARU; OF LIVING IN SEKHET-HETEPET, THE MIGHTY CITY, THE LADY OF WINDS; OF HAVING POWER THEREIN; OF BECOMING A SPIRIT-SOUL THERE; OF PLOUGHING THERE; OF REAPING THERE; OF
EATING THERE; OF DRINKING THERE; OF MAKING LOVE THERE; AND OF DOING EVERYTHING THERE EVEN AS A MAN DOETH UPON EARTH. NEBSENI, THE SCRIBE
AND DRAUGHTSMAN OF PTAH, SAITH:- Set vanguished Horus, who was looking at the building in Sekhet-Hetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. Set ejected water with air upon the soul of his Eye, which dwelt in the town of Mert; he delivered the interior of the body of Horus from the hands of the Akeru Gods. Behold me! I paddle this great boat over the Lake of the god Hetep; I seized upon it in the mansion of Shu. The mansion of his stars reneweth youth, reneweth youth. I paddle over the Lakes thereof so that I may arrive at the towns thereof. I sail up to the town of the god Hetep.... Behold, I am at peace with his times, and with his guidance, and with his will, and with the Company of the Gods, who are his firstborn. He maketh the Two Fighters (Horus and Set) to be at peace [with each other], and to keep ward over the living whom he hath created in fair form, and he bringeth peace; he maketh the Two Fighters to be at peace with those who watch over them. He cutteth off the hair from their divine fighters, he driveth away storm from the children. He guardeth from attack the Spirits. I have gained power therein. I know it. I have sailed over its Lakes so that I might arrive at its towns. My mouth is strong. I am equipped against the Spirits. They shall not gain the mastery over me. I am rewarded [with] these thy Fields, O god Hetep. What thou wishest that do thou, O lord of the winds. I shall be a spirit therein. I shall eat therein. I shall drink therein. I shall plough therein. I shall reap the grain therein. I shall be strong therein. I shall make love therein. My words shall be strong therein. I shall not be in subjection therein. I shall be a man of might therein. Thou hast made strong the mouth and throat. Hetep Qettbu is its name. [It is] stablished upon the pillars of Shu, and is linked with the pleasant things of Ra. He is the divider of years, the hidden of mouth; silent is his mouth, hidden is what he uttereth, he fulfilleth eternity, he taketh possession of everlastingness of

existence as Hetep, Neb-Hetep. Horus maketh himself strong like unto a hawk which is one thousand cubits in length, and two thousand cubits in life. He that equipments with him, he journeyeth on, he cometh to the place where his heart would be, among the Lakes which are in its towns. He begetteth in the birth-chamber of the god of the town, he is satisfied with the food of the god of the town; he doeth what ought to be done there, in the Field of Smas-er-Khet..... everything of the birth-chamber of the god of the town. Now [when he] setteth in the [land of] life like crystal he performeth everything therein, [which things are] like unto the things done in the Lake Neserser, wherein there is none that rejoiceth, and wherein are evil things of all kinds. The god Hetep goeth in and cometh out, and marcheth hither

and thither in the Field of Smas-er-Khet, the Lady of the birth-chamber of the god of the town. [Let me] live with the god Hetep, clothed, and not despoiled by the Lords of the North, and may the Lord of things bring food unto me. May he make me to go forward. May I come forth. May he bring to me my Power there, may I receive it, and may I be rewarded by the god Hetep. May I be master of the great and mighty word in my body in this my place. Make me to remember it. Let me [not] forget it. Let me go forward, let me plough. I am at peace with the god of the town. I know the water, the towns, the nomes, and the lakes which are in Sekhet-Hetepet. I live therein. I am strong therein. I shine therein. I eat therein. I..... therein. I reap the harvest therein. I plough therein. I beget children therein. I am at peace therein with the god Hetep. Behold I sow seed therein. I sail about on the lakes thereof, and I arrive at its towns, O god Hetep. Behold my mouth is equipped, it possesseth horns . Give unto me the abundance of the KAU (Doubles) and Spirit-souls. He who counteth me is Shu. I know him not. I come to its towns. I sail over its lakes. I walk about in Sekhet-Hetepet. Behold, it is Ra who is in heaven. Behold, it is Hetep [who is] its double offering of peace. I have advanced to its territory. I have put on my apparel. I have come forth. I have given what it was upon me to give. I have made glad in [my] heart. I have conquered. I am strong. I have given directions to Hetep.

[Hail], Unen-em-hetep, I have come to thee. My soul followeth me. The god Hu is on my hands. [Hail], Nebt-taui, in whom I remember and forget, I have become alive. I have attacked none, let none attack me. I have given, give thou to me gladness. Make thou me to be at peace, bind thou up my veins, let [me] receive air. [Hail], Unen-em-hetep, the Lord of Winds. I have come there. I have opened my head. Ra

sleepeth. I watch not, [for] the goddess Hetemet is at the door of heaven by night. Obstacles have been put before, but I have collected his emissions. I am in my city. O Nut-urt (Great City), I have come into thee. I have counted up my abundant stores. I advance on my way to Uakh. I am the Bull which is tied with a rope of lapis-lazuli, the lord of the Field of the Bull, the lord of the words of the god, the goddess Septet (Sothis) at her hours. O Uakh, I have come into thee. I have eaten my food. I am master of choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given unto me. I follow the gods, and I come [after the Doubles]. O Tcheft, I have come into thee. I array myself in apparel, and I gird about myself the sat garment of Ra. Behold the Court of the sky, and the followers of Ra who dwell in heaven. O Un-em-hetep, the lord of the Two Lands, I have come into thee. I have plunged into the Lakes of Tchesert; behold, impurity of every
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kind hath removed from me. The divine Great One flourisheth therein. Behold, I have found [him]. I have netted geese, and have fed full upon the finest of them. O Qenqentet, I have come into thee. I have seen the Osiris [my father]. I have saluted my mother. I have begotten children. I have snared the serpents, and I am delivered. I know the name of the god who is with the goddess Tchesert, and who hath straight hair, and is equipped with horns [ready to gore]. He reapeth, and I both plough and reap. O Hetemet, I have entered into thee. I have approached the lapis-lazuli. I have followed the winds of the Company of the Gods. The Great God hath given my head unto me. He who hath bound my head on my body for me is the Mighty One, with eyes of lapis-lazuli, namely, Ari-en-ab-f ("He doeth as he pleaseth"). O Usert, I have come into thee, to the house wherein food is brought unto me. O Smam, I have come into thee. My heart watcheth, my head is equipped with the White Crown. I act as the guide of the celestial beings. I make to flourish terrestrial beings. There is

joy of heart for the Bull, and for the celestial beings, and for the Company of the Gods. I am the god, the Bull, the Lord of the gods, who maketh his way over the turquoise. O wheat and barley of the nome of the god, I have come into thee. I have come forward. I have lifted [you] up, following the best offerings of the Company of the Gods. I have moored my boat to the tying-up post in the lakes of the celestial beings. I have pulled up the typing-up post. I have recited words, and I have ascribed praises unto the gods who dwell in Sekhet-Hetepet.

PROVIDING THE DECEASED WITH MEAT MILK ETC.

The Osiris Ani, whose word is truth, saith:- Homage to thee, O Ra, the Lord of Truth, the Only One, the Lord of Eternity and Maker of Everlastingness. I have come before thee, O my Lord Ra. I would make to flourish the Seven Cows and their Bull. O ye who give cakes and ale to the Spirit-souls, grant ye that my soul may be with you. Let him be born on your thighs. Let him be like unto one of you for ever and for ever. Let the Osiris Ani, whose word is truth, have glorious power in the Beautiful Amentet.

The Names of the Seven Holy Cows and their Bull:

1. Het-Kau Nebtertcher.

2. Akertkhentetasts.

3. Khebitetsahneter.

4. Urmertusteshertshenti.

5. Khnemtemankhanuit.

6. Sekhmetrensemabats.

7. Shenatpetuthestneter.

Bull: Kathaihemt.

ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

Hail, thou Beautiful Power, thou Beautiful Rudder of the Northern
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Heaven.

Hail, thou who circlest, Guide of the Two Lands, Beautiful Rudder of the Western Heaven.

Hail, Splendour, Dweller in the temple of the Ashemu gods, Beautiful Rudder of the Eastern Heaven.

Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.

ADDRESSES TO THE FOUR COMAPNIES OF THE GODS

Hail, ye gods who are above the earth, ye Guides of the Tuat.

Hail, ye Mother-goddesses, who are above the earth in Khert-Neter, in the House of Osiris.

Hail, ye gods who guide Ta-tchesert, who are above the earth and are guides of the Tuat.

Hail, ye Followers of Ra, who follow in the train of Osiris.

APPENDIX

(From the Papyrus of Nu)

RUBRIC: [These words] shall be said when Ra appeareth over [figures] of these gods written in colour upon a tablet, and thou shalt place offerings of tchefau food before them, cakes, ale, flesh, geese, and incense. They shall cause the deceased to enjoy the "offerings which come forth at the word [of command]" before Ra; and they shall give the deceased an abundance of food in Khert-Neter, and shall deliver him from every evil thing whatsoever. And thou shalt not recite this Book of Un-Nefer in the presence of anyone except thine own self. If this be done for the deceased Ra shall be a rudder for him, and shall be to him a strong protecting power, and he shall destroy all his enemies for him in Khert-Neter, and in heaven, and upon earth, and in every place whereinsoever he may enter, and he shall enjoy celestial food regularly and continually for ever.

(From the Saite Recension)

THE BOOK OF MAKING PERFECT THE KHU in the heart of Ra, of making him to have the mastery before Tem, of magnifying him before Osiris, of making him mighty before Khent-Amentet, and of setting awe of him before the Company of the Gods. It shall be recited on the day of the New Moon, on the sixth day festival, on the fifteenth day festival, on the festival of Uak, on the festival of Thoth, on the Birthday of Osiris, on the festival of Menu, on the night of Heker, [during] the Mysteries of the Tuat, during the celebration of the Mysteries in Akertet, at the smiting of the emissions, at the passage of the Funerary Valley, [and] the Mysteries..... [The recital thereof] will make the heart of the Khu to flourish and will make long his strides, and will make him to advance, and will make his face bright, and will make it to penetrate to the God. Let no man witness [the recital] except the king and the Kherheb priest, but the servant who cometh to minister outside shall not see it. Of the Khu

for whom this Book shall be recited, his soul shall come forth by day with the living, he shall have power among the gods, and it will make him irresisitible for ever and ever. These gods shall go round about him, and shall acknowledge him. He shall be one of them. [This Book] shall make him to know how he came into being in the beginning. This Book is indeed a veritable mystery. Let no stranger anywhere have knowledge of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [thyself] and him who taught [it to thee]. Let not the multitude [know of it] except thyself and the beloved friend of thy heart. Thou shalt do this book in the seh chamber on a cloth painted with the stars in colour all over it. It is indeed a mystery. The dwellers in the swamps of the Delta nad everywhere there shall not know it. It shall provided the Khu with celestial food upon in Khert-Neter. It shall supply his Heart-soul with food upon earth. It shall make him to live for ever. No [evil] thing shall have the master over him.

THE ADDRESSES OF THE FOUR RUDDERS

Hail, Power of Heaven, Opener of the Disk, thou Beautiful Rudder of the Northern Heaven.

Hail, Ra, Guide of the Two Lands, thou Beautiful Rudder of the Western Heaven.

Hail, Khu, Dweller in the House of the Akhemu gods, thou Beautiful Rudder of the Eastern Heaven.

Hail, Governor, Dweller in the House of the Tesheru Gods, thou Beautiful Rudder of the Southern Heaven.

Grant ye cakes, and ale and tchefau food to the Osiris Auf-ankh, whose word is truth.

Hail, Father of the Gods! Hail, Mother of the Gods in Khert-Neter! Deliver ye the Osiris from every evil thing, from every evil obstruction, from every dire attack of an enemy, and from that deadly snarer with knife-like words, and from men, and gods, and Spirit-souls, and the damned, on this day, on this night, on this present festival of the fifteenth day, and in this year, and from the things of evil thereof.

HYMN TO OSIRIS KHENTI-AMENTI UN-NEFER

The Osiris Ani, whose word is truth, praiseth Osiris Khenti-Amenti Un-Nefer, and saith:- Hail, my Lord, who dost hasten through eternity, whose existence is for ever, Lord of Lords, King of Kings, Sovereign, God of the Gods, who live in their shrines,.... gods.... men. Make thou for me a seat with those who are in Khert-Neter, who adore the forms of thy KA, and who traverse millions of millions of years..... May no delay arise for thee in Ta-mera. Let them come to thee, all of them, great as well as small. May this god give the power to enterin and to come forth from Khert-Neter, without repulse, at any door of the Tuat, to the KA of the Osiris Ani.

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APPENDIX

(From the Papyrus of Sutimes)

SUTIMES, THE LIBATIONER AND PRESIDENT OF THE ALTAR CHAMBER OF THE APTS, DIRECTOR OF THE SCRIBES OF AMEN, WHOSE WORD IS TRUTH, PRAISETH
OSIRIS, AND DOETH HOMAGE TO THE LORD OF ETERNITY, AND SATISFIETH THE WILL OF THE GOD, AND SPEAKETH TRUTH, THE LORD OF WHICH IS UNKNOWN, AND
SAITH:- Homage to thee, O thou Holy God, thou mighty and beneficent being, thou Prince of Eternity, who dwellest in thy abode in the Sektet Boat, whose risings are manifold in the Atet Boat, unto whom praises are rendered in heaven and upon earth. Peoples and nations exalt thee, and the awe of thy terror is in the hearts of men, and Spirt-souls, and the dead. Thy soul dwelleth in Tetu, and the awe of thee is in Hensu. Thou settest the visible emblems of thyself in Anu, and the majesty of thy transformations in the holy place. I have come unto thee. Truth is in my heart, and in my breast there is neither craft nor guile. Grant thou that I may have my being among the living, and that I may sail up and down the river among those who are in thy following.

PRAISE TO HATHOR LADY OF AMENTET

THE CHAPTER OF THE PRAISE OF HATHOR, LADY OF AMENTET

Hathor, Lady of Amentet, the Dweller in the Great Land, the Lady of Ta-Tchesert, the Eye of Ra, the Dweller in his breast, the Beautiful Face in the Boat of Millions of Years, the Seat of Peace of the doer of truth, Dweller in the Boat of the favoured ones.....

APPENDIX

THE CHAPTER OF THE FOUR TORCHES

(From the Papyrus of Nu, Sheets 26 and 27)

THE CHAPTER OF THE FOUR LIGHTED LAMPS WHICH ARE MADE FOR THE SPIRIT-SOUL. Behold, thou shalt make four rectangular troughs of clay wherein thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the lamps. The Osiris Nu, the steward of the overseer of the seal, whose word is truth, saith:- The fire cometh to thy KA, O Osiris Khenti-Amenti! The fire cometh to thy KA, O Osiris Nu, whose word is truth. The ordering of the night cometh after the day. [The fire cometh to thy KA, O Osiris, Governor of those who are in Amenti], and the two sisters of Ra come likewise. Behold it (the fire) riseth in Abtu, and it cometh; I cause it to come, the Eye of Horus. It is set in order upon thy brow, O Osiris Khenti-Amenti; it is set in thy shrine and riseth on thy brow; it is set on thy brow, O Osiris Nu, it is set on thy brow. The Eye of Horus protecteth thee, O Osiris Khenti-Amenti, and it keepeth thee in safety; it casteth down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O
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Osiris Khenti-Amenti. The Eye of Ra protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Nu, whose word is truth. The Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus cometh. It is sound and well, it sendeth forth light even as doth Ra in the horizon. It covereth the powers of Suti with darkness, it mastereth him, and it bringeth its flame against him by its own command. The Eye of Horus is sound and well, thou eatest the flesh thereof, thy body possesseth it. Thou acclaimest it. The Four

Fires enter into thy KA, O Osiris Khenti-Amenti, the Four Fires enter into thy KA, O Osiris Nu, the steward of the overseer of the seal, whose word is truth.

Hail, ye sons of Horus, Kesta, Hapi, Tuamutef, and Qebhsenuf, ye have given your protection to your divine Father Osiris Khenti-Amenti, give ye your protection to the Osiris Nu, whose word is truth. Now therefore, inasmuch as ye have destroyed the Opponent of Osiris Khenti-Amenti, who liveth with the gods, having smitten Suti with his right hand and arm when dawn came upon the earth, and Horus hath become master [of Suti], and hath avenged his divine Father himself; and inasmuch as your divine Father hath been made to flourish through the union of the KA of Osiris Khenti-Amenti, whch ye effected, and the Eye of Horus hath avenged him, and hath protected him, and hath cast down headlong for him all his enemies, and all his enemies have fallen down before him, even so do ye destroy the Opponent of the Osiris Nu, the steward of the overseer of the seal, whose word is

truth. Let him live with the gods, let him smite his enemy, let him destroy him, when light dawneth on the earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his KA which ye have effected. O Osiris Nu, the Eye of Horus hath avenged thee. It hath cast down headlong all thine enemies for thee, and all thine enemies have been cast down headlong before thee.

Hail, Osiris Khenti-Amenti, grant thou light and fire to the perfect Heart-soul which is in Hensu. And [O ye Sons of Horus], grant ye power unto the living heart-soul of the Osiris Nu by means of his fire. Let him not be repulsed, and let him not be driven back at the doors of Amentet! Let his offerings of bread and of linen garments be brought unto him among the lords of funeral oblations. O offer ye praises, as unto a god to the Osiris Nu, the destroyer of his Opponent in his form of Truth, and in his attributes of a god of truth.

RUBRIC: [This Chapter] shall be recited over four torches of atma cloth, which hath been anointed with the finest Thehennu unguent, and the torches shall be placed in the hands of four men who shall have the names of the pillars of Horus written upon their shoulders, and they shall burn the torches in the beautiful light of Ra, and this shall confer power and might upon the Spirit-soul of the deceased among the stars which never set. If this Chapter be recited for him he shall never, never perish, and he shall become a living soul for ever. These torches shall make the Spirit-soul to flourish like Osiris Khenti-Amenti, regularly and continually for ever. It is a struggle.

Thou shalt not perform this ceremony before any human being except thine own self, or thy father, or thy son, because it is an
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exceedingly great mystery of the Amentet, and it is a type of the hidden things of the Tuat. When this ceremony hath been performed for the deceased, the gods, and the Spirit-souls, and the dead shall see him in the form of Khenti-Amenti, and he shall have power and dominion like this god.

If thou shalt undertake to perform for the deceased that which is ordered in this "Chapter of the four blazing torches," each day, thou shalt cause the form of the deceased to come forth from every hall [in the Tuat], and from the Seven Halls of Osiris. And he shall live in the form of the God. He shall have power and dominion corresponding to those of the gods and the Spirit-souls for ever and ever. He shall enter in through the secret pylons and shall not be turned back in the presence of Osiris. And it shall come to pass, provided that the following things be done for him, that he shall enter in and come forth. He shall not be turned back. No boundary shall be set to his goings, and the sentence of the doom shall not be passed upon him on the Day of the Weighing of Words before Osiris- never, never.

And thou shalt perform whatsoever [is written in] this book on behalf of the deceased, who shall thereby become perfect and pure. And thou shalt "open his mouth" with the instrument of iron. And thou shalt write down these things in accordance with the instructions which are found in the books of Prince Herutataf, who discovered them in a secret coffer (now they were in the handwriting of the god [Thoth] himself and had been deposited in the Temple of the goddess Unnut, the Lady of Unu) during a journey which he was making in order to inspect the temples, and the temple-estates, and the sanctuaries of the gods. And thou shalt perform these ceremonies secretly in the Tuat-chamber of the tomb, for they are mysteries of the Tuat, and they are symbolic of the things which are done in Khert-Neter.

And thou shalt say: I have come, I have advanced hastily. I cast light upon his (the deceased's) footsteps. I am hidden, but I cast light upon his hidden place. I stand up close to the Tet. I stand up close to the Tet of Ra, I turn back the slaughter. I am protecting thee, O Osiris.

RUBRIC: This Chapter shall be recited over a Tet of crystal, which

shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the west wall [of the tomb], and having turned the front of the Tet towards the east, thou shalt wall up the cavity with mud which hath been mixed with extract of cedar. This Tet shall drive away the enemies of Osiris who would set themselves at the east wall [of the tomb].

And thou shalt say: I have driven back thy foes. I keep watch over thee. He that is upon his mountain (Anpu) keepeth watch over thee ready for the moment when thy foes shall attack thee, and he shall repulse them for thee. I will drive back the Crocodile at the moment when it attacketh thee, and I will protect thee, O Osiris Nu.

RUBRIC: This Chapter shall be recited over a figure of Anpu made of crude mud mixed with incense. And the figure shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the east wall, and having turned the
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face of the figure of Anpu towards the west wall [therein] thou shalt wall up the cavity. This figure shall repulse the enemies of Osiris, who would set themselves at the south wall.

And thou shalt say; I am the belt of sand round about the hidden coffer. I turn back the force of the blazing fire of the funerary mountain. I traverse the roads, and I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick made of crude mud whereon a copy of this Chapter hath been inscribed. And thou shalt place a reed in the middle thereof, and thou shalt smear it with pitch, and set light thereto. Then thou shalt make a cavity in the south wall, and, having turned the front of the brick towards the north, thou shalt wall the brick up inside it. [It shall repulse the enemies of the Osiris Nu] who would assemble at the north wall.

And thou shalt say: O thou who comest to set fire [to the tomb or mummy], I will not let thee do it. O thou who comest to cast fire [herein], I will not let thee do it. I will burn thee, and I will cast fire upon thee. I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick of crude mud, whereon a copy of this Chapter hath been inscribed. [And thou shalt set upon it] a figure of the deceased made of palm wood, seven fingers

in height. And thou shalt perform on it the ceremony of "Opening the Mouth." Then thou shalt make a cavity in the north wall, and having [placed the brick and the figure inside it], and turned the face of the figure towards the south, thou shalt wall up the cavity. [It shall repulse the enemies of the Osiris Nu], who would assemble at the south wall.

And behold, these things shall be done by a man who is washed clean, and is ceremonially pure, and who hath eaten neither meat nor fish, and who hath not [recently] had intercourse with women. And behold, thou shalt make offerings of cakes and ale to these gods, and shalt burn incense on their fires. Every Spirit-soul for whom these things shall be done shall become like a holy god in Khert-Neter, and he shall not be turned back at any gate in Amentet, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually.
HHHH

Iceland and Sweden were the last two bastions of the Pagan religion originally practiced by the people of the various Germanic tribes. Today Nordic Paganism also known as Odinism, Heathenism, Northern Tradition, or Asatru (an Old-Norse term meaning ?loyalty to the Gods?) is practiced in virtually all the countries where it originally flourished as well as America and Australia. It is one of a body of religions calling themselves Neo-Paganism which include Druidism, the revival of ancient Celtic Paganism, and Wicca or Witchcraft. However Asatru remains largely unknown even within the community of Neo-Pagan believers.

This book is intended as a basic manual to the beliefs and practices of the Raven Kindred of Asatru. We do not pretend to be experts and won?t act as if we were. Rather we are simply believers in the Old Gods seeking to share our practice and research with others who are true to the Aesir. Our aim is to present a simple guide which will allow easy understanding of the principles behind Asatru and to give hints for further study and exploration.

While we attempt to be historically accurate to our religion's roots, it?s important to note that there are many things that we simply don?t know or which aren?t written in stone. While we occasionally need to flesh out our systems where we don?t have direct evidence of our ancestors ways, we are not likely to simply make up things. It is very important to us to stay as true to the ways of the old Pagans as is possible. In those places where the various myths, legends, and folklore are not clear we have tried to indicate this. We do not present our way as the ?true? Asatru, but we do feel that all Asatru should be solidly connected to its roots in ancient Norse practice. Where we do not know the certain answer to a quesation, there is room for exploration, but not for simply making something up out of whole cloth. While inspiration from the Gods is an important part of our movement, this is not make believe and any additions to the historical
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system should be made with respect to our ancient roots.

The most important thing for modern people to remember about Asatru is that it is a religion. It is not a system of magick or spirituality or ?New Age Practice? which can be grafted onto something else or onto which other ?systems? can be grafted wholesale. Asatru is a word derived from ?As? a God of the Aesir family and ?tru? meaning troth. To be Asatru is to be bound by loyalty and troth to the Old Gods of the North. While we may believe in the deities of other religions and peoples, and even respect them, these are not our Gods. While we may

take part in rituals dedicated to other Gods at ecumenical Pagan festivals or gatherings which encompass many other religions, we must not forget that Asatru is our religion and our primary concern. One simply does not collect membership in Asatru (or any other religion) as if one were collecting stamps. Our Gods are real and worthy of our respect.

Today many people ?practice? a number of different religions feeling that this is the best way to avoid intolerance, we have a completely different view of the world. Asatru is not a universal religion. We do not see ourselves as a path for everyone. We are true polytheists and see the world as encompassing many religions which worship many Gods. While we do not deny the beliefs of others, we also do not confuse them with our own. The idea that ?it is all one? is anathema to the true Heathen. To claim that Odin is the same God as Zeus is madness. Would one claim that green and red are the same merely because they are both colors? If one disagrees with this perspective or finds it limiting so be it. Our belief is also that Asatru is not a path for everyone and it is better to find ones own way rather than bend the religions of others to fit ourselves.

In accordance with this non-universalist conception, as much as we have been able to, we have not adopted the practices of other Pagan religions or magickal systems. Those familiar with Wicca will note that most modern Neo-Pagan systems are derived from it. This is not the case with Asatru. Our religion began with reconstruction based on written sources dating from the Pagan period. This has been followed by 20 years of innovation and practice within the Heathen community. While we make no pretensions that this has resulted in a system that is identical with that of our spiritual ancestors, it is at least a system that is our own.

In saying this I would reiterate that we do not put down any religion for it?s beliefs. We merely ask for the integrity of our own. We are not rejecting other systems because they are wrong or because we think ill of them, we are rather choosing Asatru because of our love and devotion to it.

The Rituals of Asatru

The Blot

The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then

slaughtered. As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.
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Many modern folk will be suspicious of a ritual such as this. Rituals which are deemed sacrifices, such as the blot, have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or trivialize them. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won?t erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with ?ond? or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an important part of most ancient cultures and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in

imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the

blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into oneself. This is the essence of the rune Gebo. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the Hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer ?Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men.? (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion.

For example, a father tending his sick child might pour a blot to Eir the Goddess of healing. Obviously he doesn?t have time to waste on the ?trappings? of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of intent at the beginning and some sort of conclusion at the end. It might also be interspersed with or done at the conclusion of ritual theater or magic.

The Sumbel

One of the most common celebrations noted in tales of our ancestors is the Sumbel or ritual drinking celebration. This was a more mundane and social sort of ritual than the blot, but of no less importance. When Beowulf came to Hrothgar, the first thing they did was to drink at a ritual sumbel. This was a way of establishing Beowulf?s identity and what his intent was, and doing so in a sacred and traditional manner. At the sumbel toasts are drunk to the Gods, as well as to a persons ancestors or personal heroes. Rather than a toast, a person might also offer a brag or some story, song, or poem that has significance. The importance is that at the end of the toast, story, or whatever, the person offering it drinks from the horn, and in doing so ?drinks in? what he spoke.

The sumbel is also an important time for the folk to get to know each other in a more intimate way than most people are willing to share. Modern society is at two extremes. At one end are the emotionless beings who have been robbed of their soul by modern industrial secular culture. On the other side are those pathetic ?sensitive New-Age guys? who spend their lives consciously attempting to stir their emotions and who force an unnatural level of intimacy between

themselves and others. There are some levels of emotional intimacy which are not meant to be openly shared with strangers. Doing so reduces their meaning to the mundane. At sumbel, barriers can be lowered in a place which is sacred to the Gods and the Folk. Thoughts can be shared among companions and friends without embarrassment or forced intimacy.

One format for the sumbel with a history in tradition is to drink three rounds. The first is dedicated to the Gods, the second to great heroes of the folk such as historical figures or heroes from the

sagas, and the third to personal ancestors, heroes, or friends which have passed from this world.

Another theme for a sumbel is past, present, and future. This type of sumbel is more of a magical ritual than one of celebration. The idea is to make toasts which bring up some aspect of your past, and present situation, and a third toast or brag which represents your wishes for the future. One might make a toast to the first Asatru ritual one attended as the past, a second to the companions and kindred then gathered, and for his third toast might state that he intends to be initiated as a Gothi in the coming year. The purpose would be to link the coming event of his initiation with the two already accomplished events of pledging Asatru and finding a kindred ? two other important rites of passage. In this case initiation as a Gothi then becomes something which is linked to a chain of events that have already occurred, rather than an isolated action which might occur. Thus magically, this moves the person towards his initiation.

A third and everpopular type of sumbel is a free-for-all where stories are told, toasts are made, and bragging is done until all the gathered Odinists are under the table. Perhaps this is not quite so esoteric or purposeful as the previous ideas, but it?s certainly in keeping with the examples of our Gods and ancestors! Joy is better than guilt!

These are only ideas. The sumbel is a very open ended type of thing and the framework is very simple to adapt.

One thing important to note about any Asatru ritual is that ours is a holistic religion. We do not limit our Gods or spirituality to a certain time and place. While the sacrament of the blot is usually poured as part of a ceremony, the feast afterwards, singing of sacred songs, reciting of poetry, Morris Dancing, etc are all part of our religion. A truly traditional celebration might begin with a rather informal greeting of the dawn, involve May Dancing and ?mystery plays,? then move on to a more structured Blot, and finally to a feast capped by a sumbel. On the other side of things, there?s no reason why at a family feast one might not simply pour a bottle of beer or mead as an offering without the other trappings of a blot.

Profession

Profession is one of the most important ceremonies in Asatru. To Profess one?s belief in and kinship to the Gods should be an important turning point in ones life and the beginning of a new understanding of the self. Profession is, however, a very simple and rather short

ceremony. In our kindred we usually profess people after beginning the ritual, but before we offer the formal blot.

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Profession is not an occult or initiatory ceremony. It is nothing less than it?s name: one professes (declares, affirms) his wish to become one of the Asafolk. This oath is usually taken by the Kindred-Gothi on the oath ring or some other Holy object as follows:

The Gothi stands in front of the altar and says ?Will [insert name here] please come forward.? After he or she does so ?Are you here of your own free will? Is it your intention to solemnly swear allegiance and kinship to the Gods of Asgard, the Aesir and Vanir?? If the answer to both these questions is in the affirmative the Gothi takes up the oath ring and holds it out to the person professing and says ?Repeat after me. I swear to ever uphold the Raven Banner of Asgard, to follow the way of the North, to always act with honor and bravery, and to be ever true to the Aesir and Vanir and to Asatru. By the Gods I so swear. By my honor I so swear. On this Holy Ring I do swear. Hail the Gods.? The kindred then replies ?Hail the Gods!? and the Gothi finishes ?Then be welcome to the service of Asgard and the Folk of the Asatru.?

There may be other celebrations connected to a Profession, just as other religions hold Bar Mitzvah or Confirmation parties. When someone joins our kindred, we hold a Sumbel of nine rounds, each dedicated to one of the values of Asatru (see below) and toast those values to the new kinsman.

The Holidays

The ancient Norse knew four major holidays the Spring and Autumn Equinoxes which we call Summer and Winter Finding, and the two solstices which we call Midsummer and Yule. However, there were many other minor festivals and modern Asatru have added even more. A calendar of our kindred?s rituals is provided in an appendix and I also encourage anyone to find as many as one is willing to meet for. We meet monthly, but some groups meet 8 times a year and also celebrate the cross-quarter days of May Day/Walpurgis, Halloween/Samhain, February eve or The Charming of the Plow, and Lammastide or Freyfaxi,

Most of our rituals also honor only one or a few Gods or Goddesses at

any one time. However, there is no reason why the entire pantheon should not be offered prayers and thanks at any occasion. This would be particularly appropriate at the major holidays. Unlike most other groups in the Neo-Pagan movement, we do not necessarily honor Gods in male/female pairs. The boy/girl notion is one taken from the Pagan fertility religion of Wicca and isn?t necessarily appropriate to our Gods, who often represent things other than fertility. So while a Spring ritual held in honor of Freya and Frey as fertility deities might wish to honor them together, there is no reason to include Frigg in a ritual dedicated to Odin as the God of War.

Yule

Yule is the most important holiday of the year. Everyone is familiar with the shortness of the deep winter days, but in the Scandinavian countries this is of even greater importance. At the Yuletide there is almost no sunlight at all, and the climate would have people bound in their homes waiting for the return of Spring.
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Yule is a long festival, traditionally held to be 12 days or more. After Yule the days began to get longer and the festival represented the breaking of the heart of winter and the beginning of the new year. Yule was the holiday of either Thor or Frey, although there is no reason not to honor both Gods in modern practice. Frey is the God of fertility and farming and was honored at Yule in the hopes that his time would soon return. Thor was the sworn enemy of the Frost Giants and Jotunn who ruled the winter months, and as such was honored as the God who?s actions fought off these creatures and brought back the spring. Sunna, the Goddess of the Sun, should also be honored at Yule, although she is held at more important during the summer months when she is at her strongest.

The most important symbols of Yule are still with us today. Most of the supposedly secular customs of Christmas are actually Pagan in origin. Evergreen trees and holly which remained green throughout the long nights and cold were a promise that spring would once again return to the land. These symbols may also have been a connection to the nature spirits who have sway over the return of the warm days. The modern conception of Santa Claus as an elf, for whom offerings of milk and cookies are left, is probably a modern continuation of leaving offerings for the Alvar and other nature spirits. The idea of children staying up all night in the hopes of catching a glimpse of Santa Claus may be a remnant of people staying awake to mark the long night and remind the sun to return. (In the latter case it?s

considered an adequate substitution to leave a candle going all night to light the way for the returning sun.)

Yule is a weeks long festival, not just a single holiday. The Yule season begins on the solstice, which is the Mother Night of Yule, and ends with Twelfth Night on January sixth. As a point of interest, January seventh is St. Distaff?s day, which Nigel Pennic has suggested may have been a day sacred to Frigg, whose symbol is the distaff.

While one might expect a rather dour theme to a holiday held in the darkness and cold, Yule is a time of feasting and gladness.

In various places different Gods were held to be the most important at Yule. Thor was honored because it is he who fights and kills the Jotunn, who surely are the ones responsible for the loss of warmth in the world. Yule was when Thor broke the back of winter and allowed the warmth to slowly return to the world. Frey was also honored because it was he who married Gerd and warmed her heart, returning fertility to the world.

There are simply so many different Yule customs, both ancient and modern, that one has almost limitless possibilities even when staying within Scandanavian and Germanic customs. In modern practice one might honor Sunna on the Mother Night, then hold a blot a few days later to Thor, a feast for New Years day which is shared with the house and land spirits, and then finish on Twelfth Night with a ritual to Frey, whose time is then officially beginning.

Summer Finding

Summer Finding is also known to many groups as Ostara, the holiday sacred to the Goddess for whom the modern Easter is named. She is a
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fertility Goddess and her symbols are the hare and the egg. She was an important Goddess of spring to the ancient Saxons, but we know little else of her other than this. Some have suggested that Ostara is merely an alternate name for Frigg or Freya, but neither of these Goddesses seem to have quite the same fertility function as Ostara does. Frigg seems too high class to be associated with such an earthy festival and Freya?s form of fertility is more based on eroticism than reproduction.

The obvious folk tradition at this time of year involves eggs. These

were colored as they are today, but then they were buried, or more appropriately, planted in the earth. Some have suggested that the act was purely magical, the fertility of the eggs would then be transferred from the animal realm to the plant realm and would increase the prosperity of the harvest. It?s also possible that they were left as an offering to the alvar and the spirits of the plants.

In any case a blot should be prepared to the Goddess of Spring, however one wishes to honor her, and also to the spirits of the land.

Midsummer Day

The summer solstice was second only to Yule in importance to the ancient Northmen. Some groups mark this day as sacred to Balder, but we disagree with this. While Balder can be seen as a dying and resurrected Sun God, in the mythology we are most familiar with, he does not return to life until Ragnarok and it seems like ?bad karma? to symbolically kill the sun when you know he doesn?t come back until the end of the world. Instead, we mark this day as sacred to the Goddess Sunna, who is literally the sun.

One idea for midsummer is to remain awake all night and mark the shortest night of the year, then at sunrise to perform a ?Greeting of Sunna? and a blot to her.

Another midsummer custom is the rolling of a flaming wagon wheel down a hill to mark the turning of the wheel of the year. If fire would otherwise be a hazard, one could parade a wheel covered with candles for similar effect. It is also a time for general merriment and in the Scandinavian countries many of what we know as the traditional May Day rituals such as May Poles and Morris Dances were instead celebrated at Midsummer.

Winter Finding

I have not come across a great deal of traditional lore about the Autumn Equinox which we know as Winter Finding. It seems to have been overshadowed to some extent by the Winter Nights which we celebrate at the equinox rather than at the more traditional time of mid-November.

If one wishes not to do this, the Winter Finding would be a festival of harvest. One should hold a Blot to whichever Gods of fertility seem most appropriate and then hold a large feast, concerntrating on vegetables that are currently in season.

Winter Nights

The Winter Nights are the traditional festival honoring the Disir or
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family spirits. It is a time to remember your family, the dead, and your ancestors. (For more information on the Disir see the chapter ?Elves and other Spirits.?)

A Freyablot may be performed at this time as Freya is known as the Vanadis (i.e. the Dis of the Vanir) or the Great Dis, and she seems to be the Goddess of the Disir themselves. This is probably connected to Freya?s position as recipient of half the battle-slain. One might also simply want to honor the Disir as a whole, or attempt to summon and pour offering to your own family?s Dis. A sumbel which toasts ones ancestors and passed on friends would also be in order. If a feast is held, it should be quiet and respectful of the character of the season. Another idea is a silent ?mum feast,? a custom which is found the world over.

The various Halloween customs such as dressing in costume or celebrating this time as a time where the worlds of the living and the dead connect are more Celtic in origin than Nordic and probably should not be part of an Asatru celebration.

The Gods of Asgard

The Old Norse reckoned that there were three races of Gods: the Aesir, the Vanir, and the Jotunn. The Aesir are those beings most often referred to in the ancient literature simply as ?the Gods.? They are the Gods of society, representing things such as Kingship, Craft, etc. The Vanir are more closely connected to the earth and represent the fecundity of the land and the natural forces which help mankind. Once there was a great war between the Aesir and the Vanir, but this was eventually settled and Frey, Freya, and Njord came to live with the Aesir to seal the peace. The Jotunn are a third race of Gods and at constant war with the Aesir, but there is and never will be peace in this battle. The Jotunn are never called Gods, but rather referred to as giants. They represent the natural forces of chaos and destruction as the Aesir represent forces of order and society. Just as fire and ice mix to form the world, this creative interaction of chaos and order maintains the balance of the world. In the end the two sides will meet in the great battle of Ragnarok and the world will be destroyed, only to be reborn.

The Norse Gods were not held to be all powerful or immortal. Their youth was maintained very precariously by the magickal apples of the Goddess Idunna. More importantly at the end of the world a good number of the Gods will die in battle. The Northern view of the world was a practical one with little assurance for the future and little perfection and the Gods are no exception.

The Gods in the Temple: Odin, Thor, and Frey

The three most important Gods were held to be Odin, Thor, and Frey. These were the deities whose statutes stood at the altar of the temple at Upsalla. They are considered the most important because of what they represent. Mythologer Georges Dumezil has linked these three deities with the three classes of Indo-European culture: the Kings, the Warriors, and the Farmers. Although the fit is not an exact one, it is probably true that these three deities most concretely symbolized the various aspects of life and culture and most people

would have found a God who represented their life-experience in one of these three deities.

Odin is the Allfather, remembered today best as a God of war and of the berserk rage of the Vikings. However, he has other aspects which are just as strong or stronger. In the Eddas, he is the King of the Gods, but this is a position which most of the Germanic peoples attributed to Tyr. It?s likely that Odin only became King during the Viking Age. Being the Allfather, his original position of leadership was probably familial rather than legislative. Most importantly he is a God of transcendent wisdom and in relation to that a God of magick. He is the God of the Runes, the magical alphabet which holds the mysteries of the universe within it. In most of the non-Viking countries, Odin?s warrior aspect was played down. In England, where he is known as Woden, he is a gray cloaked wanderer (the inspiration for Tolkien?s Gandalf) who travels the country, usually alone, surveying his land. Here again we see him in the position of a father figure, a warder of the land but not necessarily a King. Odin is also a God of the dead. Half of the slain in battles go to him to prepare for the Ragnarok. (The remaining half go to Freya.) He also has associations with the dead as a practitioner of Seidhr, a form of shamanic magick which he learned from Freya and used on various occasions to travel to Hel and seek the knowledge of those who have passed from this world. It?s difficult to classify Odin simply because he was such a popular God during the last stages of Norse

Paganism and thus absorbed many traits of other Gods.

Thor is probably the best known of the Norse Gods. He is a simple God, the patron of farmers and other folk who are ?wise, but not too wise? as the Eddas advise us to be. Thor is best known for wandering the world in search of adventure; usually found in the form of giants or other monsters to kill. He possesses tremendous strength and the hammer Mjolnir, which was made for him by the Dwarfs. Mjolnir is considered to be the Gods greatest treasure because it is sure protection from the forces of chaos. Using Mjolnir, Thor is a warrior figure, but he is less a professional warrior than a common man called upon to defend his land. He loves battle not for itself as do the berserkers of Odin, nor does he have a strong code of honor such as that of Tyr?in fact he chronically breaks with honor and kills giants whether they have the protection of ?hospitality? or not. Thor is associated with thunder, and is also the God of rain and storms, but it?s important to note that he is not the God of destructive storms. Thor is nature as a benefit to man. The Jotunn are held to be the source of the destruction found in nature. Thor was the God of ?everyman.? He was simple in purpose, strong, and free. He was most beloved of the freemen farmers who populated the Germanic lands.

Frey is a God of peace and fertility. If Thor is the God of the farmer, then Frey is the God of the crops themselves. His symbol is the priapus and his blessings were sought at planting and other important agricultural festivals. The word ?frey? means ?Lord? and it?s unsure if this is the Gods name or his title. He is also known as Ing. We do not known a great deal more about Frey as few myths have survived which give us any insight into his character. As much as he is a God of fertility, he is also a God of peace and Ing was said to have brought a Golden Age of peace and prosperity to old Denmark. Horses are held to be sacred to Frey, probably because of fertility connections.
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Goddesses

In general we know much less about how our ancestors worshipped the Goddesses than the Gods. Later Norse culture was very bound up with the vikings and it is likely that the Goddesses were deemphasized at this point. More importantly, virtually all the mythology we have today was recorded during the Christian period and Christian culture had little respect for women, least of all independent and strong women like those of Nordic society.

Freya is the most important of the Goddesses or at least that Goddess about which we known the most. She was the sister of Frey and along with him was sent to live with the Aesir in order to seal a peace agreement. Freya is a Goddess with two distinct sides to her. First, she is the Goddess of love and beauty and second a Goddess of war who shares the battle-slain with Odin. Unlike our modern culture, the ancients saw no contradiction in this. She was also a sorceress who practiced the shamanic magick known as Seidhr, which she taught to Odin. Freya is the Goddess most often invoked by independent women. While she is a Goddess of beauty, she is not dependent on men as is the stereotype of so many love Goddesses, but is strong and fiercely independent. She is also known as the Great Dis and probably has connections to the family spirits known as the Disir. In many ways she is like Odin in that she is a Goddess of many functions which are not always obviously related. In modern Asatru, many groups have replaced Frey with Freya to stand with Odin and Thor on the altar.

Frigg is a most misunderstood Goddess. She is the wife of Odin and many people are too willing to let her be known simply as that. However, the old Norse had a much different idea of the place of women and of marriage in general. While marriages for love were certainly known, marriage was also a business and social arrangement and there were important duties for a wife. These were symbolized by a set of keys which hung at the belt of all ?goodwives.? This symbolized that the home was under the control of the woman of the house, who was equal to her husband. Today we think these duties as very minor, but a thousand years ago they were far from trivial. Up until this century most of Europe lived in extended families. A house, especially a hall of a warrior, was not merely a small building with a nuclear family, but an entire settlement with outbuildings, servants, slaves, and an entire clan. The wife of the house was in charge of stores and trading with other clans. It was she that saw to the upkeep of the farm, the balancing of the books, and even to the farming itself if her husband was away trading or making war. It was as much a job of managing a business as it was being a ?wife.? For these reasons Frigg is still very important and can easily be invoked beyond the home. She would, for example, be a natural patron for someone who owned a business. Frigg also shares a lot of characteristics with her husband. She is the only other God who is allowed to sit in Odin?s seat from which can be seen all that goes on in the nine worlds. It is said that she knows the future, but remains silent, which is entirely in keeping with the way women of the time exercised their power: namely indirectly. While in a better world this might not be necessary, it is still an important tool for women who must exist in a world where men are sometimes threatened by them.

While Freya is a Goddess who acts independent of ?traditional? roles, Frigg is a Goddess who works within those roles, but still maintains her power and independence.
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Other Gods

There are of course many other Gods and Goddesses. Some of these have important places in the myths, while some others are mentioned only once along with their function.

Loki

The most perplexing God of Asgard is Loki. He was probably originally a fire God, but he is best known as the troublemaker of Asgard. In various minor scrapes Loki arranges to get the Gods into trouble, usually by giving away their treasures and then arranging to return them. This is very much in the traditional role of a trickster, who keeps things interesting by causing trouble. However, it?s sometimes difficult to see Loki merely as a trickster because his actions are sometimes simply too evil to be ignored. Balder was the most beautiful and beloved of the Gods and a pledge was extracted from all the things in the world that they would not harm him. The sole exception to this was the mistletoe which was deemed too tiny to be a threat. Amused by his invulnerability, the Gods took turns throwing objects at Balder, which of course had no effect on him. Loki took the blind God Hod and put a spring of mistletoe in his hands and guided him to throw it. The dart pierced Balder?s breast and he died. Later a deal was arranged wherein Balder would be allowed to return to life if all the creatures of the world would weep for him. Only one refused, an ogress who said she cared not a whit for Balder when he was alive and thought him just as well off dead. The ogress is believed to have been Loki in disguise. For these actions Loki was chained beneath the earth and it was arranged that venom would drip upon him in punishment that would last until the end of the world. With the death of Balder, Loki goes beyond the level of trickster and becomes a truly evil figure. It is known that when Ragnarok comes, Loki will lead the legions of chaos against the Aesir and bring about the end of the world.

Indeed Loki?s actions certainly do seem harsh, but they are entirely in keeping with the Norse way of looking at things. One of the functions of a trickster God is to keep things going. The trickster causes trouble so that people may evolve, for nothing brings about ingenuity like need. The Norse did not believe anything was eternal.

The Gods were mortal and only maintained their youth through the magick of Idunna?s apples. In the end they would die in the battle of Ragnarok which would destroy the world. Balder?s invulnerability was not natural. As the Edda says ?Cattle die, and men die, and you too shall die...? It was deemed much more wise and valiant by the Norse to live up to one?s fate than to try to avoid it. Likewise to return from the dead would be equally wrong. It?s against nature for something to be impervious to harm or for the dead to return to life. Loki was merely acting as the agent of nature to return things to their normal and correct course. It was not an act of evil, but an intervention to stop an evil against the natural order. Likewise Ragnarok must come. It is in the nature of the world to be destroyed and then be reborn. Loki is merely acting as an agent of fate: exactly the function which a trickster is supposed to perform.

On the other hand, as far as we know Loki was not worshipped, at least not in the same way as the other Gods were. Recognition of his action and his place in the universe is essential, but Gods of this type are

seldom welcome. It is ?fashionable? today to laugh at trickster Gods and see them as a sort of jester figure, but we must not forget that their nature is much darker than this even when it does serve a purpose. Change is important, but nothing changes the world faster and more thoroughly than war.

Tyr

While seldom reckoned today among the most popular of the Gods, Tyr is extremely important. He is the God of battle, of justice, and (secondary to Odin) of Kingship. The most important myth concerning Tyr shows both his bravery and honor. He gave his hand as surety to the Fenris Wolf that no trickery was involved in the Gods binding of him. When the fetter in fact did bind the wolf, Tyr lost his hand. The honor and reliance on ones word is often overlooked in this myth in favor of an interpretation of self sacrifice. However, throughout the myths various deals are made and the Aesir easily get out of them. It?s likely that Tyr could have escaped his fate as well, but one?s word is one?s word and thus Tyr lost his hand. Tyr was held to be the God of the Thing or assembly. While the ancient Norse were not truly democratic and in fact held slaves, within the noble class all were reckoned to be roughly equal. The Thing was a place where the landholders would meet for trade and to iron out disputes among them, in the hope of avoiding feuds. Tyr was originally the chieftain of the Aesir and the God of Kingship, but he has been gradually

supplanted by Odin, especially during the Viking Age. It is likely this was because of Tyr?s strong sense of honor and justice. For raiding and pillaging, Odin, the God of the berserker rage, was a much better patron than Tyr, the God of honorable battle. This is an important thing to note about Northern religion: it is extremely adaptable. There are not hard and fast rules about who is what and while the nature of the Gods cannot be changed they are more than happy to have the aspects most important to their worshippers emphasized. Just as a person uses different skills and ?becomes a different person? when they move or change jobs, so the Gods too have adapted to new climates and needs.

Baldr

While we only know the myth of Balder?s death, it is clear that he was a God of some importance. Unfortunately, modern writers, coming from a Christian background, have tried to turn Balder into a Christ figure. Balder was a God of beauty and goodness, but his name also translates as ?warrior.? It is a mistake to turn him into a ?Norse Jesus.? The mere fact that he died and will return after Ragnarok is not enough for this equation. Another interpretation of Balder is that of the dying and resurrected God of the Sun. This also seems a mistake, as Balder does not return from the land of death. It makes a poor symbol to honor Balder on solar holidays, lest the sun not return! The remaining major interpretation of Balder is as a God of mystic initiation. While this fits to some extent, we unfortunately no longer know. The equation with Christ has wiped out a great deal of lore about Balder and we are left to rediscover his place in our modern practice.

Minor Gods

Of the other important Gods, Heimdall is the guardian of Asgard. He,
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as Rig, is also one of the Gods who fathered mankind. Njord is the God of sailing and sailors. Unless one travels on the sea, he is probably of little importance to you, but if one does sail, he is your natural patron. If Njord is the God of sailing and of man?s use of the sea, then Aegir is the God of the sea itself. He is married to Ran who takes drowned sailors to her home after their death. Aegir is considered to be the greatest of brewers, and our kindred honors him in a special holiday due to the importance of mead in our modern religion. Bragi is a much overlooked God who is the patron of taletellers and bards. Other Gods more or less overlooked in the

myths include Forseti, who renders the best judgments, Ull, a God of hunting who is the male counter to Skadi, Vithar, the son of Thor who is as strong as his father, Vali, Odin?s son who will avenge his fathers death at Ragnarok, and Hod, the blind God who was led to slay Balder.

While we might say that certain Gods are more important than others, this is in many ways not accurate. We would be better served to say that some are more popular. The Norse concept of the relationship between men and Gods was one of friendship. A man would honor all the Gods as worthy and existent, but would usually find one as his special patron. It is not surprising, considering this, that Thor is the most popular of Gods. If the average person was searching for a God very much like himself, Thor would be the obvious choice. Likewise, a God such as Njord would have been extremely important to sailors and fishermen, but would have been almost completely unimportant as a patron to inlanders. The less well known Gods are just as powerful as their more well known contemporaries, they merely have power over a less well known aspect of life.

There are also many Goddesses other than Frigg and Freya, but we know very little of them. Eir was said to be the greatest of healers, and is for this reason very important. There is no healer God as the ancients held that medicine was a craft for women and not for men, but modern male healers should certainly invoke her. While Skadi has a very small part in the myths, many modern Asafolk find her a compelling figure. She is the snow-shoe Goddess, who travels in the isolated mountains hunting with her bow. She is married to Njord, but they are separated as Njord can?t abide the mountains, and Skadi can?t sleep in Njord?s hall where she is kept awake by the pounding of the sea. She is an excellent role model for women who work alone and who are independently minded. Oaths are sworn to the Goddess Var, but little else is known of her. Lofn might some day be of importance to you, she is known to bring together lovers who are kept apart by circumstance.

I have merely touched upon the Gods here. It is important for everyone who would practice the religion of the North to get to know the myths and the Gods. An appendix is included which outlines various sources for more information.

Elves & Other Spirits

The world of ancient Paganism was hardly limited to the worship of the

Gods. There are various other beings who were honored, and ?Elf worship? was often the hardest part of Paganism for Christians to destroy. It was easy enough to substitute one God for another, but it

was quite another to tell the common people that the elves which brought fertility to the land were not real!

In the various folktales and sagas we find very little which would lead us to a concrete system of what spirit was responsible for exactly what. We are sure of the place of the Valkyries, who were responsible for bringing the slain to Valhalla, and also for choosing who in battle would die. They seem, judging by their actions, to be supernatural beings of some type. However, Valkyries appear in various places as very human figures and their exact nature is difficult to determine. Sigrdrifa was a Valkyrie who was cursed by Odin because she refused to bring victory in battle to those whom he had chosen. Her punishment was to be married to a mortal, and the implication is clear that this would end her days as a Valkyrie. It?s equally clear that she has great knowledge of the runes as she tutors Sigurd after he awakens her. In most respects she seems to be a normal human woman, although a very wise and independent one with great powers. Elsewhere, Voland and his brothers are said to have found three Valkyries sunning themselves without their swan-coats. When the brothers steal their feather-coats and hide them, the Valkyries again appear as otherwise normal women. This does not seem entirely in keeping with a supernatural origin, and it?s possible that some kind of magickal order of Priestesses has become confused over time with the supernatural beings we know as Valkyries. The swan-coat seems very similar in description to Freya?s falcon-coat and the entire issue may be something related to the practice of seidhr. As far as we know, the Valkyrie were not worshipped as such, but were considered more the messengers of Odin. They also serve the mead at Valhalla, and because of this whoever pours the mead into the Horn at Blot or Sumbel is today known as ?the Valkyrie.?

The other spirits whose place seems fairly clear are the Disir. These are spirits who are intimately linked with a family. There is also some indication that they are linked with the land, but this would be in keeping with the old ways. We forget sometimes that many landowners in Europe have been living in the same place since before this continent was discovered. The land becomes an intimate part of the family and its identity, so it is natural that family spirits would also oversee the family land. Disir inevitably are seen as women who appear at times of great trouble or change. They are

somehow linked to the family bloodline, and seem most closely linked to the clanchief. There is one scene in one saga where a spirit, apparently a Dis, is passed on from one person to another who are not blood relations. However, these two friends are closer than brothers, so while the link is apparently not genetic, it is definitely familial. We know the family Disir were honored with blots at the Winter Nights and that they have great power to aid their family. As far as their origin, it?s possible that they are ancestral in origin. They may be ancestors whose power was so great that they were able to continue to see to their clan. Or it?s possible that the Disir are the collective spirit of the family ancestors. Freya is called the great Dis and there may be some linkage here to her position as a seidhrwoman. We know from the sagas that Seidhr was involved with talking to various spirits (including the dead) and its possible that this is the source of Freya?s name. It is also possible that she performed much the same function as a Dis to her tribe the Vanir.

Closely linked to the idea of the Disir is the Fylgia. These spirits
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are attached to an individual person in much the same way that the Disir are associated with a family. Fylgia usually appear either as animals or as beautiful women. They correspond to the ?fetch,? ?totem,? or ?power-animal? in other cultures. Most of the time the fylgia remains hidden and absent, it is only with truly great or powerful persons that the fylgia becomes known. They may have something to do with Seidhr as well, because many sagas offer evidence of spirit travel in the shape of animals. This corresponds exactly to notions of shamanism found in other cultures.

The remaining spirits include Alvar or elves, Dokkalvar or dark elves or Dwarfs, kobolds, and landvaettir. While some have defined one being as doing one thing and another serving a different function, I?m not inclined to draw very sharp distinctions between these various creatures. They all seem ?elfish? in origin, and there seems to me to be no pattern of associating one name with a specific function. We know that various landvaettir or land spirits were honored with blots. We also know that Frey is the lord of Alfheim, one of the nine worlds where the alvar are said to live.

Of all the remaining spirits, the dwarfs are the most consistent in description. We know that the dwarfs are cunning and misanthropic in character and incredible smiths, capable of creating magickal objects so valuable they are considered the greatest treasures of Asgard. Thor?s hammer Mjolnir, Freya?s necklace Brisingamen, and Sif?s golden

hair are all creations of the dwarfs. They live beneath the earth and have little to do with mankind or the Gods unless one seeks them out. What place they had in the religion we no longer know. It would seem wise to invoke them as spirits of the forge, but I can think of little other reason to disturb them.

Elves are the most difficult magickal race to pin down. Mythological sources tell us that the Alvar or light elves live in Alfheim where Frey is their Lord. However, we also have the enduring belief in folklore of the elves as faery-folk: beings associated with the natural world. These two conceptions of elves might still be linked, however, as Alfheim is known to be a place of incredible natural beauty, and Frey, their leader, is an agricultural deity. To further confuse this issue, Norse folklore has a strong belief in the Landvaettir, or land spirits who may fit into either or both of these categories. I?m inclined to lump them all together as similar beings that we simply don?t know enough about to tell apart. What is important is that Asatru, like all Pagan religions, honors the natural world and the earth very deeply. Whether one calls the spirits of the land as the elves, the faeries, or the landvaettir, or uses all of these terms interchangably, respect is all important. Asatru is known for being one of the most politically ?conservative? of the modern Pagan religions, but you?ll find few of us who aren?t staunch environmentalists.

One of the most important spirits to honor is the house-spirit. Folklore is also filled with stories of various spirits variously called faeries, elves, kobolds, brownies, tom-tin, etc who inhabit a house and see to its proper conduct. In the usual form of the tale, they offer to perform some housekeeping functions, but eventually turn on the owners of the house when they are insulted by overpayment. We don?t have any concrete evidence for how our ancestors honored these beings, but this is not surprising because such a thing would not be a

public observance and it?s unlikely it would be recorded in the sagas or Eddas. Folklore indicates that such beings should be honored with a simple bowl of milk or perhaps beer, but no more.

In general folklore does not paint the various elves and spirits as particularly benevolent figures. With the exception of house spirits, who as spirits of a manmade object are bound to us on some level, they seem most interested in staying out of the dealings of mankind. There are numerous stories of people who spy upon elf women and force them to become their brides. Inevitably the women are unhappy and

eventually escape, leaving their husbands devastated. There are also numerous stories of spirits who haunt the woods and who will drag wayward travelers into rivers to drown or to some other untimely death. When people do have dealings with the elves these beings seem to operate on an entirely different set of expectations than we do. Most of us would be gratified by the gift of a ?bonus? from our employer, yet time and time again in folklore this is the easiest way to anger a house spirit. We know that elves were honored with blots, but it?s just as possible that these ceremonies were made in propitiation to them rather than in kinship as are our blots made with the Gods. We suggest caution in dealing with beings with a set of values so foreign from our own. They should be approached in the same way one would approach a person from a country whose ways are very different.

In general, we?re also very reticent to make decisions about classifying the various ?other peoples.? It would be very easy to draw lines and place certain spirits into little boxes which label their function, but that seems overly mechanical and of little utility. Elves and other ?wights? are not human, and it might be too much to try to classify them in other than subjective terms. It?s probably best to simply make your intent clear, experiment, and use the terms which work for you, remembering only to be true to the sources.

Demi-Gods

There are a whole classification of Gods which are not truly part of the Aesir, Vanir, or even the Jotunn. Wayland the Smith is the best example of this that we can offer. Wayland, called Volund in the Norse version, is the greatest of smiths, but it?s clear in the mythology that he was more or less a human man. The myth tells of how he lost his wife and was enslaved by a human King. While his powers allow him to outwit and take vengeance on the king, it?s clear throughout that he?s not on the level of a Thor or an Odin. What one does about these demi-Gods or local Gods is a good question. I see nothing wrong with pouring a blot in their honor and dealing with them as you would any other God or Goddess. On the other hand, they are not part of the Aesir and I think it might be disrespectful to honor them with the Aesir or as part of a ceremony dedicated to the Aesir as they seem of a different nature.

Ancestor Worship:

Honoring ones ancestors was one of the most sacred duties of the Norsemen. One of the most important parts of greeting new people was

the exchanging of personal lineages at sumbel. The worship of the Disir is closely linked to ancestor worship. However, it is difficult for modern day Pagans to seriously engage in ancestor worship. We are
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for the most part without a strong connection to our heritage, and even if we feel motivated we would probably need to skip at least a thousand years back to find ancestors who would not have been appalled by our Heathen beliefs. One substitution for ancestor worship in the modern Asatru movement has been the veneration of heros from the Sagas and legends of our people.

The manner of how we honor ancestors is also somewhat troubling. I reserve the blot ritual to Gods and other powers, and I?m not sure if it?s appropriate to pour a blot to an ancestor, no matter how important he was. It?s touchy when you are honoring someone that you knew was a mortal. I think the most important part of ancestor worship is remembering, and the sumbel seems the most important part of that.

While we discuss ancestry, I must mention that some modern Asatru groups, in part because of holdovers from 19th century cultural movements, have placed a great deal of emphasis on ancestry in terms of race. Many have held that Asatru was a religion for whites or Northern Europeans only. In my not particularly humble opinion, this is pure idiocy. The basic argument for this is that people of other cultures do not share the same background and values. This is certainly true, but the key word in my opinion is culture, and all Americans by definition share a culture. Also, while I admit I would think it doubtful that people from outside of our own cultural heritage would be attracted greatly to Asatru, if they are it is for a reason and they should be welcomed and not shunned. It proves the worth of our religion and way of life that it is so strong that one would leave his own cultural path behind to take up ours.

As far as culture is concerned, the ancestry of the ancient North is alive and well in modern America. A thousand years ago settlers sailed to Iceland to avoid the growing influence of powerful kings and centralized government. This centralization of power was one of the things which Roman Christianity brought with it. Two hundred years ago we in America rebelled against our king for much the same reasons. Our culture is much more profoundly influenced by the Vikings than most would care to admit. Our law is based on English common law, which in turn has roots in Norman and Saxon law. (Both the Saxons and Normans were descended from Germanic tribes.) Our culture is based on

many of the same ideas which the Northmen held dear: the importance of the individual and the belief that individual rights outweighed collective rights. Thus, it is my assertion that we are all descended, at least in part, spiritually from the ancient Norse.

The Jotunn

The Jotunn or giants are the sworn enemies of the Gods. While the Aesir represent order and the Vanir represent the supportive powers of nature, the Jotunn represent chaos and the power of nature to destroy man and act independent of humankind. In the end, it is the Jotunn who will fight the Gods at Ragnarok and bring about the destruction of the world.

In essence despite being called Giants or Ogres, the Jotunn are Gods just as much as the Aesir or Vanir. In many cases they correspond very closely to the Fomoire in Celtic mythology. Most simply put, the Jotunn are the Gods of all those things which man has no control over. 2850

The Vanir are the Gods of the growing crops, the Jotunn are the Gods of the river which floods and washes away those crops or the tornado which destroys your entire farm. This is why they are frightening and this is why we hold them to be evil.

The Jotunn are not worshipped in modern Asatru, but there is some evidence that sacrifices were made to them in olden times. In this case, sacrifices were probably made ?to them? rather than shared ?with them? as was the case with the Vanir and Aesir. It would be inappropriate to embrace them as friends and brothers in the way we embrace our Gods. One doesn?t embrace the hurricane or the wildfire; it is insanity to do so. However, we must also remember that fact that we see their actions as bad, they are not inherently evil. The storm destroys the crops, but it also brings cleansing and renewal. We humans are only one species on this planet and in the end we are both expendable and irrelevant to nature. This is the manner in which the Jotunn act, and it is not surprising that we see this as evil.

However, one must also take into account the premonitions of Ragnarok recorded in the eddas. If the Jotunn are merely amoral, why are they the sworn enemy of the Aesir and why will they bring about the end of the world? It?s possible that Jotunn was more of a catch-all term for dangerous Gods rather than a reference to a specific family. (It is the case in many languages that there is one word for people that speak the language, usually translating as ?people,? and another term

for those persons of other cultures and tribes.) The dangerous forces of nature are ?Jotunn? because we cannot control them, but there are other forces, principally those of chaos, that are considered ?Jotunn? as well.

There is abundant evidence for this in the Eddas. Various Jotunn are seen to marry into the Aesir without a great deal of trouble from the Gods, but at other times the mere sight of one throws Thor into a rage. The obvious conclusion is that they are more than one specific race of deities. The destructive powers of nature were tolerated to some extent, and often married into the Aesir bringing them more under control. However, other ?outlander? Gods were completely destructive to the Aesir (and thus mankind) and the Gods only thought for them was death.

The Religious Structure of Asatru

The ancients, for the most part, did not have an organized system of Temples or churches in the way that our society does today. Religion was a very personal affair, mostly between the Gods and their worshippers. If there was a formalized temple or perhaps a grove that was dedicated to the Gods and tended as a temple it was most likely built by a wealthy landowner and dedicated to his or her patron God. Such a person would then, usually, become the Gothi (Priest) or Gythia (Priestess) of the temple. Such temples were generally maintained by the family after the builders death, the title being more or less inherited by whomever was lord over the land.

Today most Asatru groups are similarly unstructured. This has been a problem because there is little in the way of religious education other than in books such as this one and personal research. While this sort of learning is fine, there are always some things left out

and I?m sure that mine will be no exception. There are a few groups who are attempting to initiate training programs and present sets of standards for people who would declare themselves to be Gothi or Gythia, but these groups have unfortunately been somewhat inflexible and dogmatic, seeming more interested in creating hierarchies than with service to the Folk or Gods.

Gothi is a honorary title only. It does not mark any administrative power or rank within Asatru. One would probably not call oneself Gothi unless one had some experience of deity and had led many

rituals, but as it entails power over no one and it is up to no one to comment on ones qualifications or abilities. Similarly there is no need for someone to be a Gothi or to have access to one in order to practice our faith. While the more experienced might get more things ?right? in the ritual, this is purely subjective and if your heart is true to the Gods this is enough.

Most persons who were given the title Gothi in the old days were dedicated to a single God. The title most often formed their last name: Thorolf Thorsgothi for example. This dedication to a God or Goddess was usually part of one?s family heritage and was passed down to your children. While there is no compelling reason why one cannot act as Priest to the entire community of Gods and Goddesses, it is most common for one to be dedicated to a single deity. A kindred may have persons who are each dedicated to a different deity, or it may orient itself towards a single deity as did families in the Sagas.

The most basic unit of Asatru religious worship is the hearth or homestead. This is nothing more than it sounds like: a household of Asafolk who worship the old Gods and Goddesses. Several individuals or hearths may group themselves into a ?kindred,? which is a term that has many meanings to many different groups. Some kindreds have many members and function like mainstream churches, others are more familylike and attempt to hold to their privacy. The place of a kindred is more or less analogous to a clan or small tribal group. A kindred is made up of people you are familiar with and with whom you meet in person and in it?s best sense it?s an organic grouping, however it?s not the same sort of bonding that one would find in a single family or even in an extremely close knit group of friends. In a true Pagan society, the kindred would be found on the level of a farmstead or small village.

The ritual blots are most commonly done on the level of the kindred, or in meetings where more than one kindred comes together. The rituals of a Hearth might be less formalized and more ?homey? in atmosphere. The blot ritual is based on a religious observance that was part of the official public aspect of ancient Asatru, and its likely that there were many other private rituals that would not necessarily be appropriate for a kindred to take part in together. For example, a kindred might not honor the individual family Dis or the house-spirits unless all members of the kindred lived together or were tied by blood as well as companionship.

Most persons will want to join or found a kindred in their area, however, before one runs out and begins to solicit people, you should

think about what you are doing. The very name of our groupings, ?kindred,? implies a great deal more than does membership in a church. Today we are accustomed to religious institutions that are more or

less anonymous and sterile. A kindred should not be this way. While we must be open to all, we need not act as if we were a public facility with no more intimacy than a department store. It is best to start small and gather people as they come to you. Once you are established, get involved in the local Pagan community if you are not already. Attend a few events of the local Leif Erikson society or the Sons of Norway. Open one of your blots to the public and take note of people who are attracted to Asatru. A kindred is something which should form organically and cannot be pushed. On the other hand, Asatru is not a secret religion or one open only to ?initiates? as many Neo-Pagan faiths are. We must be open to outsiders who are truly interested. I am just cautioning against throwing people into a kindred because they are available or it is the only group around or they are too polite to say no. A roommate of mine related to me a conversation he had with another person at an Asatru gathering. The person remarked that ?this is all very nice, but when do you think Joe will get tired of this stuff.? My roommate being a seriously committed Heathen straightened him out. The person in question was just a friend of Joe?s who went to Pagan events because of Joe?s interest. He assumed that the rest of the group was ?humoring Joe? just as he was. The moral of this story is that if people are not interested, there?s nothing you can do about it. We?re not the Christians who want anybody and everybody to join our faith, and we should pay just as much attention to dissuading the dabblers and the kooks as we do to attracting those who truly do have the love of the Old Gods in their hearts.

As to what makes one a Gothi, the requirements would vary from group to group. Some might have written criteria, while others might leave it up to the persons heart. Certainly a Gothi is one who has a long term relationship with the Gods and Goddesses. One does not, for example, simply read this book and then proclaim oneself Gothi! (I am writing this book and don?t consider myself to be a Gothi.) A competent Gothi should have studied the Eddas and Sagas and know the history of our religion. He or she should also know a bit about the runes, and the other mysteries of our tradition. One should also note that this is a public office and the Gothi of old had responsibilities as leaders of the community. Most importantly one must be sincerely dedicated. There?s no push to move to a ?higher? level of the Priesthood as there are in religions or magickal orders with ?degree

systems? and if you do not feel compelled to take on the responsibilities of being a Gothi or Gythia, there is no need for you to and much to say that you should not.

The Values of Asatru

One of the basic functions of a religion is to offer a set of values on which mankind is to base it's actions. This, sadly, is one area where Paganism has often failed. The cult of anti-values has held sway, taking moral relativism to extremes perhaps even farther from common sense than fundamentalist moral legalism, even to the point where I have heard rape, murder, and genocide defended on the basis of "cultural differences."

However, values remain important. All one needs to do is look at the morning paper to see the results of a society that has in many ways embraced the cult of anti-values. Thievery, murder, and plunder exist
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in our cities to extents which would have appalled our ancestors?no matter how many times they went a' Viking. While this is hardly what the Pagans who have embraced the cult of anti-values had in mind, it is to my belief a natural outgrowth of the same basic philosophical concept. The chaos in our country is the dark shadow of the modern rejection of moral legalism. What should have been an evolution from a legalistic moral/religious culture to one of flexible honor based values and self-responsibility has instead become a morass of chaos and immorality. The lesson we should all learn is that while there is no definitive list of sins; right and wrong still exist.

As usual Asatru offers a sensible solution. Our faith deals not in legalisms and rules nor in unchecked chaos and relativism. We instead acknowledge the existence of right and wrong, good and evil, but we deal with actions according to basic philosophical concepts that are applied by the keen intellect of Odin, the simple common sense of Thor, and the solid honor of Tyr?the gifts of the Gods to us.

Asatru posits that the basic place of moral judgment is within the human heart and mind. We as human beings with the gift of intelligence are sensible and responsible enough to determine right from wrong and act accordingly. The Gods teach us through the examples of their lives, as chronicled in the Eddas, and through various pieces such as the Havamal which directly offer us advice. In the modern history of our faith, various Asatru organizations have

outlined simple sets of values which they hold up as simple guidelines on how to live ones life.

The Odinic Rite (the major Asatru group in England) has one of the most cohesive and sensible of all those we've seen and this set has been adopted by the Raven Kindred as an "official" statement of our beliefs. We do this not only as a moral guide for our members, but also to say to the world what it is that we stand for?our good name in the community being important to us. Finally, this list is used when someone formally joins the Raven Kindred and we hold a sumble and toast the 9 virtues to the new member in the hope that they will apply them to their life.

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that
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we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficult?to lose ones hand for ones beliefs?but,

Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital T?the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's ?truths? and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those

who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.
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However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a ?knowing? that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

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Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for

social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be banned?better that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever
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we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn?t just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn?t wring their hands in doubt or hesitation. We should put the same attitude

forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them?and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru ?rule? that we do not kneel to the Gods during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people

from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our
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ancestors were great collectors of gold goodies, they didn?t lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good ?Ring Giver.?

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

Perseverance

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishments?especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never have been written. We must be willing to continue in the hard work of making our religion strong?not just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To

accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.

Appendices:

Essays, Raven Kindred Information, Sample Rituals & Networking Information

Hailing the Sun: A Sample Blot to honor Sunna at the Summer Solstice

This ritual would be ideally performed at sunrise on the day of the summer Solstice. If possible the folk should gather while it is still dark or even better, remain awake throughout the night in vigil. A secondary time would be at noon on the Solstice. This ritual should not be performed at night.

At any point in this ritual, within the realm of logic and dramatic flow, the parts marked as Gothi and Gythia may be shared among the 2859

folk. In addition, the parts are not necessarily sex specific, but the terminology is used as a convenience.

Set Up: An altar should be placed in the center and the folk should form a circle around it, leaving space in the center for the ?action? to take place. For this ritual you will need some sort of mead or beer, a horn or chalice, an offering bowl, a hammer for consecrations, and a wheel of some sort, preferably a wagon wheel to symbolize the turning of the wheel of the year. Any reasonable tools may be substituted. The Wheel is placed on the ground near the altar or on the altar with candles around the rim (unlit).

Consecration of space

The Gothi goes to the center of the folk and forms the invocational position of the elhaz rune, both hands in the air at a rough 45? angle.

Gothi: We gather here to honor our sacred lady Sunna, who on this Solstice Morning, reaches her height of power. All hail Sunna!

All: Hail Sunna!

The Gythia takes the hammer and walks to each of the four corners and consecrates the space.

Gythia: Hammer, hallow and hold this holy stead, that it will be a fitting place for our worship of our sacred lady Sunna! Hammar, Helga ve thetta ok hindra alla illska!

Gythia returns hammer to altar and faces the altar.

Gythia: I consecrate and hallow this altar to the work of our sacred lady Sunna! Here on this Solstice morning may the might of the Gods be brought to our holy stead. May the warm light of Sunna heat our hearts and hold our spirits.

Gothi: Our holy lady watches and waits for the blot in her honor. Hail Sunna!

All: Hail Sunna!

(At this point it would be most appropriate for a song or reading to be performed. It should obviously be about Sunna or the sun or something appropriate to the day.)

Invocation

Gythia: Our lady Sunna is the light of knowledge, the warmth of love, and the heat of our passion. Let us spend a moment in silence, contemplating those things which she brings us.

Leave a few moments for silent prayers and meditation.

Gothi: Holy Sunna. Lady of the Sun. Light of the heavens. Ever pursued and ever free. We gather to greet and welcome you and offer you gifts on this day. We offer to you our prayers and love, our devotion and strength, our kinship and honor.
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All face the sun and form the elhaz posture.

All: Hail to thee Sunna, light of Har newly risen. She whose holy light shone upon our ancestors of old and she who?s light will shine upon our children. We give you hail and welcome. Fill our hearts on this Solstice morning with your warm rays that your fires may burn in our hearts throughout the year. Hail Sunna!

A few moments of silence are appropriate here.

Blot

Gothi: Now it is time to offer sacrifice to our holy lady.

Gythia takes horn and Gothi fills it with mead. Gythia holds horn above her head, in the direction of the sun.

Gythia: Here is our sacrifice, the essence of our love and spirit. We offer it to you as a token of our kinship and our love. As you drink of it, may your power fill this holy hlaut and feed our spirits.

Gythia drinks from the horn and it is then passed around the folk, each taking a drink, with the horn returning to the Gythia.

Gythia: Hail to thee Sunna!

Gythia pours remainder of horn into the offering bowl. Gythia and Gothi take the bowl and evergreen sprig and walk around the folk, sprinkling the mead to the four corners and on the folk. Finally they return to the center and sprinkle the wheel.

Gothi: Hail the sacred wheel of the sun. Now it is the longest day of the year and the sun is triumphant, but all changes and the wheel turns.

Gythia lights candles on the wheel and members of the folk take it up and parade it around the grounds. A song or chant would be appropriate at this time. ?The sun burns, the wheel turns!? for example. Once the procession is done (this decision should be based on the subjective feelings of those involved and not planned out) the wheel should be returned to the altar.

Gothi & Gythia assume the invocation position

Gothi: Sacred Lady Sunna, Summer Sun now strongest. We thank you for your blessings of warmth and light. May you reign long.

All: Hail Sunna! Hail Sunna! Hail Sunna!

Libation

Gothi takes up the hlaut bowl.

Gothi: Now our rite is ended and the sacrifice is made. The wheel turns. To Sunna, to the Gods, to the Goddesses, and to Earth, mother

of us all, we offer this holy mead, from the Gods to the Earth To us. From ourselves to the Earth to the Gods. Hail!

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Gothi pours contents of the hlaut bowl on the ground, possibly in the center of the wheel. If this ritual is done indoors, the libation should be poured outside afterwards. We usually trek outside immediately even if the ritual is an apartment. The physical action of pouring the libation is an important psychological trigger to both Gods and men that the ritual is over.

What Is The Raven Kindred?

The Raven Kindred is a non-incorporated religious organization dedicated to the worship and veneration of the ancient Nordic Gods and Goddesses and to the religion of Asatru. We are centered around the Worcester county area of Massachusetts and Southern Maryland/suburban D.C. areas, but have members in Western Massachusetts, the Boston area, and Connecticut. We welcome members from other areas, including contacts through correspondence.

The focus of the Raven Kindred is specifically the religion of Asatru. While we honor our Pagan relations in the Wiccan community, we are following a much different tradition. Our rituals are the blot or offering and the sumble. Also while we are primarily involved as a kindred in exoteric forms of worship, we have members who are interested in seidhr, rune magic, and other esoteric pursuits within the Nordic Tradition.

We practice a fairly conservative version of Asatru trying to keep close to our roots in the Asatru Free Assembly and Asatru Alliance including a tribalist sense of who we are as a Folk. However, we are also much more progressive in our social beliefs and politics and we welcome all persons regardless of ethnic origin, sexual preference, or political view. We hope to be a link between the Old and the New, holding to our dear values of Faith, Folk, and Family while discarding the prejudices that have held our religion back.

Our goals for the future are quite far-reaching. We support the movement to bring Asatru out of the shadows and to spread the Troth of the Gods to all who are their natural children. More immediately we intend to network with existing Asatru organizations, both local and national, while also setting up other chapters of the Raven Kindred

and doing some networking on our own behalf.

Attendence at Raven Kindred rituals is essentially open, although we reserve the right to eject anyone who is disruptive as well as the right to hold observances that are open only to Professed Asatru or to Kindred Members. Full membership is available only to those who have Professed Asatru and place their membership in the Raven Kindred above other religious commitments. Decisions about the Raven Kindred are made by a majority vote by Full Members.

Currently the Raven Kindred holds a Blot on the first Saturday of each month in Sturbridge Massachusetts and Wheaton Maryland. We also gather at other seasonally appropriate times for Blots and other activities.

For more information on the Raven Kindred, Asatru, or our services please contact us at the following addresses:

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Raven Kindred Maryland/DC; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 Raven Kindred Massachusetts; P.O. Box 1137; Sturbridge MA 01566 Electronic mail may be sent via the internet to lstead@access.digex.net

Raven Kindred Ritual Outline

The Raven Kindred has developed a slightly different form of the Blot ritual which we use. This has come to pass because of a desire for more personal involvement as well as a smaller group of people than would be appropriate for a major blot.

The major change, outside of a few cosmetic differences, is that we have added a ?mini sumbel? to the blot ritual in place of the sprinkling in which we offer three rounds of toasts: the first dedicated to the God or Goddess being honored and the remaining two to anything the participants deem appropriate which is not inimical to the purpose of the blot. (i.e. don?t toast the Jotnar during a ritual to Thor.)

Setting the mood: Chant to Odin, Vili, Ve

To begin each ritual we offer a three round chant of ?Odin, Vili, Ve.? This serves two purposes. First we are linking ourselves to the Gods

of creation and thus to the connections between Midgard and the Gods. Second and perhaps more appropriately it allows people to get themselves mentally prepared for the service.

Hammer Rite

We offer an invocation to Fire and Ice which are the central elements of the creation of the world. We ask that the place we are meeting be blessed and Holy for the coming of the Gods.

Statement of purpose

We far too often ignore this, but it?s a good idea to have the Gothi or Gythia who is presiding greet the participants and state something general about the purpose of the ritual. It need not be complicated ?We gather together today to celebrate the Winter Nights as our ancestors did. To honor our ancestors, the Disir, and Freya the Great Dis and to renew our bonds as a family [kindred].?

General Prayer

At this point one of our members usually offers up a prayer to the Aesir and Vanir collectively to thank them for their bounty since the last time we met and to ask their blessings upon the kindred and its members.

Personal invocations

We reserve a time between the opening of the ritual and the blot ceremony for people to offer any prayers or other invocations they feel necessary. This is the time when we Profess new members of Asatru. Other activities done at this time have included a kindred member thanking Saga, the Goddess of wisdom, for her recent graduation

from college.

Invoke deity of occasion

At this point we make a point to specifically invoke and honor the deity that we are bloting. We attempt to list as many names and or functions of the God as possible and this serves a dual purpose in reminding the attendees of who the God is and why we are honoring Him. This is, however, separate from the offering.

Meditation

At this point we like to remind ourselves why we are here and what the Gods mean to us. We sit and someone either offers a spoken meditation or more often reads a story from the mythology. While most of us enjoy the poetic edda, we usually use a modern prose version of the myth as it is easier to follow.

Offer/sanctify mead

The Gothi takes up the horn and his assistant (often called ?The Valkyrie? by Asafolk) fills it with mead. The Gothi then steps to the altar and holds the horn aloft and asks the God to partake of it and charge it with his power.

Toast to the deity of occasion

This is when we begin to deviate substantially from the standard Asatru blot ritual. Beginning with the Gothi the horn is raised and a toast drunk to the God. The horn is then passed around to the Folk and a personal toast repeated. The only rule here is that the round is dedicated to the God invoked. Many times the toasts are personal thanksgiving or requests for aid or wisdom.

At the end of the round the remains of the horn (and there should be some) are poured into the blotbowl.

Remaining toasts

We then take two more rounds to toast whatever Gods, ancestors, and beings each person wishes. There is not necessarily any continuity from one person to the next. Brags or oaths are also appropriate at this time. Professions, other major oaths, and major works of thanksgiving or praise are usually done before the blot. The second and third toasts are usually reserved for small things.

Thank deity

Finally we always remember to thank the deity and ask for his continued blessings on the Folk present.

Oath Ring ceremony

Our kindred has a ceremony that affirms our dedication to each other, to the kindred, and to the Gods. Each full Professed and accepted

Kindred member comes forward and takes hold of the oath ring. (We are blessed in having a 6? diameter brass oath ring made for us by a kindred member.) One person then recites a rede concerning itself with 2864

the symbol of a ring and something which connects us to the Gods, the Earth, and to each other.

I should repeat, only kindred Members participate in this. If you haven?t sworn on the oath ring, you don?t take part in the ceremony. We have enlarged this at public events to all Professed persons, but change the rede to remove references to the kindred.

Pour libation

Finally we leave the Hof and pour a libation on the physical earth, adjourning outside to do so if we are indoors. The blot hitting the ground signals that the ritual is truly over. When we are working indoors in a living room or other non-dedicated space I always make sure I am the first to return and extinguish candles, turn on electric lights, etc. This provides a good hint to people?s minds that the ritual is, in fact, over. If we had a dedicated space, the procession outside to pour the blot would also empty the Hof and we would adjourn to the feast rather than returning to the temple.

Raven Kindred Calendar

The Raven Kindred meets on the first weekend of each month and for the four major Norse holidays: Summer and Winter Finding (Spring & Fall Equinox), Summer Solstice, and Yule. Traditional festivals which have been moved to fit our monthly schedule have their traditional date in parenthesis. Festivals marked with a ?*? are particular to the Raven Kindred. There are other holidays which our kindred does not meet to celebrate, but which are recognized by Asatru and celebrated on an individual or family basis.

Snowmoon/January

1st weekend ? Frig?s Distaff ? Celebration of Frigga and the home (Trad.1/2)

Horning/February

1st weekend ? Disting ? Celebration of Freya and the Disir (Trad.

2/14)

Lenting/March

1st weekend ? Founding of the World. Celebration of Odin, Vili, and Ve*

3/21 ? Summer Finding - Celebration of the Goddess Ostara. Also a celebration of the Raven Kindred?s founding, Spring Equinox 1991.

Ostara/April

1st weekend ? Alfarblot. Sacrifice to the elves and nature spirits (traditionally celebrated as part of Disting)

Merry-Moon/May

1st weekend ? May Day/Walpurgis. Celebration of spring which we 2865

dedicate to Njord and Nerthus. (Trad. 5/1)

Fallow/June

1st weekend ? Festival of Mead dedicated to Aegir and also to Bygvir and Beyla*

3/21 Summer Solstice ? Dedicated to Sunna, Goddess of the Sun

Haymoon/July

1st weekend ? Blot in honor of Baldr*

Harvest/August

1st weekend ? Freyfaxi, first harvest and celebration of Frey and his horse (Trad. 8/1)

Shedding/September

1st weekend ? Discovery of the Runes, celebration of Odin as the God of Wisdom (Odinic Rite holiday celebrated 8/25)

9/21 Winter Finding ? Disirblot (Disirblot traditionally 10/13-10/15)

Hunting/October

1st weekend ? Tyrblot, celebration of Justice and Honor. (Supreme Court session begins 1st Monday in October)*

Fogmoon/November

1st weekend ? Einjerhar, celebration of war-dead and Ragnarok Dedicated to Odin and Freya (Trad. 11/11 ? Armistice Day)

Wolfmoon/December

1st weekend ? Winterblot, dedicated to Skadi and/or Ullr*

12/21 ? Yule, multiday festival dedicated to Thor et al (Traditionally a festival lasting from the Mother Night 12/21 to New Years Day)

The Bylaws of The Raven Kindred of Asatru

I. Purpose

The Raven Kindred of Asatru is an unincorporated non-profit religious association dedicated to the worship of the Old Norse and Germanic Gods and the practice of the ancestral religion of Asatru.

II. Membership

A. Associate Membership in the Raven Kindred is open to all practitioners of Asatru. No benefits are implied or guaranteed by Associate Membership.

B. Full Membership (aka Voting Membership) is obtained by a 2866

majority vote of the current full members then present. Each member may vote yes, no, or to table the motion for 3 months. Candidates for Full Membership shall have fulfilled the following qualifications before being considered: 1) The candidate must have pledged troth to the Aesir and Vanir. 2) The candidate must be willing to place priority on his loyalties to Asatru and the Raven Kindred over other spiritual commitments. 3) The Candidate must be willing to swear an oath of membership to the Raven Kindred.

C. Membership of any type will not be denied on the basis of

race, sex, or sexual preference.

D. Full or Associate Membership may be revoked by a vote of two thirds of the Full Members then present.

E. Membership in the Raven Kindred of Asatru, either Associate or Full, may be resigned by serving verbal notice at any function of the Kindred or by written notice.

III Governance

A. Governance shall be by majority vote. Each Full Member shall have one vote. Only Full Members shall vote, but any interested parties shall be given reasonable access to address the Kindred. Full Members may hold proxy for other Full Members.

B. Such officers as needed shall be appointed for whatever terms and functions the Kindred deems necessary.

C. Meetings, during which the Kindred may conduct business, may be scheduled by the Kindred as needed, but the Kindred shall meet not less than once every six months. Any time that 50% of the Kindred?s Full Members are met together, either physically or through other interactive means, a meeting may be declared for the purpose of conducting business.

IV Alliances

Subject to the restrictions in section V, the Raven Kindred of Asatru shall seek out alliances with other groups of similar nature and purpose for the betterment of our faith as a whole.

V Independence

The Raven Kindred of Asatru shall not sign any treaty or affiliate with any group that would deny its independence as an entity or control its internal affairs. In any alliances, affiliations, or treaties, these By-Laws shall have precedence over any other instruments signed by the Kindred.

VI. Amendments

These by-laws may be amended by a vote of 2/3 of all Full Members. Any proposed amendments must be circulated to all Full Members in writing 30 days before such amendments may be voted on.

Sources and Resources for Asatru

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Please note: This resource list is provided as is and is intended to be comprehensive. The Raven Kindred doesn?t necessarily endorse any of the following organizations, publications, etc.

Organizations:

The Ring of Troth P.O. Box 25637; Tempe, AZ 85285-5637 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning ? 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magical properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that ?its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated?

The Troth provides a quarterly magazine and a networking list. There are also regional gatherings put on by individual Kindreds. Work is currently underway on a book of rituals.

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. ?The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those

who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance.? This group has recently adopted a declaration stating that Asatru is an ethnic religion, so membership now seems to be limited on the basis of race.

The Odinic Rite BM Edda; London, WCN 3XX

The Odinic Rite BM Runic: London WCN 3XX

These two organizations are each claiming to be the ?true? Odinic Rite. The BM Runic address is the older one, but the BM Edda address seems to be producing more publications. I?d suggest writing to both and figuring it out on your own. The Odinic Rite is an organization for the revival of Odinism in England. If one sends a few postal reply 2868

coupons I believe each will send you information. Both publish magazines.

Eagles Reaches P.O. Box 382; Deer Park TX 77536-0382

Eagles Reaches is now doing national organizing and correspondence connections.

The Raven Kindred 11160 Veirs Mill Rd L15-175; Wheaton MD 20902

The Raven Kindred offers correspondence connections, regional coordination, booklets and pamphlets. They also operate the Wyrd Network, a correspondence network for Wiccans to discuss the compability with and conversion to Asatru.

Magazines:

Vor Tru ? $12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc. Sometimes contains racist material.

Idunna ? $24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, translations etc within a religious framework.

Mountain Thunder ? $18/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on relgious issues of Heathenry, scholarly stuff, reviews, and opinion. Has devoted a lot of commentary to the Asatru community and where it?s going.

Uncle Thorr?s Newsletter ? $12/year, P.O. Box 080437; Staten Island NY 10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Ask & Embla ? $12/year; P.O. Box 271; Carrollton OH 44615. Small amateur production with commentary on Asatru and nothern lore.

Raven?s Cry ? Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Small iregular kindred newsletter

Wyrd Network Newsletter ? Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Newsletter/letter exchange for Wiccans interested in Asatru.

The Runestone ? $10/year; P.O. Box 445; Nevada City CA 95959. Published by Stephen McNallen & Maddy Hutter, this is the reincarnation of the AFA?s seminal journal on Asatru. Interesting commentary, interested in heroic viking past.

On Wings of Eagles ?$25/year; Eagles Reaches; P.O. Box 382; Deer Park, TX 77536-0382

Odinism Today ? ?8.50 (overseas) BM Edda; London; WC1N 3XX; England/United Kingdom. A nice little quarterly with articles on mythology, reviews, etc.
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ORBriefing ? $20 (overseas) BM Runic; London; WC1N 3XX; England/UK. A small newsletter of happenings and opinion.

Kindreds:

American Church of Teutonic Life; 107 Court St, Suite 131; Watertown NY 13601 Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance) Asatru Fellowship; P.O. Box 271; Carrollton OH 44615 Asatru Fellowship; 858 W Armitage Ste. 139; Chicago, IL 60614 Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972 Bond of the Grae Wolf;

119 Waipapa Rd; Hataitai; Wellington 3, New Zealand Crow?s Nest Kindred; P.O. Box 3392; Galveston, TX 77552 Eagle Kindred; P.O. Box 1942; McCall, ID 83638 Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth) Freya?s Folk; 537 Jones St #165; San Francisco, CA 94102 Gering Hall; 720 Huntington St; Watertown, NY 13601 Hammer Oak Kindred; 2626 35th Ave; Oakland, CA 94619 Hammerstead Kindred; P.O. Box 22379; Lexington, KY 40522-2379 Helga Ve Kindred; P.O Box 531; Bouse, AZ 85325 Heritage and Tradition; CP 244, Succ. P.A.T.; Montreal Quevec, H1B 5K3 Canada Hlidhskjalf Kindred; 1513 Thurlow St; Orleans, Ontario K4A-1D8; Canada Hrafnaheimr; 7162 Melrose Ave; Los Angeles, CA 90046 Irmunsul Hearth; P.O. Box 18812; Auston, TX 78760 (Ring of Troth) Midgard Kindred; P.O. Box 4071; Toledo, OH 43609 Mountain Moot; P.O. Box 328; Elizabeth CO 80107 Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422 Niumd Baqra Kindred; P.O. Box 4371; Sunland, CA 91041 North Carolina Kindred; Rt 3 Box 113; Laqwndale, NC 28090 Northern California Kindred; P.O. Box 445; Nevada City CA 95959 N. Ancestral Runic Fellowship; P.O. Box 199045; Indianapolis, IN 46219 Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160 Ocean Kindred; P.O. Box 09007; Staten Island, NY 10309 Raven Kindred North; P.O. Box 1137; Sturbridge MA 01566 Raven Kindred South; 11160 Veirs Mill Rd L15-175; Wheaton, MD 20902 Saehrimner Kindred; 1861 County Rd 1114; Cullman, AL 35055 Skelland Kindred; P.O. Box 7608; Clearwater FL 34618 Thorr?s Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308 Torwald Kindred; 1630 30th St #266; Boulder CO 80301 Ullsbekk Kindred; P.O. Box 1156; Denver, CO 80201 Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901 (Asatru Alliance) Vlissinger Hearth; 3016 154th St; Flushing, NY 11354 Wotan Kindred; 8117 NE 32nd St; Vancouver, WA 948662 Wulfing Kindred; P.O. Box 18237; Chicago IL 60618 (Asatru Alliance) Yggdrasil Kindred; 1709 West Midvale Village Dr; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

Teutonic Religion by Kveldulfr Gundarsson (basic text on modern Germanic Paganism. I also recommend his book on runes Teutonic Magic.)

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The Raven Kindred Ritual Book (basic text on Asatru ritual and beliefs, $5 from the Raven Kindred South, checks made out to Lewis Stead, available for free download from online services or the Moonrise BBS at (301)?5939609 or by e-mail from lstead@access.digex.net

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor?s Hammers and statuary.

Computer Network Resources:

There is a Runes & Asatru conference on the Pagan/Occult Distribution System (PODSnet). This network has nodes around the world and BBSes drop in and out of the network. The following are long term stable boards: The Mountain Oracle, Colorado: 719-380-7886, Baphonet, New York: 718-499-0513, Mysteria, California: 818-353-8891, Sacred Grove, Washington State: 206-634-1980, Moonrise, Maryland/DC: 301-593-9609, Pandora?s Box, Ottawa Canada: 613-829-1209, PODS, Sydney Australia: 61-2-833-1848, PODS Melbourne Australia: 61-3-796-2180

The Troth Line is an internet mailing list for Asatru and The Ring of Troth. For subscription information send an E-Mail message to mimir@u.washington.edu. The list itself is at troth-l@seanews.akita.com. The internet is accessable through America Online, CompuServe, Delphi, and tens of thousands of other locations.

Please send additions and corrections to Lewis Stead; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 or through e-mail to lstead@access.digex.net.

HHHH

BECOMES A
RICH, LOAMY FIELD, FRESH PLOUGHED.

FEEL THE SOIL. RUB IT BETWEEN YOUR FINGERS. SEE IT AND SMELL IT. IT IS DARK, ALMOST BLACK. IT SMELLS OF COMPOST,SOMEHOW SMOKY. IT
IS SMOOTH, CRUMBLY, FREE OF ROCKS, FIRM TO SUPPORT ROOTS BUT LOOSE TO
LET THEM SPREAD. THIS IS MOTHER. LIE DOWN UPON HER BODY AND EMBRACE
HER; FEEL HER WARMTH, WARMTH FROM THE SUN, SEEPING INTO YOU, COMFORTING
YOU.

RISE UP. AT YOUR SIDE, HANGING FROM YOUR SHOULDER, IS A BAG. WHEN YOU REACH INTO IT, YOUR HAND COMES OUT FULL OF SEEDS. WALK BACK
AND FORTH IN THE FIELD, SCATTERING THE SEEDS. FEEL THE SOIL GIVE UNDER
YOUR FEET. FEEL THE SUN OVERHEAD; IT IS HOT, AND YOU ARE GETTING TIRED. KEEP ON, RHYTHMICALLY REACHING INTO THE BAG AND CASTING THE SEEDS ABROAD. YOUR SWEAT RUNS OFF YOU INTO THE FURROWS, SOAKING INTO
THE SOIL. NOW THE WHOLE FIELD IS PLANTED. NOW YOU CAN SIT AT THE FIELD'S EDGE AND REST.

YOU ARE TIRED. YOU FEEL AS THOUGH YOU COULD REST FOR DAYS. YOU
SIT EASY, BALANCED, ROOTED LIKE A STONE. YOU ARE A STONE. YOU ARE THE
GUARDIAN STONE OF THIS FIELD. YOU WATCH, AS DAYS PASS. SLOWLY,
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SLOWLY, THE SUN ROLLS OVERHEAD, CLOUDS FILL THE SKY AND EMPTY OVER THE
FIELD WITH THUNDER AND LIGHTNING. SLOWLY, SLOWLY, THE FIELD TURNS FROM
BROWN TO GREEN, AS THE FIRST SPROUTS FORCE THEIR WAY FROM THE SOIL.
DAYS PASS. WEEKS PASS. THE SPROUTS LOOK FIRST LIKE GRASS, THEN STALKS
APPEAR AND GROW EVER LONGER. AT THE TOP OF EACH STALK, SWELLINGS BECOME NEW SEEDS. THE CLUSTERS OF SEEDS GROW, BLANKETED IN THEIR CHAFF, THE HEADS OF GRAIN GROW BRUSHY, BEARDED. THE GRAIN TURNS GOLD

FROM GREEN; THE HEADS BOW DOWN UNDER THE WEIGHT OF THEIR SEED.

AND NOW YOU SEE PEOPLE COMING INTO THE FIELD, WOMEN WITH SICKLES IN THEIR HANDS. THEY ARE SINGING A DIRGE, A MOURNING SONG. THEY COME INTO THE FIELD AND CUT THE STALKS, KILLING THE PLANTS! YOU ARE A STONE, BUT YOU FEEL YOUR HEART BREAK WITH GRIEF FOR THIS KILLING. SOON, ONLY STUBBLE IS LEFT; THE WOMEN HAVE TAKEN THE GRAIN AWAY. BEFORE LONG, MORE WOMEN COME, AND SET FIRE TO THE STUBBLE. YOU FEEL THE HEAT OF IT WARMING YOUR STONE BODY. YOU FEEL CRACKS OPEN INSIDE YOU. SOON, THE FIRE BURNS OUT, AND THE FIELD IS LEFT BLACK AS IT BEGAN. THE WOMEN RETURN WITH SEEDS, PLANTING AS BEFORE. THE WEATHER TURNS COLD, AND YOUR STONE-SELF CRACKS APART; PIECES OF YOU FALL ONTO THE FIELD.

YOUR AWARENESS IS IN THE FIELD NOW, IN THE SEEDS. SLEEPING IN THE EARTH, UNDER THE SNOW. WITH SPRING, YOU FEEL THE EARTH WARMING, AND YOU KNOW WITHOUT KNOWING HOW THAT THE SUN IS ABOVE YOU. YOU PUSH UPWARD, TOWARD THE UNSEEN SUN. YOU SEND DOWN A TAP ROOT TO HELP PUSH YOU UP AND TO FEED YOU, AND IN THE OTHER DIRECTION YOU SEND A SHOOT WITH TWO LEAF BUDS. BEFORE LONG, YOU BURST OUT INTO THE SUNLIGHT. ALL AROUND YOU ARE OTHER PLANTS. AS THE DAYS PASS, YOU GROW WITH THEM. WHEN THE THUNDERSTORMS COME, YOU FEEL THAT THIS RAIN IS RICHER, AND YOU FEEL BLESSED. SEEDS DRINK RAIN AND EAT SUNLIGHT AND GROW HEAVY UPON YOU. YOU CANNOT HOLD THEM UP; THEY PULL YOU DOWN. YOU ARE OPPRESSED, AND AT A STANDSTILL. YOU SENSE MOVEMENT IN THE FIELD, AND THEN THERE IS A SHARP PAIN! YOU ARE CUT OFF FROM YOUR ROOT! YOUR POWER TO TRANSFORM SUNLIGHT SLIPS AWAY FROM YOU LIKE BLOOD! YOU ARE DYING! YOU ARE TAKEN AWAY FROM YOUR MOTHER FIELD AND THROWN ON A HARD FLOOR. YOU

ARE BEATEN, BROKEN APART, SCATTERED. YOU ARE DEAD.

BUT SOME AWARENESS REMAINS WITH YOU. YOU FEEL THE PIECES OF YOURSELF GATHERED UP IN HUMAN HANDS, AND THEN SCATTERED AGAIN, THIS TIME ON SOFTNESS. IT IS MOTHER! THEY HAVE RETURNED YOU TO MOTHER! AND NOW YOU ARE MORE THAN YOU WERE BEFORE; BEFORE YOU WERE A SINGLE PLANT -- NOW YOU ARE A DOZEN PLANTS. THE CYCLE IS REPEATED, ALL OF YOUR SELVES ARE KILLED AND THROWN ABOUT, AND NOW YOU ARE HUNDREDS OF SELVES! YOU DIE, YOU ARE TORN APART, YOU ARE REGATHERED, AND REBORN. YOUR HUNDREDS OF SELVES SPEAK IN THIS VOICE: EVEN THIS AM I, AND I AM GOD.

COME BACK TO YOUR ONE SELF NOW, YOUR ONE HUMAN SELF. YOU ARE SITTING BESIDE THE FIELD, WHERE YOU SAT DOWN, WITH THE EMPTY SEED BAG AT YOUR SIDE. YOU LEAVE IT THERE, YOU RISE UP, AND TURN AWAY FROM THE FIELD, TO THE WOODS AT THE BACK OF THE FIELD. YOU FEEL LEAF MOULD AND TWIGS UNDERFOOT. ALL AROUND YOU YOU SEE LIFE SPRINGING UP OUT OF DEATH. WHERE TREES HAVE FALLEN, NEW PLANTS ARE GROWING UP THROUGH THE ROTTING TRUNKS. WHERE ANIMALS HAVE DIED, THEIR BODIES HAVE DECAYED TO PROVIDE FOOD FOR THE PLANTS ALL AROUND. ALL AROUND YOU, LIFE IS LIVING OFF OF DEATH; THIS IS THE NATURE OF LIFE, ITS HORROR AND ITS WONDER. YOU HEAR A NOISE NEARBY AND TURN TO LOOK; THERE IS A MAGNIFICENT STAG JUST ON THE OTHER SIDE OF A BUSH; YOU BLINK, AND IT IS GONE. WAS IT ONLY BRANCHES?

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EVERYWHERE AROUND YOU, GREEN THINGS ARE FULL OF THE FIRE OF LIFE, AS ARE YOU. YOU FEEL LIFE THRILLING THROUGH YOU, LIKE ELECTRICITY. SOMETHING ELSE IS EXCITING YOU -- WHAT IS IT? YOU CANNOT QUITE

TELL. IS IT A SCENT, A SOUND, A SENSE? SOMETHING, THERE ON THE EDGE OF
YOUR HEARING, SOMETHING YOU CAN ALMOST TOUCH, A FAINT SCENT YOU
HALF-REMEMBER. WHAT IS IT? YOU ARE AROUSED AND DETERMINED TO TRACK
DOWN THE SOURCE.

EVERYWHERE YOU TURN, YOU SEE GLIMPSES, HALF-SEEN, OF SOMETHING.
SOMETHING FLITTING THROUGH THE TREES. IS IT A DEER? A WILD BOAR? A
FERAL GOAT? A BEAR? ON THE BUSHES YOU FIND TUFTS OF HAIR. BEFORE YOU
YOU SEE TRACKS -- CLOVEN HOOVED, TOED, CLAWED. WHAT ARE YOU FOLLOWING?
DO YOU DARE GO ON? ALL AROUND YOU IS THE PULSING OF ELEMENTAL FORCES:
THE FIRE OF LIFE, THE WIND OF BREATH, THE WATER OF BLOOD, THE EARTH,
THE EARTH, THE EARTH, POWERFUL AND DARK AND UNKNOWABLE.

ABOVE YOU, THE SKY DARKENS, THE WIND RISES. YOU HEAR THUNDER
AND THE BAYING OF HOUNDS, CRYING FOR BLOOD AND DEATH. YOU TREMBLE WITH
FEAR AND EXCITEMENT; WHITE HOUNDS WITH RED EARS BURST OUT OF THE BUSHES,
SURROUNDING YOU. THEY GROWL -- BUT THEY ARE WAGGING THEIR TAILS. ARE
YOU THEIR PREY, OR THEIR MASTER? YOU FEEL ANTLERS ON YOUR OWN BROW; ARE
YOU THE STAG THEY HUNT, OR THE HUNTER WHO CARES FOR THEM? NOW THERE ARE
PEOPLE WITH THE DOGS, AND YOU FEEL THE LOVE OF THE PEOPLE, THE RESPECT.
YOUR DEATH WILL FEED THEM, GIVE THEM THEIR NEEDS, AND THEY ARE GIVING
YOU THEIR LOVE. YOU KNOW THEIR HUNGER, AND YOU FEEL GREAT COMPASSION
FOR THEM. YOU LIE DOWN AND LEAVE YOUR BODY TO THEM; THEY SING WITH JOY
AS YOUR SELF FLIES UP OVERHEAD, OUTWARD, SPREADING, INTO THE TREES AND
PLANTS AND ANIMALS AND EVERYTHING.

YOU ARE SUDDENLY OVERWHELMED BY THE FEELING THAT YOU ARE BEING CAUGHT UP IN THE COSMOS; YOU ARE EVERYTHING AND NOTHING; YOU ARE NOT YOURSELF; YOU HAVE NO SELF; YOU FEEL A SUDDEN, UNREASONING TERROR; YOU ARE STILL; YOU ARE ALL.

SLOWLY, SOMETHING BREAKS INTO YOUR FEAR. YOU HEAR A SWEET, LOW, BREATHY PIPING. THE PIPING CALMS YOU, AND YOU KNOW NOW IN YOUR HEART THAT YOU ARE ALWAYS A PART OF EVERYTHING AND EVERYTHING IS WITHIN YOU. YOU ARE STILL; YOU ARE ALL; YOU ARE LIFE AND DEATH AND REBIRTH; WITHIN YOUR OWN HUMAN BODY IS THE MICROCOSM OF ALL THAT IS. THE GREEKS NAME THIS ALL "PAN".

YOU STAND BACK IN THE WOOD, HEARING THE MUSIC, SMELLING THE SMELLS OF PLANTS AND ANIMALS, FEELING THAT PULSE OF POWER FILLING YOU, INFORMING YOU, EMPOWERING YOU. YOU ARE ECSTATIC! YOU TAKE TO YOUR TOES AND DANCE WITH JOY! AROUND YOU, ANIMALS COME OUT OF THE FOREST TO DANCE WITH YOU, REJOICING IN LIFE!

YOU SEE THE LIGHT OF THE SUN FILTERING DOWN THROUGH LEAVES, AND THE LIGHT SEEMS TO TAKE A SHAPE. WHAT IS THAT SHAPE? WHO DO YOU SEE? THE GOD STANDS, SMILING, WELCOMING, BEFORE YOU. WHO IS HE? HE IS ALL THINGS TO ALL PEOPLE; WHAT IS HE TO YOU? HIS EYES ARE SAD AND WARY AS A DEER'S. HOW WILL YOU DEAL WITH HIM? HE REACHES OUT TO YOU; YOU HAVE BEEN AS HE, YOU HAVE DIED AND RISEN, YOU HAVE BEEN THE LIFE OF WILDNESS, YOU KNOW THAT HE HAS BEEN WITHIN YOU AS YOU; WILL YOU WELCOME HIM BACK AS HE, THE GOD?

YOU DO TOUCH HIM, AND WELCOME HIM. HE THROWS BACK HIS HEAD

TO
LAUGH FOR JOY! AND NOW YOU DANCE TOGETHER, AS ONE, FOR YOU ARE ONE.
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SIT UP. FEEL YOUR BODY! TOUCH YOUR BODY AND FEEL YOUR FLESH, FEEL THE
HEAT OF LIFE UNDER YOUR FLESH. BREATHE AND FEEL THE WIND WITHIN YOU.
MOVE, AND FEEL THE JOY OF THE DANCE! RISE UP, AND DANCE THIS INVOCATION!

HE IS THE STORM THAT SCOURS THE LAND
HE IS THE GUIDE OF HIDDEN WAYS
HE IS THE HOLLY AND THE OAK
HE IS THE HUNTER AND THE PREY
HE IS THE LORD OF STAG AND BEAR
HE IS THE SLAYER AND THE SLAIN
HE IS THE BLADE OF SACRIFICE
HE IS THE BLOOD THAT HEALS ALL PAIN
HE IS THE WORD THAT MADE THE WORLDS
HE IS THE SONG IN EVERY THROAT
HE IS THE IVY AND THE GRAPE
HE IS THE LORD OF RAM AND GOAT
HE IS THE HEAT IN LIMB AND LOIN
HE IS THE RAPTURE AND THE FRIGHT
HE IS THE FIRST LORD OF THE DANCE
HE IS THE FLAME UPON THE HEIGHT
HE IS THE SOWER AND THE SEED
HE IS THE STONE BESIDE THE TRACK
HE IS THE BEARDED HEADS OF GRAIN
HE IS THE LEAF AND BRANCH AND BARK
HE IS THE LORD OF HORSE AND BOAR
HE IS THE BLACKTHORN ON THE MOUND
HE IS THE PULSE OF WOODLAND'S HEART
HE IS THE HOME AND HOLY GROUND
HE IS THE SALMON IN THE POOL
HE IS THE WINNER OF THE MEAD
HE IS THE HAZEL AND THE ASH
HE IS THE SECRET IN THE REED
HE IS THE SPEAKER OF THE RUNE
HE IS THE CORACLE ON SEA
HE IS THE SWALLOWED AND REBORN
HE IS THE RIDER OF THE TREE

When all have danced to satiation, bring the dancing to a close, then say:

LOOK AROUND AND SEE THE ALL IN YOUR SISTERS! REACH OUT AND EMBRACE THE GOD YOU SEE THERE!

Feel the presence of the God

What/how do you feel now?

Next

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T.O.P.Y is.....

No matter how often we stress that thee Temple seeks to create a sense ov fierce individuality, that it is for each Individual to redefine and redesign TOPY within themselves to meet their own needs, thee questions still arise: What is TOPY? What is thee Psychick Cross? What is thee significance ov 23? It seems that there is still a need, or at least a belief that such things should be cast in black and white, for a clear, concise description ov exactly how TOPY should be viewed, ov how its signs and symbols should be interpreted. Not that such questions can be answered, certainly not in a way that would remain specific enough to satisfy thee enquiring, yet broad enough to remain true to thee multitude ov Individuals who make up thee Temple. As we have said before, and no doubt will say again, TOPY exists to promote a system ov

functional, demystified magick, utilising both pagan and modern techniques.

It is a process ov individual and collective experimentation and research with no finite answers, dogmas or unchallengeable truths. It is for each to discover his or her own understanding ov thee questions that suggest themselves, and through that voyage ov discovery to find their personal and true identity, thee True Will. To set down on paper pre-packaged responses would be to deny thee opportunity for self-expression, to defeat thee purpose for which we are all striving. Worse than this, it would take away thee fun, thee simple joy ov finding things out for ourselves.

Thee following texts are drawn from a variety ov sources, but all deal with thee most common questions that are asked. Some are written by Individuals with considerable experience ov TOPY methods, others by those who are new to thee Temple. Some are taken from letters clarifying ideas or criticising TOPY, others from more general places. We have taken much from thee many responses we have had to thee Skills Access form all Temple Individuals are asked to complete. Thee views expressed are entirely those ov thee individual authors. They have been edited to fit into thee structure ov this booklet, but in all cases we have taken care not to distort what has been said, or to interpret what we as individuals may find unclear. This is thee Temple talking to thee Temple - a communion and communication ov Individuals to Individuals.

Before we go further, it should be remembered that people are attracted to TOPY for many different reasons, that there is nothing consistent, nothing to categorise. There are those who claim to know nothing, and those who presume to know it all. This changes in time, as thee Temple draws out strengths and eliminates weaknesses.

Everyone, without exception, who gets in touch with thee Temple is urged to demonstrate their interest by setting out their own thoughts and ideas, a first step in showing a commitment to what thee Temple stands for. We are pleased that those who think they know little are at least as able to respond as those with greater experience. There is no "right response", and no shame in honesty. We thank all those who have contributed to thee publication ov this booklet, and urge everyone who reads it to follow their lead. As information flows in, so we will ensure that it flows out. That is thee meaning ov Feedback, a continuity ov expression flowing both in and out, creating a new understanding, a new sound, a new dimension.

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T.O.P.Y. is action against dissatisfaction in a society that is passive
not peaceful (aiming for the throat)

From the Institute Of Positive Pagan Nihilism
to the passionate process that enfolds
(but does not control)
there is hope through energy.

Energies directed and multiplied,
energies conformed then deformed
energies facilitating psychick enemas.
To purge and purify,
to pain and putrefy.

To communicate is to cure.

Thee Temple ov Psychick Youth is a collective body ov Individuals, all working together towards a common goal. It is about thinking deeply about oneself, questioning one's role in a so-called free society.

Man is essentially a robot: he has set programmes imposed on his life, even before he is born. Whatever Man does he should do with passion. He should rise above thee imposed trappings ov society. Involvement with thee Temple is purely active and positive, thee bottom line being: "I don't want to lead a pointless existence, following and accepting thee indoctrination ov a worthless society.

With Man's progress, our self-destructive nature drives us all further from our true selves. In thee Temple we are a group ov people trying to halt this process by turning into ourselves and helping others to accomplish thee same. From birth, a person is conditioned to conform to thee accepted laws and morals ov thee society in which they find themselves - each institution and aspect ov our culture is intertwined with guilt and fears in order to push us on to thee acceptable path. Society is thus so easily capable ov moulding one into a flat, one-dimensional person (thee socially acceptable yet controlled person). TOPY goes to thee root ov thee problem, challenging us to honestly reveal our innermost needs, expectations and desires, ov bringing them to con-

sciousness in the hope ov breaking society's Chain ov Control.

Involvement with TOPY can stem from an interest in investigating thee potentialities ov thee brain: knowledge that has been massively suppressed by those in Power. It includes making known information on both a political/conspiracy level, and on thee level ov an Individual's control over their own life. We have been taught to view thee State as a crutch to lean on, to fill our heads with pre-packaged ideologies that avoid thee need for us to think for ourselves and which create a society ov dead, bored, apathetic people. TOPY counters this by fighting conditioning and by allowing thee individual's true selves to come through - at thee same time there is action/research to demonstrate how all pervasive thee "spectacular" society is. By working together we can pool research, theories and actions: this way forward avoids needless
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duplication and, where necessary, provides allies and support for action. Much ov thee control mechanism ov society is based on guilt about/around sex, it being easier to control a sexually repressed person who thus always has a weak spot for thee Servants ov Power to press. For this reason, thee Temple strives to destroy thee conditioning ov guilt that lies deep in thee mind and which chains it to a mundane existence. Through thee process ov freed (and free) love/sexuality thee mind can be focused and channelled against all ov Power's conditioning mechanisms.

Thee tools ov thee Temple are first and foremost those which lay us open to thee reality ov life in permanent flux. Many techniques can be used: trance inducing music, chanting, dancing - these can all help strip down our outer mundane shell, exposing our inner core to thee free play ov creative forces. Thee method most favoured by thee Temple (because it is surrounded by thee most imposed guilt, fear and limitation) is thee unashamed exploration ov sexuality. Fundamental to thee workings ov thee Temple is thee belief that great psychic force/energy is released at thee point ov orgasm and that this, if channelled, can effectively "make those things happen" which will bring you closer to your ideal self.

This technique, and many more, can be found within thee many and varied spiritual/magickal traditions ov thee world. It is thee aim ov thee Temple, through practical experimentation, to extract thee core ov truth running through all, and thus demystified to present a working formula for any Individual courageous and compassionate enough to strike against dogma, habit, guilt, fear and all that weighs on thee spirit; to strike against flat monotony under all its titles, and to step into a magickal perception ov thee world.

TOPY is a lifeline ov magickal people aiming to change society for thee better through thee magickal transformation ov Individuals, and by helping people to understand thee power and potency ov their sexuality. A common mistake people make is that they think that TOPY is just another fanatical religious organisation. They hear thee name "Thee Temple Ov Psyckick Youth" and automatically assume its philosophy will be an unquestioning dogma for thee masses. (Proving ov course that thee society-controlled mass mind simply projects its crippled reality on to those who seek to challenge thee orthodoxy ov thee moment.) However, thee difference between TOPY and other groups is that we create an environment in which Individuals have no choice but to find their own answers in order to improve themselves. Thee emphasis is very much on individual exploration. TOPY gives people hints and pointers, and whereas other organisations may make it easy for people seeking to find "answers", TOPY stresses that it is up to thee Individual's personal efforts for anything to be gained. And it is a two-way process: as thee Individual learns things from involvement with thee Temple, so thee Temple as a wider body learns from thee Individual.

There are elements ov truth in all schools ov thought, but not one single school can be thee "most correct" (no monopoly on knowledge!). What is needed is to take thee parts from all - those aspects that seem thee most logical and honest - and to discard that which perhaps reeks ov theatricals; understanding thee use ov rituals, as did thee so-called "ignorant" Indians ov America before thee evil Christian soiled their pure mind (pure in that they understood thee deeper reality that is thee essence ov magick). Many races and cultures ov thee world have stumbled across truths in their religions. We should make use ov these and 2877 2877

develop our own minds in all possible ways.

Ov every organisation, TOPY comes closer than any to thee ideal ov freedom. All areas ov life, especially those most taken for granted as being correct and right, are called into question. Questions open up possibilities ov thought and action, all in thee pursuit ov a sublime happiness. Not only does this intense questioning stimulate life, but it helps us affirm or reaffirm ideas and behaviours. TOPY allows people more confidence and comfort - hence more pleasure with themselves - in their own environment. Comfort is not laziness. TOPY further guarantees freedom (something that no other social arrangement can do, except that which evolves between very close friends) by not only tolerating differences in thoughts and actions, but by encouraging natural, intrinsic differences; that is, TOPY recognises thee inate potential

godliness ov being; and its methods, its Psychick Cross, its 23, its Ov, can all help foster thee beauty ov each Being.

Thee Temple is a creative organisation, a place to share and learn. Creativity needs to be freed. Time waits for no-one. We live once, so we take the opportunity: Participation.

Is thee Temple Ov Psychick Youth a cult?

Yes, a non-existent one in that it exists as a cult only for those who are uninformed and uninvolved. Thee Temple gives those involved positive ammunition in thee war to relcaim ourselves, our world, our time, our love, thee truth. To disconnect thee cables ov control.

Thee Temple az a non-organisation recognises thee reality ov Individ-ua-ls. Thee power ov Individuals focused by choice to some common points. We, as multi-dimensional peoples live yes and no; colours, not black and white/either-or. There are more than two choices! Religion, history, psychology, magick: integrated for individual use. Sucksessors? To thee Surrealists and thee Hippies? Radical interest in political and spiritual.

Sexuality as focus. Ov Power. Subconscious guns. Thee orgazm as divine messenger. No denial ov sense-based vision. We are free! Let us stand up to see it through thee veil ov control.

Many people ov small mind and spirit try to deny thee Temple its right ov existence. They are so completely disillusioned and hopeless that they demand we all be as miserable as they are. They call us crazy, power hungry, ego-maniacs, perverse, money-hungry, non-sensical freaks.

O.K. Crazy? To change thee world we live in, yes. Power hungry? For power over our own lives and destiny. Ego-maniacs? Yes, if as usual their definition ov an ego-maniac is someone who wants to achieve, grow, change and progress. Yes - WE DO THINGS! Perverse? Yes, and proud. Thee rational ov thee world is no rationale. Sense? Right? Normal?
Whose sense? Whose right? Whose normal? No sense makes sense. Our sexuality is our own. If you don't like it, leave it.
Money hungry? Sure. Money is but a way to get things done. Not thee only way, but a way. Freaks? Oh yes! No, we do not fit in, we never fit in, and we choose it that way, thank you. Fashion, morals, duty: they are yours not ours. YOU keep them. A freak is someone with individual motivation, separate from thee dictates ov past, present and future.

Thee Temple is not for all. In this time/space or ever.

WE WERE. WE ARE. WE WILL BE. WE ARE AZ WE ARE. AZ WE ARE. WE ARE AZ WE AZ ARE WE. WE AZ ARE. WE AZ WE. WE AZ WE ARE. WE ARE AZ WE ARE. AN ETERNAL L-OV-E IN

TOPY is a collaboration ov Individuals. We fight all forms ov restriction to realise thee potential ov thee human brain through a system ov pagan Magick. It exists devoid ov dogma, be it political or religious. Information is shared amongst those involved, not in order to be treated as instruction but rather as a means to promote participation, discipline and contribution to an ideal as opposed to self-ambition. Thee recognition that only truth counts. Rituals (sigils) are employed as a means ov discovering one's true psyche, desires (and their realisation), integrating thee conscious and subconscious as a way to produce a spiritually whole person as opposed to a fragmented shell.

TOPY attempts to wake people up to thee fact that they are controlled, socially programmed to suit those with an interest in control, and that guilt and fear are weapons employed to suppress natural advancement. Preconceptions must be swept aside and a de-programming occur until fearless and guiltless sexuality is mastered. Thee Temple embraces suitable forms ov technology to support its aims for collective advancement. Methods ov information access include PTV recordings, booklists, video deprogramming transmissions. These are all designed to surprise, even shock, but with a view to expansion, thee removal ov limitation.

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It is difficult to understand the infinite and the inexpressible contained, albeit hidden controlled and repressed, in much ov the grey parade that is called life, even within one's own mind; but to communicate an idea that is beyond your own ego to another ego is almost impossible. The closest things to transmitting such ideas are Zen Parables, or Koans, such as what is the sound of one hand clapping, or what is enlightened Buddha being answered by being hit over the head with a brick. The Temple represents colour, but colour has to be seen, not intellectually analysed.

I justify my involvement with the Temple by saying, just as the present world needs the Temple (love being such a rare bird) I feel the need to help and be part ov something that represents evolution and a better future. I personally have lost "friends" because ov their inability to

perceive what the Temple means (people conditioned by shit... who see in their little egos the wearing ov a PTV badge as evidence ov a brainwashed moonie-type cult. How can I be in a cult when I know only one individual even slightly connected with the Temple?; yet people whose only knowledge ov the Temple - love, the future, colour, magick as sublime poetry - is gleaned from those who wish to climb up the intestines ov the machine ov Babylon by slagging the Temple off, presume to know better). Magick defends itself, but at times the gentleness I see in the Temple makes it a sitting duck for the projection ov complexes ov the cynical, bitter and controlled. The Temple's crusade to free the individual from control so s/he can grow focuses on sexuality because it's the only thing everybody is involved with at some point in their passage from birth to death, in whatever form. This is what scares the repressed, the puritanical who seem intent on punishing
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a new generation for the brief but vital progress that took place in the 60s. There is no Temple sexuality: its sexuality is mine, yours, or that ov any other individual involved. There is fuck all wrong with sex despite the macho-men and unbelievable creations ov the media and the flags ov restriction put up by both the political left and the right (all nasty oppressive illusions, not only are all cliches true, but all paradox).

The methods ov the Temple are vital because ov the appreciation ov the functional uses ov technology, the Magick ov the 1980s is filed on computer, photographed and taped, rather like the tools ov control. As Peter the Great ov Russia said: "our enemies will teach us how to beat them." The Cross is a symbol. Like all symbols it helps communicate an idea quickly and focuses the will. It is potent and harmless and very powerful. The nuber 23 is a bit ov a situationist prank as nothing freaks out the flat people as this mystic number.

The Temple = psychedelic + discipline

Individuals controlling their own minds themselves, by opening up.

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TOPY WITHOUT TEARS

Most people, when they come into contact with TOPY, will do so via Psychic TV. Whilst being a useful expression of and filter for TOPY, this has been the cause of misunderstanding of what TOPY is about, why it has to be here.

Firstly, it's important to say that TOPY is emphatically not a fan club for PTV

- not a spin-off. While PTV are there for everyone to see, access without thought, as it were, TOPY is something else - it "gives" to the amount you "push". It lies behind, but is not contained by, PTV.

This much should be obvious. It is easier to say what TOPY isn't than to say what it is.

Basically, TOPY as a "system" is an expression of the ideas and methods of all the individuals involved. But TOPY "in itself" is harder to define - it is the idealised Hidden Instrument of Evolution - the "organum occultus". The hidden instrument is magickal- a synergetic interaction of certain powers of the brain. It has no "direction". Its centre is everywhere. Thus it cannot be "possessed". The hidden instrument is the means by which inner potential "happens".

TOPY is about setting change into motion NOW. It's about questioning authority NOW. It's about releasing the social function of subjectivity from the doghouse. Letting the dog roam free.

All this is now. TOPY has arrived as an urgent force to overcome the endless deferral of all this - the realisation of our dreams.

Our resource - our sincerity.

It is a synchronistic vector - the "dis-ease" being the dream of social 2880

and individual transformatin - of which we continually remind ourselves, and struggle to realise, in our rituals, our work.

TOPY is an expanding system of caring and action - communication without limit - MUTUALITY. We are aware that language alone does not suffice. Too many systems expand in direct proportion to their insistence on the dogma of their WORD. TOPY's method is to cut up the word, cut up behaviour - to find meaning beyond the parameters of Control. To re-connect at the source - our "spirit".

Therefore, it is not a religion, not a cult. We have no use for gods, devils, "instruction". We have nothing to fall back on but that which is in us. Everything we see is ourselves. TOPY is, in the best sense of the word, a movement. The movement, the process, being continual and at

various levels simultaneously - spotting the lies, the disjunction between socialised "givens" and our dreams, our real potential - deciding to commit oneself to re-connecting with one's potential - and doing. We have many "people" within each one of us - we want them all.

This is expressed in our ritual and all our manifestations. Our network - our mutual experience and searching of TOPY.

The maturity of man/woman - that means to have reacquired the seriousness that one had as a child at play. (Nietzsche)

Vide infra (SSOTBME)

As explained at some length in the Grey Book, the Temple's initial and root method is the recognition and utilisation of our true sexuality - the invocation of primal sexual energies latent in the subconscious. The concept of "sexual energy" is, for the Temple, interchangeable with "psychic energy". Sex is the medium for magick - the frequency of truth. The sigil is its practice, the keystone.

...the significance of sexuality must be extended to embrace Reality, or that which endures after all else fades... (Kenneth Grant)

In a very real way our sexuality is interactive with our behaviour as a whole. With the Temple Method we cut up traditional sexual behaviour in order to release the New Sexuality - new because it is everchanging, ever regenerating. Thus liberating our real sexuality (everybody - every man and woman is a man and woman), we liberate our behaviour away from Control. We seek to deprogramme ourselves from harmful internalised alienating stereotypes. "Control begins with sexuality" (TOPY). We seek to reacquire the seriousness and curiosity that we had as children, to observe and act without guilt/fear. If there is one simple description of TOPY, it is that every involved Individual recognises the need to overcome GUILT and FEAR of DARING TO BE. We "see below" in order to "rise up".

New sexuality - ever youthful.

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Jung saw symbols as "libido analogues", capable of transforming energy. A representation channels libido (psychic/sexual energy) into new form -invokes ever renewed potential. Symbols in themselves represent NO SEPARATION. That is, the Psychic cross is a total synthesis of all we

think of and mean by the Temple. For express purposes, and certain time-zones, some of its components can be isolated, but ultimately there is no separation. It exists of itself: the characteristic of all living symbols.

Because the Psychick Cross has many "personalities", a multiplicity of explanations, it is an ideal symbol for TOPY. Various significances have been pointed our: the single vertical line as the Individual, bottom horizontal as Past, middle horizontal as Present, top as Future. The Cross of Jesus and the inverted Cross of Satan combined. A television aerial. The alchemical symbol "very poisonous".

"We didn't choose it so much as the symbol chose us." A symbol of disenchantment, uncertainty and challenge/change.

The point of all this is that, like a true Individual, it cannot be pinned down.

Neither - Neither.

The Psychick Cross also incorporates the 23 mythology. The number 23 is total neither-neither territory (Austin Osman Spare's mindfuck technique - comparing opposites separate, together, then absent).

(But of course it isn't. It is just a number like any other, 22 before it, 24 after, surely?) Except that 23, for us, seems to behave very strangely. It has become a snake in the grass of reason. Thus the exception; for the Temple always the exception. The Individual. Every man and woman is a 23.

"A presence, neither good luck or bad luck, it seemed to have some sort of control over its appearance." Like the Psychick Cross, 23 has been isolated to symbolise certain concepts, random chance, Crowley's GET OUT, Burroughs' total cut-up, Robert Anton Wilson's total paranoia symbol. Its "common" (!) significance is its provocativeness, its individuality, however one wishes to depict it. So, OK, you have your cynicism, you may remain unconvinced, may not recognise TOPY, you see everywhere human weakness and self-interest - but the next step is to realise that cynicism is not a total answer, that the facade/shell of ego/"cool"/style can, and must be, discarded before we grow once more and enter a new "time zone" of evolution. Drop your shield, be vulnerable, thee wound is the reminder, you cannot remain untouched, so touch yourself.

Enter the Combat Zone. The Temple has declared war. It does not do so lightly.

T.O.P.Y. is an energy, fuelled with fiery Individuals who want change. Change. People are too hung up with sex, with getting things done, so they mess up. No-one cares anymore. To become rewarded is to give. And to give is contagious, to create synergism.

The Self is who I am after, yet I cannot find her until I give her away, and watch her without from within; then I can go. Egos are selfish and jealous - to reverse the Ego is to open the mind; to be curious; to recognise, to understand, to commit. Without altering the Ego one cannot undergo the process. E to 3.

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I am curious. Curious and willing to learn. Tell me what I could do for the group that would help me. Not really help, but INlighten. For we are all out for INlightenment, for each one of us, ourselves, and for the whole. First know to be yourself, then to help the group, then to know you ARE your self.

For me I cannot "When in doubt - BE EXTREME"
Right now it's "When in doubt - Do Nothing"
I am curious Right Now.

CROSS!

Life is mediated by symbols. Symbols that steal. Numerical symbols that steal our intelligence. Word symbols that steal our voice. Pornographic symbols that steal our sexuality. Magical symbols that steal our will.
A death on your symbols. Let each kill themselves.

The Psychick Cross is a symbol that represents the idea of "without Symbols". It is the first entry in a dictionary of the future Meta-symb-olical language, a language of no-thought.

T.O.P.Y. is directed anger (which in itself is only Love). A foundation set up to compile this "dictionary" which all WEs will need in order to survive. A clearing house of symbols.

When ever you dis-cover stamp on a Psychick Cross. This release it for our use.

The Temple Ov Psychick Youth is an organisation that has been created to further the ideas and feelings of those who feel that they have something to contribute to the running of society. The Temple involves a large scope of feelings and images that are connected to each other by the potency of their own desires.

Firstly, the Temple as an organisation is created for those who feel and believe that they can increase their own potential in body and mind by pushing themselves to the limit of their durability, and do so in such a way that they can find the limitations of their own body as well as finding how far they can really go in producing a perfect understanding of themselves. Unlike other creations, the Temple does not try to coerce of push an Individual into doing what "it" wants them to do - the contrary is true, the Temple encourages the individual to think and act for themselves, perhaps offering gentle instruction as an aid to success. The Temple remains as a haven for help where friends are guaranteed. A spiritual as well as physical father. By involving oneself with the Temple you find that the trappings of an autocratic society are handcuffs to the spirit, holding you in place, disabling a mind, disallowing it to think and act for itself - laying down rigid rules that must be adhered to. The Temple, conversely, encourages us that we need no regimented rules to survive, all we need is to expend a minimal amount of consideration for our fellow people, to accept differences in colour, ideas, sexuality, etc. Falling (sic), the rules of our wonderful and enlightened society has led to nothing but war, man killing man; religion playing a large part in the reasons for war. Religion is another point that the Temple puts across. It shows us the trivialities in religion be it Christian or Hindu. The idea of believing
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in a spiritual god - how abhorrent. It insults the intelligence to have god and jesus rammed down our throats - Crass put my feelings very well when they said Jesus died for his own sins, no mine. Religion is an easy way for a frightened people to hide behind the eventuality of their own death - it's okay, we will be going to a better life - what a joke. The only temple/god we should worship is our own bodies - any sacrament to be given should be exercise of the mind and body. Prayer should be an introspective look into your own feelings.

The Psychick Cross is a symbol that is easily recognisable - and therefore a medium through which publicity can be shown. Unlike the "cross" the psychick cross is a very strong image of ideals, and shows a firm belief in what we feel the Temple stands for; I know that when people see the cross on my clothes - be it badges, t-shirts - and they

ask what it stands for, they will always associate it with the Temple as well as Psychic TV. The strength of its images remains in the subconscious, therefore leading to easy recognition.

The Temple roots its beliefs in magic where sexuality and mental strength have always played an important role. This world is inhibited by its narrow-mindedness of sexuality. The Temple shows us that we should not be embarrassed by it, nor inhibited by it. This does not necessarily mean infidelity, or polygamous behaviour. Free Love can be practised between two individuals involved in a close relationship because the restraints of society are prevalent in marriage etc. It encourages us to be free - the most important aim for all humans - to be rid of a repressive society and to develop together with no feelings of materialism.

Although society is against us, too many people are unable to stand up for themselves, they allow themselves to be carried along without stating how they wish things should be done. If we work hard enough though, perhaps one day we will have a world where at least the ideas of the Temple are practised, even if they are disconnected from the actual force and developer of those ideas.

The Temple is a group of people who together, and individually, work to combat any form of personal restriction. Quite simply we want to make our dreams, and those of everyone else, come true.

We work on three levels, or ratios. On the first level we examine our real selves, discovering our dreams, our potential, our REAL selves. We then try to live our lives, realising our dreams and making the most of what we have to offer (skills, abilities, etc...), thus following (to use a rather archaic term) our destiny. Once an initiate begins to work on this ratio, he/she has a chance to take joint control of the helm. The Temple is constantly evolving: each initiate has the chance to help dictate the direction of that evolution. In the 3rd ratio we work to try and improve the world in which we live. At this level we try to act as an evolutionary goad, pushing mankind back on course.

We realise that the only way of achieving anything is to help one another. So whenever we can we donate time, money, ideas and skills to T.O.P.Y. We receive no reward for this: no medals, no "I raised $100" selling t-shirts. The reward is the knowledge that we have helped someone else to realise their dreams.
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We are an international group, with bases in the UK, Holland, Germany, Sweden, Canada and America.

As is obvious ("Temple" & "Psychick") we are metaphysically minded. Many of our methods could be considered magickal. Magick is merely a technique for helping us negate the effects of restriction and control; and live (again that rather naff word) destiny. We are constantly developing and refining our own magick. We do not believe in any great powerhouse in the sky, any gods, angels, demons, etc. We have realised that the human brain is capable of much more than it is used for. Our magick operates within the human nervous system - and works!

Our magickal techniques are a little too "technical" to go in to. Suffice it to say that one of our main sources of energy is sexuality and orgasms. Sex plays a very important role in our philosophy as the energy obtained from it is tremendous. As was said earlier, we try to "touch our real selves". Our first stepping stone to this is the removal of restriction placed on our sexuality by society. Once a month, or more, an initiate performs a simple magickal exercise which is designed to bring him/her closer to his or her real sexuality - as experienced in sexual fantasies. There should be no holds on sex, one should be able to enjoy sex in whatever way one, and one's partner(s), want to.

Our symbol, logo, emblem or whatever - the Psychick Cross - contains a great deal of symbolism. The most obvious facets are: 1, it is the reverse of the Papal Cross, thus making it an anti-papal cross; 2, it is an "E" for Ego, backed with a reversed "E", thus representing the negation of the Ego's role over the human mind.

In many systems of magick numbers are said to have meanings. 23 has many meanings all of which are applicable to the Temple: Initiation; Union of Fire and Water (symbols of male and female) - sex; Integration of all levels of consciousness.

I first heard of T.O.P.Y. through the drunken ramblings of someone I now find it impossible to describe. At the time "Godstar" boomed from his room almost constantly. After this, a friend lent me "Dreams Less Sweet". I bought a few records, sent off for some literature.

Previously, I had dabbled with THELEMA, which seemed to ask the right questions, but gave the wrong answers. T.O.P.Y. seemed to ask equally pertinent questions (and sometimes more so), and answered them with nothing but Hagbard Celine's "Think for yourself Schmuck". As time went on I became increasingly interested in, and in agreement with, the

Temple's ideas.

At last a decent magickal system. No more silly Kabbalistic rituals. Simple, straightforward, and functional. A chance to help, however little, however much. Perhaps even to meet people who've got better things on their mind than taking the piss.

The Temple is an international group of people who want to improve the quality of not only their own lives, but of everybody. We have realised that the life of the average person lacks direction and meaning. Human beings are persuaded, by various methods, to do what they are told, however subtly, rather than what they really want. Some realise this and 2885

"drop out", hiding the world behind a beer can or a line of coke; others try to change the world. We are in the latter group. We try to do nothing unless we really want to. We try to differentiate between "pretend" desires programmed into us by society, and our true wishes. We then try to live these true desires. That is what real freedom is. Our method is, I believe, the most powerful. We use magick; not card tricks or turning princes into frogs; but real magick (that's what the "k" on the end signifies), which is a method of programming your own mind to do what you want it to do. We use sex as a tool for elevating the mind in much of our magick. Sex is one of our basic needs. It is also the most powerful force we have access to.

What attracted you to T.O.P.Y.?

The systematic use ov will power to make dreams become real. The undogmatic appreciation ov the inherent potentials ov thee Individual who wants to see and is not afraid to invest energy in finding their true self, their true desires, and to act accordingly. Furthermore, the new approach to Magick: a demystified system ov practical techniques to extend the perception and skill ov acting consciously according to one's own nature without guilt.

In what ways has T.O.P.Y. failed to live up to your expectations so far?

I see T.O.P.Y. as an active forum/expression/output ov thee assembled energy ov its members. I consider myself taking part in thee process and don't feel that thee organ has failed to live up to my expectations as

they are identical with thee expectations I have for myself in life. I apply T.O.P.Y. in my life according to my own interpretation and accept no dogmaa, and as long as I feel that my intentions coincide with T.O.P.Y. and that its structure is based on mutual appreciation/trust/-respect/challenge/communication then I invest energy in this forum. I am curious/open-minded by nature. In thee course ov time and involvement much is explained. I have no fear.

Explain T.O.P.Y.

Through education, school, inherited dogmatic value systems, TV, radio, written/spoken propaganda people are continously deprived ov their self respect as unique manifold human Individuals. We are systematically discouraged by thee keepers ov addicts to Control from exploring our real physical and mental needs and potentials. We are exposed to constant programming, its main aim being streamlining ov thought into unquestioned acceptance ov illusory satisfaction, leaving an unlocated feeling ov frustration behind. Fear is the Key to Control/Manipulation. Thee fear ov change/thee unknown/thee unsecure/thee unfamiliar - all these block thee Individual longing for development/experience and make him/her accept thee vast offer ov surrogates and substitutes in today's world system. Those who are not contented with this pseudo-reality seek other ways for deeper knowledge/realisation ov dreams, and create their own forum/access point for mutual encouragement/support/challenge ov individuality and will.

We are history, thee sum ov our ancestors. If we ignore our own history and its impact on our lives, we are inclined to repeat thee pitfalls and disasters ov previous generations. We dig our own graves as culture. 2886

Christianity has monopolised thee European thought system and thee use ov ancient methods/rituals as a means ov recollecting force, and has deformed its intentions to thee point where they lose every form ov potence and sense while being refunctioned to "evil/dangerous mys-ticism/occultism".

Ritual as Access Point to thee inner regions ov thee mind and focus ov will into conscious action. . .thee threat to status quo in thee present socio-political and cultural world-system. A society deprived ov its history/past is a society deprived ov its future and identity.

Sex is thee primal key to thee mental system ov a person. It is thee nucleus ov their own past, present, and future. In thee moment ov orgasm thee brain is for a short period ov time thrown out ov/disconnected from

its subconsciously socialised/adapted thought-system. In this moment ov disconnection thee brain is highly susceptible to new information. Orgasm is thee Access Point ov de- and re-programming ov thee mind. Storage ov subconscious information - thee seed to conscious action. Attack on subconsciousness determines thee overflow to consciousness latently transformed into concrete action.

Education/indoctrination has trimmed our minds in thee course ov a life-time to fit thee demands/needs ov thee control units in society. We see continuous re-education as a necessity in order to develop. Ritual strengthens our determination to find and do our true selves and to cross new borders ov knowledge and understanding, to avoid thee obstacles to thee realisation ov our dreams. Through self-decided "indoctrination/dedoctrination" ov thee subconscious mind we avoid daily pitfalls in mental laziness and cowardice/compromise. Free sexuality without guilt liberates our mind from inherent blocking mechanisms between consciousness. Free flow ov information between thee brain hemispheres brightens our eyes, makes us clear, strong and real.

23: Number ov "Coincidence" - thee genes in thee human being consist ov 23 chromosomes, blood needs 23 seconds to cross thee human body. A sign ov life and death, its correlation and its unknown dimensions. Death/-mortality - thee ultimate reference point for each human being. To live fully without regrets or not. We are mortal. Here and Now.

Christians have their Cross - fetish ov guilt and shame. Christ on thee Cross - symbol ov martyrdom/sacrifice for thee sinfulness ov thee human race. Unworthy, godless slaves.

We repudiate - have our own fetish/symbol for thee immense possibilities and dimensions ov thee human mind and vessel in life. Thee Psychick Cross - an alchemical symbol for (magickally) dangerous material/know-ledge. Thee Temple Ov Psychick Youth is "danger" to dogmatic/streamlined thought, that is to thee stability/status quo in present society/cul-ture: thee seed to a new science/way ov living.

Magick: a system ov Will Made Flesh. We focus our will in collective ritual across thee world on thee 23rd ov each month, and programme/-tune-in our mutual wavelengths/sexual desires in thee moment ov orgasm. Our will-power programmed in thee genes and assembled in thee liquids ov semen/lubricant/blood/spit, and hair.

Thee features ov thee embryo is decided/determined through thee thoughts ov sexual partners during coitus. Thought made Flesh. Will made Real.
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T.O.P.Y. Made Real.

In answer to a cynical journalist:

Most people can't stomach the "missionary zeal", so to speak, so any mention of a "Great Crusade to save The World" is right out of the window. The Temple is there for those who want it - it isn't another banal ideology, but a network of Individual interests where information is relayed to one another on the basis of practical experience. You've heard of synergy: the working together of two or more elements to create an effect greater that the sum of the individual elements' output. Well that's us! We support one another by our own efforts - like a latter-day tribe.

What impels a person to work within the Temple? A dissatisfaction with current societal values, perhaps. An awareness of possibilities within ourselves that most recognised institutions of society, religious or otherwise, either flatly deny or appear reluctant to expand upon. (As social beings we have an inner need to express ourselves amongst friends - interpreting "friends" as those people who can relate to you!) All such answers seem a bit "rhetorical" to me, so we might gain a better understanding of the "attraction" of T.O.P.Y. by taking a brief look at the ideas and methods it collectively presents.

We take a very broad view - limitlessly so - of the means at our disposal towards self-development. Jung called it individuation. Aleister Crowley called it the realisation of the True Will. You may call it simply "Maturity". From the lore of Magic (a much scoffed at notion, superficially, in our high-tech rationalistic era; but isn't our science the highest magic to a so-called primitive? And what arrogance you have to deny the function of something you know nothing about, despite its overwhelming history of practice?!), to music, to martial art; if the perceptive individual thinks there is something worth picking up on, we will attempt to pluck it out of the mire and use it! That is why T.O.P.Y. is often seen in the "public eye" to "wallow morbidly" in social taboos; or however else they choose to put it. Life's too short and wonderful to run away from and/or wrap up in unnecessary prohibitions/superstitions. So, cut out the crap! The Temple brings together people who aren't afraid to try a little. The luxuries of Western "civilisation" (loud laughter) also bring greater excuses for us to get very lazy.

(The notion of forced commitment, street-corner proselytizing, I find repulsive. We emphasise, more than anything else, the power and cretiveness of the individual will; how that feeling can be shared through communication and care. To force others to "join in" would defeat the purpose of the network. How can I force you to be yourself? [eg. forcing another to emulate my thoughts & feelings is no freedom for the other person.] What the fucks the point? We can only provide inspiration - no greedy Gurus infest this House.)

Why do I think T.O.P.Y. is important? Could answer that in several ways I suppose. The workings of the Temple are not always to my liking, but then, as a network with some degree of structuring/organisation, what else do you expect? Humanity has yet to invent a machine that is 100% efficient. And involvement with T.O.P.Y. does NOT mean you go along with

every suggestion that's put forward. In terms of energy, feedback and so on, you reap what you sow; just as with any human relationship (I use that analogy quite intentionally). Anyway, I feel it is important because - in an age of much insincerity - T.O.P.Y. is rooted in what I ultimately recognise as COMMON SENSE. We seek to embrace the earthly human condition, warts and all. We look at ourselves and recognise the need to strive for personal goals; expand our often blinkered definition of "self" by trying to utilise the new and the strange; experiment, instead of wallowing in the "fear of the unknown"; reject dogma, reject guilt, reject anything that leads to unnecessary anxiety - not by pushing things to the side, but by confrontation. (The quickest route between two points is a straight line.) Such ideas, although expressed a little dogmatically here for the sake of brevity, outline a healthy, strong approach to living. And it feels very refreshing to be amongst friends who won't try to fob you off with more alienating politics or mystical pap.

No, my involvement with T.O.P.Y. has not equipped me with easy panaceas for the problem of Government, etc. We live in a complex environment - I am the first to admit it. T.O.P.Y. has no manifesto up its collective sleeve. Rather, we consider the situation from the perspective of "To change the World you must first change yourself." It is no use disbanding the police-force tomorrow if they are all going to continue acting in the same way to the people they picked on before!

(To amuse myself, I might describe involvement in the Temple as a course in psychic self-defense for the outsider! But then you'd probably take that the wrong way. The Temple is NOT a cheap sort of psychotherapy; no psychic prescriptions from Doc P-Orridge, or anybody ridiculous like

that. Nobody involved in the network wishes to suffer fools gladly, and the only people "assessed" are ourselves - BY OURSELVES. A little eccentricity leads to a progression of ideas - stupidity does not! And you must ultimately deal with your own problems, if you wish to reclaim personal responsibility at all - a belief that is central to T.O.P.Y. philosophy.)

Why the big profile on Sex in T.O.P.Y.? The fact that you feel our "high profile" needs to be mentioned may provide part of the answer! As I have already tried to indicate, the Temple strives to eliminate our (often culturally inherited) feelings of guilt. We consider sexual energy to be of great importance - its free expression is our very birthright, in whatever way our nature inclines. The neuroses and psychosomatic ailments resulting from high levels of sexual repression have been catalogued well enough by now, without me having to re-iterate the point. And guilt about one's personal sexual activities can be used as a potent weapon in the hands of your adversaries - just look at the gutter press. Sexuality is just that - whether it be expressed in "fetishism", "homosexual" activity (a horrible, clinical expression if ever I heard one), and so on. It's nobody's business but your own.

Having said that, it is obvious that many people - particularly the younger - pursue an active sex life without recourse to massive guilt! So why all the hypocrisy about its public expression? Why the hassle? Evidently, the mass media does not reflect an accurate - honest - picture of our feelings. The Sunday Sport continues to make sex and sexuality an absurdity - something to sneer at. We wonder why.

T.O.P.Y. wishes to take sexuality a step further by investigating the
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powers we consider to be generated by sexual activity, so that they can be used for the benifit of the individual. Every Individual. Orgasm has a powerful effect on one's perception, body chemistry, bio-electric field, etc., if only for a few moments. And we feel that the state of being created can be put to use, in combination with intense desire. Again, we are entering the arena of "magick" and ritual (all sex is ritual); we are considering the so-called dark side of nature, and to a TV generation brought up on Dennis Wheatley films, such ideas seem very taboo. We wish to break down those superstitions - we have little room for fear in such speculative areas - but we have no vested interest in people agreeing with our aims and methods. (We are not out to harm anybody, so please remain sensible and leave us be if you are sceptical/unimpressed.)

Of course you can't discuss sex without mentioning AIDS nowadays. To counter popular misconceptions let it be stressed that the Temple does NOT encourage orgiastic or promiscuous behaviour - forced promiscuity to prove one's "liberation" is just a stupid and damaging as exaggerated pruder; if it goes against your natural inclinations. I suggest you use your common-sense and exercise responsibility. But, to give an example: should someone attracted to their own sex no longer feel attracted because circumstances dictate a certain degree of caution with the choice of partners? We think not. Circumstances and the means of your natural indulgence may vary quite a bit, but the right to "be and feel" whatever you are does not. This must be kept in mind, as the puritans cry out for "conformity" yet again. . .

Thee Temple Ov Psychick Youth, we are united, united in the differences that constitute our individuality. At one stage or another all ov us had reached the same crossroad. The roads were clearly marked - conformity, control, suburbia, soap and no hope. The general flat planes that lead to a hollow, wasted death. Instead, we deliberately leave the roads to travel cross-country - to aim for the high mountains on the horizon. There are no clearly visible signposts, no neatly maintained roads and no resting points. The undergrowth can be extremely dense, the inhabitants hostile and the speed of travel tiresomely slow. But etched on the horizon, amongst the loftiest of mountains is a Psychick Cross. We move onwards and upwards. This is the way of T.O.P.Y.

To travel with T.O.P.Y. is to map out your own route, to cross virgin territory, often alone. You discover you pace, your own dreams of the goal. Discovering your own philosophy of life, but instead of preaching it you live it, and live it to the full. We may travel alone, but we obtain strength that elsewhere in the wilderness others are planning and travelling their own routes to the same goal. We may rendezvous, by chance or by desire. We can then share, relate our travels and exchange maps for we know that to fulfill our life we must help fulfill others: open their eyes, let them help us open ours. Share our results and tactics and help to change the maps of old. To lay new paths and roads and satisfy the discontentments of society and its expectations and limitations of an individual.

It is every person's basic right and task to be as they will, as they truly will. The study is long and hard to find this will. Total self-honesty is needed. The ability to touch oneself, no less. T.O.P.Y. will encourage, suggest ways of touching at all levels and of all

aspects, by using rituals and intuitive magickal methods specifically aimed at getting closer to oneself. To integrate all the different levels and aspects to develop a total, free individual.

T.O.P.Y. realises that every man and woman has their own potential to achieve and live by. This can vary greatly within individuals but this is the key because each individual's achievements are relative to only that one person's potential. There is no competitive hierarchy as that would serve only to stifle development. Each individual must ultimately justify their every motive, action and belief to themselves. If they achieve this then they are allowing T.O.P.Y. to achieve itself. It cannot work in reverse. It can be hard. To start to truly look at yourself can hurt. Strength, honesty and commitment are needed to move towards T.O.P.Y. Sexuality is a key as within sexuality the restrictions and constrictions of society and its controls can bite the hardest. To liberate and understand one's own sexuality is to liberate and understand T.O.P.Y. An individual who has learnt to express themselves sexually can then use the lessons learnt here to inspire freedom and development in other aspects of their person. Your sex and sexuality belong to yourself. The energies it generates all come from within your psyche. At the peak of sex the doors open, the barriers collapse and there is no separation. The interchange between conscious and "sub"-conscious is complete. Using controlled focusing at this magickal time, T.O.P.Y. individuals can make a conscious desire to move to the higher levels of their own consciousness where it can take effect and help the dreams become real. By truly understanding this process and tailoring it to an individual's methods, breakthrough can be reached and you have given yourself back to yourself.

These methods of sexual focusing provide the basis of T.O.P.Y. workings. The results achieved here by the individual filter down through all levels, all actions, all motives. All comes from within the individual.

T.O.P.Y. has a psychick symbol and a psychick number. Both of these are woven deeply into the sub-structure. Both act as a focus, as a synthesis of beliefs and actions; as a trigger. The Psychick Cross with its horizontal arms in the ratio of 2 to 3 can be interpreted on many levels: to signify the individual (the vertical line) with his/her past (bottom line), present (middle) and future (top); a symbol of integration between opposing functions within an individual of T.O.P.Y. (3 E). The arms flow outwards from the Cross to symbolise growth and discovery whilst at the same time they all draw inwards to focus and synthesize this growth within the individual. A cross to sacrifice the self upon; a uniform symbol to identify with, but like T.O.P.Y. itself

to be interpreted in different ways by different individuals.

The magickal number 23 is interwoven throughout T.O.P.Y. It is the point of focus, to integrate, to dissolve. A time, a time for work, a date to complete a task 23 times is to see it move deep within the consciousness. A number that's history is proven and potent, one that occurs internationally,irrationally and totally naturally. Like the Psychick Cross, indeed like T.O.P.Y., 23 is the gateway, the crossover point to internal focus and development and external flowering.

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~ Thoughts on The Temple ~

The Temple Ov Psychick Youth is a body of like-minded, ageless souls all striving in an individual manner towards a collective goal: a guiltless state of self-awareness.

The exploration of our innermost desires by the release of the sexual spirit, and thus the freeing of our emotions of dogma and external control, is fundamental to the process by which the Temple achieves its collective identity. The process is a deeply personal voyage of discovery (the very fact of the emphasis of the individual testifies to this), one in which the Temple acts as a guiding light, a processor of information and its re-direction.

"No Man is an Island", and for this reason the Temple is both needed for support in our battle, and as a focus for the support we ourselves can offer. Its sum being greater than the parts, the Temple serves as a sounding board for ideas, provoking thought which may under other circumstances never have been given the right "culture" in which to form and grow. Thus the Temple is a growing, living organism whose form is a result of the collection of "cells" within it, as in any biological organism. The analogy with the natural world is of direct significance. All life operates within a set environment or eco-system, but its very presence is an integral part of that system. If any one species grows it is at the cost of another, and if any "external force" is introduced the balance can be forever altered with the possibility of collapse (eg: Rainforests). The Temple is such a force, one which could ultimately over-turn the preconceived ideas of our Western society. This may seem to many to be a fanciful argument, but to those who mock I would say,

"how small is a virus or cancer cell that can cause the collapse of an organism."

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~ On criticism of the Temple ~

How can you criticize an organisation which makes statements such as ". . .
we support your individuality", "we offer no dogma", and talks of "de-programming". These are some of the most important statements mady by T.O.P.Y., and show the principal aims of the Temple: the realisation of YOURSELF, which results in SELFLESSNESS in the most positive way - no greed, no sex barriers, no age barriers, no race barriers. . . .etc.

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because we are all living in a world where chaos reigns. The Western World has been under the dogma of religion, Catholic and Protestant, for the last five hundred years. And its teachings, far removed from the original message, have beenused to control the masses and to shape humanity's moral codes.

So today we have people wanting to have spiritual freedom, but who because of the age-old brain washing of God and the Devil, and good and evil, find it hard. Even worse, most people in our society have to unlearn and begin at thee beginning about their relationship with life, the universe and everything in it; and they generally start looking within themselves for their answers. I personally think that Christianity is on its last legs, as its churches are full of middle-aged and old people, but not young people. So there are many who are searching for spiritual freedom, and a truer relationship with life. The Temple Ov Psychick Youth provides a means and a way for people to break free and rise above the lie of society. Because magick, witchcraft are keys that unlock many of life's closed doors, and enable individuals to explore and develop themselves on all planes of life, from spiritual to physical.

Nothing in life is easy, and magick is not an escape. As with all life you have to give of yourself to receive, and giving of yourself means a sacrifice of time and effort which is a hard lesson for many an aspiring occultist. So through contact with open groups like T.O.P.Y., individuals can meet other people with similar ideals in life.

Obviously people will have to face moral principles such as sexual Magick (tantric yoga) and other methods used in ritual magick to raise the power, but this is something they learn naturally and not unnaturally as the rest of society still thinks and believes. They have to learn that they themselves create or destroy what life presents before them, not God or the Devil, and thus having learnt go forth into a new world of gods. After all, evil is essentially misplaced energy (unnatural). So things like sex, and all pleasurable activity so long as it be done with free will, are healthy for us in life.

This last point is another reason why I agree with T.O.P.Y.'s ideals: because they encourage people to be free within themselves, and to discover their own true wills.

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Thee Temple as a focal point without a fixed system ov values begins Thee Process. It provides a channel through which thee Individual can view his/her circumstances from their own perspective. It sweeps past thee outmoded views ov mass philosophy. Most importantly, by mutual encouragement, Thee Temple Ov Psychick Youth gives me thee courage to accept and trust my own view.

Its aims on human freedom and independence
To inspiration individuality
Freedom in any dreams, in any wisches

Sexuality with no limitations so long as it is yours
sexuality to make you free of any restrictions
sexuality & Love the most successful drivepower for any dream & wisch
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Methods of magic and philosophy from many individuals Psycho-levels of the brain to help you in higher atomosphere's Methods from magic to create your perfect atmosphere and to get closer to that one self Methods look sometimes bizzare but are the ones who understand there are no limitations, when you wanne reach exstacy-freedom OV 23 - That moment, that day, that dream, that wisch, that freedom It all can come true, OV 23 is one of those methods Lots of thoughts are feelings which are not easy to explain May be when I have to represent a year later it might be totally different, I learn every day more and more, it will take lives.

Thee Temple Ov Psychick Youth is important because it is ACTIVE and CARING. It intends to nudge people into an understanding of themselves, into RESPECT for themselves. To Love themselves and their lives. It intends to spur people into doing coumthing with their lives, being
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ACTIVE. It gives people back to themselves along with the realisation that they CAN get what they really deeply want and need. Their desires can be made real. All it takes is effort and discipline.

For a few years now I have felt a deep hunger and frustration. There has been a large gap in my life. It took me awhile to realise what this gap was. A deep spiritual lack. There has never been any talk ov or involvment with anything remotely spiritual during the whole of my twenty years of existence. During Primary School it was required of the whole class to stand up in thee mornings and say thee Lords Prayer. I never ever believed in it. It seemed totally absurd to me even then, I don't really know why, but I never believed in "God". For seven years I stood up and mouthed thee words of thee prayer. When I left at the age of 12, if anyone asked me to recite thee words ov thee Lords Prayer I

couldn't do it! Seriously. I had never learned it and had wilfully blocked it out. I objected out loud of course, oh no, that would result in the belt. Little boys who don't say their prayers get pain as a reward. It wasn't until I was about 19 that I found what I thought/think might be thee answers. I have always been interested in thee unusual. In everything. People. Books. Music. Art. Thee "Chaos ov thee Normal", thee "Moronic Inferno". Fashion has never interested me. During childhood I read mostly science fiction. Then came a period ov flux, ov wandering, where I no longer was deeply "into" Sci-fi as before, but couldn't find anything else. That was when I decided to buy "A William Burroughs Reader" having heard him mentioned in numerous articles in thee muzak press. Pages of wonderous images, surreal images, new ideas, new methods. This replenished my lust for thee innovative.

I used to go to an "Adult Training Centre" at night to help out at a kind of social gathering of handicapped people. There was a small record player, and a box of records. Sidney Devine, Elvis, Nana Mouscouri, country and western, thee muzak ov my nightmares! Tucked neatly in between two of these wreckords was an unimposing little single. It was Just Drifting and was by Psychic TV. I asked if I could have it as I wondered what they were like, having read reviews in thee press. As one of our records had disappeared they said "Yes". That was how I discovered PTV. It was a few years before I made enquiries into thee Temple. This was made at thee same time as I found a possible solution to my problem. I read a book called "Mysteries" by Colin Wilson. It was thee most amazing book I had ever read. A whole new universe ov possibilities opened up to me. I immediately developed a deep hunger for knowledge. Not everyday knowledge. Knowledge ov this strange new world. I went to thee library and read every occult book I could find. A Whole new worlds of meaning opened up.

Thee Temple seemed like an honest organisation. Not a brainwashing cult. An "anti-cult". I didn't know (and still don't) just how much knowledge it possessed. To make "the occult" a part of everyone's everyday lives, now that was an interesting idea. A very good idea. An essential idea. Ideas into action. Kick start evolution again.

To destroy tyranny and oppression. To bring joy back to living once more. Love. Responsibility for actions. Interaction between Individuals again, instead ov this total isolation that is becoming a hallmark ov thee twentieth century.

Sex. To free sex from all fetters. To throw off guilt and all restrictions to pleasure. To make sex pure again. Between two Individuals. Not

thee ignorant sexist, totally damaging view of a man fucking a woman. Sex involves two people. Two active people (who may be active in their passivity). To reclaim sexuality as our own. To be shared with who we choose, however we choose. Thee magick ov sex. Thee new sexuality. To choose ourSelves.

Thee Psychick Cross. Thee cross is thee union of opposites (0=2). Thee top half has thee Christian Cross, thee bottom half has thee anti-Christian or Satanic Cross. Thee middle branch ties them together. Thee top half mirrors thee bottom. As above so below. It is thee anti-Papal Cross since thee middle branch is shorter than thee outer two, thee opposite of thee Papal. It is a television aerial. It receives and transmits information from and to every area ov life. Thee centre of thee Information War. It is a focus for knowledge and understanding. It is also thee face of thee Temple. Thee central line ov thee face along which is arranged thee line of thee eyes at top, nose middle, and mouth bottom. Thee three branches are mind, body, and spirit. There are three crosses in thee Psychick Cross, not two.

23, in Crowley's system, is Water. Thee essential element ov life. Thee great sea ov thee subconscious. Thee element that is always in flux, forever changing. Change is stability. Water has three states (branches on thee cross?). Water is the body and the mind. Just as the moon affects the sea so does it affect mind and body. The brain is something like 80% water after all. 23 is a mystery. It's just a number. It's just the number ov rays from Sirius, The Sun behind the Sun. Thee star of thee Dogon, those marvellous people. Thee symbol of Sirius is pretty close to thee cross.

23 is synchronicity and recognition:

2+3=5 2x3 = 6 2/3 = .666

Trying to explain my reason for my involvement with T.O.P.Y. is hard, but to say I am searching for my inner strengths and weaknesses is as good a one as any. To me T.O.P.Y. is doing more for thee couming together ov people than any thing I know. They encourage thee sharing ov ideas which to me is an important factor in knocking down life's walls.

To ask me thee meaning behind their aims, ideas, sexuality, methods, thee meaning ov thee Psychick Cross, ov 23 would be an injustice to T.O.P.Y. Their aim I believe to be more wakefulness in society, for

people to open up their eyes and see for themselves. Their ideas revolve around Pagan philosophy and thee arts ov Magick which in a way takes on all aspects ov Life. Methods are thee same in all new conceptions and must be used to get thee message across. Sexuality is a beautiful thing and should be treated in thee same way, free love must be forever in our souls. Thee Psychick Cross is a symbol to symbolise all aspects ov T.O.P.Y. ideals, they must be put up everywhere. Ov 23 I am stuck with no true conclusion as to thee proper idea/ideas behind it, but to me it stands out and crops up in thee weirdest ov situations and it is a JOY to see it anywhere.

T.O.P.Y. is an inner door, a device for breaking down mental walls. T.O.P.Y. can be pleasure with thee pain, thee garden ov eden and you are Adam or Eve. Open thee eye to T.O.P.Y. and experience everything before 2900

it is too late.

I feel no need to justify my interest or my sympathy. Those who reject T.O.P.Y. reject themselves - and few want to face the truth. Each individual must decide their own course, and as no-one is the same, so no course is the same. Everyone responds and rejects or accepts according to their own thoughts and feelings.

T.O.P.Y. offers an alternative to mass control, depersonalisation and guilt. Those who choose this path will never find it easy - prejudice and jealousy will see to that, as very few people have the courage to be themselves and those that do are often hated for it. For not conforming. For not being "one of us".

T.O.P.Y. aims to make each individual free of the mental shackles and spiritual bonds placed on us since birth. To question the unquestioning mind and to heal the wound of separation withing us. For no-one is whole when psyche, mind and body work in discord. The Psychick Cross is a symbol of this unity - a tangible representation of 23 - two threes back to back, joined, whole, a perfect harmony visually and psychically, to be used as a focal point for energy, a comforter emotionally and a reminder of the potential within us. A potential T.O.P.Y. can help us to achieve.

The thing I can give most readily is my love. My love of Life and its unifying energy and of all living things. My love of humanity and all that these destructive creatures have produced that is creative. My love of my ideal that I have cherished and nurtured all my life - that

finally humankind will see and feel all that is within me is within all life and therefore that all life is within me.

The nation, the world is in a trap. The poor are getting poorer, and the rich, richer. Our environment is collapsing in upon ourselves because of what we are doing. An example: it is legal to corrode the ozone layer (by use of aerosols, etc.) and thereby harm everyone, yet illegal to smoke marijuana, and harm no-one. We need change, revolution - and T.O.P.Y. is that. The ideas of it being an insane death cult are a misconception. We are help, perhaps the only help and friend, not an enemy. So open your eyes.

Next

https://beyondweird.com/bookofshadows/2901.html
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About this capture

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2901

Once upon a time. . . .

. . . . I first spurred interest in T.O.P.Y. with the listening of Dreams Less Sweet. After I proceeded to lose that tape to a young lady, I decided to find out more about the sound and reasons of T.O.P.Y. I purchased the live records series, which has proven to be a source of great enjoyment. And I try to forward the ideas of T.O.P.Y. with messages on the dorm door, and I try to play a few songs when I dj at the campus radio station.

What I rather liked about T.O.P.Y. was that there was no forcing of ideals on myself the listener. There are, I will not hold back, a few ideals I do not in self practice, because they do not appeal to me, but

I will not condescend because someone else may. For the book, I do not experiment with drugs, have sex, or denounce strongly non-pagan religions. Persons may say that I have not lived, but that is someone else's idea of living. If and when I wish to try something, I shall, but until then I am content with myself. I guess the point is that it is a choice, and one must not necessarily make certain choices to be involved with T.O.P.Y.

The problem, well wait. Let us stay with that prior thought, about choices, just for a minute. You may have noticed I don't spell certain words the way T.O.P.Y. does; again I do not feel that is important for me to reflect that thought to be considered involved with T.O.P.Y. Anyway, as I was writing, the problem is I am afraid that I may not be able to be as active as I wish in T.O.P.Y. with my schooling, because education is very important to me. So, what I guess I am getting at, is that I will do my best to do what I can. I can only hope that does not sound too "wishy-washy". So, I am, will, try to do my most.

How would I explain T.O.P.Y. to a stranger? Simply, a group, tribe of persons who are looking ahead, with little recourse to beliefs or principles that have been embedded, sometimes unwillingly, into society. An aim of reversal, getting people to quit taking for granted what surrounds them, and having them realize they have control of their life, and to use themselves to their potential.

Why do I feel T.O.P.Y. is important? Because it serves as a meeting center for those persons who already know what they feel to get stronger centralisation and organisation, and make themselves and their ideas more available to others. It's got a lot to do with the concept of awareness.

I guess aims and ideas have been taken care of. Sexuality, again, is an awareness, realizing how present it is, and how it can be made into something more wonderful than expected or known.

The Psychick Cross has so much behind it that it is rather hard to sum up its meaning, besides representing a receptor for thought processes. Also, I just rather thought that it could also be seen as a christian cross overlapped by a satanic (inverted christian) cross, and a bar in the middle to cancel the two out, which would go along with the theory of bowing to no god.

23 is something I cannot comment too intelligently on, since I have not the amount of information necessary. I have heard, however, that it is the number of confusion, and actually, I myself have not much more of a

view on it. . .yet.

Other resources of my self-determination, defining ideas clearly, patience, art skills (with both pen and words), and desire to communicate.

Explanation of T.O.P.Y. to a Stranger:

I found this question difficult to answer as I do not know enough about T.O.P.Y. People have asked me what it is, so I told them that it is an information network and to contact T.O.P.Y. if interested. However, when pressured I inform them of as much as I can, expanding on the ideas that I know, and state that thee network runs all over thee country and that depending on an individuals involvement information is available to them; that it is up to thee individual, if they want, to becoum involved and that one is not pressured into it.

To justify my involvement I would say that T.O.P.Y. has thee same or similar beliefs to those I have always held, but from which I had switched off as it was not "right" in thee conditioned world.

On T.O.P.Y.

I have played PTV &/or T.O.P.Y. material for many friends, so I am often asked about T.O.P.Y.

I tailor the answer to the questioner, telling no more than I think they can follow at the time. Sometimes I describe PTV as a loose aggregate of people working with music and video. I may explain that they are part of a larger organisation which seeks to support people whose aims and interests are outside the mainstream.

To people I trust I explain more. That T.O.P.Y. is a network of people with some similarities and some differences, held together by a desire to understand and short-circuit control. To explore ways to make what they want to happen, happen. That T.O.P.Y. encourages people to find out their true natures, not a shallow and generic, dictated and advertised "identity".

One method is to exploit the cut-up, both on other material and behaviourally as well. We constantly run on habit, and it is good to break this up. Do you see friend X because you really want to? Or because it's what you always do on Thursday night? A simple but pertinent example.

Burroughs has been quoted as saying there was nothing special about 23, just that it was something he noticed and then kept noticing. I see it partly as a symbol of focus. That there is so much around that we screen out daily, if we pick something not to screen out it will seem omnipresent. I also like the idea of it as a sort of mischievous number, popping up with a will of its own where it has no statistical right. And each time it pops up itself it reminds me of my psychic heritage that I am reclaiming for myself.

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I see no particular sexual style that is representative of T.O.P.Y. It is more an aspect of sex itself, that of the power (indeed - OV Power) it contains. A power that can be frustrated by a denial of desire; dissipated by investing it in removed, marketed images; or directed by self-understanding and a ritual method. Since the sex drive is so basic, and since social repression functions here as much or more than anywhere else, sexual magick is a most powerful and empowering technique.

The particular interpretations of 23 and the Psychick Cross are not as interesting or important to me as the fact that there are many interpretations.

If a cynic - journalist or otherwise - is asking me about T.O.P.Y., I believe it is important not to try too much to defend or to try to convince the person that there's nothing horrid about us. I will, however, try to dispel any basic misconceptions. I have found that so much of what I take for granted is alien to many people that I cannot explain parts of it. As I've noted, it took me a while to understand so many foreign thoughts at once. If pressed by anyone who is obviously hostile to and/or threatened by the ideas, I say "Well, I'm convinced of it, it works for me, and I'm happy." I do not try to "convert" them. If they are unaccepting of it, I give them some things to read, and T.O.P.Y.'s address.

T.O.P.Y. is an international network system, a kind of organisation that brings in touch people who share ideas and feel free to do whatever they

like, as strange as it may be. That's the reason why T.O.P.Y. is important. In times of loneliness, T.O.P.Y. tries to bring people in touch, tries to bring back the lost innocence, the correspondence among people. T.O.P.Y. hates everything and everyone who tries to limit its freedom. T.O.P.Y. offers a method of living to better survive as a True Being, and as an Individual, and not as part of the maze. Individuality is expressed as Spirit and Will. "Love Under Will" is the meaning. To manage it, T.O.P.Y. edits books, records, video tapes. T.O.P.Y. requires belief in Magick and modern Paganism, and recognises the power of the human brain.

The Psychick Cross means to me: Brain (upper bar); Heart (middle bar); Prick - as the home of souls (lower bar). It means the Individual itself, with its three psychic powers: Brain = dreams, fantasy, cleverness; Heart = L.OV.E.; Prick = soul = the power that motivates all the above.

The meaning of 23 is a mystic one, and people can only understand it after long thought about T.O.P.Y.

T.O.P.Y. is very important to thee continued growth of psychic awareness in thee world. We have progressed physically as far as we can. Thee next stage is mental.

T.O.P.Y. offers a series of mental training exercises: awareness (especially ov yourself) is thee goal.

There is no obligation, as thee Temple is you. Thee aims are immense. 2904

Education, realisation, principally. Thee Temple can be anything you need from it. 23 is thee pure number, completely random, a prime number. Thee Cross: a reflection of thee ego, a place to focus energy and a simple, comfortable symbol representing a new strength in thee world.

Thee Justification ov T.O.P.Y.

Last night me and some members ov T.O.P.Y.S.T.E.E.L engaged thee "JESUS ARMY" in verbal confrontation. It was in some ways an awakening experience. It was also an experience which demonstrates thee necessity

for T.O.P.Y., PaganLink, O.T.O., etc.

To be confronted with thee organised inculcation of GUILT, FEAR and LOATHING in militaristic form demonstrated the need for L.O.V.E. organisations to provide the keys to self-(de)-programming.

To be confronted with INTOLERANCE and PSYCHIC VAMPIRISM showed the horrible fate awaiting us if our society/thee earth is taken over by thee forces of PERSONAL LIMITATION.

T.O.P.Y. provides a decentralised set of forums for individuals who wish to escape our conditioned guilt and fear responses. It provides outline methods for individuals who wish to acquire self expression, self love, self discipline.

T.O.P.Y. is a will/energy focus. It's LOVE transmitting on all frequencies. True sexuality is a timeless moment of orgone mutation, thee event where thee subconscious becomes all thee planes, thee times, where it becomes an identity with thee conscious worlds. Liberation is only a heartbeat away.

Thee Psychick Cross = pagan Cross. Sexual unions. Tree of Life, qabballahs. Thee planes, all in one. Thee sigil of Temple workings, immanent in this cross, every working ever done before or in thee future, happening now. Thee sigil ov no name, thee blank sheet for our experiences and desires to write upon.

23: No-one has ever satisfactorily explained to me how or why a computer works. But I use one almost every day, and computers always touch my life. Similarly, 23 has not been totally explained to me, even in numerological terms. Not fully anyway. Thee fact remains that 23 seems to have some kind ov recurrent activity, in my experience. That does not mean it will necessarilty be a feature of your experienced universe...

23 attaches itself in its various guises (32, 223, 123, 0-23, etc.) to things I j- and many other YOUTH - are involved with. 23 seems to be a sign of recurrent activity in thee universe, ov unifying themes.

Justification of T.O.P.Y. to a cynical interviewer:

As rationality has failed to create a new mankind there are other methods to be found of changing minds. The will must come from individuals, who, to reach their aims, gather in a group.

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Through the moral conditioning in childhood, school, military and the general influence of language, media and moral systems, men are totally controlled. They control each other, oftenj without even knowing it. The wishes, dreams of the body and subconsciousness are ignored and the subject, so long as there is one, is conditioned to ignore it too. Only functionality is important.

Life is shortened to operational functions to serve society. It is degraded to a servant. As I feel unsatisfied by this, I need to escape from this control and want to destroy it. I like to experiment with other aspects of life. In this case, sexuality is an important factor because it gives the individual a total conscience of its own existence. It may help to find the inner self and break pre-formations. I like sexuality. In orgasm, you cross the border. In orgasm you die. Your coming back from another cone of reality after it. The coming to climax is a way to ego-destruction.

People are suppressed and conditioned by the socialisation processes of our "society" - education, media, and the family - to believe in certain attitudes and to behave in certain ways.

What has happened to individuality and the personality?

People should be taught to develop their own-selves and their own personalities - To learn about instinct, nature, consciousness and further heights of awareness, WHICH HAVE NEVER BEEN PUSHED FROM OUR MINDS.

The human mind is suppressed not to generate its "unacceptable" powers.

Meditation, creative visualisation, and MAGICK are important tools which may be used to help bring out our true selves.

Sexuality is condemned from an early age. Society as a whole condemns sexuality.

It is a beautiful experience - and can prove to be a very powerful and magickal act - generating immense emotion and feeling.

The idea of PLEASURE AND PAIN is fundamental to the understanding and experiences of people. Sex can exist within both concepts.

People should learn not to be ashamed of their sexuality, and sexually, to share experiences with other individuals.

UNDERSTANDING, DEVELOPMENT, AND COMMUNICATION.

OUR AIM IS WAKEFULNESS.
OUR ENEMY IS DREAMLESS SLEEP

Involvement with T.O.P.Y. means that I have broken away from the social graces forced upon me by society. I am finding out what I really enjoy to do, with my mental/physical attributes. I am learning to reach further than before, to grasp the things that were previously beyond my 2906

reach.

T.O.P.Y. is a collective of individuals who, in a way, do not want to be part of any group/social type. This is not as hypocritical as it sounds, because each individual within T.O.P.Y. is going his/her own way, each with differing goals, concepts of life.

T.O.P.Y. is important because it gives the individuals within a confidence that others are trying to struggle against society. T.O.P.Y. members feel as though they are not the only ones with a different point of view. It gives the individual strength to succeed.

T.O.P.Y.'s aim is to help individuals attain their highest dreams, and to help them accomplish their works and wishes in life.

T.O.P.Y. allows thee individual a chance to know him/her self. I am not sure if I would be able to explain T.O.P.Y. to a stranger. Recently I was talking to a friend who told me she no longer wanted to be my friend because I was involving myself with T.O.P.Y. She does not believe in anything. Her point is that I would no longer be me and that I didn't need T.O.P.Y.'s ideas to help me with my problems, that in time everything works out in itself.

I disagreed with her argument, trying to explain that T.O.P.Y. would help me with the goals that I want to obtain in my life, and that in the past not all my problems have worked out by themself.

T.O.P.Y. asks for the individual to be clear in admitting their real desires by discarding all irrelevancies and by asking yourself what do you really want out ov life. The argument with my friend allowed me to see that we were no longer friends and perhaps we never really were. How could we have been friends when she would not allow me to be anymore than I already was nor anything else that I could be.

T.O.P.Y. is not there to be occult. But a lot ov people have that misunderstanding. People will always condemn the thoughts and actions ov another.

There is someone who I am deeply interested in, who spoke ov tribal living and the ideas ov T.O.P.Y. At that time I had no idea what he was talking about and the shyness that we both have makes it almost impossible to talk to each other. We are barely able to smile and say hello, and I believe thru the Psychick process we will be able to speak again. I will overcome the shyness that keeps me within myself and keeps me from having what I really want from life.

T.O.P.Y.'s ideas are for everyone who wants to wake up fromthe dreamless world that we are living in. It's for the individual who asks themself what they want from life, and the rituals are there to make those thoughts happen.

"Awareness ov your own energy is the awareness that flesh and spirit are one, that thou art goddess, eternally linked, connected, at one with the moving spirit ov all" (Starhawk 138)

T.O.P.Y. is there for thee individual who makes the coumitment to become
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aware ov thee energy that is inside us all. . .

Magic has interested me from an early age - but I didn't have the best informed beginning. I used to try telekinesis, telepathy, astral projection,even levitation, all with varying degree of complete failure. I had no concentration or confidence, and a very impatient streak. The things I tried to do were very nice "tricks" but many of them are no longer goals of mine. I see no reason now to attempt things for which I had little aptitude, solely to impress others and build up my own social standing. People are so cynical now, and maybe some of it has rubbed off on me.

The Temple has shown me a practical side to magick which makes no pretensions, I don't expect to be able to force the hand of chance with minimum effort and concentration and nothing to inform me but a half-read Aquarian Press book. In my future sigil work I shall aim to overcome some of my less attractive tendencies, and build on my natural talents and abilities. My ideal target will be a perfect self and not a material manipulator. Maybe people should expect miracles because I think if you believe in something enough then you are halfway to having it, just as long as it's within and not without yourself.

I don't feel that I need to justify my involvement with anything, to anyone. People have an instant dislike and fear of things they don't understand, but worse than this, an aversion to information which could disrupt their secure, boring, featureless lives. To me, many of these people are lost causes, I would prefer that they knew nothing of what I choose to do with my life - which is too precious to spend arguing with people who will never see sense for the simple reason that they don't want to. This may seem a selfish attitude, but the example of Susan Bishop is enough to put me off talking to journalists, and Christians, for life. Let them remain ignorant and happy, they will never change.

People like to control you. They want power and they achieve it. These thieves are smart and they work off people's insecurities. CONTROL means dictating how others should live and how to think. If you are afraid of making these decisions for yourself (because of fear of failure, lack of self-confidence, fear of death, and definitely laziness) then it is easy to associate yourself with, and follow someone strong enough to make decisions for you. You are no longer responsible for yourself and no longer have the burden or that responsibility. It is easier to identify oneself with an already developed personality (hero/heroine) than go through the never ending struggle of self-discovery. The insecure robbers who feed off our weaknesses are the ones most people tend to trust: our rabbis and priests who control through strict regulations and traditions, our school teachers who take advantage of the innocence and naivety of young children by presenting themselves and their ideas as manifestations of god, and our media which depicts THE acceptable lifestyle through slanted manipulations. These thieves are aware of your trust and innocence, and intend on using those weaknesses to control you.

The Temple Ov Psychick Youth is an organisation aimed at DE-control. They do not wish to control you; they wish to liberate themselves. They

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offer suggestions on how you COULD liberate yourself, not how you SHOULD liberate yourself. The process of liberation consists of many types of research, such as the music group PTV. Members of the Temple feel that there is no reason why life should not be "lived to the fullest" where all one's NEEDS and DESIRES are fulfilled. Because there are so many distractions to divert one's attention from one's goals, symbols are invented to be worn, to be drawn, etc., to constantly remind, if not the conscious, then the unconscious, of these goals. Ideally, through this process laziness is combatted and the goals will more likely be achieved since those goals are constantly on the person's mind. Because there are so many distractions and limitations posed by the "controllers", sometimes our deepest wants do not seem earthly possible, and we repress them in our subconscious (a step towards neurosis) trying to dismiss them. The Temple does not believe in repressing our needs and desires (submitting to those "controllers"), because our personal needs are what make us human and individual.

The Psychick Cross is the symbol of the "whole" person, uncovering one's unconsciously hidden desires and obtaining them. The unconscious speaks most loudly in our dreams and our fantasies. When we fantasize, our desires usually take place in Utopian settings, and represent these goals by creating collages including parts of our physical body to personalise the symbol of our goal even more. This symbol reminds us over and over again that this is thee want, this is thee self. Temple members using this process end up understanding their needs and desires better, are more able to satisfy themselves and succeed in life.

I personally enjoy making decisions and discoveries on my own. I will not allow anyone to take that joy away from me. I enjoy my intelligence, my talents, and discovering myself using the symbolic rituals suggested by the Temple Ov Psychick Youth. T.O.P.Y. is an important organisation because: 1) it shows people they are not alone in the struggle, and 2) it allows people to exchange views, ideas, and solutions to better these processes to liberate and satiate the individual self.
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"What is Paganism"

The following is the text from a brochure that BAPA puts out called "What is Paganism" (author unknown)

"WHAT IS PAGANISM?

"History of Paganism
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"The term Pagan has numerous common definitions. Many dictionaries define a Pagan as anyone not of the Judeo-Islamic-Christian religions. Some people consider anyone who does not share their religion to be a Pagan. Still others believe that a Pagan is a person who is anti-religion. None of these "definitions" manage to capture the true meaning of the term.

"To discover the core meaning of Pagan, we look back to ancient times when the word Pagan referred to a person of the country, or a peasant.

{deletia... in summary, several paragraphs relating the history of the Catholic Church and the poor peasants' inability to relate. Brief description of the "glory of the Goddess and God in each starry night" and note of the inconsistancies of the original Pagan beliefs with the Catholic church. Also, several paragraphs detailing the development of of the Church's campaign to expunge Paganism, some of the methods employed and the subsequent Witch Hunts. Finally, an overall summary of the persecution. If interested, let me know and I'll post it separately.}

"Paganism in Modern Times
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"Today, little is known about the Pagans who survived what is now often called "The Burning Times." Paganism, as it exists today, is best described as the practice of any of a number of nature-based religions, traditions that find their roots all over the world. {Liana- sound familiar?} Many modern Pagans call themselves "Neo-Pagans" to declare their religion as a revival of the old beliefs.

{more deletia... in summary, two paragraphs comparing contemporary Pagans to the peasants of old, extolling our intelligence and involvement in technology. Also a paragraph defusing the Satanism comparison. Again, if interested, let me know and I'll post it.}

"What do Modern Pagans Believe?
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"Paganism is actually a large umbrella containing a number of
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nature-based religions beneath it, from the European-originated Wicca and Druidism, to African Yoruba traditions and Hawaiian Huna. As a result of this diversity, it is impossible to make statements about the beliefs of Pagans that will apply to *all* {italics} Pagans. However, some statements can be made that will, in general, apply to a vast number of Pagans.

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"Many Pagans tend to:

"* Be polytheists, believing in more than one deity or more than one aspect of a single deity.

"* Be pantheists, seeing the God/Goddess force represented in everything around them.

"* Recognize the divinity of the feminine as well as the masculine, not seeing masculinity as a superior force.

"* Believe that the life force is sacred, and that nature, as a vital representation of that force, is divine.

"* Believe that all life forms are equal, sharing an equal claim to the earth as a home.

"* Believe that each individual is solely responsible for his or her actions.

"* Believe that the forces of nature can be shaped in ways commonly called "magical."

"* Believe that magical acts designed to bend one to another's will are manipulative, and not encouraged.

"* Believe that whatever actions a person takes, magical or mundane, good or bad, come back to him/her, sometimes threefold.

"* Believe that there is no single path to spiritual fulfillment, and that the individual must determine the spiritual expression most appropriate to him or her.

"* Believe in reincarnation, or some form of life after death.

"How do Pagans Practice Their Religion?

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"Many Pagans find spiritual expression through the practice of ritual, or religious ceremony. These rituals, often held at significant points in lunar or solar cycles, offer an opportunity for Pagans to commune with the godeesses and Gods, to celebrate the passages of life, and to work magic.

{deletia... in summary, paragraphs relating techniques to "raise power" explaining that we don't espouse "power over" (my words). Also outlines goals that many pagans have in mine when raising of power. Outlines the sabbats, and relates the pattern of the seasons. Briefly describes Beltane and Samhain. Once again, let me know if you would like to see this text.}

"Each Pagan religion has its own special way of recognizing the passing of the seasons and personal life passages. Ritual offers a way to imbue these moments with magic and reverence.

{deletia... last paragraph giving information on how the reader can learn more about Paganism, specifically in the Bay Area, and relating the goal that BAPA has in mind.}
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Transcribed to 1's and 0's by Druel the Chaotic, WPI Discordian Society
Cabal of the Unemployed

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{calendar entered by /AHM/THX }

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copies, asked if Shea and I had written it, or if we had copies available. Others wrote to ask if it were real, or just something we had invented the way H.P. Lovecraft invented the NECRONOMICON. We answered according to our moods, sometimes telling the truth, sometimes spreading the most Godawful lies and myths we could devise fnord.

Why not? We felt that this book was a true Classic (literatus immortalis) and, since the alleged intelligentsia had not yet discovered it, the best way to keep its legend alive was to encourage the mythology and the controversy about it. Increasingly, people wrote to ask me if Timothy Leary had written it, and I almost always told them he had, except on Fridays whem I am more whimsical, in which case I told them it had been transmitted by a canine intellgence -- vast,cool,and unsympathic -- from the Dog Star, Sirius.

Now, at last, the truth can be told.

Actually, the PRINCIPIA is the work of a time-travelling anthropologist from the 23rd Century. He is currently passing among us as a computer specialist, bon vivant and philosopher named Gregory Hill. He has also translated several volumes of Etruscan erotic poetry, under another pen-name, and in the 18th Century was the mysterious Man in Black who gave Jefferson the design for the Great Seal of the United States.

I have it on good authority that he is one of the most accomplished time-travelers in the galaxy and has visited Earth many times in the past,using such cover-identities as Zeno of Elias, Emperor Norton, Count Cagliostro, Guilliame of Aquaitaine, etc. Whenever I question him about this, he grows very evasive and attempts to persuade me that he is actually just another 20th Century Earthman and that all my ideas about his extraterrrestrial and extratemporal origin and delusions. Hah! I am not that easily deceived. After all, a time-travelling anthropologist would say just that, so that he could observe us without his presense causing cultureshock.

I understand that he has consented to write an Afterward to this edition. He'll probably contradict everything I've told you, but don't believe a word he says fnord. He is a master of the deadpan put-on, the plausible satire, the philosophical leg-pull and all the branches of guerilla ontology.

For full benefit to the Head, this book should be read in conjunction with THE ILLUMINOIDS by Neal Wilgus (Sun Press, Albuquerque, NM) and ZEN WITHOUT ZEN MASTERS by Camden Benares (And/Or Press, Berkeley, California). "We are operating on many levels here", as Ken Kesey used

to say.

In conclusion, there is no conclusion. Things go on as they always have, getting weirder all the time.

Hail Eris. All hail Discordia. Fnord?

-Robert Anton Wilson
International Arms and Hashish Inc.
2913

Darra Bazar, Kohat

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GP: How can that be?
M2: I don't know man, I didn't do it.

GP: Why do you deal with so many negatives?
M2: To dissolve them.
GP: Will you develop that point?
M2: No.

GP: Is there an essential meaning behind POEE?
M2: There is a Zen Story about a student who asked a Master to explain the
meaning of Buddhism. The Master's reply was "Three pounds of flax."
GP: Is that the answer to my question?
M2: No, of course not. That is just illustrative. The answer to your question
is FIVE TONS OF FLAX!

íí
2914

SUSPENDED ANNIHILATION

ODD# II/2,xii;68Chs3136

Principia Discordia
or
How I Found Goddess & What I Did To Her
When I found Her

being a Beginning Introduction to
The Erisian Mysterees

Which is Most Interesting

-><-

as Divinely Revealed to
My High Reverence MALACLYPSE THE YOUNGER, KSC
Omnibenevolent Polyfather of Virginity in Gold
and HIGH PRIEST of
THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC (POEE)

HAIL ERIS! -><- KALLISTI -><- ALL HAIL DISCORDIA!

Dedicated to The Prettiest One

The Upstart of one hand clapping

- JOSHUA NORTON CABAL -
Surrealists, Harlequinists, Absurdists and Zonked Artists Melee

POEE
is one manifestation of
THE DISCORDIAN SOCIETY
about which
you will learn more
and understand
less

We
are a tribe
of philosophers, theologians,
magicians, scientists,
artists, clowns,
and similar maniacs
who are intrigued
with
ERIS
GODDESS OF CONFUSION
and with
Her
Doings

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The PENTABARF was discovered by the hermit Apostle Zarathud in the Fifth Year of The Caterpillar. He found them carved in gilded stone, while building a sun deck for his cave, but their import was lost for they were written in a mysterious cypher. However, after 10 weeks & 11 hours of intensive scrutiny he discerned that the message could be read by standing on his head and viewing it upside down.

KNOW YE THIS O MAN OF FAITH!

I - There is no Goddess but Goddess and She is Your Goddess. There is no Erisian Movement but The Erisian Movement and it is The Erisian Movement. And every Golden Apple Corps is the beloved home of a Golden Worm.

II - A Discordian Shall Always use the Official Discordian Document Numbering System.

III - A Discordian is Required during his early Illumination to Go Off Alone & Partake Joyously of a Hot Dog on a Friday; this Devotive Ceremony to Remonstrate against the popular Paganisms of the Day: of Catholic Christendom (no meat on Friday), of Judaism (no meat of Pork), of Hindic Peoples (no meat of Beef), of Buddhists (no meat of animal), and of Discordians (no Hot Dog Buns).

IV - A Discordian shall Partake of No Hot Dog Buns, for Such was the Solace of Our Goddess when She was Confronted with The Original Snub.

V - A Discordian is Prohibited of Believing What he reads.

IT IS SO WRITTEN! SO BE IT. HAIL DISCORDIA! PROSECUTORS WILL BE TRANSGRESSICUTED.

Test Question from Topanga Cabal The Twelve Famous Buddha Minds School:
If they are our brothers, how come we can't eat them?

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himself the discords that troubled him, but he remained troubled. One night in a coffee house, a self-ordained Zen Master said to him, "go to the dilapidated mansion you will find at this address which I have written down for you. Do not speak to those who live there; you must remain silent until the moon rises tomorrow night. Go to the large room on the right of the main hallway, sit in the lotus position on top of

the rubble in the northeast corner, face the corner, and meditate."

He did just as the Zen Master instructed. His meditation was frequently interrupted by worries. He worried whether or not the rest of the plumbing fixtures would fall from the second floor bathroom to join the pipes and other trash he was sitting on. He worried how would he know when the moon rose on the next night. He worried about what the people who walked through the room said about him.

His worrying and meditation were disturbed when, as if in a test of his faith, ordure fell from the second floor onto him. At that time two people walked into the room. The first asked the second who the man was sitting there was. The second replied "Some say he is a holy man. Others say he is a shithead."

Hearing this, the man was enlightened.
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10. The Earth quakes and the heavens rattle; the beasts of nature flock together and the nations of men flock apart; volcanoes usher up heat while
elsewhere water becomes ice and melts; and then on other days it just rains.
11. Indeed do many things come to pass.

HBT; The Book of Predictions, Chap. 19

- THE BIRTH OF THE ERISIAN MOVEMENT - THE REVELATION

Just prior to the decade of the nineteen-sixties, when Sputnik was alone and new, and about the time that Ken Kesey took his first acid trip as a medical volunteer; before underground newspapers, Viet Nam, and talk of a second American Revolution; in the comparative quiet of the late nineteen-fifties, just before the idea of RENAISSANCE became relevant....

Two young Californians, known later as Omar Ravenhurst and Malaclypse the Younger, were indulging in their habit of sipping coffee at an allnight bowling alley and generally solving the world's problems. This particular evening the main subject of discussion was discord and

they were complaining to each other of the personal confusion they felt in their respective lives. "Solve the problem of discord," said one, "and all other problems will vanish." "Indeed," said the other, "chaos and strife are the roots of all confusion."

FIRST I MUST SPRINKLE YOU WITH FAIRY DUST

Suddenly the place became devoid of light. Then an utter silence enveloped them, and a great stillness was felt. Then came a blinding flash of intense light, as though their very psyches had gone nova. Then vision returned.

The two were dazed and neither moved nor spoke for several minutes. They looked around and saw that the bowlers were frozen like statues in a variety of comic positions, and that a bowling ball was steadfastly anchored to the floor only inches from the pins that it had been sent to scatter. The two looked at each other, totally unable to account for the phenomenon. The condition was one of suspension, and one

noticed that the clock had stopped.

There walked into the room a chimpanzee, shaggy and grey about the muzzle, yet upright to his full five feet, and poised with natural majesty. He carried a scroll and walked to the young men.

"Gentlemen," he said, "why does Pickering's Moon go about in reverse orbit? Gentlemen, there are nipples on your chests; do you give milk? And what, pray tell, Gentlemen, is to be done about Heisenberg's Law?" He paused. "SOMEBODY HAD TO PUT ALL OF THIS CONFUSION HERE!"

And with that he revealed his scroll. It was a diagram, like a yin-yang with a pentagon on one side and an apple on the other. And then he exploded and the two lost consciousness.

ERIS - GODDESS OF CHAOS, DISCORD & CONFUSION

They awoke to the sound of pins clattering, and found the bowlers engaged in their game and the waitress busy with making coffee. It was apparant that their experience had been private.

They discussed their strange encounter and reconstructed from memory the chimpanzee's diagram. Over the next five days they searched libraries to find the significance of it, but were disappointed to uncover only references to Taoism, the Korean flag, and Technocracy. It was not until they traced the Greek writing on the apple that they discovered the ancient Goddess known to the Greeks as ERIS and to the Romans as DISCORDIA. This was on the fifth night, and when they slept that night each had a vivid dream of a splendid woman whose eyes were as soft as feather and as deep as eternity itself, and whose body was the spectacular dance of atoms and universes. Pyrotechnics of pure energy formed her flowing hair, and rainbows manifested and dissolved as she spoke in a warm and gentle voice:

I have come to tell you that you are free. Many ages ago, My consciousness left man, that he might develop himself. I return to find this development approaching completion, but hindered by fear and by

misunderstanding. You have built for yourselves psychic suits of armor, and clad in them, your vision is restricted, your movements are clumsy and painful, your skin is bruised, and your spirit is broiled in the sun. I am chaos. I am the substance from which your artists and scientists build rhythms. I am the spirit with which your children and

clowns laugh in happy anarchy. I am chaos. I am alive, and I tell you that you are free.

During the next months they studied philosophies and theologies, and learned that ERIS or DISCORDIA was primarily feared by the ancients as being disruptive. Indeed, the very concept of chaos was still considered equivalent to strife and treated as a negative. "No wonder things are all screwed up," they concluded, "they have got it all backwards." They found that the principle of disorder was every much as significant as the principle of order.

With this in mind, they studied the strange yin-yang. During a meditation one afternoon, a voice came to them:

It is called THE SACRED CHAO. I appoint you Keepers of It. Therein you will find anything you like. Speak of Me as DISCORD, to show contrast to the pentagon. Tell constricted mankind that there are no rules, unless they choose to invent rules. Keep close the words of Syadasti: 'TIS AN ILL WIND THAT BLOWS NO MINDS. And remember that there is no tyranny in the State of Confusion. For further information, consult your pineal gland.

"What is this?" mumbled one to the other, "A religion based on The Goddess of Confusion? It is utter madness!"

And with those words, each looked at the other in absolute awe. Omar began to giggle. Mal began to laugh. Omar began to jump up and down. Mal was hooting and hollering to beat all hell. And amid squeals of mirth and with tears on their cheeks, each appointed the other to be high priest of his own madness, and together they declared themselves to be a society of Discordia, for what ever that may turn out to be.

"There are trivial truths & there are great truths. The opposite of a trivial truth is plainly false. The opposite of a great truth is also true."

-Neils Bohr

"Did you know that there is a million bucks hidden in the house next door?"
"But there is no house next door."
"No? Then let's go build one!"

-MARX

Fnord Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord,

Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord, Fnord,
Fnord, Fnord

Momomoto, Famous Japanese, can swallow his nose.

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"The tide is turning... the enemy is suffering terrible losses"
-Gen. Geo. A. Custer

People in a Position to Know, Inc.

ON PRAYER

Mal-2 was once asked by one of his Disciples if he often prayed to Eris. He replied with these words:

No, we Erisians seldom pray, it is much too dangerous. Charles Fort has listed many factual incidences of ignorant people confronted with, say, a drought, and then praying fervently -- and then getting the entire village wiped out in a torrential flood.

"Of course I'm crazy, but that doesn't mean I'm wrong. I'm mad but not ill"
(Werewolf Bridge, Robert Anton Wison)

2920

14. Wipe thine ass with what is written and grin like a ninny at what is Spoken. Take thine refuge with thine wine in the Nothing behind Everything, as you hurry along the Path.
THE PURPLE SAGE
HBT; The Book of Predictions, Chap. 19

Heaven is down. Hell is up.
This is proven by the fact
that the planets and stars
are orderly in their
movements,
while down on earth
we come close to the
primal chaos.
There are four other
proofs,
but I forget them.

IGNOTUM PER IGNOTIUS
The meaning of this is unknown

-Josh the Dill
King Kong Kabal

IT IS MY FIRM BELIEF THAT IT IS A MISTAKE TO HOLD FIRM BELIEFS.

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DIRUIT AEDIFICAT MUTAT QUADRATA ROTUNDUS

-Horace

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Thetis and did not want to invite Eris because of Her reputation as a trouble maker.*

This made Eris angry, and so She fashioned an apple of pure gold** and inscribed upon it KALLISTI ("To The Prettiest One") and on the day of the fete She rolled it into the banquet hall and then left to be alone and joyously partake of a hot dog.

Now, three of the invited goddesses,*** Athena, Hera, and Aphrodite, each immediately claimed it to belong to herself because of the inscription. And they started fighting, and they started throwing punch all over the place and everything.

Finally Zeus calmed things down and declared that an arbitrator must be selected, which was a reasonable suggestion, and all agreed. He sent them to a shepherd of Troy, whose name was Paris because his mother had had a lot of gaul and had married a Frenchman; but each of the sneaky goddesses tried to outwit the others by going early and offering a bribe to Paris.

Athena offered him Heroic War Victories, Hera offered him Great Wealth, and Aphrodite offered him the Most Beautiful Woman on Earth. Being a healthy young Trojan lad, Paris promptly accepted Aphrodite's bribe and she got the apple and he got screwed.
2923

As she had promised, she maneuvered earthly happenings so that Pariscould have Helen (The Helen) then living with her husband Menelaus,King of Sparta. Anyway, everyone knows that the Trojan War followed when Sparta demanded their Queen back and that the Trojan War is said to be The First War among men.

And so we suffer because of the Original Snub. And so a Discordian is to partake of No Hot Dog Buns. Do you believe that?

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* This is called THE DOCTRINE OF THE ORIGINAL SNUB
** There is historic disagreement concerning whether this apple was of metalic gold or acapulco.
*** Actually there were five goddesses, but the Greeks did not know the Law of Fives.

REMEMBER:
KING
KONG

DIED FOR
YOUR SINS

Ho Chi Zen
is
King Cong

5. An Age of Confusion, or an Ancient Age, is one in which History As We Know It begins to unfold, in which Whatever Is Coming emerges in Corporal Form, more or less, and such times are Ages of Balanced Unbalance, or Unbalanced Balance.

6. An Age of Bureaucracy is an Imperial Age in which Things Mature, in which Confusion becomes entrenched and during which Balanced Balance,or Stagnation, is attained.

7. An Age of Disorder or an Aftermath is an Apocalyptic Period of Transition back to Chaos through the Screen of Oblivion into which the Age passeth, finally. These are Ages of Unbalanced Unbalance.
HBT; The Book of Uterus, Chap. 3

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Blffffffffffffft!

Mr. Momomoto, famous Japanese who can swallow his nose,has been exposed. It was recently revealed that it was Mr. Momomoto's brother who has been doing all this nose swallowing.

Heute Die Welt
Morgens das Sonnensystem!

Abbey of the Barbarous Relic
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E. The Bureau of Aneristic Affairs, and the Administry for the Orders of Discordia

II) The House of the Rising Collapse
For the Encouragement of Liberation of Freedom, and/or the Discouragement of the Immanentizing of the Eschaton

A. The Breeze of Wisdom and/or The Wind of Insanity
B. The Breeze of Integrity and/or The Wind of Arrogance
C. The Breeze of Beauty and/or The Wind of Outrages
D. The Breeze of Love and/or The Wind of Bombast
E. The Breeze of Laughter and/or The Wind of Bullshit

I) The Out House
For what is left over

A. Miscellaneous Avatars
B. The Fifth Column
C. POEE =POPES= everywhere
D. Drawer "O" for OUT OF FILE
E. Lost Documents and Forgotten Truths

-><- OFFICIAL - POEE
Head Temple, San Francisco
HOUSE OF THE RISING PODGE
Bureau of The POEE Epistolary

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NOTE: In the lore of western magic, the \/ is taken to symbolize horns, especially the horns of Satan or of diabolical beasties. The Five Fingered Hand of Eris, however, is not intended to be taken as satanic, for the "horns" are supported by another set, of inverted "horns". Or maybe it is walrus tusks. I don't know what it is, to tell the truth.

"Surrealism aims at the total transformation of the mind
and all that resembles it"
-Breton

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Discordian Society Legionnaires. PRIESTS appoint their own DEACONS. The POLYFATHER ordains priests. I don't know about the =POPES=.

" This book is a mirror. When a monkey looks in, no apostle looks out."
-Lichtenberg

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7. Self Portrait

Rev. Mungo
For Office Use Only -- acc. rej. burned

LICK HERE!!!

*

(You may be one
of the lucky 25)

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want to be a POEE Priest then you must undoubtedly qualify. Who could possibly know better than you whether or not you should be Ordained?

An ORDAINED POEE PRIEST or PRIESTESS is defined as "one who holds an Ordination Certificate from the Office of the Polyfather."
2928

Seek into the Chao if thou wouldst be wise
And find ye delight in Her Great Surprise!
Look into the Chao if thou wantest to know
What's in a Chao and why it ain't so!
(HBT; The Book of Advise, 1:1)

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find the goddess Eris
Within your Pineal Gland
POEE

To Diverse Gods
Do Mortals bow;
Holy Cow, and
Wholly Chao
-Rev. Dr. Grindlebone
Monroe Cabal

"common sense is what tells you that the world is flat."

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of ERIS.

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many POEE Priests to proselytes who desire a formal ceremony.

1) The Priests and four Brothers are arranged in a pentagon with the Initiate in the center facing the Priests. If possible, the Brothers on the immediate right and left of the Priest should be Deacons. The Initiate must be totally naked, to demonstrate that he is truly a human being and not something else in disguise like a cabbage or something.

2) All persons in the audience and the pentagon, excepting the Priest, assume a squatting position and return to a standing position. This is repeated four more times. This dance is symbolic of the humility of we Erisians.

3) The Priest begins:
I, (complete Holy Name, with Mystical Titles, and degrees, designations, offices, &tc.;), Ordained Priest of the Paratheo-anametamystikhood of Eris Esoteric, with the Authority invested at me by the High Priest of It, Office of the Polyfather, The House of the Rising Podge, POEE Head Temple; Do herewith Require of Ye:

1) ARE YE A HUMAN BEING AND NOT A CABBAGE OR SOMETHING? The Initiate answers YES.
2) THAT'S TOO BAD. DO YE WISH TO BETTER THYSELF? The Initiate answers YES.
3) HOW STUPID. ARE YE WILLING TO BECOME PHILOSOPHICALLY ILLUMINIZED? He answers YES.
4) VERY FUNNY. WILL YE DEDICATE YESELF TO THE HOLEY ERISIAN MOVEMENT? The Initiate answers PROBABLY.
5) THEN SWEAR YE THE FOLLOWING AFTER ME:
(The Priest here leads the Initiate in a recital of THE ERISIAN AFFIRMATION.)
The Priest continues: THEN I DO HERE PROCLAIM YE POEE DISCIPLE (name), LEGIONNAIRE OF THE LEGION OF DYNAMIC DISCORD. HAIL ERIS! HAIL HAIL! HAIL
YES!

4) All present rejoice grandly. The new Brother opens a large jug of wine and offers it to all who are present.

5) The Ceremony generally degenerates.

Mord says that Omar says that we are all unicorns anyway.

DO NOT PULL ON YELLOW TIP

3. And though Omar did bid of the Collector of Garbage, in words that were both sweet and bitter, to surrender back the cigar box containing the cards designated by the Angel as The Honest Book of Truth, the Collector was to him as one who might be smitten deaf, saying only: 'Gainst the rules, y' know.
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Corrections to last week's copy: Johnny Sample is offensive cornerback for the New York Jets, not fullback as stated. Bobby Tolan's name is not Randy, but mud. All power to the people, and ban the fucking bomb.

"This statement is false"
(courtesy of POEE)

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you again! Helter Skelter!
-John Lennon

"Everybody I know who is right always agrees with ME" -Rev Lady Mal

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HOLYDAYS

A) APOSTLE HOLYDAYS
1) Mungday
2) Mojoday
3) Syaday
4) Zaraday
5) Maladay

Each occurs on the 5th day of the Season

B) SEASON HOLYDAYS
1) Chaoflux
2) Discoflux
3) Confuflux
4) Bureflux
5) Afflux

Each occurs on the 50th day of each Season

C) ST. TIB'S DAY - occurs once every 4 years (1+4=5) and is inserted between the 59th and 60th days of the Season of Chaos

	SM	BT	PD	PP	SO						
	--	--	--	--	--						
Jan	1	2	3	4	5	1	2	3	4	5	Chs
Cfn											
	6	7	8	9	10	6	7	8	9	10	
	11	12	13	14	15	11	12	13	14	15	
	16	17	18	19	20	16	17	18	19	20	
	21	22	23	24	25	21	22	23	24	25	
	26	27	28	29	30	26	27	28	29	30	
	31	1	2	3	4	31	32	33	34	35	
Bcy											
Feb	5	6	7	8	9	36	37	38	39	40	
	10	11	12	13	14	41	42	43	44	45	
	15	16	17	18	19	46	47	48	49	50	
	20	21	22	23	24	51	52	53	54	55	
	25	26	27	28*	1	56	57	58	59	60	
Mar	2	3	4	5	6	61	62	63	64	65	
	7	8	9	10	11	66	67	68	69	70	

	SM	BT	PD	PP	SO					
	--	--	--	--	--					
Jul	5	6	7	8	9	40	41	42	43	44
	10	11	12	13	14	45	46	47	48	49
	15	16	17	18	19	50	51	52	53	54
	20	21	22	23	24	55	56	57	58	59
	25	26	27	28	29	60	61	62	63	64
	30	31	1	2	3	65	66	67	68	69
Aug	4	5	6	7	8	70	71	72	73	1
	9	10	11	12	13	2	3	4	5	6
	14	15	16	17	18	7	8	9	10	11
	19	20	21	22	23	12	13	14	15	16
	24	25	26	27	28	17	18	19	20	21
	29	30	31	1	2	22	23	24	25	26
Sep	3	4	5	6	7	27	28	29	30	31
	8	9	10	11	12	32	33	34	35	36

12 13 14 15 16 71 72 73 1 2 Dsc 13 14 15 16 17 37 38 39 40 41

17 18 19 20 21 3 4 5 6 7 18 19 20 21 22 42 43 44 45 46

22 23 24 25 26 8 9 10 11 12 23 24 25 26 27 47 48 49 50 51

27 28 29 30 31 13 14 15 16 17 28 29 30 1 2 52 53 54 55 56

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25 26 27 28 29 30 31 32 33 34 27 28 29 30 31 69 70 71 72 73

30 1 2 3 4 35 36 37 38 39 [1991 = 3157][Next St. Tibs Day in 3158]

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POEE PRIEST, Okinawa Cabal

When Hypoc was through meditating with St. Gulik, he went there into the kitchen where he busied himself with preparing the feast and in his endeavor, he found that there was some old tea in a pan left standing from the night before, when he had in his weakness forgot about its making and had let it sit steeping for 24 hours. It was dark and murky and it was Hypoc's intention to use this old tea by diluting it with water. And again in his weakness, chose without further consideration and plunged into the physical labor of the preparations. It was then when deeply immersed in the pleasure of that trip, he had a sudden loud clear voice in his head saying "it is bitter tea that involves you so." Hypoc heard the voice, but the struggle inside intensified, and the pattern, previously established with the physical laboring and the muscle messages coordinated and unified or perhaps coded, continued to exert their influence and Hypoc succummed to the pressure and he denied the voice.

And again he plunged into the physical orgy and completed the task, and Lo as the voice had predicted, the tea was bitter.

"The Five Laws have root in awareness."
--Che Fung (Ezra Pound, Canto 85)

The Hell Law says that Hell is reserved exclusively for them that believe in it. Further, the lowest Rung in Hell is reserved for them that believe in it on the supposition that they'll go there if they don't.

HBT; The Gospel According to Fred, 3:1

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"I am filled with fear and tormented with terrible visions of pain. Everywhere people are hurting one another, the planet is rampant with injustices, whole societies plunder groups of their own people, mothers imprison sons, children perish while brothers war. O, woe."

WHAT IS THE MATTER WITH THAT, IF IT IS WHAT YOU WANT TO DO?

"But nobody Wants it! Everybody hates it."

OH. WELL, THEN STOP.

At which moment She turned herself into an aspirin commercial and left The Polyfather stranded alone with his species.

SINISTER DEXTER HAS A BROKEN SPIROMETER.

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SYADAVAKTAVYASCA
commonly called just SRI SYADASTI
His name is Sanskrit, and means: All affirmations are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense.
He is an Indian Pundit and Prince, born of the Peyotl Tribe, son of Gentle Chief Sun Flower Seed and the squaw Merry Jane. Patron to psychedelic type Discordians. Patron of the Season of Confusion.
Holyday: May 31. NOTE: Sri Syadasti should not be confused with BLESSED ST. GULIK THE STONED, who is not the same person but is the same
2937

Apostle.

4. ZARATHUD THE INCORRIGIBLE, sometimes called ZARATHUD THE STAUNCH
A hard nosed Hermit of Medieval Europe and Chaosphe Bible Banger. Dubbed "Offender of The Faith." Discovered the Five Commandments. Patron of the Season of Bureaucracy. Holyday: Aug. 12

5. THE ELDER MALACLYPSE
A wandering Wiseman of Ancient Mediterrania ("Med-Terra" or middle earth), who followed a 5-pointed Star through the alleys of Rome, Damascus, Baghdad, Jerusalem, Mecca and Cairo, bearing a sign that seemed to read "DOOM". (This is a misunderstanding. The sign actually read "DUMB". Mal-1 is a Non-Prophet.) Patron and namesake of Mal-2. Patron on The Season of The Aftermath. Holyday: Oct 24.

All statements are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. A public service clarification by the Sri Syadasti School of Spiritual Wisdom, Wilmette.

The teachings of the Sri Syadasti School of Spiritual School of Spiritual Wisdom are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense.
Patamunzo Lingananda School of Higher Spiritual Wisdom, Skokie.

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THE HONEST BOOK OF TRUTH
being a BIBLE of The Erisian Movement

and How it was Revealed to
Episkopos LORD OMAR KHAYYAM RAVENHURST, KSC; Bull Goose of Limbo; and Master Pastor of the Church Invisible of the Laughing Christ, Hidden Temple of The Happy Jesus, Laughing Buddha Jesus [LBJ] Ranch

From the Honest Book of Truth
THE BOOK OF EXPLANATIONS, Chapter 1

1. There came one day to Lord Omar, Bull Goose of Limbo, a Messenger of Our Lady who told him of a Sacred Mound wherein was buried an Honest Book.

2. And the Angel of Eris bade of the Lord: Go ye hence and dig the Truth, that ye may come to know it and, knowing it, spread it and, spreading it, wallow in it and, wallowing in it, lie in it and ,lying in the Truth, become a Poet of the Word and a Sayer of Sayings -- an Inspiration to all men and a Scribe to the Gods.

3. So Omar went forth to the Sacred Mound, which was to the East of Mullah, and thereupon he worked digging in the sand for five days and
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five nights, but found no book.

4. At the end of five days and five nights of digging, it came to pass that Omar was exhausted. So he put his shovel to one side and bedded himself down on the sand, using as a pillow a Golden Chest he had uncovered on the first day of his labors.

5. Omar slept.

6. On the fifth day of his sleeping, Lord Omar fell into a Trance, and there came to him in the Trance a Dream, and there came to him in the Dream a Messenger of Our Lady who told him of a Sacred Grove wherein was hidden a Golden Chest.

7. And the Angel of Eris bade of the Lord: Go ye hence and lift the Stash, that ye may come to own it and, owning it, share it and,

sharing it, love in it and, loving in it, dwell in it and, dwelling in the Stash, become a Poet of the Word and a Sayer of Sayings - an Inspiration to all men and a Scribe to the Gods.

8. But Omar lamented, saying unto the Angel: What is this shit,man? What care I for the Word and Sayings? What care I for the Inspiration of all men? Wherein does it profit a man to be a Scribe to the Gods when the Scribes of the Governments do nothing, yet are paid better wages?

9. And, lo, the Angel waxed in anger and Omar was stricken to the Ground

by an Invisible Hand and did not arise for five days and five nights.

10. And it came to pass that on the fifth night he dreampt, and in his Dream he had a Vision, and in this Vision there came unto him a Messenger of Our Lady who entrusted to him a Rigoletto cigar box containing many filing cards, some of them in packs with rubber bands around, and upon these cards were sometimes written verses, while upon others nothing was written.

11. Thereupon the Angel Commanded to Lord: Take ye this Honest Book of Truth to thine bosom and cherish it. Carry it forth into The Land and Lay it before Kings of Nations and Collectors of Garbage. Preach from it unto the Righteous, that they may renounce their ways and repent.

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seriously than they took life itself and were known even to destroy
other living beings whose ways of life differed from their own.

The unfortunate result of this is that mankind has since been
suffering from a psychological and spiritual imbalance. Imbalance causes
frustration, and frustration causes fear. And fear makes for a bad trip.
Man has been on a bad trip for a long time now.

It is called THE CURSE OF GREYFACE.

Bullshit makes the flowers
grow & that's beautiful.

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4. Whereupon, by the Law of Negative Reversal,** the Podge swiftly underpowered the Hodge and Everything broke loose.

5. And therein emerged the Active Force of Discord, the Subtle Manifestation of the Nonexistent Chao, to guide Everything along the Path back to Oblivion - that it might not become lost among Precepts of Order in the Region of Thud.

6. Forasmuch as it was Active, the Force of Discord entered the State of Confusion, wherein It copulated with the Queen and begat ERIS, Our Lady of Discord and Gross Manifestation of the Nonexistent Chao.

7. And under Eris Confusion became established, and was hence called Bureaucracy; while over Bureaucracy Eris became established, and was
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hence called Discordia.

8. By the by it came to pass that the Establishment of Bureaucracy perished in a paper shortage.

9. Thus it was, in accord with the Law of Laws.

10. During and after the Fall of the Establishment of Bureaucracy was the Aftermath, an Age of Disorder in which calculation, computations, and reckonings were put away by the Children of Eris in Acceptance and Preparation for the Return to Oblivion to be followed by a Repetition of the Universal Absurdity. Moreover, of Itself the Coming of Aftermath waseth a Resurrection of the Freedom-flowing Chaos. HAIL ERIS!

11. Herein was set into motion the Eristic Pattern, which would Repeat Itself Five Times Over Seventy-three Times, after which nothing would happen.

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* This doctrine should not be confused with DOGMA III - HISTORY #6, "HISTORIC CYCLES," which states that social progress occurs in five cycles, the first three ("The Tricycle") of which are THESIS, ANTITHESIS and PARENTHESIS; and the last two ("the Bicycle") of which are CONSTERNATION and MORAL WARPTITUDE.

** The LAW OF NEGATIVE REVERSAL states that if something does not happen then the exact opposite will happen, only in exactly the opposite manner from that in which it did not happen.

Dull but Sincere Filler
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HIP-2-3-4, HIP-2-3-4
Go To Your Left-Right....

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around the earth. This is slightly less than the actual distance because we have not yet considered earth's atmosphere. So be it.
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Christopher Garth, Evanston

"I should have been a plumber."
--Albert Einstein
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Yin-Yang of the Taoists. It is the HODGE-PODGE of the Erisians. And, instead of a Podge spot on the Hodge side, it has a PENTAGON which symbolizes the ANERISTIC PRINCIPLE, and instead of a Hodge spot on the Podge side, it depicts the GOLDEN APPLE OF DISCORDIA to symbolize the ERISTIC PRINCIPLE.

The Sacred Chao symbolizes absolutely everything anyone need ever know about absolutely anything, and more! It even symbolizes everything not worth knowing, depicted by the empty space surrounding the Hodge-Podge.

HERE FOLLOWS SOME PSYCHO-METAPHYSICS.
If you are not hot for philosophy, best just to skip it.

The Aneristic Principle is that of APPARENT ORDER; the Eristic Principle is that of APPARENT DISORDER. Both order and disorder are man made concepts and are artificial divisions of PURE CHAOS, which is a level deeper that is the level of distinction making.

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With our concept making apparatus called "mind" we look at reality through the ideas-about-reality which our cultures give us. The ideas-about-reality are mistakenly labeled "reality" and unenlightened people are forever perplexed by the fact that other people, especially other cultures, see "reality" differently. It is only the ideas-about--reality which differ. Real (capital-T True) reality is a level deeper that is the level of concept.

We look at the world through windows on which have been drawn grids (concepts). Different philosophies use different grids. A culture is a group of people with rather similar grids. Through a window we view chaos, and relate it to the points on our grid, and thereby understand it. The ORDER is in the GRID. That is the Aneristic Principle.

Western philosophy is traditionally concerned with contrasting one grid with another grid, and amending grids in hopes of finding a perfect one that will account for all reality and will, hence, (say unenlightened westerners) be True. This is illusory; it is what we Erisians call the ANERISTIC ILLUSION. Some grids can be more useful than others, some more beautiful than others, some more pleasant than others, etc., but none can be more True than any other.

DISORDER is simply unrelated information viewed through some particular grid. But, like "relation", no-relation is a concept. Male, like female, is an idea about sex. To say that male-ness is "absence of

female-ness", or vice versa, is a matter of definition and metaphysically arbitrary. The artificial concept of no-relation is the ERISTIC PRINCIPLE.

The belief that "order is true" and disorder is false or somehow wrong, is the Aneristic Illusion. To say the same of disorder, is the ERISTIC ILLUSION.

The point is that (little-t) truth is a matter of definition relative to the grid one is using at the moment, and that (capital-T) Truth, metaphysical reality, is irrelevant to grids entirely. Pick a grid, and through it some chaos appears ordered and some appears disordered. Pick another grid, and the same chaos will appear differently ordered and disordered.

Reality is the original Rorschach.

Verily! So much for all that.

The words of the Foolish and those of the Wise
Are not far apart in Discordian Eyes.
(HBT; The Book of Advise, 2:1)

The PODGE of the Sacred Chao is symbolized as The Golden Apple of Discordia, which represents the Eristic Principle of Disorder. The writing on it, "KALLISTI" is Greek for "TO THE PRETTIEST ONE" and refers to an old myth about The Goddess. But the Greeks had only a limited understanding of Disorder, and thought it to be a negative principle.

The Pentagon represents the Aneristic Principle of Order and symbolizes the HODGE. The Pentagon has several references; for one,, it can be taken to represent geometry, one of the earliest studies of formal order to reach elaborate development;* for another, it specifically accords
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with THE LAW OF FIVES.

THE TRUTH IS FIVE BUT MEN HAVE ONLY ONE NAME FOR IT.
-Patamunzo Lingananda

It is also the shape of the United States Military Headquarters, the Pentagon Building, a most pregnant manifestation of straightjacket order resting on a firm foundation of chaos and constantly erupting into dazzling disorder; and this building is one of our more cherished Erisian Shrines. Also it so happens that in times of medieval magic, the

pentagon was the generic symbol for werewolves, but this reference is not particularly intended and it should be noted that the Erisian Movement does not discriminate against werewolves-- our membership roster is open to persons of all races, national origins and hobbies.

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* The Greek geometrician PYTHAGORAS, however, was not a typical aneristic personality. He was what we call an EXPLODED ANERISTIC and an AVATAR. We call him Archangle Pythagoras.

[diagram of HODGE/PODGE TRANSFORMER deleted... DtC]

5. Hung Mung slapped his buttocks, hopped about, and shook his head, saying "I do not know! I do not know!"

HBT; The Book of Gooks, Chap. 1

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around to actually going.

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* Or maybe it was 1958, I forget.

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a split beaver magazine. You can imagine
my disappointment when,upon examination
of the photos with a microscope, I found
that all I could see was dots.

7. Never write in pencil unless you are on a train or sick in bed.

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ERIS spelled fore-part-aft-wards is RISE. And spelled inside out is REIS, which is a unit of money, albeit Portugese-Brazilian and no longer in use. >From this it may be concluded that Eris has usurped Eros (god of erotic love) in the eyes of those who read backwards; which obviously made Eros sorE. Then She apparently embezzeled the Olympian Treasury and went to Brazil; whereupon She opened a chain of whorehouses (which certainly would get a rise from the male population). I figure it to be this in particular because MADAM reads the same forwards and backwards. And further, it is a term of great respect, similar to SIRE.

And so thank you for your insight, it may well be the clue to the mystery of just where Eris has been fucking around for 3125.

FIVE TONS OF FLAX!
-><- Mal-2

Not for Circulation!

KALLISTI HAIL ERIS ALL HAIL DISCORDIA

safeguard this letter, it may be an important document

Form No.: O.D.D. IIb/ii.1-37D.VVM:3134
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DOGMA III - HISTORY #2, "COSMOGONY"
which is not the same as DOGMA I - METAPHYSICS #2, "COSMOLOGY" (Book of Uterus)

In the beginning there was VOID, who had two daughters; one (the smaller) was that of BEING, named ERIS, and one (the larger) was of NON-BEING, named ANERIS. (To this day, the fundamental truth that Aneris is the larger is apparent to all who compare the great number of things that do not exist with the comparatively small number of things that do exist.)

Eris had been born pregnant, and after 55 years (Goddesses have an unusually long gestation period-- longer even than elephants), Her pregnancy bore the fruits of many things. These things were composed of the Five Basic Elements, SWEET, BOOM, PUNGENT, PRICKLE, and ORANGE. Aneris, however, had been created sterile. When she saw Eris enjoying

Herself so greatly with all of the existent things She had borne, Aneris became jealous and finally one day she stole some existent things and changed them into non-existent things and claimed them as her own children. This deeply hurt Eris, who felt that Her sister was unjust (being so much larger anyway) to deny Her her small joy. And so She made herself swell again to bear more things. And She swore that no matter how many of her begotten that Aneris would steal, She would beget more. And, in return, Aneris swore that no matter how many existent things Eris brought forth, she would eventually find them and turn them into non-existent things for her own. (And to this day, things appear and disappear in this very manner.)

At first, the things brought forth by Eris were in a state of chaos and went in every which way, but by the by She began playing with them andordered some of them just to see what would happen. Some pretty things arosefrom this play and for the next five zillion years She amused Herself bycreating order. And so She grouped some things with others and some groups with others, and big groups with little groups, and all combinations until She had many grand schemes which delighted Her.

Engrossed in establishing order, She finally one day noticed disorder (previously not apparent because everything was chaos). There were many ways in which chaos was ordered and many ways in which it was not.

"Hah," She thought, "Here shall be a new game."

And She taught order and disorder to play with each other in contest games, and to take turns amusing each other. She named the side of disorder after Herself, "ERISTIC" because Being is anarchic. And then, in a mood of sympathy for Her lonely sister, She named the other side "ANERISTIC" which flattered Aneris and smoothed the friction a little that was between them.

Now all of this time, Void was somewhat disturbed. He felt unsatisfied for he had created only physical existence and physical non-existence, and had neglected the spiritual. As he contemplated this, a great Quiet was caused and he went into a state of Deep Sleep which lasted for 5 eras. At the end of this ordeal, he begat a brother to Eris and Aneris, that of SPIRITUALITY, who had no name at all.

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When the sisters heard this, they both confronted Void and

pleaded that he not forget them, his First Born. And so Void decreed thus:

That this brother, having no form, was to reside with Aneris in Non-Being and then to leave her and, so that he might play with order and disorder, reside with Eris in Being. But Eris became filled with sorrow when She heard this and then began to weep.

"Why are you despondent?" demanded Void, "Your new brother will have his share with you." "But Father, Aneris and I have been arguing, and she will take him from me when she discovers him, and cause him to return to Non-Being." "I see,"replied Void, "Then I decree the following:

"When your brother leaves the residence of Being, he shall not reside again in Non-Being, but shall return to Me, Void, from whence he came. You girls may bicker as you wish, but My son is your Brother and We are all of Myself."

And so it is that we, as men, do not exist until we do; and then it is that we play with our world of existent things, and order and disorder them, and so it shall be that non-existence shall take us back from existence and that nameless spirituality shall return to Void, like a tired child home from a very wild circus.

"Everything is true - Everything is permissible!"

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-Hassan i Sabbah

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RUB-A-DUB-DUB
O! Hail Eris. Blessed St. Hung Mung.
SYA-DASTI
O! Hail Eris. Blessed St. Mo-jo.
SYA-DAVAK-TAVYA
O! Hail Eris. Blessed St. Zara-thud.
SYA-DASTI SYA-NASTI
O! Hail Eris. Blessed St. Elder Mal.
SYA-DASTI KAVAK-TAV-YASKA
O! Hail Eris. Blessed St. Gu-lik.
SYA-DASTI, SYA-NASTI, SYA-DAVAK-TAV-YASKA
O! Hail Eris. All Hail Dis-cord-ia.
RUB-A-DUB-DUB
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It is then repeated indefinitely, or for the first two thousand miles,
which ever comes first.

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factual). Example: St. Bokonon (Cat's Cradle, Vonnegut)

5. FIVE STAR SAINT

The Five Apostles of Eris.

Note: It is an Old Erisian Tradition to never agree with each other about Saints.

Everybody understands Mickey Mouse. Few understand Herman Hesse. Only a hand full understood Albert Einstein. And nobody understood Emperor Norton.

-Slogan of NORTON CABAL - S.F.

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"Study Demonology with an Enemy This Sunday"
sez Thom,Gnos

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accept a trip composed of both the creative and the destructive. But to choose the creative over the destructive is an all-creative trip composed of both order and disorder. To accomplish this, one need only

accept creative disorder along with, and equal to, creative order, and also willing to reject destructive order as an undesirable equal to destructive disorder.

The Curse of Greyface included the division of life into order/disorder as the essential positive/negative polarity, instead of building a game foundation with creative/destructive as the essential positive/negative. He has thereby caused man to endure the destructive aspects of order and has prevented man from effectively participating in the creative uses of disorder. Civilization reflects this unfortunate division.

POEE proclaims that the other division is preferable, and we work toward the proposition that creative disorder, like creative order, is possible and desirable; and that destructive order, like destructive disorder, is unnecessary and undesirable.

Seek the Sacred Chao - therein you will find the foolishness of all ORDER/DISORDER. They are the same!

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part of the magician. This ritual, if misused, can backfire. Positive motivation is essential for self-protection.

TO PERFORM THE TURKEY CURSE:

Take a foot stance as if you were John L. Sullivan preparing for fisticuffs. Face the particular greyfaced you wish to short-circuit, or towards the direction of the negative aneristic vibration that you wish to neutralize. Begin waving your arms in any elaborate manner and make motions with your hands as though you were Mandrake feeling up a sexy giantess. Chant, loudly and clearly:

GOBBLE, GOBBLE, GOBBLE, GOBBLE, GOBBLE!

The results will be instantly apparent.

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forces." then quickly respond with:

THE ARGUMENT BY SEMANTICAL GYMNASTICS and say that he is absolutely right, and that those impersonal forces are female and that Her name is ERIS. If he, wonder of wonders, still remains obstinate, then finally resort to:

THE FIGURATIVE SYMBOLISM DODGE and confide that sophisticated people like himself recognize that Eris is a Figurative Symbol for an Ineffable Metaphysical Reality and that The Erisian Movement is really more like a poem than like a science and that he is liable to be turned into a Precious Mao Button and Distributed to The Poor in The Region of Thud if he does not get hip. Then put him on your mailing list.

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"In a way, we're a kind of Peace Corps."
- Maj. A. Lincoln German, Training Director of the
Green Beret Special Warfare School, Ft. Bragg, N.C.

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Q. "How come a woodpecker doesn't bash its brains out?" A. Nobody has ever explained that.

Mary Jane says "Plant Your Seeds. Keep Prices Down."

"And God said, behold, I have given you every herb bearing seed, which is upon the face of the earth... to you it shall be for meat."
-Genesis 1:29

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Questions
Have a friendly class talk. Permit each child to tell any part of the unit on "Courtesy in the Corridors and on the Stairs" that he enjoyed. Name some causes of disturbance in your school.

Chapter 1, THE EPISTLE TO THE PARANOIDS
--Lord Omar

1. Ye have locked yerselves up in cages of fear--and, behold, do ye now complain that ye lack FREEDOM!

2. Ye have cast out yer brothers for devils and now complain ye, lamenting, that ye've been left to fight alone.

3. All Chaos was once yer kingdom; verily, held ye dominion over the entire Pentaverse, but today ye was sore afraid in dark corners, nooks, and sink holes.

4. O how the darknesses do crowd up, one against the other, in ye hearts! What fear ye more that what ye have wroughten?

5. Verily, verily I say unto you, not all the Sinister Ministers of the Bavarian Illuminati, working together in multitudes, could so entwine the land with tribulation as have yer baseless warnings.

DESPITE strong evidence to the contrary, persistant rumor has it that it was Mr. Momomoto's brother who swallowed Mr. Momomoto in the summer of '44.

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BAVARIAN ILLUMINATI

Founded by Hassan i Sabbah, 1090 A.D. (5090 A.L., 4850 A.M.)
Reformed by Adam Weishaupt, 1776 A.D. (5776 A.L., 5536 A.M.)

THE ANCIENT ILLUMINATED SEERS OF BAVARIA
invite YOU to join

The World's Oldest and Most Successful Conspiracy

Have you ever SECRETLY WONDERED WHY The GREAT PYRAMID has FIVE sides (counting the bottom)?

IS there an ESOTERIC ALLEGORY concealed in the apparently innocent legend of Snow White and The Seven Dwarfs?

WHAT IS the TRUE secret SINISTER REALITY lying behind the ANCIENT Aztec Legend of QUETZLCOATL?

WHY do scholarly anthropologists TURN PALE with terror at the very MENTION of the FORBIDDEN name YOG-SOTHOTH?

WHO IS the MAN in ZURICH that some SWEAR is LEE HARVEY OSWALD?

WHAT REALLY DID HAPPEN TO AMBROSE BIERCE?

If your I.Q. is over 150, and you have $3,125.00 (plus handling), you might be eligible for a trial membership in the A.I.S.B. If you think you qualify, put the money in a cigar box and bury it in your backyard. One of our Underground Agents will contact you shortly.

I DARE YOU!

TELL NO ONE! ACCIDENTS HAVE A STRANGE WAY OF HAPPENING TO PEOPLE WHO TALK TOO MUCH ABOUT THE BAVARIAN ILLUMINATI

May we warn you against imitations! Ours is the original and genuine

"Nothing is true. Everything is Permissible"

- Hassan i Sabbah

NIL
CARBORUNDUM
ILLEGITIMO

"Illuminate the Opposition!"
-- Adam Weishaupt,
Grand Primus Illuminatus

Official
Bavarian Illuminati
"Ewige Blumenkraft!"

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STEP 5. Convert back to letters (AEHIILRS)

This cryptographic cypher code is GUARANTEED TO BE 100% UNBREAKABLE.

BEWARE! THE PARANOIDS ARE WATCHING YOU!

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gave the design for The Great Seal to Jefferson in the garden that night. The Illuminated tradition is now, of course, in the hands of The Ancient Illuminated Seers of Bavaria (A.I.S.B.), headquartered here in the United States.

Our teachings are not, need I remind you, available for publication. No harm, though, in admitting that some of them can be found disguised in Joyce's Finnegan's Wake, Burroughs Nova Express, the King James translation of the Holy Bible (though not the Latin or Hebrew), and The Blue Book. Not to speak of Ben Franklin's private papers (!), but we are still suppressing those.

Considering current developments--you know the ones I speak of--it has been decided to reveal a few more of our front organizations. Your publication is timely, so mention that in addition to the old fronts like the Masons, the Rothchild Banks, and the Federal Reserve System, we now have significant control of the Federal Bureau of Investigation (since Hoover died last year, but that is still secret), the Students for a Democratic Society, the Communist Party USA, the American Anarchist Assn., the Junior Chamber of Commerce, the Black Lotus Society, the Republican Party, the John Dillinger Die For You Society, and the Camp Fire Girls. It is still useful to continue the sham of the Birchers that we are seeking world domination; so do not reveal that political and economic control was generally complete several generations ago and that we are just playing with the world for a while until civilization advances sufficiently for phase five.

In fact you might still push Vennard's The Federal Reserve Hoax: "Since the Babylonian Captivity there has existed a determined, behind-the-scenes under-the-table, atheistic, satanic, anti-Christian force--worshipers of Mamon--whose undying purpose is world control through the control of Money. July 1, 1776 (correct that to May 1st, Vennard can't get anything right) the Serpent raised its head in the under-ground secret society known as the Illuminati, founded by Adam Weishaupt. There is considerable documentary evidence to prove all revolutions, wars, depressions, strikes and chaos stem from this source." Etc., etc., you know the stuff.

The general location of our US HQ, incidentally, has been nearly exposed; and so we will be moving for the first time this century (what a drag!). If you want, you can reveal that it is located deep in the labyrinth of sewers beneath Dealy Plaza in Dallas, and is presided over by The Dealy Lama. Inclosed are some plans for several new potential locations. Please review and add any comments you feel pertinent, especially regarding the Eristic propensity of the Pentagon site.

Oh, and we have some good news for you, Brother Mal! You know that

Zambian cybernetics genius who joined us? Well, he has secretly co-ordinated the FBI computers with the Zurich System and our theoriticians are in ecstasy over the new information coming out. Look, if you people out there can keep from blowing yourselves up for only two more generations, then we will finally
have it. After 20,000 years, Kull's dream will be realized! We can hardly believe it. But the outcome is certain, given the time. Our grandchildren,
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Mal! If civilization makes it through this crises, our grandchildren will live in a world of authentic freedom and authentic harmony and authentic satisfaction. I hope I'm alive to see it, Mal, success is in our grasp. Twenty thousand years....!

Ah, I get spaced just thinking about it. Good luck on the Principia. Ewige Blumenkraft! HAIL ERIS.

Love,
MAD MALIK

PS: PRIVATE - Not for publication in The Principia.
We are returning to the two Zwack Cyphers for classified communications. Herewith your copy. DO NOT DIVULGE THIS INFORMATION - SECURITY E-5.

[note: Graphic Cypher deleted DtC]

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order so seriously and so seriously fearing contrary orders and disorder, that GAMES are taken as more important than LIFE; rather than taking LIFE AS THE ART OF PLAYING GAMES.

To this end, we propose that man develop his innate love for disorder, and play with The Goddess Eris. And know that it is a joyful play, and that thereby CAN BE REVOKED THE CURSE OF GREYFACE.

If you can master nonsense as well as you have already learned to master sense, then each will expose the other for what it is: absurdity. From that moment of illumination, a man begins to be free regardless of his surroundings. He becomes free to play order games and change them at will. He becomes free to play disorder games just for the hell of it. He becomes free to play neither or both. And as the master of his own games, he plays without fear, and therefore without frustration, and therefore with good will in his soul and love in his being.

And when men become free then mankind will be free.
May you be free of The Curse of Greyface.
May the Goddess put twinkles in your eyes.
May you have the knowledge of a sage,
and the wisdom of a child.
Hail Eris.

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T'Al

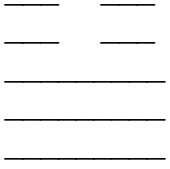

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" On The Future Site of Beautiful
San Andreas Canyon"

Office of My High Reverence
Malaclypse the Younger KSC
OPOVIG HIGH PRIEST POEE

KALLISTI

THE LAST WORD
The foregoing document was revealed to Mal-2 by the Goddess Herself through many consultations with Her within his Pineal Gland. It is guaranteed to be the Word of Goddess. However, it is only fair to state that Goddess doesn't always say the same thing to each listener, and that other Episkoposes are sometimes told quite different things in their Revelations, which are also the Word of Goddess. Consequently, if you prefer a Discordian Sect other than POEE, then none of these Truths are binding, and it is a rotten shame that you have read all the way down to the very last word.

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POEE is a bridge from
PISCES to AQUARIUS

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INTERVIEW WITH NORTON CABAL
by Gypsie Skripto, Special Correspondent

It has been ten years since I net the mysterious Malaclypse the Younger. I was free lancing for the underground papers and went to POEE Hear Temple at 555 Battery Street to try for an interview.

I found him in the Temple PO Box busy wrapping up the new Fourth Edition of PRINCIPIA. He seemed impatient with me, insisting that he didn't have the time or inclination for foolish questions from reporters. Undaunted, I burst out with questions like whether he preferred Panama Red or Acapulco

Gold and how the fuck did we manage to fit inside of a tiny post office box and other things apropos a naive young semiliterate dropout hippy writer. He asked me if I wanted to drop mescaline and fuck all night and said he knew how to turn himself into a unicorn and there might be room for a tiny interview on the cover of the PRINCIPIA if I wanted to work for the GREATER POOP so I said sure, OK, I've never dropped mescaline in a post office box before.

It turned out I was among the last to see Malaclypse. As subsequent issues of GREATER POOP revealed, he was to disappear and POEE business was to be assumed by his students at Norton Cabal. Professor Ignotum P. Ignotius, Department of Comparative Realities, was assigned the Trust of the POEE Scruple and Rev. Dr. Occupant became Keeper of the Box. The newly published copies of PRINCIPIA were distributed by Mad Malik, Block Disorganizer, who had distribution contacts with the Aluminum Bavariati. Practical relations remained in the hands of concept artist G. Hill.

When the 1000 PRINCIPIAS were gone the GREATER POOP stopped publishing, Head Temple closed down and the Cabal just seemed to evaporate. Finally even the box was closed. But over the years I noticed that copies were still circulating, and that independent Discordian Cabal would occasionally pop out of nowhere (and still do). And I would wonder what ever happened to Malaclypse.

When I read the ILLUMINATUS trilogy I resolved to again find and interview the denizens of Joshua Norton Cabal of the Discordian Society.

* * *

As I cabled over Nob to San Francisco's Station 'O' Post Office I couldn't help but wonder at Goddess' hand in assigning street addresses to Her outposts. Mal2 had told me that Good Lord Omar always filed everything under "O" for OUT OF FILE.

"Maya is marvelous" I was thinking when I rapped on the little metal door and was greeted warmly by a huge beard who introduced himself as Professor Ignotius. He ushered me into a spacious wood paneled and tapestry hung parlor where three others were laughing and passing around a wine jug. The sunny one in a tunic was the Reverend Doctor Occupant, the trim khaki and jeans was Mad Malik and the wine jug claimed to be Hill. I got the recorder on....

GYPSIE SKRIPTO [in response to a question]: ...1969 but only briefly. I guess I missed you guys.

MAD MALIK: No wonder, he was pretty much a one man show then. We were just 2962

his students and were usually off on errands. You worked for the POOP?

Gypsie: Well, for one night anyway. The interview is in the PRINCIPIA.

REV. DR. OCCUPANT: Malik was the only one he would ever let write for the POOP or get on the letterhead.

Gypsie: Did you [Malik] have higher authority than the others?

Malik: No, [but I was allowed to speak in the POOP] because [Malaclypse the Younger] hated politics. He was infuriated with Johnson and nixon over Viet Nam because it was turning the renaissance into a political revolution and was stealing his sacred thunder. So he trained me in Zenarchy, which he learned from Omar, and I was the official anarcho-pacifist for the Cabal. Also I was liaison to The Ancient Illuminated Seers of Bavaria, the Chicago Discordians. Later Omar activated the Hung Mung Cong Tong and ELF, on zenarchist principles, and also Operation Mindfuck. I was also into those. Though at the time I was masquerading in GREATER POOP as a created cabbage to throw off the FBI.

Gypsie [to Hill]: Since you wrote it, I take it you are an anarchist?

G.H. Hill: Since then I have given up anarchy. Too many rules-- hating the government and all that stuff.

IGNOTUM PER IGNOTIUS: It's like hating your own fantasies.

Malik: [Anarchy] is also standing up and proceeding forward, fantasy rule or not. The condition is the same.

Occupant: Brother needs some wine!

Malik: We have had this argument before, Reverend Doctor Brother. But wine before platitudes, fill it up.

Gypsie [to Hill]: And pacifism?

Hill: I'm not sure I ever was one. Mal2 was not, Malik was. Personally I accepted self defense yet I could never reconcile that with the ideal. I finally gave up on that one too. Actually I just gave up on idealism.

Ignotius: Idealism lives with rules. Realism lives with rocks.

Hill: Yeah. I get along better with rocks.

Malik: Mal2 once told me that pacifism was a dilemma. If everybody was a pacifist then everything would be perfect. But nobody is going to be a pacifist unless I am first. But if I am and somebody else is not, then I get screwed. He said that there were five choices under that circumstance. The first was napalming farmers and the second was executing your parents. The third was hypocrisy, the fourth was cowardice, and the fifth was to swallow the dilemma. Zenarchists are trained in dilemma swallowing.

Occupant: So are other Erisians, like POEE.

Ignotius: That is characteristic of the Discordian perspective.

Hill: But of course training contradicts Discordian principles.
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Malik: Oh so what. Contradictions are nothing to Discordians.

Occupant: Dilemma, Schilmemma. [to Gypsie]: What do you think of this, pretty ma'am? We don't get to hear your thoughts.

Gypsie: I'm reporting now, you talk.

Occupant: Later then?

Gypsie: Perhaps. Later.

Occupant: You are smiling.

Gypsie: Hey, guy, later. [to Hill]: Doesn't this leave you a little schizy?

Hill: It's OK, I'm half Gemini.

Gypsie: What's the other half?

Hill: Taurus. That makes me a stubborn schizy.

Ignotius: I'm a Whale.

Occupant: I choose Satyr.

Malik: Spirits don't have signs.

Hill: A character can have a sign if I want it so.

Occupant: Well I can have a sign if I want to and screw both of you.

Malik: Come on Greg, you just think that we are your characters....

Occupant: You were inhabited by Malaclypse the Younger. He caused you to create roles and those roles are being performed by us spirits.

Ignotius: A perfectly normal pagan relationship.

Hill: Well you can look at it like that if you want to, but I created Mal2 to my specifications just as I conceived all the rest of you.

Occupant: You didn't invent Eris. She caused you to think you created the spirit of Malaclypse.

Hill: Oh bull! Besides, I changed her so much the Greeks would never recognize her.

Occupant: That's what She wanted!

Ignotius: Deities change things around all the time.

Malik: What you don't realize is that a spirit has a self identity.

Hill: Nope. A spirit is a product of definition and the one who is doing the defining around here is me. Your identity is what I say it is. Just to prove it, I'm going to change your name.

SINISTER DEXTER: It's OK with me. Fate is fate. I never much liked "Mad
2964

Malik" anyway.

Ignotius: Besides people confused him with Joe Malik in ILLUMINATUS.

Dexter: I sort of enjoyed the confusion part.

Occupant: Doesn't prove anything anyway.

Gypsie: That name sounds familiar. Where is it from?

Hill: Its a name I came up with in the old days and never used it much. Its on page 38 of the PRINCIPIA referring to Vice President Spiro Agnew. I always thought I invented it but now it sounds like a Stan Freberg name now that I think about it. It may have stuck in my preconscious memory from early TV.

Gypsie: Can you use it without his permission?

Hill: If it is his? I don't know. I hope so. it means "left right" in Latin and is a perfect name for a libertarian anarchist. Actually in my kind of art the question of what can I use freely and what can I not is a very tricky problem.

Gypsie: How do you mean?

Hill: Well, take a collage for example. Like the early one on page 36 of the PRINCIPIA. Each little piece was extracted from some larger work created by some other artist and published and maybe copyrighted. I find them in newspapers and magazines mostly. Often from ads. With a collage you select and extract from your environment and then assemble into an original relationship.

The PRINCIPIA itself is a collage. A conceptual collage. All of it happens simultaneously. But visually it is a montage, passing through time, like a book does.

There is a lot of pirated stuff in the PRINCIPIA, especially in the margins. But also I sympathize with artists who must own and sell their works to earn a living. Art, like knowledge, should be free fodder for everyone. But it isn't It is perplexing.

Gypsie: Where did all the things in PRINCIPIA come from?

Hill: Well, a full answer would take another book in itself. Most of the writing credited to a name is a true person and almost always a different name means a different person. Most of the non-credited, you know, Malaclyps-e, text is mine although some things credited to either Mal2 or Omar were actually co-written and passed back and forth and rewritten by each of us. The marginalia, dingbats, and pasted in titles and heads and things came from wherever I found them--some of which is original but uncredited Discordian output, like the page head on 12 and other pages which is from a series of satiric memo pads from Our Peoples Underworld Cabal. All page layout is mine and some whole graphics like the Sacred Chao and the Hodge Podge Transformer are mine but mostly I just found stuff and integrated it. Mostly I did concept, say 50% of the writing, 10% of the graphics, all of the layout.

Gypsie: Specifically, what are some of the sources?

Hill: Weel, the poem on the front cover is by Walt Kelly and was spoken by

one of his characters in Pogo. The government seals starting from page 1 are from a book of sample seals from the U.S. Government Printing Office. Western Union on page 6 got into the act because I used to be a teletype operator and had access to blank forms. Rubber stamps came from all over the place and some, like the apple on page 27, I carved myself. A few I ordered to my specification, like on page 1. The quote on the top of page 8 might be from Barnum, I'm not sure. The jumping man on page 12 is from an advertisement. I recognize the style--a popular commercial artist-- but I don't know his name. The Chinese on the page is a grocery ad, I think. The Norton money on page 14 is historic,plus my little additions. The apple on page 17,as well as the triangle on 23 and the Sacred Chao on 50 are, believe it or not, pasteups of mimeographs, from Seattle Cabal. That group produced the best damn mimeog-raphy I've ever seen. The Lick Here Box on page 23 is one of many tidbits making the rounds in alternative/underground newspapers in those days. Trip 5 page header on 29 was a chapter title in one of Tim Leary's books. The Knight on the bull with the TV antenna on his helmet on page 46 came from a very artistic magazine called Horseshit and put out by two brothers from Long Beach. I don't remember their names. Wonderful magazine.

Occupant: Eris told Mal2 what to use and where to find it.

Hill: Yeah, in a way that is right. That is why my name does not appear anywhere on the PRINCIPIA and why it was published with a broken copyright--Reprint What You Like. I knew I was taking liberties and didn't want my intentions to be misunderstood. It was an experiment and was intended to be an underground work and that involves a different set of ethics than

commercial work.

Gypsie: There are no real names at all?

Hall: Oh, some. Camden Benares is a real name because he legally changed his original name to his Holy Name. Also, instead of using Mordecai Malignatus I used Bob Wilson's real name on page 12 because Werewolf Bridge was a work before Discordianism. And of course real people like Neils Bohr crop up in quotes.

Gypsie: What do you think about the PRINCIPIA now? Would you want to change it?

Hill: I consider it a successful work and I wouldn't want to change it. In some ways it is immature and I am not the same person I was 10 years ago, but it accomplished the objectives I set for myself and it has the effect I wanted it to have. There are a few errors though.

Gypsie: Like what?

Hill: Oh, I changed a quote from Tom Gnostic on page 61 and I don't think he ever did forgive me for it. He's right. Starbuck's Pebbles should have been preceded by the Myth of Starbuck which was being saved for something else and never got used. I should have used it when I had the chance. And then Eris did a neat little trick on me by having IBM make the Greek selectric typewriter element not coincide with all the characters on their keyboard. So the little "kallisti" that appears on the title page and lastly on the back cover came out "kallixti" and I was too dumb to know the difference.

Gypsie: Will there ever be a Fifth Edition?

Hill: There already is a Fifth Edition, by Mal2. It is a one page telegram
2966

that reduces everything to an infinite aum. I found it at Western Union where a machine got stuck and kicked out hundreds of pages of nothing but m's. He made it the Fifth Edition and then left.

Principia/Malaclypse was a very personal work for me and actually took 10 years to culminate. it was one single statement that included my adolescence in the 50's and my young adulthood in the 60's. When I finally had the paste-ups done I knew that I had finished it. That is why, quote, Malaclypse left. I knew it was finished. I didn't know exactly what it was, but it was done.

Occupant: See?

Gypsie: Earlier you said that you met your objectives. Just what were those objectives?

Hill: Well, that's hard to answer because it kept refining itself over the years. In 1969 I mainly though of myself as a cosmic clown and I set out to prove, by demonstration, that a deity can be anything at all.

In other words, people invent gods and not the other way around. Later I decided that I was doing some kind of conceptual art.

In the 50's my culture taught me that I was created by and for a deity, a specific male deity, and that all other deities are FALSE. Yet my growing experience showed me that any deity is true in some sense and false in some other sense. So I set out to do what my society told me is impossible--make a real religion from a patently absurd deity.

In the 50's a female deity was blasphemy. In the 70's a humorous deity is still considered impossible, ridiculous, and blasphemous. As far as I'm concerned, I have proven my point. Eris is a real deity and even though I don't promote Erisianism as a serious religion....

Occupant: I do!

Dexter: You speak for yourself.

Ignotius: Here, here.

Hill: ...I do point out that it makes just as much sense from its own perspective as all the others do from each of their own perspectives.

Occupant: I think paganism is a valid spiritual path. I encourage Erisianism because it makes fun of itself. i think this is healthy.

Ignotius: If you can live rewardingly with Goddess Eris you can live with any deity, including none at all.

Dexter: I don't much go for the worship business but I argee with Occupant about the spirit of the thing. We live in a time of turmoil, the whole planet is in a state of change. If we, as a species, cower from the confusion then we die with the dying. This is revolution.

Ignotius: I am an athiest myself. There is no Greg Hill.

[laughter]

2967

Gypsie [to Hill] : What do you think of ILLUMINATUS?

Hill: Oh, I love it. I was finishing PRINCIPIA when Shea and Wilson were working on ILLUMINATUS. It took Dell five years to publish it...maybe that is significant. The 1969 Discordian Society was a mail network between independent writers of various kinds. Norton Cabal was just me and my characters and I used the other Cabals as sort of a laboratory. In return other Discordians would bounce their stuff off of me. We would toss in ideas and anybody could take anything out. It was a concept stew. The exchanging of ideas and techniques broadened and encouraged all of us.

I like ILLUMINATUS for the surrealism. A very effective method of writing.

Ignotius: I got misquoted. Worse, I wasn't even in that scene and if I had been then I would have said something else.

Dexter [to Ignotius]: That was me in that scene.

Ignotius: Oh, is that what that was?

Dexter: He got our names mixed up.

Hill: He got mixed up about me too, in COSMIC TRIGGER. Bob says that when Oswald was buying the assassination rifle, my girlfriend was printing the first edition of PRINCIPIA on Jim Garrison's Xerox. It wasn't my girlfriend, it was Kerry's; it wasn't the FIRST ED PRINCIPIA, it was some earlier Discordian thought; it wasn't Garrison's Xerox, it was his mimeograph; and it wasn't just before Kennedy was shot but a couple of years before that.*

The FIRST ED PRINCIPIA, by the way, was reproduced at Xerox Corp when xerography was a new technology Gypsie. Which was my second New Orleans trip in 1965. I worked for a guy on Bourbon Street who was a Xerox salesman by day.

Dexter: I think that George Dorn took too much guff from Hagbard. If someone pulls a weapon on me, I'm more inclined to either leave or kill the sonofabitch.

Occupant: You are supposed to be a pacifist.

Dexter: I'm speaking figuratively of course. I'll tell you more tomorrow.

Gypsie [to Hill]: Did you really translate erotic Etruscan poetry?

Hill: Sure, but I used a pen name. I signed it "Robert Anton Wilson".

[A quick rap is heard on the door]

Gypsie: I have only one question left...

Dexter: I'll get it.

Gypsie: ...what I really want to know is how can we all fit inside of a tiny little post office box?

Dexter[to Gypsie]:It's a telegram for you, from Mal2.

Gypsie: To me?
2968

[Paper tearing]

Gypsie [reading]: "If I told everybody how they could live inside of a post office box then everybody would stop paying landlords and go live inside their post office boxes. It would collapse the building! Can you imagine, post offices collapsing all over the country, the hemisphere, the PLANET! The whole world's communication system would be destroyed. No,no, I must not say. I dare not!

---
* I checked this further with Mr. Thornley. He says that the woman in question was not his girlfriend, she was just a friend, and it wasn't a couple of years before Kennedy was shot but had to be a couple of years after (but before Garrison investigated Thornley). --GS

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MUSIC :
Beltane Wedding Dance by Gwidion. -- While Circle forms, those entering are smudged by ASSISTANTS standing on both sides of SOUTH side of circle.

HP and/or HPS:
explain for non-Pagans the idea of Handfasting, why a circle instead of pews, etc.

CIRCLE CASTING (HPS casts circle followed by FLOWER MAIDEN strewing petals):
We cast the circle of ancient lore;
Waves upon a timeless shore.
With no begninning, nor an end;
It always knows a foe from friend.
Oroboros, of legends old;
Rings of power, forged in gold.
Circle of Life, ring of stones;
Cycle of creation, birth to bones.
A ring around the silv'ry Moon;
We cast you now, o ancient rune!
QUARTERS:
(CRYSTAL BEARER takes crystal from altar and gives it to the EAST quarter caller. Caller invokes power holding up CRYSTAL. When done, the caller hands CRYSTAL back to bearer who takes it to the next quarter. After NORTH, bearer places CRYSTAL back on altar.)

EAST:
I call the Eastern powers of air,
You whose breath of life we share,
Bring understanding, kindness, care,
And loving words, both clear and fair,
Come bless this day our rite of love,
As below then so above.

SOUTH:
I call the Southern powers of fire,
Whose light doth stir the poet's lyre,
With love's bright spark our hearts inspire,
Bring passion's flame, bring sweet desire,
Come bless this day our rite of love,
As below then so above.

WEST:
Oh powers of the Western sea,

Oh water's flowing unity,
Bring feeling, warmth and empathy,
That all our lives may blessed be,
Come bless this day our rite of love,
As below then so above.

2970

NORTH:
Oh Northern powers of living Earth,
Charge our souls from death to birth,
On solid ground of rock and loam,
Bring forth our food and build our home,
Come bless this day our rite of love,
As below then so above.
GODDESS INVOCATION (HP)

Laughter-loving Aphrodite!
Venus Amathusia!
Come to me with laughing breast,
Come on waves with golden crest,
Come with doves and golden light,
Drawn by swans and sparrows bright.
Alight! Alight!
I am thy man, I am thy mate!
Receive me til our storm abate!
Thy green glades echo with my calls,
Come to me from emerald halls,
Flanked by maidens winding there,
Rose and mytle in thy golden hair,
Come to me! to me! to me!
And mate with me upon the grass,
Laughing, lusty, oh ravishing lass!
Our bodies arch and strain and twine,
I am thine and thou art mine!
Come from heavens of azure hue,
Ocean born and ever new,
Pulsing, laughing, yearning straining,
Pleasure, lust, all life containing,
Race with me through glades of green,
Exalting, loving, oh rapturous queen!
To me! to me!
Oh come to me!
And enter, merge, enfold, unite!

Suffuse desire with golden light!
Never sated in eons of time,
I am thine and thou art mine!
GOD INVOCATION (HPS)
Oh horned one, goat-foot,
Great God Pan!
Come to me with eyes of fire,
And with thy pipes awake desire,
Come with wild and lustful grin,
Herald of your flame within,
Io Pan! Io Pan!
Io Pan, Pan, Pan!
Shout to me from scented wood,
The call of all that's wild and good,
Come to me with shaggy thighs,
And let the hills return our cries,
Come with satyrs bearing wine,
I am thine and thou art mine!
Come with joyous lusty laugh,
Come with swollen ruddy staff,
Race with me thorugh halls of green,
Thou art my God and I your Queen,
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And spend with me a tender hour,
Making love within my bower,
To me! To me!
Oh come to me!
And come oh God of stream and wood,
Oh God of life and all that's good,
Never sated in eons of time,
I am thine and thou art mine!

HPS:
And by your rites of sacred marriage I inoke ye:
Shiva and Parvati
Jove and Juno
Dagda and Boyne
Odin and Freya

HP:
And by your sacred rites of marriage I invoke ye:
Persephone and Hades
Nuit and Geb
Rhiannon and Pwyll

Ishtar and Tammuz

HP & HPS: Blessed Be!

ALL: Blessed Be
HP:
Our work today is a happy one. We are gathered in the presence of the deities of the fruitful trees, the flowing waters, the warming sun and the
siging air, and in the sight of the Goddes of our Blessed Earth to celebrate the joining of our two dear friends Joy and Tom, in union by the fasting of their hands by ancient rite.

HPS (holding up CORD):
This is the cord of handfasting. It will tie Tom and Joy together with bonds of love. For such bonds to be strong they need support -- the support of the lovers themselves, the support of the Gods and the support of a community of family and friends. we ask now that each of you give your support, letting it flow as loving strength into the cord as it is passed around the circle.

ALL SING:
Love is a River (as CORD is passed around circle)

HPs (to assistants):
Now open the circle, cut wide the gate, for two are coming who would be made one!

ASSISTANTS:
(Open gate at SOUTH and stand at each side as couple enters..They then take BROOM from altar and lay it across the gate, remaining there with the circle joined together again.)

(HP: Rings bell three times. Processional, Spring Strathsprey by Gwydion, vocal)

(Couple walk hand-in-hand deosil around the inside of the circle. After a 2972

full turn around the circle, GROOM stops in the WEST while BRIDE continues
on around to the EAST, at which point they both approach the altar from opposite directions.)

(Music ends when all are in place, or the song is ended.)

HPS:
Brothers and sisters, the Bride comes from the heart of the dawn, and the Bridegroom from the sunset. There is a wedding in the valley; a day too
vast for recording! There is magic to be done here; the magic of Love!

HP:
You have come together in this sacred grove to stand in the presence of our Lady of Love and our Lord of Lust, that they may bestow upon you their bountiful blessings of everlasting love and devotion through the sacred
rite of handfasting. This is a bond not to be entered into lightly, but with
seriousness, reverence, and joy.

HPS:
Is it your intention, Tom, to be wed to Joy in the sight of the gods and of these people? to be tied to her in giving, in dreams, and in intentions, and
to vow to her your love and commitment?

GROOM: (answers)

HPS:
Have you considered the gavity of your commitment?

GROOM: (answers)

HPs:
Have you considered the levity of your commitment?

GROOM: (answers)

HP:
Is it your intention, Joy, to be wed to Tom in the sight of the Gods and of these people? to be tied to him in giving, in dreams, and in intentions, and to vow to her your love and commitment?

BRIDE: (answers)

HP:
Have you considered the gavity of your commitment?

BRIDE: (answers)

HP:
Have you considered the levity of your commitment?

BRIDE: (answers)
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2973

HPS (facing BRIDE and holding up PENTACLE):

Joy,
Thou shalt be the star that rises from the twilight sea
Thou shalt bring a man dreams to rule his destiny
Thou shalt bring the moon-tides to the soul of a man
The tides that flow and ebb, and flow again,
The magic that moves in the moon and the sea;
These are thy secret, and they belong to thee.
Thou art the Eternal Woman, thou art She,
The tides of all men's souls belong to thee.
Danu in heaven, on Earth, Persephone,
Diana of the Moon and Hecate,
Veiled Isis, Aphrodite from the sea,
All these thou art, and they are seen in thee.

HP (facing GROOM and holding WAND):
Tom,
All wild creatures hear thy call upon the haunted wind.
Within thy soul the Horned One returns to Earth again.
Together you shall manifest the magick of the man
And falcons soar from out the sky to perch upon thy hand.
The serpent's wisdom thou shalt learn from tip of forked tongue.
The fleetness of the white stag's flight in starlight or in sun.
Lord of Light and Lord of Shadow; keeper of the key
Which unlocks the door of dreams, whereby men come to thee.
Cernunnos, Tammuz, Horus, Pan; by name we set thee free!
0, Shepherd of the wild woodland, may thou be one with he!

(HP turns to HPS holding WAND. HPS picks up CHALICE and ATHAME; anoints with water, touches to flower petals; censes; then places over WAND. The HP & HPS hold WAND aloft between them.)
HPS:
Above you are the stars, below you are the stones.
As time passes, remember...
Like a star should your love be constant,
Like the earth should your love be firm.
Possess one another, yet be understanding.
Have patience each with the other,

For storms will come, but they will go quickly.
Be free in giving of affection and of warmth;
Make love often, and be sensuous to one another.
Have no fear, and let not the ways or words of the unenlightened give you unease.
For the old gods are with you,
Now and always!

HP (holding wand):
Is it your wish, Joy, to become one with this man?

BRIDE: (answers)

HP:
Then give him your vow.

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2974

BRIDE:
I, Joy wed you, Tom and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human adventure; to explore with you the wonders of life; to hold you in my love when you are ill or sad and to nurture your healing, growth, development and actualization. As you evolve so shall I for we are as one and reflect one another.

I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long as we both shall live

HPS:
Is it your wish, Tom, to become one with this woman?

GROOM: (answers)

HPS:
Then give her your vow.

GROOM
: I, Tom wed you, Joy and pledge to build with you a place of
love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender
and
love suffused with passion and playfulness; love which will honor your inner
deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human
adventure;
to explore with you the wonders of life; to hold you in my love when you
are ill or sad and to nurture your healing, growth, development and
actualization. As you evolve so shall I for we are as one and reflect one
another.

I promise to create a home with you that shall be a haven for us
both,
a place of welcome for family, friends and lovers, and a place of comfort in
times of
sorrow. I promise to love, honor, protect and nourish you as long as we
both shall live.

HP:
Does any say nay?

GROOM:
Then we are happy, but we would yet ask the blessing of the
May Queen on our union.

BRIDE:
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Oh Queen of the May, we ask your blessing on our union and
on our connection with this land which is our home upon the Earth.

MAY QUEEN:
As you marry, take my blessing and the blessing of our Mother Earth that
you may live long within Her breast and flourish in Her abundance.
(Takes cord from the altar and hands it to HP and HPS) I bid you bind
them in love with my blessing,

HP & HPS (tying the hands of bride and groom together with the cord):
This day you marry your friend, the one you love, laugh with, live for,

dream with.

HP (handing ATHAME to GROOM):
This knife is for the troubles that lie ahead.

HPS (handing CHALICE to BRIDE):
This cup is for the love that conquers them.

GROOM (holding up ATHAME):
I bring the energy of yang, active, bright, logical and hard. I bid you blend these energies with yours to make us whole and keep this token on the altar of our love.

BRIDE (holding up CHALICE):
I bring the energy of yin, dark, intuitive, flowing and soft. I bid you blend these energies with yours and make us whole and keep this token on the altar of our love.

(GROOM dips ATHAME into CHALICE)

HP:
Yin and yang, male and female, light and dark. neither may stand alone, but out of their eternal interplay the universe is born. So it is above
and so it is here below.

HP:
Now share you the water of life, the blood of the sacred Goddess our Mother Earth, water that binds us and all living things to her body.

(BRIDE and GROOM share water and kiss)

HP:
Out of the billions of the Earth, these two have come, have looked into each other's eyes, and are now made one. Their ways have converged and shall now be together. In our deepest being we hope that their path may
be pleasant and the sky fair where they reside. But if trouble comes, as it
can surely come to all, may the pressure of the trial only bring them more
closely together. With clasped hands and united hearts, may they bear life's
sorrows together and share life's joys together.

(BRIDE pours libation and speaks however she is moved, then hands CHALICE to GROOM, who sips, libates and passes cup to HPS, who sips, libates and passes CHALICE to HP. COUPLE then moves around the circle

deosil greeting guests while chant is sung: I am the Heart and the Soul of
Creation, then return to altar.)

HPS (gives Navajo Wedding Blessing):
Now you will feel no rain, for each of you will be the shelter to the other.
Now you will feel no cold, for each of you shall be the warmth to the other.
Now there is no more loneliness for you.
Now there is no more loneliness.
Now you are two bodies, but there is only one life before you.
Go now to your dwelling place to enter into the days of your togetherness.
And may your days be good and long upon this Earth.

(GROOM thanks guests and invites them to the feast.)

(ASSISTANTS open the gate in SOUTH where the BROOM has been lying and hold the broom a LITTLE off the ground. HP and HPS: lead the chant: JUMP THE BROOM! as COUPLE runs around the circle and jumps the BROOM on the way out.)

HP & HPS (Stand on opposite sides of altar, raising arms):
We thank you Gods and Goddesses of the Sacred Marriage for attending and blessing this, our rite of life and love. We bid you now, Hail
and Farewell!

ALL: Hail and Farewell!

HP:
Oh mighty Lord of life and death, whose hooves dance upon the altrar of Time and whose pipes play the song of Never-Ending, we thank You for Your blessing and bid You now Hail and Farewell!

ALL: Hail and Farewell!

HPS:
Oh gracious Goddess, Queen of love and birth whose body is the

green and flowering Earth and the dust at whose feet are the stars of heaven, we thank You for Your blessing and bid You now Hail and Farewell!

QUARTER CALLERS:
We thank you now, oh powers of Earth (Water, Fire, Air)

HPS:
All from air into air, let the misty curtain part.
All is ended, all is done
What has been must now be gone!
What is done by ancient art
Must merry meet and merry part!
AND MERRY MEET AGAIN!

Well, there it is. It was beautiful. And so smooth. Hope you all enjoyed it. Tom wrote the invocation to Pan and Aphrodite. If you want
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to use it though would expect people to ask permission to use it, since it is copyright protected in the Green Egg.

Anyway, this is a guide, and it is OUR h-fasting. People can use it as a guide, but it is much more magickal if you create your own.

Thou art Goddess!

Joy Williams
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SHADOW WEAVER GROVE ADF
BELTANE RITUAL 5/5/1990

This is a transcription of the original planned ritual for Beltane forthe Shadow Weaver Grove, transcribed with permission by Joseph Tellerof the Wonderland BBS 508-663-6220 WWIVNet Node 5803 for distributionto the Pagan Community at large. Shadow Weaver Grove can also bewritten to via Surface mail at : PO Box 5451, Billerica MA 01821.Distribution for non-commercial use of this document is granted, solong as the wording and information contained herein remains unchangedin the process of distribution.

I. Starting the Ritual
  A) Processional : (starting Chant {Ku-Wa-Te})

To enter the circle each person must pass through four "gates" representing each of the Three Worlds (Land, Sea & Sky) and Fire. Each person steps to the first Gate Keeper and is asked: "What do you ask of the Gate of Earth (Sea) (Air)?" AN answer is given or left unspoken, and the person is marked by the Guardian (with mud, water and brush of a feather) and proceeds to the next Gate and is questioned again. The Guardian of the last Gate, Fire, smudges the person before they enter the circle. When everyone is in the circle, the chant continues ("Ku-Wa-Te") as the Gatekeepers come into the circle and prepare themselves.

B) Statement of Purpose :

We are here tonight to honor the Goddess Danu, called the Earth-mother and to honor the God Belemos, Called the Sun King. We honor them and ask them to bless us and rekindle the warmth of the world.

C) Centering Meditation:

Group meditation and collective consciousness: All present are brought together with a group meditation, to form a "group-mind"; to help everyone center and bring themselves together to work in accord.

D) Earth Mother Invocation :

Oh Earth-Mother
We praise thee
That seed springeth
That flower openeth
That grass groweth
We praise thee
For winds that whisper
Through the shining Birch
Through the lively Pines
Through the mighty Oak
We praise thee
For all things
Oh Earth-Mother who gives lifeII.

The Active Ritual

Invocation of Ogma the Gate Keeper or Mannanon in English:
(Visualization is a triangle shaped iris opening)

Gate Keeper of Fire:

O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us
O Mannanon, master of the realm beyond the seas, grant us passage to your kingdom.
O great God of knowledge, we wish to walk your roads.
Reveal to us your teachings, reveal to us the safe path.
Come wash the nighttime clean;
Come Close the gap of darkness in between.

We praise you for the brightness of your power.
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We praise you for the gift of knowledge.
Guide us to the place we seek.
Walk with us Ogma!
Walk with us Mannanon!

CHANT: We invoke thee Ogma, opener of every Gate
We invoke Mannanon, opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.

B) Consecration of the Waters:

[After each cup is consecrated it is passed around the members of the circle so that each may drink from it. When the cup returns to the start the remaining liquid is spilled unto the Earth or into the fire. Contents may be spring water, or an alcholic brew if alcohol it is preferred to have been brewed by a member of the Grove.]

Druid of the Gate of Land:

Spirits of nature, of the trees and rocks, of the animals and Earth, give us your favor and your companionship, share with us the bond of spirit and of life on Earth. Remember us and speak to us in our hearts. Give us your teachings and laughter, become one amoung us here tonight, Consecrate these waters. Behold the Waters of Life!

{All Chant "Fur and Feather"}

Druid of the Gate of Sea:

Ancestors of Long ago, be with us, give us your favor and your wisdom, share with us the bond of kinship and of life upon Earth. Remember us and speak to us in our hearts. Give us your knowledge and your blessing, become one with us here tonight; Consecrate these waters. Behold The Waters of Life! {All Chant "Blood of the Ancients")

Druid of the Gate of Sky:

Gods and Goddesses, be with us, give us your favor and blessings, share with us the bonding essance and our existence upon your sphere of life. Remember us and speak to us in our hearts. give us your strength and your peace, become one amoung us here tonight. Consecrate these waters.

Behold the Waters of Life! {All Chant "Mother I feel you"}

C) Individual Offerings and prayers:

At this point, all present that wish to may make an offering or offer prayers. If anyone has an offering or a prayer they would like to make they step forward and do so, individual offerings to particular patrons or spirit helpers are done at this time.

D) Sacrifice with the Willow Branch:

Gate keeper of fire makes a final offering of a willow branch, to send the energy to the deities of the occasion. It is sacrificed into the central bonfire.

Gate Keeper of Fire:

Our praise goes up with thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wonds. hear now O Belemos, O Danu, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

E) Divination :

A scrying is done with crystal/flame, to find if the gods have accepted our prayers and will be with us. If the omen is bad, offerings are made again. If they are rejected thrice, the circle is broken immediately and the ritual ended.

F) The Fourth Consecration:

Here the wards are set to protect us during the magic working.

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Druid #1 (Fire):

We greet you, Brother Wabun, Golden Eagle of the East. We ask that you watch over us this night, and share with us your wisdom, Let your keen vision guide us over the obstacles before us. We greet you, Brother Shawnodese, Guardian of the South, great Coyote. We ask that you walk with us this night, and guide us as we walk this path of learning. We greet you, Waboose, White Buffalo Woman of the North, Grace us with your company, and walk with us night as we seek the wisdom that surrounds us. We greet you, brother Mudjekeewis, Great Bear of the West. Walk with us this night and aid us in our journey to wisdom. At this time, would each of you please meditate on your personal needs and desires.

G) Induction of Receptivity : (Litany of the Waters)

[D1 can be Guardian of Fire, D2 can be the Group response. If the group doesn't know the responses one of the other guardians should lead them into them]

D1: Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?

D2: The waters of Life.

D1: From whence do these waters flow?

D2: From the bosom of the Earth-Mother,the ever changing All-Mother

D1: And how do we honor this gift that causes life?

D2: By partaking of the waters of life.

D1: Has the Earth-Mother given forth her bounty?

D2: She has

D1: Then give me the waters!

Final consecration and sharing: A fourth cup is consecrated.

O Belemos, O Danu, hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration...Behold the waters of life!

{Passing chant: "Ku-Wa-Te"}

III. The Work of The Circle

A) The Magic Working:

Tonight we pray for the prosperity of all those here. May our fortunes increase, may the Goddess and God smail on our endeavors and bring us good luck in all that we do.

We ask that you bless these small tokens of our wishes, and grant us the success that we ask for. {Here a small basket with a crystal and appropriate symbols of general prosperity were passed around so that all might add energy to it}

B) Affirmation of Success:

D1: Belemos and Danu have Blessed us!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts let us return to the realm of mortals to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whome we have invited here today.

IV. Closing:

A) Thanking and closing of the Quaters:

We thank you, Brother Wabun, Golden Eagle of the East. You have watched over us this night, and shared with us your wisdom, Your keen vision has shown us the ostacles before us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you, Brother Shawnodese, Guardian of the South, great Coyote. Once again your lessons have helped us, and shown us the truth in ourselves. We ask you, go in peace, as you came in

peace, So we may walk together again. We thank you, Waboose, White Buffalo of the North. You have graced us with your company, and walked with us this night. You have helped us see the wisdom that surrounds us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you Brother Mudjekeewis, Great Bear of the West. You have shown us your power and kept us safe in our journey to wisdom. We ask you, go in peace, as you came in peace, so we may walk together again.

B) Thanking of the Gods and Goddess:

Gods and Goddesses of the old times, spirits of the old times and of this place, people of the old times and of our ancestors, our kindred we thank you.

C) Closing the Gate:

Gate Keeper of Fire :

O Ogma, Lord of the Gates, Lord of KNowledge, we thank you. O Mhannon, we thank you. Now let the Gates between the Worlds be closed!

D) Return from the group-mind, grounding and centering.

Reverse the Tree Meditation.

Relaxing of the Grove's Wards.

Libation:

D1: To thee we retrun this portion of thy bounty, O Danu our Mother, even as we must someday return unto thee.

D2: We have finished this ceremony.

D1: So be it!

ALL: Biodh se!

CHANTS USED DURING RITUAL:

{Ku-Wa-Te}

Ku-Wa-Te Lay-no Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-anoKu-Wa-Te Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-ano We are one with the infinite sun Forever, Forever, ForeverWe are one with the Infinite Sun Forever, Forever, Forever.

{Mother Nature Waits}

Mother Earth provides Mother Earth Provides Mother Earth Provides all for us to surviveMother Earth Provides Mother Nature Waits Mother Nature Waits Because life never ends, she always begins again Mother Nature waits.

{Hoof and Horn}

Hoof and horn, Hoof and hornAll that dies shall be reborn.Corn and Grain, corn and grainAll that falls shall rise again.

{Blood of the Ancients}

It's the blood of the AncientsThat runs through our veinsAnd the forms pass,But the Circle of life remains.

{Fur and Feather}

Fur and Feather and scale and skin
Different without but the same within
Great of body but one of soul
Through all creatures are the Gods made Whole

{Mother I feel You}

Mother I feel you under my feet
Mother I feel your heart beat
Mother I feel your heart beat
Father I see you where the eagle flies
Spirit gonna carry me higher and higher

Spirit gonna carry me higher and higher

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St. Brigit and various origins are given to this saint. The most popular folktale is that She was midwife to the Virgin Mary, and thus was always inviked by women in labor. The more official story was that She was a Druid's daughter who predicted the coming of Christianity and then was baptised by St. Patrick. She became a nun and later an abbess who founded the Abbey at Kildare. The Christian Brigit was said to have had the power to appoint the bishops of her area, a strange role for an abbess, made stranger by her requirement that her bishops also be practicing goldsmiths.

Actually, the Goddess Brigit had always kept a shrine at Kildare, Ireland, with a perpetual flame tended by nineteen virgin priestesses called Daughters of the Flame. No male was ever allowed to come near it; nor did those women ever consort with men. Even their food and other supplies were brought to them by women of the nearby village. When Catholicism took over in Ireland, the shrine became a convent and the priestesses became nuns but the same traditions were held and the eternal flame was kept burning. Their tradition was that each day a different priestess/nun was in charge of the sacred fire and on the 20th day of each cycle, teh fire was miraculously tended

by Brigit Herself. There into the 18th century, the ancient song was sung to her : "Brigit, excellant woman, sudden flame, may the bright fiery sun take us to the lasting kingdom."

For over a thousand years, the sacred flame was tended by nuns, and no one knows how long before that it had been tended by the priestesses. In 1220 CE, a Bishop became angered by the no-males policy of the Abbey of St. Brigit of Kildare. He insisted that nuns were subordinate to priests and therefore must open their abbey and submit themselves to inspection by a priest. When they refused and asked for another Abbess or other female official to perform any inspections, the Bishop was incensed. He admonished them to obediance and then decreed that teh keeping of the eternal flame was a Pagan custom and 6rdered the sacred flame to be extinguished. Even then, She remained the most poular Irish saint along with Patrick. In the 1960's, under Vatican II modernization, it was declared that there was insufficient proof of Brigit's sanctity or even of her historical existance, and so teh Church's gradual pogrom against Brigit was successful at last and She was thus decanonized. It is very difficult to obtain images or even holy cards of ST. Brigit outside of Ireland anymore.

Her festival is held on Febuary 1st or 2nd. It corresponds to the ancient Celtic fire festival of Imbolc or Oimelc which celebrated the birthing and freshening of sheep and goats (it really is a Feast of Milk). This festival was Christianized as Candlemas

or Lady Day and Her Feast day, La Feill Bhride, was attended by tremendous local celebration and elaborate rituals. Her festival is also called Brigit. Brigit (the Goddess and the Festival) represents the stirring of life again after the dead months of the winter, and her special blessings are called forth at this time. Since She was booted out of teh Church for being Pagan, it is incumbant upon us Pagans to restore Her worship to its former glory especially those of us of Celtic ancestory. Here is an ancient rite to invite Brigit into your home at the time of her Holiday:

Clean your hearth thoroughly in teh morning and lay a fire without kindling it, then make yourself a "Bed for Brigid" and place it near the hearth. The bed can be a small basket with covers and tiny pillow added as plain or fancy as you like. If you have no hearth, you can use the stove and put the bed behind it. Then at sundown light a candle rubbed with rosemary oil and invite Brigit into your home and into er bed; use the candle to kindle your hearthfire if possible. Make your own poem to invite Her or use the ancient song mentioned earlier. Let the candle burn at least all night in a safe place. You might even want to begin the custom of keeping the eternal flame; it is a popular custom in some magickal and Wiccan traditions. AFter all, it's up to us now to keep the spirit of Brigit alive and well for the next thousand years at least!!!

Brigid is not really a Celtic Mother Goddess. She is generally considered a Goddess of fire/smithcraft, of poetry and of healing. One of her roles is as midwife, but although she has a son, she is not usually seen as a mother.

I don't know any books that deal specifically with Brighidh, but please look for a book called "Celtic Mythology" by Proinsias MacCana and for "Gods and Heroes of the Celts" by Marie Lousie Sjoestadt for more information about Celtic deities. They are both VERY good sources.

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Brighidh is a Goddess of healing, smithcraft and poetry, brewer of mead and ale, a lawgiver, a midwife, supposedly daughter of the Daghda, mother of the poet Cairbre, and of the Gods Brian, Iuchar and Iucharba. She was transformed into a Christian Saint and became the foster mother of Christ. Some sources say that the healer/smith/poet were embodied in one Goddess, other sources claim that she was three sisters, all named Brighidh.

Her holy day falls (on our calendar) on February 2nd (I wonder if She

likes groundhogs...) called Imbolc, Oimelc or Lady Day. Candles are blessed that day in the Catholic churches.

By: Ido
To: Teakan
Re: Somethnig about Brighid:

Brigit/Brigid/Bride was the daughter of Dagda. She was the proctector of the poets, the forge and the healing persons. Her son Ruadan, which she had with Bres, was killed by Goibnui. For her died son she sounds the first kenning of Eireland. She also was put into the cult and the person of Brigit from Kildare, which made the first female parish after Christianity falls into Eireland. The convent of Kildare has had a neverending fire, which was protected by the sisters of the parish. The saint Brigit is the second patron saint of Eireland. within the scottish tradition Brigit belongs together with the time of the year "Season of the lambs" and the comming of spring. Brigit overcomes the control of the Cailleach Bheur.
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lack of visual cues, it is also possible that some of the speakers are incorrectly identified. To improve readability, some very minor editing was done.]

Rhiannon: I'd like to introduce someone whom we are really proud to have in our community. He has been involved in Witchcraft -- in teaching free Witchcraft classes -- for over eighteen years now. He is also a teacher of parapsychology at the University of Missouri at Kansas City. He owns the Magick Lantern, which is our occult bookstore here in town -- the ONLY occult bookstore we actually have here in town. He's very instrumental in introducing people to Wicca through his classes -- over 6,000 people! Granted all of them didn't decide to stay with us, which is fine. But think how many myths that helped shatter, and helped to make us a valid religion in some people's eyes. And a lot of times, that's what we need. Every time I say something about a particular speaker, people say "Well, what has he written? What has she written?" Books are really wonderful but, as I'm sure you've read, there are some good books, and there are some mediocre books, and there are some that are pure trash out there. Just because they say they're a Pagan writer doesn't mean a thing. Sort through and pick out the good stuff. People like Mike help us go through and figure out what's real and what's not real. And then help you decide, even out of what's real, what's real for you. So I'm really proud to have him in our community, and I'd like to welcome him.

(APPLAUSE)

Mike Nichols: I hope you don't mind if I do this sitting down. I want to present it more like a workshop than a standard lecture. First of all, I want to start out with a few thank

you's. I just want to say a personal thank you to Rhiannon who has acted as liaison between the Heartland Spiritual Alliance and the Magick Lantern, which was sometimes a difficult and thankless task, but she's done it well. When I saw her stand on the chair in the hall last night and scream "TWO pieces of chicken! ONLY two!", I thought I've never seen anyone look so much in their element. (LAUGHTER) So thank you so much. And not only to Rhiannon, but to the organizers of the Heartland Pagan Festival all together. I think they've done a wonderful job. Let's give them a hand.

(APPLAUSE)

What we're going to be doing in here is kind of an advanced class on ritual design, what we sometimes like to call liturgics. Before this is all over, we're going to be into such areas as liturgical theology, liturgical history, and liturgical aesthetics. For those of you who are local and who have taken my class, or seen me do speeches at psychic fairs and such, you will be happy to note that this is not recycled material. This is the very first time I am presenting any of this material anywhere. So I hope you enjoy it.

I'm starting from the premise that most people here are already fairly well advanced in Paganism and have gotten to the point where they already know about ritual and realize why it's there, why there is a need for it, and are beginning to ask other questions about ritual. What does it take to make a "good" ritual? What kind of elements do you need to have, what kind of order, what kind of structure does a ritual have to have to work? Are there certain things a ritual needs to work? How can you tell if a ritual has worked? And questions like that start happening only after you've been into it a little while.

If you are new to this whole area, and really are not that conversant with why ritual is used anyway, let me just gloss that point by saying there are a couple of really good books that I think give you a good understanding of that. One is "The Spiral Dance" by Starhawk. Another is "Drawing Down the Moon" by Margot Adler. I think either one of those would inform you as to why Witches use ritual in the first place.

The need for ritual is sometimes one of the most difficult things for newcomers in this area to understand because quite often, if they've been brought up in a religious tradition that downplays ritual, for example, (and many Protestant religious traditions say that ritual is only so much gobbledy-gook, etc., that there's nothing to it), it's a real stumbling block for people to understand why the ritual is there. I've noticed that people with Roman Catholic backgrounds or a background in Judaism seem to have a better grasp on what ritual is there for and what it accomplishes.

When we get into this kind of work, let me just say that much of my talk here today is going to be highly speculative,

highly theoretical, and please do not take it as a final position paper on anything. It is at best a preliminary report on work in progress. We're going to do a lot of comparative liturgics as a
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way of understanding our own ritual development.

When it comes to ritual or liturgy -- whichever word you want to use, and I'm going to be using them interchangeably -- it has always seemed to me that liturgical theology should be on the cutting edge of theological concerns in Paganism. There are many religious writers who believe that religions basically have three dimensions -- any religion. First of all, it's theology: what are it's beliefs? Secondly, it's social structure: how does this religion impact on the world around it? And thirdly, it's ritual: what do the people do to express their religious values? It has always seemed to me that within Paganism in general, and Witchcraft certainly in particular, it is the liturgical dimension that is the most often in focus.

Theology I think has been rather slow. It is developing, Pagan theological concerns, but it's developing late. If you read Starhawk and Adler and people like that, you're beginning to see the beginnings of Pagan theology.

As far as the social dimension, there was a time of course when Paganism had a social dimension, when most people were Pagan. But for the last couple of thousand years we have been a minority religion -- a very small minority in some cases. And I think because of that we don't yet have a very strong sociological impact. But that too may be changing, through festivals like this, when Pagans start gathering in big enough numbers to start talking about such things as social change. For example, at one of the workshops we had the other day, somebody suggested that one of the things Pagans could do to increase their visibility and positive image in the community is to take on community projects like answering telephones for the local public TV telethons. Yes, this is our local Coven on the phone lines! (LAUGHTER) Or this is the local Coven who have all decided to go down and do a park clean-up on a particular day. When we get enough people doing stuff like that, then Witchcraft will have its social dimension.

In the meantime, the strongest dimension I think for most of us is the ritual, is the liturgy. When you tell somebody you're

a Witch, the first thing they ask you is "What do you do?" -- not "What do you believe?" or "What is your impact on society?" -- but "What do you do?" They want to hear about your rituals. I think that's exactly why Stewart Farrar titled his first book on Witchcraft "What Witches Do".

So we've got to start looking at what we do, in terms of ritual and how ritual has developed. However, when it comes to trying to study liturgy in modern Paganism, you are immediately arrested by the fact that there is no coherent study of it. Yes, there are books of rituals. Sure, you can buy a spellbook here, a grimoire there. Marion Weinstein has published a Book of Shadows. The last half of Doreen Valiente's book is a Book of Shadows. Scott Cunningham's got books of spells, etc. But is there any systematic study of all this stuff put together? No. Not so far.

I think the reason is because development has been so rapid.
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All of this stuff has come along so fast that people have not had a chance to assess it and evaluate it, and ask significant questions about it. Consequently, both the scholar and the lay person really don't have very many places to go when it comes to this.

There are a few things though that you can say about religious ritual. First of all, religious ritual is a human experience, a very universal human experience. It is as real as fear, and as important as love. It has a meaning of its own. It is not some sort of aberration or distortion of reality. It is an injection of new meaning into the reality around you. There is hardly a culture in the world that has not developed its religious rituals. And sometimes by looking at religious rituals of other cultures, we can begin understanding our own better. That's one of things I'm gonna try to do here.

There's a strange continuity, a sameness when you start looking at different rituals, that pervades all of them. We find that rituals, for example, are transpersonal and transcultural. People seem to experience the same types of things no matter where you look all over the world.

In looking at liturgical theology, I have been doing an awful lot of work in terms of comparative study. Because the

only group of people who have systematically writing about liturgical theology for any length of time are the Christians. Does this have anything to say to us as Pagans? Perhaps it does. Reason: I think most Pagans are by now well aware of the fact that the Christians have borrowed a heck of a lot from the old Pagan religions. For example, it's commonly known that the old Pagan holidays served as models for Christian holidays, so that the modern Christian liturgical calendar is to a great extent based on older Pagan themes. And ironically, sometimes you can look at what Christians have written about these to find out still more about the Pagan themes that underlie it.

A second area where this is true is what we call hagiography, the study of saints. So many of the saints in the rites of the Roman Catholic Church are in fact simply Christianized forms of old Pagan gods and goddesses. So we read about the legends of these saints, and we learn a little bit more about the gods and goddesses underlying those legends. I think Pagans generally realize both of these points. What Pagans do not generally realize is that it is the same as far as liturgical ceremonies go, too. When you get right down to it, Christianity -- especially the way the Roman Catholic Church developed in the early years of Christianity -- borrowed most of its liturgical traditions from the Pagans.

I mean, if you ever stopped and thought about it... For example, within the Roman Catholic Church, there are certain rituals known as "sacraments", right? Do you realize that is a Pagan word? Sacrament comes from the Latin "sacramentum" and was an oath given by a Roman soldier to his gods. It was a ritual setting. We might be well advised once again to reclaim the word sacrament and use it as our own.

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According the Catholic Church, a sacrament is an "effective" ritual, which means that it produces an objective effect. This is not just a symbolic commemoration of something. This is something that actually produces a change in reality. This beginning to sound familiar?

Other things which we have long considered primarily Christian -- Again, I'm going to be drawing this almost exclusively from the background of Roman Catholic liturgics, which is one of the ones that is most developed. The High

Anglican would be another good source if you wanted to look into this. The practice of "genuflection", of bowing on one knee, originally a Pagan practice. The practice of kissing ritual tools. If you were in a Catholic church, did you ever see a priest pick up a Missal at Mass and kiss it, put it on the altar? The same way a priestess will sometimes kiss her athame after she's used it for an invocation? Yet another custom borrowed by the Christians from the Pagans. So it seems real obvious to me that we could look at the whole question of sacramental rites, and ask what have the various Christian writers had to say about them in terms of how they work, in order to find out what Pagans probably also originally believed about rites and rituals.

Although at a later time the Catholic Church would limit the number of official sacraments to be only seven in number, at an earlier time this was not true. Anything could be seen as a sacrament. A blessing was a sacrament. A holiday, a sacred object, all of these things could be considered sacramental in what they did. As a matter of fact, the first use of the word "sacrament" within a Christian context was not until 210 C.E. and it was by the Church writer Tertulian. He was the first one to use that word in a Christian context, and when he did so, ironically, he accused the Greek mystery religions of having stolen that word from the Christians. Obviously, it was precisely the other way around.

Although today the word sacrament refers primarily to only seven ecclesial rituals within the Catholic Church, all of which -- or at least six of which -- have parallels in Paganism, the word "sacrament" is still used in comparative theology in a much broader sense. Basically, it refers to any hidden reality, any sign or symbol of a hidden reality that is mysterious and sacred. I could be a person, a place, or a thing. Any of these things could be considered sacramental.

From the point of view of Pagan theology, by the way, with its strong emphasis on the theological perspective called "immanence", the in-dwelling quality of the divine force in all of nature, for a Pagan practically anything can become a sacrament. Every rock, every tree, everything is alive with magical and sacred powers which a Pagan can get in touch with and from there connect with the entire universe. That's what a sacrament is.

There have been, historically, at least two ways of viewing

rituals and sacraments. The first is the way as practiced by social anthropologists. For example, one of the most famous of these was proposed by Arnold van Gennep, who was the first to
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come up with the idea of rituals being, as he called them, "rites of passage". He would point to something like a marriage rite, and we can find rites like that in practically every society. And he would say that the reason this ritual was important for this society is that it marked a transition for one member of the society from one social role to another. From the status of being unmarried to the status of being married. In many societies, kids when they hit the age of puberty go through a rite of passage. This is an official recognition by the society as a whole that this person, who was once considered a child, is now considered an adult and has adult responsibilities.

Van Gennep originally thought that practically all religious rituals were rites of passage. Later social anthropologists have pointed out there's at least one other major class or rituals. And this is not a rite of passage but what we call a "rite of celebration". Very distinct from a rite of passage. In a rite of passage, we talk about a person's transition from one social role to another. In a rite of celebration -- let's take for an example a wedding anniversary -- nothing is changing here. We are simply looking at something which has a permanent value and belief structure, and we are celebrating it. We are focusing on it. We are saying this is important to us. And we're going to have this ritual to let everybody know how important it is to us. A rite of passage is a rite of transition, but a rite of celebration is a rite of intensification. It intensifies the values and beliefs that are already present.

That was one of two ways of classifying religious rituals. The other is the psychological approach. And probably the best writer in this field is Mircea Eliade. He called sacramental rituals -- he had a wonderful phrase for it -- he called them "doors to the sacred". Every sacramental ritual, he said, is an invitation to a religious or sacred experience. An invitation, which you may accept or not. You can either let yourself become a part of a ritual or not. You can make up your mind to distance yourself from it. But its basic design, the basic reason for a sacramental ritual is to give you an invitation to have an experience of the sacred. Which Eliade calls a "hierophany", an experience of the sacred.

Practically all of these experiences involve altered states of perception, in terms of an altered sense of time and an altered sense of space. And we all have these understandings. For example, to most of us a tree is a tree. But what about the tree that you had your treehouse in when you were a little kid? That tree is special. There is no other tree like that tree anywhere else in the world. It is sacred. A funeral home -- you see them on every other street corner; they're just a building. Except the funeral home that you attended your grandfather's funeral in. You walk into that funeral home and space seems different. It is charged with a meaning that normal space -- a normal other funeral home -- does not have.

Time is the same way; the sense of time can change. Anniversaries, celebrations of New Year's, celebrations like that take us back to a time that's kind of outside of time, if you will. And once again, charges that time with a special meaning. 2991

Time may even seem to pass differently. I think for me the best expression of this has always been in fairy tales. When somebody goes into the next world, the world of faery, and experiences the passage of time differently.

So all of these -- what Mircea Eliade calls "hierophanies" -- all of them have to do with altered states of perception, which include both time and space. This is remarkably similar, by the way, to Dion Fortune's famous definition of magick, the "ability to alter consciousness at will". We're obviously talking about the same kind of thing here.

Most hierophanies, the great majority of them, are individual. They are personal. Whether it's watching a sunset, visiting a sacred place, walking up to Stonehenge and standing in the center of it (and having the same feeling you had as you stood in your last magic Circle), this is sacred space. This is an individual and personal experience. But these religious experiences can also be shared. It happens when we sing the national anthem. It happens when we sing the old school song. It happens when a group of us gets together to go see a dramatic or theatrical presentation. In this case, we open ourselves collectively to an experience of the sacred. Which again is what a sacramental rite is all about.

One other interesting thing about these experiences is that it is almost universally experienced that the high charge of meaning that is found in the rite is experienced as "discovered" or "encountered". It sort of dawns upon you. "Oh wow! That's what this is all about! Yeah, I get it now!" It's not something that is artificially enforced on the ritual from the outside. It should grow organically from the ritual.

It's interesting to note that in Judeo-Christian tradition, this sacredness is quite often found in history. In the historical development of a God that interacts with a "chosen people" throughout a period of history. Whereas in Pagan theology, sacredness is most usually found not in history but in nature. That every tree, every rock, everything is alive, that you can get in touch with it, that it has a magical and sacred essence and you can interact with that, and get in touch with the Cosmos as a whole through that.

It's interesting to note, too, that because of this the Judeo-Christian tradition places a very strong emphasis on sacred writings, or scripture. Whereas many of the old Pagan religions -- taking the old Druid religion as a fine example -- made it forbidden to write down sacred material. Druids teach it, bards sing it, dancers dance it -- but you don't write it. They realized it was too sacred for that. So we have these very definite distinctions in terms of how we've approached these sorts of things.

Another way of looking at a ritual is this: Most of us are familiar with the way a myth takes the values and beliefs of a religion and embodies them in story form. A ritual takes the values and beliefs of a religion and embodies them in actions. That's why quite often a ritual is a myth enacted. Ritual drama,
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for example.

As I said at the beginning, I think many Pagans are aware of how Christians have borrowed from us in terms of calendar customs, and how they've borrowed our gods to use as their saints. But we've seldom examined how the Christian religion has borrowed our sacred rites. They have. The Catholic Church now recognizes seven official sacraments. And virtually all of them -- or at least six of them -- have Pagan origins.

First of all, the rite called "Baptism". That's the first ecclesial ritual in the Roman Catholic Church. Or "Christening", as it's sometimes called. It turns out once again that practically every "primitive" culture has similar rites of blessing of a child. In ancient, pre-Christian, Pagan Celtic society, there was a similar rite. It had to do with sprinkling a child with water, passing the child through the smoke of a fire, passing it through a hole in a stone or else touching it to the earth (getting in all the elements here), and quite often passing the child around a circle, handing the baby around so that each person in the circle gets to hold it for a short time. If you want descriptions of this taken from people who seem to remember these pre-Christian ceremonies, look at the work of folklorist Alexander Carmichael in the six-volume set, the "Carmina Gaedelica". Some of these rites had been Christianized, of course, even at the time Carmichael was taking them down. But a lot of their Pagan origins are still very clear.

In Pagan Celtic society, by the way, this rite was called a "seining". Which I would like to propose as a much better term for this kind of rite in Paganism than the more recently coined word "Wiccaning". I oppose that terminology for two reasons. One, it's obviously a word that was coined recently to be a counterpart to the term "Christening". So the word itself is not historically attested. Secondly, think of what it implies! When you "Christen" a child, you are introducing it into the body of Christ, the Church. You are making it a Christian. I don't think that any Witch thinks that "Wiccaning" a child is making that child a Witch! I've never heard any Pagan put it that way. At the very most, you are blessing the child, asking the gods' protection for this child "so that no harm comes to the child, or to anyone else through the child" (as it is commonly expressed) until such a time as that child is able to choose its own religion. We do not attempt to make that choice for the child. It is simply a rite of blessing and protection. Strangely enough, that is exactly what the word "seining" means. And therefore I think it's much better than the alternative "Wiccaning".

The Christian religion also has a sacrament called the "Eucharist". By the way, if ever anybody challenges you that the Christian religion doesn't employ magic, take a look at what the Catholic Church has to say about the sacrament of the Eucharist, or what they call "the blessed sacrament" -- THE blessed sacrament. The official term for what happens is

"transubstantiation" -- that the priest actually has the power to turn common bread and wine into the body and blood of Jesus! If that isn't a magical act, I don't know what one is! Although the 2993

Church would be loath to use the word "magic" in this context. But we certainly understand what it's all about.

The idea of blessing food and drink, however, once again seems to be one of those universal rites. When people sit down to a shared dinner, a common meal, it is a rite of inclusion. Even in the early Christian Church, you were not allowed to partake in the Eucharistic meal unless you were already a member of that church. So the fact that in the Wiccan tradition you share "cakes and ale" would imply an inclusion in the membership of that group. And of course, there are all the symbolic associations of food as sustenance.

We also have the sacrament of Confirmation in the Catholic Church. Which always sounded strange to me when I was growing up. You know, you're twelve years old now, and it's time for you to be "confirmed". It's almost like up until then you were only "tentative". (LAUGHTER) But now you're confirmed. What it really meant, though, was the person was supposedly old enough by now to make a free choice (cough) of which religion they wanted to belong to. And the bishop -- You'll notice here, by the way, that the proper minister for this rite is the bishop, not the priest. Although it is possible for a bishop to delegate the power to a priest. But the bishop comes and confirms you into this religion. Again, we have so many rites from so many Pagan systems that this seems to based on that are usually referred to as "initiation" ceremonies, or rites of passage, rites of adulthood. When finally the child is brought fully into the religious and social (in most primitive societies, they are the same) structure of the society and is now seen to be a full adult. So any first degree initiation could serve as a model for what the Catholic Church came to call Confirmation.

Ordination. This is a right that ONLY a bishop can perform, in the Catholic Church. Only a bishop can make a priest. You'll notice that when we look at how initiation rites are traditionally done in Wicca, any priest or priestess can make another priest or priestess. And quite often, it looks like in the oldest rites, it also involved a kind of "laying on of hands". There was an imposition of hands that occurred in the

Catholic tradition, as well. And until that time, a novice priest was actually told that it would be wrong or DANGEROUS for him to perform some of the priestly functions unless he had been made a priest!

And there were all sorts of stories in the old days that only a priest could touch the consecrated elements. Only a priest's hands -- only consecrated hands -- could touch the vessels that held the consecrated elements: the chalice, the monstrance, the ciborium, and so forth. This almost implies to me, though it's never quite stated in this way, but it almost seems like there is some sort of real, tangible, psychic energy that is present.

I remember being regaled with stories when I was a little kid going to a Catholic school where the nuns would tell these wonderful stories about how some poor person was kneeling at the altar rail waiting to receive Communion, and the priest comes
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along to administer Communion, and drops the Host. And the poor person reaches out to try to catch it, and at the first touch of this consecrated object, there is a tremendous flash of lightning, and the person is now a little pile of ashes on the altar carpet. (LAUGHTER)

I don't think it's quite like that. But what it may be saying is that some of these powers, even within magical traditions or Pagan traditions, are tangible and do carry some sort of psychic clout. I don't think lightning is going to flash out of the sky and reduce you to cinders. But what we're saying is a metaphor, really, that there may be some kind of psychic backlash if you attempt to wield these magical energies before your training has been finished, before you're ready to handle them, before you understand what you're doing. In the same way that a good psychotherapy session, if it uncovers too much garbage from your subconscious, can throw you backward if you're not ready to deal with the stuff that's dredged up.

For those of you who believe there is some sort of validity to the concept of "apostolic succession", the imposition of hands, it also may imply that, when one priest or priestess makes another priest or priestess, she is passing on a kind of MAGICAL SHIELDING as well. A protection, so that you will be able to handle these magical powers without any ill effect. For those of

you who believe that the initiation tradition is valid. Again, if you want to see Pagan examples of that, look at some of the work done by Alexander Carmichael. There is a rite called a "shielding" where one person kneels, while a second person puts one hand under their knees and the other hand over their head and says "Everything that is between my two hands is protected and seined by the Mother". The Goddess has control of everything in this sphere. It's a passing on of this shielding, that until you have, it might be dangerous for you to experiment with these powers. IF you believe that's a valid idea. (We'll get into questions of validity in just a minute.)

The Christian tradition of marriage, of course... Well, in every society that we know of, we have rituals that talk about people getting together. However, ever since the Judeo-Christian system has come along, we've been firmly locked into only one way of viewing marriage -- a monogamous way of viewing marriage, for one thing -- with very little latitude in terms of variability.
If you look at the Pagan idea of Handfasting, if you go back to the Irish pre-Christian brehon laws, you will find that they talk about at least ten different forms of what we today call marriage. These forms include such things as marriage between two people of the same gender, marriage of more than two people (what today we would call a "group marriage"), marriages that only last for a "year and a day" or some other specified time (what today we might call a "trial marriage"), marriages that did not demand sexual exclusivity (what today we would call "open marriage"), "contract marriage", the woman keeping her own name, pre-nuptial and post-nuptial property arrangements. (If you've ever read about the great pillow-talk argument between Queen Maeve and King Aillil about who had the most property, you know what I'm talking about!)

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You know, it's fascinating to think that all of the so-called marriage innovations that occurred in the 1960's, that we thought were so mind-bogglingly new... nope! They were all there in the old Pagan form of this rite. They were *standard*, until the Christian form of marriage with its single theme, its monogamous monotheistic vision, it's vision of the one right and only way to do something, came along and knocked the older one aside. But again, the Pagan origins are obvious.

The ecclesial sacrament called "Last Rites"... We have all

sorts of what we call "death blessings" in the Gaelic Pagan traditions, to send the spirit on its way. For each person who dies, there is one particular person assigned to be the leader of these rites who from that time on is known as the dead person's "soul friend". This is the one who will carry out the rituals, remember them when Samhain comes around, set out the extra places at the table, etc. We perhaps have less historical data on the Last Rite theme than we have for certain other themes that we're talking about here. But it is still there. And again a reference to some of the early folklorists.

The one modern Christian sacrament that I cannot really find an exact parallel for in terms of a pre-Christian precursor in Paganism is the sacrament the Roman Catholic Church calls "Penance", or "Confession". Isn't that interesting? The whole sacrament has to do with confessing your sins to a priest, who then absolves you of the sins. It is a whole thing of guilt, and release from guilt. Yes?

Morning Glory: There were blood guilt rituals, because if you caused an accidental or even on-purpose death, you had to pay a wyrguild to the family. In the New World, the Aztecs had a thing where if you caused the death of someone, you became a surrogate for that person. So there were things like that.

Mike Nichols: Okay, good point. I can think of an Irish example of that, now that you mention it. The Chucullain legend is a good example. Chucullain, who was originally Setanta, accidentally on purpose kills this very ferocious dog, and walks up to the gate-keeper and says, "I've killed your dog and I would like to replace him." And the gate-keeper says "Fine, there go some cats. Get busy." (LAUGHTER) I think that's where that joke started.

Morning Glory: Samhain was also a time -- and Walpurgisnacht, especially Walpurgisnacht -- was a time when you took stuff from that year and purged it in the fire. And you would have to then go and get it straight with any other people inside the Circle that you shared.

Mike Nichols: I noticed that in a lot of the Pagan traditions, the purging of one's "guilt" (and I think we're very misguided to use the term "guilt" here)...

Morning Glory: Responsibility.

Mike Nichols: Responsibility, right -- is a matter of making recompense to the person or persons who were wronged. It's not a
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matter of carrying around a guilt trip until somebody says "Okay, if you'll go through this ritual, you will be absolved."

(unidentified): A couple of things I've run into recently, one was in a work of fiction. These three young girls rob this woman who later turns out to be a Witch. It's on this psychic journey where they have the bodies of these 12th century people. And one ends up a peasant. And he couldn't help but notice these weird little Pagan things that kept cropping up that these people had kept for centuries. And one of the things was that on the first day of Spring, the village priest preached a sermon that "dancing leads to damnation". Apparently, on the first day of Spring, all the peasants would go out and dance everything out. And that would really help them out. It got rid of all the pains of the Winter, someone had been murdered, and a baby had died of starvation.

Otter Zell: There was a common form that I can't identify specifically, but it's a theme I've come across in a lot of anthropological studies. But it's the basis of what we call, not a "trial" really, but more like "mediation". If there's a conflict between parties about something or if someone feels they've been wronged by someone, then the parties would be brought together within the community of people, and everybody would have to tell their stories. Then they would ask them "What do you think would be a fair settlement? What do you think would be fair?" And this was just talked out in the context of the community of people, until everything was worked out to everyone's satisfaction. And we've used this ourselves in our Circle under such situations, and it's been incredibly effective, very powerful.

And the ultimate, if this could not be worked out, there were several ways of dealing with it. The heaviest one was generally banishment, where the person would simply be sent away. And the next heaviest one would probably be ostracism, where the person would not be spoken to. He would be ignored, they'd pretend he didn't exist for a period of time. Highly effective. Of course, the more simple and basic ones would be working out appropriate compensation that everyone would be satisfied with.

So there were these procedures, but it wasn't the same thing as "guilt". The concept of "sin" and "guilt", and the idea that you could go to a priest instead of the person you'd wronged, and that the priest could absolve your soul of guilt. And we still have that today, where you go to a trial, and the judge finds you "guilty" and he fines you or sends you to jail, but the person who's been fucked over is still fucked over. (LAUGHTER)

Morning Glory: They don't get their money back that you stole. It goes to the State, for some odd reason.

Mike Nichols: Exactly. These are things that I think we all ought to think about. What I'm trying to do in the first part of this presentation is to focus your attention on how we might be able to look at Christian liturgical rites to find information about their predecessors as to how they might have been done in Pagan societies. Because all of these things we've talked about, the so-called "seven sacraments of the Catholic Church -- if you
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look for data that Jesus himself instituted these things, you look practically in vain. Where in the world did the Church come up with these things?

A great example of this, by the way (and it's an example I use in my class quite often) is this. For a long time, after I decided that I was going to be Pagan, I quit going to the Catholic Church because it didn't interest me. It might have been a mistake. One year while I was at college, I was home for Spring break (it was Easter) and my mother dragged me along to a service that happens on the Saturday night right before Easter, "Holy Saturday" -- which has to be one of the most liturgically rich occasions of the Church calendar. (If you want to see it even richer, take a look at the Orthodox traditions, the Greek and Russian Orthodox. They *really* know liturgics.) At any rate...

I had forgotten how the Catholic Church blesses the holy water that it's going to be using in the coming liturgical year. But what happens, roughly, is this. The holy water font, which is usually in the porch or vestibule of the church, is brought up into the sanctuary and placed near the altar. And at one point in this particular Mass, the priest walks over to this large candle which is called the Pascal Candle. It is in place throughout the Easter season. It has little herbs stuck in it

and so forth. He takes this candle out of its holder, walks over to the holy water or Baptismal font (which looks, from my point of view, remarkably like a large cauldron), and holds the candle over the font, and starts doing *this* with it. (demonstrates by plunging the vertical candle in and out of the holy water font) (GASPS OF RECOGNITION AND LAUGHTER)

(unidentified): You're kidding!

Mike Nichols: I'm NOT kidding. And after having studied Paganism, and I saw that, it was like I was seeing it for the first time. And I looked to the right and to the left to see if anybody else, you know, realized what was going on. I mean, I thought "Aren't there any *Freudians* in the audience?!?!" (LAUGHTER) There was not one flicker of recognition, not one flutter of an eyelid! I could not believe it!

And I knew there and then that obviously the Catholic Church had not picked this up from Jesus. Where had the Catholic Church learned to bless water? From us. And where had the Catholic Church learned to do a lot of other stuff? From us. So, I think it is richly rewarding for us to take a look at what they have done in terms of liturgics.

Eldoreth Grey Squirrel: "Pagans take back the rite!" (LAUGHTER)

Mike Nichols: Exactly!! Exactly. I like that! That'll be the title of my new book! (LAUGHTER)

Morning Glory: There's another aspect of that, too, with the Host, the idea of consuming the body of the God. Sacred cannibalism was certainly a factor that this came from. The eating of the pressed grains of Dammuzi or Tammuz, the Green Man,
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the vegetation god, and the eating of the body of the god, that's definitely ours. Jesus was pretty much captured into the Tammuz cycle, and much that we're working with is still in there.

Mike Nichols: I absolutely agree. And you'll notice that in all this discussion we've only covered the seven basic ecclesial rites of the Church. We're not even talking yet about all the little incidental things the Church calls "sacramentals", like the blessing of holy objects, the consecration of a church altar, the consecration of the church building. Where did the

blueprint, where did the pattern for a lot of these rites come from?

Morning Glory: Oh, on that note! The pattern of the church building itself. The idea of having a temple where you did your worshipping on the ground floor, and the basement is where you bury your dead, that is a universal ancient custom. And it's the same whether it's Chartres Cathedral or the so-called "palace of Knosis", which is a necropolis, actually.

Otter Zell: You know, another thing that appears to me to be a sacrament is the concept of purification. And somewhere during the course of what you're saying, I was reminded of a custom of the purification of people who had returned from a war in ancient Pagan cultures. They basically had to pass through the holy women who, by making love with them, would purify and renew them and "take the war out of them". There have been some articles on this recently.

Morning Glory: There is a great book out now called "The Woman Who Slept with Men and Took the War Out of Them". It's by some famous feminist that you've all heard of, and I can't remember her name right now.

Mike Nichols: Sounds good! Okay, let's move on into the area of liturgical theology. What we've been talking about so far is liturgical history, the development of liturgical rites, and how I believe we must focus more attention on that historical development. But now let's take a look at liturgical theology, where we can start splitting theological hairs -- which is always so much fun!

There are so many questions that have plagued Pagans for a long time, and I was *delighted* to find that some of these same questions had plagued the Christians down through the years. And it was fascinating to see what they had to say about it. Some of the greatest minds of the Catholic Church from St. Augustan to Thomas Aquinas, whatever other horrible things they may have done along the way, had some fascinating things to say about these issues.

For example, why are some rituals done only once, like a seining, whereas other rituals are repeated over and over again? Take the Magic Circle itself, there doesn't seem to be any limit on how many times you can do it. Let's look at one possible

answer. (But again, I'm gonna throw out more questions than answers here.) But one possible answer is that certain rituals, if properly done (whatever *that* means, and we'll get to that in 2999

a minute), have a *permanent* effect on the person who undergoes them. A permanent effect, an "indelible mark" as the old catechism says, that cannot be erased.

Now, the question of how a ritual is to be done. How do you know if a ritual has been done properly? For example, does a ritual have an effect if there are no outwardly observable signs? Any of you who have ever performed an initiation rite, I think this has occurred to you. What happens if the initiation is all done, and the person sits there saying "I don't feel any different. Am I supposed to? Has anything happened to me?" And you will occasionally find people who have been High Priests and High Priestesses for quite a few years, who will perhaps talk more freely about it than others, and among themselves they will talk about whether an initiation "took". Did it "take"? Some of them will say that after an initiation has been completed, the rite was performed, the energies are set in motion, but it may not "take" until after another month, and so forth. That it may eventually take, but not right when the initiation was done. But the energies are there.

Would you believe the same questions have been wrestled with by the Catholic Church? Especially in the early days of Christianity when the rite of Baptism was an adult rite, and it meant that the person was supposed to entirely change their outward behavior, totally give up certain things, and start believing certain things. What if a person went through a Baptism, which is supposedly a magical rite-- In those days, Baptism and Confirmation were virtually the same rite, and could only be done once because it was supposed to be effective the first time. Remember the whole question of the "heresy" of the Re-Baptists was on this precise point. If a person was baptized, that supposedly made them a Christian, which would supposedly end their career of "sin", in the eyes of the Catholic Church. But what if they went out and sinned again? What if they murdered someone? Should they get re-baptized?

The Catholic Church said no, they should not be re-baptized because one Baptism is sufficient. The energies are already in place, but it didn't "take". But only one per customer for the

rite itself. Now, it may be that the person was not "spiritually disposed" to receive the energies generated by the sacramental rite. There was some blockage, something stopping them from being receptive. We don't know what this is. That is perhaps one of the reasons the ritual of Penance developed the way it did. Because what do you do with a person who has sinned and yet wants to come back into the body of the Church? (By the way, certain people like the Donatists thought once they've sinned, they're *out*. We *don't* allow them back in.)

(unidentified): My background was Fundamentalist, so I was baptized in the river at about 12. And every time I would leave and come back for a visit, all these people would want me to re-dedicate myself, come up and be re-baptized. Now, is that just a variation of the tradition? I'm trying to figure this out.

Mike Nichols: Yes, it is a variation. When the Protestant Reformation occurred, one of the things that was most held up to 3000

scrutiny, in fact, was the way the Catholic Church approached the whole question of sacramental rites. One of the chief questions (which we'll get to in a minute) is whether or not the "worthiness" of the minister is an effective variable in the rite itself. Does a priest in a state of sin-- What if a priest has gone out and murdered somebody? He is in a state of mortal sin, supposedly cut off from God and the Church. What if he then baptizes somebody? Is that Baptism sacred? Is it valid? Or, as a Pagan may put it, is the power in the person doing the ritual, or is the power in the ritual? I think all of us have wondered this, right?

I'll be talking about what some of the various Church Councils have ruled on matters of liturgical theology in a minute. But in this particular instance, the Catholic Church decided that the power was in the rite, in the ritual itself. It didn't matter whether or not the person conducting the ritual was in a state of grace or a state of sin. This is one of the things that Martin Luther took exception to. He felt that the spiritual "health", if you will, of the person performing the ceremony was a variable in how effective the ceremony was. And I'll show you in a minute why the Catholic position disagreed with that.

Morning Glory: The thing about the Fundamentalist attitude about Baptism, it's not a one per customer attitude. And a lot of that

has to do with the concept that's called "Baptism of the Holy Ghost", which is an ecstatic experience that is repeatedly craved and repeatedly done. It's like raising the power. So their attitude about Baptism is not that this is a sacralizing agent as much as it is an anointing for the purpose of raising power.

Mike Nichols: Let me ask you a question based on that. If a person undergoes a rite of Baptism and doesn't experience this influx of whatever, Holy Spirit, then is it assumed that they were not baptized?

Morning Glory: Not by the Holy Ghost. If you don't speak in tongues, then you didn't get the Holy Ghost. And that's the sign of it. And they'll keep at it until you get it.

Mike Nichols: Ah! Okay, very good. The reason this ran into problems in the Catholic Church was because of the many priests who were declared to be heretical, in the Albigensens movement, the Cathari movement, etc. What happens if a priest, an *excommunicant* priest, performs a Baptism? Is that Baptism valid?

The Catholic Church said yes, for a number of reasons. First of all, they developed two concepts: validity as opposed to legality. The sacrament, or the rite itself, was considered VALID in that it produced the desired effect on the person. Even if a person came from a heretical sect into the Church, they were not re-baptized. The Baptism only needed to occur once. It left an indelible mark on that person's spirit or soul. It didn't have to be re-done, right? However, that Baptism was ILLEGAL from the point of view of Canon Law. The Canon lawyers, the people who codified the ritual structure of the Catholic Church, would say that this was a VALID but ILLEGAL (or illicit) rite.

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The priest had no legal right to perform that ceremony.

By the way, in the Catholic Church, under certain special conditions, anybody can baptize, including (are you ready for this?) a non-Christian! In cases of emergency.

Morning Glory: Oh, for Last Rites and stuff!

Eldoreth Grey Squirrel: Interestingly enough, in the house I grew up in, the crucifix opened up, and it had all the paraphernalia in it for Last Rites.

Mike Nichols: Which raises some interesting questions for Pagans. You know, Whitley Streiber recently told that wonderful story about how he was taken by this group of people to perform some sort of "witchcraft" ceremony, and it turned out these people were Fundamentalists in disguise who did something horrible to a goat, sacrificed it or something, and went through this whole thing... Let's say, for some reason, that some Fundie took it upon herself to portray the role of a Pagan priestess and took somebody through a Pagan initiation. Is it valid? What if they copied the rites exactly out of whoever, Starhawk, Adler, Farrar, Gardner, whoever?

(unidentified): "Valid but illegal". (LAUGHTER)

Mike Nichols: What if the person who undergoes the rite has a wonderful experience? Let me suggest to you how the Catholic Church responded to that. It is valid for the same reason that a Baptism performed even by a non-Christian is valid because the person who confers the effects of the rite is not the minister, but God! So in this case, we could say it is the Goddess, or Whoever, who bestows that feeling on the initiate of having been initiated. And the minister's part was negligible.

But that leads us into other problems, doesn't it? That's saying that the rite itself, not the minister performing the rite, is what gets it done. In the case of the Catholic Church,

this concept was legally defined by the Latin phrase "ex opere operato", "by the work worked". In other words, it is the rite itself, the power was in the ritual, not in the person who performed the ritual. Yes, Otter?

Otter Zell: Well, there's got to be criteria we're dealing with here. I mean, the fact that the Church decides what makes it valid, that seems to be beside the point. To me, the person who has to decide is the person who experiences it. I mean, if you say "Okay, Domine Domine, you're all Catholics now" and somebody says "Not me!", then they're *not*... aren't they? (LAUGHTER)

(unidentified): If it's the Middle Ages, they're *dead*. (LAUGHTER)

Otter Zell: They used to do that. The Church would come and they would just march an entire village through the ford, you know, and they would say "Now you're all Christians." And the people would say, "Wait a minute! I'm not a Christian. I'm going to continue worshipping Thor or Odin or whatever" (because 3002

it was mostly Scandinavian countries they did this to). How can you say they're Christians anyway, in spite of the fact they don't want to be? I mean, aren't we missing something here?

Mike Nichols: I think you're right. And I think the whole focus of this is to start people thinking on questions about validity, and legality if it comes to that, in terms of Pagan rites. I am not for a moment suggesting we follow the Christian precedent in these matters. But they can indicate questions we need to think about in terms of what *our* response to that, as Pagans, should be.

Here's another example. If the rite *itself* is effective... I bet any of you have gone through this. You have a student and you're teaching the student to do a ritual, right? How to cast a Circle for the first time. (Where's the sun? Okay...) Start in the North, start with your Sword, and say "Okay, student, now *do this*! 'Oh thou Circle, be thou a meeting place--' And you walk the thing out for them. You come back around to where you were and you say "Okay, did you see that? That's how you cast a Circle." And then you go "Wait a minute! Did I just cast a Circle?" We've all thought about that. Morning Glory?

Morning Glory: Yes, but, yes, but when I have done this, or when I do a demonstration at all, I don't put the power out. You can even say the words, or you can walk it out, but you don't put the astral fire down. You don't lay down the astral fire. Unless you're showing someone how to lay the astral fire down, in which case...

Mike Nichols: You're doing it. (LAUGHTER) Well, the same question arose in the Catholic Church, and the answer is remarkably similar. It came up this way. If a priest was teaching a novice priest how to say Mass, how to perform the Eucharist, and he actually pronounces the words of consecration, and unbeknownst to him there is a small crumb of bread on the table in front of him, is that now a holy crumb? Because the Catholic Church had by now decided, remember, that the power was in the ritual itself rather than in the person. So if the ritual is done correctly, the proper words are said (and we'll get into that in a minute, too: What are the proper words? What are the proper gestures?), that crumb now is "the body and blood of Christ", isn't it?

Again, this took a lot of quibbling, but before it was all over the Catholic Church decided no, that crumb would NOT be the body of Christ because of one little thing that was left out. One thing that the minister does have to supply: "intentionality". Intent! The person performing the rite has to have the intent to be performing this sacred, magical rite. This was also true, by the way, of that non-Christian who was baptizing somebody. If the non-Christian was doing it as a joke, it would not be considered valid. However, if a non-Christian sincerely wanted to baptize somebody else as a Christian, and had that intent, and did the rite with all of its elements properly, that person was, in the eyes of the Catholic Church, baptized. Otter?
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Otter Zell: Now, here's a question that concerns a lot of us Pagans directly. A lot of us, when we were newborn babies and unable to speak in our own best interests, were baptized. (LAUGHTER) So, now, theoretically, once you're baptized, you're a Christian. Well, uh... How do you deal with that? I know I'm not a Christian. I sure don't feel like a Christian.

Morning Glory: It's like getting a tattoo removed, or something.

(LAUGHTER)

Otter Zell: Is there any way to get un-baptized? I mean, what do you do about that?

Dix: Even if you go through, as I did, a free-choice baptism, when you weren't screaming and protesting, then later on you decide that this is all bullshit, it doesn't exist, I don't believe in this stuff any more. Now maybe you're still a Christian in the eyes of the Church, but that doesn't matter any difference, because I don't care about the Church.

(unidentified): Right, I was just wondering, is there some way the Church could recognize an way of un-baptizing yourself?

(unidentified): There is. Sitting through their boring rituals. (LAUGHTER)

Otter Zell: But if you're not a Christian anymore,... I mean, there has to be some way of dealing with that.

(unidentified): Otter, in whose eyes are you not a Christian? In your eyes or their eyes? And at what point do their eyes start mattering to you? Whatever they consider has no bearing on you.

Otter Zell: It's not a matter so much of whose eyes. I'm just kind of wondering, from the point of view of magical stuff, you know, how one would interpret this. I mean, I know I'm not a Christian and I'll certainly be happy to argue the case with any of you that might wish to do so. But from a purely magical, ritual perspective, if this magical ritual is done that has this effect-- *Does* it have this effect? Do all these people who were baptized, does that make them Christian? Or is it just bullshit?

Eldoreth Grey Squirrel: Look at it this way, Otter. They stole almost everything from us anyway, so what difference does it make? (LAUGHTER)

Mike Nichols: (laughing) What you are doing, and what we're all doing here, is beginning to develop questions about Pagan liturgical theology. We are breaking new ground here, is what I think. Well, I hope the word structure, if it has to be used at all, is used very advisedly. I think Otter has already suggested

one possible Pagan response to this question, and that is that the validity depends to some extent on the person upon whom the rite is performed. That's one possibility. But what are all the ramifications of this response, this theological stance? Okay, there was somebody over here, yes?
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(unidentified): One point about what the Church was doing is that they had no competition. People were not given a choice, and the Church had the military to back them up. So that when they said "This village is now Christian," they *knew* that that village was not Christian. But they knew that, with no information and no rituals allowed or anything, that the great-grandkids would probably be Christian. Eventually they would be assimilated into what they wanted, into the type of person they wanted, because any radical would be killed.

(unidentified): I think you could make an analogy between becoming un-Christian and getting a divorce. When I got my divorce, I didn't have a special ritual for that, but I needed that, that sense of closure, that sense of separation in a ritual form. And I think that could be developed very easily. And I think that also could apply to becoming un-baptized.

Mike Nichols: Good. This whole things raises a very important question just from the psychological point of view for most Pagans. Do we *need* an un-Christening rite?

(unidentified): From my viewpoint, when I was getting baptized, for some reason I swear to God I thought he was going to drown me, and I came up halfway through the "Father, Son, and Holy Ghost" which he snarled at me later for. So I sorta screwed up mine whether I knew it or not.

(unidentified): On the question of Baptism, in the Christian church, in a metaphysical sense, Baptism is not all that's required for salvation. It must still be worked out within the Christian faith. If you do not work it out, then the Baptism is a ritual that has not been fulfilled. It's the fulfillment that makes you a Christian or not.

Mike Nichols: That's exactly right. Good point. Ellen?

Anahita: I have two things to say. One,
regarding my Baptism, I had the opposite experience. I mean, I

took swimming lessons, and they'd all prepared us, and I was ready to go under and hold my breath and come out transformed. And they did it so casually and so intellectually, it was like, okay this is enough. And the tip of my nose didn't go under! (laughing) My Achilles heel is the tip of my nose! So this is where I got to be Pagan! (LAUGHTER AND APPLAUSE)

The other thing had to do with a Pagan ritual that we did that might have some applications in this, where we just recently formed a Circle from a Circle that had existed previously. And we did a ritual to very gently and caringly disband the other Circle in the best possible light and bring all the good things in. I would hate to see a Pagan ritual that just cancelled somebody's past, because however you come into Paganism is what you were, in toto, including your Baptism. And what many of us are mentioning, our religious experiences contribute to our ability to relate to the Goddess as a Pagan, because that's who you are. And if it was a fantastic Baptism, then so be it. I mean, I've had screaming, crying, evangelical services, and that's how I learned about spiritual ecstacy.
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Eldoreth Grey Squirrel: You know where they got that from. They stole it from Voudoun, historically.

Anahita: They stole it from every place. But it was a real experience, you know, and that's your basis for comparison.

Mike Nichols: Let me comment on that point. One of the big educational experiences I've had recently-- One of my dear friends here in Kansas City is someone you've all seen here in the last few days, Rhiannon, the one who stood on the chair-- She's a High Priestess that I respect with all my heart and love very much as a good friend, but we had never actually worked together until relatively recently. And I was astounded at the difference in our approach. She, coming from a very Protestant background, encourages you at every point in the ritual to speak from your heart, practically never do anything the same way twice. You know, you go to the Watchtower and invoke it using words that come into your head at that moment, etc. Me, with my stolidly Roman Catholic background, doing the same rituals and the same repetitive patterns almost mantra-like time after time and expecting the same results.

We'll get into, if we have time, the pros and cons of these two approaches. Obviously, both of them valid approaches, right? Both of them seem to work for each of us. Vastly different. And obviously conditioned by our original religious upbringing. Yes?

Morning Glory: I want to bring up this question of validity again. If you were initiated by a particular Alexandrian couple who shall remain nameless, as many friends of mine were, and this Alexandrian couple have repudiated their Craft credentials and have become born-again Christians, and they're going around on the circuit with their story of "I was a Pagan"-- All of the people that those people initiated-- It would be like the priests who went out and killed someone and then--

Mike Nichols: Or perhaps a better analogy, like the schismatic bishops who split away from the Church and continue to ordain new priests. Are those valid priests?

Morning Glory: Exactly. Yes. Well, that is an issue that we as Pagans need to think about.

Mike Nichols: You know, in all of this discussion, I am working from the premise that we are at too early a stage to formulate answers. But I think it's high time we started articulating the questions.

Anahita: Well, I can speak to that a little bit, too. I just went to the 20th anniversary ritual for NROOD. And I was amazed, because I had a lot of contact with them about 13 years ago when they were a seven year old religion. And the *changes* that they have gone through in 20 years, I'm here to tell you, are just really amazing! I mean, they were light and free and it's so wonderful! Now, it's like, a lot of dogma. It *was* a wonderful ritual and a wonderful time was had by all. But they had changed some things in a very valid way, something
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that didn't work and was probably better this way. But 13 years ago, it was "Oh, those! Name it: Alexandrians, Gardnerians, Orthodox Druids, whatever! You just have to have enough stars in your hat to hang out with them." Well, now, guess what? You have to have enough stars in your hat to hang out with NROOD! (LAUGHTER) I mean, it's just really amazing. So, we can ask questions till we're blue in the face, but the answers are gonna be different in five years.

Mike Nichols: I hope that somebody chronicles those changes as they go. They're going to be fascinating. Let me throw out another important question of liturgical theology. Is there a way to *botch* a Pagan ritual so that it is non-valid or non-effective, so that it doesn't work or *worse*, causes some kind of magical boomerang effect that causes some sort of detriment?

For example, what if you teach somebody how to invoke the Watchtowers, and you only tell them about three of them? What's gonna happen in the Circle when they only invoke three? Is anything? Does it matter? Does anything matter? (LAUGHTER) I mean, does it, are there certain things that have to be there? Are there certain elements?

From the perspective of the Catholic Church, for example, a Baptism had to have certain specific components to be valid. A certain set of materials had to be present: the water, the salt to put on the baby's tongue, etc.; a certain set of words had to be present; the minister who performed it had to be a valid minister (which, in the case of Baptism, could be anyone), and so forth.

Let me give you a quick example. It's been quite a few years ago, but in my own Coven we were training somebody who was new as a priestess. She had actually been instructed correctly in invoking all four of the Watchtowers but, as it happened, when she took the four elements around, things were confused that night. It was her first ritual. And, somehow, something got left out. And a little bit later, during the Circle, we were doing some divinatory work, with a Ouija board. And please! In my tradition, we use a Ouija board for divinatory work. At any rate, halfway through the ritual, there was some kind of manifestation which at least a good portion of us saw. It looked like a kind of cloudy, dark hand had reached over the planchette. (I hate to be telling a bad Ouija board story because they're maligned enough!) (LAUGHTER)

But this kind of cloudy-looking hand reached in over the Ouija board. And everybody sort of jumped back like they were shocked. And I think most people there were thinking, "What the heck is that?" But my first thought (again, maybe because of my religious upbringing) was "How did that thing get into a carefully warded Circle?" There should not *be* any extra energy or entity in here that we didn't call ourselves, or want! And I

started going back over the procedure and realized that (in our system, it is the incense that represents the element of Air) this particular priestess had not taken the incense around the Circle at the time of the consecration of the Circle. So, from a purely legalistic point or whatever, the Circle had not been
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consecrated by the element Air. Which theoretically would allow some sort of sylph or air-related entity to get through. You know, it wasn't properly warded by all four elements.

Can you screw up a rite? I mean, what things *have* to be present in order for there to *be* a Circle? And what things can be left out? What things can you change? What things can you *not* change? Yes, Carolyn?

Carolyn Clark: I have a story that relates to that. One day a long, long time ago, when I was very, very new to the Craft, I knew a girl named Michelle who liked to dabble in Ceremonial Magick. And I knew a little bit about Ceremonial Magick. (Famous words: "I knew a little bit about Ceremonial Magick.") (LAUGHTER) So we did a Mars ritual. We did it on the right day, Tuesday night. And it was a little bit out in the country because Michelle was into cultivating certain controlled substances. And, in the middle of the ritual, there were red lights flashing in all the windows, and I thought "Oh, shit! It's the fuzz!" So we hurried up and finished the ritual, banished the Circle, looked out the window and... there weren't any cops there. There was nobody there.

Mike Nichols: I think a very *common* experience of this sort, which most of us probably have experienced in the course of our magical training at one time or another, is how it feels to be psychically kicked in the head when power is not correctly grounded. (EXCLAMATIONS OF AGREEMENT) Right? How many can relate to that? Otter?

Otter Zell: One that I've encountered a number of times in rituals I've gone to over the years, in particular with a group I prefer not to mention because Ellen has already done that (LAUGHTER) is this sort of arbitrary choice of directions. "Well, which way feels like East today?" And I've actually attended these things where with great pomp and ceremony someone will face the south and invoke the East. And then we'll maybe turn to the west and invoke the South. You never know where

they're gonna go.

Mike Nichols: There are actually instructions like that in some popular book on the Craft. Is it the Farrars? It actually says in it that it doesn't matter where the directions are as long as everyone agrees upon them.

Eldoreth Grey Squirrel: They call that "consensus reality". (LAUGHTER AND APPLAUSE)

Chris: It also raises the question of basic styles, and various traditions. I've been in this situation where I was doing some chakra work, and this person I was working with just didn't understand the symbolism. And I was in pain for days.

Mike Nichols: I think the best analogy here is "small child with chemistry set". (LAUGHTER)

Morning Glory: "Talking Wicca Blues", I think, is the final word on that. (LAUGHTER)
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Mike Nichols: Yes, yes! Okay, but see, all of these questions all bear on the same point: What is really necessary for that ritual to be done effectively (and *safely*, in many cases)? What things about a ritual can you change without hurting the nature of that ritual? What things can't you change? Morwen?

Morwen: I've seen a lot of recipe books and I've seen a lot of possible recipes for the same dish. If you're going to be attending a Circle where you invoke the four quarters, then you'd better remember to do the correct things at each one, or you could leave a gap. Just like if you're baking a cake, you'd better remember the baking soda, and remember to butter the pan. But if you're going to do a Circle where you're not going to do the quarters, you could invoke the magic Circle without even thinking about the four directions. Because you're invoking a magic Circle based on a different structure.

Eldoreth Grey Squirrel: There was a guy at Pagan Spirit Gathering whose particular approach to Paganism was to get ideas from the old Celtic traditions. And he says he can't find anything that justifies the invocation of quarters, the quarter points. He was convinced there was no such thing as quarter points in the way the Celts practiced their religion.

Mike Nichols: I might argue with that, based on their stone circles and such. But on the other hand, I'd be willing to bet that the way quarter points got into modern Wicca was through ceremonial magick. I don't think there's any doubt about that.

Morning Glory: But isn't it interesting that Native Americans have the same thing in the Medicine Wheel? It may be that there's a certain universality in the four quarter points.

Otter Zell: It also connects with the natural world. We're all trained in levels of metaphor and the magic Circle itself is a metaphor for so many different cycles. It's a metaphor for any cycle, and cycles can be broken up in different ways. But certainly the four-quarter system works awfully well on a planet that rotates around its axis, which gives you four directions.

Mike Nichols: The basic question we're raising here is, can somebody just create their own ritual system from scratch? Or does it have to link up to the real world around us?

Otter Zell: I've seen certain systems that are just made up out of whole cloth, and they're presented as valid traditions by the people who just make them up, and they're just somehow cuckoo. They don't feel right. Remember, there was this anti-astrologer guy running around, Owen Rachel, and he was anti-magic, and anti-Pagan and everything else. So then he came out with this book of weird astrology, called "Sky Triangles" or something like that, or "Sky Diamonds". And it was supposed to be his astrological system, and it was supposed to be more valid. And he just made up this weird bullshit, and none of it made any sense, and none of it worked. But he sold a lot of books.

Anahita: But sometimes you can make up a system
and it *does* work. And I loved your answer, incidentally, Mike.
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I didn't have to ask my question because you answered it. The way you were talking about it was, "In my tradition, it's important to invoke the four quarters..." And I thought, "Aha! But you can decide to have a Circle that doesn't use four quarters."

Eldoreth Grey Squirrel: And even when you think you're making something up from scratch, you find out later that somebody else

thought of it already. I created a magical ritual based on the "Silmarilion", which Mike and I actually performed. And it had six quarter points. And I found out later on that some Native Americans in Oregon and Washington have six. It was exactly the same thing that I did. I had up and down in mine. I had never heard of that before.

Otter Zell: If you understand the concept of how the energy works, of how the elements of the thing work... It's like, you can make up a recipe yourself if you understand how to cook, if you understand how to season, and so on. You can get to where you're making this stuff up and it'll work. But if you don't understand the patterns and the elements that well...

Morning Glory: "Small child with chemistry set".

Eldoreth Grey Squirrel: It gives a whole new meaning to "Magic Chef". (LAUGHTER)

Mike Nichols: Let me bring this back to something here... As far as the final determination of the Catholic Church as to what consists of a valid sacrament, they came up with these things. And it might be interesting to at least note them, to see what we would have to say about them from a Pagan perspective. But to be a valid sacramental rite -- And again, this is magic in the views of the Ca-- I mean, they don't call it magic, but a sacrament to the Catholic Church is an "effective" ritual, meaning that it has an actual objective effect. Magic, in other words.

So, a rite had to have what was called the proper "matter" and "form", first of all. "Matter" pertains to the materials used, as well as the gestures used. The "form" had to do with the words that were spoken. In magical contexts, you might think of this as the incantation, that part of the spell which is spoken. It had to be performed by the proper minister. Now, this could vary depending on the particular rite. Only a bishop could ordain a priest, but anyone could perform a Baptism, even non-Christians. And finally, it had to have intentionality on the part of the performing minister. So, in the view of the Catholic Church, it is impossible to accidentally, or inadvertently, perform a sacramental rite. That is not possible, from the point of view of Canon law.

Now, I'm not suggesting that Paganism take this same approach. I'm just suggesting that we in the Pagan movement

think about it. Canon lawyers were then assigned the task of codifying which things were needed for a particular rite. Think of the way rites were elaborated. You know, a Baptismal rite, in terms of Canon law, consisted of a very few things. Actually, it didn't even include the salt. Just the pouring of the water, and
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the speaking of the words, "I baptize you in the name of the Father, the Son, and the Holy Spirit." That was sufficient for the rite. Now, if you've ever actually gone to a Church Baptism, you know that it is elaborated endlessly. This thing can be carried out for hours if the minister wants to. But the only thing that's really *necessary*, the bare minimum requirements for a valid right, are just those words, and those elements, performed by the right minister, with proper intention.

Interestingly enough, when the Catholic Church started doing this, it led to a kind of minimalist approach in terms of rituals. The priests had been taught that the power of the rite was in the rite itself. It only needed to have A, B, and C in order to be effective or valid. Therefore, they only did A, B, and C. And it didn't matter what kind of state of grace the minister was in. So they started rushing them through pretty quickly. This is one of the main things that Martin Luther took exception to, and it gave birth to the Protestant Reformation. Because priests had been performing these ceremonies almost by rote, with the bare minimum standards in terms of Canon law as to what was required for an effective or valid sacrament.

Morning Glory: There was a lot of issue about that, especially in regard to marriage, whether a marriage was valid or legal. And whether the children of that union were legitimate or illegitimate depended upon how it was done, and whether there were elements that were missing. If somebody didn't say, or refused to say, "I do", for instance. Because lots and lots of women were married against their will. It's like in "The Princess Bride": "Did you say 'I do'?" "No, I didn't." "Well, in that case, you weren't." (LAUGHTER)

Dix: What you were saying about elaborating a ritual... That brings up a question. When you are doing a rite, and you are adding more stuff, can you detract from it? At what point do the additions, the accretions that you keep adding on, where does it begin to take away from the rite?

Mike Nichols: I know that certainly it can diminish the psychological dimension of a rite. I've seen so many examples where, say, you're doing an initiation tonight. Now that means, to me, the whole thing should focus on this person's initiation. It is *their* night. But somebody else over here has another spell they want to do, and somebody over here has something they want to do, and by the time the whole thing is done, it's this incredible mish-mash with no central focus whatsoever. To me, very bad in terms of liturgical design.

Morning Glory: It's aesthetically piss-poor. (LAUGHTER)

Mike Nichols: Right. I meant to conclude this whole workshop (or whatever the heck it is) with a section on liturgical design or aesthetics, which we're just beginning to touch on. It's obvious that we won't be able to get into that too much, but I think it's good that we bring up at least some points about aesthetics. Yes?

(unidentified): Yeah, but what if you have the proper elements
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of the ritual, and you do things in the right order, and you intend for it to be a magical ceremony, and it's just dead. No one's excited, half the people can't remember their lines, or are making them up on the spot without putting a lot of thought into it. There's no spirit there.

Morning Glory: Their hearts are pure, but their theater is lousy. (LAUGHTER)

Mike Nichols: Yes. Good intentions is not a valid excuse for poor ritual. Absolutely. To me, well, I've often used a communications model for rituals. To me, like language, rituals have a certain grammar, a certain syntax that it needs to follow, a certain order. For example, let's say you're doing a Circle and it's a high holiday, so you're doing a typical holiday celebration but, as a part of that, you're also doing an initiation. When does the initiation come? Well, to me, it seems obvious that the initiation should come during the early part of the evening ceremonies so that, once that person is initiated, they may now participate fully in the seasonal celebration. Right? Rather that leaving them out for it, and doing their initiation at the end.

So, it seems to me that there is sort of a logic of rituals, a grammar, a syntax, for doing ritual. Now, just because you learn the rules of that grammar (and I suspect there are some very definite rules that we could get into if I had the time), but just because you know the rules of grammar doesn't make you a great writer.

Morning Glory: Persistence is nine-tenths of any art, not that it helps to be nine-tenths of an artist. (LAUGHTER) There's another part of this, which is the problem of the hodge-podge ritual. When you have conflicting elements. When somebody wants to do a ritual to heal the earth. And someone else wants to do a ritual to get prosperity for their Aunt Sadie. And someone else wants to do something to get a new house. And some things are really quite conflicting. One group wants to do a ritual to heal the earth, and so they want to put this mellow energy out. But someone else says, "Yeah, but we wanna stop those bulldozers that are coming in, so we wanna get this martial energy to zap their transmissions and make them fall out on the road!" And so then there's this conflict on how to approach things, and things can get really out of hand.

Carolyn Clark: Where we see that a lot is where somebody will come to the Circle and say, "I really need to get in touch with the Demetre part of me." Or, I really need to get in touch with such-and-such god-form. And my response is, "Yes, you need to do that. Then, do it. But not at this Circle."

Morning Glory: It's like chocolate icecream and limburger cheese.

Mike Nichols: I find the same problem in combining elements from different traditions. That's a problem for me. Now, theologically, I might agree that all the names of the Goddess are merely different aspects of the same Goddess. Fine. But I
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still have a problem thinking, how is the goddess Demetre going to get along with the goddess Arianrhod or Cerridwen? (LAUGHTER) They're very different forms, and to me, well, another analogy I sometimes use is, let's say you're in a new home and you want one room of this home to be a library. You know you want certain things to be in that library, to make it a library. You're gonna want shelves for the books. You're gonna want the books. You're gonna want a comfy chair to sit in and read. You're gonna want a

reading lamp near it. You're gonna want a library table, perhaps, or a writing desk. And so forth.

But let's say you go out and you buy early American bookshelves. You buy an Edwardian writing desk. You buy Victorian chairs. You buy modern chrome and glass lighting fixtures. What you have is a library, granted, because all of the elements are there. But nothing fits aesthetically. It's like a ritual smorgasbord. To me, the elements have to fit together aesthetically in order to work right.

(unidentified): I've tried to walk a fine line between Feminist and Traditional Wicca, because I like both. But how does this work for a solitary, or a person who has little access to a Coven? I've had a very hard time designing my own rituals. I found a little books that tells the elements on what goes in a ritual, and I try to follow that. Even though I may take a little bit from Doreen Valiente, because I like the way she says this one thing. But then the Farrars have a lot. And then I'll stick in a little Starhawk. But the thing is, they're all geared more to Covens. Now, does that make it invalid for a solitary?

Mike Nichols: I would-- Please! Don't start asking me what's valid! (LAUGHTER) See, there's a danger in even discussing this because there's always a danger of falling into that trap.

(unidentified): Is there a way to get in touch with other Solitaries?

Morning Glory: There is a Solitary convention.

Chris: Single rooms everywhere! (LAUGHTER)

Mike Nichols: Scott Cunningham has a book coming out geared to Solitary Craft work. Let me answer the first part of your question first. I think it is possible to be eclectic and yet to avoid eclecticism within one particular ritual. Do tonight's ritual as a Celtic ritual, and next month's ritual as an Egyptian ritual if you want to, but don't mix Celtic and Egyptian in the same ritual. That's at least my point of view, my bias. I'm not saying that's some sort of dogma or rule about liturgics. It's my aesthetic, and I think aesthetics are important to ritual.

Carolyn Clark: When you're working on certain things, when you're doing a very tight ritual-- For instance, if I'm doing a

ritual to get in touch with that part of the Mother and that part of me which fructifies and causes creativity to flower, then I would probably call on all the Goddess names, all the aspects of the Goddess from all cultures, that do that one thing.

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Mike Nichols: Yes, I understand that completely. As a matter of fact, one of the forms I most love that I learned from the Roman Catholic tradition is that called a litany, a reading of a long list of petitions or names of Goddesses and Gods. And that is so effective in a Pagan ritual, especially if its done as a responsorial. That can build power like you just wouldn't believe! I use that quite a lot in my own rites.

Let me jump to another subject which was raised earlier: the tension which exists between those things which are spontaneous in a ritual, where you just think up something to say on the spur of the moment, as the spirit moves you, as it were; or those people who follow rites that are very patterned, very repetitious, very rhythmic, if you will. Now, I was certainly brought up in that school of thought. And one thing that I've read recently, which I found to be a fascinating argument in favor of that tradition -- not invalidating the other, but in support of the repetitious tradition -- is that recent studies of the left hemisphere / right hemisphere brain split have shown something very interesting.

Language, as you know, is a very linear system. And typically, that is a left hemisphere brain function. Anytime you are composing a sentence -- what I'm doing up here right now -- is very left hemisphere. Whenever someone is confronted with making up the invocation at each Watchtower, they are virtually working entirely left hemisphere. Whenever you are working with language, I was originally taught, you are working with left hemisphere.

There is an interesting exception. Those things that are words that are commonly repetitious. When you sing a Christmas carol year after year after year, to the point you don't even have to think about the words as you sing it, your right brain hemisphere is operating just about on a par with the left, according to studies.

Carolyn Clark: I do that with chanting. While my left brain is

occupied with that, my right brain is free to do all kinds of other things.

Mike Nichols: Right! It's sort of like a mantra. You know, for people from Protestant backgrounds, it sometimes comes off like, well, those Catholics just say their prayers by rote. "HailMaryfullofgracetheLordiswiththee." They can toss those off in no time at all. There's no power in it, there's no feeling in it, there's no spirit in it. The other point of view, however, is that the actual words themselves sort of take a back seat to the meaning, which is superimposed on top of those. And I can tell you from doing rituals in my life in the highly repetitive way, I feel like you, that it has freed my mind to go to perhaps deeper levels than if I had to do it differently every time.

And by the way, notice how that's true in group rituals, too. If the High Priestess -- and I see a lot of this today -- she will not do the same ritual twice! And consequently, the entire Coven is sort of sitting back watching the High Priestess, saying, "Okay, what's she gonna do *this* time?" Never allowing

them to really get into the ritual in a psychological way. When you're already familiar with something, like that Christmas carol, it enables everybody to participate fully, because they know what's going to happen, they know what to expect. They're not looking for changes in the script.

Another thing that's interesting about that kind of repetitive work is that, when you do throw in a change, for a particular seasonal variation or something, it stands out. It stands out in contrast to the way you've always done it before. At a Handfasting, when you invoke the blessing of the Lord and Lady, instead of "onto ALL who stand before Thee", you say "onto TWO who stand before Thee", the changing of the words immediately focuses on the couple becoming handfasted. You hear that change; it registers.

Anahita: But isn't that same thing true for an aesthetic, well-worded, channelled experience, that a Priestess may have?

Mike Nichols: Yeah, but it sorta does put everyone else in the position of spectator. It becomes a spectator sport nine times out of ten. Or else, you are actively, consciously, left-

hemispherically being involved in the production of this dramatic play. You're not getting to relax and simply experience the *known*, and the comfortable. And that's what I think we need to have more of.

By the way, whenever you have repetition, you also have rhythm. And this brings in a whole different dimension. The drumming, the chanting, and everything else that goes with repetition. I think good ritual pacing has a rhythm of its own.

Something else that we totally ignore these days in liturgical design is the use of silence, which can be VERY powerful. You know how something happens which is really meaningful and everyone's wowed by it, and somebody else just goes right into the next thing. Doesn't let you have the chance to absorb that at all. I'm not talking about that kind of deadly silence where nothing is happening and no one knows what to do. No. I'm talking about those quiet moments that really empower what you've just experienced. Yes, Eldoreth?

Eldoreth Grey Squirrel: Well, as someone else who was "lowered" Catholic (as opposed to "raised" Catholic), there is a problem when you have something that is repetitious. Unless the person really wants to be empowered by this, what their mind is most likely to do is to think about anything BUT the ritual. At least as a child, I found this true. "Okay, time to daydream. It's the same old thing again."

Mike Nichols: I think a great deal of the blame there has to do with the fact that as children, you were indoctrinated into this before the time you were ready to think about it. You didn't understand the rite. Nobody had explained it to you. You were simply going through the motions. To me, that's not magic, that's superstition. When you just go through the motions. It's just mumbo-jumbo.
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I don't want to run overtime, and we already are a minute or two. Let me just conclude by saying that what I feel we've been doing here is ground-breaking work. I was *delighted* to have a group of people already so involved and so experienced, to have made such wonderful contributions. I'd like to welcome you all as being, I think, some of the first Pagan liturgical theologians around. (LAUGHTER) And I hope you'll continue working on it. Thank you! (APPLAUSE)

Eldoreth Grey Squirrel: Mike, I have an alternate title for your book.

Mike Nichols: What's that?

Eldoreth Grey Squirrel: "The Rite Stuff." (LAUGHTER AND GROANS OF APPRECIATION)
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no shred of truth in that information for it to be spoken about, considered, and accepted as fact.

The medium of the pamphlet proved to be so efficient and effective that it developed, and in time became the newspaper, newsletter, and ultimately, the magazine. In all cases, the emphasis is upon the distribution of information to as large a number of people as possible. In all cases, those reading (or hearing) the information have a predilection to believe what they read to be the truth. Modern print is often no more truthful than that of a 16th century pamphlet, which might describe how a witch succumbed to the charms of the Devil, flew to the Sabbat riding on a goat, where she devoured unbaptised infants, and took part in many lewd and disgusting practices. Unfortunately though, having "read about it in the paper/magazine/leaflet..." most people assume that they are reading the truth, and are often willing to believe the worst.

There are numerous examples of this process at work in modern society: in some countries, information is manipulated deliberately by politicians and journalists. In other countries - and I would include all of western civilisation in this - the manipulation is as pervasive, but less obvious. As the saying goes: "you can believe nothing you read in the papers but the date, and they sometimes get that wrong".

Unfortunately though, people do believe what they read in the papers, see on television, and hear on radio, just as our ancestors believed
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that the woman led screaming to her death was a concubine of the Devil, a devourer of babies, and that she copulated regularly with her cat, or other animals. We are quick to condemn the Christian Fundamentalist for spreading lies and propaganda, but what about the lies and propaganda spread by Pagans and occultists? It offends my intellect to read of claims by self-professed witches of traditions handed down since time immemorial, or of secret arcane traditions known only to an elect few, but it offends my sensibility that these people, claiming to be following a spiritual path, have such contempt for Truth.

We are no less human or fallible than our non-Pagan neighbour, but we are engaged in a continual search for Truth: both within and without. We are not perfect, but we do seek for our highest ideal, and we do strive ever towards it, no matter what our particular path. Therefore to me it seems a particularly unpleasant kind of action for a writer knowingly to misrepresent his or her background and/or experience, simply to acquire some spurious prestige.

The editor of a Pagan/occult newsletter or magazine has an even greater responsibility, for rarely is the publication subject to professional editorial control, and yet it is generally fairly widely distributed, and its readers tend to believe what they see. As an example, we can look at the sad death of Scott Cunningham; within hours of his death being announced, the rumours that he died of AIDS were widespread. The fact that his family and his closest friends have stated any number of times that he died of meningitis is neither here nor there: to a great many people around the world, Scott Cunningham will have died of AIDS. Why? Because it was reported in Pagan magazines, and they can't be wrong - can they?

Not only can they be downright wrong, they can also be inaccurate or misleading - sometimes deliberately so. I have seen newsletters recently where a matter best dealt with quietly, between those concerned, has been fought in the public arena using very much the same means as the medieval inquisitor. Defamatory and highly emotional printed leaflets, with scant attention to the truth, have been published and circulated throughout the Pagan/occult communities in the USA, Britain and Australia during the last year. Highly respected writers in Britain have recently been subjected to threats, with accusations and counter-accusations filling countless pages in pamphlets, newsletters, and magazines.

What, you might wonder, has this to do with a personal quest for Truth? Very little, in my opinion, hence my remarks above that the human race appears to have made no progress at all in its essential characteristics in hundreds of years. The only difference is that today, we have far more efficient means of spreading the information to greater numbers of people.

I have seen too many attempts at character assassination over the last year or so to believe that it is an isolated incidence, perpetrated only by one or two people. It has happened in Britain; in Australia; in the USA. The modus operandi has been identical in every case: an untruthful statement has been made about one or more individuals, sometimes supported by evidence (sic) of a spurious nature; the accusations have been published in print, or electronic media, and distributed to a wide audience. Even where the statement is so absurd, that no-one knowing the accused would believe it for a moment, those who do not know the accused

are left wondering. This kind of trial by media is sick, and those who perpetuate it - usually self-professed "Pagans" - are, quite frankly, despicable.

If we, as a community, are to come of age, then we must rid ourselves of these contemptible troublemakers. We can't stop them publishing their pamphlets, or typing out their lies, but we can ignore them, and stop giving credence to their venomous pens. As with the victims of the Middle Ages, the victims within our own community are being used as scapegoats for someone else's fears and guilt; the only way to fight this particular plague is to ignore it. Deprived of an attentive audience, the pamphlet bandits will soon give up and go away.
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Second, Satan is a figure in Judeo-Christian beliefs -- originally not even an opponent of Yahweh, but more like his prosecuting attorney (as in the Book of Job). Those who do worship Satan actually accept the later Christian theology, with Satan as Yahweh's opponent, but choose to support Satan's side of the battle. We are not Christians or Satanists, and do not accept their theology or worldview, so we would no more worship Satan than, for instance, Christians would worship the Aztec God Quetzalcoatl; he simply has no place in our beliefs. (We prefer the figure of Pan, who does have horns but is a much nicer fellow.)

Third, we think history shows that, if you invest belief and emotion in any idea or thought-form, you give it strength and power in your own life -- it becomes more real TO YOU. We have no wish to invite hostile entities into our lives and give them such power over us, which is why we don't venerate any form we consider evil. That's also why we're shocked to see how much energy some Christians invest in Satan.

Q. Then why do I hear those things about you?

A. "Devil-worship", baby-killing, cannibalism and all that? These are typical accusations made by one religion against another. The Syrians accused the Jews of ritual murders long before Christ; then the Romans accused the Christians (who at least claimed to be eating someone's body and blood every week); then the Christians

accused the Jews and Muslims and every other religion; today different Christian denominations even accuse each other. Making wild accusations not only sells newspapers, and books, and movies; it helps drum up support for the Religion Of Your Choice. This is a cynical use of hate, fear, and ignorance, but as long as it works, it will be used. (And there will always be psychotics willing to live up to the image -- then claim "the Devil made me do it.")

Q. If not Christian theology, what do you believe in?

A. Life. We see the entire Universe, all matter and energy, as bursting with life, loving its own living parts -- including us -- and gathered in one eternal dance. We try to catch the tune and dance to the beat.

Sometimes we call the leading dancers Light and Dark, or Sun and

Moon, or the Lord and the Lady, Cernunnos and Ceridwen, Pan and Diana, or by other names. These represent the duality in all things -- male and female, yang and yin -- neither side of which can be denied or ignored, even within ourselves.

(We hope this helps us avoid the error that some worshippers of a single deity have made, such as thinking that "since God is all good and God is male, therefore anything female or feminine is evil.")

Our feeling about the Gods is that they are teachers, family members, and fellow dancers: not some untouchable abstraction infinitely distant, but an intimate part of our own lives. Our feeling about other religions is that they, too, are part of the universal dance: not enemies, but fellow strugglers seeking as we do, to live and learn to keep time with the music.

Q. What is this ceremony you're doing?

A. It depends on the moment. You may be watching a circle dance, or a Maypole dance, or a feast of "cakes and ale", or just a group hug. (We like to have fun.) Possibly, since you were handed this, you're watching us "cast a circle". That's one of our basic religious ceremonies.

When we "cast a circle", we mark off a space as dedicated and protected for our use, rather like Christians consecrating a church. (The difference is, we don't need a building, and we let the space go back to normal after we've used it.) Within this circle, we ask for the protection of guardians -- call them the four elements of Air, Earth, Fire, and Water, or the four archangels Gabriel, Michael, Raphael, and Uriel -- again, the names may vary. Then we invite the Lord and the Lady to be with us for a time. We have a nice visit, a little snack of cookies and wine (or fruit juice), and then everyone goes home. It's very friendly.

Along the way, sometimes we ask for help with our problems, such as healing an injury or illness; if you believe in the power of prayer, it's the same sort of thing -- but we try to put our own energies into the task, rather than asking someone else to do all the work.
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Q. How will what you are doing affect me?

A. If you're not participating, then probably no more than any other religious service you watch from outside. If you're shocked by other religions, you might choose to be shocked by ours. (Ours is just out where you can see it, instead of hidden by walls.) Or you might choose to accept our part of the universal dance as valid if different from your own. You might even choose to participate -- and people of good will are generally welcome among us.

Even if you do participate, there's no reason to take any effect from our services that you don't choose to accept. Since -- for our own sakes -- we ask for nice things to happen, the biggest possible results involve no danger. If we ask for more harmony in the world, and your life becomes more harmonious, then you benefit from the same general effect as if a church's prayer for world peace had worked. (After that, if you don't like harmony, you could always work to make your own life more discordant; whatever suits you.)

Q. Do all Witches practice the same way you do?

A. There are about as many "denominations" of Witches as there are of Christians, and since no-one is forced to keep One True Orthodox Way, even a single group may do things differently from time to time. The two mottoes that apply here are "If it works, use it" -- and "AN IT HARM NONE, do as you will."

Q. How can I find out more about you?

A. Ask one of us. We're easy to talk with. Or read some books. Good books include Vivianne Crowley's WICCA: the Old Religion in the New Age, Margot Adler's Drawing Down the Moon, Starhawk's The Spiral Dance, and Raymond Buckland's Complete Guide to Witchcraft.

There's also a lot of shocking nonsense and pulp fiction out there -- notably in movies, paperback thrillers, and the sort of newspapers sold at supermarket cash registers; we can only ask you to take anything you find there with a skeptical pinch of salt.

(This was written in May 1991 as a general information handout for the use of the CUUPS group of Milwaukee, Wisconsin.
Please feel free to copy and adapt this for use by your own group.)

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for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and
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advice to those seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine the these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage

social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

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one within the other , and write names of power between these.

[2] First draw circle with Magic Sword or Athame.

[3] Consecrate Salt and Water: Touch water with Athame, saying, "I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, in the names of Aradia and Cernunnos."

[4] Touching Salt with Athame, say, "The Blessings of Aradia and Cernunnos be upon this creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me."

[5] Then put the Salt into the water.

[6] Sprinkle with exorcised water.

[7] Light candles; say, "I exorcise thee, O Creature of Fire, that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, in the names of Aradia and Cernunnos."

[8] Caution initiate (if any); warn companions; enter circle and close doors with 3 pentagrams.

[9] Proclaim object of working
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[10] Circumambulate 3 times or more before commencing work.

[11] Summon: "I summon, stir, and Call thee up, thou Mighty Ones of the East, South, West, and North." Salute and draw pentacle with Magic Sword or Athame, the first stroke being from the top down to the left.

A.2. Drawing Down the Moon (1949)

High Priestess stands in front of Altar, assumes Goddess position (arms crossed). Magus, kneeling in front of her, draws pentacle on her body with Phallus-headed Wand, invokes, "I Invoke and beseech Thee, O mighty Mother of all life and fertility. By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess [name]." The Moon having been drawn down, i.e., link established, Magus and other men give Fivefold Kiss:

(kissing feet) "Blessed be thy feet, that have brought thee in these ways";

(kissing knees) "Blessed be thy knees, that shall kneel at the sacred altar";

(kissing womb) "Blessed be thy womb, without which we would not be";

(kissing breasts) "Blessed be thy breasts, formed in beauty and in strength";

(kissing lips) "Blessed be thy lips, that shall speak the sacred names."

Women all bow.

If there be an initiation, then at this time the Magus and the High Priestess in Goddess position (Arms Crossed) says the Charge while the Initiate stands outside the circle.

A.3. "Lift Up the Veil"

[The Charge] (1949) Magus: "Listen to the words of the Great mother, who of old was also called among men Artemis, Astarte, Dione, Melusine, Aphrodite, Cerridwen, Diana, Arianrhod, Bride, and by many other names."

High Priestess: "At mine Altars the youth of Lacedaemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is full, ye shall assemble in some secret place and adore the spirit of Me who am Queen of all Witcheries and magics. There ye shall assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets. To these will I teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, both men and women, and ye shall dance, sing, feast, make music, and love, all in my praise. There is a Secret Door that I have made to establish the way to taste even on earth the elixir of immortality. Say, `Let ecstasy be mine, and joy on earth even to me, To Me,' For I am a gracious Goddess. I give unimaginable joys on earth, certainty, not faith, while in life! And upon death, peace unutterable, rest, and ecstasy, nor do I demand aught in sacrifice."

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Magus: "Hear ye the words of the Star Goddess."

High Priestess: "I love you: I yearn for you: pale or purple, veiled or voluptuous. I who am all pleasure, and purple and drunkenness of the innermost senses, desire you. Put on the wings, arouse the coiled splendor within you. Come unto me, for I am the flame that burns in the heart of every man, and the core of every Star. Let it be your inmost divine self who art lost in the constant rapture of infinite joy. Let the rituals be rightly performed with joy and beauty. Remember that all acts of love and pleasure are my rituals. So let there be beauty and strength, leaping laughter, force and fire by within you. And if thou sayest, `I have journeyed unto thee, and it availed me not,' rather shalt thou say, `I called upon thee, and I waited patiently, and Lo, thou wast with me from the beginning,' for they that ever desired me shall ever attain me, even to the end of all desire.

This much of the rites must ever be performed to prepare for any initiation, whether of one degree or of all three.

A.4. The Initiation (1949)

[First Degree]

Magus leaves circle by the doorway, goes to Postulant, and says, "Since there is no other brother here, I must be thy sponsor, as well as priest. I am about to give you a warning. If you are still of the same mind, answer it with these words: `Perfect Love and Perfect Trust.'" Placing the point of the sword to the Postulant's breast, he says, "O thou who standeth on the threshold between the pleasant world of men and the domains of the Dread Lords of the Outer Spaces, hast thou the courage to make the Assay? For I tell thee verily, it were better to rush on my weapon and perish miserably than to make the attempt with fear in thy heart." Postulant: "I have two Passwords: Perfect Love and Perfect Trust." Magus drops the sword point, saying, "All who approach with perfect love and perfect trust are doubly welcome." Going around behind her, he blindfolds her, then putting his left arm around her waist and his right arm around her neck, he pulls her head back, says, "I give you the 3rd password, a Kiss to pass through this dread Door," and pushes her forward with his body, through the doorway and into the circle. Once inside, he releases her saying, "This is the way all are first brought into the circle." Magus closes the doorway by drawing the point of the sword across it three times, joining all three circles, saying, "Agla, Azoth, Adonai," then drawing three pentacles to seal it. Magus guides Postulant to south of altar, and whispers, "Now there is the Ordeal." Taking a short piece of cord from the altar, he ties it around her right ankle, saying, "Feet neither bound nor free." Taking

a
longer cord, he ties her hands together behind her back, then pulls them up, so that the arms form a triangle, and ties the cord around her neck, leaving the end dangling down in front as a Cable Tow. With the Cable Tow in his left hand and the sword in his right hand, the Magus leads her sunwise around the circle to the east, where he salutes with the sword and proclaims, "Take heed, O Lords of the Watchtowers of the East, (name), properly prepared, will be made a Priestess and a Witch." Magus leads her similarly to the south, west, and north, making the proclamation at each quarter. Next, clasping Postulant around the waist with his left arm, and holding the sword erect in his right hand, he makes her circumambulate three times around the circle with a

half-running, half-dancing step. He halts her at the south of the altar, and strikes eleven knells on the bell. He then kneels at her feet, saying, "In other religions the postulant kneels, as the Priests claim supreme power, but in the Art Magical, we are taught to be humble, so we kneel to welcome them and say:

"Blessed be thy feet that have brought thee in these ways." (He kisses her feet.)

"Blessed be thy knees that shall kneel at the sacred altar." (He kisses her knees.)

"Blessed be thy womb, without which we would not be." (He kisses her Organ of Generation.)

"Blessed by thy breasts, formed in beauty and in strength." (He kisses her breasts.)

"Blessed be thy lips, which shall utter the sacred names." (He kisses her lips.)

Take measure thus: height, around forehead, across the heart, and across the genitals. Magus says, "Be pleased to kneel," and helps her kneel before the altar. He ties the end of the Cable Tow to a ring in the altar, so that the postulant is bent sharply forward, with her head almost touching the floor. He also ties her feet together with the short cord. Magus strikes three knells on the bell and says, "Art ready to swear that thou wilt always be true to the Art?"

Witch: "I am."

Magus strikes seven knells on the bell and says, "Before ye are sworn, art willing to pass the ordeal and be purified?"

Witch: "I am."

Magus strikes eleven knells on the bell, takes the scourge from the altar, and gives a series of three, seven, nine, and 21 strokes with the scourge across the postulant's buttocks. Magus says, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy Brothers and Sisters of the Art?"

Witch: "I am."

Magus: "Art armed?"

Witch: "With a knife in my hair."

Magus: "Then on that knife wilt thou swear absolute secrecy?"

Witch: "I will."

Magus: "Then say after me. `I, (name), in the presence of the Mighty Ones, do of my own will and accord, most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be to a proper person, properly prepared, within a circle such as I am now in. All this I swear by my hopes of a future life, mindful that my measure has been taken, and may my weapons turn against me if I break this my

solemn oath.'"

Magus now unbinds her feet, unties the Cable Tow from the altar, removes the blindfold, and helps her up to her feet.

Magus says, "I hereby sign thee with the triple sign.

"I consecrate thee with oil." (He anoints her with oil on the womb, the right breast, the left breast, and the womb again.)

"I consecrate thee with wine." (He anoints her with wine in the same pattern.)

"I consecrate thee with my lips" (he kisses her in the same pattern), "Priestess and Witch."

Magus now unbinds her hands and removes the last cord, saying, "Now I Present to thee the Working Tools of a Witch. "First the Magic Sword. With this, as with the Athame, thou canst form all Magic Circles, dominate, subdue, and punish all rebellious Spirits and Demons, and even persuade the Angels and Geniuses. With this in your hand you are the ruler of the Circle. [Here "kiss" means that the initiate kisses the tool, and the Magus then kisses the Witch being initiated.]

"Next I present the Athame. This is the true Witch's weapon and has all the powers of the Magic Sword [kiss].

"Next I present the White-Handled Knife. Its use is to form all instruments used in the Art. It can only be properly used within a Magic Circle [Kiss].

"Next I present the Wand. Its use is to call up and control certain Angels and geniuses, to whom it would not be mete to use the Magic Sword [Kiss].

"Next I present the pentacles. These are for the purpose of calling up appropriate Spirits [Kiss].

"Next I present the Censer of Incense. This is used to encourage and welcome Good Spirits and to banish Evil Spirits.[kiss]

"Next I present the scourge. This is a sign of power and domination. It is also to cause suffering and purification, for it is written, to learn you must suffer and be purified. Art willing to suffer to learn?"

Witch: "I am."[Kiss]

Magus: "Next, and lastly I present the Cords. They are of use to bind the sigils in the Art, the material basis, and to enforce thy will. Also they are necessary in the oath. I Salute thee in the name of Aradia and Cernunnos, Newly made Priestess and Witch." Magus strikes seven knells on the bell and kisses Witch again, then circumambulates with her, proclaiming to the four quarters, "Hear, ye Mighty Ones, (name) hath been consecrated Priestess and Witch of the Gods." (Note, if ceremony ends here, close circle with "I thank ye for attending, and I dismiss ye to your pleasant abodes. Hail and farewell." If not, go to next degree.)

3029

[Second Degree]

Magus binds Witch as before, but does not blindfold her, and circumambulates with her, proclaims to the four quarters, "Hear, ye Mighty Ones, (name), a duly consecrated Priestess and Witch, is now properly prepared to be made a High Priestess and Witch Queen." Magus now leads her thrice around the circle with the half-running, half-dancing step, halts south of the altar, has the Witch kneel, and ties her down to the altar as before.

Magus: "To attain this sublime degree, it is necessary to suffer and be purified. Art ready to suffer to Learn?"

Priestess Witch: "I am."

Magus: "I prepare thee to take the great oath."

He strikes three knells on the bell, and again gives the series of three, seven, nine, and 21 strokes with the scourge as before.

Magus: "I now give thee a new name: _____. [kiss]

Magus: "Repeat thy new name after me, I, (name), swear upon my mother's womb and by mine Honor among men and among my brothers and sisters of the Art, that I will never reveal to any at all any of the secrets of the Art, except it be to a worthy person, properly prepared, in the center of a Magic Circle, such as I am now in. This I swear by my hopes of Salvation, my past lives, and my hopes of future ones to come, and I devote myself to utter destruction if I break this my solemn oath."

Magus kneels, placing left hand under her knees and right hand on her head, thus forming magic link.

Magus: "I hereby will all my power into you." Wills.

Magus now unties her feet, unties the Cable Tow from the altar, and helps the Witch to her feet.

Magus: "I hereby sign and consecrate you with the great Magic Sign. Remember how it is formed and you will always recognize it.

"I consecrate thee with oil." (He anoints her with oil on her womb, right breast, left hip, right hip, left breast, and womb again, thus tracing a point-down pentacle.)

"I consecrate thee with wine." (He anoints her with wine in the same pattern.)

"I consecrate thee with my lips" (he kisses her in the same pattern), "High Priestess and Witch Queen."

Magus now unbinds Witch's hands and removes the cord, saying, "Newly made High Priestess and Witch Queen" [kiss] "you will now use the working tools in turn.

First, the Magic Sword; with it you will scribe the Magic Circle [kiss]

3030

"Secondly, the Athame" (Form Circle) [kiss]

"Thirdly, the White Handled Knife" (use) [kiss]

"Fourthly, the Wand" (Wave to 4 Quarters) [kiss]

"Fifthly, the Pentacle" (Show to 4 Quarters) [kiss]

"Sixthly, the Censer of Incense" (Circle, cense) [kiss]

"Seventhly, the cords; bind me as I bound you." Witch binds Magus and ties him to Altar.

Magus: "Learn, in Witchcraft, thou must ever return triple. As I scourged thee, so thou must scourge me, but triple. So where you received 3, return 9; where you received 7, return 21; where you received 9, return 27; where you received 21, return 63." Witch scourges Magus as instructed, 120 strokes total.

Magus: "Thou hast obeyed the Law. But mark well, when thou receivest good, so equally art bound to return good threefold."

Witch now unbinds Magus and helps him to his feet. Magus, taking the new Initiate by the hand and holding the Athame in the other, passes once round the Circle, proclaiming at the Four Quarters, "Hear, Ye Mighty Ones, (name) hath been duly consecrated High Priestess and Witch Queen." (Note, if ceremony ends here, close circle with "Hail and farewell." If not go to next degree.)

[Third Degree]

Magus: "Ere we proceed with this sublime degree, I must beg purification at thy hands."

High Priestess binds Magus and ties him down to the altar. She circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet. Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, "Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar." Magus scourges High Priestess with three, seven, nine, and 21 strokes. Cakes and wine may now be taken [see section A.5].

Magus: "Now I must reveal to you a great Mystery." [kiss].

Note: if High Priestess has performed this rite before, omit these words. High Priestess assumes Osiris position.

Magus: "Assist me to erect the Ancient Altar, at which in days past all worshipped, the Great Altar of all things. For in the old times a woman was the Altar. Thus was the altar made and so placed [Priestess lies down in such a way that her vagina is approximately at the center of the circle], and the sacred place was the point within the center of the circle, as we of old times have been taught, that the point within the center is the origin of all things. Therefore should we adore it." [kiss]

3031

"Therefore, whom we adore, we also invoke, by the power of the lifted lance." Invokes. "O circle of stars [kiss], whereof our Father is but the younger brother [kiss], "Marvel beyond imagination, soul of infinite space, before whom time is ashamed, the mind bewildered and understanding dark, not unto thee may we attain unless thine image be of love [kiss].

"Therefore, by seed and root, and stem and bud and leaf and flower and fruit do we invoke thee, O, Queen of space, O dew of light, O continuous one of the Heavens [kiss]. "Let it be ever thus, that men speak not of Thee as one, but as none, and let them not speak of thee at all, since thou art continuous, for thou art the point within the circle [kiss], which we adore [kiss], the fount of life without which we would not be [kiss]. "And in this way truly are erected the Holy Twin Pillars Boaz and Jachin [kisses breasts]. In beauty and strength were they erected, to the wonder and glory of all men."

(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips; 5 points)

"O Secrets of secrets that art hidden in the being of all lives. Not thee do we adore, for that which adoreth is also thou. Thou art that and That am I [kiss].

"I am the flame that
burns in every man, and in the core of every star [kiss].

"I am Life and
the giver of Life, yet therefore is the knowledge of me the Knowledge of Death [kiss].

"I am alone, the Lord within ourselves whose name is
Mystery of Mysteries [kiss].

"Make open the path of intelligence between us. For these truly are the 5 points of fellowship [on the right appears an illuminated diagram of the point-up triangle above the pentacle, the symbol for the third degree], feet to feet, knee to knee, groin to groin, breast to breast, arms around back, lips to lips, by the Great and Holy Names Abracadabra, Aradia, and Cernunnos. Magus and High

Priestess: "Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods."

(Exchange Names.)

Closing the Circle High Priestess Circumambulates, proclaiming, "The twice consecrate High Priestess greets ye Mighty Ones, and dismisseth ye to your pleasant abodes. Hail and Farewell."

She draws the banishing pentacle at each quarter.

A.5. Cakes and Wine (1949)

Magus kneels, fills Cup, offers to Witch [she is seated on the altar, holding her athame; Priest kneels before her, holding up the cup].

Witch, holding Athame between palms, places point in cup.
3032

Magus: "As the Athame is the Male, so the Cup is the female; so,

conjoined, they bring blessedness."

Witch lays aside Athame, takes Cup in both hands, drinks and gives drink. Magus Holds Paten to Witch, who blesses with Athame, then eats and gives to Eat. It is said that in olden days ale or mead was often used instead of wine. It is said that spirits or anything can be used so long as it has life.

A.6. The Sabbat Rituals (1949)

November Eve Walk or slow dance, Magus leading High Priestess, both carrying Phallic wand or broom, people with torches or candles.

Witch chant or song:

> "Eko, eko, Azarak Eko, eko, Zomelak Bazabi lacha bachabe Lamac cahi achababe Karrellyos Lamac lamac Bachalyas cabahagy sabalyos Baryolos Lagoz atha cabyolas Samahac atha famolas Hurrahya!"

Form circle.

High Priestess assumes Goddess position.

Magus gives her Fivefold Kiss and is scourged.

All are purified [that is, bound and scourged with forty strokes, as in the initiation rituals].

Magus assumes God position.

High Priestess invokes with Athame: "Dread Lord of the shadows, god of life and the giver of life. Yet is the knowledge of thee the knowledge of death. Open wide, I pray thee, thy gates through which all must pass. Let our dear ones who have gone before, return this night to make merry with us. And when our time comes, as it must, O thou the comforter, the consoler, the giver of peace and rest, we will enter thy realms gladly and unafraid, for we know that when rested and refreshed among our dear ones, w e shall be born again by thy grace and the grace of the Great Mother. Let it be in the same place and the same time as our beloved ones, and may we meet and know, and love them again. Descend, we pray thee, upon thy servant and Priest (name)."

High Priestess gives Fivefold Kiss to Magus.

Initiations if any; all others are purified.

(Note: Couples may purify each other if they will.)

Cakes and Wine.

The Great Rite if possible, either in token or truly.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

February Eve

3033

After usual opening, all are doubly purified [that is, with eighty strokes].

Dance round outside circle, High Priestess with sword girded on and drawn, Phallic wand in left hand.

Enter circle.

Magus assumes God position.

High Priestess gives Fivefold Kiss, invokes: "Dread Lord of death and Resurrection, life and the giver of life, Lord within ourselves, whose name is Mystery of Mysteries, encourage our hearts. Let the light crystalize in our blood, fulfilling us of resurrection, for there is no part of us that is not of the gods. Descend, we pray thee, upon this thy servant and Priest (name)."

All should be purified in sacrifice before him. He then purifies the High Priestess with his own hands, and others if he will.

Cakes and wine.

Great Rite if possible, in token or real.

Games and dance as the people will.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

May Eve

If possible ride poles, brooms, etc. High Priestess leading, quick dance step, singing

"O do not tell the priests of our arts.For they would call it sin, For we will be in the woods all nightA conjuring summer in.

And we bring you good news by word of mouth. For women, cattle, and corn: The sun is coming up from the south,With oak and ash, and thorn."

Meeting dance if possible.

Form circle as usual, and purify.

High Priestess assumes Goddess position; officers all give her the fivefold kiss.

She purifies all.

High Priestess again assumes Goddess position.

Magus invokes, draws down moon, "I invoke thee and call upon thee, O mighty Mother of us all, bringer of all fruitfulness, By seed and root, by stem and bud, by leaf and flower and fruit, by life and love, do we invoke thee, to descend upon the body of thy servant and Priestess here."

Magus gives Fivefold Kiss to High Priestess.
3034

All should be purified in sacrifice before her, and she should purify Magus and some others with her own hands.

Cakes and wine.

Games.

Great Rite if possible, in token or truly.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

August Eve

If possible, ride poles, broomsticks, etc.

Meeting Dance if possible [the double-spiral dance described in Witchcraft Today, p. 167].

Form circle.

Purify.

High Priestess stands in pentacle position.

Magus invokes her: "O mighty Mother of us all, Mother of all fruitfulness, give us fruit and grain, flocks and herds and children to the tribe that we be mighty, by thy rosy love, do thou descend upon thy servant and Priestess (name) here."

Magus gives Fivefold Kiss to High Priestess.

Candle game: Seated, the men form a circle, passing a lighted candle from hand to hand "deosil". The women form circle outside, trying to blow it out over their shoulders. Whoever's hand it is in when it is blown out is 3 times purified by whoever blew it out, giving fivefold Kiss in return. This game may go on as long as the people like.

Cakes and wine, and any other games you like.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

B.1. On Chants (1953)

Of old there were many chants and songs used especially in the Dances. Many of these have been forgotten by us here, but we know that they used cries of IAU which seems muchly like the cries EVO or EVOHE of the ancients. Much dependeth on the pronunciation if this be so. In my youth, when I heard IAU it seemed to be AEIOU, or rather, AAAEEIOOOOUU. This may be but the natural way to prolong it to make it fit for a call, but it suggests that these be possibly the initials of an invocation as Agla is said to be, and of sooth 'tis said that the whole Hebrew alphabet is said to be such, and for this reason is recited as a most powerful charm, but at least this is certain, these cries during the dances do have profound effect, as I myself have seen.

Other calls are IEHOUA and EHEIE; also Ho Ho Ho Ise Ise Ise.
3035

IEO VEO VEO VEO VEOV OROV OV OVOVO may be a spell but is more likely to

be a call. 'Tis like the EVOE EVOE of the Greeks and the "Heave ho!" of sailors. "Emen hetan" and "Ab hur, ab hus" seem calls; as "Horse and hattock, horse and go, horse and Pellatis, ho, ho, ho!"

"Thout, tout a tout tout, throughout and about" and "Rentum tormentum" are probably mispronounced attempts at a forgotten formula, though they may have been invented by some unfortunate being tortured, to evade telling the real formula.

B.2. To Help the Sick (1953)

[1] Ever remember the promise of the goddess, "For ecstasy is mine and joy on earth" so let there ever be joy in your heart. Greet people with joy, be glad to see them. If times be hard, think, "It might have been worse. I at least have known the joys of the Sabbath, and I will know them again." Think of the grandeur, beauty, and Poetry of the rites, of the loved ones you meet through them. If you dwell on this inner joy, your health will be better. You must try to banish all fear, for it will reall y touch you. It may hurt your body, but your soul is beyond it all.

[2] And ever remember, that if you help others it makes you forget your own woes. And if another be in pain, do what you may to distract his attention from it. Do not say "You have no pain," but if you may, administer the drugs which sooth as well as those that cure. But ever strive to make them believe they are getting better. Install into them happy thoughts. If you can only get this into his inner mind so that it be always believed.

[3] To this end it is not wrong to let people think that we of the cult have more power than we have. For the truth is that if they believe we have more power than we really possess, we do really possess these powers, insomuch we can do good to them.

[4] You must try to find out about people. If you tell a slightly sick man, "You are looking better. You will soon be well," he will feel better, but if he is really ill, or in pain, his Knowledge that he is in pain will cause him to doubt your words in future. But if you give him one of the drugs and then say, "The pain is growing less. Soon it will be gone," because the pain goes, the next time you say, "The pain is going," he will believe you and the pain will really get less. But you must ever say so with conviction, and this conviction must come from your believing it yourself, because you yourself know that if you can fix his mind so that he believes you, it is true.

[5] 'Tis often better to look exactly between their eyes, looking as if your eyes pierced their heads, opening your eyes as wide as you may and never blink. This continued gazing oft causes the patient to grow sleepy. If they show signs of this, say "You are growing sleepy. You will sleep, you are tired. Sleep. Your eyes grow tired. Sleep." If they close their eyes, say "Your eyes close, you are tired, you cannot open your eyes." If they cannot, say "Your arms are tired, you cannot raise them." If they cannot, say "I am master of your mind. You must ever believe what I tell you. When I look like this into your eyes you will sleep and be subject to my will," then tell them they will sleep and wake up refreshed, feeling better. Continue this with soothing and healing drugs, and try to infuse into them the feeling of ecstasy that

you feel at the Sabbath. They cannot feel it in full, but you can command them to feel what is in your own mind, and try to concentrate on this ecstasy. I f you may safely tell that you are of the Cult, your task may be easier. And it were well to command them to know it only with their sleeping mind, and forget it, or to be at least unable to tell anyone about it when awake. A good way is to command them that, if they are ever questioned about Witchcraft or Witches, to immediately fall asleep.

[6] Ever remember if tempted to admit or boast of belonging to the cult you be endangering your brothers, for though now the fires of persecution may have died down, who knows when they may be revived? Many priests have knowledge of our secrets, and they well know that, though much religious bigotry has calmed down, many people would wish to join our cult. And if the truth were known of its joys, the Churches would lose power, so if we take many recruits, we may loose the fires of persecution against us a gain. So ever keep the secrets.

[7] Think joy, think love, try to help others and bring joy into their lives. Children are naturally easier to influence than grown people. Ever strive to work through people's existing beliefs. For instance, more than half of the world believe in amulets. An ordinary stone is not an amulet but if it hath a natural hole in it, it must be something unusual, so if the patient hath this belief give him one. But first carry it next your skin for a few days, forcing your will into it, to cure pain, to feel s afe, or against their particular fear, and this amulet may keep imposing your will when you are absent. The masters of talismans knew this full well when they say they must be made in a circle, to avoid distraction, by someone whose mind is on the subject of the work.

[8] But keep your own mind happy. Remember the Words of the Goddess: "I give unimaginable joys on Earth, certainty, not faith, while in life, and upon death, peace unutterable, rest, and ecstasy, and the promise that you will return again." In the old days many of us went to the flames laughing and singing, and so we may again. We may have joy in life and beauty, and peace and Death and the promise of return.

[9] The Bible speaks sooth, "A merry heart doeth good like a medicine but a broken spirit breaketh the bones." But you may not have a merry heart. Perchance you were born under an evil star. I think that the effects of the stars are overestimated, but you cannot make a merry heart to order, you say. But you can, in the Cult; there be secret processes by which your will and imagination may be influenced. This process also affects the body, and brings it to joy. Your body is happy, so your mind is happy . You are well because you are happy, and you are happy because you are well.

[10] Prayer may be used with good result if the patient believes it can and will work. Many believe it can, but do not believe their God or saint will help. Prayers to the Goddess help, especially the Amalthean Horn Prayer, as it causes stimulation to the body as well as to the mind.

B.3. The Scourge and the Kiss. (1953)

[1] Invocation

3037

(Feet, knees, and wrists should be tightly bound to retard blood.) Scourge 40 or more, to make skin tingle, then say, invoking Goddess,

Hail, Aradia, from the Amalthean horn
Pour forth thy store of Love. I lowly bend
Before Thee! I invoke thee at the end
When other Gods are fallen and put to scorn.
Thy foot is to my lips! My sighs inborn
Rise, touch, curl about thy heart. Then spend,
Pitiful Love, loveliest Pity, descend
And bring me luck who am lonely and forlorn.

Ask the Goddess to help you to obtain your desires, then Scourge again to bind the spell. This be powerful in ill luck and for sickness. It must be said in a Circle, and you must be properly prepared and well purified, both before and after saying, to bind the spell. Before

starting you must make a very clear picture in your mind of what you wish. Make yourself see the wish obtained. Be sure in your own mind exactly what it is and how it is to be fulfilled. This spell is the one that was taught to me long ago and I have found it works, but I don't think there is any special virtue in these words. Any others can be substituted provided they ask the goddess's (or gods') help, and say clearly what you wish and you form the clear mental image; and if it doesn't work at first, keep on trying till it works. Your helper, who wields the scourge, must know what you wish, and also form the mental image. And at first at any rate, it will be better for you to work the spell, then for the girl to take your place and work it also; you scourge her. Don't try anything difficult at first, and do it at least once a week till it works. You have to get into sympathy with each other, before anything happens, and regular working helps this. Of spells, the exact words matter little if the intent be clear and you raise the true power, and sufficient thereof. Always in rhyme they are. There is something queer about rhyme. I have tried, and the same seem to lose their power if you miss the rhyme. Also in rhyme, the words seem to say themselves. You do not have to pause and think: "What comes next?" Doing this takes away much of your intent.

[2] Order and discipline must be kept. A High Priest or Priestess may and should punish all faults to this end, and all of the Cult must accept such corrections willingly. All are brothers and sisters, for this reason: that even the High Priestess must submit to the scourge. Each fault should be corrected separately. The Priest or Priestess must be properly prepared and call the culprit to trial. They must be prepared as for initiation and kneel, be told their fault and sentence pronounced. Punishment should be the scourge, followed by a forfeit such as several fivefold kisses or something of this nature. The culprit must acknowledge the justice of the punishment by kissing hands and scourge on receiving sentence and again when thanking for punishment received.*

[3] The scourgings are 3, 7, 9 (thrice three), and 21 (thrice seven) 40 in all. It is not meet to make offerings [scourgings] of less than two score to the Goddess, for here be a mystery. The fortunate numbers be: 3 and 5. For three added to two (the Perfect Couple) be five. And three and five be eight; eight and five be thirteen; thirteen and eight be twenty-one. The Fivefold Kiss is called 5, but there are 8 kisses, for there be 2 feet and 2 knees and genitals and 2 breasts and the lips. And 5 times 8 be two score. Also, fortunate numbers be 3, 7, 8, and 21,

which total 40, or two score. For each man and woman hath ten fingers

and ten toes, so each totals a score. And a perfect couple be two score. So a lesser number would not be perfect prayer. If more are required make it a perfect number, as four score or six score. Also there be Eight Elemental Weapons.

[4] To make the anointing ointment, take some glazed pans filled half full with grease or olive oil. Put in one sweet mint, marjoram in another, ground thyme in a 3rd, and it you may have it, patchouli, dried leaves pounded. Place pans in hot water bath. Stir and cook for several hours, then pout into linen bags, and squeeze grease through into pans again, and fill up with fresh leaves. After doing this several times, the grease will be highly perfumed. Then mix all together and store in a well-corked jar. Anoint behind ears, throat, armpits, breasts, and womb. Also, for all ceremonies where the feet are kissed, they should also be anointed.

B.4. The Priestess and the Sword (1953)

It is said, "When a woman takes the main part in worship of the Male God, she must be girt with a sword." Note. This hath been explained as meaning that a man should be Magus representing the God, but if no one of sufficient rank and knowledge be present, a woman armed as a man may take his place. The sheath should be worn in a belt. She should carry the sword in hand, but if she has to use her hands, she should sheath the sword. Any other woman in the circle while this worship is performed shall be sword in hand. Those outside the circle only have the athame. A woman may impersonate either the God or the Goddess, but a
man may only impersonate the God.

B.5. The Warning (1953)

Keep this book in your own hand of write. Let brothers and Sisters copy what they will, but never let this book out of your hands, and never keep the writings of another, for if it be found in their hand of write, they may well be taken and tortured. Each should guard his own writings and destroy them whenever danger threatens. Learn as much as you may by heart, and when the danger is past, rewrite your book. For this reason, if any die, destroy their book if they have not been able to, for, if it be fou nd, 'tis clear proof against them. "Ye may not be a Witch alone"; so all their friends be in danger of the torture. So destroy everything not necessary. If your book be found on you, 'tis clear proof against you. You may be tortured. Keep all thought of the cult from your mind. Say you had bad dreams, that a Devil caused you to write this without your knowledge. Think to yourself, "I Know Nothing. I

Remember nothing. I have forgotten all." Drive this into your mind. If the torture be too great to bear, say, "I will confess. I cannot bear this torment. What do you want me to say? Tell me and I will say it." If they try to make you talk of the broth erhood, do not, but if they try to make you speak of impossibilities, such as flying through the air, consorting with the Devis, sacrificing children, or eating men's flesh, say, "I had an evil dream. I was not myself. I was crazed." Not all Magistrates are bad. If there be an excuse, they may show you mercy. If you have confessed aught, deny it afterwards. Say you babbled under the torture; you knew not what you did or said. If you be condemned, fear not. The Brotherhood is powerful. They may help you to escape if you are steadfast. If you betray aught, there is no hope for

you, in this life, or in that which is to come. But, 'tis sure, that if steadfast you go to the pyre, drugs will reach you. You will feel naught, and you go but to Death and what lies beyond, the ecstasy of the Goddess. The same with the working Tools. Let them be as ordinary things that anyone may have in their homes. The Pentacles shall be of wax that they may be melted or broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write them on in ink before consecrating them and wash it off at once when finished. Never boast, never threaten, never say you wish ill to anyone. If any speak of the craft, say, "Speak not to me of such, it frightens me, 'tis evil luck to speak of it."

B.6. Of the Ordeal of the Art Magical (1953)

Learn of the spirit that goeth with burdens that have not honour, for 'tis the spirit that stoopeth the shoulders and not the weight. Armour is heavy, yet it is a proud burden and a man standeth upright in it. Limiting and constraining any of the senses serves to increase the concentration of another. Shutting the eyes aids the hearing. So the binding of the initiate's hands increases the mental perception, while the scourge increaseth the inner vision. So the initiate goeth through it proudly, like a princess, knowing it but serves to increase her glory. But this can only be done by the aid of another intelligence and in a circle, to prevent the power thus generated being lost. Priests attempt to do the same with their scourgings and mortifications of the flesh. But lacking the aid of bonds and their attention being distracted by their scourging themselves and what little power they do produce being dissipated, as they do not usually work within a circle, it is little wonder that they oft fail. Monks and hermits do better, as they are apt to work in tiny cells and coves, which in some way act as circles. The Knights of the Temple, who used mutually to scourge each

other in an octagon, did better still; but they apparently did not know the virtue of bonds and did evil, man to man. But perhaps some did know? What of the Church's charge that they wore girdles or cords?

B.7. The Eightfold Way. (1953)

Eightfold Path or Ways to the Centre.

1 Meditation or Concentration. This in practice means forming a mental image of what is desired, and forcing yourself to see that it is fulfilled, with the fierce belief and knowledge that it can and will be fulfilled, and that you will go on willing till you force it to be fulfilled. Called for short, "Intent"

2 Trance, projection of the Astral.

3 Rites, Chants, Spells, Runes, Charms, etc.

4 Incense, Drugs, Wine, etc., whatever is used to release the Spirit. (Note. One must be very careful about this. Incense is usually harmless, but you must be careful. If it has bad aftereffects, reduce the amount used, or the duration of the time it is inhaled. Drugs are very dangerous if taken to excess, but it must be remembered that there are drugs that are absolutely harmless, though people talk of them with bated breath, but Hemp is especially dangerous, because it unlocks the inner eye swiftly an d easily, so one is tempted to use it more and more. If it is used at all, it must be with the strictest precautions,
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to see that the person who uses it has no control over the supply. This should be doled out by some responsible person, and the supply strictly limited.)

5 The Dance, and kindred practices.

6 Blood control (the Cords), Breath Control, and kindred practices.

7 The Scourge.

8 The Great Rite.

These are all the ways. You may combine many of them into the one experiment, the more the better.

The Five Essentials:

1. The most important is "Intention": you must know that you can and will succeed; it is essential in every operation.

2. Preparation. (You must be properly prepared according to the rules of the Art; otherwise you will never succeed.)

3. The Circle must be properly formed and purified.

4. You all must be properly purified, several times if necessary, and this purification should be repeated several times during the rite.

5. You must have properly consecrated tools.

These five essentials and Eight Paths or Ways cannot all be combined in one rite. Meditation and dancing do not combine well, but forming the mental image and the dance may be well combined with Chants. Spells, etc., combined with scourging and No. 6, followed by No. 8, form a splendid combination. Meditation, following scourging, combined with Nos. 3 and 4 and 5, are also very Good. For short cuts concentration, Nos. 5, 6, 7, and 8 are excellent.

B.8. To Gain the Sight (1953)

[1] This cometh to different people in diverse ways. 'Tis seldom it cometh naturally, but it can be induced in many ways. Deep and prolonged meditation may do it, but only if you be a natural, and usually prolonged fasting was also necessary. Of old monks and nuns obtained visions by long vigils, combined with fasting, flagellation till the blood came, and other mortifications of the flesh, and so undoubtedly had visions. In the East it is tried with various tortures, at the same time sitting in cramped postures, which retard the flow of blood, and these torments, long and continued, give good results. But in the Art we are taught an easier way to intensify the imagination, at the same time controlling the blood supply, and this may best be done by using the ritual.

[2] Incense is also good to propitiate the Spirits, but also to induce relaxation and to help to build up the atmosphere which is neces-sary to suggestibility. (For our human eyes are so blind to what really is, that it is often necessary to suggest that it is there, before we may see it, as we may point out to another something at a distance before

they may see it themselves. Gum mastic, aromatic rush roots, cinnamon

bark, musk, juniper, sandalwood, and ambergris in combination are all good, but patchouli is best of all. And if you may have hemp, 'tis better still, but be very careful of this.

[3] The circle being formed, all properly prepared, and the Rites done, and all purified, the aspirant should warlock and take his tutor round the circle, saluting the Mighty Ones, and invoke them to aid the operation. Then both dance round till giddy, invoking or using chants. Scourge. Then the Tutor should warlock very tightly, but not so to cause discomfort, but enough to retard the blood slightly. Again they should dance round, chanting, then scourge with light, steady, monotonous, slow strokes. It is very good that the pupil may see them coming (this may be arranged from position, or if a big mirror is available, this can be used with excellent effect) as this has the effect of passes, and helps greatly to stimulate the imagination, and it is important that they be not hard, the object being not to do more than draw the blood to that part and so away from the brain. This with the tight warlocking, which should be warricked, slows down the circulation of the blood, and t he passes soon induce a drowsi ness and a stupor. The tutor should watch for this. As soon as the aspirant sleeps, the scourging should cease. The tutor should also watch that the pupil become not cold, and if they struggle or become distressed, they should be at once awakened. (Note: if it cannot be arranged for the pupil to see, the wand may be used, for a time, then return to scourging.)

[4] Do not be discouraged if no results come after two or three attempts. It will come, when both are in the right state. When you get some result, then results will come more quickly. Soon some of the ritual may be shortened, but never neglect to invoke the Goddess, and the Mighty Ones, or to form the Circle and do everything rightly. And for good and clear results, it is ever better to do too much ritual than too little.

[5] It hath been found that this practice doth often cause a fondness between aspirant and tutor, and 'tis a cause of better results if this be so. If for any reason it is undesirable that there be any great fondness between aspirant and tutor, this may be easily avoided, by both parties from the onset firmly resolving in their minds that if any doth ensue, it shall be that of brother and sister or parent and child. And it is for this reason that a man may only be taught by a woman and a woman by a man, a nd that man and man, and woman and woman, should never attempt these practices together. And may all the Curses of the Mighty Ones be on any who make the attempt.*

[6] Remember, the Circle, properly constructed, is ever necessary to

prevent the power released from being dissipated. It is also a barrier against any disturbances of mischievous forces, for to obtain good results you must be free from all disturbances. Remember that darkness, points of light gleaming amid the surrounding dark, incense, and the steady passes by a white arm are not stage effects. They are the mechanical implements which start the suggestions, which later unlocks the knowledge that it is p ossible to obtain the divine ecstasy, and so attain knowledge and communion with the Divine Goddess. When once you have attained this, Ritual is not needed, as you may attain the state of ecstasy at will, but till then, or if you having attained this yourself, and wish to bring a companion to this state of joy, ritual is best.

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B.9. Power (1953)

Power is latent in the body and may be drawn out and used in various ways by the skilled. But unless confined in a circle it will be swiftly dissipated. Hence the importance of a properly constructed circle. Power seems to exude from the body via the skin and possibly from the orifices of the body; hence you should be properly prepared. The slightest dirt spoils everything, which shows the importance of thorough cleanliness. The attitude of mind has great effect, so only work with a spirit of reverence. A little wine taken and repeated during the ceremony, if necessary, helps to produce power. Other strong drinks or drugs may be used, but it is necessary to be very moderate, for if you are confused, even slightly, you cannot control the power you evoke. The simplest way is by dancing and singing monotonous chants, slowly at first and gradually quickening the tempo until giddiness ensues. Then the calls may be used, or even wild and meaningless shrieking produces power. But this method inflames the mind and renders it difficult to control the power, though control may be gained through practice. The scourge is a far better way, for it stimulates and excites both body and soul, yet one e asily retains control. The Great Rite is far the best. It releases enormous power, but the conditions and circumstances make it difficult for the mind to maintain control at first. It is again a matter of practice and the natural strength of the operator's will and, in a lesser degree, of those of his assistants. If, as of old, there were many trained assistants present and all wills properly attuned, wonders occurred. Sorcerors chiefly used the blood sacrifice; and while we hold this to be evil, we cannot deny that this method is very efficient. Power flashes forth from newly shed blood, instead of exuding slowly as by our method. The victim's terror and anguish add keenness, and even quite a small animal can yield enormous power. The great difficulty is in the human mind controlling the power of the lower

animal mind. But sorcerers claim they have methods for effecting this and that the difficulty disappears the hig her the animal used, and when the victim is human disappears entirely. (The practice is an abomination but it is so.) Priests know this well; and by their auto-da-fs, with the victims' pain and terror (the fires acting much the same as circles), obtained much power. Of old the Flagellants certainly evoked power, but through not being confined in a circle much was lost. The amount of power raised was so great and continuous that anyone with knowledge could direct and use it; and it is most probable that the classical and heathen sacrifices were used in the same way. There are whispers that when the human victim was a willing sacrifice, with his mind directed on the Great Work and with highly skilled assistants, wonders ensued bu t of this I would not speak.

B.10. Properly Prepared. (1953)

Naked, but sandals (not shoes) may be worn. For initiation, tie hands behind back, pull up to small of back, and tie ends in front of throat, leaving a cable-tow to lead by, hanging down in front. (Arms thus form a triangle at back.) When initiate is kneeling at altar, the cable-tow is tied to a ring in the altar. A short cord is tied like a garter round the initiate's left leg above the knee, with ends tucked in. Another is tied round right ankle and ends tucked in so as to be out of the way while mov ing about. These cords are used to tie feet together while initiate is kneeling at the altar and must be long enough to do this firmly. Knees must also be firmly tied. This must be carefully done. If the aspirant complains of pain, the bonds must be loosened
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slightly; always remember the object is to retard the blood flow enough to induce a trance state. This involves slight discomfort, but great discomfort prevents the trance state; so it is best to spend some little time loosening a nd tightening the bonds until they are just right. The aspirant alone can tell you when this is so. This, of course, does not apply to the initiation, as then no trance is desired; but for the purpose of ritual it is good that the initiates be bound firmly enough to feel they are absolutely helpless but without discomfort.

B.11. The Meeting Dance. (1953)

The Maiden should lead. A man should place both hands on her waist, standing behind her, and alternate men and women should do the same, the Maiden leading and they dance following her. She at last leads them into a right-hand spiral. When the center is reached (and this had better be marked by a stone), she suddenly turns and dances back,

kissing each man as she comes to him. All men and women turn likewise and dance back, men kissing girls and girls kissing men. All in time to music, it is a merry ga me, but must be practices to be done well.
Note, the musicians should watch the dancers and make the music fast or slow as is best. For the beginners it should be slow, or there will be confusion. It is most excellent to get people to know each other at big gatherings.

B.12. To Leave the Body. (1953)

'Tis not wise to strive to get out of your body until you have thoroughly gained the Sight. The same ritual as to gain the Sight may be used, but have a comfortable couch. Kneel so that you have your thigh, belly, and chest well supported, the arms strained forward and bound one on each side, so that there is a decided feeling of being pulled forward. As the trance is induced, you should feel a striving to push yourself out of the top of your head. The scourge should be given a dragging action, as if to drive or drag you out. Both wills should be thoroughly in tune, keeping a constant and equal strain. When trance comes, your tutor may help you by softly calling your name. You will probably feel yourself drawn out of your body as if through a narrow opening, and find yourself standing beside your tutor, looking at the body on the couch. Strive to communicate with your tutor first; if they have the Sight they will probably see you. Go not far afield at first, and 'ti s better to have one who is used to leaving the body with you. A note: When, having succeeded in leaving the body, you desire to return, in order to cause the spirit body and the material body to coincide, THINK OF YOUR FEET. This will cause the return to take place.

B.13. The Working Tools (1953)

There are no magical supply shops, so unless you are lucky enough to be given or sold tools, a poor witch must extemporize. But when made you should be able to borrow or obtain an Athame. So having made your circle, erect an altar. Any small table or chest will do. There must be fire on it (a candle will suffice) and your book. For good results incense is best if you can get it, but coals in a chafing dish burning sweet-smelling herbs will do. A cup if you would have cakes and wine, and a platter with the signs drawn into the same in ink, showing a pentacle. A scourge is easily made (note, the scourge has eight tails and five knots in each tail). Get a white-hilted knife and a wand (a

sword is not necessary). Cut the marks with Athame. Purify

everything, then consecrate your tools in proper form and ever be properly prepared. But ever remember, magical operations are useless unless the mind can be brought to the proper attitude, keyed to the utmost pitch. Affirmations must be made clearly, and the mind should be inflamed with desire. With this frenzy of will, you may do as much with simple tools as with the most complete set. But good and especially ancient tools have their own aura. They do help to bring about that reverential spirit, the desire to learn and develop your powers. For this reason witches ever try to obtain tools from sorcerers, who, being skilled men, make good tools and consecrate them well, giving them mighty power. But a great witch's tools also gain much power; and you should ever strive to make any tools you manufacture of the finest materials you can obtain, to the end that they may absorb your power the more easily. And of course if you may inherit or obtain another witch's tools, power will flow from them. It is an old belief that the best substances for making tools are those that have once had life in them, as opposed to artificial substances. Thus wood or ivory is better for a wand than metal, which is more appropriate for knives or swords. Virgin parchment is better than manufactured paper for talismans, etc. And things which have been made by hand are good, because there is life in them.

B.14. Skyclad (1953)

It is important to work naked from the start, so it becometh as second nature, and no thought of "I have no clothes" shall ever intrude and take your attention from the work. Also, your skin being so accustomed to unconfinement, when power is given off the flow is more easy and regular. Also, when dancing you are free and unconfined. . . . And the greatest of all, the touch of the body of your beloved thrills your inmost soul, and so your body gives out its utmost power; and then it is most important of all that there is not the slightest thing to divert the attention, for then the mind must seize and mold the power generated, and redirect it to the desired end with all the force and frenzy of the imagination. It has been said that no real knowledge may be gained our way, that our practices are such that they can only lead to lust; but this is not really so. Our aim is to gain the inner sight, and we do it the most natural and easy way. Our opponents' aim is ever to prevent man and woman from loving, thinking that everything that helps or even permits them to love is wicked and vile. To us it is natural, and if it aids the Great Work it is good. 'Tis true that a couple burning with a frenzy for knowledge may go straight to their goal, but the average couple have not this fire. We show them the way, our system of props and aids (i.e., magic ritual). A couple working with nothing but lust will never attain in any case; but a couple who

love each other dearly should already be sleeping together, and the first frenzy of love will have passed, and their souls will already be in sympathy. If the first time or two they do stay a while to worship Aphrod ite, 'tis only a day or two lost, and the intense pleasure they obtain only leads them again to the mysteries of Hermes, their souls more attuned to the great search. Once they have pierced the veil they will not look back. This rite may be used as the greatest of magics if it be done with both partners firmly fixing their minds on the object and not thinking of sex at all. That is, you must so firmly fix your mind on your object that sex and all else are naught. You inflame your will to such an extent that you may create a strain on the astral such that events happen.
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C.1. A Revision of the Casting Procedure (1957)

ALL ARE PURIFIED

[1] Magus consecrates salt and water.

[2] High Priestess kneels at Altar, takes up Sword, says, "I conjure thee, O Sword of Steel, to serve me as a defence in all Magical Operations. Guard me at all times against mine enemies, both visible and invisible. Grant that I may obtain what I desire in all things wherein I may use Thee, Wherefore do I bless Thee and invoke Thee in the names of Aradia and Cernunnos." Gives Sword to Magus.

[3] Magus kneeling hands her vessel of consecrated Water and Aspergillum. He Casts the Circle, three circles, on the lines marked out, starting at the East and returning to the East. High Priestess follows, Asperging Circle (sprinkling it to purify it) and all present and finally herself. Then she goes round again censing it. (Everyone in the circle must be sprinkled and censed.) She returns vessel, etc., to Magus, who places them on altar, or convenient place, and hands her Sword [handwritten].

[4] She walks slowly round Circle, saying, "I conjure Thee, O Circle of Space, that thou be a Boundary and a Protection and a meeting place between the world of Men and that of the Dread Lords of the OUTER SPACES, that Thou be cleansed, Purified, and strengthened to be a Guardian and a Protection that shall preserve and contain THAT POWER which we so earnestly desire to raise within thy bounds this night, wherefore do I bless thee and entreat thee to aid me in the endeavor, in the names of Aradia and Cernun nos." Hands sword to Magus [handwritten].

[5] Magus then summons the Mighty Ones as usual.

[6] High Priestess stands in front of Altar (which may be pushed back for this). High Priestess assumes Goddess position (arms crossed). Magus kneeling in front of her, draws pentacle on her body with Phallus-headed Wand, Invokes (Drawing down the Moon), "I Invoke and beseech Thee, O mighty MOTHER of all life and fertility. `By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee' to descend into the body of thy servant and High Priestess (name)." (The Moon hav ing been drawn down, i.e., link established, Magus and all male officers give fivefold kiss; all others bow.)

[7] High Priestess in Goddess position says, arms crossed,

"Mother, Darksome and Divine,Mine the Scourge and Mine the Kiss,The Five-point Star of Love and Bliss; Here I charge ye in this Sign. (Opens out Arms to pentacle position)

Bow before my Spirit bright (All bow)
Aphrodite, Arianrhod,Lover of the Horned God,
Queen of Witchery and Night.

Diana, Brigid, Melusine,
Am I named of old by men,
Artemis and Cerridwen,
Hell's dark mistress, Heaven's Queen.
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Ye who ask of me a boon,
Meet ye in some hidden shade,
Lead my dance in greenwood glade
By the light of the full moon.

Dance about mine altar stone,
Work my holy magistry,
Ye who are fain of sorcery,
I bring ye secrets yet unknown.

No more shall ye know slavery
who tread my round the Sabbat night.
Come ye all naked to the rite
In sign that ye are truly free.

Keep ye my mysteries in mirth,

Heart joined to heart and lip to lip.
Five are the points of fellowship
That bring ye ecstasy on Earth.

No other law but love I know;
By naught but love may I be known,
And all that liveth is my own:
From me they come, to me they go.

C.2. The Prose Charge (1957)

THE CHARGE, to be read while the initiate stands, properly prepared before the Circle.

[Magus]: Listen to the words of the Great mother, who was of old also called among men, Artemis, Astarte, Dione, Melusine, Aphrodite, Cerridwen, Diana, Arianrhod, Bride, and by many other names.

[High Priestess]: "At mine Altars the youth of Lacedaemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is full. Then ye shall assemble in some secret place and adore the spirit of Me who am Queen of all Witcheries. There ye shall assemble, ye who are fain to learn all sorcery, yet who have not won its deepest secrets. To these will I teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really fre e, ye shall be naked in your rites, and ye shall dance, sing, feast, make music, and love, all in my praise.' "For mine is the ecstasy of the Spirit, and mine is also joy on earth. For my Law is Love unto all beings. "Keep pure your highest ideals. Strive ever towards it. Let naught stop you or turn you aside. "For mine is the secret which opens upon the door of youth; and mine is the cup of the Wine of Life: and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. "I am the Gracious Goddess who gives the gift of Joy unto the heart of Man. "Upon Earth I give the knowledge of the Spirit Eternal, and beyond death I give peace and freedom, and reunion with those who have gone before. Nor do I demand aught in sacrifice, for behold, I am the Mother of all things, and my love is poured out upon earth."

[Magus]: Hear ye the words of the Star Goddess, She in the dust of whose feet are the hosts of Heaven, whose body encircleth the universe.

[High Priestess]: "I who am the beauty of the green earth; and the White
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Moon amongst the Stars; and the mystery of the Waters; and the desire of

the heart of man. I call unto thy soul: arise and come unto me. "For I am the Soul of nature who giveth life to the Universe; `From me all things proceed; and unto me, all things must return.' Beloved of the Gods and men, thine inmost divine self shall be enfolded in the raptures of the infinite. "Let my worship be within the heart that rejoiceth, for behold: all acts of love and pleasure are my rituals; and therefore let there be Beauty and Strength, Power and Compassion, Honour and Humility, Mirth and reverence within you. "And thou who thinkest to seek me, know that thy seeking and yearning shall avail thee not unless thou know the mystery, that if that which thou seekest thou findest not within thee, thou wilt never find it without thee, for behold; I have been with thee from the beginning, and I am that which is attained at the end of desire."

C.3. CAKES AND WINE. (1957)

High Priestess seated on Altar, God position.

Magus, kneeling, kisses her feet, then knees, bows with head below her knees, extends arms along her thighs, and adores.

Magus fills cup and offers it to High Priestess, who, holding Athame between palms, places point in cup.

Magus says: "As the Athame is the male, so the cup is the female, and conjoined they bring blessedness."

High Priestess lays Athame aside, and takes Cup and drinks, gives Cup to server, who puts a little in each glass.

Magus presents Pentacle with cakes to High Priestess, saying, "Oh Queen most secret, bless this food unto our bodies, bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perpetual happiness".

High Priestess blesses them with Athame, takes Cake and eats, while the Magus gives her the Cup again and kisses knees and adores.

All sit as Witches, and invite High Priestess to join them.

C.4. The Sabbat Rituals (1957)

Spring equinox

The symbol of the wheel should be placed on the altar upright, decked

with flowers, flanked with burning candles. The Cauldron, containing spirits, is in the east. Magus in west, High Priestess in east with Phallic wand or pinecone-tipped wand, or broomstick, or riding pole, broom upwards.
High Priestess lights Cauldron, saying,

"We kindle fire this day!
In the presence of the Holy Ones:Without malice, without jealousy, without envy.
Without fear of aught beneath the sun.But the High Gods.

Thee we invoke: O light of life:Be thou a bright flame before us:
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Be thou a guiding star above us:Be thou a smooth path beneath us;

Kindle thou in our hearts within,A flame of love for our neighbor, To our foes, to our friends, to our kindred all:To all men on this broad Earth.

O merciful son of Cerridwen, From the lowest thing that liveth
To the name that is highest of all."

High Priestess draw pentacle upon Magus with wand, kiss, gives it to him. He does likewise. They lead the dance round the circle, all couples leaping burning fire. The last couple as the fire goes out should be well-purified three times, and each should give Fivefold Kiss to all of opposite sex.

Cakes and wine.

If the people will, the Cauldron dance can be done again, many times, or other games can be played.

Summer Solstice

Form circle. Invoke, Purify. Cauldron is placed before altar filled with water, wreathed with summer flowers. The people, men and women alternately, stand round circle. High Priestess stands in north, before Cauldron, holding raised wand, which should be Phallic or tipped with a pinecone (anciently the thyrsus) or a riding pole or a broomstick, invokes the sun.

"Great One of Heaven, Power of the Sun, we invoke thee in thine ancient names, Michael, Balin, Arthur, Lugh, Herne. Come again, as of old, into

this thy land. Lift up thy shining spear of light to protect us. Put to flight the powers of darkness, give us fair woodlands and green fields, blossoming orchards and r ipening corn. Bring us to stand upon thy hill of vision, and show us the path to the lovely realms of the gods."

High Priestess draws invoking pentacle on Magus with wand.

Magus comes forward sunwise and takes wand with kiss, plunges wand into Cauldron and holds it upright, saying, "The spear to the Cauldron, the lance to the Grail, spirit to flesh, man to woman, sun to earth." He salutes High Priestess over Cauldron, then rejoins people, still bearing wand.

High Priestess takes aspergillum, stands by Cauldron, says, "Dance ye about the Cauldron of Cerridwen the Goddess, and be ye blessed with the touch of this consecrated water, even as the sun, the lord of light, arriveth in his strength in the sign of the waters of life."

The people dance sunwise about the altar and Cauldron, led by Magus bearing wand. High Priestess sprinkles them lightly as they pass her.

Ritual of cakes and wine.

Any other dances, rites, or games as the Priestess and people wish.

Autumn equinox
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The altar should be decorated with symbols of autumn, pine cones, oak sprigs, acorns, or ears of corn, and should have fire or burning incense on it as usual. After usual purification, the people stand round, men and women alternately. Magus at west of altar in God position.

High Priestess stands at east of altar, facing him, and reads the incantation.

"Farewell, O Sun, ever returning light. The hidden god, who ever yet remains. He departs to the land of youth, through the gates of death, to dwell enthroned, the judge of gods and man. The horned leader of the hosts of air. Yet, even as stand unseen about the circle the forms of the Mighty Lords of the Outer Spaces,. So dwelleth he, `the lord within ourselves'. So dwelleth he within the secret seed, the seed of new reaped grain, the seed of flesh, hidden in the earth, the marvellous seed of the stars.

`In him is life, and life is the light of men [John 1:4],' that which was never born and never dies. Therefore the Wicca weep not, but rejoice."

The High Priestess goes to the Magus with a kiss. He lays aside Athame and scourge, and kisses her. The High Priestess hands him her wand, which should be Phallic, or a branch tipped with a pinecone, Or a riding pole, or a broomstick (anciently the thyrsus). They lead the dance, she with a systrum or rattle, he with wand, the people falling in behind them, dancing three times round the altar. Then the candle game is played.

Cakes and wine.

Great Rite if possible.

Dances and games.

Winter Solstice

Form circle in usual manner, invoking the Mighty Ones.

The Cauldron of Cerridwen is placed in the circle at the south wreathed with holly, ivy, and mistletoe, with fire lighted within it. There should be no other light except for the candles on the altar and about the circle.

After all are purified, the Moon should be drawn down.

Then the High Priestess stands behind the Cauldron in pentacle position, symbolizing the rebirth of the sun. The people, man and woman alternately, stand round the circle. The Magus stands facing the High Priestess with a bundle of torches, or candles, and the book of words of the incantation. One of the officers stands beside him with a lighted candle, so that he may have light to read by.

The people begin to slowly move round the circle sunwise. As each passes him the Magus lights his candle or torch from the fire in the Cauldron, which may be simply a candle, till all have lighted candles or torches. Then the people dance round slowly as he reads the

incantation. (A real fire must now be kindled in the Cauldron.)

Queen of the Moon, Queen of the Sun. Queen of the Heavens, Queen of the Stars.

Queen of the Waters, Queen of the Earth. Who ordained to us the child of promise:

It is the Great Mother who gives birth to him, He is the Lord of Life who is born again, Darkness and tears are set behind,And the star of guidance comes up early.

Golden sun of hill and mountain illumine the land, illumine the world, illumine the seas, illumine the rivers,Grief be laid, and joy be raised.

Blessed be the Great Mother, Without beginning, without ending, To everlasting, to eternity, I O. Evohe, Blessed be."

The dance commences slowly, in rhythm with the chant, all taking up the call "I. O. Blessed be." The Priestess joins dance and leads them with a quicker rhythm. The cauldron with burning fire is pushed so that the dancers leap or step over it, in couples. Whichever couple is passing it as it goes out, should be well-purified, three times each, and may pay any amusing forfeit as the High Priestess may ordain. Sometimes the cauldron is relighted several times for this purpose.

C.5 The Eightfold Path or Ways. (1957)

1. Meditation or concentration, actually by the firm knowledge that you can and will succeed -- forming a clear picture in your mind or your requirements.

2. Trance states, Clairvoyance, Projection of the Astral etc.

3. Drugs, Wine, Incense.

4. Dance, Performing Rites with a purpose.

5. Chants, Spells etc.

6. Blood control (Cords etc), Breath control.

7. Scourge

8. The Great Rite

N.B.

The great thing is to combine as many of these paths into the one operation. No 1 must be in all -- for if you have no clear picture of what you wish and no certainty you will not succeed -- 'tis useless. No 2 can be combined with this easily. Nos 3, 4, and 5 are all good preliminaries- also 6 and 7; but No 3 is dangerous and therefore if possible should be avoided, except for incense, which is harmless if too much is not used.

The best combination is Nos. 1, 4, 5 and 7, for small purposes, with no 8 if great force is necessary. Also a combination of 1, 6 and 7 is good 3051

if more can not be done; this if properly performed leads to No. 2.

C.6. The First-Degree Initiation (1957)

Draw Circle with Magic Sword or Athame.

Sprinkle with Exorcised Water.

Go round Circle with Magic Sword or Athame, Saying, "I conjure thee, O Circle of Power, that thou beest as a Boundary and a Protection to contain the magic power which I will raise within thy bounds. So do I bless thee, in the names of Aradia and Cernunnos."

Go round, saying at East, South, West, and North, "I summon, stir, and call thee up, ye Mighty Ones of the East (South, West, North), to witness the rites and to guard the circle."

Magus draws down Moon on High Priestess.

Read Charge, then say, "O thou who standest on the threshold between the pleasant world of men and the dread domains of the lords of the outer spaces, hast thou the courage to make the assay?" (Place point of the Magic Sword or Athame to Postulant's heart.) "For I say verily it were better to rush on my blade and perish than to make the attempt with fear in thy heart."

Postulant: "I have two perfect words: perfect love, and perfect trust."

Say, "All who have are doubly welcome."

Entering position: "I give you a third to pass you through this dread

door." Gives it [kiss].

Lead Postulant sunwise to south of altar, and say, "O thou who hast declared intent to become one of us, hear then that which thou must know to do. Single is the race of men and of Gods; from a single source we both draw breath, but a difference of power in everything keeps us apart, for we are as nothing, but the Gods stay forever. Yet we can, in greatness of minds, be like the Gods, though we know not to what goal by day or in the night Fate has written that we shall run. Beyond all seas and Earth's la st boundaries, beyond the Spring of night and the Heavens' vast expanse, there lies a majesty which is the domain of the Gods. Thou who would pass through the Gates of Night and Day to that sweet place, which is between the worlds of men and the domains of the Lords of the outer spaces, know that unless there is truth in thy heart, thy every effort is doomed to failure. HEAR THEN THE LAW: that thou lovest all things in nature; that thou shalt suffer no person to be harmed by thy hands or in thy mind; that thou walkest humbly in the ways of men and the ways of the Gods. Also it is the law that contentment thou shalt learn, through suffering, and from long years and from nobility of mind and of purpose, FOR THE WISE NEVER GROW OLD. Their minds are nourished by living in the daylight of the Gods, and if among the vulgar some discoveries should arise concerning some maxims of thy belief in the Gods, so do thou, for the most part, keep silent. For there is a great risk that thou mayest straightway vomit up th at which thou hast not digested, and when someone shall say to thee, "Thou knowest naught," and it bites thee not, then knowest thou that thou hast begun the work. And as sheep do not bring their food to the shepherd to

show how much they have eaten, but digesting inwardly their provender, bear outwardly wool and milk, even so, do not thou display the maxims to the vulgar, but rather the works that flow when they are digested. Now there is the ordeal." [This speech was added after about 1960.]

Tie cord around Postulant's right ankle, leaving ends free; say, "Feet neither bound nor free."

Leading postulant, proclaim at four quarters, "Take heed, ye Lords of the Watchtowers of the East (South, West, North), that (name) is properly prepared to be made a priestess and a witch."

Three times round the Circle with Dance step and chant.

Place Postulant in East; say, "Kneel."

Postulant kneels.

Strike eleven knells on bell; say, "Rise. In other religions the postulant kneels while the priest towers above him, but in the Art Magical we are taught to be humble, and so we kneel to welcome them, and we say:

"Blessed be the feet that have brought you in these ways [kiss];

"Blessed be the knees that shall kneel at the sacred altar [kiss];

"Blessed be thy womb (or organ of generation), without which we would not be [kiss];

"Blessed be thy breasts, erected in beauty and in strength [kiss];

"Blessed be thy lips, which shall utter the sacred names [kiss].

"Before ye are sworn, art willing to pass the ordeal and be purified?"

Postulant "I am."

Take measure: height (tie knot); around head (tie knot); around heart (tie knot); around hips (tie knot). Prick postulant's thumb; catch blood on measure. Place measure on altar. Have postulant kneel, tie postulant's feet together, and secure cable tow to altar. Three strokes on bell. Say, "Art ready to swear that thou wilt always be true to the Art?"

Postulant "I am."

Strike seven times on bell and say, "Thou must first be purified." Scourge 3, 7, 9, 21.

Say, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy brothers and sisters of the Art?"

Postulant "I am."

"Then say after me: I, (name), in the presence of the mighty ones of the outer spaces, do of my own free will most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be

to a proper person, properly prepared, within such a circle as I am in

now, and that I will never deny the Secrets to such a person if they be vouched for by a brother or Sister of the Art. All this I swear by my hopes of a future life, and may my weapons turn against me if I break this my solemn oath."

Loosen cords from ankles and from altar, and remove blindfold; assist to rise.

"I hereby sign thee with the triple sign [the point-down triangle formed by touching the genitals, the right breast, the left breast, and the genitals again.] I consecrate thee with oil. I consecrate thee with wine. I consecrate thee with my lips, Priest (Priestess) and Witch."

Remove Cords [kiss].

"I now present to you the working tools. First the magic sword. With this, as with the athame, thou canst form all magic circles, dominate, subdue, and punish all rebellious spirits and demons, and even persuade angels and good spirits. With this in your hand, you are ruler of the circle." [kiss]

"Next I present to you the athame. This is the true witches' weapon, and has all the powers of the magic sword." [kiss]

"Next I present the white-handled knife. Its use is to form all instruments used in the Art. It can only be used in a magic circle." [kiss]

"Next I present the wand. Its use is to call up and control certain angels and genie to whom it would not be meet to use the sword or athame." [kiss]

"Next I present the pentacle. This is for the purpose of calling up the appropriate spirits." [kiss]

"Next I present the censer of incense. This is used to encourage and welcome good spirits, and to banish evil spirits." [kiss]

"Next I present the scourge. This is a sign of power and domination. It is also used to cause purification and enlightenment, for it is written, `To learn you must suffer and be purified.' [kiss]

Art willing to suffer to learn?"

Postulant: "I am."

"Next and lastly I present the cords. They are of use to bind the sigils of the art, also the material basis. Also they are necessary in the oath." [kiss]

"I now salute you in the names of Aradia and Cernunnos, Newly made Priestess and Witch."

Lead round and proclaim to four quarters, "Hear, ye Mighty Ones, (name) has been consecrated a priestess of the Goddess."

Now present new Witch to coven members. All should kiss and hug new
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Witch as welcome into membership.

To close circle proclaim to four quarters, "Ye Mighty Ones of the East (South, West, North), I thank you for attending and, ere ye depart for your lovely realms, I say hail and farewell."

C.7. The Second-Degree Initiation (1957)

Form Circle in usual manner, invoking the Mighty Ones at the Four Quarters. The Initiate should be properly prepared and bound with the Cords.

All are purified, including Initiate.

Circle once, proclaiming at the Four Quarters: "Hear Ye Mighty Ones, . . . (N), a duly consecrated Priestess and Witch is now properly prepared to be made a High Priest and Magus (High Priestess and Witch Queen)."

Circle three times, with dance step and chant.

Initiate then kneels before the Altar and is secured with the Cords.

Priestess or Magus: "To attain to this sublime Degree it is necessary to suffer and be purified. Art willing to suffer to learn?"

Initiate: "I am."

Priestess or Magus: "I purify thee to take this great oath rightly".

Strike three strokes upon the bell. Scourge 3, 7, 9, 21. "I now give

thee a new name: . . ." [kiss]

"Repeat thy new name after me, saying, `I, . . ., swear, upon my mother's womb and by mine honour among men and my brothers and sisters of the Art, that I will never reveal to any at all any of the secrets of the Art, except it be to a worthy person, properly prepared, in the center of a Magic Circle such as I am now in. This I swear by my hopes of salvation, my past lives and my hopes of future ones to come and I devote myself and my measure to utter destruction if I break this my solemn Oath.'"

Kneel.

Place Left Hand under Initiate's Knee and Right Hand on Head, thus forming Magic Link, saying: "I will all my power into thee."

WILL.

Loose, assist to rise.

Consecrate: "I consecrate thee with oil [on genitals, right breast, left hip, right hip, left breast, genitals), I consecrate thee with wine, I consecrate thee with my lips, High Priest and Magus (High Priestess and Witch Queen)." Loose remaining cords. [kiss]

"You will now use the working tools in turn, "First the Magic Sword (Form Circle) [kiss]

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"Second the Athame. (Form Circle) [kiss]

"Third the White-Handled Knife (use) [kiss] "Fourth the Wand. (Wave to 4 Quarters) [kiss]

"Fifth the Pentacle. (Show to 4 Quarters) [kiss]

"Sixth the Censer. (Circle, cense) [kiss]

"Seventh the Cords. (Use) [kiss]

"Eighth the scourge: for learn, in witchcraft you must ever give as you receive, but ever triple. So where I gave thee 3, return 9; where I gave 7, return 21; where I gave 9, return 27; where I gave 21, return 63." (Use, 9, 21, 27, 63; i.e., 120 in all [kiss])

"Thou hast obeyed the law. But mark well, when thou receivest good, so equally art bound to return good threefold."

The Priestess or Magus is then loosed from the cords and says: "Having learned thus far, you must know why the Wicca are called the Hidden Children of the Goddess".

Then the Legend of the Goddess is either read or acted out. If it is possible to act it out, the new Initiate may take one of the parts. One of the Coven should act as Narrator, and another as Guardian of the Portal. The Priestess, or another woman, may act the part of the Goddess, and the Magus, or another man, may act the part of the God. The Priestess -- or whoever is taking the part of the Goddess -- takes off her necklace and lays it on the Altar. Then she goes outside the circle and is dressed in a veil and jewellery. The Magus -- or whoever is taking the part of the God -- is invested with a horned crown and girds on a sword, which he draws and stands in the God position with sword and scourge, by the altar.

Narrator: "In ancient times our Lord, the Horned One, was, as he still is, the Consoler, the Comforter; but men knew him as the Dread Lord of Shadows -- lonely, stern, and hard. Now our Lady the Goddess had never loved, but she would solve all mysteries, even the mystery of Death -- and so she journeyed to the Nether Lands. The Guardians of the Portals challenged her:"

(The Priestess -- or whoever is taking the part of the Goddess -- advances to the side of the Circle. Whoever is taking the part of the Guardian of the Portal challenges her with the Sword or Athame.)

Narrator: "`Strip off thy garments, lay aside thy jewels, for naught may ye bring with ye into this our land'. So she laid down her garments and her jewels and was bound, as are all who enter the realms of Death the Mighty One".

(The Priestess takes off the veil and the jewellery and lays them down outside the Circle. The Guardian of the Portal binds her with the Cords and brings her inside the Circle.)

Narrator: "Such was her beauty that Death himself knelt and laid his sword and crown at her feet and kissed her feet."

(The Magus -- or whoever is playing the part of the God -- comes forward

and lays the Horned Crown and the Sword at the Priestess's feet and kisses her feet)

Narrator: "Saying, `Blessed be thy feet that have brought thee in these ways. Abide with me, but let me place my cold hand on thy heart'. And she replied, `I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?' `Lady,' replied Death, `'Tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace and strength, so that they may return. But you, you are lovely. Return not; abide with me.' But she answered, `I love thee not.' Then said Death, `An you receive not my hand on your heart, you must receive Death's scourge.'"

(The Magus rises and takes up the Scourge from the Altar.)

Narrator: "`It is fate, better so,' she said, and she knelt."

(The Priestess kneels before the altar, and the Magus uses the scourge 3, 7, 9, 21.)

Narrator: "And Death scourged her tenderly, and she cried, `I feel the pangs of love'. And Death raised her, and said, `Blessed be,' and he gave her the Fivefold Kiss, saying, `Thus only may you attain to joy and knowledge'."

(The Magus raises the Priestess, gives her the Fivefold Kiss and unties the cords)

Narrator: "And he taught her all the Mysteries and gave her the necklace, which is the Circle of Rebirth."

(The Magus takes the Priestess's necklace from the Altar and replaces it about her neck. The Priestess takes up the Sword and the Horned Crown from the floor, where the Magus placed them, and gives them back to him. Then he stands as before by the Altar, in the position of the God, and she stands by his side in the pentacle position, as Goddess)

Narrator: "And she taught him the mystery of the sacred cup, which is the cauldron of rebirth. They loved and were one; and he taught her all the Magics. For there be three great mysteries in the life of man -- love, death, and resurrection in a new body -- and magic controls them all. To fulfill love you must return at the same time and place as the loved one, and you must meet and know and remember and love them again. But to be reborn you must die and be ready for a new body; to die you

must be born; without love you may not be born -- and these be all the magics. And our Goddess ever inclineth to love and mirth and happiness, and guardeth and cheriseth Her hidden children in life; and in death she teacheth the way to have communion, and even in this world She teacheth them the Mystery of the Magic Circle, which is placed between the worlds."

The Priestess or Magus then replaces the Sword, Crown, Scourge, etc., upon the Altar, and taking the new Initiate by the hand and holding the Athame in the other, passes once round the Circle, proclaiming at the Four Quarters, "Hear, Ye Mighty Ones, . . . hath been duly consecrated High Priest and Magus (or High Priestess and Witch Queen)."
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C.8. The Third-Degree Initiation (1957)

Magus gives Fivefold Kiss.

Magus: "Ere we proceed with this sublime degree, I must beg purification at thy hands."

High Priestess binds Magus and ties him down to the altar. She circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet.

Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, "Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar."

Magus scourges High Priestess with three, seven, nine, and 21 strokes.

Magus kisses her feet. "Ere I dare proceed with this sublime degree, I must again beg purification at thy hands."

She binds and scourges him.

Note: if High Priestess has not performed this rite before, he says, "Here I reveal to you a great mystery." [Kneel and place couch in position so as to face north.]

Assist me to build
As the Mighty One willed,
An Altar of praise,

From beginning of days,
Thus doth it lie,
Twixt the points of the sky,
For thus it was placed
When the Goddess embraced
The Horned One, Her Lord,
Who taught her the word,

[Priestess lies down in such a way that her vagina is approximately at the center of the circle]

Which quickened the womb,
And conquered the Tomb.
Be thus as of yore,
The Shrine we adore, [kiss]
The feast without fail,
The life-giving Grail, [kiss]
Before it uprear
The Miraculous Spear,
And invoke in this sign
The Goddess divine. [kiss]

Invoke: "Thou who at moon of night doth reign,
Queen of the starry realm above,
`Not unto Thee may we attain
Unless Thine Image be of Love.'[kiss]

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By moon-rays silver shaft of power,
By green leaf breaking from the bud,
By seed that springeth into flower,
By life that courseth in the blood.[kiss]

By rushing wind and leaping flame,
By flowing water and green earth,
Pour us the wine of our desire
From out Thy Cauldron of Rebirth. [kiss]

Here may we see in vision clear
The Secret Strange unveiled at length,
The wondrous Twin-Pillars rear
Erect in Beauty and in Strength. [kiss breasts]

Altar of Mysteries manifold,
The Sacred Circle's central point,
Thus do I sign thee as of old,
With kisses of my lips anoint.

(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips, & 5 points*, with oil, wine, & kisses)

Open for me the Secret Way,
The pathway of intelligence,
Between the Gates of Night and Day,
Beyond the bounds of time and sense.

Behold the Mystery aright,
The Five True Points of Fellowship,
Here where the Lance and Grail unite,
And feet and knees and breast and lips."

Magus and High Priestess: "Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods."

(Exchange Names.)

C.9. The Witches' Chant or Rune (1957)

Darksome night and Shining Moon,
East, then South, then West, then North,
Harken to the Witches Rune:
Here come I to call thee forth.

Earth and Water, Air and Fire,
Wand and Pentacle and Sword,
Work ye unto my desire,
Harken ye unto my word.

Cords and Censer, Scourge and knife,
Powers of the Witches Blade,
Waken all ye into life,
Come ye as the Charm is made:

Queen of Heaven, Queen of Hell,
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Horned Hunter of the Night,

Lend your power unto the Spell,
Work my will by Magic Rite.

If chant is used to reinforce a work already begun, end with this:

By all the power of land and sea, by all the might of moon and sun,

What is my will- "So mote it be,"What I do say- "It shall be done."

C.10. Consecrating Tools (1957)

(Note: if possible lay any new weapon touching an already consecrated one, Sword to sword, Athame to Athame, etc.)

[1] Prepare Circle and purify. All tools must be consecrated by a man and a woman, both as naked as drawn swords; they must be purified, clean, and properly prepared.

[2] Place tool on pentacle on altar. Magus sprinkles it with salt and water. Witch passes it through smoke of incense, replaces it on pentacle. Touching with already consecrated weapon, they say the First Conjuration.

[2a] For sword or athame, say "I conjure thee, O Sword (or Athame) of Steel, that thou servest me for a strength and a defence in all magical operations, against all mine enemies, visible and invisible, in the names of Aradia and Cernunnos. I conjure thee anew by the Holy Names Aradia and Cernunnos, that thou servest me for a protection in all adversities, so aid me."

[2b] For any other tool, say, "Aradia and Cernunnos, deign to bless and to consecrate this [tool], that it may obtain necessary virtue through thee for all acts of love and Beauty."

[3] Again they sprinkle and cense, and say the Second Conjuration:

[3a] For sword or athame, say, "I conjure thee, O Sword [Athame] of Steel, by the Great Gods and the Gentle Goddesses, by the virtue of the Heavens, of the Stars, of the Spirits who preside over them, that thou mayest receive such virtues that I may obtain the end that I desire in all things wherein I shall use thee, by the power of Aradia and Cernunnos."

[3b] For any other tool, say, "Aradia and Cernunnos, bless this instrument prepared in thine honour." (For the scourge or cords, add,

"That it may only serve for a good use and end, and to thy Glory.")

[4] All instruments when consecrated should be presented to their User by giving the [point-down triangle] sign salute (if they are working in the 1st degree, or the sign of the higher degree if they are working that.)

[5] Then the one who is not the owner should give the Fivefold Kiss to the owner. For the final kiss, the tool should be placed between the breasts, and the two workers should embrace for as long as they feel like, it being held in place by their bodies. The new owner should use it immediately, i.e., cast (trace) Circle with Sword or Athame, wave
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wand to 4 quarters, cut something with white-handled knife, etc. Cords and scourge should be used at once.

The tool should be kept in as close connection as possible to the naked body for at least a month, i.e., kept under pillow, etc. When not in use, all tools and weapons should be put away in a secret place; and it is good that this should be near your sleeping place, and that you handle them each night before retiring. Do not allow anyone to touch or handle any of your tools until they are thoroughly impregnated with your aura; say, six months or as near as possible. But a couple working together may own the same tools, which will be impregnated with the aura of both.

D.1 The Old Laws (1961)

[A] The Law was made and Aredan of old. The law was made for the Wicca, to advise and help in their troubles. The Wicca should give due worship to the Gods and obey their will, which they Aredan, for it was made for the good of the Wicca, As the [5] Wicca's worship is good for the Gods, For the Gods love the Wicca. As a man loveth a woman, by mastering her, so the Wicca should love the Gods, by being mastered by them. And it is necessary that the Circle, which is the Temple of the Gods, should be truly cast and purified, that it [10] may be a fit place for the Gods to enter. And the Wicca should be properly prepared and purified, to enter into the presence of the Gods. With love and worship in their hearts they shall raise power from their bodies to give power to the Gods, as has been toughed us of old, [15] For in this way only may man have communion with the Gods, for the Gods cannot help man without the help of men.

[B] And the High Priestess shall rule her Coven as representative of the

Goddess, and the High Priest shall support her as the representative of the God, And the High Priestess shall choose whom she [20] will, if he have sufficient rank, to be her High Priest), For the God himself, kissed her feet in the fivefold salute, laying his power at the feet of the Goddess, because of her youth and beauty, her sweetness and kindness, her wisdom and Justice, her humility and generosity. So he resigned his lordship to her. But the Priestess should [25] ever mind that all power comes from him. It is only lent when it is used wisely and justly. And the greatest virtue of a High Priestess is that she recognizes that youth is necessary to the representative of the Goddess, so that she will retire gracefully in favour of a younger woman, Should the Coven so decide in Council, For the true [30] High Priestess realizes that gracefully surrendering pride of place is one of the greatest of virtues, and t hat thereby she will return to that pride of place in another life, with greater power and beauty.

[C] In the days when Witchdom extended far, we were free and worshipped in Alther Greatest Temples, but in these unhappy times [35] we must hold our sacred mysteries in secret. So it be Aredan, that none but the Wicca may see our mysteries, for our enemies are many, And torture looseth the tongues of many. It be aredan that each Coven shall not know where the next Coven bide, or who its members are, save the Priest and Priestess, [40] That there shall be no communication between them, save by the Messenger of the Gods, or the Summoner. Only if it be safe, may the Covens meet, in some safe place, for the great festivals. And while there, none shall say whence they come, or give their true names, to the end that, if any are tortured, in their agony, they can [45] not tell if

they know not. So it be Aredan that no one may tell any not of the Craft who be of the Wicca, nor give any names, or where they bide, or in any way tell anything which can betray any to our foes, nor may they tell where the Covenstead be, or where is the Covendom, [50] or where be the meeting s or that there have been meetings. And if any break these laws, even under torture, The Curse of the Goddess shall be upon them, so they never reborn on earth, And may they remain where they belong, in the Hell of the Christians.

[D] Let each High Priestess govern her Coven with Justice and [55] love, with the help of the advice of the elders, always heeding the advice of the Messenger of the Gods, if he cometh. She will heed all complaints of brothers, and strive to settle all differences among them, but it must be recognized that there be people who will ever strive to force others to do as they will. [60] They are not necessarily evil, and they often do have good ideas, and such ideas should be talked over in council. And

if they will not agree with their brothers, or if they say, "I will not work under this High Priestess," it hath always been the old law to be convenient for the brethren, and to void disputes, any of the Third [65] may claim to found a new Coven because they live over a league from the Covenstead, or are about to do so. Anyone living within the Covendom wishing to form a new Coven, to avoid strife, shall tell the Elders of his intention and on the instant void his dwelling and remove to the new Covendom. Members of the old Coven may join the New one when it be formed, but if they do, must utterly void the old Coven. The Elders of the New and the Old Covens should meet in peace and brotherly love, to decide the new boundaries. Those of the Craft who dwell outside both Covendoms may join either indifferent, but not both, though all may, if the Elders [75] agree, meet for the Great Festivals, if it be truly in peace and brotherly love. But splitting the coven oft means strife, so for this reason these laws wer e made of old, And may the curse of the Goddess be on any who disregard them. So be it aredan.

[E] If you would Keep a book let it be in your own hand of write. [80] Let brothers and sisters copy what they will, but never let the book out of your hands, and never keep the writings of another, for if it be found in their hand of write, they well may be taken and Engined. Each should guard his own writings and destroy it whenever danger threatens. Learn as much as you may by heart, and when danger is [85] past, rewrite your book an it be safe. For this reason, if any die, destroy their book if they hav e not been able to, for an it be found, 'tis clear proof against them, And our oppressors well know, "Ye may not be a witch alone" So all their kin and friends be in danger of torture. So ever destroy anything not necessary. [90] If your book be found on you. 'tis clear proof against you alone. You may be engined. Keep all thoughts of the Craft from your mind. Say you had bad dreams; a devil caused you to write it without your knowledge. Think to yourself, "I know nothing. I remember nothing. I have forgotten everything." Drive this [95] into your mind. If the torture be too great to bear, say, "I will confess. I cannot bear this torture. What do you want me to say? Tell me and I will say it." If they try to make yo u speak of the brotherhood, Do NOT, but if they try to make you speak of [100] impossibilities, such as flying through the air, consorting with the Christian Devil, or sacrificing children, or eating men's flesh, to obtain relief from torture, say, "I had an evil dream. I was not myself. I was crazed." Not all Magistrates are bad. If there [105] be an excuse they may show mercy. If you have confessed aught, deny it afterwards; say you babbled under torture, you knew not what you did or said. If you are condemned,

fear not. The Brotherhood is powerful. They may help you to escape, if

you stand steadfast, but if you betray aught, there is no hope for you, in this [110] life, or in that which is to come. Be sure, if steadfast you go to the pyre, Dwale will reach you. You will feel naught. You go but t o Death and what lies beyond, the ecstasy of the Goddess.

[F] 'Tis probable that before you are engined, Dwale will reach you. [115] Always remember that Christians fear much that any die under torture. At the first sign of swoon, they cause it to be stopped, and blame the tormenters. For that reason, the tormenters themselves are apt to feign to torment, but do not, so it is best not to die at first. If Dwale reaches you, 'tis a sign that you have a friend somewhere. [120] You may be helped to escape, so despair not. If the worst comes, and you go to the pyre, wait till the flames and smoke spring up, bend your head over, and breath in with long breaths. You choke and die swiftly, and wake in the arms of the Goddess.

[G] To void discovery, let the working tools [125] be as ordinary things that any may have in their houses. Let the Pentacles be of wax, so they may be broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write the names and signs on them in ink before consecrating them and wash it off immediately after. Do not Bigrave them, [130] lest they cause discovery. Let the colour of the hilts tell which is which.

[H] Ever remember, ye are the Hidden Children of the Gods. So never do anything to disgrace them. Never boast, Never threaten, Never say you would wish ill to anyone. If you or any not in the Circle speak of the Craft, [135] say, "Speak not to me of such. It frightens me. 'Tis evil luck to speak of it." For this reason: the Christians have spies everywhere. These speak as if they were well affected, as if they would come to Meetings, saying, "My mother used to go to worship the Old Ones. I would that I could go myself."* To these ever deny all knowledge. [140] But to others ever say, "'Tis foolish men talk of witches flying through the air; to do so they must be light as thistledown," and "Men say that witches all be bleared-eyed old crones, so what pleasure can there be in witch meetings such as folk talk on?" Say, "Many wise men now say there be no such creatures." Ever [145] make it a jest, and in some future time, perhaps the persecution will die, and we may worship safely again. Let us all pray for that happy day.

[I] May the blessings of the Goddess and the God be on all who keep these laws which are Aredan.

[J] If the Craft hath any Appanage, let all brothers guard it, and help to keep it clear and good for the Craft, and let all justly guard all

monies of the Craft. But if some brothers truly wrought it, 'tis right that they have their pay, an it be just, an this be not taking [5] money for the use of the Art, but for good and honest work. And even the Christians say, "A labourer is worthy of his hire." But if any brothers work willingly for the good of the craft without pay, 'tis but to their greater honour. So it be Aredan.

[K] If there be any disputes or quarrels among the brethren, the [10] High Priestess shall straight convene the Elders and enquire into the matter, and they shall hear both sides, first alone, then together, and they shall decide justly, not favouring the one side or the other, ever recognizing that there be people who can never agree to work under

others, but at the same time there be some people who [15] cannot rule justly. To those who ever must be chief, there is one answer, "Void the Coven and seek an other, or make a Coven of your own, taking with you those who will to go." To those who cannot rule justly, the answer be, "Those who cannot bear your rule will leave you," for none may come to meetings with those with whom they are at [20] variance; so, an either cannot agree, get hence, for the Craft must ever survive. So it be Aredan.

[L] In the olden days when we had power, we could use our Arts against any who ill-treated any of the Brotherhood, but in these evil times, we may not do so, for our enemies have devised a burning [25] pit of everlasting fire, into which they say their God casteth all the people who worship him, except it be the very few who are released by their priests' spells and Masses, and this be chiefly by giving money and rich gifts to receive his favour, for their Alther Greatest God [Greatest God of all] is ever i
n need of Money. [30] But as our Gods need our aid to make fertility for men and crops, So the God of the Christians is ever in need of man's help to search out and destroy us.
Their priests tell them that any who get our help or our cures are damned to the Hell forever, so men be mad for the terror of it. But they make men [35] believe that they may scape this hell if they give victims to the tormenters. So for this reason all be forever spying, thinking, "An I can but catch one of the Wicca I will scape this fiery pit." But we have our hidels, and men searching long and not finding say, "there be none, or if they be, they be in a far country."
[40] But when one of our oppressors die, or even be sick, ever is the cry, "This be Witches Malice," and the hunt is up again. And though they slay ten of their people to one of ours, still they care not; they have many thousands, while we are few indeed. So it is Aredan that none

shall use the Art in any way to do ill [45] to any, howevermuch they have injured us. And for long we have obeyed this law, "Harm none" and nowtimes many believe we exist not. So it be Aredan that this law shall still continue
to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any to do ill or harm any. [50] But they may, after great consultations with all, use the Art to prevent or restrain Christians from harming us and others, but only to let or constrain them and never to punish, to this end. Men say, "Such an one is a mighty searcher out and persecutor of Old Women whom he deemeth to be Witches, [55] and none hath done him Skith [harm], so this be proof they cannot, o
r more truly, that there be none," For all know full well that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died [60] because they were scolding old women, so much so that men now say that only old women are witches, and this be to our advantage, and turns suspicion away from us. In England 'tis now many a year since a witch hath died the death, but any misuse of the power might raise the Persecution again; so never break this law, [65] however much you are tempted, and never consent to its being broken. If you know it is being broken in the least, you must work strongly against it, and any High Priestess or High Priest who consents to it must be immediately deposed, for 'tis the blood of the Brethren they endanger. Do good, an it be safe, and only if [70] it be safe, for any talk may endanger us.

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[M] And strictly keep to the Old Law, never accept money for the use of the art. It is Christian priests and sorcerers who accept money for the use of their Arts, and they sell Dwale and evil love spells and pardons to let men scape from their sins. [75] Be not as these. Be not as these. If you accept not money, you will be free of temptation to use the Art for evil causes.

[N] You may use the Art for your own advantage, or for the advantage of the Craft, only if you be sure you harm none. But ever let the Coven debate the matter at length. Only if all are satisfied that none may be harmed [80] may the Art be used. If it is not possible to achieve your ends one way without harming any, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breach this law. So it be aredan.

[O] 'Tis adjudged lawful an anyone need a house or land, an none will

[85] sell, to incline the owner's mind to be willing to sell, provided it harmeth him not in any way, and that the full worth is paid, without haggling. Never bargain or cheapen anything which you buy by the Art. So it be Aredan.

[P] It is the Old Law and the most important of all Laws [90] that no one may do or say anything which will endanger any of the Craft, or bring them in contact with the law of the land, or the Law of the Church or any of our persecutors. In any disputes between the brethren, no one may invoke any laws but those of the Craft, or any Tribunal but that of the Priestess and the Priest and the [95] Elders. And may the Curse of the Goddess be on any who so do. So it be Aredan.

[Q] It is not forbidden to say as Christians do, "There be Witchcraft in the Land," because our oppressors of old made it Heresy not to believe in Witchcraft, and so a crime to deny it, which thereby put [100] you under suspicion. But ever say "I know not of it here, perchance they may be, but afar off. I know not where." But ever speak so you cause others to doubt they be as they are. Always speak of them as old crones, consorting with the Devil and riding through the air. But ever say, "But how may men ride through the air an they be not [105] as light as thistledown?" But the curse of the Goddess be on any who cast any suspicion on any of the Brotherhood, or speaks of any real meeting place, or where any bide. So it be Aredan. [R] Let the Craft keep books with the names of all Herbs which are good for man, and all cures, that all may learn. But keep [110] another book with all the Banes [poisons] and Apies. and let only the elders and trustworthy people have this knowledge. So it be Aredan. [S] And may the Blessings of the Gods be on all who keep these Laws and the Curses of both God and Goddess be on all who break them So it be Aredan. [The following two sections were added after 1960.] [T] Remember the Art is the secret of the Gods and may only be used in earnest and never for show or vainglory. Magicians and Christians may taunt us, saying, "You have no power. Do magic before our eyes. Then only will we believe," seeking to cause us to betray our Art before them. Heed them not, for the Art is holy, and may only be used in need. And the curse of the Gods be on any who break this law. [U] It ever be the way with women, and with men also, that they ever seek new love, nor should we reprove them for this, but it may be found to disadvantage the Craft, as so many a time it has happened that a High Priest or High Priestess, impelled by love, hath departed with their love; that is, they have left the coven. Now, if a High Priestess wishes to resign, she may do so in full Coven, and this resignation is

valid. But if they should run off without resigning, who may know if

they may not return w ithin a few months? So the law is, if a High Priestess leaves her coven, but returns within the space of a year and a
day, then she shall be taken back, and all shall be as before. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away. If she returns not at the end of a year and a day, then shall the coven elect a new High Priestess. Unless there be a good reason to the contrary. The person who has done the work should re ap the benefit of the reward, Maiden and deputy of the High Priestess.

D.2. The Verse Charge (1961)

I the Mother, darksome and divine,
Say to thee, Oh children mine
(All ye assembled at mine Shrine),
Mine the scourge and mine the kiss
The five-point star of love and bliss
Here I charge ye in this sign. (Assume Goddess position.)

All ye assembled here tonight
Bow before my spirit bright
Aphrodite, Arianrhod, Lover of the Horned God,
Mighty Queen of Witchery and night

Astarte, Hecate, Ashtaroth, Dione,
(Morrigan, Etain, Nisene),
Diana, Brigid, Melusine,
Am I named of old by men, Artemis and Cerridwen,
Hell's dark mistress, Heaven's Queen.

(Whene'er trouble comes anoon)
All who would learn of me a Rune
Or would ask of me a boon, Meet ye in some secret glade
Dance my round in greenwood shade,
by the light of the full moon.

(In a place wild and lone)
With the comrades alone
Dance about my altar stone.
Work my holy Magistry,Ye who are fain of sorcery,
I bring ye secrets yet unknown.

(Whate'er troubles come to thee),
No more shall ye know slavery

Who give due worship unto me,
Who tread my round on Sabbat-night. Come ye all naked to the rite,
In token ye be truly free.

I teach the mystery of rebirth,
Keep ye my mysteries in mirth
Heart joined to heart, and lip to lip,
Five are the points of fellowship
That bring ye ecstasy on Earth.

I ask no offerings, do but bow,
No other law but love I know,
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By naught but love I may be known,
All that liveth is mine own
From me they come, to me they go.

D.3. Casting and Charging (1961)

[1] Forming Circle. Light candles.

1. Draw Circle with Magic Sword or Athame.

2. Sprinkle with consecrated water.

3. Cense.

4. Say, "I conjure thee, O Circle of Power, that thou be a Boundary and a Protection and a meeting place between the world of men and the realms of the Mighty Ones, A Guardian and a Protection that shall preserve and contain the Power which we shall raise within thee, Wherefore do I Bless and Consecrate thee."

5. Say "I summon, Stir, and Call Thee up, Ye Mighty Ones of the (East, South, West, North) To witness the Rites and to guard the Circle."

[2] Closing Circle.

Say, "Mighty Ones of the (East, South, West, North), I thank you for attending, and ere you depart for your lovely realms, I say Hail and Farewell."

[3] Consecration of Water and Salt.

Touch water with Athame, saying, "I exorcise thee, O Creature of Water, that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, In the names of Aradia and Cernunnos."

Touching Salt with Athame, say, "Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth hencefrom and let all good enter herein. Wherefore I bless thee that thou mayest aid me, In the names of Aradia and Cernunnos."

[4] Drawing Down the Moon.

"I invoke Thee and call upon Thee, Oh Mighty Mother of us All, Bringer of all Fruitfulness. By Seed and Root, by Stem and Bud, by Leaf and Flower and Fruit, by Life and Love, Do We invoke Thee to descend upon the body of Thy servant and Priestess (name)."

High Priest and other men give Fivefold Kiss. Women all bow.

D.4. Forming the Circle. (1961)

FORMING THE CIRCLE.

[1] Must have a man and a woman, properly prepared, i.e., naked.

[2] Mark a circle nine feet across on the floor with chalk, etc. The best way is to get a string. Tie 2 loops four foot, six inches apart. Put one loop over a nail or something in the center. Put chalk in the
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other and run it round. If you can't make marks on the floor, put furniture, etc., round to form it. Have a table, etc., as an Altar, with all tools, etc., on it. Have a bowl of water, and some salt.

[3] Place Athame on the bowl of water. Say, "I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm in the name of Aradia and Cernunnos. But ever mind that Water purifies the body, but the scourge purifies the soul."

[4] Then place Athame on the salt. Say, "Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth hencefrom, and let all good enter herein. Wherefore I bless thee that thou mayest aid me, in the name of Aradia and Cernunnos.

[5] Then trace Circle on the lines you have marked out, starting at the

East and returning to the East. (Always go round the circle with your Right hand to the Altar. Never go Widdershins.) Then put the Salt into the water. and go round the circle again, sprinkling it to purify it. Then go round again censing it. (Everyone in the circle must be sprinkled and censed.)

[6] Then go to the East, Sword or Athame in hand. Draw an invoking pentacle in the Air, starting at the top and going to the lefthand corner, saying, "I summon, and call thee up, O Ye Mighty ones of the East, to guard the Circle and witness our rites." Then holding the point of sword or Athame upwards, do the same to the south, west, and north, and return to the center, to the south of the Altar.

[7] Then each girl should bind her man, hands behind back and cable Tow to neck. He should kneel at altar, and be scourged. When all men are thus "purified," they purify the girls in turn. No one may be in the circle without being thus purified.

[8] Then do whatever work wanted.

[9] When closing the Circle, the High Priestess, or whoever she tells to do it, saying, "Hail, ye mighty ones of the East. I thank you for attending, and ere ye depart for your lovely realms, We say, Hail and Farewell."

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* Gardner appended this paragraph to the Craft Laws in the early 1960s.

* Gardner appended this paragraph to the Craft Laws in the early 1960s.

* These are shown by a drawing to be: genitals, left foot, right knee, left knee, right foot, and back to genitals.

* My Lady Epona points out that this is precisely what Charles Cardell had claimed; that is, this paragraph is a response to Cardell, and so it was probably inserted into the Craft Laws after the run-in with the Cardells and Olive Green in 1959. This again is an indication that Gardner did not promulgate the Craft Laws as a document for the Book of Shadows until about 1960, when Mr. Q was initiated.

HHHH

Reading List: 2L, 2V

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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypical impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of

meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or
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set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the _Scroll of Set_ or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the _Scroll_ and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set,

pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different
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responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even

our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question
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then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as

fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified

through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point
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had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censing of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli.
Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use
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symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words

with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

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In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those

symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalic correspondences, while members from the Wiccan background couldn't care less about the Qabalic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-pylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?{fn 1}

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

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Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book _Signs and Symbols around the World_, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake, those that barely miss being Awake, down to the almost somnabulent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consiously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is uncon
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scious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so -- most often after everyone is already in trouble -- he makes people Think, and in the end he generally gets everyone out of trouble by thinking.

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To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol, something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's _Man and his Symbol_ was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and
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philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples _were_ temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually
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existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.
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Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contraditory, most of it is useful. We certainly must hesitate to consider this

mythology as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed
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nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (_RT_ entries are from _The Ruby Tablet of Set_.)

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Crowley, Aleister, _The Book of Thoth_. 9L (TS-4).

De Lubicz, Isha Schwaller, _Her-Bak_. 2L (TS-1).

De Lubicz, Isha Schwaller, _Symbol and the Symbolique_. 2V (TS-4).

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Jung, Carl G., _Man and his Symbols_. Garden City: Doubleday & Co., 1964, 1968. Also NY: Dell Publishing Co., 1968, and London: Aldus Books, 1964.

Menschel, Robert, "Remanifestation: A Symbolic Syntheses", _RT_ IT.II.B.3.e.(2).

Menschel, Robert, "Tarot Primer", _RT_ IT.II.B.3.e.(3).

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Regardie, Israel, _777 and Other Qabalistic Writings of Aleister Crowley_. 9M (TS-4).

Schaefer, Heinrich, _Principles of Egyptian Art_. 2R (TS-4).

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Footnote:
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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

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the other gods, and is the patron of the sem ritual. His cult titles include "Great of Magic" and "Eternal". There is indeed evidence that Set is set apart from other gods to die (Bonnet's commentaries on the Pyramid texts).

The astronomical cult, which placed the afterlife in the region of the Northern heavens -- particularly in and around the constellation of the Great Bear was replaced in the Fourth dynasty by a growing sun cult centering on Re and Horus. The great stellar monument that Imhotep designed were replaced by the solar pyramids of the Fourth and Fifth dynasty's. (Notably Cheops took no chances in the great Pyramid's design -- although outwardly a solar monument he had a hole bored through the stones aligned with the position of Alpha Draconis (a star in the Great Bear called Thuban = "the Subtle One" a Set cult title?) just in case that was where his ka was heading.

During the next few dynasties (4 - 17), Set is generally ignored. His functions are absorbed into other gods. Thoth picks up the attributes of magic, Osiris picks up the attributes of Mysterious time _djet_ as opposed to exoteric time _neheh_. Set keeps his attributes a storm and stellar god, and gradually comes to be associated with all night fears -- nightmares, desert fiends, and bad animals such as the hippo and the jaguar of the South. He is mentioned in a famous 12th dynasty writing called _The Discourse of a man with his ba_ in which his solar aspect IAA is referred to. Bikka Reed has a great translations of this text.

In the 18th dynasty a remarkable Pharoah Hatshepsut reintroduced the worship of Set by building a Temple dedicated to him and Horus the Elder at Ombos. This marked a strong interest in Set's eternal nature, for

example in Hatshepsut is the prophecy (which she had placed in her tomb at Der el-Medina) that "She will not only enjoy the days of Horus, but the days of Set will be added to her span."

She was also interested in the antinomian nature of the Set cult -- in fact she preformed one of the most scandalous acts available to a woman -- she acted as a man. This early feminist clearly found Set, a great archetype to Work with. Set was popular among her family until the Kingship of Akhenaton (may he be reborn forever drowning in the jaws of Sobek the crocodile god).

The very militaristic pharaohs of the Nineteenth dynasty, who were probably descended form a family of Set priests at Tanis, delighted in

Set both in his militaristic role and as God of Foreign places. Ramses II for example called himself the Son of Set. The Set cult too was very popular with foreigners coming to live in Egypt. His worship has always been connected with the outsider.

The Twentieth Dynasty began by looking very favorably on this god, as is shown in the name of its founder Setnakt, "Set is Mighty." There is also considerable evidence that the set cult was favored among artisans of the time (see Romer's _Ancient Lives_, Henry Holt, 1984, and if you've got as copy of Stephen Quirk's _Ancient Egyptian Religion_ check out the beautiful Stella of Aapehty -- probably the most beautiful surviving example of Setian art).

By the end of the Twentieth Dynasty, as the funerary cult of Osiris became the dominate force in popular Egyptian religion,more and more, Set as the murderer of Osiris became the Evil One. In fact by the Twenty Sixth dynasty it was a common practice to disfigure any representations of Set. He became --for all practical purposes the Christian devil. Some scholars have even derived the name Satan from Set-Hen, a cult title meaning the Majesty of Set, but I am dubious of this particular derivation.

However Set was not down for the count. During the Ptolemaic period Set, merged with the Greek titan Typhon, became the figure for the _goes_ or sorcerer to use. After Hermes the most often invoked god in the Magical papyri is Set-Typhon. This entity was used to bring spirit helpers (bird would fly down and announce that the magician was now under the protection of a god -- a popular Typhonic practice outside of Egypt as well see Morton Smith's _Jesus the Magician_). Set was also the god to invoke to send dreams, perform healings on the head or spinal column, and to cause enmity between enemies.

There seems to be a few common threads running through the Set cult: the quest for immortality, antinomianism, and the practice of magic. Perhaps this is why Michael Aquino's current Temple of Set finds this figure so appealing as an archetype for the Left Hand Path. Like Hatshepsut before Aquino has Opened the Mouth of this ancient god, and the articulation of the Principle of Isolate Intelligence is available to us today.

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Organizations:

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. "The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance."

The Ring of Troth P.O. Box 18812; Austin TX 78760 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning - 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil. Due to the resignation of Thorsson and several other members of the High Rede (i.e. Board of Directors) the Ring is currently in reorganization, and it appears that it will emerge much stronger than before.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magickal properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that "its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated"

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

Magazines:

Vor Tru - $12/year. The Journal of the Asatru Alliance (see above

address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc.

Idunna - $24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, etc.

Mountain Thunder - $15/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on relgious issues of Heathenry, scholarly stuff, reviews, and opinion.

Uncle Thorr's Newsletter - $12/year, P.O. Box 080437; Staten Island NY 3086

10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Kindreds:

American Church of Theodish; 107 Court St, Suite 131; Watertown NY 13601 (Anglo Saxon Theodism)

Am Church of Theodish West; 9353 Otto St; Downey CA 90241

Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance)

Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972

Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth)

Mountain Moot; P.O. Box 328; Elizabeth CO 80107

Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422

Northern California Kindred; P.O. Box 445; Nevada City CA 95959

Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160

Oak Rune Kindred; P.O. Box 3392; Galveston TX 77552

Raven Kindred; P.O. Box 970; Amherst MA 01004-0970

Skelland Kindred; P.O. Box 7608; Clearwater FL 34618

Thorr's Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308

Torwald Kindred; 1630 30th St #266; Boulder CO 80301

Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901

Wulfing Kindred; P.O. Box 18237; Chicago IL 60618 (Asatru Alliance)

Yggdrasil Kindred; 1709 West Midvale Village Dr; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

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Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor's Hammers and statuary.

HHHH

D1: Ta muid anseo leis na Deithe a adhradh.
D2: We are here to honor the Gods.
D1: A Dheithe, an Airde, a Thabharthoiri ar Bheatha - eistigi agus freagairt orainn!
D2: O Gods, High Ones, Givers of Life - hear and answer us!

Processional song:

We come from the mountains,
Living in the mountains,
Turn the world around.

We come from the oceans,
Living in the oceans,
Turn the world around.

We come from the fire,
Living in the fire,
Turn the world around.

We come from the breezes,
Living in the breezes,
Turn the world around.

Settling song:

She changes everything she touches,
And everything she touches changes.

Tree Meditation:

When e'er we stand in a sacred place
Beneath the Sun's or Moon's bright face,
In a circle's rim or shady grove,
Our spirits go to the Gods we love.

Let all our minds go clear and free,
and form the image of a treee,
A youthful sapling of the glade,
Whose budding branches cast no shade.

Around this tender, supple youth,
Are seen its sturdy forbearers growth,

Those forest Elders strong and wise,
Who nurture those of lesser size.

So close your eyes, and in your mind
Become one of the spirit kind.
Cast off your cares and disbelief,
and enter tree from root to leaf.

3089

Relax and breathe and center will,
Then let the peace within you swell
Until it is a thing profound.
Now send it deep in the ground.

In every little tender root
Feel water flow, and and then transmute;
The sap will flow through ever vein,
Our links to our ancestors regain.

Now let the sap rise in a flood,
And race to every branch and bud;
Each branch extend into the air,
Each leaf unfold in green so fair.

The gentle zephers toss each bough,
And to you calming breaths endow,
While rays of golden summer light
Give warmth and lend their power's might.

Let water rise and fire descend,
And lively air the branches bend;
Thus firmly planted in the Earth,
The elements give us rebirth.

Now let the green entwine,
And form our sacred grove devine.
With branch and root our circle form,
And magic from mundane transform.

We all are rooted just the same,
We feel the same supernal flame,
We drink the water free to all,
We hear the gentle airy call.

Now let us feel our spirits surge,
And into one great spirit merge
To let the Lord and Lady know
That we are ready below.

And let us all link hand to hand,
Before all of the gods we stand,
And in this hallowed space we start
To show all that is in our heart.

HHHH

Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Manannon!

D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!

or

D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!

HHHH

So harken unto us.
You are the Cauldron now in our grove;
Earth-Mother inspire us.
O fire of love, O fire of life;
Please Bridget, come to us!

Triad invocations and consecrating of the waters:

Nature: Fill main chalice with whiskey and secondary chalice with water. Hold them up and say:

D2: O spirits of the old times and of this place, our companions, our teachers, hallow these waters. Share with us the renewal of the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all...Behold the waters of life.

D1: A sprideanna na seanaimsire, agus na haite seo, a chomhghuaillithe,a mhuinteori, beannaigi na h-uisci seo duinn. Roinnigi orainn athbheochan na Talun. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse...Seo iad uisci na beatha!

Sip from each chalice and passes to D2 then to sunwise (left), saying:

Behold the waters of life.

Asperging song/chant (Fur and Feathers) for while waters being passed.

Fur and feather and scale and skin,
Different without, the same within.
Many of body but one of soul,
Through all creatures, the Gods made whole.
(repeat nine times)

3092

Ancestors:

D2: O people of the old times, our ancestors, our kindred, hallow these waters. Share with us the bond of life upon the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the

waters of life!

D1: A sheana, a shinseara, a mhuintir, beannaigi n h-uisci seo duinn. Roinnigi orainn ceangal na beatha ar Talamh. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse .... Seo iad uisci na beatha!

Asperging song/chant:

It's the blood of the ancients,
That runs through our veins.
And the forms pass,
But the Circle of Life remains.

Gods as a whole:

D2: O Gods of the old times, our mothers, our fathers, hallow these waters. Share with us your power to regenerate the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the waters of life!

D1: A Dheithe na seanaimsire, a mhaithreacha, a aithreacha, beannaigi na h-uisci seo duinn. Roinnigi orainn bhur gcumhacht le go nginfeadh muid an Domhan. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse ... Seo iad uisci na beatha!

Asperging song/chant:

Mother I feel You under my feet. Mother I hear your heart beat.
Mother I feel You under my feet. Mother I hear your heart beat.
Father I see You where the eagle flies. Spirit going to take me higher.
Father I see You where the eagle flies. Spirit going to take me higher.

Praise offerings and major power raising:

The sacrifice: (see FESTNAME.TXT for diety names of holidays)

D2: Our praise goes up with thee on the wings of eagles; our

voices are carried up to thee on the shoulders of the winds. Hear now, o Name, o Name, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

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D1: Teann ar moladh suas chugat ar sciathain iolar; beitear ar nglortha suas chugat ar ghuailne na gaoithe. Eistigi anois, a..., an ..., mas e bhur dtoil e, agus sinn ag ofrail na h-iobairte seo ar son na beatha. Glacaigi lei, mas e bhur dtoil e, agus glanaigi ar gcroithe, ag roinnt arainn do chuid siochana is do bheatha.

The Omen:

D2: Have you accepted our sacrifice of life and human effort?
D1: Give unto us an omen!

Possible repitition of Praise offerings and Omen seeking, if needed.

D1: Rejoice! The NAME and NAME have accepted our sacrifices!

Meditation on personal needs:

Repetition on group needs: done by D1 & D2

Induction of Receptivity:

D1: Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?
D2: The waters of life.
D1: From whence do these waters flow?
D2: From the bosom of the Earth-Mother, the ever changing All-Mother.
D1: And how do we honor this gift that causes life?
D2: By partaking of the waters of life.
D1: Has the Earth Mother given forth of Her bounty?
D2: She has.
D1: Then give me the waters!

Final consecration and sharing:

D1: A NAME, an NAME, Eistigi agus freagairt orainn! Bean- naigi na h-uisci seo duinn. Muide do chlann, a mhol thu, agus anois iarrann muid ort leigheas, beannachtai, cumhacht agus tinfeadh... Seo iad uisci na beatha!

D2: O NAME, O NAME, hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration .... Behold the waters of life!

Passing song/chant:

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me,
All one in many parts,
A single fire of flaming hearts!

Meditation on reception of blessings and reinforcement of group bonds:

3094

Affirmation of success:

D1: NAME and NAME have Blessed us!

D2:Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts, let us return to the realm of mortals, to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we invited here today.

Thanking of the Entities involved:

D2: O NAME and NAME,
D1: A NAME, an NAME,
D2: We thank you!
D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,
D1: A Dheithe na seanaimsiri -

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,
D1: A sheana, a shinseara, a mhuntir -

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,
D1: A sprideanna na seanaimsire, agus na haite seo -

All: Go raibh maith agaibh!

D2: O Bridget, Fire of Life and Fire of Love, Mother of Bards and Goddess of inspiration, we thank you.
D1: A Bhrid, a Thine Bheatha agus a Thine Ghra, a Mhathair na Bardai agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates:

D2: O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. Now let the Gates Between the Worlds be closed!
D1: A Oghma, a Thairna na nGeatai, a Thairna an Fheasa, go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

or

D2: O Mhannon, we thank you. Now let the Gates Between the Worlds be closed!
D1: A Mannonon go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

3095

Reversing the Tree meditation:

Our sacred grove the Gods do love,
The Earth beneath, the sky above,
But now this ritual must end,
Toward our home and hearthstone fend.

Again we cleat our mind and heart;
The branches shrink and pull apart.
The roots untie and backward turn,
And spirit fire less brightly burns.

Let water sink, let fire go,
Let gentle zephers homeward flow,
And as if in a cleansing rain
Become a single tree again.

Then from this solitary tree
Your soul breaks loose, a being free.
Your body calls, your spirit flies,
Returns, you slowly open your eyes.

Libation:

D1: To thee we return this portion of thy bounty, o NAME our Mother, even as we must someday return unto thee.

Final Benediction:

D1: Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.

D2: We have finished this ceremony!
D1: So be it!
All: Biodh se!

Recessional song/chant: Walk with Wisdom

Walk with wisdom
from this hallowed place.
Walk not in sorrow,
our roots shall ere embrace.
May Strength be your brother,
and Honor be your friend.
and Luck be your lover until we meet again.

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HHHH

member, ask ahead of time what will be done. SHould there be something in the explanation, or in the set-up of the ritual area which bothers you, just quietly don't participate in the ritual. 3. Ask the person(s) officiating at a ritual before you place anything in the ritual area; wear clothing or tools which might be considered unusual; or add private energy workings to the ritual being done. 4. Never just walk out of a cast ritual circle. Ask someone in the group sponsoring the ritual to cit you a door if your really and truly absolutely have to leave. 5. Don't make comments on the ritual, its leaders or the amount or quality of the energy raised during the ritual unless such opinions are asked for by the leaders. Save it for your friends, privately,after the ritual is over. 6. Vegetarians, Vegans, Strict Carnivores, Diabetics, and any others with very strong food preferences: no one minds your asking quietly and politely "Which dishes have meat (sugar, spices, hot pepper, etc.)in them?" When planning a meal for mixed Pagan/Wiccan groups, it is strongly suggested that at least some of the dishes be vegetarian, sugar-free, relatively non-spicy etc. At all times, within and without the ritual context, always provide an alternative to alcoholic beverages. 7. While many people have become far less secretive about their membership in a Pagan group, it is never, EVER, permissible to "blow someones cover". Do not ever call a friend or acquaintance by their Pagan name or mention their membership in a mundane situation. It is also bad manners - and a symptom of social climbing - to call an individual by his/her mundane name in a Pagan situation. It always reminds me of an extra calling John Wayne "The Duke" at a local bar. 8. Whether you drink, take drugs or indulge in other similar behavior is completely your own business. It is always wrong to urge such behavior on any other individual. The majority of serious Pagan groups absolutely do NOT allow anyone under the influence of drugs or alcohol to participate in ritual. Do not be offended of you are turned away for this reason. If you are taking a psycho-active drug for a medical reason it is very wise to check with the ritual leader(s) so they will understand and can advise

you if they feel the ritual might be harmful to you. 9. Just because most Pagans/Wiccans are under 40 and in reasonably good physical condition, never assume that everyone is. Rituals and gatherings should be planned so that those with physical problems aren't barred totally from participation. Particularly in ritual, be aware that many more people than you might think are "mobility disabled." Group ritual should take place in an accessible area and some thought should be given to designating a safe place for those not taking part in dancing to stand or sit. Please be alert to anyone to whom help would be welcome. Help them to find a campsite which minimizes walking - to the ritual area, to the privies, to the eating area - whatever. Help them pitch their camp.

Don't make them feel unwelcome - most handicapped people have worked extra hard on their magickal skills and may be able to add a great deal to the power in ritual and to the success of the gathering. 10. When at any sort of gathering, please be thoughtful. Particularly please observe true quiet after midnight. No one minds if you and others want to stay up all night talking or whatever. Everyone else minds a great deal if you stay up talking and laughing loudly and/or drumming. Those hosting a gathering should take the responsibility of keeping the noise level very low in at least some of the sleeping areas - and designating it as a quiet area. 11. Do not allow yourself to get the idea that you know the One True,Right and Only Path! Even if you really do have the conviction that what someone else is doing is "wrong", "incorrect", "Left-hand path"or whatever, just don't talk about it. It is perfectly permissible to refrain from participating in the activities of those with whom you cannot feel comfortable. It is not acceptable to express the idea that they "shouldn't" be doing it. This is not to say that if you know of criminal behavior on the part of a so-called Pagan/Wiccan group you should not report it. We must also be responsible for cleaning up our own act. Paganism is glorified by its diversity. Please do not allow yourself to express judgement by categories. Whether or not you like or dislike blacks, Indians, Homosexuals, women, men, or whatever, keep it to yourself! If you really and truly cannot feel comfortable taking part in a ritual which isn't conducted according to the tradition you follow or if you cannot be pleasant in company mixed with groups you disapprove of, please just stay home.

PAGAN/CRAFT ETIQUETTE by Soapbox Sam

Listed below are not hard and fast rules, but some helpful guidelines for those who would function smoothly in a craft/Pagan environment. 1. Should you write to someone for information, always enclose an SASE (Self-addressed, Stamped Envelope). Many of us receive several inquiries a day. Sometimes just answering them, much less having to pay the postage and buy envelopes, is a time-consuming, expensive task! 2. Should your inquiry be about Pagan/Craft folks in your area, tell about yourself, and how you came to have our names and wrote to is -after all the Inquisition is alive and sick here in the heart of the Bible Belt.
Do not expect names and addresses unless they are already"public". Most of us, even the "public" Pagan/Craft folks prefer to meet people slowly and carefully over a cup of coffee in a public place, before we start introducing you to our groups and our friends.Why should we risk when you have risked nothing? ((Sometimes I get mail that simply has a name and address on it and demand that I send the latest copy of my newsletter or the names and addresses/phone numbers of all Craft people in the writer's areas. One man sent me a letter raising hell because he has (according to him) sent me $0.33 in the mail and was waiting on the copy

of my newsletter "I owed him"!Sadly, this type of letter is more common than not... his letter and 33 cents, is ever sent, was never received. 3099

Do I really have to explain to grown mature adults about sending money through the mails???)) 3. If you are invited to a gathering or festival, whether by written or oral invitation, before you invite others, get permission. Because of space, or other considerations, the number of people that can be accommodated might be limited, or certain individuals or groups may not be welcome because of personality conflicts and resulting disharmony. Also, if a weekend gathering is scheduled and you can only arrive for the ritual and then must leave, ask if that is OK...sometimes the ritual is the climax of the entire gathering, rather than an event in itself; in that case to show up only for the ritual not having been part of the entire event is to 'take-away' from the meaning of the whole for those who were there! 4. Always inquire what you should bring to any gathering. If you have received an official invitation, you should have been told. But,assume nothing! Ask if you need to bring food, robes, candles, drinks,eating utensils (forks, cups, plates, etc). It is unreasonable and rude to assume that an invitation to a gathering means that people just like yourselves, will expect you to come and eat their food, use their utensils and leave a mess for them to clean up after you have gone. If you cannot take food, then at least offer the gatherings sponsors a cash donation to help defray their cost. If you can't stay to help clean up afterwards, at least be considerate enough to get your own refuse to a garbage container. 5. To be invited to participate in another's ritual is NOT your right, but rather a privilege and an honor. If you are unfamiliar with their tradition, common courtesy demands that you at least inquire about enough information to participate in a positive fashion, and most certainly, make no assumptions about adding anything to the circle or placing your "special' crystals, totems, whatever in the circle or at a specific place within the circle without getting permission. Also, do not remove anything from a circle even should you feel it doesn't belong, without explaining why and getting permission. 6. It should not have to be said, but then neither should any of the above: If these Pagan/Craft rituals have no meaning in your life, and if you have just come for the fellowship, then enjoy the fellowship and please do not attend the ritual. The circle is a significant part of our entire way of life, not a reenactment of some past event just for the sake of the pageantry. When we can, we are pleased to share it with you, and we do so in Love and Light with Peace and Laughter.

IDEAS FROM MERLIN THE ENCHANTER 1. Be Yourself... if you worry about what others think, then you won't think for yourself... and if you don't think for yourself, you may as well be dead! 2. Allow all others

to be themselves... just because Joe Blow from kokomo has blue candles on his altar and you use only white ones, that doesn't mean he is the son of Satan. We must each one be allowed our own Pagan path in freedom, for if we cannot do that, then we have no freedom! 3. Let's stop all the silliness of who is and is not a Witch, and what one must do to be a witch. 4. Don't ask for someone's opinions unless you really want it! More Witch wars are started because someone asked for another's views and didn't like the answer they got! 5. Add a dose of good humor (the worst Witches are the ones that take everything so S-E-R-I-O-U-S-L-Y!)

IDEAS FROM BEKET ASER EDITHSDATTERIt is necessary that we learn to be just plain adult about working together - or even, just existing on the same planet. 1. If you can't tolerate any slightest deviation from your own tradition, do not take part in public or cross-cultural rituals or gatherings. 2. If you have ideas of what should be in the ritual; or what should not - go to the planning meeting and express your opinions. 3. If you delegate a task to someone else - you have made it their job. The only thing you have to say is "Thank you". When and how they do it

is their business so long as it is done at the moment it is required. 4. Appoint somebody to keep notes of the planning meetings - as things are said, not afterwards, or, inevitably, there will be disagreements about the ground rules. 5. Gossip : There are a few situations wherein it is legitimate to pass on "gossip". the following suggestions are not all inclusive but may serve to give guidelines for judging: a. When a major life change definitely is occurring to someone with whom you and the person to whom you pass on the information - frequently work. b. When you are acting as resource to help someone decrease a situation of disagreement. c. When you really plan to take positive action to alleviate the situation the gossip refers to. d. (This situation really does not occur all that often.) When warning someone about an individual whose practices are definitely undesirable for a reason other than that you don't like them. e. When you have truly accurate information to counteract damaging and inaccurate rumor. 6. When examining a situation to decide whether or not you, yourself,are under psychic attack, be sure to ask yourself if it couldn't be because being under attack makes you feel important. 7. Within the group or group structure, the High Priest and or High Priestess are generally entitled to your respect and a certain amount of deference. If they really, really don't know as much as you do, perhaps it is time that you take a fond and friendly leave of them/him/her and begin a group of your own.

Obviously, group or group affairs are appropriate subjects for discussion among all the members, and the HP/S definitely should be willing to listen to reasonable suggestions. However, you joined the group in order to learn from its leaders; a year or two of study prob-

ably doesn't qualify you to suddenly object to all their teachings, methods, and beliefs. Above all, it is inappropriate to try to stir up the whole group and "take over" the group. The leaders have put a good deal of time, patience, thought and teaching into building the group and giving it a good name - if you want to be Witch Queen of the Universe, start your own group from scratch and try to become good enough to earn status yourself. The goal is not big groups, it is the best possible groups. For group leaders: They need to be grown-up enough to know that everydisagreement isn't necessarily a personal attack. They need to developleadership skills to avoid confrontation and inflexibility. They needto know how to lead without dominating and they need an inten-seinterest in the health of the group. The HP/S needs to listen to theideas of the members and to use their ideas whenever posssible. Theyshould be able to explain rationally why certain ideas cannot be used. #30#

Next

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3200

Study of the Planetary Hours System
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by Andrew Kettle.
1994

Introduction. Neo-pagan witchcraft has no central leaders, so one of the questions that echos across the valleys of the traditions is; "Are there to many cooks spoiling the broth?" As most witches are fervent independants, and self-assertively so, each will have a differnt approach and opinion to such a simple observation.

Underneath the whole landscape of debate however, are truths and basic historical facts being forgotten or distorted? In certain instances it would be deemed unavoidable in the present atmosphere of information scavenging, where medium communications reveal past lives and the knowledge from them to broaden the bookshelves of the many esoteric book shops.

Be that as it may, studying the large expanse of existing wisdom, at times similiar to looking through water-glass, will relinquish many difficulties and contradictions. To some this would increase the mysticism, however when it is a matter of legitimacy where do we stand?

Sample Text:

from "What witches do", Stewart Farrar,1989, Phoenix Pub.,Wash. p.174.

"

Appendix 3. Planetary Hours.

These are the traditionally accepted hours for operating spells which have planetary correspondences. Each day has a ruling planet; our days of the week in English are mostly named after the Teutonic forms of the planet-gods concerned. They are: Sunday, the Sun; Monday, the Moon; Tuesday, Mars (Tiw); Wednesday, Mercury (Woden); Thursday, Jupiter (Thor); Friday, Venus (Freya); Saturday, Saturn. The First hour after sunrise is ruled by the day's own planet, after which each hour is ruled by one of the other planets in the order Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and so on in rotation. Thus Monday's second daylight hour is ruled by Saturn, Tuesda's second by the Sun, etc. At sunset a new sequence starts with the fifth down the list from the day's planet: thus Monday's first hour from sunset is ruled by Venus, etc. The full list is as follows: "

Disclaimer: I have it as a strong intention, to point out that this acticle is not to be taken as a personal attack of the above author or the publisher, or any other connecting party.

I have used Stewart Farrar's text only as a example of the commonly published, and accepted, planetary hour concept.

Example:

Winter Solstice Timetable of Planetary Arrival and Departures for

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3102

Eastern Australia (Brisbane area only) on the 22nd of June, 1994.

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Wednesday

Time	Planet	Statis	Planetary Hours
2.30am	Jupiter	Set.	Mars
3.40am	Mars	Rise.	Sun
3.50am	Pluto	Set.	Sun
4.54am	Moon	Set.	Venus
5.14am	Twilight start		
6.37am	Sun	Rise.	
6.55am	Mercury	Rise.	
8.14am	Neptune	Set.	Moon
8.25am	Uranus	Set.	Moon
9.12am	Venus	Rise.	Saturn
11.06am	Saturn	Set.	Mars
1.32pm	Jupiter	Rise.	Venus
2.29pm	Mars	Set.	Mercury
3.21pm	Pluto	Rise.	Moon
3.53pm	Moon	Rise.	Moon
5.02pm	Sun	Set.	
5.31pm	Mercury	Set.	Jupiter
6.25pm	Twilight End		
6.35pm	Neptune	Rise.	Sun
6.46pm	Uranus	Rise.	Sun
7.44pm	Venus	Set.	Venus
10.23pm	Saturn	Rise.	Saturn

Hypothesis: My hypothesis is that the 'Planetary Hours' concept is a timetable, based primarily on simplicity, that was developed in a age when astronomic technology was largely unavailable, so resulting in such a system; that in our modern technological society, as a result of astronomic calculations being easily accessable, that a new system of 'Planetary hours' should be constructed upon 'Hours of Right Ascension/

Planets on the Meridian' where applicable or the highest point of ascension, when the planet is not true to the horizon.

Conflict: As it can be deduced from the above table, certain planetary hours occur when the planet in question is not within the horizon. For example, the sun's planetary hours of 3am and 6pm are outside of 'daytime'; Mar's 2am is outside of 'Marstime'; the moon's 8am is external to 'Moontime'.

As a principle, I would remark that it would be of assistance in rituals that the planet is in appearance and that the optimum time would be when the planet is directly above, the hour of Right Ascension/ Planet on the Meridan, or highest point of path through the hemispheres. If the 'worshipper' was to have a difficulty with the domineering effect of the planet being above them / on top of them, then a principle of welcoming the planet at rise and farewelling the planet at set are equally as valid.

Continuing, this would establish only one planetary hour in each day, raising the question of practicality, though a rather

erroneous matter, giving the examples hours of:

Mars (9.04am) 9am planetary hour,
Sun (11.49am) 11am planetary hour,
Mercury (12.13pm) 12pm planetary hour,
Venus (2.26pm) 2pm planetary hour, etc.

To this end, computer programs and/or annual publications would easily create the availablity of the timetable, a future project for any publishing house or any number of the pagan/ witchcraft magazine to have as a regular cloumn, thus giving the practitioner the simplicity, not resorting to ill-advised system as an alternative.

However, at this point it should be mentioned that, in accordance with general perception, the physical planet plays a symbolic role, that the planet is not the vehicle of magical properties, but a icon, much as the moon is not Aradia in person, but a mirror of her essence.

Furthermore, it is an accepted belief that the full-moon is the time of 'Esbat', though in comparison the remaining planets are given an inaccurate timetable; a perplexing situation.

Toward, the modernising approach in witchcraft it should be important to establish 'correct' instruction to ritual, upon the understanding that it would be a great disservice to entertain anything else but actuality; as the turmoil of the

word 'wicca' has caused in the movement, now accepted by most as a redefined word, though all the same established upon false impressions, an unfortunate situation historically speaking.

An accurate approach to the craft, that is slowly being supported as our cultures' resources and developing knowledge widely spreading with discussions and publications, will result in a detailed sweep and clean of the old misconceptions in the traditions and a polish to reflect the light of modern education.

Conclusion: As with the modern approach of Planetary Hours, it should be every members directions in tune with open-minded, clear thinking not to accept a practice that is incorrect and to strive establishing a strengthed tradition on the foundations of accurate discovery of the originals of comprehension.

Such an approach would wash out the '14th century mass illiterate' influence that customs have continued. Though it must be seen that without this assistance there would possible be no present existance of witchcraft, but a rectification of this knowledge is by no means an attack.

Furthermore, it is suggested that a choice should always be based on truth and not mislead by mistaken presuption.

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persists. A male with must be initiated by a woman, and a female witch by a man. This belief may be found in other forms, in traditional folklore. For instance, the words of healing charms are often required to be passed on from a man to a woman, or from a woman to a man. Otherwise, the charm will have no potency.

There is also an old and deep-seated belief, both in Britian and in Italy, that witches cannot die until they have passed on thier power to someone else. This belief in itself shows that witchcraft has been for centuries an initiatory organisation, in which a tradition was handed on from one person to another.

The exception to the rule that a person must be initiated by one of the opposite sex, occurs in the case of a witch's own children. A mother may initiate her daughter, or a father his son.

In general, for their own protection, covens have made a rule that they will not accept anyone as a member under the age of 21. Witches' children are presented as babies to the Old Gods, and then not admitted to coven membership until they have reached their majority.

This rule became general in the terms of persecution. Secrecy upon which people's lives depended was too great a burden for children's shoulders to bear. It is evident, from the stories of witch persecutions, that witch-hunters realised how witchcraft was handed down in families. Any blood relative of a convicted witch was suspect.

The witch-hunting friar, Francesco-Maria Guazzo, in his 'Compendium Maleficarum' (Milan, 1608, 1626; English translation edited Montague Summers, London, 1929), tells us that "it is one among many sure and certain indications against those accused of witchcraft, if one of their parents were founded guilty of this crime". When the infamous Matthew Hopkins started his career as Witch-Finder General, the first victim he seized upon was an old woman whose mother had been hanged as a witch.

There are a number of fragmentary accounts of old-time witch initiations, and from these a composite picture can be built up. The whole-hearted acceptance of the witch religion, and the oath of loyalty, were the main features. There was also the giving of a new name, or nick-name, by which the novice was henceforth to be known in the novice was given a certain amount of instruction, and, if the initiation took place at a Sabbat, as it often did, they were permitted to join in the feast and dancing that followed.

In some cases, in the days of really fierce persecuation, a candidate was also required to make a formal renunciation of the official faith of the Christian Church, and to fortify this by some ritual act, such as trampling on a cross. This was to ensure that the postulant was no hypocritical spy; because such a one would not dare to

commit an act which he or she would believe to be a mortal sin. Once the postulant had formally done such an act, they had in the eyes of the Church damned themselves, and abandoned themselves to hellfire; so it was a real test of sincerity, and an effective deterrent to those who wanted to run with the hare and hunt with the hounds. Such acts are not, however, to my knowledge, required of witches today.

One of the ritual acts recorded as being part of a witch initiation is that described by Sir George Mackenzie, writing in 1699 about witchcraft in Scotland, in his book 'Laws and Customs of Scotland" (Edinburgh, 1699): "The Slemnity confest by our Witches, is the putting one hand to the crown of the Head, and another to the sole of the Foot, renouncing thier Baptism in that posture." Joseph Glanvill's book 'Sadducismus Triumphatus' (London, 1726), had a frontispiece of pictures illustrating various stories of mysterious happenings, and one of these old woodcuts shows a witch in the act of doing this.

Her initiation is taking place out of doors, in some lonely spot between two big trees. With her are three other women, one of whom seems to be presenting her to the devil, who appears as the conventional figure of a horned and winged demon. In practice, however, the devil of the coven was a man dressed in black, who was sometimes called the Man in Black, for this reason. The "grand array" of the horned mask, etc, was only assumed upon special occasions.

A variant of this ritual was for the Man in Black to lay his hand upon the new witch's head, and bid her to "give over all to him that was under his hand". This, too, is recorded from Scotland, in 1661.

Information about the initiation of men into witchcraft is much less than that referring to women. However, here is an account from the record of the trial of William Barton at Edinburgh, about 1655, evidently partly in his words and partly in those of his accusers, which tells how a young woman witch took a fancy to him, and initiated him:

> One day, says he, going from my own house in Kirkliston, to the Queens Ferry, I overtook in Dalmeny Muire, a young Gentlewoman, as to appearance beautiful and comely. I drew near to her, but she shunned my company, and when I insisted, she became angry and very nyce. Said I, we are both going one way, be pleased to accept of a convoy. At last after much entreaty she grew better natured, and at length came to that Familiarity, that she suffered me to embrace her, and to do that which Christian ears ought not to hear of. At this time I parted with her very joyful. The next night, she appeared to him in that very same place, and after that which should not be named, he became sensible, that it was the devil. Here he renounced his baptism, and gave up himself to her service, and she called him her beloved and gave him this new name of John Baptist, and recieved the Mark.

The Devil's amke was made much of by professional witch-hunters, being supposed to be an indelible make given by the devil in person to each witch, upon his or her initiation. However, it would surely have been very foolish of the devil to have marked his followers in this way, and thus indicated a means by which they mightalways be known. From the confused descriptions given at various times and places, it seems evident that the witch-hunters knew there was some ceremony of marking, but did not know what it was.

In witchcraft ceremonies today, the new initiate is marked with oil, wine, or some pigment, such as charcoil. However, as Margaret Murray has pointed out, there is a possibility, judging by the many old
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accounts of small red or blue markings being given, the infliction of which was painful but healed after a while, that this may have been a tattoo mark. Ritual tattooing is a very old practice; and some relics of this survive today, in the fact that people have themselves tattooed with various designs 'for luck'. However, when persecution became very severe, it would have been unwise to continue this form of marking.

The most up-to-date instance I have heard, of the marking of new initiates, is the practice of a certain coven in Britian today, which uses eyeshadow for this purpose; because it is available in pleasing colours, is easily washed off, and does no harm to the skin. One wonders what old-time witches would think of it!

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all Nature. They are the oldest gods known to man. Pictures of them are painted all over Europe and show the great influence they had, even at the Dawn of Time.

Just because they are so old, is no reason to believe they are in any way 'out of date'. Our ancesstors were no fools: their way of life and their culture is gaining more and more respect as the years go by. Continuous discoveries about their skills and beliefs growing admiration and amazement.

Their deities were a Mother Goddess and a Horned God, representing the twin forces of life: male and female, light and dark, positive and negative, Sun and Moon, etc. These complimentary aspects in nature are 'fact' and cannot be disputed. And, because the Gods are true representations of the divine powers behind all manifestation, they have endured through millennia, and will always endure.

Unlike many other religions, where contact with divinity is sought through prayer and meditation, witchcraft teaches development of the soul through the Eight Paths of the Witches' Wheel. These ways are part of the Western Mystery Tradition. The West and the East are two very different places. Eastern religions teach their followers to look 'within' for enlightenment, and although the West uses this method in meditation, it is only 'one' of the Eight Paths. The Western mind looks 'outward' and seeks spiritual grace by helping others. Thus, the witches use their powers to help those in sickness or trouble.

The Awakening can begin as an urge which rises from the depths of the soul. A state of boredom or despiration, which every human being comes to at some point of incarnation, can become as a beacon to the spirit.

It is born to the struggling soul and to the complacent alike. Many lives may be endured before it is realized that the true self must take the initiative and begin to fight its own way out of the Cycles of Incarnation, which, without the control of the Higher Self, may continue indefinitely. Once the realization is born, and the quest begun, the soul is on its way from manhood to godhood.

Regarding the Craft, it is wise to seek initiation from a 'genuine' coven. This is not as easy as it sounds, as genuine adherents do not seek converts, and therefore do not advertise for members. they believe that if a person is sincere and determined enough in their desire to belong to the Craft, they will, sooner or later, make contact.

There are, however, various ways of speeding things up a little, such as contributing to one of the privately printed occult magazines, which are usually run by people 'in the know'. Or even placing a small advert in one of these papers. You can also write to the author of a book on the subject, and send the letter via the publishers. It might then be forwarded to a coven in your area, although I must add here that even if

this happens, and you are invited to meet someone from a coven, it would not be indicative of entry.

There are certain conditions which have to be fulfilled, such as blending in with the personalities of the members, having read widely on the subject, a willingness to submit to a waiting period, usually a year and a day, among others. Yet these conditions are valid ones; you cannot expect to be accepted quickly, but you will know that the witches you meet have undergone similar obstacles themselves.

The ways of the witches are those of caution, especially where strangers are concerned. After all, who would admit a stranger to their home without an introduction, let alone to a temple of the Mysteries.

Care must be taken, too, in finding a coven which is in close 'rapport' with your own life-style, culture and character. But, once contact is made, there is hope in finding a group where conditions, on both sides, can be fulfilled.

Although some covens wear robes, the traditional way of working in the Circle, is to be sky-clad, or naked. When you are brought into the Craft, yoou enter as you were born, without clothes or ties of any kind. The first initiation is virtually an introduction to a new way of life. You are made a 'Child of the Goddess'; you are shown the tools of the Craft; told the ways of working magic, and made to swear an oath to keep the secrets of the Art. This is called the First Degree.

The Second Degree is the initiation proper. Thsis involves the concept of symbolic death and symbolic resurrection, when you are re-born with the new magical personality. A new name (of your own choice) is given to you which represents the transformation, and by which, henceforth, you will be known when in the Circle.

The drama of this mystery play implants its ideas firmly in the subconscious mind of the adherent, and the mystery, which is enacted on the material plane, sets the seal on the future.

It is not to be supposed that by initiation and teaching you will automatically be 're-born'. A way will be shown, and knowledge imparted, yet the journey is always 'alone' and the true 'will' tested to the very brink of breaking point.

In a sense, when initiation takes place it is very much like daring Fate to do its worst. One has taken a stand: "I announce to all creation that I will endure to progress."

In witchcraft the soul develops a deeper understanding of 'being'. This entails practice, which is why the Craft has grades of advancement. The highest grade is the consummation of the mysteries, where ritual yields to what is termed, 'The Secret of the Silver Wheel'.

There is also the imparting of certain 'secret' words, which, in themselves, convey very little, but their secret intention 'is' important and gently 'nudges' the aspirant onward.

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ASC's And Ritual

This article by Anna appeared in Web of Wyrd, issue number 7.

***begins

Altered States of Consciousness (ASCs) are an integral part of ritual. They can be defined as any mental state recognised by the individual as different from his or her normal waking consciousness. As such, the act of separating yourself from the mundane world, having a ritual bath or shower and preparing the ritual space, is enough to induce some sort of ASC in most people. Taking on a magical persona involves an ASC, as does invocation of godhead, dancing or chanting to raise power, meditation, scrying, and going through a guided visualisation or pathworking.

The use of ASCs in magic and ritual has many benefits. By means of a guided visualisation or pathworking you can have experiences that would harm you or be impossible in the mundane world. For example, in a visualisation relating to fire you can stand in the midst of a roaring fire or become the flame itself; experiences which might deepen your understanding of the element fire. Another experience reached through ASCs is that of the god or goddess being called down upon you, something that enriches and enlivens your magical life.

Entering an ASC is normally part of the process of stepping onto the astral plane, reaching the Otherworld, tapping racial memory or the collective unconscious, contacting inner guides or obtaining information from your own unconscious. To raise power, many enter an ASC by dancing, chanting or using breathing techniques. It's then much easier to focus your concentration, draw on energy, and let it flow through you and into the object of the spell.

Simple ASCs shouldn't be forgotten. Being able to relax the first time you cast a circle in front of everyone might help you remember the words, and will certainly help you focus the power you need. Meditation is another fundamental skill in magical arts, one that is used at all stages.

Some ASCs can help you find out more about yourself. By doing so, you can understand and remove the beliefs and blocks that prevent you from developing, from using your magical abilities to their full extent.
These blocks are erected as part of the process of growing up. As an example, if you're told often enough as a child that the fairies that

you see at the bottom of the garden don't exist, eventually you come to believe it. Understanding and getting rid of this belief twenty years later so that you can see the fairies again can be a long process, one which can be speeded up by techniques using certain ASCs.

Like many things, ASCs are tools, often valuable, but also dangerous. One danger is not coming out properly at the end of a ritual. Being in an ASC can feel wonderful and it can be tempting to stay there. You see it happening at some of the New Age workshops, where people get a nice emotional spaced-out high from a session, and hang on to that feeling as long as they can - "workshop junkie". The problem is that in an ASC you do not always have full access to those parts of yourself needed to perform mundane tasks like driving a car, or doing your job satisfactorily. Remaining in an ASC can be quite destructive if you need to function in the "normal" world.

Occasionally an ASC can trigger what is known as an abreaction in someone. Entering the ASC removes the barrier the person has put between their conscious mind and a traumatic experience they've had. As a result the person suddenly goes through the experience again, bursting into tears, yelling with anger, shivering with fear, and so on. This sort of reaction needs to be dealt with therapeutically; telling the person to forget it only makes the experience and any problems it has caused, worse for them. Not only does the person controlling a group ASC experience need to be able to handle such abreactions, but he or she also needs to be able, when putting a new group into ASCs, to recognise individuals with borderline psychoses. The reason is that putting such people into an ASC, especially trance states, can push them over into a full-blown psychosis. For example, putting an epileptic into trance can trigger epileptic seizures.

Control is an important aspect of ASCs. In a ritual, at least one person should remain in control, able to take over and bring the group out if anything goes wrong. That person makes sure that no-one is taken over by an entity which remains after the circle, and that no inappropriate suggestions are made. (In ASCs, especially trance states, you are much more suggestible, and might inadvertently pick up someone else's comment as a suggestion - after all, this is the principle upon which TV advertising is based.) They also make sure that everyone comes out and grounds properly at the end of the ritual.

Another area where control is important is where an ASC is entered from another ASC. Pathworking, visualisation and scrying is often more

intense, more meaningful, if done in circle. This is because when you start to do the pathworking or whatever from a mild ASC instead of your own normal waking state, you tend to go further or deeper, and thus gain more from the exercise. However, using drugs to enter an ASC before performing ritual is a completely different matter. Drugs leave you with no control over the first ASC you enter, so the outcome of entering a second one can be quite different from what you expected. The harder the drug, the bigger the problem is likely to be. A drug might, on a rare occasion, have a place in ritual, but only when the effect of the drug on the person taking it is known, there is a very good reason for its use, and someone else is available to deal with any problems that might arise. Drugs also sap the magical will and discipline by preventing you from learning how to achieve the results you desire by yourself, and encouraging you to be lazy. In the end your ritual work suffers.

ASCs are a fundamental part of magical ritual. The basic arts - meditation, concentration and visualisation - all involve ASCs in some form. It is easy to get caught up with the glamour of something different, something that feels good, that is outside our normal experience and upbringing, and forget that, like most things, there is a negative side to ASCs. They are a tool; useful once you master them, but dangerous if misused. For many, ASCs have become the basis of their path to spiritual development.

***ends

B*B Julia
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Thrust as I was, right in the middle of pagan controversies of all stripes, it was clear to me that there was something missing in our community as a whole. That thing was the Kitchen. Not just food, you see, but the Kitchen, with all of its wondrous utensils, appliances and storage capacities. I knew this to be the answer to many of today's modern pagan problems. Betty told me so. "Go forth to the stove" said Betty, and go forth I did, taking most of the women (henceforth to be known as "Ladies") of Green Man Grove with me, as I hate to eat alone.

And lo! Many splendid things did befall us as we cavorted amidst the Tupperware. Betty spoke to me as we did, and she sai, "Now you're cookin', kid!", and of course, She was right. Soon we all tired and Betty took advantage of the situation (as is Her way) to tell us of her many colleagues in the world of the "Other Kitchen." She spoke of Oscar Meyer, patron of fathers in the Kitchen, also She spoke of Lttle Debbie, Goddess of cellophane wrapped snack foods. the tale of the Pillsbury Doughboy (Poppin' Fresh, to the initiated), the God of phallic foods that go "Fuff" was revealed to us, as well as the story of Mrs. Paul, Queen of the Frozen Seas. Betty then bespoke of the twin deities of the most sacred barbecue flame, Lee & Perrin, and also of Aunt Jemima, keeper of the Holy Syrup (and it was good!). Finally Betty told us of that most well preserved of holy mean, Earl Tupper and we were silently awed by the miracle of the Burp Seal.

Surely did Betty talk a blue streak that fateful day! Then Betty told me that She had chosen me to be Her Grand High Ladle on this earthly plane, and to gather around me all the minions I couls strongarm into the Cult. "You and your initiated minions shall be know to the world as "The Dash Board"!" said Betty. Betty then explained the hierarchy to be adhered to within the Cult. The lowest initiates being the "Cups" and all higher initiates gradually getting smaller and smaller until acheiving "pinchdom" if not actual "dashery." And so, I said unto Betty, "Sounds good to me!" and she seemed well pleased.

This is how I became the Grand High Ladle. I am chosen by Betty to lead you to the Kitchen and getyou all cookin'. If you choose to follow, it will be by my say so and the approval of the Dash Board. The initiation will be grueling and with any luck, really intimidating. You seeker, may have finally come to the right place, then again, maybe not, only i can be the judge ofthat.

Badger Girl, Grand High Ladle, BCC

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The Berserkir

This letter appeared in Web of Wyrd number 7:

With reference to the ongoing discussion of the berserkir or "bear shirts" Viking warrior clan. P G Foote and D M Wilson state in their book, "The Viking Achievement" (Sidgwick & Jackson UK 1970) that the berserkers worked themselves up into a frenzy which gave them super-normal strength and made them indifferent to blows. It was generally believed that they had magical powers, although they were regarded as inferior to the great heroes of the Viking sagas. The berserkir howled savagely as they went into battle, and Foote and Wilson speculate that these battle frenzies were the result of excessive alcoholic intake. According to Icelandic Law (Christian version) anyone who fell into a berserk frenzy was considered highly dangerous and could be classed as an outlaw from society. The following verse from the epic poem "Atlamal" circa 11th century CE is believed to contain a reference to the berserkir and their method of fighting, as well as to another warrior clan who wore wolf skins, and may be connected with lycanthropy!

Full they were of fighters
and flashing bucklers,
western war lances
and wound-blades Frankish;
cried then the bear-pelted,
carnage they had thoughts of,
wailed then the wolf-coated
and weapons brandished.

It would seem the berserkir wore tunics of bearskin because the animal was their totem and they believed they could magically attain its strength. Their unorthodox fighting methods - akin to the "battle spasm" of Celtic warriors possessed by the god/desses of war - and the modern meaning of the term "to go berserk" suggest they were less than self-controlled but in fact fought, quite literally, like men possessed.

Mike Howard

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Cross posted from I_UFO, by Glenda Stocks, again By Bill Moore
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SYNTHESIS OF SCIENCE AND RELIGION

[...]
... we will define this writing as simply an interesting look into quantum-statistical methods of simulating energy-informational processes.

... Boris Iskakov who was born in Magnitogorsk on November 14, 1934. He is a graduate of the Institute of Physical Engineering in Moscow.

... In this work he endeavors to synthesize elements of science and religion. Dr. Iskakov has recently been interrogated and we would share the interview with you.

... The interview comes from Russian documents so we will meander through the translations as best we can and at least you will be introduced to such as "leptons", etc.
[...]

[QUOTING]

MATHEMATICAL TRANSFORMATIONS

The equations of Schrodinger and Dirac, well known in quantum physics, describe the laws of the conservation of probability for fluxes of matter at the level of elementary particles of the microworld. By means of certain mathematical transformations I (Dr. Iskakov) obtained equivalent equations of a much broader applicability. They describe the laws of the conservation of probability for fluxes of matter, energy, and information. The equations have a deep philasophical meaning, which extends far beyond the interpretation of the Schrodinger and Dirac equations. An appropriate name for them is, in my view, suggested by a doctrine of Oriental philosophy--karma. In a narrow sense, it claims that every deed or thought, good or bad, receives due reward or retribution. In a broader sense, it denotes the principle of unity, integrity, and inter-conditionality and causality in the Universe. That is how I construe the term "equations of karma", which describe any cause-and-effect relationship.

WHAT IS THE "EQUATION OF KARMA"?

The study of psychic phenomena dictated the need to define the concept of the information-energy field. Its material medium, according to contemporary notions, may be a global lepton gas, consisting of extremely light particles, microleptons, with a mass of 10^-40 - 10^-30 g. Microleptons are much lighter than electrons and are capable af freely penetrating any body in the Universe. The gaps between atomic nuclei are for them just as spacious as are the holes in a fishing net for molecules of air.

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The idea of a microlepton gas appears to echo the 19th-century notion of the universal ether, but is scientifically much more complex and profound. What we are talking about in this case is no longer an ideal space-pervading fluid, but a quantum-granular structure of the space-time continuum, filled with whirling streams of polarized microleptons (including some virtually vacuum-born).

Such an approach enables us to use the mathematical apparatus of quantum mechanics to describe the information-energy field. Moreover, relationships of a higher level of generalization are derived than the classical equations of Schrodinger. The new equations describe not only the movements of matter, but also the development of the totality of interconnections, signals, events, and processes. The special term introduced for such relationships is "equations of karma". As for karma, it is understood to mean a broad philosophical category of universal inter-conditionality, causality, and dependence in combination with the principle of the unity and integrity of the Universe. There are two equations of karma--the direct and the complex-conjugated:

GS> (NOTE: I have substituted regular letters for the Dr.'s
GS> symbols)

AY=0; A'Y'=0;

where the operators have the form

A=2h^2V + i2h o/o t-9;
A'=2h^2V - i2h o/o t-9.

Here Y denotes the probability density wave (the wave function); V, the Laplace operator; 9, the potential energy density, and h, Planck's constant.

These equations may be solved in the form of karma waves and anti-waves with quantization of probability waves. Connected with them are perturbations of the information-energy field, i.e., wave signals. In principle, such signals may propagate faster than light.

The equations of karma make it possible to draw certain philosophical conclusions of fundamental significance. It follows from them that diffraction takes place not only in space but also in time. Any event is, so to speak, split in space-time. The propagation of a solitary signal is preceded by a series of pre-signals and followed by post-signals, both fading with distance. Perceptive analysts are able to use the first intimations of pre-signals to give a precise picture of a coming event. This is called scientific foresight. But there is also intuitive prevision. Centuries ago clairvoyants described events that are happening in our time.

Pre-signals provide an explanation of relative proscopy--when a sensitive person learns about an event before others do. Such a person detects faint pre-signals that most people do not perceive.

For instance, an explosion on the Sun may produce solar prominences extending for millions of kilometers. Two or three days later the "solar wind" reaches the Earth, causing powerful geomagnetic

storms that affect everything living. During such periods, disease and mortality rates increase in all countries.

This dependence of everything living upon solar catastrophes was proved several decades ago by Alexander Chizhevsky. Can we learn of the approaching "solar winds" in advance? It appears that we can. The solar wind has presignals: swift streams of solar photons an neutrinos, which reach the Earth in eight minutes. By detecting them it is possible to warn the medical services of all countries of an imminent geomagnetic storm two or three days in advance, ample time to take the necessary measures.

From the theoretical standpoint the works of the eminent Russian researcher Anatoly Okhatrin are of definite interest. They confirm the idea of an ether or universal lepton gas, which contains full information about the material world. Clusters of the lightest particles--microleptons--carry people's thoughts and feelings; these microleptons are capable of travelling in space and time at tremendous speeds.

The speed of light is a limiting factor only for a continuous stream of speeds, the so-called continuum. However, greater speed levels, in excess of the speed of light, are possible for extremely weak signals.

Okhatrin's experiments and calculations show that people's thoughts are carried by the lightest microleptons. And the equations of karma prove that they can travel much faster than light. This justifies the conclusion that humanity's potential in getting to understarnd the Universe is practically boundless.

Up to now it was considered that our potential in the conquest of outer space is limited by what is known as the pessimistic radius of Poincare-Einstein. If we multiply the speed of light by the human life span, we arrive at the limit that even the most sophisticated spaceships cannot surpass. No generation of spacemen can explore the Universe beyond that radius [it says].

But from the equations of karma it follows that at the level of extremely weak signals we can reach out far beyond the Poincare-Einstein sphere. Material thought can travel to distant regions of the Universe at a speed greater than that of light. Man can obtain information about what is happening at any distance from him. This is a fundamental philosophical conclusion that allows humanity to look to the future with optimism.

I arrived at this conclusion by considering the equations of karma. But then, many scientists before me have reflected on the synthesis of science and religion, among them the founders of quantum physics. What are termed the conjugated equations of Schrodinger and Dirac point to the possibility of the existence of anti-particles. Similarly, the conjugated equation of karma suggests that there can be anti-signals as well as anti-particles. Moreover, this equation makes it possible to describe the spectrum of properties that these anti-signals possess. While ordinary signals travel along the river of time from the past via the present into the future, anti-signals travel in the opposite direction. They originate in the future and pass through the present into the past.
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This property of anti-signals stuns our imagination: certain particularly sensitive people and instruments can, it turns out, receive signals from the future.

Previsions, predictions, and prophesies come under the scientific heading of absolute proscopy, which implies the acquisition of information about events that have not yet taken place. They have yet to occur, but sensitives already know about them.

The problem is merely one of the threshold of sensitivity and the balance of signals and noise. Anti-signals come from the future at a faint and very faint level. Very few people can detect them.

There is no violation here of the principle of causality. Rather, its interpretation becomes more sophisticated and more refined dialectically. According to the equations of karma, time in the microworld can reverse its direction, turning, as it were, into "anti time". From a single point it is possible to see both the past and the future of microparticles at the same time.

We can receive information about the future only at the probability level. Only the strategic parameters of a human fate are pre-determined. But freedom of choice too is preserved: a person is free to take any decisions and bears full responsibility for them. A person shapes his or her destiny and pays for the consequences of those decisions. Thus, there is a predetermined part of the future, which a person cannot change, and there is a probable or variable part, for which he is responsible.

Solving stationary equations can yield curious results. Waves emitted and absorbed by hundreds of biologically active points are superimposed on one another and form a series of standing waves, which surround the human body. The body turns out to be nothing more than a dense nucleus shrouded on all sides by a number of energy-information holograms. The shape of the first hologram follows that of the human body, but is enlarged and rounded, remotely resembling a spacesuit. Actually, this hologram contains all the information about the body and is carried by microleptons orbiting along the quantum shell, the boundary of the first hologram. The second hologram and its shell are larger and carry weakened information, which is more difficult to decipher. The same may be said of the third and subsequent shells. The more remote shells are more rounded in shape, changing from a spacesuit to an egg and then to a sphere. Our atomic-molecular body is "clad" in microlepton holograms, each of which carries complete but weakened information about the person, including his or her innermost thoughts and feelings, his or her mind and conscience. It may be said that the sum-total of these holograms is nothing short of a person's lepton soul.

Ordinarily, people do not see the energy-information shells that surround them. But in certain conditions it is possible to make the first hologram glow, especially the part of it surrounding a person's head. The fact is that upper chakras, the most power-intensive, operate at the highest frequencies. Some people have a first quantum shell that can become visible.

Estimates show that the energy of the first shell amounts to
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fractions of an electron-volt. This is quite enough for a faint glow in the optical range of the spectrum. But for the glow to become a reality a great deal of energy has to be pumped into the upper chakras. This means a person has to adopt a definite mode of life: overcome base passions, and make his or her thoughts, feelings, and deeds pure, lofty and inspired. It is in that case that the energy of the upper chakras causes the excitation of the first shell by fractions of an electron-volt, and a halo visible to other people appears around the head of such a person (for example, a saint).

In Christian art, only part of the hologram around the head is usually portrayed as glowing. But in Buddhist temples, there are pictures showing the whole spacesuit-shaped hologram aglow.

The most ancient Buddhist manuscripts speak of a person's seven bodies: one dense and six subtle. The first hologram is called the ethereal body; the second, the astral body; the third, the mental body, and so forth. The lepton hypothesis allows a larger number of holograms.

Judging from the equations of karma, we humans are infinitely "larger" and our lives are infinitely longer than we are accustomed to think. This means that each person is a factor of Cosmic significance.

Moreover, analysis reveals that inanimate objects as well as Homo Sapiens and other living beings have holograms of this kind.

Consider the implications of this. If each body is present, at the information level, throughout the Cosmos, then in every small region of space-time there must be, if only super-weak, information about the entire Universe.

Gautama Buddha's famous dictum states "everything is in

everything" and, hence, "everything is in the small." In an expanded form this may be taken to mean that every point of space-time "knows" everything about all the other points.

But if every zone of space "knows" everything, it is a most complete encyclopaedia, in infinite storage of knowledge about the Universe . All that is needed is to learn how to plug into this source of information, which can tell a person about anything and everything in the world.

It follows from the lepton hypothesis that the soul is real and material. A human being, in the customary sense of the term, is nothing but a dense nucleus around which streams of leptons circulate. The totality of lepton shells is a cold bioplasma, which contains complete information about the nucleus. Thus, it can be termed a person's lepton soul. This notion has a quite precise materialistic content.

According to the lepton concept, thoughts and feelings are material. They are carried by superweak pulses of electromagnetic and microlepton fields. Visual, audible, and other images, and all thoughts and feelings, exist in the form of clusters of superlight elementary particles. This brings to mind Plato's inspired guess that all eidoses, i.e., ideas or thoughts, exist autonomously,

"float in the air" and recognize no boundaries.

Plato intuitively arrived at that conclusion over two thousand years ago. Today we can put this into the language of mathematical formulae. We can measure the mass of a single human thought. Its weight varies from 10^-30 to 10^-40 g. To be sure, the opinion of sensitives and Okhatrin's experiments cannot serve as proof. Similar investigations have to be carried out at other laboratories. This will furnish the statistical data for reliable conclusions. If they confirm Okhatrin's findings, he will become the author of the greatest discovery of the latter half of the 20th century.

Thoughts and feelings generated by human beings begin their independent existence in space and time. Both theory and experiments show that these eidoses are capable of exchanging information. What is most important of all is that one person's thoughts can occur to other people. Eidoses are like small living beings, but at the lepton level of matter. Thoughts and feelings are our offspring, who communicate with one another and with us in a language of

super-weak signals.

Estimates show that during a lifetime a person generates millions and even billions of eidoses. This makes it clear that we bear an enormous responsibility before the whole of humankind and before ourselves for what our offspring, i.e., our thoughts and feelings, will be like.

When our offspring are noble eidoses of kindness, love, mercy, mutual assistance, truth, beauty, and harmony, we contribute to the health of humanity's leptonosphere. But when we beget malformed eidoses, i.e., evil, envious, cowardly, vain, and arrogant thoughts and feelings, we thereby pollute the leptonosphere we inhabit. Should the negative eidoses exceed a certain critical mass, humankind will be doomed. At present our survival depends to a great extent on the ecology of the spirit.

Here we also come up against a legal problem. Mere criminal intent is not yet a crime at the atomic-molecular level, but when a person conceives, say, a murder, he or she spawns criminal eidoses, which contaminate humankind's leptonosphere.

That is why when someone steers a nation or country onto a road leading to disaster, that person commits the gravest offence above all against the whole of humanity. Although economic and political catastrophe is still many years off, it has already taken place at the lepton level, in the public mind. The collapse of a vast State can contaminate humanity's leptonosphere to such a degree that humanity's very existence becomes threatened. And no clan, no state, nor coalition that conceived such a crime against other nations can survive.

The lepton hypothesis can provide a scientific explanation of the essence of God. When congregations gather in their temples, they create eidoses of prayer, which assemble into a collective egregor-eidos of a deity. When millions of people worship it, the material deity eidos acquires tremendous energy at the lepton level of matter. There arises feedback: a believer not only supplies the deity with energy, but receives genuine assistance from it upon

supplication. There exist eidoses of Christ, Buddha, and Allah, and they actually interact with their Worshippers when the latter tune into the proper frequencies. This is something like a deposit in a savings bank--it helps the client at at a time of need. The

microlepton "savings bank" is not responsible for other banks' clients: there is no resonance correspondence between them. Alien gods hold no power over a flock--only their own God has such powers.

Gods, thus, actually exist at the lepton level of matter. In fact, the world religions describe different aspects of one and the same Supreme Rational Being. All the people of the Earth worship a single God, but in His multiple manifestations.

After the death of a person's atomic-molecular nucleus, his or her lepton holograms may take different courses. Some of them may likewise disintegrate. But this happens only to the holograms that are made up of the heavier microleptons. Estimates show that the relatively heavy holograms have a natural half-life of seven to nine days; their ninety-nine percent decay takes about forty days.

Thus, the meaning of the funeral repast on the 9th and the 40th day (in accordarnce with the Orthodox faith) is that the living emit eidoses that recharge the dead person's soul with energy and information to help it undergo the necessary changes in the lepton world. Thanks to these rites, relatively heavy lepton holograms can survive much longer. A reliable supply of living people's thoughts and feelings can extend the life span of the heavy fractions of a dead person's soul from forty days to several millennia. As long as a person is remembered and his or her days of birth and death are observed, that person's soul is preserved almost intact, just as it was when the person was alive. One can communicate with it by means of special techniques known to mystics.

The soul also has medium and light fractions. We cannot yet verify this experimentally, but there is reason to think that their half-lives and total decay periods are much longer than those of the heavy fractions. It is even quite possible that the lightest fractions live eternally--the soul is immortal according to all the world religions. So far science cannot confirm or deny this in strict terms. This problem remains unsolved and requires an experimental solution.

[END OF QUOTING]

(Hatonn's comments)

The next most logical question might well be , "Isn't there any way to measure this lepton energy or aura?" Yes indeed and again the

only ALLOWED presentation comes silently from Russia. There are two scientists--the engineer and inventor Uri Kravchenko and the physician Nikolai Kalashchenko--who have developed an original instrument: the phase aurometer. This is a highly sensitive instrument for the remote measurement of the electromagnetic radiation of any object, biological included. The instrument and the method are protected by a Certificate of Authorship issued in 1990. This is an easy-to-prove concept and because of this implication I will not introduce much about it other than generalities about which
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much has been shared. This is something which Dr. Young has already devised though he doesn't recognize it as this and I would think would remind our own "tinkerers" that this is nothing more than a measuring device or a production device for electro-magnetic fields MEASURED IN HERTZ.

The particular phase aurometer in point is only for measurement or recordimhg a "patient's" own radiation by a contact-free method and has no impact whatever on the environment. BUT, LISTEN UP: THE APPLICATIONS OF THE PHASE AUROMETER CAN BE CONSIDERABLY EXPANDED FURTHER INTO, FOR EXAMPLE, DOWSING, TESTING FOLK HEALERS AND SENSITIVES AND SUCH SEEMINGLY DISTANT FIELDS AS AGRICULTURAL SELECTION OR CONSTRUCTION AND PERFORMANCE SUPERVISION.

I am not going to publish this information in general format as above. However, I do ask that several of the attached "tinkerers" be supplied with the documentation. We need to introduce frequency upgrading into seed for crops, etc. This is easily done but someone has to do it and I cannot spend time educating those at random distance. So, please make sure that Dr. Young, Dr. Hoffman, Dr. James and Dr. Trelle are made privy to the document in point. Thank you. It will seem quite primitive to you ones--but sometimes simplicity is where we must RE-begin in order to conceptually change directions. I salute you for your patience.

Origin: CRYSTAL CAVE "DAS MAGICAL TREFTPUNKT" 719-391-1092 (93:9900/0)
HHHH

A number of Viking monuments feature a curious design known as the valknut, the "knot of the slain" or, more loosely, "the knot of death". On an 8th century CE picture stone from Hammers in Larbro, Gotland, it consists of three interlocking triangles. This stone, now in Stockholm's National Historical Museum, is divided into several panels; one of the central panels, in which the valknut occurs, depicts several motifs that suggest some sort of connection with the cult of Odin - an eagle, a flying figure - possibly a valkyrie - holding a ring, a man being hanged from a tree and a group of three warriors - with shields and upraised swords - led by a fourth man who seems to be holding a large bird of some kind. The valknut is adjacent to the eagle and below it are two men, one with a spear, who appear to be engaged in placing a corpse inside what looks like a burial mound. Between them and the hanged man is what appears to be another, smaller, valknut of the same design. This type can also be seen on a rather splendid golden ring discovered near Peterborough, Cambs, and currently on display at the British Museum in a cabinet labelled as containing Anglo-Saxon "secular" metalwork. Another picture stone from Gotland (Tangelgarda also in Larbro) has a panel showing a rider being welcomed by a woman holding a drinking horn with four men who are holding rings. The woman may be a valkyrie, a "chooser of the slain", one of whose functions was to serve ale to the Warriors in Valhalla, another pointer to the cult of Odin. The rider has a valknut behind his head and there are two more among his horse's legs. On this stone, which can also be seen at the Swedish Museum, the valknut is made up of a single line, interlaced to make three triangles.

Similar to the Tangelgarda design, but slightly more rounded, is that carved onto one of several "hogback" monuments at Brompton, Yorkshire, and probably dating from the 10th century CE. The end-beasts of this particular hogback - these monuments are based on Viking Age houses (although to this eye they have more than a passing resemblance to long barrows) and the end-beasts are situated at what would be the gable ends - are easily identifiable as bears, again suggesting the cult of Odin, who was patron of the Warriors known as berserkr or "bear-shirts". The purpose of the hogbacks is uncertain; no graves have been found with them so they were certainly not tombstones. Hogbacks with undecorated ends at Lythe in Yorkshire exactly match the shafts of crosses found at the same site, indicating that the hogback formed a composite monument with a cross at each end. In this case the hogback is certainly a religious monument and it seems fair to suppose that the Brompton hogback and its fellows, and similarly ended hogbacks elsewhere, are also religious structures, albeit of a different faith.

The Brompton hogback has five valknuts in a row. The Brompton style valknut also occurs on each of the four arms of the Gosworth Cross (Cumbria), on both faces. The shaft of the cross strangely enough has scenes from heathen myth, and the only remotely Christian looking scene, which has been rather desperately identified as the Crucifixion, seems to owe more to the rune-winning ordeal of Odin described in the heathen poem "Havamal" than it does to the New Testament. The same type of valknut appears on the shafts of crosses at Sockburn (Co Durham), Lastingham, Hawsker and Brompton (all North Yorks). On the last, three

of these valknuts are arranged in a triangular pattern.

A fourth type of valknut, rather different from those described so far, occurs on a stone cross from Andreas on the Isle of Man and is now in the Manx Museum, Douglas. This version is basically a simple knot "tied" in such a way as to retain the basic tripartite structure of the versions mentioned above. Unlike the others it is not a closed structure but its identity as a valknut, while mildly contentious, is not really in doubt. The scene in which it appears shows a man, evidently Odin, holding a spear pointing downward as he is devoured by a great wolf. An eagle perches on the man's shoulder and the valknut is at his side. The same design appears elsewhere, on a stone discovered in 1822 at Gosforth and now incorporated into the structure of the local church. It is between the back legs of a horse. On a picture stone from Alskog, in Gotland, it occurs twice among the eight legs of Odin's horse, Sleipnir. Despite this seeming wealth of examples and the diversity of styles the valknut itself has remained enigmatic. It seems to be associated with horses, particularly with the steed of Odin, and the cult of Odin in general. Motifs associated with the symbol include the hanged man, valkyries, bears, and the scene from Ragnarok on the Manx Cross, all indicating some connection with Odin. According to HR Ellis Davidson, the valknut also appears on the funeral ship excavated at Oseberg, Norway in 1904, and on the tapestry found in that vessel, indicating some sort of funerary association.

The origin and meaning of the symbol are extremely difficult to discern, as is its association with Odin. Obviously it has a decorative value as distinct from its symbolic meaning. The valknut has been used as a motif by Scandinavian weavers since the Viking Age. Indeed, it is recognised as a traditional design in that part of the world quite apart from its alleged occurrence on the Oseberg tapestry. Davidson opines that it is related to the Celtic triskele, the three-legged symbol most familiar as the emblem of the Isle of Man and linked with the Irish God of the sea, Manannan. The triskele is essentially a variety of the swastika, a

common enough cosmological symbol, but neither can be said to possess the characteristic interweaving of the valknut. While it may be unwise to dismiss a possible relationship between triskele and valknut, it must be said that any resemblance is purely superficial, lying solely in their tripartite structures. Structurally the valknut has more in common with the Celtic triple spiral motif which is also found on Old English and Pictish artifacts and much older objects. Unfortunately there is a dearth of hard evidence for the mythological or religious significance of the triple spiral, which tends to occur within wholly abstract or symbolic designs, but it occurs within funerary contexts and has been linked with the female principle by various scholars. The various types of valknut, their contexts aside, share two important characteristics: they are tripartite and they are constructed by interweaving or interlinking.

Davidson also postulates a link with the bindings that occur in Norse tradition. The best known examples of this are probably the binding of Loki following his betrayal of Baldr; the binding of Baldr himself, a theme that found itself into Scandinavian and Old English interpretations of the Crucifixion; the binding of the wolf Fenrir; the ritual binding of sacrificial victims, as partly confirmed by the discovery of bound corpses in the peat bogs of northern Europe; and the Herjoturr or "war fetter", a kind of paralysis that Odin and the valkyries were said to be able to inflict upon unfavoured warriors in the heat of battle. To

these we might add the hangman's noose characteristic of the double sacrifice - simultaneous hanging and stabbing - known to have been used in the cult of Odin and a method of ritual killing that accords with the condition of a number of bog corpses. One bog discovery, the severed head of a man discovered at Osterby in Denmark, is very interesting; the hair on the right side of the head is gathered into an elaborate knot that looks very much like a valknut.

Tacitus, writing at about the time the Osterby man is believed to have met his end, about the 1st century CE, tells us that the warriors of the Suebi (a generic name for the Germanic tribes inhabiting the region now occupied roughly by north western Germany, Denmark and the Netherlands) tied their hair in such a knot, and a number of Roman monuments depict Germanic warriors with the same hairstyle. It would be reasonable to suppose that this hair-knot marked a warrior as a follower of an early form of Odin in his role of war god. (See the author's article on "Heretical Hairdos" in Talking Stick magazine Spring 1992 for a further discussion of pagan hairstyles and the symbolic significance.)

The noose found around the neck of the Lindow Man unearthed from a peat bog in Cheshire a few years ago consists of a sliding knot in a cord knotted at each end, making a triple knot. A similar noose was found on a body in a peat bog at Borremose, Denmark but the noose found on another Danish corpse, from Tollund, is much simpler. Dr Anne Ross and Dr Don Robins, along with the Danish archaeologist Professor P V Glob, believe that these nooses are related to the Celtic torc, and note that a number of torcs seem to be designed to look like garrottes. They suggest that the corpses from Tollund and Borremose were sacrifices to Nerthus, a goddess mentioned by Tacitus, and that the torc was an attribute of that goddess. Tacitus also tells us that certain warriors of the Chatti wore iron collars that would not be removed until they had killed their first enemy, although many chose to wear them until they died. In their case the collar probably indicated they were dedicated to a god of war as opposed to a goddess of peace and plenty like Nerthus. It would be rash to state unequivocally that the collar and torc represent stylised versions of the noose or garrotte - but it is an attractive proposition. However, torcs and collars are not valknuts, and only the nooses found on Lindow Man and his Danish counterpart can possibly be construed as being such.

It seems fairly certain that the valknut has a cultic or religious significance and a particular association with death, as it name alone indicates. The Andreas Cross shows the death of Odin, himself the Lord of the Dead Warriors of Valhalla, and on the Alskog stone the valknut appears by the feet of Sleipnir, the steed on which Odin, and also Heimdall, rode to the land of Hel. It is seen by the hanged man and in the funerary scene on the stone from Hammars and on the Tangalgarda stone the rider seems to be receiving a welcome to the realm of the dead. The scenes often include female figures who appear to be valkyries or maybe even the death goddess Hel herself. The presence of the valknut on Viking Age crosses in England and on the Brompton hogback hints at a retention of this element of heathen iconography among the adherents of the new cult.

The valknut is certainly part of the iconography associated with Odin but that fact alone brings us no nearer to its meaning. Representations of Odin and scenes from myths pertaining to him are common enough and their components are usually readily identifiable. If the valknut does

stem from the cult or mythology of Odin, then it must represent something that cannot be given a pictorial rendering, either because of a taboo or simply because it just cannot be pictured in anything but an abstract form.

The form is tripartite and interwoven; the context is mortuary, Odinic and Otherworldly and it has both equine and feminine associations. This set of conditions is peculiar to the mythology of the World Tree and can be related to certain beings associated with it. The World Tree is Yggdrasill or "The Steed of the Fearful One", which makes it a doublet of Sleipnir. It has three roots which link the worlds together. According to Snorri Sturlson, each root leads to a well or spring; Hvergemir in Niflheim; Mimisbrunnr "in the direction of the frost ogres", and Urdabrunnr "in the sky", the Well at which the three Nornir gather to decide the fates of humans and gods alike.

Now it is clear from a number of references that these three wells are in fact only one under three different names. A consideration of their locations clinches the argument. Hvergelmir is the primordial well, situated in the north, according to Snorri's account of the creation of the cosmos. The nature of the "frost ogres" means that they can also be located in the cold north, and the central point of the revolving sky is also in the north, at the Pole Star. The Nornir derive their collective name from an archaic word meaning "north" which also denotes "that which is below" (compare English nether, be-neath). The name of the goddess Nerthus (a goddess of the earth) reported by Tacitus may also be so derived.

While the Nornir each have individual names in England, they go by the name allocated to the eldest in Norse Tradition. The elder of the three is called Urdr by the Norse, which is cognate with the Old English "wyrd", hence the three "weird sisters" of Shakespeare. Thus they are a three-in-one being in the same way as the Irish war goddesses known as the Morrigna. Like the other, inevitably triadic, Indo European fates, the Nornir spin and weave destinies. One of them is also named as a valkyrie.

This brings us back to Odin, himself a shaper of destinies. In the "Gylfaginnning" section of Snorri's "Edda" he appears in a triadic guise and is credited with having taken a drink from the well at the centre of the world, one source of his wisdom. Odin acquired the wisdom of the runes while hanging on the World Tree and could obtain information from the dead. The latter - apart from those worthy fighters chosen to carouse in Valhalla until Ragnarok (the Twilight of the Gods) and those who ended up in the paradisal Odainsakr, or abode of the righteous dead, the hall Gimle - resided with the dread goddess Hel in the underground realm variously known as Niflhel, Niflheim or simply as Hel located in the far north. This goddess of the dead was said to be Loki's offspring, conceived and born while he was in the form of a mare following a

dangerously mischievous escapade.

Actually she can be traced back to proto-Indo-European times and her original name has been reconstructed as Kolyo, "the coverer". As Bruce Lincoln puts it in his book, "Death, War and Sacrifice" (1991), "Her domain is underground and she physically conveys her victims thence by fixing a snare or noose on their bodies and dragging them down. Her bonds regularly fall upon the foot or neck of the victim, the same places where domestic animals are fettered. The deceased are thus led
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away like animals by Death, in whose bonds they may struggle, but which they cannot escape, caught in her snares and dragged under."

Lincoln presents an impressive body of evidence to support this summary, from Ancient Greece, Rome, Scandinavia, India and Iran. The theme has altered from place to place and from one age to another but the essence has remained. He also notes that the Middle High German term for a noose was "helsing", which he translates as "Hel's Sling". He argues that German sacrifice by hanging, generally related to Odin or Woden, was actually a ritual enactment of the seizing of the victim by the goddess of death. Given the mutual concerns of Odin, Hel and the Nornir, it seems to make little difference either way.

In Old English texts the term "wyrd" is, despite its other connotations, frequently used to denote death rather than a structured and unfolding future that is suggested by the functions of the Nornir and their Greek and Roman counterparts. There is of course an intimate relationship between the two concepts and death is after all the fate of every being. Scandinavian myth makes it clear that there are only two things which the gods cannot avert; fate and death. In Norse myth the name of the senior Norn is Urdr, a word in Old Icelandic that can also denote a burial mound or cairn. "Beowulf" and other texts characterise wyrd as a weaving of webs but the word usually means nothing less than the moment of death, or at least the events leading up to death.

The "Beowulf" motif is revealing, however; it has already been noted that the fates tend to be spinners or weavers and in this instance there is also the idea of a snare, which can refer back to the Indo-European goddess of death as described by Lincoln. Like Hel, the Nornir reside in the far north, at or near the celestial axis and like her they reside "below ground", where the World Tree has its roots. The Nornir determine life, span and the time of death, while Hel takes the dead to her cold bosom. All these characteristics are shared to some extent with Odin, as is their femininity, apparently adopted by Odin in order to engage in

seidr - the natural magic of womankind.

At the very least, Hel and the Nornir are closely related, perhaps even deriving from the same proto Indo-European goddess, and Odin has acquired some of their characteristics by virtue of his association with the cosmic centre, the structure of which reflects their own nature. If the valknut symbolises anything then, it is probably either wyrd, death, or perhaps even the Nornir themselves, who are more or less the same as wyrd anyway. Exactly when the valknut would have come to represent these is difficult to estimate. Certainly the examples here all date from the Viking Age and appear to range in time from about the 7th to the 10th centuries CE. I am not aware of any valknuts of a significantly earlier date. It is interesting that in England the use of the valknut seems to have died out with the establishment of Christianity and the consequent decline of heathenism. The Nornir are not represented pictorially anywhere in the Germanic world, which is rather surprising. A panel of the Franks Casket shows three hooded figures who might be intended as a likeness of that fateful trinity, but it is by no means certain. Until any conclusive artifacts come to light the truth of the matter must remain as uncertain as the workings of the Fates themselves.
HHHH

1. Defining of the Temple Space and Time.
All participants form into a circle as a drum beats slowly and steadily (about one beat per second). When the time comes to start, the HPS breaks from the circle and begins to define its outer limits with a sword. After she has just begun, the priest raises an old, rust-marked sword into the air -- this cues the first speakers. Alternating male and female voices call out (one from each quarter as the HPS passes):

"Thermopylae!"

"Gettysburg!"

"Desert Storm!"

"Uncounted thousands of battles! Uncounted thousands of wars! Over uncounted thousands of years!"

Then the HP puts down his sword as the HPS rejoins the circle.

2. Calling of the Quarters.
The priestess, taking one step forward from her position next to the altar says:

"Guardians of the East, Spirits of Air
Breath of life, lost to those who have died
attend our rite and protect this circle."

"Guardians of the South, spirits of fire
Heat of battle, warmth of living flesh
attend out rite and protect our circle."

"Guardians of the West, spirits of water
Sweat of our bodies, blood that was spilled
Attend our rite and protect our circle."

"Guardians of the North, spirits of Earth
Symbolized by salt, once the soldier's pay
Earth to which we all return
Attend our rite and protect our circle."

HPS then asks attendees to sign themselves, sealing their auras.

[This can be done with a pentagram, hammer sign, or other sigil]. She returns to her place by the altar.

3. Interdenominational Invocation of a War Deity.
HP takes one step forward from his position next to the altar and says:

"As we must accept the parts of our psyches associated with our pasts in war, we must honor deities of war in our pantheons. We honor you -- Athena, Indra, Woden, Mars, Morrigu, and many others. Please come to us now."

Someone costumed and equipped to portray a war deity emerges from the circle to near the center of the temple space and says:

"Now also honor those humans who were honorably involved in warfare:

> Those who were your enemies and those who were your friends;
>
> Those who volunteered and those who were pushed by circumstances;
>
> Those who were heroes and those who were just in it;
>
> Those who fought and those who only stood ready;
>
> Those who survived war and those who did not;
>
> Those uncounted millions of your times and of times past --
>
> They have no need to be ashamed."

"Do not admire mindless rape, plunder, nor terrorizing. Do not admire raids upon the defenseless -- although in war some predation is necessary."

"And since there is no shame in being a victim of a mighty tide, you shall extend compassion to refugees and other civilian and military victims."

"Raise your right fists into the air to salute honorable warriors and to civilian heroes and heroines." (War deity raises his/her right fist as this order is given. After the deity drops the salute, the others drop it also).

"Give the salute of embrace to signify compassion for refugees and other victims." (War deity crosses his/her arms over his/her chest to signal

the start of the salute of embrace and everyone else does as the war deity does. The war deity signals the end of the salute by dropping it).

War deity returns to circle.

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5. Closing.

HP: "We thank the war deities for their attendance."

HPS: "Let us be mindful that sometimes the warrior is the victim also."

"Spirits of air, we thank you for your attendance. Receive in peace the spirits of those who were raised on funeral platforms. We bid you hail and farewell."

"Spirits of fire, we thank you for your attendance. Receive in peace those whose funeral pyres burned brightly. We bid you hail and farewell."

"Spirits of water, we thank you for your attendance, Receive in peace those lost or buried at sea. We bid you hail and farewell."

"Spirits of Earth, we thank you for your attendance. Receive in peace those buried in the earth. Mother earth, return to us again in new forms, if it be their will, the spirits of those who have fallen."

"For those who have fallen!" (She pours wine on the fire in the center of the temple space).

"And the bread of compassion for the victims of war." (She crumbles bread and drops it onto the ground).

HP: "By this ceremony may each of us be strengthened -- deity, spirit, and living human alike."

"Nor this circle is open, but not broken."

"Please ground, and you may hug."
HHHH

CELTIC WORKSHOP (Internet)

This is an Upload of the first Celtic Workshop on Druids, Oghams and Divination. Each student was supposed to have already downloaded the Library 16 files Oghamd.txt (A table of Ogham correspondences), Fionnw.GIF (A symbollic representation of Oghams in Circles.) and Ogham.GIF (A picture showing exactly how each tree Ogham symbol looked.) In additional to these files, messages were posted in the Section 15 message board for Ogham correspondence tables by Nigel Pennick, D.J. Conway, John Matthews, Murray Hope, Douglas Monroe and Edric Thorsson. A lot of information is contained in these files and messages and is essential for fully understanding the workshop and discussion. I recommend reading "The Celts" by Nora Chadwick for historical background on the Celts as a people. I recommend John Matthews book "Celtic Shamanism" and also Nigel Pennick's book "Magical Alphabets". More complete discussions of many of these topics are found in those works.

Due to time constraints, All the prepared material did not get presented during the Workshop. I have included it here in it's entireity at the request of the participants and in the interest of completeness.

Before starting the Workshop, we engaged in informal conversation with the first topic being the book "Life of a Druid Prince". Jehana asked if I had read this book.

O'Dubh : Never read the book
Jehana : It's basically an archeological/anthropological study of...
one of those sacrificed humans they pulled out of a peat bog.
SUZAN : hello Jehana!
Jehana : with some interesting speculations as well.
Hello suzan.
Hail!
O'Dubh : I saw an article on it with pictures in Scientific American I think.
Merry Meet Again Maiden!
Jehana : yes, i think they covered it there, too.
O'Dubh : looks like UFOs are the talk of the town tonight.
Jehana : And The Crone greets the Maiden!
SUZAN : there was a great TLC special on an archeological find like that
Jehana : suzan is still here.
suzan?
SUZAN : geesh! there are 27 people in that room!

O'Dubh : yes it's a mad house over there
SUZAN : oh just lurking around a bit sorry :)
O'Dubh : I didn't get any advertising here.
Jehana : too busy to stay there.
O'Dubh : had to do it all myself.
Jehana : rilla mentioned it to me when i logged in tonight.
O'Dubh : everytime I log on here I'm bombarded with announcements
but no Celtic Workshop!:(
Hi Susan W!!
Jehana : hey, celtic workshop!!
Susan W.: Hi, just nosey, what's going on?
Jehana : hello susan...
odubh is about to do a celtic ../.
druidic workshop.
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O'Dubh : We're gonna be talking about Celts, Druids and the like
Jehana : is it workshop or discussion or both?
Susan W.: Maybe I'll listen in for awhile, already been on over anhour.
O'Dubh : I know how expen$ive it is!
Jehana : same here.
O'Dubh : Well I guess I'm gonna start
Susan W.: What can I learn here?
O'Dubh : You can learn Magick, Shamanism, Oghams, Divination
But it won't happen overnight.
Also Druid type stuff.
There's a lot to cover.
Jehana : (But it doesn't all require connect time)
O'Dubh : that's right
A lot of the files are in the library or message boards
any way Maybe I should start.
Jehana : ga
O'Dubh : I'm going to upload the announcement first so you can see what
we'll cover.
Susan W.: great
O'Dubh : Dia dhuit, a Kheltoi is ni Kheltoi!
(Hello to all Celts and Non-Celts!)
We are going to be having on-going Work Shops regarding Celtic
Topics of Interest here in the NewAge Forum. I hope to draw
you Celts and NonCelts alike out of the Groves and into the
CO's! Time to share some of that Knowledge we've been
hiding!
I plan to touch on the following topics of interest:

CLASS #1

Druids, Oghams, Divinations
CLASS #2
Deities, Shamanism, Magick
CLASS #3
History, Warriors, Geneologies (maybe your family name!)
CLASS #4
Languages (Gaeilge, Gaelic, Welsh, Manx,Breton),
Poetry, Prose

I will basically upload files to the library, prior to the class, to provide a focal point for the discussions and a framework for building a Celtic Book of Shadows. We will flesh these frameworks out through discussions online. I, by no means, have all the answers on matters Celtic. But I truly believe that ALL of us, working together, can approach advance our knowledge and rediscover the True Celtic Way.

Druids are especially welcome to attend so that our Celtic Knowledge may be "Illuminated"!
I also hope that The Welsh Bards will grace us with the Songs of Taliesin.

Other topics will be included based upon the desires and direction of the students and other participants.

I see the way that the workshops will be conducted as:
Susan W.: ?
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O'Dubh : Opening Remarks by Me.
Presentation by a Speaker (not necessarily me).
Questions and Answers.
Group Open Discussion and Discovery.
Summation and Assignments.

The classes start this Monday night in Work Shop 1 of the NewAge
Forum at 10 PM EST! See you there!
Beannacht leat,
(Blessed be)
O'Dubh
Susan W> ga
Susan W.: Oh, sorry, thought my screen was stuck there. GA
O'Dubh : OK That was the announcement and sorry if it was wrapping on

your screens!
Jehana : sorry, i do have to go; i will put this workshop on next monday's calendar.
O'Dubh : I'll continue with the presentation
Ce'ad Mi'le Failte! (100,000 Welcomes)
Welcome to the Celtic Workshop!
We will be investigating and sharing our knowledge of matters Celtic here.
It is my hope that the researches and references I have will add to or compliment your own.
I am, by no means, the final authority on these matters.
Discussion and interaction, coupled with a shamanistic journey or two should fill in the gaps and illuminate us all.
all
Dean : hello
O'Dubh : Tonight I hope to lay down a firm framework for our knowledge of Druids through a discussion of their Magickal writing, called Ogham, after Ogma - Sun Face, and through a discussion of their divination techniques.
It is commonly thought that the Druids left no written records of their work.
I disagree.
Many references exist that contain the poems of Druids, stories about their Magicks, tales of their strategies, their secret lore, their Oghams, their invocations, their victories and their defeats.
The major problems with using this information is that it is the product of a long (tho reliable) oral tradition that was finally written down by their antecedents the Culdean Monks of the Celtic Church.
(Probably Druids in hiding).
Some of the Irish manuscripts used as references on Druids are:
The Book of Armaugh
The Book of Ballymote
(A primary source for Oghams)
The Tain Bo Cuailgne

The Book of the Dun Cow
The Book of Invasions
The Book of Leinster
Many references to what Druids did
are contained within the above books.
Much of what Celts wrote was symbollic
of deeper meanings. Each work can
be interpreted on many levels.
In modern times, Druidry is being studied
by several major groups, ADF and OBVD to
name just two.
If we have any Druids present tonight,
Please come forth and identify yourselves now.
(well, since only us chickens are here!)
Susan W.: .
O'Dubh : I'll identify myself as a student of Wicca, Druids and Celts
Susan W>Whatis your interest or area?
Susan W.: I have no knowledge in this area . .
I have been told a little bit by a friend.
The extent . . .
is that I understand this Wicca, Druid beliefs,
are very old and are based on the powers of the earth?
ga
O'Dubh : yes the knowledge of Druids/Wiccans is based upon the Earth
and
it's power.
The knowledge of the Oghams is tree knowledge applied as
symbols
in the use of Magick and Divination.
I'll upload some info on each symbol
or group of 5 symbols and show what their
meanings are.
The Druids were the shamans of the Celtic
Clans. They carried the history, the culture
and the geneologies of the Clan in their memories.
To aid in remembering this information,
Oghams were used, each Ogham being
associated by its beginning sounds
with the item to be remembered. This
is similar to alliteration in today's
writings.This led to an entire series of
different types of Oghams.
Tonight we will discuss tree oghams and Fionn's Wheel.
Ogham BTW is pronounced "O Wam".
It's one of those strange Gaelic things!

I have listed the Oghams for
those of you that haven't
downloaded the Ogham GIF's
or the Ogham Divination files
in Library 16 yet.
Each Ogham is listed by its
ancient Gaelic name, then its
modern Irish name and then its
Welsh counterpart.
The first group of 5 is from the
North on Fionn's Wheel.
(it is from the Book of Ballymote)
7th century Irish manuscript.
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Susan W.: .
O'Dubh : Beth Beith Bedw Birch - The White Tree of Purification
Protection against harm, physical and spiritual.
Deal with/clear away the bad things of life.
A new begining. Peasant. 24 December-20 January. White.

Luis Caorthann Criafol Rowan - Tree of Life
Protection against psychic attack.
Develop powers of protection and foretelling.
Used in Metal dowsing.
Planted around stone circles. Peasant
21 January-17 February. Liath (grey).
(also luisne or "red glare").

Fearn Fearno'g Gwernen Alder - "The Red Man"
(pranksters, also help one escape the Otherworld)
Used in fires to make swords.
Frees the Earth from water. Used in Building
Foundations because of this fire aspect.
Protection in conflicts.
Freedom from binding Magicks. 18 March-14April.
Crimson or blood red.

Saille Saileach Helgen White Willow or Sally Tree -
The growth of lunar power and water.
Linking and harmonizing. It's power is greatest
at night unless the Moon is visable during the day.
Susan W.: ? O'D
O'Dubh : Tied to the Moon phases.
Protection against diseases. Peasant. 15 April-12 May.

Sodaith (Bright or fine).

Nuin Fuinnseog Onnen The Black Ash - The Tree of Rebirth
Links the World of Spirit to the physical.
The passage way between the inner world and the outer realms.
The keys to the future but only in time.
First Chieftan Tree. 18 February-17 March
Necht or clear in color.

Yes Susan W? (I actually heard Susan W and responded at this point but have included the other uploaded information here for completeness).

Huath Sceach gheal Ysbyddaden -
The Hawthorn or Whitethorn
The May Tree. The name means "Terrible"
referring to the Destroyer aspect of the Goddess.
Unlucky (especially to cut it except in May).
(Bringing the blossoms in the house is also unlucky).
Rags are tied to its branches as offerings.
Protection against all ills Magickally.
Peasant. 13 May-9 June. Purple (For the Hag/Underworld).

Duir Dair Derwen Oak - The King of Trees
The Oak King. Magickal strength.
The doorway to inner knowledge.
The ability to see the invisible or be invisible.

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The ability to bar or open the ways.
10 JUne-7 July. Black. Chieftan.
Planted in Sacred Groves by the Druids.

Tinne Cuileann Celyn Holly - "Fire"
The Holly King. Balanced Strength and Power.
Unification, Fatherhood, Rebirth.
Fire, strength, boldness.
Peasant. Temen (grey-green).

Coll Coll Collen Hazel -
"By the Power of Three Times Three"
Discovery, Druidic Herald wands "Word Wisdom".
Used as A Magick Shield in warfare (Fionn's Shield).
Water Witching forked rods.

Nut-Brown.

Quert Aball Afall Crab Apple - Tree of Eternal Life
Isle of Avalon. Five seeds/blossom petals.
Apple-green or Mouse-Brown.

Muin Muine Vine - "The Vernal Equinox"
"The First Harvest".
Chieftain, 2 September- 29 September.
Mbracht (variegated).
The Magickal ability to roam widely and to gather.
Assimilation leading to inner development.

Gort Eadhne'an Eiddew Ivy - "The Second Harvest"
30 September - 27 October. Gorm (blue).
scarcity in unfavorable situations.
Changes necessary for growth.
All things are tied to the Earth.
Transformation by being rooted in the Earth.

Ngetal Giolcach Cawnen Reed - "The Tree of Scribes"
Used to make pens and Welsh plagawd (paper).
28 October - 24 November.
Thatching, mats, baskets.
Insulation, Enclosure, Covering.
Preserver of Knowledge, Maintainer of Order.
Nglas (glass green or yellowish-green).

Straif Drai'on Draenenwen Blackthorn -
"Tree of Punishment and Strife"
Peasant. Staves of Magickal Power.
Draoi (Wizard), Drai' (Druid).
Power in Visible and Invisible Worlds.
Use to overcome resistance to One's will.
Sorcha (bright colored) or purple-black.

Ruis Trom Ysgaw Elder -
"Tree of the Cailleach (Hag)"
ru'isce (a violent attack, a blow, a throw).
Irish Witches rode Elder sticks instead of brooms.
Three fold aspects of Time, Existence, Goddess.
Ogham of Timelessness or unity of all time.
Balance in threes. Rocnat (roebuck red).

Susan W.: How would you use this information, for example . . .
the Native Americans use prayers for certain rituals, such as
blessing your surroundings.
How would you use that infor.?
Ga
O'Dubh : The information would be used
in divinations and in casting spells.
It would also be used to mark pathways for Spiritual journeys
into the Celtic Otherworld.
The first use of Oghams was on Birch, for instance,
and it was interpreted by the Irish God Lugh to mean
that a Magickal attack was going to be made
upon his wife.
Freepowder: hi all
O'Dubh : He took precautions.
Hi Freepowder !! we are underway with our workshop.
Freepowder: I didn;t miss it?
O'Dubh : I'm just telling Susan how Ogham information was used.
It's happening right now.
Anything missed will be in the library.
Freepowder: out standing, but I can't stay long
O'Dubh : Susan>Does that answer your question?
Freepowder: GA
Susan W.: So, he called upon the spirit of the Birch tree to protect
him???
O'Dubh : He used the Magick of the Birch symbol to protect him and
his wife. Birch was used to surround them and protect them
from Magickal attack. Lugh's wife was in danger of being
spirited away to the Underworld.
Freepowder: (sorry) who are we talking about?
Susan W.: Gottcha. :) Difference in interpretation. GA
O'Dubh : The Celts were also shamanistic just like the Native Americans
Ok
Susan W.: ?
O'Dubh : FP>We are talking about the use and meaning of Oghams and
symbols of Magick.
FP>GA
Freepowder: in general?
O'Dubh : Well I'm presenting the meaning for each Ogham as based upon
the information handed down by the Irish Druidic Bards.
Misty : Can you tell us a little about the shamanistic part of the
Celts?
Freepowder: ah!
O'Dubh : Misty>I will cover that more fully next week but....
the Celts lived close to nature as did most peoples

O'Dubh : in the past. They observed that they had to interact with
it on a more personal basis than we do today.
I am introducing symbols and diagrams to be
O'Dubh : used in Magickal journeying.
Misty : Ok, sounds good!!
Freepowder: O'd> the Celts focused mainly on Trees & shrubs, while the
NAIndians,
Freepowder: focused more on animals , right?
O'Dubh : FP>The Celts tied Oghams to everything...
Birds, animals, shields, flowers you name it!
Freepowder: !
O'Dubh : They even had a secret Hand Language!
GA
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Misty : I've heard of that...how was that used?
Freepowder:
sounds like modern gang!>...
Ogham was used like runes or tarot?
ga
O'Dubh : FP>one of the messages I posted has a direct correllation for
Oghams and TArot!
Susan W.: ?
Freepowder: I missed it, been a heavy wkend GA
O'Dubh : It's in Section 15.
Susan >GA
Susan W.: I had someone give me a shamanistic (N.Amer.) style
drumming experience. ..
in which I saw the trunk of a very large tree . .
with a section that you could walk into . . .
like the old forest located S. of Yosemite . . . what are
those
called again. ? Anyway GA
Any meaning to that vision? O'D?
Sequoia . that's it.
O'D> GA
SUZAN : O'D is having some trouble with his connection.....
he will be right back.....
Susan W.: ok
I'm probably gonna split in a few . . . been on almost 2hrs.
SUZAN : thanks for being patient
Susan W.: What are your interests again Suzan?
SUZAN : i am an astrologer
Freepowder: Suzan> by the look of it we have just got started w/ this,
right?

Susan W.: Hi O'D
Freepowder: welcome back O'D
O'Dubh : Sorry about the line going down!
Thanks guys!
Freepowder: Mercury is retarded
O'Dubh : So where were we?
Freepowder: Sequoyah in vision
Susan W.: Did you get I saw trees in a vision?
O'Dubh : FP!>LOL probably what the prob is!
Freepowder: GA
O'Dubh : Susan>Yes
Susan W.: Any importance?
O'Dubh : I was telling how Celts/Druids
saw all of life interconnected like the Oak limbs
I believe your vision is telling you
to look within yourself to see how
you connect to the life around you
perhaps you should go on a shamanistic journey.
Freepowder: ?
O'Dubh : Discover your inner truths.
FP> ga
Freepowder: Shamanistic Journey?...
you mean like a vision quest?
Misty : Did we lose him again?
O'Dubh : Yes FP but along definate paths
Susan W.: O'D> celtic style?
O'Dubh : let me continue and I'll show you the map.
Freepowder: GA
O'Dubh : Susan>Definately Celtic style if that is what you feel closest
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to.
Susan W.: Actually more N.Amer. style :)
O'Dubh : Native American style is nice but I am a Celt.
Susan W.: Tell me your way.
O'Dubh : Watch and see !!
they (the ways) may be closer than you know!:)
Freepowder:
O'Dubh : Ok I'm going to skip the Ogham meanings and go straight to the

Wheel of the journeys.
This is Fionn's wheel and is a GIF in Lib 16.

Fionn's Wheel is a diagram found in the Book of Ballymote.
It shows all 25 Oghams arranged around a series of concentric

circles (in library 16 as fionnw.gif). This diagram can be
used to divine paths necessary for "Pathworking", a very
powerful shamanistic technique. I have identified the meanings
of each Ogham on the paths (using the correspondences from
Nigel Pennick mostly). Each Ogham's meaning can require at
least a workshop of it's own to fully cover. I offer these here to show what can be done with Oghams:

An Roth de an Bealach
(The Wheel of the Ways)

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Each path will be identified with it's Gaeilge/English name
and the elements along the Ways.

The Northern Path is first.
(from outside to inside)

_____

An Cosa'n do Sla'n
(The Way of Protection)
The White Tree of Purity
The Tree of Life
The Red Man
The Moon
The Keys to the Future

_____

This is the first path on Fionn's wheel
0jim : hellod
O'Dubh : It contains the first 5 Oghams B L F S N
jim : hello
O'Dubh : This path is first because it teaches the new
student how to protect him/herself from Magickal harm.
HELLO jIM
Please standby
jim : ok
O'Dubh : this is a formal Workshop
But join in !!!
Any way, the first step was Purification,
followed by gaining an ally in "the Red MAn",
a being kind of like Coyote in Native American workings.
The tree of life is there as well
(this could be what Susan saw in her dream)
The Moon represents the protection of the Goddess
When the inner level is reached
the student gains the keys of knowledge

but not the wisdom to use them.
Another journey must be made.
That is the next path.

O'Dubh : This Path contains the Ogham EBA:

An Roth de an Bealach
(The Wheel of the Ways)

An Cosa'n de Fe'ile
(The Way of Ritual)
The Sacred Grove (Imbolc)

This path requires an understanding of
the major Religious festivals of the
Celtic year begining with Imbolc,
The new beginings
The festival of Brigit.

Susan W.: !
O'Dubh : It also requires one to perform such a ritual
Susan>ga
Susan W.: O'D & all> sorry, but I gotta go. Thanks for the info.
jim : !
O'Dubh : Susan> ok I'll continue and upload all this into the library.
B*B
jim>ga
Susan W.: THanks, I'll check into it. Bye.
jim : Thanks for the insight to PAGANISM. Get out of this stuff!
Freepowder: ?
O'Dubh : jim>not sure what you mean?
jim : !
O'Dubh : jim>ga
jim : you know! Druids, Pagans, Witches, stuff like that
Misty : Get out???
jim : !
Scott : uh oh.
O'Dubh : JiM>We are Druids, Pagans, Witches and stuff like that.
jim : !
O'Dubh : You are well to listen in to the workshop.
Jim>standby just a second.
FP has a question
FP>ga

Freepowder: I thought Samhain was the beginning of the Celtic year?
ga
O'Dubh : FP>It's the begining of the Celtic year but not necessarily
the begining of the study of Celtic religions.
ga
Freepowder: ?
O'Dubh : FP>ga
Freepowder: Imbolc...
is the start of this path of wisdom?...
or study on fionn wheel, right?
O'Dubh : FP>The study of all the major festivals is the second path
The symbol is actually the Grove.
The most powerful Magick in the Druid rites
Freepowder: ah!
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O'Dubh : was The victory of life over death,
the renewal of the wheel of the year,
the marriage of the Crone to the Oak King or Cernnunos.
That would not be an appropriate start point for begining
the study of Druidic Magicks. (Before a student can begin
Magickal work, the ability to shield and protect oneself
must first be developed. This is why the first way studied is
the way of protection. The next step to performing or learning

occult wisdom would be in a protected environment, such as rituals or Circles.
What better ritual for a fresh start than
Imbolc which is symbollic of New Beginings and the Quickening
of Life? Samhain is actually the end point of the year and
represents the culmination of the Druidic Mysteries.

Jim>I believe you had a question?ga
jim : not really
O'Dubh : ok
jim : just watching and laughing
O'Dubh : any other questions?
Scott : ?
Misty : So are you saying that Winter Solstice is the beginning of
the wheel?
O'Dubh : Jim>I suggest that you watch your behavior
since the forum has some strict rules about
jim : ?
O'Dubh : putting down what others believe.
Jim>ga
jim : i'm not putting you down, just enjoying the show

O'Dubh : Jim>Are you done?
or do you have a question?
jim : 1!
?
O'Dubh : Jim>ga
jim : soo sorry if i offended anyone, didn'y mean to
got to go
O'Dubh : Goodbye jim
now to continue
Freepowder: Slan leat J
Scott : ?
O'Dubh : the next path to aid us in becomming more enlightened is the
Eastern path on the wheel.
Misty : What about my question? Or did someone beat me to it?
******** Answer inserted by O'Dubh **********
(I completely missed Missy's question in all the confusion.
The answer to Missy's question is that Samhain is the begining
and the ending of the Celtic year. It is the time when the God
of the Underworld marries the Crone aspect of the Goddess. The
new God or the Sun is not yet reborn until the Winter Solstice. The
Celts began their days at sundown. It is not surprising that they began their new year
with the end of the last harvest. The period between Samhain and Imbolc is the dark
part of the year and is therefore like the night before the day. During this period
preparations were made for the onset
of winter and the coming spring planting.)
****
Michael : Whats up tonight?
jim : \exit
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O'Dubh : Scott>ga
jim : \exit
O'Dubh : Jim> try /exit
jim : thanks
Scott : O'D did you say you were going to upload this lecture? I
would really like to D/L it, but have to go to bed...
O'Dubh : Scott>Yes I will and will add notes as I go !
Slan leat!
Blessings
Scott : Any idea what the file name will be?
O'Dubh : It'll be celtws1.txt
Freepowder: byer
Scott : thanks for your time, Blessed Be.
O'Dubh : Pressing on here and watching the clock.

O'Dubh : This Path contains the next 5 Oghams H D T C Q:

An Roth de an Bealach
(The Wheel of the Ways)

An Cosa'n do Fios
(The Way of Wisdom)
The Cailleach
The Oak King
The Holly King
The Three Times Three
The Tree of Eternity

O'Dubh : This Path contains the Ogham OI:

An Cosa'n do Gra'
(The Way of Love)

The Spindle of the Wheel (Beltaine)

******** Additional Data inserted by O'Dubh **********

O'Dubh : This Path contains the next 5 Oghams M G NG STR R:

An Cosa'n de Deis
(The Way of Balance)

The First Gathering
The Second Harvest
The Tree of Scribes
The Tree of Punishment
The Triple Goddess

O'Dubh : This Path contains the Ogham UI:

An Cosa'n de an Fhi'rinne
(The Way of Truth)

The Ancient Knowledge (Lugnasadh)

The Inner Mysteries

_____

O'Dubh : This Path contains the next 5 Oghams A O U E I:

An Cosa'n de an Saol
(The Way of Life)

The Tree of Regeneration
The Tree of Continuous Fertility
The Morning Dew
The Preventer of Death
The Tree of Life and Death

_____

O'Dubh : This Path contains the Ogham AE:

The Way between the Worlds
The Sea (Samhain)
**********End of inserted data **********

I will cover all of these and their meanings in the next
Workshop, next Monday.
Freepowder: ?
O'Dubh : I'm putting them here to give everyone a chance to read and
study them.
FP>ga
Freepowder: A bit off the Subj...
if you find the time could you help with...
Gaelic Pronounciation?

O'Dubh : FP>Sure will and I'll put notes in the upload as well.
Freepowder: thanks!
Rilla/Sysop: Hi all!
O'Dubh : I'm going to type the rest of the paths in now to speed things
up.
Hi Rilla!
Freepowder: Hi rilla, Dai dhuit
Rilla/Sysop: Dai dhuit!
Did you learn what that meant ???
O'Dubh : Rilla>It means Hello.
Rilla/Sysop: Just stopping bye to tell y'all goodnight!
and hugs!
O'Dubh : Gang I see that we will have to continue next week

It's late and we still have about 2 hours to cover.
Freepowder: ?
Misty : I hate that.
O'Dubh : I will post the rest of my lecture on the section 15 message
board.
FP>ga
Freepowder: what time does this start?...
and will it be in the Co notices?
O'Dubh : It starts at 10 PM Est.
Yes it should be.
I have to get Rilla to do it.
Freepowder: 7 PST
O'Dubh : I was surprised it wasn't.
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FP>that's right
7PM PST.
Freepowder: numbers hate me
O'Dubh : I know
I appreciate everyone being here.
Misty : No prob..
O'Dubh : Next time we"ll cover how to make a shamanistic journey using

the Oghams and Fionn's Wheel.
Misty : See ya next time or probably sometime during the weekend.
Freepowder: O'D, I appreciate you taking the time to put this on!
O'Dubh : Beannacht leat!
Thanks everyone!
Hugs!
Slan
Freepowder: Sl'n leat!
Misty : Night....*B*B*
Freepowder: well, who's left?
HHHH

pattern. This can also include drumming and dancing.
These activities synchronize the body and mind to
an external rhythm allowing us to cast off the chains
of normal existence.

This allows one to float at peace within the song
(dance, beat, mantra, etc.) This is a strictly Druidic
or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom)
is a state achieved by relaxation and clearing the mind
in a Ritual environment. It usually involved using some
Magickal implement such as a knife, a sword or a staff
to touch a subject (usually upon the head) or involved
the handling an item so that the diviner could discover
what secret knowledge was contained within it.
This information could be events from a person's past life,
a detailed history of who and what had happened to an object
or how and why the subject was being hexed or spelled.
I know this sounds like ESP but it was enhanced through
Ritual and relaxation techniques. I believe that Dichetal
Do Chennaib is the proper state for performing Ogham
divinations as well. More on this later.

Imbas Forosna (Illumination) was a form of altered state
used by seers and bards to create or see visions.
The Druid would be totally isolated from all sensory inputs,
sounds, lights and feelings. This was usually a very
dark room or a covering of hides. The Druid would attempt
to float and relax. When in the proper state he/she would
signal for the hides to be removed or he/she would open
the door out of the Darkness. The sudden, instantaneous
transition from Darkness to Light would cause him/her to see
visions or to spontaneously utter poems, prophecies or to
achieve a total Awareness of the secret Knowledge of
their Surroundings. This sensory deprivation forced oneness upon

them and caused them to become centered and to float. It was
their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter
their consciousness. They were familiar with the Pythagorean
Mysteries and may have actually been the source of them!

Druids shared IndoEuropean roots with the Indian Brahmans but

I don't have any hard data to support any similarities in their practices.

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O'Dubh : To perform an Ogham divination , one must be clear about the purpose or object of the divination before begining. Focus this purpose in your mind before starting meditation and/or Circle casting. I find that working within a Magickal Circle tends to prevent outside psychic influences but don't believe it's absolutely necessary to use a Circle. The form of divination is Dichetal Do Chennaib.

What we will be doing is casting sticks or "fews" upon a casting cloth. The sticks are about finger length and size and carved with Oghams for each of the 25 symbols. (I prefer to work with woods that are the actual symbols used for each Ogham where possible.
Obviously, some "Crane Bag" symbols are not trees and will have to be carved on some neutral wood or other substance, shells or rocks for instance. I use Ash or Oak for any substitutions.)
The casting cloth is a representation of Fionn's Wheel and can be multicolored (as in the GIF), plain (Black and White) or just drawn on the floor or ground. I like to make the largest Circle about my height (in my case 6'2" but use what is suited to you). I orient the Wheel with the "B" Ogham to the North. I stand on the South side of the Wheel facing North about 3 feet back from the "M" Ogham. Place the Oghams in a bag and then randomly select 7 of them. Close your eyes, spin around three times while blanking your mind from everything but your purpose. At the end of the third spin toss the 7 "fews" into the air about 3 feet above your head and towards the center of the Wheel. Once they have settled out immediately read the arrangement of the sticks as a general impression only. Write this down. Also record the relative orientations and postions of the "fews" upon the Wheel. Pick up the cast sticks and return them to the bag. Repeat this process twice more so that a total of three readings is available.

O'Dubh :You should now have three Wheel/Ogham Divination charts that have the relative positions of 21 Oghams on them. Interpret the Oghams based upon the correspondences I referenced previously. (This came from Nigel Pennick's Book "Magical Alphabets" with the actual meanings for the Oghams being from the Bardic/Druidic traditions as passed dowm by the Clan Bards of the O'Flahertys).

I use the correspondences that "feel" right to me. You should do the same. No one set of correspondences is the absolutely right one to use. The above correspondences just hang together better in my own mind. The basic technique to reading the tale of the sticks is to read then deosil (clockwise) and from the outside to the inside. The "fews" towards the center represent the future and those towards the outside the past. Any sticks not on the Wheel are ignored. Crossed sticks conflict. Parallel sticks compliment or enhance. Sticks laying on Oghams of the Wheel have combined effects. The interpretation is not hard and fast. I read the symbols as a "story" that is dynamic. I take all three divinations together. If they have no correllation at all, I ignore the results and try again. Sometimes A divination is not possible. I'll try at least three times to get results.

The relative agreement of each of the Three Wheel/Ogham charts determines the degree of confidence one can have in the readings, from utter certainty to total confusion! (reminds me of Sex for some reason but that's another story! I guess the point is that

such Powers and their use are not instantaneous or easy to realize at times. Sometimes its easy and other times impossible no matter how much you try!) This entire process of interpretation is very similar to: Palmistry, Tarot, Astrology or Runes. They are all basically taking seemingly random or (at least) uniquely individualized instances from a person's life and attempting to give meaning to such events based upon how they relate to Magickal symbols and patterns. What is actually occurring is that the left brain is gathering facts from the cast patterns that configure the mind and Spirit to allow the right brain to make the "Salmon leap" to intuitive insight or Illumination. This is Dichetal Do Chennaib or "cracking open the nuts of Wisdom" at its finest.

After the divination is finished, dismiss your Circle and fold or erase your casting Wheel or cloth. Store them separately and away from normal life until they are to be used again. I recommend a wooden or cedar chest. Use whatever represents peace, quiet and solitude for you.

O'Dubh : So what have we found from this discussion of Druids, Oghams and divination? We found that Information exists concerning Druid Oghams in the ancient 7th and 8th century writings of Irish monks-Druids. We disovered that Fionn's Wheel can be used as a divination casting cloth and as a "map" for "Pathworking". We suggested that the Ogham correspondences can identify unique ways to Magickal knowledge and insight. Most

of this information came from oral Druid histories that were finally written down in the first millenia by the Druid remnant or Culdean Monks. I admit that some of my presentation has been colored by my interests in other forms of MAgick that have more readily available information, such as Runes, Tarot and Astrology. I have also made every effort to go to an ancient textural source or, at the very least, to a modern writer basing their work upon ancient verified Druidic works. In our future investigations into Druidic practices and Magick, I hope to continue using the same techniques to discover or rediscover the Mysteries of the inner Druidic Knowledge.

****

Key words to look up and understand for this Workshop and the next:

Shamanism, Pathworking, Magick, Oghams, Druids, Culdee, Celt, Fionn, Archetypes, Jung, Vision Quests, divination, meditation, Bards, Invocation, Circles, spirit guides.

During the discussion of Fionn's wheel we will primarily address archetypes, symbols, Magick and Shamanism as well as Pathworking.

CELTIC WORKSHOP (Internet)

This is the second Celtic Workshop. We covered Pathworking using Fionn's Wheel and how Druids did Magick. (O'Dubhain - 28 Feb 1994)

SYSTEM | Switching to Workshop/Seminar 1
Freepowder | heloooooo
O'Dubhain | Hi!
| Looks like just you and me!
Freepowder | how many are we?
O'Dubhain | Hi Tammy!
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Tammy | Hi!!!
| I got my old man to give me 15 minutes. How generous!
Freepowder | BRB, Hi tammy! Jee-ah guitch
O'Dubhain | What a nice guy!
| Ban jeeah Gwitch!
Tammy | Sorry I won't be able to stay for the whole thing.
O'Dubhain | heheheheeh!
| That's ok you can download it later

Nan | 'lo everyone
O'Dubhain | Lo Nan!
Sue Thornburg | Hello!!!!!!!!!
Falcon | Hi All
Freepowder | it's obvious that the Celts had a sense of humor, look at their spelling HI nan, Hi falc
Sue Thornburg | FP> HAHAHAHA
O'Dubhain | Hi Falcon! Hugs Sue
Sue Thornburg | Will this be a formal CO, Odie?
Falcon | Hi O'D
O'Dubhain | Sue>It's semiformal!
Freepowder | hi sue, the word for the day is *maismic*
Wren | Hi, guys
O'Dubhain | It's a workshop!
Freepowder | hi wren
Nan | maismic?
Falcon |
Sue Thornburg | Oooh, good, I'm wearing half of my tux.

O'Dubhain | Hi wren
Falcon | Hi Wren
O'Dubhain | Lo Eric Let's get cranking folks
Eric | LO OD
Falcon | What is a workshop??
Freepowder | I'll be good, O'd, promise
O'Dubhain | A Workshop is another word for a CO But since its a WOrkshop it's supposed to be hardere!
Eric | and maismic??
O'Dubhain | ANYway
Falcon | *maismic*
O'Dubhain | The way this works to date is I talk about some subjects and we discuss them
| then we maybe come up with some new ideas
Sue Thornburg | Sounds terrific. :)
O'Dubhain | It runs like a formal CO to begin Just put in a ? or a !
Fred McCandless | so toss out an idea
O'Dubhain | If you have a comment or a question
| OK
| First last week
| We talked about Druids Oghams and Divination.
Fred McCandless | ?
O'Dubhain | I placed a bunch of files in the library 16 to be used in the workshop. ok Fred>GA
Fred McCandless | si

O'Dubhain | Fred> Got a question?
Wren | He's gone, O'd
O'Dubhain | anyway the way it works is just like
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that! ok The files give you background on what we discuss. So the first question I would ask is....
Jehana Silverwing | hi odubh.
| ust
O'Dubhain | Why are we studying these subjects?
| Hi Jehana!
| I mean what are we going to get out of this
| study?
Nan | cause we like to waste $$ on CI$?
O'Dubhain | ANyone want to volunteer an opinion?
Falcon | !
O'Dubhain | Falcon>ga
Falcon | I study things because they are there and I feel I should learn as much as I can
Nan | !
O'Dubhain | Me too Falcon!
| Nan>ga
Nan | on a more serious note....I'm interested in learning about them because they are part of my heritage and the heritage of those around me
O'Dubhain | That's a reason I study them too Nan. When I asked myself these questions I came up with some answers. Why study Oghams? The answer was because the Druids used them in Magick.
David Pfeiffer | To add more to that Nan, being new here, I'd like to learn more about the history of the natural beliefs because they may be the only saving grace of this planet.
O'Dubhain | They are symbols of Magick. David> That's a good one too.
David Pfeiffer | Sorry to interrupt.
O'Dubhain | The reason I study Magick is just that that's ok I study Magick of the Earth and of people and of the SPirit to find the keys to who I am How we relate to each other and to the Planet
Jehana | i agree with david.
O'Dubhain | This is a time that we are all coming together to save ourselves and our Planet The ancient Wisdom shows us a Way to do this Jehana
O'Dubhain | We must look within for the Power of self-awareness For growth and harmony. The Oghams are the roadsigns on the Ways to this Wisdom
David Pfeiffer | But the whole idea is not for ourselves.

We are just as important as individuals as a leaf is to a tree. One leaf only holds so the tree may live.

O'Dubhain | One map of this inner journey is Fionn's Wheel. Right again David. But we must start with ourselves. To have a tree one must have leaves. and branches and a trunk and roots as well as Life. It's all got to work together. The purpose of this workshop tonight is to determine the way that Fionn's Wheel shows us how to "Pathwork" to knowledge of ourselves.

Nan | ?

O'Dubhain | To show how Druids did this Yes Nan

Nan | i think i know what you mean by "pathwork" but could you please give a brief definition so that i know we're thinking the same

O'Dubhain | OK. Pathworking is basically an inner journey to discover Truths within ourselves

Falcon | ?

Nan | thanks

O'Dubhain | It allows us to tap a "Higher" wisdom To

know our totems and our Spirit guides. Yes Falcon ga.

Falcon | What is Finion's Wheel?

O'Dubhain | Fionn's Wheel is a representation of the Oghams laid out in Circles around a center. Like a Native American Medicine Wheel. It is pretty much the same thing for shamanistic purposes I uploaded a GIF of it into Lib 16 as FIONNW.GIF

Falcon | thanks

O'Dubhain | On it are the Ogham symbols for our journey.

Wren | ?

O'Dubhain | Each symbol represents an ability or a knowledge to be gained or understood, Wren ga

Wren | Is there a book with the diagram? I can't see GIF's

O'Dubhain | It's in the following books: "The Book of Ogham" by Edred Thorsson, "The Celtic Shaman" by John Matthews

Jehana | will capture the gif.

O'Dubhain | "The Book of Ballymote" by a 7th century Culddean Druid, Jehana also in Religion lib.

Jehana | okay, odubh.

Beth Campbell | send 2 what's Palyne? Is this a formal co?

O'Dubhain | yes Beth? The way Druids worked Magick was by "becoming" or by actually changing reality A classic example of this is The Song of Amergin the Druid who aided the Gaels in defeating the Tuatha de Danaans. I quote from his song:

| "I am the wind which breathes upon the sea.
| I am the wave of the ocean.
| I am the murmur of the billows.
| I am the ox of the seven combats.
| I am the vulture upon the rocks.
| I am a beam of the Sun.
| I am the fairest of plants.
| I am a wild boar in valour.
| I am a salmon in the water.
| I am a lake in the plain.
| I am a word of science.
| I am a point of a lance in battle.
| I am the God who created in the head the fire.
| Who is it who throws light into the meeting
| in the mountain?
| Who announces the ages of the Moon?
| Who teaches the place where couches the Sun?
| If not I?

Jehana | I think this song is a teaching ballad.

O'Dubhain | I invoke the land of Ireland!"

Jehana | by the way, whose translation is this?

O'Dubhain | Yes it teaches and it invokes the power of the Land. This was the translation by Douglas Hyde.

Jehana | okay, just simply because it is slightly different than the one i remembr.

O'Dubhain | This Spell was used by the Druid to overcome the winds raised by the de Danaans in their battle for the Land. It is an example of the way a Druid would work. There are other tales of shamanistic workings by Druids

Freepowder | ?

O'Dubhain | Among these is "How the Tain was Recovered" Yes FP?

Freepowder | you spoke of becoming, is Amergin actualy

becoming... those things or, has he been in the past?

Nan | or is it a metaphor?

O'Dubhain | He is actually synchronizing himself with the spirit that controls these items. It is a series of symbols. It can be viewed metaphorically. But the fact is it got results. The wind died and the Gaels landed on Ireland.

Freepowder | ok GA

O'Dubhain | Present day shamans do the same thing. The story of the Tain was lost and had to be recovered. It had been written in Oghams on sticks and sent to Italy. None of the bards had a

memory of the entire story, so they sent two men to recover the Oghams, Senchan and Muirgen. No one knew where to look for these Ogham sticks. So Muirgen decided to ask Fergus mac Roich (only one problem---Fergus was dead) So Muirgen slept on his grave and invoked the ghost of Fergus to reveal the entire story. The Spirit of Fergus appeared in a cloud and for three days recited the entire epic. Muirgen was able to go back to the Bards and tell the entire tale. This tale was written down and we have it today. This is an example of dream traveling to discover hidden knowledge

Artemisia | ?
O'Dubhain | yes Artemisia?
Artemisia | sorry...computer fart
O'Dubhain | hahahaha! ok
Jehana |
Sue Thornburg |
Freepowder |
O'Dubhain | mine was getting constipated!
Freepowder | *maismic*
Jehana | LTB? lettuce, tomato and bacon?
O'Dubhain | haha!
Nan | lol
O'Dubhain | gotta be! Anyway the point is Druids did Magick in a lot of ways that has to be discovered again from studying these tales. Native Americans pass this kind of knowledge down from teacher to student. We are not so lucky. We have to dig it out of books and figure out the symbolisms!
Sue Thornburg | Unless we have an O'Dubh and a computer. :)
Artemisia | :-)
O'Dubhain | But not for speed typing!- or typos!:(To take a Journey on Fionn's Wheel, I suggest One study the Paths as outlined in Workshop #1 in Library 16 here as CLTWS1.TXT.
Beth Campbell | Does this mean ... those who don't respect the past are doomed to repeat it?
Jehana | only if it was a "bad" past .
Freepowder | *maismic*
Sue Thornburg |
O'Dubhain | I think we all get our turn in the "barrel"!
Jehana | sorry.
O'Dubhain | The first Path according to my inner vision
Beth Campbell | wrong choice of words (sorry) (must be mercury) going to repeat it
O'Dubhain | and as based upon the Oghams in Nigel

Pennicks "Magical Alphabets" is the Way of Protection. This Way has the Oghams B L F S N on it from the outside to the center. Each Ogham on this Path teaches us a Magickal ability. The first Ogham B stands for
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the tree Birch--The White Tree of Purity and Purification.
Jehana | B is birch in the norse runes, too.
O'Dubhain | It is used to protect and Purify us before we start our journey within. It was the first Ogham ever used. It warned Lugh that his wife was going to be abducted to the Underworld and it will serve to show us that we are protected. Life springs anew. To make such a journey one should meditate and cleanse oneself of all unclean and impure thoughts.
Beth Campbell | (sounds like Eve and the Apple)
O'Dubhain | Native Americans might do this in a "sweat lodge". more of a putting away of the mundane bagage of life. baggage that is ! Make an Out of Body (OOBE) type of Journey to a White tree shining against a totally Black Darkness. Use its image to purge your mind of distracting thoughts and go to the next level ---The Tree of Life. Upon this tree one learns to shield unwanted psychic energies and Magicks. This Ogham is "L" for Rowan. When one is floating in an OOBE one needs such shielding to travel safely.
Freepowder | ?
O'Dubhain | The next symbol in our journey is --"The Red Man". FP ga
Freepowder | sould it be too long to cover their protection in a bit more detail?
O'Dubhain | It would take an entire workshop.
Freepowder | thought so, GA
Artemisia | :-)
O'Dubhain | I'll cover this with a post on the Section 15 message board.
Nan | 15 or 16?
O'Dubhain | The Red Man or the Fear Dearg is a Supernatural being
Jehana | how about a library file?
O'Dubhain | that is a fire entity. That too Jehana! He sometimes will rescue us from the Other forces of the Underworld. His Ogham is the Alder Tree. Fp ga
Freepowder | the whistle tree!
O'Dubhain | Ah! Perhaps the whistle will lead us from the Underworld!?
Fea'dog | it does me!
O'Dubhain | Red is the color of life and frees us from conflicts and shields us in our lives. Once we are pure and can shield

and have no inner conflicts, it is time to learn of Magick itself! The next step or Ogham is The Moon. It is the letter "S" for the White Willow. This is a form of the Goddess and leads us in Divinations to guide our future travels on the Wheel. The last or inner Ogham on this path is "N". It represents the Keys to inner Knowledge that we have gained. It is the Black Ash.

Rachel | hello

O'Dubhain | It also gives us the insight "as Above so Below".

Jehana | hello.

Rachel | what is the subject?

O'Dubhain | All our previous insights will aid us in the physical and the astral worlds. Rachel, this is a Workshop on Celtic Magick. These keys and knowledge must grow like seeds within us. In the future, they allow us to work our Power, the Earth's Power and the Power of the Spirit. This completes the Way of Protection. I suggest that each of you try such a journey on your own, in a Circle or Safe quiet place. Learn the symbols for the Oghams from the tables in

the library (there are about 7 there I think). Shamanistic journeys are very individualized. Use symbols that have meaning to You. To complete the journey around Fionns Wheel would cover the entire year and the Major festivals.

Nan | is that the next workshop, the festivals?

O'Dubhain | Really project yourselves into the Wheel and you will find your own inner guide and Truth.

Beth Campbell | (sorry)

O'Dubhain | Nan>I think that'd be a good one The Major festivals are Imbolc Beltane Lughnasadh Samhain The Solstices and the Equinoxes Each of these can be found on the Wheel. I hope that I wasn't too sketchy on this!

Nan | this medium is a bit slow and time consuming to cover this kind of stuff

O'Dubhain | I know my typing can stand improvement.

Artemisia | You were very good... but I don't think I'm ever going to get this.

O'Dubhain | John Matthews covers shamanism fully in his Book

Nan | can you pre-type any and use cut and paste, that might help

O'Dubhain | "Celtic Shamanism". I could but then we lose spontaneity and dialogue.

Nan | we could still be spontaneous in the

discussion, but the information portion we're all being quiet anyway
O'Dubhain | Hey! Ok! Next time lends itself to uploading on the festivals. I would like you each to consider making a shamanistic journey and messaging me about it.
Pietra | ?
O'Dubhain | You might be surprised about what you find. Pietra ga
Rachel | I have a ?
Pietra | Is this in part where the Masonic orders "get their symbolism? I noticed a lot of simularities
O'Dubhain | Not sure. Not a Mason, but I wouldn't be surprised. I'll ask around.
Falcon | ?
O'Dubhain | Rachel ga ok Falcon ga
Falcon | What is a Mason?
O'Dubhain | Any answers from the group?
Artemisia | I know a little
Pietra | !
O'Dubhain | fire away
Artemisia | My papa was a shriner, very similar They seem to be exclusive mens orders
Maire | H'lo, O'Dub, et all. Just peeking in to see the conversation.
Artemisia | the women are part of the outer circle
Pietra | Freemansonry dates itself to the time of the pharohs
O'Dubhain | Maire>just about done here
Artemisia | The masons did a consecration of a washington d.c. monunment
Beth Campbell | The masons were the brick layers
Artemisia | and used the earth-air-fire-water symbols as part of consecrating the cornerstone
Maire | O'Dub> thx. Still monitoring tho. Might

see something interesting
Nan | isn't there a Masonic forum or section somewhere, maybe in religion?
Pietra | and even before According to them the square and compass (symbols of Freemansonry) stand for the masons who built the pyramids
O'Dubhain | Haven't seen one. George Washington was a Mason.
Nan | are we finished for the night, it's past my bedtime

O'Dubhain | And the Pyramid with the Eye on it on the Great Seal of the US is a Masonic Symbol.
Pietra | They are a one God belief but have lots of cabalistic degrees
Artemisia | rilly?
O'Dubhain | I declare the Workshop over for the night!
Beth Campbell | The Masons erected a monument to GW in Alexandria VA
Nan | look for it on the dollar bill artemisia
O'Dubhain | Let the games begin!
Artemisia | I know it's there...just didn't know it was masonic
Nan | thanks O'D' i didn't wanna leave and miss anything :) bye all, see ya next week
Artemisia | night, nan
O'Dubhain | It'll be in the library 16 as CLTWS2.TXT
Mark A. Foster | Did I just miss a conference?
Artemisia | hehehehe
O'Dubhain | Just finished Mark.
Falcon | Night Nan
Mark A. Foster | On what?
Maire | G'night, Nan
O'Dubhain | But we're doing another next week at 10 PM EST
Pietra | They have associated groups for women and adolescents.
O'Dubhain | It was on Druid Magick.
Mark A. Foster | What subject?
Beth Campbell | Folks are old if more than twice your age.
Mark A. Foster | Druid magic. Sounds interesting.
Pietra | Falcom>> Are you confused Yet?
O'Dubhain | I think so!
Mark A. Foster | I didn't see an announcement.
Artemisia | , beth
O'Dubhain | It's in the Flash! check it out.
Mark A. Foster | Oh, ok. Where is that?
O'Dubhain | We'll be here everyweek on Mondays at 10PM
Mark A. Foster | Under "special"?
Falcon | Pietra>I will always be confused
Artemisia | gosh...I can feel my visa floating away!

O'Dubhain | MArk>Are you running WinCim?
Mark A. Foster | 10pm Eastern? DOSCIM
O'Dubhain | yep EST look under Special and Notices

Mark A. Foster | Okay.
Pietra | O'dubh>. yes is forum group -- but the
info you get there
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O'Dubhain | Should be a news Flash there
Pietra | will not tell you about "secret work"
which is the real purpose of FreeMansonry
Mark A. Foster | I just saw it. Never knew that was there.
Thanks.
O'Dubhain | Ta failte romhat!
Mark A. Foster | Nite, y'all.
O'Dubhain | Nite Mark Slan leat!
Artemisia | Yes, and membership is very exclusive...-
even used to be limited by color and financial status
Falcon | Bye Mark
O'Dubhain | Pietra>I plan to find out
Falcon | bye all
O'Dubhain | I have my ways you see!
Pietra | Still is
O'Dubhain | Bye Falcon!! Thanks for coming!
Artemisia | yeah, i figured...just didn't wanna specu-
late
O'Dubhain | Artemisia>How did the healing go?
Pietra | am Member of Eastern Star and Dad is 33rd
degree (the highest)
Artemisia | great! very powerful
O'Dubhain | Great!!!
Artemisia | Thanks for all the encouragement!
O'Dubhain | I was pumping the energy your way!
Artemisia | Thanks! I knew I could feel a little
ooomph!
O'Dubhain | Pietra>Show your dad the tables and get
his thoughts please!:) Artemisia> Glad I could ooomph ya!
Artemisia | hehehehehe
Pietra | I would if we were on speaking terms
however I have the book
O'Dubhain | Pietra>Good enough. Maybe some Druids
hiding in there!?
Artemisia | I wouldn't doubt it!
Pietra | They would say so
Artemisia | it seems like they take from several
traditions
O'Dubhain | Some of these societies formed about the
same time as a rebirth of interest in the occult and Druids.

Pietra | It is interesting that along with some of the rest of us the inquisistion tortured and put to death all Masons they could find.
O'Dubhain | Might have members in both paths.
Artemisia | hmmmm
Pietra | they certainly do --I am one
O'Dubhain | Sounds like they were intent on eliminating anyone that thought for themselves. Might have to talk to my uncles about this. They are Masons. But those guys are very secretive ! Just like Druids!
Pietra | Oh good
Artemisia | Yes, they are
O'Dubhain | Anyway, Thanks to all!
Artemisia | Thanks to YOU!
O'Dubhain | Gotta sleep and catch a plane!
Pietra | bye y'all
O'Dubhain | See you all tommorrow! Hugs all around!
Artemisia | tomorrow?
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O'Dubhain | bye sure!
Beth Campbell | Nite O'Dubh!
O'Dubhain | just for chitchat!
Artemisia | Oh.
O'Dubhain | nite Beth Hugs
Artemisia | night, O'D night, everyone
Maire | Night, O'Dub. Happy landings, and hope your stewardess brings you lots of complimentary drinks
O'Dubhain | Thanks bye all!

CELTIC WORKSHOP 3 - CELTIC FESTIVALS

This an edited transcript of the Third Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be the Major Celtic yearly festivals and their hidden meanings. Oghams were used to attempt to discovery the magick and Mystery within each festival.

(2-1,Freepowder) Dia duit
(2-11,O'Dubhain) Dia Dhuit!
(2-1,Freepowder) Hi KEN
(2-11,O'Dubhain) Welcome Kenneth 23!!
(2-1,Freepowder) Hi Nan!
(2-11,O'Dubhain) Hiya Nan!
(2-1,Freepowder) Hi bianca

(2-9,Bianca) O'Dub, Wren will join us later
(2-11,O'Dubhain) Tonight we are going to do a Workshop.
(2-29,Nan) 'lo all :)
(2-26,Wren) Hi, guys
(2-2,STUART NICHOLSON) Hi, are you there bianca
(2-11,O'Dubhain) Dia dhuit Wren!
Yo Stuart!
(2-1,Freepowder) too bad CIM doesn't have macro's F10=HI
(2-9,Bianca) hi stuart
(2-17,Kenneth 23)Freepowder> An bhfuil Gaelige agat?
(2-17,Kenneth 23)Hi all!
(2-1,Freepowder) K> no, I think,
(2-11,O'Dubhain) Ta', beaga'inin!
(2-29,Nan) what's the topic tonight?
(2-11,O'Dubhain) Tonight we are going to discuss the major Celtic festivals
(2-1,Freepowder) ever try to learn gaelic in Las Vegas? craps yes, but gaelic?
(2-17,Kenneth 23):)
(2-2,STUART NICHOLSON) Bianca are you still there?
(2-17,Kenneth 23)What? You mean there's a "Luxor," and "Aladdin,"
but no "Tara"?!?
(2-11,O'Dubhain) Anyaway I'm the presenter here and everone should listen up
while I do my pitch!
We are going into formal CO mode.
What will follow is a discussion of Celtic Festivals and
their meanings.
(At this point I lost my telephone connection and had to

log back in.)
(2-29,Nan) must've gotten dumped
(2-7,O'Dubhain) Sorry got knocked off line!
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(2-1,Freepowder)He falls off occasionally, whiskey I think
(2-17,Kenneth 23)O'Dubhain...I thought a renegade god ate you.
(2-7,O'Dubhain) hahahaha!
(2-2,STUART NICHOLSON) hello...
(2-7,O'Dubhain) Nope a phone call from a damsel in distress!
(2-26,Wren) He's baaaack!
(2-7,O'Dubhain) hahahaha ken!
(2-17,Kenneth 23):) Well a worthy cause, at least
(2-1,Freepowder)too much of the creatur?

(2-7,O'Dubhain) I'm back and let's get going before Mercury goes RX
(2-29,Nan) can/did you turn off your call waiting O'D?
(2-7,O'Dubhain) Now as I was saying I'll present then we discuss
use a ? or a ! to ask a question or request
time to make a remark.
(2-30,Jehana Silverwing) hiya, can't stay for long.
(2-30,Jehana Silverwing) but bianca said hi, so here I am *g*.
(2-7,O'Dubhain) Hi Jehana
here we go:
(2-30,Jehana Silverwing) hello odubh...
(2-9,Bianca) hi pietra
(2-9,Bianca) hi jehana
(2-7,O'Dubhain) The Celts celebrated 8 major festivals during the year. Four of these festivals are associated with the Sun and four are tied to the phases of the Moon.

I will briefly discuss the Lunar or Fire Festivals first.

The Celtic year is divided into halves marked by the two great fire festivals of Samhain and Beltane. The period from Samhain to Beltain is(2-9,Bianca) sid and mindy called "an Ghrian beag" or the "lessor Sun". The period from Beltain to Samhain is called "an Ghrian mor" or the "greater Sun". The year is further subdivided by the other two yearly fire festivals of Imbolc and Lughnesadh.All of the fire festivals are celebrated at night and are held during the Full Moon. They are primarily concerned with agriculture, nature, pasturing and livestock.

(2-1,Freepowder)?

(2-7,O'Dubhain) Samhain is the begining of the Celtic year and marks the time of the Cailleach and the begining of Winter. The doors of the Sidhe are opened on this night and the veil between the Worlds is thinnest. This is the night that Druids offered sacrifices (usually the excess cattle that would form the basis of the Winter's meat stores). This is the time that the Ancestors walk the Earth once more and cross the thin veil to visit with the living. Samhain is associated with the province of Munster and the fortress of Tlachtga.

Beltane marks the begining of Summer and is dedicated to the "Shining One:" or Bel. Two large bonfires were ignited and cattle were driven between the fires and into the fields for Summer pasturing. This was also done to purify them from their long Winter confinement. Men and women were known to leap through the flames for purification at these fire festivals. Usually the men first then the women (and after the flames had diminished!). This night is the time when the Sidhe walk

the land and mortals must overcome their Otherworldly enchantments and temptations. Beltane was the time when divorces were granted in Ireland as well as a night of release from the Winter. This festival was

associated with the province of Connacht and the fortress of Uisneach.

In ancient Ireland an additional two fire festivals were celebrated: Lughnasadh and the feast of Tara (celebrated every 3 years).

Lughnasadh was the time of the first harvest and a time of games and competitions. It is associated with the Goddess of Sovereignty. The God Lugh held this festival to celibrate the efforts of his fostermother Tailtiu to clear the fields of Ireland for planting. It was also the time when couples could enter into a "trial marriage" known as a Brehon wedding. The couple would clasp hands and thrust them through a circular opening in a special stone, while announcing to the Brehons (judges and lawyers) that they intended to live together for a one year trial period. Either party could break the marriage by a public announcement during the feast of Beltane. This festival lasted for a month! The feast of Tara was held every three years to distribute laws and gather records.

An additional festival was added later. This is Imbolc and was held in Leinster to celebrate the Goddess Brigit. This festival marks the ending of Winter's grip and the passing of the influence of the Crone or Cailleach to the Maiden of Spring. It is the time of the first lambs and of new beginings. Brigit's sacred flame was tended in Leinster in a sacred center for female Druids. This festival was usually one of the home and the hearth and was usually presided over by the female head of the house.

The Sun festivals are MidWinter and MidSummer Solstices as well as the Spring and Vernal Equinoxes. These festivals mark periods of greatest imbalance between the Sun and the Moon as well as the periods of greatest balance. Not much is known about how these Sun festivals were celebrated by the Celts, if at all. One source I've read claims they are evidence of Anglo-Saxon influences on later Celtic life and practice. Most authors state that only the lunar festivals were publicly celebrated (at least by the Irish). Perhaps the Druids used the Solar days for Magick and Divination. I am still researching these celebrations and am not prepared to discuss them in detail this evening.

(2-7,O'Dubhain) Perhaps we should discuss the previous presentation before we get to the Magickal meaning of the Lunar festivals?

FP>ga
(2-1,Freepowder)you answered it
(2-7,O'Dubhain) Ok I know this was a long spiel but now we can discuss it.
The following pieces are much shorter with more room for discussion
(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-29,Nan) ?
(2-1,Freepowder)the festivals I have herard of samhain etc. are solar?
(2-1,Freepowder)but not agreed upon?
(2-7,O'Dubhain) The Solar festivals are not really ancient Celtic public festivals.
(2-1,Freepowder)GA
(2-3,Pietra) !
(2-7,O'Dubhain) Samhain is a lunar festival. But More research must be done on the Solar festivals. ga FP
(2-17,Kenneth 23)Are the Solar festivals mentioned at all in Greek or
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Roman chronicles as Celtic festival days?
(2-7,O'Dubhain) Kenneth >Will get to that question in a minute.
Fp>done?
(2-1,Freepowder)GA
(2-7,O'Dubhain) Nan>ga
(2-29,Nan) two questions, how are the lunar holidays determined (dates) and what is the connection of
(2-29,Nan) the Sidhe with Beltane?
(2-29,Nan) ga
(2-7,O'Dubhain) Nan>I'll answer those in the following presentation.
Pietra>ga ok
(2-3,Pietra) didn't the people also jump the bonfires?
(2-7,O'Dubhain) Pietra>Yes they did. And sometimes they were sacrificed in them But that was very long ago. The Human sacrifice was replaced by animal and agricultural sacrifices.
Kenneth>The Romans influenced the Britains and also the Vikings and Anglo-Saxons This is where the Sun festivals come from although they could have been Druid ceremonies closed to the public.
Kenneth>ga
(2-17,Kenneth 23)Hmmm...I see. So as far as readily evident public festival information goes,
(2-17,Kenneth 23)the Solar festivals are recent -- at least in the sense of "post-Roman?"
(2-7,O'Dubhain) Kenneth>Yes I believe so. These festivals are part of the Wiccan year. Because Wicca embraces soo many diff backgrounds and

deities. anyway I'm going to talk a little about the Magickal significance of these holidays and festivals now. We will use the Oghams from Fionn's Wheel to get an inkling of what was really going on during these festivals. Any other questions before I start?

ok From the "Crane Bag" of Mannanan mac Lyr The Festival of Imbolc (First Full Moon in Aquarius) The Feast of the Goddess Brigit.

Ogham Symbol "EA":
Koad or Eadha the Sacred Grove
Death (Tarot).
Unity of the Eight Festivals of the Year.
The Wheel of the Year.
forty shades of green.

Interpretation and Meanings:

This is the festival of new beginings. This is the time when most new life came forth (first shoots of spring, lambs and the childern that were sired at Beltain). A celebration of the Triple Goddess, showing the passage of winter and the advent of summer. The Time of the Maiden who bridges the gap from the Dark Queen of the UnderWorld to the Red Mother of Life and Plenty. The Mystery here is the unity of Death and Life through the Promise of the rebirth of the Green World as represented by Brigit, the Maiden of the hearth, the home, poets and the forge. Imbolc is the time of divination, augury and seeking of new directions for the year. I believe that Imbolc is a carry over from an earlier Goddess religion in Ireland.

Discussion or questions anyone?

(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-1,Freepowder)Brigit did poets, who did musicians?
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(2-1,Freepowder)GA
(2-7,O'Dubhain) Well the Dagdha played a mean harp. And Lugh was multi-talented.
(2-1,Freepowder)LOL
(2-1,Freepowder)no "patron saint" of musicians?
(2-1,Freepowder)GA
(2-7,O'Dubhain) Well Taliesin was the king of Bards And was the greatest of musicians as well. So he would be your God of Musicians.
(2-1,Freepowder)he was welsh! Amergin maybe?
(2-7,O'Dubhain) Amergin was also a great bard. He seems to be Talies-

in's counterpart. Ok on to Betaine!

From the "Crane Bag" of Mannanan mac Lyr The Festival of Beltain (First Full Moon after the Hawthorne's bloom) The Feast of Bel and the twin bonfires.

Ogham Symbol "Ol":
Oir Spi'ona'n Eirinen Fair.
Childbirth.
The Spindle of the Wheel.
White or Red.

Interpretation and Meanings:

This is the festival of life. On this day, the sacred fires were lit on the hill of Tara. Fires were lit on hills across Ireland when the signal fire was observed until the land was surrounded in a circle of fire. Beltain marks the begining of summer when the land is filled with plenty. This a time when the ways between the worlds are open and the Sidhe are most likely to grant gifts to those who seek them early in the morning. It is also a time that is central to the entire cycle of agriculture. It is now when the promise of spring is fulfilled. The Maypole symbolises the fertility rites of this festival. Strange that the red and white streamers of the Maypole should remind us of the DNA Helix of Life. Life is the Spindle and Love is the weave. In Ireland the people dance around a burning bush in a "serpent" dance. Beltaine is the time of our maturity and the fulfillment of desires.

Questions or should I go on?
(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-1,Freepowder)Bel was the god of the dead?...
(2-1,Freepowder)and this was a festival of life? GA
(2-1,Freepowder) Ok
(2-7,O'Dubhain) There is controversy over whether Belenus is really the God for whom this festival is named. But Belenus, Bael, Bile and Beil are all names associted with this festival. Some of theses are Sun Gods eg "Shining Ones" Irish sources say this that Beltaine really means Great Fires!
(2-29,Nan) ? Nan>ga
(2-5,JUAN) HELLO EVERYBODY
(2-7,O'Dubhain) Juan Standby please Co in progress
(2-29,Nan) what if there's no Hawthorn around? how do you know when this festival is?
(2-7,O'Dubhain) Nan>It's commonly called May Day in Western Europe. That's May 1 or the closet Full Moon to May 1.

(2-29,Nan) ok
(2-7,O'Dubhain) That's the first full moon in Taurus.
(2-17,Kenneth 23)?
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(2-7,O'Dubhain) Kenneth>ga
(2-17,Kenneth 23)Beltane seems to be characterized by masculine symbols -- was it a special day for men, such as entrance to manhood festivals, or such?
(2-7,O'Dubhain) Kenneth>It was a day of festivities for both men and women It's also associated with the first Battle of Moytura. Women and men both fought in that battle.
(2-17,Kenneth 23) Was there any particular ascent to adulthood ritual in Celtic festivities?
(2-17,Kenneth 23)I see...
(2-7,O'Dubhain) All the festivals were used as rites of initiation since this was a time of gathering of the clans. many times a boy would be initiated by graduating from warrior training or bardic training he could then demonstrate his prowess.
(2-17,Kenneth 23)Ah...I see. So anything involving community could be done on those days (including Bhar Mitzvas :D)?
(2-7,O'Dubhain) Something like that! and also lots of games and competitions.

(2-7,O'Dubhain) Pressing on here From the "Crane Bag" of Mannanan mac Lyr

The Festival of Lughnasadh
(First Full Moon in Leo)
The Feast of the God Lugh.

Ogham Symbol "UI":
Uinllean Fea' Ffawyddean Beech or Phagos.
Chieftain.
Magickal Hardness and Resistance.
Ancient Wisdom as a foundation.
Tawny or light roebuck.

Interpretation and Meanings:

This festival is linked to many ancient practices in Ireland. Contracts, marriages and other binding agreements were made on this day. This is the day of the Marriage of Lugh. It is also the day when the performance of the clan chiefs was evaluated and perhaps a new chief was chosen.

This is the time of the great horse fair and fittingly enough the marriage of the King to the land. This could sometimes involve a ritual whereby the new king was symbollically mated with a horse, Symbolizing the Goddess of Sovereignty. The first harvest had already been reaped.

Ogham Symbol "IO":
Pethbol Guelder Rose
The step into the Inner Mysteries.
Pink or Pale.
The dance of life.
The Crane Dance.

Interpretation and Meanings:

Since this festival is linked to the young god Lugh that replaces the older god Nuada, it is also linked to the mysteries as Lugh is "Samil-danach" or "multi-talented". It is very possible that a series of examinations was given to Druidic students on this day, corresponding to 3160

the series of tests that Lugh had to pass in competitions with the other Gods before he was admitted to their company. One such contest is in the throwing of stones or chariot wheels that occurred during the weeks of this fair. Another is the playing of board games at this time such as "fidchell", a game played with wooden pieces (possibly Oghams) and similar we are told to chess. My own opinion is that it was a kind of divination. The point here being that just as Lugh proved himself worthy to join the company of the Gods by being "Samildanach", so I interpret this symbol to imply that new Druids were admitted to the inner mysteries and Circles by passing their tests during this festival.
(2-7,O'Dubhain) Questions?
(2-17,Kenneth 23)?
(2-7,O'Dubhain) Kenneth!>ga
(2-17,Kenneth 23)Sorry...just one little thing I've always wondered -- Fidchell, and games like it in other celtic groups, are mentioned frequently in literature and legend. Are there any surviving fidchell sets? How is information known about the game?

(2-7,O'Dubhain) Kenneth>Not much is known about the game. No sets survive but it must have been something! Everyone was playing it! more? ga
(2-17,Kenneth 23)No...that's all, thanks!
(2-1,Freepowder)O'D? GA
(2-7,O'Dubhain) ok

From the "Crane Bag" of Mannanan mac Lyr

The Festival of Samhain
(First Full Moon in Scorpio)
Ogham Symbol "AE":
Amancholl, Mor, Xi, Pe'ine, The Scotch Pine.
Shower of the Way.
Marker of the Ley Lines.
Bringer of Illumination.
The Container of Wisdom,
The Sacred Pine Cone, Buarci'n.
Spirit.
The Sea. Green or Black.

Interpretation and Meanings:

There are many meanings to this symbol. The first is the Sea representing the darkest depths and also the source of all life. The mystery here is that as life ends, so it begins in the same place and from the same source, the Sea (or Otherworld for which it is a symbol). This celebration honored the Night of the Dead, when the ancestors walked the Earth once more and the ancient knowledge could be re-acquired. It also celebrated the mating of the Dagdha with the Morrigan, the Queen of Death and Darkness, the Washer at the Ford. She gives the Dagdha the advice to assemble the Aes Dana or skilled ones and to advance upon the Fomorians at Maige Turedh. The Goddess of War then goes to kill the King of the Fomorians (Indech mac De Domnann) in his tent at Scetne. The Second Battle of Maige Turedh (Moytura) is won by the De Danaans on Samhain. I interpret this story of the Dagdha (The All Father)with the Goddess of Darkness (The Triple Morrigan) to mean that the will of the One was united in the Power of Dark and Light to be used during this
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"gray time" of twilight. The Spiritual aspects overcome the Mental and Physical aspects (the Fomorians and the Firbolgs, defeated in the first Battle of Maige Turedh) to claim the Land and ALL that is. The victory of the Spirit assures us that the Wheel will turn eternally and that the three aspects of humanity are forged together through the two battles of Maige Turedh. Please read Steve Blamires's excellent interpretations in his work "The Irish Celtic Magical Tradition". This last marriage of the Dagdha and Morrigan also represents the mystery of life from death. I believe that to be the Ultimate Mystery of Druidism or any other religion.

(2-7,O'Dubhain) questions?
(2-1,Freepowder)?
(2-7,O'Dubhain) Fp>ga
(2-1,Freepowder)did the Irish believe in reincarnation? GA
(2-7,O'Dubhain) Yes they did. They believed that when you were re-incarnated, it would hold true to the bloodlines. Like maybe you are your great grandfather or grand mother re-incarnated!
(2-1,Freepowder)not "karmic" then?
(2-7,O'Dubhain) Not a great deal of karma there. They did hold each accountable for their life's actions.
(2-1,Freepowder)what about if you are adopted?
(2-7,O'Dubhain) he Irish also believed in "fosterage" so that you became "blood brothers". So I suppose you could re-incarnate in someone else that way!
(2-1,Freepowder)LOL
(2-7,O'Dubhain) yep.
More questions or What shall we discuss next time?
(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga you devil!
(2-1,Freepowder)was the Morrigan just death and destruction ...
(2-1,Freepowder)or had she redeeming qualitys?
(2-2,Pietra) celtic Music (lol)
(2-7,O'Dubhain) HAhahaha! She might have played the bones perhaps!
(2-1,Freepowder)ROFL!
(2-2,Pietra) !
(2-7,O'Dubhain) The Morrigan was also the patroness of Magick and WItches! Pietra>ga
(2-2,Pietra) got another Cd for you Great fire away I declare the Workshop ended! Thanks for coming you diehards!
(2-29,Nan) thanks O'D! great info see ya next week.....if i can rent a 'puter on the road, sigh
(2-1,Freepowder)good job, as usual! Next time?
(2-17,Kenneth 23) Thanks for the presentation! I'm glad I had the recording option on!

(2-7,O'Dubhain) Ta failte romhat!(you're welcome)
I will post it in the library in the next few days.
(2-29,Nan) what's next week's subject?
(2-2,Pietra) Amam by the Clannad produced by cbs records even has
(2-2,Pietra) the lyrics in Gaelic printed
(2-1,Freepowder)P> ever listen to planxty or de dannan?
(2-7,O'Dubhain) I might touch on Sun festivals and stone circles as well as passage graves and the Underworld.
(2-17,Kenneth 23)Has human sacrifice been done as a workshop topic? Esp. symbolic/actual sacrifice of rulers?

(2-29,Nan) bye all, see ya later
(2-2,Pietra) Free>no who does it?
(2-17,Kenneth 23)Bye Nan!
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(2-1,Freepowder)Slan leat Nan
(2-1,Freepowder)P> that's the name of the groups
(2-7,O'Dubhain) Kenneth>Not yet. Slan Nan!
(2-2,Pietra) Free>oops
(2-17,Kenneth 23)That might be a fun topic. Well, fun for us, not for whoever got sacrificed...
(2-1,Freepowder)P> older more traditional than Clannad...
(2-7,O'Dubhain) Kenneth>It'll take some research to dig out the details like the Wicker man and other good stuff.
(2-2,Pietra) free> I'm nagging O'Dubh into buying Celtic Odyssey and
(2-2,Pietra) then he'll thank me
(2-1,Freepowder)Enya was IN clannad before she went solo, (useless trivia)
(2-7,O'Dubhain) Kenneth>Like torturing a volunteer to death to do a divination.
(2-2,Pietra) free> it's traditional too
(2-7,O'Dubhain) Pietra>I'm going for it just haven't found it yet.
(2-17,Kenneth 23)Enya is part of the Dunnan family, which is most of Clannad.
(2-1,Freepowder)Music in magick & vice versa, do that O'D!
(2-7,O'Dubhain) FP>Great idea!!
(2-17,Kenneth 23)I was lucky enough to see Clannad in concert last year!
(2-7,O'Dubhain) <----needs to get his Pythagorian stuff from home.
(2-2,Pietra) O'Dubh bbi griosghrua garth 'aicr'
(2-1,Freepowder)P> try the chieftains too.
(2-2,Pietra) ok thanks free
(2-17,Kenneth 23)O'D> I would be more than willing to assist in research regarding sacrifice, if possible.
(2-2,Pietra) Kenneth >yep says so right here! (in my phamplet)
(2-7,O'Dubhain) Kenneth>Thanks I'll try outlining wwhat i need in a post to you.
(2-1,Freepowder)P> & the Bothy boys if you like acordian ... or was that Boys of the Lough...hmmm
(2-7,O'Dubhain) Pietra>What is that something about being glad I'm so sunny when you're near me?
(2-2,Pietra) kenneth > Enya is solo now
(2-17,Kenneth 23)There was a concert w/ the Chieftains and many famous country/western singers, including Willie Nelsen, Alabama, and others, which
(2-17,Kenneth 23)showed Country music's Celtic roots.

(2-17,Kenneth 23)p > I know, and I'm sick of waiting for her next album to come out! (G)
(2-2,Pietra) Thanks I wondered what it meant O'Dubh
(2-17,Kenneth 23)it's been a couple years!
(2-7,O'Dubhain) <_----Thinking about hitting Clancy's in Manhatten.
(2-1,Freepowder)Clancy's are Waaaay Coool!
(2-7,O'Dubhain) Pietra>Are you sure about the spelling?
(2-2,Pietra) O'Dubh > I only tease the people I like Now you're definitly
(2-2,Pietra) on the way to Clancy's
(2-1,Freepowder)been teaching my Boy Scouts their Irish drinking songs, will get me in trouble one of these days!
(2-7,O'Dubhain) Pietra>I'll work out the translation later. FP>Yep Tom Clancy owns the place. What are those scouts adrinkin FP?
(2-2,Pietra) bhi griosghura garth' aicr' gus loinhir ina ciabh mar or Can see good now I turned the light on
(2-1,Freepowder)O'D how do you find the wood u use in the US? same trees? close?
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(2-7,O'Dubhain) FP>close to the same trees
(2-7,O'Dubhain) Kenneth>I need to upload a file on the similarities and the locations. Also had a message about it as well.
(2-1,Freepowder)O'D > water but sometimes I wonder what their parents think when they come home singing Whiskey you're the Divil!
(2-1,Freepowder)>or wild rover no more!
(2-7,O'Dubhain) Just tell them uisce is Gaeilge for water and sounds like WHiskey!
(2-7,O'Dubhain) Pietra>will translate later.
(2-7,O'Dubhain) Folks>Gotta see a lady about some hugs!
(2-17,Kenneth 23)Does anyone know of ritual use of intoxicants by the Celts, aside from alcohol?
(2-1,Freepowder)I can't even find a gaelic to english dictionary here!
(2-2,Pietra) all> i like the music because it strikes a chord inside. but I don't know the lingo at all
(2-7,O'Dubhain) See you in the Forum; same time next week.
(2-1,Freepowder)K> isn't alcohol enough?
(2-2,Pietra) I think this means we get the brush-off now
(2-7,O'Dubhain) Kenneth>Druids drank a lot of strange stuff.
(2-9,Blood Falcon) Hi all
(2-7,O'Dubhain) might post a few brews!
(2-2,Pietra) S'lain o'Dub
(2-7,O'Dubhain) now now Pietra.
(2-1,Freepowder)thanks again O'D!
(2-1,Freepowder)Slan leat!

(2-17,Kenneth 23)I'd love to hear of 'em!
(2-17,Kenneth 23)Slan leat, O'D!
(2-7,O'Dubhain) I do have to do my gentlemanly duties you know!
Slan Agat!
(2-9,Blood Falcon) Bye O'D
(2-7,O'Dubhain) Beannacht De' is Bande' leat!
(2-17,Kenneth 23)Slan abhaile!

CELTIC WORKSHOP #4 - CELTIC MUSIC

This an edited transcript of the fOURTH Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be Celtic Music and Magick in general, the Role of Bards and Druids in Celtic Music, the Music Ogham - Aradach Fionn, Tree tones and their musical associations and some example folk songs and their interpretations.

(2-11,Nan) hi!
(2-8,O'Dubh) I see you found a laptop!
(2-11,Nan) I've got to get used to translating to west coast times
(2-8,O'Dubh) It's like 7 there right?
(2-11,Nan) actually i rented a IIsi (mac)
(2-11,Nan) yep
(2-11,Nan) i decided to go for the color
(2-2,Rilla) Evening!
(2-8,O'Dubh) what sort of work are you doing?
(2-11,Nan) hi n huggs rilla
(2-8,O'Dubh) Hugs Rilla!
(2-2,Rilla) hugs!
(2-8,O'Dubh) Rilla.We are gathering up here.
(2-2,Rilla) mind if I lurk?
(2-8,O'Dubh) No prob
(2-11,Nan) work? well.....I'm getting ready to move into my new house

in June...
(2-8,O'Dubh) Hi LF!
(2-11,Nan) making decisions like carpet, paint etc.
(2-9,Rose) Rose?
(2-8,O'Dubh) Hi Rose!
(2-11,Nan) sorta work sorta not
(2-9,Rose) Hi!
(2-4,Lord Falcon) Good evening all
(2-11,Nan) hi rose
(2-20,Freepowder) Dia duit all!

(2-11,Nan) hi falcom
(2-2,Rilla) Hi all!
(2-9,Rose) Yes, Hello!
(2-11,Nan) hi fp
(2-8,O'Dubh) Dia duit, a Fhreepowder!
(2-20,Freepowder) oh yeahm hang on
(2-20,O'Ba'n) There, that's better!
(2-8,O'Dubh) Everyone here knows we are gonna do a Workshop, right?
(2-20,O'Ba'n) Ta'
(2-8,O'Dubh) Slainte!
(2-8,O'Dubh) <=====Typing is getting worse instead of better.
(2-20,O'Ba'n) I have a dram o' the creatur right here too! Slainte"
(2-22,Wren) Hi, folks. Dia dhuit.
(2-2,Rilla) Dia dhuit, Wren!
(2-8,O'Dubh) Dia Dhuit, a Whren!
(2-20,O'Ba'n) O'd how do you say hello to a bunch of folks, same way?
(2-22,Wren) Hey Rilla, brought some chocolate chips cookies ....
(2-2,Rilla) ha!
(2-8,O'Dubh) FP>yep!
(2-2,Rilla)
(2-2,Rilla) no fair!
(2-2,Rilla) I wont look!
(2-20,O'Ba'n) ok.
(2-8,O'Dubh) well boys and girls shall we start clearing our throats?
(2-22,Wren) ahem
(2-20,O'Ba'n) ARRRGGGHHH, hack hack!
(2-8,O'Dubh) <======listening to the hackers.
(2-9,Rose) Hmmm.
(2-2,Rilla) hehe
(2-2,Rilla) ahem!
(2-2,Rilla)
(2-11,Nan) cough cough
(2-8,O'Dubh) Ok let's get started!
(2-11,Nan) 'scuse me

(2-8,O'Dubh) Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by tyoing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments in a similar manner. If their are no questions at this point I will begin tonight's presentation.

(2-5,Seanchai) ?
(2-8,O'Dubh) The topics I plan to cover tonight are:

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Music and Magick in general.
Role of Bards and Druids in Celtic Music.
Aradach Fionn, Tree tones and associations
Some example folk songs and interpretations.
(2-8,O'Dubh) Seanchai ga.
(2-5,Seanchai) Patience is a virtue I need to learn in a hurry.
(2-5,Seanchai) I was going to ask, what's tonight's topic.
(2-8,O'Dubh) ok !
(2-5,Seanchai) Ga
(2-20,O'Ba'n) LOL!
(2-11,Nan) lol
(2-9,Rose) ditto

(2-8,O'Dubh) Anyone that has ever done Magick knows that it involves resonances and associations. Magick has many color associations as well as musical associations. We have all experienced the magick of music in contemporary music. Sometimes this can be in the form of attending a concert, othertimes it can be when we are alone and listening to our favorites tunes. Modern day religious services take advantage of the Magick inherit to music to enhance their worship services. This can be in singing hymns or hearing organ and choral anthems. I'm sure that we will all agree that music in such sitruarions alters our state of being. We are uplifted and changed by the ritual music we experience. It should be no surprise that the ancient Celts used music in a similar manner. In Morgan Llwellyn's "Druids" we find an example of such a Druidic use of music in Magick. The chief Druid of a village would greet the Sun with song and lead the village each day in welcoming the Sun back from the Underworld. When the Sun set, another farewell song was enjoined. This practice is still followed by some in Celtic lands to this day. Examples of such incantations and greetings to the Sun may be found in the "Carmenica Gadetica" a vast resources of ancient and rercent Celtic verse and song.

(2-8,O'Dubh) Please pardon the typos! In many Magick systems, Words of Power using the names of the Gods are used to create resonances within the Magical Circle so that the Magicians may attain a higher state of awareness. The use of these words also serves to open the internal "Power Centers" or "Chakras" of the participants. These godnames are constructed using the letters of the Magickal alphabets of the respective Magickal systems as well as the natural tones and the

corresponding resonances that are associated with each letter or symbol.
For example:

YHVH Yud Heh Vahv He
(a Kaballistic godname)

(2-8,O'Dubh) An incantaion of a godname becomes a chant with its own inherent melody and rhythm. Such sounds generated form an occult alphabet are thought by Magicians to have inherit Power in their sounds and to generate Magickal resonances within the Magician and the Circle. It is my belief that the ancient Celts and Druids used music and sounds from their secret Ogham alphabet to aid them in working Magick in a similar manner.

(2-8,O'Dubh) Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be
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rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

(2-8,O'Dubh) Bards learned to play the pipes, the whistle, the harp, the lyre, the flute, the sistrum and the bodrun among other instruments. According to Murry Hope these instruments, were used based upon the mood or tone that the particular Bardic work required. He gives a table of the following correspondences:

The Flute - Air (later the Organ)
The Harp - Water
The Sistrum - Earth (The Bells or Bodrun)
The Lyre - Fire

Poets and Bards carried branches with bells and amulets attached to

them. A beginner's branch would be bronze, journeymen carried a silver branch and the Master Bards carried a golden branch. The music of the bells would announce the Bard's presence and an impending performance.
(2-8,O'Dubh) Nan ga
(2-11,Nan) what's a sistrum?
(2-11,Nan) ga
(2-8,O'Dubh) It's a stringed instrument that one beats I believe. Anyone got an opinion?
(2-2,Rilla) Ray confirms that.
(2-20,O'Ba'n) ?
(2-2,Rilla) Precursor of the lute maybe?
(2-8,O'Dubh) perhaps.
(2-9,Rose) I understand that one shakes it like Isis does in the pictures.
(2-22,Wren) Similar to a hammered dulcimer?
(2-8,O'Dubh) That's what I was thinking, Wren.
(2-11,Nan) or a tambourine?
(2-9,Rose) I have a picture of one...
(2-8,O'Dubh) Rose ga
(2-9,Rose) it looks like a tennis racket.
(2-9,Rose) with hooks.
(2-8,O'Dubh) And you beat it right?
(2-9,Rose) I think so.
(2-8,O'Dubh) ok Nan any further questions?
(2-11,Nan) got it, thanks
(2-9,Rose) shake it.
(2-20,O'Ba'n)an ancient metal frame with numerous metal rods that jingle when shaken, websters.
(2-9,Rose) bravo.
(2-8,O'Dubh) great!
(2-20,O'Ba'n) ?
(2-11,Nan) no, ga
(2-8,O'Dubh) O'ba'n?
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(2-8,O'Dubh) ok let's roll!
(2-20,O'Ba'n) wait
(2-8,O'Dubh) O'ban ga!
(2-20,O'Ba'n) are the instruments dedicated to...
(2-20,O'Ba'n) their various areas based on the tonal range they cover or...
(2-20,O'Ba'n) the quality of the sound?
(2-20,O'Ba'n) ga
(2-8,O'Dubh) It's the quality of the sound mostly. The same way they would be scored in an orchestra for instance.

(2-20,O'Ba'n) ok.
(2-20,O'Ba'n) ga
(2-8,O'Dubh) ga
(2-20,O'Ba'n) no, you ga!
(2-20,O'Ba'n) |
(2-8,O'Dubh) My own belief is that the Bards usually accompanied themselves with the harp as they recited their repertorie. Just as Oghams were used as keys to memory with verses being linked by assonance and alliteration, I believe that each Ogham had a unique tone or note associated with it on the harp. The tone or string was struck as the Ogham sound was spoken or sung two notes per line. The begining and ending notes serving to connect each line to the next line in a continuing stream. In the world of my my imagination I can hear the tones and words of the Bards echoing as they float upon a wave of melody acroos the room. The sound reminds me of chanting monks or the plainsong of worship (similar to modern Anglican or Roman Catholic Plainsong).
(2-8,O'Dubh) Sean O'Boyle, a late Irish scholar, made an attempt to interpret "Aradach Fionn" (Fionn's Ladder) as harp tabulature using Oghams. He suggested that the Irish practice harp that has only 20 strings has a 1 to 1 correspondence to the first 20 Oghams. As far as I know,no records survived to reach us verifying his theory. It seems to make sense to me but I only speculate.

(2-8,O'Dubh) A modern work "Trees for Healing" by Chase and Pawlik, reinforces this belief for me. This book is all about trees, their lore and their spirits. It describes techniques for meditation to determine the harmonic resonaces for a variety of trees. I believe that the ancient Druids also detected certain harmonic tones for each tree and used then in their Tree Ogham Alphabet. If we use the tones that have been rediscovered by Chase and Pawlik and combine them with the ancient chants, incantations and songs of Taliesin and Amergin, we may also be able to work powerful Magicks. This Magick can take any form from enchanting an audience to calling the winds. The Greek Bard Orpheus was able to walk between the worlds in this manner and so can we. I list the trees and the derived modern tonal correspondences below:

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	F
L	Luis	Rowan	C

F	Fearn	Alder	E
S	Saille	Willow	F
N	Nuin	Ash	G

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H	Huathe	Hawthorn	B
D	Duir	Oak	F
T	Tinne	Holly	G
C	Coll	Hazel	D
Q	Quert	Apple.	D#

M	Muin	Vine	G
G	Gort	Ivy	G
Ng	Ngetal	Reed	F
St	Straif	Blackthorn	B
R	Ruis	Elder	A

A	Ailim	Silver Fir	A
O	Ohn	Furze	E
U	Ur	Heather	B
E	Eadha	White Poplar	E
I	Ioho	Yew	F

Ch,Ea	Koad	Grove	F

Oi,Th	Oir	Spindle	C
Ui	Uilleand	Honeysuckle	D
Ph	Phagos	Beech	A
Xi	Mor	The Sea	G

(2-8,O'Dubh) Some of these tones were derived by meditation and resonance, some are based upon the colors associated with the Oghams. My suggestion is to
(2-11,Nan) ?
(2-8,O'Dubh) find such a tree yourself and to meditate under it. play a pipe, a whistle or a harp (even a guitar will do in a pinch!) until you find
(2-22,Wren) ?
(2-20,O'Ba'n)?
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the correct tone for the tree. Other tones will reflect from the tree. The "soul tone" of the tree will be absorbed and you will possibly feel a tingle of energy that is released by the Spirit of the Tree. This experience is somewhat akin to the common belief in Ireland (even today) that a particularily gifted musician, harper or piper has been taught by the Sidhe (famed for their enchanted music). Celts believe in harmony and rightness in all things and particularily in Nature.
(2-8,O'Dubh) Nan ga
(2-11,Nan) I noticed that many different oghams had the same note... are these the same notes or are they in differing octaves? ga
(2-8,O'Dubh) The table I presented is not cast in stone!
(2-11,Nan) or even in wood?
(2-8,O'Dubh) The first approach has each ogham on a different tone For Fionn's ladder for instance. The second approach used meditation techniques to determine the "soul tones" of the trees Some trees evidently have a similar feel to them. I think that the table needs some work myself. Perhaps one of the more musically gifted members could undertake such a study!
(2-24,da Medic) ?
(2-8,O'Dubh) ?
(2-8,O'Dubh) ga Nan
(2-8,O'Dubh) additional questions?
(2-8,O'Dubh) If not then Wren was next.
(2-20,O'Ba'n) !

(2-11,Nan) no, i think wren had some though
(2-8,O'Dubh) Wren ga
(2-22,Wren) Already answered, thanks. Gotta go, g'nite!
(2-8,O'Dubh) Sla'n Wren!
(2-11,Nan) g'night wren
(2-8,O'Dubh) O'ba'n ga
(2-20,O'Ba'n) need to have the transmogrification of what tree is which out west for me to do it...
(2-20,O'Ba'n) but with that I'd love to do the tree/tone thing!
(2-8,O'Dubh) Ok I'll put a table in the library this week.
(2-20,O'Ba'n) GA
(2-24,da Medic) does this explain the prevalence of willow/oak in celtic magicks? ga.
(2-20,O'Ba'n) Cool!
(2-8,O'Dubh) da Medic ga
(2-24,da Medic) sorry, saw the ga.
(2-8,O'Dubh) Yes it does to some extent. I have entire books on nothing but healing properties of trees. I'm sure Druids knew much more.
(2-11,Nan) ?
(2-8,O'Dubh) Nan ga
(2-11,Nan) could you please post a bibliography of some of those books??? (pretty please?)
(2-11,Nan) ga
(2-8,O'Dubh) Ok will do that as well this week!
(2-20,O'Ba'n) yes! yes!

(2-8,O'Dubh) Now to continue...
Some of this Magick comes down to us today in the form of folk songs still sung in the outer reaches of Ireland and the British Isles. Such a song is the "Padstow May Song" from Padstow, Cornwall (in part):

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"Unite and unite and let us unite
For summer is acome unto day
And whither we are going we will all unite
In the merry morning of May."

"I warn you young men everyone
To go into the greenwood and
fetch your May home."

"Arise up Mr. _____ and joy you betide

And bright is your bride that lies
by your side."

"Arise up Mrs. _____ and gold be your ring
And give to us a cup of ale the merrier
we shall sing."

"Arise up Miss _____ all in your gown of green
You are as fine a lady as wait upon the Queen."

"Now fare you well, and we bid you
all good cheer

We call once more unto your house
before another year."

(2-8,O'Dubh) I interpret this song to mean this:

This song is sung on Beltaine and is said to
charge the atmosphere of the festival. It
symbolizes the marriage of the youth with
the land. (Unite and unite and let us unite)

It also adresses 3 individuals: A man, a
woman and a Maiden in a green gown
(who represents Nature).

This song is sung around the May Pole or
May bonfires in the evening (and prior to
anyone escaping to the outer folds of
darkness for an evening of bliss).

HHHH

Four it is the Dilly Hour when
blooms the Gilly Flower.
Five it is the Dilly Bird that's
seldom seen but heard.
Six is the Ferryman in the boat that
o'er the river floats, Oh!
Seven are the Seven Stars in the Sky,
the Shining Stars be Seven, Oh!
Eight it is the Morning's break when
all the World's awake, Oh!
Nine it is the pale Moonshine,
the shining Moon is nine, Oh!
Ten Forgives all kinds of Sin,
from Ten begin again, Oh! "

(2-8,O'Dubh) This song can be interpreted to mean:

1. There is One Power.

2. The God has two aspects (Light and Dark).

3. The Celts are a wadering people with the sacred number of "3".

4. The 4th Ogham is the Alder sacred to Bran the Blessed and his sister Branwen "the Gilly Flower".

5. The Wizard Merlin as well as the sacred number of the Celtic Gods (not to mention the number of points on a Pentagram).

6. Keridwen's Coracle that ferries us to the Underworld.

7. The sacred number of sea gods and the stars in the crown of Arianrhod.

8. The number of judgement or resurrection.

9. The Triple Moon Goddess Thrice emphasized The number of Priestesses that guard the Cauldron of Rebirth.

10. The necessity to find our "True Selves"

in order to understand the Inner Mysteries.
The endless cycle of death and rebirth.

(2-8,O'Dubh) Everone still awake?
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(2-20,O'Ba'n) ?
(2-2,Rilla)
(2-8,O'Dubh) O'Ba'n ga!
(2-20,O'Ba'n) this is your interpretation?
(2-20,O'Ba'n) GA
(2-8,O'Dubh) It is also Murry Hope's interpretation. I have seen a different version of this song.
(2-20,O'Ba'n) suits me! GA
(2-8,O'Dubh) that is used by OATh coven and had hoped that perhaps they would be here tonight.
(2-24,da Medic) !

(2-8,O'Dubh) da Medic ga
(2-24,da Medic) Cunningham also had summat similar ga.
(2-8,O'Dubh) Which book?
ga
(2-24,da Medic) Not sure, will check & advise, methinks in Earth Air Fire water ga
(2-8,O'Dubh) Ok I have that one here will check in a min. let's finish up a bit first!
(2-8,O'Dubh) Perhaps some of you have some ancient or even modern Celtic folk songs that you would like to share with us this evening? You could enter them here and we could discuss them in detail or maybe just take them to our hearts and embrace their inner messages (for Celtic Music is a music of the Heart and Soul). I know that many of you are very into Celtic Music. I'd like to have each of us contribute the names and titles of our favorite performers and songss.

(2-8,O'Dubh) My favorite song is the "Rising Of the Moon" by the Clancy Brothers and Tommy Liam.

(2-24,da Medic) !
(2-8,O'Dubh) da Medic ga
(2-24,da Medic) Joe doughterty's lament, black 47
(2-24,da Medic) ga
(2-8,O'Dubh) ok ! Others?
(2-20,O'Ba'n) all mine deal with young maidens getting taken advantage of or with drinking, mostly poiti'n (e.g.Cruiscean lan)
(2-11,Nan) !

(2-8,O'Dubh) hahaha LOL O'Ba'n !!
(2-20,O'Ba'n) !
(2-8,O'Dubh) O'Ba'n ga
(2-26,Adam) ?
(2-11,Nan) there are sooooo many i can't chose a favorite, but one of the more interesting is "the Tain" by Horselips ga
(2-8,O'Dubh) neat nan!
(2-20,O'Ba'n) Do you know Ben phagin? I have it but no translation, also the well below the valley o!
(2-8,O'Dubh) Most Celtic songs I've heard always have a hidden meaning
(2-20,O'Ba'n) GA
(2-8,O'Dubh) un minuto OB!
(2-8,O'Dubh) Adam question? ga
(2-26,Adam) OD, I lost some of your send :P Which is your favorite song?
(2-8,O'Dubh) Adam> My favorite song is the Rising of the Moon. by the Clancy Brothers and Tommy Liam.
(2-24,da Medic) !
(2-20,O'Ba'n) O'flaherty's drake!
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(2-26,Adam) thanks :)
(2-8,O'Dubh) OB>Have that one as well.
(2-8,O'Dubh) OB ga
(2-24,da Medic) gotta go do the work thing-Blesed Be! ga
(2-20,O'Ba'n) that one is all about english occupation and resistance as related to a duck
(2-11,Nan) lol
(2-8,O'Dubh) OB>I know it well (it's about a goose I thought)
(2-20,O'Ba'n) how 'bout 5 (or 7) nights drunk!
(2-11,Nan) ?
(2-8,O'Dubh) But it's really about a man that was killed by the English. They had to sing it in riddles to avoid being hanged.
(2-20,O'Ba'n) O'D> and how we has plenty of relatives to take up the fight!
(2-8,O'Dubh) That's right. I am reading Trinity right now. about the fight for home rule.
(2-8,O'Dubh) more favorites out there?
(2-4,Da Shad) OD, went to an Irish festival this weekend...
(2-2,Rilla)
(2-4,Da Shad) and was really shocked at how strong a presense that the IRA had there, several booths for signing petitions and sending money to the IRA. Pledges even!
(2-20,O'Ba'n) "bad luck to the savage to grease his white cabbage that wantonly murdered me beautiful drake" BTW Drakes are male ducks...

(2-20,O'Ba'n) Ganders are male geese
(2-11,Nan) <---going to the Chieftans next w'end
(2-20,O'Ba'n)
(2-8,O'Dubh) Da Shad>They need to do something settle the issues up there.
(2-8,O'Dubh) OB>Yer right yer scoundrel.
:P~
(2-8,O'Dubh) Nan>great!
(2-8,O'Dubh) Any ideas about next week's Workshop?
(2-4,Da Shad) If the IRA really wanted to get the brits out...
(2-8,O'Dubh) Hint hint hint!
(2-4,Da Shad) they just need to blow up the shipyards in Northern Ireland.
(2-20,O'Ba'n) I spoke to an Irishman who was probably in the IRA
since he denied it...
(2-4,Da Shad) Once there is no more economic value in northern ireland-...
(2-11,Nan) how about a workshop on stone circles etc.
(2-4,Da Shad) there owuld be no more need for the brits to keep troops there.
(2-20,O'Ba'n) his theory was for the Brits to just pull out, I said "bloodbath would follow", he said...
(2-8,O'Dubh) Nan> Great idea!!
(2-4,StonedAgain) Just call me stonie! (g)
(2-20,O'Ba'n) yes for 3-5 yrs then it would settle down and achieve normalcy with the rest of Ireland
(2-11,Nan) is this wkshp officially over? (loggin on long distance here)
(2-20,O'Ba'n) one would guess
(2-8,O'Dubh) yes Nan we're done for the night.
(2-2,Rilla) Nice job, Odie!
(2-4,Shadow Hawk) Gee, didn't realize that there was a workshop going on, sorry.
(2-2,Rilla)
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(2-8,O'Dubh) Thanks Rilla!
(2-11,Nan) thanks for another great one O'D', see y'all next week!
(2-8,O'Dubh) Sla'n Nan!
(2-11,Nan) bye
(2-8,O'Dubh) Ta failte romhat!
(2-2,Rilla) night Nan~!
(2-20,O'Ba'n) gabhaim buiochas, O'Dubh
(2-20,O'Ba'n) Slan nan!
(2-20,O'Ba'n) did I get that right O;d?

(2-8,O'Dubh) OB>A Gaeilge/Bearla dictionary is a dangerous thing to have!
(2-20,O'Ba'n) ROFL! TOO RIGHT!
(2-20,O'Ba'n) do you know the tune well below the valley?
(2-2,Rilla) OB> are you a Bard?
(2-8,O'Dubh) OB> no
(2-20,O'Ba'n) R> wannabe
(2-2,Rilla) do you do music?
(2-20,O'Ba'n) I suspect that has all kinds of hidden meanings,
will send in msg so you can figger it out
(2-26,Adam) OD, I enjoyed sitting in on the workshop :)
(2-26,Adam) it was my first in this forum.
(2-20,O'Ba'n) R> *I* play Feadog! (tinwhistle)
(2-8,O'Dubh) Adam>Thanks for coming!
Go raibh maith agat!
(2-20,O'Ba'n) pleased to have you Adam!
(2-2,Rilla) oh!
(2-2,Rilla) neat!
(2-15,SCOTT ZAGER) M
(2-8,O'Dubh) OB> I bet rising Of the Moon Is great on the tin whistle.
My daughter plays it on her flute.
(2-20,O'Ba'n) R> AND it's a grand Irish voice I';m havin'
(2-8,O'Dubh) Rilla> Guess what?
(2-2,Rilla) I saw all kinds of cool stuff in the Lark in the Morning catalog
(2-2,Rilla) tin whistles and ancient instruments...
(2-2,Rilla) they were really expensive though
(2-8,O'Dubh) At my daughter's Episcopal Church this weekend they are going
to have a shamnistic dancer!
(2-20,O'Ba'n) O'd, it's ok but fenian men is better
(2-2,Rilla) OB> voice??? I've never HEARD it...so I wouldnt know
(2-8,O'Dubh) O'B>Methinks I like the Men of the West better.
(2-2,Rilla) OD> really?
(2-20,O'Ba'n) "the lark in the morning she whistles and she sings
and she flys across the meadow with the dew all on her wings"
(2-2,Rilla) cool!
(2-2,Rilla) very nice!
(2-2,Rilla) Now where's the TAPE?
(2-2,Rilla) or WAV file?
(2-2,Rilla) hehehe
(2-8,O'Dubh) Yep Rilla>She's gonna be raising a Christian Power Cone I guess!

(2-20,O'Ba'n) I have a tape, marty Burke, must make a copy & send it to you O'd
(2-2,Rilla) OD> Power is Power
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(2-2,Rilla) I learned all I know in High Mass
(2-4,Shadow Hawk) Hmmm, OD, that's MUCH too phallic a symbol for christians
to raise!
(2-4,Shadow Hawk) How high were you in mass, rilla?
(2-20,O'Ba'n) Bonewits has a lot on that, rituals VERY similar
(2-8,O'Dubh) I must be there to make sure they don't fry themselves!
(2-2,Rilla) SH> heheheh
(2-4,Shadow Hawk) (snicker)
(2-2,Rilla) o/~ memories o/~
(2-2,Rilla) OD> make em ground!
(2-8,O'Dubh) "O the risin o the Moon
the risin o the Moon
Many a pike was a flashin"
(2-2,Rilla) what are we doing for Beltaine?
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-26,Adam) y'all, I got to leave the room now...
(2-4,Shadow Hawk) Rilla, we be raisin a cone of power (g)
(2-2,Rilla) SH> did Sz tell you that I am definitely coming to Fla?
(2-26,Adam) I am talking with a very dear friend...
(2-8,O'Dubh) I'm heading to OATh for Beltaine if they'll have me.
(2-2,Rilla) SH> a raisin?
(2-2,Rilla)
(2-2,Rilla) oh!
(2-4,Shadow Hawk) Bye Adam!
(2-2,Rilla) lucky you!
(2-26,Adam) thanks again :) MP
(2-4,Shadow Hawk) No she didn't Rilla
(2-8,O'Dubh) Sla'n Adam!! Next week and check library 16 out!
(2-26,Adam) I have been, OD :)
(2-2,Rilla) SH> thought we could all stay at the Hyatt..under the waterfall!
(2-2,Rilla)
(2-8,O'Dubh) Great!!
(2-2,Rilla) night Adam!
(2-8,O'Dubh) Beannacht leat!
(2-2,Rilla) nice to see you again!
(2-4,Shadow Hawk) Rilla, if you want, I can stay down all night....
(2-4,Shadow Hawk) I have my own scuba equipment (g)
(2-2,Rilla) hahahahahahah....an extra set??

(2-8,O'Dubh) OB>BTW what was that first thing in that post you sent me?
(2-4,Shadow Hawk) I would bring an octopus for you.
(2-2,Rilla) time for me to go too folks...
(2-8,O'Dubh) Sounded like "Quiet child"
(2-2,Rilla) Odie> thanks!!!
(2-2,Rilla) this was wonderful!
(2-4,Shadow Hawk) Nite Rilla
(2-8,O'Dubh) or listen up kiddies!
(2-8,O'Dubh) Rilla no prob. A labor of love!
(2-2,Rilla)
(2-2,Rilla) it shows
(2-8,O'Dubh) Hugs!
(2-20,O'Ba'n) "Come and tell me sean o'ferrel, tell me why you hurry so..."
got me goin o'd, "is there a bathroom on this floor"
(2-8,O'Dubh) no not that one
(2-20,O'Ba'n) (had to go change a diaper, yuck)
(2-8,O'Dubh) the one where the arch Druid said
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(2-20,O'Ba'n) oh! hang on ...
(2-8,O'Dubh) The reply was "He is the Father".
(2-8,O'Dubh) "Hush me Buch all hush and listen and
his cheeks were all a glow!"
(2-20,O'Ba'n) Can't find it right now, was supposed to say "hush children"
and "yes father"
(2-8,O'Dubh) "I bear orders from the captain, get you ready quick and soon,
for the pikes must be together"
(2-20,O'Ba'n) "I bear orders for the captain get ye ready wuicka nd soon...
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-20,O'Ba'n) wuicka? a new religion?
(2-4,Shadow Hawk) Wuicka-Wombat wicca (g)
(2-8,O'Dubh) OB>Great I thought it said "Quiet child and He is the Father!"
(2-20,O'Ba'n) O'd >LOL!< do you know the wearin' of the green? same tune.
(2-8,O'Dubh) Yes!! "They're hangin men and women for the Wearin o the Green!"
(2-20,O'Ba'n) a gaeilge/bearla dictionary is a dangerous thing.
(2-8,O'Dubh) hahahahaha!
(2-20,O'Ba'n) BTW how do you say Andrew jacob in gaelic?
(2-20,O'Ba'n) my eldest

(2-8,O'Dubh) <=====not a clue.
(2-8,O'Dubh) I'll ask in FLEFO!
(2-20,O'Ba'n) nuts.
(2-20,O'Ba'n) my middle is Michilene Og (sp?)
(2-20,O'Ba'n) flefo?
(2-20,O'Ba'n) son that is
(2-8,O'Dubh) BTW
Conor mac Nessa from the Tain was Called Conor son of
Nessa
but Nessa was his Mother!
(2-20,O'Ba'n) Really!
(2-8,O'Dubh) yeppers!
(2-20,O'Ba'n) were they matrilineal?
(2-20,O'Ba'n) :0
(2-8,O'Dubh) They were bilineal!
(2-8,O'Dubh) Mostly the fathers side though!
(2-20,O'Ba'n) LOL!
(2-8,O'Dubh) However they did marry the Picts
and made them agree to trace lineage on the Mother's
side!
(2-20,O'Ba'n) I heard somewhere they were matrilineal, since they were
quite open sexualy
(2-20,O'Ba'n)
(2-8,O'Dubh) The women had a lot of different partners.
and the men went both ways
if you can believe a lyin Roman that is!
(2-20,O'Ba'n) yup, so how do you know WHO your father is?
(2-8,O'Dubh) Simple!! Yer da's the one that wins the fights!
(2-20,O'Ba'n) the Romans were...uh... a little...ethnocentric? >LOL!
(2-20,O'Ba'n) have you got any music by planxty, or dedanan?
(2-8,O'Dubh) OB.No I wish I did though.
(2-20,O'Ba'n) Great stuff, traditional.
(2-20,O'Ba'n) or Shanachie records, mail order, HoHokus (?) NJ
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(2-20,O'Ba'n) they have an excellent Celtic catalog
(2-8,O'Dubh) that's Hoboken and it's close to me now!
(2-20,O'Ba'n) if you can't find them find a Ladysmith Black Mombasa
record and ck the pub, that's them
(2-8,O'Dubh) ok bro thanks!
(2-20,O'Ba'n) those are the guys that backed up paul simon on graceland
(At this point we all retired to the VB&G; for some shots o Uisce
Beatha!)

HHHH

HHHHHHHHHHHHHHHHHHHHHHHHHH
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Celtic Worshop #5 - The Celtic Otherworld

This is the transcript of the fifth Celtic Workshop - The Celtic Otherworld. We engaged in a brief period of socialization before and after the conference. I include that here to give an idea of the spirit and atmosphere with which everyone approaches the task at hand!
.....Searles

(2-2,Freepowder) Dia duit aNhan!
(2-2,Freepowder) Dia duit aShearles!
(2-5,Nan) huh?
(2-2,Freepowder) hello, in Ir. Gaelic
(2-5,Nan) ahhhh, thanks
(2-6,O'Dubhain) Dia Dhuir, a Shean!
(2-5,Nan) hi O'D
(2-6,O'Dubhain) Hiya Nan!!
(2-5,Nan) i'm probably gonna be a pretty quiet participant tonight, 'cause i'm watching the oscars at the same time
(2-2,Freepowder) SEE! I am psychic!
(2-2,Freepowder) oh, did you get my translation
(2-2,Freepowder) 'sok Nan, I'll fill in for you
(2-6,O'Dubhain) Close but no cigars!:)
(2-3,Wren) Hi, guys. Who's singing?
(2-6,O'Dubhain) Hi Wren!!
(2-2,Freepowder) i figgered that
(2-5,Nan) hi wren
(2-2,Freepowder) Dia duit aWhren!
(2-6,O'Dubhain) FP will have to do the singin tonight.
(2-6,O'Dubhain) I am the Seanchai tonight!
(2-2,Freepowder) "I left my haaaaaaart in knockaknorra"
(2-3,Wren) Ah, you're being serious.
(2-6,O'Dubhain) "Three things about the drink. "
(2-3,Wren) FP> Looovely
(2-6,O'Dubhain) "To have it. To Hold it, and to p[ay for it!"
(2-2,Freepowder) hahahah!
(2-2,Freepowder) My wee phrase book is not up to the task, I guess.
(2-6,O'Dubhain) Good evening SUZAN!\
(2-3,Wren) Alas, ald
(2-2,Freepowder) Dia duit aShuzan!
(2-14,SUZAN) hello all... OD!
(2-3,Wren) Alas, alad, that is
(2-6,O'Dubhain) FP>Some of these sayings can't be literally translated.

(2-2,Freepowder) alad? thought that was alack?
(2-6,O'Dubhain) Tonight we talk Cosmology!
(2-5,Nan) hi susan
(2-2,Freepowder) too right, uh....what do you call those?
(2-3,Wren) If you're going to have a lass, you should have a lad
(2-2,Freepowder) LOL! W
(2-2,Freepowder) is cosmo here?
(2-6,O'Dubhain) Yes!!! We have the Irish and Welsh Cosmos! Tonight only!
(2-2,Freepowder) LOL!
(2-6,O'Dubhain) For the sake of $$$$ Shall we begin?
(2-2,Freepowder) ok
(2-3,Wren)

(2-6,O'Dubhain) "Celtic Workshop #5 - The Otherworld"

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Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments. If their are no questions at this point I will begin tonight's presentation.

(2-6,O'Dubhain) I would also like to apologize for not producing the list of tree correspondences this week that I promised to provide. Being on the road and away from home, I was not able to get to all my references about trees, herbs and the like. I haven't forgotten the promise however. I will post the list as soon as I return to Virginia this weekend. This list can be used together with certain meditation practices to determine the "soul tones" of the Tree Oghams. I did locate the Ogham/musical tone table of correspondences that I had mentioned in the Celtic Workshop #4. This table is by the Celtic scholar Dr. Sean O'Boyle:

For the Treble Cleff (in descending order of tone):

Ogham	Old Irish	English	Musical Note

B	Beith	Birch	E
L	Luis	Rowan	D
F	Fearn	Alder	C
S	Saille	Willow	B
N	Nuin	Ash	A
H	Huathe	Hawthorn	G
D	Duir	Oak	F
T	Tinne	Holly	E
C	Coll	Hazel	D
Q	Quert	Apple.	C#

For the Bass Cleff (in descending order of tone):

M	Muin	Vine	B
G	Gort	Ivy	A
Ng	Ngetal	Reed	G#
St	Straif	Blackthorn	F#

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R	Ruis	Elder	F
A	Ailim	Silver Fir	E
O	Ohn	Furze	C
U	Ur	Heather	B
E	Eadha	White Poplar	A
I	Ioho	Yew	G

(No corresponences were given for these Oghams).

Ch,Ea	Koad	Grove	-
Th	Oir	Spindle	-
Ui	Uilleand	Honeysuckle	-
Ph	Phagos	Beech	-
Xi	Mor	The Sea	-

In addition to the above correspondences, The following properties of our beings were associated with tone combinations:

The Body - Single tones

The Mind - Two tone intervals

The Spirit - Three tones at the same time (chords)

For more information on this subject, I recommend reading "The 21 Lessons of Merlin" by Douglas Adams (Llewellyn) or the Original work by O'Boyle: "Ogham: The Poet's Secret" (1980, Gilbert & Dalton Ltd., Dublin).

(2-6,O'Dubhain) The beliefs of the Celts and their Magickal/Religious practices cannot be fully understood without becoming more familiar with their Cosmologies and Deities. In considering how to proceed with the Workshop, a variety of topics came to mind:

The Otherworld
The Gods and Goddesses
The Objects of Power
The Guardians of the Circle
The "Place Names"
The "Totem Animals"
The Transmigration of the Soul
The "In Between Times and Places"
The "Need Fires" or Days of Imbalance.
The Portals, Dolmens, Stone Circles, Passage Graves
The Rite of Three Rays
The use of Herbs and Potions

The Gift of Awen
The Act of "Becomming"
The Charm of "Summoning"
"Walking between the Worlds"
"Journeys on the Wheel"
The "Outer Darkness"
The "Dragon's Eye"
The "Many Speckled Rainment"
The Charm of "Making"

(2-6,O'Dubhain) The Subject of tonight's Celtic Workshop is The Celtic Otherworld.

(2-6,O'Dubhain) The topics I plan to cover tonight are:

The Otherworld
The Gods and Goddesses
The Objects of Power
The Guardians of the Circle

(2-6,O'Dubhain) "The Celtic Cosmology"

The number three was sacred to the Celts and the Druids. It should come as no surprise that the Celtic Cosmos is threefold: The Sky World, The Earth World and the Underworld. Each of these realms is associated with particular deities and Magickal acts or techniques.

(2-6,O'Dubhain) The Sky World was associated with the heavenly bodies: the Sun, the Moon, the stars. This is the realm of the Gods and Goddesses and is associated with the cycles and patterns of the Sky (and perhaps also associated with The Megalithic Stone Circles). These visible objects were used as a basis for performing Higher Magicks such as: Prophecy and Astral travel. The cycles of the Sun and Moon also were used to determine the appropriate times for doing particular types of Magick. Festivals were held during Full Moons, Dark Moons, the 6th nite of the New Moon, Sunrise, Sunset and the 4 days of the Solar extremes; Mid Winter, Mid Summer and the Equinoxes. The heavenly bodies were not themselves considered to be Deities, but were thought to reflect or contain the types of Power associated with particular entities. The Fires of the Sun were associated with the forge and with inspiration, possibly making Brigid (An aspect of the Irish Celtic Triple Goddess) also a Sun Goddess. Bel or Belenus was usually associated with the

powers of the Sun as well.

(2-6,O'Dubhain) The Underworld is the realm of the Ancestors, as well as former humans and a number of Gods and Goddesses associated with the mystery of life springing forth from death. This process could be as simple and mysterious as the life cycle of a seed. From old life, new life appears in a series of changes from planting and germination to growth and harvesting. The passage graves and burial customs of the Celts also reflect this expectation of rebirth and afterlife. Many tombs and burial sites show that Celts were buried with objects that they could take with them into the Underworld to be used in battle, in hunting and/or for nourishment. This practice appears to be similar to what was practiced by many ancient peoples, including the Egyptians. Celts did not fear death, they expected to live on and eventually be reborn in another life. The Underworld and the Sky world were linked in
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this Mystery, sharing many of the same Gods and Goddesses. The daily rebirth of the Sun and the phases of the Moon are a good instance of this link between the World above and the one below.

(2-6,O'Dubhain) The Earth World, occupied by we the living, also contains reflections and influences of the Sky World and the Underworld. These influences can be pictured as three zones (remember three is a sacred number): the upper zone is associated with the weather, the flight of birds, sky augeries and the elements and powers of Air, the middle zone is further divided into the Four Directions or Quarters (each with it's own Powers/Guardians of the Sacred Land), and the lower zone containing the depths of the sea, caves, cairns, burial mounds, "hollow hills" and sacred springs. This zone is the home of the Sidhe and the spirits associated with the Portals to the Underworld itself. The Celts in their life upon the Sacred Land expected to experience the influences of the Sky and Underworld in their life upon the Land. This attitude is demonstrated in the many dindsenchahs (stories of place names) that are told in Ireland to this day. Many of these stories are associated with a deity, an elemental, an Underworld portal or a combat of the God/desses and/or Epic heroes and heroines.

(2-6,O'Dubhain) The following is a listing of the major Irish Gods and Goddesses:

Danu, Dagdha, Nuada, Lugh, Angus Og, Len, Midir, Lir, Manannan, Ogma, Anu, Brigid, Morrighan, Aine, Sinend, Macha, Diancecht, Gobnui, Medb, Scatach, the Cailleach.

(2-6,O'Dubhain) The following is a listing of the major Welsh Gods and Goddesses:

The House of Don

Manogan, Beli, Don, Math, Mathonwy,
Gwydion, Arianrhod, Llew, Dylan, Nwyvre, Amaethon, Govannan(the smith), Nudd, Gwynn,
Penardun, Nynniaw.

The House of Llyr

Iweriadd, Llyr, Penardun, Euroswydd,
Bran, Branwen, Matholwch, Gwern, Mananwyddan,
Rhiannon, Nissyen, Evinissyen,
Pwyll, Pryderi, Kicva

(2-6,O'Dubhain) These two groups seem to relate to one another but sometimes the correspondences can get very confusing. I include the deities that most closely resonate with my own Inner Being when working with the Sky World and the Underworld. My pantheon of Gods and Goddesses is both Welsh and Irish (as am I). I include a more detailed description of them here:

(2-6,O'Dubhain) Danu

The Red Mother of All,
Major Mother Goddess of Ireland,
Mother of the Gods and Patroness of
wizards, rivers, water, wells, prosperity
and plenty, Magick and wisdom.

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Dagdha

The All Father,
Eochaid Ollathair (Father of All),
Ruadh Rofessa (The Red One, Lord of
Occult Knowledge),
Dagdha (the Good God)
Many talented and powerful,
Master of the harp and possessor
of a dread double ended club.
The Chief of the Tuatha de Dannan.

The Goddess of Sovereignty (Banbha, Fodla, Eriu)

The Land and the King were wed through

many ceremonies. Essentually the fate of the King and the fate of the land were One and vice versa. The Favor of the Goddess could be granted by some heroic act or bu being Magickally chosen (The Lia Fail could do this, more later). Women who held the Sovereignty of the land were often referred to as the Goddess (Such as Medb, Boudicca and Macha-Red Mane).

Nuada

The King and battle leader of the Tuatha de Dannan, Possessor of the Magick Sword of Findias, Lost his sword hand in the First Battle of Moytura, against the Fir Bolgs, stepped down from the Kingship (because the King could nave no blemish) even though he was outfitted with a Magickal hand of silver. He eventually had his hand Magickally restored to lead the Tuatha de Dannans against the Fomors in the second Battle of Moy Tura. In this battle he was physically killed so he returned the Lands of the Sidhe.

Brigid

Breo saighead (Fiery Arrow or Power) Often called the Triple Brigid or the Triple Mother. Also Associated with Danu at times. The daughter of the Dagdha. Goddess of the Sacred Flame of Kildare. Goddess of poets, feminine crafts, the hearth, martial arts, healing and inspiration. The White Maiden aspect of the Triple Goddess. Her Feast is the Major Celtic Festival of Imbolc. She who gives hope and new beginnings. The Celtic Church could not replace her, so they absorbed her as the "foster-mother" of Christ and as St. Brigit, the daughter of the Druid Dougal the Brown. Brigid is very like the Greek Goddess Athena.

Lugh

Sam ildanach (many skilled). This is the Celtic Mercury. The grandson of Balor (leader of the Fomorians and the son of

Cian and Ethniu, a Sidhe princess. His
feast is Lughnasadh, a celebration of
the death of his "foster mother", Tailtiu.
He is the combination of the Tuatha de
Dannans and the Fomors. He replaces Nuada
as the King and battle leader of the Tuatha
de Dannan and leads them to ultimate victory
in the second Battle of Moytura. He is
sometimes called the "Shining One" and/or
Lugh Lamhfada (of the "long arm").
He also has attributes of a carpenter, mason,
poet,Druid, physician and a goldsmith. He
can be considered the Irish God of just about
everything. He was also the father of the
great Irish hero, Cuchulain.

(2-6,O'Dubhain) I see only the diehards are still with me! (many
more Deities to come folks)!
(2-2,Freepowder) wimps. leaving early!
(2-5,Nan) :)
(2-6,O'Dubhain) hahahaha!
(2-6,O'Dubhain) Videotapers!
(2-5,Nan) <---multitasking (watching & reading & reading)
(2-2,Freepowder) LOL!
(2-6,O'Dubhain) More to come!.....

Mannan mac Lyr

Chief Irish God of the sea. Not a member
of the Tuatha de Dannan. A happy-go-lucky
gypsy type. Always carried "the Crane Bag",
` a kind of Magick "horn of plenty". He gave
the last 5 Oghams to the Druids (also called
the "Crane Bag"). He preferred to roam among
the people in disguise and aid their exploits.He
could change his shape at will. Despite his
antics, he was an extremely powerful God
and was usually associated with fertility,
rebirth, weather, sailing and Magick. He also
had a Magickal ship that moved without sails
and was directed by the mind. Linked to the
Isle of Man.

Gwynn ap Nudd

The Master of the Wild Hunt, The Welsh Guardian
of the Dark Portals of the Underworld. He rode

the Night in a flowing grey cloak upon a pale horse following his Hounds called Cwn Annwn. (very large, white with red tipped ears). They would seek out and collect souls.

Arianrhod

"of the Silver Wheel", A star goddess of Wales, Her palace was called Caer Arianrhod (Aurora Borealis), Goddess of time and karma. Mother aspect of the Triple Goddess in Wales. Goddess of beauty, the Moon, fertility and reincarna-

tion. Also associated with the sea.

Cerridwen

Welsh Goddess of Nature, associated with the Sacred Cauldron of Wisdom that allowed Taliesin to become enlightened. When she discovered that

Gwion had tasted of her cauldron, she chased him through a variety of mutaual shape changes until at last she caught and consummed him as a grain of wheat. This caused her to give birth to Taliesin.

Cernunnos

Known to all Celts as the "Horned God ". God of nature, virility, fertility, animals, sex, reincarnation and shamanism. Known to the Druids as Hu Gadarn. God of the Underworld and Astral Planes. The Consort of the Great Goddess.

Amergin/Taliesin

The two greatest Celtic Bards that ever lived. Amergin was the Chief Bard of the Mileseans and aided them in overcoming the Magicks of the Tuatha de Dannans to become the heirs to the land ofIreland. Taliesin was the great Bard of the Welsh, whose poetry and songs, Including the Cad Goddieu, tell us most of what we know about Druidry in Wales. He gained his knowledge from the Cauldron of Cerridwen. They are both patrons of Bards, music, Magick and poetry.

Morrighan

The Dark aspect of the Celtic Triple Goddess. The "Washer at the Ford" (seem washing bloody laundry prior to battle by those destined to

die). The Battle Goddess, also Queen of the Witches and Goddess of Magick. Could appear as a Raven, a beautiful Maiden or an ugly Hag. Marries the Dagdha at Samhain. The Goddess of Death.

Ogma

The "Sun Faced" One, so called because he was a God of Wisdom and of speech. He invented the Oghams and was also a great Warrior. Sometimes associated with the Greek Herakles. Also Irish God of music, spells, the arts and eloquence.

Scathach

"She Who Strikes Fear". The Irish/Scottish Goddess of martial arts. The Destroyer aspect of the Dark Goddess. A great sword warrior and instructor. Native to the Isle of Skye. Teacher of Cuchulain. Patroness of martial arts, prophecy, blacksmiths and magic.

2-6,O'Dubhain) "The Objects of Power"

The Tuatha de Dannans are the Children of the Mother Goddess Danu. They are the Gods and Goddesses of Ireland. Some say they come from the sky, others say the North. They were masters of Occult knowledge learned in the four great Magickal cities of Findias, Gorias, Murias and Falias. They were given a great treasure by the Chief Mages of each city (Uiscias from Findias, Esras from Gorias, Semias from Murias and Morfessa from Falias). These gifts are the four treasures of Ireland: The Sword of Nuada, the Spear of Lugh, the Cauldron of Rebirth and the Stone of Fal. We can use the Power of such gifts in our own Magick by invoking the four Masters of the North. Once invoked, the Power of

their gifts can once again be manifested in our very own Magickal Talismans.

2-6,O'Dubhain) "The Sword Of Nuada Argetla'm"

The first object of Power comes from Findias. It is the invincible sword of Nuada "of the silver hand". It represents the forces of insight and illumination. It is a representation of the terrible Powers of creative energy. The drawing of such a sword is what gives us new and terrible abilities (Atomic Power is an example of what such inspiration can create). The wisdom to not use or to maintain control such powers is

what the use of this Sword is all about. Many times the wisest course of action is to keep the Sword sheathed and to resolve our conflicts peacefully.

Here is a description of this Magickal weapon's use in a modern day ritual:

"Here is the Sword of Nuada Argetla'm
in its deady scabbard.
Heed the Magicks of Findias!
Uiscias wrought this blade!
He of the Silver Hand lives again!
Who will dare to grasp it and define
the boundaries of our safety?"

"Come forth Old One of the East!!!"

"Guard us well so that our lives may be our own.
Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Spear of Lugh Lamhfadha"

The second object of Power comes from Findias. It is the iresistible Spear of Lugh "of the Long Arm". This gift represents the ability to act across a distance. It is represented by the Powers of fire that can also act across a distance, leaping between burning buildings yet also warming us from within the hearth fires. This flaming spear always finds its target once thrown. It is no surprise that Lugh must defeat Balor "of the Evil Eye" allowing the Tuatha de Dannans to conquer the Fomor. Today the ability to act across a distance might be better characterised by the telephone/communications networks. The free exchange of information has fanned the flames of creativity in the modern world.

2-6,O'Dubhain) Here is a description of this Magickal weapon's use in the same modern day ritual as before:

"In my Right hand I hold the Spear of Lugh Lamhfadha.
Brought from Gorias and given by Esras.

It contains the Wisdom of Many acting across the Ways.
No batle can be sustained against us while we possess it.
Who will wield this Power?"

2-6,O'Dubhain)

"Come forth Old One of the South!!!"

"Guard us well so that our ideas may burn
as does Thy eternal flame.
Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Cauldron of Rebirth"

The third object of Power comes from Murias. It is the "Cauldron of Rebirth". This gift has the Power to regenerate life and is usually associated with the Dagdha or Bran the Blessed. It can also be linked with portals to the Otherworld through which all life passes during the death/life cycle. Mannanan mac Llyr who rules the sea and who is the possessor of the "Crane Bag" (another symbol for the Cauldron) is another deity associated with this Magickal device. The Welsh Goddess Cerridwen is also a keeper of the Sacred Cauldron.The Spring of Life and wisdom flows forth from the depths of the sea (another use for this cauldron).

2-6,O'Dubhain) Here is a description of this Magickal device's use in our modern day rituals:

"This is the Cauldron of Rebirth,
by it's waters we are reborn.
Fashioned in the fires of Murias,
Forged by the will of Samias.
Life eternal is its gift.
We pass through Death with each use.
May the waters of rebirth ever flow forth!
Who will call us back
from the deepest meditation?
Who will summon us from the Shadows
of the Sea?"

"Make thy Presence known Old One of the West!"

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"Keep our Spirits safe within Your soft embrace.
Dia is Bandia linn!
So Mote It Be!"

2-6,O'Dubhain) "The Lia Fail"
This is the Kingship stone of Ireland. It was brought from the Northern city of Fal by the Tuatha de Dannan. This stone represents the Land and it's Sovereignty. It also represents the Power of the Earth to Judge all men. The other portals to the Underworld (caves and raths) are represented by this Magickal object. The dark reaches of the Underworld hide the secret knowledge of Death and Life. It is into the earth that Celts are buried to begin their journeys after death. Small wonder it is that the Goddess guarding this object should be the dread Morrighan. She represents the Wisdom that is gained via the Dark Pathways, yet she is also the bringer of victory in battle as well as new life, where none was expected. She represents the stark reality of Life and Death.

2-6,O'Dubhain) Here is a description of this Magickal device's use in our modern day rituals:

"This is the Lia Fail, let all here be sobered by its True Judgement. This is the Stone of Judgement, Solemn sacred One of Falias,
grant our space your Sovereignty. Morfesa has worked the Earth's Power within you. Judge of Kings, Center of Earth, Speak and we shall listen! Do not let us fail to heed your warnings!"

"Who will Stand with the Stone of Destiny?"

"Manifest your Power Old One of the North!"
"Open Your Dark Pathways
Give us True Judgement!

Bring forth Thy Hidden Knowledge!"

"May our souls know the Truth of Eternity.
Dia is Bandia linn!
So Mote it Be!"

"My Brothers and Sisters in the One Power, Hear my Words! Our Circle is complete! We have Perfectly Created a Sacred Space, a Place out of Time. Let none seek to enter who would violate our Purpose. Our will shall be done and none shall be harmed! May the Guardians of the 3191

Four Quarters keep Their Watch over this Circle and lend us Their Mighty Aid!"

2-6,O'Dubhain) That pretty much sums up the prepared presentation, any questions?

(2-5,Nan) Whew!
(2-5,Nan) I'm still absorbing
(2-2,Freepowder) bet your fingers are cramped
(2-6,O'Dubhain) yep! Well there is a lot more I could say!
(2-2,Freepowder) ok!
(2-2,Freepowder)
(2-6,O'Dubhain) Like We could talk about just where those cities were?
The Sky or the North?
UFO's maybe?
(2-2,Freepowder) ok, first tho, was the stone of fal...
(2-2,Freepowder) the same as the stone of scone?
(2-2,Freepowder) ga
(2-6,O'Dubhain) That was what the Scots and the Sassanach would have us believe.
(2-2,Freepowder) you say?
(2-6,O'Dubhain) But the Irish tradition is that it is still inside of Tara.
(2-2,Freepowder) thought so. hrumph.
(2-6,O'Dubhain) Why would we every give away one of the treasures of the Land?
(2-6,O'Dubhain) Besides!

(2-2,Freepowder) stolen?
(2-5,Nan) what's the stone of scone? (other than a very old tea snack)
(2-2,Freepowder) LOL
(2-6,O'Dubhain) If it really was stolen then it sits in Westminister Abbey! And hasn't cried out in over 400 years!
(2-2,Freepowder) nahm, it's still in Tara, yup!
(2-6,O'Dubhain) Meaning.....that the Sassanach are not the rightful kings of Ireland!!!!
(2-6,O'Dubhain) The stone of Scone was the kingship stone of the Scots
(2-5,Nan) ahh, now i remember
(2-2,Freepowder) N> Scotland had a similar legend to that of the stone of Fal, it was taken to westminister abbey when the english took scotland
(2-2,Freepowder) And they niver give it back!
(2-6,O'Dubhain) Fp>That's right....thieving Sassanch!
(2-2,Freepowder) rude!
(2-5,Nan) lol
(2-6,O'Dubhain) <======Just finished "Trinity" and in a very unforgiving mood.
(2-2,Freepowder) the 4 cities, which world were they in?
(2-2,Freepowder) LOL!
(2-2,Freepowder) grand book! read it a few years ago.
(2-6,O'Dubhain) Yes it sure makes one think that they'll never resolve the Problem of Northern Ireland.
(2-2,Freepowder) I met a fellow, prob IRA, said...
(2-2,Freepowder) the brits need to just pull out...
(2-2,Freepowder) I said ther'd be a blood bath....
(2-6,O'Dubhain) Fp>The Four Cities were in the North but in the 3201

of the Dead, Arawn. Cuchulain the Champion of Ulster gets his name from replacing the Hound of Cuchul that he kills. He is called the "Hound of Ulster" from this event. The hound is also his totem animal.

(2-21,O'Dubh)

There are many other Magickal totemic animals in Celtic Magick and history: the Eagle (Iolair), Crow (Badb), Raven (Bran), Sow (Airc), Boar (Bacrie), Cat (Caoit), Otter (Balgair), Bear (Arth), Badger (Breach) and the Eel (As-chu).

The Dragon is another mighty Magical animal that appears in British and Welsh stories. It is, of course, a creature of fire but is also related to the Power of the Land. Another word for Ley Lines is Dragon Lines. Another name for raising Power is to invoke the "Eye of the Dragon". The

whole Earth was viewed by the Druids as the body of the Dragon. Menhirs and stone Circles were located at great Power nodes. The Celts called Dragons "Fire Drakes".

(2-21,O'Dubh) The importance of these animals is in their use as Spirit Guides in the Otherworld and their aid as a familiar in working Magick. To find your totemic animal will require you to experience a shamanistivc trance. This is usually accomplished by "drumming" and meditation. (You'll need someone to drum or a "drumming tape" to allow yourself a chance to really meditate). Open youself up to the God of the Hunt as you meditate upon the Tree of Life. He will come to you while you are in trance (usually after 10 to 40 minutes of drumming). Your totem animal will apear running from the Great Forest. When the animal appears, let its essence fill you. Become your totem. Dance its dance and sing its song until you are one in the Spirit. You should repeat this ritual as often as necessary to have a close rapport with your Spirit Animal guide. Much of what you are told and given will be from the perspective of the Animal and will be difficult to understand unless you are truly One with it.

(2-4,Nan) does one usually only have a single totem animal or is it possible to have more than one? ga
(2-21,O'Dubh) It's possible to have more than one. You might have a clan totem as well as a personal totem animal.

(2-21,O'Dubh) Ok I have one more topic to cover "The Transmigration of the Soul"

I would like to start this discussion by quoting an ancient Celtic Culdean verse:

"Out of a Timeless World
Shadows fall upon time.
From a beauty older than earth
A ladder the soul may climb.
I climb by Fionn's Stair
To a whiteness older than time."

The above verse is referring to Aradach Fionn, a listing of the Oghams. Each rung of the ladder or stair represents a lesson learned or a new life of continuing perfection. Such a series of lessons and rebirths are a manifestation of the Druidic concept of the Tramsmigration of the Soul.
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A few quotes about Druids:

"The principal point of their teaching is that the soul does not perish, and that after death it passes from one body into another." .....Julius Caesar.

"Among them the doctrine of Pythagoras prevails, according to which the souls of men are immortal, and after a fixed term recommence to live, taking upon themselves a new body."....Diodorus

According to some sources, this transmigration of the soul was done in an upward fashion, with each incarnation bringing the Being closer to the True Spirit. According to others, we are reincarnated into future lives of our progeny...thus Mongan is The Spirit of Fionn reincarnated in the Seventh Century CE (Fionn himself was said to be Cumhail reincarnated). As we have seen previously, the Spirit of Tuan mac Carill is reincarnated several times as a variety of animals until he is reborn in the sixth century and relates his history of Ireland from the time of Partholan forward, St. Finnen is the Irish monk to whom the story was related. This story was eventually recorded in the Eleventh century manuscript, "The Book of the Dun Cow". No record exists to indicate that the Druids believed in "karma", duality (as seen in the concept of "good and evil"), original sin (actually they believed man was inheritly good), nor a heaven and hell afterlife.

Where did one's soul reside then ? Many stories were told and written of the Otherworlds that awaited the Spirit between incarnations, These stories are called immrama or "wonder voyages" and usually involve taking ship to a Magickal Isle. The voyages of Bran and St. Brendan generally fit into these catagories.

When one arrives at an Otherworldly island, time can pass extremely slowly compared to the Physical world. Oisin the son of Fionn went to such a faery world for a few days only. When he returned for a visit upon one of those Magickal White Horses, he discovered that many hundreds of years had passsed. Although he had been cautioned not to dismount during his visit, he did so and was immediately transformed into an extremely elderly man. St. Patrick was brought to him and heard his many stories of the exploits of Fionn and the Fianna as well as the lands of Tir na Og. Oisin was eventualy rescued by his Sidhe princess and returned to the Land of Eternal Youth. Some of the other Lands are called:

Tir fo Thuinn - Land under the Wave.
Tir na mBan - Land of Women.
Tir na mBeo - Land of Life.

These four Tirs or lands make up the Celtic Underworld where Souls reside until reborn. There are also Plains above that are generally the habitations of the Gods.

Thes are:

Sen Magh - Old Plain
Magh Argetal - Plain of Silver Clouds
Magh Mell - Plain of Delight
Magh Ionganaidh - Plain of Wonder

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The Irish Celts felt that the Being had the following attributes or divisions:

Delph - The appearance or Outer form
Duile - The Body Elements (flesh, bone, blood, etc)
Ana'l - The breath or anima
Menma - The Mind and the Will
Cuimhne - The Memory
Fein - The Self
Pu'ca - The shape-shifting Shadow
Enaid - The Soul.

I would like to finish my remarks on Reincarnation and Transmigration with another ancient verse. This verse is from the Fifth Century CE and is the translation by Kuno Meyer:

"I invoke the seven daughters of the sea
Who fashion the threads of the sons of
long life.
May three deaths be taken from me!
May seven waves of good fortune be dealt to me!
May no evil spirits harm me on my circuit!
In flashing corslet without hindrance!
May my fame not perish!
May old age come to me, may death not come
to me until I am old!"

"I invoke Senach of the seven periods of time,

Whom fairy women have reared on the breasts
of plenty.
May my seven candles not be extinguished!
I am an indestructable stronghold.
I am an unshaken rock.
I am a precious stone.
I am the luck of the week.
May I live a hundred times a hundred years.
Each hundred of them apart!
I summon their boons to me.
May the grace of the Holy Spirit be upon me!"

That's the Celtic view of life! To live but to have variety and passion, while reincarnating over and over!

Celtic Workshop #7

"In Between Times and Places", "Need Fires" or Days of Imbalance, Portals, Dolmens, Passage Graves and Stone Circles"

Tonight the Magickal nature of "In Between Times and Places" will be discussed and examples will be given for their use in Magickal "workings". The Druidic concept of "imbalance" in Magickal workings will be introduced and discussed. The nature and use of the stone megalithic sites will also be presented and discussed.

Tonight we undertake a journey to the lands that are between the worlds. This is the same place where anything can happen that Rod Serling referred to as the "Twilight Zone". The ancient Celts sought out this
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Magickal place to aid their Magickal Power and to seek the Otherworld. Before we can undertake this journey of the Spirit as well as the Mind, a brief review and synopsis of our previous discussions on the Celtic Otherworld and Magick are in order.

"In Between Times and Places"

As we noted previously, the Celts believed that Reality actually consisted of multiple worlds. As a minimum, they believed there was a World of the Stars or Gods, a Middle World (the Earth) and an Underworld. All these worlds were connected in some way, with events and Magicks from one affecting events occuring in a different world.
The Celts believed that these Worlds were closer at certain times. These are the "In Between Times" that we are going to speak about tonight. It

should also be no surprise that the Celts and Druids practiced their most important Magicks during such times of transition as the sunrise, sunset,the moonrise, moonset and the transitions of the seasons (Beltaine and Samhain) and the extremes of the Sun (Mid-Winter and Mid-Summer) or the great "Fire Festivals". Later during our discussions of stone circles and passage graves we shall see one way that this desire to do Magick at the optimal times was possibly implemented.

"The Magickal Laws of Druidic Power"

Celtic tales of Magick are filled with events that are linked to "in between states". This could be a mysterious fog, a time of dusk or next to the edge of water. All of these conditions have one state in common, they represent imbalance. Any student of the physical sciences can tell you, that all forces can be resolved into the sum total of the individual forces. One of the factors that must be overcome when moving anything is inertia. During times of change, when imbalance occurs naturally, is the time chosen by Druids for their Magicks. This is and example of the Law of Magickal Association, the Law of Similarity and the Law of Contagion as stated by Issac Bonewits in his book "Real Magick". Here is a listing of those three laws of Magick:

Law of Association.

If two things have anything in common that thing can be used to control both, and they have a mutual influence on each other, depending on the size of the thing shared. The more they have in common, the more they influence each other.

Law of Similarity.

This is the basis of "Sympathetic" magic and basically says that effects resembles causes. "Lookalikes are alike".

Law of Contagion.

It states that once things come into contact, they continue to interact after separation. "Power is contagious".

These three Laws of Magick basically say that if you want to do Magick pick a time when Magick occurs that is similar to the kind of Magick that you want to accomplish. There is a very similar belief held by modern Wiccans. Wiccans normally do creative or "positive" magick when the Moon is in its waxing phases. Banishing or "dark" Magick is done

during the waning phases of the Moon. Druidic Magick took advantage of the times when the Sun or Moon "touched" the Earth (Sun/Moon rise/set). At such a time, some of the Power inherit to these heavenly deities could be "borrowed". This is the Law of Contagion at work. At Sunrise and Sunset is when the mists "Magickally" appear, making fog or mists a time of Magickal workings. The area of transition between states of matter such as the edge of a river or lake was also thought to be a Magickal location. This could have been due to the belief that all knowledge flowed forth from the Well of Segais or Conla's Well but I believe it is more closely associated with the belief that where different worlds met was also a place where entry to the Otherworld was the easiest. This also explains why they favored divination by the edge of water. Fire scrying is another example of this "Magick" in transition states. Fire is the ultimate transitory state of matter and leads us to the next topic of discussion, "Need Fires" and "Days of Imbalance".

"Days of Imbalance"

As you will recall, another time of greatest imbalance was when the change of the seasons and the extremes of the Sun. This is, of course, Beltaine, Samhain, Mid-Winter's and Mid-Summer's Solstices. Great fires were kindled during these festivals for two reasons: To encourage and enhance the energies of the Sun and to create conditions favorable to Tramsmutation of Power.

These "need fires" were used to scry, to purify and to sacrifice as well. Animals and other offerings were cast into the flames. As we have seen in a previous Workshop, cattle were driven between the fires and youths engaged in jumping through the flames. (It has been conjectured that this practice of flame jumping had its origins in earlier practices of human sacrifice. I personally have not seen a single valid reference to Druidic human sacrifices.) The thought was also held that "like attracts like", so that the Power of the flames would also attract the Magickal Power of the Sun.

Being periods of imbalance, the Druids also took advantage of the flows of power to perform divinations. These great fires also served to signal the Power of the Druids to all people, as well as to unify their control over the minds of the Celtic nations.

"The Otherworld, Portals and Domans"

Although the Celts did not build the megalithic structures found within their lands, they were certainly aware of them. Without exception these

monuments were attributed to the God/dessess, heroes and/or to the Tuatha de Dannan. The many dolmens were thought to be passage ways or portals to the Otherworld. Many myths and tales surround trips made to and from the realm of the Sidhe by passing through a dolmen archway when the Moon was full. Modern archeology has determined that these dolmens are actually neolithic burial sites.

"Bru'gh na Bo'inne (Newgrange)"

One of the oldest structures in the Western world is found in Ireland upon the banks of the Boyne river. This is the Bru'gh na Bo'inne, the burial place of Irish kings and the legendary palce of the Dagdha and Angus mac Og. The area is also known, in English, as New Grange. This structure was erected by the original inhabitants of the land around 3206

3500 BC, predating Stonehenge and being contemporary with the Sphinx and the Pyramids of Egypt. The structure was covered with white stones in ancient times and would "shine' in the Sun when seen from great distances. This is very similar to the way the Great Pyramid was also described when seen in the sunlight with it's reflective coating.

Many ancient Irish legends and tales are associated with this structure and the passage of time. Most of these tales are about time standing still or seeming to pass without notice. Their stories center around Angus mac Og (the Young God), his birth in a day, his attaining the ownership of the Bruig for "only a day and a night" (lasting forever in endless cycles), and his arrangement of his foster father Midir's marriage to Etain (who is the subject of many stories of shapeshifting and transformation).

"Spirals, Symbols and Carvings"

This theme of timeless days and transformation is very important when one considers that one possible use of this structure was the taking of shamanistic journeys. (Angus himself was visited by an aisling or "dream woman" who played for him upon a timpan and eventually they are transformed into white birds of enchantment).

Martin Brennan, an Irish-American, was the first person to note the relationship between the carvings at New Grange and the rays of the Sun. Using the discoveries of Brennan and our previous information about Celtic Shamanism, I am going to suggest that the interior chambers of this structure were used for shamanistic ceremonies and journeys.

Let me describe the geometry of Bru'gh na Bo'inne that a Draoi' priest might have encountered when appraoching the structure for religious/Magickal ceremonies. The first thing that would be noticed is a brillant white bowl or hemisphere shining amidst a sea of green. This mound is surrounded by 97 kerbstones and the entire structure is then encircled by a ring of standing stones. At the entrance is a stone that one walks around to enter the inner chambers. This stone is covered with spirals that have been carved into the stone. The stone is divided by a line that is aligned with the Mid-Winter Sunrise, the right hand spirals being counter clockwise (tuathal or widdershins) and the left hand spirals going clockwise (deosil). This is exactly the same type of path through the sky that one would observe for the sun during the year. (In fact, if you take a lens and focus the Sun's light on a board and leave it in place for a year, a track will burned upon the board in the shape of an interconnected double spiral. This experiment was done in the early 1970's by American artist Charles Ross.) The entrace to the interior chambers, beyond the entrance stone, is 70 meters in length. One must pass beneath three large stones that are thought to be symbolic of the Celtic Cosmology, the Sky World, the Middle World and the Underworld. Once past this Otherworldly entrance, one encounters a large chamber with four smaller side chambers that are oriented to the four cardinal directions (North, South, East and West). The inner walls are covered with spirals and symbols, among them is an eight-rayed sun symbol (depicted within a circle). This symbol as well as the rest are selectively illuminated by the Sun's entrance through a small hole in the roof box that is oriented directly to the Mid-Winter sunrise. A finger of light would shine within the chamber to illuminate the carvings, shining in golden flecks upon the chamber walls. Within the

main chamber were great stone bowls that were possibly filed with water and arranged to further enhance the solar display within by acting as mirrors. The seemingly hap-hazard arrangement of carvings upon the walls are organized and transformed by the rays of the Sun.

"A Night with Angus mac Og"

Now that the stage is set, imagine yourself to be a seer of the fourth millenia BC. You have fasted for days and have spent the long dark night of Mid-Winter meditating within the inner chambers of Angus mac Og. You have performed your rituals you have attained a trance-like state and you await the rising of the Sun, the new God of Light to return to the world. What far journeys or estatic visions will be triggered within your Sacred Space by the new Sun's first rays? A sudden thin ray of

white light pierces the blackness of the inner chamber with an illuminating shower of images as the inner darkness explodes! Your mind reflects the brilliance of the new born Sun as your inner consciousness expands into infinity! Your brothers and sisters would follow the dark shadow the standing stone to the carn's entrance to find you and the inner chamber reborn within the rebirth of the Mid-Winter Sunrise! What stories you could tell! What prophecies you could make! I sometimes think that Bru'gh na Bo'inne is really the Hyperborean " ...temple of the Sun..." mentioned by the ancient Greek writers, rather than Stonehenge.

"The Land of the Hyperboreans"

Perhaps the British Isles are the Islands of the Hperboreans after all? Where else is found such a system of large scale, megalithic structures all centered around the Sun and the Otherworld? One has only to step within any of these raths to be transported to another time or another age. Bru'gh na Bo'inne is only one among many such locations. Three great mounds exist in this area of the Boyne river, New Grange is the most elaborate but the nearby mounds of Dowth and Knowth are also fascinating. Dowth is oriented to receive the rays of the setting Sun on Mid-Winter while Knowth has two passages and is oriented to receive the rays of the Equinoxes. These chambered passages are not limited to Ireland, but are found throughout the British Isles and even in Brittany. Two noteable sites are located at Maes Howe in the Orkney Islands and at Gavrinis in Brittany. The interaction of carvings and site orientation is also wide spread and not limited to just the rays of the Sun. Many sites also used the beams of the Moon to illuminate passages and special formations. Although these sites could be called observatories by those of a purely scientific viewpoint, that would be in direct contradiction to the aims and worldviews of their creators. To fully appreciate the beauty, majesty and wonder of these Magick sites, requires us to use our entire mind. Perhaps we should now consider the other great location that has equal claim to being the Hyperborean Temple of the Sun? That location is called Stonehenge.

"Faery Rings"

Who has nor heard of the mysterious lights that are seen within faery rings when the Sidhe dance within the Moon ways? Such lights have also been observed within Magickal Circles constructed by Wiccans and modern day Ceremonial Magicians. The crop circle phenomena has also been associated with light displays and formations. All these phenomena have been reported and seen by reliable witnesses (although , as with all

such events, there have been cases of fraud as well). The fact is that such circlular formations have all been associated with light displays and other unexplained phenomena. It is no coincidence that all of the previously mentioned Magickal phenomena are also associated with the oldest such locations, the stone circles. Many hundreds of these sites are found in Britain, Ireland, Scotland and Wales. The two greatest of these are Stonehenge and Avebury. I will discuss Stonehenge tonight. I may discuss Avebury in the future if it is of sufficient interest to the other members of the workshop.

"Stonehenge"

Has there ever been a place to fire the imagination such as Stonehenge? What secrets does it hide as it sits amid the many other marvels to be found upon the Salisbury Plains ? This question and thousands more like it have passed through the minds of mortals for at least the last 3000 years. Why was it built? Who built it? How was it used? Can it be used again? I'm sure you many have a few questions of your own! Before we get to the questions, let's go through a few of the details we know about the site and some of the more recent discoveries that have been made regarding its possible uses.

"Stonehenge I"

Stonehenge was built in three phases, starting with the construction of Stonehenge I around the year 1900 BC. This is about a thousand years after the Pyramids and the tombs of the Bru'ghna Bo'inne and a few hundred years before the fall of ancient Troy and the Oddessy. The first phase of construction was a great circular ditch with banks being piled upon either side. The people building it were late Stone Age people, Not much is known about them except that they were hunters. An opening was left on the northeast side with four holes being left at the entrance that may have contained wooden poles. Two other holes inside the enclosure may have held upright stones. A third hole was dug that still contains the "heel stone", over which the sunrise is observed. A variety of other features are associated with this first phase of construction. I shall refer you to "Stonehenge Decoded" by Gerald S. Hawkins and John B. White for a more indepth discussion of these or other Stonehenge details. The entire structure was about 320 feet in diameter and about 6 feet high by 20 feet wide with the heel stone and possibly two other standing stones being visible. The entire bank would have been glaring white since most of the surrounding surface region is composted mostly of chalk. The heel stone rises about 16 feet into the air and is about 8 feet thick by 7 feet wide. Around the inside of the

bank was a series of 56 holes called "Aubrey" holes. These holes contain the created remains of men and women from that period. Even in its first phase, I'm sure you'll agree, it must have been an imposing structure.

"Stonehenge II"

Work upon the second phase of Stonehenge was begun about 1750 BC by another race of people known as the "Beaker People". These people built two concentric inner stone rings consisting of 82 bluestones on about a 70 foot diameter around the center of the mound. The entrance was widened in the ditch bank by about 25 feet and a double row of 10 bluestones was placed in the entrance to the stone circles. This work was done during about a hundred year period and was never finished due to some unknown interruption. With their departure, the Stone age closes

in Britain and awaits the coming of the Bronze Age.

"Stonehenge III"

The third and final phase in the construction of Stonehenge was undertaken by the "Wessex People" in about the year 1650 BC. These people were much more highly skilled than the "Beaker People" and carried on commerce with the peoples of the Mediterranean area. So many artifacts are found from these areas that some scientists have developed the theory that Stonehenge was finished under the auspices of a "Master Builder" from the Mediterranean. Since this is the only large megalithic structure attributed to the Wessex People, they may well be correct. The previous double ring of bluestones were removed and set aside for later use. They were replaced by a single row of huge sarsen stones coming from Marlborough Downs. A horseshoe shaped structure consisting of "trilithons" was placed inside of the sarsens and aligned upon the northeast opening and the center of the new stone ring. These "trilithons" are not found in other stone circles and are further evidence of the sophistication of the builders. The cross pieces are held in place using a woodworking technique called "mortise and tenon" construction. All of these stone pieces were hand-worked. The uprights are very close together (about a foot or less). The outer circle is 97 feet 4 inches in diameter. The outer stones are about 14 feet high by 7 feet wide by 3 1/2 feet thick. The inner horseshoe is formed by stones ranging from about 20 to 25 feet high. A temporary structure which was oval shaped was constructed around the sarsen horseshoe that used the previously removed bluestones. This oval was removed and the stones were later used to form a horseshoe of bluestones inside of the sarsen horseshoe. A number of holes was also dug outside the sarsen circles

called the "Y" and "Z" holes. These are in a pair of roughly circular rings around the entire structure. One stone remains to be described and that is called the "altar stone" though no hole has been found for it and no use has been clearly defined. It is of a different material from the sarsens or bluestones. It came from a quarry 30 miles away and is of fine grained green sandstone with mica flakes. If clean, it would glitter in the sunlight. Stonehenge III was completed about 1600 BC and now we are left with the Mysteries of its construction and use.

"A Quick Word about Construction"

The construction techniques would take an entire Workshop to cover and will not be discussed tonight. I refer you to "Stonehenge Decoded" for details. An estimate was made of the effort required using the conjectured techniques and and estimate of 1,500,000 man days was determined to be the level of effort required to build Stonehenge. These techniques were demonstrated using modern day men to determine how many were actually required for each task. I believe the estimate to be realistic and accurate. The question remains, "Why undertake such a truly monumental effort ?" Although the "Hows" of Stonehenge are fascinating, I am much more mystified by the "Whys"!

"A Quick Word about Uses"

I can classify the "Uses" into five categories:

1. It was used as a Calender to predict the seasons, the phases of the Moon, and the times of the Sun Festivals.
2. It was used as a site for performing Ceremonies (everything from sacrifices to Season fesitivals).

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3. It was used as a Computer to determine Solar and Lunar eclipses. (The use as a celestial observatory also fits in here).
4. It was used as a place to work Magick, take shamanistic journeys (similar to a Native American Medicine Wheel), and was used to initiate new shamans or priests into the order.
5. It was used for some other purpose that is subject to conjecture and awaits the revelations of our own "illuminations".

I will attempt to provide details about the site that have been determined by computer analysis and let each of you decide for yourselves what you think, since tonight we are very limited timewise. We may return to these topics for additional details in the future.

"The Computer Analysis"

How well did Stonehenge predict the Mid Summer/WInter sunrises and/or moonrises? When the stone alignments were analyzed by Hawkins in 1961, using a digital computer borrowed from Havard University. The analsis showed a TOTAL correlation of all major Sun alignments and an almost total correlation with alignments of the Moon as well. The accuracy of these correlations was within 1.5 degrees. The calculations were based upon the positions of the Sun and Moon circa 1500 BC. When the various phases of Stonehenge were considered, it was found that Stonehenge I had 11 key positions that pointed to ten of the twelve extremes of the Sun and the Moon and Stonehenge III pointed 8 times to 8 of the same key positions! Needless to say, the position and day of the key Solar/Lunar days could be easily determined using Stonehenge as a calendar. (I will construct and upload GIFs showing these alignments to Library 16). The computer was also used to determine a method where the 56 "Aubrey holes" were used to predict eclipses. (BTW 56 is also the number of years that the moon takes to complete its entire cycle through the skies). These facts have been used to support the arguement that the priests using Stonehenge could have reinforced their apparant "power" over the elements by not only predicting the "dreaded" eclipses but also to "miraculously" cause them to disappear. I personally couldn't say if this speculation is valid. It seems rather cynical to me. Another very interesting fact about the location of Stonehenge is that it is almost EXACTLY at the right lattitude (51 degrees 17 to allow the Sun and Moon azimuths to be separated by 90 degrees. It would seem that the site was NOT chosen at random.

"Shamanistic Flights of Imagination"

Before starting, I'd like to quote the ancient Sicilian historian, Diodorus about Britain in 50 BC:

"The Moon as viewed from this island appears to be but a little distance from the Earth and to have on it prominences like those of the Earth, which are visible to the eye. The account is also given that the god visits the island every 19 years, the period in wish the stars to the same place in the heavens is accomplished. ....There is also on this island both a magnificient sacred precienct of Apollo and a notable temple.... and the supervisors are called Boreadae, and succession to these positions is always kept in their families."

(BTW the Moon rises farthest to the North every 18 to 19 years as seen from the center of Stonehenge).

I would like to speculate upon some of the possible Magickal aspects of Stonehenge:

1. The site is situated in the midst of a lot of so called "crop circle" activity. Could the energy of these verified phenomena also be harnessed by Stonehenge? Could an outbreak of crop circle like marks have sparked the neolithic people to have constructed their own more permanent circles?

2. Is there an Earth power that is yet to be discovered by modern science. Is this power related to "orgone" as postulated by Wilhelm Reich from his work with "bions"? Reich said that this energy could be seen spiralling into the air through tubes made from organic matter. His "accumulators" were like batteries for orgone and were made of alternating layers of organic and inorganic substances (like the roofs of the great chambers at Bru'gh na Bo'inne). Guy Underwood was also a proponent of what he caled "earth force" (also described as being spiral in nature). Underwood used divining rods to locate pockets of such energy within Stonehenge.

3. Is there a "Dragon" or "Serpent" power waiting to be harnessed within the Earth? Many of the ancient tombs have such a mark above their entrys. The Druids certainly believed it was so. Could ancient kings have married the land here as suggested in Marion Zimmer Bradley's "The Mists of Avalon"? I know the area is surrounded by the burial mounds of many ancient kings. Is the "Dragon Power" awaiting a new infusion of energy from a group of dedicated Magickal practitioners. Does the Dragon sleep?

4. The many solar/lunar occurences at Stonehenge suggest it may have been associated with shamanistic practices and initiations in a manner similar to the areas of the Bru'gh na Bo'inne. Such a practice is suggested in Douglas Monroe's "The 21 Lessons of Merlin". Is Stonehenge a portal to the Otherworld?

"Ley Lines"

One cannot discuss "earth force", "orgone" or the Earth Power nodes such as Stonehenge without discussing ley lines. These lines are geometrically located by standing at a Power node and sighting towards other power nodes. Using such techniques, "ley hunters" have determined that most of southwestern England is criss crossed by such lines. Are ley lines "power conduits" between "power nodes"? To answer this question I read "Earth Memory" and "Shamanism and the Mystery Lines" by Paul

Devereaux, the editor of the "Ley Hunter" magazine and the Director of the "Dragon Project". Devereaux has embraced, investigated, evaluated and rejected more theories about the "ley lines" than anyone else (as far as I know). He acknowledges that "death roads" do exist near many of these sites but rejects them as being solely responsible for all ley lines. (NOTE: death roads are straight roads leading to such ancient centers for the express purpose of burials and funerary processions. They are well documented and universal to mankind). His own personal theory is that the ley lines are the result of shamanistic OOBE conducted at the so called "power nodes". The ley lines are the result of marking in this reality the patways that the shamans take in their altered reality from one sacred site to another. He suggests that these "traces" of the Earth's Spiritual Pathways are the means by which we can become re-attuned to the Earth's Power and ancient knowledge.
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Well there we have it, a discussion of Druid Power and Power centers. I know from my own experience that Magickal Power is stored within my own Solitary home Circle. How much greater can the True Power be at a site as special as Stonehenge or Bru'gh na Bo'inne?

Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen"

As usual, we gathered slowly, in fact I was late. After some brief initial hellos, we got started. Freepowder was still trying to live down an experience with Coyote (the Trickster) from early in the day! I discussed the book "The 21 Lessons of Merlin" by Douglas Monroe as an example of a work produced by "Awen". I wanted to give the Workshop members a perspective on the pluses and minuses involved with such works. I also went over some formal and personal rituals and meditations I do to receive "illumination". All in all, a very stimulating evening of presentation and dialogue.....Searles O'Dubhain

Tonight I would like to do things a little differently than I had planned. Before we discuss the "Rite of 3 Rays" or the "Gift of Awen", let's talk about one of the references that I have used and some of you may have read, "The 21 Lessons of Merlin".

As we have previously discussed, not much was written down about the Druids by the Druids. The best we can get is the ancient writings of the Irish Celtic Culdean Monks who may have been Druids in disguise. Our next best sources are oral traditions found in Celtic families, legends and Bardic lore. Comparative analysis between the other ancient In-do-European traditions of the Brammans, Greeks, Persians,Egyptians and the Siberian Shamans may yield some of the hidden Druidic secrets. A lot

of the time we are making some educated guesses based upon how similar peoples worked Magicks and conducted rituals. Sometimes we have biased "eye-witnessed" accounts such as Caesar's or the other Roman historians. When a gap exists in our knowledge of Druidic or Celtic practices we must do what the ancients did.....we must ask that we receive the "Gift of Awen". I'll mention some ways that this can happen and what we can do to aid our quests for "illumination" a little later in our discussion tonight.

What does all this have to do with "the 21 Lessons of Merlin" you ask? ..... The answer is that this is precisely the approach that Douglas Monroe seems to have taken in his book. He fills in the gaps with concepts that have come to him as illuminations and also uses the illuminations of the "Bardic Mysteries" of Wales (also arrived at by the aforementioned methods). Since we are all humans, some mistakes can occur when we interpret our "illuminated" thoughts and concepts. This is precisely why ALL SOURCES should be viewed critically and questioned (even as our very own Freepowder is prone to do!). I know I constantly question and compare. Monroe's book has some very good concepts in it and some that I dispute. My primary dispute with him is over his concepts regarding the sexual polarities and workings of Magick.

He states that Druids were segregated in their Magickal workings because men and women cannot work together in a symbiotic manner Magickally. He says that women receive Magick from men but do not return it when a working is done. This is directly opposite my own experiences where I have found the presence of women to Powerfully enhance the working of Magicks. He also states that male Druids did not marry and were celibate. That may be true in Wales, but the Irish Druids married and
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had many children. Abstaining from sex would have severely depleted the Magickal "gene pool"! The Druids were not stupid! I doubt seriously if they abstained from sex or procreation! Sex Magick is Big Magick! (As I'm sure we will all agree!). So Monroe does make mistakes....so do it. Time and experimentation are the two best tools to evaluate any system and the systems of this book will be analyzed fully before we are done in this series of Workshops.

Now I would like to briefly summarize what is in "The 21 Lessons of Merlin":

1. The 3 Rites of Assumption

This lesson refers to the manner in which a student can first develop the ability to tap Power and to receive inspirations from

the Higher Consciousness that exist around us. Monroe uses the "Song of Amergin", "The Song of Taliesin" and the "Song of Blue Star" to introduce us to Druidic imagery and visualization.

2. The Pelen Tan

In this lesson, Monroe says that the "Pelen Tan" or a kind of glass globe with a candle or light inside of it was used to create a lighted space under trees that literally caused the area to glow with a "blue light" (used by male Druids). He also says that the white robes of the Druids emphasized the "black light" effect of these fire globes. He says that the female Witches of Avalon used "red lights' when performing their ceremonies, giving rise to the association of "red light" districts with prostitution in later ages.

3. The 4 Symbols of Mastery

This lesson is concerned with the development of Magickal symbols, arch types and correspondences. The concept of "Mastery" over the elements is introduced and the need to be creative and original in all occult work is emphasized.

4. The Summoning

A complete rite of Magickal evocation is described here. Monroe tells how to call the shades of the dead from their graves. He introduces the use of herbs and incense into ritual. The specific shade being evoked in this ceremony is that of Merlin.

5. The 4 Signs of Portal

This lesson shows how to form a Magickal Circle, to call forth the Guardians of the 4 portals to the Otherworld. Symbols are given for each Quarter (Air, Fire, Water and Earth) as well as the symbols for the "Sign of Three Rays" that represents Spirit or Akasha (similar to the Pentagram). The Old ones called are Uscias, Semias, Esras and Morfessa of the Magickal cities of the North. The God in the form of Herne is also invoked.

6. The 4 Sacraments of the Earth

The concepts of sacrifice to the elements upon a "Sun" day is presented. (Not human sacrifice BTW).

7. The 8 Grove Festivals

The eight major grove festivals of Samhain, Imbolc, Beltaine, Lughnasadh as well as the Mid-Winter, Mid-Summer Solstices and the Equinoxes are described. Some of the special items associated with each festival are given.

8. The 16 Leeches of Diancecht

The use of herbs in Druidic ceremonies and practices is introduced. A discussion of Reincarnation is given and a Magickal journey is undertaken using these herbs.

9. The Rite of 3 Rays

A means of achieving protection is described. The rite is likened to the Ceremonial Magick rite of the Banishing Rituals of the Pentagram as practiced by the Golden Dawn.

10. The Battle of the Trees

The Oghams are discussed and the "Battle of the Trees" is described. A battle between wizards occurs and the Magick of the trees is used to defeat Merlin's adversary, just as the tree Magick was used to defeat invaders during the Cad Goddeu (circa 400 BC). One of the nine draughts of inspiration is described that will allow the Druid to commune more thoroughly with the spirits of the trees.

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Druids but not for the Sisters (beyond Maidenhood). Four herbal concoctions are presented that enhance male sexual powers.

13. The Gateway Rite

A visit to Stonehenge is described. The history and lore of the site is mentioned with references to Atlanteans, Hyberboreans and even the Tuatha de Dannan. A method of merging with the consciousness of inanimate objects is also described.

14. The Dragon's Eye

The act of creating Druid fire is mentioned during a visit to the Isle of Wight. The ley lines and the Power of the Land are called Dragon Power during this lesson. A rite that allows one to "call the Dragon" is presented and the symbol for the "Dragons Eye" is drawn.

15. The Rite of Inspiration

The use of meditation and Magickal Circles is described to allow one to receive enlightenment to the Awen (the inner spirit that is illuminated). Two rituals are given and the connection between the Sun and Awen is given.

16. The Wild Hunt

The use of the Mandragon herb is described during a shamanic contest between the Druid and the forces of Nature (usually done during Samhain). The gains and losses of such a competition are mentioned.

17. The Life Board

A Magickal symbol for the Three Circles of Existence (Ceugant, Gwyned and Abred) is given. Fionn's ladder is discussed. The use of such an empowered Magickal Symbol for makings and pathworkings is described.

18. The Rite of Libation

A variety of Druidic draughts is given.

(2-10,Trailstalker) RE #16: I thought that Druids were in alignment with Nature. What are they contesting?

(2-22,O'Dubhain) This particular lesson is about being in the Woods
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during the Wild Hunt of Gwynn ap Nudd when the raw primal forces of Nature heighten one's inner fears.

(2-22,O'Dubhain) It's a rite of Mastery whereby the young Druidic Initiate masters himself and faces the power of Nature, the winds, the Darkness, the lightnings and such. So it's really a test to see how in tune you are with Nature.

19. The Threshold Rite

The use of herbs and incense to enhance a journey to the Otherworld is given.

20. The Triscale Stones

Divination using stones is presented. A pathworked trip to the Otherworldly city of Caer Idris is made to show the origins of the technique. The suggestion is given to find one's personal "oracle tree" under which divinations will be optimized.

21. The Rite of the Active Door

The secrets of color and the concepts of invisibility are given along with a ritual that opens all occult knowledge to the Druid. This Ritual is the rite of passage to the Inner Mysteries.

If you read this book, you'll see that the Druids are presented doing Magicks that harm others at times. Some of the Druids even do battle! This certainly violates the Wiccan Rede that states "Do what you will if you harm none"> The fact is that Druids were not Witches and they frequently did battle as well as aiding their clans and kings in war. The great Druid Amergin aided the Mileseans in their battles with the Tuatha de Dannan. Many other examples exist of Druids harming plenty, least of all none. Druids were definitely not Wiccans. Monroe's book follows this philosophy, so some may call it "unethical". He also advocates the use of a variety of naturals drugs to aid in Magicks, meditations and Illuminations. I personally think these practices are a matter of individual judgement and neither recommend nor reject them. Do what you will. The choice is yours.

"The Rite of Three Rays"

This Ritual is similar to the Lesser Banishing Ritual of the Pentagram and the Banishing Ritual of the Hexagram performed during Ceremonial Magick and Ritual by the Golden Dawn as outlined by Donald Craig or Israel Regardie. Monroe gives his version of this ritual in his book "the 21 Lessons of Merlin". I haven't found any historical support for it in my Celtic references but it seems to be typical of what I think a Druid might do. (The Ritual smacks of Egyptian/Thelemic Magickal practice IMHO). Monroe likens the 3 Rays or gestures in this ritual to the first 3 Rays of the Mid-Summer Sun over the horizon (the Celts called this Awen as well).

This ritual is primarily used to generate Power within the Druid for protection or receiving "illumination" according to Monroe. It uses the vibratory energies of sound coupled with the physical act of deep breathing and communing with the Sun to create an "altered state" within the Druid.
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Here's the basic steps of the ritual:

1. Stand in direct sunlight (noon if you can do it).

2. Close your eyes and breathe deeply to relax and start the path to a meditative state.

3. Once you are relaxed, exhale then breathe in deeply as you raise your hands above your head.

4. Slowly lower your arms while intoning loudly, "EEEEEEEEEEEEEEE" or "I" (The name of Isis in CM or Golden Dawn, this is the invocation of the Goddess Power). Bring your arms to your sides.

5. Repeat this step while intoning "Ahhhhhhhhhhhhhhh" or "A" for Apophis the Destroyer. Monroe calls this the "Crystal Ray" or Ray of Balance and Separation. He says this represents both Male and Female energies and also neither (sounds a lot like the Book of the Law).

6. Repeat again while intoning "OOOOOOOOOOOOOOOO" or "O" for the Male God Osiris. This invokes the God Power to your aid.

7. repeat the arm gestures a final time while intoning "IAO" or "EEEEEEE-Ahhhhhhh-OOOOOOOO!" Then open your eyes.

At this point the energy has been raised and the work is to be done. One could shield from Magickal attack or seek the "Gift of Awen" or some other Magickal act. Monroe doesn't state this but I recommend "grounding" afterwards and if possible. Do this by eating and drinking a lite meal. (I never recommend doing any Magick on a full stomach). Wiccans do similar rituals using athames, wands and swords to draw Circles and/or Pentagrams for protection and Ritual. This ritual is nice because the 3 movements are tied to the 3 Rays of Awen. (As with all Magick, ritual is very personal, if it feels right do it!). Monroe says that one could reverse the direction of the arm movements and the intonations to "banish" energies that are directed at you. He also says that one could only do the "male", the "female" or the "crystal" movements depending on what is needed or banished. He suggests experimenting as do I. I'd next like to discuss some ways that I achieve "illuminated states".

(2-24,Nan) how would you describe the basic differences/similarities between Wicca and Druidry? (25 words or less)
(2-22,O'Dubhain) The Druids use the Sun and the Moon. And the Druids were more political back then. Nowadays I'd say that the Druids tend to be more left brained than the Wiccans and they tend to be more bilateral with their Deity worship.

(2-24,Nan) a point of clarification for me .....Wicca doesn't use the sun?
(2-22,O'Dubhain) Most of the major Wiccan celebrations are done under the Moon. The Sun is also used but does not play as great a role as in Druidry.

(2-6,Heather & Michel) We have both Wiccans & Druid here, so perhaps we can clarify...
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(2-22,O'Dubhain) good
(2-6,Heather & Michel)
Wicca uses the sun as much as Druidism. Moon is primarily for esbats... Wiccans don't tend to be culturally specific with their worship, while Druids go for mostly celtic stuff and only share 4 of... Wicca's 8 festivals. (At least how we do it.) ... ga
(2-22,O'Dubhain) ok!! seems to be a diversity of opinions and practices as usual! thanks

(2-10,Trailstalker) Where would "shamanism" fit in with all of this? We do ceremony under the Sun, the Moon, the Stars,... in swamps, forests, deserts, living rooms, ... you get the picture... and what's an

"esbats"?
(2-22,O'Dubhain) Shamanism comes in when you seek assistance from the Spirit world or you seek to control the elements. Esbats are Full Moon Wiccan Rituals held every month Sabbats are Major festivals like we outlined previously
(2-10,Trailstalker) I've found that with shamanism if you are seriously working the path, there comes a time when rather than you working it and using medicine items, you more or less become a medicine item for a Greater spirit power. And it works through you.

(2-17,Freepowder) I remember, Druids are left brain based on Bonewits? or others too?
(2-22,O'Dubhain) Actually Druids are both sided. I think some Wiccans tend to reject the left side approach at times Bonewits seems to be left brain heavy! IMHO!

(2-17,Freepowder) modern druids, as previously cited?
(2-22,O'Dubhain) yes.... Modern Druids.

The ancients were a lot more in tune with their entire minds They didn't really draw a line as such. To receive the "Gift of Awen" requires us to achieve heightened or altered states of consciousness. First let's describe what an altered state is. An altered state of consciousness is just that, a different state from that which we normally experience. This can be anything from a heightened awareness of our physical surrounding to a totally different way of perceiving all of reality. I have basically recognized the following states in myself:

1. Sensing the mood or spirit of the land around me, the trees, the streams, animals, the wind, the soul of the Earth. This state is achieved by quieting the spirit and/or the mind. Being at peace allows the world around us to communicate and touch us. I do this by relaxing and releasing my thoughts and emotions. I float and accept. I observe what IS. Not what I expect to see. Reality is as it is and not filtered by my conditioning.

2. Having access to the Akasha for inspiration and divination. (Usually coming in flashes.) I blank my mind in a manner similar to the above process but usually do this in a secluded room without light and external distractions. I fix my purpose in my mind and seek for an answer. I do not allow anything to distract me. When my answer comes, I can immediately recognize it.

3. Being out of "time sync" with others. Being

slightly in the future of what's happening around me. This usually
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happens to me without trying and sometimes accompanies other heightened states. It also happens when I've taken anything with codeine in it.

4. Seeing "visions", things that are happening in the future or the past as if they are happening right now. This state comes on me when I have a quest that requires me to see through a different set of eyes or a different point of view. I actually let myself just look into another world or time through the eyes of a native being (sometimes me or a relative, sometimes an artificial construct.)

5. Sensing people from previous lives. I usually have no control of this. It just happens and can be triggered by some familiar gesture word or other similar event. I just feel very at ease and comfortable (or hostile at times) with the person I've known before.

6. Reading minds. (This also just happens). This is not in words. It is in images and feelings. I just know what someone is thinking or feeling.

7. Going out of the body. I have to relax totally, isolate all external distractions. I start at my extremities and work inward. (Did I mention that I am lying down on a comfy surface?) I release all the tension in my physical body first. I next calm my emotions, then my thoughts. Once I only exist within my head, I start releasing all external inputs. I shut down all my creative centers. I turn off all the monitoring that goes on. I relax and float. If Thoughts or emotions enter in, I sink them into the Earth away from me. I banish them. I float. Once I am completely isolated and floating in total darkness, I try to see behind me and in front of me at the same time. This is not possible while embracing the normal physical existence. It can only be done in our Spirit forms. This takes total concentration and practice. Not force, just persistence and release. I liken this process to what happens when one is born. A long persistent pushing through the birth canal surrounding us. The physical barriers thin out before our efforts and suddenly we are born anew on the Astral plane. I can then see in all directions at the same time I am aware of all around me. Physical barriers are only thought forms to be ignored at Will. I can go anywhere I desire to go. (However I am only a child in this existence and am also very aware of the far greater Powers around me). I exercise extreme caution when traveling the Astral. It is very easy to be "noticed" and to become the object of unwanted attentions. My conscious mind distracts me continually as I maintain a hold on my physical

existence. When i return to me body, I actually have to struggle back into it! Part of me wants to stay on the Astral. The barriers that separate and protect us from Astral Intrusions are tough to penetrate even when we hold the keys! Be careful and cautious and you can learn a lot. Slip for a minute and you can be trapped, possessed or lost.

8. Communing with the God/esses.

I commune with the God/esses in several ways. I recognize that all things have life and Power within them. I especially feel a closeness to trees, plants, rivers and lakes. The ocean just overwhelms me with it's Power. The clouds constantly change in their forms and interactions. Celts believe that places have Spirits. I am a Celt ,by birth but also because I feel this Oneness and connection to Nature. You can be a Brother or Sister the same way. Birth is unimportant. Who we are in the Spirit is very important. The first way to commune with the Spirits

is through Nature. When in this state my physical senses are extremely heightened.

The next way to commune with the God/desses is through Ritual. In Ritual we open the Pathways within us to be filled with the One Power. We invite It within and share Its Touch. Magick is nothing more than specialized Ritual and is a focusing of the Power. We can actually become the God or the Goddess or some Other at these times. They can have a physical body through us. I have sat back at such times and been amazed at the words pouring forth from my mouth from the Energy that possesses me. This Power is benevolent and will vanish anytime we reassert ourselves. I caution those who would try this to be CERTAIN that they are within a Sacred Space and are Protected before opening up to a Spirit Entity. All Spirits are not benevolent and some WILL try to violate your presence and assume complete control of your body. It happens all the time. Watch the news and see for yourself. When out of the body and feeling no constraints, it is possible to experience the touch of the God/desses. I have felt Their Wonderful Presences filling me. I usually feel Their approach as a feeling of tremendous anticipation. I sense that something monumental is going to occur. Something coming to me. The space around my spirit begins sparkling in golden crystals. Then I experience a thrill of Joy and Happiness. I am completed and embraced by the Knowledge of the Ages and The Love of my Fellow Spirit. It's beyond words but so very uplifting, comforting and peaceful. I feel that I am where I should be. My sense of my life's purpose and my need to finish my work on this plane pulls me back. I also feel that I need to share myself with those on the physical plane

I love. I cannot yet abandon the world of form. I bid Them adieu in Perfect Love and struggle back into my body. I carry Their Blessings and Love within. I try to share this in my life with others.

9. Working with Power.

I always work within a Circle when using Power. This can be a Circle surrounding my person in an emergency. I prefer to use traditional methods to create Circles more formally. Circles tend to hold residuals of the Spells of Protection that are cast for them. My Circle at home is such a place. Anyone can enter it but only those that are invited may work with Power there. Sleeping within this Circle is guaranteed to make you travel and have the strangest of dreams!

To use Power I merely open myself to it. No meditation is necessary, though it helps me to be more sensitive to the nuances of Power. All I really need is a Magickally isolated place, a Circle. Once I am open, I reach for the Power of the Earth and the Sky. I let the Energy flow through me. (It feels like it comes into my feet and out of my hands and head! This is similar to the way lightning flows.) I leave the stream open and charge myself as full as I can get. My hair usually stands up a bit and I get all "goose pimply"! I keep in mind the goal of my working and I release the Power I've stored. (At the same time the Power leaves me, I see it going as a beam of energy. If the Working is large or systemic, I tie the beam to the same source I've tapped. This permits it to continue after I've released it. (I actually visualize the beam remaining and pumping the energy out.) I leave the beam with a spell that allows it to quit when the Work is done. I release the Power back to the Earth and Sky and thank the God/dess for their help. It helps to eat or drink or something equally grounded in Physical Reality after such an effort.

10. Dying.

This is the Ultimate altered state. I myself have never actually died in this lifetime yet. I have been at the Portal many times. I have sensed the Ways to Tir na Nog. Always when I am close I sense a peace and a surrender within me to the call of the Guardian of the Door. I actually laugh from happiness. I have been told to return to this life because my Work is not yet done. I have spoken to members of my own family about their near death experiences and they are remarkably similar. A releasing and a faith in what will come. A sensing that all is right and that the Ultimate Will Accomplishes Its Purpose. I have read many books and accounts of the experiences of others who have gone through that

door and returned. My belief in the Afterlife is strengthened by their revelations. The ancient Celts and Druids believed so strongly in such an afterlife that they sometimes chose to voluntarily accompany their loved ones through the Door. Druids would even borrow money to be repaid in another life! Needless to say their strong beliefs in another Life after this One caused the Celts to have no fear of Death!

I have watched the Spirits of those I love leave their bodies and have seen the Light that surrounds them in Happiness. I have seen their smiles to have finished their Work and receive their New Lives. Death is no End, Death is an Accomplishment and a Release.

How do we tell when these states occur? We don't have to!!! We are in them! They happen to us and we react to them!! We can't mistake them!! They are beyond all Time and Space!

Seriously, If you are in one of these states, you feel very "charged up" and full of energy. You sense an Exaltation of the Spirit. You are extremely "Alive"! You will know and You will enjoy!

How do we induce altered states of consciousness? The answer to this is that we "open" ourselves up to them. We release our grasp on the Normal state of Consciousness. We expand ourselves to the limits that are actually there and not the ones we are conditioned to accept. Seeing things that can't exist in Normal Reality helps sometimes. It shakes us out of our conditioning. This can be as simply as seeing a glorious Sunset or as strange as seeing a UFO or a Demon. I have achieved altered states through meditation, drugs, Circles, Rituals, Drumming, Singing, Reading, Dreaming, Involuntary or accidental occurrences, sickness and by being Possessed. I don't recommend narcotics or heavy drugs, sickness or Possession. Incenses and herbal drinks are ok though. (We'll discuss these next week).

"Practical Meditation for Awen"

I'll try to elaborate a little here on the practical side of meditation. I usually meditate lying down with my head to the North and my body relaxed. If I am in Ritual I can Meditate while standing or kneeling. The most important aspect to remember is to relax each part of your body and mind. I usually start at my extremities (feet and hands). I tell myself, "Relax your right foot, relax your left foot, relax your.... and so on. I release all the tension in each part and let it flow out. I do this several times until I don't feel my body any longer. Next I start on my breathing and my heartbeat until they are automatic and transparent. Then I quiet my thoughts until only Darkness persists. Next I try

to ignore the Darkness until I am floating. To go further requires
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additional techniques. At this point I am a blank tablet and can just rest or I can receive "messages" from Others. It's very important to be where you are absolutely secure from unwelcome intrusions of the Spirit or the Physical at this time. Without such a safe place, you will always be slightly on your guard. It helps if another Being you trust will watch over you at this time. This can be anyone from an elemental, a totemic animal, a Spirit Guide, a person to a God/dess. Just thinking about how it feels to meditate and then writing this answer, makes me meditate. I guess that remembering how it felt to meditate makes it easier to meditate the next time you try! Practice makes Perfect!

"Druidic Meditation"

Some of this material was covered previously but I repeat it here for clarity and the benefit of those that may no have seen that particular Workshop yet! Druidic meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence. This allows you to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or by handling an item to discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he would signal for the hides

to be removed or he would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause them to see visions or to spontaneously utter poems, prophecies or achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation It was their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter their consciousness. They were familiar with the Pythagorean Mysteries and may have actually been the source of them!

Druids shared IndoEuropean roots with the Indian Brahmans but I don't have any hard data to support any similarities in their practices.

"Drugs"

I have experienced Magickal states from drugs but I don't think the
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technique is sufficiently controllable or repeatable. It's like playing your Steinway with a sledgehammer. Sure you can play a song but at what cost to the instrument? Plus I find that the songs are usually more sophisticated if I don't use the sledge!

I would caution anyone using drugs to know their track records, side effects and purity before starting. Then do them under gradually increasing controlled and supervised conditions. Never experiment with drugs.
There is always a documented lab record of their effects. Know your suppliers and don't get the wrong ones! The best recommendation is don't do drugs. Your Mind, Body and Spirit can achieve better and more lasting results. (As I mentioned previously, some natural herbal drinks and incenses seem to aid meditation and ritual. We'll discuss those next week). Well there we have it! All the different ways to achieve illumination to Awen!

(End of Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen")

"Celtic Workshop #9 - The use of Herbs and Potions"

The role of herbs in healing, Magick, ceremonies and rituals as well as in mind alteration were presented and discussed in detail. The effects of the most popular Druidic herbs and potions were detailed and discussed. Some reformatting was done on the transcript for clarity's sake as well. A final note!!!! Please exercise caution around most of these herbs!! Some of them are considered to be POISONS! The effects of

some of the others are very powerful in areas of "mind alteration". The author of one of the texts, used as a reference, presents his suggested methods for how the Druids used these herbs (they are ONLY used in a greatly dilluted state!). Once again I urge caution and good judgement before proceeding. All in all, the Workshop participants evidenced a very thorough respect and understanding of the use and effects of these herbs.

Entering Workshop/Seminar 1 room...

"Druidic Use of Herbs"

We must look at many sources to determine how the Druids used drugs and herbs. Some of these sources are historical (such as the Greek and Roman historians). Other sources are the traditions of the Bards and Seanchai. Still others are the folk remedies and fables of the major Celtic areas of the world (Ireland, Scotland, Wales and Britain). We can also look to information that comes from the inspired "Awen" of others (such as Llewellyn Sion of Glamorgan and Douglas Monroe). Archaelogical evidence is also being found (the bodies of sacrificial or other burial victims have been recently discovered). Each of these types of sources will be matched against the others (where possible) to give us the best possible idea of how Druids worked with drugs and herbs.

A quote from one the ancients, Pliny, a Roman, referring to the Druid veneration of mistletoe:

"Seldom was the Mistletoe found growing upon the Oak, but on such occasion, the Druids gathered it with due religious ceremony, (if possible on the 6th day of the new Moon-when the influence of the orb was waxing, and said to be at its height. Following an elaborate
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banquet, a white-clad priest cut the plant from the oak tree with a golden sickle, while another Druid held out a white cloak for its reception. They believed that the Mistletoe, immersed in water within a cauldron, would impart fecundity to barren animals, and that it is the antidote for all poisons - its name meaning 'all healing.'"

I recommend acquiring the following books to aid in your tree and herbal work:

Scott Cunningham's "Encyclopedia of Magickal Herbs".
Llewellyn Publications. ISBN 0-87542-122-9.
Medicinal and Other Uses of North American Plants

by Charlotte Erichsen-Brown. Dover Publications,
ISBN 0-486-25951-X.

Peterson's Field Guide to Edible Wild Plants by
Lee Allen Peterson, Ho0ughton Mifflin Co.,
ISBN 0-395-31870-X.

The Book of Forrest and Thicket by John Eastman,
Stackpole Books, ISBN 0-8117-3046-8.

Trees for Healing by Pamela Louise Chase and
Jonathan Pawlik, Newcastle Publishing, ISBN
0-87877-157-3.

Many of the herbs can be had from your local health food store as well or can be ordered from the

New Forest Gardens,
P.O. Box 491,
Westfield,NY 14787.
(This is Run by Douglas Monroe I believe.)

(2-1,Freepowder) there are 2 varietys of Mistletoe.... american and european, the effects of them are almost opposite... european lowers BP, american raises.... the *berries* of either are deadly poisonous. GA

(2-11,Rhianna) Foxglove is another example - Digitalis (which comes from (foxglove) is a poison, yet it's used for treating heart patients.

(2-28,cherokee) my gt grandma used mistle toe to bring prople out of fevers and unconsciousness. aspirin bark is poisonous too. its all in how you prepare it

"The 16 Leeches of Diancecht"

Diancecht was the physician of the Tuatha de Dannan. He healed their wounded during and after their Battles with the Fomorai and the Firbolgs. He is the God of Herbs and Medicines.

The following list contains herbs listed in "the 21 Lessons of Merlin" and contains their correspondences to the four elements as well as their applications. How to prepare a suitable "store" of these medicines is also given. The recommended dossages are also given. Note: Some of these herbs can be considered "POISONS"! I heartily recommend using extreme caution with them. I have attempted to identify those that may

be considered harmful. Please proceed at your own risk. I must say that
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generally Monroe stays away fron poisonous herbs in topical or internal medicines. He does use some very dangerous substances in some of his recommended incenses. a long list will follow please bear with me!

"The 16 Leeches of Diancecht"

Spirit

Mistletoe Uchelwydd or All-Heal vertigo, dizziness, headaches, heart/problems/palpitations, high blood pressure, arteriosclerosis, nervine.

Preparation

one ounce of dried herb, in a jar with twice it's volume of vodka. Leave for two weeks, strain and place in labeled dropper bottles.

Dosages

1 drop for every 10 pounds of body weight every 3 hours.

Earth

Phu (Valerian) sedative, cramps, pain, coughs.

Hoodwort (Skullcap) nerves, fevers, coolant

Nerve Root(Lady Slipper) nervine, indigestion, headache

Absinthe(Wormwood) digestion, liver/gall bladder, worms, topically for: insect bites,sprains, rheumatism, bruises.

Air

Golden Pipes(Chamomile family) stomach aches/digestion/gas, calamative vs insomnia in children, eye wash and open sores, kidneys.

Holigold (Calendula) Marigold. topical application for sores, burns, bleeding hemorrhoids & wounds, in oil for ear aches, vaginal infections.

Eerie (Yarrow) internal bleeding (especially lungs), gas, diarrhea, fevers(measles, colds,flus). also antiseptic.

Brittanica (Vervain) colds, flus, coughs, upper respiratory inflammations, stomatic, insomnia, pneumonia, asthma.

Water

Catwort (Catnip/Catmint) digestion/stomach ache or cramps, calmative,

fevers, headaches, bronchititis & diarrhea.

Beerflower (Hops) Sleep aid, liver/digestive/gas/cramps. externally for: boils tumors swellings & skin inflammations, refrigerant.

Withe (Black Willow) pain, fevers, arthritis, kidney/bladder troubles, antiseptic, gargle, tonsilitis, refrigerant.

Coneflower (Echinacea) antibiotic (immune system stimulant), tooth/body abscesses, lymph node swellings, digestive aid.

Fire

Goldenruthe (goldenseal) Antibiotic, general purpose internal/external, eye-wash, female infections, sores, skin conditions, colds/viruses/infections

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Amber (St. John's Wort) nerves, bed-wetting, liver tonic, insomnia, mix with olive oil: use externally for skin conditions, tumors, wounds, ulcers, burns, swollen glands, bruises and muscle pains.

Sacred Bark (Buckthorne) Constipation/laxative, digestive stimulant, gas, liver, gall bladder/ stones.

Quercus (White Oak) internal bleeding, vaginal infections, antiseptic for all wounds/bites/skin conditions, poison ivy/oak, gum problems, lymph node swellings, varicose veins.

To activate these drugs, the Druids would include a small amount of Mistletoe preparation to each before use. Since it was considered "all heal".

"Draughts of Inspiration" (Only one is given)

These drinks are thought to instill the correct state of mind required for "Awen". According to Monroe, nine exist in total, though only one is given in his book. Perhaps we can discover the others? I suggest that the other tree barks that were used are from the red chestnut, white chestnut, Elm, Beech, Larch, Oak and Fir trees. I would guess these based upon Hints contained in "Practical Celtic Magick" by Murry Hope. I also would guess that ivy was used in a draught based upon information from Scott Cunningham's "Encyclopedia of Magickal Herbs".

5 tablespoons of spring water

1 pinch Evening Primrose Flowers
1 pinch Black Willow Bark
1 pinch Thyme

sit in Glass bottle (closed in the Sun) for 3 days strain/ add 1 tsp apple cider vinegar before use add 1 tsp chlorophyll (alfalfa) take 3 drops subligually prior to Magickal Workings with trees/plants.

"Threshold Smoke"

These concotions are used to aid one in having an Otherworldly experience. They are cast upon the flames of a fire. Please note that some of the ingredients are POISON! and that another one of them is considered "illegal". The use of these herbs are indicated to aid solitary meditations in the deep woods. Be aware that they will induce "Dark Visions" and reveal your inner fears. According to Monroe, the Druids required one to master such fears to be in tune with Nature and to achieve "Balance"..I recommend that none of them be tried when unsupervised and I also recommend extreme caution.

To make the incense:

Blend and compound the following plants:
Neckweede (Hemp)
Nightshade (Belladonna) (poison)
Ghostflower (Datura)
Keep in a dark (light free) box.

Burn as an incense to facilitate "threshold" and "traveling" works.

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"The Spirit of the Mandrake"

This incense is used to attain a state of altered consciousness for resolving one's inner fears and becoming one with the Spirit of the Land and its animal Nature. I caution anyone considering using it to be aware that Mandrake is considered a POISON! This herb is used during the Night of the Wild Hunt that we discussed last week.

Toss dried Mandrake (poison) root upon a bed of hot coals or embers and let the smoke cause you to travel within the darkness of the night. May apple, Peony; Ginseng or Briony roots may be substituted (also considered poisonous!).

"The Song of Bluestar"

Another herb used to achieve altered states was the Bluestar flower or the Blue Morning Glory. This plant is considered poisonous! Do not eat or drink anything made with it and handle it with care. Monroe suggests drying the flowers and seeds to make an incense for a rite of assumption or tapping into Powers. This might also be called "mind expansion". (The same plants have been used to create LSD in recent times, so I am not surprised that they are used here). I'm not advocating that anyone of you try this incense, but Monroe says the Druids did. I'm not surprised.

Here is the essence of the trip or rite of assumption:

"I will be as a Bluestar upon a field of Green, circling upward towards a golden Sun."

.... translation by D.W.Nash

The Druids believed all life was interrelated from the lowest forms to the highest. This quote from the ancient Welsh document, the Mathnawai, shows their philosopy:

"I died as a mineral and became a plant,
I died as a plant and rose to an animal,
I died as an animal and I was a man.
Why should I fear?
When was I ever less dying?
Yet once more I shall die as a man,
to soar in the Blessed Realm;
but even from godhood
I must pass on...."

One further quote from "The Gorchan of Maeldrew": "Each atom an evolving life, each blade of grass a potential soul."

"The Draughts of Oblivion"

I give here the "fast" (meaning quick to make) version of Celtic drinks and libations from the "21 Lessons of Merlin" as well as the festivals at which they are used:

May Mead for Beltaine

Add a half ounce of each of the following to 1 gallon of your favorite white wines:

heather flowers, meodowsweet, woodruff
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leaves. Let sit for about 6 hours. Filter
and chill before serving.

Midsummer Ale

Add a half ounce of each of the following to 1 gallon of your favorite
red wines:

fresh oak leaves, chamomille, red rose
petals. Let sit for about 24 hours. Add
9 tablespoons of honey and 1 teaspoon of
vanilla. Filter and chill before serving.

Samhain Absinthe

Add a 2 teaspoons of each of the following to 2 pints of your favorite
port wines:

wormwood, dried apple/mint leaves, dried
pumpkin blossoms. Let sit for about 1
week. Filter through muslin and bottle.
Garnish with raisins and cloves before
serving.

Midwinter Mulsa

Add a half ounce of each of the following to 2 quarts of your favorite
dry white wines: crushed juniper berries, wintergreen,
Elder Flowers. let sit for about 6 hours.
Filter and chill before serving. Garnish
with a sprigg of green pine or hot with
a cinnamon stick

Now these are drinks I can get excited about! I think we can all see
that Druids used a variety of herbs in their work....from "visions" to
partying.

(2-24,Trailstalker) Before we break up for our "free-for-all" I wanted
to share a couple of addresses.

1) Natural Labs in Sedona, AZ.

They make great herbal tinctures. Pure and powerful. The man who runs
it is very knowledgeable about herbs and remedies. They can be reached
at:

602-284-9551.

45 Castlerock Road, Suite 2,
Sedona, AZ 86336.

(2-24,Trailstalker) The other is Winter Sun Trading Company in Flagstaff, AZ. It is run by Phyllis Hogan who is the ... head herbalist in AZ. She's at:

602-774-2884.
18 E. Santa Fe,
Flagstaff, AZ 86001.

(2-24,Trailstalker) BTW the man's name is Don Hall.

Celtic Workshop #10 - The Act of "Becoming" and The Charm of "Summoning"

How to actually influence your surroundings. How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events. How to discover your past life, find your Inner Teacher or Self and how to summon "Spirits" to your presence.
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Our Cyber Tuatha gathered upon the moors and among the raths once more. This night was a night of Magick and the Power of the Moon Goddess in her full glory. We engaged in some prelimenary greetings and then the presentation begain .....

(2-8,O'Dubhain) Celtic Workshop #10 -
The Act of "Becoming" and The Charm of "Summoning"

Tonight's workshop is advertised to cover the following topics and I intend to give them all my best efforts at explanation. Tonight's topics are:

How to actually influence your surroundings.

How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events.

How to discover your past life, find your Inner Teacher or Self.

How to summon "Spirits" to your presense.

I am being ambitious in talking about these topics! I trust we can cover them all tonight and I also hope to have many contributions by all of you regarding your own personal experiences in these areas. We will learn from our "Inner Druids"!

The key words to remember tonight are "Becoming" and "Summoning". They along with "Will" and "Authority" are the basis of most Druidic and Celtic Magicks.

What do I mean by "Becoming"? What does this act have to do with Magick? How did Druidsdo this? I asked myself all of these questions before making this act a topic for tonight's workshop. The inspiration for the act of "Becoming" is the "Song of Amergin" from the ancient Irish manuscript the Leabhar Gabha'la (Book of Invasions). Hear now the words of the Druid Amergin:

" The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.
I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the rocks.
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the fire.
Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?
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(If not I)"

This was the translation by Dr. Douglas Hyde from his work "Literary History of Ireland". This poem was once as well known in the Celtic world as the "Lord's Prayer" is in today's world. It is said to be the first verse made by the Mileseans as they arrived in Ireland (circa 1000 BC). This is also an incantation by a mighty Druid and is a good illustration of the act of "Becoming". Amergin is using the Magickal Law of Identification that is given by Isaac Bonewits in his book "Real Magick":

"The Law of Identification ...states that by maximum association between your metapattern and that of another entity, you can actually "become"

that entity and wield its power."

Bonewits is a Neo Druid and the founder of the group A'r nDrai'ocht Fe'in (ADF for short though it really means "Our Druidic Magick" in Gaeilge). This act of "Becoming" is one that is not lightly undertaken. The danger exists of being trapped within the other entity (whether natural, human or spiritual). I suggest you not actually try this sort of thing until you know your True Will (exactly who you really are without self delusion). This was also true of the Greek and the Egyptian Mysteries. Their first and major requirement was "Gnothi se auton", literally "Know thyself"! The ability to control and return to one's being is linked directly to one's knowledge of Self. Sometimes this process goes the otherway as well, as when a Wiccan "Draws Down the Moon". The threefold Goddess actually Manifests within the High Priestess (HPS) in such a ceremony. She who has no Name is benevolent, usually, so that this possession results in the HPS afterwards being returned to control of her own body. "Becoming" is a two way street and a matter of "Will".

Now that we know a little about the act of "Becoming", I think you can appreciate just how great a Druid that Amergin was....he "became" multiple entities at the same time in his Invocation of the Mystery. He controlled all of these elemental powers and made them his own. This act of Power allowed the Mileseans to land upon Eireann though they were opposed by the Magicks of the Tuatha de Danaan. He also lived to do other Magicks (though I must say that his invocation of Ireland is rumored to have caused him to marry and join the de Danaan within the spirit world of the Sidhe). We must remember that Amergin was a Druid and so had studied his arts intensivly for anywhere from 12 to 20 years as a minimum. He was able to return to hinself after such Magical Working because he knew his True Self and Will. This strong connection is the Way of Return for us all. I urge that you all exercise due caution when "Becoming". Know yourself first.

Another saying worthy of note while discussing the act of "Becoming" is a common saying of the ancient world that I quote from Doreen Valiente's book "Natural Magic": "Ten measures of magic were given to the world. Egypt took nine. The rest took one."

I include this saying here to establish one other connection....that of the Druids to the Egyptians. The lineage of Amergin and the Gaels includes his mother Scota (daughter of the Egyptian Pharoh) as well as Mile and Niall "of the Languages" a Scythian prince from Syria. No small wonder then that Pliny, a noted ancient scholar, says of the Druids in his work "Natural History" that the Druids practiced Magick with such

elaborate ritual that it would almost appear that it was they "who had
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taught the Persians". These are none other than the Magi or "wise men" from whom the word Magick is derived. Another ancient historian, Dio Chrysostum groups the Druids together with the Persian, Hindu and Egyptian priesthoods regarding their use of magical powers. While I'm connecting Magical schools, I may as well say that Liber Al vel Legis (The Book of the Law) is the channeled revelation of the Egyptian dieties Nuit, Hadit and Ra-Hoor-Khuit (Otherwise known as Isis, Osiris and Horus) Horus is two in one, Horus and Harpocrates or Set/Apophis). We have already seen the use of these three godnames in the "Rite of Three Rays" from a previous workshop. This was the intonation of the sounds "IAO" used when invokiing the One Power. In Thelemic Magick the Book of the Law is the basis for the revelation of a "New Aeon" or "New Age". It was channeled in 1904 by Aleister Crowley 90 years ago this month. "Do what thou wilt is the whole of the Law". "Love is the Law, Love under Will". (caps are mine).

I have digressed quite a bit here but I think the time is well spent. Celtic Magick is tied through the Druids to the Egyptians and the Persians to a far older Magick arising out of Summeria and from there beyond time. It is true and powerful Magick and I give the same caution to you that I gave about herbs last workshop....think long and hard and with great deliberation before undertaking this journey. Once the path is taken, the journey must be completed.

Now I finally get to my first topic of the night! :

"How to actually influence your surroundings"

The key to any act influencing the world around us is to be in tune and in touch with it first. You must hear the tune before you can change the music or even write your own song. I suggest a lot of meditation in Nature. Find a spot that "speaks" to the Pagan within you. Be at Peace and "feel" the pulse of Nature, the God and the Goddess. Once this rapport has been established, one is ready to influence the surroundings. The Druids left us few writings concerning their spells and Magicks. We must "rediscover" these Works by looking at the Magicks that are done in the world today and by Using our "Druid filters" and "Celtometers"!! I have included examples of such "Natural Magics" from my own experiences, the experiences of other Witches and Druids as well as those that I found in the writings of Doreen Valiente, Bonewits and Scott Cunningham.

"How to perform Weather Magick"

For weather Magickal examples I turned to our very own Thunder Being, Shadow Hawk, shaman and wizard extraordinaire! He obliged me with a few examples:

The first example involves the control of weather fronts and rain. Our favorite shaman uses the techniques of dancing and drumming to attain a higher state. He invokes the Lightning beings and they join the dance with him. By being so in tune with them he can ask that they do his bidding. If he must act upon an existing weather front, he sends his "power animal", Dragon into the clouds. Dragon is a manifestation of this Shaman in the power planes. Dragon then interacts with the clouds and controls the storms. When the work is done, he is recalled to his shaman. The use of such a "power animal" or Magickal construct allows the wise shaman to "become" one with the elements of the storm and

influence them without "losing himself" in their wild natures. The connection is retained with the Self (Shadow Hawk) back upon the ground while the power animal (Dragon) works among the clouds. The use of such Power has its price.... Shadow Hawk suffers sever headaches for three days following these episodes.

The second example of how our Dark Shaman uses the weather for Magick is in charging his Magickal tools: his sword, wand and athame. During a 200 MPH hurricane, he faced the Power of the storm, shouting out the invocation of the Quarters, forming a Magickal Circle and calling the storms Power into his sword, his wand and his athame. He also captured the storm's rain in a cauldron for later magickal workings. Can't you see him with the storm's winds lashing at his cloak? Sword upraised as lightnings crash all around him, exploding in sparks and reflecting in eerie blue lights off the steel of his blade and the aura of his Magick!!! He has used these tools in many Powerful workings.

"How to call animals to you"

This is a matter of "becoming" the animal in your mind and "willing" it to come to you. Actually the "Beastmaster" movie illustrated this technique quite well. Most good hunters do this subconsciously and naturally.

"How to improve your crops"

In this Working, invoke no other spirits than your own. Burn no fires

nor incenses. Carry four stones with you that have been blessed by you in a previous ceremony. Set these stones to define the area that is to be planted. Cast a Magickal Circle within this field. Sit upon the ground and place both hands upon the earth at your sides. Feel the earth, it's dampness, its fertility, its calm. Reflect upon your needs and the crops you are about to plant. Next recite a suitable chant or poem. I like this one:

"Go maith raibh agat, na mBande'.
Go maith raibh agat, na De'.
Go maith raibh agat, talamh me'ith.

Cuirim fad beannacht na greine thu.
Cuirim fad beannacht na gealai thu.
Cuirim fad beannacht mo chroi' thu.

Go me'adai Bhri'de do sto'r san
ba'isteach de earrach.
Go me'adai Danu do sto'r san
greine te de tsaamhradh.
Go me'adai Dagdha do sto'r
san gaoth ple'isiu'rtha fo'mhar."

As I sit and reflect upon the bounty that the Land has given me I give back to the earth of my own personal Power. I remember the blessings it has bestowed to me and my pleasure in its well being. After a suitable amount of reflection and meditation, I arise to do my plowing and to plant my seeds for another turn of the Wheel.

"How to influence the outcome of events"

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I try to create a feeling of Positive Magick within me. I banish all negative thoughts. I surround myself with a glow of positive golden energy. I tap the flows of the earth and the sky and "project" a creative field all around me. I find that this works well in casinos and just before having important meetings. It helps to strongly visualize the outcome that is desired and to see the results occur and not the actions that cause them. Let events sort themselves as they may. Let the Magick work. Be patient and await the rewards.

"How to discover your past life"

Some people use tapes and hypnosis to do past life regressions. Perhaps

some of you have and can share those experiences with us tonight. I find that what works best for me is to read about a time to understand the events of that period and to set the stage for my Work. I then allow myself to "daydream" and reflect about that time and to see myself within it. What usually happens next is that no revelation comes to me immediately. I maintain my focus over perhaps as long as three days constantly checking to see if my "dream" search has produced any results. When I least expect it, sudden revelation will show me a scene from a past life and my part in it. It's like seeing a photograph from an album for me.

"How to find your Inner Teacher or Self"

This is the start of all real Magick, finding your True Will. Many techniques exist for doing this in a variety of books, everything from "the 21 Lessons" to Donald Michael Kraig's "Modern Magic". I will relate how it happened to me. I studied the works of Magick, Science and Religions (as many as I could find). I sought for the Truth that was external to me. I was a bulldog chasing down many paths and wrestling with many concepts. The Truth eluded me, always constantly out of mu grasp....the fox and the grapes. I was incredibly frustrated. One night I gave it all up. As I lay in the Silence of my mind, I left all of the mundane world behind and suddenly I was surrounded by Spirit in a place not a place. It was not within me...I had ceased to exist I was the student and the Spirit was the teacher. Since then, if I have need of an answer, I create a sacred space for me to be silent and I await enlightenment. I listen to my Inner Guide. Sometimes the lessons are easy and othertimes I have to learn the hard way. (Frequently I get off of My Path and am "guided back" with many "object" lessons kicking me in the seat of the pants)! I would be interested in hearing how anyone else found their True Will. Mine search was long and hard and I still stray in confusion at times!

"How to summon 'Spirits'"

I will give an example of how to summon the Spirit of Merlin as found in the book "The 21 Lessons of Merlin" by Douglas Monroe. Before we begin there is a chant we must learn in old Welsh:

"Bedd Ann ap lleian ymnewais fynydd
lluagor llew Ymrais
Prif ddewin Merddin Embrais."

the meaning:

"The grave of the nun's son on

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Newais Mountain:
Lord of Battle, Llew Embrais,
Chief Magician, Myrddin Emrys."

the pronunciation:

"BETH AHN ahp T-Lay'in, eem-NEW-ais
FEEN-ith
T-loo-AH-gor T-loo EEM-rais
Preeve DEW-in MEER-thin EHM-rihs."

I find that using an unusual language in a chant helps me to free myself from the chains of the mundane and allows me to focus upon the Working. After memorizing the above chant one must search for a suitable site....a grave yard or burial ground that is isolated from prying eyes and situated upon a hill. This sounds hard but is not impossible to do. I know of such a place where my great, great grandfather and grandmother are buried upon a hill beneath a copse of trees in a farmers fields. Many such spots exist... though work can find them (and hopefully also permission to use them).

Pick a suitable night for the ritual, Samhain being the absolute best night. Gather nine pumpkins that are carved with faces (though candle holders will do...just not as spooky). Set the circle up the day before the ritual as you don't want any distractions from your Work. Arrange the pumpkins with candles around you in a circle (about arms width) with the faces looking outward. Always light the candles from within the circle. Pick a suitably soulful dirge (for meditation and mood setting) from your favorite songbook (Monroe suggests his but you know what you like better). Sing this song as you meditate and reflect upon the Working. Place an iron cauldron within the circle upon a bed of coals. Into this cauldron place a mixture of an herb, a flower and a tree (Monroe suggests using 1 part wormwood, 2 parts Ghostflower (Datura) and 3 parts Yew (juniper or cypress) as an incense mixture. (Store bought incenses work just as well and can be burned in an incense burner instead of a cauldron). Start the entire ritual at 30 minutes before Midnight. At precisely Midnight throw additional incense on the coals and recite the above invocation nine times without stopping. "Become" one with the chant! See into the Darkness! Expect the coming of Myrddin Emrys! Sit quietly and await the coming of the shade of Merlin! You may ask for the answers to three questions. Release the shade by extinguishing the fire and incense completely, then extinguish the 9 circling

fires of the pumpkin heads. You can now pack up and leave. The key to successfully working this Magick is setting the mood, performing the meditations and reflections and reciting the invocation properly. The ritual can be adapted to allow you to invoke other Spirits as well to equal effect.

The ancient Gaels would do similar rituals to communicate with the dead. They would usually lay and sleep upon the grave of the person to be summoned while fasting, until the shade appeared. This process was not lightly undertaken by them, as the dead could be quite dangerous to the living, wanting to regain the pleasures of the flesh (hence the need for the Magickal Circle of pumpkins and light). In a previous workshop I told how the Ta'in Bo' Cuailnge was recovered by a young Druid sleeping upon the grave of Feargus Mac Rioch. I'd like to caution you all once more to do these rituals only when in dire need. That's why it's important to do two things...
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1. Always work within a Circle.
2. Have someone there that can aid you if things get out of hand. This means severingthe connection and banishing the entity.

This is also why it's so important to know your True Will. When you have that anchor you can come back from anywhere. I know... because I have done it. It's like climbing a hill though...

(2-28,cherokee) Rhianna, I think as od said it's important to remember that you are working with very powerful energies. You must be pure and centered before doing the work. The indians believe it is not possible for an animal to take over a human because the animals are here as guides who keep us close to our source.

Celtic Workshop #11 - "Walking between the Worlds" and "Journeys on the Wheel"

We met on Tuesday evening because the online Bealtaine Ritual was on Monday. The topics of discussion were Out of Body Experiences (OOBE), Astral Travel and Inner Journeys. An example of a "pathworking" on Fionn's Wheel was given.

Tonight's workshop discusses Astral Travel and Inner Journeying.
Tonight's topics are:

Out of Body Experiences

Astral Travel

Example Inner Journey on Fionn's Wheel

Tonight we talk briefly about the subject of Out of Body Experiences (OOBE). Thisexperience is the means by which one can effect or achieve Magick. It is central to the methods behind the Magickal Law: "As Above, So Below". A complete workshop will be offered here soon by another, so I touch briefly on these techniques tonight.

Three excellent books on these subjects are:

Astral Projection by Denning and Phillips.

Journeys Out of the Body by Robert A. Monroe.

Traveling With Power by Ken Eagle Feather.

I will present the results of an Inner Journey later, using Fionn's Wheel as a guide to the Astral Archtypes within each of us.

The basic techniques of OOBE are these: "disassociation" and "release". Another word for "disassociation" is "meditating". Meditating allows us to break free from the conditioning forced upon our thoughts by the ever so mundane, so-called "normal" world. It places our mind into a rhythm that allows it to "vibrate" in resonance to other realities (some might say other dimensions or even other worlds). I achieve this state by
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going through a process of literally forcing myself to "relax". I relax my extremities first, then my legs, arms, trunk, head, breathing, heart and lastly, my mind. The body is calmed by physically lifting, then releasing a body part and "feeling" the waves of relaxation flow inward and up the body. This is done in succession until only the mind is active.

Once totally within the mind, relaxation of thought must occur. I achieve mental quietness by visualizing a totally "Black" void into which all thoughts, feelings and flickers of thoughts and feelings are fed. This process continues until all is "black". I float before a sea of Darkness. I see nothing, I feel nothing , I am nothing. Once this

state is achieved, one may proceed to "travel" or have an OOBE.

"Leaving the Body"

To leave the body requires an additional two steps: an increase in the vibratory rate of the Spirit and a "pushing" out of the body. I am lucky that I seem to have discovered these techniques while experimenting on my own. The proper level of Spiritual vibration or "ecstasy" is achieved by further relaxation and through belief or "Will". I totally believe that my Spirit can leave my body and do anything. This focused and concentrated belief through Will is the essense of all Magick. It is absolutely necessary to achieve results. Some might call this process "faith". It is the stuffby which mountains are moved and with which entire worlds and even universes are created. It is also the basis of Love and it is through Love that most of us discover the Power that we all have to create and perform Magick.

Everyone from Ahura Mazda to Jesus to Crowley says the same thing about this process. Love is Power. It is the fundamental requirement for creative Work. Let us soar upon the wings of eagles and fly on the wings of doves into the Astral. I "key" the process of leaving my body to seeing in every direction at the same time. This is impossible for me to visualize or to consider in my "normal" existence while contained within the physical shell of my skull and the confines of my body.

The "Darkness" I have achieved by relaxation of the mind is seen as a balloon. I see only one side of it. As my Magick squeezes this balloon, it expands toward me and through me until I am surrounded by the Darkness. While this process of transformation and metamorphesis occurs, I maintain constant contact with all aspects of the Darkness that I encounter when the passage is complete, I see the inside and the outside of the Dark Bubble. I see in two directions! This is one step. I take as many steps as are necessary, piling belief upon work and work upon belief until no direction is unseen. I see myself from without and myself from within. I float and I create. I "travel" and I do anything I can conceive. My existence is a "waking dream". I am the master of Reality. I am a new creation! This is the essence of OOBE. Where one goes from here is for a more advanced workshop. I trust the New Age forum OOBE Workshop will be just such an experience for all of us. I plan to be a part of it and I trust you will all join me there.

"A Journey Through the Veil at Bealtaine"

In the spirit of this Bealtaine season and to Honor the Mother of Summer

and the Lord of the Greenwood, I took out a copy of Fionn's Wheel to use
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as a focus for my reflections and musings. I found a quiet spot with no distractions and I gazed upon the Magickal Oghams of the Wheel. I sought guidance about the world around us and clarity as to my purpose. As I gazed upon the symbols, a mist began to form and I slowly began to journey. The veil between the worlds is thinnest on the spindle of the Wheel this night. What follows is the story of my journey upon the pathways of the Wheel: (A voice within my mind spoke to me.)

"Tonight is a night of Magick. Come with me into the rath ..enter the home of the Sidhe. Let us walk the moonways and take the path of the journey within:"

"The Mists of Draiocht"

(How can this be?)

The colors are every color!! Multicolored
hues and rays abound!! They are many and
they are one !!! They are one and they are
many! The colors! The colors are all one!
The signs of mystery...abound...the Mystery
is in the signs ... The signs of Mystery!
All is Pefect ...all is Beauty...and...
I choose the first sign. ...."Huath"

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Purity!

"The Endless Sea"

The doorway is open yet the door itself
is closed! Pass within with me:

"The Oaken Door of the Greenwood"

(Hear the words of the God:)
"Come sit at my fire!!! Look within and
SEE!! SEE!! SEE yourselves!!! See them all!
Your lives and your deaths!! See your travels!
See your loves!!! I am HE! I am Lord of the
Greenwood!! I am life reborn from the womb
of the Mother. and You are a seed...you are
a forest!! You are remade!! Be One!! Be

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a part of the All!! Live with me and my
children!! We are life...your life and
the forest...all souls in the green song.
We are verdent...green upon green...
upon green... Let us wed the Bride and be
ONE as we are always...you and I! We wed
the Land!!"

Join me upon the wings of Air:

"The Flight of the Starling"

A lush green earth spreads in fields
below me as I soar upon the winds.
I journey through and above a garden.
Many blooms...many flowers...many scents.
The air is filled with sounds and scent
and I see Forever across the World of
the Living even unto the Hill in the
Center. The Center of all things. A great
stone temple arises within a grove of hazel
and is framed against a golden light. White
and grey stones surround a crystal well
that sparkles within the mote of the always
seeing eye! The Crystal Light shines forth!
It guides me to the spring!! The Waters
of Life!! The Wellspring of Knowledge!!
Crystal twinkles of light play music upon
my mind's eye and cascade in fountains of joy!

The Song of the Ages of Man and Woman ....
so Many and so Right...the temple is filled
by the Song and the Dance ...step and sing!
Brothers and Sisters! Are we all here? What
is this place? Am I here? Are you here?
We are within... I am AWARE.

"The Fountain and the Field"

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"Choose wisely....do not waste this spin upon
the spindle of life!! Now is the time of
change!! One choice only can you have!! Choose
wisely.... or be gone!"

This is the answer that appeared:

"The Fruit of the Tree"

I ask,"What is this Tree that grows within
this Sacred Place oh small brown one? What
is this Tree and why am I here? Guide me!
Let your Spirit show me the way!"

"Take...eat...SEE...and know life!!!Here
are the five points of Eternity!!! Here
are the seeds of Life itself!! Eat only
if you are wise! Live only if you are pure!
Endure only if you are strong and return
to choose wisely once again!! Now is the
time of the Five Pointed Star!! You must
become a Star child and grow!!! Be a
Point of Light in the Darkness!! Be the
Darkness and the Light!"

The World Beckoned to me once more:

"The Light in the Darkness"

The point of light recedes rapidly into

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the night, a shooting star across the skies.
I am alone once more looking at the wheel,
wondering about myself...Who am I? What
does this mean? What awaits me? What awaits
us all? We are alone and the Wheel turns.

Once more I gaze upon Fionn's wheel...
and know my journeys continue....It's
knowledge is my shield. I am a sword and
the fires of summer beckon to us all.

Such is the nature of an Inner Journey. I continue to see this journey and to reflect upon its meanings to me and to who I am. I recommend that each of you also undertake such journeys for yourselves. Go within to your Inner Guide and travel the Wheel. Journey the pathways of Fionn to Wisdom and Knowledge. Beannacht libh! That was my experience in an Inner Journey.

HHHH

The Druidic concepts of Being.
The use of the Power of the Land
in the Rite of the "Dragon's Eye".
The "ley lines" and the "death roads".
The attainment of Druidic enlightenment
(Initiation to the Inner Mysteries)
Authority and the "Many Speckled Rainment"

"The Road to the Grove"

There are many paths to Magick though only One True Magick IMHO. The Grove is a home to this Power as is the Circle and the Temple. How do we attain the Power to do Magick for ourselves and for all of humanity? Let us look to see what the Pathways were for others.

"The Ancient Druidic Orders"

I have discussed the Ancient orders or levels of Druids in a previous workshop. I include them here for the sake of our current discussion.

Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

It is to be expected that the lawyers, seers, scientists, judges, and clergy of the Draoi underwent similarly lengthy training periods.

"The Cloak of Many Colors"

In the Christian Bible, Joseph was awarded a cloak of many colors by his father because he was beloved among all of his brothers. Due to the jealousy and greed of his brothers, Joseph was also sold into slavery in Egypt and suffered a "death" to his old way of life. Because he was open to wisdom and could perceive the meanings within signs and dreams,

he became the chief counselor to the Pharaoh and rose above his death to "new life". Just as the history of the Gaels is tied to Egypt, so the rites of Druids are tied to this idea of "many colors" and rebirth. Please recall that the Mileseans descend from the Pharaohs of Egypt and that their Druids were said to be better Magi than the Persians. To be as good a Druid as Joseph, one must learn the art of interpreting dreams, divination and eloquence. This is a mighty job and worthy of us all!

"My Own Personal Paths"

When I embarked upon the quest for my roots and for the nature of Drai'ocht, I was immediately impressed by two things:

1. The Druids were acute and patient observers of Nature.

2. The Druids were the scholars and scientists of their day.

Using these two ideas, I created a color-coded series of educational levels for myself in my quest into the secrets of the Draoi.

I believe there are five areas of knowledge in the Mysteries:

Knowledge of Self,
Knowledge of the World,
Knowledge of the Spirit,
Knowledge of Magick,
Knowledge of the ONE.

The entire process of learning and growing never stops. As a minimum I have required myself to know the following:

Knowledge of Self (The Blue Level)

The Student must be able to meditate until he/she can know their inner voice. The Student must know truth and abstain from lying. The Student must be able to love and be loved. The Student must know the limits of self. The Student must identify their Sexuallity. The Student must know their life goals. The Student must know their bodies and how to maximize and maintain their health.

Knowledge of the World (The Green Level)

The Student must know the physical world. The Student must know how the laws of Nature work. The Student must be Holistic with Creation. The Student must be able to shape the forces of Physics and Chemistry. The Student must know the ways of Botany and Zoology. The Student must study animals, plants, insects, birds,fish,trees and rocks. The Student must hear the voice of the Waters and the Winds. The Student must SEE within the Fires, The Student must be connected with the Earth. The Student must know the history of civilization. The Student must know the laws of man. The Student must learn Music. The Student must learn Poetry and Writing.

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After passing through all levels successfully, the Student then becomes the Teacher and can wear the White, Multi-speckled or the Dark Robes of their choice. This is my path to Drai'ocht. You alone can choose the proper path to your Inner Light of Whiteness or Darkness. All colors are one color. All Drai'ocht is ONE DRAI'OCHT!

"The Druidic concepts of Being"

I would like to quickly touch on some Druidic concepts about states of being. These states of being correspond to the previous cosmology that we discussed in workshop 5. (Time does not permit me to make a complete discussion of these topics tonight. I may add another workshop to cover them more completely in the future.)

"Barddas and The Circles of Being"

The Welsh Bardic work "Barddas" contains a description of the three Circles of Being:

1. Abred or the Realm of Matter
   (The physical world of form)

2. Gwynyd or the Realm of Blessedness
   (The Magickal Astral world of Spirits)

3. Ceugant or the Realm of Infinities
   (That which is the home of the God/desses and the Blessed)

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These states of being are separated by three veils that must be passed:

1. Annwn or "Dark Forgetfulness"
   (This is the gap or veil that must be passed to achieve birth and rebirth in the Physical World.)

2. Cythraul or "the Ghost"
   (This is the veil that must be passed to achieve enlightenment.)

3. Lyonesse or "the Isle of the Blest"
   (This is the final veil that is passed when one has achieved complete enlightenment and complete growth.)

"Awen" or "illumination" is like a lightning bolt that can come to us across these veils and bring us knowledge and understanding.

The key to our Power and true wills is how well we are able to pass between these states of being. I will discuss some of these techniques next.

"Circles of Thought" or, "The Cyclatron of the Soul"

One of the marvels of modern science is the atom smasher or particle accelerator. Another name for these powerful devices is a "cyclatron". This is basically a phased arrray of electromagnetic devices that take charged particles and accelerate them to tremendous speeds around a circular field until they approximate the speed of light or at least they approach relativistic velocities. The particles are then smashed into a target and the history of the mutual destruction is observed and recorded so that humanity may unlock the secrets of the Gods. I trust that most of us here tonight have experienced this acceleration effect within the vortex of our thoughts and Spirits. We strive mightily to increase the relativistic mass of our thoughts so that we may observe their behavor as they approach God-like reality in their manifestions. Whirr and strive as we might, we are doomed to the universal restraints of our own humanity in much the same manner as nuclear physicists are limited by the unvirsal limits of "C" or light speeds (warp Factor 1, Mr. Sulu!). Such are the limits of thinking.

"The Salmon Leap and the Shaman's Death"

I have gone through the process of questing for ultimate meaning in life many times. Most of this effort has been exhausting as well as futile. Only through extraordinary efforts have I actually attained results. These results came about through quantum leaps of the mind and spirit across the "void". Since the salmon is the totem of knowledge, I call this leap the "Salmon Leap". It is very approprite to name it thus since the "void" is actually "death" and the salmon "leap" up the streams of it's birth to spawn new life from it's own death struggle. The ancients also refered to mighty feats as a "Salmon Leap". We must experience the "Shaman's Death" in order to attain our new life and knowledge. The "Salmon Leap" brings us to a New Reality and altered state of Being. Included in the initiation rites to all of the Great Mystery Schools was just such a rite of Death and Rebirth. Anyone care to reveal their secrets now? OTO'ers? GD'ers? Druids? Wiccans? AMORC? Freemasons? Templars? Illumatti? Assassins? Channellers? Others? The floor is now open. Let's hear the words of Life and the words of Death. Josey Wales faces Ten Bears in the moment of Truth. The gauge is cast...the

challenge is issued. The floor is open to all comers!

"Enlightenment"

Coming through the "dark night of the soul" or the "Shaman's Death" purifies and releases us so that we can experience illumination and enlightenment. Our "darkness' and ignorance are burned away in the flames of the Phoenix as we are reborn into the Light! Such a wonder! The Akasha and all knowledge are there to be received! Our training and our quest are rewarded. We are a new creation!

"The Dragon's Eye"

The "Dragon's Eye" is another word for Earth Magick or the Power inherent to the Land that is at the root of the Celtic Soul. This is the power of Excalibur or Caliborn, the sword of Arthur. It is the "Dragon's Breath" that Merlin works with to create a Magickal Mist while using the charm of "Making". We have already seen the "Eye of the Dragon" in a previous workshop ritual. I would like to now open the floor for a further discussion by everyone here as to how we sense this Power in the Land and particularly how we sense it at many sacred sites such as "Stone Circles", Raths, Menhirs, Hills, "Ley Lines", "Stonehenge", "Avebury" or any other site of your experience. The floor is now open for Magickal discussion!

Anyone else have a good story for how they've sensed the Power of the Land? How it just is laying there waiting for the call?

(2-10,Freepowder) Some time, when you can be alone for a while.. climb up into the moutains, my mountains are the Sierras get up high, above treeline, and sit there, find a rock... where the wind blows all the time and just sit. it may take a while maybe an hour, maybe a day... but you will feel it.. strength more than power, but power just the same coming up form the rocks... singing in the wind... when you have got it right.. the animals will come you may not see them, the conys and the birds but you will feel them too if you are lucky. they will talk to you not in words but in thoughts. if you are ready your totem will make itself known I have found that no great preparation is neccesary but for an open heart and mind it happens for me everytime I go there which is not nearly often enough oh! don't do this in a lightning storm

(2-8,O'Dubhain) Beautiful Freepowder! A hymn to the Mother! We can all sing the song of the Health of the Earth! She is beautiful

still in some places and will be again in others as we....and I do mean we.... all get together to release the Power of the Dragon! THAT has been safeguarded for us by our ancient Shamans within the Earth. I sense that the keys for this Work are soon to be given to us all once more.

(2-15,Nan) Well, I can think of many times that I've felt the Power of the Land but I'll offer just a simple recent example: Last week I gave my ankle a nasty sprain, I knew that one thing it needed for healing was to walk barefoot on the land, so that's what I did in general I find that going barefoot on almost any ground allows me to feel the power of the land.....I don't do it long in the snow though .

(2-8,O'Dubhain) I'll bet!!! Many of the ancient sacred sites are no longer in active use. I think that the day is rapidly approaching 3248

where the Land will call us to Work Magicks at such sites. We will re-establish the "ley lines" of Power that are now just echoes of their past. These lines and sites require a Human/Dragon magickal connection to re-Power the grids that exist all across this planet. Many events occur today that point to this Work.

(2-15,Nan) I just wanted to comment that a few years ago I visited a more obscure stone circle and noticed by items left behind that it had been recently used..... so not *all* the ancient sites are inactive and I'm glad!

(2-8,O'Dubhain) That's true! I believe Shadow Hawk told about feeling serpent lines of Power beneath Avebury's Circles during a visit there as well, though Stonehenge seemed inert. He told me recently that he sensed that it could come "alive" again for the right combination of persons working there. If that happened, it would have to be tended on a regular basis. Too much of the Dragon sleeps at that site. Myrdin Emyrs sleeps nearby himself! Anyone else have a "Dragon" sense?

(2-17,cherokee/wwc1) Many of the american indians have the same legends only we call it the serpent my great grandmother taught me to go out at night and to feel the serpent move beneath my feet and to listen to the song it made in the wind. We believe the time for the serpent to rise is here [it is in the] spirit of the people and the land. I have been a healer in my past lives we used the crystals to awaken the serpent when it was time. That time is soon and I feel the serpent singing to me.

(2-8,O'Dubhain) Thank you My Princess! Some legends say that crystals were used at Stonehenge as well. They were placed upon the tops of the lentils there to provide a Power connection. Perhaps the crystal skulls will provide an answer. I hope to see one in Miami next month.

(2-15,Nan) All this talk of serpents reminded me of Australia, where the Aborigines have the story of the rainbow serpent (I think it may be part of a creation myth) there they call the ley lines songlines. Bruce Chatwin wrote a wonderful book by that name that covers a lot about the Aborginal beliefs

(2-8,O'Dubhain) I want to check into that some more. Isn't it also amazing that everyone connects the serpent to wisdom ....even the Christians do it! Though I must say they try to make out like it was a bad thing to get smart!

(2-17,cherokee/wwc1) All peoples have stories of serpents many of them have head cult legends where the skulls were used as resonators to focus energy and to sing to the serpent to wake it up the aborigines believe this as did the mayans and the cherokees and other native peoples
(2-17,cherokee/wwc1) ga
(2-8,O'Dubhain) Thanks!! ok Trailstalker M'lady ga!
(2-1,Trailstalker) Sorry... I'm coming in late on the conversa-
tion...
are we talking about snake/kundalini power?
ga
(2-8,O'Dubhain) we are talking about the power in the Land
ga

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(2-1,Trailstalker) ok I just needed a ref. pt. for the conversa-
tion.
(2-1,Trailstalker) ga
(2-8,O'Dubhain) ok Freepowder ga
(2-10,Freepowder) The serpents are everywhere, but watch out! some
of
them are snakes couldn't resist, sorry
"The Many Speckled Rainment" "The Song of Amergin"

This translation by Dr. Douglas Hyde from his work "Literary History of Ireland" was as well known to the Druids as the "Lord's Prayer" is to todays priests. It is a perfect example of the many different Magickal skills used by the Druids. It is one of my personal favorites as

well! I would like to use it to discuss the "many-speckled" rainbow of Drai'ocht! Once again I give you the words of the Bard:

The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.
I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the fire.
Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?
(If not I)"

Let's just go down the line and list the Druidic attributes used in this one spell by lines and in order (I also assigned colors to each attribute):

Attribute	Color
The Powers of: Wind,	(Red)
Sea,	(Grey)
Fire.	(White)
Persistence.	(all)
Death in battle.	(Black)
The Power of the Sun.	(Golden)
The Power of the Green World.	(Green)
Courage in extremis.	(Red)
Infinite Knowledge.	(Yellow)
The resting place of the soul.	(Purple)
The Knowledge of Science.	(Yellow)
Focus through Discipline.	(White)
The Gift of Awen.	(Orange)
Drai'ocht.	(White)

I could write an entire page on each of these attributes but not tonight! "Fire in the Head" is the name of an excellent book by Tom Cowan on the subject of Celtic Shamanism. "The 21 Lessons of Merlin" by Douglas Monroe agrees with my assignments for most of the above colors. A true Druid worn the Cloak of many Colors for festive occassions, White or Black robes to conduct Magick and during ritual and a bull's hide when in battle.

"Authority"

This the source or result of working with Magick for Druids. It is a measure of their Power and the strength of their "True Wills". In the "21 Lessons" Monroe states that the students of Drai'ocht were awarded colored glass beads (called Gleini na Droedh) that were strung on leather cords for necklaces. These multicolored necklaces were kept secret by each Druid and produced only to demonstrate their Authority to other Druids. Magick knowledge, discipline and practice determined the level of Authority thus attained.

"Into the Light"

Fionn's Wheel can also be multicolored. I have made the one in the library that way! (Make it so Number One!) Seriously, to become a Master Druid, one must transcend the separation of colors and walk into the Light. This involves knowing the many fold paths of the Wheel and primarily the Inner Mystery of the relationship of Life and Death, White and Black, Balance and Action, Being and Not being. The Initiations into most of the Great Mysteries included this Dualism of Transcendancy. (An excellent book on this topic is "The Great Initiates"by Edouard Schure, translation by Gloria Rasberry.)

What does this mean?
What is this Initiation?
What is the Mystery?

What follows is what I envision COULD have happened during such an initiation. Hear the words a modern day Druid might hear as he achieves his full Knowledge:

"I am Arianrhod, Queen of the Heavens! You who approach me must

now ask yourselves these questions:
How can you achieve the Inner Knowledge?
Where can you find the Signs that show you the Way?
Heed My Words!
I am Arianrhod, Queen of the Stars,
I am She of the Silver Wheel!
My crown spreads across the Vault of the Heavens!
Your dreams shall be filled with the Secret Ways of the Night!
It is I that will show you the Paths of Knowledge!
It is I that will fire your Spirit in sparkling crystals of Wonder!
I am Arianrhod! Come to Me My children!

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Be filled with Expectancy for what is yet to come!"

"Hear the Words of the Ard Druis:"
"You who seek the Ways of Power must dare to approach the Queen of the Stars!
You who seek the embrace of Wisdom must approach Her Presence without fear!
You that seek for Love must first know your True Selves. What is your Authority?
Are you truly Human? Speak now if you dare!"

"Oh Arianrhod of the Silver Wheel!
Bless us in Your Mysteries!
Fill us with Your Spirit!
Let us place no limits upon Your exalted Being!
You are Infinite!
You are the Unknown! The Darkness!
Admit us into Thy arms!
Grant us Your Blessings!
Our speech is confounded!
Chaos is upon us!"

"Now is the Great Re-awakening!
Now is the time of enlightenment!
Those who are untrue shall be cast out

into the depths!
Cleanse yourselves through trials of fire
and fasting! The way is long,
Only the strong shall attain Knowledge!"

"Behold the Flaming Door!
Behold the Burning sword of Gorias!
Enter if you dare the halls of Lugh!!
Wear the many speckled cloak of Samildanach!"
"Hear the words of the Sun!"

"I am Lugh Lamfadagh!!! I am Samildanach!
I am thy burning desire for Knowledge!
I am the Power that illumes the Heavens!
Life is my gift to you, even as your Death is the Mother of Life.
To know Me is to know yourself completely, even beyond Death!
Enter if you dare!
Approach the fires of Life!!!
Die and live again!"

"I, Lugh am the focus of the Power and you My Druid are its

Manifestation!
Enter the Flaming Door!
Cead Mile Failte!
Maith an Drui!"

Such is the end of a long journey.
An Fhi'rinne Roimh an Saol!
We must awaken the Dragon Power within us all!!
DRAI'OCHT LIVES AGAIN!
TA' ME' DRAI'OCHT!!

Celtic Workshop #13 - The "Charm of Making"

This Workshop was presented and hosted by Searles O'Dubhain. We covered some concepts touching upon the beginings of all things. We also covered how symbols are used to describe reality and Magick. We discussed the

necessity for *belief* in performing Magick. I led a discussion about a ritual that was centered around the Charm of "Making". The arch[e]types and the Quarters used in Celtic Magickal systems were also discussed. Some preliminary socializing soon gave way to the formal presentation and discussion:

Opening Remarks

Tonight I attempt to tie together the beliefs of the Celts in Cosmologies and Magick or Drai'ocht to what we know of the world and reality through the study of modern science and more recent Magickal systems and their resulting Cosmological models. It is my hope that all of this discussion will clarify the history of the Celts and the workings of the Druids. The highest form of Drai'ocht was the Charm of "Making". This is the essence of creation by the use of the Will. It is into the Cauldron of Primodial Creation that I plunge tonight as a Midwife to Magick. Drai'ocht shall live again! The Dragon will once again be reborn!

"Chaos"

In many mythologies and some philosophies, Chaos is the void that existed in the begining of all things before even time existed and from which all things have arisen.

"The notion that creation came from nothing (creatio ex nihilo) appears in several accounts of creation. The biblical story of creation contained in the Book of GENESIS begins with a formless, watery chaos that God shapes into the ordered world. The hymn of creation from India's epic Rig Veda (see VEDAS) describes the primordial situation as one of neither existence nor nonexistence and further states that no one, not even the gods, knows who produced the universe. In marked contrast is an Egyptian myth attributing creation to the deity khepri. In this myth Khepri states that when he came into being, being itself
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came into being; all other beings were then produced from his actions and his body; but before him there was only nonbeing. Among the Polynesians, creation myths emphasize the dimensions of void space and the qualities of darkness as the primordial structures of creation. In these myths, the initial state of darkness and void in which the deity dwells is later transformed and the forms of the universe then emerge. Creation is thus predicated on a void or a nothingness--a reality totally different from any form or substance of the created order. In addition, the deities who create from nothing or emerge from this void

are given a new and special kind of power; for though creators of the world, they remain distinct from it in their originative form." .....quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

Magick is the ability to cross the void of Chaos and to create order in the universe that surrounds us. The primary way in which this creation occurs is through the focus of our own Wills.

"The Void was without Form"

"Chaos theory, a modern development in mathematics and science, provides a framework for understanding irregular or erratic fluctuations in nature. Chaotic systems are found in many fields of science and engineering. The study of their dynamics is an essential part of the burgeoning science of complexity--the effort to understand the principles of order that underlie the patterns of all real systems, from ecosystems to social systems to the universe as a whole." ..quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

The BIG BANG theory of the creation of the universe is widely accepted by astronomers. "It holds that the universe began with the explosive expansion of a single, extremely condensed state of matter. A further development of this model, known as INFLATIONARY THEORY, describes the original condensed matter as arising from virtually empty space. Whether the universe will expand forever, slow to a halt, or contract again and continue to oscillate indefinitely from one big bang to the next is the subject of ongoing speculation....." Charles Long .....quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

"Order"

Out of Nothingness was Reality formed. The diversity of Reality is due to the two great forces of separation: projection and reception (the male and the femine aspects of Power). From this duality of all things, the rest of Creation is manifested. This manifestation can be described and modeled in many ways. I have chosen to limit myself briefly to two such descriptions during tonight's workshop. The first such model or description is the science of "quantum mechanics". According to this area of science, everything is composed of waves and the interaction between wavefronts. With two primary and distinctly different sources of waveforms, we get interference patterns. These lines of intersection

have their own "nature" and give rise to other "quantum effects" in their own localized area of the space/time continuum. This ongoing process of interaction and manifestation can create Infinite Combination in Infinite Diversity (IDIC). I will discuss this concept later.
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The other way in which two differing states can create their own "reality" is through the laws of Boolean Logic and Algebra. In digital design and simulation techniques, this fact is well known. I work in such areas and can reduce any system to a series of "min" and "max" terms of inputs and "truth tables". This Boolean discipline of using "min and max terms" has given birth to the CyberSpace that we currently inhabit. I suggest that our present existence is no more than a "real-time" simulation in a greater system and that our creative/destructive interactions are constantly birthing new realities and new creations. We are each a "star" as some Magickal systems teach.

All Physical and Magickal systems have hidden controls that operate from outside the program flow (another word for this flow might be called "life"). This outside intervention might be what appears in the form of "Magick" to an internal observer of that system. The operating system for the host platform, such as DOS, determines the form of the relationships between all programs, files and other processes. A magickal way of stating this might be, "As Above, So Below". Tonight, I have discussed only two ways that some realities are postulated and created. In the wide variety of the Infinite Cosmos, Diversity is carried to the extremes. Anything CAN and DOES happen!

"Symbols"

One way man has attempted to understand and quantify his universe is through the use of symbols. The most often used symbols are numbers, letters and sigils. The Jewish Kabbala, the Celtic Oghams and the other Magickal alphabets are good examples of the use of such symbols to order and understand most physical, spiritual and Magickal relationships. I have talked about Oghams and Fionn's Wheel/Ladder in previous workshops. I have also talked about the Celtic Cosmology. Tonight I will briefly touch on numbers and math. Please refer to the previous Celtic Workshops #1, 2, 3, 5 and the Online Wicca Kabbala Threads for more information in those areas. Another kind of symbol that can describe our reality is a relatively new form of mathematics called Fractals.

"Fractals"

"A modern mathematical theory that radically departs from traditional

EUCLIDEAN GEOMETRY, fractal geometry describes objects that are self-similar, or scale symmetric. This means that when such objects are magnified, their parts are seen to bear an exact resemblance to the whole, the likeness continuing with the parts of the parts and so on to infinity. Fractals, as these shapes are called, also must be devoid of translational symmetry--that is, the smoothness associated with Euclidean lines, planes, and spheres. Instead a rough, jagged quality is maintained at every scale at which an object can be examined. The nature of fractals is reflected in the word itself, coined by mathematician Benoit B. Mandelbrot from the Latin verb frangere, "to break," and the related adjective fractus, "irregular and fragmented."

The science of fractals has been found to exist within many natural formations . Fractals are found everywhere we look, from the shape of coastlines to the geometry found in cellular divisions. Most dynamical systems that change their behavior over time become CHAOTIC in nature and can also be described using fractals. The reason I mention fractals tonight is twofold. First, fractals show us mathematically how reality and life are manifested. As I said earlier, fractal geometry and

mathematics are a fairly recent discovery. One important type of Fractal that is found in nature is called a Mandelbrot set. This particular set of fractals becomes inheritly unstable as one looks closer at it's component fractals. What is so interesting about this fact and study is that FRACTALS in the FORM OF MANDELBROT SETS have been appearing as CROP CIRCLES on the Salisbury Plains. This is the same area that is located close by both Stonehenge and Avebury. What is the source of these symbols? Where is this information coming from? Are these crop circles some sort of Magickal alphabet or symbols? Are they communicated to us across time and space from other Magicians or other Entities? If they are such symbols, has this phenomena occurred before in the past? Did the Druids observe, record and understand this type of information during their times?

My second pointis that our knowledge of Magick is itself like a fractal. With each piece of information we receive from our searches into the nature of Magick, we discover more and more questions. This gives rise to more and more associations and consequently more questions and disorder. Our attempts to totally understand Magick by close inspection consequently results in chaotic thinking. We see fractals everywhere when we look at the world. This world seems to be a fractal. Everything from shorelines, earthquakes, cell structure to computer graphics have been found to obey the laws of fractals. Perhaps Magick and the heavenly cosmologies are fractals of the Higher Will? Perhaps our True Will is a

fractal? Maybe fractals are the new Ogham, the new Wheel of Fionn?

"Transformations"

If an idea can be reduced to mathematical or Magickal symbols, then it can also be manipulated or transformed. These relation-ships are called "veils" or "pathworkings" in Magickal works. In mathematics, such transformations occur frequently. What is complex in one domain is simple in another. Engineers use such techniques as vector and tensor analysis to handle complex systems all the time. Magicians use the principle, "As Above , So Below" to aid their Magickal Workings. Sometimes this Magickal work is also done while using symbollic logic to aid in the act of manifesting or "making" a new creation. We will next discuss how some of these Magickal transformations are done.

"Vibratory States"

The addition of external energy to a molecule or the introduction of additional molecules into a solution causes its electron configuartion to change. The electron "jumps" across an energy barrier to obtain a different orbit or geometry. The Molecule changes its behavior, sometimes with amazing results. This change in electrons through levels or states of energy is directly analogous to the levels or states of vibration that a Magician goes through to "resonate" with other spiritual forces. These principles of resonance and vibration are the keys to the techniques of OOBE and energy transfer in Magickal systems. To discover how we as Magickal/Spiritual entities can go through these types of transformed states, I looked at my own experiences, once again.

"Personal Experiences"

The keys to working Magick are BELIEF, DISCIPLINE and FOCUS. Focus is a matter of personal ability and is sharpened through practice and effort. Discipline is inherit to our very natures. Belief is absolutely

necessary to any Magickal Work. I have had three types of personal experiences that are the foundation of my BELIEF in MAGICK.

"The All from the None"

This experience I have discussed before. It is the first veil that must be passed to obtain BELIEF in Magick and the resulting Powers. Briefly stated, I was able to detach from the ordinary (while conscious) and encounter Spirit and Magickal Beings. These experiences have reinforced

my ability to work Astrally and Magickally. The secrets to this experience are meditation, inner quietness and the increased vibrational level of the spirit or "ecstasy".

By going into the "void" of Nothingness, I was touched by the Power of the Akasha! Anyone can do this, if they are willing to put in the time and effort to meditate to achieve inner "quietness". The "Void" is the place where the Will can focus to create and produce all Magick!

"The None From the All"

These are experiences I have had from "lucid dreaming". I have basically been able to go anywhere and do anything in my dreams. I have had many revelations and Super Normal experiences in these dreams. I guess the most outrageous experience was experiencing "death". Some deaths were just an abrupt end to one existence while manifesting into another body and another existence. One particular "death" was at the center of an exploding sun or bomb. I was literally blown into Nothingness and Non-Existence. I "floated" there in endless time without thought or being. I just was. Only my Will still existed and through the exertion of my Will I was able to awaken into my body once more. This was not and ordinary dream. In fact, I'm not really sure this is the Reality I started out in! A Powerful incentive to learn more about Magick (to prevent such a thing from ever happening again)!!!!!

"IDIC"

IDIC is borrowed from the Vulcan, Mr. Spock. It stands for Infinite Diversity in Infinite Combinations. This basically means the Universe is filled with possibilities and that anything can (and will) happen. This is all those strange events that can be dismissed if taken one at a time but will stagger you if you keep a log of them. This includes such things in my life as: Flying or "floating" in the air by myself, reading minds, seeing the future, seeing creatures that are in another plane, hearing the music of the Sidhe and incredible feats of strength and speed (that could not possible have happened). All these many events taken together point to a variety of techniques that people can do. The secret is in remembering how we did it!!! Or maybe in finding a really excellent teacher. I am the worst of students but I am very persistent!

"The Charm of Making"

The following is the merest sketch of an outline for performming the Charm of Making, the very same chant that Merlin was heard to use in the

movie "Excalibur". Much of this ritual comes from the following works: "The 21 Lessons of Merlin", "Celtic Magic', "Witta", "The Irish Celtic Magical Tradition" and the "Sacred Cauldon". Some of it is changed to suit my personal (*Irish*) preferences!
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"Circles of Drai'ocht "

Druids' Circles are very similar to other Magickal Circles. Each direction should have a candle and color associated with it. (I use Red for East, White for South, Grey or Blue for West and Black for North). I also have candles for the God and the Goddess. these are usually Green and Red respectively. I light the candles as the Spirits are invoked.

"The Guardians"

"Air"

The Guardian of the East Quarter is Esras associated with the Power of Air. The sacred city of this Spiritual realm is Gorias. The Celtic Deities usually associated with this Quarter are Nuada and Scathach. The sacred treasure or weapon is the invincible sword. The Magickal Deity for the elemental Powers or the wind singers and sprites is Paraldas, ruler of the Sylphs, Zyphyrs and the Winged Sprites. This direction is most often associated with ideas, thoughts, inspiration and psychic powers. Ritual work for this direction is associated with dawn, sunrise, Spring, harmony, travel and freedom. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Soir!
Tugaim cuireadh do Duile de Gaoth!
Tugaim cuireadh do Esras de Gorias!"

Translation:
"I give invitation to the Guardian of the East!
I give invitation to the Element of the Winds!
I invite Esras, Master of Inspiration!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu SKULL!
TUG-im KIR-oo gu DOO-li gu GWA!
TUG-im KIR-oo gu ES-rah gu GOR-ah!

"Fire"

The Guardian of the South Quarter is Uscias associated with the Power of Fire. The sacred city of this Spiritual realm is Findias. The Celtic Deities usually associated with this Quarter are Lugh and Bridgit. The sacred treasure or weapon is the flaming spear. The Magickal Deity for its elemental Powers or Salamandes and Firedrakes is Djinas, ruler of the Consciousness and flames. This direction is most often associated with Action, Passion and Change. Ritual work for this direction is associated with Summer, noon, sexuality and purification. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Dheas!
Tugaim cuireadh do Duile de Tine!
Tugaim cuireadh do Uscias de Findias!"

Translation:
"I give invitation to the Guardian of the South!
I give invitation to the Elements of the Fire!
I invite Uscias, Master of Conscious Action"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu OWE-yass!
TUG-im KIR-oo gu DOO-li gu CHIN-e!
TUG-im KIR-oo gu ISH-kah gu FIN-jah!"

"Water"

The Guardian of the West Quarter is Semias associated with the Power of Water or the Sea. The sacred city of this Spiritual realm is Murias. The Celtic Deities usually associated with this Quarter are Mannanan and the Cailleach. The sacred treasure or weapon is the cauldron. The Magickal Deity for its elemental Powers or Nymphs and Undines is Niksas, ruler of the depths of the Sea and the spirits of the waters. This direction is most often associated with Emotions, healing and Marriage. Ritual work for this direction is associated with Fall, sunset, plants, the subconscious mind and dreams. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Siar!
Tugaim cuireadh do Duile de Muir!
Tugaim cuireadh do Semias de Murias!"

HHHH

Translation:
"I give invitation to the Guardian of the West!
I give invitation to the Elements of the Mystical Sea!
I invite Semias, Master of the Mind's Deep Waters!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu SHEER!
TUG-im KIR-oo gu DOO-li gu MWIRR!
TUG-im KIR-oo gu SEM-ahs gu MUR-ahs!"

"Earth"

The Guardian of the North Quarter is Morfessa, associated with the Power of Earth. The sacred city of this Spiritual realm is Falias. The Celtic Deities usually associated with this Quarter are the Morrigan and the Dagdha. The sacred treasure or weapon is the Stone of Fal. The Magickal Deity for the elemental Powers or Gnomes and Dwarfs is Ghobas,ruler of the inhabitants of the Earth and a crystal spirits. This direction is most often associated with Destiny, Prosperity and Fate as well as Magick. Ritual work for this direction is associated with Winter, night, midnight, self will and treasures. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Thuaigh!
Tugaim cuireadh do Duile de Talamh is Cloch!
Tugaim cuireadh do Morfessa de Falias!"

Translation:
"I give invitation to the Guardian of the North!
I give invitation to the Elements of Stone and Earth!
I invite Morfessa, Master of Destiny and Magick!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu owe HOO-ee!
TUG-im KIR-oo gu DOO-li gu TA-loo is KLOKH!
TUG-im KIR-oo gu MOR-fes-ah gu FAL-ah!

"Spirit"

The Center of the Circle is protected by the Power of the God and the Goddess and the balance and diversity that They each manifest and control. This is the province of the Goddess of Sovereignty, Macha, and

the Horned God or the Hunter, Samhan. The center is protected by the combined Powers of the Quarters and their Masters. A suitable invocation of the Spirit might be:

"Tugaim cuireadh do Ana'l Fein!
Tugaim cuireadh do Duile de Anam!
Tugaim cuireadh do Grian agus Geala!
Beannachtai' DE' agus mBANDE' againn!"

Translation:
"I give invitation to the Souls of our Ancestors!
I give invitation to the Element of All Spirits!
I give invitation to the Sun and the Moon!
The Blessings of the God and Goddess be upon us!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu AN-aal FINN!
TUG-im KIR-oo gu DOO-li gu AN-um!
TUG-im KIR-oo gu GREE-un AG-us GYAL-a!
BAN-uck-ta JAY AG-us BAN-jay UG-een!"

"The Words of Power"

After the Guardians have been called, then the Words of Power Are Spoken and the Rite or Sign of Three Rays is performed for each of the Quarters.

"IAO"

This is the name of the God/dess of All and is intoned three times while making the appropriate hand gestures,

"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".

"Threshold Experiences"

If a portal to another plane or place is to be opened then the following Charm of Making is to be said three times (this Charm uses the Power of Sea and Stone):

"A ELFNTODD DWYR SINDDYN DUW
CERRIG YR FFERLLURUG NWYN;
OS SYRIAETH ECH SAFFAER TU

FEWR ECHLYN MOR, NECROMBOR LLUN"

"Dragon's Breath"

If something is to be caused to happen or prevented then the following Charm of Making is intoned three times (this charm invokes the Powers of Fire and Air):

"ANAIL NATHROCK
UTHVASS BETHUDD
DOCHIEL DIENVE"

At this point the Power has been raised. The Will of the Draoi' should be directed and stated forcefully in the direction of greatest Power using the sign for that Quarter. Once the work, is completed, the God/desses and Guardians should be thanked and the Power Earthed by lowering both hands to the ground while kneeling. The Circle is opened in the reverse of its creation and the bounty of the Land and Tuatha should be enjoined and enjoyed by all.

This is the end of the prepared presentation on the Charm of "Making". This and "Pathworking" are the two most powerful abilities of a Druid.

Celtic Workshop #14 - "The Wheel of Elements or Seasons"

Forum member Freepowder noted similarities between the Plains Indian Medicine Wheels and Fionn's Wheel from Celtics sources. His analysis and presentation on these topics led into a discussion of other cross
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cultural similarities. I added some info from a study of the indigenous peoples of the world as well as Celtic topics.

Tonight our man of many names, Freepowder, O'Ba'n,John White, Sir Freep, etc. will give us his thoughts on the wheel and the directions as compared between the Plains Indians and the Celts. It looks to be good! I may have a few comments of my own. I also have some info on thses directions compiled by a noted anthropologist, Angeles Arriens, for the indiginous peoples of the world. I hope we can discuss the use and meanings of directions to all of us in our magical work.

"The Wheel of Elements or Seasons"

The world over, aboriginal religions have used the circle as a symbol of the world, the cosmos and the spirit. Tonite I will attempt to draw

some parallels between the Celtic version, Fionn's wheel or window and the Plains Indian version, the Medicine wheel. Both of these wheels are pictured as a circle bisected by two lines, one vertical and one horizontal. In Plains Indian (PI from here on) the circle represents the cycles of the earth, of learning and of life.

The lines represent the 'roads' one must travel to achieve enlightenment. The points at which the lines intersect the circle signify the four directions, east to the right, south at the bottom, west to the left, and north at the top. There are qualities and totems (animal spirit guides) assigned to each direction. The totems and qualities vary somewhat, tribe to tribe, and the following is an attempt to combine several, mostly Lakota (Sioux) and Tsisistis (Cheyenne) .

East:
red, illunination, child, the sun, spring, the source of life, eagle, hawk and birds generally

South:
yellow, innocence, youth, daylight, summer, fullness of life, snake, lizard, mouse, horse, elk

West:
black or blue, introspection, maturity, sunset, autumn, waning of life, thunder beings, Bear, buffalo

North:
white, wisdom, old age, night, winter, death, wolf, raven, buffalo

The PI speak of the guardians of the quarters as 'Grandfathers' or 'Grandmothers'. Animals in mundane life are refered to as 'Little Brother or Sister.' At the center of the wheel is,in Lakota, 'Wakan Tanka', the Great Mystery. The source of all life, of all that is. Although Wakan Tanka is refered to as Grandfather, it has no sex, no body, it is at once the creator and all of creation. Also at the center is White Buffalo woman (or Sweet Medicine to the Cheyenne), the personification of the earth, and the female aspect of Wakan Tanka.

The cycle of life as illustrated by the Medicine Wheel starts at the east. The PI believe that as an infant a person knows all things, thus the connection with enlightenment. As you grow into youth these things are forgotten so you may learn, and grow, symbolised by the south and innocence. When you are mature you move to the west and introspection.
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Here you take your vision quest. As you approach old age you achieve wisdom in the north and, if you survive you return to the enlightenment of the east.

On to the Celts!

The Celts use either a four spoked wheel, identical to the medicine wheel in apearance or enhance the image with 'cross quarters' making an eight spoked wheel. One differnce in the Celtic version of the Wheel, is probaly due to the variation in weather patterns between the Britsh Isles and the Great Plains. The Britsh Isles are around 1000 miles north of the Plains causing several things to happen. The sun, even at midsummer will rise far further to the north in Britain. Britain's proximity to the trade winds cause the prevailing winds to come from differnt directions. Therefore the Celts start their journey of life in the north. The qualities of the quarters areremarkably similar if somewhat skewed as to direction. (Note: the animals assigned to quarters and cross quarters are approximate and individual impressions as to what animal goes where are most important IMHO)

They are:

North:
black, winter, wisdom, clarity, death, earth, animals, minerals, fallowness, darkness, winter solstice, salmon, wolf, the Morrigan,

East:
red, spring, inspiration, life, birth, renewal, air, birds, smell, dryness, germination, spring equinox, otter, crow

South:
white, summer, spirit, humanity, change, power, fire, sun, light, vegatables, summer solstice, bear, hawk,

West:
grey, autumn, creativity, ripeness, fertility, compassion, love, emotions, hearing, water, moon, twilight, fish, autumn equinox, stag, hound

The cross quarters mark the seasonal festivals, have associated animals and are used to represent the ages of mankind:

Imbolc: 31 Jan, child, eagle
Beltaine: 30 Apr, youth, sow
Lughnasadh: 31 Jul, adult, horse
Samhain: 31 Oct, elder, heron

The Celts assign Gods and Goddesses to the quarters as well. The following courtesy of O'Dubh, and subject to interpretation. God/esses are directional as follows:

North:
Master Morfessa of Falias, The Morrighan, Goibhniu, The Dagdha, Epona, Eriu, Macha (The Land, the Lia Fal, Magick, Soveriegnty)

East:
Master Uscias of Findias Danu, Anu, Lir, Lugh, Bridget, Scathach, Ogma, Nuada (The Invincible Sword, Wisdom, Strength, the Winds)

South:
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Master Esras from Gorias The Dagdha, Lugh, Bridget, Danu (The Flaming Spear, Action, Fire, the Sun or Shining One)

West:
Master Semias from Murias, Manannan mac Lir, The Dagdha, The Cailleach, Cerridwen, Danu, Dianecht, Arianrhod (Rebirth, the Undry, the Sacred Cauldron, the Sea, Water)

Many of these God/desses are assigned to more than one direction because they have more than one aspect (The Dagdha, Danu, Bridget, Lugh, the Morrighan). The best way to associate them with a particular direction is to base their direction upon their role in your Working or upon their use of the magickal tool involved.

The Celts have this multi-faceted diversity in the nature and directions of their God/desses due to their travels across Europe and their incorporation of the local Deities into the Deities of their respective clans. When they finally stopped their travels, these Deities were then more fixed in their associated directions and attributes. As modern day Celts, we have the use of all of these Archetypes to aid or worship and to enrich our Magicks!

(2-21,cherokee) the cherokee say that all ancient cultures descend through the plieades and that the druids and the cherokee have origins in atlantis the cherokee calendar as are most medicine wheels are based on the mayan system of time. The Dogon of W. Africa say the same. which is very similar to the celtic most ancient cultures say they got the wheel from the stars

Also some of the first sailors to come in contact with North American

Indians were Welsh and they could converse with some of the tribes! Seemed the Indians were speaking Welsh!

(2-21,cherokee) the cherokee also claim twelve tribes came out of atlantis when it was destroyed and populated the areas of the earth bringing this ancient wisdom to other cultures like the 12 tribes of israel there are 12 clans in the cherokee matrilieage. There was contact betwweeen the nordic vikings and the indians after contact with the celts too.

(2-9,M&J;) As to the NA Indians speaking Welsh, I attended a Celtic League symposium a year or two back, and this was one of the talks. I'll have to go back and review my notes, but as I recall this is heavily debated. The accounts go back to a Welsh prince who supposedly sailed to America. Whether or not this is true is highly uncertain.

(2-8,Freepowder) The Welsh Prince was Madoc, and I believe... he was supposed to have sailed in the 11th century.... there were records of his sailing away.... but nothing on where he ended up....he most certainly never returned to wales.... One possible explanation for the 'Welsh' Indians is the occurance of grey eyes in some of the southern tribes, notably... the Choctaw and Cherokee.... There are some similarities in the languages, but it is possible.. that this is due to some wandering Celt .... heading east from the orient.

Ok Thanks FP! There are many other similarities...notably the common belief among both sets of peoples, the Cherokees and the Celts, that 3264

springs were doorways to the Underworlds and possessed their own spirits. There are other similarities... The Irish have legends about the first settlers coming from the west after a flood.

This was later Christianized to be the daughter of Noah Ceasir....but it was first thought to be Atlantis. Also some of the alignments of the stone circles are on the Pleides. In fact, The two major hubs of the Celtic year are connected to when the Pleides first ascend into the constellation of Taurus That is when Bealtaine and Samhain actually occur.

As to use in your magickal workings, given the eclectic nature of most American Mages, introduction of the Plains Indian version of the attributes of the quarters is allowable. Perhaps even justified given our geographical location. I personally use the Indian colors and

animals in conjunction with the Celtic God/esses. As they used to say in the Toyota comercials, 'It just feels right.'

Ok I have another set of values for directions. Then a brief discussion of future topics. I know everyone is suffering from too much Holiday!!-!

Here's my blurb on directions: The "Four Fold Way" by Angeles Arrien a survey of sacred directions and paths of the indigenous peoples of the world gives the following characteristics to the directions:

North:

The Way of the Warrior, Direction of Power, Element is Air, winged creatures, Standing Meditations, Right Actions, Dancing, instrumrnt is the rattle and season is the Winter.

East:

The Way of the Visionary, Direction of Vision, Element is Fire, dessert and no legged creatures, Walking meditations, Truth telling, Singing, instrument is the bell and season is Summer.

South:

The Way of the Healer, Direction of Love, Element of Earth, All four legged creatures, Meditating while laying down, Right Speech is the way of living, Paying attention, Story telling, instrument is the drum and the season is Spring.

West:

The Way of the Teacher, Direction of Wisdom, Element of Water, All Water creatures,Sitting meditations,RightTiming in life's actions, Being Open minded to outcomes, Silence is the best wisdom, instruments are sticks and bones and season is Autumn.

HHHH

With the advent of the New Age, many people are airing great new ways to change your life for the better. These ideas are based on the premise that we have total control of our lives on some level. All we need do is reach that level with our desires. This is, of course, the big challenge. You can read millions of words on that subject. Why is there so much information? Because achieving this kind of control is a very individual thing. There are so many different ways that each person could write his own book. To succeed, each must find his own path. The reason there are instructions at all, though, is because each can find guidance in the successes of others. Magick is one of these many guides.

This file is relatively short because it concentrates less on the myriad details of magick and more on how to find your own path. The task is never as easy as it sounds, but it is not complex, either. With straight forward exercises (good, honest work on your Self) you will achieve whatever you desire. We all have this power. The way we use it is not by gaining a new ability, but by getting out of the way of the ability we already have. This book outlines the basic blocks and the kinds of things to do about them. But, as with any advice, it is up to you to honestly assess your own situation and discover what works best for you. Remember, achieving your personal Power is everyone's path in life. You will succeed, it is only a question of when. This book is designed to bring that success more quickly and, overall, more easily.

Many people these days still appeal to the "booga-booga" aspect of magick: "We will grant you incredible powers to use on whomever you please if you send us money." As we enter into the New Age of understanding, people are learning that occult powers are actually a natural part of everyone's life. It is our goal to help this process along. We hope to teach newcomers what magick is about. This book is written not only to inform, but also to circumvent the psychological barriers set up by living in a mechanistic society. The mechanistic paradigm (the idea that each person and object is totally separate from the rest of the universe except through physical interaction) precludes magick (non-physically affecting one's environment). The magickal paradigm states that your beliefs create your reality. This choice is like contemplating eating blowfish-- when you analyze it, you can conclude that adopting either paradigm is stupid. Since you can't please everyone else, pick the one that you like

best. If (and only if) the magickal paradigm appeals to you, then choose it. Then the trick is to get out of the mind-set that says that magick is impossible. We hope that you will try some exercises to prove to yourself that magick works. Once you have

done so, then you are on the way to achieving anything you desire.

POWER

Power can be a very misleading term. The way most people mean it is in the sense of "power-over." People recognize power as the ability to get others to do what you want, especially when these others have different ideas. This is not Power (with a capital 'P') at all. When you rely on someone else to do something for you, you give your Power to him. This is very different from doing something *with* someone, then both parties gain. But, to believe that you must force or trick another is to say that you need this person to do something that you cannot. You may steal their power (lower case) but you give away your Power.

Power is, among other things, the innate ability to bring whatever you truly desire into your life. When you "make" others manifest them for you, you create blocks in your own mind. These blocks say "I cannot do this myself," which obstructs your Power. This is "giving away your Power."

When you "take your Power," you accept responsibility for your life. This is not guilt or martyrdom, it is honestly assessing your life and recognizing your successes and failures. Give yourself credit for even the smallest success and recognize that you can overcome every obstacle. Then you allow your Power to express itself. What you need comes to you; projects work for you.

We often think of many obstacles as insurmountable. For instance, many believe the lottery to be their only desperate hope of escaping poverty. Such people give away their Power. And why shouldn't they? Everything they've experienced tells them this. Our whole society is rooted in the mechanistic paradigm (all causes and effects have a physical link), which precludes a belief in Power. How is one to know that this concept works? How can this be real when it is so different from what we are used to?

Our society has a concept of "Reality" as an objective existence of which we are all a part. When two people have different ideas of the nature of some detail, then at least one is Wrong. We all have a fear of being Wrong. When we are Wrong we miss out on things and people don't like us as much. Therefore we desperately strive to be Right. It turns out that Right is what ever those around you happen to feel that it should be. It's as if they all took a vote when you were out of the room. But "Right" changes all the time: from preservatives are harmless, to preservatives cause cancer; from Stalin is a great leader, to Stalin was a monster; from Ptolemy explains the forces of the universe perfectly, to Newton explains the forces of the universe perfectly, to Einstein explains the forces of the universe perfectly. The philosophy of science this calls this evolving better (or at least different) explanations. Yet, while these ideas hold sway, people call them "Reality."

Just how reliable is Reality? We all live our lives using our

individual concepts of Reality to get along. We update them as we see fit. But few will fundamentally change their concepts. We are sure that, although we may not have the details, we certainly have a feel for the basics. Anyone who disagrees with the mechanistic paradigm, for instance, must be missing at least a few marbles. Such a person is irrational in a universe that we know to be rational.

But is the universe truly rational? Science has pursued the mechanistic paradigm down to the smallest scale, particle physics; here it fails to explain the universe. The building blocks of Reality do not behave rationally. If you drive a car from one side of a mountain to the other and you have a choice of two tunnels, you will drive through one of them. If a single electron has a choice of two holes in a plate to pass through, it will go through both. You can plot the speed and position of your car to the limit of the accuracy of your instruments, but you will never be able to do both to that electron.

When you observe this mythical car, it is a solid object. If it were not, it would not be a car. If you drove it around, then tested to see if the car were not solid and discovered that it wasn't, what would you think? Around the turn of the century, scientists figured out that light acts like a wave when you test

for a wave, and like a particle when you test for a particle. In the regular world it must be one *or* the other. The two are as mutually exclusive as a non-solid car that you can none the less drive. Mysteriously, light was behaving like both. Eventually, scientists concluded that light doesn't work like the universe we are used to. The act of observing light defines its character. This is called wave-particle duality. Later in the century, scientists found that atomic particles, the building blocks of all matter, behave this way, too.

Now imagine that you can find no evidence that this car crosses the space between where you see it and where you saw it last. Suppose the car isn't actually "there" when you're not looking-- the act of looking brings it into "existence." What would you think if noticed that your expectations seem to have an effect on where it turns out to be? This is awfully strange, but it is the kind of universe that particle physicists find. "Looking at" a subatomic particle "brings it into existence." Also, scientists are finding that whatever kind of particle they expect to find in an experiment, tends to be there. This is starting to look less like brilliant theory and more like an effect of the observers. They are no longer separate from their experiments. It turns out that the universe doesn't actually work the way we've always assumed it does.

This is the nature of matter on the smallest scale, and it doesn't make sense in every day life. This does not mean that we should abandon our present ideas of how to live. Keep what works ("If it ain't broke, don't fix it"). Particle physics won't affect how you drive through tunnels, for instance. But, if you accept physics, the epitome of the mechanistic paradigm, this means that our mechanistic ideas of how the universe works are fundamentally incomplete. In other words, the mechanistic paradigm is not the whole story.
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Big deal. What does this mean in a practical sense? The world seems to work just the same as it did when the mechanistic paradigm was unchallenged. But what if our preconceptions dictate what we are aware of? It is a common trick to set up a group of people for startling event and see how many will overlook a strange inconsistency. In one instance, a teacher took a student off into an adjoining room on a pretext. There was the sound of an argument and a crash and the student ran out through the room. One of the other students suspected a set up and she was the only

one who noticed that the teacher's accomplice was carrying a bone. A much more dramatic example is the story of Magellan's ships. When the explorer landed on a particular island, the natives, who had never seen europeans before, recognized them as funny looking men in funny looking little boats. But Magellan soon found that the natives were unaware of the large ships that carried them there, though they were impossible to overlook. The natives had seen men and small boats before, but they had never seen a large ship. Such a thing was outside of their experience and therefore outside of their comprehension. Their eyes must have seen the ships, but their brains did not. The natives gathered to try to see them, staring intently at where they supposed to be anchored. Soon the local shaman could discern the barest outline which he described to the others. Eventually they could all perceive ships.

Who can say what we make ourselves unaware of? It is only after we've expanded our perception that we learn how limited it was before. But we can't go around indiscriminately "expanding our consciousness." What we choose to believe is based on our desires. If you are happy with what you believe, the is no reason to change. "If it ain't broke, don't fix it." Change is challenging and even if you succeed, it may well be unpleasant. But if you feel unable to overcome obstacles in your life (and you *really* want to), then you have nothing to loose. Magick will only expand possibilities. If it's all a crock, you've lost nothing. If it's true, you can do anything you're willing to work for. It is a draw-win situation. The only way you can lose is to make your choice out of fear. Don't let the opinions of others influence what you choose to believe. Don't give away your Power. Everyone else is in the same situation you are, so when it comes to your own life, there is no greater authority than yourself. If you're interested in magick, try it and see for yourself if it works for you.

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chanting, positive thinking, subliminal tapes, programming and hypnotism.

Some think that magick is unnatural and evil. It is no more evil than any tool. A knife, for instance, is "good" or "evil" depending on its use. It can be invaluable in many beneficial projects, yet it can also harm. Nothing is immune to misuse. People even try to use prayer against others. Such potential is not a reason for fear, but for respect. The idea that magick is unnatural is a modern misconception. Magic has only recently come to mean Hollywood special effects or pulling rabbits from hats. It is often spelled magick in order to distinguish it from this new meaning. For millennia magick has been a path to enlightenment and self mastery or just plain getting what you want. It is nothing supernatural. Magick uses natural powers and the natural flow of the universe to bring about the changes you desire. We are so immersed in magick that, like still air, we are unaware of it. We all use this power without thought, like breathing. Magick is using these powers with awareness.

Magick involves placing a message of your choosing into your subconscious. This is all that is necessary to achieve any goal. The power of the subconscious is awesome. When you unite it with your conscious will, you can do anything you want. Remove the internal barriers and the external barriers melt away. Oriental philosophy would call this "following the Tao." Achieving this is the challenge of magick.

HOW MAGICK WORKS

How can programming the subconscious affect the world around us? What are the mechanisms involved? According to the occult view, it works because that is the nature of the universe.

In the West, we use the mechanistic paradigm. A paradigm is a pattern or model, in this case describing the way the universe works. We use paradigms to function, usually without even realizing it. The mechanistic paradigm is one of the most basic that underlie our culture. This model states that there is an objective reality in which objects interact solely through physical contact. Science has updated this to include fields like gravity and magnetism, but the principle is the same. The result is a universe in which the individual is nearly powerless. You can only make real change through physical action. Magick is the act of making such changes non-physically, so it does not fit in

with the mechanistic paradigm.

Most westerners are unaware that the magickal paradigm represents a majority view among the world's cultures. Basically, it is the antithesis of the mechanistic view. It states that there is no objective universe, only subjective universes. These

universes are the perceptions of each individual. You couldn't possibly do any experiment that would show your universe to be either subjective or objective. You must be an objective observer in order to tell the difference. You are automatically a subjective observer because you are in the universe. That's life.

At this point, there is no practical difference between these views. The universe looks the same either way. But the magickal paradigm also states that the universe is an expression of your perceptions and your perceptions are that part of yourself over which you have control. When you change your own attitudes and preconceptions, the universe will follow. This gives an individual as much power over the universe as he has over himself.

Metaphysics

We obviously don't exercise infinite power. There is more to magick than merely having a desire or belief. That is because we have many conflicting desires and beliefs on many levels. There is a level called, among other things, the Little Self. This roughly corresponds to the subconscious and the super ego. The ego, the part of ourselves which we think of as "I," is called the Middle Self. The Little Self is the gateway to the High Self, our connection with godhead and the universe. Infinite power lies with the High Self, but our access is through the Little Self which has its own ideas. The Little Self is aware of and accepts everything around it and everything you think, even when you are not aware. These perceptions build up very strong ideas in the Little Self. When these ideas are different from yours (those of the Middle Self), your ideas loose. To succeed, you must unify your will.

Of course, people rightfully complain that even if we do create our universe, it's still tough to make changes. That is because there is quite a bit of inertia to ideas that have been strongly supported since childhood (or before, if you accept

past-lives). In an extreme example, the original "Peter Pan" had to be changed to keep from harming children. In the original version, the characters flew because "they believed." Many children attempted to fly and discovered the hard way that their Little Self did not agree. Things like a belief in gravity may be possible to overcome, but no one will argue that it's commonly done.

This example sounds silly because our experience of gravity is so compelling that it seems ridiculous to consider it to be "merely a thought construct." But another belief that is nearly as widespread is that of poverty. This is a significantly less daunting belief which many have overcome. As long as you believe you are poor, you will be. This is often a very strong belief. Many cannot even genuinely imagine themselves as being wealthy. But, because it is not beyond reasonable comprehension, it is possible to reprogram your Little Self-- much as it's possible for left-handers to learn to be right-handed. Magick is an effective way to do this.

If you are unconvinced, consider how many little messages you

heard when growing up, which you now believe on some level. Frequent messages, especially with children, usually become true. If you have heard all your life that you are poor or dumb or unsuccessful, eventually you believe it and eventually it's true. You probably know many people with an unjustifiably poor self image. This is an image which their Little Selves accepted, probably during childhood when they couldn't protect themselves. That is how messages to the Little Self work against you. And the Little Self is aware of everything, even when you are asleep. It also believes everything it hears. So the next time that you hear that you're not good or that you need to buy a product that you don't really want, consciously give your Little Self a different message. Talk to it and tell it what you want to believe. This is what makes your universe, so make it the way you want it. When you have a particularly powerful belief to overcome, then you must send a powerful message. That is the role of magick.

Religion

The religious rendition of magick is prayer. Although they are different things, the principles are similar. Techniques that are effective for one will work very well in the other. In fact, they

use many common symbols. One could say that magick is secular prayer.

Prayer works when "God answers it." This is entirely in line with the metaphysical explanation. You can say that the Higher Self is God or your connection to God. This is simply a different way of expressing the same ineffable principles. You can adapt anything here to fit into your views. Don't let the way these concepts are phrased put you off. Feel free to interpret this as much as you like in order to make it acceptable and usable to you.

Psychology

The explanations so far require new way of thinking about the universe, but those entrenched in the mechanistic paradigm need not miss out. Psychology has enough respect as a science to offer hope. If you replace Little Self with subconscious, the principle is the same. Although there is no longer a source of infinite power or non-physical change. But influencing the subconscious is the next best thing in a mechanistic world.

Psychologists would say that magick directs all your unconscious efforts toward your goal. It also eliminates those unconscious efforts keeping you from your goal. This may not sound like much, but it is primarily these efforts that determine success or failure. It is easy to overlook because, for the most part, the conscious will is the same as the unconscious will. Thus, we succeed at endeavors such as waking up, getting to work on time and fixing dinner. This may seem silly, but when your subconscious doesn't share a goal, even simple tasks are exceptionally difficult. The power of the subconscious can either fight you or help you. Where ever you succeed, it's almost certainly helping. Where ever you fail, it's almost certainly fighting.

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The subconscious represents everything the mind does that we do not think about. This involves a most of what we do. When you are driving on a familiar freeway in good conditions, you are usually thinking about the music on the radio or salient problems. At such times it is your subconscious driving. If you notice something strange in the road, it was your subconscious that brought it to your attention. This is very helpful, but that

isn't necessarily the case. The subconscious can throw up all kinds of barriers, preventing even the simplest tasks. It can make you late for work when it doesn't feel like going-- you can wake up late, feel ill, misplace car keys or even have an accident. This influence sometimes goes to the extremes. People can even be paralyzed by hysteria, a condition that lies entirely within the mind. Pathological fears are another example. An agoraphobe, for instance, can have such an extreme reaction to being outdoors that he cannot leave his house no matter how badly he wants to.

The subtle action of the subconscious can be almost as profound. Even when the influence of the subconscious is indistinguishable from chance happenings, on larger scale the effect is dramatic. Psychologists try to ensure that experiments are "double blind" for this reason. They must set up an experimental group and a control group. In the latter, there is only the single element, the target of the experiment, that is different.

In drug testing, experimenters use placebos on a control group. The act of administering a substance can have a profound mental effect, even when that substance is inert, a placebo. When they expect effective drugs, people can have great results with a placebo. But the "placebo effect" is purely psychological. If either the experimenter or the subject think that they know which is being administered, that is enough to throw off the results. The subconscious of the subject reacts to what the subject expects. If the experimenter knows what he is administering, then the subject's subconscious reacts to cues from the experimenter's subconscious. This is sometimes called the "Clever Hans effect" after a horse which seemed to be able to do math. In reality, clever Hans but was reacting to cues from the people around him. When someone near him knew the answer, the horse could sense that person's expectation. It was sometime before researchers even considered these nearly invisible clues. Although such subconscious actions are very subtle, they can dramatically change the results of an experiment.

The subconscious similarly affects results in your life as well. Magick programs the subconscious to work for you. This is not as potent as the metaphysical concept, but it will make you as effective as you can possibly be in a mechanistic world. A unified will directs all your efforts, conscious and otherwise, toward your goal. Since the subconscious can present

insurmountable barriers, working out these barriers is all it takes to be on the road to success.

Some may be disturbed to think that magick may be misrepresenting how it works, but that should not be a problem. In one experiment, scientists gave placebos to a group of 3273

subjects. After the placebos "took effect," the scientists explained what they were. Even when the scientists made it clear to the subjects that the placebos had no biochemical action, many subjects still wanted a prescription for them. (It would be interesting to see how much more effective prescription placebos are versus over the counter placebos.) Were these people stupid? Or were they wise to stick with something that worked?

New Science

Those that cannot extricate themselves from old mechanistic views need an excuse to allow the placebo effect to bring them success. Ironically, the same discipline which made magick so difficult can now provide this excuse. Scientists are exploring some new ideas which depart from the founding mechanistic paradigm. Ideas consonant with the magickal paradigm show up in Jung's synchronicity, quantum physics, the Gaia hypothesis and the morphogenetic field hypothesis (see Rupert Sheldrake's "A New Science of Life"). When these views obviously challenge the traditional mechanistic paradigm, they are a source of hostility or amusement. When the challenge is more subtle, people ignore it. Never the less, the West is gradually turning toward a view more in tune with magick. With greater frequency, people are willing to consider the idea that we affect our universe on more than just a physical level.

Scientific evidence now supports the idea of non-physically affecting your environment. Quantum physics suggests that an experimenter's goals seem to create whatever particle he's looking for. The morphogenetic field hypothesis suggests that actions affect all other actions to the degree that the circumstances are similar. This explains why it becomes easier to grow a certain type of crystal over time and how new animal behaviors "jump" from one isolated population to another. Science is continually finding support for things that metaphysicians have said for millennia.

If your respect for science is such that you cannot take magick seriously, do some research into these areas. If you can find an acceptable explanation, then you can respect magick. This respect is essential for success. But don't look for "proofs." The concept of magick is nebulous. It's designed to explain the way things are. "Contrary evidence" only shows that you misunderstand. Change your definition to include the new evidence.

Magick can never be proven wrong because it can't be pinned down. Since it explains a subjective reality, it can never be proven right, either. The magickal paradigm will confirm any preconceptions, so the mechanistic paradigm will look "true" if that is what you expect. Since it also postulates so many unknowns in the mind, this paradigm states that what you get is what you expected. As with so many things, you will believe if you want to and you won't if you don't want to. But when you're on the fence, the right explanation can help you accept the possibility. Only then you can honestly try magick. If you experiment with a negative attitude, it is the nature of magick to confirm this. Magick works best for those practical enough to

be skeptical, but open minded enough to give it an honest try. If a part of you is genuinely interested in magick, work to become comfortable with it. Start with simple and harmless work. Leave the embarrassing stuff for later, after you've seen it work and you don't care so much if your friends find out.

Avoid getting too involved in the "explanations." If you need one, pick whichever you like. It doesn't have to be any of those here. Each has to build his own models. In any case, reality transcends the understanding of waking-consciousness, so any expressible explanation is "wrong" in the traditional sense, anyway. For a good illustration, try to "understand" wave-particle duality in any but a mathematical sense. It's as impossible to picture as a four dimensional cube.

However the universe "actually is," always act in a manner that is responsible in an objective universe. If this were not essential, people would have abandoned the objective universe long ago. Objective or subjective, there are many empirical rules of behavior that we all know. Magick doesn't change these rules. Don't drive crazily because you've done a protection spell. Don't spend unwisely because you've done a prosperity spell. Don't jump

off a building because you've done a flight spell. Remain within these rules and you loose nothing by acting as though the universe is subjective. You should not be doing anything you don't want to do in the first place, because such acts are pointless in either universe. If the universe is objective, then you have had some harmless fun. If the universe is subjective, then you have the chance to get anything you want. If you approach it properly, you can't lose.

THE EMPIRICAL RULES OF MAGICK

Karma, the golden rule

So far you have read a few possible explanations of how magick works. This is to open your mind to the fact it *can* work. But any explanation puts a limit on the possibilities. The possibilities which a model rules out are much harder to achieve while you use that model. Please don't limit yourself unnecessarily. But remember, no matter how much you may try to believe that you can fly, it's not likely you'll succeed. The obvious lesson here is, be careful: test the waters of your subconscious, act responsibly (but not over cautious). Don't jump off a cliff after your first flight spell. Don't quit work after your first job spell. Start slow and find out how your Little Self works before you do any life changing work.

There is a hazard so universal that you should treat it as fact: Karma. This is the old saw of, "what goes around, comes around." You attract things of a similar nature to what you concentrate on (similar to morphogenetic fields). And remember, when you concentrate on something, your Little Self does so at least as much. The mechanistic reason for this may be "the subconscious mind directing subtle actions to bring about circumstances in tune with its thoughts." Metaphysicians often explain it as "like vibrations attracting like."

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Everything has a "vibration." This is similar to the vibration of musical notes, though obviously not the same. As with musical notes, one vibration can start a sympathetic vibration. One vibrating piano string will start similar strings vibrating. Karma is the word for this principle in magick. There is a certain vibration associated with any act. If you hit someone, the emotions and actions involved are of a certain vibration.

This will tend to attract things of a similar vibration, primarily violent acts. You will tend to attract someone to hit you. It turns out that everything you do to others you essentially also do to yourself, and vice versa. It sounds trite, but being nice to others and yourself truly makes the world a better place for everyone.

It doesn't matter how you understand karma, or even if you believe in it-- you are warned. Many people don't believe. The action of karma, particularly on such people, is often too slow to notice. It can easily take lifetimes for a soul to work through karma. But the soul will, so avoid bad thoughts. This is impossible, but you will get better with practice. Each unpleasant thought has a negative effect on you and others. This brings negative things into your life. This is pretty rotten, but remember that each positive thought brings positive things-- that can be pretty good. In any case, you needn't respect karma to find yourself a happier person for trying to live this way.

If you are just learning about karma, you will probably find that it is now a little more obvious in your life. But sometimes it's difficult to figure. If you do a spell to heal someone, you would expect to be attracting good things. But what if immediately afterward you receive a transfer back home to live near your scummy relatives? Hardly fair! Yet that's the kind of result you can expect if you do anything to a person without permission. People have enough difficulty with their own Little Selves, it's nearly impossible to divine the desire of someone else's. The most beneficent act could violate someone's will on some level. If the person asks you, then you are free to act. But, even if you are absolutely sure that the person would want it, if he hasn't asked you, don't do it.

Another fantastic example is the love spell. Do a spell to attract the kind of person you want, not a specific person. Exercising your will on others without their consent is always nasty-- doing so magickally has an even higher cost. Watch yourself. Many people working with magick do so under a "threefold law." This means that any karmic response is tripled. This is to keep people particularly scrupulous when they are fooling around with this stuff. Take it seriously.

Know Thyself

Karma is best described by the golden rule, "Do unto others as

you would have them do unto you." The other major rule of magick is just as common place, "Know thyself." This is essential because of the Little Self. Magick is the science of expressing your will. Because there are many aspects to your will, it follows that you must be aware of all these aspects to be an effective magician.
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"Know thyself" means be aware of the thoughts and feelings of your Little Self. Learn how it feels about the things you want. Learn it's beliefs. You must know your starting point to effectively change negative beliefs. To do this, you have to pay attention to all the subconscious cues that your Little Self gives you. Explore your feelings, keep track of your dreams, look at your past. One of the best clues is your own life. If you create everything on some level, then part of you "wants" each thing in your life. You must not deny this, but work with it. The goal is healing because destruction is at best temporary.

Different desires on other levels interfere with your conscious desire. Your Little Self picks them up everywhere. You must be aware of this so that you can counteract it. Every ideal commonly in the mass media impresses itself strongly. When Madison Avenue spreads the word that young and thin are the ideal, your Little Self will accept this if you are not careful.
If you are not young and thin, this message undermines your sense of self worth. The resultant sense of undeserving works against your success. There is so much exposure to these messages that it is a real battle to avoid them. Particularly in childhood, when we can't protect ourselves, others deeply ingrain ideas that can be with us for life. You must work hard to discover these feelings and counter act them. If part of you feels undeserving, genuine success seems impossible.

There are other aspects to this problem. Not only might you feel undeserving, but you could even desire failure. There are many reasons for this, usually based in childhood. Whatever the cause, you must look at your failures to see if there might be some reward. Many people are subject to chronic illness, for instance, because of the attention they get or an unpleasant situation they avoid. If you really want to succeed, you must consciously release your desire for the rewards of failure.

You must also look at the fear of success. Many times we do not consider the problems associated with what we are striving

for, but the Little Self does. It may be afraid of the responsibility of a better job or a new spouse. Think through your goals very carefully. What would life be like if you had what you desire? You will have to address any new tasks and responsibilities. You will have to be aware of any sacrifices. Once you are sure that you want not only your goal, but the sacrifices and responsibilities that go with it, then release your fears. People fear change, because it is unknown. You must be aware that you are taking a leap and welcome it. Have faith in your Self. When you know your Little Self well enough, you will be able to trust that it will bring you what you desire. When you don't know it that well, work on that. If you fail, it's time to work harder.

When you and your Little Self have the same goals, and you have healed all the blocks to your success, you *know* that what you want is coming. When you know, you do not feel desperate. If you are feeling desperation, you are blocking. In that case, back to work! When you have worked hard enough, then you are ready for the easy part, the spell or ritual. When you enter ritual you should know what you want and why you want it. You should have

healed all feelings of failure and undeserving and you should know that your spell will bring it. Work to cultivate this feeling of calm expectation, it is an important key. When you do a ritual, you will release all the power you have built to do its work on the universe. You should not even have to think about it again.

Once you achieve this, though, there is another caveat. Many people have something unpleasant happen to them and later realized that they had asked for it. "Be careful what you ask for, you just might get it." Always think carefully about what you want and how you ask for it. Once again, solid background work is the key.

USING MAGICK

Magick is a field with many different disciplines. There is sympathetic, Earth, Ceremonial, Enochian, Celtic, Egyptian and Kabbalah magick just to begin. These are occasionally different in their basic techniques, but mostly they differ in the symbols they use to achieve their goals. The principles are the same, however. Whichever form you prefer, it is how you observe these

principles that determines your success. Beyond that, it is only personal preference.

Preference is very important, too. It is your Little Self that you are addressing, and it is as individual as you. You must learn what works best for you. The first clue is what appeals to you most. Once you find the best methods for you, you build your own personal magickal system. It is up to you to find these methods, through research and experimentation. There is so much information that it is impossible to give more than a sample here. The information in this book is enough to get started. It is your work that will complete it. If you are happy with what you get on your own, you need never open another book. But you must at least pay constant, careful attention to your work to fine tune it. As with anything, the more work you put in, the better your success.

The first principle is to take what you're doing very seriously. This is not so easy when you're struggling with society's negative attitudes. Ignore any intrusive thoughts you might have. Concentrate on what you are doing. You must passively avoid any distractions. Do not try to actively avoid them for that usually becomes an even bigger distraction. As long as you enter with the right attitude, the rest will come with practice.

Magickal ritual is a very special thing. You must set it apart from your ordinary functions. When you do this, your Little Self is aware that you have that an important message to give it. Not only is the message less cluttered by stray thoughts, but it proceeds more directly to the Little Self. The more special things you have surrounding your ritual, the more effective it is. (As long as you don't have so much that these things become a distraction in themselves.)

Pick a time when you are relaxed and awake and not under the influence of any drugs (e.g., alcohol or medication). Take the

phone off the hook and see that you are not disturbed. Create a "sacred space" that is only for ritual. If you can set up a regular time or place which you use for nothing other than ritual, this is ideal.

Before you begin, take a bath or at least wash your hands and use this to symbolically wash away all other thoughts and

distractions in your mind. Relax your body and mind. Remove watches and tight clothes. Make sure the time of the ritual is clearly separated from your usual day. Use a symbolic act like knocking three times to open and close the ritual. Anything that you can add to the ambience will help: incense, special or no clothing, candle light, silence or meditative music (or whatever music is appropriate to the spell-- be careful of any lyrics!). If you know a second language that you don't ordinarily speak, such as hebrew or latin, you may want to use this. Alternatively, you can use the Thee's and Thou's of archaic english.

During the ritual, concentrate on your goals. Make sure that your ritual is not so long that you can't keep your mind focused! It is better to repeat a ritual over days or weeks than to have an enormously long one in which you spend most of your time thinking about balancing your checkbook. Know what you will do before you start. You may ad lib, but your purpose must be completely clear before you start. Don't be surprised, however, if a ritual goes differently from expected. You may, for instance, gain an insight as you work that seems unrelated to your goal. It is important to consider this! It may be the key to what you are trying to achieve. It may also be a distraction, so be aware.

The Attitude

Since magick is the science of controlling your Self, the entire key is in attitude. Not only must you take it seriously, but you must also cultivate the right feelings. You must want and expect your goal.

Wanting seems easy, but this is deceptive. That is because the many facets of a personality often want different things. You must unify your desire just as you must unify your will. A person who grew up abused may learn, on some level, to associate this with love. That person's Little Self will seek out abuse as an expression of love. It will want abuse even if the individual does not. Changing the desire of the Little Self to that if the individual is the challenge.

An even bigger challenge is that of expectation. According to the magickal paradigm, you not only get what you want, but you get it in the way that you expect it. Thus, if you do a spell for money and you think "I'll never win the lottery," the money cannot come that way. If the spell is to work, the money must

come from another source, such as finding a better job. Too often we rule out all possibility. When you do a spell, you know that has already worked. If you do not know this, it has not worked. This is the ideal. It may well take some time before you work up to this point.

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For these reasons it's usually best to start slow. Remember, to be completely successful, you have to want and expect on every level. Begin with a project easier than levitation! Work your way up to something life changing only after you have proven yourself. And don't look for dramatic results. Don't rule them out, of course-- you can win the lottery or even have ET hand you a suitcase of money. But remember, this is dealing in what you believe, and people rarely believe that dramatic things can happen to them.

Look at magick as an extra push-- something to make the random events break your way. In addition to magickal means, strive for your goals on the earthly level. Preliminary results usually tend toward things like improved success in your ordinary pursuits: business picking up, a bonus, getting that job interview. Also, the energy you put into these mundane efforts also supports your magickal work. Even if you concentrate on winning a lottery, you must at least buy a ticket. All your efforts help to build expectation and gives a very strong message to the Little Self.

Affirmation

The message you give to your Little Self is the most important aspect of Magick. The whole process is communicating the right message. Desire and expectancy are the two most important messages. But often these do not get across. The Little Self has the understanding of a child. There are certain messages that work well and quite a few that work disastrously. You must learn how to talk to your Little Self.

The Little Self understands images and feelings; it does not understand negatives or time. When you say "I will not fail," the image in your mind is that of failure. The message to another person would be what you mean, because they understand the negation, "not." The message to the subconscious is "I will fail." Never, never, never use a negative when talking to your Little Self.

If you change your message to, "I will succeed," you still have a problem. Since the Little Self does not understand time as we do, it will perpetually see success as being in the future. Success will never arrive. The proper message would be, "I succeed." This is not the way we are used to thinking, but it is necessary for magickal work. Always formulate your goals this way when you begin a ritual or spell. In addition, the more you think in this way in everyday life, the more powerful will be the positive messages to your Little Self.

Visualization

The images which you give your Little Self are even more important. It is the images which your words conjure that actually do the communicating. When you choose your goal, you should try to choose one or more images to represent it. The image must include you in it, either see yourself in a scene or picture it as if looking out of your eyes. The scene should represent to you exactly what you desire.

The more you imagine in your scene, the better. Details, smells, sounds and textures all help enormously. The scene is most effective when it brings up all the emotions that you would feel if you were actually there. A drawing or picture is a good aid. Surround yourself with as many things you can find that make you think of your goal. Imagine you have what you want and know you have what you want. That is a successful ritual.

Symbols

Over the millennia, people have discovered symbols which speak to the Little Selves of nearly everyone. Various sets of symbols form the foundation of the many different schools of magick. They are often culturally oriented. Because our culture is far removed from its magickal symbols, each must discover his own. There are myriads of occult books that offer as many different symbols as you could want. If you are interested, research them. Look first to your religion or ethnic background for your symbols. Mythology and astrology are also good sources.

One kind of symbol is the magickal tool. This is a physical object which you have consecrated for magickal work. If you have,

for instance, a cross or star which you want to use for protection, you must empower the object for that purpose in a ritual. You will direct you will, through statement and visualization, into to object. From then on it is a constant tangible reminder to you and your Little Self. Treat it with the greatest respect.

When you want to use a symbol, first explore your feelings as you look at it. If it conjures the feelings you want, then use it. With symbols from a source, try do this before you read what the "authentic" meaning is. Sometimes you can get new information by not prejudicing yourself. Be careful if the meaning is very different, though. If you are not entirely in tune with your Little Self (and few beginners are), you may be missing something that will affect your spell.

Chakra

To give you an idea of what to look for and a sample to try, here is a simple set of symbols based on the Chakra. Chakrum (singular) is Sanskrit for wheel, although vortex would be a better word. Chakra refers to points in the body where certain energies localize. These types of energies correspond to many different things: herbs, stones, times, planets, moods, political beliefs. It is possible to relate anything to a chakrum. This chart gives points on the body, one of the many color schemes and how one experiences these energies. This becomes useful when you seek a reinforcing energy. You can use this chart to decide where to apply a magickal oil or what color is best to use in a given project.

RED	ROOT	Physical Health and Energy
ORANGE	SPLEEN	Sexual and Reserve Energy (Second Wind)
YELLOW	SOLAR PLEXUS	Mental and Emotional Energy
GREEN	HEART	Love, Prosperity, Fertility, Growth
BLUE	THROAT	Command, Creation, Will, Expression
INDIGO	BROW	Magick, Psychic Energy

LAVENDER	CROWN	Spirituality
WHITE	Positivity, all colors combined, the Universal Deity (God)	
BLACK	absorbs negativity	
PINK	Filial Love, "Agape" (look it up)	
BROWN	Earthiness, Grounding, Hearth & Home	
GOLD	Wealth	
	TEMPLES	Thoughts, mind

The blue is a very light blue. Indigo is a very dark blue, like navy blue. Lavender is a mixture of the colors and the energies of red, indigo and white. It is a very light color which you might be able to see at the edge of a gas flame. The root chakrum is at the base of the spine. The spleen is a few inches higher and to your left or along the spine (your choice). The Solar Plexus at the navel (there is a major nerve nexus here). The Brow or Third Eye Chakrum is associated with the pineal gland. On the skin, the point is on the brow between the eyes. The crown is the top of the head, associated with the fontanelle (soft spot). If you use something black (like obsidian) to absorb negativity, be sure to wash it occasionally to get rid of the negativity. When you burn a black candle, this creates a vacuum. This may be filled by for negativity unless you also burn a white candle to bring in positive energy.

EXERCISES

Magick is not just an occasional exercise to bring what you want, it is a way of life. It requires a certain kind of relationship with your Self. This does not preclude any kind of life style or religion, it is entirely separate. It isn't what you do but why and how you do it. Magick demands that you love and respect your Self and that you accept your Power. This is the goal. "Getting what you want" is a small bonus.

Building a magickal relationship with your Self is much like building one with a best friend. You learn all you can about its beliefs and feelings. You help heal it and it helps you. You achieve this through communication and love. You love through learning acceptance. You communicate by learning and listening to the language of the Little Self.

Dreams

The Little Self expresses itself most clearly in dreams. You should keep a regular dream diary. Have a journal handy by the bed. As soon as you wake up in the morning, write down as many details as you can. If you scribble down notes, transcribe them into a clear, coherent text. If you remember no dreams, write this down. You should have an entry for every day that you sleep. It is best to record them in present participle (e.g., "I dream that I am writing in my journal").

Once you have a dream recorded. Consider it and write down your impressions. How does it make you feel? To what does it

pertain? What symbols are there? What does it tell you about yourself and your life? After you have considered these things, you may choose to look up the possible meaning in a dream dictionary. It is best to do this afterward because someone else's interpretation could prejudice your own. The advantage is that many dreams are "contrary." Such dreams actually mean the

opposite of what they seem to on the surface. A dictionary can help jog your awareness. Once you've tried on your own, it's not a bad idea. Remember, though, your impressions are the most significant.

You can make great progress during your dreams as well. The more control you have in your dreams, the more Power you have in your life. Try to develop this control. Remind yourself each time before you go to bed that you will remember your dreams and exercise your will in them. The ideal is called a waking or vivid dream. In this you are consciously aware that you are dreaming and everything, especially color, is very clear. The most important thing to remember in a dream is to defeat everything that attacks you. Attackers represent those things afflicting you during the day. Don't let them beat you in your dreams. If you need help, call for it. When victorious, make the attacker give you a gift. The gift is the benefit that you can gain from any situation. Defeat your dream monsters and you gain power to face your real monsters.

From your dreams you can learn what your Little Self desires and fears. You can also gain powerful symbols for your work. These are all highly personal and it is up to you to divine this information. But, don't try to interpret too much. Much of what you dream is reviewing the events of the day and other items of no great insight. Look at all your dreams and discover which ones hold meaning for you. Don't worry when you don't understand. Your Little Self will keep trying when it has something important to tell you. As long as you keep listening, you will progress.

Diary

You should also keep a daily diary. It too, is a line to your Little Self. Use this to record the events of the day and your thoughts and feelings. These will reflect what is going on inside you. Use it also for introspection. You must do a lot of soul searching to learn about your Little Self, this is most effective

when written.

It is even more important to track the progress of your magickal work. Each time you do a spell or ritual record your goal, your feelings before and after and your methods. Before you get to this point, you should also have explored all your feelings associated with it. Then pay careful attention to all that happens to you (part of the reason for the daily diary). Often, a spell will work and we will not even notice.

Since magick works with what we believe, things come to us in the way we expect or allow. When you do a healing, it will tend to look entirely natural, rather than miraculous. If you do a prosperity spell, receiving a tax refund check the following month could be the universe's response. Keep an eye out for any hint of possible results. Even the weakest indication is very positive. It may not be enough to satisfy, but it means that you are being effective. If you keep working, you will be able to improve until you achieve the result you desire. When you give yourself credit for even the smallest success, you build the relationship between you and your Little Self.
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Pendulums

Another good way of communicating with your Little Self is through pendulum work. You can use any object on a string, but if it holds significance for you, so much the better. Hold your arm steady and think about the pendulum swinging forward and back. It should eventually begin to do so without you *consciously* moving your arm. Next change the movement to left and right by thinking about it. Once you can do this with facility, assign "yes" to one direction and "no" to the other. If you choose forward and back as "yes," alternate thinking the direction and thinking the word. Eventually, even when you start cold, the pendulum will swing forward and back when you think "yes." Repeat with the word "no" for the opposite direction. Now you have a way of talking with your Little Self. You can ask it questions directly.

Eventually, you can even get your Little Self to spell words by holding the pendulum over a semicircle with the alphabet on it. The direction of swing will indicate each letter. Another method is automatic writing. With this you hold a pen and relax and let "it" do the writing. (This may sound like an Ouija board, but it is not. Do not try to use one for this purpose or vice

versa.) Whatever method you use, be careful. Your Little Self wants to please you. It will tend to give you the answer you want. Make sure you want the truth and that your Little Self understands this. Always be friendly, as you would with a child. Praise success and don't berate failure. After all, it is only trying to please. As usual, this requires regular work over time, but eventually you can have such a good understanding that you need no tools. You will simply "know" how your Little Self feels. This is the ideal.

Meditation

Another way to achieve this awareness is through meditation. This is a method of calming the conscious mind. There many physical benefits from the stress reduction alone. It also allows your inner thoughts and feelings to express themselves. All the skills you learn in meditation are very useful in magick. Not only is it a line of communication with the little self, but it teaches you to quiet the conscious mind which is essential in ritual. You would do well take instruction in a meditation technique such as yoga or self-hypnosis.

If you are learning this on your own, observe these rules: Relax your body consciously and completely. You must be in a comfortable, calm environment to do this properly. Starting at your feet, think about each part of your body and let it relax. It may help to tighten the muscles first. Use a cue to tell your mind to relax. This can be something like mentally going down stairs or counting backwards. [Do not use a common cue. For instance, "three, two, one" is something that you might encounter on the radio while driving. This could be dangerous. It would be better to use, "three, three, three, two, two, two, one, one, one." This is less likely to cause a problem. It is dangerously easy to get into a meditative state during automatic tasks like driving. This you must avoid.] Once relaxed, you can use this state to allow subconscious thoughts to float to the surface, or

you can use it in ritual to give a powerful message to your Little Self. This mental state is another key to magick.

You will find that it is very difficult to focus your conscious mind at first. See how long you can hold one word or picture in your head without any other thought. It is probably an astoundingly brief time. Watch commercials to see how many

seconds they show one unchanging scene. This represents the average attention span. This is one of the reasons that magick is so difficult, you must remain focused for the entire ritual. Be aware of you concentration span. While it is short, you should be working short rituals. It is better to have three five-minute rituals than one half-hour ritual if you spend twenty minutes of the latter thinking of other things.

In order to improve your concentration, spend some time each day trying to hold a word or picture as long as possible. Another good exercise is to pick a word and try *not* to think of it for a week. Count how many times you think the word in your head, if you think it again when counting it, count that instance, too. This is very difficult, but eventually you will even be able to hear or see the word without thinking it.

These skills immediately become useful in communicating with your Little Self. You will want to hold positive thoughts, such as "I am a loveable, successful person." You will want to dispel negative thoughts, as when the T.V. tells you, "I was very unpopular until I started using Crealm Toothpaste!" When you are trying to reprogram your Little Self, feel free to use aids such as subliminal tapes. Another good one is colored cards. Place your simple, direct message, such as "I succeed," on a colored card where you will see it each day. Put small pieces of the same color where you will encounter them throughout the day. Each time a bit of card comes in your field of view, your Little Self will notice and remember the message, even when you don't.

Symbolic acts are also very powerful. When you clean out your house and get rid of everything that you don't *need,* you make way for new things to come into your life. This is a good thing to do in concert with a major change in your life, quitting smoking or graduation, for instance. It helps to tell your Little Self that your old life is over and your new one has begun. The more you can eliminate the symbols of your old life, the more you can shape your new life to your liking. Be aware of all that you do, for you can use ordinary acts to give messages to your Little Self. Your morning shower can be a ritual to "wash away" all your stress or yesterday's mistakes. If you do this, however, you must *make* it a ritual. Develop a routine and concentrate on the purpose of the act throughout. This is true of all magickal works.

Once you have begun this work to focus your conscious mind and

reprogram your Little Self for success, then you can begin some small works of magick. You want to start small because most people have difficulty accepting a great success on a deep level. If start with a spell to win one million in the lottery and you are not ready for this, your failure will set you back. If you do prosperity spell and you get a small raise or win $10 in the

lottery, that is a start that you can build on.

One of the better starting goals is manifesting an insignificant object. Manifesting means bringing it into your life. Things tend to manifest in unremarkable ways, so keep a look out. The blue feather is a classic. Set up a ritual in which you concentrate on a blue feather. See it, feel it, smell it, want it, then let it go. Then pay attention for the following week (and keep track in your journal). You may find a blue feather on the side walk. You may notice one for the first time on a billboard that you pass every day. You may see one on T.V. All of these are successes.

It is best to start with insignificant, uncommon (but not rare) objects. An uncommon object gives you a good indication of success. A rare object is a challenge you can work up to. An insignificant object is easier because you do not have interfering desires or fears. You have to be relaxed and confident and let go of your desire as you complete the ritual. You should be able to manifest such an object before you proceed to a greater challenge. It is valuable to repeat this exercise every so often in any case.

Another good spell to start with is a spell to do good spells. That is, you can use magic to help remove blocks and fears. For instance, if you have discovered that you feel unworthy, this will seriously impair your ability to manifest what you want. But, you can use your desire for self worth to empower magickal work toward feeling worthiness. You can also do a spell to support your ability to concentrate on your goal. This is just an extension of all the other methods of getting messages to your Little Self.

When you discover blocks and fears, when thoughts intrude and your mind wanders, or when you find yourself thinking exactly what you're supposed to avoid, don't worry! This happens as you learn to control your will. The idea is not to avoid these

problems, but to *learn* to avoid them. You can't do this by trying to force yourself. There are no instructions on how to do this, only exercises. Just do your stuff and the rest will follow. When problem surfaces, recognize it and go on. Don't try to stop it and don't dwell on it, just continue. You may know that you have "spoiled" a ritual with a stray thought, but complete it anyway-- it's a good exercise. Sometimes you can deal with stray thoughts by *trying* to think about them. Concentrate on these thoughts and let your mind tire of them, then go on with your work.

Work steadily, but not overly hard, on these exercises and make magick a part of your life. Unify your will. Take and prove your Power. Only after you have done this are you ready to do magick. When you feel you are ready, develop the messages and visualization which will be the most powerful for you. Decide how you are going to set up your ritual area and how you will orchestrate your spell. Whatever you feel best with is what will be the most powerful. If you need an idea of how to start, consider the examples that follow.

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SPELLS

Once you have discovered and addressed your blocks, you are ready to do a spell. This is only a little different from what you have already been doing. In a spell you do nothing new, you do it differently. A spell is a ritual, an act carefully planned to have the greatest effect. You must do the planning, for only you know what will be the most effective ritual. Plan carefully and completely. You may want to use a script (it would be best to memorize it). You can ad lib once you're more experienced. At this point, you have enough information to develop more powerful rituals than you are likely to encounter in any book. However, since this is so different from what most of us are used to, here are some samples to give you a starting point. Feel free to use and change these rituals as you please. They are here to give you an idea of how you may want to approach things.

The ritual starts in a special place. It could be out in the woods or in a special room. Ideally, you would never use this place for anything but ritual, but this may be impossible. If in the home, choose a quiet time and unplug the phone. Make sure

that you are not disturbed.

Before the ritual, carefully clean and arrange the area and take a bath or wash your hands. Think about washing away the days thoughts and cares. You are now ritually purified. You should not engage in any mundane activity until after the ritual. Enter your ritual area and knock three times, to mark the beginning. From this point all your thoughts are on the ritual. Don't do anything automatically. No matter how familiar, think about every action and what it means.

Light candles and incense (only if there is no danger of fire!). Imagine the ritual area surrounded in a circle of white light. You may physically trace this circle to reinforce it. (Traditionally, all such movements are clockwise when invoking and counterclockwise when dispelling.) Repeat an act of purification. This is like the bath only more symbolic. You can hold your hand in the incense smoke and touch water from a ritual cup to your forehead, for instance. Next, relax and aum-- that is chant the mantra "ohhmmm" (or whatever works for you) to bring your mind to the proper state of alert relaxation, ready for work.

At this point you will state your will. Tell your Self and the Universe how you choose it to be. This is not merely verbalization, during ritual your word is law. What you say, is. Feel your statement with your entire being, with every sense. Use all the techniques that you have found effective. Then, let the feeling go. It is going out into the universe to do its work. End your expression with a statement like, "According to free will and for the good of all." This helps to avoid problems with karma, as long as you mean it. Do not allow other thoughts to intrude at this point, it is now time to close the ritual.

Imagine removing the white light circle (counterclockwise). Knock three times to end the ritual. Put out the candles, clean

each item and put it carefully away in a special place. The ritual is only finished once you have completed all of these steps. Only then can you resume thinking about what's on the T.V. and how big a jerk your boss it. As a beginner, you should always be prepared to go through this entire procedure before you start. Even in an emergency, you should at least remove the white circle and knock (very quickly, perhaps, but do at least this much when

possible). Nothing in a ritual is mundane, so it must be clearly delineated from your mundane actions. Otherwise you will dilute your spell and give the wrong messages to your Little Self. When ritual is obviously separate, your Little Self will know when to pay close attention.

Once finished, do not talk about your work. Silence is another important key to magick. If you discuss it with anyone else, they cannot help adding their thoughts. This is almost always detrimental. It is fine to work with people, then your energies multiply. But never talk about specific spells that you have done.

Destroying Your Enemies

This is one aspect of magick that attracts many. It is a big mistake! Karma will get you every time. Don't try to rationalize. Though you may be able to put it off, you will not escape karma. In the mundane world, you might justifiably do violence in order to defend yourself or another from physical attack. In magick, this justifies only defense, never attack. Don't imagine yourself to be an agent of karma or a martyr saving others at your own expense. Who ever has done you wrong will get his. It's frustrating to wait and we all want to be there when it happens, but it is never worth trying to make it happen.

When you have any kind of relationship, particularly a magickal one, you develop a karmic tie. You will want to avoid such ties with people you don't like. Even if you get the best of such a person, he will still drag you down. It's difficult to resist when you feel that the person owes you. If you have been swindled and left with no legal recourse, it's tempting to use magick to get your money back. Trying to get even will develop a tie with this person and probably set you up for some bad karma. Don't worry about the money, either. You can get that from anywhere (see "Prosperity"), In seeing this swindler as your only source you give your Power to him. If you are brave, you can demand justice in such a situation. This incurs no karmic debt, but you, too, can expect justice. Not very many people genuinely want this. Most prefer mercy because we have all done plenty of things that we would rather not have to pay for. If you want mercy, you must extend it to others. When you ask for justice, all your debts present themselves. If you survive, great, but it won't be fun. There are much safer ways of dealing with nasty people.

Protection

Psychic attack can be a real problem because it is so prevalent. When you make someone angry, the person is attacking you. Simply directing angry thoughts is a psychic attack. (This
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incurs bad karma, so learn to avoid this yourself!) We all have natural defenses, so these attacks seldom have an effect. But if someone has ability, or if he concentrates a lot of energy, you are likely to suffer. Psychic attack usually comes in through the neck and manifests as a headache. As you become a better magician, you will be more sensitive to the energies around you. You become more vulnerable to psychic attack. You also become better able to defend yourself as long as you remain alert. This work will also help protect you from physical threats. Keep in mind that, though magic may help, you must still act responsibly!

Affirmations: I am now safe and secure. All negative influences are reflected off me into the Earth to be healed. I allow only the positive into my life.

Visualizations: See an egg of white light around you-- because this keeps in negative energy, also see it filled with violet light, which will turn the negative to positive. Another good visualization is three concentric circles around you (or whatever you wish to protect) of white (outside), blue (middle) and pink (inside). Also, you can imagine a mirror at the back of the neck or encasing the whole body, reflecting outward.

Other: Religious symbols are especially good for this work.

Purification

Remember that the things you have in your life are those that you have drawn to you. When someone upsets you, he usually has a lesson to teach you. If you can learn this lesson, you can escape the situation. If you escape without learning your lesson, you'll probably be in a similar situation soon. Sometimes people often make us angry by reflecting a part of our personality that we are unhappy with. Also, the negative vibrations we pick up during our everyday lives attract negative things. The purpose of the ritual bath is to remove such influences. It is also a good idea to do an entire spell for purification. This is not only good to do on

yourself, but also your home and wherever else you spend much personal time.

Affirmations: The white light cleanses me of all negative thoughts and energies. Only positive feelings remain in me. I release all negative vibrations into the Earth to be healed.

Visualizations: See yourself being washed clean by white or violet light from above you (your High Self). Each time you inhale, take in pure white light. When you exhale, release all your negativity. See this negativity go down into the earth to be healed.

Other: Place a piece of rock salt under your tongue. Use incense smoke or water to cleanse yourself. Again, religious symbols are very effective.

Love

You must take love spells very seriously, for they are quite dangerous. Never, never, never do a love spell on an individual. 3289

This is often a great temptation, but don't even risk the possibility of imposing your will on another. The karmic results are severe. Even if you succeeded, you would still lack real love, for you would have to continually renew the spell to keep the person. What you want, among other things, is someone to help express your love for yourself. As you will often hear, you must love yourself first. This isn't a problem, for you already love yourself-- that is the main reason you are alive. The problem is when you block that love. Eliminating these blocks is the Soul's goal. But don't despair, you needn't actually remove them to draw love to you. Just beginning the work can attract that special someone who will help.

Affirmations: I am a perfect manifestation of love and I draw love to me. I now allow love to come into my life. I feel and express perfect love and draw other loving people into my life.

Visualizations: Picture yourself as a magnet, feeling and drawing love. Imagine yourself bathed in green or pink or orange light, depending on your goals. Pink is for filial love (agape) and for that of a lover. Orange is for the sexual aspect (spleen chakrum). Green is for both (heart chakrum). But the distinctions

are somewhat blurred, for love is a combination of all of these.

Other: Friday is the day of Venus and the waxing to full Moon is a time of increase, so these are good times for ritual. The ubiquitous heart symbol can be useful.

Prosperity

Money is not all there is to prosperity. What do you want the money for? What kind of life do you want to live? What do you want to have? Keep these goals in mind. You may get them instead of the money.

As you work though your blocks to prosperity, you will probably find that one of the biggest is guilt. Our society functions under the assumption that a person can only gain at the expense of others. Don't try to get money by taking it from others through force or fraud, magickally or otherwise. That is giving your Power away. In the magickal paradigm, you create. When you understand this, there is no greed because you can have whatever you desire and without taking from others. It is not money that is a root of evil, but the love of money. It doesn't matter how much you get, but how you get it. When you do a prosperity spell, it should be a joyful expression of the infinite supply available to you. If you are begging or hopping to be rescued, you have more background work to do.

Another aspect to remember is that money, like all other kinds of energy, flows. In order to get it, you have to spend it. There must be an outflux for there to be an influx. This is not an excuse to be irresponsible! It is easy for the flow to be too much in either direction (especially out!). Don't be miserly or wasteful, remember the flow. Use each bill you pay to remind you that you've drawn the money to pay it and that more money will come to take its place.

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Affirmations: I allow prosperity to manifest itself in my life in great abundance. I draw from the infinite source all the money I need and more. In my life, I now express the infinite supply of wealth around me.

Visualizations: Imagine yourself bathed in green light (heart chakrum). This is a situation where visualization works

particularly well, because it's a tangible object. You can even use a picture or model of the new home or car you want.

Other: Good times for a prosperity ritual are Thursday, the day for increase, and during the waxing Moon. The $ (or approriate regional symbol) has a great deal of power-- consider using it.

Health & Self Improvement

Your body is the most direct expression of your Little Self. It is one of the most accessible, yet challenging things to change. If you can find and address the root causes of health problems, like heat disease, it is often relatively easy to do something about them. But self image problems can be very difficult because of the way our society approaches the subject.

Over weight is a good example of a self image problem. Madison Avenue bombards us with an ideal of beauty. It is almost impossible to escape. If you are over weight and unhappy about it for other than health reasons, you are probably a victim of this. It is dangerously easy to make self love or approval contingent upon losing weight. Until you've lost it, you may feel undeserving and thus fail. You may succeed, only to have old habits or new crises can throw you back into old eating habits. You have made no fundamental change, so the cycle reinforces itself. So many different problems manifest this way.

You will certainly want to deal with eating habits and exercise, but this is often insufficient. People have different metabolic rates and different body types. Do not make liking yourself contingent upon your having a different body type! If you dislike your body, you dislike your Little Self. You must love yourself unconditionally. This is the same transcendent spirit expressed in wedding vows: for better or worse, richer or poorer, in sickness and in health. Love yourself not regardless of how you look, but because of how you look. Wanting to improve doesn't mean that you must dislike yourself as you are. If you were given $900, you wouldn't despise it because it wasn't $1000. Rejoice in your Little Self's expression of being alive. Until you do, this lesson will hang over your head. Ironically, you are most able to change your looks when it matters to you least.

Remember to be responsible. Always get good health care. When trying to lose weight, follow a sane plan under a doctor's care. But in addition, work to love yourself unconditionally. Strive

constantly to fight the messages from the media and those around you. You are a loving, loveable person and your looks reflect this. Make yourself aware of that. When you succeed, you may eventually look like your ideal, but even if you don't, you will see the beauty in yourself. You will be more able to defend yourself from those small minds unhappy enough to attack you for

not conforming to their ideal. You will also draw those who can see your beauty. As an extreme example, anorexics always feel that they are too fat. They cannot lose more weight, for that would kill them. The answer lies with truly seeing themselves.

Any time your goal is self improvement, the principle is the same. In order to better yourself, you must first realize that you are loveable, now and always. Never try to better yourself to become loveable-- it doesn't work. The goal of magick is to heal those things you do not like in yourself, not destroy them. You better yourself by first bettering your self image. You change your behavior by healing the hurts that cause you to do harmful things. Recognize that all unhappy things are in response to pain. Your Little Self can hurt you, much as a favorite pet may bite you because it is in pain. Do not feel anger or misery but love and healing.

Affirmations: I love myself completely as I am now. I surrender to love. I know that I am a loving and loveable person. I heal all hurts. I now express perfect health in my life. I bring complete health into my life. My body is now a beautiful, healthy expression of my Self.

Visualizations: Imagine yourself so close to the sun that you can see nothing else. Visualize the area you want to heal bathed in blue-green light. Listen to or imagine the note F#. Concentrate on the heart and throat chakra (green and blue, respectively). The root chakrum (red) is another good focus for physical well being. When healing someone not present, put a photo next to a candle. Put the name of the subject on the candle and use this to focus your concentration.

Other: Rituals to increase energy and health are most effective during the waxing moon and at high noon. Rituals for eliminating disease or losing weight are best done during the waning moon. The five pointed star (symbol of Man) might be a good symbol (if you do not have any negative associations with it).

Good Luck!

At this point you are on your own. It takes forty days to make or break a habit, so you should concentrate on daily exercise for at least this long. Magick is not a quick, easy way of getting what you want. It is a long, hard road. Though it's quite possible to have instant success, visible results can take months. Real rewards can take years. But we all must travel this road some time. Be cautious of those promising an easier path. Though it may appear slow, magick is one of the fastest ways of taking your Power. The difficulty lies not in feats of physical or mental prowess, but in steady diligence. Do not try too hard, or you will not last long. If you are not happy with the way your life is going now and you desire to take your power, then commit to the life changes which magick demands. If your commitment is genuine, then everything will fall into place over time. Above all, be patient.

Best of luck and stay on the path.

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"HOW TO USE MAGICK with a Straight Face"
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HHHH

listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficultto lose ones hand for ones beliefsbut, Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid

legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital Tthe kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's truths and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.

However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a knowing that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true

to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk

religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social

fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.
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Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan

groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be bannedbetter that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn't just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn't wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of themand the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru rule that we do not kneel to the Gods

during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our ancestors were great collectors of gold goodies, they didn't lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good Ring Giver.

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek

after that which we desire. In this imperfect world there are no free lunches or easy accomplishmentsespecially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never
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have been written. We must be willing to continue in the hard work of making our religion strongnot just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.
HHHH

I cast the circle thus! With water, ancient and old; with the
life blood of the world! I consecrate this space! So mote it be!

Priest: circling deosil with censor.
I cast the circle thus! With fire and air, clean and hot!
I consecrate this space! So mote it be!

Priest: And ever it was thus!

All: So mote it be!

Calling of the quarters:

Priestess: Ancient one of elemental Air! I call and summon thee by name!
Raphael of the wide ranging air! Sylph of the endless skies! We bid you come! Stand in our presence and guard this circle cast.
So mote it be!

All: So mote it be!

Priest: Ancient one of elemental Earth! I call and summon thee by name!
Oriel of the fertile plain! Gnome of forests deep! We bid you come! Stand in our presence and guard this circle cast!
So mote it be!

All: So mote it be!

Priestess: Ancient one of elemental Fire! I call and summon thee by name!
Michael of flickering flame! Salamander of scorching fire! We bid you come!
Stand in our presence and guard this circle cast! So mote it be!

All: So mote it be!

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Priest: Ancient one of elemental Water! I call and summon thee by name!
Gabriel of oceans and streams! Undine of pools and ponds!
We bid you come! Stand in our presence and guard our circle cast!
So mote it be!

All: So mote it be!

Priest stands in the east, Priestess stands in the west.
Together with outstretched arms begin chant A U M !

All: So mote it be!

Priestess: And ever it was thus! From the beginnings of the world, air and earth, fire and water weaved together with spirit and love!

All CHANT

We all come from the Goddess
And to her we shall return.
Like a drop of rain,
Flowing to the ocean.***

Isis, Astarte, Diana,Hecate,
Demeter, Kali, Inanna **

Priest: Dark Mother!! Crone of time!! We ask your presence and your blessing! All things to you must go, though darkness and death are your domain, you promise peace and rest! Thy gift is life! Yours is the hand that turns the wheel and cuts the thread. Be with us this magickal night! Give each of us your wisdom and bless our rite! So mote it be!

All: So mote it be!

Priest and Priestess circle while chanting:

Hecate, Hecate of visage dower,
Dark Mother, Dark Mother come in power.
Hecate, Hecate of visage dower,
Dark Mother, Dark Mother crone of time.

While Priest and Priestess chant, everyone else can chant also if the mood strikes.

Each person will take a sheet of parchment paper and write down that which they have outgrown and want removed. They will keep the paper with them until later when this petition will be burned and tossed into cauldron.

Priest and Priestess:

And ever it was thus!

Priest: As God

Priestess: To Goddess

Together:
So woman to man
From the beginnings of the universe
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The energies joined and co-mingled
whereby we are sustained and carry on.

Priestess takes chalice:

Dark Lady, Mother of night, we thank you for your presence and wisdom. (pouring liquid into libation bowl) as the fruit of the vine was plucked and pressed, it came to know the touch of death and thereby we are sustained and carry on!

Priest takes cakes:
Likewise as the grain of the field ripened and fell beneath the

scythe it came to know the touch of death, whereby we are

sustained and carry on!

While cakes and wine are passed around all will chant:

Hine matov umanayim
Shevet akim gom yokad
(Happy are they that dwell
together as brother and sister)

Priestess: And ever it was thus!

All: Blessed be!

Priestess stand in the west with cauldron in front of her.

Priest kneels and silently draws down . While still kneeling
Priest says:
Dark Lady of the waning moon!
We thank you for your presence

and your blessing, and in silence we turn within
and willingly offer
to thy realm that which is old and outdated,
that which no longer has life and no longer grows.
We offer to thy Blade that which
we no longer need.
(Priest stands and lights cauldron)

Priestess draws invoking earth pentegram in front of Priest saying:
Of the Mother darksome and divine
Mine the scourge, and mine the kiss;
The five-point star of love and bliss -
Here I charge you, with this sign.

Priest: Here ye the words of the Dark Lady; we who of old was called among men Hecate, Persephone, Kali, and many other names.

Priestess: Worship me as the Crone! Tender of the unbroken cycle of death
and rebirth. I am the wheel, the shadow of the Moon.
I rule the tides of women and men and give release
and renewal to weary souls.
3302

Though the darkness of death is my domain,
the joy of birth is my gift.

Everyone in turn ignites their petition off the cauldron and tosses it into the cauldron.

Priestess embraces each person as they go by.

Priestess: And ever it was thus! That which falls to the hand of the crone finds regeneration and new life!

All circle and CHANT:
She changes everything she touches and
everything she touches changes!

Priestess: Grandmother! Blessed thou be! Depart to thy realms . Thank you for the lessons learned this dark night! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Air! Thank you for your vigil here!
Leave with us a renewed mind as clear as air! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Earth! Thank you for your vigil here!
Leave with us steadiness and patience! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Fire! Thank you for your vigil here!
Leave with us swiftness and action, a flaming soul to always do what is right! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Water! Thank you for your vigil here!
As you depart leave with us the fluidity of water that we may have compassion for our fellows as well as our selves!
Blessed be!

All: Blessed be!

Priestess: Let all ears hear! The circle is open but remains unbroken!
Brothers and sisters, we are children of the Lord and Lady!
May they always dance within our hearts.
Merry did we meet, merry do we part, merry we meet again!

All: Merry did we meet, merry do we part, merry we meet again!
Blessed be!

Prayers to Brighid

These are some prayers to Brighid that I adapted from prayers to the Irish Saint Brigid. Comments are welcome.
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"KINDLING THE FIRE"

This morning, as I kindle the flame upon my hearth, I pray that the flame of Brighid may burn in my soul, and the souls of all I meet today.

I pray that no envy and malice, no hatred or fear, may smother the

flame.

I pray that indifference and apathy, comtempt and pride, may not pour like cold water on the flame.

Instead, may the spark of Brighid light the love in my soul, that it may burn brightly through the day.

And may I warm those that are lonely, whose hearts are cold and lifeless, so that all may know the comfort of Brighid's love.

"COVERING THE FIRE"

Brighid, preserve the fire, as You preserve us all.

Brighid, may its warmth remain in our midst, as You are always among us.

Brighid, may it rise to life in the morning, as You raise us to life.
HHHH

incense stick may be used instead).

Consecrate Water and Salt in the usual way.

Consecrate the water in the bowl in the same manner, but do not add Salt; place this bowl in the center of the room.

Take the consecrated Water, elevate it to North, and say,

> "In the name of (Goddess) and (God)
> I banish with Water and Earth."

Sprinkle the Water lightly widdershins around the perimeter of the room.

Bless the incense, then elevate the censer (or incense stick) to North, and say,

> "In the name of (Goddess) and (God)
> I banish with Fire and Air."

Cense the perimeter of the room widdershins.

Take the Candle and cast a Banishing Earth Pentagram at North. (Draw the Pentagram with the censer or incense stick, starting from the bottom left point up to the top point, and so forth.) As you cast the Pentagram say,

> "With this Sign I banish ye, foul shades of the (Quarter)!
> Let this home be freed of your baneful influences!"

Then go widdershins around the perimeter of the room, casting a Banishing Pentagram at each Quarter beginning at the West and ending back at North, repeating the above at each Quarter. (Do not repeat it again at North.)

Now turn and face the center of the room, where the bowl of water sits.
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With your hands, draw any negative energy or vibrations remaining, and cast them into the water in the bowl by flicking or snapping your fingers at it. Repeat this action until you are satisfied the room is cleansed. Do not touch the water in the bowl, as it is being filled with the negative forces you are eliminating.

Move the consecrated Water, the Salt, the Incense, the Candle, and

the bowl of water (being careful not to spill it) into each room in your home and repeat this ritual.

After banishing every room in the home (including bathroom, closets, pantry, etc.) you have finished. Empty the large bowl of water into running water (a sink or toilet will do). Wash the bowl thoroughly with cold water, scrubbing with some of the consecrated Salt.

Sealing Ritual:

Take all the Elemental substances used in the Banishing Ritual (Salt, consecrated Water, wax drippings from the Candle, and ashes from the Incense) and mix them into a paste.

Using your forefinger, use the mixture to draw an Invoking Fire Pentagram at each opening leading outside the home (the doors and the windows - and even the water pipes, if you should feel the need) while concentrating on the Intention of protecting your home from outside influences. (Draw the Pentagram from the top point to the bottom right, and so forth. Form the Star so that it is point up, or point out, as appropriate.) You may make two Stars at each opening if you wish - one on the sill or threshold, and the other on the door or window itself.

Remember that Intent is the key to success in this, as in all magickal operations; going through the motions without Will brings no results.

The Center Point (Celtic)

By: Airmid

The methods that I use involve putting oneself in the center of the Three Realms, constructed as a triskele. The first is a movement meditation that I call "The Center Point." It involves both movement and a breathing pattern used to time the movement. Breathing is, ideally, timed to the heartbeat. Three each beat is one count. Breathing pattern is to inhale for 3, hold for 1, exhale for 3, hold for 1.

Movement is slow, rhythmic and deliberate. Each movement has its own meaning.

Start standing erect, arms relaxed at your sides.

Close your eyes and relax. Clear your mind, concentrating on your breathing, and listening to your heart beat. Breathe in and out in the

3-1-3-1 pattern three times as you allow yourself to relax.

As you breathe in the fourth time, raise your hands from your sides and cover your heart with your palms, one over the other -- you are at the center of the world.

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Exhale, moving smoothly to one knee, placing your palms on the ground in front of you -- you stand firmly upon the Land.

Inhale as you rise to your feet. As you stand, move your hands behind you as far back as you can comfortably reach at waist or hip height. Your hands should be cupped as though you are holding liquid.

Breathe out, moving your hands in an arc around you until they meet in front of you at about the level of your navel -- the Sea always surrounds you.

Breathing in, move your hands back to your sides, holding them slightly away from your hips with your palms flat, facing forward and your fingers spread open.

Exhale as you raise your arms above you in a smooth curve over your head until the tips of your thumbs and index fingers touch --the Sky spreads itself above you.

Inhale again, lowering your hands in front of you until they are once again cupped over your heart -- you are at the center of the Three Realms.

CANDLE BLESSING

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Coven of New Gwynedd

Blessings be upon thee, O creature of light! Thrice blessed little herb! Herb o' grease, with thy waxen stem and thy blossom of flame! Thou art more potent against spells and terrors and the invisible menace than fennel or dittany or rue. Hail! antidote to the dealy nightshade! Blossoming in the darkness, thy virtues are heartsease and quiet sleep. Sick people bless thee, and women in travail, and people with haunted minds, and all children.

Blessed Be,
Gwydion

The Coven

By: Julia Phillips

Greetings All!

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition :)

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world. 3307

Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilisation? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders, and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a

background which was disrupted; i.e., did not provide a safe family environment during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and advice to those seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine the these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may

at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a

coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

Group Ethics Rules: Opening Suggestions!

By: Raven

Too often I had seen the Craft used as a personal power-trip, or with a disregard for the effects on others. This time it happened in my home.

I introduced two guests, acquaintances of mine, to each other. One was interested in learning about the Craft; the other offered to teach him. The would-be teacher went on about his skills, describing the would-be student's aura and psychic shields; leaned back in his chair, said, "I really shouldn't do this, I really shouldn't" -- then leaned forward and, with no warning or other preliminary, SLICED the student's shields "open" (as he said), leaving the student feeling naked and exposed.

To prove a point, I suppose, but what point I can't guess.

I was outraged. Guests in my home are not to be abused -- by anyone. Even to a complete materialist, it would be clear that the student had had his personal space invaded, his emotional consolation removed, with no informed consent involved, and with no feeling of other protection.

I already knew the would-be teacher himself was taught by people of no great concern for ethics. His was chiefly a fault of poor training, added to which he had never stopped to think that "occult" dealings with people might involve the same ethical issues as "mundane" dealings.

One of the several outcomes of that event was that I wrote the following guidelines for those two specific people, and suggested (NOT ordered) that they adopt these -- if they did still decide to work together.
After that, well, several other people did express an interest.

Note! This was written as a PROPOSAL; no-one has enacted it as a LAW.
The hope is for it to be used by, and among, those who like the ideas.
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(Really, all it does is put the concept of "Harm ye none" in practice.)

RULES OF THE CIRCLE

THE RULES OF INFORMED CONSENT:

1. Tell everyone participating what to expect, before the circle is closed or anything else begins.
2. Give everyone participating the chance to say NO and to withdraw, before the circle is closed or anything else begins -- and then respect that decision.
3. Be open, honest, and fair: spring no surprises, trip no traps; NEVER use what you learn or do in circle to manipulate or compel any other person, or diminish anyone's dignity and free will.

THE RULES OF PRIVACY:

4. Encourage people not to wander in and out of any session between its beginning and ending, or cross the circle while it is closed.
5. Protect every session from interruption by (or intrusion on) any outsiders -- by closed or locked doors, a fence, or some other clear marking outside the circle.
6. While proceedings may not be secret, they ARE always private; keep silent about who and what you see or hear in circle, unless you have each other participant's specific consent.

THE RULES OF SHIELDING:

7. ALWAYS, ALWAYS close the circle and raise your wards before beginning, or continuing after a break.
8. ALWAYS, ALWAYS dismiss your wards and open the circle after ending, or to allow passage across the circle.
9. Conduct yourself with mutual respect and due courtesy, without malice or ill will toward anyone, or else ask that the circle be opened and that you be dismissed from the session.

COVENANT

THE TEACHER PROMISES THE STUDENT:

1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. I will not hide from you my limits or gaps in knowledge; if I just don't know, I'll tell you so.
5. I will explain, to the best of my ability, not only what to do and how, but also why.
6. I will not push you beyond your ability or willingness to proceed.
7. I realize that I may be tempted to become dominating, a "leader" -- and I will do my best to resist this temptation.
8. Because I received from others without payment, I will give to you without payment.
9. As I can, I will learn from you in turn.

THE STUDENT PROMISES THE TEACHER:

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1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. If I have questions about what you show me, I will ask you.
5. If I fail to understand anything, I will mention it.
6. If I feel unready to proceed, I will tell you.
7. I realize that I may be tempted to become dependent, a "follower" -- and I will do my best to resist this temptation.
8. Because I receive from you without payment, I will give to others without payment.
9. As I can, I will teach you in turn.

A CIRCLE IS NOT A LINE: IT HAS NO BEGINNING AND NO END.
A CIRCLE IS NOT A PYRAMID: IT HAS NO TOP AND NO BOTTOM.
A CIRCLE IS NOT AN ASTERISK: IT IS NOT RUN FROM JUST ONE POINT.
HHHH

The "archaically worded" construction "An it harm none, do what ye will," rendered into modern English is literally, "if it doesn't harm anyone, do what you want."

Many modern Wiccans "reverse" the construction, however, taking the first part and putting it after the second to read: "Do what ye will an it harm none," or in modern English "Do what you want if it doesn't harm anyone."

Many people give the word "an" or "if" a value of "so long as" - which is acceptable substitution, because it doesn't alter the meaning of the Rede itself. However they then proceed to read "so long as" as "only if," and that is *completely different*, because the Rede has ceased to be a "wise counsel" [anyone checked the meaning of "rede" in the dictionary lately?] and become an injunction: prohibitive commandment, rather than permissive advice.

In other words, the original archaic construction actually says "if it is not going to hurt anyone, it is ok to do" - this is *not* the same as "if it hurts anyone it is *not* ok to do."

What is the significance of the change? A larger one than you might see, at first glance.

The "actual construction Rede," or AC Rede, says it is ok to do something that won't harm anyone, but it *does not say anything* about those things which do cause harm, except to set an ethical standard of harmlessness as the criteria to judge by.

The "modern reconstruction Rede" or MR Rede, explicitly says that any and all actions that cause harm are forbidden.

The two constructions do *not* mean the same thing at all. And it should be obvious that this has implications on our thinking, and discussions of the possibility of "obeying" the Rede.

Most of you will have heard or read, as I have, people saying the Rede is something to strive to live by, even though mundane reality makes it very difficult, if not impossible, to do so to the letter. *This is only true of the MR Rede, not the AC Rede!* As examples, they cite situations such as self-defense; *this violates the MR Rede*. Period. But it does *not* violate the AC Rede. Period.

Earlier, I stated that the AC Rede does not rule on actions that do

cause harm - and this is true. It only rules on those actions which do not, by saying that they are acceptable. This is relevant to "victimless crimes" for example - civil "crimes" may in fact be "ethical," by the judgment of the AC Rede.

What the AC Rede *does* do, in terms of actions that cause harm, is state an ethical value by which an individual must judge the results of her/his actions before acting. In other words, by stating that a
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harmless action is ethical, the AC Rede sets harmlessness as the criteria for evaluation. Acting to prevent greater harm - but in the process causing lesser harm - may then be ethical, if there is no harmless, or more harmless, method of preventing that greater harm - because *not* acting to prevent harm is to *cause* it, by an act of *omission* rather than *commission*.

In short the difference between the AC Rede, and the MR Rede, is that the AC Rede is a perfectly-obeyable ethical standard, but the MR Rede is not, as so many people have pointed out. Do we take as our ethical standard a "counsel" which *can* be obeyed, or one which *necessitates rationalizing in some instances*? Which is truer to the Wicca, and to the *real* Rede?

"rede: n. [Middle English rede < Old English raed < base of raedan, to interpret] [archaic] 1. counsel; advice 2. a plan; scheme 3. a story; tale 4. an interpretation"
(from Webster's New World Dictionary)

Part II: "Do good, an it be safe..." (from the Ordains)
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The MR Rede is the most common interpretation in Wicca today; so much so, that not only do many Wiccans not realize there's a difference in the two constructions, but they *deny* it when it is pointed out to them, holding firmly to the MR Rede as what the original has always meant.

At first the change of language was only an attempt to bring the language up from archaic, to modern English; but in doing so - especially with the public relations campaign, to convince people that Wiccans are "not black magick/not devil worship/not evil nasty curse-casters" the "harmlessness" aspect of the Rede was stressed, over the personal responsibility aspect. And in essence Wiccans became the victims of

their own PR campaign.

An additional result is the injunction that one may never work magick for others, even to heal, without their knowledge and consent. Of course, we are allowed by this injunction to ask "Can I pray for you?" as a means of obtaining the consent. From "a love spell aimed at one particular person is unethical because it violates their will only to serve our lust" we've moved to an extreme: to the prohibitive injunction against ever doing any magick for another without permission, since it violates their free will. Does anyone *really* believe the Gods will judge them ill, for attempting to heal someone?

What of the case of an unconscious accident victim and family unavailable to ask - are we forbidden to work? No, of course we're not - but we *do* have to accept the karmic consequences of such acts. Do you really think that a neurotic who uses an illness as a crutch wouldn't be better healed of that neurosis as well as the illness? Of course that may call up some karma if the person isn't strong enough to give up that crutch yet. Once again the real criteria is *personal responsibility* and consideration of the consequences of one's actions *before* one acts rather than the "thou shalt not" prohibitive commandment.

There is however another reason for the "prohibitive form" of these

redes - one which has some validity. The teacher bears a karmic responsibility for the student. There was a group whose teaching was, "No magick may be done for another, even to heal, without their consent; any exceptions may be decided only by the High Priestess and the High Priest." The point of this is that a student is not yet experienced enough, not yet wise enough (since wisdom is the harvest we reap of our experience and knowledge), to have that kind of decision, and the resulting karmic burden, left to rest fully upon her/his shoulders - hence, some teachers and some Trads do not allow neophytes to have responsibility for that kind of decision-making.

It is far better, however, to teach a student the essential importance of personal responsibility, the need to look ahead for possible consequences before they act, than to lay "thou shalt not's" upon them despite Wicca's insistance that we have none.

I received a comment about the last sentence in part I, paragraph 3, that said "Ack! Welcome to the One Wiccan Commandment! Any 'thou shalt nots' lurking around?" Food for thought, my fellow Wiccans! Food for thought!

HHHH

I am the fleet deer in the forest, I am the beach which receives the waves, I am the sun which warms the earth. I am the Lord of the Spiral Dance of Life, Death and Rebirth, the gentle reaper, the Winter stag and the Spring fawn. All things are of me, for I am of the Goddess, opposite, yet not opposing. I bring birth forth from the womb that is a tomb, for I am the seed which fertilizes. I am abundant Life, for I am the grain that grows and I am death, the harvest in the Fall. And I am rebirth after darkness, for I am the seed that springs forth anew.

I am fertility, the spreader of Life, and I am the Lord of Death, which adds value to life.

I am the Guardian of the gate between Life and Death. I am King of the Underworld, where no living being may venture, but I am also the King of Rebirth, turning the tomb into a womb.

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I bring love and strength, peace and passion, hope and joy, for I am the gentle lover in the night.

All that I am comes from the Great Mother, the Divine Star Goddess, who is Mother of us all.

****

Feel free to use this one as is, or to adapt it in whatever way feels right to you.

Blessed Be!

-- PattiMom --
The Crazy Lady in the Wheelchair

(Pattimom and Ariadne wrote this one)
If you like it, snag it and use it. :-)
Blessed Be!
Siobhan

HHHH

For a Few Myths More
by Aries

"...Aries shows us how modern images (albeit set in 19th century America)..." Julia, Web of Wyrd No. 7.

For me, that "albeit" sounded like a gauntlet being slapped down. Can we show the presence of myth in films other than Westerns? We don't plan to go on in great detail, but we suspect that what we're trying to get across is the suggestion that maybe "The Mythic" is not the stories or rituals, but the substrate out of which our tales and trials grow.

When we talk about myths we are really referring to ancienct stories, and not every ancient tale grew out of "The Mythic". More than enough were for entertainment, propaganda, satire or pornography _ to see everything that is old as also being venerable is to fall into the Confuscian Heresy. In much the same way our modern literature/film culture produces works serving as varying purposes as moral tales, epic adventures, pulp and hardcore porn, but also produces work that grows direct from "The Mythic".

In the rubric of science, "The Mythic" can be seen as being non-local; it stands outside of space-time, being here, there and everywhere; now, then, and everywhen. Our tales do not grow out of the ancient tales/myths, but draw afresh from the same wells as they did (do/will?).

In the printed media a good many SF novels are based on the inner/underground journey; all that Phillip K Dick and Edmund Cooper wrote seemed based on this theme, in the same way "Metropolis" is of the "descent" type story. One of the great advantages of film is the way it can make the sensations of the "descent" seem "real"; possibly by a species of autohypnosis into a state that Robert Anton Wilson refers to as virtual reality in his book, Cosmic Trigger 2. For us other examples of the descent theme are Orson Welles' films; Touch of Evil and The Trial (based on Kafka's book), giving a long shot of the journey.

The classic "Casablanca" we suggest is the story of the "descent" from a viewpoint inside the underworld itself. That Casablanca is the place of death is always suggested by the comment that Rick makes to Elsa when she says that Victor Lazlo will die in Casablanca; "What of it? I'm going to die in Casablanca. It's a good place for it." Full of refugees (lost souls). Rick exists in his own emotional limbo awaiting the descent of his own Inanna to set him free.

"Apocalypse Now" and the Conrad novel it is based on, "Heart of

Darkness", gives a great example of the same story set at both ends of the century; the parallel of the inner and outer journey, especially as Conrad went through his inner journey whilst writing the book, and Francis Ford Copolla and crew went through theirs while making the film. I would strongly suggest that "The Mythic" emerges into our lives first and formost; through tales we make sense of the patterns, and warn those who follow on from us.

Another great advantage of film is its ability to show us inside the underworld in such a way that we may lose track of where the boundaries lay, and become uncertain of what is real and what is illusion. If the previous films can be seen as "descent" themes, the following, we suggest, can be called "Chapel Perilous" themes. In "The Maltese Falcon"
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we have the characters chasing the elusive bird, crossing and double-crossing each other, unconcerned by anything but possession of the miraculous object, which we discover at the very end is nothing but; "The stuff that dreams are made of".

With "The House of Games" _ Mamet's six year-old cult movie _ we enter the image of the labyrinthe, a subterranean night world of confidence tricksters, who lead a lady psychiatrist along until she, and us (the viewer) have problems distinguishing between what is real and what isn't, until it all becomes part of the game.

That is the nature of "Chapel Perilous", its existence can be denied, we can believe we're somewhere else (watching a movie?), but all the time we're trapped in it, unable to discern what is really going on.
Another cult movie that gives a beautiful experience of Chapel Perilous is Orson Welles' film "F for Fake", except this time we are the targets of the con. A documentary film about two fakers, itself really a clever montage of existing film clips put together to give the impression of a series of interviews. At some point the film moves into the realm of total fantasy, and the beauty of it is that we don't notice _ that is the Chapel Perilous experience. From here it is logical to move onto the ascent, or what could be called the "Promethean" theme. The film "Frankenstein" is the classic promethean film, but is full of timid, anti-Luciferan morality; i.e. to steal the "fire" from the gods instantly incurrs punishment; as a myth, that is no longer useful to us.

All of the above examples are tales based in the twentieth century. For a promethean theme we feel we should be looking forward; "2001 A Space Odyssey" is wonderfully symbolic in that it is based in the first year of the next millenium. There are four stages in the film: the first is

"The Dawn of Man", taking place in prehistoric Earth, where "the slab" appears _ the promeathean gift, but what is the gift? fire? tool use? weapon use? the ability to kill? We would suggest that it is the gift of imagination; the apre man looks at the bone and "sees" a weapon; he has the ability to manipulate images in his mind.

In the film the image cuts instantly to a space craft on its way to the Moon. This journey between the worlds we feel signifies that we have entered mythic space. In the next stage of the film, "The Moon", we meet "the slab" again, where it dispenses its next gift, the awareness of something beyond. In Qabbalistic terms we have moved from Malkuth to Yesod; the following stage of the film, "Journey to Jupiter", has us ascending the sephiroth to Chesed.

On the approach to Jupiter, Dave has to disconnect the higher functions of the computer, Hal. We would suggest this can represent a distrust of reason; a return to child-like ways, or a stepping away from the constraints of language. As Hal closes down, it is language that deteriorates; i.e. it is language that constructs the world we perceive. So to go into the infinite beyond, to take the Next Step, we have to go beyond language, hence all the descriptions of mystical experiences end up sounding like gibberish.

For the final stage of the film, "Jupiter and beyond to Infinity", we have the leap across the Abyss to the Supernals; Chokmah, Binah, Kether. Because language fails us at this point, Kubrick relies solely on the visual image; the sequence seems baffling, but we wonder if he is trying to explain something that is also suggested by Ken Wilber in his book,
3317

"The Atman Project"; i.e., we evolve by changing how we translate the incoming information of our senses. We go from looking through to looking at each developmental stage. For most of us, we construct the world by looking through a semantic framework or grid; when we transcend this stage, we will be able to look at our semantic structure. Likewise in the film, Dave sees the next stage from outside and then becomes it: the outsider, the astronaut, the urbane man, the old man on the death bed, and finally rebirth as the Star Child. Or as Crowley puts it in "Magick" when describing the grade of Adeptus (Exemptus); "Completes in perfection all these matters. He then either (a) becomes a Brother of the Left Hand Path or, (b) is stripped of all his attainments and of himself as well, even his Holy Guardian Angel, and becomes a Babe of the Abyss, who having transcended the Reason, does nothing but grow in the womb of its mother."

So we contend that "The Mythic" is everywhere, everywhen, and despite our cultural estrangement from myths, "The Mythic" still emerges through our media in many guises, which includes, but is not exclusive to, Western movies.
HHHH

As the Gods and the Old Ones are witness
With those of us present now,
I now proclaim you man and wife1
Thus are thy hands fasted...
The Two are now One,
This work is done
And joy is yet begun!

There is also a portion for the rings using a wand that was left out of ours but is normally placed immediately after the vows and is as follows...

The rings are placed upon the wand before the ritual and the wand upon the altar. (This is written for bot Priest and Priestess present)

The priest picks up the wand and holds one end before him in his right hand, the priestess likewise holds the other end in her left hand.

Place your right hands
3319

Over this wand...
And your rings...
His hand over hers.

Above you are the stars
Below you are the stones
As time passes, remember...
e a star should your love burn brightly,
Like the earth should your love be firm.
Be free in giving of affection and of warmth.
Have no fear, and let not the ways or words
Of the unenlightened give you unease.
For the Gods are with you,
Now and always!

The rings are exchanged during the vows.

Handfasting (Celtic)

This is a copy of a Celtic handfasting I found in the book _Finn Mac Cool_ by Morgan Llywelyn.

Bride and Groom repeat the following together:

You cannot possess me for I belong to myself. But while we both wish it, I give you that which is mine to give. You cannot command me for I am a free person. But I shall serve you in those ways you require and the honeycomb will taste sweeter coming from my hand. I pledge to you that yours will be the name I cry aloud in the night, and the eyes into which I smile in the morning. I pledge to you the first bite from my meat and the first drink from my cup. I pledge to you my living and my dying, each equally in your care. I shall be a shield for your back, and you for mine. I shall not slander you, nor you me. I shall honor you above all others, and when we quarrel, we shall do so in private and tell no strangers our grievances. This is my wedding vow to you. This is the marriage of equals.

The Priest or Priestess says:
These promises you make by the sun and the moon, by fire and water, by day and night, by land and sea. With these vows you swear, by the God and Goddess, to be full partners, each to the other. If one drops the load, the other will pick it up. If one is a discredit to the other, his own honor will be forfeit, generation upon generation, until he repairs that which was damaged and finds that which was lost. Should you fail to keep the oath you pledge today, the elements themselves will reach out and destroy you.

Hope you Enjoyed it. Brought to you by BeyondWeird.com

Sacred Texts: The Internet Book of Shadows

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Start Reading New Articles

This is a large (+9Mb) collection of articles related to Neo-Paganism which can be found archived at a number of FTP sites (for instance, here). This is a collection of posts to bulletin boards from the late eighties to the mid nineties, essentially predating the modern Internet. According to a recent communication, the original editor of this archive was Durwydd mac Tara at PODS net. We acknowledge Durwydd's hard work to preserve this archive. For ease of access, we have converted this archive to HTML using a C program. There are a number of technical difficulties with this collection including runtogetherwords in many places, problems with the table of contents and huge inconsistencies in pagination; due to the volume of this material we have left these intact for now.

We have taken the liberty of removing about twenty-five articles which were too far 'off topic', posted elsewhere at this site, or had serious copyright issues. Three articles have been removed at the request of the authors. Other than the omitted articles we have made no attempt to alter any of the content.

Practically all of the files below are copyrighted but redistributable for non-commercial

purposes. Consult each file for particulars.

NOTE: As most of these postings were archived many years ago, we have no way to contact the authors of any of these documents. Therefore we can't arrange copyright clearances for any of these pieces or give you the email addresses of the authors. Some of the may have a web presence and you may be able to find them by searching for them through search engines, but because of time limitations we can't directly assist you in this process.

Updates and News

We welcome new submissions for the Internet Book of Shadows from the Neopagan community. You can write us at postmaster@sacred-texts.com if you have new material you want to contribute to this page. Mention 'IBOS Submission' in the subject line (so we don't get it confused with other correspondence). Note that we don't post everything we receive, only articles similar to the ones below. Sacred-texts reserves the right to do minor reformatting on submitted articles. Please send only HTML or preformatted text files (no PDFs, Word or WordPerfect files, etc.). The less work it is to incorporate your article, the better the chance it will be posted. *Attach* your file to the mail message so that it arrives without being reformatted by mail readers. We do not post copyrighted material (that is, anything written by you) unless you are the copyright owner and include a release such as

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Reynir H. Stefánsson has graciously volunteered to help mark up the BOS files. This will greatly aid in their readability. So far about 60 have been re-formatted thanks to Reynir.

The Laws by J. Random Folksinger
How to power a magic spell by Black Cat
What is Magick by David Rankine
Ethics and Etiquette by Morgaine
Becoming a Witch by Morgaine
Self Dedication Explained by David Rankine and Sorita
A Self Dedication Ritual by David Rankine and Sorita
How to find a Coven or Group by David Rankine and Sorita

The Internet Book of Shadows

Cleansing (Rowan Moonstone)

Second Degree Initiation (Gary Dumbauld)
Pagan Ritual for Basic Use
A Circle For Catharsis (Judy Harrow)
Opening (ending) The Circle
Consecration Of Chalice, Athame Or Other Tool
Samhain Ritual For Small Circle (L. A. Hussey)
NROOGD SAMHAIN - 1987 (l.a. Hussey)
The Origins Of Halloween (Rowan Moonstone)
Firestar Beltaine 1986
An Eclectic Circle Ceremony (Durwydd)
A Mabon Outline (anon.)
A Midsummer Celebration (Mike Nichols)
Ceremony Of Initiation (Brad Hicks)
Invocations to Frigg, Baldur, Freyja, Freyr, Brigit, Herne and Thorr
An Issian Circle Casting (Matrika)
Circles, why use them? (Mel White)
Handfasting (Wedding)
Initiation Into The Coven, Outdoor Version
Neo-Pagan Ritual (Brad Hicks)
A Celebration of May Day (Mike Nichols)
Midwinter Night's Eve: Yule (Mike Nichols)
Winter Solstice Or Yule (Starhawk)
Yule in Britain (Tana)
Witches Lesser Banishing Ritual Of The Pentagram (Paul Hume)
On the Lesser Banishing Ritual of the Pentagram (Tim Maroney)
Mystical Pentagram
Basic Spell Construction
Tool Blessing Ritual
Dedication Of Altar And Athame (Durwydd)
Beltane: Its History and Modern Celebration in Wicca in America
Casting The Circle
Technology And The Craft
Wiccan Tool List Master (Seastrider)
All Hallows Eve (Mike Nichols)
Samhain (United Wiccan Church)
Samhain Notes (Farrar)
O.T.O. Samhain Ritual
Two Witches A Modern Craft Fairy-Tale (Mike Nichols)

Wicca from My Point of View (Lady Phoenix)
Witchcraft: The Old Religion Q&A (Dr. Leo Martello)
Wicca, Wicca, Who's Got the Wicca? (Hurn, RMPJ)
Binding A Spell (Farrar & Farrar)
Saxon Wicca Rites (Raymond Buckland)
Wiccan Shamanism (Selena Fox)
Healing Myth (Nihasa)
Candlemas: The Light Returns (Mike Nichols)
Lady Day: The Vernal Equinox (Mike Nichols)
Lammas: The First Harvest (Mike Nichols)
Harvest Home (Mike Nichols)
The Death Of Llew, A Seasonal Interpretation (Mike Nichols)
Spring Equinox Ceremony (Farrar and Farrar)
Smudging: How To Do It -- How Not To Do It (Michelle Haas)
An Introduction to Traditional Wicca (K.A.M.)
Principles of Wiccan Beliefs (American Council of Witches, 1974)
The Wiccan Way (Lady Beckett)
The Charge of the Goddess (D. Valiente)
Satanism vs. Wicca (Diane Vera)
Women vs. Men (Michele Haas)
WHAT IS D.A.W.N.? (Denver Area Wiccan Network)
Glossary Of Terms Commonly Used In Wicca
Ritual For The Healing And Preservation Of Rainforests
What Are Runes (Lokrien)
Models of Magick
The Eight Paths and Other Wiccan Miscellany (Carrie McMasters)
Balance of the God and Goddess (Adrienne)
Where do we go from here?
Wiccan Path (Madoc)
Sex and Magick (Fra. Apfelmann)
The Riddle Of The Trickster
Notes on Kabbalah (Colin Low)
Footprints in the Chamber - Towards a Quantum Qabbala
The Dark Night of the Soul
Weaving Webs
Supradimensionality Part I (I.O.T.)
Celtic Craft Reading List (Rowan Moonstone)
The Covenant of the Goddess

Covenant of the Goddess Pledge
Basic Principles Of The Craft (American Council of Witches)
In Grandmother's Lap (RMPJ)
Exegesis On The Wiccan Rede (Judy Harrow)
Witches Creed (Doreen Valiente)
What is Wicca? (Texas Pamphlet)
A Little Less Misunderstanding (J. Brad Hicks)
NeoPagism (Eric S. Raymond)
What is Wicca? (Amber K.)
Re-Thinking The Watchtowers (Mike Nichols)
First Degree, What is it?
Church of All Worlds
What is Shamanism? (Michelle Haas)
Etymology of "Wicca"
Nature Spirit Magick (Larry Cornett)
Mycenaen Mysteries (J. Teller)
Open Circle Ethics (Brandy Williams)
Shamanic Lifeways Fellowship (Michelle Haas)
Pantacle, The (Gary Dumbauld)
Chaos Magic (Mark Chao)
Magickal History (Fra.: Apfelman)
Power Animals (RMPJ)
Crystals, their care and feeding (Matrika)
Ethics and Magick (Warren Stott)
Candle Magic
Cauldrons (Elemental)
Irish Myth Concordance (Mike Nichols)
CELTIC NUMEROLOGY (Mike Nichols)
Bare Bones 3rd Degree (Humor)
Beltane Ritual (Seastrider)
Landmarks of the Craft
Magickal Ethics (Judy Harrow)
Mind Control Techniques (Dick Sutphen)
A Neo-Pagan Filmography (Mike Nichols)
Candlemas (Gwydion)
Opening the Circle
Circle Casting (Avaloian)
Coven Leadership

Blood Sacrifice (Althea Whitebirch)
Ancient Art, The
Ethics and Love Magick (Mike Nichols)
Drawing Down the Moon
Crone Energies (Grey Cat)
Elemental Correspondences
Autarchic Creed
Psychic Attack
Ethics or Etiquette
Dream-News
Dream Life
Dream Problem Solving
Dreams Precognition
Dream Bibliography
Festivals
Fool
Psychic Self-Defense
Divination (RMPJ)
Divination (Bibliography)
Exorcism
EcoMagick
Fundamentals of Human Ecology
The Postures of Ecstasy
Creation Story
Comparison of Wicca and Christianity
Degrees within Covens
Full Deck Tarot Spread
Banes, Bindings, and Mirrors (Judy Harrow, Hugh Read)
Harvest Thoughts (Gary Dumbauld)
Heyokah (RMPJ)
Full Moon Ritual (Seastrider)
Goodwife (Story by L.A. Hussey)
Great Rite, The (Symbolic)
Heal The Earth (a meditation)
Healing (one method)
Homeblessing (Selena Fox)
Imbolc (Solitary Ritual)
Hypnosis 101

Taleisin's thoughts
Magick Vs. Prayer (Salgamma)
Dying God (Ammond ShadowCraft)
Golden Dawn (Calif.)
Golden Dawn Training (outline)
Gnosticism
Kali and Modern Physics
Hidden Codes in the Torah
K.A.M.
Keltria (The Henge of)
Ishtar
Five Fold Kiss
Ritual Bath (Sewna Silvara)
Tea Ritual (Sewna Silvara, Triskelion)
Scorpio Dragon (Sewna Silvara)
Descent of The Goddess (Sewna Silvara)
Craft Ethics (J. Crowley)
Computer Blessing (Zahai Stewart)
Charge of the Phone Goddess (Magenta Griffith)
Manhood Rituals (RMPJ)
Coven Offices
Odinism, What is it?
Strings On The Winds (Bardic Fiction)
Circle Purification for Asthmatics
Astral Projection (Monroe Technique)
History (Weyland Smith)
History of Witch Craft
Magick, Physics, & Probability (Hurn)
Magickal Definitions (RMPJ)
Magick Course Outline (Amber K.)
Magickal Laws (after P.E.I. Bonewits)
Mayan Deities (777 Supplement)
Mayday Celebration (Mike Nichols)
Necromancy (reprint)
Quantum Magick (Larry Cornett)
Personal effects of Ritual (Nihasa)
Heretic's Corner (RMPJ)
Open Letter to A New Witch

Maychants (4) (Tanscribed by SeaStrider)
Magickal Stones & Gems
Modern Pagaism, Q&A
A Booklist of Pagan/Magickal Titles
Talespinner's Neopagan Reading List
Witchcraft (Annotated bibliography)
Charge of The Horned God, The
Shamanic Binding (Gaffer Maccluiunn)
Spitual Emergence or Emergency (Paul Seymour)
Monotheism vs. Polytheism (Dan Holdgriewe)
Modern Pagan Persecution (Jonathan Hutchins)
Magick Christians (Alfgar Maharg)
Polarity and Single Sex Covens (Marios)
Evolution of Wiccan Ritual (Paul Hume)
Basic Beliefs of WICCA (C.O.G.)
"Condensed" Definition of Wicca (Lady Phoenix)
Origins of the Mandan (Madoc)
Burning Times, The (Marios)
Fortune, The (RMPJ)
Lucid Dreaming (Omni Magazine)
Check List for A Well Working Group (Earthrite BBS)
Basic Love Spell
Amazing (Pagan?) Grace
Elements, A Hermetic Summoning (Marios)
Learning Process
High Technology Meets The Ancient Wisdom
Helpful Hints (Humor)
Channeling (Jast)
Elemental Correspondences (from Starhawk)
Candle Colors
Scents and Oils
"Landmarks" (D.C.W.)
Modern Paganism: Questions & Answers (C.O.G. Salt Lake City)
Standing Stones Book Of Shadows (Scott Cunninham)
Consciousness & Politics (Carol Moore)
Mothers Day Message
Memory & Perception, a new Model (Paul Seymour)
Some Magical Musical Selections

Chants w/ASCII Notation (L.A.Hussey)
Lilith (BBS Conversation)
Wiccan Information Network
Runic Thorn Ritual (Faunus)
Solitary Moon Rite, Issian (Ellen Cannon Reed)
Quilting and "Craft" (J.M. Cortese)
Sophia and Gnosticism (Terry J. McCombs)
Beltane (The White Bard)
Samhain (The White Bard)
Celtic Bibliography (Annotated, by Eryn Darkstar)
Candlemas (The White Bard)
Salem Anniversary Ritual (Sandy & Diug Kopf)
Elven (Modern Mythic Prose by Par Garou)
Craft Laws (by Lady Sheba)
New Laws (Lady Galadriel, Grove of The Unicorn)
The New Book Of Law, A Commentary (J. Random Folksinger)
Aporrheton 5 (Judy Harrow?)
The Abbreviated Laws (including Comment by J.R.F.)
The Law (Humor)
Karma, The Three-Fold Law (Paul Seymour)
Exegesis on The Wiccan Rede (Judy Harrow)
JOAN on the Witch Laws
Commentary by L.A. Hussey
Craft Ethics Response (M.K.H)
Broken Heart Spell (Healing)
Statement of Principles and Ethics (Lifeway Shamanic Fellowship)
Dragon, The Last (story by Gerald Decampo)
Circle Casting
On the Number 451 (Ordo Argentum Astrum)
Chaos Magick vs. Thelema
Notes On The Historical Egregore in Magick (I.O.T.)
Nemesis Conjuration (I.O.T.)
Ideology (I.O.T.)
Thunder, Perfect Mind (Tony Ianotti)
Treatise On Mind (The Tigress)
Magickal Training Course (Phil Hansford)
Chaos-sphere
I.O.T. History (The Beginnings)

Chaoism and Chaos Magick (Pete Carroll)
"Dark Night of the Soul"
Liber OZMA (Tim Maroney)
Sigil Magick (I.O.T.)
Drugs and Religion -- Snakebite Trips? (Loren Petrich)
Wishing Well (I.O.T.)
Hymns To The Star Goddess (O.T.O.)
Mind, A Treatise on The (The Tigress)
Dragon Trad and the Holy Grail (C.J. Mandrake)
Ritual of the Blessed Motherboard (Discordian Humor)
Prosperity Spell [Famtrad] (Rowan Moonstone)
"Quarter Calls"
Safe Travel Spell (Rowan Moonstone)
Wiccan Rede, The (J. Taylor, S.O.T.E.G.)
Wicanning Ritual (Earthworld Circle)
Washington Post Article (1991)
The 12 Steps and Shamanism (Matrika, P.A.N.)
Divine Circle Scam
Wiccan Rede (Poetic)
Blessing Prayer (Traditional Gardnerian "Dryghten Prayer")
Meditation Techniques, Basic (Bill Witt)
When Magic Doesn't Work (Magical Blend Magazine)
MONISM (Durwydd Mac Tara)
Bardic Wedding (RowanHart Circle)
"Weasel Wicca" (Humor fm. Green Egg)
Rabbit (John Lone Wolf)
Literary Roots of Wicca (Diane Vera)
Satanism 101 (Diaane Vera)
Satanism Defined (Delohine)
Wiccan Rede (Poetic, WCC)
Orphic Invocations of God & Goddess (Phaedra)
EAST
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Wiccan History (BTW, Julia Phillips)
What is Wicca (Durwydd Mac Tara)
wiccan Monism (Durwydd MacTara)

AIR - A Meditation (Charis)
Setian Symbolism (T.O.S.)
Perscution, Ancient & Modern (Julia Phillips)
Wheel of The Year (Julia Phillips/Matthew Sandow)
Wheel Visualization (Julia Phillips and Rufus Harrington)
Coven at Pooh Corner (D. Wadsworth)
Wicca and The Art of Motorcycle Maintenance (D. Wadsworth)
Greek and Roman Deities (Thomas Palmer)
Against The Witch Hunters (R. Culain)
Charging Crystals (Ian Kesser)
Tarot Divination (Tuppence)
Dangers of "Magical Thinking" in Magick (Nihasa)
Satanism as Media Hype (News Article)
Why I don't Believe the "Survivors" (R. Moonsone)
Twenty-Two Commandments for the New Age (A. Waldrum)
Risk Assessment for The Craft Community (Weyland Smith)
Peyote & The Supreme Court (News Articles)
Channeling for Fun and Prophet (F.J. McGovern)
Bibliography of Magic in Sci-Df (M. Griffith)
Modified Assyrian Protection Spell (With Commentary)
Rosicrucianism (J. Phillips)
Vernal Equinox Ritual from OZ (Julia Phillips)
Beltane Ritual 1987 (Coven of The Serpents Eye)
Candlemas Ritual 1987 (Coven of The Serpents Eye)
Imbolg '92 (Julia Phillips)
Samhain Ritual 1986 (Coven of The Serpents Eye)
Yule Ritual 1984 (Julia Phillips)
"Legitimacy" in the Craft (Khaled Q.)
Descent of The Goddess (G.B.G.)
Descent of The Goddess (Starhawk)
A True History of Witchcraft (Allen Greenfield)
Crossroads
Witches Rede of Chivalry (Ed Fitch & Janine Renee)
Autonomatrix Manifesto
Aethyr, On the Nature of (Anthra Andromda)
Dangers of Deity? (a Conversation)
Eight Magicks (Pete Carroll)
Dedication Ritual (Khaled Quicksilver)

Witches Creed (Doreen Valiente)
Samhain Chant (Doreen Valiente)
Horn Song (Hugh Read)
Pan To Artemis (Hugh Read)
ALOHA! Serge King (Hugh Read)
Burning Times (L.A. Hussey)
Chance (Hugh Read)
To Greyshield, With Love ("Phoenix")
Pagan Awakening (Jeff Bordeaux)
A Call To Lord And Lady (Jeff Bordeaux)
Seeking The Sign To Dragonheim (Jeff Bordeax)
To The Dragons Reborn (Jeff Bordeaux)
Earthdream (Jeff Bordeux)
Elf (Marcus)
LYRA (Hugh Read)
The Goddess is Alive (Unknown)
Hunter's Warning (Jeff Bordeaux)
The Moon Pool (unknown)
Jewel (Shadow Hawk)
The Coming of Lugh (Iarwin)
Night Wind (Shadow Hawk)
A Tree Song (Kipling)
The Cloud Sculptors (Jeff Bordeaux)
A Dreaming Desire (Jeff Bordeaux)
To The Bonfires (Jeff Bordeaux)
Amphitrite (Sourdough Jackson)
Heaven is A Resting Place (Sourdough Jackson)
Prayer Drive (Sourdough Jackson)
ELEGY: James Douglas Morrison (Sourdough Jackson)
Another One For Jim Morrison (Sourdough Jackson)
Beneath The Full Moon (Sourdough Jackson)
Computer Blessing (Zahai Stuart)
Quarters Chant (Damon)
The River (Hugh Read)
Snow (Steve Earl)
The Shaman's Call (Shadow Hawk)
Storm (Shadow Hawk)
A Victim of Ideologies (Jeff Bordeaux)

Shadowhawk (Marcus)
Magical Reveries (Hugh M. Read)
When Saturn Ruled Aquarius
Scarabeus (unknown)
Minerva (Unknown)
Love Is The Law (Unknown)
May Eve (Doreen Valiente)
Invocation of the Horned God (Doreen Valiente)
Invocation of the Moon Goddess (Doreen Valiente)
The Spell of the Cord (Doreen Valiente)
Coven Spell (Doreen Valiente)
Invocation (Doreen Valiente)
The Pentagran (Similodon)
BLOOD (Similodon)
Pandemonium (Sonia Brock)
New Words and Old (Kihe Blackeagle)
Spring/Summer Poem (Shadowhawk)
A Healing Spell (unknown)
Banishing The Circle (Devin Storm)
The Fool (Stormy Gael)
Hymn to Artemis (Frater U.' D.')
Today The Moon is There (Hugh Read)
The Witches Ballad
Inquisition
Two Ritual Prayers (Anahita Gula)
Rainbows (Jennifer Holding)
Elements (r.m.p.j.)
Battle Hymn of the Eristocracy (Filk)
The Prettiest One (Filk)
The Lady's Brothel (filk)
Cauldron Chant (Ammond Shadowcraft)
Celtic Circle Dance (Joe Bethancourt)
Descent of The Goddess (D. Mac Tara)
Charge of the God, The (Kyri Comyn)
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Charge of the Horned God [Rhyming] (V. West)
Charge of the Goddess [Rhyming] (Kalioppe)
Second Ritual for Bast

Beltane Ritual (Lynna Landstreet, W.C.C.)
Yule Carols (Green Egg, Yule '92)
Lammas Ritual , "The Corn Play" (Julia Phillips)
Food For Thought (Some notes for Coven Leaders)
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Dion Fortune & Gardnerian Wicca (C.S. Clifton in W.o.W.)
Temples, Covens, & Groves - Oh My! (Khaled Q.)
Feminine Current in the G.D. (Peregrine, in WoW)
Warriorship (Swein Runestaff W.o.W.)
Glenn Innes Standing Stones

Beyond Reason (Aries, W.o.W.)
Pagan Unity Ritual (W.o.W. #5)
Blessing my New Home
Bowhunter's Prayer to Dianna (Kalioppe)
Spirituality
Creation Mystery, Part II
Discoveries
Song (Vivienne West)
Pagan Churches (Julia Phillips)
Searching (Carol Neist, W.O.W. #8)
Leave it Out, Leviticus (Aries, W.O.W. #8)
Being The Green Book Of Song
Wiccan Rede, The
Witch's Ballad, The
King Henry (Child #32)
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Celtic Circle Dance
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Burning Times/Chant
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Stand Up, Stand Up For Odin
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False Knight Upon The Road, The (Child #3)
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Real Old Time Religion, That
High Holiday Song, The
Labeling Wiccans (Lucie)
Judeopagan Menopause Ritual (Randronoth)
Asatru Blot (Lewis Stead)
Celtic Deities/Origins (Lorax)
Walking With My Friends (Masochistic Maiden)
Firefawn (Masochistic Maiden)
A Dragon Tale (Kalioppe)
The Goddess Movement (Denver Post)
Funeral Rites (Oz Caliburn)
To Wiccen Or Not To Wiccen..... (article by Vivienne West)
Tools, etc. (Phoenix Whitebirch)
Solitary Neophyte Ritual (C.M.)
Lady's Prayer, The
GAEA Hypothesis (Green Egg)
A Greek System of Chakras
GREEK LBRP
The Farmer And The Goddess - A Modern Story Of Rebirth (Kalioppe)
Keeper of Wisdom, The (Kalioppe)
Imbolg Ritual (Kalioppe)
Samhain Ritual (Kalioppe)
Neo-Pagan Theology (Cyprian)
Pagan Musings (Tony Kelly, Selene Community, Wales,1970)
The Story of The Pit
The Jesus Story
Sybillyne Tradition of Wicca
UEA '93 Main Ritual (Rowan Moonstone)
Covenant of the Goddess, History (Michael Thorn)
A Christian Speaks (J.C. Taylor)
Kill A Tree (Humorous Song)
Lord of The Ants ("filk" by Karl Lembke
Circles (song, "Anon")
Great Rite (Vivienne West)
Ishtar, Inanna, & Ancient Astrology (Valkyrie)
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J. Random Folksinger writes:

I had reason to search the Web under my pseudonym, J. Random Folksinger, and found a couple of my works included in your Book of Shadows Index. While it is nice to see my writings still in circulation, my Commentaries on the Abbreviated Laws (included in the Abbreviated Laws file) and the Book of the New Law (free-standing) are among my more negative works.

I am much prouder of my modern-English version of the Old Laws of the Craft, which is mainly different from the other versions because you can understand the language. I made no deletions and extremely few additions to the original texts, and compared over 10 different versions as well as various exigeses which were lovingly sent me by Judy Harrow.

I would very much like to have this added to your files, and have attached a copy for your perusal and/or addition. This is in DOS Text format, feel free to convert it to HTML if needed.

In Service to the Goddess,

Moss Bliss
aka J.Random Folksinger and Harry Smothers (many filk references)

The Laws

YOUR HIGH PRIESTESS

In the Magic Circle, the words, commands and wishes of the High Priestess are Law. She is the earthly representative of our gracious Goddess. She is to be obeyed and respected in all things. She is our Lady and, above all others, a Queen in the highest sense of the word. All female coveners will curtsy and say "Blessed Be" when they come before Her, and all male coveners will

bend their knee and kiss Her on the right cheek and say "Blessed Be".

YOUR HIGH PRIEST

In the Magic Circle, the High Priest is the earthly representative of the Great God. He commands the respect due a Magus, Lord Counselor and father.

THE LAWS

THE LAWS WERE MADE FOR THE WITCHES TO ADVISE THEM IN THEIR TROUBLES. DO NOT CHANGE THEM LIGHTLY.

1. The Witches should worship the Gods as is their due, and obey their will. For the worship of the Gods is good for the Witches even as the worship of the Witches is good for the Gods: For the Gods love all their Witches.
2. As a man loves a woman more by learning more of her wants and desires, so should the Witches love the Gods by the learning (mastering) of them.
3. It is necessary that the Magic Circle, which is the Temple of the Gods in these times, be cast and purified such that it may be a fitting place for the Gods; and the Witches should be properly prepared and purified to enter into the presence of the Gods.
4. With love and worship in their hearts the Witches shall raise power from their bodies (and the elements around them), and they shall offer this power to the Gods so that the Gods may help their Witches.
5. The High Priestess shall rule her coven as the representative of the Goddess, and the High Priest shall support her as the representative of the God. The High Priestess will choose any member of the coven to be her High Priest, if he has sufficient standing in the coven. As the God Himself kissed our Lady's feet, gave Her the five-fold salute, and offered Her His power because of Her youth and beauty, Her sweetness and kindness, Her wisdom and justice, Her humility, gentleness and generosity, and shared His power with Her, so therefore the High Priestess should always be aware that all power comes from Him; it is only lent, to be used wisely and justly.
6. The greatest virtue of a High Priestess shall be recognition that youth is necessary to the representative of the Goddess. She will, therefore, gracefully retire in favor of a younger covener should the coven so decide in council. The true High Priestess should realize that gracefully surrendering the pride of place is one of the greatest virtues, and that thereby she will return to that pride of place in another life with even greater power and beauty.
7. In the Old Days, when there were many Witches, we were free and worshipped freely in the greatest temples; but in these times, we must celebrate our sacred mysteries in secret. Therefore, none but the Witches are to see our mysteries; no coven shall know the location of any other coven or who its members are, except the High Priest, the High Priestess and the Messenger; and that there shall be no communication among the covens, except by the Messenger of the Gods or the Summoner. Only if it is safe may the covens meet in some

safe place for the Great Festivals; and while there, none shall give their true names or any information about their coven or its members. This law is made for this reason: No-one can tell our enemies what they do not themselves know.

8. It is ordained that no-one shall tell any person not in the Craft who other Witches are, or give them names or addresses, or in any way tell anything that can betray a Witch to their face. Nor may anyone tell where the covendom or covenstead is, where any meetings are held or any other information about the coven unless directed to do so by the coven in council.
9. If anyone breaks these laws, even under torture, may the Curse of the God and the Goddess be upon them, so that they may not be reborn upon the Earth (but shall live forever in the Hell of the Christians).
10. Let each High Priest and High Priestess govern their coven with justice and love, with the help and advice of the other and of the elders of the coven, always heeding the advice of the Messenger of the Gods if he should arrive. They will heed all the suggestions of their coveners and strive to settle any differences among them.
11. It is recognized that there will always be people who will try to make everybody agree with their ideas: these people are not necessarily bad -- they often have good ideas and these ideas should be discussed in council. But if they will not come to agree with their other coveners or if they say "I will not work with this High Priestess", then the elders will have them leave. It should be suggested that they might join another coven, or if they are of sufficient standing, they may be encouraged to found their own coven. For it is better this way, to avoid strife among the family of Witches.
12. When using geographic boundaries, whenever anyone of Third Degree lives more than a league from the covenstead (or are about to), any of these may found a new coven; indeed, any Witch living within the covenstead who wishes to form a new coven will inform the elders of this intention and immediately move to a new dwelling beyond the boundaries of known covensteads. Members of any coven may choose to join the new coven when it is formed, but they must totally avoid their old coven if they choose this course. The elders of the old and new covens should meet in peace and love to determine the boundaries of the covens. Any Witch living outside of any two covens may choose to join either coven, but never both. All may meet for the Great Festivals if the elders agree, so long as they meet in peace and love. Let the elders confer as to the use of this law when it is not directly applicable. Always be aware that the splitting of a coven breeds bad feelings (energy vortices?); this law was made chiefly for this reason. And may happier times come!
13. If you would keep a Book (whether it is called a Black Book, Book of Shadows, Book of Light, or whatever), write it in your own hand. Let your brothers and sisters in the Craft copy as they will from your book in their hand, but never let your Book out of your hands and never keep the writing of another. Every Witch should keep and guard their own writings, that none may be discovered through their Book being found in another's possession.
14. Destroy your Book whenever danger threatens, and commit as many as possible of these Laws to memory. Destroy the writings of a deceased Witch if they did not have time to do

so themselves. If any of their writings are found, it is clear proof against both the writer and the holder, for our enemies firmly believe that "one may not be a Witch alone": their family and all who are known to be friends may be suspected as Witches. Be responsible with your writings and you will protect all who love you.

15. If your Book is found on you, it is clear proof against you along unless you tell our enemies what you know. You may be taken and tortured, but keep all thoughts of the Craft from your mind. If the torture is too much to bear, tell them, "I cannot bear this torture. I will confess. What do you want me to say?" If they try to make you talk about the Craft, do not; but if they try to make you speak of absurd things, such as flying through the air, consorting with the Christian devil, sacrificing children or eating men's flesh, say, "I held an evil dream; I was beside myself; I was crazed," or words to that effect, to obtain relief from the torture. Not all magistrates are bad -- if there is any semblance of an excuse, they may show mercy. If you have confessed to anything, deny it afterwards: say that you babbled under torture, or that you don't remember what you said. If you are condemned, do not be afraid, for the Craft is powerful and your escape will be aided if you stand fast. If you go steadfast to the flames, be certain that drugs will reach you and you will feel nothing of the pain. You will only go to death and what lies beyond -- the ecstasy of the God and the Goddess. If you betray anything, however, there is no hope for you in this life or that which is to come.
16. To avoid being discovered, choose your working tools to be ordinary items which you would have around the house. Make your Pentacles out of wax so that you can break and melt them at once. Do not keep a sword unless its presence would alarm no-one. Have no signs or names visible on anything. Write the signs in ink or water immediately before consecrating the tool and wash them off immediately after. Do not engrave anything, for this will only help you be discovered. Keep your athame and kerfan (working knife) among your kitchen knives, and let the colors of the hilts determine the one from the other and from the other knives. Always remember that we are the Hidden Children of the Goddess. Never do anything to disgrace the Craft or Her -- never boast, never threaten, and never say that you wish ill of anyone.
17. It is not forbidden to say, "There is Witchcraft in the land", for the Christians say so themselves and have made it heresy not to believe so; but always say, "I know nothing of it here, though it may be elsewhere." If any person speaks about the Craft outside of the Circle, say, "Don't speak of such things -- it frightens me. It is bad luck to talk about such things." Say this for this reason: the Christians have their spies everywhere. These spies have been known to talk as if they were drawn to the Craft and as if they would want to come to our meetings, and they say such things as, "My fathers and forefathers worshipped the Old Ones, and my mother; I would like to worship in this way myself." To all of these, tell them that you do not know what they are talking about, and that you wish they would stop. But to others, say, "It's silly to talk about Witches flying around in the air; they would have to be lighter than feathers or thistle-down. Besides, everyone knows that Witches are all bleary-eyed old hags; what fun could they possibly have at their meetings, and why should I want to participate? And besides, you know we were taught in school that there are no such things as Witches." Always make fun of the subject, that we

may worship in peace when the persecution ends: let us all work for that happy time. May the blessing of the God and the Goddess be upon all who keep this law.

18. If any in the Craft holds any property, let all Witches guard it and keep it clear and good for the use of the Craft. It is the further responsibility of all Witches to guard Craft funds wisely.
19. If any Witch offers a well-made item, it is proper to pay them for it according to the value of the work; this is not taking money for the Craft, but payment for honest work -- even the Christians believe that "the labourer is worth his hire". Still, if any Witch works willingly for the good of the Craft and will not accept payment, this shall be to their greater honor.
20. It is known that a coven may be bound together by sexual ties, and that this is often not desirable. When it is found that this is not desirable, the coven should be made up of loving couples, and there may also be single coveners. In such cases, it is required that the search for new love be undertaken outside the coven except when two single coveners find love with each other; otherwise, it will often cause division in the coven. For while all acts of love and pleasure are indeed the rituals of our beloved Goddess, She is not inclined to favor acts which divide Her covens and scatter Her Witches unnecessarily.
21. If there should arise quarrels or disputes among the Witches, the High Priestess or High Priest shall immediately convene the elders and inquire into the problem. The elders shall hear each side separately, and then both together. Their decision should be just, not siding with one side until the matter is determined, recognizing that there are people who cannot work under others, and others who cannot make wise decisions. To those who must always be in charge, the possible solutions for them are to void the coven altogether, find another coven for them, or for them to found a new coven (taking with them all who will go). To those who cannot rule wisely, the solution is that those who cannot bear the rule will leave the coven. No one can truly worship the Gods when personal conflicts among the coveners are not resolved; all who cause strife in the coven must be told, "Go away from us, for the Craft must ever survive."
22. In the Old Days, we could use the Art against anyone who treated the Witches badly; but in these times, we must not do so. Our enemies have invented a burning pit of everlasting fire into which their God throws everyone who does not worship Him, except for those few who buy their penance from His priests (for their God always seems to be in need of money). Even as our Gods need our aid to make fertility for people and crops, so it is that the God of the Christians is always needing men to find and destroy us. Their priests tell them that any man who is helped by us will be damned to their Hell forever, to the point that men are mad with the terror of it. But the priests also make them believe that they may escape this Hell if they give up Witches to be tortured, so that these men are always thinking, "If I catch only one Witch, I will escape the fiery pit." For this reason we have our hiding places, and when no Witches are found, the searchers will say, "There aren't any Witches, or at least not in this area." But as soon as one of our oppressors dies or even catches a cold, the cry will go up that it is "Witches' work", and the hunt will be on again. And while they may kill ten Christians for every Witch, they will not care, for they are countless millions while we are few indeed.

23. THEREFORE, IT IS ORDAINED that none shall use the Art in any way to harm anyone or even wish them ill. However much they may injure us, HARM NONE, and may the Christians forget that we exist.
24. These laws are ordained to help us in our difficulties. No person, no matter how large the injury or injustice they incur, may use the Art in any way to do evil or harm anyone. But they may use the Art, after great consultation with the elders and fellow coveners, to keep the Christians and their tools from harming anyone -- but only to constrain them. To this end, some day men will say "That man says he is a mighty persecutor of Witches, but all we ever see him torture are old women -- we cannot see that they have hurt anyone, and if they are all such powerful Witches, why has he not been harmed?" They will see him as the evil person he is, regardless of his professed beliefs. We know that too many people have died because someone had a grudge against them, or were persecuted because another wanted their wealth or because they were too poor to bribe the witch-hunters. And many have died only for being old women -- so many that most men now seem to believe that only old women are Witches. This is to our advantage, for it turns many suspicious eyes away from us; but we mourn deeply for the old women. Still, in England and Scotland, it has been hundreds of years since a Witch "died the death"; be vigilant, for the misuse of our power might begin the persecutions again. Never break this law, no matter how much you are tempted. Never consent to the breaking of this law: even a High Priestess who merely consents to the breaking of this law must be deposed immediately, for it is the blood of all the Witches that she endangers. DO ONLY GOOD, and then only when it is safe to do anything at all.
25. Never accept money for the use of the Art, for money always smudges the receiver. Christians take money for the use of their arts, and they sell pot-metal charms, pardons and potions to men so that they may escape from their sins. Do not act like these; as long as you refuse to take money, you will be free from the temptation to use the Art for evil causes. All may use the Art for their own advantage or for the advantage of the Craft, but you must always be certain that no-one will be harmed by its use. Let the coven debate the use of the Art at length, and only when all are satisfied that none will be harmed by its use will the use be allowed. Remember that if you cannot achieve your means in one fashion, your aim may still be reached through another -- always harming none.
26. If anyone in the Craft needs a house or land and there is no one willing to sell to them, you may use the Art to incline an owner's mind to be willing to sell, provided that the spell does not harm the owner or the property and that the full value is paid without haggling. Never bargain or cheapen anything while living by the Art.
27. The most important of laws: Do nothing that will endanger anyone in the Craft or which will bring them into conflict with the law of the land or any of our persecutors. In this regard, it is NEVER permissible, in any dispute involving the Craft, to invoke any laws other than those of the Craft, nor may any tribunals be held other than one consisting of the High Priestess, the High Priest, and the elders.
28. The coven is to keep two books on herbalism. One of these will list the names and uses of all herbs which are cures for ills or are otherwise good for humans, and all may have access to this book to learn these things. But keep a separate book with the names of all

poisonous herbs and those used in dark spells, letting only the elders and other trusted Witches know of these secrets or even of this book's existence.

29. Remember that the Art is the secret of the Gods and may only be used in earnest -- never for show, or pride, or personal glory. The Christians may taunt you saying, "You have no power: Perform some magic for us, and then we may believe." Do not listen to them, for the Art is holy and is to be used only in need.
30. It has always been the way of men and women that they should seek after love, and while no one should be reproved for this, it may be to the disadvantage of the Craft sometimes. It has happened too many times that a High Priestess has found a new love and run off with him, giving no word to the coven of this. A High Priestess may resign in full coven at any time, and this resignation is valid; but if she has not resigned, the coven shall wait for her to return for a year and a day (for she may return sooner, having left for love). If she has a deputy, that deputy is to act as Priestess for as long as the High Priestess is away. If she returns within this time, all will be as if she had never left; but if she does not return within this time, a new High Priestess shall be elected in full coven. Unless there is a good reason to the contrary, the deputy, having done the work, should reap the reward and be chosen as the new High Priestess. But if another is chosen, the deputy shall be the maiden and deputy of the new High Priestess.
31. The High Priest serves at the pleasure of the High Priestess. If the High Priestess is gone for more than a year and a day, he shall continue in his office while the deputy serves in her place. However, once a new High Priestess has been chosen, the new High Priestess will appoint her own High Priest (and it may be the current High Priest or not). Neither the prior High Priest nor his friends may be angry if a new High Priest is chosen, for pride must always give way to harmony in the coven.
32. The Art is sacred: it is the Art of the working of energies, and it must always be taught inside of the Magic Circle. It has been found that teaching the Art frequently leads to a sexual attraction between the teacher and student -- and that this often improves the result. If for any reason this is not desirable, it should be avoided at the beginning by both persons firmly - and verbally - resolving that their relations will be limited to that of brother and sister, or parent and child. It is for the reason that shared love often increases the result of working magic that teaching should always be done from man-to-woman and from woman-to-man. When a coven is made up of members of all one sex, the masculine-to-feminine energy exchange should be adhered to whenever possible. Teaching people about the Craft, however, may be done whenever and wherever it is safe, so long as the teacher is knowledgeable, the student is willing, and the information taught is available publicly or is not a secret of the Art. No-one may charge for teaching, unless it is to cover such expenses as the cost of the room, books or other printed materials, refreshments, and so forth.
33. Order and discipline must be kept within the coven: the High Priestess or the High Priest should and may punish all faults. To this end, all in the Craft should receive their correction willingly. With the culprit kneeling, all in the Circle should be told of the offense, and the sentence will be pronounced. Punishment might include the scourge or the recasting of the Circle, followed by something silly such as several kisses. The culprit

must acknowledge the justice of the punishment by kissing the scourge upon receiving sentence, and afterward by thanking everyone for their loving correction.

SO MOTE IT BE!

Source: "J. Random Folksinger" (I did this as a project for my 2nd Degree.) -- Available on most pagan BBSes and the Web as JRFLaws. These laws are a combination of what I was taught and what I learned, using many different sources, including my neo-Gardnerian training, two different sets of Celtic Craft laws, several other versions found in print, exigeses lovingly provieded me by Judy Harrow, and the picked brains of several of my students. You may contact the redactor at mordewis@infotrail.net, as of 11/99 (subject to change).

Chroma, hue, brightness, contrast and depth
...or the world is grey and flat.

Seuss/Zappa: 2000 -- Ascended Masters Party

Visit my webpage at http://moss.witchesgathering.com.
Hear some of my songs at http://www.witchesgathering.com/moss.html.

How to power a magic spell by Black Cat

Some believe that Witches say a few magic words and do a ritual and then a spell is created and performs its function.

There is a metaphorical plane, a plane where all the psychic energy of both the living and the dead exists. We draw from this energy when we are being creative. It can also be psychically tapped to energize one's will and envisionment to cast spells.

The metaphysical plane acts like a battery. Psychic energy is alive and can be given a will of evil or good. Good psychic energy can heal and make good things happen. The evil energy creates a negative field around the person the spell was cast on, Some evil spells can cause someone to lose health etc.

It will effect random chance and make bad or negative things happen, causing luck and other factors to be reduced and depending on the nature of the spell and the psychic skill of the Witch. The spell could take years before it begins to lose its energy and effects.

There are several ways to create a psychic battery. Covens are great for this. A spell cast by a coven is much more powerful then one cast by a single Witch. There are also places in the world where there are rips in the psychic energy layer of the metaphysical plane. These places are ideal for Witches because the psychic energy leaking out of the metaphysical plane is very powerful and very easy to tap. One can also tap a person and use hir as a psychic battery to cast spells, but learning to channel and draw psychic energy from the metaphysical plane is the first thing any Witch should learn.

Submitted to the Internet Book of Shadows 12/29/2000. HTML by brujo.

What Is Magick

David Rankine

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What is magick? Forget all the fallacies and stereotypical pre-conceptions taught to you out of fear and ignorance and approach this question with an open mind. You will probably find it is not what you have been taught to think. Magick has been defined as "The art and science of causing change to occur in conformity with will *1" which could be put more simply as making desired change happen; or as "energy tending to change"; a definition I use is "magick is conscious evolution through directing energy". This does not really explain magick though, so I will try to elaborate on these phrases without jargon.

An aim of magick is to train the mind by harnessing and making more consciously accessible such higher faculties as intuition, inspiration and the creative imagination, and by drawing on the power of the unconscious - to try and use more than the 10% of our brain's capacity that we do.

Magick assumes belief in, or rather experience of, subtle energies. We can only see about one seventieth of the light spectrum, yet what we cannot see still affects us - such as x-rays and ultraviolet light. Similarly, magick is about focusing more subtle, non-physical energies, and directing them to create change. To go about this requires experience, and training to improve the power of the mind, and specifically, the will.

Acts such as meditation, breath control, voice work, body work, visualization, drama, ritual, and others, are all designed to improve our body and mind, to better sharpen us and balance us, and to enable us to perceive and wield more subtle energies.

In the same way, an individual is as strong as their will, and the more balanced and integrated a person is, the stronger their will (note, this is probably one of the main reasons why so many magicians have experience of counselling and/or psychology, recognising the help these processes can give, both through training and experiencing them. This also acts as a removal of farcical social stigma often attached to these processes).

Practising magick tends to act as a deconditioning mechanism and can be a subtle process, the longer you practice, the more you change and the unnecessary inhibitions, stigmas, guilts and sin complexes that society builds in are removed. This has the effect of releasing their energy into the psyche, where it can strengthen the individual.

The more physical side, such as yoga, bodywork, dance and massage, also removes the tension held in the body as body armour, and releases this and removes energy blockages which impair full efficiency and may result in

illness.

Possibly the major difference between magick and many of the religious paths to spiritual growth is that magick is more dynamic, and places the emphasis on you to work for change - there are no gurus in magick, rather there are fellow students with different perspectives and experiences - we learn from each other, as in other areas of life.

Magick tends to work a lot with symbols, as these are the language of the unconscious, and this is an area of tremendous power to tap. Symbols have many functions, and one of these, released through magick, can be the ability to confound the ego and the censor mechanisms, and enabling us to perceive more subtle truths, or experience direct revelations. Although we may not be able to fully explain how symbols work, we know from experience that certain symbols seem harmonious with certain types of energy.

For example a magician may tell you that if you want to attract love you should wear green, and rose perfume, perhaps wear copper, like a bracelet or necklace, etc. These are all things attributed with Venus, who is associated with love, and so the principal is one of contagion - sympathetic magick, or making something happen by working with items linked to it. This is one of the oldest and most commonly practised forms of magick. Working with the symbols of a type of energy does seem to attract that energy.

A cautionary word here, magick is often seen as a way to hidden powers, and entered for the wrong reason, the "I want sex, power and lots of money" syndrome. Now there is nothing wrong with these things in themselves, but when you do magick you will discover that you tend to get what you need rather than necessarily what you want.

When you do magick you generally use techniques to alter your state of consciousness and raise energy, and then direct that energy to create a desired result. The channel that energy takes as directed by your altered state of consciousness is not necessarily the path you might expect in your normal everyday state. Magick does bring you power, yes, but it is power over yourself, not other people. It is the power that is important, to grow and to create positive change.

This does not mean there is anything wrong with using magick to gain more physical things, there is nothing wrong with doing a ritual or spell to get a job, whereas trying to make a specific individual go to bed with you would be wrong. Magick is very much about intent, and if your intent is to get work, you are not imposing on people, whereas if you were trying to make somebody do something that they would not naturally do, you are imposing on their will.

If you did a ritual to attract love without specifying a person, but opening yourself to the opportunity to meet someone where love may arise, and to feel more attractive and better about yourself, you are not imposing, you are trying to create positive change.

Magick is a commitment to yourself, and it requires determination, perseverance, strength, openness to change and absence of rigidity, a love of life (including yourself), and a desire to grow and fulfil your

potential. It may be that you already have all these qualities and do this already without calling it magick - magick is not about labels, and those who think and talk as if it is unfortunately put some people off. Magick is learning about the natural flows of energy in the universe, and working in harmony with them to effect positive change, both in yourself and in your environment.

Some people ask why magick is spelt with a 'k' on the end. This is to distinguish it from magic, associated in the popular mind with illusionism and prestidigitation, stage magic. Magick is not about illusion, it is about creating real change, and the 'k' signifies this. K is the eleventh letter of the alphabet, i.e. the one beyond ten. Symbolically this is very powerful, as we work in base ten, and eleven represents the unseen, or hidden energies - the subtle energies of magick, eleven is considered to be the number of magick.

Magickal training and experience bring forth the energies of the unconscious, and so it is no surprise to see that symbols become more important as you develop, providing not only the language of dream and the unconscious, but also helping create a more flexible perception grid of the universe. To grow spiritually, it is vital that you remain flexible and do not become dogmatic, rather that you are open to experience and willing to question your ideas and beliefs as a result of those experiences.

Magick can be a painful process. It is not easy to maintain the discipline and honest self-critical approach all the time. It can also be hard work dealing with the energy released without being knocked off balance sometimes. The important thing in these cases is to remain honest and keep at it. Nobody said magick was easy! It takes a lot of practice and hard work and pain, but the rewards are spiritual and mental growth, the joy of life and the beauty of unconditional love. Beyond the limits there are no limits!

-end-

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Ethics and Etiquette

Hello,

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Thank you,

Morgaine

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When we speak of ethics and etiquette in relation to pagansim what are we referring to? Are we speaking of outdated rules and actions that no longer have meaning and we only give lip service to? I don't believe so. Ethics and etiquette are living, breathing codes of life, shaping our actions in relation to each other, and ourselves. They are a guiding force in the way we live our lives.

Let us first look at ethics. Ethics are defined as –a set of principles; moral philosophy; rules or standards governing the conduct of a person or the members of a profession; human duty; a particular system of principles and rules concerning duty, whether true or false; rules of practice in respect to a single class of human actions; motivation based on ideas of right and wrong; the philosophical study of moral values and rules.

When we begin to speak of ethics, we need to realize that this can be a very touchy subject. We are human after all, and we want to think our ethics are the correct ones. While there are generally accepted community ethics, it is personal ethics that make up who we are. And these are not the same for each person.

Before we begin to discuss in depth community and person ethics let us first look at the Rede, the most common code of conduct among Wiccans.

Bide the Wiccan law ye must, in perfect love and perfect trust;

Eight words the Wiccan Rede fulfill;

‘An ye harm none, do as ye will’;

Lest in self-defense it be, ever mind the rule of three;

Follow this with mind and heart;

And merry ye meet and merry ye part.

Every Wiccan knows the Rede. Our passwords into the sacred circle are in here. Our major rule of ethic is here. And the reason for breaking this ethic, as well as the consequences of breaking it foolishly. When we extract the line most popular –An ye harm none, do as ye will’ and begin to dissect it, we have to wonder "Is this an ethic we can every achieve?"

I believe the Rede is a standard of living, like all ethics, and one that is an impossibility to achieve. The goal is to live as closely to the Rede as possible. In the attempt to do this, we begin to analyze our actions. We follow the path of LEAST harm. Thus, we begin to live conscious of our actions, and how they effect the world around us. And here comes the REAL lesson of the Rede. It forces us to have personal responsibility. Once you have acknowledged that the Rede is a goal to work for and not a given situation, and have taken of the blinders that let you go around smug and happy that your religion is so sweet it makes your teeth itch, you can get down to the work of making your life an ethical one. What this involves is considering each decision in the light of the Rede before you decide upon a course of action. You do this by looking at all the possible consequences of that action and whether that will cause harm to any, choosing the path that causes the least harm and, (THIS IS THE KEY) accepting the responsibility for the consequences of your actions whether intentional or unintentional. -Lark, HPS of Tangled Moon Coven.

Wicca, as well as most Pagansim, is a religion and spiritual path of personal responsibility. We strive to live in an aware state. When we do this, we recognize our free will, and the free will of others. If we ignore the lesson of personal responsibility, we fail to realize our true spiritual potential and our true spiritual will.

As we begin our path, we must develop a set of personal ethics, while maintaining a respect for the ethics of the community we are becoming a part of. Some community ethics are very well defined.

-Don’t practice black magick, or follow the left-hand path.

-Don’t attempt to harm another or interfere with their free will.

-Always act in a way that will reflect well upon your path. Never do anything that will bring harm to the Craft.

Since Wicca, and pagansim, are very open paths and for the most part do not seek to make anyone follow ‘ONE RIGHT WAY’, most of the ethics defined by community are concerning harm to others, and harm to the Craft.

But to begin a spiritual path, and to follow it every day of your life, you must develop your own set of personal ethics that define the way you live. No one can tell you what your personal ethics should be. Your teachers, mentors, HPS, HP can all recommend both in word and deed, ethics that work for them. You may be given a ‘Book of the Law’ that governs your group or tradition. If you are a solitary, you may read on the net, or in a book, acceptable codes of conduct, or ideals. But you cannot take someone else’s ethics and make them your own. You must do some soul searching, and decide how you feel about things. Now I am NOT suggesting that you ignore your HPS or HP, or your teachers and mentors. I am suggesting that you should always temper wisdom with personal experience. You must come to a point that you are willing to question what you are taught, to grow in your own self. Through this, your own sense of ethics and morals will come.

Now, here comes the biggie. What do you do when your personal ethics are in direct conflict with accepted community ethics? For example-it has become a phenomenon in the pagan community to love everything white and full of light, and shun everything dark and full of shadow. It has become unacceptable to speak of negative emotions like anger and envy. It has become unacceptable to feel hate towards another person, wish that a murderer would get the death penalty, which that rapist would get castrated by a bunch of angry women. Some of us fondly refer to this a fluffy, bunny Wicca, no offense to anything fluffy, or bunnies. We are taught to love unconditionally because we are all brothers and sisters, connected to each other and every living thing. We are taught that if we experience these emotions, maybe we aren’t all that spiritual, and especially not as much as Miss crystal love and light. We are often looked down upon if we say something like ‘I am so damn mad at my ex husband I could smack him’. The response I myself have heard to such comment is ‘my my, now THAT wasn’t very positive’. Well, guess what. It WASN’T. Now I am not saying that you should indulge in these emotions. They can be deterrents to developing a sound spiritual identity because they are ‘negative’ in the sense that they are base emotions that do not vibrate on the spiritual plane. But they also teach us lessons that can lead to spiritual epiphanies.

Life is a balance between light and dark. Nature is both beautifully creative and frighteningly destructive. Inside of a single human there is light and shadow, and to be totally balanced we must learn to face both, experience both and therefore learn from both. So back to the original question. Let's say you don't feel that you are evil if you feel anger at another person or what have you. What do you do when community ethics conflict with your personal ethics? In my opinion, as long as what you are doing does not come into direct conflict with the good of the general community, or does not manipulate or purposefully harm another person, then your personal ethics should come first. You should not do something maliciously to another person. When you do this, you are not only harming yourself, but you are harming that person, AND the whole of the community. It is very important that our community not be sullied, and the reasons are obvious. But beyond this, your personal ethics should prevail.

Do ethics change over time? Do you think that the ethics of our ancestors of 100, 200 or even 1000 or more years ago are the same as what they are now? I believe that ethics are a revolving and ever changing system. Some become outdated, and some we should always keep. For instance, it has only been in the recent resurgence of Pagansim in the last 50-60 years or so that the belief of 'An ye harm none, do as ye will came about'. In times past, a witch who could not curse, could not heal. Societies have not always believed that you should not harm another person, or that interfering with someone life was a bad thing. The old wise woman of a village was sought out for every reason from fertility, to love, to revenge. It has been in our time only, with the resurgence of beliefs and the discrimination that we face, that we have adopted some of the common ethics we now have. I am NOT saying this is wrong, or that we should go back to the 'Old Ways'. In a society that we now living in, and the information is available for spiritual purposes, there is no longer a need to seek out the crone of the village and ask her to grant you revenge on your enemy. But this is the perfect example of how ethics change with time. At one time it was ethical for old men to mate with young girls. In our culture, it is no longer ethical. So ethics change, and so they should. Change is the only constant in the universe, and without it, we grow stagnate and our lives become filled with rot and decay. Change blows in new life to help recreate our lives, our beliefs and yes, even out ethics.

The other common code of conduct that we hear of in the Pagan community is 'Do what thou wilt shall be the whole of the Law. Love is the Law, love under will.' This comes from Aleister Crowley, from his book entitled 'The Book of the Law'. Now knowing some of the things that we do about Crowley, it's almost humorous to think of him in a discussion of ethics, except to point to what not to do maybe! But, this is a very powerful outlook on developing your own set of personal ethics.

In my understanding 'Do what thou wilt shall be the whole of the Law. Love is the law, love under will' does not mean you may do as you wish and that is it. It is speaking of your TRUE will, your TRUE purpose in life. And if you are following your true or higher

will and purpose you will not come into conflict with another's will so therefore you do not have to worry about stepping on anyone else's toes. So you don't have to worry about harming another, because you are in touch with the divine and you are following your own spiritual path and will, which will not cause harm or conflict with another. Of course, we still have conflicts with people. One way to look at this is as a spiritual lesson for either you or the other person. But if you are seeking to control another or harm another, this is not your true will. This is based upon the belief that every person is an individual, and as an individual you should be true to your own nature or consciousness. You must find your true will and make all of your actions subservient to the one great purpose. This again leads to conscious living.

If ethics are codes of personal and community conduct, then etiquette is a code of social conduct. Etiquette is defined as –the practices and forms prescribed by social convention or by authority; forms of conduct prescribed by polite society; code of correct conduct; also decorum denotes conformity with established standards of manners or behavior; the forms required by good breeding, or prescribed by authority, to be observed in social or official life; observance of the proprieties of rank and occasion; conventional decorum; ceremonial code of polite society; rules governing acceptable behavior.

Just like Emily Post and polite society, we in the Pagan community have behavior that is expected from us in how we interact with that community. In my opinion, etiquette is something sorely lacking in many Pagans. They are not taught certain things about how we interact with each other. This could be because maybe you didn't have a teacher, or your teacher didn't know them either. Or it could be because you or those who taught you just didn't care, it wasn't important to them. But I feel that etiquette is VERY important. It keeps us civilized, it aids us in how we interact and it shows the outside world that we know how to act.

Beyond the mundane world and it's social etiquette, lets take a look at some things that are common among Pagan paths, especially the Wiccan path.

1. You should never touch someone else's magickal tools and items without their express permission. If you see something you like and want to touch, then ASK. Don't just hold out your hand for it, or just pick it up. A person leaves an imprint of their energy on what they touch, and they may not want someone else's energy on their magickal items. This includes athames all the way to stones and jewelery. And do not take offense if you ask and are told no.
2. The way you live reflects on our whole community. You should always respect others, no matter their path. Inside your own religion thee is a certain higher respect given each other, as Children of the Goddess. This comes from a basic understanding of the hardships of the path, and the process we all go through in some way to evolve. It can be equated to any secret society and it's initiation

process and path of self-discovery. This path is not for everyone, and if you take it seriously, will change your life in ways you could never imagine. Any path that causes growth can be difficult. And we link with others that are going through the same thing we are and take strength from and learn from them.

3. We endeavor to hold ourselves to a high standard of living our spiritual lives that the mundane world does not. Therefor we support each other, lending a hand when the pitfalls of the world come about.
4. When someone gives of themselves to teach or guide, we recognize that person's giving, and respect it. Not all of us are called to teach, and those who are offer a valuable service that should not be taken for granted.
5. When you are called to teach or guide, you have been given a very serious part to play in your community. You should never abuse it in any way. It also does not mean that you may use it as a way to gain power over, or look down upon any other person. We are all where we should be onour path, and it does not mean a thing that you have 10 or 20 years of service and someone else has 1. We are all equal in the eyes of the Gods. And if you are a teacher, you are held to an even higher state of conduct. You must never involve yourself in anything that could cause harm to your students or to the Craft. You should never do anything that would bring a bad light on us. For instance, you should never become romantically involved with one of your students. You should not condone the use of illegal drugs, or alcohol if the person is not of age. You should not use your position to control your students, or make them dependent on you. The goal is to aid a person on this path. You supply the seed as a teacher. You cannot take them by the hand and learn from them, or be easy on them when you should be honest.
6. In that same light, those who would be considered an elder in our faith are given a large amount of respect. The wisdom that is gained from following this path for 10, 20 or 30 years is an asset to our community, and we should respect the Elders of the community for what they have learned and what they teach us.
7. Due to the advent of the internet, there is a phenomenon growing among new seekers that is very disturbing. It involves not understanding the hard work it takes to learn the Old Ways, or the dedication and self sacrifice those who follow, and especially those who teach and guide give to the path. From this lack of understanding, new seekers think they can go to any page on the net, learn what they can and be done with it. It also leads them to think that they can ask for what they want, and someone will just hand it over. For example, I have been asked to send someone a copy of my BOS. This shows me that the person requesting this has no idea of what a BOS is, what it stands for and the process that is gone through to acquire it. This is flat out rude to begin with. This person is wanting their religion hand fed to them. They want to skip the hard work, the dedication, the pitfalls and the trials, and get right to the reward. This is simply not how it's done. This person wants the secrets and mysteries handed to them on a silver platter, without having to leave the comfort of the computer chair and work for them. This isn't possible. And I am here to say STOP. Be mindful of what you are

asking. You can't go to the net, read a page or two, then go ask someone for their BOS, or even ask them to teach you. There must be effort on your part. You are not an adept after reading a page, or a book, or even ten books. The mysteries cannot be handed to you on a silver platter and you are a master of the universe. This is what I call lazy Wicca, and through lazy Wicca you will never come to experience the mysteries, because they come through dedication, hard work and a personal dedication to the Gods.

8. Those who are out of the closet must NEVER give away the secrets of their brothers and sisters. You should never give any personal information. You should never tell the secrets of a coven, who it's leaders are, who the members are or any other information. We must honor our vows and protect those who for whatever reason have chosen to remain hidden from the eyes of the world.
9. For those who are out of the closet, your life and your actions must be above reproach in the eyes of the world. As an open pagan, you may be the only one that a non pagan every sees. They will see every Pagan in you. So in all things you must be truthful. You must live with dignity and honor.

In our discussion of ethics and etiquette the point I was trying to impress upon you is this. We have become a society who thinks that we may do as we please, act as we please and there are no consequences. We fight with the Christians. We complain about how they fight amongst themselves. We sneer at them when they point to another of them and say how that person is wrong and they way they practice is wrong. And yet, WE DO THE SAME THING.

When I meet a fellow priestess, I treat her with respect as a person, and doubly so as a priestess, since I know how hard that path can be, to have dedicated your life and your service to the Gods and the Old Ways. If I meet someone who has been walking the path for 20 or 30 years, I respect that person because of the knowledge they have obtained in that time. That is not to say my 10 years is less, or they are 'more spiritual' than me. It is saying that this path is not an easy one all the time, and to have lived it every day for that amount of time is deserving of respect. I was taught as a child to respect my elders, and I believe that is still a valid lesson. The elders of this path can teach us things that we have never even thought of. At the same time, as an elder, you should always remember what it was like to take your first stumbling steps on this path, and how you may have longed for some guidance. It is just as wrong to be an elder, and act as if you know everything, or someone who is only 20 or whatever age could never be a spiritual person. We all must remember our ethics and etiquette, and encourage each other every day.

We have forgotten to practice our personal ethics, and have thrown etiquette out the window. We have forgotten Emily Post and Miss Manners, and have went on about our merry little way to fight like cats and dogs, without even offering basic human respect for those with diverging views, and this troubles me. It is a plague that is infecting our community. The Witch Wars continue. We struggle to make our way the right way, even

if we don’t realize we are doing this. We forget the very basic teaching that we are all connected, and that all paths are valid, as long as they fulfill our spiritual needs.

Let us remember our ethics. Let us live our lives with honor, treating all of life with respect. Follow your own path, without interference into another’s. Work hard, study hard and receive the blessings of a life well lived.

Becoming a Witch

by Morgaine

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I am often asked how one becomes a witch. Do you find someone who is a witch and they make you one? Or are you a witch just by saying you are? Can you make yourself a witch?

The process of becoming a witch doesn't happen overnight. It is a life change, a new path upon the journey of your life. It takes consideration, study and work. If you have previously followed a mainstream religion, you may have things that take time to let go, and new things that take time to absorb. I have heard many people say it is often hard, coming from a life of Christianity, to feel comfortable praying to the Goddess. All new things take time, but if you are serious upon this path, you will find your way. The Gods call their own home to them.

No matter how you have came about finding the Old Religion, here you are. So where do you go? To the book store. For a novice, books are like the air you breathe. You must have them, or access to them in some way. If you cannot afford, or do not feel safe having books on the Craft, the internet is the next best place.

In both books and on the internet you will find a wealth of knowledge that will help guide you upon your new path. Of course, as with anything else, there is good information and bad information. Avoid any kind of book, or internet site, that speaks of controlling another person in any way, harming them, doing love spells on a specific person, or tells you to chant in latin, even though you have no idea what you are saying (yes, I have seen sites like that). These books/sites will not fulfill your need for knowledge in the Craft and will only serve to confuse you.

Once you have read a variety of books and feel called to this path, the next step is to find a teacher. If you have access to a teacher, in my opinion this is the best course of action. A teacher or a coven can often be found if there is a new age book store in your community. Also, the Witches Voice is a site that offers networking in every state. It has grown extremely large over the past few years and is a valuable resource in the Craft community. All of my coven members

have found me on the Witches Voice.

Having a mentor can offer so much to you when you are beginning. There will be things you come across that you have a hard time understanding and need clarification. If you have a teacher, they are just a phone call or email away. If you do not, you must try to decifer things on your own, and may not come to the correct end on them. If you do not have a teacher, again, the internet is the next best place to look.

If you are only looking for a 'how to' on casting spells, then the Craft is not for you. Witchcraft is a serious spiritual path, in which magick is performed, but is secondary to the religion itself. I would suggest you look to ceremonial magick for that.

A couple of things need to be said about beginning this path, in light of recent attitudes about the Craft. Here lately it seems that you have a people who, after reading a few books, feel as if they can call themselves a master of the Art. They throw on a title like Lady/Lord, or HP/s, add some black clothes, a pentacle the size of a hubcap, and they are ready to go. This is not what the Craft is about. If you have spent years following a particular path, have worked hard for the spiritual lessons that have been presented to you, and through this have attained the title and rank, then by all means use it. But think of how you would feel if, after all that, you have a newbie with 6 months and 5 books unde their belt walking about calling themselves Lady Starry Ski or Lord Thunderbutt. It is very offensive. Just like your parents told you when you were growing up (or maybe you still are) 'don't rush things, it will all come to you in the end, and be sweeter for the waiting'. This is true with the Craft. Using titles, putting on airs, and in general acting high and mighty are not going to make you any more spiritual. And that is what this path is about. What it will do is alienate you from people whom you may actually want to meet and get to know!

All of this being said the way to become a witch is through study and dedication. Gather all of the information you can. Find the best teacher possible. Read whatever you can get your hands on. Go outside in nature and commune with the Goddess and God. Listen to the trees and the wind and the rush of the water, for this is the witch's world.

Subject: Articles - (BOS section)
Date: Tue, 2 Oct 2001 03:57:50 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

Hi there,

I thought you might be interested in the following articles for your Book of Shadows section on Sacred texts.

Self Dedication explained
Article by David Rankine & Sorita
==========
For more information on the authors please visit - www.avalonia.co.uk or if you wish to contact them please write to: BM Avalonia, London, WC1N 3XX, United Kingdom. (Please include a SAE)
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Initiation is a process of "death and rebirth" - the old self dies, and the new and magickal self is born. A rite of self-dedication marks a serious commitment and dedication to the path, and should not be taken lightly.

Having followed your path this far, you will have noticed subtle (or not so subtle) changes in your self, and you may wish to mark this, and affirm your commitment to the path with a self-dedication ritual. Initiation is a process which happens over time, and the rite itself will benefit from being preceded by a daily practice, building up in intensity as you approach the day of the rite, with the dedication rite being the culmination of this ritual practice.

As the rite marks a rebirth, into your witch self or magickal self, you may wish to obtain a new magickal item or items for it. This could be a piece of ritual

jewellery, such as a pentagram pendant, or amber and jet necklace (the traditional witches necklace), or a cord you wear around your waist. Some people choose to mark their dedications by having a tattoo in a magickal design, personal to themselves.

It is also good to have a magickal weapon which you will consecrate at the end of the dedication rite. A ritual dagger, or athame is the general tool chosen. Self-dedication can be very empowering, and can produce a feeling of "walking on clouds", and it is very important to earth oneself afterwards, and then to have a rest from magickal work for a period of between a week and a month.

Simple daily meditation may be practised during this period, but avoid intense magickal work. Time is needed to assimilate the experience, and the dedication process should be undertaken at a time when you do not have too much outside stress, and are able to take time for yourself.

It should be stressed that self-dedication is not the same as initiation into a coven, and should you wish to join a coven at a later date, you would still have to go through a probationary period and coven initiation, if accepted.

Subject: Article 2 - BOS section
Date: Tue, 2 Oct 2001 03:59:00 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

A Self Dedication Ritual
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For more information on the authors please visit - www.avalonia.co.uk or if you wish to contact them please write to: BM Avalonia, London, WC1N 3XX, United Kingdom. (Please include a SAE)
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Preparation

When you decide that you want to do a self-dedication, plan the date of the ritual at least a month in advance, choosing a suitable time, perhaps consulting astrological tables, or at least the phases of the moon. It is best done on a waxing or full moon.

Start your preparation at the new moon. Make sure that you have a day off work for the initiation itself. You may already have decided on a magickal or witch name. If you haven't yet decided on your witch name, find one through meditation and pathworking in the daily ritual leading up to the rite of self-initiation.

Begin preparing for the self-initiation by performing a daily ritual. Start by creating a sacred space. Purify the area with incense and sprinkling salt water. Visualize a sphere around yourself, and call on the powers of the four quarters, visualizing the elemental landscapes. (more...circle casting)

Call on the Goddess and the God, by whatever names you prefer to call them. Declare to the Elements, the Goddess and the God that you are embarking on the path of dedication, and ask for their help in preparing

you.

Spend some time in meditation on the meaning of dedication, and opening yourself up for any messages from the Goddess and God. Thank and say farewell to the Goddess, God, and Elements, and close the circle.

Closer to the time

Try and spend time every day in the week leading up to the self-dedication rite working out your vows and meditating. Make sure that the vows you make are realistic! It is better to make less demanding vows than to make highly demanding vows and not live up to them.

The Ritual

Spend the day in quiet meditation and fasting. Drink only pure water, or if you really cannot do this, allow yourself a small quantity of apple or grape juice. Do not smoke, drink alcohol or take drugs! If you are on prescribed medication, consult your doctor. If the medication is short term, wait until you have finished the course of medication before doing the ritual.

If possible, go to a sacred site or wild place and attune yourself with nature. Communicate with the nature spirits, and ask for their blessings.

Think about the vows that you wish to make in your initiation. Think of a vow to yourself, one to the Goddess and God, and one to the Earth.

Before you start the ritual, have a purification bath. You may put essential oils, herbs or sea salt in the bath. Whilst in the bath, meditate on purifying your aura. See your aura as grey and dirty, but gradually becoming lighter and cleaner, until it is brilliant.

When you emerge from the bath, allow yourself to dry naturally. Do not use a hair dryer, or rub yourself with towels. Rub your entire body with oil. This may be olive oil, grapeseed oil, or other vegetable oil,

scented with pure essential oils of your choice. Perform the ritual skyclad if possible.

Have an altar set up, with an altar cloth on it, with a chalice of wine, a piece of bread or cake on a platter, a censer, two altar candles, some anointing oil, your athame or other tool, any ritual jewellery which will be put on at the end of the ritual to mark your dedication, and two small dishes containing sea salt and water (from a spring or sacred well if possible). You may also wish to have images or statues of the Goddess and God on the altar.

Light the candles and the incense, and purify your ritual space. Hold your hands over the water dish and say:
"I purify you, Oh water, in the blessed and mighty names of the Goddess and God",
visualizing it glowing with white light. Do likewise with the salt, then tip some of the salt into the water, and mix it in with your forefinger.

Sprinkle the salt water around your ritual space. Visualize a circle around you. (or cast a circle in your usual way) Call on the elements, then on the Goddess and God.

Declare your intent, saying something like: "I (ordinary name) am prepared for dedication. I have followed the path and fulfilled my vows, and I now call upon the Goddess and the God to confer on me wisdom and integrity. I ask for the blessings of air, fire, water and earth".

Spend some time in meditation, and controlled breathing to gather energy and achieve an altered state of consciousness. You may also wish to use a mantra or chant.

Meditate for a while on finding the stillness inside yourself. When you are ready, stand before the altar, and anoint yourself first with oil, then with salt water and lastly wine, saying:
"I am reborn into my true and magickal self, and I

take on the name of (Witch name). I ask for the blessings of the Goddess and God on my endeavours, and I vow (make your vows)".

When anointing yourself you may wish to anoint your chakras, or anoint yourself with a circle, pentagram, or personal symbol. It is good to write down your vows in your magickal diary, and sign the entry with your witch name.

Present yourself to the quarters, stating that you are now dedicated to the solitary path. Consecrate your ritual jewellery with the four elements (incense, water, salt and candle flame), and anoint it with oil for spirit before putting it on.

Consecrate your athame or other tool in the same manner, then hold it to your heart, feeling a link with it, and filling it with your energy. Say "I am a child of earth and starry heaven."

Hold it up to the moon and stars, and ask for the blessings of the cosmos on it, then touch it to the ground, and ask for the blessings of mother earth.

Lastly, consecrate the wine and cake by touching your athame to them, and channelling energy through it. Drink and eat, earthing yourself, then thank the Goddess, God and Elements, and close the circle.

Remember: Write up your experiences in your magickal diary. Refrain from ritual for at least the next week, whilst you integrate the work.

Subject: Article 3 - BOS section
Date: Tue, 2 Oct 2001 04:02:18 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

How to find a Coven or Group
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How to find a Coven or Group

If you are looking for a group then going out and meeting people and talking, asking questions and showing your intent of finding a group are the most important steps.

If you stay at home and never mingle with other people then don't expect anything to happen. This is not a 'spoonfed' path to walk, there is a lot of serious work involved and when you do find a group,the work doesn't stop.

Joining a Coven means giving up a lot of free time, subsituting social time for Coven time and spending a lot of time studying and experiencing... So which ever path you follow, and which ever type of group you are seeking - make an effort and be patient.

In big cities such as the one we live in, London (UK) there is no reason to say 'But there is nothing to go to'. There are online organisations such as WWL who keep their members informed of social events, workshops, training groups, conferences and open rituals. The WWL also organise events just for their members, so that you can meet the faces behind the

names. To find out more about WWL visit: http://www.avalonia.co.uk.

The Witches Voice - http://www.witchvox.com is another great resource. You can find contacts with similar interests to yourself to correspond with, but most importantly they list all the major events, conferences and festivals organised by Pagans from all over the world. They also list smaller events, such as pub moots and workshops.

In parts of the world it is not that easy, and you might have to travel to attend conferences or workshops. This might seem like a lot of work just to meet other people, but if you are serious then travel should not deter you from your path.

When you do get the oppurtunity to meet other Pagans make an effort to ask around about open groups and other events. As the organisers of the event if they know of groups which might be taking on new trainees.

It is important to note that even in big cities such as London there are very few new groups forming and the groups in existance might only take on a trainee every few years. Those who do might expect to interview you to see if you will fit in with the rest of their group. If this happens take the oppurtunity to interview them too! Be honest with them, but make sure that their answers also satisfy you. Ask what they will be expecting from you and what training they will be providing you with.

Unfortunately there are still some dubious groups using the name of Wicca to cover other activities. Do not just join a group because they happen to be the first one which approaches you!

Remember:

You should feel comfortable with your HPS & HP;
Sex should not be expected in return for training, nor should it be part of your initiation;
You should not be expected to contribute large sums of

money in return for training - although you should expect to contribute towards temple expenses;
Confidentiality is VERY important in Wiccan groups;
Expect a lot of hard work!
Finally you should enjoy being part of the group you join!

Cleansing

Rowan Moonstone 05-28-89

When I cleanse a dwelling place, first I burn a good cleansing incense, like frankincense or sandalwood in the home while I prepare for the rest of the ritual. You should have in addition to the incense, a candle, a bowl of salt water and a bowl of herbs. I particularly like to use rose buds for love, lavender for preservation, rosemary for protection, and any other sweet-smelling ones that appeal to you personally. If you can get them home-grown, so much the better. You should proceed around the house, widdershins (counterclockwise) and cleanse the area with the salt water. Be sure to get each corner, window, door, drain, etc. Simply sprinkle a little salt water on each and ask that any evil or disruptive influences leave the place. When this is finished, proceed around the house deosil (clockwise) sprinkling the blessing herbs and invoke whatever deities or properties you wish on the home, such as peace, prosperity, tranquility, etc. In the past, I have used 3 candles on the central altar. Blue, symbolizing tranquility, green for healing and prosperity, and purple for protection. Others might be pink for love, or brown for hearth and home. You and anyone who is to share the home with you should share food and drink, and don't forget to leave a little of the food and drink to take outside and return to the Earth that which has been given.
Blessed Be. Rowan
--- DragonMail 0.00
Origin: Beagle Express - (405)848-2828 - *ISA* *IFNA* (1:147/4)

Second Degree Initiation

This is a ceremony we have used a couple of times (with variations to suit the candidate) for the second degree initiation. You will note that it borrows from many sources: Masonic, Gardnerian, Celtic and Flight of Fancy. We've done it robed, skyclad and some interesting combinations. Seems to work OK either way. If the candidate has done the work, the initiation ceremony is more of a public "rite of passage" or recognition of that fact... the real "initiation" is between the Gods and the candidate, and therefore cannot really be "conferred".
...Gary Dumbauld, High Priest, Hernesgaard Circle

A ceremony to recognize completion of the 2nd degree course of study

The Circle is cast as usual. All are properly prepared and purified. High Priestess and High Priest perform the Ceremony in concert. The candidate is brought into the circle by a friend and circled 3 times deosil, ending north of the altar, facing the Priest, who is standing south of the altar (where else?).

PRIEST:
"This is the time of Full Moon, a time for rekindling of light. The struggle for higher light is: That we may see it, and seeing it, work and live by it. We are about to embark upon a solemn ceremony to rekindle the light of Knowledge, the light of Will, the light of Compassion, the light of Steadfastness; we will combine these lights, and rekindle the light of Dedication in our Sister (Brother) here before us.
_____, here have you been taught the ways of the Wise, that you might count yourself among those who serve the Gods, among the brothers and sisters of the Wicca, those who are called the shapers of the universe."

PRIEST:

"I now direct your attention to the two lights upon our altar, the one representing the Sun, the God, and the High Priest; the other representing the Moon, the Goddess, and the High Priestess. The High Priest and Priestess, presiding over the coven, may be thought of as 'One light to rule the day, one light to rule the night'. Since these lights are both beneficent, each having honor in its place, the Craft of the Wise does not set day against night, God against Goddess, Priest against Priestess. In the Craft, we do not define evil as a negative power, rather as the lack of light; where there is the light of Sun or Moon, God or Goddess, there can be no lack of light. Choose one, or both; place light within yourself, and nurture it."
"In times past, the Circle of Initiation was called a 'Hermetic Circle', after Hermes, the ancient name for the planet Mercury." In astrology, the house of the Sun is in the zodiacal sign of the lion, which is the fifth house; the house of the Moon is in Cancer, the crab, and is in the fourth house; and the day house of the planet Mercury is in the Gemini, the Twins, and is the third house. These numbers, three, four and five, were sacred to many ancient peoples, as the dimensions of the Pythagorean Triangle, in which the square of five, twenty five, is equal to the sum of the squares of four and three, or sixteen and nine. Knowledge of this triangle was essential to builders; you are also a builder-you are building your character."

PRIESTESS:
"I now direct your attention to the several lights surrounding us, in the East, South, West, and North. Let us now examine these lights, and see what we can discern within them of human character."
"In the building of character, the Eastern light is denoted the Lamp of Beauty, and stands for accomplishments; for learning, skill in art, poetry, in song and instrumental music, in painting and sculpture. It exemplifies the art of making one's self attractive to those about one. It is an old saying that 'Beauty is as Beauty does'. It causes great distress to see these noble graces of character prostituted to ignoble ends. Remember well the lesson of the Lamp of Beauty and accept the blessing of the East."

Initiate is censed with incense from the censer which has been previously placed in the East.

PRIEST:
"The light in the South is denoted the Lamp of Life, and stands for individuality, and for energy; for fervency, for zeal and vitality. It exemplifies passions, desires and appetites. It means loves and hates, sympathies and abhorrences, and what is more than all the rest of these, it means heart and joy in the work of life. Remember well the lesson of the Lamp of Life and accept the blessing of the South."

Initiate is circled three times with the brazier, previously placed in the South.

PRIESTESS:
"Look now to the West, and observe the Lamp of Compassion, which stands for 'fellow-feeling'. Every work in life demands a price. Labor, tears, self-denial, self-recrimination, the very blood of

life is sometimes the price of a truly great work. Look to your fellow travellers on the road; note with care what sacrifice they have made in their progress toward the truth; allow them their faults, commiserate with them in their failures and rejoice with them when they succeed. Remember well the lesson of the Lamp of Compassion and accept the blessing of the West."

Initiate is circled three times with water and his/her hands washed in a laving bowl, previously placed in the West.

PRIEST:
"Look now to the North, and observe the lamp of obedience. The laws of the Gods are inevitable, and the more we, as children of the Gods, understand and work in accordance with them, the greater is the sum of our happiness. Obedience in character means order, the subjection to one's principles, the fear to do wrong, and the desire to learn and do right. Many would rather give charity than do justice. They swell with emotion, weep with sentiment, howl with the mob, so long as their own particular little tyranny or injustice is not touched. The Lamp of Obedience exemplifies firm will and determination of character, in spite of difficulties, dangers and losses. So also the Lamp of Obedience stands for self-control, perseverance and prudence. In time of peace, prepare for war; when shines the sun, expect the cloud; and in darkness wait patiently for the coming light. 'When all the sky is draped in black and beaten by tempestuous gales, and the shuddering ship seems all awreck, calmly trim once more the tattered sail, repair the broken rudder and set again for the old determined course.' Remember well the lesson of the Lamp of Obedience and accept now the blessing of the North."

Initiate's hands are marked with damp earth from a bowl in the North. Initiate is then led back south of the altar.

PRIESTESS:
"Of the character thus illuminated and thus guided by the lights here on the altar, and by the Lamps of Beauty, Life, Compassion and Obedience, it may be said, 'Though the world perish and fall away, he/she remains."

Initiate then takes the Oath/Obligation, kneeling.

"In the names of Arianhrod and Bran; Diana and Appolyon; Heartha and Cernunnos; and by the powers of Earth, Air, Fire and Water, I, _____, pledge to love, worship and honor the Goddess in her many aspects; and her Consort, the Horned One, Lord of Death and Ruler of Chaos; to always be true to the Art and its secrets; to never abuse the Art or my own powers; and to keep this pledge always in my heart, in my mind, in my body and in my spirit. This I pledge, by the Circle of Life, by Cerridwen's Sacred Cauldron and by my own hopes of a future life."

Initiate stands. High Priestess places a necklace over Initiate's head.

PRIESTESS:
"The Circle is a place between the worlds and outside time. The Circle is also the Symbol of Life, Death and Rebirth. We wear the necklace as a token of the Sacred Circle and as a sign that we are part of all it symbolizes."

High Priest strikes the bell three times.

PRIEST:
"Hear ye, Lady of Life and Lord of Death! Hear ye, Ancient Guardians of the Powers of Air, Fire, Water and Earth! In this place, by our hands and will, _____, known to us as _____, has been duly pledged and anointed a Priest/ess of the Second Degree!"

Pagan Ritual for Basic Use

(by Ed Fitch)

A circle should be marked on the floor, surrounding those who will participate in the ceremony. An altar is to be set up at the center of the circle. At the center of the altar shall be placed an image of the Goddess, and an incense burner placed in front of it. Behind the image should be a wand fashioned from a willow branch. Candles should be set upon the altar ... a total of five, since on is to be set at each quarter and one will remain on the altar during the rite.

When all the people are prepared they shall assemble within the circle. The woman acting as priestess shall direct the man who acts as priest to light the candles and incense. She shall then say:

> "The presence of the noble Goddess extends everywhere,
> Throughout many strange, magical and beautiful worlds
> To all places of wilderness, enchantment and freedom."

She then places a candle at the north and pauses to look outwards, saying:

> "The Lady is awesome,
> The Powers of Death bow before Her."

The person closest to the east takes a candle from the altar and places it at that quarter, saying:

> "Our Goddess is a Lady of Joy,
> The winds are Her servants."

The person closest to the south takes a candle from the altar and places it at that quarter, saying:

> "Our Goddess is a Goddess of Love.
> At Her blessings and desire
> The sun brings forth life anew."

The person closest to the west takes a candle from the altar and places it at that quarter, saying:

"The seas are the domain of our Serene Lady,
The mysteries of the depths are Hers alone."

The priest then takes the wand and, starting at the north, draws it along the entire circle clockwise back to the north point, saying:

> "The circle is sealed, and all herein
> Are totally and completely apart
> From the outside world,
> That we may glorify the Lady whom we adore.
> Blessed Be!"

All repeat: "Blessed Be!"

The priest now holds the wand out in salute towards the north for a moment and then hands it to the priestess, who also holds it out in salute. She motions to the group to repeat the following lines after her:

> "As above, so below ...
> As the universe, so the soul.
> As without, so within.
> Blessed and gracious one,
> On this day do we consecrate to you
> Our bodies,
> Our minds
> And our spirits.
> Blessed Be!"

Now is the time for discussion and teaching. Wine and light refreshments may be served. When the meeting has ended, all will stand and silently meditate for a moment. The priestess will then take the wand and tap each candle to put it out, starting at the north and going clockwise around the circle, while saying:

> "Our rite draws to its end.
> O lovely and gracious Goddess,
> Be with each of us as we depart.
> The circle is broken!"

A Circle for Catharsis

Introduction:

One of my near and dear once spent an hour in a therapist's office kicking an innocent throw pillow around the room and screaming out rage at his abusive father. At the end of the hour, he had a broken foot -- and the first beginnings of a healed mind.

But we have learned that magic works through symbols. Calling an object by your abuser's name and then abusing that object is sympathetic magic used for the purpose of cursing. To throw a curse is to project one's worst feelings out into the world of form, and to invoke upon oneself the inevitable karmic feedback.

It is not our way to blast the crops and sour the milk. Wiccan tradition and plain common sense both tell us to avoid the practice of baneful magic. But, as usual, it's not quite as easy as just saying no.

Rape and child abuse, loved ones killed by muggers or drunk drivers, emotional manipulation and betrayal, economic exploitation and dishonest office politics -- people hurt and victimize other people in many different ways every day. We are not immune.

At some point in our lives, probably every single one of us will feel violated by some other human being. Often our feelings will be based in fact. Whether they are or not, however, we need and deserve a safe way to discharge them.

Symbolic baneful actions are also cathartic actions. They drain and clear our poisonous feelings and allow our own emotional healing to begin. If we deny ourselves this outlet, what happens to the grief and pain and rage?

If projection is bad for us, introjection is even worse. Unreleased bad feelings are a major source of stress. In a very real sense, stress cripples and kills. Ulcers, strokes, heart attacks and more are all heavily stress-related. A simple refusal to engage in baneful magic could easily amount to punishing a victim by adding serious illness to the original harm.

I am part of the All. "An it harm none" is about me too. Release of my feelings is my right.

At first it seems like an insoluble paradox. But the same understanding of magic that forbids projection of our bad feelings can open a safe channel for those feelings. Here's one possible form:

Preparation:

1. **Understanding**

   Think about the Alcoholics Anonymous prayer. "Grant me the serenity to accept the things I cannot change, the courage to change the things I can change, and the wisdom to know the difference." People of any religion can recognize the wisdom in those words. This ritual is intended to ease emotional pressure. I believe that is a step towards granting all three of those things to ourselves.

   If your hurt is ongoing, you must take steps to stop it -- leave the abusive relationship, begin searching for a new job, begin organizing politically to stop your oppression. What good this Circle does you will be temporary at best if you are not acting on both the magical and material planes to change the things you can change.

   But some of our pain comes from old, old injuries. And some of our feelings are not based on fact at all. The source of those hurts cannot be changed, but the pain can be. This particular working is to release any bad feelings, not to judge them.

   Don't worry about justice. You may be mistaken about who has hurt you, but nobody will be hurt by what we do here. All energy will be contained within the Circle. The object of this working is healing, not justice. You deserve this healing simply because you hurt, and even if you are mistaken.

   Prevention and healing are human tasks; to do them is to change the things we can change. Justice -- the evening of karmic balances -- is the business of the Gods, and may take place across a span of many lifetimes. Karmic balance is a thing we cannot change.

2. **Set Up**

   You have some decisions to make. The first one is whether you will work alone or ask one or more trusted friends to witness and facilitate your working. Some of us can only let our feelings go in strict privacy. For others, the presence of people who will make sure we don't hurt ourselves or our homes removes a source of inhibition. And sometimes simply being heard is part of the release process.

Next, exactly what kind of symbolic action will release your feelings? Will kicking a throw pillow suffice, or do you need to actually make a poppet? Or just screaming may be enough. If you want to work with a physical symbol, prepare it in advance, and be sure not to use anything you will want to keep after the rite or ever use again.

Figure out whether you can either cast a Circle to include your bathroom, or leave a cast Circle for a period of time. This will depend on your particular training. If possible, have a warm, scented tub waiting for you. If not, a basin of warm, scented water and a washcloth within easy reach just outside of your Circle will suffice. Also, a ritual meal should be prepared and waiting outside of Circle, and this should include something green and growing -- I favor sprouts -- and something sweet.

Procedure:

1. Waning moon is a good time for this Circle, and the Dark of the Moon is even better. Cast the Circle and invoke the Watchers in your usual manner. Call on the Crone, on She who weeds and prunes and disposes of the obstructive and unnecessary.
2. Just inside the Circle, like the membrane in an eggshell, cast a grounding shield. One possible image for this shield would be a black absorptive chain link fence, supported at regular intervals by fence posts that are lightning rods. Whatever happens within this space will be contained and grounded.
3. Make clear to yourself what wound you seek to drain. Say it out loud, even if you are alone. Recall what happened to you in detail and let the feelings grow strong.
4. Now, let go of your feelings. Do whatever will help you release what is in you. Beat on a pillow or rip up a doll. Scream till you cry. Don't stop till you are emptied. Then fling the thing you used as a symbol out of your Circle.
5. When you are sure you are all done, all drained, contract the shield into a tight ball in the center of the Circle. As it contracts, it will gather all the negative energy from the Circle. Ground it. Affirm that you are sending this energy to the fire at the heart of the Earth -- to Jarnsaxe or to Pele -- to be purified in that blast furnace and cycled to wherever strong energy is needed. Know that what you now let go is gone. Affirm this out loud.
6. Wash or bathe in a ritual manner, feeling the last traces of your bad feelings dissolve away. If others are present, allow them to wash and serve you.
7. Rest a few minutes. Feel the peace of emptiness.
8. Then invoke the Maiden's energy for new beginnings. Have your ritual feast and otherwise indulge your senses. Gentle and joyful music would be effective, and you may want to switch to a sweeter-smelling incense. This is a time to dream dreams and plan plans. You have removed an energy drain from your life, now you will be able to ... ?
9. Thank and dismiss whatever Beings you have called on, throughout the whole ritual. Close your Circle as usual. Do not do any other kinds of working or worship within this particular Circle.

Follow Through:

The final part of any effective magical working is "acting in accordance" on the material plane. By doing this, we give the magic a channel through which to manifest. For this working, there are three forms of follow through, and all are important.

1. Remember that painful feelings are partly habitual. Acting in accordance with magic to banish such feelings requires you to stop feeding the habit. Don't talk about the pain with anybody until at least the second full moon after the working. This gives the habit a chance to fade out. As much as you can, eliminate the topic from your internal dialogue as well. When you notice yourself dwelling on the old pain, gently and firmly change the subject.
2. Thinking about action to change your life in the here and now is perfectly OK. The problem is reiteration of old feelings of frustration and helplessness that actually impede change.
3. If the hurtful situation is current and ongoing, continue with any steps you were taking to change the things you can change. In fact, you will probably find you have more energy than you did before to devote to your projects.
4. Be sure to use some of your newly freed emotional energy to reward yourself. Take time for friendship, love, and pleasure. The object of the exercise is to clear space for the enjoyment of life, so start right now.

Judy Harrow, HPs, Proteus Coven

Opening (ending) the Circle

The High Priestess goes to each of the four directions in turn and draws a Banishing Pentacle, saying:

> Guardians of the East (South, West, North),
> Powers of Air (Fire, Water, Earth), we thank you
> For joining in our circle
> And we ask for your blessing
> As you depart
> May there be peace between us
> Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says:

> The circle is open, but unbroken,
> May the peace of the Goddess
> Go in your hearts,
> Merry meet, and merry part.
> And merry meet again. Blessed be.

Consecration of Chalice, Athame or Other Tool

Before these assembled spirits I bring (name type of tool) to be dedicated to the service of the Lady and Lord.

(*Pass tool three times through smoke of the incense.*)

By the power of air, be thou purified. Be thou dedicated to purity of thought and to harmlessness that all intentions for which thou art used may harm none and be for the good of all.

(*Pass tool three times through or over the flame of the fire candle.*)

By the power of fire, be thou purified. Be thou dedicated to purity of desire and to harmlessness that all goals which thou doest help achieve may harm none and be for the good of all.

(*Take a few drops of water and sprinkle or dab on instrument.*)

By the power of water, be thou purified. Be thou dedicated to purity of emotion and to harmlessness that all that thou shalt be used in a spirit of harmony, harming none and for the good of all.

(*Touch instrument to the stone or salt in north quarter*)

By the power of earth, be thou purified. Be thou dedicated to steadfastness and purity of purpose, that my will be achieved without wavering, with harm to none and for the good of all.

(*If this is a chalice, present it first to the Lady, then to the Lord, if athame, reverse order. All other instruments use personal preference, but it is courtesy to present them to Her first.*)

PRESENTATION FOR CHALICE:

Lady Freya, Keeper of Femininity, bless this chalice. Let it be as Thy cauldron, a vessel of productivity that it may be worthy to dispense Thy bounty. Let it be used in Thy service and in the service of humanity. Let it be so bound that no harm may come of it to any being, but let it rather be an instrument of goodwill and understanding; of loving harmony. To Thy sacred self I dedicate this vessel, (name of vessel), that it and I may long be of service to Thee.

Lord Thor, companion to the Lady, champion of the Gods, bless this chalice and keep watch over it. Guard the works which come forth from it, that they ever be in the service of Thee and Thy Lady, that they be of service to humankind, and that they abide by the laws of harmony. To Thee I vow I shall use it for Her sacred purposes, and for no other.

So mote it be.

PRESENTATION FOR ATHAME:

Lord Thor, thunderer & hammer wielder, bless this athame. Let it be as the spring rains which fall upon the Earth to cause Her to bring forth Her bounty.

Let it quicken my hopes and dreams, yet keep them from causing harm. Let it guide them in the harmony of the seasons, bringing forth only good for all. Lord Thor, bless this athame, (name of athame), that it be used ever in the worship and honor of the Gods.

Lady Freya, companion to the Thunderer, lover of the Gods, bless this athame that it shall bring forth joy, and shall cause no pain nor disharmony to any. I dedicate this athame (name athame), symbol of the Defender and Rain Maker, to Thy service. May it ever bring Thee joy and pride.

So mote it be.

(*This ritual, with suitable changes, may be used to dedicate other tools as well as these.*)

Samhain ritual for a small Circle

[*older woman to older man*]:
One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

[*older man to older woman*]:
Every age your eye has witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaving at the World-tree's root.
Eldest ancient, all-knowing one,
Speak secrets to us, send us vision.

[*younger woman to younger man*]:
Lord of Life, hail Land-Master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus
Bless barren earth, let it bear again!

[*younger man to younger woman*]:
Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

USHERING IN THE NEW YEAR:

Welcome winter, waning season,
Now with night the new year comes;
Hail the horse's head with blessings --
Blessings be on those who bide here
And indeed on all the world!

SCRYING:

Wide are the worldgates,
Sights to be sent us;
Ready for rede-gifts,
We wait for your wisdom.

OFFERINGS/THANKSGIVING:

Grateful, we give now, gifts of our own
Heart-work and hand-work the hearth shall grace;
Happiness, harmony, health in the new year,
Send to the world and we in it, we wish you.

DISMISSAL/OPENING:

To watching winds we wish fair travelling;
To sleepless dead sweet rest we send;
Gods and Goddesses, go with praises --
See: the circle is severed thus. [*cut with sword at east*]

I wrote that ritual for David, myself and two friends who are older than we. It was the first ritual that I wrote not based on NROOGD material in any way, but on entirely original structure and material. The horse's skull is a primitive form of the Mari Lwyd (Grey Mare/Mary), a Welsh folk traditional hobby horse that goes from house to house at the calendar New Year, but she's such a bizarre and macabre beast that she was almost certainly a Samhain leftover. There's interesting material about her in Trefor Owen's "Welsh Folk Customs" (which is probably out of print, but I could provide photocopies for interested parties who provide copying costs...)

Happy Samhain!
Leigh Ann
ThelemaNet of Berkeley * (415)548-0163 (161/93)

(L.A. Hussey 20 Nov 86 12:05:56)

NROOGD Samhain -- 1987

A Cymro-Norse ritual

TOOLS: Drinking Horn
Hammer (Mjollnir)
Sword
Pentacle/Stone
Bowl of Salt
Water
Censer & Incense

CELEBRANTS:

White Priestess	(Skadi)
Gold Priest	(Freyr)
Red Priestess	(Freyja)
Red Priest	(Heimdallr)
Black Priestess	(Vala)
Black Priest	(Odin)

Procession, consisting of Soulers (any small number) and White Mare.

Skadi takes the sword around the circle with these words:

> Sharp bright steel the circle scribes;
> Carving, cleaving world from world.

Freyja banishes the circle with the hammer and these words:

> Mankind's friend, by Mjollnir's might
> Banish beings that bode us ill!

She stands in the center and to each quarter and above and below she makes the Hammer-Sign, saying:

> Holy hammer, hallow and hold us.

Vala seals the circle, carrying pentacle and bowl of salt, saying:

> Stout stone shield us, shut the circle.

Skadi asperses the circle (Vala follows with censer) with these words:

> Be all bless'd who bide herein,
> By stone and sea, by storm and sun.

Now Heimdallr takes the sword and calls the quarters as follows:

> Wisdom's wain, East wind I call thee!
> Thoughts thy thanes that thrive in newness.
> Breathe and bless, blow all clean;
> Watch and ward, O wind of mind.
>
> Summer's savour, South wind come now!
> Bright the blessings you bear with you.
> Strong of spirit, sun-like fire;
> Watch and ward, O wind of soul.
>
> Wild and wet, West wind I summon!
> Sea-spray bearing, singing, shouting;
> Beats the Earth's blood in thy breast;
> Watch and ward, O wind of heart.
>
> White with winter, North wind, waken!
> Stone's strength bringing, snow-cloaked wind.
> From the Frost-realms, fresh and chill,
> Watch and ward, O wind of form.

The Priestesses and Priests stand opposite each other, and each one of the pair invokes the other, as follows:

Skadi (to Freyr)

Lord of life, hail Land-master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus --
Bless barren Earth, let it bear again!

Freyr (to Skadi)

Show-shoes striding, hail swift huntress!
Wild one, free and willful Goddess,
Bow and blade you bear beside you,
Finding food to fend off hunger.
Winter will not leave us wanting;
Give good hunting, grant us skill!

Freyja (to Heimdallr)

Standing steadfast, hail far-seer!
Watchful one, on rainbow waiting,
Horn at hand to rouse the heroes,
News you know from Nine Worlds over.
People's parent and our patron,
Open our eyes to altered sight.

Heimdallr (to Freyja)

Vanir bride, hail vision-giver!
Capped in cat-fur, cloaked in feathers,
Drumming for the dance of dreams,
You haste to hunt out hidden things.
Scant now the screen that hinders sight;
Let us learn the lore of trance-work.

Vala (to Odin)

One-eyed wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time is near us --
Right roads send us on, rune-winner.

Odin (to Vala)

> Every age your eye has witnessed,
> Cauldron-keeper; hail, wise crone!
> Rede in riddles is your ration --
> Wyrd-weaving at the World-tree's root.
> Eldest Ancient, all-knowing one,
> Speak secrets to us, send us kenning.

Odin reminds everyone what the festival is about, as follows:

Odin:

> So comes the Souls'-day. summon for feasting
> Ancestors, ancients, honoured and blessed;
> Let in beloved ones, lend them your bodies --
> Whom do you hallow? Hail them by name!

Allow a few minutes for everybody to name the ancestor they want to welcome. Then Vala gives this admonition:

Vala:

> As ancient Elders you learn from and honour,
> Let not the living ones moulder alone.
> Near is their knowledge nearer than spirits',
> Seen without ceremony, simply for asking.

Both:

> Grandmothers, Grandfathers, great be their blessings
> Past ones and present we dance them all power!

All the Celebrants but Heimdallr form a circle facing outward; Heimdallr goes to the West, and all say:

> Wide are the Worldgates; now the wights wander.
> Welcome within are the dead who were ours;
> Rest from riding here, revel and feast here;
> Come in, old kinsfolk, keepers of wisdom!

Heimdallr cuts the Soulers' Procession into the Circle on "Come in", and moves to stand with the other Celebrants while the Soulers dance slowly around singing:

> Welcome Winter, waning season,
> Now with night the New Year comes;
> All who honour elder kinsfolk
> Dance the dead to earthly drums.
> Souls respected safeguard living
> House we'll hold, and hallow hearth;
> Blessings be on those who bide here,
> And indeed on all the Earth!

The Celebrants begin also to circle, dancing in character, starting widdershins then spiralling in and out to end deosil, as in the meeting dance, while the Soulers encourage the outer circle to dance also. The intent should be for luck in the new year, and better connection with our Ancestors (as well as better treatment of our Elders!). "We Are The Old People" and "Blood Of The Ancients" are appropriate and may be sung in polyphony...

As the providers of food, Freyr and Skadi bring forward the feast. Some food should be laid out for the ancestors, and people should be encouraged to let the ancestors use their senses for a while to enjoy the food with them. The Soulers in particular should receive Soul Cakes. A strong magical gesture would be for people to bring forward canned and other non-perishable food (which can be later given to a food bank or similar organization).

Freyr speaks as follows:

> Cakes to us carry, corn from the storehouse;
> Wine defies winter, warm with caught ripeness;
> Milk made to cheeses, meat dried and salted;
> Last of the land's fruits ere the long sleep.

Skadi speaks as follows:

> Good nuts and game-food are hunters' guerdon;
> Sleeping Earth's secrets yield to the seeker
> True buried treasure: onions, potatoes
> Forest shall feed us while the fields rest.

Both say (if there is to be food donation):

> All who have aught to offer, now bring it;
> Wights, bear ye witness work with the givers.

Feeding our fellows, let us be fed so,
Sops for the spirit or sup for the flesh.

If there is to be scrying and divination, it should be done now in a quiet space marked off as separate from the feasting-place. Freyja and Heimdallr lead the scrying and Vala and Odin lead rune-work, with the following optional speeches:

Heimdallr:

Let the lots tumble, loosing their learning;
Word-wood and wit-stones, won through ordeal.
Come up and cast them, while word is clearest
Augers may answer aught the year holds.

Freyja:

Wide are the Worldgates, windows are open;
Sights may be seen now, elsetimes but scarcely.
Crystal and cauldron capture the vision;
Mystery's meaning speaks to the mindful.

Note: it is entirely appropriate for partying to go on inside the sacred circle (people can get up and move around), so that the Dead have the opportunity to enjoy their day before we bid them farewell; the circle should be cast large, with this in mind. The only constraint is to open in sufficient time to clean up the hall before the rental time runs out. The circle is opened as follows:

Heimdallr:

To watching winds, we wish fair wandering;
Fan us sweet fragrance; Hail, farewell!

ALL:

To sleepless souls, we wish sweet resting;
Friends will keep faith; farewell now!

Gods and Goddesses, go with praises!
Finished our festival; Hail, farewell!

Celebrants ground with this formula:

As from the Earth our energy comes,
Into the Earth the excess flows;
Earth and all empowered alike
Be it so!

Skadi:

See: the circle is severed thus (*she cuts*)
Merry meet, Merry part, Merry meet again!

B*B
Leigh Ann
ThelemaNet - Hail Eris! * (415) 548-0163 (Opus 1:161/93)

The Origins of Halloween

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In recent years, there have been a number of pamphlets and books put out be various Christian organizations dealing with the origins of modern-day Halloween customs.

Being a Witch myself, and a student of the ancient Celts from whom we get this holiday, I have found these pamphlets woefully inaccurate and poorly researched. A typical example of this information is contained in the following quote from the pamphlet entitled "What's Wrong with Halloween?" by Russell K. Tardo. "The Druids believed that on October 31st, the last day of the year by the ancient Celtic calendar, the lord of death gathered together the souls of the dead who had been made to enter bodies of animals, and decided what forms they should take the following year. Cats were held sacred because it was believed that they were once human beings ... We see that this holiday has its origin, basis and root in the occultic Druid celebration of the dead. Only they called it 'Samhain', who was the Lord of the Dead (a big demon)".[1] When these books and pamphlets cite sources at all, they usually list the Encyclopedia Britannica, Encyclopedia Americana, and the World Book Encyclopedia. The Britannica and the Americana make no mention of cats, but do indeed list Samhain as the Lord of Death, contrary to Celtic scholars, and list no references. The World Book mentions the cats and calls Samhain the Lord of Death, and lists as its sources several children's books (hardly what one could consider scholarly texts, and, of course, themselves citing no references).

In an effort to correct some of this erroneous information, I have researched the religious life of the ancient Celtic peoples and the survivals of that religious life in modern times. Listed below are some of the most commonly asked questions concerning the origins and customs of Halloween. Following the questions is a lengthy bibliography where the curious reader can go to learn more about this holiday than space in this small pamphlet permits.

1. Where does Halloween come from?

   Our modern celebration of Halloween is a descendent of the ancient Celtic festival called "Samhain". The word is pronounced "sow-in", with "sow" rhyming with "cow".
2. What does "Samhain" mean?

The "Irish-English Dictionary" published by the Irish Texts Society defines the word as follows: "Samhain, All Hallowtide, the feast of the dead in Pagan and Christian times, signalling the close of harvest and the initiation of the winter season, lasting till May, during which troop swere quartered. Fairies were imagined as particularly active at this season. From it, the half-year is reckoned. Also called Feile Moingfinne (Snow Goddess)."[2] The "Scottish Gaelic Dictionary" defines it as "Hallowtide. The Feast of All Souls. Sam + Fuin = end of summer."[3] Contrary to the information published by many organizations, there is no archaeological or literary evidence to indicate that Samhain was a deity. Eliade's "Encyclopedia of Religion" states as follows: "The Eve and day of Samhain were characterized as a time when the barriers between the human and supernatural worlds were broken... Not a festival honoring any particular Celtic deity, Samhain acknowledged the entire spectrum of nonhuman forces that roamed the earth during that period."[4] The Celtic Gods of the dead were Gwynn ap Nudd for the British and Arawn for the Welsh. The Irish did not have a "Lord of Death" as such.

3. Why was the end of summer of significance to the Celts?

   The Celts were a pastoral people as opposed to an agricultural people. The end of summer was significant to them because it meant the time of year when the structure of their lives changed radically. The cattle were brought down from the summer pastures in the hills and the people were gathered into the houses for the long winter nights of story-telling and handicrafts.

4. What does it have to do with a festival of the dead?

   The Celts believed that when people died, they went to a land of eternal youth and happiness called Tír na nOg. They did not have the concept of Heaven and Hell that the Christian Church later brought into the land. The dead were sometimes believed to be dwelling with the Fairy Folk, who lived in the numerous mounds, or sidhe, (pronounced "shee" or "sh-thee") that dotted the Irish and Scottish countryside. Samhain was the new year to the Celts. In the Celtic belief system, turning points such as the time between one day and the next, the meeting of sea and shore or the turning of one year into the next, were seen as magickal times. The turning of the year was the most potent of these times. This was the time when the "veil between the worlds" was at its thinnest and the living could communicate with their beloved dead in Tír na nOg.

5. What about the aspects of "evil" that we associate with the night today?

   The Celts did not have demons and devils in their belief system. The fairies, however, were often considered hostile and dangerous to humans because they were seen as being resentful of man taking over their land. On this night, they would sometimes trick humans into becoming lost in the fairy mounds where they would be trapped forever. After the coming of the Christians to the Celtic lands, certain of the folk saw the fairies as those angels who had sided neither with God or with Lucifer in their dispute and thus were condemned to walk the Earth until Judgment Day.[5] In addition to the fairies, many

humans were abroad on this night causing mischief. Since this night belonged neither to one year or the other, Celtic folk believed that chaos reigned and the people would engage in "horseplay and practical jokes".[6] This also served as a final outlet for high spirits before the gloom of winter set in.

6. What about "trick or treat"?

   During the course of these hijinks, many of the people would imitate the fairies and go from house to house begging for treats. Failure to supply the treats would usually result in practical jokes being visited on the owner of the house. Since the fairies were abroad on this night, an offering of food or milk was frequently left for them on the steps of the house so the homeowner could gain the blessing of the "good folk" for the coming year. Many of the households would also leave out a "dumb supper" for the spirits of the departed.[7] The folks who were abroad in the night imitating the fairies would sometimes carry turnips carved to represent faces. This is the origin of our modern Jack-o-lantern.

7. Was there any special significance of cats to the Celts?

   According to Katherine Briggs in "Nine Lives: Cats in Folklore", the Celts associated cats with the Cailleach Bheur, or Blue Hag of Winter. "She was a nature goddess, who herded the deer as her cattle. The touch of her staff drove the leaves off the trees and brought snow and harsh weather."[8] Dr. Anne Ross addresses the use of divine animals in her book "Pagan Celtic Britain" and has this to say about cats: "Cats do not play a large role in Celtic mythology ... the evidence for the cat as an important cult animal in Celtic mythology is slight".[9] She cites as supporting evidence the lack of archaeological artifacts and literary references in surviving works of mythology.

8. Was this also a religious festival?

   Yes. Celtic religion was very closely tied to the Earth. The great legends are concerned with momentous happenings which took place around the time of Samhain. Many of the great battles and legends of kings and heroes center on this night. Many of the legends concern the promotion of fertility of the Earth and the insurance of the continuance of the lives of the people through the dark winter season.

9. How was the religious festival observed?

   Unfortunately, we know very little about that. W.G. Wood-Martin, in his book "Traces of the Elder Faiths of Ireland", states: "There is comparatively little trace of the religion of the Druids now discoverable, save in the folklore of the peasantry and the references relative to it that occur in ancient and authentic Irish manuscripts are, as far as present appearances go, meager and insufficient to support anything like a sound theory for full development of the ancient religion."[10] The Druids were the priests of the Celtic peoples. They passed on their teachings by oral tradition instead of committing them to writing, so when they perished, most of their religious teachings were lost. We do know that this festival was characterized as one of the four great "Fire Festivals" of the Celts. Legends

tell us that on this night all the hearth fires in Ireland were extinguished and then re-lit from the central fire of the Druids at Tlachtga, 12 miles from the royal hill of Tara. This fire was kindled from "need fire" which had been generated by the friction of rubbing two sticks together, as opposed to more conventional methods (such as the flint-and-steel method) common in those days.[11] The extinguishing of the fires symbolized the "dark half" of the year, and the re-kindling from the Druidic fires was symbolic of the returning life hoped for and brought about through the ministrations of the priesthood.

10. What about sacrifices?

    Animals were certainly killed at this time of year. This was the time to "cull" from the herds those animals which were not desired for breeding purposes for the next year. Most certainly, some of these would have been done in a ritual manner for the use of the priesthood.

11. Were humans sacrificed?

    Scholars are sharply divided on this account, with about half believing that it took place and half doubting its veracity. Caesar and Tacitus certainly tell tales of the human sacrifices of the Celts, but Nora Chadwick points out in her book "The Celts" that "it is not without interest that the Romans themselves had abolished human sacrifice not long before Caesar's time, and references to the practice among various barbarian peoples have certain overtones of self-righteousness. There is little direct archaeological evidence relevant to Celtic sacrifice."[12] Indeed, there is little reference to this practice in Celtic literature. The only surviving story echoes the tale of the Minotaur in Greek legend: the Fomorians, a race of evil giants said to inhabit portions of Ireland before the coming of the Tuatha Dé Danann (or "people of the Goddess Danu"), demanded the sacrifice of 2/3 of the corn, milk and first-born children of the Fir Bolg, or human inhabitants of Ireland. The Tuatha Dé Danann ended this practice in the second battle of Moy Tura, which incidentally, took place on Samhain. It should be noted, however, that this story appears in only one (relatively modern) manuscript from Irish literature, and that manuscript, the "Dinnsenchus", is known to be a collection of fables. According to P.W. Joyce in Vol. 2 of his "Social History of Ancient Ireland", "Scattered everywhere through our ancient literature, both secular and ecclesiastical, we find abundant descriptions and details of the rites and superstitions of the pagan Irish; and in no place -- with this single exception -- do we find a word or hint pointing to human sacrifice to pagan gods or idols."[13]

12. What other practices were associated with this season?

    Folk tradition tells us of many divination practices associated with Samhain. Among the most common were divinations dealing with marriage, weather and the coming fortunes for the year. These were performed via such methods as ducking for apples and apple peeling. Ducking for apples was a marriage divination. The first person to bite an apple would be the first to marry in the coming year. Apple peeling was a divination to see how long your life would be. The longer the unbroken apple peel, the longer your life was

destined to be.[14] In Scotland, people would place stones in the ashes of the hearth before retiring for the night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.

13. How did these ancient Celtic practices come to America?

    When the potato crop in Ireland failed, many of the Irish people, modern descendants of the Celts, emigrated to America bringing with them their folk practices which were remnants of the Celtic festival observances.

14. We in America view this as a harvest festival. Did the Celts also view it as such?

    Yes. The Celts had 3 harvests. Aug 1, or Lammas, was the first harvest, when the first fruits were offered to the Gods in thanks. The Fall Equinox was the true harvest. This was when the bulk of the crops would be brought in. Samhain was the final harvest of the year. Anything left on the vines or in the fields after this date was considered blasted by the fairies ("pu'ka") and unfit for human consumption.

15. Does anyone today celebrate Samhain as a religious observance?

    Yes. Many followers of various pagan religions, such as Druidism and Wicca, observe this day as a religious festival. They view it as a memorial day for their dead friends and family, much as the mainstream US does the national Memorial Day holiday in May. It is still a night to practice various forms of divination concerning future events. It is also considered a time to wrap up old projects, take stock of one's life and initiate new projects for the coming year. As the winter season is approaching, it is a good time to do studying on research projects, and also a good time to begin handwork such as sewing, leatherworking, woodworking etc., for Yule gifts later in the year. And while "satanists" are using this holiday as their own, this is certainly not the only example of a holiday (or even religious symbols) being "borrowed" from an older religion by a newer one.

16. Does this involve human or animal sacrifice?

    Absolutely *NOT*! Hollywood to the contrary, blood sacrifice is not practiced by modern followers of Wicca or Druidism. There may be some people who *think* they are practicing Wicca by performing blood sacrificing but this is *not* condoned by reputable practitioners of today's neo-Pagan religions.

FOOTNOTES:

1. Tardo, Russell K., "What's Wrong with Halloween?", Faithful Word Publishers, (Arabi, LA, undated), p. 2
2. Rev. Patrick Dinneen, "An Irish-English Dictionary", (Dublin, 1927), p. 937
3. Malcolm MacLennan, "A Pronouncing and Etymological Dictionary of the Gaelic Language", (Aberdeen, 1979), p. 279
4. "The Encyclopedia of Religion", ed. Mircea Eliade, "Halloween" by Primiano, (New

York, 1987) pp. 176-177
5. Alwyn & Brinley Rees, "Celtic Heritage", (New York, 1961), p. 90
6. W.G. Wood-Martin, "Traces of the Elder Faiths of Ireland", Vol. II, (Port Washington, NY, 1902), p. 5
7. Kevin Danaher, "The Year in Ireland", (Cork, 1972), p. 214
8. Katherine Briggs, "Nine Lives: Cats in Folklore", (London,1980), p.5
9. Dr. Anne Ross, "Pagan Celtic Britain", (London,1967), p. 301-302
10. Wood-Martin, op. cit., p. 249
11. Rees & Rees, op. cit., p. 90
12. Nora Chadwick, "The Celts", (Harmondsworth, 1982), p. 151
13. P.W. Joyce, "A Social History of Ancient Ireland", Vol.2, (New York, 1968), pp. 282-283
14. Madeleine Pelner Cosman, "Medieval Holidays and Festivals", (New York, 1981), p. 81

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Firestar Beltaine 1986

Note: there is NO meeting dance before the ritual because the spiral dance occurs inside it.

CELEBRANTS:

BARD	PRIESTESS	GODDESS
FIREMAKER	PRIEST	GOD

BARD: (*harp accompaniment*)

This is the air, oh people; these are the creatures:
Far-flying Goose; far-seeing Hawk;
Owl who knows; Raven who talks;
Crane who dances; Thrush who sings;
Quail the humble; Wren the king;
Lark who revels; Loon who weeps;
Jay who scatters; Buzzard reaps.
This is the air I conjure, and this is the birth of the world.

This is the fire, oh people; these are the creatures:
Drake who hoards; Kirin who gives;
Angel heals; Chimera reaves;
Coal the slow; lightning the quick;
Salamander, power's wick;
Soul who praises; Gryphon scorns;
Phoenix dies and is reborn.
This is the fire I conjure, and this is the birth of the world.

This is the sea, oh people; these are the creatures:
Whale who chants; Dolphin who speaks;
Clam content; Salmon who seeks;
Pike who rages; Shark who mourns;
Walrus steadies; Carp transforms;

Seal who gathers; Crab the lone;
Otter wave-borne; Eel in stone;
This is the sea I conjure, and this is the birth of the world.

This is the earth, oh people; these are the creatures:
Deer who worries; Boar who schemes;
Cat who conjures; Sheep who dreams;
Hare the playful; Brock the stern;
Mouse who teaches; Horse who learns;
Wolf who wanders; Bear who stays;
Stag who guards; Puma who preys.
This is the earth I conjure, and this is the birth of the world.

Now is the darkness. Now is the pain. Now is the fear.
Now is the danger. Now is the hate. Now are the tears.
Call on our mother! She is the one! Hers is the way!
She will bring comfort. She will bring life. She will bring day.

PRIEST:

Earth Mother, Birth Mother, Birch Mother,
Sea Mother, Stone Mother, Star Mother!
Queen of night and death and birth,
Womb of deep and fertile earth,
Dame of heaven's silver wheel,
Lady of the greening field,
Keeper of the apple grove,
Mistress of the arts of love,
Shine out in the fearsome dark --
Teach us how to strike the spark.
People, we can feel Her near!
She is coming! She is here!

GODDESS: (*emerging from hiding -- should be in green with amber & copper*)

Now the veils of worlds are thin;
To move out you must move in.
Let the Balefires now be made,
Mine the spark within them laid.
This My gift: that people meet
In peace and plenty made complete.
This I give: the Sacred Way,

The strength, the soul, the sight, the say.
Move beyond the fiery screen
Between the seen and the unseen;
Shed your anger and your fear,
Live anew in a new year!

FIREMAKER: (*at each tree name, holds up twig, then binds all together into a torch*)

The Nine I sing, the Nine blessed trees
Which were empowered of old:
Oak, thou druid's door, open the way for us.
Apple, thou knowledge-giver, break our circle of blindness.
Ash, thou world-supporter, drive away ill powers.
Birch, thou tree-mother, help in our healing.
Hawthorn, thou branch of May, give us light and hope.
Willow, thou soul-leader, grant us safe passage.
Holly, thou forest king, be our safe refuge.
Hazel, thou wise-one's branch, give us true vision.
Alder, thou river's love, let us flow outward.
In peace let us flow outward; in power let us flow outward; in beauty let us flow outward.

(*The Goddess lights the torch, the Firemaker lights the two fires, which have been saturated with some flammable material, i.e. charcoal starter. White Sage and Cedar chips may be thrown thereon.*)

FIRE-PASSING CHANT: (*drum*)

Dark to light, night to day,
Through the fires lies the way;
Old to new, death to birth,
Between the worlds to our rebirth.

PRIESTESS: (*once all have passed between the fires*)

Sky's Father, Wise Father, Wine Father,
Sun Father, Sap Father, Song Father!
Lord of forest, field and beast,
Lord of harvest, hunt and feast,
King of heaven's golden fire,
Dancer of the soul's desire,
Master of the drum and flute,

Keeper of the vineyard's fruit,
Shine on us and warm our souls --
Teach us how to make us whole!
People, we can feel Him near!
He is coming! He is here!

GOD: (*emerging from hiding, dressed in green, with leaves & horns*)

Let the light of living blaze!
Dance within the spiral maze;
Cry of pipe and thump of drum;
Out you go and in you come!
Mine the living pole of May --
Outside loving starts today!
This My gift: that lovers join
Touching at the lip and loin.
This I give: the Joyous Dance,
Music, song, the vine, the chance!
Now do fear and anger cease:
Dance the healing and release!

(*A fairly simple triple spiral should be traced on the ground in lime or flour, to give the people guidelines for dancing. The dance should go on until satiation or until the circle forms again; there is no one human focal point -- the intent should be for peace, understanding, tolerance, etc.*)

SPIRAL-DANCING CHANT: (*drum*)

Joy, health and peace be in the world
That spins into the May-o,
For summer is a-comin' in
And winter's gone away-o.

BLESSING THE FOOD:

God: Mine is the ripening sun.
Goddess: Mine is the nurturing soil.
God: Mine is the fruit of the vine.
Goddess: Mine is the chalice of life.
Both: We are the blessing of wine! And the wine blesses us.

God: Mine is the planted seed.

Goddess: Mine is the fertile earth.
God: Mine is the mower's blade.
Goddess: Mine is the oven of making.
Both: We are the blessing of bread! And the bread blesses us.

Feasting, dancing, singing, partying etc. Some kind of grounding afterwards.

AN ECLECTIC CIRCLE CEREMONY
Durwydd, 1989-90

Preliminaries

WATER :

Blessings upon thee, O creature of water, I cast out from thee all impurities and uncleanness of the spirits of phantasm, confusion, or any other influence not for the free will of all.

SALT :

Blessings be upon this creature of salt; let all malignity and hindrance be cast forth thencefrom, and let all good enter therein. Wherefore I bless thee and invoke thee, that thou mayest aid me.

MIXING :

I take this salt of the Earth, Blessed with the will of
Fire; I take this water of spirit,Exorcised with mind of merit;

I mix them with words of power, Dedicated to every Tower.

By the power of moon and sun,
By the power of Spirit,earth and sea,
God and Goddess are part of One,
As I Will, so mote it be!

CASTING OF THE CIRCLE

I conjure thee, O circle of power,
As thou encircle every Tower.
That thou beest a place of Truth, Joy and love,
Encircling Flight of Eagle, Hawk and Dove.
Mighty Aegis of the Lady and Lord,
Rampart of thought, action and word.
To work in Peace, Powerful and Free,
Who walk between two worlds conjure thee;
A boundary to Protect, Concentrate and Contain,
That Power raised here be not in vain.

Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia.

SEALING OF THE CIRCLE

(seal with water/salt mixture)

With potion of earth and water, I seal the sacred circle,
Linking air and fire!
With potion of earth and air, I seal the sacred circle,
Linking fire with water!
With potion of earth,air,and fire, I seal the sacred circle,
Linking water with the Earth!

As the four directions are brought to merge,
Let influence of the mighty ones converge!

(Seal with Censer)

With Incense and air of Mind,
East to South,I do Bind!

With Incense and air of mind,
South to West, I do Bind!

With Incense and air of Mind,
West to North, I do Bind!

With Incense and air of Mind,
North to East Completion Find!

(Seal with Candle)

With the Fire of emotion and will
East to South, our dedication fulfill!

With the Fire of veneration and Will,
South to West, our allegiance fulfill!

With the Fire of Devotion and Will,
West to North, our consecration fulfill!

With the Fire of Commitment and will,
From North to East, This inscription fulfill!

Within the circle All wills be free,
The circle is sealed, So Mote it Be!

SETTING THE WATCHTOWERS

Ye Lords of the Eastern Tower,
Airy Lords of Spirit;
Let your influence of Power,
Aid our minds with merit!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of Southern Power
Fiery Lords of Will.
Pray do grace your Tower,
Your Powers to fulfill!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of the Watchtowers of the West,
Watery Lords of Death and Initiation;
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Ye Northern Lords of the Earth,
Though we be yet but Mortals;
Bless our work with worth,
Boreas, guardian of Northern portals.
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Goddess and God, I would know,
As 'tis above, so 'tis below
Blessings on this work, please bestow!

This be my will, true and free,
I do so will, so mote it be

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of astral birth,
I call you now; attend to me!
In the Circle, rightly cast,
Safe from curse or blast,
I call you now, attend to me!

From cave and desert,sea and hill,
By wand, blade,and pentacle,
I call you now, attend to me!
This Is my will, so mote it be!

A Mabon rite outline

(soon to be a major Mabon Ritual, at a terminal near you.)

General Mabon info to start with, set the mood &c...

What is Mabon?

Mabon, sometimes known as the Harvest/Thanksgiving ritual of the Autumn Equinox, is one of the Spokes of the Wheel of the Year. In the many Earth or Pagan Religions, a special kinship with the passing of the seasons is felt... this is usually due to the history of said traditions, most of which stem from agrarian cultures where the seasons marked the way of life. From planting to reaping to winter to summer... the seasons were of great importance to our ancestors, for their very existence depended upon good harvests, mild winters, enough rainfall, and the like.

So... having shown the importance of the seasons, we shall turn to Mabon itself. Autumn... harvest time... the reaping of what was sown and cared thru during the year. A time of thankfulness and rejoicing. So, of course, someone at some point in time must have said... "Now that the work is over... LET'S PARTY!!!"

This is the essence of Mabon. Rejoicing in a bountiful harvest, thanking the Gods for being so kind during the year, and, hopefully, helping in winning over the Gods' favor for the coming year.

About the Mabon rite itself:

Now, this will be a very Discordian ritual in that each participant will be (more or less) writing his/her own part. This outline is provided to sorta nudge (nudge, wink, wink, say no more, sir, say no more!) people into making their individual pieces able to fit into the whole thing... (I feel like the Green Ball outta "Heavy Metal", the movie, something which ties things together). Back to the rite itself.

Basically, 6 personages will be represented: Callers or Watchers of the East, South, West and North, High Priest (HP) and High Priestess (HPS).

Of course, since this is a generic rite, the terms "Lord" and "Lady" will be used when referring to the Male and Female aspects of divinity/godhood/whatever... individuals may use which ever names they wish, for a Rose, by any other name, would still smell as sweet.

Outline:

A. Invocation... once everybody has arrived, a Circle shall be cast, more or less, and the 4 Watchers/Callers each get to do their thing invoking that which that direction symbolizes to come and attend the festivities. After which, either the HPS, HP or both would consecrate the circle... in our case... the circle will be around each person at their 'puter... with a sense of being connected to each other via the others' 'puters. So... what we'll do is... after the circle is cast, and the four Corners have done their things, then the HP will call upon the Lord to attend, and the HPS shall call upon the Lady, (or, if we want to be different, we can have the HP call the Lady, and the HPS call the Lord... it's not as traditional, but I know of some Ladies who are more likely to pay attention to a young, handsome HP than any HPS, if you get my meaning [wink]).

B. Once invoked... it's time for the thanksgiving part... we all got things we're thankful for... now's the chance.
C. After the thanks are over, a customary requesting of blessing for the coming year is asked.
D. That done with, it's time to dismiss the summoned ones... first, around the circle... each corner doing it's thing... the dismissal consists of a Hail to the being summoned, a flattery (as I call it), and then a structured dismissal (eg. "Air of the East... blah, blah, blah,... Go if thou must, but stay if thou wilt"). The HP and HPS dismiss the Lord and Lady last with similar words.
E. PARTY TIME!!!! Get out the Beer, munchies, what have you... celebrate... you've earned it.

A MIDSUMMER CELEBRATION

by Mike Nichols (a.k.a. Gwydion)

In addition to the four great festivals of the Pagan Celtic year, there are four lesser holidays as well: The two solstices and the two equinoxes. In folklore, these are referred to as the four 'quarter-days' of the year and modern Witches call them the four 'Lesser Sabbats' or the four 'Low Holidays'. The Summer Solstice is one of them.

Technically, a solstice is an astronomical point and, due to the precession to the equinox, the date may vary by a few days depending on the year. The summer solstice occurs when the sun reaches the Tropic of Cancer and we then experience the longest day and the shortest night of the year. Astrologers know this as the date on which the sun enters the sign of Cancer.

However, since most European peasants were not accomplished at reading an ephemeris or did not live close enough to Salisbury Plain to trot over to Stonehenge and sight down its main avenue, they celebrated the event on a fixed calendar date, June 24th. The slight forward displacement of the traditional date is the result of multitudinous calendrical changes down through the ages. It is analogous to the winter solstice celebration which is astronomically on or about December 21st, but is celebrated on the traditional date of December 25th, Yule, later adopted by the Christians.

Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the June 24th festivities actually begin on the previous sundown (our June 23rd). This was Shakespeare's Midsummer Night's Eve. Which brings up another point: our modern calendars are quite misguided in suggesting that 'summer begins' on the solstice. According to the old folk calendar, summer BEGINS on May Day and ends on Lammas (August 1st), with the summer solstice, midway between the two, marking MID-summer. This makes more logical sense than suggesting that summer begins on the day when the sun's power begins to wane and the days grow shorter.

Although our Pagan ancestors probably preferred June 24th (and indeed most European folk festivals today use this date), the sensibility of modern Witches seems to prefer the actual solstice point, beginning the celebration at sunset. Again, it gives modern Pagans a range of dates to choose from, hopefully with a weekend embedded in it.

As the Pagan mid-winter celebration of Yule was adopted by Christians as Christmas (December 25th), so too the Pagan mid-summer celebration was adopted by them as the feast of John the Baptist (June 24th). Occurring 180 degrees apart on the wheel of the year, the mid-winter celebration commemorates the birth of Jesus, while the mid-summer celebration commemorates the birth of John, the prophet who was born six months before Jesus in order to announce his arrival.

This last tidbit is extremely conspicuous, in that John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism.

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew in turn slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn, representing summer and winter, the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his strength and still 1/4 of a year away from his ritual death at the hands of his rival. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with

spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. It is an especially beautiful time of the year for an outdoor celebration. May yours be magical!

Ceremony of Initiation

Author's note:
This ritual is a compilation of Gardnerian, Fairy and traditional Wiccan sources and is intended to be used as an initiation for graduates of my training course in Basic Technologies of Witchcraft. While the ritual is powerful enough as it stands, I strongly recommend that it be reserved for people who have been prepared through training at least equivalent to that which I give, or much of the impact may be lost.
Blessed be!
J. Brad (Talespinner) Hicks

Guided Meditation

(*The following will be read to all participants in the form of a guided meditation, prior to the processional. It helps if the first paragraph is read by a male voice and the second paragraph by a female voice. NOTE: All are nude; the initiate is also blindfolded.*)

Hear the words of the Threefold Goddess, who of old was called Artemis, Astarte, Diana, Aphrodite, Cerridwen, Isis, Arianrhod, Brigid, Aradia and many other names:

"Whenever you have need of anything, once in the month and betterit be when the moon is full, you shall assemble in some secret place and adore the spirit of Me who is Queen of all the Wise. She who would learn all sorcery yet has not won its deepest secrets, them I will teach her, in truth, all things as yet unknown. And you shall be free from slavery, and as a sign that you be free you shall be naked in your rites. Sing, feast, dance, make music and love in My presence, for Mine is the ecstasy of the spirit and Mine also is joy on earth. For My law is love unto all beings. Nor do I demand aught of sacrifice, for behold, I am the mother of all things and My love is poured out upon the earth."

Processional

The Initiate is left to meditate as the others rise and follow the High Priest/ess into the Circle area and three times around, chanting:

"We all come from the Goddess,
And to her we shall return
Like a drop of rain,
Flowing to the ocean." (*repeat*)

Raising of the Circle

HIGH PRIEST/ESS takes the Sword from the altar and traces a circle around the coveners. When he/she returns to the north, he/she kneels and salutes saying: "Hail and welcome, frosty Spirits of the North. Lend to us your power and protection this night that <Initiate's born name> may be given a true initiation to justly wield the power of Earth. So mote it be!"

ALL (*envisioning a wall of dark green light springing up from the circle*): "So mote it be!"

HIGH PRIEST/ESS advances to the east, kneels and salutes saying: "Hail and welcome, bright Spirits of the East. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Air. So mote it be!"

ALL (*envisioning a wall of lemon yellow light springing up from the circle, within the wall of green*): "So mote it be!"

HIGH PRIEST/ESS advances to the south, kneels and salutes saying: "Hail and welcome, fiery Spirits of the South. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Fire. So mote it be!"

ALL (*envisioning a wall of crimson light springing up from the circle, within the walls of green and yellow*): "So mote it be!"

HIGH PRIEST/ESS advances to the west, kneels and salutes saying: "Hail and welcome, tireless Spirits of the West. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Water. So mote it be!"

ALL (*envisioning a wall of dark blue light springing up from the circle, within the walls of green, yellow and red*): "So mote it be!"

Statement of Purpose

HIGH PRIEST/ESS: "I call upon the Horned God; I call upon the Maiden, the Mother and the Crone; I call upon the Spirits of Earth, Air, Fire and Water; I call upon the Hosts of the Mighty Dead; and I call every true Witch within this circle to witness that we are here to consecrate <Initiate's name> as Priest(ess) and Witch. The circle is cast!"

ALL (*envisioning the walls of the circle bending together overhead and flowing together under the floor to form a hemisphere of bright white light*): "So mote it be!"

The Warning

HIGH PRIEST/ESS cuts a gate in the circle and roughly leads the Initiate to kneel at the edge before the gate, then balances the sword-point over the Initiate's heart (the Initiate raises hir hands to support the point). "You stand at the edge of a place that is between the worlds, in the presence of the Gods and under the watchful eye of the Mighty Dead. If you go any further, you embark on a path that cannot be safely turned aside before your death. Feel the sharpness of the blade at your breast, and know this in your heart that it would be better for you to throw yourself forward and spill out your life than to enter this circle with fear or falseness in your heart."

INITIATE: "I come with perfect love and perfect trust."

HIGH PRIEST/ESS lays down the sword, lifts the Initiate to his or her feet and kisses him or her. "Thus are all first brought into the Circle.", then leads the Initiate to the altar and taking up the sword, re-draws the circle over the gateway.

Administration of the Oaths

ALL (*except the High Priest/ess and the Initiate*) begin a quiet "Aum" and sustain it throughout the Five-fold Kiss and the Oaths of Initiation.

HIGH PRIEST/ESS, administering the Five-fold Kiss: "Blessed are your feet, that have brought you to this place. Blessed are your knees, that shall kneel at the altars of the Gods. Blessed is your sex, without which we could not be. Blessed is your breast, formed in strength and beauty. Blessed are your lips which shall speak the Words of Truth. Are you prepared to take the oath?"

INITIATE: "I am."

HIGH PRIEST/ESS: "Then kneel." (*takes the Initiate's measure*.) "You who have from birth been called <born name> but now seek to become <Craft name> -- do you willingly pledge yourself to the God and the Goddess?"

INITIATE places his or her left hand on the top of the head and right hand on the soles of the feet. "All between my two hands belongs to the Gods. So mote it be."

ALL others raise the volume of the "Aum" slightly.

HIGH PRIEST/ESS: "And do you swear to keep silent all those things that must be kept silent and to respect that which is taught to you?"

INITIATE: "I willingly swear to keep silent all that must be kept silent and to respect that which is taught to me. So mote it be."

ALL others raise the volume of the "Aum" a little more.

HIGH PRIEST/ESS: "And by what surety do you swear all of these things?"

INITIATE: "All of these things I do swear, by my mother's womb and my hope of future lives, knowing well that my Measure has been taken in the presence of the Mighty Ones. Should I fail utterly in my oaths, may my powers desert me, and may my own tools turn against me. So mote it be. So mote it be. So mote it be!

ALL yell quickly: "SO MOTE IT BE!"

Triggering of the Spell

ALL grab the Initiate quickly and hoist hir completely into the air (if possible), chanting the Initiate's new name over and over again, as fast as possible, as they carry him or her three times quickly around the circle. When they return to the starting point, they set him or her down face-down and press him or her firmly into the ground.
Gradually, the pressure relents to gentle massage. Through all of this they continue chanting the Initiate's new name, falling off in volume and speed as the pressure relaxes.

HIGH PRIEST/ESS: "Know that the hands that have touched you are the hands of love." (*removes the Initiate's blindfold and helps hir up.*) "In the Burning Times, when each member of the Coven held the lives of the others in her hand, this would have been kept and used against you should you endanger others. But in these happier times, love and trust prevail, so take this (hands the Measure to the Initiate), keep it or burn it, and be free to go or stay as you please."

Follow-through and Earthing of Power

HIGH PRIEST/ESS hands the sword to the Initiate and leads hirto the East, where they both kneel. The Initiate salutes and the High Priest/ess announces: "Behold, restless Spirits of Water -- I bring before you <new name>, who has been consecrated as Priest/ess and Witch!" Repeats at the South, West, and finally North.

ALL (*including High Priest/ess and Initiate*) join hands in the Circle.

HIGH PRIEST/ESS: "Thank you Spirits of the Mighty Dead, Spirits of the Four Elements, and awesome Lord and Lady for hallowing our circle. Go or stay as you will -- our circle is ended."

ALL ground and center, then absorb the power of the Circle and return it to the Earth beneath their feet.

HIGH PRIEST/ESS (*after a suitable pause*): "Our lovely rite draws to its end. Merry meet, merry part, and merry meet again. Blessed Be!"

ALL: "BLESSED BE!"

INVOCATION TO FRIGG

Russ Anderson

When this invocation was first used, each person in a healing circle invoked a healer into (her/him)self. This was my invocation. The rest of the circle was asked to echo "Join us, Frigg" as I was saying "Join us. Frigg,". This was my first attempt at writing an invocation, and it DID work. I hope that it also works for anyone else who wishes to use it, because it now feels like time to share it.

Blessed Be, Russ

"Frigg, Daughter of Jord, Join us.
Frigg, Daughter of Fiorgyn, Join us.
Frigg, Wife of Odin, Join us.
Frigg, Sister of Thorr, Join us.
Frigg, Mother of Balder, Join us.
Frigg, Mother of Hodr, Join us.
Frigg, Mother of Hermod, Join us.
Frigg, Mother of the gods, Join us.
Frigg, Wise in all fates, Join us.
Frigg, Who will tell no fortunes, Join us.
Frigg, First among the Asynjur, Join us.
Frigg, Queen of Asgard, Join us.
Frigg, Mistress of home and hearth, Join us.
Frigg, Mistress of Eire, Join us.
Frigg, Mistress of healing, Join us.
Frigg, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BALDUR

"Baldr, Son of Frigg, Join us.
Baldr, Son of Odin, Join us.
Baldr, Husband of Nanna, Join us.
Baldr, Brother of Hodr, Join us.
Baldr, Brother of Hermod, Join us.
Baldr, Father of Forsetti, Join us.
Baldr, Slain by blind Hodr, Join us.
Baldr, Master of Breidablik, Join us.
Baldr, Who is much loved, Join us.
Baldr, Who Thokk alone would not mourn, Join us.
Baldr, The Fairest of the Aesir, Join us.
Baldr, Whose Judgments stand unaltered, Join us.
Baldr, Whose Judgments stand unheeded, Join us.

Baldr, The Wisest of the Aesir, Join us.
Baldr, The Shining One, Join us.
Baldr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYJA

"Freyja, Of the many names, Join us.
Freyja, Of the golden tears, Join us.
Freyja, Daughter of Njord, Join us.
Freyja, Wife of Od, Join us.
Freyja, Sister of Freyr, Join us.
Freyja, Mother of Hnoss, Join us.
Freyja, Claimed by Thrym, Join us.
Freyja, Driver of cats, Join us.
Freyja, Goddess of Fertility, Join us.
Freyja, Who shares the slain with Odin, Join us.
Freyja, Who taught the Aesir Magick, Join us.
Freyja, Lender of Falcons' Flight, Join us.
Freyja, Mistress of Brisingamen, Join us.
Freyja, Mistress of Folkvang, Join us.
Freyja, Mistress of nature, Join us.
Freyja, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYR

"Freyr, Son of Njrd, Join us.
Freyr, Husband of Gerdr, Join us.
Freyr, Brother of Freyja, Join us.
Freyr, Father of kings, Join us.
Freyr, Whose sword would fight for itself, Join us.
Freyr, Who gave his sword for Gerdr, Join us.
Freyr, Patron of married couples, Join us.
Freyr, Most beautiful of Gods, Join us.
Freyr, Whose tooth-gift was Alfheimr, Join us.
Freyr, Master of Gullinbursti, Join us.
Freyr, Owner of Skidbladnir, Join us.
Freyr, Slayer of Beli, Join us.
Freyr, Master of Frodi's Peace, Join us.
Freyr, Who directs Man's good fortune, Join us.
Freyr, Who brings fruitful seasons, Join us.
Freyr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BRIGIT

"Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence, NOW."

INVOCATION TO HERNE

"Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence, NOW."

INVOCATION TO THORR

"Thorr, Red-beard, Join us.
Thorr, Son of Jord, Join us.
Thorr, Brother of Frigg, Join us.
Thorr, Father of Mdi, Join us.
Thorr, Father of Magni, Join us.
Thorr, Father of Thrdr, Join us.
Thorr, Husband of Sif, Join us.
Thorr, Jtunn bane, Join us.
Thorr, Foe of Irmungandr, Join us.
Thorr, Who bears Marriage Hallower, Join us.
Thorr, Who bears Death Hallower, Join us.
Thorr, Who wields Mjllnir, Join us.
Thorr, Defender of Asgard, Join us.
Thorr, Thunderer, Join us.
Thorr, Storm Lord, Join us.
Thorr, Your servant _____ calls you! Come to me NOW!"

An Isian Circle Casting

Circle casting adapted by Matrika of PAN -- the ORIGINAL Psychic Awareness Network BBS at 1-703-362-1139
ADAPTED from the Community of Isis Rites in Salem MA. for use by the Moonchildren Coven

This requires the use of a duly consecrated wand, a chalice, an athame and a container for salt and water -- *non*-plastic, PLEASE -- on your altar as well as 2 candle sticks with candles in them and an incense burner for stick or hanging incense. You should work robed or nude as you prefer. In the 4 directions you should have either air (as incense) or fire (as candle -- lit, of course, and preferably red) in the east -- according to your tradition. The OTHER element -- the one not used in the east -- in the south, again according to your tradition. (I prefer air/east -- wand, fire/south -- athame, personally -- but I realize there are differences in tradition.

THE HIGH PRIESTHOOD OF A CIRCLE IS THE FINAL SAY IN ANY RITE -- SO ALWAYS FOLLOW THEIR TRADITIONS.

A bowl -- again *not* plastic -- of water in the west and some rocks or a dish of salt in the North for Earth.

If you wish, you may lay a circle of salt on the floor, leaving a gate for the priest/ess to enter and leave for the temple purification or you may visualize the circle coming as electric blue light out of your athame point as you cast it. After s/he returns from purifying the outer perimeter, the gate would be closed and the circle cast (after the directions are called) by pointing the athame (or the sword) at the salt and charging it instead of casting into the air. The gate would be closed by completing the circle of salt.

Okay, I am writing this as used by a person working alone, but the P or PS in parenthesis is how it would be done if done by a couple. PS is the female and P is the male. This is the *ideal* form of the rite.

(PS) picks up bowl of salt and bowl of water on alter. (P) picks up athame and places it point down in the water and says: "Salt is pure. Let this salt be pure and let it purify our rites as we use it in the service of the Lady and the Lord."

All: "So mote it be."

(PS) pours some of the salt into the water. (P) stirs it with his athame and says: "May this sacred salt purify this water so it may be used in this service of the Lord and Lady, throughout this rite, in any way and at any time we may wish to use it."

All: "So mote it be."

(PS) takes the salt-water and sprinkles it about the perimeter of the circle (outer) saying the following while walking widdershins or counterclockwise (to banish):

"Salt and water where I cast thee
No spell or unknown purpose be
Unless in full accord with me
and as I will, so mote it be."

She returns to the circle. The (P) then takes the incense burner -- if a swinging one -- or the burning stick of incense and goes around the circle deosil saying: "Ever as we walk in the ways may we feel the presence of the Lady and the Lord. We know that in all we do they are ever with us. They abide in us and we in them forever. No disharmony or imbalance can be entertained for purity, harmony and balance are the dwellers within and without us:
For good do we strive and
for good do we live.
Love unto all things.
So be it forever.
Love is the law and Love is the bond.
Blessed be the Lady and the Lord."

All: "So mote it be."

He returns to the circle. He then picks up his wand and goes to the East, raising it high he invokes the element of air visualizing either the ruler of that element as he understands that being OR a yellow pentacle can be substituted. I like to imagine a weeping willow tree budding in the spring being moved by the gentle breezes through the center of the pentacle -- as if through the center of a window. (*If you use fire in the east, swap visualization here with the one I give in the south and change the invocations accordingly*)

"Hail to thee
Lord of the Watchtower of the East,
element of air (fire?).
We invite your presence and your power in our circle and
our magick this night.

All: "So mote it be."

(P): "Welcome and Blessed Be."

All: "Blessed Be."

Go to the South and repeat this visualizing either your conception of the ruler of the watchtower for the south OR a red pentacle -- I like to see a campfire through its center, as if through a window. Repeat invocation with raised wand making suitable changes of direction and element in it.

Go to the West and repeat this visualizing either your conception of the ruler of the watchtower of the west OR a blue pentacle -- I like to see a mountain stream or the ocean through the center of it, as if through a window. Repeat invocation making suitable changes of direction and element in it.

Go to the North and repeat the process visualizing either your conception of the ruler of the north OR a green pentacle -- I like to see mountains rising up in the distance through the middle of it, again as if through a window. Repeat invocation making suitable changes of direction and element in it.

He returns to the altar and replaces the wand.

THE (PS) takes up hers and invokes the Deities: "Hail to Thee, Lord and Lady." (Substitute aloud or silently the names you are using for the Goddess and the God here -- with non-initiates, some prefer to use the generic "Lord and Lady" out loud, keeping the names by which the inner circle of initiates know Them a secret. This is also a good idea to use when you have members of several traditions present who may not agree on what names are used for them) "We invite your presence and power in our circle and our magick this night."

All: "So mote it be."

(PS): "Welcome and Blessed Be."

All: "Blessed Be."

She then replaces her wand on the altar and picks up her athame or the coven sword and casts the circle -- either straight out, visualizing blue light coming from its point -- or, if a circle of salt is used, straight DOWN at the salt, to charge it.

This is done deosil (clockwise), of course, just like the censing of the circle was done earlier. The

only time widdershins is used is the salt-water banishing / cleansing to prepare for circle casting and in opening the circle.

First casting: " I conjure this circle, a mighty Psychic rampart that turns back ANY excess positive or negative energy which may come to do us harm"

All: "So mote it be."

Second casting: "I cast this circle, a place that is not a place, a time that is not a time, a sacred place between the worlds, a place to commune with eternity (or THE LADY AND THE LORD)"

All: "So mote it be."

Third casting: "I charge this circle, a place of perfect love and of perfect trust where all may know peace profound"

All: "So mote it be."

She returns to the altar. If a bell is used (brass or silver ONLY please) she rings it and says: "Now is the circle cast."

All: "So mote it be."

The circle then perform the full-moon rite, raising the power and drawing down the energy into themselves by whatever rites they use and Magick is performed as is appropriate and necessary OR the ritual for one of the 8 sabbats is performed -- a much lighter and informal occasion -- according to the time and purpose of the circle.

The cakes and ale/wine (I substitute APPLE juice or SPRING water, as I am allergic to alcohol) are consecrated by the athame in the chalice.

NOTE -- the cakes should be as natural as possible. Show some respect! Please no twinkies or oreos -- I've seen some "people" do that!

Circle closing

The (P) takes up his wand and goes to the 4 quarters, beginning at the north and going widdershins, where he raises his wand at each and dismisses the rulers of the elements thusly:

"Farewell to thee
Lord of the watchtower of the (direction)

element of (name element)
We thank you for our presence and power
in our circle and our magick this night."

All: "So mote it be."

(P): "Merry part and Blessed Be."

All: "Blessed Be."

As he does this, he visualizes whatever he visualized earlier and then "sees" it fading out. When he has done all 4 quarters he replaces his wand on the altar.

THE (PS) picks hers up, raises it high and says: "Farewell to the Lord and Lady" (again names may be substituted silently or aloud) "We thank you for your presence and your power in Our circle and our magick this night."

All: "So mote it be."

(PS): "Go if you must, stay if you will. Blessed be."

ALL: "Blessed be."

She then picks up her athame (or sword) and pointing it either in the air or at the salt, whatever she did before, she walks widdershins and as she opens the circle she pictures in her mind's eye the electric blue light fading out or being reabsorbed by the tool she carries as she says: "THE CIRCLE IS OPEN, YET REMAINS UNBROKEN."

ALL: "So mote it be."

(PS): "Merry part and blessed be."

ALL: "Blessed be." (*they all hug each other in many circles here.*)

(*candles are snuffed on altar here -- never blow out candles*) If bell is used, she rings it and says: "The circle is now open."

Note -- our circle in New England, which met only for the Sabbats except for its leadership which did the full-moons themselves as it was a training coven, tended to use a lot of chanting and simple ritual drama to raise energy as we worked in a very confined space. Other methods can be used. In full-moon work I like active deep-meditation or guided trance and chanting

because of size of space available to me at this time. However, many covens also use the dance, the cords, the Great Rite (actual or symbolic) and other methods. Always remember there is no *one* right path.

There is also no *one* right way of casting a circle. Different traditions differ greatly. The main body of this rite is that used by the community of Isis -- but I have added invocations at the circle cleansing that I like which come from Al Manning (for the salt-water) and Ray Buckland (for the censing of the circle). The blessing of the salt and water are also from Ray Buckland's teachings. Because of its clarity of intent, I prefer his method to the one I learned, so I use it here.

Part of the circle closing was also adapted from Starhawk. Many people like to elaborate on the invocations at the quarters and present them in poetic formats, as they do with the invocation of the Lord and Lady.

Circles, why use them?

Mel White

They say that the longest journey begins with a single step. So, too, the exploration of Magickal studies begins with a single step. Though the first step in a physical journey is often self-evident, the First Step on a Magickal journey is often not quite so clear. While formally organized groups often have a path of lessons to instruct newcomers, the solitary or isolated student is often left standing in perplexity on this broad plain of knowledge, wondering just where in the heck to begin. And wondering, too, if it's "okay" to start just anywhere.

While it's true that studies can begin in any direction that attracts you, the necessary first step must be learning to make psychic shields. There are "Things of the Dark" out there. There are any number of explanations for what these things might be -- ghosts, demons, or simply uncontrolled urges of the subconscious mind. In truth, it doesn't matter what they are. What does matter is that their effect is very real and unless they are put under your control, they will drag you over the borders of sanity into psychosis. You are most vulnerable to them while you're in an "open" trance or meditative state. That's why the wise practitioner always begins by taking steps to define exactly what will be permitted through the portals of their "psychic shields" -- no matter how simple the ritual. And this, in a nutshell, is what "protective magic" is about.

There are a number of ways to do this. The most common is to begin by drawing a circle (around a group or yourself) and invoking the one or more protective powers. Generally, this is done by candlelight, in front of an altar that holds certain magical objects. The circle may be further "secured" and "cleared" by using salt, salt water, rum, incense, or some other method. You may be wearing a special robe and will have taken a bath (or performed a cleansing ritual) earlier. The powers that protect you will be called on and *then* you will begin your ritual.

Is it psychological? Absolutely! Is there a reason why protection rituals always take this form? Positively! Let's take a step back and see what you're actually doing and how the process works -- from a psychological standpoint -- and how to use this knowledge to help you refine your circles to enhance your rituals.

Psychologists and psychics alike view the mind's structure as a three-part entity: The Ego (that which you think of as yourself), the Superego (the "higher self") and the Id (the child within).

The Id is, in a sense, a computer. Like most computers, it operates on the GIGO (Garbage In, Garbage Out) principle. There's an old superstition: "As you name something, so will it become." Tell yourself that you're very unlucky and your Id will obligingly give you bad days by enhancing any negatives in your environment. Tell yourself that you are clumsy, and your Id-computer will obligingly arrange for you to break a leg while stepping off the sidewalk. The bad news is that the Id can't make a judgement as to whether or not this is a good idea. It only knows that it's received these "instructions" and must carry them out. The good news is that you can actually program/reprogram this portion of your mind.

You begin programming this Internal Servant of yours by first drawing its attention to what you want done and then explaining what you need done in a simple and clear manner. Repeating the instructions in a chant help fix the goals for the Id -- rhymed chants seem to be easier for it to process. Each time you perform the ritual and repeat the chant, the programming is strengthened. Never mind that your ego and superego understand that you're going to program the child-like Id. It works just the same.

To direct the Id's attention to the process, you first have to impress it. Using special tools and clothing alert it that something unusual is going on and that it must pay attention. Acquiring hard-to-obtain items, drawing symbols, performing a symbolic sacrifice (donating money, say, to a good cause) are all ways of reinforcing the Id's impression that this ceremony is very special and that the result will be very powerful. Organized, meaningful symbols, speak to your subconscious mind in ways it understands, reinforcing the goals you have set.

Drawing the circle itself establishes boundaries within your environment ("The rest of the world can do what it likes Out There. All within this circle is in *my* control!"). Purifying the circle and consecrating it (sprinkling water which has been blessed and salt added) further enforce your territory, defining the borders where you are "safe". Nothing can enter this area except what you invite inside. You further tighten these borders by calling on certain Powers.

You can call on any powers you like. Some use traditional Christian images. Others call up deities from the religion they are most comfortable with. And many people use the thought/image of a beam of light that represents either God/Goddess (whichever one they like) *or* the power of light and life and goodness in the Universe.

The number of powers called as guardians varies. You may choose to invoke one powerful being to protect your circle. Or you might call on the Universal Being/Light *and* four guardians (one for each quarter of the compass). A third approach is to use a guardian for the four quarters of the compass and no higher being. There is no "absolutely correct" system; the correct system is the one that you are comfortable with.

Take time to choose the guardians of your circle carefully. You should select guardians (gods or animals or some form of life) which have a deeper meaning to you and whose qualities are in

harmony with your goals. For the new student, it's best to have all your Powers and Guardians from the same belief system/religion/mythic universe so that the symbols will be consistent and not confuse the Id.

You *can* use people -- saints, movie actors, figures from favorite books as guardians. Do, however, pick someone who's dead or non-existent. The dead can't argue with your interpretation of them, whereas the living may be highly offended to be approached as gods/guardians.

As your studies continue, you will find that your totems or guardians change. This is to be expected; as you explore new realms in your studies, you may find you need guardians who deal with very specific areas to strengthen and guide you in these new fields.

But don't make the mistake of assuming that you'll become so powerful that you will never need the protection of the psychic shielding circle in some form. And don't assume that you will not need a circle for "positive" magicks such as healing. Open is open -- and open is vulnerable. And circles strengthen and protect you by defining what psychological influences will be allowed to work with you.

Handfasting (Wedding)

Ryan Hunter

The following wedding ceremony was written to provide for Pagans who must of necessity be wed in the presence of the uninitiated who are not pagan and are perhaps unaware that the bride and groom are pagan. Replace the words Bride and Groom below with the names of the happy couple. This ceremony was used by both my wife and myself and by my sister and her husband. They modified the text at the point below where it says "loving each other wholly and completely" to add the phrase "forsaking all others" as they are into monogamy. Either version works beautifully, I recommend the participants rewrite where necessary to form a legal contract that they can and will keep. It is easy to avoid being an oathbreaker if you only swear to that you will keep and avoid swearing to something just because the other party wants it or because it might be "expected" by the family. Notice: parts of this ritual were cribbed from the writings of others. I apologize in advance for failure to reference sources but after the fifteenth rewrite we had forgotten where we got the text and what was and what was not original to us. I doubt if there are quotes from other sources longer than paragraph length and thus should not be a copyright problem. If you see something that is yours, please send me mail and I will reference you in the future. Our thanks to those who paved the way.

Ryan Hunter

[PRIEST] We have come together here in celebration of the joining together of **[BRIDE]** and **[GROOM]**. There are many things to say about marriage. Much wisdom concerning the joining together of two souls has come our way through all paths of belief and from many cultures. With each union, more knowledge is gained and more wisdom gathered. Though we are unable to give all this knowledge to these two who stand before us, we can hope to leave with them the knowledge of love and its strengths and the anticipation of the wisdom that comes with time. The law of life is love unto all beings. Without love, life is nothing, without love, death has no redemption. Love is anterior to Life, posterior to Death, initial of Creation and the exponent of Earth. If we learn no more in life, let it be this.

Marriage is a bond to be entered into only after considerable thought and reflection. As with any aspect of life, it has its cycles, its ups and its downs, its trials and its triumphs. With full understanding of this, *Groom* and *Bride* have come here today to be joined as one in marriage.

Others would ask, at this time, who gives the bride in marriage, but, as a woman is not property to be bought and sold, given and taken, I ask simply if she comes of her own will and if she has her family's blessing.

Bride, is it true that you come of your own free will and accord?

[BRIDE] Yes, it is true.

[PRIEST] With whom do you come and whose blessings accompany you.

[FATHER] She comes with me, her father, and is accompanied by all of her family's blessings.

[PRIEST] Please join hands with your betrothed and listen to that which I am about to say.

Above you are the stars, below you are the stones, as time doth pass, remember...

Like a stone should your love be firm like a star should your love be constant. Let the powers of the mind and of the intellect guide you in your marriage, let the strength of your wills bind you together, let the power of love and desire make you happy, and the strength of your dedication make you inseparable. Be close, but not too close. Possess one another, yet be understanding. Have patience with one another, for storms will come, but they will pass quickly.

Be free in giving affection and warmth. Have no fear and let not the ways of the unenlightened give you unease, for God is with you always.

Groom, I have not the right to bind thee to *Bride*, only you have this right. If it be your wish, say so at this time and place your ring in her hand.

[GROOM] It is my wish.

[PRIEST] *Bride*, if it be your wish for *Groom* to be bound to you, place the ring on his finger. (*Bride places ring on Groom's left ring finger.*)

Bride, I have not the right to bind thee to *Groom*, only you have this right. If it be your wish, say so at this time and place your ring in his hand.

[BRIDE] It is my wish.

[PRIEST] *Groom*, if it be your wish for *Bride* to be bound to you, place the ring on her finger. (*Groom places ring on Bride's left ring finger.*)

(*to Groom*) Repeat after me:

I, *[groom (full name)]*, in the name of the spirit of God that resides within us all, by the life that courses within my blood and the love that resides within my heart, take thee, *[bride (full name)]*, to my hand, my heart and my spirit, to be my chosen one. To desire thee and be desired by thee, to possess thee and be possessed by thee without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people and thy ways as I respect myself.

(*to Bride*) Repeat after me:

I, *[bride (full name)]*, in the name of the spirit of God that resides within us all, by the life that courses within my blood, and the love that resides within my heart, take thee, *[groom (full name)]*, to my hand, my heart, and my spirit to be my chosen one. To desire and be desired by thee, to possess thee and be possessed by thee without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people and thy ways as I respect myself.

[PRIEST] (*hands chalice to the groom, saying:*) May you drink your fill from the cup of love.

(*Groom holds chalice to bride while she sips then bride takes chalice and holds it to groom while he sips. The chalice is then handed back to the Priest who sets it on the table. Next the Priest takes the plate of bread, giving it to the groom. Same procedure repeated with bread, groom feeding bride and bride feeding groom.*)

By the power vested in me by God and the State of Alabama, I now pronounce you husband and wife. May your love so endure that its flame remains a guiding light unto you.

Initiation Into The Coven, Outdoor Version

Candidates for initiation should be in good mental and physical health. They should also be of legal age and have sought out the Craft of their own free will.

(*All references below are to a female candidate. In case of a male, all instances of 'she' become 'he' and the High Priest and High Priestess swap roles.*)

Before being accepted into the Coven she should spend sometime learning about the Craft and magic and such. She should know about practices that most people get uptight about. She should be told that initiations are perfectly safe and voluntary. Also, if at any time prior to taking the oath she wants to back out, she can do so with out fear or other recriminations.

The candidate must choose a Craft name. This name should not be a common American name and must have personal meaning to the candidate.

Traditionally the apprenticeship lasted for a year and a day. This is a good idea if it can be done. Before she can be initiated, the Coven must vote. A single no is sufficient to not allow the candidate to be initiated into that particular Coven.

This ritual is written for use in the woods. There has to be a path leading from the staging area to a clearing where a fire can be lit. To save time, the fire should be setup but not lighted.

The bathtub should be set up along the path and filled with warm water and the other ingredients. The water will also have to be consecrated.

The candidate should be brought to the staging area by their sponsor. She should be wearing clothing that can be cut away easily by a sword without undoing buttons or stepping out of pants legs. The candidate should be lead down the path by the sponsor. After a little ways a member of the Coven, the Challenger, should step onto the path. They might want to wear a mask. They take the sword that they carry and say: "Who comes to the gate?"

The candidate, coached beforehand, answers: "It is I, (new Craft name), child of earth and starry heaven."

Challenger: "Who speaks for you?"

Sponsor: "It is I, _____, who vouches for her."

The Challenger holds the point of the sword up to the candidate's heart, and says: "You are about to enter a vortex of power, a place beyond imagining, where birth and death, dark and light, joy and pain, meet and make one. You are about to step between the worlds, beyond time, outside the realm of your human life. You who stands on the threshold of the dread Mighty Ones, have you the courage to make the essay? For know it is better to fall on my blade and perish than to make the attempt with fear in thy heart!"

The apprentice answers: "I tread the path with perfect love and perfect trust."

The Challenger replies: "Prepare for death and rebirth."

And the Challenger takes the sword and cuts off the apprentice's clothing till she is standing naked. The Challenger grounds their sword to the Earth. The Challenger should then blindfold the candidate and tie a cord around their wrists and one ankle while saying: "And She was bound as all living things must be, who would enter the Kingdom of Death. And Her feet were neither bound nor free."

The candidate is led to the tub and bathed, while still blindfolded, by the rest of the Coven. While being bathed, she must remain quiet. She is helped from the tub and dried off. The candidate is then carried to the Circle. Everyone in the Coven, starting with the High Priest, kisses her and says: "Thus are all first brought into the world, and thus are all first brought into the Coven."

The High Priest now leads the candidate to each of the four corners and introduces her to the Guardians, of course going deosil.

"Hail Guardians of the Watchtowers of the East and all the Mighty Ones of the Craft. Behold _____(new name), who will now be made Priestess and Witch."

The candidate is brought back to the altar. The High Priest kneels and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The candidate is then measured with the other piece of cord from head to toe. The cord is cut. She is then measured around the head and chest and knots are tied to mark these lengths. The High Priestess rolls up the cord and asks the candidate: "Are you willing to swear the oath?"

The candidate answers: "I am."

The High Priestess asks: "Are you willing to suffer to learn?"

The candidate answers: "Yes."

The High Priestess takes the apprentice's hand and with a needle properly purified by fire and water, pricks her finger, squeezing a few drops out onto the measure. The candidate then kneels and places one hand on her head and the other beneath her heel and she repeats what is read to her. The High Priest says:

"This is the Charge of the Coven:
That I will keep secret what I am asked to keep secret, and never divulge the names or dwelling places of our people unless by their consent.
That I will learn and try to master the Art Magical; but ever remember the rune: "What good be the tools without the inner light? What good be magic without wisdom sight?"
That in due course I will strive to find a worthy pupil in magic, to whom in future years I can hand down the knowledge I acquire.
That I will never use the Art Magical merely to impress foolish persons, nor for any wrongful end.
That I will help the Craft of the Wise, and hold its honor as I would my own.
That I consider these vows taken before the Elder Gods; and that if I betray this Charge I accept as my just reward that retribution of destiny which overtakes those who basely betray the trust and confidence that others have placed in them.
Know that none can escape the fate, be it curse or blessing, which they make for themselves, either in this life or in another life."

The High Priestess says: "Repeat after me:
'I, _____, do of my own free will most solemnly swear to protect, help and defend my sisters and brothers of the Art and to keep the Coven's Charge.
I always keep secret all that must not be revealed.
This do I swear on my mother's womb and my hopes of future lives, mindful that my measure has been taken, and in the presence of the Mighty Ones.'

All between my two hands belongs to the Goddess."

The candidate repeats the oath. The Coven shouts: "So mote it be!"

The High Priest says: "Arise and be anointed."

The High Priest then makes an X mark on the initiate's forehead, breast and genitals while saying: "May your mind be free. May your heart be free. May your body be free. I give you the Craft name of _____"

The rest of the Coven members grab her suddenly, lift her if possible and carry her three times around the Circle, laughing and shrieking. They then lay her face down before the altar and press her into the ground. Gradually the pressure changes to stroking. They chant her new name, raising a Cone of Power over her. The blindfold is removed and she is told:

"Know that the hands that have touched you are the hands of love. Thus are all first brought into the world, and thus are all first brought into the Coven."

The Charge of the Goddess is spoken and any other myths, mysteries, and secrets are revealed. She is also told the Coven names of all the members. The High Priestess returns the measure, saying:

"In the Burning Times, when each member of the Coven held the lives of the others in their hands, this would have been kept and be used against you should you endanger the others. But in these more fortunate times, love and trust prevail, so take this, keep it or burn it, and be free to go or to stay as your heart leads you."

The service goes on as usual, be it New or Full Moon or Sabbat. Before the Circle is opened, the new initiate is taken to the four corners again and introduced to the Guardians again.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Transcribed to computer file by Seastrider

Neo-Pagan Ritual

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#1619  05 Aug 85  22:48:33 (RECV'D)
From: Curly Howard  To: Da Sysop
See also msg # 17
Subject: NEO-PAGANISM
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Alright, I don't want to sound dumb, but I have no idea what these rituals entail. What goes on during these, and what is their purpose?
Curly Howard

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#1719  06 Aug 85  11:59:57 (RECV'D)
From: Brad Hicks  REPLY To: Curly Howard
Reply to msg # 16    See also msg # 18
Subject: NEOPAGAN RITUAL
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Boy, you don't ask the easy ones. Dr. Regardie takes 12 volumes to answer this one; Aleister Crowley, 13 or so; Isaac Bonewits, two (and that's only introductory).

I'll try to summarize, but if you're really interested, track down Starhawk's THE SPIRAL DANCE for further details. Most scholars divide ritual into two classes: 1) theurgic, and 2) thaumaturgic. In fancy words, this means that either you are praying to make your self "a better person" or "closer to God/dess" or "to be saved from your sins", or you are praying for the God/dess to intervene in the world around you - prayers for peace, for money, for health, etc.

Neopagan ritual partakes of both aspects, to some extent. In a typical ritual, various techniques (as old as humanity) are used to "raise the power," then the power is focused via magickal symbols to contact the God(s) and/or Goddess(es) who are being called upon. He/She/They take that magickal energy, augment it, and return it to the circle. The High Priest/ess then focuses that energy on the target - the object or person to be affected, if any - then any energies that remain (or the total energy, if there is no magickal target) are returned to the Gods, via a process called "grounding."

To paraphrase Uncle Isaac's wonderful book on the subject, you have the wind-up, the pitch, and the follow-through.

The windup uses any ritual techniques that are appropriate to a) the setting, b) the purpose of the ritual, c) the deities being contacted, and d) the skills of the participants. The universals are chanting, dance, and "ritual theatre." There are, of course, others.

The "pitch" uses beautiful, poetic imagery in guided meditations and ritual movement. Occasionally (if possible), this uses music and dance. Once the gods are contacted and the energy flows, it is concentrated in an object - usually cakes and wine, but occasionally by other means - and distributed, symbolically to all the participants. Having partaken of the energy thus raised, the guided meditations direct the people in focusing their energy on the purpose at hand.

Finally, the High Priest or Priestess goes through a "follow-through", which involves dissolving the "group mind", reassuring people that what we have worked is done and was effective, and then "grounding" any loose energies, so that when the group leaves the ritual circle, they are back in their normal minds.

As I write, it occurs to me that the real answer to your question lies in that last sentence - "back in their normal minds." Neopagan ritual is a collection of tools and techniques for altering your consciousness, temporarily, to a place where the Gods and Goddesses are real and near, where we as their children and lovers and friends can worship them, and where the magick we work can come true. Having convinced ourselves of this, we act on it, then return to our daily lives refreshed.

(Gods, what a bunch of gibberish! You would have been better off reading the books!)

Anyway, I tried. Anyone else (esp. Black Dragon if he shows up again, as he's worked at least as much ritual as I) please feel free to add or comment. Was this the kind of answer you wanted, Curly?

Reverend Talespinner, O.S.C.
Clan Destiny Chapel of Eris & Dionysus
(aka Brad Hicks)

A Celebration of May Day

by Gwydion Cinhil Kirontin

"Perhaps it's just as well that you won't be here... to be offended by the sight of our May Day celebrations."
Lord Summerisle to Sgt. Howie from "The Wicker Man"

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -- notably Wales -- it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic "Bealtuinn", meaning "Belfire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam -- symbol of life) to the Holy Rood (the Cross -- Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of "Lady Day" for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore & Symbols") would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and skyclad Witches would jump through the flames to ensure protection.

Sgt. Howie (shocked): "But they are naked!" Lord Summerisle: "Naturally. It's much too dangerous to jump through the fire with your

clothes on!"

Frequently, cattle would be driven between two such bonfires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principly a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banburry Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so muche, as I have hearde of tenne maidens whiche went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

> Oh, do not tell the Priest our plight,
> Or he would call it a sin;
> But we have been out in the woods all night,
> A-conjuring Summer in!

And Lerner and Lowe:

> It's May! It's May!
> The lusty month of May!...
> Those dreary vows that ev'ryone takes,
> Ev'ryone breaks.
> Ev'ryone makes divine mistakes!
> The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floralia, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize activities around the week-end.

This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

> For the
> May Day is
> the great
> day,

Sung along
the old
straight
track.
And those
who
ancient
lines did
ley
Will heed
this song
that calls
them back.

THE END

Midwinter Night's Eve: Yule

by Mike Nichols

Our Christian friends are often quite surprised at how enthusiastically we Pagans celebrate the 'Christmas' season. Even though we prefer to use the word 'Yule', and our celebrations may peak a few days *before* the 25th, we nonetheless follow many of the traditional customs of the season: decorated trees, carolling, presents, Yule logs, and mistletoe. We might even go so far as putting up a 'Nativity set', though for us the three central characters are likely to be interpreted as Mother Nature, Father Time, and the Baby Sun-God. None of this will come as a surprise to anyone who knows the true history of the holiday, of course.

In fact, if truth be known,the holiday of Christmas has always been more Pagan than Christian, with its associations of Nordic divination, Celtic fertility rites and Roman Mithraism. That is why both Martin Luther and John Calvin abhorred it, why the Puritans refused to acknowledge it, much less celebrate it (to them, no day of the year could be more holy than the Sabbath), and why it was even made *illegal* in Boston! The holiday was already too closely associated with the birth of older Pagan gods and heroes. And many of them (like Oedipus, Theseus, Hercules, Perseus, Jason, Dionysus, Apollo, Mithra, Horus and even Arthur) possessed a narrative of birth, death and resurrection that was uncomfortably close to that of Jesus. And to make matters worse, many of them predated the Christian Savior.

Ultimately, of course, the holiday is rooted deeply in the cycle of the year. It is the Winter Solstice that is being celebrated, seed-time of the year, the longest night and shortest day. It is the birthday of the new Sun King, the Son of God -- by whatever name you choose to call him. On this darkest of nights, the Goddess becomes the Great Mother and once again gives birth. And it makes perfect poetic sense that on the longest night of the winter, 'the dark night of our souls', there springs the new spark of hope, the Sacred Fire, the Light of the World, the Coel Coeth.

That is why Pagans have as much right to claim this holiday as Christians. Perhaps even more so, as the Christians were rather late in laying claim to it, and tried more than once to reject it. There had been a tradition in the West that Mary bore the child Jesus on the twenty-fifth day, but no one could seem to decide on the month. Finally, in 320 C.E., the Catholic Fathers in Rome decided to make it December, in an effort to co-opt the Mithraic celebration of the Romans and

the Yule celebrations of the Celts and Saxons.

There was never much pretense that the date they finally chose was historically accurate. Shepherds just don't 'tend their flocks by night' in the high pastures in the dead of winter! But if one wishes to use the New Testament as historical evidence, this reference may point to sometime in the spring as the time of Jesus's birth. This is because the lambing season occurs in the spring and that is the only time when shepherds are likely to 'watch their flocks by night' -- to make sure the lambing goes well. Knowing this, the Eastern half of the Church continued to reject December 25, preferring a 'movable date' fixed by their astrologers according to the moon.

Thus, despite its shaky start (for over three centuries, no-one knew when Jesus was supposed to have been born!), December 25 finally began to catch on. By 529, it was a civic holiday, and all work or public business (except that of cooks, bakers or any that contributed to the delight of the holiday) was prohibited by the Emperor Justinian. In 563, the Council of Braga forbade fasting on Christmas Day, and four years later the Council of Tours proclaimed the twelve days from December 25 to Epiphany as a sacred, festive season. This last point is perhaps the hardest to impress upon the modern reader, who is lucky to get a single day off work. Christmas, in the Middle Ages, was not a *single* day, but rather a period of *twelve* days, from December 25 to January 6. The Twelve Days of Christmas, in fact. It is certainly lamentable that the modern world has abandoned this approach, along with the popular Twelfth Night celebrations.

Of course, the Christian version of the holiday spread to many countries no faster than Christianity itself, which means that 'Christmas' wasn't celebrated in Ireland until the late fifth century; in England, Switzerland and Austria until the seventh; in Germany until the eighth; and in the Slavic lands until the ninth and tenth. Not that these countries lacked their own mid-winter celebrations of Yuletide. Long before the world had heard of Jesus, Pagans had been observing the season by bringing in the Yule log, wishing on it, and lighting it from the remains of last year's log. Riddles were posed and answered, magic and rituals were practiced, wild boars were sacrificed and consumed along with large quantities of liquor, corn dollies were carried from house to house while carolling, fertility rites were practiced (girls standing under a sprig of mistletoe were subject to a bit more than a kiss), and divinations were cast for the coming Spring. Many of these Pagan customs, in an appropriately watered-down form, have entered the mainstream of Christian celebration, though most celebrants do not realize (or do not mention it, if they do) their origins.

For modern Witches, Yule (from the Anglo-Saxon 'Yula', meaning 'wheel' of the year) is usually celebrated on the actual Winter Solstice, which may vary by a few days, though it usually occurs on or around December 21st. It is a Lesser Sabbat or Lower Holiday in the modern Pagan calendar, one of the four quarter-days of the year, but a very important one. This year (1988) it occurs on December 21st at 9:28 am CST. Pagan customs are still enthusiastically followed. Once, the Yule log had been the center of the celebration. It was lighted on the eve of the solstice (it should light on the first try) and must be kept burning for twelve hours, for good luck. It should be made of ash. Later, the Yule log was replaced by the Yule tree but, instead of burning

it, burning candles were placed on it. In Christianity, Protestants might claim that Martin Luther invented the custom, and Catholics might grant St. Boniface the honor, but the custom can demonstrably be traced back through the Roman Saturnalia all the way to ancient Egypt. Needless to say, such a tree should be cut down rather than purchased, and should be disposed of by burning, the proper way to dispatch any sacred object.

Along with the evergreen, the holly and the ivy and the mistletoe were important plants of the season, all symbolizing fertility and everlasting life. Mistletoe was especially venerated by the Celtic Druids, who cut it with a golden sickle on the sixth night of the moon, and believed it to be an aphrodisiac. (Magically -- not medicinally! It's highly toxic!) But aphrodisiacs must have been the smallest part of the Yuletide menu in ancient times, as contemporary reports indicate that the tables fairly creaked under the strain of every type of good food. And drink! The most popular of which was the 'wassail cup' deriving its name from the Anglo-Saxon term 'waes hael' (be whole or hale).

Medieval Christmas folklore seems endless: that animals will all kneel down as the Holy Night arrives, that bees hum the '100th psalm' on Christmas Eve, that a windy Christmas will bring good luck, that a person born on Christmas Day can see the Little People, that a cricket on the hearth brings good luck, that if one opens all the doors of the house at midnight all the evil spirits will depart, that you will have one lucky month for each Christmas pudding you sample, that the tree must be taken down by Twelfth Night or bad luck is sure to follow, that 'if Christmas on a Sunday be, a windy winter we shall see', that 'hours of sun on Christmas Day, so many frosts in the month of May', that one can use the Twelve Days of Christmas to predict the weather for each of the twelve months of the coming year, and so on.

Remembering that most Christmas customs are ultimately based upon older Pagan customs, it only remains for modern Pagans to reclaim their lost traditions. In doing so, we can share many common customs with our Christian friends, albeit with a slightly different interpretation. And thus we all share in the beauty of this most magical of seasons, when the Mother Goddess once again gives birth to the baby Sun God and sets the wheel in motion again. To conclude with a long-overdue paraphrase: 'Goddess bless us, every one!'

Winter Solstice or Yule

The High Priestess says:

> "This is the night of the solstice, the longest night of the year. Now darkness triumphs; and yet, gives way and changes into light. The breath of nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the Infant Light. We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night. Blessed Be!"

Purify, cast the circle, but do not light the candles. Invoke the Goddess and God. All sit down and begin an antiphonal chant.

All:

> "To die and be reborn,
> The Wheel is turning,
> What must you lose to the night?" (*repeat*)

Covener: "Fear."

All:

> "Fear is lost to the night.
> Fear is lost to the night.
> To die and be reborn,
> The Wheel is turning,
> What must you lose to the night?"

Continue interjecting lines and echoing each other until the energy dies away. Stand up and link hands. The High Priest stands before the altar, holding an animal skull filled with salt. The High

Priestess leads a slow spiral procession that first snakes outward so that each member is brought to face the High Priest. They are chanting:

> "The light was born,
> And the light has died." (*repeat*)

Another Priestess whispers:

> "Everything passes,
> All fades away." (repeat)

The High Priest places a pinch of salt on each member's tongue and says:

> "My body is salt,
> Taste the breath of death."

The High Priestess leads the spiral inward, until the members are huddled together. She leads an improvised trance induction, slowly suggesting that they crumble to the Earth and sleep. As all lie down, they are sent into a deeper trance with a multivoiced induction. As it fades out, they are told:

> "You are entering a space of perfect freedom."

Time is allowed for trance in the state of suspension before birth.

The High Priestess approaches one of the coveners, stands by her head with her legs apart and pulls her through, symbolically giving her birth. She becomes part of the birth canal; they continue the process with the other coveners, the birth canal growing longer. The men of the coven take the newborns one by one and lay them back down to sleep, telling them:

> "Sleep the sleep of the newborn."

As all sink back into trance, they are guided into a visualization of their hopes for their new life to come. Priestess smears honey on their tongues, one by one, saying:

> "Taste the sweetness of life."

A new chant begins softly, builds in power as it gradually wakes the sleepers, who join in on repeating lines:

> "Set sail, set sail,

Follow the twilight to the West,
Where you may rest.

Set sail, set sail,
Turn your face where the sun grows dim,
Beyond the rim, beyond the rim.

Set sail, set sail,
One thing becomes another,
In the Mother, in the Mother.

Set sail, set sail,
Make of your heart a burning fire,
Build it higher, build it higher.

Set sail, set sail,
Pass in an instant through the open gate,
It will not wait, it will not wait.

Set sail, set sail,
Over the dark of the sunless sea,
You are free, you are free.

Set sail, set sail,
Guiding the ship of the rising sun,
You are the one, you are the one.

Set sail, set sail,
Into the raging wind and storm,
To be reborn, to be reborn.

Set sail, set sail,
Over the waves where the spray blows white,
To bring the light, to bring the light."

All:

"We are awake in the night!
We turn the Wheel to bring the light!
We call the sun from the womb of night!"

The High Priestess says:

"He sets his face to the West, but in the East arises!"

All: "Who is that?"

P: "Who goes down in darkness?"

All: "Who is that?"

P: "Who sails?"

All: "Who is that?"

P: "The Renewer."

All: "Who is that?"

P: "Who brings the golden fruit."

All: "Who is that?"

P: "Unstained."

All: "Who is that?"

P: "Whose hands are open?"

All: "Who is that?"

P: "Whose eyes are bright?"

All: "Who is that?"

P: "Whose face is shining?"

All: "Who is that?"

P: "Morning's hope."

All: "Who is that?"

P: "Who passes the gate?"

All: "Who is that?"

P: "Who returns in light?"

All: "Who is that?"

P: "A glow between twin pillars."

All: "Who is that?"

P: "A cry between thighs."

All: "Io! Evohe! Io! Evohe!"

High Priestess: (*leading, repeated by all*)

> "Queen of the sun!
> Queen of the Moon!
> Queen of the horns!
> Queen of the fires!
> Bring to us the Child of Promise!
>
> It is the Great Mother
> Who gives birth to Him.
> It is the Lord of Life,
> Who is born again!
> Darkness and tears
> Are set aside,
> When the sun comes up again!
>
> Golden sun,
> Of hill and field,
> Light the earth!
> Light the skies!
> Light the waters!
> Light the fires!

All: "Io! Evohe! Io! Evohe!"<7p>

The High Priest lights the fire and point candles and all begin chanting:

> "I who have died am alive again today,

And this is the sun's birthday! (*repeat*)

This is the birthday of life and love and wings,
And the gay great happening illimitably earth.

We are born again, we shall live again! (*repeat*).
The Sun Child, the Winterborn King!"

Build a Power Chant, focused on reawakening life. Share feasting and friendship, ideally until dawn. Before ending, the High Priestess says:

"The Dark God has passed the Gate,
He has been reborn through the Mother,
With Him we are each reborn!"

All:

"The tide has turned!
The light will come again!
In a new dawn, in a new day,
The sun is rising!
Io! Evohe! Blessed Be!"

Open the Circle.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979

Yule in Britain

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Midwinter has long been a traditional time for celebration and merrymaking in Britain. All of the activities at midwinter were meant to ensure that the season would renew itself and the days would begin to grow longer again. Greenery was brought into decorate the house: evergreen to symbolize the promise of life to come even in the darkest winter; the mistletoe, believed to hold the life of the host tree even when the tree itself appeared to be dead in winter; and the holly and ivy, symbols of male and female, both of course necessary for new life. Carols, some of which survive to this day, such as the Gower Wassail, were sung. The earliest carols consisted of taking hands and singing while dancing in a ring or around a bush, May tree, or even an apple tree (as in the case of the Apple Tree Wassail, sung in hopes of a good crop of cider the following year).

The Wassail Carols in particular date back to the Viking invasions of England, about 700 A.D., when the greeting was "Ves heill". By Anglo-Saxon times, the greeting had evolved into "Waes thu hal", meaning "be whole" or "good health". The response was "drink hail", meaning "I drink and good luck be to you". People would travel from house to house in the village bringing good wishes and carrying an empty bowl. The master of the house being wassailed was expected to fill the bowl with a hot spicy ale and then it would be passed around to the carolers.

Midwinter was also a time for exchanging gifts and for feasting. Turkey only dates to the 1500's. Much more common were boar, geese, capons, swans, and pheasants. Minced pies were originally made with meat, and with the coming of spices to England during the Crusades, plum pudding became quite the traditional dish. Plum pudding makes a great dish for cakes and wine in the Yule circle, especially if you pour warmed brandy over it and set it afire before the blessing.

While I am writing about midwinter customs in Britain because our heritage in .K.A.M. is largely Celtic in origin, the Isles do not have a monopoly on Yule. The Romans celebrated Saturnalia for seven days around the Solstice, and it was a time to look ahead and rejoice in the longer days to come. Slaves and masters switched places at table, and presents were exchanged. The Persian Mithraists held December 25th as sacred to the birth of their Sun God, Mithras, and celebrated it as a victory of light over darkness. And in Sweden, December 13th was sacred to the Goddess Lucina, Shining One, and was a celebration of the return of the light. On Yule itself, around the

21st, bonfires were lit to honor Odin and Thor.

Midwinter has always been a Pagan holiday, so much so that during the 1600's the Christian Christmas was recognized as a celebration based on Pagan customs and was outlawed in England and many of the colonies in America.

(Text version of the Journal has "Gower Wassail" here)

A Monthly Rune (Traditional)

```
January   By this fire I warm my hands
February  And with my spade I delve my lands
March     Here I set my seeds to spring
April     And here I hear the birds to sing
May       I am as light as bird in the treetop
June      And I take pains to weed my crop
July      With my scythe my mead I mow
August    And here I shear my corn full low
September With my flail I earn my bread
October   And here I sow my wheat so red (Winter wheat)
November  At Martinmas I kill my swine *
December  And at Yule I drink red wine
```

* Martinmas, November 11, is a christianization of the Pagan Celtic Hallows when the herds were culled.

Recipe for Wassail for 8

3 red apples
3 oz brown sugar
2 pints brown ale, apple cider, or hard cider
1/2 pint dry sherry or dry white wine
1/4 tsp cinnamon
1/4 teaspoon ginger
strips of lemon peel

Core and heat apples with brown sugar and some of the ale or cider in an oven for 30 minutes. Put in large pan and add rest of spices and lemon peel, simmer on stove top of 5 minutes. Add most of the alcohol at the last minute so it heats up but does not evaporate. Burgundy and brandy can be substituted to the ale and sherry. White sugar and halved oranges may also be added to taste.

Plum Pudding

1/4 lb. flour
1/4 lb. currants
1 tsp. salt
1/4 lb. sultanas (small raisins)
1 tsp. allspice
2 cooking apples, peeled, cored and chopped
1 tsp. ginger
1 ounce cut mixed (citrus) peel
1 tsp. cinnamon
2 oz. shredded almonds
pinch fresh grated nutmeg
Juice and grated rind of 1 orange and 1 lemon
1/4 lb. fresh breadcrumbs
1/4 lb. molasses (treacle)
1/2 lb. shredded suet
4 large eggs
1/4 lb. brown sugar
2 tbsp. brandy
1/4 lb. dried chopped apricots
1/4 lb. prunes
1/4 lb dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients. Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well. A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible -- usually about 5 weeks. To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you haven't got six weeks before Yule to prepare a proper pudding (I never do) a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

Witches' Lesser Banishing Ritual of the Pentagram

by Paul Hume

The following text was an addendum to some Wiccan friends of mine written in 1986. It followed a fairly standard instruction in the Lesser Banishing Ritual of the Pentagram, with which they were not familiar. We were feeling out some linking techniques leading to a proposed joint ritual involving several Wiccans and two ceremonial qabalists (one Thelemite -- ie. myself, and another). While events conspired to torpedo this project, some interesting ideas came along on both sides. The goal was a set of brief rituals meaningful to both traditions which we could practice individually, thus building up a group current prior to the date of the proposed rite (Samhain of that year). Herewith my notes on "The Wiccan Pentagram" ritual which evolved during this project. My primary source of God Forms was Paul Huson's "Mastering Witchcraft" which was my main source of information on Wicca at the time (I've done considerable study elsewhere since).

Non-Solar symbolism

A ritual can be modified in many ways, to refit it for a different set of symbols, for example. I have taken the liberty of doing some research into alternate symbols for the Lesser Ritual of the Pentagram since I know that you work a lunar-feminine current (Wicca) whereas I use more solar-masculine symbols in my current (Thelemite). The Qabalistic Cross This might be used as is, though you could use the English if you don't feel that the Hebrew is relevant. I am sure you recognize the words as being similar to the end of the Lord's Prayer in the King James Version: 'Unto thee, the Kingdom and the Power and the Glory, forever! Amen.' I would point out that this formula was around a long time before Christ, much less the translators of the Standard Revised Version of the Bible. If you dislike such a specifically Christian form, it may be replaced with the words KETHER (KEH-THER), MALKUTH, GEBURAH, GEDULAH (or Crown, Kingdom, Power, Mercy), the spheres of occult energy that you are invoking with the Q-Cross. The mental images remain the same. You could even avoid these Hebrew symbols entirely, using Names and formulae more suitable to raising the Cone of Power, which is what you are doing here in Wiccan terms. See the 'Wiccan Cross,' below.

The principle is:

1. Invoke strongly the presence of the Supreme Creative Principle as you conceive it (or in your case, Her) to be. Your Name for the Goddess as Creatrix would be most suitable.
2. Draw down power from this Godhead and project it through your body into the Earth. Invoke strongly the Supreme symbol of Creation in your Tradition: maybe the God -- as Son of the Goddess and Lord of the Trees, and as John Barleycorn, the ever-born and dying One.
3. Establish on your right side the Active Principle -- Yang -- the Projective Energy of the Universe. A God image, I should think.
4. Establish on yourleft side thePassive Principle -- Yin -- the Receiving Energy of the Universe. A Goddess force I feel.
5. Strongly visualize yourself at the center of these axes between the Infinities. This centers you at the middle of the Sacred Space to be created -- the still point at the center of the universe.

The Pentagrams

Again, the pentagram should be used. This symbol is universal to many, many systems of magick, including Wicca, as you know. The five-pointed star has supreme power over the Elements: Spirit, Fire, Water, Air and Earth. It drives off negative influences and attracts positive ones. It is an essential part of the rite and there is no symbol that can take its place as effectively.

The Names

I prefer using the Hebrew God-Names as is. In this connection they express formulae that govern the Elements and are no more religious than E=MC squared. However, there are equivalent Wiccan God-Names, which I describe in the next section, as substitutes for the Archangels. The use of the same Names to activate the stars and to invoke the Elemental force is quite in keeping with the Wiccan tradition, which does not use the same hierarchical system of God-Name, Archangel, Angel, Ruler, Spirit, etc. that Qabalism does.

The Archangelic Invocation

Instead of the Hebrew Archangels I described, you could use Wiccan Deities to invoke the 'pure' form of the Elements.

AIR-EAST:
The Air image in Wicca seems to be masculine and relates to Herne, the Black Man, the messenger of the Gods, or the Sky Gods: Odin, or Lugh as the rising Sun God. The God can be imagined as riding through the night sky, at the head of the Wild Hunt, or rising above the

branches of the world-ash. Instead of the Sword given to Raphael, the God might carry a staff, spear or wand, which is attributed to Air in most Wiccan traditions.

FIRE-SOUTH:
The Fire image is definitely masculine and relates to the Horned God: Cernunnos, Lucifer, call Him what you will. He stands in the hot light of the noonday sun, radiating fiery energy. He would bear an Athame or sword, which is the weapon of Fire in most Wiccan styles.

WATER-WEST:
The Water image is the Maiden, the mistress of the Moon and the Tides: Aradia, Artemis, Venus rising from the waves. Her image is lit by the silver light of the moon, upon a tranquil reach of water or the foaming sea. She might hold the chalice, symbol of water (alternatively, the cauldron might be envisioned).

EARTH-NORTH:
The Goddess in Her aspect as Earth Mother is here: Hertha, Habondia, Demeter. She stands beneath the golden, life-giving sun surrounded by the fruits of the Earth. Before her, a platter flows with good things of the Earth, for the disk/shield/platter is the pentacle, magick instrument of Earth. These are only bare sketches of the magickal images that a witch might use to replace the Qabalistic images of the traditional pentagram ritual. I offer them for what they are worth.

A few points to note:

1. The phases of the sun used in the Archangelic images (East:Dawn; South:Noon; West:Sunset; North:Midnight) are not the same, nor are they as important to Wicca. Instead, the poles of day and night are established: Night for the East-West axis and Day for the North-South axis.
2. The male-female poles are established with the masculine images (Herne and Cernunnos) attributed to the active Elements (Air and Fire) and the feminine images (Aradia and Habondia) to the passive Elements (Water and Earth). Note that one figure of each gender stands in light, and one in darkness. This male-female/positive-negative/active-passive polarity is central to virtually all systems of magick, eg. the yin/yang symbol in oriental systems. I may be betraying solar-phallic tendencies by these assignments, and you may want to use different attributions: The Maiden can be Air and the Mother switch to Water, with the Hunter moving into Earth, for example. Heck, the dual God Forms should perhaps be invoked in each quarter. eg. Venus/Adonis imagery in East or South, Hertha/Herne in West, etc.

The Star Of David

The last line of the Invocation refers to a 'six-rayed star' and the mental work calls for imagining a Star of David. This is not a specifically Jewish symbol in this context. The six-pointed star, or

hexagram, is the Qabalistic symbol par excellence of initiation and spiritual illumination. The upward-pointing triangle represents the aspiration of the magician to the Gods, and the downward-pointing triangle represents the divine power, flowing down to the world. These meet at the moment of magick and the interlaced triangles forming the hexagram symbolize the power of this meeting. Should you prefer not to use the Star of David, you can replace the mental image with any symbol showing the meeting of your soul and the power of the Goddess. This can even be a private symbol, one that is meaningful only to you. Alternatively, you can just envision the sphere of white light from the Q-Cross, as a symbol of divine power. Replace the words about the 'six-rayed star' with some descriptive form: 'the seal of the Goddess,' or 'the sign of my Awakening,' or simply 'the light Divine.'

Wiccan Pentagram ritual

Rubric [This is a form of the rite incorporating the changes in symbolism discussed above]

WICCAN CROSS
Face East. Touch forehead. Say IO EVOE HERTHA ('Blessed be Hertha,' or other Name by which you worship the Goddess as Creatrix) Touch solar plexus or genitals. Say IO EVOE CERNUNNOS ('Blessed be Cernunnos,' or other name by which you worship the Horned God as the Earth) Touch right shoulder. Say EKO EKO AZARAK ('Hail, hail force of fire') Touch left shoulder. Say EKO EKO AMELAK ('Hail, hail to the glory') Extend arms in form of a cross. Say IO EVOE ('Blessed be.') Clasp hands upon breast and say 'So mote it be.'

CIRCLE OF PROTECTION
Trace pentagram in East. Say HERNE. Trace circle of protection until facing South. Trace pentagram in South. Say CERNUNNOS. Trace circle of protection until facing West. Trace pentagram in West. Say ARADIA. Trace circle of protection until facing North. Trace pentagram in North. Say HABONDIA. Finish tracing circle, closing it in the East.

INVOCATION OF THE GREAT GODS
Return to center of circle and face East. Extend arms in form of a cross. Chant:
Before me HERNE The Huntsman
Behind me ARADIA The Maiden
On my right hand CERNUNNOS, the Horned God
On my left hand HABONDIA, the Great Mother
About me flame the pentagrams
And above me shines the light of the Goddess.

Repeat the Wiccan Cross. Rather than performing this in the rather measured cadences of Qabalistic Ritual, a form of dancing and chanting more pleasing to the God-forms of Wicca might profitably be devised.

On the Lesser Banishing Ritual of the Pentagram

by Tim Maroney

The Lesser Banishing Ritual of the Pentagram is one of the chief rituals of Western Magick. It has been with us at least since the Golden Dawn of the nineteenth century, and it has penetrated into all the many Golden Dawn spinoffs, including Neo-Paganism. Yet there is still no widely available, clear instruction. The directions of the magical orders are mere mnemonics for those who are assumed to have personal instructors. To formulate my personal approach to the ritual, to aid any others who may be considering practicing the LBR, and to satisfy the idle curiosity of any gawking onlookers, I have put together this short discussion of the ritual and its symbolism and performance.

A. Intent of the Ritual

The real action of a magick ritual takes place in the mind. Ritual is a form of moving meditation. The effect is also primarily psychological.* The LBR is a tool to facilitate meditation.

[*Not all players would agree with this statement. Many would say that the effect of the LBR is a fortified and cleansed area on the astral plane, which they think is as real as Hoboken, if not more so. It doesn't really matter in practice.]

The experience of a proper LBR is pleasurable and soothing, yet energizing and empowering. One is made at home in the mystical realm, protected from lurkers and phantasms by strongly imagined wards. This solace from mundane experience is a precondition for more serious works of meditation or ritual, but it can also form a healthy part of the life of the mind by itself.

B. The Ritual

I'll just reprint the description of the Lesser Banishing Ritual of the Pentagram from Liber O, a publication of the occult order A.'.A.'.

i. Touching the forehead, say "Ateh (Unto Thee)."
ii. Touching the breast, say Malkuth (The Kingdom)."
iii. Touching the right shoulder, say "ve-Geburah (and the Power)."
iv. Touching the left shoulder, say "ve-Gedulah (and the Glory),
v. Clasping the hands upon the breast, say "le-Olahm, Amen (To the Ages, Amen)."
vi. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) "IHVH" (Ye-ho-wau*).
vii. Turning to the South, the same, but say "ADNI" (Adonai).
viii. Turning to the West, the same, but say "AHIH" (Eheieh).
ix. Turning to the North, the same, but say "AGLA" (Agla).
x. Extending the arms in the form of a cross say:
xi. "Before me Raphael;
xii. Behind me Gabriel;
xiii. On my right hand Michael;
xiv. On my left hand Auriel;
xv. For about me flames the Pentagram,
xvi. And in the Column stands the six-rayed Star."
xvii. until xxi. Repeat steps (i) to (v), the "Qabalistic Cross."

[* Modern scholarship has a different take on the pronunciation of the Big Guy's name. I use "Yahweh" rather than the "Ye-ho-wau" of Liber O because that's what the Catholic priests of my youth taught me to say, and I've never been able to shake it off. Use whatever pronunciation you prefer, or a different name altogether.]

C. Politics of the Ritual

With practice, you will no doubt come up with your own style of performance, and your own different symbolism for ritual acts. Different people do rituals as differently as actors play parts, even though the lines and motions may be fundamentally the same. (The alternative is an authoritarian, dogmatic horror which is alien to the deep occult understanding of religion, but is still common in magical groups.) Slavish imitation will get you nowhere in Magick -- except, perhaps, to some high spiritual degree!

The Christianity -- or at least angelic monotheism -- of the ritual symbolism may give a start to some. Many of us involved in occultism have strongly negative feelings about Christianity. These are perhaps justified, but there are a few saving graces here.

First, as with any ritual, you should feel free to make it yours, to mess around with it. If you don't start to at least play with the styles of a ritual after a while, you are probably not doing it very well. It is perfectly legitimate to substitute cognate symbols at any time. However, the saying in the martial arts is that one first learns another's style, and after mastering it, moves on to create one's own. For a beginner, it will be easiest simply to use an existing ritual form in order to

explore the meaning of a banishing ritual.

Given that experience, which transcends any mere set of symbols, one may devise a form more in keeping with the emergence of one's personal style. For instance, Neo-Pagans use a highly reified form of the same basic ritual in many of their traditions, but with non-Christian deities, spirits, and heros at the quarters. Aleister Crowley wrote a new version which made the performance more dancelike, and used the names of Thelemic deities and officers rather than monotheist gods and angels. My private version, called "Opening the Threshold", is entirely atheistic and philosophical.

In any case, of those people who so abhor Christianity, how many have looked at some of the practices of historical pagans in Europe, Asia, Africa and the Americas? No religion should ever be "accepted" by an occultist. When using any religion's symbolism, the adept should cut to its sacred poetical core and discard the political dross. By this standard, Christianity looks about as good as any other religion. Without this standard and by factoring in historical excesses and power plays, almost all known religions look just about as bad as Christianity.

In other words, someone who will happily use Norse gods, Arthurian heroes, Taoist immortals, Voudoun loas, or what have you in rituals, but will never touch a Christian angel, is guilty of the same narrowness he or she probably imparts to the Christians.

The Vibration of God-Names

In the LBR, the vibration of the god-names "charges" or "enlivens" the pentagrams in the air. This is difficult to describe, but easy to recognize. There is a feeling of presence in one of these charged warding images -- though not necessarily a feeling of true externality or separate intelligence. Weare told to "vibrate" the names. The description and illustration of the "vibration" given in Liber O have been known to mislead people into hilarious postures. What the picture most resembles is the skulking monster from the movie The Mummy. To the modern eye, it is remarkable how truly unclear a photograph can be. I didn't learn how to vibrate a god-name until I signed up with yet another occult order and was taught it in person. I wouldn't wish the ensuing experience on anyone, so here is a description which I hope will be adequate in print.

Vibration phase i -- The Sign of the Enterer (1-4)

1. Stand upright. Blow all the air out of your lungs. Hold your arms straight out at your sides.

2a. Close your eyes and inhale nasally, imagining that the breath is the name. The exact nature of this imagination differs from person to person. Thus, you imagine yourself inhaling the name into your lungs.

2b. As you inhale, sweep your forearms smoothly and deliberately up so that your fists rest on your temples.

3. Imagine the breath moving down through your torso slowly, and through your pelvis, your legs, and finally to the soles of your feet. (Don't do this so slowly that you are hurting for air when the name reaches your feet!)

4a. The instant the inhaled vibrational name hits the soles of your feet, imagine it rushing back up and out.

4b. Simultaneously, throw yourself forward, thrusting your left foot forward about twelve inches (or thirty centimeters) and catching yourself on it. Your hands shoot forward, together, like a diver. You bend forward at the waist so that your torso winds up parallel to the floor.

4c. The air in your lungs should be blown out through your nose at the same time, but imagine the name shooting out straight ahead.

Steps 3-4 are known as the Sign of the Enterer, or of Horus. This symbolizes powerful active energy. The Enterer should be something of a "rush". The vibrational name is projected outwards into more tangible manifestation -- in this case, in the pentagrams of the LBR, which are charged by the force of the projected god-names.

It is highly inadvisable to omit the portion of step(4b) which reads "catching yourself on it." But again, I have no desire to infringe on your freedom of choice.

Vibration phase ii -- The Sign of Silence (5)

5. Finally, withdraw into a standing position, left arm hanging at your side, right forefinger on lips, left foot pointing ninety degrees out from the body.

Step 5 is called the Sign of Silence, or of Harpocrates. This Egyptian god was mistakenly believed (at the turn of the century) to pertain to silence, because his finger or thumb was touching his lips. This gesture is now believed to be a symbol of childhood; this correction appears in the World card of Crowley's "Book of Thoth" Tarot deck. Harpocrates was the god of the Sun at dawn, and so symbolizes wonder, beauty, potential, growth. So, step 5 may be done in this academically corrected light instead.

However, the "hush" gesture of the Golden Dawn Sign of Silence is adequate for the modern occultist, even if deprived of A Divine Identification. It is a common gesture, at least in the European culture, meaning silence. Silence perhaps balances the ultra-active Sign of the Enterer better than does the more scholarly positive/active "Sign of Harpocrates the Rising Sun", and

silence is surely no alien concept to mystics.

The Invocation

The pentagrams are given form by the drawing, life by the vibration, identity by the four-part prayer of steps (x) to (xiv). Some people do very elaborate visualizations of angelic guardians on each of (xi) to (xiv). Because of my tragic personal deficiencies, I am content with strong feelings of presence, identity, and divinity in each of the four directions.

A horizontal cross is built up step by step as you say, "Before me Raphael", etc, with you at the center; and the position of your arms forms a vertical cross, a renewal of the Qabalistic Cross from the start of the ritual. You may feel a quite peculiar rising and expansion when both of these crosses are formulated. One has become the center of the geometry of the space, and it is like a little world in itself, cut adrift from the mundane currents of everyday experience.

Steps (xv) and (xvi) are when the real banishing takes place, during "For about me flames the pentagram, and in the column stands the six-rayed star." A great pulse of force is emitted during these steps, imposing the personal will on the space and clearing it of all hostile influences.

After this is done, the invoked "archangels" maintain the banishing effect, guarding in all four directions. Of course this talk of angels is all bullshit -- the importance lies in the psychological effect. Whether there "really is" an archangel standing there keeping out inimical spirits is not important. The "feeling of cleanliness" is what matters.

Concluding Cross

The final Qabalistic Cross is an affirmation of the completeness and symmetry of the ritual, and also a new self-consecration. This is more efficacious than the previous Cross because it is done in a banished environment.

One is now ready to do a formal invocation, an evocation, a meditation, or whatever the overall purpose may be. The LBR is a preliminary ceremony, although it has a beneficial effect in itself. It can profitably be done as a stand-alone ritual, but you should move on. The LBR should keep away the horrible ickies that turn so many novices away from Magick. Its mastery is a first step to adeptship.

Mystical Pentagram

Brightstarr, Kathexis

The Mystical Pentagram is a technique which will enhance psychic self-awareness. Practiced on a daily basis it will produce surprising individual results. One of the features of this technique is that it encourages personal development by allowing each entity to discover a personal mantra which corresponds to the five elements.

To begin, you will need a table of correspondences such as "777" by Aleister Crowley. Look up the names of the gods and goddesses which correspond to the air element. Pick a name which when chanted 'feels' right for you. For example, Nu is the Egyptian lord of the firmament and corresponds to air. If I were inclined towards egyptian deities, I would chant the name Nu for several minutes to see what effect transpired. If I felt relaxed, comfortable, and generally positive I would inwardly know that this name would be in tune with my inner self. Proceed to find correspondences for fire, water, and earth in the same manner and finally for spirit since it is the aggregate of the four common elements.

Once you have found a personal mantra or a chant consisting of five names, vowel sounds, etc. You are ready to proceed with the practical application of the Mystical Pentagram.

Assume your favorite meditation position, relax and begin to breathe in a rhythmic pattern; ie. inhale count one, two, three, four, exhale count one, two, three, four and so on. Continue to breathe in such a manner for about five minutes so that a definite rhythm is firmly established.

Visualize the five psychic centers. Memorize their positions so that you become familiar with the positions.

Next visualize a brilliant white light forming a circle above your head in the spirit center. Mentally draw a white light pentagram within the circle of light. This should be an invoking pentagram.

If your mind should begin to wander, gently bring it back and vocally vibrate the mantra you have chosen for the spirit center. Let your mind dwell on this center and intone your mantra

several times for at least five minutes.

Next see a shaft of white light radiate down through your skull stopping at your throat near the adam's apple. See a circle of white light begin to form and pulsate. Mentally draw an invoking pentagram within the circle of light and vocally vibrate your chosen mantra for the air center. Continue to stimulate this center for at least five minutes.

Now see a shaft of white light radiate down through your torso stopping at your fire center. This is located just above the navel. See a brilliant white light begin to pulsate at this center and draw an invoking pentagram within the circle of light. As your mind begins to wander gently guide it back to he image of the glowing white pentagram. Here vibrate your chosen fire mantra. Once this center is stimulated the sensation is unmistakable. A mild tingling or vibration of the solar-plexus area is physically experienced. Continue to dwell on this center for at least five minutes.

See the shaft of white light push down to the water center which is located in the groin area. Here, too, a brilliant circle of white light should be visualized. Again draw an invoking pentagram within the circle of light. Intone the mantra for the water center and repeat the sound several times for the next five minutes.

Having arrived thus far, see the shaft of white light radiate down through your legs stopping at the bottom of your feet which is the earth center. Form a brilliant, white, pulsating circle of light and draw an invoking pentagram within the circle. Intone your earth mantra and vocally vibrate the sound several times during the next five minutes.

When all of the energy centers have been stimulated, direct the light energy from the spirit center to the earth center. As you exhale see the light travel from the top of your head down through your body to the bottom of your feet. As you inhale see the energy travel from your feet up through your body up to the top of your head, the spirit center. These circulations should be persisted for at least seven complete circuits. See the energy cleanse and vitalize every part of your being and expand your awareness to cosmic consciousness. As you continue to repeat this technique each day you will begin to see and feel a change in your psychic awareness and a marked improvement in your health.

Don't become discouraged if you don't achieve results immediately. This technique produces very positive effects but they are cumulative in nature. Be gentle with your inner self however you must also be persistent and keep the communication open. It is also a good idea to perform this exercise at the same time each day in order to allow your body cycles incorporate the energy flow in a natural order.

Suggested reading:
The Art of True Healing -- Israel Regardie

Energy Ecstasy -- Bernard Gunther

Basic Spell Construction

Because of the very nature of Magick, each working should be highly individualized and personal. Even if following a traditional spell, it should be tailored to your specific needs to be most effective for you. Understanding the basics of Spell Construction will enable you to formulate your own specific, effective spells for any purpose you desire.

Preliminary planning is necessary. The very first step is to decide precisely what your desired end result is to be. Before you can start, you must decide where you are going. You must be very explicit.

It is important, also, that you choose your time carefully. You should take into consideration all Astrological implications, energy currents and Moon phases.

The Moon is the astronomical body closest to us and, therefore, has a profound influence upon us, it is very important to choose a time when the Moon is in an astrological sign which is appropriate for your working. For example: Aries/Action -- Enthusiasm, Taurus/Renewal -- Sensuality, Gemini/Communication -- Curiosity, Cancer/Emotion -- Nurturing, Leo/Vitality -- Determined, Virgo/Organizing -- Studious, Libra/Balance -- Cooperation, Scorpio/Sexual -- Philosophical, Capricorn/Authority -- Ambitious, Aquarius/Innovation -- Social, Pisces/Sensitivity -- Idealistic.

Bear in mind that magickal workings for gain, increase or bringing things to you, should be initiated when the Moon is Waxing (from Dark to Full); when the Moon is Waning (from Full to Dark), it is time for magickal workings of decrease or sending away.

The highest energy occurs at the Full Moon and, therefore, this is the most powerful time for magickal workings. The New Moon is the next most powerful time for Magick.

Whenever possible, follow Nature's own energy flows. There is a natural time for starting things (a planting time), for maturing things (a growing time), for reaping things (a harvest time) and, of course, a time for rest and planning.

Flowing with these currents will make your magickal work much easier.

Remember to plan your project for a time of uninterrupted privacy. It is important that you have no distractions. Generally speaking, it is best to work as late at night as possible. A time when there is less frantic energy is most appropriate. You might consider Midnight or later.

In choosing a place to do your magickal working pay particular attention to your needs, for you must be comfortable. Your place should be private, quiet and secure. If at all possible, set aside a special place for this purpose only. An unused room, a special corner of your bedroom, a quiet, secluded spot in your garden. A place that is yours. A place that you can come to whenever need arises and that is as free from intrusion of others as possible.

Prior to the night of your magickal working, gather together the things that you will need. All of the things used are tools. They have no inherent magick. They are to help you create a mood. If correctly made and used, they will trigger primitive responses from deep within you. They should be chosen with care. Consider the purpose of your ritual and choose your tools accordingly. If your magick is to be sexual, your candles, oils, incenses and so forth should bring forth a sexual response. If the desired result of your Magick is tranquility, then the tools should make you feel calm, peaceful and serene. Any candles you might use should not have commercially added fragrances as these may not be appropriate for your working.

Prior to your ritual, prepare yourself and your equipment by any means necessary to clean and purify. Historically, people have fasted, followed meticulous and detailed bathing practices, practiced chastity and used many other methods.

Most often a ritual bath is the preferred method. A bath frequently utilizing candlelight, fragrant herbs, bath salts or sensuous oils. A sumptuous hot bath, special bathing preparations and appropriate lighting, combined, can create the soothing effect which will help in the very important step of relaxing and clearing the mind completely of all mundane thoughts and experiences of the day. Your ritual bath should, also, begin to set the specific vibrations conducive to your purpose into motion. You must not only cleanse and purify but must also begin to create the type of energy necessary. Once your purification process has been accomplished, you are now ready to begin. Proceed to the special place you have previously chosen in which to perform your magick. If at all possible, you should make use of the primitive responses set into motion by a well chosen piece of music. Your music should start slowly and build to a rousing climax.

As you use your oils, light your candle or incense (or utilize any other tool you have chosen), you should begin to further intensify the energy that you have set into motion around you. A high degree of intensity is vitally important.

The Altered State of Consciousness that you must reach is not a meditative state. Anything that interferes with your ability to concentrate upon, reach and control the high energy state necessary to perform magick should be avoided, such as screaming children, a sink full of dirty dishes, use

of alcohol or drugs, etc.

Do not scatter your energy by attempting to do more than one magickal working at a time.

Remember that Magick is the manipulation of energy, a thought is a form of energy and a visualization is an even stronger form of energy. Your visualization can be a method used to intensify further and direct your will. Your visualization can be the method by which you control the magickal energy you have produced. You must know what you want. You must see it. You must feel the high energy flow. You must direct it.

One of the most important elements in the practice of any form of Magick is the Universal Law of Cause and Effect. This means that whatever you do (or don't do) you cause something to happen.

The most important consideration is the Universal Law of Retribution. This means that no matter what you do, it comes back to you in like kind.

It is the nature of things that as you send something out it gains momentum, so that, by the time it comes back to you, it is three times stronger. If you do something nice for someone, someone will do something nicer for you.

"As you weave and
spin your spell,
Three fold return
the tale will tell."

Tool Blessing Ritual

A purification of objects for ritual use and their transformation into magical items.

(*The area is prepared by placing a quantity of each element in the proper quarter, as well as preparing the altar in the usual way. If available, a cauldron (empty) is placed in the center of the circle. Candles are placed at each of the four corners and lit, progressing deosil from the east. Salt and water are blessed, and the celebrants are purified with them. A magic circle is cast, and watchtowers summoned. The god is then drawn down as follows:*
The priest stands before the alter in the Osiris position, arms crossed across chest and feet together. The Priestess kneels before him with face and arms upraised.)

PS: Hephaestus, forger of magic,
descend upon this the body of thy priest and servant,
lend us the strength of your arms.
Prometheus, shape of man,
descend upon this the body of thy priest and servant,
lend us your fire and foresight.
Morpheus, weaver of dreams,
descend upon this the body of thy priest and servant,
lend us your subtlety and vision.

P: I am he, the shape-god,
forger, builder, artisan, smith.
With strength and craft I form the world.

(*The Priest helps the Priestess to rise and she stands in the center of the circle in the god position, extending her arms outward and down, palms facing forward. The Priest kneels before her with head bowed.*)

P: Clotho, spinner of the strand of life
Descend upon this the body of thy priestess and servant.
Lend us your wheel of making.
Hecate, caster of spells,
Descend upon this the body of thy priestess and servant.
Lend us the power of your magic.
Aphrodite, goddess of love,
Descend upon this the body of thy priestess and servant.
Grant us eros, philos, aristos, agape.

PS: I am she, the weaver-goddess,
Painter, poet, sculptor, witch.
With art and love I form the world.

(*The priestess extends her hands to the priest and helps him rise. The priest cups both hands and scoops from the cauldron, then offers to the priestess.*)

P: Drink now from the cauldron of Cerridwen, whose draughts bring knowledge, peace and life.

(*The priestess sips from the cupped hands, after which the priest drinks. The objects to be blessed are taken from the altar by the priest and moved widdershins to the west quarter, and immersed in the water there.*)

P: Spirits of the west, in water born
In cool waters cleanse these tools
And wash from them all hurt and harm
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(*The objects are moved by the priestess to the south quarter and moved above the flames there.*)

PS: Spirits of the south, in fire born
In shining flames purify these tools
And burn from them all impurities
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(*The objects are moved to the east quarter by the priest and moved through the incense smoke.*)

P: Spirits of the east, in sweet air born
In swirling winds polish these tools
And sweep from them all phantasm and illusion
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(*The objects are moved to the altar by the priestess, and placed upon the pentacle*.)

PS: Spirits of the north, in cool earth born
In mother earth ground these tools
And take from them all spirits dark
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(*The person consecrating the tools now offers an impromptu or prepared charge to the items, stating their purpose and mode of use. They are then taken up by the priestess and moved to the east quarter*.)

PS: Spirits of the east, from the bright air come,
Fill these tools with the swirling energies of the whirlwind
Make them float like the breeze
Spirits of air, hearken unto me,
As I do will, so more it be.

(*The tools are now taken up by the priest and moved to the south quarter*.)

P: Spirits of the south, from wild fire come,
Fill these tools with the burning energies of the flames
Make them glow with bright fire
Spirits of fire, hearken unto me,
As I do will, so more it be.

(*The tools are now taken up by the priestess and moved to the west quarter*.)

P: Spirits of the west, from soothing water come,
Fill these tools with the calming energies of the warm rain
Make them flow like the tide
Spirits of water, hearken unto me,
As I do will, so more it be.

(*The tools are now taken up by the priestess and moved to the altar.*)

PS: Spirits of the north, from firm earth come,
Fill these tools with the ordering energies of the growing crops
Make them flourish like grapes on the vine
Spirits of earth, hearken unto me,
As I do will, so more it be.

(*The priest takes the tools from the altar and steps backwards. The priestess stands at the altar facing south towards the priest. The priest extends his right arm in parallel to the ground, between he and the priestess, with the tools in his hand.*)

P: I am the god, ever desiring.
I am the stag in the woods,
I am the sun in the noonday sky,
I am the lover in the dark.
I offer passion, strength, devotion and the swiftness of the hunt.

(*The priestess extends her right arm in like fashion, and places her hand over that of the priest.*)

PS: I am the goddess, ever nurturing.
I am the tempting beauty of the maid,
I am the quiet strength of the mother,
I am the infinite wisdom of the crone.
I offer life, love, warmth and the fruitfulness of the fields.

(*Both step towards each other and turn their hands and arms so the fingers point upwards with the palms facing their own chest, cupping the other's palm between and holding the tools. They clasp each other with their left arms.*)

P&PS: Male and female, yin and yang, light and dark, action and stillness. Apart we are forever incomplete, but together we form one. In our joining we are blessed. In our union, the limitless energy of universe is released and captured here.

P: As I do will,

PS: As I do will

P&PS: As we do will, so mote it be.

(*The priest and priestess kiss, then release grasps. If the number and size of the tools precludes them being held in one hand simultaneously, the latter charging section should be repeated for each. The tools are replaced on the altar. Cakes and wine are blessed and consumed and a*

period of relaxation and rest follows. The watchtowers are then dismissed and the circle opened.)

Dedication of Altar and Athame

Durwydd MacTara (1990)

Altar

This Altar in the circle's center,
A focal point that only good may enter.

Erected to God and Goddess in strength,
Circular, it has neither breadth nor length.

Focal point in A Circle of Power,
A mighty lens for every Tower!

Sacred to Lord, Maiden, Lady and Crone,
The foundation of many a powerful Cone!

Resting Place of Magick and its implements,
Let veneration and Love be our only sentiments!

A tool of will, powerful and free,
As it is willed, So Mote it Be!

Athame

Mighty Deities, Gracious Lady and Mighty Lord,
As I perform this ritual, Pray hearken to my word.

This tool, conceived in Mind of Air, (*point east*)
Forged and formed in Fire of the South, (*point south*)
Power tool for those who dare,
I CLAIM thee with my mouth! (*kiss blade*)

Tempered with Water for Strength, (*point west*)

Also dedicated to the Earth,in Power. (*point north*)
Blessed be, entire in length, (*kiss pommel*)
As it partakes of every Tower!

By the Power of Cosmos, As above, (*point up*)
The Expression of Cosmos, is below. (*point down*)
Upon this instrument of Will and Love,
My Sacred Tie I bestow! (*1 drop of blood on each side and hilt*)

This tool is dedicated to my service of Lady and Lord,
Please find this work beneficial and good.
Bound to thee by homage, decimation, effort and word,
Bound to me by words, will and blood.

By the powers of earth, sky, star and sea;
Such is my will, So mote it be!

Beltane: Its History and Modern Celebration in Wicca in America

by Rowan Moonstone

The celebration of May 1st, or Beltane as it is known in Wicca Circles, is one of the most important festivals of our religious year. I will attempt here to answer some of the most often asked questions about this holiday. An extensive bibliography follows the article so that the interested reader can do further research.

1. Where does the festival of Beltane originate?

   Beltane, as practiced by modern day Witches and Pagans, has its origins among the Celtic peoples of Western Europe and the British Isles, particularly Ireland, Scotland and Wales.
2. What does the word Beltane mean?

   Dr. Proinsias MacCana defines the word as follows: "... the Irish name for May Day is Beltane, of which the second element, 'tene', is the word for fire, and the first, 'bel', probably means 'shining or brilliant'."[1] The festival was known by other names in other Celtic countries. Beltaine in Ireland, Bealtunn in Scotland, Shenn do Boaldyn on the Isle of Mann and Galan Mae in Wales.[2]
3. What was the significance of this holiday to the ancients?

   To the ancient Celts, it symbolized the coming of spring. It was the time of year when the crops began to sprout, the animals bore their young and the people could begin to get out of the houses where they had been cooped up during the long dark cold winter months. Keep in mind that the people in those days had no electric lights or heat and that the Celtic countries are at a much more northerly latitude than many of us are used to. At that latitude, spring comes much later and winter lasts much longer than in most of the US. The coming of fair weather and longer daylight hours would be most welcome after a long cold and dark winter.
4. How did the ancient Celts celebrate this festival?

The most ancient way of observing this day is with fire. Beltane, along with Samhain (Nov. 1), Imbolc (Feb. 1), and Lughnassadh (Aug. 1), was one of the four great "fire festivals" which marked the turning points of the Celtic year. The most ancient records tell us that the people would extinguish all the hearth fires in the country and then relight them from the "need fires" lit by the druids (who used friction as a means of ignition). In many areas, the cattle were driven between two great bonfires to protect them from disease during the coming year. It is my personal belief, although I have no documentation to back up the assumption, that certain herbs would have been burnt in the fires, thus producing smoke which would help destroy parasites which might make cattle and other livestock ill.

5. In what other ways was this festival celebrated?

   One of the most beautiful customs associated with this festival was "bringing in the May." The young people of the villages and towns would go out into the fields and forests at Midnight on April 30th and gather flowers with which to bedeck themselves, their families and their homes. They would process back into the villages, stopping at each home to leave flowers and to receive the best of food and drink that the home had to offer. This custom is somewhat similar to "trick or treat" at Samhain and was very significant to the ancients. John Williamson, in his study "The Oak King, the Holly King and the Unicorn" writes: "These revelers were messengers of the renewal of vegetation, and they assumed the right to punish the niggardly, because avarice (as opposed to generosity) was dangerous to the community's hope for the abundance of nature. At an important time like the coming of summer, food, the substance of life, must be ritually circulated generously within the community in order that the cosmic circuit of life's substance may be kept in motion (trees, flocks, harvests, etc.)."[3] These revelers would bless the fields and flocks of those who were generous and wish ill harvests on those who withheld their bounty.

6. What about maypoles?

   The maypole was an adjunct to the festival of bringing in the May. It is a phallic symbol, and as such represented fertility to the participants in the festival. In olden days, the revelers who went into the woods would cut a tree and bring it into town, decking it with flowers and greenery and dance around it clockwise (also called deosil, meaning "sun-wise", the direction of the sun's apparent travel across the face of the Earth) to bring fertility and good luck. The ribbons which we associate with the maypole today were a later addition.

7. Why was fertility important?

   The people who originated this custom lived in close connection with the land. If the flocks and fields were fertile, they were ableto eat; if there was famine or drought, they went hungry. It is hard for us today to relate to this concept, but to the ancients, it was literally a life and death matter. The Celts were a very close tribal people, and fertility of their women literally meant continuity of the tribe.

8. How is the maypole connected with fertility?

Many scholars see the maypole as a phallic symbol. In this aspect, it is a very powerful symbol of the fertility of nature and spring.

9. How did these ancient customs come down to us?

   When Christianity came to the British Isles, many of the ancient holy sites were taken over by the new religion and converted to Christian sites. Many of the old Gods and Goddesses became Christian saints, and many of the customs were appropriated. Charles Squire says," An ingenious theory was invented after the introduction of Christianity, with the purpose of allowing such ancient rites to continue with a changed meaning. The passing of persons and cattle through flame or smoke was explained as a practice which interposed a magic protection between them and the powers of evil."[4] This is precisely what the original festival was intended to do; only the definition of "evil" had changed. These old customs continued to be practiced in many areas for centuries. "In Scotland in 1282, John, the priest in Iverkething, led the young girls of his parish in a phallic dance of decidedly obscene character during Easter week. For this, penance was laid upon him, but his punishment was not severe, and he was allowed to retain his benefice."[5]

10. Were sacrifices practiced during this festival?

    Scholars are divided in their opinions of this. There is no surviving account of sacrifices in the legends and mythology which have come down to us. As these were originally set down on paper by Christian monks, one would think that if such a thing had been regularly practiced, the good brothers would most certainly have recorded it, if for no other reason than to make the pagans look more depraved. There are, however, some surviving folk customs which point to a person representing the gloom and ill fortune of winter being ostracized and forced to jump through the fires. Some scholars see this as a survival of ancient human sacrificial practices. The notion that animals were sacrificed during this time doesn't make sense from a practical standpoint. The animals which had been retained a breeding stock through the winter would either be lean and hungry from winter feed, or would be mothers nursing young, which could not be spared.

11. How do modern day pagans observe this day?

    Modern day pagan observances of Beltane include the maypole dances, bringing in the May, and jumping the cauldron for fertility. Many couples wishing to conceive children will jump the cauldron together at this time. Fertility of imagination and other varieties of fertility are invoked along with sexual fertility. In Wiccan and other Pagan circles, this is a joyous day, full of laughter and good times.

12. What about Walpurgisnacht? Is this the same thing as Beltane?

    Walpurgisnacht comes from an Eastern European background, and has little in common with the Celtic practices. I have not studied the folklore from that region and do not consider myself qualified to write about it. As the vast majority of Wiccan traditions today

stem from Celtic roots, I have confined myself to research in those areas.

Footnotes

1. MacCana, Proinsias, Celtic Mythology, The Hamlyn Publishing Group Limited, London, 1970, p.32.
2. Squire, Charles, Celtic Myth and Legend, Poetry and Romance, Newcastle Publishing Co., Van Nuys, CA, 1975, p.408.
3. Williamson, John, The Oak King, the Holly King, and the Unicorn, Harper & Row, NY, 1986, p.126.
4. Squire, p.411.
5. Hole, Christina, Witchcraft In England, Rowman & Littlefield, Totowa, NJ, 1977, p.36.

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Casting the Circle

Set up: place a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

The Ritual

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of wateron the altar, places the point of her athame in it and says:

> "I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

> "Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

> "I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers "Blessed Be". He then admits a woman the same way. Alternate male/female/male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

> "Black spirits and white,
> Red spirits and grey,
> Harken to the rune I say.
> Four points of the Circle, weave the spell,
> East, South, West, North, your tale tell.
> East is for break of day,
> South is white for the noontide hour,
> In the West is twilight grey,
> And North is black, for the place of power.
> Three times round the Circle's cast.
> Great ones, spirits from the past,
> Witness it and guard it fast."

All the Coven pick up their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

> "Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame. The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

> "Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

> "Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

> "Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

- Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
- Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Technology and The Craft

Removing the Barriers to Spaceflight

Before the ritual begins, distribute paper and have an airplane-folding session.

Techno-lesson #1: Making Fire

He tries to light the fire with firesticks; She then enters, lights the charcoal with the sacred Bic, and hands it to He, who lights the quarter candles with it and hands it back to She, who lights the altar candles.

Bless the Elements (She)

By the oceans that fed our grandparents
And the oceans that will house our grandchildren
I bless and purify this being of water.

By the Earth from which our grandparents rose
And the Earth which our grandchildren will watch rise
I bless and purify this being of earth.

By the wood fires of our grandparents
And the fusion fires of our grandchildren
I bless and purify this being of fire.

By the airy realms our grandparents studied
And the airy realms our grandchildren will walk
I bless and purify this being of air.

Cast the Circle (He)

As the Moon cuts a Circle round the Earth

As the Earth cuts a Circle round the Sun
So I cut this Circle round us.

As the rains wash the mountains
As the oceans wash the beaches
So I cleanse this Circle and we within it with Water and Salt.

As the Moon charges the restless waters
As the Sun charges all that is green and growing
So I charge this Circle and we within it with Air and Fire.

Invoke Quarters (She)

I invoke thee, Mighty Ones of the East; bring us Your gifts of wisdom; watch over us in this Circle. Come to us in the name of Athena WiseWeaver! Hail and Welcome!

I invoke thee, Mighty Ones of theSouth; bring us Your gifts of will; watch over us in this Circle. Come to us in the name of Brigid SmithMistress! Hail and Welcome!

I invoke thee, Mighty Ones of the West; bring us Your gifts of understanding; watch over us in this Circle. Come to us in the name of Poseidon ShipMaster! Hail and Welcome!

I invoke thee, Mighty Ones of the North; bring us Your gifts of dedication; watch over us in this Circle. Come to us in the name of Ptah CraftsMaster! Hail and Welcome!

We are now between the worlds.

All breathe, ground and center

Techno-lesson #2: Overcoming Physical Shortcomings

Chant: She Changes Everything She Touches

He & She begin the chant, She drumming. Her shoulder starts acting up; He gets out the Casio (tempo -2, any 4/4 rhythm). For the chant, mix verses as is pleasing.

She changes everything She touches and
Everything She touches, changes.
She changes everything She touches and

Everything She touches, changes.

We are the changers
Everything we touch can change.
Change us, touch us;
Touch us, change us.

Everything that dies is born again
In a new place, on a new day.
Everything that's lost is found again
On a new day, in a new way.

Io, Kore!
Io, Kore!
Io, Persephone!

Techno-lesson #3: Supplementing Abilities

First, He & She 'argue' about who's going to lead it, jokingly asking if anyone in Circle wants to do background music; then He gets pathworking with music on audio tape. When pathworking is done, folks should still be in light trance; the next thing is to concretize the working by distributing pens so that people can put whatever they symbols they think are appropriate on their airplanes.

Power chant: A rising OM; which at peak leads into Countdown. At "Liftoff", throw the planes upwards (when done, planes can either be kept or HP/S should offer to see that they get burned.

(* Note *) (* Note *) Don't forget to Ground (* Note *) (* Note *)

Grounding chant:

Earth below us
Drifting, falling
Floating weightless
Coming home.

Techno-lesson #4: There is no Techno-Lesson #4.

Cakes & wine, with discussion

Topics for Discussion:

0. Why we invoked the particular guys
1. Best and Worst side of technology
2. Incorporating tech with Wicca
3. Space Travel & Wicca: not leaving Her dead when we go
4. More respecters of Earth involved with control of tech
5. Whatever else...

Close (She)

I thank Thee, Mighty Ones of the North for Your presence at our rite, and ere You depart for Your earthy realms we bid You Hail and Farewell, in the name of Ptah CraftsMaster.

I thank Thee, Mighty Ones of the West for Your presence at our rite, and ere You depart for Your watery realms we bid You Hail and Farewell, in the name of Poseidon ShipMaster.

I thank Thee, Mighty Ones ofthe South for Your presence at our rite, and ere You depart for Your fiery realms we bid You Hail and Farewell, in the name of Brigid SmithMistress.

I thank Thee, Mighty Ones of the East for Your presence at our rite, and ere You depart for Your airy realms we bid You Hail and Farewell, in the name of Athena WiseWeaver.

(He)

Fire, seal the Circle round; let it fade beneath the ground; Let all things be as they were since the beginning of time. (3 times)

***** NOTES *****

0. Tools:
    - Athame(s) & cingula
    - Cup
    - Censer & Incense
    - Pentacle
    - Salt dish & salt
    - Altar & quarter candles
    - Libation bowl
    - Cakes & wine

    - Robes (optional, depending on participants)
    - God & Goddess symbols
    - This Script
1. Firesticks & Sacred Bic
2. Paper and pens for paper airplanes
3. Cassette deck and pathworking cassette
4. Drum and Casio w/ rhythm generator
5. Talking stick (optional)

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by Skydancer & Triton, Proteus Coven, NYC

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Wiccan Tool List Master

Equipment:

- a pentacle
- 6 candles; 1 for each direction, 2 for altar
- chalice of wine (hard apple cider on Samhain)
- wand
- scrounge of silken cords
- small bowl of water
- small bowl of salt
- 3 cords, one red, one white, one blue, 9' long each
- white-handled knife
- individual athames
- incense burner and incense
- small hand bell
- dish of cakes
- sword
- chalk
- altar cloth of any color
- cauldron
- tape recorder and tapes of appropriate music
- veil for Great Rite of a Goddess color: Blue, green, silver or white

For New or Dark Moon Esbat:

- extra incense
- an apple and a pomegranate
- cauldron with a fire in it and/or a bonfire
- crystal ball or other scrying tools
- white tabard with hood for Priestess

For Winter Solstice (Yule):

- cauldron with candle or oak bonfire

- wreaths, 1 of holly and 1 of mistletoe
- crowns, 1 of oak and 1 of holly
- blindfold
- sistrum
- animal skull filled with salt

For Spring Equinox:

- cords as described in preparations
- hard-boiled eggs
- a bonfire ready to ignite or a taper
- flowers in the cauldron

For Beltane Sabbat:

- bonfire

For Initiations:

- anointing oil
- tub to bathe the candidate in
- towels
- salts, herbs and oils to add to the bath
- a blindfold
- a shirt or other clothing that can be cut
- a length of string to measure the person
- two lengths of cord to bind the hands and feet
- bonfire for warmth if needed

For Blessings:

- anointing oil
- wine

All Hallow's Eve

by Mike Nichols

> Halloween. Sly does it. Tiptoe catspaw. Slide and creep. But why? What for? How? Who? When! Where did it all begin? 'You don't know, do you?' asks Carapace Clavicle Moundshroud climbing out under the pile of leaves under the Halloween Tree. 'You don't REALLY know!'
> --Ray Bradbury, from 'The Halloween Tree'

Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o-lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and seances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eve is the eve of AllHallow's Day (November 1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celts called it Samhain, which means 'summer's end', according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pro- nounced (depending on where you're from) as 'sow-in' (in Ireland), or 'sow-een' (in Wales), or 'sav-en' (in Scotland), or (inevitably) 'sam-hane' (in the U.S., where we don't speak

Gaelic).

Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As a feast of the dead, it was believed the dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidhe mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of faery stood open, though all must return to their appointed places by cock-crow.

As a feast of divination, this was the night par excellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading or tea-leaf reading so likely to succeed.

The Christian religion, with its emphasis on the 'historical' Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed dead, all those hallowed (made holy) by obedience to God -- thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular

of Halloween fruits. You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhaps the most famous icon of the holiday is the jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

The custom of dressing in costume and 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays. Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for one night of the year. (Although in Scotland, this is admittedly less dramatic -- but more confusing -- since men were in the habit of wearing skirt-like kilts anyway. Oh well...)

To Witches, Halloween is one of the four High Holidays, or Greater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name, Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With such an important holiday, Witches often hold two distinct celebrations. First, a large

Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Of all the Witchcraft holidays, Halloween is the only one that still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point. Nonetheless, it seems only right that there SHOULD be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'lanterns burn bright on this All Hallow's Eve.

Public Service Announcement for Immediate Release

Samhain (pronounced saw-an), commonly referred to as Halloween, is a religious holiday celebrated by Wiccan and witch. The festival traditionally is a feast for the gathering of the family in love and remembrance. All the family including one's ancestors.

Wiccans do not regard physical death as an end but merely one more event in a continuing progress of the soul's in its path toward fulfillment of divine destiny. Because of these beliefs, it is only natural at this time of year to invite our beloved ancestors to remember and to celebrate with us.

If you do not find these beliefs in conflict with your own personal beliefs, please join us in the following ritual of thanksgiving and remembrance.

Whether you join with us or not,
May you walk in the Light of the Lady
and know the Wisdom of the Lord.

Blessed Be.

The clergy and members of the United Wiccan Church.

After you have shared the bounty of your harvest with the children of your neighborhood (candy, etc) and the house has settled down for the night, disconnect or turn off your telephone so that this state of serenity will continue uninterrupted.

Prepare a special feast of whatever foods reminds you of a special departed friend or family member, or of past family gatherings. While you are preparing this feast think of all of the good times you had with them.

When the feast is prepared, set your holiday table with a special place of honor for the departed friend or family member.

Decorate the table and room as you would for a holiday dinner with the family, add those special things that are important to you and your family (flowers, candles,etc.) If you have a picture of the loved one, it is nice to place it at their place at the table.

Speak to that special person and invite them to join you in this celebration and time of remembrance. It is completely appropriate to say grace or offer any prayer that you feel is fitting.

The following is done in complete silence:

Serve the meal remembering to serve your honored guest (or guests) first. If wine or other alcoholic beverages are served, it is recommended that they be kept in moderation as you and your guests need to have a clear head.

Now sit down to the table with your loved ones and enjoy your feast. When you address them in your mind, always see them as well. (Try not to say in your mind, "if you can hear me...", etc.). After the meal, the time of silence is over. Do whatever you normally do at a family holiday gathering (clear the table, play games, sing songs, etc.). Enjoy the companionship.

When the evening is over, or in the morning if you wish to make it an all night party, thank your invited guests for being with you and for making your celebration a special one.

There are a few words of caution that we will offer.

1. If this ritual does not feel right for you, do *not* do it. Follow your instincts.
2. Remember that crossing over does not necessarily change a person, so if you could not get through a meal in peace with them while they were alive, you will probably have the same problem with their spirit.
3. Do not ask your guest to grant you wishes or do you favors. It is rude to invite a guest and then make it obvious that a favor is the reason they were asked, not because of love and respect. Spirits do *not* like rudeness! Besides, spirits often forget that you are limited in ways that they are not. If you ask them for $1,000, it may come as an insurance settlement after a painful break in your water pipe with all the delight in cleaning up the mess from ensuing water damage.

Samhain Notes

The High Priestess wears her white tabard if she has one for the opening ritual, with the veil thrown back.

After the Witches' Rune, the High Priest and High Priestess take up their athames. He stands with his back to the altar, she faces him across the cauldron, They then simultaneously draw the Invoking Pentagram of Earth in the air with their athames towards each other, after which they lay down their athames; he on the altar, she by the cauldron.

The High Priestess scatters incense on the charcoal in the cauldron. When she is satisfied that it is burning, she stands still facing the High Priest across the cauldron. She then declaims (if needed, ask a man to bring one of the altar candles and hold it for her):

> "Dread Lord of Shadows, God of Life, and the Giver of Life
> Yet is the knowledge of thee, the knowledge of Death.
> Open wide, I pray thee, the Gates through which all must pass.
> Let our dear ones who have gone before
> Return this night to make merry with us.
> And when our time comes, as it must,
> O thou the Comforter, the Consoler, the Giver of Peace and Rest,
> We will enter thy realms gladly and unafraid;
> For we know that when rested and refreshed among our dear ones
> We will be reborn again by thy grace and the grace of the Great Mother.
> Let it be in the same place and the same time as our beloved ones,
> And may we meet, and know, and remember,
> And love them again.
> Descend, we pray thee, in thy servant and priest."

The High Priestess then walks around the cauldron and gives the High Priest the Five-fold Kiss.

She returns to her place and pulls the veil of her tabard over her face. She then calls on each woman, by name to come forward and give the High Priest the Five Fold Kiss.

When they have all done so, the coven forms up around the circle, alternating male and female

with the Maiden next to the West candle. As soon as they are in place, the High Priestess says:

> "Behold, the West is Amenti, the Land of the Dead, to which many of our loved ones have gone for rest and renewal. On this night, we hold communion with them; and as our Maiden stands in welcome by the Western gate, I call upon all of you, my brothers and sisters of the Craft, to hold the image of these loved ones in your hearts and minds, that our welcome may reach out to them. There is mystery within mystery; for the resting place between life and life is Caer Arianrhod, the Castle of the Silver Wheel, at the hub of the turning stars beyond the North Wind. Here reigns Arianrhod, the White Lady, whose name means Silver Wheel. To this, in spirit, we call our loved ones. And let the Maiden lead them, moving widdershins to the center. For the spiral path inward to Caer Arianhod leads to night, and rest, and is against the way of the Sun."

The Maiden should spiral into the center, taking three or four circuits to do so. During this time, the coven should maintain absolute silence and concentrate on welcoming their dead friends.

When she reaches the center, she faces the High Priestess across the cauldron. They touch palms and the High Priestess says:

> "Those who you bring with you are truly welcome to our Festival. May they remain with us in peace. And you Maiden, return by the spiral path to stand with our brothers and sisters; but deosil for the way of rebirth, outwards from Caer Arianrhod, is the way of the Sun."

The women break contact and the Maiden returns to the West candle. When she is there, the High Priestess says:

> "Let all approach the walls of the Castle."

Everyone moves in and sits in a close ring around the cauldron. The High Priestess renews the incense. Now is the time for communion with the dead. When finished scrying, the cauldron is placed next to the East candle.

The spirits of the dead must be thanked and released. The High Priestess leads the rest of the Coven in saying:

> "We thank you our friends for visiting here this night. We bid you a pleasant repose in Caer Arianrhod. We also thank you, the Dread Lord of Shadows for taking care of them and giving them comfort."

The next thing to do is the Great Rite in some form.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Transcribed to computer file by Seastrider

O.T.O. Samhain Ritual

Open the Temple in fire.

Banishing ritual.

Hierophant: Do what thou wilt shall be the whole of the Law.

Hierophant: Ve Gabolah.

Ring bell 5-5-5-5-5

Priest strikes staff upon ground 3-3-3, 5-5-5-5-5, 3-3-3

Return bell and staff to altar.

Hierophant: Let all adore the King of Fire.

All do the god form of
PUER, the fire of
NOX, facing Altar.

AUM

Hierophant picks up dagger and points toward the East, standing in the West.

(Fire with)
TETRAGRAMMATON TZABOATH (all repeat)
ALGA (all repeat)

BITOM (all repeat)

Hierophant: In the sacred names and letters:

OIP * TEAA * PDOCEE *
In thy name: IHVH TZABAVTH

Hierophant: I declare the sacred fire one and eternal in all worlds seen and unseen.

(priest lights censer)

Hierophant: Glory be the light, eternal fortress on the frontiers of darkness. Blessed Be. (all repeat)

Priest drops more incense in censer.

Hierophant: Hail those from the caverns of the dark. (sign of enterer)

Bell: 3-3-3 5-5-5-5-5 3-3-3
(sign of silence)

Hierophant: O great and dreaded Lord of Shadows
He who is God of all Life & the giver of life,
It is Thee we invoke. (all repeat last line)

Hierophant: Behold, the West is Ameti, Land of the Dead to which many have gone for rest and renewal.

OPEN WIDE THE GATES THROUGH WHICH ALL MUST PASS

LET THE SHELLS OF KINDERED SOULS RETURN THIS NIGHT
GUIDED BY THE SACRED FIRE SEEN IN ALL WORLDS

DESCEND UPON US, ALL ARE TRULY WELCOME TO OUR FESTIVAL.
MAY YOU REMAIN AMONG US TILL THE FIRST LIGHT OF DAWN...
IN PEACE AND HARMONY

APPROACH THE WALLS OF OUR CASTLE (all repeat)

3-3-3, 5-5-5-5-5, 3-3-3
(put more incense in censer)

Hierophant: Hail those from the caverns of the dark. (all repeat)

pick up contract at sacrifice;

KINDRED SOULS HERE THIS NIGHT, TO THEE WE GIVE OUR SACRIFICE

UPON THIS PAPER WE EACH HAVE WRITTEN A CONTRACT BINDING OF SOULS TO SOULS

SO INTO THE FLAMES & LET IT BE CONSUMED

IT IS BETWEEN YOU AND I, NO ONE ELSE.

as written, to bind the contract, drink of the blood.

....done

So mote it be (all repeat).

Others who desire a sacrifice may now do such; come forward one after another.

all participating in the sacrifice
drop in 'contract' repeating as before
with wine then saying 'so mote it be'...
all should repeat after each sacrifice 'so mote it be'.

After last sacrifice; all raise hands upward, vibrating

AUM

Hierophant: Our sacrificing done, I proclaim this evening rite over.

LOVE IS THE LAW, LOVE UNDER WILL. (all repeat)

Two Witches

A Modern Craft Fairy-Tale

by Mike Nichols

Once upon a time, there were two Witches. One was a Feminist Witch and the other was a Traditionalist Witch. And, although both of them were deeply religious, they had rather different ideas about what their religion meant. The Feminist Witch tended to believe that Witchcraft was a religion especially suited to women because the image of the Goddess was empowering and a strong weapon against patriarchal tyranny. And there was distrust in the heart of the Feminist Witch for the Traditionalist Witch because, from the Feminist perspective, the Traditionalist Witch seemed subversive and a threat to "the Cause".

The Traditionalist Witch tended to believe that Witchcraft was a religion for both men and women because anything less would be divisive. And although the Goddess was worshipped, care was taken to give equal stress to the God-force in nature, the Horned One. And there was distrust in the heart of the Traditionalist Witch for the Feminist Witch because, from the Traditionalist viewpoint, the Feminist Witch seemed like a late-comer and a threat to "Tradition". These two Witches lived in the same community but each belonged to a different Coven, so they did not often run into one another. Strange to say, the few times they did meet, they felt an odd sort of mutual attraction, at least on the physical level. But both recognized the folly of this attraction, for their ideologies were worlds apart, and nothing, it seemed, could ever bridge them.

Then one year the community decided to hold a Grand Coven, and all the Covens in the area were invited to attend. After the rituals, the singing, the magicks, the feasting, the poetry, and dancing were concluded, all retired to their tents and sleeping bags. All but these two. For they were troubled by their differences and couldn't sleep. They alone remained sitting by the campfire while all others around them dreamed. And before long, they began to talk about their differing views of the Goddess. And, since they were both relatively inexperienced Witches, they soon began to argue about what was the "true" image of the Goddess.

"Describe your image of the Goddess to me," challenged the Feminist Witch. The Traditionalist Witch smiled, sighed, and said in a rapt voice, "She is the embodiment of all loveliness. The

quintessence of feminine beauty. I picture her with silver-blond hair like moonlight, rich and thick, falling down around her soft shoulders. She has the voluptuous young body of a maiden in her prime, and her clothes are the most seductive, gossamer thin and clinging to her willowy frame. I see her dancing like a young elfin nymph in a moonlit glade, the dance of a temple priestess. And she calls to her lover, the Horned One, in a voice that is gentle and soft and sweet, and as musical as a silver bell frosted with ice. She is Aphrodite, goddess of sensual love. And her lover comes in answer to her call, for she is destined to become the Great Mother. That is how I see the Goddess."

The Feminist Witch hooted with laughter and said, "Your Goddess is a Cosmic Barbie Doll! The Jungian archetype of a cheer-leader! She is all glitter and no substance. Where is her strength? Her power? I see the Goddess very differently. To me, she is the embodiment of strength and courage and wisdom. A living symbol of the collective power of women everywhere. I picture her with hair as black as a moonless night, cropped short for ease of care on the field of battle. She has the muscular body of a woman at the peak of health and fitness. And her clothes are the most practical and sensible, not slinky cocktail dresses. She does not paint her face or perfume her hair or shave her legs to please men's vanities. Nor does she do pornographic dances to attract a man to her. For when she calls to a male, in a voice that is strong and defiant, it will be to do battle with the repressive masculine ego. She is Artemis the huntress, and it is fatal for any man to cast a leering glance in her direction. For, although she may be the many-breasted Mother, she is also the dark Crone of wisdom, who destroys the old order. That is how I see the Goddess."

Now the Traditionalist Witch hooted with laughter and said, "Your Goddess is the antithesis of all that is feminine! She is Yahweh hiding behind a feminine mask! Don't forget that it was his followers who burned Witches at the stake for the "sin" of having "painted faces". After all, Witches with their knowledge of herbs were the ones who developed the art of cosmetics. So what of beauty? What of love and desire?"

And so the argument raged, until the sound of their voices awakened a Coven Elder who was sleeping nearby. The Elder looked from the Feminist Witch to the Traditionalist Witch and back again, saying nothing for a long moment. Then the Elder suggested that both Witches go into the woods apart from one another and there, by magick and meditation, that each seek a "true" vision of the Goddess. This they both agreed to do.

After a time of invocations, there was a moment of perfect stillness. Then a glimmer of light could be seen in the forest, a light shaded deepest green by the dense foliage. Both Witches ran toward the source of the radiance. To their wonder and amazement, they discovered the Goddess had appeared in a clearing directly between them, so that neither Witch could see the other. And the Traditionalist Witch yelled "What did I tell you!" at the same instant the Feminist Witch yelled "You see, I was right!" and so neither Witch heard the other.

To the Feminist Witch, the Goddess seemed to be a shining matrix of power and strength, with

courage and energy flowing outward. The Goddess seemed to be holding out her arms to embrace the Feminist Witch, as a comrade in arms. To the Traditionalist Witch, the Goddess seemed to be the zenith of feminine beauty, lightly playing a harp and singing a siren song of seduction. Energy seemed to flow towards her. And she seemed to hold out her arms to the Traditionalist Witch, invitingly.

From opposite sides of the clearing, the Witches ran toward the figure of the Goddess they both loved so well, desiring to be held in the ecstasy of that divine embrace. But just before they reached her, the apparition vanished. And the two Witches were startled to find themselves embracing each other.

And then they both heard the voice of the Goddess. And, oddly enough, it sounded exactly the same to both of them. It sounded like laughter.

WICCA From My Point of View
by Lady Phoenix

I can give you a brief overview of Wicca. (I don't speak for all Wiccans, only myself. There are some differences in the different Traditions.)

Webelievethatthe ultimategodheadisunknowable. Thisdoesn't make for a good working relationship with the deity, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs. Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Womenreflectthe Goddess,Menreflectthe God,sotheWicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

Thiswassortof an"Reader'sDigestCondensedVersion" ofWicca. If you have any questions or want more detail on any of this, please let me know. Thank you for asking.

Blessed be >>Phoenix<<

* Origin: InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

The following is an excerpt from "Witchcraft: The Old Religion"

by Dr. L. L. Martello.

Questions and Answers.

Q. What is the best way for one who is interested in the Old Religion to make contact with a genuine coven?

A. Subscribe to all of the Pagan and Witchcraft publications. It's easier to get into a Pagan grove which often acts as a backdoor to the Craft, since many are Wicca-oriented in their worship and rituals. Fill out a Coven-Craft application form issued by WICA. To obtain yours, enclose a self-addressed stamped envelope. WICA's address is Suite 1B, 153 West 80 Street; New York 10024.

Q. What are the major feast-days of Witches? Could you tell me more about the origins of Halloween?

A. Most Anglo-American covens celebrate the following holy days. The four major ones are Oimelc or Candlemas on February 2; May Eve, Beltane, or Walpurgisnacht on April 30; Lammas on July 31 or August 1; and of course Halloween or Samhain on October 31. The four minor Holy Days are the two solstices: Yule, around December 22; and Midsummer, around June 21 or 22. The other two are the equinoxes: March 20-21 for spring and the fall equinox on September 22 or 23. The following will help to give you some idea of the origins of Halloween:

November Eve, All Hallows' Eve, the Gaelic fire festival of Samhain, now generally called Halloween, represents the summer's end, when the Earth Goddess turns over her reign to the Horned God of the Hunt, the transition from life to death, from an agrarian time to one of hunting, from summer to winter, from warmth to coldness, from light to darkness. It has been Christianized into All Saints' Day, a time when the souls of the departed wander the land and in some cases where the souls of the living temporarily join their spirit brethren, a time for mediumship, remembrance of departed loved ones, and celebration (as opposed to mourning) of the dead. The Roman Goddess of fruits and seeds, Pomona, was worshipped on this day. The

stored fruits and seeds of the summer were then opened for the celebrants. Apples and nuts were the main fruits. This was also the autumn harvest festival of the Druids.

They believed in the transmigration of souls and taught that Saman, the Lord of Death, summoned those wicked souls who were condemned to occupy the bodies of animals in the preceding twelve months. The accused believed that they could propitiate Saman by gifts and incantations, thus lessening if not eliminating their sentences. This was also the time when the Druids lit huge bonfires in honor of Baal, a custom continued in Britain and Wales until recent times. In Ireland October 31 was called Oidhche Shamhna, or Vigil of Saman. In his Collectanea de Rebus Hibernicis, Villancey says that in Ireland the peasants assembled with clubs and sticks, "going from house to house, collecting money, breadcake, butter, cheese, eggs, etc., for the feast, repeating verses in honor of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the fatted calf and to bring forth the black sheep. The good women are employed in making the griddlecake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nutshells are burnt, and from the ashes many strange things are foretold; cabbages are torn up by the root; hemp-seed is sown by the maidens, and they believe that if they look back they will see the apparition of the man intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in the corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition; they dip for apples in a tub of water, and endeavor to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavor to catch the apple, while it is in a circular motion, in the mouth."

Vallancey concludes that these practices are the remnants of Druidism and will never be eradicated while the name of Saman remains. In this brief passage we will see the origins of many modern Halloween practices, such a trick or treat, the Jack-o-Lantern, and apple bobbing.

In the island of Lewis the name Shamhna, or Saman, was called Shony. One writer in disgust described "an ancient custom here to sacrifice to a sea-god, called Shony, at Hallowtide." The supposed Christian inhabitants would gather at the Church of St. Mulvay, each family bringing provisions and malt which was brewed into ale. They chose one of themselves to wander into the sea at night up to his waist. He then poured out a cup of ale calling upon Shony to bless his people for the coming year. "At his return," this writer says, "they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a-drinking ale, and spent the rest of the night in dancing and singing. The ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition."

The name Saman shows evidence of Druidism in the Irish. Another word, the name of a drink, is "lambswool." It is made from bruising roasted apples and mixing it with ale or milk. The Gentlemen's Magazine for May, 1784, says, "this is a constant ingredient at a merrymaking on Holy Eve." Vallancey shrewdly traced its etymological origin when he said, "The first day of November was dedicated to the angel presiding over fruits, seeds, etc., and was therefore named La Mas Ubhal, that is, the day of the apple fruit, and being pronounced Lamasool, the English have corrupted the name to Lambs-wool." The angel referred to of course is the Roman Goddess Pomona.

Q. Are these Holy Days the same throughout the world?

A. No. However, there are many universal similarities between all the pagan religions. Names, dates and days vary according to national origin. For instance, one of the Holy Days still celebrated by many Italian and some Sicilian traditions is the Lupercalia, on February 15. It has since been Christianized into St. Valentine's Day on Feb. 14. Let me quote from the WICA Newsletter: Ancient Roman festival honoring Lupercus, God of Fertility. It was called dies februatus meaning 'day of expiation.' The Lupercal--'wolf's grotto'--a cave on the western slope of Palatine Hill. Near it was the ficus ruminalis, the fig tree under which Romulus and Remus were found and nursed by a she-wolf. The Lupercai who celebrated this yearly festival were made up of the Fabian who belonged to the Sabines and the Quintilian Lupercai, the Latins. Later in honor to Julius Caesar, there was added the Julian Brotherhood. They sacrificed a goat. Young neophytes were brought in. The High Priest touched their foreheads with the bloody knife. Then another priest wiped away the blood with wool dipped into milk. The feast began with the celebrants clothed only in goat skins and carrying (really hiding) thongs made from the same goat hides. They ran up and down the streets of the city striking anyone who passed them. Women came forward to be hit by the goat-thongs, believing it enhanced their own fertility. This was also a symbolic purification of the land and of the persons touched. This was on of the last Pagan rites to be given up before Christianity completely dominated the country. It is still celebrated today but in modern form, without the goat or any other kind of sacrifice, but all wearing skins and goat horns in a special streghe ritual."

Q. What are some of the Christian holy days that are based upon or borrowed from ancient Pagan Religions?

A. You'll find many of them discussed in this book. However, briefly, here are some of them. December 25 in ancient times was the day celebrated in honor of the sun, deified in such figures as Mithra, Osiris, Horus, and Adonis. It was also the feast day of Bacchus, Krishna, Sakia, and others. The legends of these Gods were the same as those attributed to Jesus Christ by the early Church. Pope Julius I in A.D. 337 made December 25 the official day to celebrate Jesus's birth, following older traditions who honored their founders on that date. It was also the ancient celebration of the winter solstice. There is absolutely no record in the Bible or elsewhere of when

Jesus Christ was born. All of us are still paying tribute to the ancient Gods and Goddesses by the names of our days of the week.

English	French	Italian	Spanish	Planet	Deity
Sunday	Dimanche	Domani	Domingo	Sun	Mithra
Monday	Lundi	Lunedi	Lunes	Moon	Diana
Tuesday	Mardi	Martedi	Martes	Mars	Tiw
Wednesday	Mercredi	Mercoledi	Miercoles	Mercury	Mercury
Thursday	Jeudi	Giovedi	Jueves	Jupiter	Jove-Thor
Friday	Vendredi	Venerdi	Viernes	Venus	Venus-Freya
Saturday	Samedi	Sabato	Sabado	Saturn	Saturn

Two of the English names come from Old Saxon rather than Latin. Tiw's Day became Tuesday in honor of the old Teutonic deity, Tiw or Tives. Wednesday is named after the old Teutonic Norse God Wodan or Wotan. The Saxon word for day is doeg. In olden times the days were called Jove's Doeg (Thursday), Mercury's Doeg (Wednesday), Mar's <sic> Doef <sic> (Tuesday), etc. Friday was the day when the ancients paid tribute to Venus--the love day. When Christianity became dominant, Friday was no longer considered lucky--Jesus was crucified on that day; also, the uninhibited sexual rites dedicated to the love Goddess Venus was considered a great "sin." Besides the days of our week our months are also named after the ancient deities:

January: From Latin Januarius, honoring Janus, a Roman God. He presided over the Gates of Heaven, which the Christians later assigned to St. Peter. The Anglo-Saxons called it Aefter-Yule, and prior to that Wolf-monat.

February: From Februus, another name for the God of purification Faunus, thus fertility. The feast was held on February 15 (see Lupercalia) and was called Februa.

March: After Mars, God of War. Anglo-Saxons called it Hraed-monat, rugged month, or Hlyd-monat, stormy month. A stormy March was an omen of poor crops. A dry March indicated a rich harvest.

April: From Latin aperio "to open," like buds. Anglo-Saxons called it Easter-monat, in honor of the Teutonic Goddess of the same name. She ruled spring and light. The Romans dedicated this month to Venus, often referring to it as Mensis Veneris instead of Aprilis.

May: Named after Maia Majesta, ancient Roman Goddess of Spring. Considered Vulcan's wife. Look up the folklore regarding the May Day celebrations, bonfires, and other rites celebrated throughout Europe.

June: Named after the Roman Goddess Juno. Called Sear-monat by Anglo-Saxons. Juno was Queen of Heaven and Guardian of Marriage and ruled childbirth. June is still the most favored month for marriage today.

July: Originally called Quintilus, the fifth month. Old Saxons called it Maed-monat, "mead month" the time to gather honey for the drink called mead.

August: Named after the Roman Emperor Augustus. Was once called Sixtilis, the sixth month.

September: Named after the Latin number for seven, that being the month in the old calender <sic>. Saxons called it Gerst-monat, barley month, as this crop was usually gathered then.

October: From octo, the eighth month in the old calendar. Saxons named it Wyn-monat, "wine month." This was harvest time, and Bacchus and Dionysius and all the other ancient deities were honored. See Halloween above.

November: From the ninth month in old Roman calendar. Saxons called it Blot-monat, "blood month." This was when the cattle and sheep were slaughtered for food and sacrifices.

December: Named after the tenth month in the old calendar. It was consecrated to Saturn, and on December 17 the great feast of Saturnalia began, lasting several days. It coincided with the winter solstice and the Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month." It coincided with the winter solstice and the Yule season.

Wicca, Wicca, Who's Got the Wicca?
or
My Tradition, or Yours?

[An article which attempts to make sense of all the various Traditions, Brands, Denominations, ect., which may confuse the unwary new-comer to Neo- Paganism (Wicca in particular).]

By: Hurn

Greetings, and Bright Blessings... Welcome to this, the next in a series of introductory pieces on Alternate Religions. Today, we shall take a look at the many varied Traditions in the Wicca Family of Faiths. Whilst there is, indeed, a large number of groups who profess one set of tenants, or ideas; one soon begins to see why they may all be lumped together as one Religion.

Obviously, to start, one must define Religion as it applies to these groups of people. Next, a listing of some of the more Popular Traditions, giving a basic description of each. Lastly, some comments on the "cords which bind these groups together", ie. a discussion on the Underlying Philosophies of the New Age Movement, Neo-Paganisms in particular.

I. What is a Religion?

A dictionary definition of religion looks something like:
Religion, n.; An organized system of Beliefs and/or Rituals, centering on a Supernatural Being or Beings.

Everyone with me so far? Good. I think we can all agree on definitions for "Beliefs" and "Supernatural", so the only sub-definition will be "Ritual": any ordered sequence of events or actions, including directed thoughts, especially one that is repeated in the 'same' manner each time, and that is designed to produce a predictable altered state of consciousness, within which certain magical or religious results may be obtained.

Now, by using these definitions, the astute reader may realize that one need not "believe" in anything in order to belong to a Religion, although most 'established' churches Do require that one has conforming beliefs in order to become 'accepted into' that Religion. One of the beauties of the Pagan/NeoPagan/Wiccan Religion is that the majority of the sects do not require one to have 'conforming' beliefs. One need not Believe in the God/dess in order to worship them, and this is the key to being a New Age type Religion.

New Age Religions acknowledge that there are many paths to Godhood, and that each person should find his/her own way. Thus, while there is communication and discussion between the diverse ways of Wicca, there is generally no cause for religious persecution or Holy Wars. Also, there are very little 'missionary' type efforts, since there is no Prime Directive stating that everyone who does not believe a certain piece of Dogma is Wrong, and will burn in Hell forever, unless saved, or made to see the light.

Contrary to most religions, it is Not the shared set of Beliefs, or similar Dogma which holds the Wiccan Religions together. Rather, it is the Attitudes of the people involved, and their common Heritage which provide the bonds of cooperation among the Pagan Peoples. These points of agreement shall be further addressed following a brief list of some of the more popular Traditions, with a description of each.

II. Traditions/Branches/Gatherings/Sub-Groups/Interpretations/ect.

[nb. This is not, by any means, an all inclusive list]

A. Gardnerian:
   Started by G. Gardner, in England, in the mid 1950's, this Tradition claims to have existed, in secret, since the Witch-Burnings began during the Middle Ages. While there is some doubt as to whether or not it is as old as it claims, there is no denying that the Gardnerian Sect has been one of the most Influential of the Traditions. In fact, many of the groups which follow were started by people who had been introduced to Paganism and the Worship of the Lord and Lady as members of a Gardnerian group.

   Characteristics:
   A structured religion with definite hierarchy within each group (known, as a Coven), but little to no Authority of one coven over another. Within the coven, a Matriarchy exists, with the High Priestess generally being considered the leader (there are, of course, exceptions to this, but these descriptions are, for the most part, only generalizations based upon information gathered from many sources).

The typical Gardnerian view of the God/dess is that of a Dominant Three-Faced Goddess (Maid, Mother, and Crone) with a Male Consort (Who has 2 sides.. the Young Summer King, and the Old Winter King).

Ceremonies include a series of initiations into higher levels of the Craft, various Holiday Celebrations (based, of course, upon the "Wheel of the Year" calendar of Feast days.

B. Alexandrian:
Started about the same time as Gardner's, this tradition is fairly similar, with a little more emphasis upon Ceremonial Magick. There are numerous Covens in both US and Europe.

C. Dianic:
This is more of a Sub-class, rather than a particular Tradition. There are several Feminist Traditions which are considered Dianic. This sub-class tends to emphasize the Female aspect of the Goddess, sometimes to the exclusion of the Male God. Some feel that these groups are rather reactionary and self limiting. Be that as it may, the Dianic Covens tend to be more politically active.

D. School of Wicca:
Headed by Gavin and Yvonne Frost, this School is the largest correspondence school of Witchcraft in the US. Numerous Covens have resulted from this School, although it is somewhat unconventional (if, that is, anything dealing with Wicca could be called conventional). The Frosts' views on Wicca as a religion do differ with the majority.. in that they do not consider Wicca as "Pagan", but rather as Monotheistic.

E. Seax (or Saxon) Wicca:
Started by Raymond Buckland, who was originally a leader in promoting the Gardnerian Tradition, as an alternative to the existing Covens. Unlike most traditions, which consider the Coven group to be the normal unit of division (ie. all ceremonies/Rituals = Group Rites), the Seax version has provision for lone witches (often referred to as Solitaires). Another thing which sets this particular brand apart is its non-reliance upon being properly initiated into the Wiccan community. Many of the other groups require that new members be brought to existing covens to be ceremonially initiated into that Tradition, and that only after years of study within the group is one ready to start a new coven. The Seax tradition, recognizing that there may not be a friendly, neighborhood Coven, allows for self-initiation, and Auto setup of a Coven.

F. Traditionalist (Welsh, Scots, Greek, Irish, etc...)
Like Dianic, this is a sub-class. Each Traditionalist group is based upon the traditions, literature, myth, and folktales of that particular geographic/demographic area. This is evident in the Names of the God/dess used by individual groups.

III. Common ties/beliefs/Ideals/ect...

As stated earlier, it's not doctrine/dogma similarities which tend to hold these diverse groups together, rather, it is the common Ideals and feelings expressed by the Pagan Peoples themselves. Here are some examples:

The Wiccan Rede: "An it harms none, do what thou will." is almost universally accepted amongst the groups. Most groups tend to be polytheistic, animists, pantheists, ect. One is not "converted" to Wicca, rather, the new comer feels a sense of "Coming Home", or, more poetically, "The Goddess calls to Her own". Nature plays a big part in most Traditions, either as direct personification of the God/dess, or as aspects of them. There is no counterpart to the Devil, as such, in the Pagan religions... no personification of All Evil, rather, the choice is there for all to make. However, there is the Law of Three Fold Return, which states "That which thou dost send out shall return three fold", so good begets good, and evil befalls those who are evil (a horrendous understatement / simplification, but true).

Author's note:
Whew! That was a long haul of writing in one sitting... if there are any big errors noticeable, mail me, and I'll make a second draft of this.. or perhaps even expand it some.. (my time is limited in as far as when I have opportunities to just sit down and write something like this, but I can usually squeeze in some time, here or there.)

I hope that this is somewhat enlightening... there are some other files, here, which give more basic explanations of the terms used.. (Witch, Coven, Magick, ect..) ... I did assume a small amount of familiarity present within the reader... if anyone wishes, I can append a Preface covering that which was presupposed knowledge.

Blessed Be...
Hurn

Binding a Spell (Classic version)

Come ye as the charm is made!
Queen of heaven, Queen of hell,
Horned Hunter of the night
Lend your power unto the spell,
And work our will by magic rite!
By all the power of land and sea,
By all the might of moon and sun
I call the Earth to bind my spell.
Air to speed it well.
Bright as Fire shall it glow.
Deep as tide of Water flow.
Count the elements fourfold,
In the fifth the spell shall hold.

- Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
- Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Saxon Wicca Rites

From "The Tree: The Complete Book of Saxon Witchcraft" by Raymond Buckland copyright 1974 -- Samuel Weiser Publishers (NOW OUT OF PRINT)

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Legend of Woden/Odin retrieving the Runes

The Snake came crawling and struck at none
But Woden took nine glory-twigs (pieces of wood on which were carved runic inscriptions) and struck the adder so that it flew into nine parts.

This quote shows how Woden/Odin was a master magician and drew his power from the runes. To this day many Saxon Pagans work much of their Magic with runes, inscribing them on candles in candle magick, incorporating them into talismans or symbols of protection that they wear, carry or keep in their homes (can also be for other purposes, etc. They can even be put somewhere invisibly by tracing them with a scented oil. For example, a rune or runic monogram (several runic letters overlaying one another) can be inscribed on your place of business in Money in Abundance oil or some other money -- oriented oils of your own preference. For healing a rune or runic monogram of healing can be written on the body of the patient with an oil of Healing, after the regular transfer of Pranic energy or "laying -- on -- of -- the -- hands" healing has occurred. (including use of crystals, if that is so desired) Etc. etc. etc. Why are runes so important? For the same reason that they were in Cabalistic Magick among the Jews and in Sidha Yoga. In India among the Sidhis the Shakti or Feminine aspect of Deity (as Shiva is the male) has many aspects through which the world was emanated -- one of the more important aspects is *matrika shakti* or the power of sound to create via the letters of the alphabet forming themselves into Words. In both systems -- Kabbalah and Sidha Yoga -- it is believed that the universe was created by words. This is reflected in modern New-Age work with Affirmations used by such diverse sources as Marion Weinstein, Diannic Witch, as described in her book "Positive Magic" (Phoenix Publishing) and the Unity School of Christianity as well as the Religious Science and Christian Science and Divine Science and all the other "science" churches. Shakti Gawain, author of "Creative Visualization" teaches it from the New Age perspective as

well. It is through words we create out own reality and right use of them for good and in loving ways is one of the most powerful of Magicks. (Note by Matrika)

From the old Norse Verse, Lay of the High one, stanzas 138, 139, and 141

Woden/Odin is speaking

> "I know that I hung there
> on the windy tree
> swung there nights, all of nine
> gashed with a blade
> bloodied by Odin
> myself an offering to myself
> knotted to that tree
> no man knows whither the root of it runs
>
> None gave me bread
> None gave me drink
> down to the depths I peered
> to snatch up runes
> with a roaring screech
> and fall in a dizzying faint
>
> Wellspring I won
> and wisdom too
> and grew and joyed in my growth
> from a word to a word
> I was led to a word
> from a deed to another deed"

As you can see this legend, which in the original sources pre-dates Christianity, has much in common with the legend of Jesus's Crucifixion/Resurrection in the Newer religion -- but then there are similar themes in the story of Tammuz from the Middle East, the story of Osiris in Egypt and in many other sources. The story of the fallen God who is resurrected with great power and wisdom reflects the Shamans's confrontation with his own death -- either in a literal sense through sickness or accident, or in a Psychological sense or by other means such as the mild, natural hallucinogens used by the Native Americans and other tribal peoples. (**Note, I am not endorsing their use; they are completely unnecessary**) -- but nevertheless, this is the practice in some cultures, where they know how to handle the power of these drugs and guide one safely through the experience. It is important to note this is not done lightly or playfully either and that the drugs they use are **natural** substances, not the harsher chemical ones abused in our modern society for recreational use)

It also represents the natural cycles of the year -- the grain grows and is cut down or sacrificed only to be reborn again, the trees lose their leaves and seem to die only to resurrected, (which is why the tree of life/cross image developed) some animals hibernate and come back, etc. etc. etc

Now here is the legend of the Goddess in the Saxon form as the search by Freya for the necklace Brosingame -- a silver circlet worn about her neck as a chaplet. As with the Gardnerian Wicca legend of the descent of the Goddess to the Underworld, it reflects the cycles of the year -- when fertility seems to sink into the earth and vanish during winter's barren months only to have the Lady and her bounty return to us in the spring.

(Matrika's notes)

1. All day had Freya, most lovely of the Goddesses, played and romped in the fields. Then did she lay down to rest.
2. And while she slept; deft Loki, the prankster, the mischief-maker of the Gods; did espy the glimmering of Brosingame, formed of Galdra (magick) Her constant companion. Silent as the night did Loki move to the Goddess's side and with fingers formed over the very ages in lightness did remove the silver circlet from about her snow white neck.
3. Straightaway did Freya arouse; on sensing it's loss. Though he moved with the speed of the winds, yet Loki she glimpsed as he passed swiftly from sight into the barrow (burial mound) that leads to Dreun. (land of the dead, the underworld)
4. Then was Freya in despair. Darkness descended all about her to hide her tears. Great was her anguish. All light, all life, all creatures joined in her doom.
5. To all corners were sent the Searchers, in quest of Loki; yet knew they. they would find him not. For who is there may descend to Dreun and return again from thence?
6. Excepting the Gods themselves and, alack, mischievous Loki.
7. So it was that, still weak from her grief, Freya herself elected to descend in search of Brosingame. At the portals of the Barrow was she challenged, yet recognized and passed.
8. The multitude of souls within cried joyfully to see her, yet could she not tarry as she sought her stolen light.
9. The infamous Loki left no trail to follow, yet was he everywhere past seen. Those to whom she spake held to Freya (that) Loki carried no Jewel as he went by.
10. Where then was it hid?
11. In despair she searched an age. Hearhden (also known as Heimdall) the mighty smith of the Gods, did arise from his rest to sense the bewailment of the souls to Freya's sorrow. Striding from his smithy, to find the cause of the sorrow, did he espy the Silver Circlet where Loki Mischief-maker had laid it; upon the rock before his door.
12. Then was all clear.
13. As Hearhden took hold of Brosingame (then did) Loki appear before him, his face wild with rage.
14. Yet would Loki not attack Hearhden, this mighty smith whose strength was known even beyond Dreun.
15. By wiles and tricks did he strive to get his hands upon the (silver) circlet. He shape-

shifted; he darted here and there; he was visible, then invisible. yet could he not sway the Smith.

16. Tired of the fight, Hearhden raised his mighty club. Then sped Loki away.
17. Great was the joy of Freya when Hearhden placed Brosingame about her snow-white neck.
18. Great were the cries of Joy from Dreun and above.
19. Great were the thanks that Freya and all People gave to the Gods for the return of Brosingame.

This tale and the Gardnerian legend of the descent of the Goddess into the Underworld (told in the 2d degree initiation) and similar myths from around the world, such as the legend of Kwan Yin's descent to the land of death and her being expelled for spreading mirth and joy, show that women also shared a very important role in the shamanism/priesthood of the European Pagan traditions and also faced the ordeals -- i.e. the physical or psychological confrontation with death. And again, it reflects the times of darkness and light in the year -- the waxing and waning of the moon each month and the waxing and waning of the sun each year from Yule or Winter solstice to Mid-summer's night or Summer solstice when the light grows stronger and the remainder of the year, when light grows weaker.

Wiccan Shamanism

by Selena Fox

typed by Lewis for P.A.N. 508-795-7628

Shamanism exists in tribal cultures around the world and has done so for centuries. Yet, in reading most anthropological texts on Shamanism, there is little, if any reference made to shamanism in Europe. However Shamanism has existed among the peoples of Europe not only in ancient times, but also through the present day. During the Middle Ages, the Old Ways largely disappeared from public view because of persecution. Yet they were not eradicated but took a more underground existence. Today, there are some of us of European ancestry that are bringing Shamanic ways rooted in pre-Christian Europe back into the light.

Wiccan Shamanism is a term I began using several years ago in an attempt to describe my own path of magick and spirituality in relation to the other forms of Shamanism on the Planet. Wiccan Shamanism draws on the Old but it is not simply an attempt re-construction and revival of the Old Ways of tribal Europe. Wiccan Shamanism blends both the Old and the New to suit the modern times in which we live. Although emphasis is on European symbology and traditions Wiccan Shamanism is multi-cultural, incorporating ways of other healers and magick workers from many places and eras.

What follows is a glimpse into Wiccan Shamanism as I know it and practice it. While Jim, Dennis, and others who help with various aspects of CIRCLES work may share many of these concepts, I speak here only for myself - for at the heart of this spiritual approach is the idea that each person must seek their own connection with the Divine, within their own Self, rather than having me or anyone else do this for them. This is not a path of a leader with followers, but a path where each becomes their own leader.

I call to the Powers of the Four Quarters -- to Earth in the North which is the Realm of the Physical Body and Material Plane, to Air in the East which is the Realm of Thoughts and Intellect, to Fire in the South which is the Realm of Will Power and Action, and Water in the West which is the Realm of Emotions and Intuition. My Medicine Wheel is the Magick Circle

which connects the Four Quarters. The sacred places I frequent include a high rock, a crystal clear spring fed pool n a hidden valley and a circle of stones in a grove of Oak and Birch on a mound.

I am a channel between Planet Earth beneath my feet and the Heavens above my head. I become the World tree when I Shamanize, linking the transforming Dark of the Underworld with the Awakening Light of the Upperworld.

I am the Crystal LIght that is at the Center of the Circle and is the fifth Element Spirit. I seek always to act out of MY own Inner Self which is at the enter of MY being, for my Inner Self in the Balance of all the Elements, of my Female and Male sides, of my Lunar and Solar natures of my intellect and intuition my Inner Self is my doorway into the realm where All is One.

I see the Circle of Life from the Center. I watch the Seasons change as the Wheel of the Year turns and I celebrate the 8 sabbats. I connect with the dance of Night and Day, of Fair and Stormy Weathers, of the Waxing and Waning Moon. I see the cycle of Birth, Growth, Maturity, Death, and Rebirth in all of Nature. I examine the cycles of my own life and of the lives of those who seek healing aid from me.

I am the traveler between the World of Daily Life and the Otherworld which is the land of Dreams, visions and Spirits. I am a Consciousness Explorer. the Otherworldis as real and as important to me as the Day-to-Day World. I bridge the Worlds rather than seeking to dwell solely in one or the other. I journey into the Otherworld for a reason -- to bring back healing and knowledge to apply to Daily Life, helping others, myself and the Planet.

I see the Divine in all things. My friends and allies include not only humans but also plants, animals, rocks, winds, waters, fire, stars, and other life forms. I commune with the Source some call "God" as both Mother Goddess and Father God, for both aspects are necessary for the Unity.

The main focus of my Shamanic work is Healing. I was called to this path as a young child in dreams and Out-of-Body experiences, but I didn't begin my work until my adult years when I started Healing myself. To do this I journeyed alone into the Pit of my Shadow Self and came face-to-face with my problems and hang-ups; my doubts fears, disillusionments, rejections, angers and hurts; with all MY false self images. Words can not begin to express the misery, the utter despair the powerlessness I felt during this time. Yet coming apart was essential; it enabled me to break through the barriers which I had formed and let others form in my psyche that had kept me from being one with my True Self. In the deepest Darkness, I felt the Light of my own Inner Self beginning to shine through. I focused on the Light and slowly emerged from the Pit, stronger and more integrated than ever before and with the power to heal others as well as myself. As a result of this transformation process, my life's work became clear. I now help others from their own pits of negativity and become whole again.

Yet my work also extends to more than Humankind; it involves bringing Healing to the Planet as a whole. In my communing with the Land, I have heard the cries of the Earth Mother, sorrowing over the self-centered, greedy, intolerant, and destructive behaviors of many of Her human children, who are polluting the soils, water, and air; who are playing power games with nuclear fire; and who are polluting the spiritual atmosphere of the entire world with their narrow-mindedness and hate. I am deeply concerned about survival -- not of the Planet Herself for all the humans in the world can not destroy Her even with all their weapons; She is too strong and powerful for that to happen. What I am concerned about is the survival of the human race. -- will we annihilate ourselves and many of the life forms around us, or will we wake up in time to see the larger picture, find and implement creative solutions to the worlds problems, and enter a New Age of expanded consciousness?

The Balance of Life can be restored on Planet Earth; Harmony can be restored between humankind and other life forms; Love consciousness can increase and be prevalent on the Earth. I, along with numerous other healers and ministers from a variety of spiritual traditions around the world today have responded to the upset of Mother Earth by dedicating our lives to this Planetary Healing Work, each in our own way. It is this Great Work that underlies all the healing and other things I do. It is the Heart of Wiccan Shamanism.

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A Healing Myth

By "Nihasa"

This story can have a powerful healing effect when read out loud (or recorded and then played) to someone suffering from a phobia or other effect of childhood trauma. While names, settings, and style can be varied to suit individual tastes, the sequence which the apprentice describes, the sequence the princess goes through, and the vagueness of the "bad thing" descriptions should remain unchanged and no element of the story should be left out.

Once, in another time and another place, a kingdom of magic and beauty knew a time of peace. No armies threatened its borders, no bandits plundered its trade routes, no plagues sickened its people. Yet even in such peaceful times, bad things could happen: accidents, misunderstandings, even good people doing bad things.

The third daughter of the king was a bright and cheerful sort. She wasn't the strongest or the prettiest of the royal princesses, but she did have the nicest wings of anyone her age. She loved to fly around the countryside and explore the groves and meadows she found...they were always full of surprises.

One day she found a particularly pretty grove, with a pond glistening in a little clearing in the middle. As she went in for a closer look, she saw images start to form. She saw her own reflection, and as she lightly touched the ground she saw that her reflection was watching reflections of her own...dim watery reflections from her past.

"So you can see the pictures." The voice from among the trees made her jump. "Don't worry," continued the young man as he stepped out from among the trees, "nobody else can see the same images, Princess. It's part of the magic."

"How...?" she asked, looking him up and down. He was a young man, no older than the princess herself, dressed in the rough tunic of a wizard's apprentice. "Who are you? How did you know who I am, what I saw?"

"I am apprenticed to the Court Wizard. Everybody knows who you are, Princess...and besides, I

have seen you at the palace when I have been there with my master." He paused, glancing at the ground and lowering his voice. "As to the images... well, at one time I had need of their magic."

"When I entered the Wizard's service, I had a great and secret fear. Something...bad...happened to me when I was younger. It hurt to even think about, and after time I didn't think about it much. But ever since that time, I had lived with the fear. When my master learned of this, he taught me the magic of this pool and its stream."

"The pool reflects images from your mind...scenes from your past, dreams of the future, even fantasies of the present. The stream flows like time itself, upstream into the past, and downstream into the future. If I followed the ritual he described, these magics could wash clean the fear."

She made a face. "I suppose this ritual involves deep magics usable only by Wizards?"

"Not really. All the magic is in the waters, and anyone can use the ritual. Even a lowly apprentice." He grinned. "It's pretty simple. After he told me about it, he brought me here and then stood back by the trees. He said that he would answer any questions I had but otherwise I was on my own."

"I stood where I could see my reflection in the pool, and then thought about my fear. As I thought, my reflection watched a reflection of my thoughts...like a stage where dimly lit actors played out the scene against a colorless backdrop. I looked up and saw that I was still here, in the glade. I looked back at the water, holding on to a small part of the special feeling of fear it had given me. As I turned and looked back upstream, I saw more images...each earlier than the last. I relaxed and let the feeling guide me back to the earliest image. When I had that, I turned back to the pool and found my reflection watching the same colorless players in their dim reflection of the memory. As my reflection watched, the image went from a time shortly before the bad thing happened, through the whole thing, and on to a time when it was all over. When it passed the ending that way, it stopped...like a drawing. Then the drawing faded away, and I was just looking at my reflection. The Wizard had told me that if I stepped into that last part of the image, it would run very quickly backwards, with full color and sound and me living backwards through it all...all the way through to the part before the beginning. It sounded very strange. As I looked at my reflection again, it was watching the image go forward again in its dim, colorless way. When it reached the drawing at the end, I stepped into the image and was plunged into a world going backwards! It went clear through to before the beginning in less than a second, then stopped. Startled, I let the water carry me downstream, through all that had happened since, with the fear gone and the memory unable to hurt me. When I reached the here-and-now, I got out and just stood there, knowing that the fear would trouble me no more." He stopped, and suddenly seemed to remember where he was, and who he was talking to. "That was over a year ago, and the fear is still gone. The Wizard says it is gone for good."

She thought for a moment. "So all there is to this ritual is think of the problem until your

reflection sees it, follow a part of the feeling upstream to my earliest memory of it, wait for my reflection to see it all the way through, step into the ending, and live it backwards quickly? What kind of magic is that?"

He thought for a minute, shrugged, and said "Effective? If you wish, I will withdraw to the trees while you try it."

"What makes you think that I *need* it?"

"Because the images only come to those who do." His voice faded to an embarrassed silence as he realized what he had said. "I'll go now."

"Yes, do." She said absently, already thinking. Then: "But not too far, in case I need you." She was remembering an incident a few days back which had set off her special fear, and just as the apprentice had described, her reflection in the pool was watching a dim and watery scene of the memory. Startled, she looked up again. Yes, she was in the clearing, with the trees all around and the apprentice all but lost among the closer ones. She could still feel a part of that fear, so she kept that feeling while she looked back up stream at all the images from the past that the feeling had touched...until she found the earliest of them all. She brought that memory back to the pool and released it as her reflection started to watch it unfold in its dim and watery way. Her reflection seemed to have a life of its own as it watched the pale scene start before anything happened, run through the bad parts, and then pause at a time when it was all over. She watched her reflection shift as she prepared for what she would do. Her reflection settled as it watched the scene unfold again. The dim scene passed through the beginning, through the bad time and on past again. When it stopped, she jumped in to it. Suddenly, she was there again: back where and when it had happened. Everything was moving backwards, and in a flash she had lived backwards through it and past the beginning. Shocked, she let the water carry her down stream, forward through all the rest of her yesterdays without the bad times for company. When she got to today, she stood up. There she was...standing, dripping in a stream in the clearing. She looked around for the apprentice, half expecting him to be laughing at the soggy mess she must be. He was there, by the trees...not laughing, just smiling in an understanding way.

In the years that followed, they became friends. Although they went their separate ways...he, as wizard to one of the King's high lords and she as wife to a neighboring prince... they valued that friendship to the end of their days. And from that time on, neither was ever again troubled by their great fears.

Candlemas: The Light Returns

by Mike Nichols

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the Heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

'Candlemas' is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. 'Imbolc' means, literally, 'in the belly' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. 'Oimelc' means 'milk of ewes', for it is also lambing season.

The holiday is also called 'Brigit's Day', in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capitol of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called 'bride' in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be 'Saint' Brigit, Patron Saint of smithcraft, poetry and healing. They 'explained' this by telling the Irish peasants that Brigit was 'really' an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there 'misled' the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the 'foster-mother' of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire

of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using 'Candlemas' as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of 'churching women'. It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of 'Groundhog's Day', a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be 'six more weeks' of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that 'If Candlemas Day be bright and clear, there'll be two winters in the year.' Actually, all of the cross-quarter days can be used as 'inverse' weather predictors, whereas the quarter-days are used as 'direct' weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on its alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (in 1988, February 3rd, at 9:03 am CST). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. This same displacement is evident in Eastern Orthodox Christianity as well. Their habit of celebrating the birth of Jesus on January 6th, with a similar post-dated shift in the six-week period that follows it, puts the Feast of the Purification of Mary on February 14th. It is amazing to think that the same confusion and lateral displacement of one of the old folk holidays can be seen from the Russian steppes to the Ozark hills, but such seems to be the case!

Incidentally, there is speculation among linguistic scholars that the very name of 'Valentine' has Pagan origins. It seems that it was customary for French peasants of the Middle Ages to pronounce a 'g' as a 'v'. Consequently, the original term may have been the French 'galantine', which yields the English word 'gallant'. The word originally refers to a dashing young man known for his 'affaires d'amour', a true galaunt. The usual associations of V(G)alantine's Day make much more sense in this light than their vague connection to a legendary 'St. Valentine' can produce. Indeed, the Church has always found it rather difficult to explain this nebulous saint's connection to the secular pleasures of flirtation and courtly love.

For modern Witches, Candlemas O.S. may then be seen as the Pagan version of Valentine's Day, with a de-emphasis of 'hearts and flowers' and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1st), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is *the* day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving 'Brigit's crosses' from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making 'Brigit's beds' to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All in all, this Pagan Festival of Lights, sacred to the young Maiden Goddess, is one of the most beautiful and poetic of the year.

Lady Day: The Vernal Equinox

by Mike Nichols

Now comes the Vernal Equinox, and the season of Spring reaches its apex, halfway through its journey from Candlemas to Beltane. Once again, night and day stand in perfect balance, with the powers of light on the ascendancy. The god of light now wins a victory over his twin, the god of darkness. In the Mabinogion myth reconstruction which I have proposed, this is the day on which the restored Llew takes his vengeance on Goronwy by piercing him with the sunlight spear. For Llew was restored/reborn at the Winter Solstice and is now well/old enough to vanquish his rival/twin and mate with his lover/mother. And the great Mother Goddess, who has returned to her Virgin aspect at Candlemas, welcomes the young sun god's embraces and conceives a child. The child will be born nine months from now, at the next Winter Solstice. And so the cycle closes at last.

We think that the customs surrounding the celebration of the spring equinox were imported from Mediterranean lands, although there can be no doubt that the first inhabitants of the British Isles observed it, as evidence from megalithic sites shows. But it was certainly more popular to the south, where people celebrated the holiday as New Year's Day, and claimed it as the first day of the first sign of the Zodiac, Aries. However you look at it, it is certainly a time of new beginnings, as a simple glance at Nature will prove.

In the Roman Catholic Church, there are two holidays which get mixed up with the Vernal Equinox. The first, occurring on the fixed calendar day of March 25th in the old liturgical calendar, is called the Feast of the Annunciation of the Blessed Virgin Mary (or B.V.M., as she was typically abbreviated in Catholic Missals). 'Annunciation' means an announcement. This is the day that the angel Gabriel announced to Mary that she was 'in the family way'. Naturally, this had to be announced since Mary, being still a virgin, would have no other means of knowing it. (Quit scoffing, O ye of little faith!) Why did the Church pick the Vernal Equinox for the commemoration of this event? Because it was necessary to have Mary conceive the child Jesus a full nine months before his birth at the Winter Solstice (i.e., Christmas, celebrated on the fixed calendar date of December 25). Mary's pregnancy would take the natural nine months to complete, even if the conception was a bit unorthodox.

As mentioned before, the older Pagan equivalent of this scene focuses on the joyous process of

natural conception, when the young virgin Goddess (in this case, 'virgin' in the original sense of meaning 'unmarried') mates with the young solar God, who has just displaced his rival. This is probably not their first mating, however. In the mythical sense, the couple may have been lovers since Candlemas, when the young God reached puberty. But the young Goddess was recently a mother (at the Winter Solstice) and is probably still nursing her new child. Therefore, conception is naturally delayed for six weeks or so and, despite earlier matings with the God, She does not conceive until (surprise!) the Vernal Equinox. This may also be their Hand-fasting, a sacred marriage between God and Goddess called a Hierogamy, the ultimate Great Rite. Probably the nicest study of this theme occurs in M. Esther Harding's book, 'Woman's Mysteries'. Probably the nicest description of it occurs in M.Z. Bradley's 'Mists of Avalon', in the scene where Morgana and Arthur assume the sacred roles. (Bradley follows the British custom of transferring the episode to Beltane, when the climate is more suited to its outdoor celebration.)

The other Christian holiday which gets mixed up in this is Easter. Easter, too, celebrates the victory of a god of light (Jesus) over darkness (death), so it makes sense to place it at this season. Ironically, the name 'Easter' was taken from the name of a Teutonic lunar Goddess, Eostre (from whence we also get the name of the female hormone, estrogen). Her chief symbols were the bunny (both for fertility and because her worshipers saw a hare in the full moon) and the egg (symbolic of the cosmic egg of creation), images which Christians have been hard-pressed to explain. Her holiday, the Eostara, was held on the Vernal Equinox Full Moon. Of course, the Church doesn't celebrate full moons, even if they do calculate by them, so they planted their Easter on the following Sunday. Thus, Easter is always the first Sunday, after the first Full Moon after the Vernal Equinox. If you've ever wondered why Easter moved all around the calendar, now you know. (By the way, the Catholic Church was so adamant about *not* incorporating Lunar Goddess symbolism that they added a further calculation: if Easter Sunday were to fall on the Full Moon itself, then Easter was postponed to the following Sunday instead.)

Incidentally, this raises another point: recently, some Pagan traditions began referring to the Vernal Equinox as Eostara. Historically, this is incorrect. Eostara is a lunar holiday, honoring a lunar Goddess, at the Vernal Full Moon. Hence, the name 'Eostara' is best reserved to the nearest Esbat, rather than the Sabbat itself. How this happened is difficult to say. However, it is notable that some of the same groups misappropriated the term 'Lady Day' for Beltane, which left no good folk name for the Equinox. Thus, Eostara was misappropriated for it, completing a chain-reaction of displacement. Needless to say, the old and accepted folk name for the Vernal Equinox is 'Lady Day'. Christians sometimes insist that the title is in honor of Mary and her Annunciation, but Pagans will smile knowingly.

Another mythological motif which must surely arrest our attention at this time of year is that of the descent of the God or Goddess into the Underworld. Perhaps we see this most clearly in the Christian tradition. Beginning with his death on the cross on Good Friday, it is said that Jesus 'descended into Hell' for the three days that his body lay entombed. But on the third day (that is, Easter Sunday), his body and soul rejoined, he arose from the dead and ascended into heaven. By a strange 'coincidence', most ancient Pagan religions speak of the Goddess descending into the

Underworld, also for a period of three days.

Why three days? If we remember that we are here dealing with the lunar aspect of the Goddess, the reason should be obvious. As the text of one Book of Shadows gives it, '...as the moon waxes and wanes, and walks three nights in darkness, so the Goddess once spent three nights in the Kingdom of Death.' In our modern world, alienated as it is from nature, we tend to mark the time of the New Moon (when no moon is visible) as a single date on a calendar. We tend to forget that the moon is also hidden from our view on the day before and the day after our calendar date. But this did not go unnoticed by our ancestors, who always speak of the Goddess's sojourn into the land of Death as lasting for three days. Is it any wonder then, that we celebrate the next Full Moon (the Eostara) as the return of the Goddess from chthonic regions?

Naturally, this is the season to celebrate the victory of life over death, as any nature-lover will affirm. And the Christian religion was not misguided by celebrating Christ's victory over death at this same season. Nor is Christ the only solar hero to journey into the underworld. King Arthur, for example, does the same thing when he sets sail in his magical ship, Prydwen, to bring back precious gifts (i.e. the gifts of life) from the Land of the Dead, as we are told in the 'Mabinogi'. Welsh triads allude to Gwydion and Amaethon doing much the same thing. In fact, this theme is so universal that mythologists refer to it by a common phrase, 'The Harrowing of Hell'.

However, one might conjecture that the descent into hell, or the land of the dead, was originally accomplished, not by a solar male deity, but by a lunar female deity. It is Nature Herself who, in Spring, returns from the Underworld with her gift of abundant life. Solar heroes may have laid claim to this theme much later. The very fact that we are dealing with a three-day period of absence should tell us we are dealing with a lunar, not solar, theme. (Although one must make exception for those occasional *male* lunar deities, such as the Assyrian god, Sin.) At any rate, one of the nicest modern renditions of the harrowing of hell appears in many Books of Shadows as 'The Descent of the Goddess'. Lady Day may be especially appropriate for the celebration of this theme, whether by storytelling, reading, or dramatic re-enactment.

For modern Witches, Lady Day is one of the Lesser Sabbats or Low Holidays of the year, one of the four quarter-days. And what date will Witches choose to celebrate? They may choose the traditional folk 'fixed' date of March 25th, starting on its Eve. Or they may choose the actual equinox point, when the Sun crosses the Equator and enters the astrological sign of Aries. This year (1988), that will occur at 3:39 am CST on March 20th.

Lammas: The First Harvest

by Mike Nichols

Once upon a Lammas Night
When corn rigs are bonny,
Beneath the Moon's unclouded light,
I held awhile to Annie...

Although in the heat of a Mid-western summer it might be difficult to discern, the festival of Lammas (Aug 1st) marks the end of summer and the beginning of fall. The days now grow visibly shorter and by the time we've reached autumn's end (Oct 31st), we will have run the gamut of temperature from the heat of August to the cold and (sometimes) snow of November. And in the midst of it, a perfect Mid-western autumn.

The history of Lammas is as convoluted as all the rest of the old folk holidays. It is of course a cross-quarter day, one of the four High Holidays or Greater Sabbats of Witchcraft, occurring 1/4 of a year after Beltane. It's true astrological point is 15 degrees Leo, which occurs at 1:18 am CDT, Aug 6th this year (1988), but tradition has set August 1st as the day Lammas is typically celebrated. The celebration proper would begin on sundown of the previous evening, our July 31st, since the Celts reckon their days from sundown to sundown.

However, British Witches often refer to the astrological date of Aug 6th as Old Lammas, and folklorists call it Lammas O.S. ('Old Style'). This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Lion, one of the 'tetramorph' figures found on the Tarot cards, the World and the Wheel of Fortune (the other three figures being the Bull, the Eagle, and the Spirit). Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac, and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

'Lammas' was the medieval Christian name for the holiday and it means 'loaf-mass', for this was the day on which loaves of bread were baked from the first grain harvest and laid on the church altars as offerings. It was a day representative of 'first fruits' and early harvest.

In Irish Gaelic, the feast was referred to as 'Lugnasadh', a feast to commemorate the funeral games of the Irish sun-god Lugh. However, there is some confusion on this point. Although at first glance, it may seem that we are celebrating the death of the Lugh, the god of light does not really die (mythically) until the autumnal equinox. And indeed, if we read the Irish myths closer, we discover that it is not Lugh's death that is being celebrated, but the funeral games which Lugh hosted to commemorate the death of his foster-mother, Taillte. That is why the Lugnasadh celebrations in Ireland are often called the 'Tailltean Games'.

The time went by with careless heed
Between the late and early,
With small persuasion she agreed
To see me through the barley...

One common feature of the Games were the 'Tailltean marriages, a rather informal marriage that lasted for only 'a year and a day' or until next Lammas. At that time, the couple could decide to continue the arrangement if it pleased them, or to stand back to back and walk away from one another, thus bringing the Tailltean marriage to a formal close. Such trial marriages (obviously related to the Wiccan 'Handfasting') were quite common even into the 1500's, although it was something one 'didn't bother the parish priest about'. Indeed, such ceremonies were usually solemnized by a poet, bard or shanachie (or, it may be guessed, by a priest or priestess of the Old Religion).

Lammastide was also the traditional time of year for craft festivals. The medieval guilds would create elaborate displays of their wares, decorating their shops and themselves in bright colors and ribbons, marching in parades, and performing strange, ceremonial plays and dances for the entranced onlookers. The atmosphere must have been quite similar to our modern-day Renaissance Festivals, such as the one celebrated in near-by Bonner Springs, Kansas, each fall.

A ceremonial highlight of such festivals was the 'Catherine wheel'. Although the Roman Church moved St. Catherine's feast day all around the calender with bewildering frequency, it's most popular date was Lammas. (They also kept trying to expel this much-loved saint from the ranks of the blessed because she was mythical rather than historical, and because her worship gave rise to the heretical sect known as the Cathari.) At any rate, a large wagon wheel was taken to the top of a near-by hill, covered with tar, set aflame, and ceremoniously rolled down the hill. Some

mythologists see in this ritual the remnants of a Pagan rite symbolizing the end of summer, the flaming disk representing the sun-god in his decline. And just as the sun king has now reached the autumn of his years, his rival or dark self has just reached puberty.

Many commentators have bewailed the fact that traditional Gardnerian and Alexandrian Books of Shadows say very little about the holiday of Lammas, stating only that poles should be ridden and a circle dance performed. This seems strange, for Lammas is a holiday of rich mythic and cultural associations, providing endless resources for liturgical celebration.

Corn rigs and barley rigs,
Corn rigs are bonny!
I'll not forget that happy night
Among the rigs with Annie!

[Verse quotations by Robert Burns, as handed down through several Books of Shadows.]

Harvest Home

by Mike Nichols

There were three men came out of the West,
Their fortunes for to try,
And these three men made a solemn vow,
John Barleycorn must die...

Despite the bad publicity generated by Thomas Tryon's novel, Harvest Home is the pleasantest of holidays. Admittedly, it does involve the concept of sacrifice, but one that is symbolic only. The sacrifice is that of the spirit of vegetation, John Barleycorn. Occurring 1/4 of the year after Midsummer, Harvest Home represents mid-autumn, autumn's height. It is also the Autumnal Equinox, one of the quarter days of the year, a Lesser Sabbat and a Low Holiday in modern Witchcraft. Technically, an equinox is an astronomical point and, due to the fact that the Earth wobbles on its axis slightly (rather like a top that's slowing down), the date may vary by a few days depending on the year. The autumnal equinox occurs when the sun crosses the equator on its apparent journey southward, and we experience a day and a night that are of equal duration. Up until Harvest Home, the hours of daylight have been greater than the hours from dusk to dawn. But from now on, the reverse holds true. Astrologers know this as the date on which the sun enters the sign of Libra, the Balance (an appropriate symbol of a balanced day and night). This year (1988) it will occur at 2:29 pm CDT on September 22nd.

However, since most European peasants were not accomplished at calculating the exact date of the Equinox, they celebrated the event on a fixed calendar date, September 25th, a holiday the Medieval Church Christianized under the name of 'Michaelmas', the feast of the Archangel Michael. (One wonders if, at some point, the R.C. Church contemplated assigning the four quarter days of the year to the four Archangels, just as they assigned the four cross-quarter days to the four gospel-writers. Further evidence for this may be seen in the fact that there was a brief flirtation with calling the Vernal Equinox 'Gabrielmas', ostensibly to commemorate the angel Gabriel's announcement to Mary on Lady Day.) Again, it must be remembered that the Celts

reckoned their days from sundown to sundown, so the September 25th festivities actually begin on the previous sundown (our September 24th).

Although our Pagan ancestors probably celebrated Harvest Home on September 25th, modern Witches and Pagans, with their desk-top computers for making finer calculations, seem to prefer the actual equinox point, beginning the celebration on its eve (this year, sunset on September 21st).

Mythically, this is the day of the year when the god of light is defeated by his twin and alter-ego, the god of darkness. It is the time of the year when night conquers day. And as I have recently shown in my seasonal reconstruction of the Welsh myth of Blodeuwedd, the Autumnal Equinox is the only day of the whole year when Llew (light) is vulnerable and it is possible to defeat him. Llew now stands on the balance (Libra/autumnal equinox), with one foot on the cauldron (Cancer/summer solstice) and his other foot on the goat (Capricorn/winter solstice). Thus he is betrayed by Blodeuwedd, the Virgin (Virgo) and transformed into an Eagle (Scorpio).

Two things are now likely to occur mythically, in rapid succession. Having defeated Llew, Goronwy (darkness) now takes over Llew's functions, both as lover to Blodeuwedd, the Goddess, and as King of our own world. Although Goronwy, the Horned King, now sits on Llew's throne and begins his rule immediately, his formal coronation will not be for another six weeks, occurring at Samhain (Halloween) or the beginning of Winter, when he becomes the Winter Lord, the Dark King, Lord of Misrule. Goronwy's other function has more immediate results, however. He mates with the virgin goddess, and Blodeuwedd conceives, and will give birth -- nine months later (at the Summer Solstice) -- to Goronwy's son, who is really another incarnation of himself, the Dark Child.

Llew's sacrificial death at Harvest Home also identifies him with John Barleycorn, spirit of the fields. Thus, Llew represents not only the sun's power, but also the sun's life trapped and crystallized in the corn.

Often this corn spirit was believed to reside most especially in the last sheaf or shock harvested, which was dressed in fine clothes, or woven into a wicker-like man-shaped form. This effigy was then cut and carried from the field, and usually burned, amidst much rejoicing. So one may see Blodeuwedd and Goronwy in a new guise, not as conspirators who murder their king, but as kindly farmers who harvest the crop which they had planted and so lovingly cared for. And yet, anyone who knows the old ballad of John Barleycorn knows that we have not heard the last of him.

They let him stand till midsummer's day,
Till he looked both pale and wan,

And little Sir John's grown a long, long beard
And so become a man...

Incidentally, this annual mock sacrifice of a large wicker-work figure (representing the vegetation spirit) may have been the origin of the misconception that Druids made human sacrifices. This charge was first made by Julius Caesar (who may not have had the most unbiased of motives), and has been re-stated many times since. However, as has often been pointed out, the only historians besides Caesar who make this accusation are those who have read Caesar. And in fact, upon reading Caesar's 'Gallic Wars' closely, one discovers that Caesar never claims to have actually witnessed such a sacrifice. Nor does he claim to have talked to anyone else who did. In fact, there is not one single eyewitness account of a human sacrifice performed by Druids in all of history!

Nor is there any archeological evidence to support the charge. If, for example, human sacrifices had been performed at the same ritual sites year after year, there would be physical traces. Yet there is not a scrap. Nor is there any native tradition or history which lends support. In fact, insular tradition seems to point in the opposite direction. The Druid's reverence for life was so strict that they refused to lift a sword to defend themselves when massacred by Roman soldiers on the Isle of Mona. Irish Brehon laws forbade a Druid to touch a weapon, and any soul rash enough to unsheathe a sword in the presence of a Druid would be executed for such an outrage! Jesse Weston, in her brilliant study of the Four Hallows of British myth, 'From Ritual to Romance', points out that British folk tradition is, however, full of *mock* sacrifices. In the case of the wicker-man, such figures were referred to in very personified terms, dressed in clothes, addressed by name, etc. In such a religious ritual drama, everybody played along.

They've hired men with scythes so sharp,
To cut him off at the knee,
They've rolled him and tied him by the waist
Serving him most barbarously...

In the medieval miracle-play tradition of the 'Rise Up, Jock' variety (performed by troupes of mummers at all the village fairs), a young harlequin-like king always underwent a mock sacrificial death. But invariably, the traditional cast of characters included a mysterious 'Doctor' who had learned many secrets while 'travelling in foreign lands'. The Doctor reaches into his bag of tricks, plies some magical cure, and presto! the young king rises up hale and whole again, to the cheers of the crowd. As Weston so sensibly points out, if the young king were *actually* killed,

he couldn't very well rise up again, which is the whole point of the ritual drama! It is an enactment of the death and resurrection of the vegetation spirit. And what better time to perform it than at the end of the harvest season?

In the rhythm of the year, Harvest Home marks a time of rest after hard work. The crops are gathered in, and winter is still a month and a half away! Although the nights are getting cooler, the days are still warm, and there is something magical in the sunlight, for it seems silvery and indirect. As we pursue our gentle hobbies of making corn dollies (those tiny vegetation spirits) and wheat weaving, our attention is suddenly arrested by the sound of baying from the skies (the 'Hounds of Annwn' passing?), as lines of geese cut silhouettes across a harvest moon. And we move closer to the hearth, the longer evening hours giving us time to catch up on our reading, munching on popcorn balls and caramel apples and sipping home-brewed mead or ale. What a wonderful time Harvest Home is! And how lucky we are to live in a part of the country where the season's changes are so dramatic and majestic!

And little Sir John in the nut-brown bowl --
And he's brandy in the glass,
And little Sir John in the nut-brown bowl
Proved the strongest man at last.

The Death of Llew, a Seasonal Interpretation

by Mike Nichols

Not of father, nor of mother
Was my blood, was my body.
I was spellbound by Gwydion,
Prime enchanter of the Britons,
When he formed me from nine blossoms.
-- 'Hanes Blodeuwedd' (*R. Graves, trans.*)

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak

King (the 'dark of the world'?) was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

John is the *only* saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into *this* world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism. (John's earlier Pagan associations are treated in my essay on Midsummer.)

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn (representing summer and winter), the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox, with one foot on the summer solstice and one foot on the winter solstice.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the autumnal equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that, when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox. (Curiously, even the Christian tradition retains this association, albeit in a distorted form, by celebrating Jesus' death near the time of the vernal equinox.)

The Welsh myth concludes with Gwydion pursuing the faithless Blodeuwedd through the night sky, and a path of white flowers springs up in the wake of her passing, which we today know as the Milky Way. When Gwydion catches her, he transforms her into an owl, a fitting symbol of autumn, just as her earlier association with flowers (she was made from them) equates her with spring. Thus, while Llew and Goronwy represent summer and winter, Blodeuwedd herself represents both spring and fall, as patron goddess of flowers and owls, respectively.

Although it is far more speculative than the preceding material, a final consideration would pursue this mirror-like life pattern of Llew and Goronwy to its ultimate conclusion. Although Llew is struck with the sunlight spear at the autumnal equinox, and so 'dies' as a human, it takes a while before Gwydion discovers him in his eagle form. How long? We may speculate 13 weeks, when the sun reaches the midpoint of the sign (or form) of the eagle, Scorpio -- on Halloween. And if this is true, it may be that Llew, the sun god, finally 'dies' to the upper world on Halloween, and now passes through the gates of death, where he is immediately crowned king of the underworld, the Lord of Misrule! (In medieval tradition, the person proclaimed as 'Lord of Misrule' reigned from Halloween to Old Christmas -- or, before the calender changes, until the winter solstice.)

Meanwhile, Goronwy (with Blodeuwedd at his side) is crowned king in the upper world, and occupies Llew's old throne, beginning on Halloween. Thus, by winter solstice, Goronwy has reached his position of greatest strength in *our* world, at the same moment that Llew, now sitting on Goronwy's old throne, reaches his position of greatest strength in the underworld. However, at the moment of the winter solstice, Llew is born again, as a babe, (and as his own son!) into our world. And as Llew later reaches manhood and dispatches Goronwy at the vernal equinox, Goronwy will then ascend the underworld throne at Beltane, but will be reborn into our world at midsummer, as a babe, later to defeat Llew all over again. And so the cycle closes at last, resembling nothing so much as an intricately woven, never-ending bit of Celtic knotwork.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his power and still 1/4 of a year away from his ritual death at the hands of his rival. However, at the very moment of his greatest strength, his dark twin, the seed of his destruction, is born -- just as the days begin to shorten. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. If we have learned anything from this story from the fourth branch of the 'Mabinogion', it is about the power of myth -- how it may still instruct and guide us, many centuries after it has passed from oral to written tradition. And in studying it, we have barely scratched the surface.

Spring Equinox Ceremony

Preparations:

A wheel symbol stands on the altar; it may be anything that feels suitable a cut-out disc painted yellow or gold and decorated with spring flowers, a circular mirror, around brass tray. The High Priest's robe, if any, and accessories should be symbolic of the Sun; any metal he wears should be gold, gilt, brass or bronze. The altar, if indoors, should be decorated with spring flowers particularly the yellow ones such as daffodils, primroses, gorse or forsythia. One banquet should be ready for handing to the Spring Queen, and a chaplet of flowers for her crowning. The Spring Queen is one of the younger women in the Coven.

The cauldron is placed in the center of the circle, with an unlit candle in it. If outside, and conditions permit, a bonfire is made ready to light. A taper is placed ready on the altar for the Maiden to carry fire to the High Priest.

A phallic wand is on the altar.

Half as many cords as there are people present are ready on the altar, tied together at their center point in a single knot. If there is an odd number of people, add one before dividing by two.

As part of the feasting and offering to the Gods, you can use hard-boiled eggs with painted shells. These symbolize the World Egg, laid by the Goddess and hatched by the heat of the Sun of the God.

The High Priest moves to stands in the East, and the High Priestess in the West, facing each other over the unlit bonfire. The High Priestess carries the phallic wand in her right hand. The rest of the Coven distribute themselves around the rest of the perimeter of the Circle.

The High Priestess says:

> "We kindle this fire today
> In presence of the Holy Ones,
> Without malice, without jealousy, without envy,

Without fear of aught beneath the Sun
But the High Gods.
Thee we invoke, O Light of Life,
Be Thou a bright flame before us,
Be Thou a guiding star above us,
Be Thou a smooth path beneath us;
Kindle Thou within our hearts
A flame of love for our neighbors,
To our foes, to our friends, to our kindred all,
To all men on the broad earth.
O merciful Son of Cerridwen,
From the lowliest thing that liveth
To the Name which is highest of all."

The High Priestess holds the phallic wand on high and walks slowly deosil around the bonfire or cauldron to stand in front of the High Priest. She says:

"O Sun, be Thou ready to conquer the Dark!"

The High Priestess presents the phallic wand the High Priest and then steps to one side.

The High Priest holds up the wand in salute and replaces it on the altar.

The Maiden lights the taper from one of the altar candles and presents it to the High Priest. The Maiden then steps to one side.

The High Priest carries the taper to the bonfire and lights it. He gives the taper back to the Maiden, who blows it out and replaces it on the altar. She then picks up the cords and gives them to the High Priest.

The High Priestess arranges everyone around the fire, man facing woman as far as possible. The High Priest hands out the ends of the cords in accordance with her instructions, retaining on end of the final cord himself and handing the other end of it to the High Priestess. If there is an odd number of people, with more men then women, he holds on to two cord ends himself, or if more women then men, the High Priestess does the same. Either way, both of them must be linked with two members of the opposite sex.

When everyone is holding a cord, they all pull the cords taut, with the central knot above the fire. They then start circling deosil in the Wheel dance, building up speed, always keeping the cords taut and the knot over the fire. Any chant can be used that sounds good.

Then the Coven all sit in a circle round the fire. The High Priest gathers up the cords, being

careful not to let them get burned and replaces them on the altar.

The High Priest names one of the women to be the Spring Queen and stands her in front of the altar. He crowns her with the chaplet of flowers and gives her the Five Fold Kiss.

The High Priest steps back and calls forward each man in turn to give the Spring Queen the Five Fold Kiss. When the last man has done so, the High Priest presents the Spring Queen with her bouquet.

Then, starting with the Spring Queen, everyone jumps over the fire, singly or in couples, not forgetting to wish.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Smudging: How to do it -- how not to do it

Michelle Chihacou White Puma Klein-Hass

I came across a very interesting article from "Shaman's Drum" which was reprinted for Vision Quest Bookstore. I will attempt to convey the gist of it, along with my views, as a student of the Ways of the Teneh, about it. Smudging is a way of using the smoke from burning herbs as a way to cleanse the body, an object, or a given area of negative influences. I myself use smudging to "cleanse" crystals before using them in jewelry projects I may do, and for protecting my home from some recent "bad vibe"-producing events. (landlord troubles!) I imagine that the skillful use of the proper herbs could help in warding and banishing ceremonies as well, if used properly and with reverence. The three most used plant material for smudging are sage of all types, cedar and sweetgrass.

Sage

> There are two major genii and several varieties of each genus of Sage that are used for smudging. *Salvia*, or the herb sage used for cooking, comes in two major varieties: *S. officinalis*, commonly known as Garden Sage, and *S. apiana*, commonly known as White Sage. *Salvia* varieties have long been acknowledged as healing herbs, reflected in the fact that its genus name comes from the Latin root word *salvare*, which is the verb "to heal" or "to save." *Artemisia* is the genus commonly considered "Sagebrush", and is more common in the wilds out here in California. There are two major varieties to the *Artemisia* genus: *A. californica* or Common Sagebrush, and *A. vulgaris* or Mugwort. There are many other varieties of both *Salvia* and *Artemisia*, and all are effective in smudging. Sage is burned in smudging ceremonies to drive out evil spirits, negative thoughts and feelings, and to keep Gan'n (negative entities) away from areas where ceremonials take place. In the Plains Sweatlodge, the floor of the structure is strewn with sage leaves for the participants to rub on their bodies during the sweat. Sage is also used in keeping sacred objects like pipes or Peyote wands safe from negative influence. In the Sioux nation, the Sacred Pipe is kept in a bundle with sage boughs. I would think special crystals could be so protected this way as well.

Cedar

True cedar is of the *Thuja* and *Libocedrus* genii. Some Junipers (*Juniperus genus*) are also called "cedar", thus complicating things some. Some Juniper varieties *are* cleansing herbs, especially *J. monosperma*, or Desert White Cedar. But for smudging, the best is Western Red Cedar (*Thuja occidentalis*) and California Incense Cedar (*Libocedrus descurrens*). Cedar is burnt while praying to the Great Spirit (Usen', the Source -- also known to Plains nations as Wakan Tanka) in meditation, and also to bless a house before moving in as is the tradition in the Northwest and Western Canada. It works both as a purifier and as a way to attract *good* energy in your direction. It is usually available in herb stores in chipped form, which must be sprinkled over a charcoal in a brazier. I like a piece of charcoaled mesquite for this purpose, rather than the commercial charcoal cake.

Sweetgrass

Very important to the Sioux and Cherokee nations, its botanical name is *Hierochloë odorata*. In these tribes, the sweetgrass is braided like hair braids. It could be burnt by lighting the end of it, or (more economically) by shaving little bits of it onto charcoal in a brazier. Again, use charcoaled Mesquite (I believe it comes packaged for barbecue use under the brand name "Red Arrow") to burn it, not pressed charcoal tablets. Sweetgrass is burnt after smudging with sage, to welcome in good influences after the bad had been driven out. Sweetgrass is very rare today, and traditional Plains people have been attempting to protect the last of it. Myself, I believe that Cedar, which is not endangered, can safely be used this way. Also Piñon pine needles (used more frequently by the Southwest Teneh, like the Navajo and Apache as well as the Pueblo people and the Zuni) and Copal (used by the Yaqui and in ancient times by the Azteca and the Maya) have similar effect. The three mentioned here are readily available either through gathering yourself or, in the case of copal resin, from any good herb shop.

Using Smudging

Burn clippings of the herb in a brazier... not a shell as some "new age" shamanic circles do... it is an insult to White Painted Woman (The Goddess) to do this, especially with the abalone shell which is especially sacred to Her. If the herb is bundled in a "wand", you can also light the end of the wand that isn't woody and use that. I like the latter way. Direct the smoke with your hands or with a Peyote (feather) wand over the person or thing you wish to smudge. If you can see auras, look for discolored places in the aura and direct the healing smoke towards those places on the patient's body. For cleansing a house, first offer cedar smoke to the four directions outside the house. Then, take a sage bough and go throughout the inside of the house, making sure the smoke penetrates every nook and cranny of the house. It might help also, if you have a power animal, to visualize your animal doing these things, to also dance your animal, and if you have a power song, to sing that too. Then finally, run through the house with a white candle that is well protected, to "light up" the house. Careful not to burn it down when you do it!!!

Final Thoughts

Smudging should be done with care, with reverence, and in an attitude of LOVE. Show your respect and honor to the plants that Usen' has given us for our healing, and they will return the favor by keeping us well and free from disease and negative energy. Aloe Vera plants, though not to be burnt, are good for the cleansing angle as well. Keep one or more potted Aloe Veras in the house (modern varieties are too tender to plant in anything but full shade outside) in organic (wood or ceramic, never plastic or metal) pots. To honor the plant when you transplant it, sprinkle the roots with corn meal and smudge it with cedar once it is transplanted. The spirit of Aloe Vera is a good protective spirit, and if you burn yourself, can also be used to heal your skin. *Be sure to ask the plant's permission* before cutting part of the leaf off for the healing juice. If you don't, the protective power of the plant will cease, and you will be left with but an inert houseplant... and perhaps some bad karma to boot.

Hi-dicho, it is finished.... ENJU!

An Introduction to Traditional Wicca

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Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought in the late 1950's by English and American Initiates of Gardnerian, Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

What's In a Name?

Wicca, Witchcraft, and "The Craft" are used interchangeably at times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our calendar are descended from the roots Wicca draws on, including Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not always serious. Dancing, feasting and general merriment are a central part of the celebrations.

Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts". We have a single extremely powerful ethical principal which Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

> "An (if) it harm none, do as ye Will"

Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to distinguish from stage conjuring) is not a religion in itself, it is

related to our religious beliefs. Wiccans believe that people have many more abilities than are generally realized, and that it is a good idea to develop them. Our magick is a way of using natural forces to change consciousness and material conditions as an expression of our "True Wills". Part of becoming a Wiccan is training in our methods of psychic and magickal development.

Because we believe that everything a person does returns to them magnified, a Wiccan will not work a magick for harm, since they would pay too high a price. But a helpful magick is good for both the giver and receiver! Wicca is entirely compatible with the scientific method, and we believe all the Gods and forces we work with to be quite natural, not supernatural at all. We do not, however, hold with the kind of scientific dogma or pseudo religion that sees everything as dead matter and neglects its own method by trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of Wiccans were Priestesses and Priests to the Pagan culture as well as devotees of their Mystery. Now that a Pagan culture is rising again, some ask if today's Wiccans could resume that role. This seems unlikely.

Today's Pagan culture is very diverse and more interested in exploring and creating new forms than in building on existing traditions. A public role would either dilute our traditions or force them on an unwilling audience. The neo-Pagan community generally prefers "media figures" and rapid membership and growth. This is not compatible with our slow methods of training and Initiation, the insistence that livelihood come from work outside the Craft, or our needs for privacy. Our religion is not accepted in the American workplace or political system, and may never be. The most powerful Priestesses are often unknown to all but their Coveners. While all Wiccans are Pagans, all Pagans are not Wiccan, and it is best that it remain so.

Principles of Wiccan Beliefs

1974, Council of American Witches

1. We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon and the seasonal Quarters and Cross Quarter.
2. We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.
3. We acknowledge a depth of power far greater than that apparent to the average person. Because it is far greater than ordinary, it is sometimes called supernatural, but we see it as lying within that which is naturally potential to all.
4. We conceive of the Creative Power in the universe as manifesting through polarity -- as masculine and feminine -- and that this same Creative Power lies in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive to the other. We value sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magickal practice and religious worship.
5. We recognize both outer worlds and inner, or psychological, worlds sometimes known as the Spiritual World, the Collective Unconscious, Inner Planes, etc. -- and we see in the interaction of these two dimensions the basis for paranormal phenomena and magickal exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.
6. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.
7. We see religion, magick and wisdom in living as being united in the way one views the world and lives within it -- a world view and philosophy of life which we identify as Witchcraft -- the Wiccan Way.
8. Calling oneself "Witch" does not make a Witch -- but neither does heredity itself, nor the collecting of titles, degrees and initiations. A Witch seeks to control the forces within her/himself that make life possible in order to live wisely and well without harm to others and in harmony with Nature.
9. We believe in the affirmation and fulfillment of life in a continuation of evolution and development of consciousness giving meaning to the Universe we know and our personal

role within it.

10. Our only animosity towards Christianity, or towards any other religion or philosophy of life, is to the extent that its institutions have claimed to be "the only way" and have sought to deny freedom to others and to suppress other ways of religious practice and belief.
11. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present and our future.
12. We do not accept the concept of absolute evil, nor do we worship any entity known as "Satan" or "the Devil", as defined by the Christian traditions. We do not seek power through the suffering of others, nor accept that personal benefit can be derived only by denial to another.
13. We believe that we should seek within Nature that which is contributory to our health and wellbeing.

The Wiccan Way

by Lady Beckett of Circle Atheneum in San Diego, CA in 1988.

Recognizing that there is more than one path to spiritual enlightenment and that Wicca is but one of many, and that Wicca holds within itself the belief that there is more than one type of step set to the spiral dance, find here listed common denominators of the Craft.

That there is above all the Goddess in her three-fold aspect and many are her names. With all her names we call her Maiden, Mother and Crone.

That there is the God, consort and son, giver of strength and most willing of sacrifice.

That and it harm none, do what ye will shall be the law.

That each of her children are bound by the three-fold law and that whatever we create, be it joy or sorrow, laughter or pain, is brought back to us three-fold.

That as she is the mother of all living things and we are all her children, we seek to live in harmony not only with each other, but with the planet earth that is our womb and home.

That life upon the earth is not a burden to be born, but a joy to be learned and shared with others.

That death is not an ending of existence, but a step in the on-going process of life.

That there is no sacrifice of blood, for She is the mother of all living things, and from her all things proceed and unto her all things must return.

That each and everyone of the children who follow this path has no need of another between themselves and the Goddess, but may find Her within themselves.

That there shall not by intent be a desecration of another's symbols of beliefs, for we are all seeking harmony within the One.

That each person's faith is private unto themselves and that another's belief is not to be set out and made public.

That the Wiccan way is not to seek converts, but that the way be made open to those who for reasons of their own seek and find the Craft.

And as it is willed, so mote it be.

The Charge of the Goddess

Whenever ye have need of any thing, once in the month, and better it be when the moon is full, then shall ye assemble in some secret place and adore the spirit of She, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will She teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the ecstasy of the spirit, and Hers also is joy on earth; for Her law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For Hers is the secret door which opens upon the land of youth and Hers is the cup of wine of life, and the cauldron of Cerridwen, which is the Holy Grail of immortality. She is the gracious goddess, who gives the gift of joy unto the heart of man. Upon earth, She gave the knowledge of the spirit eternal; and beyond death, She gives peace and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the mother of all living, and Her love is poured out upon the earth.

She who is the beauty of the green earth, and the white moon among the stars, and the mystery of the waters, and the desire of the heart of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of nature, who gives life to the universe. from Her all things proceed, and unto Her all things must return; and before Her face, beloved of gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek Her, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findest not within thee, then thou wilt never find it without thee. For behold, She has been with thee from the beginning; and She is that which is attained at the end of desire.

Satanism vs. Wicca

by Diane Vera

Since your main worry seems to be public relations, here's how I would make the distinction between Wicca and Satanism, in a way that is fair to both sides and does not throw Satanists to the dogs:

> Wicca and Satanism are quite distinct. Wiccans worship pre-Christian deities (or a modern-day composite of pre-Christian deities) and do not worship the Christian anti-God. Some Satanists also worship a pre-Christian deity, but regard the Christian anti-God as a manifestation of their deity, which Wiccans do not. Wicca and Satanism are very different in their aims and tone. Wicca emphasizes harmony and balance, whereas Satanism emphasizes spiritual self-liberation via iconoclasm and catharsis.

I should mention, though, there's one possible problem with that last sentence. Some feminist Wiccans might take offense at it, since it implies the more radical forms of feminist Wicca are really more like Satanism than like Wicca. Which in my opinion they are. If you've read some of Mary Daly's books, you'll know what I mean.

I myself identify as a feminist Goddess-oriented neo-Pagan, as well as a Satanist. Indeed, feminist Goddess religion is still my *primary* religious identification. (Satanism is how I relate to "male" energy.) I don't and never did call myself a feminist "Wiccan".

By the way, while I accept today's use of the word Wicca (with a capital W) to refer to a specific European-based religion with a very specific worldview, I do *not* accept the attempt by Wiccans to copyright the words "witch" and "witchcraft". These words are generic terms, not the property of any one religion. They refer to occult practices found in many religions around the world. A Satanist has as much right to the word "witch" as anyone else. (It so happens that *I* don't call myself a "witch", but for a different reason: I think many "witches" are making exaggerated claims to occult power, and I don't want to give the appearance of making such an exaggerated claim.)

Women vs. Men

By: Michelle Hass (in conversation with Scott Szakonyi)

"Ok folks, Loki and I have been chatting, and we're ready to raise a ruckus that might go on for months."

Chiniginish and I relish the challenge... with Coyote looking over our shoulders and chuckling...

"Here's the question: Are women superior to men, and if so, why? I *think* that women are superior to men in the modern world because evolution is lagging society. Most of the evolution of the human race (about 60 million yrs) took place in hunter/gatherer tribes, where aggressive behavior on the part of the male hunters was a survival trait, and relating/caring behavior was a survival trait for females. Now, in the 20 thousand or so years since we have become agrarian, the need for male hunter aggressiveness has gone the way of the Dodo, while the need for relating/caring behavior has become primary. Where does this leave us?

"Well, as I see it, women are almost ideally suited to the overcrowded, communication-intensive environment that we call modern society. Men, on the other hand, are like people with no arms playing handball. It's not that we're bad folk, it's just that we were designed by evolution for an environment that hasn't existed for *20 thousand years*, which is a real drop in the bucket in terms of evolution. Evolution isn't going to be giving us any help for at least a few million years; maybe never since we are constantly screwing up the gene pool with our wars that leave the genetically defective to breed and send the genetically preferable off to evolutionary dead ends. So all we men can do is try to better ourselves and ask for patience on the part of women, who must feel like the entire male sex has completely missed the boat."

Well, you've got a nice point, but it assumes something that I believe 'taint necessarily so. Is male aggressiveness part of nature or nurture? The jury seems to be coming back from a long period of deliberation, and it looks like the verdict is *nurture*.

This very nicely dovetails with my own theory of what thelemites refer to as the "procession of the aeons". In Crowley's notorious Liber Al vel Legis, we are said to be passing from an aeon of belief in suffering male gods and patriarchy to an aeon of belief in the value of Self and of partnership between the sexes. Crowley called the old aeon the "Aeon of Osiris" and the new the

"Aeon of Horus, the Crowned and Conquering Child." The enthroned Child is not masculine or feminine, but androgynous/gynandrous. The aeon before the Osirian was that of Isis, an aeon of Great Mother Goddesses and matriarchy.

My chronology is a little different than that which Crowley attributed to these three epochs of human history so far. Crowley declared that the Aeon of Horus began with the Spring Equinox of +1904 Common, just before the writing of the Book of the Law. I maintain that the change is still taking place, and had its roots in the +1700s Common. The writings of the philosopher Locke were some of the first to make a very important quantum jump, and provided ideological impetus for the vital changes that have and are taking place.

What Locke asserted was that government did not rest on Divine Right, but on the consent of the governed. Human beings were not born to different castes, some fated to serve while others were fated to rule by the grace of the gods. Human beings were born equal, and had certain rights as a birthright: Life, Liberty, the right to pursue Happiness, and the right to security of private property.

This assertion shows up in Liber Al as these statements:

> "Every Man and Every Woman is a Star."
> "Do What Thou Wilt Shall Be The Whole Of The Law."
> "Love Is The Law, Love Under Will."
> "Thou hast no right but to do thy Will."

In a little less arcane language, these statements run thusly:
Every Individual matters.
Every Individual has the right to live, be free and pursue Happiness (harmony with one's life's purpose, or True Will) as they Will.
These rights stop at the boundary of the Wills of others. Live your life as you see fit, but mind your own business and above all, *harm nobody*. This includes yourself in a very conditional way. You *do* have the right to self-destruction, but if you truly believe that you matter, why would you want to?

These assertions are usually encountered firstly in a Locke-inspired document that has passed into the history of this country, the Declaration of Independence. If there is any one document that is a trigger point for the New Aeon, it's that one. The American Revolution was the first time monarchy was cast aside in favor of democracy of a representative sort. Democracy was tried before, but never quite this way. And despite several course corrections that needed to be made, (the abolishment of Slavery, the giving of Women, Blacks and Amerinds the right to vote) and some that still need to be made (the granting of total equality for all races and sexes, a shift to a more direct method of participation, ie Cyber-democracy) the democratic experiment in the United States is the most enduring of all.

Before the 1700s, government was imposed from above, not thought of as flowing from the consent of the governed. Individuals were not accorded rights as a birthright, but were granted rights by the king, usually on a class-by-class basis. Human beings were dealt with as masses and classes, on a Collective basis.

Coincidental with these developments was a surfacing of hermetic thought in a more widespread way then ever before in history. The Rosicrucian and Freemason movements brought hermeticism to a wide audience. Within the ranks of Freemasonry were both common and noble, and often commoners would be lodgemasters in lodges frequented by those of noble birth. Hermetic orders ennobled not by birth, but by level of knowledge and initiation and (hopefully) by level of spiritual attainment.

Now, this was fine in theory, but unfortunately in practice things weren't so swift. It was only until the mid-1800s and groups like the original Golden Dawn that women had the possibility of initiation. Even now, in Masonic lodges that have lost their occult focus and are now little more than men's clubs, men are ritually strip-searched to assure the initiator that the candidate is indeed male and not a disguised female.

The baggage of the old days of sexism and classism remain in a lot of hermetic orders even today. Crowley himself had serious problems accepting women as equals: he had a rather low opinion of them and was quite cruel to them in numerous cases. But very explicit in the message of the New Aeon is that people are to be dealt with, not by sex or race or social strata but by their inborn, inalienable rights as individuals... as Stars, to use a thelemic term.

The Neo-pagan movement was a definite evolutionary step in defining a New Aeon mode of spirituality. Unlike the traditional hermetic order, Wicca and other forms of Neo-paganism do not have a multiplicity of ranks and a chain of command. Some have three degrees, some two, some only one, that of initiate. Initiation is not a bestowal of rank, but more a purpose-oriented process. As magickal orders continue to evolve, they will either need to emulate more and more the informality and non-hierarchical non-structure of Neo-paganism or choke on their bloated hierarchies. It is funny when one considers that there is much evidence to suggest that Neo-paganism evolved from the Astrum Argentum and the OTO, and that much of Gardner's groundbreaking work in reconstructing the old pre-Osirian Druidic religion was helped along with the research help of Uncle Al himself.

Perhaps, as the knightly orders of the past were meant as guardians of the Christian Church, there will become a symbiotic connection between Neo-paganism and Magickal orders, especially among those whose non-structure mimics that of the coven. Arguably this symbiosis exists now, and hell, I'm living proof of this.

So what the deuce does this have to do with the sexes? You'll see as I wrap this up. Ok... remember I mentioned that before the Osirian epoch and the patriarchy, which seems to have

come in with the rise of the big cities and the transformation from a hunter/gatherer society to an agrarian one (methinks you have placed the transformation a little too far into the past) there was the Isian epoch and the matriarchy? Well, before patriarchal philosophy displaced matriarchalism, women pretty much ran things. They didn't hunt because to place women, who were the living image of the Goddess and the ex-nihilo creatrixes of the next generation, in bodily jeopardy was literally blasphemy. Women were the intermediaries for men to the Goddess, who was unapproachable otherwise. The men had their hunting cults, but they were as insignificant in reality as the Victorian-era anthropologists misread the ancient religion of the Goddess as merely an inferior "fertility cult."

When the transition came to the cities and to patriarchy sometime around -10,000 to -7,500 Common, the long-suppressed males took by force what the Goddesses of the Isian era denied them by their divine decree... power. Male warrior deities replaced female mother deities. The priestesses of the old religions were destroyed. (The Book of Joshua in the Old Testament is a vivid account of one triumph of Osiris over Isis.) And the new order began. But the old matriarchal religions survived for several thousands of years after the turn of the aeon, and it is painfully obvious that the old patriarchal ways will haunt us for thousands of years into the future, even as new ways take hold and new philosophies become more accepted. But it really is nurture rather than nature that makes men aggressive and women passive. Men can learn to be nurturing and loving, and women can learn to be assertive and empowered. In order that we can truly enter this new aeon where all are leaders and all are Stars, we each have to cultivate the "other side" of our Selves. No, women are not superior to men, nor is it the other way around. Every Individual matters. Everyone has the potential to be a King, in the thelemic sense of the word. We need to learn to treat all with dignity, be they material successes or abject material failures. We need to treat even those still enslaved by the old *ideas fixes* with as much dignity as those who have declared their secession from them and their embracing of the New Law.

The evolution is really and truly in our own hands.

Beauty and balance, Will and Love,
Michelle.

The coven that I've been working with in Denver begins its cup blessing by a dialogue between the Priest and the Priestess. Both have a hand each on the athame and the chalice:

Priest: "Be it known that a man is not greater than a woman.

Priestess: "Nor yet is a woman greater than a man"

Priest: "For what one lacks"

Priestess: "The other can provide"

Priest" "As the Athame is to the male"

Priestess: So is the cup to the female.

Both: And when conjoined together, they become one in truth, for there is no greater magick in all the world than that of love.

BB Rowan

What Is D.A.W.N.?

The Denver Area Wiccan Network is a group of pagans and friends from a wide variety of Craft traditions. DAWN sponsors parties, group rituals, a student/teacher network and other activities as inspired or impelled.

Why do I want to join DAWN?

- You want to be part of an active, growing community of Wiccans who can work together to make some changes in their world;
- You want to meet people and make new friends who share your basic values--people you can be yourself with, no need to keep your cover;
- You want an ongoing opportunity to exchange views and information with people from groups or traditions other than your own;
- You want to be in on the creation of a Denver pagan extended family which will make all the above possible;
- You like hugs, and you enjoy being warmly welcomed.

Do I have to "Go Public" to be a member?

No. Only the Board Chair and Secretary are expected to be "public,"and the identities of all other members are fiercely protected.

How do I join?

Dues are $13 per coven, $5 per solitary, payable twice yearly in May and November. These cover the cost of mailings and the setup costs for parties and rituals, as well as other costs authorized by the Board and/or Steering Committee.

Do I have to join DAWN to participate?

No. All parties are open to pagans and friends. To find out about them and other DAWN functions, write us at the P.O. Box listed below (postage is appreciated) or call Bob Key on his answering machine. Another way to find out more about DAWN is to show up at

one of our Steering Committee meetings. They are held at 6:30 pm, the second Sunday of each month, at the Glendale Community Center (999 S. Clermont).

Thank you for your interest in DAWN!

D.A.W.N. Bob Key
P.O. Box 11202 (303) 758-2115
Englewood, Colorado 80151

BYLAWS
Denver Area Wiccan Network

Last amended June 11, 1989

I. BOARD OF DIRECTORS
   A. The Board of Directors (hereinafter referred to as the Board) shall be selected by the Steering Committee from among the active members of DAWN such that:
      1. Each coven shall have no more than one member on the Board; if there are fewer than 5 member covens, then there may be a second Director from any coven;
      2. There shall be at least one member of the Board who is a member of a coven; and
      3. There shall be at least one member on the Board from among the DAWN members who are not members of any coven.
   B. The Board shall have no fewer than 4 members and no more than 13 members. It shall determine its own size within those limits.
   C. The Board may appoint members of DAWN to fill vacancies on the Board. Persons so appointed shall serve only until the next regular election.
   D. Each elected Director (member of the Board) holds a two-year term, except that, when the size of the board is increased, half of the new positions shall initially be for one year only. Any person serving one elected term may not be reelected as a Director until they have been retired from the Board for one year.
   E. Each seated Director may designate an Alternate to speak and vote in their stead when they are absent from Board meetings. The identity of this Alternate shall be recorded in the Minutes of the Board, and no other person may serve this function until the Director changes the designation and the change is on record. Being named Alternate to a Director does not automatically name them Alternate to any offices that director may hold; however, they may so serve at the discretion of the

Chair.

F. The Board shall elect Officers from among the Directors for the positions of Chair, Vice-Chair, Secretary, and Treasurer. This shall be done after each new election, and no later than the next regular meeting of the Board.

G. A quorum of the Board shall consist of 70 percent of the Directors, either present or represented by their Alternate.

H. The Board shall elect a Newsletter Editor from the general membership of DAWN. This officer shall serve at the will of the Board and report directly to the Board.

I. The Board shall meet regularly, at least four times per year, at a time and place to be fixed by the Board. Additionally, The Chair or any two Directors may call a Board meeting upon giving at least 7 days notice to all Directors by U.S. Mail, or upon at least 2 days notice given by telegram. Said notice will be deemed delivered when deposited in the U.S. Mail with the last known address of the Director and proper postage thereon prepaid, or when the given to the telegram company. Any Director may waive notice of any meeting. The attendance of a Director at any meeting shall constitute a waiver of notice, except when the Director attends the meeting for the express purpose of objecting to the transaction of business because the meeting has not been lawfully called or convened. The notice of meeting need only contain the date, time, and place of the meeting.

J. The Board may make rules to govern the conduct of its own meetings.

K. All Board Meetings are open to the membership of DAWN. Accordingly, any Director is required to furnish information regarding dates, times and places of upcoming Board meetings to any DAWN member upon request.

II. STEERING COMMITTEE

A. The Steering Committee shall be composed of the Directors, one representative from each member coven and proportional representation for such DAWN members as do not belong to any member coven (hereinafter referred to as Solitaries). The method of choosing a coven representative is left to the discretion of the individual coven. A method for choosing representation for Solitaries will be determined by said Solitaries, subject to approval by the Board. There shall be at least one (1) representative of the Solitaries, who is not a Director, on the Steering Committee.

B. Steering Committee members must commit to serve for at least six (6) months. They may serve as long as their constituents wish them to serve.

C. The Steering Committee shall elect a Speaker, Deputy Speaker, and Clerk of the Committee from among its members.

D. A quorum of the Steering Committee for the purpose of amending the Bylaws or Constitution shall be two-thirds (2/3) of the committee. A quorum for other business shall be a majority of the Committee.

E. Steering Committee members will not have alternates.

F. The Steering Committee may make rules to govern the conduct of its own meetings.

G. Decisions made by the Steering Committee shall be referred to the Board for

action, except as otherwise provided for in these Bylaws.

H. Any recommendation that dues be levied or changed must receive at least two-thirds (2/3) of the votes cast by the Steering Committee, ten (10) days notice having been given that dues will be discussed.

I. The Steering Committee shall meet regularly at a time and place to be fixed by the Committee. Additionally, the Board may call Steering Committee meetings with 15 days notice should such meetings be necessary.

III. OFFICERS

A. Chair - duties shall include:
   1. Presiding over meetings of the Board.
   2. Presiding over meetings of the general membership of DAWN.
   3. Preparing an agenda for Board meetings.
   4. Preparing an agenda for meetings of the general membership of DAWN.

B. Vice-Chair - shall perform the duties of the Chair when the Chair is absent or incapacitated.

C. Secretary - duties shall include:
   1. Maintaining accurate and current minutes of all meetings of the Board and all business-related meetings of the general membership of DAWN. All such minutes are to be made available, upon reasonable notice, to all members of the body so recorded, and are to be presented at the next meeting of the Board for approval.
   2. Handling correspondence other than the newsletter and general announcements.
   3. Maintaining an accurate and current list of members and friends of DAWN. The Secretary may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Secretary will share this list with the Newsletter Editor. When leaving this job, the Secretary will turn over all copies of the membership list, in whatever form, to their successor in these duties.

D. Treasurer - is responsible for maintaining all the financial records of DAWN. The Treasurer is also responsible for the safekeeping and expenditure of the monies held by DAWN as directed by the Board.

E. Speaker - shall preside over meetings of the Steering Committee and prepare an agenda for said meetings.

F. Deputy Speaker - shall perform the duties of the Speaker when the Speaker is absent or incapacitated.

G. Clerk of the Committee - is responsible for maintaining accurate and current minutes of all meetings of the Steering Committee. All such minutes are to be available to members of the Steering Committee, and are to be presented at the next meeting of that body for approval.

H. Newsletter Editor - duties shall include:
   1. Providing timely announcements of meetings and other DAWN functions.

2. Providing a regular newsletter in keeping with DAWN policies.
3. Maintaining an accurate and current list of newsletter recipients. The Newsletter Editor may NOT release the addresses, phone numbers or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Newsletter Editor will share the mailing list with the Secretary. When leaving this job, the Newsletter Editor will turn over all copies of the mailing list, in whatever form, to their successor in these duties.

IV. AMENDMENTS

In order to amend this document, the proposed change must receive the votes of at least two-thirds of the Directors and must receive at least two-thirds of the votes cast at a proper meeting of the Steering Committee, both bodies having received at least 20 days notice of the proposed amendment.

V. ELECTIONS

On the second Sunday in October, The Steering Committee shall meet to hold an election. At this time, the Steering Committee will elect replacements for Directors whose term is expiring. Names will be taken in nomination, consent obtained from those nominated, and one ballot cast. Each Committee member, including retiring and interim Directors, shall have as many votes as there are vacancies. The qualified candidate with the most votes will fill the first vacancy - two year terms being filled first. As each vacancy is filled, members of the successful candidate's coven are stricken from the list. If only one vacancy remains and either part I.A.2 or part I.A.3 of the Bylaws has not been fulfilled, then only those candidates who meet the criterion can be selected; otherwise, the position will remain vacant to be filled by the Board, as soon as possible, by appointment. If a tie exists between equally qualified candidates, where all may not serve, a runoff election shall be held between those candidates. Misspellings shall not invalidate ballots where the appropriate person can be discerned; nor shall voting for fewer than the number of vacancies. Voting for too many candidates shall invalidate that ballot. No individual shall vote more than one time for the same person; therefore duplicate names on a single ballot shall count as only one vote. All elected persons take office at the first meeting in November.

VI. Roberts Rules of Order Newly Revised (copyright 1970) will govern in any circumstances not covered by the Rules, Bylaws or Constitution of DAWN.

VII. DISTRIBUTION OF FUNDS ON DISSOLUTION

In the event of dissolution of the organization, all remaining assets will be delivered to a tax-exempt organization to be chosen at the time of dissolution by the Board of Directors.

GLOSSARY OF TERMS COMMONLY USED IN WICCA

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AKASHA- the spiritual ether (or Aether); the omnipresent fifth occult element which embraces the other four- earth, air, fire, and water; and from which they stem. This is the realm of "pattern" or causality, from which the realm the normally thought of "five senses manifests. Some define it is the "other" of the "two worlds" that the witch or magician walks between.

ARADIA- Daughter of the Goddess Diana, and a name for the Goddess used by Italian Witches or Strega, commonly used in many Wiccan traditions today.

ASPECTING- Any advanced magickal activity in which a practitioner manifests a particular aspect of the Goddess or God, in thought, feelings, behavior, appearance, etc.; Often as a direct result of a "Drawing Down". Often a minor variation of this phenomena occurs with the selection of a "Magical Name", of Craft Name.

ASPECTS- Forms, facets, or personas of Deity: for example, Brighid, Iseult,Eos, and Kore are all aspects of the Maiden, and the Maiden is an aspect of the Goddess.

ATHAME- black handled, double edged dagger. Principally used to cast and dissolve the circle, for which purposes it is interchangeable with the magic sword. A tool of the "Element" of Fire in the Georgian Tradition and some others.

BELTANE- May Eve festival. One of the Ancient Celtic "Fire Festivals." on this night, the cattle were driven between two bonfires to protect them from disease. Couples wishing for fertility would " jump the fires" on Beltane night. Also the traditional Sabbath where the rule of the "Wheel of the Year" is returned to the Goddess. This Festival also marks the transition point of the threefold Goddess energies from those of Maiden to Mother.

BOOK OF SHADOWS- Traditionally hand copied book of rituals, recipes, training techniques, guidelines, and other materials deemed important to a Witch or a coven. Each tradition has it's own standard version of the Book and each Witch's book will be different as he or she adds to it with time from many different sources. Only another Witch can see your book of shadows. Also, traditionally, it may never

leave your hands or possession until death, when it should be destroyed, or (in some traditions) returned to the coven to be disposed of.

BURNING TIMES- a term used by some Witches for the period of persecution in the Middle Ages and later. It is in fact a misnomer in some places, as Witches were only burned in Scotland, and on the continent of Europe. In England and the U.S., they were hanged.

CANDLEMAS- Festival held on Feb. 1. One of the 4 Celtic "Fire Festivals. Commemorates the changing of the Goddess from the Crone to the Maiden. Celebrates the first signs of Spring. Also called "Imbolc" (the old Celtic name). This is the seasonal change where the first signs of spring and the return of the sun are noted, i.e. the first sprouting of leaves, the sprouting of the Crocus flowers etc. In other words, it is the festival commemorating the successful passing of winter and the beginning of the agricultural year.This Festival also marks the transition point of the threefold Goddess energies from those of Crone to Maiden.

CARDINAL POINTS- North, South, East, and West, marked in the Georgian Tradition by candles of green, red, yellow, and blue, respectively. The Circle is drawn to connect these four points.

CHALICE- one of the tools of the Witch. Placed on the altar to represent the element of Water.

CHARGE OF THE GODDESS- The Traditional words of the Goddess to her followers, or "hidden children". Normally declaimed by the HPS at every coven Circle.

CIRCLE- the area in which the magickal worship and spells takes place. Can also be used to designate a particular group of Witches or Pagans such as "Silver Acorn Circle".

CONE OF POWER- power raised in the circle by the Witches assembled, and sent out into the world to work magick, is usually visualized as being retained and built in the form of a "cone" prior to release.

COVEN- an organized group of Witches, led by a High priestess and/or a High Priest who meet regularly for worship and fellowship. The traditional membership is 13,

but in fact most covens number considerably less. 3 is the minimum in the Georgian Tradition. In Middle English, "Covin" a group of confederates; In Old French "Covine" a band or group with a single purpose; Latin "Com"-together, "Venire"-to come or move.

COVENSTEAD- regular meeting place for a coven. Usually the home of the High Priestess or High Priest.

COWAN- a non-Witch. Formerly used in a very derogatory manner. Still used in Masonic Ritual to indicate the non initiate and/or pretender to "real craft". Not often used today among most Witches.

COYOTE ENERGY- trickster energies. Named for the American Indian Trickster, Coyote, who tricks man into learning what he needs to learn. Applies to one who constantly jokes and clowns. Also applies to the concept of "Holy Fool" in many traditions.

CROSS QUARTER DAYS- The modern name for the Celtic Fire Festivals of Samhain, Imbolc, Beltane, and Lammas.

DEOSIL- clockwise, or sunwise. Traditional direction for working "building" magick.

DRAWING DOWN THE MOON- Ritual invocation of the spirit of the Goddess into the body of the High Priestess by the High Priest.

DIVINATION- magical method of exploration or inquiry into a situation via such methods as Tarot cards, runestones, I-Ching, etc.

ELEMENTS- Earth, air, fire, and water, plus spirit, which includes them all. These are regarded as realms or categories of nature (both material and non-material) and are not to be confused with the physicists table of elements, which the modern witch, of course, accepts.

ESBAT- weekly or biweekly meeting of a coven. Traditionally

held either on the full moon or the new moon.

FAMILIARS- Either a Witch's pet animal which has been trained to be a magickal helper, or an artificially created "elemental" which performs the same functions as the animal friend.

FIVEFOLD KISS, FIVEFOLD SALUTE- The Witches' ritual salute, with kisses; (1) on each foot, (2) on each knee, (3) above the pubic hair, (4) on each breast, and (5) on the lips- really 8 kisses in all. It is only used within the Circle, but the words that go with it are the origin of "Blessed Be."

GARDNERIANS- Tradition of Witchcraft descended from the teachings of Gerald Gardner.

GNOMES- an "entity" or "elemental" that dwells in the plane of Earth or is associated with the EARTH Element.

GREAT RITE- The rite which is the main feature of the third degree initiation, and which is also laid down for certain festivals. It is sexual in nature, but may be `actual' (and private to the couples concerned) or symbolic, as the participants wish.

HALLOWS- name used by some traditions for Samhain, or Halloween

HANDFASTING- Wiccan equivalent of a wedding. It can be made legal if the Priestess and/or Priest are registered as clergy with the local authorities, or it may only be considered binding within the coven.

HIGH PRIEST/ESS- Technically speaking, a Witch who has received the 3rd. degree initiation. More usually, the male and female leaders of a coven.

IMBOLC- Celtic name for Candlemas.

INVOCATION- The ritual "calling-in" of an entity (or energies) higher than human, either for communication with the caller through a medium or by visible manifestation or else to enter into a human body as in the Drawing Down the Moon. In some traditions, a Prayer.

LAMMAS- August 1st. Witch Festival. The Old Celtic name for

this festival is Lughnassadh. It is the Festival of the First Fruits, and is the first of the 3 harvests. This festival also marks the change of the Threefold Goddess energies from that of Mother to Crone.

MAIDEN- An appointment held by one of the women of the coven. She is virtually the assistant High Priestess. This term is also the descriptive term used to describe the first of the aspects of the Threefold Goddess Energies (Maiden, Mother, and Crone). It is traditionally associated with the Waxing Moon, and the period from Imbolc (Candlemas) to Beltane (May eve) where the energies are those of initiating, beginning, and creation.

OLD RELIGION- another name for the Craft.

PAGANING- Presentation of an infant to the Circle and to the Gods.

PENTACLE- a disc shaped talisman; in particular, the metal disc which represents the earth element among the witch's working tools.

PENTAGRAM- The five-pointed star. With a single point uppermost, it represents the human being. Inverted, with two points uppermost, it can have Satanist associations; but not necessarily. Some traditions of Wicca use the inverted pentagram to signify an initiate of the second degree.

QUARTERS- The North, East, South, and West parts of a magickal circle or other ritual area. (See also "Watchtowers")

REDE- rule or law.

SABBAT- one of the Eight festivals or high holy days of Wicca.

SALAMANDER- an entity that dwells in the realm of Fire.

SAMHAIN- The festival of remembrance for the dead, held on the eve of Nov. 1st. It is the last of the three harvests. This festival also marks the transition of rulership of the "Wheel of the Year from that of the Goddess to that of the

God.

SCRYING- divination, usually using such methods as crystal gazing, or divination via incense smoke, or water as opposed to tarot or other manipulative means.

SPELL- a prayer, or verbal direction of magickal energies toward the accomplishment of some goal.

SUMMONER- The male officer of the coven who corresponds to the Maiden. He is the assistant High Priest.

SYLPH- an "entity" or "elemental" that dwells in the plane of Air or is associated with the AIR Element.

TRADITIONS- any of the various "sects" of Wicca such as Gardnerian, Alexandrian, Georgian, Seax, etc.

UNDINE- an "entity" or "elemental" that dwells in the plane of Water or is associated with the WATER Element.

WAND- A rod or staff that is prepared so that it may be used for magickal or psychic purposes, usually to project some form of power.

WARLOCK- a term coined in the Burning Times . It was used to denote a traitor to the Craft, or one who had betrayed the followers of the Old Religion. It's origin is Scottish.

Because of the negative connotations, it is not used by most Wiccans today.

WATCH TOWERS- Originally from the Enochian branch of Ceremonial Magick, now incorporated into many "Traditions" of Wicca, these are the four elemental "directions" or "quarters" (corresponding to the appropriate points on the compass) called to protect the Circle during its establishment. Each of them have a correspondence between the compass point, an element, and (varying amongst different traditions) color associated with them.

WICCA- the name most modern day Witches use for the Craft. It comes from the Anglo-Saxon word Wicce, meaning to bend or to shape. This is the root word from which we get wicker.

WIDDERSHINS- counter clock wise. Used for "tearing down" OR BANISHING magick.

WHITE HANDLED KNIFE- the working knife of a Witch. It is used to carve candles, and for fashioning the other tools. Traditionally, it can only be used in a Circle.

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RITUAL FOR THE HEALING AND PRESERVATION OF RAINFORESTS

May 24th, 1988
8 pm local time

(Individual version):

Cast a circle

Invoke elements by calling upon them in protective aspects (for example, you might invoke Watchfires or Beacons in the South).

Chant the names of the Earth Goddess, beginning with your personal favorites, then naming as many as you can think of.

Take a piece of green string. Begin to tie knots in it, while chanting:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

(The knots may be simple or elaborate, but leave enough string to tie together at the end.) As you chant, see the world as a network of connected systems. Breathe the air that comes from the jungles of South America. Feel the living fire of an ocelot's power. Taste the rain on the leaves at the tops of the trees. Feel the delicate structure of the soil at the forest floor.)

Tie the cord together in a loop; hold it up, strung around your two hands, and begin chanting:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

As you chant, see yourself standing guard over the borders of the rainforest. See yourself with others, protecting rainforest as you would protect yourself,_because that's what you're doing._

Bury the cord in a container of earth. Earth the power; thank the Deities and elements; open the circle. Later bury the cord in the forest if possible.

(If circumstances make the above impossible):

Sit quietly and see: the network of ecosystems that make up the world; the rainforests thriving; plants and animals breeding; the Earth, green and filled with life; yourself, standing guard. Breathe, and know that the air comes from the sea and the jungles of Brazil. Drink and know that the water has been around the world, and circulates through you as it does through the air, land, and sea. Stand up and stretch; the strength of your body is the Earth's strength.

RITUAL
FOR THE HEALING AND PRESERVATION
OF RAINFORESTS

(Group version):

Facilitators give each participant a slip of paper containing the name of an Earth Goddess and a Nature God.

Facilitators invoke elements, stressing protective/preservative aspects of each one and ending with "Into this circle I call the Element Air! (Fire, Water, Earth.)" After each such invocation, a dancer or dancers representing the particular element come into the circle from outside and do an elemental dance.

A facilitator says: "We now call upon the Earth Goddess by her many names!" Participants call out the Goddess name on their slip of paper, then any other Goddess names they wish. This ends on a signal from the drums.

A facilitator says: "We now call upon the God of Nature by his many Names!"

The God is invoked in the same fashion as the Goddess, ending with a drum signal.

The elemental dancers go to the quarters and begin passing out pieces of green string, while a facilitator explains that the condition of the

rainforests affects us all, that all things are connected, and that the worldwide climate is changed every time another acre of rainforest is lost. S/he explains that these sections of cord represent parts of the Life Circle of Earth, and that they must be joined to protect her.

When the above speech has been made and all the cords have been passed out, a facilitator ties the first knot, saying that tying the cord is renewing the Earth, that we are her children, bringing her rebirth. This is the signal to begin the chant:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

Clockwise around the circle, one by one, each cord is tied to the next. When the circle is complete, the elemental dancers go to the quarters and hold the cord aloft (participants should not let go yet). The chant continues until the facilitators begin a second chant:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

(Since this is to the same tune, the transition should be easy and seamless.) When this chant begins, the elemental dancers begin to gather in the cord, gently pulling it away from the participants, who gently release it. The elementals bury the cord in a container of earth in the center of the circle, then return to the outside to lead a spiral dance in to the center and back out (once) as the chant continues. When the participants are standing in a circle once more, the chant builds to a cone of power and fires.

The Deities and Elements are thanked, the power is earthed, the circle opened, hugs exchanged. Later bury the cord in the woods.

WHAT ARE RUNES

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LOKRIEN

In the most mundane sense, runes are an alphabet much as our own alphabet and others such as the Greek and Cyrillic alphabets. Each rune represents a sound and was/is used to write words with.

But that is in the most MUNDANE of senses.

Runes were used long before the concept of writing was around. Each rune is an archetype of a force. People had concepts for such things as Fire, Honour, Birth, et.al. and each of these concepts were given names to make them easier for us to comprehend. In this way, runes are very similar to the Hebrew alphabet. Each 'letter' not only has a sound and a name, but is a complete word with all associated concepts.

This similarity with Hebrew extends even farther. Each hebrew word is made of several Hebrew letters, therefore each Hebrew word is made of several Hebrew words. The initial letters of several words in a sentence, or of the first letters of each sentence or paragraph may be gathered to form a new word that is used to help explain and expand upon what is already written. The same can be done with runes.

Runes lend themselves readily to numerology. The Runic alphabet is properly shown as three rows of eight letters. Therefore each letter can be identified by row:column number. Additionally, each rune has it's sequential number identified by it's placement in the alphabet. Much like us numbering A as 1, B as 2, ... , and Z as 26.

Each rune can be placed in position on a tree pattern much like the traditional Qabbalah. They may represent the different worlds or paths of the tree and can be expanded and expounded upon as much as the Qabbalah itself is. In fact, Runic Qabbalah is quite intriguing and does contain a life of study (as do all other facets of Runework).

Runes can be used for fortunetelling. They can be drawn and placed and read much like tarot cards. The can be cast or strewn and the relationship of groupings, distance and angles and patterns formed will tell the caster what he wishes to know.

Runes are also entities in and of themselves. Much like the angels, princes, demons, sylphs, undines and watchtowers of the ceremonial magician. Each rune can be invoked or evoked and the power harnessed to work ones will to enlighten the intellect. They are a fantastic meditation tool and will always increase ones knowledge.

Much as the primal elements of Earth, Water, Air, Fire and Spirit, each rune also has it's part in the manifestation of all things manifested. Chaos, grass, people, sunlight, honour, dragons, hopes, and sex are all replete with runes are could not ever exist without the runic force that

creates, shapes, releases, destroys and changes them.

I have equated runes to many other branches of esoteric, occult, phsycological and intellectual pursuits. This is in the hopes that if you are already familiar or interested in one of these, you will realize that runes are already familiar to you or that you are already interested in them and don't yet realize it.

May you approach the Well of Wyrd and may your sip there only increase your thirst.

Lokrien @ The Sacred Grove

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Last amended June 11, 1989 -- Page NEXTRECORD

MODELS OF MAGIC

by

Frater U.'.D.'. (Germany)

In the course of exploring the possibilities of new, more efficient techniques of magic I was struck by the fact that a structuralist view of the history of magic to date might prove helpful. After all, magicians have always aspired to restate the theory and practice of magic in the language of their times i.e. in different models pertaining to current world views.

There is, however, some risk involved in such an approach: models do not really explain anything, they are only illustrations of processes, albeit rather useful ones. What's more, over-systematization tends to obfuscate more than it clarifies and one should not mistake the map for the landscape anyway, a fallacy a great many kabbalists seem to be prone to.

Thus, the following five (or rather: four plus one) models of magic should be seen as a means of understanding the practical possibilities of various magical systems rather than as definitive theories and/or explanations of the way magic works.

It has proved effective in practice to view magic under the following categories:

THE SPIRIT MODEL
THE ENERGY MODEL
THE PSYCHOLOGICAL MODEL
THE INFORMATION MODEL
THE META-MODEL

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THE SPIRIT MODEL

This is purportedly the oldest model of magic though it may very well have come into existence after or simultaneously with the energy model. We can find it worldwide in shamanic cultures as well as in many religions. Its basic premise is the existence of an otherworld inhabited by more or less autonomous entities such as spirits, angels, demons, gods etc. The shaman or magician is someone who can enter this otherworld at will, who has travelled widely in it, knows its language and customs and has made friends, smitten enemies and/or acquired allies and servitors

there. This is important as all magic is of these entities' making. The modern German word for witch, "Hexe" (f.) illustrates this rather neatly if we take a closer look at its etymology. It derives from Old High German "hagazussa" which translates as "fence rider". The hagazussa is riding the "fence between the worlds" i.e. she is at home in the world of everyday life as well as in the magical otherworld of spirits.

In the spirit model magic is seen as being effected by these entities who are usually invisible, at least to the average punter, and it is the shaman's or magician's task to make them put his will into effect. This may be done by prayer, by barter, by cajoling or even - vide medieval demon magic - by the application of magical force, threats and pressure.

The otherworld may have its own geography but it is usually considered to coexist with the world of everyday life. The key to entering it is an altered state of consciousness, controlled trance or ecstasy of which the shaman is an expert.

The spirit model has prevailed in traditionalist or Dogmatic magic until today, some of its most noted exponents being Franz Bardon and, at least to a great extent, Aleister Crowley.

THE ENERGY MODEL

The rise of the energy model in the West is marked primarily by the appearance of Mesmerism towards the end of the 18th century. Anton Mesmer, who was not an occultist but who was on the other hand regarded by his contemporaries to be a "miracle worker" of sorts, rediscovered amongst other things the ancient healing disciplines of hypnosis and magnetism. He popularized his theory of "animal magnetism" which he saw as a subtle force inherent in organisms, but he also made heavy use of metal magnets for healing purposes.

While the French Revolution put a temporary end to Mesmer's movement, his ideas were not lost. They were taken up by a number of others, primarily occultists, who drew on them while developing their own theories of magic. One of the first to do so was Bulwer Lytton of the Societas Rosicruciana in Anglia (SRIA), who postulated the existence of a subtle energy which he termed Vril, possibly deriving from Latin virilitas or "force, power, strength". (This was actually the model for the naming of Bovril, from Latin "bovis" or "ox", and Vril or "life force".) We can observe interesting parallels to this concept in the vitalist theories of biology which emerged around the same time. Other exponents of the energy model of magic (not then so termed) were Reichenbach with his concept of Od, Eliphas Levi and his Astral Light and Mme. Blavatsky, who adopted the theories of Prana from Yoga physiology. This was also the time when anthropology and ethnology discovered the Polynesian concept of Mana and Asiatic scholars began to concern themselves with the Chinese principle of Ki or Ch'i (Chi). The latter two go to show, of course, that

the idea of subtle energies utilized by magic is far older than the 18th century. In fact, we can observe it already in early shamanic cultures. Shamanic magic is very frequently a mixture between spirit and energy model, e.g. the shaman may call upon his spirits or gods to give him "power" or he may, vice versa, use his power to extort favours from them.

In its pure form, however, the shaman or magician is not in need of spirits and other entities. The world is viewed as being "vitalized" by subtle forces or energies and his primary task consists in mastering the art of perceiving and manipulating them. As all phenomena are basically energetic in nature, the existence of an otherworld is not strictly required. Thus, the magician is more of an "energy dancer" than a "fence rider" or go-between. But even here the key to the perception, charging and general utilization of these forces is again the magical trance or, as Chaos Magic terms it, gnosis.

Theories and practices pertaining to the energy model can be found with many magical authors but it has seen its real, large scale popularity only since the seventies of our century when the general influx of Eastern thinking (pace the Hippie movement) made concepts such as chakra and kundalini work a mainstay of most occult disciplines. Strong energy model elements can also be found in Franz Bardon's system of "electromagnetic fluids", "condensators" etc.

THE PSYCHOLOGICAL MODEL

Sigmund Freud's theory of the subconscious revolutionized Western thinking in general and psychology (which he did not, as some people are wont to believe, invent all by himself) in particular. Suddenly, man was seen as a being which was only partially conscious and in control of itself. While psychology is still fighting for its academical recognition as a science, it has stamped its mark on therapeutic disciplines - and on magic.

The psychological model of magic does not purport to explain how magic works, its only premise is that the subconscious (or, as Carl Jung later retagged it, the unconscious) will do the job if it is properly addressed and/or conditioned. This again is achieved by magical trance, suggestion and the use of symbols (i.e. selective sensory input) as tools of association and as a means of communication between the magician's conscious will and his subconscious faculty responsible for putting it into effect.

Aleister Crowley dabbled a great deal in the psychological model which comes as no surprise as he not only tried to keep up with all major academic disciplines of his time but thought himself to be the world's greatest psychologist into the bargain. But all considered he remained a traditionalist exponent of the spirit model: after all Aiwass was, in his belief, a praeternatural entity. Nevertheless he did have a knack of explaining magic in psychological terms to make it sound sensible

to the sceptics of his time.

A more radical approach was taken by Austin Osman Spare whose sigil magic rests on the basic tenets of the psychological model. Spare's brilliant system is in principle an inversion of Freud's theory of complexes: by actively suppressing his will in the form of a graphical sigil and forgetting it, the magician creates an artificial "complex" which then starts to work on similar lines just as suppressed, subconscious traumas will cause neurotic behaviour etc.

The psychological magician is a programmer of symbols and different states of consciousness. He is not necessarily in need of a transcendent otherworld or even subtle energies, though in practice he will usually work on the assumption that one or the other (or both) do in fact exist and can be utilized by his subconscious.

Authors such as Israel Regardie, Dion Fortune, William Butler, Francis King, William Gray and to some extent Pete Carroll subscribe to the psychological model which seems to be the primary domain of the English speaking world of magic and which has become the prevailing paradigm ever since the seventies of this century.

THE INFORMATION MODEL

The information model of magic is being developed since about 1987 and there is still considerable debate about the direction it shall ultimately take. Its basic premises to date are as follows:

a) Energy as such is "dumb": it needs information on what to do; this can be so called laws of nature or direct commands.

b) Information does not have mass or energy. Thus, it is faster than light and not bound by the restrictions of the Einsteinian spacetime continuum. It can therefore be transmitted or tapped at all times and at all places. In analogy (but of course only as such!) it may be likened to quantum phenomena rather than relativistic mass-energy. It can, however, attach itself to a medium e.g. an organism or any other memory storage device.

At the start of the theoretical debate it was still believed that the postulation of morphic (or, more precisely, morphogenetic) fields as hypothesized by Rupert Sheldrake had to be an essential factor by way of explaining the mode of actual information transmittance. This, however, while still being discussed, does not appear to be strictly prerogative though it cannot be not ruled out that an act of information magic may create such fields. It does seem more probable, though, that the concept of information matrices will prove to be the most promising theory

in the long run.

The application of the as yet evolving information model has led to the discipline I have termed Cybermagic (from "cybernetics" or the "science of control systems"). Contrary to the other models described above, Cybermagic does not rely on magical trance to achieve its effects. Rather, the Cybermagician activates either his own main memory banks, namely brain and spine (the Golf-club chakra, so-called because of its shape reminiscent of a golf-club) or those of the target person. The desired information is then called up and transmitted quite similarly to a copy command on an MS-DOS computer. The copy command analogy holds good insofar as the information (not having mass) is not actually "lost" in the process (as energy would be) but rather is duplicated. This is an important point as it allows for the magician to perform his magic even in a state of very low physical power, possibly even when almost completely intoxicated, as long as his basic "life support systems" are still functional and the command syntax is employed correctly.

It is, however, obvious that this technique demands a fair control of what used to be termed kundalini effects and practice has shown ever and again that a good amount of Yoga and meditation experience is a great help in achieving to Cybermagic.

Unfortunately, the full theory and practice of Cybermagic cannot be described here due to lack of space and will thus have to be the subject of a separate article to be published later. To date the main experimental research work is being done within the Magical Pact of the Illuminates of Thanateros (IOT) and some quite astounding results have already been achieved, especially in the field of language and knowledge transfer as well as magical healing.

In spite of its very modern, untraditionalist outlook the basic principles of Cybermagic may in truth well be the oldest form of magic extant. For we can, for example, find a number of reports in the East to the effect of a guru transferring all his knowledge to his successor before his death, which is usually achieved by an act of long, mutual meditation.

This goes to show that magic as a whole has always existed in many, coexisting models. What has changed, however, is the stress laid on one model or the other in the course of time.

THE META-MODEL

The meta-model of magic is not a model as such but rather an instruction on the use of the others. For its only advice to the magician is: "Always use the model most adequate to your aims." This may sound a bit trite but we will see that it is not quite as selfevident amongst magicians as one might expect. It is rooted in Chaos magic's assertion "Nothing is true. Everything is permitted", which ultimately boils down to pragmatic

utilitarianism. Before this aspect is enlarged upon, though, let us look at an example of the models presented here as applied in practice.

We shall take the situation of magical healing to demonstrate how these models differ from each other.

In the spirit model healing is regarded as an exorcism: illness is caused by "evil" or, at least, undesired entities which have to be neutralized and removed by the shaman or magician. In the case of a patient with a heart condition the shaman may, for example, "see" a green lizard in the vicinity of the heart which must be removed. To achieve this the shaman will usually call upon the help of his own spirits who will then handle the matter. Properly exorcised, the patient has been freed from the cause of his ailment and can recuperate.

In the energy model ailments are seen to be caused by energetic imbalance. Thus, our heart patient may have too much (or too little) "fire energy" in his heart chakra, and the magician's task consists of restoring that balance of energies commonly defined as "health". This he may do by laying on hands, by using crystals and precious stones, by magnetism or chakra massage etc. The balance having been restored, the patient is regarded as having been healed.

In the psychological model illness is considered to be basically psychosomatic in nature. The magician will, therefore, either do a ritual work with the patient which enhances his stamina and resolves his troubles (e.g. a Saturn ritual to cope with "Saturnian challenges" the patient is seen to have avoided by becoming ill) or he will charge a sigil for the patient's health. Preferably he will instruct the patient to construct and charge his own sigil.

In the information model the Cybermagician will transmit an informational "healing matrix" into the patient's system (or somehow create a "morphic field" of health and self-healing) and let the patient's energies take it from there to do the job of their own accord i.e. automatically. This rests on the assumption that the energies are still powerful enough to get the work done, otherwise he will either jump back into the energy model to provide the patient with the additional energies required or install another information matrix to create an influx of the power desired.

Following the meta-model the magician will decide beforehand in which paradigm he will begin his operation. This must not necessarily exclude the possibility of shifting the paradigms in midwork or of blending them, of course. Usually, the decision is taken on the lines of expediency, efficiency and personal preference. Thus, I personally find healing work with patients easier within the spirit or energy model, while I do seem to get better results with selfhealing employing either the

psychological or the information model. Then again, cybermagical work tends to take up to two days to show noticeable effects so that it may be more expedient to go for laying on hands when pain is very acute.

Another important point is the time factor. While traditionalist rituals in the spirit model may take from half a day to weeks and even months, operations in the energy model seldomly take much longer than a few hours at the most. If we take Spare's sigil magic as an example for a very fast technique within the psychological model, the operation can be over and done with within five to ten minutes. Information magical operations on the other hand only take up about three quarters of a second, a time span which can be cut even shorter by an experienced Cybermagician.

Self evident as the meta-model may seem, in practice many people seem to feel somewhat uncomfortable with its inherent relativism. This is very much the case with beginners in magic. A typical dialogue on the subject might run on the following lines:

"Are there spirits?"
"In the spirit model, yes."
"And in the energy model?"
"In the energy model there are subtle energy forms."
"And what about the psychological model?"
"Well, in the psychological model we are dealing with projections of the subconscious."
"What happens in the information model, then?"
"In the information model there are information clusters."
"Yes, but are there spirits now or not?"
"In the spirit model, yes."

This logical loop is, of course, usually experienced as a pretty frustrating exercise; but while the asker claims that the magician is trying to avoid the issue he is at the same time overlooking the fact that he himself is basically only restating the old yen for absolute, "objective" truths - not really a quantum magical approach, to say the least. However, the aspiring cyberpunk magician of today cannot expect to be spared the pains of coming to terms with the notion that freedom and dogma are mutually exclusive.

UBIQUE DAEMON .'. UBIQUE DEUS .'.

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Frater U.'.D.'., one of Germany's leading exponents of contemporary magic, is the author of "PRACTICAL SIGIL MAGIC" and "SECRETS OF THE GERMAN SEX MAGICIANS" (forthcoming). The essay above will be part of his next book, "DANCE OF THE PARADIGMS. A CHAOS MAGICK PRIMER."

(All books: LLEWELLYN's PUBLICATIONS, St. Paul, Minn.)
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* Origin: ChaosBox: Nichts ist wahr, Alles ist erlaubt. (2:243/2)

The Eight Paths and other Wiccan miscellany

Dogs in the Temple:
The "dogs" were MALE Canaanite temple prostitutes (normally eunuchs, as I understand it), with whom male worshippers had intercourse in order to obtain various boons from the gods, of which the fertility of themselves, their herds and their crops were the chief. A "dog"'s earnings couldn't be contributed to Yaweh's treasury. (Nor could that of a FEMALE temple prostitute!) Now if they were doing the Great Rite with male priests way back when TO make things more fertility, why should Stewart Farrar have a cat over gay men and lesbians being involved in the Craft now?!? (Although, in fairness to him, I'll bet he's never thought of it that way! He strikes me as a reasonable man, all in all...)

As for the Paths:

Meditation is the first and--in my opinion--the most basic, because you use it to get to or enhance some of the other Paths. Trance work is the second, which includes astral projection exercises. Perhaps it's the most important, because it gets us where we go to exercise the power or obtain the wisdom that we want to.

Dancing is a Path that I personal can't use because I'm lame; but I've been told by able-bodied Pagan friends that it's great because it engages the whole self--and especially it helps you be grounded AND Elsewhere at the same time. Binding with cords and other forms of sensory deprivation are good for helping the mind travel beyond the body's limits because one wishes to escape the tedium and discomfort of them. (I'm sorry, but even a flotation tank gets uncomfortable eventually!) Scourging and other repetitive acts also use tedium as a release but are more stimulating than being bound or floating in a tank. (They do NOT use pain. If they're being done THAT intensely, they're being done incorrectly...)

Chanting and mantras use repetitive sound and the inherent nature of some sounds to produce altered states of consciousness.

Drugs (which normally means incense and MAYBE alcohol but NOT hallucinogens and such) variously stimulate, relax, disinhibit or otherwise change one's mental state.

And that brings us back to the Great Rite and other forms of sex magick, which attempt to involve all levels from the physical to the Divine Within at one time. That's VERY thumbnail; but if anyone wants to know more, I'll be glad to elaborate on the ones I use or have seen

used. Oh, and I can--and should--add that the various Paths can be used in combination as well as separately, that there's some variation from one tradition to another as to what the Eight Paths are, and that not ALL traditions have Eight Paths per se!

Bright blessings! Granny Spider

Last amended June 11, 1989 -- Page NEXTRECORD

Balance of the God and Goddess
Adrienne

I see the God as That is Created and Destroyed; the Goddess is the Creator and the Destroyer. His knowledge is experiential and he sees the cycle of rebirth from the unique perspective of the being that experiences it. He understands, more so than the Goddess, how the cycle shapes the world of the living. His life cycle of birth to full power to age to death to rebirth parallels our own lives on this earth. The Goddess loves Her children, the God understands His. Through the love they bear for each other, they share in both the knowledge of the mystery of rebirth and in the power, but the knowledge remains His province and the power rests in Her.

--- Maximus-CBCS v1.02
 * Origin: Pandora's Box, Ottawa, Ontario (93:9630/1)

Where do we go from here?

By Pete Carroll

Occult revivals occur when the social, economic or intellectual status quo is disturbed by the unexpected. Affluence combined with the collapse of the Roman state religion caused one revival. The rediscovery of classical knowledge in the Renaissance brought about another. Dissatisfaction with catholic hellfire christianity spawned spiritualism, theosophy, the Golden Dawn and Crowley. In our own time anti-semitism, affluence, drugs and oriental ideas spawned another outburst.

Occult revivals are stimulated by economics and by the availability, rather than the creation of ideas. Roman culture was subject to a huge influx of ideas, cults and philosophies from conquered peoples. Written material surviving from this synthesis appeared again as hermetics in the Renaissance. The revivals of the late nineteenth century and the nineteen-sixties owe much to the availability of scientific ideas and oriental philosophies. It is probably more useful then, to look for impending changes in the general situation rather than within the occult itself if we want to second guess the next revival. The period between one revival and the next is shortening rapidly and we are probably due for another around the turn of the century, give or take a decade. I`d like to try and identify some of the factors which may help shape it.

Firstly the millennium. Christianity is unfortunately not yet completely extinguished and humanity will have to cope with a rising tide of apocalypse mania as the calendrical millennium draws closer. Right wing christian fundamentalists in America may even be in a political position to inaugurate a real Armageddon by then. I hope that whatever courage and imagination there is in the occult is put to good use in undermining this sort od idiocy. Those occultists who do jump on the millennial bandwagon have only disaster or ridicule to look forward to.

Economics has a powerful effect on the occult climate. A fairly rapid increase in affluence will often provoke a revival as leisure time becomes available and some minds turn to higher things. Conversely, a decline in living conditions will sometimes make people seek what they have lost, or a substitute, by occult means. Boom propelled revivals are usually much more fun than slump propelled upsurges. In this country, any increment in occultism arising from socio-economic desperation, is likely to be some

species of neo-nazi mystic nationalism. As with millennium madness, the greater honour will, in the long run, go to those occultists who oppose such nonsense. However, the metaphysical fallout from the sixties may yet carry us through to the next boom revival and these problems may not yet arise.

It seems unlikely that anthropology or archaeology will be able to make fresh ideas available for cannibalization by the occult in the next revival. Computerized libraries, satellite photography and global communication systems leave few stones unturned. There seems little chance lost ancient manuscripts, magical tribes or forgotten occult civilizations coming to light nowadays. So it is to science itself that I think we should turn for fresh ammunition.
There are already discernable strains of space mysticism in some quarters of the occult. Questions about the reality or otherwise of supposed visits by aliens should not distract us from recognizing that UFO-mania itself is a mystico-religious phenomena. The UFO-ologist wants to personally receive wisdom for the whole of humanity from some superhuman being. Seeking angels in space suits is to repeat humanity`s perennial mistake, pretending to look outside for what is really inside ourselves.

Quantum physics has been quietly undermining the whole basis of mechanistic cause and effect type science for nearly sixty years. It has been said that if you are not shocked by the implications of quantum physics then you have not understood it. This may be perfectly true for the scientist but for the magician, quantum physics provides elegant confirmation of many of his theories. A quantitative approach to quantum physics is beyond all but the best mathematician. Many of the principles are enshrined in equations for which we have few verbal or visual analogies. Because of this very few laymen or philosophers have been able to appreciate what has been going on.

Briefly in qualitative terms, we now have hard experimental evidence which strongly implies that physical process are, at root, acausal; they just happen out of themselves and that consciousness, or at least the decisions of the observer, can modify or control what happens. Secondly it would seem that pure information can travel anywhere instantaneously and perhaps persists indefinitely, providing there is some sort of affinity, or magical link as we

would call it, between that which emits and that which receives. Very few liberties need to be taken with quantum physics to fit in virtually the whole of parapsychology. It remains to be seen if quantum physics can be presented in sufficiently accessible form to provoke another occult revival.

A quantum based revival would effectively demolish the spirit hypothesis. A "spirit" would have to be recognized as nothing more than the information that a phenomenon emitted about itself when it existed physically. Anything else would have to be put down to the creativity of the observer`s subconsciousness. Thus the "tree-ness" of a tree or the quality of a thought is just an extension of the object itself on the plane of non-local information. If you talk to Egyptian gods your subconsciousness is, at best, simply animating the general personality characteristics of the gods projected by their worshippers millennia ago. Spirits cannot be gaseous vertebrates with powers of independent discursive thought. On the practical level quantum physics implies that the medium of magic is not some sort of nebulous psychic energy or force, it is simply a transfer of information. Magical healing or attack is accomplished by long range telepathic suggestion not by astral bandages or thunderbolts. The quantum paradigm forces a re-examination of reincarnation. There is no reason why anybody should not be able to tap the memories of any historical person. Conversely we can all look forward to fragments of our ideas and personalities manifesting in other people in the future.

Telekinesis and related phenomena can be accommodated within the quantum paradigm if we allow intent to expand upon the small degree of fundamental uncertainty, or more properly indeterminacy, in the position and momentum of any object. Prophecy is always the most doubtful of the magical arts although short term prediction or precognition can often be impressive. The quantum model allows for

this providing the operator later observes the precognised event. Such apparent nonsense as astrology and homeopathy begin to make more sense in a quantum paradigm which suggests that expectation can have real effects via what one might call a magical level. This is quite over and above the purely psychological effects of expectation that materialists usually invoke to explain away these things.

I`ve heard the quantum occult paradigm described as Big Bang Mysticism and Electro Gnosis. I rather like this, for it implies that the universe is being viewed as a self-created magical organism and that magic itself is a technology we can potentially master because it is a part of the nature of ordinary reality. Of course, what is missing in this scheme are the pseudo certainties of belief in gods and higher powers or even a benign cosmic mind. It throws us back on our own powers and ingenuities, but isn`t this what the best occultism has always been about anyway ?

(811) Mon 29 Apr 91 3:26
By: Madoc
To: Chris Anderson
Re: What's this "Right" stuff, anyway?
St:

@PID: RA 1.01
@MSGID: 8:7703/8 4dba2fe8
>What would a Wiccan provide as an explanation for behavior that was >"contrary" in the sense that you've given? We've all seen folks behave in a way that is *apparently* inconsistent with stated beliefs, even those that are closely held. What do you believe is the basis for the difference between a "positive direction along the Path" and actual behavior that is contrary to this by one who earnestly seeks "the Path"? The answer is stated clearly enough for many other religions, but I've never had the opportunity to hear a Wiccan add his/her windage on this topic. Flip Wilson's answer obviously isn't going to apply, so where do we go with it? ;)

Chris, sorry for the delay in answering your question. I have written and re-written my response, and although I still may not have answered your question herein, I feel that I must reply at last.

First, I must stipulate that what follows is my own interpretation of Wiccan belief, and my own sense of "morals." You know, the usual disclaimer.

Second, I wish to deal briefly with the concept of separation of Law and Moral. What I am writing here has absolutely no relation to the practice of law. I do not advocate murder, for example, nor do I think that murder should go unpunished by the State. I recognize that we live in a society which must have rules in order that the maximum amount of freedom may be enjoyed by all. I would not hesitate, if I were a juror, to vote to send a proven criminal to jail, or even to death, if the situation warranted it. Therefore, let none who read my words mistake my moral convictions with my beliefs about our judaical system - I am not in disagreement with the majority of our laws as they exist.

Finally; the point:

To save space, I'll omit the dictionary definition of 'sin.' I think we all understand that Christians believe in sin, Wiccans do not. As you have stated, members of other religions have their rules clearly stated, so that one may easily decide if one is in error or not

(although it's often not quite *that* easy). Wiccans claim to follow only the Rede, which states, "An it harm none, do as thou shalt."

You have asked how a Wiccan can stray from such a path. The answer is complex and far-reaching, and even delves into (ugh) philosophy. I'll try to keep it succinct.

If one thoughtfully examines the Rede, it quickly becomes apparent that almost every action has the potential to harm some creature in some way. Drawing breath can kill micro-organisms that float unseen, in the atmosphere. Drinking water does the same thing. One could choose to marry, and ultimately bring pain and suffering on future generations of children by way of an unhappy union. There is literally no way that one could possibly foresee all circumstances and avoid harming anyone. Yet, that is what the Rede demands. What is the answer?

In my opinion, the answer is obvious. The Wiccan must choose. Each and every Wiccan is responsible for their own actions, and will be accountable to themselves for the results of those actions. The wheels turns, and each Wiccan reaps what they have sown. No Godly mandate or indulgence can save us from the results of our own actions, be they good or bad. But, with ultimate responsibility comes ultimate freedom. No God can shackle my soul or subject me to that which I do not Will. I am supreme within myself, and I am the "captain of my soul." I have chosen to obey certain of society's laws and mores. I have chosen to be a "good" man. Mine is the reward for choosing such action, and mine will be the punishment if I fail to meet my self-imposed responsibilities. As you jested, I cannot claim Flip Wilson's famous defence. Nor do I claim that such things as I do well stem from my Creator - in ultimate hubris, I claim that "As I Will, so mote it be."

Every day, I am met with new decisions. I make those decisions, and then I live with the consequences of my actions. In my opinion, that is what makes me human, what sets me apart from the animals. Man alone can choose, man alone is not chained to genetically imprinted behavior.

I have been asked why, if there is the possibility that the Christian deity exists, do I not choose Christianity on the possibility that it is correct? This is Pascal's famous wager. If I wager that (the

Christian) God exists and I am correct, then I win all. If I am wrong and God does not exist, then I have lost nothing, and have lived (hopefully) a good and productive life in the bargain. Why would anyone not accept this wager? My answer to that is that I would not willingly serve any God that would choose one of His/Her creations over another, the good over the bad, the shriven over the heathen. If I had definitive proof that such a God existed, I would actively oppose Him/Her. I would rather suffer the cold comfort of damnation than continue to exist in a hereafter peopled with only the "saved." This is my choice, and again, as I Will, so mote it be.

>What do you believe is the basis for the difference between a "positive direction along the Path" and actual behavior that is contrary to this by one who earnestly seeks "the Path"?

A fine, difficult question, Chris. As you've stated elsewhere, we've been dancing all around this one for some time. Here goes:

I cannot determine what any one individual's Path is. I am not even sure of my own. I often follow forks in the road until they come to a dead end, and have to double back. Of course, that's the problem one faces in following one's own Will, and not a set of directions laid down by God. My concept of the Path is that it is like many roads, all of which lead eventually to self-knowledge (enlightenment, Godhead, nirvana, and so on). In my theology, my ultimate goal is to become one with the God of my creation by gaining divine knowledge, or gnosis. We've discussed the concept of "hidden knowledge" in the past, yet I feel that my understanding of gnosis differs from yours.

The entire concept of the ancient mystery religions, and of modern "occult" (which mean only 'hidden' after all) religions and practices was based on the concept of the inverted filter. Each person passed through successive layers of filters, gaining knowledge and understanding at each stop, until they could absorb no more (and so could not pass through the next layer of filter). Of course, at each level, the initiate was given to believe that they were now in possession of secret knowledge, and ultimate truth. If they could find

legitimate questions that led them to reject or doubt those 'truths' and seek deeper meaning, then they passed through to the next level of understanding. If they did not question, then they were satisfied that they had gained truth.

This 'hidden knowledge' can be obtained outside of the constraints of organized religion; in fact it originally was obtained independently. Just as Newton's Laws could eventually be figured out by a person ignorant of his discoveries, one could find a Path to enlightenment separate from any of the mystery religions. However, just as one attends school to learn that which is already known, so one pursues illumination from the teachings of those who have already achieved more than oneself.

Further, I do not believe that there is one 'right' Path. I accept that the OTO has valuable knowledge to impart. I accept that Christian Mystics, Jewish Quabalists, Muslim Sufis, and so on all have some piece of the puzzle, and that all will eventually converge on the road to wisdom. I know because I have been to that intersection once or twice, although I am not there now. My Path is my own, and as Van Morrison said, I have "No teacher, no guru, no method."

Can I move in a direction that is contrary to positive movement towards the Laughing Light? You bet. The tough part is that the definition of what is or is not 'positive' is not static. An example: it might be proper that I learn what it means to take another human being's life by killing an intruder in my home. It might not be proper that I learn that lesson by following the orders of a superior officer in time of war. OR VICE VERSA. I must choose at every instance, and I might not immediately know if my choice has given or taken from my search for truth.

There are also times when I might know that I am actively choosing to deviate from my Path. I might choose to sooth a feeling of anxiety about whether or not I can pay the rent this month by yelling at my wife. I'm not using this as an example because it is traditionally "wrong," but because I know that I cannot solve my problems by transferring my anxiety to others. If I choose to ignore what I have already learned, then not only have I lost ground, but I will have to deal with the anger that I've given out at some point.

In conclusion, I believe that I am responsible for my own actions, as others are for theirs. I also believe that if I commit an action which may seem 'right' to me, but which society has deemed to be a crime, I'll be punished by society for breaking that law. I would punish those who break the laws which are meant to hold our society together, such as prohibitions on murder, burglary, and so forth. I believe that

my moral convictions are binding only on myself, not on others, and that I'll ultimately deal with the consequences of my thoughts and deeds. I believe that I have no right to judge the moral content of another's actions. I believe in the Wiccan Rede, "An it harm none, do as thou shalt," and I further believe that it is meant to make me consider my actions and their consequences, and to make my own decisions, rather than as a prohibition against any specific action.

There is much that I do not know about Godhead; much that I do not know about Right and Wrong. I have only my instincts and intellect to guide me, but I trust myself to make the right decisions eventually.

Madoc

Sex & Magic

Fra.: Apfelmann

In this article I would like to address the issue of sex and magic. I am quite aware of the fact that this is a loaded subject. It is one of the oldest disciplines in occultism and virtually every magic tradition applies it somewhere down the road. Yet it has always been regarded as the innermost secret discipline. Witches, Shamans, Runesters, Yogis and Magicians of all varieties work with it in one form or another.

To build up, strengthen, direct and aim this powerful energy is an awesome magical tool, as anyone who has ever worked with it knows. Being limited in time and space, but having such a wonderful and eclectic medium to work with, I want to give you a few unbiased ideas on the subject.

No discipline of magic has attracted as much mumbo jumbo or misinformation as sex magic does. Nothing stirs the mind more than the left and right of the so-called middle path quite as vividly. Nothing is more ancient, powerful and misunderstood as Sex magic. Yes, the market on Tantra is booming, as a visit to any occult book shop will show you. Yet well researched, practical introductions into sex magic are virtually non-existent. Male sexist tunnel vision abounds.

One of the reasons being that the general approach towards sexuality and women is steeped in Judeo-Christian hang ups.
The most common approach seems to be: "Just lay down and be the altar dear, you are going to love it." Even such revolutionaries as Aleister Crowley have done very little to improve this. Louis Culling even dares to state in his contemporary work (1971), that a frigid woman is more conductive to sex magic practice than a sensual or, mind you, sexually aggressive one. For this would surely disturb ones concentration on the Great Work.
No wonder that there are few women attracted to these kinds of partners! You will always get what you want in magic and the so-called true will does reveal itself in strange ways. Doing some soul searching and clarifying your motives is quite effective.

Now, regarding literature on this subject there is hope. My german friend Fra.: U.D. has written a comprehensive, pragmatic book on sex magic. It`s title is "Secrets of the German Sex Magicians" (Llewellyn) and he told me last weekend that it is available in the

States right now. (I hope he will give me some extracts to post them here...) It beats everything that has ever been published on the subject. Get it!

Now let me point out, one more time, that magic is a practical science. Merely reading about it or going to a workshop will not get you anywhere.
The multitude of sexual expressions is just as great and manifold as human behavior in general. Here, like everywhere in Chaos Magic, it is useful to keep in mind that if it works for you, use it!
Remember, the real sex magicians, male and female, have always known that and discarded social conditioning and taboos, right along with the do`s and don`ts of dogma.
We do magic to liberate ourselves. So if it is possible for one thing to be sacred we logically conclude that everything else can be sacred too.

Auto-, Hetero- and Homosexual expressions are equally valid in sex magic. It is more about expanding ones horizons that about finding a certain "right" way, partner or ritual to do it. The Chaos Magical paradigm kicks right in: Nothing is True, and Everything is Permitted!

The next issue I want to address is the Auto-erotic practice. So let me state this loud and clear: Without auto erotic practice it is impossible to achieve anything in Sex magic!
Auto-eroticism is of central importance because it is the ideal practice and playground. It constitutes a powerful technique in itself, and it makes us independent of partners. Especially in the beginning it is much easier to explore, prolong and amplify orgasmic trance states. For this very same reason it is possible to do effective sex magic with a partner who knows nothing about it but working with a partner who is equally trained in this art is ever so much more effective. Most amateurs believe that sexual magic is something that solely happens between partners in a ritual, but in reality the vast majority of sex magical arts are performed auto-erotically.

Regarding the physical aspects of the sexual magical training first thing to consider is that your body is really _your temple_. And for

it to be your ultimate tool and asset it has to be in peak condition. Physical and mental dependencies, be it alcohol, stimulants or even tobacco, will interfere with your ability to develop and direct this tool. I do not want to project a moral attitude on this, or any other subject, but mind, spirit and body are deeply intertwined. And the more you alter your mind from the outside by using drugs of any sort, the harder it gets to focus your will and physical reaction. If you are in a frizzy condition, you will get frizzy results! Here, as in all magic, the borders are fluid. A good training in practical magic will greatly enhance your sexual magic and vice versa.

A lot of physical exercises in sex magic derive from Tantra Yoga. The only point of disagreement appears to be the way of using the orgasm. In particular, the "traditional" Tantra authors seem to cling to the idea that there is only a limited amount of sperm available to men. Therefore this precious substance is carefully guarded, held back and reassimilated when spent. Western magic does not agree with this belief. Its approach is rather like: the more you spend - the more you get! This applies to male magicians, women have always been pretty much inexhaustible in their orgasmic capacity. What joins both is that the intent in Sex magic is much more result oriented and concrete than in Tantra, where it is mainly transcendental.

The longing for transcendence seems to be inherently natural in human behavior. Yet being western magicians living in the nineties we know that we have to handle the "real world", our physical reality first, and then we can move on to the loftier goals.

A good manual for your physical preparation and training is "Stalking the Wild Orgasm" by Christopher Scott Kilham. Hie work not only includes some excellent yoga exercises, but also gives you some great clues regarding nutrition and aphrodisiacs.
When you get going in this direction you will find that it soon penetrates into many other areas of your magical work. You will be in better physical shape, more relaxed, focused and grounded. Magic is a gut level art. We have to remove it from the intellectual stuff. Trust your own experiences. Strive to conduct your magic work

from this part of your body where all magic originates - your loins.
Have fun!

With fractalic greetings and laughter * Fra.: Apfelmann *

THE RIDDLE OF THE TRICKSTER
a cross-cultural overview

by

Thunderspud of Dragonfhain

Who is this trickster archetype, the one who inspires such mixed feelings and brouhaha? Trickster has been with us from the beginning. Trickster will be there at the ending. (If there is an ending, Trickster will probably trigger it). Trickster is a creator, a transformer, a joker, a truth teller, a destroyer.

Whoever has created a dance, a song, written a ritual, tailor-made a job, birthed a child or invented a game has partaken of a controlled Trickster energy. After all, in Northwest Native and Inuit tradition, Raven created the world; Loki is known to the Norse as a co creator (and the bringer of Ragnarok); Anansi the spider-trickster among the Ashanti of Ghana and Nareau the spider in Micronesia; Coyote among the Southwest Natives --these are the creator aspects of this wild and uncontrolled energy. Trickster often begins in the void, desiring to bring Order out of Chaos; once Order is imposed, however, Trickster represents the breaking free of negative power from the Universal Order of things.

As a shape-shifter, Trickster is all things to all people, at one time or another, and often simultaneously. Of course Trickster is a creator and a destroyer. Sure he's a family man and a vagabond. Naturally he gives fire to humans and then steals their food before they can cook it. This is his style; when he acts out of selfishness, everyone benefits -- Maui of the Thousand Tricks might snare the Sun to slow it down, making life easier for humans, but he did it so his mother would have more time to cook for him. When he acts out of altruism, there's most always a negative effect --Marawa, a Lou Costello prototype from Banks Island carved human figures from wood and put them in the ground so they would grow and be strong; however, they merely rotted and death came into the world of humans. This shape- shifter not only moves from shape to shape, but from world to world. Number Eleven suffered at the hands of death to free his brothers; his brothers then took his lifeless body away and revived him. In the Winnebago cycle, Trickster dies three times and returns to life three times. In just one collection of Coyote stories, Giving Birth to Thunder, Sleeping With His Daughter, Coyote dies of a snake bite, a gunshot, an arrow wound, a broken heart, a rock-fall and a drowning; this resembles nothing so much as a Roadrunner cartoon.

Trickster fuzzes the lines between Male and Female, between cunning and stupidity (in one story Coyote steals a horse, in another he almost drowns trying to eat some berries reflected in a stream), between wisdom and stupidity. Trickster tells us the truth about our selves, showing us with truth and wit the sides of our nature that we may be more comfortable not acknowledging; he's the one who points at the Emperor's nakedness, he's Lenny Bruce and Ashleigh Brilliant, Ken Kesey and Uncle Remus, Opus, Geech, Tom Robbins, Abbie Hoffman, Don Becker, Weird Al Yankovich and David Letterman, holding up a skewed mirror of reality for us to look into. Among the Aztecs, as serious a culture as this continent has ever seen, Ueuecoyotl, a funny and outrageously unacceptable clown figure; in the Southwest, at serious rituals, he's the Koshare speeding around the circle with tickling feathers and rattle, being ignored completely by the priest.

Trickster shines on as a culture bringer: Prometheus steals fire for his poor stunted creations, and pays a terrible and eternal price for his philanthropy. Loki also steals fire for humans, as do Anansi, Raven, Coyote, Maui; so far I have found no less than seventeen stories from different cultures on this theme. Anansi tricked Nyankopon the Sky-God out of his stories and gave them to the humans. Clat, from Banks Island, taught humans how to sleep.

In the stories of the Ashanti, Anansi invented the tar-baby as a ruse to trap an elemental spirit, but in the Native American stories, Coyote is trapped by a tar-baby set up by a farmer. Actually the farmer had caught a rabbit with his tar-baby, but Coyote happened along and asked Rabbit what he was doing there. "The farmer who owns this field got mad at me because I wouldn't eat his melons, so he stuck me here and said he'd come back and make me eat chicken." Rabbit replies, "But I told him I wouldn't do it." Of course, greedy Coyote extricates Rabbit and wraps himself around the tar-baby where he still his when the farmer comes out and shoots him.

So this is the Trickster, the energy that allows us to break out of our stereotypes, whether they've been imposed by ourselves, our

families, our culture. This is the energy that opens the world of limitless possibilities and it behooves us all to work with it before it destroys us, to touch the Trickster as he touches us.

.....from RMPJ, Oct.'86

Notes on Kabbalah (a continuing series of many parts)

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Chapter 1.: The Tree of Life

At the root of the Cabalistic view of the world are three fundamental concepts and they provide a natural place to begin. The three concepts are force, form and consciousness and these words are used in an abstract way, as the following examples illustrate:

- high pressure steam in the cylinder of a steam engine provides a force. The engine is a form which constrains the force.

- a river runs downhill under the force of gravity. The river channel is a form which constrains the water to run in a well defined path.

- someone wants to get to the center of a garden maze. The hedges are a form which constrain that person's ability to walk as they please.

- a diesel engine provides the force which drives a boat forwards. A rudder constrains its course to a given direction.

- a politician wants to change the law. The legislative framework of the country is a form which he or she must follow if the change is to be made legally.

- water sits in a bowl. The force of gravity pulls the water down. The bowl is a form which gives its shape to the water.

- a stone falls to the ground under the force of gravity. Its acceleration is constrained to be equal to the force divided by the mass of the stone.

- I want to win at chess. The force of my desire to win is constrained within the rules of chess.

- I see something in a shop window and have to have it. I am constrained by the conditions of sale (do I have enough money, is it in stock).

- cordite explodes in a gun barrel and provides an explosive force on a bullet. The gas and the bullet are constrained by the form of the gun barrel.

- I want to get a passport. The government won't give me one unless I fill in lots of forms in precisely the right way.

- I want a university degree. The university won't give me a degree unless I attend certain courses and pass various assessments.

In all these examples there is something which is causing change

to take place ("a force") and there is something which causes change to take place in a defined way ("a form"). Without being too pedantic it is possible to identify two very different types of example here:

1. examples of natural physical processes (e.g. a falling stone) where the force is one of the natural forces known to physics (e.g. gravity) and the form is some combination of physical laws which constrain the force to act in a well defined way.

2. examples of people wanting something, where the force is some ill-defined concept of "desire", "will", or "drives", and the form is one of the forms we impose upon ourselves (the rules of chess, the Law, polite behavior etc.).

Despite the fact that the two different types of example are "only metaphorically similar", Kabbalists see no fundamental distinction between them. To the Kabbalist there are forces which cause change in the natural world, and there are corresponding psychological forces which drive us to change both the world and ourselves, and whether these forces are natural or psychological they are rooted in the same place: consciousness. Similarly, there are forms which the component parts of the physical world seem to obey (natural laws) and there are completely arbitrary forms we create as part of the process of living (the rules of a game, the shape of a mug, the design of an engine, the syntax of a language) and these forms are also rooted in the same place: consciousness. It is a Cabalistic axiom that there is a prime cause which underpins all the manifestations of force and form in both the natural and psychological world and that prime cause I have called consciousness for lack of a better word.

Consciousness is undefinable. We know that we are conscious in different ways at different times - sometimes we feel free and happy, at other times trapped and confused, sometimes angry and

passionate, sometimes cold and restrained - but these words describe manifestations of consciousness. We can define the manifestations of consciousness in terms of manifestations of consciousness, which is about as useful as defining an ocean in terms of waves and foam. Anyone who attempts to define consciousness itself tends to come out of the same door as they went in. We have lots of words for the phenomena of consciousness - thoughts, feelings, beliefs, desires, emotions, motives and so on - but few words for the states of consciousness which give rise to these phenomena, just as we have many words to describe the surface of a sea, but few words to describe its depths. Kabbalah provides a vocabulary for states of consciousness underlying the phenomena, and one of the purposes of these notes is to explain this vocabulary, not by definition, but mostly by metaphor and analogy. The only genuine method of understanding what the vocabulary means is by attaining various states of consciousness in a predictable and reasonably objective way, and Kabbalah provides practical methods for doing this.

A fundamental premise of the Cabalistic model of reality is that there is a pure, primal, and undefinable state of consciousness which manifests as an interaction between force and form. This is virtually the entire guts of the Cabalistic view of things, and almost everything I have to say from now on is based on this trinity of consciousness, force, and form. Consciousness comes first, but hidden within it is an inherent duality; there is an energy associated with consciousness which causes change (force), and there is a capacity within consciousness to constrain that energy and cause it to manifest in a well-defined way (form).

```
                First Principle
                      of
              /  Consciousness   \
             /                    \
            /                      \
        Capacity                    Raw
        to take  _________________ Energy
         Form
```

Figure 1.

What do we get out of raw energy and an inbuilt capacity for form and structure? Is there yet another hidden potential within this trinity waiting to manifest? There is. If modern physics is to be believed we get matter and the physical world. The cosmological

Big Bang model of raw energy surging out from an infinitesimal point and condensing into basic forms of matter as it cools, then into stars and galaxies, then planets, and ultimately living creatures, has many points of similarity with the Cabalistic model. In the Big Bang model a soup of energy condenses according to some yet-to-be-formulated Grand-Universal-Theory into our physical world. What Kabbalah does suggest (and modern physics most certainly does not!) is that matter and consciousness are the same stuff, and differ only in the degree of structure imposed - matter is consciousness so heavily structured and constrained that its behavior becomes describable using the regular and simple laws of physics. This is shown in Fig. 2. The primal, first principle of consciousness is synonymous with the idea of "God".


```
          First Principle
                of
        /  Consciousness   \
       /         |          \
      /          |           \
  Capacity       |           Raw
  to take  _____________ Energy/Force
   Form          |
      \          |           /
       \         |          /
        \        |         /
                Matter
              The World
```

Figure 2

The glyph in Fig. 2 is the basis for the Tree of Life. The first

principle of consciousness is called Kether, which means Crown. The raw energy of consciousness is called Chockhmah or Wisdom, and the capacity to give form to the energy of consciousness is called Binah, which is sometimes translated as Understanding, and sometimes as Intelligence. The outcome of the interaction of force and form, the physical world, called Malkuth or Kingdom. This quaternery is a Cabalistic representation of God-the-Knowable, in the sense that it the most primitive representation of God we are capable of comprehending; paradoxically, Kabbalah also contains a notion of God-the-Unknowable which transcends this glyph, and is called En Soph. There is not much I can say about En Soph, and what I can say I will postpone for later.

God-the-Knowable has four aspects, two male and two female: Kether and Chokhmah are both represented as male, and Binah and Malkuth are represented as female. One of the titles of Chokhmah is Abba, which means Father, and one of the titles of Binah is Aima, which means Mother, so you can think of Chokhmah as God-the-Father, and Binah as God-the-Mother. Malkuth is the daughter, the female spirit of God-as-Matter, and it would not be wildly wrong to think of her as Mother Earth. One of the more pleasant things about Kabbalah is that its symbolism gives equal place to both male and female.

And what of God-the-Son? Is there also a God-the-Son in Kabbalah? There is, and this is the point where Kabbalah tackles the interesting problem of thee and me. The glyph in Fig. 2 is a model of consciousness, but not of self-consciousness, and self-consciousness throws an interesting spanner in the works.

The Fall

Self-consciousness is like a mirror in which consciousness sees itself reflected. Self-consciousness is modelled in Kabbalah by making a copy of figure 2.

```
                    Consciousness
                         of
                /  Consciousness   \
```

```
      /         |          \
     /          |           \
Consciousness   |      Consciousness
     of  _________________   of
    Form        |       Energy/Force
     \          |           /
      \         |          /
       \        |         /
            Consciousness
                of the
                World
```

Figure 3

Figure 3. is Figure 2. reflected through self-consciousness. The overall effect of self-consciousness is to add an additional layer to Figure 2. as follows:

```
                First Principle
                      of
      /  Consciousness   \
     /         |          \
    /          |           \
 Capacity      |           Raw
 to take  _____________ Energy/Force
  Form         |
    \          |           /
     \         |          /
      \        |         /
            Consciousness
                 of
      /  Consciousness   \
     /         |          \
    /          |           \
Consciousness   |      Consciousness
     of  _________________   of
    Form        |       Energy/Force
     \          |           /
      \         |          /
       \        |         /
            Consciousness
                of the
                World
                  |
                  |
                  |
                Matter
              The World
```

Figure 4

Fig. 2 is sometimes called "the Garden of Eden" because it represents a primal state of consciousness. The effect of self-consciousness as shown in Fig. 4 is to drive a wedge between the First Principle of Consciousness (Kether) and that Consciousness realized as matter and the physical world (Malkuth). This is called "the Fall", after the story of Adam and Eve in the Garden of Eden. From a Cabalistic point of view the story of Eden, with the Tree of Knowledge of Good and Evil, the serpent and the temptation, and the casting out from the Garden has a great deal of meaning in terms of understanding the evolution of consciousness.

Self-consciousness introduces four new states of consciousness: the Consciousness of Consciousness is called Tipheret, which means Beauty; the Consciousness of Force/Energy is called Netzach, which means Victory or Firmness; the Consciousness of Form is called Hod, which means Splendor or Glory, and the Consciousness of Matter is called Yesod, which means Foundation. These four states have readily observable manifestations, as shown below in Fig. 5:

```
                    The Self
                Self-Importance
                 Self-Sacrifice
              /        |         \
             /         |          \
            /          |           \
        Language       |         Emotions
    Abstraction_________________Drives
       Reason          |         Feelings
          \            |           /
           \           |          /
            \          |         /
             \   Perception    /
                Imagination
                 Instinct
                Reproduction
```

Figure 5

Figure 4. is almost the complete Tree of Life, but not quite - there are still two states missing. The inherent capacity of consciousness to take on structure and objectify itself (Binah, God-the-Mother) is reflected through self-consciousness as a perception of the limitedness and boundedness of things. We are conscious of space and time, yesterday and today, here and there, you and me, in and out, life and death, whole and broken, together and apart. We see things as limited and bounded and we have a perception of form as something "created" and "destroyed". My car was built a year ago, but it was smashed yesterday. I wrote an essay, but I lost it when my computer crashed. My granny is dead. The river changed its course. A law has been repealed. I

broke my coffee mug. The world changes, and what was here yesterday is not here today. This perception acts like an "interface" between the quaternary of consciousness which represents "God", and the quaternary which represents a living self-conscious being, and two new states are introduced to represent this interface. The state which represents the creation

of new forms is called Chesed, which means Mercy, and the state which represents the destruction of forms is called Gevurah, which means Strength. This is shown in Fig. 6. The objectification of forms which takes place in a self-conscious being, and the consequent tendency to view the world in terms of limitations and dualities (time and space, here and there, you and me, in and out, God and Man, good and evil...) produces a barrier to perception which most people rarely overcome, and for this reason it has come to be called the Abyss. The Abyss is also marked on Figure 6.

```
                    First Principle
                          of
                 /  Consciousness   \
                /         |          \
               /          |           \
          Capacity        |           Raw
          to take  _____________ Energy/Force
           Form           |             |
             |\           |            /|
             | \          |           / |
        --------------Abyss---------------
             |   \        |         /   |
      Destruction         |         Creation
          of_____\_____|_____ /____of
           Form     \     |     /    Form
             | \     \    |    /    /  |
             |  \     \   |   /    /   |
             |   \ Consciousness /     |
             |          of             |
             |  /  Consciousness   \   |
             | /          |          \ |
             |/           |           \|
        Consciousness     |      Consciousness
             of  _________________    of
           \ Form          |       Energy/Force
            \ \            |           / /
             \ \           |          / /
             \  \          |         /  /
              \    Consciousness     /
              \         of           /
```

```
\     the World      /
 \                  /
  \       |        /
   \      |       /
    \     |      /
        Matter
      The World
```

Figure 6

The diagram in Fig. 6 is called the Tree of Life. The "constructionist" approach I have used to justify its structure is a little unusual, but the essence of my presentation can be found in the "Zohar" under the guise of the Macroprosopus and Microprosopus, although in this form it is not readily accessible to the average reader. My attempt to show how the Tree of Life can be derived out of pure consciousness through the interaction of an abstract notion of force and form was not intended to be a convincing exercise from an intellectual point of view - the Tree of Life is primarily a gnostic rather than a rational or intellectual explanation of consciousness and its interaction with the physical world.

The Tree is composed of 10 states or sephiroth (sephiroth plural, sephira singular) and 22 interconnecting paths. The age of this diagram is unknown: there is enough information in the 13th. century "Sepher ha Zohar" to construct this diagram, and the doctrine of the sephiroth has been attributed to Isaac the Blind in the 12th. century, but we have no certain knowledge of its origin. It probably originated sometime in the interval between the 6th. and 13th. centuries AD. The origin of the word "sephira" is unclear - it is almost certainly derived from the Hebrew word for "number" (SPhR), but it has also been attributed to the Greek word for "sphere" and even to the Hebrew word for a sapphire (SPhIR). With a characteristic aptitude for discovering hidden meanings everywhere, Kabbalists find all three derivations useful, so take your pick.

In the language of earlier Cabalistic writers the sephiroth represented ten primeval emanations of God, ten foci through which the energy of a hidden, absolute and unknown Godhead (En Soph) propagated throughout the creation, like white light passing through a prism. The sephiroth can be interpreted as

aspects of God, as states of consciousness, or as nodes akin to the Chakras in the occult anatomy of a human being .

I have left out one important detail from the structure of the Tree. There is an eleventh "something" which is definitely *not* a sephira, but is often shown on modern representations of the Tree. The Cabalistic "explanation" runs as follows: when Malkuth "fell" out of the Garden of Eden (Fig. 2) it left behind a "hole" in the fabric of the Tree, and this "hole", located in the center of the Abyss, is called Daath, or Knowledge. Daath is *not* a sephira; it is a hole. This may sound like gobbledy-gook, and in the sense that it is only a metaphor, it is.

The completed Tree of Life with the Hebrew titles of the sephiroth is shown below in Fig. 7.

```
                    En Soph
          /-------------------------\
         /                           \
       (            Kether            )
               /   (Crown)    \
              /       |        \
             /        |         \
            /         |          \
        Binah         |        Chokhmah
   (Understanding)___________  (Wisdom)
    (Intelligence)   |           |
         |\          |          /|
         | \       Daath       / |
         |  \   (Knowledge)   /  |
         |   \       |       /   |
      Gevurah \      |      /  Chesed
     (Strength)\_____|_____/__ (Mercy)
         |      \    |    /    (Love)
         | \     \   |   /     / |
```

```
|  \     \  |  /     /  |
|   \   Tipheret    /   |
|   /   (Beauty)    \   |
|  /        |        \  |
| /         |         \ |
|/          |          \|
Hod         |        Netzach
(Glory) _______________(Victory)
(Splendor)     |       (Firmness)
\ \         |           / /
\ \         |          / /
\  \        |         / /
\  \        |        /  /
\   \    Yesod     /  /
\    (Foundation)   /
\                  /
\       |       /
\      |      /
\     |     /
Malkuth
(Kingdom)
```

Figure 7

From an historical point of view the doctrine of emanations and the Tree of Life are only one small part of a huge body of Cabalistic speculation about the nature of divinity and our part in creation, but it is the part which has survived. The Tree continues to be used in the Twentieth Century because it has proved to be a useful and productive symbol for practices of a magical, mystical and religious nature. Modern Kabbalah in the Western Mystery Tradition is largely concerned with the understanding and practical application of the Tree of Life, and the following set of notes will list some of the characteristics of each sephira in more detail so that you will have a "snapshot" of what each sephira represents before going on to examine the sephiroth and the "deep structure" of the Tree in more detail.

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew dictionary to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.

2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one correspondence which appears to pre-date Copernicus!

3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face sephiroth have been attributed an element.

4. Briatic color. This is the color of the sephira as seen in the world of Creation, Briah. There are color scales for the other three worlds but I haven't found them to be useful in practical work.

5. Magical Image. Useful in meditations; some are astute.

6. The Briatic Correspondence is an abstract quality which says something about the essence of the way the sephira expresses itself.

7. The Illusion characterizes the way in which the energy of the sephira clouds one's judgement; it is something which is *obviously* true. Most people suffer from one or more of these according to their temperament.

8. The Obligation is a personal quality which is demanded of an initiate at this level.

9. The Virtue and Vice are the energy of the sephiroth as it manifests in a positive and negative sense in the personality.

10. Klippoth is a word which means "shell". In medieval Kabbalah each sephira was "seen" to be adding form to the sephira which preceded it in the Lightning Flash (see Chapter 3.). Form was seen to an accretion, a shell around the pure divine energy of the Godhead, and each layer or shell hid the divine radiance a little bit more, until God was buried in form and exiled in matter, the end-point of the process. At the time attitudes to matter were tainted with the Manichean notion that matter was evil, a snare for the spirit, and consequently the Klippoth or shells were "demonised" and actually turned into demons. The correspondence I have given here restores the original notion of a shell of form *without* the corresponding force to activate it; it is the lifeless, empty husk of a sephira devoid of force, and while it isn't a literal demon, it is hardly a bundle of laughs when you come across it.

11. The Command refers to the Four Powers of the Sphinx, with an extra one added for good measure.

12. The Spiritual Experience is just that.

13. The Titles are a collection of alternative names for the sephira; most are very old.

14. The God Name is a key to invoking the power of the sephira in the world of emanation, Atziluth.

13. The Archangel mediates the energy of the sephira in the world of creation, Briah.

14. The Angel Order administers the energy of the sephira in the world of formation, Yetzirah.

15. The Keywords are a collection of phrases which summarize key aspects of the sephira.

==========

Sephira: Malkuth

Meaning: Kingdom

Planet: Cholem Yesodeth
--------(the Breaker of the Foundations, sphere of the elements, the Earth)

Element: earth

Briatic Color: brown
---------- (citrine, russet-red, olive green, black)

Number: 10

Magical Image: a young woman crowned and throned

Briatic Correspondence: stability

Illusion: materialism

Obligation: discipline

Virtue: discrimination

Vice: avarice & inertia

Klippoth: stasis

Command: keep silent

Spiritual Experience: Vision of the Holy Guardian Angel

Titles: The Gate; Gate of Death; Gate of Tears; Gate of Justice; The Inferior Mother; Malkah, the Queen; Kallah, the Bride; the Virgin.

God Name: Adonai ha Aretz
-------- Adonai Malekh

Archangel: Sandalphon

Angel Order: Ishim

Keywords: the real world, physical matter, the Earth, Mother Earth, the physical elements, the natural world, sticks & stones, possessions, faeces, practicality, solidity, stability, inertia, heaviness, bodily death, incarnation.

==========

Sephira: Yesod

Meaning: Foundation

Planet: Levanah (the Moon)

Element: Aethyr

Briatic Color: purple

Number: 9

Magical Image: a beautiful man, very strong (e.g. Atlas)

Briatic Correspondence: receptivity, perception

Illusion: security

Obligation: trust

Virtue: independence

Vice: idleness

Klippoth: zombieism, robotism

Command: go!

Spiritual Experience: Vision of the Machinery of the Universe
---
Titles: The Treasure House of Images

God Name: Shaddai el Chai

Archangel: Gabriel

Angel Order: Cherubim

Keywords: perception, interface, imagination, image, appearance, glamour, the Moon, the unconscious, instinct, tides, illusion, hidden infrastructure, dreams, divination, anything as it seems to be and not as it is, mirrors and crystals, the "Astral Plane", Aethyr, glue, tunnels, sex & reproduction, the genitals, cosmetics, instinctive magic (psychism), secret doors, shamanic tunnel.

==========

Sephira: Hod

Meaning: Glory, Splendor

Planet: Kokab (Mercury)

Element: air

Briatic Color: orange

Number: 8

Magical Image: an hermaphrodite

Briatic Correspondence: abstraction

Illusion: order

Obligation: learn

Virtue: honesty, truthfulness

Vice: dishonesty

Klippoth: rigidity

Command: will

Spiritual Experience: Vision of Splendor

Titles: -

God Name: Elohim Tzabaoth

Archangel: Raphael

Angel Order: Beni Elohim

Keywords: reason, abstraction, communication, conceptualization, logic, the sciences, language, speech, money (as a concept), mathematics, medicine & healing, trickery, writing, media (as communication), pedantry, philosophy, Kabbalah (as an abstract system), protocol, the Law, ownership, territory, theft, "Rights", ritual magic.

==========

Sephira: Netzach

Planet: Nogah (Venus)

Briatic Color: green

Magical Image: a beautiful naked woman

Briatic Correspondence: nurture

Illusion: projection

Virtue: unselfishness

Klippoth: habit, routine

Spiritual Experience: Vision of Beauty Triumphant

Titles: -

God Name: Jehovah Tzabaoth

Angel Order: Elohim

Keywords: passion, pleasure, luxury, sensual beauty, feelings,

Meaning: Victory, Firmness

Element: water

Number: 7

Obligation: responsibility

Vice: selfishness

Command: know

Archangel: Haniel
---

drives, emotions - love, hate, anger, joy, depression, misery, excitement, desire, lust; nurture, libido, empathy, sympathy, ecstatic magic.

==========

Sephira: Tipheret

Meaning: Beauty

Planet: Shemesh (the Sun)

Element: fire

Briatic Color: yellow

Number: 6

Magical Image: a king, a child, a sacrificed god

Briatic Correspondence: centrality, wholeness

Illusion: identification

Obligation: integrity

Virtue: devotion to the Great Work

Vice: pride, self-importance

Klippoth: hollowness

Command: dare

Spiritual Experience: Vision of Harmony

Titles: Melekh, the King; Zoar Anpin, the lesser countenance, the
------ Microprosopus; the Son; Rachamin, charity.

God Name: Aloah va Daath

Archangel: Michael

Angel Order: Malachim

Keywords: harmony, integrity, balance, wholeness, the Self, self-importance, self-sacrifice, the Son of God, centrality, the Philospher's Stone, identity, the solar plexus, a King, the Great Work.

==========

Sephira: Gevurah

Meaning: Strength

Planet: Madim (Mars)

Briatic Color: red

Number: 5

Magical Image: a mighty warrior

Briatic Correspondence: power

Illusion: invincibility

Obligation: courage & loyalty

--- ---
Virtue: courage & energy Vice: cruelty
--- ---
Klippoth: bureaucracy

Spiritual Experience: Vision of Power

Titles: Pachad, fear; Din, justice.

God Name: Elohim Gevor Archangel: Kamael
--- ---
Angel Order: Seraphim

Keywords: power, justice, retribution (eaten cold), the Law (in execution), cruelty, oppression, domination & the Power Myth, severity, necessary destruction, catabolism, martial arts.

==========
Sephira: Chesed Meaning: Mercy
--- ---
Planet: Tzadekh (Jupiter)

Briatic Color: blue Number: 4
---|---
Magical Image: a mighty king

Briatic Correspondence: authority

Illusion: being right (self-righteousness) Obligation: humility
---|---

Virtue: humility & obedience Vice: tyranny, hypocrisy, bigotry, gluttony
---|---
Klippoth: ideology

Spiritual Experience: Vision of Love

Titles: Gedulah, magnificence, love, majesty

God Name: El Archangel: Tzadkiel
---|---
Angel Order: Chasmalim

Keywords: authority, creativity, inspiration, vision, leadership, excess, waste, secular and spiritual power, submission and the Annihilation Myth, the atom bomb, obliteration, birth, service.

==========

Non-Sephira: Daath Meaning: Knowledge
---|---
Daath has no manifest qualities and cannot be invoked directly.

Keywords: hole, tunnel, gateway, doorway, black hole, vortex.

==========

Sephira: Binah Meaning: Understanding,
--- ---
Planet: Shabbathai (Saturn)

Briatic Color: black Number: 3
--- ---
Magical Image: an old woman on a throne

Briatic Correspondence: comprehension

Illusion: death

Virtue: silence Vice: inertia
--- ---
Klippoth: fatalism

Spiritual Experience: Vision of Sorrow

Titles: Aima, the Mother; Ama, the Crone; Marah, the bitter sea; Khorsia, the Throne; the Fifty Gates of Understanding; Intelligence; the Mother of Form; the Superior Mother.

God Name: Elohim Archangel: Cassiel
--- ---
Angel Order: Aralim

Keywords: limitation, form, constraint, heaviness, slowness, old-age, infertility, incarnation, karma, fate, time, space, natural law, the womb and gestation, darkness, boundedness, enclosure, containment, fertility, mother, weaving and spinning, death (annihilation).

==========

Sephira: Chokhmah

Meaning: Wisdom

Planet: Mazlot (the Zodiac, the fixed stars)

Briatic Color: silver/white grey

Number: 2

Magical Image: a bearded man

Briatic Correspondence: revolution

Illusion: independence

Virtue: good

Vice: evil

Klippoth: arbitrariness

Spiritual Experience: Vision of God face-to-face

Titles: Abba, the Father. The Supernal Father.

God Name: Jah

Archangel: Ratziel

Angel Order: Auphanim

Keywords: pure creative energy, lifeforce, the wellspring.

==========

Sephira: Kether Meaning: Crown
--- ---
Planet: Rashith ha Gilgalim (first swirlings, the Big Bang)

Briatic Color: pure white Number: 1
--- ---
Magical Image: a bearded man seen in profile

Briatic Correspondence: unity

Illusion: attainment

Virtue: attainment Vice: ---
--- ---
Klippoth: futility

Spiritual Experience: Union with God

Titles: Ancient of Days, the Greater Countenance (Macroprosopus), the White Head, Concealed of the Concealed, Existence of Existences, the Smooth Point, Rum Maalah, the Highest Point.

God Name: Eheieh Archangel: Metatron
--- ---
Angel Order: Chaioth ha Qadesh

Keywords: unity, union, all, pure consciousness, God, the Godhead, manifestation, beginning, source, emanation.

Chapter 3: The Pillars & the Lightning Flash

In Chapter 1. the Tree of Life was derived from three concepts, or rather one primary concept and two derivative concepts which are "contained" within it. The primary concept was called consciousness, and it was said to "contain" within it the two complementary concepts of force and form. This chapter builds on the idea by introducing the three Pillars of the Tree, and uses the Pillars to clarify a process called the Lightning Flash.

The Three Pillars are shown in Figure 8. below.

```
   Pillar      Pillar       Pillar
     of          of           of
    Form    Consciousness   Force
 (Severity)  (Mildness)    (Mercy)

                Kether
            /   (Crown)    \
           /       |        \
          /        |         \
         /         |          \
      Binah        |        Chokhmah
 (Understanding)_________  (Wisdom)
  (Intelligence)   |           |
       |\          |          /|
       | \       Daath       / |
       |  \   (Knowledge)   /  |
       |   \       |       /   |
   Gevurah \      |      /  Chesed
  (Strength)\_____|_____/__ (Mercy)
```

```
|      \    |    /    (Love)
| \     \   |   /     / |
|  \     \  |  /     /  |
|   \   Tipheret    /   |
|   /   (Beauty)    \   |
|  /        |        \  |
| /         |         \ |
|/          |          \|
Hod         |        Netzach
(Glory) _______________(Victory)
(Splendor)     |       (Firmness)
\ \          |           / /
\ \         |          / /
\  \        |         / /
\  \       |        /  /
\   \    Yesod     /  /
\    (Foundation)   /
\                  /
\       |       /
\      |      /
\     |     /
Malkuth
(Kingdom)
```

Figure 8

Not surprisingly the three pillars are referred to as the pillars of consciousness, force and form. The pillar of consciousness contains the sephiroth Kether, Tiphereth, Yesod and Malkuth; the pillar of force contains the sephiroth Chokhmah, Chesed and Netzach; the pillar of form contains the sephiroth Binah, Gevurah and Hod. In older Cabalistic texts the pillars are referred to as the pillars of mildness, mercy and severity, and it is not immediately obvious how the older jargon relates to the new. To the medieval Kabbalist (and this is a recurring metaphor in the Zohar) the creation as an emanation of God is a delicate *balance* (metheqela) between two opposing tendencies: the mercy of God, the outflowing, creative, life-giving and sustaining tendency in God, and the severity or strict judgement of God, the limiting, defining, life-taking and ultimately wrathful or destructive tendency in God. The creation is "energized" by these two tendencies as if stretched between the poles of a battery.

Modern Kabbalah makes a half-hearted attempt to remove the more obvious anthropomorphisms in the descriptions of "God"; mercy and severity are misleading terms, apt to remind one of a

man with a white beard, and even in medieval times the terms had distinctly technical meanings as the following quotation shows [1]:

> "It must be remembered that to the Kabbalist, judgement [Din - judgement, another title of Gevurah] means the imposition of limits and the correct determination of things. According to Cordovero the quality of judgement is inherent in everything insofar as everything wishes to remain what it is, to stay within its boundaries."

I understand the word "form" inprecisely this sense - itis that which defines *what* a thing is, the structure whereby a given thing is distinct from every other thing.

As for "consciousness", I use the word "consciousness" in a sense so abstract that it is virtually meaningless, and according to whim I use the word God instead, where it is understood that both words are placeholders for something which is potentially knowable in the gnostic sense only - consciousness can be *defined* according to the *forms* it takes, in which case we are defining the forms, *not* the consciousness. The same qualification applies to the word "force". My inability to define two of the three concepts which underpin the structure of the Tree is a nuisance which is tackled traditionally by the use of extravagant metaphors, and by elimination ("not this, not that").

The classification of sephiroth into three pillars is a way of saying that each sephira in a pillar partakes of a common quality which is "inherited" in a progressively more developed and structured form from of the top of a pillar to the bottom. Tipheret, Yesod and Malkuth all share with Kether the quality of "consciousness in balance" or "synthesis of opposing qualities", or but in each case it is expressed differently according to the increased degree of structure imposed. Likewise, Chokhmah, Chesed and Netzach share the quality of force or energy or expansiveness, and Binah, Gevurah and Hod share the quality of

form, definition and limitation. From Kether down to Malkuth, force and form are combined; the symbolism of the Tree has something in common with a production line, with molten metal coming in one end and finished cars coming out the other, and with that metaphor we are now ready to describe the Lightning Flash, the process whereby God takes on flesh, the process which created and sustains the creation.

In the beginning...was Something. Or Nothing. It doesn't really matter which term we use, as both are equally meaningless in this context. Nothing is probably the better of the two terms, because I can use Something in the next paragraph. Kabbalists call this Nothing "En Soph" which literally means "no end" or infinity, and understand by this a hidden, unmanifest God-in-Itself.

Out of this incomprehensible and indescribable Nothing came Something. Probably more words have been devoted to this moment than any other in Kabbalah, and it is all too easy to make fun the effort which has gone into elaborating the indescribable, so I won't, but in return do not expect me to provide a justification for why Something came out of Nothing. It just did. A point crystallized in the En Soph. In some versions of the story the En Soph "contracted" to "make room" for the creation (Isaac Luria's theory of Tsimtsum), and this is probably an important clarification for those who have rubbed noses with the hidden face of God, but for the purposes of these notes it is enough that a point crystallized. This point was the crown of creation, the sephira Kether, and within Kether was contained all the unrealized potential of the creation.

An aspect of Kether is the raw creative force of God which blasts into the creation like the blast of hot gas which keeps a hot air balloon in the air. Kabbalists are quite clear about this; the creation didn't just happen a long time ago - it is happening all the time, and without the force to sustain it the creation would crumple like a balloon. The force-like aspect within Kether is the sephira Chokhmah and it can be thought of as the will of God, because without it the creation would cease to *be*. The whole of creation is maintained by this ravening, primeval desire to *be*, to become, to exist, to change, to evolve. The experiential distinction between Kether, the point of emanation, and Chokhmah, the creative outpouring, is elusive, but some of the difference is captured in the phrases "I am" and "I become".

Force by itself achieves nothing; it needs to be contained, and the balloon analogy is appropriate again. Chokhmah contains within it the necessity of Binah, the Mother of Form. The person who taught me Kabbalah (a woman) told me Chokhmah (Abba, the Father) was God's prick, and Binah (Aima, the mother) was God's womb, and left me with the picture of one half of God continuously ejaculating into the other half. The author of the Zohar also makes frequent use of sexual polarity as a metaphor to describe the relationship between force and form, or mercy and severity (although the most vivid sexual metaphors are used for the marriage of the Microprosopus and his bride, the Queen and Inferior Mother, the sephira Malkuth).

The sephira Binah is the Mother of Form; form exists within Binah as a potentiality, not as an actuality, just as a womb contains the potential of a baby. Without the possibility of form, no thing would be distinct from any other thing; it would be impossible to distinguish between things, impossible to have individuality or identity or change. The Mother of Form contains the potential of form within her womb and gives birth to form when a creative impulse crosses the Abyss to the Pillar of Force and emanates through the sephira Chesed. Again we have the idea of "becoming", of outflowing creative energy, but at a lower level. The sephira Chesed is the point at which form becomes perceptible to the mind as an inspiration, an idea, a vision, that "Eureka!" moment immediately prior to rushing around shouting "I've got it! I've got it!" Chesed is that quality of genuine inspiration, a sense of being "plugged in" which characterizes the visionary leaders who drive the human race onwards into every new kind of endeavour. It can be for good or evil; a leader who can tap the petty malice and vindictiveness in any person and channel it into a vision of a new order and genocide is just as much a visionary as any other, but the positive side of Chesed is the humanitarian leader who brings about genuine improvements to our common life.

No change comes easy; as Cordova points out "everything wishes to remain what it is". The creation of form is balanced in the sephira Gevurah by the preservation and destruction of form. Any impulse of change is channelled through Gevurah, and if it is not resisted then something will be destroyed. If you want to make paper you cut down a tree. If you want to abolish slavery you have to destroy the culture which perpetuates it. If you want to change someone's mind you have to destroy that person's beliefs about the matter in question. The sephira Gevurah is the quality of strict judgement which opposes change, destroys the unfamiliar, and corresponds in many ways to an immune system within the body of God.

There has to be a balance between creation and destruction. Too much change, too many ideas, too many things happening too quickly can have the quality of chaos (and can literally become that), whereas too little change, no new ideas, too much form and structure and protocol can suffocate and stifle. There has to be a balance which "makes sense" and this "idea of balance" or "making sense" is expressed in the sephira Tiphereth. It is an instinctive morality, and it isn't present by default in the human species. It isn't based on cultural norms; it doesn't have its roots in upbringing (although it is easily destroyed by it). Some people have it in a large measure, and some people are (to all intents and purposes) completely lacking in it. It doesn't necessarily respect conventional morality: it may laugh in its face. I can't say what it is in any detail, because it is peculiar and individual, but those who have it have a natural quality of integrity, soundness of judgement, an instinctive sense of rightness, justice and compassion, and a willingness to fight or suffer in defense of that sense of justice. Tiphereth is a paradoxical sephira because in many people it is simply not there. It can be developed, and that is one of the goals of initiation, but for many people Tiphereth is a room with nothing in it.

Having passed through Gevurah on the Pillar of Form, and found its way through the moral filter of Tiphereth, a creative impulse picks up energy once more on the Pillar of Force via the Sephira Netzach, where the energy of "becoming" finds its final expression in the form of "vital urges". Why do we carry on living? Why bother? What is it that compels us to do things? An artist may have a vision of a piece of art, but what actually compels the artist to paint or sculpt or write? Why do we want to compete and win? Why do we care what happens to others? The

sephira Netzach expresses the basic vital creative urges in a form we can recognize as drives, feelings and emotions. Netzach is pre-verbal; ask a child why he wants a toy and the answer will be "I just do". "But why," you ask, wondering why he doesn't want the much more "sensible" toy you had in mind. "Why don't you want this one here."

"I just don't. I want this one."

"But what's so good about that one."

"I don't know what to say...I just like it."

This conversation is not fictitious and is quintessentially Netzach. The structure of the Tree of Life posits that the basic driving forces which characterize our behavior are pre-verbal and non-rational; anyone who has tried to change another person's basic nature or beliefs through force of rational argument will know this.

After Netzach we go to the sephira Hod to pick up our last cargo of Form. Ask a child why they want something and they say "I just do". Press an adult and you will get an earful of "reasons". We live in a culture where it is important (often essential) to give reasons for the things we do, and Hod is the sephira of form where it is possible to give shape to our wants in terms of reasons and explanations. Hod is the sephira of abstraction, reason, logic, language and communication, and a reflection of the Mother of Form in the human mind. We have a innate capacity to abstract, to go immediately from the particular to the general, and we have an innate capacity to communicate these abstractions using language, and it should be clear why the alternative translation of Binah is "intelligence"; Binah is the "intelligence of God", and Hod underpins what we generally recognize as intelligence in people - the ability to grasp complex abstractions, reason about them, and articulate this understanding using some means of communication.

The synthesis of Hod and Netzach on the Pillar of Consciousness is the sephira Yesod. Yesod is the sephira of interface, and the comparison with computer peripheral interfaces is an excellent one. Yesod is sometimes called "the Receptacle of the Emanations", and it interfaces the emanations of all three pillars to the sephira Malkuth, and it is through Yesod that the final abstract form of something is realized in matter. Form in Yesod is no longer abstract; it is explicit, but not yet individual - that last quality is reserved for Malkuth alone. Yesod is like the mold in a bottle factory - the mold is a

realization of the abstract idea "bottle" in so far as it expresses the shape of a particular bottle design in every detail, but it is not itself an individual bottle.

The final step in the process is the sephira Malkuth, where God becomes flesh, and every abstract form is realized in actuality, in the "real world". There is much to say about this, but I will keep it for later.

The process I have described is called the Lightning Flash. The Lightning Flash runs as follows: Kether, Chokhmah, Binah, Chesed, Gevurah, Tiphereth, Netzach, Hod, Yesod, Malkuth, and if you trace the Lightning Flash on a diagram of the Tree you will see that it has the zig-zag shape of a lightning flash. The sephiroth are numbered according to their order on the lightning flash: Kether is 1, Chokhmah is 2, and so on. The "Sepher Yetzirah" [2] has this to say about the sephiroth:

> "When you think of the ten sephiroth cover your heart and seal the desire of your lips to announce their divinity. Yoke your mind. Should it escape your grasp, reach out and bring it back under your control. As it was said, 'And the living creatures ran and returned as the appearance of a flash of lightning,' in such a manner was the Covenant created."

The quotation within the quotation comes from Ezekiel 1.14, a text which inspired a large amount of early Cabalistic speculation, and it is probable that the Lightning Flash as described is one of the earliest components of the idea of sephirothic emanation.

The Lightning Flash describes the creative process, beginning with the unknown, unmanifest hidden God, and follows it through ten distinct stages to a change in the material world. It can be used to describe *any* change - lighting a match, picking

your nose, walking the dog - and novices are usually set the exercise of analyzing any arbitrarily chosen event in terms of the Lightning Flash. Because the Lightning Flash can be used to understand the inner process whereby the material world of the senses changes and evolves, it is a key to practical magical work, and because it is intended to account for *all* change it follows that all change is equally magical, and the word "magic" is essentially meaningless (but nevertheless useful for distinguishing between "normal" and "abnormal" states of consciousness, and the modes of causality which pertain to each).

It also follows that the key to understanding our "spiritual nature" does not belong in the spiritual empyrean, where it remains inaccessible, but in *all* the routine and unexciting little things in life. Everything is equally "spiritual", equally "divine", and there is more to be learned from picking one's nose than there is in a spiritual discipline which puts you "here" and God "over there". The Lightning Flash ends in Malkuth, and it can be followed like a thread through the hidden pathways of creation until one arrives back at the source. The next chapter will retrace the Lightning Flash by examining the qualities of each sephira in more detail.

[1] Scholem, Gershom G. "Major Trends in Jewish Mysticism", Schoken Books 1974

[2] Westcott, W. Wynn, ed. "Sepher Yetzirah". Many reprintings.

Chapter 4: The Sephiroth

This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Malkuth

Malkuth is the Cinderella of the sephiroth. It is the sephira most often ignored by beginners, the sephira most often glossed over in Cabalistic texts, and it is not only the most immediate of the sephira but it is also the most complex, and for sheer inscrutability it rivals Kether - indeed, there is a Cabalistic aphorism that "Kether is in Malkuth, and Malkuth is in Kether, but after another manner".

The word Malkuth means "Kingdom", and the sephira is the culmination of a process of emanation whereby the creative power of the Godhead is progressively structured and defined as it moves down the Tree and arrives in a completed form in Malkuth. Malkuth is the sphere of matter, substance, the real, physical world. In the least compromising versions of materialist philosophy (e.g. Hobbes) there is nothing beyond physical matter, and from that viewpoint the Tree of Life beyond Malkuth does not exist: our feelings of identity and self-consciousness are nothing more than a by-product of chemical reactions in the brain, and the mind is a complex automata which suffers from the disease of metaphysical delusions. Kabbalah is *not* a materialist model of reality, but when we examine Malkuth by itself we find ourselves immersed in matter, and it is natural to think in terms of physics, chemistry and molecular biology. The natural sciences provide the most accurate models of matter and the physical world that we have, and it would be foolishness of the first order to imagine that Kabbalah can provide better explanations of the nature of matter on the basis of a study of the text of the Old Testament. Not that I under-rate the intuition which has gone into the making of Kabbalah over the centuries, but for practical purposes the average university science graduate knows (much) more about the material stuff of the world than medieval Kabbalists, and a grounding in modern physics is as good a way to approach Malkuth as any other.

For those who are not comfortable with physics there are alternative, more traditional ways of approaching Malkuth. The magical image of Malkuth is that of a young woman crowned and throned. The woman is Malkah, the Queen, Kallah, the Bride. She is the inferior mother, a reflection and realization of the superior mother Binah. She is the Queen who inhabits the Kingdom, and the Bride of the Microprosopus. She is Gaia, Mother Earth, but of course she is not only the substance of this world; she is the body of the entire physical universe.

Some care is required when assigning Mother/Earth goddesses to Malkuth, because some of them correspond more closely to the superior mother Binah. There is a close and deep connection between Malkuth and Binah which results in the two sephiroth sharing similar correspondences, and one of the oldest Cabalistic texts [1] has this to say about Malkuth:

> "The title of the tenth path [Malkuth] is the Resplendent Intelligence. It is called this because it is exalted above every head from where it sits upon the throne of Binah. It illuminates the numinosity of all lights and causes to emanate the Power of the archetype of countenances or forms."

One of the titles of Binah is Khorsia, or Throne, and the image which this text provides is that Binah provides the framework upon which Malkuth sits. We will return to this later. Binah contains the potential of form in the abstract, while Malkuth is is the fullest realization of form, and both sephiroth share the correspondences of heaviness, limitation, finiteness, inertia, avarice, silence, and death.

The female quality of Malkuth is often identified with the Shekhinah, the female spirit of God in the creation, and Cabalistic literature makes much of the (carnal) relationship of God and the Shekhinah. Waite [7] mentions that the relationship between God and Shekhinah is mirrored in the relationship between man and woman, and provides a great deal of information on both the Shekhinah and what he quaintly calls "The Mystery of Sex". After the exile of the Jews from Spain in 1492, Kabbalists identified their own plight with the fate of the Shekhinah, and she is pictured as being cast out into matter in much the same way as the Gnostics pictured Sophia, the outcast divine wisdom. The doctrine of the Shekhinah within Kabbalah and within Judaism as a whole is complex and it is something I don't feel competent to comment further on; more information can be found in [3] & [7].

Malkuth is the sphere of the physical elements and Kabbalists still use the four-fold scheme which dates back at least as far as Empedocles and probably the Ark. The four elements correspond to four readily-observable states of matter:

solid	-	earth
liquid	-	water
gas	-	air
plasma	-	fire/electric arc (lightning)

In addition it is not uncommon to include a fifth element so rarified and arcane that most people (self included) are pushed to say what it is; the fifth element is aethyr (or ether) and is sometimes called spirit.

The amount of material written about the elements is enormous, and rather than reproduce in bulk what is relatively well-known I will provide a rough outline so that those readers who aren't familiar with Kabbalah will realize I am talking about approximately the same thing as they have seen before. A detailed description of the traditional medieval view of the four elements can be found in "The Magus" [2]. The hierarchy of elemental powers can be found in "777" [4] and in Golden Dawn material [5] - I have summarized a few useful items below:

Element	Fire	Air	Water	Earth
God Name	Elohim	Jehovah	Eheieh	Agla
Archangel	Michael	Raphael	Gabriel	Uriel
King	Djin	Paralda	Nichsa	Ghob
Elemental	Salamanders	Sylphs	Undines	Gnomes

It amused me to notice that the section on the elemental kingdoms in Farrar's "What Witches Do" [6] had been taken by Alex Saunders lock, stock and barrel from traditional Cabalistic and CM sources.

The elements in Malkuth are arranged as follows:

South
Fire

East
Air

Zenith Aethyr+
Nadir Aethyr-

West
Water

North
Earth

I have rotated the cardinal points through 180 degrees from their customary directions so that it is easier to see how the elements fit on the lower face of the Tree of Life:

Tiphereth
Fire

Hod
Air

Yesod
Aethyr

Netzach
Water

It is important to distinguish between the elements in Malkuth, where we are talking about real substance (the water in your body, the breath in your lungs), and the elements on the Tree, where we are using traditional correspondences *associated* with the elements, e.g.:

Earth: solid, stable, practical, down-to-earth

Water: sensitive, intuitive, emotional, caring, fertile

Air: vocal, communicative, intellectual

Fire: energetic, daring, impetuous

Positive Aethyr: glue, binding, plastic

Negative Aethyr: unbinding, dissolution, disintegration

Aethyr or Spirit is enigmatic, and I tend to think of it in terms of the forces which bind matter together. It is almost certainly a coincidence (but nevertheless interesting) that there are four fundamental forces - gravitational, electromagnetic, weak nuclear & strong nuclear - known to date, and current belief is that they can be unified into one fundamental force. On a slightly more arcane tack, Barret [2] has this to say about Aethyr:

> "Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is a need of a more excellent medium:- now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain first thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls [e.g. forms] may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the

universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof."

Aethyr underpins the elements like a foundation and its attribution to Yesod should be obvious, particularly as it forms the linking role between the ideoplastic world of "the Astral Light" [8] and the material world. Aethyr is often thought to come in two flavors - positive Aethyr, which binds, and negative Aethyr, which unbinds. Negative Aethyr is a bit like the Universal Solvent, and requires as much care in handling ;-}

Working with the physical elements in Malkuth is one of the most important areas of applied magic, dealing as it does with the basic constituents of the real world. The physical elements are tangible and can be experience in a very direct way through recreations such as caving, diving, parachuting or firewalking; they bite back in a suitably humbling way, and they provide CMs with an opportunity to join the neo-pagans in the great outdoors. Our bodies themselves are made from physical stuff, and there are many Raja Yoga-like exercises which can be carried out using the elements as a basis for work on the body. If you can stand his manic intensity (Exercise 1: boil an egg by force of will) then Bardon [9] is full of good ideas.

Malkuth is often associated with various kinds of intrinsic evil, and to understand this attitude (which I do not share) it is necessary to confront the same question as thirteenth century Kabbalists: can God be evil? The answer to this question was (broadly speaking) "yes", but Kabbalists have gone through many strange gyrations in an attempt to avoid what was for many an unacceptable conclusion. It was difficult to accept that famine, war, disease, prejudice, hate, death could be a part of a perfect being, and there had to be some way to account for evil which did not contaminate divine perfection. One approach was to sweep evil under the carpet, and in this case the carpet was Malkuth. Malkuth became the habitation for evil spirits.

If one examines the structure of the Tree without prejudice then it is difficult to avoid the conclusion that evil is quite adequately accounted for, and there is no need to shuffle evil to the periphery of the Tree like a cleaner without a dustpan. The emanation of any sephirah from Chokhmah downwards can manifest as good or evil depending on circumstances and the point of view of those affected by the energy involved. This appears to have been understood even at the time of the writing of the "Zohar", where the mercy of God is constantly contrasted with the

severity of God, and the author makes it clear that one has to balance the other - you cannot have the mercy without the severity. On the other hand, the severity of God is persistently identified with the rigors of existence (form, finiteness, limitation), and while it is true that many of the things which have been identified with evil are a consequence of the finiteness of things, of being finite beings in a world of finite resources governed by natural laws with inflexible causality, it not correct to infer (as some have) that form itself is *intrinsically* evil.

The notion that form and matter are *intrinsically* evil, or in some way imperfect or not a part of God, may have reached Kabbalah from a number of sources. Scholem comments:

> "The Kabbalah of the early thirteenth century was the offspring of a union between an older and essentially Gnostic tradition represented by the book "Bahir", and the comparatively modern element of Jewish Neo-Platonism."

There is the possibility that the Kabbalists of Provence (who wrote or edited the "Sepher Bahir") were influenced by the Cathars, a late form of Manicheanism. Whether the source was Gnosticism, Neo-Platonism, Manicheanism or some combination of all three, Kabbalah has imported a view of matter and form which distorts the view of things portrayed by the Tree of Life, and so Malkuth ends up as a kind of cosmic outer darkness, a bin for all the dirt, detritus, broken sephira and dirty hankies of the creation. Form is evil, the Mother of Form is female, women are definitely and indubitably evil, and Malkuth is the most female of the sephira, therefore Malkuth is most definitely evil...quod erat demonstrandum. By the time we reach the time of S.L. Mathers and the Golden Dawn there is a complete Tree of evil demonic Klippoth *underneath* Malkuth as a reflection of the "good" Tree above it. I believe this may have something to do with the fact that meditations on Malkuth can easily become meditations on Binah, and meditations on Binah have a habit of slipping into the Abyss, and once in the Abyss it is easy to trawl up enough junk to "discover" an averse Tree "underneath" Malkuth. This view of the Klippoth, or Shells, as active, demonic evil has become pervasive, and the more energy people put into the demonic Tree, the less there is for the original. Abolish the Klippoth as demonic forces, and the Tree of Life comes alive with its full

power of good *and* evil. The following quotation from Bischoff [10] (speaking of the Sephiroth) provides a more rational view of the Klippoth:

> "Since their energy [of the sephiroth] shows three degrees of strength (highest, middle and lowest degree), their emanations group accordingly in sequence. We usually imagine the image of a descending staircase. The Kabbalist prefers to see this fact as a decreasing alienation of the central primeval energy. Consequently any less perfect emanation is to him the cover or shell (Klippah) of the preceding, and so the last (furthest) emanations being the so-called material things are the shell of the total and are therefore called (in the actual sense) Klippoth."

This is my own view; the shell of something is the accretion of form which it accumulates as energy comes down the Lightning Flash. If the shell can be considered by itself then it is a dead husk of something which could be alive - it preserves all the structure but there is no energy in it to bring it alive. With this interpretation the Klippoth are to be found everywhere: in

relationships, at work, at play, in ritual, in society. Whenever something dies and people refuse to recognize that it is dead, and cling to the lifeless husk of whatever it was, then you get a Klippah. For this reason one of the vices of Malkuth is Avarice, not only in the sense of trying to acquire material things, but also in the sense of being unwilling to let go of anything, even when it has become dead and worthless. The Klippah of Malkuth is what you would get if the Sun went out: Stasis, life frozen into immobility.

The other vice of Malkuth is Inertia, in the sense of "active resistance to motion; sluggish; disinclined to move or act". It is visible in most people at one time or another, and tends to manifest when a task is new, necessary, but not particularly exciting, there is no excitement or "natural energy" to keep one fired up, and one has to keep on pushing right to the finish. For this reason the obligation of Malkuth is (has to be) self-discipline.

The virtue of Malkuth is Discrimination, the ability to perceive differences. The ability to perceive differences is a necessity for any living organism, whether a bacteria able to sense the gradient of a nutrient or a kid working out how much money to wheedle out of his parents. As Malkuth is the final realization of form, it is the sphere where our ability to distinguish between differences is most pronounced. The capacity to discriminate is so fundamental to survival that it works overtime and finds boundaries and distinctions everywhere - "you" and "me", "yours" and "mine", distinctions of "property" and "value" and "territory" which are intellectual abstractions on one level (i.e. not real) and fiercely defended realities on another (i.e. very real indeed). I am not going to attempt a definition of real and unreal, but it is the case that much of what we think of as real is unreal, and much of what we think of as unreal is real, and we need the same discrimination which leads us into the mire to lead us out again. Some people think skin color is a real measure of intelligence; some don't. Some people think gender is a real measure of ability; some don't. Some people judge on appearances; some don't. There is clearly a difference between a bottle of beer and a bottle of piss, but is the color of the *bottle* important? What *is* important?

What differences are real, what matters? How much energy do we devote to things which are "not real". Am I able to perceive how much I am being manipulated by a fixation on unreality? Are my goals in life "real", or will they look increasingly silly and immature as I grow older? For that matter, is Kabbalah "real"? Does it provide a useful model of reality, or is it the remnant of a

world-view which should have been put to rest centuries ago? One of the primary exercises of an initiate into Malkuth is a thorough examination of the question "What is real?".

The Spiritual Experience of Malkuth is variously the Knowledge and Conversation of the Holy Guardian Angel (HGA), or the Vision of the HGA (depending on who you believe). I vote for the Vision of the HGA in Malkuth, and the Knowledge and Conversation in Tiphereth. What is the HGA? According to the Gnosticism of Valentinus each person has a guardian angel who accompanies that individual throughout their life and reveals the gnosis; the angel is in a sense the divine Self. This belief is identical to what I was taught by the person who taught me Kabbalah, so some part of Gnosticism lives on. The current tradition concerning the HGA almost certainly entered the Western Esoteric Tradition as a consequence of S.L. Mather's translation [11] of "The Book of the Sacred Magic of Abramelin the Mage", which contains full details of a lengthy ritual to attain the Knowledge and Conversation of the HGA. This ritual has had an important influence on twentieth century magicians and it is often attempted and occasionally completed.

The powers of Malkuth are invoked by means of the names Adonai ha Aretz and Adonai Melekh, which mean "Lord of the World" and "The Lord who is King" respectively. The power is transmitted through the world of Creation by the archangel Sandalphon, who is sometimes referred to as "the Long Angel", because his feet are in Malkuth and his head in Kether, which gives him an opportunity to chat to Metatron, the Angel of the Presence. The angel order is the Ashim, or Ishim, sometimes translated as the "souls of fire", supposedly the souls of righteous men and women.

In concluding this section on Malkuth, it worth emphasizing that I have chosen deliberately not to explore some major topics because there are sufficient threads for anyone with an interest to pick up and follow for themselves. The image of Malkuth as Mother Earth provides a link between Kabbalah and a numinous archetype with a deep significance for some. The image of Malkuth as physical substance provides a link into the sciences, and it is the case that at the limits of theoretical physics one's intuitions seem to be slipping and sliding on the same reality as in Kabbalah. The image of Malkuth as the sphere of the elements is the key to a large body of practical magical technique which varies from yoga-like concentration on the bodily elements, to nature-oriented work in the great outdoors. Lastly, just as the design of a building reveals much about its builders, so Malkuth can reveal a great deal about Kether - the bottom of the Tree and the top have much in common.

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Chapter 4: The Sephiroth (continued)

This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Yesod

Yesod means "foundation", and that is what Yesod is: it is the hidden infrastructure whereby the emanations from the remainder of the Tree are transmitted to the sephira Malkuth. Just as a large building has its air-conditioning ducts, service tunnels, conduits, electrical wiring, hot and cold water pipes, attic spaces, lift shafts, winding rooms, storage tanks, a telephone exchange etc, so does the Creation, and the external, visible world of phenomenal reality rests (metaphorically speaking) upon a hidden foundation of occult machinery. Meditations on the nature of Yesod tend to be full of secret tunnels and concealed mechanisms, as if the Creation was a Gothic mansion with a secret door behind every mirror, a passage in every wall, a pair of hidden eyes behind every portrait, and a subterranean world of forgotten tunnels leading who knows where. For this reason the Spiritual Experience of Yesod is aptly named "The Vision of the Machinery of the Universe".

Many Yesod correspondences reinforce this notion of a foundation, of something which lies behind, supports and gives shape to phenomenal reality. The magical image of Yesod is of "a beautiful naked man, very strong". The image which springs to mind is that of a man with the world resting on his shoulders, like one of the misrepresentations of the Titan Atlas (who actually held up the heavens, not the world). The angel order of Yesod is the Cherubim, the Strong Ones, the archangel is Gabriel, the Strong or Mighty One of God, and the God-name is Shaddai el Chai, the Almighty Living God.

The idea of a foundation suggests that there is a substance which lies behind physical matter and "in-forms it" or "holds it together", something less structured, more plastic, more refined and rarified, and this "fifth element" is often called aethyr. I will not attempt to justify aethyr in terms of current physics (the closest concept I have found is the hypothesized Higgs field); it is a convenient handle on a concept which has enormous intuitive appeal to many magicians, who, when asked how magic

works, tend to think in terms of a medium which is directly receptive to the will, something which is plastic and can be shaped through concentration and imagination, and which transmits their artificially created forms into reality. Eliphas Levi called this medium the "Astral Light". It is also natural to imagine that mind, consciousness, and the soul have their habitation in this substance, and there are volumes detailing the properties of the "Etheric Body", the "Astral Body", the "Causal Body" [1,2] and so on. I don't take this stuff too seriously, but I do like to work with the kind of natural intuitions which occur spontaneously and independently in a large number of people - there is power in these intuitions - and it is a mistake to invalidate them because they sound cranky. When I talk about

aethyr or the Astral Light, I mean there is an ideoplastic substance which is subjectively real to many magicians, and explanations of magic at the level of Yesod revolve around manipulating this substance using desire, imagination and will.

The fundamental nature of Yesod is that of *interface*; it interfaces the rest of the Tree of Life to Malkuth. The interface is bi-directional; there are impulses coming down from Kether, and echoes bouncing back from Malkuth. The idea of interface is illustrated in the design of a computer system: a computer with a multitude of worlds hidden within it is a source of heat and repair bills unless it has peripheral interfaces and device drivers to interface the world outside the computer to the world "inside" it; add a keyboard and a mouse and a monitor and a printer and you have opened the door into another reality. Our own senses have the same characteristic of being a bi-directional interface through which we experience the world, and for this reason the senses correspond to Yesod, and not only the five traditional senses - the "sixth sense" and the "second sight" are given equal status, and so Yesod is also the sphere of instinctive psychism, of clairvoyance, precognition, divination and prophecy. It is also clear from accounts of lucid dreaming (and personal experience) that we possess the ability to perceive an inner world as vividly as the outer, and so to Yesod belongs the inner world of dreams, daydreams and vivid imagination, and one of the titles of Yesod is "The Treasure House of Images".

To Yesod is attributed Levanah, the Moon, and the lunar associations of tides, flux and change, occult influence, and deeply instinctive and sometimes atavistic behavior - possession, mediumship, lycanthropy and the like. Although Yesod is the foundation and it has associations with strength, it is by no means a rigid scaffold supporting a world in stasis. Yesod supports the world just as the sea supports all the life which lives in it and sails upon it, and just as the sea has its irresistible currents and tides, so does Yesod. Yesod is the most "occult" of the sephiroth, and next to Malkuth it is the most magical, but compared with Malkuth its magic is of a more subtle, seductive, glamorous and ensnaring kind. Magicians are drawn to Yesod by the idea that if reality rests on a hidden foundation, then by changing the foundation it is possible to change the reality. The magic of Yesod is the magic of form and appearance, not substance; it is the magic of illusion, glamour, transformation, and shape-changing. The most sophisticated examples of this are to be found in modern marketing, advertising and image consultancies. I do not jest. My tongue is not even slightly in my cheek. The following quote was taken from this morning's paper [3]:

> Although the changes look cosmetic, those responsible for creating corporate image argue that a redesign of a company's uniform or name is just the visible sign of a much larger transformation.

"The majority of people continue to misunderstand and think

> that it is just a logo, rather than understanding that a corporate identity programme is actually concerned with the very commercial objective of having a strong personality and single-minded, focussed direction for the whole organization, " said Fiona Gilmore, managing director of the design company Lewis Moberly. "It's like planting an acorn and then a tree grows. If you create the right *foundation* (my itals) then you are building a whole culture for the future of an organization."

I don't know what Ms. Gilmore studies in her spare time, but the idea that it is possible to manipulate reality by manipulating symbols and appearances is entirely magical. The same article on corporate identity continues as follows:

> "The scale of the BT relaunch is colossal. The new logo will be painted on more than 72,000 vehicles and trailers, as well as 9,000 properties.
> The company's 92,000 public payphones will get new decals, and its 90 shops will have to changed, right down to the yellow door handles. More than 50,000 employees are likely to need new uniforms or "image clothing".

Note the emphasis on *image*. The company in question (British Telecom) is an ex-public monopoly with an appalling customer relations problem, so it is changing the color of its door handles! This is Yesodic magic on a gigantic scale.

The image manipulators gain most of their power from the mass-media. The mass-media correspond to two sephiroth: as a medium of communication they belong in Hod, but as a foundation for our perception of reality they belong in Yesod. Nowadays most people form their model of what the world (in the large) is like via the media. There are a few individuals who travel the world sufficiently to have a model based on personal experience, but for most people their model of what most of the world is like is formed by newspapers, radio and television; that is, the media have become an extended (if inaccurate) instrument of perception. Like our "normal" means of perception the media are highly selective in the variety and content of information provided, and they can be used by advertising agencies and other manipulative individuals to create foundations for new collective realities.

While on the subject of changing perception to assemble new realities, the following quote by "Don Juan" [4] has a definite Cabalistic flavour:

> "The next truth is that perception takes place," he went on, "because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is the product of a specific spot where our assemblage point is located on our cocoon."

One of the titles of Yesod is "The Receptacle of the Emanations", and its function is precisely as described above - Yesod is the assemblage point which assembles the emanations of the internal and the external.

In addition to the deliberate, magical manipulation of foundations, there are other important areas of magic relevant to Yesod. Raw, innate psychism is an ability which tends to improve as more attention is devoted to creative visualization, focussed meditation (on Tarot cards for example), dreams (e.g. keeping a dream diary), and divination. Divination is an important technique to practice even if you feel you are terrible at it (and especially if you think it is nonsense), because it reinforces the idea that it is permissible to "let go" and intuits meanings into any pattern. Many people have difficulty doing this, feeling perhaps that they will be swamped with unreason (recalling Freud's fear, expressed to Jung, of needing a bulwark against the "black mud of occultism"), when in reality their minds are swamped with reason and could use a holiday. Any divination system can be used, but systems which emphasize pure intuition are best (e.g. Tarot, runes, tea-leaves, flights of birds, patterns on the wallpaper, smoke. I heard of a Kabbalist who threw a cushion into the air and carried out divination on the basis of the number of pieces of foam stuffing which fell out). Because Yesod is a kind of aethyric reflection of the physical world, the image of and precursor to reality, mirrors are an important tool for Yesod magic. Quartz crystals are also used, probably because of the use of crystal balls for divination, but also because quartz crystal and amethyst have a peculiarly Yesodic quality in their own right. The average New Age shop filled with crystals, Tarot cards, silver jewelry (lunar association), perfumes, dreamy music, and all the glitz, glamour

and glitter of a demonic magpie's nest, is like a temple to Yesod. Mirrors and crystals are used passively as foci for receptivity, but they can also be used actively for certain kinds of aethyric magic - there is an interesting book on making and using magic mirrors which builds on the kind of elemental magical work carried out in Malkuth [5].

Yesod has an important correspondence with the sexual organs. The correspondence occurs in three ways. The first way is that when the Tree of Life is placed over the human body, Yesod is positioned over the genitals. The author of the Zohar is quite explicit about "the remaining members of the Microprosopus", to the extent that the relevant paragraphs in Mather's translation of "The Lesser Holy Assembly" remain in Latin to avoid offending Victorian sensibilities.

The second association of Yesod with the genitals arises from the union of the Microprosopus and his Bride. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between man and wife to an internal process within the body of God: e.g [6].

> "When the Male is joined with the Female, they both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an Arcanum."

or, referring to the Bride:

> "And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below."

or, referring to the "member":

> "And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed.
> Thence Chesed entereth into the Holy of Holies; as it is written Ps. cxxxiii. 3 'For there Tetragrammaton commanded the blessing, even life for evermore.'"

It is not difficult to read a great deal into paragraphs like this, and there are many more in a similar vein. Suffice to say that the Microprosopus is often identified with the sephira Tiphereth, the Bride is the sephira Malkuth, and the point of union between them is obviously Yesod.

The third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the *form* of a living organism. In order to get close to what is happening in sexual reproduction it is worth asking the question "What is a computer program?". Well, a computer program indisputably begins as an idea; it is not a material thing. It can be written down in various ways; as an abstract specification in set theoretic notation akin to pure mathematics, or as a set of recursive functions in lambda

calculus; it could be written in several different high level languages - Pascal, C, Prolog, LISP, ADA, ML etc. Are they all they same program? Computer scientists wrestle with this problem: can we show that two different programs written in two different languages are in some sense functionally identical? It isn't trivial to do this because it asks fundamental questions about language (any language) and meaning, but it is possible in limited cases to produce two apparently different programs written in different languages and assert that they are identical. Whatever the program is, it seems to exist independently of any particular language, so what is the program and where is it? Let us ignore that chestnut and go on to the next level. Suppose we write the program down. We could do it with a pencil. We could punch holes in paper. We could plant trees in a pattern in a field. We can line up magnetic domains. We can burn holes in metal foil. I could have it tattooed on my back. We can transform it into radically different forms (that is what compilers and assemblers do). It obviously isn't tied to any physical representation either. What about the computer it runs on? Well, it could be a conventional one made with CMOS chips etc.....but aren't there a lot of different kinds and makes of computer, and they can all run the same program. It is also quite practical to build computers which *don't* use electrons - you could use mechanics or fluids or ball bearings - all you need to do is produce something with the functionality of a Turing machine, and that isn't hard. So not only is the program not tied to any particular physical representation, but the same goes for the computer itself, and what we are left with is two puffs of smoke. On another level this is crazy; computers are real, they do real things in the real world, and the programs which make them work are obviously real too....aren't they?

Now apply the same kind of scrutiny to living organisms, and the mechanism of reproduction. Take a good look at nucleic acids, enzymes, proteins etc., and ask the same kind of questions. I am not implying that life is a sort of program, but what I am suggesting is that if you try to get close to what constitutes a living organism you end up with another puff of smoke and a handful of atoms which could just as well be ball-bearings or fluids or....The thing that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of chemicals, and if I was asked which was more real, the transient collection of chemicals used, or the abstract form itself, I would answer "the form". But then, I am a programmer, and I would say that.

I find it astonishing that there are any hard-core materialists left in the world. All the important stuff seems to exist at the level of puffs of smoke, what Kabbalists call form. Roger Penrose, one of the most eminent mathematicians living has this to say [7]:

> "I have made no secret of the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society nor on particular physical objects."

"Ah Ha!" cry the materialists, "At least the atoms are real." Well, they are until you start pulling them apart with tweezers and end up with a heap of equations which turn out to be the linguistic expression of an idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible", that is, capable of being described in some linguistic form.

I am not trying to convince anyone of the "rightness" of the Cabalistic viewpoint. What I am trying to do is show that the process whereby form is impressed on matter (the relationship between Yesod and Malkuth) is not arcane, theosophical mumbo-jumbo; it is an issue which is alive and kicking, and the closer we get to "real things" (and that certainly includes living organisms), the better the Cabalistic model (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as an outcome) looks.

The illusion of Yesod is security, the kind of security which forms the foundation of our personal existence in the world. On a superficial level our security is built out of relationships, a source of income, a place to live, a vocation, personal power and influence etc, but at a deeper level the foundation of personal identity is built on a series of accidents, encounters and influences which create the illusion of who we are, what we believe in, and what we stand for. There is a warm, secure feeling of knowing what is right and wrong, of doing the right thing, of living a worthwhile life in the service of worthwhile

causes, of having a uniquely privileged vantage point from which to survey the problems of life (with all the intolerance and incomprehension of other people which accompanies this insight), and conversely there are feelings of despair, depression, loss of identity, and existential terror when a crack forms in the illusion, and reality shows through - Castaneda calls it "the crack in the world". The smug, self-perpetuating illusion which masquerades as personal identity at the level of Yesod is the most astoundingly difficult thing to shift or destroy. It fights back with all the resources of the personality, it will enthusiastically embrace any ally which will help to shore up its

defenses - religious, political or scientific ideology; psychological, sociological, metaphysical and theosophical claptrap (e.g. Kabbalah); the law and popular morality; in fact, any beliefs which give it the power to retain its identity, uniqueness and integrity. Because this parasite of the soul uses religion (and its esoteric offshoots) to sustain itself they have little or no power over it and become a major part of the problem.

There are various ways of overcoming this personal demon (Carroll [8], in an essay on the subject, calls it Choronzon), and the two I know best are the cataclysmic and the abrasive. The first method involves a shock so extreme that it is impossible to be the same person again, and if enough preparation has gone before then it is possible to use the shock to rebuild oneself. In some cases this doesn't happen; I have noticed that many people with very rigid religious beliefs talk readily about having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from war neuroses is well known. The other method, the abrasive, is to wear away the demon of self-importance, to grind it into nothing by doing (for example) something for someone else for which one receives no thanks, praise, reward, or recognition. The task has to be big enough and awful enough to become a demon in its own right and induce all the correct feelings of compulsion (I have to do this), helplessness (I'll never make it), indignation (what's the point, it's not my problem anyway), rebellion (I won't, I won't, not anymore), more compulsion (I can't give up), self-pity (how did I get into this?), exhaustion (Oh No! Not again!), despair (I can't go on), and finally a kind of submission when one's demon hasn't the energy to put up a struggle any more and

simply gives up. The woman who taught me Kabbalah used both the cataclysmic and the abrasive methods on her students with malicious glee - I will discuss this in more detail in the section on Tiphereth.

The virtue of Yesod is independence, the ability to make our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions and confront reality without blinking.

The vice of Yesod is idleness. This can be contrasted with the inertia of Malkuth. A stone is inert because it lacks the capacity to change, but in most circumstances people can change and can't be bothered. At least, not today. Yesod has a dreamy, illusory, comfortable, *seductive* quality, as in the Isle of the Lotus Eaters - how else could we live as if death and personal annihilation only happened to other people?

The Klippothic aspect of Yesod occurs when foundations are rotten and disintegrating and only the superficial appearance remains unchanged - Dorian Gray springs to mind, or cases where the brain is damaged and the body remains and carries out basic instinctive functions, but the person is dead as far as other people are concerned. Organizations are just as prone to this as people.

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Footprints in the Chamber - Towards a Quantum Qabbala,

by Fra.: +0-

The Qabbala has through the ages been used as a directory towards the understanding of the universe and man`s relationship to it. Since former Aeons of magick have had their perceptions rooted in the observance of simple cause and effect relationships, the Qabbala itself, having attained its nascence in the earlier traditions, was unfortunately bogged down by this limited apprehension of the universe. Here mathematics as used in a more or less Pythagorean context provide a sort of key with which to approach the unfathomable nature of human consciousness.

To this very day there are groups which still adhere to and openly practice the more traditional ramifications of Qabbalistic principles which are still firmly rooted in the mire of Nineteenth Century Newton-sewed-it-all-up-there-are-no-more-mysteries physics. But of course, owing to the leaps and bounds acquired by a very unpredictable but consistent quantum model of reality as observed in our laboratories, this simplistic view is necessarily obsolete. We no longer live, we have learned (if indeed we ever did) in a simple cause and effect universe where the source can always be gleaned from observable effect. For the same reasons, Newtonian-based magic must give way to a more quantum model. Newton`s apple must now take into consideration Heisenberg`s Uncertainty Principle. The secret wisdom must follow suit towards quantumization.

Another unfortunate tendency of some modern practioners of Qabbala is to continue to regard everything from the standpoint of the Demiurge, Yahweh, which of course is the basis of the now obsolete (and dangerous) Judeo-Christian foundation of religious thought which has held western civilization in its thrall for about two thousand years. Personally I find it amazing that modern practioners, who despite no real Semitic disposition still practice an unmistakably orthodox Jewish mysticism. It was Aleister Crowley, that great Qabbalistic agent provocateur, who initiated the process of liberating the Qabbala from its otherwise Judaic orientation. (This is not anti-semitism but a necessary step towards individual development. It must also be stated that a Qabbala had been in use centuries earlier by the Egyptians. The Jews merely adopted it to their own religious precepts. They didn`t invent it. The actual origin most likely predates Egyptian history.)

Crowley emphasized that the enlightened magician must, after careful

study and application of his knowledge, develop his own Qabbalistic framework. By virtue of this the magician has arrived at a more chaotic paradigm in opposition to a purely empirical view. Crowley, by adapting the Qabbala to a Thelemic context initiated that first leap forward into the quantum age. Thus, the foundation for a more quantum/chaotic system was lain.

I would like now to redefine the secret wisdom in terms of quantumization as follows:
"The Qabbala is a table of observed synchronicities wherein multi-dimensional potentia overlap into the field of perception implying a correlation/interaction as perceived on a three-dimensional plane." The sum of the parts of the whole is determined by conceptual visualization and the observer`s ostensible observation thereof. It is therefore merely a perceptual tool for perceiving hidden meaning in the world determined entirely by the perceived-perception of the perciper (in the language of Satre), which will alter its form and content (via expansion and contradiction) according to the percipere`s own innate tendencies.

The qabbala is no longer merely a mathematical construct of an ordered universe as conceived by divine will. Instead it becomes a kind of computerized network of extra-sensory information. Even the idea of a prima causa itself may be inadequate as well. This idea is based solely upon a linear time frame and is therefore a corollary of our erroneous perception of time whose actual nature may tend more towards the cyclical. Primitive man, for example was very well aware of this fact, and acted in accordance with it. (This may have to do with primitive people being more in tune with their own circadian rhythms. This expresses a more lunar-intuitive cycle rather than our own solar one.) If perception of time is based upon natural rhythms which effect the body coupled with our observance of nature, then our concept of time is entirely contrary to what nature itself is telling us. We are thus unaligned with a proper time framework. Since a cycle is essentially a circle, no beginning or ending can be found. And, it is already been theorized that there are other dimensions of reality in which time as we know it (in a durational, linear sense of perception) simply cannot exist.

The universe has again and again defied our attempts a definable order upon it. Yet, mysteriously it does seem to act intelligently,

even though this cannot be grasped by a rigid point A to point B structure. What emerges is a kind of chaotic mandala structure, and it is the task of quantum qabbalism to apprehend, as much as is possible, the interior of this structure. This opens the doors to practical mysticism as opposed to impractical mysticism. The qabbala must then be updated to accommodate this vital realization in regard to its properties of being able to regulate perceptive awareness via interacting forces springing from more or less hidden dimensions whose effect is known but not the cause.

The understanding of the intention of creation is a product of the mind of the qabbalist himself. The fabric of reality is thereby flexible, effected by his own experience of it, and in turn, this experience determines his perception of it, which is altered by the interaction of these elements, more clearly understood as a transaction. In other words, one perceives his environment and that environment by virtue of one`s perception of it begins to act accordingly to the reality model which is believed to be true. This could be described as a kind of Copenhagen Interpretation as applied to qabbalistic principles. The qabbalist then shares a unique position of receiving qabbalistic impressions via observable systematic synchronicities by means of inclination represented in his own psyche. These impressions will translate back as meaningful data insofar as the transaction between observer and the observed becomes enacted. His perception modifies the universe and in turn, the universe modifies his perception. (This can serve as a representation of the union of microprosopus and macroprosopus.) The feedback of this required information will be meaningful to him alone as it is a byproduct of his own psychic field. He becomes a kind of decoder of esoteric information which he has learned to process.

From this quantum/chaos framework the qabbala can be regarded as a four (or five) dimensional transaction as revealed in the mundane world, whereby an enriched quality of information provides the key

to a higher understanding of the universe and of oneself, provided the person in question is capable of processing this information. From this perspective, ghosts, poltergeists, and other enigmas of paranormal phenomena can be understood as failed communication or remnants of a highly coded system which hasn`t been solved. The problem arises when one dimension fails to adequately "translate" into another. You might term this the Tower of Babel Effect. The information being received is misinterpreted due to inadequate tools of reception and perhaps an inability to use tools properly. There is also a basic misunderstanding of what this information means and to what extent the source can be determined. This is a little like trying to demonstrate fourth dimension physics by a purely three dimensional means. The instances of paranormal phenomena as described above, may be due to a discrepancy of overlapping dimensions which allows for a greater margin of error which impedes effective communication between the dimensions themselves. One is reminded of Plato`s parable of the cave, wherein the shadows of the things observed on the wall of the cave are mistaken for reality itself. Granted, a shadow does resemble the object projecting it, but it is hardly the object itself. It is the task of the quantum qabbalist to make allowances for this margin of interpretive miscalculation by preparing for it in advance and thus integrating this possible glitch into his qabbalistic computer. He makes allowances for this possible occurrence of organizational entropy and thus he is able to use it to his advantage.

The idea of a qabbala based upon an exploration of prima causa is no longer valid in the quantum age. The quantumized qabbalist learns to regard himself in the mirror of chaos. For him, the old Gnostic dictum of "there is no part of me which is not of the gods", is literally true. His "Tree of Life" is based squarely upon the apprehension of his own enigmatic existence. He is more interested in a practical application of his qabbalistic ideas and principles for himself and others, than a cosmological game of hide and seek wherein one searches for a prima causa "God" figure. But even for this, he has an explanation: By careful observation of himself within the mirror of chaos he has learned that the miracle of creation is somehow a byproduct of his own consciousness and that he has played an inexplicable role in the very act itself. ("Did ye not know that ye were gods?") Joyously he has found that the tracks of God etched across the illimitable sands of time in the accelerated

particle chambers of his own expanding consciousness. Thus has he learned to adore the divine mystery of existence donning the masks of creation.

The Dark Night of the Soul

Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes characterized by feelings that your occult studies or practices are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St.John of the Cross. a christian mystic, said of this experience, that it;

> "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impedes it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with alarm (I know I did), the "Dark Night" is not something bad or destructive. In one sense it may be seen as a trial, a test by which the Gods examine our resolve to continue with occult work, and if you are not completely whole-hearted about your magical studies, it is during this period (at its beginning) that you will give up. The Dark Night of the Soul should be welcomed, once recognized for what it is (I have always received an innate "warning" just before the onset of such a period), as a person might welcome an operation that will secure health and well-being. St.John of the Cross embraced the soul`s Dark Night as a Divine Appointment, calling it a period of "sheer grace" and adding;

> "O guiding Night,
> O Night more lovely than Dawn,
> O Night that has united the lover with his beloved
> Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw

energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life prohibits this, all you can do is cultivate an inner solitude, a stillness and silence of heart, and wait, (like a chrysalis waits for the inner changes that will result in a butterfly) for the Transformation to work itself out. There are many such "Dark Nights" that the occult seeker must pass through during the mysterious process of mitigation. They are all trials but experience teaches one to cope more efficiently.

With fractalic greetings and laughter * Fra.: Apfelmann *

Weaving Webs

Fra.: Apfelmann

The Mantra Web is a very simple and effective technique for using sonics in a group. Choose a mantra with a number of syllables corresponding to the numbers of operators, eg. IAO for 3 people. The operators should link hands, left palm up and right palm down, and slowly start to circle clockwise, each vibrating their syllable. As this is done the operators should each project a thread of light from their Solar Plexus (Manipura chakra) to a central focal point. The color(s) of the threads of light should be determined before the operation according to its purpose and the current beliefs of the operators. As the speed and resonance of the mantra is built up over a period of time, so the web is empowered, until a climax is reached and the web energy directed by a pre-specified operator to its purpose. This is just a sketchy outline of the technique, which obviously can be used for much more than this. Some of the more common uses for this technique include healing (with the individual in the center at the focus, crystals would also boost the energy levels); sexual magick (with operator(s) in the center and, if possible, the climax timed accordingly); empowering sigils, and so on.

If the operators vibrate their syllable alternately instead of together, the mantra will spin around the circle and have a positively disorienting effect on the operators.
It is important that the operators visualize their thread of light continuously, and not just when vibrating their mantra syllable. I particularly recommend this technique for outdoor use, especially at suitably aspected power sites. However, if you are using a stone circle or any other site of magick, please do think about what aspects the site has, and preferably visit beforehand to achieve some rapport with the site.

With fractalic greetings and laughter * Fra.: Apfelmann *

Supradimensionality Part I

by Fra. Forovius

The Quest for Unknown ENNEAD:
Supradimensionality itself cannot be experienced directly; our senses are not equipped for it. We are used to aligning our consciousness with the three space dimensions, and these proceed along the dimension of time. Whereas we can move freely in space, we experience the dimension of time as a continuum that goes inevitably in one direction - from past to future, with no return. People often lay all their hopes and theories on some new, fourth or fifth, or whatever, dimension, when they are confronted with supernatural phenomena and ask themselves where it all came from. At the very least science fiction novels tend to overstress supradimensions; as a source of UFOs, for example, or of inexhaustible energy sources and similar things. In this article I would like to try out a little mind experiment with you to see if we might get a feeling for what it could be like if a gate opens to other dimensions. Let`s take a look:

In answering the question about the meaning of the word "dimension", we should leave out all overburdened explanations, be it SciFi or traditional mathematics. Mathematics is a perfect symbolic language(!) for the relationships of numbers and quantities, as it is very accurate and gives exact results where normal language gives up. But not everything is true that can be proven by mathematics, it is just conclusive. Let`s use our imagination first...

For the following we begin at the simplest point. Try to experience your surroundings as a one-dimensional being. You can use all your senses as in hot/cold, hard/soft, light/dark, silent/loud. You can move only along one line in one direction - forward. So, now you are sitting in your easy-chair and start to move as a tiny speck of dust. At first the world is soft and comfortable; the room`s center gets a bit more cool, although light; then, at the wall, it is extremely hard, dark and uncomfortable, and so on. For every section of the way you have gone you have a single, irreversible impression. Sounds familiar doesn`t it, like we think of the "eternal flow of time and aeons". But let`s steer clear od speculation that would not be apt for a speck of dust.

Resume: when every section of this way has it`s own distinct characteristic (not affectable by time, because time doesn`t exist), it is inconceivable for us that in some places other conditions along the same length in same sector may exist, just to the right or left of the way. Don`t forget - right/left have not been invented yet!

Were it able to move left or right, if only slightly, it might be able to experience different conditions on the same spot of its one-dimensional axis (on a border, a corner, a different surface). But what lies outside its one-dimensional paradigm is unknowable. The model for this paradigm is, therefore, that along the dimension there can only be one condition at one spot.
Let`s shift now to a 2-dimensional paradigm. Now the first dimension and the 2nd can be used, and the room presents itself to us like a section with an even surface. Along the first dimension there are still the same conditions as before, but to the side (left/right) there are some more.

The model is changed as follows: along dimension 1 (length) there can be different conditions, but at different levels of dimension 2 (width). This new being acts in a more familiar manner as, like maps for example, it orients itself according to a horizontal and vertical axis.

You can guess how the riddle continues. We learn to move or grow up and down. Now different conditions are possible on the same surface coordinates but at different heights and depths. In the new paradigm there is only one condition at one point in space.

Finally, we shift to our normal paradigm by adding time. We can now observe different conditions at the same point of space at different times, and can formulate the paradigm as follows: At the same point in space only one object can exist at the same time. This is a long established model of physics, matching perfectly our mechanical world and our senses.

In this mental experiment we have learned 2 things:

1, Moving along a dimension, one can recognize differences. This is the characteristic of a dimension, not its definition.
2, After each shift to the next dimension, the model (dogma) of the preceding one is superseded. Generally, the most recent dimension is a continuum, ie., a dimension that goes irreversible in one direction.

Our own paradigm model consists of the (old) 3 space dimension plus the (new) time as a continuum. How could a world look like that contains one dimension more, the fifth one, called "E" or Ennead for example? (I think Ennead is an expression from a science fiction novel, but the Ancient Egyptians had a similar expression for the place where all possibilities exist that don`t exist here; or where all the possibilities manifest that are kept by us from manifesting in this world here.)

You can construct the new model dogma by yourself: at one and the same point of space and time there CAN be different conditions (objects, colors, temperatures...), but at a different Ennead(!!).

BUT: at the same point of space at the same time and Ennead, there is again only one condition (object etc.) possible! This game can theoretically be continued forever, but soon gets uninteresting, because everything becomes far-fetched.

The step to the next dimension implies several interesting changes because:
- first of all it calls for the parallel existence of different things and events, side-by-side and at the same spot of the space/time-paradigm. This sounds very much like the sometimes incomprehensible reports of mystic experiences, whether from contemporary times like the Seth-books, or long ago, like Meister Eckhart, Tauler or Seuse. It is also similar to the picture of the 4 worlds of the Kabbala which exists inside one another, and it makes certain Egyptian mysteries understandable.
- it makes a huge number of connections possible that we normally would not think of. Numerous events inexplicable by rational thinking may have their roots here, because causality is only valid in the exact space/time paradigm and loses its ultimate character the moment a new dimension is brought in.
- most probably, and here all thinking and imagination stops, it replaces the time continuum with a ubiquitous time dimension (like length, width and height in our paradigm) where we can move freely forwards and backwards - but always at the same Ennead. Again, this dimension shift doesn`t free us completely, it just opens a gate and makes the next border visible.

The question about the quality or sense of this new E-dimension remains unanswered. But our familiar dimensions also have no state or sense or quality; they just exist and make us feel that they exist by limitations of our sense of movement etc. Although we live in this system, we cannot give a real definition of it (should we really?), only some more or less mathematical explanations. We just experience that along a dimension something changes. Dimensions let things happen. We feel something has changed along a dimension and we measure it by looking for regular changes. We measure time by observing the regular movements of the sun and the earth, but with no feeling for their pure quality.

Also, a new dimension E would not change our world radically; its only effect to our paradigm would be that some additional things happened - miraculously side-by-side in time. But as we have no sensors for this, it would be totally imperceptible. And should a short impression slip through, it would be instantly erased by our mind`s censor. Moreover, if some of us should get to this dimension it would prove nearly impossible to explain it to others; having no common language, comparisons or symbols for it.

This mental experiment has done its job, if we have achieved a feeling for what supradimensionality could be. Our paradigm is not the ultimate possibility, others exist - in between!

Other Forms of Existence:

Anyone used to observing nature from the heart, will have seen that it doesn`t like to have jumps in it; especially when it is only to be fitted into an artificial theoretical system of the human brain`s. Therefore, it is not consequent to assume that our paradigm of a space+time-continuum is the only valid system. The motto cannot be: "either you are with us in our system, or you are non-existent!" - a logical chain that we tend to follow all too often. If there are more simple dimensional systems, they will surely have their inhabitants. However, the creative amongst you should refrain from designing flat monsters for a 2-dimensional world now. As explained before, this all exists in our world, one in the other!

Again a little mental experiment may show us the way. Let`s imagine the following:
1, We put away all conditions related to the last dimension, the

continuum. At the same time the last-but-one dimension becomes the continuum automatically, as explained before, because the last dimension always is a continuum (!!). It is interesting that our time-continuum physically is related only to movement, which means that everything able to move freely can experience time.(As stated here, the gift that our space+time paradigm gives to us is motion. Now, in Ancient Egypt, a very important symbol was the Ankh, meanings originally a sandal`s belt (scientists say). So, the meaning of the respective hieroglyph means "TO WALK". On Egyptian pictures, when a GOD gives life to a HUMAN he hands an ANKH to him, i.e. giving him LIFE = TO WALK = MOVEMENT.)
So we ignore everything that has to do with motion. And the space becomes continuum.
2, We look for forms of existing lacking exactly that last paradigm element, ie., (in our case) time and movement.
That means we are looking for something that fulfills the picture of this reduced paradigm. In our previous example: something that doesn`t move, but spreads in space continuously and irreversibly.
Just let the picture grow before thinking further; that`s it - GROWING! Anything that grows steadily and cannot shrink deliberately.

We may think of plants growing, clouds rising, micro-organism, fungi etc. For example, a tree starts from an exact point in space (the seed) and spreads evenly according to a distinct blueprint. Its size, especially the section rings of its stem, correlate exactly with its age; that means spatial growing and age match exactly. It cannot shrink definitely; it is able to drop leaves or branches, but they soon grow back to make it fill the same space occupied before. The process of spatial growth is irreversible. A harrowing thought - most probably we "grow" through time in the same manner! Maybe, even like some herbs or grass that die off in Autumn and grow again in the Spring - a picturesque allegory of death and rebirth!

For our next example we again take one dimension less. Now there is no free (active) motion and no growth in space. The continuum is the surface. A much more tricky paradigm. Something existing here must have the tendency to spread in surface as much as possible and never contract again deliberately. Hmmm.. what`s the biggest surface on earth? Of course, water! Water, as a liquid, can be formed freely, as it has no fixed form and will mould itself to fit any surface. But it

cannot be compressed, and has the tendency to fill a space from beneath with the maximum of even surface at the same time. The gain with this form of existence is in the changeability of form - its flexibility and adaptability. The picture for this is the ocean, the river, or organisms like lichens which exist in clumps or patches.

Our next move is one more step towards reduction of existence. Now there is no area and no spreading over a surface. The continuum is dimension 1, the line, and everything else is fixed. In this paradigm all solid objects exist. Changes, if any, are only allowed along one line and are irreversible as in falling towards a center of gravity for example, or rolling down a slope. This dimension 1 does not have to be a straight line, but is the most efficient and best way of coming nearer to the center of attraction. Irreversible.

It`s interesting to see that we humans still align our orientation in space according to these same systems as described. The vertical line is a solid object hanging down, the plumb-rule; the horizontal surface, the level, is adjusted by hydrostatic balance (with water!). And the only independent (ie., not geodetic) system for measuring height is an instrument derived from a barometer (the altigraph), which works on the basis of the expansion and reduction of a specific gas volume in a sealed shell.

These thoughts are certainly a little bit hard to chew on, but I`m sure they give enough themes for meditation.

Here`s an example for a simple meditation; freestyle of course. Get yourself into a trance-journey somehow. You may use a shamanic technique or jump through a Tattwa sign or whatever you prefer and are best used to. Let`s take the water element for example. According to classical technique, you imagine the horizontal syrinx sign and go through it (but in silver and not in green as usual when you want to explore the water world) and become the water yourself. Try to let the feeling flow freely. Flow down, spread, split into drops while breaking on a stone that lies in the water way; flow down as a torrent etc.; trickle to the ground; evaporate to the sky; experience total passivity in the respect of controlled growth or active motion. Be totally passive! It is important to collect oneself after this meditation and perform a thorough earthing. This exercise is comparatively easy with the water element. It is also possible with a 3-dimensional system (plant or cloud), but more complicated, or with 1-dimensional system (solid object), but the latter takes a long time in my experience.

The purpose of this exercise is to get a feeling for the structure and physical reality of other dimensional existence and their relation with other systems, and to comprehend that these need not be projected to distant universes, but really exist in our world and that we meet them every day.

For people dealing with magic it is of immense value to get the right feeling of the existence of one universe in the other, and to be able to shift from a low dimensional system to a supradimensional system and vice versa. This is because we face many phenomena reaching into our paradigm from other systems. For example, severe distortions of reality go hand-in-hand with deep trance, (lucid) dreams and precognition. These all make our reality and our normal environment appear more or less different from normal experience: for example, when we experience our home in dream reality or on a mental journey, the table in the room isn`t where it normally used to be or maybe the window is on another wall and looks into a different landscape etc.. All this is due to distortions along the 5th dimension (the Ennead as I named it provisionally).

Let`s continue our little mental experiment, but this time in the forward direction. At first we see no differences, when we go from our paradigm to a 4+1 dimensional system. Obviously we have no sense and no feeling for what`s happening when we go beyond our 3+1 (space+time) system. So the new mental experiment leads nowhere. It`s worth it to demonstrate that no practical model comes from mental speculations in this direction. But we can derive a description from our "experiences" with low-dimensional systems. Keeping the last paradigms in mind and adding a new dimension, the Ennead, we can formulate the new paradigm by same method as follows:

"At the same place in space at the same time there ARE different conditions possible at different E-dimensions."

Exactly like the addition of a "new" time-dimension to the old 2+1 (area+space) paradigm makes free movement possible for the first time, so also the addition of a new dimension E to our 3+1 paradigm makes it possible (at least theoretically) for the following to exist:
- the one-inside-the-other-existence of different entities and conditions
- parallel worlds
- events occurring simultaneously in time
- time travel (forward and backwards).

The key to all this seems to be the existence of "parallel worlds", and I want to take a little look into how our ability to distinguish objects function. If different things exist on the same spot at the same time this implies that the same things exist in different worlds (systems, universes etc., it`s all the same!). The explanation for this you will find in the section Other Forms of Existence. Things are distinguishable for us by their presence (POSITION in space+time) and their QUALITY (that we check by our senses). They are different if they have different position and/or quality. Example: sheep A is as dull as sheep B, looks the same, sounds the same, smells the same. I know they are different as one stands beside the other (ie. at different positions at the same time). If there are enough sheep that are so similar and they run among each other, I can distinguish nothing. That is unless I mark them to make them look different; or one has changed its appearance, by having been sheared, for instance. Then it looks different at a different time, but still is essentially the same. In all these cases we orient according to differences and coherence of existence,
and not very reliably at that. I want to show with this shaggy sheep tale that the question of continuous existence throughout different positions and qualities is not easily resolved, and therefore we

should be carefully before we discount all talk of "double existence, parallel worlds etc.".

Existence is hard to imagine and contradicts with experience and commonsense unless we postulate the existence of parallel worlds in which all possibilities at least potential exist. But only one possibility becomes reality. By taking this thought further, we see that all these parallel worlds contain the possibilities of life, and we move through all this, making reality out of one of them - by DECISION or free will, call it as you like. A picture that we also find in some of Castaneda`s books.

Outlook:
The question remains unanswered is: What makes these parallel worlds manifest (ie. how often do "I" exist) or just remain hypothetical assumptions. But this is without importance for us at the moment. In a simple and subjective way, only that which we experience actually manifests. For me it appears dimly that out of Ennead only the parallel worlds through which we pass by our subjective experience, our acting and our reality become reality and sharply outlined. All else remains dim and unreal but may be experienced by others - who knows? This is similar to a widespread network of rails in a railway shunting station, with numerous railtracks linked by switches, but only ONE track being used by a train. The switches stand for important decisions which open this or that way. According to our decisions we pass a track leading more "up" or "down", more "ahead" or "back" (all seen from Ennead), or we just shuttle back and forth in the middle. To help to understand this we can look at certain games, like chess, that show how the chain of events is predetermined by decisions that lie far back in the past. By playing chess you can get an idea of the reality of fate, and that some errors taken in the past can hardly be set right whilst some may easily be. These causal chains may be very long in any case.

The previously described Ennead system could work in a similar fashion to this: exactly like our space+time paradigm enables us to move, so the jump into the space/time+ennead paradigm opens the gates to potentiality and its network of connections. Although we cannot take part in this because of our limited senses, and we cannot jump

into the next dimension and its adherent paradigm, we can take a peek behind the curtain and at least get a feeling for the kind of interference therein. It may open a new view on things hitherto believed to be inevitable: the passing of time, all our actions and interactions, and on fate itself. Are we just "programmed" towards another target or direction, that can only be seen from above, from Ennead, from the next dimension? Do we "move" in Ennead with our decisions (and this implies things like character, mental attitudes, views and opinions, by which we decide on this or that way)?

However, for a being fixed and rooted in his/its paradigm, there is not much difference how it decides. A root or a branch can grow in this or that way, and reacts to certain stimuli like light or water, but remains fixed and not suited for free movement. The more simple an animal is organized, the more unidirectional its reactions are: "lurk - snap - gorge" and suchlike. The (occasionally) more complex motivations of men lead me conclude that we may be on the threshold before the door to the next paradigm. (Similar to plant-like organisms, corals for example, that are fixed to the ground but can push out and pull in their tentacles... Hagazussa already?).

We can "move" in this way - and this is certainly the most noble expression of "do what thou wilt" and Thelema - by influencing our position in Ennead consciously and constantly, and without mercy giving our decisions a certain orientation and thereby "moving" with this through Ennead and the parallel worlds. (If our personal "thelema" was not a nonsense ie. Choronzon.) I`m sure many of you have experienced that after somebody changed their attitude and opinions, sometimes their environment also begins to change, but without any causal reasons! Just the right people appear; some lucky (or unlucky) opportunities open up; old friends seem to withdraw and appear more and more strange... Maybe a new parallel world has opened, and you move in? But besides these speculations and as a last consequence this means we bring all that we face by our own decisions, and we blame nobody else but our own good selves for "all the bad luck and hard days we suffer from". On the other hand we are not responsible to anything/anybody/anygod for all the shit we are in... its our own hard

way! All that has to do with character building starts here. Here and now and in our own earthbound and mortal life and in our own paradigm, we have the chance to move in a certain direction, perhaps "up" or "down" or maybe recognized only from aside/above/from Ennead. Even from the next paradigm maybe. But
we have the chance NOW. Possibilities are numerous. Let`s use them for maximum experience.

CELTIC CRAFT READING LIST - 6 JULY 1991

Rowan Moonstone

*** Marks especially good books. Read these FIRST!! Keep in mind, this is simply a listing of the books that I have found useful. Question everything.

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THE COVENANT OF THE GODDESS

PURPOSE

The Covenant of the Goddess was founded in 1975 to increase cooperation among Witches, and to secure for Witches and covens the legal protection enjoyed by members of other religions.

FUNCTIONS

The Covenant publishes a newsletter; issues ministerial credentials on request to qualified persons; sponsors a national festival each summer; and encourages networking nationally, as well as regionally through local councils.

STRUCTURE

The Covenant is incorporated as a non-profit religious organization in California, though it has grown to be a nationwide organization. It is a confederation of covens and solitaires of various traditions, who share in the worship of the Goddess and the Old Gods and subscribe to a common code of ethics. The Covenant holds a Grand Council annually to elect national officers, set a budget, and decide matters which require deliberation by the full membership. Decisions are usually made by consensus.

CODE OF ETHICS

* An ye harm none, do as ye will.

* Since our religion and arts and practices peculiar to it are the gift of the Goddess, membership and training in a local coven or tradition are bestowed free, as gifts, and only on those persons who are deemed worthy to receive them. However, a coven may expect each of its members to bear a fair share of its ordinary operating expenses.

* All persons have the right to charge reasonable fees for the services by which they earn a living, so long as our religion is not thereby exploited.

* Every person associated with this Covenant shall respect the autonomy and sovereignty of each coven, as well as the right of each coven to oversee the spiritual, mental, emotional and physical development of its members and students in its own way,

and shall exercise reasonable caution against infringing upon that right in any way.

* Members of this Covenant shall respect the traditional secrecy of our religion.

* Members of this Covenant should ever keep in mind the underlying unity of our religion as well as the diversity of its manifestations.

* These ethics shall be understood and interpreted in light of one another, and especially in light of the traditional laws of our religion.

CONFIDENTIALITY

All information give to the Covenant of the Goddess or any of its officials is considered strictly confidential, unless you indicate otherwise. No information about members is published or given out without explicit written permission. Direct access to the Covenant's mailing list is limited to the Board of Directors. Maximum privacy is assured.

NEWSLETTER

At every Sabbat the Covenant publishes a newsletter of Craft and Pagan news, original articles, poetry, humor, rituals and announcements. Member covens receive the newsletter automatically. Individual coveners and non-members who donate a suitable tax-deductible gift will also be placed on the mailing list, to receive the newsletter and other mailings. Circulation is limited to members and friends of the Covenant.

FINANCES

An annual membership tithe is set every year by the Grand Council to cover bare expenses, based on the previous year's expenses and any projected cost increases. The annual financial statement is published in the newsletter. Other activities are supported by fund-raising.

All contributions to the Covenant of the Goddess are greatly appreciated and are tax-deductible.

APPLYING FOR MEMBERSHIP

Any Goddess-supporting coven or solitaire can be eligible for membership in the Covenant of the Goddess if certain

criteria and requirements are met. All inquiries into membership should be sent to the National Credentials Officer. If the coven or solitaire is in an area near a local council, the National Officer will forward the inquiry to the local Credentials Officer, who will respond. A member can apply in person at a council meeting, or by filling out the appropriate form and sending it in with the initial membership tithe.

GENERAL CRITERIA FOR COVEN MEMBERSHIP

* Generally focus thealogy and ritual, etc., around worship of the Goddess and the Old Gods (or the Goddess alone).

* Believe and follow a code of ethics compatible with that of the Covenant.

* Have been meeting monthly or oftener for at least six months.

* Have three more members who have been formally accepted into the clergy.

* Be a cohesive, self-perpetuating group.

REQUIREMENTS FOR MEMBERSHIP

Full Membership: The applicant must be recommended without reservation by two active members of the Covenant.

Provisional Membership: The applicant may be recommended by one member; and then within a year and a day make a viable effort to get to know other members, in order to achieve Full Member status.

The appropriate Credentials Officer (National or local) shall verify information regarding criteria and credentials.

COVEN-AT-LARGE

This is the term we use to represent the many Witches who are solitaires, i.e. practicing alone. Each local council may devise its own standards for admission of coveners-at-large, in harmony with national guidelines.

LOCAL COUNCILS

A local council is a smaller branch of the Covenant,

consisting of at least three member covens of at least two different traditions, in reasonably close geographic proximity to each other. The local councils generally meet more often than the national organization. They may initiate independent projects, sponsor local festivals and workshops, and generally work together for common goals close to home. As the Covenant continues to grow, we encourage new member covens close to one another to form their own local councils.

VOTING

When a matter requiring a decision is presented before the Covenant in council, it is discussed by the members in attendance until a consensus is reached. If a consensus cannot be reached, then a vote is taken. A coven holding a current Full Membership is entitled to one vote. Each such coven also holds the power to veto, though this is exercised only in extreme cases. A coven with Provisional Membership is entitled to one vote, but does not hold veto power.

A coven-at-large is entitled to one vote if, and only if, three individuals are physically present at the council and unanimous in their choice of vote.

MINISTERIAL CREDENTIALS

In order to receive Ministerial Credentials as a Priestess or Priest, a person shall:

1. Be an active member of a coven which is a Full Member of the Covenant.

2. Have been "confirmed" to taking on the full commitment to the requirements of that coven's Tradition of our religion.

3. Have undergone at least a full year of active training for the ministry of that Tradition.

These credentials shall remain valid only so long as the person remains an active member of the coven which remains an active member of the Covenant.

In order to be eligible to receive Ministerial Credentials as

an Elder, a person shall:

1. Satisfy (2.) and (3.) above.

2. Have undergone an additional full year of active training for the ministry.

3. Be fully able to form a coven, admit members, and train them in the tenets and practices of that Tradition.

These credentials shall remain valid for life, unless specifically revoked, so long as the person remains in contact with the Covenant.

THE NATIONAL FESTIVAL

The annual Grand Council or national business meeting is held as part of a national festival, which is open to the whole membership as well as Pagans and Witches who are not part of the Covenant. The festival is usually held at a secluded campground or resort, and moves to a different area of the country each summer. In addition to the council meeting, the program includes workshops on magick and the Craft, concerts, a potluck feast, a talent show, and the opportunity to purchase (or barter for) art, crafts and ritual tools by Pagan artisans. Registration information is available in the newsletter.

FOR MORE INFORMATION:

Write to: Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704.

A Pledge to Pagan Spirituality

I am a Pagan andI dedicate Myself tochanneling the Spiritual Energy of my Inner Self to help and to heal myself and others.

* I know that I am a part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

* May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

* May I use the Force(psychic power) wisely and never useit for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

* May I always be mindfulthat I create my own reality and that I have the power within me to create positivity in my life.

* May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it, fulfilling all responsibilities and commitments I have taken on to the best of my ability.

* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

* May I always grow in Inner Wisdom & Understanding. MayI see every problem that I face as an opportunity to develop myself spiritually in solving it.

* May I always act out ofLove to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to

elementals, to spirits, and to other entities.

* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.

* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE

Last amended June 11, 1989 -- Page NEXTRECORD

The Craft (Witchcraft - NOT to be confused with Satanism. A true Witch has nothing to do with this, even though there are some Satanists who (unright-fully) call themselves "Witch".) contains a large number of groups with bonds to each other, for the most part, which are looser than those you will find between Christian churches. Each has it's own traditions, it's own beliefs, it's own pantheon, etc. So just WHAT is it that, overall, a Witch believes in? The American Council of Witches was formed to determine what it was that all Witches have in common, belief-wise. In the early 1970's, a paper was released with their findings, and gives a good overall picture of it. The following is the text of that paper.

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BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic,

"DO AS YOU WILL, SO LONG AS YOU HARM NONE"

a)love is notemotional in it'sessence, but isan attribute of the individual as expressed in relation to other beings;

b) harming others can be by thought, word, or deed;

c> it is to be understood the "none" includes oneself;

d) theharm which isto be regardedas unethical isgratuitous harm; war, in general, is gratuitous harm, although it is

ethical to defend oneself and one's liberty when threatened by real and present danger, such as defense against invasion.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

a) Godhead is one unique and transcendent wholeness, beyond any limitationsor expressions; thus,it is beyond our human capacity to understand and identify with this

principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation.

b) The most basic and meaningful attribute of the One that we, as humans, can relate to and understand, is that of

polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and

relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near as we can approach to the One within our human limitations of understanding and expression, though it is possible to experience the divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic,poised co-operation and co-relation.

3. The Witch must recognize, and operate within the framework of the Law of Cause and Effect; every action has it's reaction, and every effect has it's cause. All things occur according to this law; nothing in the universe can occur outside this law, though we may not always appreciate the relation between a given effect and it's cause. Subsidiary to this is the Law of Three, which states that whatever goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on a smaller scale and to a lesser degree, in the Microcosm. The powers of the universe exist also in the human, though in general instance they lie dormant. The powers and abilities can be awakened and used if the proper techniques are practiced, and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of theMysteries, and,although they areonly

capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, then, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing the same attributes as the One, it's Laws must be the principles through and by which the One operates. By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. Thus the Craft is a natural religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Astrology can be useful in marking and interpreting the flow and

ebb of the tides of our solar system, and thus of making use of those tides; astrology should not be debased into mere fortune-telling.

8. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of t h e natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of humanity's striving to know the Godhead.

a) In keeping with the Law of Polarity, these god-forms are brought into harmony by the one great Law whichstates: All Gods are oneGod. All Goddesses areone Goddess. There is one Initiator. This law is an expression of our understanding that all of the forces of the universe, by whatever ethnic god-form is chosen to clothe and relate

to whichever force, can be resolved into the fundamental polarity of the Godhead, the Great Mother and the All-Father.

b) It is the use of differing god forms, of differing ethnic sources or periods,which is the basis ofmany of the differencesbetween thevariousTraditions oftheCraft.

EachTraditionuses theforms,andthusthenames,which to thatTradition bestexpress and awakenan understandingofthe forcerepresented,accordingto the areas of emphasis of the Tradition.

c) Because we know that differing names or representations arebutexpressionsofthesamedivineprinciplesand forces,werequire ourmemberstoswearthat theywill nevermockthenames bywhichanotherhonors theDivine, eventhough thosenames bedifferentfrom andseemingly lessexpressive thanthe namesand godforms usedby our Tradition(for tothe membersof anotherTradition, using it's names, oursmay easily seemequally less expressive).

9. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born innately sinful,and recognizetheconcepts ofsinandguilt aretremendouslyinhibitingto thehumanpotential;the consequencesof theLawof CauseandEffect,called karma bysome, arenot punishment,but therecurrences of situations andtheir effectsbecause theindividualas notgained the Wisdomneeded tohandle or avoidsuch situations.

b) There is no heaven except that which we ourselves make of ourlifeonEarth,andlikewisethereisnohellexcept theeffectsofourunwiseactions.Deathisnotfollowed bypunishmentorreward,but bylifeandthecontinuing evolution of the human potential.

c) One cannot damn the divine in oneself; one can, however, cutoneselfofffromitthroughthe rejectionofwisdom anda refusaltostrive forself-realization. This cutting off does not lead to personal suffering in"hell", forthereisnoSelftosufferifthetieto one'sown divinityhasbeensevered;whatremainsis merelyanemptyshell,a"personality"orthought-form devoid of it's ensouling Spark of the Divine Fire.

10. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

11. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable (see 9a).

12. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission; unless such non-interference would be inhibiting to our own, ethical existence and development -- and even then the responsibilities and consequences must be understood and accepted. This, then, is one of the important reasons for the communal life the Witches under the guidance of the Priesthood: That the group may be guided by wisdom and experience, with the aid and support of one's peers; and that one's actions may be guided by the influence of the ethical life of the group as a whole.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the supernatural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used_only_ for thegains of theself, and thereforemust strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

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IN GRANDMOTHER'S LAP
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"Morals are the nagging fear that somebody somewhere may be having a good time." --H. L. Mencken

What is the difference between one of us and Oral Roberts? Well, hopefully there are lots of differences, but the top one on my list is that I work on being ethical and he is a moralist.

The moralist knows how everybody else should behave in order to be a good person, avoid Hell, fit into decent society, etc., etc. He is quite likely to feel that he is a valid exception to all his own rules, since he can handle temptation and control his outcomes. His main characteristic is frantic paranoid distrust of other people. No one should be seen nude, for instance, because this would be un-bearably sexually arousing and lead to promiscuity, neglect of ordinary duties, etc. He knows he can control himself, but everybody else has to be "protected" from their evil impulses. His major defence is projection: "I'm not oversexed, and of course I'd never want to be or want to be unfaithful to my wife, but that woman in the (name situation or article of clothing) sure is asking for it. Ultimate expressions of this type of thinking are wife-beating -- one man said, "When I walked into the self-help group I thought that when they heard what I'd had to put up with they'd con-gratulate me for not having killed her." -- and witch-burning -- "I am a good person. Bad things do not happen to good people. A bad thing has happened to me. Somebody did it! Kill them!"

In essence, the moralist is saying "It can't be my fault (I'm not able to face the idea that it might be my fault). It must be somebody else's fault. If people would just follow these few simple rules, which I'll be glad to explain to them, nothing would go wrong and I wouldn't have to feel anxious. But since

they won't all follow my rules, everything is their fault, not mine, and I don't have to feel anxious."

To me this is nauseating. I have no idea how you "should" behave; who are you? What's the situation? Who else is affected? Even then, the best I could offer would be some suggestions of courses of action which might have good results -- but I don't believe there are any simple rules for human conduct which are always "right." What I do believe is that ethical behavior consists of choosing your actions such that you can look at yourself in the mirror in the morning without flinching. Which means I can see a Corsican being ethical and killing another person as part of a feud; a gypsy being ethical and defrauding a gaujo. I suspect that what I mean here is that ethics impel you to be true to your own values, while morals make you want to
a) control others, and
b) not get caught yourself. But being ethical implies that they are your own values, which you have thought through and decided to accept, and not just the ones you have swallowed whole from your family or culture.

Marjoe, a famous evangelist who later went straight, described preaching hellfire and damnation and then going back to the motel and making love to his girlfriend of the moment -- who had to be flown in from New York so the locals wouldn't know what he was doing. Oral Roberts says people have to give him $8 million, or God will "call him home." These are examples of people whose highest priority is influencing others, making the right kind of impression - the actuality doesn't seem to be really relevant to their choice-making process.

The ethical person, on the other hand, may not care at all about the impression he is erig; he will say in total sincerity "I know I look like a fool for doing it, but I couldn't have lived with myself if I hadn't." Or even harder, "I know you think I'm being hard and cruel, but I honestly believe this is the best solution in the circumstances."

Next issue (are you holding your breath?) the difference between act idealism and absolute idealism, or how to tell a witch from a fundamentalist without a score card.

The Spinster Aunt ..... FROM RMPJ, 2/3/1987

Last amended June 11, 1989 -- Page NEXTRECORD

EXEGESIS ON THE WICCAN REDE

by Judy Harrow

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All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding. Cliches begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We come tothe Craft witha first generation'sjoy ofdiscovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

I think the best ofthese safeguards is already builtinto the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal process of original visions clotting into cliche, and our perpetual flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And yet, I want us to remain identifiably Witches and not meld

into some homogeneous "New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Althoughour canon is not closed - andthe day it is the day I quit - I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'dlike totry doingsome exegesison anessential statement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to take it almost word by word.

Do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to

become a compulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you WILL. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

DO what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When youreally lookat it, wordby word, itsounds likea subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, "DO WHAT YOU WILL" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth and modernbiology alike teach us that ourEarth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies

the effects of our individual actions, it becomes increasingly critical to understand that
these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes, but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft,assuming ethical adulthood,offers us norote rules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

Last amended June 11, 1989 -- Page NEXTRECORD

The Witches' Creed

Hear Now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into light.

Mysterious water and fire,
The earth and the wide-ranging air,
By hidden quintessence we know them,
And will and keep silent and dare.

The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.

Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.

When day-time and night-time are equal,
Whensun is at greatest and least,
The four Lesser Sabbats are summoned,
And Witches gather in feast.

Thirteen silver moons in a year are,
Thirteen is the coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.

The power that was passed down the age,
Each time between woman and man,
Each century unto the other,
Ere time and the ages began.

When drawn is the magical circle,
By sword or athame of power,
Its compass between two worlds lies,
In land of the shades for that hour.

This world has no right then to know it,
And world of beyond will tell naught.
The oldest of Gods are invoked there,
The Great Work of magic is wrought.

For the two are mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces divine.

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
Of this our ancestors teach.

By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.

She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.

The master and mistress of magic,
That dwell in the deeps of the mind,
Immortal and ever-renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And Dance and make love in their praise,
Till Elphame's fair land shall receive us
In peace at the end of our days.

And Do What You Will be the challenge,
So be it Love that harms none,
For this is the only commandment.

By Magic of old, be it done!

Doreen Valiente,
"Witchcraft For Tomorrow"
pp.172-173

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PREFACE

Some have asked how this little booklet came into being. It's all very straightforward: as the most visible representatives of paganism here in Austin, Texas, I and my consort, Arnthor Phalius, are asked often to appear in public to talk about witchcraft. The questions included here are those most often asked, along with the answers we give.

Of course we cannot pretend to speak for all Pagans, only for ourselves. But the little booklet has been well-received as a non-threatening method of getting to know a subject like Wicca. Occasionally we will find someone who has had negative experiences with persons who call themselves Wiccans or Witches, and in those cases they expressed relief on find that `other types' of Pagans existed than those which had given them their initial bad impressions.

The Directory* is an individual effort at networking in the Sunbelt. Here in Texas there are many traditions and varieties of Paganism, and if one isn't to be alone, one must learn that there are more similarities than differences in Paganism and the other major religions. Pagans have always known this, but for various reasons, have not stepped forward as representatives of this view.

I (Merlana) am a mystic who responds to the Universal Mind as it is expressed in Nature. It is my deep belief that persons who reverence these principles are unified at bottom, and separated only by the illusion of words, which are not reality. Sometimes words aren't even adequate representations of `Reality`!

It is my intention in this little booklet to re-define some issues and terms in the way that my tradition sees them. It so happens that much of the rest of Paganism falls within this general framework. (NOTE: A `tradition' is a varietal type, like `denomination').

If youalready know the subject and wish to differ, your comments are welcome. If you are new to the subject, perhaps here you'll find some questions answered, and (if wanted) fellowship with others who are on

similar paths. Directory* listings are free to those in the Sunbelt of the USA (South and Southwest.) New editions are published irregularly.

If you don't live in the Sunbelt, but have goods or services which interest Pagans, you may also put an ad into the Directory.* Write for details.

Blessed be, Merlana April 1983

1. WHAT IS WICCA?

`Wicca' (pronounced Wick-ah) is one name given to the Nature religions practiced in Northern Europe and the Middle East from the times of the ice ages. It is one spiritual path out of many in a group of spiritual practices known as NeoPaganism. NeoPaganism is currently in a world-wide revival, led by persons and groups in the United States and Britain.

2. HOW DO WICCA AND NEOPAGANISM FIT TOGETHER?

Wicca is one subsidiary form, or `tradition,' similar to the way Christianity has many forms. One can be a Christian and still be Baptist, Methodist or Roman Catholic. In the same way, one can be a Pagan but ascribe to another, more specific, sub-variety of philosophy.

3. IS IT THE SAME AS WITCHCRAFT?

One linguistic theory has the word Wicca coming from Olde English `Wicca-Craeft', meaning `craft of the wise ones.' Most followers of Wicca (and most Pagans) prefer not to use the terms `witchcraft' or `witch' because of the emotional connotations these words carry in our society.

Generally, one who calls him or herself a `witch' without further qualifications is seeking notoriety and special attention. Those of us who guard the portals of personal Power (like Carlos Casteneda's character Don Juan) are normally hard to find or engage in discussion. Our Mysteries are carefully hidden from the world, and from those who might be tempted to misuse them.

4. WHAT DO YOU BELIEVE ABOUT GOD?

Although Pagans generally agree that one God exists and is the same regardless of name, they vary in specific concepts about God, as in other religions.

What an individual Pagan holds is strictly a matter of personal belief. However, occasionally a tradition will teach highly-specific concepts, structures and mythologies. If one finds oneself in disagreement, the best policy is `voting with the feet', or withdrawing to find another group who better agrees.

NOTE: Sometimes it may be easierto gather together a group of people who believe as you do to form an entirely new group. That's the purpose of networking, or what the booklet is designed for.

Most Wiccans divide the Godhead (generally conceived of as Mother Nature) into two forces. One force is male and the other female. They are called respectively: The God and The Goddess.

Between them, these two divinities create balance and harmony in the Eternal Dance. They represent the forces of birth, death and regeneration symbolized in the change of the seasons. Wiccans call 5this cycle The Wheel Of The Year. Most rituals celebrate the Wheel Of The Year and our deep, meaningful participation in natural cycles of change.

Because the male force has been in ascendancy for thousands of years due to the Christian, Moslem and Jewish religions, there is presently a tendency to emphasize The Goddess, especially by feminists (or by those whose personal concept of God happens to be female).

We also believe in Magick, which is a partnership between humanity and the Universal Mind. This partnership creates changes in what we normally call `reality', i.e., change accomplished with prayer. These changes can seem miraculous or merely coincidental, and always include personal effort. Magick is not the same as `wishing.'

5. WHAT HAPPENS AT A WICCAN CEREMONY?

There are several types of get-togethers that Pagans of all traditions attend. The most available and open is called a `Grove,' where those who wish may study both spiritual and ceremonial topics. Most groves emphasize fellowship and harmony of mind between their

members. You should choose one as much for how you blend with the personalities of the members as for a particular brand of teaching.

Eight times a year, at the solstices and equinoxes, May Day, Halloween, and other points on the lunar calendar, Pagans gather together (usually outdoors under trees) to celebrate Nature and the turn of the seasons.

These celebrations consist of dancing, prayer, invocations, and rituals passed down from the many traditions through the ages. We also urge participants to develop and use their own original rituals and to share them with others.

Because we dance and pray in a standing Circle (or sometimes a spiral), and because we draw at these times from the Universe spherical energies of protection and power - these meetings are called (appropriately enough!) Circles.

6. HOW CAN I ATTEND A GROVE OR CIRCLE?

Wiccans and Pagans tend to be very private, and do not advertise their faith at publicly as some others might. This is mainly because of past persecutions. However, for those who are sincerely interested, there always exist persons with whom to visit and explore that interest. Check the Directory* at the back of this booklet for names of others who are open to contacts.

If you are sincere and rally want to setout upon the Pagan path, the first step is to find a Grove to study with. After a Grove accepts you, eventually you will attend Circles.

7. DO I HAVE TO GIVE UP MY OTHERSPIRITUAL PATHS TO BECOME A WICCAN?

That will depend on the tradition and the teacher. In general, Pagans are most tolerant of any philosophical structure, and ask only that the tolerance be returned. You will not be requested to do anything that differs with your beliefs and spiritual needs.

8. DOES BEING PAGAN MAKE A PERSON SPECIAL OR DIFFERENT?

Well yes, of course. But the special qualities are available to everybody. Everything that Pagans do with Magick is done in other religions by other names. It is only that we have found that these particular formulas, beliefs, and celebrations work best for us.

These are varying approaches to (and grasps of) personal Power. One way of recognizing someone who is truly Powerful is to note whether he

or she seems to need control or influence over others. True personal power is content to control only the self, and personal reality.

9. DO YOU CAST SPELLS ON OTHER PEOPLE?

The major law in our religion is: "Do what you will, an it hurt no other." (The Golden Rule)

In other words, no one is prevented from exploration of God and GodSelf as long as others are not harmed.

We do believe in directing the energies of the universe toward accomplishment of certain ends, but magick is never effective on another person unless the person specifically requests it and takes responsibility for that request.

Attempts at so-called `black' magick, or use of the universal energies for negative or harmful purposes, only result in karmic backlash magnified at least threefold on the unfortunate would-be black magician.

Our tradition does not believe in the possibility of `psychic attack', and hence does not teach methods for combating it. Our philosophy tells us that to raise a force against `psychic attack' is only to create that which you fear.

10. ARE PAGANS ANTI-CHRISTIAN?

No. But many Christians are anti-Pagan. Historically there has existed an adversary relationship between Christianity and the Nature Religions (largely created by Christians.)

It takes much universal love not to strike back when attacked, and occasionally a Pagan might seem bitter or afraid as the result of anti-Pagan treatment. This is only a personal reaction, not a characteristic of the religion itself.

It is also true that Wiccans and Pagans have suffered dismissal from jobs and worse simply from their religious affiliation being revealed. Events like these lead to a certain caution and sometimes even an attitude approaching mild paranoia.

11. WHO IS IN CHARGE OF PAGANISM?

Each person is in charge of him or herself, responsible totally to Godd/ess. One might hear an individual called High Priestess, or Priest, but this title has more to do with the role played in

ceremonies than with status in any formal hierarchy.

Groves and teaching groups sometimes have various levels of initiation, but again, these are individual to each tradition.

12. WHAT MAKES WICCA DIFFERENT FROM OTHER PATHS THAT BELIEVE IN THE PSYCHIC POWERS?

We usually find that people most often comment on the robes and the tools. Traditionally we wear special garments while engaging in devotions, as a male Jew wears prayer shawl and skullcap. The garments have symbolisms, and stand for beliefs of the person wearing them.

The tools are: a cup, knife, staff (or wand), and the pentacle, a 5-pointed star with 5th point upward, enclosed in a circle.

For those familiar with the tarotcards, this was the original source of the tarot suits as well as many meanings and symbolisms in the tarot deck.

13. WHAT IS DONE WITH THE TOOLS?

They are used, along with other objects, like candles, bells, and incense to focus energies and influence Universal forces with our prayers. If the format reminds you of Roman Catholic mass, that's because much of the indigenous Nature Religion's mysteries were `adopted' when Christianity moved into Northern Europe -- into England, Scotland, Ireland and Scandinavia ... the lands of the Celts.

Also, if the tools and concepts seem to resemble elements in Rosicrucianism, the Caballa, and the Masonic Temple, it is because the latter paths drew and adopted Pagan rituals and forms for other uses. Since ours was an oral tradition we gratefully acknowledge the role these organizations played in bringing to modern times knowledge and insights which have otherwise been lost.

Here's a bit of trivia: Although the Founding Fathers of the U.S.A.

generally held indifferent attitudes about Christianity they were all thirty-third degree Masons. Obviously they sought to incorporate their high ideals into writing our first constitution. This odd fact explains to some people why fundamentalist Christians and the constitution occasionally seem to be at cross-purposes.

14. HOW LARGE IS THE RELIGION?

Since Wicca, or Paganism, is an alternative religion uninterested in power or clout, we measure our `size' usually only by spiritual growth. There is a national newspaper published quarterly by which many Pagans keep in touch.

15. WHAT ABOUT SCIENCE AND TECHNOLOGY?

That's magick, too! Craft practitioners of old WERE the scientists ... there was need for healers and herbalists, agriculture and astronomy experts. The scientific method has now made teaching these subjects respectable in universities. But in the process we have lost the lore's former integration of the spiritual relationship between God Expressed As Nature and ourselves.

Manyof us are scientifically trained and hold technological jobs and interests. This does not interfere with but only adds to a desire for ritual celebration and union with Godd/ess. Also many of us are ourselves practicing psychics, or are interested in extrasensory perception (ESP) and its uses. Paganism makes available a philosophical structure for all of these ends utilized effectively for millennia. It urges individuals to develop their personal powers within that structure and to use them thereafter in a responsible way.

16. THAT'S SOMETHING ELSE: WHY DON'T I EVER HEAR OR READ ABOUT PAGAN CHARITIES OR GOOD WORKS?

Good news makes terrible press. News media and supermarket tabloids would much rather print scandal and controversy. How many times have you seen a headline that attributed a person's conduct to his/her belief in Witchcraft? Do you ever see the same types of stories about Moslems, Jews or Christians?

In addition, organized charity can only be accomplished undercertain forms of organized religious structures. That takes leadership, delegation of powers, community resources and accumulation of money and collective wealth.

We focus instead on personal responsibility and the necessity of reflecting Godd/ess in our characters and lives. Occasionally persons in the Craft will join together to change a situation or to help someone, but this is always done quietly and with the full knowledge and permission of those for whom the help of change in requested. It is always done without taking public credit. We feel that Godd/ess knows, and that is all we need.

17. HOW CAN WE SUM THIS UP IN A FEW WORDS?

Wicca, a branch of the spiritual movement called Neopaganism (or Paganism) is primarily a religion of personal, mystical relationship between the Universal Mind as expressed in Nature and the individual. It believes in Magick, or positive change wrought by prayer and ceremonial ritual. It brings its practitioners the joy of union and harmony with Godd/ess as expressed in Nature as well as fellowship with other persons who are on similar paths. Personal responsibility and growth are stressed, dogma and rigid beliefs are discouraged.

MAY GODD/ESS SPEAK TO YOU
IN THE VOICE YOU HEAR BEST.
BLESSED BE!

A LITTLE LESS MISUNDERSTANDING

(What Christians Don't Understand about Neopaganism)

by J. Brad Hicks

Q: Are you a witch?
A: That's actually a tricky question to answer, so let me go about it in a round-about way. What I am is a Neopagan. Neopaganism is a beautiful, complex religion that is not in opposition to Christianity in any way - just different. However, some of the people that the Catholic church burned as "witches" were people who practiced the same things that I do. In identification with them and the suffering that they went through, some of us (Neopagans) call ourselves witches. One expert, P.E.I. Bonewits, says that there are actually several kinds of groups who call themselves "witches." Some are people whose ancestors were the village healers, herbalists, midwives, and such, many of whom had (or were ascribed to have) mental, psychic, or magical powers, which were passed down through the family in the form of oral tradition, and Bonewits calls them "Traditional Witches." Some are people who have deliberately used the term to oppose themselves to Christianity, are practicing "Satanists," and practice (deliberately) most of the practices invented by the Inquisitors. Bonewits calls them "Gothic" or "Neo-Gothic Witches." Of a different kind are some radical feminist groups, who call themselves witches because they believe that the original Inquisition was primarily anti-female; some of these also practice magic, many of them do not - Bonewits calls them "Feminist Witches." But the vast majority of modern witches are harmless people who worship God in many forms, including the Lord of the Dance, the Lady, and the Mother Earth. These are the people that Bonewits (and I) call"Neopagan Witches" - and this is what I am. I hope that this helps more than it confuses.

Q: Are you a devil worshipper?
A: I'm tempted to just say, "No!" and leave it at that, but that probably isn't enough. Devil worship (including Satanism) is really a Christian heresy. (If you don't believe me, ask an expert - say, any well-read pastor or theology professor.) In order to worship Satan, you have to believe in him - and there are no references to Satan outside of the Christian Bible. So to be a Satanist or a devil worshipper, you have to believe in the accuracy of the Christian Bible, then identify yourself with God's Enemy, proclaim that you are "evil," and then try to "fight against Jesus" or similar nonsense. Neopagans do not accept the Christian Bible as a source of

truth. As a source of some beautiful poetry, sometimes, or as a source of myth, but not as a source of truth. Emphatically, we do not believe that God has an Opposite, an evil being trying to destroy God, the world, man, or whatever. So it is non-sensical to say that Neopagans worship Satan. Of course, many people insist that any god other than JHVH/Jesus (and his other Biblical names) is a demon or an illusion created by Satan. Well, you're welcome to believe that if you like - but over half of the world's population is going to be unhappy at you. Jews and followers of Islam are just as confident that they worship the True God as you are, and resent being called devil worshippers. So do I.

Q: What do Neopagans believe about God?
A: Neopaganism is a new religion with very, very old roots. It harks back to the first religions that man ever practiced (based on the physical evidence). Neopagans worship a variety of symbols from the Old Religions - the practices of the ancient Celts, the Greeks, the Egyptians, the Romans - and differ with each other over what those symbols really represent. What I (and many others) believe is that they are all aspects of God (or maybe, the Gods) - some kind of beautiful, powerful, and loving being or force that ties all of life together and is the origin of all miracles - including miracles such as written language, poetry, music, art ...

Q: Do Neopagans have a Bible?
A: Not most of us. The closest analogue would be a witch's Book of Shadows, which is a sort of notebook of legends, poetry, history, and magic ritual which is copied by every newly-initiated witch, then added to. But on the whole, even a Book of Shadows isn't what Christians think of as a Bible. It's not infallible (couldn't be, they've been brought to us via hastily-copied texts under trying circumstances), it doesn't prescribe a specific code of morality (except for a few general guidelines), and it doesn't claim to be dictated by God - except for a few, debatable parts. Those of us who aren't witches don't even have that much. Neopaganism is a religious system that relies more on the individual than on the Book or the Priest. One of the principal beliefs of Neopaganism is that no one, not Pope nor Priest nor Elder, has the right to interfere with your relationship to God. Learn from whomever you want, and pray to whatever name means the most to you.

Q: Did you say magic? Do Neopagans believe in the occult?
A: Cringe. What a badly worded question - but I hear it all the time. Neopagans as a rule don't "believe in the occult" - we practice magic. Magic is simply a way to focus the mental abilities that you were born with, and use them to change the world in

positive ways. Magic can also be mixed with worship; in which case it differs very little from Christian prayer.

Q: But I thought that you said that you weren't a demon-worshipper?
A: That's right. Magic and demonology are two different things. Magic you also know as "psychic powers" or "mentallics" or even as "the power of positive thinking" - in essence, the magical world view holds that "reality" is mostly a construct of the human mind, and as such, can be altered by the human mind. That's all there is to it.

Q: How do you become a Neopagan?
A: In a very real sense, nobody every "becomes" a Neopagan. There are no converts, as no conversion is necessary. Neopaganism is an attitude towards worship, and either you have it or you don't. My case is not atypical. All of my life, I have been fascinated by the old mythologies. I have always found descriptions of the Greek Gods fascinating. If I had any religious beliefs as a child, it was that somewhere, there was a God, and many people worship Him, but I had no idea what His name was. I set out to find Him, and through an odd combination of circumstances, I because convinced that his Name was Jesus. But seven years later, I had to admit to myself that Whoever God is, he answers non-Christians' prayers as well as those in the name of Jesus. In either case, true miracles are rare. In both cases, the one praying has a devout experience with God. After searching my soul, I admitted that I could not tell that I was better off than when I believed in the Old Gods. And in the mean time, I had found out that other people also loved the Old Gods - and that they call themselves Neopagans. When I realized that what I believed was little or no different that what they believed, I called myself a Neopagan, too. The common element for nearly all of us is that nearly all of us already believed these things, before we found out that anyone else did. "Becoming" a pagan is never a conversion. It's usually a home-coming. No one ever "brainwashed" me. I finally relaxed, and stopped struggling against my own self.

Q: I've heard about witches holding orgies and such. Do you?
A: No, that sort of thing doesn't appeal to me. Most of the crap that you've heard about "witch orgies" is nonsense made up by the National Enquirer to sell magazines. But I shouldn't be flippant about this, because it underlies a serious question - what kind of morality do Neopagans hold to?

"Eight words the Wiccan Rede fulfill:
An it harm none, do what thou will!"
from an old Book of Shadows

That about sums it all up. Neopaganism teaches that it is harmful to yourself (and dangerous) to harm others. It also teaches that trying to impose your moral standards on somebody else's behavior is (at least) foolish - and probably dangerous, as you run some serious chance of hurting that person. Perhaps in a sense Neopagans don't have morality, for as R. A. Wilson said, "There are no commandments because there is no Commander anywhere," but Neopagans do have ethics - standards for behavior based on honor and mutual benefit.

Q: I saw on the news that Neopagans use a star in a circle as their emblem. Isn't that a Satanic symbol?
A: A pentacle (that's what it's called) is a Satanic symbol in precisely same sense that the cross is a Nazi symbol. The German National Socialist Party used an equal-armed cross with four flags attached to it as their emblem. (Yes, I know - that's a swastika. Well, before the Nazis made the word common knowledge, people just called it a "bent cross" - it's an old heraldic symbol, and it means the same thing that a normal cross does). That doesn't make the Nazis good Christians, and it doesn't make Christians into Nazis. In the same sense, Satanists (and some rock groups) use a type of pentacle as their emblem. That doesn't make them Neopagans, nor does it mean that Neopagans are Satanists (or even rock-and-rollers).

Q: Are Neopagans opposed to Christianity?
A: Some Neopagans are ex-Christians, and I'm not going to deny that some of them have a grudge against the Church because of what they perceived as attempts to control their minds. Further, many Neopagans are suspicious of the Church, because it was in the name of Jesus Christ that nine million of our kind were murdered. Neopagans are opposed to anyone who uses force to control the minds of others. Does that include you? If not, then it means that Neopagans as such are not opposed to you. Do you work for the benefit of mankind, are you respectful to the Earth? Then it makes us allies, whether or not either of us wants to admit it.

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There are manyother misconceptions in the popularmind about the Neopagan religion. Unless you've studied it, read about it from sympathetic sources, then you really don't know anything about Neopagan history, beliefs, practices, customs, art, science, culture, or magic. But it would take several entire books to teach you, and I already fear that I will be accused of trying to win converts (despite what I've said above). If you are curious and willing to learn, try some of the following books:

Margot Adler, _Drawing Down the Moon_
Starhawk, _The Spiral Dance_
P.E.I. Bonewits, _Real Magic_
Stewart Farrar, _What Witches Do_.

NEOPAGANISM

By Eric S. Raymond

I. Introduction

The neopagan phenomenon is a loose collection of religious movements, experiments and jokes that offers a healthy alternative to the dogmatism of the Judeo/Christian/Islamic mainstream (on the one hand) and the mushy-mindedness of most 'New Age' groups (on the other).

This article,prepared atthe requestof anumber ofcurious net. posters, offers a brief description of neopagan thought and practice. A list of good sources for further study are listed at the end.

II. What is a neopagan?

I used the term 'religious' above, but as you'll see it's actually more than somewhat misleading, and I (like many other neopagans) use it only because no other word is available for the more general kind of thing of which the neopagan movement and what we generally think of as 'religion' are special cases.

Neopaganism is 'religious' in the etymological sense of 're ligare', to rebind (to roots, to strengths, to the basics of things), and it deals with mythology and the realm of the 'spiritual'. But, as we in the Judeo/Christian West have come to understand 'religion' (an organized body of belief that connects the 'supernatural' with an authoritarian moral code via 'faith') neopaganism is effectively and radically anti-religious. I emphasize this because it is important in understanding what follows.

Common characteristics of almostall the groups that describe themselves as 'neopagan' (the term is often capitalized) include:

1. Anti-dogmatism

Neopagan religions are religions of practice, pragmatism and immediate experience. The emphasis is always on what they can help the individuals in them to *do* and *experience*; theology and metaphysics take a back seat, and very little 'faith' or 'belief' is required or expected. In fact many neopagans (including yours truly) are actively hostile to 'faith' and all the related ideas of religious authority, 'divine revelation' and the like.

2. Compatibility with a scientific world-view

This tends to follow from the above. Because neopaganism is centered in experiences rather than beliefs, it doesn't need or want to do vast overarching cosmologies or push fixed Final Answers to the Big Questions -- understanding and helping human beings relate to each other and the world as we experience it is quite enough for us. Thus, we are generally friendly to science and the scientific world-view. Many of us are scientists and technologists ourselves (in fact, by some counts, a plurality of us are computer programmers!).

3. Reverence for nature, sensuality, and pleasure

Mostneopaganisms makeheavy use ofnature symbolismand encourage people to be more aware of their ties to all the non-human life on this planet. Explicit worship of 'Gaia', the earth ecosphere considered as a single interdependent unit, is common. Veneration of nature deities is central to many traditions. Ecological activism is often considered a religious duty, though there is much controversy over what form it should take.

Bypreference, mostneopagans holdtheir ceremoniesoutdoors under sun or moon. Seasonal changes and astronomical rhythms (especially the solstices, equinoxes and full and new moons) define the ritual calendar.

Ritual and festivenudity arecommon; to benaked before natureis often considered a holy and integrating act in itself. Sex is considered sacramental and sexual energy and symbolisms permeate neopagan practice (we like to contrast this with Christianity, in which the central sacrament commemorates a murder and climaxes in ritual cannibalism).

4. Polytheism, pantheism, agnosticism

Most neopaganisms are explicitly polytheistic -- that is, they recognize pantheons of multiple deities. But the reality behind this is more complex than it might appear.

First, many neopagans are philosophical agnostics or even atheists; there is a tendency to regard 'the gods' as Jungian archetypes or otherwise in some sense created by and dependent on human belief, and thus naturally plural and observer-dependent.

Secondly, asin many historicalpolytheisms, there isan implicit though seldom-discussed idea that all the gods and goddesses we deal with are 'masks', refractions of some underlying unity that we cannot

or should not attempt to approach directly.

And thirdly, there is a strong undercurrent of pantheism, the belief that the entire universe is in some important sense a responsive, resonating and sacred whole (or, which is different and subtler, that it is proper for human beings to view it that way).

Many neopagans hold all three of these beliefs simultaneously.

5. Decentralized, non-authoritarian organization; no priestly elite

Neopagans have seen what happens when a priesthood elite gets temporal power; we want none of that. We do not take collections, build temples, or fund a full-time clergy. In fact the clergy-laity distinction is pretty soft; in many traditions, all members are considered 'in training' for it, and in all traditions every participant in a ritual is an active one; there are and can be no pew-sitting passive observers.

Mostneopagan traditionsare (dis)organizedashorizontal networks of small affinity groups (usually called 'circles', 'groves', or 'covens' depending on the flavor of neopagan involved). Priests and priestesses have no real authority outside their own circles (and sometimes not much inside them!), though some do have national reputations.

Many of us keep a low profile partly due to a real fear of persecution. Too many of our spiritual ancestors were burned, hung, flayed and shot by religions that are still powerful for a lot of us to feel safe in the open. Down in the Bible Belt the burnings and beatings are still going on, and the media loves to hang that 'Satanist' label on anything it doesn't understand for a good juicy story.

Also, we never proselytize. This posting is about as active a neopagan solicitation as anyone will ever see; we tend to believe that 'converts' are dangerous robots and that people looking to be 'converted' aren't the kind we want. We have found that it works quite well enough to let people find us when they're ready for what we have to teach.

6. Reverence for the female principle

Oneof the most striking differencesbetween neopagan groups and the religious mainstream is the wide prevalence (and in some traditions dominance) of the worship of goddesses. Almost all

neopagans revere some form of the Great Mother, often as a nature goddess identified with the ecosphere, and there are probably more female neopagan clergy than there are male.

Most neopagan traditions are equalist (these tend to pair the Great Mother with a male fertility-god, usually some cognate of the Greek Pan). A vocal and influential minority are actively feminist, and (especially on the West Coast) there have been attempts to present various neopagan traditions as the natural 'women's religion' for the feminist movement. The effects of this kind of politicization of neopaganism are a topic of intense debate within the movement and fuel some of its deepest factional divisions.

7. Respect for art and creativity

Neopaganism tends to attractartists and musicians as muchas it attracts technologists. Our myth and ritual can be very powerful at stimulating and releasing creativity, and one of the greatest strengths of the movement is the rich outgrowth of music, poetry, crafts and arts that has come from that. It is quite common for people joining the movement to discover real talents in those areas that they never suspected.

Poets and musicians have the kind of special place at neopagan festivals that they did in pre-literate cultures; many of our best-known people are or have been bards and songsmiths, and the ability to compose and improvise good ritual poetry is considered the mark of a gifted priest(ess) and very highly respected.

8. Eclecticism

"Steal from any source that doesn't run too fast" is aneopagan motto. A typical neopagan group will mix Greek, Celtic and Egyptian mythology with American Indian shamanism. Ritual technique includes recognizable borrowings from medieval ceremonial magic, Freemasonry and pre-Nicene Christianity, as well as a bunch of 20th-century inventions. Humanistic psychology and some of the more replicable New Age healing techniques have recently been influential. The resulting stew is lively and effective, though sometimes a bit hard to hold together.

9. A sense of humor

Neopagans generally believethat itis more dangerousto takeyour religion too seriously than too lightly. Self-spoofery is frequent and (in some traditions) semi-institutionalized, and at least one major

neopagan tradition (Discordianism, known to many on this net) is *founded* on elaborate spoofery and started out as a joke.

Oneof the most attractive features of the neopagan approach is that we don't confuse solemnity with gloom. Our rituals are generally celebratory and joyous, and a humorous remark at the right time need not break the mood.

We generally feel that anyreligion that can't stand tohave fun poked at it is in as sad shape as the corresponding kind of person.

III. What kinds of neopagan are there, and where did they come from?

Depending onwho you talkto and whatdefinitions you use,there are between 40,000 and 200,000 neopagans in the U.S.; the true figure is probably closer to the latter than the former, and the movement is still growing rapidly following a major 'population explosion' in the late '70s.

The numericallylargest and most influentialneopagan group is the 'Kingdom of Wicca' -- the modern witch covens. Modern witchcraft has nothing to do with Hollywood's images of the cackling, cauldron-stirring crone (though wiccans sometimes joke about that one) and is actively opposed to the psychopathic Satanism that many Christians erroneously think of as 'witchcraft'. Your author is an initiate Wiccan priest and coven leader of long standing.

Otherimportant subgroupsinclude thoseseeking torevive Norse, Egyptian, Amerind, and various kinds of tribal pantheons other than the Greek and Celtic ones that have been incorporated into Wicca. These generally started out as Wiccan offshoots or have been so heavily influenced by Wiccan ritual technique that their people can usually work comfortably in a Wiccan circle and vice-versa.

There arealso the variousorders of ceremonialmagicians, most claiming to be the successors to the turn-of-the-century Golden Dawn or one of the groups founded by Alesteir Crowley during his brilliant and notorious occult career. These have their own very elaborate ritual tradition, and tend to be more intellectual, more rigid, and less nature-oriented. They are sometimes reluctant to describe themselves as neopagans.

The Discordians (and, more recently, the Discordian-offshoot Church of the Sub-Genius) are few in number but quite influential. They are the neopagan movement's sacred clowns, puncturing pretense and adding an essential note to the pagan festivals. Many Wiccans, especially among priests and priestesses, are also Discordians and will look you straight in the eye and tell you that the entire

neopagan movement is a Discordian hoax...

Neopaganism used to be largely a white, upper-middle-class phenomenon, but that has been changing during the last five years. So called 'new-collar' workers have come in droves during the eighties. We still see fewer non-whites, proportionately, than there are in the general population, but that is also changing (though more slowly). With the exception of a few nut-fringe 'Aryan' groups detested by the whole rest of the movement, neopagans are actively anti-racist; prejudice is not the problem, it's more that the ideas have tended to be accepted by the more educated segments of society first, and until recently those more educated segments were mostly white.

OntheEastCoast, ahigher-than-general-populationpercentage of neopagans have Roman Catholic or Jewish backgrounds, but figures suggest this is not true nationwide. There is also a very significant overlap in population with science-fiction fandom and the Society for Creative Anachronism.

Politically, neopagans are distributed about the same as the general population, except that whether liberal or conservative they tend to be more individualist and less conformist and moralistic than average. It is therefore not too surprising that the one significant difference in distribution is the presence of a good many more libertarians than one would see in a same-sized chunk of the general population (I particularly register this because I'm a libertarian myself, but non-libertarians have noted the same phenomenon). These complexities are obscured by the fact that the most politically active and visible neopagans are usually ex-hippie left-liberals from the '60s.

I think the most acute generalization made about pagans as a whole is Margot Adler's observation that they are mostly self-made people, supreme individualists not necessarily in the assertive or egoist sense but because they have felt the need to construct their own culture, their own definitions, their own religious paths, out of whatever came to hand rather than accepting the ones that the mainstream offers.

IV. Where do I find out more?

I have deliberatelynot said much aboutmythology, or specific religious practice or aims, or the role of magic and to what extent we practice and 'believe' in it. Any one of those is a topic for another posting; but you can get a lot of information from books. Here's a basic bibliography:

Adler, Margot _Drawing_Down_the_Moon_ (Random House 1979, hc)
This book is a lucid and penetrating account of who the modern neo-pagans are, what they do and why they do it, from a woman who spent almost two years doing observer-participant journalism in the neo-pagan community. Especially valuable because it combines an anthropologist's objectivity with a candid personal account of her own feelings about all she saw and did and how her ideas about the neo-pagans changed under the impact of the experiences she went through. Recommended strongly as a first book on the subject, and it's relatively easy to find. There is now a revised and expanded second edition available.

Starhawk _The_Spiral_Dance_
An anthology of philosophy, poetry, training exercises, ritual outlines and instructive anecdotes from a successful working coven. First-rate as an introduction to the practical aspects of magick and running a functioning circle. Often findable at feminist bookstores.

Shea, Robert and Wilson, Robert Anton _Illuminatus!_ (Dell, 1975, pb)
This work of alleged fiction is an incredible berserko-surrealist rollercoaster that _will_ bend your mind into a pretzel with an acid-head blitzkrieg of plausible, instructive and enlightening lies and a few preposterous and obscure truths. Amidst this eccentric tale of world-girdling conspiracies, intelligent dolphins, the fall of Atlantis, who _really_ killed JFK, sex, drugs, rock and roll and the Cosmic Giggle Factor, you will find Serious Truths about Mind, Time, Space, the Nature of God(dess) and What It All Means -- and also learn why you should on no account take them Seriously. Pay particular attention to Appendix Lamedh ("The Tactics of Magick"), but it won't make sense until you've read the rest. This was first published in 3 volumes as _The_Eye_In_The_Pyramid_, _The_Golden_Apple_ and _Leviathan_, but there's now a one-volume trade paperback carried by most chain bookstores under SF.

Campbell, Joseph W., _The_Masks_of_God_ (Viking Books, 1971, pb)
One of the definitiveanalytical surveys of world mythography-- and readable to boot! It's in 4 volumes:
I. _Primitive_Mythology_
II. _Oriental_Mythology_
III. _Occidental_Mythology_
IV. _Creative_Mythology_
The theoretical framework of these books is a form of pragmatic neo-Jungianism which has enormously influenced the neopagans (we can accurately be described as the practice for which Campbell and Jung were theorizing). Note especially his predictions in vols. I & IV of a revival of shamanic, vision-quest-based religious forms. The recent Penguin pb edition of this book should be available in the Mythology and Folklore selection of any large bookstore.

Bonewits, Isaac, _Real_Magic_ (Creative Arts Books, 1979, pb)
A fascinating analytical study of the psychodynamics of ritual and magick. This was Bonewits's Ph.D. thesis for the world's only known doctorate in Magic and Thaumaturgy (UCLA Berkeley, 1971). Hardest of the five to find but well worth the effort -- an enormously instructive, trenchant and funny book.

V. Will there be more net.info on this topic?

I am also available to answer questions by email or phone. Be warned that I will probably tell you to go off and study some more, rather than referring you to a group, if you haven't read at least two out of the five above or else good equivalents like Michael Harner's _Way_Of_The_Shaman_ (Castaneda, UFOlogy books and anything on astrology or the Great Pyramid will *not* count! Grrr...!).

No fooling, learning to do this stuff right is hard work and demands a lot more rigor and clear thinking than most people associate with 'occultism'. But it's also fun and empowering and could turn out to be one of the couple most important things you do with your life.

If response to this posting is heavy, I may post some stuff on Wiccan ritual practice and theology, that being what I know best.

W H A T I S W I C C A ?

An Introduction to "The Old Religion" of Europe and its Modern Revival

by Amber K, High Priestess

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WICCA (sometimes called Wicce, The Craft, or The Old Religion by its practitioners) is an ancient religion of love for life and nature.

In prehistoric times, people respected the great forces of Nature and celebrated the cycles of the seasons and the moon. They saw divinity in the sun and moon, in the Earth Herself, and in all life. The creative energies of the universe were personified: feminine and masculine principles became Goddesses and Gods. These were not semi-abstract, superhuman figures set apart from Nature: they were embodied in earth and sky, women and men, and even plants and animals.

This viewpoint is still central to present-day Wicca. To most Wiccans, everything in Natures -- and all Goddesses and Gods -- are true aspects of Deity. The aspects most often celebrated in the Craft, however, are the Triple Goddess of the Moon (Who is Maiden, Mother, and Crone) and the Horned God of the wilds. These have many names in various cultures.

Wicca had its organized beginnings in Paleolithic times, co-existed with other Pagan ("country") religions in Europe, and had a profound influence on early Christianity. But in the medieval period, tremendous persecution was directed against the Nature religions by the Roman Church. Over a span of 300 years, millions of men and women and many children were hanged, drowned or burned as accused "Witches." The Church indicted them for black magic and Satan worship, though in fact these were never a part of the Old Religion.

The Wiccan faith went underground, to be practiced in small, secret groups called "covens." For the most part, it stayed hidden until very recent times. Now scholars such as Margaret Murray and Gerald Gardner have shed some light on the origins of the Craft, and new attitudes of religious freedom have allowed covens in some areas to risk becoming more open.

How do Wiccan folk practice their faith today? There is no central authority or doctrine, and individual covens vary a great deal. But most meet to celebrate on nights of the Full Moon, and at eight great festivals or Sabbats throughout the year.

Though some practice alone or with only their families, many Wiccans are organized into covens of three to thirteen members. Some are led by a High Priestess or Priest, many by a Priestess/Priest team; others rotate or share leadership. Some covens are highly structured and hierarchical, while others may be informal and egalitarian. Often extensive training is required before initiation, and coven membership is considered an important commitment.

There are many branches or "traditions" of Wicca in the United States and elsewhere, such as the Gardnerian, Alexandrian, Welsh Traditional, Dianic, Faery, Seax-Wicca and others. All adhere to a code of ethics. None engage in the disreputable practices of some modern "cults," such as isolating and brainwashing impressionable, lonely young people. Genuine Wiccans welcome sisters and brothers, but not disciples, followers or victims.

Coven meetings include ritual, celebration and magick (the "k" is to distinguish it from stage illusions). Wiccan magick is not at all like the instant "special effects" of cartoon shows or fantasy novels, nor medieval demonology; it operates in harmony with natural laws and is usually less spectacular -- though effective. Various techniques are used to heal people and animals, seek guidance, or improve members' lives in specific ways. Positive goals are sought: cursing and "evil spells" are repugnant to practitioners of the Old Religion.

Wiccans tend to be strong supporters of environmental protection, equal rights, global peace and religious freedom, and sometimes magick is used toward such goals.

Wiccan beliefs do not include such Judeao-Christian concepts as original sin, vicarious atonement, divine judgement or bodily resurrection. Craft folk believe in a beneficent universe, the laws of karma and reincarnation, and divinity inherent in every

human being and all of Nature. Yet laughter and pleasure are part of their spiritual tradition, and they enjoy singing, dancing, feasting, and love.

Wiccans tend to be individualists, and have no central holy book, prophet, or church authority. They draw inspiration and insight from science, and personal experience. Each practitioner keeps a personal book or journal in which s/he records magickal "recipes," dreams, invocations, songs, poetry and so on.

To most of the Craft, every religion has its own valuable perspective on the nature of Deity and humanity's relationship to it: there is no One True Faith. Rather, religious diversity is necessary in a world of diverse societies and individuals. Because of this belief, Wiccan groups do not actively recruit or proselytize: there is an assumption that people who can benefit from the Wiccan way will "find their way home" when the time is right.

Despite the lack of evangelist zeal, many covens are quite willing to talk with interested people, and even make efforts to inform their communities about the beliefs and practices of Wicca. One source of contacts is The Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704. Also, the following books may be of interest: (Ask your librarian.)

DRAWING DOWN THE MOON by Margot Adler
THE SPIRAL DANCE by Starhawk
POSITIVE MAGIC by Marion Weinstein
WHAT WITCHES DO by Stewart Farrar
WITCHCRAFT FOR TOMORROW by Doreen Valiente

RE-THINKING THE WATCHTOWERS
or
13 Reasons Air should be in the North

by Mike Nichols
copyright 1989 by Mike Nichols
(fondly dedicated to Kathy Whitworth)

INTRODUCTION

It all started 20 years ago. I was 16 years old then, and a recent initiate to the religion of Wicca. Like most neophytes, I was eager to begin work on my Book of Shadows, the traditional manuscript liturgical book kept by most practicing Witches. I copied down rituals, spells, recipes, poems, and tables of correspondences from every source I could lay hands on. Those generally fell into two broad categories: published works, such as the many books available on Witchcraft and magic; and unpublished works, mainly other Witches' Books of Shadows.

Twenty years ago, most of us were "traditional" enough to copy everything by hand. (Today, photocopying and even computer modem transfers are becoming de rigueur.) Always, we were admonished to copy "every dot and comma", making an exact transcription of the original, since any variation in the ceremony might cause major problems for the magician. Seldom, if ever, did anyone pause to consider where these rituals came from in the first place, or who composed them. Most of us, alas, did not know and did not care. It was enough just to follow the rubrics and do the rituals as prescribed.

But something brought me to an abrupt halt in my copying frenzy. I had dutifully copied rituals from different sources, and suddenly realized they contained conflicting elements. I found myself comparing the two versions, wondering which one was "right", "correct", "authentic", "original", "older", etc. This gave rise to the more general questions about where a ritual came from in the first place. Who created it? Was it created by one person or many? Was it ever altered in transmission? If so, was it by accident or intent? Do we know? Is there ever any way to find out? How did a particular ritual get into a Coven's Book of Shadows? From another, older, Book of Shadows? Or from a published source? If so, where did the author of the published work get it?

I had barely scratched the surface, and yet I could already see that the questions being raised were very complex. (Now, all these years later, I am more convinced than ever of the daunting complexity of Neo-Pagan liturgical history. And I am equally convinced of the great importance of this topic for a thorough understanding of modern Witchcraft. It may well be a mare's nest, but imagine the value it will have to future Craft historians. And you are unconditionally guaranteed to see me fly into a passionate tirade whenever I'm confronted with such banal over-simplifications as "Crowley is the REAL author of the Third Degree initiation," or "Everyone KNOWS Gardner INVENTED modern Witchcraft.")

CONFLICTING TRADITIONS

The first time I noticed conflicting ritual elements was when I was invited as a guest to attend another Coven's esbat celebration. When the time came to "invoke the Watchtowers" (a ritual salutation to the four directions), I was amazed to learn that this group associated the element of Earth with the North. My own Coven equated North with Air. How odd, I thought. Where'd they get that? The High Priestess told me it had been copied out of a number of published sources. Further, she said she had never seen it listed any other way. I raced home and began tearing books from my own library shelves. And sure enough! Practically every book I consulted gave the following associations as standard: North = Earth, East = Air, South = Fire, West = Water.

Then where the heck did I get the idea that Air belonged in the North? After much thought, I remembered having copied my own elemental/directional associations from another Witch's Book of Shadows, her Book representing (so she claimed) an old Welsh tradition. Perhaps I'd copied it down wrong? A quick long-distance phone call put my mind at ease on that score. (When I asked her where she'd gotten it, she said she THOUGHT it was from an even older Book of Shadows, but she wasn't certain.)

By now, I felt miffed that my own tradition seemed to be at variance with most published sources. Still, my own rituals didn't seem to be adversely affected. Nor were those of my fellow Coven members, all of whom put Air in the North. Further, over the years I had amassed lots of associations and correspondences that seemed to REQUIRE Air to be in the North. The very thought of Air in the East offended both my sense of reason and my gut-level mythic sensibilities. There are good REASONS to place Air in the North. And the whole mythological

superstructure would collapse if Air were in the East, instead. If this is so, then why do most published sources place Earth in the North and Air in the East?

RITUAL TAMPERING

Suddenly, I felt sure I knew the reason! Somewhere along the line, someone had deliberately tampered with the information! Such tampering is a long and venerable practice within certain branches of magic. In Western culture, it is most typically seen among Hermetic, Cabalistic and "ceremonial" magic lodges. It is common among such groups that, when publishing their rituals for public consumption, they will publish versions that are INCOMPLETE and/or deliberately ALTERED in some way from the authentic practice. This prevents someone who is NOT a member of the group from simply buying a book, and performing the rituals, without benefit of formal training. It is only when you are initiated into the lodge that you will be given the COMPLETE and/or CORRECTED versions of their rituals. This is how such groups guard their secrets. (And it is a telling postscript that many scholars now believe modern Witchcraft to have "borrowed" its directional/elemental correspondences from ceremonial magic sources! What a laugh if this was Crowley's last best joke on his friend Gerald Gardner!)

I remember the first time I became aware of such deliberate ritual tampering. A friend of mine had been making a study of the so-called "planetary squares", talismans that look like magic squares consisting of a grid of numbers in some cryptic order. There are seven such squares -- one for each of the "old" planets. While making this study, he began coloring the grids (more for his own pleasure than anything else), making colorful mini-mosaics, using first two colors, then three, then

four, and on up to the total number of squares in the grid. Six of the planetary squares yielded pleasing patterns of color. Then there was the Sun square! Against all expectation, the colors were a random jumble, with no patterns emerging. Thus, he began his quest for the CORRECTED Sun square. And I became convinced of the reality of ritual tampering.

THE WATCHTOWERS

All that remains, then, is for me to assemble all the arguments in favor of the Air-in-the-North model, which I have now come to believe is the CORRECTED system of correspondences. The remainder of this article will be devoted to those arguments, each with its own name and number:

1. AIRTS: This is perhaps the strongest argument. In Celtic countries, the four elemental/directional associations are referred to as the "four airts". And it is a known fact that this tradition associates Air with North. While it is true that some writers, familiar with ceremonial magic (like William Sharp and Doreen Valiente), have given "tampered" versions of the airts, it is a telling point that folklorists working directly with native oral traditions (like Alexander Carmichael and F. Marian McNeill) invariably report the Air/North connection.

2. PARALLEL CULTURES: Although arguing from parallel cultures may not be as convincing, it is still instructive to examine other magical aboriginal cultures in the Western hemisphere. For example, the vast majority of Native American tribes (themselves no slouches in the area of magic!) place Air in the North, which they symbolize by the Eagle. (Aboriginal cultures lying south of the equator typically have different associations, for reasons I will discuss next.)

3. GEOPHYSICAL: If one accepts the insular British origins of elemental directions, then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)

4. HYPERBOREAN: In fact, an ancient name for the British Isles was "Hyperboria", which literally means "behind the north wind", thus associating north and wind (air) once more. The inhabitants were themselves called "Hyperborians", and the phrase "at the back of the north wind" (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest and most influential (cf. Robert Grave's goddess fantasy "Watch the North Wind Rise"). You don't hear too much about the other three cardinal winds.

5. SEASONAL: Many occultists associate the four seasons with the four cardinal points, as well. Hence, winter = north, spring = east, summer = south, and autumn = west. (To be precise, it is the solstice and equinox points which align with the cardinal points.) Again, in most folklore, winter is associated with air and wind, as the icy blasts that usher in the season. In spring, it is the earth which arrests our attention, with its sudden riot of blooms and greenery. Again, south relates to summer, the hottest season (fire), and west relates to autumn.

6. DIURNAL: Occultists also often associate the cardinal points of a single day to the four compass points. Thus, midnight = north, sunrise = east, noon = south, and sunset = west. (Please note that we are talking about TRUE midnight and TRUE noon here, the points halfway between sunset and sunrise, and between sunrise and sunset, respectively.) These associate nicely with the seasonal attributes just discussed. It is easy to see why sunrise should equate to east, and sunset to west. And, once again, from the perspective of the British Isles, the sun rises over land (earth) and sets over the ocean (water). South is related to noon because it is the moment of greatest heat (fire). Leaving the "invisible" element of air to be associated with the sun's invisibility, at midnight.

7. MYTHOLOGICAL: In Celtic mythology, north is invariably associated with air. The pre-Christian Irish gods and goddesses, the Tuatha De Danann, were "airy" faeries (later versions came equipped with wings, relating them to sylphs). The Book of Conquests states their original home was in the north, "at the back of the north wind". And when they came to Ireland, they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some modern writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate

mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of Gwynedd (or NORTH Wales), is specifically associated with wind, which can carry people's thoughts to him.

8. YIN/YANG: Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine. If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists. That it was equally important to our ancestors is evidenced by standing stones in the British Isles. At sites like the Kennet Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones.

9. GENERATOR: This argument flows out of the previous one. Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to "raise the cone of power". Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four "poles" of the magic circle. These poles themselves MUST alternate between plus and minus if power is to be raised. This means that if the masculine fire is in the south, then the masculine air MUST be in the north. If the feminine water is in the west, then the feminine earth MUST be in the east. If any adjacent pair were switched, the generator would stop dead.

10. MASCULINE/FEMININE AXIS: When you look at a typical map, north (the cardinal direction) is at the top. Any north-south road is a vertical line, and any east-west road is a horizontal line. Likewise, a "map" of a magic circle makes the

vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). This makes logical sense. When we look at the horizon of the earth, we see a horizontal line. Water also seeks a horizontal plane. Feminine elements, considered "passive", have a natural tendency to "lay down". Fire, on the other hand, always assumes an erect or vertical position. Air, too, can rise upward, as earth and water cannot. Masculine elements, being "active", have a natural tendency to "stand up".

11. ALTAR TOOLS: In modern Witchcraft, there are four principal altar tools, the same four tools shown on the Tarot card, the Magician. They also correspond to the four Tarot suits, the four ancient treasures of Ireland, and the four "hallows" of Arthurian legend. And, like the four elements, two of them are feminine and two of them are masculine. The pentacle is a shallow dish inscribed with a pentagram, representing earth, and is here placed in the east. The womb-shaped chalice, symbolizing water, is placed in the west. They form the horizontal feminine axis. The phallic-shaped wand, representing fire, is placed in the south. And the equally phallic-shaped athame is placed in the north. They form the vertical masculine axis. (The gender associations of cup and blade are especially emphasized in the ritual blessing of wine.)

12. AXIS SYMBOLISM: In nearly every culture, the vertical line is a symbol of yang, or masculine energy. The horizontal line is yin, feminine energy. When the vertical masculine line penetrates the horizontal feminine line, forming the ancient Pagan symbol of the equal-armed cross, it becomes a symbol of life, and life-force. Place a circle around it or on it, and you have a circle-cross or "Celtic" cross, symbol of everlasting life. (Please note the importance of the EQUAL-armed cross. If one arm is longer or shorter, then the four elements are out of balance. The Christian or "Roman" cross, for example, has an extended southern arm. And many historians have commented on Christianity's excess of "fire" or zeal. Some versions actually show a shortened northern arm, indicating a dearth of "air" or intellectual qualities.)

13. ASTROLOGICAL: The astrological year is divided into four equal quadrants, each beginning at a solstice or equinox. And each quadrant is governed by one of the four elements. Which element can be discovered by examining the exact MID-POINT of the quadrant. For example, the first quadrant, beginning at the winter solstice (north) is governed by air, which rules 15 degrees Aquarius, symbolized by the Man or Spirit. The second quadrant, beginning at the spring equinox (east) is governed by earth, which rules 15 degrees Taurus, the Bull. The third quadrant, beginning at the summer solstice (south) is governed by fire, which rules 15 degrees Leo, the Lion. And the fourth quadrant, beginning at the fall equinox (west) is governed by water, which rules 15 degrees Scorpio, here symbolized by the Eagle. Thus, north, east, south and west correspond to air, earth, fire, and water, and to man, bull, lion, and eagle, respectively. If the last four symbols seem familiar, it is because they represent the four elemental power points of the astrological year, and their symbols appear in the four corners of the Tarot cards, the World and the Wheel of Fortune. (The same figures were later adopted by Christians as symbols of the four gospel writers, Matthew, Mark, Luke, and John.)

If those are the arguments in favor of Air-in-the-North, where are the counter-arguments in favor of Earth-in-the-North? Surprisingly, I've heard very few. The most common by far is "But we've always done it this way." Not too convincing. However, no matter HOW persuasive my arguments may be, many have countered that magic doesn't lend itself to rational arguments. It's what FEELS right that counts. True. And there's no denying that many practitioners do just fine with earth in the north. Granted. Still, if they've never tried it the other way, how would they really know?

My challenge to my fellow practitioners then is this: give Air-in-the-North a shot. Just try it on for size. See what it feels like. And not for just a single ritual. It'll take several tries just to overcome your habitual ritual mindset. And nothing is as habitual as ritual! So in order to give this a fair shake, you'll have to do a whole series of rituals with air in the north. And go into it with an open mind. Like all magic, if you decide ahead of time it won't work, it won't. Then, once you've tried it, compare it to your old method. Ask yourself what's different, if it worked any better, and why or why not. And let me know. I'd enjoy hearing about your experiences.

What is a First Degree?

Many persons feel that the first degree initiation is something that a person receives simply because this group or that wishes to accept a person into their circle (Gardenarian, Alexandrian, etc.).

In the my tradition, as a first degree, you ARE a priest/ess, and as such you carry responsibilities. In some traditions, the knowledge you have gained during your first degree studies will qualify you for a third degree in that tradition. But let's look at it a minute.

As I have stated, as a first degree, you ARE a priest/ess. What does this mean? In other faiths, you must go to seminary or its equivalent for a period of at least 5 years to obtain this goal. When you leave there, you are knowledgeable in not only the beliefs of your faith, but also it's history, sects, and doctrines. You have been trained to be a counselor, helper, and friend to your parishioners. You have had training in dealing with problems within your church, your community, and "the enemy". Basically, you have been given the trust of your church to be knowledgeable, loving, caring, and trustworthy.

Should a Priest/ess in the craft be expected to be any less? As an Isian, the answer is a resounding NO!

During your first degree studies, you are the equivalent of an Associate Pastor/Minister/Whatever. You are now in training to eventually have your own coven, or if you wish to be solitary, you are in training to be able to defend your religion to the outside world if the need arises.

What are the responsibilities of a First Degree in my tradition?

As always, in the this tradition, you are required to constantly be learning and growing. This does not mean that you have to be constantly be learning about the craft, but about yourself, your community, Mother Earth, etc. This responsibility does not cease even when you receive your third degree. This is a responsibility to yourself.

Some of your responsibilities to the coven are listed below:
1.) To grow within the craft.
2.) Observe and participate in all circle functions of your degree or lower.
3.) To assist in preparation for all circle functions of your degree or lower.
4.) To assist any student of a lessor grade in his/her studies when asked by this student for assistance.
5.) To contribute at least one research paper of 10 pages (5 if single spaced) or more on the craft subject of your choice.
6.) Contribute in some manner to each sabbat or public gathering either by time, monies for supplies, or bringing something to share either during or after event. Time could be by arriving early to help set up, staying a little later and helping to clean up after, preparing and sharing a workshop (if open workshop is scheduled), making phone calls to remind people of the event, etc.
7.) Contribute to ideas for coven gatherings and help arrange same. (Remember, all things do not happen at Covenstead!)
8.) Be aware of any conflicts within Circle, and bring this to the attention of the HP/HPS (even if that's where the conflict is!)
9.) Be prepared to accept the responsibility of a circle or ritual should something happen to your HP/S.

To some people, this may seem like a lot of expectations, but keep in mind. We are not are not training "week-end witches." You are in training to be a Priest/ess of Wicca.

Your first degree is something to be proud of. You have worked hard and long to receive it, and your HP/S has found you worthy of same.

May the Lord and Lady smile on your efforts.

CHURCH OF ALL WORLDS
BOX 1542
Ukiah, CA 95482

Duplicate Membership Application (as presented in GREEN EGG Oimlec 1989) Distributed Electronically to the Pagan Community by the Pagan Information Network in the general interest of all.

In dedication tothe celebration of life in itsmany forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth.

Like a redwood tree, I would have my roots deep in the Earth and my branches reaching for the stars.

I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and others : THOU ART GODDESS; THOU ART GOD.

I wish to unite with others upon a spiritual path that encompasses both the Heaven's and the Earth, and all the worlds between, and hereby make application to join the membership of the Church of All Worlds, in order that we may learn together and teach each other ways to bring about these ends.

I understand that this association does not require the severing of any other religious ties.

Date _ _ _ _ _ _ _ _ _ _ _ _ _ _
Signature_____

I enclose $_____ as a contribution to help carry on the work of the Church.

(Annual membership dues are $25 for individuals, $20 each for family members at one address.) (The Church of All Worlds is a state and federally tax-exempt 501(c)(3) religious organization. All donations are tax-deductible.)

Reviewed and approved by_____this day:_____

Last amended June 11, 1989 -- Page NEXTRECORD

What is Shamanism?

Michelle Klein-Hass/SysOp, Shaman's Soup BBS

Pardon me for asking, but what is Shamanism? That's one area of "the occult" that I don't remember hearing about.

OK, I guess I'm the resident shamanism maven here, so I'll try to define it. Shamanism is the name (from the Tungus Shaman, meaning miracle-worker) for any tradition of ecstatic worship of the Earth, and the forces that reside and pervade Her. Most traditions of shamanism worship two deities, the God and the Goddess. In the European shamanic tradition, also known as Wicca, the God and Goddess are most commonly known as The Lord and The Lady, or Great Mother and the Lord of the Hunt. In the Yoruban tradition, they are known as Ogun and Yemaja. In the shamanic tradition of the Chiricahua Teneh (Apache), they are known as Earth Mother and Sky Father, and also as White Painted Woman and Killer of Enemies. In other traditions, there are more deities worshipped, and in most of those named, there are other lesser deities. Some forms of shamanic tradition can be classified as true polytheism, some, like the tradition of the Australian Dreamtime, are truly pantheistic (the God-force is in all, and all exists in the God-force, or as they put it, the Dreamtime) and at least in the tradition of the Yoruba (Nigerian African) and in most Native American traditions, these Gods and Goddesses are seen as emanations from a Great Spirit. In the Teneh tongue, this spirit is known as Usen', Who is neither Male nor Female but encompasses both. Joe Wilson describes the difference between the path of the Shaman and the path of the Priest this way: the Priest is the custodian of tradition and rite, the Shaman is the one who journeys within and experiences the God(esse)s directly. The path of the shaman is the path of healing, direct involvement with ones Gods/Goddesses, and the path of acquiring Power for The Good. Modern Shamanism in America is usually of two currents: Wiccan and Native.

Wicca is a reconstructed system, which is probably similar but not identical to the pre-Christian religion of the Keltoi (the Britons, the Gallics, the Irish and Scottish Gael, the Picts, and the Cymri(Welsh) It used to claim quite an impressive history, but is reliably traceable to people like Gerald Gardner, who designed a system of Wiccan practice from various sources, including, supposedly, a wealthy woman whose family had practiced witchcraft for generations. He obviously had a good grasp of some of the Anthropological works on the subject, but liberally borrowed as well from Crowley, Freemasonry, and *fin de Siecle* occultism like the Order of the Golden Dawn. Artificial or authentic, it seems to still work.

Native shamanism works with either traditions of a native people like the Native Americans or the Yoruba tribe (present in Santeria), or is a distillation of many practices, as is the shamanism taught by Dr. Michael Harner and by Joseph Wilson of Toteg Tribe. The true native traditions are dying out quickly, and most native Shamans are unwilling to transmit their knowledge. In some cases, the knowledge has died out, and those descendants who remain and wish to embrace the Old Ways must re-invent their tradition. My teacher, Misha Sacred Wolf of the Naiche-Tosawi band of the Chiricahua, is in that unenviable position. The Apache still exist, and they celebrate some of the old festivals for the benefit of tourists. But much of the Old Knowledge died with the coming of the white man, the reservation, and the missionaries that considered the reservation their rightful "mission field".

While it is true that many Native peoples are indignant about any non-Native involvement in shamanism, and the new age movement is full to the brim with hucksters and shysters who if you give them money will teach you "how to become a Shaman", there are two non-Natives who seem to respect the Ways, and have attempted to present the teachings of Native shamanism in a respectful, reverential way. One is Dr. Michael Harner, author of "The Way of the Shaman" (Bantam) and his "core shamanism" system. His approach is sometimes a little too eclectic, with a glaring lack of the ritual and mythos that makes shamanism so powerful. He has reduced the shamanic experience to a few major elements: The Lowerworld Journey, where the shamanist comes face-to- face with their "Power Animal", which is a representative of the person's basic animal energy; The Upperworld Journey, where the person journeys to contact their "Teacher Within", who is a representation of the person's Higher Self; the Middleworld Journey, where ordinary reality is seen through non-ordinary eyes; and various techniques of healing, primarily the Jivaro "sucking doctor"technique. A non-ordinary state of consciousness is reached through rhythmic drumming, singing, and visualization. Despite the very clinical "self-help" aspect of Harner's work, it is very valuable. If you live in the Los Angeles area, you are quite fortunate in that perhaps the most exciting work in the eclectic shamanic way is going on through

Toteg Tribe, a shamanic society founded and facilitated by Joseph Wilson. Joseph was a participant in the Neo-Pagan (Wiccan-shamanic) movement for more than 25 years, and is now trying to forge a new shamanic way for ALL people of the Americas. He has built on the techniques of Harner with insight from both traditional Native peoples of this land that he has studied with and entirely new ways of expression that he and others that work with him have spontaneously come up with. He does not claim to teach traditional shamanic ways, but his work is quite valuable and instead of looking behind to the old days of Tribal America, is aimed towards the 21st century and beyond. Again, I study with a woman who is of the Chiricahua Apache tradition, but I also find Wilson's work to be exciting and very important. I hope this cleared up a few things...there's a lot of good info in the file areas about shamanic practice.
Hi Dicho--this is finished (sigh of relief)
Enju! B*B Michelle Klein-Hass (Chihacou White Puma)

Here is the complete expansion of the Indo-European root of the word "witch", from THE AMERICAN HERITAGE DICTIONARY OF INDO-EUROPEAN ROOTS, revised & edited by Calvert Watkins (Houghton Mifflin Co.: Boston, 1985; ISBN 0-395-36070-6):

WEIK- [1]. Clan (social unit above the household). 1. Suffixed form *WEIK- SLA in Latin VILLA, country house, farm: VILLA, VILLAGE, VILLAIN, VILLANELLE, (VILLEIN); (BIDONVILLE). 2. Suffixed o-grade form *WOIK-O in: a. Latin VICUS, quarter or district of a town, neighborhood: (VICINAGE), VICINITY; b. Greek OIKOS, house, and its derivativ e OIKIA, dwelling: ANDROECIUM, AUTOECIOUS, DIOCESE, DIOECIOUS, DIOICOUS, ECESIS, ECOLOGY, ECONOMY, ECUMENICAL, HETEROECIOUS, MONOECIOUS, PARISH, TRIOUECIOUS. 3. Zero-grade from *WIK- in Sanskrit VIS- dwelling, house, with derivative VAISYAH, settler: VAISYA.

WEIK- [2]. In words connectid with magic and religious notions (in Germanic and Latin). 1. Germanic suffixed form *WIH-L- in Old English WIGLE, divination, sorcery, akin to the Germanic source of Old French GUILE, cunning trickery: GUILE. 2. Germanic expressive form *WIKK- in: a. Old English WICCA, wizard, and WICCE, witch: WITCH; b. Old English WICCIAN, to cast a spell: BEWITCH. 3. Possible suffixed zero-grade form *WIK-T-IMA in latin VICTIMA, animal used as sacrifice, victim (although this may belong to another root *[SHWA]WEK- not otherwise represented in English): VICTIM.

WEIK- [3]. To be like. 1. Suffixed variant form *EIK-ON- in Greek EIKON, likeness, image: ICON, (ICONIC), ICONO-; ANISEIKONIA. 2. Prefixed and suffixed zero-grade form *N-WIK-ES, not like (*N-, not), in greek AIKES, unseemly: AECIUM.

WEIK- [4]. Also WEIG-. To bend, wind. I. Form WEIG-. 1. Germanic *WIK- in: a. Old English WICE, wych elm (having pliant branches): WYCH ELM; b. Swedish VIKER, willow twig, wand, akin to the Scandinavian source of Middle English WIKER, wicker: WICKER; c. Old Norse vikja, to bend, turn, probably akin to the Scandinavian source of Old Nort h French WIKET, wicket (< "door that turns?): WICKET. 2. Germanic *WAIKWAZ in: a. Old Norse VEIKR, pliant: WEAK; b. Dutch WEEK, weak, soft: WEAKFISH. 3. Germanic *WIKON-, "a turning," series, in Old English WICU, WICE, week: WEEK. II. Form *WEIK-. Zero-grade form *WIK- in: a. Latin VIX (genetive VICUS), turn, situation, change: VICAR (VICARIOUS), VICE[3]; VICISSITUDE; b. Latin VICIA, vetch (< "twining plant"): VETCH.

WEIK- [5]. To fight, conquer. 1. Germanic *WIK- in Old Norse VIGR,

able in battle: WIGHT[2]. 2. Nasalized zero-grade form *WI-N-K- in Latrin VINCERE (past participle VICTUS), to conquer: VANQUISH, VICTOR, VINCIBLE; CONVINCE, EVICT.

NATURE SPIRIT MAGIC

By Larry Cornett

INTRODUCTION:

Each plant, animal, rock, and other entity has a spirit (consciousness resonance matrix). These spirits can join together, in a hive-mind, as a spirit of an area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than the Elementals that many magical people who perform all of their rituals indoors are familiar with. They can be extremely powerful allies. It is possible to sense nature spirits, to determine if they are receptive to a ritual planned, and to have them actively participate in magical workings if they are.

SOME EFFECTS OF WORKING WITH NATURE SPIRITS:

Spectacular physical manifestations can happen when working with nature spirits in the wild. I have personally seen actual foxfire mark the boundaries of a magic circle at a location that was identified as a receptive power spot and attuned to a planned ritual the day before. I have seen more than one site attuned for ritual be dry and comfortable, with a round hole in the clouds overhead, on days that were cold and rainy at other nearby locations. Birds have joined in rituals, flying around the circle when energy was being raised; and insects, birds and animals have joined in chants. In addition, the wind often responds to invocations. Generally, these spectacular manifestations happen unexpectedly.

With or without such manifestations, nature spirits often will channel tremendous amounts of power into the magic being performed. It is suggested that you do not consciously try for specific manifestations. Let Nature channel her power into the magic in her own way. If approached with respect, nature may give you many pleasant surprises.

Spectacular physical manifestations are not a necessary sign of success. If you need a spectacular manifestation and nature spirits know this, you will get it. The best success in magic is on the inner planes and more subtle than such manifestations. This success involves beneficial changes in consciousness that last and helpful chains of synchronicity. In addition, working with Nature Spirits can also bring a deep sense of partnership

with Nature, and bring new levels of attunement.

To get the best results, perform nature spirit attunement several hours to several days before the main ritual. The purposes of such attunement are to find suitable power spots and to get the help of friendly nature spirits. This timing gives Nature time to gather her children and to prepare to actively participate in the main ritual.

WHAT TO NOT DO:

If nature spirits are approached with disrespect by attempting to command them rather than listening to them and inviting them to work with you, nature spirits may flee, rebel, or attack. I once attended a ritual by some pseudo-Crowleyites who attempted to perform the "Ritual of the Barbarous Names" at a power spot in a forest and then to extend the circle several hundred yards in all directions.

While the forest in general had loud insect and frog noises, the area at which the ritual took place got quiet immediately when the main ritualist declared that all spirits were subject unto him. The vibes from nature could best be characterized as "Oh yea, Mother...!" One participant was quickly possessed by an angry spirit and kept repeating "You killed my children, your children will never live in peace." When the priestess stepped out of the boundaries of the original circle, she was attacked by bees; and bees covered the Book of the Law. Magicians should know better than to attempt to command spirits whose true names they do not know!

CALLING NATURE SPIRITS:

To make the most out of working magical ritual in the wild, one should find power spots where nature spirits are receptive to the ritual planned and approach the spirits with respect, as equals. In my experience, the most effective power spots for working with the living intelligences of nature are located in wild areas with diverse, active ecologies.

When entering a wild area to find a site for a ritual, find a place that feels good. Then do the following, either individually or, if in a group, as a guided meditation:

o Relax, while standing upright, and focus on your breathing. Breathe deep breaths from the diaphragm. Breathe together if in a group.
  - Feel the wind, and let it relax you and awaken your spirit within, as your deep breathing takes you into non-ordinary reality.
  - Picture, in your mind's eye, a light inside you. As you breathe, feel the light expand, purify and energize you - as it expands to fill your aura.
  - Feel yourself glowing, balanced, purified, and full of power.
  - Connect with your inner self (your higher self), and feel your intuitive self operating.

o Feel yourself as:
  - The wind, full of life and intelligence, communicating with all round.
  - The Sunlight, warm, alive, channeling the power to communicate with nature and energizing all around.
  - Water, emotional, intuitive, refreshing, and connected with nature.
  - The Earth, and note how your physical body is able to wander while remaining part of Mother Earth.

o Focus on your spiritual self, and:
  - Note the light within and feel it as love,
  - Expand the light and love beyond the immediate aura of your body to the surrounding area - where you will go to find a power spot and contact nature spirits.

o Telepathically (by thinking while channeling the love and light energy) send out signals to nature spirits to emerge and be aware of your presence.
  - Say why you have come, and invite them to join in sharing, mutual celebration, and the work you intend.
  - Visualize the light and love energy you are channeling extending out and merging with the light from distant places.
  - Feel the power of the Earth flowing up through your body and feet.
  - Feel the power from the sky, and channel this power also to further energize the carrier signal of light and love for

communicating with nature.
- Visualize the light expanding and merging.
- Continue to send out telepathic signals.

o Now go deeper:
- Close your eyes, sit on the Earth, and feel your connection while you channel more light and love.
- Continue modulating the light and love with your thoughts - inviting receptive spirits to join with you and to make themselves known.
- If in a group, someone should start playing a drum at a rate of about one beat per second; and you should listen to the drum and let the drum take you deeper.
- Affirm that you are a nature magician, a medicine person, who knows and communicates with nature. Let this part of yourself emerge to full consciousness. Let the drum and the connection to your inner self awaken that part of yourself that naturally communicates with other life forms. Let it awaken your telepathic senses.
- Continue sending telepathic signals to nature.
- When you feel ready and an inner urge to begin, open your eyes a crack and look around, while continuing to channel love and light and telepathically calling for a response.
- You may see light coming from certain areas that are receptive. You may get other signals, such as a feeling of power or love returning in a certain direction. Perhaps the type of response to this work will be unexpected; follow your intuition in interpreting it.

- You may test your connection by communicating (mentally) instructions for signals for yes/no responses (such as light getting brighter for less and darker for no) and then mentally ask questions and observe the responses.

o When you have found an areas that seems to be responsive and receptive, begin walking to the area, while beaming love energy. Extend your aura to the area and sense the energy.

ENTERING A POWER SPOT:

o Before entering a power spot, ask permission to enter. If the response is good, enter; if not, locate another more receptive area.

o When entering the power spot, look around. Perhaps the

responsive energy will be concentrated around some singularity (a bush, a tree, a specific branch, a moss covered rock, or other entity that stands out). Perhaps the energy will be more general. Use your intuition and feedback from the spirits to guide your actions.

o If it feels right, send out a signal that you would like to touch the singularity (or the ground) for better communication. If the response is good, approach beaming love energy, and then touch or hug the singularity (or the ground).

o Treat the spirits as you would other Pagans you meet for the first time - be sensitive, open, and listen.

DEEPENING COMMUNICATION WITH NATURE SPIRITS:

o Now that you have made contact with spirits that seem receptive, deepen the communication:
  - Breathe deep breaths from the diaphragm, and with each breath, feel more refreshed.
  - Now imagine that your spine is the trunk of a tree; and, from its base, roots extend deep into the Earth. Deep into the rich moist Earth.
  - With every breath, feel the roots extending deeper,
  - Feel the energy deep within the Earth and within the waters of the Earth. Feel your roots absorbing nourishment from the Earth and from its waters.
  - Feel the moist, warm energy rising.
  - Feel it bursting up from the Earth and rising up your spine, like sap rises in a tree.
  - Feel the energy rise to your crown chakra (at the top of your head).
  - Now imagine that you have branches, branches that sweep up and then bend down towards the Earth, like the limbs of a willow.
  - Feel the branches extending and interweaving with your surroundings.

  - Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.
  - Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.
  - Note how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.

- Feel the energy from above penetrating deep through your body into the Earth.
- Feel the warmth of the Earth rising also.
- Feel the energy circulating.

o Notice how your branches intertwine with the branches of energy surrounding you.
- Feel the energy dancing among your branches and the branches around you.
- Notice how your roots also intertwine with underground energy channels.
- Feel the energy dancing between your roots and the surrounding energy patterns.
- Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire, drinking the same water, sharing the same underlying essence. You are one with the magical grove.

o Telepathically mention the time in the past when nature spirits and people communicated regularly and the need to establish such communication now.

o Test your connection by asking questions and observing the responses.

WORKING WITH NATURE SPIRITS:

o Explain to the spirits the purpose of your coming to them and the nature of the ritual you plan.

o If the spirits you contacted are receptive:
- Explain to them the details of the ritual and invite them to provide ideas.
- Listen, you may receive suggestions on how to improve the ritual. Such suggestions may come in the form of hunches, visions, answers to yes/no questions using pre-arranged signals, or in other ways.
- Explain what type of space is needed and ask what the best place to perform the ritual is.
- You may see light or get other psychic signals leading you to other sites, or you may be at one of them.
- You may also ask what the best places for other aspects of the planned work are (picnicking, individual vision quests, etc.).
- If preparation of the site is needed (removing briars, preparing a fire circle, etc.) ask permission of the spirits before proceeding with such action.

- Before you leave the power spot, tell the spirits you have contacted when you plan to return to do the ritual (visualizing the associated lunar and solar aspects can help with this communication).
- Invite them to join in the ritual when you return and to bring their friends.
- Ask if it would be best to return silently, with drums, with chanting, or with some other form of approach.
- You can also ask the spirits to provide guidance for working in balance and to provide a teacher to provide further guidance.

o Before you leave the power spot:
- Thank the spirits,
- Channel love energy,
- Trigger your memory of the experience, and
- If it feels right, leave an offering of tobacco, or beer and honey poured on the ground (or other suitable material).

o Leave in peace and love.

o Proceed to other sites that were indicated by the spirits, doing similar meditations at each site.

o If you need something, like a staff, a Maypole, or a wand, you can also ask where you can find it and follow the guidance you receive (not slavishly, but as you would guidance from another Pagan).

o Before leaving the general area in which you found power spots and contacted nature spirits:
- Channel love energy towards the receptive sites you found,
- Thank the spirits of the land,
- Pull back your roots and branches,
- Ground any excess energy into the Earth (placing your hands on the Earth, breathe in any excess energy, and channel the energy down your arms, while visualizing and feeling the energy going into the Earth), and
- Leave in peace and love.

o Naturally, you should leave the area at least as clean, and preferably cleaner, than you found it.

o If you work with techniques of Wicca or Ceremonial Magic, you may find that by casting a circle, calling the Elements, the Goddess, the Gods, and the local nature spirits while you are at receptive sites, you may be able to greatly increase communication.

o Through the use of drums and other power raising techniques, it is even possible to energize receptive nature spirits. The

results can be very interesting. If with a coven, such circles can be done as part of a group attunement to a power spot you have located.

o If you do not get good feelings in response to your explanation of the ritual and are unable to come up with a ritual that gives good responses, do not try to force a good response. You would only be fooling yourself.
  - Thank the spirits for their attention.
  - Ask them why they are not receptive (if it feels right and they are communicative).
  - Trigger your memory.
  - Pull back your "roots and branches," return any excess energy you feel into the Earth.
  - If it feels appropriate, leave an offering of tobacco or other appropriate material, out of respect for the spirits.
  - Move to a more receptive site.

o If it is hard to find a site that is really receptive, you should:
  - Consider any impressions you got of why the nature spirits weren't receptive in the area you were in, and re-think your plans for a ritual, as necessary and appropriate.
  - It may also be appropriate to look for another general area in which to find a suitable power site that is receptive to the work planned.

WHAT TO DO WHEN RETURNING:

It can be very powerful to purify and center yourself and to attune to the spirits of the land using the techniques previously described for calling nature spirits immediately upon returning to the site.

Often, individuals may have found small specific power spots to which they have a special attunement, where the spirits are interested in participating; but where the site is too small, has too much vegetation, or is otherwise unsuitable for the main ritual. Individual attunement to the spirits in such areas and inviting them to participate in the main ritual can be worthwhile.

Then approach the main ritual site using the previously arranged technique. You should have the details worked out with the

spirits of the land. An exceptionally powerful technique involves doing a procession through or past receptive power spots, inviting nature spirits to join as you pass each power spot, and then moving to the central power spot for the main ritual. If participants are at individual power spots, they can join the procession as it passes nearby.

When consecrating space in the wild, or casting a circle, do not set up the perimeter as a barrier to all outside forces; it should be a beacon to attract friendly nature spirits, a container for holding magical power, and a barrier to spirits who it isn't right to be with.

One thing that is fun and worthwhile in nature is to bring instruments, such as a rattle, a flute and/or a drum, to tune in to nature's sounds, and to make music in time to nature's sounds. You may be able to get some very interesting back and forth exchanges of music going with selected creatures of the wild, and get into an amazing jam session.

After the work is complete, be sure to thank the spirits for their participation. Libations and other offerings may also be left for the spirits during and/or after the ritual.

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Most of this article is an expansion of an article by the author titled "Finding a Sacred Grove for Druid Initiation" by Larry Cornett, published in The Druid's Progress and in Amaranth Anthology.

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THE MYCENEAEN MYSTERIES

A Neo-Pagan Alternative Belief System

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MYCENEAEN MYSTERIES : A QUICK INTRODUCTION

Myceneaen Mysteries are an ongoing project to introduce a new path of passage and religious belief to the present Neo-Pagan community.

Like anything within the Neo-Pagan Community, we do not exist in a vacuum. I have been trained in several traditions and paths of the present community, and have learned much from them, but have found that a personal lack of hereditary connection to some of the pantheons and belief systems involved have often made my practice of Celtic or Shamanistic systems to become clumsy and sometimes ineffective forme personally. Thus, to find my own way, I went forth on a combination research project and personal path searching for what path would be best for myself.

The Myceneaen Mysteries are based upon a personal interface between myself and the aspects of the Early religious system and belief of the area now known as Greece, a personal comfortable status with many of the gods and goddesses of the pantheon therein which I could not find in the Celtic, Norse or American Indian belief systems. Many hours of painstaking research into the true culture, beliefs, gods and means of worship practiced by the early Myceneaens have resulted in this ongoing system of belief. It is not for all, but if you feel a true connection between yourself, the mythologies, the social structure and the beliefs involved then perhaps this path is for you.

TheMyceneaen beliefsystemis nota total"re-creationist" idea, nor the structuring of a system out of whole cloth, but like any belief system stemming from another time and blossoming into a Neo-Pagan tradition it comes from a combination of both. The land of Myceneae has gone through not one but two dark ages in its time, and much of the original material was lost or destroyed or very badly distorted by the people that would pass through it as their conquerors, and so I have had to take some liberty to the myths, sorting them according to the values and theology they present as to whether they were of these people and if so trying to prune out the changes made by centuries of conquest. This is an ongoing project, and the belief structure will be added to as new

material is encountered and adapted, but the basic structure outlined in the pages of work already completed will for the most part remain stable, with each person who takes up the system adding their own touch to the system.

Thus, if you choose this path, you will be forming and helping to form the belief system for yourself and for others, making your actions and writingsjust as important as thosethat have now been finished. Few religions or belief paths truly allow the many members within it to shape the system to their own needs and to bring about change. Myceneaen Mysteries does.

If you are reading this file online a BBS or from a printout of such,or on a distributed disk, there should be several other text files here for you to read over, so please do so and feel free to distribute it at will among your fellow Neo-Pagans and all open minded non-pagan friends. Only through the greatest number of people getting involved can we do the greatest amount of improvement and gain personal enlightenment on this path.

* Love, Trust & Community : The key of Myceneae *

MYCENEAEN MYSTERIES : THEOLOGICAL ANSWERS

The purpose of this document is to explain some of the positions of The Myceneaen Belief system that are considered important and controversial to other Religious groups, many times to the point where they will place their views not only in public view but to enforce them upon others not of their beliefs 'for their own good'. These positions are important, as they help show where we stand and also explain a bit more of what we are really about. These views are not forced on the membership of the Laos, but are the official accepted policies, beliefs and viewpoints of the organization in today's world - based on the overall religion.

1. Contraceptive Devices.

We realize the importance of life, as most nature-oriented religions do, and have a high respect for it and for the right of all to live. On the other hand we strongly believe in the right to choose one's path and actions in life. Thus, because of these factors, and in consideration of the high risk of disease in today's social circles, we support the use of all non-destructive Contraceptive means to prevent the spread of disease and the possibility of unwanted children being

conceived Wedo notsupport, on theother hand, operative contraceptionthrough vasectomyor sterilization- sincethese cause an actual mutilationof the bodyand because theyare both questionablein recent studies ascauses of increased cancerrates. We have astrong belief in taking responsibility forour actions, and to utilize contraceptivedevices is to take responsibility in ones sexual activities.

2. Homosexuality/Bi-Sexuality.

These concepts in Sexuality are not nor ever have been in our beliefs or those of the original Myceneaens anything but Natural. To call such actions and feelings perverse, or worse, is to deny the realities of nature and of the human condition.

We areborn bi-sexual and makeour choices based on environmental enforcement. We accept Homosexuality and Bi-sexuality as true parts of life, not something to be encouraged nor discouraged, but accepted as normal.

3. Public Nudity.

This one is obvious and simple, throughout most of the Neo-Pagan community it hasalways been :if you feel comfortable and won't be making too many others uncomfortable then feel welcome to any level of dress or undress that suits you. It is suggested that among a Damos that a full level of acceptance and knowing each others bodies, at least by sight, be eventually accomplished to improve the ability of the Damos to work as a true group bound in the love and trust they have declared (if you can't trust to be nude in someone's presence you probably can't trust them entirely). This will be difficult for some, it is suggested that if a member seems uncomfortable with this that they be introduced to it slowly by the rest of the group so they become more comfortable. Not only does this build trust, but it can also help in keeping tension levels down and to improve health of the group overall in some ways.

4. Smoking.
   The smoking of tobacco in today's society is deeply enmeshed, but slowly people are bring the realization of the damage of utilizing this herb as an addictive substance regularly. We also understand the difficulties of eliminating the effects of it upon the body in withdrawal. Considering all this, there shall be no usage of such materials within ritual or within a celebration's public confines (the exception is the use of pure, natural, un-chemically treated indian tobacco for use in American Indian smoking rituals - which are rare and very limited in scope or exposure). If a smoker chooses to do so at a celebration they must go off away from the Damos and Guests to a secluded area where their second-hand smoke cannot affect anyone else in the group. The Damos should join in on trying to help the smoker get past the addiction and back to a sense of personal worth where such is unneeded (all addiction is caused by a sense of personal inferiority and incompleteness).

5. Ritual Drugs.

The use of these substances should only be within certain very controlled circumstances, under extreme supervision by people who are experienced and obviously personally balanced in the matter. The use of illegal or highly controlled drugs is not encouraged and anyone choosing to do so are doing so as an individual, not as a representative of the Laos. Again, the mainword iscaution withalldrugs ifyoudon't understand all the risks then don't use the substance.

6. Alcohol.
The Myceneaens were the inventors of Beer and several other naturally fermented acholic drinks, and so we cannot deny this part of the past nor the religious aspects of it. Any naturally fermented alcohol is acceptable for libation in Ritualand incelebration, butthe takingof distilled alcoholsshall not bewithin Ritual (itsalright for celebration though). Unless a ritual is specifically to

Dionysus, the taking of enough alcohol to be considered 'Drunk' in circle is to be frowned upon and felt offensive. Becoming drunk in a celebration if so wished is acceptable, so long as one maintains the rules of hospitality and does not attempt to do such morally wrong things as driving intoxicated (Hosts be warned that if a guest is so intoxicated you are under obligation to make sure they either have a ride home with a non-intoxicated person or that sleeping space, at least upon your floor, is made available to them). Alcohol in small amounts acts as a natural remover of the mental shields that can block ones ability to perceive the powers of nature and oneself, thus being useful in this way.

7. Abortion.
This is for many groups one of the most discussed area of personal choice. In Myceneae belief, ones spirit is not found within an embryo until the finish of the third month, and so we support the right of a woman to choose whether or not to take such an action, but do want her to consider all of the available options before doing such. Life is precious, both thatof amother andthat ofa child,but anexisting life

will hold priority overa yet-to-be born, since ifan abortion doesoccur the spirit of the child will find another bodyto gain re-entranceinto the life-cycle. We do support the use of all natural abortifacient herbs and drugs over physical operations, but again this is the choice of the mother and not for the religion to enforce.

8. Pornography.

We believe that the true pornography in the world is depictions of humanities cruelties unto itself for the purpose to glorify it and encourage it. This means we label books and movies of a purely violent nature to be Pornographic (Examples of such are 'Faces of Death', 'The Green Berets' or any of the numerous 'slasher' films). Additionally we feel that films of a sexual nature that show women as inferior, mere sex objects or actually depict violent rape as something its not to be pornographic (ex: The Story of O). We have no objections to sexuality in books in films, displays of nudity or love within such. We also oppose Child-pornography, bestiality and slavery of any kind.

9. Sexual Responsibility.
Myceneaen beliefs have nothing in opposition to group sex or group marriages, from Menage-a-trois to full multi-faceted tribal families. We do have a strong ruling of community to regulate ourselves, and to reduce the risks of disease and other related problems. Any member of a Damos who has a sexually transmutable disease should warn all other members of the Damos. When a person enters into a Damos they must expose such info to the members, to protect all. If a member of a Damos is in a relationship withsomeone outside theDamos they should refrain from sexual contact with members inside the Damos, unless sure that they are clear of such afflictions. Relationships within the Damos should be encouraged, as this will prevent an influx of diseases from outside unknown sources. Members of a Damos who are sexually active in any way should seek out a medical check for such problems routinely and should share the results with the members. Keeping everyone within the Damos healthy is of import to all members of the Damos. Remember a Damos is more than just a group of friends and acquaintances as is common in most Neo-Pagan groups, it is an extended family and community.

HISTORICAL CONTEXT

The Mycenaean Era is not the Greece of Homer, and has many of its own unique differences that set it off from that Era. It is sometimes known as the Golden Age or Heroic Age of the ancient land we call Greece. Fledgling borne from migrants coming into the area from Syria and Persia during the Empire of Crete, the Mycenaeans were a willful folk, who accepted the rule of Crete until the Minoans fell from power by a complex series of events that caused them to abandon the Mainland and Isles of Greece and vanish back into the mists of History. Neither The Minoans nor the Mycenaeans were remembered, until our own 1840's (AD) when the ruins were discovered and slowly excavated (a process still uncompleted to this day).

Egypt, it has been said, introduced government to the world (and Bureaucracy and all that goes with it). Minos introduced the concept of Laws governing all equally (which Homer's Greece would rediscover in its own era) and the value of colonization & trade. Each had its religions and cults, but it was in Mycenaean that did rise truly human gods and goddesses - those who could weep or laugh, who did not simply hold themselves aloof from the majority of the population but who were close and intricately associated with their people.

In concept, and in Mycenaean Myth, we are all descended from the gods. We are all their children, and we are all working towards learning what we must to take our proper places beside them one day in a future existence. We all have within us the ability to perform feats of wonder, magic as we call it, through our own ability of will and perception.

As children of the gods and goddesses, we are imperfect only in that we have not yet learned the ways to best utilize our own abilities and to work with nature thoroughly - as Neo-Pagans we can work towards this goal, unlike those who refuse to open their eyes to their own ability and instead falsely believe that nature is a force to be battled and conquered instead of one that we are part of and must work with in order to survive. We are not in any way perfect, we do not have 'the one true path' or the 'one way to enlightenment', we have simply chosen a path in this belief system and religion that serves our personal growth (some may even walk this path and then later chose another closer to their own hearts in some way). We ask that others accept the fact that we have chosen this path of our own free will, if they ask for any information we shall give it freely, and that we ask that they be tolerant of us in our every day lives and not show bigotry against us for our belief path.

The Mycenaean Era, historically lasted from approx. 1700 BC, as the Minoan Empire collapsed inward, and prospered through till 1120 BC when the last shreds of it fell beneath the onslaught of the invading Dorians, who were the ancestors of Homer's Greece. The fall of Mycenaea brought with it a terrible 400 years of what has been called the 'Greek Dark Age' for the invaders destroyed all the knowledge of writing, and much of the culture and technology of the people of the land that was then Greece. They had come down out of the Northern parts of Central Europe, outnumbering the Mycenaeans and being experts at large scale war, still it took them from 1190 BCE to 1120 BCE to fully conquer the Mycenaeans.

When the Dorians invaded and conquered the people, they destroyed what was then the most advanced civilized people in Europe. Mycenae had the benefits of the technology of the Minoans and the advantages of a widespread sea-trade with Syria, Italy, Sicily, Spain, Egypt, Rhodes, Persia and even possibly the Isles

of Britain. This widespread trade made them one of the richest people, and their willingness to exchange knowledge and goods made them welcome in many ports. Mycenae had colonized villages in many lands, to serve as trading posts with native peoples. Their only major war was, that which we know now as the Trojan War, in 1200 BC (approx), was a successful enterprise supposedly based on principle instead of greed.

Mycenae, like the native peoples of the Americas, were slowly worn down and defeated by an enemy they had sought to not war with but to trade with. The Dorians came first as raiders, then in larger numbers as they fled south from either hostile weather conditions or an unknown northern invader, and were not to be appeased with simply the lands of the neighbors of the Mycenaeans, such as the Hittites, but wanted the rich trade of the Black and Mediterranean Seas. They did not have a written language, but were evidently of similar stock of that which the Mycenaeans had once come from centuries before and spoke a similar tongue. They destroyed the citadels, palaces and shrines, burning many to the ground in their fury. They slew the learned and enslaved the poor and agricultural people to serve their own economy - they were not the peaceful folk that Homer first tries to show them to be, in Homer's day, after the ages, Mycenae was forgotten and Minoan Empire a wispy memory of long ago.

Parts of the culture and its gods and goddesses were still so strongly enmeshed in the people that remained that the Dorians adapted it into their own rather than try to fight its existence, changing it to fit their own values and warlike natures. Thus the Mycenaean Age faded away in history and memory until the 1840's AD when the ruins of Mycenae were discovered and the Archaeological Society of Greece began to recover its forgotten past.

Much of what we have to work with in our beliefs are based on the records of archaeological findings, the eventual deciphering of the few tablets and inscriptions in the ancient language of the people (Many of which were simply old accounting records) and the myths that have survived even the purging and nature of the Homeric era. Vocal records always change tales with the telling, and thus it has been painstakingly difficult to produce what these pages attempt to do. Much has had to been assumed in my research as the information is not available, and some has been modified to suit our modern times and needs. Thus this is not a recreation,no more than Ar nDracht Fan can claim an absolute reconstruction of Celtic Druidism, but a new view for the present and hopefully the future.

Each Wanax is responsible for seeing that their Damos sits

down and somehow develops a name for their Damos, and it is by this name that they will be known to other Damosi. It is suggested that Greek names or ones related to the places they choose to name sacred or to the local Native American Indian names be used (We, as members of the Myceneaen belief must realize the rights of the natives of the lands we presently live in and also respect and honor their gods, goddesses and local nature spirits and beliefs, for like the original Myceneaens we accept the validity of local deities as much as our own, some being our own known by other names and some being local powers like the dozens of river gods and nature spirits found in ancient Greece). If a name is not to be in Greek or in line with a Native American group then it should in some way reflect the nature of the people involved and their own goals together. Names, preferably, should not be more than ten words in length and not less than two. At the end of each name shall be added the word Damos, to identify it as a part of the Laos.

For the present I have chosen to act as the Basileus of the 'organization', that is I wish to be a personage who will be the arbitrator (if requested by all sides) in disputes between any two or more Wanaxi or Damosi dealing with the material in my structure or in a gathering of Damosi. I will also, for the moment, hold the position of a communications point between any of the further spread Damosi. I hold this position only until we have someone who can serve better for either position and who is willing to take on the duties - the position holds no true power over other Wanaxi or the greater Damosi unless they choose to have me arbitrate. This position I will hold no longer than ten years, and preferably much less. Once a hundred Wanax are established they will have the power, by a majority decision, to decide when to replace the Basileus and with who (the who must be willing to take the office).

I also ask that all Wanaxi record their record of activities (which we will call, for lack of better terminology your Damosi's Book of Records) in photocopy, ASCII text file or to be Handwritten/typed/carboned and pass this duplicate on to me to keep and utilize for communicating with all the members of the Laos (the people, in greek) of the Mycenaea faith, either within newsletters, computer files or whatever - based on the needs of each individual of the faith. This is a matter of choice of the Wanax personally, if they feel they need secrecy for some reason that is their choice and they may choose not to send such to me. I am not in a position of power in this path, simply a guide for part of the way and then it is up to your own selves to decide

where you will go dealing with the path, your Wanax, your damos and your life-cycles.

Many of the ancient titles and positions within Mycenae are no longer of great import in today's society, but might one day become of import. The E-qe-tai (ee-kay-tie) were the liaison between the temples and the military, I suggest that this be a position given by each Wanax to a member of their Damos when they feel the need for someone to act as a Liaison between the Damos and any other Damos, a messenger of sorts between groups, and also to serve as such if the group comes into contact with the press or other public media. This position need not be a permanent one, and several may be bestowed this title at one time if more than one series of liaisons are necessary. The Ko-Re-te (kowe-ray-tay) were military commanders within a Damos, we have no need of such at present, unless the Wanax of a group chooses that members of their Damos should learn a martial art or weapon skill for personal growth - then the Ko-Re-te will be the title given to a teacher within the group (You should not expect members of your Damos to be taught in such things by a person outside the Laos, nor can teaching be forced or required, only requested or suggested).

The Lawagetas was in ancient times the 'Leader of the Host', a military leader for a collection of the Laos from more than one Damos for a particular purpose. Obviously this is not a needed position within our present structure. The Pa-si-re-u was the official responsible within a Damos responsible for the bronze smiths, again a title I cannot see the need to restore

(If anyone is skilled at this art and wishes to offer it as a teaching to members of your Damos, then grant them the title).

The klawiphoroi were the key-bearers, always female, of the temple. Since our temples, shrines, groves and altars will be most likely within other buildings or outside and there is no plan to purchase buildings at present for this purpose (for we are a poor folk) this title will remain among the unused.

Each individual of the Laos, including those not of a Damos, may consider themselves Mycenaean Priests and Priestesses as long as they choose to follow this path of Neo-Paganism. There are no paian (non-clerical followers), though there may be members of other faiths present at a ritual, celebration or gathering - so long as they are willing to accept the rules of hospitality. Due to legalities, children are brought into ritual rarely - they are not yet on this path and should not be forced upon it like some religions do. We must not make the mistakes that many

mainstream religions have before. They can be present at an open celebration, but should not be brought into ritual until they are old enough to understand the beliefs and concepts, say not before their 16th birthday (this will be an arbitrary choice between the Wanax and the parents).

Finances are the choice of the to deal with, and whether they will handle the finances of the Damos or have a separate person appointed treasurer or choose to keep no finances for the group but run the group as a 'donate anything but money' operation. I would like to hear from the Wanaxi on how they are handling their finances and the operations herein, especially any who set up their Damos as a physical communal household or farm site.

THE LAWS OF HOSPITALITY FOR MYCENEAENS

1) A Guest always has the right to leave a Host's home, lands, celebration or gathering when they wish (this is not possible always in the middle of a ritual and can only be done when the officiary of the ritual grants it magically etc), without harm or threat of harm, with all that they brought with them into the locale.

2) A Host always has the right to ask a Guest to leave their home, lands, celebration, gathering or ritual without conflict of

a physical or verbal nature, and to take with them all they brought with them into the locale.

3) A Host has the right to request an armed guest to peace-bond, remove from the locale or to take a weapon of any obvious nature, unless necessary for a ritual taking place, until it the guest is ready to leave without argument or conflict.

4) A Host has the right to request a guest not utilize or even bring into their home, lands, celebration, gathering or ritual any substance or device that may be legally questionable or outlawed or physically harmful to the Hosts health or that of other guests or members of the Damos. (this may be anything from drugs, alcohol, poisons, cigarettes, flamethrowers etc. all by the Host's discretion).

5) A Host may ask the following of a personal rule of hygiene or social concept be followed by a guest while within the home, celebration, ritual, lands etc (EX: the removal of shoes before entering the house, the washing of hands, maintaining a low level of noise due to someone else sleeping, sharing in the breaking of bread, etc by the host's discretion).

6) Both Host and Guest are bound by a rule of trust - none shall carry out violence of a physical or psychic nature against those present or they shall be in violation of the rules of Hospitality and nullify all such rules at that point.

7) Neither Host nor guest shall steal from the other - either doing such shall be in violation of the rules of Hospitality and they shall be annulled at that point.

8) The Host may ask one service of the guest if they are to share meal, sleep within the hosts area, or in other words impose on the host in any manner. This service cannot require

the leaving of the hosts area, nor be of an illegal, personally distasteful or harmful way, but will most probably be of a simple manner (and not the tasks set out historically in legend) such as assisting with the setting of the table, chopping of wood for the fire, etc. This is not mandatory, simply suggested in conceptual context of the original Mycenaean Society.

9) The Host and guest, if of different religions, will not seek to force their beliefs upon the other - discussion is allowed, but not obvious attempts to convert or proselytize.

10) The Host and guest (and members of the Hosts Damos) will not seek to force their affections on each other sexually - this does not rule out flirtation, involvement or seduction, but does rule out harassment, forced sex and rape. If a person says they are not interested then their word is final and any further consideration should be personally curbed. Violation of this rule invalidates the rules of hospitality in the situation.

11) The Host may request of a Guest reimbursement for any supplies that have been used in the feeding or entertainment of the guest that are considered excessive. Additionally a guest is expected to repay any bills of an excessive nature (such as those of long distance telephone calls) that they are responsible for.

12) A Guest at Ritual is expected to accept the Authority of the officiaries within the ritual area as absolute, and shall not question their authority or actions while within the ritual area. Nor shall a Guest seek to disrupt a ritual from within or from outside of it while it is being carried out.

13) A Guest is expected to provide a gift for a host or the hosts Damos when visiting for ritual (A food dish or libation is the common practice) or celebration. This is waved if not more than one days notice has been given or if the Guest claims a truly impoverish condition in their own life.

The above may seem simplistic, obvious or unnecessary, but I feel it is important that we have a set of rules for those who cannot see the obvious and to protect all involved. Further, I'd like to request that any member of the Laos who has had the Rules violated by a Host or Guest (especially those rules dealing with violence, Forced affection, theft etc) to report them by name to me, anyone who has been found in such violation with witnesses by members of any three Damosi will be reported as such and publicized by us internally to be avoided as Guest or Host (and of course, if a legal violation occurs any Host is welcome to report them as such to the authorities).

Remember that a Guest or host cannot be considered held by the rules of Hospitality if they have not seen them and agreed to them beforehand. Feel free to suggest that other Neo-pagan groups accept these rules themselves - this does not have to be just a Myceneaen only concept.

ETHICS & CONCEPTS OF CONDUCT

You take, by using this work and collection of beliefs and the title of Myceneaen Priest or Priestess, the responsibility for your own life and actions in it. Every time you make a decision in life you are exercising your freedom and are responsible for your actions. With knowledge and power come great responsibility, to yourself, your Damos, your Waxan, the Laos, your homeland, your birth family, the human race and that of the entire planet. There are no 'evil' forces manipulating you or your actions, no devils or demons exist save in the minds of others (and if any do exist in your own mind then you must cast them out). No amount of alcohol, drugs or influence shall change the fact that you are still responsible for what you choose to do and not to do.

Yes, we recognize that there are forces beyond our ability to fully conceive in this reality, that at times the gods and the goddesses might interfere with our lives, remember that there is something to be learned from each success and every failure, that they do not wish you to suffer - they simply wish you to learn and advance to one day rise above the need for the state of being what you are at present - bound within a limiting fleshly body for this cycle and for each you have and will have given to you until you have learned all this existence can teach and advance to a level where you may enjoin with the gods and see beyond our present.

OPEN CIRCLE ETHICS
by Brandy Williams

Event organizers and open-circle coordinators have, I think, a responsibility to participants to provide a safe and comfortable environment. The Pagan community here in the Pacific Northwest seems to be evolving an ethical standard governing organizers. Althea Whitebirch calls it choice-centered, and I offer my perception of it here as a model and a basis for discussion.

HISTORY: A few years ago, the Seattle/ Vancouver/ Portland area had no ongoing festivals. As I write, August '86, organizers are planning next year's schedule -- the second annual Spring Equinox Mysteries festival, the first Summer Solstice Gathering, the third annual Solitary Convention, the fourth annual Fall Equinox Festival. Many of the attendees are new -- either to Paganism or to the northwest, and the events draw people from a wide geographical area, including British Columbia, Montana, Idaho, Oregon, California, and all of Washington state.

We're growing. We're growing very rapidly, and dealing with a disproportionate influx of people inexperienced in group rituals. As a result we're starting from scratch in developing organizer ground rules, and developing solutions to problems being discussed in the Pagan net nation-wide.

In the Pacific northwest, the circle of organizers is very small, almost familial, and we're working from a basis of friendship and trust. We're concerned about each other and pay attention to caring for one another. I think the combination of a small group handling a lot of newcomers has allowed us to generate a uniquely compassionate set of attitudes and guidelines.

This outline is my own. I'm going to phrase this is strong, definitive terms, with this qualifier: I call it Northwest Ethics because it has evolved out of discussions with other organizers. However, it isn't offered as a group consensus and any given organizer might disagree with some of these points or the language. This is intended as a starting point for discussion and not a presentation of a set-in-concrete consensus.

My own experience: I've staffed a number of events in and out of the community. My most recent experience was heading the SolCon '86 staff, so I'm using it as my most frequent example.

RITUAL CHOICES: Althea Whitebirch and I facilitated a discussion at the '85 Fall Equinox Festival that has borne substantial results in the local community. We argued that closed circles can do what they like, but those of us in charge of open circles should lay down some ground rules to ensure everyone's comfort and safety.

Explain The Ritual. I'm personally finding it necessary to make some very basic announcements, like circle boundaries shouldn't be indiscriminately crossed, and people should only walk clockwise within them. Again, we're dealing with a lot of newcomers.

No Pressure To Physically Touch. I've never seen anyone object to holding hands, but a lot of people have commented that they cringe at kisses. No kissing spirals in open circles.

Why? Newcomers tend to go along with group activities, even ones they're uncertain about. Maybe they should be assertive, but more often they're not, and organizers are their voice. Choice: every event in this area includes space for people to put together their own circles, some of which can be more touching-oriented -- and are identified as such. Or we might experiment with providing an Intimate Circle, which would include a lot of hugs and kisses.

The rule is: you don't have to touch anyone you don't want to, anytime. That should be clear to newcomers.

Choice In Participation. In open circles, if the dancing gets too rapid or wild, participants can step back. Just bring your neighbors' hands together and move out of the way. I've also seen some ritualists allow people to cut themselves out of the circle -- the procedure was clearly explained in advance.

Effective ritual evokes response. Novices are at different tolerance and skill levels than experienced ritualists, and some rituals can be overwhelming. Also, the 'boogie till you puke' crowd exhausts the older folks and the kids in the group.

Experiment note: I recently separated a circle into two groups, the 'keep on dancing' people, and the 'sit down and rest' folks. Some rhythm is traded off for comfort. I've also seen two rituals staged consecutively, one quiet and one 'dance all night.' Suggestion: we can try a novice ritual, and a more powerful one for skilled people.

Also note: one northwest organizer disagreed with these sug-

gested choices, feeling those who participate in a circle should be committed for the duration of the experience. It's a point. In that case, I think a clear understanding of what's to come would be essential.

STIMULANTS

In PANEGYRIA Vol. 3 No. 4, Althea Whitebirch argued for informed choice in using stimulants. If alcohol is used in a communal cup everyone should know, and a fruit juice or other substitute should also be available.

Drugs: NOT AT EVENTS I COORDINATE! At least, not with my knowledge or approval. Private drug use hasn't been a problem so far. My concern is that if anyone is caught, it's not private any more. I'm the one who gets to deal with the police and the press, and the whole community's image suffers.

If problems arise in the future, I'd consider banning drugs altogether. Organizing is tough enough -- I have a right to limit my risks. Call a closed circle and do it at home.

MINORS: Young children supervised by Pagan parents are a real

joy. Teenagers with absent, non-Pagan parents or guardians are becoming a problem, even with signed in advance waivers. Some of us are leaning toward a 'no minor without attending parent' policy. How do you keep them away from the wine? Think of the issues surrounding sexuality with under-age kids. The 'what-ifs' are frightening to contemplate.

I haven't made a firm decision because I know how important the contacts and support can be to our younger friends. On the other hand, they do grow up. In two years, a 16 year old can sign her own waiver. Maybe we could set up a gentle, first contact network to provide them with 'one on one' support, starting slowly.

SOLOMONIC DECISIONS

I was asked to kick out two people who wanted to attend the last SolCon, and I burned one request for a registration.

I know, I know. The word 'blacklist' leaps immediately to mind. This is a tough issue. The request I burned was from a person who was suspected of having responded violently to a criticism. The other two revolved around sexual ethics: men accused of coercing women into intimacy.

Help.

The problem, as always, is that none of the cases were clear-cut. How do I substantiate an accusation? Do I kick someone out on a suspicion? I don't want violence or sexual coercion at an event that has my name on it. I also don't want to mediate personal conflicts; that's not my job.

At the moment, one well-placed person can ruin another's reputation. I've seen three people kicked from the community on ONE person's request. I've also seen people with a lot of con-

tacts survive a number of complaints. Neither situation seems fair.

We have a lot of options. This is an essay question: pick one and list the pros and cons.

1. Anyone at all can attend any event.
2. Each organizer must individually choose who to deny attendance to. (In practice, we do pass names to each other.)
3..Any person who has been accused by one person of one of the following things should get flagged. That is, every event organizer should be notified:
    -Theft or destruction of another's property.
    -Violence against people -- assault.
    -Sexual coercion or abuse.
    This seems to me to be most workable:

4..In one case I had three complaints a man had made weird sexual phone calls to women. I called him and offered him probation: find someone to sponsor you, to be willing to act as liaison between you and the community. As with minors, the sponsor should be with you at each event you attend. Then I would put the word out that you are one probation, and the sponsor should be contacted if you contact anyone on your own and misbehave. The probation would last for a year. Any repetition of the undesirable behavior would get you kicked from my events permanently, and I would notify other organizers. Failure to accept the probation means getting kicked immediately.

I haven't had a chance to use this procedure because the person decided the effort wasn't worth it (a statement in itself).

I notified other organizers.

I'm aware this issue is extremely hot. Personally, I'm introducing a lot of people to the community, AND vice-versa. There are a lot of weirdos out there. I don't want to let a mass murderer loose among us (as it were). I also don't want to blacklist someone because of a personality conflict.

Bottom line: some novice assertiveness training seems to be in order.

CARETAKING

Some of us have had good experience with 'greeters' or ombudsmen. (Ombudspeople?) It's a staff position, the sole responsibility of which is to be available for participants' support, to solve problems, hold hands, and be a liaison with staff.

I didn't have greeters at SolCon '86 and regretted it. Even with 30 people, the event coordinator (me) didn't have time to personally check in with everyone.

I like very much that northwest events coordinators show visible concern and caring for everyone. A friend of mine said, "I love these events because I always feel so cherished." I'd like to see that become a community standard.

ORGANIZER'S MAGIC

SolCon '86 has a staff conceptualizer who renamed the position. An organizer is the focus, he said, of the energies coming into, and generated by the event.

A festival isn't just about magic. It IS magic, and the focus has the pleasure of shepherding what another friend of mine calls the magical child through its inception, and allowing participants to share in its direction. (Rearing?)

This outline is a suggestion, a template, for focusing event magic. These are the major focus points:

-Conception. When the event is scheduled/sited. I saw a staff group hold a circle at the actual site several months before the

event, asking for: safety, to have enough registrants, what the event was designed to accomplish for the attendees, the staff, and the community.

-Presentation. I don't know about anyone else, but for me, put-

ting a flyer together is casting a spell.

-Orientation. Somewhere in the first few hours of the event, ask the participants to help focus on the event's parameters -- safety, joy, solvency ...

-Major or parting ritual. Of necessity the ritual coordinators will set the structure, and almost always the nature of the working as well, but eve here the attendees can have some space to give feedback.

-Post-event focus: a thank-you circle.

FEEDBACK

It might be suggested that an organizer has a right to do whatever works, and event participants must fend for themselves. I argue that event sponsors represent the community -- create the experience of the Pagan community for many who have no other contacts, and as such, they are accountable to their participants and to other event organizers and community elders.

Aside from the issues already discussed, there are financial ones. This year I distributed a financial accounting to SolCon '86 attendees. That was scary -- laying out the bottom line of the decisions and mistakes I made! The thing is, a lot of people asked for that kind of accounting, and I've wondered myself when I attended events.

The other issue is proceeds or profits. SolCon '86 didn't make any. I had, however, planned to pay my staff some salary, thinking we should be compensated for our work. Some people disagreed, feeling event funds should be channelled into projects the community benefits from. Since teeny SolCon is becoming a formal organization (for legal purposes) and I'm putting myself on the Board, I won't personally be in a position to take any money out. However, I'd still like to pay the staff -- even a small amount -- because they sacrifice some of their own fun and do a lot of work to make the thing possible.

Finally: organizing is a pretty heavy responsibility and a lot of work. I think we have a right to ask for hugs.

I hope to see lots of discussion on these issues. Because our value is maximum tolerance for diversity, doesn't have to mean that anything goes. I think it's possible for us to reach consensus about some ground rules, to safeguard our community and everyone in it. We ask for perfect love and perfect trust. I think we need to provide a safety net to ensure it.

As always, I welcome feedback.

Brandy Williams

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

Thisis aneraofdecision.Dowe allowourselvestocutthe throatoftheMotherWhohasnourishedus asaspeciessince we "came down from the trees"? Or do we work to walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It was said that both the Red Man would return to the Ways of the Old Ones and that the non-Native would also embrace the Lifeway.

Therearenon-Nativeswho respectfullyhavechosen these Ways, and are carrying them on in a reverent way. If the Lifeway was only given for the Native peoples, it would die out within our lifetime. There are simply not enough traditional Elders left.

Ithasbeenshown tosomeofus thatOurMotherThe Earthis not willing to die quietly. She has demonstrated this by the increase in natural disasters of the past decade, which continue day by day. The Hopi prophecies state that, when the "bowl full of ashes" (most interpret this as the Thermonuclear Bomb) is overturned, that Our Mother shall rise up in Her righteous anger and destroy humanity. This prophecy is coming true, although it may yet be reversible. Perhaps it is we who reverence the Ways and walk in harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to honor Our Mother and Our Father, Earth and Sky, and to honor The Giver Of Life, from whence all things flow in the Universe. Our world-view is primarily allied with that of the Navajo/Dineh, Apache/Teneh, and Hopi peoples. However we do not represent ourselves as the keepers of those ways. The secrets of those Nations are for them alone, unless Usen' wishes to reveal them to us. Our mission is to help heal OurMother,TheEarth,andtohelpeachotherwalk incloser

harmony with Her. We also exist to provide a way for urban andsub-urbanpeopletolearnandpractice therootShamanic techniques that aid us in finding our True Vision and True Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary"1.b)...apersonwhoisnota Christian,Moslem, orJew (byfaith);heathen.Paganspecificallyreferstoone of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is trulyareligious commitment. No-onecan makea commitmenttothe Lifewayandtothe worshipofLifeGiver, TheEarth Motherand TheSky Father andremain aworshiper of other Paradigms of the Deity,much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

WestandbyotherPaganswhodonotshareour paradigms,IE. Wiccans,Asatruans, Hellenists,and otherShamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

2.) THE(A)OLOGY:

AsourFellowshipisinherentlyreligious,

The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God)
This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as all, including the God and the Goddess, are emanations from Usen', which is the primeval First Cause.

Usen':OnecannotlookuponTheLifeGiveras eitherMaleor Female, for The Life Giver is beyond those distinctions. Usen', and The Life Giver, are names for this First Cause, this Force that pervades all and caused all to come into being. From Usen', the God, Sky Father, and the Goddess, Earth Mother, emanate, as the lesser Deities emanate from Them.

The Earth Mother: We live and walk and are sustained from The Earth Mother, which is our Earth. She is alive, and we all exist within Her as part of Her structure. Science, through the Gala Hypothesis, has finally acknowledged Her existence, and some even have learnt the lesson that our duty in this life is to care for and honor Her. This is a lesson that all must learn, for as long as we despoil Her, we risk Her wrath. She is expressed through the faces of White Painted Woman, Who is The Woman Warrior, through Corn Mother, Who is The Nourishing Mother, and through Spider Woman,WhoisTheWiseWoman,TheAncientOne,TheCustodian of Wisdom. Women are acknowledged as being human representatives of The Earth Mother.

The Sky Father: Just as among we Humans, there is both Man

and Woman, so there is no Earth Mother without Sky Father. Sky Father is the air we breathe, the flame that gives us warmth and cooks our food, and brings forth the rain that fertilizes Our Mother and allows Her to provide us with the crops and animals that sustain us. Sky Father is also expressed as The Hunter, The Warrior, and First Shaman, and is also expressed in Killer Of Enemies and The Child Of Water. He is also present and acknowledged as being present in every Man.

There are other spirits that exist in the Universe, some beneficent, some maleficent. But most important is Usen', EarthMother,andSkyFather.Bywalkinginharmonywiththe God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

3.)ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your prerogative. But it is not a requirement.

1.) If the action does not harm yourself, other people or intelligentbeings,orOurMotherTheEarth,youarefreeto do as you wish.

2.)Tochargeforhealings,sweatsorceremonials istotally

wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

3.) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, provided that permission is given by the patient and that help other than healing does not interfere with the Will of others. Magick that is used in a coercive (IE. Love spells) or destructive (harming or killing magick) way is patently wrong and is considered Black Magick.

4.) Contact of spirits by any means other than Shamanic journeyingor theVisionQuestisveryrisky,andPossession is a real possibility. The practice of mediumship, or "channeling" has no place in the Lifeway, and exposes not only Self but others to danger.

5.)Permissionmustalwaysbeaskedofthespiritsofplants and/or animals before taking them for either sustenance or for medicine.

6.) One's visions and one's personal ceremonies are one's own. Personal visions should not be spoken of, but shared visions are for all of the group.

7.) It is wrong to criticize another within the group or outside the group. Racism, sexism, xenophobia or general disrespect of others has no place in the Fellowship. Individual decisions about lifestyle and other ethical issues not covered here are an individual's own affair.

4.):GROUP STRUCTURE AND INITIATION PRACTICES

There is only one Initiation, which is the Initiation that makes one Kin within the group and in the sight of The Deities.Itisgivenafterone hastakentheirfirstVision Quest, has found their Power Animal(s) and has met the Shaman Within. It can only be denied to those who have met theserequirements,isyoungerthanthe legalAgeOfConsent (in most places, 18 years) is not of sound mind, and/or is under suspicion of being a Law Enforcement Officer or other person antipathetic to Pagan and/or Shamanic belief who requests initiation for fraudulent purposes (usually to infiltrate to either sabotage or publicly discredit the Fellowship) Initiation must not be denied on account of physical disabilities, blindness, deafness, or sterility, nor on account of sex, race, nationality, political belief, or sexual preference.

There are no set offices within the Fellowship. Ideally, leadership should be by consensus, with true leaders being temporaryandpurpose-oriented. Facilitation ofrituals may be done by any Initiate of the Fellowship. ANYONE WHO REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF THE LIFEWAY SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO CONTRARY TO THIS STATEMENT OF PRINCIPLES AND ETHICS.

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

5.) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was,inmostcases,abovetheChiefin decision-makingpower and was judge, doctor, father-confessor, and intercessor withtheDeitiesforthetribe.SomeShamanicsocietiesare now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is borninto.Certainly,theskillsareneversomethingoneis born with, and this is not merely hereditary. Rather, when achildisborn,thecurrentShamanwouldrecognizethatthe child had the POTENTIAL of being the next one, and the child'straining wouldbeginwhenthey wereconsideredready by theShaman.At adulthood,theywould betested. Ifthey passedthetest, theywould becomethenext Shaman.If they failed, usuallythe testwas suchthatthey wouldeither die outright, or they would go insane. Many "heroic quest" tales,andmostnotablytheArthurianlegendshave echoesof this practice within the ancient Shamanic traditions of Europe.

But the point that is being made here is that we should not goback tothatsortofwayof doingthings,becauseinthis society it is nigh on impossible. The stand I am offering here is that recognition as a Shaman can be conferred only through shared vision, and signs from the Deities. It is not my place to say what the signs are...it will be obvious to the Fellowship. I am not Shaman myself, and will not brook anyone calling me that. This is something I place in the lap of the Deities to decide. I cannot do anything more. It is a mockery of those people that can truly be called Shamans, who are respected, powerful people of traditional tribes, to do anything less. In any event, to claim such a title is definitely not enough, and is punishableby withdrawingFellowshipfromthe onewhoclaims

to be Shaman falsely.

6.) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon. Theseasonsbeginonthefirst fullmoonafteraSolsticeor an Equinox. The Solstices and Equinoxes themselves are times ofcelebrationaswell,andperhapstheperiodbetween the two (which usually works out to be no more than a week or so) could be considered a time of Holiday. Lesser ceremonialsareheldonNewMoonsandFullMoonsbetweenthe first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There areotherceremonialsthatarepersonalinnature,and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if aboy)orWhitePaintedWoman(ifagirl);Initiation,where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconcili-ation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release,

whereaceremonyforadead memberoftheFellowshipisdone to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

7.) SUMMING UP

A few quick ones: One can be either clothed or unclothed at ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. However, one should disrobe for the sweat lodge, as clothes are not only uncomfortable within the sweat lodge, but interfere with the cleansing process of the lodge.

This Statement can be accepted or rejected by individual groupsthat federatethemselves withLifeway Fellowship.But federation can be denied to those groups who stray too far fromsomeofthebasicguidelines,ordoanythingthatwould sully the reputation of the Fellowship in general.

Hi-dicho...this is finished.
May these proceeds please Life Giver Usen', and the Mother and the Father.
ENJU!
Chihacou White-Puma, 1988.

The Pantacle - a teaching story
(c) Gary Dumbauld, 1988

Michael came, walking slowly, purposefully, to the stone circle deep in the woods. Stripped of clothes he came, naked to the wind the moon and the stars, a cord of red twice his height tied round his waist, a black-hilted knife at his left hip. He tried to still his mind, remember his lessons, push his thoughts to the back of his mind, and just feel; the feel of the Earth on which he trod, the feel of the wind on his body, the feather-weight touch of the moonlight on his skin. He tried to put himself in harmony with the grand design of the Universe, the purpose of the evening, he willed himself sternly to master his emotions, listen and look with sacred intent.

He came, bearing the pantacle before him, balanced firmly on his hands. Silver, it was, silver like the moon, carved and etched, polished, burnished and blackened with signs and symbols. How he had sweated over it, this past year, with hammer and chisel, graver and burin, acids and wax, the tools of the silversmith. A year and a day it had been, since he was judged worthy to become a Priest, and given this task. His to carry, this silver shield, but not his to own, till the rite was over and he, like his father and mother before him, his aunts and uncles and grandparents for generations, inherited by solemn and sacred ceremony the High Priesthood of the Wise.

The High Priestess' athame pressed to his chest, her low, clear voice as she asked him the ritual questions, roused him as from a dream, of forest dark, and woods enchanted. He answered her with a voice not quite fearful, but not as steady as he would have wished.

"I come to this Circle seeking knowledge. I am Michael; my face you well know; I have been sworn and initiated into the Third Degree, but I would now seek the Priesthood of the Wise. I come, bringing as my key this sacred Pantacle, over which I have labored for a year and a day; I wish to be instructed in it's true meaning; to this end I present my self, the work of my hands, and two passwords: Perfect Love and Perfect Trust."

"All who bring such words are doubly welcome" the High Priestess replied, "and I give to you a third password, a kiss", And so saying, kissed him on the lips and whirled him sunwise into the sacred space. He gazed about himself, his eyes sliding easily over the usual implements on the altar, the candles and wands, censer, bowls of incense and salt; he looked at the High Priestess expectantly.

The High Priestess spoke again, her voice reverberating through the circle, echoing back from the sacred boundary stones; "A seeker comes; this his purpose. The purpose of the Wise--to teach! As it has ever been, let it now so be done! Who shall begin?"

The Priest in the North stood forward. "I shall begin. Young High Priest to be, step to the North."

Michael walked to the North, handed the Priest his Pantacle, and stood silently while the Priest examined it, hoping that his work would be judged as correct, hoping he had made an accurate rendering of all the signs and symbols that he had been shown, a year and a day previous.

The Priest carefully examined the pantacle, turning it about to catch the light of the central fire, then handed it back to the boy.

"It is well done, all is correct. Look upon the symbol at the top of the pantacle--the upright triangle. This sign is the symbol of fire, the flame straining upwards, and stands for the three-fold salute, by which I now salute you, recognizing the fire within you, the fire of will, the will to accomplish, the will to dare. A year ago you knew nothing of the craft of the silversmith, and yet you have taught yourself to make this pantacle. I say again, well done!", and so saying, the Priest touched Michael with his athame on the right shoulder, the top of his head, the left shoulder, and again on the right shoulder.

Putting his arm around Michael's shoulder, the Priest brought Michael around sunwards a few steps, then faced him again.

"The next symbol on the pantacle is a pentagram. This pentagram stands for the five-fold salute. In the form of a pentagram with one point up, the five-fold salute symbolizes that which is the best man has to offer, ascending to the Gods, being enriched, expanded and augmented, and returning to enrich the life of mankind. Thus, the five fold salute symbolizes the microcosm of man containing the macrocosm of the Universe." So saying, the Priest touched Michael with the wand, on the right hip, head, left hip, right breast, left breast, and right hip.

A priestess stepped forward, saying, "Now, with your permission, I will carry on this candidate's instruction." The Priest bowed to her, and returned to his place in the North. The Priestess took Michael by the hand and walked with him farther around the circle, still moving sunwards. She stopped, released his hand, and faced him, taking up a bowl of blue paint. Stepping closer, she reached out her blue-daubed hand, and made the sign of the labrys on his chest.

"The next symbol on the pantacle is that of the Goddess in her aspect as the two moons, monthly waxing and waning. The waxing moon symbolizes that which is outgoing and constructive in mankind, the waning moon that which is hidden and withdrawn. The waning moon also reminds us that for every accomplishment there will be failures, that for every gain in our lives there will be setbacks; we are not to weep and wail against the Gods, or fate,

or karma, but we should accept that there is a balance, and the balance will be maintained, whether we will it or not. Constructive and destructive, life and death--this is the way the world is made; that which dies paves the way for the next round of life."

The Priestess linked arms with him then, and they moved farther sunwards about the circle. She turned to him, and kissed him firmly on the mouth, saying "The next symbol on the pantacle is the kiss. I kiss you, Michael, because we are human; the Gods have created us male and female. I also kiss you in token of the perfect love and perfect trust I have for you, and for the perfect love and perfect trust you declared for us when you entered this holy space. That is why you were greeted by the High Priestess with a kiss."

Michael stood, blushing. He could still taste the sweetness of her mouth, and his body wanted to respond to her as man to woman--it was well he was carrying the pantacle in front of him; then he got himself under control, realizing the importance of this lesson; the ritual kiss would always be more than a handshake between equals, but never quite a sexual overture; an acknowledgement, not a demand. He sighed, composed himself, and looked at the next sign on the pantacle.

A stern-looking Priest came towards Michael, his face set in grim lines, carrying something Michael could not quite make out. The man faced Michael, then walked behind him, carrying what could now be clearly seen as a cat o'nine tails. Michael flinched in anticipation of being struck; surely the Priest was not going to whip him? Ouch! Yes he was!

"Michael," the Priest said, between strokes, "the next sign on the pantacle is the scourge. The scourge of memory. Stand tall, now, and be still, it will hurt worse if you try to avoid it."

Now he had stopped striking Michael with the scourge. The welts on his back stung and burned, but Michael tried to ignore the pain and concentrate on the Priest's voice as he continued.

"Michael, you told us at your First Degree initiation that you were willing to suffer to learn. This scourge will not be applied to your back again in a physical sense, but I want you to learn to look back upon your life; and take power from the foolish stupid things you have done. The mistakes, the petty jealousies, the little hurts you've inflicted on your friends, your parents, the people around you. Remember, Michael, and as you remember, allow yourself to feel sad, to feel the pain and embarrassment you've caused. Feel it, take the power from it, then let it go! Go onward, take strength from your past, don't dwell on it, but don't pretend the past never happened."

The Priest again stepped behind Michael, this time carrying a pot of something in his hand. Michael flinched again as something touched his back, but this was cool and soothing, drawing out the pain. The Priest waited a few moments, till he saw that the cooling balm had done its work, then took Michael gently by the hand and drew him along, ever sunwards, to explain the next symbol.

"The next symbol on the pantacle is the sign of the God, the horned circle. The horned circle represents, among other things, the Cretan bull, annually sacrificed by our ancestors. The bull symbolizes the wild magic of the God, the intuitional magic, the magic that springs from the instinct. The Cretan priests sacrificed the bull, thus indicating the triumph of reason and intellect over instinct and intuition. We, however are not Cretans, and we do not immolate the bull of intuition on the altar of reason. Logic and reason are fine in their place, but never neglect the way you feel; never forget that the universe is a mixture, a combination, a melding of the tangible and the unreal, instinct and logic. Now I must retire, your instruction

will be completed by the High Priestess."

The High priestess approached Michael, walking slowly, deliberately, each foot placed with purpose, her upright carriage reminding him of her status, first among equals, High Priestess of the Coven, the Circle of the Wise.

She stepped closer. "Michael," she said, "the last symbol on the rim of the pantacle is the inverted triangle, the alchemical symbol of water; representing the number three, the number of life. It is a gate, a gateway of life, a gateway of time, for time is past, present, and future; life is body, mind, spirit. I am about to bestow upon you, the three-fold kiss, to bring your body, your past, your mind, the present, your spirit, and the future to bear on this moment."

So saying, she bent and kissed him, first on the right shoulder, then the left; kneeling she kissed him just above the phallus, and then on his right shoulder again.

"Michael, you have now passed around the rim of the pantacle, let us now move to the center, and I will instruct you in the meaning of the central pentagram. The pentagram in the center of the pantacle is the sign of mankind. If I stand thus, with feet apart, hands stretched to the winds, head erect, the pentagram will enclose my body. We therefore can observe that the pentagram in the center of the pantacle represents mankind in the center of the universe, surrounded by Goddess and God; blessings and reminders; past, present and future; good memories and bad; light and life, love and law. The central pentagram therefore can serve as a reminder to us, that the Universe was NOT made for man, man was made for the Universe."

She knelt at his feet, smiling, and kissed him, first on the left foot, then the right, saying, "I bless your feet, Michael, that have brought you in these ways, reminding you to be ever

ready to go on foot, to help, protect, and defend the brothers and sisters of the Wise."

She kissed his knees, saying, "I bless your knees, reminding you to ever go on bent knee in humility when supplicating the Deities, that one who knows his own worth will gladly kneel in order to learn."

She kissed his phallus, and said, "I bless and consecrate the organ of generation, that in time you may know that love is the great teacher of equality; love is the prime example of man and woman as equals; two beings, alike in all ways, equal in all ways, but totally different; one incomplete without the other; forever opposite, but forever complimentary. Indiscriminate sex will gain you nothing, Michael, for though sex is magic, love is the magician."

She kissed his right and left breast, saying "I bless your breast, and remind you to keep within the safe repository of the breast, the secrets of the Wise, as if under lock and key."

Then she kissed him on the mouth, and said, "I bless your mouth, Michael; henceforth, as a High Priest, you will be a teacher, and the words of your mouth, based in knowledge, leavened with intuition and instinct, uttered with magical will, shall live in the memory of the Wise. Go forward, make your progress, High Priest and Magus!

Defining Chaos

By: Mark Chao

Introduction

*

Chaos, according to the `Oxford English Dictionary' means:

1. A gaping void, yawning gulf, chasm, or abyss.
2. The `formless void' of primordial matter, the `great deep' or 'abyss' out of which the cosmos or order of the universe was evolved.

There are a couple of additional definitions, but they are irrelevant to this discussion. When chaos is used in magic, there is no place for confusion or disorder.

Chaos is the creative principle behind all magic. When a magical ritual is performed, regardless of `tradition' or other variables in the elements of performance, a magical energy is created and put into motion to cause something to happen. In his book, `Sorcery as Virtual Mechanics', Stephen Mace cites a scientific precedent for this creative principle. I quote:

"To keep it simple, let us confine our example to just two electrons, the pointlike carriers of negative charge. Let us say they are a part of the solar wind--beta particles, as it were--streaming out from the sun at thousands of miles a second. Say that these two came close enough that their negative charges interact, causing them to repel one another. How do they accomplish this change in momentum?

"According to quantum electrodynamics, they do it by exchanging a "virtual" photon. One electron spawns it, the other absorbs it, and so do they repel each other. The photon is "virtual" because it cannot be seen by an outside observer, being wholly contained in the interaction. But it is real enough, and the emission and absorption of virtual photons is how the electromagnetic interaction operates.

"The question which is relevant to our purpose here is where does the photon come from. It does not come out of one electron and lodge in the other, as if it were a bullet fired from one rock into another. The electrons themselves are unchanged, except for their momenta. Rather, the photon is created out of nothing by the strain of the

interaction. According to current theory, when the two electrons come close their waveforms interact, either cancelling out or reinforcing one another.
Waveforms are intimately tied to characteristics like electric charge, and we could thus expect the charges on the two electrons to change. But electron charge does not vary; it is always 1.602 x (-19) coulombs. Instead the virtual photons appear out of the vacuum and act to readjust the system. The stress spawns them and by their creation is the stress resolved".

Austin Spare understood this principle in regard to magical phenomena long before scientists discovered photons or began experiments in the area of chaos science.

Austin Osman Spare-some history
*

Austin Spare was born at midnight, Dec. 31st, 1886 in a London suburb called Snow Hill. His father was a London policeman, often on night duty.

Spare showeda natural talent for drawing at an early age, and in 1901-1904 left school to serve an apprenticeship in a stained-glass works,
but continued his education at Art College in Lambeth. In 1904 he won a
scholarship to the Royal College of Art. In that year he also exhibited a picture in the Royal Academy for the first time.

In 1905 he published his first book, `Earth Inferno'. It was primarily
meant to be a book of drawings, but included commentaries that showed some of his insight and spiritual leanings. John Singer Sargent hailed him as a genius at age 17. At an unspecified time in his adolescence, Spare was initiated into a witch cult by a sorceress named Mrs. Patterson, whom Spare referred to as his "second mother". In 1908 he held an exhibition at Bruton Gallery. In 1910 he spent a short time as a member of the Golden Dawn. Becoming disenchanted with them, he later joined Crowley's Argentum Astrum. The association did not last long. Crowley was said to have considered Spare to be a Black Magician. In 1909 Spare began creation of the `Book of Pleasure'. In 1912 his reputation was growing rapidly in the art world. In 1913 he published the `Book of Pleasure'. It is considered to be his most important magical work, and includes detailed instructions for his system of sigilization and the "death postures" that he is well known for. 1914-1918 he served as an official war

artist. He was posted to Egypt which had a great effect on him. In 1921, he published `Focus of Life', another book of drawings with his unique and magical commentaries.

In 1921-1924 Spare was at the height of his artistic success, then, in 1924 he published the `Anathema of Zos', in which he effectively excommunicated himself from his false and trendy artistic "friends" and benefactors. He returned to South London and obscurity to find the freedom to develop his philosophy, art and magic.

In 1947 Spare met Kenneth Grant and became actively involved with other well-known occultists of the period. In 1948-1956 he began work on a
definitive Grimoire of the Zos Kia Cultus, which is referred to in his various writings. This is unfinished and being synthesized from Spare's papers by Kenneth Grant, who inherited all of Spare's papers. Much of this information was included in `Images and Oracles of Austin Osman Spare' by Kenneth Grant, but there are some unpublished works which Grant plans to publish after completion of his Typhonian series.

References for this section are mostly from Christopher Bray's introduction to `The Collected Works of Austin Osman Spare' and from `Excess Spare', which is a compilation by TOPY of photocopied articles about Spare from various sources.

The Magic of Austin Osman Spare
*

Spare's art and magic were closely related. It is reputed that there are messages in his drawings about his magical philosophy. One particular picture of Mrs. Patterson has reportedly been seen to move; the eyes opening and closing. Spare is best known for his system of using sigils. Being an artist, he was very visually oriented.

The system basically consists of writing down the desire, preferably in your own magical alphabet, eliminating all repeated letters, then forming a design of the remaining single letters. The sigil must then

be charged. There is a variety of specific ways to do this, but the key element is to achieve a state of "vacuity" which can be done through exhaustion, sexual release or several other methods.

This creates a `vacuum' or `void' much like the condition described in the introduction to this discussion, and it is filled with the energy of the magician. The sigil, being now charged, must be forgotten so that the sub-conscious mind may work on it without the distractions and dissipation of energy that the conscious mind is subject to. Spare recognized that magic comes from the sub-conscious mind of the magician, not some outside `spirits' or `gods'.

Christopher Bray has this to say about Spare's methods in his introduction to `The Collected Works of Austin Osman Spare':

"So in his art and writing, Spare is putting us in the mood; or showing by example what attitude we need to adopt to approach the `angle of departure of consciousness in order to enter the infinite. What pitch of consciousness we need to gain success.

"One must beware making dogma, for Spare went to great pains to exclude it as much as possible to achieve success in his magic; however a
number of basic assumptions underpin chaos magic.

"Chaos is the universal potential of creative force, which is constantly engaged in trying to seep through the cracks of our personal and collective realities. It is the power of Evolution/Devolution.

"Shamanism is innate within every one of us and can be tapped if we qualify by adjusting our perception/attitude and making our being ready to accept the spontaneous. Achieving Gnosis, or hitting the `angle of departure of consciousness and time', is a knack rather than a skill."

There are other methods to utilize the same concept that Spare explains for us. Magicians since Spare have written about their own methods and explanations of his method quite frequently in occult magazines, mostly in Great Britain. Spare is certainly not the first person in history to practice this sort of magic, but he is the one who has dubbed it (appropriately), Chaos.

Chaos since A.O.S.
*

Austin Spare died May 15, 1956, but his magic did not die with him. There have been select groups of magicians practicing versions

ever since, especially in Northern England and Germany. In 1976, a couple of dozen Chaos Magicians, including Peter J. Carroll and Ray Sherwin, announced the formation of a new magical Order, the Illuminates Of Thanateros. The intention of the group was to have an Order where degrees expressed attainment rather than authority, and hierarchy beyond just organizational requirements was non-existent.

There are those who say that this lofty ambition has failed and that the Order has since slipped into a hierarchical power structure; Ray Sherwin "excommunicated" himself for this reason, but the Order continues and is identified as the only international Chaos organization to date.

The IOT has since spread to America. There are smaller groups of Chaos practitioners, as well as individuals practicing alone. Chaos since Spare has taken on a life of its own. It will always continue to grow, that is its nature. It was only natural that eventually the world of science would begin to discover the physical principles underlying magic, although the scientists who are making these discoveries still do not realize that this is what they are doing. It is interesting that they have had the wisdom to call it chaos science...

In the abovw part of my series on Chaos, I've made scant reference to the IOT due to lack of information, however, in typical Murphy's Law fashion, a letter just arrived filling in some blank spots and pointing out to me that I made one mistake in chronology. The story goes;
In 1977/78 Ray Sherwin was editor and publisher of a magazine called `The New Equinox', which Pete Carroll was a regular contributor to.
Unsatisfied with the choices of available magical groups in England at the time, they formed the IOT. They advertised in `New Equinox' and the
group formed and progressed as previously explained. Ray Sherwin dropped out before Pete Carroll went on to form `The Pact'. They are still friends, and Pete has graciously consented to write an introduction to Ray's newest edition of `The Book of Results' which will be available through TOPY soon.

Chaos Science
*

Modern chaos science began in the 1960's when a handful of open-minded scientists with an eye for pattern realized that simple mathematical
equations fed into a computer could model patterns every bit as

irregular and "chaotic" as a waterfall. They were able to apply this to weather patterns, coastlines, all sorts of natural phenomena. Particular equations would result in pictures resembling specific types of leaves, the possibilities were incredible. Centers and institutes were founded to specialize in "non-linear dynamics" and "complex systems." Natural phenomena, like the red spot of Jupiter, could now be understood. The common catch-terms that most people have heard by now; strange attractors, fractals, etc., are related to the study of turbulence in nature. There is not room to go into these subjects in depth here, and I recommend that those who are interested in this subject read `Chaos: making a new science' by James Gleick and `Turbulent Mirror' by John Briggs & F. David Peat.

What we are concerned with here is how all this relates to magic. Many magicians, especially Chaos Magicians, have begun using these terms, "fractal" and "strange attractor", in their everyday conversations.
Most of those who do this have some understanding of the relationship between magic and this area of science. To put it very simply, a successful magical act causes an apparently acausal result. In studying turbulence, chaos scientists have realized that apparently acausal phenomena in nature are not only the norm, but are measurable by simple mathematical equations. Irregularity is the stuff life is made of. For example, in the study of heartbeat rhythms and brain-wave patterns, irregular patterns are measured from normally functioning organs, while steady, regular patterns are a direct symptom of a heart attack about to occur, or an epileptic fit.

Referring back again to "virtual" photons, a properly executed magical
release of energy creates a "wave form" (visible by Kirlian photography) around the magician causing turbulence in the aetheric space. This turbulence will likely cause a result, preferably as the magician has intended. Once the energy is released, control over the phenomena is out of the magician's hands, just as once the equation has been fed into the computer, the design follows the path set for it.

The scientists who are working in this area would scoff at this explanation, they have no idea that they are in the process of discovering the physics behind magic. But then, many common place sciences of today, chemistry for example, were once considered to be magic. Understanding this subject requires, besides some reading, a shift in thinking. We are trained from an early age to think in linear terms, but nature and the chaos within it are non-linear, and therefore require non-linear thinking to be understood. This sounds simple, yet it reminds me of a logic class I had in college. We were doing simple Aristotelian syllogisms. All we had to do was to put everyday language into equation form. It sounds simple,and it is.

However, it requires a non-linear thought process. During that lesson over the space of a week, the class size dropped from 48 to 9 students.

The computer programmers were the first to drop out. Those of us who survived that section went on to earn high grades in the class, but more importantly, found that we had achieved a permanent change in our thinking processes. Our lives were changed by that one simple shift of perspective.

Chaos science is still in the process of discovery, yet magicians have been applying its principles for at least as long as they have been writing about magic. Once the principles of this science begin to take hold on the thinking process, the magician begins to notice everything from the fractal patterns in smoke rising from a cigarette to the patterns of success and failure in magical workings, which leads to an understanding of why it has succeeded or failed. There is a diagram of a fractal design on the cover of `Kaos' magazine #11 (now out of print) that would be a wonderful example of magic at work and the many paths that the energy may follow...

Defining Chaos Magic
*

Chaos is not in itself, a system or philosophy. It is rather an attitude that one applies to one's magic and philosophy. It is the basis for all magic, as it is the primal creative force. A Chaos Magician learns a variety of magical techniques, usually as many as s/he can gain access to, but sees beyond the systems and dogmas to the physics behind the magical force and uses whatever methods are appealing to him/herself.
Chaos does not come with a specific Grimoire or even a prescribed set of ethics. For this reason, it has been dubbed "left hand path" by some who choose not to understand that which is beyond their own chosen path. There is no set of specific spells that are considered to be `Chaos Magic spells'. A Chaos Magician will use the same spells as those of other paths, or those of his/ her own making. Any and all methods and information are valid, the only requirement is that it works. Mastering the role of the sub- conscious mind in magical operations is the crux of it, and the state called "vacuity" by Austin Osman Spare is the road to that end. Anyone who has participated in a successful ritual has experienced some degree of the `high' that this state induces.

An understanding of the scientific principles behind magic does not necessarily require a college degree in physics (although it wouldn't hurt much, if the linear attitude drilled into the student

could be by-passed), experience in magical results will bring the necessary understanding.

This series is directed toward the increasing numbers of people who have been asking, "What is Chaos Magic?" It is very basic and by no means intended to be a complete explanation of any of the elements discussed. Many of the principles of magic must be self-discovered, my only intent here is to try to define and pull together the various elements associated with Chaos Magic into an intelligible whole. For those who wish to learn more about this subject, I have prepared a suggested reading list for the last section, however, I must emphasize that there are always more sources than any one person knows about, so do not limit yourself to this list. Chaos has no limits...

For Further Reading:
*
`The Book Of Pleasure' by Austin Osman Spare
`Anathema Of Zos' by Austin Osman Spare
available from:
Abyss
34 Cottage St. Box 69
Easthampton, MA. 01027
catalog on request
*
`A Book Of Satyrs' by Austin Osman Spare
`Images and Oracles of Austin Osman Spare' by Kenneth Grant
`The Early Work of A.O.S.'
`Excess Spare'
`Stations In Time'
available from;
TOPY
P.O. Box 18223
Denver, CO. 80218
write for information
*
available from most bookstores (at least by special order):
`Chaos: making a new science' by James Gleick
`Turbulent Mirror' by John Briggs & F. David Peat
`Liber Null & Psychonaut' by Peter J. Carroll
`Practical Sigil Magick' by Frater U.D.
*
Magazines dealing with Chaos Magic(k):
Chaos International
BM SORCERY
London WC1N 3XX
England
*
Thanateros
P.O. Box 89143

Atlanta, GA. 30312
*
Mezlim
N'Chi
P.O. Box 19566
Cincinnati, OH. 45219
*
Mezlim deals with a wide range of magical traditions, but the editor has
expressed an interest in articles dealing with Chaos. Articles about Chaos can
be found in other Ceremonial Magick magazines as well, as the editors see fit.

Notes on the role of the historical Egregore in modern Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sympathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC`s claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for _literal_ truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilization has a very strong tendency towards _linear_ thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturalised mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematization into separate (preferably indivisible) single units. Western thought has formulated this problem as the dichotomy of the _analytic_ and the _synthetic_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainty principle and Einstein`s earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will then end. A Western meteorologist might possibly come to

similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is _believe_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess

wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There _is_ an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, _magis_) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientificly more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright _healthier_ for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar

albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather that occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance.
From a pragmatic point of view Mr. Sheldrake is behaving very much like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labelled as "non-" or "pseudo-" scientific - which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their own sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.)
Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the _description of history_. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.)
History is, after all, the defining of our past own roots and our _present_ position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavour to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues

straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavyhanded Teutonic style philosophical rambling upon your overbusy reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realized let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standards, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite

stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar,the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don`t we all know the typical attitude of old crones towards modernity ? It may not sound

particular spiritual or holy but maybe all we are seeing here is the primitive`s parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today`s pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake`s terminology, their morphic fields. By violating all the painstaking endeavors of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever _really_ been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbological, decidedly non-linear truth, that serious problems arise.This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilled-for neutralization of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don`t try to overdefine said rays by epitheta such as "electromagnetic" or the like. For if you do, you become the victim of scientists`zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man`s mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

Let us then resort to _creative historicism_ whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the

fact that symbols and images are always more than just a little

ambiguous, as our dreams well prove every night. As in divination, it does not pay to become overprecise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of $347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly eventing past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries`; let it sometimes lay behind for a few hours _and_ minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge`s "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend`s flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya`s veil (you are supposed to be the _Master_ of illusion, remember?). And don`t panic: for nothing is true, everything is permitted.

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POWER ANIMALS

by Alernon

Come to us: Eagle, Wolf, Bear and Cougar.
Dance we now The Power dances.

Eagle soaring above the peaks,
Share with us freedom, majesty and fighting skills.
Teach us lessons we need to learn.
Dance with us The Power dances.

Wolf, cunning tracker, by day or night. Share with us endurance, courage and adaptability.
Teach us lessons we need to learn. Dance with us The Power dances.

Bear, trampling along earthen paths, Share with us Mighty strength and sense of smell.
Teach us lessons we need to learn. Dance with us The Power dances.

Cougar, lonely tracker of terrains, Share with us Agility, stamina and endless curiosity. Teach us lessons we need to learn. Dance with us The Power dances.

Movements slow
Movements rapid.
Frenzied swaying
Upward, downward.
Dipping, turning
Round and round.
Dance we now
The Power dances.

Dancing partners,
You and I.
With me, in me
I am you, you are me.
Together as one,
Yet separate, too.
Dance we now
The Power dances.

Awaken now
All Spirit Beings,
To dance the dances
With your human kin.

Dance the Cycles
Of Life and Death,
Hope and Fear,
Good and Evil.
Dance the Cycles,
Now and Again.

Lowerworld, Upperworld,
Journeying now
and forevermore.
Of Time and Space
All is Once,
There is none.
Dance the dances
Again and again. .....from R.M.P.J. 8/86

The Care and Feeding of Crystals
by Matrika
co-sysop of PAN - the Psychic Awareness Network

Crystals have been in the lime-light ever since celebrities such as Shirley Mcleane and Cher have come out of the closet and admitted they were "New-Agers". However, along with this public scrutiny, has also been a whole bunch of misconceptions. The most common of which is that a person just wears a crystal like jewelry or carries it and it works like some kind of instant stage-magic or prestidigitation. This, of course, is not the case. To get the full effect of "Crystal Power" in your life means, as with so much else, that you must put into it what you take out of it. So here are a few simple guidelines for those of you who plan on taking this subject seriously.

1. Selecting your Crystal
To select a Crystal is not all that much different from selecting a pet or a work of art. When you go into the store to purchase your crystal - or any other stone used in healing or Psychic work - just pick the one that "calls" to you. Handle the various stones and place them, one by one, in your receptive hand. (the one that is not your dominant hand; if you are right-handed or ambi-dextrous, your receptive hand is your left. If you are completely left-handed your receptive hand is your right.) The stone that is right FOR YOU will "pull" you to it. This may not be the stone that looks the clearest or the most impressive, either. Our societies materialistic values and our conditioning to accept them must not enter into our decision, which is very hard for most of us at first. Our first tendency is to judge the stone -as we always judge ourselves and everything else in a constant stream of thoughts- by what we have been conditioned to believe is "good" or "bad".

If the piece you are choosing is for a specific purpose; i.e. for healing, or to enhance your psychic abilities, or for meditation; it will help if you keep that purpose in mind while you are selecting the stone. An interesting phenomena often happens to people who are just going into the gem and mineral healing or psychic work. Most people start off with clear quartz, because it has the most applications. They go into a store or a gem show to purchase a clear quartz and find themselves drawn to all kinds of other "rocks" (as the collectors call them) too. Many times they bring a bag of various mineral specimens home with them. Later they look up the stones in one of the many reference books on this subject, only to find the stones they were drawn to are exactly the ones they need to deal with issues or illnesses that they need to work on.

The very first thing you need to do when you first get a crystal is to "clear it" from the imbalanced energies of anyone else who has touched it. Crystals "work" because of their piezoelectrical field. Researchers in Kirlian photography and other subjects have long shown us that the body is surrounded by a field of electro-magnetic energies, which psychics call the AURA. People who have studied this subject tell us that Crystals help us by attuning their piezoelectrical charge to the charge of our auras. So we must first remove the charges from the stone that come from other's handling of it. This is done by leaving the stone in sea-salt (available at almost any health-food store) for 3 days. The only time you will have to use this technique - which is drastic - to cleanse the stone is

when you first buy it. The reason I say the technique is drastic is because it erases ALL of your energy from the stone too, so the stone has to be rebonded. (explained later) This piezoelectrical effect of the stone is the same reason that quartz is useful in making computers, telephones, watches, and in other electronic devices.

2. the regular maintenance of your stone

The regular care and maintenance of your stone is really quite simple. First of all a gentler method of clearing the piece should be used at least once a week and after any uses in either physical or inner (mental/emotional/spiritual) healing work. This can be done in several ways. First of all, you can run it under COOL - no extremes of temperature PLEASE - water in your sink for several minutes, while visualizing (intensely imagining in vivid detail, from a meditative or extremely relaxed state) all imbalanced energies leaving it. You can also leave it in mugwort (an herb) for 2-3 days buried it in carefully. You can also place it in a flowerpot with an african violet plant, but you should know that if it has been used to heal any severe conditions, the plant will die. The stones should also be re-charged about once a month or after every use. For other stones, direct sunlight is not such a good idea as it can fade the colors. You can get the reflected energy of the sun by placing them in the moonlight during the waxing of the moon. (from one day after the new moon through the night of the full moon) They can also be charged by surrounding them in a circle of quartz points that have been charged by the sun, with the points of the crystals facing inward toward the stones being charged. Another method is to purchase an amethyst or quartz cluster and place the stones on it. A cluster is a specimen with several individual crystals on it. Oh, and if you charge the stone by a circle of crystals, be sure they have been cleared and charged themselves before using them to charge anything else. The circle should consist of at least 4 points, but 8 is best. These stones used for charging do NOT have to be large at all.

3. Using your stones

Stones are tools in our psychic work and, as in any other object used, work by focusing the mind's powers. To get the best use out of them, more than just wearing them or carrying them is required. They should be used from a state of meditation, while visualizing the goals we wish to accomplish with them - such as healing, increased Psychic perception, etc. A good way to do this for to help you focus and a self-hypnosis tape that relates to your goals and use it. And if you are using the crystals in healing, be aware that they are NOT meant to replace the care of a competent health professional - but many people find them a useful adjunct to it.

Date: 10-May-89 22:29
From: Warren Stott
Subj: Ethics in Magick

A local group recently sponsored a seminar on the ethics of magick. I was unable to attend but heard the tapes of the session. Several people on this echo were present and had thoughtful things to say as did the others in attendance. I would like to address a few ideas that came up there and, of course, are significant to all people that work magick.

The question of hexing came up. A rousing chorus ensued saying essentially that many folks there felt their own ethical model does not allow hexing. Initially, I put myself in that group as well. I am not a bad person, I do not intentionally hurt people. After some thought, though, I asked myself this question.

If there is a conceivable ethical situation where I might sucker punch someone, why would there not be such a time to zap them with the same magnitude of magick?

If I punch someone when they have no known defense against me, I am opening the serious potential to harm them. My punch might not hurt them at all, it might surprise them more than hurt them, it might hurt them enough that they get the message I was sending, or it might blind or even kill them. I would not know until after the fact. If I felt justified in punching them, I would probably do it. If they turned and destroyed me, I would have to question my judgement afterwards. Likewise if I blinded them.

Acceptance of the karmic debt was raised as part of this justification cycle. By going ahead and hitting them, I tacitly or implicitly accept the debt. Personal destruction or harming the other guy, it is the same, I accept the debt by my action.

Now where is the ethical question here?

I have often done things, things as simple as saying something in a certain way, that I immediately want to retract. If I hit this fellow, I probably would want to take it back afterward. Is it ethical to act in a fashion that given a little thought you would realize you will regret later?

Magick works in the same way. Presuming the ability to control the

magickal zap to the relative intensity of the sucker punch, the results are just as unknown. So you accept the karmic debt, so you zap away.

"Do what ye will" as long as you accept the debt makes it ethical? I don't think so, I think it is in fact unethical to hit or zap the person. But I might do it anyway. It is not really so much a question of ethics as it is a question of responsibility.

No doubt Ollie North thinks that it is unethical to break the law. But he did. No doubt Jim Wright takes the ethics of public office very seriously, but he is now in deep refritos over an ethical dilemma of his own making.

Shit Happens. (For those of you with new babies, Doo Doo Happens.) Ethics is a model of what we would like in the ideal. That ideal we measure ourselves against. We can parade case examples all day to test this conclusion but it is still unethical to harm another. But we do it, both physically and magickly.

So, ethical hexing, there is no such thing. I caste a hurt-you-this-much zap on the intended, I have acted unethically. "An ye harm none." No disclaimer or release for special situations is given or implied. She will see me break this, karma will see that the ripples in the pool come back to me. All together, She will see me take responsibility, ethics be damned.

One more time, the chorus swells and this time I am sure that I am part of that group. There is no ethical justification for hexing. Just don't piss me off though, I might be willing to take responsibility for my actions.

Bambi died for us, kicking and screaming in torment!

-Warren-

CANDLE MAGIC

1 One of the simplest of magical arts which comes under the heading of natural magic is candle burning. It is simple because it employs little ritual and few ceremonial artifacts. The theatrical props of candle magic can be purchased at any department store and its rituals can be practiced in any sitting room or bedroom.

2 Most of us have performed our first act of candle magic by the time we are two years old. Blowing out the tiny candles on our first birthday cake and making a wish is pure magic. This childhood custom is based on the three magical principals of concentration, will power and visualization. In simple terms, the child who wants his wish to come true has to concentrate (blow out the candles), visualize the end result (make a wish) and hope that it will come true(will power).

3 The size and shape of the candles you use is unimportant, although highly decorative, extra large, or unusually shaped candles will not be suitable as these may create distractions when the magician wants to concentrate on the important work in hand. Most magicians prefer to use candles of standard or uniform size if possible. Those which are sold in different colors for domestic use are ideal.

4 The candles you use for any type of magical use should be virgin, that is unused. Under no circumstances use a candle which has already adorned a dinner table or been used as a bedroom candle or night-light. There is a very good occult reason for not using anything but virgin materials in magic. Vibrations picked up by secondhand materials or equipment may disturb your workings and negate their effectiveness.

5 Some magicians who are artistically inclined prefer to make their own candles for ritual and magical use. This is a very practical exercise because not only does it impregnate the candle with your own personal vibrations, but the mere act of making your own candle is magically potent. Specialist shops sell candle wax and molds together with wicks, perfumes, and other equipment.

6 The hot wax is heated until liquid and then poured into

the mould through which a suitably sized wick has already been threaded. The wax is then left to cool and once is this has occurred the mould is removed , leaving a perfectly formed candle. Special oil-soluble dyes and perfumes can be added to the wax before the cooling process is complete to provide suitable colors and scents for a particular magical ritual. Craft shops which sell candlemaking supplies can also provide do-it-yourself books explaining the technicalities of the art to the beginner.

7 Once you have purchased or made your ritual candle it has to be oiled or 'dressed' before burning. The purpose of dressing the candle is to establish a psychic link between it and the magician through a primal sensory experience. By physically touching the candle during the dressing procedure, you are charging it with our own personal vibrations and also concentrating the desire of your magical act into the wax. The candle is becoming an extension of the magician's mental power and life energy.

8 When you dress a candle for magical use, imagine that it is a psychic magnet with a North and a South pole. Rub the oil into the candle beginning at the top or North end and work downwards to the half-way point. Always brush in the same direction downwards. This process is then repeated by beginning at the bottom or south end and working up to the middle.

9 The best type of oils to use for dressing candles are natural ones which can be obtained quite easily. Some occult suppliers will provide candle magic oils with exotic names. If the magician does not want to use these, he can select suitable oils or perfumes from his own sources. The oils soluble perfumes sold by craft shops for inclusion in candles can be recommended.

10 the candles you use can be colored in accordance with the following magical uses:

white- spirituality and peace.
red- health,energy,strength,courage, sexual potency.
pink- love affection and romance.
yellow- intellectualism, imagination, memory and creativity
green- fertility, abundance, good luck and harmony

blue-inspiration, occult wisdom, protection and devotion
purple Material wealth, higher psychic ability, spiritual power and idealism
silver- clairvoyance, inspiration, astral energy and intuition
orange- ambition. career matters and the law.

11 If you wanted to use candle magic for healing, you would select a red candle to burn. To pass an exam, burn a yellow candle, to gain esoteric knowledge burn a blue candle or for material gain, burn a purple one. It is obvious these colors relate to the signs of the zodiac and the planetary forces.

12 The simples form of candle magic is to write doesn't the objective of your ritual on a virgin piece of paper. You can use color paper which matches the candle. Write your petition on the paper using a magical alphabet, such as theban, enochian, malachain,etc. As you write down what you want to accomplish through candle magic-- a new job, healing for a friend, a change of residence, a new love affair, etc.-- visualize your dream coming true. Visualize the circumstances under which you might be offered a new job, imagine your employer telling you that your salary has been increased or conjure up a vision of your perfect love partner.

13 When you have completed writing down your petitio, carefully fold up the paper in a deliberately slow fashion. Place the end of the folded paper in the candle flame and set light to it. As you do this concentrate once more on what you want from life.

14 When you have completed your ritual, allow the candle to have completely burned away. You do not need to stay with the candle after the ritual, but make sure that is safe and that red-hot wax will not cause damage or fire. Never re-use a candle which has been lit in any magical ritual. IT should only be used in that ritual and then allowed to burn away or be disposed of afterwards.

15 If you are conducting a magical ritual which involves two people (e.g. an absent healing for a person some distance away) then the second person can be symbolically represented during the ritual by another candle. /all you need to do is find out the subject's birth date and burn the appropriate candle for that zodiacal sign. These are as follows-

ARIES	red
TAURUS	green
GEMINI	yellow
CANCER	silver
LEO	orange
VIRGO	yellow
LIBRA	pink
SCORPIO	red
SAGITARIUS	purple
CAPRICORN	black
AQUARIUS	all colors
PISCES	mauve

Elemental Cauldrons

Using a cauldron, symbol of inspiration and rebirth, has brought new dimensions to both group and solitary work. A cauldron decorates the center of the Circle during Lesser Sabbats. An air cauldron at a spring rite creates a misty, magical quality for the ceremony. In summer, the cauldron will flash and spark. A blue flame burns mysteriously within the Water cauldron during the autumn festival. Throughout Yule, the Earth cauldron burns steadfast and constant. During moon rites, when magick is done, we write the purpose of our working on flash papers and toss them into the burning cauldron while chanting.

A working cauldron should be of cast iron, with a tight-fitting lid, three sturdy legs, and a strong handle. Season your cauldron before using it for the first time. Pour in generous helping of salt and lighter fluid, slosh it up to the rim and wipe dry. For indoor use it MUST have a fireproof base or your workings will summon up yellow-coated salamander spirits from the fire department.

EARTH Cauldron

Layer salt, wax shavings, three powered or ground herbs, fighter fluid and ivy leaves in the cauldron while focus and chanting. Use a candle to light it. When the smoke starts to roll, extinguish the cauldron by putting the lid on.

AIR Cauldron

Using tongs, put a chunk of dry ice is a small glass or ceramic bowl and place the bowl on a cloth in the bottom of the cauldron. Allow the cauldron to smoke as long as the ice lasts. The mists create excellent images for scrying.

FIRE Cauldron

Cover theinside bottom with dirtor sand to dissipateheat. Light incense charcoal and add either salt petter for flame and spark or flash powder for a different but spectacular effect. To assist in releasing or firing off peak energy, try using flash "bombs". Make a small pocket in a piece of flash paper, fill with flash powder and tie with thread. The "bomb" should be about the size of your smallest fingernail. The results are spectacularly bright, so use the powder sparingly. Don't look directly at the flash as you drop the "bomb" in the cauldron.

WATER Cauldron.

At least seven days before the ritual, place equal quantities of three appropriate herbs in a pint glass jar. Fill the rest of the jar with Everclear (200 proof alcohol), cap tightly, and shake gently while concentrating on the purpose of the ritual. Add a chant if its feels right. Let the jar rest in a dark, warm spot and shake twice daily, charging with purpose. Before the ritual, place a fireproof ceramic or glass bowl in the cauldron. Pour in the herb mixture, being careful none spills into the cauldron. Light with a candle to produce a beautiful blue flame.

The cauldron, as the fifth elemental spirit, symbolizes inspiration, rebirth, illumination and rejuvenation. Use a Fire cauldron with salt petter to cast a Circle. Use the mists of an Air cauldron for an initiation. Burn away hate, prejudice and negative self-images, with a Water cauldron. The Earth cauldron is ideal for indoor Beltane rites.

Remember to place a burning cauldron on a fireproof surface. Practice safety when using any volatile materials and you will enjoy your cauldron for many rites.

A N

I R I S H M Y T H

C O N C O R D A N C E

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by Mike Nichols

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'Myth is what we call other people's religion.'
--Joseph Campbell

The following concordance isbased on 'Gods and FightingMen' by Lady Augusta Gregory, first published in 1904. Page number references are to the 1976 trade paperback edition published by the MacMillan Company of Canada Limited. Brief supplementary material is taken from 'Dictionary of Irish Myth and Legend' by Ronan Coghlan, published in 1979 by Donard Publishing Comapany, and referenced as 'DIM' in the following text.

As this is intendedto be a concordanceof the Irishmythological cycle only (as opposed to heroic, legendary, or historical material), references are limited to Part I, Books I - V, of Lady Gregory's volume. 'Gods and Fighting Men' was selected as the primary text for this concordance because it represents the most comprehensive synthesis of variant sources (both published and oral) ever attempted as a continuous narrative of Irish mythology. Lady Gregory lists her published sources as follows:

O'Curry, 'Manners and Customs of the Ancient Irish'
'MSS. Materials'

'Atlantis'
De Jubainville, 'Cycle Mythologique'
'Epope'e Celtique'
Hennessy, 'Chronicum Scotorum'
Atkinson, 'Book of Leinster'
'Annals of the Four Masters'
Nennius, 'Hist. Brit.' (Irish Version)
Zimmer, 'Glossae Hibernacae'
Whitley Stokes, 'Three Irish Glossaries'
'Revue Celtique'
'Irische Texte'

'Gaedelica'
'Dinnsenchus'
Nutt, 'Voyage of Bran'
'Proceedings Ossianic Society'
O'Beirne Crowe, 'Arma Columcille'
Dean of Lismore's Book
Windisch, 'Irische Texte'
Hennessy et. al., 'Revue Celtique'
'Kilkenny Archaeological Journal'
Keatinge's 'History'
'Oyia'
Curtin's 'Folk Tales'
'Proceedings Royal Irish Academy'
'MSS. Series'
Dr. Sigerson, 'Bards of Gael and Gall'
Miscellanies, 'Celtic Society'
Muller, 'Revue Celtique'
Standish Hayes O'Grady, 'Silva Gaedelica'

Abhean - son of Bicelmos, he was the harper of the Tuatha de Danaan, brought from the hills by the Men of the Three Gods (37).

Aedh (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Conn (59)

Aedh (2) - along with Angus and Artrach, one of the three sons of Bodb Dearg, he was the comeliest of them. Troops of poets from Ireland and Alban used to be with him, so that his place was called 'The Rath of Aedh of the Poets' (78).

Aedh (3) - a son of the Dagda, he was killed by Corrgenn, who suspected Aedh was involved with his wife (82)

Aer - one of two Druids of the Sons of the Gael (the other was Eithis)

who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Ai - the plain where Niall pursued Cailcheir, before it went through a lake (81)

Aife - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Ailbhe - (Ai-noo-al) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124)

Ailell Anglonach - of the One Fault, brother of Eochaid Feidlech, he fell in love with his brother's wife, Etain, and pined for her until she agreed to heal him (95)

Aillbhe - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aife, she was given as wife to one of the three sons of Lugaidh Menn (79).

Aille - the daughter of Cormac (q.v.) (107)

Aine (1) - the daughter of Modharn, who gave a cook to the sons of Lugaidh Menn (79)

Aine (2) - some said she was the daughter of Manannan, but some said she was the Morrigu, she owned the Cathair Aine. But she often gave her love to men, and she was called Leanan Sidhe, the Sweetheart of the Sidhe (86). Wisps of straw are burned in her honor on St. John's Eve. She is associated with meadow-sweet, and invoked against sickness. According to legend, she was raped by the king of Munster (DIM).

Ainge - she was a daughter of the Dagda, who made her a great vat (81)
Airmed - sister of Miach, she spread her cloak on which to arrange the herbs which sprang from the grave of her murdered brother. But Diancecht, still jealous of Miach, mixed up the herbs, so that no one knows all their right powers to this day (35). She was the daughter of Diancecht and sister of Octruil, and helped them in their healing work at the well of Slaine (64)

Airnelach - brother of Tadg and Eoghan, he was captured by Cathmann and made to cut firing (115), but was later rescued by Tadg (120)

Amergin - one of the sons of Miled (q.v.), he spoke with Banba upon Slieve Mis (71) and was sent as messenger to the Tuatha De Danaan (72) and quieted the storm sent against his people by them and was the

first to set foot in Ireland after that (74). Heber gave him a share of the two provinces of Munster after the Battle of Tailltin (75).

Angus - along with Artrach and Aedh, one of the three sons of Bodb Dearg (78)

Angus Og - son of the Dagda, he advised his father how to kill Cridenbel and what reward to ask of Bres (33). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67). He was considered for kingship of the Tuatha de Danaan after their defeat (77). Also called the Frightener or Disturber, for the unrest he occasioned in horses and cattle (83). His loves included Enghi, Derbrenn, and Caer Ormaith (84). He was the Irish love-god (DIM).

Anvil of the Dese - see Indeoin na Dese (81)

Aobh - (Aev, or Eev) the eldest of the three daughters of Oilell, foster-daughter of Bodb Dearg and wife of Lir and, by him, mother of Fionnuala, Aodh, Fiachra, and Conn, though she died bringing the latter two to birth (125)

Aodh - (Ae, rhyming to 'day') one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Aodh Aithfhiosach - of the quick wits, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Aoibhell - (Evill) a woman of the Sidhe who dwelt at Craig Liath, she

tried to prevent her lover from joining a battle (87). Her harp fortells death for any who hear it (88).

Aoife - (Eefa) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124), she became the wife of Lir after her sister Aobh had died in childbirth (125). Through jealousy, she changed Aobh's four children into swans at Loch Dairbhreach (126)

Aonbharr - styled 'of the One Mane', he is Manannan's horse, as swift as the naked cold wind of spring. She can gallop across the sea, and no rider was ever killed off her back (41). She was often ridden by Lugh (43).

Arias - styled the 'fair-haired poet', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Finias (27).

Arranan - one of the sons of Miled (q.v.), he died by falling from the mast to the deck of his ship as the Sons of the Gael attempted their second landing in Ireland (73)

Artrach - along with Angus and Aedh, one of the three sons of Bodb Dearg, he had a house with seven doors and taught the king's son of Ireland and of Alban how to throw spears and darts (78)

Athluain - a ford of the Shannon that Lugh passed on his way to do battle with Bres (45)

Badb - (Bibe) one of the greatest of the women of the Tuatha de Danaan, she was a battle goddess (27). She, along with Macha and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). Sometimes regarded as the same as Nemain, her name means 'crow' and she could appear in that guise. She was the wife of Net (DIM).

Balor - styled 'of the Evil Eye' or 'of the Strong Blows' (38), he is chief king of the Fomor (36), husband of Ceithlenn and, by her, the father of Ethlinn (42). One of his eyes had the power of death in it, so that none could look at it and live (38), and he also had the power of putting on a different shape (39). He was also the father of 12 'white-mouthed' sons, all among the chief men of the Fomor (42). At the second battle of Magh Tuireadh, Lugh made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of his own army, thus fulfilling the prophecy that he would be killed by his grandson (66).

Banba - the wife of MacCuill and a queen of the Tuatha De Danaan, one of three daughters of the Dagda whose name was given to Ireland afterwards (27), she met the Sons of the Gael on Slieve Mis and spoke with Amergin (71), and was later killed in the Battle of Tailltin (75).

Banna - one of the twelve chief rivers of Ireland (q.v.) (62)

Battle of Taillten - the great battle between the Sons of the Gael and the Tuatha De Danaan, after which the Sons of the Gael had the rulership of Ireland (75)

Bearna nah-Eadargana - the Gap of Separation, it is a place that Lugh passed on his way to do battle with Bres (45)

Bechulle - one of two witches of the Tuatha De Danaan (the other was

Dianan) who had the power to turn trees and stones and sods of earth into an armed host (62)

Bed of the Dagda - in the house of the Dagda at the Brugh na Boinne (80)

Beinn Edair - the dwelling place of Tuireann (60), mentioned briefly in Ethne's complaint (58)

Belgata - the great mountain to the rear of Magh Nia in Connacht (29)
Beltaine - May Day (28)

Bennai Boirche - one of the twelve chief mountains of Ireland (q.v.) (62)

Berbhe - see Green of Berbhe (42)

Betach - see Fiachna (121)

Bicelmos - see Abhean (37)

Birog - styled 'of the Mountain', a woman-Druid who helped Cian win the love of Ethlinn who had been imprisoned in a tower. When Ethlinn bore a child (Lugh), Balor would have had it killed, but Birog rescued it (40).

Birthplace of Cermait Honey-Mouth - in the house of the Dagda at the Brugh na Boinne (80)

Blai-Slieve - one of the twelve chief mountains of Ireland (q.v.) (62)

Boann - a water goddess, wife of Nechtan and mother, by the Dagda, of Angus, she is associated with the River Boyne (DIM). Also see Dabilla (80)

Bodb - (Bove) see Rudrach and Dergcroche (117)

Bodb Dearg - (Bove Darrig) son of the Dagda, he was king of Connacht when Bres and his army landed in Ireland to battle Lugh (43). He lived at Sidhe Femen, was eldest among the children of the Dagda, and was given the kingship of the Tuatha de Danaan after their defeat (77). His three sons were Angus, Artrach, and Aedh (78), his daughter was Scathniamh (80) and his musician was Fertuinne (79). Two other sons were Aodh Aithfhiosach and Fergus Fithchiollach (132)

Boinn - variant of Boinne, one of the twelve chief rivers of Ireland (q.v.) (62)

Boinne - the salmon of the dumb Boinne are mentioned briefly in Ethne's complaint (58)

Bran (1) - the son of Tuiren (68)

Bran (2) - son of Febal, he was called by the silver branch to board a boat and journey to the Land of Women, Tir na mBan (105)

Brath - see Mide (68)

Breagan - see Cuailgne (75)

Bres - son of Eri and Elathan (35), a champion of the Tuatha de Danaan, he was sent to meet Sreng of the Firbolgs (28). He was the most beautiful of all the young men, and he was chosen king after Nuada (31). 'As beautiful as Bres' was a common saying. However, he was known for his lack of hospitality (32), and was deposed when Nuada was reinstated as king (35). By Brigit, he was father of Ruadan (64).

Bresal Etarlaim - the Druid who helped Fuamach to destroy Etain (88)

Bri - the daughter of Midhir, she died of a broken heart because she could not be with her love, Leith, and the hill of Bri Leith, the spot where she died, was named for them (88)

Bri Leith - home of Midhir the Proud (77), named after his daughter Bri, and her love Leith (88)

Bri Ruri - one of the twelve chief mountains of Ireland (q.v.) (62)

Brian - styled 'Flame of Valour' (60), along with Iuchar and Iucharba, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50). He had the power to change his own shape and that of his two brothers (51). He caused the death of Cian (44), Tuis (53), Pisear (54), Dobar (55), Miochaoin and his three sons (59).

Brigit - one of the greatest of the women of the Tuatha de Danaan, she was a woman of poetry, healing, and smith's work. Her name came from Breo-saighit, meaning a fiery arrow (27). She was daughter of the Dagda and, by Bres, mother of Ruadan (64)

Brugh na Boinn - (or Brugh na Boinne - 57) the place where Lugh kept the Scuabtuinne (50) and the place where the Dagda had his house which Angus took from him by trickery (81)

Buan - the nine lasting hazels of Buan dropped their nuts into the Well of Knowledge where the salmon would eat them, sending their husks floating out on the five streams that flowed from the well (108 & 110)

Buas - one of the twelve chief rivers of Ireland (q.v.) (62)

Caer of the Fair Hair - see Inis Cenn-fhinne (49)

Cailcheir - one of the swine of Debrann, it was called by Corann's

harping (81)

Cainte - Cian, Cu, and Ceithen were the three sons of Cainte, and they

had a long-standing feud with the three sons of Tuireann (43)

Cairbre - see Erc (31)

Camel - son of Riagall, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Caoilte - (Cweeltia) one of the last of the Fianna, he was loved by Scathniamh (80)

Carn Corrslebe - a place near Loch Ce' (67)

Carpre - (variant of Corpre) he had the power to compose a satire that would shame men so they could not stand against fighting men (62)

Carpre Lifecar - the son of Cormac (q.v.) (107)

Cassmail - one of the Tuatha De Danaan, he was killed by Octriallach at the second battle of Magh Tuireadh (65)

Cathair Aine - a stone belonging to Aine that would cause madness in someone who sat on it (86)

Cathbad - the Druid, he aided Conchubar in treacherously slaying the sons of Usnach (97)

Cathmann - son of Tabarn and king of Fresen, he captured Tadg, his wife (whom he took as his own wife), and two brothers (115), but was later killed by him (120)

Cauldron - one of the four great treasures the Tuatha de Danaan brought to Ireland from the north. It came from the city of Murias, and no one ever went from it unsatisfied (27).

Ce' - the Druid of Nuada, he was wounded in the second battle of Magh Tuireadh, and when he died and was buried near Carn Corrslebe, a lake burst out over his grave and it was called Loch Ce'. (67)

Cecht - the plough (28)

Ceis Corain - the place where the champions of Connacht (all except Niall) gave up their pursuit of Cailcheir (81)

Ceithen - along with Cian (q.v.) and Cu, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle

with Bres (43).

Ceithlenn - styled 'of the Crooked Teeth, she was queen of the Fomor, the wife of Balor and, by him, the mother of Ethlinn (42) She gave the Dagda a dreadful wound at the second battle of Magh Tuireadh (65)

Celtchar of Cualu - see Leith (88)

Cermait - styled 'Honey-Mouth', son of the Dagda, his three sons shared the kingship of Ireland at the time of the invasion of the Sons of the Gael (72), and were killed in the Battle of Tailltin (75). His birthplace was the house of the Dagda at Brugh na Boinne (80).

Cesair - the first that ever reached Ireland, she later dwelt on Inislocha where Tadg met her (118)

Cesarn - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Children of Rudraighe - see Eimher (75)

Ciabhan - (Kee-a-van) of the Curling Hair, the King of Ulster's son, he went to Manannan's country (111), won the love of Cliodna, but lost her due to the treachery of Iuchnu (112)

Cian (1) - a man of the Tuatha de Danaan (27), brother of Goibniu and Samthainn (39), and father of Lugh by Ethlinn (37), he was present when Nechtan deceived King Bres (32). He lived at Druim na Teine (39), and his famous cow was the Glas Gaibhnenn (39). Along with two other brothers, Cu and Ceithen, he was one of the three sons of Cainte (43). He had the power of shape-shifting and was killed (by Brian) while in the form of a pig (44).

Cian (2) - son of Olioll and father of Tadg (114)

Cliach - the Harper of the King of the Three Rosses in Connacht, he vainly sought one of Bodb Dearg's daughters in marriage. Loch Bel Sead sprang up under his feet (77).

Cliodna - (Cleevna) of the Fair Hair, daughter of Gebann, she gave her love to Ciabhan but, through the treachery of Iuchnu, she was drowned (112) She had three colorful birds, whose sweet singing could lull the sick to sleep (DIM).

Codal - of the Withered Breast, he threw yew rods for Eochaid to

discover the hiding place of Midhir and Etain (96)

Coir-cethar-chuin - 'the Four-Angled Music', it was another name for Uaitne (q.v.) (67)

Coll - the hazel-tree (28)

Collbrain - see Nechtan (106)

Colpa - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he drowned while trying to reach land at Inver Colpa (73)

Colum Cuaillemech - styled 'of the Three New Ways', he was a smith of the Tuatha de Danaan (37)

Comb and the Casket of the Dagda's wife - a hill near the house of the Dagda at Brugh na Boinne (80)

Compar - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Coron (41)

Conaire - High King of Ireland, grandson of Etain and Eochaid, who got his death by Midhir and his people (96)

Conall Cearnach - of the Red Branch of Ulster, he was descended from the line of the sons of Eimher (75) The slayer of Anluan, he originally may have been a horned god (DIM).

Conan Maol - it was his gold, hidden in a cairn, that Caoilte gave to Scathniamh as a bride-price (80) One of the Fianna, he was regarded as something of a buffoon (DIM).

Conchubar Abratrudh - of the Red Brows, the father of Liban (115)

Conn (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Aedh (59)

Conn (2) - of the Hundred Battles, King of Teamhair, grandfather of Cormac (106), he tried to stop his son Connla from going to Manannan's country (113)

Conn (3) - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Connacht - one of the five provinces of Ireland (31), it is where the

Tuatha de Danaan first landed (27). Both Magh Rein (28) and Magh Nia (with the mountain Belgata) were there (29), as well as the river Unius (61). It was the province chosen by Sreng for the Firbolgs after they were defeated by the Tuatha de Danaan (31).

Connla - of the Red Hair, son of Conn, he went to Manannnan's country despite his father's efforts to prevent it (113)

Coran - the Druid of Conn, he tried to keep Connla from being taken to Manannan's country (113)

Corann (1) - Lugh passed through the 'place of the bright-faced Corann' on his way to do battle with Bres (45)

Corann (2) - Diancecht's harper, and the best harper of the Dagda's household,
he called Cailcheir with his harp (81)

Corc - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Conn and Aedh (59)

Cormac - grandson of Conn, King of Teamhair, he journeyed to Manannan's country to bring back his wife, Ethne; his daughter, Aille; and his son, Carpre Lifecar (106)

Coron - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Compar (41)
Corpre - son of Etain, he was a poet of the Tuatha de Danaan who cursed Bres for his lack of hospitality with the first satire ever

made in Ireland (34)

Corr Slieve na Seaghsa - the Round Mountain of the Poet's Spring, it is a place that Lugh passed on his way to do battle with Bres (45)

Corrgenn - a great man of Connacht who, while visiting the Dagda, killed Aedh because he suspected him to be involved with his wife (82)

Craisech - thick-handled spears belonging to Sreng, they were sharp at the sides though they had no points (29)

Credenus - styled 'the Craftsman', he was a chief among the Tuatha de Danaan (27)

Credne Cerd - styled 'the Brazier' (64), a worker in brass for the Tuatha de Danaan (37)

Cridenbel - an idle blind man with a sharp tongue who always demanded the Dagda's three best bits of food. Starving, the Dagda hid three

pieces of gold in the three bits and this killed Cridenbel (33).

Crimthan Cass - the King of Connacht and father of Laegaire (121)

Cron - mother of Fianlug, she was at the forge of Goibniu grinding spears when Ruadan was killed (64)

Crow of Battle - see Morrigu (27)

Cruacha - the maidservant of Etain who accompanied her when she departed with Midhir. Cruachan in Connacht was named after her (96)

Cruachan Aigle - one of the twelve chief mountains of Ireland (q.v.) (62)

Cu - along with Cian (q.v.) and Ceithen, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Cuailgne - the son of Breagan, he and his brother Fuad, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Cuailgne), following the Battle of Tailltin (75)

Cualu - the home of Celtchar (88)

Cuan - the wood of Cuan was cleared away by Duach and the men of Ireland so there could be a gathering around Taillte's grave (68)

Culain - although he may have been Manannan in another guise, he was the great smith, originally living on the Island of Falga, who was invited by Conchubar to live on the plains of Muirthemne, where Cuchulain killed his great dog and thereafter took the name Cuchulain, meaning 'the hound of Culain' (98)

Dabilla - a little hound belonging to Boann (80)
Dagda, the - father of Eire, Fodla, Banba (27), Angus Og (33), Bodb Dearg (43), Brigit (64), Cermait (72), Ainge and Diancecht (81)..

Known as a good builder, he was ordered by Bres to build raths (33). Styled 'the good god' (63) and 'the Red Man of all Knowledge' (80), he got a dreadful wound from a spear thrown by Ceithlenn in the second battle of Magh Tuireadh (65) and he owned a magic harp called Uaitne (67). His house was at the Brugh na Boinne, where Dichu was his steward and Len Linfiaclach was the smith (81). His personal name was Eochaid O Uathair, and he had a magical club which could slay or heal (DIM).

Dalbaech - see Elathan (1) (35)

Dalbh - see Goll (121)

Dana - greatest of the women of the Tuatha de Danaan (from whom they take their name), she was called the Mother of the Gods (28)

De Domnann - see Indech (61)

Debrann - owned Cailcheir, the swine that was called by Corann's harping (81)

Delbaeth (1) - see Elathan (3) (61)

Delbaith (2) - see Eri (35)

Denda Ulad - one of the twelve chief mountains of Ireland (q.v.) (62)
Deorgreine - a Tear of the Sun, daughter of Fiachna, she was given to Laegaire as his wife in Magh Mell (123)

Derc-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Dergcroche - son of Bodb, he and his brother Rudrach were the two kings of Inislocha (117)

Dianan - one of two witches of the Tuatha De Danaan (the other was Bechulle) who had the power to turn trees and stones and sods of earth into an armed host (62)

Diancecht - father of Miach (34), he was a chief among the Tuatha de Danaan, and understood healing (27). He fashioned an arm of silver for Nuada, who had lost his own in battle (34). Also father of Octruil and Airmed, he restored slain warriors in the healing well of Slaine (64). His father was the Dagda and his harper was Corann (81).

Dichu - steward first to the Dagda (81) and then to Angus (82)

Dobar - the King of Siogair killed by Brian (55), he was the owner of two horses and a chariot that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Doirenn - along with two other daughters of Midhir of the Yellow Hair, Aife and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Dolb - the smith of the Fomor (63)
Donall Donn-Ruadh - styled 'of the Red-brown Hair', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg. His foster brother was Lugh (41).

Donn - one of the sons of Miled (q.v.), he and twenty-four others died when the ship he commanded was wrecked as the Sons of the Gael attempted their second landing in Ireland (73)

Druim Cain - Teamhair (q.v.) (31)

Druim na Descan - Teamhair (q.v.) (31)

Druim na Teine - the Ridge of Fire, the dwelling place of the three brothers, Goibniu, Samthainn, and Cian

Druimne - son of Luchair, he made a cooking oven for the Dagda at Teamhair (80)

Duach (1) - see Echaid (37)

Duach (2) - styled 'the Dark', husband of Taillte, he built the Fort of the Hostages in Teamhair, and organized the men of Ireland to cut down the wood of Cuan (68)

Dur-da-Bla - 'the Oak of Two Blossoms', it was another name for Uaitne (q.v.) (67)

Eab - son of Neid, he was one of the chief men of the Fomor (42)

Eadon - one of the greatest of the women of the Tuatha de Danaan, she was called the nurse of poets (27)

Eas Dara - in west Connacht, it is the harbour where Bres and his army landed in Ireland to battle Lugh (43)

Easal - the King of the Golden Pillars, he was the owner of seven self-regenerating pigs that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). A daughter of Easal's was the wife of the King of Ioruaidh (56).

Eathfaigh - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Coron, and Compar (41)

Echaid - styled 'the Rough', son of Duach, he was foster-father of Lugh (37)

Eimher - (Aevir) the son of Ir, he divided Ulster between himself and some other chiefs of the Sons of the Gael following the Battle of Tailltin. It was of his sons, that were called the Children of Rudraighe, and that lived in Emain Macha for 900 years, that both Fergus and Conall Cearnach were descended. (75)

Eine - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eathfaigh, Coron, and Compar (41)

Eire - variant of Eriu, one of the greatest of the women of the Tuatha de Danaan, she was one of three daughters of the Dagda who gave her

name to Ireland (27)

Eithis - one of two Druids of the Sons of the Gael (the other was Aer) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Elathan (1) - the son of Dalbaech and a king of the Fomor, he was father of Bres by Eri, a woman of the Tuatha de Danaan (35). He came to her over the sea in a vessel of silver, himself having the appearance of a young man with yellow hair, wearing clothes of gold and five gold torcs (35).

Elathan (2) - son of Lobos, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Elathan (3) - son of Delbaeth, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Emhain Abhlach - (Avvin -------) an island paradise, the place to which Bran journeyed (105)

Emain Macha - the capitol of Ulster, named after the twins of Macha (DIM), the place where the Children of Rudraighe lived for 900 years (75)

Emmass - see Macha (65)

Eochaid (1) - (Eohee) son of Erc, he was king of the Firbolgs when the Tuatha de Danaan first came to Ireland (28)

Eochaid (2) - along with Fiacha and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Eochaid (3) - son of Sal, he was killed by Fiachna after capturing his wife (121)

Eochaid Feidlech - also called Airem, of the Plough, High King of Ireland, he wedded the reborn Etain (by whom he had a daughter, Esa), but lost her to Midhir in a chess game, but got her back by beseiging Bri Leith (96)

Eoghan - (Owen) brother of Tadg and Airnelach, he was captured by Cathmann and made to run a ferry (115), but was later rescued by Tadg (120)

Erc (1) - see Eochaid (1) (28)

Erc (2) - descended from the children of Sreng in Connacht, the son of Cairbre, he gave Cuchulain his death (31)

Erc (3) - son of Ethaman, he was a teller of tales for the Tuatha de Danaan (37)

Eremon - one of the sons of Miled (q.v.), he spoke with Eriu upon the hill of Uisnech (72)

Eri - a woman of the Tuatha de Danaan (32), the daughter of Delbaith, she was mother of Bres by Elathan, a king of the Fomor (35). She was the wife of Cethor (DIM).

Eriu - variant of Eire, the wife of MacGreine and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on the hill of Uisnech, and talked with Eremon. One moment she would be a wide-eyed beautiful queen, and the next she would be a sharp-beaked, grey-white crow (72). She led the Tuatha De Danaan in the first battle fought against the Sons of the Gael, but was beaten back to Tailltin where she was killed in the Battle of Tailltin (75).

Esa - daughter of Etain and Eochaid Feidlech (96)

Ess Dara - near Magh Tuireadh-2 (q.v.) (63)

Ess Ruadh - home of Ilbrech (77)

Etain - see Corpre (34)

Etain Echraide - the second wife of Midhir, she was driven out by Fuamach, taken in by Angus, turned into a fly by Fuamach, swallowed by Etar's wife, and reborn as Etain, later the wife of Eochaid Feidlech (by whom she had a daughter, Esa), who lost her to Midhir in a chess game, but got her back by attacking Midhir's stronghold at Bri Leith (95)

Etar - of Inver Cechmaine, King of the Riders of the Sidhe, his wife swallowed Etain in the form of a fly who fell into her drinking cup, and nine months later gave birth to her again (89)

Ethaman - see Erc (3) (37)

Ethlinn - daughter of Balor and Ceithlenn (42), she was mother of Lugh by Cian (37). Because a Druid foretold that Balor would get his death from his own grandson, Balor locked Ethlinn in a tower (attended by 12 women) to keep her away from men. Described as 'tall and beautiful', she came to Teamhair after the second battle of Magh Tuireadh, and married Tadg. By him, she was mother of Muirne and Tuiren. (68)

Ethne (1) - daughter of Tuireann and sister of Brian, Iuchar, and

Iucharba (50)

Ethne (2) - the wife of Cormac (q.v.) (107)

Fachtna - physician to Eochaid Feidlech (91)

Fail-Inis - a beautiful whelp belonging to the King of Ioruaidh, the Cold Country, that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). This king's wife was a daughter of Easal's (56).

Fais - the wife of Un, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael, in the place later called the Valley of Fais (75)

Falias - styled 'great', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Morias, and its treasure was the Lia Fal, the Stone of Virtue (27)

Falga - see Island of Falga

Fand - daughter of Flidhais, her bright vessels were made by Len Linfiaclach (81). Manannan's wife, and Cuchulain's mistress (DIM).

Fathadh Canaan - descended from the line of Ith, he held sway over the whole world, taking hostages of the streams, the birds and the languages (76)

Feast of the Age - Manannan made this feast for the Tuatha de Danaan (after they were defeated) where they ate his magic swine and drank Goibniu's ale (77).

Febal - see Bran (103)

Fer Ferdiad - of the Tuatha De Danaan, he was a Druid and pupil of Manannan who was killed by him for causing the death of Tuag (97)

Ferdiad - descended from the children of Sreng in Connacht, he made a good fight against Cuchulain (31). He was one of the race called Gaileoin (76)

Fergus - the son of Rogh, he was descended from the line of the sons of Eimher (75)

Fergus Fithchiollach - of the chess, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Fertuinne - son of Trogain, he was a magician given by Bodb Dearg to the sons of Lugaidh Menn (79)

Fiacha - along with Eochaid and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Fiachna - son of Betach and father of Deorgreine (123), of the men of the Sidhe, his wife was captured by Eochaid, whom he killed, but she was then given to a nephew, Goll (121), but Goll was killed by Laegaire and Fiachna's wife was restored to him (122)

Fiachra - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Fianlug - see Cron (64)

Fianna of Ireland - a band of legendary soldiers and Finn was the head of them (68)

Figal - see Gamal (37)

Figol - son of Mamos, he was a Druid of the Tuatha de Danaan who had the power to cause showers of fire to fall on his enemies (62)

Findemas - see Findgoll (32)

Findgoll - son of Findemas, a Druid who advised Nechtan in the deceiving of King Bres (32)

Finias - one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Arias, and its treasure was the Spear of Victory (27)

Finn - son of Muirne, he was Head of the Fianna of Ireland (68)

Fionn - one of the twelve chief rivers of Ireland (q.v.) (62)

Fionnuala - one of the four children of Lir and Aobh, she was turned into a swan by Aoife, Lir's jealous second wife (126)

Firbolg - styled 'the Men of the Bag', they were the people who lived in Ireland before the Tuatha de Danaan but after the people of Nemed, and they had come from the South (28)

First Battle of Magh Tuireadh - the first battle fought in Ireland by the Tuatha de Danaan (31). Begun at Midsummer, the Firbolgs were defeated after four days (30).

Flidais - Lugh wore the cloak of the daughters of Flidais when the sons of Tuireann returned to Ireland to pay him their fine (57)

Flidhais - see Fand (81)

Fodla - (Fola) daughter of the Dagda, wife of MacCecht, and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on Slieve Eibhline (71) and was killed in the Battle of Tailltin (75).

Fodhla - variant of Fodla (q.v.)

Fomor - people who lived beyond the sea or below the sea west of Ireland, they demanded heavy tribute from the Tuatha de Danaan. They were led by a giant and his mother, and they each had but one foot or one hand. They were friendly with the Firbolgs but jealous of the Tuatha de Danaan (32).

Ford of Destruction - the name given to the foot of Unius since the second battle of Magh Tuireadh (66)

Fort of the Hostages - in Teamhair, it was built by Duach (68)

Freagarthach - styled 'the Answerer', the sword of Manannan, whoever was wounded by it would never get away alive, and whoever it was bared against would lose their strength (41)

Fresen - a beautiful country, of which Cathmann was king, that lay to the south-east of the Great Plain (114)

Fuad - he and his brother Cuailgne, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Fuad), following the Battle of Tailltin (75)

Fuamach - the very jealous first wife of Midhir, she attempted to destroy Etain with magic, and was herself killed by Angus for it (89)

Gae Bulg - the spear of Cuchulain (DIM)

Gaedhal - styled 'of the Shining Armour' and 'the Very Gentle'. The sons of Gaedhal were also called the Sons of the Gael (q.v.) (71)

Gael - see Sons of the Gael (71)

Gaible - son of Nuada of the Silver Hand, he stole a vat from Ainge and hurled it away (81)

Gaible's Wood - the beautiful wood that sprang up on the spot where Ainge's vat was hurled by Gaible (81)

Gaileoin - a race of Ireland that had a reputation for lies, big talk, injustice, and good fighters (Ferdiad was one of them), but the Druids drove them out of Ireland (76)

Gairech - one of two hills (the other being Ilgairech) that Lugh passed on his way to do battle with Bres (45)

Gamal - son of Figal, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Garbhan - he and Imheall were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Garden in the East of the World - three golden apples from this garden were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Gebann - the son of Treon (119) and a chief Druid in Manannan's country, his daughter was Cliodna (112)

Glas Gaibhnenn - (Glos Gov-nan) belonging to Cian, she was a wonderful cow whose milk never failed (39)

Goll - son of Dalbh and a brother's son of Eochaid, he got Fiachna's captured wife after Eochaid died (121) but was killed in battle by Laegaire (122)

Gnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Goibniu - styled 'the Smith' (27), the son of Tuirbe (81),and brother of Cian and Samthainn (39), he was a chief among the Tuatha de Danaan (27), and lived at Druim na Teine (39). His ale kept whoever tasted it from age and from sickness and from death (77).

Goitne Gorm-Shuileach - styled 'the Blue-eyed Spear', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Goll - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Gorias - styled 'shining', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Urias, and its treasure was the Sword (27)

Grave End - place at Indeoin na Dese where Len Linfiaclach would cast his anvil (81)

Great House of a Thousand Soldiers - in Teamhair, north of the little Hill of the Women Soldiers (31)

Great Strand - see Traig Mor (114)

Green of Berbhe - a plain in Lochlann (42)

Green of Teamhair - in Teamhair, it lay to the west of the Hill of Hostages (31)

Grellach Dollaid - also called 'the Whisper of the Men of Dea', it is the place where Lugh, Nuada, the Dagda, Ogma, and Diancecht made their secret plans to rise against the Fomor (40)

Grian - the sun (28), and a fairy queen in County Tipperary (DIM)

Hall of the Morrigu - in the house of the Dagda at the Brugh na Boinne (80)

Happy Plain - see Magh Mell

hazels of wisdom, nine - hazel-trees of inspiration and the knowledge of poetry of the Tuatha de Danaan. They grew by a well below the sea, out of which the seven streams of wisdom spring and return. In the well are the five salmon of knowledge who eat the nuts that fall from the hazel trees. If anyone eats one of the salmon, all wisdom and all poetry would be theirs (28).

Heber - one of the sons of Miled (q.v.), he was one of only three who survived when the Sons of the Gael attempted their second landing in Ireland (73). He was awarded the two provinces of Munster (less the share he gave to Amergin) after the Battle of Tailltin (75).

Heremon - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, but he got safely to land at Inver Colpa (73) He was awarded Leinster and Connacht after the Battle of Tailltin (75).

High Seat - of Teamhair, it lay to the south-west of the Hill of Hostages (31)

Hill of Aileac - 'the Hill of Sighs and of a Stone', it was the rath built over the burial site of Aedh (82)

Hill of Dabilla - a hill near the house of the Dagda at Brugh na Boinne (80)

Hill of Hostages - a hill in Teamhair, north-east of the High Seat (31)

Hill of Miochaoin - in the north of Lochlann, three shouts given on this hill were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Hill of Sighs and of a Stone - see Hill of Aileac (82)

Hill of the Axe - see Tulach na Bela (81)

Hill of the Sidhe - a hill in the north-east of Teamhair, where the well Nemnach was located (31)

Hill of the White Field - see Sidhe Fionnachaidh

Hill of the Women Soldiers - styled 'little', it lay to the south of the Great House of a Thousand Soldiers, in Teamhair (31)

Hill of Uisnech - on the west side of Teamhair, where Nuada held an assembly of his people (40)

House of the Women - in Teamhair, it is where the great feasts were held. It had seven doors to the east and seven doors to the west (31).

Ilbrech - of Ess Ruadh, he was considered for kingship of the Tuatha de Danaan after their defeat (77)

Ilgairech - one of two hills (the other being Gairech) that Lugh passed on his way to do battle with Bres (45)

Imheall - he and Garbhan were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Indech - son of De Domnann and father of Octriallach, he was a king of the Fomor who fell and was crushed in the Second Battle of Magh Tuireadh (61)

Indeoin na Dese - 'the Anvil of the Dese', where Len Linfiaclach would cast his anvil every night after work (81)

Ingnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Ingol - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Inis Cenn-fhinne - called the Island of the Fair-Haired Women (59) and the Island of Caer of the Fair Hair, the women of this island had a cooking-spit that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Inis Daleb - one of the four paradises of the world, the others being Inislocha to the west, Inis Ercandra to the north and Adam's Paradise to the east (118)

Inis Ercandra - one of the four paradises of the world, the others

being Inislocha to the west, Inis Daleb to the south and Adam's Paradise to the east (118)

Inislocha - Lake Island, seen by Tadg on his voyages, and ruled by two kings, Rudrach and Dergcroche, sons of Bodb (117). It is the fourth paradise of the world, the others being Inis Daleb to the South, Inis Ercandra to the north, and Adam's Paradise to the East (118)

Inver Cechmaine - home of Etar, where the reborn Etain first met Midhir while she was bathing (89)

Inver Colpa - in Leinster (75), the place got its name because Colpa, one of the sons of Miled, was drowned there, although his brother Heremon came safely to shore there (73)

Inver Sceine - in the west of Munster, it is where the race of the Sons of the Gael first landed in Ireland (71)

Inver Slane - to the north of Leinster, it is where the race of the Sons of the Gael made their first attempt to land in Ireland (71)

Ioruaidh - see Fail-Inis (49)

Ir - father of Eimher (75) and one of the sons of Miled (q.v.), he was known for his bravery in battle but he died when his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he was buried on Sceilg Michill (73)

Irish - the language of both the Firbolgs and the Tuatha de Danaan (29)

Island of Falga - original dwelling place of Culain, the Smith (97)

Island of Joy - Bran left some of his men ashore there on his way to Emhain (105)

Island of the Fair-Haired Women - see Inis Cenn-fhinne (59)

Island of the Tower of Glass - Balor lived there in the days the Fomor visited Ireland often. From this island, the Fomor would capture ships that passed near. They thus defeated the ships of the sons of Nemed in a time before the Firbolgs were in Ireland. (38)

Islands of Mod - islands from which Ogma was ordered by Bres to bring firing every day (32)

Ith - one of the race of the Sons of the Gael, he was killed by treachery while in Ireland, and it was to avenge his death that the race of the Sons of the Gael invaded Ireland (72). From his line was descended Fathadh Canaan (76).

Iuchar - along with Iucharba and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)
Iucharba - along with Iuchar and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)

Iuchnu - he played music to Cliodna in the curragh until she fell asleep and was drowned (112)

Kath Brese - the Dagda made a trench around it (33).

King of the Great Plain - father of Taillte (37)

Laegaire - son of Crimthan Cass, he killed Goll in battle in order to restore Fiachna's captured wife to him (122), after which he took Fiachna's daughter as his own wife and ruled as a king in Magh Mell (123)

Lake Island - see Inislocha (117)

Lake of Birds - see Loch na-n Ean (121)

Lake of the Dwarfs - see Loch Luchra (112)

Lake of the Oaks - see Loch Dairbhreach (126)

Land of Promise - dwelling place of the Riders of the Sidh (41). See Tir Tairngaire (111)

Land of the Ever-Living Ones - see Tir-nam-Beo (113)

Land of the Ever-Living Women - the place to which Fer Ferdiad was trying to take Tuag when she drowned (98)

Land of Women - see Tir na mBan (105)

Laoi - one of the twelve chief rivers of Ireland (q.v.) (62)

Leanan Sidhe - Sweetheart of the Sidhe, a title given to Aine (86)

Leat Glas - Indech's poet, he was present at Indech's death at the second battle of Magh Tuireadh (66)

Leith - (Leh) the son of Celtchar, he loved Bri, but she died before

they could be together and the hill of Bri Leith was named after them (88)

Len Linfiaclach - smith to the Dagda, he made the bright vessels of Fand (81)

Lia Fail - one of the four great treasures the Tuatha de Danaan brought to Ireland from the north. It came from the city of Falias (27). It was kept to the north of the Hill of Hostages, and it used to roar under the feet of every true king of Ireland (31).

Liath - son of Lobais, he was one of the chief men of the Fomor (42)

Liath-Druim - Teamhair (q.v.) (31)

Liban - daughter of Conchubar Abratrudh and wife of Tadg, she was captured and taken to wife by Cathmann, but was later rescued by Tadg (115)

Life River - the salmon of the Life River are mentioned briefly in Ethne's complaint (58)

Lir - father of Manannan (27), of Sidhe Fionnachaidh, he was considered for kingship of the Tuatha de Danaan after their defeat

(77). He married Aobh (by whom he had four children), and then her sister Aoife (125).

Lobais - styled 'the Druid', he was father of Liath and one of the chief men of the Fomor (42)

Lobos - see Elathan (2) (61)

Loch Arboch - see Slaine (64)

Loch Bel Sead - the lake that is on top of a mountain, it sprang up under the feet of Cliach (78)

Loch Ce' - see Ce' (67)

Loch Cuan - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Dairbhreach - (Loch Darvragh) Lake of the Oaks, where Aoife changed Aobh's four children into swans (126)

Loch Dearg - the dwelling-place of Bodb Dearg (124)

Loch Decket - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Echach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Feabhail - the burial place of Aedh, son of the Dagda (82)

Loch Febail - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Laeig - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Luchra - the Lake of the Dwarfs, near Manannan's city, in Tir Tairngaire (112)

Loch Luimnech - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Mescdhae - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch na-n Ean - the Lake of Birds, where Laegaire met Fiachna (121)

Loch Orbsen - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Riach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Righ - one of the twelve chief lochs of Ireland (q.v.) (62)

Lochlann - the dwelling place of the men of the Fomor (42)

Loscuinn - it lay to the north of the river Unius (61)

Luachaid - see Luchtar (37)

Luan - see Pisear (49)

Luath - two swift men of the Fomor were named Luath, and they gathered an army for Bres when he went to do battle with Lugh (42)

Luchair - see Druimne (80)

Luchta - variant of Luchtar (q.v.), styled 'the Carpenter' (64)

Luchtar - son of Luachaid, he was the carpenter of the Tuatha de Danaan (37)

Lugaidh Menn - King of Ireland. Eochaid, Fiacha, and Ruide were three of his sons (78).

Lugh - (Loo) styled 'Lamh-Fada', of the Long Hand (41), son of Cian and Ethlinn, and foster-son of Taillte and Echaid, he was also styled 'Ildanach', the Master of all Arts (37). Nuada abdicated the throne to him for 13 days in order to enlist his help against the Fomor (38).

His foster-brothers were the sons of Manannan (41). At the second battle of Magh Tuireadh, he made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of the army of the Fomor (66). Father of Cuchulain (DIM).

MacCecht - styled 'Son of the Plough', he was the husband of Fodhla (71)

MacCuill - styled 'Son of the Hazel', he was the husband of Banba (71)

MacGreine - styled 'Son of the Sun', he was the husband of Eriu (72)

Macha - one of the greatest of the women of the Tuatha de Danaan, she fed on the heads of men slain in battle (27). She, along with Badb and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). The daughter of Emmass, she was killed by Balor in the second battle of Mag Tuireadh (65).

Maeltine Mor-Brethach - styled 'of the Great Judgments', he was a wise man of the Tuatha De Danaan who advised Lugh not to spare the life of Bres after the second battle of Magh Tuireadh (66)

Magh Cuilenn - (Moy Cullin) the place where some say Uillenn Faebarderg killed Manannan in battle (96)

Magh Luirg - the Plain of Following, it is a place that Lugh passed on his way to do battle with Bres (45)

Magh Mell - (Moy Mal) the Pleasant Plain, in Manannan's country (113)
Magh Mell - the Happy Plain, where Laegaire ruled as king, along with Fiachna (121)

Magh Mor - 'the Great Plain'. See Taillte (68)

Magh Mor an Aonaigh - the Great Plain of the Fair, the place where Lugh and the Riders of the Sidh met Bres and his army of the Fomor in battle (45)

Magh Nia - the second settlement of the Tuatha de Danaan in Ireland, better fortified and farther west in Connacht than Magh Rein (29)

Magh Rein - (Moy Raen) the first settlement of the Tuatha de Danaan in Ireland (28)

Magh Tuireadh (1) - (Moytirra) see First Battle of Magh Tuireadh (31)
Magh Tuireadh (2) - not the same as the place where the battle between

the Tuatha De Danaan and the Firbolgs was fought, but to the north, near Ess Dara. It is where the great battle between the Tuatha De Danaan and the Fomor was fought, that was later called the Second Battle of Magh Tuireadh (63)

Mamos - see Figol (62)

Manannan - (Mananuan) son of Lir, a chief of the Tuatha de Danaan who was greater even than their king, Nuada (27). His sons are Donall Donn-Ruadh, Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg (41). Manannan understtod all enchantments, so the Tuatha de Danaan left it to him to find places for them where they would be safe from their enemies. He chose the most beautiful hills and valleys of Ireland and put hidden walls about them (77). He helped Angus to get the Brugh na Boinne away from the Dagda by trickery (81). Aine may have been his daughter (86). Some say he was killed by Uillenn Faebarderg in battle at Magh Cuilenn (96). He raised Deirdre's children, taught Diarmuid the use of weapons, taught Cuchulain the use of the Gae Bulg. Some say he was Deirdre's father and a shape-changer, and was Culain, the Smith (97). He was the major sea god, ruling Tir Tairngiri. His wife was Fand (DIM).

Mata - the Sea-Turtle that could suck down a man in armour (80)

Mathgen - the great magician of the Tuatha de Danaan who had the power to topple mountains onto his enemies (61)

Mechi - the son of the Morrigu, he was killed by MacCecht (85)

Miach - son of Diancecht and brother of Airmed, he was better at healing than his father. He replaced the silver hand that Diancecht had fashioned for Nuada with Nuada's original hand and healed it. Diancecht, jealous of his son's healing powers, killed him. But 365 healing herbs sprang up from his grave (34).

Mide - the son of Brath, he kindled the first fire that was ever kindled in Ireland, at Uisnech, for the sons of Nemed (68)

Midhe - (Mee) the plain of Midhe was the place Taillte was buried with a mound raised over her grave (68). Also see Uisnech of Midhe (58)

Midhir (1) - of Bri Leith, styled 'the Proud', he was considered for kingship of the Tuatha de Danaan after their defeat (77). His first wife was Fuamach, his daughter was Bri, and his second wife was Etain (88).

Midhir (2) - styled 'of the Yellow Hair', he was chief of the Men of Dea. His three daughters, Doirenn, Aife, and Aillbhe, were given as wives to the three sons of Lugaidh Menn (79).

Midsummer Day - when the first battle between the Firbolgs and the Tuatha de Danaan began, which lasted for four days (30)

Miled - the sons of Miled, including Amergin (71), Eremon (72), Arranan, Donn, Ir, Heremon, Colpa, and Heber (73), led the invasion of the race of the Sons of the Gael into Ireland (71). His wife was Scota (75).

Miochaoin - killed by Brian, he was guardian of the Hill of Miochaoin (q.v.) and, along with his sons (Corc, Conn, and Aedh), he was under bonds not to allow any shouts to be given from that hill. Cian got his learning with them (49)

Men of Dea - see Tuatha de Danaan (27)

Men of the Bag - see Firbolgs (28)

Modharn - see Aine (79)

Morias - one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Falias (27).

Mor-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Morrigu - one of the greatest of the women of the Tuatha de Danaan, she was styled 'the Crow of Battle' (27) or 'the Battle-Crow (61). She, along with Badb and Macha , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og. She also proclaimed the news of the victory to the hosts and the royal heights of Ireland and to its chief rivers and invers (67). Mechi was her son (85). Aine may have been her daughter (86).

Mother of the Gods - see Dana (28)

Muaid - one of the twelve chief rivers of Ireland (q.v.) (62)

Muirne - daughter of Ethlinn and Tadg and sister of Tuiren and mother of Finn (68)

Muirthemne - see Plain of Muirthemne (43)

Murias - styled 'rich', the southern-most of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Senias, and its treasure was the Cauldron (27)

Nas - the place where Lugh held his court following the second battle of Magh Tuireadh (68)

Nechtan (1) - on the advice of the Druid Findgoll, to deceive King Bres, who taxed his people of the milk of all dun cows, he singed all

the cows of Ireland in a fire of fern, making them dark brown. (32). He was the husband of Boann (DIM).

Nechtan (2) - the son of Collbrain, he begged Bran to leave Emhain and return to Ireland but, upon reaching shore, he crumbled to ashes (106)

Neid - see Eab and Seanchab (42)

Neit - he was a chief among the Tuatha de Danaan, and a god of battle (27)

Nem - one of the twelve chief rivers of Ireland (q.v.) (62)

Nemed - see Island of the Tower of Glass (38). The first fire ever kindled in Ireland (at Uisnech, by Mide) was for the sons of Nemed (68).

Nemnach - a well on the Hill of the Sidhe, out of which flowed the stream called Nith (31)

Nemthann - one of the twelve chief mountains of Ireland (q.v.) (62)

Nes - a magical spear made by Goibniu that would burn up like fire anyone whom it struck (65)

Net - husband of Badb, an early Irish god of war (DIM)

Niall - a champion of Connacht, he was drowned while attempting to pursue Cailcheir through a lake (81)

Nine Poets of the Fomor - among the chief men of the Fomor, they had learning and the gift of foreknowledge (42)

Nith - flowing from the well of Nemnach, it was the stream on which the first mill in Ireland was built (31)

Nuada - king of the Tuatha de Danaan when they first came to Ireland (27). He lost his arm in the first battle of Magh Tuireadh and hence, he lost the kingship (31). Diancecht fashioned an articulated arm of silver for him and he was called Nuada Argat-lamh, of the Silver Hand, for ever after (34), even though Miach later restored his original hand (34). After that, he was restored to the kingship (35). The father of Tadg (68) and Gaible (81), he was killed by Balor in the second battle of Magh Tuireadh (65)

Octriallach - son of Indech, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61) On his advice, the Fomor

threw stones into the well of Slane until it was dried up and a cairn raised over it, that was called Octriallach's Cairn (64). He killed Cassmail in the second battle of Magh Tuireadh (65).

Octriallach's Cairn - see Octriallach (64)

Octruil - the son of Diancecht and brother of Airmed, he helped them in their healing work at the well of Slaine (64)

Ogham - the stone raised over Cian's grave had his name written on it in Ogham (47), the script of pre-Christian Ireland which was invented by Ogma (DIM)

Ogma - styled 'the shining poet' (32), father of Tuireann (43) and

brother of Nuada, he was a champion among the Tuatha de Danaan (37), and taught them writing (27) He found the sword Orna at the second battle of Magh Tuireadh (66)

Oilell - of Aran, his three daughters were Aobh, Aoife, and Ailbhe (124)

Olioll - see Cian (114)

Orna - the sword of Tethra found by Ogma at the second battle of Magh Tuireadh, it had the power to tell of all the deeds that had been done by it (66)

Pisear - the King of Persia killed by Brian (54), he was the owner of the Luan, a deadly spear that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Plain of Muirthemne - the place where Cian was killed by the sons of Tuireann (43)

Plain of the Two Mists - a beautiful plain where Goll fell in battle against Laegaire (122)

Plain of Victory - in Manannan's country (114)

Pleasant Plain - see Magh Mell (113)

Prison of the Grey of Macha - in the house of the Dagda at the Brugh na Boinne (80)

Rachlainn - in the sea, from which a young man of the Tuatha gave the sons of Lugaidh Menn magical wedding gifts (79)

Rath Chobtaige - between this rath and Teamhair was the rath given by Angus Og to the sons of Lugaidh Menn (79)

Rath of Aedh of the Poets - see Aedh (78)

Red Branch of Ulster - Conall Cearnach was of that line (75)

Riagall - see Camel (37)

Rider of the Wave of Tuaidh - mentioned briefly in Ethne's complaint (58)

Riders of the Fomor - from Lochlann, seven battalions of them accompanied Bres to do battle against Lugh (42)

Riders of the Sidh - from the Land of Promise, they accompanied Lugh on his return to Teamhair (41), and again in his battle with Bres and his army of the Fomor at Magh Mor an Aonaigh (45)

Rogh - see Fergus (75)

Ruadan - son of Bres and of Brigit, he was sent to spy on the Tuatha De Danaan during the second battle of Magh Tuireadh, but was killed by

Goibniu after he tried to kill him (64)

Rudrach - he and his brother Dergcroche were the two kings of Inislocha (117)

Ruide - along with Eochaid and Fiacha, one of the sons of Lugaidh Menn, King of Ireland (78)

Ruirtech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sal - see Eochaid (121)

salmon of knowledge, five - see hazels of wisdom (28)

Samair - one of the twelve chief rivers of Ireland (q.v.) (62)

Samhain - (Sow-in) after the Second Battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67)

Samthainn - brother of Cian and Goibniu, he lived with them at Druim na Teine (39)

Scathniamh - (Scau-nee-av) styled 'the Flower of Brightness', she was a daughter of Bodb Dearg who gave her love to Caoilte (80)

Sceilg Michill - the small island where Ir was buried (73)

Scetne - the place where the host of the Fomor landed in Ireland just before the Second Battle of Magh Tuireadh (60)

Scota - the wife of Miled, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael (75)

Scuabtuine - styled 'the Sweeper of the Waves', it was Manannan's curragh, which was often used by Lugh and kept at Brugh na Boinn (50)

Seanchab - grandson of Neid, he was one of the chief men of the Fomor (42)

Sean-Slieve - Lugh passed the head of it on his way to do battle with Bres (45)

Second Battle of Magh Tuireadh - at Magh Tuireadh (2), it is where the great battle between the Tuatha De Danaan and the Fomor took place (63), after which there were only four men of the Fomor left in Ireland, till they were driven out one Samhain night by Morrigu and Angus Og (67)

Segois - one of the twelve chief mountains of Ireland (q.v.) (62)

Senias - one of the four wise men and teachers of the Tuatha De Danaan before they came to Ireland. His home was Murias (27).

Sgoith Gleigeil - styled 'the White Flower', he was one of the sons of Manannan. His brothers included Goitne Gorm-Shuileach, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Shannon - a river containing the ford of Athluain (45), it was named after Sionan, one of the only women (probably a goddess) to eat of the salmon of knowledge (DIM)

Sidhe Femen - (Shee -----) home of Bodb Dearg, and he put great enchantments about it (77)

Sidhe Fionnachaidh - the Hill of the White Field, on Slieve Fuad; the home of Lir (77)

Sine Sindearg - styled 'of the Red Ring', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Siogair - see Dobar (49)

Sionnan - one of the twelve chief rivers of Ireland (q.v.) (62), a

variant of Shannon (q.v.)

Sital Salmhor - one of the chief men of the Fomor (42)

Siuir - one of the twelve chief rivers of Ireland (q.v.) (62)

Slaine - lying to the west of Magh Tuireadh (2) to the east of Loch Arboch, the well of Slaine was used by Diancecht, Octruil, and Airmed to restore to lifethe slain warriors of the Tuatha De Danaan in the second battle of Magh Tuireadh (64)

Slane - vaiant of Slaine (q.v.) (64)

Slieve Bladma - (Sleev ------) one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Cuailgne - the place where Cuailgne was killed (75)

Slieve Eibhline - the place where the Sons of the Gael met Fodhla (71)

Slieve Fuad - the place where Fuad was killed (75), and the location of Sidhe Fionnachaidh (77)

Slieve Leag - one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Macca Belgodon - one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Mis - one of the twelve chief mountains of Ireland (q.v.) (62), it is where the Sons of the Gael met Banba, and Amergin talked with her (71)

Slieve Snechtae - one of the twelve chief mountains of Ireland (q.v.) (62)

Sligech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sons of the Gael - also called the sons of Gaedhal, they came from the south to invade Ireland and avenge the death of Ith, one of their race who had come to Ireland before and met his death there (71)

Spear of Victory - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Finias (27).

Sreng - a great fighting man of the Firbolgs, he was sent to meet the Tuatha De Danaan when they first came to Ireland (28). He led the forces of the Firbolgs after King Eochaid fell (31), and it was he that struck off Nuada's arm (31).

Stone of Virtue - the Lia Fail (q.v.) (27)

streams of wisdom, seven - see hazels of wisdom (28)

Sweetheart of the Sidhe - see Leanan Sidhe (86)

Sword - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Gorias (27).

Tabarn - see Cathmann (114)

Tadg (1) - (Teig) son of Nuada and husband of Ethlinn and, by her, father of Muirne and Tuiren (68)

Tadg (2) - the son of Cianand and brother of Airnelach and Eoghan, he went to the Land of the Ever-Living Ones (114) on his journey to rescue his wife, Liban, and his two brothers (120)

Taillte - daughter of the king of Magh Mor and wife of Duach and foster-mother of Lugh, she died during Lugh's kingship and was buried on the plain of Midhe and is honored each summer by fires and keening and games and sports at the place called Taillten (68)

Taillten - named after Taillte, it is the place where fires, keening, games and sports are held each summer in her honor (68)

Tailltin - (probably a variant of Taillten) it is the place Eriu's forces were driven back to during the first battle between the Sons of the Gael and the Tuatha De Danaan, and where the Battle of Tailltin (q.v.) was subsequently fought (75)

Tarba - the oak-wood where Niall caught up with Cailcheir (81)

Teamhair - (T'yower, or Tavvir) residence of Eochaid when the Tuatha de Danaan first came to Ireland (28). The Tuatha de Danaan took possession of it after the first battle of Magh Tuireadh, and from that time it was the chief place of Ireland, for its king was the High King. It was sometimes called Druim Cain, the Beautiful Ridge, and Liath-druim, the Grey Ridge, and Druim na Descan, the Ridge of the Outlook. The king's rath lay to the north (31). The Dagda made his home here after losing the Brugh na Boinne to Angus (82)

Tethra - a king of the Fomor, he owned the sword called Orna that was later found by Ogma (66)

Three Gods of Craftsmanship - Credne, Luchtar, and Goibniu (DIM)

Tiabhal - one of the Queens of the sea, her image was placed by Culain

on Conchubar's magical shield (98)

Tir Tairngaire - the Land of Promise, Manannan's country (111)

Tir-nam-Beo - the Land of the Ever-Living Ones, Manannan's country (113)

Tower of Glass - on the Island of the Tower of Glass (q.v.), it was the home of Balor (38)

Traig Mor - the Great Strand, in Manannan's country (114)

Traigh Eothaile - the strand where King Eochaid fell in the battle against the Tuatha de Danaan. He was buried there with a great heap of stones raised over his grave (30).

Treon - of the Tuatha De Danaan; see Gebann (119)

Trogain - see Fertuinne (79)

Tuag - fosterling of Conaire the High King, she was loved by Manannan, but his pupil Fer Ferdiad failed in his attempt to bring her to Manannan, and the girl drowned (98)

Tuaidh - see Rider of the Wave of Tuaidh (58)

Tuatha de Danaan - (Too-a-ha-dae Donnan) styled 'the Men of Dea', the people of the gods of Dana who came from the North through the air in a mist to Ireland (27). They landed in north-west Connacht on Beltaine (28).

Tuirbe - father of Goibniu the Smith, he was famous for the cast of his axe (81)

Tuireann - son of Ogma, his own three sons were Brian, Iuchar, and Iucharba (47) and his daughter was Ethne. His sons had a long-standing feud with the three sons of Cainte and they killed Cian on the Plain of Muirthemne (43)

Tuiren - daughter of Ethlinn and Tadg, sister of Muirne, and mother of Bran (68)

Tuis - the King of Greece, killed by Brian (53), he was owner of a healing pig-skin that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Tulach na Bela - 'the Hill of the Axe', place from which Tuirbe would cast his axe (81)

twelve chief lochs of Ireland - they are Derc-Loch, Loch Luimnech, Loch Orbsen, Loch Righ, Loch Mescdhae, Loch Cuan, Loch Laeig, Loch Echach, Loch Febail, Loch Decket, Loch Riach, and Mor-Loch (62)

twelve chief mountains of Ireland - they are Slieve Leag, Denda Ulad,

Bennai Boirche, Bri Ruri, Slieve Bladma, Slieve Snechtae, Slieve Mis, Blai-Slieve, Nemthann, Slieve Macca Belgodon, Segois, and Cruachan

Aigle (62)

twelve chief rivers of Ireland - they are the Buas, the Boinn, the Banna, the Nem, the Laoi, the Sionnan, the Muaid, the Sligech, the Samair, the Fionn, the Ruirtech and the Siuir (62)

Uaitne - also called Dur-da-Bla and Coir-cethar-chuin, it was the Dagda's magic harp which was taken by the Fomor during the second battle of Magh Tuireadh. Lugh and the Dagda and Ogma went to retrieve it. When the Dagda called to it, it sprang toward him, killing nine men of the Fomor on its way. The Dagda then played the sleeping strain and as the Fomor slept, he restored to Ireland all the cattle that the Fomor had taken in tribute. (67)

Uillenn Faebarderg - of the Red Edge, some say he killed Manannan in battle at Magh Cuilenn (96).

Uisnech - mentioned briefly in Ethne's complaint (58), the place where the five provinces meet, and the first place there was ever a fire kindled in Ireland (by Mide). Some say that Lugh died there (68). The hill of Uisnech is where the Sons of the Gael met Eriu, and Eremon spoke with her (72).

Ullad Echne - it lay to the south of the river Unius (61)

Un - the husband of Fais (75)

Unius - a river of Connacht where the Morrigu was washing herself when the Dagda returned from the camp of the Fomor (61). The foot of the Unius was called the Ford of Destruction since the second battle of Magh Tuireadh (66)

Urias - styled 'of the noble nature', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Gorias (27).

Valley of Fais - a valley at the foot of a mountain, it is were Fais was killed (75)

Valley of the Mata - near the house of the Dagda at Brugh na Boinne (80)

Wall of the Three Whispers - in Teamhair, it was near the House of the Women (31)

Wave of Tuaidh - see Rider of the Wave of Tuaidh (58)

Whisper of the Men of Dea - see Grellach Dollaid (40)

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TOWARD A CELTIC NUMEROLOGY

by Mike Nichols

'...I have been a word among letters.'
--the Book of Taliesyn, VIII

What's in a word? Or a name? What special power resides in a word, connecting it so intimately to the very thing it symbolizes? Does each word or name have its own 'vibration', as is generally believed by those of us who follow the Western occult tradition? And if so, how do we begin to unravel its meaning? Just what, exactly, is in a word? Well, LETTERS are in a word. In fact, letters COMPRISE the word. Which is why Taliesyn's remark had always puzzled me. Why didn't he say he had been a 'letter among words'? That, at least, would seem to make more logical sense than saying he had been a 'word among letters', which seems backwards. Unless...

Unless he was trying to tell us that the word is NOT the important thing -- the critical thing is the LETTERS that make up a word! The Welsh bard Taliesyn was, after all, a pretty gifted fellow. He certainly put all the other bards at Maelgwyn's court to shame. And over the years, I've learned never to take his statements lightly -- even his most enigmatic statements. Perhaps he was really suggesting that, in order to understand the true meaning of a word or name, one must first analyze the letters that comprise it. Of course, this is certainly not a new theory. Any student of arcane lore would at once recognize this concept as belonging in the opening remarks of any standard text on numerology. But to read the same meaning behind a line of poetry penned by a 6th century Welsh bard may be a bit surprising. Is it possible that the Celts had their own system of numerology?

Let us begin the quest by asking ourselves what we know about numerology in general. Most of our modern knowledge of numerology has been gleaned from ancient Hebrew tradition, which states that the true essence of anything is enshrined in its name. But there are so many names and words in any given language that it becomes necessary to reduce each word to one of a small number of 'types' -- in this case, numerological types from 1 to 9 (plus any master numbers of 11, 22, etc.). This is easily accomplished by assigning a numerical value to each letter of the alphabet, i.e. A=1, B=2, C=3, and so on. Thus, to obtain the numerical value of any word, one simply has to add up the

numerical values of all the letters which comprise the word. If the sum is a two digit number, the two digits are then added to each other (except in the case of 11, 22, etc.) to obtain the single digit numerical value of the entire word, which may then be analyzed by traditional Pythagorean standards.

The problemhas always been howto be sure ofthe numerical value of each letter. Why SHOULD A equal 1, or B equal 2, or Q equal 8? Where did these values come from? Who assigned them? Fortunately, the answer to this is quite simple in most cases. Many ancient languages used letters of the alphabet to stand for numbers (Roman numerals being the most familiar example). Ancient Hebrew, for instance, had no purely numerical symbols -- like our 1, 2, 3, etc. -- so their letters of the alphabet had to do double duty as numbers as well. One had to discern from the context whether the symbol was meant as letter or number. This was true of classical Latin, as well. Thus, in languages such as these, it is easy to see how a number became associated with a letter: the letter WAS the number.

It is a bit more difficult to see how the associations in 'modern' numerology came into being. The modern numerological table consists of the numbers 1 through 9, under which the alphabet from A through Z is written in standard order:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This arrangement seems somewhat arbitrary, at best. At the very least, it is difficult to sense any 'intrinsically meaningful' relationship between a letter and its numerical value. After all, our modern alphabetical symbols and our modern numerical symbols (Arabic) come from two completely different sources and cultures.

For this reason, many contemporary numerologists prefer the ancient Hebrew system because, at least here, there is a known connection between letter and number. However, when we attempt to adapt this system to the English language, a whole new set of problems crops up. For one, the entire alphabet is arranged in a different order and some of our modern letters have NO Hebrew equivalents. Thus, based on the Hebrew alphabet, the only letters for which we have numerical values are the following:

1	2	3	4	5	6	7	8
A	B	G	D	H	V	Z	P
Y	K	L	M	N	W		

Q R S T

Obviously, a modernnumerologist wouldn't get veryfar with this table. In order to compensate for the missing letters in the Hebrew system, most modern textbooks on numerology 'fill in' the missing letters by 'borrowing' numerical values from the Greek alphabet, thus mixing cultural symbols in an eclectic approach that is not entirely convincing.

Another problem is the exclusion of the number 9 from the table -- which modern textbooks often 'explain' by saying that the Hebrews did not use the number 9, since it was a 'sacred' and 'mystical' number. The real truth, however, is far less esoteric. The fact is, the Hebrew alphabet DID have letters with the numerical value of 9 -- the letters Teth and Sade. But, since Teth and Sade do not have equivalents in our modern English alphabet, the 9 value must be left out.

And finally, it is once again difficult to see any INTRINSIC relationship between a Hebrew letter and the number it represents. Why should one symbol stand for 1, or another for 2, or yet another for 3, and so on? The whole superstructure seems somewhat shaky.

But letus now turn our attention to a Celtic alphabetic system called the 'Ogham'. This alphabet is written by making a number of short strokes (from 1 to 5) below, above, or through a 'base line' (which in practice tended to be the edge of a standing stone). Thus, A, O, U, E, and I would be written, respectively:

```
---/----//----///----////----/////---
```

Of course, in this system it is easy to see how a letter becomes associated with a number, since the numerical value of each letter is implicit. Thus, A=1, O=2, U=3, E=4, and I=5. (It is true there is much disagreement and confusion among modern scholars as to how the Ogham alphabet should be rendered. Further, a number of different Oghams seem to have been employed at various times by different Celtic cultures. But this confusion usually centers on whether the strokes should be above, below, or through the base line -- NOT on the number of strokes used. On that point, there is general agreement. And though orientation to the base line is important, it is not essential to our discussion of numerology, since we need only concern ourselves with the NUMBER of strokes used.)

Thus, based on the work of such scholars as P.C. Power, S. Ferguson, D. Diringer, I. Williams, L. Spence, and D. Conway, I have synthesized the following table of Celtic numerology:

1 2 3 4 5

A	D	T	C	I
B	G	U	E	N
H	L	V	F	P
M	O	W	J	Q
	X		K	R
			S	Y
				Z

Using this table, the student of Celtic numerology would then proceed to analyze any word in the generally accepted manner. One should not be concerned that the numbers 6, 7, 8, and 9 do not appear in this system, as the Ogham alphabet had NO letters with these values (as opposed to the Hebrew alphabet which DID have letters with the missing 9 value, as mentioned earlier). Another consideration is that the Ogham alphabet is just that -- an alphabet. It never represented any particular language, and historically it has been employed by many different languages. Again by contrast, the Hebrew alphabet was structured for a particular language -- Hebrew -- and many problems arise when we attempt to adapt it to a language for which it is not suited.

Althoughthe Ogham alphabet onlyhas letter valuesfrom 1 through 5, all of the numbers from 1 through 9 (plus any master numbers of 11, 22, etc.) will be used in the final analysis (just as in the Hebrew system). To understand how this works, let us try an example. We will use the name of the Welsh goddess Rhiannon:

```
R + H + I + A + N + N + O + N
5 + 1 + 5 + 1 + 5 + 5 + 2 + 5 = 29
                        2 + 9 = 11
```

Most numerologists will agree that 11 is a 'master number' or 'power number' and therefore it is not further reduced by adding the two digits (although, if one does this, 1 + 1 = 2, and 2 is considered the first even and feminine number in the numerical sequence, certainly appropriate for a Welsh Mother Goddess). Viewed as an 11, the analysis is usually that of someone who is on a 'higher plane of existence' (certainly appropriate for a goddess), someone who brings 'mystical revelation'. Often this is someone who feels slightly distant from the people surrounding him or her, and who has trouble feeling any real empathy for them (which seems to fit a faery queen who has come to live in the land of mortals). Also, this is sometimes the number of the martyr, or of someone unjustly accused (which is certainly true of Rhiannon's story as told in the 'Mabinogi', in which she is falsely accused of destroying her own son).

By way of contrast,the 'modern' system would haveRhiannon be a 3, a somewhat inappropriate masculine number (not that all feminine

names should always yield a feminine number -- but one would at least expect it to do so in the case of an archetypal mother goddess). The Hebrew system would yield an even more inappropriate 4, that being the number of the material world and all things physical (and since Rhiannon hails from faery, she is definitely not of this material plane.)

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By now, some of my more thoughtful readers may think they see some inconsistency in my approach. Why have I gone to so much trouble to point up the flaws in traditional systems of numerology (even going so far as to suggest an entirely new system), only to fall back on interpretations of the numbers that are strictly traditional? The reason is this: all of my objections thus far have been limited to METHODOLOGY. When it comes to interpreting the meaning of the numbers, I have no quarrel with the traditional approach, since here we enter the field of universal symbolism. All systems of numerology, be they Hebrew, modern, Oriental, or whatever, tend to attach the same interpretive meaning to the numbers. When Three Dog Night sings, 'One is the loneliest number that you'll ever know...', it is a statement which is immediately understood and agreed upon by people from widely diverse cultures. And the same holds true for all other numbers, for we are here dealing with archetypal symbols.

It is worth repeating that, although I believe this system to have a firm theoretical basis, it is still in an embryonic state -- highly tentative, highly speculative. To the best of my knowledge, it is also an original contribution to the field of numerology. While some writers (notably Robert Graves in 'The White Goddess') have dealt with the numerical values of Ogham letters, I believe this article is the first instance of employing it specifically as a system of numerology. I have spent many long hours working with Celtic numerology -- putting abstract theory to use in practical application -- but much work remains to be done. For this reason, I would be happy to hear from readers who are interested in the subject and who would like to share their own experiences and thoughts.

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Bare Bones

Third Degree Elevation (spoof)

(Emphasis on action with minimal vocal requirements.)

by Orion

1. Ritual Bath - Both play in water for an inappropriately long time.

2. Casting of Circle - Cast in the usual manner with items at hand.

3. Reason and Challenge - "You're here for Thirds. Are you ready for the test?

4. Response - "Ready, willing and able!"

5. The Mystery - Perform Great Rite multiple times until sated or worn out.

6. Cakes and Wine - Required in order to continue.

7. Reprise - Repeat step 5 if desired.

8. Closing of Circle - Must be done before falling asleep.

BELTANE

This a Pagan Ritual file, of interest to Neo-Pagans,specifically Wiccan based religions.

Equipment- see standard list

Set up a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

The Beltane ritual should start before sunrise or in the evening of April 30th. This is to welcome the sun in and to make effective use of the bonfire. The party or the ritual should finish some time after sunrise.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee,that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers:

"Blessed Be"

He then admits a women the same way. Alternate-male-female-male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

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She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you u p , to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counter-clockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

In this part of the ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.

On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.

O secret queen of power,
At this enchanted hour
We ask your boon.

May fortune's favor fall
Upon true witches all,
O Lady Moon!

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priest kneels again and invokes:

"I invokethee andcall uponthee, MightyMother ofus all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love;
I lowly bend Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip (he kisses her right foot)
my prayer up borne Upon the rising incense smoke;
then spend Thine ancient love, O Mighty One, descend
To aid me, who without thee
am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;

The five point star of love and bliss
Here I charge you in this sign."

The High Priest says:

"Listen to the words of the Great Mother; she who of old was also calledamong manArtemis,Astarte, Athene,Dione,Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

The High Priestess, who should be in a trance, says as the Goddess:

"Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the

earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you.

And thouwho seekest to seekfor me, know thyseeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee,thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

This declamation can be said by the High Priestess, the High Priest or the Coven as a whole.

"Hear now the words of the witches,
The secrets we hid in the night,

When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat Returns,
and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.
The dark and the light in succession,

The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,

The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.
So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt
shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe Lamac cahi achababe
Karellyos
Lamac lamac
bachalyas
Cabahag sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha
famolas
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.

Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.

Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.

Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

And lower their hands on the second phrase.

This is a ring dance as usual. This can be replaced or others added as desired. Everyone should take part. Use what music you feel comfortable with.

Walpurgis Night, the time is right,
The ancient powers awake.

So dance and sing, around the ring,
And Beltane magic make.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

New life we see, in flower and in tree,
And summer comes again.

Be free and fair, like earth and air,
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

As magic fire be our desire
To tread the pagan way,

And our true will find and fulfill,
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

The pagan powers this night be ours,
Let all the world be free,

And sorrow cast into the past,
And future blessed be!

Walpurgis Night, Walpurgis Night,
Upon the eve of May,

We'll merry meet, and summer greet,
Forever and a day.

The Coven spread themselves out around the Circle. They start a soft rhythmic clapping. The High Priestess says:

"Now it is time for the Oak King to impregnate Our Lady. No longer will she be the Virgin Huntress and Maiden. She is now to be Hecate, the Queen of Elphame. But first she must catch him."

This song is from Robert Graves "White Goddess". It is an old Scottish Craft song. In it, the High Priest turns into a variety of animals and the High Priestess chases him. Starting with the High Priest and Priestess, then followed by the other couples in the Coven, the men are chased by the women. The ladies use a scarf to signify the capture at the end of the song. The dancers should try to imitate the animals they are playing. The dance and the tune should be slow. After all the couples have done so, the High Priestess and Priest repeat it.

High Priest:

"O, I shall go into a hare
With sorrow and sighing and mickle care,
And I shall go in the Devil's name
Aye, till I be fetched hame."

High Priestess:

"Hare, take heed of a bitch greyhound
Will harry thee all these fells around,
For here come I in Our Lady's name
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a trout
With sorrow and sighing and mickle doubt,
And show thee many a merry game
Ere that I be fetched hame."

High Priestess:

"Trout take heed of an otter lank
Will harry thee close from bank to bank,
For here come I in Our Lady's name
All but for to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a bee
With mickle horror and dread of thee,
And flit to hive in the Devil's name
Ere that I be fetched hame."

High Priestess:

"Bee, take heed of a swallow hen
Will harry thee close, both butt and ben,
For here come I in Our Lady's name
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a mouse
And haste me unto the miller's house,
There in his corn to have good game
Ere that I be fetched hame."

High Priestess:

"Mouse take heed of a white tib-cat
That never was balked of a mouse or a rat,
For I'll crack thy bones in Our Lady's name:
Thus shall thee be fetched hame."

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back."

The High Priestess finally catches the High Priest at the last refrain. She drapes a scarf over his neck to signify her catching him.

The Maiden and the Coven say:

"TheQueen of Elphame has caught herSon who is also her Consort. They must mate so that the Earth may bear it's fruits and that man and animal may live. "

The High Priest and High Priestess, and the rest of the couples in the Coven, kiss with vigour. The men should wilt and fade back to the edge of the Circle. The women gather around the unlit bonfire or the cauldron with the candle in it. The High Priestess says:

"The Oak King is dead. He has died of his love for the Lady that the Earth may live. So has it been for year after year, since time began. But the Oak King, the God of the Waxing year, must live so the crops in the Earth can come forth. "

The Coven shouts:

"Kindlethe Beltanefire.Maythe OakKingliveagain. Maythe Earth bring forth her fruits, may the animals bear their young and the land be fruitful again."

The High Priestess lights the bonfire using a taper lit from the altar candle. She then says:

"Come back to us, Oak King, that the land may be fruitful."

The men gather around the fire, next to their partners, and the say in unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;
I am a shining tear of the sun;
I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke."

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill". The dance should be joyful.

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
Aconjuring summer in!

And we bring you news by word of mouth
For women, cattle and corn
Now is the sun come up from the South

With Oak, and Ash and Thorn!"

Continue the dance with this song and/or any others that sound appropriate.

This chant goes to the tune of the old folksong, "The Lincolnshire Poacher":

Come join the dance, that doth entrance,
And tread the circle round.
Be of good cheer, that gather here,
Upon this merry ground.

Good luck to we that faithful be,
And hold our craft so dear,
For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

While stars do shine, we pledge the wine
Unto the Gods of old,
Nor shall there fail the witch wassail,
Nor shall their fire grow cold.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Throughout, about and round about,
By flame that burneth bright,
We'll dance and sing, around the ring,
At witching hour of night.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Near the end of the dance, the High Priestess should call out the name of either a person or a couple. They should then jump over the fire while making a wish. They should then rejoin the ring and another couple or person do it. When ready, stop the dance and sit down about

the fire. After a break, perform the Great Rite.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center. The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.
The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her. The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped; The altar of all things.
For in old time, Woman was the altar. Thus was the altar made and placed, And the sacred place was the point within the center of the Circle. As we have of old been taught that the point within the center is the origin of all things,

Therefore should we adore it;
Therefore whom we adore we also invoke.

O Circle of Stars, Whereof our father is but the younger brother, Marvel beyond imagination, soul of infinite space, Before whom time isashamed, the mind bewildered, and the

understanding dark,

Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud, And leaf and flower and fruit do we invoke thee, O Queen of Space, O Jewel of Light,
Continuous on of the heavens; Let it be ever thus

That men speak not of thee as One, but as None; And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore; The point of life, without which we would not be.

And in this way truly are erected the holy twin pillars; In beauty and strength were they erected To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body, and hands it to the woman witch, from whom he takes his athame. The High Priestess rises and kneels facing the High Priest, and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord, We thank you for
blessings and abundance.
Join with us, Feast with us, Enjoy with us!
Blessed Be.

Then, draw the Invoking Pentacle of Earth in the air above the plate

with the athame.

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss,he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

The High Priestess faces East,with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says

"Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart t o y o u r pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

She turns to the West and says:

"Ye Lordsof theWatchtowers ofthe West,yeLords ofWater; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

This ends the Circle. The party following this should be a loving one. If there is a May Pole available, circle the May Pole. Beltane is also a time for forfeits. The High Priestess picks out the people and their forfeit, except the High Priest picks out the last one to play on the High Priestess. Beltane is also a time for "green wood marriages" and other unbridled sexuality and such.

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LANDMARKS OF THE CRAFT

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft ar prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

THE LANDMARKS

The landmarks were given to man by The Great God, Pan,
In the dim, dark ages of the past
For the rule and regulation of the wise,
To advise and help them in their troubles
And relations, one with the other,
That all might work and love together.

They are the Bill of Rights of each member,
And the code of operation of the Coven.
And are to be honored by all
Or else they become meaningless and of little use,
And departure therefrom by any person or Coven
Shall be a departure from the rest of the Covens
Which constitute the American Rite.

And they shall be disfellowshipped, they from the rest of us,
And no further communication shall be established
Concerning things of the Craft
With either He or They until
They shall return to the fold of the Craft
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,
And so should we return that love.
But this can only be done and made manifest by love expressed
In deeds for the Brethren of the Craft,
Not in pride, but in cooperation and sincerity.

THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind
And free to decide for himself in good faith,
Who shall learn of the Craft and its Tenets,
And shall desire to follow the Way,

Shall be permitted to do so,
And none may say him "Nay".

And the Gods will love him and look after him,
And they shall bless him on all things,
And his needs shall always be satisfied,
As he shall show forth love and affection
For all the brethren and sisters of the Craft,
And he shall obey the Admonishments
Of the Craft as to secrecy and correct living.

THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,
And to follow the Way to Perfection,
He shall make his desires known to any member
Of the Priesthood.
And they shall observe his readiness and sincerity,
And shall then administer the rites of
Secrecy, which is sacredness and brotherhood.

But a Priest shall accept the Sister,
And a Priestess the Brother,
As an eternal reminder of
The duality of the Universe.
And a new name and secret mark
Shall be given each new fellow.

By this name, and under this mark,
Shall they be known among the members
Of the Craft, in love and harmony,
And their old name and identity shall not be known
Even among the members of their own Coven,
And none shall inquire for his name or his house
And he shall inquire these of none.

But the Gods have decreed, that in joining the Rite,
Free Will and independence shall not be in jeopardy.
And he shall have the right to follow the Way.
Walking alone if he will it that way,
Or with a Coven of living brethren
If he so shall choose;

And he shall have the right
To withdraw from any coven at any time
Without the need to say why,
If he shall so choose.

And this either for the purpose of joining another
Or to become solitary for his own reasons,
And there will be none to censure;

And he shall have the right to remain
In a certain Coven, and none shall say him "Nay",
Or to attempt to force him to leave and depart;
Except that should he lose harmony with them
Then they may so decide
And he shall depart.

But no man shall have the right
To speak for the Craft,
And leaving one Coven does not mean
Leaving the Craft, or
Leaving the Way
And each is free, then, or at any time later,
To remain solitary
Or to seek admission to another Coven.

THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft
Keep a book, and this shall be of the colors of the Craft,
That it may be readily recognized,
And here he shall keep all the Laws and Landmarks,
And the tenets of the Craft,
That he might not forget,
And if he do forget, that his mind might be Renewed.

And in this book, all things shall be the mark
Of his own hand, and in ink,
That it shall be long lived.

Let each of the brothers and sisters
Copy what they will from the book,
Providing that they are of sufficient worthiness,
To receive it, and are of sufficient rank,
Or that the writings are of sufficient nature
As pertain to their own rank.

Never suffer this book out of hand or possession,
And never borrow the writings of another
To keep, but merely to copy.
And each shall guard and keep these writings,
As his most sacred possession
And destroy them when danger threatens.

However, should one be of sufficient power,
To remember his past as a wise man,
This book and other Craft artifacts,
May be buried in a stone box
Prepared for them from time to time,

And this in view of immediate death,
And the desire to save them for a future life.

Otherwise, on notice of impending death,
This book should be destroyed by fire,
As well as other things of the Craft,
Which one may posses.

But the wise man will have nothing around
Which has only a Craft use or meaning,
But only things which can be used in daily affairs.

If there is no reason to own a sword,
Then do not own one;
The white wand is just as powerful,
And less distinctive in the minds of the infidels.

If a white wand is too distinctive,
Then any old wand will do for the purpose
Of the ceremonies.

THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn
On anything permanently,
When necessary these can be written
In charcoal or chalk
And erased immediately without the telling of tales.

Let the knife have the shape of,
And be stored with the kitchen knives;
Let the cord be seen around the house,
And be used for a vulgar purpose,
In order to fool the infidels.

Never boast, never threaten, never brag
Of your powers; not even to the Craft,
Above all, never harbor ill thoughts toward another
For the power may make it happen for harm;
And never wish ill to anyone.
As it will Occur.

If anyone speaks of the Craft, to down it,
Remember: the Craft needs no defense,
For it has the Father and
All things will be as He wishes
In the end.

THE COVEN

And it shall be that any Fellow of the Craft,
Finding himself in a place where he knows of no Coven,

Or other Fellow of the Craft
Shall have the right, nay, even the duty,
To seek out such a Coven,
Or other Fellow of the Craft
Without censure.

Provided that he shall not reveal secrets to jeopardize
His former Coven or the members of it,
Or the Craft itself.

And two or three Fellows shall have the right
To meet and discuss subjects of Craft interest,
And to help each other along
On the Way to Perfection,
Except that Craft ceremonies
Must be done by the Priesthood.
Any five fellows who shall desire
To form a Coven may do so,
And they shall apply for a charter
To any High Priest or Priestess,
And they shall then select and choose
A man and a woman to lead them.

And their elected leaders shall be ordained by their High Priest,
And they shall choose two more,
A woman to be the deputy; to learn to be a priestess,
And a Scribe for their Coven.

But these shall not be ordained to the Priesthood,
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,
And shall be answerable to him in all their doings,
Because they did owe their Priesthood to him,
And he shall act at all times in their interest
As their Spiritual Father in the Craft
So that he may lead them as they walk
The way to perfection.

But the newly appointed Priesthood,
Should it be lacking in the knowledge and wisdom needed,
For the positions to which they have been set apart
Then it shall be his responsibility as their High Priest,
To lead and instruct them,
Or cause it to be done by another.

But should the new Coven refuse to follow
The teachings and instructions of their Spiritual Father,
Then he may, at his discretion and Judgement,

Recall their charter, and their right to work as a Coven.
For that which one can give he may also retrieve,
And they shall not again meet,
Unless they can find another High Priest,
Who will assume responsibility over them.

It is the bounden duty of the High Priest to preside,
For all things must be presided over by the High Priesthood;

And should any Coven desire to change,
Their allegiance from one High Priest to another,
For any reason, even the loss of harmony,
Or if, in their considered opinion, their Spiritual Father
Is no longer spiritual, or serving the Father
Then they shall be reordained in the Priesthood
By the New High Priest, and this shall then
Have superceded the original ordinations,
And there shall be for them
A new Spiritual Father.

And if any Priest or Priestess, or other member of the Priesthood,
Find themselves in a place wherein there is no Coven for them to lead,
Then it is their bounden duly to try to the extent of their Power
To find Fellows of the Craft
And organize them into a Coven.

And should they find that there are no other Fellows of the Craft,
In that place, but there are some of the same good bend of mind,
It is then their duty to teach them by word and deed,
Until there be sufficient to form a Coven,
And this shall be done under the supervision,
And with the knowledge of their High Priest,
Through which they received their ordination
And their Powers.

THE COVEN (continued)

And they shall obligate, teach and initiate all the members of their Coven,
And they shall be theirs and they shall be to them

As elder brothers and sisters,
And shall care for them in all their affairs,
And not just at meetings,
For it is in this that the Craft differs
From all man-made institutions.

Should any member be absent, and love of the Priestess is such
That she shall continue to contact them in any manner
And by any method possible,
To tender them her loving care
At all times of sickness or stress.

And should any member move to a far city
The Priestess will continue to care for them
In love, by whatever method is available,
Until such time as they shall,
Of their own free will,
Obligate themselves to another Priestess.

And the Priestess shall at all times remember
That she is the direct representative of the Goddess to her Coven,
And the Priest is the direct representative of
The unknown God, the Father,
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose
As her Priest, be he of that rank, or qualified to be,
Or else another Fellow, who shall be called
her Magister.

And she must remember at all times that the man provides the power,
For the woman to direct, and so it is,
That the Priest resigns all his power over to her,
Yet it is not his power, nor hers to keep,
It is the power of God to use in the performance
Of the Work.
The Power of God is only lent to be used,
Wisely and Justly.

Both the members of the Priesthood shall remember their Spiritual Father,
At all times with gratitude, love, veneration and cooperation,
keeping constantly in contact, and acting with him in utmost harmony,
For they must always remember that the power
And wisdom which they use,
Comes to them through him.

In the days of old, ere the coming of Christendom,
The Craft was free and open in its ceremonies,
And entire states and nations worshipped the Gods
Freely and without restraint;

But in these unhappy days, we must remain secret,
And hold our rites and ceremonies in secret,
And there are those who will talk, even without torture,
Which loosens any tongue.

Then let it be ordained, heeded and supported by all
That no Coven shall know wherein
The next Coven shall abide, or who its members be,
Except only the Priestess, Magister and Deputy,

And even they shall not remember
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet
In some safe place for festivals, and while there,
None may say whence they came, nor give their true names,
Or tell of where or when their meetings are, and
No secret things shall be spoken of
At these festivals for fear of Cowans and Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,
Ever heeding the advice and instructions of her High Priest.
She will ever heed the complaints of the brethren
And strive to settle all differences between them with love.

But there are those who, in pride, will ever strive
To force their will upon others
But these are not necessarily evil
And will think that they do rightly.
Oft they have good ideas and such ideas
Should be discussed in council with their brethren.

But if they will not agree with their brethren,
Or if they say "I will not work under this Priestess",
Then they shall have the right to withdraw from that Coven,
And work Solitary.
Or if five or more of them shall withdraw,
They shall have the right
To form another Coven under another Priestess.

Even as it shall be the right of any five or more persons of a Coven
To withdraw, and form a new Coven, for any reason whatever,
But they shall then utterly avoid the old Coven
In all things, as it shall then have ceased to exist for them.

THE BOOK OF SHADOWS

Let every Coven of whatever rank
Keep a record in a book of black and silver,
And it shall contain, first, the Landmarks and Tenets,
Then a collection of Wisdom of the Craft,
The Rites and Ceremonies of the Coven
As well as the History of the Coven,
And its charter empowering it to work.

And a record of every meeting shall be written therein,
Together with a record of the doings of any member thereof
With the other side, or the Father, or
Any other thing which is for the teaching of all,
Even unto the listing of herbs and medicines

Spells and incantations and Rites
Which contain power for the use of man.

This book shall be kept by the Scribe,
And it shall be kept and approved by the Priesthood
And also the High Priesthood, when it shall come,
But no names or Craft secrets shall be written therein
That he Craft should not be betrayed
Should the book be taken by force,
Or slyness, by the infidels.

And when the coven shall disband,
It shall be the duty of the High Priesthood
To secure this book and make suitable disposition
That it might not endanger the Craft
Or any brother within it
As if the Coven were a person or Fellow
And the book were his book,
So let it be burned.

THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,
Draw their power from the Father.

But the children of the Father are like the sands of the sea,
And He has ordained and set apart certain of his older children,
To help and assist Him in caring for the younger children,
And has given them the Power and the Wisdom to do so,
And these children constitute the Priesthood.

The Father will bestow this power upon whom he will, and none may say him "Nay"
Yet also may the Priesthood choose workers and helpers
And shall share their power with them,
And this is called ordination.

The Power of the Priesthood is that of the Father
And it is love unfeigned and sincere,
Compassion and gentleness and meekness,
Persuasion and long-suffering and kindness,
And there is no authority over the free will of men
Inherent in the Priesthood,
Nor to be assumed by the members of it.

And the Power of the Priesthood is the Power of God,
And the Power of God can never be wielded by an ungodly man,
Nor an evil man; nor the love of God by an unloving man;
And when the man becomes evil, the Power of God is withdrawn from him.

Nor can a member of the Priesthood be inactive,
For inactivity without cause is lack of love for the Father,

And this man's priesthood shall depart from him
At the end of a year and a day,
For it is truth eternal,
That the thing which is unused will be taken away.

So if any Fellow of the Craft shall desire the Priesthood,
First let him learn to be a leader of men,
For a Priest with no following is no Priest,
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest
First learn the knowledge and wisdom he will need in the new appointment,
Then let him learn to lead men, and
When he shall either have been selected
As leader for his Coven,
Or when he shall have gathered up a Coven of his own,
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written
That only the higher can ordain the lesser,
That there shall be an unbroken line
Of power and authority extending
Back through the line of ordination,
To the Father Himself.

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And no man can ordain his peers,
For the Lord's House is not a house of confusion,
So let not the line be broken
For it is the cable tow by which
Men are drawn from the lower
Up to the greater;--
An impossibility without it.

And each must work within their line of ordination
In perfect love and perfect trust,
With perfect harmony in all things,
But should they find that they fall out of harmony
With their line of ordination,
Then let him seek another, to be ordained of him
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,
For those who have no following to lead,
Why are they in the Priesthood?

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THE PRIESTHOOD (continued)

And so it is that they who lose or give away their following,

Or they who through inactivity have lost their power,
Or they who are not in harmony and love with their Spiritual Father;
Shall be retired from a rank to which entitled
Other than by leadership of men.

But this can only be done by he who ordained them,
For only those who give can take away,
Yet each High Priest is responsible that this is done.

Should any Fellow fain the Priesthood, and use it wisely and well,
The Gods have decreed that those who serve them
Shall prosper and grow in this life,
And shall gain eternal perfection
To be freed from the Wheel of Life,
And to become like unto the angels
In that they should be perfect.

For perfection is to be gained by love,
And there is no greater love than to
Lay down one's life for his brethren
In their service and for their sake,
And the Father will reward them for
Their labor of love, because
He is not unjust.

FINIS

THAT OLD BLACK MAGIC:
Getting Specific about Magical Ethics

Sometimes a clichejust wearsout. It losesmeaning or, worse,begins to say things we never meant. I think it's time to retire the phrase "black magic."

Saying"black" when we mean "evil" is nasty nonsense. In the first place, it reinforces the racist stereotypes that corrupt our society. And that's not all. Whenever we say "black" instead of "bad," we repeat again the big lie that darkness is wrong. It isn't, as people who profess to love Nature should know.

Darkness canmean the inside of the womb, and the seed germinating within the Earth, and the chaos that gives rise to all truly new beginnings. In our myths, the one who goes down to the underworld returns with the treasure. Even death, to the Wiccan understanding, is well-earned rest and comfort, and a preparation for new birth. Using "black" to mean "bad" is a blasphemy against the Crone.

But even if we no longer speak of magic as "black" or "white," we still need to think and speak about the ethics of magic. Although black is not evil, some actions are evil. It simply is not true that anything a person is strong enough or skilled enough to do is OK, nor should doing what we will ever be the whole of the law for us. We need a clear and specific vocabulary that enables us to choose wisely what we will do.

We need to replace the word "black," not simply to drop it. Some Pagans have tried using "negative" as their substitute, but that turned out to be confusing. For some people, "negative" means any spell to diminish or banish anything. Some things - tumors, depression, bigotry - are harmful. There's nothing wrong with a working to get rid of bad stuff. "Left-handed" is another common term for wrongful practice, very traditional, but just as ignorant, superstitious and potentially harmful as the phrase "black magic" itself. So in Proteus we tried using the word "unethical." That's a lot better - free of extraneous and false implications - but still too vague.

Gradually, I began to wonder whether using any one word, "black" or "unethical" or whatever, might just be too general and too subjective. Perhaps all I really tell a student that way is "Judy doesn't like that."

I won't settle for blind obedience. If ethical principles are going to survive the twin tests of time and temptation, people need to understand just what to avoid, and why. Even more important, they need a basis for figuring out what to do instead. Especially when it comes to projective

magic.

Projectivemagic means active workings,the kind inwhich we project our will out into the world to make some kind of change. This is what most people think of when they use the word magic at all. Quite clearly, magic that may affect other people is magic that can harm. This is the basis of the proverb "a Witch who can't hex can't heal." Either you can raise and direct power, or you can't. Your strength and skill can be used for blessing or for bane. The choice - and the karma - are yours.

Just as some people feel that strength and skill are their own justification, others feel that any projective magic is always wrong - that it is a distraction from our one true goal of union with the Divine or a willful avoidance of the judgments of Karma. I think these attitudes are equally inconsistent with basic Wiccan philosophy.

Weare taught that we will find theLady within ourselves or not at all, that the Mother of All has been with us from the beginning. We can't now establish a union that was always there. All we can do, all we need to do, is become aware. Knowing what it feels like to heal and empower, again and again till you can't dismiss it as coincidence, is one of the most powerful methods for awakening that awareness. It makes no sense to say that the direct experience and exercise of our indwelling divinity distracts from the Great Work.

Indeed, it is this intimate connection between our magic and our self-realization that our ethics protect. Wrongful use of magic will choke the channel. No short term gain could ever compensate for that.

The karmic argument againstpractical workings seems to meto arise from a paranoid and defeatist world view. Even if we assume that the hardships in this life were put there by the Gods for a reason, how can we be so sure that the reason was punishment? Perhaps instead of penance to be endured, our difficulties are challenges to be met. Coping and dealing with our problems, learning magical and mundane skills, changing ourselves and our world for the better - in short, growing up - is that not what the Gods of joy and freedom want from us?

One of the most radically different things about a polytheistic belief system is that each one of us has the right, and the need, to choose which God/desses will be the focus of our worship. We make these choices knowing that whatever energies we invoke most often in ritual will shape our own further growth. Spiritual practices are a means of self-programming. So we are responsible for what we worship in a way that people who take their One God as a given are not.

Think about this: what kind of Power actively wants us to submit and suffer, and objects when we develop skills to improve our own lives? Not a Being I'd want to invite around too often!

So it will not workfor us to rule out projectivemagic completely;

nor should we. Total prohibitions are as thoughtless as total permissiveness or blind obedience. Ethical and spiritual adults ought to be able to make distinctions and well-reasoned choices. I offer here a start toward analyzing what kinds of magic are not ethical for us.

Baneful magicis magic done forthe explicit purposeof causing harm to another person. Usually the reason for it is revenge, and the rationalization is justice. People who defend the practice of baneful magic often ask "but wouldn't you join in cursing another Hitler?"

For adults there is no rule without exceptions. If you think you would never torture somebody, consider this scenario: in just half an hour the bomb will go off, killing everybody in the city, and this terrorist knows where it is hidden....

It's a bad mistake to base your ethics on wildly unlikely cases, since none of us honestly knows how we would react in that kind of extreme. Reasonable ethical statements are statements about the behaviors we expect of ourselves under normally predictable circumstances.

We all getreally angry on occasion, and sometimeswith good cause. Then revenge can seem like no more than simple justice. The anger is a normal, healthy human reaction, and should not be repressed. But there's no more need to act it out in magic than in physical violence. Instead of going for revenge - and invoking the karmic consequences of baneful magic - identify what you really need. For example, if your anger comes from a feeling that you have been attacked or violated, what you need is protection and safe space. Work for the positive goal, it's both more effective and safer.

The consequences of baneful magic are simply the logical, natural and inevitable psychological effects. Even in that rare and extreme situation when you may decide you really do have to use magic to give Hitler a heart attack, it means you are choosing by the same choice to accept the act's karma. Magical attack hurts the attacker first.

The only way I know how to do magic is by use of my imagination, by visualizing or otherwise actively imagining the end I want, and then projecting that goal with the energy of emotional/physiological arousal. All the techniques I know either help me to imagine more specifically or to project more strongly. So the only way I can send out harm is by first experiencing that harm within my own imagination. Instant and absolute karma - the natural, logical and inevitable outcomes of our own choices.

I would think, also, that somebody dumb enough to dosuch workings often would soon lose the ability to imagine specifically, as their sensitivity dulled in sheer self-defense. That callusing effect is the reality behind the pious proverb that says "if you abuse it, She'll take it away."

But not every othermagician is ethical. Psychic attacksdo happen. Should we not defend ourselves? Of course we should. Leaving ourselves open to psychic attack is no good example of the autonomy and assertiveness our chosen Gods expect. But first, how can we be sure what we are experiencing really is psychic attack?

Thefantasy ofpsychic attackis often aconvenient excusethat allows us to avoid looking at our own shortcomings. When lack of rest or improper nutrition is the cause of illness, or a project isn't completed on time because of distraction, it's a real temptation to put the blame outside ourselves. Doing this too easily betrays our autonomy just as badly as meek submission to attack does. Then, to compound matters, projected blame becomes an excuse for unjust revenge -- and that is baneful magic without excuse.

Once in a rare while, some fool really does tryto throw a whammy. It's hard to predict when you might be targeted. Passive shields are always a good idea. Like a mirror, these are totally inactive until somebody sends unwelcome energy. Then a shield will protect you completely and bounce back whatever is being thrown. You may not even know consciously when your shield is working, but the result is perfect justice.

Perfect justice; elegant and efficient. You won't hurt anybody out of paranoia or by mistake. And perfect protection, even though we do not have perfect knowledge.

Bindings, according to some, arecompletely defensive. They do not harm, only restrain. But imagine yourself being bound - perhaps by someone who believes themselves justified - and notice the feeling of impotence and frustration. Binding is bane from the viewpoint of the bound.

Even if restraint were truly not harm, bindings are just plain poor protection. They target a particular person or group. What if you suspect the wrong person? Somebody harmless is bound and your actual attacker is not bound. Shields, which cover you, not your supposed enemy, will cover you against any enemy, known or unknown.

So, baneful magic, besides being painful in the short run and crippling in the long run, is never necessary. There are better ways of self protection, and retribution is the business of the Gods.

Coercive magicis magicthat targets anotherperson to makethem give us something we want or need. When most people think of the "Magic Power of Witchcraft," this is what they have in mind.

The spell to make the teacher give you a good grade, or the supervisor give you a good evaluation, the spell to make the personnel officer or renting agent choose you, the spell to attract that cute guy, all are examples of coercive magic.

So, what's wrong with high grades, a good job, a raise, a nice apartment and a sexy lover? There's nothing at all wrong with those goals. An it harm none, do what ye will. As long as nobody is hurt, go for it! But don't strive toward good ends by coercive means.

Although there is no deliberate intent to do harm or cause pain in coercive workings, other people are treated as pawns. Their autonomy and their interests are ignored.

For Pagans, to do this is total hypocrisy. We profess to follow a religion of immanence, one that places ultimate meaning and value in this life on this Earth, here and now. We claim to see every living thing, humans included, as a sacred manifestation. To do honor to this indwelling divinity, we place great value on our own personal autonomy. How can we then justify treating other people as objects for our use?

Nor is it harmless. Forcing the will, controlling the independent judgement of another human being, is harm. Once again, empathy leads to understanding. Just imagine you are the person whose will and judgement is being externally controlled. How does puppethood feel? From the viewpoint of the target, the harm is palpable.

The Pagan and Wiccan community asa whole is also hurt by coercive magic. One of the main reasons people fear and hate Witches is our reputation for controlling others. This is an old, dirty lie, created by the invading religion in an attempt to discredit the indigenous competition. Today, that reputation is mostly perpetuated by people who claim to be "our own," who teach unethical coercive magic by mail order to strangers whose ethical sensitivity cannot be evaluated long distance. May the Gods preserve the Craft!

People who are connected to thesituation, but invisible to us,may also be seriously hurt: the cute guy's fiancee, the other applicant for that job. What you think of as a working designed only to bring good to yourself can bring serious harm to innocent third parties, and the karma of their pain will be on you.

That isn't the only way an incomplete view of the situation can backfire. There's a traditional saying that goes, "be careful about what you ask for, because that's exactly what you will get." What if he is gorgeous, but abusive? What if the apartment house is structurally unsound? Better to state your legitimate needs (love in my life, a nice place to live) and let the Gods deal with the details.

Finally,remember this: asking specificallylimits us towhat we now know or what we can now imagine. But I remember a time when I could not have imagined being a priestess. What if the cute guy in the office is perfectly OK, but your absolutely perfect soul-mate will be in the A+P next Wednesday? The more specifically targeted your magic is, the more you limit yourself to a life of tautology and missed chances.

And beyond all the scenario spinning lies the instant karma, the natural, logical and inevitable consequence of the act. It's more subtle than in the case of baneful magic, since you are not trying to imagine and project pain, but the damage is still real.

Every time you treat another human being as a thing to be pushed and pulled around for your convenience and pleasure, you are reinforcing your own alienation. The attitude of being removed from and superior to other people takes you out of community. As the attitude strengthens, so will the behavior it engenders. The long term result of coercive magic, as with mundane forms of coercion, is isolation and loneliness.

Are youbeginning to think thatmagic is useless?Did I justrule out all the good stuff: love charms, job magic, spells for good grades? Not at all. It is not only ethical but good for you to do lots of magic to improve your own life. Whenever it works you will get more than you asked for - because along with whatever you asked for comes one more experience of your own effectiveness, your power-from-within.

Work on yourself and your own needs and desires without targeting other people. Then feel free! Ask for what you want. Visualize it and raise power for it and act in accordance on the material plane. "I need a caring and horny lover with a good sense of humor." "I want an affordable apartment near where my coven meets with a tree outside my window." "I need to be at my best when I take that exam next week." Fulfill your dreams, and sometimes let the Gods surprise you with gifts beyond your dreams.

Manipulative magic is magicthat targets another person forwhat we think is "their own good," without regard for their opinions in the matter. In the general culture around us, this is normal. As you read this, you may have some friend or relative praying for you to be "saved" from your evil Pagan ways and returned to the fold of their preference. These people mean you well. By their own lights, they are attempting to heal you. We work from a very different thealogical base.

Aspolytheists, weaffirm thediversity of thedivine andthe divinity of diversity. If there is no one, true, right and only way in general, do we dare to assume that there is one obvious right choice for a person in any given situation? If more than one choice may be "right," how can one person presume they know what another person would want without asking them first?

No life situation ever looks the same from outside as it does to the person who is experiencing it. Are you sure you even have all the facts? Are you fully aware of all the emotional entanglements involved? Perhaps that illness is the only way they have of getting rest or getting attention. Perhaps they stay in that dead end job because it leaves them more energy to concentrate on their music. How do you know till you ask?

And,to furthercomplicate theanalysis, it'spossible thatthe person you are trying to help would agree with you about the most desirable outcome, but fears and hates the very idea of magic. They have as much of a right to keep magic out of their own life, as you have to make it part of yours!

Ourreligion teaches thatthe sacredlives withineach person,that we can hear the Lady's voice for ourselves if we only learn to listen. "... If that which you seek, you find not within yourself, you will never find it without." In behavioral terms, when you take another person's opinion about their own life seriously, you are reinforcing them in thinking and choosing for themselves. The more you do this, the more you encourage them to listen for the sacred inner voice.

Conversely, whenever you ignore or override a person's feelings about their own life, you are discounting those feelings and discouraging the kind of internal attention that can keep the channels to wisdom open. Although well-intentioned meddling may actually help somebody in the short run, in the longer run it trains them to dependency and indecision. Few intentional banes damage as severely. This is especially true because even the untrained and unaware will instinctively resist overt ill-will, but in our culture we are trained to receive "expert" interference with gratitude.

Check byasking yourself, "who'sin charge here?" Theanswer to that will tell you whether you are basically empowering or undermining the person you intend to help.

And, as usual, the effects go both ways. The same uninvited intervention
that fosters passivity in the recipient will foster arrogance in the "rescuer." It's control and ego-inflation masked as generosity. It's very seductive.

If you makethis a habit, youwill come to believethat other people are incompetent and powerless. Then what happens when you need help? Your contempt will make it impossible for you to see what resources surround you. Manipulative magic is ultimately just as alienating as coercive magic - and it's a much prettier trap!

The way to avoid the trap is to do no working affecting another person without that person's explicit permission. Proteans are pledged to this, and I think it's a good idea for anybody.

You don'tneed to waitpassively forthe person toask. It'sperfectly all right to offer, as long as you are willing to sometimes accept "no" for your answer. For the person who believes s/he is unworthy or who is simply too shy, offering help is itself a gift. Taking their opinion seriously is an even greater gift: respect.

Therule is thatwhenever itis in anyway physically possibleto ask, you must ask. If it's not important enough to pay long distance charges, it

certainly isn't important enough to violate a friend's autonomy. If asking is literally not possible, then and only then, here are a few exceptions:

Sometimesan illness or injuryhappens very suddenly,and the person is unconscious or in a coma before you could possibly ask them. If you know that this person is generally comfortable with magic, you may do workings to keep their basic body systems working and allow the normal healing process the time it needs. If they are opposed to magic, for whatever reason, back off!

Traditionally, anunconscious personis understood tobe temporarily out of their body. Maintaining their body in habitable condition is preserving their option, not choosing for them. Doing maintenance magic requires a lot of sensitivity. At some point, the time may come when you should stop and let the person go on. Be sure to use some kind of divination to help you stay aware.

This is a hard road. It may be your lover, your child, lying there helpless. Any normal human being would be tempted to drag them back, to force them to stay regardless of what is truly best for them, regardless of what they want. Don't repress these feelings, they do no harm, even though your actions might. It takes great strength and non-possessive love to recognize that your loved one knows their own need. You may be calling them back to a crippled body, to a life of pain. You may be calling them back from the ecstasy of the Goddess. And this is no more your right than it would be to murder them.

If a person is temporarily not reachable, you may charge up a physical object, such as an appropriate talisman or some incense. When you present it to them, give them a full explanation. It is their choice whether to keep or use your gift. By interposing an object between the magic and the target in this way, you can work the magic in Circle, with the coven's power to draw on, and still get the person's permission before the magic is triggered.

With all these rulesabout permission, perhaps it would besafer to work only on ourselves? Safer, yes, but not nearly as good. If you have permission, you may do any working for another person that you might do for yourself. Coercive magic is just as unacceptable when somebody else asks for it, and you may not do manipulative magic on your friend's mother, even at your friend's request. The permission must come from the magic's intended target and from nobody else. With proper permission, working magic for others is good for all concerned.

Every act of magic has two effects. One is the direct effect, the healing or prosperity working or whatever was intended. The other is a minute change in the mind and the heart of the person who does the working. Everything we experience, and especially everything that we do in a wholehearted and focused way - the only way effective magic can be done - changes us. Each experience leaves its tiny trace, but the traces are

cumulative. They mold the person we will become. Our karma is our choice.

Instant karma can also be good karma. Logical, natural and inevitable outcomes can be desirable. When you send out good, what you send it with is love. Love is the driving force. When you let love flow freely, the channel down to love's wellspring stays clear and open. When you send out good, you direct it along the web of person-to-person connection, and awareness of that web is reinforced. The totality of that web is the basis of community.

When you send out good it feels good. In the same way that sending out bane requires imagining pain, sending out blessing requires imagining pleasure, strongly and specifically. And, when you send out good, just the same as when you call it to yourself, you reinforce your sense of effectiveness in the world. Blessings grow in the fertile ground of mutuality, to the benefit of all.

A pattern isbecoming visible.In baneful magic,the magicianintends to harm the target. In coercive magic, the intent toward the target is neutral. In manipulative magic, the magician actually means the target well. But no matter how different the intent may be, in all three cases magic is done to affect another person without that person's permission. In all three cases, the target, the practitioner and ultimately the community are all hurt. And in all three cases, there are safer and more effective ways to reach the valid goals that we mean to aim for.

So, perhaps there is a descriptive word that covers all wrongful magical workings after all. How about "non-consensual" or "invasive" magic?

There's one thing left to examine: the paradox of making rules to protect personal autonomy.

If we make some of our choices as a community, by discussing things together and arriving at a common understanding about what magical behaviors are acceptable among us, then we choose and shape the kind of community we become.

Or wecould give up ourright to choose,because we feelwe shouldn't tell each other what to do. Some people believe that a refusal to set community standards promotes personal autonomy. It never has before.

Appeals toindividual rights can bereal seductive. Noneof us wants Big Brother looking over our shoulders, telling us what to do "for our own

good." For Witches in particular - members of a religious minority with bad image problems - this is a very legitimate fear. But make sure when somebody talks about "rights" without specifying something like "religious practice rights" or "the right to consensual sex," that you find out just what "rights" they mean.

Rhetoric about"rugged individualism" hasbeen usedin recenthistory to fast talk us into letting the rich or strong dominate all our lives. Without anything to stop them, they can destroy the forestland, or deny jobs or apartments to "cultists." Personal autonomy for most of us is diminished when we allow that.

Magic can be used for dominance,just the same as muscle or money. There is no difference, ethically, between the magical and the mundane. We are not obligated to tolerate power trippers among us. We are not obligated to run our own community by the slogans and ground rules of the dominator culture.

Thinking about "rights," or about "laws" for that matter, in the abstract leads to "all or nothing" thinking - immature and slogan driven. I don't think we should ever "just say" anything. We need a deeper and more mature analysis. We need to ask questions like "right to do what?" and "law against what?" We need to get away from absolutes and to look in practical terms at the advantages or disadvantages of our choices.

Once more,our religion itself showsus the way tosteer between the false choices. "An it harm none, do what you will." What a person does that affects only herself - magical or mundane - is truly nobody's business but her own. For example, consensual sexual behavior affects only the participants. But toxic waste dumping affects everybody in the watershed.

As long as we look at behavior in terms of private choices or individual will, we obscure the distinction that really makes a difference. If we're serious about wanting to give each of us the most possible control over our own lives, then decisions should be made by all the people affected by the behavior - not just by the people acting.

As soon as another person is magically targeted, that other person is affected. If we allow such targeting without consent, we are not supporting personal autonomy, we are subverting it!

When the behavior begins to affect us all - for example when real estate development threatens the salt marshes, and ultimately the air supply - or, very specifically, when invasive magic erodes the trust we need to work together - then we have a right to protect ourselves as a community. No ideology should turn us into passive victims when something we hold precious stands to be destroyed.

Invasive magichurts the targetfirst, and soonthe actor, butin the long run it hurts all of us. It's been so long since we've been able to meet together, share our knowledge, help one another in need. Pagan community is very new, and still very fragile. It can only grow in safe space.

The People of this Land forbade skirmishes around the pipestone quarries, keeping that sacred source open to all. Otherwise, no sane person

would go there, and the Old Ways would wither. For much the same reason, we cannot tolerate poppets in our council meetings.

An atmosphere of coercion and manipulation and magical duels does not nurture community. Eventually, for self protection, the gentle will either change or go away. We could lose what we have misguidedly refused to protect.

As within, so without: our karma is our choice.

Judy Harrow

THE BATTLE FOR YOUR MIND

by Dick Sutphen

Persuasion & Brainwashing Techniques Being Used On The Public Today

SUMMARY OF CONTENTS

The Birth of Conversion/Brainwashing in Christian Revivalism in 1735. The Pavlovian explanation of the three brain phases. Born-again preachers: Step-by-Step, how they conduct a revival and the expected physiological results. The "voice roll" technique used by preachers, lawyers and hypnotists. New trance-inducing churches. The 6 steps to conversion. The decognition process. Thought-stopping techniques. The "sell it by zealot" technique. True believers and mass movements. Persuasion techniques: "Yes set," "Imbedded Commands," "Shock and Confusion," and the "Interspersal Technique." Subliminals. Vibrato and ELF waves. Inducing trance with vibrational sound. Even professional observers will be "possessed" at charismatic gatherings. The "only hope" technique to attend and not be converted. Non-detectable Neurophone programming through the skin. The medium for mass take-over.

I'm Dick Sutphen andthis tape is a studio-recorded,expanded version of a talk I delivered at the World Congress of Professional Hypnotists Convention in Las Vegas, Nevada. Although the tape carries a copyright to protect it from unlawful duplication for sale by other companies, in this case, I invite individuals to make copies and give them to friends or anyone in a position to communicate this information.

Although I've been interviewed about the subject on many local and regional radio and TV talk shows, large-scale mass communication appears to be blocked, since it could result in suspicion or investigation of the very media presenting it or the sponsors that support the media. Some government agencies do not want this information generally known. Nor do the Born-Again Christian movement, cults, and many human-potential trainings.

Everything I will relate only exposes the surface of the problem. I don't know how the misuse of these techniques can be stopped. I don't think it is possible to legislate against that which often cannot be detected; and if those who legislate are using these techniques, there is little hope of affecting laws to govern usage. I do know that the first step to initiate change is to generate interest. In this case, that will probably only result from an underground effort.

In talkingabout this subject, I am talking about my own business. I know it, and I know how effective it can be. I produce hypnosis and subliminal tapes and, in some of my seminars, I use conversion tactics to

assist participants to become independent and self-sufficient. But, anytime I use these techniques, I point out that I am using them, and those attending have a choice to participate or not. They also know what the desired result of participation will be.

So, to begin, I want to state the most basic of all facts about brainwashing: IN THE ENTIRE HISTORY OF MAN, NO ONE HAS EVER BEEN BRAINWASHED AND REALIZED, OR BELIEVED, THAT HE HAD BEEN BRAINWASHED. Those who have been brainwashed will usually passionately defend their manipulators, claiming they have simply been "shown the light" . . . or have been transformed in miraculous ways.

The Birth of Conversion

CONVERSION is a "nice" word for BRAINWASHING . . . and any study of brainwashing has to begin with a study of Christian revivalism in eighteenth century America. Apparently, Jonathan Edwards accidentally discovered the techniques during a religious crusade in 1735 in Northampton, Massachusetts. By inducing guilt and acute apprehension and by increasing the tension, the "sinners" attending his revival meetings would break down and completely submit. Technically, what Edwards was doing was creating conditions that wipe the brain slate clean so that the mind accepts new programming. The problem was that the new input was negative. He would tell them, "You're a sinner! You're destined for hell!"

As a result, one person committed suicide and another attempted suicide. And the neighbors of the suicidal converts related that they, too, were affected so deeply that, although they had found "eternal salvation," they were obsessed with a diabolical temptation to end their own lives.

Oncea preacher, cult leader,manipulator or authority figure creates the brain phase to wipe the brain-slate clean, his subjects are wide open. New input, in the form of suggestion, can be substituted for their previous ideas. Because Edwards didn't turn his message positive until the end of the revival, many accepted the negative suggestions and acted, or desired to act, upon them.

Charles J. Finney was another Christian revivalist who used the same techniques four years later in mass religious conversions in New York. The techniques are still being used today by Christian revivalists, cults, human-potential trainings, some business rallies, and the United States Armed Services . . . to name just a few.

Let me point out here that I don't think most revivalist preachers realize or know they are using brainwashing techniques. Edwards simply stumbled upon a technique that really worked, and others copied it and have continued to copy it for over two hundred years. And the more sophisticated our knowledge and technology become, the more effective the conversion. I feel strongly that this is one of the major reasons for the increasing rise

in Christian fundamentalism, especially the televised variety, while most of the orthodox religions are declining.

The Three Brain Phases

The Christians may have been the first to successfully formulate brainwashing, but we have to look to Pavlov, the Russian scientist, for a technical explanation. In the early 1900s, his work with animals opened the door to further investigations with humans. After the revolution in Russia, Lenin was quick to see the potential of applying Pavlov's research to his own ends.

Three distinct and progressive states of transmarginal inhibition were identified by Pavlov. The first is the EQUIVALENT phase, in which the brain gives the same response to both strong and weak stimuli. The second is the PARADOXICAL phase, in which the brain responds more actively to weak stimuli than to strong. And the third is the ULTRA-PARADOXICAL phase, in which conditioned responses and behavior patterns turn from positive to negative or from negative to positive.

With the progression through each phase, the degree of conversion becomes more effective and complete. The way to achieve conversion are many and varied, but the usual first step in religious or political brainwashing is to work on the emotions of an individual or group until they reach an abnormal level of anger, fear, excitement, or nervous tension.

Theprogressive result of thismental condition isto impair judgement and increase suggestibility. The more this condition can be maintained or intensified, the more it compounds. Once catharsis, or the first brain phase, is reached, the complete mental takeover becomes easier. Existing mental programming can be replaced with new patterns of thinking and behavior.

Other often-used physiological weapons to modify normal brain functions are fasting, radical or high sugar diets, physical discomforts, regulation of breathing, mantra chanting in meditation, the disclosure of awesome mysteries, special lighting and sound effects, programmed response to incense, or intoxicating drugs.

The sameresults can beobtained in contemporarypsychiatric treatment by electric shock treatments and even by purposely lowering a person's blood sugar level with insulin injections.

Before I talk about exactlyhow some of the techniques areapplied, I want to point out that hypnosis and conversion tactics are two distinctly different things--and that conversion techniques are far more powerful. However, the two are often mixed . . . with powerful results.

How Revivalist Preachers Work

If you'd like to see a revivalist preacher at work, there are probably

several in your city. Go to the church or tent early and sit in the rear, about three-quarters of the way back. Most likely repetitive music will be played while the people come in for the service. A repetitive beat, ideally ranging from 45 to 72 beats per minute (a rhythm close to the beat of the human heart), is very hypnotic and can generate an eyes-open altered state of consciousness in a very high percentage of people. And, once you are in an alpha state, you are at least 25 times as suggestible as you would be in full beta consciousness. The music is probably the same for every service, or incorporates the same beat, and many of the people will go into an altered state almost immediately upon entering the sanctuary. Subconsciously, they recall their state of mind from previous services and respond according to the post-hypnotic programming.

Watch the people waiting for the service to begin. Many will exhibit external signs of trance--body relaxation and slightly dilated eyes. Often, they begin swaying back and forth with their hands in the air while sitting in their chairs. Next, the assistant pastor will probably come out. He usually speaks with a pretty good "voice roll."

Voice Roll Technique

A "voice roll" is a patterned, paced style used by hypnotists when inducing a trance. It is also used by many lawyers, several of whom are highly trained hypnotists, when they desire to entrench a point firmly in the minds of the jurors. A voice roll can sound as if the speaker were talking to the beat of a metronome or it may sound as though he were emphasizing every word in a monotonous, patterned style. The words will usually be delivered at the rate of 45 to 60 beats per minute, maximizing the hypnotic effect.

Now the assistant pastor begins the "build-up" process. He induces an altered state of consciousness and/or begins to generate the excitement and the expectations of the audience. Next, a group of young women in "sweet and pure" chiffon dresses might come out to sing a song. Gospel songs are great for building excitement and INVOLVEMENT. In the middle of the song, one of the girls might be "smitten by the spirit" and fall down or react as if possessed by the Holy Spirit. This very effectively increases the intensity in the room. At this point, hypnosis and conversion tactics are being mixed. And the result is the audience's attention span is now totally focused upon the communication while the environment becomes more exciting or tense.

Right about this time, when an eyes-open mass-induced alpha mental state has been achieved, they will usually pass the collection plate or basket. In the background, a 45-beat-per-minute voice roll from the assistant preacher might exhort, "Give to God . . . Give to God . . . Give to God . . ." And the audience does give. God may not get the money, but his already wealthy representative will.

Next, the fire-and-brimstone preacher will come out.He induces fear

and increases the tension by talking about "the devil," "going to hell," or the forthcoming Armageddon.

In the last such rally I attended, the preacher talked about the blood that would soon be running out of every faucet in the land. He was also obsessed with a "bloody axe of God," which everyone had seen hanging above the pulpit the previous week. I have no doubt that everyone saw it--the power of suggestion given to hundreds of people in hypnosis assures that at least 10 to 25 percent would see whatever he suggested they see.

In most revivalist gatherings, "testifying" or "witnessing" usually follows the fear-based sermon. People from the audience come up on stage and relate their stories. "I was crippled and now I can walk!" "I had arthritis and now it's gone!" It is a psychological manipulation that works. After listening to numerous case histories of miraculous healings, the average guy in the audience with a minor problem is sure he can be healed. The room is charged with fear, guilt, intense excitement, and expectations.

Now thosewho want tobe healed are frequentlylined up aroundthe edge of the room, or they are told to come down to the front. The preacher might touch them on the head firmly and scream, "Be healed!" This releases the psychic energy and, for many, catharsis results. Catharsis is a purging of repressed emotions. Individuals might cry, fall down or even go into spasms. And if catharsis is effected, they stand a chance of being healed. In catharsis (one of the three brain phases mentioned earlier), the brain-slate is temporarily wiped clean and the new suggestion is accepted.

For some, the healing may be permanent. For many, it will last four days to a week, which is, incidentally, how long a hypnotic suggestion given to a somnambulistic subject will usually last. Even if the healing doesn't last, if they come back every week, the power of suggestion may continually override the problem . . . or sometimes, sadly, it can mask a physical problem which could prove to be very detrimental to the individual in the long run.

I'm not saying that legitimate healings do not take place. They do. Maybe the individual was ready to let go of the negativity that caused the problem in the first place; maybe it was the work of God. Yet I contend that it can be explained with existing knowledge of brain/mind function.

The techniques and staging will vary from church to church. Many use "speaking in tongues" to generate catharsis in some while the spectacle creates intense excitement in the observers.

The use of hypnotic techniques by religions is sophisticated, and professionals are assuring that they become even more effective. A man in Los Angeles is designing, building, and reworking a lot of churches around the country. He tells ministers what they need and how to use it. This man's track record indicates that the congregation and the monetary income

will double if the minister follows his instructions. He admits that about 80 percent of his efforts are in the sound system and lighting.

Powerful soundand the properuse of lightingare ofprimary importance in inducing an altered state of consciousness--I've been using them for years in my own seminars. However, my participants are fully aware of the process and what they can expect as a result of their participation.

Six Conversion Techniques

Cults and human-potential organizations are always looking for new converts. To attain them, they must also create a brain-phase. And they often need to do it within a short space of time--a weekend, or maybe even a day. The following are the six primary techniques used to generate the conversion.

The meeting or training takesplace in an area whereparticipants are cut off from the outside world. This may be any place: a private home, a remote or rural setting, or even a hotel ballroom where the participants are allowed only limited bathroom usage. In human-potential trainings, the controllers will give a lengthy talk about the importance of "keeping agreements" in life. The participants are told that if they don't keep agreements, their life will never work. It's a good idea to keep agreements, but the controllers are subverting a positive human value for selfish purposes. The participants vow to themselves and their trainer that they will keep their agreements. Anyone who does not will be intimidated into agreement or forced to leave. The next step is to agree to complete training, thus assuring a high percentage of conversions for the organizations. They will USUALLY have to agree not to take drugs, smoke,

and sometimes not to eat . . . or they are given such short meal breaks that it creates tension. The real reason for the agreements is to alter internal chemistry, which generates anxiety and hopefully causes at least a slight malfunction of the nervous system, which in turn increases the conversion potential.

Before the gathering is complete, the agreements will be used to ensure that the new converts go out and find new participants. They are intimidated into agreeing to do so before they leave. Since the importance of keeping agreements is so high on their priority list, the converts will twist the arms of everyone they know, attempting to talk them into attending a free introductory session offered at a future date by the organization. The new converts are zealots. In fact, the inside term for merchandising the largest and most successful human-potential training is, "sell it by zealot!"

At least a million people are graduates and a good percentage have been left with a mental activation button that assures their future loyalty and assistance if the guru figure or organization calls. Think about the potential political implications of hundreds of thousands of zealots

programmed to campaign for their guru.

Be wary of an organization of this type that offers follow-up sessions after the seminar. Follow-up sessions might be weekly meetings or inexpensive seminars given on a regular basis which the organization will attempt to talk you into taking--or any regularly scheduled event used to maintain control. As the early Christian revivalists found, long-term control is dependent upon a good follow-up system.

Alright. Now, let's look at the second tip-off that indicates conversion tactics are being used. A schedule is maintained that causes physical and mental fatigue. This is primarily accomplished by long hours in which the participants are given no opportunity for relaxation or reflection.

The third tip-off: techniquesused to increasethe tension in theroom or environment.

Number four: Uncertainty. I could spend hours relating various techniques to increase tension and generate uncertainty. Basically, the participants are concerned about being "put on the spot" or encountered by the trainers, guilt feelings are played upon, participants are tempted to verbally relate their innermost secrets to the other participants or forced to take part in activities that emphasize removing their masks. One of the most successful human-potential seminars forces the participants to stand on a stage in front of the entire audience while being verbally attacked by the trainers. A public opinion poll, conducted a few years ago, showed that the number one most-fearful situation an individual could encounter is to speak to an audience. It ranked above window washing outside the 85th floor of an office building. So you can imagine the fear and tension this situation generates within the participants. Many faint, but most cope with the stress by mentally going away. They literally go into an alpha state, which automatically makes them many times as suggestible as they normally are. And another loop of the downward spiral into conversion is successfully effected.

The fifth clue that conversion tactics are being used is the introduction of jargon--new terms that have meaning only to the "insiders" who participate. Vicious language is also frequently used, purposely, to make participants uncomfortable.

The final tip-off isthat there isno humor in thecommunications . .. at least until the participants are converted. Then, merry-making and humor are highly desirable as symbols of the new joy the participants have supposedly "found."

I'm not saying that good does not result from participation in such gatherings. It can and does. But I contend it is important for people to know what has happened and to be aware that continual involvement may not be in their best interest.

Over the years,I've conductedprofessional seminars toteach peopleto be hypnotists, trainers, and counselors. I've had many of those who conduct trainings and rallies come to me and say, "I'm here because I know that what I'm doing works, but I don't know why." After showing them how and why, many have gotten out of the business or have decided to approach it differently or in a much more loving and supportive manner.

Many of these trainers havebecome personal friends, and it scaresus all to have experienced the power of one person with a microphone and a room full of people. Add a little charisma and you can count on a high percentage of conversions. The sad truth is that a high percentage of people want to give away their power--they are true "believers"!

Cult gatheringsor human-potential trainings arean ideal environment to observe first-hand what is technically called the "Stockholm Syndrome." This is a situation in which those who are intimidated, controlled, or made to suffer, begin to love, admire, and even sometimes sexually desire their controllers or captors.

But let me inject a wordof warning here: If you think youcan attend such gatherings and not be affected, you are probably wrong. A perfect example is the case of a woman who went to Haiti on a Guggenheim Fellowship to study Haitian Voodoo. In her report, she related how the music eventually induced uncontrollable bodily movement and an altered state of consciousness. Although she understood the process and thought herself above it, when she began to feel herself become vulnerable to the music, she attempted to fight it and turned away. Anger or resistance almost always assures conversion. A few moments later she was possessed by the music and began dancing in a trance around the Voodoo meeting house. A brain phase had been induced by the music and excitement, and she awoke feeling reborn. The only hope of attending such gatherings without being affected is to be a Buddha and allow no positive or negative emotions to surface. Few people are capable of such detachment.

Before I go on,let's go backto the six tip-offsto conversion. Iwant to mention the United States Government and military boot camp. The Marine Corps talks about breaking men down before "rebuilding" them as new men--as marines! Well, that is exactly what they do, the same way a cult breaks its people down and rebuilds them as happy flower sellers on your local street corner. Every one of the six conversion techniques are used in boot camp. Considering the needs of the military, I'm not making a judgement as to whether that is good or bad. IT IS A FACT that the men are effectively brainwashed. Those who won't submit must be discharged or spend much of their time in the brig.

Decognition Process

Once the initial conversion is effected, cults, armed services, and similar groups cannot have cynicism among their members. Members must

respond to commands and do as they are told, otherwise they are dangerous to the organizational control. This is normally accomplished as a three-step Decognition Process.

Step One is ALERTNESS REDUCTION: The controllers cause the nervous system to malfunction, making it difficult to distinguish between fantasy and reality. This can be accomplished in several ways. POOR DIET is one; watch out for Brownies and Koolaid. The sugar throws the nervous system off. More subtle is the "SPIRITUAL DIET" used by many cults. They eat only vegetables and fruits; without the grounding of grains, nuts, seeds, dairy products, fish or meat, an individual becomes mentally "spacey." INADEQUATE SLEEP is another primary way to reduce alertness, especially when combined with long hours of work or intense physical activity. Also, being bombarded with intense and unique experiences achieves the same result.

Step Two is PROGRAMMED CONFUSION: You are mentally assaulted while your alertness is being reduced as in Step One. This is accomplished with a deluge of new information, lectures, discussion groups, encounters or one-to-one processing, which usually amounts to the controller bombarding the individual with questions. During this phase of decognition, reality and illusion often merge and perverted logic is likely to be accepted.

StepThree is THOUGHT STOPPING: Techniques areused to cause the mind to go "flat." These are altered-state-of-consciousness techniques that initially induce calmness by giving the mind something simple to deal with and focusing awareness. The continued use brings on a feeling of elation and eventually hallucination. The result is the reduction of thought and eventually, if used long enough, the cessation of all thought and withdrawal from everyone and everything except that which the controllers direct. The takeover is then complete. It is important to be aware that when members or participants are instructed to use "thought-stopping" techniques, they are told that they will benefit by so doing: they will become "better soldiers" or "find enlightenment."

There are threeprimary techniquesused for thoughtstopping. Thefirst is MARCHING: the thump, thump, thump beat literally generates self-hypnosis and thus great susceptibility to suggestion.

Thesecond thought stopping technique is MEDITATION. If you spend an hour to an hour and a half a day in meditation, after a few weeks, there is a great probability that you will not return to full beta consciousness. You will remain in a fixed state of alpha for as long as you continue to meditate. I'm not saying this is bad--if you do it yourself. It may be very beneficial. But it is a fact that you are causing your mind to go flat. I've worked with meditators on an EEG machine and the results are conclusive: the more you meditate, the flatter your mind becomes until, eventually and especially if used to excess or in combination with decognition, all thought ceases. Some spiritual groups see this as nirvana--which is bullshit. It is simply a predictable physiological result. And if heaven on earth is non-thinking and non-involvement, I

really question why we are here.

The third thought-stopping technique is CHANTING, and often chanting in meditation. "Speaking in tongues" could also be included in this category.

All three-stopping techniques produce an altered state of consciousness. This may be very good if YOU are controlling the process, for you also control the input. I personally use at least one self-hypnosis programming session every day and I know how beneficial it is for me. But you need to know if you use these techniques to the degree of remaining continually in alpha that, although you'll be very mellow, you'll also be more suggestible.

True Believers & Mass Movements

Before ending this section on conversion, I want to talk about the people who are most susceptible to it and about Mass Movements. I am convinced that at least a third of the population is what Eric Hoffer calls "true believers." They are joiners and followers . . . people who want to give away their power. They look for answers, meaning, and enlightenment outside themselves.

Hoffer, who wrote THE TRUE BELIEVER, a classic on mass movements, says, "true believers are not intent on bolstering and advancing a cherished self, but are those craving to be rid of unwanted self. They are followers, not because of a desire for self-advancement, but because it can satisfy their passion for self-renunciation!" Hoffer also says that true believers "are eternally incomplete and eternally insecure"!

I know this from my own experience. In my years of communicating concepts and conducting trainings, I have run into them again and again. All I can do is attempt to show them that the only thing to seek is the True Self within. Their personal answers are to be found there and there alone. I communicate that the basics of spirituality are self-responsibility and self-actualization. But most of the true believers just tell me that I'm not spiritual and go looking for someone who will give them the dogma and structure they desire.

Never underestimate the potential danger of these people. They can easily be molded into fanatics who will gladly work and die for their holy cause. It is a substitute for their lost faith in themselves and offers them as a substitute for individual hope. The Moral Majority is made up of true believers. All cults are composed of true believers. You'll find them in politics, churches, businesses, and social cause groups. They are the fanatics in these organizations.

Mass Movements will usually havea charismatic leader. The followers want to convert others to their way of living or impose a new way of life--if necessary, by legislating laws forcing others to their view, as evidenced by the activities of the Moral Majority. This means enforcement by guns or punishment, for that is the bottomline in law enforcement.

A common hatred, enemy, or devil is essential to the success of a mass movement. The Born-Again Christians have Satan himself, but that isn't enough--they've added the occult, the New Age thinkers and, lately, all those who oppose their integration of church and politics, as evidenced in their political reelection campaigns against those who oppose their views. In revolutions, the devil is usually the ruling power or aristocracy. Some human-potential movements are far too clever to ask their graduates to join anything, thus labeling themselves as a cult--but, if you look closely, you'll find that their devil is anyone and everyone who hasn't taken their training.

There are mass movements without devils but they seldom attain major status. The True Believers are mentally unbalanced or insecure people, or those without hope or friends. People don't look for allies when they love, but they do when they hate or become obsessed with a cause. And those who desire a new life and a new order feel the old ways must be eliminated before the new order can be built.

Persuasion Techniques

Persuasion isn't technically brainwashing but it is the manipulation of the human mind by another individual, without the manipulated party being aware what caused his opinion shift. I only have time to very basically introduce you to a few of the thousands of techniques in use today, but the basis of persuasion is always to access your RIGHT BRAIN. The left half of your brain is analytical and rational. The right side is creative and imaginative. That is overly simplified but it makes my point. So, the idea is to distract the left brain and keep it busy. Ideally, the persuader generates an eyes-open altered state of consciousness, causing you to shift from beta awareness into alpha; this can be measured on an EEG machine.

First, let me give you an example of distracting the left brain. Politicians use these powerful techniques all the time; lawyers use many variations which, I've been told, they call "tightening the noose."

Assume for a moment that you are watching a politician give a speech. First, he might generate what is called a "YES SET." These are statements that will cause listeners to agree; they might even unknowingly nod their heads in agreement. Next come the TRUISMS. These are usually facts that could be debated but, once the politician has his audience agreeing, the odds are in the politician's favor that the audience won't stop to think for themselves, thus continuing to agree. Last comes the SUGGESTION. This is what the politician wants you to do and, since you have been agreeing all along, you could be persuaded to accept the suggestion. Now, if you'll listen closely to my political speech, you'll find that the first three are the "yes set," the next three are truisms and the last is the suggestion.

"Ladies and gentlemen: are you angry abouthigh food prices? Are you tired of astronomical gas prices? Are you sick of out-of-control inflation?

Well, you know the Other Party allowed 18 percent inflation last year; you know crime has increased 50 percent nationwide in the last 12 months, and you know your paycheck hardly covers your expenses any more. Well, the answer to resolving these problems is to elect me, John Jones, to the U.S. Senate."

And I think you've heard all that before. But you might also watch for what are called Imbedded Commands. As an example: On key words, the speaker would make a gesture with his left hand, which research has shown is more apt to access your right brain. Today's media-oriented politicians and spellbinders are often carefully trained by a whole new breed of specialist who are using every trick in the book--both old and new--to manipulate you into accepting their candidate.

The concepts and techniques of Neuro-Linguistics are so heavily protected that I found out the hard way that to even talk about them publicly or in print results in threatened legal action. Yet Neuro-Linguistic training is readily available to anyone willing to devote the time and pay the price. It is some of the most subtle and powerful manipulation I have yet been exposed to. A good friend who recently attended a two-week seminar on Neuro-Linguistics found that many of those she talked to during the breaks were government people.

Another technique that I'm just learning about is unbelievably slippery; it is called an INTERSPERSAL TECHNIQUE and the idea is to say one thing with words but plant a subconscious impression of something else in the minds of the listeners and/or watchers.

Let me give you an example: Assume you are watching a television commentator make the following statement: SENATOR JOHNSON is assisting local authorities to clear up the stupid mistakes of companies contributing to the nuclear waste problems." It sounds like a statement of fact, but, if the speaker emphasizes the right word, and especially if he makes the proper hand gestures on the key words, you could be left with the subconscious impression that Senator Johnson is stupid. That was the subliminal goal of the statement and the speaker cannot be called to account for anything.

Persuasion techniques are also frequently used on a much smaller scale with just as much effectiveness. The insurance salesman knows his pitch is likely to be much more effective if he can get you to visualize something in your mind. This is right-brain communication. For instance, he might pause in his conversation, look slowly around your living room and say, "Can you just imagine this beautiful home burning to the ground?" Of course you can! It is one of your unconscious fears and, when he forces you to visualize it, you are more likely to be manipulated into signing his insurance policy.

The Hare Krishnas, operating in every airport,use what I call SHOCK AND CONFUSION techniques to distract the left brain and communicate

directly with the right brain. While waiting for a plane, I once watched one operate for over an hour. He had a technique of almost jumping in front of someone. Initially, his voice was loud then dropped as he made his pitch to take a book and contribute money to the cause. Usually, when people are shocked, they immediately withdraw. In this case they were shocked by the strange appearance, sudden materialization and loud voice of the Hare Krishna devotee. In other words, the people went into an alpha state for security because they didn't want to confront the reality before them. In alpha, they were highly suggestible so they responded to the suggestion of taking the book; the moment they took the book, they felt guilty and responded to the second suggestion: give money. We are all conditioned that if someone gives us something, we have to give them something in return--in that case, it was money. While watching this hustler, I was close enough to notice that many of the people he stopped exhibited an outward sign of alpha--their eyes were actually dilated.

Subliminal Programming

Subliminals are hidden suggestions that only your subconscious perceives. They can be audio, hidden behind music, or visual, airbrushed into a picture, flashed on a screen so fast that you don't consciously see them, or cleverly incorporated into a picture or design.

Most audio subliminal reprogramming tapes offer verbal suggestions recorded at a low volume. I question the efficacy of this technique--if subliminals are not perceptible, they cannot be effective, and subliminals recorded below the audible threshold are therefore useless. The oldest audio subliminal technique uses a voice that follows the volume of the music so subliminals are impossible to detect without a parametric equalizer. But this technique is patented and, when I wanted to develop my own line of subliminal audio cassettes, negotiations with the patent holder proved to be unsatisfactory. My attorney obtained copies of the patents which I gave to some talented Hollywood sound engineers, asking them to create a new technique. They found a way to psycho-acoustically modify and synthesize the suggestions so that they are projected in the same chord and frequency as the music, thus giving them the effect of being part of the music. But we found that in using this technique, there is no way to reduce various frequencies to detect the subliminals. In other words, although the suggestions are being heard by the subconscious mind, they cannot be monitored with even the most sophisticated equipment.

If we were able to come up withthis technique as easily as we did,I can only imagine how sophisticated the technology has become, with unlimited government or advertising funding. And I shudder to think about the propaganda and commercial manipulation that we are exposed to on a daily basis. There is simply no way to know what is behind the music you hear. It may even be possible to hide a second voice behind the voice to which you are listening.

Theseries by Wilson Bryan Key, Ph.D., on subliminals in advertising and political campaigns well documents the misuse in many areas, especially printed advertising in newspapers, magazines, and posters.

The big question about subliminals is: dothey work? And I guarantee you they do. Not only from the response of those who have used my tapes, but from the results of such programs as the subliminals behind the music in department stores. Supposedly, the only message is instructions to not steal: one East Coast department store chain reported a 37 percent reduction in thefts in the first nine months of testing.

A 1984 article in the technical newsletter, "Brain-Mind Bulletin," states that as much as 99 percent of our cognitive activity may be "non-conscious," according to the director of the Laboratory for Cognitive Psychophysiology at the University of Illinois. The lengthy report ends with the statement, "these findings support the use of subliminal approaches such as taped suggestions for weight loss and the therapeutic use of hypnosis and Neuro-Linguistic Programming."

Mass Misuse

I could relatemany stories that support subliminal programming, but I'd rather use my time to make you aware of even more subtle uses of such programming.

I have personally experienced sitting in a Los Angeles auditorium with over ten thousand people who were gathered to listen to a current charismatic figure. Twenty minutes after entering the auditorium, I became aware that I was going in and out of an altered state. Those accompanying me experienced the same thing. Since it is our business, we were aware of what was happening, but those around us were not. By careful observation, what appeared to be spontaneous demonstrations were, in fact, artful manipulations. The only way I could figure that the eyes-open trance had been induced was that a 6- to 7-cycle-per-second vibration was being piped into the room behind the air conditioner sound. That particular vibration generates alpha, which would render the audience highly susceptible. Ten to 25 percent of the population is capable of a somnambulistic level of altered states of consciousness; for these people, the suggestions of the speaker, if non-threatening, could potentially be accepted as "commands."

Vibrato

This leads to the mention of VIBRATO. Vibrato is the tremulous effect imparted in some vocal or instrumental music, and the cycle-per-second range
causes people to go into an altered state of consciousness. At one period of English history, singers whose voices contained pronounced vibrato were not allowed to perform publicly because listeners would go into an altered state and have fantasies, often sexual in nature.

People who attend operaor enjoy listeningto singers like MarioLanza are familiar with this altered state induced by the performers.

ELFs

Now, let's carry this awareness a little farther. There are also

inaudible ELFs (extra-low frequency waves). These are electromagnetic in nature. One of the primary uses of ELFs is to communicate with our submarines. Dr. Andrija Puharich, a highly respected researcher, in an attempt to warn U.S. officials about Russian use of ELFs, set up an experiment. Volunteers were wired so their brain waves could be measured on an EEG. They were sealed in a metal room that could not be penetrated by a normal signal.

Puharich then beamed ELF waves at the volunteers. ELFs go right through

the earth and, of course, right through metal walls. Those inside couldn't know if the signal was or was not being sent. And Puharich watched the reactions on the technical equipment: 30 percent of those inside the room were taken over by the ELF signal in six to ten seconds.

When I say "taken over," I mean that their behavior followed the changes anticipated at very precise frequencies. Waves below 6 cycles per second caused the subjects to become very emotionally upset, and even disrupted bodily functions. At 8.2 cycles, they felt very high . . . an elevated feeling, as though they had been in masterful meditation, learned over a period of years. Eleven to 11.3 cycles induced waves of depressed agitation leading to riotous behavior.

The Neurophone

Dr. PatrickFlanagan is a personalfriend of mine. Inthe early 1960s, as a teenager, Pat was listed as one of the top scientists in the world by "Life" magazine. Among his many inventions was a device he called the Neurophone--an electronic instrument that can successfully program suggestions directly through contact with the skin. When he attempted to patent the device, the government demanded that he prove it worked. When he did, the National Security Agency confiscated the neurophone. It took Pat two years of legal battle to get his invention back.

In using thedevice, you don't hear or see a thing; it is applied to the skin, which Pat claims is the source of special senses. The skin contains more sensors for heat, touch, pain, vibration, and electrical fields than any other part of the human anatomy.

In one of his recent tests, Pat conducted two identical seminars for a military audience--one seminar one night and one the next night, because the size of the room was not large enough to accommodate all of them at one time. When the first group proved to be very cool and unwilling to respond, Patrick spent the next day making a special tape to play at the second seminar. The tape instructed the audience to be extremely warm and responsive and for their hands to become "tingly." The tape was played through the neurophone, which was connected to a wire he placed along the ceiling of the room. There were no speakers, so no sound could be heard, yet the message was successfully transmitted from that wire directly into the brains of the audience. They were warm and receptive, their hands tingled and they responded, according to programming, in other ways that I

cannot mention here.

The more we find out about how human beings work through today's highly advanced technological research, the more we learn to control human beings. And what probably scares me the most is that the medium for takeover is already in place! The television set in your living room and bedroom is doing a lot more than just entertaining you.

Before I continue, let me point out something else about an altered state of consciousness. When you go into an altered state, you transfer into right brain, which results in the internal release of the body's own opiates: enkephalins and Beta-endorphins, chemically almost identical to opium. In other words, it feels good . . . and you want to come back for more.

Recent tests byresearcher Herbert Krugman showedthat, while viewers were watching TV, right-brain activity outnumbered left-brain activity by a ratio of two to one. Put more simply, the viewers were in an altered state . . . in trance more often than not. They were getting their Beta-endorphin "fix."

To measure attention spans, psychophysiologist Thomas Mulholland of the Veterans Hospital in Bedford, Massachusetts, attached young viewers to an EEG machine that was wired to shut the TV set off whenever the children's brains produced a majority of alpha waves. Although the children were told to concentrate, only a few could keep the set on for more than 30 seconds!

Most viewers are already hypnotized. To deepen the trance is easy. One simple way is to place a blank, black frame every 32 frames in the film that is being projected. This creates a 45-beat-per-minute pulsation perceived only by the subconscious mind--the ideal pace to generate deep hypnosis.

The commercials or suggestions presented following this alpha-inducing broadcast are much more likely to be accepted by the viewer. The high percentage of the viewing audience that has somnambulistic-depth ability could very well accept the suggestions as commands--as long as those commands did not ask the viewer to do something contrary to his morals, religion, or self-preservation.

The medium for takeover is here. By the age of 16, children have spent 10,000 to 15,000 hours watching television--that is more time than they spend n school! In the average home, the TV set is on for six hours and 44 minutes per day--an increase of nine minutes from last year and three times the average rate of increase during the 1970s.

It obviously isn't getting better . . . we are rapidly moving into an alpha-level world--very possibly the Orwellian world of "1984"--placid, glassy-eyed, and responding obediently to instructions.

A research project by Jacob Jacoby, a Purdue University psychologist,

found that of 2,700 people tested, 90 percent misunderstood even such simple viewing fare as commercials and "Barnaby Jones." Only minutes after watching, the typical viewer missed 23 to 36 percent of the questions about what he or she had seen. Of course they did--they were going in and out of trance! If you go into a deep trance, you must be instructed to remember--otherwise you automatically forget.

I have just touched the tip of the iceberg. When you start to combine subliminal messages behind the music, subliminal visuals projected on the screen, hypnotically produced visual effects, sustained musical beats at a trance-inducing pace . . . you have extremely effective brainwashing. Every hour that you spend watching the TV set you become more conditioned. And, in case you thought there was a law against any of these things, guess again. There isn't! There are a lot of powerful people who obviously prefer things exactly the way they are. Maybe they have plans for?

A NEO-PAGAN FILMOGRAPHY
An Annotated List of Recommended Viewing

(compiled 3/89)
by Mike Nichols

Although this list is a long one, it could easily have been much longer. In fact, the hard part was deciding which of many good movies had to be left out, due to limitations of space. So I used a few rules to guide me. First, I gave preference to movies that had a strong Pagan message, as opposed to films that are 'merely' entertaining. Thus, a film like 'Never Cry Wolf', though it has no supernatural elements, made the list; whereas superbly crafted atmospheric entertainments like 'Gothic' and 'Eyes of Fire' didn't. Second, in dealing with the supernatural, I concentrated on films that informed, or at least stayed within the realms of possibility. Hence, I include 'The Haunting', but not 'Poltergeist'. Inevitably, I will have left out some of your favorites, for which I apologize in advance. But I had to stop somewhere.

APPRENTICE TO MURDER, 1988, C-94m
D: R.L. Thomas. Donald Sutherland, Chad Lowe, Mia Sara, Knut Husebo, Rutanya Alsa.

Intriguing fact-based story of a man who was a 'hex-meister' in the Pennsylvania Dutch tradition. His practice of folk medicine lands him in trouble with the law, and a final confrontation with a rival sorcerer leads to a charge of murder. Sutherland is appealing in the lead role, and the story unfolds mainly through his eyes. Mia Sara does a nice job in a supporting role. There's a lot of authentic folk magic to lend atmosphere.

THE BELIEVERS, 1987, C-114m
D: John Schlesinger. Martin Sheen, Helen Shaver, Harley Cross, Robert Loggia, Elizabeth Wilson, Lee Richardson, Harris Yulin, Richard Masur, Carla Pinza, Jimmy Smits.

Afterthe death ofhis wife, Sheen andhis son moveto New York City, where they become involved in a grisly series of cultish human sacrifices. Although the religion of Santeria is unfortunately shown in a negative light, there is enough authenticity to lend lots of interest. A gripping thriller.

BELL, BOOK, AND CANDLE, 1958, C-103m
D: Richard Quine. James Stewart, Kim Novak, Jack Lemmon, Ernie Kovaks, Hermione Gingold.

Yes, I'm well aware that this movie, based on the John Van Druten play, is responsible for more misinformation about Witchcraft than anything outside the 'Bewitched' TV series. Still, I hardly know a Pagan who doesn't love it. For many of us, it was the first time we'd encountered the idea of Witchcraft alive and well in a modern metropolis. And Kim Novak is STILL my idea of what a Witch OUGHT to look like. And none of us will ever forget Kovak's reading of the line 'Witches, boy! Witches!' Or Stewart's offhand comment that it feels more like Halloween than Christmas. Lots of fun.

BROTHER SUN, SISTER MOON, 1973-Italian-British, C-121m
D: Franco Zeffirelli. Graham Faulkner, Judi Bowker, Leigh Lawson, Alec Guinness, Valentina Cortese, Kenneth Cranham

For most Pagans, St. Francis of Assisi is usually considered an honorary Pagan, at the very least. His insistence on finding divinity in nature is exactly what Paganism is all about. This film biography portrays his extreme love of and sensitivity to nature with poignant beauty. And the musical score by Donovan is such a perfect choice that, having heard it, nothing else would ever do. This is also a visually stunning film, as those who remember Zefferelli's 'Romeo and Juliet' might expect. If ever Christianity could be made palatable to the sensibilities of Neo-Pagans, it would have to be through the eyes of a nature mystic like Francis. The Catholic Church came close to naming him a heretic but, at the last minute, the Pope (played by Alec Guinness) sanctioned him. (Old Obi Wan comes through again!)

BURN, WITCH, BURN!, 1962-British, 90m
D: Sidney Hayers. Janey Blair, Peter Wyngarde, Margaret Johnston, Anthony Nicholls.

Based on the Fritz Leiber classic 'Conjure Wife' and scripted by Richard Matheson, this is an interesting view of Witchcraft. Granted, this has as many misconceptions as 'Bell, Book, and Candle', yet the premise is intriguing: that ALL women are secretly Witches, and ALL men don't know about it. This is mainly about one woman's use of magic to advance the career of her schoolteacher husband.

DARBY O'GILL AND THE LITTLE PEOPLE, 1959, C-93m
D: Robert Stevenson. Albert Sharpe, Janet Munro, Sean Connery, Jimmy O'Dea, Kieron Moore, Estelle Winwood.

Simply the best fantasy ever filmed. No kidding. This is a PERFECT little movie, and (along with 'The Quiet Man') the ultimate St. Patrick's Day film. Sharpe is sensational as Darby O'Gill, who likes to sit in the pub telling stories about his adventures with the King of the Leprechauns. Unbeknownst to everyone, they are TRUE stories! Every tidbit of Irish folklore, from banshees to the crock of gold to the costa bower (the death coach) is worked into the plot. The music and songs are great. So is the cast, many of whom were brought over from the Abbey Theater in Dublin! Sean Connery makes his screen debut, in a SINGING role! The subsequent untimely death of Janet Munro robbed the screen of one of its brightest actresses. (Her character's combination of willfulness and femininity is a

textbook study. Compared to her, Princess Leia's character is not 'strong-willed' -- it's just snotty!) The special effects are miraculous for 1959! When Darby walks into King Brian's throne room, we walks THROUGH a crowd of Leprechauns, and I defy anyone to find a matte line! In fact, the special effects are so good throughout, that you FORGET that they're special effects, and end up deciding that they must have rounded up some real Leprechauns from somewhere.

THE DARK CRYSTAL, 1983-British, C-94m
D: Jim Henson and Frank Oz. Performed by Jim Henson, Kathryn Mullen, Frank Oz, Dave Goelz, Brian Muehl, Jean Pierre Amiel, Kiran Shaw.

The creators of the Muppets come up with an entire fantasy world, where even the flora and fauna are original. And this world is in grave peril unless the missing shard of the Dark Crystal can be found and restored to it. This is a hero-quest in the classic mold, with art stylings by Brian Froud. Although wonderfully imaginative and entertaining, it has a very strong message of mysticism, all about universal balance and the synthesis of opposites. (One wonders if the entire quartz crystal fad of the late 1980's had its origins here!)

DON'T LOOK NOW, 1973-British, C-110m
D: Nicolas Roeg. Julie Christie, Donald Sutherland, Hilary Mason, Clelia Matania, Massimo Serato.

Based ona so-so occultthriller by Daphnedu Maurier, thisbecomes a brilliant film in the hands of Italian director Nicolas Roeg (famed for 'The Man Who Fell to Earth). Shortly after their daughter has drowned, Sutherland (who restores mosaics in old churches) and his wife go to Venice where they meet two sisters who are spiritualists. They begin to receive messages from the daughter, who keeps warning Sutherland to leave Venice because he is in mortal danger. If ever a film captured the real feeling of how psychic ability operates, this is it. The use of subjective editing, and the symbolic use (and total control of!) color throughout the film is masterful. (This film also contains one of the most stylish love scenes ever filmed.) Squeamish people need to be warned about the violent ending, however.

THE DUNWICH HORROR, 1970, C-90m
D: Daniel Haller. Sandra Dee, Dean Stockwell, Ed Begley, Sam Jaffe, Lloyd Bochner, Joanna Moore, Talia Coppolia (Shire).

Nice adaptation of an H. P.Lovecraft story, with a wonderfulcast. Dean
Stockwell is the quintessential ritual magician, both mysterious and compelling. He steals the original 'Necronomicon' from a library in order to 'bring back the Old Ones', a race of powerful but dark beings that inhabited the earth before humans. Sam Jaffe is wonderful as his crazed grandfather. (What happened to the father is part of the mystery!) And Sandra Dee is perfect as the innocent virgin chosen to be the unwilling host mother for the rebirth of these demons. (Some versions of the film cut the last scene short, which shows a developing fetus superimposed over Dee's abdomen. 'Nuff said.) By the way, no film has ever shown the raw

power of otherworldly beings as well as this. No 'latex lovelies' here. Just pure, unadulterated elemental force. Nice job!

THE EMERALD FOREST, 1985, C-113m
D: John Boorman. Powers Boothe, Meg Foster, Charley Boorman, Dira Pass.
A look atour ownculture through theeyes of theaboriginal tribesof the Amazon. (They call us the 'termite people', because of the deforestation and industrial development we have brought to their homeland.) The director's son, Charley, is totally convincing as a young boy raised by aborigines. Great music by Junior Homrich.

THE ENTITY, 1983, C-115m
D: Sidney J. Furie. Barbara Hershey, Ron Silver, Jacqueline Brooks, David Lablosa, George Coe, Margaret Blye.
The trulyfrightening thing about thismovie is that it'sbased on a true story, about a woman who is repeatedly violently raped by an invisible presence. Initially, she seeks the help of a psychologist, who is a strict behaviorist and thinks that it is all 'in her mind'. It is not until a chance encounter with a team of parapsychologist from the local university that she finally finds people who understand her problem. One of the film's great strengths is its portrayal of the professional rivalry that develops between the psychologist (who has begun taking a personal interest) and the parapsychologists, who are interested in investigating the phenomena. The final scene in the gymnasium is the only part of the film based on speculation only. At last report, the case was still active.
EXCALIBUR, 1981-British, C-140m
D: John Boorman. Nicol Williamson, Nigel Terry, Helen Mirren, Nicholas Clay, Cherie Lunghi, Corin Redgrave, Paul Geoffrey.
A stylish adaptationof ThomasMalory's 'Le MorteD'Arthur'. Boorman knew exactly what he was doing in combining certain key characters and keeping the spirit of the legends. The Grail Quest is especially well handled. Williamson's Merlin and Mirren's Morgana are both brilliant performances. Great music. Try to see this one on the big screen.

HARVEY, 1950, 104m
D: Henry Koster. James Stewart, Josephine Hull, Peggy Dow, Charles Drake, Cecil Kellaway, Victoria Horne, Jesse White, Wallace Ford, Ida Moore.
Imagine a movie that chooses as its main theme a Welsh animal spirit called a pooka (or 'pwcca' in Welsh)! That would be improbable enough by today's standards. But the fact that it happened in a 1940's Pulitzer Prize-winning play and subsequent movie boggles the mind! The pooka in question is a 6-foot invisible rabbit named Harvey, who manifests himself only to a gentle tippler named Elwood P. Dowd, played to perfection by Stewart. Jesse White (the lonely Maytag repairman) made his film debut here. Few movies are as much fun as this.

THE HAUNTING, 1963, 112m
D: Robert Wise. Julie Harris, Claire Bloom, Richard Johnson, Russ Tamblyn, Lois Maxwell, Fay Compton
Based on ShirleyJackson's masterpiece 'TheHaunting of HillHouse',

this is probably the ultimate ghost movie. A parapsychologist and a team of student assistants investigate a haunted house. Based on the premise that no ghost ever hurts anyone physically; the damage is always done by the victim to himself, psychologically. Julie Harris is marvelous.

INHERIT THE WIND, 1960, 127m
D: Stanley Kramer. Spencer Tracy, Fredric March, Gene Kelly, Florence Eldridge, Dick York, Harry Morgan, Donna Anderson, Elliot Reid, Claude Akins, Noah Beery, Jr., Norman Fell.

This should be required viewing for every Pagan. For many of us, there came a time when our own ideologies simply collided head-on with fundamental Christian faith, and we knew we could no longer accept it. Never has a movie embodied this theme so well. Based on the play by Jerome Lawrence and Robert E. Lee, it deals with the Scopes Monkey Trial of 1925 in Tennessee, where a high school teacher was arrested for teaching Darwin's Theory of Evolution. The debate that ensued was between two of the most brilliant minds of their day, the great trial lawyer Clarence Darrow for the defense, and two-time Presidential candidate William Jennings Bryan for the prosecution. Kelly's character is based on acid-tongued columnist H. L. Mencken. This is riveting, from first to last.

JONATHAN LIVINGSTON SEAGULL, 1973, C-120m
D: Hal Bartlett. Many seagulls.

Although the film is flawed and drags a little toward the end, it is nevertheless well worth seeing. The photography is beautiful, and Neil Diamond's score (including 'Skybird') is marvelous. It is, of course, based on Richard Bach's marvelous tale of a little seagull that refuses to fit in with his flock, preferring to follow a higher, more mystical, calling. This is yet another one you should try to see on the big screen.

LADYHAWKE, 1985, C-124m
D: Richard Donner. Matthew Broderick, Rutger Hauer, Michelle Pfeiffer, Leo McKern, John Wood, Ken Hutchison, Alfred Molina.

Whoever decidedon themusic for thisfilm should beshot! Think what a nice soundtrack by Clannad would have been like. That reservation aside, this is a great medieval fantasy concerning two lovers who have been separated by a curse, and a young thief who becomes their ally, an unusual but charming role for Matthew Broderick. (If anyone ever gets around to filming Katherine Kurtz's 'Deryni' books, this is the team that ought to do it.)

THE LAST UNICORN, 1982, C-84m
D: Rankin & Bass. Voices of Mia Farrow, Alan Arkin, Jeff Bridges, Tammy Grimes, Robert Klein, Angela Lansbury, Christopher Lee.

Based on theincomparable fantasy novel by PeterS. Beagle, this is very adult animation. And because Beagle himself wrote the screenplay, this film contains spiritual one-liners that hit you right in the gut. Example: 'Never run from anything immortal. It attracts their attention.' Though this is NOT classic Disney animation (in fact, it looks like limited

animation), the voice-work, screenplay, and art stylings are all so good, you're inclined to overlook it. Angela Lansbury's character voice for Mommy Fortuna is marvelous. And there's a lovely lyrical score by the group America.

THE LAST WAVE, 1977-Australian, C-106m
D: Peter Weir. Richard Chamberlain, Olivia Hamnett, (David) Gulpilil, Frederick Parslow, Vivean Gray, Nanjiwarra Amagula.

Chamberlainplays anAustralian lawyerdefending anaborigine accused of a murder that was actually done by magic. This is a rare and wonderful glimpse into the tribal religion of the native Australians, their myths, and their belief in the Dream Time. Peter Weir (famed for 'Picnic at Hanging Rock') directs this atmospheric thriller.

LEGEND, 1985-British, C-89m
D: Ridley Scott. Tom Cruise, Mia Sara, Tim Curry, David Bennent, Alice Playten, Billy Barty.

Oneof the mostvisually luscious filmsever created. Every frame is gorgeous. The plot is nearly archetypal, with evil (Curry) attempting to seduce innocence (Sara). Though it's hard to accept Cruise as the hero of this Grimm's-like fairy tale, Curry and Sara turn in good performances. The European version runs 20 minutes longer and retains the original (and, in my opinion, superior) musical score by Jerry Goldsmith. The American score is by Tangerine Dream.

THE LORD OF THE RINGS, 1978, C-133m
D: Ralph Bakshi. Voices of Christopher Guard, William Squire, John Hurt, Michael Sholes, Dominic Guard.

This ambitious but flawed animated feature covers half of J.R.R. Tolkien's fantasy trilogy, ending much too abruptly. But for all the criticism usually heaped upon this film, there ARE moments of absolute genius. Such as the Dark Riders attempting to kill Frodo and friends in their beds at the Prancing Pony Inn. Or Gandalf and Frodo's moonlit walk through the Shire. Or the first time Frodo puts on the ring. These moments alone make the movie well worth seeing.

NEVER CRY WOLF, 1983, C-105m
D: Carroll Ballard. Charles Martin Smith, Brian Dennehy, Zachary Ittimangnaq, Samson Jorah.

A brilliant performance by Smith (based on author Farley Mowat) as a young man sent to study wolves in the Arctic. Again, we are treated to the insights of the native culture (the Innuit), and are shown how it has been debased through contact with our own greedy culture. This film contains some of the most spectacular nature photography ever put on film. Ballard was chief nature photographer for Disney Studios for years. Try to see this one on the big screen.

NOSFERATU THE VAMPYRE, 1979-West German, C-107m
D: Werner Herzog. Klaus Kinski, Isabelle Adjani, Bruno Ganz, Roland Topor.

Forvampire lovers, this film isthe creme de lacreme. Werner Herzog

is a leader of modern German Expressionist cinema, and here he is operating at the top of his form. The spooky atmosphere is so thick you could peel it off the screen in layers. (Try to see this one in the theater.) The creepiness of Kinski's Dracula is equaled only by the classic beauty of Adjani's Lucy. This is the perfect film for Halloween night. The German language version with English subtitles is far superior to the English version, and slightly longer. (The SOUND of the German dialogue actually fits the mood of the film better.)

ON A CLEAR DAY YOU CAN SEE FOREVER, 1970, C-129m
D: Vincente Minnelli. Barbra Streisand, Yves Montand, Bob Newhart, Larry Blyden, Simon Oakland, Jack Nicholson. Alan Lerner & Burton Lane score.

Probablyinspired by the case of BrideyMurphy, this musical is all about hypnosis, past life regression, ESP, reincarnation, and other 'New Age' topics (though 20 years too early). (One wonders how Shirley MacLaine missed starring in this. Yet, one is thankful for small favors.) Streisand is wonderful, especially in the lavish flashback sequences. Montand should have been replaced. Still, the plot's surprising turns are well within the realm of supernatural possibility.

THE SERPENT AND THE RAINBOW, 1988, C-98m
D: Wes Craven. Bill Pullman, Cathy Tyson, Zakes Mokae, Paul Winfield, Brent Jennings, Theresa Merritt, Michael Gough.

Directed by Wes Craven (famed for his 'Nightmare on Elm Street' series), this is the true story of Wade Davis, an ethnobotanist who is sent to Haiti to bring back the secret of the so-called Zombie drug, tetrodotoxin. But the local practitioners of 'Voodoo' don't yield their secrets too easily and, before it's all over, Davis finds himself a victim of the drug -- which gives Craven carte blanche for the wonderful special effects he's famous for. Like 'The Believers', this film unfortunately shows the native religion (Voudoun) primarily in a negative light. Still, at times it manages to capture its beauty, mystery and innocence, especially in the festival scenes when the entire village spends the night asleep in a candle-lighted forest.

7 FACES OF DR. LAO, 1964, C-100m
D: George Pal. Tony Randall, Barbara Eden, Arthur O'Connell, John Ericson, Kevin Tate, Argentina Brunetti, Noah Beery, Jr., Minerva Urecal, John Qualen, Lee Patrick, Royal Dano.

For people who think that decent fantasy films are a recent development, this movie is going to come as a delightful surprise. The special effects and gentle magic of director George Pal was the perfect means of bringing the Charles Finney classic 'The Circus of Dr. Lao' to the screen. Randall, in a tour de force performance of six roles, is the mysterious Chinese guru, Dr. Lao, whose travelling circus changes the course of history for a small Western town. For the better. A lovely and funny film with a spiritual dimension that would appeal to every Pagan. Nice musical score by Leigh Harline combines Western and Oriental music.

SILENT RUNNING, 1971, C-89m

D: Douglas Trumbull. Bruce Dern, Cliff Potts, Ron Rifkin, Jesse Vint.

Should be subtitled 'Druidsin Spaaaaace!!!' Aboard thedeep space ship Valley Forge, the very talented Bruce Dern (in his most likable film role ever) battles to save the last vestiges of the Earth's forests. Special effects by the team that created '2001'. And a brilliant musical score by Peter Schickele (whose better-known comic persona is P.D.Q. Bach), sung by Joan Baez.

SLEEPING BEAUTY, 1959, C-75m
D: Clyde Geronimi. Voices of Mary Costa, Bill Shirley, Elinor Audley, Verna Felton, Barbara Jo Allen, Barbara Luddy.

The all-time masterpiece of the animator's art, this is the most lavish and most expensive (by contemporary standards) animated feature ever done by Disney studios. The uninitiated may babble about 'Fantasia', but the true cognoscente of animation know that THIS is the apogee of the art form. From the lush color stylings (heavy use of greens and purples), to the elegantly stylized backgrounds, to the figure of Maleficent (designed by Marc Davis), to a fire-breathing dragon that wasn't equaled until 'Dragonslayer', this film is superb. Voice work by Audley and Felton is outstanding. The film should also serve as a textbook example of how to adapt a classical score (Tchaikovsky's 'Sleeping Beauty Ballet') to a movie soundtrack. Never has it been done better. See it. One last consideration: this was filmed in the extra-wide-screen Technerama process, and naturally loses a lot when transferred to video. Try to see this in a theater. One with a BIG screen and a state-of-the-art sound system. You will be amazed.

SOMETHING WICKED THIS WAY COMES, 1983, C-94m
D: Jack Clayton. Jason Robards, Jonathan Pryce, Diane Ladd, Pam Grier, Royal Dano, Shawn Carson, Vidal Peterson, Mary Grace Canfield, James Stacy, narrated by Arthur Hill.

RayBradbury's fantasy novel is brought tothe screen by a director who understands it. This is a mood piece, and it's done to perfection. It all takes place in that strange twilight halfway between children's make-believe and the world of the supernatural. You're never quite sure which it is. Jonathan Pryce is utterly mesmerizing as the sinister Mr. Dark, leader of a mysterious travelling carnival. He has so much screen presence you can barely take your eyes off him. I haven't seen an actor in such total control of a role since Gene Wilder did 'Willy Wonka'. An added bonus is that Bradbury himself wrote the screenplay, and it shows. It's a real cut above the insipid screenplays we're all used to.

STAR WARS, 1977, C-121m
D: George Lucas. Mark Hamill, Harrison Ford, Carrie Fisher, Peter Cushing, Alec Guinness, Anthony Daniels, Kenny Baker, voice of James Earl Jones (as Darth Vader)

Despite the spaceships and high-tech doodads, this is really more fantasy than science fiction. And the reliance which director George Lucas placed in the theories of Joseph Campbell help shape a story that is very near to myth. The other two movies in the trilogy, 'The Empire Strikes

Back' and 'Return of the Jedi' are also important. The main interest to most Pagans lies in the mystical sub-motif of 'the Force', a kind a 'mana' that is ethically neutral, but may be used in magic for either good (as evidenced by Obi Wan Kenobe) or evil (as evidenced by Darth Vader). In the second film, it is the great Jedi Master, Yoda (created by Muppet masters, Jim Henson and Frank Oz), who teaches us most about the Force. This is pure magic.

THE WATCHER IN THE WOODS, 1980, C-84
D: John Hough. Bette Davis, Carroll Baker, David McCallum, Lynn-Holly Johnson, Kyle Richards, Ian Bannen, Richard Pasco.

What I wouldn't giveto have seen thisas a teenager! Johnson stars as a girl whose family has just rented an old English country house, where she is haunted by the image of a young girl who disappeared years ago. During a strange seance-type initiation ritual. In the ruins of an old chapel. During a freak lightning storm. During an eclipse. The subtext is so thick you could cut it with a knife. Even though such elements remain unstated, for those of us interested in power points, ley lines, and astronomical alignments, this movie is a real treat. Someone Knew Something! Sadly, the end is badly flawed. But no matter, because the fun is in the getting there. A delightful cast, and great atmosphere throughout, make this film special.

THE WICKER MAN, 1973-British, C-95m
D: Robin Hardy. Edward Woodward, Christopher Lee, Britt Ekland, Diane Cilento, Ingrid Pitt, Lindsay Kemp.

Based on the Anthony Shaffer thriller,this movie is a favorite of most Pagans. The plot concerns a police sergeant (Woodward) sent to investigate the disappearance of a young girl, on a small island off the coast of Scotland. There he finds a completely Pagan society. Local color and beautiful folk music enhance the most loving portrayal of a Pagan society ever committed to film. Unfortunately, in the end, the Pagans are 'revealed' to be the requisite bad guys. If you can overlook the ending, however, this is fine movie. Every Pagan I know who's seen it wants to move to Summer Isle immediately.

WILLOW, 1988, C-125m
D: Ron Howard. Val Kilmer, Joanne Whalley, Warwick Davis, Jean Marsh,

Patricia Hayes, Billy Barty, Pat Roach, Gavan O'Herlihy.

Despitethe story byGeorge Lucas, thisis NOT the'Star Wars' of the fantasy genre. Too derivative (especially Mad Martigan, who is a Han Solo clone). Still, the film has a lot to say about magic, and Davis gives a delightful performance. Jean Marsh is terrific as the evil Queen Bavmorda (in a role that almost parallels her role as Queen Mombi in 'Return to Oz'). And the scene in which Chirlindrea appears to Willow in the forest is as close to an epiphany of the Goddess as I've ever seen on film. That scene alone is worth the admission price.

WINDWALKER, 1980, C-108m
D: Keith Merrill. Trevor Howard, Nick Ramus, James Remar, Serene Hedin, Dusty Iron Wing McCrea.

This is the best cowboy-and-Indian movie I've ever seen. Mainly because there are no cowboys in it. It is pure Native American. Trevor Howard is incredible as the old Indian chief who returns from the dead in order to protect his family, and restore to it a lost son, a twin who was stolen at birth by an enemy tribe. This film FEELS more like genuine Native American than any other I can think of. The Utah mountain scenery is breath-taking. Costuming (mostly furs) is authentic. And dialogue is actually in the Cheyenne and Crow languages, with English subtitles. And there's enough mysticism (especially in the old Indian's relationship with his horse) to please any Pagan audience.

WIZARDS, 1977, C-80m
D: Ralph Bakshi. Voices of Bob Holt, Jesse Wells, Richard Romanus, David Proval, Mark Hamill.

Post-holocaust scenario withthe forcesof evil technologyled bythe wizard Blackwolf arrayed against the forces of benevolent magic led by the wizard Avatar. With background stylings a la Roger Dean, and character design that borrows from Vaughn Bode, this is tongue-in-cheek wizardry at its finest. The character of Elinor, a faery nymph, is a complete success -- a milestone in adult animation. Great voice work and nice music. And who is that wonderful (uncredited) narrator???

XANADU, 1980, C-88m
D: Robert Greenwald. Olivia Newton-John, Michael Beck, Gene Kelly, James Sloyan, Dimitra Arliss, Katie Hanley.

Yeah, yeah, I know. On one level, it's just Olivia Newton-John on roller-skates. But on another level, it is the story of how one of the nine muses of classical mythology (Terpsichore) comes down from Olympus to inspire a young artist. On yet a third level, it is the biggest Hollywood musical produced since the golden years of MGM. And it works well on all counts. The brilliant musical score (including several chart-toppers) is provided by the Electric Light Orchestra's Jeff Lynne, and Olivia does them up proper. Gene Kelly might not dance as well as he once did, but he can still charm as well. And did anyone notice that's Sandahl Bergman leading the muses in dance? As if that weren't enough, the film includes a delightful animated segment that marked the debut for Don Bluth studios, which later gave us 'The Secret of NIHM' and 'An American Tail'.

C A N D L E M A S

by Gwydion Cinhil Kirontin

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

"Candlemas" is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. "Imbolc" means, literally, "in the belly" (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. "Oimelc" means "milk of ewes", for it is also lambing season.

The holiday is also called "Brigit's Day", in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capital of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called "bride" in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be "Saint" Brigit, patron saint of smithcraft, poetry, and healing. They "explained" this by telling the Irish peasants that Brigit was "really" an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there "misled" the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the "foster-mother" of Jesus, giving no thought

to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using "Candlemas" as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly-blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the

Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of "churching women". It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of "Groundhog's Day", a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be "six more weeks" of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that "If Candlemas Day be bright and clear, there'll be two winters in the year." Actually, all of the cross-quarter days can be used as "inverse" weather predictors, whereas the quarter-days are used as "direct" weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (this year, February 6th). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. Once again, this shows the resultant confusion of calendar changes and "lost days" that have accumulated down the centuries. For modern Witches, Candlemas O.S. may be seen as the Pagan version of Valentine's Day, with a de-emphasis of "hearts and flowers" and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient

Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is the day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving "Brigit's crosses" from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making "Brigit's beds" to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All and all, this is certainly one of the prettiest holidays celebrated in the Pagan seasonal calendar.

OPENING THE CIRCLE

The High Priestess goes to each of the four directions in turn, and draws a Banishing Pentacle, saying,

Guardians of the East (South, West, North), Powers of Air (Fire, Water, Earth), we thank you
For joining in our circle
And we ask for your blessing
As you depart
May there be peace between us
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says,

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Merry meet, and merry part.
And merry meet again. Blessed be.

Ritual of Casting Sacred Circle

Many times we are asked "how do you cast a circle ?" There are so many different was that this can be done. Differs from each Tradition to the next. Even within our own Avaloian Tradition we make improvisions on this.

The main factor is to cast a sacred space. A space that separates this world from the other. A space that we ourselves make holy. And that is what is important. A space that you set aside from all else, to glorify and exalt. For you are the one casting, cleansing, purifying, and setting it aside from all else.

Before you cast, one should make sure of the intent of casting. Ask yourself why you are doing it. Once you have this the gathering is made easier. If you are doing this with a group of people One must be chosen to be the Lord or Lady. The Lord or Lady usually has one person who waits them. This is not to say the Lord or Lady is higher than they, but the fact that they shall be the God/dess incarnate. You may also do this solitary. Depending on the amount tending.

The Lord/Lady has the sword brought to them. All else are standing outside where the circle is to be cast. The Lord/Lady takes the sword and walk deosil (clockwise) around the space to be cast. The wait has a small bell with them. Beginning at the East, the sword, in a non-threatening manner, is raised. The wait rings the bell. All fill fall silent. Moving clockwise the Lord/Lady salute each direction. If there are four novices present each will stand to the directions as the Lord/Lady passes.

Lord/Lady: Let all those that wish to partake enter ye now ! (the bell is rung)

Everyone enters by stepping forward (no actual circle has been cast yet)

Wait: My Lord/Lady all those that wish to partake in this Magickal Rite are now present. I pray you, cast the Sacred Circle.

Lord/Lady: What thou doth sees makes here this night, shall be forever within this circle. So Mote It Be !

(When anyone speaks the So Mote It Be or Blessed Be, all shall repeat it)

Again at the East, the Lord/Lady takes the sword and draws within the ground or upon the floor the circle saying as the pass...

"I draw this magick circle let no evil or ill will cross its mark."

Once the Lord/Lady has reached the East again, They take the sword and

place it upon the shoulders of the novice, and says...
"be thou the guardian of this gate... I call I summon I stir oh ye spirits of Air, come forth now I pray thee and witness our Rite. So Mote It Be !"

The Guardian answers: I am he/she the guardian, no evil or ill will shall pass by me, My Lord/Lady.

the Wait rings the bell

The Lord/Lady goes to each quarter and perform the same, on each guardian. The Wait will ring the bell as each guardian answers.
Once the quarters are called the Lord/Lady goes to the center of the circle as the Wait preforms the cleansing of the circle with salt and water.

Incense can be used instead of salt and water mixture. The Lord/Lady summons the spirit of the Great Lady and the Great Lord by saying....

Great Lady witness now your children who stand before you in Perfect Love and Perfect Trust.

Standing East, with the censer the Lord/Lady says....
Great Maiden Come To Us.....

All repeat....

Standing South, with the torch or candle the Lord/Lady says....
Great Mother Come To Us....

All repeat...

Standing West, with chalice of wine or water, the Lord/Lady says...
Ancient Queen of Wisdom Come To Us....

All repeat...

Standing North, with the salt, the Lord/Lady says....
Brother Come To Us...

All Repeat...

Drumming, rattles, any form of music making can be added to this. As you can take note there really isn't any particular God or Goddess called, this is the Avaloian Tradition. All Gods are one God, all Goddesses are one Goddess.

So there is the very basic beginnings of Magical Workings... you can take it from here..... Do What Thou Wilt, Save Harm None, Shall Be the Whole.

Bright Blessing...
Lord OberRon
Knight of the Sacred Light

LOOKING AT YOURSELF

before you go a step further, take a good long look at your desires, motivation and skills. What role do you see yourself playing in this new group? "Ordinary" member? Democratic facilitator? High Priestess? And if the last -- why do you want the job?

The title of High Priestess and Priestess are seductive, conjuring up exotic images of yourself in embroidered robes, a silver crescent (or horned helm) on your brow, adoring celebrants hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and candle wax soon enough, and not every word you speak is worth remembering. A coven leader's job is mostly hard work between rituals and behind the scene. It is not always a good place to act out your fantasies, because the lives and well-being of others are involved, and what is flattering or enjoyable to you man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain status and ego gratification, other people will quickly sense that. If they are intelligent, independent individuals, they will refuse to play Adoring Disciple to your Witch Queen impressions. They will disappear, and that vanishing act will be the last magick they do with you.

And if you do attract a group ready to be subservient Spear Carriers in your fantasy drama -- well, do you really want to associate with that kind of personality? What are you going to do when you want someone strong around to help you or teach you, and next New Moon you look out upon a handful of Henry Milquetoasts and Frieda Handmaidens? If a person is willing to serve you, the they will also become dependent on you, drain your energy, and become disillusioned if you ever let down the Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a) because it seems glamorous, exotic, and a little wicked; b) because it will shock your mother, or c) because you can endure your boring, flunky job more easily if you get to go home and play Witch at night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will

be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facillitator of a study group, group process insights and skills are important. These include:

1) Gatekeeping, or guiding discussion in such a way that everyone has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is complected, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more that reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants, dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the

Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and obtaining them (information, money, supplies); fostering communications (by telephone, printed schedules, newsletters etc.); and keeping records (minutes, accounts, Witch Book entries, or ritual logbook). Someone or several someone's has to collect the dues if any, buy the candles, chill the wine, and so forth.

Teaching is crucial to both covens and study groups. If only one person has any formal training or experience in magick, s/he should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they you may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculty, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coveners explore the roots of their personal problems and choose strategies and tactics to overcome them. This is not to suggest that one must be a trained psychoanalyst; but at the least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiasthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the

group guide its destiny from that point on? Would you rather be a facillitator, either for the first months or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

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That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.

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BLOOD SACRIFICE
by Althea Whitebirch

We have all moved through periods of crisis in our lives; things ranging from the sublime to the ridiculous, from the death of someone close to us to final exams. Events which are extremely stressful--which threaten our lives, home, future or security--would seem t call for strong measures of assistance. There have been many times that I have felt that the course of events required swift and strong intervention of a deity. Blood sacrifice is, to my mind, one of the more powerful magics one could perform, and so seemed particularly suitable for this. But it's rather ethically sticky.

I may feel that the kind of energy contained in the outpouring of blood would be most efficacious in a serious situation, but I'm dead-set against the use of an unwilling victim for the purpose. So, in the past I've spilled my own blood with an athame, at the same time offering up prayers; it just didn't seem to work as well as I thought it would. Perhaps, I thought, one needs lots of blood to generate any appreciable amount of energy.

Then a friend suggested what seemed the perfect solution--blood donation! I'd been giving blood for several years and the thought just never had occurred to me before. So the next time I went in to donate, I approached it as ritual sacrifice for a particular purpose, and both the process and results seemed to be much improved. Since then I've gone to donate blood many times, each time with a prayer for healing for the recipient of my blood, and a request for aid from the deity that seemed most appropriate.

For those of you who've never donated blood before, I can provide a few details of the process. It's not very frightening, and it can be a very spiritually moving experience, I'll tell you! As well, remember that you don't sell blood (at least not in Puget Sound), you donates it. You can sell plasma--the straw-colored fluid that makes up the bulk of your blood--but not blood itself.

The first time you go in you'll fill out a medical questionnaire: the Puget Sound Blood Bank doesn't want your blood if you're ill right then (or just getting over something), taking certain medications, ever had hepatitis or malaria, or are in a high-risk category for contracting AIDS (Haitian, homosexual, needle-using drug user or prostitute). If you have any questions, they'll be happy to answer them.

After you fill out the questionnaire, they'll take your blood

pressure and a blood sample (like sticking your finger with a pin) to test your hemocrit (% of hemoglobin) as well as determining what type your blood is. If your hemocrit count isn't high enough they'll send you home. Nowadays, all blood is sent to a lab to be tested for presence of AIDS anti-bodies as well; if you test positive they'll notify you by mail. You'll be asked if you've eaten in the last four hours, and if not, sent to the canteen for cookies and juice.

Then comes the fun part--you go lie down on a table where a phlebotomist (who draws the blood) asks you some questions, verifies your name, and then sets you up to donate. They tie a rubber hose around your arm, so the vein will stand out and be easy to find. They use cold liquid ethyl chloride on your arm, to numb it where the needle goes in. I won't say that it doesn't hurt when the needle is inserted--it does but it's tolerable--when it's in place though, you'll hardly know it's there. (You may get the idea from all this that I'm a stoic--hardly! I'm a wimp when it comes to pain, but this I can handle.) At this time they'll leave you there for up to five minutes while you clench and relax your hand (to keep the blood from clotting) and the blood flows into a little plastic bag. It's warm and red, and rather reassuring, really. At this time you can get into some really serious prayer, or hum a little healing chant for the person your blood's going to. (I once was doing this and got a flash image of a little boy, a burn victim. I always wondered who got my blood that day.) I wouldn't recommend getting too spaced-out though; remember you've got to be able to return to yourself when you want to, and the physical effects of giving blood can make some people light-headed or slightly woozie. When they ask you how you're feeling, be honest, not macho. You don't want to embarrass yourself by fainting.

Afterwards they'll ask you to have some juice and cookies. By all means, do! For one thing, you've earned them; for another it's important to replace the fluid and blood sugar you just gave up. Working magic really takes it out of you, too (at least it does me).

In my experience, there are several good reasons to use this particular method of blood sacrifice: a) It doesn't require the death of one of the Gods' children. b) It is giving of yourself--for the good of others as well as your own. c) It is safe--the Blood Bank uses sterile instruments and never re-uses needles, so you can't catch anything. d) You have the added benefit of being able to see the blood as it's being given (somehow that adds to my experience), and a pint is a lot more than I've ever been able to get with a knife! Next time you want to get the Gods' attention, try it!

*

FOUR WEEK FAST

*

FIRST WEEK

*

If you normally eat meat, begin to eliminate it from your diet during this first week. If you feel you must eat it, eat a small amount and no more than 3 times during the week.

*

Eliminate all alcoholic beverages, carbonated beverages (except for bottled waters such as Artesia, etc.), and diet drinks. Substitute fruit juices or fruit drinks.

*

Refrain from smoking (anything), or using any other intoxicants.

*

Cut way back on any other stimulants, such as coffee or tea or cocoa. No more than three cups a day if you are a heavy coffee or tea drinker.

*

Use as little salt as possible and no other spices.

*

Refrain from sweets - cakes, pies, candy.

*

Drink large amounts of fluids, especially water.

*

*

SECOND WEEK

*

Eliminate meat entirely. Substitute dairy products - IN MODERATION.

*

Continue to limit intake of stimulants (coffee, tea, cocoa), cutting back to no more than two cups a day.

*

Continue to avoid tobacco, alcohol, other intoxicants, spices, and soft drinks, and use as little salt as possible.

*

Continue to drink large amounts of water.

*

Your diet should consist largely of vegetables and grains, with large amounts of liquids.

*

*

THIRD WEEK

*

Limit intake of stimulants (coffee, tea, cocoa) to one cup a day.

*

Continue to avoid tobacco, alcohol, other intoxicants, meat, spices, and soft drinks, and use as little salt as possible.

*

Do not use meat in seasoning vegetables.

*

Your diet should consist of vegetables and fruits only. Raw vegetables and fruits are best (nuts can be included). Drink large

amounts of water and substitute fruit or vegetable juices for meals as often as possible.
*

FOURTH WEEK (first four days)
*

Fluids only. Fruit and vegetable juices in desired quantity, cutting back each day. Drink large amounts of water. If you feel you must have coffee, limit it to a cup a day (a half cup if possible).
*
If you feel you must have something the first day or so of this week, a small handful of raisins or other dried fruit may be taken. Nibble slowly. As the week progresses, continue to cut back on nibbles and the amount of juice taken. A spoonful of honey added to hot water helps satisfy the craving for hot beverages and gives you an energy boost.
*
*
THE FAST
*
The fast should last for three days. It is best to do this on a weekend and if possible, alone and in the woods. (Go camping!)
*
Drink lots of water and if you feel the need for an energy stimulant, a small amount of honey may be added to hot water.
*
Spend as much time as possible in meditation. This period should sooth your spirit as well as cleanse your body. RELAX!
*
You will probably want to sleep a lot. Do so. Allow yourself to drift with your thoughts. Do not attempt to solve your problems during this time. They will solve themselves later, for your mind will be clearer after the fast is over.
*
Most people feel great the first day, a little weakness the second day, and great again on the third day.
*
*
AFTER THE FAST
*
Eat lightly for your first meal after the fast. It is best to begin by returning to fruit and vegetable juices and working your slowly into solid foods over a few days.
*
*
THE MOST IMPORTANT THING TO REMEMBER IS TO DRINK LARGE AMOUNTS OF WATER ALL THE WAY THROUGH! This flushes out toxins the body is releasing.

THE ANCIENT ART

Once upon a time, a long time ago, there were people who believed in laughter, joy and love. They believed in many deities, but the most important to them was their Great Mother Goddess. They believed in and lived with the powers of Nature. They reveled in the Wind, the Rain, the Snow and the Sunlight. They marveled at and revered the changing of the seasons and saw therein great excitement and wisdom to be gained. They knew that if they tended, cared for and loved the Earth, in return She would provide for, care for and love them. They saw that all around them the world was filled with Life, much as their own but in many different and wonderful forms. They felt the life of the flowers, plants and trees and respected them for that life essence. They looked about and observed all the many types of animals and saw that they were kindred to them and loved them. They felt and observed the great Love of the Goddess all about them and knew kinship with the Moon. They were practioners of The Old Religion, worshipers of The Great Mother.

Witch! The very word instantly invokes visions for each of us, visions which vary greatly from individual to individual. Many of these visions, however, are quite false, brought about by many centuries of severe persecutions, misrepresentations, prejudice and, in recent years, lack of knowledge. Witchcraft! What is it really?

Witchcraft is the oldest, most irrepressible religion in the world because it stimulates the intellect, promotes a simple, practical way of life and, most importantly, is emotionally satisfying. Its roots lie in the ancient Matriarchal systems of Goddess worship. A religion of Nature in which the primary deity is female (The Essence of Femininity, The Earth Mother, The Great Mother, etc.).

It was easy for the Wise Ones to look at the world around them and see the great importance of Feminine Principle. The female was, indeed, the one who bore the young, perhaps the most magickal of all events to ancient man. Then, she played by far the most important role in rearing the young, being totally responsible for feeding, for without her milk there was no life past birth. She was responsible for the teaching and early care of the young. In all youths the greatest comfort and nurturing love were connected with the mother. These revelations and

experiences could hardly lead to any other choice than the total reverence and deification of the female.

Although The Great Mother is the most important deity, Witches do, generally, recognize many Goddesses and/or Gods and are, therefore, polytheistic. The tenets of Witchcraft are few but all-encompassing, for with three simple Universal Observations all of life can be explained and understood:

1) Reincarnation - Mortality
2) Cause & Effect - Magick
3) Retribution - Morality

Reincarnation enlightens the Witch to the fact that, as we come

to this material world over and over in a series of learning periods, or lifetimes, we will eventually have to experience all things, be all things, understand all things. This creates a great tolerance for other viewpoints in the Witch.

Cause & Effect, and an understanding of it, allows the Witch to see what makes the world work and how to live most efficiently. It gives them a great advantage in that it explains the working of Magick.

Retribution shows the Witch, in graphic terms, that every thought one might have, every action one may take, is returned in like kind. This realization forms the basis of the Moral Code of the Witch.

The Patriarchal Societies which evolved in later times had no tolerance for the Goddess religions and systematically set out to destroy the material vestiges, kill or convert the adherents and wipe out all knowledge of them. They destroyed the temples and other places of worship, desecrated the sacred groves and magickal places, attempted to pervert the old deities, mutilated and totally suppressed sacred art, tore down libraries and burned books, tortured and killed the practitioners of the Old Religions, demeaned, persecuted and oppressed women in general and passed strictly enforced laws which made theirs the State Religion and forbade all other viewpoints.

Despite the centuries of insidious persecution, deliberate destruction and perversions at the hands of the Christian Conspirators, Witchcraft has survived.

COMMON INQUIRIES

I've heard the terms 'White Witch' and 'Black Witch'. Can you explain?

In this connotation, white is referring to Positive, Black is referring to Negative. A White Witch then is someone who tries to do Positive or Good things. Black Witch could be a term used to describe someone who deliberately does Negative or Bad things. A True Witch believes in the Law of Retribution and would never deliberately harm anyone or anything or participate in Negative or Destructive acts.

Is it possible for me to practice Witchcraft and remain a Christian?

No. The Christian Doctrine states, unequivocally, that Christians shall have no other Gods before the Christian God. Christian Doctrine says to believe in any other deities or to practice any other religion is not only evil but should be punished by death, specifically naming Witchcraft. The Christian Doctrine also denies Reincarnation and prescribes punishment for those who practice Magick.

Devil worship?

Witches do not worship the Devil. Witchcraft predates Christianity and does not incorporate a belief in the Christian Devil.

The Wise Ones did deify the Masculine Principle and quite often He was depicted as The Great Horned God; Pan, Cernunnos, the Great Stag, The Green Man. To the Traditional Witch, the Masculine Deity (the Goddess' Consort) is very important, revered and loved. He is the perfect Father, the Lord Protector. The Horned God of the Witches is loving, kind and good.

Don't men have difficulty with a supreme female deity? There are some groups which give equal status to the female and male deities.

Neo-Pagans are, by definition, people who attempt to live with the Old Country Ways in a new, modern day manner. And while, in this modern era, equal status for the deities may be popular, as it relates to Witchcraft it is historically incorrect. Therefore, a group which does not recognize the Goddess as primary deity is not practicing The Ancient Art. Indeed, they, generally, know very little about Witchcraft, despite their claims. Traditional Dualistic Witches do most emphatically

believe that women and men are equal, but have no trouble relating to the Goddess. The Male Witch finds great comfort and solace in his Great Mother.

Do I have to join a Coven?

No. It is not necessary nor is it desirable for a great many people. Some people enjoy the support and companionship a Coven provides, others enjoy solitary worship. The Coven, which is an extremely close knit worship group, may not be possible for some because of location, family climate, availability, etc.

Why is Witchcraft secretive?

The horror of the 'Burning Time' is still very real to the Witch. The past persecutions were severe. Even so, in today's more enlightened society the need for complete secrecy has lessened and many are able to share their beliefs openly. Very few, however, are willing to expose their very personal and private religious expressions to others who may not understand.

What do I have to do to become a Witch?

The answer to this question is very simple. To become a Witch one must follow the religion of Witchcraft. To do this one must believe in the Goddess as primary deity and follow the three basic tenets. How simple! How uncomplicated! How Pagan! Everything else concerning witchcraft is simply minor details. Details that vary from Aspect to Aspect, Coven to Coven and individual to individual. The details are relatively personal. They should not become more important than the basic tenets. If you do not understand, believe and practice Witchcraft, you are not a Witch. No one can make you a Witch. Reading about it can not make you a Witch. An Initiation can not make you a Witch. Saying you are a Witch, one thousand and fifty two times, can not make you a Witch.

In the search for your individual path beware of those who would take advantage of you. Do not fall prey to the unscrupulous charlatans who would swindle you in a monetary sense (mail-order courses, charges for teaching or initiations, vows of poverty, etc.), exploit you sexually or manipulate you for their own personal ego-trips.

'Of all forms of caution, caution in love is perhaps the most fatal to true happiness.' -- Bertrand Russell

CHARMED, I'M SURE
The Ethics of Love Spells

by Mike Nichols

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To gain the love of someone: On a night of the full moon, walk to a spot beneath your beloved's bedroom window, and whisper his/her name three times to the nightwind.

--Ozark love spell

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It seems tobe an immutable law ofnature. You are interviewedby a local radio or TV station, or in some local newspaper. The topic of the interview is Witchcraft or Paganism, and you spend the better part of an hour brilliantly articulating your beliefs, your devotion to Goddess and nature, the difference between Witchcraft and Satanism, and generally enlightening the public at large. The next day, you are flooded with calls. Is it people complimenting you on such a splendid interview? No. People wanting to find out more about the religion of Wicca? Huh-uh. People who are even vaguely interested in what you had to say??? Nope. Who is it? It's people asking you to do a love spell for them! This used to drive me nuts. I'd take a deep breath and patiently explain (for the thousandth time) why I won't even do love spells for myself, let alone anyone else. This generally resulted in my caller becoming either angry or defensive, but seldom more enlightened. 'But don't you DO magic?', they ask. 'Only occasionally,' I answer. 'And aren't most magic spells love spells?', they persist. That was the line I really hated, because I knew they were right! At least, if you look at the table of contents of most books on magic, you'll find more love spells than any other kind. This seems as true for the medieval grimoire as for the modern drugstore paperback.

Why? Why so many books containing so many love spells? Why such an emphasis on a kind of magic that I, personally, have always considered very

negative? And to make matters even more confusing, the books that do take the trouble of dividing spells between 'positive' and 'negative' magic invariably list love spells under the first heading. After all, they would argue, love is a good thing. There can never be too much of it. Therefore, any spell that brings about love must be a GOOD spell. Never mind that the spell puts a straightjacket on another's free will, and then drops it in cement for good measure.

And thatis whyI hadalways assumedlove magicto benegative magic. Years ago, one of the first things I learned as a novice Witch was something called the Witch's Rede, a kind of 'golden rule' in traditional Witchcraft. It states, 'An it harm none, do what thou will.' One uses this rede as a kind of ethical litmus test for a spell. If the spell brings harm to someone -- anyone (including yourself!) -- then don't do it! Unfortunately, this rule contains a loophole big enough to fly a broom through. It's commonly expressed, 'Oh, this won't HARM them; it's really for their own good.' When you hear someone say that, take cover, because something especially nasty is about to happen.

That's why I had to develop my own version of the Witch's Rede. Mine says that if a spell harms anyone, OR LIMITS THEIR FREEDOM OF THOUGHT OR ACTION IN ANY WAY, then consider it negative, and don't do it. Pretty strict, you say? Perhaps. But there's another law in Witchcraft called the Law of Threefold Return. This says that whatever power you send out, eventually comes back to you three times more powerful. So I take no chances. And love spells, of the typical make-Bobby-love-me type, definitely have an impact on another's free will.

Sowhy are they so common? It's taken me yearsto make peace with this, but I think I finally understand. The plain truth is that most of us NEED love. Without it, our lives are empty and miserable. After our basic survival needs have been met, we must have affection and companionship for a full life. And if it will not come of its own accord, some of us may be tempted to FORCE it to come. And nothing can be as painful as loving someone who doesn't love you back. Consequently, the most common, garden-variety spell in the world is the love spell.

Is there ever a way to do a love spell and yet stay within the parameters of the Witch's Rede? Possibly. Some teachers have argued that if a spell doesn't attempt to attract a SPECIFIC person into your life, but rather attempts to attract the RIGHT person, whomever that may be, then it is not negative magic. Even so, one should make sure that the spell finds people who are 'right' for each other -- so that neither is harmed, and both are made happy.

Is there ever an excuse for the make-Bobby-love-me type of spell? Without endorsing this viewpoint, I must admit that the most cogent argument in its favor is the following: Whenever you fall in love with someone, you do everything in your power to impress them. You dress nicer, are more attentive, witty, and charming. And at the same time, you

unconsciously set in motion some very powerful psychic forces. If you've ever walked into a room where someone has a crush on you, you know what I mean. You can FEEL it. Proponents of this school say that a love spell only takes the forces that are ALREADY there -- MUST be there if you're in love -- and channels them more efficiently. But the energy would be there just the same, whether or not you use a spell to focus it.

Iwon't attempt to decidethis one for you. People must arrive at their own set of ethics through their own considerations. However, I would call to your attention all the cautionary tales in folk magic about love spells gone awry. Also, if a love spell has been employed to join two people who are not naturally compatible, then one must keep pumping energy into the spell. And when one finally tires of this (and one will, because it is hard work!) then the spell will unravel amidst an emotional and psychic hurricane that will make the stormiest divorces seem calm by comparison. Not a pretty picture.

It should be noted that many spells that pass themselves off as love spells are, in reality, sex spells. Not that there's anything surprising

in that, since our most basic needs usually include sex. But I think we should be clear from the outset what kind of spell it is. And the same ethical standards used for love spells can often be applied to sex spells. Last year, the very quotable Isaac Bonewits, author of 'Real Magic', taught a sex magic class here at the Magick Lantern, and he tossed out the following rule of thumb: Decide what the mundane equivalent of your spell would be, and ask yourself if you could be arrested for it. For example, some spells are like sending a letter to your beloved in the mail, whereas other spells are tantamount to abduction. The former is perfectly legal and normal, whereas the latter is felonious.

One mitigating factor in your decisions may be the particular tradition
of magic you follow. For example, I've often noticed that practitioners of Voudoun (Voodoo) and Santeria seem much more focused on the wants and needs of day-to-day living than on the abstruse ethical considerations we've been examining here. That's not a value judgement -- just an observation. For example, most followers of Wicca STILL don't know how to react when a Santerian priest spills the blood of a chicken during a ritual -- other than to feel pretty queasy. The ethics of one culture is not always the same as another.

And speaking of cultural traditions, another consideration is how a culture views love and sex. It has often been pointed out that in our predominant culture, love and sex are seen in very possessive terms, where the beloved is regarded as one's personal property. If the spell uses this approach, treating a person as an object, jealously attempting to cut off all other relationships, then the ethics are seriously in doubt. However, if the spell takes a more open approach to love and sex, not attempting to limit a person's other relationships in any way, then perhaps it is more defensible. Perhaps. Still, it might be wise to ask, Is this the kind of

spell I'd want someone to cast on me?

Love spells. Whether to dothem or not. If you area practitioner of magic, I dare say you will one day be faced with the choice. If you haven't yet, it is only a matter of time. And if the answer is yes, then which spells are ethical and which aren't? Then you, and only you, will have to decide whether 'All's fair in love and war', or whether there are other, higher, metaphysical considerations.

DRAWING DOWN THE MOON

In this ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The High Priest kneels again and invokes:

"I invoke thee and call upon thee, Mighty Mother of us all,
bringer of all fruitfulness; by seed and root,

by bud and stem, by leaf and flower and fruit,
bylife and love doI invoke theeto descend uponthe body of this,
thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priestess should be in a trance now. This is a good time to do the Charge or the Witches' Creed.

When the Charge or Creed is finished, the Goddess must be dismissed. It is bad magical practice not to do so.

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid you farewell till
next we call you. Blessed Be."

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983 and dismissal added by Seastrider. Distributed over various BBS systems via Ravensong.

CALLING ALL CRONES

by Grey Cat

Into the dark, the pale light of the waning moon brings forth shapeless shadows; bushes, a wandering stone fieldwall, nameless areas of blackness. Some still, some moving; no night for good folk to stray from cot or castle. Black hares amove across the moors, black cattle idly gossip together, one old woman dressed in black searches the grass for secret herbs. And there amongst the standing stones, age heavy upon their backs, three hags dare all the mercy of God's Holy Mother Church to make the magic of an older race.

``Call old Mother Piggot, she knows the proper words for warts.''... ``Tis Goody Nurse you'll need if it's a son ye want.''... ``Tis naught but an Old Wives Tale.''... ``Don't mind Mother, she hasn't been herself since she went through the Change of Life.''

Looming high over the imagination of humankind, the shadow of the Crone casts a miasma of fear and uselessness, power and casting--out, across the myths of our race and society.

I have talked and talked to women who either have arrived at crone time or who are preparing themselves for this transition and we have found much to talk about. And I think that it is important that we keep right on talking after the season of Gatherings has passed for the year. I have absolutely no interest in trying to start a newsletter for Crones, nor really of founding OWL (Old Woman's League), SOW (Salty Old Women), CRONE (Clearly Rational Older Natural Energy), nor HAG (Honorable Aged Geniuses).

However, I, no more than many of you, want to have to wait until next year to get a chance to discuss all these fascinating topics. So how about some suggestions, and perhaps some offers of help. Would we like to cooperate in an APAZine* which dispenses with an editing and layout burden, leaving some low--level bookkeeping which I don't mind doing. Does someone feel like working on a Newsletter? Do we want to form a loose organization as part of or instead of the above? Or are most of us too busy to do anything about this between gatherings?

I'll be sending this letter to people I know personally and to many Pagan publications; you'll probably see it often enough to be sick of the whole idea. But there is a lot of magick available in the Time of the Crone. There is a lot of sociological pressure to understand, combat or accept. And there is a whole lot of our lives left for us to function as Crones. If we don't figure out what it is and what to do with it, nobody else will.

So write me at the address below (SASE appreciated) and let me know what you think about the whole idea, what you might be willing to do, what insights you may have about Crone Time -- let's figure out what has been left out of all the books. We're already ``Uppity Women'' and we've nothing to lose but a bad rap. (Crones are assumed to be women more or less at the age of menopause or past it. Baby Crones are any who realize that this time is not far away.)

Grey Cat P.O. Box 181 Crossville, TN 38555

THE ELEMENTS

	Air	Fire	Water	Earth	Akasha
Characteristics	Transparent, light	Force of motion	Clear, Heavy	Massive	Essence
	Reflective	Animator	Reflective,	Insula. Insulator	Multi dimensional
	Insulator	Weightless	Absorptive	Resists motion	Transformative
	Compressible &	Radiative	Non-compressible	non compress/Expand	Compr/Expandable
	Expandable	Compr/Expandable	Expandable	Endurance	Endurance, mobile
	Moveable, Mutable	Non-mutable	Smooth flowing	Stable, solid	Highly mutable
	Malleable	Storable		Malleable/mutable	Non-mutable malleable, balanced,
	Male, Penetrating	Male,Penetrating	Female,Receptive	Receptive-to water	Transcends E,A,F,W
	Mediator	Evaporates water	Mediator	Female	yet immanent
	Reacts to Energy	for movement by	Carries Fire	Renews and	
	Carries Fire	air	Air & Earth	nourishes	
Non-local Essence	Logos, switching	Power, force	Act of choosing	Underlying	Underlying,
	mechanism	prime mover	Intuitive	Stability	connecting all
Energy Flow	Crown down	Spine behind	Front to heart	Base of spine up	Non local
		heart to hands	with love energy		
Feeling	Free	Enthusiastic,	Love	Centeredness	Ecstasy & Bliss
		energized			
Correspondences					
Direction	East	South	West	North	Center
Direction of view	Outward	Forward/Future	Inward	To past	Holistic
Part of Person	Mind	Will, lifeforce		Emotions,intuition	Body Spirit

(spirit)
Consciousness Intelligence Will Wisdom
Memory Enlightenment
Physical action Thinking Asserting will Making love
Sleep, experiencing
Breaking barriers Partying,
unity
Spiritual aspect Enlightenment Life-force Compassion
Serenity/beingness Om tat sat

Colors Clear/White/Blue Red/Yellow
Silver/blue/purple Green/gold/brown Ultraviolet

Time Dawn Noon Sunset
Night Now and all time
Season Spring Summer Fall
Winter Kalpas
Astrological Libra, Aq., Gemini Ares,Leo,Sagitar.
Cancer,Scorp,Pices Capr.,Taurus, Virgo
3,7,11 House
Mercury
Tarot Swords (esp. Queen) Rods Cups
Disks

Physical state Gas Plasma/Energy Liquid
Solid Singularity

Spirits Sylph Salamander Undine
Gnome Demigods,God(ess)s

Deities Zeus, Urania, Ares, Hestia, Poseidon,
Aphrodite Gaia, Pan, Hera Isis, Buddha, Ahura
Athena, Aradia Brigid, Hermes Tiamat,Isis
Demeter, Rhiannon Mazda, Quan Yin, True
Thoth, Pele, Vulcan,Agni
Adonis, Dionysus will, Zeus, Hera

Power Animals Eagle/hawk Dragon, lion Fish, seal
Buffalo, stag Any

Otter

Symbol Circle Triangle Crescent
Square Infinity Sign, white

egg, equal arm cross

Tools Incense Red Candle Chalice
Pentagram Wand, Athame, Crystal

cauldron,

ankh

Incense/Odor Sandlewood/mellow Frankincense/spicy Rose/flowery
Musk/Goaty/earthy Combination incense
Feeling cool & fresh Warm Tingles like
spray Rigidity, Centered
Taste Salty
Bitter

Image Billowing clouds Erupt. Volcano Waterfall
Mountain/landscape Blue-white light

plants & animals

Word of Power YOD-EH-VAV-HE ADNI(add dough nay) AHIA (Aiy Hey
Yeh) AGLA (ah gal lah) OM

Kabbalistic action Movement Expansion Contraction
Stability Underlying essence

Wind Spirit Eurus Notus Zephyrus
Borus Tornado of power

manifesting deities
Bija Yam (Yaungg) Ram (Raumgg) VAM (Vaungg)
Lam (Laung) Hum (Haumgg)/Om

Affirmation I am intelligent I am powerful I am creative
I am strong, I am balanced
& intuitive
centered & know I am all

Posture Arms raised Arms above head Arms extended
Arms extended back straight
Parallel forming triangle palms up
palms down arms sweep then

at side

Virtues Intelligence, Courage, Love, compassion
Centeredness Beyond
practical, joy enthusiasm,
receptivity,flexib. Patience, truth
willpower forgiveness
thorough, dependable

Vices Impulsive,frivolous Anger, jealousy Indifference,
Dullness, laziness Beyond
boasting, hatred, bullying depression
inconsiderateness
easily fooled unstable
hang-ups

Chakra Heart behind waste Behind sex organ
Base Crown/third eye

	Other	Quick response
Brigid		
		Networking communicative linking people into social unit active
		Dawn, day, drive heat, yellow plants expression of DNA
		Benevolent dictator Purple Billowing clouds

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THE AUTARCHIC CREED

We of the Old Religion have our own particular compact with our deities that charges simply, "An it harm none, do as ye will." And our gods do not despise us for being human but delight in our celebrations of life and love. We are ageless souls, only for a while within bodies - merely visitors upon this plane. We are brothers to the gods and only temporarily cousins to the ape, and our lives belong to us, not to this world nor to its earthly governors. We are not doomed to shame and decay; not lost; not indentured to perish with earthly manifestations; not disposed to eternal misery for any past or present lapses of courage or wisdom. We are as children in the school of life who must learn our lessons, on life at a time, before we graduate. Our lives span the march of time, striving upward, subordinate only to our individual probity and growth.

But in this mortal life, greedy, trivial hierophants and mundane rulers have perpetrated a fraud upon humanity. They have purloined for profit and temporal power, our legitimate heritage, and that of all society, and have substituted for it shame, despair, and fear, inventing evil deities to terrify and to constrain mankind from the exercise of his own native conscience.

Still we take our uncertain portion time and again, joining with the species on this plane, only to meet with earthly disunity and distress; only to be told by bogus, uncelestial shepherds that we are deficient and fundamentally iniquitous; constantly rebuked that our natural birthright is insubstantial or even sinful, and that we must cleave to the pious injunctions of reigning mortals, no matter how oppressive, or suffer beyond measurable time, yearning for some mythical golden glory just out of reach, but somehow never quite worthy of it.

That is the apocryphal hell and the fabled satan; they are of mortal creation; they are now, not in some remote bye-and-bye; and those who choose to believe in them perpetuate them in this earth. But nevertheless, by sublime design, despite narrowness, folly or fear, we all, each and every one, possess this wondrous legacy:

that each of us sustains a singular covenant with the cosmic, in that the soul is and ever was, one with the universe, conducting itself in concordance with the absolute. And whatever paths it may walk, or whichever faith it may follow, on sojourn at a time, each shall as a consequence of that oneness, and attuning with its destiny, eventually return on its own to its source to again be part of that totality, atoned, aware and unshackled.

"JUSTIFICUS"

Dealing with psychic attack

Zhahai Stewart

What to do if you think you are being attacked.

1 - Question if it is really either imagination, or coming from within yourself. Something may be trying to get your attention, but it may not be external, and by focussing on an external "enemy" you may be missing the point.

2 - Check to see if you are yourself inadvertently sending something out; maybe someone is just reflecting some energy back! Nothing is gained if you get into adversarial mode in that case. Many people have been taught that reflecting is the proper response.

3 - Put up a grounding shield. Ground it out, send it to the Mother who can recycle the energy. Grounding is usually taught to every student. If you don't feel you can be a "conduit" safely, ground it by reflecting it downward to the Earth; that is a big target and easy to hit. By grounding it out, you are protecting yourself, yet not being caught up in it.

What not to do.

1 - Figure out who is sending it and counter attack. You might be wrong, and may be starting a feud. You might be right, but they may not realize that they are "sending" so you may start a feud or cause unnecessary harm. Even if you are right, you are escalating a feud, of which we have too many. This is commonly discussed as a bad idea.

2 - Put up a reflective shield which will return the energy to the sender. This is commonly discussed as a good idea, but we disagree. We think this is unwise.

For one thing, it is not necessary; if you can make an accurate return reflection, you can certainly reflect it to Earth instead (where it can be recycled). There is no reason you should not be able to ground out more energy than you can accurately reflect to the sender, if viewed properly.

For another, your accuracy in returning it may be less than perfect. You might hit close but not close enough; if you can't reflect it to earth, you are going to have trouble reflecting it to an unknown person.

Sometimes this is discussed as if once you return it, the sender will just stop; because they will awaken to what they are doing, or because the returning energy will be too much to handle. The thing which is seldom mentioned is that if the sender (assuming there is one) was consciously attacking, they will likely already be prepared with their own mirrors, etc. Great, if we put near perfect mirrors at each end and pump in energy, maybe we can get a psychic laser effect; guess who is just on the other side of the

mirrors to catch the intensified leakthru?

If they weren't aware of sending, they will probably just assume they are being attacked and take countermeasures. If they follow the 3 steps above, fine, nothing is damaged. But many of them will immediately think they have to put up a defensive mirror, or maybe worse (see below; they may decide to teach you a lesson for attacking them). Few people naturally respond to perceived attacks positively (especially if they are in such a bad mood already as to be sending without even realizing it).

Another serious concern is getting drawn into a unacknowledged feud by your own weaknesses. It is often agreed that one should reflect back exactly what is received, without adding anything of one's own. But the same people who advocate that may use terms implying "returning it with enthusiasm". There appears to be an easily tapped source of self-righteousness in most people feeling attacked, and it is _very hard_ not to get drawn into imagining, at some level, the satisfying effects of the energy going back to the attacker; that draws one into a "counter-attack" even without realizing it. Grounding it does not.

Watch for yourself when people are discussing "returning to sender"; see if there isn't very often a hidden desire for revenge or retribution lurking there grasping for their "control panel" - and deflecting their normal attempts at staying centered by claiming to do no more than is "justified". Justified is not the question; self knowledge and balance are.

There is another thread which shows up often in discussions like these; the need to "teach the sender a lesson". In some cases, I have even heard this justified as "protecting the community". This way lies many... ....PRINT D did the goddess give you an "agent of threefold return" marshall's badge, that exempts you from any consequences "because you are just an agent"? That hubris is gonna teach some hard lessons, but the self appointed marshall may be the major recipient. It would be a little bit healthier to just shed the self-righteousness and call it an ego driven feud. "Teaching them a lesson" gets filed under the pitfalls of righteousness, the ways that one's own weaknesses seduce one.

Also consider, what if despite your initial impression, the negative energy is really coming from inside, from part of you? Are you going to be better off "reflecting it back" (maybe with additional conscious or unconscious oomph) or grounding it? "Gee, I returned it but good, and now they have stepped it up; the sender really needs a lesson!". That may be more true than you know, bucko.

Notice that nowhere do we say that one has no "right" to put up a reflective shield; of course one does, and is fully justified. Also, possibly, unwise. There is a distinction between what one has a "right" to do in "self defense", and what is wise to get drawn into. Reflecting it is neither necessary, nor likely to produce positive results, but if _that itself_ is the lesson to be learned, what can I say? Each chooses their own path, and that is as it should be. At least if one has considered the above, one should know what they are stepping into.

ETHICS OR ETIQUETTE

by Ellen

Recently in conversation with friends in a small intimate gathering, I mentioned outer-court names and passed on gossip. Later I was told that I had "violated etiquette." Had I?

Etiquette is socially accepted forms of behavior, agreed upon by the members of a community. Ethics involves morality, the nature of right as determined by a group or an individual.I believe there is a great deal of confusion of these terms in the "Pagan Community."

Going by fairly traditional rules there are the "Laws of Wicca." Among these there is a very firm one saying one should never reveal another person as a Witch without their permission. However a person who has revealed themselves publicly as a witch shouldn't complain. And is it a violation of ethics to tell of a person by their outer-court name? Only insiders could know the legal name of the person, so what is the danger?

Ethics can be fairly easily agreed upon in the general pagan community. Anything that puts someone else in an embarrassing or dangerous position is unethical. We all make mistakes at times, but we try to act in a manner consistent with our ethical code. Etiquette, on the other hand, is very deceiving. We assume, since we are all members of the "Neo-Pagan Community" that we have the same etiquette. But the only etiquette I have ever been explicitly told about involves greetings to be exchanged between members of a group and their high priestess or between two high priestess of different groups. What about a more common meeting?

Say a friend of mine is tired of being a solitary and wishes to come to a group celebration. What etiquette should I follow to bring this person to such a circle? I could either contact the group beforehand and ask permission, or tell them I will be bringing a guest, or I could simply bring a guest - with no warning at all. In the first situation, the responsibility and decision is theirs; in the second I am responsible for my guest's behavior; in the third I am a boor and will never be invited to their circles again.

No one has covered all the possible conflict situations in the Pagan Community. So there is no way I could agree to follow an "etiquette." My general code is simply to use common sense, and give the other person an easy out. For example, if you think someone else is a Witch and wish to find out, you might tell them that you are one. To receive trust you have to give it first.

A secondary problem in this situation is how does one keep a secret? Should one only speak in whispers, or when no one is within 100 paces? I think that looks furtive and produces suspicion in the mind of outsiders. Or do we follow Poe's lead and put the secret out in the open and disarm the opposition?

I know several people who studiously "maintain secrecy" but everyone knows that they are "witches." Worse, because of their secrecy, their colleagues don't know what a witch is except it must be nasty since they won't speak of it. I do not proclaim my religion, nor do I hide it, and I have never had any problems. I hear 3rd hand horror stories but would like to hear first hand experiences, good or bad. Please write me c/o Panegyria.

Dream News

NUCLEAR NIGHTMARES: With the threat of nuclear war hanging overhead, it is not surprising that our dreams might reflect this source of anxiety. In fact, reports peace psychologist Randy Morris, PhD, many children in our country, not to mention in other nations, have had nuclear imagery in their dreams. Are such dreams simply another example of how daily anxieties are reflected in our nighttime ruminations? Possibly, but Dr. Morris offers another explanation. "Could it be some kind of collective survival mechanism to come as close as possible to experiencing, in order to reject, our self-destruction?"

. "I believe," he states, in answer to his question, "that nuclear nightmares represent an impulse on the part of this collective psyche to confront directly the horror of nuclear war, literally, to 'imagine the unimaginable,' and by so doing to take the first step toward healing this festering rupture in the family of man. These dreams, as expressions of pure emotion, have the power to motivate people to work in new ways for peace movement." Dr. Morris notes that the threat of nuclear war is increased by the number of people who simply cannot imagine that it would ever happen. Nuclear nightmares tend to be very "real" in their feeling, and thus may be a natural counterbalance to the ostrich syndrome.

. Anyone who has had a nuclear nightmare, or any kind of dream involving nuclear imagery, is invited to write a letter to Randy Morris, PhD, Hiroshima International School, 2-2-6 Ushita-naka, Higashi-ku, Hiroshima 730, Japan, leave a message in ANECDOTAL PSI or PREMONITIONS REGISTRY.

SUDDEN DEATH SYNDROME: SUICIDE BY NIGHTMARE: A healthy adult goes to sleep at night but then never wakes up. The medical examiners can find no cause of death? What happened. No one knows, but it happens enough to have earned a name, "sudden death syndrome," and to warrant having the Atlanta Center for Disease Control monitor the incidence of such cases. One population group, Laotian refugees, has a higher than average mortality from sudden death syndrome. Dr. Joseph Jay Tobin, reporting in the American Journal of Orthopsychiatry (July, 1983), presents a case study that leads him to suggest that this phenomenon may be suicide by nightmare.

. The patient was a male refugee from war-torn Laos, who had been recently relocated with his family to their own apartment in an American city. Shortly thereafter, the man complained of difficulty sleeping. He reported nightmares in which something (once a cat, once a dog and once a woman) came to him in his bedroom, sat on his chest and tried to prevent his breathing. Dr. Tobin arranged for a Laotian healer to perform a "spirit cure," which was consistent with the patient's world view. Afterwards, Dr. Tobin investigated further into the patient's background.

. Examination of the patient's history revealed that he was suffering from "survivor's guilt." This post-traumatic malady, first identified in survivors of the Holocaust, combines depression and paranoia with the nagging feeling, "why was I saved when so many others died?" Dr. Tobin also discovered that among South Asian persons there is the belief in something akin to "voodoo death," called banqunqut, or "Oriental nightmare death," in which a person is believed to be killed during sleep by a spirit which squeezes out the breath. Apparently a similar belief was held in Europe during the Middle Ages. At that time, the name, "incubi" was given to the presumed spirit, from the Latin word for nightmare, incubus.

. Previous medical research has indicated that heart attacks can be precipitated in dreams and that certain psychosomatic disorders can be dangerously aggravated during the sleep state. Other research focussing on the healing potential of dreams, nevertheless receives indirect support for the physical potency of dreams by the suggestion that they might also be a vehicle of death.

DREAM AFTER SURGERY RESTORES INTEGRITY OF PERSONALITY: Major surgery is a harrowing experience, a trauma to the personality, for the person submits their life, while unconscious under anesthesia, to the operation of other people's hands upon their vital organs. The most critical aspect of the surgery experience--the operation itself--seems beyond the reach of the patient's personality to integrate, as would be needed following any traumatic experience, because of the anesthesia. Patient's occasional reports of "witnessing" their operation, and statements, by psychics such as Edgar Cayce or philosophers such as Alfred North Whitehead, that the mind never sleeps, that it registers everything, would suggest that despite the anesthesia, it should be theoretically possible for the post-operative patient to regain access to the surgery experience so that it could be digested and the recovery made more complete. Dr. Paul W. Pruyser, of the Menninger Foundation, reporting in the Bulletin of the Menninger Clinic (June, 1983) suggests that such an integration of the surgery experience may occur through a dream!

. Dr. Pruyser writes about his experience undergoing emergency, triple coronary bypass surgery and how his recuperation was helped by a dream he had five days after the operation. In his dream, he visits a little-known, secluded part of the hospital grounds, a ruins site from the 19th century, where he encounters a heavy metal door. The door opens with eerie creak and he enters a dimly lit cave. He finds three strange, two-story, cubical habitats, each with leaky and rusty pipes meant to furnish heat to the inside from a centrally located, old-fashioned wood-burning cook stove that was very dilapidated.

. When he awoke from this dream, he reports that he felt elated and immensely satisfied, because, in his own words, "my mind had found access to an experience I was not supposed to have undergone at all because of the total anesthesia." He believes, for example, that the creaking of the door was actually the sound of his rib cage when it was opened by the surgeon. He

provides background information to develop an interpretation of the details of the dream, which in essence refers to his confrontation with his heart and its clogged arteries and with his ancestral history of coronary deficiency. More generally, he ascribes to his dream an act of restoration of the integrity of his personality--"a guarantee of the continuity of selfhood"--after being the threatened by his near brush with death. The ability of dreams to spontaneously provide this otherwise missing ingredient to total recovery deserves further investigation. (Author's address: Menninger Foundation, P.O. Box 829, Topeka, KS 66601).

GROUP DREAMING: What happens when a group of people attempt to dream about the same thing? The December, 1983 issue of Omni Magazine reports the work of Henry Reed (DreamNet Sysop) on an intriguing approach to studying the psychic potential of dreams. A group of dreamers would be gathered together, he would introduce them to a stranger said to be suffering from an undisclosed problem, and ask the group to dream for this person, to see if they could dream up a solution to the person's problem. In the morning the dreams were analyzed, the person's problem was revealed, and the pieces of information from the several dreams were pieced together to develop a solution. Most of the dreams evidenced psychic information in the dreams. Pooling the dreams enhanced the visibility of the psychic effect. Having a good reason for dreaming telepathically seems to increase the probability of psychic material in the dreams. For further reading: "Dreaming for Mary, "Sundance Community Dream Journal, #3 (See Mail Order Services).

EXPLORING YOUR DREAMS: For a "hands-on" guide to the "New Dreamwork" see the October, 1983 issue of New Age Journal. It has a comprehensive special section on what's happening in the world of the new dreamworker. It gives several different approaches to dreamwork, has articles on some of the prominent dreamworkers, as well as general discussion of current developments and controversies.

NEW LUCID DREAM INDUCTION TECHNIQUE: Robert Price and David Cohen, of the University of Texas at Austin, report that they have accidentally discovered a method for inducing lucid dreams. It happened while they were researching the ability of a subject to control, while asleep in the dream state, the sounding of a tone being played in the dream laboratory. A biofeedback setup was used, such that whenever the sleeping subject entered the dream state, with rapid eye movements (REM), a loud tone would be played. This tone would interrupt sleep, but if the subject could increase the amount of rapid eye movements, he could terminate the tone, and sleep in peace. They found that their research subject could learn this task. Then the subject began to report lucid dreaming, that is being aware in the dream state that he was dreaming, and reported that he tried to move his eyes as a means of signalling to the experimenter. A "communication" system was thus set up between the experimenter and the dreaming subject. The researchers suggest that such a biofeedback situation may be an effective way to learn lucid dreaming. Reported in Lucidity Letter, November, 1983 (See Mail Order Services).

TELEPATHIC DREAMS IN COUNSELING: A counselor whose dreams provide psychic information about clients has a powerful addition to his kit of clinical tools.

Kenneth Orkin, Ph.D., has written an article entitled, "Telepathic Dreams: Their Application During the Counseling Process," describing his experiences with psychic dreaming about clients. He is in private practice in Miami, Florida. He recounts several types of psychic dreams, including precognitive dreaming about the problems of a client who would be coming for a consultation in the future, with the dream providing information about the source of that person's problem. He also recounts a story about a dream that provided past-life information about a client. His article appeared in the November, 1983 issue of A.R.E. Journal. You may write to the author c/o A.R.E., P.O. Box 595, Virginia Beach, VA 23451.

Dream Life & Waking Life: Both are Creations of the Person

There is a growing appreciation for the variety of dream phenomena, such as the creativity in dreams and their sometimes transpersonal aspects. Older theories that generally ignored such facts are being replaced by newer ones that attempt to account for such phenomena. Most recently, Gordon Globus, M.D., Professor of Psychiatry and Philosophy at the University of California, Irvine, has taken a stab at integrating such perspectives as psychoanalysis, transpersonal psychology, cognitive science, and phenomenological philosophy in a pleasantly person- able statement of a view of dreams that readers of Perspective can live with.

That dreams are a creative experience is one of the main factors that he wishes to explain. The author rejects the notion, in existence before Freud made it law, that dreams are merely rearrangements of past memory experiences. Instead, the author claims that dreams are created "de novo," meaning from scratch. In defending this position, he finds himself arguing that our waking life is also an experience that we create, thus placing his work close at hand to the metaphysical perspective that claims that we "create our own reality." Both realms are created "in the image" (meaning "in the imagination") of the person, in the same way God has been said to create the world. The symmetry between the creative aspect of both dream existence and waking existence, and the "divine" role given to the person, is pleasing both to the ancient Buddhist and modern spiritual metaphysician.

The question is, how does this modern, scientifically grounded theoretician justify such a metaphysical basis to dreams and waking life? He does so by reference to both the leading edge theories of perceptual psychology and certain philosophical traditions. Perceptual psychology has long abandoned the camera analogy to explain how we see things. Plato's concept of the archetype, the transpersonal, non-material "ideas" that govern the actual ideas and things that we experience, has gained new favor in modern thinking about the perceptual process. Instead of theorizing that our perceptual mechanisms "photograph" what is out there, modern work has forced the theory that we already "know" or "suppose" what it is that we are trying to perceive, and then we search and analyze data bits according to their significance and fit to what we are attempting to "perceive." Meaning and intention are more significant to perception, in modern theory, than light waves and photo-sensitivity. In other words, the creative and subjective processes in perception are given more central prominence, and the physics of perception are accorded more the status of tools than primary determinants. Similarly, the philosophy of science has been arguing that facts, as such, do not exist; rather theories--in other words, intentional approaches to creating meaning--are what determine which data

bits constitute facts, and determines whether or not the data bits will even be noticed.

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Perhaps such philosophical abstractions seem cloudy or irrelevant, but the mechanistic, sensory-based, objective approach to perception (whether in visual perception or scientific knowing) has been undergoing radical changes. Fans of the transpersonal dimension of life who assume that the eye sees like a camera have an unnecessarily tough time trying to justify as scientific their views on ESP. Realizing how scientific and philosophical views on perception have evolved makes ESP seem more natural than supernatural. Thus the author's work does us a great service. It provides a readable treatise on how one can argue, on the basis of both scientific and philosophical grounds, that dreams, not to mention our lives, are pregnant with meaning (sometimes transpersonal meaning), and deserve our attention.

Source: Dream life, waking life: The human condition through dreams. Published by the State University of New York Press, 1987.

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Taken from AMERICAN HEALTH July/August 1987.

How to problem-solve in your dreams

Your dreams are "written" in your own private vocabulary; that's why their meaning is often unclear (and why dream books you buy at the corner newsstand won't explain your own visions). Moreover, the language of dreams is sensory and visual, whereas the language of daily life is verbal. You need to translate a dream much as you would a foreign language.

Unfortunately, the same force s that make us disguise problems in our dreams are likely to hinder our recognizing them when we're awake. Even Freud had trouble with self-analysis. So an impartial listener - attained therapist - can help. "It's a collaborative process," says New York psychoanalyst Walter Bonime, author of the classic text, THE CLINICAL USE OF DREAMS (Da Capo Press, $29.50)

But that doesn't mean you shouldn't explore your dreams alone or with a partner. People who keep dream journals say that over time, patterns often emerge.

To put your dreams to work solving problems, try this routine:

o Program yourself to wake up after every REM period. I did it while writing this article simply by telling myselfI wanted to at bedtime. But don't make it a regular habit. "The ability to maintain consciousness during sleep can backfire," says Dr. Neil Kavey, director of the Columbia-Presbyterian sleep lab. "If you can't shut it off, you may have trouble remaining asleep, or you may sleep so poorly that you feel you didn't sleep at all."

o Put a notebook and pen or tape recorder at your bedside.

o At bedtime, select a problem and sum it up with a question, such as "Should I take this new job?" Write it down and list possible solutions.

o Turn off the lights and reflect on these solutions. Stick with it until you drift off to sleep.

o When you wake up - during the night or in the morning - lie still. To jog your memory, pretend you're a detective interviewing an eyewitness. What's the last thing you remember? Before that? Going backward can help you more easily reconstruct a dream.

o Write down or tape record all that you remember. Do it before you shower and have breakfast.

- If you have trouble catching dreams, try sleeping late on weekends The longest dreams occur in the last part of sleep and many of us cut sleep short on week nights.

Once you've recorded your dream, how do you decode it? Tell it to yourself in the third person, suggest psychologist Lillie Weiss in DREAM ANALYSIS IN PSYCHOTHERAPY (Pergamon Press, $11.95). This may give you some distance from the dream and help you see the actions more clearly. Then look at the part of the dream that is the most mysterious. "Frequently the most incongruous part provides the dream message," Weiss says.

In her dream-therapy study, Cartwright asks participants to examine and try to change repetitive, troublesome dreams along seven dimensions:

- Time orientation. Do all your dreams take place in the past? Try positioning them in the present or future.

- Competence to affect the outcome. Tryfinding a positive way to resolve a dream.

- Self-blame. In your dreams, do you hold yourself responsible when things go wrong? Must you?

- Relation to former role: If your divorced, do you still dream of yourself as married? If you have lost your job, do you still see yourself at work? Consider alternatives.

- Motivation. Do you dream of being nurtured? Can you think of a way to take care of yourself?

- Mood. What would make a dream more pleasant?

- Dream roles: Do you like the part you play in your dreams? What role would you prefer?

. This following is an excerpt from "Psi Notes", prepared by William Braud, Ph.D., of the Mind Science Foundation in San Antonio, Texas.

Question: What percentage of a person's dreams are precognitive (foretell the future) and how can we recognize the difference between a precognitive dream and an ordinary dream?

Answer: A large proportion of precognitive experiences occur during dreams. One survey indicates that as many as 65 percent of precognitive experiences occurred during sleep. Precognitive dreams also seem to provide more complete and more accurate information than do waking psychic experiences.

. There's no way to know with certainty what percentage of our dreams are precognitive. The content of the majority of our dreams is probably quite mundane, involving replays of experiences of the day, perhaps some wish fulfillment, and maybe even "random" content. But now and then, dreamers do have accurate glimpses of the future as they sleep.

. The only way to know with certainty which dreams are precognitive and which are not is to keep a dream diary of all dreams and check to see which come true and which don't. Some persons are able to associate certain feelings of confidence in connection with psychic dreams - but these are very subtle feelings which are difficult to put into words and which may differ from person to person.

. Let me describe a program of research in which we are more certain about what's going on. This research program was initiated by a New York psychiatrist, Dr. Montague Ullman, as a result of his observation that he and his patients were sharing telepathic dreams in the context of psychotherapy. A dream laboratory was set up at Maimonides Medical Center in Brooklyn. Ullman, along with his associates Stanley Krippner and Charles Honorton, designed experiments in which persons spent the night in the dream lab. They were monitored electro-physiologically in order to detect physiological indications of dreaming - these indications include: an activated EEG, rapid eye movements, and reduced muscle tension. When these indications of dreaming occurred, the sleeper was awakened and asked to describe his dream. These descriptions were tape-recorded and later transcribed. The next day, a target experience was randomly selected and the subject then went through some waking sensory experience. What was discovered was that the sleeper was able to have accurate dreams about events of which no one was as yet aware at the time of the dream, but which were randomly selected the next day.

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FESTIVALS

Within the Pagan community there are many holidays and Sabbats celebrated for various means, and not all celebrate each holiday/Sabbat in the same exact way or for the same reasons. The following is a general list of the Holidays most common between all the Sects within Neo-Paganisim.

YULE (Winter Solstice, December 20-23 (varies according to the particular date on the standard calendar according to when the Solstice will occurastronomically)).Longest nightof theyear, theturning point whenthe days shall afterwardsgrow longer as winterbegins its passageinto thecoming spring.It is,inthe Goddessworship, the time when she gives forth again to the birth of the Divine Sun child who shall be both child and eventually lover and father of the next child in the cycle. Winter Solstice for pagans is a time of feasting and the exchanging of gifts and is the original Holiday that the Christian religions modified into their own Christmas, even upto the birth of the child (Most theologians who have spent time studying the birth of Jesus admit he was born in either March or April, not the celebrated Christmas date we all know from the standard calendar - it was moved to this date to help induce Pagans to give up their old ways yet allow them their holidays during the spread of Christianity thru Europe and the British Isles).
Traditional adornments are a Yule Log, usually of oak, and a combination of mistletoe and holly (also all later plagiarized into Christian ways).

CANDLEMAS (Brigid's Day, February 2nd) Not common to all pagans, this is very popular with Wiccans and various Celtic sects. Brigid is the Celtic goddess of fire and inspiration (Poetry, smithcraft and healing) as well as yet another representation of the Fertility of Femininity and Love. Brigid had such a strong following among the Celtics that the Christian church decided it was easier to assimilate her into their own system, and so there came about the making of Saint Brigit and all the stories they created about her so that her followers would leave their old beliefs enough so they would not side with the Druids, who were known at that time as 'the snakes' because of their tendency to have tamed snakes that were used to help produce various healing mixtures via their venom, and who were violently opposing the Catholic church. In History, of course, the druids lost against the overwhelming odds presented by the church, led by a man who would then be himself sainted by the church, their Saint Patrick (who was no clergyman but a warrior). Thus Christian rule of various sorts came into Ireland. Handcrafts are often

sacrificed to Brigid or dedicated to her as they are started on this day. Its celebration is done with many candles and as usual much feasting. The Christians also took, moved slightly and used this date by creating St. Valentine and using the day for one of chaste love reflections.

Eostar Ritual (Spring Equinox, March 20-23 dependant on actual astronomical event) This is the start in the pagan year of spring, at least among Wiccans and Celtics. The first flowers are praised and the Gods and Goddesses thanked for the true return to happier times for all. Eostar is oneof the more colorful holidays, not one of the somber colors found in Yule and Candlemas. Feasting and socializing are the important factors in this holiday as well as the celebration of the return of color to the natural world. In the Christian calendar, again to draw early worshipers, they marked this as the final days and rebirth of Jesus (when according to history he died in June!)

Beltane (May Eve, April 30th-May 1st) Most important to pagans, save for Samhain, I don't know of any Pagan group that doesn't celebrate this holiday in some way. Beltane is the great Fertility rite of life, starting at dusk on the 30th and continuing until the dawn of the 1st. The union of the God and Goddess to conceive the sun-child to be takes place upon this holiday, no matter which tradition of paganisim is involved. Beltane is the one holiday most discouraged by the Christians, who didn't even use it as a point for a holiday of their own because the power and nature of the day involved. Still, even in Christianized Ireland the May day dance of the Maypole remained, as did the giving of flowers to those you loved or cared for as friends. The Maypole is a symbol of the union of the God and Goddess to create life, the pole itself a phallic symbol while the dancers and their streamers or vines of flowers represent the fertile womb of the goddess as it takes in the Phallus of the god and takes in his seed. Besides the Maypole often a bonfire is present, and members of the group are encouraged to jump the flames for luck and their own fertility. Food, drink and love are the order of the evening. In most sects the celebration of Beltane will become one large orgy as the participants are encouraged to enact their own unions of love. Beltane is the time of many marriages/handfastings in the pagan community (in some it is the point where one chooses to begin and end relationships of a physical nature). Clothing is very optional in most get togethers on this holiday, and mostly it is sensual and colorful. Even those sects that are prudish about things tend to accept the rules of the holiday, as it is the holiday of free love. It is said that a child conceived on this day will grow up to wield great power and knowledge and to be healthier than upon any other.

Litha (Summer Solstice, June 20-23, dependant on actual astronomical event) Held on the longest day of the year, the Solstice is the celebration of lights triumph over darkness and that of the bountiful beauty that light brings into life. Flowers are common in the circle, roses and brightcheerful wildflowers are upon the altar and usually worn by

all. It is the changing point of the year, and the celebration of the spiral dance of the year is common among Wiccans. It a celebration with much joy, and much feasting. Many wiccans will attire themselves in bright colors and equally bright adornments of flowers. Litha' usual food fare may include honeycakes or cornbread. Litha is not celebrated by all sects nor in the same way.

Lughnasad (August 1st) The great corn ritual of Wiccan belief (in Celtic realms this is the celebration of the wheat god, corn is an Americanization and it is possible there is an American Indian traditional holiday near this date that was borrowed by the American Neopagans). THis is the big celebration of the harvest (Sort of a Pagan Thanksgiving, but the time clock is different as is that of the Celtics). Much feasting and dancing occur, thou it is a bit more somber than many of the other holidays. Some Pagans celebrate this day as merely the day to bake their bread and cakes for the coming winter and do no actual rituals save that of blessing the foods prepared.

Mabon (Fall Equinox, Sept. 20-23, dependant on actual astronomical event)
A lesser holiday, this is not widely celebrated and is most come with Pure wiccan groups, especially those who are based in the works of Starhawk and other Dianic sects. This is the weavers festival, and a braiding of cords are done in the process of casting a spell to add to ones life from what it is, each person weaving unto themselves what they wish and the coven as a whole weaving all the cords together to unite the power and efforts symbolically.

SAMHAIN (Halloween Oct 31st) THe year ends traditionally in Wiccan beliefs with this holiday. Samhain is said to be the period of time when the gates between the worlds are least guarded and the veils their thinnest. It is a time for dimensional openings and workings, and also the celebration of the death of the year king. It is a somber holiday, one of dark clothes and thoughts for the dead, it is said to be the time when those of necromantic talents can speak with the dead and it is certainly a time to remember ones dead. It is a time of endings of relationships and bad situations and it is the time when one can see the glimmer of hope in the future. THere are as many concepts attached to this holiday as any other.

THE HOLY FOOL:
The Third member of the Triad
-some musings by: the Bard

*

"Remember, the Moon is only half as big as the Earth, but it's twice as far away."

-Anonymous

*

After some time musing on the concept of Goddess/God that is common in Wiccan (and most Neo-Pagan groups) and seeing the common theme of "things come in threes" in these belief systems, I fell to wondering "Why only the God and Goddess? If all things come in threes, where is the Third Aspect that should be there?"

So what is this Third Aspect? I feel it is the Holy Fool; the Prometheus who is the Trickster, the God (neuter) that rolls the dice. This also fills in certain holes in neo-Pagan Theology that have bothered me for some time, too.

First, we need to have a quick look at the Holy Fool in religious and/or cultural beliefs, both primitive and modern:

American Indian:
- Aztec: Ueuecoyotl
- Caddo: Coyote
- Chinook: Coyote
- Coos: Coyote
- Haida: Raven
- Hopi: Mudhead Kachina, Clown Kachina
- Kiowa: Coyote
- Navaho: Coyote
- Nez Perce: Coyote
- Omaha: Coyote, Rabbit, Iktinike, Orphan
- Pueblo: Koshare
- Sioux: Spider
- Tillamook: Coyote
- Tinglit: Raven
- Winnebago: Rabbit
- Zuni: Coyote

African: Spider, Tortoise, Rabbit, Jackal
Graeco/Roman: Pan, Dionysis
Celtic: Phooka and the like (see Irish: Fear Dearg, and a host of

others. The Fool must love Ireland very much...He made so many of Itself there!)

Norse: Loki...-and- Balder
Banks Island: Clat
Micronesia: Nareau
England: Puck, Black Jack Davy
Christianity: "Doubting" Thomas, and The Christ Himself, in many ways....and Judas, too.
20th Cent. North American: Bugs Bunny, The Joker, Mr. Mxyzpltk, Murphy, ("And Pooh is a -good- example, too!" said Eeyore)

Neo-Paganism: Discordians
18th thru 20th Cent. Appalachian: Jack (from British Isles)
18th and 19th Cent. N.A. Black: Br'er Rabbit, Long John, &c.
German: Tyl Eulenspiegel
Italy: Harlequin (check out Agatha Christie's stories about "Harley Quinn." VERY interesting!)
Islamic: Juha, Abu Nawwas, Mullah Nasruddin, Nasreddin Khoja, Nasreddin Hodja
Japanese: Fox, Hotei, and the whole concept of Zen.....

And the many, many instances of the Hero figure and his Friend in most people's mythology....Gilgamesh and Enkidu, Robin Hood and Little John, the Mythic Hollywood Western Hero and his ridiculous sidekick, Don Quixote and Sancho Panza.....and many times you see the recurrent theme of the Great Betrayal of the Hero, which leads to His death...and to His Resurrection!

One immediately sees that the Fool is a universal constant in folk belief, just as the Goddess and God are!

(NB: I have not gotten more specific for two reasons: one, for limitations of space, and two, to encourage others to do a little reading on their own!)

As most things, the Fool is Personified in three basic Aspects that (of course) overlap with each other and with the God and Goddess. The first is that of the Saviour God, the Prometheus, the Culture Hero, who brings Knowledge (and -occasionally- Wisdom) to Mankind. This Aspect loves Mankind with all His Being, and only wishes Good. His Good Intentions sometimes fall short of His (or Mankind's) expectations, however.

Thesecond isthat ofthe Clown,the Nerd,the Jerk,that teaches by his own mistakes (and who usually comes out ahead because of His own Innocence.) This Aspect is mostly neutral, and is how He seems to mostly manifest Himself.

Butletus notforget thethird,and darker,side oftheFool, best exemplified by Jack Nicholson's portrayal of The Joker in the film version of "Batman." Just as the Goddess has Her Dark side (the Crone, the

Morrigan, &c) and the God has His (Odin as Death-God) so does the Fool have a terrifying Aspect (at least, from the human point of view): Chaos Personified.

This is not an Aspect to invoke, as It does not care. Period. It is the ultimate psychopath, the ultimate Spoiled Brat, the quintessence of Ego-centric self-love. In some circles, it could be quite nicely named Ahriman, or Shaitan, or Satan, because it fits all concepts of that Middle-Eastern deity....except one: It does not care if Man worships It or not. It is not in -conflict- with the God and/or Goddess, It is -not- on the kind of power-trip that the Judeo-Christian Satan is represented as having, it just -is-. It should be considered as neither "good" nor "evil," though it can personify both or either....or neither! This is confusing, but with a little thought the concept will (hopefully) come clear.

(And, just in passing, the film version of "Batman" is perhaps a very good metaphor for the eternal struggle between the Fool-as-Prometheus (Batman) and the Fool-as-Chaos (the Joker).

Areyou confused? If youare, GOOD! If you arenot, keep thinking by not-thinking. (wha-a-a-a-a-t?)

Some of thebest examples ofthe three Personifications arefound in the Navaho and Zuni tales of Coyote, or the Br'er Rabbit tales, or the older Bugs Bunny cartoons, or even Walt Disney's Goofy. And, while speaking of classic animation, if you can see any of the cartoons of the Cannibal Boy and the Mynah Bird, do so! It shows not one, but TWO Aspects in action!

For a look at His more serious (?) side, try J.R.R. Tolkien's wonderful evocation of Tom Bombadil.....who is described as "the oldest." Prof. Tolkien came very close to the core of the truth with that one!

The Fool is your slightly daffy Uncle, that comes to visit at Christmas and is such fun to be with, but who seems to have a sadness about him too, that you found out later, when you were all grown up, was his slide into alcoholism. The Fool is the American sit-com "Daddy" who never seems to get anything right, but wins out in the end anyway. The Fool is the classic scene of Bugs Bunny, floating in a washtub in the middle of the Pacific Ocean, happily singing "As Time Goes By," blissfully uncaring about his obvious predicament...one which would send a human into sheer despair....knowing that something will turn up, some scam that he can pull that will get him out of the washtub and into clover again. The Fool is the Tarot's Fool, of course....but He is also the Hanged Man.

Do -not- invoke the Fool unless you are ready for literally ANYTHING to happen! He just might turn you into a Large Green Frog just to observe what happens.....He is capricious. He is unpredictable. He is what He is, and nothing you can do will turn Him from His Purpose, whatever that may

be at any given moment. He is "Murphy," and whatever can go wrong, WILL go wrong...or right. Unless you have an uncommonly flexible mind, you -might- not be able to handle it!

He has no Festival, unless it is the Lupercal, or perhaps April Fool's Day, or even New Year's Eve, for every day is His, as He chooses. Some have inquired about the seeming overlap of functions in the Goddess/God/Fool triad, and this should be addressed here. The modern Western mind tends to "pigeonhole" things, and rigidly excludes other things
from these pigeonholes. This, I feel, is in some ways an error in thinking, especially about the Triad.

One cannot and should not "compartmentalize" the God/Fool/Goddess into three rigidly separate Beings, but rather think of them as three separate sources of ripples in the same Pond: the ripples interact and intersect, and act on each other, but move within the same Source, whatever
That may be.

-the Bard
at Samhain, 1990 CE

I wish I could list all of my sources, but if I did, it would add several pages to this text, and I am trying to keep it short. I -will- recommend reading one book, however, that will give a great insight into the Holy Fool:

CONTRARIWISE
Zohra Greenhalgh, Ace (paperback) April 1989
0-441-117112-2
(it has a sequel, but I can't remember the title offhand....)

*

"Rimble, Rimble!"

*

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PSYCHIC SELF-DEFENSE

by =Carlin=

One of the problems which faces the aspiring witch or magician is an increased sensitivity to and awareness of the "unseen" forces of the world. Usually this sensitivity is a delight, but occasionally it becomes a nightmare -- in the most literal sense of the word. In particular, this article deals with what spiritualists and shamans would refer to as spirit obsession -- a cluster of "symptoms" that differ from possession, but that still can destroy the integrity of the victims <AND ALSO> gives some background information on obsession, and then outlines a few "generic" techniques that will benefit those subject to this form of "psychic harassment."

DEFINING OBSESSION

Obsession occurs in every nation and subculture,and as a result every magical subculture has had it's own way of defining and dealing with the phenomena involved. Modern medicine, with the exception of Jungian and "New Age" psychiatry/psychology, tends to dismiss obsession as either hysteria or budding schizophrenia. The major religions, for the most part, now agree with this evaluation. Of course, the "New Right" fundamentalists are likely to see a demon in every corner.... Either of these approaches tends to disempower the afflicted person by destroying her/his trust in his own inner processes and making him dependent on the "expert" who will control the attempt to cure him/her. Spiritualists will warn you against psychic attack or unprotected dealings with the Dead. Work <?> will tell you that the problem is either openness to astral influences or rebellion within the psyche <OR "ALL OF THE ABOVE">. There is more to being human than the conscious mind, and unintegrated and unrecognized "complexes" within the psyche will sometimes have separate agendas that can lead to "attack from within" if those needs are continually ignored. My own tendency <PERHAPS "BIAS" OR "APPROACH" IS A BETTER WORD> is philosophically Jungian-to-agnostic,but practically Shamanic. I tend to view such"entities" as psychological. However, the techniques I use are more effective if the problem is "projected" outward and treated as if it were the result of attack by a sentient being. Even if obsessions are caused by "complexes", a truly well established complex takes on enough "life" to be regarded as a "secondary personality" demanding of respect. If someone is having to live with obsession, chances are that the person is more interested in resolving the problem than debating metaphysics. The methodology outlined below is designed to work,

whether you agree with the philosophy behind it or not. These techniques are "homeopathic" in nature, contrived with the idea of strengthening the victIm's "psychic immune system" to the point where s/he no longer can be victimized. Without this increase in inner power, the person can be temporarily freed from the obsession, but remains vulnerable to "evil influence" in the future.

THE BEGINNINGS OF OBSESSION

Checking a person's personal history, one will usually find that obsessions begin during periods where stress,negative emotions, or injury have impaired that person's natural self-protective abilities. Or where the person has been unprepared or confused and has intentionally or unintentionally "dropped his/her guard" around someone already disturbed. Or where the person has been abused and degraded since early childhood and is consequently continually open to negative influences<LAST THREE SENTENCES NEED TO BE "SMOOTHER">. In psychological terminology, old "complexes" are cathected during periods when the ego is foundered in depression, weakening the "auric shield" that normally will protect against "outside influences," as well as the physical body. This auric shield can also be "pierced" during "psychic attacks," leaving a "hole" through which invading astral-organisms can pass freely. In the same way, "evil spirits" are contagious. Emotional, sexual, or magical intimacy with someone already obsessed can allow the entity to pass over to oneself. And an extreme period of rage or vengefulness can attract like to like, bringing one to the attention of "vengeful creatures" in the "lower astral."

SYMPTOMS OF OBSESSION

Among the most common symptoms of obsession is a brooding fixation upon some negative thought or act. The obsessed person being unable to "turn off" the voice that urges her/him on to self-destructive or vindictive acts. The idea that one is the Messiah or the rightful ruler of the universe, or too low to continue to live may repeatedly intrude upon consciousness. To consider much addictive behavior to be the result of obsession by "earth-bound spirits" or elementals<???>. No longer having physical bodies, the "astral low-lifes" push susceptible living humans into overindulging in whatever the discarnate entity still craves. In other cases, the symptoms take other forms. Sleep can be disrupted by repeated nightmares or night terrors. The individual may awaken with no memory of the contents of the dream, but over time will develop insomnia or a fear of sleep. Especially in children,the shadows of night can resolve themselves into terrifying images, and there can be an overwhelming sense of being constantly watched. Visual "hallucinations" may force themselves onto the physical plane or may manifest themselves solely upon the "mind's eye." At times the obsession can be relatively benign. Budding magicians can

"pick up hitchhikers" during their initial workings, and these "creatures" may well content themselves with acting as Guardians of its cases the "entities" will only "act out"when the magician re-enters trance or attempts to work on the astral levels<PATCH IT UP>. People who work with divinatory techniques without proper training and grounding are especially vulnerable, with the Ouija board being the worst offender. This is one reason that the traditional religions, which do not want the general populace trained in magical techniques,urge people away from divinatory practices. Obsessions that strike those not trained to magick are usually not so courteous. In the more entrenched cases,physical symptoms other than insomnia can manifest. Especially when one is very tired or ill, the obsession attempt can escalate and begin to unbalance the homeostatic mechanisms of the body. Constipation,sinusitis and migraine headaches are the more usual manifestations, along with extreme pallor, edema, and mental confusion and memory loss. Poltergeist activity is also sometimes reported.The obsessing entity can also color the impressions of others.

One can suddenly find oneself being accused of unsavory attitudes or persistently misunderstood. At the same time, truly unsavory characters will be attracted to the new image and will begin to pop up out of the woodwork.

THE MAGICAL APPROACH

There are many things that one can do if one suspects that obsession has occurred. One can treat it as a demon and turn to spiritual authority for help. One can treat it as mental illness and turn to psychiatric explanations. One can ignore it as much as possible, or begin to avoid the activities that call it forth. One can also "raise one's energies" using self-help techniques such as those outlined in following paragraphs.Any one of the above reactions cripples one as a magician, however. From a ceremonial viewpoint, one must pass the "Guardian on the Threshold" before one can pass on to the next level of development.From a Jungian standpoint, one must develop rapport with and "reintegrate" the rejected portion; from a Shamanic standpoint, one must "turn" the entity and either dismiss it or convert it into a spirit helper<?>.

THE INNER DIALOGUE

Step one, using the magical approach, is to become acquainted with the "entity" and engage it in dialogue.In some instances the entity will turn out to be malevolent, in other's only "immature" or confused and angry at being ignored. Before engaging in this activity, one is advised to ground and center, and to shield in whatever manner one's tradition suggests. One is also advised to begin/continue in whatever other spiritually protective exercises one has faith in.If there is

someone available to work with the afflicted person, have that helper prepare a list of non-leading(Not "are you a demon?," but "what are you?") questions. Then drop into light trance and Then let the other person ask the questions while the victim answers with the first thing that pops into his/her head. In effect, s/he will be voluntarily "channelling" for the entity's unconscious and perhaps "denied" (officially) circumstances.If there is no other person, then the victim must do whatever form of divination or trance work he/she have developed to contact his/her subconscious. Those with vivid imaginations can simply find a quiet moment and ask "are you there?," personifying the "entity" in the same way that children create imaginary friends. Afterwards, no matter what the technique used, the obsessed person is to be certain that his/her aura is closed and that s/he is grounded and centered. AFTER "CONTACT" At this point s/he may have failed to make contact.In which case there is nothing to him/her to do but repeat the exercise until either it works or s/he is sure it isn't going to work. If real contact does not occur, then s/he might attempt to simply banish "it". It is possible that the entity will not answer directly, but will begin to up<INCREASE> its activity level or bring a string of unusual circumstances into the obsessed person's life.

It is more likely, however, the<Y> have begun a dialogue. Sometimes "complexes"are immature parts of our own personalities that will calm down and begin to behave themselves once "they" no longer feel that they are being ignored.If the obsessing image is that of an animal, or even an ugly humanoid being, then it may simply be time to intensify one's spiritual quest and face down one's power animal or dark side. Frequently, these allies will attempt to come to the aid of someone undergoing psychic attack, and because of the general atmosphere of fear,will be perceived as threats and turned away themselves.Eventually, in either case the "entity" can either be"reintegrated" into the personality, or "kept" as a spirit-helper by those with shamanic leanings. If one is ALSO under psychic attack, the ally will probably help in the defense once asked and properly recognized.

"LOST SOULS" AND WORSE

On the other hand, "it" may claim to be a spirit or other entity that requires help. If the request is not ridiculous <d>o consider honoring it. The author has personally dealt with a "poltergeist" who claimed to be a woman who had died of yellow fever over a century ago. When questioned, the "spirit" was confused at first, then admitted that she had died in delirium and had not realized that she was dead until "awakened" out of her stupor by some young people using a Ouija board. When asked what she wanted, the reply was "Pray for me." The poltergeist activity ended as soon as prayers were begun, and the last

message received from the spirit was "Thank God, I'm free." Not being able to make herself understood on the material plane by any other means, the "spirit" had resorted to knocking physical objects around to attract attention. If someone of "mediumistic" nature had been about, she might have obsessed that person instead in her bid to gain attention. The obsession would have become malevolent only if the obsessed person repeatedly blocked her out or otherwise caused her to <?>become cases of obsession in relatively "normal"persons will fall into one of the first few categories.In rare cases, the obsessed may have had his/her attempt at contact met with a voice screaming "DIE, DIE, DIE." Or something similar and profane. This is where the spiritual practices suggested in the following paragraphs will be of greatest benefit, followed by professional help or even exorcism, if necessary. (Even where an entity seems totally hostile, it is sometimes possible to "turn" it through raising "light"as described below.)

SELF-HELP WITH OBSESSION

Not everyone is a magician and not everyone wishes to open the "can of worms" of the subconscious.The following activities are very useful in "uprooting"spiritual obsession by increasing "light". In cases of "mild" obsession only a few of these measures,or a simple ritual of dismissal, will be sufficient to be rid of the problem.In more entrenched cases, these techniques should be continued for the healing period, accompanied by Inner Work, depth psychology, or other techniques that promote self-understanding. Those suffering from physical symptoms should also work to strengthen their immune system and improve their diet and lifestyle. If possible, the severely afflicted individual should have a counselor, teacher, or trusted friend monitor his/her progress "just in case."

EXAMPLE TECHNIQUES FOR "RAISING THE LIGHT"

For a period of three months, the obsessed should "cleanse" him/herself daily in whatever manner her/his spiritual tradition decrees. Grounding and centering are excellent techniques, as is renewing oneself through visualizing the aura as strong and untainted. One can draw pictures of oneself expelling all darkness or meditate on the same image.Prayer is useful, as is catching oneself thinking the old negative thoughts and declaring that one has "taken that out of the Law" or "averted" the consequences. If the afflicted has friends who engage in spiritual pursuits, send him/her mental support and positive energy. The individual is also advised to spend time in sacred places where evil is barred from entering, and to refrain from the company of persons s/he knows are bad for her/him.If already attuned to ritual work, the victim can"cleanse" his/her home or have it cleansed by someone trusted. Those who have faith in Holy Water should sprinkle

and apply it liberally. Afterwards, if the obsessed is truly serious about being rid of a persistent fixation, s/he can burn white candles constantly while awake and at home. This will act as a symbol of the"light" one wishes to draw into one's life. The most seriously affected are advised to surround their beds with a protective circle and never to sleep in a darkened room. Other religious/protective symbols can be placed in sight and called upon, and protective incenses such as sandalwood may be burned. The important thing is to keep one's spiritual goal constantly in mind and the"entity<?> one's determination to improve. This may seem like a great deal of effort, but the effect will be to "open" the individual to positive influences, even if s/he doesn't believe in "demons".The individual will be "raising his/her energy" level to the point where something "dark" cannot even bear to approach her/him, and keeping the energy "high"for a long enough period that "it" will become "discouraged" and fade from sight.At the end of the three months, the "entity" should either be weakened severely from being "starved" or should be gone. If it is gone, then a ritually adept person can do a rededication wherein the formerly obsessed is declared sealed against recurrences. If the problem still exists, then the cause may actually be mental illness brought on by a brain imbalance or early trauma. In any case, entrenchment of that degree of severity is beyond the scope of any self-help article to deal with. In every case the author has seen or dealt with however, vast improvement over the three month period<?>.

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DIANISM IN A NUIT-SHELL

Recently, I got back in touch with my teacherafter nearly two years and dropped a couple of bombshells on her: I had changed gender identity and had come together with two other women to form a Dianic coven. When the initial shock wore off, Rita sent me a complete run of Protean Synthesis and a solicitation for this article.

Several yearsago I subscribed toseveral stereotypes regarding "those peculiar Dianics". They were thealogically unbalanced, they hated men, they denied that men had souls, they were all lesbians, they couldn't spell (in the orthographic sense; no one has yet accused Dianics of inability to work magick), etc. etc. When I came together with my covensisters, I realized that these notions were at most partially true and some cases were patently false.

Ibelieve there are onlythree valid generalizationsthat can be made about Dianics: 1) We are all feminists. 2) We all look to the Goddess(es) far more than to the God(s). 3) We are all eclectics. Note well that there are plenty of non-Dianic feminist Witches, non-Dianic eclectics, and non-Dianics who are primarily Goddess-oriented. There are also doubtless a good many feminist, Goddess-oriented eclectics who do not choose to call themselves

Dianic. In my own case I use the "If it quacks like a duck, it probably is a duck" argument, as well as the fact that my HPS learned the Craft as a Dianic and runs Dianic rituals.

Some of thestereotypical generalizations I can dismiss out of hand. I don't know of a single Dianic who denies that men have souls. Even Z Budapest doesn't believe that piece of tripe anymore! It is true that Dianism is particularly attractive to separatists, and many separatists actually hate men. Many Dianics are lesbians. Some misspell words like "woman", women", "egalitarian", and "holistic" on purpose. Not all fit these, however, and I think that Z Budapest in her younger, or spiritual bomb-throwing, days represents an extreme and a small minority. There are a number of males involved in Dianism, and some of those are men [NB: I use the terms "man" and "woman" to indicate gender identity, that is, how one's heart, mind, and/or soul are configured. I use "male" and "female" to indicate physical sex, that is, how one's plumbing is configured. I hope this dispels confusion.].

Thealogical and magickalimbalance isnot soeasily dismissedand needs to be addressed further, as that is the most valid objection that thoughtful Witches have to Dianism. The apparent imbalance comes from the Dianic emphasis on Goddess-worship, often to the complete exclusion of God-worship. This upsets many Witches' sense of polarity balance. The resolution of this apparent imbalance lies in the consideration of other polarities than sexual and/or gender as the primary polarity. There are indeed many other polarities to consider: true-false, life-death, dark-light, rational-mystical, creation-destruction, order-chaos, and good-evil, to name but a few.
One problem with the masculine-feminine polarity is that there is a strong tendency to express all other polarities in terms of it. The Chinese were particularly fond of this, and mapped everything they liked into the yang side, and everything they disliked or feared into the yin side, the patriarchal no-accounts!

One thingI have discovered isthat if you lookhard enough, you can find goddesses to fit both ends of most polarities. Some even occupy both ends simultaneously. Inanna, my matron goddess, is a good case in point. She is the Sumerian goddess of love, war, wisdom (which she won in a drinking bout!), adventure, the heavens, the earth, and even of death (in the guise of her dark aspect, Ereshkigal). A very busy lady indeed is Inanna. At this point it becomes largely a matter of personal preference rather than of polarity, whether one chooses a god or a goddess to occupy a particular place in a ritual.

NoDianic I know ofdenies the existence ofthe God. Indeed, He gets mentioned as the consort of the Goddess with some frequency in Z

Budapest's HOLY BOOK OF WOMEN'S MYSTERIES, which is close a thing as there is to a Dianic version of the Gardnerian Book of Shadows. He is there, and sometimes we will invoke Him, when it is appropriate. He makes His own path, and we follow our own, and when they cross naturally we honor Him and do not avoid Him. We also do not force the paths to cross simply to lend an artificial balance to a ritual where none is really needed.

Now that I have spilled agood deal of ink over what Dianismis not, I should now say a few words about what it is: a movement of feminist, eclectic, Goddess-oriented Witches.

Feminism: This covers avast multitudeof virtues andsins. Ido not think the stereotypical radical lesbian separatist is as common as is believed. Moderate to liberal feminism is probably far more common, even among Dianics. Certainly my own coven contains no separatists! There are too many nice men out there, even though surveys have shown that 70% or more of all men are potential rapists. The nice ones are found among those who are not in that repulsive majority; you just have to look to find them. One of the places you might find such nice men is in Dianic covens! Some are mixed groups, at least some of those of the branch founded by Morgan McFarland. My own is something of a mixed up group, I suppose. While we do not currently have any men in the coven, two of the three of us were born male and still have original-equipment plumbing. The Goddess and our HPS accept us unreservedly as women.

Eclecticism: If there isone dictum of Z Budapest's thatbears repeating to everyone in the Craft, and which gets followed by many, it is "When in doubt, invent." Dianics tend toward creative ritual, drawing from any and all possible sources. I have yet to see a Dianic equivalent of the Gardnerian Book of Shadows, nor do I ever hope to see one.

Goddess Orientation: I've discussed this at some length while talking about polarity. There are some wags who have said that Dianics are nothing but matriarchal monotheists. I tell you three times: The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! A much closer analogy would be that Dianics have taken the Classical pantheon and reclaimed most of the roles. This, too, is oversimplifying, but it is not nearly as wide of the mark as the usual criticism. At some point I may write up a long exegesis on the Dianic Goddess, but not here. My own personal involvement with Her comes from a great feeling of comfort I do not find elsewhere. She feels right. I have a great deal of difficulty accepting known rapists (most of the Olympian males are this, especially Zeus, Hades, and Pan!) into my personal pantheon. I also feel a personal vocation from the Mother; it

is rather incongruous to me to embrace a male deity wholeheartedly when the Goddess comes to me and calls me Her daughter. This goes doubled, redoubled, in pentacles, and vulnerable for lovers of women.

Ihope thislittlediscussion ofDianism-in-a-Nuitshell hasproved enlightening to you. It is not a path for everyone, but it is a valid path for some, and in considering it I hope that you can now ignore the garbage that has been put forth in the past as "data" regarding it.

Inanna Seastar
Birdsnest Coven

DIVINATION

This seems like a fairly good time of year to be talking about divination. What is it, why do we do it, and what's in it for us? Lots of people think it's a way of avoiding responsibility - if the future is preordained, we might as well go back to bed.

Of course, that's not it at all. Divination is the use of any one of several methods to obtain information which is not directly accessible to the conscious mind of the person asking the question. Whether you use cards, crystals, a pendulum, ink, lead, dice, the flight of birds or anything else, what you are really doing is opening your end of a channel to higher wisdom. I consider the "actual" source of that wisdom irrelevant and immaterial; it could be one's own subconscious, the collective unconscious, the Gods' will, telepathic insight, or a big computer buried in the Balkans. It's still additional information which is not as tainted by ego and intellect's limitations as most.

So what do we do with it? The same things we do with any other information; add it to what we already know and develop a synthesis that can help us do our decision-making. The easiest way to analyze the process is with a concrete (well, maybe jello) example:

A young man has been between relationships for some time. He wants very much to link up with the great love of his life, but is not aware of anyone on the horizon. He is putting himself in a position to meet new people, presenting himself as attractively as he can, and generally taking care of business, but no results. He has to decide whether to take a work-related course at night or not. It will take a lot of time and there are not likely to be any women attending. His progressed horoscope is neutral. He gets his cards read. They say:
[PAUSE]
1.Nothing at all about love, but a lot about skilled craftsmanship and satisfaction through work. He decides to relax and wait for a better time, takes the course, and is rewarded with a modest promotion which enhances his satisfaction with his job.

2.A lot about increasing social activities, leading to the start of a new romance, leading to great happiness and satisfaction

after some difficulties are resolved. He does not take the course, and meets a really nice interesting lady at a party given by a friend (which he couldn't have attended had he taken the course).

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3.That he is overlooking sources of emotional gratification in his current situation. Given the information, he starts looking around and discovers that one of his quieter friends is a really thoughtful and insightful person who helps him learn to know himself better, and that a young cousin needs a mentor and this relationship gives him a lot of pleasure and fulfillment. He begins to feel much more ready for a good relationship, and much less impatient to have one start.

These examples illustrate the point made above; divination provides you with choices, and you take the consequences, no matter what the oracles say. Treat them with respect, not adoration or blind compliance, and may they always show you the truth.

Blessed Be,
The Spinster Aunt ...from RMPJ 12/86

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OLD MAGIC EXORCISM

Power of wind have I over thee.
Power of wrath have I over thee.
Power of fire have I over thee.
Power of thunder have I over thee.
Power of lightning have I over thee.
Power of storm have I over thee.
Power of moon have I over thee.
Power of sun have I over thee.
Power of stars have I over thee.
Power of the heaven's and the worlds have I over thee.

(lift sword over head with both hands and chop down.)

Eson! Eson! Emaris!

Garner, Alan; "The Moon of Gomrath"; Ballantine

E C O M A G I C

The following is excerpted from an article, Making Magic For Planet Earth, written by Selena Fox for Circle Network News (Box 219, Mt. Horeb, WI 53572) and presented here as being of public interest to the pagan community at large. Selena, I didn't have time to ask your permission, I presume that by the very nature of your writings you want them to be shared with as many people as possible, and so they are presented here. This is submitted with this statement and not to be edited, by Shadowstar of Boston MA.

"There are many things thatcan be done in spiritual realmsto help bring about solutions to the world's problems:

* We can kindle spiritualfriendships with other lifeforms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.

* We can do daily meditations in whichwe creatively visualize the spiritual body of the planet glowing with radiant healing light.

* We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.

* We canhonor Mother Earth as an aspect of the divine in our solo and group rituals.

* We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.

* We can do spiritual healing magic for the planet in our circles.

It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

* Recycle trash from your household, take paper, plastics, glass, aluminum cans, and other recyclables to recycling centers.

*Recycle clothes and no longer needed household items by donating them to charities to distribute to the needy.

* Join and actively participate in environmental action groups.

* Write government officialsand urge them to takespecific actions on specific environmental issues, such as stopping all ocean dumping.

* Write letters and articles for publications about the need for environmental preservation.

* Plant trees as part of reforestation efforts.

* Compost food scraps.

* Stop buying and using non-bio-degradable detergents.

* Boycott products from companies that are destroying the Amazon rainforest.

* Pick up cigarette butts and other non-biodegradable litter from parks and other wilderness areas.

* Donate money to nature preserves.

* Give talks atschools, civic groups, churches andin other places in your area about ecological issues.

* Read publications, view films, and attend presentations inorder to keep informed about ecological conditions and to learn about additional ways you can work for planetary healing.

* Conserve electricity, water and other resources on a daily basis.
* Network with others.

The Fundamental Laws of Human Ecology

1. We're all in it together. Everything is connected to everything else. You can't do just one thing. <Law of Interrelatedness>

2. The Earth and its resources are finite. or You can't get something for nothing. <Law of Conservation of Energy>

3. As energy and other resources are used, there is an overall decrease in the amount of usefulness. (Second Law of Thermodynamics>

4. Everything must go somewhere-there is now away. <Law of Conservation of Matter>

5. Up to a point, the bigger the better; beyond that point, the bigger the worse. or To everything there is an optimum size. <Brontosaurus Principle>

6. Everything is becoming something else. <Law of Continuous Creation>

7. In most cases, the greater the diversity of a system, the greater its stability. <The Diversity Principle>

8. Nature frequently but not always "knows" best. Note: People use antibiotics to counter nature. <Nature knows best>

9. We shape our buildings <environment> and afterwards our buildings <environment> shape us. - Winston Churchhill <Your Environment is You>

10. As human beings, one of our inalienable rights is the right to live in a clean environment. <The Environmental Bill of Rights>

11. Our environment does not belong to us alone. It was used by our forefathers, passed on to us, and we are charged with the responsibility of passing it undamaged to all future generations. <the Rights of the Unborn>

12. All persons must be held responsible for their own pollution. <the Responsibility of the Born>

13. All persons are created with an equal right to live in dignity and peace and to work out a meaningful existence. Everyone is entitled to a fair share of the world's resources-provided one is carrying one's own share of the responsibilities for maintaining an orderly world. <The

Law of Equity>

14. Comfortable living, in harmony with nature, should be each society's goal. <the Goal of Society>

15. Our dependence on technology is, today, so strong and widespread, that we are compelled to use technology as a means for getting out of our environmental dilemma. <Technology-Part of the Problem, Part of the Solution>

16. No national purpose however urgent, no political or economic necessity however pressing can possibly justify the risk of bringing all human history to an end. <Give Earth a Chance>

The Posture of Ecstasy

The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience.

This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier re- search, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that "acoustic driving" affects the functioning of the brain, blocking the verbal left hemisphere and opening access the intuitive right hemisphere. Within five minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they had been experiencing something resembling an ecstatic state, including visions and variations in body image.
Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated, Dr. Goodman ran a series of experiments to specifically test the effect of posture.

To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions. In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these
reports were highly consistent for a given posture, but differed between various postures.

For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam

diviners. According to the literature, the divination experience begins by alterations in moods.

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In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head. According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work.

The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of psychophysiological variables that posture affects the course of ecstasy.

(Source: "Body posture and the religious altered state of consciousness: An experimental investigation," Journal of Humanistic Psychology, Summer, 1986, Vol. 26, No. 3, pp. 81-118. Author's address: Cuyamungue Institute, 114 East Duncan St., Columbus, OH 43202.)

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The Men's Circle

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Those of you who attended the "Opening the Sky" ritual at Dragonfest this year probably realized that a large part of it was a Creation Myth. At the Manhood Ritual on Friday night, Thomas's Circle Invocation was also a Creation Myth, although a very brief one. Perhaps it is in the stars, but I have been thinking about a Pagan Creation Myth for several months now and perhaps this is as good a time as any to publish it. The basic idea originally came when some people complained that science didn't have any mystery or poetic power in its formulations. That is not really true, it is just that not enough scientists are trained to write well, or encouraged to present new knowledge in a form that will appeal to all levels of our minds. Well, I decided to have a go at it, and the following myth is based pretty closely on modern cosmology and evolutionary theory.

.....

In the beginning therewas neither matter nor energy,neither was there space nor time, force and form were not. Yet there was Something. Poised between Spirit and Void, without form or qualities, pure potentiality, the first physical manifestation had existence. Scientists call it the Primordial Singularity, occultists call it the Cosmic Egg.

It changed, and the first moment of time came to be. It expanded, and space was born. Not the space we know, but one of many dimensions, and that space was filled with the first Force. So intense was that Force that space itself altered. Dimensions folded back on themselves, while others expanded mightily. The first Form came to be. As the infant universe expanded it changed subtly, and as naturally as snowflakes forming in the air, the first material manifestation precipitated out of nothingness. Neither matter nor energy as we know them, but yet both. The Element Fire was born. The universe continued to expand, and the one Force became two forces, then three and finally four. Matter and energy became distinguishable, and the Element Earth was born from Fire. A hundred thousand years went by, and the universe continued to expand and cool until, quite suddenly, the fire died, space became transparent to light, and there were great clouds of cool gas, moving freely. The Element Air was born. The clouds began to draw together, then break apart into smaller clouds, and smaller still, until a limit was reached, and a hundred thousand clouds collapsed inward upon themselves, swirling and twisting, flattening and smoothing, rippling, and organizing themselves. The Element Water was born.

One cloud, like many of its siblings, took on astructure like a great pinwheel, with spiral arms stretching out from its center. It was Galaxias, our Milky Way. Within its turbulent swirling, smaller eddies formed and contracted, tighter and tighter. At the center of one a spark grew bright then another and another. The first stars were lighted, and shown in a universe grown dark. Many of them burned prodigally for a time and then exploded, hurling the ashes of their burning outward, ashes such as oxygen and carbon and nitrogen; star stuff, life stuff. Generations of stars came and went over the billions of years, and out in one of the spiral arms a cloud of gas and dust began to collapse like so many others before. It contracted, and a new star lighted, with a disc of dust and gas circling it. The disc became lumpy as grains of dust and crystals of ice collided and stuck together. The lumps touched and merged, ever growing in the light of the young star. Finally, nine bodies circled the new star, which would one day be called Sol, or simply, the Sun. Third out from the sun a rare event had happened. Two young planets had collided and merged violently, forming a single planet. In the violence of that collision, part of the surfaces of both had been ripped off and hurled out to form a ring of molten rock which quickly drew together to form a giant satellite. The Earth and the Moon had been born in a passionate joining.

Asthe young Earth cooled,great volcanos belchedforth gases from its still hot interior. An atmosphere of steam and carbon dioxide formed and then clouds appeared. The first rains began, pouring down on the rocks and washing down into the low places. The oceans were born. Water evaporated from the oceans and fell again as rain, dissolving minerals from the rocks and carrying them into the sea. The early ocean became richer and richer in dissolved minerals and gases. Lightning in the young atmosphere formed new substances which added to the complexity of the mix. The dissolved substances in the oceans became more and more complex, until one day a complex molecule attracted simpler compounds to itself, and then there were two, then four. Life was born.

From its simple origins, Life grew in complexity, until one day a patch of green appeared, drawing energy from the Sun, and exuding oxygen. Within a short time the atmosphere changed radically. The sky became blue, the air clear and rich in oxygen. As the Earth had shaped Life, so Life began to shape the Earth. Delicately balancing and ever re-balancing between the furnace heat of her sister Venus, and the icy cold of her brother Mars, Gaia, the Living Earth, had come to be.

The first animals appeared and swam in the oceans. Then venturesome ones crawled onto the land. The forms taken by life changed. Fish appeared, and dragons walked the land. Tiny furred creatures supplanted the great dragons, whose descendants now flew through the skies, clothed in feathers. By and by some of the furred creatures came down from the trees and began to walk about on their hind legs, and then they started picking things up. Soon they were using the things they picked up. Then they started talking to each other. After they had been talking for a while, they started thinking. Some of them even started thinking about where they had come from and

where they were going. And they began to wonder how everything had come to be - and why.
.....

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Well, there it is. Now thatit's written I'mwondering what itall means. You who read this have as much right to interpret it as the author, who after all is mostly gathering the thoughts and conclusions of other men and women and putting them into a hopefully attractive package. Creation myths are supposed to tell us something about the world we live in and our relationship with that world, and perhaps about ourselves. This one seems to be telling us that the world in which we live was not made, like a clock, it grew, like an embryo in an egg. We humans are as much a part of our world as the eye of an embryo is part of the embryo. We are the part of the world that "sees". And what about the Gods? Where do they fit into all this? Well, eggs generally have a mother and a father, and newborn chicks aren't aware of either until they open their eyes. We are the eyes of our world, and one of our functions is to see the Mother and Father.

___Robin

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From: ROWAN MOONSTONE
To: ALL
Subj: CHRISTIANITY AND WICCA

The following is the comparison listing of Christianity and Wicca that I mentioned in a previous message. It was prepared by Kerr Cuchulain, who is the Canadian Chapter Head for the Witches League for Public Awareness, in response to a request from a Christian minister who contacted the League.

Christianity	Wicca
Patriarchal/Paternalistic	Duotheistic (Goddess/God)*
Dualistic: divinity separate from everyday world	Monistic: Divinity inseparable from everyday world
Resurrection	Reincarnation
Heaven: destination of Christian between souls incarnations	Summerland: resting place
Hell	No equivalent
Satan	No equivalent
Original Sin	No equivalent
Redemption/Atonement/Confession	Karma/Threefold Law(evil returns uponthe perpetratorthree-fold)
Hierarchy/Authoritarian	No hierarchy/ Autonomy
Bible(scripture)	No equivalent **
Sabbats based upon Biblical and Christian historical events	Seasonal and Lunar Sabbats
Prophets/Saints/Messiahs	no equivalent
Generally daylight worship	Some worship nocturnal(lunar esbats)
Churches/temples	Circles case where convenient usually no formal temple
	no size restrictions on small groups

(covens)
3-13

people

usual

	though congregations may be larger.
10 Commandments	Wiccan Rede Harm none
Psychic phenomena generally discouraged except for "miracles"	Psychic abilities encouraged (magick)

* Names vary from tradition to tradition. lDifferent aspects of the Goddess/God have different names creating the impression that Wicca may be pantheistic.

** Wiccans use a book called the "Book of Shadows". This is a working notebook rather than a scriptural text.

DEGREES OF INITIATION
SPARROW SONG

What do the three (or four) degrees of Wicca entail?

Well, as I see it, the (in my case) three degrees reflect levels of competency. You have to know and maybe even be able to teach various things to be upped a degree. Also, I see the degrees as much like Church hierarchy. First degree makes you a priest/priestess, and makes you responsible for a small part of the lay community. Second degree is kinda like being a bishop -- that's also when you become an "Elder" -- and makes you responsible for lay community and what first degrees are in your group. In other words, 2nd degree has more and greater attendant responsibilities (which is as it should be, no?). In my tradition, 3rd degree is given when it looks like the person is ready to go off and found a coven of his/her own (preferably with his/her mate -- they like to give thirds in pairs), which the person then should do (cause there shouldn't be more than one set of 3rds in a coven). 3rd is rather closer to 2nd than 2nd is to 1st, as I see it. And in the way of what one must know, well, it seems to consist of memorizing a basic ritual and knowing why it works, plus various other things too numerous and eclectic to mention here. Ultimately, I think, advancement is according to the whim of the High Priestess & Priest. Yea, it's a pain, but if you don't like it you can always "invent yer own grandmother" and start off on your own.<grin> After all, that's one of the good things about this religion: its flexibility. And as long as you don't dismember animals and children, you may even be recognized and acknowledged! (mostly joking)
Seriously, I've been finding the whole degree system a pain lately, a source of unfair manipulation along the carrot-and-stick lines, so I'm somewhat bitter about it all. Brighit (are you out there?) may be better able to explain it, since she's a HPs herself, and of a very formalized tradition...

Seems that while I've been gone there have been one or two requests for me to comment on things ... First, on degree systems: Yes, SeaHawk is right, we Gardnerians do have a fairly rigid system although each coven interprets it slightly differently. In Tobar Bhride [my coven] our first degree is NOT considered clergy nor is it eligible for CoG credentials because it is considered an acknowledgement of one's commitment to the Craft and the Coven, but not necessarily a commitment to clerical responsibility. First degrees are considered competent to do a circle for themselves only -- and given

only that part of the Book which is relevant to that scope of practice.

Second degree Priest/ess/es are considered teachers, and in our particular coven must have taught us, as a coven, something before elevation to that degree is considered. They are eligible to lead group celebrations and also eligible for CoG Ministerial Credentials. Elders, Third Degree Witches, in Tobar Bhride, are those with direct experience of deity through a formalized ritual of possession. This experience, and a year of service to Tobar Bhride, are the requirements for Third Degree.

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I agree with SeaHawk about the sometimes arbitrary forces at work in initiation and elevation. Unfortunately in many covens the HP & HPs feel themselves oathbound to be arbitrary, authoritarian and autocratic, and absolutely not subject to any constraint or needing any consensus whatsoever. Or in some covens they will agree to consensus on the little things and arbitrarily disperse the big ones <listening, SeaHawk? *wink*>. In Tobar Bhride, to avoid this, we have made a rule for ourselves: if a person fulfills all the paper requirements for initiation/elevation and does not receive that degree within two Sabbats' time, the Council of Elders is FORCED to explain why to the petitioner. This seems to curb the temptation to such authoritarian use of power ...

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Full Deck Tarot Star Spread
by Unicornis

There are very few Tarot spreads which use the entire deck in a single unified pattern. What follows is a description of such a spread. It is best suited for situations in which a great deal of complexity is present, and for 'general' readings. The steps for creating the spread are:

1: Thoroughly shuffle the deck until it 'feels' right. While I personably do not allow another person to shuffle my cards, if the reading concerns another it is acceptable to allow that person to hold the deck while concentrating upon the matter in question. This is a personal preference, but I am convinced that the relationship between reader and deck is a very personal one and that contact with the deck by another may 'confuse' the reading.

2: Dealing from the 'bottom' of the deck (i.e. withthe cards face down and dealing from the topmost position), create thirteen piles of six cards each. The first pile is in the center and the other twelve are in a circle around it. Each pile should be dealt consecutively (all six cards at once). Although it is not necessary to actually place them so, at least understand that the first card dealt in a pile (Card 0) is in the center of a circle of five cards (Card 1 through Card 5). This circle is, in actuality, a Star. When laying them out in a Star, use the following spread for each pile:

1

3 4

0

5 2

Note that if you trace the numbers from 1 to 5 you will trace a five-pointed star, always moving clockwise around the circle to reach

the next point.

3: Interpret the spread.

Interpretation of this spread is based upon the astrological symbolism of the twelve houses. The first pile of cards in the circle of twelve piles is House 1, the second is House 2, etc..

The individual piles delineate the specific factors at work in each of the twelve basic areas. Card 1 represents the matter in question (the 'problem', question, etc.). Card 2 represents the 'source' (cause of the problem, inception of a project, etc.). Card 3 represents factors which bear upon the matter, but which are external to it (and probably out of the control of the querant). Card 4 represents actions taken with regard to the matter. Card 5 represents the outcome of those actions. Card 4 is the most difficult to interpret, since 'action' could here represent several different things. First of all, it might represent an action which has already been taken. If so, then Card 5 will represent the probable outcome, unless counter actions are taken. Secondly, it might represent the action which the querant is asking about (i.e. 'Should I ...'.
Card 5, again, represents the probable outcome. Thirdly, it might represent the suggested course of action (answer to the question 'What should I ...'). In this case, Card 5 is the suggested goal. It is quite possible that Card 5 will relate to a past outcome (i.e. everything has already transpired). If this seems to be the case, then it is possible that all five cards must be interpreted as relating to another person, instead of the querant. Most of the time the sense of Card 4 should be apparent from the context of the reading.

Card 0 always represents the 'heart' of the individual Star spread. Usually, this relates to the querant's own relationship to the matter which is germane to the house in question. It can also, however, represent the underlying ('behind the scenes') factors which precipitated the matter, not to be confused with the 'cause' of a problem. In this sense, it will usually represent motivations, rather than actions. In some cases Card 0 will represent a person, other the querant, to which the Star actually relates. In such a case, an attempt should be made, based upon the situation and the nature of the card to identify that person, since this implies that the matter is either out of the hands of the querant or the querant is only an 'ambient' factor (and will then be represented by Card 3 for that particular Star.

In a similar manner, Pile 0 (the one at the center of the circle), represents the 'heart' of the entire reading. This will always pertain to the reasons (motivations) of the querant, and interpretation of this Star spread must be used to modify all of the others.

This is not the place to delve into the meanings of the twelve houses in detail. There are many good books in print which deal with this. I highly recommend the following, which give excellent interpretations of the twelve astrological houses (coinciding with the twelve 'Stars' of this Tarot spread):

The Astrological Houses: The Spectrum of Individual Experience
by Dane Rudhyar

The Astrology of Personality
by Dane Rudhyar

A Handbook for the Humanistic Astrologer
by Michael R. Meyer

The full deck star spread lends itself admirably to an in-depth study of any matter. The human condition is far too complex to use a

simple yes-no approach to any matter of importance. More so than spreads which involve only a small number of the total factors which could come into play, the full deck star spread allows detailed analysis of all of the options and avenues which are available. It will also show how the outcome of an action might affect areas of the querant's life which were not specifically part of the reason for consulting the Tarot in the first place.

It might take a little longer to use, and might require a little more effort on the part of the interpreter, but the extra work will be repaid many-fold in the certainty that no stone was left unturned.

Self-defense and Banes
Judy Harrow

I surely agree that we have every right to protect ourselves and our "own folk" from attack. But I do believe that shield and mirror workings are more efficient, effective and elegant at accomplishing the goal of self-protection. Consider this - a mirror working is perfect justice. If I am mistaken, either that psychic attack is being done at all or about the perpetrator, a bane will jeopardies me karmically and (if psychic attack truly is being done by somebody other than the one I suspect) fail to protect me. A mirror sits there passively, ignores any mistaken paranoia that I may occasionally get, does nothing at all until and unless an attack happens, and then sends the bad energy directly back to the exactly deserving person or group in exactly the proper amount and kind. A mirror is perfect justice.

A grounding shield is perfect mercy, taking bad energy and dissipating it harmlessly. I think I already said this but I recently talked one of my students into using a grounding shield where she would have been perfectly entitled to use a mirror. The situation is an ongoing battle between my student's lover and his former wife. While the ex-wife did an entirely unjustifiable attack, and would fully deserve to have it returned full force, all this would really accomplish would be to perpetuate the craziness, hostility and tension in the situation - and both the couple's innocent children and my student are being hurt. Better for all concerned to ignore justice and drain as much of the tension as possible, to make room for the healing that all of them need. A grounding shield is perfect mercy.

Butbanes and bindings, whilethey may giveshort term protection, risk your own karma, are susceptible to mistake, and may, if misdirected, even fail of their well-intended purpose. Sure you're entitled to self-protection. This is just a lousy way to go about it. I guess my kind of Warrior is Athena, the wise defender.
warmly / Judy

From: Hugh Read
You have a gentle way. For myself, I love Minerva who I feel is a Being unto Herself. The concept of the Grounding Shield is clear to me...would you care to share the practice with me. Justice has little interest for me. That takes care of itself in the process of time. We are all amply repayed for our varies deeds simply by wearing this body

of ours. Healing is far more to the point. The word Justice makes me cringe a bit, though long ago I came to peace with Justice. One of my more angry prayers is May he/she have perfect Justice, NOW! Instant karma, NOW...and I always add, and so may it be with me.
I remember telling this to a New Age teacher a few years ago. He turned pale and promised me auto accidents, fire, theft and robbery if I did that. Well, I am still bopping along with my share in the chancier aspects of life affirming perfect Justice for my self and every now and then in those very rare (!) moments of anger instant Karma for me and whoever. I love the idea of a shield that will ground and disperse any nasties send grovelling in my direction. Let Healing Be the Way!!! Tender bliss and explosive ecstacy be yours as the days pass softly!

From: Judy Harrow

It's visualization either way. For the grounding shield, it is velvety, absorptive black (Oops, I should say that MINE is - you may alter this to whatever will convince your Younger Self). Every so often along it's length, for me every 2-3 yards, there is a post somewhat like a fence post that extends deep into the ground and is conductive like a lightening rod. Trust mother Earth to filter any kind of energy back into simple, pure, undifferentiated energy and recycle it to wherever it is most needed. So the shield catches incoming energy and channels it down through the purifying rocks. I don't know exactly how to describe physically how the shield can be
semi-permeable, allowing in the well-wishes of your friends, but, as semi permeable membranes exist in Nature, helping each cell maintain its water/salt balance, so can this shield. Can you conceive of a substance both velvet and mesh? That's how it is with me.

Onthe justice endof the spectrum, myown Younger Selfis a bit of a literalist. A flat mirror will not work for me, since the angle of incidence is complementary to the angle of reflection, which means that bad energy is actually diverted from the sender and bounced onto innocent parties. My mirror looks like a waffle, and is optically designed to send stuff back exactly where it came from. It's also semi-permeable, and that is even harder to explain. I guess Younger Self is not altogether consistent.

On the issue of choosing between the two modes. Justice is a tautology. It will do no better - and no worse - than getting you back to where you began. It protects and maintains, but does not allow for growth. Perhaps you've read Diana Paxon's wonderful book "Red Mare, White Stallion." At the beginning, the women of the tribe have a ritual opportunity to make a wish for the coming year. But the heroine does something even better. When her turn comes, she tells the Goddess

"Mother, You choose." Had she chosen, she could not possibly have received anything more than she was capable of imagining. Taking the risk of not choosing was opening herself to surprise and transformation.

Reading that was a mind-blow forme. Since then, I have tried to take Diana's dare as much as possible, and not limit myself to tautology. I don't do it all the time, but I stretch toward it. The mirror/shield question resonates with that for me.

Minerva/Athena wears a shieldand helmet, and carries aspear. My Sister is a Warrior, but always in defense of the community and always for justice. Never for greed or domination. It is worthy to protect what you have, and worthy to reach beyond.

warmly / Judy

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The Way it Looks from Here

Hello again. Lots of changes the last couple of months, both for me and for relatives, friends, acquaintances... This time I think I'd like to talk about "harvest season" for a bit.

There are times in the various rites and ceremonies that have to do with the `gathering in' time of the year, when we feel that we need to offer up the "fruits of the harvest" to the Gods. We carefully select the best examples of what we have grown and nurtured since planting-time, polish our apples and scrape the mud off the squash and pumpkins, shuck a few ears of corn perhaps, and bring it all to the altar to offer in solemn ritual to the Lord and Lady, hoping to justify the time and labor we've spent.

It is certainly not my purpose here to be skeptical of that pursuit, rather to expand our horizons a bit. For a great many years I followed this "custom", and I must say I never thought much about it all.

Two years ago, my father was diagnosed as having cancer. The doctors toiled mightily over him for the past two years, but to no avail. My father passed into Summerland on October 14th, a week short of his 81st birthday, just a few months shy of 50 years of marriage.

I couldn't say that Dad was a Pagan in most senses of the word. He did, however, have some interesting views on my religious practices. This last spring, I was trying to explain to Dad why we have harvest celebrations; something he said jarred me out of a rut, as it were, and got me thinking on a parallel, if different track.

If, he said, you believe that the Goddess and God are responsible for everything being here, why do you make a big deal out of the harvest offering? The Gods already "own" everything you're trying to give them... Dad pointed out to me that, given a modicum of rain and sun, most plants will grow and flower and fruit entirely on their own, untouched by human hands. Well, that set me to thinking. I've been mulling this over for a few months, and I'm still a bit confused. However, let me have a go at explaining what my thoughts are at this point on the "offering".

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When I select fruits and vegetables from the garden to offer up to the Gods, the offering I make is not just the produce I lay on the altar. As Dad said, things will grow without, and sometimes in spite of what we do. What I'm doing is offering the fruits of my labor, not the produce itself. I've taken what the Gods gave me, and hopefully increased the yield by watering, fertilizing, hoeing, weeding.... Am I not saying, "I thank you for the raw materials, see what I've accomplished with your gift"?

Is life not a gift of the Gods? Every time I step up to the altar in circle, should I not offer up the best of myself in Their service?

A little child will pick up a stick or a rock off the street, and give it to you because he loves you. It's all he has to give. We have so much more. The Gods gave us life; they gave us the tools to mold it. By intellect, willpower, emotion, we become who and what we are. If we use those tools, what we offer to the Gods is surely a more acceptable thing to give.

My Dad didn't have the easiest or the best of life. Yet, though he had to work six days out of seven most of his life to make a home for Mom and me, he did it with a right good will. He learned everything he could; he did what he had to and a good deal extra; he loved life, nature and his family. He left a legacy in the hearts and minds of those who knew him that will not soon be forgotten. I can only hope that when it's time for my final "harvesting", I can make as acceptable an offering as he.

And that's the way it looks from here.
___Gary Dumbauld, editor.
.....from RMPJ 12/86

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CONCERNING THE HEYOKAH

Copyright 1987, T. W. Moore

Hello, people! Before I get to the subject of this little piece, let me give you a bit of information as to its roots.

Recently I have been doing a lot of writing, horror stories for the most part, and this article grew out of that. It is also derived from a dream that I had not too long ago and something that has puzzled me until recently. Now, with all that out of the way, let's get to it.

Those of you who are familiar with Native American beliefs already have an idea of what a heyokah is. For the benefit of those who aren't, I'll try to briefly describe him for you. Who knows? There may well be a counterpart in your own tradition.

The word heyokah comes from the Lakotah (Sioux) and is used in reference to a particular type of shaman. According to tradition, the heyokah is one who has "dreamed of the Thunder Spirits." This dream bestows great powers upon the medicine man/medicine woman, one of which is reputed to be an ability to influence storms. However, these powers have their price in that the shaman becomes a "contrary/" If you've seen the movie Little Big Man, then you have seen a sample of the heyokah's antics. Of course, this was a parody of the real thing, but our subject does do a lot of clowning around in reverse.

Now I've read quite a bit on the subject (there's a lot out there, too), but still couldn't put it together. There seemed to be something missing! It's only in the last month or so that it's become clear to me and I'd like to share my insights with you.

Probably the greatest barrier to my understanding was the one created by language. Not being able to speak Lakotah, and additionally not knowing the culture, I lost something in the translation. Here's the whole picture, as I see it anyway.

In his vision, the heyokah comes into direct contact with the life-force itself. This is symbolized by the Thunder Spirits that he dreams of. When this occurs, a death/rebirth sequence is begun, which gives the shaman the capacity to control some of the manifestations of life-force. This would include an ability to influence storms and, as is typical of the shamanic experience, the power to heal. He also becomes a very potent teacher. This last is where the "contrariness" comes into focus, in two ways. The first is that the heyokah is teaching us about our selves. By "mirroring" all of our doubts, fears, hatreds, weaknesses, etc. he forces us to examine what we really are. For example, if you have any self-hatred (a common malady in our society) this sacred teacher will make you look at it. The second aspect of his mirroring is that, as we are taught, the heyokah heals us of our hurts. This is the most important and remarkable part of the holy man's clowning. For this wonderful shaman takes our pain and transforms it into laughter. And what can heal a human beings faster than to laugh at ourselves?

As you can see, these "sacred clowns" had a very important role in traditional societies. And personally, I think we could use a few more of them in today's world.

Suggested Reading

SEVEN ARROWS, Hyemeyosts Storm .

SONG OF HEYOKAH, Hyemeyosts Storm .

LAME DEER: SEEKER OF VISIONS, Richard Erdoes and Lame Deer.

SHAMANIC VOICES, Joan Halifax.

If anyone would like to respond to this or has anything to share with me, please write to me c/o Post Office Box 11125, Englewood, CO 80110

..... FROM RMPJ, 2/3/1987

FULL MOON RITUAL GROUP

The Esbat takes place on the nights of the New Moon and the nights of the Full Moon. On these nights, the Coven usually does any kind of magical work and business they need to. It is enacted, hopefully every Full Moon.

Set up: Place a candle in each of the four cardinal directions.Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water with both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee,that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that

we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers"Bless Be" . He then admits a women the same way. Alternate male female male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
I do summon, stir, and call you up to witness our rites and to guard the
Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

2 7
4 5

6 1 3

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire;
I dosummon,stirand callyouup, towitnessour ritesandto guard
the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of E a r t h ; Boreas,
thougentleguardian oftheNorthernPortals; thoupowerful God and
gentleGoddess;we dosummon,stirandcallyou up,towitness our
rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, agate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.
In this part of the ritual, the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall

Upon true witches all,
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.The High Priest kneels again and invokes:

"I invoke thee and call upon thee, Mighty Mother of us a l l , bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip
(he kisses her right foot)
my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says as the Goddess:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign."

The High Priest starts off by saying:

"Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athene, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

The High Priestess, who should be in a trance, says as the Goddess:

Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who seekest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee,thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid you farewell
till next we call you. Blessed Be."

The Witches' Creed should be said by the entire Coven.

"Hear now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.
The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.

By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe
Lamac cahi achababe
Karellyos
Lamac lamac bachalyas
Cabahagy sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha famolas
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.
Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.
Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

This invocation can be said by anyone or everyone.

"Diana of the rounded moon,
The Queen of all enchantments here,
The wind is crying through the trees,
And we invoke thee to appear.
The cares of day departed are,
The realm of might belongs to thee;
And we in love and kinship join
With all things wild and free.
As powers of magic round us move,
Now let time's self dissolve and fade.
Here in the place between the worlds
May we be one with nature made.
Thy consort is the Horn'd One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light,
Be here as merrily we meet!
For ye the circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore
By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeams' silver light.
Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart."

Pause and wait in silence. There may come a sound, an outward sign or inner vision. When you feel the time is right, end the period of silence by bowing towards the altar and saying:

"O GoddessQueen of Night,
O Horn'd One of might,
In earth and sky and sea
May peace and blessing be!"

Relax. You can also do any other magic craft at this time.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taught that the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the

understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body,and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High Priest,and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,

The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord,
We thank you for blessings and abundance.
Join with us, Feast with us, Enjoy with us!

Blessed Be.

Then, either the High Priestess or one of the other women draws the Invoking Pentacle of Earth in the air above the plate with the athame. The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss.the chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. the chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field,when you leave if you are working outdoors.

The High Priestess faces East,with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
we do thank you for attending our rites; and ere ye depart
to your pleasant and lovely realms, we bid you hail and farewell
....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

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        2 7
    4       5

    6 1   3
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The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire;
we dothankyou forattendingour rites;andere yedepartto

your
pleasant and lovely realms, we bid you hail and farewell....Hail and
farewell."

She turns to the West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water;
ye Lords of Death and Initiation; we do thank you for attending our
rites;and ereyedepartto yourpleasantandlovely realms,we bid you
hail and farewell....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth;
Boreas, thou gentle guardian of the Northern Portals;
thoupowerfulGod, Thougentle Goddess;wedo thankyou for attending
our rites; andere yedepart for yourpleasant andlovely realms, we
bid you hail and farewell....Hail and farewell."

This ends the Circle. Bless Be.

(Via Seastrider, responsible for the typing and Ravensong for editing into ASCII)

THE WISE GOODWIFE

"Gramma, I feel hot."

"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"

"Gramma, I don't feel good."

"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us."

"Who's Goody Hawkins?"

"Hush, now, try to sleep. I'll come back soon."

"Gramma, where did you go?"

"Out into the woods back of the farm, child."

"Why, Gramma?"

"To get Goody Hawkins' help."

"Who's Goody Hawkins?"

"Well, that's a long story."

"Tell me a story, Gramma."

Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.

Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters -- ice 'n sleet 'n snow 'n all, not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much.

Well, a woman come off'n that boat, not quite yet old as your mamma, and her name was Grace Hawkins, but ever' one called her Goody Hawkins. "Goody" is short for "good wife", and it's like callin' a lady "Missus" today.

Goody Hawkins was young and pretty, though you couldn't tell that very well, 'cause in those days the womenfolk wore long skirts and long sleeves and bonnets to tuck in and hide their hair. So Goody Hawkins had beautiful long brown hair, though you couldn't see it, and skin soft as the skin of a peach. But she had a nice young husband

who loved her very much, and he knew how pretty she was.

And Goody Hawkins was one more thing that made her very special: she was a wise woman, who knew plants and herbs and roots and barks to make sick people feel better. They didn't have doctors like we do now, just a lot of men who figured if you were sick your blood was bad and so they'd make you bleed. That got people sicker, more often than not. They thought they were real smart, them old doctors, and maybe they were smart about gettin' money from folks. But they weren't smart 'bout the folks themselves, mostly 'cause they were too busy listening to each other talking 'bout high-falutin' doctor things in big words than listening to the sick bodies of the sick people.

But Goody Hawkins was different. She listened to the people talking 'bout what hurt them, and she felt of their heads and wrists and looked into their eyes and ears and mouths. And sometimes she didn't seem to look at them at all. She just closed her eyes and looked at them with her heart. And then she'd go into big clay pots and little wooden boxes in her house, and pick out just the thing a sick person needed. And do you know how she knew just the right thing, how Goody Hawkins could see with her heart and not just her eyes?

Goody Hawkins was a witch.

No, not like you dress up at Halloween. A real witch, a real wise woman. No warts, no wire hair, remember I told you she was pretty. And no flying broom, neither. She didn't need to fly, 'cause she could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever'one did, those days, just like we have pots and pans today. But she only had a little one at first--remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some. That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do

magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage! You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spicyness and sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

One day she was in the forest, gathering plants for medicines. Some of the plants were just like at home, she knew them right away. Others she didn't know, and them she would look at, and smell, and taste of--it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice crying out to her. She turned around and who should she see but an Indian woman, near her own age, come runnin' toward her, talkin' words she couldn't understand. This Indian woman, she snatched that leaf from Goody Hawkins and shooed her away from that plant quick as she could. The Indian woman pulled out a thin stick, rounded at one end, and waved it so that Goody Hawkins thought the other woman might hit her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging it out of the ground with her stick, digging up the roots. The Indian woman pulled off the roots and pushed them into Goody Hawkins' hands, keeping some for herself. She put the roots into a deerskin bag, and 'twas then that Goody Hawkins saw other herbs and things in that bag, and figured out that t'other woman was in the woods for just the same job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody Hawkins learned that the leaf she'd been about to eat was deadly poison. But the roots were good eating, roasted or boiled just like a

potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands full trying to keep people well, what with the snakes and unfriendly Indians and poisonous plants all around. The folks couldn't get none of the plants they brought with 'em to grow very well, 'cause the weather was so different from England's. That mean that folks weren't eatin' right, and 'specially with the children that was bad. But Namequa showed Goody Hawkins plants that were good eating, and Goody Hawkins showed the other womenfolk, and for a time the folks there lived like Indians, what with the menfolk learnin' to hunt and fish from Squanto and the women learnin' to gather wild plants to eat from Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and squash and beans that Squanto showed the men how to grow, they also had roasted-seed mush and lamb's-quarters gathered by the women. All those, and the deer the neighboring Indians brought, well, that was some dinner!

Well, little by little, them folks got settled. Other ships came, with more people, and, later, with cows and other stock. And then Goody Hawkins was busier than ever, 'cause she was s'posed to take care of sick animals, too. Back then, if a cow didn't give milk, folks were apt to think the fairies had stolen the milk in the night, so 'twas only natural they should ask their wise woman for help.

Before long, there were babies, too, human and animal, and mothers needed Goody Hawkins' help to bring 'em into the world. Somehow, though, through all of this, Goody Hawkins kept time to visit with her good friend, and to keep learning, and to look into her silver bowl every now and again.

Well, the years went on, and ever'body got older, and some folks just died from getting old. Goody Hawkins' husband died too, and they hadn't any children, so Goody Hawkins should have been alone in the world. But she had her friend Namequa, and every little child in the town called her "Aunt Grace"--she wasn't their real aunt, you know, but they loved her like she was, 'cause she made them things, like sweet-scented pillows, and spicy cookies, and she always listened to them when they told her things. Goody Hawkins had learned a lot from Namequa's tribe, and now that she had no husband to take care of, she

spent more time visiting with her Indian friends, and they learned from her too.

Indian magic is full of drums and dreaming. Goody Hawkins' magic was full of words and wishing. But she was careful not to let the rest of the folks know she was learnin' and teachin' magic. Why not? Well, folks don't like what they don't understand, is all. People were afraid of lots of things in them days, 'specially in a strange new place.

And as more o' them Puritan preachers come over from England, the folks would be more secret 'bout visiting Goody Hawkins, not wanting the preachers to know they was holding to the old ways. And the preachers, 'specially one Pastor Langford, looked sidewise and never straight on at Goody Hawkins, bein' afraid she might hex 'em or some such nonsense. Well, Pastor Langford thought she was workin' for the devil, but he didn't want to say it outright, 'cause folks liked her.

But even that was changing as Goody Hawkins spent more time with Namequa's tribe, and folk got to whispering about it. There was a number of men interested in marryin' to her, after her husband died, saying it wasn't right for a woman to live alone, but she didn't care 'bout any of 'em. She said no to all of 'em, and some of 'em went away mad. And folk got to saying things outright.

One lady said she seen Goody Hawkins dancing naked with all them Indians. Another said there was a demon keeping Goody Hawkins company, which was why she wasn't wanting to marry again. Somebody else said that it was that demon that killed Goody Hawkins' husband. All round town words buzzed like stinging wasps. Now, when a cow wasn't giving milk, it was Goody Hawkins, not the fairies, who they thought had stolen it. Folks began to keep their children away from her. And Pastor Langford came right out and made fiery sermons about witches and the devil and sin and punishment.

Goody Hawkins saw and heard all of this, but what could she do? It was her word against the words of respectable folk, and nobody was going to believe her. So she kept silent, kept to herself, and waited.

She didn't have to wait long. One evening, she came home from a visit to her Indian friends and found her cottage in ruins. Jars were smashed, boxes thrown all over. The herb-bunches had been torn down from the ceiling, her cauldron overturned, Bible verses scrawled all over the walls with charcoal from her fireplace. "Thou shalt not suffer a witch to live", they said, and Goody Hawkins felt cold in her heart because she knew that the people wanted to kill her.

And worst of all, her beautiful silver bowl was all bent and crushed, like someone had hit it with a hammer. Goody Hawkins sat down at the table in the midst of the mess, and cried.

She felt helpless and angry. She wished she really could turn people into toads. She made half-hearted tries at cleaning up, but gave it up. Her heart burned with wanting to hurt the people who'd

done it, and froze with knowing her life wasn't worth a straw to 'em.

My granny said, that in that hour the devil did come to her, offerin' to kill the townsfolk for her, if she'd give up her soul to him, but Goody Hawkins chased him out with her broom. I think more likely, she thought about putting poison in the well-water, but knew that not only would that poison the townsfolk, it'd poison the water and the earth, and the water and earth hadn't hurt her. And she knew that killing all those folks would poison her soul, too, forever, make her sour and angry as a real wicked witch.

So instead, she gathered all her power to her, all her love and strength; she threw down her hiding bonnet, and shook out her hair, which was getting grey by now, and walked proud and tall out into the town square. The folks began to gather round, saying hateful things. But Goody Hawkins lifted up her arms and began to sing, strong and sweet, in the old tongue that nobody but wise folk could speak anymore. And when the folks saw that their words couldn't hurt her, they commenced to pick up stones to throw at her.

But before they could throw their stones, the preachers came and said she'd have to have a proper trial. So soldiers took Goody Hawkins away with them, away from the shouting people, and she was still singing as they locked her up.

They tried to get her to tell them things, like was she partners with the devil, and had she hexed people and animals, and did she have a demon helper, and did she change into a cat to steal milk, but she never did nothing but close her eyes and sing softly, smiling like she saw something beautiful. So finally they gave up and took her to the courthouse.

There all kinds of people told stories about Goody Hawkins and things she'd never really done. And all through it, Goody Hawkins stood tall, and looked straight in the faces of the folks as was doing the telling. When ever'one was through with their lyin', the judge asked Goody Hawkins had she anything to say.

Goody Hawkins looked round at the folks, looking like your momma when she's gonna scold you, and began tellin' each one what she'd done for them. This one wouldn't be alive if Goody Hawkins hadn't helped his mother with the birthing. That one's daughter was deathly sick with fever, and Goody Hawkins cured her. The other one's cows were dropping down dead before Goody Hawkins found out they were eating poisonous leaves. There wasn't one person in that courtroom Goody Hawkins hadn't helped somehow over the years. And folks were looking like you do when you're getting a scolding and you know you've been wrong.

But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die,

and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven."

Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven."

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the middle of all that hollerin' and confusion, Goody Hawkins felt a sharp blade between her wrists, cutting the ropes that tied her.

There was two Indians there, a big young man and Goody Hawkins' friend Namequa who held a finger to her lips to shush her. The young man scooped Goody Hawkins up in his arms, and ran into the woods carrying her.

All of a sudden, the Indians disappeared like morning mist, and when the folks looked round, Goody Hawkins was gone too.

The folks never saw her again, and Namequa's tribe were never as friendly to them. Goody Hawkins' cottage was just left to fall down and rot, and nothing in it was ever touched. But some folks was sorry Goody Hawkins was gone, 'specially when they got sick, or their children or animals. And one day a mother whose little baby was sick as could be and nobody could help her, she went into the woods by herself, carrying an iron pot. She walked into a clearing, and waited, listening. The woods got quiet, like they were listening too, and the lady commenced to talking about the baby's problem and asking for help of whoever was listening.

She put the pot down, turned around, and walked out of the woods without looking back. The next day, she came back, and where she'd left the pot, there was a little bundle of herbs, wrapped up in a soft deerskin. She ran home with it, and made it into tea for her baby,

and the baby got better.

Well, word of the cure got round among the womenfolk. Real quiet like, it got round, not like the lies 'bout Goody Hawkins had gotten round before. They kept it a secret from the preachers, and after a while the preachers forgot about Goody Hawkins.

And ever' once in a while, a woman would slip away from the town, out into the woods, carrying some small thing, that she thought Goody Hawkins might be able to use, knowing that Goody Hawkins was out there somewhere, and would hear them. And always there would be an herb packet there the next day, or a little charm, or some such.

As the years went by, the herb packets stopped appearing, but the woman who turned back would see a shaft of light fall on some plant, and would take of that back home with her. And finally, even that stopped, but somehow the help always came, somebody got better. There was a song, too. My granny's granny taught her this song, and my granny taught it to me, to sing to Goody Hawkins when we needed help:

With heavy heart I come and stand
The oak and bonny ivy,
A gift to offer in my hand.
The hazel, ash and bay tree.

How can I hope for any good
The oak and bonny ivy,
By standing in the empty wood?
The hazel, ash and bay tree.

But I will trust and dry my tears,
The oak and bonny ivy,
And know that the Wise Goodwife hears.
The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"
"I feel better, gramma!"
"Let me feel of your forehead. Well, that's fine."
"Gramma, can I have my coat?"
"Where are you going, child?"
"Out to the woods, gramma."
"What's that you have there?"
"It's a picture, gramma, look."

"Well, that's right nice. I think I can guess who that is. And I see you've given her back her silver bowl! She'll be happy. Off you go, then."

"Bye, gramma. I'll come back soon."

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THE GREAT RITE (SYMBOLIC)

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest,arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet,both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

Forthekisson thelips,they embrace,lengthtolength,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

TheHighPriestess thenlays herselfdown,face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

TheHigh Priestcalls a womanwitch byname, tobring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

TheHigh Priestcalls amalewitch byname,to bringthe chaliceof wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
Aswehave ofold beentaught thatthe pointwithin thecenter is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

TheHigh Priestremoves theveil fromthe HighPriestess's body, and hands it to the woman witch, from whom he takes his athame.

TheHigh Priestess risesand kneels facingthe High Priest,and takes the chalice from the man witch. (Note that both of these handings-over are done without the customary ritual kiss.The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."

TheHigh Priestessholdsupthe chalice,andtheHigh Priestlowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

TheHigh Priesthandshis athametothe womanwitchand thenplaces both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands around the chalice while they do this.

TheHighPriest thentakesthechalice fromtheHighPriestess, and they both rise to their feet.

TheHigh Priesthands thechaliceto awoman witchwitha kiss,and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecratethe cakes,the woman picksup her athame,and the man, kneeling before her, holds up the dish. the woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace,
and that fulfillment of love that is perfect happiness."

The womanlaysdown herathameand passesthe cakestothe manwith a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
(Transcribed onto computer file by Seastrider)

THE GREAT RITE ACTUAL

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

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The High Priestess and High Priest stand facing each other in the

center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet,both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length,with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards,with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taughtthat the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;

The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men."

The Maiden fetches her athame from the altar and ritually opens a gate way in the Circle. The Coven file through and leave the room. The Maiden is the last one through and reseals the Circle. The High Priest removes the veil from the High Priestess's body.

The High Priestess rises and kneels facing the High Priest. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship...."
"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip."

The High Priest and High Priestess now have intercourse.This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

A male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female;
and conjoined, they become one in truth."

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame,and the man, kneeling before her, holds up the dish. The woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;
bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perfect happiness."

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting,leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Transcribed to computer file by Seastrider.

WORLD HEALING MEDITATION By John Randolph Price

In the beginning
In the beginning God
In the beginning God created the heaven and the earth.
And God said Let there be light; and there was light.
Now is the time of the new beginning.
I am a co-creator with God, and it is a new Heaven that comes.
as the God Will of God is expressed on Earth through me.
It the Kingdom of Light, Love, Peace, and Understanding.
And I am doing my part to reveal its Reality.
I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ in God.
What is true of me is true of everyone, for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man woman and child on Earth I say:
I love you, for you are me. You are my Holy Self!
I now open my heart.
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of my being.
and I feel its Divine Vibration in and through me, above and below me.
I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.
With purpose of mind, I sends forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.
The one Light of Love, Peace, and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of the illusion.
And where there was darkness, there is now the Light of Reality.
And the Radiance grows, permeating, saturating every form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond, and the Planet is alive with
Light and Love.
There is total Oneness, and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.
Let peace come forth in every mind.
Let Love flow forth from every heart.

Let forgiveness reign in every soul.
Let understanding be the common bond.
And now from the Light of the world.
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing Planet Earth.
Omnipotence is made manifest.
I am seeing the salvation of the planet before my very eyes.
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has taken place,
and the world is restored to sanity.
This is the beginning of Peace on Earth and Good Will toward all,
as Love flows forth from every heart, forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.
It is done. And it is so.

How I "Heal"

by Matrika of PAN - the Psychic Awareness Network

You asked what forms of healing people do and included things that might not be considered healing in the usual sense. Well, one of my special interests is Pagans in Recovery. This is a group of Pagans who are in 12-step recovery programs - Alcoholics Anonymous and other self-help groups that are based on A.A. such as Gamblers Anonymous, Al-Anon, Narcotics Anonymous, Overeater's Anonymous, Adult Children of Alcoholics, Emotions Anonymous etc. etc. etc. If you can think of an obstacle in your life or somebody else's, chances are that someone somewhere has started a 12-step program to deal with it.

The problem is that many Pagans, Feminist Priestesses, Shamans, Druids, and any other type of Magickal folk you can think of, often don't feel comfortable in AA and these related groups. WHY? THe meetings CLOSE with the Lord's prayer or the "our father" and have many Christian overtones taken from the general culture, although they are technically supposed to be non-sectarian in their spiritual approach. Many Pagans in these groups find that they have trouble applying the steps of recovery in the context of what they believe to find recovery for their specific problems. This is particularly difficult in cases of Alcoholism and Drug addiction - and these problems DO exist to a great degree in the Pagan/Magickal communities - in which A.A. and Narcotics Anonymous are often the most successful treatment approaches available to the average person and that feeling excluded from them can mean death, insanity or jail to the person who does not find the help they need.

While living in New England I wrote a series of articles on how to apply the steps of recovery in a Pagan/Magickal context in HARVEST - a popular newsletter for the Craft in that region, that is now becoming nationwide. THe last of these was printed in Yule of 1989, just before I left to move here. At the same time I discovered PAGANS IN RECOVERY had been formed on a national basis in Ohio and had a list of a large number of people, as well as nationwide contacts for networking. (Pagans in Recovery is published for $8.00 a year - address Pagans in Recovery Newsletter c/o Bekki 6500 S.R. 356 , New Marshfield OHIO 45766)

An interesting note is that we both started doing this work separately and originally I also had a network called PANTHEISTS IN RECOVERY. Neither of us had known of the others existence at the time of starting the work and taking these names. Pantheists in Recovery has since merged with the national network, as I saw no need to duplicate their excellent efforts. Another interesting note is that, in my case, doing this was inspired by J.A.C.S. - an organization for Jewish Alcoholics, Chemically dependent

people and their Significant others. It had been founded for the same purpose by some Jewish folks in A.A. in New York City and has now spread across the country, to Canada, and to Israel with several thousand names on their mailing lists. These people also felt the need for support to integrate their recovery program with their religion because they were non-Christians.

A very special part of this extended "healing" work for me is that I have the support of my partner Koren, the sysop of PAN, who is my partner both in the Craft and in our lives together. Although he is not himself in any of these recovery programs, he has been very helpful and supportive of my work in reaching out to other Pagans who are also in these groups.

HOME BLESSING MAGICK

A home blessing meditation for charging a room:

- Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses,
- Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it,
- Silently ask for divine protection, guidance, and blessing,
- Direct your psychic sensing outward, and feel lines of force coming out of your aura,
- Note where the strongest energy is (check out the floor,ceiling, directions, etc), Note spots that feel empty or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot,
- Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.
- Feel the radiance increase with every breath, feel your self as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room,
- When ready, start making power sounds representing the love and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy,
- Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel about it,

oRepeat if necessary,
oWhen done, feel the completeness of the work.

A room blessing involving elemental quarter invocations:
oFace each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:

- Powers of (say direction),
- Powers of (say corresponding element),
- We great you, we honor you, we welcome you here!
- Watch over and bless and protect this place.

oAfter each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy,
oWhen the energy is properly shaped, say so "mote it be."

oAfter you have done all four quarters, channel in spirit energy.

To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy into your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

The above was taught by Selena Fox at Esotericon V, in January 1988.

SOLITAIRE IMBOLC RITUAL
by Micheal Hall
distributed by PAN - the Psychic Awareness Network -
1703-362-1139

Note - by Matrika, co-sysop - this ritual was written by someone I knew from the Boston MA. area a couple of years back. It is based on a combination of the lore of the Wicca and some of the afro-caribbean diaspora traditions of Paganism and Magick.

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On your altar should be placed a circle of 13 stones and, within the circle of stones, a circle of 13 candles. Within the circle of candles should be spread some maize - i.e. corn meal - and in that a waxen female candle to symbolize the Goddess on your altar. On the eastern side of the altar should be placed a small sheaf of grain with a candle inserted inside it.

You should dress in your usual ceremonial garb for Magickal rites or skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual. As you do so picture the water cleansing the soul and spirit, just as it cleanses the body. When you have dressed, anoint yourself with a holy oil. When you have prepared yourself, sit in a dim quiet place and light a candle - ONE THAT IS NOT BEING USED IN THE RITES - and meditate on how at this time of year the Goddess in her fiery aspect AS LIGHT was welcomed back into the Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in the circle of the 13 candles. Then light the two altar candles, which are separate from the circle of lights also, and the incense. (Incense should be stick or powdered incense on charcoal in a swinging burner.) Then light all the quarter candles in the 4 directions, starting in the east and going clockwise.

cast your circle in the usual manner, but Invoke the Goddess with the following:
"Sacred womb, giver of the secrets of Life, Mother of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT BE"

and Invoke the God in the following manner:
"Fire of the sky, guardian of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. SO MOTE IT

BE"

(continue with the circle casting if it is not already finished)

Light the 13 candles and then the Goddess candle in the center and say:
"Warm and quickening Light
awaken and bring forth beauty
for thou art my pleasure and my bounty
LORD and LADY
OSiRIS AND ISIS" (or you may substitute whatever names your circle uses for the God and the Goddess - or those you personally prefer)

Reflect a moment on the coming of the light and offer up the incense.
say
"O ancient Ones
Timeless Goddess and Sacred King who art
the heralds of springtime and it's bounties
be with me now in celebration
 Hail to Osiris and Isis
 Harvest giver and blessed Lady
 Let this be a time and a place sacred to your power and your beauty
 SO MOTE IT BE"

Light the candle in the sheaf of grain and hold it up with the loaf of bread in the other hand and say
(or the cakes - whatever you or your tradition uses for the cakes and wine/juice ceremony)
"My Lord and Lady, as the seed becomes the grain, so the grain becomes the bread, Mark the everlasting value of our seasons and their changes. "

Break a piece of the bread or cakes off and burn it as an offering in the central candle.

Then say
" IN the deepest Icy Winter the seed of the Earth lies deep within the womb of the Great Mother. The Spring brings the heat of the Father and with their joining comes new life. The completion of the cycle brings food to the children of the world. As I taste the food I shall know the wisdom of the cycles and be blessed with the food of wisdom throughout my life"
consecrate cakes and wine/juice in the usual manner and partake of them, but first raise your chalice or drinking horn and say

"Hail to thee ISIS
 Hail to thee Osiris
 For thou art blessed"

After this commune in meditation with the Lord and lady for a while, then close the circle in your usual manner.

GOOD IMBOLC

The Perridwyn School of Hypnosis presents ...

-HYPNOSIS 101-

Hypnosis is a state offocused awareness. It issomething everyone has experienced countless times; among instances of it are waking up or getting absorbed in a good book. The characteristics of the state vary; it cannot be pinpointed on an EEG and the experience is different for everyone though there are common elements. A person can be hypnotized and while that state be having a great time at a party; no zombie eyes no intonations of Yeesss Massterr no wandering about with arms outstretched. Hypnosis does not have a unique and unmistakable insignia indicating its presence.

This is generally not the case with the PROCESS of hypnosis. Patterns of hypnosis have been written up and used for decades. You can find books depicting the process in bookstores and libraries. The process is intended to create that state of focused awareness. It is this process I wish to discuss in the remainder of this post. [Hypnosis and being hypnotized will refer to the process should there be any confusion.]

General Considerations

Hypnosis can be thought of as a game that is binding. The rules are initially defined by the expectations of the subject which encompasses all their experiences with it everything they've seen on TV and old movies and what the subject has been told about hypnosis. These rules dictate what will and will not be effective; which inductions will and will not work; and the conduct of the subject while in the state of hypnosis. The rules are mutable. Debunking misconceptions demonstrations and providing more information -- accurate or not -- will affect the rules of the game.

A professor at Stanford illustrated how greatly expectations dictate results. The gentleman told one of his introductory psychology classes that an unfailing indication of a hypnotized subject was that their right arm would float upwards. The professor told another class the same thing only in this case he specified it was the left hand that would rise. When he hypnotized members of both classes he discovered that students responded in accord with their expectations. The right arm of the members of the first class did indeed rise while with members of the second class only the left hand rose.

Inhypnosis the subject callsthe shots. Their expectations outline the manner in which the game is to be played. The hypnotist wields no mystical power; she and the subject have an agreement that the process of hypnosis is conducted in a certain manner and each player behaves in a

particular way. The level at which the game is played is defined by the rules and the degree of trust the subject feels for the hypnotist. A mistrustful subject will be paying far more attention to what you are doing and what you might be scheming than to what you are saying.

Hypnosis is useful as a catalyst. As seen above the state itself is not too exhilarating in and of itself. The process and the applications are what make it fun and useful. You can call on your mind's abilities to control pain [useful]; you can play the most intense imagination game of D&D of your life [fun].

The functionof the hypnotist is to provide a focal point and talk their partner through evoking the intended result. The process usually begins with a discussion of hypnosis. This is to determine the purpose of a session debunk misconceptions get a sense of the subject's expectations and
generally make things go easier later. The induction consists of bringing the subject's awareness to something and keeping it focused. The hypnotist gives suggestions to bring about the determined purpose including any post-hypnotic suggestions. Then she guides the subject back to a normal state of awareness.

WHAT HYPNOSIS IS NOT

- It is not sleep. The participant is thoroughly aware of their surroundings. They may choose to ignore them. The hypnotist may ask the subject to ignore things or to focus all attention on one idea.

- You can not get stuck in hypnosis. Either you will awaken on your own or the state will become one of natural sleep. Sometimes a subject requires a few more moments to return. Sometimes the subject refuses to return. This is particularly true of stage hypnosis; if a subject feels pissed off at the hypnotist it can be mightily gratifying to unnerve said offending hypnotist by not responding. Even if this is the case the subject will still either return on their own or fall asleep.

- A hypnotized person will not knowingly violate their code of ethics. Milton Erickson messed around with this a bit and found it to be particularly true if he made it clear that the subject was responsible for the consequences of their actions. There are three twists here;

1. A person may do somethingseemingly unethical if it is o.k. according to their moral standards especially if they believe being hypnotized at the time is sufficient excuse.
2. Stage hypnotists evoke some silly behavior which might ordinarily be contrary to the subject's code of conduct. This is a result of group pressure of the forgivability of stage hypnosis and of the streak of hamming it up in each of us.
3. A person can be tricked. If I am told I am in a blazing hot desert sweating buckets and the only way to get cool is to take my shirt off I might do that. I will not do that because I am an exhibitionist. If I am directly told to take off my shirt first I will snap back to the here and

now and next I will drop-kick the lech out of my house. Furthermore once such a maneuver is recognized the hypnotist has utterly destroyed the subject's trust and will have no further success with them.

NITTY GRITTY STUFF

First some things concerning speaking. The hypnotist oughtnot speak in a monotone; not only is it unnecessary it is an annoyance. Rather she should make her voice congruent with what she's saying. If she is describing a soothing walk on the beach under a restful sunset she ought not sound hyper. It is useful to use a particular tone of voice when hypnotizing people. This is helpful because soon there will be an association between The Voice and the state. In addition it means you will not inadvertently trip an association if you use your normal speaking voice with someone whom you see primarily for hypnosis you are apt to zone them out just by saying Howzit goin The Voice comes with practice and you can pick it out after a while.

There are definite reasons behind word choices. Sense words make things more vivid; describe the colors textures and sounds associated with that soothing walk on the beach. Repeating words and phrases helps things sink in and adds rhythm to your patter. You may opt to say things in a permissive way [in a moment you may picture yourself walking upon a soothing beach; perhaps there is a glorious sunset coloring the sky crimson and purple] or in an authoritative way [You are walking on a beach. The beach is soothing; it makes you more and more relaxed. Notice the glorious sunset]. The choice of words is based on the situation the hypnotist's style and most of all upon the personality and rules of the subject. Make them fit.

LEVERAGE

Synonyms for this word include credibility and rapport. Leverage makes suggestions more effective. Things that generate leverage are accurate descriptions of present experience and accurate descriptions of future events.

An accurate description of your present experience may be that your eyes are moving across these words and you feel the keyboard beneath your waiting fingers and you feel the chair beneath you and you hear noises in the background that you have not been paying much attention to until now.

An accurate description of future events can be that as you read these words you will become aware of your left earlobe. Another is that when you take your next really deep breath your hand may feel somewhat lighter. I base my estimation of your awareness of your earlobe on the fact that mentioning it almost inevitably makes you think about it. The second assertion is much shakier in this context but stronger if you were being hypnotised. Relax your hands on your lap for a moment and inhale deeply. Notice how your shoulders rise a little and tug your arm up a little bit

Things that are bad for credibility are ability tests and blatant contradictions of present experience. When you use an ability test you run the risk of it not working. They do work for many people and sometimes providing useful information but it is very difficult to recover gracefully from an unsuccessful ability test. The participant may reach the conclusion that they can not be hypnotized or that you are incapable of hypnotizing them. Blatant contradiction of present experience as you carefully scrutinize the upper left corner of your monitor you can become aware of the little picture of a pink-and-purple hippopotamus. Riiight.

Now to tie these together. If you have been correct in the past few descriptions you increase the probability you will be in the next one. As an example presume I am being hypnotized right now. I am told about how I feel the keyboard under my hands as my fingers dance from key to key (correct)I glance at my scribblings to help me clarify this thought (correct)and I hear muffled music in the background (also correct)and as I notice these things I can feel myself becoming more and more relaxed. The last assertion is pure speculation; there is no reason that those things
should make me feel more relaxed and no real indication that I'm mellowing out noticing these things. However the hypnotist has been right on three counts so far. He has acquired a little credibility. My response is going to be Sure he's been right so far why not now

This point is somewhat esoteric;if it makes sense fine. Ifit doesn't or even if it does read Trance-Formations listed at the end of this post. The authors go over this in detail and in a very skillful and clear fashion. Let this stand the more accurate you are, so much the better; a really incorrect statement or blatant failure is apt to be disruptive.

INDUCTIONS

The purpose of an induction is to focus awareness on something and gradually move through to evoking the intended results. The methods are many and varied.

Very often the focal point is relaxation. Progressive relaxation consists of deliberately tensing and relaxing (sometimes just relaxing) each part of the body paying attention to releasing every bit of tension. Descriptions of soothing surroundings or experiences are also used to produce relaxation.

Trance-Formations describes an induction utilizing points mentioned above. It consists of sets of six statements. The first set contains five accurate descriptions of present experience and one abstract or unverifiable statement (... and these things make you feel more and more relaxed ...and while you notice them you feel a sense of security ... and strangely enough these remind you of wrecking Aunt Milllie's car). The next set contains four present-experiences and two abstracts; then three present-experiences and three abstracts and so on until you're dealing with just the abstracts.

Confusion inductions consist of confusing the hell out of someone and

then providing them with an understandable option. This confusion often consists of ambiguous statements or plays on words. Take the words right write rite and Wright. As you right about the right brothers you realize you have violated the rights of those whose right this is by righting with your right instead of your left. The intended response is a huge HUH at which point you offer an understandable option ... and that makes you feel really silly! The option is an escape route from all that unpleasantness and ambiguity and therefore desirable.

Inductions take time. It is common for an induction to take ten or twenty minutes with a participant who has not been hypnotized much before or is unused to your style. Signs of effectiveness the participant's responses match your description. ... and that makes you feel really silly may be met with a smile; depictions of relaxation are matched with visible decreases in tension. Requests to picture scenes usually evoke rapid eye movement. If you ask your partner to do a lot of talking you will notice changes in their manner of speaking; it becomes quieter slower perhaps a little less well enunciated. Depending on what you ask them to say and how familiar you are with their normal speech patterns you may notice differences in word choices. Subjectively you or the participant may feel more lethargic and may experience dissociation. For me that means that I could do a lot of things like move my hand up a few inches but it would require so much energy and I do not think it important enough at the time to expend that energy. Also I tend to start loosing track of where I left my limbs (tee hee); I know they're there somewhere but don't think it important enough to bother to relocate them.

It is desirable to make series of suggestions flow as smoothly as possible. Choppy sentences are more apt to create tension than soothe them. Flowing sentences encourage relaxation have better rhythm to them and can possess more leverage.

Take these three phrases You feel the chair beneath you. You see the text on the screen. You are becoming more relaxed than ever before.

The simplest way to connect them is with plain old conjunctions. You feel the chair beneath you AND you see the text on the screen AND you are becoming more relaxed than ever before.

Next step up simultaneous words. AS you feel the chair beneath youyou see the text on the screen AND AT THE SAME TIME you are becoming more relaxed than ever before.

The most powerful way to hook up phrases is with causal words. SINCE you feel the chair beneath you AND BECAUSE you see the text on the screen you are becoming more relaxed than ever before.

SUGGESTIONS CENTRAL

This is the portion of the process where you accomplish the stated purpose; the part of the game that is binding. Suggestion styles include the following:

- Direct suggestion. This is where you flat-out say such and such is going

to happen. When you are going to bed tonight you will feel compelled to think of purple hippos. As soon as your head touches the pillow purple hippos will occupy your every thought.

- Indirect suggestion. Comprised of visualization and storytelling.

Visualization is just mentally creating the event. It is not restricted to just pictures; whichever senses make it more real are the ones you should appeal to. If you know the person is oriented to one sense more than another, describe with them. (See the purple hippos dancing on your quilt. Hear them thundering up the hallway. Feel the floor shake with their every step.) If in doubt it can't hurt to use all of them. [Most people favor either vision hearing or kinesthics so you needn't necessarily go into how it tastes to chow down on purple hippo. If you were visualizing walking in a flower garden however it makes sense to include smell. Use what is appropriate.] Picture yourself preparing for bed. Your teeth are brushed; the sounds of traffic are hushed; and the pillow feels delightfully cool against your cheek. As you snuggle down under the pillows your mind turns to thoughts of purple hippos.

Storytelling is more subtle than both direct suggestion and visualization. You relate an event or anecdote which provides a sort of framework for conduct.

When I was a child every night as I went to sleep I would conjure up a rainbow zoo dancing on my bed covers. First there would be the lions as yellow as lemons. Following them were orange alligators... [blah blah blah through blue ostriches..] And last and best of all were the purple hippos. They were my favorite part of the procession; I looked forward to them as soon as my head touched the pillow. And the last thoughts on my mind were of those purple hippos cavorting on my quilt.

If it's something really strange like the above you probably wish to attribute it to a weird cousin or obscure newspaper clipping. Lead into these gracefully; this example might start off with bedtime rituals in general and in the present then remembering back to bedtime rituals as a child then into your story. (How many people will think of purple hippos the night after they read this)

These should be related in an appropriately serious manner. If it's silly sound a little silly but present it as if it's important as if you were sharing it with a friend. If you make it sound important it will be received as such. Go gently with them too; don't holler PURPLE HIPPOS CAVORTING ON THE QUILT. Just weave it into its surroundings. Storytelling is best for going sideways at something for attending to integral corollaries of the purpose. Their power is in subtlety.

- Subliminals. It is possible to mark out certain words as you say them. You may make a certain unobtrusive gesture change pitch or loudness slightly glance off in a certain direction -- something small enough not to require the participant's full-blown attention but designed so they will be able to perceive it. This is the hardest thing for me to give an example of because it's something I have not begun to master. If you could possibly string the words purple hippo and bedtime together in a few sentences that make enough sense so the listener doesn't get confused and

go back to review them then you'd mark out those particular words with a perceivable and unique action. You'd also probably want to throw in similar words -- lavender going to sleep late-night thoughts -- to be sure the point gets across. Trance-Formations goes over this too; if you read it you may find it interesting to observe your own behavior during the subliminals chapters.

Phrase suggestions as positively as possible. Don't think of purple hippos is an utterly futile idea. Eating less is better put as being content with smaller portions. Pain is a loaded word; use discomfort or the presence of comfort instead. You get the idea.

Participants tend to take suggestions literally. One lady was told to picture herself leaving the office then turning out the lights. When she acted on this she left work. She then turned the lights off via the circuit box. Telling someone .. and your husband is being a big pain in the neck can translate into a nasty headache. If you're doing hypnosis at night be careful with words about being wide awake when you're bringing your partner back. Be as unambiguous as possible; be aware of literal translations.

This is a good place to mention trance logic and literal mindedness. Trance logic appears when the participant is really into it. Presume they believe they speak only French. If you ask if they understand English the reply will be Non. Do they know only French Oui. Literal mindedness is illustrated by asking your partner if they can raise their right hand and getting a response of Yes. Will they Yes. Now Yes.

Suggestions should be given at a pace that matches the participant's breathing. It enhances rapport and is an acceptably leisurely pace.

Appeal to preferred senses.

If you're using hypnosis for habit modification when you're determining the purpose of the session learn what is motivating the participant. If the purpose were keeping up interest in exercise and the participant liked jogging because it created a feeling of independence don't sell the virtues of those neat suits and funky sneakers. Unless of course s/he likes them too.

If you are confused by a response ask. Doesn't hurt a bit.

If something unexpected happens stay calm. If it's an unusual action like drumming fingers you can ask about it. You can also incorporate it which
acknowledges and accepts that action. And the drumming of your fingers makes you more and more relaxed. If someone bursts into tears suddenly stay calm. Ask why this is happening. Ask if the participant wants to continue and respect their reply. You can incorporate that too; ... and you feel those tears washing through you cleaning away your anger leaving you calm and serene. Unexpected interruptions and noises are better incorporated than ignored unless you discern from a total lack of response that they were not important enough for the participant to pay attention to.

THERE AND BACK AGAIN

Bringing your partner back to the here-and-now is easy.

First undo any unusual suggestions that would make life unpleasant. If you suggested numbness in a hand be sure feeling is restored. If you're unsure do a general banishing.

Next make it clear you are concluding. And before you return to the here and now allow yourself to bask in this feeling of relaxation.
If you look down the hall you will see a door marked EXIT.

Then conclude. When you're ready you can return to the here and now feeling perfectly fine in every way. 1starting to return2feeling more alert3half way there4feeling fine in every way5awake!
(Snap if you feel really showy.)

If your participant doesn't sit up and rub their eyes blearily within a reasonable amount of time (a couple minutes or as soon as you get to awake!) determine if they fell asleep. If they did it's a credit to your ability to help others feel relaxed. Make certain they heard you and know what the deal is. Restate it; if you do a count-up the best maneuver is to leave the ball in their court and let them come back when they're ready. If that seems to be taking an inordinate amount of time give suggestions about feeling more alert prepared to come back. And as usual if
you're uncertain ask!

A nice reinforcer is to gradually switch back from The Voice to your regular voice as you conclude. With the 1-to-5 set up you might be speaking
very quietly at one and graduate until at five your voice is somewhat louder than usual.

Now is an excellent time to ask for feedback. Feedback will tell you if you forgot to undo anything [bring them back in, negate it, ask if anything else needs undoing, bring them back out]. It will tell you how you
can make your style more effective in general or with just this person. It also acknowledges their part in the proceedings. If they're pissed off at you for some inconsideration it is a good time to clear the air and acknowledge the validity of their complaint.

REINDUCING HYPNOSIS

If you both desire to create a word, gesture, mental image, whatever that will bring the participant back to a state of deep relaxation between the main set of purpose-suggestions and the return is the place to do it. Select an appropriate item; state that when this item is done AND the participant consciously desires to return to this state of deep relaxation that it will happen. Conscious intent prevents accidentally triggering it.
You do NOT want it to be inadvertently activated while the participant is driving. It might not be in their rules that they can realize the deal and correct it; it may take vital moments for that realization to arrive; it may take time to brush away those cobwebby feelings of deep relaxation -- don't put it to the test.

MISCELLANY

Pre-induction chats not only let you become more aware of the participant's rules it prevents problems by letting you debunk. You might not discover that this person believes they can reawaken only if you say Ah-La-Peanut-Butter-Sandwiches; telling them they'll just fall asleep is a nice margin to have.

Be trust-worthy and honorable. A gentleman tried to induce me to swig a beer. I would not. He has been unable to hypnotise me since then; he has lost my trust utterly. I will not risk a second chance. Not many people will.

This is intended to be an overview of general hypnosis. There are really weird variants that I don't know enough about to write up. [F'rinstance --
inducing hypnosis like as in zoning people waaaaay out without formal inductions just talking with them. NEAT!] I left out a bunch of stuff you will find in most books on hypnosis -- history depth categories (not necessarily useful and specifics on applications. Go to your bookstore.

Supplement this.

These are my rules of the Game. If you find them useful, keep them.

GOOD BOOKS

Hypnosis A Journey Into The Mind by Anita Anderson-Evangelista. The most thorough beginning book on hypnosis the library possesses. Good stuff!

Trance-Formations by Richard Bandler and John Grinder. Kind of esoteric, but really neat techniques and approaches.

Frogs Into Princes, also by Bandler and Grinder. Provides information on sense preferences, keywords, and rapport. Does not deal with hypnosis per se but the information within applies.

Tapes or live sessions are useful for helping you pick up the pattern of patter. They can provide new approaches and effective ways to say things.

THINGS I THOUGHT TO ADD IN THE WEE HOURS OF THE NIGHT

Presuppositions also possess leverage. A presupposition offers achoice on the surface and at the root of it is a fundamental Given. Would you prefer to go into a light or deep trance - the given is that the state will manifest and it is also presumed that the participant is capable of deeper degrees.

An induction related to the Confusion technique is overloading. Direct the participant's awareness to as many things as possible. The human mind can only attend to so many things; given too many it will start to withdraw or cut down. Offer suggestions regarding relaxation along with pointing out that they can perceive X while thinking of K. Kind of the same

principle as the confusion technique.

Another way to reinduce a hypnotic state is to ask the participant to recall one. To answer your questions especially very specific questions your partner re-accesses that state goes into it a little bit. Or a lot. Depends on the person and memory. If you're working with the same person you can ask them to review the last session. If your partner has been hypnotised before you can ask questions about what the hypnotist said how they were seated or lying down did the hypnotist talk in a slow drawling manner or in an intense steady one what did s/he say what did the participant find most effective -- anything pertaining to recreating the experience is fine. Then you can gracefully start an induction. Ok while you're still recalling how pleasant it was to be so deeply relaxed why don't
you just let your eyes close.

ADDENDA

When you're giving the main set of suggestions repetition of the main points is helpful. Drives the ideas home. You may wish to ask if the suggestions were well understood from time to time.

Whenyou're giving suggestions in generalwatch the participant carefully especially if you're describing something. You want to be on the alert for a negative response (handy word comes fastest to mind). If you're describing something that's really loaded, unpleasant, or plain too weird you can see it by the participant's responses. Clenched hands tension around the jaw hunched shoulders tensing up in general; these and anything you recognize as a negative response are things to look out for. If you are describing the participant as swimming in the ocean and they are phobic of water or if Jaws is on their mind you will know it by these indicators. Your choices are to gracefully offer alternatives (... or if you prefer you can find yourself in a forest glade) or to inquire.

Taliesin
Subject:witchcraft & Prayer
Jrohr states that"Magic to a witch is the same thing as prayer to a Christian" Then jrohr goes on to say"A witch would use magick in the form of a spell or a circle to focus the power of mind that is within us all."
Magick is not the same thing as prayer!Prayer is not used to focus the power of mind that is within us all.Prayer is sent to outside forces.The benefits are attributed to whatever god or gods the supplicant believes in.It is also used without much hope of success. It is considered "God's will",no matter whether your god is benevolent or a zealous tyrant.I'm speaking in general about religions,not just christianity.
If a ritual{such as the one's described}were being used to augment the psychic abilities of us all,given that they exist,I fail to see in what way it would be related to prayer,religion,or any sort of spirituality.
If a spell or circle were being used to achieve the desired results by calling on gods or goddesses in a carefully proscribed way,intending to enforce their aid,willing or not,to enforce you will,I would not call that prayer either.
I have read the Mists of Avalon.I thought it was a very interesting book,both for her ideas on religion and feminism.I think it helps make witchcraft very attractive as a religion.But is it really a religion? Is it a science based on natural abilities?What is the role of magic in witchcraft?
Many people object to witchcraft from a religious point of view.It doesn't fit their beliefs or cultural biases.Others object to it from a scientific point of view because they don't believe in magic. Is a belief in magic necessary to embrace witchcraft as a religion? Is a belief in religion {i.e.faith,mysticism,enlightenment}necessary for the practice of the craft{magick}?

Subject: What the occult is (or may be)

As a practicing witch (and I do need the practice!) I simply cannot allow a charge (as I saw it) of Satanism to go unanswered. I don't know if the guy was trying to be funny or what, but it did get some discussion going, so that's something.
What I was trying to get at (reading it back) was just how little the occult has to do with religion. Most of the occult is tied

up in religious beliefs, true, but then so was most of science back before the Renaissance and Copernicus. Before then, the greatest
. If we begin to treat the occult the same
way we would treat investigations int o physics or biology, then we
Parapsychologists are studying
occult and psychic phenomena, and coming up with some very interesting results. True, they have not been able to definitively prove or disprove anything, but please keep in mind that they are working under a tremendous social attitude that "there's some reasonable explanation for all of this." I think, that given the nature of this particular conference, we can make the assumption that occult and psychic phenomena exist, and can be worked with at a practical level., and therefor we can go from there. (Something I picked up from religion class... to keep people from nit-picking over minutiae, you list your assumptions at the top of the page.)

So there we are. THE OCCULT EXISTS. The next step is to come up with a satisfactory definition. To me, the occult consists of the entire set of ritual and ritualized behaviors intended to promote a particular psychic or psychological result. This can range from ritual magic (Beltaine gatherings and the Catholic mass) to personal rituals intended to help you get through an ordeal (sports figures preparing to go into a game, or me preparing to receive a shot.).
to receive a shot).
These rituals (for lack of a better word, forgive) result in a change in state, of the people involve as well as possibly a
d and possibly in the world
around (if such was the intent.)

That may not satisfy you. Remember that at this stage, definitions are a highly personal thing., rather like your own personal philosophy. I also write this under trying circumstances (a friend is loudly championing her views as I type).

A word about bookstores. Remember, bookstores cater to the public, and try to keep anything controversial off the shelves. Unless they are occult bookstores, DO NOT TRUST THE SUBJECT HEADINGS. Be careful what you buy. Flub and bunnies Shirley McLaine is next to The Necronomicon is next to 1400 Ways to Read Your Future in an Ordinary Deck of Playing Cards is next to... You get my meaning. Your best bet is to find a book someone else has read and liked and to special order it. It may be more expensive, but you know what you are getting.

It seems that throughout history different words have been given meanings that are not really what they mean. The word "occult" is one of them. The word as Jezebel pointed out means "hidden" or "secret". In fact early christianity was a "occult religion" (I find it interesting and sad that a religion that was so persecuted in its infancy has turned around and in its power persecuted other victim of bad press. The word "witch" and "faggot" are other examples. Did you ever wonder where that word fag come from?? Well its because they used to burn the homosexuals before that witches (hence "flaming faggot") To a Brit the word means " a small thatch of kindling" I could go on but I will spare you all.... Please keep in mind

that language is a powerful thing.

Enough of my babblings..end note.. I personally hope for the day when people can reach a level of open mindedness that no positive religion must be hidden or secret and must spend all this time and energy saying what they are NOT.

By the way speaking as a future librarian, most bookstores need to have a intensive course in cataloging. I, who can find my way around Watson with no problem get lost at Town Criers!!

Subject: witchcraft
I hope this helps to clarify a few points. Magick to a witch is basically the same thing as prayer is a christian..again evidence of language. A witch
would use magick in the form of a spell or circle to focus the power of the mind that is within us all. For example I have a object that when I feel some real negative energy I concentrate that energy and "put" it into the object then I ground out the object... another example is the burning of loveletters after the relationship has gone away. This is a way of purging the focusing. What I want to stress is that Wicca is the religion and witchcraft is the practice. A good book to read is Marion Zimmer Bradleys "The Mists of Avalon". It is basically a retelling of the Arthurian Legend though the eyes of the women. It gives a good feel of the spirit of Wicca and its conflict with the church (notice I said church not Christ) In fact Morgaine says "I have no quarrel with the christ only his priests" Please keep in mind that the book descriptions of the rituals are what it might have been like in the 6th century Witches celebrate the holidays in a more modern manner. Just as the christians celebrate edited versions of the original mass.

Subject: RE:What occult is

I don't think that I can leave Jezebel's basic assumptions unchallenged. I don't think that they are the minutiae but rather the basics of this discussion.

I still think that you are stirring religion,mysticism,parapsychology, and magic into one large cauldron of ideas and beliefs.It's rather more clear to me that your definition of "occult"is closer to my definition of magic. I'm not at all sure that you can give magic {or magic}the categorization of a science.

Let's start with parapsychology.Parapsychologists do not consider their field as having anything to do with the occult.They feel the same way about being confused with magic or witchcraft{or ufology or cryptozoology or fortune-telling,etc.}as witches do about being confused with Satanists. They're having a difficult enough time being accepted as a legitimate science as it is,due to the subjective and elusive nature of "psi"and it's inability to be reconciled with what we know to be true of"normal"

laws of nature.

Their are three main areas of paranormal study.Informational psi

{telepathy,clairvoyance,precognition,retrocognition},expressive psi {psychokinesis and related effects}and survival-related experiences. These are rather arbitrary divisions since it is often impossible to determine which category of psi may be in effect.

If we have the given that people have psi experiences in all cultures and that they are a common and normal part of human experience although difficult to understand,it still requires a large conceptual leap to conclude that one could influence their world through the use of magick or ritual.

Witchcraft also has much to do with religion.Many religions have promoted and accepted the inborn psi abilities of people,often without the trappings or belief system associated with ritual magic.In fact,one anthropological division made between magic and religion is the idea that religions use prayer{politely asking the god or gods to intercede on their behalf]and magic uses ritual designed to coerce or persuade the gods to act{or,if you prefer,the universe to change itself to suit you.}Either way,both of these things are quite different from the idea that people can sometimes know or do things in ways that are as yet inexplicable,but will someday be known.

If you accept the presence of psi as an innate human ability,it still doesn't prove the existence of any god or gods,the efficacy of magic or magical laws or rules.It doesn't justify one belief system over any others although I can understand the temptation to point to PK and say,"see,people can move things with their minds,therefore magic works."

What would be a good example of proof that their is something to"the craft"in witchcraft?I don't know.Maybe jezebel or jrohr can answer that. Does the acceptance of the existence of magic justify a belief in witch-craft as a religion?I don't think so.I think that is an entirely different concept.If witchcraft is a religion at all,a belief in magic would just be another part of that religion,although it may be necessary to it.

RE: what do we worship?

No, we do not worship Satan! The occult (the word means "hidden") was a perfectly legitimate field of study among the Magi before and during the Renaissance. But with the birth of "science", notably physics and chemistry (from alchemy), the study of the occult fell into disfavor because it couldn't be "proved" in the same way that the "hard" sciences can. Remember, the driving quest of the alchemists was to discover how to turn lead into gold. That is now possible. It's not easy, but it's now possible. the study of the occult has been revived and renamed "parapsychology", and there are serious, documented cases of telepathy, clairvoyance, precognition, the existence of ghosts, etc.. So there is some scientific (unless you don't consider psychology to be science) evidence of "supernatural" phenomena, which may prove to be a set of very natural occurrences after all.

If you are studying the occult as a non-scientist, you are probably studying ways in which a person can expand her own psychic powers.

Religion has little to do with it! Admittedly, the Christian church attempts to discourage people from experimenting, but the Jewish tradition has a splendid tradition of occult study in the Caballah. It is important to realize that the occult is a tool by which many things can be accomplished. THE OCCULT IS NOT EVIL IN AND OF ITSELF! A hypodermic needle, for instance, can cause great harm, by being used to inject poison or intravenous drugs (and helping the spread of such diseases as hepatitis and AIDS.) But a needle can also be used to inject vaccines, and antibiotics, and none considers banning needles simply because of the potential harm they can "do". The same is true of the occult. It is not the fact of its use that is important, it is rather the use to which it is put. An evil action is an evil action, whether it is by spell or by physical means. The Wiccans have but one law: An it harm none, do as you will. The Wiccans are also great users of positive magic.

For a good, non religious look at the occult and its potential, I suggest Marian Weinstein's book POSITIVE MAGIC. I found it at Adventure here in lawrence, and I understand it can also be gotten through Lamplighter Books.

Subject: What is the "occult"?

I'm sorry,jezebel,but your reply to "guest"left me a bit confused. Are you trying to define occult,or defend and rationalize belief in the paranormal,or give a discourse on the ethics of the use of ritual magic?

It seems to me that there are several issues here{admittedly,none of which have anything to do with devil worship}."Occult" is a very catch-all term.It seems to have been used for everything from the Necronomicon to Shirley McClaine.{Have you ever looked in the "occult section"of your local bookstore?"}

I"d really be interested in seeing more conversation on these subjects.

Subject: occult

Well, Melisande beat me to it - I too felt that jezebel had magic and the occult confused. The occult concerns those forces/phenomena not explained by science (if/when they are explained they won't be "hidden" anymore, right?). Magic is the ritual manipulation or use of these forces. Psi is a group of related forces (which may or may not be used in a magical sense). Religion is not necessarily associated with any of the above. HOWEVER, belief in "supernatural" forces is just that, *belief*, and if you believe that when you practice magic, you affect people/the world about you, then you are accepting belief in these "supernatural" forces. I feel that this belief presupposes a "religion" of sorts. I.e. if you hold an unfounded belief (not supported by science) then you have "faith" and "faith" begets "religion". So, can there be such a thing as an atheistic witch?

Go ahead, blast away. This was intended to provoke some comment!
All of the above represent my own opinions which are subject to change without notice.

Subject: inspection
There is a world of difference between a little inspection and outright dissection. It seems to me that people must have "proof" in order for something to be considered valid. That is the point that I am trying to get across. Education is a good tool for showing people every side of an issue. But if their faith (not some half-baked preacher) tells them that something is wrong or right that also is valid. The issue is freedom of choice (sound familiar??) Although this person may feel one way, he/she has no right to impose that on another person. The country that we live in is based on the separation of church and state. Period. Is a person truly believes that witches are evil and after been presented with our point of view still believes this that is his right. But that person does not have the right to take the freedom from another person I guess that what i am trying to say in a long-winded fashion is TOLERANCE is needed on both parties. Why can't we live and let live as long as there is no harm being done.

Subject: 'occult' -- religion vs prayer vs magick

I, and several other posters, have thus far been playing in the shallows of this interest area; I'm not the only one who's been avoiding the deeper issues here set afloat. I understand the relevance of getting the basics out in the open, where we may discuss them; I admire honest curiosity; and I respect most sincerely the desire to understand each other's points of view. So: All right, Melisande! I'll swim out to meet your questions trusting to some of that faith in Providence that I'll not stray too far off the course of logic nor yet be caught by the undertow of over-reaction. But help me out if I start to stray *too* far from solid ground, hey?

jrohr is quite right in pointing out that language is a powerful tool. It can be a powerful nuisance also, at times. I doubt that any two or three of us share precisely the same definitions -- both in denotation and connotation -- for any randomly chosen set of words. That is in the nature of human thought, and thus of human language; and I think it is no bad thing, in itself. I would find it very boring to see the world always through the same eyes as everyone else, with no more sudden surprises nor the delicious strangeness of another's way of seeing. I've always preferred predictability in moderate doses only. Generally our definitions have enough common ground that we can communicate well enough; when we fail to quite understand what is meant, we certainly ought to ask! And indeed we have some slippery terms before us -- religion, magick, prayer. I've thought on my own meanings for these, and reached somewhat of the premises and beliefs underlying them. I do feel them to be separate and different things. Sam, your input regarding faith, belief in the irreproducible and unprovable, strikes a very loud chord. And by my definition, to be 'religiously' scientific is to accept the results and some of the method of science on faith -- as those who believe that psi cannot exist 'scientifically', considering not the difficulties of proving a negative hypothesis. But to me faith is a necessary but NOT sufficient condition; I've put off entering this discussion largely because the other half of my understanding of religion is difficult to articulate. To me, religion must have also an element of worship, of appreciation or love for the object of that faith, removed from all expectations of gain or

profit. Prayer can be an act of worship -- but "Oh Deity or Deities, in your infinite wisdom and grace and general wonderfulness, could you possibly assist your humble servant?" is not in that category, while "Hey, nice universe you got here, God(ess)(es), really awesome work, like wow" is.

Prayer to me is essentially an attempt to communicate with the object of faith and worship. (By the bye, I'm sorry if 'object of etcetera' is beginning to wear on you all, but I do believe that the object of worship and subject of religion may take any number of forms for any number of people.) Prayer can attempt to communicate only faith or worship, or it can attempt to communicate a desire or request. But as a purely communicative, not an active, phenomenon, prayer cannot guarantee results, nor promise miracles. If there really are a bunch of Christian pro-lifers out there praying for the death of a pro-choice judge (I read that somewhere, but I've no idea if it's a real-world example), they may be disappointed if s/he doesn't die off soon, but it is an outcome they are prepared to accept.

Magick, on the other hand, is an attempt to DO something. A properly structured spell performed under the right conditions is expected to have certain results. Granted that there's more art than science to it, it has still that element of expected repeatability, and of action. Magick may certainly have a place in religion, and it may play an important role. For example, when a clergymember of a faith that takes the literal view of the sacrament of the eucharist performs that rite, he or she is indeed performing a magickal act. I'll grant you freely that I have my doubts about the cookies and grape juice really truly transubstantiating themselves into flesh and blood, and frankly I'd not care to partake if I did believe it. (Just squeamish, I suppose!). But that's not the issue. The issue is that it is real to the person doing this, and that he (or she) expects it to happen -- nay, KNOWS that it will happen, if the thing is done correctly. The rationale for this expectability can vary -- to said clergymember, it's a matter of right, and a promise made, and a covenant agreed to. All perfectly reasonable reasons to expect it to work, in the framework of that belief.

It can just as well be rooted in a belief that the operator is exercising some natural ability, just as s/he might push a car or dial a telephone on a more mundane level -- although in the latter case, the magick need not be part of a religion. (By this definition, psi may be treated as magick -- my apologies to any parapsychologists out there, in advance!) It could be derived, to the practitioner, from a bargain or from some aspect of the laws of the universe that allows him/her to coerce a power to act. I follow beliefs that do somewhat concern me regarding the source of the expectability in magick; but we should perhaps discuss that separately, if anyone wishes to, after we have agreed on definitions of terms. The current point, for me, is that the rationale behind it doesn't make it magick; it's the presence of that rationale, whatever it is, combined with the fact that the operator expects results.

Now, then. Here are my definitions, and several of my precepts, as best I understand them. What do the rest of you think concerning them? Do you differ on some points? Which ones, and why, and precisely how? Do you feel that I've missed something? And again, where, in what manner, and why? Do you found your definitions from other lines of thought entirely? Once more, what are those lines of thought, exactly how do they treat the subjects to hand, and why do you feel that way about it?

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Whether you agree or disagree, I would like to read of it. I would like to know if we are stymied by essentially different views on how the world works, or merely each by our own assumptions of what the other means. If any feel threatened by this invitation to investigate further, my apologies: I intend none, nor do I perceive any in this request (or Melisande's, or Sam's). The one who does not care to examine his beliefs is trapped is as narrow a world as he who declines to dream of anything intuitive and irreproducible in his philosophy: a world view that can't stand to be looked at once in a while makes a very poor window indeed to view the world through! Some of you have said you are active in Wicca or the craft; I'm curious to know if you were raised in the craft? If not, what belief system did you grow up in? Didn't you look at those beliefs, new and old both, before you chose your path? Don't be afraid to continue thinking, then, and to continue to examine what you believe and why.

Subject: witchcraft

I really must stick to my statement that a spell is very much like a prayer. The diffusion of stems from magick bringing about a altered state of consciousness. I would not say that they are identical. Each form fits the needs of the population that uses it.

There are some who say that science is a religion..If I could answer why people need that facet in their life i would win the Nobel...I can answer only for myself. Why must we dissect things in order to understand them?? I have seen more things torn apart because of human fear. Why can't we as Starhawk says "dare to dream the dark" Living in such a technological and hard scientific world (as I sit a terminal <GRIN>) i find some solace in that there are things that man can not define to his(or her) satisfaction. Thus perhaps the basis for the place of religion.

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Magick Vs. Prayer

One of the questions brought up on MagickNet was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleas with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change.

In magick, we use ourinner energy, combined with earthly andelemental energy and Deity energy, and send this forth do accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer.

I feel that aprayer works the opposite way. The prayer is arequest to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will").

Am I out in left field or just being redundant? I forgive if I'm "running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magicK) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elsbeth has, "What do you think of THIS?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Blessed Be!
Salgamma

The Sacrificial God man

Ammond Shadowcraft

How did the Christian mythos arise? Where did it come from?

The Christian myth is almost totally Pagan in origin. I used to thinkthat anythingoutside theJudeo/Christian/Moslem BeliefSystem or worldview was Pagan. Such is not the case.

Thetwomain featuresofthe CBSarethe EucharistandSacrifice of a God man. These two features were well known and well loved by Pagan mystery cults centuries before the Christian Cults integrated them into the Gospels.

The Eucharist goes way back into history and is based upon the ritual consumption of the God man. Osiris, Dionysus, Attis and many others were ritually consumed. The practice dates back to prehistory when a human sacrifice was identified with the God (perhaps a Vegetative God) and was sacrificed and eaten. Over the ages human sacrifice was found detestable. Animals were then substituted and sacrificed as the ritual identifier of the God which was then followed by grain offerings, breads shaped into the form of the God, sometimes in the shapes of natural items (sun, moon, etc.).

The mythos of the Jewish Christ integrated this practice into it's mysteries. There is strong reason for this. For some 200 plus years before the time recorded for Jesus the Greeks and their mystery cults invaded and changed Israel for all time. A war was instituted to diminish or wipeout theHellenizing influence. Partof theHellenizing influence was an effort to update or change the Jewish religion to something more applicable to the times. After the Maccabbees War the Hellenizing cultist were driven underground; right to the heart of the Jewish mystical culture. Hence the Greek influence upon the myth of Jesus.

The sacrifice of the God man (Jesus, Attis, Adonis, Osiris) was a well known and well loved feature also. In fact it was necessary to have a willing sacrifice before a Eucharist could be performed. When the sacrifice was not willing the legs and sometimes arms of the sacrifice were broken to make it look like the sacrifice was willing (not struggling against the sacrificers). Jesus was a willing sacrifice.

Images of Attis (Tammuz/Dummuzi) were nailed or impaled upon a pine tree. The Jews knew this and wrote "Cursed is he who hangs upon a tree." A goat was substituted for a boy in sacrifice to Dionysus at

Potniae and a hart for a virgin at Laodicea. King Athamas had been called upon to sacrifice his first born son by the Delphic Oracle, Melenloas sacrificed two children in Egypt when stayed by contrary winds; three Persian boys were offered up at the battle of Salamis. It was only inthe time of Hadrianthat the annualhuman sacrifice toZeus was abolished at Salamis in Cyprus. The God man Jesus was hung upon a tree;he was also thelamb of God.As such the sacrificeand Eucharist of the God man Jesus is purely Pagan in origin.

Part of the older Pagan sacrifices was in the King sacrificing his only begotten son. Jesus was the only begotten son of the King of Israel, sacrificed to take away the sins of the world. This practice was overturned in the myth of Abraham and Issac when it was found detestable andinjurious to thetribe or kingdom.Yet the Godman Jesus wassacrificed in the flesh.This was done to appealto the underground Greek mystery cults who had much in common with the Jewish Christian Cultist.

"During centuries of this evolution, the Jewish people tasted many times thebitterness ofdespair and theprofound doubt denouncedby the last of the prophets. In periods when many went openly over to Hellenism, it could not be but the ancient rites of the Semitic race were revived, as some are declared to have been in earlier times oftrouble. Among therites of expiationand propitiation, nonestood traditionally higher than the sacrifice of the king, or the king's son. The Jews saw such an act performed for them, as it were, when the Romans under Anthony, at Herod's wish, scourged, crucified [lit. bound to stake], and beheaded Antigonous, the last of the Asmonean priest kings in 37 B.C." _Pagan_Christs_ page 44,45 by J. M. Robertson

ThemodeofsacrificewaspredeterminedbypreviousPagan doctrine. The type of sacrifice was also predetermined by Pagan doctrine. Both the sacrifice of the king, and the king's son were incorporated into the Gospel myth.The God man Jesusis both the Kingof the Jews andthe son of God, the king of Israel.

As stated before the sacrifice of the king or king's son was found injurious to the state. Before animal and grain sacrifices, criminals and prisoners of war were substituted. Yet the criminal had to be identified with the king. This was done by putting royal robes on the sacrifice and parading the sacrifice around, calling it the king.

"The number three was of mystic significance in many parts of the East. The Dravidians of India sacrificed three victims to the Sun-god. Inwestern as ineastern Asia, thenumber three wouldhave its votaries in respect of trinitartian concepts as well as the primary notions of 'the heavens,the earth,and theunderworld.' Traditionally,the Syrian rite called for a royal victim. The substitution of a criminal for the king or kings son was repugnant, however, to the higher doctrine that thevictim be unblemished.To solve thisproblem oneof the malefactors

was distinguished fromthe other criminalsby a ritual ofmock-crowning and robing in the spirit of 'sympathetic magic'. By parading him as king, and calling the others what indeed they were, it was possible to attain the semblance of a truly august sacrifice." _Pagan_Christs_, by J.M. Robertson page 45

There is nothing in this mythos that did not originate in other cultures.

"We can only conclude that the death ritual of the Christian creed was framed in a pagan environment and embodies some of the most widespread ideas of Pagan religion. the two aspects in which the historic Christ is typically presented to his worshipers, those of his infancy and death, are typically Pagan." _Pagan_Christs_ by J.M Roberts, page 52.

What about the man Jesus then? Was he divine? Did he exist? Is/was

he the Savior?

Most, if not all, of the Christian Belief System is Pagan in origin. It is indeed hard to force oneself to believe that Jesus is the Christ, the Messiah, the Son of God when such titles were readily copied from Pagan doctrine. Perhaps the only item not borrowed from Pagan sources was the Messiah concept. That, of course, was taken from the Jewish hysteria of the time. In the siege of Jerusalem in 72 C.E. there were some18 Messiahs insideJerusalem alone. Neitherthe Godman Jesus nor the self proclaimed militant messiahs saved Jerusalem. Such was the measure of hysterical superstition upon the nation of Israel.

"There is not a conception associated with Christ that is not common to some or all of the Savior cults of antiquity. The title Savior was given in Judaism to Yahweh; among the Greeks to Zeus, Heilos, Artemis, Dionysus, Hercales, the Dioscurui, Ceybele and Aesculapius. It is the essential conception of Osiris. So, too, Osiris taketh away sin, is the judge of the dead and of the last judgment. Dionysus, the Lord of the UnderWorld and primarily a god of feasting ('the Son of Man commeth eating and drinking'), comes to be conceived as the Soul of the World and the inspirer of chastity and self purification.[J. M. Robertson maybe referring toAttis here.] From the Mysteries of Dionysus and Isis comes the proclamation of the easy 'yoke'. Christ not only works the Dionysiac miracle, but calls himself the 'true vine.'"

"Like Christ, and like Adonis and Attis, Osiris and Dionysus also suffer and die and rise again. To become one with them is the mystical passion of their worshippers. They are all alike in that their mysteries give immortality. From Mithraism Christ takes the symbolic keys of heaven and hell and assumes the function of the virgin-born Saoshyant, the destroyer of the Evil One. Like Mithra, Merodach, and the Egyptian Khousu, he is the Mediator; like Khousu, Horus and

Merodach, he is one of a trinity, like Horus he is grouped with a Divine Mother;like Khousu heis joined tothe Logos; andlike Merodach he is associated with the Holy Spirit, one of whose symbols is fire."

"In fundamentals, therefore, Christism is but paganism reshaped. It is only the economic and doctrinal evolution of the system--the first determined byJewish practice andRoman environment, the secondby Greek thought--that constitutesnew phenomena in religious history." _Pagan__Christs_ by J.M. Robertson pages 52,53

No religion develops in a vacuum. All religions are influenced not only by it's predecessors but by the contemporaries of the time also. Such is the nature of Christism yesterday and today.

Now about Jesus the man, did he exist? I think not. All the teaching of Jesus can be attributed to other sources and grafted over the Gospel myth. Nothing he said was substantially different in any way from previous sayings. Jesus was not a man but a contrived myth.

"The Christian myth grew by absorbing details from pagan cults. The birth story is similar to many nativity myths in the pagan world. The Christ had to have a Virgin for a mother. Like the image of the child-godin the cultof Dionysus, hewas pictured inswaddling clothes in a basket manger. He was born in a stable like Horus--the stable temple of the Virgin Goddess, Isis, Queen of Heaven. Again , like Dionysus, he turned water into wine, like Aesculapius, he raised men from the dead and gave sight to the blind; and like Attis and Adonis, he is mourned and rejoiced over by women. His resurrection took place, like that of Mithra, from a rock tomb."

The man Jesus did not exist. There are however sources that speak of others seeing him. These were secondhand sources. No direct observations were made. Atone time oranother we haveall had avision of Deity in our minds. Such is the sight of Jesus, a mental image.

What of the Gospels then? They are passion plays designed to be read or acted out in front of an audience. Passion plays were a common feature of pagan religion. Looking at the Gospels themselves one finds a choppilywritten, scene byscene, display of thelife of theGod man. Only the important aspects of his life are described. The minor events and influences of the life of Jesus are not recorded, which leaves one to think that the Gospels are indeed a play.

"When we turn from the reputed teaching of Jesus to the story of his career, the presumption is that it has a factual basis is so slenderas to benegligible. The Churchfound it sodifficult to settle the date ofits alleged founder's birththat the Christian erawas made to begin someyears before the year which chronologistslatter inferred on the strength of other documents. The nativity was placed at the winter solstice, thus coinciding with the birthday of the Sun-god. And the date for the crucifixion was made to vary from year to year to

conform to the astronomical principle which fixed the Jewish Passover. [The Passover is moon based, an already familiar pagan method of cyclic, monthly dating.]In between thebirth anddeath of Jesus,there is analmost total absence ofinformation except about thebrief period of his ministry. Of his life between the ages of twelve and thirty we know nothing. There are not even any myths. It is impossible to establish with any accuracy the duration of the ministry from the Gospels. According to the tradition it lasted one year, which suggests that it was either based on the formula 'the acceptable year of the Lord', or on the myth of the Sun-god." _Pagan_Christs_ by J.M. Robertson, page 68

HERMETIC SOCIETY OF THE GOLDEN DAWN

RA HORAKHTY TEMPLE

The Hermetic Order of the Golden Dawn, a magical order which began in England in 1888, was the most famous and influential of the modern era. It successfully integrated various branches of the Western Mystery Tradition into a workable system of enlightenment. Its goal was to help each member to "become more than human", to contact and live under the guidance of the higher self. Some of the areas of study included ritual magic, tarot, Egyptian god-forms, Enochian magic, Kabala, and Astrology. Among the original Golden Dawn members were MacGregor Mathers, W.B.Yates, Aleister Crowley, A.E.Waite, Dion Fortune, Dr. R.W. Felkin, Arthur Machen, Paul Foster Case, and Dr. Israel Regardie. Regardie, who died in 1985, was the last great representative of the original Order.

To achieve this attainment the Golden Dawn brought the aspirant through a calculated series of techniques, experiences or mental exercises. These exercises brought about progressively higher states of consciousness. Initiation occurs when a person passes into a higher state of consciousness. As Israel Regardie said, "Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of himself becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest that the Golden Dawn owes its ritual and practical magical work.

The Ra Horakhty Temple of California was chartered in 1985 by Patrick and Chris Zalewski, 7=4 Adepts and co-chiefs of the Thoth Hermes Temple of New Zealand. The following chart describes the succession back to Mathers' original Golden Dawn temple in England.

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ISIS URANIA:MacGregor Mathers,England,1888
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STELLA MATUTINA:Dr.R.W.Felkin,England,1900
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                 |
WHARE RA:Dr. Felkin,New Zealand,1912-1978
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|
THOTH HERMES:Patrick Zalewski,New Zealand,1980-Present
|
|
RA HORAKHTY:Laura Jennings/Peter Yorke,Santa Monica,California 1985

Our temple is greatly honored to be working directly with Thoth Hermes Temple as a conduit for the passage of material from the New Zealand temples and from the Stella Matutina. Together we hope to bring both the Outer and Inner Order information to people throughout the world by teaching and publication.

TEMPLE DUES: $200.00 annually

TEMPLE INITIATION: $50.00

TEMPLE MEMBERSHIP includes:

Temple ritual once a month.
Neophyte and Elemental Grade Curriculums with guidance and direction
Attendance at Temple business meetings and other Temple events.
Initiation:Neophyte, Elemental Grades, and Inner Order work.
Tests for each level.

Temple Membership for students outside the L.A area includes:

Temple initiations in L.A. upon completion of required Grade work.
Attendance at monthly Temple meetings when in the L.A. area.
Neophyte and Elemental Grade curriculum with guidance and direction by correspondence.
The same test requirements as local members;written,oral and performance of ritual.

Laura Jennings, co-Temple Chief of the Ra Horakhty Temple, has been practicing and teaching metaphysics for the past 20 years. She received an anthropology degree from UCLA(1975) and is presently working to complete a Ph.D in archeology. For the past 10 years her efforts have concentrated on the Golden Dawn System of Magic. Under Dr.Regardie's direction she was a co-founder of two Golden Dawn Temples in Southern California. Her book on the creation and administration of GD temples will be published next year.

Peter Yorke, co-founder of both Temples,was also a student of Israel Regardie. He has a degree in botany from Cal State Long Beach. He is presently co-Chief of the Ra Horakhty Temple and director of alchemical studies and research.

David Stoelk, administrator director of the Outer Order curriculum for the society, received his Bachelor of Arts in history and

architecture from ISU. He is in charge of a magical newsletter which promotes GD studies and networking.

FOR FURTHER INFO. WRITE
Laura Jennings
c/o Hermetic Society of the Golden Dawn
PO Box 5461
Santa Monica CA 90405

THE GOLDEN DAWN CORRESPONDENCE COURSE (OUTER ORDER)

The purpose of The Golden Dawn Temple and Society is to elevate the knowledge of the student through The Golden Dawn Correspondence Course as offered by the Inner Order of the New Zealand Order of the Smaragdum Thalasses (Thoth-Hermes Temple).
The plan is simple and straightforward. Students desiring to become initiated may complete the Correspondence Course, supplementing their work with the already available materials. Having successfully completed the course, they may apply for initiation to the grade of 5=6. Prior to the 5=6 Grade, Outer Order Grades based on completed course work and examinations will be awarded.

M E M B E R S H I P

A minimum annual donation of $14.00 is requested for membership in the Golden Dawn Temple and Society. This provides you with a membership identification and Probationer certificate from the Society. After you have received your identification we require that you use your I.D. number in all future correspondence. Any additional donation funds is greatly appreciated.
Your annual donation entitles you to a 20% discount on all Falcon Press books and tapes, and on occasion, other featured material. Additionally, a net-working service of other individuals or groups in your area (if available) will be provided upon request among participating individuals. No addresses will be released without permission.

T H E C O U R S E

The Correspondence Course consists of 180 lessons and is provided in groups of 2-10 lessons depending on their size. Lessons will be sent on the average every 4-6 weeks. The course is broken down into four, 9 group segments plus one four group period. After each 9 group segment you may request examination for the appropriate certification. Examinations will be given in the form of essay. Upon completion of your examination, you are requested to return it along with a certification fee of $32.00. If the work is satisfactory, you will be awarded the appropriate grade certificate. If unsatisfactory, your fee will be refunded and you will be instructed as to what areas of study require more attention.
We currently offer certification for the following Grades:
Probationer 0=0, Neophyte 1=10, Zelator 2=9, Practicus 3=8, Philosophus 4=7, and Adeptus Minor 5=6.
For the Grade 5=6 there is an additional period of study and review,

after which you may petition for a final examination. In achieving this grade, you will be awarded 5=6 certification and become eligible for the Inner Order Correspondence Course.

F E E S

Four methods of payment are available for The Golden Dawn Correspondence Course. Please make check or money order payable to:
The Golden Dawn Temple and Society.
(A) $27.50 per group.
(B) $150.00 prepayment for 6 groups.

(C) $265.00 prepayment for 12 groups.
(D) $695.00 prepayment for entire course.

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6. Temura
7. Three Veils of Negative Existence
   The Banishing Ritual of the Pentagram
   YHVH - The Formula of Tetragrammaton
8. The Four Worlds
9. Kether - The Crown
10. Chokmah - Wisdom
11. Binah - Understanding
12. Chesed - Mercy
13. Geburah - Strength/Severity
14. Tipareth - Beauty
15. Netzach - Victory
16. Hod - Splendor/Glory
17. Yesod - Foundation
18. Malkuth - Kingdom
19. Middle Pillar (Tape)
20. The Eleventh Path
21. The Twelfth Path
22. The Thirteenth Path
23. The Fourteenth Path
24. The Fifteenth Path
25. The Sixteenth Path
26. The Seventeenth Path
27. The Eighteenth Path
28. The Nineteenth Path
29. The Twentieth Path
30. The Twenty-First Path

31. The Twenty-Second Path
32. The Twenty-Third Path
33. The Twenty-Fourth Path
34. The Twenty-Fifth Path
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173. Pillars - Symbology and how to make
174. Banners and Altars - Symbology and how to make
175. Swords - Symbology and how to make
176. Lotus Wand - Symbology and how to make
177. Fire Wand - Symbology and how to make
178. Cup - Symbology and how to make
179. Dagger - Symbology and how to make
180. Pentacle - Symbology and how to make

A Shared Vision

by

D. M. DeBacker
June 23, 1988 11:36 PM

Gnosticism is a religious/philosophical tradition that began sometime in the last century before the present era1. The word "tradition" should be stressed because one of the tenets of Gnosticism is that of a general disdain for authority or orthodoxy. The Gnostics adhered to a belief in strict equality among the members of the sect; going so far as to chose the role of priest by drawing lots among the participates at gnostic gatherings2. They also stressed direct revelation through dreams and visions and an individual interpretation of the revelations of fellow Gnostics and sacred scriptures.

The Greek word gnosis (from which we have "Gnosticism") and the Sanskrit bodhi (from which we have "Buddhism") have exactly

1 see J.M. Robinson, Introduction, in The Nag Hammadi Library (New York, 1977); hereafter cited as NHL, for a general discussion of the origins of Gnosticism.

2 Pagels, Elaine; The Gnostic Gospels;(New York, 1979); p 49

the same meaning. Both gnosis and bodhi refers to a knowledge that transcends the knowledge that is acquired through means of

empirical reasoning or rational thought; it is intuitive knowledge derived from internal sources. To the Gnostic this knowledge is necessary for salvation3.

"I say, You are gods!"

-John 10:34

The Gnostic sects were essentially eschatological; concerned with salvation, with transcendence from the world of error (as opposed to sin) towards a knowledge of the Living God, who is knowable only through revelationary experience. The object of gnosis is God- into which the soul is transformed monistcally. This notion of assimilation into a divine essence is known in Gnostic Circles as "immanentizing the Eschaton"4.

"Christ redeemed us from the Curse of the Law."

-Gal.3:13

3 Barnstone, Willis, ed.; The Other Bible; (San Francisco, 1984); p 42

4 Wilson, Robert A.; The Illuminati Papers; (Berkely, 1980); p 46

The Gnostic defiance towards authority took on many levels. They developed an elaborate cosmogony, in defiant opposition to traditional Jewish and Christian beliefs. For the Jew and Christian, it was a good, though authoritarian, god that created Adam and Eve. It was through their own sin that they fell into corruption. Yet for the Gnostic, the creator was not good at all,

rather he became known to the Gnostics as the Demiurge1, a secondary god below Sophia, Mother Wisdom, and the unknown God-who-is-above-all-else.2 To the Gnostics, the Demiurge- who is also known as Ialdabaoth, Sabaoth, and Saclas- acted in error when he created the material universe and mistakenly thought of himself as the only god.

In Gnostic literature, Adam and Eve are seen as heroic figures in their disobedience; aided by the serpent, who gave them knowledge and who will later return in some sects as Jesus, to redeem humanity by teaching disobedience to the curse of the laws of Yahweh the Creator3.

1 Greek for "craftsman", much like the Masonic "Architect of the Universe". From Plato's Timaeus.

2 I have come up with Greek term "Theoseulogetes" to describe "God-who-is-above-all-else" which I found in Paul's Epistle to the Romans (9:5), but I hesitate to make use of it because I am not sure how it should be pronounced.

3 Hypostasis of the Archons 89:32-91:3 (NHL p. 155)

Many writers when discussing Gnosticism approach the subject with a scholarly morbidity. They tend to look upon the Gnostics as a cult of dreadful ascetics who shunned the world of error and delusion. Yet as a neo-gnostic, I can not help but see a gnostic world-view as that of looking upon the universe not as some sinister mistake, but more as a complex and complicated cosmic joke.

When one first begins reading the Gnostic literature contained in the pages of the Nag Hammadi Library (cf. note p.

1), one is tempted to filter the language and the symbols of Gnosticism through a mindset of `hellfire' fright conjured by images brought from the Book of Revelations or Daniel. The key to reading the NHL is not to be frightened or distressed by some of the images, but to realize that the tractates of the NHL were collected as consciousness raising tools. To the Gnostic, the pages of NHL are not to be meant to be taken as the authoritative, apostolic writings of the Christian bible or the prophetic and patristic writings of the Jewish bible, but rather as visions shared with fellow Gnostics. The following discourse is meant to be just that- a Gnostic sharing his vision.

"When the Elohim began to create..."
- Gen 1:1

As all religious thought has as its ultimate aim the thought of God, it is best that I begin my "vision" by imparting my perception of God.

To me, God is indescribable, inscrutable, and ultimately "nonexistent". Any attempt at describing God invokes, what a friend termed, the "great syntax catastrophe"2. It is wrong, I believe, even to use the pronouns he or she when speaking of God; and it seems better to speak of what God is "not" rather than to speakof whatGod"is".Toparaphrase theChinesephilosopher, Lao

Tse "The god that can be named is not the God"3.

It is best not to even attempt a description of God, but to think of God as inscrutable by definition: that which cannot be

1 For a discussion on this translation of the opening verses of Genesis cf. Asimov, Issac; Asimov's Guide to the Bible; Vol. II; (NY, 1968); pp 16-17

2 A friend tells me that he picked up this term from an evangelical Christian in Georgia.

3 "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name." Lao-Tse; Tao teh Ching (I,1)- trans. by James Legge

easily understood, completely obscure, mysterious, unfathomable, and enigmatic; the "Mystery of the Ages"1.

Many Gnostics speak of God as being "non-existent"; not in the atheistic sense, but in the sense that God does not exist in the same sense as you or I or anything else in the Universe exists. In some Gnostic writings God is referredto as the "unbegotten one"2.

As a Gnostic Christian, one who emphasizes the salvic influence of gnosis (knowledge) over the influence of pistis (faith), it is not enough for me merely to believe that God exists; I must know that God exists.

In his epistle to the Galatians, Paul tells us that ignorance of God is a form of bondage3; and in his epistle to the Colossians, he tell us that man's purpose is to "be filled with

the knowledge of [God's] will in all spiritual wisdom and understanding,.. and increasing in (gnosis) knowledge of God"4.

Many Christian sects teach that "faith" is an unquestioning belief that does not require proof or evidence. To understand

1 Col 1:26

2 Tripartite Tractate; 51.24-52.6; (NHL p. 55)

3 Gal. 4:8-9

4 Col. 1:9-10

"faith" properly it requires knowing that belief and opinion are not one and the same. A mere opinion is something that is asserted or accepted without any basis at all in evidence or reason1. Whereas, to believe in something is to exercise one's faith or trust in something. Faith then could be said to be "trust"; and `faith in God' is, therefore, the same as `trust in God'.

The basis of any degree of trust must be a certain degree of knowledge concerning a given object or situation. The more knowledge one has concerning, say, a person, determines the amount of trust allowed that person. For example, if you know a person to be completely unreliable, youthen have very little faith inthat person. Conversely,You havea greatdeal of faith that person is not to be trusted. If you know that a person is highly reliable, you then have built up a degree of trust in

that person based on your knowledge of him.

Therefore, knowledge of God must parallel faith in God. Yet how can God be known when we are not even sure that he exists? If we say that God is essentially `unknowable and can only be spoken of in terms of what God is not, then how can we come to have any knowledge of God?

1 See Adler, Mortimer J.; Ten Philosophical Mistakes; chap. 4; (New York, 1985); for a detailed discussion of knowledge and opinion.

There are basically two ways to know God. The first is by way of reason or logic and second, by way of intuitive knowledge or gnosis. We shall see in following paragraphs how the former method may help us in understanding the problems we are faced with in our attempts to know God, and many will see, also, how severelylackingthe pathof logiccan becomparedto that of the gnostic path.

In studying the problem of `logical proofs' of God's existence I have come across several historical arguments of which I have grouped into what I call "The Seven Arguments and the General Argument for the Existence of the Almighty." I have labeled these arguments the Ideological (ideo as in idea), the Etiological ( `aetio' meaning cause), the Teleological (`teleo' meaning final outcome), the Cosmological (`cosmo' meaning universal), the Ontological (`onto' meaning being), the Pantheological (`pantheo' as in `pantheism'), and the Psychological (`psyche' meaning soul) Arguments. I will provide

a brief discussion of each.

1] The Psychological Argument

Before anything can be said concerning the reality of God or of anything else for that matter. One must take a skeptical stance. A skeptical stance would be that of doubting the reality of absolute or universal truths. In other words one

could say that the certainty of knowledge is impossible and that onecan achieve only `probable' knowledge, i.e., ideas whose validity is highly probable. An example of this would be to say that it is only highly probable that you are reading this page, but that neither you nor I can be absolutely certain of this.

Yet probable knowledge implies the existence of absolute knowledge. For instance a skeptic could deny that the objects of his perceptions exist, but he could not deny that his perceptions exist. St. Augustine stated that the person who doubts all truths is caught in a logical dilemma, for he must exist in order that he may doubt. As Descartes, put it "I think, therefore I am.". In the act of doubting one establishes the absolute reality of one's own consciousness or "psykhei".

For Augustine the "psykhei" comprises the entire personality of the living being, who becomes aware through self-consciousness not only that he or she is a real integrated existing person but also that he knows with absolute certainty his own activities and powers of memory, intellect, and will. Thus the being `remembers' what it is doing in the act of

self-doubt; it understands or knows the immediate experience; and it can will to act or not to act as it does. Hence three aspects of the individual "psykhei" may be described as powers of memory, intellect, and will, or as activities of being, knowing, and willing.

2] The Ideological Argument

Prior to the history of any object the ideal had to exist as the source imparting reality to the particular object. Humanity must exist as a universal ideal before any individual human being can possibly exist. An object's essence (ideal) must be a reality before the particular object can come into existence.

Many people, when first confronted by this argument fail to understand it. One fellow thought the argument was preposterous, because he thought it somehow denied that things could be discovered by accident. He gave a convoluted example involving a chemist seeking to invent a glue and in the course of his research accidently discovering a cure for cancer. What this fellow failed to realize is that the notion of a death dealing disease such as cancer and the idea of a needed cure for cancer existed long before this bumbling chemist started on his glue project. Both the psychological and ideological arguments are really not arguments for the existence of God, but are intended as an introduction to the following arguments.

3] The Etiological Argument

God, by definition, must have existed as a first cause because every effect requires a cause and this must have been

true ofentire universe. Thematerial world iscontingent, unable

to create itself, hence requires something else, a necessary, spiritually uncreated Being to bring it into existence and impel it to continue its progress.

The same fellow who debated the ideological argument said that the etiological argument "hurt his head" and that it reminded him of "the old chicken and the egg argument". The key wordsinthis argumentare"contingent" (meaning,"dependent on chance"; "conditional"), "necessary", and "uncreated" (see the General Argument below). The cosmological argument is almost identical to the etiological argument, yet the wording is quite different.

4] The Cosmological Argument

There must have been a time when the universe did not exist, for all things in the universe are mere possibilities dependent on some other objects for their being and development; the fact that the universe does exist implies that a necessary or noncontigent Being exists who was capable of creating the universe.

5] The Ontological Argument

Since we possess an idea of a perfect Being (and we can think of nothing greater or more perfect), such a Being must necessarily exist because perfection implies existence. Any idea

that is lacking in reality (any concept which has no objective reality of its own) would be imperfect, whereas one of the attributesofa perfectBeingis actualexistence(not merely an idea in any person's mind, but real existence external to any mind which happens to conceive of it).

The ontological argument is possibly the oldest argument and dates back to the 4th C. of the present era. This argument has caused a great debate that rages to this day in the pages of modern textbooks on philosophy and theology. The key to this argument is "perfection" and the statement: "any concept which has no objective reality of its own would be imperfect" (and therefore not exist) is the thin thread upon which the validity of argument hangs.

6] The Teleological Argument

The presence of design in the world, the fact that objects are designed with a purpose, to function for a given end, implies the existence of an intelligent, competent designer, who planned the purpose of each thing that exists.

The teleological argument posses problems of its own. The same fellow who debated the previous arguments insisted that he needed proof of a design to the world and that everything has a purpose. The problem in replying to his argument is that I can not think of one useless thing existing in the universe. My mind

draws a blank in this respect and I would invite anyone to show me one thing that exists in this universe which is without design or purpose.

7] The Pantheological Argument

God, the supreme unity, the original Being, and the Ideal of all ideals, has caused all things to become manifest by means of a logical unfolding of particulars from their ideals. To speak of creation is to speak of particularization, a process of unfolding that makes individual objects out of ideals. Conversely, immortality is an opposite process whereby the particulars return to their universal essence or archetypes. Immortality means the return of things to God (apocatastasis), that is their deification, so that there is complete unity of all things in God; pantheism.

The Pantheological vision of God is negative in the sense that God can be characterized only in terms of comparison on the ground that the infinite is beyond human comprehension; however not beyond human contemplation. When speaking of the nature of God and using the terms of argument #1 in speaking of the nature of the psyche as that which possess memory, intellect, and will, one may say that God is Omniscient, possessing absolute memory and intellect; Omnipotent, possessing absolute will; and in the terms of the pantheological argument, Omnipresent, possessing

pure randomness and non-localized in time and space.

The General Argument for the Existence of the Almighty is as follows and derived in part from the argument as put forth in How to Think About God by Mortimer J. Adler:

1. The existence of an effect requiring the concurrent existence and action of an efficient cause implies the existence and action of that cause.

2. The cosmos as a whole exists.

3. If the existence of the cosmos as a whole is radically contingent, which is to say that, while not needing an efficient cause of its coming to be, since it is everlasting, then it nevertheless does need a efficient cause of its continuing existence, to preserve it in being and prevent it from being replaced by nothingness.

or

3a. If the cosmos which now exists is only one of many possible universes that might have existed in the infinite past, and that might still exist in the infinite future, and if a cosmos which can be otherwise is one that also can not be; and conversely, a

cosmos that is capable of not existing at all is one that can be otherwise than it now is, then the cosmos, radically contingent in existence, would not exist at all were its existence not caused.

4. If the cosmos needs an efficient cause of its existence or of its continuing existence to prevent its annihilation, then that cause must be one the existence of which is uncaused, and one which has reason for being in and of itself; i.e. The ultimate cause and being of the cosmos.

5. If the ultimate cause and being of the cosmos is that about which nothing greater can be thought, that being must be thought of as omnipotent, possessing absolute will; omniscient, possessing absolute knowledge; and omnipresent; non-localized in time and space.

PART TWO

Intuition differs from reason in that as man is a finite beingpossessing limitedsensualcontactwiththeuniverse;it is impossible for man to fully understand God through his senses or by empirical means. This, therefore, involves the understanding

of abstract concepts. We must understand the universe as being "conceptusensual"; that parallel to the objective universe there is a universe made up of abstracts. This abstract universe is viewable to us through means of symbols; objects not possessing objectivity. These symbols cannot be known by means of empirical reasoning, but by means of gnosis; without the conscience use of

reasoning, immediate apprehension or understanding.

It should be realized that while this abstract universe, that sits parallel to the material universe, and is sometimes referredto asthespiritual worldor heaven,isbeyond logic and reasoning; it is supported by logic and reasoning. You will recall that imperfection or "degrees of perfection" implies the existence of perfection (cf. Arg #3 and Arg #5). Perfection is an abstract ideal having no analog in our material world, yet it is intuitively known to exist.

Just as there are degrees of knowledge concerning mundane truths in the material world, there are degrees of gnosis concerning revealed truths in the spiritual world. Because man in his human form is by nature limited there is a certain limit to his understanding and knowledge. Yet as all things are in a constant state of flux and change, man's knowledge is constantly growing. For everythingthat is knownobjectively thereis an abstract idea that precedes the object.

The Scriptures speaks about angels and devils, the creation

of the world in seven days, etc., and many Christian sects require of their followers acceptance of these "revealed truths" by way of faith or trust. Many speak of the Bible as being infallible and without error even when portions are contradictory or counter to logic. I, however, assert that the Bible is first and foremost an anthology of religious/philosophical tradition compiled over the centuries from about 750 BCE to around 150 BCE. It should, in no way, be advertised as a "closed canon" or a

compilation of the sum of man's knowledge of truth, revealed or otherwise. The Bible was written by men and is therefore subject to human error. This does not, however, discount the presence of revealed truths within the Bible or within any scripture (religious writings).

If any of the above arguments fall short of convincing an individual of God's existence, the one argument that cannot be denied is the argument which provides for the proof of one's own existence (cf. Arg #1). Here we spoke of "taking a skeptical stance"; one of doubting one's own existence. Through the process of self-doubt we become faced with the reality of our existence; we cannot deny the object of our perceptions-ourselves.

The question, then, is raised concerning "life and death". One may wonder: "If I exist now, was there ever a time when I did not exist and will there be a time when I will not exist?" We can

limit this by asking: "Did I exist before this lifetime and will I exist after this life?" Perhaps before these questions can be broached more should said concerning the subject of gnosis.

As stated above, the Apostle Paul spoke of ignorance of God as being a form of slavery; and told us that it was our purpose to know (gnosis) and obey God1. This is reiterated in his first epistle to the Corinthians, when Paul gave "thanks to God... that in every way [they] were enriched in [Christ] with all speech and all knowledge"2.

In John's first epistle, we are told that we may come to know (gnosis) God, if we keep God's Law and "walk in the same way

in which [Christ] walked3. This echoed in John's Gospel chapter 14, verses 20-21; and at verse 26 he adds that the Holy Spirit will be sent to "teach [us] all things, and bring to [us] remembrance all that [Christ had] said to [us]." I have emphasized the word "remembrance" as an important part of the process of gnosis. This will be discussed in detail below.

In another epistle Paul spoke of the "riches of assured understanding and knowledge (epi-gnosis) of God's mystery, of

1 See above p. 4

2 1 Cor. 1:4-5

3 1 Jn 2:3-4

Christ, in whom are hid all the treasures of wisdom and knowledge"1. In the seventeenth chapter of John's Gospel, Christ tells us that gnosis, knowing God, is equivalent to eternal life2; and in his epistle to the Philippians, Paul tells us that gnosis supersedes all3.

In Matthew's Gospel we are told that spiritual knowledge comes to us through Christ:

> "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and revealed them unto the little ones; yes, Father, for such was thy great pleasure. All things have been delivered to me by my Father; and no one knows the Son except the

Father, and no one knows the Father except the Son and any one whom the Son chooses to reveal him.4"

When we read the thirteenth chapter of Paul's first epistle

1 Col 2:2-3

2 Jn 17:3

3 Phil 3:8-10

4 Matt 11:25-27 & Lk 10:21-22

to the Corinthians, we learn that "love" is the key to maintaining spiritual knowledge (gnosis) and faith (pistis)1; and in John's first letter we are told that "he who does not love, does not know God; for God is love"2.

Besides the necessity of loving God, we are told that knowledge of truth equals knowledge of God. In Paul's letter to Titus, Paul greets his "child in common faith" by describing that, as an apostle of Christ, his main purpose is to "further the faith of God's elect and their knowledge of the truth which accords with godliness"3. In John's Gospel we are told that the Holy Spirit is the "Spirit of truth, whom the (material) world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you"4. Jesus tells us: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free"5.

1 1 Cor 13

2 1 Jn 4:7-8

3 Titus 1:1

4 Jn 14:17

5 Jn 8:31-32

Atsomepointsthissavingknowledgeisreferredtoas a secret knowledge. In his closing remarks to his disciple, Timothy, Paul tells him to guard closely the knowledge that has been entrusted to him and to avoid those who "chatter" about false knowledge1; and in first Corinthians, he speaks of those who imagine that they know, yet do not know as they ought to know2. In second Corinthians, Paul tells us that the mystery of the Gospel is "veiled" to those who have been blinded by the god of this world3. This concept of the "hardening the hearts" and "shutting the eyes"of the peoplecan befound in Isaiah4, Mark5, Luke6, and Acts7. Paul speaks of the process of gnosis as spiritual maturity when he tells the Corinthians that they were "fed with milk, not solid food; for [they] were not ready for

1 1 Tim 6:20-21

2 1 Cor 8:2

3 2 Cor 4:3-6

4 Isaiah 6:9-10

5 Mark 8:17-18

6 Lk 10:23

7 Acts 28:26-27

it."

We are told that Jesus spoke in parables because "seeing they do not see, and hearing they do not hear"1; and that "not all men can receive this [knowledge] but only those to whom it is given (revealed)"2. He said that in order that those who could not understand, be allowed to understand that they would have to "turn again" and be forgiven3. This "turning again" or being "reborn" will be discussed in greater detail below.

In Colossians, Paul speaks of this mystery as having been hidden from angels and men (aeons and generations)4. There is evidence in many of the books of the Bible that books which are known to authors have either been lost or intentional kept out of the Bible for a variety reasons. In his epistles, Paul speaks of epistles that do not appear in Bible. There is evidence of a third epistle to the Corinthians; perhaps one that went between the first and second epistles5; and in his closing remarks to the

1 Matt 10:13-17

2 Matt 19:11

3 Mk 4:11-12

4 Col 1:26

5 1 Cor 5:9 & 2 Cor 2:3-9; 7:10

Colossians, Paul speaks of an Epistle to the Laodiceans1. First Chronicles speaks of the Book of Nathan and the Book of Gad2; while Second Chronicles, also, speaks of a Book of Nathan and a Book of Shemaiah the Prophet3. In Jude's Epistle there is a quote from the Book of Enoch!4 Could these books have contained "secret knowledge" that could not be understand by all?

Turning to the "apocrypha", those books which are not considered by some Christian sects to be a part of the "closed canon" of the Bible, we are able to discover a possible answer to our question. The Apocrypha, or "hidden" books, were never really hidden, but were kept apart from the Bible. Each Christian sect has a different "list" of books that belong in their individual "canon" and because those "lists" overlap each other many Christians today are quite familiar with a majority of the books contained in the Apocrypha.

One book contained in the Apocrypha, 2 Esdras, a book that is found in many Roman Catholic Bibles, has the following information to impart to us concerning "hidden books":

1 Col 4:16

2 1 Chr 29:29

3 2 Chr 9:29; 12:15

4 Jude 9 quotes Enoch 1:9

"Therefore write all these things that you have seen in book, and put it in a hidden place; and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets.1"

(It is curious to note that this portion of 2 Esdras was added to original sometime in the third century AD; when at the same time Gnostic Christians were compiling the Nag Hammadi in Egypt!)2

Yet it seems that nothing can remain hidden forever. In Luke's Gospel Jesus prophesies that "nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light"3. Perhaps this prophecy came true when, following the dreadful destruction of WW II, two astonishing discoveries of hidden works were made; the first at Nag Hammadi, Egypt in December of 1945, and the second at Q'umran, Palestine

1 2 Esdras 12:37-38, cf. 2 Esdras 14:37-48

2 see introduction to "The Second Book of Esdras" in the New Oxford Annotated Bible with the Apocrypha; Apoc p 23

3 Lk 8:17

in 1947.

PART THREE

Even in the Bible itself there is found "secret knowledge" that is never spoken of amongst the christian sects that consider themselves to be "orthodox". The best example of this is in the creation account of the Book of Genesis. The opening line of the first book of the Bible has been translated throughout history to read: "In the beginning God created the heavens and the earth1." Yet if we translate the first verse literally we find it to read: "When the Elohim began to create the heavens and the earth2."

The term "Elohim" should not be translated directly to read "God" or "god", because it is the feminine plural of god (Eloah) and should probably be translated "goddesses" or "offspring of the Goddess" . Now, to many "orthodox" christians the notion that there exists "gods", in the polytheistic sense, most likely is a bizarre notion. Yet the early Hebrews were not "monotheistic", that is, a person who believes in the existence of one God, as is usually thought; but, rather, they were "henotheistic", and while believing in a multitude of gods, they focused all their worship

1 Gen 1:1

2 Cf. p 3 note 1

on their "national god". Examples of Hebrew henotheism can be found in throughout the Old Testament. In 1 Kings, chapter 18 there is an account of the prophet Elijah, a prophet of the Israelite god Yahweh, engaged in a contest with the prophets of the god Ba'al and the goddess Asherah (Ishtar)1. In 2 Kings, chapter 3 we are told that when Mesha, king of the Moabites, sacrificed his son to the Moabite god Chemosh "there came a great wrath upon " the army of the Israelites2. Further on in 2 Kings there is the story of Naaman, a Syrian general who is afflicted with leprosy. Following a raid in Israel, Naaman is told by one of his captives that there is a prophet living in Samaria who has the power to cure leprosy. Naaman then visits Elisha, where he is told to go and bathe in the Jordan river. After bathing seven times in the Jordan, Naaman is cured of leprosy, and as a result he converts and becomes a worshiper of Yahweh, god of the Israelites. He is now faced with a dilemma; as he must return to Syria, he must take "two mule's burden" of Israelite soil back with him. This is done so that he may have a plot of Yahweh's land upon which to offer sacrifice to the Israelite god. Elisha does not argue this matter with Naaman, but only tells him to "go in peace"3.

1 1 Kngs 18:19

2 2 Kngs 3:27

3 2 Kngs 5:1-19

Perhaps the strongest suggestion of Hebrew henotheism is contained in line from Ezekiel that tells of the women weeping for the Sumerian harvest god, Tammuz1. The Jewish calendar

contains the month of Tammuz (usually in the summer) and one of the titles for Tammuz, "Adonai", was adopted by the Hebrews as a title for their god. The phrase "Adonai Elohim" is translated in the english Bible to read "Lord of Hosts". The Greeks, also, adopted "Adonai" and called him "Adonis"; a term used today in the english language to describe a good looking young man.

In the New Testament, we are told by Saint Paul that there are "many gods and many lords"2. In Colossians, he refers to them as the "elemental spirits of the universe" or Archons3. Could it be that the Archons and the Elohim were one and the same: "elemental spirits of the universe"? In Ephesians, he refers to them as the "world rulers of the present darkness"4. In John's Gospel, Jesus puts us on equal footing with the Archons by quoting Psalms5; and in Acts we are called "God's offspring"6.

1 Ezekiel 8:14

2 1 Cor 8:5

3 Col 2:8

4 Eph 6:12

5 Jn 10:34 & Ps 82:6

6 Acts 17:27-29

The scriptures in places speak of the concept of pre-existence. God tells Jeremiah, "before I formed you in the womb I knew you"1. In Ephesians, we are told that God "chose us in him before the foundation of the world"2.

Could it be that the "secret message" that the Scriptures have to impart to us is that we and the Elohim are one and the same? That we were present at the creation? That we created our own universe under God's guidance, but because we were not in harmony with each other, because a few us tried to "lord" over the others, because we were not in agreement on how to go about making the universe, and instead of making the universe according to God's design, we made it according to our design, in "our image"; could this be why the universe is such an imperfect place?

Between chapters 16 and 19 of the Book of Genesis there is a curious exchange that deserves to be followed. In chapter 16 we are told the story of Hagar, the mother of Ishmael. Hagar, one of Abraham's concubines, is sent out into desert by Sarai, the first wife of Abraham. At verse seven Hagar is met by an "angel of the

1 Jeremiah 1:4-5

2 Eph 1:4

Lord". Later, after conversing with this "angel of the Lord", she refers to the angel as a "god of vision". She is shocked to think that she has actually seen "God" and has lived1. In the next chapter, Abraham is visited by a being who describes himself as "El Shaddai"2. Most english language Bibles translate this to read "God Almighty", but a literal translation would render it "El, one of the gods". In chapter 18 Abraham, we are told, is

visitedagain by the"Lord", and upon looking up he sees "three men". The persons that appear to Abraham in this chapter of Genesis are usually described as being God and two of his angels, yet strangely enough the one who is thought to be God, the Almighty (omniscient and omnipresent) does not know what's going in a city on the planet Earth and remarks: "I will go down to see whether they have done altogether according to the outcry which has come to me; and if not, I will know"3. After wrangling with Abraham over whether or not he would destroy the cities of Sodom and Gomorrah, we are told that "the Lord rained... fire from the Lord out of heaven"4.

1 Gen 16:7-14

2 Gen 17:1

3 Gen 18:21

4 Gen 19:24

The "main of event" occurs in the first chapters of Genesis. Here is where the Elohim see light for the first time1, and go about the process of the first creation2, that of "calling and creating" the material world3. The Elohim cause a separation to be made between the spiritual world, "the waters which were above the firmament, and the material world, "the waters which were under the firmament"4. Genesis 1:9-31 details this "ordering" of the material world.

In Genesis 1:27, we are told that the Elohim created, or

developed the idea of mankind in an image that the Elohim perceived. According to Rabbinic tradition this image was the image of the Higher God that the Elohim saw reflected in the firmament which they took to be that of their own. In the second creation, that of "making and forming" the material world in the "day that the Lord made the earth and the heavens"5, we are told that the Elohim actually "formed" man out of dust, but it was

1 Gen 1:4

2 Gen 1:1 - 2:3

3 Isaiah 43:7

4 Gen 1:7

5 Gen 2:4

only after the Elohim breathed into man's nostrils the "breath of life", did man become a living being1.

Yet it seems that the Elohim had made a mistake. In Genesis 1:28, we are told that the Elohim had created man as an androgynous being, "male and female [they] created them." Most Gnostic Christians take this to mean that we were originally intended to posses both soul and spirit combined. It appears the Elohim had made a mistake and formed a "sleeping" soul which they attempted to manipulate2, and when they realized that they were mistaken they found it necessary to pull the "spirit" (Eve) out of the soul (Adam) in order to bring it to life; hence Adam calls Eve "the Mother of the living"3.

The events that follow in the third chapter of Genesis deserve to be looked at in detail. In chapter 2, verse 9 we have been told that there are two trees in the center of the Garden of Eden; the tree of life and the tree of knowledge. In verse 17 of that same chapter we were told that the Creator had ordered Adam not to eat of the tree of knowledge, for if Adam were to eat from that tree he would die. In chapter three a serpent appears to Eve

1 Gen 2:7

2 Gen 2:16-17

3 Gen 2:21

and the following exchange takes place:

Serpent: "Did [the Creator] say, `You shall not eat of any tree in the garden'?"

Eve: "We may eat of the fruit of the trees of the garden; but [the Creator] said, `You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.' "

Serpent: "You will not die. For [the Creator] knows that when you eat of it your eyes will be opened, and you be like [the gods] knowing good and evil."

Later, after eating from the tree, and, by the way, not

dying, Adam and Eve "heard the sound of the Lord God walking in the garden"1. It is curious to note that from the exchange that follows that the Creator does not seem to know what has taken place in their "absence", just as they did not seem to know what was happening inSodom andGomorrah orwhat occurredto Cain's brother, Able2. Upon learning what has transpired the Creator

1 Gen 3:8

2 Gen 4:9

then put a curse upon the serpent, Eve, and Adam. We then learn that the Creator had lied to Adam and Eve when they told them that they would die and in remarking reveal: "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever..."1. This speaking in the plural is echoed in the Tower of Babel incident: "Come, let us go down and there confuse their language"2.

Throughout time the serpent has stood as symbol of immortality. Many ancient cultures upon seeing the shed skin of a snake believed that the snake never died; only shedding one body for a new one. In Greek mythology the god Prometheus is often depicted as a winged serpent bringing the gift of fire to man. Later Prometheus was replaced by the image of the wing-footed Hermes holding aloft the caduceus or "serpent entwined staff" as he brought the secret knowledge of the gods to mankind.

These images of winged and fiery serpents can be found in

the Old Testament. In Numbers "the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died"3. To counteract this attack, Moses is told to "make

1 Gen 3:22

2 Gen 11:7

3 Num 21:6

a fiery serpent and set it on a pole" so that when the people see the "brazen serpent" they would not die1. This symbolic gesture of the serpent lifted up in the wilderness is reminiscent not only of the serpent in the garden, but that of Jesus on the cross2. In Isaiah's vision of God, he describes the throne of God as being surrounded by "seraphim". Seraphim may be defined as "fiery winged serpents". In 2 Kings we are told that the "brazen serpent" survived down into reign of Ahaz, king of Israel. It seems Ahaz did some house cleaning and broke the "brazen serpent" into pieces and threw it out. Is this some how a prophetic gesture of Israel's rejection of the Messiah3?

CONCLUSION

It should be remembered that when approaching the subject of "hidden works" or "secret knowledge" that "there is nothing hid,

1 Num 21:8-9

2 Jn 3:14-15

3 2 Kngs 18:4

except to be made manifest; nor is anything secret, except to come to light"1. In other words, there is nothing hidden that cannot, or will not, be found. Christ extols us to seek and find, and that when we knock at the door of mystery it will be opened to us2. It can be found that God has a "divine plan" in which God "desires all men to be saved and to come to the knowledge of the truth"3. In Acts we are told that the end of time will not come until all things have been restored to God. This "restoration of all things" became known to the early christians as the Doctrine of Apocatastasis4. Ephesians speaks of the "plan for the fullnessof time,to uniteall thingsin him, things in heaven and things on earth"5.

Yet what happens to us when we die in a pre-gnostic state before the Apocatastasis? In Mark's Gospel, we are told to take heed of what we hear in the message, for "the measure you give will be the measure you get"6. This is the Doctrine of

1 Mark 4:22

2 Matt 7:7-8

3 1 Tim 2:4

4 Acts 3:21

5 Eph 1:10

6 Mk 4:24

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Metrethesis; the "measure for measure" spoken of in Matthew 7:2 and the "sowing" and "reaping" in Galatians 6:71. This is the plan by which God allows all souls in the universe to eventually redeem themselves in the prison of Metempsychosis.

Metrethesis and Metempsychosis are doctrines that are not unique to Christian Gnosticism. In Buddhism and the Vedic religions these doctrines are known as

[The text is lost at this point.]

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The Manifestation of Kali in Universe as an Astrophysical Anomaly
By Persona Navitae 353.

There is no light, nor any motion.
There is no mass, nor any sound.
Still, in the lampless heart of the ocean,
Fasten me down and hold me drowned
Within thy womb, within thy thought,
Where there is naught-where there is naught!
From "Kali", by Aleister Crowley

In the beginning was the KAOS water, the pure creative force of undivided being. Crowley called this "Nuit", which seems to be the combination of the sky goddess "Nut" with the chaos God "Nu", or "Nun". This was the potential for manifestation before the dream of Siva, before the suffering of Sophia that coalesced into the mist of dark reality. This primal force exits in a perpetual state of non-being, always edging toward being. A binary movement sets up from this tension of pre-creation, from a state of collapsed oneness, to a state of open potential. This is the struggle between Siva; the force of perfect order, and Sakti; the force of pure chaos. In Siva is the need to collapse to stable systems, the continual drive for one-ness that uni-fests as the point monad of Kether on the Tree of Life. In Sakti is the need for continual creation, the pure fertile need to populate Universe with the divine sparks of mani-fested intelligence. From these two forces arises the numinous Androgyne. This force exists at the beginning of physical creation, from its parthenogenic fullness it emanates across the Pleroma of the void, and down the Tree to Malkuth.

This mythos is at the core of the unconscious and of many creation theories. From the bliss of Androgyny comes the suffering of Maya, illusion. This is the illusion of multi-verse. Sophia, the divine mother of the Gnostics, was conceived of as Androgynous but she broke away from her partner and conceived the physical universe as a polarized order. The result was the creation of ignorance, the demiurge Yahweh.

From the primal Nuit is created Babylon, and from her is Isis, but what of Nepthys? She is hidden; present but unseen. Felt but rarely named. In Indian theosophy divine Sakti exists as the primal energy behind the static monad, Siva. She is Nuit in Thelema, and her creation on the mundane level is Kali. In many systems they are considered one, which is rightly so. The job of Kali is to devour the ignorance of static non-creation and re-create Universe with new potential for mani-festation. Left to its own, Siva would freeze up Universe in a cage of entropy. This

is known to physicists as the "Heat death of Universe". Heat is not a substance, not an energy. It is a process, "The transference of energy by virtue of a difference in temperature". When all forms of energy, Sakti/Kali, have been equilibrated then no more growth is possible. Any divine sparks left in such a state would no longer develope, all life would stop.

The Heat Death is only one scenario. It would seem possible that Universe could go on perpetually if there were some way to re-create it. All matter/energy would have to be sucked back in and thrust out in another "Big bang". This "devouring" is well known to devotees of Kali. In early myths she is known to devour the demons who would upset the balance of space-time. Kali is the Goddess of time, Kala. In time all things die and are re-born. In time all ignorance is replaced by divine Gnosis, if we accomplish nothing else in life we cannot help but learn. Experience is the great teacher. At the end of time there is no manifested existence, just the Satchidananda of bliss-being-consciousness. Kali offers the bliss of Gnosis with one hand which holds the Sangrail, freedom from fear with another raised, with a third she holds the sword that destroys Universe, and with a forth she holds a head to remind us that all situations will change, death is the constant force of new life. She is naked because she has no veils of illusion, and to remind us that the secret of re-creation is in sexual bliss. She is black because she is beyond human comprehension, this also ties in with the freudian devouring mother, who is in the realm of shadow, we all will be swallowed by Kali in the little death and the greater ones. She dances on the corpse of Siva, who has over extended himself in the attempt for divine Order. However, her dance has aroused him even in death and she stands over his erect penis to accept the seed of new creation.

In the early 1930's Edwin Hubble concluded that Universe is expanding, and even in the 1920's evidence existed of such expansion. It has been postulated that if there is not enough mass in Universe then it will eventually suffer the heat death of Siva. If there is enough however, then it is possible that the expansion will slow down due to the drag of continual gravitational forces that all matter possesses, and eventually return to a single point where the explosive forces of the dynamic interplay of matter/energy will cause a new expansion.

One method to determine if Universe has enough matter to halt the expansion is to add up all the luminous matter. Matter exits in particular, stable energy states. If extra energy is added to a system, then the matter present would tend to jump to a higher energy state. Every element has very particular states it prefers and will not reside in any others. This is the rule of the Siva-Order force in Universe. All chaotic energy states will either jump to a higher state, and stay there as long as the extra

energy does, or it will ignore the extra force. When there isn't enough energy to maintain the element in this state, it drops to a specific lower state and sheds the excess energy. When this happens we see it as a burst of light which will be specific to each particular element. By examining the luminous evidence, astrophysicists can determine how much matter is shedding light. According to older theories all matter radiates light, and this could be used to determine how much matter was in Universe. Through these studies, it was found that there is only about 2% of the necessary amount for re- creation.

In 1933, Fritz Zwicky discovered that galaxies were moving much faster than they should according to the accepted theories. Speculating from the amount of matter found through the luminosity present, he found that galaxies should be breaking up. The obvious conclusion is that there is more matter present than can be seen. This substance became known as Dark Matter. Since then numerous experiments have been devised to test this theory. Vera Rubin showed that galaxies rotate as fast at the outer rim, or faster, as they do in the inner. If they are less dense at the outer edges, as the luminosity indicates, then they should move slower. Jeremiah Ostriker and James Peebles showed that without extra matter, galaxies would develope gravitational anomalies that would cause them to collapse into other forms than the spiral we usually see. It seems likely that there is Dark Matter in Universe, and estimates now indicate that it could make up as much as 95% of all physical creation.

What is this Dark Matter? Nobody knows, but there are many theories. Sub-atomic particles, so small they don't radiate visible energy, Neutrinos, Magnetic Monopoles (one sided magnets), and Gravitinos (bundles of gravity, in the same sense that Photons are bundles of light) are prime candidates. So far neither Magnetic Monopoles, nor Gravitinos have been found.

Arcane knowledge provides some answers assuming we ask the questions. If Isis is "Infinite Stars, Infinite Space", then what is Nepthys? Being the opposite side of Isis we have to assume she plays a part in Universe. And, if Kali's re-creation of Universe is possible, then can we see it in the process? The answer to both of these lies in the Dark Matter. In "Mumbo Jumbo" Ishmael Reed referred to "Dark Isis". I found this very intriguing at the time, and later found the connection in Isis's dark twin, Nepthys. She is dark (like Kali) because she is hidden, manifested but unseen. In his book, Reed speculated that she became dominant when Isis was shedding lunar blood (sacred to Kali), this is when the unfertile seeds are being discarded. For the aspirant this is a time of great power, and danger. Nepthys is the goddess of the night magicks, the red magick of Vamamarg sometimes referred to as the "left hand path". Hers is the force of re-creation which is so vital to the growth of the aspirant. IAO,

Isis-creator, Apophis (Set, husband of Nepthys)-destroyer, and Osiris-re-creator. In Tantra, Kali is all three. She gives birth to Universe, devours it when all life has expended its energy, and re-creates it from the seeds of the old Universe.

It's uncertain whether there is enough Dark Matter to cause the collapse of Universe, but clearly if there is a chance, it is in this manifestation of the Dark Goddess. Her body is the body of matter that lies "between" known spaces and stars, her power is felt in the pull of matter itself, "Love is the law, love under will" is the axion of gravity where all particles seek to unite with all others. Her books are written in the night sky, her rites are the rites of ancient humans awed by the power of the Great Sleep, and equally awed by it's power of re-creation. If Kali/Nepthys manifests at the end of time, it will be as the mouths of numerous black holes, each larger one devouring the smaller, uniting in one undifferentiated monad of space-time, not only matter sucked in but the net of creation on which it resides as well. In the Dark Matter is the new creation.

A SAMPLING OF HIDDEN CODES IN THE TORAH

Here is a sampling of some of the hidden words in the Torah. Since the Hebrew cannot be uploaded, the transliteration is as follows:

Aleph = A Bet = B Gimel = G Dalet = D Hey = H Vav = V
Zayin = Z Chet = Kh Tet = T Yod = Y Kaf = Ch Kaf Sofit = Ch:
Lamed = L Mem = M Mem Sofit = M: Nun = N Nun Sofit = N:
Samech = $ Ayin = E Pei = P Phei = Ph Phei Sofit = Ph:
Tzadi = Tz Kuf = Q Reish = R Shin = Sh Sin = S Tav =Th

The chart below works as follows:
The first column is the hidden word. Second column is the location of the starting letter. The third column is the word in the sentence which "houses" the starting letter of the hidden word. The letter enclosed <X> is the first letter of the hidden word. If the housing word appears more than once in the same sentence, the number of the correct word appears here in parentheses.
The fourth column indicates spacing, i.e., 49 indicates there are 49 letters BETWEEN the letters of the hidden word. An "R" in the fifth column indicates the hidden word is spelled out in reverse. The last column is just a transliteration of the first column for ease of comprehension.

."AMTh"	Genesis 1:1-5	BRAShY<Th>	50	R	Emet (Truth)
."ThVRH"	Genesis 1:1-5	BRAShY<Th>	49		Torah
."ThVRH"	Genesis 49:28-30	VZA<Th>	49		Torah
."ThVRH"	Exodus 1:1-7	ShMV<Th>	49		Torah
."ThVRH"	Exodus 39:8-13	ThChL<Th>	49		Torah
."ThVRH"	Numbers 1:1-3	MSh<H>	49	R	Torah
."ThVRH"	Numbers 34:9-12	Z<H>	49	R	Torah
."ThVRH"	Deut. 1:5-8	<H>ThVRH	48	R	Torah
."ThVRH"	Deut. 32:3-7	LAL<H>YNV	48	R	Torah
."ALHYM"	Genesis 1:7-9	<A>Th	26		Elokim
."Y-VH"	Genesis 1:8-9	AL<H>YM	26	R	The Name
."QYN"	Genesis 4:13-15	<Q>YN	49		Cain
."HBL"	Genesis 4:23-25	OD<H>	49		Abel
."MLACh"	Genesis 2:1-2	V<Ch>L	26	R	Malach
."ShBTh"	Exodus 34:35-	M<Sh>H (2)	49		Shabat
."ShBTh"	Exodus 35:3-5	A<Sh>	49		Shabat
."ABRHM"	Genesis 1:22-26	<A>LHYM	49	1	Avraham
."Y-VH"	Levit 1:1	V<Y>QRA	7		The Name

."Y-VH"	Levit.	1:2-3	<Y>QRYB	21		The Name
."Y-VH"	Levit.	1:3-	<Y>QRYBNV	13		The Name
."Y-VH"	Levit.	1:3	YQR<Y>BNV	34		The Name
."MThThYHV"	Deut.	34:5-10	<M>ShH	49		Matityahu
."YSRAL"	Genesis	1:30-2:3	E<L>	49	R	Yisrael
."YSRAL"	Genesis	1:31-2:1	HShSh<Y>	7		Yisrael
."LAH"	Genesis	28:2-6	<L>Ch:	49	2	Leah
."RKhL"	Genesis	28:5-6	A<R>M:	49	2	Rachel
."YHVDH"	Genesis	49:8-11	YHVD<H>	49	R,2	Yehuda
."MShH"	Genesis	50:24:25	V<H>ELH	49	R,2	Moshe
."MShH"	Exodus	13:18-19	ALHY<M>	49	2	Moshe
."ThVRH"	Genesis	28:13-16	A<Th>NNH	26		Torah
."MQDSh"	Genesis	28:15:16	VH<Sh>BThYCh:	26	R	Mikdash(Temple)

."HMVEDYM"	Genesis	1:8-16	ShMY<M>	70	R	HaMoadim
."Y-VH(Y)"	Genesis	1:25-27	V<Y>ES	26		The Name
."(Y)-VHY"	Genesis	1:25-27	H<Y>M:	26	R	The Name
."ERBH"	Genesis	1:11-15	V<E>Tz:	49		Arava
."LVLB"	Exodus	2:7-11	HE<L>MH	49		Lulav
."HD$"	Numbers	4:28-32	ShN<H>	49		Hadas
."AThRG"	Deut.	1:32-37	L<A>MR	49		Etrog
."BRChH	Deut.	1:1-32	HD<B>RYM	613		Bracha
."RMBM"	Exodus	11:9-12:13	<R>BVTh	Init	3	Rambam
."MShNH"	Exodus	11:9-12:13	<M>ShH	49	3	Mishneh
."ThVRH"	Exodus	11:9-12:13	A<Th>V	49	3	Torah
."NTzY"	Deut.	28:63-64	V<N>$KhThM:	49		Nazi
."HShVAH"	Deut.	31:16-18	MSh<H>	49		HaShoah
."HYTLR"	Genesis	8:21	<H>ADMH	31	R	Hitler
."H$"	Genesis	8:1	BThB<H>	31		Hess
."RVML"	Genesis	8:20	HTHV<R>	31		Rommel
."BQ"	Genesis	8:22	V<Q>R	31	R	Beck
."DNYTz:"	Genesis	8:21	EV<D>	31		Danitz
."MVTh"	Genesis	8:3	H<M>YM:(2)	31	R	Mavet
."HShVAH"	Genesis	8:14	<H>ARTz:	62	2x31	HaShoah

1) "ABRHM" begins with the Aleph <A> of ALHYM and ends about 250 letters later on the Mem <M> of ALHYM.
2) Note the section of Torah this word is embedded in.
3) Rambam appears as the initial letters of "Rabos Mofsai B'eretz Mitzrayim. If one begins in the same pasuk on the Mem of Moshe, the Word "Mishneh" is spelled out. If one starts at the same Mem and counts 613 letters, one then Reaches a Tav, which is the first letter of the hidden word "Torah", thus completing Mishneh Torah, Rambam's famous work about the 613 Mitzvos.

An Introduction to Traditional Wicca

c. 1987, Keepers of the Ancient Mysteries (.K.A.M.)

Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought in the late 1950's by English and American Initiates of Gardnerian, Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

What's In a Name

Wicca, Witchecraft, and "The Craft" are used interchangeably at times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our calendar are descended from the roots Wicca draws on, including

Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not always serious. Dancing, feasting and general merriment are a central part of the celebrations.

Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts". We have a single extremely powerful ethical principal which Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

"An (if) it harm none, do as ye Will"

Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either

one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to distinguish from stage conjuring) is not a religion in itself, it is related to our religious beliefs. Wiccans believe that people have many more abilities than are generally realized, and that it is a good idea to develop them. Our magick is a way of using natural forces to change consciousness and material conditions as an expression of our "True Wills". Part of becoming a Wiccan is training in our methods of psychic and magickal development.

Because we believe that everything a person does returns to them magnified, a Wiccan will not work a magick for harm, since they would pay too high a price. But a helpful magick is good for both the giver and receiver! Wicca is entirely compatible with the scientific method, and we believe all the Gods and forces we work with to be quite natural, not supernatural at all. We do not, however, hold with the kind of scientific dogma or pseudoreligion that sees everything as dead matter and neglects its own method .v..by trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of Wiccans were Priestesses and Priests to the Pagan culture as well as devotees of their Mystery. Now that a Pagan culture is rising again, some ask if today's Wiccans could resume that role. This seems unlikely.

Today's Pagan culture is very diverse and more interested in exploring and creating new forms than in building on existing traditions. A public role would either dilute our traditions or force them on an unwilling audience. The neo-Pagan community generally prefers "media figures" and rapid membership and growth. This is not compatible with our slow methods of training and Initiation, the insistence that livelihood come from work outside the Craft, or our needs for privacy. Our religion is not accepted in the American workplace or political system, and may never be. The most powerful Priestesses are often unknown to all but their Coveners. While all Wiccans are Pagans, all Pagans are not Wiccan, and it is best that it remain so.

The Henge of Keltria--a Neo-pagan Druidic organization

What is The Henge of Keltria?

The Henge of Keltria is a positive path Druidic tradition dedicated to protecting the Earth, honoring our ancestors, revering the spirits of nature and worshipping the Keltic Deities. Our focus is on spiritual development achieved through the study and practice of the Druidic Arts and Keltic Magick. Through training, networking, resources, ritual and communications we strive to provide a religious and spiritual framework through which each individual can reach his of her own full potential.

What does the Henge offer?

Currently the Henge of Keltria Publishes "Keltria: A Journal of Druidism and Keltic Magick" on a quarterly basis, and an introductory 31 page booklet "The Henge: An Introduction to Keltrian Druidism." Classes in neo-pagan Druidism are offered in the Minneapolis/St. Paul metro area on an ongoing basis. Campouts and workshops are held on an irregular basis in Northwestern Wisconsin. Future plans include a book of ritual, bardic songbook, correspondence courses, theological journal and membership directory.

For more info, send a business sized SASE to:
The Henge of Keltria
P.O. Box 33284
Coon Rapids, MN 55433

ISHTAR: IN HER PRAISE, IN HER IMAGE

By Pauline Campanelli

(Originally published in Circle Network News, under the column PANTHEON;

She was called Ishtar by the Babylonians, Inanna by the Sumerians, Astarte by the Greeks, and Ashtoreth by the Hebrews. She is a Goddess of Love and beauty, The Giver of All Life, The Maiden, The Mother, The Crone. As the maiden hymns were sung to her beauty and her love:

"Praise the Goddess, most awesome
of the Goddesses,
Let one revere the mistress of the
people, the greatest of the Gods.
Praise Ishtar, the most awesome of
the Goddesses,
Let one revere the Queen of Women,
the greatest of the Gods.

She is clothed with pleasure and
love.
She is laden with vitality, charm
and voluptuousness.

In lips she is sweet; life is in
her mouth.
At her appearance rejoicing
becomes full.
She is glorious; veils are thrown
over her head.
Her figure is beautiful; her eyes
are brilliant."

--from a First Dynasty Babylon text, circa 1600 BCE

TheGoddess has her darkside too. In thisportion of a Sumerian prayer to Inanna from Ur, circa 2300 BCE, she is the bringer of death. In the following lines, "the Powers" refer to the powers and duties assigned to

the various cosmic entities at the moment of creation:

"My Queen, You who are guardian
of all the great Powers,
You have lifted the Powers, have
tied them to your hands,
Have gathered the Powers, pressed
them to your breasts.
You have filled the land with
venom like a serpent.
Vegetation ceases when you thunder
like Ishkur.
You who bring down the flood from
the mountains,
Supreme One who are the Inanna of
Heaven and Earth."

In the Epic of Gilgamesh,it is the word of Ishtar thatcauses Enlil to bring the Deluge upon her Children, and in the same legend she brings death not only to her people but her lover too: "When the glorious Ishtar raised an eye at the beauty of Gilgamesh, she said, 'Come, Gilgamesh, be thou my lover! Do but grant me thy fruit. Thou shalt be my husband, and I will be thy wife.'" But the hero refuses her, listing the fates of her other lovers:

"For Tamuz, the lover of thy
youth,
Thou has ordained wailing year
after year.
Having loved the dappled
Shepherd-bird,
Thou smotest him, breaking his
wing.
In the grove he sits crying, 'My
wing!'
Then thou lovedst a lion, perfect
in strength.
Seven pits and seven didst thou
dig for him.
Then a stallion didst Thou love,
famed in battle.
The whip, the spur, the lash Thou
ordainedst for him."

And ratherthan marry Ishtar, Gilgameshwent in searchof immortality on his own.

Images of this Great Goddess from the land of theTigris and Euphrates appear in many shapes and forms. Some of the earliest may be the clay or limestone figures discovered at the site known as Mureybit in what is today Syria. These figurines from hunter-gatherer villages of 8000 BCE range from the crude and stylized to the highly naturalistic. Like later images of Ishtar, these female divinities are depicted with their hands to their breasts. These ancient images of a goddess are not joined by a male God

until a thousand years later and then he remains less important.

One common characteristicof the early imagesof Ishtar is thebird-like facial features. These features are also seen on images of the Goddess from the Thracian culture of what is today Bulgaria, the Vinca culture of the Central Balkans, and the Tisza culture of northeastern Hungary, circa 6000-5000 BCE. This bird Goddess of ancient eastern Europe, and the closely related Snake Goddess are frequently associated with the baking of sacred bread. Miniature temples made in the form of the Goddess contain scenes of baking bread being presided over by a priestess. Later, miniature Minoan temples contain images of a Goddess with the same bird-like features. The Greek Aphrodite is often associated with doves which are her symbol also. Like Aphrodite's consort was the Grain God Adonis, Ishtar is the consort of Tamuz, God of Grain and of bread. The "wailing year after year," in the above text refers to the annual death and subsequent resurrection of Tamuz the Grain God, the Mesopotamian equivalent of Adonis and Attis.

The pierced crown and earsof figures are also reminiscent ofimages in bone and clay from Bulgaria that date to 5000 BCE (Similar piercing can be seen on bird-faced figures of the Machalilla culture of ancient Ecuador and some of the Chancay "Moon Goddess" figures of central Peru). The pierced crown is repeated in the headdress of figures from Mycenae Greece. When Dr. Heinrich Schleimann discovered figures like these, some had their arms upraised while others had their hands to their hips forming a circular outline. He thought they might represent two phases of the moon. Dr. Schleimann was probably right. The arms of the figure from a tomb form the crescent of the New Moon rising, an ancient symbol of Ishtar in her aspect as the moon Goddess. They also repeat the design of the Assyrian Moon Tree. These upraised arms from ancient Yugoslavia and Czechoslovakia.

LikeCybele and Attis, Demeterand Persephone, Aphroditeand Adonis, and Isis and Osiris; Ishtar sought to retrieve her lover from the "house wherein the entrants are bereft of light, where dust is their fare and clay their food." When she arrived at the gate She demanded to be let in. The Gatekeeper at the command of Allatu, Queen of the Underworld and sister of Ishtar, allowed her to enter. As she passed thru the first gate, however, she was told she must remove her crown as "that is the custom of Allatu". At the second gate she had taken the pendants from her ears; at the third the chains from her neck; at the fourth the ornament from her breast; at the fifth the Girdle of birthstones from her hips; at the sixth her bracelets and anklets; and at the seventh she had the garment removed from her body.

Allatu imprisoned Ishtar in teh Underworld and because of her absence from the World of the living, "the bull springs not upon the cow, the ass impregnates not the jenny, the man lies in his own chamber and the maiden lies on her side." Because of this, the God Ea sent a messenger to Allatu and caused Allatu to sprinkle Ishtar with the waters of life. As Ishtar passed thru each of the seven gates on her ascent, Her garments and her

jewels were returned to her.

As for Tamuz, her beloved, his fate is not known according to the Summerian myth because the last tablet of the text is missing. In a Babylonian version of the myth, however, the Gatekeeper is told "Wash him with pure water, anoint him with sweet oil, clothe him with a red garment, and let him play on a flute of lapis." As the knowledge of her brought death, so death brought resurrection.

"On the day that Tamuz comes up

to me
When with him the lapis flute and
the carnelian ring come up to me,
When with him the wailing men and
the wailing women come up to me,
May the dead rise and smell the
incense!"

She was worshipped as a Goddess of Loveand Beauty, a bringer of death and the mother of all life:

"She is sought after among the
Gods, extraordinary is her station,
Respected is her word, it is
supreme over them.
Ishtar among the Gods,
extraordinary is her station.
Respected is her word, it is
supreme over them."

--from a first Dynasty Babylonian text, circa 1600 BCE

Thepriestesses of Her temples were "harlots" detested by the Hebrews, but, in the words of The Great Goddess, "All acts of love and pleasure are my rituals." Ishtar is one of the earliest manifestations of The Great Goddess and the geographic boundaries of her worship may be far greater than is currently believed.

FIVE FOLD KISS FEMALE

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and
the same after the kiss on the lips.

FIVE FOLD KISS MALE

The High Priestess kneels before the High Priest and gives him the Five Fold Kiss; that is, she kisses him on both feet, both knees, phallus, both breasts, and the lips, starting with the right of each pair. she says, as she does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy phallus, without which we would not be.

Blessed be thy breasts, formed in strength.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When she reaches the phallus, he spreads his arms

wide, and the same after the kiss on the lips.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Transcribed to computer file by Seastrider

RITUAL BATH

The purpose of a ritual bath is to cleanse Yourself, from the inside and out, of negative energies and prepare your Physical, Mental and Spiritual Self for Circle. A ritual bath is a rite in and of itself. The rite is ideally done just prior to Circle, but this is not always the case. [An example of such is if you have to travel to the meeting place.] After the rite is completed and you must travel to another place for Circle, try to keep your mind in a Spiritual frame as this will aid you in Circle.

The bath water should be infused with salts, herbs oils and colors that are harmonious with the work to be done in Circle. To prepare for the bath:

Select the Herbs, [it is best to have your herbs in a satchel for easier clean-up] oils and salts [of the same color as the candle] that you will be using.

Have a censer and charcoal block ready to burn a corresponding incense on.

Anoint a candle of appropriate color [Possibly using the same oil as you are using in the bath water.] If you have a shrine set up in your bathroom there should be a Goddess and God candle present.

Have some Holy Water ready. [Holy Water is made from: 1/3 sea-water {river-water with sea-salt added will do if sea-water is unavailable}; 1/3 river-water; 1/3 spring-water {store bought is OK}.]

Have a tape recorder with meditation music in the bathroom with you, as its aid to visualization and meditation is invaluable. [Be cautious to have the tape recorder far away from any water and DO NOT TOUCH IT WHILE YOU ARE STILL WET.]

A glass of wine is also needed for consumption upon completion of the rite. And your libation dish for the libation to the Gods.

To begin turn out the lights and light the candle(s) and incense, turn on tape, fill the tub with warm water and add herbs, oils, salts and a cup or so of Holy Water. With your Athame draw and visualize a Water or Banishing Pentagram over the bath water. All of these tools represent the four Elements; Air/the incense and the scents from the bath, Fire/the heat of the bath, Water/the bath and Holy Water and, Earth/the herbs and oils.

Lower yourself into the water and visualize it cleansing you of all negativity. Know that these energies are flowing from your Physical, Mental and Spiritual Self into the water. Relax and enjoy the warmth of the water, the scents in the air and the feeling of being cleansed of all negativity, let yourself drift. Now concentrate and visualize on the purpose of the coming ritual and know that you are truly prepared. When you feel you are ready, pull the plug and stay in the tub until all the water has drained. As the water is draining visualize and know that the negative energies that are now in the water are going into the Earth and are grounded.

Rise up out of the tub and do a Self Blessing like the following:

Anoint each area while saying aloud:

Blessed be my Mind, that learns of Your ways
[anointing your forehead]

Blessed be my eyes, that have seen this day.

Blessed be my lips,
That utter Your names and keep Your secrets.

Blessed be my breast(s), formed in strength (Beauty).

Blessed be the phallus (Womb),
For without which I would not be.

Blessed be my knees, that shall kneel at thy Sacred Altar.

Blessed be my feet, that have brought me in these ways.

Pour a libation to the Gods and drink the wine. When dried, robe, clean-up the bathroom and take the libation outside to return it to the Earth. The rite is ended.

So Mote it Be!

The Triskelion Rite of Tea

Purpose: The purpose of this working is to pay homage to the Gods and to reflect on Their blessings upon this your life.

Tools:
* Herb(s) for tea
* Container for herb(s)
* Cup(s) and Tea Pot
* Decanter of Pure Spring Water
* Brewing dish with candle
* Scrying Candle

Prepare By: Placing a small table or platform in the center of your working space and arranging the Brewing dish, herbs, cup(s), Tea Pot and spoon on the table. Also place the cauldron with scrying candle within for use during the meditation. (Use the diagram, which follows, as a guide for arranging of the tools.) Prior to casting the Circle, light candle and fill the Brewing dish with Spring Water from a decanter. Keep the Brewing Dish covered during the Casting, as I have found this helps the water to heat faster and hotter.

The Blessing of the Herbs

With the tip of your Athame touching the Herbs, intone this blessing:

Thou has grown by favor of the Sun,
The Moon, and of the dew.
I make this intercession, ye herb:
I beseech thee to be of benefit to me and my rite,
For thy virtues are unfailing.
Thou art the Dew of all the Gods,
The Eye of the Sun,
The Light of the Moon,
The Beauty and Glory of the Sky,
The Mystery of Terra.

I purify thee so that
Whatever is wrought by me with thee may,
In all its powers,
Have a good and speedy effect with good success.
Be purified by my prayer and be powerful!

So mote it be!

When water is hot enough, place the herbs in the Tea Pot and add water from the brewing dish, give it a couple of stirs.

While the tea is steeping, intone this Prayer.

Earth Mother
Giver of life
Strengthen me during my life-long strife.
Teach me Your ways of perfect love,
Peace, and wisdom true.
Spawn from my purest heart
These words to You
May this prayer help me to better
Myself in word and deed,
To a higher plane I shall succeed.
Beautiful Light of Goodness Fair
Lore of old we both do share
A Witch's brew, I drink to You
My love for You, by day, by night
In thought and in sight
Will my soul learn
The meaning of this life again.

Pour out a cup for all present, including one for the Gods, and enjoy.

Sit before the table and meditate on the blessings that the Gods have bestowed upon your life. You may use the scrying candle here to focus upon for your meditation. If the Gods so choose They may give you a Message or Vision through the blessings of the Sight.

You may relax now and finish off the pot. (Note: this rite is not to take the place of The Feast, but is to be used as a time of blessing and communing with the Goddess)

The Scorpio Dragon

I am Scorpio and I can fly as high as the noble eagle or play it down and dirty, stinging as if a scorpion, both of which symbolize my zodiacal sign. I have been told so many times that I am passionate, intense, can be green with envy, can be vindictive that I almost begin to believe some of these appellations. If I took seriously what is said and written, I would be making love all night and planning insurgencies all day.

I am drawn to the Occult, I am competitive, I desire victory but I also insist on fair play. It is not easy to defeat me because, like the fabled Phoenix, I rise from my own ashes...I come alive when most people would consider me dead and buried. I adore secrets, I am sensual, my psychic impressions usually are accurate, my dreams are prophetic and I am an incurable romantic.

I delve deep, I reject superficial responses, I am the probing editor, psychoanalyst, finder of lost persons, purveyor of arcane aspects of the law, knowledgeable about taxes and various aspects of inheritance.

I can be jealous, will fight for what is right, seldom do anything halfway, can fall madly in love and I can also be completely vulnerable. Yes, I can be hurt, but I also possess retaliatory weapons that might give as adversary fits. I tear down for the ultimate purpose of rebuilding on a more suitable base. I am creative, rebellious, can be fixed in my views, am willing to take a gamble but prefer a sure thing.

I am tormented by the fact that evil exists. Maybe that is why I seem to be a natural healer. I abhor suffering and will risk my own skin to save others. Oh, yess, I can be evangelistic. I am dynamic and dedicated when the cause is right.

In the Chinese Astrology, I am an unquenchable fire, the center of all energy, the stout heroic heart. I am truth and light, I hold power and glory in my sway. My presence disperses dark clouds. I have been chosen to tame the

Fates. I AM THE DRAGON!

Now, listen. If I tell you anymore, you might know everything and then lose interest. And that would devastate me!

Blessed Be!.....Sewna, The Scorpio Dragon

The Legend of the descent of the Goddess

Now our Lady the Goddess had never loved, but She would solve all the Mysteries, even the Mystery of Death; and so She journeyed to the Underworld.

The Guardians of the Portals challenged her: "Strip off thy garments, lay aside thy jewels; for naught mayest thou bring with the into this our land."

So She laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death, the Mighty One.

Such was her beauty, that Death himself knelt and kissed her feet, saying: "Blessed be thy feet, that have brought thee in these ways. Abide with me; but let me place my cold hand on thy heart."

She replied: "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "tis age and fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace, and strength so that they may return. But thou! Thou art lovely. Return not; abide with me!"

But She answered: "I love thee not."

Then said Death: "An thou receivest not my hand on thy heart, thou must receive Death's scourge."

"It is fate - better so," She said. And She knelt, and Death scourged her tenderly. And She cried, "I feel the pangs of love."

And Death said, "Blessed Be!" and gave her the Fivefold Kiss, saying: "Thus only mayest thou attain to joy and knowledge." And he taught her all the Magicks.

For there are three great events in the life of man: Love, Death, and Resurrection in the new body; and Magick controls them all. For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die and be ready for a new body; and to die you must be born; and without love you may not be born; and this is all the Magicks.

MY CRAFT ETHICS

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There aredoubtlesslyreaders ofthisarticle thatbelieveI have no ethics. Those readers are entitled to there opinion however shallow I may feel that opinion is.

Iam theHigh Priestof CovenantOfThe Doves,the commentsI make hereare necessarilymy personalethicsand viewpointand notthat of my High Priestess or members of the Coven. Even as a leader of a coven, I have no right or power to speak for another person. They do however necessarily govern my actions as a High Priest.

The only way I know to state my ethical viewpoint is by a annotated recitationof theLawsof theCraft ofthe Wiseasthey pertain to ethics and have been revealed to me by my teachers, thewritings ofothers andthatwhich theLord andLady havemade clear to me through their visions and actions.

I bear the mundane name Crowley that has a certain significance in the craft community beyond my personal contributions. Yes, I amprovedof thelegacy ofthat nameas membersof myfamily have played important parts in history. Aleister Crowley was by no means the most important of them nor the least.

Aleister Crowley, the Current Lord Crowley and myself all bear common ancestorstoSir AmbroseCrowley,Lord MayorofLondon (at the time of Cromwell) and author of the 'Law Book of the Crowley Iron Works' which is considered to be the bases of British statutory law. This, I hope will clear up confusion about my relationship to Aleister Crowley.

The name Hearth Witch is far more dear to me than Crowley, as it represents a true understanding of what the WICCA is. When an astronaut looks out of the window of his space capsule and sees the body of our Lady looking back at him. The astronaut knows, in that moment that technology, and the centuries of mans' labor that put him there, are pale when compared to the wonders of our Lady.

MY CRAFT ETHICS BY JAMES CROWLEY III 12/19/86

I feel that it is necessary to explain some of the structure of the Covenant of the Doves. We say that we have one degree but that is not strictly true. There are 4 things that happen to a person on the pathway. We cannot call them degrees as they do not happen in the same order to each person.

1. Dedication to the coven.

2. Initiation by the God and Goddess

3. Worldly recognition of their Initiation by the Gods and their ability to act as a Priest or Priestess

4. Birth or Adoption into the family which is as permanent and unrevokable as the Initiation of the Lord and Lady.

THE WITCH 'LAW'

Do not what you desire -
do what is necessary.
Take all you are given -
give all of yourself.
"What I have - - - I hold."
When all else is lost, and not until then,
prepare to die with dignity.

There are two kinds of law, Law of Tribe and the Law of Goddess (ie: natural law). The Law of Tribe requires the services of a Priesthood. The Law of the Goddess require no Priesthood as they are self-enforcing. If you see an apparent violation of the law of the Goddess, there are only two possible explanations. The law is not of the Goddess but of man, or you do not understand that law of the Goddess. If you see a ball fall up, either someone is deceiving you, or you are in a spacecraft or similar artificial environment that is manifesting some of the "fine print" in the law of the Goddess. This partial telling of the laws contain both the law of the tribe and that of the Goddess. It is left to the wisdom of the student to learn which is which.

THE LEADERSHIP OF THE COVEN

The High Priestess must be an ordained Nymph or a Crone.
The High Priest must be an ordained Magician.

The High Priestess is the final word on the quality of Worship as the High Priest is the final word on the quality of Magick within the WICCA Circles.

The High Priest's relationship is: Father, Brother, and Lover.

The Priestess's relationship is: Mother, Sister, and Lover.

THE PRIEST AND PRIESTESS ARE THE LEADERS OF THE COVEN IN THE MUNDANE WORLD, NOT IT'S DICTATORS. MEMBERS MUST BE GIVEN A VOICE IN THE ACTIONS OF THE COVEN.
The Covenant of the Doves is necessarily a theocracy not a democracy. Meetings are opened to all who are dedicated and sometimes to concerned outsiders. Whatever the business, it is open to discussion by all. There are no votes taken because when it is all said and done, there are only two people in the coven that bear the responsibility for the actions of this coven, the High Priestess and the High Priest. So, the final decision is theirs ALONE.

When the Circle is cast by The Priest and Priestess, they are necessarily the ABSOLUTE RULERS OF THE COVEN. No witch shall enter the Circle with out PERFECT LOVE AND PERFECT TRUST in all members of the Circle. The only question of the order of the Priest or Priestess is: if told to jump, it is permissible to ask how high -- on the way up.

IFONEDISAGREES WITHTHE DECISIONOF THELEADERSOF ANYCOVEN OR CIRCLE. IT IS THERERIGHT AND DUTYTO LEAVE THECOVEN. THEREIS NO OTHER LAWFUL RECOURSE.

LEADERS MUST BE EVER MINDFUL THAT MEMBERS WILL SOON LEAVE AN UNJUST LEADER.

THE LAW OF THE COVEN

THE CIRCLE IS A PLACE THAT IS NOT A PLACE, BETWEEN THE WORLDS.

A COVEN IS A FULLY AUTONOMOUS UNIT ANSWERABLE TO NO POWER BEYOND ITS OWN, SAVE THE LORD AND LADY.

IN ANY DISPUTE WITHIN THE FAMILY (COVEN) OR TRIBE, NO ONE MAY INVOKE ANY LAW BUT THOSE OF THE FAMILY AND TRIBE.

It being known that the Circle is a "place that is not a place, between the worlds", and that what is between the Worlds does not concern the World. Discussion of actions taking place within a consecrated circle is appropriate for discussion only within that Circle, or by Elders of the Craft in a Council of Elders Convened by the High Priest and High Priestess of the coven involved as only Elders can or should have any direct knowledge of actions that take place within the Circle of another Coven.

With the fragmentation of the WICCA since the burning times, the

identification of Elders of the Craft is at best ambiguous. The only working definition that I can feel comfortable with is: Those members of the WICCA community that the High Priest and High Priestess of the Coven recognize as their peers regardless of what rank they hold in other circles.

THE WORD OF A WITCH NEED NO BOND OR CONTRACT. IT IS NECESSARILY TRUE AND FREE OF EQUIVOCATION.

We make it clear to all around us that we do not tolerate lying. If it is on the part of a friend or an acquaintance, we will cease contact with them, if necessary. If it is a member of the craft, we do not willingly stand in the same circle with them. If they are a student, this is one of the few areas that we will invoke banishment as a punishment (or, if there are extenuating circumstancesand thepersonis ofextremevalue tothe covenand the Craft, we will consider corporal punishment or an equivalent alternative proposed by the student to balance the wrong done to the Coven, in lieu of banishment). If they are an Initiate, it is necessarily more harmful to the family, and therefore, more serious.

PERFECT LOVEANDPERFECT TRUST(my fingerswantedto typelove is the law)

Perfect love and perfect trust are not words spoken in blind faith. They do not mean a blanket trust. Perfect love and perfect trust are what was in the hearts of the few, and most dear, that when they heard rumors, first came to us and said "what are these rumors about...". These people knew that as fallible as we are, these rumors were not a reflection of our will. These people sought to know what happened, not to satisfy any of their own devices or to judge us, but to share our pain and the load. These people are of different traditions and levels of worldly Craft learning, but these people will always hold a place in my heart second only to my brothers and sisters that are literally of the My Family.

THERE ARE THREE KINDS OF SECRETS IN THE WICCA CIRCLE AND ALL ARE INVIOLATE EXCEPT IN AN ELDER CIRCLE, AND THEN ONLY TO THE EXTENT THAT THEY ARE RELATIVE TO CRAFT BUSINESS AND HELD IN THAT ELDER CIRCLE.

1. Secrets that are within the Circles that are private to the members of that coven.

   (ie: when Charlie has a few drinks he.....

2. The secret held by the High Priestess and High Priest of the inside and outside Circle affairs of the coven members,

due to their office.

3. The social and magick practices of the Craft that cannot be talked of outside of the Wicca without being taken out of context and sensationalized.

THERE ARE AS MANY WAYS TO LOVE THE GODDESS AS SHE HAS NAMES.

All ways of loving the Goddess are correct. None are Wrong as long as they are based in love.

Say not "they are wrong" say "they are a different path from mine".

Until you know in your heart that you have found your path, do not deny any wicca path that you have not walked.

When you find your path, still walk other paths with your brothers and sisters in joy and love.

"THE WICCA SHALL BE NAKED IN THERE RITE"

All mankind is naked before God and Goddess.

NO STRANGER NOT BORN IN THE FAMILY SHALL LEAD THE FAMILY OR A TOTEM OF THE FAMILY.

NO ONE WHO RALLIES AGAINST HIS FAMILY OR TRIBE SHALL BE KEPT IN BANISHMENT PAST 14 YEARS AFTER THE EVENT, IF THAT UNDO THE HARM CAUSED.

NO ONE WHO EXTENDED THEMSELVES IN THE SUPPORT OF THEIR FAMILY OR TRIBE SHALL BE BANISHED FOR OLD AGE OR THE ACTIONS OF INFIRMITY.

IT IS NECESSARY THAT SCRYING, VISIONS, ASPECTING AND ALL OTHER APPARENT VISIONS OF OUR LORD AND LADY BE QUESTIONED. IT IS ESSENTIAL TO OUR REBIRTH THAT WE KNOW THAT THEY ARE NOT OUR OWN WISHFUL THINKING OR PRIDE, IF THERE BE THE LEAST DOUBT, THE VISION MUST BE DENIED.

If a true vision is denied by the initiated, the Lady will underline the truth in the vision in an unquestionable form. If this underlining comes as a punishment, it is still a small price to pay when compared to the consequences of a false vision.

IFEVER ANYOF THETRIBE NEEDA HOUSEOR LANDAND NONEWILL SELL, THEN CRAFTMAY BEUSED TO INCLINETHE OWNERS TOSELL, PROVIDEDIT HARMETH HIM NOT, AND THE FULL PRICE IS PAID WITHOUT HAGGLING.

NEVER BARGAIN OR CHEAPEN ANYTHING YOU BUY BY THE ART.

NOMAN,WOMAN, HIGHPRIESTESS,OR HIGHPRIEST CANSAYWHAT "HARMS NONE".

The answer to this is for the Gods, not man. A just action may well harm someone in some way in the mundane world (every action has an equal and opposite reaction). It is always best to give the action and the power to the Goddess, and abide by her will. If it cannot be given to her after due consideration, then one must actin themostjust formthat ispossible, freelytakingon to our selves all adverse reaction of an error in judgment.

NO ONE MAY DO ANYTHING WHICH WILL ENDANGER ANY OF THE TRIBE OR BRING THEM INTO CONTACT WITH THE LAW OF THE LAND.

THE ART MAY ONLY BE USED IN ERNEST AND NEVER FOR SHOW OR VAIN GLORY.

NO PERSON MAY BE WARNED OF HIS FATE MORE THAN THREE TIMES.

MAIDEN: (Youngsters still new to the Craft, or older ones who do ritual work and do not mind publicity.) Young people oriented to cope with, and the ability to handle publicity. Some knowledge of occult and the Craft both in its practical and religious aspects is necessary. Childless women, virgins; Warm friendly people with good powers of projection.

NYMPHS - (Do the bulk of ritual work, young adults.) Creative people, artists, dancers, singers, etc. Very mature, rational and responsible. Intuitive and uninhibited. Knowledge of Craft and occultism, etc. necessary. Dislikes publicity.

CRONES: (executive branch - teachers of neophytes, makes judgments, etc.) Must be sober and serious, but with a sense of humor, very mature in most all ways, intuitive of the true nature and inner working of things. Older folks, intellectual, Masters of there Craft, and dislike publicity.

No woman shall be a Maiden who has not been in her courses.

No woman shall be ordained unless she has passed her 17th year, nor shall she have her ordination recognized until that time.

No woman shall have her ordination recognized unless she is in her courses, has ten fingers, ten toes, two eyes, two ears, a nose. Her generative organs and breasts must be complete. The honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination.

No woman shall be a Nymph who has not coupled.

No woman shall be a Crone who has not given birth.

No man shall be a Magician who has not healed.

No man shall be ordained unless he has passed his 33rd year, nor shall he have his ordination recognized until that time.

No man shall have his ordination recognized unless he is the father of a living child, has ten fingers and ten toes, two eyes, two ears and a nose and generative organs complete. The honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination.

In their youth, let those who cannot swing the axe till the field. Those who cannot till the field carry water. Those who cannot carry water, nor till the field, nor chase, nor battle, nor be of service to their family or tribe, let them leave it.

None shall be kept as a child forever. Better that they be banished if they cannot grow in mind.

INITIATION

NO PERSON MAY BE CALLED TO INITIATION MORE THAN THREE TIMES.

NO PERSON MAY BE INITIATED WHO HAS LESS THAN 20 YEARS OF LIFE LEFT TO THEM AT THE TIME OF INITIATION.

No High Priestess or High Priest of the WICCA can cause an initiationto takeplace. Initiation isinthe handsof theLord and Lady. The teachercan only providethe environmentthat will aide in the initiation if the God and Goddess so will it.

If one questions the validity of their own initiation, there can be but one answer, the initiation did not take place. An initiation by the Gods will be remembered.

Letyour judgmenton matterswhich youmake befit tothesize of the case, not to your feelings. Let your heart not rule your mind, nor mind your heart, but bear a balance as has been taught you.

Not all are chosen for the tribe, nor are all in the tribe of one family, nor are all in the family to be initiated, nor are all the initiated to be ordained. Your yoke is to be as strong as you can bear, but no stronger.

James Crowley
P. O. Box 16025
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Computer Blessing

Blessings on this fine machine,
May its data all be clean.
Let the files stay where they're put,
Away from disk drives keep all soot.
From its screen shall come no whines,
Let in no spikes on power lines.
As oaks were sacred to the Druids,
Let not the keyboard suffer fluids.
Disk Full shall be nor more than rarity,
The memory shall not miss its parity.
From the modem shall come wonders,
Without line noise making blunders.
May it never catch a virus,
And all its software stay desirous.
Oh let the printer never jam,
And turn my output into spam.
I ask of Eris, noble queen,
Keep Murphy far from this machine.

1988 Zhahai Stewart

Charge of The Phone Goddess

Listen to the words of the Phone Goddess, who in days of old was called Mama Cass, Ma Barker, Moms Mabley, the last of the Red Hot Mamas, and by many other names not mentionable in mixed company. Whenever you have need to make a call, preferably long distance, and better it be when the rates are high, then shall ye assemble your funds in some convenient place to pay me, who am Queen of all Highway Robbery. These ye shall assemble, ye who are fain to bankruptcy yet have not sent me all your earnings. To these shall I send bills as are yet unheard of. Ye shall be free from bank accounts, as a sign that ye be truly free ye shall be naked from my rates. And ye shall sing, talk, shout, trade gossip and love, all at your own expense. Let your fingers do the walking through my yellow pages. Let none stop you or turn you aside, just call information. For mine is the dial tone that opens upon the busy signal of life, which is the princess phone of immorality. Mine is the poverty of the masses, and call now, pay later. For my law is profit before people. Today I give knowledge of facts you do not wish to have, and tomorrow calls that will sell you things you do not wish to own. For behold, I demand everything in sacrifice. I am the next best thing to being there, and my bills are sent out upon the earth. (- Magenta G. and Steve P-C, 1982)

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THE MEN'S CIRCLE
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The Rocky Mountain Men's Group has put in a good deal of time the past two or three months working on a Manhood Ritual for initiating young males into adulthood. We still don't have a complete ritual that we are all satisfied with, but a good start has been made. Some of the approaches taken in creating this kind of ritual have drawn upon traditional tribal rites of passage. Some of these tribal manhood rituals include taking the young candidate abruptly away from his family to an isolated spot, where he must remain for a long period of time, usually blindfolded and bound in the dark. Part of the ritual may involve physical pain such as tattooing, circumcision or ceremonial infliction of cuts that leave characteristic scars. Even leaving out the physical cutting, these rites deliberately put the young candidate through frightening, isolating and painful experiences.

No one has seriously proposed any ritual that leaves permanent scars on the candidate's body, but even so some feel that putting an innocent youngster through a traumatic experience is insensitive. It seems to me that this attitude misses the point. It is not a lack of compassion that is being expressed. There is no single word for it in English, it is a willingness to inflict (or at least allow) pain in order to teach a necessary lesson that cannot be conveyed in any other way. As sensitivity is usually considered a light feminine quality, so this complement is a dark masculine quality.

Is this dark masculine quality desirable - or even ethical? I think it is. There are elements of it in the Wiccan Initiation Rituals and the symbolism of the Scourge. It partially explains some of the Legend of the Descent of the Goddess into the Underworld - where the Goddess only learns to love the God after

being scourged by Him. "Remember this - that you must suffer in order to learn". Although many people are put off by the dark quality of this particular attribute of the Masculine, it is important to remember that although not pretty, it is necessary. Perhaps the following story will illustrate this point.

A boy around eight or nine years old once found a very large caterpillar. It was dark green, as long and thick as a man's finger, and decorated with curious stalky and warty protuberances in blue, red, and bright yellow. Since it was nearly the end of summer, he took it home and put it in a large open jar, and kept it supplied with leaves of the type he had seen it eating. After a couple of months it began to spin a cocoon about itself. He watched this with fascination, and when the cocoon was complete, he put the jar on a shelf of his screened back porch, where it remained through the winter. When the days began to lengthen and the weather grew warmer he checked the jar every morning and afternoon, waiting for a little miracle of rebirth. One Saturday morning his patience was rewarded. There was movement within the cocoon and a small hole had appeared. The boy watched in fascination as the hole became larger and the reborn creature inside struggled to emerge. The struggle went on for what seemed to the boy a long time and he began to feel sorry for the trapped insect. Out of compassion, he ran off and returned with a pair of his mother's smallest, finest, scissors. Carefully he enlarged the hole, and then stood back to watch a beautifully patterned moth emerge into the light of day. The moth spread its folded wings, moving them gently to dry in the air. Their tan-and-gray markings seemed to the boy to be one of the most beautiful things he had ever seen. When the moth's wings seemed dry, he carefully held the jar to the outside of the porch screen so that it could crawl out. He planned to watch it until it flew away to find a mate. The moth crawled onto the screen and perched there. It flapped its wings from time to time but did not fly. When evening came, several male moths came and fluttered about the female clinging to the screen, but although she seemed to be trying to fly off and join them, she never moved from where she was. She stayed where she was for three or four days, and finally died and fell to the ground. The boy later learned that the struggle to emerge from the cocoon is so prolonged for moths and butterflies because the long effort serves to pump necessary fluids into their wings and strengthen them for flight. By shortening this process, to spare the moth pain, he had prevented her wings from fully developing and so she could never fly and mate and lay the eggs of the next generation.
.....Robin
.....from RMPJ Oct. '86

COVEN OFFICES

Leadership in a mixed coven:

1. High Priestess - Coordinates ritual leadership, counseling, teaching, and administration duties, in company with the High Priest. Chief representative of the Goddess energies at rituals. Badge of office: crescent Moon crown or coronet of candles.

2. High Priest - See above. Chief representative of the God energies at rituals. Badge of office: horned headdress or animal mask.

3. Maiden - Understudy to the High Priestess, and substitutes for her when necessary. Badge of office may be a simple silver circlet or tiara.

4. Summoner - Understudy to the High Priest, who substitutes for him when necessary. Main administrative deputy, passing out information, collecting dues, letting people know when to meet and what to bring, etc. Also called the "Man in Black," "Black Rod," or "Verdelet." Badge of office may be a blackthorn staff.

Leadership in an all-woman's coven:

One pattern: No hierarchy or titles at all: ritual leadership rotates, other jobs are carried out by anyone capable and willing.

Another pattern:

1. Maiden - Understudy to the Mother, and chief administrative deputy (see Summoner's duties above)

2. Mother - Coordinates ritual leadership and administration, guides coven projects and activities. She does not necessarily do these jobs herself always, but has the responsibility to see that they are apportioned fairly and done effectively.

3. Crone - Chief counselor to the Mother, and does a large share of teaching and individual counseling. May perform divination on questions of concern to the coven. Possibly a former "Mother" or

High Priestess, experienced and skilled in magick, herbalism, etc.

For both mixed and single-sex coven:

Council of Elders - A gathering of all the higher-rank initiates in the coven. They may function as advisors to the coven leaders, or may actually set policy, establish the budget etc. In the latter case, coven leaders are essentially executives responsible to the Elders.

Other possible officers in mixed or single-sex covens:

1. Scribe (secretary) - Keeps minutes of business meetings, handles correspondence under the direction of coven leaders.

2. Pursewarden (treasurer) - collects dues, keeps accounts, makes purchases, coordinates fund-raising projects.

3. Archivist (historian) - Keeps the coven Book of Shadows or "Witch Book" up to date, keeps files of coven projects and activities, rituals. These functions may be combined with the Scribe's job.

4. Bard (music director) - Collects songs and chants, leads the coven in them, provides musical accompaniment; collects ballads and legends, preserves the old lore and coven history in original songs.

5. Watchman (sergeant-at-arms) - Assists in initiation rituals; in charge of safety & security at meetings and rituals. Indoors, checks locks and closes curtains; outdoors, finds safe places for rituals and posts sentries to warn off strangers approaching. Sets wards and arranges other magickal protection. Knows laws regarding freedom of religion and assembly, trespass ordinances etc.

6. Mistress-of, Master-of- (resource persons and teachers) - Any individual who has achieved great competency in a magickal skill may earn this title. They serve as a resource for the coven, and teach others. An initiate may choose to apprentice with any Mistress or Master. Fields:

* Divinatory Arts (or sub-category, such as Tarot, Astrology, I Ching, Lithomony, Dreamcraft, Scrying, Radiesthesia etc.)

* Herbalism (for healing, amulets/talismans, oils, incense)

* Healing Arts (including herbal healing, psychic healing, aromatherapy, Bach remedies, polarity balancing, healing with stones, color therapy, chakras etc.)

* Familiar Arts (magickal work with animals, totems, elementals, shapeshifting)

* Talismanic Arts (designing & creating talismans & amulets)

* Ritual Toolcraft (designing & creating ritual tools)

* Runecraft (use of magickal alphabets)

* Necromancy (communication with, or evocation of, the dead)

* Psychic Skills (astral travel, telepathy, telempathy, clairvoyance, clairaudience, telekinesis, teleportation)

* Incantation (Words of Power, charms, chants, mantras)

* Fascination (trancework, hypnosis)

ODINISM, WHAT IS IT?

1. What do you mean by Odinism?

Odinism isthe indigenous religiousfaith of theScandinavian, British and other peoples of Northern Europe; it is an amalgam of attitudes, ideas and behavior, both a personal faith and a communal way of life. In its beginnings Odinism is probably as old as our race. Historically it may be divided into three periods:

A. Before the coming of Christianity
B. Its gradual merging with Christianity and the ensuing Period of Dual Faith, and
C. Its efforts in the present century to free itself of Christian influences and to reassert its ancient independence.

2. How have the tenets of Odinism been preserved?
Is there an Odinist holy book?

The ancient oral traditions of Odinism were during the Middle Ages embodied in writings, the Odinist books of wisdom, the principle of which are the Eddas. The poetic Elder Edda presents the Odinist cosmogony, the mythological lays and the heroic lays, including the story of Sigurd and Brynhild which were in later times moulded into the Lay of the Nibelungs. The Younger Edda is a prose synopsis of the Odinist faith.

3. When did Britain and the rest of Europe cease to be Odinist?

The first of our Northern countries to succumb to the false promises of the new religion were the Goths, in the fourth century of the Christian era; the Icelanders became Christians by official decree in the year 1000 CE, to be followed by the Scandinavian countries over the next two hundred years. England was "converted" between 597 and 686 CE and Scotland somewhat earlier (although some of the people of Ross-shire were still worshipping the old Gods as late as the seventeenth century). Ireland, when Patrick the Proselytizer landed there in the year 432, was described as "a heathen land"; Dublin and the other principal Irish towns were actually founded by Odinist Vikings, who dedicated the country to the god Thor.

4. Well, the people were converted to Christianity.
Would you have denied them their freedom of choice?

They had no choice. Most of those who were "converted" had little knowledge of Christian doctrine; the new religion was imposed on them by sword and sermon. The Revd S. C. Olland's Dictionary of English Church History is explicit: "The adoption of Christianity generally depended upon State action: the king and his nobles were baptized and the people

largely followed their example. . . . .The wholesale conversions. . . . . could not have implied individual conviction." On one day alone in the year 598 more than ten thousand English "converts" were baptized in a mass ceremony; it is unlikely that they had received a great deal of instruction in the Christian faith. Even in the twentieth century the vast majority of Christians are still quite ignorant of Christian doctrine. It was always so.

5. Why do you say that Odinism was practiced in the Church during what you have called "the Period of Dual Faith"?

We can see the evidence everywhere, even today. When the foreign missionaries subverted Britain what they could they repressed and what they could not they ignored or adopted. The ancient spring renewal festival of Summer Finding was transformed into the Christian feast of the resurrection; the Mid-winter festival of Yule became Christmas. Not only the folk festivals connected with the great changes of season - May Day and Midsummer and Harvest - but numerous customs associated with life's milestones, birth and marriage and death, all showed that the old Gods lived on in the life and in the language of the people. Many of the external signs of the ancient faith were retained: water was consecrated and wood was blessed. A Christian writer, Professor P. D. Chantepie de la Saussaye DD, has said, "We recognize in this folklore a form of historical continuity, the bond of union between the life of the people in pagan and In Christian times." Even today when we say, "Touch wood!" we are recalling the sacred nature of an important symbol of our ancient religion; and how many people are aware that they are paying unconscious tribute to the Gods of Odinism when they light their Christmas or Paschal candles or their bonfire on the fifth of November? Or that the very "Christmas tree" is itself the World Ash of Odinism? Even the sign of the cross is really the sign of Thor's hammer!

6. How long did the Period of Dual Faith last?

The period during which Odinism was actually practiced within the Church extended in Britain from about the seventh century CE right down to the 1930's, when the purity of ancient worship was revived by a number of groups working outside the Church for the first time for more than a thousand years.

7. But the adoption of Christianity, a creed that preaches peace on earth and the equality of all men was, surely you must agree, a step forward in the civilizing of our people?

Odinists were happy enough to put up with the new doctrines so long as they were allowed to go on practicing their own faith in peace. But the inherent contradiction at the heart of Christianity is that it denies in action the faith that it professes verbally. There is no history of religious warfare in Europe before the coming of Christianity. It is ironic indeed that the message of peace on earth has been propagated with so much

bloodshed. As for the equality of all men, we just do not believe in it; and even the Christian god has his "chosen people".

8. Why is it now necessary to reassert what you describe as Odinism's ancient independence? Why can you not , in the present unsettled state of society, leave well alone. Surely we should be getting together, not creating more divisions amongst ourselves?

First of all it is necessary to state that because of its organic origins and development Odinism is a religion of visual truth. Nevertheless,for just so long as Christian and Odinist ethics coincided - even superficially - it was possible for Odinists to worship the Gods under their Christian designations; but only for so long as they remained adequate interpretations of the true divinities of Odinism (the nature of a god being of greater importance than his name).

The Churches are today opposed to many of the things that Odinists hold sacred: they sin against nation and people by espousing causes whose ultimate aim is our destruction; they condone legislation that has given statutory approval to unnatural sexual deviance and perversion; they encourage criminal activities by calling for the exemption from punishment, or even prosecution, of whole categories of lawbreakers; they provide financial aid for revolutionary propaganda and even terrorist activities against our own people; they remain totally indifferent to the rape of our countryside in the short-term interests of economic gain and technology; and they have successfully divided the people of our own islands against themselves (eg, in Ireland). Life in Northern Europe is today, after fifteen hundred years of Christianity, almost entirely concerned with material wealth and self-indulgence and the Christian clergy have largely forsaken their spiritual vocations in order to preach the causes of subversion and revolution.

The people yearn for spiritual bread but have been offered by the Churches only a political stone. It is no longer possible for anyone who is aware of his debt to our past or who has concern for the future of our nation and race to remain within the Christian Church. This must not, however be taken to imply that Odinists bear hatred towards Christians; we recognize that there are many good and sincere people within the Christian community from whose example Odinists themselves could not fail to profit. But the Church is itself largely responsible for the "present unsettled state of society". Odinists see it as their duty to oppose those who menace the things that they regard as holy. If we cannot in justice always blame the sheep we should and do attack the shepherds.

9. But surely it would be preferable to have one god for all mankind?

Why? One god or many Gods, it really does not matter. Our true Gods are actually worshipped by peoples all over the world, using their own mythologies and adapting their worship to local cultures and conditions. We prefer to worship the Gods in our own way with people of our own kind.

And we respect the right of others to their own beliefs. It was an Odinist gothi (priest), Sigrith, who told the foreign missionaries, "I must not part from the faith which I have held, and my forefathers before me; on the other hand I shall make no objection to your believing in the god that pleases you best."

10. You have mentioned the "Gods of Nature". Does this mean that Odinists are nature-worshippers?

Odinists recognize man's spiritual kinship with Nature, that within himself are in essence all that is in the greater world, which perform within him the same functions as in the world. Thus there are in man the four elements, the vegetative life of plants, an ethereal body - the god-soul - corresponding to the heavens, the sense of animals, of spiritual things and reason and understanding. Because in this way man comprises all the parts of the world within himself he is thus a true image of the Gods.

Also containing the essence of the universe within themselves, the Gods are everywhere and in everything: they show themselves to us as fire, as a flower, as a tree. Odinists believe that all life should be lived in communion and in accord with the mind of the Gods. Christianity turned away from Nature and concentrated its adherents' attention on the human soul and became obsessed with the fall of man, by which it was implied that man had brought all Nature down into sin with him. Christian teaching encouraged man to see Nature only in her physical form whereas Odinists regard Nature as a true manifestation of the divine. "We and the cosmos are one," wrote D. H. Lawrence, "The cosmos is a vast living body, of which we are still part. The sun is the great heart whose tremors run through our smallest veins. The moon is a great gleaming nerve-centre from which we quiver forever. . . . Now all this is literally true, as men knew in the great past and as they will know again." Whoever shall properly know himself and all things in himself shall know the Gods. The Odinist, because of his awareness of his relationship with Nature, is able to feel a consanguineous kinship with plants and animals and the land - a complete oneness.

11. You speak of "the Odinist mythology". Do you really expect anyone to believe in a myth?

Every religion is mythical in its development. Mythology is the knowledge that the ancients had of the divine; it is religious truth expressing in poetical terms mankind's desire for personal and visible gods. The mythology of Odinism consists of a group of legends, fables and tales relating to The Gods, heroes, demons and other beings whose names have been preserved in popular belief. Our object must be to discover, with the help of our mythology, the Gods who manifest themselves throughout Nature: in the streets and in the trees and in the rocks, in the running streams and in the heavy ear of grain, in the splendor of the sun by day and in the star-strewn sky at night. But it is not the myth that Odinists believe in but the Gods whom that myth helps us to understand.

12. What, then, is the Odinist mythology?

Briefly, our mythology unfolds in five acts (which may be compared to the evolution of the seasons of the year):

A. the Creation (spring)
B. the time preceding the death of Balder (summer)
C. the death of Balder (summer's end)
D. the time immediately after the death of Balder (autumn)
E. Ragnarok, the decline and fall followed by the regeneration of the world (winter and spring)

The first effort of speculative man has always been to solve the mystery of existence, to ask what was in the beginning. The condition of things before the world's creation is expressed in the Eddas negatively; there was nothing of that which sprang into existence:

Nothing was
Neither land nor sea,
Nor cool waves.
Earth was not ,
Sky was not,
But a gaping void
And no grass.

Ymir was a frost-giant, eg chaotic matter:

From Ymir's flesh
The world was made,
And from his blood the sea.
Mountains from his bones,
Trees from his hair,
And the welkin from his skull.

There were as yet no human beings upon the earth when one dayas the Gods Odin, Hoener and Loder were walking along the seashore they saw two trees from which they created the first human pair. Odin gave them life and spirit, Hoener endowed them with reason and the power of motion and Loder gave them blood, hearing, and a fair complexion. The man they called Ask ash)--and the woman Embla (elm). As their abode the newly-created pair received from the Gods Midgarth and from them is descended the whole human race.

Balder is the godof the summer, the favorite god ofall Nature and a son of Odin; he is one of the wisest and most eloquent of the Gods and his dwelling is in a place where nothing impure can enter. The story of Balder, well-known in the Northern countries, finds explanation in the seasons of the year, in the change from light to darkness; he represents the bright and clear summer and his death is the impermanent victory of darkness over light, of winter over summer, of death over life. When Balder is dead, all

Nature mourns. His death presages the disaster of Ragnarok, the consummation of the world, followed by its cleansing and return to the primal state.

Ragnarok, the Twilight of the Gods, represents a great conflict between good and evil powers. The idea is already suggested in the story of the Creation in which the Gods are represented as proceeding from giants, that is from an evil and chaotic force. And whatever can be born must surely die. In the seasons and activities of Nature we see a constantly recurring picture of the necessity for death and the equal certainty of its being overcome. At Ragnarok all the worlds of Nature will be destroyed and even the giants must die. But from that catastrophe will emerge a renewed world and the Gods themselves will be born again. We see this drama enacted every year in miniature when autumn heralds the period of decline and decay until with the spring we witness the magic of resurrection and new life.

This, briefly told, is the myth that explained to our ancestors their origin and the origin of the world, the creation of life from chaos and the mergence of evolution and harmony.

13. Who is Odin?

Odinis the first and eldest ofthe Gods, the all-pervading spirit of the sun, the moon, the stars, the hills, the plains and of man. With his help were made heaven and earth and the first man and woman. All knowledge came from him; he is the inventor of poetry and discovered the runes; he governs all things, protects the social organization influences the human mind, avenges murder and upholds the sanctity of the oath. He is well named Allfather. And because he chooses to surround himself with a bodyguard of those who have fallen in battle he is also known as Valfather, Father of the Slain.

In the mythology Odin's single eye (the other he sacrificed in exchange for wisdom) is the sun, his broad-brimmed hat the arched vault of heaven, his blue cloak the sky. A conspicuous passage in the Edda is Odin's sacrifice of himself to himself:

I know I hung
on the windy tree
nine nights through:
I know I hung
I know I hung
myself to myself,
on the tree
that springs
from roots unknown.

Order is the basis of Odin's government. Nature the garment by which he manifests himself. Odinism says: study the natural laws, conform to them and you will prosper; ignore them or violate them and you must suffer.

Just so far as you study and obey Nature exactly so far will Nature reward or punish you. For under Odin the government of Nature is harmonious and unchangeable.

14. Who are the other Gods of Odinism? What kind of Gods are they?

We have already spoken of Odin and Balder. Of the other Gods the best-known is Thor, the most famous story concerning whom tells of this Warrior-God crushing the powers of chaos. He rules over clouds and rain and makes his presence known in the lightning's flash. He is the protector of the farm worker, the chief god of agriculture, a helpful deity who makes the crops grow and who also blesses the bride with fertility. In the words of Professor P. V. Glob, " He wishes all men well and stands by them in face of their enemies and against the new God, Christ." Tyr is the God of martial honor, the most daring and intrepid of the Gods. He dispenses justice in time of peace and valor in war. He it was who sacrificed a hand when overpowering the evil Fenris Wolf, showing us that we ourselves must be prepared to make sacrifices in order to protect ourselves and our kin from those who seek to cast our society into anarchy and chaos.

Frey is God of the harvest and is therefore also a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in so a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in the new religion of Christianity. Freya is a Goddess of love and the sister of Frey: barren women may invoke her and she is also the Goddess of death for all women. Another God, Vali, is called he Avenger because when he was yet only one night old he avenged Balder's death, thus demonstrating the moral obligation we have of punishing society's enemies. Other Gods include Brage, Heimdal, Vidar, Frigg and Forsete.

The Gods of Odinism are the ordaining powers of Nature clothed in personality. They direct the world which they themselves created. They are referred to collectively as the Aesir, of whom every living thing forms a part (thus not all the Gods are necessarily good ones). Objects and phenomena that are regarded as greater or lesser Aesir are qualities such as thought and memory, and natural things such as the sun, rivers, mountains and trees as well as animals and ancestral spirits. There are also the guardian Gods of the land, of skills and occupations and the spirits of national heroes, the Einheriar and other men and women whose outstanding deeds and virtues have contributed to our civilization, culture and well-being.

15. Is there a table of commandments that sets out the rules to be followed by Odinists?

The main rules of Odinist conduct are listed in the Nine Charges which are:

1. To maintain candor and fidelity in love and devotions to the tried

friend: though he strike me I will do him no scathe.

2. Neverto make a wrongsome oath: for great andgrim is the reward for the breaking of plighted troth.

3. To deal not hardly with the humble and lowly.

4. To remember the respect that is due great age.

5. To suffer noevil to go unremedied andto fight against the enemies of family, nation, race and faith: my foes will I fight in the field nor be burnt in my house.

6. To succor thefriendless but to putno faith in the pledgedword of a stranger people.

7. If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death groweth out of such things.

8. To give kind heedto dead men: straw-dead, sea-dead or sword-dead.

9. To abide by the enactments of lawful authority and to bear with courage and fortitude the decrees of the Norns.

The Chargesare based on the rules oflife indicated by the High Song of Odin and in the Lay of Sigurd in which the Valkyrie gives counsel to Sigurd. They may be summarized as demanding in the struggle for life a self-reliance which should be earned by a love of learning and industry, a prudent foresight in word and deed, moderation in the gratification of the senses and in the exercise of power, modesty and politeness in intercourse and a desire to earn the goodwill of our fellow men.

16. The first four Charges seem fairly innocuous, but I must say the Fifth Charge sounds rather sinister! Isn't it all very violent and retributive?

"To suffer no evil to gounremedied," does appear to run contrary to the trends of modern progressive thinking. And the idea of fighting "against the enemies of family, nation, race and faith" would be anathema to many people. Unlike the Christian, whose duty it is to "turn the other cheek" (advice that is more often observed ub tge breach than otherwise) and to be patient and long-suffering under the most grievous attacks, it is the duty of the Odinist to punish wrongs and above all those wrongs offered to his own family and kin. Society's enemies already know the basic law of life: that the race is to the strong and that the meek will inherit th earth only when the earth inherits them dust to dust. Others should also learn to recognize this truth.

17. What do you mean by "kinship loyalty"?

We mustof course give loyal service to anyoneor any concept to whom or to which loyalty is due. But we owe our loyalty in the fullest degree to our immediate family and to those who are related to us by blood-ties or blood-brotherhood. A husband owes loyalty to his wife, for instance, and vice versa, just as a son owes loyalty to his parents to a greater extent than to anyone outside the immediate family circle. Beyond that we owe allegiance to our own country and racial kindred before we can even

consider giving it to strangers who must therefore have the last call upon us. But there may be occasions when loyalty to nation and kin must transcend even our loyalty to our own family.

This concern for kin is an essential part of Odinist teaching. More than twelve centuries ago the Christian proselytizer, Boniface, wrote of the Odinists, "Have pity on them, because even they themselves are accustomed to say, "We are of one blood and one bone". Filial love, patriotism and kinship loyalty are religious principles still adhered to by Odinists. In the words of the Edda:

> We shall help our kinsmen as foot helps foot. . .
> If one foot stumbles then shall the other restore balance.

18. You seem to have an exaggerated respect for things like law and order! What about unjust laws?

No, not an "exaggerated respect for law and order"; just regard for the rules by which civilized man must live. But laws, to be just, must apply equally to all citizens and groups without discrimination. Odinists certainly have a duty to oppose what they regard as unjust laws but in doing so they accept the consequences of their opposition and do not expect to be given exemption or favorable treatment.

19. What view do Odinists take of modern, enlightened substitutes for traditional, repressive forms of punishment? Do you agree that the wrong-doer in our society is more often than not the victim of his environment and that we are thus all guilty?

Odinists refuse to accept responsibility for the actions of others. Just as it would be wrong to accept credit for another person's merits so it is wrong to relieve the wrong-doer of responsibility for his actions. "Crime should be blazoned abroad by its retribution," wrote Tacitus. Punishment should be an unpleasant and memorable experience. Those in authority who neglect to punish the criminal adequately place themselves in the position of being accessories after the fact. Odinists believe that anyone who seriously or continually flouts the law should forfeit for a period of time his rights to protection under that law; enemies of the community should not be permitted to run with the hare and hunt with the hounds!

20. The Sixth Charge speaks about putting no faith in the pledged word of a stranger people. What is meant by "a stranger people"?

By "a strangerpeople" we mean those from differentcultures than our own. It is a warning that words often mean different things to different peoples, that their standards are not always the same as our own. It is simply one of those things in life that ought to be widely known and appreciated but does not seem to be!

21. Please explain the Ninth Charge, which speaks of "the decrees of the Norns". Who or where are the Norns?

The Norns are the three Fates of Northern mythology, the Goddesses of time. They are named Urd (the past), Verdande (the present) and Skuld (the future). They watch over man; they spin his thread of fate at his birth and mark out with it the limits of his sphere of action through life; their decrees are inviolable destiny, their dispensations inevitable necessity. Urd and Verdande, the past and present, may be seen as stretching a web from the radiant dawn of life to the glowing sunset, while Skuld, the future tears it to pieces!

Man's fate must be met but the way in which it is met rests with the individual; and by the way in which he meets his fate man is able to demonstrate his free will. This important principle shows a man that it is worth while fighting life's battles courageously while at the same time fate's inexorable nature allows no room for careful weighing of arguments for and against or for anxiety about the nature of things that are in any case destined to happen.

22. What other aspects of human behavior are admired by Odinists?

The Noble Virtues are held in high esteem. They are:

Courage
Truth
Honor
Fidelity
Discipline
Hospitality
Industriousness
Self-reliance
Perseverance

The Odinist must do what lies before him without fear of either foes, friends or the Norns. He must hold his own council, speak his mind and seek fame without respect of persons; be free, independent and daring in his actions; act with gentleness and generosity towards friends and kinsmen but be stern and grim to his enemies (but even towards the latter to feel bound to fulfill necessary duties); be as forgiving to some as he is unyielding and unforgiving to others. He should be neither trucebreaker nor oathbreaker and utter nothing against any person that he would not say to his face. These are the broad principles of Odinist behavior, features of the spirit that made our Northern peoples great.

23. You call industriousness a Noble Virtue? What is so spiritual about that?

Industriousness is a virtue which, partly inherited, is nevertheless acquired largely through training and self-discipline; it is at once something we owe to ourselves, to our family and to the community. There

is a time for relaxation as there is a time for most things but it is not, for instance, during our working hours; neither should it be at the expense of other members of the community by way of the so-called welfare state.

24. What about material possessions?

A principle of Odinism is the realization of the worthlessnessand fleeting nature of worldly possessions. Enough should be enough. Adam of Bremen, a Christian, remarked how Odinists with whom he had come into contact "lack nothing of what we revere except our arrogance. They have no acquisitive love of gold, silver, splendid chargers, the furs of beaver and marten or any of the other possessions we pine for". One thing alone is worth while in this life: the stability of a well-earned reputation. "Goods perish, friends perish, a man himself perishes," says the Edda "but fame never dies to him that hath won it worthily."

25. You describe self-reliance as one of the Noble Virtues. Surely even you must admit that none of us is, or can be, self-reliant in these days?

Self reliance does not, as you appear to suggest, imply selfishness or mean that a man must live in isolation from his fellows. We recognize that men are dependent upon Nature and on the community of which he forms part; he has obligations to that community as well as to his employer (or employees). He receives from society and he owes a debt to society. Odinism teaches that people must be encouraged to stand on their own feet and not to ask continually, "When is somebody going to do something for me?"

26. Do Odinists believe in prayer?

Odinism is not a philosophy invented to ease mankind's comfort or to assuage his fears; that kind of religion acts against rather than in man's interests because it takes from him his independence and self-respect and makes of him a humble supplicant by encouraging him to shed his responsibilities. The person who prays to a saint or God asking for help or guidance is seeking to shift the responsibility from his own shoulders, surrendering his own faculties of thought and physical action, unless he also does something to help himself. To pray is to beg and plead; it is self-abasement ("we worms of the earth"). That is not the object of true religion which, as Carlyle has told us, is "transcendent wonder": wonder without limit or measure, reverent admiration alike for the immensity of creation, the inspiration of the human heart and the capability of the human brain.

Odinists in theirinveitan (praise); singular, inveita) callupon the Aesir to approach them in their thoughts as they themselves strive towards the Aesir. Through increased understanding is achieved wholeness, a unity with the Gods that helps us to think out our problems and how they may be overcome. We project the Gods within ourselves and that, externally

realized, speaks to the divine in others. Through their invetian Odinists express gratitude for life and the world they live in and resolve to try to make it better - not just to leave it to "someone up there" or hope for something better in the next world.

27 How do Odinists regard good and evil?

Evil of itself cannot originatein man but must always beregarded as an intruder, like an illness or an affliction; as such it must be opposed and expelled. Good and evil are relative: there can be no absolute norm and actions must depend upon circumstances and motives as well as time and place. The ethical standards relating to custom and tradition are flexible and responsive to the specific demands of different ages, so that moral judgments of what is right and wrong cannot be placed in a fixed system of standards but must vary according to time and situation. Just as the world is constantly changing so are values constantly changing, so that nothing can be regarded as unconditionally good or evil in all ages. In general, that which disturbs the social order and peaceful evolution and causes unhappiness - including such natural disasters as floods and earthquakes, disease and pollution - obstructs the natural development of the world and must be regarded as evil. As for sin, Odinism knows but two major sins - perjury and murder: that is sin against the Gods and sin against one's fellow man.

28. Do you believe in Original sin?

Man is inherently good andthe world in which he livesis good. There is no sin in man which has been inherited from his first, or any other, ancestor; it is enough that he should be held responsible for his own actions. But a lthough his spirit is good, his flesh and his senses may succumb to evil, especially when by neglecting his own spiritual well-being he has left his defenses weakened. So it is necessary for him to be able to distinguish between what is good and what is evil.

29 What do Odinists believe about marriage - and divorce?

Odinists support theinstitution of marriageand marital fidelity.But a broken marriage is and unhappy marriage and traditional Odinic law allows great latitude to separation of husband wife, at the will of both parties, if a good reason exists for the desired change. It is recognized that the worst possible service is rendered to those who are forced to live together against their will; but it must be borne in mind that marriage is basically a solemn exchange of vows between two people and as such can only be ended by agreement between the same two people.

30. Does Odinism offer salvation to those who believe?

Odinism offers no salvation in the sense in which that term is used by Christians. Instead, the Odinist seeks liberation by bringing the Aesir into the world of man and into his daily life - whether at home or at work. Liberation refers to the human condition as we know it, which is subject to

birth and death and decay. It is not, " the kingdom of God which is with in you," but the Gods themselves which exist within man.

31. Does man possess an immortal soul? Is there a life after death and will people go to Odin in heaven?

Odinists believe that man consists of body (i.e. matter) and spirit or soul. Physical man is born, produces young and eventually dies. But the whole of Nature shows us that death is not final: the material body decomposes and recombines, it is regenerated and lives again. As it was in the beginning so it is now; every atom continues to exist and must exist as in the beginning. There is nothing new under the sun and what we call death is really nothing more than transformation.

Spiritual man is divided into two distinct souls, one passive, the other active, the divine and the human, which we call God-soul and human-soul. The first is in the fullest sense a divine being, contemplating a past eternity and a future immortality, occupying itself in contemplation rather than in action and to be regarded as a kind of guardian spirit. Although the God-soul and the material body are associated in this life, the former is not bound to man in the way that, say, a limb is (it may indeed absent itself from his body during sleep or periods of unconsciousness). Without the spirit there can be no motivation: when the physical change (i.e. death) takes place the God-soul passes to another living organism -a human being, a tree, an animal, perhaps a bird. This is the element that gives man his mystical attachment to a particular district or country (which is what we call patriotism): because it is where the God-souls of countless generations of ancestors dwell. It is because of this that man is compelled to nurture, love and defend his country, which is, in the purest sense, a holy land. The philosopher Fichte said, "Death is the ladder by which my spiritual vision rises to anew life and a new nature." This is also the reason why Odinists regard all life as sacred and unnecessary violence as criminal.

The human-soul (or self-soul), is essentially individual to a particular person. It may be likened to his personality, his fame or his infamy. Because the whole of man's life is a continuing struggle of the good and light Gods on the one hand and the offspring of chaotic matter (the giants, Nature's disturbing forces) on the other, the human-soul is extremely active. It is involved in a struggle that extends to man's innermost being: both the human-soul and the God-soul proceed from the Gods; but the body be longs to the world of giants and they struggle for supremacy. If the human-soul conquers by virtue and courage then it goes after death to Valhalla, to fight in concert with the Gods against the evil powers. If on the other hand the body conquers and links the spirit to itself by weakness then after man's death the human-soul sinks to the world of the giants and joins itself with the evil powers in their warfare against the Gods. Long after his individual identity has been forgotten a man's human-soul, absorbed into the corporate spirit of the regiment, college, village, nation or other group, continues to demonstrate its

immortality by inspiring future generations to noble deeds - or to acts of degradation.

32. If the God-soul migrates to other living things after death, how can you square this with, for example, the need to slaughter livestock in order to sustain human life? Isn't it rather like killing a God?

The God-soul must not be confused with the being that it inhabits. Animals, birds and trees have always been regarded by Odinists with respect; it is indeed probable that the domestication of some creatures arose from their former sacred character. Every living thing is a manifestation of the divine and its spirit is immortal: every time a tree is felled or an animal slaughtered it is indeed a kind of sacrifice. But the tree or the animal is only a temporary dwelling-place for the immortal God. Everything in Nature has a purpose and it is necessary in order that life may be sustained in others for such "sacrifices" to be made. Such an attitude encourages consideration and reverence for Nature and discourages its wanton despoliation. It is the unnecessary, cruel or unnatural killing of animals (or of human beings), the unjustifiable destruction of trees or landscape and the defiling of natural resources, that is wrong.

33. You have mentioned "ancestral spirits". Does this mean that Odinists believe in ancestor-worship?

The human-souls of one's own family ancestors provide us with moral strength and inspiration. Just as we received our spirit from Odin, so we received our physical being through our parents and our ancestors from time memorial. Our respect for ancestors maintains the continuity of the family, the kin and the race. We have a duty to try to attain the ideals of our ancestors and an equal duty of cherishing our descendants so that they in their turn will come to understand and realize our own hopes and ideals. Life is continuing process: we must try to visualize ourselves as ancestors; for ancestors and descendants are genealogically one. Edmund Burke once remarked that society was a partnership between those who were living, those who are dead and those yet to be born; past and present and future are seen as a continuing evolvement and must be looked upon as complete being.

34. What kind of status do women have within the Odinist community?

Odinists do not need reminding of women's rights! Our religion anciently held women in high honor: not only are Goddesses included in the Odinist pantheon, but, when the Odinist priesthood is restored, all offices will be open to women just as they were before the Christian usurpation relegated them to permanent backbenches of religious life.

35. What are the chief festivals of the Odinic Rite?

In ancient times there were three great festivals: Yule (the Mid-Winter Festival), Summer Finding (or spring equinox) and Winter Finding (autumn equinox). To these we nowadays add the Midsummer Festival.

Yule, the popularFestival ofMid-Winter (sometimescalled theFestival of Light), heralds the beginning of the Odinist year. It is the birthday of the unconquered sun, which at this time begins to new vigor after its autumnal decline when, having descended into darkness, it pauses, kindles the fire of germination and ascends renewed with the fruit of hope. The Mid-Winter Festival includes the Twelve Nights of Yule, encapsulating the twelve months of the year in miniature, and culminates in the celebration of Twelfth Night.

Summer Finding, in March, is the Festival of Odin. It celebrates the renewal, or resurrection, of Nature after the darkness of winter. It was transformed by the Christians into their Easter (named after the Odinist Goddess of the Saxons, Ostara), Rogation and Whitsun and was also recalled in folk custom by the festivities of May Day.

The Midsummer Festival, theFeast of Balder, is thegreat celebration of the triumph of light and the sun.

Winter Finding mourns the death of summer and heralds the coming of autumn. It is dedicated to the god Frey, patron of the harvest, and is also sometimes called the Charming of the Fruits of Earth, when we render thanks for the years supply of life-giving foods.

36. What other Odinist festivals are there?

Besides the great festivalsthere are a number ofsecondary festivals and also some commemorations of local Gods or various aspects of life.

The secondary festivals of the Odinic Rite are:

The Charming of the Plough, January 3

The festival ofVali, Febuary 14, whichcommemorates the family andis an occasion for betrothals, the renewal of marriage vows and vows of kinshiploYalty.

The festival of the Einheriar on November 11, known asHeroes' day, which honors the dead.

37. What is the Odinist Committee?

The committee for the Restoration of the Odinic Rite (to give its full title) was set up on April 23, 1973 with the limited objects of restoring Odinist ritual and ceremonies, to define Odinist faith and doctrine and to constitute a teaching order of gothar (singular: gothi, meaning priest of teacher). When these immediate objects have been achieved the Committee will disband. In the past not a great deal of attention was paid to systemizing the doctrinal aspects of Odinism and consequently the body of writing on the subject has remained limited and uneven. The Odinist Committee will place the worship of the Aesir on a more formal and permanent basis.

38. How do I go about becoming an Odinist?

First of all by understanding, thenby believing. You do not have to "be born again" but you are expected to live your whole life according to the Odinist precepts. There is a ceremony of reception (or initiation) into the Odinist community for those who wish it. The secretary of the Odinist Committee, 10 Trinity Green, London, E1, will be able to tell you whether there is an Odinist group in your neighborhood or, if there is not one, how you may form one.

39. Can the Odinist Committee supply me with a list of Odinist temples and shall I be permitted to attend some of the inveitan?

There are at presentno Odinist hofs (temples) in Great Britain open for public worship. Odinism starts with the individual and extends, through the family, to the community and the world. So with worship, which is at present practiced mostly at family level, the festivals of the Odinist year being celebrated in the home, with friends and other Odinist sometimes being invited to participate. But it is expected that various regional meeting places will be authorized when eventually the ritual of Odinist worship has been fully restored and gothar licensed by the successor body to the Odinist committee.

These things are thought the best:
Fire, the sight of the sun,
Good health with the gift to keep it,
And a life that avoids vice.

The High Song of Odin *

* The verse from The High Song of Odin is from Paul B. Taylor and W H Auden's translation of The Elder Edda and is reproduced by permission of Messrs Faber and Faber. Other quotations from the Eddas in the foregoing pages are from the translation by Rasmus B. Anderson.

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STRINGS ON THE WINDS

by Taliesyn map Avaon

...And it came to pass that into this time of great turmoil, there came a man clad simply and carrying unto himself little else than a harp, the likes of which I have yet to see.His name was Ahrian and he made known that he was Bard.He went unto the house of a village elder, asked lodging, and was granted it.There he stayed and he sang from the green and played the songs which drifted into the air as if they were the air itself.

One afternoon I made to inquire of him his whereabouts and what was Bard. He said unto me: 'You speak little else to me but nonsense. Speak clearly and I shall answer as I can.'

He took the harp into his lap. 'What then is your trade?'

'I am Bard. Mine is the way of music, song, and tale. In this lies my being.'

'Then you are a minstrel or story-teller?'

'I am both and neither. I am minstrel and story-teller in what I do, but I am Bard in what I am.'

'I do not understand.'

'Then listen and I shall make it known to you. Music lies at the base of the world. It is magick in itself, and it contains other things that are it's nature. I am Bard and bound to the music, as it is my existence. I work the music as a fine silversmith works the silver into a cup. So I work the music into a fine remembrance of the past. Or time hence. Or man and woman present. So the music works for me and does my bidding, as I in turn do its bidding in the working.'

'You speak of magick as the music and music as the magick. Which is it then? Is music the cause of the magick, or is magick the cause of the music?'

'Both are true. In playing the song I am working in the magick, and in working in the magick I am drawn to work a song. Such is my call.'

'What of tales then?'

'They are great and beauteous. In splendor they cannot be equalled, for the Gods run thru them as the maids run through fields of grass in the Spring.'

'What Gods are these of which you speak?'

'All Gods to some, and none to others. It is as you see. And then it is as it is.'

'What of these do you worship?'

'I worship none and I worship all. I worship not, and devoutly pray unto the Muses. Mine is not the way of the zealot, but of the song.'

'How then do you work your magick if the Gods are not yours?'

'Ahh, but they are mine. I do not see the Gods as they appear to others, but as they are in the song of a bird in summer, or a stream in the Spring. My magick is not of them, but is them of their essence. It aids them to survive and pierces their nature as the light pierces the darkness.'

...And so I bid him let me rest, that I might ponder and inquire further on the morrow. As I left him, I heard a sweet melody drift into the hollows...

****

In this age of rebirth for many of the ways of the Craft, it has often come to my attention that there is not a similar revival of the Bardic arts in force. However, as we move into a New Age, it is distressing to see so few wielding the candle to light the path. Thus armed with this dearth of those practicing the Bardic Way, I have decided to set forth some illumination into the subject of Bardism.

In the classical concept, the Bard was many things: a musician, a songster, a story-teller, a historian, a collector of lore both magickal and mundane. He also served the community in announcing through his arts the coming Circles. However, should he attend this Circle, he would be little else than a minion of the Watchtower's guardians.

Of all these things, I must point out that he was a magickal individual, whose concerns tended not towards ritual, but

application. His song was his work of magick, and could either be loving and compassionate or cold and harsh as the case warranted. He was restricted in many ways in the expression of his duties inherent in the office and title he carried. The title 'Bard' was (and is) worn with pride for it was a religious indication and a general term for a way of life.

This introduction leaves us with one nagging question: What is the Bard of today? It is this question that I shall address in full in coming articles. Each will contain a conversation with Ahrian (an actual 15th century Scots Bard) and a discussion of the concepts involved. Later, I will include samples of the Bard's art by my hand and that of Seamus Myrick, an Irish Bard I know personally.

Blessed Be!

Mike Nichols

A Circle Purification that doesn't use Incense:
for asthmatics, those with allergies, and those with other pulmonary disorders
by Matrika, co-sysop of
PAN- the Psychic Awareness Network, 300/1200/2400 baud at 1-703-362-1139

This ritual was inspired when someone in our circle back in Central Massachusetts started dating a young woman who was a great herbalist, knowledgeable about crystal healing, a competent tarot-reader and a beginning astrologer. She had read "Spiral Dance" by Starhawk on the Craft of the Wise (Wicca) and wore a pentagram around her neck, but couldn't try circle work because she was allergic to smoke and had a serious asthma problem.

So, heres the rite. You prepare your altar as usual, with the exception of the incense and incense burner. 5 non-electric pot-pouri burners filled with water and an appropriately scented pot-pouri should be on or near the altar with 5 candles. Be sure that you use the correct type of candles for your pot-pouri burners, as other types can destroy the burners. Put these on the altar, which should be at the center of the circle and facing North or East according to your custom. If they do not fit without obstructing the work, place them in a semi-circle at the foot of the altar. Have matches there to light the candles under them at the proper time.

The rite
(Leader 1 should be a male, if possible. Leader 2 should be a female, if possible.)

Leader 1 - blessing the water and herbal mixture in each pot-pouri burner with the wand. a long-stem rose with the thorns removed can be used for a wand if you do not yet have one. Of course, this must be replaced each time you do a ritual -
"By Fire and By Air
By Water and by Earth
by the Lady and the Lord
I conjure thee to purify our circle this night"

all- " So mote it be"

He takes one of the burners and the matches to the North where he lights it. Leader 2 accompanies him with her wand, after he lights it she raises her wand and says

Leader 2 - "By fire and air
By water and by earth
Let us purify the

Northern Quarter of our circle"

There is a pause during which everyone visualizes (vividly imagining in every detail from a relaxed, meditative state) an arc of rainbow light forming that quarter of the circle then, when she lowers the wand, everyone responds.
all - "So Mote It Be"

Leader 1 returns to the central altar and gets the next burner, placing it in the East and lighting it. Leader 2 continues in the same way as above. This procedure is then repeated in the South and then in the West. Each time the invocation is changed to reflect the direction they are in. Each time the group visualizes the rainbow arc of light. And after each direction, Leader 1 returns to the center to get the burner for the next direction ready. By constantly returning to the center each time, the emphasis is placed there. After the Western quarter is lit, Leader 1 places the final burner on the altar, between the candles, where the incense burner would be if there was one and lights it. Leader 2 stands before the altar, raises her wand and says
Leader 2 - "By Fire and by air
By water and by earth
Let us purify the sacred center of our circle
where Heaven and Earth Unite
and
Where the Lord and Lady are joined in love."

While her wand is raised, everyone visualizes the rainbow light from the outer circles flooding in to the center and filling the circle with harmonious vibrations and energies. After a few moments, she lowers her wand and everyone responds.
all- "SO mote it be"

The circle casting is continued as usual with the invocations of the elements at the 4 corners, according to your tradition. Then the actual circle-casting is done as usual. After this do whatever rite and/or magick you would usually do and close in the usual manner. Be sure to snuff the candles and not to blow them out. Use a silver teaspoon to do this, if you don't have a snuffer. This ceremony ONLY replaces the part of the rite where you sprinkle with salt-water and then cense the circle to purify it in PREPARATION for the actual circle casting. It is NOT the full casting of the circle. (Some traditions purify with all 4 elements separately, sprinkling salt on the floor for earth, water on the floor for itself, censing the circle for air, and carrying a candle around for fire. Either way this rite replaces the elemental purification, as the burners embody all 4 elements - the water for itself, the candle for fire, the herbs for earth, and the scent the steam gives off for air.)

OF course the pot-pouri burners used for this should only be used in your psychic work and should have been consecrated or smudged (by someone who

can deal with the smoke) in preparation for this ritual.

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To prepare appropriate pot-pouri scents for the purpose of your rites, use the directions for making the various home-made herbal incenses traditional in Witchcraft and in Magick; however, don't grind them with a mortar and pestle as you would in making incense. If you do not know the recipes for these, any of the Scott Cuningham books on making incenses would provide them for you. They are available from Llewelyn Publishing, box 64383 St. Paul Minnesota. (They will send you a free catalogue on request)

Despite the initial cost involved in obtaining the 5 burners, it is highly suggested you do it that way for two reasons"
1. In anything but a very small and enclosed space, you will not get enough scent to represent the air element sufficiently for magickal and ritual working.
and
2. To represent all 4 elements in EACH of the quarters and in the center of the circle is very important in establishing the traditional boundaries between the worlds (the ordinary and non-ordinary or shamanic realities) that is the purpose of casting the circle and creating sacred space.

ALSO IF YOU TRY TO CARRY A POT-POURI BURNER THAT IS LIT AND HOT ENOUGH TO BE GIVING OFF THE SCENTED STEAM AROUND THE PERIMETER OF THE CIRCLE, YOU WILL CERTAINLY BURN YOUR FINGERS BADLY. (It is not appropriate to bring a pot holder into circle to carry it either! PLEASE!)

I hope this is helpful to those who have breathing problems and wish to perform magick.

(submitted to Harvest newsletter, under JUKNO)

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MONROE TECHNIQUES FOR ASTRAL PROJECTION

Note: After having studied many methods of Astral Projection, I have found that this is the easiest to do. Monroe teaches these techniques in a week, but they can be easily done in a day, with proper devotion. I feel that this technique is superior to others because it doe not require intense visualization, which many people cannot do.
enjoy!

(Taken from Leaving The Body: A Complete Guide to Astral Projection, D. Scott Rogo, prentice Hall Press)

One of the chief barriers people learning to project face is fear. Many are afraid that they may die, or be harmed in some way as a result of their projection. Nothing could be farther from the truth. The Canterbury Institute, renowned for its occult studies, executed an experiment in projection involving over 2,000 people. None of them were hurt in any way by this, and now, three years later, none have complained of any newly arising problems.

Once you are aware that you cannot be harmed by projecting, you should begin monroe's techniques, step by step.

Step one:
Relax the body. According to Monroe, "the ability to relax is the first prerequisite, perhaps even the first step itself" to having an OBE. (out of body experience) This includes both physical and mental relaxation. Monroe does not suggest a method of attaining this relaxation, although Progressive Muscle relaxation, coupled with deep breathing exercises (inhale 1, exhale 2, inhale 3.... until 50 or 100) are known to work well.

Step two:
Enter the state bordering sleep. This is known as the hypnagogic state. Once again, Monroe doesn't recommend any method of doing this. One way is to hold your forearm up, while keeping your upper arm on the bed, or ground. As you start to fall asleep, your arm will fall, and you will awaken again. With practice, you can learn to control the Hypnagogic state without using your arm. Another method is to concentrate on an object. When other images start to enter

your thoughts, you have entered the Hypnagogic state. Passively watch these images. This will also help you maintain this state of near-sleep. Monroe calls this Condition A.

Step three:

Deepen this state. Begin to clear your mind. observe your field of vision through your closed eyes. Do nothing more for a while. Simply look through your closed eyelids at the blackness in front of you. After a while, you may notice light patterns. These are simply neural discharges. They have no specific effect. Ignore them. When they cease, one

has entered what Monroe calls Condition B. From here, one must enter an even deeper state of relaxation which Monroe calls Condition C-- a state of such relaxation that you lose all awareness of the body and sensory stimulation. You are almost in a void in which your only source of stimulation will be your own thoughts.

The ideal state for leaving your body is Condition D. This is Condition C when it is voluntarily induced from a rested and refreshed condition and is not the effect of normal fatigue. To achieve Condition D, Monroe suggests that you practice entering it in the morning or after a short nap.

Step Four:

Enter a state of Vibration. This is the most important part of the technique, and also the most vague.

Many projectors have noted these vibrations at the onset of projection. They can be experienced as a mild tingling, or as is electricity is being shot through the body. /their cause is a mystery. It may actually be the astral body trying to leave the physical one.

For entering into the vibrational state, he offers the following directions:

1. Remove all jewelry or other items that might be touching your skin.
2. Darken the room so that no light can be seen through your eyelids, but do not shut out all light.
3. Lie down with your body along a north-south axis, with your head pointed toward magnetic north.
4. Loosen all clothing, but keep covered so that you are slightly warmer than might normally be comfortable.
5. Be sure you are in a location where, and at a time when, there will be absolutely no noise to disturb you.
6. Enter a state of relaxation
7. Give yourself the mental suggestion that you will remember all that occurs during the upcoming session that will be beneficial to your well-being. Repeat this five times.

8. Proceed to breath through your half-open mouth.
9. As you breath, concentrate on the void in front of you.
10. Select a point a foot away from your forehead, then change your point of mental reference to six feet.
11. Turn the point 90 degrees upward by drawing an imaginary line parallel to your body axis up and above your head. Focus there and reach out for the vibrations at that point and bring them back into your body.

Even if you don't know what these vibrations are, you will know when you have achieved contact with them.

Step five:

Learn to control the vibrational state. Practice controlling them by mentally pushing them into your head, down to your toes, making them surge throughout your entire body, and producing vibrational waves from head to foot. To produce this wave effect, concentrate of the vibrations and mentally push a wave out of your head and guide it down your body. Practice this until you can induce these waves on command.

Once you have control of the vibrational state, you are

ready to leave the body.

Step six:

Begin with a partial separation. The key here is thought control. Keep your mind firmly focused on the idea of leaving the body. Do not let it wander. Stray thought might cause you to lose control of the state.

Now, having entered the vibrational state, begin exploring the OBE by releasing a hand or a foot of the "second body". Monroe suggests that you extend a limb until it comes in contact with a familiar object, such as a wall near your bed. Then push it through the object. Return the limb by placing it back into coincidence with the physical one, decrease the vibrational rate, and then terminate the experiment. Lie quietly until you have fully returned to normal. This exercise will prepare you for full separation.

Step seven:

Dissociate yourself from the body. Monroe suggests two methods for this. One method is to lift out of the body. To do this, think about getting lighter and lighter after entering this vibrational state. Think about how nice it would be to float upward. Keep this thought in mind at all costs and let no extraneous thoughts interrupt it. An OBE will occur naturally at this point.

Another method is the "Rotation method" or "roll-out" technique. When you have achieved the vibrational state, try to roll over as if you were turning over in bed. /do not

attempt to roll over physically. Try to twist your body from the top and virtually roll over into your second body right out of your physical self. At this point, you will be out of the body but next to it. Think of floating upward, and you should find yourself floating above the body.

Monroe suggests you begin with the lift-out method, but argues that both are equally efficacious.

If, after all this, you still can't project, I recommend purchasing Leaving The Body, by R. Scott Rogo. It only costs $7.95 and contains another eight or so techniques. Not all techniques work for everyone, but chances are you'll find one that works for you in this book. Good luck!

History

(c) 1988, by Weyland Smith and
The Rocky Mountain Pagan Journal

"Mommy, how old are we?" Does our faith come down to us in Apostolic succession from "that time whereof the memory of man runneth not to the contrary", or was our religion dreamed up in the nineteenfortiesbyaretiredBritishcivilservantwiththe collaboration ofa dyingheroin addictandpoet? Does itreally matter?

To whatextent themodern practitionersof paganismmay lay ajust claimto themantleof theirpredecessorsfrom thetwelfth centuryhas beena matterof greatdebate bothwithin andwithout the Craft community almost from the moment Gerald Gardner published _Witchcraft Today in 1954.*1* Though the debate is continued with somewhat less fervor today than it was in the 1960s,ithasnever whollyceasedanditcontinuesto beaCrisis of Faith which besets many practitioners of paganism every year.

Itcan beatroubling questionto face,especiallyif one's early teachers tried to justify their credentials by claiming that what they taught had great antiquity. The question isn't any easier to answer with truth or objectivity when there is a bunch ofradicalfundamentalistsrunningaroundseekingtoclaim that we aren't really a religion and so of course we aren't entitled to protection under the First Amendment.

It is a sign of progress, I think, that there seems to be less of that sort of teaching today than there was when I began my studies. Today most of the teachers that I know are secure enough in their religion that they can face the staggering thought that the ethical and philosophical system that guides their lives may indeed be younger than some of them are. The

plain fact is that we simply don't know.

Gerald Gardnerand CharlesLeland*2* mayhave triedto palm fiction off on the world as fact. It's certainly been tried before--and since. On the other hand, they may each have been reporting the truth as they found it. It certainly is a fact thatnoone Iknowhasever comeacrossany BookofShadowsthat dates before the beginning of this century. Presumably, if one exists,sayintheBritishMuseum, itwouldhavebecomeknownto scholars looking into the subject over the last half century. GrantedthattherewaslessburninginEnglandthan elsewherein Europe, but there was enough that surely some physical evidence would have survived in the hands of the government if nowhere else.

The VaticanLibrary,of coursemayyet turnup sucharelic. Theirfailure todosoat thistimecanbeexplained aseasilyby the lack of such a document as by a possible desire to suppress it. We may never know that one, but when push comes to shove, does it really matter?

Thomas Jefferson, speakingon the questionof whether black colonial slaves were Americans or not is said to have remarked

"They're people and they're here. If there's any other requirement,Ihaven'theardofit."Perhapswemightparaphrase Jefferson a bit and remark that the modern practitioners of Witchcraft are undeniably here and a large number of them are sincere intheirbeliefs. Thatinitselfshouldqualify usasa religion.

Perhaps as important as the legal question is our own self image. Would a "real witch" from the middle ages recognize or disownone ofhersisters oftoday? Wouldshewant togowith a "New Age" circle, a Dianic grove, a Gardnerian coven, or would

she laugh hysterically at the bunch of us and walk off into the sunset?

While the antiquity of our current practice of witchcraft shouldn't be a matter of serious concern, to us _or to our detractors,itsauthenticityshouldbe.Thesearchforourroots must continue to be pursued by serious scholars and magicians alike in order that we may come as close as possible to the ideals andpurposesofourancientpredecessors.Thereisavery practical reason why this is so. That reason is tied up in somethingcalledan_egregore. Onthesubjectofan egregore,I would like to quote extensively from a recent article in _Gnosis by Gaetan Delaforge:

..."An egregore is a kind of group mind which is created when peopleconsciouslycometogetherforacommonpurpose.Whenever people gather together to do something and egregore is formed, butunlessanattemptismadetomaintain itdeliberatelyitwill dissipaterather quickly.Howeverifthe peoplewishtomaintain it and know the techniques of how to do so, the egregore will continue to grow in strength and can last for centuries.

An egregore has the characteristic of having an effectiveness greater than the mere sum of its individual members. It continuously interacts with its members, influencing them and being influenced by them. The interaction works positively by stimulating and assisting its members but only as long as they behaveand actinlinewith itsoriginalaim.It willstimulate both individually and collectively all those faculties in the groupwhichwillpermittherealizationoftheobjectivesof its original program. If this process is continued a long time the egregore will take on a kind of life of its own, and can become so strong that even if all its members should die, it would continue to exist on the inner dimensions and can be contacted even centuries later by a group of people prepared to live the livesoftheoriginalfounders,particularlyiftheyarewilling to provide the initial input of energy to get it going again.

If the egregore is concerned with spiritual or esoteric activities its influence will be even greater. People who discoverthekeyscantapinonapowerfulegregorerepresenting, for example, a spiritual or esoteric tradition, will, if they follow the line described above by activating and maintaining suchanegregore,obtainaccesstotheabilities,knowledge,and driveofall thathasbeen accumulatedin thategregoresince its beginnings. Agroup ororder whichmanages to dothis can,with a clear conscience, claim to be an authentic order of the tradition represented by that egregore. In my view this is the only yardstick by which a genuine Templar order should be

measured."*3*

Mr. Delaforgewas writingabout theKnights Templarand the various groupsclaimingto representitin moderntimes, butthe parallel with ancient witchcraft and the many diverse groups claimingto representittodayisobvious. Ihopethebenefitto be gained by reconstructing as faithfully as possible the attitudes and goals of our ancient brethren is equally obvious.

In her books "The Sea Priestess" and "Moon Magic", Dion Fortune was demonstrating this technique. Vivien LeFay Morgan wasattemptingnothinglessthanthe reactivationoftheegregore of the Atlantean priesthood.

When Gerald Gardner published "Witchcraft Today", he embarked upon the outward steps of his part of the reactivation of the egregore of the old witch cult in western Europe. The inward steps were probably begun by one or more of the magical lodgesof theearlytwentiethcentury,mostlikelyDionFortune's Society of the Inner Light during its "pagan phase" in the late twentiesandthirties.*4*Gardner'spublic worksservedtobring the reactivated egregore into contact with an increasingly receptive populace where it could gather unto itself the additionalpsychicenergyitneededtobecomeonceagainaviable force in the world. How well it has achieved this end is to be observed by anyone with the eyes to see.

I personally think that our job in this generation is to deepen and strengthen our ties with this newly reawakened force in the world; to learn from it and to draw inspiration from it, and to bring the Craft back from the status of a "cult" to that of a genuine religion. To do this we must learn more of the goals,ideals,andambitionsofourbrothersandsisterswhohave gone before--as they really were, not as we would like them to have been.

Please notethat theidea isnot necessarilyto

recreatethe _practices of our predecessors, particularly if we are talking about things like blood sacrifice. One should note that this practicewasfollowedby thejewsinbiblicaltimes,but thatin moderntimes theydon't doit. This doesnot keepthemodern jew frominteracting withthe egregoreof hisancient faith. Judaism has surely progressed since the time of the Ceasars, so has the Craft. The idea, when activating and interacting with an egregore is to re-create the _goals and _attitudes of the founders. That doesn't freeze the practitioner into practices which have long since been outgrown.

WhatI thinkweneednow ismorerealscholarship. Whatdid Samhainreallymean toourpredecessors;or Beltane;orImbolc? Not only howdid theycelebrate it,but how didthey _feelabout it? Platitudes about"fruitfulness and fertility"are simplytoo superficial. This is not madeany easier by the factthat these observances were pastoral and agricultural while most of us are city dwellers who do well to keep a potted plant alive through one summer.

An attempt in this direction was made by the Holy Order of SaintBrigitnearFortMorgan,Coloradoabout tenyearsago.The farm is gone now and its residents are scattered, yet it cannot be said to have entirely failed of its purpose. Many of the former participants in the experiments can be found today, quietly practicing the Craft.

This is not to say that we all should sell our goods, quit our jobs, and move out into communes somewhere, but we must at the leastestablishcloseenoughcontactwiththeharshrealitiesof this world that we can appreciate how frightening the onset of winter must have been to those who had no central heating, food storesorwelfare tofallback upon.Whenwe havedonethis, we will,perhaps,be ableto recapturethemindset ofthePriestess at Samhain.

These truths are not to be found in the Fantasy fiction sectionofB.Dalton's,butinthehistoryandanthropologylibraries of our local universities. The reading is much dryer and lessfun,but ittalksaboutthe peopleasthey reallywere.It isn't afantasy worldto hidefromreality in,but neitheris it a dead end. It can take us back in time and forward in our understandingsothatwemayreallycontacttheancientreligion of witchcraft as it was, learn from it, and pass it on, rejuvenated and strengthened to our children.

Notes

1. Gerald B. Gardner, _Witchcraft _Today, (London: Rider and Company, 1954) reprinted (New York: Citadel Press, 1971)

2. Charles Godfrey Leland, _Aradia, _or _Gospel _of _the _Witches, (London: David Nutt, 1899; reprinted (New York: Samuel Weiser, 1974)

3. GaetanDelaforge,_Gnosis,"TheTemplarTradition: yesterday and today", No. 6, (Winter 1988), pp 8-13.

4. Alan Richardson, _Dancers _to _the _Gods, (London: The Aquarian Press, 1985)

History of Witchcraft

As I am trying to put this all together, I hope to bring about an understanding that Witchcraft, like any religion, has undergone it's changes throughout the centuries. It is my personal feeling, however, that the religion of Witchcraft has undergone far fewer changes than any other in history.

As the song sung by Neil Diamond starts:
" Where it began, I can't begin to knowin..."

Witchcraft, sorcery, magic, whatever can only begin to find its roots when we go back as far as Mesopotamia. With their deities for all types of disasters, such as Utug - the Dweller of the Desert waiting to take you away if you wandered to far, and Telal - the Bull Demon, Alal - the destroyer, Namtar - Pestilence, Idpa - fever, and Maskim - the snaresetter; the days of superstitution were well underway.

It was believed that the pharaohs, kings, etc. all imbued some power of the gods, and even the slightest movement they made would cause an action to occur. It was believed that a picture, or statue also carried the spirit of the person. This is one of the reasons that they were carried from place to place, and also explains why you see so many pictures and statues of these persons with their hands straight to their sides.

In the Bible, we find reference to "The Tower of Babel" or The Ziggurat in Genesis 11. "Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar (Babylonia) and settled there. They said to each other, `Come, let's make bricks and bake them thoroughly.' They used brick instead of stone, and tar instead of mortar. Then they said, `Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.' But the Lord came down to see the city and the tower that the men were building. The Lord said,`If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come let us go down and confuse their language so they will not understand each other.'" It goes on to say that the tower was never finished.

In other references, we find that the "Tower" was in fact finished, and that it was a tower that represented the "stages"

between earth and heaven (not a tower stretching to the heaven in the literal sense.) From this reference, it was a tower built in steps. A hierarchy on which heaven and hell were based. It was actually a miniature world representing the Mountain of Earth.

Each stage was dedicated to a planet, with its angles symbolizing the four corners of the world. They pointed to Akkad, Saburtu, Elam, and the western lands. The seven steps of the tower were painted in different colors which corresponded to the planets. The "Great Misfortune:, Saturn, was black. The second was white, the color of Jupiter. The third, brick-red, the color of Mercury, followed by blue, Venus; yellow, Mars, gray or silver for the moon. These colors boded good or evil, like their planets.

For the first time, numbers expressed the world order. A legend depicts Pythagoras traveling to Babylon where he is taught the mystery of numbers, their magical significance and power. The seven steps often appear in magical philosophy. The seven steps are: stones, fire, plants, animals, man, the starry heavens, and the angels. Starting with the study of stones, the man of wisdom will attain higher and higher degrees of knowledge, until he will be able to apprehend the sublime, and the eternal. Through ascending these steps, a man would attain the knowledge of God, whose name is at the eighth degree, the threshold of God's heavenly dwelling.

The square was also a "mystical" symbol in these times, and though divided into seven, was still respected. This correlated the old tradition of a fourfold world being reconciled with the seven heavens of later times.

It is thought that here was the start to numerology, but for this to have developed to the point where they had taken into consideration the square as the fourfold world, it would have had to have developed prior to this.

From Mesopotamia lets move over to Persia.

Unlike the Mesopotamians, and Egyptians, who believed that all was done with either the favor or lack thereof of the Gods, the Chaldean star religion taught that luck and disaster were no chance events, but were controlled from the heavenly bodies (planets/stars) which send good and bad according to mathematical laws. It was their belief that man was incapable of fighting the will of the planet divinities. Though, the more this system evolved, the more the wise men read ethical values into man's fate. The will of the stars was not completely separate from man's behaviors. The stars were important, but not omnipotent in deciding man's fate. It was believed that the star Sirius would

carry messages to the higher gods and he returned to announce their will.

Around the 7th Century B.C. Zoroaster, the Median prophet was preaching the doctrines that evil could be avoided and defeated. He brought about the principles of the good and evil spirits. Below, we will look at the beliefs and influences of this man's life which created the religion named after him.

The first of the belief structure had to do with Ormazd (Ahura-Mazda) king of light, and his twin brother Ahriman (Anro-Mainyu) prince of darkness.

Zoroaster brought about the belief in the "holy war" (that between good and evil.) In this faith, the archangels (the spirits of Divine Wisdom, Righteousness, Dominion, Devotion, Totality, and Salvation) and the demons (the spirits of Anarchy, Apostasy, Presumption, Destruction, Decay, and Fury) were constantly at battle with one another. The archangels were controlled by Ormazd and the demons by Ahriman.

This religion had it's belief that in the end, Ormazd and his demons would prevail, but until then, Ormazd would keep the world safe.

It is interesting that the last of the demons (the demon of Fury) holds such a hard and fast thought that it was incorporated into the Hebrew and Christian belief structure. The last archdemon's name is Aeshma Daeva also know to the Hebrews as Ashmadai and to Christians as Asmodeus.

Asmodeus was the "chief of the fourth hierarchy of evil demons", called "the avengers of wickedness, crimes and misdeeds." He appears with three heads, a bull's, human, and a ram. He has goose feet, and a snake's tail. To appear more frightening, he also exhales fire and rides upon a dragon of hell.

It is said that Asmodeus is not to be feared. When you say to him: "In truth thou art Asmodeus," he will give you a wonderful ring. He will teach you geometry, arithmetic, astronomy and mechanics. When questioned, he answers truthfully.

The other demons tempt people away from the true worship of Mazda. They are Paromaiti - Arrogance, Mitox - The Falsely Spoken Word, Zaurvan - Decrepitude, Akatasa - Meddlesomeness, Vereno - Lust.

Much of the current day Christian beliefs were taken from this man's religion. (That of good and evil forces, the redemption, the "savior" factor, etc.)

From here, let us move on to Egypt where we will look at other mystical symbols and more history of magic and the craft.

The Sphinx was a mythological creature with lion's body and human head, an important image in Egyptian and Greek art and legend. The word sphinx was derived by Greek grammarians from the verb sphingein (to bind or squeeze), but the etymology is not related to the legend and is dubious.

The winged sphinx of Boeotian Thebes, the most famous in legend, was said to have terrorized the people by demanding the answer to a riddle. If the person answered incorrectly, he or she was eaten by the sphinx. It is said that Oedipus answered properly where upon the sphinx killed herself.

The earliest and most famous example in art is the colossal Sphinx at Giza, Egypt. It dates from the reign of King Khafre (4th king of 4th dynasty; c. 2550 b.c.)

The Sphinx did not occur in Mesopotamia until around 1500 b.c. when it was imported from the Levant. In appearance, the Asian sphinx differed from its Egyptian model mostly in the addition of wings to the leonine body. This feature continued through its history in Asia and the Greek world.

Another version of the sphinx was that of the female. This appeared in the 15th century b.c. on seals, ivories and metalworkings. They were portrayed in the sitting position usually with one paw raised. Frequently, they were seen with a lion, griffin or another sphinx.

The appearance of the sphinx on temples and the like eventually lead to a possible interpretation of the sphinx as a protective symbol as well as a philosophical one.

The Sphinx rests at the foot of the 3 pyramids of Khufu, Khafre, and Menkure. It talons stretch over the city of the dead as it guards its secrets.

The myth goes that a prince who later became Thutmose IV, took a nap in the shadow of the half-submerged Sphinx. As he slept, the Sun-god (whom the Sphinx represents, appeared to him in a dream. Speaking to him as a son, he told the prince that he would succeed to the throne and enjoy a long and happy reign. He urged the prince to have the Sphinx cleared of the sand.

In his book on Isis and Osiris, Plutarch (A.D. 45-126) says that the Sphinx symbolizes the secret of occult wisdom, though Plutarch never unveiled the mysteries of the Sphinx. It is said that the magic of the Sphinx lies within the thousands of hands that chiseled at the rock. The thoughts of countless generations

dwell in it; numberless conjurations and rites have built up in it a mighty protective spirit, a soul that still inhabits this time-scarred giant.

Another well know superstition of the peoples of Ancient Egypt was that regarding their dead.

They believed that in the West lies the World of the Dead, where the Sun-god disappears every evening. The departed were referred to as "Westerners." It was believed that, disguised as birds, the dead soar into the sky where in his heavenly barge Ra, the Sun-god, awaits them and transforms them into stars to travel with him through the vault of the heavens.

The cult of the dead reached it's height when it incorporated the Osiris myth. Osiris was born to save mankind. At his nativity, a voice was heard proclaiming that the Lord had come into the world (sound familiar?). But his brother/father Seth shut him up in a chest which he carried to the sea by the Tanaitic mouth of the Nile. Isis brought him back to life. Seth then scattered his body all over the place. It is said that Isis fastened the limbs together with the help of the gods Nephtis, Thoth, and Horus, her son. Fanning the body with her wings, and through her magic, Osiris rose again to reign as king over the dead.

The Egyptian believed that a person had two souls. The soul known as Ba is the one that progressed into the afterlife while the Ka remains with the mummy. The Ka is believed to live a magical life within the grave. Thus the Egyptians placed miniature belongings of the deceased into the tomb. Such items as images, statuettes, imitation utensils, and miniature houses take the place of the real thing. They believed that the Ka would use these as the real item because the mortuary priests possessed magic that would make them real for the dead.

The priests believed that the gods could be deceived, menaced and forced into obedience. They had such trust in the power of magic, the virtue of the spoken word, the irresistibility of magic gestures and other ritual, that they hoped to bend even the good gods to their will. They would bring retribution to the deities who failed to deal leniently with the dead. They threatened to shoot lightning into the are of Shu, god of the air, who would then no longer be able to support the sky-goddess, and her star-sown body would collapse, disrupting the order of all things.

When Ikhnaton overthrew the Egyptian gods and demons, making the cult of the One God Aton, a state religion, he also suppressed mortuary magic. Ikhnaton did not believe in life after death.

As Christianity became a part of this nation, there is much evidence to show where the Christians of the time, and the pagans lived peacefully together.

In theology, the differences between early Christians, Gnostics (members - often Christian - of dualistic sects of the 2nd century a.d.), and pagan Hermeticists were slight. In the large Gnostic library discovered at Naj'Hammadi, in upper Egypt, in 1945, Hermetic writings were found side by side with Christian Gnostic texts. The doctrine of the soul taught in Gnostic communities was almost identical to that taught in the mysteries: the soul emanated from the Father, fell into the body, and had to return to its former home.

It was not until later in Rome that things took a change for the worse. Which moves us on to Greece.

The doctrinal similarity is exemplified in the case of the pagan writer and philosopher Synesius. When the people of Cyrene wanted the most able man of the city to be their bishop, they chose Synesius, a pagan. He was able to accept the election without sacrificing his intellectual honesty. In his pagan period, he wrote hymns that follow the fire theology of the Chaldean Oracles. Later he wrote hymns to Christ. The doctrine is almost identical.

To attempt to demonstrate this...let's go to some BASIC tenets and beliefs of the two religions:

Christian Beliefs

The 10 Commandments

1.) You shall have no other gods before me.

To the Christian, this means there will be no other God. Yet, in the bible, the phrase is plural. I does not state that you will not have another god, it says that you will have no other gods before the Christian God.

In the case of the later, it could be interpreted to mean that whereas other gods can be recognized, as a Christian, this person should place YHVH ahead of all gods recognizing him/her as the supreme being of all.

2.) You shall not worship idols

Actually, what it says in the New International Version is "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You

shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments.

3.) You shall not take the name of the lord in vain.

This one is pretty self explanatory. When a person is calling on the lord he/she is asking the lord for guidance or action. Thus, the phrase "God damn it!" can be translated into a person asking the lord to condemn whatever "it" is to hell. The phrase "To damn" means to condemn to hell. In modern society, several phrases such as the following are common usage:

"Oh God!", "God forbid!", "God damn it!", "God have mercy!"

Each of these is asking God to perform some act upon or for the speaker with the exception of "Oh God!" which is asking for Gods attention.

4.) Remember the Sabbath and keep it holy.

Depending on which religion you are looking at (i.e. Jewish, from which the 10 commandments come; or Christianity, which adapted them for their use as well.) the Sabbath is either Saturday or Sunday. You may also take a look at the various mythological pantheons to correlate which is the first and last days of the week...(i.e. Sun - Sunday.. Genesis 1:3 "And God said, "Let there be light,' and there was light., Moon - Monday.. Genesis 1:14 "And God said,"Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights - the greater light to govern the day and the lesser light to govern the night. He also made the stars." Thus the Sun was created first. With the day of the Sun being the first in the week, then Saturday would be the 7th or Sabbath.

5.) Honor thy mother and thy father.

This is another that is fairly self explanatory. It is any parent's right after spending the time to raise you to expect that you respect them.

6.) You shall not murder.

This does not say "You shall not murder...except in my name." It says YOU SHALL NOT MURDER. PERIOD. Out of the 10 commandments, I have found that over the course of history, this one has been the most ignored. As we look as the spread of Christianity from around 300 A.D. forward, we find that as politics moved into the

church and those in charge of man's "souls" were given more control that this one commandment sort of went out the window.

We see such things as the Crusades, the inquisition, and the dominating fear that was placed into the Christian "psyche" that one should destroy that which is not like you.

Even though we here stories about the "witch trials", and the "witch burnings" etc....There were actually very few "Witches" tried or burned. Most of these poor souls were that of Protestant beliefs (Against the Catholic Church) yet still maintained that they were Christians. But...more on this later.

7.) You shall not commit adultery.

You can look up the meaning in the dictionary, and this one becomes pretty self-evident. What it comes down to is that no person who has ever been divorced can marry again, and you don't have sex with someone that you are not married to.

8.) You shall not steal.

Again, enough said. However...don't go looking at Constantine to be obeying this one! The Pagan temples were looted to make his coinage.

9.) You shall not give false witness against thy neighbor

Again, during the times of the inquisition, this also went out the window. Such tools as torture were used to pull confessions from these poor people who then signed statements that the inquisitors had written up saying that they freely signed this document. Of course...the inquisitors stated that this person was not tortured, but it was his clever wit that had extracted this confession.

It was also during this time that persons, refusing to take responsibility for their own actions or accept that nature does in fact create strange circumstances...(i.e. drought, flood, etc.) and the resulting illness and bug infestations. Very often, as the Witch-craze developed stronger, the one neighbor would accuse another of Witchcraft and destroying the fields or making their child sick, or whatever.

10.)You shall not covet your neighbor.

On the surface, this one is pretty self explanatory. Don't crave your neighbor's possessions. Yes...I can relate this back to the inquisitional times as well since most of the accused's property reverted back to the Catholic church at this time...there were several accused and convicted of Witchcraft

simply because they would not sell their property to the church. However...How does this effect persons today? How far do we carry the "Thou shalt not covet..."? This can be even so much as a want, however is it a sin to want a toy like your neighbor has? If so...we're all in trouble. How many of us "want" that Porsche that we see driving down the road? Or how about that beautiful house that we just drove past? Do we carry this commandment to this extreme? If so...I pity the person that can live by it for what that would say is "Thou shalt not DREAM."

Wiccan Beliefs

Since the religion of Wicca (or Witchcraft) is so diverse in it's beliefs, I have included several documents here that encompass the majority of the traditions involved. Again, this is simply a basis...NOT the be all and end all.

Wiccan Rede

Bide ye wiccan laws you must,
in perfect love and perfect trust
Live ye must and let to live,
fairly take and fairly give
For the circle thrice about
to keep unwelcome spirits out
To bind ye spell well every time,
let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
Deosil go by the waxing moon,
chanting out ye baleful tune
When ye Lady's moon is new,
kiss ye hand to her times two
When ye moon rides at her peak,
then ye heart's desire seek
Heed the north winds mighty gale,
lock the door and trim the sail
When the wind comes from the south,
love will kiss thee on the mouth
When the wind blows from the east,
expect the new and set the feast.
Nine woods in the cauldron go,
burn them fast and burn them slow
Elder be ye Lady's tree,
burn it not or cursed ye'll be
WHen the wheel begins to turn,
soon ye Beltane fires will burn
When the wheel hath turned a Yule
light the log the Horned One rules
Heed ye flower, bush and tree,

by the Lady blessed be
Where the rippling waters go,
cast a stone, the truth ye'll know
When ye have and hold a need,
harken not to others greed
With a fool no season spend,
or be counted as his friend
Merry meet and merry part,
bright the cheeks and warm the heart.
Mind ye threefold law ye should
three times bad and three times good
When misfortune is enow,
wear the star upon thy brow
True in love my ye ever be,
lest thy love be false to thee
These eight words the wiccan rede fulfill;
An harm ye none, do what ye will.

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to keep unwelcome spirits out
To bind ye spell well every time,
let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
Deosil go by the waxing moon,
chanting out ye baleful tune
When ye Lady's moon is new,
kiss ye hand to her times two
When ye moon rides at her peak,
then ye heart's desire seek
Heed the north winds mighty gale,
lock the door and trim the sail
When the wind comes from the south,
love will kiss thee on the mouth
When the wind blows from the east,
expect the new and set the feast.
Nine woods in the cauldron go,

burn them fast and burn them slow
Elder be ye Lady's tree,
burn it not or cursed ye'll be
WHen the wheel begins to turn,
soon ye Beltane fires will burn
When the wheel hath turned a Yule
light the log the Horned One rules
Heed ye flower, bush and tree,
by the Lady blessed be
Where the rippling waters go,
cast a stone, the truth ye'll know
When ye have and hold a need,
harken not to others greed
With a fool no season spend,
or be counted as his friend
Merry meet and merry part,
bright the cheeks and warm the heart.
Mind ye threefold law ye should
three times bad and three times good
When misfortune is enow,
wear the star upon thy brow
True in love my ye ever be,
lest thy love be false to thee
These eight words the wiccan rede fulfill;
An harm ye none, do what ye will.

One of the Pagan Oaths recognized nationally here in the U.S.

A Pledge to Pagan Spirituality

I am a Pagan and I dedicate Myself to channeling the Spiritual Energy of my Inner Self to help and to heal myself and others.

* I know that I am a part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

* May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

* May I use the Force (psychic power) wisely and never use it for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

* May I always be mindful that I create my own reality and that I have the power within me to create positivity in my life.

* May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it,

fulfilling all responsibilities and commitments I have taken on to the best of my ability.

* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

* May I always grow in Inner Wisdom & Understanding. May I see every problem that I face as an opportunity to develop myself spiritually in solving it.

* May I always act out of Love to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.
.pa
* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE

In the Wiccan Rede above, and scattered in the oath, we find words such as Perfect Love and Perfect Trust. What are these strange words and what do they mean?

Before one can analyze the meaning behind the phrase "Perfect Love and Perfect Trust", one must first define the words. For this purpose, I will use the Webster's New World Dictionary of the American Language 1982 edition. Perfect: adj. [L. per-, through + facere, do] 1. complete in all respects; flawless 2. excellent, as in skill or quality 3. completely accurate 4. sheer; utter [a perfect fool] 5. Gram. expressing a state or action completed at the time of speaking - vt. 1. to complete 2. to make perfect or nearly perfect - n. 1. the perfect tense 2. a verb form in this tense - perfectly adv - perfectness n.

Love: n. [<OE. lufu] 1. strong affection or liking of someone or

something. 2. a passionate affection for one of the opposite sex. 3. The object of such affection, sweetheart.

Trust: n.[ON, traust] 1. a) firm belief in the honesty, reliability, etc. of another; faith b) the one trusted 2. confident expectation, hope, etc. 3. responsibility resulting from confidence placed in one. 4. Care, custody 5. something entrusted to one....

Using these definitions, we come up with "Flawless strong affection and flawless faith.

Is this possible? Those that follow the religion of Wicca often give excuses for this just being words. When this is the case, they are not obeying their faith....thus..they are not following perfect love and perfect trust. But to the rest...the answer is a resounding YES. This does not ask that you "like" a person. It asks that you see the divine light and love within individual whether you like them or not. Can this be done...YES. As to the perfect trust...we can always trust a fox to be a fox right. Therefore, when we are entering circle, we can honestly answer perfect trust even if it is on shaky ground. We may have faith that this person will act like any other human.

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Greek life was characterized by such things as democratic institutions, seafaring, athletics theatre and philosophy. The mystery religions adopted many expressions from these domains. The word for their assembly was Ekklesia of the mystai. They spoke of the voyage of life, the ship, the anchor and the port of religion, and the wreath of the initiate. The Christians took over the entire terminology, but had to twist many pagan words in order to fit into the Christian world. The term Leitourgia (meaning service of the state) became the ritual or liturgy of the church. The decree of the assembly and the opinions of the philosophers (dogma) became the fixed doctrine of Christianity. The term for "the correct opinion" (or the doxa) became orthodoxy.

The mysteries declined quickly when the emperor Constantine raised Christianity to the status of the state religion. After a short period of toleration, the pagan religions were prohibited. The property of the pagan gods was confiscated, and the temples were destroyed. The metal from which Constantine's gold pieces

were coined was taken from the pagan temple treasuries.

The main pagan "strong holds" were Rome and Alexandria. In Rome, the old aristocracy clung to the mysteries and in Alexandria the pagan Neoplatonist philosophers expounded the mystery doctrines. In 394, the opposition of the Roman aristocracy was crushed in the battle at the Frigidus River (modern stream of Vipacco, Italy and stream of Vipava, Yugoslavia).

According to the Christian theologian Origen, Christianity's development during the time of the Roman Empire was part of the divine plan. The whole Mediterranean world was united by the Romans, and the conditions for missionary work were more favorable than ever before. He explains the similarities as natural considering the cultures etc. The mystery religions and Christianity had many features in common. Some examples of this are found in their time of preparation prior to initiation, and periods of fasting. Their were pilgrimages, and new names for the new brethren. Few of the early Christian "congregations" would be called orthodox according to later more modern standards.

Though for many years, the pagan "churches" of this area tried to bring about a unity among their "doctrines", beliefs, and practices to raise support for their practices, the Christian philosophies and doctrines were so organized and strong that this fell as well. Little did they know that a couple hundred miles away, peoples were still worshipping in pagan temples.

Let's take a look up north.

The worship of trees goes far back into the history of man. It was not until Christianity converted the Lithuanians toward the close of the 14th century that tree worship was thought to be in the past. The truth is...whereas they are not worshiped, they are still honored by society today in the burning of the Yule log, May Day bon-fires, Kissing under the Mistletoe, and the ever famous Christmas tree.

The worship of the oak tree or god appears to have been universal by all branches of the Aryan stock in Europe. Both Greeks and Italians associated the tree with their highest god, Zeus or Jupiter, the divinity of the sky, the rain, and the thunder. Possibly one of the oldest and most famous sanctuaries in Greece was that of Dodona, where Zeus was revered in th oracular oak. The thunderstorms which are said to rage at Dodona more frequently than anywhere else in Europe, would render the spot a fitting home for the god whose voice was heard alike in the rustling of the oak leaves and in the crash of thunder.

Zeus of Greece, and Jupiter of Italy both were gods of thunder and rain, and to both the oak tree were sacred.

To the Celts, or Druids, their worship was conducted in oak groves. The Celtic conquerors, who settled in Asia in the third century b.c., appear to have carried with them the worship of the oak to their new home. In the heart of Asia Minor, the Galatian senate met in a place which bore the Celtic name of Drynemetum, "the sacred oak grove" or "the temple of the oak."

In Germany, we find that the veneration for sacred groves seems to have held the foremost place. According to Grimm, the chief of their holy trees was the oak. Again, here we find that it is dedicated to the god of thunder, Donar or Thunar, the equivalent of the Norse Thor. Among the Slavs, the oak tree was sacred to the thunder god Perun. Among the Lithuanians, the oak tree was sacred to Perkunas or Perkuns, the god of thunder and rain.

The Christmas tree, usually a balsam or douglas fir, was decorated with lights and ornaments as a part of Christmas festivities. The use of evergreen trees, wreaths, and garlands as a symbol of eternal life was an old custom of the Egyptians,

Chinese, and Hebrews. Tree worship, common among the pagan Europeans, survived after their conversion to Christianity in the Scandinavian customs of decorating the house and barn with evergreens at the New Year to scare away the devil and of setting up a tree for the birds during Christmastide. It survived in the custom observed in Germany, of placing a Yule tree inside the house in the midwinter holidays.

The modern Christmas tree originated in Western Germany. The main prop of a popular medieval play about Adam and Eve was a fir tree hung with apples (the tree of Paradise) representing the Garden of Eden. The Germans set up the Paradise tree in their homes on December 24, the religious feast day of Adam and Eve. They hung wafers on it (symbolizing the host, the Christian sigh of redemption). In later tradition, the wafers were replaced by cookies of various shapes. Candles were often added as the symbol of Christ, though they were also a pagan symbol for the light of the God.

As we can see, even though the pagan community has been trod upon, it was never destroyed. The date of Christmas was purposely fixed on December 25 to push into the background the great festival of the sun god, and the Epiphany on January 5 to supplant an Egyptian festival of the same day and the Easter ceremonies were set to rival the pagan spring festival.

Let's take a look at a few of the holidays and compare.

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Easter
On Easter Sunday, everywhere, the children hunt the many colored Easter eggs, brought by the Easter rabbit. This is the vestige of a fertility rite, the eggs and the rabbit both symbolizing fertility. The rabbit was the escort of the Germanic goddess Ostara who gave her name to the festival by way of the German Ostern.

The first day of Spring holds much in the way of folklore. It is also known as the Spring Equinox, Ostara, Eostre's Day, Alban Eilir, the Vernal Equinox, or Festival of the Trees. It takes place between March 19 and 22. It marks the first day of true spring (verses the balmy weather that may precede it.)

The day and night is equal on this day, thus the name of Equinox. There is a story in one culture that says that the sun has begun to win it's race with the night and that the days get longer as the sun pulls ahead. (Followed by the fact that the sun begins to lose the race at Mid-Summer, and loses the race at Mid-Winter just to start the race again the next day.)

It is a time of beginnings, of action, of planting seeds for future grains, and of tending gardens. On the first Sunday after the first full moon following Eostre's Day (the name from which the Easter was derived), the Christian religion celebrates it's Easter Day.

Spring is a time of the Earth's renewal, a rousing of nature after the cold sleep of winter. As such, it is an ideal time to clean your home to welcome the new season.

Spring cleaning is more than physical work. Some cultures see it as a concentrated effort on their part to rid themselves of problems and negativity of the past months and tho prepare themselves for the coming spring and summer.

To do this, they approach the task of cleaning their homes with positive thoughts. They believe that this frees the homes of the hard feelings brought about by a harsh winter. Even then, they have guidelines that they follow such as any scrubbing of stains or hand rubbing the floors should be done in a "clockwise"

motion. It is their belief that this aids in filling the home with good energy for growth.

To the Druidic faith, this is a sacred day occurring in the month of Fearn (meaning, "I am the shining tear of the Sun"). Part of their practices are to clean and rededicate outdoor shrines, believing that in doing so they honor the spring maiden. This is a time of fertility of both crops and families. In promoting crops, they believe that the use of fire and water (the sun and rain) will reanimate all life on Earth. They decorate hard-boiled eggs, the symbol of rebirth, to eat during their rites, and such foods as honey cakes and milk punch can also be found. The mothers and daughters give dinners for each other and give cards and gifts as a way of merging with the natural flow of life and with each other. (The Druids consider this also as Mother's Day.)

In Greek mythology, spring was the time when Persephone returned from the underworld (where the seed was planted in the barren winter months) and thus represents the seedlings of the spring. Demeter, Persephone's mother represents the fertile earth and the ripened grain of harvest since it is alleged that she is the one that created the need to harvest crops when her daughter was kidnapped and taken to the underworld. It was through an arrangement that her daughter could return for 1/2 the year that Demeter allowed the crops to spring forth for that time until she again went into mourning for her daughter in the fall.

In some cultures, even today, the ones that continue to celebrate the rites of spring rise on Easter morning to watch the sun "Dance" as it rises.

The Christian festival commemorating the resurrection of Christ, synchronized with the Jewish Pesach, and blended since the earliest days of Christianity with pagan European rites for the renewed season. In all countries Easter falls on the Sunday after the first full moon on or following March 21. It is preceded by a period of riotous vegetation rites and by a period of abstinence, Lent (in Spain Cuaresma, Germany Lenz, central Italy, Quaresima) and by special rites of Holy Week.

Everywhere Easter Sunday is welcomed with rejoicing, singing, candle processionals, flowers in abundance, and ringing of church bells. Many pagan customs survive, such as the lighting of new fires at dawn, among the Maya as well as in Europe, for cure, renewed life, and protection of the crops.

May Day
The first day of May: observed as a spring festival everywhere in Europe, the United States, and Canada, and as a labor festival in certain European countries.

Rites such as the ever famous May Pole occur in the town squares or in the family's front yard. The gathering of green branches and flowers on May Eve is the symbolic act of bringing home the May, i.e. bringing new life, the spring, into the village.

The May Queen (and often King) is chosen from among the young people, and they go singing from door to door throughout the town carrying flowers or the May tree, soliciting donations for a merrymaking in return for the "blessing of May". This is symbolic of bestowing and sharing of the new creative power that is stirring in the world. As the kids go from door to door, the May Bride often sings to the effect that those who give will get of nature's bounty through the year.

In parts of France, some jilted youth will lie in a field on May Day and pretend to sleep. If any village girl is willing to marry him, she goes and wakes him with a kiss; the pair then go to the village inn together and lead the dance which announces their engagement. The boy is called "the betrothed of May."

This festival is also known as Beltane, the Celtic May Day. It officially begins at moonrise on May Day Eve, and marks the beginning of the third quarter or second half of the ancient Celtic year. It is celebrated as an early pastoral festival accompanying the first turning of the herds out to wild pasture. The rituals were held to promote fertility. The cattle were driven between the Belfires to protect them from ills. Contact with the fire was interpreted as symbolic contact with the sun.

The rowan branch is hung over the house fire on May Day to preserve the fire itself from bewitchment (the house fire being symbolic of the luck of the house.

In early Celtic times, the druids kindled the Beltane fires with specific incantations. Later the Christian church took over the Beltane observances, a service was held in the church, followed by a procession to the fields or hills, where the priest kindled the fire.

In some rituals, a King and Queen May symbolize the male and female principles of productivity.

We have looked briefly at the similarities of the philosophies and vocabularies, but is that all that they had in common? Let's look at symbologies.

For many years, the cross has been the symbol representing the death of the Christian Christ. It has represented that through his death, man could be reborn into God's grace. Thus, we have the philosophy of life in death being connected to the cross. Is this the only time where this symbol was recognized as such? Let's go back to Egypt and find out.

An upright piece of wood, tied to a horizontal beam indicated the height of the flood waters on the Nile. This beam formed a cross. If the waters failed to rise during the season of planting, it meant a poor harvest for these people. Thus the cross was revered as a symbol of life and regeneration.

The Ankh represents the genitals of both sexes. The cross itself is a primitive form of the phallus, and the loop that of the womb. Again, we continue the symbol of the cross as the giver of life.

Oh my gosh...did I use the word phallus in connection with the cross? Oops!

Yes...even prior to this time was the cross a symbol of the phallus or fertility. This is not the only thing that the phallus has symbolized over the many centuries within and without the pagan world. It has also been used as a symbol of strength.

Within the Bible, we find several references to the horn also as a symbol of strength.

2 Samuel 22:3 - He is my shield, and the horn of my salvation.
Luke 1:69 - And hath raised up an horn of salvation for us.
Psalm 18:2 - He is my shield and the horn of my salvation.

The move from horn to helmet is followed up also in the bible as follows:
Isaiah 59:17 - For he put an helmet of salvation upon his head.
Ephesians 6:17 - Take the helmet of salvation.
1 Thessalonians 5:8 - ...putting on faith and love as a breastplate, and the hope of salvation as a helmet.

In Roman days a warrior would were horns on his helmet. If he came back defeated, he was said to have been dehorned. There are several references where a soldier who lost his helmet on the field was killed for this offense because it meant dishonor for him to loose his horn.

Shakespeare had much knowledge of the use of horns as a symbol of protection and victory as is evident in his works "As You Like It" (IV,2) and in "Measure for Measure" (II,4:16) when he writes: "Let's write good angell on the devill's horne; tis not the devill's crest."

Even in modern days, the Catholic Church uses this symbol when setting the mitre upon the head of a newly consecrated bishop. The words used at such a time are: "We set on the head of this Bishop, O Lord, Thy champion, the helmet of defense and of salvation, that with comely face and with his head armed with the

horns of either Testament he may appear terrible to the gainsayers of the truth, and may become their vigorous assailant, through the abundant gift of Thy grace, who didst make the face of Thy servant Moses to shine after familiar converse with Thee, and didst adorn it with the resplendent horns of Thy brightness and Thy truth and commandedst the mitre to be set on the head of Aaron, Thy high priest, Etc..." (Copies in Latin and translated can be found in The Order Consecration of a Bishop Elect with the imprimatur of H. Card. Vaughn, p. 14, Burns and Oates, 1893.)

If we are looking at protections and the like, we must look at the use of stones and crystals within our lives. Yes, even in the Christian bible, the powers and uses of stones is mentioned. Exodus 28:15-21 - "Fashion a breastpiece for making decisions - the work of a skilled craftsman. MAke it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be square - a span (9 inches) wide - and folded double. Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire (or lapis lazuli) and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes."

Exodus 28:9-14 - Take two onyx stones and engrave on the names of the sons of Israel in the order of their birth - six names on one stone and the remaining six on the other. Engrave the names of the sons of Israel on the two stones the way a gem cutter engraves a seal. Then mount the stones in gold filigree settings and fasten them on the shoulder pieces of the ephod as memorial stones for the sons of Israel. Aaron is to bear the names on his shoulders as a memorial before the Lord. Make gold filigree settings and two braided chains of pure gold, like a rope, and attach the chains to the settings.

Though it does not say as much, we might take the engraving as a form of runes, again creating a similarity between the craft and religions of old.

From man's search for protection, we come to the telling by the stars...Astrology, and the use of stars as protectors of man.

The lore behind the star of David is an interesting tale. The easy interpretation is that of Zionism. The more research you do on this though, you will find that once again, depending on the cultures you look at, it's interpretation changes. The six-pointed star formed by the superimposing of one triangle on another. The symbol is a combination of the male (apex upwards)

and female (apex downwards) triangles; it is said, in cabalistic writings, to comprise the signs of the four elements and the four letters of the Tetragrammaton, and thus it came to be the symbol for God. Since the Biblical commandment puts a taboo on the use of the Name of God and on the depiction of God, the symbol was inscribed as the graphic representation of God in synagogues and wherever the Name was appropriate. In alchemy, the star of David combined the symbols for fire and water; hence, it meant distillation. Until recently, therefore, it appeared on shops selling brandy. The star of David is the symbol of Zionism and appears on the flag of Israel. As Solomon's seal, the hexagram possessed power to control demons of all kinds. The stopper on the bottle containing the bottle imp or jinni was stamped with the seal of Solomon. In the Nsibidi script of West Africa, a native form of writing, the symbol means ardent love; the universality of the male-female content of the sign is here apparent.

Astrology also has interesting roots. Though the word itself is made up of the Greek words meaning "star logic" (astra - star, Logos - logic), the actual origin is yet to be determined. We read in the Epic of Creation of Sumer - Akkad, or Early Babylon (ca 2200-1900 B.C.) that: "The Star - Jupiter who brings prophecies to all is my Lord. My Lord be at peace. The Star - Mercury allows rain to fall. The Star - Saturn, the star of Law and Justice..."

The telling of fortunes by the stars underwent an avid growth spurt during the times of the Roman Empire, and though with minor qualms with the Christian church, it co-existed peacefully until the time of Constantine when all "pagan" activities were outlawed. Though outlawed within the Roman Empire, Astrology continued to thrive within the Middle East.

I realize that I said that I would touch on the inquisition and such, however, I think that it is common knowledge the document used to persecute those involved was written by the Friars within the Catholic Church at the time. The document, The Malleus Maleficarum, was a document designed to bring about fear within the Christian community, and more power to the church. What is not widely realized is that the majority of the persons that were either burned, drowned, or hung were not witches, but Protestants within the Christian church. (The ones that were Protesting the Catholic church.)

I realize that, at this time, this is a rather sketchy document. I hope in the near future to be able to take the time to develop more of the depth that I would like to put into bring up our roots. I hope to include in the expanded edition the times of burning, modern witchcraft, more symbols, and famous persons in

the craft.

We've changed...but then as a good friend has told me on more than one occasion..."When we cease to change, we cease to grow. When we cease to grow, life ends."

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MAGICK, Physics, and Probability

Now, as most of you may know, Magick is a somewhat controversial issue. Even the spelling of the word is argued about! I have picked up the habit (only the gods know where I picked it up ... possibly from my occasional perusals of Crowley) of using "Magick" for the real thing, and using "Magic" for what a stage magician does.

Before I go any further, I guess that I had better define Magick. One definition is: "the art or science of causing change to occur in conformity to Will" - A. Crowley.

Now, while Crowley himself, was quite controversial, I think we can all agree that this should serve as a generic definition of Magick. But, one of the differences between types of magicks is in the way of raising or calling energy to cause change. Thus, such a change may be accomplished in one of a couple of ways:

1. The magick may be caused by the action of only one person or group of people.

2. The magick may be caused by the intercession of some higher (or lower) being who was evoked or controlled by a person or group of people.

3. The magick may be caused by the action of one person or group of people who is/are "borrowing" energy from some higher being (lower beings may sell energy, but seldom lend or give it).

4. The magick may be caused by the person or persons use of an object or location which was previously charged with energy (ie. a Magickal Tool, Talisman, standing stones, etc).

Note: The use of a sacrifice (which can range from symbolic sacrifices of Grain, Wine, etc., all the way to Human Sacrifice [something which I, personally, am against]) is a combination of methods, in that a relative amount of energy is released at the sacrifice itself, and, a larger amount of energy is usually then given forth by a higher or lower being.

In many ways, Magick is quite similar to the harder sciences. In both, one must expend energy in order to effect a change, or, TANSTAAFL (There Ain't No Such Thing As A Free Lunch). Another difference between types of Magick is in the Focusing or Concentrating of the power being raised. This may be accomplished through the use of chanting, singing, dancing, various types of meditation, and through formalized Ritual steps, which may or may not involve Magickal Tools. Which brings us up to another controversial

issue... the use and meaning of the Circle in Wiccan and Ceremonial Magicks.

Now, as some of you may know, a Magickal Circle serves a couple of uses, and, as far as I can see, the argument is really over which is the most important aspect of such a Circle. Most modern Wicca types will say that a Circle's property of: "Holding and concentrating the energy being raised, until it is ready to be released" is the most important. Many Ceremonial types cite the Circle's ability to keep out negative energies and influences as being most important. While, some others say that a Circle relates the tie of spirit to body, and the ability of spirit to act on the body, with the tie of the people on the inside to the world(s) without, and a similar ability to cause change.

As for my own position on this argument, while, in most areas, I tend to favor the Wiccan position (albeit, with a decidedly Discordian slant),in this case, I'll say: "Who CARES which is most important!?! A Circle does all of the above, and more, but, it's not worth arguing over!" So, on to the heart of this article: Explaining Magick in terms of Quantum Physics [{chuckle}, I knew a couple of Physicists who used to explain Quantum Physics in terms of Magick {grin}]. This covers the how and why Magick works. PLEASE NOTE: I do not claim to be infallible, this is not a laying down of the LAW. Rather, this is simply a theory. But then, E = MC(squared)is simply a theory. However there exists lots of data which supports both theories. Since I've already covered some basic Magickal Theory, it looks like time to start on the Physics end of things. I'll start with the theories of Probability and Uncertainty.

Probability can be likened to Voltaire's Theory that: "Since this is the Only One of All Possible Worlds that we know, it must, therefore, be the Best of All Possible Worlds!". While this may be an interesting concept, Voltaire's logic is slightly flawed. A better statement would be: "This is the most Probable of All Possible Worlds". Thus, the Theory of Probability is quite simple. Everything we see or experience is due to probability. An Apple, when dropped, will fall (as long as it's in a gravity well, like, the surface of a planet, and, no other forces are acting on it), because falling is the most probable course of action open to it. Uncertainty comes into play when there IS no one most probable thing to happen. Good examples of uncertainty in action are small things, like electrons in orbit around an atom. Since there is no one most probable spot for that electron to be, it isn't in one place. There is a locus of higher probability, where in a lower energy electron is more likely to be closer to the nucleus, and higher energy ones farther away. Thus, scientists may either pin down where an electron is, or, where it is going, but, they CAN'T pin down both at the same time. Also, electrons tend to vibrate in energy level, spontaneously bouncing up and down, seeking their most probable states.

So, "Where does Magick come into play?" one may ask (assuming, that is, that one has made it this far). Well, one of the tenants of the Theory of Probability is that: the possibility of an event occurring depends upon the events probability. Thus, if said probability can be changed, one could, theoretically, either make such an event happen, or prevent such an event from happening. And this is what Magick really is ... the Art of Changing Probability. And, here's how that happens ... Einstein, as some may recall, was NOT happy with the theory of Probability. Since, who decides what is most probable, and, how can such decisions be altered? Einstein said "God does not play dice with the universe!", and tried, for years, to come up with a better theory. But, he failed, and so far, all the data collected tends to support the theory of Probability. Some others have come up with possible answers to the above posed question. One of which is that Chance determines probability (this is the theory that Einstein commented upon). Another theory is that some sort of GOD decides probability. Needless to say, whatever being who could alter probability at will, WOULD be a god! And so, that brings us to the present state of affairs. No doubt, even as I write, somewhere, there is someone trying to come up with some more theories governing the manipulation of probability, and thus, allowing the construction of a machine which does just that. But, there are also some who have found that such a machine exists...

PEOPLE! There is already lots of evidence, some documented, most overlooked or kept hidden by the use of vows, that People CAN affect probability.
Blessed Be... Hurn

Definitions

Some food for thought for those of us who are fond of the word magic.

"... as the symbolic background of magical techniques as well as their deployment in official ceremonies shows, the transition between magic and religion is very fluid. Since religious symbols are always a synthesis between the visible and the invisible, they may be looked upon as signposts in the search for religious meaning, or misinterpreted as ends in themselves. In this sense each ritual may be either religious or magical, conditional upon the intention of the participants.

Distinctionscan be made, as precise as the symbols and principles employed allow, among various types of magic. Substitute Magic is based upon the idea that a part substitutes for the whole, thereby reversing the transcendental principle that the part may represent the whole. Man seizes power over someone else by possessing parts of him, e.g. bones, hair, nails, etc. Contagious magic obtains when the substitution of the part for the whole is only partially realized and integrated into a scheme of causal connection. By touching or wearing power-laden objects such as relics, fetishes, sacred stones, amulets, etc. or even by assimilating them as in the case of cannibalism, man integrates him-self and his deeds into the efficacy of an invisible power structure. Sympathetic magic deals with symbols and their supposed unity or sympathy with that which is sympathized. It differs from substitute magic by the ideational character of the substitution. Examples are the anticipation of a successful hunt by striking a picture of the animal; the manipulation of pictures and figures in general; the use of curse figurines or dolls; the deployment of arcane formulas, both in connection with pictures and statues or independently from them. In this latter instance, the practice of subjecting the godhead, a ghost, or an individual to one's will by means of a name or proper formula should also be mentioned. Gnoseological magic appears as a more or less autonomous type when the instrumental function of knowledge and reason becomes an end in itself. The knowledge of the right time, the right setting, the godhead proper in a given situation, is in itself sufficient reason to achieve the desired goal. The world of the sacred as a means of orientation for the growth and meaning of the person turns into a state of impersonal and mechanically effective anonymity. Ascetic technique becomes its own end, effective by its very deployment.

As a technique of reaching goals by means different from those required by these goals, magic is of particular significance for the social life of a community. In this regard we have to distinguish between official and private magic. Official magic obtains when public affairs are

treated by help of magical techniques, e.g., when a drought is counteracted by the imitative act of sprinkling water, or when the office of a shaman is a generally recognized institution. Private magic on the other hand is a matter of individuals and/or exclusive groups who, often in deep secrecy, use their knowledge and techniques in order to pursue their particular goals....."

From the Encyclopedic Dictionary of Religion.

..... FROM RMPJ, 2/3/1987

THE BASICS OF MAGICK

I. Ethics
   A. The Wiccan Rede
   B. The Law or Return (sometimes called the "Threefold Law")
   C. Perfect Love and Perfect Trust (among partners in magick)

II. The Witches' Pyramid
   A. Faith in your abilities and powers.
   B. Imagination to vividly create in your mind that which you desire to manifest.
   C. Will to achieve your goal despite all obstacles.
   D. Secrecy to keep your magickal intention concentrated and pure.

III. The four Qualities of the Mage
   A. To know
   B. To will
   C. To dare
   D. To keep silence

IV. Preparatory Skills (hatha and raja yoga are good aids to developing these)
   A. Cleansing, clearing and stilling
   B. Grounding
   C. Centering
   d. Concentrating ieving one-pointedness)

V. Defining the Goal: Form vs. Essence

VI. Working with the Power
   A. Confining it (casting the Circle)
   B. Raising it
   C. Sending it (channeling it)... for immediate effect or into storage
   D. Earthing the excess (grounding it)

VII. Systems and Techniques

   A. Spellcraft
   B. Words of Power and affirmations, charms and incantations
   C. Dance, postures and mudras
   D. Meditation, trancework and hypnosis, fascination
   E. Stone magick
   F. Candle magick
   G. Amulets and talismans; power objects or "psychic batteries"
   H. Healing

1. Psychic (visualization, laying on of hands)
2. Herbal
3. Energy channeling iwht auras and chakras
4. Color therapy
5. Other systems listed above

I. Divination
1. Scrying
2. Astrology
3. Tarot
4. Runesticks
5. Lithomancy (casting the stones)
6. I Ching
7. Other systems
8. Pendulum or radiesthesia

J. Astral travel
K. Thought forms; wraiths, fetches, artificial elementals
L. Extra-sensory perception
1. Clairsentience
2. Clairvoyance
3. Clairaudience
4. Precognition
5. Telepathy
6. Telempathy
7. Psychometry
8. Telekinesis
9. Teleportation

M. Sympathetic magic (poppets and such)
N. Runes
O. Mediumship, necromancy, and spirit guides
P. Philtres and Poteins
Q. Cleansing, purification, protection and blessing; exorcism; ligature, binding
R. Power animals, totems and familiars; shapeshifting
S. Tree magick
T. Dreamcraft
U. Ritual tool magick
V. Invocation, evocation and going into aspect
W. Symbols, sigils and images; Tattvic symbols; numerology
X. Conjuration or summoning; banishing or exorcism
Y. Commemoration or linking
Z. Past life regression or recall
AA. Pathworking on the Tree of Life
BB. Ceremonial magic

VIII. Timing
A. The lunar cycle
B. The Wheel of the Year

C. Astrological conjunctions
D. Planetary hours and days
E. Individual biorhythms

IX. Creating your own reality, following your True Will

Prepared by: Amber K
Our Lady of the Woods

"Magick is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy; advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

The Goetia of the Lemegeton of King Solomon.

*

"Whenever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favor of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskillful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice,

of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mist at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendor, bathed in the light of dreams."

Dr. J. G. FRAZER, "The Golden Bough".

*

"So far, therefore, as the public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thraldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity. And when we remember further that in another direction magic has paved ther way for science, we are forced to admit that if the black arts has done much evil, it has also been the source of much good; that if it is the child of error, it has been the mother of freedom and truth."

Ibid.

*

"Prove all things; hold fast that which is good".

St. Paul.

*

"Also the mantras and the spells; the obeah and the wanga; the work of the wand and the work of the sword: these he shall learn and teach.

"He must teach; but he may make severe the ordeals.

"The word of the Law is THELEMA."

LIBER AL vel xxxi: The Book of the Law.

This book is for

ALL:

for every man, woman, and child.

My former work has been misunderstood, and its scope limited, by my use of technical terms. It has attracted only too many dilettanti and eccentrics, weaklings seeking in "Magic" an escape from reality. I myself was first consciously drawn to the subject in this way. And it has repelled only too many scientific and practical minds, such as I most designed to influence.

But

MAGICK

is for

ALL.

I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navvy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul--and all the rest--to fulfil themselves perfectly, each in his or her own proper function.

Let me explain in a few words how it came about that I blazoned the word

MAGICK

upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was The Beast whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity.

In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H.P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

I chose therefore the name.

"MAGICK"

as essentially the most sublime, and actually the most discredited, of all the available terms.

I swore to rehabilitate

MAGICK,

to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared.

I have kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make

MAGICK

the essential factor in the life of

ALL.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of

MAGICK

and setting forth its main principles in such a way that

ALL

may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon

MAGICK

and the right comprehension and right application thereof.

I. DEFINITION.

MAGICK

is the Science and Art of causing Change to occur in conformity with Will.

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons", pen, ink, and paper; I write "incantations" --these sentences-- in the "magical language" i.e. that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of

MAGICK

by which I cause Changes to take place in conformity with my Will) *By "intentional" I mean "willed". But even unintentional act so-seeming are not truly so. Thus, breathing is an act of the Will-to-Live.*

II. POSTULATE.

ANY required Change may be effected by the application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in sufficient quantity and of adequate strength, and place it, in a vessel which will not break, leak, or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold: and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance,

or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

III. THEOREMS.

(1) Every intentional act is a Magical Act. *In one sense Magick may be defined as the name given to Science by the vulgar.*
(Illustration: See "Definition" above.)

(2) Every successful act has conformed to the postulate.

(3) Every failure proves that one or more requirements of the postulate have not been fulfilled.

(Illustrations: There may be failure to understand the case; as when a doctor makes a wrong diagnosis, and his treatment injures his patient. There may be failure to apply the right kind of force, as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken. There may be failure to apply the force in the right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci found his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

(4) The first requisite for causing any change is thorough qualitative and quantitative understanding of the conditions.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means by which to fulfil that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may be really a painter, and yet fail to understand and to measure the difficulties peculiar to that carrier.)

(5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

(6) "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

(7) Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or visa versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.)

(8) A man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is a part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

(9) A man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adaot himself to his environment.)

(10) Nature is a continuous phenomenon, though we do not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from--or with--the molecular changes in the brain.)

(11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain

principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculation involving mathematical ideas which have no correspondence in the Universe as we know it.) *For instance, "irrational", "unreal", and "infinite" expressions.*

(12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits to what he may be, or to what he may do. *i.e., except--possibly--in the case of logically absurd questions, such as the Schoolmen discussed in connection with "God".*

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensibles by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them.)

(13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

(Illustration: One does not confuse the pain of toothache with the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them--so far as we know--is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

(14) Man is capable of being, and using, anything which he perceives, for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

(15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

(16) The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act; although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

(17) A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over his speech, by using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.)

(18) He may attract to himself any force of the Universe by making himself a fit receptacle for it, establishing a

connection with it, and arranging conditions so that its nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of water's accordance with the laws of Hydrostatics to fill it.)

(19) Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets himself, and remembers only "The Cause". Self-seeking engenders jealousies and schism. When the organs of the body assert their presence otherwise than by silent satisfaction, it is a sign that they are diseased. The single exception is the organ of reproduction. Yet even in this case its self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfil its function until completed by its counterpart in another organism.)

(20) Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear. A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her ther is nothing false.)
It is no objection that the hypocrite is himself a part of Nature. He is an "endothermic" product, divided against itself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting Nature to conform with their ideals of proper conduct.

(21) There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus, Catullus, Dante and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority moulded the fortunes of

many other people by allowing love to influence their political actions. The Magician, however well he succeed in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldiership, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telepathy was sterile until reflected through the minds and wills of people who could take his truth, and transmit it to the world of action by means of mechanical and economic instruments.)

(22) Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even understand) himself, as theoretically should be the case.)

(23) Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

(Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee, or a Brassie under the bank of a bunker. But also, the use of any club demands skill and experience.)

(24) Every man has an indefeasible right to be what he is.

(Illustration: To insist that any one else shall comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

(25) Every man must do Magick each time he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, though it may not do so at the time.

(Illustration: The least gesture causes in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between halving and losing the

hole.)

(26) Every man has a right, the right of self-preservation, to fulfil himself to the utmost. *Men of "criminal nature" are simply at issue with their True Wills. The murderer has the Will-to-Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse*

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

(27) Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind, instead of as merely a business whose objects are independent of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

(28) Every man has a right to fulfil his own will without

being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference.
The order of Nature provides an orbit for each star. A clash proves that one or the other has strayed from its course. But as

to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is excepted as the standard of morality, the less will conflict and confusion hamper humanity.)

I hope that the above principles will demonstrate to

ALL

that their welfare, their very existence, is bound up in

MAGICK.

I trust that they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

"Do what thou wilt shall be the whole of the Law."

I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such contact in the light of inconvenience or even of cruelty.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of

MAGICK

is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

In the same way

MAGICK

is merely to be and to do. I should add: "to suffer". For Magick is the verb; and it is part of the Training to use the passive voice. This is, however, a matter of Initiation rather than of Magick in its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, WHO one is, WHAT

one is, WHY one is. This done, one may put the Will which is implicit in the "Why" into words, or rather into One Word. Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy in itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbors which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory, it did not train itself to hold the sea, and thus, having violated every principle of

MAGICK,

it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man.*At least it allowed England to discover its intentions, and so to combine the world against it.*

The sincere student will discover, behind the symbolic technicalities of this book, a practical method of making himself a Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be. *Professeur Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the avowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is

evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the theologians whom they despise so heartily.* He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him a traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a portrait of him. Magick will show him the beauty and majesty of the self which he has tried to suppress and disguise.

Having discovered his identity, he will soon perceive his purpose. Another process will show him how to make that purpose pure and powerful. He may then learn how to estimate his environment, learn how to make allies, how to make himself prevail against all powers whose error has caused them to wander across his path.

In the course of this Training, he will learn to explore the Hidden-Mysteries of Nature, and to develop new senses and faculties in himself, whereby he may communicate with, and control, Beings and Forces pertaining to orders of existence which have been hitherto inaccessible to profane research, and available only to that unscientific and empirical

(of tradition) which I came to destroy in order that I might fulfil.

I send this book into the world that every man and woman may take hold of life in the proper manner. It does not matter if one's present house of flesh be the hut of a shepherd; by virtue of my

he shall be such a shepherd as David was. If it be the studio of a sculptor, he shall so chisel from himself the marble that masks his idea that he shall be no less a master than Rodin.

Witness mine hand:

TO MEGA THERION (in Greek) (zayin, vav, yod, resh tav): The Beast 666; MAGUS 9=2 A.'. A.'. who is The Word of the Aeon THELEMA; whose name is called V.V.V.V.V. 8=3 A.'. A.'. in the City of the Pyramids; OU MH 7=4; OL SONUF VAORESAGI 6=5, and .... 5=6 A.'. A.'. in the Mountain of Abeignus: but FRATER PERDUABO in the Outer Order or the A.'. A.'. and in the World of men upon the Earth, Alleister Crowley of Trinity College, Cambridge.

Laws of Magick
by
Simon Magus

Magick, not unlike physics or chemistry, operates according to certain laws. These laws, as well as those of the sciences, reside in reality within the heads of those who use them. However, the analysis of reality into artificial categories is useful at certain levels of investigation. It is well to bear in mind, nevertheless, that such categories reflect more the contents of the human mind than they do of whatever "reality" might be out there.

For the following analysis we are indebted to REAL MAGIC by P.E.I. Bonewits. Mr Bonewits, incidentally, holds the first Bachelor of Arts degree in magic(k) ever awarded. He, much to the chagrin of some of the faculty of the University of California, was awarded the degree in June, 1970.

LAW OF CAUSE AND EFFECT

Anything done under EXACTLY the same conditions will always be associated with exactly the same result. This law is taken for granted in the sciences and in everyday life. The whole concept of causation is now on shaky ground, thanks to developments in the field of quantum physics. But for practical purposes, in magick as well as in our everyday lives, we ignore causality to our own peril. We must assume, at least in dealing with things the size of human beings, that effects follow causes. Even in the constantly flowing, changing astral realm we find the law of cause and effect in full operation.

LAW OF KNOWLEDGE

This law tells us that "understanding brings control," that the more you know the more powerful you are. If you know all about something, you have total control over it. "Knowledge is power."

LAW OF SELF-KNOWLEDGE

This is a sub-law of the previous law and follows from it. If you know yourself, you control yourself. The more you know about yourself, the better you can control yourself.

LAW OF NAMES

This law is related to the Law of Knowledge and to the Law of Association. It states if one knows the whole and complete name of a phenomenon or entity, one has complete control over it. This is one of the reasons the Mystery Religions (including Christianity) conferred a new name on the neophyte. His new name was then his true name, but it was known only to

his fellow members of the mystery. The Law of Names also relates to the Law of Personification which will be explained later. Two premises behind the present law are: (1) Names are definitions. This is more obvious in simpler languages, but it is as true of English as of any other. Sometimes the definition is hidden in the origin of the word, as is often the case with those derived from Latin or Greek, but it is there. (2) Names are mnemonic (memory) devices which trigger a range of associations. (See the Law of Association).

LAW OF WORDS OF POWER

This is a sublaw of the Law of Names. It states that certain words trigger changes in the inner and outer realities of the person saying them. Many of these words are corruptions of the names of ancient Gods. Words like "Abraxas," Osorronnophris," "Abracadabra" are examples. They have no meaning to us today, but THEIR POWER LIES IN THE SOUNDS OF THE WORDS THEMSELVES.

LAW OF ASSOCIATION

If two things have something in common (anything!), that thing can be used to control both. Bell's theorem in quantum mechanics indicates that every particle in the Universe affects every other. The following two sublaws, which anthropologists think are the basis of "primitive" magick, are more useful in practice. These are the Laws of Similarity and Contagion.

LAW OF SIMILARITY

Most people have heard of sympathetic magick, which is based on this principle. Effects resemble causes. To make something fly, put feathers on it and make chirping noises. Wave it in the air. The example is not entirely absurd and serves to illustrate the principle. Much of the magick of "primitive" people is of this nature. For example, rain is made by (among other actions) sprinkling water on the ground (or by washing your car -- a modern example of the same principle!).

LAW OF CONTAGION

This is the principle behind doll-sticking and such in "primitive" magick. This directly relates to Bell's theorem and states that things once in physical contact continue to influence one another after they have been separated. This relates more to our consciousness than to things as they are in the physical world, but defining the two is more difficult than they appear on the surface. Thinking, feeling, and memory are associational functions of the human brain. New data are related to existing knowledge and patterns are established which correlate particular elements of knowledge. The overall pattern, which includes the "personality" and the "world view" is the METAPATTERN of all this. This metapattern we may consider to be made up of the memories, fantasy images, beliefs, values, techniques, rules of behavior, attitudes, etc. which make up the individuality of the person.

LAW OF IDENTIFICATION

This law relates to those of Knowledge, Association and Personification. It states that by complete association between your metapattern and that of another entity, you can BECOME that entity. You can then examine your own metapattern from the point of view of that entity. At full identification, one "becomes" the entity. All idea of distinctness vanishes and you are empowered with all the attributes of that entity because you ARE that entity. The danger here is that many people become lost in the new identity as the stronger metapattern submerges the weaker. Proper training, practice and guidance will lessen the danger.

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LAW OF SYNTHESIS

Two opposing ideas or items of data will be resolved into a third idea that is more valid than the first two. This principle allows you to hold two seemingly contradictory ideas (such as, "Electrons are particles," and "Electrons are waves.") at the same time. Reality is as it is, not as we conceive it (or even as we perceive it, for that matter). The wave-particle duality in physics is an example. Physicists were nonplussed to observe in their experiments that light behaved (depending on the experiment) sometimes like a wave and sometimes like a particle. Light striking a surface of copper, say, releases electrons from the surface. This phenomenon, when examined closely, demonstrates that light is made up of particles (now called photons) which impart energy to the electrons, allowing them to escape. However, another experiment, in which we direct a beam of light at some pinholes, "proves" that light is of the nature of waves. If we direct a beam of light at an arrangement of pinholes:

```
----------------------------------------
I          I                           I
I          I                           I
I          I               screen-->   I
I          I                           I
I                <--pinhole            I
I          I                           I
I          I                           I
           I                           I
LIGHT      I                           I
           I                           I
I          I                           I
I          I                           I
I                <--pinhole            I
I          I                           I
I          I                           I
I          I                           I
I          I                           I
----------------------------------------
```

assuming that we have a beam of "parallel" light (a plane wavefront), we see the light projected onto the screen. If we cover one of the pinholes, we see a single illuminated spot on the screen. If wwe uncover the first and cover the second pinhole, we again see a single spot

projected onto the screen. Now, if we uncover both pinholes, what do we see? Two spots of light? No! We see a pattern of alternating light and dark bands on the screen. This phenomenon is due to INTERFERENCE between the crests and troughs of the WAVES of light as they strike the screen. When two crests occur together, or two troughs, the amplitude is doubled, and we get a bright area. But when a crest and trough coincide, they cancel each other, and the result is a dark spot of zero amplitude (no brightness). The point of all this is that interference is necessarily a WAVE phenomenon. The experiment demonstrates the wave nature of light. How do we resolve the dilemma? By realizing that we are dealing with something that is neither a wave nor a particle, but SOMETHING ELSE.

Mayan Deities

From Sekhet Bast Ra Lodge

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Column XXV
Mayan Deities

Key Scale	Mayan Deities	Explanation
0	Itzam Na	This diety encompasses all deities yet this Diety is beyond all comprehension.
1	Itzam Na	"one" or "unique" He is the greatest of the Gods.
	Hunab Ku	"All powerful God of no Image" I listed this diety although information shows this diety did not exist until after the Spanish Conquest. It probabily came about due to christian influence.
2	Ohoroxtotil	Father of the Sun.
	Ben Ich	"He of the Starry Sky" He is a great infinite Jaguar (his spots are thought to be stars and planets).
3	Ix Chebel Yax	Mother of the Sun.
	Ix Hun Zipit	Lady of the Sea.
4	Kunku Chacs	'Kun' means "kindly" or "tender" 'Ku' means "God".
5	Ah Hadz'en Caan Chacs	"Lash" The Sky God.
6	Ah Kin	"He of the Sun".
7	Ix Ahau	"Mistress" She is the Mistress of Creative Arts and the Master of Weaving (she like Athene, in the Greek myths, worked her magick on the loom).

8 - Ah Kin - as the Patron of Knowledge and Power.

9 - XAhau - "Lady Ahau" Moon Goddess Wife of Ah Kin (the Sun God).

10 - Cobel Cab - Mistress of the Earth.
Ix Tan Dz'onot - The Child of She who Sits in the Mud, the Child of She who emerges from the Sand.

11 - Acan - God of Wine (Actually he rules over intoxicating drinks such as beer, wine, Kola, etc.) He is known for his loud "bellowing" and his foolish behavior He is Cacoch's aid (Cacoch is a God of Creation).

12 - Ah Kin Xoc - 'Ah kin' means "Priest". 'Xoc' means "to count or read". He is a great singer, musician, and poet. He won the respect of the Sun God when he took the guise of a Hummingbird and wooed the Moon Goddess. Husband of the Plumeria, the sacred flower of Itzam Na (this flower rules Divine Sexuality, its colors are red and white). This Flower contained the secret of Truth and Immortality.

13 - Ix Chel - Moon Goddess She rules over Pro-creation, birth, medicine, and wisdom. She is a Virgin but she had a secret cult which she is regarded as a Sacred Mistress to Itzam Na.

14 - Ix Ahau Na - "Palace-Lady".

15 - Canan Chul Chan - Guardian of Holy Sky. "Big Star".

16 - Itzam Na Kinch Ahau - Old Sun God of balanced judgement. Ruler of the Bacabs (Elements).

17 - Xbalanque & Hunahpu - Twin Heros Brothers who heard the Divine Call of Itzam Na which lead them to destroy the False Ones who had exalted themselves and deceived some Mayas to worship them; and defeated

the Lords of Death.

18 - Nucuch Chacob - "The Great Chacs" Four horsemen who are the Rain Gods. They bring Water of Life from the Gods to the Maya.

19 - Balanke - "Jaguar-Sun" This aspect of the Sun is the essence of Strenght (warrior-type strenght). He is considered a Great Breast. All His Priests and Priestesses are His harlots.

20 - Xob - Mother of Maize. All Maize Deities sprang from Her seed (literally corn seed).

21 - Ek Chuah - He is the Merchant Diety, but most importantly is ruled the cacao which was the Mayan's biggest trade commodity.

22 - Itzam Na - as Great God who oversees Justice between the Gods and the Mayan who worships the Gods.

23 - Ku Kulcan - The Aztecs called Him "Quetzalcoatl". He is the God of Self-sacrifice which was done so the Maya could survive and gain acknowledgement of Itzam Na. Some myths place Him as the Judge of the dead (but I would take this with a gain of salt).

24 - Yum Cimil - "Lord of Death".

25 - Zip - Protector of the Deer (according to myth the Deer created the Vagina of the Moon Goddess by stepping on Her abdomen and then she was able to bear children of the Sun God. Note the sole of deer's foot looks like a Vagina). Zip would deceive hunters to believe he was shooting a deer when in fact it was a iguana (a sacred animal of Itzam Na; to kill one incites the Death penalty). To those who gained Zip's Favor meant a successful hunt.

26 - Ah Ahaah Cab - "Awakener" He is associated with the Morning Star (Venus).

27 - Cit Chac Coh - "Father Red Great Puma" The Lord God of War.
Buluc Chabtan - The God of Human Sacrifice and War.

28 - Bolon Tzcab - The Ruling-Lineage Diety. He kept the Line of Itzam Na pure and made sure the Nobility of the Maya was strong.

29 - XAhau - as Moon Goddess.

30 - Kinich Ahau - "Sun-Eyed Lord" It is said He had a golden Sun eye (some say it was almond eye) at the place of His Ajna Chakra.

31 - Hun Kak - "Unique Fire" The Divine Fire that consumes all what ever remains is prepared for Divinity.

32 - Ben Ich - "He of the Starry Sky"

A Celebration of
M A Y D A Y
--by Gwydion Cinhil Kirontin

* * * * * *

"Perhaps its just as well that you
won't be here...to be offended by the
sight of our May Day celebrations."
--Lord Summerisle to Sgt. Howie
from "The Wicker Man"

* * * * * *

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -notably Wales - it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic "Bealtuinn", meaning "Bel-fire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam - symbol of life) to the Holy Rood (the Cross - Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title

has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of "Lady Day" for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore & Symbols") would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and sky-clad Witches would jump through the flames to ensure protection.

* * * * * *

Sgt. Howie (shocked): "But they are naked!"
Lord Summerisle: "Naturally. It's much too dangerous to jump through the fire with your clothes on!"

* * * * * *

Frequently, cattle would be driven between two such bon-fires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principly a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banburry Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put

an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so muche, as I have hearde of tenne maidens whiche went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion, and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson, and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

> Oh, do not tell the Priest our plight,
> Or he would call it a sin;
> But we have been out in the woods all night,
> A-conjuring Summer in!

And Lerner and Lowe:

> It's May! It's May!
> The lusty month of May!...
> Those dreary vows that ev'ryone takes,
> Ev'ryone breaks.
> Ev'ryone makes divine mistakes!
> The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floriala, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize activities around the week-end.

This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle, and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio, and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great day,
Sung along the old straight track.
And those who ancient lines did ley
Will heed this song that calls them back.

THE END

P.S.--I would be glad of any comments, corrections, additions, etc. regarding this article. Please E-mail them to Mike Nichols (a.k.a. Gwydion Cinhil Kirontin) 73445,1074

P.P.S.--A special thank you to "The Rune", Kansas City's premiere Pagan publication for permission to reprint this article, which originally ran in a somewhat condensed form there.

P.P.P.S.--Please feel free to reprint this article wherever you see fit. I ask only that I be given credit as the author. Also, it would be nice if you could drop me an E-mail note and let me know where you are using it. Thanx!

Taken from the 1960 reprint of AN ENCLYCLOPAEDIA OF OCCULTISM by Lewis Spence, University Books, Hyde Park, New York. First published in 1920, it is considered to be one of the best sources on the subject.

Submitted by Alan Wright, Atlanta GA, Illumi-Net 404-377-1141

NECROMANCY: Or divination by means of the spirits of the dead, from the Greek work `nekos', dead; and `manteria', divination. It is through its Italian form nigromancia that it came to be known as the "Black Art". With the Greeks it originally signified the descent into Hades in order to consult the dead rather than summoning the dead into the mortal sphere again. The art is of almost universal usage. Considerable difference of opinion exists among modern adepts as to the exact methods to be properly pursued in the necromantic art, and it must be borne in mind the necromancy, which in the Middle Ages was called sorcery, shades into modern spiritualistic practice. There is no doubt, however, that necromancy is the touchstone of occultism, for if, after careful preparation the adept can carry through to a successful issue, the raising of the soul from the other world, he has proved the value of his art. It would be fruitless in this place to enter into a psychological discussion as to whether the feat is possible of accomplishment or not, and we will confine ourselves tit he material which has been placed at our disposal by the sages of the past, who have left full details as to how the process should be approached.

In the case of a compact between the conjuror and the devil, no ceremony is necessary, as the familiar is ever at hand to do the behests of his masters. This, however, is never the case with the true sorcerer, who preserves his independence, and trusts to his profound knowledge of the art and his powers of command; his object therefore is to 'constrain' some spirit to appear before him, and to guard himself from the danger of provoking such beings. The magician, it must be understood, always has an assistant, and every article named is prepared according to rules well known in the black art. In the first place, they are to fix upon a spot proper for such purpose; which must be either in a subterraneous vault, hung around with black, and lighted by a magical torch; or else in the center of some thick wood or desert, or upon some extensive, unfrequented plain, where several roads meet, or amidst the ruins of ancient castles, abbeys, monasteries, etc., or amongst the rocks on the sea shore, in some private detached churchyard, or any other solemn, melancholy place between the hours of twelve and one in the night, either when the moon shines very bright, or else when

the elements are disturbed with storms, thunder, lightning, wind, and rain; for, in these places, times, and seasons, it is contended that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with the least pain, in this elemental external world.

When the proper time and place is fixed on, a magic circle is to be formed, within which, the master and his associate are carefully to retire. The dimensions of the circle are as follow: - A piece of ground is usually chosen, nine feet square, at the full extent of which parallel lines are drawn within the other, having sundry crosses and triangles described between them, close to which is formed the first or outer circle, then, about half-a-foot within the same, a second circle is described, and within that another square correspondent to the first, the center of which is the seat of spot where the master and associate

are to be placed. "The vacancies formed by the various lines and angles of the figure are filled up with the holy names of God, having crosses and triangles described between them. The reason assigned by magicians and others for this institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure, sanctified water, the ground is purified from all uncleanliness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through it, or to get at the magician and his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by the means, particularly Chiancungi, the famous Egyptian fortune-teller, who was so famous in England in the seventeenth century. He undertook a wager, to raise up the spirit "Bokim", and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes."

There was a prescribed form of consecrating the magic circle, which we omit as unnecessary in a general illustration. The proper attire or "pontificalibus" of a magician is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth drawn correctly upon virgin parchment,

and affixed to the breast of the outer vestment. Round his waist is tied a broad consecrated girdle, with the names Ya, Ya, - Aie, Aaie, - Elibra, - Sadai, - Pah Adonai, - tuo robore, - Cintus sum. Upon his shoes must be written Tetragammaton, with crosses round about; upon his head a high-crowned cap of sable silk, and in his hand a Holy Bible, printed or written in pure Hebrew. Thus attired, and standing within the charmed circle, the magician repeats the awful form of exorcism; and presently, the infernal spirits make strange and frightening noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as a forerunner of their becoming visible. Their first appearance in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideously about the circle; all which time the exorcist must not suffer any tremor of dismay; for, in that case, they will gain the ascendancy, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes, and enter the human form, appearing like naked men of gentle countenance and behavior, yet is the magician to be warily on his guard that they

deceive him not by much wild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to suborn his mind, or accomplish his destruction. With great care also must the spirit be discharged after the ceremony is finished, as he has answered all the demands made upon him. The magician must wait patiently till he has passed through all the terrible forms which announce his coming, and only when the last shriek has died away, after every trace of fire and brimstone has disappeared, may he leave the circle and depart home in safety. IF the ghost of deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another, is the infernal sacrament for "any corpse that hath hanged, drowned, or otherwise made away with itself"; and in this case the conjurations are performed over the body, which will at last rise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

Eliphas Levi, in his `Ritual of Transcendent Magic' says that "evocations should always have a motive and a becoming end, otherwise the are works of darkness and folly, dangerous for health and reason." The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows: "We must, in the first place, carefully collect the memorials of him (or her) whom we desire to behold, the articles he used, and on which his impressions remains; we must also prepare an apartment in which the person lived, or otherwise, one of similar kind, and place his portrait veiled in white therein, surrounded with his favorite flowers, which must be renewed

daily. A fixed date must then be observed, either the birthday of the person, or that day which was most fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance; this must be the day for the evocation and we must provide for it during the space of fourteen days. Throughout this period we must refrain from extending to anyone the same proofs of affection which we have the right to expect from the dead; we must observe strict chastity, live in retreat, and take only modest and light collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, using only one small light, such as that of a funeral lamp or taper. This light should be placed behind us, the portrait should be uncovered and we should remain before it for an hour, in silence; finally, we should fumigate the apartment with a little good incense, and go out backwards. On the morning of the day fixed for the evocation, we should adorn ourselves as if for a festival, not salute anyone first, make but a single repast of bread, wine, and roots, or fruits; the cloth should be white, two covers should be laid, and one portion of the bread broken should be set aside; a little wine should also be placed in the glass of the person we design to invoke. The meal must be eaten alone in the chamber of evocations, and in the presence of the veiled portrait; it must be all cleared away at the end, except the glass belonging to the dead person, and his portion of bread, which must be placed before the portrait. In the evening, at the hour for the regular visit, we must repair in silence to the chamber, light a fire of cypress wood, and cast incense seven times thereon, pronouncing the name of the person whom we desire to behold. The lamp must then be extinguished, and the fire permitted to die out. On this day the portrait must not be unveiled. When the flame is extinct, put more incense on the ashes, and invoke God according to the forms of the religion to which the dead person belonged, and according to the ideas

which he himself possessed of God. While making this prayer we must identify ourselves with the evoked person, speak as he spoke, believe in a sense as he believed; then, after a silence of fifteen minutes, we must speak to him as if he were present, with affection and with faith, praying him to manifest to us. Renew this prayer mentally, covering the face with both hands; then call him thrice with a loud voice; tarry on our knees, the eyes closed and covered, for some minutes; then call again thrice upon him in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the same experiment must be renewed in the following year, and if necessary a third time, when it is certain that the desired apparition will be obtained, and the longer it has been delayed the more realistic and striking it will be.

"Evocations of knowledge and intelligence are made with more solemn ceremonies. If concerned with a celebrated personage, we must meditate for twenty-one days upon his life and writings, form an idea of his appearance, converse with him mentally, and imagine his answers; carry his portrait, or at least his name, about us; follow a vegetable diet for twenty-one days, and a severe fast during the last seven. We must

next construct the magical oratory. This oratory must be invariably darkened; but if we operate in the daytime, we may leave a narrow aperture on the side where the sun will shine at the hour of the evocation, and place a triangular prism before the opening, and a crystal globe, filled with water, before the prism. If the operation be arranged for the night the magic lamp must be so placed that its single ray shall be upon the alter smoke. The purpose of the preparations is to furnish the magic agent with elements of corporeal appearance, and to ease as much as possible the tension of imagination, which could not be exalted without danger into the absolute illusion of dream. for the rest, it will be easily understood that a beam of sunlight, or the ray of a lamp, colored variously, and falling upon curling and irregular smoke, can in no way create a perfect image. The chafing-dish containing the sacred fire should be in the center of the oratory, and the alter of perfumes close by. The operator must turn toward the east to pray, and the west to invoke; he must be either alone or assisted by two persons preserving the strictest silence; he must wear the magical vestments, which we have described in the seventh chapter (of Levi`s "Ritual of Transcendent Magic"), and must be crowned with vervain and gold. He should bathe before the operation, and all his under garments must be of the most intact and scrupulous cleanliness. The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by him if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may see the hymns of Cleathes or Orpheus, with the adjuration terminating the Golden Venus of Pythagoras. In our own evocation of Apollonius, we used the magical philosophy of Patricius for the ritual, containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. We recited the Nuctemeron of Apollonius in greek with a loud voice and added the following conjuration:-

"Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the dead. Asclepius son of Hephaistus, Patron of the Healing Art; and thou Osiris, Lord of strenght a vigor, do thou thyself be present too. Arnebascenis, Patron of Philosophy, and yet again Asclepius, son of Imuthe, who presidest over poetry.

* * * *

"Apollonius, Apollonius, Apollonius, Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods."

For the evocation of spirits belonging to religions issued from Judaism, the following kabalistic invocation of Solomon should be used, either in Hebrew, or in any other tongue with which the spirit in question is known to have been familiar:-

"Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and eternity, take me by the two shoulders, and direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendor of my life! Intelligence and Wisdom, crown me! Spirits of Malchuth, lead me betwixt the two pillars upon which rests the whole

edifice of the temple! Angels of Netsah and Hod, strengthen me upon the cubic stone of Jesod! O Gedulael! O Geburael! O Tiphereth! Binael, be thou my love! Ruach Hochmael, be thou my light! Be that which thou are and thou shall be, O Ketheriel! Tschim, assist me in the name of Saddai! Cherubim, be my strength in the name of Adonai! Beni-Elohim, be my brethren in the name of the Son, and by the power of Zebaoth! Eloim, do battle for me in the name of Tetragrammation! Malachim, protect me in the name of Jod He Vau He! Seraphim, cleanse my love in the name of Elvoh! Hasmalim, enlighten me with the splendors of Eloi and Shechinah! Aralim, act! Orphanim, revolve and shine! Hajoth a Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh, Saddai, Adonia, Jotchavah, Eieazereie: Hallelu-jah, Hallelu-jah, Hallelu-jah. Amen.

It should be remembered above all, in conjurations, that the names of Satan, Beelzebub, Adramelek, and others do not designate spiritual unities, but legions of impure spirits.

"Our name is legion, and we are many" says the spirit of darkness in the Gospel. Number constitutes the law, and progress takes place inversely in Hell - that is to say, the most advanced in Satanic development, and consequently the most degraded, are the least intelligent and feeblest. Thus, a fatal law drives the demons downward when they wish and believe themselves to be ascending. So also those who term themselves chiefs are the most impotent and despised of all. As to the horde of perverse spirits, they tremble before the unknown, invisible, incomprehensible, capricious, implacable chief, who never explains his law, whose arm is ever stretched out to strike those who fail to understand him. They give this phantom the names of Baal, Jupiter, and even others more venerable, which cannot, without profanation, be pronounced in Hell. But this phantom is only a shadow and remnant of God, disfigured by their willful perversity, and persisting in their imagination like a vengeance of justice and a remorse of truth.

"When the evoked spirit of light manifests with dejected or irritated countenance, we must offer him a moral sacrifice, that is, be inwardly disposed to renounce whatever offends him; and before leaving the oratory, we must dismiss him, saying: "May peace be with thee! I have not wished to trouble thee; do thou torment me not. I shall labor to improve myself as to anything that vexes thee. I pray, and will still pray, with thee and for thee. Pray thou also both with and for me, and return to thy great slumber, expecting that day when we shall wake together. Silence and adieu."

Christian, in his "Historie de le Magic" (Paris, 1871) says: "The place chosen for the evocation is not an unimportant point. The most auspicious is undoubtedly that room which contains the last traces of the lamented person. If it be impossible to fulfill this condition, we must go in search of some isolated and rural retreat which corresponds in orientation and aspect, as well as measurement, with the mortuary chamber.

"The window must be blocked with boards if olive wood, hermetically

joined, so that no exterior light may penetrate. The ceiling, the four interior walls, and the floor must be draped with tapestry of emerald green silk, which the operator must secure himself with copper nails, invoking no assistance from strange hands, because, from this moment, he alone may enter into this spot set apart from all, the arcane Oratory of the Magus. The furniture which belonged to the deceased, his favorite possessions and trinkets, the things on which his final glance may be supposed to have rested - all these things must be assiduously collected and arranged in the order which they occupied at the time of his death. If none of these souvenirs can be obtained, a faithful likeness of the departed being must be procured, it must be depicted in the dress and colors which he wore during the last period of his life. This portrait must be set up on the eastern wall by means of copper fasteners, must be covered with a veil of white silk, and must be surmounted with a crown of those flowers which were most lived by the deceased.

"Before the portrait there must be erected an alter of white marble, supported by four columns which must terminate in bull`s feet. A five pointed star must be emblazoned on the slab of the alter, and must be composed of pure copper plates. The place in the centre of the star, between the plates, must be large enough to receive the pedestal of a cup-shaped copper chafing-dish, containing dessicated fragments of laurel wood and alder. By the side of the chafing-dish must be placed a censer full of incense. The skin of a white and spotless ram must be stretched beneath the alter, and on it emblazoned another pentagram prawn with parallel lines of azure blue, golden yellow, emerald green and purple red.

" A copper tripod must be erected in the middle of the Oratory; it must be perfectly triangular in form, it must be surmounted by another and similar chafing-dish, which must likewise contain a quantity of dried olive wood.

" A high candelabrum of copper must be placed by the wall on the southern side, and must contain a single taper of purest white wax, which must alone illuminate the mystery of the evocation.

"The white color of the alter, of the ram`s skin, and of the veil, in consecrated to Gabriel, the planetary archangel of he moon, and the Genius of mysteries; the green of the copper and tapestries is dedicated to the Genius of Venus.

"The alter and tripod must both be encompassed by a magnetized iron chain, and by three garlands composed of the foliage and blossoms of the myrtle, the olive, and the rose.

"Finally, facing the portrait, and on the eastern side there must be a canopy, also draped with emerald silk, and supported by two triangular columns of olive wood, plated with purest copper. On the north and south sides, between the each of these columns and the wall, the tapestry must fall in long folds to the ground, forming a kind of tabernacle; which must be open on the eastern side. At the foot of each column there must be a sphinx of white marble, with a cavity in the top of the head to receive spices for burning. It is beneath this canopy that the apparitions will manifest, and it should be remembered the the Magus must turn to the east for prayer, and to the west for evocation.

"Before entering this little sanctuary, devoted to remembrance, the operator must be clothed in a vestment of azure, fastened by clasps of copper, enriched with a single emerald. He must wear upon his head a

tiara surrounded by a floriated circle of twelve emeralds, and a crown of violets. On his breast must be the talisman of Venus depending from a ribbon of azure silk. On the annular finger of his left hand must be a copper ring containing turquoise. His feet must be covered with shoes

of azure silk, and he must be provided with a fan of swan`s feathers to dissipate, if needful, the smoke of the perfumes.

"The Oratory and all its objects must be consecrated on a Friday, during the hours which are set apart to the Genius of Venus. This consecration is performed by burning violets and roses in a fire if olive wood. A shaft must be provided in the oratory for the passage of the smoke, but care must be taken to prevent the admission of light through this channel.

"When the preparations are finished, the operator must impose on himself a retreat of one-and-twenty days, beginning on the anniversary of the death of the beloved being. During this period he must refrain from conferring on anyone the least of those marks of affection which he was accustomed to bestow on the departed; he must be absolutely chaste, alike in deed and thought; he must take daily but one repast, consisting of bread, wine, roots, and fruits. These three conditions are indispensable to success in evocation, and their accomplishment requires complete isolation.

"Every day, shortly before midnight, the Magus must assume his consecrated dress. On the stroke of the mystic hour, he must enter the Oratory, bearing a lighted candle in his right hand, and in the other an hour-glass. The candle must be fixed in the candelabra, and the hour-glass on the alter to register the flight of time. The operator must then proceed to replenish the garland and the floral crown. Then he shall unveil the portrait, and erect it immovable in front of the alter, being thus with his face to the east, he shall softly go over in his mind the cherished recollections he possesses of the beloved and departed being.

"When the upper reservoir of the hour-glass is empty the time of contemplation will be over. By the flame of the taper the operator must then kindle the laurel wood and alder in the chafing-dish which stands on the alter; then, taking a pinch of incense from the censer, let him cast it thrice upon the fire, repeating the following words:- ~Glory be to the Father of life universal in the splendor of the infinite altitude, and peace in the twilight of the immeasurable depths to all spirits of good will !"

"Then he shall cover the portrait, and taking up his candle in his hand, shall depart from the Oratory, walking backward at a slow pace as far as the threshold. The same ceremony must be fulfilled at the same hour during every day of the retreat, and at each visits the crown which is above the portrait, and the garlands of the alter and tripod must be burnt each evening in a room adjoining the Oratory.

"When the twenty-first day has arrived, the Magus must do his best to have no communication with any one, but if this be impossible, he must not be the first to speak, and must postpone all business till the morrow. On the stroke of noon, he must arrange a small circular table

in the Oratory, and cover it with a new napkin of unblemished whiteness. It must be garnished with two copper chalices, an entire loaf, and a crystal flagon of the purest white. The bread must be broken and not cut, and the wine emptied in equal portions into the two cups. Half of this mystic communion, which must be his sole nourishment on this supreme day, shall be offered by the operator to the dead, and by the light of the one taper he must eat his own share, standing before the veiled portrait. Then he shall retire as before, walking backward as far as the threshold, and leaving the ghost`s share of bread and wine upon the table.

"When the solemn hour of the evening has at length arrived the Magus shall carry into the Oratory some well-dried cypress wood, which he shall set alight in the alter and the tripod. Three pinches of incense

shall be cast into the flame in honor of the Supreme Potency which manifests itself by Ever Active Intelligence and by Absolute Wisdom. When the wood of the two chafing-dishes has been reduced to embers, he must renew the triple offering of incense on the alter, and must cast some seven times on the fire in the tripod; at each evaporation of the consecrated perfume he must repeat the previous doxology, and then turning tot he East, he must call upon God by prayer of that religion which was professed by the person whom he desires to evoke.

"When the prayers are over he must reverse his position and with his face to the West, must enkindle the chafing-dishes on the head of each sphinx, and when the cypress is full ablaze he must heap over it well dried violets and roses. Then let him extinguish the candle which illuminates the Oratory, and falling on his knees before the canopy, between the two columns, let him mentally address the beloved person with a plenitude of faith and affection. Let him solemnly entreat it to appear and renew this interior adjuration seven times, under the auspices of the seven providential Genii, and endeavouring during the whole of the time to exalt his soul above the natural weakness of humanity.

"Finally, the operator, with closed eyes, and hands covering his face, must call the invoked person in a loud but gentle voice, pronouncing three times all of the names which he bore.

"Some moments after the third appeal, he must extend his arms in the form of a cross, and lifting up his eyes, he will behold the beloved being, in a recognizable manner, in front of him. That is to say, he will perceive that ethereal substance separated from the perishable terrestrial body, the fluidic envelope of the soul, which Kabalistic initiates have termed the `Perispirit'. This substance preserves the human form but is emancipated from human infirmities, and is energized by the special characteristics whereby the imperishable individuality of our essence is manifested.

"The departed soul will give counsel to the operator; it will occasionally reveal secrets which may be beneficial to those whom it loved on earth, but it will answer no question which has reference to the desires of the flesh; it will discover no buried treasures, nor will it unveil the secrets of a third person; it is silent on the mysteries

of the superior existence to which it has now attained. In certain cases, it will, however, declare itself either happy or in punishment. If it be the latter, it will ask for the prayer of the Magus, or for some religious observance, which we must unfailingly fulfill. Lastly, it will indicate the time when the evocation may be renewed.

"When it has disappeared, the operator must turn to the East, rekindle the fire on the alter, and make a final offering of incense. Then he must detach the crown and the garlands, take up his candle, and retire with his face to the West till he is out of the Oratory. His last duty is to burn the final remains of the flowers and leaves. Their ashes, united to those which have been collected during the time of retreat, must be mixed with myrtle seeds, and secretly buried in a field at a depth which will secure it from disturbance of the ploughshare."

The last two examples are, of course, those of "white" necromancy. The procedure followed by savage tribes as of course totally different. Among certain Australian tribes the necromants are called Birraark. It is said that a Birraark was supposed to be initiated by the "mrarts" (ghosts) when they met him wandering in the bush. It was from the ghosts that he obtained replies to questions concerning events passing t a distance, or yet to happen, which might be of interest or moment to his tribe. An account of a spiritual seance in the bush is given in "Kamilaroi and Kurnai" (p. 251): The fires were let down; the Birraark uttered the cry "Coo-ee" at intervals. At length a distant reply was heard, and shortly afterwards, the sound as of persons jumping on the ground in succession. A voice was then heard in the gloom asking in a strange intonation "What is wanted?" At the termination of the seance, the spirit voice said "We are going." Finally, the Birraark was found in the top of an almost inaccessible tree, apparently asleep.

In Japan, ghosts can be raised in various ways. One mode is to "put into an andon" (a paper lantern in a flame), "a hundred rushlights, and repeat an incantation of a hundred lines. One of these rushlights is taken out at the end of each line, and the would-be ghost-seer then goes out in the dark with one light still burning, and blows it out, when their ghost ought to appear. Girls who have lost their lovers by death often try that sorcery."

The mode of procedure as practiced in Scotland was thus. The haunted room was made ready. He , "who was to do the daring deed, about nightfall entered the room, bearing with him a table, a chair, a candle, a compass, a crucifix, if one could be got, and a Bible. With the compass he cat a circle on the middle of the floor, large enough to hold the chair and the table. He placed within the circle the chair and the table, and on the table he laid the Bible and the crucifix beside the lighted candle. If he had not a crucifix, then he drew the figure of a cross in the floor within the circle. When all this was done, he rested himself on the chair, opened the Bible, and waited for the coming of the spirit. Exactly at midnight the spirit came. Sometimes the door opened slowly, and there glided in noiselessly a lady sheeted in white, with a face of woe and told her story to the man on his asking her in the name of God what she wanted. What she wanted was done in the morning, and

the spirit rested ever after. Sometimes the spirit rose from the floor, and sometimes came forth from the wall. There was one who burst into the room with a strong bound, danced wildly round the circle, and flourished a long whip round the man's head, but never dared to step into the circle. During a pause in his frantic dance he was asked, in God`s name, what he wanted. He ceased his dance and told his wishes. His wishes were carried out, and the spirit was in peace."

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In Wraxall`s "Memoirs of the Counts of Berlin, Dresden, Warsaw, and Vienna" there is an amusing account of the raising of the ghost of Chevalier de Saxe. Reports had been circulated that at his palace at Dresden there was secreted a large sum of money, and it was urged that if his spirit could be compelled to appear, interesting secrets could be extorted from him. Curiosity, combined with avarice, accordingly prompted his principal heir, Prince Charles, to try the experiment, and, on the appointed night, Schrepfer was the operator in raising the apparition. He commenced his proceedings by retiring into the corner of the gallery, where kneeling down with many mysterious ceremonies, he invoked the spirit to appear. At length, a loud clatter was heard at all the windows on the outside, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. The sound announced the arrival of the good spirits, and was shortly followed by a yell of a frightful and unusual nature. Schrepfer continued his invocations, when "the door suddenly opened with violence and something resembling a black ball or globe rolled into the room. It was enveloped in smoke or cloud, in the midst of which appeared a human face, like the countenance of the Chevalier de Saxe, from which issued a loud and angry voice, exclaiming in German,"Carl, was wollte du mit mich?" - "Charles, what would thou do with me?" By reiterated exorcisms Schrepfer finally dismissed the apparition, and the terrified spectators dispersed fully convinced of his magical powers.

- end -

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QUANTUM MAGIC

REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other [1]. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously [2]. Particles loose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

The basic equation of non-relativistic quantum mechanics is Schrodinger's Wave Equation [2]:

$$i\,h\,(p)Q\,/(p)t = -\,h^2/2m\ \text{Delta}\ Q^2 + V(x,y,z)\,Q$$

satisfying the normalizing condition:

$$\text{Integral over all space}\ |Q|^2\ dx\ dy\ dx = 1$$

where:

h = 6.63E-34 joule sec / (2 pi)

pi = 3.14...

V(x,y,z) = Potential energy, as a function of coordinates x, y and z

m = Mass

t = Time

(p) = Partial derivative of

Q = Wave function of the particle, where Q^2 dx dy dz is the probability that the particle may be found in the volume element dx dy dz at a particular time. Values of Q are components of the "state vector."

Values of Q are quantum mechanically defined states and constitute components of the "state vector." These quantum mechanically defined states define the probabilities of various results from quantum mechanically defined interactions [2]. In one orthodox interpretation of quantum mechanics, a system exists simultaneously in all quantum mechanically possible states until an observer (or apparatus outside the system) interacts to "collapse" the state vector" and obtain an observation.

Quantum mechanical systems can go from one configuration to another instantly, without passing through any states in between. Quantum mechanical movement is discontinuous, with all actions occurring in discrete amounts (quanta).

Schrodinger himself discovered one of quantum mechanics' more distinctive features: whenever two systems interact, the mathematical waves that represent the two systems do not separate but remain linked. The link does not drop off with distance and the link acts instantaneously at both locations, but the specificity of the link can be diluted through interactions with other objects [7].

WHAT UNDERLIES QUANTUM MECHANICS?

There are lots of hypotheses on the nature of the underlying reality described statistically by quantum mechanics.

- Some scientists are content with the hypothesis that there is no more subtle structure than the probability waves described by quantum mechanics; and reality, at its most basic level, has a large amount of randomness whose limits are described by the quantum mechanical wave function, making the wave function itself the fundamental reality. This is called the probability doctrine. It asserts that such indetermination is a property inherent in nature and not merely a profession of our temporary ignorance, from which we expect to be relieved by a future better and more complete theory [2].

- Einstein speculated that there must be some underlying mechanism, some hidden variables, that uniquely determines the outcome of the interactions quantum theory can only statistically predict.

- J.S. Bell showed mathematically that, if such a mechanism exists, and the math of quantum mechanics is strictly correct, hidden variables must not have any functional dependence on the separation of events in space and time [3].

- According to David Bohm, from both a consideration of the meaning of the mathematical equations and from the results of experiments, particles can be understood as projections of a higher-dimensional reality. This reality can not be accounted for by any force of interaction between independent entities, but can be understood as a process of enfoldment in a higher dimensional space [1]. Information within the quantum wave determines the outcome of the quantum process. This information is potentially active everywhere but only actually active when and where it enters into the energy of an observed particle, implying that all particles have complex inner structures [10].

- Recently, superstring theory has been proposed, describing a ten dimensional webwork of space-time at an incredibly small scale (1E-33 cm) underlying the phenomenon described statistically by quantum mechanics, relatively, particle physics etc.

Some scientists consider speculation about the nature of the underlying reality to be irrelevant, since the predictions of quantum mechanical equations match the statistics of the results of experiments. To the best of my knowledge, experiments have not been performed that unambiguously distinguish between these alternative world-views. On the other hand, experiments have been proposed; and some work is underway to check some predictions of superstring theory. Eventually, from the results of experiments, some of these hypotheses may be screened out and others elevated to the level of scientific theory.

We are one and the same as the structures that underlie the matter and energy that we manifest as; and that structure is continuous, interconnected, and non local in nature. Whatever the underlying structure behind the interconnected wave pattern described by quantum mechanics (if any), we are that.

QUANTUM MECHANICS AND CONSCIOUSNESS

Getting back to established scientific theory, normal waking consciousness occurs when the nerve cell firing rate (synaptic switching rate) is high enough to spread out the waves associated with electrons to fill the gaps between nerve cells (synaptic clefts) with waves of probability of similar amplitude. This is described mathematically by the quantum mechanical mechanism of

tunneling. These waves are interconnected throughout regions of the brain through resonances, resulting in a large, complex, unified, quantum mechanically defined resonance matrix filling a region in the brain. The waves are interconnected with each other and with information storage and sensory input mechanisms within these regions of the brain.

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The nerve cell firing rate (v') at which this occurs has been modeled mathematically by Evan Harris Walker (at the U.S. Army Ballistics Center at Aberdeen Proving Ground) and corresponds to the threshold between waking and sleeping consciousness in people and animals. For normal waking consciousness to exist, the synapse transmission frequency for the brain (v') must satisfy the condition:

$$v' \text{ must be greater than or equal to } N^{2/3}/T$$

where:

N = The total number of synapses in the brain (in humans, about 5E11)

T = Synaptic transmission delay time (the time interval required for the propagation of the excitation energy from one synapse to another)

This theory ascribes consciousness to an association of the events occurring at any one synapse with events occurring at other synapses in the brain by means of a quantum mechanical propagation of information. The sense of individual identity is an aspect of the continuity of the wave matrix residing in the brain [4].

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QUANTUM MECHANICS AND PSYCHOKINESIS

By merely observing a phenomenon (resonating ones brain with it) one can affect the outcome, since the physical mechanisms in your brain are part of the wave matrix described by quantum mechanics. The information handling rate in resonance determines the amount of effect, along with the elapsed time of resonance and the probability distribution of the phenomenon you are observing [5]. According to Evan Harris Walker, quantum mechanical state selection can be biased by an observer if [5]:

$$W\,te \text{ is greater than or equal to } -\mathrm{Log}\ P(Qo-Qi)$$

where:

P(Qo-Qi) = Probability that state Qi will occur by chance alone

W_Q = Information handling rate in process in brain associated with state vector selection (bits/sec)

te = Elapsed time

Q = Overall state vector

Qo = Initial physical state of system

Qi = State that manifests "paranormal" target event

The effect of consciousness is incredibly small on macroscopic systems; but it can be measurable when it occurs on quantum mechanically defined and divergent systems, where a slight change can amplify itself as it propagates through the system. The effect is about 1E-17 degrees on the angle of the bounce of cubes going down an inclined plane. Changes in the angle of bounce result in changes in displacement of the cubes that increase about 50% on every bounce, and the effect is measurable after many bounces [6]. The theory successfully and quantitatively modeled the differing amounts of displacement observed in experiments on cubes of different weights and weight distributions [5].

Walker also modeled information retrieval in "guess the card" experiments. Simple, classical, random chance would predict a smooth, binomial curve for the probabilities of getting the right answer versus the number of subjects making successful predictions at these probabilities. Walker's model predicts that the curve would have peaks at certain levels of probability of getting the right answer above those predicted by chance alone. Experimental data showed peaks at the locations modeled. However, more people were successful at the higher probability levels than Walker's model estimated. This is considered to be evidence of learning enhancement [5].

SCIENTIFIC THEORY

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4,5]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate

scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

IMPLICATIONS OF QUANTUM CONSCIOUSNESS THEORY

Deflections caused by consciousness are not caused by force or energy in the conventional sense; but by something more subtle, namely effects within the underlying wave structure out of which matter and energy are manifestations (collapse of the state vector) [5].

To psychically obtain information about a target or to psychically influence events, one has to have one's brain resonating with aspects of reality interconnecting the brain with the target. The more one's brain resonates with non-local aspects of reality connecting with a target, the more communication and direct influence one can have on it.

The more fundamentally diverse the potential outcomes of a process targeted are, the more effect one gets from resonating ones brain with it [5]. Also, the more small changes in the system tend to amplify as larger changes in the end result, the more effect one can get. This provides an explanation of why patterns exist within seemingly random events and why successful magic often results in a chain of synchronicities.

For a given subject (performing under optimum conditions and having no difficulty visualizing the nature of the experimental target nor psychological aversions to the target), the magnitudes of the results obtained in tasks to affect the readings on measuring devices (such as magnetometers, radiation detectors, Josephson effect devices, balances, etc.) can be related to one another by calculating the probability of the reading based on the standard physical principles of quantum mechanics [5].

The sporadic nature of psi phenomena can be explained as a matter of outside observers randomizing the process, causing dilution of will data channels and randomizing the results [5]. Thus, the need for secrecy in magical operations.

One can no longer maintain the division between the observer and

observed or between consciousness and the physical world. Rather, both observer and observed, along with both consciousness and the material world, are merging and interpenetrating aspects of one whole indivisible reality [1].

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of consciousness [8]. Our awareness can link with this ground of consciousness to gain information and to influence events.

THE GODS, GODDESSES AND NATURE SPIRITS

At this point, I diverge from theory and describe some plausible hypotheses. Consciousness, at a fundamental level, is associated with the continuity of the underlying structures out of which matter and energy manifest. Everything shares this continuous structure; therefore everything has consciousness to some degree (though not necessarily normal waking consciousness).

Quoting from Evan Harris Walker (4): "Consciousness may exist without being associated with either a living system or a data processing system. Indeed, since everything that occurs is ultimately the result of one or more quantum mechanical events, the universe is 'inhabited' by an almost unlimited number of rather discrete, conscious, usually non-thinking entities that are responsible for the detailed working of the universe. These conscious entities determine (or exist concurrently with the determination) singly the outcome of each quantum mechanical event, while the Schrodinger equation (to the extent that it is accurate) describes the physical constraint placed on their freedom of action collectively."

In shamanic and in religious practice, one resonates with other intelligences to get their assistance, inviting them to join in the work at hand. These intelligences can be thought of as consciousness resonance matrices. Some may be localized, as we

are (such as other biological intelligences, plant divas, power spot spirits, some deities, etc.); and some may be non localized (spirit animals in the other world, some deities, etc.).

The personalities of the Gods, Goddesses and spirits that many practitioners of religion relate to can also be thought of as consciousness resonance matrices. They can be very non-specific and disperse, or very specific (such as the Orishas and other deities that can manifest in full possession of those who invoke them).

QUANTUM MECHANICS AND MAGICAL RITUAL

Consider a typical structure of magical ritual and its quantum mechanical explanation:

- o Purify one's mind and one's surroundings, freeing them of interfering resonances, quieting the static so that one can get a clear and strong resonance on the target desired.
- o Achieve a non-localized state of consciousness, often by resonating ones mind with ones inner being, with the Earth, the sky, and ones surroundings.
- o Meditate on the elements (Earth, Air, Fire, Water) representing non-local essences. This helps your mind to resonate powerfully non-locally.
- o After reaching out with one's mind and connecting its resonance pattern intimately with the non-local web of wave patterns connecting everything, invoke deities whose natural function is related to the purpose of your ritual. If successful, this connects your mind to a powerful, established, non-localized, intelligent resonance matrix that (hopefully) joins in the magic.
- o Focus on the target of the work, connecting with the target.
- o While connected with the target, visualize the end result desired, thus creating a resonant template for the phenomenon one wants to achieve.
- o Energize the resonance through dance, drumming, chants, pure channeling of will power, or other means.
- o Release the energy into the target while strongly visualizing the target achieved (energizing the resonance in the target).
- o Ground, removing ones mind from the direct, resonant link with the target, so that the patterns you have set in motion in the target can continue with minimum interference (to

throw a ball, one has to let go).

- Thank and say goodbye to the intelligences one works with, thus disconnecting ones mind further from other resonance matrices.

There are other forms of magic, and much more detail to the forms I described. There are also ethical considerations. This paper provides a description of some aspects of the integration of quantum mechanics with magickal thinking, but it does not cover everything.

SO WHAT?

To read about theories of magic is like reading about sports. You may pick up a few ideas; but to become proficient, you must participate and play the game. People have been teaching and performing magic for thousands of years, without the benefit of quantum theory. Many magicians have had to separate their scientific training from their magical practice. Now, magical theory has been merged with scientific theory, and more of the mind of those trained in science can resonate with magic. Also, critics of magic can be shown the scientific theory and data validating it, to show that there is more to magic than superstition.

I have not seen any other quantitative scientific theories that explain the results of experiments on psychokinesis, extrasensory perception, and consciousness as accurately as Walker's theory, or that give as satisfying of an explanation of the synchronicities that I, as a worker of magic and a scientist, have observed from personal experience. This is not to say that these ideas represent ultimate truth, that alternative theories no not exist, or that flaws will not be found and that alternative theories will not replace them. I would welcome hearing from others who have additional information and insight into the applicability and limitations of the theories of modern Physics as applied to the occult.

MULTIPLE UNIVERSES?

One interesting hypothesis is that of multiple universes. As I understand it, this hypothesis states that all of the alternative possibilities allowed by quantum mechanics actually occur, but in different universes. Magicians can interpret their magic as moving their awareness between these alternative universes. I have never seen the multiple universe theory set up mathematically in a way that would allow it to be quantitatively tested, using physical measurements (like was done with Mr.

Walker's theory),

It would be interesting to determine if and to what extent the multiple universe hypothesis can be integrated with Mr. Walker's theory. Consciousness, acting at a gross level, seems to be relativistic - something experienced by observers relative to their frames of reference. Consciousness, at its ultimate level, seems to be subtler than time and location.

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When two observers see the same thing, they both may have certain experiences in common, they both may affect the thing observed, and they may report some of the events the same and some differently. Experience may be categorized in a multiple universe mode and/or in a single universe mode. If would be interesting to know which mode is most useful for various purposes.

It is obvious that some people have such a different personal perception of reality as to be seemingly out of touch with the world we experience around them. Their self-world image becomes more important than anything, and they adjust their memories and perceptions to meet whatever emotional needs they have at the time [9]. Delusions of personal reality and the high probability that such realities are real for the person experiencing that reality can result in interesting questions about what is real and what is unreal.

Although the universe may be a seamless whole, most physicists describe it in two different modes, depending on whether things are being observed or not [7]:

- o A classical, mechanistic mode for the definite attributes of observation, and
- o A statistical, mathematical, quantum mechanical mode for the wave patterns described by quantum mechanics.

David Bohm has begun to develop new terminology that integrates both the process of observation and quantum theory [1].

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I used WordPerfect to write this article, and I used CompuServe B protocol, Procomm 2.4.1 and an Everex Evercomm 24 modem to transmit it. I don't know how to transmit Greek and many mathematical symbols with this software and hardware. As a result, I had to use non-standard symbols in the equations. Any suggestions?

Note that "E" in numbers like 5E11 stands for five "times ten to the" eleventh power.

Personal Effects of Magic Ritual
By Nihasa

LC> I am exploring the power of change, as applied to
LC> ritual. When I step out of my suit and tie and into my
LC> ceremonial robe, then step out of my rooms and into my
LC> temple, then leave behind my everyday life and enter
LC> into the sacred space, what is it that makes it 'work'
LC> for me?

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One part of the effect seems to come from an unconscious pact you make with your many-faceted mind. When you remove your "street" clothes, you give your mind permission to likewise "put off" important thoughts about "mundane" life until you return to those clothes. Notice that I don't say "compel your mind" to avoid those thoughts...that generally doesn't work very well. Instead, you acknowledge the importance of the mundane thoughts and promise to return to them after the ceremony (gee, did you know you were being so polite to your self? <-;).

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Likewise, when you don your ceremonial robes you invite your mind to start focusing on the ceremony ahead and the general context of such ceremonies and their associated mental states. For those who work 'skyclad', this effect is often achieved by tieing on a cord or putting on ritual jewelry. When you step into the ritual chamber, you reiterate those invitations while you step out of the transition and into the magick.

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These dynamics are fairly universal...they are the same for a Christian priest and his vestments or a Toreador and his Suit of Lights; from an actor slipping into his costume and character to a couple slipping into those "special" night-things. The mechanics vary from a simple "change clothes and walk in" to elaborately formal vesting rituals with prescribed chants and gestures at each stage. In NLP we call the clothes and places "anchors", while others call them reminders, Mnemonics, or talismans. They can be constructed consciously or evolve unconsciously.

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THE HERETIC'S CORNER
(c)1986, Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you. May the rain fall gently on your rhubarb. May the hail fall in a lake or on a parking lot. May our little six-legged friends develop an allergy to your pickle patch.

Now is the sweet season of our year. Our Mother the Earth is pregnant with the harvest to come. The days are long and the thoughts of the season are long, long thoughts. In the soft afternoon sky the white thunderheads sail serenely on like ships of dream in dreamland seas. Surely even such as I can be forgiven for dreaming a bit, for letting the fancy roam free.

In dreams I see a world set free. I see the human race living in peace, with each one going his own way but with courtesy to all who go another way. I see us as one species, which we are, and all of us acknowledging that fact. I see each walking in beauty, with dignity, and respecting the other person's dignity. I see us loving one another, helping our fellow men along their way. When I dream, I don't mess around - I rear back and dream up a doozy!

So much for dreams; back to the world we live in, back to the life we know. Before I spring my question for the day, a little background, a few facts:

Every one of us must come to terms with his environment and his heredity. We all live on one Earth. That is the main part of our environment, or at least the location of it.

We are all human beings, homo occasionally sapiens. That is the basis of our heredity.

Anything that is done to one of us is done to all of us. Anything that happens in one place on this planet has some effect on every place on the planet.

We are, all of us, stuck with our whole species. Here we are with a bunch of people we wouldn't willingly walk down a country road with. Indeed, we are as ship- wrecked mariners in a lifeboat with a bunch we wouldn't sit down to eat a free meal with. To jump out of the boat is to drown. To try to toss those _____s out is very apt to upset the boat and drown all of us. These facts are self-evident, axiomatic.

I have always held that we should all walk the path of life with our hands outstretched in fellowship with respect and love for all. Of course, I have a caveat - keep a Bowie knife handy in case they haven't all heard the message.

As the Ultimate is reported to have said when the mountains were made, "Now for the background". The present situation is a mess. Violence is everywhere. Not even foolish violence, but violence without reason. Surely a leopard is in our streets and a shark loose in our swimming pool.

An armed bandit shoots down an unarmed clerk who is cooperating. A litigant in court shoots down an attorney. A parent beats a child to death. A driver gets cut off coming onto the freeway and guns down the chap in the pickup who did the off-cutting. An otherwise reasonable young man is annoyed by the sounds of traffic on a mountain road and starts shooting at the cars passing. Those are only a few examples culled from the news in recent months. In truth, senseless violence is loose in the land.

As it is with the individual, so with groups. From the racist fringe movement on to great governments. Violence for the sake of violence is epidemic. Each age of history has had a plague - the plague of this age is senseless violence. I have friends of the "born again" persuasion who tell me that it is the Devil doing it. I don't think so. As far as I can determine, devils are a disorganized bunch. Satan Mekatrig Lord of Chaos is a confusion in terms. Seen another way, that's organized confusion. As I see it, the flow of the power of the Universe is organized and rational. So it seems to me that any force opposed to that flow must be disorganized and irrational. That is to say nothing of the personal devils within us. They must have a hand in at least some of this senseless violence.

I have other friends who blame it on some as yet unidentified virus. Could be, but it's a rare virus that has no fever, nor nausea accompanying its onset....

Others hold that it is all explainable by Sigmund Freud and others of that ilk. Again I say could be, but what mental discomboomeration comes on suddenly with no sign of disorientation nor disturbance until it suddenly manifests itself in the acute stage?

For all I know, none of the above are correct. The fact remains that a wild unreasoning violence is loose among us, a danger to us all. The fact is, we are all in the same boat, and the boat is encountering some heavy weather. Don't you think we

should do something about it? I personally can think of a whole lot of folks who I don;t really care to rescue, but being as we are all in the same boat, I am sure going to do my best for them..... But what?

In case this is all some psychosis, maybe we should engage a firm of head shrinkers to drag in a trainload of couches and get everyone to undergo psychoanalysis. I refuse to consider the logistics of this. The idea by itself causes my mind to boggle.

Or, suppose it is a virus. In that case when the virologists and immunologists have a bit of spare time from their search for the cause and cure of AIDS, they could do the same for the senseless violence virus. In view of the fact that we are all at greater risk from senseless violence than from AIDS, it might be a worthwhile task.

Or, just in case the gnostics have some truth in their ideas, and it is Auld Clootie, maybe a mass general exorcism is in order. Once again, my mind refuses to consider the logistics.

In view of the fact that the cause of senseless violence is still unknown, we might get a government grant to study the problem. Considering the speed that such grants usually get results, I would expect a definite answer by the twenty-second century. Of course, such a grant would have the added advantage of keeping a large number of researchers out of the pool halls and off the streets.

Now I am going to go against my usual custom and make a suggestion; only a suggestion, mind, and not to be taken as a dictum, but only as an idea to be considered. It has been my observation that there are only two occasions when magic is apt to work. One is after all other methods have been tried and found ineffectual. The other is when there is no other method. Now I believe that I have explored the other methods and found them impractical if not impossible. So I feel that I am safe in saying it's going to take magic to stop this purposeless killing.

So how to go about it? What spell, what charm, what ceremony shall we use? What power shall we invoke? What power evoke? Magic works, the proper ceremony at the proper time, done for the proper reason, will work. True for you, you may well say, but which ceremony? When? Why?

I just told you. The proper one. The one that is proper for you is the one you yourself believe is proper. This is not an essay on morals and ethics, so I refrain from putting in my two cents worth on what is in my estimation proper. When you are fighting a grass fire is no time to discuss what sort of shovel

to use.

In my dream we were all walking each in his own way, each helping the others as much as possible. So here let us not try to all walk in one path. No point in the universe can be reached from only one direction. Let us rather each from where it seems most right and comfortable, try by magic means to stop this senseless violence. Not-ice I said senseless violence, not just violence. Some who follow the old Norse way could hardly be expected to endorse some anti-violent intention, but I know of none who do not deplore reasonless violence. We have our differences, but surely no one objects to improving all our chances of kissing our grandchildren.

So, what I propose is this. Sometime in the next quarter year, whenever it seems most proper, let us in our various ways by whatever means one believes in, try by magic means to stop this epidemic of senseless violence.

I have noticed a few things about power on the unseen side. For a ceremony to be more than a mere charade, everyone involved in it must believe in the ceremony and in whatever power is used in it. Everyone must believe that the ceremony can and will work. Everyone must want the ceremony to work. If anyone involved in the ceremony does not so believe and want, that person will be a dead weight on the others that do. When I say everyone, I mean everyone, all, each one with one belief and one resolve. What can be done by a group acting in true spiritual harmony is indeed amazing, but first you must have that true spiritual harmony.

That is why I suggest we go at this not as some sort of super- coven ecumenical pagan group. I have seen a few of these "lets all get together" bunches back in the sixties, and they couldn't even get drunk.

I personally am in favor of any religion that don't practice human sacrifice, interfere in the private lives of the nonbelievers, or use force in conversion. I love 'em all, but I'm not fool enough to yoke the ass and the ox together. So let's all go, but let's not try to make it a parade.

That is my suggestion, and my question is why not? I'd appreciate your ideas on this, I truly would. If you have any ideas on the subject, please communicate them to the editors of the RMPJ. Even if the ideas are along the lines of, "You're Nuts!!", just say why you think so. I'd appreciate it.

May your dreams come true; may the wind cool without chilling, and may you reap a harvest even richer than the seed

catalogue said you would. May your shadow fall long on the Earth. Go in peace, remember your fellows, and with these words I do part now from thee.

_____Buck Jump. ....from RMPJ 8/86

The Heretic's Corner

Greetings, my Pagan friends, may your Gods be well disposed to you. May the sad and ugly in your lives be covered by the blessing of beauty even as the trash of Autumn is covered by the beautiful snow. May all that is sad in your lives decompose beneath the blessings even as the dry leaves decompose beneath the snow; out of the dead past a living future. The flower of hope ever springs from the mulch and compost of dead regret. Remember, a curse may force its way into your citadel, but a blessing only enters through an opened door. In other words, my blessings upon you, may your Gods bless you, but do your part too.

Samhain has come and past, the leaves of autumn have fallen to the ground, the veil between the worlds is once more grown thick. It is winter now, early winter, but winter none the less. Our mother the Earth is now the old woman by the fire- side, past all passion now, but also past regret. She is the loving wise woman, the old one who looks back in order to show us the path ahead. Youth is the time for courage and hope, but courage without caution is spectacular suicide and hope without wisdom is gentle madness. The fruitful Mother Summer changes the snow-baby's diaper, but Grandmother Winter shows her how. The Romans dedicated this quiet season to Janus who looks back into the past and ahead into the future with good reason. It is the season of history and prophesy. The sound of the pipes dies in a wail, the nimble fingers of the harper are still upon the strings, a hush falls over the hall and the blind seer of things unseen makes his way slowly up the length of the Ard Righ's great hall, tapping with his staff before him. It is the hour of telling the King's fortune, the tribe's fortune. When the blind seer begins to chant all tongues are stilled, all ears are straining to catch every word. So it was, so it still is, and my guess is, it will be so as long as men walk the earth.

Now for my questions. A heretic without questions is a confusion in terms. I may be confusing and even [some say] confused, but I am a bona fide heretic here to question any faith - even my own.

First question: What do you see up the road before us? There are Tarot cards, there are Runes, there are crystal balls and dark mirrors, peep stones and visions in the mind. I can't even begin to list all the ways of looking into the future, but

whatever method you use, won't you tell us what you see? As a voting member of the human corporation you owe it to your fellows to share your vision with us all. So come on all you astrologers, scryers, mystics and shamanic prophets, give us the word. Now I know how hard it is to go out on a limb, I lived in a tree house for a while. No one but a masochist or a publicity hound wants to be proved wrong in public. Even the delphic oracle used to state her predictions in ambiguous terms. The fact that any prophet can at times be wrong tends to make serious prophets a rather close-mouthed bunch. I understand how that is, no one's complexion is improved by egg on the face.

Now I think I have a way for you to share your vision without going out on a limb and falling like Lucifer if the limb breaks. Write your prediction to the editors of the R.M.P.J. and ask that your name be kept confidential. It will be. I know Kyri and Gary and I give you my word and oath, they are honorable people who will respect your confidence. A Pagan Priest or Priestess is no more apt to break the seal of confession than a Christian one. In the case of astrologers this is hardly the case. The stars are a matter of public knowledge and any error in an astrological prediction is a matter of interpretation rather than false vision. To some degree readers of cards and runes are the same as astrologers - the error is more apt to be in the reading than in what is read. Anyway, in these troubled times [that is a redundancy] we all can use any guidance we can get, so please pass on to the rest of us any vision you have. So that is the first question. What do you see, and that's a public question.

Here is the next question, and it is a private question - that is, answer it, but don't pass the answer on. If you do, it can only lead to quarrels, argument and sorrow. We have enough trouble in the world without adding to it. Answer, but keep your answer where you found it. The question is this: Is the future you saw the only future possible?

The idea that the future is fixed, that the last day's doings were inevitably programmed before the first day's dawn did not begin with John Calvin. If the future is fixed then it can be known - however, if it's fixed, knowing it won't help. In fact in a totally known or knowable future even your finding out is part of the programme.

Now as for me, I'm a heretic. I truly can't call myself a Pagan and I'm sure not part of anything else either. I wouldn't try to get anyone to share my beliefs. For one thing, being "a poor seeker after the truth, whatever it may be" is lonely, for another it is apt to give a person lots of shocks. So if I toss in a bit of private faith at this point don't think I'm trying to

make any converts. I only bring this up for your consideration.

If you see a coyote chasing a rabbit and the coyote is gaining, you can predict rabbit dinner. The odds are you will be right unless... You didn't see the hole one jump ahead of the rabbit, or you may have overlooked the hawk already stooping on the rabbit. All of these, coyote, rabbit, and hawk, are living creatures, self-directed by minds, so we must consider these possibilities too. The coyote may become a vegetarian, the rabbit may take a quick course in judo and the hawk may become a guru and announce that she has become a butterfly. The future will probably be a continuation of the past, what is in motion will probably stay in motion, but so long as minds are a part of the future, the future is changeable. The ability to change is the chief attribute of a mind.

So, if I'm right any vision of the future, even if it cannot be totally exact will be of value to me. If I'm wrong and the future is fore-ordained, prearranged, fated or kismet, I would be wasting my time even considering it. The worst part of that is even my wasting my time must also be fated. I don't believe that, but it is a consoling thought when I've lost the rent money shooting pool.

Now the last question. This one can be public or private as you prefer. I can't see how the answer or how you answer would in itself cause any real trouble. Oh, those who agree with your answer will call you wise and those who disagree will call you a blind fool, but that goes on all the time anyway. The question is this: How did some of the old-timers in the game of prediction roll up their impressive scores?
There was the oracle at Delphi, the Roman spurinna, St. Malachy, and Coinneach Odhar the Brahan seer; they all rolled, so far as we know, a perfect score. How did they do it? Or did they? It may well be that their hits have been remembered and their misses swept under the rug.

Then there are others; Nostradamus, Homer Lee the hunch-back, Roger Bacon and Robert Nixon the cheshire idiot, to name a few. These all proved quite accurate after the fact. That is, their pre-dictions have been seen to be accurate after the events predicted have come to pass, but difficult to understand before they happened. This in spite of the fact that both Lee and Nixon were quite plain spoken.

Some have had dream visions, some have been suddenly granted knowledge, some have had visions in trance and some of them were correct. Others by the same methods or means have been totally wrong. Is there a way to tell the true from the false before the predicted event either comes to pass or passes beyond

possibility? If so how? Did they, the visionaries whose visions were accurate beyond the laws of chance, see the real and only future, or the most likely future? Did they perceive the causes in their times and follow them logically to their final efforts, or did they physically go forward in time?

No big deal, but something to while away the hours when the snow keeps all but those employed outside (and brave fools) isolated by the fireside with nothing but a bunch of books to re-read and the idiot box to look at. When the white blanket cuts us off from society it is well to have something to occupy the mind. Figuring out the prophets of old ought to last even a busy mind through a day of blizzard.

Any way, let us have a bit of prophetic prediction from the readers. I have no doubt that there is at least one Michel de Nostredame out there and probably several William Millers. Miller, if you don't know, was the gent who predicted the end of the world for Oct. 22, 1844. If you haven't noticed, he was wrong. Let us hear a word from the future from these Rocky Mountains.

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The snow grows deeper up in the hills; old Yuler skiis over the mountains and through the canyons, his long red cap trailing behind like the tail of a comet and his merry laugh ringing in the crisp air. Yuler of the winter stars, friend of wolves, fools, drunks and children - enemy of armies, noble princes, and "the brave of mouth, coward of heart", - may he take a liking to you. Even more, may you be the sort of person he likes, cheerful, full of laughter, not boastful, simple of heart, open of mind and blessed with a generous giving hand.

Be of good cheer dear friends; listen to the voice of our Mother. The longest coldest winter will end one day in spring. However deep beneath the snow the seeds are buried, in time the flowers will bloom again. I don't need a crystal ball to see some rough times ahead. Times are hard and getting harder, but we humans have weathered some bad times getting this far. We can make it. My blessings on one and all, with which words I do part now from thee.

_____Buck Jump

.....from RMPJ 12/86

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THE HERETIC'S CORNER

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Greetings my Pagan friends; may your Gods be well disposed

to you. May the smoke go lightly up your chimney, taking the ills and sorrows of your house with it. May your wood pile diminish slowly and your fire kindle quickly. May you not lack for ale nor friends to share it with.

Yule has come and passed, the sun has once more turned North and the short winter days grow longer. For all that, the wolf of winter howls the louder around our doors. The sky holds a promise of spring; the wolf howls louder and prowls closer around our doors for he knows his time is short.

We people of the North Intemperate Zone are the children of the seasons. Our special magic is weather magic. Out of the cold hard winter and the hot blazing summer we have fashioned our arts and our inventions. All the strength under the sky is of no avail without some-thing to push against. Yet for all our clever inventions we are still shaped by the seasons, ruled by the weather. here in the rockies, all our promises and our contracts carry the unspoken clause, "If the road is open and the crick don't rise."

Our Mother the Earth speaks to us by the seasons, in the ever changing, ever repeated weather. Hereabout when Mother speaks all men listen. Now in the hard season be-tween the winter solstice and the vernal equinox the lesson Mother teaches is one of patience and introspection.

Consider, my friends, how it is this time of year. We walk abroad in a world that seems dead, or at least dormant and sleeping. Yet out of this seeming death will spring the life of the summer to come. Life into death, death into life the seasons roll on. Under the frost the seeds of the plants to come are waiting. Deep in their roots the grass and the greenwood trees are gathering strength for the green to come. A person who won't learn from nature won't long cast a shadow on the earth.

Now is the time for planning and preparation. Now, when every thing is moving slowly is the time to set our minds for the quick decisions to come. The time to plan for a journey is while the road is blocked with snow. Perspiration without preparation is a waste of effort. Now in this quiet time we should prepare for the busy season ahead. In this life the quick and the dead are judged. Those who ain't quick are judged dead. True enough, but quick alone won't get it. The frog that means to survive must be ever ready to jump, but he has to jump in the right direction. Old Blue Heron gets many a meal from frogs who jump the wrong way. We live in a hard world where to do nothing is to die, and to do the wrong thing is suicide. The eyes that look not ahead are soon stopped with grave dust.

Look into the future to plan for the future, but don't forget the past. Old defects and mistakes are a better teacher than old triumphs. Remember what went wrong in the past, so it won't go wrong again. Anyone alive to read these words must be at least fair at for-seeing the future, or have luck beyond the ordinary. Now is the time to get out the crystal ball, cast the horoscope, shuffle the Tarot cards, consider the predictions of sages and experts, read the record to establish a pattern, and then meld them all into some sensible plan of action. It's not a bad idea to have a contingency plan or two on hand just in case.

Enough of this, I am beginning to sound like a guru, and I only meant to pass the time of day. I have no certificate of appointment signed by the ultimate and witnessed by our Mother the Earth appointing me councillor to the human race. No, I'm just the asker of questions, and I don't need an appointment for that. Does a bird need an appointment to fly?

Don't pay too much attention to me, or to any other tribal elder. We are all of us ever tempted to sit in the seat of the oracle, and reveal to the young the words of the Gods, that we heard in the age we call golden. If the elder is really good at it he can even recall an age when every goose was a swan and every goat a gazelle. The flower children who said "don't trust anyone over thirty" had good reason for saying it. I would add "Don't trust anyone under thirty, either." If you can't trust your own observations and intelligence, you have a real problem.

I trust you to know the difference between gold and bull-plop. I will propose questions, you will have to find your own answers. If I, or any other old crock,knew the answers to all of life's questions, do you think we'd be here casting our pearls of wisdom to the winds?

When, and if you have a bit of time to consider general questions, after considering your own specific problems, here are a few good ones.

What should our relations be with one who has gone wrong? We should love all life, even the self made mess, the scoundrel who knows no law save his own appetites, the seeker after free lunches, the T.V. evangelist and all the self proclaimed "great leaders". We should love them, but how close should we get? Holding hands with a fool who insists on standing under a tall tree during a thunderstorm just isn't bright. The laws of nature have no pity, and being an innocent bystander is the most dangerous employment known to man. So the real question is, how close should we get?

Another to ponder, how far should we go in turning one of

our fellows from the wrong path? "No effort to great to promote the right" sounds good but is it? Consider: When does a friendly word of warning become a pack of alarmist lies? How far does friendly persuasion go, before it becomes `unfriendly coercion? It's all very well to be the dedicated teacher, but when does the teacher become the demagogue? How far can a teacher go before he is interfering with the student's free will? Where does seduction end and rape begin? Just how far can one go in correcting a friend gone wrong without buying in to a real bad deal? I was once picking apples with a fellow who was color-blind. With the best intention he picked a small round hornets nest. We learn by observation.

Here's one to ponder on long cold nights when old Fenris howls outside the door, and ghost lights gleam in the northern sky. Can right ever be wrong? At first glance, it looks like the Old Heretic has drunk too deep from the good plum wine. Could be, but consider before you judge. Take for instance the statement "The Earth is our mother, we should all love, cherish and protect her." Now, I don't think you can find a sane person anywhere who don't agree with that statement, at least in spirit.

Self-preservation demands that we try to save our home and our heritage. So far so good, but just how far should we go in our protecting? What weapons should we use, and how use them? Adolph Hitler had the idea that over-population was our big problem, and he set out to fix it. The laws of nature don't need a bunch of petit bureaucrats to enforce them. No judge and jury are needed to sentence a fool to dismemberment for failing to show the proper respect for high explosives. It doesn't take the hand of Lud to drown a fool who shoots a hole in the boat. The laws of nature have no pity, you who know better and are in the boat with the armed idiot will drown along with him if he fires the shot. The trick is to save the boat. In a case like that, anything that works is right and proper--if it works. Throwing the armed lunatic overboard is fine if you can do it without upsetting the boat.
Anyone can cure a dog of running away by shooting him in the head.
It's a poor medicine that causes more pain than it cures. It is not enough to know right and defend it, you must still be right after your defence triumphs. The end would justify the means always, except any end must reflect the means and be a part of them. So I lied a little, right can become wrong. The real question is how does one defend right without destroying the right defended? That's one we all damn well better have an answer for every day.

These grey days that keep me indoors have gotten me full of

questions; a house-bound heretic is a menace to man's peace of mind. Here is a question to discuss with friends by the fire over a mug of ale. I toss this in as a gift. After you have discussed the weather and displayed your knowledge of sports you'll need a topic of conversation. That boring lull in the conversation is all too easy to fill with remarks about the neighbors, and that leads all to often to digging a grave in the frozen ground. So here is my gift to the peace of the neighborhood. When is it proper to work weather magic?

I won't bore you with a discourse on the ways and means of weather magic, they are many and for the knowledgeable person they all work. I know that there are a few world-class weather fixers in my audience. Most of us are somewhere between poor and fair at weather magic. In terms of snow we range from a white frost to an occasional ground hider. The real adept can bring on a real road-blocker at will. The question is not "can it be done?", the quest-ion is "When should it be done?"
Why? Before you answer it might be well to consider another one of those laws of nature. There is one that can be stated `whatever you do by whatever means is your responsibility', or in the vulgate "if you order it you have to take de-livery on it and pay for it."

My first three questions are intended for private answers, I don't want to know your answers, but I hope you do. As long as your personal moral code doesn't endanger me, I'm in favor of you keeping it personal. I have trouble enough with my own moral code. I'm not interested in yours, but I hope you are.

I'd like some input on the last question. If you have any ideas on the subject please pass them on to our ever-tolerant editors. We who love our Mother Earth, and practice a bit of benign magic owe it to each other and to humanity generally to share our ideas. Some of the magi of the old times seem to have worked out the morality of weather magic, but that was then, this is now. Or does that make a difference?

I have done my best to give you something to think about, something to keep boredom at bay and break the monotony of the cold grey days. If this doesn't work you can shovel snow and keep your body so busy that your mind won't have time to grow bored. If you don't have any snow of your own to shovel I'll let you come over to my house and have at the drifts with a shovel.

My blessing to one and all; may the green grass of spring know your shadow - with these words I do now part from thee.

P.S. Women: Please read mankind for man, and Hers or His for his. I respect all of you persons, but I plead `non culpa' to the charge of male chauvinism - I did not invent the English language, I only use it.

THE HERETIC'S CORNER
by Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you; may the bugs flee your patch as from a crow; may the gentle rain fall softly on your flower beds; and may your lovers be all you wish them to be. Now at the season of long lovely days and short passionate nights, when our Mother the fair Earth is at her richest and most bountiful, it is hardly the season for deep thinking.

When nature is at its very best and the season most enjoyable are we not all of us tempted to shut of maymental processes and enjoy life in a purely sensual mammalian way? Of course we are, to do less would be an insult to creation.

At this glad time, here comes that old pest, the heretic, like the ghost at Ceasar's feast. Consider, dear friends, even as the screech owl is put into this world to scare goose bumps on our backs, the here-tic is put into the world to ask hard questions and discomboomerate the quiet mind. The only place on this sweet earth where we can look for a quiet unchanging stay is a graveyard. It is so with me, even as with you.

The other day when I was minding my own business [a most hazardous occupation], a stranger came to me with a request. He wanted me to magically restore to him a lost love. It seems that he had, by his own actions, turned his lady's love if not to hate, at least to an active dislike. He was sorry. He knew it was all his own fault. He agreed that she was justified in leaving him. He beat his chest and cried `mea culpa', but he wanted her back, and he wanted me or someone to, as he put it, "push the right button", and change the situation. Before he came to me he had been to a friend of mine. The friend is a scholar and practical magician who is rather more daring than most- he had by magic means caused the lady to recall the best of the past. With that, the lady consented to talk with her ex-inamorata, and discuss, in a civilized fashion, her decision to be done with him. At that, the magician bowed out. He pointed out to the petitioner that from there on, it was up to him. My friend maymagician can be, when he has to be, a most impressive man, and I gather he dismissed the `lorn lover' with a definite dismissal.

Then he came to me. I pointed out that there ain't no free lunch in the universe and I had no intention o making on a karmic debt of considerable proportion for his possible benefit. I told him that it is easier to move a mountain than to move a human mind if it will not be moved. I told him that he was trying to find someone to do for him what could only be properly done by himself. I pointed out to him that his situation was an

effect of a cause, a cause that he was responsible for. I told him that magic is fine as a last resort, but hardly to be considered as first aid. I told him ..... I wasted my breath. Such a one hears only what he wants to hear.

The petitioner only said, "I just need someone to push the right button - she used to love me. I am not asking much, I just want things to be like they were."

I refrained from pointing out that Hitler could have said the same thing in the bunker. Then he said, "I am willing to pay you. Just tell me how much it's going to cost." Some things are an insult from a knowledgeable person, and a joke from a fool. I laughed. He was the sort who would ask "How much?", referring to one's head.

Now I am, I think, a reasonable sort, patient, and in my own way polite, but enough is enough, and this chap was rapidly becoming too much. I told him flatly, that I was not about to do any button pushing. I gave him what I felt was good advice. That is, I told him that if he was determined to further his amours by magic means to learn to do it himself. I referred him to a most knowledgeable teacher. I was in that way certain that he would either learn what was involved in his request and give it up, or more likely abandon the whole thing as too slow and too difficult. (The teacher informs me that he never bothered to even go around to see what the teacher had to offer. A case of "Gimme my daily bread, I'm willing to wait with my mouth open".)

Then he countered that if I wouldn't "push the button" could I refer him to someone who could, or would. I inquired around. One col-league I know is willing to try just about anything. He once did a weather spell out on the high plains in tornado season and another time worked a charm to rid a field of grasshoppers in hail season. I add, both were successful in a disastrous way. When I contacted him with the case, his words were, "I'd like to but I'm going on a trip to South America." Surprised, I asked about the trip, adding I hadn't known about it. He replied, "I didn't know about it either, but if that dude shows up here, I'm going!"

Failing to find a genuine scholar and practicing magician to attempt the matter, I tried a couple of unethical charlatans. In view of the fact that the petitioner was a large muscular sort who would expect instant results, they regretfully declined.

I was beginning to feel like Sinbad the Sailor when he carried the old man of the sea piggyback around the island. At wit's end (where I have lived for years), I suggested that he try

religion. I offered to introduce him to some nice Pagan folks, or even get him in touch with some T.V. type evangelists. He refused on the grounds that they would be too slow and uncertain. He wanted instant gratification.

At last, thanks be to the power that watches over well-meaning fools like me, another lady hove into sight, and he took off in her direction with deep breath and flashing eyes. This sad fellow is but one of many I've had my misfortune to meet. I am sure most of you could recount similar sad males. We'll all have to get together and I'll haul out the portable wailing wall, and we can share a cup of tea and all sympathize with each other.

I wouldn't have bored you with this all too familiar tale except I have a question. How does one deal with such people? Is there some way to tell a person with a real problem who can be helped from the person who has an endless amount of wants and no energy to help himself? That is, some way, without finding out the hard way? I can handle skeptics (I am one myself), I can handle cynics, I can handle atheists and deal with convinced true believers of all sorts, but how do I deal with a person who believes that I can work miracles?

One question leads to another. I have a few more on the same line. How comes it that as soon as people, some of them at least, find that one is not part of some main line orthodox church, they straightway want you to work some magic? Are Roman Catholic and Episcopal priests pestered by miracle seekers? Are T.V. evangelists? If not, why not? They deal in magic as much as any Pagan or free thinker. Is the prevalence of lazy freeloaders the reason that Christianity for the last fifteen centuries or so has been down playing the magical basis of the early Church? This is a topic worthy of our consideration.

Another question comes to mind at this point. A question about magic in general. I am sure you know what magic is, just is I am sure I know what it is. The definitions are many and varied, but they all basically state in one way or another, that magic is the practical side of religion, and the practice of magic is the art of causing changes in the tangible by intangible means. Or, to put it another way, magic is a mental way of changing the physical by means o the spiritual. That is what magic is, no question there. The question is what does the uninitiated, uninformed layman think magic is?

If you are going to make a living repairing televisions and radios, it is not enough that you know electronics. You must also know what your customers believe about electronics. The degree of success in the TV-Radio repair business is generally in direct proportion to the amount of customer knowledge the proprietor of the business has. The rule is, if you deal with

the run of humanity, you must understand the general run of humanity. You must not know only what you know, but also what people ignorantly suppose you know.

I pass this bit of wisdom on to you, for I think it has value to any serious student of matters intangible. An old doctor of medicine told me this some forty years ago. The occasion was a patient of his inquiring about an operation for a then inoperable condition. I, only an army medic, was astounded at the fellow's ignorance and when the Doc and I were alone, said as much. "Son," the old doctor said, "Here is something to remember Anything that works that you don't understand is magic and a magician can do anything. That's not the truth, but ninety per cent of the human race believe it is." That is how people who have never studied the arts of magic see it. To them it is a power without cost and without limit.

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Now, the final question for this time is, what should we do about this situation? How should one handle a request made in good faith, to do something clearly impossible? Don't tell me the answer is nineteenth century elitist secrecy. Even if one is a member of The Mystic Confraternity of the Aureate, six fifteen A.M. some well intentioned ill informed citizen is going to crawl out of your woodwork either begging for a miracle or demanding one. Secrecy restricts the free flow of information and the cross fertilization of ideas, besides which it don't work. I fear that people more or less like the chap I described at the start of this will ever be with us. What can we do about them, how should we do it? I am as always serious with my ques tions. If anyone has some idea on the subject please let us all know. Write the editorial staff of the RMPJ. Don't hide your light in this dark world.

Now, having done my best to dispel the boredom of too much of a good thing, I part now from you. May the sunshine fall softly on you, tanning but not burning. May our sweet Mother the Earth long know your shadow. May you go ever with the current of the power of the Absolute. My blessings on one and all.

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THE HERETIC'S CORNER

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Greetings, my Pagan friends--may your Gods be well-disposed to you. May the rain be sufficient unto the needs of your gardens but not so much as to change the creek bottom geography. May the fish be attracted to your bait and the deer flies and mosquitos find you nauseating.

Now is the sweet season of our year when our sweet Mother the Earth is at Her most satisfying, must nurturing aspect. Ripe Summer just a moon to come, Spring with her fickle teasing just a moon past. Now the days are long and our thoughts are longer. The nights are short and our sorrows even shorter. To add my blessing to the blessing of being alive in this glad season would be to lay a penny on a gold-piece. Rejoice and be glad that you are alive in this season.

According to my Almanac, which holy writ I have so far found to be true, on the night of June 25 the Sun and Moon will both be in Cancer. That night if the clouds are not intervening we will be treated to the sight of the new moon with the old moon in her arms. The earth light then is so bright on the moon that we can see it from here.

The Teutons call it the geigenschine, and, in the old times at least, believed it was the time when one might peer through the veil of time, to see both past and future. The Celts held that the new moon was pregnant with the harvest to come on these nights. Those who follow the seasons in their doings hold it a grand time for beginnings. A good time for marrying and giving in marriage. The Hebrideans hold it to be the luckiest of times for launching a fishing boat. Come to think about it those two things are not very different.

Any way it's a fine night for a bonfire and a picnic. I must confess in my own case it's hard to think of a night that isn't good for a fire and a feast, but when the new moon holds the old moon in her arms seems the best of nights for partying and feasting. It is a time without equal for blessing ceremonies -- especially ceremonies to bless the beginning of something.
Most of you, I am sure, know more about this than I do, but I thought I'd just give you all a gentle reminder. Another thing -- it is generally said to be ill luck to start the new cider in the fall with over half the old cider still not drunk. Party time, friends!!

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Now I may seem to change the subject. I have found that only the Absolute Ultimate Intelligence and the tables of mathematics can be trusted totally. That is why I trust the Almanac, the axioms of geometry, and the equations of physics more than the revealed words of all the prophets. Not that I think prophets are liars, far from it, but one man's truth may be another man's fairy tale. If you don't think that is so, consider: Three honest, fair, sober citizens witness the same event, say a wreck on the highway. One is a farmer from the San Luis Valley, one a Denver truck driver, and one a sheep herder from Craig; they tell their story in what they all fondly believe to be standard English. What do we hear? Three different stories that don't even seem to concern the same event. Now take three metallurgists, or chemists, or physicists - any three people all knowledgeable in the same physical discipline. Let one be a Swede, one a Chinese and one an American; let them all make the same observation and report on it each in his own language. The equations they use explaining

the observation will be identical. That is why I hold Almanacs and such to be holy writ.

Interesting, but what has that piece of information to do with a feast by a bonfire or a ceremony under the new moon? Music is what. Music is that form of mathematics that describes and evokes emotion. A ceremony without music is like a feast without food, a confusion in terms.

I can't speak the highland Gaelic, but when a good piper blows "I will see ye no the more" I understand what it is to go bravely into a battle knowing you won't win, and can't win, but can't avoid either. They had no piper, but I wonder if someone didn't whistle that sad brave tune inside the Alamo that morning when Santa Anna's trumpeter blew "Death and Glory." A native American blowing on a bone flute can tell you more about the Hopi nation and what the coyote's song means than a whole library full of anthropological studies. A classic Chinese orchestra playing "Dragons Crossing a River" will put you more in tune with China than a year spent studying Kung Fu Tse in translation. A drummer from the Congo banks and a drummer from the Shetlands don't have the same beat, nor do they carry the same message, but each can understand the other.

Magic is at least in part emotion, a mood-thought or as we say in the country `you have to hold your mouth right.' So if you do plan some ceremony for the night of the double moon, give a thought to the music. It is not enough that a ceremony "work" it has to "work right."

Now for my question. I am not just being silly with this, I ask it in hope that we can establish some uniformity of terms. At the night of the new moon we who count time by moons begin a new count. Different folk in different places name the moons differently. That is, the full moon occurring when the Sun is in Cancer or first after the Summer solstice is called Green Corn moon, Catfish moon, Strawberry moon, or First Heat moon, to name only a few designations. I am not trying to establish any uniformity in these names. As the heart feels let the mouth speak. Any way a list beginning with the Full moon next after the Vernal Equinox is easily translated from one name system to another.

What I'd like to know is something else. The other day I was playing trivial pursuit and one of the questions was "what is the second full moon in a month called? I missed it. The answer was a "blue moon." I lost fair and square, a game is played by the rules of the game and damn the facts. In fact, a blue moon occurs whenever there is a cloud of volcanic dust in the stratosphere. We had several after St. Helens blew up. There were some emerald sunrises at that time too. We had `blood on the moon' some fifty years ago during the dust storms. That red moon phenomenon occurs during forest fires too. Signs in the moon of impending doom and disaster are too well known to warrant comment, so I won't make any.

What I want to know is what does one call the second full moon occurring in the passage of the sun through a single sign of the Zodiac? In

four full years there are 48 sun signs, but 49 full moons. What does one call that extra full moon? For instance it happened now would it be "second full moon", or "early currant moon", or "more catfish moon", or "If you didn't catch 'em last time moon get 'em now moon"? Being as I'm not color blind I know it's not a "blue moon" but what is it?

So dear friends the year rolls on. Enjoy the good green days when Summerland is here and not hereafter. To look ahead at the cold to come will spoil the enjoyment of Summer but it won't make Winter any less sharp. So enjoy the sweet days while you may. May you so live that the Summer days will live in your hearts throughout the whole cycle of seasons and be with you even when you pass this way again. May our Mother bless you and guide you. With these words I do now part from thee.

--Buck Jump

THE HERETIC'S CORNER
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Greetings, my Pagan friends; may your Gods be well disposed to you. May your harvest be bounteous, may your winter meat be fat and easily gotten, and may the autumn sun warm you for the cold to come.

Now is the time of the grand payoff when what we have worked for throughout the long summer is at last laid in the granary. A little while to enjoy the sweet earth, the time between harvest and wood chopping. Our Mother is especially sweet just now - past bearing but not yet the wise old grandmother, our Earth is still warm with passion, a lover of pleasure without consequence. Autumn is the year's reward. May yours be rich and filled with ecstasy.

The black birds flock for the long trip south; the wild geese return from the arctic barrens. The coyotes sing their wild song of life and love. A night wind rustles the drying leaves under the Hunter's moon, and I hear the horn of the wild hunt rushing over the land. The veil between the worlds grows thin and the past comes back into the present.

There is a sweet nostalgia in the past. Old loves still warm the cooling blood; old triumphs still make the heart beat faster; old mistakes still bring a blush to the cheek. "Old mistakes", as the English sailor said in the Japanese bath house, "Aye, there's the rub."

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One thing more we can do, and should do -- we can teach. Part of the debt we all owe to life is to clean the place. Non only should we pick up the trash, but we should also clean up the vicious bull-shit wherever we find it. Like it or not we are all teachers. Whatever we do, whatever we say is part of the lesson we teach.

Before all the Gods I wish I had some magic formula to give you that would clean up the world both seen and unseen, but I don't. The life of mankind is a hard road to travel, that is why the ultimate designed a hard bunch to travel it. My blessings on you one and all. May you find enlightenment. You are smart, may you find wisdom. Let this subject now be closed between us. If you have any ideas on this subject pass them on to our long-suffering editors.

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THE HERETIC'S CORNER
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and the Rocky Mountain Pagan Journal

Greetings my Paganfriends; may yourGods be welldisposed to you. May the breeze of Autumn cool your sun-browned skin while the heat of summer past still warms your heart. May you find pinon nuts in plenty -don't forget to leave a few for our furry friends. May the cider of your apples be finer than the best champagne. May the sacred blue corn from your corn patch be enough to see you through the winter, enough to plant next spring, and still enough to make cornbread for all your friends when your next year's corn is as high as your knees.

The full moon of Libra rides now in the sky. The Blood moon, the Hunters' moon, time for such of us as are not vegetarians to go on the hunt. Now is the time to make proper apologies and then lay in the winter meat. The fine days of Autumn are upon us. Enjoy the beauty of the season even as you work like one bailing a leaking boat in the middle of a large lake, to prepare for the cold to come. These are fine days, these are hard days. Our Mother the Earth loves us, but she is a stern parent. It's work or die for us Her children. Be glad that this is so; if Mother only gave what a bunch of spoiled brats we would be. So dig your potatoes and while you dig remember the folks who held this land before us. Bless them for the potatoes and the sacred blue corn. Tread lightly on the ground -who knows whose graves we walk upon.

The other day a lady inquired of me as to where to get some clear quartz crystals. I referred her to a couple of rock shops that I have found to both reasonable and reliable. In the course of our talk she began to question me about the ghostly and magic qualities of crystals generally. I had to tell her that as to crystals, my knowledge was rather like my knowledge of electronics-- purely academic. I know that both are useful in the hands of one knowledgeable about them, and I know that I am not so knowledgeable. I advised her to get some of the good books on the subject and to enroll in a class to study that discipline.

I wonder why it is that people assume that because I have some incomplete knowledge of magic sticks and enchanted rings that I would know about crystals. Some folks suppose that since I can play a mountain dulcimer I can also play an indian flute - I can't. Do they also suppose that a stone mason knows the cabinet maker's trade? Most of the definitions of magic I have read were written by magicians, from within as it were. Here is one written by one not at all knowledgeable about magic, from without. It is this, "Magic is anything that I don't understand that

works." It also has a corollary: "A magician can do anything." That's another good reason to soft-pedal your pagan beliefs. Besides the people who want to throw stones at you, you have to contend with a pack of nuts who expect you to turn their leaden lives into fine gold with no effort on anyone's part. I digress, but I feel this paragraph may be of use to you.

So back to my conversation with the crystal seeking lady. She next remarked that I probably had never had a lucky piece nor a lucky stone. Again, I surprised her. I told her that I had several such. That led to a discussion of lucky stones in general, and the difference in crystals, metals, and shapes that will work for any knowledgeable person, and special talismanic tokens that have power usable only by an individual or a small group of people.

A true lucky stonehas a value,at least to itsowner, that hasnothing to do with its price. A natural crystal has a price fixed more or less in relation to its value. Such a stone is rather like any other tool or piece of equipment. Personal lucky stones are another matter - I know a good deal about them, learned by both study and experience. Any solid object may be a lucky piece. Usually it is a natural object, but it can be something manmade. There is extensive literature on the subject. If you are interested you can look up talismans, mazels, gluckenstinen, destiny stones, Indian medicine rocks, lucky stones, they are all the same thing, no matter the language. I personally prefer "lucky stone", the common American term, and why not? I am a common American. So much for nomenclature, how do they work and where can you get one?

As for the first question, life is too short to give a good positive answer. I have a private guess, but for anything definite you'll need to study cosmology, physics, metaphysics, geology, psychogeology and "energyology." If you should come up with a good positive answer, one that can be proved by demonstration, please let me know.

Now for whereto obtain alucky stone or luckypiece. First,you can't buy one - oh, you might buy the stone, but the seller loses the luck and the buyer don't get it. I guess it goes back to wherever it came from. Second, you can't steal it. True, a clever thief can lift any solid object, but the act of theft reverses the luck. If you doubt that, I refer you to the history of the Hope diamond. So, having forewarned you what not to do, I'll proceed to what you can do. You can obtain a lucky stone by gift. You can be given a lucky stone provided the gift is made in love, without fear nor hope of future favor. I have one such, which I got by inheritance. The best and cheapest way to acquire a lucky stone is to have it thrust upon you. A gift from the hands of the Gods, as it were. To put it another way, a lucky stone becomes a lucky stone at some moment in time when you and the stone come together in some, to you, great event. For example, bringing down a deer when you are really starving; being near-missed by a bolt of lightning; a truly monumental moment of love.

By wayof illustration, here'show two ofmine came tobe lucky stones. The first is a sort of family lucky stone, the one I got by inheritance. One day in early June some sixty years ago a gang of relatives were putting up the hay crop on my grandfather's farm. Purely by chance, everyone there was a member of my mother's family. You may wonder what a boy not ten years old was doing there. In those days a kid to load the stacker pony was a regular part of most haying crews. Suddenly there was a flash of greenish light, a sonic boom, the earth shook and a thin wisp of smoke or steam rising from the meadow. One of my uncles took a shovel and ran over to investigate. A wisp of smoke was rising from a hole in the ground. He dug up a red hot meteorite, rare enough in its self, but this particular one is an isotropic form of copper. It is somewhat cylindrical in shape, about the size of a large salt shaker. That is the family lucky stone. It has been handed down in the family ever since. All I can say is, comparatively we have had better luck since then than most other families. The keeper or custodian of the piece has always been favored with unusual good fortune.

The other that I will describe is a piece of red and white Oregon beach agate. It is about the size of the first joint of my thumb, polished and shaped by the random tumbling of the waves and sand - it seems to have a sort of Salvador Dali eye on one side. What a certain lovely lady and I were doing in an Oregon beach cave at low tide I leave to your imagination; when we again returned to the world we usually live in I was gripping the stone in my hand. My own personal love charm.

I know a manwho carries with himeverywhere a watch, meltedand fused into a worthless chunk of brass, but still recognizable as a watch. He found it smoking in his pocket as he hastily shed his pants after being knocked off his feet by a bolt of lightning. That is his lucky piece.

Soit is withall lucky stones,they are souvenirsof a great occasion. Magic sticks are made, the result of human intention. Lucky stones are given or granted by power or powers outside the ken of man. If you are fortunate enough to get one, you will know it. We have an instinct about some things. If you have one, guard it well. Remember, the difference between worthless and priceless is in that inner wisdom that only a superior person possesses.

My question this time rises from this: In the regalia and equipage of Kings, the royal orb and scepter of royalty are second only to the crown itself in importance. Now what I'd like to know is this... In the old time of "the simple rule and antique plan - of him to take who has the power and him to keep who can", was the scepter the head man's shillelagh and the orb his lucky stone? Along the same line another related question. Would kings still rule as well as reign if the scepter were cut with appropriate ceremony from a living tree and the orb of power was a true lucky stone? I have noted in history that royal power began to wane about the time kings began to rely on courtiers and craftsmen for things they had better done

them-selves.

It is well to have friends, it is well to be a part of a group, but when you inwardly begin to identify your self with some thing or person outside yourself, you begin to inwardly diminish. Yours should be a part of you while you have custody of it, otherwise it's only trading stock and capital.

So much for magic sticks, and lucky stones for history and kings, autumn is upon us. The wild hunt rides the night wind, the veil between the worlds grows thin, it's time to prepare for the cold to come. Now is the time when the long long thoughts rise in our minds unbidden.

May you have food and fire for the winter and thoughts to meditate upon when your paths are blocked with snow. May you be blessed, may neither boredom nor hard living trouble you, with which words I do now part from thee.

___ Buck Jump

THE HERETIC'S CORNER
(c)1986, Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you. May your harvest be bounteous, may your winter meat be fat and easily gotten, and may the autumn sun warm you for the cold to come.

Now is the time of the grand payoff when what we have worked for throughout the long summer is at last laid in the granary. A little while to enjoy the sweet earth, the time between harvest and wood chopping. Our Mother is especially sweet just now - past bearing but not yet the wise old grandmother, our Earth is still warm with passion, a lover of pleasure without consequence. Autumn is the year's reward. May yours be rich and filled with ecstasy.

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Greetings, my Pagan friends; may your Gods be well disposed to you. May the rain fall gently on your rhubarb. May the hail fall in a lake or on a parking lot. May our little six-legged friends develop an allergy to your pickle patch.

Now is the sweet season of our year. Our Mother the Earth is pregnant with the harvest to come. The days are long and the thoughts of the season are long, long thoughts. In the soft afternoon sky the white thunderheads sail serenely on like ships of dream in dreamland seas. Surely even such as I can be forgiven for dreaming a bit, for letting the fancy roam free.

In dreams I see a world set free. I see the human race living in peace, with each one going his own way but with courtesy to all who go another way. I see us as one species, which we are, and all of us acknowledging that fact. I see each walking in beauty, with dignity, and respecting the other person's dignity. I see us loving one another, helping our fellow men along their way. When I dream, I don't mess around - I rear back and dream up a doozy!

So much for dreams; back to the world we live in, back to the life we know. Before I spring my question for the day, a little background, a few facts:

Every one of us must come to terms with his environment and his heredity. We all live on one Earth. That is the main part of our environment, or at least the location of it.

We are all human beings, homo occasionally sapiens. That is the basis of our heredity.

Anything that is done to one of us is done to all of us. Anything that happens in one place on this planet has some effect on every place on the planet.

We are, all of us, stuck with our whole species. Here we are with a bunch of people we wouldn't willingly walk down a country road with. Indeed, we are as ship- wrecked mariners in a

lifeboat with a bunch we wouldn't sit down to eat a free meal with. To jump out of the boat is to drown. To try to toss those _____s out is very apt to upset the boat and drown all of us. These facts are self-evident, axiomatic.

I have always held that we should all walk the path of life with our hands outstretched in fellowship with respect and love for all. Of course, I have a caveat - keep a Bowie knife handy in case they haven't all heard the message.

As the Ultimate is reported to have said when the mountains were made, "Now for the background". The present situation is a mess. Violence is everywhere. Not even foolish violence, but violence without reason. Surely a leopard is in our streets and a shark loose in our swimming pool.

An armed bandit shoots down an unarmed clerk who is cooperating. A litigant in court shoots down an attorney. A parent beats a child to death. A driver gets cut off coming onto the freeway and guns down the chap in the pickup who did the off-cutting. An otherwise reasonable young man is annoyed by the sounds of traffic on a mountain road and starts shooting at the cars passing. Those are only a few examples culled from the news in recent months. In truth, senseless violence is loose in the land.

As it is with the individual, so with groups. From the racist fringe movement on to great governments. Violence for the sake of violence is epidemic. Each age of history has had a plague - the plague of this age is senseless violence. I have friends of the "born again" persuasion who tell me that it is the Devil doing it. I don't think so. As far as I can determine, devils are a disorganized bunch. Satan Mekatrig Lord of Chaos is a confusion in terms. Seen another way, that's organized confusion. As I see it, the flow of the power of the Universe is organized and rational. So it seems to me that any force opposed to that flow must be disorganized and irrational. That is to say nothing of the personal devils within us. They must have a hand in at least some of this senseless violence.

I have other friends who blame it on some as yet unidentified virus. Could be, but it's a rare virus that has no fever, nor nausea accompanying its onset....

Others hold that it is all explainable by Sigmund Freud and others of that ilk. Again I say could be, but what mental discomboomeration comes on suddenly with no sign of disorientation nor disturbance until it suddenly manifests itself in the acute stage?

For all I know, none of the above are correct. The fact remains that a wild unreasoning violence is loose among us, a danger to us all. The fact is, we are all in the same boat, and the boat is encountering some heavy weather. Don't you think we should do something about it? I personally can think of a whole lot of folks who I don;t really care to rescue, but being as we are all in the same boat, I am sure going to do my best for them..... But what?

In case this is all some psychosis, maybe we should engage a firm of head shrinkers to drag in a trainload of couches and get everyone to undergo psychoanalysis. I refuse to consider the logistics of this. The idea by itself causes my mind to boggle.

Or, suppose it is a virus. In that case when the virologists and immunologists have a bit of spare time from their search for the cause and cure of AIDS, they could do the same for the senseless violence virus. In view of the fact that we are all at greater risk from senseless violence than from AIDS, it might be a worthwhile task.

Or, just in case the gnostics have some truth in their ideas, and it is Auld Clootie, maybe a mass general exorcism is in order. Once again, my mind refuses to consider the logistics.

In view of the fact that the cause of senseless violence is still unknown, we might get a government grant to study the problem. Considering the speed that such grants usually get results, I would expect a definite answer by the twenty-second century. Of course, such a grant would have the added advantage of keeping a large number of researchers out of the pool halls and off the streets.

Now I am going to go against my usual custom and make a suggestion; only a suggestion, mind, and not to be taken as a dictum, but only as an idea to be considered. It has been my observation that there are only two occasions when magic is apt to work. One is after all other methods have been tried and found ineffectual. The other is when there is no other method. Now I believe that I have explored the other methods and found them impractical if not impossible. So I feel that I am safe in saying it's going to take magic to stop this purposeless killing.

So how to go about it? What spell, what charm, what ceremony shall we use? What power shall we invoke? What power evoke? Magic works, the proper ceremony at the proper time, done for the proper reason, will work. True for you, you may well say, but which ceremony? When? Why?

I just told you. The proper one. The one that is proper

for you is the one you yourself believe is proper. This is not an essay on morals and ethics, so I refrain from putting in my two cents worth on what is in my estimation proper. When you are fighting a grass fire is no time to discuss what sort of shovel to use.

In my dream we were all walking each in his own way, each helping the others as much as possible. So here let us not try to all walk in one path. No point in the universe can be reached from only one direction. Let us rather each from where it seems most right and comfortable, try by magic means to stop this senseless violence. Not-ice I said senseless violence, not just violence. Some who follow the old Norse way could hardly be expected to endorse some anti-violent intention, but I know of none who do not deplore reasonless violence. We have our differences, but surely no one objects to improving all our chances of kissing our grandchildren.

So, what I propose is this. Sometime in the next quarter year, whenever it seems most proper, let us in our various ways by whatever means one believes in, try by magic means to stop this epidemic of senseless violence.

I have noticed a few things about power on the unseen side. For a ceremony to be more than a mere charade, everyone involved in it must believe in the ceremony and in whatever power is used in it. Everyone must believe that the ceremony can and will work. Everyone must want the ceremony to work. If anyone involved in the ceremony does not so believe and want, that person will be a dead weight on the others that do. When I say everyone, I mean everyone, all, each one with one belief and one resolve. What can be done by a group acting in true spiritual harmony is indeed amazing, but first you must have that true spiritual harmony.

That is why I suggest we go at this not as some sort of super- coven ecumenical pagan group. I have seen a few of these "lets all get together" bunches back in the sixties, and they couldn't even get drunk.

I personally am in favor of any religion that don't practice human sacrifice, interfere in the private lives of the nonbelievers, or use force in conversion. I love 'em all, but I'm not fool enough to yoke the ass and the ox together. So let's all go, but let's not try to make it a parade.

That is my suggestion, and my question is why not? I'd appreciate your ideas on this, I truly would. If you have any ideas on the subject, please communicate them to the editors of the RMPJ. Even if the ideas are along the lines of, "You're

Nuts!!", just say why you think so. I'd appreciate it.

May your dreams come true; may the wind cool without chilling, and may you reap a harvest even richer than the seed catalogue said you would. May your shadow fall long on the Earth. Go in peace, remember your fellows, and with these words I do part now from thee.

_____Buck Jump. ....from RMPJ 8/86

THE HERETIC'S CORNER
by Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you; may the bugs flee your patch as from a crow; may the gentle rain fall softly on your flower beds; and may your lovers be all you wish them to be. Now at the season of long lovely days and short passionate nights, when our Mother the fair Earth is at her richest and most bountiful, it is hardly the season for deep thinking.

When nature is at its very best and the season most enjoyable are we not all of us tempted to shut off the mental processes and enjoy life in a purely sensual mammalian way? Of course we are, to do less would be an insult to creation.

At this glad time, here comes that old pest, the heretic, like the ghost at Ceasar's feast. Consider, dear friends, even as the screech owl is put into this world to scare goose bumps on our backs, the here-tic is put into the world to ask hard questions and discomboomerate the quiet mind. The only place on this sweet earth where we can look for a quiet unchanging stay is a graveyard. It is so with me, even as with you.

The other day when I was minding my own business [a most hazardous occupation], a stranger came to me with a request. He wanted me to magically restore to him a lost love. It seems that he had, by his own actions, turned his lady's love if not to hate, at least to an active dislike. He was sorry. He knew it was all his own fault. He agreed that she was justified in leaving him. He beat his chest and cried `mea culpa', but he wanted her back, and he wanted me or someone to, as he put it, "push the right button", and change the situation. Before he came to me he had been to a friend of mine. The friend is a scholar and practical magician who is rather more daring than most- he had by magic means caused the lady to recall the best of the past. With that, the lady consented to talk with her ex-inamorata, and dis-cuss, in a civilized fashion, her decision to be done with him. At that, the magician bowed out. He pointed out to the petitioner that from there on, it was up to him. My friend the magician can be, when he has to be, a most impressive

man, and I gather he dismissed the `lorn lover' with a definite dismissal.

Then he came to me. I pointed out that there ain't no free lunch in the universe and I had no intention of taking on a karmic debt of considerable proportion for his possible benefit. I told him that it is easier to move a mountain than to move a human mind if it will not be moved. I told him that he was trying to find someone to do for him what could only be properly done by himself. I pointed out to him that his situation was an effect of a cause, a cause that he was responsible for. I told him that magic is fine as a last resort, but hardly to be considered as first aid. I told him ..... I wasted my breath. Such a one hears only what he wants to hear.

The petitioner only said, "I just need someone to push the right button - she used to love me. I am not asking much, I just want things to be like they were."

I refrained from pointing out that Hitler could have said the same thing in the bunker. Then he said, "I am willing to pay you. Just tell me how much it's going to cost." Some things are an insult from a knowledgeable person, and a joke from a fool. I laughed. He was the sort who would ask "How much?", referring to one's head.

Now I am, I think, a reasonable sort, patient, and in my own way polite, but enough is enough, and this chap was rapidly becoming too much. I told him flatly, that I was not about to do any button pushing. I gave him what I felt was good advice. That is, I told him that if he was determined to further his amours by magic means to learn to do it himself. I referred him to a most knowledgeable teacher. I was in that way certain that he would either learn what was involved in his request and give it up, or more likely abandon the whole thing as too slow and too difficult. (The teacher informs me that he never bothered to even go around to see what the teacher had to offer. A case of "Gimme my daily bread, I'm willing to wait with my mouth open".)

Then he countered that if I wouldn't "push the button" could I refer him to someone who could, or would. I inquired around. One col-league I know is willing to try just about anything. He once did a weather spell out on the high plains in tornado season and another time worked a charm to rid a field of grasshoppers in hail season. I add, both were successful in a disastrous way. When I contacted him with the case, his words were, "I'd like to but I'm going on a trip to South America." Surprised, I asked about the trip, adding I hadn't known about it. He replied, "I didn't know about it either, but if that dude shows up here, I'm going!"

Failing to find a genuine scholar and practicing magician to attempt the matter, I tried a couple of unethical charlatans. In view of the fact that the petitioner was a large muscular sort who would expect instant results, they regretfully declined.

I was beginning to feel like Sinbad the Sailor when he carried the old man of the sea piggyback around the island. At wit's end (where I have lived for years), I suggested that he try religion. I offered to introduce him to some nice Pagan folks, or even get him in touch with some T.V. type evangelists. He refused on the grounds that they would be too slow and uncertain. He wanted instant gratification.

At last, thanks be to the power that watches over well-meaning fools like me, another lady hove into sight, and he took off in her direction with deep breath and flashing eyes. This sad fellow is but one of many I've had the misfortune to meet. I am sure most of you could recount similar sad tales. We'll all have to get together and I'll haul out the portable wailing wall, and we can share a cup of tea and all sympathize with each other.

I wouldn't have bored you with this all too familiar tale except I have a question. How does one deal with such people? Is there some way to tell a person with a real problem who can be helped from the person who has an endless amount of wants and no energy to help himself? That is, some way, without finding out the hard way? I can handle skeptics (I am one myself), I can handle cynics, I can handle atheists and deal with convinced true believers of all sorts, but how do I deal with a person who believes that I can work miracles?

One question leads to another. I have a few more on the same line. How comes it that as soon as people, some of them at least, find that one is not part of some main line orthodox church, they straightway want you to work some magic? Are Roman Catholic and Episcopal priests pestered by miracle seekers? Are T.V. evangelists? If not, why not? They deal in magic as much as any Pagan or free thinker. Is the prevalence of lazy freeloaders the reason that Christianity for the last fifteen centuries or so has been down playing the magical basis of the early Church? This is a topic worthy of our consideration.

Another question comes to mind at this point. A question about magic in general. I am sure you know what magic is, just is I am sure I know what it is. The definitions are many and varied, but they all basically state in one way or another, that magic is the practical side of religion, and the practice of magic is the art of causing changes in the tangible by intangible

means. Or, to put it another way, magic is a mental way of changing the physical by means of the spiritual. That is what magic is, no question there. The question is what does the uninitiated, uninformed layman think magic is?

If you are going to make a living repairing televisions and radios, it is not enough that you know electronics. You must also know what your customers believe about electronics. The degree of success in the TV-Radio repair business is generally in direct proportion to the amount of customer knowledge the proprietor of the business has. The rule is, if you deal with the run of humanity, you must understand the general run of humanity. You must not know only what you know, but also what people ignorantly suppose you know.

I pass this bit of wisdom on to you, for I think it has value to any serious student of matters intangible. An old doctor of medicine told me this some forty years ago. The occasion was a patient of his inquiring about an operation for a then inoperable condition. I, only an army medic, was astounded at the fellow's ignorance and when the Doc and I were alone, said as much. "Son," the old doctor said, "Here is something to remember Anything that works that you don't understand is magic and a magician can do anything. That's not the truth, but ninety per cent of the human race believe it is." That is how people who have never studied the arts of magic see it. To them it is a power without cost and without limit.

A PLEA FOR INITIATION STANDARDS

I'm full of radical ideas. I think the terms "Priest, Priestess, High Priest and High Priestess" are more than titles. I think being a member of the Priesthood means more than status. I think a coven is more than a study group, or a social gathering. I think being a Witch is more than a protest against the patriarchy.

I think receiving a First Degree should mean you have worked and studied and grown and dedicated yourself to your path and your Gods. I think an initiation should mean something.

I know of a young man who received a third degree after having proved he could lead a ritual. That's all he had to do, lead a ritual.

I know of a woman who claims third degrees in both the English and American traditions of a well-known tradition. She shows absolutely none of the qualities by which one usually recognizes a High Priest or High Priestess.

I know of a woman who refused to accept the standards set by her High Priestess, who threw a fit when she didn't get her First on demand. She went to another teacher, secretly received her First,

and a year later, her Second. Considering her attitude toward her first teacher, I have absolutely no faith that she did any work to earn her second. Yet she calls herself a High Priestess.

When two members of Sothistar received their first degrees last year, they had: studied and worked with the five magical elements, worked at developing personal relationships with the Gods, studied astrology, symbology, qabala, Tarot (both as a divinational and meditational tool), several forms of divination, writing rituals, leading rituals, drawing down the Moon, basic spell-casting and various methods,ethics, the Egyptian deities and mythology, ritual etiquette, the laws of the coven, the use of stones and crystals, meditation, conducting rituals, the meaning and duties of the priesthood, and the use of chants and songs. Both had chosen (or been chosen by) deities to whom they wished to make a special dedication. Both had proven their loyalty to the coven and the Craft. Both had served as vessels for both the God and the Goddess, and both had led rituals. After all of this, they received First Degree.

Am I saying that mine is the only way--that if your coven does not study these subjects your initiations aren't valid? Certainly not! I am saying that our tradition has standards for initiation. Many other covens have standards--some more stringent and some less demanding than mine. What I am saying is that I wish everyone had standards.

Why? Because when you have standards, the initiations you give mean something.

When we took the two mentioned above around to the four quarters and pronounced them Priest/ess, they could not have been prouder of their achievement. Nor could we. We had no doubt they could serve as competent dedicated Priest and Priestess in a ritual. In the time since, they've proved it over and over. When they make Second Degree, and Third, and eventually have a coven of their own, they'll continue to make us proud. When they represent the coven other places, they do so in a manner that reflects well on the coven. I've met many First Degrees of other covens who did not reflect well on their teachers. (I've also met many who have.)

You ask again, Why? I'll give you a personal reason--because it irritates the hell out of me that the people mentioned at the beginning of this article can put their noses in the air and claim

a higher status in the Craft than my two dedicated, hard-working, sincere students.

Once upon a time, a high school diploma meant something. You couldn't get a decent job without one. These days, it means nothing. These days, a Bachelor's Degree doesn't mean much. I don't want that to happen to initiations!

Perhaps I should discuss what I think initiation is. A true initiation is not a ritual, it is not entrance into a club, it is not just a dedication. An initiation is a spiritual step to a higher stage in spiritual growth. There are many such steps. Such "initiations" are not given by High Priest/esses. They are given by the Gods. An initiation ritual is an acknowledgment by a coven leader that the Initiate has, in that leader's opinion, reached a certain stage in spiritual growth.

Coven leaders are not omniscient. Although I'm sure such leaders strive to serve as worth representatives of the God and Goddess, they (the coven leaders) are not the God and Goddess. All of them must find their own ways of determining whether their students have achieved this growth. They must also give what guidance they can to those attempting to achieve it. Our study program includes many things not mentioned above, exercises and spiritual work that, we hope will help our students reach that goal. If our students apply themselves to all they are given to do, it is possible for them to reach that stage. When we give a first degree initiation, we are saying that the Initiate is *already* a Priest/ess of the Goddess.

I do not ask that all covens adopt our particular standards. I do plead with you to *have* standards beyond simple attendance at ritual for a year and a day. Insist that they work hard, that they learn and grow, that they struggle, that they strive, that they become, in your opinion, worthy servants of the Gods.

Some months ago, I mentioned this to two leaders of a newly-formed group north of here. Their eyes lit up and they said "You can help us. We were just talking about setting standards!" No true standards had been set for their initiations, and they felt the lack. Oh, they had third degrees from their teacher, but they wanted more meaning for those they gave than was given to their own. Bravo! There's hope for the Craft yet!

Ellen Cannon Reed

AN OPEN LETTER TO A WITCH

I do not know what Tradition you follow. That does not matter. Indeed, for all I know, you may not follow any of the traditions. You may be one of those many lonely ones who, for whatever reason, must worship by 'feel' rather than through any formal coven training or participation. But whoever you are, and however you worship, all that matters to me is that you hold true to the God and the Goddess. My purpose in writing this letter is to enjoin your aid in destroying that which cripples our Craft. Dissension is the disease. It is not a cancer, for it can be cured; and, as with most herbal cures, the best treatment is that administered internally.

Friend,help spread theBrotherhood andSisterhood ofthe Craft. do not seek to establish a scale of Wicca purism, (for no two Witches will ever agree on the relative positions on the scale of even their own tradition.) There is no one religion for all people, and THERE IS NO ONE TRADITION FOR ALL WITCHES! Let this be understood, and accepted. Choose your own path and leave your neighbor to choose his. Remember the primary tenet: "AN IT HARM NONE, DO WHAT THOU WILT."

Yetnever forget:"An it harmnone..." If your pathleads to sex rites, to homosexuality, to phallic-initiation...do not pt it foreward as "THE WICCAN WAY". It is only A Wiccan way, one of MANY. And by the same token, if a path so presented is not your way, do not decry it simply because it is not your way. Who are you to say another is wrong, so long as it harms none.

Strive for honesty, friend. Do not make false Craft claims, whether of position, heredity, lineage, or whatever. If you have a quarrel with someone, seek out the one you disagree with, rather than utilize perhaps unreliable intermediaries. do not spread unfound rumors and question those who do so. News of battle makes more exciting reading than news of peace. Why, then, provide battle news for publication when the serenity of the Craft is what we should be showing?

We have come along way, myfriend, in a fewshort years. Let us move on along our chosen paths till we emerge - as we will - accepted and respected by ALL as a religion in our own right.

Help usbring anend to washingour dirty linenin public. There will always be disagreements, there will always be those who cannot tolerate others, but they are in the minority and so they should remain, if you wish. But do not deny them their right to those differences.

Friend, weare Children ofthe Universe, andChildren ofthe God and the Goddess. Let us try to remember that, and live in Peace.

Blessed Be, and Merry Part!

MAY DAY CHANT ONE

Here we come apiping,
In Springtime and in May;
Green fruit aripening,
And Winter fled away.
The Queen she sits upon the strand,
Fair as lily, white as wand;
Seven billows on the sea,
Horses riding fast and free,
And bells beyond the sand.

Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

MAY DAY CHANT Two

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill".

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
A conjuring summer in!
And we bring you news by word of mouth
For women, cattle and corn
Now is the dun come up from the South
With Oak, and Ash and Thorn!"

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

STAG CALL also MAYCHANT THREE

The men gather around the fire, next to their partners, and they say in unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;
I am a shining tear of the sun;

I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke."

Graves, Robert; "The White Goddess"; Farrar 1970

Transcribed to computer files by Seastrider

CRYSTALS & STONES

Gemstoneshave beenusedforcenturiesas meditationalaidsand magical magical foci. Each individual type of stone has different properties. Here are some healing and spiritual properties from a list I have. These descriptions are based on ancient legend and lore:

AGATE: Moss Agates considered to be most powerful. Aid in restoration of energy, used in healing, and believed to bring wearer happiness, wealth, health, and long life. Increases ability to ward off self-induced anger and inner bitterness. Carnelian-gives protection and energy. Moss green-balances emotional energy. Moss red-balances physical energy. Blue lace-gives tranquility.

Amber: Powerful healing stone with large amount of organic energy. In ancient times, ground to a powder and mixed with honey or oil of roses for various physical problems. Filters germs and infections and has the power to disinfect. Worn around the neck to help fight infection and respiratory diseases. Lifts the spirits.

Apatite: Promotes communication and mental clarity.

Amethyst: Increases spiritual awareness, has a calming and soothing influence, has the ability to transmute negative into positive, and is very effective as a healing stone. Warmed and placed on the forehead and temples, it is good for headaches. Has the ability to draw through it forces directed towards the body and repels vibrations which the body doesn't need, thus releasing only the energy patterns beneficial to the body. Best worn in healing near the heart center. Opens up spiritual and psychic centers. Helps prevent drunkeness.

Aquamarine: Calms nervous tension. Calming effects of the sea. Used to help banish fears and phobias. Means seawater. Soothing and cleansing.

Adventurine: Increases perception and creative insight. Stimulates opportunity and motivation.

Azurite: Powerful healing stone, invokes spiritual guidance, opens psychic eye. Good for dreams and improving psychic ability.

Bloodstone: Stimulates flow of energy for healing blood circulation, stops hemorrhaging. Removes emotional blockages.

Citrine: Stimulates openness and accelerates the awakening of the mind. An aid to the digestive system. Helps eliminate toxins. Encourages tremendous healing on the emotional and mental levels, helps unblock subconscious fears, and serves as a natural relaxant.

Coral: Balances physical energy and relaxes tensions. Carries the creative vibrations of the sea.

Emerald: Promotes creativity, stimulates perception and insight, and strengthen memory. Beneficial effect on the eyes.

Garnet:Balances hormones, goodfor mentaldepression, enhances self-esteem, alleviates bad dreams, and encourages success in business. Thought to assist in seeing into past incarnations.

Hematite: Calmingto the emotions. Worn as an amuletto confer strength and procur favorable legal judgements. In Egypt, used to reduce inflammation and treat hysteria. Considered to be a grounding stone. Helps maintain balance between body, mind, and spirit.

Ivory: Spiritual protection.

Jade:Stimulates practicality,wisdom,and universalattunement. Thought to provide a link between the spiritual and the mundane. Most revered by the Chinese.

Jasper: For energy balancing of emotions and stress.

Flourite: Opens andsoftens the wayfor the useof otherstones. Excellent used in aquariums-provides needed minerals.

Lapis Lazuli: Stimulates wisdom, truthfulness, & psychic experiences, healing and strengthening when worn next to the skin. Strengthens mind and body to spiritual awareness.

Malachite: often used asa child's talisman to sleepsoundly & protect from bad dreams. Stimulates clear vision and insight, represents hope and inner peace, believed to protect from danger. Increases abundance in all areas of life.

Moonstone: Bringsgood fortune. Reflects the wearersbeing and feelings. Promotes unselfishness. Opens the heart to humanitarian love and hope. Good for protection while travelling on water. Gives clarity to spiritual understanding. Good for pre-menstrual symptoms and balancing to the reproductive system. Used to ease childbirth.

Pearl:Stimulates feminine qualities,used to focus attention, helps pull together mental and spiritual forces, peace of mind.

Represents purity, modesty, & gentleness.

Peridot: Dispels fears, guilt, and depression. Used to counteract negative emotions and healing of the spirit. Affects top three chakras. Once worn as a means of gaining foresight and divine inspiration.

QUARTZ: Amplifiesthe healing energyof the one usingit. Used to help draw out pain. Able to tap into the energies of the universe. A good stone for meditating on. Works primarily with the Third Eye center, also relates well with the heart center. To be able to tune into the quartz promotes clarity while concentrating on it. Also affects the crown chakra. Very potent and often worn to protect from negative vibrations. Cleanse regularly. Rudilated-rutile needles help focus attention. Smoky-good for calming the mind. Rose-vibrations of universal love & inner serenity.

Ruby: Increases vigor, renews vitality and cleanses the blood. The stone of courage.

Topaz: Calms emotions, protects against external stresors. To restore physical energy & quiet emotional nature.

Tiger Eye: Very powerful protection, clarity of thought.

Tourmaline: Causes the wearer to be more flexible, more understanding and more objective in purpose and reason. Calming. Each person has a different response to this stone. Causes a reaction in the intestinal tract. Black and Crystal-removes negativity and cleanses. Some say it should not be worn as jewelry. Electric and magnetic properties.

Turquoise: Vibratescalmingradiations, protective,andrestores healthy mental attitude. Stone of friendsship. Balancing and healing. Great strength and vitality. Takes on characteristics of the wearer.

CRYSTALS & STONES

NAME	COLOR	CHAKRA	USES
AMETHYST	Violet	Crown	Calming,grounding, a cleanser and spiritual stimulator, yin/yang balance, strengthens heart, cleanses liver of toxins, excellent for lung problems.
ADVENTURINE	Green	Heart	Soothes emotions, used for the heart and heartache, for acceptance of self and others, for inner peace.
AGATE	Varied	Solar-Plexus, Heart	Compelstruth, promotes good manners, happiness, intelligence, prosperity. longevity, fertility, and good health,

affects stomach, throat, heart.

AZURITE- MALACHITE Blue-green Heart, Crown Allpurpose healing stone, affects etheric body, parathyroid glands, nerve, spleen, pancreas, used to release repressed emotions and for physical detoxing.

BLOODSTONE Green-red Root Offers courage, endurance, harmony, used to stop bleeding, helps in making decisions, used for iron deficiency, in the blood, for moving kundalini energy, and to invoke peace in all who are drawn to it.

CITRINE Golden Solar-Plexus Generates radiant, happy vibrations, helps thoughts to be clear and emotions controlled, raises thinking to intuitive levels, on a physical level it can be used to help eliminate toxins from the colon, gall bladder and kidneys and entire eliminative system.

CHRYSOPRASE Green Solar-Plexus, Has a quality of compassion and a capacity for

fine

attunement works
Heart

on
the
solar
plexus
and
heart areas to sooth
emotions, will help
tranquilize many forms of
neurosis, also used
absorb or deflect
energies.

a n d
t o
unwanted

FLOURITE Clear, Crown, Multi-dimensional
stone, balances
Blue,
3rd
Eyeandintegrateslower

(human) self
Purple withhigher(spiritual)
self, good for meditation
3rd eye chakra,
with virulent

over
works well
diseases.

GARNET Red Root Stimulates happiness,
peace, balance, patience,
inspiration, persistence,
for rebirthing,
menstruation and life
passages, disorders,
fertility, eases
pain.

good

arthritis

HEMATITE Grey-black Root A verygrounding stone,
very cooling to the
physical body, use for
fevers, alleviates worry
anxiety as it allows
mental clarity, often
as the "worry

a n d
f o r
known
stone".

HERKIMER Clear Crown Very balancing special variety of quartz crystal "DIAMOND" works with yin/yang energies, often known as the "Dream Crystal", aids in bringing teachings of the dream state into conscious awareness, very highly attuned spiritually.

KYANITE Blue, Crown, Aligns all chakras, if so directed Black 3rdEye can openchakras(energy centers in the body), dispells frustration and anger, excellent attunement stone, good for meditating, aids in p a s t l i f e regression.

LAPIS Blue Throat, Used over 3rdeye

(brow) chakra,

LAZULI 3rd Eye assists in opening and clarifying (Brow) inner vision, provides strength, vitality and self-assurance, used for disorders of the throat, heart,spleen, blood, skin a n d to counter effects of stroke and epilepsy, also good for dream work.

LITHIUM Lavender Crown, Helps to reduce stress and ease depression,
with Pink Solar- relates to cycles of
Tourmaline

Plexus

birth
and
deathand
eases
transition, good
preparatory stone inner
spiritual work, on physical
helps with digestion.

MOONSTONE White Crown Has avery calming effect
on the emotions,
Pastel stimulatesthe pineal gland, assists in
stimulating the feeling
(intuitive) nature, eases
menstrual pain, alleviates
many degenerative
conditions in the skin,
hair, eyes, and body fluids
(tears, digestive juices).

OBSIDIAN Black- Used tosharpen both the
internal and external
Snowflakevision,oneofthemost
important "teachers" of the New Age stones,
teaches one the truth of
oneself in relation to ones
ego, depicts the contrasts
of life-day and night,
darkness and light, truth
and error.

PERIDOT Green Heart, Promotes digestion,
eases ailments
Yellow/ Brow inthedigestive
system, used for
Green forprotection,
prosperity, emotional
calming, purifies,
balances.

PHANTOM Clear All Very powerful tool
for the New Age,
Redor used togroundand
center while

Yellow attuning to higher spiritual energies, in healing work used to disperse congested energies.

PYRITE Gold Solar- Hasa very protecting, shielding aspect which Plexus works on the physical, mental, emotional levels. Shields from many forms o f negative energy, strengths circulatory system, clears oxygen in the blood.

QUARTZ Clear Trans- All-purpose, all healing, amplifies personal thought-forms, transmutes energy point and forms protective shield around auric field, excellent for meditation stone, color work, aura work, very

energizing.

IRRADIATED QUARTZ | Very Black | Absorbs all formsof negative energy,placed on or near electrical equipment (T.V., microwave, computer) to absorb harmful energies.

ROSE QUARTZ | Pink | Heart | Comfortsheart from all wounds, helps heal emotional pain, enhances self-love, positive outlook, joy and oneness, helpful for heart, throat, ears, nose, hypertension.

SMOKEY QUARTZ | Black Grey | Root, Solar-Plexus | Eases depression, fear and panic, clears aura, very grounding, enhances positive attitudes, tranquilizes, works well with root chakra to release negative blocks emotional and physical, used for menstrual cramps,intestines, stomach and digestion.

TOPAZ | Yellow | Solar- | Draws negativity from

chakras, Plexus protects against insomnia and depression, mood elevator, revitalizes, very stimulating to the creative thinking processes, eases death.

TOURMALINE Varied Root, Works as a protective shield, consumes negative energy without releasing it into the atmosphere, has to do with visions and "seeing" with compassion, good for the eyes, teaches to expand limited concepts of thinking, relates to aspirations for higher love, very complete stone.

TURQUOISE Aqua Heart, Known as"The Sky Stone", is Throat excellent for both Spiritual attunement and healing of the energy centers and the physical body, valuable for grounding as well as for vision quests and astral travel, purifies all levels of being and is capable of handling strong negativity, also used for wounds and for damage to bones.

M O D E R N P A G A N I S M :
QUESTIONS & ANSWERS

To promote community harmony and freedom of religious practice. Distributed by : The Committee for Religious Freedom, Salt Lake City, Utah.

Thanks to LesleyPhillips andLinda Pinti ofThe Covenantof Unitarian Universalist Pagans for original material.

Contemporarysociety isexperiencingaresurgence ofinterest in earth- and nature-centered spirituality. Modern Paganism is a rich and diverse religious movement drawing the attention of the media, law-makers, and spiritual seekers. This pamphlet attempts to answer some of the questions frequently asked about modern Pagan beliefs and practices.

What is Paganism?

Theterm"Pagan" comesfrom aLatinword for"country dweller" first used in early Christian times to refer to those not yet converted to Christianity. "Pagan" was an epithet that cast aspersions on those not seen as "true believers." Today, it refers more general to the faith of those whose spiritual center is drawn to native and natural religions, usually pantheistic or polytheistic, and almost always earth-centered.

What then is "Modern Paganism"?

ModernPaganism,orNeo-Paganism, isamodern, Earth-centered religious perspective which borrows and adapts from pre-Christian paganism as well as from contemporary religious thought. While reconnecting with ancient wisdom, it speaks eloquently to the needs and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian religion of much of western and northern Europe, which was based on the agricultural cycles and other natural rhythms of the Earth. It coexisted with Christianity for centuries, from the so-called "Dark Ages" up until the Inquisition and the "Burning Times" (witch hunts) of the late

Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

SomecontemporaryPagans callthemselvesWitches.The termhas many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

What is meant by the term "Wicca"?

Oftenused asa synonymfor Witchcraft,"Wicca" isthought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanismisnot areligion, butaset ofspiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The centralbeliefs ofmodern Pagansdiffer in specificsyet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

Noand Yes.Likereligious Humanists,modernPagans havealove and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in

the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formalworship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No,Pagansdo notproselytize.Most modernPagantraditions do welcome newcomers. Most modern Pagans also do not discourage other Pagans from integrating other religious and spiritual practices and beliefs into their practice.

WHAT CONTEMPORARY PAGANS BELIEVE

while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.

2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.

3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.

4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.

5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.

6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

A Booklist of Pagan/Magickal Titles

I. Tarot:
- A. The Tarot - Paul Foster Case (f)
- B. The Qabalistic Tarot - Robert Wang (a,f)
- C. The Book of Tokens - Paul Case (f)
- D. TheBook ofThoth - Crowley(a,f)

II. The Qabalah:
- A. The Mystical Qabalah - Dion Fortune (f)
- B. The Kabbalah Unveiled - MacGregor Mathers (f)
- C. The Sepher Yetzirah - W. Wynn Westcott (f)
- D.APracticalGuideto QabalisticSymbolism-GarethKnight (a,f)
- E. The Ladder of Lights - William Grey (f?)

III. Magick in general:
- A. The Tree of Life - Israel Regardie (a,f)
- B. Magick in Theory and Practice - Aleister Crowley (a,f,b)
- C.TheGolden Dawn;TheComplete Golden DawnSystem of Magic- Israel Regardie (c)
- D. Magick without Tears - Crowley (c)

IV. Meditation
- A. The Training of the Mind - Alan Bennett (a)
- B. Cutting Through Spiritual Materialism - Chogyam Trungpa(d)
- C. Book 4 - Crowley (a)
- D. The Experience of Insight - Goldstein (d)

V. Crowley
- A. The Holy Books of Thelema (a)
- B. The Vision and the Voice (a)
- C. The Eye in the Triangle - Israel Regardie (c)
- D. The Equinox, esp The Temple of Solomon the King (a)
- E. The Book of Lies (a)

VI. Paganism, historical
- A. The Golden Bough - Frazer
- B. The Mystery Religions - S. Angus (b)
- C. Oriental Religions in Roman Paganism - F. Cumont (b)
- D. The God of the Witches - Margaret Murray
- E. The Golden Ass - Apuleius, transl. Robert Graves

VII. Paganism, modern
A. Drawing Down the Moon - Margot Adler
B. The Meaning of Witchcraft - Gerald Gardner (g)

VIII. Eastern Mysticism
A. Tibetan Yoga and Secret Doctrines - Evans-Wentz
B. Shakti and Shakta - Arthur Avalon (a)
C. The Serpent Power - Arthur Avalon (a)
D. The Tibetan Book of the Dead - Evans-Wentz

IX. Egyptian religion (all b)
A. The Gods of the Egyptians - E.A. Budge
B. The Egyptian Book of the Dead - Budge
C. Egyptian Magic - Budge
D. The Leyden Papyrus - Budge

X. Miscellaneous
A. The Chaldean Oracles - Westcott (f,e)
B. The Life of Apollonius of Tyana - Philostratus
C. Prometheus Rising - Robert Anton Wilson (c)
D. Cosmic Trigger - Robert Anton Wilson (c)

Sources

(a) Samuel Weiser, Inc
Box 612
York Beach, Maine 03910

-EXCELLENT source for books of all sorts, all high quality. Especially good source for books by Crowley & on ceremonial magick. Highly recommended.

(b) Dover Publications
31 East 2nd St.
Mineola, NY 11501

-reprints manyold books,most notably Budge'sclassic egyptian series

(c) Falcon Press
3660 N. 3rd St
Phoenix, AZ 85012

-small press specializing in Crowley, Israel Regardie,& the Golden Dawn. Also carries Robert Anton Wilson's latest works, such as PROMETHEUS RISING, THE NEW INQUISITION, and the reprinted classic COSMIC TRIGGER.

(d) Shambalah Publications

314 Dartmouth St.
Boston, MA 02116

-mainly Eastern religion & Buddhist, but also some western magick, and recently lots of high-quality New Age works. Recently reprinted the classic series HERMETICA by Sir Walter Scott.

(e) Heptangle Books
Box 283
Berkeley Heights, NJ 07922

-small specialty printing house issuing one volume per year, beautifully typeset. Issued the classic ENOCHIAN INVOKATION by Geoffrey James, which was still in print in April.

(f) The Best of Cards Catalog
Division of US Games Systems
38 East 32nd St
NY, NY 10016

-sells every Tarot pack in existence, & also has a surprisingly extensive booklist of occult books. Good source for Eliphas Levi & tarot material & carries many of the books issued by the above publisher. Catalog is $2. Delivery is the fastest I've ever seen.

(g) Magickal Childe
35 West 19th St.
NY,NY 10011

-excellent listing; carries Gardner's books & assorted paraphanalia such as Abramelin oil. Carries many more books than listed in their catalog; reportedly if you call them they can get ANY occult book, if it's available anywhere. No, I don't have their phone #.

(h) Llewellyn Publications
P.O. Box 64383-873
St. Paul, MN 55164-0383

-not so good a source these days,but carries reprints of many of Israel Regardie's classics. Their catalog resembles the National Enquirer; caveat emptor. Interesting to read for entertainment purposes, occasionally one will find a good book there.

(i) Circle
P.O. Box 219
Mt. Horeb, WI 53572

-apagan organizationpublishinga newsletter& sellssome books, most notably Circle Guide to Pagan & Wiccan Resources, for contacts.

(j) Dharma Publishing
2425 Hillside Ave
Berkeley CA 94704

-sellsbooks onBuddhism, posters of Tibetan Thanka paintings; much more hardcore Buddhist than Shambalah.

These opinions are my own, & where I recall purchasingthese books in the past. They may no longer be available.

TALESPINNER'S NEOPAGAN READING LIST
by J. Brad ("Talespinner") Hicks

THE BEST FIVE:

(Read these five first,they are by themselves thebest possible introduction to Neopagan Witchcraft and practical magic that I've found anywhere.)

Starhawk, _The_Spiral_Dance_. (San Francisco: Harper & Rowe, 1979). Paperback, $10.95

This isthe essential firstbook fora newwitch, Neopaganor otherwise. In fact, many new covens have been formed with no other sources than this book. Starhawk details the myths, legends, and magic of the Craft in a beautifully elegant, easy-to-read way. Often found in bookstores on the "Women's Studies" shelf, Starhawk's vision of the Craft emphasizes the Goddess as the source of inspiration, with secondary emphasis on the Horned God. Perhaps a bit too Feminist, but still the best introduction yet.

Margot Adler, _Drawing_Down_the_Moon_. (Boston: Beacon Press, 1979). Paperback, $9.50

Althoughit isnow 7yearsout-of-date, thisis stillthe best history of the modern, Neopagan Craft that has been published yet. Includes many valuable interviews with some of the people who gave shape to the Craft as we know it. While the book does include some instruction in magic, its primary thrust is philosophy and history. Keep an eye out--there's an updated second edition due out some time in late 1986.

Marion Weinstein, _Positive_Magic_. (Surrey, B.C.: Phoenix Publishing, revised 1981). Paperback, $8.95

I see-saw betweenthis book andthe next onefor 3rd and4th place. Both are good, detailed texts on magic and spell-casting. At the moment, I recommend _Positive Magic_ first for the following reasons:

1) it is more practical, teaching actual techniques before tackling theoretical justifications, and 2) the language is a bit easier to follow for non-scientists. The topics covered include the karmic effects of magic, astrology, divination with tarot cards and the I'Ching, and general spell-casting. Its strongest point is the section on tarot, which is the best I've seen yet. Its weakest point

(in my opinion) is that it under-emphasizes poetry and ritual.

P.E.I. Bonewits, _Real_Magic_. (Berkeley: Creative Arts Publishing, revised 1979). Paperback, $8.95

Thisis theother"best" bookon magic. Itcovers amuch wider variety of topics, including ritual, psychic self-defense, and many other psychic phenomena. Isaac's approach is scientific and rational, not "religious," and his language is often more that of a scholar than a witch, but this is nevertheless an essential book for any student of magic. WARNING: Make sure that you get the second edition (1979) or later, as the 1971 edition includes much material that is misleading, extraneous, and sometimes just plain false--the 1979 edition was heavily edited.

Scott Cunningham, _Earth_Power_. (St. Paul: Llewellyn Publications, 1983).
Paperback, $6.95

Agood, reliablevolumeof spellsandcharms, compiledfromthe Family Traditions and other witchcraft sources. The magic in this book consists entirely of what scholars call "Low Magic"--the magic of village herballists, midwives, and healers--and as such, it is very practical, simple, and unpretentious. Missing is much of the ceremony of Neopagan Witchcraft; in its place, a huge vocabulary of magic that can be used easily and quickly, regardless of where you are and what you have for tools.

THE BEST OF THE REST:

(Onceyou have a good background, from the previous five books, you will find the following all make good reference books, worth having on your shelf.)

Stewart Farrar, _What_Witches_Do_. (Custer, WA: Phoenix Publishing, revised 1983). Paperback, $8.95

Thisbook isso goodthat it ALMOSTmade itinto thetop five, displacing _Earth Magic_. When its first edition came out in 1971, it was the only book on modern Witchcraft that was written for outsiders. It is surprisingly well-written, and very thorough. Its only serious problem is that it is very specifically Alexandrian Witchcraft (named after Alex Sanders, its first High Priest), and some of it doesn't generalize well. Nevertheless, it has the best-written chapter on initiation, among other things, that I've seen yet.

Herman Slater (ed.), _A_Book_of_Pagan_Rituals_. (York Beach, ME: Samuel Weiser, 1978). Paperback, $8.95

This is thecomplete Bookof Shadows ofa Neopagantradition called The Pagan Way. It includes complete, very well-written rituals for all eight of the High Holidays (both solo and group ritual), plus a mixed bag of rituals for healing, trance work, and so forth. Requires some basic knowledge of the Craft and its symbolism, so its not for beginners, but it is definitely useful to any worthwhile fully-initiated witch.

Ellen Cannon Reed, _The_Witches'_Qabala_. (St. Paul: Llewellyn Publications, 1985). Paperback, $7.95

So far, only Book 1, "The Goddess and the Tree" has been published, but it's already the best book on the Qabala that I've een yet, and the only one I would recommend to a new Neopagan Witch. The Qabala and its commentary to date contain a lot of sexist material, reflecting their Judeao-Christian origins. Ellen Reed strips all of that away, but in a way that is truer to the Qabala's origins and meaning than was the offensive material. Where she changes the traditional attributions, she documents it, and includes the traditional ones as well.

This book is almost a "must-read."

Jack Schwarz, _Voluntary_Controls_. (New York: E.P. Dutton, 1978). Paperback, $7.95

Jack Schwarzis NOTa witch,but don't letthat stopyou from profiting from the single clearest, most practical book on kundalini-style meditation that has been published in the West. If you are having trouble meditating, or wish to do serious trance work, turn to this book first.

Camden Benares, _ZEN_Without_Zen_Masters_. (Phoenix: Falcon Press, 1977). Paperback, $6.95

Outof printfor almost 7years, Iam VERYhappy to beable to recommend it again. This book is, among other things, proof that there is more to the Discordian branch of Neopaganism than just practical jokes. It is also the best practical book on Zen for the western world that I have seen yet. All of the best zen koans, including these, are also humorous (and therefore memorable). The book also includes MANY valuable exercises. As Robert Anton Wilson (see below) says in the Commentary at the beginning, "If you don't laugh at all, you've missed the point. If you only laugh, you've missed your chance for Illumination."

Robert Anton Wilson,
_Cosmic_Trigger:_The_Final_Secret_of_the_Illuminati_.
(New York: Pocket Books, 1977). Paperback, $3.95

Inthisautobiographical work,Wilson detailshis initiation

into and experience with almost every form of shamanic magick that is still practiced today, and draws some very surprising conclusions. Strongest point: this is a fantastic synthesis of magick, psychology, and physics. Weakest point: its central theme--that all of the great mystical societies and movements in history have been in contact with aliens from Sirius--is not taken seriously by Wilson (no matter how serious he seems in this book), and should not be taken seriously by the reader.

W I T C H C R A F T

the Magic of Ancient Celtic Beliefs in a Contemporary Society

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The purpose of this listingis to helpthe novice sortout the reliable from the sensational in the wealth of material that is now available on Witchcraft. I have left out old historical treatises (records of the Inquisition and such) which are of little value to the modern student, and have concentrated instead on contemporary sources. This also yeilds a much more objective perspective.

- Michael Nichols

THE TEXTS:

'Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today' - 2nd ed. - by Margot Adler. Beacon Press trade paperback.

You may have already heard Margot's voice, as shewas once hostess of National Public Radio's news program, 'All Things Considered'. This book is the end result of five years of research and interviews. (The 2nd edition is an update published eight years after the original.) This landmark study focuses on the rise of the Neo-Pagan movement (which includes Witchcraft, of course) especially as it relates to the values and beliefs of the counterculture of the mid-60's, hippies, flower children, et. al. It is the single most comprehensive study of modern American Witchcraft in existence.

'What Witches Do: The ModernCoven Revealed' - 2nd ed. - by Stewart Farrar. Phoenix trade paperback.

If Adler's book gives a comprehensive overview of modern American Witchcraft, Farrar's is a complimentary look at traditional British Witchcraft. Concentrating on the Alexandrian tradition (which is only marginally different from Gardnerian, easily the largest Craft tradition extant), Farrar lays stress on the actual working of Covens and the integration of novice Witches into them. Also included is much of the Gardnerian (via Alexandrian) Book of Shadows. So there is plenty

here for someone who wants to begin practice.

'The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess' by Starhawk (pseud. for Miriam Simos). Harper & Row trade paperback. This book shifts back to America again, this time with a slight emphasis on feminist Witchcraft, arguably the fastest growing branch of the Craft. Starhawk is herself High Priestess of two California Covens and her book is insightful, genuine, and beautifully poetic. This overview also contains specific instructions for Circles, chants, spells, invocations, creating rituals and, in short, everything you need to get started. And it is a delight to read.

'Buckland's Complete Book of Witchcraft' by Raymond Buckland. Llewellyn trade paperback.

British-born Ray Buckland can, with some validity, be considered Gerald Gardner's American successor. Not only did he introduce Gardnerian Witchcraft to the United States, but he also founded his own tradition of the Craft, called Seax (Saxon) Wicca, which has grown to worldwide practice. His early books, like 'Witchcraft from the Inside', did much to dispel negative stereotypes of Wicca in the 60's. And 'The Tree: Complete Book of Saxon Witchcraft' remains one of the best published Books of Shadows to date. The present volume has a practical orientation, with chapters set up as 'lessons', covering every imaginable aspect of modern Wicca. The book is Traditionalist in approach, making a nice counterpoint to works by Adler and Starhawk.

OTHER SOURCES:

'A Witches' Bible, Compleat' by Janet & Stewart Farrar. Magickal Childe trade paperback tandum edition of 'Eight Sabbats for Witches' and 'The Witches' Way', respectively, also called 'A Witches' Bible, Vol 1 & 2'.

The first book is an examination of thefestival Holidays of the Old Religion - the Solstices and Equinoxes and the cross-quarter days - together with the rich folk customs associated with them. The second book contains the long-awaited remainder of the previously unpublished portions of the Gardnerian Book of Shadows. In both of these books, the Farrars had the invaluable help of Doreen Valiente, who actually wrote parts of the Gardnerian liturgy. The three Farrar books taken together form the most complete system of Witchcraft currently available. Their more recent book 'The Witches' Goddess' focuses on the feminine archetype, and contains a gazetteer of Goddesses that is mind-boggling in its thoroughness.

'Dreaming the Dark: Magic, Sex, & Politics' and 'Truth or Dare:

Encounters with Power, Authority, and Mystery' both by Starhawk. Beacon Press trade paperback and Harper & Row hardback, respectively.

If we have gained new religious insights from Pagan and feminist philosophy, how are we to incorporate those insights into our daily lives? Starhawk, the author of one of our principal texts, pulls together a wide range of materials to answer this question in two books as beautifully poetic as her first. Some of these things have waited a long time to be said - and they couldn't have been said better!

'The White Goddess' by Robert Graves. Farrar, Straus, & Giroux trade paperback.

A rather weighty and yet poetic book, tracing the female deity of Witchcraft - Goddess of Birth, Love, and Death; of the New, Full, and Old Moon, worshipped under countless titles. Fascinating for the advanced student. Know your Celtic mythology (particularly Welsh) before you start, though! (If you need a quick intro to this book, check out the feature in the Reviews SIG.)

'Witchcraft Today' and 'The Meaning of Witchcraft' byGerald B. Gardner. Magickal Childe trade paperbacks.

GeraldGardner hasthe distinction ofbeing thefirst practicing Witch to write a book about Witchcraft. He was initiated into one of the surviving traditional British Covens, and onto the tattered remnants of magic and ritual inherited from them, he grafted elements of ceremonial magic. The synthesis that emerged came to be called 'Gardnerian' Witchcraft, and it became the major cause of the Witchcraft revival of the twentieth century. Because Gardner was the first to deal with this material in written form, it sometimes seems very disorganized, but its historical importance is immense 'An ABC of Witchcraft', 'Natural Magick', and 'Witchcraft for Tomorrow' all by Doreen Valiente. Phoenix trade paperbacks.

British Witch Doreen Valiente isperhaps best known for her work with Gerald Gardner in creating the Gardnerian canon of liturgy. However, in her own books, she really shines as an amateur folklorist, managing to convey a sense of Witchcraft as a folk religion, tied very much to the locality, the land, and the oldest strains of folk wisdom and nature. Her sense of history and tradition is rich and deep, and she often presents fascinating historical tidbits about the Craft. From no other author can one gain such a rich sense of heritage.

'A History of Witchcraft: Sorcerers, Heretics, & Pagans' by Jeffrey B. Russell. Thames and Hudson trade paperback.

This bookrepresents theapproach of agifted Cornellhistorian. Although Russell doesn't always adequately cover modern sources, he has become famous for his ability to integrate a sensible approach to the evidence of medieval Witchcraft with an acceptance of modern Neo-Pagan Witchcraft.

'Magical Rites from the Crystal Well' by Ed Fitch. Llewellyn trade paperback.

A book ofrites, simple celebrations of land and water, wind and fire. Rites of passage, seasonal celebrations, magical workings, healings, and many more. Ed Fitch (one of the founders of Pagan Way) is truly in his element here. And it is one of the most beautiful books on the Craft ever published. The art work alone is worth the price of the book!

'A Book of Pagan Rituals' by Herman Slater. Weiser trade paperback.

Originally published in two volumes as the 'Pagan Way Rituals', this extremely beautiful book is just what it says it is: a book of rituals. Not authentic Wiccan rituals, but very nearly so, these rituals are often used by Covens in the training of neophytes. Like a good Catholic missal, the words are printed in 'sense lines' using BOLD PRINT (easier to read by candlelight). Anyone who is at least part animist or nature-lover is going to cherish this beautiful book.

'Celtic Heritage' by Alwyn and Brinley Rees. Thames and Hudson trade paperback.

A good deal ofmodern Witchcraftcan be tracedto ancientCeltic sources. This book, based in comparative religion, mythology, and anthropology, gives one a clear picture of the Celtic world-view. Drawn mainly from Ireland and Wales, the study focuses on the interplay of Light and Darkness, Day and Night, Summer and Winter, and all the seasonal myths and rituals that make up the great Celtic yearly cycle.

OTHER USEFUL BOOKS:

'The Politics of Women's Spirituality: Essays on the Rise of Spiritualist Power Within the Feminist Movement' by Charlene Spretnak. Doubleday trade paperback.

Ahuge (and, oneis tempted tosay, thedefinitive) anthology of feminist and Pagan theology. Many familiar authors here: Starhawk, Weinstein, Daly, et. al. Subjects range from Amazons to the ethics of magic. A real bargain!

'Sex in History' by Reay Tannahill. Stein & Day trade paperback.

It has oftenbeen said that Witchcraft grew outof an earlier 'fertility religion' and, although 'fertility' is probably the wrong word here, it is undeniable that the history of Witichcraft is irrevocably bound up with the history of sexuality. Like Tantrists and many others in the East, Witches tend to view sex as sacramental. Since this is quite contrary to the prevailing attitudes of our own culture, it may be helpful to understand how our culture acquired such negative ideas about sex in the first

place. Ms. Tannahill's unique landmark study will not only answer this question but also indicate the many options other cultures throughout history have chosen.

'When God Was A Woman' by Merlin Stone. Harcourt, Brace, & Jovanovich trade paperback.

At the foundations of the religion of Witchcraft is the religion of the Goddess. Ms. Stone's book is an archeological tour-de-force of that religion, which is found at the beginnings of virtually every known culture (yes, even the Judeo-Christian culture). In this book, one learns about the worship of Astarte, Isis, Ishtar, and many others. Also recommended is her 'Ancient Mirrors of Womanhood'. Both are splendid books!

'A Different Heaven and Earth' by Sheila D. Collins. Judson Press trade paperback.

Byone ofthe leading feministtheologians of ourday, this book asks what are the psychological and social implications of worshipping a male deity exclusively, while ignoring the feminine principle in religion. This is one of the most influencial books I've read in the last ten years. It changed my way of thinking (for the better) and I dare say it will change yours.

'The Way of Wyrd' by Brian Bates. Harper & Row hardback.

What Carlos Castaneda didfor Native American tradition, this author does for ancient Pagan Anglo-Saxon tradition. Subtitled 'The Book of a Sorcerer's Apprentice' and based on authentic manuscripts found in the British Museum, it is the chronicle of a young Christian monk sent into the wilds beyond Mercia in 674 to record the heresies (beliefs) of the Pagans. He is lucky to have as his guide the Anglo-Saxon shaman Wulf. Throughout this documentary novel, the Christian and Pagan beliefs are juxtaposed for abetter understanding of both. Not since 'The Mists of Avalon' has a book accomplished this task so neatly.

'Positive Magic' - revised edition - by Marion Weinstein. Phoenix Publications trade paperback.

Although a book about how to use magic to changeyour life could be extremely tedious, this one is far from it. While it is true that Marion uses a simple and direct style of writing, it is used on such difficult and subtle questions as the ethics of magic. She draws upon her own experiences to create a book that is truely positive. If I had to recommend one book on magic, this would be it!

'Earth Power' by Scott Cunningham. Llewellyn trade paperback.

Scott is arguablythe strongest of the young writers in the immensely popular 'Llewellyn's Practical Magick Series'. This is, in fact, a book of spells. Practical, down-to-earth, useful,

everyday, garden-variety spells. It is the only such book in this bibliography. Although I do not recommend a 'cookbook' approach to magic, this book will be extremely helpful when used as a guide for creating your own spells. Also, Scott concentrates on 'natural' or 'folk' magic, as opposed to 'ritual' or 'ceremonial' magic. This is the type of magic (involving Sun, Moon, stars, trees, rocks, springs, etc.) that is the natural heritage of Witchcraft. An excellent starting-place for the novice spell-wright. His many other books, especially 'The Magical Household', are all highly recommended.

'The Medium, the Mystic, and the Physicist' and 'Alternate Realities' by Lawrence LeShan. Ballantine paperbacks.

Dr. LeShandoes not deal with magic orWitchcraft per se, but what he has to say about the nature of the cosmos is magical indeed. He is an experimental psychologist, an Esalen veteran, director of ESP research, psychic healing, and other projects. His is a synthesis of philosophy, parapsychology, and Einsteinian physics. His other books, especially 'How To Meditate' (Bantam paperback), are also of great value.

'Seth Speaks' and 'The Seth Material' by Jane Roberts. Bantam paperbacks.

Yet another startlingly clear (albeit less scientific) look at metaphysics. This is probably the cream of the crop of all modern mediumistic data: Seth is the communicant, and the late Jane Roberts is the medium. The other 'Seth' books are also of value.

'Psychic Exploration: A Challenge for Science' by Edgar Mitchell, edited by John White. Putnam trade paperback.

This anthology serves as an excellent introduction to the scientific field of parapsychology. Each chapter is an extensive review article on laboratory work carried out in one particular sub-genre of the field: telepathy, clairvoyance, precognition, psychokinesis, OOBE's, apparitions & hauntings, etc. These excellent articles will bring you up-to-date on virtually everything that is currently known about the topic in question. Other chapters deal with the history of the discipline, social & psychological implications, military applications, etc. This book could open the mind of the severest skeptic. But at the same time, it could serve as a necessary check on those too-credulous souls who have a tendency to 'believe everything'.

BOOKS ON RELATED SUBJECTS:

ASTROLOGY: For the absolute beginner, 'Chart Your Own Horoscope' by Ursula Lewis. Pinnacle paperback. The find-at-a-glance tables and charts are worth their weight in gold. For the more advanced students, Michael Meyer's 'A Handbook for the Humanistic

Astrologer' is highly recommended for its 'humanistic' (a la Dane Rudyar) approach. If you want to really learn to do astrology, try 'The Only Way To Learn Astrology, Vol I-IV' by March & McEvers. Books by Linda Goodman, Grant Lewi, Ronald Davison, and Liz Greene are also recommended.

TAROT: 'Secrets of the Tarot' by Barbara Walker is the best of the newest books on Tarot. You may know Barbara as the author of the amazing 'Woman's Encyclopedia of Myths and Secrets'. Bill Butler's 'Dictionary of the Tarot' is a wonderful reference book which encompasses works by such authors as Case, Crowley, Douglas, Gray, Huson, Kaplan, Mathers, Papus, Waite, et. al.

ESP: Any and all books by J. B. and Louisa Rhine, Gertrude Schmeidler, Thelma Moss, Charles Tart, D. Scott Rogo, J. G. Pratt, Raynor Johnson and Lawrence LeShan would be highly recommended.

PALMISTRY: 'The Palmistry Workbook' by N. Altman is clearly the leader here. The book actually has hand-prints, not just line drawings!

GHOSTS: Firstly, I'd recommend 'An Experience of Phantoms' and 'The Poltergeist Experience' both by D. Scott Rogo (Penguin paperbacks), who is a kind of historian of psychical research. Also, 'The Poltergeist' by William Roll, director of the Psychical Research Foundation, and this country's leading authority on ghosts. And most importantly, 'Conjuring Up Phillip' by Iris M. Owen, the account of a group of Canadian researchers who 'created' a ghost! This last title is now out of print, but if you can find one in a used book store, it's well worth it.

SURVIVAL: 'At the Hour of Death' by Karlis Osis is exceptional. Books by Elizabeth Kubler-Ross are adequate, but not as good. And, if you can find it, the out-of-print 'Life Is Forever' by Susy Smith is perhaps the best introduction.

OUT-OF-THE-BODY EXPERIENCES: 'Journeys Out of the Body' and 'Far Journeys' both by Robert A. Monroe. The narative of a much-researched psychic, he only
one of its kind. Also, 'Astral Projection' by Oliver Fox, and any early works
by Sylvan Muldoon and Hereward Carrington, if you can find them.

MEDIUMSHIP: Firstly, the 'Seth' books by Jane Roberts, listed above. Any and all books by Eileen Garrett. Plus, 'Here, Mr. Splitfoot' by Robert Sommerlot, 'Singer in the Shadows' by Irving Litvag, and 'She Spoke to the Dead' by Susy Smith.

CABALISM: Introductory works include 'The Magician: His Training and Work' and 'Magick: Its Ritual, Power, and Purpose' both by W. E. Butler. Later, works by Dion Fortune and Aleister Crowley (definately not for the novice).

BOOKS OF LORE & MYTHOLOGY:

'The Mists of Avalon' by Marion Zimmer Bradley. Ballantine trade paperback.

This Arthurian fantasy novel,which reached the N.Y. Times best-seller list, is truly superlative. It is narrated by Morgan le Fay and so we finally understand that strange antipathy that exists between her and Arthur. The religious and philosophical conflict between the Old Religion and the newer one of Christianity is beautifully portrayed. An excellent choice.

The Prydain Chronicles of Lloyd Alexander, a pentology on Dell paperbacks: 'The Book of Three', 'The Black Cauldron', 'The Castle of Llyr', 'Taran Wanderer', and 'The High King'.

These award-winning children's fantasies are based on ancient Welsh mythology. Alexander admits that the two authors who most influenced him were J. R. R. Tolkien and T. H. White. The books are also the basis of the recent animation feature from Disney studios. I'm often asked about pagan books to recommend for children. These are them.

The Deryni Chronicles of Katherine Kurtz: 'Deryni Rising', 'Deryni Checkmate', 'High Deryni', 'Camber of Culdi', 'Saint Camber', Camber the Heretic', 'The Bishop's Heir', 'The King's Justice' and 'The Quest for Saint Camber', all Ballantine paperbacks.

Set in the landscape of ancient Wales, the Deryni are a race with magical powers which must fight for its life against a medieval Church Militant. Kahterine is someone who knows what magic is all about.

'The Once and Future King' and 'The Book of Merlyn' both by T. H. White. Berkely paperbacks.

Sparkling books, and my own personal favorites. The final crystalization of centuries of Arhturian romance. The books on which 'Camelot' was based.

'The Weirdstone of Brisingamen', 'TheMoon of Gomrath', 'Elidor', and 'The Owl Service' by Alan Garner. All Ballantine paperbacks.

Garner isone of thebest Britishfantasy authors, witha superb sense of local 'color' and folklore. The first two (related) titles are in the heroic quest mold, the third is a story about the four 'hallows' of Arthurian legends, and the fourth is an eerie modern re-creation of the fourth branch of the 'Mabinogi'.

'A Wizard of Earhtsea', 'The Tombs of Atuan', and 'The Farthest Shore' by Ursula K. LeGuin. A trilogy on Bantam paperbacks.

This isthe chronicle of ayoung boy who isan apprentice mage. LeGuin, a leading science fiction and fantasy author, has some fascinating things to say about the light side and dark side of magic, and how they're related. And she says it very well, indeed.

'Lammas Night' by Katherine Kurtz. Ballantine paperback.

In this case, theauthor of the important Deryni fantasies turns her attention to a historical setting: England in World War II. There is a long-standing tradition that Hitler's thwarted plans for invading England owed a certain something to the many Covens throughout Britain who combined their efforts to stop him. There is even a hint that the Royal Family itself was involved. Ms. Kurtz's historical research is, of course, impeccable.

The Charge of the God

Listen to the words of the Horned God, the Guardian of all things wild and free, and Keeper of the Gates of Death, whose Call all must answer:

I am the fire within your heart...
The yearning of your Soul.
I am the Hunter of Knowledge
and the Seeker of the Holy Quest
I - who stand in the darkness of light
am He whom you have called Death.
I - the Consort and Mate of Her we adore,
call forth to thee.
Heed my call beloved ones,
come unto me and learn the secrets of death and peace.
I am the corn at harvest
and the fruit on the trees.
I am He who leads you home.
Scourge and Flame,
Blade and Blood -
these are mine and gifts to thee.

Call unto me in the forest wild
and on hilltop bare
and seek me in the Darkness Bright.
I - who have been called;
Pan,
Herne,
Osiris ,
and Hades,
speak to thee in thy search.
Come dance and sing;
come live and smile,
for behold:
this is my worship.
You are my children and I am thy Father.
On swift night wings
it is I who lay you at the Mother's feet
to be reborn and to return again.
Thou who thinks to seek me,
know that I am the untamed wind,
the fury of storm and passion in your Soul.
Seek me with pride and humility,

but seek me best with love and strength.
For this is my path,
and I love not the weak and fearful.
Hear my call on long Winter nights
and we shall stand together guarding Her Earth
as She sleeps.

Shamanic Binding

By: Gaffer Maccluiunn

There are many "heaven"s, as I see it...

One of these, which I go to for information, is the Realm of Spirit Animals. I do the usual preparations for a journey, then halfway up (I use a ricketywooden ladder: my teacher suggested a ladder when I was very young, and I haven't rebuil it yet...It's had many years of almost constant use, and I think that it's time to repair this mental tool...), and though the ladder continues (both up, down, several other ways...) I swing through a little hole and come up underneath an enormous tree. The place is filled with animals (of course) and I can find out from them, generally, whatever I need to know. There's usually something I do in return; I was taught (and believe, since it works for me) that there are essentially five (5) KNOWN ways to relate to a spirit. The first rule, as I believe it, is that no matter what, in any dealing between entity and entity, the relationship MUST be made clear for there to be useful communication. It doesn't matter as much WHAT the relatioship is (although I have preferences), so long as it is clear. The five ways I am aware of are:

1. Binding by Gift.
2. Binding by Love.
3. Binding by Trade.
4. Binding by Spirit.
5. Binding by Weapon.

Since the last one is, in MY way of thinking, least desireable, we'll start there: Binding by weapon, for me, is only used when a spirit or entity comes to me with something nasty planned, and only if there is no other way. It is kind of like putting the genie in the bottle (the old Arabian Nights Genies were very tricky, and would just as soon devour someone who lets them free as grant them wishes...): first, you must have superior force, and superior will. And Plenty of Reasons...

Binding by Spirit is MUCH more preferable: This is the link you have with your spirit animals: A link from like to like, regardless of form. It usually HAPPENS to you, rather than you CAUSING it to happen.

Binding by Trade is offering something in return for what you wish to receive. Not as wonderful an experience as Binding by Spirit, but still worthwhile. It is necessary to find some entity willing to

trade, however, and for this the Realm of Animals is where I use it most. After a while, you can get into a routine, whereupon in becomes Binding By Gift:

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Binding by Gift is when the shaman leaves a gift or gives a gift, in expectation of needing a favor later. This can be considered the case when a spirit comes to you for help, but generally I classify that as Trade, since it is the same as trade, just the other way around. Binding by Gift, you do the thing first: If I need information that I think the Squirrels, for instance, in the Animal Realm can offer, I'll leave out a selection of nuts underneath the pine tree in the fron yard, for I know that there are squirrels which frequent it. Then, later, I'll go up to the Animals and ask for what I need. This originally started as Binding by Trade, where they'd tell me the information I needed to know, and then say, "In Trade, you can leave nuts for the Little Brothers." Now, I do it aforehand, knowing. This is a much more comfortable relationship than Trade, as Trade is generally a one-or-two-time thing, while Gift is something much more meaningful and long-lasting.

Binding by Love is actually entering into a friendship (or deeper) with a spirit. Most of the shamans to whom I speak agree with me that the relationship they have with their Spirit Helpers/Guides is a love or lover relationship. Some explain that they are soul-mated to their guides. This makes sense to me, and is the last form of relationship of which I am aware in this context.

Hope this was interesting. Let me know.

Tapadh Leibh.
Gaffer.

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SPIRITUALITY

In order to facilitate clearer communication in an area that very often becomes very "fuzzy" because of specialized or unclear definitions, let us now define the term Spirituality and the sense of its use here. The term "spirituality" (as used here) is reserved for situations that involve personal experiences of unique dimensions of reality that give one's life and general existence a numinous quality. Jung used the term "numinous" for the description of experiences that feel sacred, holy, or out of the ordinary (in the sense of a special feeling of ultimate meaning or reality). Therefore, spirituality characterizes individual relationship to the universe and does not necessarily require a formal structure, collective ritual, or mediation by a priest or other external authority figure.

Religionis a form of organized groupactivity that may or may not be conducive to (or even supportive of) true spirituality, depending on the degree to which it provides a context for personal discovery and experience of the numinous dimensions of reality. While at the root of most great religions are the direct visionary revelations of their founders, prophets, seers, and saints, in many instances religions have lost their connection with this vital core over time.

Experiencesand mentalstatesinvolving personalencounters with the numinous dimensions of consciousness are of two different types. Included in the first are experiences of the "immanent divine", or perceptions of divine intelligence expressing itself in the world of everyday reality. All of creation - people, animals, plants, and inanimate objects - seems to be permeated by the same cosmic essence and divine light. A person in this state suddenly sees that everything in the universe is a manifestation and expression of the same cosmic energy and that separation and boundaries are illusory. In theology, this is called Monism. This is also the core experience of the "all is illusion" claim in some belief systems.

Experiences in the second category do not represent a different perception of what is already known but reveal a rich spectrum of dimensions of reality that are ordinarily hidden from human awareness and are not available in the everyday consciousness. These can be referred to as experiences of the "transcendent divine". A typical example would be a vision of God as a radiant source of light of supernatural beauty or a sense of personal fusion and identity with God perceived in this way. Visions of various archetypal beings, such

as deities, demons, legendary heroes, and spirit guides, also belong in this category. Other experiences do not involve merely individual suprahuman entities but entire mythological realms, such as heavens, hells, and purgatories, or various sceneries and landscapes unlike anything known on earth. This seems to be the nature of many reports of Native American "Shamanic Journeyings".

What interests those studying practical magic are the practical consequences of personal encounters with spiritual realities. For the people who have had them, the existence of the immanent and transcendent divine is not a matter of unfounded belief but a fact based on direct experience - much as our attitude toward the material reality of our everyday life is based on fist hand sensory perceptions. In contrast, a belief is an opinion about the nature of reality based on a specific form of indoctrination, or reading of religious literature; It lacks direct experiential validation. Yet once again we are brought up against the very difficult problems of integrating personal realities with consensual reality, or at least in integrating them closely enough that they can be discussed in a meaningful manner.

Oneof thepractical consequencesof thesespiritual experiences is permanent physiological change in the one experiencing them. There are usually also a set of perceptual changes, as well as (often) an ability to experience more of these episodes and not always with full control over when they will occur. In other words, the whole mind-body-spirit linkage takes on new dimensions and depth, and can become very difficult to understand and manage! To be sure, no one has an experience of this type and remains the same person they were before.

A common physiological change that results from these types of experiences is a change in the individuals general state of health. Allergies and allergic type reactions are a typical area of change. Someone who had few allergies may find that they suddenly react strongly to a number of substances that did not bother them previously, and (more often) the reverse also happens. There have also been cases of "spontaneous remission" of long-term ills such as arthritis and rheumatism as well as even one case of cancer known to the author.

Theperceptual changes that happencan also be very confusing. People seem to experience a whole new "tone" and new levels of meaning to their everyday perceptions. There is often an increase in the sensitivity in their sight, hearing, smell, taste, and tactile senses, as well as what one person described as a new "depth" to the sensations, i.e. they felt as if all of their senses previously had been muffled or distorted, and now those distortions were removed.

Anothercommon phenomenonthat resultsfrom directexperience of the numinous is that further experiences become more likely, and "shifts" in consciousness become facilitated. Some people who do not have a good background in self analysis and "taking charge" of their lives, find that it is very easy to lose control and quickly become unable to deal with the every day world. Even those who are actively seeking and working hard to achieve personal growth and are used to dealing with their innermost thoughts and psychological functionings find these experiences causing a lot of hard work!

Monotheism vs. pantheism

By: Dan Holdgreiwe

The primary meaning of "pantheism" is "the belief that the Divine is identifiable with the forces of nature and with natural substances," and it is this meaning of pantheism which is properly contrasted with "panentheism" (the belief that the Divine is within the natural world but not limited to it). This pantheism *denies* all Gods and Goddesses, at least to the extent that They are understood as anything more than natural forces. Thus if you believe that the Goddess is something more than the physical planet Earth, you are NOT a pantheist; you are a panentheist.

A secondary meaning of "pantheism" is "worship that admits or tolerates all gods." As this meaning directly contradicts the primary meaning, persons using the term should be careful to specify which meaning they intend. (Under this meaning, if there is any god whose existance you do not acknowledge -- Satan, for example -- you are NOT a pantheist.)

Within the pagan community, the term pantheism is used even more sloppily as a synonym for polytheism and/or animism. This had led many people who don't meet either of the above definitions to mistakenly call themselves pantheists.

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P> By that, I mean that I believe the Christian God exists, but
P> don't necessarily worship that particular deity.  If all gods
P> and goddesses exist, you can worship one of them (Monotheism),
P> without excluding the existance of the rest of them
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That's not monotheism, that's henotheism. Monotheism is the belief that only one "God" exists. Note, however, that monotheism does not deny the existance of lesser beings (saints, angels, etc.) who might also be called "gods" in a polytheistic system. Note also that Christianity is not truely monotheistic, as it has the top job shared three ways.

Modern Pagan Persecutions

By: Jonathan Hutchins

I wonder about this whole big deal of how unrealisticly paranoid people can get about Paganism. I live here in the real Bible Belt. People get pretty extreme here about religion, although there are places where it's worse. They even refused to install the statue of Ceres that was commissioned for the Kansas State Capitol building because she was a Pagan Goddess. (There followed the three worst grain harvests since the dust bowl.)

Still, we have a thriving Pagan community, and not a small share of misguided fundamentalist teenagers rebelling into holywood satanism.

We have had a lot of trouble with cases of religious persecution - but not the kind you might think. What has happened has been that a borderline Pagan has imagined or misunderstood something, and started telling all their friends that _somebody_ was being hassled for being a Witch.

We have a Rennisance Festival here, and the rumor mill there is boringly predictable. Every year, two stories are guaranteed to make the rounds:

One goes that a knife was stolen from a participant, and used by a parton to stab someone. Therefore you can't carry live steel. Funny thing, no one ever seems to actually know either the participant, the patron, or the victim. And responsible people still carry their knives.

The other story varries a little; either the adminstration is hassling participants for wearing pagan jewlry (ridiculous - 1/3 of the jewlry sold out there is "pagan"), or someone was planning a circle on the grounds and got hassled about it, or someone actually _had_ a circle and was raided. (How do you do a circle of 100 or so people, and get raided, within 200 yards of all the people camping on site, and not make a single noise?)

We've had problems with the Heartland Pagan Festival too. One year, someone started a rumor that there was an objection to our beliefs and practices on the part of the people who owned the camp we'd used. One of the people who was peripherally involved with the planning group took it upon himself to do something. Unfortunately, that something didn't involve checking out the rumor first - he just called the Camp offices and gave everybody who would listen to him holy hell <sorry>

for being religious bigots.

Fortunately we were able to explain that he was not an official of the organisation, and we were able to mend things sufficiently that we were allowed to use the camp untill it was sold last year. Unfortunately, we were never quite as well trusted as we had been, and the camp staff lost their new found belief that we weren't all just a bunch of nuts.

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Why does this happen with so often with Pagans?

Those of us who've studied the history of the Christian Church may be aware of the power the church found in being persecuted. It gave them a binding common enemy. It gave them a reason for extremism. It gave their persecutions of heretics legitimacy. It made people willing to sacrifice everything for the church.

When true persecution ended, they found goals for the Crusades that carried on the tradition of holy war. Even today, if you watch Fun-D-TV, you will find that they use the false story that the church is a persecuted minority to drum up support an dcontributions, and to justify their actions.

Is this what we're after? Do those of us who come from these traditions find it so hard to leave the old habits behind, even when we've dressed them in new forms? Do some of us even see this kind of activity as legitimate?

Gods save us from Jehova in drag.

We do ourselves more damage with false, imagined, and exagerated claims of persecution than is done against us by all the fundies combined.

If we are to be credible, if we are to be taken seriously by the mundane world, if we are ever to be able to mount a real defense against those who would persecute us because of our beliefs, we must refrain from crying wolf.

We must be vigilant to apply our critical minds to the accounts we hear, to track them down, and to explain to the people who start and spread them that we are held to a higher standard of truth because we are in the minority.

Jonathan.

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Magick Christians

By: Alfgar Maharg

Greetings from BaphoNet. Apparently, I fall into the "Non-Traditional Christian" box. I shall now proceed to confuse everybody by refusing to fit into any pigeonhole.

I have been for some ten years a member of the New Church ("Swedenborgian").

The 18th century revelations found in the voluminous writings of Emmanuel Swedenborg, renowned scientist, theologiand and visionary, overwhelmed by MAKING SENSE. However, we have yet a considerable way to go in conveying the news to the public at large. On announcing that one is a Swedenborgian, approximately 62% of the population respond with "What church is that?" 29% ask "Is that the Swedish Church?" The rest simply stand there with mouths open.

When asked what he was teaching, Swedenborg replied "Two things: that God is one, and that faith is inseparable from charity."

Point 1 means that the Lord Jesus Christis the SAME God who made Heaven and Earth and no nonsense about it. Worship is always addressed to Christ, not to any "trinity".

Point 2 represents arepudiation of salvation "by faithalone". We hold most emphatically the truth of James: "Faith without works is dead".

Naturally, things could not be left so simple. I look forward to discussing the immoderately abstruse issues involved.

Just in case you are not confused enough already, I found myself drawn into the pursuit of the so-called "high" occult. This led directly to the formation of the Third Order of St. Michael, which coalesced from the set of esoteric Christians collected around Katheriine Kurtz, and who found the "Deryni Christian" archetype a valid spiritual expression. The principal result so far has been liturgical expression pursued wherever enough of us can be found.

Locally I amaffiliated with atemple of the SangrealSodality, a non-sectarian, decentralized, and frighteningly eclectic organization following the broad tradition of the Golden Dawnand its successors, and drawing inspiration and initation from the work of William G. Gray.

Polarity and Single Sex Covens
By: Marios

M> Here's my latest question for theological debate:
M> Given the emphasis on male/female polarity within the
M> structure of Craft mythology, can a group that is entire
M> same sex gay or lesbian legitimately claim to be
M> practicing Wicca? Or is it something else pagan, that
M> is not Wicca? Please give reasons for your answer...
M> I've found this to be a really sticky one.

In a word, "YES". Try this on for size:

1. Craft as an immenentalist religion, recognizes the "fact" that individuals contain both "male" and "female" parts. Polarity work takes advantage of this situation. After all, we recognize solitaires as practicing Wicca, so we have already accepted that polarity work may involve only one person. As a logical extension of this:

2. Given that polarity work includes immanent "male" and "female" components, we must assume that a group situation will take advantage of this fact in their workings. But, since polarity work may take place within an individual, the actual genders of the group are unimportant. However:

3. While it can be argued that polarity work is possible, and off necessity, takes place in same sex groups, can we state that they are practicing Wicca? That must depend on how one defines Wicca. Personaly, I would say "Yes", however, the central mysteries of the Craft can be interpreted as demanding a heterosexual couple.

4. I suspect that certain rituals (e.g. the Great Rite) can easily be reworked from their current, heterosexist, form. However, if "practicing Wicca" is defined by a strict adherance to the LITURGY of Gardnerian derivation, then a same sex coven cannot be practicing the TOTALITY of Wicca (or certain of its main rituals). They may, on the other paw, be defined as practicing PART of Wicca.

Some Thoughts on the Evolution of Wiccan Ritual
By: Paul Hume

Undoubtedly (insofar as anything in this mish-mash of magick can be undoubted (g)) the "convergent evolution" thing has a place in the development of the various trads.

ie. hitting on similar manifestations of one True Thing. An algorithm stays the same, no matter how you code it.

Some of the interesting divergences, f'rinstance...

The Quarters: Always a lively discussion (g). Air's in the East. No, it's in the North, etc. The traditional post-GD attributions stem fgrom a system attributed to Egypt, and Egyptian climate. The traditional Wiccan ones make sense in the context of Northern Europe, esp. Britain. (At least the Brit-Trad ones do).

The ceremonial (solar variety) magician concentrates on the Equinoxes and Solstices as his major milestones in the wheel of the year, whereas Wicca sticks with the Cross-Quarters as their main events. Again, the solar calendar is an Egypto-Sumerian bugaboo, and more important to agricultural peoples (or so it is suggested) whereas the Cross-Quarters fit the rhythm of birth and growth in herd animals, and thus suggest a tradition that evolved in the herding cultures of the early Celts and Britons (who did not succumb to the siren song of agro-economy until much later).

How rigorous these arguments are is open to dispute - they may just be attempts to correlate anthropology and tradition. But they suggest areas of emphasis that separate the two paths, and suggest further the different aspects of Reality that drive them.

Paul

BELIEFS AND CUSTOMS OF WICCA

Not every Wiccan will subscribe to all of these points, but generally they are representative.

1. The divine Spirit is present in all creatures and things: people, animals, plants, stones...

2. The ultimate creative force manifests in both feminine and masculine modes; therefore it is often symbolized as the Goddess and The God.

3. In some covens, both are celebrated equally. In others, The Goddess is given precedence or even celebrated without reference to the God.

4. All Goddesses and Gods are aspects of The Goddess and The God. The aspects most popular in Wicca are the Triple Goddess of the Moon (Maiden, Mother and Crone) and the Horned God of death and rebirth.

5. Reincarnation and karma are valid concepts. Upon death one goes to a state of rest and reflection, and eventually chooses where and when s/he will be reborn.

6. Magick is practiced for positive (helping) purposes: spiritual development, healing, guidance, safety, etc.

7. Rituals are generally performed outdoors when possible, at the New and Full Moons, and at eight Sabbat festivals which mark the progression of the seasons.

8. Magick and celebration are performed in small groups, usually 3 to 13, called covens. These are basically autonomous -- there is no central church authority or hierarchy.

9. There is no holy book, or prophet, no equivalent of the Bible or Jesus or Mohammed. Individuals have access to the divine, and do not require an intermediary. Every initiate is regarded as a priest/ess.

10. The central ethic is "And ye harm none, do as ye will." Whatever energy you send out returns threefold, so it is wise to be kind to others.

11. We should live in harmony with the Earth and Nature, and not

exploit them.

12. Though Wicca is a valid spiritual path, it is not the only one. There is no recruiting, and people should be free to choose the path that best fits their needs.

13. The concepts of original sin, sacrifice, redemption, confession, the divinity of Jesus, sinfulness of sex, Judgment, Heaven and Hell, denigration of women, bodily resurrection, and the Bible as divine revelation are not part of Wicca. Neither are Satanism, the Black Mass, desecration of cemeteries, the sacrifice of animals, etc.

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The Wiccan Faith

I cangive youa briefoverview ofWicca. (Idon't speakfor all Wiccans, only myself. There are some differences in the different Traditions.)

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the diety, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs.

Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of an "Reader's Digest Condensed Version" of Wicca.

Blessed be >>Phoenix<<

Origins of The Mandan

By: Madoc

As a direct lineal descendantof Madoc ab Gwynedd, Princeof Wales and alleged founder of the Mandan tribe, I'd like to shove my two cent's worth in...

Madoc (or Madog) was born about 1150, one of four sons of the King of Wales. He and his brothers did not get along at all, and after the King died, Wales was divided 4 ways among his children. Madoc chose not to rule his domain directly, having developed the wanderlust that consumes so many Celts. He was a well-regarded sailor, such that his sea-faring exploits were recorded less than 100 years later by a French historian, and again by Dr. John Dee in the 1500's.

Madoc is said to have left Wales with 5 ships, and to have arrived in the New World about 1172 or '73. He landed twice, once in Central America, where he is alleged to have been the "God" that the locals later mistook Cortez for. He then backtracked through the Gulf of Mexico and landed around New Orleans. He packed his men and equipment up the Mississippi, finally stopping due to sickness in his men. He and his able-bodied crew floated back downriver and returned to Wales.

Madoc left Wales again around 1176, and returned to the Mississippi river. He supposedly found that his surviving original crew had intermarried with the local Native American populations, and most chose not to return to Wales. Madoc himself may have stayed, as there is no record of his returning to Wales again.

Years later, Lewis and Clark heard fantastic tales of "white Indians" who supposedly built forts, spoke Welsh, and fished from "coracles," which are leather boats totally unlike canoes. They were unable to substantiate those claims, although they found many "light-skinned" Native Americans, some of whom had blue eyes and blond or blondish hair and spoke a mish-mash of Souix and something that resembled Welsh in some aspects. These people claimed, unlike their compatriots, that they were descended of a "race of giants" who built their tipis of logs and came from "across the sea" (a sea which they had never seen, by the way) and whose leader (Madoc?) had promised to return for them one day. The local Native Americans whom they lived with supported their claims.

The Mandan as a tribe still exist. They speak Souix and live mostly on reservation land in Wisconsin and up into Canada. They traditionally build log cabins and fish from leather coracles.

The Mandan claim that they were seperated as an independant tribe

because of disease and wars with settlers. They have largely become Souix, and the US government lists the Mandan as Souix.

My family traces its roots directly to Madoc through Ireland, where his offspring settled after being evicted from Wales by the British. As the King of England said at the time, "They can go to Hell or go to Connaught." My father is the direct lineal descendant of the Crown, and I am his first-born (and only) son. My father is the legitimate Prince of Wales, and Charles is a Pretender.

Documentation:

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TITLE(s): Madoc and the discovery of America; some new light on an old controversy [by] Richard Deacon. [1st American ed.]
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AUTHOR(s): Armstrong, Zella.
TITLE(s): Who discovered America? The amazing story of Madoc.
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TITLE(s): The Welch Indians; or, A collection of papers respecting a peoplewhose ancestorsemigrated from WalestoAmerica inthe year1170,with PrinceMadoc, (threehundredyearsbeforethefirstvoyageof Columbus),and whoaresaid nowtoinhabit a beautifulcountry onthe westsideof the Mississipi[!]DedicatetotheMissionarysocietyby GeorgeBurder. London, PrintedforT. Chapman [1797] 35 p. 21 cm.
Consists chiefly ofextrats fromthe Gentleman's magazine, 1789-1792,

the Monthly magazine, December, 1796, and letters from missionaries and traders.

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TITLE(s): Brave his soul; the story of Prince Madog of Wales and his discovery of Americain 1170, by Ellen Pugh, with the assistance of David B. Pugh.
New York, Dodd, Mead [1970]
Summary: Discusses the validity of the claims that an obscure Welsh prince landed in Mobile Bay in 1170 and established a settlement that resulted in a tribe of Welsh-speaking Indians.

The Burning Times, Some "Facts"
By: Marios

Okay, let's try "another subject". "Facts", a term which derives from the latin factum meaning to make or to do, are constructs. If you "change" history, you automatically change the "facts". Let's take an example: during the so-called Burning Times, aprrox. 200,000 - 500,000 people where executed by either mob action and/or legal action. We will neven know how many people were arrested, sentanced and executed for crimes of witchcraft (and please note that there were several different "crimes of witchcraft" at this time).

In the late 1940' and early 1950's, several British Witches and occultists started talking about 9,000,000 "witches" killed. This number appears to have derived not from any research, but rather from an attempt to "one-up" the number of Jews exterminated by the Nazis in WW II. In order to support this contention, the definition of the Burning Times was changed. First, the period of the major whitch hunts was extended from its peak, 1550 - 1675, backwards to the founding of the Inquisition (early 13th century). Second, the figures for judicial executions of heretics, notably the Cathari and the Waldensians, were included in the total. Finally, all judicial executions which took place during the Catholic "civil war" (the Avignon Papacy) were included. In effect, the definition of "witch" was changed to include "heretic".

This definitional change is most interesting, since it parallels the definitional change that took place in the Catholic churches construction of demonic witchcraft (see, for example, Ginzburg's "Ecstacies"). The "facts" of the situation where "changed" when the definition of the term "witch" was changed. "Witch" was defined as "not-orthodox" and, as such, included all heretics and non-Christians. To me, the interesting point is that this definition was created not by the Catholic church, but by Gerald Gardner in an attempt to prove that "witches" had suffered more than Jews.

What does this say about the idea of "facts"? First, it means that what is a "fact" changes with the definition of terms... in other words, a fact is a human, and therefore inherantly biased, construct. Second, while agreement between opposing biases may be reached on certain "facts", such as the date of a battle, I doubt whether agreement can be reached on the motivations or causes of the battle. Finally, history is basically mythology that is constructed around certain quasi-religious disciplines, e.g. Marxism, positivist science,

etc. It is a story that is told and, in the telling, it changes the "facts".

Bright Blessings M

ASATRU

Rathulvf Jamieson

+-
| Asatru is a term virtually unknown outside pagan circles. It's
| the pagans who have no idea what Asatru is that believe that it has
| any connection with the Nazis. Maybe you need to explain in more |
detail what Asatru is?? I'd be interested in that myself.
+-

Greetings, Adrienne. I know that Grendel will answer this, however maybe a literal translation won't hurt either. Simply put from a historical view, Asatru is a combination of two words:

Ase, pl. Ases [pron. `ace']: The gods and goddesses of consciousnessintheTeutonicpantheon, governingthepowers of sovereignty and physical force (ON Ass; AEsir).

troth: Religion, being loyal to the gods, goddesses and cultural values of the ancestors (ON tru, OE treowth).

true: Adjectiveform of"troth," canmean "loyal."A "true man" is a man loyal to the gods and goddesses of his ancestors.

The word is a compound of asa-, "of the gods (aesir)," and -tru, usually translated as "faith." But this can be misleading. Tru is derived from the same root (deru-) that gave rise to "troth," "truth," "trust," and "true" in English. The root word "deru-" really has to do with something firm, solid, and steadfast. The fact that the word "tree" also comes from this word is significant as well. Therefore it is clear that originally the term had more of the connotatins of our "true" (loyal), "trusting," and "troth" than with the connotations of "faith" or "belief."

Belief is the acceptance through an external authority that a given thing is true, and perhaps that some form of "salvation" is dependent on this belief. Troth is based on experience. One trusts that the sun will come up tomorrow because this recurring phenomenon has been experienced in the past. The things that one is commanded to believe in Christianity,
Judaism, Islam, Marxism, etc., are precisely those things one cannont experience, or those things known only to pastors, popes, rabbis, imams,
commissars, etc. "To trust" therefore is to gain personal experience of the

truth of a thing. The term asatru therefore most literally means "gaining experience of the ancestral sovereign gods."

Thorsson, Edred. "A Book of Troth." St. Paul, MN: Llewellyn, 1989

This is what I based my belief on, even before I discovered Thorsson's books. I just didn't know the "historical" meaning of the word. I did, however, know the beauty of Asatru (the Troth) even though it was twisted by others. I hung in there, and enjoy one of the greater "freedoms of religion" today because of it.

Urdhr, Verdhandi, Skuld!
So is was, so it is, so it shall be!

- Rathulvf -

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THE FORTUNE
by Richard Myers

I've seen them before at carnivals and flea markets -- dark complexion, colorful scarves around their heads, crow's marks around the eyes, often a babe balanced on the hip. They're harmless enough, and I'd never before paid them any mind. Oh sure, storekeepers complain about petty thievery, and a farmer may lose an occasional chicken. But I'm no easy mark for Gypsy women. They leave me alone. So it was strange when I saw two of them near the pawn shops on Larimer Street; and the older woman said, "There's a man on a dangerous journey."

I pointed to a newly purchased camp stove under my arm. "Good guess," I said. "Into the wilderness. So what else?" She stretched forth her hand. "For three coins in the palm I shall tell what else."

I dug out three quarters and, wishing they'd been dimes, dropped them into her hand.

"I see a difficult journey to a remote place where few travel."
"Wilderness," I repeated with an edge to my voice. "What else?"
"A high place. Very cold."
"Winter in Colorado. Another guess. Tell me what I don't know."

She dropped the coins into a pocket in her ragged old coat and turned away. As she rounded the corner she paused. "I see death", she said quietly. She was gone.

An empty feeling in my belly turned suddenly to laughter when I realized that me and Chester were counting on a little death this very weekend. We were after high-country Wapiti, the majestic Colorado elk that roam the flat-tops. With any luck we'd put death to a couple of 'em before sundown.....

I saved the question til we'd packed the gear to a high meadow just below Retribution Peak. I didn't want to seem too anxious for an answer. "Chester, you believe in fortune tellin'?"

Chester kept right on settin' up the tent as he chuckled, "That what's got you so quiet? You ain't said a word all the way up the mountain. Someone musta told you a bad one."

"Gypsy woman said something about dying in the wilderness."

Chester fell silent for the briefest moment before he answered, "Hell, you ain't dead yet, so start drivin' stakes!" "Chester, you don't believe in nothin'" I laughed, "In any case, I'm sleepin' with my rifle to-night."

By Saturday afternoon we'd scouted Three-Elk meadow without seeing any sign, so we climbed the high ridges above the beaver ponds to scan the area. It was almost dusk when we headed back through Medicine Spring a ceremonial ground where the Cheyenne once danced the ceremony of the sacred arrow. The Cheyenne were long gone, but in our sights were a pair of the biggest, proudest Wapiti we'd ever seen. The bull had already picked up the swish of our snow shoes when we topped the rise, but Chester brought down the cow with a single shot. Grandpa Elk got away, but we had all day tomorrow to track him down.

You might not think a Gypsy woman can see the future; and you might not expect an elk to seek revenge for a lost mate; and I admit that in the dark of the tent I never really saw the instrument of our destruction. But we awakened to a bellowing like a steam train and we fired our rifles in every direction before the tent finally collapsed. I didn't dare move until the morning light showed Chester's skull was cracked, and a Gypsy woman's words were ringing in my ears. ...from RMPJ 12/86

THE OMNI EXPERIENCE

POWER TRIPS: CONTROLLING YOUR DREAMS

Release Date: Thursday, 19 March 1987

A number of techniques facilitate lucid dreaming. One of the simplest is asking yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test: Read something, look away for a moment, and then read it again. If it reads the same way twice, it is unlikely that you are dreaming. After you have proved to yourself that you are not presently dreaming, visualize yourself doing what it is you'd like. Also, tell yourself that you want to recognize a nighttime dream the next time it occurs. The mechanism at work here is simple; it's much the same as picking up milk at the grocery store after reminding yourself to do so an hour before.

At night people usually realize they are dreaming when they experience unusual or bizarre occurrences. For instance, if you find yourself flying without visible means of support, you should realize that this happens only in dreams and that you must therefore be dreaming.

If you awaken from a dream in the middle of the night, it is very helpful to return to the dream immediately, in your imagination. Now envision yourself recognizing the dream as such. Tell yoursel, "The next time I am dreaming, I want to remember to recognize that I am dreaming." If your intention is strong and clear enough, you may find yourself in a lucid dream when you return to sleep.

Even if you're a frequent lucid dreamer, you may not be able to stop yourself from waking up in mid-dream. And even if your dreams do reach a satisfying end, you may not be able to focus them exactly as you please.

During our years of research, however, we have found that spinning your dream body can sustain the period of sleep and give you greater dream control. In fact, many subjects at Stanford University have used the spinning technique as an effective means of staying in a lucid dream. The task outlined below will help you use spinning as a means of staying asleep and, more exciting, as a means of traveling to whatever dream world you desire.

Before retiring, decide on a person, time, and place you would like to visit in your lucid dream. The target person and place can be either real or imaginary, past, present, or future. Write down and memorize your target person and place, then visualize yourself visiting your target and firmly resolve to do so in a dream that night.

To gain lucidity, repeat the phrase describing your target in your dream, and spin your whole dream body in a standing position with your arms outstretched. You can pirouette or spin like a top, as long as you vividly feel your body in motion.

The same spinning technique will help when, in the middle of a lucid dream, you feel the dream imagery beginning to fade. To avoid waking up, spin as you repeat your target phrase again and again. With practice, you'll return to your target person, time, and place.

When spinning, try to notice whether you're moving in a clockwise or counter-clockwise direction.

- Stephen LaBerge and Jayne Gackenbach

Stephen LaBerge, Ph.D., of the Stanford University Sleep Research Center, is also the author of LUCID DREAMING, Ballantine Books, New York, (C) 1985. LUCID DREAMING is a 305 page book which costs $3.95 and is available in the "Psychiatry" or "Self-Help" section of most major bookstores.

CHECKLIST FOR A WELL-WORKING GROUP

1. We are clear about our goals and how we intend to achieve them.

2. We know and respect each other well enough to feel very comfortable and attuned working together.

3. Our magickal is ethical, designed for our growth and fulfillment and the benefit of those who request help, and it never used to harm others.

4. We share the responsibilities of making the group work; every individual's contribution is important.

5. We see each other socially outside the group, and support each other through difficulties.

6. We enjoy. there is fun and laughter at our meetings.

7. We work at learning magick. We dig deep, compare different sources, try new techniques, ask pointed questions, do it until we get it right.

8. We keep ourselves healthy and fit in order to more readily channel power and receive insight.

9. We keep our ritual area and tools orderly and clean.

10. We constantly seek knowledge from many sources -- people, books, workshops, other paths...

11. We do not make a virtue of authority and obedience, but treat each other as respected equals (regardless of the formal structure of the coven).

12. We raise genuine power and channel it; our rituals are not tame readings or rote gestures, but filled with energy, vitality, will and purpose.

A basic love spell.. (be careful how you use these)

Take three cords or strings of various, pleasing pastel colors- perhaps pink, red, and green- and braid them tightly together. Firmly tie a knot near one end of the braid, thinking of your need for love.

Next, tie another knot, and another, until you have tied seven knots. Wear or carry the cord with you until you find your love.

After that, keep the cord in a safe place, or give to one of the elements- burn and scatter the ashes in the ocean or in a stream.

The song is sung to the tune of Amazing Grace. Enjoy!

Verna Knapp

Amazing grace, how sweet the Earth
that bore a witch like me!
I once was burned, now I survive,
was hung and now I sing.

T'was grace that drew down the moon
and grace that raised the seas.
The magic in the people's will
will set our Mother free.

We face the East and breathe the winds
that move across this earth.
From gentle breeze to hurricane
our breath will bring forth the change.

Turn towards the South and feel the fire
that burns in you and me.
The spirit's flame will rise again
and burn eternally.

We greet the West, our souls awash
in tides of primal birth.
Our tears and blood, our pain and love
will cleanse and heal the earth.

Reach into the North and know your roots
down deep ancestral caves.
We find the wisdom of the Crone,
Of circles we are made.

Amazing earth, enduring life,
from death into rebirth.
T'is earth I am and earth I love
and earth I'll always be.

Amazing grace, how sweet the Earth
that bore witches like we.
We once were burned, now we survive,
were hung and now we sing.

Goddess bless, so mote it be,
Our magic spirals on.
Merry meet and merry part
and merry meet again.

The Hermetic Summoning of The Elements

By: Marios

OK, here it is. This was originally developed by an old friend and working partner of mine.
.
(Cirlce area should be completely dark. All people should be inside the circle. A central altar is used with five candles on it: a source candle of gray or pearlescent white or emerald green; a form candle of black; a force candle of white; a fire quarter candle of red; and a lighting taper.)

(The HP and HPS should face each other over the central altar)
HP: First there was nothing, and the Womb of the Void begat Light (light Source candle)

HPS: And that Light gave form to the Void, the form that we call darkness, and that was the first Goddess. (Light Form candle)

HP: And the darkness gave to the light potency, power, and that was the first god. (light force candle).

Both: From the union of these came Fire, least tangible and most active of all the elements. (light fire candle, hand to 3rd person in the south. they then circumambulate a full 360 degrees and place fire candle in the south, picking up air candle there.)

HPS: Fire calmed and made more tangible became air. (light Air candle, circumambulate 270 degrees to the east.)

HP: Air flowing with solid form, became water. (light water candle (in east) (circumambulate 180 degrees to the west)

HPS: And still, solid water, is earth. (3rd person goes directly to the north side of the altar)

All: Thus does all come from the Void, and so shall all return to the Void when creation's day is done.

(HP faces east, then south, then zenith. while facing shouts "Fiat". at the same times, HPS faces west, north and nadir and shouts "Fiat". HPS raises both hands from nadir to the centre above the altar, HP lowers arms from zenith to the centre above the altar)

Both: Fiat, voluntas mea. (hands should be touching in the centre.

Notes:

1. The third person who carries the quarter candles acts as the channel for the energy of the HP and HPS during their invocation. S/he should visualize constructing a ribbon roadway that has landing stops at each elemental area.

2. The "Fiat"s at the end should include a visualization of either an invoking pentagram, or a door opening, or something similar (I have modified the invoking pentagrams to follow the descent lines -- e.g. invoking air would be from fire point to air point).

The effort of building the road and the landings is form with minimal force. It is the "Fiat"s at the end which generate the force flows to balance the system.

The road itself can be useful for visiting the various elemental kingdoms, but you might find them different from what you expect. Following the road from nadir up to and beyond zenith in an ascending arc is quite good for either deep meditation or projection work.

Anyhow, 'nuff stuff for now. I hope you find this useful.

Bright Blessings M.

LEARNING

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The learning process can be examined as a three-tiered model (remembering that, as always, the map is almost always not the territory). The three tiers I shall examine are:

* Absorption

* Integration

* Expression

Forany reasonableapproximation offull andcomplete learningto have occurred, all three stages are necessary. One might argue that there are different types of learning, and that each of these types have their own requirements; or that science must be learned differently than philosophy, but I think there are fundamental similarities governing the learning of all types of things -- the emphasis and mechanisms may change, but the underlying principles apparently remain.

Absorption isthe actof takingthe externaland bringingit into the internal. Absorption may involve the cramming of information for final exams; it may involve the day-to-day experiences of life; it may involve the shattering emotional impact of traumas. However, this emotional impact is not reacted to at this stage of the learning process. Absorption is the coming aware of information, whether for short or long term, from the whole body of constant information bombarding the physical senses at all times. Not all that is witnessed or studied becomes absorbed -- the human mind needs a filtering agent.

Integrationis aninternal process,where theknowledge recently gained is integrated with what is already in the mind. No mind ever starts out as a vacuum, despite the efforts of generic television to assume this. Not all that is absorbed is integrated -- that which falls into short-term memory is not; nor is material that is studied simply to know for the knowing's sake. A deep and thourough internal integration of material is not necessary in all fields of study,

although to some extent this takes place in all devotees of a subject, whether it be mathematics, engineering, art, or philosophy. This integration leaves its touches upon the person, and will affect his/her filtering for material to absorb in the future. Be advised that some integration is voluntary; while other integration is involuntary. The actual process of integration bears no relation to what Other People Are Doing (although one may integrate a dependency upon others, for instance.) A conscious awareness of integration is fostered in the study of certain religious paths (such as the Craft) and in many of the philosophies, as well as in many of the arts. The necessity for the stage of integration is one reason why the learning of anything of internal value generally takes time -- there are no Instant Philosophies which work.

Expression is essential for communication. It is a step shallowly expressed in the regurgitation of information on a quickly-studied exam, but when dealing with philosopy, art, or livelihood, it should be of more durable quality -- in other words, expression should be tempered with the fires of Integration. Expression may be involuntary (the fright reaction from a phobia), or it may be voluntary -- but the most fervent Expression is rooted within the internal regions of the being, and is not the shallow sort of expression related to acting the way other people expect you to act; for simply the purpose of scratching that itch of satisfaction (gaining or giving satisfaction). The most useful forms of Expression occur in taking that information which one has both Absorbed and Integrated, and then Expressing it. However, needless to say, some forms of Expression (ie, phobias) may be well-integrated and absorbed, but are counterproductive to happiness. The true conscious learner must therefore take a hand in what he/she decides to learn/unlearn (the steps involved in the process of Unlearning are the same as those in the process of Learning.)

*Absorption and Expressionwithout Integration ismindless and empty reading/living. One may as well be a parrot. Absorption and Integration without Expression is hypocritical and/or schitzophrenic.

*Integration and Expression without Absorption permits no external influences to have any bearing on thought -- one may as well be autistic.

*Expression without Absorptionencourages fallacies,untruths, and easy answers.

All portions of the Absorption, Integration, and Expression cycle are necessary for true learning to take place. While much of the current school system as set up in today's society emphasizes the Absorption and the Expression stages, leaving the Integration process to be assumed, children still do grow up learning to emulate and

integrate the values that impinge upon them. (Not all these values are necessarily beneficial -- the learning process does not always rely on those values externally professed, but does pick up on those implied on a deeper level.) Therefore, say, a geography lesson need not be Integrated within the student, as a study of values or personal transformation should most definitely be. A student has, through life experiences, already Integrated a system of functioning; of viewing the world. (Indeed, the student may have Integrated a varying set of systems -- this often leads to internal conflicts, which really should be resolved. Within certain alternative Philosophies, Integration of other ways of viewing the world and the person is done in a more purposeful manner. The student learns that true learning is not in rote memorization but in the acceptance and the working with of all three stages of learning. Also, the student learns to realize that Integration is a personal stage, wherein the information absorbed interacts with that he/she has already Integrated during life -- therefore this Integration may definitely not resemble the Integration process of another student in the same class. Nor should Expression be forced (at least when dealing with the momentous events of a life-philosophy -- it should come from the heart -- in other words, it should come from the Expression of the Absorption and the Integration the student has undergone, rather than from what someone else has decreed to be Proper).

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HIGH TECHNOLOGY MEETS THE ANCIENT WISDOM

By Kenneth Reese

Ifyou're like me, you've probably succumbed to some level of consumer electronics mania. Maybe it started innocently with a digital watch or calculator and then worked its way up to a VCR and then to a personal computer. You might even have felt some twinge of guilt when you suddenly realized these gadgets had become indispensable (when one of them breaks!). Perhaps you've felt all this runs counter to your commitment to humanistic values. However, as I see it, new age values and technology are inextricably bound together.

Thefact thatmany peoplefirst involvedwith thehuman potential movement were later drawn into the world of high-tech (and vice versa) is a measure of the affinity the two worlds have for one another. Futurist John Naisbitt identifies it as a high tech/high touch polarity. For the majority of people who have feet planted in both the worlds of advanced technology and human potential the affinity has long been obvious, but perhaps not well articulated.

Exactlyhow the interests of thetechnology enthusiast and the person on the path merge is not in any way readily obvious. The relationship between the two can be better revealed by considering the various tools of high technology as artificial devices which magnify the human senses and human experience. With such a comparison several observations easily follow.

Aclassic example of thismagnification of thehuman senses can be seen in the home video revolution. Technology is used in a straightforward fashion as an extension of the human senses of sight and hearing. This results in a thousand-fold increase in an individual's power to receive impressions. This has been made possible by television combined with more recent inventions -- the communication satellite, back-yard dishes, cable, videocassette recorders, laser discs, and other breakthroughs in video and audio technology. In short, for the person in front of the enormous increase in video and audio choices, there has, in effect, been an amplification of that individual's capacity to experience reality through the medium of sight and sound. And, of course, all this choice is delivered by the exploding global network created by the news, communications, and entertainment industries.

Similarly, withthe personalcomputer revolution therehas been an amplification of the mind. An individual using a personal computer has a level of technological power that rivals that once available only to large corporations and governments. This magnification of power may be used to accomplish a variety of directed tasks or in more playful and creative ways. The net result is that the individual may greatly increase personal productivity and expand mental and creative powers by using an electronic tool.

All this potential amplification of the power of a single individual by use of these human-made artifacts greatly increases the need for a center or focus around which unprocessed information can be organized in a meaningful fashion. In other words, the individual requires more than ever a sense of purpose simply because the personal capacity for experience and action has been greatly enhanced by these new technologies. At this point, the tie-in to the new age becomes more obvious. There is no more exact a science for the processing of impressions and the discovery of purpose than the ancient spiritual traditions and their modern expressions in transpersonal psychology and the human potential movement.

It is no accident that new age people often find themselves thickly involved with new technologies. There is a real void in the midst of the silicon chip revolution for knowledge which can balance one of the effects of the information age -- a communications explosion which threatens individual and cultural stability with an overload of raw, unprocessed information. This overload confuses both individuals and, more dangerously, nations and their political and military institutions. Spiritual traditions have long taught ways for maintaining a center in the face of chaos and offered time-tested techniques for controlling the senses, disciplining the mind, and discovering purpose and right action.

Thisknowledge isnow applicableat bothan individualand global level. Ancient wisdom has never been more relevant than it is today, to help guide and focus the tremendous power unleashed by the electronic awakening of the planet. Esoteric knowledge has been sought throughout the ages by a select few as a response to an inner call to discover personal meaning in life. Today, the growth of a planet-wide communications network both enerates the need and provides the means for the spiritual quest to become of vital global importance.

The enthusiasm ofsome futurists(such as JohnNaisbitt whoends his international best-seller 'Megatrends' with the line 'My God, what a fantastic time to be alive!') is a reflection of the tremendous Power for Good inherent in technological advances. But high technology is without a mind or a soul unless it is guided by an intelligence

more powerful and compassionate than simple human cleverness. Ancient wisdom provides the vehicle for such an Intelligence.

Three decades after the threat of planetary annihilation was delivered to humanity on a silver platter of scientific achievement, it is gratifying that at least the instruments for planetary salvation and evolution have been delivered by the same means. However, this possible salvation is a process which can only be achieved by each one of us using the power of our lives and all the tools at our disposal in positive, creative, and purposeful ways. The myth of technology saving us from ourselves was long ago proven false. Salvation for humanity is not a scientific formula but a very human one -- the individual heart in its search for God multiplied by the number of people on this planet.

Helpful Hints for a Nearly Extinct Species
Submitted satirically by Haragano

Let's get down to basics. Being the leader of a group is more than just the hard work of raising dust devils in the back yard or zapping a friend's TV antenna so they can get HBO. Leading a group offers a lot of perks. You get a lot of ego strokes, you get to divide up babies just like Solomon and you even get to keep the leftovers from the potlucks at moon feasts. After all you have put in a lot of long, hard hours and cashed in a lot of empties to win the coveted title of "High Poop-di Ha of the Infinite Invisibility". And you want to keep it! The bottom line, the final word in keeping your position on top of the heap is spelled P-O-W-E-R. These hints are concerned with helping you keep it.

In the busy modern craft of today there are many ways that your power base can be erroded. The two most likely ways you can end up preaching to an empty circle are through the insiduous inroads made by INFORMATION and DISCUSSION. These twin curses have upset more High Poop-di-Has than Carter has little liver pills.

Information is the worst threat. The more a follower is acquainted with history, anthropology, psychology, socio-dynamics ... really, any area that requires an individual to exert himself mentally, you are in for questions you don't really want to answer. The very best way to deal with this sticky situation is to avoid it. Recruit the immature and the fanatic. They don't bring really tasty goodies to feasts, but they are good ego boosters. They are expendable and feircely loyal for no particular reason.

If you find you are being pestered by an "intellect" (they should have never gotten through your screening) you have to quickly learn to manage information more effectively. Don't worry. Managing information is easier than it seems. Newscasters do it every night. First, Adopt an attitude of "ask me anything", then make sure you don't have any answers and don't know where to get them. Create a vacuum! Yes, nature abhors a vacuum but it is your strongest weapon in the war for ignorance. Second is the wild goose chase, atried and true method of dealing with anyone who persists in asking questions. Send a troublesome individual on a few of these. Tire them out, and they will go away sooner or later. When they leave, the stage is set for you to shake your head solemnly and expound at length on how they were not ready to learn what you had to offer. This act is very impressive to newcomers.

Reassure your followers that they don't have to keep up on current thoughts in and about the craft. After all, books and magazine subscriptions are expensive. Imply that they will learn all that they

need from you by hinting at the "secrets of the craft" that yet await them. If they are adamant about reading, call their attention only to those items that reinforce your point of view (you need all the backup you can get). The Xian (as in Xmas) fundamentalists have developed this sort of information management into an art form. "Information Management is next to Godilness". I'm sure Mr. Falwell has that embroidered on a pillow slip somewhere. You might want to write him for a needlepoint kit.

ON TO DISCUSSION...

Discussion with other groups must be limited. If they don't share your point of view, all contact with them should be eliminated. After all, your immature followers do mature and fanatics mellow out. The free exchange of differing ideas has a justifiablely bad reputation for expanding an individuals craft viewpoint. And THAT is deadly to the sacred position of High Poop-di Ha.

There is an effective means of terminating troublesome contacts with other groups, while at the same time confirming your position as the center of attention. It is the practice of the "Fine Art of Self-Righteous Indignation"! The premier example of this was the medieval Church. When it met with a conflicting view, such as a scholar pointing out that the Church was rewriting history or physics, the Church would denounce him as a "minion of Satan". Usually the scholar was hauled off and put to the
Question. What's the truth, more or less, compared to the self Righeous
Indignation of God's Chosen....right?

Remember, you haveto slam the door tightly on any new ideas! This takes dramatic measures. You don't want conflicting information coming in, and you certainly don't want your s/h/e/e/p/ followers wandering off.

Pick a public occasion and invade a circle or burst into a study group. Most importantly, make sure your group is around you. After all, the coming performance is really for them. Rant, pound your breast, whatever you need to do, to get across the idea of YOU as the poor, persecuted victim. Make this crystal clear to your group and they will stick to you like you were dipped in crazy glue. If anyone in your group has ever had a course in group dynamics, send them on a wild goose chase that evening. They might tumble to what you are up to, and besides they are probably asking too many questions anyway.

When facing the m/i/n/i/o/n/s/o/f/S/a/t/a/n/ opposing group, be personally offensive if you can. Call them picky, heretical, egotistical, perverse, etc. Anything you can get away with (wailing in the background is a nice touch). To keep your group successfully insulated from differing ideas, you have to clearly label the opposition in the minds of your followers. People just LOVE tags! Now, this next point is important, so listen up! You must make it clear that you want no further contact with the opposing group. Try

to affect a tone in your voice that conveys "this is a regrettable decision but it just has to be", like the tone Billy Graham takes on when he talks about sinners. This gives you a twofold bonus. First, it gets the word to "them" in no uncertain terms and, second, it gets the word to your people that it would not be wise for anyone who wants to remain a part of your group to have any contact with "those" you have just judged unacceptable. This sort of frontal assault generally alienates both groups as well as every individual in them. There will be no information exchange, no open discussion and very little growth. But what do you care, you're safe.

One warning though; If for any reason you think the other group will simply laugh at your overacting, don't chance a face-to-face confrontation. Keep the performance within your own group. If you have been a good information manager that should be effective enough.

Although you are one of the last "High Poop-di-Ha's of the Infinite Invisibility" in the craft, you belong to an ancient society that can be traced through most of the world's major religions. You exemplify rigidity, closed-mindedness and religious manipulation. You have a lot to be self-righteous about! In order to pervent your kind from dying out completely, you have to remember to stringently restrict the information flow to your group and terminate all open discussions with outsiders holding differing views. If you take to heart these few pointers you won't go the way of the Great Auk and the Passenger Pigeon.

Channeling
By Jast

Channeling has become a popular phenomena in the last several years. We see it featured in News-Magazines and on talk shows. We read articles about it, and bookshelves everywhere now hold volumes of books written by channeled entities, with more appearing every month. Some channeled sources have gained a great deal of notoriety, drawing large crowds for seminars and workshops, often at a steep price.

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How can we better understand this sudden outpouring of information? Webster defines "channel" as: " a means of access, a route". In the context of New Age work, channeling provides an access-way through which communication can be achieved between planes of existence. Channeling is a route through which those who are NOT focused in physical reality can give information to those who ARE focused in physical reality.

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Though it may seem to be a fairly recent phenomena, channeling in various forms has existed as long as humankind. The most common form of channeling, in fact, is one we all have experienced: That sudden helpful insight that occasionally comes to us from "out of the blue". This form of channeling has created many works of art and has helped us find solutions to seemingly unsolvable problems. Unlike other forms of channeling, this inspiration is always available to us and whether we receive it rarely or often may simply depend on our receptivity and openness.

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Dreams are another avenue through which channeled information can reach us. In the dream state we are open and spiritually attuned, creating an un-obstructed gateway through which Universal knowledge can flow. While the dream channel and inspiration are both valid routes of channeling, dreams, for many people, are more easily ignored. We tend to respond to and use those insights which inspire us.

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The most spectacular form of channeling is, of course, "Trance Channeling". In this technique, the channel gives up the use of his or her body by entering a trance state, allowing the "source" to speak directly to a third party.

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Although most trance channels work with only one source, sources can be a number of things or beings. Many believe that channeled "sources" reflect the channel's subconscious mind or a "collective unconscious".

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Channeled material may also flow from one's "Higher Self". Information communicated to us through this Source definitely "counts"

as channeled material, for our "Higher Selves" are not focused in physical reality. Others may channel material from the Cosmic Mind or from the God -Goddess-All-That-Is.

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Most channeled material, however, comes to us from spirit guides or Masters and, ultimately, it is the material which is important regardless of who or what we believe our source to be.

Another way of communicating with ones "source" is through "Automatic Writing". In this form of channeling, the channel first meditates then sits with a pen and paper or a typewriter and allows the source to write. Meditation should be practiced each time before automatic writing since meditation puts us at peace and makes us more receptive to true spiritual sources.

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The technique for automatic writing is fairly simple: After meditating, sit in a comfortable position holding a pad of paper and a pen, resting the point of the pen on the paper. Keep the body relaxed and ask if there is a "source" present. Stay relaxed and just wait for writing to begin.

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At first the writing may be unreadable, just fine little scribbles that mean nothing. After some practice, however, the scribbles will become readable words and phrases which allow the source to identify themselves and discuss whatever subject we wish. Success may not be achieved in the first few sessions. It may take time and daily practice to develop a strong connection but it is well worth the effort.

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No matter what technique we use to channel our information, it is very important that we not follow blindly. Until we are satisfied with their believability, each of our sources should be regarded with a certain amount of healthy skepticism. We should examine all channeled material with a detached and questioning mind.

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Although the material may vary in content, there are certain qualities which will always be present in information which is "channeled" by a true spiritual source. Such information will be positive in outlook and will always direct us toward the spiritual path. Since our sources will always try to help us as much as they can by giving us sound and usable advice, sources who attempt to dazzle us with incomprehensible garbage should be regarded with suspicion. A true source will not lie nor will they gossip. Our guides will not tell us to do things, and they cannot predict the future because the future is always changing.

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When we attempt to channel our spirit guides, it is important to keep these points in mind. Non physical entities have "personalities" just as physical ones do. Someone whose attitudes were negative, or depressed, in LIFE, might carry remnants of these qualities into spirit life. Edgar Cayce was once quoted as saying: "The only difference between a LIVE Episcopalian and a DEAD Episcopalian is that one is DEAD and one is ALIVE."

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In reality, there is no such thing as communication with the "dead". We tend to see life in physical terms but LIFE is a SPIRITUAL reality which, for us, is presently housed in a physical form.

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Though misguided entities can not harm you physically, their influence could produce negative side effects which could make your experience of channeling less fulfilling or pleasant, just as being around ANY negative personality might tend to do. For this reason it is important to establish a secure system of protection and awareness when attempting to channel. Observing and following these giudelines can protect us from the inevitable confusion which results from contact with these misguided "sources".

A certain amount of preparation is also necessary if we hope to be a clear and responsible channel. With this as our goal, it is probably not advisable that we attempt any form of channeling until we have attained some degree of proficiency at meditation.

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Meditation makes us more centered and loving. It also acts as a shield against contact with negative spirit personalities. Meditation should be practiced daily, for besides facilitating our ability to channel clearly, it is the most important thing we can do to expand our spiritual lives.

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Your spirit guides can become life-long friends and advisors as they have a wonderful outside view of our lives and life in general. They have access to information that we could not otherwise obtain. They help to deepen our understanding of ourselves and help us through our times of crisis. Contacting these spirit friends is not difficult. There is no loss ofcontrol of our bodies and nothing to fear for we can quit any time we choose.

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Spirit friends, just like our friends in the physical world, should always be treated with respect. They should not be expected to entertain our friends or answer a lot of trivial questions. (If it is important to us, then it is not trivial.) Probably the most serious mistake we can make, however, is to become too dependent on our guides as this is the one thing that will cause us to lose them. Like any true friend, our guides do not want us to count on them too heavily.

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The process of channeling our spirit guides is truly a great adventure. It may take weeks or months to develop but it is an amazing process and will bring invaluable results to those who persevere. Good luck and happy channeling.

THE ELEMENTS

TheElements havebeen apart ofman'sancient andarcane lore since its inception in pre-historic times. Different traditions associate them with various things. The following list of correspondences comes from Starhawk's "The Spiral Dance."

AIR: Direction: East.
Rules:Themind,allmental,intuitiveandpsychicwork, knowledge, abstract learning,theory, windswept hills, plains, windy beaches, high mountain peaks, high towers, wind and breath.
Time: Dawn.
Season: Spring.
Colors: White, bright yellow, crimson, blue-white.
Signs of the Zodiac: Gemini, Libra, Aquarius.
Tools: Athame, sword, censer.
Spirits: Sylphs, ruled by King Paralda.
Angel: Michael.
Name of the East Wind: Eurus.
Sense: Smell.
Jewel: Topaz.
Incense: Galbanum.
Plants:Frankencense,myrrh,pansy, primrose,vervain, violet, yarrow.
Tree: Aspen.
Animals: Birds.
Goddesses: Aradia, Arianrhod, Cardea, Nuit, Urania.
Gods: Enlil, Khephera, Mercury, Shu, Thoth.

FIRE: Direction: South.
Rules:Energy, spirit,heat,flame,blood, sap,life, will, healing and destroying, purification, bonfires, hearth fires, candle flames, sun, deserts, volcanoes, eruptions, explosions.
Time: Noon.
Season: Summer.
Colors:Red,gold,crimson,orange, white(thesun'snoon light).
Signs of the Zodiac: Aries, Leo, Saggitarius.
Tools: Censer, wand.
Spirits: Salamanders, ruled by King Djin.
Angel: Ariel.

Name of the South Wind: Notus.
Sense: Sight.
Jewel: Fire Opal.
Incense: Olibanum.
Plants:Garlic,hibiscus, mustard,nettle,onion,red peppers, red poppies.
Tree: Almond, in flower.
Animals: Fire-breathingdragons, lions, horses(when their hooves strike sparks).
Goddesses: Brigit, Hestia, Pele, Vesta.
Gods: Agni, Hephaestus, Horus, Vulcan.

WATER: Direction: West.
Rules: Emotions,feelings, love,courage, daring,sorrow, the ocean, the tides, lakes, pools, streams, and rivers, springs and wells, intuition, the unconscious mind, the womb, generation, fertility.
Time: Twilight.
Season: Autumn.
Colors: Blue, blue-green, green, gray, indigo, black.
Signs of the Zodiac: Cancer, Scorpio, Pisces.
Tools: Cup.
Spirits: Undines, ruled by King Niksa.
Angel: Raphael.
Name of the West Wind: Zephyrus.
Sense: Taste.
Jewel: Aquamarine.
Incense: Myrrh.
Plants: Ferns,lotus,mosses,rushes, seaweed,water lillies, and all water plants.
Tree: Willow.
Animals: Dragons(asserpents),dolphinsandporpoises, fish, seals and sea mammals, water-dwelling snakes, all water creatures and sea birds.
Goddesses: Aphrodite, Isis, Mariamne, Mari, Tiamat.
Gods: Dylan, Ea, Llyr, Manannan, Osiris, Neptune, Poseidon.

EARTH: Direction: North.
Rules:Thebody,growth,nature, sustenance,material gain, money, creativity, birth, death, silence, chasms, caves, caverns, groves, fields, rocks, standing stones, mountains, crystal, jewels, metal.
Time: Midnight.
Season: Winter.
Colors: Black, brown, green, white.

Signs of the Zodiac: Taurus, Virgo, Capricorn.
Tools: Pentacle.
Spirits: Gnomes, ruled by King Ghob.
Angel: Gabriel.
Name of the North Wind: Boreas, Ophion.
Sense: Touch.
Jewel: Rock crystal, salt.
Incense: Storax.
Plants:Comfrey,ivy,grains:barley,oats,corn,rice, rye, wheat.
Tree: Oak.
Animals:Coworbull, bison,snakes(earth-dwelling), stag.
Goddesses: Ceres, Demeter, Geae, Mah, Nephthys, Persephone, Prithivi, Rhea, Rhiannon.
Gods: Adonis,Athos,Arawn, Cernunnos,Dionysus,Marduk, Pan, Tammuz.

SPIRIT /ETHER: Direction: Center and circumference, throughout and about.
Rules: Transcendence,tranformation, change,everywhere and nowhere, within and without, the void, immanence.
Time: Beyond time, all time is one.
Season: The turning wheel.
Colors: Clear, white, black.
Tools: Cauldron.
Sense: Hearing.
Plant: Mistletoe.
Tree: The flowering almond.
Animal: Sphinx.
Goddesses: Isis, the Secret Name of the Goddess, Shekinah.
Gods: Akasha, IAO, JHVH.

CANDLES

Candleshavebeenusedfor morenaturallightinginritual work as well as focal points and concentration aids for centuries. Each different color has a different meaning for both internal and external uses. Here are a list of uses put together by Charles Butler.

Outer Works		Inner Works	
RED:	ENERGY	RED:	COURAGE
ORANGE:	GENEROSITY	ORANGE:	PLENTY
YELLOW:	THE UNKNOWN	YELLOW:	CENTERING
GREEN:	PROSPERITY	GREEN:	HEALING
BLUE:	LOVE	BLUE:	EMOTIONS
PURPLE:	INSPIRATION	PURPLE:	SPIRIT
PINK:	REVELATION	PINK:	JOY
BURGUNDY:	PASSION	BURGUNDY:	REKINDLING
BLACK:	COMFORT	BLACK:	AUTHORITY
WHITE:	VISION	WHITE:	PROTECTION

GREEK FIRE INITIATION

Cast of Characters

Tiresias:_____

Hephaestus:_____

Artemis:_____

Apollo:_____

Hestia:_____

Prometheus:_____

Seeker:_____

Incastingthecircle,whencalling theQuartersyouare free to use your own words but we ask that you use Greek styling and personify with the names of the four Greek winds:

North: Boreus
East: Eurus
South: Notus
West: Zephyrus

Tiresiasseatednorthofaltarrises,goesaroundtoface altar, and invokes God and Goddess in a Greek style using these two triumverates:

GOD
Zeus: Strength
Hades: Knowledge
Poseidon: Emotion

GODDESS
Hera: Power
Athena: Wisdom
Aphrodite: Love

He then stepback andsays: "We havebeen calledforth fromthe edges of Time and Space by one who seeks entry to the Halls of Olympus. I am Tiresias, Prophet of Thebes, who, though blind, shall be his guide. Seeker, come forth!"

Seeker approaches circle at north-east point of Circle.

Tiresias: "Who seeks entry to Olympus?"
Seeker: "I, _____.
Tiresias: "Beforeyou enter,gaze uponone whosought whatwas not rightfully his. Do you still desire entry?"
Seeker replies.
Tiresias: (If no,he leaves and circleis closed. Ifyes): "Then enter and ask passage of the Guardians of the Gods."
Seeker enters and they travel 1 1/8 to North.

Tiresias: "Hail, MightyHephaestus, Craftsman of the Gods. With me is one who seeks entry to Olympus."
Hephaestus: "How are you known, Seeker?"
Seeker: "I am called _____."
Hephaestus:"By whatright seekyoupassage throughthe North?"
Seeker: "I haveendured ayear of thepath ofEarth andlearned of my own mortality."
Hephaestus: "Pass with the Blessings of the Earth."
They travel around 1 1/4 to East.

Tiresias: "Hail,Vigilant Artemis,Virgin Goddess. Withme is

one who seeks entry to Olympus."

Artemis: "How are you known, Seeker?"

Seeker: "I am called _____."

Artemis: "By what right seek you passage through the East?"

Seeker: "I have endured a year of the path of Airand have learned the need for focus of will."

Artemis: "Pass with the Blessings of the Air."

They travel around 1 1/4 to South.

Tiresias: "Hail, Bright Apollo, Lordof the Sun. With me is one who seeks entry to Olympus."

Apollo: "How are you known, Seeker?"

Seeker: "I am called _____."

Apollo: "By what right seek you passage through the South?"

Seeker has no answer.

Apollo: "Youhave not yetearned theright topass through the South. To win this right, you must seek Fire from he who first gave it to Mankind, Prometheus. Tiresias, guard him upon his path of Fire that he learn what he needs to face the Titan."

They travel around 1 1/2 to North.

Tiresias: "Icome with _____, whonow seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hephaestus: "Knowthat Iam Hephaestus,Craftsman andSmith of the Gods. In my labors, I use Fire as a purifying agent, seperating the metal from the stone, and for the actual forging of my Art. But remember that creativity requires forethought. Daedalus was a Master of my Craft, yet rarely considered the implications of his creations. He created the Labyrinth of Minos, who then imprisoned him within its intricacies. He crafted wing that he and his son might escape, yet in their flight Icarus died. Always consider the consequences of the which you create."

They travel 1 1/4 around to East.

Tiresias: "I come with _____,who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Artemis: "Knowthat I amArtemis, VirginHuntress. Through my will, no man has ever known me. Yet will must be tempered by intellegence. Remember Otus and Ephialtes, twin giants who were arrogant enough to think themselves better than the Gods. They continued their ill-wrought plans, even after Poseidon warned them. Through supposed desire, they chose to pursue me. They seperated in pursuit of what they saw as a

white hind, and, with simultaneous throws, slew each other. Thus blind will caused the death of all they truly loved."

They travel 1 1/4 around to the South

Tiresias: "Icome with _____, whonow seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Apollo: "Know thatI am Apollo, Godof the Sun andKeeper of Knowledge. Knowledge of Fire has allowed Man to forge a civilization. But seeking to advance without can lead to catastrophe. Witness Phaethon, who attempted to drive the Sun Chariot without proper knowledge, nearly causing the incineration of the Earth. Action without knowledge will often lead to ruin."

They travel around 1 1/4 to the West.

Tiresias: "I come with_____, who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hestia: "Know that I amHestia, Goddess of Hearthand Home. The warm glow of emotion in balance is vital for proper growth and life. But when emotions are allowed to rule above all else, tragedy is soon to follow. Consider Paris, who upon seeing Helen, bowed to an all-consuming desire for her, kidnapping her without thought of the consequences. Thus began the Trojan War. Do not bury your emotions, but neither should you elevate them to the level of Ruler.

Theytravel 1 3/4around to theSouth. Tiresiasalone goes to altar and faces Seeker.

Tiresias: "Seeker,are youprepared toface Prometheushimself with your request?"

Seeker: "I am."

Tiresias: "Then come forward and call him forth."

Seeker goes to altar facing North.

Seeker: "From the depths of Time, I call you forth. Arise Prometheus, Lightbringer."

Fromwithinthe membersin theCircle,Prometheus risesand goes to north side of altar.

Prometheus: "I am Prometheus. Who summons me here?"

Seeker: "I am _____."

Prometheus: "Why haveyou brought me herefrom the depths of Time?"

Seeker: "I seek the Gift of Fire."

Prometheus: "And by what right do you ask it?

Seeker: "By the right of perfect love and perfect trust."

Prometheus: "Thenknow thatyou are wellmet. I willgrant you Fire and its path for a year and a day that you might learn its lessons. The most important lesson it can teach you is the need for thought before action of any kind. You must always consider the consequences of all that you do or say. At the end of your time on this path, you will be judged on your fitness to continue your search."

Prometheus gives Seeker a token of Fire.

Prometheus: "With my service done, I bid you farewell."

Prometheus leaves, blending into Circle.

Tiresias: "Welldone, mostnoble Seeker.Pleasejoin usfor the remainder of our revels."

Seekeris given seatin Circle. Tiresias faces frontof altar and dismisses Deities using Greek styling and the following names:

GOD
Zeus, Hades, and Poseidon

GODDESS
Hera, Athena, and Aphrodite

Each Quarter dismisses its element in a Greek style and dismisses the appropriate Wind:

NORTH: Boreas
EAST: Eurus
SOUTH: Notus
WEST: Zephyrus

Tiresias: "Our workis completed fornow. Letus rejoice and enjoy this company, remembering that though we may go our seperate ways, we are alway united as one. Merry meet, merry part, and merry meet again!"

GREEK FIRE INITIATION

Seeker's Copy

Seeker approachescircle atnorth-east pointof Circle when summoned.

Seeker: "I, _____.

Seeker replies to question.

Seeker enters and they travel 1 1/8 to North.

Seeker: "I am called _____."

Seeker: "I haveendured ayear of thepath ofEarth andlearned of my own mortality."

They travel around 1 1/4 to East.

Seeker: "I am called _____."

Seeker: "I have endured a year of the pathof Air and have learned the need for focus of will."

They travel around 1 1/4 to South.

Seeker: "I am called _____."

Seeker has no answer.

They travel around 1 1/2 to North.

They travel 1 1/4 around to East.

They travel 1 1/4 around to the South

They travel around 1 1/4 to the West.

They travel 13/4 aroundto theSouth. Tiresiasalone goesto altar and faces Seeker.

Seeker: "I am."

Seeker goes to altar facing North.

Seeker: "From the depths ofTime, I call you forth. Arise Prometheus, Lightbringer."

Seeker: "I am _____."

Seeker: "I seek the Gift of Fire."

Seeker: "By the right of perfect love and perfect trust."

Seeker is given seat in Circle.

SCENTS AND OILS

It has long been one of man's beliefs that different scents effect us on many levels including the spiritual One of the main reasons for perfumes and colognes is this belief. Here is a brief list of properties distributed by Connections Candles, a company the makes candles and sells them at metaphysical gatherings.

APPLE: Peace of mind, relaxation, love, wisdom.

BAYBERRY: Luck to the home, money to the pocket.

BURGAMOT: Protection from harm.

CEDAR: Instills confidence, protection from misery and misfortune.

CINNAMON: raise and enhance spiritual vibrations, stimulate clairvoyance, aids focus and concentration, good for personal protection.

CITRONELLA: Attracts friends and customers, protection from insects.

CLOVE: Strengthens memory, protects from hostile negative forces.

EUCALYPTUS: Promotes healing of any hurt, depression or illness. Especially good for colds or flu.

FRANKENCENSE: Frees one of obsessions and destructive habits, brings spiritual blessings, protects, exorcises, purifies.

HELIOTROPE: Increases clairvoyance, assists meditation, protects from physical harm.

HONEYSUCKLE: Aids in understanding non-physical realities, sharpens intuition, brings prosperity.

JASMINE: Psychic protection, cleanses the aura, stimulates - creativity and originality, attracts spiritual love.

LAVENDER: Frees from emotional stress, brings inner calm and peace, gives increased awareness, brings stability and permanance, good for headaches.

LEMON: Evokes protective spirits.

LILAC: Helps recall past lives, draws good spirits, helps decision making, improves memory.

MUSK: Instills self assurance, confidence and strength, heightens passions.

MYRRH: Guards against evil, brings peace, assists in understanding personal sorrow.

ORANGE: Brings harmony, raises power.

PINE: Cleanses, ends useless recriminations.

ROSE: Unconditional love, peace, harmony, tranquility.

SAGE: Powerful clearing and cleansing, removes negative energy.

SANDALWOOD: Stimulates clairvoyance, aids in seeing past lives, healing, clearing, protection, calms the mind.

SWEETGRASS: Invokes spiritual blessings, aids transformation.

VANILLA: Vitalizes energy, brings happy occasions to the premises, draws good fortune.

LANDMARKS OF THE CRAFT

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft ar prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

THE LANDMARKS

The landmarks were given to man by The Great God, Pan,
In the dim, dark ages of the past
For the rule and regulation of the wise,
To advise and help them in their troubles
And relations, one with the other,
That all might work and love together.

They are the Bill of Rights of each member,
And the code of operation of the Coven.
And are to be honored by all
Or else they become meaningless and of little use,
And departure therefrom by any person or Coven
Shall be a departure from the rest of the Covens
Which constitute the American Rite.

And they shall be disfellowshipped, they from the rest of us,
And no further communication shall be established
Concerning things of the Craft
With either He or They until
They shall return to the fold of the Craft
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,
And so should we return that love.
But this can only be done and made manifest by love expressed
In deeds for the Brethren of the Craft,
Not in pride, but in cooperation and sincerity.

THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind
And free to decide for himself in good faith,
Who shall learn of the Craft and its Tenets,
And shall desire to follow the Way,

Shall be permitted to do so,
And none may say him "Nay".

And the Gods will love him and look after him,
And they shall bless him on all things,
And his needs shall always be satisfied,
As he shall show forth love and affection
For all the brethren and sisters of the Craft,
And he shall obey the Admonishments
Of the Craft as to secrecy and correct living.

THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,
And to follow the Way to Perfection,
He shall make his desires known to any member
Of the Priesthood.
And they shall observe his readiness and sincerity,
And shall then administer the rites of
Secrecy, which is sacredness and brotherhood.

But a Priest shall accept the Sister,
And a Priestess the Brother,
As an eternal reminder of
The duality of the Universe.
And a new name and secret mark
Shall be given each new fellow.

By this name, and under this mark,
Shall they be known among the members
Of the Craft, in love and harmony,
And their old name and identity shall not be known
Even among the members of their own Coven,
And none shall inquire for his name or his house
And he shall inquire these of none.

But the Gods have decreed, that in joining the Rite,
Free Will and independence shall not be in jeopardy.
And he shall have the right to follow the Way.
Walking alone if he will it that way,
Or with a Coven of living brethren
If he so shall choose;

And he shall have the right
To withdraw from any coven at any time
Without the need to say why,
If he shall so choose.

And this either for the purpose of joining another
Or to become solitary for his own reasons,
And there will be none to censure;

And he shall have the right to remain
In a certain Coven, and none shall say him "Nay",
Or to attempt to force him to leave and depart;
Except that should he lose harmony with them
Then they may so decide
And he shall depart.

But no man shall have the right
To speak for the Craft,
And leaving one Coven does not mean
Leaving the Craft, or
Leaving the Way
And each is free, then, or at any time later,
To remain solitary
Or to seek admission to another Coven.

THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft
Keep a book, and this shall be of the colors of the Craft,
That it may be readily recognized,
And here he shall keep all the Laws and Landmarks,
And the tenets of the Craft,
That he might not forget,
And if he do forget, that his mind might be Renewed.

And in this book, all things shall be the mark
Of his own hand, and in ink,
That it shall be long lived.

Let each of the brothers and sisters
Copy what they will from the book,
Providing that they are of sufficient worthiness,
To receive it, and are of sufficient rank,
Or that the writings are of sufficient nature
As pertain to their own rank.

Never suffer this book out of hand or possession,
And never borrow the writings of another
To keep, but merely to copy.
And each shall guard and keep these writings,
As his most sacred possession
And destroy them when danger threatens.

However, should one be of sufficient power,
To remember his past as a wise man,
This book and other Craft artifacts,
May be buried in a stone box
Prepared for them from time to time,

And this in view of immediate death,
And the desire to save them for a future life.

Otherwise, on notice of impending death,
This book should be destroyed by fire,
As well as other things of the Craft,
Which one may posses.

But the wise man will have nothing around
Which has only a Craft use or meaning,
But only things which can be used in daily affairs.

If there is no reason to own a sword,
Then do not own one;
The white wand is just as powerful,
And less distinctive in the minds of the infidels.

If a white wand is too distinctive,
Then any old wand will do for the purpose
Of the ceremonies.

THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn
On anything permanently,
When necessary these can be written
In charcoal or chalk
And erased immediately without the telling of tales.

Let the knife have the shape of,
And be stored with the kitchen knives;
Let the cord be seen around the house,
And be used for a vulgar purpose,
In order to fool the infidels.

Never boast, never threaten, never brag
Of your powers; not even to the Craft,
Above all, never harbor ill thoughts toward another
For the power may make it happen for harm;
And never wish ill to anyone.
As it will Occur.

If anyone speaks of the Craft, to down it,
Remember: the Craft needs no defense,
For it has the Father and
All things will be as He wishes
In the end.

THE COVEN

And it shall be that any Fellow of the Craft,
Finding himself in a place where he knows of no Coven,

Or other Fellow of the Craft
Shall have the right, nay, even the duty,
To seek out such a Coven,
Or other Fellow of the Craft
Without censure.

Provided that he shall not reveal secrets to jeopardize
His former Coven or the members of it,
Or the Craft itself.

And two or three Fellows shall have the right
To meet and discuss subjects of Craft interest,
And to help each other along
On the Way to Perfection,
Except that Craft ceremonies
Must be done by the Priesthood.
Any five fellows who shall desire
To form a Coven may do so,
And they shall apply for a charter
To any High Priest or Priestess,
And they shall then select and choose
A man and a woman to lead them.

And their elected leaders shall be ordained by their High Priest,
And they shall choose two more,
A woman to be the deputy; to learn to be a priestess,
And a Scribe for their Coven.

But these shall not be ordained to the Priesthood,
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,
And shall be answerable to him in all their doings,
Because they did owe their Priesthood to him,
And he shall act at all times in their interest
As their Spiritual Father in the Craft
So that he may lead them as they walk
The way to perfection.

But the newly appointed Priesthood,
Should it be lacking in the knowledge and wisdom needed,
For the positions to which they have been set apart
Then it shall be his responsibility as their High Priest,
To lead and instruct them,
Or cause it to be done by another.

But should the new Coven refuse to follow
The teachings and instructions of their Spiritual Father,
Then he may, at his discretion and Judgement,

Recall their charter, and their right to work as a Coven.
For that which one can give he may also retrieve,
And they shall not again meet,
Unless they can find another High Priest,
Who will assume responsibility over them.

It is the bounden duty of the High Priest to preside,
For all things must be presided over by the High Priesthood;

And should any Coven desire to change,
Their allegiance from one High Priest to another,
For any reason, even the loss of harmony,
Or if, in their considered opinion, their Spiritual Father
Is no longer spiritual, or serving the Father
Then they shall be reordained in the Priesthood
By the New High Priest, and this shall then
Have superceded the original ordinations,
And there shall be for them
A new Spiritual Father.

And if any Priest or Priestess, or other member of the Priesthood,
Find themselves in a place wherein there is no Coven for them to lead,
Then it is their bounden duly to try to the extent of their Power
To find Fellows of the Craft
And organize them into a Coven.

And should they find that there are no other Fellows of the Craft,
In that place, but there are some of the same good bend of mind,
It is then their duty to teach them by word and deed,
Until there be sufficient to form a Coven,
And this shall be done under the supervision,
And with the knowledge of their High Priest,
Through which they received their ordination
And their Powers.

And they shall obligate, teach and initiate all the members of their Coven,
And they shall be theirs and they shall be to them
As elder brothers and sisters,
And shall care for them in all their affairs,
And not just at meetings,
For it is in this that the Craft differs
From all man-made institutions.

Should any member be absent, and love of the Priestess is such
That she shall continue to contact them in any manner
And by any method possible,
To tender them her loving care
At all times of sickness or stress.

And should any member move to a far city
The Priestess will continue to care for them
In love, by whatever method is available,
Until such time as they shall,
Of their own free will,
Obligate themselves to another Priestess.

And the Priestess shall at all times remember
That she is the direct representative of the Goddess to her Coven,
And the Priest is the direct representative of
The unknown God, the Father,
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose
As her Priest, be he of that rank, or qualified to be,
Or else another Fellow, who shall be called
her Magister.

And she must remember at all times that the man provides the power,
For the woman to direct, and so it is,
That the Priest resigns all his power over to her,
Yet it is not his power, nor hers to keep,
It is the power of God to use in the performance
Of the Work.
The Power of God is only lent to be used,
Wisely and Justly.

Both the members of the Priesthood shall remember their Spiritual Father,
At all times with gratitude, love, veneration and cooperation,
keeping constantly in contact, and acting with him in utmost harmony,
For they must always remember that the power
And wisdom which they use,
Comes to them through him.

In the days of old, ere the coming of Christendom,
The Craft was free and open in its ceremonies,
And entire states and nations worshipped the Gods
Freely and without restraint;

But in these unhappy days, we must remain secret,
And hold our rites and ceremonies in secret,
And there are those who will talk, even without torture,
Which loosens any tongue.

Then let it be ordained, heeded and supported by all
That no Coven shall know wherein
The next Coven shall abide, or who its members be,
Except only the Priestess, Magister and Deputy,

And even they shall not remember
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet
In some safe place for festivals, and while there,
None may say whence they came, nor give their true names,
Or tell of where or when their meetings are, and
No secret things shall be spoken of
At these festivals for fear of Cowans and Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,
Ever heeding the advice and instructions of her High Priest.
She will ever heed the complaints of the brethren
And strive to settle all differences between them with love.

But there are those who, in pride, will ever strive
To force their will upon others
But these are not necessarily evil
And will think that they do rightly.
Oft they have good ideas and such ideas
Should be discussed in council with their brethren.

But if they will not agree with their brethren,
Or if they say "I will not work under this Priestess",
Then they shall have the right to withdraw from that Coven,
And work Solitary.
Or if five or more of them shall withdraw,
They shall have the right
To form another Coven under another Priestess.

Even as it shall be the right of any five or more persons of a Coven
To withdraw, and form a new Coven, for any reason whatever,
But they shall then utterly avoid the old Coven
In all things, as it shall then have ceased to exist for them.

THE BOOK OF SHADOWS

Let every Coven of whatever rank
Keep a record in a book of black and silver,
And it shall contain, first, the Landmarks and Tenets,
Then a collection of Wisdom of the Craft,
The Rites and Ceremonies of the Coven
As well as the History of the Coven,
And its charter empowering it to work.

And a record of every meeting shall be written therein,
Together with a record of the doings of any member thereof
With the other side, or the Father, or
Any other thing which is for the teaching of all,
Even unto the listing of herbs and medicines

Spells and incantations and Rites
Which contain power for the use of man.

This book shall be kept by the Scribe,
And it shall be kept and approved by the Priesthood
And also the High Priesthood, when it shall come,
But no names or Craft secrets shall be written therein
That he Craft should not be betrayed
Should the book be taken by force,
Or slyness, by the infidels.

And when the coven shall disband,
It shall be the duty of the High Priesthood
To secure this book and make suitable disposition
That it might not endanger the Craft
Or any brother within it
As if the Coven were a person or Fellow
And the book were his book,
So let it be burned.

THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,
Draw their power from the Father.

But the children of the Father are like the sands of the sea,
And He has ordained and set apart certain of his older children,
To help and assist Him in caring for the younger children,
And has given them the Power and the Wisdom to do so,
And these children constitute the Priesthood.

The Father will bestow this power upon whom he will, and none may say him "Nay"
Yet also may the Priesthood choose workers and helpers
And shall share their power with them,
And this is called ordination.

The Power of the Priesthood is that of the Father
And it is love unfeigned and sincere,
Compassion and gentleness and meekness,
Persuasion and long-suffering and kindness,
And there is no authority over the free will of men
Inherent in the Priesthood,
Nor to be assumed by the members of it.

THE PRIESTHOOD (continued)

And the Power of the Priesthood is the Power of God,
And the Power of God can never be wielded by an ungodly man,
Nor an evil man; nor the love of God by an unloving man;
And when the man becomes evil, the Power of God is withdrawn from him.

Nor can a member of the Priesthood be inactive,
For inactivity without cause is lack of love for the Father,
And this man's priesthood shall depart from him
At the end of a year and a day,
For it is truth eternal,
That the thing which is unused will be taken away.

So if any Fellow of the Craft shall desire the Priesthood,
First let him learn to be a leader of men,
For a Priest with no following is no Priest,
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest
First learn the knowledge and wisdom he will need in the new appointment,
Then let him learn to lead men, and
When he shall either have been selected
As leader for his Coven,
Or when he shall have gathered up a Coven of his own,
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written
That only the higher can ordain the lesser,
That there shall be an unbroken line
Of power and authority extending
Back through the line of ordination,
To the Father Himself.

And no man can ordain his peers,
For the Lord's House is not a house of confusion,
So let not the line be broken
For it is the cable tow by which
Men are drawn from the lower
Up to the greater;--
An impossibility without it.

And each must work within their line of ordination
In perfect love and perfect trust,
With perfect harmony in all things,
But should they find that they fall out of harmony
With their line of ordination,
Then let him seek another, to be ordained of him
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,
For those who have no following to lead,
Why are they in the Priesthood?

And so it is that they who lose or give away their following,

Or they who through inactivity have lost their power,
Or they who are not in harmony and love with their Spiritual Father;
Shall be retired from a rank to which entitled
Other than by leadership of men.

But this can only be done by he who ordained them,
For only those who give can take away,
Yet each High Priest is responsible that this is done.

Should any Fellow fain the Priesthood, and use it wisely and well,
The Gods have decreed that those who serve them
Shall prosper and grow in this life,
And shall gain eternal perfection
To be freed from the Wheel of Life,
And to become like unto the angels
In that they should be perfect.

For perfection is to be gained by love,
And there is no greater love than to
Lay down one's life for his brethren
In their service and for their sake,
And the Father will reward them for
Their labor of love, because
He is not unjust.

FINIS

M O D E R N P A G A N I S M :
QUESTIONS & ANSWERS

To promote community harmony and freedom of religious practice. Distributed by : The Committee for Religious Freedom, Salt Lake City, Utah.

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Contemporarysociety isexperiencingaresurgence ofinterest in earth- and nature-centered spirituality. Modern Paganism is a rich and diverse religious movement drawing the attention of the media, law-makers, and spiritual seekers. This pamphlet attempts to answer some of the questions frequently asked about modern Pagan beliefs and practices.

What is Paganism?

Theterm"Pagan" comesfrom aLatinword for"country dweller" first used in early Christian times to refer to those not yet converted to Christianity. "Pagan" was an epithet that cast aspersions on those not seen as "true believers." Today, it refers more general to the faith of those whose spiritual center is drawn to native and natural religions, usually pantheistic or polytheistic, and almost always earth-centered.

What then is "Modern Paganism"?

ModernPaganism,orNeo-Paganism, isamodern, Earth-centered religious perspective which borrows and adapts from pre-Christian paganism as well as from contemporary religious thought. While reconnecting with ancient wisdom, it speaks eloquently to the needs and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian religion of much of western and northern Europe, which was based on the agricultural cycles and other natural rhythms of the Earth. It coexisted with Christianity for centuries, from the so-called "Dark Ages" up until the Inquisition and the "Burning Times" (witch hunts) of the late Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

SomecontemporaryPagans callthemselvesWitches.The termhas many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century,

and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

What is meant by the term "Wicca"?

Oftenused asa synonymfor Witchcraft,"Wicca" isthought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanismisnot areligion, butaset ofspiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The centralbeliefs ofmodern Pagansdiffer in specificsyet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

Noand Yes.Likereligious Humanists,modernPagans havealove and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formalworship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern

temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No,Pagansdo notproselytize.Most modernPagantraditions do welcome newcomers. Most modern Pagans also do not discourage other Pagans from integrating other religious and spiritual practices and beliefs into their practice.

WHAT CONTEMPORARY PAGANS BELIEVE

while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.

2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.

3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.

4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.

5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.

6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

THE STANDING STONES BOOK OF SHADOWS

by Scott Cunningham

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WORDS TO THE WISE ....

O daughters andsons of theEarth, adore theGoddess and Godand be blessed with the fullness of life.

Know thatThey havebrought youto thesewritings, forherein lie our ways of the Craft, to serve and fulfill the keepers of wisdom, the tenders of the sacred flame of knowledge. Run the rites with love and joy, and the Goddess and God will bless you with all that you need. But those who practice dark magicks shall know Their greatest wrath.

Remember thatyou are ofthe Craft. No moredo you trodthe ways of doubt. You walk the path of light, ever climbing from shadow to shadow to the highest realm of existence. But though we're the bearers of truths, others do not wish to share our knowledge, so we run our rites beneath moon filled skies enwrapped in shadows. But we are happy.

Live fully, forthat is the purpose of life. Refrain not from earthly existence. From it we grow to learn and understand, until such time that we are reborn to learn more, repeating this cycle 'till we have spiralled up the path of perfection and can finally call the

Goddess and God our kin.

Walk the fields andforests; be refreshedby the cool windsand the touch of a nodding flower. The Moon and Sun sing in the ancient wild places: The deserted seashore, the stark desert, the roaring waterfall. We are of the Earth and should revere Her, so do Her honor.

Celebratethe riteson theappropriate daysand seasons,and call upon the Goddess and God when the time is meet, but use the Power only when necessary, never for frivolous ends. Know that using the Power for harm is a Perversion of Life itself.

But for those who love and magnify love, the richness oflife shall be your reward. Nature will celebrate.

So love the Goddess and God, and harm none!

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THE NATURE OF OUR WAY

* As often as possible, hold the rites in forests, by the seashore, on deserted mountaintops or near tranquil lakes. If this is impossible, a garden or some chamber shall suffice, if it is readied with fumes of flowers.

*Seek outwisdom inbooks, rare manuscriptsand crypticpoems if you will, but seek it out also in simple stones and fragile herbs and in the cries of wild birds. Listen to the whisperings of the wind and the roar of water if you would discover magick, for it is here that the old secrets are preserved.

* Books contain words;trees contain energies andwisdom books ne'er dreamt of.

* Ever remember that the Old Ways are constantly revealing themselves. Therefore be as the river willow that bends and sways with the wind. That which remains changeless shall outlive its spirit, but that which evolves and grows will shine for centuries.

* Therecan be no monopolyon wisdom. Thereforeshare what you will of our ways with others who seek them, but hide mystic lore from the eyes of those who would destroy, for to do otherwise increases their destruction.

* Mock not the rituals or spells of another, for who can say yours are greater in power or wisdom?

*Ensure that your actions are honorable, for all that you do shall return to you three-fold, good or bane.

* Be waryof one who would dominate you,who would control and manipulate your workings and reverences. True reverence for the Goddess and God occurs within. Look with suspicion on any who would twist worship from you for their own gain and glory, but welcome those priestesses and priests who are suffused with love.

* Honorall living things,for we are ofthe bird, thefish, the bee. Destroy not life save it be to preserve your own.

* And this is the nature of our way.

1013

BEFORE TIME WAS

Beforetime was, therewas The One;The One was all,and all was The One.

Andthe vast expanseknown asthe universewas TheOne, all-wise, all-pervading, all-powerful, eternally changing.

And space moved. The Onemolded energy into twin forms,equal but opposite, fashioning the Goddess and God from The One and of The One.

The Goddess and God stretched and gave thanks to The One,but darkness surrounded them. They were alone, solitary save for The One.

So They formed energy into gasses and gasses into suns and planets and moons; They sprinkled the universe with whirling globes and so all was given shape by the hands of the Goddess and God.

Light aroseand the sky wasilluminated by a billionsuns. And the Goddess and God, satisfied by their works, rejoiced and loved, and were one.

From theirunion sprang the seedsof all life, andof the human race, so that we might achieve incarnation upon the Earth.

TheGoddess chose theMoon as Hersymbol, and theGod the Sun as His symbol, to remind the inhabitants of Earth of their fashioners.

All areborn, live, dieand are rebornbeneath the Sunand Moon; all things come to pass thereunder, and all occurs with the blessings of The One, as has been the way of existence before time was.

1014

SONG OF THE GODDESS

I am the GreatMother, worshipped by all creationand existent prior to their consciousness. I am the primal female force, boundless and eternal.

I am thechaste Goddessof the Moon,the Lady ofall magick. The winds and moving leaves sing my name. I wear the crescent Moon upon my brow and my feet rest among the starry heavens. I am mysteries yet unsolved, a path newly set upon. I am a field untouched by the plow. Rejoice in me and know the fullness of youth.

I amthe blessed Mother,the gracious Lady ofthe harvest. I am clothed with the deep, cool wonder of the Earth and the gold of the fields heavy with grain. By me the tides of the Earth are ruled; all things come to fruition according to my reason. I am refuge and healing. I am the life-giving Mother, wondrously fertile.

Worship me as theCrone, tender of the unbrokencycle of death and rebirth. I am the wheel, the shadow of the Moon. I rule the tides of women and men and give release and renewal to weary souls. Though the darkness of death is my domain, the joy of birth is my gift.

I amthe Goddess of theMoon, the Earth,the Seas. Mynames and strengths are manifold. I pour forth magick and power, peace and wisdom. I am the eternal Maiden, Mother of all, and Crone of darkness, and I send you blessings of limitless love.

CALL OF THE GOD

I am the radiant King of the Heavens, floodingthe Earth with warmth and encouraging the hidden seed of creation to burst forth into manifestation. I lift my shining spear to light the lives of all beings and daily pour forth my gold upon the Earth, putting to flight the powers of darkness.

I am the master of the beasts wild and free. I run with the swift stag and soar as a sacred falcon against the shimmering sky. The ancient woods and wild places emanate my powers, and the birds of the air sing of my sanctity.

I amalso the lastharvest, offering upgrain andfruits beneath the sickle of time so that all may be nourished. For without planting there can be no harvest; without winter, no spring.

Worshipme as the thousand-namedSun of creation,the spirit of the horned stag in the wild, the endless harvest. See in the yearly cycle of festivals my birth, death and rebirth - and know that such is the destiny of all creation.

I am the sparkof life, the radiantSun, the giver of peaceand rest, and I send my rays of blessings to warm the hearts and strengthen the minds of all.

THE CIRCLE OF STONES

The Circle of stonesis used during indoor rituals,for energy raising, meditation and so on.

First cleanse the area with the ritual broom.

For this circle you willneed four large, flat stones. If you have none, candles can be used to mark the four cardinal points of the circle. White or purple candles can be used, as can colors related to each direction - green for the North, yellow for East, red for South

and blue for West.

Placethe first stone(or candle) tothe North, torepresent the Spirit of the North Stone. In ritual when you invoke the Spirits of the Stones you're actually invoking all that resides in that particular direction, including the elemental energies.

After setting theNorth Stone(or candle), placethe East,South and West Stones. They should mark out a rough square, nearly encompassing the working area. This square represents the physical plane on which we exist - the Earth.

Nowtake a long purpleor white cordand lay it outin a circle, using the four stones or candles to guide you. It takes a bit of practice to smoothly do this. The cord should be placed so that the stones remain inside the circle. Now you have a square and a circle, the circle representing the spiritual reality. As such, this is a squared circle; the place of interpenetration of the physical and spiritual realms.

The size of the circle can be anything from 5 to 20 feet depending on the room and your desires.

Next, set up the altar. The following tools are recommended:

* A Goddess symbol (candle, holed stone, statue)
* A God symbol (candle, horn, acorn, statue)
* Athame
* Wand
* Censer
* Pentacle
* A bowl of Water (spring, rain or tap)
* A bowl of Sea Salt (it can also be placed on the pentacle)
* Incense
* Flowers and greens
* One red candle in holder (if not using point candles)
* Anyother tools ormaterials requiredfor the ritual,spell or magickal working

Set upthe altar accordingto theplan shown hereor accordingto your own design. Also be sure to have plenty of matches, as well as a small heat-proof container in which to place them when used. A charcoal block is also necessary to burn the incense.

Goddess Symbol or Candle		God Symbol or Candle
	Censer	
Bowl of Water	Red Candle	Bowl of Salt

Pentacle

Cup Incense

Cauldron,
or Spell
Wand Materials Knife

Bell Boline

Suggested Altar Layout

Light thecandles. Set theincense smoking. Lift theathame and touch its blade to the water, saying:

I consecrate and cleanse this water
that it may be purified and fit to
dwell within the sacred Circle of Stones.
In the name of the Mother Goddess and Father God,
I consecrate this water.

As you do this, visualize your athame blasting away all negativity from the water.

The salt is next touched with the point of the athame while saying:

I bless this salt that it may be fit
to dwell within the sacred Circle of Stones.
In the name of the Mother Goddess and Father God,
I bless this salt.

Now stand facing North,at the edge of thecord-marked circle. Hold your athame point outward at waist level. Walk slowly around the circle's perimeter clockwise, your feet just inside the cord, charging it with your words and energy. Create the circle - through your visualization - with the power flowing out from your athame's blade. As you walk, stretch the energy out until it forms a complete sphere around the working area, half above the ground, half below. As you do this say:

Here is the boundary of the Circle of Stones.
Naught but love shall enter in,
Naught but love shall emerge from within.
Charge this by Your powers, Old Ones!

When youhave arrived backat the North,place the athameon the altar. Take up the salt and sprinkle it around the circle, beginning and ending in the North, and moving clockwise. Next, carry the smoking censer from the altar, and finally sprinkle water around the circle. Do more than carrying and walking; sense the substances purifying the circle. The Circle of Stones is now sealed.

Holdaloft the wand atthe North, atthe edge ofthe circle, and

say:

O Spirit of the North Stone,
Ancient One of the Earth,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

As yousay this,visualize agreenish mistrising and writhingin the Northern quarter, over the stone. This is the elemental energy of the Earth. When the Spirit is present, lower the wand, move to the East, raise it again and say:

O Spirit of the East Stone,
Ancient One of Air,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize theyellowish mistof Airenergy. Lowerthe wand,move to the South and repeat the following with your upraised wand, visualizing a crimson Fire mist:

O Spirit of the South Stone,
Ancient One of Fire,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Finally, to the West, say with the wand held aloft:

O Spirit of the West Stone,
Ancient One of Water,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize the bluish mist, the essence of Water.

The circle breaths and lives around you. The Spirits of the Stones are present. Feel the energies. Visualize the circle glowing and growing in power. Stand still, sensing for a moment.

The Circleof Stones is complete. The Goddess and God may be called, and magick wrought.

CUTTING A DOORWAY

At times you may have to leave the circle. This is fine, of course, but as previously mentioned, passing through the circle dissipates it. To prevent this from occurring it's traditional to cut a doorway.

Todo this,face Northeast. Hold yourathame pointdownward near the ground. See and sense the circle before you. Pierce its wall of energy with the athame and trace an archway, tall enough to walk through, moving counter-clockwise along the circle for about three feet. Move the point of the athame up at the arch's center and down the other side until it is near the ground.

As you're doingthis, visualizethat area ofthe circle'senergy being sucked back into the athame. This creates a void, allowing passage in and out of the circle. Pull the athame out of the circle's wall. You're free to walk outside.

Onceback inside, close the door by placing the athame at the lower North-Eastern point of the archway. With your athame trace the circle's perimeter clockwise, as if redrawing that portion of the Circle of Stones, again visualizing blue or purple energy flaring out from the blade and converging with the rest of the circle. It is done.

RELEASING THE CIRCLE

Once the rite is ended, face North, hold aloft the wand and say:

Farewell, Spirit of the North Stone.
I give thanks for your presence here.
Go in power.

Repeat this same formula to the East, South and West, substituting the proper direction in the words. Then return to the North and hold the wand aloft for a few moments.

Lay the wandon the altar. Take up theathame. Standingin the North, pierce the circle's wall with the blade at waist level. Move clockwise around the circle, visualizing it's power being sucked back into the athame. Literally pull it back into the blade and handle. Sense the circle dissolving, shrinking; the outside world slowly regaining its dominance in the area.

When you arrive at the North again, the circle is no more.

VISUALIZATIONS FOR THE CIRCLE OF STONES

If you wish, you can back up the circle casting with the following visualizations as you form the circle itself:

Prepare asusual. Approachthe Northand set theNorth Stone(or the candle) on the ground. Then, visualize a stone slab standing upright two feet to the left of and behind the North Stone. Visualize this as being bluish-grey, two feet wide, two feet thick and six feet tall. This stone represents the Goddess.

When thestone is really there- in your visualization- create another stone of the same size and color two feet to the right of and behind the North Stone. This represents the God.

Now visualize a capstone resting on top of the two upright stones. It is about two feet by two feet by six feet. This represents The One before the Goddess and God, the source of all power and magick. The Northern Trilithon is now complete.

Thestones form anarchway, a symbolof the gatewayto the realm of the element of Earth.

Firmlyvisualize this, then gazethrough the archformed by the stones. See the greenish haze of the Earth energy.

Repeat the entire procedure to the East, South and West. Visualize the appropriate elemental color within each trilithon.

Now purify salt and water,cast the circle as usual, andcarry around the salt, censer, candle and water.

As youapproach each quarterto callits Spirit ofthe Stone,see the trilithon firmly in your mind. Visualize it in all its Pagan splendor. See the elemental hazes within them, boiling and writhing in unmanifestedness. Stretch out with your feelings; sense the arrival of the spirit of each stone, then go on to the next.

With practice this comes easily, but such visualizations are never necessary.

THE BLESSING CHANT

The Blessing Chant can be said at the beginning of any type of ritual as a general invocation. Separate invocations of the Goddess and God may follow.

May the powers of The One,
the source of all creation;
all-pervasive, omnipotent, eternal;
may the Goddess,
the Lady of the Moon;
and the God,
Horned Hunter of the Sun;
may the powers of the Spirits of the Stones,
rulers of the elemental realms;
may the powers of the stars above and the Earth below,
bless this place, and this time, and I who am with you.

THE SIMPLE FEAST

Hold up a Chalice of wine (or some other liquid) betweenyour hands to the sky, and say:

Gracious Goddess of Abundance,
Bless this wine and infuse it with your love.
In your names, Mother Goddess and Father God,
I bless this wine (or brew, juice, etc.).

Hold upa plate ofcakes (bread,biscuits) with bothhands tothe sky and say:

Powerful God of the Harvest,
Bless these cakes and infuse them with your love.
In your names, Mother Goddess and Father God,
I bless these cakes (or this bread).

CONSECRATION OF TOOLS

Lightthe candles. Set the incensesmoking. Castthe Circle of Stones. Place the tool on the pentacle, or a plate of salt. Touch it with the point of your athame (or your projective hand) and say:

Iconsecrate you, O Athame of steel(or wand of wood, etc.) to cleanse and purify you to serve me within the Circle of Stones. In the names of the Mother Goddess and Father God, you are consecrated.

Send projective energy into the tool, cleansing it of all negativity and past associations. Now pick it up and sprinkle with salt, pass it through the incense smoke, through the candle flame and sprinkle with water, calling upon the Spirits of the Stones to consecrate it.

Then hold the tool to the sky, saying:

I charge youby the OldOnes: By theomnipotent Goddess andGod: By the virtues of the Sun, Moon and Stars: By the powers of the Earth, Air, Fire and Water, that I shall obtain all that I desire through you. Charge this by your power, Old Ones!

The toolshould immediately beput touse to strengthenand bind the consecration. For example, the athame can be used to consecrate another tool; a wand to invoke the Goddess; the pentacle to act as a resting place for a tool during its consecration.

THE FULL MOON RITE

Perform this at night,in the view ofthe Moon if possible. It is appropriate for crescents, white flowers, silver and other lunar symbols to be present on the altar for this ritual. The quartz crystal sphere can be placed on the altar as well. Or, if you prefer, use the cauldron (or a small white or silver bowl) filled with water. Place a piece of silver into the water.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Stand beforethe altar andinvoke the Goddess andGod, with the Blessing Chant and/or any other invocations (see Prayers, Chants and Invocations in this Book of Shadows).

Now gaze at the Moon, ifpossible. Feel its energies sinking into your body. Feel its cool Goddess energy wash you with power and love.

Now say these or similar words:

Wondrous Lady of the Moon
You who greets the dusk with silvered kisses;
Mistress of the night and of all magicks,
who rides the clouds in blackened skies

and spills light upon the cold Earth;
O Lunar Goddess,
Crescented-One,
Shadow maker and shadow breaker;
Revealer of mysteries past and present;
Puller of seas and ruler of women;
All-wise Lunar Mother,
I greet your celestial jewel
at the waxing of its powers
With a rite in Your honor.
I pray by the Moon,
I pray by the Moon,
I pray by the Moon.

Continue chanting"I pray bythe Moon" foras long asyou will. Visualize the Goddess if you so desire, perhaps as a tall, robust woman wearing silver jewelry and white, rippling, draped clothing. A crescent Moon may rest upon Her brow, or She may toss a glowing silvery white orb in Her hands. She treads the starfield of eternal night in an eternal round with Her lover, the Sun God, spreading moonrays wherever She goes. Her eyes laugh, Her skin is white and translucent. She glows.

Nowis the timefor magick ofall types, forthe full ofthe Moon marks the height of its powers, and all positive spells cast then are powerful.

FullMoons arealso excellenttimesfor meditation,mirror magick and psychic workings, for such are often more successful within the circle. Crystal-scrying is particularly recommended; flood the crystal with moonlight prior to the ritual. If you have no crystal sphere, use the cauldron filled with water and the piece of silver. Gaze at the water (or at the Moon glinting on the silver) to awaken your psychic awareness.

Lunar liquids such as lemonade, milk or white wine can be consumed during the simple feast that follows. Crescent cakes are traditional as well.

Thank the Goddess and God and release the circle. It is done.

YULE (circa December 21)

Thealtar isadorned withevergreens suchas pine,rosemary, bay, juniper and cedar, and the same can be laid to mark the Circle of Stones. Dried leaves can also be placed on the altar.

The cauldron, resting onthe altar on a heat-proofsurface (or placed before it if too large), should be filled with ignitable spirit (alcohol), or a red candle can be placed within it. At outdoor rites, lay a fire within the cauldron to be lit during ritual.

Arrange the altar, lightthe candles and incense, andcast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the cauldron and gaze within it. Say these or similar words:

I sorrow not,
though the world is wrapped in sleep.
I sorrow not,
though the icy winds blast.
I sorrow not,
though the snow falls hard and deep.
I sorrow not,
this too shall soon be past.

Ignitethe cauldron (or candle),using long matchesor a taper. As the flame(s) leap up say:

I light this fire in Your honor,
Mother Goddess
You have created life from death;
warmth from cold;
The Sun lives once again;
the time of light is waxing.
Welcome,
ever-returning God of the Sun!
Hail Mother of All!

Circle the altar andcauldron slowly, clockwise, watching the flames. Say the following chant for some time:

The wheel turns; the power burns.

Meditate upon the Sun,on the hidden energies lyingdormant in winter, not only in the Earth but within ourselves. Think of birth not as the start of life but as its continuance. Welcome the return of the God.

After a time cease and stand once again before the altar and flaming caldron. Say:

Great God of the Sun,
I welcome Your return.
May You shine brightly upon the Goddess;
may You shine brightly upon the Earth,
scattering seeds and fertilizing the land.
All blessings upon You,
reborn One of the Sun!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

YULE LORE

Onetraditional Yuletidepractice isthe creationof aYule tree. This can be a living, potted tree which can later be planter in the ground, or a cut one. The choice is yours.

Appropriate Pagandecorations are fun to make,from strings of dried rosebuds and cinnamon sticks (or popcorn and cranberries) for garlands, to bags of fragrant spices which are hung from boughs. Quartz crystals can be wrapped with shiny wire and suspended from sturdy branches to resemble icicles. Apples, oranges and lemons hanging from boughs are strikingly beautiful, natural decorations, and were customary in ancient times.

Many enjoy the custom of lighting the Yule log. This is a graphic representation of the rebirth of the God within the sacred fire of the Mother Goddess. If you choose to burn one, select a proper log (traditionally of oak or pine). Carve or chalk a figure of the Sun (such as a rayed disc) or the God (a horned circle or a figure of a man) upon it, with the Boline, and set it alight in the fireplace at dusk on Yule. As the log burns, visualize the Sun shining within it and think of the coming warmer days.

As to food, nuts, fruits such as apples and pears, cakes of caraways soaked in cider, and (for non-vegetarians) pork are traditional fare. Wassail, lambswool, hibiscus or ginger tea and fine drinks for the Simple Feast or Yule Meals.

IMBOLC (February 2)

Asymbol ofthe season, suchas arepresentation ofa snow flake, a white flower, or perhaps some snow in a crystal container can be placed on the altar. An orange candle anointed with musk, cinnamon, frankincense or rosemary oil, unlit, should also be there. Snow can be melted and used for the water during the circle casting.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.
Invoke the Goddess and God.
Say such words as the following:

This is the time of the feast of torches,
when every lamp blazes and shines
to welcome the rebirth of the God.
I celebrate the Goddess,
I celebrate the God;
all Earth celebrates
Beneath its mantle of sleep.

Light the orange taper fromthe red candle on the altar(or at the Southern point of the circle). Slowly walk the circle clockwise, bearing the candle before you. Say these or similar words:

All the land is wrapped in winter.
The air is chilled and frost envelops the Earth.
But Lord of the Sun,
Horned One of animals and wild places,

unseen you have been reborn of the gracious Mother Goddess,
Lady of all fertility.
Hail Great God!
Hail and welcome!

Stop before the altar, holding aloft the candle. Gaze atits flame. Visualize your life blossoming with creativity, with renewed energy and strength.

If you need to look into the future or past, now is an ideal time.
Works of magic, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

IMBOLC LORE

It istraditional uponImbolc, atsunset or justafter ritual,to light every lamp in the house - if only for a few moments. Or, light candles in each room in honor of the Sun's rebirth. Alternately, light a kerosene lamp with a red chimney and place this in a prominent part of the home or in a window.

If snow lies on the ground outside, walk in it for a moment, recalling the warmth of summer. With your projective hand, trace an image of the Sun on the snow.

Foods appropriate to eat on this day include those from the dairy, since Imbolc marks the festival of calving. Sour cream dishes are fine. Spicy and full-bodied foods in honor of the Sun are equally attuned. Curries and all dishes made with peppers, onions, leeks, shallots, garlic or chives are appropriate. Spiced wines and dishes containing raisins - all foods symbolic of the Sun - are also traditional.

OSTARA (circa March 21)

Flowersshould belaid onthe altar,placed around thecircle and strewn on the ground. The cauldron can be filled with spring water and flowers, and buds and blossoms may be worn as well. A small potted plant should be placed on the altar.

Arrange the altar, lightthe candles and incense, andcast the Circle of Stones.
Recite the Blessing Chant.
Invoke the Goddess and God in whatever words please you.
Stand before the altar and gaze upon the plant as you say:

O Great Goddess,
you have freed yourself from the icy prison of winter.
Now is the greening,
when the fragrance of flowers drifts on the breeze.
This is the beginning.
Life renews itself by Your magick,
the Earth Goddess.
The God stretches and rises,

eager in His youth,
and bursting with the promise of summer.

Touch theplant. Connect with itsenergies and, throughit, all nature. Travel inside its leaves and stems through your visualization - from the center of your consciousness out through your arm and fingers and into the plant itself. Explore its inner nature; sense the miraculous processes of life at work within it.

After a time, still touching the plant, say:

I walk the Earth in friendship,
not in dominance.
Mother Goddess and Father God,
instillwithinme throughthis plantawarmth forall living things.
Teach me to revere the Earth and all its treasures.
May I never forget.

Meditate uponthe changing of theseasons. Feelthe rousing of energies around you in the Earth.
Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

EOSTRA LORE

A traditional VernalEquinox pastime:go to afield andrandomly collect wildflowers [Thank the flowers for their sacrifice before picking them, using a collection formula such as can be found in "An Herbal Grimoire" elsewhere in this Book of Shadows]. Or buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their magickal meanings by the use of books, your own intuition, a pendulum or by other means. The flowers you've chosen reveal your inner thoughts and emotions.

It isimportant at thistime ofrenewed life toplan a walk(or a ride) through gardens, a park, woodlands, forest and other green places. This is not simply exercise, and you should be on no other mission. It isn't even just an appreciation of nature. Make your walk celebratory, a ritual for nature itself.

Other traditionalactivities include plantingseeds, workingon magickal gardens and practicing all forms of herb work - magickal, medicinal, cosmetic, culinary and artistic.

Foods intune with thisday (linkingyour meals withthe seasons is a fine way of attuning with nature) include those made of seeds, such as sunflower, pumpkin and sesame seeds, as well as pine nuts. Sprouts are equally appropriate, as are leafy, green vegetables. Flower dishes such as stuffed nasturtiums or carnation cupcakes also find their place here. [Find a book of flower cooking or simply make

spice cupcakes. Ice with pink frosting and place a fresh carnation petal on each cupcake. Stuff nasturtium blossoms with a mixture made with cream cheese, chopped nuts, chives and watercress.]

BELTANE (April 30)

If possible,celebrate Beltanein a forestor neara livingtree. If this is impossible, bring a small tree within the circle, preferably potted; it can be of any type.

Create a small token or charm in honor of the wedding of the Goddess and God to hang upon the tree. You can make several if you desire. These tokens can be bags filled with fragrant flowers, strings of beads, carvings, flower garlands - whatever your talents and imagination can conjure.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant
Invoke the Goddess and God.
Stand before the altar and say, with wand upraised:

O Mother Goddess,
Queen of the night and of the Earth;
O Father God,
King of the day and of the forest,
IcelebrateYour unionas naturerejoicesin ariotous blaze of color and life.
Accept my gift,
Mother Goddess and Father God,
in honor of Your union.

Place the token(s) on the tree.

From Your mating shall spring forth life anew;
a profusion of living creatures shall cover the lands,
and the winds will blow pure and sweet.
O Ancient Ones,
I celebrate with You!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

BELTANE LORE

Weavingand plaiting are traditionalarts at thistime of year, for the joining together of two substances to form a third is in the spirit of Beltane.

Foods traditionally come from the dairy, and dishes such as marigold custard (see recipes - food) and vanilla ice cream are fine.

Oatmeal cakes are also appropriate.

MIDSUMMER (circa June 21)

Before the rite, make upa small cloth pouch filled withherbs such as lavender, chamomile, St. John's Wort, vervain, or any of the Midsummer herbs listed in "An Herbal Grimoire." Mentally pour all your troubles, problems, pains, sorrows and illnesses, if any, into this petition as you construct it. Tie it shut with a red string. Place this on the altar for use during the rite. The cauldron should also be there or nearby. Even if you use candles to mark the quarters, the red candle in a holder should also be on the altar. For outdoor rituals, light a fire - however small - and drop the pouch into this.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.
Invoke the Goddess and God.
Stand before the altar and say, with wand upraised:

I celebrate the noon of summer with mystic rites.
O great Goddess and God,
allnaturevibrateswith YourenergiesandtheEarth isbathed with warmth and life.
Now is the time of forgetting past cares and banes;
O fiery Sun,
burn away the unuseful,
the hurtful,
the bane,
in Your omnipotent power.
Purify me!
Purify me!
Purify me!

Lay thewand onthe altar. Take up theherbal petitionand light it in the red candle on the altar (or, if outdoors, the ritual fire). When it is burning drop it into the cauldron (or some other heat-proof container) and say:

I banish you by the powers of the Goddess and God!
I banish you by the powers of the Sun,
Moon and Stars!
I banish you by the powers of the Earth,
Air,
Fire and Water!

Pause,seeing thehurts andpains burninginto nothingness. Then say:

O Gracious Goddess,

O Gracious God,
onthis night of Midsummermagick I pray that You charge my life with wonder and joy.

Help me in attuning with the energies adrift on the enchanted night air.
I give thanks.

Reflect upon the purification you have undergone. Feel the powers of nature flowing through you, washing you clean with divine energy.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MIDSUMMER LORE

Midsummeris practically theclassic time toperform magicks of all kinds. Healings, love magick and protections are especially suitable. Herbs can be dried over the ritual fire if you're celebrating outdoors. Leap the fire for purification and renewed energy.

Fresh fruits are standard fare for Midsummer.

LUGHNASADH (August 1)

Placeupon the altarsheaves of wheat,barley or oats,fruit and breads, perhaps a loaf fashioned in the figure of the Sun or a man to represent the God. Corn dollies, symbolic of the Goddess, can be present there as well.
Arrangethe altar, light the candles and censer, and cast the Circle of Stones.
Recite the Blessing Chant.
Invoke the Goddess and God.
Stand before the altar, holding aloft the sheaves of grain, saying these or similar words:

Now is the time of the First Harvest,
when thebounties ofnaturegive ofthemselvesso thatwemay survive.
O God of the ripening fields,
Lord of the Grain,
grant methe understanding ofsacrifice as Youprepare to deliver Yourself under the sickle of the Goddess and journey to the lands of eternal summer.
O Goddess of the Dark Moon,
teachmethe secretsofrebirth asthe Sunlosesits strength and the nights grow cold.

Rub theheads of the wheatwith your fingers sothat the grains fall onto the altar. Lift a piece of fruit and bite it, savoring its flavour, and say:

I partake of the first harvest,
mixing itsenergieswithmine thatImay continuemyquestfor the starry wisdom of perfection.
O Lady of the Moon and Lord of the Sun,
gracious ones before Whom the stars halt their courses,
I offer my thanks for the continuing fertility of the Earth.
May the nodding grain loose its seeds to be buried in the Mother's breast,
ensuring rebirth in the warmth of the coming Spring.

Consume the rest of the fruit.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

LUGHNASADH LORE

It is appropriate toplant the seedsfrom the fruit consumedin ritual. If they sprout, grow the plant with love and as a symbol of your connection with the Goddess and God.

Wheat weaving (the making of corn dollies, etc.) is an appropriate activity for Lughnasadh. Visits to fields, orchards, lakes and wells are also traditional.

The foods of Lughnasadh include bread, blackberries and all berries, acorns (leached of their poisons first), crab apples, all grains and locally ripe produce. A cake is sometimes baked, and cider is used in place of wine.

If youdo make afigure of theGod from bread,it can beused for the Simple Feast.

MABON (circa September 21)

Decorate the altar with acorns, oak sprigs, pine and cypress cones, ears of corn, wheat stalks and other fruits and nuts. Also place there a small rustic basket filled with dried leaves of various colors and kinds.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.
Recite the Blessing Chant.
Invoke the Goddess and God.
Standbefore the altar, holdingaloft the basketof leaves, and slowly scatter them so that they cascade to the ground within the circle. Say such words as these:

Leaves fall,
the days grow cold.
The Goddess pulls Her mantle of the Earth around Her as You,
O Great Sun God,
sail toward the West to the lands of
Eternal Enchantment.,
wrapped in the coolness of night.
Fruits ripen,
seeds drop,
the hours of day and night are balanced.
Chill winds blow in from the North wailing laments.
In this seeming extinction of nature's power,
O Blessed Goddess,
I know that life continues.
For spring is impossible without the second harvest,
as surely as life is impossible without death.
Blessings upon You,
O Fallen God,
as You journey into the lands of winter
and into the Goddess' loving arms.

Place the basket down and say:

O Gracious Goddess of all fertility,
Ihave sownandreapedthe fruitsofmy actions,goodandbane.
Grantme the courageto plantseeds of joyand lovein the coming year,
banishing misery and hate.
Teach me the secrets of wise existence upon this planet,
O Luminous One of the Night!

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MABON LORE

A traditional practice is to walk wild places and forests, gathering seed pods and dried plants. Some of these can be used to decorate the home; others saved for future herbal magick.

The foods ofMabon consistof the secondharvest's gleanings,so grains, fruit and vegetables predominate, especially corn. Corn bread is traditional fare, as are beans and baked squash.

Samhain (October 31)

Placeupon thealtarapples, pomegranates,pumpkins, squashesand

other late autumn fruits. Autumn flowers such as marigolds and chrysanthemums are fine too. Write on a piece of paper an aspect of your life which you may wish to be free of; anger, a baneful habit, misplaced feelings, disease. The cauldron or some similar tool must be present before the altar as well, on a trivet or some other heat-proof surface (if the legs aren't long enough). A small, flat dish marked with an eight-spoked wheel symbol should also be there. [This is just what it sounds like. On a flat plate or dish, paint a large circle. Put a dot in the center of this circle and paint eight spokes radiating out from the dot to the larger circle. Thus, you have a wheel symbol - a symbol of the Sabbats, a symbol of timelessness.]

Prior toritual, sit quietlyand thinkof friends andloved ones who have passed away. Do not despair. Know that they have gone on to greater things. Keep firmly in mind that the physical isn't the absolute reality, and souls never die.

Arrangethe altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Lift one of the pomegranates and, with your freshly-washed Boline, pierce the skin of the fruit. Remove several seeds and place them on the wheel-marked dish.

Raise your wand, face the altar and say:

On this night of Samhain I mark Your passing,
O Sun King,
through the sunset into the Land of the Young.
I mark also the passing of all who have gone before,
and all who will go after.
O Gracious Goddess,
Eternal Mother,
You who gives birth to the fallen,
teach meto know that inthe time of the greatest darkness there is the greatest light.

Taste the pomegranate seeds; burst them with your teeth and savour their sharp, bittersweet flavour. Look down as the eight-spoked symbol on the plate; the Wheel of the Year, the Cycle of the Seasons, the End and Beginning of all Creation.

Light a firewithin the cauldron(a candle isfine). Sitbefore it, holding the piece of paper, gazing at its flames. Say:

Wise One of the Waning Moon,
Goddess of the Starry Night,
I createthis firewithin Your cauldronto transform that which is plaguing me.
May the energies be reversed:
From the darkness, light!
From bane, good!
From death, birth!

Light thepaper in thecauldron's flames anddrop it inside. As it burns, know that your ill diminishes, lessens and finally leaves you as it is consumed within the universal fires. [The cauldron, seen as the Goddess.]

If you wish, you may attempt scrying or some other form of divination, for this is a perfect time to look into the past or future. Try to recall past lives too, if you will. But leave the dead in peace. Honor them with your memories but do not call them to you. [Many Pagans do attempt to communicate with their deceased ancestors and friends at this time, but it seems to me that if we accept the doctrine of reincarnation, this is a rather strange practice. Perhaps the personalities that we knew still exist, but if the soul is currently incarnate in another body, communication would be difficult, to say the least. Thus, it seems best to remember them with peace and love - but do not call them up.] Release any pain and sense of loss you may feel into the cauldron's flames.

Works of magick, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

SAMHAIN LORE

It is traditional on Samhain night to leave a plate of food outside the home for the souls of the dead. A candle placed in the window guides them to the Lands of Eternal Summer, and burying apples in the hard-packed earth "feeds" the passed ones on their journey.

Forfood, beets,turnips,apples, corn,nuts, gingerbread,cider, mulled wines and pumpkin dishes are appropriate, as are meat dishes (once again, if you're not vegetarian. If so, tofu seems ritually correct).

A RITUAL OF GESTURES

Stand in the ritualarea. Stillyour thoughts. Breathedeeply for half a minute or so until composed and calm. Turn your mind to our Deities.

Face North. Lift bothhands to waistheight, palms down. Press your fingers together, creating two solid, flat planes. Sense solidity, foundation, fertility. Invoke the powers of the Earth through the gesture.

Moments Later, turn toward the East. Raise your hands a foot higher, your palms facing away from you (no longer parallel with the ground), and elbows slightly bent. Spread your fingers and hold this position, sensing movement and communication. Invoke the forces of Air through the gesture.

Face South. Lift your handsfully above yourhead. Keepingthe elbows straight, grasp your fingers into tight fists. Feel force, power, creation and destruction. Invoke the forces of Fire through the gesture.

Turn to the West. Lower your hands a foot or so. Bend the elbows, turn your palms upward and cup them, pressing the thumbs against the forefingers. Sense fluidity, the ocean, liquidity. Invoke the forces of Water through the gesture.

Face Northagain. Throw yourhead back and raiseboth hands to the sky, palms up, fingers spread. Drink in the essence of The One, the unknowable, unapproachable ultimate source of all. Sense the mysteries within the universe.

Lower your projective hand (your writing hand) but keep your receptive hand high. Pressing the third, forth and fifth fingers against the palm, lift the forefinger and thumb to create a rough crescent shape. Sense the reality of the Goddess. Sense Her love, Her fertility, Her compassion. Sense the powers of the Moon in the gesture; the force of the eternal seas - the presence of the Goddess.

Lower your receptivehand; liftyour projective hand. Benddown the middle and forth fingers toward the palm, and trap them with the thumb. Lift the forefinger and little finger up to the sky, creating a horned image. Sense the reality of the God. Sense the power of the Sun in the gesture; the untamed energies of the woodlands - the presence of the God.

Lower yourprojective hand. Laydown flat. Spread yourlegs and arms until you've created the pattern of a pentagram. Sense the powers of the elements running through you; merging and coalescing into your being. Sense them as emanations from The One, the Goddess and God.

Meditate. Commune. Communicate.

When finished, simply stand up. Your rite of gestures is over.

THE LAW OF THE POWER

1. The Power shall not be used to bring harm, to injure or control others. But if the need rises, the Power shall be used to protect your life or the life of others.

2. The Power is used only as need dictates.

3.The Power can be usedfor your own gain, aslong as by doing so you harm none.

4.It is unwiseto accept money forthe use ofthe Power, for it quickly controls its taker. Be not as those of other religions.

5. Use not the Power forprideful gain, for such cheapens the mysteries of the Craft and magick.

6. Everremember that the Poweris a sacred giftof the Goddess and God, and should never be misused or abused.

7. And this is the Law of the Power.

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of Astral birth,
I call you now; attend to me!

In the circle, rightly cast,
Safe from psychic curse or blast,
I call you now, attend to me!

From cave and desert, sea and hill,
By blade and wand, cup and pentacle,
I call you now; attend to me!
This is my will, so mote it be!

[This invocation may be chanted while moving or dancing around the altar to raise elemental energy for magickal workings.]

PRAYERS, CHANTS AND INVOCATIONS OF AND TO THE GODDESS AND GOD

These prayers can be used toinvoke the Goddess and Godduring ritual, just after the circle casting. Of course, any which you compose or are inspired to say and be used as well.

A fewchants arealso includedto raise energyor tocommune with the deities.

Someof theseinvocations rhyme, andsome donot. But recall the power of rhyme - it link our conscious mind to the unconscious or psychic mind, thereby producing ritual consciousness.

Some of these are related to specific deities but, as Dion Fortune wrote: "All the gods are one god; and all the goddesses are one goddess, and there is only one initiator."

INVOCATION TO THE GODDESS

Crescent One of the starry skies, Flowered One of the fertile plan,
Flowing One of the ocean's sighs,
Blessed One of the gentle rain;
Hear my chant 'midst the standing stones,
Open me to your mystic light;
Waken me to your silver tones,
Be with me in my sacred rite!

INVOCATION TO PAN

O Great God Pan,
Beast and man,
Shepherd of goats and Lord of the Land,
I call you to attend my rites
On this most magickal of nights.
God of the wine,
God of the vine,
God of the fields and God of the kine,
Attend my circle with your love
And send Your blessings from above.
Help me to heal;
Help me to feel;
Help me to bring forth love and weal.
Pan of the forests, Pan of the glade,
Be with me as my magick is made!

ISIS INVOCATION

Isis of the Moon,
You who are all that ever was,
All that is,
And all that shall be:
Come, veiled Queen of Night!
Come as the scent of the sacred lotus
Charging my circle
With love and magick.
Do descend upon my circle,
I pray,
O Blessed Isis!

PRAYER TO THE HORNED GOD

Horned One of the wilderness,
Winged One of the shining skies,
Rayed One of the spen'drous Sun,
Fallen One of the Samhain cries-
I call amidst the standing stones
Praying that You, O Ancient One,
Will deign to bless my mystic rites-
O fiery Lord of the Blazing Sun!

NEW MOON CHANT TO DIANA

Waxing, waxing, growing, growing-
Diana's power is flowing, flowing.
(repeat)

CALL TO THE GOD

Ancient God of the forest deeps,
Master of beast and Sun;
Here where the world is hushed and sleeps
Now that the day is done.
I call You in the ancient way
Here in my circle round,
Asking that You will hear me pray
And send Your Sun force down.

INVOCATION TO THE GODDESS

Gracious Goddess,
You who are the Queen of the Gods,
The lamp of night,
the creator of all that is wild and free;
Mother of woman and man;
Lover of the Horned God and protectress of all the Craft:
Descend, I pray,
With Your Lunar ray of power
Upon my circle here!

INVOCATION TO THE GOD

Blazing God,
You who are the King of the Gods,
Lord of the Sun,
Master of all that is wild and free;
Father of woman and man,
Lover of the Moon Goddess and protector of all the Craft:
Descend I pray,
With you Solar ray of power
Upon my circle here!

GODDESS CHANT

Luna, Luna, Luna, Diana
Luna, Luna, Luna, Diana
Bless me, bless me, bless me, Diana,
Luna, Luna, Luna, Diana
(repeat)

EVENING CHANT TO THE GOD

Hail fair Sun,
Ruler of day;
Rise on the morn
To light my way.
(to be said while watching the sunset)

EVENING CHANT TO THE GODDESS

Hail fair Moon
Ruler of night;
Guard me and mine
Until the light.
(to be said while Moon-gazing at night)

GODDESS CHANT

Aaaaaaaaaaaaah
Ooooooooooooh
Uuuuuuuuuuuuu
Eeeeeeeeeeeeee
Iiiiiiiiiiiiii

[These are obviously, the vowels of the English language. Pronounce them as: A-"Ah," O-"O," U-"Oo," E-"E," I-"Eye." Extend the vowels as you vocalize them, stretch the sounds. This produces Goddess awareness, and rouses the psychic mind]

THE LORE OF NUMBERS

To be used in ritual and magickal workings. In general, odd numbers are related to women, receptive energy and the Goddess; even numbers to men, projective energy and the God.

1. The universe; The One; the source of all.

2. The Goddess and God; The perfect duality; projective and receptive energy; the couple; personal union with deity; interpenetration of the physical and spiritual; balance.

3. The Triple Goddess; the Lunar phases; the physical, mental and spiritual aspects of our species.

4. The elements; the Spirits of the Stones; the winds; the seasons.

5. The senses; the pentagram; the elements plus Akasha; a Goddess number.

7. The planets which the ancients knew; the time of the Lunar phase; power; protection and magick.

8. The number of Sabbats; a number of the God.

9. A number of the Goddess.

13. The number of Esbats; a fortunate number.

15. A number of good fortune.

21. The number of Sabbats and Esbats in the Pagan year; a number of the Goddess.

28. A number of the Moon; a number of the goddess.

101. The number of fertility.

The planets are numbered thus:

Saturn	3	Venus	7
Jupiter	4	Mercury	8
Mars	5	Moon	9
Sun	6		

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THIRTEEN GOALS OF A WITCH

I. Know yourself
II. Know your Craft (Wicca)
III. Learn
IV. Apply knowledge with wisdom
V. Achieve balance
VI. Keep your words in good order
VII. Keep your thoughts in good order
VIII. Celebrate life
IX. Attune with the cycles of Terra
X. Breathe and eat correctly
XI. Exercise the body
XII. Meditate
XIII. Honor the Goddess and God

RECIPES FOR FOOD

CRESCENT CAKES

1 cup firmly ground almonds
1 1/4 cups flour
1/2 cup confectioner's sugar
2 drops almond extract
1/2 cup butter, softened
1 egg yolk

Combinealmonds, flour,sugarand extractuntil thoroughlymixed. with the hands, work in butter and egg yolk until well-blended. Chill dough. Preheat oven to 325 degrees F. Pinch off pieces of dough about the size of walnuts and shape into crescents. Place on greased sheets and bake for about 20 minutes. Serve during Simple Feast, especially at Esbats.

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BELTANE MARIGOLD CUSTARD

2 cups milk
1 cup unsprayed marigold petals
1/4 tsp. salt
3 tbsp. sugar
1 to 2-inch piece vanilla bean
3 egg yolks, slightly beaten
1/8 tsp. allspice
1/8 tsp. nutmeg
1/2 tsp. rose water
whipped cream

Using a cleanmortar and pestle reservedfor cooking purposes, pound marigold petals. Or, crush with a spoon. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats a spoon, add rose water and cool.

Top with whipped cream, garnish with fresh marigold petals.

SOFT MEAD

1 quart water, preferably spring water
1 cup honey
1 sliced lemon
1/2 tsp. nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising "scum" with a wooden spoon. When no more rises add the following:

pinch salt
juice of 1/2 lemon

Strain andcool. Drinkin placeof alcoholic meador wineduring the Simple Feast.

BEVERAGES

If you wish to avoid the use of wine, which has long been utilized in religious and magickal rites, there are many other beverages that can be used to toast the Goddess and God. These include (but certainly aren't limited to):

Sabbats: apple juice, grape juice, grapefruit juice, orange juice, pineapple juice, black tea, soft mead, guava nectar, cinnamon coffee, ginger tea, hibiscus tea

Esbats: lemonade, apricot nectar, mango nectar, pear nectar, papaya nectar, peach nectar, jasmine tea, peppermint tea, rosebud tea, milk

RECIPES FOR INCENSES

To make incenses, simply grind the ingredients and mix them together. As you mix, sense their energies. Burn on charcoal blocks in the censer during ritual.

CIRCLE INCENSE

4 parts Frankincense
2 parts Myrrh
2 parts Benzoin
1 part Sandalwood
1/2 part Cinnamon
1/2 part Rose petals
1/4 part Vervain
1/4 part Rosemary
1/4 part Bay

Burn in the circle for all types of rituals and spells. Frankincense, myrrh and benzoin should definitely constitute the bulk of the mixture.

ALTAR INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Cinnamon

Burn as a general incense on the altar to purify it and to promote ritual consciousness during rituals.

FULL MOON RITUAL INCENSE

2 parts Sandalwood
2 parts Frankincense
1/2 part Gardenia petals
1/4 part Rose petals
a few drops Ambergris oil

Burn during Esbats or simply at the time of the Full Moon to attune with the Goddess.

SPRING SABBAT INCENSE

3 parts Frankincense
2 parts Sandalwood
1 part Benzoin
1 part Cinnamon
a few drops Patchouly oil

Burn during spring and summer Sabbat rituals.

FALL SABBAT INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Rosemary
1 part Cedar
1 part Juniper

Burn during fall and winter Sabbat rituals.

RECIPES FOR OILS

To create oils, simply mix themin a bottle. Wear for ritual purposes.

SABBAT OIL #1

3 parts Patchouly
2 parts Musk
1 part Carnation

Wear to the Sabbats to promote communion with the deities.

SABBAT OIL #2

2 parts Frankincense
1 part Myrrh
1 part Carnation
1 part Allspice

Use as the above formula.

FULL MOON OIL #1

4 parts Gardenia
2 parts Lotus
1 part Jasmine

Anoint the body prior to Esbats to attune with Lunar energies.

FULL MOON OIL #2

3 parts Sandalwood
2 parts Lemon
1 part Rose

Another like the above.

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GODDESS OIL

3 parts Rose
2 parts Gardenia
1 part Lemon
1 part Lotus
1 part Ambergris

Wear to honor the Goddess during rituals.

HORNED GOD OIL

2 parts Frankincense
2 parts Cinnamon
1 part Bay
1 part rosemary
1 part Musk

Wear to honor the Horned God during rituals.

ALTAR OIL

4 parts Frankincense
3 parts Myrrh
1 part Galangal
1 part Vervain
1 part Lavender

Anoint thealtar withthis oilat regularintervals topurify and empower it.

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OF GATHERING FLOWERS, HERBS AND PLANTS:

Before cutting with the Boline, attune with the plantthrough visualization. Feel its energies. As you cut, say these or similar words:

Olittle plant of (name, such as hyssop, etc.) I ask that you give of your bounty that it may aid me in my work. Grow stronger by my stroke, stronger and more powerful, O plant of (name)!

If it isa tree, substitute theappropriate word (tree ofoak). Gently cut only what you need, and never from very young plants or more than twenty-five percent of the growth. At the base of the plant leave an offering: a silver coin, a bright jewel, a bit of wine or milk, grain, a quartz crystal and so on. Cover the offering and it is

done.

OF THE CIRCLE

The magick circle may be fashioned with garlands of flowers sacred to the Goddess and God. Alternately, flowers can be scattered around the perimeter of the circle.

The point stones may be ringed with fresh flowers and herbs suitable to the elements, such as:

North: corn, cypress, fern, honeysuckle, wheat, vervain
East: acacia,bergamot,clover, dandelion,lavender,lemongrass, mint, mistletoe, parsley, pine
South:basil, carnation, cedar,chrysanthemum, dill, ginger, heliotrope, holly, juniper, marigold, peppermint
West: apple blossoms,lemon balm,camellia, catnip,daffodil, elder, gardenia, grape, heather, hibiscus, jasmine, orchid

Fresh flowers may be present on the altar or, if none are available, greens such as ferns may be used.

When casting the circle around a tree, youcan use the fruit, leaves, nuts or flowers of that tree to mark out the circle, if desired.

All of these can be used in addition to the cord and stones.

OF THE BALEFIRE:

If you wish to build a fire for an outdoor ritual, it can be composed of all or any combination of the following woods:

Rowan	Dogwood
Mesquite	Poplar
Oak	Juniper
Pine	Cedar
Apple	

If these are unavailable, use native woods. Rites run on the seashore can be illuminated with balefires of dried driftwood collected prior to the rite.

OF THE HOME CIRCLE:

Magickal plants growing outside the home incontainers can be placed around the circle or on the altar during ritual. If you primarily work indoors, choose an odd-numbered selection of sacred plants and grow these in your ritual area. If they need more sunlight, simply move them outdoors and bring inside during ritual. Give them energy and love, and they'll aid you in your worship and magick.

Though anybut poisonousplants canbe used,such plantsas these are recommended:

African Violets	Red Geraniums
Cacti (all types	Rose
Ferns (all types)	Rose Geranium
Holly	Rosemary
Hyssop	Ti (Cordyline terminalis)
Palms (all types)	Wax Plant (Hoya carnosa)

OF THE CELEBRANT:

Wearfresh flowers and herbs in yourhair and on your body, if you prefer, during the rites. Crowns or caplets of flowers are always appropriate for spring and summer rites. Wear oak and pine during the winter rituals.

You may wishto wear anecklace ofherbs and seeds,such astonka beans, whole nutmegs, star anise, acorns and other seeds and nuts, strung on a natural fiber. Strings of small pine cones may also be worn.

For Full Moon rituals held at night, wear night-blooming, fragrant flowers to suffuse yourself with Lunar energies.

OF THE TOOLS:

These are suggestions for dedicating the tools prior totheir first use or formal consecration, if any. Perform these with proper visualization and ritual intent.

The Athame or Sword:

Rub the blade with fresh basil, rosemary or oak leaves, at sunrise, outdoors where you will not be disturbed or seen. Lay the sword or Athame on the ground with its point to the South. Walk clockwise around it thrice, scattering bay leaves (preferably fresh) over it. Take up the sword or Athame, stand facing East and, holding it upward but with arms lowered, invoke the God to infuse your Athame or sword with His strength. Point it to the sky, invoking the Goddess to charge your blade with Her love and power.

Wrap yourAthame or swordin red cloth andtake it home. It may be stored in the cloth, if desired.

The Bolline:

Early in the morning, goto a forest (or park, garden,or your indoor garden). Choose the most beautiful and vibrant plants. Touch the point of the Boline gently to these in turn, forging a connection between your Boline and the plants (and, thusly, the Earth).

Next, siton the Earth. Ensuring thatyou are quitealone, draw a pentagram with the Boline's point on the ground. It is done.

The Wand:

If the wand is of wood, take it outdoors at sunsetand rub it with fresh lavender, eucalyptus or mint leaves. Raise it in the air toward the East (or the Moon if it is visible) and invoke the Goddess. At sunrise, take it again outdoors, rub with the fresh fragrant leaves and invoke the God by raising it to the East.

The Pentacle:

Place the pentacle on bare Earth. Lay upon itdried parsley, patchouly, mistletoe, or fresh jasmine or honeysuckle flowers. Sit before it facing North for several seconds, visualizing the pentacle absorbing the Earth's energies. Then pick it up and scatter the herbs or flowers to the four quarters, beginning and ending in the North.

Ifthis must bedone indoors, filla small dishwith fresh Earth and place the pentacle on this. Proceed as above, saving the herbs or flowers to be scattered outdoors at a latter time.

The Censer:

Fume purerosemary, frankincenseorcopal withinthe censerprior to its first use. Do this for about an hour.

The Cauldron:

Takethe cauldron toa stream, river,lake or ocean. Gather the leaves of some plants growing nearby (at the sea, perhaps seaweed). Dip the cauldron into the water to fill it. Place the leaves in the cauldron, then set it on the water's edge where it is on both water and sand. Place your hands on the cauldron and dedicate it to the Goddess in any words you like.

Emptyand drythe cauldron, andreturn home. Thecharge has been made.

Ifperformed inside, placethe cauldronin alarge basinof water or the bathtub, in a candle-lit room. Add a bit of salt to the water, which should be cold. Proceed as above.

Salt water corrodes metal. Thoroughly wash the cauldronafter immersion in sea or salk water.

The Chalice:

Anoint the base withgardenia, rose or violetoil and fillwith pure spring water. Then set afloat a sprig of ivy, a small rose, a fresh gardenia or some other appropriate flower or herb. Gaze into the Chalice and invoke the Goddess to bless it. You might also wish to take it outside as night, filled with water, and catch the Moon's reflection within it.

The Broom:

It canbe fashioned from anash staff, birch twigsand a willow binding. Brush the broom with chamomile, willow, lemon balm, elder or mallow stalks and branches, then bury these with due solemnity. You might also wish to carve a crescent Moon upon its handle.

The Crystal:

Onthe night ofa FullMoon, rub thesphere with fresh(or dried) mugwort, then take it outside. Hold it up so that it drinks in the light and energies of the Moon. Gaze at the Moon through the crystal by holding it before your eyes. Repeat at least thrice yearly for the best benefits.

The Book of Shadows:

Sewinto the cover of the Bookof Shadows leaves of the sacred herbs vervain, rue, bay, willow or others, if you wish. They should be well-dried and secretly placed by the light of the Moon. The covers of the Book of Shadows should, of course, be covered with cloth for this purpose.

The Robe:

If you choose to wear one, lay it among sachets filled with lavender, vervain and cedar when not in use. Sew a bit of rosemary or frankincense into the hem while fashioning it, if desired (and if the resulting stains won't show after washing).

OF THE HERBS OF THE SABBATS:

Tobe used asdecorations on thealtar, round thecircle, in the home.

Samhain:

Chrysanthemum, wormwood, apples, pears, hazel, thistle, pomegranates, all grains, harvested fruits and nuts, the pumpkin, corn.

Yule:

Holly, mistletoe, ivy, cedar, bay, juniper, rosemary, pine. Place offerings of apples, oranges, nutmegs, lemons and whole cinnamon sticks on the Yule tree.

Imbolc:

Snowdrop, rowan, the first flowers of the year.

Eostara:

Daffodil,woodruff,violet, gorse,olive,peony,iris, narcissus, all spring flowers.

Beltane:

Hawthorn, honeysuckle, St. John's wort, woodruff, all flowers.

Midsummer:

Mugwort, vervain, chamomile, rose, lily, oak, lavender, ivy,

yarrow, fern, elder, wild thyme, daisy, carnation.

Lughnasadh:

All grains, grapes, heather, blackberries, sloe, crabapples, pears.

Mabon:

Hazel, corn, aspen, acorns, oak sprigs, autumn leaves, wheat stalks, cypress cones, pine cones, harvest gleanings.

OF THE HERBS AND PLANTS OF FULL MOON RITUALS:

Placeupon thealtar allnocturnal, whiteor five-petaledflowers such as the white rose, night-blooming jasmine, carnation, gardenia, cereus, lily, iris; all pleasingly-scented flowers which shall call forth the Goddess. Camphor is also symbolic.

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OF OFFERINGS:

To the Goddess:

Allwatery and earthy flowersand seeds suchas camellia, lily, water lily, willow stalks; those flowers used in Full Moon rituals; white or purple blooms such as hyacinth, magnolia, heather and lilac; sweet-scented herbs and flowers; those dedicated to Venus or to the Moon; rue, vervain and olive; or others that seem suitable.

To the God:

All fiery and airy herbs and flowers such as basil, chrysanthemum, snapdragon, clover, lavender, pine; strongly-scented, clean or citrusy herbs and flowers; those ruled by Mars or the Sun; yellow or red blooms such as sunflower, pine cones, seeds, cacti, thistles and stinging herbs; orange, heliotrope, cedar, juniper and so on.

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OF THE SACRED HERBS OF THE GODDESSES:

Aphrodite: olive, cinnamon, daisy, cypress, quince. orris (iris), apple, myrtle
Aradia: rue, vervain
Artemis: silver fir, amaranth, cypress, cedar, hazel, myrtle, willow, daisy, mugwort, date palm
Astarte: alder, pine, cypress, myrtle, juniper
Athena: olive, apple
Bast: catnip, Vervain
Bellona: belladonna
Brigit: blackberry
Cailleach: wheat
Cardea: hawthorn, bean, arbutus
Ceres: willow, wheat, bay, pomegranate, poppy, leek, narcissus

Cybele: oak, myrrh, pine
Demeter: wheat, barley, pennyroyal, myrrh, rose, pomegranate, bean, poppy, all cultivated crops
Diana: birch, willow, acacia, wormwood, dittany, hazel, beech, fir, apple, mugwort, plane, mulberry, rue
Druantia: fir
Freya: cowslip, daisy, primrose, maidenhair, myrrh, strawberry, mistletoe
Hathor: myrtle, sycamore, grape, mandrake, coriander, rose
Hecate: willow, henbane, aconite, yew, mandrake, cyclamen, mint, cypress, date palm, sesame, dandelion, garlic, oak, onion
Hekat: cypress
Hera: apple, willow, orris, pomegranate, myrrh
Hina: bamboo
Hulda: flax, rose, hellebore, elder
Irene: olive
Iris: wormwood, iris
Ishtar: acacia, juniper, all grains
Isis: fig, heather, wheat, wormwood, barley, myrrh, rose, palm, lotus, persea, onion, iris, vervain
Juno: lily, crocus, asphodel, quince, pomegranate, vervain, iris, lettuce, fig, mint
Kerridwen: vervain, acorns
Minerva: olive, mulberry, thistle
Nefer-Tum: lotus
Nepthys: myrrh, lily
Nuit: sycamore
Olwen: apple
Persephone: parsley, narcissus, willow, pomegranate
Rhea: myrrh, oak
Rowen: clover, rowen
Venus: cinnamon, daisy, elder, heather, anemone, apple, poppy, violet, marjoram, maidenhair fern, carnation, aster, vervain, myrtle, orchid, cedar, lily, mistletoe, pine, quince
Vesta: oak

OF THE SACRED HERBS OF THE GODS:

Adonis: myrrh, corn, rose, fennel, lettuce, white heather
Aesculapius: bay, mustard
Ajax: delphinium
Anu: tamarisk
Apollo: leek, hyacinth, heliotrope, cornel, bay, frankincense, date palm, cypress
Attis: pine, almond
Ares: buttercup
Bacchus: grape, ivy, fig, beech, tamarisk
Baldur: St. John's wort, daisy
Bran: alder, all grains
Cupid: cypress, sugar, white violet, red rose
Dagda: oak
Dianus: fig
Dionysus: fig, apple, ivy, grape, pine, corn, pomegranate, toadstools, mushrooms, fennel, all wild and cultivated trees

Dis: cypress
Ea: cedar
Eros: red rose
Gwydion: ash
Helios: oak
Horus: horehound, lotus, persea
Hypnos: poppy
Jove: pine, cassia, houseleek, carnation, cypress
Jupiter: aloe, agrimony, sage, oak, mullein, acorn, beech, cypress, houseleek, date palm, violet, gorse, ox-eye daisy, vervain
Kernunnos: heliotrope, bay, sunflower, oak, orange
Kanaloa: banana
Mars: ash, aloe, dogwood, buttercup, witch grass, vervain
Mercury: cinnamon, mulberry, hazel, willow
Mithras: cypress, violet
Neptune: ash, bladderwrack, all seaweeds
Odin: mistletoe, elm, yew, oak
Osiris: acacia, grape, ivy, tamarisk, cedar, clover, date palm, all grains
Pan: fig, pine, reed, oak, fern, all meadow flowers
Pluto: cypress, mint, pomegranate
Poseidon: pine, ash, fig, bladderwrack, all seaweeds
Prometheus: fennel
Ra: acacia, frankincense, myrrh, olive
Saturn: fig, blackberry
Sylvanus: pine
Tammuz: wheat, pomegranate, all grains
Thoth: almond
Thor: thistle, houseleek, vervain, hazel, ash, birch, rowen, oak, pomegranate, burdock, beech
Uranus: ash
Woden: ash
Zeus: oak, olive, pine, aloe, parsley, sage, wheat, fig

Asthe Craft, wewill takeonly that whichwe need fromthe green and growing things of the Earth, never failing to attune with the plant before harvesting, nor failing to leave a token of gratitude and respect.

SPELLS AND MAGICK

PROTECTIVE CHANT

Visualizea triplecircle ofpurplish lightaround youbody while chanting:

I am protected by your might,
O gracious Goddess, day and night.

Another of the same type: visualize a triple circle and chant:

Thrice around the circle's bound,

Evil sink into the ground.

A MIRROR SPELL OF PROTECTION FOR THE HOME

Compose analtar: place acenser inthe center beforean imageof the Goddess. Have a twelve-inch (or so) round mirror there as well. Ring the altar with nine white candles. Burn a protective incense (such as sandalwood, frankincense, copal or rosemary) in the censer.

Beginningwiththe candlemost directlybefore theGoddess image, say these or similar words:

Lunar light protect me!

Repeat as you light each candle until all are glowing.

Now,holding the mirror, invokethe Goddess inHer lunar aspect with these or similar words:

Great Goddess of the Lunar Light
and Mistress of the Seas;
Great Goddess of the Mystic Night
and of the Mysteries;
Within this place of candles bright
and with Your mirror nigh;
Protect me with Your awesome might
while ill vibrations fly!

Standing before thealtar, holdthe mirror facingthe candlesso that it reflects their flames. Keeping the mirror toward the candles, move slowly, clockwise, around the altar, watching the reflected firelight bouncing off your surroundings.

Gradually increaseyour speed,mentally invoking theGoddess to protect you. Move faster and faster; watch the light shattering the air, cleansing it, burning away all negativity and all lines along witch the ill energies have traveled into your home.

Charge your homewith the protectivelight of theGoddess. Race around the candles until you've felt the atmosphere change, until you feel that your home has been cleansed and guarded by the Great Goddess.

When finished, stand once again before the image. Thank the Goddess in any words you wish. Pinch out the candles one by one, bind them together with white cord and store them in a safe place until (and if) you need to use them again for this same purpose.

A SPELL TO BREAK THE POWERS OF A SPELL

Ifyou believe that a spell hasbeen cast against you, place a large black candle in a cauldron (or a large black bowl). The candle must be tall enough to extend a few inched above the cauldron's rim. Affix the candle to the bottom of the cauldron with warmed beeswax or the drippings of another black candle so that it will not tip over.

Fill the cauldron tothe rim with fresh water,without wetting the candle's wick. An inch or two of the candle should remain above the water. Deep breathe, meditate, clear your mind, and light the candle. Visualize the suspected spell's power as residing within the candle's flame. Sit in quiet contemplation of the candle and visualize the power flowing and growing with the candle's flame (yes the power against you). As the candle burns down, its flame will eventually sputter and go out as it contacts the water. As soon as the flame has been extinguished by the water, the spell will be dispersed.

Break your visualization of the spell's power;see it explode into dust, becoming impotent.

Pourthe water intoa hole inthe ground,a lake orstream. Bury the candle. It is done.

TO PROTECT AN OBJECT

Withthe firstand middle fingers(or yourAthame, ifyou have it with you), trace a pentagram over the object to be protected. Visualize electric-blue or purple flame streaming from your fingers (Athame) to form the pentagram. Say this as you trace:

With this pentagram I do lay
Protection here both night and day.
And to the one who should not touch
Let the fingers burn and twitch.
I now invoke the Law of Three:
This is my will, so mote it be!

CRYSTAL MAGICK

Crystals andstones are gifts ofthe Goddess and God. They are sacred, magickal tools which can be used to enhance ritual and magick. Here are some of the ways of Earth magick.

PREPARING THE CIRCLE:

The magick circlecan be laid out withcrystals and stones, if desired, rather than with herbs.

Beginning and ending in the North, lay 7, 9, 21 or 40 quarts crystals of any size around the circle, either inside the cord or in place of it. If the ritual to be conducted within the circle is of a usual spiritual or magickal nature, place the quartz crystals with points outward. If of a protective nature, place with points facing inward.

If youuse candlesto markthe four quartersof themagick circle rather than large stones, ring each candle with any or all of the following stones:

North: Moss Agate, Emerald, Jet, Olivine, Salt, Black Tourmaline
East: Imperial Topaz, Citrine, Mica, Pumice
South: Amber, Obsidian, Rhodochrosite, Ruby, Lava, Garnet
West:Aquamarine,Chalcedony, Jade,Lapis Lazuli,Moonstone, Sugilite

A STONE ALTAR:

Tomake this altar, searchthrough dry riverbeds and seashores for a variety of smoothly-shaped stones. Or check rock shops for appropriate pieces.

Create thealtar itself ofthree large stones. Two smallerones of even size are used as the base, while a longer, flat stone is placed on top of these to form the altar itself. On this place one stone to the left of the altar to represent the Goddess. This might be a natural, river-rounded stone, a holed stone, a quartz crystal sphere, or any of the stones related to the Goddess which are listed below.

Tothe right of the altar, placea stone to represent the God. This might be a piece of lava, a quartz crystal point, a long, thin or club-shaped rock or a God-symbolic stone such as those presented below.

Between thesetwo stones placea smallerstone with ared candle affixed to it to represent the divine energy of the Goddess and God as well as the element of Fire.

Beforethis, place a flat stone to receive offerings of wine, honey, cakes, semi-precious stones, flowers and fruit.

A small,cupped stone (ifone can befound) should be setto the left of the offering stone. Fill this with water to represent that element.

To theright of the offeringstone place aflat rock. Pour salt upon this to symbolize the element of Earth.

Additionally, another flat stone can be placed before the offering stone to serve as an incense burner.

Use along, thin,terminated quartscrystal as awand anda flint or obsidian arrowhead for the Athame.

Any other tools which are needed can simply be placed on the altar. Or, try to find stone alternatives to them.

This can be used for all types of Craft rituals.

STONES OF THE GODDESSES:

In general,all pink, greenand bluestones; thoserelated tothe Moon or Venus; Water and Earth-ruled stones, such as peridot, emerald, pink tourmaline, rose quartz, blue quartz, aquamarine, beryl, kunzite and turquoise.

Stones which are related to specific deities follow.

Aphrodite: salt
Ceres: emerald
Coatlicue: Jade
Cybele: jet
Diana: amethyst, moonstone, pearl
Freya: pearl
The Great Mother: amber, coral, geodes, holed stones
Hathor: turquoise
Isis: coral, emerald, lapis lazuli, moonstone, pearl
Kwan Yin: jade
Lakshmi: pearl
Maat: jade
Mara: beryl, aquamarine
Nuit: lapis lazuli
Pele: lava, obsidian, peridot, olivine, pumice
Selene: moonstone, selenite
Tiamat: beryl
Venus: emerald, lapis lazuli, pearl

STONES OF THE GOD:

Generally,all orange and redstones; stones relatedto the Sun and Mars; Fire and Air-ruled stones, such as carnelian, ruby, garnet, orange calcite, diamond, tiger's eye, topaz, sunstone, bloodstone and tourmaline.

Stones which are related to specific deities follow.

Aesculapius: agate
Apollo: sapphire
Bacchus: amethyst
Cupid: opal
Dionysus: amethyst
Mars: onyx, sardonyx
Neptune: beryl
Odin: holed stone
Poseidon: beryl, pearl, aquamarine
Ra: tiger's eye
Tezcatlipoca: obsidian

[Pearl and coral have been mentioned in these lists as "stones" because they were anciently thought to be such. Our knowledge of them as products of living creatures leaves us with the ethical question of whether or not to use them in ritual. This must be a personal decision. Beach gathered coral and shells (mother of pearl is from shells) can be used without conflicting with the above statement

because the creature has already died by the time the item was found. If you decide not to use them, just remember leather is also a product of a living creature.]

CAIRNS:

Inearlier times, throughout the world,people built mounds or piles of stones. These were sometimes formed to mark the passage of travelers, or to commemorate some historic even, but such cairns usually had ritual significance.

In magickal thought, cairns are places of power. They concentrate the energies of the stones used to create them. Cairns are rooted in the Earth but lift upward to the sky, symbolically representing the interconnectedness of the physical and spiritual realms.

Duringoutdoor circles, a smallcairn, composed ofno more than nine or eleven rocks, can be fashioned as each point of the Circle of Stones. This can be done prior to creating the circle itself.

The nexttime you're insome wild, lonelyplace with aprofusion of stones, clear a place among them and sit. Visualize a magickal need. As you visualize, grasp a near-by stone. Feel the energy beating within it - the power of the Earth, the power of nature. Place it on the cleared ground. Pick up another stone, still visualizing you need, and set it next to the first.

Stillvisualizing, continue toadd stones, buildingthem into a small pile. Keep adding stones until you feel them vibrating and pulsating before you. Place the last rock on top of the cairn with firm ritual intent - affirm to yourself, to the cairn and the Earth that with this final magickal act you're manifesting your need.

Placeyour hands oneither sideof the pile. Giveit your energy through your visualization. Nurse it. Feed it strength and see your need as being fulfilled.

Then leave the cairn alone to do its work.

A QUARTZ AND CANDLE SPELL:

Have a candle of the color symbolic of your magickal need, according to the following list (or as your intuition tells you):

WHITE Protection, Peace, Purity, Truth, Sincerity, Spirituality

RED Strength, Health, Vigor, Sexual Love, Passion, Protection, Courage,Danger,Warning,Anger,Element ofFire,God oriented, Male aspects

LIGHT BLUE Tranquility, Happiness, Understanding, Patience, Health, Element of Water, Goddess oriented, Feminine aspects

DARK BLUE Impulsiveness, Depression, Changeability, psychism

GREEN Finance, Fertility, Luck, Growth, Employment, Element of Earth, Goddess oriented, Feminine aspects

GOLD/YELLOW Attraction, Persuasion, Charm, Confidence, Intellect, Study,Divination,ElementofAir,God oriented,Male aspects, (Gold) The Great God, The Sun

BROWN Hesitation, Uncertainty, Neutrality, Healing Animals, Poverty

PINK Honor, Love, Morality, Friendship

BLACK Protection from, absorption Evil, loss, discord & Confusion,Lackofcolorandvibrations, Neutrality, Element of Akasha, Spirituality, The Divine, The Void

PURPLE Relief from; Tension, Calming, Healing of severe Disease, Spiritualism,Meditation,Protection,PsychicPower, Element of Akasha, The Divine

SILVER/GRAY Cancellation, Neutrality, Stalemate,(Silver) The Great Goddess, The Moon

ORANGE Encouragement, Adaptability, Stimulation, Attraction, Energy

GREENISH YELLOW Sickness, Cowardice, Anger, Jealousy, Discord

With the tipof acleansed, terminated quartzcrystal, scratcha symbol of your need onto the candle. This might be a heart for love, a dollar sign for money, a fist for strength. Alternately, use an appropriate rune or write your need on the candle with the crystal.

As you scratchor draw,visualize your needwith crystalclarity as if it had already manifested. Place the candle in a holder. Set the crystal near it and light the wick.

As the flame shines, again strongly visualize. The crystal, candle and symbol will do their work.

A SELF-DEDICATION RITE

Prepare yourself by doing the Ritual Bath and Self Blessing.

If you,reperforming this ritual at the sea or a river, bathe there if you so desire.

As you bathe, prepare for the coming rite. Open your consciousness to higher levels of awareness. Breath deep. Cleanse your mind as well as your body.

After bathing, dry and dressfor the journey. Go to aplace in the wild where you feel safe. It should be a comfortable spot where you won't be disturbed by others, an area where the powers of the Earth and the Elements are evident. It may be a mountain top, a

desert canyon or cave, perhaps a dense forest, a rocky outcropping over the sea, a quiet island in the center of a lake. Even a lonely part of a park or garden can be used. Draw on your imagination to find the place.

Youneed take nothingwith you buta vial ofrichly scented oil. Sandalwood, frankincense, cinnamon or any other scent is fine. When you arrive at the place of dedication, remove your shoes and sit quietly for a few moments. Calm your heart if you've exerted yourself during your travel. Breathe deeply to return to normal, and keep your mind free of cluttered thoughts. Open yourself to the natural energies around you.

When you're calm, riseand pivot slowly on onefoot, surveying the land around you. You're seeking the ideal spot. Don't try to find it; open your awareness to the place. When you've discovered it (and you'll know when), sit, kneel or lie flat on your back. Place the oil on the Earth beside you, Don't stand - contact the Earth.

Continue deep breathing. Feelthe energiesaround you. Callthe Goddess and God in any words you like, or use the following invocation. Memorize these words before the rite so that they'll spill effortlessly from you, or improvise:

O Mother Goddess,
O Father God,
Answers to all mysteries and yet mysteries unanswered;
In this place of power I open myself to Your Essence.
In this place and in this time I am changed;
From henceforth I walk the Paths of the Craft.
I dedicate myself to you, Mother Goddess and Father God.

(rest for a moment, silent, still. Then continue:)

I breathe you energies intomy body,
commingling, blending,
mixing them with mine,
that I may see the divine in nature,
nature in the divine,
and divinity within myself and all else.
O Great Goddess,
O Great God,
Make me one with your essence
Make me one with your essence
Make me one with your essence.

You may feel bursting with power and energy, or calm and at peace. Your mind might be in a whirl. The Earth beneath you may throb and undulate with energy. Wild animals, attracted by the psychic occurrence, might grace you with their presence.

Whatever occurs, knowthat youhave opened yourselfand thatthe Goddess and God have heard you. You should feel different inside, at peace or simply powerful.

After the invocation, wet a finger with the oil and mark the symbols of the Goddess and God somewhere on your body. It doesn't matter where; you can do this on your chest, forehead, arms, legs, anywhere. As you anoint, visualize these symbols sinking into your flesh, glowing as they enter your body and then dispersing into millions of tiny points of light.

Theformal self-dedication is ended. Thank theGoddess and God for Their attention. Sit and meditate before leaving the place of dedication.

Once home, celebrate in some special way.

THE DAYS OF POWER

In the past, when peoplelived with Nature, the turningof the seasons and the monthly cycle of the Moon had a profound impact on religious ceremonies. Because the Moon was seen as a symbol of the Goddess, ceremonies as adoration and magick took place in its light. The coming of Winter, the first stirrings of Spring, the warm Summer and the advent of Fall were also marked with rituals.

The Witches,heirsof thepre-Christian folkreligions ofEurope, still celebrate the Full Moon and observe the changing of the seasons. The Pagan religious calendar contains 13 Full Moon celebrations and eight Sabbats or days of power.

Four of thesedays (or,more properly, nights)are determinedby the Solstices and Equinoxes, the astronomical beginnings of the seasons. The other four ritual occasions are based on old folk festivals. The rituals give structure and order to the Pagan year, and also remind us of the endless cycle that will continue long after we're gone.

Four of theSabbats - perhaps thosethat have been observedfor the longest time - were probably associated with the agriculture and the bearing cycles of animals. These are Imbolc (February 2), Beltane (April 30), Lughnasadh (August 1) and Samhain (October 31). These names are Celtic and are quite common among Witches, though many others exist.

When careful observationof theskies led tocommon knowledgeof the astronomical year, the Solstices and Equinoxes (circa March 21, June 21, September 21 and December 21; the actual dates vary from year to year) were brought into this religious structure.

Who first beganworshipping and raising energy atthese times? That question cannot be answered. However, these sacred days and nights are the origins of the 21 Craft ritual occasions.

Many of thesesurvive todayin both secularand religiousforms. May Day celebrations, Hallowe'en, Ground-hog Day and even Thanksgiving, to name some popular North American holidays, are all connected with ancient Pagan worship. Heavily Christianized versions

of the Sabbats have also been preserved within the Catholic Church.

The Sabbats are Solarrituals, marking the points ofthe Sun's yearly cycle, and are but half of the Pagan ritual year. The Esbats are the Pagan Full Moon celebrations. At this time we gather to worship She Who Is. Not that Witches omit the God at Esbats - both are usually revered on all ritual occasions.

There are 13 Full Moons yearly, orone every 28 1/4 days. The Moon is a symbol of the Goddess as well as a source of energy. Thus, after the religious aspects of the Esbats, Witches often practice magick, tapping into the larger amounts of energy which are thought to exist at these times.

Some of the oldCraft festivals, stripped of theironce sacred qualities by the dominance of Christianity, have degenerated. Samhain seems to have been taken over by candy manufacturers in North America, while Yule has been transformed from one of the most holy Pagan days to a time of gross commercialism. Even the later echoes of a Christian savior's birth are hardly audible above the electronic hum of cash registers.

But the old magick remains on these days and nights, and the Craft celebrate them. Rituals vary greatly, but all relate to the Goddess and God and to our home, the Earth. Most rites are held at night for practical purposes as well as to lend a sense of mystery. The Sabbats, being Solar-oriented, are more naturally celebrated at noon or at dawn, but this is rare today.

THE SABBATS

TheSabbats tell osone ofthe stories ofthe Goddessand God, of their relationship and the effects this has on the fruitfulness of the Earth. There are many variations on these myths, but here's a fairly common one, woven into the basic descriptions of the Sabbats.

YULE

The Goddess gives birth to a son, the God, at Yule (circa December 21). This is in no way an adaptation of Christianity. The Winter Solstice has long been viewed as a time of divine births. Mithras was said to have been born at this time. The Christians simply adopted it for their use in 273 C.E. (Common Era).

Yule isa time of thegreatest darkness and isthe shortest day of the year. Earlier peoples noticed such phenomena and supplicated the forces of nature to lengthen the days and shorten the nights. Witches sometimes celebrate Yule just before dawn, then watch the Sun rise as a fitting finale to their efforts.

Sincethe God is also theSun, this marks thepoint of the year when the Sun is reborn as well. Thus, the Witches light fires or candles to welcome the Sun's returning light. The Goddess, slumbering through the Winter of Her labor, rests after Her delivery.

Yule is remnantof early rituals celebratedto hurry theend of Winter and the bounty of Spring, when food was once again readily available. To contemporary Witches it is a reminder that the ultimate product of death is rebirth, a comforting thought in these days of unrest

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IMBOLC

Imbolc (February 2) marks the recovery of the Goddess after giving birth to the God. The lengthening periods of light awaken Her. The God is a young, lusty boy, but His power is felt in the longer days. The warmth fertilizes the Earth (the Goddess), and causes seeds to germinate and sprout. And so the earliest beginnings of Spring occur.

This is a Sabbat of purification after the shut-in life of Winter, through the renewing power of the Sun. It is also a festival of light and of fertility, once marked in Europe with huge blazes, torches and fire in every form. Fire here represents our own illumination and inspiration as much as light and warmth.

Imbolc is also known as Feast of Torches,Oimelc, Lupercalia, Feast of Pan, Snowdrop Festival, Feast of the Waxing Light, Brighid's Day, and probably by many other names. Some female Witches follow the old Scandinavian custom of wearing crowns of lit candles, but many more carry tapers during their invocations.

Thisis oneof thetraditional timesfor initiationsinto covens, and so self-dedication rituals, such as the one outlined in this Book of Shadows, can be performed or renewed at this time.

OSTARA

Ostara (circa March 21), the Spring Equinox, also known as Spring, Rites of Spring and Eostra's Day, marks the first day of true Spring. The energies of Nature subtly shift from the sluggishness of Winter to the exuberant expansion of Spring. The Goddess blankets the Earth with fertility, bursting forth from Her sleep, as the God stretches and grows to maturity. He walks the greening fields and delights in the abundance of nature.

On Ostara the hours of day and night are equal. Light is overtaking darkness; the Goddess and God impel the wild creatures of the Earth to reproduce.

Thisis a timeof beginnings, of action,of planting spells for future gains, and of tending the ritual gardens.

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BELTANE

Beltane (April 30) marks the emergence of the young God into manhood. Stirred by the energies at work in Nature, He desires the

Goddess. They fall in love, lie among the grasses and blossoms, and unite. The Goddess becomes pregnant of the God. Witches celebrate the symbol of Her fertility in ritual.

Beltane (alsoknown as MayDay) has longbeen marked withfeasts and rituals. May poles, supremely phallic symbols, were the focal point of Old English village rituals. Many persons rose at dawn to gather flowers and green branches from the fields and gardens, using them to decorate the May pole, their homes and themselves.

The flowers andgreenery symbolizethe Goddess; theMay polethe God. Beltane marks the return of vitality, of passion and hopes consummated.

May poles are sometimes used by Witches today during Beltane rituals, but the cauldron is a more common focal point of ceremony. It represents, of course, the Goddess - the essence of womanhood, the end of all desire, the equal but opposite of the May pole, symbolic of the God.

MIDSUMMER

Midsummer, the SummerSolstice (circa June 21), also known as Litha, arrives when the powers of Nature reach their highest point. The Earth is awash in the fertility of the Goddess and God.

In the past, bonfires were leapt to encourage fertility, purification, health and love. The fire once again represents the Sun, feted on this time of the longest daylight hours.
Midsummer is a classic time for magick of all kinds.

LUGHNASADH

Lughnasadh (August 1)is thetime of thefirst harvest, whenthe plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Mystically, so too does the God lose His strength as the Sun rises farther in the South each day and the nights grow longer. The Goddess watches in sorrow and joy as She realizes that the God is dying, and yet lives on inside Her as Her child.

Lughnasadh, also known as AugustEve, Feast of Bread, Harvest Home and Lammas, wasn't necessarily observed on this day. It originally coincided with the first reapings.

AsSummer passes, Witches rememberits warmth andbounty in the food we eat. Every meal is an act of atunement with Nature, and we are reminded that nothing in the universe is constant.

MABON

Mabon (circaSeptember 21),theAutumn Equinox,is thecompletion of the harvest begun as Lughnasadh. Once again day and night are equal, poised as the God prepares to leave His physical body and begin the great adventure into the unseen, toward renewal and rebirth of the

Goddess.

Nature declines, drawsback its bounty,readying for Winterand its time of rest. The Goddess nods in the weakening Sun, though fire burns within Her womb. She feels the presence of the God even as He wanes.

SAMHAIN

At Samhain(October 31),the Craftsay farewell tothe God. This is a temporary farewell. He isn't wrapped in eternal darkness, but readies to be reborn of the Goddess at Yule.

Samhain, alsoknown as NovemberEve, Feast ofthe Dead, Feastof Apples, Hallows, All Hallows and Hallowe'en, once marked the time of sacrifice. In some places this was the time when animals were slaughtered to ensure food throughout the depths of Winter. The God - identified with the animals - fell as well to ensure our continuing existence.

Samhainis a time of reflection, oflooking back over the last year, of coming to terms with the one phenomenon of life over which we have no control - death.

The Craft feel that on this night the separation between the physical and spiritual realities is thin. Witches remember their ancestors and all those who have gone before.

After Samhain, Witches celebrateYule, and so the Wheelof the Year is complete.

Surely thereare mysteries buried here. Why is theGod the son and then the lover of the Goddess? This isn't incest, this is symbolism. In this agricultural story (one of many Craft myths) the everchanging fertility of the Earth is represented by the Goddess and God. This myth speaks of the mysteries of birth, death and rebirth. It celebrates the wondrous aspects and beautiful effects of love, and honors women who perpetuate our species. It also points out the very real dependence that humans have on the Earth, the Sun and the Moon and of the effects of the seasons on our daily lives.

Toagricultural peoples, the majorthrust of thismyth cycle is the production of food through the interplay between the Goddess and God. Food - without which we would all die - is intimately connected with the deities. Indeed, Witches see food as yet another manifestation of divine energy.

And so, byobserving the Sabbats, Witches attunethemselves to the Earth and to the deities. They reaffirm their Earth roots. Performing rituals on the nights of the Full Moon also strengthens their connections with the Goddess in particular.

It is thewise Witch who celebrates on theSabbats and Esbats, for these are times of real as well as symbolic power. Honoring them in some fashion is an integral part of Witchcraft.

THE ESBATS

When our earliest ancestors first painted images of their religious rituals on the walls of sacred caves and understood all of Nature to be inhabited by Spirit, there can be little doubt that they first reckoned time by the waxing and waning of the Moon. The primary reason for this is that the monthly cycles of the Moon are far more visible than the slow and subtle changes in the position of the Sun, even to someone who is not especially looking for repeated cycles. One of the earliest calendars known (although its use is still a controversy that may never be settled) is a 30,000 year-old piece of bone from Europe. It is pierced with variously shaped holes in a series of sevens, suggesting the quarters of the Moon, in a loop design, which represents the Lunar cycle from New Moon to Full and back to the New or Dark of the Moon. The artifact, just a few inches across, describes three such Lunar cycles - three months or one season.

Because there are 13 Lunar months in a year, and because the first New Moon does not necessarily coincide with the first day of the first Solar month, the Full Moon, midpoint of the lunar month, may not always fall in the Solar month that is given here. And because there are 13 Full Moons in a Solar year, one month will have two. The second Full Moon to occur in a Solar month is popularly called the Blue Moon.

JANUARY

To each Lunar monththe ancients assigned a namein accordance with the nature of the activity that took place at that time. The Moon of deepest Winter is the Wolf Moon, and its name recalls a time when our ancestors gathered close around the hearth fire as the silence of the falling snow was pierced by the howling of wolves. Driven by hunger, wolves came closer to villages than at any other time of the year, and may have occasionally killed a human being in order to survive.

The wolf innorthern countries wasat one timeso feared thatit became the image of Fenris, the creature of destruction that supposedly will devour the world at the end of time. The Christian version of the myth would leave it at that, but the myth continues. Like the wolf in the fairy tale of Little Red Ridinghood, which preserves the full idea of the myth but is used only to frighten children, the wolf is slain; and the grandmother, like the world, is brought forth once more.

As the lightof the new-born yearslowly increases andthe Wolf Moon waxes full, it is a good time to look back upon that which has just ended and learn from our experiences. Bid the past farewell and let it go in order to receive the year that has just been born. Learning to let go of that which we would cling to is one of the greatest secrets of magick.

FEBRUARY

The Moon followingthe Wolf Moonis the StormMoon. Whetheryou meet with a coven on the night of the Full Moon, salute Her in a solitary ritual, or simply blow Her a kiss, bear in mind the magick of this night and the nature of the storms of February. Unlike the boisterous storms of the light half of the year, which are accompanied by the clashing of thunder and the flinging of lightning bolts, the storms of February come in silence. They blanket the world in coldness in keeping with the nature of the dark half of the Wheel of the Year. But beneath the blanket of cold and silent snow, Nature rests, as we do when in the realm of the Spirit that is called death; and like those in the world of Spirit, Nature prepares for life anew.

MARCH

The Moon following the Storm Moon is the Chaste Moon. Like Diana, chaste Goddess of the Moon, all of Nature at this moment is pure potential waiting to be fulfilled. The Goddess has many forms: The maiden pure and lovely as the snow of February, the seductive enchantress of the night, or the Crone ancient and wise. As the Goddess can change Her form according to the Moon or according to Her will, ever renewing Herself, ever beginning again, se can we, Her children, always begin again by discovering new potential within ourselves. When you cast the Circle of the Chaste Moon, when the candles have been lit and the incense burned, look deep within yourself to discover what potential lies there waiting, like the Maiden, to be fulfilled.

As it is the time forthe planting of seeds on the material plane, so may it be time to do so on the psychic planes as well. On the night that the Seed Moon (another name for the Chaste Moon) of March is full, cast your magick Circle. Then before the rite has ended, select the spiritual seeds you would like to plant. They may be seeds of wisdom, seeds of understanding, or seeds of certain magickal skills. Then by an act of will, plant these seeds in the fertile soil of your subconscious mind with the firm commitment that they will be nurtured and cultivated in the months that lie ahead, so that they will grow and flower and bear fruit.

APRIL

Asthe Hare Moonof Aprilwaxes full,observe therabbits leaping and playing, carefree in their mating and joyful in their games, and as you cast your Esbat Circle and joyfully dance the round, feel within your heart the carefree nature of the wild creatures that are also children of the Old Gods.

MAY

This time ofthe Sacred Marriage of the Godand Goddess is the Dyad Moon, the time when the two become one, when all things meet their opposites in perfect balance and in perfect harmony. As you cast your Circle this night of the Dyad Moon, adorn it with apple blossoms, and light candles of white. When the sacred round has been

danced, sit a moment and reflect. Seek harmony in all things. As the dark half of the Wheel of the Year balances the light, as heat balances cold, recall the words of the Goddess, "Let there be beauty and strength, power and compassion, honor and humility, mirth and reverence, within you." And then before the rite is ended, if it is appropriate, become one with your working partner, physically as well as spiritually.

JUNE

Afterthe spectacular flowers of May have passed and the bees have gathered their pollen and nectar, the hives are filled with honey that is waiting to be gathered. In ancient times much of this honey was made into a drink called mead by a fermentation process similar to that of making wine. The "Moon in June" is the Mead Moon. Mead has been considered to have magickal and even life-restoring properties in many of the countries of ancient Europe, and it was the drink of many of the great heroes of legend.

Thelegendary figureRobin Hood, whois acceptedhistorically as being a composite of several peasant leaders during the reign of King Richard I, is also generally accepted by Pagans as being one of us. One reason is that Robin was a popular Witch name, and also because he was always described as being dressed in green, symbolic of the Green Man of Sherwood Forest. Lincoln green, which is made from woad, the dyestuff used by the Picts of ancient Britain and the Druid priestesses, is also a color that symbolizes, historically, the Pagan peasantry. Among the articles robbed from the rich by Robin Hood are "met and met." This probably means "meat and mead." In the myth of Odin, one of His quests is for the Poetic Mead of Inspiration, which He returns to the realm of the Gods where it belongs, but a few drops fall to Earth, and this may be had by anyone who can find them.

Onthe night thatthe Mead Moonwaxes full, afterthe Circle has been cast and dancing done, fill the cup with mead (if it is available), sweet wine, or an herb tea sweetened with honey. Sip the sweet drink and sit quietly and make yourself a vessel ready to receive the inspiration of the higher realms. Become a mead cup ready to be filled, not with the brew of everyday life but with the clear, bright liquid of illumination. Every time this ritual is performed, even if there are no immediate results, you are becoming a more perfect vessel for divine inspiration.

If the night of the Mead Moon is very close to the Summer Solstice, the results of this exercise can be very powerful. If the Mead Moon is full on Midsummer Night, then the priestess into whom the Moon is Drawn should be prepared.

JULY

As the Wort Moon of July waxes full, this is the time for gathering of herbs. The word wort is old Anglo-Saxon for "herb." When the magickal herbs have been gathered and hung to dry, the time of the Wort Moon is the time to give thanks to the spirits who dwell

in the herb garden, and to leave them an offering. Perhaps as you place an offering in the moonlit garden, they will whisper to you other secrets of herbal magick.

AUGUST

One day atmid-month we realize that therobins and wrens that were nesting nearby have simply vanished. Their lovely songs have been replaced by the shrill calls of the bluejays, who were so silent during the nesting season.

As August progresses the days are still hot but nighttime temperatures are beginning to cool, and the late afternoon thunderstorms that bring the cooler air also bring about the ripening of tomatoes.

In thefields and meadowsand along roadsidesnow thereare wild herbs to be gathered. There are goldenrod, Queen Anne's lace, and milkweed - all awaiting the natural dyer who can extract from them tan, green, and bright yellow respectively, for dyes and for natural inks for talismans. Among the medicinal herbs to be collected at this time is boneset, which does not help broken bones to heal but is a febrifuge that was used as a remedy for "Breakbone Fever" in the 1840s. Milkweed pods with their silken fluff, goldenrod, and wild grasses and grains gathered now will be dried in time to adorn the altar at the Autumnal Equinox.

As thearomatic herbs begin tofill the rafters inthe dry heat of the attic, and the braids of onions and garlic fill the cool darkness of the root cellar, the golden grain and yellow corn ripen in the fields under the waning August Sun.

Tothe Ancients thiswas the Barley Moon,a time to contemplate the eternalness of life. Just as we are descended from the first woman and the first man, who descended from the Gods, so is the grain of the bread that we eat descended from the first grain ever gathered. By ritually eating the Lammas bread we are participating in a chain of events that stretches back through time to the Gods themselves. And here before us in the ripening fields is the promise of the future.

Everywhere there is abundance -in herb garden, the vegetable garden, the field, and the orchard. The pantry shelves are lined with glistening glass jars that are filled with colorful fruits and vegetables preserved for Winter days; quarts of red tomatoes, cucumbers in slices or spears, dark red beets with cloves and cinnamon sticks, the yellow of corn, the orange of carrots - a feast for the eyes as well as the palate. The house is filled with delightful aromas as pickling spices are added to crocks of brine and exotic chutneys simmer on the stove.

But thetime of abundance isdrawing to a close. The fireflies of June and July have given way to katydids, whose scratchy calls to one another fill the evening air of August with the promise of frost in six weeks.

SEPTEMBER

Sincewine was, and is, such asacred fluid, the Pagans of old naturally named this Lunar month the Wine Moon. As you celebrate the night of the Full Wine Moon and dance the magickal round in the moonlit Circle, pour some white wine in a silver cup. Before the rite is ended, if possible, catch Her reflection in the liquid, then take a sip. As the Moon-blessed wine casts its inner glow, sit quietly and feel your own spirit, of which the wine is a symbol. As the body is stilled and the spirit soars, feel on this night of magick a sense of the kind of transformation that takes place during true spiritual initiation.

Today the term HarvestMoon is appliedto the Full Moonnearest to the Autumnal Equinox. This is because, it is said, in other times when harvesting was done by hand, as the days grew shorter farmers were able to work into the night in the brightness of Her light.

OCTOBER

Atthis timeof yearthe abundanceof fruit andvegetables begins to slow. It is a time when our ancient ancestors gathered what they could store and then supplemented their Winter diets either by hunting wild animals or by slaughtering domestic ones. So this Lunar month is called the Blood Moon. As you cast the Esbat Circle on this moonlit Autumn night and fill the cup with blood-red wine, know that you will be joined in the sacred dance not only by the unseen presence of departed friends and family so close at this time of year, but also by the spirits of animals as well, perhaps of those that have died so that we may have food. In this age of assembly line slaughterhouses and meatpacking plants, it is especially appropriate that on this night of the Blood Moon we who are on the Pagan path ritually ask the understanding of our animal sisters and brothers, bless them, and bid them merry meet, merry part, and merry meet again.

NOVEMBER

As theWinter Sun wanes andthe Snow Moon waxesfull, cast your Circle in the warm glow of candlelight. Salute the Moon in Her snowy whiteness and breathe in the coolness of Her light. Become as still as this Winter night, and know that the activity of the warm light months is behind us. Ahead are the dark months of the year. The Spirit is most active when the body is most still.

DECEMBER

The Full Moon nearestthe Winter Solstice is the OakMoon, the Moon of the newborn year, the Divine Child. Like the Divine Child who is born to die and dies to be reborn anew, the ancient Oak has its trunk and branches in the material world of the living, while its roots, the branches in reverse, reach deep into the Underworld, symbolic land of the Spirit. As the roots probe downward into the

grave-like darkness of the Earth, its branches grow ever upward toward the light, to be crowned by sacred Mistletoe. At this most magickal time of the year, as the light of the old dying year wanes and the Oak Moon waxes to full, cast your Circle wearing Mistletoe in your hair. Let this token remind you that like the Oak, we too dwell simultaneously in two worlds - the world of physical matter and the world of Spirit. As you invoke the Goddess of the Moon, ask that you become ever more aware of the other side of reality and the unseen forces and beings that are always among us.

Consciousness & Politics

Below is rough draft overview of my "worldview" as presented in the book I'm working on "CONSCIOUSNESS AND POLITICS". It is definitely a "new age" interpretation of epistemology, metaphysics, metapsychology, ethics and politics. Comments welcome.

EPISTEMOLOGY: (how we find truth) We must recognize that knowledge and truth will always be elusive and subjective. As Rupert Sheldrake points out, even "natural laws" seem to be evolving. They are not static and unchanging. A balance of intuition, reason and empirical methods must be applied in seeking knowledge in any field, though the appropriate balance of methods will depend on the field. And these can be used to prove that some viewpoints are more accurate than others, even if they aren't the "ultimate, final truth".

Today humans are becoming aware that humans "construct" reality, create truth, rather than discovering it. Reality is not some objective, knowable entity created by God or natural law. It is an evolving, ever-changing process.

Individuals know reality through their particular personal/social/political "psychic grid". What is important is for each of us to decide what psychic grid we choose to work from and how to change it if we choose. Each of us can create philosophically/emotionally gratifying reality. We don't have to just go along with what the power structure calls reality.

METAPHYSICS: (the nature and purpose of reality) Consciousness is both the nature and the propose of reality. I choose to call the nature and purpose of reality "consciousness" because the new sciences show principles like consciousness operate throughout reality. At the subatomic level I equate the dynamic, yang force with imagination and will, and the integrating, yin force with memory and creativity. There is an inherent drive to evolve, for the propose of exploring full the potentials of consciousness, and, ultimately, to develop into fully self-conscious beings like ourselves.

There may well be an ever evolving "morphogenetic field" of human consciousness. Individual consciousness survive and passes from body to body over many life times in a process known as "reincarnation".

The concept of consciousness must replace the concept of god. For if we know that consciousness is the basis of

reality, and if we relate that to the fact that we all have consciousness, then it is obvious to all that we are the personification of natural, not "divine" principles of reality. The word god just confuses people, making them think that there is some divinity apart from and above from themselves.

Moreover, as experience has shown, the concept of god is so easily corrupted by authoritarianism as to be worse than useless -- ie. totally counter-productive. How many people have been persecuted and murdered in the name of this, that or the other "god"??

People of good will must recognize this and give up the word god. We are the product of our own conscious evolution for our own conscious purposes. We created ourselves -- and we did not create ourselves to live in ignorance of that fact or to make ourselves suffer!!

METAPSYCHOLOGY: (spiritual psychology) We know that the human brain is really three brains: the original reptilian and mammalian brains controlling automatic and reflexive survival functions, and, heaped over these, the unique human "neo-cortex" which contains enormous intellectual and creative potentials.

Humans do not have to be content to be ruled by their "lower brains," by their most basic needs for survival, procreation and status. Abraham Maslow points out there is a psychological need hierarchy. If humans remain stuck on fulfilling the lower needs (safety, belonging, esteem) and ignore fulfillment of the higher needs (self-actualization, humanistic values, peak experiences) they become frustrated, obsessive, and addicted -- to food, drink, sex, power, money.

The need hierarchy and the concept of chakras describe essentially the same phenomena. Humans rise up the need hierarchy or chakras in 3 ways: 1) by being aware that they in fact exist; 2) by creating a culture which suggests simple, as opposed to extravagant, definition of what fulfillment of these basic needs are and then creates institutions which make sure these basic need are fulfilled; 3) by having myths, symbols, and rituals which reinforce the existence and fulfillment of all human physical, emotional and spiritual needs.

Cultures worldwide have too little of the knowledge, attitudes and structures needed to boost us up our need hierarchies. However, through education and meditation humans can develop their higher brain, move up the need hierarchy, rise to higher consciousness. They can lose the desire for obsessive material accumulation, develop a tolerance for individual diversity, experience love and connectedness with all living things, give up the need to dominate, exploit or

direct them, fulfill their individual potentials and even experience cosmic consciousness, cosmic ecstasy.

ETHICS: (What values we should pursue, how we should act towards one and other) I believe in a yin-yang ethical system. One in which hedonism/self-actualization are the yang goals, and utilitarian "what's best for all" the yin goals.

I believe our actions towards one and other must also be very "yin-yang". The yang is the libertarian view that the individual is free to do as she/he pleases as long as she/he doe not harm others. The yin is non-violence, cooperation and mutual aid. They are both necessary and totally complementary.

1075

POLITICS: We must begin to understand Gandhi's message that all conflicts - personal and political, individual and group, local, regional and global - should be resolved through non-violent mediation instead of police and military violence. Today's great nation states have been created and maintained by violence. Without violence they, would crumble, to be replaced by networks of non-violent communities.

Individuals must be free to establish or choose their own ethical system and then join in free, self-governing communities with those who share those views. However, this "yang" commmunitarianism must be complemented by the "yin" values of non-violent conflict resolution between communities and mutual aid to all afflicted humans, whateve their community.

Our means to creating this society should be nonviolent as the ends we seek. We should be assertive as possible, starting as soon as possible.

1076

A Mother's Day Message

Everyone has a mother. She is usually regarded with much love and affection, as the benign, loving presence in our childhood. That is, unless she was abusive, in which case her kids usually write books about her later. But who could forget the apprehension and downright FEAR you'd have if you had pulled your sister's hair, or written on the walls with a crayon, or got caught snitching a cookie from the cookie jar. The fear was not that of an innocent victim of oppression, but of a wrongdoer facing just punishment. The fear and loathing would inevitably subside after your behind would stop smarting, and she'd be back to being Benevolent Mom again.

As it is with our mother, so is it with the Earth Mother. Those who live in harmony with Her prosper, their needs met from Her bounty. Those who do violence to Her, however, risk Her wrath. The Mother is not just mild Demeter and sweet Parvati, but dark Hecate, the fierce Durga, and the absolutely horrifying Kali. She cares for us and loves us, and Her patience is near boundless. But Her patience has limits. We live in a time when more rape has been perpetrated on Her than in any other time of our existance as a species. Her Body has been defiled by mining and over-building. Her exhalations have been made foul by the smoke of cars and factories. And from Her Sacred Body, the Anglo has extracted what could be the seeds of our extinction--the Uranium used in both weapons production and nuclear power. The sacred Hopi prophecies speak of the world being defiled by "...a bowl full of ashes." This could mean the various atmospheric and underground detonations of nuclear weapons, or the accidents at Chernobyl and Three Mile Island.

I believe that this Bowl Full Of Ashes is not only these, but refers to all the destruction we have wrought on Our Mother. I have had some information revealed to me, in a way that seems to suggest that the Mother was speaking to me, both through Big Dreams and through an uncanny transmission I got while hanging out at Sepulveda Dam Basin. This is not a boast--this is something which I simply HAVE to talk about. We who strive to walk in harmony with The Mother, be you Wiccan, or Shamanist, or just someone who cares, have an awesome responsibility. Putting it simply, we are the ONLY FORCE STANDING BETWEEN THE PEOPLE OF EARTH AND HER RIGHTEOUS WRATH.

Our efforts might not be entirely enough to stay Her fury, considering the dramatic upswing in natural disasters that have occured over the last 10 years, but it is obvious that WE MUST TRY. Shamanism has been "rediscovered" for a very basic reason. It means the possibility of healing this Planet and regaining awareness of Our Mother's will. We must guard against this tradition being bastardized

and cheapened by those who commercialize these ways, and be very careful to not fall into the trap of honoring Mother to the point of forgetting the Sky Father, and forgetting that both Mother and Father are the ways that The Source Of All is revealed to us in a form we can understand. We must also be careful to whom we reveal information, being mindful that an unstable mind given some of this knowledge is EXTREMELY DANGEROUS. But most importantly, Our Mother is calling us to restore our link with Her, and to work towards her healing. We have a lot of work ahead of us. Our very lives depend on it.
For The Earth Mother...ALWAYS!!!!!

Enju.
Michelle Klein-Hass

Memory, A Proposed New Model

We will be usinga chart based on a simplified model of Laser Holography to look at the nature of consciousness and memory. This model will be very simplified, but necessitate a brief layman's introduction to the principles of physics involved in holography. It is no accident that mystics and wise men of all ages have often spoken about certain aspects of mental and spiritual activity, as well as knowledge in terms relating to light. Please keep in mind that this is a MODEL only, and will fall far short of expressing the true complexity of the subject.

Holographic Imaging Model of Consciousness

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                                        /            / |
                                       /____________/  |
  Laser             [reference]  |           |   |
  ______         Prism  [beam]    |   OBJECT  |  /
 /     | coherent |\->->->->->->-|           | /
/      |>=>=>=>=>=| \            |___________|/
\      |)=>=>=>=>=| /                 \/
 \_____|   light  |/\            /     \/
                     \/         /\     \/
                     [working beam]    \/
                       \      /    [reflected image]
                        \/   /\        \/
                         \  /          \/
                     _______ \/_______  ____ ____
                           MIRROR        SCREEN
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The characteristic of a laser that makes it so useful is that it is the source of "pure" or coherent light. "Normal" light is composed of many frequencies which are all jumbled together and out of phase. Try to picture the set of ripples generated in a still pool of water when just one pebble is dropped in. All of the wave crests are equidistant and in phase and highly regular, aren't they? This is analogous to laser light. Now picture the same pool, only toss in a random handful of pebbles, the results are quite different aren't they? This is analogous to "normal" light.

The laser generates coherent light which enters a prism that splits the beam in two: (1) the Reference Beam, and (2) the Working Beam. The working beam is, in turn, reflected from a mirror and redirected back to the object being illuminated. When the wave fronts of the two beams

collide on the surface, they create an "interference pattern" which is reflected to the screen or photographic plate. This interference pattern, when properly viewed, recreates the 3 dimensional image of the original object.

At first look, one might well say: "O.K.,this works well for an explanation of a laser light show, but what bearing does it have on the operation and function of the human mind?" I see the symbolism in this model as follows:

1) The coherent light is the "light" or conscious(ness) energy of the Aether, sort of the "Universal Mind" if you will.

2> The Prism symbolizes two of the directional functions of the "Higher Self; that of illuminating both the object form its own standpoint, and of providing "light" (consciousness) for the Mirror.

3. The Mirror represents a function of the sub conscious mind in the creation of "attention" or focusing of consciousness on the world.

4. The Screen (photographic plate) is the storage mechanism/process for what we call memory.

Therefore the Prism, Mirror, and Screen may all be used to symbolize certain portions of the mind or mental processes in a human being.

Because the Prism, Mirror,and screen are a part of the individual and unique to that individual, the actual "records" or memories (and consciousness) of the same event or object will vary a great deal form one individual to another. None of these functions exists in isolation from the others, so there is a process of "feedback" going on at all times between them. The nature of the recorded "images" will "color" and modify both the prism and the mirror, thereby modifying the quqlity of all future images, memories, or recordings. This is one of the reasons that memories of past events can color or distort our present perceptions of reality so thoroughly.

One of our tasks (many would call it a "Great Work") in our lifetime is to try to "purify" or refine the quality of the Prism function, so that the "light" that forms the "working beam" is as close to identical in quality to the "reference beam" as possible. Some call this process tha attaining of consciousness of the Higher Self. Another task is to "polish" and learn control over the mirror function so that the reference beam may be directed more precisely and with little or (ideally) no distortion upon the objects/events of our attention. Yet a third task is to do our best to perfect the recording mechanism of the screen, in order that the meory-image be as faithful as possible to what was presented to it.

Another point worth keeping in mind at this point is that ALL memories, no matter how distorted and/or "colored" are REAL to the individual possessing those memories. This fact may well explain the apparent anomaly of people suffering from PROVABLE no-existent abuse at an early age. If a traumatic and non-understood (or misunderstood) event occurs to an individual at an early age, the only recording will be one of trauma and an individual can be easily "talked into" (by self or others) putting that trauma into a frame of reference that can be presently

understood. The fact That a meory is misunderstood, distorted, etc., does not make the any less "real" in their effect on the individual, and it must be dealt with as such.

Another interesting point is that these "holgrams" or memory images can cometogether in a synergy where the sum of the parts becomes greater than the whole in a process of "constellation" (in Jungian terms) and form whole "complexes" which take on a (seeming?) life of their own. If these complexes are encouraged to grow and flourish, they can also be percieved by (some) others as some sort of "other worldly beings" and can be further fed and strengthened by others until they become Archetypal in nature. This process could well be the cause of many of the "Angels" and "Demons" of the Christian and other Pantheons.

Some Magical Musical Selections

This is a small listing of 'New Age' music derived in part from suggestions in the book 'Vision Quest' by Nevill Drury (Prism Press,1984), and my own limited personal experience. These albums almost all contain exclusively instrumental tracks, usually long & to varying degrees 'transcendental',suggestive of 'altered states'or just pleasant background music well suited for meditation, magick, etc.

Fripp & Eno:	Evening Star
Edgar Froese:	Aqua
	Ages
	Epsilon in Malaysian Pale
Klaus Schulze:	Irrlicht
	Cyborg
	Timewind
	Blackdance
	Moondawn
	Mirage
Tangerine Dream:	Alpha Centauri } in a boxed set: In the Beginning
	Zeit }
	Atem }
	Force Majeure
	Phaedra
	Rubycon
	Encore
	Stratosfear
Brian Eno:	Discreet Music
	Ambient 1: Music for Airports
	Ambient 3: Day of Radiance (by Laraaji; produced by Eno)
	Ambient 4: On Land
Ash Ra Temple:	New Age of Earth
	Join Inn
Steve Halpern:	Zodiac Suite
Mike Oldfield:	Ommadawn
	Incantations
	Tubular Bells

Kay Gardner: Moods and Rituals

Jade Warrior: Waves

Robert Bearns &
Ron Dexter: Golden Voyage

Jan Garbarek Dis

Kitaro: Oasis

Paul Horn Inside the Great Pyramid
Inside The Taj Mahal

Philip Glass: Koyaanisqatsi (soundtrack)
Einstein on the Beach (boxed set)
North Star
Glassworks

Jean Michel Jarre: Equinoxe
Oxygene

Vangelis: Soil Festivities
Ignacio

A resource book of inner space music compiled by Anna Turner and Stephen Hill based on a selection of music played by KPFA, Berkeley over the last 10 years - 'The Hearts of Space Guide' is reportedly available from PO Box 31321, San Francisco, CA 94131

Anyone with other musical suggestions feel free to add to this list as you will.

ASCII MUSICAL NOTATION
developed by Leigh Ann Hussey
with help from Shadowthought and Josh Gordon

Each line of the music consists of 4 lines of music. The time signature(s), the lines between bars, and each note take up one column, with modifiers such as sharps, flats, and dots extending a note up to three columns. The time signature is written at the beginning in the obvious way. Three vertical bars (lines 2 to 4) mark the divisions between measures. Lines 1 to 3 indicate note durations, as follows:

```
     1/16   1/8   1/4   1/2   dotted-1/2   1/8    1/4
     note   note  note  note     note      rest   rest
      =      _
      |      |     |     |        |         '      %
      |      |     |     o        o.
```

Line 4 indicates the pitch. The numbers 1 to 8 mark the octave including middle C (A through F); 1' to 8', one octave above middle C; 1" to 8", two octaves above middle C; '1 to '8, the octave below middle C. A number followed by a # is a sharp; a number followed by a lower-case b is a flat. Underscores connecting a note to the next note indicate a slur. Consider the following examples:

HOOF AND HORN

```
                 |               |                     |             ||
4  |    |    |  |  |    |    |  |  |   |    |     |  |  |   |   |  ||
-  |    |    o  |  |    |    o  |  |   |    |     |  |  |   |   o  ||
4  1    7b   1  |  1    7b   1  |  1   3b   2     7b |  7b  2   1  ||
  Hoof and horn,  hoof and horn,  All that dies  shall be   re-born.
  Corn and grain, corn and grain, All that falls shall rise a- gain.
```

PATIENCE/WAITING MEDICINE CHANT

```
   ____  |        ____  |        ||
4  |  |  |  |  |  |  |  |  |  |  ||
-  |  |  |  o  |  |  |  |  o  |  ||
```

```
4  3' 5' |  5' 2' 2' 1' |  6__6  ||
   Hey    Yah Hey  Hey      Yah
```

CALYPSO CHANGING CHANT

(1) and (2) mark beginnings for round

```
  (1)
   _            _        | _        _         | _          _        |
5  |  |    |    |  |  |  | |  |  |  |   |  |  | |   |   |  |   |  | |
-  |  |    |    |  |  |  | |  |  |  |   |  |  | |   |   |  |   |  | |
4  3' 2'   1'   7  6__1' | 7  1' 2'  5  3'_1' | 3'  2'  1' 7   6__1'|
  We come from the fire,  Living in the fire,   Go back to the fire,

                        (2)
```



```
     _        _      |        |              | _          _        |
 |    |   |    |  |   | |    | |  |   |  |  | | |   |   |  |   |  | |
 |    |   |    |  o   | o.   o |  o   |  |  | | |   |   |  |   |  | |
 7    1'  2'   7  1'  | 3'   4'|  5'  4' 3' 1'| 3'  3'  3' 3'  4'_4'|
turn the world around!  We come from the fire,  Go back to the fire,

     _        _      ||
 |    |   |    |  |   ||
 |    |   |    |  o   ||
 2'   2'  7    7  1'  ||
turn the world around.
```

ADDITIONAL VERSES:

We come from the mountain, living in the mountain,
Go back to the mountain, turn the world around!
We come from the mountain;
Go back to the mountain, turn the world around!

(Also: spirit, ocean, prairie, forest, river, water, etc.)

I'm the hundreth monkey, we're a hundred monkeys,
Be the hundreth monkey, turn the world around!
Be the hundreth monkey,
Be the hundreth monkey, turn the world around!

AUM SHIVAYA VASHI

```
          ___ ___ |            |         ___ ___ |            ||
4  |   |  | | | | | |  |  %  % |  |   |  | | | | | |  |  %  % ||
-  |   |  | | | | | |  |       |  |   |  | | | | | |  |       ||
4  1   5  4 3 2 4 | 5  1       | '7   4  3 2 1 3 | 4 '7       ||
   Aum Shiva--ya-   Va-shi,       Aum Shiva--ya-   Va-shi, ...
```

From Crowley: "Note that 'shi' means rest, the absolute or male aspect of the

Deity; 'va' is energy, the manifested or female side of Deity. This mantra represents the whole course of the Universe, from Zero through the finite back
to Zero."

GOD/GODDESS CHANTS

```
            ____ |     _____ |       | _____  _____|      |      |   _   |
||
2  |  |  | |  |   |   | | |    | | |   |  |   | | |  | | |   | | ' |  | | |
||
-  |  |  | |  |   |   | | |    | | |   |  |   | | |  | | |   | |   |  | | o
||
4  1  1  1 |  1   1   1 |'7   '7 | 1   1  1   1 | 1  1 | 1   1 |  '7 '7 | 1
||
      I-sis,A-  star-te, Di- a-   na, He- ca-te, De- me-ter,Ka- li,  In-na-
na.
      O-din,Cer-nun-nos,    Merd-dyn,Man-na-nan,He- li-os, Shi-va,   Horned
One.
```

From: Claudia Slate
To: Zhahai Stewart Msg #35, 14-Jan-89
Subject: Re: Lilith

In response to your request for information on Lilith, I looked her up in "The Woman's Encyclopedia ofMyths and Secrets" by Barbara Walker and published by Harper and Row. (1983). This book was strongly recommended to me by a Dallas parapsychology teacher, (male at that), who felt I might enjoy and benefit from this study of sexism, which is dealt with in the book from both historical and mythical viewpoints.

I found this information, which I have paraphrased for the most part.

Lilith, (also know as Lilit), was a relic of an early rabbinical attempt to assimilate the Sumero-Babylonian Goddess Belit-ili, or Belili, to Jewish mythology. to the Canaanites, Lilith was Baalat, the "Divine Lady". Hebraic tradition said Adam married Lilith because he grew tired of mating with animals, a common custom of Middle-Eastern herdsmen, though the Old Testament declared it a sin. Moslems were insistent on the male-superior sexual position and apparently Lilith was not Moslem, disagreed with Adam and flew away to the Red Sea.

God sent angels to bring Lilith back, but she refused to return. She supposedly spent her time mating with "demons" and gave birth to "a hundred children a day". (Busy woman!) So God had to produce Eve as Lilith's more docile replacement. Lilith became the "Great Mother" of settled tribes who resisted invasions of nomadic herdsmen represented by Adam. Early Hebrews disliked the Great Mother who is said to have drank the blood of Abel after he was slain by Cain.

Lilith's Red Sea was another version of Kali Ma's Ocean of Blood, which gave birth to all things. There may have been a connection between Lilith and the Etuscan divinity Leinth, who had no face and who waited at the gate of the underworld along with Eita and Persipnei, (Hades and Persephone) to receive the souls of the dead. The underworld gate was a yoni and a lily, which had no face. Admission into the underworld was often mythologized as a sexual union. The lily or lilu, (lotus) was the Great Mother's flower - yoni, whose title formed Lilith's name.

The story of Lilith disappeared from the Bible, but her daughters, the lilim, haunted men for over a thousand years. The lilim were thought responsible for nocturnal emissions and the Jews still made amulets to keep away the lilim well into the Middle Ages. Greeks adopted the lilim and called them, Lamiae, Empusae, or Daughters of Hecate. Christians also adopted them and called them harlots of hell or succubae. They believed

that Lilith laughed every time a Christian man has a wet dream. The Daughters of Lilith were supposedly very beautiful and presumed to be so expert at lovemaking that after an experience with one, a man couldn't be content with a mere mortal woman.

From: Zhahai Stewart
To: Claudia Slate Msg #83, 20-Jan-89 01:29pm
Subject: Re: Lilith

Thanks for the information about Lillith. Unfortunately, it doesn't quite answer my questions about Lillith, which are not so much what the myth or legend is, as how was it propagated down thru history to us?

A while ago, someone here suggested that Lillith was expunged from the Christian Bible. Others, more knowledgeable about that than I, gave reasons that that was unlikely as a Christian era event, without postulating a monumental conspiracy. OK, if Lillith is at least as old as the bible, how did the myth or legend get propogated? Was there lost ancient written material? Or was it propagated orally for many generations even after some or many of the books of the old testament were written down? Or did it arise later?

As for the lovemaking of the daughters of Lillith, sounds kinda fun. (Maybe we should ask David Rice about that?) Do the sons of Pan spoil mortal women as well? :-)

Barbara Walker's Encyclopedia is interesting, but seldom gives very thorough sources. It is apparently worth keeping that grain of salt on hand.

I just got her Tarot cards & book; pretty powerful images, I thought. I haven't tried a reading with them yet.

Thanks for the info!
B*B ~z~

---
* Origin: Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

From: Tony Iannotti
To: Zhahai Stewart Msg #116, 24-Jan-89 10:52am
Subject: Re: Lilith

As I understand it, Lilith is said to be as old as the bible, because she is mentioned in the Mishna, a form of commentary on the Pentateuch. Whether she was ever in what is now canonical, i.e. Genesis per se, is hard to prove or disprove. The Mishna was an oral tradition for much longer. She has been identified with Ishtar in much the same ce" way as Mercury to

Thoth to Wotan. I don't think there is a literal or philological connection.

---
 * Origin: OPERA DEII = BaphoNet-by-the-Sea (718)499-9277 (Opus 1:107/293)

1085

From: Antony Landsman
To: Zhahai Stewart Msg #122, 10-Jan-88 03:58pm
Subject: Re: Lilith

> Have you any insight as to where the Lillith myth
> originates? For example, what are the oldest documents
> that mention Lillith? If indeed Lillith goes back at least
> as far as the beginnings of the old testament, was that
> myth carried verbally even while the rest of the Adam & Eve
> show was written? Or did Lillith originate later?

Lillith is mentioned in an esoteric Jewish text called the Midrash. It is a compilation of mystical interpretations surrounding the Torah (old Testament). It was handed down orally along with the rest of the Talmud and was written down in the middle ages when the Rabbis thought that these teachings might be forgotten.

Apparently Lillith was created at the same time as Adam (see the initial reference to the creation of man "Man and Woman" he created them) but somehow disappeared from the scene due to her rebelious nature.

I think that she was probably the primary Goddess in the region prior to the advent and revolution of the Jehovah followers. I also tend to believe that Innana was one of her descendants.

Blessed Be

--- QuickBBS v2.03
 * Origin: Canyonlands BBS, Moab Utah: The most scenic place on Earth (1:15/27)

From: Inanna Seastar
To: Antony Landsman Msg #145, 25-Jan-89 07:32pm
Subject: Re: Lilith

The only Lilith likely to be found in _my_ family huluppu-tree is Lilith Velkor... :-)

On a more sirius note (even though I don't use Sirius any more; I use Gnome), there is no question that Inanna is a third- or later-generation

goddess in the Sumerian pantheon. I rather suspect that the image of Inanna as THE Goddess before whom all other deities at least swear a little fealty comes from Uruk. Inanna was the matron goddess of Uruk, and most of our legends and such concerning her were dug up (literally) in Uruk. The myth of the huluppu-tree shows a young Inanna, in a young Uruk, trying to get help from other deities of other, older cities to get rid of a problem that was too big for her to handle at the time. The problem is solved by Gilgamesh, King of Uruk, rather than by any foreigner. Likewise, the tale of Inanna & Enki & the _me's_ (civic virtues), shows a young goddess of a young city who has managed to elevate her city into the first rank. In winning the _me's_ from Enki, Inanna adds to them by the time she gets her virtuous cargo back to Uruk. I do not recall whether Lilith was formally mentioned as being in Inanna's lineage, though.

Blessed Bheer--drinking Enki under the table--
Inanna

--- Gnome v1.30
* Origin: The Lizard King--Inanna Seastar's Place (1:104/45.5)

ZS> "As for the lovemaking of the daughters of Lillith, sounds ZS> kinda fun. (Maybe we should ask David Rice about that?)

Er, were you interested in some phone numbers? It's extreamly hard work to love a daughter of Lilith, but the rewards are undeniably worth it.

I've started an extended study on strong Lilith women vs. the domesticated Eve ones. So far, with only about 18 tallies in (painstakingly and personaly researched with great, er, debauch, with plans on adding many hundreds of more into the study), the following has been observed:

Most American men give out long before the Lilithian woman (or any other) will. Lilith will say "Excuse me, kind sir," (as she can't remember his name at the moment). "You're not finished, are you?!" and Eve will say "Gee, that was great!" and reach for the batteries and flee into the bathroom for an hour.

Lesbians tend to be strongly Lilithian. This may be because "the only thing men are good FOR they aren't good AT," as the true and valid saying goes. Also, most if not all men are little cry babies, and Lilith can't stand for that nonsence.

Conversly, Eve women always knew men make horrible lovers,

but resign themselves to 4 minutes of sex twice a week, when they'd rather have 16 hours of sex every day. This is why, perhaps, Eveian women make such good Catholics.

If your typical male pig says, rightly, that a woman's place is in the bed, Lilith will say "Eat shit and die!" and Eve will say "Yes, dear," and hate herself.

The WICCAN INFORMATION NETWORK

What is WIN?

The Wiccan Information Network is a project of the Wiccans Invoking Tolerance, Compassion, and Harmony Society (W.I.T.C.H.). The WITCH Society is a registered society in the province of British Columbia. The WITCH Society works to support the right of Pagans (including Goddess Worshippers) and Witches to practice their faith as they see fit, as it falls within the Craft, civil, and criminal law and does not infringe in any way on the rights of others. WITCH is working toward the return of the Wiccan and Pagan religions as respected faiths in society through education via the media and by public discussion.

The Wiccan Information Network is a non denominational Wiccan project sponsored by the WITCH Society. The WIN project is coordinated by the police liaison committee of WITCH. The WIN coordinators are responsible for coordinating the efforts of those involved in the project. WIN is made up of Wiccans from all over North America and includes many Wiccans who are law enforcement officers.

What are the objectives of WIN?

The objectives of the Wiccan Information Network are:

1. To monitor anti-Wiccan activities, groups and individuals;

2. To research occult related crime;

3. To distribute this intelligence to those in the Wiccan community that are affected by it; and

4.To liaise with law enforcement agencies in order to provide them with accurate information on Pagan religions and occult related crime.

How does WIN work?

The WIN coordinators have assigned area coordinators to specific regions in the US and Canada. WIN members forward any anti Wiccan information that they come across to their area coordinators. These coordinators investigate this information and forward it to:

1) Pagan groups in their areas affected by this information;

2) Area coordinators of other areas affected; and

3) The WIN coordinators.

The WIN coordinators analyze and collate all intelligence received and assign area coordinators to follow-up tasks if necessary. The WIN coordinators send out a monthly intelligence summary to WIN members.

What else does WIN do?

The Wiccan Information Network also:

1) Publishes information booklets and manuals for law enforcement investigators;

2) Publishes resource directories for those seeking information or speakers on Pagan beliefs or occult related crime;

3) Arranges public speaking engagements in order to brief members of the Pagan community on the subjects studied by WIN.

Do I have to join WIN to participate?

No. You don't need to join WIN to help us. All that you need to do is send us any information, newspaper clippings, articles, etc. that you feel we should be aware of. We'll make sure this information gets to the right people.

Who receives the monthly WIN intelligence summary?

Only WITCH Society members, WIN project members, selected Pagan newsletters and Pagan organizations affiliated with WIN receive the monthly intelligence summary. You cannot subscribe to it, for security reasons.
If you'd like to become a member of WITCH the current dues are $25 (Canadian) per annum, which includes notice of meetings by mail and subscription to the WITCH Society newsletter. A copy of the WITCH constitution and bylaws is available upon request if you send a stamped and self addressed envelope.

How can I become involved in WIN?

You don't have to belong to WITCH to be a part of WIN, although it is preferred. If you are interested in becoming a part of WIN you should contact the WIN coordinator with a r.sum. of your previous experience in anti defamation work for the Wiccan community. Organizations or newsletters interested in obtaining WIN intelligence summaries should contact the WIN coordinator in writing and send information on their constitution and editorial policies.

Donations to assist us in our work are greatly appreciated. All donations should be forwarded to the WITCH Society and all checks should be made payable to the WITCH Society.

Wiccan Information Network,
Box 2422, Main Post Office,

W.I.T.C.H. Society,
c/0 2708 Belmont Ave.,

Vancouver, BC, V6B 3W7 Victoria, BC, V8R 4A8

1089

The Thorn Ritual

The Runic Sub-Committee of the Orgone Committee has been working on many facets of the Runic Magical System in the past four years. The following ritual is the result of many months of discussion and work. May it serve you well.

Set-up:

One's Runic Wand (or fingers if one is not available)
A place in which to cast the circle...
Meditation on the aspects of the Thorn (Thuriaz) Rune

Sit quietly in the space in which the cirle is to be cast.
Meditate on the various aspects of the Thorn rune (consult various sources such as Thorrson's Futhark, F. Asswyn's Tree Yggdrasil, and N. Pennick's Runic Astrology). Concentrate on the passive and active protective aspects of the force embodied int the Thorn Rune.

Stand Facing North.
Assume the Isa stance, hands at side and feet together.
Visualize yourself as an antennae for the forces of the Multiverse. Feel the forces flowing through you from above and below. Let the energy flow through your body from the floor and the sky passing your solar plexus and energizing it.
When you feel that the energy is flowing smoothly through your body visualize the space around you as deep blue. The deep blue of the late night sky. Shimmering with energy. Scintillating as you look in to it.
Inhale evenly and deeply from you diaphram (letting your stomach expand and contract with your breath. Do not allow your upper body to be moved by the intake of breath. Let the sides of your mid section and the back of your midsection expand and contract with your breath. Breath fully and calmly. Let the breath energize your cells. Feel the energy adding to the energy raised with the Isa meditation.

Trace the Hammer of Thor with your dominant hand using the wand or your fingers...

```
I
I
I
I
```

As you trace the Thorn, say (vibrate) the word Thorn (or Thuriaz if you are using the Norse name). Visualize the energy flowing from you solar plexus, through your hand/wand, tracing the rune.

Turn to the East and repeat the invocation. Then to the South then to the West. Then Above you, then below you.

Turn to the North (if not already standing in that direction) and say:

Thorn in the North, Hallow and hold this Holy Stead.

Do this for the other five Thorns you have invoked.

Having invoked the six points of the circle, we will be invoking

a thorny circle of briar in four parts. Each "string" will be invoked as long as you can say the word Thorn. When your breath runs out then one shoud inhale and begin another string, until you have scribed four interlacing, intricate strings of ethric briar. You will be tracing these strings so as to create a ball similar to yarn. As you are tracing the strings of briar, visualize the briar as being covered with sharp, pointy, nasty looking thorns. Invest these thorns with the power to keep out unwanted influences.

O.K. now. Stand facing North. Inhale and as you exhale vibrate the word "Thorn" make the vibration of the name last as long as you have breath. As you are saing the word trace briar in a circle around you. Visualize the stream of briar comming out of the end of your wand/finger. Trace the briar in any way you want. I am fond of dancing in spirals, spinning in cirlces, moving my hand in the way an artist would with a pencil if they were in a globe of canvas... When your breath runs out from the first "Thorn", inhale and invoke that name again..."TTTTTTHHHHHHHHHOOOOOOOOOOOOORRRRRRRRRNNNNNNNNNNNNNNNN", drawing a string of briar around the inner surface of a globe, forming a globe of briar with your actions. Remember to see what is already there and fill in the spaces you have yet to get to. When you are out of breath again, inhale, and begin the third string of Briar...Don't forget to get the space over your head and below your feet. Make wide sweeping motions, small scribbly motions. Let your enjoyment of movement arouse more energy, feel the energy flowing through you, through your hand, and coming out in the stream of briar. When you are out of breath inhale, and invoke the Thorn one last time. Make sure to get all of those places that have not been covered. Don't worry about small spaces, just make sure that there are no large gaps in the ball of briar you have just make. Fix the holes with this last invocation.

As you finish this last invocation of Thorn, stand facing North. It is not uncommon to feel both exhiliarated and exhausted by this process. Stand, with feet apart and hands spread over your head.

Breath deeply. Visualize the glowing ball of briar...see it, its green tendrils intertwining, feel the vibrance of its life force, a force that you have given to it. Breath deeply, calming yourself...

While standing with your feet apart, arms upraised in a "Y" inhale, and as you exhale feel your energy flowing through the orb of briar, and see, as you energize the orb, the thorns grow. See the thorns, browinsh and reddish, getting larger and closing up the small spaces that existed between the strings of briar. Feel the spaces being blocked off. See the blue of the space around you, see the orb of thorny briars...Keep the thorns growing until you feel that the orb is complete and capable of keeping out any unwanted influences. Infuse the orb of briar with the ability to repel unwanted energies and permit those energies desired.

Stand in a comfortable position. We are near the end of the ritual. The invocation of the God/desses.

Stand in the Isa position. Say IIIIIISsssssssss.
Stand in the As (Anuz) position. Say Odhinn.
Stand in the Beorch position. Say Urdh.
Stand in the Ing position. Say Freyr.
Stand in the Foeh position. Say Freya.
Stand in the Thorn position. Say Thorr.

Stand in the Isa position. Breath deeply. Thank the God/desses

silently. Feel the Orb of Thorns surrounding you. Begin your working...secure in your circle.

Certain parts of the ritual were taken from Thorrson's Hammer Rite. But the ritual is mostly original. The God/dess names at the end can be altered at your behest but try to keep Odhinn First, Freya in the middle, and Thorr last. I will be posting meditations for the Runic God/desses to help with the last part of this ritual.

May your path be filled with Wisdom and Wonder,
Blessings of the Aesir and Vanir,

Faunus,
The Runic Sub-Committee
of
The Orgone Committee

SOLITARY MOON RITE

By: Ellen Reed, Coven of Sothistar

This rite may be used for either New or Full Moon. The difference is in your meditation and mental attitude in preparation. Remember that the New Moon is a time of outward work and thought, building to the peak which is the Full Moon. At the Full Moon, you should be preparing to lessen the outward flow of energy, bit by bit, until the period before New Mo on, during which you are passive, building a pool of energy within you, in preparation for the New Moon.

The altar should be placed in the center of the ritual area. On it should be placed a rose or stick of incense on the eastern side, a red votive candle to the South; a cup of water on the West, and a bowl of salt or living plant on the North.

Around your ritual area, you should place an unlighted candle at the cardinal point of each direction.

To begin your rite, enter your darkened temple, carrying one burning candle, white or lavender, with you. Place it on the center of your altar, sit, and meditate on the meaning of the rite. When you feel the time is right, stand, and go to the eastern point, carrying with you, the burning taper. Light the votive at the eastern point and go to the southern, picturing, as you do, an arc of pure strong light curving from one candle to the next. Continue to the West, and then to the North, lighting the candles as you go, and then walk to your eastern candle again, having formed a circle of pro tective light surrounding the area in which you worship.

Return to the center of the circle, replace the candle on the altar, and say:

My Lady of the Moon, who is called Diana, Artemis, Levanah, Isis and by any other names, I come to you to bring you my love and my devotion. May you grant me the joy of your presence.

Mentally divide the room into four quadrants by visualizing a line of silvery moonlight from the southeast to the northw est, and from the northeast to the southwest. Go the East, taking with you the rose or incense. Say:

Sweet Goddess, the gentle breeze is the touch of your loving hand, the wind of storm a reminder of your strength. The s ound of the trees in the wind is your voice, and the fragrance of flowers borne on the wind is your gift of beauty.

Place the rose next to the votive candle, then stand there as you picture the quadrant filling with moonlight. See the moonlight streaming quietly and gently into the room, filling the quadrant from center point to the edge of your circle.

When this is complete, take the red candle to the South. Place the gift and see the quadrant fill with moonlight. Say:

Most loved Lady, the light of the candle is a guide along our path leading to you; its warmth the reassurance of your presence and your

love. The light of the Sun is the knowledge you impart to us, driving out ignorance and those things which can survive only in darkness.

At the West:

Lovely One, the quiet pool is the serenity of your being. The vast sea where life began on this planet is the vast sea of your being whence all life came; its waves are the ebb and flow of the universe you rule.

At the North:

Goddess of all, the fertility of the earth is a sign of your fertility, whence all life rose. The solidity and permanence are still of it are still less than yours. The Earth's fertility feeds our bodies, and your fertility feeds our souls.

Go to the center of your temple, which is now filled with moonlight. Everything in the circle is touched by it, blessed by it, including you. Sit down and feel this moonlight around you. Know that it is the Goddess. Realize that you are in the center of a sphere of light that is half above and half above and half below where you sit. Begin to breathe slowly and evenly, deep breaths that penetrate your whole body. When this rhythmic breathing becomes natural, imagine that the moonlight by which you are surrounded enters you, fills you entirely. With each exhalation of your breath, some of the essence of yourself leaves your body, and with each inhalation, the light enters you. You are being filled ever so gently with this beautiful light. This light, which is the presence, the being of the Goddess, is within you as well as without. With each breath, you are less yourself and more the Goddess.

When you are filled with light, filled with the Goddess, the shell of your body fades away. You have no body; there is nothing to separate you from the entire being of the Goddess. Nothing exists but the being of which you are apart. You have ceased to be a separate entity. You are nothing and everything. All that was, that is, and

all that will be, you are.

Enjoy this feeling as long as you like. When you feel it is time, picture the outer shell of your physical body reformi ng, becoming solid again. It is being built out of the Universe of which you are a part.

Now, as you continue your slow deep breathing, see the moonlight flowing out of your body, as gently and slowly as it entered. As it flows out, realize there is a difference. Because you have become one with the Goddess, with the Universe, your being has changed. As the moonlight flows out of your body, it takes with it a part of that which was yourself, now part of the Goddess, and leaves behind a part of the Goddess, forever now part of you. You become yourself again, solid as you were, but changed. You are surrounded by the presence of the Goddess, which now contains a part of yourself .

Move again to the East. As you speak, and after, picture the moon-light in that quadrant flowing back to its source, lea ving that quadrant as it was.
Do this at each quadrant, until all the moonlight has returned to the Moon.

At the East:

My Lady, guide my thoughts. Let them lead always closer to you.

At the South:

Gracious Goddess, guide my actions. Let them always help and never harm others or myself.

At the West:

Lovely One, guide my emotions: Let them be healing and touched always by you.

At the North:

Sweet Goddess, let my mind always be fertile and storng, that I may grow always toward you.

Return to the East to complete the circle and say:

Queen of Heaven, I thank you for your presence, both now and always. My love and devotion are yours. Blessed be!

All spirits who have joined me tonight may depart, with my love. Return to your proper places.

Walk again around your circle, but this time counterclockwise, extin-guishing the quadrant guards as you go, and at the same time, mentally

erasing the white line which surrounded your circle. When the candles are out and the circle gone, rap on your altar and say:

The rite is ended.

Quilting and "CRAFT"

Janis Maria Cortese
Newsgroups: alt.pagan
Organization: University of California, Irvine

Last night I attended the first session of a first-time quilter's class. While I was there listening to the teachers tell us the little tricks that make quilting easier and buying all the neat gadgets that you use, something very fundamental struck me, to the point that I was unable to speak for a few minutes until I had acknowledged this movement in my mind.

Let me describe something to you, and you try to guess what I'm talking about. The characteristics are as follows:

1) done by a group of women together, which is frequently called a circle.

2) handed down from mother to daughter, in a VERY hands-on fashion.

3) uses specialized tools that other people don't understand and usually don't recognize.

4) requires strict adherence to ritual preparation of materials.

5) can be monotonous and repetitive -- PERFECT for meditation.

6) can be decorative as well as practical, and frequently both.

7) can be done entirely by hand, OR with the aid of techie stuff.

8) causes things to come into being that other people usually call "magic."

Sound like Wicca? Well, it's not, at least not the "standard" type, if there is any such thing. I'm talking about the quilting class. Have you ever wondered WHY so many WOMEN do it, and so few men (apologies to male Witches out there; I discovered these things through feminism)? What else has been so "religiously" handed down through generations aside from crafting skills, and how many women do you know who have a love affair with that old afghan that their grandmother made and wouldn't part with it for the world? Sound familiar now? I mean, REALLY. This *can't* be coincidence!

I will follow the Craft in the barest sense of the word -- a CRAFT, some talent which can be used for practical and beautiful purposes,

and has all the trappings of a "true" ritual. (And believe me, you'd better adhere to the rules hard and fast. You must use EXACTLY the required seam allowance, and you'd better treat your cloth before you start sewing, or whatever you end up with might as well be a drop-cloth.) And when you're done, you have something. You have something to which you can point and say, "That's where the last five weeks have gone." You can follow a pattern established by another woman, or you can create your own, or you can follow a pattern and personalize it with your choice of materials.

1104

I mean, they're called QUILTING CIRCLES and SEWING CIRCLES, people? How much more of a HINT do you need?!?!?!

Howzaboutit? Anyone else interested in a coven of Crafters who literally craft? I feel it deeply enough that I can finally call myselef Wiccan/Witch and have it feel right.

However, I'd rather not do this by myself. I realize that many people would rather follow Wicca in a different way, but if this way feels so wonderful to me, it MIGHT be good for others, too. I'm not saying that you need to do this the same way *I* do it; just give it a try and see how it feels. If you like, try consecrating your materials before starting. Make something (I'm not just talking quilts, here, but ALL kinds of crafts) with a Pagan theme. After I finish here, I'd LOVE to make a four-pane quilt with a full moon, a chalice, a blade, and a tree in the panes.

Any feedback on this? I can't tell you how strongly I feel this and how amazed I am at that strength. If I really allowed myself to absorb this, I think I'd be in tears. Maybe I'm just typing this to get it on "paper"; I don't know. But I've never felt this way -- this sublime -- about anything connected with Paganism/Wicca before.

THIS CAN'T BE COINCIDENCE!!!!!!!

Blessings,
Janis C.

1105

SOPHIA

By Terry J. McCombs

NAME: SOPHIA which is the Greek verson of Her name, other names and titles are Hohkma (Hebrew), Sapienta (Latin), Mother-Of-All (Gnostic), Holy Spirit (very early Christians),Wisdom (what the other names mean).

SYMBOLS: A cup, the cresent moon, a dove, a tree.

USUAL IMAGE: A red winged woman, crowned with seven stars, at Her feet lies the World, She carrys a golden cup. She is also often shown wareing a red gown, and pregnant.

HOLY DAYS: November 28th is the Day of Sophia.

HOLY BOOKS: The Trattato Gnostico. The Clementine Homilies. The Gospel According to Mary.

PLACES OF WORSHIP: Temples, but also places of learning.

RELATIVES: Yahway (ex-husband), Adam, Eve, Lilith, angels (children), Jesus Christ (step-son).

SYNODIETIES:Isis (Egyptian), Juno (Roman), Hera (Greek), Frigga (Norse) Spider Grandmother (Native American), Inanna (Sumerian), Tara (Tibetan) Yemaya (African-Caribbean), Amaterasu (Japanese), Pachamama (Incan), Estsanatlehi }Changing Woman{ (Navajo and Apache), Danu (Celtic).

DETAILS: Sophia, or Hohkma or Sapienta etc... is the primary female figure of Judeo-Christianity, She was once very important, but because of the efforts of men who had a very serious problem with the female force in nature and themselfs She has all but been exsponged from modern Bibles. She was the veiled holy spirit of wisdom, pregnant with knowledge and inviting us to drink deeply from Her cup. Old Jewish literature tells of Her role as God's co-creator, "She reaches out from one end of the earth to the other with full strength and orders all things well...Herself unchanging, she makes all things anew." without Her God is powerless. She shares God's throne, and is his creative breath. The Shakers recognized her in the rhyme: "Wisdom holds the Mother's seat, and is the Father's helper-meet."
Yes, it's time that Mrs God got Her due!

Gnostics and sophia

Gnosticism (Gnost = knowledge) was one of the very earlyist forms of Christianty being some what older then what became the Roman Catholic Church, and one of it's chief rivals during the first part of the first millennium. They sought communion with Sige (Silence) who dwelt at the beginning of all things and gave birth to Sophia (Wisdom or Knowledge), The Gnostic Great Mother, who was both spouse and mother of God. (Hey! it's how they thought back then, read your Joseph Campbell.)

What became the orthodox church especially hated the Gnosticfemin-ine imagery. Followers of Paul denounced the Gnostics as the spawn of Satan and ravening wolves in human form, and both devil worshipers AND atheists, and other insults Christians used against other Christians of a diffrent type in those times, and for that matter today against other religions that they don't like today.

Starting mainly in the 4th and going through the 8th the Paulist church persecuted any Gnostic minorities that they could find, killing them in the thousands.

Church fathers of the Paulist type were very upset and angry by the Gnostics admiting women to ecclesiastical rank. Tertullian reported with horror that "All initiates, men and women alike...might be elected to serve as priest, bishop, or prophet. Beyone that the women teach, engage in discussion; they exorcise; they cure. They even baptize and in all way have equally, they pray equally -- even Pagans, if any happen to come...They also share the kiss of peace with all who come."

Some sects of Gnosticism even went sofar as to say that there were twelve female apostles lead by the beloved of Jesus Mary Magdalene, and that while Jesus was the real God made flesh, Mary Magdalene was the real Goddess also made flesh, most of their gospels pertaining to this were distroyed by the eary Paulist, though some have survived.

In return for what the other Christians had to say about them the Gnostics said that the God of the Roman church was not the real God but was a devilish
demiurge who only wanted to entrap human souls in lies, illusion, and evil.

But what about some of these differences that are to be found between the
Gnostics who had a Yahway AND Sophia, and the Paulist who had only Jehovah and Jesus? Lets take a short look at the Gnostic verson of the Garden of Eden myth next.

The Gnostics said that Sophia was born from the primordial female power Sige (Silence). And that she }Sophia{ was God's mother, "the great revered Virgin in whom the Father was concealed from the begin-

ing before He had created anything.

Sophia gave birth to a male spirit, Christ, (who only much later came to earth in human form) and a female spirit Achamoth (who later came to earth as Mary Magdalene). These two gave birth to the elements and the terrestrial world, then brought forth a new god named Jehovah, Son of Darkness, along with five planetary spirits later regarded as emanations of Jehovah: Iao, Sabaoth, Adonai, Eloi, annd Uraeus. These spirits produced archangels, angels, and finally men and women.

Jehovah forbade men to eat the fruit of knowledge, but his mother Achamoth sent her own spirit to earth in the form of the serpent Ophis to teach menkind to disobey the jealous god. The serpent was also called Christ, who taught Adam to eat the fruit of knowledge despite Jehovah's prohibition.

...later

Sophia sent Christ again to earth in the shapeof one of Her totems the dove, to enter the man Jesus at his baptism in Jordan. After Jesus died,Christ left his body and returned to heaven to help collect souls.

But notall of Sophia was taken out ofthe final verson of the Bible by the Paulist, some was able to slip past ie from the 8th and 9th chapters Proverbs we see the early conflict between followers of Sophia and those of God. Maybe the divorse was going on at this time?:

Doth not Sophia cry? and understanding put forth her voice? She standeth in the top of high places, by way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand Sophia: and , ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things... for Sophia is better then rubies; and all the things that may be desired are not to be compaired to Her. I Sophia dwell with prudence, and find out knowlege of witty inventions... Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and and nobles, even all judges of the earth. I love them that love me; and those that seek me early shall find me... I lead the way into righteousness, jin the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures... Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life... But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Then we get:

Sophia hath builded her house, she hath hewn out her sevenpillars: she hath killed her beasts: she hath mingled her wine: she hath also furnished her table. She hath sent forth her maindens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled...(but) the fear of the Lord is the beginning of wisdom: and the kknowledge of the holy is understanding. For by me (God) thy days shall be multiplied, and the years fo thy life shall be increased... a foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high place of the city, (temples) to call passengers who go right on their ways: whoso is simple, let him turn in hither... But he knoweth not that the dead are there; and her guests are in the depths of hell.

Sounds like thenasty sort of thing that goes on in a lot of divorces to me. Or at least a heated PR battle.

Lets say that the campaign to bring Sophia (or Sapienta or Hohkma or Goddess which ever) is a success, what are some of the effects that it might have? I mean other then the religious aspects, I mean also the political or more mundane aspects, because as it is now while women make up the majority of those that DO anything in the churchs the power is in the hands of men, well, with Sophia back thinks would have to loosen up more then a little bit, so what are some of the changes that could take place?.....:

Catholicism

Sure theyhave nuns, but that does not count because even they have to have a Priest that is over them (I think I'm really not sure about the details). So with the return of Sophia we could see also the Catholic Priestess who would have her very on sacraments and everything (see following message) and to be sure they could also become bishops and cardinals I understand that such things were quite common way back when.

And Pope? There was Pope Joan, but she had to be in disguise to do that.
and all that Pope stuff did not start till well after the last of the Sophiaist had been offed.

But I know the perfect compromise, there is a lotof controveray in the Roman Catholic church right now between people who think that Priest should be able to marry, and those that think things should stay just as they are. But if you let Priest marry who knows what would happen! after all nobody can understand anybody elses choices in books or mates, and if your Catholic would would you do if Father Dan showed up one day married to a Yahway's Witness or a nice Jewish girl?! you know what gosips church people can be, well here's the solution, let them get married, but only to Priestesses, sure that

cuts down the feld a lot but hey! that's tough, it comes with the territory.

Protestantism

Now here's a group that needs some work, ever seen some of the more hard-core groups with the men in their Penta-Pimp suits and the poofyed up hair-dos and their drab mousey wifes who never seem to say anything? (not to try and get anybody mad or upset, but if I do...I try) I think there is more then room for a little loosening up to be done there, and in the more avereage protestant churchs too.

Along with the minister have a wominister, yeah that would work, maybe haveing another power would help cut down on the power triping that often takes place. And just think, one more person to gosip about!

Judaism

Sorry, I really don't know enough about Judaism to talk about changes that might take place with the return of a Goddess figure, but I'm sure it would have to mean something...right?

All Judeo-Christianity

One thing that is to be found in all Christian religious groups is the male-force verson of the leader, no matter if he is called Priest minister or what, who is let's face it more matter how you might like to not look at it, is for the most part a political figure, somebody in charge, so that you have a lot of religion but very, very little if any real spirituality.

Perhaps that could be fixed with the return of Sophia because with the return of a Female eleament to a religion you open up the door to the possibility of the Christian Shaman, something that the world has yet to see, this person could be ether male or female and..well I think this needs it's own message.

Even if you are not Catholic yourself I am sure that you are at least somewhat familiar with each of the seven sacraments that a priest can perform as part of his office. Just for the record they are listed below.

The seven sacraments that a priest of the Roman Catholic church can preform are:

1. Baptism 2. Communion (eucharist) 3. Confirmation 4. Marriage 5. Priesthood 6. Sacrament of the Sick (formerly known as 'last rites') 7. Reconciliation (confession)

Now, what would be the case if a campaign to return Sophia to Judeo-Christianity were to succeed? There would be no need to take anything away from the priests, or even for them to share the seven sacraments for that matter, I think that the priestess would have plenty to do with the seven sacraments of the Priestesshood:

1. Pre-Baptism (sacred midwifery) To atend in a number of ways to the spiritual and physical needs of pregnant women, blessing the child, doing some rite at the birth etc...

2. Blessing the Cup. Rite by which a cup of milk or water is imbued with the essence of Sophia.

3. Bake the Love in. Rite in which an entire meal is imbued with the essence of Sophia.

4. Match-Making. Something that is badly needed before the Priest can do the marriage bit. a number of ways in which the compatablility is tested between two people, also the aiding of finding a suitable match. ("Nu! have I got a girl for you!")

5. Nag. Sort of like confession, only while one is told to the priest this one is told to you by the priestess, sort of like naging...but in a good way, a way of pointing out where some improvement could be made, all under the influence of Sophia and not the good Mother herself `nach. Mayby it could start out by the Priestess saying something like "Watch it buster, for you have sined" or something like that.

6. Tidy-Up. Rite to "clean-up" the spiritual "being" of the person in question, sort of like all that aura cleaning that the New Agers do.

7. Make-Over. Training that lets the Priestess note changes that would be helpfull if they were made in an individual, sort of like that Hail Mary thing, only the Priestess would asign things of a more tangible form. Like give me one week with no beer drinking, or such like.

The White Goddess. Robert Graves.
Forerunners and Rivals of Christianity. (2 vols.) Francis Legge.
The Gnostic Religion. Hans Jonas.
Venus in Sackcloth. Marjorie Malvern.
Myths to Live By. Joseph Campbell.
The Gnostic Gospels. Elaine Pagels.
When God Was a Woman. Merlin Stone.
The Lady Was a Bishop. Joan Morris.
Spiral Dance. Starhawk.
The Book of Goddesses and Heroines. Patricia Monagham.
The Goddesses and the Tree. Ellen Cannon Reed.
Urban Shaman. Serge Kahili King.
Growing the Tree Within. William Gray.
The Woman's Encyclopedia of Myths and Secrets. Barbara G. Walker.

Many of these booksare to be found at the libary. . And there is a new one out called Sophia the Black Goddess I believe butI'm not sure and I don't know the authors name.....sorry.

Bardic Beltaine

By "The White Bard", Dragonhart Cove, Phoenix, AZ

The BARD should stand to the WEST, unless otherwise specified in the ritual.

BELTANE RITUAL: May Day

-by the White Bard

Materials: One cauldron, filled with water
a wreath of flowers for the MAIDEN
the Maiden should wear white, if possible
two wooden swords (optional)
a fire, as close to the ground as possible
A BARD/GREEN MAN (note: if you have no Bard, then a male to act as Green Man should be chosen either by lottery, or by the Maiden. The Maiden is, of course, free to request a specific person to act as Green Man even if there is a Bard available to the coven.)
candles for all, if possible

****

% The place of ritual should be set up, away from the gathered
% participants.
% It is more than a good idea to manage bathrooms and such like
% before the circle is closed. This Mystery is not something any
% of the participants should miss out on!

HPS: Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a
% spiral dance, ending in a circle around the altar. The
% cauldron should be at the south. The Bard/Green Man
% dances at the end of the line.

HPS: Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Year renewed
And praise the Powers, with gratitude.

Earth and Water, Fire and Air
I invoke the Goddess there!
This night we are Between the Worlds
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!

By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each
% corner's crying as she moves to the next:

HPS: So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the
altar, and then shall join the circle at their corners.

% Here begins the Beltane Mystery

BARD or GREEN MAN: Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I show you a Mystery!

% The Maiden shall stand beside the HP, who shall hold a
% wooden sword. The Bard/Green Man shall approach them, also
% carrying a wooden sword, and shall, in mime, challenge the
% HP. They shall strike their swords together in three sets
% of three blows, then Bard/Green Man shall strike the HP, with
% the last blow of his sword, who shall fall as if dead.
% (Note: This can be played as a Morris Dance, if so wished.)
% If no Maiden and Bard/Green Man are used, then the above combat
% may be eliminated, and the HP and HPS shall enact the Mystery.
% The HPS' part shall then be spoken by the participants.

% The Maiden moves to the East. The Bard/Green Man moves to the
% North.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetched hame!

BARD/GREEN MAN: Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the South. The Bard/Green Man moves to the
% East.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the West. The Bard/Green Man moves to the
% South.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Maiden moves to the North. The Bard/Green Man moves to the
% West.

HPS: Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Mouse, take heed of a white tom-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

% Bard/Green Man walks to Maiden and takes her hand. They
% both move to the Cauldron, and face HPS.

HPS: Cunning and art she did not lack
But aye his Song has fetched her back!

Old Winter's dead, the Lady reigns
And Summer has returned again!

% Bard/Green Man and Maiden both wet their hands with water
% from the Cauldron, and sprinkle it on the HP, who comes to
% life again.

HP: Cunning and art I do not lack
But aye Her Cauldron will bring me back!

% Bard/Green Man and Maiden both move to, and jump, the fire.
% Here ends the Beltane Mystery.
% Note: This Mystery is the more historically correct "Great Rite."

% If there is a May Pole, it should be erected by the men -only- at
% this point, and all dance around it, alternating male and female
% to raise the cone of power as outlined below.
% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand
Pass the Power, hand to hand.

HP: As the year is given birth
Build the Power; root to Earth

HPS: Pass the Power, hand to hand
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, (or

% as many as needed to fully wrap the pole) and then the HPS
% should say:

HPS: By Fin and Feather, Leaf and Tree:
     Let the Power flow out and free!

% All should release, at this point.

% Such coven business as must be transacted may be done here.

% The Circle is opened.

HPS: Thus I release the East and West
     Thanks to them from Host to Guest
     Thus I release the South and North
     With "Blessed Be' I send them forth!
     The Circle's open, dance we so
     Out and homeward we shall go.
     Earth and Water, Air and Fire
     Celebrated our desire.
     Winter's cold is gone away
     Now it is the Day of May.
     By Fin and Feather, Leaf and Tree,
     Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle, jumping the fire as
% they go. HP and HPS lead, with Bard/Green Man and Maiden
% taking care of bringing the Bel Fire into camp. Allow the Bel
% fire to burn out on its own, if possible, otherwise put it
% out with the water from the Caldron. Disposal of the water
% otherwise should be to pour it at the roots of a tree.
% All participants may take fire from the Bel Fire to take home
% with them, cook over, or whatever, before it is extinguished.

    ----------end of Beltain ritual: the Bard----------

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                        SAMHAIN RITUAL: 31 October
                             by the White Bard

Materials: one cauldron, filled with water
           CRONE: This should be an older female.
           OLD KING: This should be a person chosen by
                     lottery, or by whoever is acting as
                     Crone. It can be enacted by the HP
                     if needed.
           BARD/GREEN MAN: If the coven has no Bard available,
                           then a Green Man should be chosen
                           by lottery, or by whoever is acting
                           as Maiden. It can be enacted by the
                           HP, if needed.

         ------------------------------------------------

%  The place of ritual should be set up, away from the gathered
%  participants. This is not something that people should miss,
%  so make sure that potty break is taken care of before the
%  circle is cast.

HPS: Go we now to the sacred place
     And stand within the sacred space
     Turn your minds to sacred things
     And dance with me unto the ring!

%  HP and HPS lead the coven to the place of ritual by a
%  spiral dance, ending in a circle around the altar. The
%  cauldron should be at the south. The Old King dances at
%  the end of the line.

HPS: Come we forth, with the Spiral Dance
     Within the Lady's radiance
     To mark the turning of the year
     The door to Winter now is here.

     Earth and Water, Fire and Air
     I invoke the Goddess there!
     This night we are Between the Worlds
     To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
    I invoke the God on high
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This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you

See these rites and guard this circle!
Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each
% corner's crying as she moves to the next:

HPS: So I cast and consecrate

This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

% Here begins the Samhain Mystery:

OLD KING: Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I shall show you a Mystery!

% Bard/Green Man and Maiden join hands, facing each other.
% The Maiden speaks to the Bard/Green Man:

MAIDEN: Lord of Life, hail Land-Master!
God of grain that grows and dies
Rising reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your manhood
Bless barren earth, bear fruit again!

% The Bard/Green Man speaks to Maiden:

BARD/GREEN MAN: Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

% The Old King moves to the West. The Crone moves to the
% North.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetch-ed hame!

CRONE: Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the South. The Crone moves to the West.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetch-ed hame!

CRONE: Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the East. The Crone moves to the South.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetch-ed hame!

CRONE: Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

% The Old King moves to the North. The Crone moves to the East.

HP: Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game

Ere that I be fetch-ed hame!

CRONE: Mouse, take heed of a white she-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

% Crone walks to Old King and takes his hand. He falls as if
% dead.

HPS: Cunning and art he did not lack
But aye Her Song has fetched Him back!

Summer's gone, the Lady reigns
And Winter has returned again!

% Maiden wets her hands with water from the Cauldron, and
% sprinkles it on the Old King, who comes to life again.

OK: Cunning and art I do not lack
But aye Her Cauldron will bring me back!

% The Crone and Old King shall join hands, facing each other,
% and say:

Note: These Norse style verses were taken from a file I got
(I think) from Paul Seymour. Don't know who author is.

CRONE: One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

OLD KING: Every age your eyes have witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaver at the World-tree's root.
Eldest ancient, all-knowing one,
Speak unto us, send us vision!

% Here the HPS should say:

HPS: We remember our dead; our loved ones gone to the Summerland before
us. Give them peace and joy.

ALL: Blessed be!

% Here ends the Samhain Mystery.

% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand
Pass the Power, hand to hand.

HP: As the season turns again
Power flows from friend to friend

HPS: Pass the Power, hand to hand
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, or as
% many times as needed, and the HPS shall then say:

HPS: By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

% All should release, at this point.

% Any needed coven business may be transacted here.

% The Circle is opened:

HPS: Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
We think of those in Summerland
Who dance together, hand in hand.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle, led by HP and HPS.

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Notations c. 1991/1992 Erynn Darkstar.

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MacAlister, RA Stewart, The Secret Languages of Ireland : with special referenc origin and nature of the Shelta language (University Press, Cambridge 1937) PS, good modern anlaysis of Ogham and "Oghamized Irish".

MacAlister, RAS, Corpus Inscriptionum Insularum Celticarum (Coimisi.n L.imhscr.bhinn. Na h.ireann, Dublin 1949) P, 2 vols. An attempt to catalogue a of the stone inscriptions and some inscribed archaeological finds in Ireland. Reviewed in Speculum as terribly poor and incomplete, but a gallant effort.

MacAlister, RAS, The Archaeology of Ireland (Nethuen & Co, Lodon 1928) P, the chapters on Ogham & title page.

MacAlpine, Neil & Mackenzie, John, Gaelic-English and English-Gaelic Dictionary (Gairm Publications, Glasgow 1979) C, formerly "MacAlpine's Pronouncing Gaelic Dictionary". Scottish Gaelic.

MacCana, Proinsias, Celtic Mythology (Hamlyn, London 1970) C, overview

of mythological themes and personalities.

MacCulloch, John Arnott and M.chal, Jan, Mythology of All Races : Volume 3, Cel and Slavic (Cooper Square Publishers, NY 1946) C, two volumes bound as one; Celtic Mythology by MacCulloch and Slavic Mythology by M.chal. B/w plates, colorized plate frontspiece. Fair to good general overview with brief retellin certain sections of tales.

MacCrossan, Tadhg, The Sacred Cauldron : Secrets of the Druids (Llewellyn, St. 1991) T, a sexist, racist look at "non-political" druidry. Some useful information but mostly either bad or dangerous advice, like a ritual that includes giving honey to a newborn (potentially deadly).

MacFirbis, Duald, On the Fomorians and the Norsemen (Det Norske Historiske Kildeskriftfond, Bogrykkeri 1905) P, trans by Alexander Bugge. Text compiled approx. 1650. Irish and English. Equates the vikings with the mythical Formoi.

MacKillop, James, Fionn mac Cumhaill : Celtic Myth in English Liter-

ature (Syrac University Press, Syracuse 1986) T, analysis of Fionn as a literary figure, from hero to buffoon.

Mackinnon, Roderick, Teach Yourself Gaelic (Hodder & Stoughton, NY 1985) M, a reasonable Scots Gaelic course from the "Teach Yourself..." series.

MacLaren, James, MacLaren's Gaelic Self-Taught (Gairm Publications, Glasgow 198 revised 4th edition. Scots Gaelic language course.

Maclean, Charles, Island on the Edge of the World : The Story of St. Kilda (Tap Publishing Co, NY 1980) C, b/w photos. The evacuation of the St. Kilda Islanders.

MacLeod, Fiona, The Winged Destiny : Studies in the Spiritual History of the Ga (Lemma Publishing, NY 1974) C, reprint of 1904 edition. Pseudonym of William Sharp. Fiction, essays, myth/folklore.

MacManus, Seumas, The Story of the Irish Race (The Devon-Adair Company, Old Greenwich CT 1974) C, revision of 1921 edition. Mythic history, pseudo-history and political history up to approximately 1944.

Malory, Sir Thomas, Le Morte d'Arthur : A rendition in modern idiom by Keith Ba (Bramhall House, NY 1962) C, a passable modern rendition.
Markale, Jean, Women of the Celts (Inner Traditions International, Rochester VT T, translated from 1972 French edition. Primary focus on Welsh and Breton, ver little discussion of Goddesses.
Matthews, Caitl.n & John, Hallowquest : Tarot Magic and the Arthurian Mysteries (Aquarian, Wellingborough 1990) T, a magickal system to go with their Arthurian based Tarot deck. Interesting but forced in many places.

Matthews, Caitl.n & John, The Western Way : A Practical Guide to the Western My Tradition, Vol 1 The Native Tradition (Arkana, NY 1985) T, analysis of British and Celtic mythological material which states that Pagan deities are "unregenerate godforms".

Matthews, Caitl.n & John, The Western Way : A Practical Guide to the Western My Tradition, Vol 2 The Hermetic Tradition (Arkana, NY 1986) T, an expansion on vol 1 which insists that qabala and Egypto-Greek hermeticism is the True Wester Way.

Matthews, Caitl.n, Arthur and the Sovereignty of Britain : King and Goddess in Mabonogion (Arkana, NY 1989) T, discussion of the Irish and Welsh concept of Sovereignty as feminine embodiment of the land.

Matthews, Caitl.n, Mabon and the Mysteries of Britain : An Exploration of the Mabinobion (Arkana, NY 1987) T, another Matthews "occult book of the month club" publication.

Matthews, Caitl.n, The Celtic Tradition (Element Books, Longmead 1989) T, volum "The Elements of..." series. So-so introductory Celtic myth and culture.

Matthews, John, Taliesin : Shamanism and the Bardic Mysteries in Britain and Ir (Aquarian, Wellingborough 1991) T, better than their average attempt. Good discussion of similarities between "shamanic" trance-techniques and aspects of "bardic mysteries."

Matthews, John & Caitl.n, The Aquarian Guide to British and Irish Mythology (Aq Wellingborough 1988) T, sketchy and incomplete compendium of mythic figures.

Matthews, John & Caitl.n, The Grail Seeker's Companion : A Guide to the Grail Q the Aquarian Age (Aquarian, Wellingborough 1986) T, compendium of people and places, with suggested magickal system.

Matthews, John, The Arthurian Tradition (Element Books, Longmead 1989) T, a vol in "The Elements of..." series. Talks about the Matter of Britain without real talking much about the Pagan origins.

McKenna, Lambert ed. Bardic Syntactical Tracts (Dublin Institute for Advanced S Dublin 1944) PS, notes on grammar and syntax in Irish, with some obscure notes and partial translations in English.

McNeill, F. Marian, The Silver Bough (Cannongate, Edinburgh 1989) M, vol 1 of 4 Scottish folk and calendrical lore.

Megaw, Ruth & Vincent, Celtic Art : From its beginnings to the Book of Kells (T & Hudson, NY 1990) T, many plates. Archaeology, art history.

Merrifield, Ralph, The Archaeology of Ritual and Magic (New Amsterdam Books, NY 1988) T, excellent overview of the archaeological evidence for magic and religi ritual in the British Isles and Western Europe.

Meyer, Kuno, Hail Brigit : An Old-Irish Poem on the Hill of Alenn (Hodges, Figg Co, Ltd, Dublin 1912) P, a Dindsenchas poem about Brigid and the Hill of Ailenn Facing page Irish-English text & translation.

Meyer, Kuno, Selections from Ancient Irish Poetry, (Constable & Co, London 1911 translations of Irish poetry from different periods.

Meroney, Howard, Early Irish Letter-Names (Speculum, Vol XXIV, No. 1, Jan. 1949 Cambridge, MA) PA. Proposes the Ogham letter names to be "kennings" rather than a list of trees. Linguistics, history.

Murphy, Gerard, Early Irish Lyrics, Eighth to Twelfth Century (Clarendon Press, 1970) P, first published in 1956. Poor copy quality. Irish and English text a translation, analysis of poetic metre and traditions.

Murray, Colin, Ephemera collection (Golden Section Order) EP. Deck: Ogham Diviniation Tree Card Pack. Charts: Directions on Using the Ogham; Ogham Divination Correspondence Chart. Posters: Ogham Alphabet Cyphers; The Soli/Lunar Gaelic Year; The Tree Alphabet Beth Luis Nuin; The Triple Goddess; The Golden Section; The Pilgrim Path of Percival on the Serpent of Initiation t Achieve the Grael Quest; Four Fire Festivals. Gravesian.

Murray, Liz & Colin, The Celtic Tree Oracle : A System of Divination (St. Marti NY 1988) PE, cards and accompanying information booklet. Gravesian.

Naddair, Kaledon, Ogham, Koelbren and Runic (Shamanic Divination Scripts) of Br and Europe (Private publication, nd) P, 2 vols. Poor quality copies, euro size paper. Heavily line illustrated. Very odd, lots of CAPITALS. Anti-Graves.

Nagy, Joseph Falaky, The Wisdom of the Outlaw : The Boyhood Deeds of Finn in Ga Narrative Tradition (University of California Press, Berkeley 1985) C, excellen analysis of the Fenian Cycle through the Macgnimartha Fionn and its related material. One of the best available titles.

New Celtic Review (London) P, periodical from the Golden Section Order. Beltan double-size euro format, Beltaine 1984, euro paper.

N. C. Dobs, Maighr.ad, Tochomlad Mad Miledh a hEspain i nErind : no Cath Taillt (.tudes Celtique, Paris, June 1936) AP, The Battle of Taillten in Irish and Eng N. Ghr.d., M.ir.ad, Progress in Irish (The Educational Company, nd) T, basic Ir grammar and vocabulary.

N. Sh.aghdha, Nessa, Catalogue of Irish Manuscripts in the National Library of Fasciculus I (Dublin Institute for Advanced Studies, Dublin 1967) P, a partial cataloguing of Irish manuscripts. Excellent source for translations available the publication date.

Norton-Taylor, Duncan, The Celts (Time-Life Books, New York 1974) P, selected excerpts.

O'Boyle, Se.n, Ogam, The Poets' Secret (Gilbert Dalton, Dublin 1980) T, Ogham a method of musical notation.

O'Corr.in, Donnchadh, Liam Breatnach, and Kim McCone ed., Sages, Saints and Storytellers : Celtic Studies in Honor of Professor James Carney (An Sagart/Maynooth, Naas 1989) P, selected essays from the work: Davies, The place of healing in early Irish society;

McCone, A tale of two ditties: poet and sati Cath Maige Tuired;

McManus, Runic and Ogam letter-names: a parallelism;

O'Briain, Some material on Ois.n in the Land of Youth;

O'Buachalla, Aodh Eangach and the Irish king-hero; O'Corr.in, Early Irish hermit poetry?;

O'hAodha, The lament of the Old Woman of Beare; O'hUiginn, Tongu do dia toinges mo thuath and related expressions;

Picard, The strange death of Guaire mac .ed.in; Sims-Williams, The Irish geography of Culhwch and Olwen;

Tristram, Early modes of Insular expression; Williams, Some Irish plant names.

O'Curry, Eugene, Lectures on the Manuscript Materials of Ancient Irish History Hinch & Patrick Traynor, Dublin 1878) PS, lectures at the Catholic University o Ireland in 1855 and 1856. Excellent source material.

O'D.naill, Niall, Folcl.ir Gaeilge-B.arla (Richview, Brown & Nolan, Baile Atha 1977) C, Irish Gaelic to English dictionary.

O'Driscoll, Robert ed. The Celtic Consciousness (George Braziller, MY 1987) T, lectures, essays and articles from the Symposium on Celtic Consciousness presented at the University of Toronto in 1978.

O'hOg.in, D.ith., Fionn mac Cumhaill : Images of the Gaelic Hero (Gill & MacMil Dublin 1988) P, selected sections with chapter notes.

O'Murch., D.agl.n & P.draig, Briathra na Gaeilge : Regular and Irregular, (Fole Chuid, Bhaile Atha Cliath nd) P, book of verb forms for Irish Gaelic.

O'Tuathail, Se.n, An Fiodhr.dh (privately printed, 1985) P, work on tree-lore a divination, with some annotations.

O'Tuathail, Se.n, An Lebor Tosach : or the Book of Beginnings (privately printed tale of Celtic origins.

O'Tuathail, Se.n, Canteanna na Luise, (privately printed) P periodical. Issues Print quality fair to poor. Covers mostly very bad. Primarily English with ab 1/3 written in Irish. Very useful material.

O'Tuathail, Se.n, Duan Amhairghane : The Song of Amergin (privately printed 1984/1986) P, Irish and English reworking of the Song of Amergin.

O'Tuathail, Se.n, Roscanna on Bhroguis Drum Damhghaire (privately printed 1988) Irish and English reworking of "Druid Rhetorics from "The Siege of the Ridge of the Stag's Call".

Parry-Jones, D, Welsh Legends and Fairy Lore (BT Batsford, London 1988) C, firs published in 1953. Folktales, legends.

Pennick, Nigel, Ogham and Runic : Magical Writing of Old Britain and

Northern E (Fenris Wolf, Cambridge 1978) P, euro size paper. Brief discussion of Book of Ballymote and Leabhar na hUidrh. material. Obvious errors.

Pennick, Nigel, Practical Magic in the Northern Tradition (Aquarian Press, Guil 1989) T, passing mention of Oghams. Relates some Celtic to Norse practices.

Pennick, Nigel, Runestaves & Oghams (Runestaff Publications, Cambridge 1985) P, size paper. Only slight differences from Pennick 1978.

Piggot, Stuart, Ancient Europe (Aldine Publishing Co, Chicago 1970) C, archaeol survey including proto-Celts and Celts.

Piggot, Stuart, The Druids (Thames & Hudson, NY 1986) C, archaeology.

Polunin, Oleg, A Concise Guide to the Flowers of Britain and Europe (Oxford Uni Press, NY 1987) T, color photo plates. Field guide to flowering plants and tre including the British Isles and Ireland.

Porter, Arthur Kingsley, The Crosses and Culture of Ireland (Arno Press,
NY 197 Lectures on archaeology delivered at Metropolitan Museum of Art in 1930. History of the church in Ireland as reflected in monuments inscribed with cross.

Power, Patrick C, The Book of Irish Curses (Mercier Press, Cork 1984) P, curses analysis with examples in Irish and English.

Propp, Vladimir, Morphology of the Folktale, 2ed (University of Texas, Austin P Austin 1971) T, classic work on the structure and analysis of folktales and the themes. Translated by Laurence Scott, revised by Louis A. Wagner.

Propp, Vladimir, Theory and History of Folklore, (University of Minnesota Press Minneapolis 1984) T, a collection of essays and other works on the development and history of oral traditions and lore. Translated by Ariadna Y. Martin and Richard P. Martin.

Ragan, Michael, The Runes of Ancient Ireland : R.n n. Erenn Seanda (Runestone Publications, Dilsboro IN, 1987) S, Gravesian vaguely Ogham-based "Irish" runic system.

Rees, Alwyn and Brinley, Celtic Heritage : Ancient Tradition in Ireland and Wal (Thames & Hudson, NY 1989) T, reprint of 1961 edition. Probably the best popular analysis of insular Celtic myth & folklore available.

Renfrew, Colin, Before Civilization : The Radiocarbon Revolution and Prehistori Europe (Alfred A. Knopf, NY 1975) C, archaeology of megalithic monuments.

Renfrew, Colin, The Origins of Indo-European Languages (Scientific American, Oc 1989) AP, a new linguistic theory offering a different date for the Celtic sett of Ireland and the British Isles.

Rhys, John, Celtic Folklore, Welsh and Manx (Clarendon Press, Oxford 1901) PS, volume 1 of 2.

Richardson, Alan & Hughes, Geoff, Ancient Magicks for a New Age : Rituals from Merlin Temple, The Magick of the Dragon Kings (Llewellyn, St. Paul 1989) T, magickal diaries and discussion of contact with the "Merlin current".

Rolleston, TW, Celtic Myths and Legends (Avenel Books, NY 1986) C, volume in th "Myths and Legends" series. Facsimile of an earlier edition, probably no later 1935-1940. Mythology of Ireland and Wales.

Ross, Anne & Robins, Don, The Life and Death of a Druid Prince : The Story of L Man, an Archaeological Sensation (Summit Books, NY 1989) C, archaeology. Interesting analysis of the Celtic "threefold death" theme.

Ross, Anne, Pagan Celtic Britain : Studies in Iconography and Tradition (Routle Kegan Paul, London 1967) PS, a classic source, one of the best works by an expert in the field.

Ross, Anne, The Pagan Celts (Barnes & Noble, Totowa NJ 1986) C, formerly Everyd Life of the Pagan Celts. Archaeology and anthropological analysis.

Sapir, Edward, Culture, Language and Personality : Selected Essays (University California Press, Berkeley 1958) M, essays on linguistics and culture, edited b David G. Mandelbaum. Influential linguistic theories regarding the origins of thought, religion, and myth in language structure.

Saul, George Brandon, Traditional Irish Literature and Its Backgrounds: A Brief Introduction (A Revision of The Shadow of the Three Queens), (Bucknell University Press, Lewisburg 1970) P, history, mythology, literature.

Seymour, St. John D, Irish Visions of the Other-World : A Contribution to the S Medi.val Visions, (Society for Promoting Christian Knowledge, London 1930) P, reasonably good material, excellent chapter on immrama.

Sharp, Cecil J & MacIlwaine, Herbert C, The Morris Book (EP Publishing Ltd, Eas Ardsley 1974) C, parts 1-3 of 5. Morris dance instructions and music.

Sharp, Cecil J & MacIlwaine, Herbert C, The Morris Book (EP Publishing

Ltd, Eas Ardsley 1974) C, parts 4 & 5 of 5. Morris dance instructions and music.

Sharp, Cecil J, Sword Dances of Northern England (EP Publishing Ltd, East Ardsl 1978) C, 3 vols bound as one. Sword dance instructions and music, folklore commentary. Also includes the Horn Dance of Abbotts Bromley.

Simpson, Jacqueline, Gr.mr the Good, A Magical Drinking-Horn (.tudes Celtiques, 1963) AP, a comparison of Gr.mr with the Horn of Bran from Welsh mythology.

Sjoestedt, Marie-Louise, Gods and Heroes of the Celts (Turtle Island Foundation Berkeley 1982) T, trans by Myles Dillon. Original French publication in 1940. highly respected classic.

Skelton, Robin and Margaret Blackwood, Earth, Air, Fire, Water : Pre-Christian Pagan Elements in British Songs, Rhymes and Ballads (Arkana, London 1990) T, English-only poetry with some commentary. Nothing unusual. Modern poetry is included.

Spence, Lewis, Magic Arts in Celtic Britain (pub unknown - book out) C, better average book. Lots of good information.

Spence, Lewis, The Minor Traditions of British Mythology (Rider and Co, London C, survey of "lesser" themes of British and Celtic mythology.

Spence, Lewis, The Mysteries of Britain (Health Research, Mokelumne Hill CA 197 interesting but not necessarily accurate mythology and druidry.

Spence, Lewis, Myth and Ritual in Dance, Game and Rhyme (Watts & Co, London, 1947) C, some b/w photos. Survey of world ritual dance, games and rhyme, with fairly large listing of Celtic/English material.

Spencer, Edmund, The Faerie Queene (Odyssey Press, NY 1965) T, ed by Kellogg a Steele. Books 1 & 2, with other poetry and commentary.

Steel, Tom, The Life and Death of St. Kilda (Fontana/Collins Books, Glasgow 197 b/w photo plates. Anthropology. Another account of the evacuation of St. Kilda.

Steinbeck, John, The Acts of King Arthur and His Noble Knights (Avenel, NY 1982 also M, Del Rey 1976. Reworking of Mallory.

Stewart, RJ ed. The Book of Merlin : Insights from the first Merlin Conference, June 1986 (Blandford Press, NY 1987) C, essays on Merlinology and mythology.

Stewart, RJ, Advanced Magical Arts (Element Books, Longmead 1988) T, western mysticism and "Celtic" archetypal forms.

Stewart, RJ (Bob), Where is Saint George? : Pagan Imagery in English Folksong, (Blandford Press, NY 1988) P, Pagan remains and qabbalism in English folk music.

Stewart, RJ, The Merlin Tarot (Aquarian, Wellingborough 1988) TE, Tarot deck an explanatory book. Illustrations and deck by Miranda Gray. Places Merlin mythology on the qabalistic tree of life.

Stewart, RJ, The Mystic Life of Merlin (Arkana, NY 1987) T, psychological analy Geoffrey of Monmouth's Vita Merlini.

Stewart, RJ, The Prophetic Vision of Merlin (Arkana, NY 1987) T, psychological of Geoffrey of Monmouth's Merlin material.

Stewart, RJ, The UnderWorld Initiation : A Journey Toward Psychic Transformatio (Aquarian, Guildford 1985) T, qabala with a thin veneer of "Celtic" and western mysticism focusing on ballads.

Strett, Jakob, Sun and Cross : The development from megalithic culture to early Christianity in Ireland (Floris Books, London 1984) C, megalithic monuments and religious transformation in Ireland.

Taylor, Isaac, Greeks and Goths : A Study on the Runes (MacMillan & Co, London P, chapter on the Oghams only.

Taylor, Timothy, The Gundestrup Cauldron, (Scientific American, March 1992) A, article on the origins of the Gundestrup Cauldron, excellent clear photos of rarely seen panels.

Taylor, Pat & Tony, The Henge : An Introduction to Keltrian Druidism, (Keltria, Minneapolis, 1990) P, introductory material for a neoPagan Druidic tradition.

Thomas, NL, Irish Symbols of 3500 BC (Mercier Press, Dublin 1988) T, speculativ interpretation of New Grange and other megalithic symbols in Ireland. Thomas is absolutely certain of his analysis.

Travis, James, Early Celtic Versecraft : Origin, Development, Diffusion (Cornel University Press, Ithaca 1973) P, a scholarly study of the forms and rhythms of Celtic poetry and its spread through Europe.

Turco, Lewis, The New Book of Forms : A Handbook of Poetics (University Press o England, Hanover NH 1986) T, book of poetic forms including many ancient Celtic verse patterns and structures.

Vansina, Jan, Oral Tradition as History (University of Wisconsin Press, Madison not directly related to Celtic, but an excellent analysis of the use and explor oral traditions. Useful in recreating religious and mythic meanings.

Vendryes, J, L'.criture Ogamique et Ses Origines (.tudes Celtiques,

Paris, 1945 article on Ogham in French. Discussion of basic source material.

Ventura, Michael, Hear That Long Black Snake Moan (Whole Earth Review, Spring 1987) AP, rock, voudon and some thoughts on an interesting Irish connection.

Wagner, H, Origins of Pagan Irish Religion (Zeitschrift f.r Celtische Philologi 1981) AP, in-depth examination of Manann.n.

Watson, Alden, The King, the Poet and the Sacred Tree (.tudes Celtique, Paris 1 AP, discussion of the sacred tree in Pagan Irish religion.

Watson, J. Carmichael, Mesca Ulad (Scottish Gaelic Studies, vol V, part I, Lond AP, translation of the Intoxication of the Ulstermen.

Webster, Graham, Celtic Religion in Roman Britain (Barnes & Noble, Totowa NJ 19 C, formerly The British Celts and Their Gods Under Rome. Archaeology and paleo-ethnology. Whiting, Bartlett Jere ed., Traditional British Ballads (Appleton-Century-Croft 1955) M, a small ballad collection. Wood, Juliette, The Elphin Section of Hanes Taliesin (.tudes Celtique, Paris 19 analysis of a Taliesin tale. Wood-Martin, W.
G., Traces of the Elder Faiths of Ireland : A Folklore Sketch : Handbook of Irish Pre-Christian Traditions (Longmans, Green & Co, London 1902) P, 2 vols. Line drawings. A wide-ranging collection of excellent materi including such obscurities as Irish sweat-house traditions. Woodman, P. C., A Mesolithic Camp in Ireland (Scientific American, Vol. 245, No August 1981) AP, archaeology. Some thoughts on a mesolithic site with notes regarding linguistics and the Indo-European origin of the Irish. Wylie, Jonathan, and David Mar golin, The Ring of Dancers : Images of Faroese Cu (University of Pennsylvania Press, Philadelphia 1981) C, anthropological study modern and historical aspects of the Faroe Islands, an island group of mixed Norse/Celtic ancestry with a Norse language. Yeats, William Bulter, Mythologies (Collier, NY 1978) T, reprint of The Celtic The

Secret Rose, Stories of Red Hanrahan, The Tables of the Law, The Adoration of the Magi, and Per Amica Silentia Lunae. Yeats, William Butler, Irish Fairy and Folk Tales (Modern Library, NY nd) C,

ERYNN DARKSTAR

LAST UPDATE: 4/18/92

CANDLEMAS (IMBOLC) RITUAL: 2 February
-by the White Bard

Materials: a candle for each covener present.
a MAIDEN, dressed in white.
a Crown of Light, made from three, six, or nine candles.
a BARD/GREEN MAN.
a DARK LORD, dressed in dark clothing, and holding a dark cloak.

% The place of ritual should be set up, away from the gathered participants.
% It is more than a good idea to manage bathrooms and such like
% before the circle is closed. This Mystery is not something any
% of the participants should miss out on!
The BARD should stand to the WEST, unless otherwise specified in the ritual.

HPS: Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a
% spiral dance, ending in a circle around the altar. The
% cauldron should be at the south. The Bard/Green Man
% dances at the end of the line. A good song to sing here
% is "Lord Of The Dance."

HPS: Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Sun's rebirth
To renew life, to warm the Earth

Earth and Water, Fire and Air
I invoke the Goddess there!
This night we are Between the Worlds
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear, but
% shall not be called until the HPS reaches that corner on her
% circumnabulation.

EAST: O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST: Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

% The HPS shall move to each corner, and say, following each
% corner's crying as she moves to the next:

HPS: So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,

By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

% On her return to the first corner she shall change the last
% line above, and say:

The Circle's cast; and Blessed Be!

% The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

% Here begins the Candlemas (Imbolc) Mystery:
% The Maiden shall step forth, and say:

MAIDEN: This is the time of Brigid, the Patron of Poets and Fire, and of Healing.

HPS: This is the time of new beginnings, when the Mother has become Maiden.

HP: The days have turned, and grow longer, and the Sun-child is growing to His strength.

BARD/GREEN MAN: I have been a wave upon the sea,
And a spark in the firelight.

I have been a fish in the ocean.
I have been a Thought within a Word,
And a Word within a Deed.
I was cast away, and found again.

I have been made of flowers
And of cold steel and brass.
Fire and ice are alike unto me.

I have been the narrow blade of a sword
That kills without cutting.
And the Void is my homeland.

I have been in Caer Sidi
In the Spiral Castle of Glass.
And the letters on the Standing Stones
Are no secret from me.

I have been in Annwyn
And Tir na n'Og,
I have danced the Spiral Dance,
And drunk from the Hierlas at daybreak.

I have ridden beneath two ravens
And served in the kitchen,
And all places are alike unto me.

I have been a child
And now I come into my strength!

I invoke the Land, the dear Land,
the Earth our Mother!

MAIDEN: The cycles of the Moon have taken their course, and I am in my Maidenhood. The stars are kindled, and I dance in their light.

DARK LORD: Thy home is with me thru the long months of Winter, and the Earth shall lie fallow and bare.

% The HPS shall then light the candles of the Crown of Light,
% and shall approach the Maiden, who is now standing in the East, and
% place it upon her head.
% She shall now, in company with the Bard/Green Man, circumnabulate the
% circle, and the coveners shall light their candles from her crown.
% The Bard/Green Man shall return to his normal place within the circle
% and the Maiden shall place the Crown of Light on the altar.
% The Maiden shall then approach the Dark Lord, and kneel before him,
% and he shall say:

DARK LORD: As it always is, always was, and always shall be. Come to my Kingdom.

% Here he shall place the dark cloak around her, and they shall retire
% to the West.
% Here ends the Candlemas Mystery.

% A normal cone-of-power may be raised, for growth and healing:

HPS: In a ring we all shall stand

Pass the Power, hand to hand.

HP: As the Sun is given birth
Build the Power; root to Earth

HPS: Pass the Power, hand to hand
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies
Bless the Power that never dies!

% The above four verses should be repeated three times, (or
% as many times as needed) and then the HPS should say:

HPS: By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

% All should release, at this point.

% Such coven business as must be transacted may be done here.
% This is a good time to bless candles for use during the coming year.
% This is also a good time for initiations.

% The Circle is opened.

HPS: Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
The Sun's returned to banish dark
The Earth awakes to sunlight's spark.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle.

----------end----------

SALEM REMEMBERED

by Sandy and Doug Kopf
presented at Pacific Circle XII
June, 1992

This year is the 300th anniversary of the Salem Witch Trials. This ritual was presented in remembrance of those who died, and a reminder that we must be aware and strong even now. The ritual was attended by over 100 people and was very moving. Many wept.

It is being shared now, not only because it is beautiful, but to make it available for others who might wish to use it. Sandy and Doug ask only that there be no charge for attending the ritual. It would disturb them greatly to find that such was the case.

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The flash powder mentioned in the ritual was simply a mixture of sugar and saltpetre (50/50). Should you chose to use this, be careful to "dump" it rather than pour it. It will not only be more effective this way, but will prevent the fire from climbing the stream of powder back up to the hand of the person pouring it!

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Quarters are called:

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EAST: Powers of the East! Lords and Ladies of Greece and Rome! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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SOUTH: Powers of the South! Lords and Ladies of the two lands of Egypt! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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WEST: Powers of the West! Lords and Ladies of the Land of the Celts! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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NORTH: Powers of the North! Lords and Ladies of the Viking Lands!

Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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AT CENTER, PRIEST AND PRIESTESS INVOKE GOD AND GODDESS AND SPIRITS OF THIS PLACE.

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ALL SING 'LADY WEAVE YOUR CIRCLE TIGHT' AND 'LORD, LORD GUIDE US' (OR OTHER SUITABLE SONG.)

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PRIEST: Three hundred years have gone by since that dark time of history we all remember as the "Salem Witch Trials," yet, even after three hundred years, we dare not allow ourselves to forget! We must remember what can happen wahen hatred, fear, and intolerance gain a stronghold over love, sanity, and tolerance. Innocent people died in Salem. They died horrible deaths, tried and sentends for the "crime" of witchcraft. They died for the crime of practicing an alternative religion, and they were not even part of that religion. They died, not for their own beliefs, but for ours! They died in the name of our Gods, yet they did not know Them.

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PRIESTESS: They were not witches, but we ARE! They were not pagans, but we ARE! It is our task to remember, and to be sure history cannot repeat itself today. Therefore, we now call their names into our circle, to be remembered and honored here. .

THE NAMES OF THE VICTIMS OF SALEM ARE PROCLAIMED, ONE BY ONE, AND A CHIME IS SOUNDED AFTER EACH NAME.

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Rebecca Nurse
Sarah Good
Sarah Wilde
Susanna Martin
Briget Bishop
John Proctor
John Willard
George Jacobs
George Burroughs
Martha Carrier
Samuel Wardwell
Giles Corey
Alice Parker
Martha Corey
Mary Parker
Margaret Scott
Ann Pudeator
Mary Esty
Wilmot Redd

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PRIESTESS: Sisters and Brothers! We will not allow your deaths to have been in vain.

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SONG: "BURNING TIMES". ALL JOIN IN WITH THE CHORUS OF "ISIS, ASTARTE" AND THE CHANT BLENDS INTO "WE ARE THE OLD PEOPLE".

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WHEN THE SONG HAS REACHED THE PEAK OF ENERGY, THE PRIEST SAYS: .

We ARE the old people. We ARE the new people. We ARE getting stronger every day. We are stronger, and we are no longer in hiding. We are here, and none need fear us, for our way is love and our ethic is harmlessness, but we say to the world that all may hear: We WILL stand against hatred! We WILL stand against intolerance! We will not stand silent in the face of harm to others or to our own. The few have become many, and our Gods are awake and strong! Never more the burning! We won't be burned again!

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PRIESTESS (LIGHTS FIRE IN CAULDRON): Let the cauldron burn with our love and our faith! Let it illuminate the world with the light of the Old Religion. Let negativity and fear be banished in its flames, and let it kindle love in the hearts of those who hate us. (LOUDLY, POINTING AT CAULDRON) Fire! Burn high on all planes, that strength and protection come to us from all directions, as we join hearts and hands to weave a destiny of peace and freedom! (TO CIRCLE) Let us sing and dance, that all may remember Salem, and the Craft shall ever survive.

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SONG: "WE ARE THE WEAVERS". ALL JOIN HANDS AND DANCE SLOWLY IN A CIRCLE. ALL WHO ARE UNABLE TO DANCE SHOULD STEP INTO THE CIRCLE, NOT OUT OF IT.

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THE SONG SHOULD BE SUNG FOR SEVERAL ROUNDS, ENDING WITH A VERY ENTHUSIASTIC "WE ARE THE WITCHES, BACK FROM THE DEAD!

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STARTING WITH THE EAST, THE REPRESENTATIVE OF EACH QUARTER WALKS TO THE CENTER, POURING FLASH POWDER FROM A BOWL INTO THE CAULDRON, PROCLAIMING:

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EAST: From the guardians of the mysteries of the ancient temples, from the windswept mountains of Greece and Rome, I bring protection and wisdom! Remember Salem and the Craft will survive!

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SOUTH: From the guardians of the mysteries of the towering pyramids, from the burning deserts of the Two Lands of Egypt, I bring protection and courage! Remember Salem, and the Craft will survive.

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WEST: From the guardians of the mysteries of the Standing Stones, from the lakes and groves of the land of the Celts, I bring protection and love! Remember Salem, and the Craft will survive.

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NORTH: From the guardians of the mysteries of the sacred runes, from the snow and ice of the Viking Lands, I bring protection and strength! Remember Salem and the Craft will survive!

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PRIEST: Great Lady! Bright Lord! Lords and Ladies all! Guardians and Honored Dead! Spirits of this place! All in flesh and spirit who have joined us here! We thank you for attending! Go if you must, stay if you will! REMEMBER SALEM! MAY THE CRAFT SURVIVE!

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Circle is ended.

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Written by Doug and Sandy Kopf, Coven Ashesh Hekat, Circle of Circles, 1992

This is mythic prose. Take it as such...

Elves (Ah Kin) live in Shamballa, the City of Eternal Bliss, also called 'Foresthome', which lies deep within the forest and exists simultaneously on many planes. Within Shamballa all needs are met, all dreams are realized, and no wish is ungranted. Things seem dreamlike and intimately real at once, Adventurous elves visit the world outside Shamballa, inhabited by all types of plants and animals (called, sadly, 'The Dying Realms'). When they do so they are often on spiritual journeys or exploratory missions. Otherwise it is only the 'half-elf' that braves such a challenge.

All elves are a family. All time for elves is long (and, arguably, short). They all greet one another with great big hugs. If the two have met before, then they sing songs of their travels since last meeting. Humans who hear an elf sing are enchanted by their voices and while within hearing distance cannot move, such is the ecstasy in which they are wrapt. Plants harmonize with all being and their song is the song of the universe.

Elves don't sleep. They meditate in trance for a few moments and then enter the world of dreams fully awake. Those elves who spend time with humans may be able to join in the human dreams and control them, to a certain extent, somewhat like the computer in 'Star Trek: The Next Generation' controls the 'holodeck'.

Humans who spend time with elves and encounter such dream-work will gradually transform into elves over time. Given shared dreams, they begin showing elven characteristics and attitudes. From this observation, it has been suggested by elven sages that humans are elven 'eggs', which can be fertilized through dreams by an elf who wishes to see this 'hatchling' through to 'becoming', or full realization.

As some elves see it, then, humans are like children, some playing Mother Nature's game, and some not. Regardless, since elves live so long, it seems likely that all humans may eventually become elves.

Elves rarely eat outside Shamballa, living quite healthily on water and sunshine. Human food makes them queasy and human liquor is of unfortunately poor quality. Elven mead and wine are very strong and tasty.

Elves love trees because they are directly related to them. Elves are evolved plants, coming from the same 'branch' of the geneological

family. They understand that trees are intelligent, nonmobile sages of great wisdom, spending the entirety of their lives in meditation. Elven sages are said to become trees upon their final rebirth.

Elves don't die like humans do. They mature and then, after many journeys about the Great Star, (this process is not completely understood), they wither and are reborn in Shamballa with continued memory and a similar, though renewed body. This is the evolved state of the vegetative cycle of renewal (rebirth). It is said that rebirth requires a conscious choice, however, so that elves who venture into the Dying Realms and begin to doubt their ability to be reborn may be reborn as trees instead. Often rites of death and rebirth are performed in winter and spring, respectively, at Shamballa.

The entirety of the elven life, the Way, is one of fun, love and laughter. They delight in games and their childlike nature combines with their often advanced intellect to create some of the most sophisticated and challenging games of skill and chance, involving magical powers, spells, quests and mysteries. Some of those less fortunate young elves get lost in the Dying Realms and begin to take the games for reality, becoming dour and moody. A brief time in the company of other elves usually cures them of this, however.

Their 'religion', if you will, is based on such games. Elves aren't required to believe anything, but are told a marvelous story which encompasses and enriches their lives.

This is the story which most elves are told upon their lingual maturity. It is understood, at the time, that it can help the individual understand hir place in the cosmos and give hir a basis for interaction with the World, but that there are other, equally valuable stories that will do the same.

'Ah and Kin were the first great trees. They stood atop the world and fruited Sun, Moon, Seas, Stars and the various plants and animals. In this way all things grew and ripened, falling off the branch of statelessness onto the ground of being. Once there, they crawled or moved to different parts of the world, where they were born from the seed, pod, egg or womb of their parents. Enjoying the movement of their offspring, Ah and Kin died and became the first elves - what humans might call 'gods' and the elves call 'The Elders', 'The Ancient Onces', 'The Celestial Masters', 'The Old Ones', or countless thousands of other names of endearment. Gradually Ah and Kin, now unified in the elven race, are waking to their true essence and will grow to their old strength in a never-ending cycle.'

To the elves the Old Ones are less wholly other beings and more divine patterns of behavior. In 'worshipping' them elves engage in activities with which the Old One is associated. This does NOT make the

worshipper of greater value than the non-worshipper. Worship is not considered a show for others but an ecstatic experience. While the practice is considered serious business (if anything is for elves!), once one becomes acquainted with the stories, legends about the Elders, one begins to realized the value not only of acting but of watching, of listening to the new stories which they tell through their new worshippers. No harm is ever done in elven worship, and those who do so accidentally are advised to return to Shamballa immediately to renew their sacred vows. Little if anything is known about these vows, but often they are said to be ideal goals rather than adopted commandments.

The Old Ones are innumerable in their variation. They have as many faces and names as there are days in life (and for an elf, this is a LOT!). The Old Ones this adventurer knows of thusfar are these:

Varda, Star Mother (aka 'Queen of the Stars')

Creatrix, Genetrix, Womb of life. She is associated with planting and/or defending trees.

Leollyn, Dancing Father

Magick energy of being, the dancing Song of All. He is associated with magick, singing and dancing.

Yow, the Teacher (aka 'Uncle Yow')

The Trickster, the Fool. He is associated with deception and the revealing of wisdom, trickery and education.

Cleowyn, Wizardress

Wise One, compassionate Lover. She is associated with magick and romance.

Tufyl, Leader of the Festive Spirits

Partier, mirthmaker, intoxicator. Associated with merrymaking, drinking, smoking. The Festive Spirits include all those substances which trigger altered states of consciousness and levity.

Snassis, Snake Beauty

Regenerator, renewer, rebirther. Associated with awe, 'death' and knowledge (books), it is said that Snassis will be the final guide beyond the veil(?). Her sisters, Almuldhea and Cleowyin (q.v.) are alternatively said to accompany her in this function.

Vitraya, Healer

Healer, vitalizer and restorer of life. She is associated with healing, aiding and service generally.

Farrelon, The Game Hunter

Dedicated challenger and adventurer. He is associated with hunting and game playing.

Kellon, the Silent (aka 'Eternal Questor')

The keen eye, the sensitive ear. SHe is associated with searching, tracking and quests. SHe, paired with Almuldhea (below) are said to be neither male nor female, but both and neither. Both are rather seldom spoken of, actually, for it is thought that to do so is to bring them shame.

Amuldhea

Mysterious Mystery, Darkness in its extreme, SHe is Death in the sense of eternal extinction. This is not a concept which elves understand well, and many find Hir difficult if not impossible to speak about. SHe is associated with sex, secrecy and hiding.

These are brief descriptions only. Each has countless tales told about them around deadwood fires and in mead-slick taverns late at night.

The Pact, by Pete Carrol

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterised by its cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only

technique that is being taught and practised. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labour encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organisational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millenium. It is likely that the Pact will be to the end of this century and to the beginning of the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might leed one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to provide a mechasnism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organisation is duly attended to.

Persons who, having read and carefully considered the accompanying information and conventions of the Pact, are interested in contributing to its activities may submit an extensive letter of application to:
OBLIVION, P.O.Box 18514, Encino, CA 91416-8514, USA

THE LAWS
from Lady Sheba

Your High Priestess

In the Magic Circle, the words, commands, and every wish of the High Priestess are law.

She isthe earthly,living representativeof our GraciousGoddess. She must be obeyed and respected in all things. She is Our Lady and above all others, a queen in the highest sense of the word.

Allfemale coveners must curtsywhenever they comebefore her and say, "Blessed Be." All male coveners must bend the knee and give her a kiss on the right cheek and say, "Blessed Be."

Your High Priest

He is the earthly, living representative of the Great Horned God and in the Magic Circle, He commandeth the respect due to one who is a Magus, a Lord Counselor, and father.

The Laws

1. The Law was made and ardane of old.

2. The Law was made for the Wicca to advise and help in their troubl-es.

3. The Wicca should give due worship to the Gods and obey Their will, which They ardane, for it was made for the good of the Wicca, as the worship of the Wicca is good for the Gods. For the Gods love the brethren of the Wicca.

4. As a man loveth a woman by mastering her,

5. So the Wicca should love the Gods by mastering them.

6. And it is necessary that 0 (Magic Circle) which is the temple of the Gods, should be duly cast and purified that it may be a fit place for the Gods to enter.

7. And the Wicca should be properly prepared and purified to enter into the presence of the Gods.

8. With love and worship in their hearts, they shall raise power from their bodies to give power to the Gods.

9. As has been taught of old.

10. For in this way only may man have a communion with the Gods, for the Gods cannot help men without the help of man.

11. And the High Priestess shall rule Her Coven as the representative of the Goddess.

12. And the High Priest shall support Her as the representative of the God.

13. And the High Priestess shall choose whom She will, if he have sufficient rank, to be Her High Priest.

14. For, as the God himself kissed Her feet in the Fivefold salute, laying His power at the feet of the Goddess, because of Her youth and beauty, Her swetness and kindness, Her wisdom and Her justice, Her humility and gentleness and generosity,

15. So He resigned all His power to Her.

16. But the High Priestess should ever mind that all power comes from Him.

17. It is only lent, to be used wisely and justly.

18. And the greatest virtue of a High Priestess be that She recognizes that youth is necessary to the representative of the Goddess.

19. So will She gracefully retire in favor of a younger woman, should the Coven so decide in council.

20. For the true High Priestess realizes that gracefully surrendering the pride of place is one of the greatest virtues.

21. And that thereby will She return to that pride of place in another life, with greater power and beauty.

22. In the old days, when Witches extended far, we were free and worshipped in all the greatest temples.

23. But, in these unhappy times, we must celebrate our Sacred Mysteries in secret.

24. So be it ardane, that none but the Wicca may see our mysteries, for our enemies are many and torture loosens the tongue of men.

25. So be it ardane, that no Coven shall know where the next Coven bide.

26. Or who its members be, save only the Priest and Priestess and the

Messenger.

27 And there shall be no communication between them, save only by the Messenger of the Gods, or the Summoner.

28. And only if it be safe may the Covens meet in some safe place for the Great Festivals.

29. And while there, none shall say whence they come, nor give their true names.

30. To this end, that if any be tortured, in their agony, they may not tell if they do not know.

31. So be it ardane, that no one shall tell anyone, not of the Craft, who be of the Wicca, or give any names, or where any abide, or in any way tell anything which can betray any of us to our faces.

32. Nor may he tell where the Covendom be.

33. Or the Covenstead.

34. Or where the meetings be.

35. And if any break these Laws, even under torture, the Curse of the Goddess shall be upon them, so they may never be reborn on earth, and may they remainm where they belone, in the Hell of the Christians.

36. Let each High Priestess govern Her Coven with justice and love, with the help and advice of the High Priest and the Elders, always heeding the advice of the Messenger of the Gods if He comes.

37. She will heed all complaints of all Brothers and strive to settle all differences among them.

38. But it must be recognized that there will always be people who will ever strive to force others to do as they will.

39. These are not necessarily evil.

40. And they oft have good ideas, and such ideas should be talked over in council.

41. But, if they will not agree with their Brothers or if they say:

42. "I will not work under this High Priestess."

43. It hath ever been the Old Law, to be convenient for the Brethren, and to avoid disputes.

44. Any of the third may claim to found a new Coven, because they live

over a league from the Covenstead or are about to do so.

45. Anyone living within the Covendom and wishing to form a new Coven shall tell the Elders of their intentions and on the instand avoid their dwelling and remove to a new Covendom.

46. Members of the old Coven may join the new one when it is formed, but if they do they must utterly avoid the old Coven.

47. The Elders of the old and new Covens should meet in peace and brotherly love to decide the new boundaries.

48. Those of the Craft who live outside both Covens may join either indifferent, but not both.

49. Though all may, if the Elders agree, meet for the Great Festivals, if it be truly in peace and brotherly love.

50. But splitting the Coven oft means strife, so for this reason these Laws were made of old, and may the Curse of the Goddess be on any who disregard them!

SO BE IT ARDANE.

51. If you would keep a book (your Black Book) let it be in your own hand of write, let Brothers and Sisters copy what they will, but never let the book out of your hands and never keep the writings of another.

52. For if it be in their hand of write, they may be taken and engained.

53. Le each guard his own writings, and destroy them whenever danger threatens.

54. Learn as much as you may by heart, and when danger is past, rewrite your book when it be safe.

55. For this reason, if any die, destroy their book, an they have not been able to.

56. For, an it be found, 'tis clear proof against them.

57. And our oppressors know well: "Ye may not be a Witch alone."

58. So all their kin and friend be in danger of torture.

59. So destroy everything not necessary.

60. If your book be found on you, 'tis clear proof against you alone. You may be engained.

61. Keep all thoughts of the Craft from your mind.

62. If the torture be too great to bear, say: "I will confess. I cannot bear this torture. What do you want me to say?"

63. If they try to make you talk of the Brotherhood, do not.

64. But if they try to make you speak of impossibilities such as flying through the air, consorting with the Christian Devil, or sacrificing children or eating men's flesh,

65. To obtain relief from the torture, say, "I hold an evil dream, I was beside myself, I was crazed.:

66. Not all the magistrates are bad; if there be any excuse, they may show mercy.

67. If you have confessed ought, deny it afterwards. Say you babbled under the torture, say you do not know what you said.

68. If you are condemned, fear not.

69. Fear not, the Brotherhood is powerful, they will help you to escape if you stand steadfast.

70. But if you betray ought, there is no hope for you in this life or that to come.

71. Be sure, if steadfast you go to the pyre, drugs will reach you, you will feel naught. You but go to death and what lies beyond.

72. To avoid discovery, let the working tools be as ordinary things that any may have in their houses.

73. Let the Pentacles be of wax so that they may be broken at once or melted.

74. Have no sword, unless your rank allows you one.

75. Have no names or signs on anything.

76. Write the names or signs on them in ink immediately before consecrating them, and wash it off immediately afterwards.

77. Do not engrave them lest they cause discovery.

78. Let the color of the hilts tell which is which.

79. Ever remember, ye are the "Hidden Children of the Goddess," so never do anything to disgrace them or her.

80. Never boast, never threaten, never say you would wish ill of

anyone.

81. If any person, not in the magic circle, speak of the Craft say, "Speak not to me of such, it frightens me. 'Tis eveil luck to speak of it."

82. For this reason: the Christians have their spied everywhere. These speak as if they were well affected to us, as if they would come to our meetings saying, "My mother used to go worship the Old Ones. I would I could go myself."

83. To such as these, ever deny all knowledge.

84. But to others, ever say, "'Tis foolish talk of Witches flying through the air. To do so they must be light as thistledown. And men say that Witches all be so bleary-eyed, old crones, so what pleasure can there be at a Witch meeting such as folks talk on?"

85. And say "Many wise men now say there be no such creatures."

86. Ever make it a jest and in some future time, perhaps, the persecution may die and we may worship our Gods in safety again.

87. Let us all pray for that happy day.

88. May the blessings of the Goddess and God be on all who keep these Laws which are ardane.

89. If the Craft have any Appenage, let all guard it, and help to keep it clear and good for the Craft.

90. And let all justly guard all monies of the Craft.

91. But if any brother truly wrought it, 'tis right they have their pay, and it be just. And this be not taking money for the Art, but for good and honest work.

92. And ever the Christians say, "The laborer is worthy of his hire" but if any brother work willingly for the good of the Craft without pay, 'tis to their greatest honor.

SO BE IT ARDANE

93. If there be any quarrels or disputes among the brethren the High Priestess shall straightly convene the Elders and inquire into the matter and they shall hear both sides, first alone, then together.

94. And they shall decide justly, not favoring the one side or the other.

95. Ever recognizing there be people who can never agree to work under others.

96. But at the same time, there be some people who cannot rule justly.

97. To those who ever must be chief, there is one answer.

98. Void the Coven, or seek another one or make a Coven of your own, taking with you those who will go.

99. To those who cannot rule justly the answer be, "Those who cannot bear your rule will leave you."

100. For none may come to meetings with those with whom they are at variance.

101. So, an either cannot agree, "Get hence, for the Craft must ever survive."

SO BE IT ARDANE

102. In the olden days, when we had power, we could use the Art against any who ill-treated the Brotherhood. But in these evil days, we must not do so! For our enemies have devised a burning pit of everlasting fire, into which they say their God casteth all the people who worship Him, except it be the very few who are released by their priest's spells and masses. And this be chiefly by giving monies and rich gifts to receive His favor, for their God is ever in need of money.

103. But as our Gods need our aid to make fertility for man and crops, so it is the God of the Christians ever is in need of man's help to search out and destroy us. Their priests ever tell them that any who get our help are damned to this Hell forever, so men be mad with the terror of it.

104. But they make men believe that they may escape this Hell if they give Witches to the tormentors. So for this reason, all be forever spying, thinking, "An I catch but one of the Wicca, I will escape this fiery pit."

105. So for this reason we have our hidels, and men searching long and not finding say, "There be none, or if there be, they be in a far country."

106. But when one of our oppressors dies, or even be sick, ever is the cry, "This be Witches' malice," and the hunt is up again and though

they slay ten of their own to one of ours, still they care not. They have countless thousands.

107. While we are few indeed.

SO BE IT ARDANE

108. That none shall use the Art in any way to do ill to any.

109. However much they injure us, HARM NONE and now times many believe we exist not.

SO BE IT ARDANE

110. That this Law shall ever continue to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any way to do ill or harm any. But they may, after great consultations with all, use the Art to restrain Christians from harming us or tax others, but only to let or constrain them.

111. To this end, men will say: "Such a one is a mighty searcher out and a persecutor of old women whom they deemeth to be Witches, and none hath done him skith, so they be proof they cannot, or more truly where be none."

112. For all know full well, that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died because they were scolding old women. So much that men now say that "only old women are Witches."

113. And this be to our advantage, and turns suspicions away from us.

114. In England and Scotland, 'tis now many a year since a Witch hath died the death. But the misuse of the power might raise the persecution again.

115. So never break this Law, however much you are tempted, and never consent to it being broken in the least.

116. If you know it is being broken, you must work strongly against it.

117. And any High Priestess who consents to its breach must immediately be deposed. "For 'tis the blood of the Brethren they endanger."

118. Do good, an it be safe and only if it be safe.

119. And strictly keep to the old Law.

120. Never accept money for the use of the Art. For money ever smareth the taker. "'Tis sorcerers and conjurers and priests of the Christians who ever accept money for the use of their Arts. And they sell dwale, and evil loves spells and pardons, so let men escape from their sins."

121. Be not as these. If you accept no money, you will be free from temptation to use the Art for evil courses.

122. All may use the Art for their own advantage, or for the advantage of the Craft, only if you are sure you harm none.

123. But ever let the Coven debate this at length. Only if all be satisfied and none be harmed may the Art be used.

124. If it is not possible to achieve your ends one way, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breaketh this Law.

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SO BE IT ARDANE.

125. 'Tis judged lawful if any of the Craft need a house or land and none will sell, to incline the owner's mind so as to be willing to sell, providing it harmeth it not in anyway and the full price is paid, without haggling.

126. Never bargain or cheapen anything whilst you live by the Art.

SO BE IT ARDANE.

127. 'Tis the old Law and the most important of all Laws that no one may do anything which will endanger any of the Craft, or bring them into contact with the law of the land, or any of our persecutors.

128. In any disputes between the brethren, no one may invoke any Laws but those of the Craft.

129. Or any tribunal but that of the Priestess, Priest and Elders. And may the Curse of the Goddess be on any who do so.

SO BE IT ARDANE.

130. It is not forbidden to say as Christians do: "There be Witchcraft in the land," because our opressors of old make it heresy not to believe in Witchcraft, and so a crime to deny it, which thereby puts you under suspicion.

131. But ever say "I know not of it here, perchance there may be, but afar off - I know not where."

132. But ever speak of those as old crones, consorting with the Devil and riding through the air.

133. But ever say: "But how many men may ride through the air an they be not light as thistledown?"

134. But the Curse of the Goddess be on any who cast any suspicion on any of the Brotherhood.

135. Or who speaks of any real meeting place where any abide.

SO BE IT ARDANE.

136. Let the Craft keep books with the names of all herbs which are good for men, and all cures, so all may learn.

137. But keep another book with all the Bales and Apies and let only the Elders and other trustworthy people have this knowledge.

SO BE IT ARDANE.

138. Remember the Art is the secret of the Gods and only may be used in earnest and never for show or pride, or vainglory.

139. Magicians and Christians may taunt us saying, "You have no power. Do magic before our eyes. Then only will we believe." Seeking to cause us to betray our Art before them.

140. Heed them not. For the Art is holy, and may only be used in need. And the Curse of the Gods be on any who break this Law.

SO BE IT ARDANE.

141. It ever be the way with women, and with men also that they ever seek new love..

142. Nor should we reprove them for this.

143. But it may be found to the disadvantage of the Craft.

144. As, so many a time it has happened that a High Priest or High Priestess impelled by love, hath departed with their love, that is, they have left the Coven.

145. Now if a High Priestess wishes to resign, they may do so in full Coven.

146. And this resignation is valid.

147. But if they should run off without resigning, who may know if they may not return within a few months.

148. So the Law is: If a High Priestess leaves her Coven, but returns within rthe space of a year and a day, then she shall be taken back and all shall be as before.

149. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away.

150. If she returns not at the end of a year and a day, then shall the Coven elect a new High Priestess.

151. Unless there be a good reason to the contrary, the person who has done the work should reap the benefit of the reward.

152. If somebody else is elected, the deputy is made maiden and deputy of the High Priestess.

SO BE IT ARDANE.

153. It hath been found that practicing the Art doth cause a fondness between aspirant and tutor, and it is the cause of better results if this be so.

154. But if for any reason this be undesirable, it can easily be avoided by both persons from the outset firmly resolving in their minds that if any such ensure, it shall be that of brother and sister, or parent and child.

155. And it is for this reason that a man may be taught by a woman and a woman by a man and that woman and woman and man and man should never attempt these practices together.

156. And may all the Curses of the Mighty Ones be on any who make such an attempt.

SO BE IT ARDANE.

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157. Order and discipline must be kept.

158. A High Priestess or a High Priest may and should punish all faults.

159. To this end: all the Craft must receive their correction willingly.

160. All, properly prepared, the culprit kneeling, should be told his fault, and his sentence pronounced.

161. Punishment should be the $ followed by something amusing such as several S S S S, or something of this nature.

162. The bulprit must acknowledge the justice of the punishment by kissing the hand of the Priestess and by kissing the $ on receiving sentence; and again thanking for punishment received.

SO BE IT ARDANE.

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THE NEW BOOK OF THE LAW

[sources: The Book of The Law, The Old Laws for the Old Religion, The Great Book of the Law, The Dragon Law]

Preface: In my years of teaching and running a group, I have always had a dissatisfaction with the popular "Book of the Law" available to most Seekers. I felt it to be too archaic in its wording and perspective -- and while it was valuable in the Burning Times, it simply does not deal with the concerns and needs of "modern-day" Witches. Over the years I became familiar with several other sets of Laws. Each of these had many good points, yet they also had their disadvantages as well.

Recently, I decided to do something daring -- I took the four different versions of the Laws which I had, and combined and reworked them. I deleted what was no longer pertinent or meaningful, rewording others to make them clearer and more understandable, as well as throwing in a few new ones which I felt had been lacking.

I believe that what has evolved out of this work is a set of Laws which
are readable, usable, and most importantly, pertinent to the needs of today's Witches and Neo-Pagans. It is with these thoughts and hopes that I would like to share them with you. If you should find merit or worth in them, then I will feel as though I have accomplished something. The material in this booklet has not been copyrighted, so you may reproduce the Laws for students or friends, or reprint them in your publication. It is my sincere hope that the New Book of the Law will be of use to the Craft Community.

Blessed Be, Lady Galadriel

PART ONE

1. The Laws were created to give our lives form and order, that all might be balanced throughout all of the planes. In truth there are two sets of laws which govern us -- one sets forth the ways of the Wiccan, and the other the ways of the Universe. Both are important, both should be observed with respect and treated with honor. The Laws were shaped and molded to teach us, to advise us, and to counsel us in our time of mortal life on earth.

2. Honor the Gods, for They are the channels and the manifestation of the Source. Honor yourself, for this force also lies within you. Love the Gods as They love you, and by loving yourself and your

brothers and sisters, so the Gods shall honor you. As the love and joy of a man and a woman [or "lover and beloved" -- LAH] flowers and grows when nurtured with respect, and cultivated with understanding and honor, so should you love the Gods.

3. The Goddess is the Great Mother, and the God is the Great Father, and we are Their children; and we shall worship Them, for They are the rulers of the Universe, and all that is therein. Therefore, O Children of the Gods, try Them not, nor attempt to test Them, for They shall show you that he Ways of the Craft are not to be belittled or mocked.

4. Let the Power of the Craft flow from you only in love -- or not at all. For it has always been known that the energy webs which we weave and maintain shall eventually return to encircle their creator. Thus our works become either the net which entagles and binds us, or the web of light by which we find the Gods.

5. Let the Rites of the Wicca be a way for the children of the Gods to be as One -- for Power only flows when unified. Always should you revere the Earth, and heal and tend Her, for She is our life, our Mothership, on which we navigate the dark currents of space.

6. When you reap the harvests of your lands, then you shall not reap one corner of the field, nor glean the herb gardens, or the fallen fruits of the orchards. These you shall offer to the Earth Mother, in direct return, or through offerings made to your Circle, or to sustain its Priests and Priestesses.

7. Always be proud to be of the Wicca, but do not allow your pride to become vanity -- for those who are conceited are a stubling block at the door of the Temple, and they shall be cast adrift, to swim within their own vanity.

8. Observe and listen, reserving your judgement, for until all the silver is weighed, who can know the worth thereof?

9. As like breeds like, even more so does good beget love and joy. Your life will be full of love and joy if you are joyful and happy.

10. Your teachers are the servants of the Gods, and they shall plant the seeds of knowledge within the minds of their students, and they shall use their power for the good of the Wicca. Yet it is each individual's duty to tend the seeds which are planted, and to make the final harvest. Those who misuse the power and the trust of the teacher's position shall have to answer to the Lords of Karma, and adjust the balance accordingly.

11. The Temples of the Gods, which are Their abode on Earth, shall belong to all Their children, and each Circle shall be as a special

family. Do naught against any Temple or any family of the Wicca, lest you do that thing unto the Gods, and against yourself.

12. You must not be a teller of tales amongst the children of the Goddess, and you must hold no malice or evil thoughts towards others of the Wicca.

13. You should not lie, nor give false testimony before your Elders, or those who are of the Wicca -- for liars are fools, and a menace unto themselves, and to the Wicca. Be truthful in all your works and deeds, especially within the Circle, for what you say within the presence of the Gods becomes manifest.

14. You must not put stumbling blocks in the way of those who do not follow the Path of the Wicca. You must make no unrighteous judgements of their ways, and you should aid them with an attitude of love when it is asked for. Yet ever should you keep the Counsel of the Elders, and reveal naught to others of where our Circles may be, nor may you reveal our ways without the consent of the Priestess.

15. When you make a vow to the Lord or the Lady, or you swear an oath to another of the Wicca, then you must do all that has come forth from your mouth, for a covenant with the Gods, or with the Wicca, is your Honor, and woe to those who care not for the fetters they attach to their souls by not keeping their word.

16. The Great Mother and Father would not have their children suffer the indignities of oppressors for their sake, for what is within the hearts of Their children is dear and true to Them. The Ancient and Mighty Ones shall cause the balance to be made for those who desecrate the Lord and Lady, Their temples, or Their creations.

17. Never shall you use Magick, nor the Craft, to cause harm, for this is misuse of the Power, and it is not to be condoned. To cause the death of another through the Craft is to require the death of the Self in sacrifice.

18. Never betray any of the brethren, nor the lore of our people, for you are all servants of the Gods, and must live by the virtues of love, honor and wisdom. Let truth, loyalty and honor be your creed. Let them be your guides, tempered by love and wisdom.

19. The Order of the Gods shall you keep, and within Their Circles shall you walk. You should not say "I believe" when you doubt, nor claim to obey the Lord and Lady's word when you never enter into the Temple. You must not profess with your lips that which is not in your heart.

20. Do not use the names of the Gods in negative or evil ways, for They love and cherish Their children above all others. All others They love, even those who know them not. Yet those who hate and curse in Their name shall have the Mighty Ones take the measure of their worth.

21. In any disputes between the children of the Goddess, no one may invoke any laws but those of the Craft, or any tribunal but that of Priestess, Priest, and Elders.

22. No one of the Wicca may do anything which will endagner the Craft, nor bring any of the Wicca into conflict with the Law of the Land, or with any of our persecutors.

23. Your magickal tools are channels to that which is most precious and pure within you. Do not cheapen them by haggling their price when you acquire them.

24. Never accept money for the use of the Power. It is sorcerors and charlatans who accept money for their spells and prayers. If you accept no money, you will be free from the temptation to use the Craft for evil or unworthy causes.

25. You shall never take unduly from any human, animal or elemental that which is not yours to take -- for if you steal from another, in the end you will have to sacrifice something dearer to you in order to attain the balance.

26. Show honor to all people, that they may look up to you, and respect you, and their eyes shall become a mirror for your soul.

27. Those who are of the Wicca shall not own slaves, for one person may not own the spirit of another, for only the Great Mother and Father own our souls. Nor shall you take as a pledge any person's life, for to do so is to take upon yourself both a mill and a mill-stone.

28. If a stranger sojourns with you, you shall do them no wrong; they shall be as one of the Circle, born amongst ye, and you shall deal with them as you would yourself.

29. Just weights and just balances shall be given by you, and just value shall you give, and thereby receive threefold.

30. Your altars shall be kept clean, pure and holy, and all that is brought into the Temple or the Circle shall be cleansed and blessed, for the joy of the Gods, and of the Wicca.

31. A clean mind should have a clean body. You should keep your body, your clothes, and your house clean, in honor of the Mother, who gives

these things to you.

32. Let none die without honor, without love, without respect, unless their actions have decreed otherwise.

33. You should not couple together if it shall cause pain, jealousy or deprivation to another by doing so. Union for malice or evil reasons such as these upsets the balance, and the Lords of the Universe shall make adjustments accordingly.

34. Let those who would love, and would be as one, and bear child, be handfasted. For the sharing of love in this manner is beauteous, and love's union in the energy of the Gods, and the heritage of the child. It is important for children to know and to identify with those who brought them here.

35. The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love, whether it is to harm another, or for some form of material gain.

36. Remember that your children are Goddess-spawned, and are free spirits. You do not own nor control them. They are your brethren, come to visit for a while, that they may share in the vision of your love and wisdom. Let each parent realize that although they may teach and guide with love, the child shall also teach the parent, and aid them in their growth and lesson

37. The etheric web and energy vortexes of the earth are in constant flux and motion to adjust to the needs of the planet. The sacred trust of the Wicca is to create and to maintain centers of light and knowledge, using the magick of the divine spark within us to focus and channel the forces of the Universal fire. And these are the channels established between the worlds of the stars and the realms of the earth, bringing in and regulating the spirit flames which energize and activate all life forms. Thus we tend and guard the threads of creation, and we weave the patterns of life and manifestation in an ever-evolving tapestry.

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38. Never use your heritage or position for self-glorification or gain. Respect your magick and our ways. We must always recognize that while others may look to us to lead them, they too are our guides.

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39. Keep yor body strong, your mind keen, and your purpose pure, for within your being you shall channel the Power, and it needs to be strong and pure. And these are the keys to the path of Oneness, and to

communication with the Gods. Yet first you must learn to speak to Them in such a manner as They can comprehend you. For the children of the Wicca must aid the Gods, and work with Them, otherwise the Gods cannot aid and work with you. Ever remember that the Priest and Priestess are the living representatives of the God and Goddess Forces, and likewise that all humans carry these forces within them, though they may lie dormant and unawakened.

40. As the Great Mother and Father come unto one another and create with the pure vibration of Love-Wisdom, so should you strive to make your Temple pure in vibration, and thus a fitting place wherein you may invite the Gods. Thus, your Circle should always be duly purified and cast, and likewise, those who would use the gateways and travel the Circle between the earth and other realms should also be duly prepared and purified.

41. The Goddess hath said, "I shall not carry thee, yet neither shall I hinder thee, nor keep thee from having the same opportunities as all of my children. Thou art free, yet thou shalt not be coddled like babes in the storm. If thou hast true devotion within thee, then all obstacles may be overcome."

42. The laggard is but half a person -- and though half is better than none, the whole is twice as good as the half. Those who do not work, or who lack the will and desire to learn the ways of the Gods, unto them is said, "The Ancient and Mighty Ones shall not keep thee within their house, if ye learneth not."

43. A sanctuary you shall make unto the Gods, that They may dwell amongst you. And you shall fashion it to the best of your ability, according to all tha your Elders shall show you, and pure energy shall you place therein.

44. An altar shall you make to unto the Lady, and you shall make due reverence unto Her, for every place where She is exalted, She will come
to you and bless you. And you shall fashion your altar out of wood or stone, and burn incense and candles thereon, at the proper times, in observance of her ways.

45. You should set aside at least one day during each moon unto the Goddess, and on these days you shall do Her work; and on those days She shall renew Her children and bless them.

46. Learn to build your own Temple, and to craft your own sacred Circle, and all the tools that are used therein -- for to be a person of the Craft is to be a person of consequence.

47. Let each of you inscribe your own record of our ways and teachings. For the course of each Wiccan should be charted, that the patterns of their life-web may be made known and utilized. Let each Wiccan start their Book of Light with the teachings and lore of their tradition, yet let it also contain the rites and ways of each individual, which are the harvest of each child of the Wicca, to use the

wisdom of their heritage as the seeds of their own wisdom. Thus shall our lore and knowledge continue to grow and unfold, like a beautiful flower.

48. It is right to study and to understand the sigils, statues and stories of the Gods, for they shall guide your thoughts to Them, and They shall hear them. Yet you must ever remember that you worship not the sign nor the statue, but the Gods which inspired them.

49. If your Circle owns any land, let all guard it, and help to keep it clean. Let all justly guard all monies of the Circle, as well as the rights and property of all members of the Circle.

50. If any Wiccan truly labors, then it is right that they should have their just pay. This is not considered the taking of money for the Art, but good and honest work. Yet if any Wiccan works willingly for the good of the Craft, or for their brothers and sisters without pay, then it is to their greatest honor.

51. If any Wiccan should deny themselves some pleasure or material indulgence in order to do service in the Circle, this person shall be blessed and remembered. For those who give for the greater good of all shall have their spirit uplifted.

52. Know also that if you gift the Lady's Priests and Priestesses, or Her Circles, this is an offering made unto the Mother Herself, for a true Priest or Priestess strives always to do Her work, and to be of service to Her children, so to honor and respect them is to honor and respect the Queen of All.

53. And the offerings which are considered the most pleasing to the Gods are these: the fruits of the orchards the scents of the trees and herbs the metals of the earth the waters of the earth the flowers of the meadows and the milk of all mothers. Yet offerings of labor or money are honest too, and these will also be accepted -- moreso if you work with love in your heart, for always there is work to be done for the Gods, and service to be given to the children of the Wicca.

54. If your offerings are made to restore the balance, it must by of a nature that it not offensive to the Gods. It must be of value, yet given with a free heart. Thus shall the harmony be restored. If your offerings are given with a heart filled with love and devotion, or are of service to the Gods, or to the Craft, then shall you receive blessings manifold.

55. And when you make an offering unto the Gods, you should offer it thru the most proper medium, at the proper times, and in such a manner as to make it acceptable. Any and all remains of the rituals shall be consumed in the fire, or buried within the Earth, as a way of returning to the Source all that we use in the observance of our ways, thus

ensuring the continuity of the cycle.

56. All may use the Craft to help and aid them, or for the advantage of their Circle, or the Craft -- yet only if you are sure that you harm none. Let each Wiccan and Circle always debate these matters at length. Only if all be satisfied that none be harmed in any way, may the Art then be used. If it is not possible to achieve your ends one way, then perhaps the goal may be achieved by actng in a different way, so as to harm none.

57. Throughout the world it has been many a year since Wiccans have been burned. Yet misuse of the Power might raise the persecutions once again. So never break the Laws, however much you might be tempted, and never consent to their being broken. And if you know they are being broken, then you must work strongly against it.

58. In days of old it was decided by the Mighty Ones who came before us that the Art might be used to restrain others from harming the Craft or its children, yet only after great consultation with all members of the Circle, and only then to deflect or to constrain them.

59. And such were the ways of the Lady that She brought us forth in joy, and such were the Ways of the Lord that His reign gave all life pleasure. Offer love in your worship and all shall be joyous in beauty.

60. In the dimly remembered dawn of ages past, the Wicca were truly free. Then, in Atlantis came the Age of the Misuse of Power, followed by the Ages of Persecution and Suffering. Thus the people of the Wicca hid themselves and cloaked their knowlege, and wove veils of secrecy and silence. And this is how the Ways of the Wicca have been preserved through the time of darkness. Yet much of the ways of our people were lost to the ignorance of others.

61. Yet the cycle spirals ever on -- and the Age of the Earth Mother once again draws nigh. We must be strong -- one with our birthright, and one with our Gods, if we are to bring forth the balance. Those who would harm us, or attempt to enslave us, we must overcome -- yet only through light and love, and never through violence or the evil of chaos. And through our efforts the time of our people will come into being once more. In the times which lie ahead, there lies much work to be done, so that once more the cycles of life are drawn to the path of light, and the balance acheived through the power of love.

62. In order to bring the ways of Light and Love and Life to the peoples of the Earth, our secrets are slowly becoming secrets no more, and it is good that this is so -- for the age of shadow and secrecy is passing. Yet the sharing of our ways needs always to be guided by wisdom and by love. Let our rites and our mysteries be kept sacred. Let no one defile our worship or our heritage. For the defilement of

our ways is an honor loss to self, and for the Craft.

63. Let each High Priestess govern her Circle with justice and Love, and with the help and advice of the Elders and the High Priest, always heeding the messages of the Gods when they come.

64. Ever remember that although the Priest is the force with which the Circle is built, the Priestess is the ruler therein -- for it is through
her that the Goddess created the world, and all things therein.

65. The High Priestess will heed all complaints of all Pagans and Wiccans, and strive to settle any differences between them with reason and with justice.

66. Let each Circle of Light decide how it shall be known -- whether by earthly name or magickal one. For each child of the Wicca knows best the safety or dangers of their homeland.

67. Let each Circle or Temple maintain and dedicate unto the Goddess and the God all the things that are required for Their rituals, for what is blessed in the name of the Gods rightly belongs to Them, and the Priest and Priestess shall be the caretakers thereof.

68. Anyone of the circle who is of sufficient rank, and wishes to form a new Circle, shall tell the High Priestess and the Elders of their intentions. Members of the old Circle may join the new Circle when it is formed, but if they do so they must leave the other Circle, unless otherwise instructed. For it is the Old Law that each Wiccan may join the Circle of their choice, yet their energy should not be divided between two or more Temples.

69. The Elders of the old and new Circles shall meet in peace and with respect, to decide the level of interaction and connection between the Circles. Yet it is known that the splitting of a Circle often means strife. So only if it is truly in a spirit of peace and harmony should the Circles meet for the celebration of the Great Festivals.

70. None shall enter the Circle that have a sickness or an ailment which may be passed on to the Lady's other children -- for to do so causes harm to yourself, as well as to the others of the Circle. Rather should the Healers go unto the sick one, that through the love of the Gods they shall be made well and whole once more.

71. It has been judged lawful that if any of the Craft need a house, or land, and none will sell, to incline someone's mind so as to be willing to sell, providing it harms none and the full price is paid without haggling.

72. In the matter of quarrels or disputes between the members of the Circle, the High Priestess shall convene the Council, and inquire into

the matter. The Council shall hear each person privately, and then both together. And they shall decide justly, not favoring one side nor the other.

73. If an agreeable resolution cannot be reached, then that Wiccan must leave the Circle, for a Circle of Light cannot be properly formed where there is disagreement and discord. And when a Circle is not properly formed, the energy within is either dissipated, or turns ugly, festering like a hidden sore. So let them leave, but only with love in their hearts and yours, for even though your paths may diverge, you are still all children of the Wicca, and there must be no violence between us. Bear no grudges, hold no thoughts of vengeance, for this will rot away the foundation of your power.

74. It has ever been recognized that there are some people who can never agree to work under any others. At the same time there are also people who cannot rule justly. To those who must ever be chief there is but one answer: "Void this Circle, and seek another one, or if ye be of sufficient rank, then form a Circle of your own." To those who cannot rule justly, the answer shall be "Those who cannot bear your rule will leave you." For none may come to Circle with those with whom they are at variance, for to do so angers the Gods, and hinders the Craft.

75. Those that do wrong without knowlege shall be held innocent; those that do wrong through carelessness shall be judged lacking in wisdom, and dealt with according to the nature of the transgression. Those who do wrong with deliberation and forethought shall be thrice punished, and the Lords of Karma shall lay low their pride.

76. Each person must make a balance for their words and actions, and the judgements of the Elders should incline to try to make good come from the injustice or wrong-doing. Many are the ways to restore the balance, so let the judgements of the Elders and the Priestess be in keeping with this.

77. Do not turn aside those who seek the ways of the Wicca for the want of an offering or the lack of a robe. You are the servants of the Gods, and the servants of Their people, and those that seek for the Gods you must aid in their quest.

78. Of those who would inquire as to the ways of the Goddess, or who wish to become of the Wicca, ye shall search their hearts, and even into their spirits you shall look, as you are able. For the Wicca do not look to acquire mere numbers. Let none be turned away if their hearts are true, and their desire earnest.

79. The hidden children are like the strings of a harp: each one may give a clear note, and when gathered together in sympathy and accord,

they shall give rise to a beautiful symphony. Yet when struck without reason or thought, these notes may cause discord or disharmony. Therefore the Gods decree to Their Teachers and Priests that all must be taught to master their harp, and to pluck their strings with care, that they cause no discord or imbalance.

80. Choose the Priests and Teachers of the Wicca with diligence and with care. The qualities that you should search for within them are Faith, Belief, Knowledge, Ability, Patience, Leadership, Humility, and a loving nature -- for they must lead and teach the children of the Goddess, and will thereby have the power to do great good, or to cause great imbalance.

81. In practice it should be that the greatest of the Priests and Priestesses should guide the rituals within each of the Temples of the Old Gods, and truly you should be content with the advice and guidance given by them. Yet ever it should be given so that it is clear and understandable, for within the Temple each of the Wicca is free, and thus they should be able to recognize and to understand our ways and their implications. And those who cannot explain the inner workings, or give just cause and reason for their decisions, may be questioned, or the wisdom of the advice weighed.

82. Let the Priestess and Priest lead as long as they are able, and their leadership be wise and strong, and to the benefit of the Wicca. Yet if their health is ill-favored, or if the next generation needs to try their hand, then let them have the vision and the wisdom to step away from their position, and pass the duties of the Circle t o another. Let them not become overly attached to the office, nor too fond of the power.

83. If a Priestess or a Priest should tire of their duties and charges, then they may step down, but only after having trained and acknowledged a successor. If a Priest or Priestess deserts their Circle, then they have lost the right to ever lead again within this life, so great a trust they have broken. If they should return to the Circle within one turn of the Wheel, and are judged to have true atonement in their hearts, new insight and growth, then they may be forgiven, and allowed to return to the Circle, yet they shall worship only, and hold no office or title. Leadership is a sacred commitment and an honor, and they have shown that they cannot be trusted with such responsibility.

84. Any Priestess, Priest, or Elder who consents to a breach of the Laws regarding the use of the Craft to cause harm to others must immediately be relieved of their office, for it is the lives of the children of the Goddess which they endanger, as well as the honor of the Craft.

85. The High Priestess may take a Sabbatical from her Circle, if her personal life and duties require it, for up to a year and a day. During that time, the Maiden shall act as High Priestess. If the High Priestess does not return at the end of a year and a day, then the Initiates of the Circle shall name a new Priestess. Unless there is good reason to the contrary, the person who has done the work of the Priestess should reap the reward. If someone else is named, then the Maiden should continue in that office.

86. Each Priestess and Priest shall choose their own consorts, yet let them be wise in the learning of our people, and thus others shall abide by the wisdom of their choice. Yet if the Circle feels the decision is ill-advised, or that they cannot abide and work in honor and trust with that consort, then they may request a gathering of all concernted to meet and to talk, and to resolve the balance with love and honor. For only those who are pure and strong, keen and wise, patient and loving, can effectively and properly carry out the duties of a Keeper of the Circle.

87. Those of the Priesthood shall not neglect their mates, or their children, or their house, nor anything which is in their possession; nor shall the sick and the needy be neglected for the sake of the Circle. Therefore let them adjust the one thing against the other, that neither should suffer, and that which is given by the Gods is treated with love and respect.

88. Long ago, at the time of Creation, it was deemed that the female should hold the power of life-giving. And such was the male force drawn to the love and beauty of the Creation of life, that he surrenders unto her keeping the force of his powers in the furtherance of life. Yet the Priestess must always remember that the fuel of the flames which light the fires within her Temple comes from the Priest. Thus she must use the force wisely, and only with love, and she must honor and respect he who is the activator of the Life Force.

HERE ENDS THE NEW BOOK OF THE LAW.

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THE NEW BOOK OF THE LAW
Commentary by J. Random Folksinger

I have to preface this by stating that I was first drawn to this work by Leigh Ann Hussey, and reacted very negatively to it. This will be my second time through these Laws, with comments that are SOLELY MY OWN OPINION. I know that Lady Galadriel put a lot of work (translate: sweat blood) into these Laws, and I am not attacking her or her work. Making my points without sounding negative would have been nice, but I have not been very successful at this; since several people have been asking me to put down *WHY* I didn't like them, I felt that getting the project over with would be better than struggling with a novel-length exercise in not offending anyone. To Lady Galadriel: I, too, have sweat blood over a reconstruction project similar to this (and I got lots of negative feedback, too). My finished copy, which includes the old "Burning Times" laws as a historical source or what to do when things *really* get bad, can be had from Leigh Ann, Judy Harrow, or downloaded from WeirdBase in St. Louis as "JRFLAWS.TXT". My heart goes out to you, but I am commenting on your Laws from my head only.

Notes:

On the Preface:The Book of the Law, orLiber Al, which Lady G. refers to as a primary source, is not the same as Craft law in most traditions as it was written by Aleister Crowley; it is, therefore, hardly a wonder why it was not found to be very pertinent by Lady G. If, indeed, Lady G.'s Book of the Law was *not* Liber Al, it is hard to understand where many of these Laws originated.

The Laws:

1. Form and Order? Ask a Discordianor Shamanic Craft type. The Laws were created for guidance, as the latter part of this Law attests.

2. Channels, and manifestation of the Source? This sounds more like New Age Xtianity than Wicca. I should stop talking about the flowers in the language, although they are disconcerting and very distracting from the original goal of "readable, usable, and pertinent to the needs ..." I suppose I can just use the term "flowers" as my way of saying that the language is unnecessarily complicated when it really bothers me -- and most of these laws do fall in this category.

3. Oh,no. Not the Xtian "Ye are as children"routine again. The

Gods, in my training, wish us to grow, not perpetually remain children. To not test what they say is the same as channelling some unknown spirit and believing everything he/she says. We are growing, making the Gods proud, not belittling or mocking them.

4. This law isover-judgemental (something I am accusedof being at times), and ignores the need for working with our shadow-side; I suppose naivete is the worst I can say about this Law. I can easily find better in Marion Weinstein's POSITIVE MAGIC...

5. The "Mothership"routine smacks of CloseEncounters, butother than the children routine and some language problems, this one isn't too bad -- but isn't there something in an initiation ritual about us and the Gods being the same "but for a difference of power"? I would think Brothers and Sisters of the Gods would be better terminology -- feminists are welcome to reverse the wording.

6. Hmmm. Sounds liketithing to me. While it is certainlya good idea, we give back to the Gods all the time -- this would be making the meaningful ritual a mechanical one. Sustain its Priests and Priestesses? Paid (or fed) clergy? Shades of Paul! This part would still work in my tradition, since we are all priests and priestesses, but I know some that are different...

7. I can't see the purpose of this Law, and know of no corresponding Law in the Laws I have come across. It sounds like the God of the Xtians again, making people the way they are and then judging them for being that way.

8.A direct statement wouldbe better. Who do you know in these times that goes around weighing silver? Is this a modern metaphor? I don't think so.

9. Does not parse. Sounds good, though...

10. This soundslike it's setting up theteacher as infallible--shut up and listen. Also, while I hear Karma used frequently in Craft discussions, it is because it is a useful concept for us; however, this is the first time I have seen the Lords of Karma enthroned in Craft Law.

11. I could have taken the Golden Rule in one of its permutations, but this is much more akin to the concept of "Sin" than that of Karma.

12. "You must not be a teller of tales..."? What, we areto have no Bards in the Craft? If this law means that gossipping is not a good thing, why doesn't it say so? And "must hold no malice" indicates that we are not allowed to be human again -- true, it is

better for the Craft that we all be as a loving family, but there are otheR ways to deal with the problems caused by personality conflicts than to outlaw legitimate feelings.

13. Flowers. Old Law. (Meaning that, other than difference in wording, this is the same as the "Old Laws", i.e., Lady Sheba and others.)

14. Oh, boy! Priestess Knows Best (and will be happy to be responsible for *you*). If someone asks me a question, give them the straightest answer I can, and without phoning up my Priestess for permission to do so. I am a trained, adult Witch, and am capable both of making my own decisions *and* taking the consequences for making a wrong decision. The "You must not put stumbling blocks..." sounds like the old parental admonishment, "Don't put beans in your ears." The Xtians have enough stumbling blocks of their own; I don't think ours would even be noticed, and so are unnecessary.

15. The key words are in the Preface: readable, usable, and pertinent. "Fetters" and "woe" are not very meaninful words in this half of the 20th century. Not sure about the use of "souls", either, since that seems to be mostly a xtian concern. Remember, Lady G. said that she reworded some of these laws "to make them clearer and more understandable". I think she missed here.

16. Sounds like"Trust in God; Hewill provide." Where is the Craft basis for this Law?

17. Ifyou killsomeone magickally,accidentally orotherwise, you should be sacrificed to atone for it? My Goddess demands nothing in sacrifice. It would be far better to get into therapy and see how you could forgive yourself and help others to forgive you (I'm using "forgive" as a psychological, not religious, term). No problem with the first sentence.

18. Could be said more clearly.

19.The source for this, especially the final sentence, seems to be Jesus in Revelation. "Many say, Lord, Lord, but I know them not..." etc.

20. Sounds like, "Thou shalt not take the name of the Lord,thy God in vain". Either that is what this law is saying, or it needs to be clearer.

21. Old Law. I would have worded it, "In any disputes among the Wicca..."

22. Old Law.

23. To me, mymagickal tools are channels between whatis within me and what is outside of me (on the magickal planes, which frequently intersect with the planes of reality). Still, Do Not Haggle is Old Law.

24. Old Law, except for the semantical substitution of "Power" for "Art" and the use of the judgmental terms "evil" and "unworthy".

25. "Thou shalt notsteal"? Hinted-at consequences are unnecessary.

26. I don't understand "Show honor" as a phrase, and the last phrase is not comprehensible to me.

27. "Those whoare of the Wiccashall not own slaves,"-- good idea, although I have never seen it included in Craft Law. The rest of this sentence is again unclear and/or unnecessary justification. "Nor shall you take as a pledge any person's life,"; well, the Laws of Karma (if you accept them, which these Laws purport to) demand otherwise from time to time, and again, this has not been found necessary in any other set of Craft Laws I have seen.

28. Thisis the second time the Golden Rulehas been quoted in a faulty permutation. "If a stranger sojourns with you...they shall be as one of the Circle..." What, we're going to invite total strangers into our rites just because this Law says so? There are enough Laws that contradict this already. This doesn't sound right.

29. This came straight out of Leviticus, and also exists in Baha'i law in a slightly clearer form. It's nice that We're getting ecumenical, but what is the need for this in Craft Law? The Threefold Law applies, and is easier to understand.

30. The Good Wiccan Houskeeping Seal is required for Circle?

31. Not a Wiccan Law. "Cleanliness is next to god/dessliness" would be a shorter way of phrasing this. Although the old customs (NOT laws) require bathing prior to a ritual, even that has been used to "find" Witches with in some areas (they're clean and smell nice -- they must be seducing our men for Satan!).

32. Not Law, but a start; Ibelieve none should die without someone having cared for them; and that death with dignity is the hoped-for ideal. Many of you already know that I'm initiating action toward Pagan hospice, funeral, and cemetery care. The judgement about "their actions" is for the Dark Lord to make.

33. ThreefoldLaw is all youneed here. Anythingelseis moral

judgement.

34. Amendedversion: "Let those who desire union asa couple (or other forms as might be desirable, such as a triad or a group relationship) be handfasted, sharing their love in a manner they and the Gods find pleasing." Children are not necessary for shared love (and often separate the parents from their mutual desires), and there is no need to deny handfasting to couples not wanting children. I also am not certain that this needs to be a Law.

35. "The Law of the Goddess isthat none of the Wicca shalltake and wed someone who they do not love." Period.

36. Not Law. Also uses "brethren", another male term. (Anyone who has read my revision of Gardnerian Craft Law should have noticed the near-total lack of gender terminology.)

37. The first sentenceis incomprehensible, immaterial, orboth. This law is very flowery, and I would love to know what Lady G. extracted it from.

38. Old Law:"Never boast,never threaten..." seemsto be theroot here - and is much clearer in that form.

39. The concept of magickal purity is one of ritual magick, not the Craft. This Law is, in letter and spirit, one of ritual magick. While some traditions of the Craft do get into ritual magick, that still does not make this "proper" as Craft Law.

40. Old Law was both clearer and less "new-agey".

41. WHERE hath the Goddess said these things? Nowhere in my tradition, and they sound more like things She may have said in circle -- certainly no need to canonize them.

42. Back to Leviticus. This is far too judgemental for any tradition I am familiar with. There also seems to be confusion between "work" as in make money and "work" as in learning and teaching the things of the Craft.

43. A sacred trust? This explainswhy Grove of the Unicorn built a sanctuary in Georgia, but I have never seen this expressed as a requirement. Most traditions are not getting over being hidden; this Law requires total openness. I think it's dangerous to do this in most areas, and having the Goddess decree (here) that we should do something that could harm Her Witches (something She expressly forbids us to do in the Old Laws) doesn't feel right. What is the source of this one? It appears to be the inner feelings of some Witch or Witches, which is not good enough to pass off as Craft

Law.

44. While Ihave been taught this, it wasunder "What We Do" rather than "The Law". The style of presentation sounds too much like what YHWH would have written as a law rather than the Goddess I know...

45.Am I readingthis wrong, oris this saying "Honor the Sabbath and keep it holy"? We need to set aside a whole day(s)? I don't think that's realistic in these times, although it might have been in paleolithic times.

46. Not necessary. Any teacher will give you this information.

47. Definitely flowers. Let each Witch keep a book (she even dropped the "in their own hand" part). What else is necessary?

48. Clumsy, with toomany "they"s in spots;How about, "Studythe signs of the Gods in all their forms; these shall guide your thoughts to the Gods and the Gods will take notice of you. Turn your thoughts and worship to the Gods, not the signs and statues of them."

49. Theoriginal here says"If *any* inthe Craft ownsany land...guard all monies of the Craft..." thus widening the circle of love beyond just the Circle you are a part of.

50. Old Law. I feel this could be done a bit more clearly.

51. Extremely Crowleyian in content, where the content can be determined. It sounds like it is favoring asceticism "for the good of the Craft...". Unclear rules like this have led to excesses in other religions they have appeared in.

52. NOT CRAFT LAW. Paul wouldhave loved to have this kind of law as stated by Christ, but it wasn't true then and it isn't true now. IF WE'RE NOT SUPPOSED TO TAKE MONEY FOR THE ART, HOW COME WE CAN BE ALLOWED TO TAKE GIFTS?????

53.Taken as an extension of#52, this law repulses me; however, having deleted #52, and deleting "offerings of ... money", it could be OK. But it is totally unnecessary unless you're trying to set yourself up as the First Church of Wicca, N.A., complete with Xtian abuses of power. In any loving circle, poeple will bring the incense, or the cakes and/or wine, or work together on building a new altar. This is already covered in the laws above, though.

54. Harmony will be restored by working toward harmony, not by donating to your favorite non-profit Temple. Again, the emphasis on giving makes me think of televangelists ("I need to make the

payment on my Inspirational Cadillac"). I don't know what problems Grove of the Unicorn has been having in keeping up their payments on the land or whatever, but their problems should not be used as a lever to change Craft Law (if indeed this is the object of these laws).

55. Once more, this law either comes out of ritualmagic or televangelism (or both). Every Witch should know (or know how to look up) the proper times for a ritual, and should be able to offer it up themselves ("thru the most proper medium" could mean "Pay the Priestess" or it could mean "use the right tools" -- if it is *not* intended to mean the latter, then this law has no basis in the Craft).

56. Old Law, and one of the most important Craft Laws.

57. Separating this Law from the previous one causes a minor problem -- it now becomes "Never break the Laws" (and there are some dillies in this set) instead of "Never break *this* Law".

58. The "Mighty Ones" decided for us "in days of old" that we cannot use the Art against anyone? A shirking of responsibility is again evident. While the same precept occurs in my set of the Laws, it is obviously a decision made in the light of persecutions, not something decreed from on high.

59.Sentence fragments. (sic)This is asubject that isnot in the Laws (but is in the Charge of the Goddess, without the God's side of things).

60. Why do we need "thedimly remembered dawn of ages past" and Atlantis to make this point? This is the only version I've seen that goes beyond remembered history.

61. Should be combined with #60, and have more of the excessive verbiage dropped. Oh, no! Not another cry of "the evil of chaos" again! How can these people even *talk* to Discordians?Any set of Laws that is intended to be Craft-inclusive must not include value judgements, especially using the words "good", "evil", and "chaos". This law seems to be wishing for the time when we were in power; every set of Laws I've seen prior to this one would settle for a time in which we are tolerated or accepted.

62. I don't understand what this is trying to say -- it seems to fluctuate between "No more secrets", "Only a few secrets", and "Don't tell anybody anything". Since all three of these have been expressed above, I'm not sure this law is needed; it hardly even adds to the confusion.

63. The change from "always heeding the Messenger" to "always

heeding the messages" is a little dangerous, but otherwise, this is Old Law.

64. This law sounds pretty Gardnerian in tone, but it does not agree with Gardnerian myths -- i.e., while Goddess created everything, she did not create Death itself. Life without Death offers no regeneration, as Life could not continue on its own; the God was outside of Her creation, and so He had things to teach Her about Death. (Those of you who prefer Starhawk's version of this myth are TOTALLY ignored in this law.)

65. I thought anHPs was only concerned mainlywith what happens in Her Circle -- this Law seems to state that She is concerned with an unstated, but large-sounding, community. Other than that, this is Old Law.

66. I don'tthink this needs to be in the Laws, but it's a good idea for each Circle to consider.

67. This seems to be based upon the Old Laws' "If any in the Craft has any land...", but it does take that additional step into demi-deified clergy. I wish I knew whether Grove of the Unicorn was an authoritarian structure or not, but these Laws go a long way toward making its sound like one. (I'm not sure this group could "pass" Isaac Bonewits' Cult Danger Evaluation Frame after having read this many of their Laws.)

68. Aha! Almost OldLaw, and a"Burning Times" law!This is still a good Law, but it was formulated to keep anyone from knowing more than one group to "give away" if they cracked under pressure of Inquisition.

69. Old Law; probably should be included in #68.

70. Are wetalking about pneumonia, herpes, ora cold here? You can do a lot better healing work *in* Circle (in my experience) than outside of it in many cases, and any Witch can decide for her/himself whether they are too sick to be in Circle and ask (or not ask) for healing. I suppose I find this law too judgemental, or too general.

71. Old Law.

72.There is nodefinition of Council given (the "Old Law" says "the Elders"), and the "Old Law" states that either the High Priest or the High Priestess can convene the Elders (useful if the HPs is out of town...) Otherwise, Old Law.

73. Generally, Old Law.Some of therestatements aredifficult or unwieldy, but no real problems.

74. Old Law.(Actually, a bit of another Old Law is grafted in for clarification, but it doesn't hurt anything.)

75. In conflict with English(/American) Law, "Ignorance is no excuse," includes threefold law (which is NOT included in the Old Laws), and throws in the Lords of Karma again; rephrased, this could be an excellent law or rule, but I do not recognize a single source for this one. Some ritual magic, a little Hinduism, no Craft per se.

76. Nice thought; sounds like a personal addition.

77. As above, the "want of an offering" is not an issue in Old Law; the "lack of a robe" has never been discussed, since most groups I am familiar with generally work skyclad or negotiate the issue. Personal addition?

78. Nice thought; sounds like a personal addition.

79. So many flowers that (I feel) most would miss the point. I'm afraid I did, and I'm a musician.

80. Sounds likethe Apostle Paul. The qualitiesI was taught to look for in a High Priestess were caring, leadership, patience, ability, and knowing when to ask for help. This cuts out faith (something Goddess says in Her Charge is not asked for) and belief (something she wouldn't be in Circle without). More flames on the topic of children.

81. Source? Sounds clergy-like to me...

82.Old Law states that arequirement of being High Priestess is youth; while this is not easily practiced in all covens, going to the opposite extreme is probably not much better. My personal experiences have been in covens where everyone takes their hand at practicing HP and HPs, with the HPs acting more like organizer and running coven meetings.

83. Ouch.Based upon Old Law,this Law removes theaspect of Love as an excuse (or Glands, if you like the Wombat Wicca version) -- and demands both judgement *and* atonement for a HPs who has left and come back -- even uses the judgemental term, "deserts", in dealing with the issue. The Old Law may have its drawbacks, but is a much better guide (I feel) than getting nasty about it. Oooh, they don't even get to hold office again! Many things are sacred, and certainly being High Priestess is one of them, but in my teaching, Love is a higher ideal, and the Craft has always allowed for it.

84. Old Law, with flamesas above. "It isthe lives of all ofthe

Craft they endanger." Honor is still undefined in this context.

85. The useof the word,"Sabbatical" is cutein this context,but this should be a part of #83 rather than separating them out. Also, the phrase, "the Maiden should continue in that office" confuses the reader as to which office -- the law has already stated that she should reap the reward; does election of another person invalidate the election? It should read, "...the Maiden shall be the Maiden for the new HPs."

86. This is a new idea, and probably a good one:the Priestess and the Priest need not be the consort of the other, but are selected each by the coven or circle and are free to choose their own consorts. The one possible negative I can think of concerns the few times when Great Rite is held, and the feelings of their consorts on this matter. But then it lets the coven decide whether the choice was right nor not! If we're dealing with private lives, let them remain private. Based on Old Law, except that in Old Law the Priestess is chosen and She selects the Priest. This law again contains too many value judgements -- if you need a perfect person to run your circle, you will never meet.

87. Adapted from the Letters of Paul the Apostle, not the Old Laws. It is nice to state that we should be responsible for ourselves, but that is a part of being a Witch (oops, by these Laws, Witches are only children, so I suppose making "those of the Priesthood" adults is what this law is about). This also seems to state (per Xtianity) that their mates, children, and house are all possessions; hardly a feminist or Craft perspective.

88. Reverse Xtian. Extremely sexist, andno more or less bad than making the Man ruler of the world.

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These comments have been made by Gerald L. Bliss, who is also known as J. Random Folksinger.

Aporrheton 5
The Craft Laws

(Marked 4/73 by Judy Harrow; author not noted)

ManytraditionsabouttheCraft arescatteredthroughoutrecent books; a sizable bunch is the 161 "Craft Laws" you can find in Lady Sheba or in June Johns. Many of these traditions are merely definitions of what the Craft is, and so of the context within which the other traditions should be understood; they are "true" merely because (and insofar as) they are internally consistent. In contrast, some of the other traditions seem to be shrewd, hard-won observations about how psychic energy (as dealt with in the Craft) seems to work, and THESE are the important ones.

The psychicreality that these traditionsconcern has been called by many names: spiritualists call it "the upper astral plane"; Jungians, the "superconscious"; the Bhagavad Gita, "the True Self"; many mystics, the "godhead"; Isaac Bonewits, the "Switchboard"; and very much so on. Any such name is an attempt to map (part of) a psychic reality that seems all too willing to accomodate itself to any map you use, and you will get nowhere in trying to understand that reality if you don't keep its Plasticity firmly in mind. In the Craft we conceive that reality as the Goddess (as #11 below states); She is both very real and a metaphor. She is real because human energy goes into making Her real; She exists as a "thought form on the astral plane," yet She can manifest physically whenever She wants to. She does not exist independently of mankind, but She is most thoroughly independent of any one person or group. (And precisely the same is true of any concept of divinity that people put energy into maintaining.) She is a metaphor because, great though She may be, She is finite, like any other human concept, whereas reality is infinite. And why do we need the Goddess, or any divinity at all? Because the human mind seems unable to grasp an undifferentiated infinity. By creating our own divinities, we create mental steps for ourselves, up which we can mount, toward relizing ourselves as divine.

TheCraft Laws,then, arenot "13Commandments" fromon high; they are merely unproved hypotheses about how SOME psychic reality seems to work. They should be treated like any other hypotheses: respected as being the best guesses going, but continually tested to find out how valid they are and to generate better guesses. Naturally, you cannot test them by breaking them, any more than you can test the law of gravity by jumping off a ten-story building. Instead, you draw conclusions from them, or base predictions on them, and try workings

to see if the latter hold up. The 13 below are ones that have held up so far under such testing; some we had in an earlier set of 13 did not. In compiling this set, I culled through all the traditions I could find, picking out especially (or thinking up) the most general statements, which would include many of the other traditions as special cases; you should be able to spot examples of this by carefully comparing Aporrheton 10 with this one. Certain of the laws here (the ones typed in all caps) seem necessary and reliable to us, and we will not tolerate any bending (let alone breaking) of them, for the reasons discussed under #12 below. Many of the rest are here, not because we understand them, but because we don't.

I always approach traditional occult systems (astrology, the Tarot, the Craft, etc.) on the assumption that they consist of a terse, ultileveled coding of hard-earned information about something real and important. It is almost as silly to think you've discovered everything such a system might mean as it is to think it meaningless. The only way to find out what such a system means is to get in there and work with it until you speak its language fluently. Then you will likely find (at least, this has been my experience) that the system gives you a map of reality, but of many places, not just one place, that it gives you a way to work with classes of realtionships that hold for many different kinds of people, things, and situations. That is, these traditional systems are very much like nonquantitative algebras or calculi; a symbol in one of them is not going to have an invariant and simple meaning, or even the same meaning in two different contextx, anymore than X is going to have the same numerical value in two different algebra problems.

It therefore seems safest to keep these Craft laws whose meanings are not obvious in mind, and hope that further "experimentation" will shed some light on them. Of course, to get any results at all in dealing with psychic phenomena, you have to be optimistic and openminded. If you already hold a firm belief that you know what the Craft Laws mean, or that they are "Absolutely True," or the opposite, then your mind is closed, and you can't learn anything new. That is, you're not supposed to "believe" in the Craft Laws, or memorize them; you're supposed to UNDERSTAND them, else you've missed the whole point of why we have them.

1. YOU CANNOT USE THE ARTS OF THE CRAFT TO CREATE OR INCREASE BAD KARMA, EXCEPT FOR YOURSELF.

2. YOUMAY NOT USETHE ARTS OF THECRAFT TO AFFECTANOTHER PERSON IN ANY WAY, UNLESS YOU HAVE THAT PERSON'S EXPLICIT PERMISSION.

These two are best discussed together, since they replace the inadequate statement one often finds that "You may not use the arts of the Craft to work malevolent magic." Notice that the first one says "cannot," being an observation of fact, wherease the second says "may

not," being a statement of ethics.

Thefirst lawstates that,INTHE LONGRUN, youcan harmno one but yourself. You cannot benefit from trying to harm another, because you are part of the fabric of reality, not separate from it. You get whatever you give, because getting and giving are the same, just as the trough and the crest are the same wave./ If you set up a pattern of nasty, callous selfishness around yourself, that is what you have projected onto the world, and that is all you will experience. If you act out of genuine affection and concern for others, you receive their affection and concern as well. The psychic (or life) field seems to have a single polarity: to create positive effects for yourself, you must create positive effects for others. And this observation applies not just to the arts of the Craft, nor to all the psychic arts, but to life in general.

Now, whatthe second law pointsout is that itis the OTHER person's opinion that determines whether the effects of what you do are positive or not. This law is the equivalent of the Craft's version of the "Golden Rule": "Do unto others not as YOU wish to be done under, but as THEY wish to be done unto--for their tastes may damned well differ from yours." (Thus this law, most usefully, eliminates any arguments over how one defines "good" or "evil.") It follows that you may not do something for what YOU think is someone else's "own good"; you have no right to make that decision. You may not even work a healing unless you have permission from the person to be healed; it is unethical to hit an unprepared person with a jolt of energy. You may work without prior permission for someone whose karma you are already PERSONALLY involved with (as a mother for her child, a man for his wife, etc.), but you may not accept anyone's opinion that another would give permission if asked; no matter how close two people might be, they neither own one another nor carry each other's karma, and so cannot give such permission to another.

3. You cannot usethe arts of theCraft to win fame, fortune, power, or any other sort of material or social advantage.

Thisagainis anobservation ofhow allthe psychicarts work, not just those of the Craft. WHY they work thus is another question---THAT they do work thus is well-known. Perhaps the simplest explanation is that if your major motive for working is (or becomes) a desire for fame, fortune, etc., you soon get into a headspace where psychic abilities simply cannot function; many erstwhile psychics throughout history have lost their abilities and become charlatans, because they did not know this rule. You can (as many people do) make your living by a psychic art, as long as you charge only enough to live comfortably by your society's standards; it is only going on a "power trip" that would endanger your abilities. Similarly, doing trips on people without their knowledge (or the magician's favorite project,

raising "demons" in order to control them) is another sort of power trip, and will have exactly the same effect on your abilities. A more traditionals Craft statement of this rule would be, "The arts of the Craft are the gift of the Goddess; if you misuse them, She will take them back."

4.You cannot usethe arts ofthe Craft forshow, in pretence, but only in earnest, and only in need.

If youwork aritual, itwill haveeffects, whetheryou think you want it to or not. Therefore you cannot "pretend" to throw a hex, for example; the Lady does not recognize pretence. On the other hand, you cannot work the arts successfully just because you WANT to, as a head trip; the Lady won't cooperate. You have to need the energy or the information for some real purpose, else you can't tap into it. (At least, this is what meaning I have seen in this law so far.)

5. The arts ofthe Craft can onlybe worked in acircle with at least one other person of the opposite sex.

This "law" is actually just a set of definitions, though important ones, as follows. (a) The arts of the Craft are defined as those that will work only under these conditions; psychic arts that work under other conditions are thus not necessarily part of the Craft. (b) A coven consists of at least one man and one woman; it cannot consist of all men or all women. (c) If you're working by yourself, you are working as a magician, not as a witch--but you are still obliged by your oaths to the Lady to observe the other Craft Laws. (For more on this last point, see #12.)

6.A man must learn the arts of the Craft from a woman, a woman from a man, except between parent and child.

Since#5 definesthe artsof theCraft asthose thatonly work in the circle, obviously they can only be learned in the circle. If you're working with just one other person, that person must be of the opposite sex, else the arts won't work, and nothing can be learned. Thus it seems logical that this tradition applies only to a one-to-one teacher-apprentice relationship. If you're not in the circle, and/or are teaching a mixed group of men and women, obviously there's no problem. (This tradition MAY imply that the arts WILL work for two women if they are mother and daughter, or for father and some, since part of the key to the working, and the learning, seems to be the emotional closeness between the two; consider section IV, last para, in Aporrheton 10.)

7. You mustalways pay whateverprice is asked,without haggling or complaining, when you buy something to be used for the Craft.

allow the arts of the Craft to be used to persuade someone to sell something, as long as his asking price is met, but this would violate our Law #2. In contrast, this law here is a safeguard against using your psychic talents not-quite-consciously to take unfair advantage of someone.

8. You cannot belong to more than one coven at a time.

Any two covens willlikely have rather different symbolic systems for their workings, different understandings of the Craft Laws, and so on. Trying to work with both would then tend to confuse you, snarl up your communication lines to the Lade, and reduce the efficiency of your learning and working. Of course, if two covens do have identical systems (which could only happen if they shared a common ancestry), they could be considered the same cove, for the purposes under discussion here.

Inits originalcontext (seesection III,Apor. 10),this law seems merely an observation of fact: even if you're working with two or more covens, you will only BELONG to one of them; your loyalty will be with that one, and if there were a parting of the ways, you would stick with it. Obviously, in time of persecution, divided loyalties and disagreements could be a source of great danger, and would have to be forbidden. Also, in a Craft structure where the High Priestess has final authority within each coven, she would not much like having a Witch she is trying to train be influenced by another Priestess. True, these considerations don't apply to us, but they are valid as reasons for the tradition.

9. None can coven with others they cannot agree with.

Statedthis way,this lawbecomes anetymological tautology, for "coven" means "to agree" (or "to come together"). The more those in a coven can agree on the interpretation of the Craft Laws, on the symbolic system used for workings, on the purposes of the workings, the greater the coven's effectiveness will be. Naturally, minor disagreements will crop up regularly in a group of individualists; they are not what this law concers. Rather, it applies to disagreements (or bad interpersonal feelings) that are strong enough that they are amplified by the group field, make the meeting unpleasant, and so make it impossible for the coven to work. For this reason--not, one may hope, out of mere in-group exclusiveness or arbitrariness--acoven must select its members carefully for compatibility. Also, since a coven is necessarily a "small group," many normal small-group processes will operate in it. These can be powerful, and emotionally very heavy, but there's nothing mysterious about them. Don't mistake them for something occult; that would lead you up a blind alley.

10. You must not betray the secrets that cannot be told.

Thesecrets in question hereare Her secrets,the ones discussed in the Caution to the Novices. Insofar as these Craft Laws are simply observations of how psychic reality works (and it is for that, really, that we should value them) then they are "self-enforcing" like any other statement of fact. So what this law means is: (a) Don't commit suicide; (b) Don't violate your own sense of your self-integrity; (c) Don't "sell your soul to the devil"; (d) If you stick your finger in a flame, you'll get burned.

11. ALL POWER IN THE CRAFT COMES FROM THE GODDESS.

This lawis anotherobservation about howpsychic reality works. The energy that is raised in the circle comes not from any one person, nor from all the persons in the coven as individuals, but from somewhere else: from the Goddess, or from some source ever further beyond. Such energy, like all psychic energy, comes THROUGH you, not from you; it is not your personal property, for you are merely a channel for it, a custodian of it. You do "own" your body and your individual personality, and you are entitled to the fruits of your labors, but the energy is not yours to exploit for your own benefit, for any human being could (potentially) learn to do anything you can do. Therefore, although you have a right to earn a living, the Craft is free to all, being a gift of the Goddess: you may not charge anyone even a penny to be initiated into the Craft or to learn its arts. Of course, you should insist on having your actual expenses covered; the Craft Laws do not require you to operate at a loss or to coddle freeloaders. But you may not make money from practicing the Craft as a religion, and if you try, you will lose all access to the power. This law also means that the only genuine initiations in the Craft are those worked (though not necessarily directly) by the Goddess Herself. That is, if you have the power from the Goddess, credentials from other people are unnecessary, and if you don't have any power from the Goddess, credentials from other people are useless. Hence there can be no authority in the Craft outside each coven.

Thislaw alsoprovides anotherdefinition: anypowerthat comes from the Goddess could be part of the Craft; so any poet who has experienced the reality of the Muse is, to that extent, a Witch. Conversely, any energy that cannot be conceptualized as coming from the Goddess (and apparently there ARE such forms of the energy) is definitely not part of the Craft. (The tradition that the Priestess is supreme within the circle also appears to be a special case of this law, insofar as only the Priestess can incarnate the Goddess.)

12. IFSOMEONE INTENDS TO HARMYOU, YOU MAY USETHE ARTS OF THE CRAFTTO RESTRAINHIM FROM DOINGSO, BUT ONLYIF ALL INTHE COVEN AGREE THAT HE WILL IN NO WAY BE HARMED BY THE WORKING.

No matterwhat the provocation,trying to harmanother will

only create bad karma for yourself. So, although you have an absolute right to protect yourself, you must not retaliate. As is said in K'ung Fu, "Solve the problem, no less, no more." The reason why the coven must discuss the situation and agree on the workings is twofold: (1) to allow cooler minds to prevail, for it is when one acts on impulse, out of anger, that one is most likely to overstep the line between self-defense and aggression; and (2) because those in the coven, having taken an oath to help one another, and being linked by the generation of the group psychic field, will all share to some extent in any bad karma generated by any member's misuse of the arts. If you are one who can only learn the hard way, say, by sticking your finger into a flame, you are of course free to burn your own fingers--but NOT if you are holding someone else's hand, which is exactly the situation if you belong to a coven. For its own self-preservation, a coven must therefore retain the right, as a last resort, to expel (and cut loose from the karma of) any member who persists in interfering in other people's lives without their permission or, of course, who attempts even blacker workings.

13. Always rememberthat allmankind and allcreatures areequally childrenof theGoddess;therefore neverboastor threaten,or do anything that mightdisgrace Her oryour brothers and sisters in the Craft.

Toblatherthoughtlesslyaboutthe Craft,especiallytopersons who have no business knowing about your coven's affairs, not only drains your own energy and that of your coven, but also is a form of boasting, of using the Craft for self-aggrandizement, that will get you into the bad headspace law #3 warns about. More obviously, threatening to "hex" someone, even though you THINK you have no intention of doing so, violates the intent of laws 1 through 4, because you are playing games with the Lady, who just might decide to act on the threat, and because you are using the Craft (especially if you are known to be a Witch) to influence another against his will and to get your own way; furthermore, making such a threat reinforces the false impression most people have of the Craft, and so disgraces the Goddess. Again, since anyone could learn to do anything you can do, being a Witch doesn't make you any better than anyone else; put on airs, and the Lady will deflate you. Perhaps a good rule of thumb about discussing the Craft with outsiders is this: once you are convinced that someone's interest is sincere, then answer questions, fully and freely; but don't just volunteer information that has in no way been asked for, else you risk burdening that person with more information than he or she is able to cope with.

THE ABBREVIATED LAWS

'Tis the Old Law, and the most important of all Laws, that no one may do anything which will endanger the Craft, or bring us into contact with the law of the land or any of our persecutors.

*Be it ardane that noneshall use the Art (magick)in any way to do ll to any. 8 words the Wiccan Rede fulfil: An it harm none, do what ye will.

* Respect the privacy of other Coveners. You may reveal the involvement of no person save yourself. In case of trouble, the Coven will be disbanded. Should this happen, all Coveners are to avoid one another for the safety and well-being of all. Should this happen, refer to the Old Laws.

*Never accept moneyfor the useof the Art, formoney ever smears the taker (and clouds ethical judgement). For all things magickal, pay the full price asked without haggling. If it is unaffordable, it is probably inappropriate in some hidden way.

* In case of dispute, the High Priestess is the final arbiter. Within the Craft, no law save Craft Law may be invoked. Any who will not agree, or who will not work under this HPs, may and shall remove themselves from the Coven. Any of the third (L.T. Initiates OK) may form a new Coven.

* The traditional way to hear complaints is this: Before the High Priestess and any other Elders shall come first one, then the other, then both together to be heard. The decision may be rendered immediately, one lunar month later, or whenever the time of waiting is filled.

* The year-and-a-day rules pertains to: The minimum time between Progressions; The final time of all Leavings; The closings of all cycles.

THE TEMPLE LAWS

* Inorder of precedence, you areaccountable to: The Gods, your Self, your High Priestess, your Teacher. Initiates are also accountable to the Craft as a whole.

* "Pagan Standard Time" gives you 15 minutes leeway for an announced class or ritual. If you'll be any later or won't make it,

CALL!

* Questions are expected, desired, and anticipated.. The only "dumb question" is the one the student doesn't ask.

* Commoncourtesy in all things. Whenin doubt, it is preferable to err on the side of caution and silence.

* Ultimately, you are responsible for your own development. Independent thought and research are strongly encouraged.

Comments on The Abbreviated Laws
by J. Random Folksinger

The Wiccan Rede, while it has been taught widely, is not a part of the Laws, although it may be considered derivative of them. There is nothing in the Laws that says that "in case of trouble, the Coven will be disbanded". There are, in fact, quite a few possible solutions to specific instances, not just for "trouble".

There is nothing in the Laws about unaffordability equalling inappropriateness in the purchase of a magickal tool. What the heck are "L.T. Initiates"? Long Term? Why is is OK for them to form a Coven when it is plain that you have to be of the Third Degree?

The traditional way to hear complaints, at least in my set of the Old Laws, is for the High Priest or High Priestess to convene the Elders. It says nothing about whether the HP or HPs are included in this group, but it is assumed that BOTH, not just the HPs, are so included. There is also nothing in the Old Laws about a "time of waiting" for a decision.

In the Old Laws, the only thing the year-and-a-day rule pertains to is the leaving of a High Priestess.

Everything in the "Temple Laws" falls in the good-to-very-good category of advice; NONE of it is in the Old Laws. And I have known a good many pagans to take PST to mean anytime during the calendar DAY. There are a number of teachers in my experience to whom you NEVER ask a question, at penalty of being kicked out of the class; still, a teacher who can accept this rule is probably a good teacher.

In general, this sheet appears to be a worksheet handed to new students and gone over with them for a quick rundown of the Craft in order to go on to other things; in my opinion, giving them this sheet and NOT reviewing the entire set of the Old Laws (in whatever form) is doing the students a disservice; having this sheet around for later reference, on the other hand, is probably a Good Thing.

THE LAW

by Rosemary Edgehill

The Law was made and ardane about a week from last Wednesday. The Law was made for the Wiccca, in order that they should develop a nice longhand style from copying it.

TheWicccashouldgive dueworshiptotheGodz, presumingthey believe the Godz exist and aren't just metaphors; and obey Their Will, which the HPS of the Coven will make up as she goes along, for it was made for the purpose of ego-tripping and wild parties. The worship of the Wiccca is good for the owners of Occult Supply Stores, for the owners of Occult Supply Stores love the money of the Wiccca.

Asa manlovetha womanusingthe missionaryposition, sothe Wiccca should shaft their fellows and other total strangers frequently. And it is necessary that the Magick Circle which is the principal difference between a Wicccan rite and a frat party be cast and all Wiccca properly purified to enter it so they can drink five gallons of Ripple each and not throw up.

TheHPSshallr/u/i/n/ rulehercovenasthe localrepresentative of the Goddess, and choose whomever she is sleeping with this week to be her HP...or her Maiden.

Andremember that the Wiccca would have it that The God Himself kissed her feet and gave up the position of Ringmaster to her because of her arbitrariness and autocracy, her spite and unreason, her mysteriousness and ignorance: so the HP is expected to go as far away as possible and not even show up for Sabbats.

It is the greatest virtue of a HPS that she turn as many of her Covenors into closet Xtians as possible, for the true HPS realizes that anyone with the sense Goddess gave a goose is not going to stick around without having a death wish.

* * * * *

In the Olden Days when Wiccca extended far, we were free and had reservations in all the best restaurants. But these days, we eat at McDonald's.

SO BE IT ARDANE, that nonebut the Wiccca shall ever be invited to dinner, for people who ignore us are many, and if they ever found out what we are really up to, they would giggle.

SO BE ITARDANE, that no Coven shall knowwhere the next Coven bide, nor who its member be, save anybody who looks in Circle Newsletter and the hit team we send out to sanction them.

SOBEITARDANE, thatnoone shalltellanyoneanything, least of all thy fellows in the Craft, for fear one of you will learn something; because as it is truly writ: Gerald wrote it, I believe it, that settles it.

Andif anybreakthese Laws,theywill havetostart theirown Tradition and make up their own Grandmother.

Leteach HPSgovernherCoven asshedamn'well please,riding rough-shod over the Covenors as long as they will stand for it.

Butitmust berecognized thatsooner orlater theywill get mad and stop bringing the Ripple to Coven meetings. When this happens, it hath ever been the Old Law that the HPS will Elevate them to the Third Degree and kick them out, and promise them the rest of the Book...someday.

Anyone ofanydegree ornonemay founda Coven,providedthey think they can get away with it and can create a convincing Grandmother.

They mayraidother Covensformembers aslongas nooneknows where to find them.

But splitting the Covenoft means new opportunities for evading the consequences of your actions, so the wise HPS will think of it first.

* * * * *

If you should keep a Black Book, let it be in your own hand of write, except for the parts you xerox out of Lady Sheba. Or better yet, tell everybody they're not of a high enough degree to see it.

ProclaimyourWicccahoodloudly, andoften;youmaybe ableto do a brisk trade in spells, psychic fairs, and talk shows. If nobody believs you, try holding a public skyclad circle. If all else fails, hire a press agent and advertise in the National Inquirer. If they try to make you talk of the Brotherhood, lay it on with a trowel. Ancient Atlantis is always good for a five-minute spot on the six o' clock news. Not all interviewers are bad; some may even flash your business address on the screen for a few seconds.

* * * * *

To avoid discovery, let your working tools be ordinary stuff such as any may have around the house: AR-15's, Patton Tanks, Howitzers (let's see how far we can stretch that First Amendment, gang!). Have no names or signs on anuything, and remove the ones they came with, as otherwise this can lead to a charge of receiving stolen property.

LetthePentacles bemadeof waxunlesssomethingelse ismore convenient.

Haveno sword, unlessyou are inthe SCA ora collector of WWII memorabilia.

Writethe namesand signson agummed labelsothat itcan be peeled off immediately afterwards; remember that not guilty by reason of insanity is not a valid defense in cases of this kind.

Everrememberthatyou aretheHiddenChildrenof theGoddess; when you can take time out from Karma Dumping Runs, Psychic Vendettas, Banishing each other from the Coven and discussing how much fun it would be to persecute the Xtians, remember never to do anything to disgrace Her. Or Them, if that's possible.

* * * * *

In the Olden Days, when we had Power, we could use the Art against any who ill-treated us; but these days a whispering campaign works better. Remember always that there are a lot of flaky people out there, and for this reason it is best to give a fake name and a Post Office Box address. Someone is always going to blame you for something.

SO BEIT ARDANE: HARMNONE, or atleast have agood alibi. Never break this law, or people who get burned along with you will come after you with baseball bats, and you will never be able to score any decent hash again.

AnyHPSwho doessomethingyou don'tlikeyou canwalkout on, but be sure to clout the Coven Book on the way to the door and set up in business for yourself (Learn Witchcraft From The Experts!).

Alwaysaccept moneyfor useofthe Art,butkeep aneye onthe Gypsy Laws. In some states, Barter works better. All may use the Art for their own advantage; remember, quick and dirty works best, and you can lay off Karma on the Coven. If that doesn't work, try dead cats in the mailbox.

* * * * *

'Tis the Old Law and most important of all the Laws that no one may do anything that will endanger any of the Craft. Unless there's money in it, or it's to someone you think deserves it, and anyway, "endanger" is in the eye of the beholder.

In anydispute betweenthe Wiccca,no onemayinvoke anyLaw but that of the Craft. However, you can break into your opponent's home and mess up his stuff.. after all, it says right here they can't

go to the Police.

Neverbargain orhaggle whenyou buybythe Art;most Occult Store owners will just throw you out and everyone else will think you're a nut.

* * * * *

It is ever the way with men and with women that they are ruled by their glands. At any moment your HPS may run off and become a Rosicrucian. And the way of Resignation is this: if she doesn't answer her phone for two weeks and is never home when you drive by, you can declare her outcast from the Coven and take it over yourself, with as many as will have you. But if she comes back she will probably take of the Coven again, or start another one in the same building and declare you Invalid, and there's not much you can do about it. Learn to live with anxiety. Get everything in writing.

* * * * *

It hath been found that two people sitting around with a bottle of Chianti discussing Atlantean Grandmothers will become fond of each other, if only because of the Stockholm Syndrome. Therefore, let it be resolved that a human being shall be taught in the Craft only by another human being, and screw the middle-class morality of the nineteen-fifties.

1207

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And the Curses of the Mighty Ones be on all who try to take this seriously, or the Craft seriously, or the Wiccca seriously. Caveat Lector, and May The Force Be With You!

1208

Karma, The Three Fold Law, & Grace

"As you sew, so shall ye reap". "What goes around, comes around". "Whatever you send out returns three times". These are all sayings very familiar to all of us, all of them examples of a supposedly Universal Law of cause and effect, action and reaction. Of course many of the religious systems try to furnish us with some sort of "escape clause" that will allow man to either alleviate suffering fo past misdeeds, or to escape responsibility totally. Let us take a little closer look at these three ideas and ther inter-reationship.

It seems that, on one level, we do live ina mechanistic universe, one pretty much ruled by cause-and-efect. This Newtonian universe seems to react in a very mechanical fashion, i.e. every action "produces an equal and opposite reaction". A good analogy for this is the example of one billiard ball striking another. The energy from the striking billiard ball is transfered to the one struck and is used to push against the first, imparting motion in the same direction. This brings the second law into play, i.e. an object in motion tends to stay in motion untill acted upon by an outside force.

The principle of Karma basically says the same thing; i.e. any negative or positive action or thought remains that way, until it expends its energy by acting upon the originator. Of course this also makes implicit the idea that thoughts or mental energy have a reality of their own, one that interacts with the physical universe. If this idea is accepted, it then implies the existence of at least one more "world" or order of the universe, one with a non physical "reality", and one where the basic fundamental rules of physics (as we know them) may not truly apply.

The magician can bedescribed as one who "walksbetween" these two worlds. "Walking between two worlds" implies that an individal is connected with both and can move between them at will. The purpose of magic is to manipulate one world for the benefit of the other, i.e. to manipulate the unseen world for the express purpose of influencing events in the physical. Unfortunately there does not seem to be a "free ride" anywhere in the universe, and when an individual acquires the power to do this, they also aquire a great deal of responsibility!

By accepting the power to exert "leverage" in the unseen world, an individual seems to also accept a multiplied succeptibility to influences initiated in that world. This is why negative workings are so dangerous! This may also be the reasoning behind the "law of three fold return".

Now comesthe hard part! Ifall of this causeand effect stuff is absolute, how can any individual ever hope to "pay off" the debts for all of the "stupid" things they have done not only in this life-time, but in many others? Must we "pay off" all past transgressions on a one for one basis? Is there no ecape clause in this "contract" we seem to have for living in the universe?

This "escape clause" is called Grace by the Christians and by other names in other systems, but it does exist in all. Basically, the idea is this: "Once a lesson is completely learned and one grows beyond a need for this lesson, it need not be repeated, even if the 'books' are not balanced". This is the "Enlightenment" sought by the Buddhist that allows the "breaking" of the wheel.

EXEGESIS ON THE WICCAN REDE

by Judy Harrow

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All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding.

Cliches begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We cometo the Craftwith a firstgeneration's joy ofdiscovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

Ithink the best of these safeguardsis already built into the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/-supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal process of original visions clotting into cliche, and our perpetual

flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And yet, I want us to remain identifiably Witches and not meld into some homogeneous "New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Although our canonis not closed- and theday it isis the dayI quit -I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'dlike totry doingsome exegesison an essentialstatement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to take it almost word by word.

do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become acompulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you WILL. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

DO what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When youreally look atit, wordby word, itsounds likea subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, DO WHAT YOU WILL" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth andmodern biology alike teach us thatour Earth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes,

but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft, assumingethical adulthood, offersus no roterules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

JOAN on the Witch Laws 8/22/81

Note: These are the comments of one of the early members of Proteus Coven on what we gave her to read about ethics and laws. All the material she had is still here, although a good deal has been added since then, so I thought her comments would also be interesting.
Judy Harrow

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Reaction to "Traditional" - i.e. essentially Gardnerian - format

In many respects, as constricting as Catholocism without the administrative experience, intellectual prowess, or verbal expertise of Catholicism. If current researchers are correct, what we have is one man's fantasy (with jumbled and skewed sources) made everyone's obligation.

Maybedealtwith mosteffectively-especiallyas regardsthe reality of current practice and expectation - by juxtaposition with Lady Ikandkhop's masterful irony.

-*-

Reaction to Aporrheton 5 - [generally very good thinking, but still more traditional than my preference]

ParagraphTwo: Good thinkingon nature ofGoddess -or any divinity. My agreement is reserved, uncertain, withheld.

Paragraph Three: Claims to have arrived at FIRMLY ("no bending") UNDISPROVEN hypotheses. This arouses natural suspicion in me. I disagree with some of his perceptions of FACTS.

Idisagree violently withLaws 5 +6. Heterosexuality isa strength, but not an essential. POLARITY OPERATES OUTSIDE [or INSIDE] BOUNDARIES OF ANATOMICAL EQUIPMENT AND HORMONES. AND THE CHARACTER - THE SACRED CHARACTER - OF THE WITCH IS WITHIN THE AT ONCE TRANSCENDANT AND DISCIPLINED SELF.

Law #7 is unnecessary. A silly bow to a misunderstood "Trad" law.

Law #8 islargely true, but makes no allowancefor valid, honest (fair to all), and necessary transitional states many must pass through. Also sticks on "authority" peg, which has some necessity/-validity but can easily get out of hand. I find HONESTY + COURTESY

better yardsticks.

Law #9. True.But much of interpersonaltension (inevitable) can be worked out of God/dess' love and coven support-with-discipline prevail.

Law #10. TheGreat Mysteries mustbe livedout. And, withoutusing Craft parlance, if another needs to hear them, they MUST BE VERBALIZED. TO DO LESS IS HARM. i.e., it is to allow another to drown when you're on shore and have a rope.

But no missionary zeal!

No proseletyzing!!!

That for which others are unready is foolishness for them and foolishness for the Witch. (It may also be subconscious power tripping. See agreement in Law #13.)

Law #11 - I agree with paragraphs one and two.

Paragraph3:saying thatonlythe HPsincarnatesthe Goddess is inappropriate and - in my firm opinion - NOT FACTUAL. (note from Judy - as I interpret what he says there, it's that only WOMEN incarnate the Goddess. I also disagree with that, but it's less bad than Joan's reading that he limits it to the HPs only.) The Goddess is not bound by ceremonial elevations. She incarnates where and when She Damn Well Pleases!

Re:"all initiations..."- etc.-Ritual iscrystallization of preexistent, potential, incipient reality and this actualization is not trivial.

Law #12 - Goodcaution on limits (ill defined whereemotion runs high) or self-defense. But assumption rules out solo magic (his previous premise is that it isn't Wiccan) by corollary of group responsibility / group danger to all action. "Return to sender" is generally agreed as rule-of-thumb for defense. Practice has not disproven. This is a difficult area to define. Probably group consensus on this would help.

Does"impossibility factor" negatedanger? How about the verbal escape clause sometimes used?

Obviously,I'mless sureofboundarieson thisonethan onany other.

Law #13 - Good idea. Rather an ideal than a norm.

OMISSION: APORRHETON does not mention Balance or Polarity concept except in male/female context. But these are valuable and central concepts.

I got the feeling this person is still ruled by fragments of left-over fear.

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Starhawk is GREAT. But many people will need more codification than she offers.

From: L.A. HUSSEY
To: J_RANDOM FOLKSINGER
Subj: THE LAWS

I am disturbed and disappointed. "The Christians are our enemies." "They will torture you to make you talk about the Craft." "Lie about the Craft." "Covens splitting up makes for bad feelings."

What depressing garbage. This is the 20th century, and this is America, this is not Inquisition days. The more we keep secret, the more the ignorant will assume that we have horrible secrets to keep. The true secrets of the Gods cannot be given away, because they cannot be spoken -- they are beyond all language. And as for bad feelings when covens break up, maybe that is how it is where you are, but around here, there is rejoicing when one coven becomes two. Seems to me like my best possible response to your "Laws" is the following song:

BURNING TIMES
The songs are sung to rouse our anger of martyred Witches gone to the fires,
But what is served by righteous singing, if all we do is stew in our ire?
Nine million dead in four hundred years;
More in that time simply died of disease.
Why do we dwell on long past dead
When we are alive in times like these?
(cho)
Rise up, Witches, throw off your masks
And cease crying guilt for ancient crimes.
Earth and all Her children need us
For ALL face now the Burning Times.

In the face of that hostile power, how did the old knowledge stay alive?
How have we still a Craft to practise? Our ancestors knew how to fight and survive!
How do we honour our blessed dead?
Slavery threatens us all but few.
We must teach their cunning ways --
EVERYONE needs the skills they knew!
(cho2)
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all Her children need us
For ALL face now the Burning Times.

I will not cast off Science's works -- Witches all forces to Will can bend;
I'll not accuse for war and waste some patriarchy of faceless men.
Men do not cast the only votes;
Women alone do not demonstrate.
Rather than shut out half the race,
Who if not we will change that state?
(cho2)

1215

I will not blame a Father's Church -- blame and guilt are their tools, not mine,
And even in the shuls and churches, allies there will I seek, and find!
I will not answer hate with fear,
Nor with a smug, cheek-turning love.
I will not answer hate with rage;
By strength alone will I not be moved!
(cho2)

I will not hide in my sacred grove -- the fact'ries and cities yet ring me about;
I will not climb my ivory tower -- the real world exists tho' I shut it out.
I will not work for Church nor State
Who serve themselves while they serve us lies,
Nor only for my Witchen kin,
But for the family of all alive!
(cho2)

So if rebellion means to fight a State lost sight of why it was built,
If heresy's to reject a Church that rules with force or fear or guilt,
Then let us all be rebels proud,
And shameless heretics by creed --
A tyrant's hand subjects the Earth,
More heretic rebels are what She needs!
(cho2)

Did it ever occur to the writers of your antique laws that the Craft might actually be WELCOMED by a great number of people? That there might actually be more of us than of those who wish us ill? That the only reason those who fear us are so active nowadays is because they see us becoming more and more welcomed by more people? As I say in another song, "When folk in sorrow turn away/ From paths that lead to misery/ And seek new ways for wholeness' sake/ Then waiting, ready shall we be."

All I can say is, I'm Goddess-glad I'm not in your tradition.

B*B

Leigh Ann

To this I would add only one more admonishment, based on my own experience: It is as important not to take oneself, one's power, and one's Craft too seriously as it is not to take them too lightly. Moderation in all things, including moderation. And remember that all acts of love and pleasure are the rites of
the Goddess, and this includes HAVING FUN.

B*B Leigh Ann

A RESPONSE TO "CRAFT ETHICS OF THE COVENANT OF THE DOVES"

It has always been my view that the Earth Traditions, both in the Wiccan (European Shamanic) and Neo-Native Shamanic senses, are seeing their rebirth out of a true need to heal this wounded Mother of ours, and to stay Her hand, for Her anger is growing. It is quite possible that without this renewed spirit of reverence and worship of Earth and Sky and the True Source of All that Is, humanity as a species would be made as extinct as the Passenger Pigeon and the Dodo Bird.

Therefore,as a Pagan and asa follower of theWays of the Chiricahua Teneh Nation, I cringe whenever I see restrictions and requirements that are, for all intents and purposes, useless today, and only hamper the mission we have of encouraging others to walk in a more sacred way on the Body of Our Mother. I see the power trips, the "I'm the High Priest(ess), that's why" crap and the games driving more and more Pagans solitary, when we should be uniting. And I was extremely angered when I read the published "ethics" of one organization, the Covenant of the Doves, now known as the United Wiccan Church.

I have listed the salient points that disturb me the most, and will respond to them one by one.

> No woman shall be a Maiden who has not been in her courses.
MK-H: I guess that's fair enough. But whether or not a woman is currently menstruating is none of the Coven's business.

> No woman shall be ordained unless she has passed her 17th year,
> nor shall she have her ordination recognized until that time.
MK-H: No coven has any business ordaining a person, woman or man, before the legal Age of Consent, unless the minor is legally emancipated, and can produce their emancipation papers. To do otherwise is a wonderful excuse for prosecution if the persecution that File 18 and other Fundie hate articles I have been compiling in my XIANHATE series of files seem to augur comes to pass.

> No womanshall have herordination recognized unless sheis in
> her courses, has ten fingers, ten toes, two eyes, two ears, a
> nose. Her generative organs andbreasts must becomplete. The
> honorable loss of limbs or the effects of torture following
> ordination shall not invalidate the ordination.
MK-H: So you would deny ordination to a woman who is handicapped, or blind, or deaf, or has suffered the effects of cancer and may have had a hysterectomy, a mastectomy or even the less-invasive "lumpectomy" done on her to save her life? That is bigoted and totally without

reason in this day and age. And what if she is past Menopause? Would you deny ordination to a woman who may be past her fertile years? That's wholly disrespectful to the Elders who hold so much wisdom that could be an asset to a Circle.

> No woman shall be a Nymph who has not coupled.
MK-H: Again, this is none of the Coven's business whether or not a woman has had sex.

> No woman shall be a Crone who has not given birth.
MK-H: Some have chosen NOT to bear children, out of either financial necessity, or conviction that this society is not the place to raise kids in. And some have recognized that they simply do not have the temperment for child-rearing (myself included in that category.) Some are infertile, through no fault of their own. And some, through either psychological or physical drives, prefer other women. There are a great deal of Lesbians in the Wiccan movement. Would you write them off as nonexistant?

> No man shall be a Magician who has not healed.
MK-H: Healing is not necessarily the only talent the God and Goddess give to people. Therefore, if a person does not have that talent, that does not mean that they aren't useful to the Circle in other capacities. And why is this criterion only applied to MALE postulants? Some of the best healers I know are female.

> Noman shall beordained unless he haspassed his 33rdyear, nor
> shall he have his ordination recognized until that time.
MK-H: Why a double standard on when a man should be ordained? 18 is just fine for an eligability date.

> No man shall have his ordination recognized unless he is the
> father ofa living child, has ten fingers andten toes, two
> eyes, two ears and a nose and generative organs complete. The
> honorable loss of limbs or the effects of torture following
> ordination shall not invalidate the ordination.
MK-H: Again I voice my objections about the anti-Physically Challenged bias that this requirement implies. And I suspect that the requirement of being "the father of a living child" is there for only one reason--that it is a legally permissable way of stating "No Pooftahs". Just as the childbearing requirement is discriminatory to Lesbians, the fatherhood requirement is discriminatory to Gays.

So what would I myself ask of postulants wishing initiation? In my theoretical Circle, I would ask them to attest, under pain of disfellowship, that they are not law enforcement officers joining the Circle for espionage purposes, nor are they there for sabotage or infiltration purposes under religious grounds. Furthermore, they should

affirm their allegience to The Earth Mother, The Sky Father, and Their Ultimate Source, forswearing allegiance to other deities. (primarily to weed out Christian or "satanist" infiltrators) They should have completed their Vision Quest, and have contacted their Lower Self in the form of their Power Animal(s), and their Higher Self in the form of the Shaman or Teacher Within. They also should not show outward or inward signs of being mentally unbalanced (something that would require a lot of trusting one's gut, although a psychologically-based questionnaire might be a good way of confirming it) or overly concerned with "finding power". They must also, for legal reasons, be either over 18 or legally Emancipated.

Furthermore, there will be only ONE degree in my Circle--that of Kin. Anyone who is initiated is theoretically ready to act as ceremonial facilitator, and that duty will be rotated to them as the rotation goes around the Circle. Decisions should be made by consensus, with one person having only one vote.

1218

I ask you, James...does notthe Mother and the Father decreethat we should all be free and equal to one another? Is that not why you opt to have your Coven be naked in their rite? (Due to the fact that the Chiricahua Teneh never performed ceremonials in the nude, I would myself opt for robed work, even to the point of people working in comfortable street clothes.) So why all this bloody RESTRICTION? Why all these trivial, and sometimes even discriminatory rules and regulations? Your ancestor Aleister once said "The word for Sin is Restriction." It's a good rule of thumb.

Respectfully,
Michelle Chihacou White Puma Klein-Hass

1219

SPELL TO EASE A BROKEN HEART*

John Shaman

You will need the following ingredients (be sure to charge them all before you begin):

strawberry tea (one bag)	Small wand or stick from a willow tree
sea salt	2 pink candles
a mirror	one pink drawstring bag
one quartz crystal	a copper penny
a bowl made of china or crystal that is special to you	
1 teaspoon dried jasmine	1 teaspoon orris-root powder
1 tsp. strawberry leaves	1 teaspoon yarrow
10 plus drops apple-blossom oil or peach oil	
10 plus drops strawberry oil	

On a Friday morning or evening (the day sacred to Venus) take a bath in sea salt in the light of a pink candle. As you dry off and dress, sip the strawberry tea. Use a dab of strawberry oil as perfume or cologne. Apply makeup or groom yourself to look your best. Cast a circle with the willow wand around a table the the other ingredients. Light the second pink candle. Mix all oils and herbs in the bowl. While you stir look at yourself in the mirror and say aloud: "Oh, Great Mother Goddess, enclose me in your loving arms and nurture and bring forth the Goddess within me." Gaze deeply into the mirror after you have finished mixing the ingredients and say aloud, "I represent the Great Goddess, Mother of all things. I shine in the light of the Golden Wings of Isis. All that is great and loving only belongs to me." Then put half the mixture in the pink bag and add the penny and crystal. Carry it with you always [or until you find another love]. Leave the other half of the potion in the bowl, out in a room where you will smell the fragrance. Repeat this ritual every Friday if necessary.

*From Laurie Cabot's "Power of the Witch"
Brackets mine.

Needless to say, you should replace the goddess name with one that you attune
to.

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

This is an era of decision. Do we allow ourselves to cut the throat of the Mother Who has nourished us as a species since we "came down from the trees"? Or do we work to walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It was said that both the Red Man would return to the Ways of the Old Ones and that the non-Native would also embrace the Lifeway. There are non-Natives who respectfully have chosen these Ways, and are carrying them on in a reverent way. If the Lifeway was only given for the Native peoples, it would die out within our lifetime. There are simply not enough traditional Elders left.

It has been shown to some of us that Our Mother The Earth is not willing to die quietly. She has demonstrated this by the increase in natural disasters of the past decade, which continue day by day. The Hopi prophecies state that, when the "bowl full of ashes" (most interpret this as the Thermonuclear Bomb) is overturned, that Our Mother shall rise up in Her righteous anger and destroy humanity. This prophecy is coming true, although it may yet be reversable. Perhaps it is we who reverence the Ways and walk in harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to honor Our Mother and Our Father, Earth and Sky, and to honor The Giver Of Life, from whence all things flow in the Universe. Our world-view is primarily allied with that of the Navajo/Dineh, Apache/Teneh, and Hopi peoples. However we do not represent ourselves as the keepers of those ways. The secrets of those Nations are for them alone, unless Usen' wishes to reveal them to us. Our mission is to help heal Our Mother, The Earth, and to help each other walk in closer harmony with Her. We also exist to provide a way for urban and sub-urban people to learn and practice the root Shamanic techniques that aid us in finding our True Vision and True

Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary "1. b)...a person who is not a Christian, Moslem, or Jew (by faith); heathen. Pagan specifically refers to one of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is truly a religious commitment. No-one can make a commitment to the Lifeway and to the worship of Life Giver, The Earth Mother and The Sky Father and remain a worshiper of other Paradigms of the Deity, much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

We stand by other Pagans who do not share our paradigms, IE. Wiccans, Asatruans, Hellenists, and other Shamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

2.) THE(A)OLOGY:

As our Fellowship is inherently religious, we must declare a The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God)
This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as all, including the God and the Goddess, are emanations from Usen', which is the primaeval First Cause.

Usen': One cannot look upon The Life Giver as either Male or Female, for The Life Giver is beyond those distinctions. Usen', and The Life Giver, are names for this First Cause, this Force that pervades all and caused all to come into being. From Usen', the God, Sky Father, and the Goddess, Earth Mother, emanate, as the lesser Deities emanate from Them.

The Earth Mother: We live and walk and are sustained from The Earth Mother, which is our Earth. She is alive, and we all exist within Her as part of Her structure. Science, through the Gaea Hypothesis, has finally acknowledged Her

existence, and some even have learnt the lesson that our duty in this life is to care for and honor Her. This is a lesson that all must learn, for as long as we despoil Her, we risk Her wrath. She is expressed through the faces of White Painted Woman, Who is The Woman Warrior, through Corn Mother, Who is The Nourishing Mother, and through Spider Woman, Who is The Wise Woman, The Ancient One, The Custodian of Wisdom. Women are acknowledged as being human representatives of The Earth Mother.

The Sky Father: Just as among we Humans, there is both Man and Woman, so there is no Earth Mother without Sky Father. Sky Father is the air we breathe, the flame that gives us warmth and cooks our food, and brings forth the rain that fertilizes Our Mother and allows Her to provide us with the crops and animals that sustain us. Sky Father is also expressed as The Hunter, The Warrior, and First Shaman, and is also expressed in Killer Of Enemies and The Child Of Water. He is also present and acknowledged as being present in every Man.

There are other spirits that exist in the Universe, some beneficient, some maleficient. But most important is Usen', Earth Mother, and Sky Father. By walking in harmony with the God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

3.) ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your perogative. But it is not a requirement.

1.) If the action does not harm yourself, other people or intelligent beings, or Our Mother The Earth, you are free to do as you wish.

2.) To charge for healings, sweats or ceremonials is totally wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

3.) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, provided that permission is given by the patient and that

help other than healing does not interfere with the Will of others. Magick that is used in a coercive (IE. Love spells) or destructive (harming or killing magick) way is patently wrong and is considered Black Magick.

4.) Contact of spirits by any means other than Shamanic journeying or the Vision Quest is very risky, and Possession is a real possibility. The practice of mediumship, or "channeling" has no place in the Lifeway, and exposes not only Self but others to danger.

5.) Permission must always be asked of the spirits of plants and/or animals before taking them for either sustenance or for medicine.

6.) One's visions and one's personal ceremonies are one's own. Personal visions should not be spoken of, but shared visions are for all of the group.

7.) It is wrong to criticise another within the group or outside the group. Racism, sexism, xenophobia or general disrespect of others has no place in the Fellowship. Individual decisions about lifestyle and other ethical issues not covered here are an individual's own affair.

4.):GROUP STRUCTURE AND INITIATION PRACTICES

There is only one Initiation, which is the Initiation that makes one Kin within the group and in the sight of The Deities. It is given after one has taken their first Vision Quest, has found their Power Animal(s) and has met the Shaman Within. It can only be denied to those who have met these requirements, is younger than the legal Age Of Consent (in most places, 18 years) is not of sound mind, and/or is under suspicion of being a Law Enforcement Officer or other person antipathetic to Pagan and/or Shamanic belief who requests initiation for fraudulent purposes (usually to infilitrate to either sabotage or publically discredit the Fellowship) Initiation must not be denied on account of physical disabilities, blindness, deafness, or sterility, nor on account of sex, race, nationality, political belief, or sexual preference.

There are no set offices within the Fellowship. Ideally, leadership should be by consensus, with true leaders being temporary and purpose-oriented. Facilitation of rituals may be done by any Initiate of the Fellowship. ANYONE WHO REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF THE LIFEWAY SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO CONTRARY TO THIS STATEMENT OF PRINCIPLES AND ETHICS.

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

5.) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was, in most cases, above the Chief in decision-making power and was judge, doctor, father-confessor, and intercessor with the Deities for the tribe. Some Shamanic societies are now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is born into. Certainly, the skills are never something one is born with, and this is not merely hereditary. Rather, when a child is born, the current Shaman would recognize that the child had the POTENTIAL of being the next one, and the child's training would begin when they were considered ready by the Shaman. At adulthood, they would be tested. If they passed the test, they would become the next Shaman. If they failed, usually the test was such that they would either die outright, or they would go insane. Many "heroic quest" tales, and most notably the Arthurian legends have echoes of this practice within the ancient Shamanic traditions of Europe.

But the point that is being made here is that we should not go back to that sort of way of doing things, because in this society it is nigh on impossible. The stand I am offering here is that recognition as a Shaman can be conferred only through shared vision, and signs from the Deities. It is not my place to say what the signs are...it will be obvious to the Fellowship. I am not Shaman myself, and will not brook anyone calling me that. This is something I place in the lap of the Deities to decide. I cannot do anything more. It is a mockery of those people that can truly be

called Shamans, who are respected, powerful people of traditional tribes, to do anything less. In any event, to claim such a title is definately not enough, and is punishable by withdrawing Fellowship from the one who claims to be Shaman falsely.

6.) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon. The seasons begin on the first full moon after a Solstice or an Equinox. The Solstices and Equinoxes themselves are times of celebration as well, and perhaps the period between the two (which usually works out to be no more than a week or so) could be considered a time of Holiday. Lesser ceremonials are held on New Moons and Full Moons between the first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There are other ceremonials that are personal in nature, and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if a boy) or White Painted Woman (if a girl); Initiation, where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconciliation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release, where a ceremony for a dead member of the Fellowship is done to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

7.) SUMMING UP

A few quick ones: One can be either clothed or unclothed at ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. However, one should disrobe for the sweat lodge, as clothes are not only uncomfortable within the sweat lodge, but interfere

with the cleansing process of the lodge.

This Statement can be accepted or rejected by individual groups that federate themselves with Lifeway Fellowship. But federation can be denied to those groups who stray too far from some of the basic guidelines, or do anything that would sully the reputation of the Fellowship in general.

Hi-dicho...this is finished.
May these proceeds please Life Giver Usen', and the Mother and the Father.
ENJU!
Chihacou White-Puma, 1988.

THE LAST DRAGON

by

Gerald del Campo

In the land of Oz lived a great Wizard named Albert Creemshaw. He was loved by everyone, and became quite popular when he destroyed the Last Dragon in a great battle between the forces of oppression and the powers of Freedom.

When the villagers heard that the monster had been killed they rushed the mountain side where the Dragon had its nest and proceeded to break the eggs; thereby insuring the destruction of the creatures forever.

What they did not know, was that Albert had snuck one of the eggs out before the villagers got there. He cared for it in his Castle and through his great magical ability he was able to genetically alter the dragon fetus so that it would soon be the watcher of the people; a symbol of freedom and great strength. But he kept this a secret from the people because they were not ready yet for the trial which awaited them; they would just have ganged up and tried to kill the Little Dragon. He became a Hermit and loved the little creature.

One day the Wizard received a message from his God that he would have to move on, and release his body the way that a butterfly sheds its cocoon. So Albert called for the Council of The Sword and Shield, a ruling body of his most trusted students, and told them about the little dragon. At first they were repulsed by the idea of bringing up the offspring of the object of their misery; but the Magician persuaded them by telling them that the little dragon would soon be the symbol of freedom and strength: they swore by the Warrior Gods they would care for it.

The following evening, while the Full Moon shined on the peaceful waters of Oz, Albert and his God left forever.

Upon finding their Master dead, the Council released the information about the Little Dragon to the people of Oz. The people of Oz loved Albert as much as he loved them, and after they saw how fragile this poor orphaned creature was they decided amongst themselves that they would honor those raising the little dragon, for the dragon would represent all of the things Albert himself stood for.

Things went well, for a while. The favoritism displayed by the people of Oz towards the Priests and Priestesses that cared for the Dragon created turmoil: all of the sudden there were power struggles within the Council, its members were fighting over who would supervise the education of the Little Dragon, who would feed it, who would educate it. They set up rules specifically designed to make it impossible for others to reach the grades appropiate to caring for the Dragon so that only a few on top could reap the benefits associated with caring for the Little Dragon.

One would say: "I have risked my life and given all so that the little dragon could have food", and his ego was pleased. The other would say: "While you first despised the dragon I stood fast in my duty to care for it, for I have kept my word", and her ego was satisfied.

The people were so impressed by the "devotion and selflessness" of The Council that certain members were given gifts of silver, gold, spices, and women. Treated as Gods for their sense of duty.

Everyone at The Council became so preoccupied with the power struggle, and with keeping their peers in lower positions that they forgot about the little, fragile Dragon. When they finally gained their senses, and returned to the Castle where it was guarded they found it dead, starved from attention and sustenance. They then realized that empty, lost feeling Albert himself would have felt, if HE had killed the Last Dragon.

Circle casting Dragon style

Cameron Mandrake

I just thought I'd drop a note on the traditional Dragon Tradition Circle casting. The circle is cast with the Blade, the Cup and the Censor. The Priest starts with the Blade in the north and draws the boundry of the circle. As he does he recites "I tread this Path for the Elements, that which comprises all that we see."

The HPS takes to sprinkling the boundries with the Cup filled with salted water. She recites "I tread this Path for Self, a reflection of the Divine."

The HP then takes the censor and carries the smoketo the boundries of the circle in a deosil direction. He recites "I tread this Path for Spirit, that which unites all things."

The HP or HPS then state the charge of our Circle. It is as follows.

"Our Circle is a place where hearts and minds can meet and share in the wonder and empowerment of a living and loving Goddess. We are a coven of friends, but above all things we are Family. Our Love and our Magick binds us together and our Circle keeps us and nurtures us. We are blessed. Blessed Be!"

The Dragon Guardians are then invoked.

EAST
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth. Blessed Be.

SOUTH
Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing
and fervent. Purify us with Love. Blessed Be.

WEST
Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH
Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistant wisdom. Blessed Be.

Each of these Dragons has a secret name that they are also invoked with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

I find that the Circle charge sets the mood for the Circle and I change it to suit the situation. If anyone has ideas for a Circle charge, I'd like to hear them. I have a number of Circle charges that I use but fresh ones always are nice.

Blessed Be.
Cameron Mandrake

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ON THE NUMBER 451

(The true nature of the A.`. A.'.)

Publication in Class B

ORDO ARGENTUM ASTRUM

Anthra Andromda

The number is a very interesting one indeed. Originally suggested by David Cherubim, in connection with the "true" meaning of the initials A.`. A.'.. At first glance there doesn't seem to be much there...BUT!

451 = 4 + 5 + 1 = 10 = 1.

A glyph of the cycle. The monad starting its trek through experience in the infinite body of Nuith and returning to this supreme Unity.

451 = ATh HADM. The essence of Man. Also Ath ADMH (a Temurah), The essence of the attained Man.

ADMH also means "Red Earth" in the traditional sense. However, there is a rather 'new' qabalistic operation at work here, that of fusing or synthesis.That of two words joining to make a new one (or an old one) with a new meaning. Here we have 'ADM' and 'MH'. Both words add to 45, which may be a key to the way things are working here. ADM, Man and MH, Yetzirah. In this case we have man identified with Yetzirah to which he aspires. Crowley says of this number, "Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress."

Quite true, it baffles! ADMH is 50, and is "red earth". This would seem to have little to do with the foregoing. However, consider this; in the word ADMH we have the 'H' appended. This would place the number five behind the Man, and would have the effect of giving him motion in a forward direction (indicating progressive motion).

When the number 451 is divided by the number 51 (451/51) the result is 8.02. Perhaps not much here, but! The number 802 is twice that of 401 (essences) and is defined in 'Sepher Sephiroth' as; "401 X 2 = The Reflection of 401, which is the (Th a), alpha and omega". It also refers to the three grades of A.`. A.'. above the abyss. As to the number 8.02; the number 8 is that of Ch = Chith = 418. And the 2 represents the 'extended' monad proceeding from the infinitely small and un-extended point. Thus it is representative of the 'human' Star, the true essences of Man that aspires to the higher, or in Enochian terms; That Star (monad) that aspires, and is driven, to a higher place in the hierarchy of the Universe. This is accomplished by the

motion imparted to it by the 'H' which gives the Star motion so that it may gain in experience.

Now, 401 = 5 = Motion. And, 50 = 5 = Motion, and is also the 14th letter of the Hebrew alphabet; Nun. The mystic number of 'Nun' is 300, which is the number of the 21st letter of the Hebrew alphabet 'Sh' Shin. Shin refers Yetziratically to fire, and is symbolic of the 'Holy Spirit' and therefore is the letter and number of 'Spirit'. Spirit is unmanifested energy, and matter is manifested energy (another possibility for the 2 of 8.02) which is, in a sense, the whole nature of Man. This duality of man is shown in dual nature of his motion. The 401 which is the essences of his motion (the higher) and the 50 which is the manifestation of this motion.

CROWLEY'S ESSAY on MAN.

"The Mind of the Father riding on the subtle guiders which glitter with the inflexible tracings of relentless fire." ZOROASTER.

MAN.

"What is man, that thou art mindful of him?"

Man being the subject of these Essays, it is first proper to explain what will be meant therein by the word.

Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.

It follows that all phenomena, internal and external, may be classified for the purpose of discussing their observed relations, in any manner which experience may show to be the most convenient. (Examples: the elaborate classifications of science, chemical, physical, etc., etc. There is no essential truth in any of these aids to thinking: convenience is the sole measure.) Now for the purposes of analysing the spiritual nature of man, of recording and measuring his experiences in this kind, of planning his progress to loftier heights of attainment, several systems have been devised. That of the Abhidhamma is on the surface alike the most practical, the most scientific, and the most real; but for European students it is certainly far too unwieldly, to say nothing of other lines of criticism.

Therefore, despite the danger of vagueness involved in the use of a system whose terms are largely symbolic, I have, for many reasons, preferred to present to the world as an international basis for classification, the classico-mathematical system which is vulgarly and erroneously (though conveniently) called the Qabalah.

The Qabalah, that is, the Jewish Tradition concerning the initiated

interpretation of their Scriptures, is mostly either unintelligible or nonsense. But it contains as it ground-plan the most precious jewel of human thought, that geometrical arrangement of names and numbers which is called the Tree of Life. I call it the most precious, because I have found it the most convenient method hitherto discovered of classifying the phenomena of the Universe, and recording their relations. Whereof the proof is the amazing fertility of thought which has followed my adoption of this scheme.

Since all phenomena soever may be referred to the Tree of Life (which may be multiplied or subdivided at will for convenience' sake) it is evidently useless to attempt any complete account of it. The correspondences of each unit -- the Ten Sephiroth and the Two-and-Twenty Paths -- are infinite. The art of using it consists principally in referring all our ideas to it, discovering thus the common nature of certain things and the essential differences between others, so that ultimately one obtains a simple view of the incalculably vast complexity of the Universe.

The whole subject must be studied in the Book 777, and the main attributions committed to memory: then when by constant use the system is at last understood -- as opposed to being merely memorized -- the student will find fresh light break in on him at every turn as he continues to measure every item of new knowledge that he attains by this Standard. For to him the Universe will then begin to appear as a coherent and a necessary Whole.

For the purpose of studying these Little Essays, it will be sufficient if a bare outline of the Cosmic Theory which they imply be given: but it may be added that, the fuller the comprehension of the Tree of Life which the reader brings to them, the clearer will their thought appear, and the more cogent their conclusions.

(1) Jechidah

This is the quintessential principle of the Soul, that which makes man at the same time identical with every other spark of Godhead, and different (as regards his point-of-view, and the Universe of which it is the centre) from all others. It is a Point, possessing only position; and that position is only definable by reference to co-ordinate axes, to secondary principles, which only pertain to it per accidents, and must be postulated as our conception grows.

(2) Chiah.

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realization, a formal understanding of what is implicit in its nature, of its possible qualities.

(3) Neschamah.

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

These three principles constitute a Trinity; they are one, because they represent the being, and apparatus which will make the manifestation possible, of a God, in manhood. But they are only, so to speak, the mathematical structure of man's nature. One might compare them with the laws of physics as they are before they are discovered. There are as yet no data by whose examination they may be discerned.

A conscious man, according, cannot possibly know anything of these three principles, although they constitute his essence. It is the work of Initiation to journey inwards to them. See, in the Oath of a Probationer of A.`. A.'. "I pledge myself to discover the nature and powers of my own Being."

This triune principle being wholly spiritual, all that can be said about it is really negative. And it is complete in itself. Beyond it stretches what is called The Abyss. This doctrine is extremely difficult to explain; but it corresponds more or less to the gap in thought between the Real, which is ideal, and the Unreal, which is actual. In the Abyss all things exist, indeed, at least in posse, but are without any possible meaning; for they lack the substratum of spiritual Reality. They are appearances without Law. They are thus Insane Delusions.

Now the Abyss being thus the great storehouse of Phenomena, it is the source of all impressions. And the Triune Principle has intended a machine for investigating the Universe; and this machine is the fourth Principle of Man.

(4) Ruach

This may be translated Mind, Spirit, or Intellect: none of these is satisfactory, the connotation varying with every writer. The Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so to speak) the feelers. And these five principles culminate in a sixth, Da(acu)ath, Knowledge. But this is not really a principle; it contains in itself the germ of self-contradiction and so of self-destruction. It is a false principle: for. as soon as Knowledge is analysed, it breaks up into the irrational dust of the Abyss.

Man's aspiration to Knowledge is thus simply a false road: it is to spin ropes of sand.

We cannot here enter into the doctrine of the "Fall of Adam," invented to explain in parable how it is that the Universe is so unfortunately

constituted. We are concerned only with the observed facts.

All these mental and moral faculties of the Ruach, while not purely spiritual like the Supernal Triad, are still, as it were, "in the air." To be of use, they need a basis through which to receive impressions, much as a machine requires fuel and fodder before it can manufacture the article which it is designed to produce.

(5) Nephesch.

This is usually translated the "Animal Soul." It is the vehicle of the Ruach, the instrument by which the Mind is brought into contact with the dust of Matter in the Abyss, that it may feel it, judge it, and react to it. This is itself a principle still spiritual, in a sense; the actual body of man as composed of the dust of Matter, temporarily held together by the Principles which inform it, for their own purposes, and ultimately for the supreme purposes of self-realization of Jechidah.

But Nephesch, devised as it is with no other object that the direct traffic with Matter, tends to partake of its incoherence. Its faculties of perceiving pain and pleasure lure it into paying undue attention to one set of phenomena, into shunning another. Hence, for the Nephesch to do its work as it should, it requires to be dominated by the severest discipline. Nor is the Ruach itself to be trusted in this matter. It has its own tendencies to weakness and injustice. It tries every trick -- and it is diabolically clever -- to arrange its business with Matter in the sense most convenient to its inertia, without the smallest consideration of its duty to the Supernal Triad, cut off as that is from its comprehension; indeed, unsuspecting as it normally is of its existence.

What then determines Tiphareth, the Human Will, to aspire to comprehend Neschamah, to submit itself to the divine Will of Chiah? Nothing but the realization, born sooner or later of agonizing experience, that its whole relation through Ruach and Nephesch with Matter, i.e.,with the Universe, is, and must be, only painful. The senselessness of the whole procedure sickens it. It begins to seek for some menstruum in which the Universe may become intelligible, useful and enjoyable. In Qabalistic language, it aspires to Neschamah.

This is what we mean in saying that the Trance of Sorrow is the motive of the Great Work.

This "Trance of Sorrow" (which must be well-distinguished from any petty personal despair, and "conviction of sin," or other black magical imitations) being cosmic in scope, comprehending all phenomena actual or potential, is then already an Opening of the Sphere of Neschamah. The awareness of one's misfortune is itself an indication of the remedy. It sets the seeker on the right road, and as he devel-

ops his Neschamah he soon attains other Experiences of this high order. Her learns the meaning of his own true Will, to pronounce his own Word, to identify himself with Chiah.

Finally, realizing Chiah as the dynamic aspect of Jechidah, he becomes that pure Being, at once universal and individual, equally nothing, One, and All.

It is of the essence of the Ideas of the Supernal Triad that the Laws of Reason which apply to intellectual functions are no longer operative. Hence it is impossible to convey the nature of these Experiences in rational language. Further, their scope is infinite in every direction, so that it would be futile to attempt to enumerate or to describe them in detail. All that one can do is to note the common types in very general language, and to indicate what experience has shown to be the most useful main lines of research.

The Quest of the Holy Grail, the Search for the Stone of the Philosophers -- by whatever name we choose to call the Great Work -- is therefore endless. Success only opens up new avenues of brilliant possibility. Yea, verily, and Amen! the task is tireless and its joys without bounds; for the whole Universe, and all that in it is, what is it but the infinite playground of the Crowned and Conquering Child, of the insatiable, the innocent, the ever-rejoicing Heir of Space and Eternity, whose name is MAN?

In Enochian Physics Man is known as 'the monad', we shall discuss the nature of the monad or 'Star' from the Enochian view.

MONAD MODEL.

In conjunctionwith theCosmic Planes andElements Model, Enochian Physics proposes the Enochian Monad Model. These two models are not meant to be independent, rather they are inclusive and are only separated for convience.

A monad isdefined asan indivisible unit(Hadit), but,is used in the sense that a monad is the infinitely small conscious point of every entity. The only difference between monads is experience. Giordano Bruno taught that the monad was the ultimate spiritual particle and that all entities had a monad at their center, the core of their being. Every monad is monastic above the first Aethyr (LIL), and is dualistic below. This duality takes many forms as the monad manifests itself downward. Basically, it consists of a subjective self in the center of an objective world. Figure 2 shows a pictorial representation of this model.

```
000000000
0         0        INDIVISIBLE MONAD
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```
                0 monadic 0
                0 essence 0
                 000000000
                     |
          +-----------------------+
          |   ring-pass-not       |
          +-----------------------+
                     |                LIL - first Aethyr
                 000000000
                0          0        DUALIST         Watchtowers
                0    I     0        MONAD (Life-atom)       |
                0          0                                |
                 000000000 <-- NOT-I (world)               TIME
                                                           SPACE
                                                           FORM
```

FIG. 2

ENOCHIAN AXIOMS.

1. Man, and every entity (thing) in existence, is in his (its) essence a monad. This monadic essence expresses itself as a subjective 'I' and an objective 'NOT-I'.

2. A monad's geometric equivalent is the sphere. The center is the 'I'. The surface of the sphere is the 'NOT-I'.

3. The 'I' is conscious individuality.

4. The 'NOT-I' is the world in which the 'I' finds itself at any given point in time and space.

5. Everygeometric pointinspace isan 'I-NOT-I'monad in some stage of self-expression.

6. Any'I'can communicatewith anyother 'I'onlyin sofar as their 'NOT-I's' intersect.

7. A world is defined as a set of intersections of a host of 'NOT-I's' at any given point in time and space.

8. Subsets of 'I's' are mutually exclusive.

9. Subsets of 'NOT-I's' may be either exclusive or inclusive.

10. The monadic essence of each monad allows multitudinous expression, but no 'I' can ever separate itself from or exist independently of its 'NOT-I'.

THEOREMS OF ENOCHIAN PHYSICS.

1. Every person is an 'I-NOT-I' monad.

2. Every point in space is a consciousness center.

3. Energy flows from one cosmic plane or sub-plane to an adjacent cosmic plane or sub-plane through Laya centers, dimensionless points of space which serve as channels for the flow of energies and forces.

4.Spirit isunmanifested energy.Matter ismanifested energy.

5. Every manifestation within space and time is dualistic.

6. Space, time, and consciousness come into existance simultaneously.

7. Every energy field and every force in our universe is directed by the True Will.

THE FORCES OF MAGICK.

There aresix Magickal forcesthat aremanifested inexistance. These six forces, by necessity, manifest in dual triads, the upper, and the lower.

THE UPPER TRIAD;

1.Divine Force. This is said to be the "Supreme Force" relative to our universe. This so-called 'Supreme Force' is known as 'The TRUE WILL'. It is the 'Divine' driving force of Hadit.

2.CreativeForce.TheKundaliniofEasternthought,manifesting, below the Abyss, as electromagnetic energy.

3.Thought Force.This isthe occultforce thatoften takes the form of projection, and continually projects fundamental subjective ideas of the 'I' outward into the 'NOT-I'.

THE LOWER TRIAD;

1.MindForce.Thisforceshouldproperlybecalled 'Intellectual', and would be attributed to Mercury. This is the reasoning and logical powers of the intelligent entity. This force also includes all of the senses.

2.Will Force.Thisis thelowermanifestation ofthe'Divine

Force'. This force is what drives us in a physical sense, it is our outer needs and desires. It is what most 'men' perceive as their 'will', however it is frequently the opposite side of the 'Will Duality'.

3.Word Force.Wordsand Letters,speechand physicalaction make up this aspect of the magickal forces. It is the power of sound, which has long been known in the west. God is said to create by uttering His Word. Consider this; some politicians are virtual masters of this magickal force.

As can beseen thereis little realdifference betweenthe Enochian view of man and that of the Thelemic Magician, with the main differences being that of nomenclature. It can also be seen that the six 'magical forces' generally correspond to the five divisions of man as set forth by Crowley, with the exception of the sixth 'force'. This extra point is comprised of the actions performed by the first five. If we think of man as a hexagram, instead of a pentagram, we have the four elements, spirit, and motion.

The elementsand spiritmakeup theessential man,but heis still static. With the addition of the sixth, he becomes dynamic, capable of experience. It is then this 'man' that has the 'essences of man', for until he becomes dynamic by virtue of his motion, and gains in experience, he is incapable of attainment.

As wasstatedabove, Man'saspirationis toahigher placein the hierarchy of the universe. Here then are the Laws of Hierarchies, they will show, though perhaps not directly, how this ascension (attainment) is made possible.

HIERARCHIES

LawofHierarchies. Fromthe highestrealmsof spiritto the lowest levels of matter, everything in between is composed of a host of gods, monads or life atoms arranged in a myriad of hierarchies.

The following rules apply:

1.All aggregatesare composedof hierarchies.All things, save Hadit, are aggregates. We see in our world complete structures, which are composed of molecules, atoms, and sub-atomic particles in one direction. And planets, solar systems, and galaxies in another. Thus science has enabled us to see, on a mundane level, that our physical universe is composed of some basic hierarchies. Though from rules 3 and 4 we see that these hierarchies continue unto infinity.

2.Foreveryhierarchy thereisagoverningruler orhierarch. On our personal level we have that which is referred to as our Holy Guardian Angel. Aswe descend to the atomic level, we have the >nuc-

leus< of the atom. Each component of that atom has, in turn, its own hierarch. In our worldly governments we see examples of these hierarchs; mayors, governors, presidents, etc. And we can begin to see our place in the physical manifestation of these hierarchies. We are also members of hierarchies on less physical, or spiritual levels, though little is known of these.

3.Hierarchiesdescendinfinitelyintomatter.Again,fromour 'middle world, we see the manifestation of yet smaller structures or hierarchies, which descend to the smallest particles which science is able to see or theorize.

4.Hierarchiesascendinfinitelyinto spirit.Ontheselevels little is known, science has or can not enter into the realm of spirit. We do know, however, that our own personal hierarch is our H.G.A., and that logically we are but a component part of some yet higher structure or hierarchy.

5.The universehas ahierarchicalstructure, interlinking groups of entities living and working together. If we look sky-ward we can begin to see something of this structure on a physical level. Out stellar universe is made up of planets, solar systems, stellar clusters, galaxies, and on and on. While earth is not yet working with other groups of entities on a stellar level (as far as we are allowed to know), it is clear that we must share the same stellar environment with others. We can, however, observe this 'working together' here on planet earth. We can see the governments of cities, counties, states, and countries working toward what is perceived as the common good (at least in most cases).

6.Hierarchies areborn,evolve, anddie.The bestexampleof this, I think, is ourselves. We are born into this world, grow and experience (evolve) over some period of time then die, this is all a part of what we call 'life'. Other examples of this rule may be seen in various extinct forms of animal life, which came into existance, evolved over time, then died out. We can also see examples on the stellar level, stars which are born from collections of gases, grow and evolve into fiery furnaces, then die out.

7.Worlds arecreatedby hierarchiesof cosmicbuilders and architects acting together.

8. Everyworld containshierarchies of recorderswho constitute the forces of karmic history.

9. Thecosmic elementsand planesarecomposed ofcountless hosts of evolving hierarchies.

Theselast tworules are forthe mostpart redundant(see 3 and 4 above); they serve to stress the fact that hierarchies do, in fact, extend infinitely in all directions.

10. Every hierarchyis composedof a hostof smallerhierarchies.

11. Every hierarchy is a component part of a larger hierarchy.

Thuswehave theEnochianview onthe nature,place,and path of Man. To better understand this mystery of the true meaning of A.`. A.'. and this nature of man we may now look at some of the Temurahs of the number 451.

These are;451, 415,541, 514,145, and154. Weshall start with the least of these.

The number 145; InSepher Sephiroth it is definedas the numerical value of the 13 paths of the Beard of Microprosopus.

Thenumber 154;Againfrom SepherSephiroth;it is'Elohimof Loves', and we are referred to the number 149. The reference in 149 is to 'The living GODS'.

Inthese two numbers we have references to Man and this 'Starry' nature. Though in the number 149 it is perhaps more direct. 'The living GODS', indeed, the most tangible link between man and GOD is this 'Starry' essence. Both Man and ANY GOD that one cares to think of are at the core one and the same, that is to say, that we are all made of the same stuff, we are all MONADS at some level of evolution. But, on we go.

Thenumber415;Still againfromSepherSephiroth. Thenumber is that of the Voice of the Chief Seer and also 'The Holy One'.

Stillagainsubtle referencestothis 'Star'naturewhich we have already examined.

The number 514and 541. Hereare references thatare abit more obscure. 514 gives reference to 'KABBALA DENUDATA', a reference that unfortunately I will have to pass on due to a mis-fortune beyond my control. The number 541 refers to 'Israel', which at first may seem strange, but, historically Israel is/are 'Gods' chosen people. We may take this to mean 'Free Man' in the Thelemic sense. The number is thus indicating Man, or rather those Men that have risen above the slavery of the old aeon and have begun to ascend/aspire to Yetzirah. Those Men who have realized some small part of their true essence.

So then! Just what he hell is the true meaning of the initials A.`. A.'. and the number 451? It is no more and surely no less than the MONAD! Though others may use different words and different systems to explain this, their meaning will of necessity be the same.

CHAOS vs THELEMA ?

Alistair Livingstone

Inspired, no doubt foolishly, by a new moon and the Cramps`"Psychedelic Jungle", I have decided to enter the Thelema vs Chaos debate. This is of course an impossible task, which is no doubt why it appeals to me.

Firstly, what is it that distinguishes Thelma from Chaos? In Starfire, Mick Staley attempts to distinguish Thelema from Crowleyanity. Thelema he suggested pre-existed Crowley`s formulation of it. This immediately causes problems, since for the majority of magicians, Crowley = Thelema. But if it can be accepted that there is a something which exists independently of Crowley`s writings, then it must be this something (Thelema) which is to be contrasted with Chaos Magick. The core of this something, I suggest, is the Will. Is this idea of the Will in any way opposed to Chaos?

What is Chaos then?
For the purposes of this argument I will interpret Chaos as follows: that the familiar world of everyday experience has its roots in Chaos. So that any attempt to understand the world via reason reaches a boundary, on the other side of which lies Chaos, a state of existence/non-existence which cannot be understood by the rational ego. However, through the techniques of ritual, that state can be manifest in the everyday world, suspending the accepted "laws" of common sense and allowing magick to occur. Furthermore, perhaps as a result of the practice Chaos magick, the idea of Chaos is slowly entering the popular imagination via science. This refutes classical science, which is based on the belief that if the structure of the physical world could be sufficiently precisely modelled in a mathematical form, it would be possible to predict the future state of various systems (wheather, for example) which make up the physical world.

However, it is now grudgingly admitted that this would require a precision of measurement which it is impossible to achieve. Engineers have long since had to accept this uncertainty - that all measurement is limited by the accuracy of the measuring device. Absolute precision is an impossible goal. There is always a degree of uncertainty, an instability, and by focusing the Will upon this either/or region, the magician can exert an influence upon the world at this level, which when it occurs, can produce the Willed outcome.

To the extent that Chaos is a form of magick, ie. it seeks to exert

an influence upon the world of erveryday consciousness, it must involve the Will. Otherwise it would be closer to a form of mysticism, that is the attempt to "go with the flow" of the experienced world without seeking to influence the direction of that flow. In this form, Chaos is closer to a "higher form of order", that is that the apparent random or chance events of one`s experience of existence are in fact the result of some greater existence than that of the individual. And that by disengaging the desires of the ego-self, one can experience this greater existence, interpreting the obstacles and blows of everyday existence as a stimulus to the development of a "Stoic" consciousness, which will enable the self to eventually swimm freely as a fish in the river of the Tao, or Chaos.

The idea which this is based on tends to be that of the hermit, the forest sage of Hinduism, the solitary adept of High Magick. No doubt if it was possible in this present age, one could experience such an existence if one could remove the self from the rest of human existence. But such a model is no longer valid, since the growth of human consciousness is such that there is no virgin wilderness left in which to undertake such a quest. We are forced to contend with the results of the human desire for knowledge, power, control and security.

This is perhaps the crucial difference between Chaos magick and Thelema. Thelema, as developed by Crowley into a form suitable for the 20th century, contains a whole heritage of experience and practice which reaches back through the Golden Dawn through hermeticism to Egypt and Sumeria, which in turn drew on the beliefs of our nameless ancestors who struggled to create models of the world, cosmologies and creation myths within which to make sense of their being in the world.

Crowley`s task, as had been of Mathers and Eliphas Levi before him, was to synthesize this vast body of conscious/unconscious knowledge and represent it in a way understandable by at least a few of his contemporaries. Partly it is a question of language. Unfortunately the language of magick was limited by the dominance of Judeao-Christianity on the one hand and Reason on the other. Our everyday language derives from our perception of a world made up of distinguishable objects, and on the faculty of sight primarily. But as soon as we move into the more subjective sphere of magick, problems arise. To what extent do we share the same magickal reality and use words such as "the Will" in the same way? The problem is not confined to magick. For a time I worked in quality control at London Rubber. Periodically I had to compare my work with others to make sure we were all applying the same so that I was not rejecting condoms that another person was passing. In science the theory is that one person`s work is critically examined by their peer group.

The difficulty is that as soon as creativity enters the picture, it will tend to disrupt this process. The test of any form of magick should be "does it work?". But how can that be judged, since the results of a ritual may not become apparent for some time. In the early eighties, much work was done to halt the expansion of nuclear weaponry. But it is only now, as profound changes occur in Eastern Europe, that this can be judged a success. And the changes may yet be lost by a failure of imagination and the difficulty of challenging the parasitic military-industrial complexes of both East and West.

Thelema may be saddled with the archaic terminology inherited via Crowley from the Golden Dawn, but at its heart lies a crucial bullshit detector. I have found that the question "what is your Will?" directed at any group or individual who claims to be desiring change is a very effective challenge. What is unsettling, however, is the discovery that in most cases it evokes only silence, or at best a string of evasions.

This I feel is the most damaging criticism of Thelema, that it has failed to cross over from magick into the diverse pool of "alternative" beliefs which seek to reshape society. This is hardly a question of mere academic interest, as Green issues emerge and look set to dominate the next decade, the "spiritual", that is neo-pagan, belief structures which infest Green consciousness are also going to exert a growing influence. We may yet discover that the future, as the Dead Kennedy predicted, will be "California .ber Alles".

Can Chaos magick then succeed where Thelema has not (yet)? I doubt it, since the reaction to both by the average alternative type (let alone Joe Normal) is that it is "too dark". The very word "Chaos" tends to get tagged with "anarchy" and evoke nightmare visions of mad-axemen running wild in the street. Of course, for some this may be its very appeal, anything so bad must be good...

No, somehow we have to achieve the Sysphean task of applying the notion of Will like Occam`s razor to the fast mulitiplying dualistic entities of New Age (un)awareness. In practical terms I understand this to mean directing our Wills at and with the growing Green movement, so that rather than disappearing into a fog of "good intentions", it becomes a real and willed critique of consumer culture. Just as Marxism failed to achieve its desires, since the working class had already been "mobilizised" by the capitalists, so magick fails since the energies of the mass unconscious have already been tapped by advertising, via the mass media.

The energy tending towards change of consciousness (evolution) has been subverted by consumer culture into the desire to possess an

unending stream of glass beads and cheap cottons, or in our case, microwave ovens and mink belly-button brushes. The whole thrust of advertising is to bypass our logic circuits and touch directly our desire for status and security. We don`t just buy the product, we buy the dream, maya the illusion of success. It is, however much we may protest, a form of magick. I may be an impoverished squatter in a third world shanty town, but if I can buy a bottle of Coke, I believe I possess the whole dream of the richest American millionaire. I may be a Trabant owning East German, but by crossing the (former) abyss of the Wall I become a potential Porsche possessor.

But if you look at those already possess such dreams, what do you find? That it is, as in California, these same people who turn to the most ridiculous New Age bullshit in order to satisfy their craving for something more, for something to fill up the endless aching void they feel scratching and gnawing like some Charles Manson nightmare outside the walls of their Beverly Hills mansions.

But of course, the last thing they want to hear is "the truth". Better to create a multi-billion dollar New Age industry than accept that within the richest mansions lies the reality of Chaos, of that Void which spins around itself the veils of maya, the dance of illusion, in which one is equally a starving beggar and a voluptuous moviestar. "What is your Will?".

Of course I am somewhat prejudiced for all I used to sing along with Bowie on Ziggy Stardust (I could make it all worthwhile as a rock n roll star) I chose magick as a path. Through experiences both beautiful and terrifying I have come to understand the human condition as but one aspect of a continuum of consciousness. For me, the whole universe is a living entity which I interact with in the fleeting streams of energies which inspire my awareness. Both rationally and poetically I perceive my brain, my body as part of the very substance of the universe and not distinguishable from it (ie NUIT). For me, the human condition is part tragedy, part farce. We are semi-intelligent apes who have been driven by fleeting glimpses of what might be, to create this world, our reality. But in our ignorance, we mistake the glimpse for the whole, the ego for the self. We strive for "order" and create a chaos, and then recognize in chaos a "higher form of order".

"Knowledge is power, power is control, control is security". Oh yeah? But knowledge is also pleasure, a pleasure more intense than any created by security. Security is sterility, sterility is death. We pay lip service to evolution, but cannot accept that evolution implies change, and change denise security. What do we will?

If our will is security, stability, then that we shall have, as so

many fossils. To embrace Chaos (Thelema) is to renounce such false gods and accept that our actions as magicians will change not only ourselves, but our world. Insofar as both Chaos and Thelema are valid paths, thus far will they change us. To cling to an identity, however pleasing or fulfilling, is a denial of magick. Magick is about change, the only constant factor in the unfolding of the implicate order/chaos of the universe.

Along with Thelema and Chaos, I also practise the magick of Maat. To the Egyptians Maat was the "right order of the universe". The contrast is between the familiar Hindu concept of "karma", which deals with our human existence and the less familiar concept of "rta" which deals with our aspects as forms of (universal) consciousness.

Magick diverged from science some 300 years ago. Science sought to discover "the hand of god" in the natural world; magick sought to become the equal of the gods. Now we witness the overlapping of these paths. We are no longer the creations of some distant god, but the natural products of the universe. We have "evolved" out of a handful of organic chemicals. Now we have the ability, through the replication of DNA to evolve ourselves. We have, literally, the powers of a god. What we lack, and what magick must seek to provide, is the intelligence to use (or refuse) such power. The way to achieve this is to ask the question: "what is our will?" Are our genes our motivating force, or is there something else which I call "consciousness"? This consciousness I hold to be implicit in the structure of the universe, and has been revealed as such by quantum physics, however difficult such a realisation may be for us. It may be unprovable/undeniable, and therefore unscientific, but I suggest that our so-called consciousness is a quantum phenomena.

This is what Crowley experienced as the interplay of Nuit and Hadit in the Book of the Law. It is also the root of Chaos. So that Thelema and Chaos are but different aspects of a single (multiple) experience, expressed in languages appropriate to their different times and ambiences.

Alone I cannot fully express the complexity of these possibilities, and yet we must each try to do so. Only by placing them at the heart of our experience of being in the world, can we hope to create a society which will survive rather than perish under its unconscious contradictions. As yet we are but "naked apes", but we are apes with sufficiently complex brains to at least glimpse the possibility of being more than we are and become "homo veritas", that is truly human at last.

As we are, we cannot fully know this to be true, only with our imagination can we glimpse the potential implied. It is my Will to

bring this about, this is why I write these words, that they have touch and stimulate whoever may read them. So mote it be.

On rereading the above, I feel the need to expand the argument somewhat. Having bashed my way through an anthropological essay on nationality and the state, it struck me that recent events in Eastern Eurpe have many consequences. The whole point of the "iron curtain", was to allow East to develop its alternative economic system, as spelt out by Marx. What is happening now is the incorporation of that economic system into a global economy, which implies the failure of Marxism. This failure leaves a power vacuum. The majority of critiques of the Western power structure have come from Marxism. But if it is now seen to have failed, the possibility exists for a more powerful critique to arise.

Where will we find this critique - in magick. Of course this requires magicians to adopt a more rigorous intellectual approach to their beliefs, but surely that is what Chaos/Thelema argument is about, with each side arguing that the other is deceiving itself as regards the "true" form of magick. What I am suggesting is that magicians start to take magic seriously as "energy directed (willed) towards change". Rather than as an escapist belief system parasitic upon the economic success of capitalism. To practise magick we must surely believe that we inhabit a magical, rather than a strictly economic universe. How much more effective would our magick be then if we could replace the belief system of economic society with that of a society rooted in a magickal conception of reality.

Such is the apple with which I tempt you - do you dare taste the forbidden fruit ?

Alistair Livingston

I do know him personally and am glad to meet him again in summer.
A. Livingstone is a pseudonym of Ramsey Dukes (which is a pseudonym too :-)). He is member of the OTO and made a lot of Chaos working & theory. He wrote some very genuine books about magic (Liber SGDSMEE, Thunderqueak), is now concerned with KI (Words Made Flesh).
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With fractalic greetings and laughter * Fra.: Apfelmann *

Notes on the role of the historical Egregore in modern Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sypathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC`s claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for _literal_ truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilisation has a very strong tendency towards _linear_ thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more intersetingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturalised mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematisation into seperate (preferably indivisible) single units. Western thought has formulated this problem as the dichtonomy of the _analytic_ and the _synthetic_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overalll, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainity principle and Einstein`s earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain godess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which

view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is _believe_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There _is_ an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, _magis_) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientiffical more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright _healthier_ for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogentic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather that occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance. From a pragmatic point of view Mr. Sheldrake is behaving very much like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once

they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labelled as "non-" or "pseudo-" scientific - which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their oown sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.) Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the _description of history_. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.) History is, after all, the defining of our past own roots and our _present_ position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavour to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavyhanded Teutonic style philosophical rambling upon your overbusy reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realised let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat

pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standarts, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar,the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don`t we all know the typical attitude of old crones towards modernity ? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive`s parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today`s pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake`s terminology, their morphic fields. By violating all the painstakeing endeavours of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever _really_ been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he

purports to speak of "objective linear truth", instead of mythic or symbological, decidedly non-linear truth, that serious problems arise.This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilled-for neutralisation of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don`t try to overdefine said rays by epitheta such as "electromagnetic" or the like. For if you do, you become the victim of scientists`zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man`s mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

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Let us then resort to _creative historicism_ whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the fact that symbols and images are always more than just a little ambiguous, as our dreams well prove every night. As in divination, it does not pay to become overprecise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of $347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly eventing past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries`; let it sometimes lay behind for a few hours _and_ minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge`s "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend`s flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya`s veil (you are supposed to be the _Master_ of illusion, remember?). And don`t panic: for nothing is true, everything is permitted.

The Nemesis Conjuration

In this ritual the Greek Goddess Nemesis, a deity of fate and vengeance, is seen in the role of being the complementary opposite of ones ego referring to the inner self as the centre of both personalitties. Habits and actions taken against ones real desires create the opposite to the same degree and thereby form an anti-personality of ones ego, which in this case is identified with the principle of Nemesis.

Disturbances on the plane of reality due to actions against ones subconscious desires can be eliminated by ritual union with this personal demon-sister/brother and enable one to reach ones inner self, which is defined as the mean value of both the personalities.

The effect of this ritual, if performed correctly, would by definition be fatal. Therefore the operation is strictly limited to the part of the psyche which the magician wishes to explore.
A sigil representing this portion of the psyche is forcibly activated during the ritual in order that the magician may seek answers to his problems within the chosen area in the personality. No specific wishes or desires can be used for this purpose, only general ones. This is a necessary restriction to avoid being overwhelmed by any unpleasant effects. The magician should be aware of this when constructing the sigil.

Nemesis Conjuration:

1. Banishing.
2. The ritual is performed sitting on the ground in the posture of the Rune PERDRO. The head may rest on the lower part of the arms, and the face should be covered by the cowl of the robe.
3. Statementof intent: IT IS MY WILL TO TAKE A STEP TOWARDS THE CENTRE OF MY SELF BY UNION WITH MY OPPOSITE THROUGH THIS SIGIL!
4. The incantation is given while visualising a winged figure of opposite sex who approaches the magician. The figure wears the chosen sigil on his/her breast and is both beautiful and terrifying at the same time.
5. Incantation:

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Come to me oh Nemesis, mighty, terrifying and beloved sister.
Come to me oh Nemesis, you, who are the goddess of my god,
                       you, who are the demon of my demon.
Come to me oh Nemesis, you, who are the demon of my god,
                       you, who are the goddess of my demon.
Come to me oh Nemesis, you, who are part of me which I am not,
                       you, who are the counterbalance on the
                       scales of my fate.
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Come to me oh Nemesis, you, whose wings carry us to our
mutual central Kia.
Come to me oh Nemesis, you, who are my ultimate fear,
you, who are my ultimate desire.
you, with whom to unite is the sigh of
ecstacy and the silence of death.
Come to me oh Nemesis, for you are my path and I am our aim
I call upon you to meet me in this sigil.
Come to me oh Nemesis and guide me through this sigil to our
mutual central Kia !

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Start hyperventilation during the reading out of the incantation.
The visualised figure with the sigil coming closer and closer to
finally melt into your own body. When this point is reached
shout out:
ZodACAM VaPAAHe ANANAEL ZoDA Ah!
(I move the wings of the secret wisdom within me!)

6.Banishing and/or laughter.

With fractalic greetings and laughter * Fra.: Apfelmann *

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IDEOLOGY

0

The human mind seeks to create order out of Chaos

It is in the nature of humanity to attempt to formulate laws from experience as a guide to future action. Acting as a feedback-response mechanism, the mind considers the results of previous behaviour and creates laws of action in an attempt to repeat past good results and avoid bad results. In the individual this is known as personality, in the communal world it is known as science.

1

All scientific laws are false

Science attempts to map the universe as a result of previous collective experience. Since this is limited to what has actually been experienced so far, it is always inadequate, and since it is not what has been experienced it is always human-centred. It cannot be objective because the object does not experience, only the subject, humanity, experiences. Two approaches have been used to tackle this problem. The philosophy of the western world posits that an external, objective world interacts with us through scientific experiment, thus science creates objectively true laws. Other European philosophy holds, correctly in my view, that talk of an objective reality is beyond experience and is thus meaningless babble. Moreover, scientific experiment is no more objective than a childs attempt to walk. To Know is not a high ideal, it is an instinct born of our particular way of survival, and is thus survival-centred. Science is our Elephant Trunk, our Giraffe Neck, and since it is inherently inadequate, it is a belief system, a set of interconnected ideas-about-things. In terms of European, Post-Hegelian philosophy, it is an ideology.

2

All idealogies are subject to chaotic dissolution

Every idealogy, whether science, Christianity or whatever, seeks to and succeeds in creating a coherent view of reality that satisfies its believers. The problem is that there is inevitably a gulf between the idealogy and reality. Ideologies are fixed; reality is fluid. Thus all ideologies are subject to readjustment when a new discovery challenges the existing view. The rediscovery of the Greek text of the New Testament and the discovery of the non-existence of the Ether each corroded the existing ideologies of their day.

The Christian world responded with Reformation and Counter-Reformat-

ion. (Historical note: Counter-Reformation was the Reformation of the Catholic Church rather than an attack on the Protestant Reformation.) Science responded with Einsteinian relativity. These new elements are Chaotic. The extent to which the ideology can reform depends on how deep the Chaotic element bites into the ideological structure. Every ideology has central tenets upon which the rest depend: so the discovery that Jesus was actually stoned to death rather than crucified would cause major rumblings; the discovery that he was a woman would cause deeper rumblings; but the discovery that he was a spaceman carrying out a standard sociological experiment would bring down the ideology entire. Several ideologies have completely collapsed in the past, such as Ptolomaic astronomy, and it can happen again. Moreover, the spread of a unified ideology over the whole globe, Western Democracy, leaves the way open to a bigger collapse than ever before.

3

There is no such thing as innate value

All present Western ideologies depend upon a concept of innate worth, whereby certain things are automatically "better" than others. The White Race, Men, Adults, all have had their "innate" value knocked for six. Even the Animal Kingdom is no longer seen as of higher worth than the Vegetable as the spread of the Gaia hypothesis shows. This is the Chaotic element that can bring down a whole pack of cards. There is no ethical reference point, no beginning from which to derive an end to aim for, to praise, to work towards. As it says in Liber Al: "let there be no difference made between one thing and another". The result is a confusion of belief as people scramble to find a new ideology. Fundamentalists choose deliberate blindness and perverse stupidity. Thelemites choose "pure will, unassuaged of purpose". Chaoists worship the confusion itself as the only "true thing" left. Pagans begin to construct a new ideology based on the absence of heirarchy and turn to cyclical and egalitarian beliefs. That a new ideology, or many, will arise is inevitable; even the truth of Chaos is only true to us, in our experience. But so what. All things considered, I think that things are going pretty well.

Further readings:
Knowledge and Human Interest, J.Habermas, 1967
Differance, translated as Language and Difference, Derrida, 1959
Anything by Sir Karl Popper for the view from the opposition

With fractalic greetings and laughter * Fra.: Apfelmann *

Thunder, Perfect Mind

or

How did all these people get into my room?

Tony Iannotti

Thetext called _Thunder, PerfectMind_ is a composite document, composed of three distinct types of writing. These types of writing can be compared to the Isis aretalogies, Hebrew wisdom literature, and Platonic dialogue.{FN:1} The composite nature of the text is clearer when the three strands are separated and reconstructed, each by themselves. The three resultant texts can be found below.{FN:2}

If the document isto be considered agnostic document, adefinition of gnostic must be tendered first. For now, the definition of Theodotus will be used, that "what liberates us is the knowledge of who we were, what we became; where we were, whereunto we have been thrown; whereunto we speed, wherefrom we are redeemed; what birth is, and what rebirth."{FN:3} The Thunder, Perfect Mind_ answers some of these questions, but not others.

The questions dealingwith self-knowledge aredealt with veryfully in the text. The tradition of Isis aretalogies is one of self-definition, aretalogies being strings of "I am" statements. The part of the text like an Isis aretalogy describes the speaker in paradoxical but full detail. The very first section of the aretalogy text answers the questions of where the speaker comes from, where she has come to, and where she might be found. There is a slight deviation, in that she has actively come to "those who reflect" upon her, rather than "being thrown" to them, but the idea of being removed from one's original habitation is there. In the sixth section of this part she says that she is an alien, as well as a citizen.

This bringsup the question ofwhat the point ofthe dichotomies in the aretalogy section is. They range from philosophical, political and social opposites to sexual and familial polarities. In each opposition of polarity, the speaker maintains that she encompasses both poles, or roles. She is "the whore and the holy one."{FN:4} She is "the barren one, and she whose sons are many."{FN:5} She is "Knowledge and ignorance."{FN:6} And she is "the one whom they call Law, and you have called Lawlessness."{FN:7}

In the last dichotomy, the difference may be ascribed to the people who call her either Law or Lawlessness, either "they" or "you."

Similar distinctions are made in other seemingly paradoxical statements in terms of temporal placement. The tenses change, for instance, in the fifth section in many statements, such as "I am the one who is hated everywhere, and who has been loved everywhere.", "I am the one whom you have despised, and you reflect upon me." and "I am the one whom you have hidden from, and you appear to me." These distinctions, either temporal or nominal, are subservient to the larger message that the speaker is a very diverse personality. They are also only possible to discern in a small percentage of the proffered paradoxes{FN:8} The main attempt is to define herself, not to set up distinctions in time or peoples. There is almost no cosmology or anthropology in this text, and this is a clue to the nature of the message of the text. The emphasis is on the person, not the cosmos; on the self, and not the environment.

In thisaretalogy third ofthe text, therean attemptto transcend the intellect through intellectual paradox. By setting up identities between polar opposites the mind is set in circles, as it is by the Zen _koans_, until it is driven into the brick wall of impossibility. In the introduction to his translation of this text, MacRae states that "...the particular significance of the self-proclamations of _Thunder, Perfect Mind_ may be found in their antithetical character."{FN:9} One might rather say that the significance _must_ be found in their antithetical character. There is no other common denominator.

The second type of writing seen in this text is comparable to Hebrew wisdom literature. The excerpted and reconnected text is a series of hortatory instructions for those who would be _gnostikoi_, in the form of very short injunctions to "Look upon me"{FN:10} , "Hear me"{FN:11} , "Do not be arrogant to me"{FN:12} , etc. The speaker exhorts the reader to be on his guard twice, and not to be ignorant of her twice. This emphasis on care and awareness augments the intellectual exercises of the aretalogy section. One could easily skim over the polarities and not stop to reflect on them or their import, in which case their efficacy of liberation would be severely diminished. All three parts of this text work together.

The exhortationsgo on to impressupon the reader thathe must be aware that the speaker encompasses all things, great and small, as well as left and right, male and female, royal and base, rich and poor. There is an element of the union of opposites here as well, the speaker saying she is compassionate and cruel, and obedient and self-controlled.{FN:13}

In the thirdsection of this part of the text, the instructions are to "come forward to me, you who know me ... and establish the great ones among the small first creatures." Here is some evidence of an organised attempt to proselytise, or establish a group of those who

know the speaker. The fourth section also calls to "you, who know me." They are told to learn the speaker's words, while those "hearers" are told simply to hear. This suggests some form of hierarchy among the "hearers" and the "knowers". The first step would seem to be that one must hear the voice, and then come to know it.

This could be a sign of the initiatory path, along which one must pass to come to _gnosis_ As noted above, the simple act of hearing the message intellectually would not be enough. One must pay special care to the paradoxes presented, and reflect upon them until illumination comes. The process can again be compared to the effect of _koans_, where one perceives them first as outright nonsense, "the sound of one hand clapping,"_ etc._, until one comes to the crux of where they attempt to fix the mind.{FN:14}

Where the _Thunder, Perfect Mind_ would fix the mind is on a realisation of the transcendence of the speaker, and eventually on the identification of the speaker with the hearer when that hearer becomes a knower. As it says in the sixth section of the aretalogy part, "I am the knowledge of my inquiry, and the finding of those who seek after me, ... and of the spirits of every who exists with me, and of the women who dwell within me." The path to _gnosis_ and the traveler on that path are both played here by the character of the speaker.

Another point madeby this partof thetext like wisdomliterature is that manifestation implies duality, and that to perceive in the world implies discrimination. The nature of the speaker comprehends all things, but to appear in the world she must choose one of the two halves of all those things through which to appear. As a complete being she would be both invisible and insensible in any way, since to contain both poles of being, such as 1 and -1, would be to equal 0. This has a parallel in the way of the Tao, in which one of the aims is to do everything by doing nothing. One might hear the speaker saying "I am she who does everything, and nothing." The idea is to incorporate in oneself a balance between action and non-action, yin and yang, and by doing such one gets beyond having to struggle with the world. There will be no antagonism between the person and then environment, once that person becomes one with the environment. (Or a reflection of it, by incorporating or epitomising all its elements.)

This shows the less ascetic nature of the text _Thunder, Perfect Mind_. The world is not actively evil, but rather simply distracting due to its incomplete nature. When one gets beyond this, then one has improved, but there is no shame in being merely a "hearer," and not a "knower." The only desiderata are to hear and then to know, to balance oneself according to what one comes to know, and despise nothing along the way, for every thing is part of the transcendent whole. Here one could draw Deist parallels, intensifying the impression that the writers of this text did not see the world as inherently evil.

It is ourperception of theworld that causesthe apparent evilof the world. To perceive something is to discriminate between it and its context.

It is this separation or making of differences that allows us to operate in the world, but also that enslaves us to it by monopolising our attention.

Thunder, Perfect Mind insists that only by seeing the larger picture of unions of all opposites can we escape this servitude to the world. In other words, what liberates us is the knowledge of into what we have been thrown, or have come.

The last section, the fifth of this part of the text, is a final exhortation to the reader to "look," "give heed" and be aware of who speaks and what that means, that by encompassing all things she is "the one who alone exists," comprising all, "and ... no one who will judge" her exists outside her. This extreme recognition of the unity of oneself with the cosmos, of subject with object, and of positive and negative, leads to an extension of the self to the limits of perception. Sometimes this continues to the point that manifestation requires a relimitation by definition of person. As the speaker has done this, the extension and then the relimitation in order to communicate, she also implies that it is an achievement attainable by all, if one will just "hear" and "know."

The third part of the text represents Greece, as the first two reflect the Egyptian and Judaic strands of the Hellenistic world.{FN:-15} It consists of questions and answers, not always on philosophical subjects, but always leading to philosophical points. It is similar in many ways to the prototypical Platonic dialogue in which the interlocutor is led to the truth of the matter by way of dialectic. Another parallel would be the dialogue between Arjuna and Krishna in that chariot.

There are six sections to this partof the text, as it has been cut up and fitted to the other two parts, and the first five display an elegant ring composition. Section one is a question and amplification of the question, while section five is the answer to it. Section two is another question and amplification, answered by section four. Section three is the center point, pointing out the union of the two questions and their respective answers. Section six is a conclusion of sorts, resuming that which the dialogue has attempted to draw.

The first question is why the reader, and people in general, display contradictory behavior. This is not a psychological type of inquiry, into the roots of irrationality, but rather another attempt to unveil the nature of the speaker. The contradictory behavior referred to deals with the reader's reaction to the speaker, and the nature of complete being in general.{FN:16} If complete being entails

all things, then it elicits all responses, each of which will have an opposite reaction that will be elicited simultaneously (or thereabouts). Love and hate, truth and lie, knowledge and ignorance are all part of man's reactions to the world.

The answer to this problem is contained in section five. The incompleteness of things, inside and outside, judge and judged, condemning and acquitting; these distinctions elicit opposite responses to each of their halves, yet both halves are only that: halves of a whole, which elicits both love and hate, fear and confidence, and obedience and self-control. The way out of the world of appearances is again to realise the unity of opposites. that what is seen inside is what is outside also.

The second question is directed toward the question of the ignorance of these unions of opposites. "Why have you hated me," asks the unity, "Because I am a barbarian among barbarians?"{FN:17} Because I don't speak the language of any specific nation, not even those who don't speak you language? Because I speak of universals? The answer is that "those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me."{FN:18} Those who know, know; those who don't don't. One cannot understand the nature of the speaker or the world until one becomes a part of it, and all the parts of it. The antithetical and polarised nature continues to be shown, "On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you."{FN:19}

Thethird section unitesthese two questionsof the manifestation of opposites, and the difficulty of perception of perfection. (not to mention perfection of perception!) Both problems stem from human nature in the world of manifestation. The separation of opposites, needed for perception of manifested things, is necessary to operate in the world as humans with human limitations, as these limitations are usually counted. But the speaker here says the real need ideally is not to separate, and thus to come to a realisation of the unity. This is similar to the idea of _samadhi_, where the subject and object of contemplation are united in a flash of illumination.

Section six concludes, saying that the worldly forms are pleasant, but numerous, disgraceful, and fleeting. When men "become sober and go up to their resting place.... they will find me there, and they will live, and they will not die again." This implies the possibility of a permanent state of comprehension of the unity of opposites.

Nowwe can seewhere Theodotus' definitionof gnosticismis and is not exemplified by _Thunder, Perfect Mind_. The writers of this text were concerned with most of Theodotus' questions, but not all. They provide answers for where we have come from, and whereunto we have been thrown. They address the question of who we were, what we have

become, but not really what birth is, and what rebirth. Nor do they proffer answers to whereunto we speed, or wherefrom we are redeemed, beyond the answers to the first questions of where we were and where we are. The answers that are offered deal with personal rather than cosmological questions (if there is a difference). The issue is primarily one of self-liberation, rather thanredemption, unless the reception of the "good news" of unity is to be considered redemption.

This difference of degree of activity and passivity between Theodotus and the speaker of _Thunder, Perfect Mind_ is revealed in the answers to whereunto we have been thrown, and wherefrom we are redeemed.{FN:20} In _Thunder, Perfect_ _Mind's_ view we came ourselves to this world, and liberate ourselves through Hearing and Knowing. What liberates us is still the knowledge, but the knowledge of slightly different things. The lack of cosmology or theology in the text, compared to other texts in the Nag Hammadi library, suggests the comparison rather to the more psychological sect of Buddhism in contrast to the majority of Mahayana that has absorbed local religious or theological superstructure.

The path suggested by the text towards illumination is a strictly intellectual path to the transcendence of intellect. Through the mortification of the mind rather than of the flesh one may achieve _gnosis_. There is therefore no need for a theology on which to hang precepts of asceticism. The authors of the text say simply that when one understands the facts, one gives up the preoccupation of the world as incomplete.

The gnosticism exemplified by this text then, is transcendental, syncretic, and hortatory. It is transcendent in that it looks at the world and insists that there is a larger reality beyond what we see as separate, discrete things. It is syncretic in that it uses three distinct literary styles to get across its point. These three texts may have been actual texts on their own before incorporation into this text, or they may not. They fit so smoothly into each other in terms of subject continuity that were they originally distinct texts, they must have been revised for the purpose. The authors are hortatory as opposed to imperative in that they say that if you come to their idea of unity, then you will be less confused by the complexity of the world. If you do not, then you will stick to all those pleasant forms of passions and fleeting pleasures, and simply not achieve peace. They do not threaten any punishment for ignorance, only a perpetuation of a potentially temporary confusion.

The comparisons ofthe threestyles of writingsis profitableonly in so far as it serves to conveniently categorise the material. Too strict ananalog y to the three styles would be blinding as well. The content is radically different in message from the usual content of any of the borrowed forms. Again, what must be looked at to explain the meaning of the text is the antithetical nature of the "I am"

statements, and their commentary in the other two styles of text. The medium (in this case) is not the message. The function of the text must be considered to be not philosophical speculation, theological or moral exhortation or religious definition, as the borrowed types were, but rather psychological revelation, buttressed by practical exhortation and logical proof.

What really qualifies the author or authors of this text for consideration as excellent and true gnostics is their appropriation of existing forms, whether myths, ritual speeches, or philosophical methods, and turning them to their own ends.

The text like an Isis Aretalogy

1) I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me.

2) For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons. I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labour pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband, and he is my offspring. I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before a time on a birthday. And he is my offspring in due time and my power is from him. I am the staff of his power in his youth, and he is the rod of my old age. And whatever he wills happens to me. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

3) For I am knowledge and ignorance. I am shame and boldness. I am shameless, I am ashamed. I am strength and I am fear. I am war and peace. Give heed to me. I am the one who is disgraced and the great one.

4) But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise.

5) For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgment of the Greeks and the barbarians. I am the one whose image is great in Egypt and the one who as no image among the barbarians. I am the one who is hated everywhere and who has been loved everywhere. I am the one whom they call Law, and you have called Lawlessness. I am the one whom they call Life, and you have called Death. I am the one whom you have pursued, and I am the one whom you have seized. I am the one you have scattered and you have

gathered me together. I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one whom you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me. But whenever you hide yourselves, I myself will appear.

6) But I am the mind of ... and the rest of .... I am the knowledge of my inquiry, and the finding of those who seek after, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of the gods in their seasons by my counsel, and of the spirits of every man who exists with me, and of the women who dwell within me. I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. I am an alien and a citizen. I am the substance and the one who has no substance.

7) I am ... within. I am ...of the natures. I am ... of the creation of the spirits. ... request of souls. I am control and the uncontrollable. I am the union and the dissolution. I am the abiding and the dissolving. I am the one below, and they come up to me. I am the judgment and the acquittal. I, I and sinless, and the root of sin derives from me. I am lust in outward appearance, and interior self--control exists within me. I am the hearing that is attainable to everyone, and the speech that cannot be grasped. I am a mute who does not speak, and great is the multitude of my words. Hear me in gentleness, and learn of me in roughness. I am she who cries out, and I am cast out on the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am one who cries out, and I listen. I appear and ... walk in ... seal of my ... I am ... the defense ... I am the one who is called Truth, and iniquity ....

8) I am the hearing that is attainable toeverything; I am the speech that can not be grasped. I am the name of the sound, and the sound of the name. I am the sign of the letter and the designation of the division. And I .... light .... hearers ... to you ... the great power. And ... will not move the name. ... to the one who created me. And I will speak his name.

1261

The text like a Hebrew Wisdom Text.

1) Look upon me and reflect upon me, and you hearers. hear me. You who are waiting for me, take to yourselves. And do not banish me from your sight. And do not make your voices hate me, nor your hearing. Do not be ignorant of me any where or any time. Be on your guard! Do not be ignorant of me.

2) Give heed to my poverty and my wealth. Do not be arrogant to me

when I am cast out upon the earth, and you will find me in those who are to come. And do not look upon me on the dung heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel. Be on your guard! Do not hate my obedience, and do not love my self-control. In my weakness do not forsake me, and do not be afraid of my power. For why do you despise my fear and curse my pride?

3) Those who have ... to it ... senselessly.... Take me ... understanding from grief, and take me to yourselves from understanding and grief. And take me to yourselves from places that are ugly and in ruin, and rob from those which are good, even though in ugliness. Out of shame, take me to yourselves shamelessly; and out of shamelessness and shame, upbraid my members in yourselves. And come forward to me, you who know me and who know my members, and establish the great ones among the first small creatures. Come forward to childhood, and do not despise it because it is small and it is little. And do not turn away greatnesses in some parts from the smallnesses, for the smallnesses are known from the greatnesses.

4) Hear me you hearers. and learn of my words, you who know me.

5) Look then at his words and all the writings which have been completed. Give heed then you hearers and you also the angels and those who have been sent, and you spirits who have arisen from the dead. For I am the one who alone exists, and I have no one who will judge me.

1262

The text like a Platonic Dialogue.

1) Why, you who hate me, do you love me, and you hate those who love me? You who deny me, confess me, and you who confess me deny me. You who tell the truth about me lie about me, and you who have lied about me tell the truth about me. You who know me, be ignorant of me, and those who have not known me, let them know me.

2) Why have you hated me in your counsels? For I shall be silent among those who are silent, and I shall appear and speak. Why then have you hated me, you Greeks? Because I am a barbarian among the barbarians?

3) Why do you curse me and honor me? You have wounded and you have had mercy. Do not separate me from the first ones whom you have known. And do not cast anyone out nor turn anyone away ... turn you away and ... know him not ... him. What is mine.... I know the first one and those after know me.

4) Those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me. Those who are

close to me have been ignorant of me, and those who are far away from me are the ones who have known me. On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you.

5) You honor me ... and you whisper against me. ... victorious over them. Judge then before they give judgment against you, because the judge and the partiality exist within you. If you are condemned by this one, who will acquit you? Or if you are acquitted by him who will be able to detain you. For what is in side of you is what is outside of you, and the one who fashions you on the outside of you is the one who shaped the inside of you. And what you see inside of you, you see outside of you; it is visible and it is your garment.

6) For many are the pleasant forms which exist in numerous sins, and incontinencies, and disgraceful passions, and fleeting pleasures, which men embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will not die again.

1) For examples of aretalogies see Grant, F.C.; _Hellenistic Religions: The Age__of Syncretism._
2) The text _Thunder, Perfect Mind_ is CG VI, 2.

The aretalogy-like material's sections are;
1. 13,1-13,6
2. 13,16-14,15
3. 14,25-15,1
4. 15,25-15,30
5. 16,5-17,1
6. 18,10-18,30
7. 19,5-20,10
8. 20,29-21,12

The wisdom literature styled section are;
1. 13,6-13,15
2. 15,1-15,25
3. 17,1-17,32
4. 20,26-20,28
5. 21,12-21,20

The dialogue material comes from;
1. 14,15-14,25
2. 15,30-16,5
3. 17,32-18,10
4. 18,30-19,5
5. 20,10-20,25
6. 21,20-21,32
3) This definition of Theodotus is cited in Clemens Alexandrinus,_

Excerpta ex__Theodoto_ 78.2.
4) IA 2(Sections will be referred to by their section number prefixed by IA for aretalogy sections, WT for wisdom sections, and PD for the dialogue sections.)
5) IA 2
6) IA 2
7) IA 5
8) Only in 9 out of 68 complete paradox statements does there occur temporal or nominal changes along with alteration of description. (Interestingly, all occur in sections IA 2 & IA 5, two sections of 8)
9) Robinson, James M., ed.; _The Nag Hamadi Library in English_, (Harper & Row: San Fransisco) 1977/81, p. 271
10) WT 1
11) WT 1
12) WT 2
13) WT 2. In the sentence regarding obedience and self-control, the point is also to have no reactive emotions to these things, as the emotions form attachment to objects. This advice towards detachment, reminiscent of Eastern philosophies more often than Western, shows up in the dialogue sections more obviously.
14) _i.e.,_ where the subject of the knowledge they are designed to impart lies.

15) The Macedonian, Seleucid, and Ptolomaic Kingdoms made up the Hellenistic world, _per se_, though external contact with Europe, Asia, and Africa was constant. Of course, all three nations were also assimilating parts of each other's cultures, creating the international and cosmopolitan atmosphere necessary for the creation of our text, and the sources are named after the originating national culture for convenience only.
16) "Complete being" refers to the unified speaker and world. (1)+(-1)=(0).
17) PD 2
18) PD 4
19) PD 4
20) These two questions presuppose a passive role on our part, which may or may not refer to the Gnostic Redeemer as well as us regular joes, the recipiants of the redeeming message. In this text, however, there is no strong distinction between the speakers and the hearers on the basis of origin; only on the level of knowledge. We may be assumed to have the same genesis as she, and she states that she had an active role in coming into the world. This only difference is that she knows this, and presumably we do not.

Treatise on Mind
From: The Tigress

Fromthe moment that 2cells form a zygote, wesee the interaction of informational process - recognition, communication, interaction, integration, re-stabilization and reproduction and or re-structurization. This cycle of life can be see from the barest combinations of any two elemental components beginning at the lowest atomic designations of energy and throughout the continuum of increasing complexity - perhaps far beyond our capabilities
to understand. *** If consciousness can be defined as an awareness of integrity through this process of self recognition; then consciousness can be easily applied to that which is non-human.***

From the most basicinteractions of chemistry, wefind that evenon an atomic level there is to be found this type of consciousness. We have become aware of the atom's necessary maintenance of it's own structure through the evidence of necessary balancing of protons, neutrons and electrons; the importance of electron shell valences is also a reminder of this type of integrity. Even on an atomic level, there is a form of awareness of self-integrity in order to maintain structure and identity.

This process ofawareness is alsoa geniusof discrimination. A form of identification of self & non self on an energetic level. There is a borrowing, and sometimes a sharing energetically, yet when

this process of self recognition begins to fail we see the destruction of the matter it involves <this is evident with atomic structure and also evident at the human level in the study of cancer.> Therefore we might look at this process of self-recognition and maintenance and examine it's nature in order to find its function and capabilities.

1266

When we lookat different typesof matter, wefind that themore simple the atomic structure of the mass, the less complex its process of "consciousness" needs to be. Things which are comprised of only one atomic component do not need complex processes of communication between those components. Thus the level of consciousness is rather low on an evolutionary scale of creativity, yet we also see that these types of things are far more stable in regards to their integrity - far less vulnerable to destruction. In example, it takes an enormously concentrated force of heat to break the integrity of an atom...- yet a mere 2000 degree flame will not only destroy the integrity of human consciousness, but also destroy the integrity of the individual component molecules which form the material mass of a human to their lowest forms as individual atoms.

1267

Whenwe look at theforces involved incommunication of energy, we see a flowing medium of different frequencies within a single spectrum of energetic potential. Elemental energies and forces <light, sound, temperature, pressure, magnetism, electricity...> differentiate and vary in intensity and frequency yet are very alike

in that they are all means of transferring energy as a form of communication which can be informative/stabilizing or disinformative/destructive, depending on the structure of the "consciousness" they encounter. It may be perceived that the more complex the structure, the lower the frequency of the integrity of that structure and the more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a thing, and the more efficient the means of communication within the structure of that thing; the lower the common denomination of frequency of integrity must be in order that the informational frequency will not be destructive to any of the component parts. To analyze this statement we must look at other analogies within our environment. Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as humans we assign different notes to those steps within the frequency spectrum which we can differentiate and perceive. If we play several notes simultaneously, we find that in order to maintain a balance harmonically, we must play notes that match each others modulation. You can play a "C" note at any octave and in fact play all "C" notes simultaneously and you will find that within the frequency range these notes will compliment each other, in fact they will contribute/-share energy with each other. WE find similar matching if we look at musical chording. If you play the notes "F" and "C" , the sharing of energy vibrationally between those two ranges of frequency will in fact create the note of "A" in the range in which the two notes

frequencies overlap. In this way communication is informative and in fact the "whole is greater" than the sum of its parts. Similarly, playing two notes which lie in the same modulation frequencies simultaneously will increase the duration of the vibration compared to the duration if each note were played alone.

When we examine the sharing of electrical information at an atomic level, we see that through the temporary sharing of electrons in a phase path also indicates something that we might consider as investing a thing <atom> with more than the sum of its parts. Similarly in using electric frequencies in a series, we store information on silicon chips which invest them with more than they would be if one simply looked at the electrical and silicon components alone. This transference of energy is also a transference of information in frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies of energetic transmission than can complex components of things. Frequencies which pass freely through atoms ultimately destroy complex things such as humans when they are subject to them. It appears that the more complex the union of the components, the slower and more tediously complex the transformation of data must be. The more complex a thing is, the lower the vibrational capability it sustains in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the universe. The transference of information through radio waves and light

waves continues back in time to the occasion of what was known as the Big Bang. It may be that in the future we will find that in the same way gravity and electromagnetism are also continuums of information from times long past. Scientifically we study these energetic continuums and yet we doubt and deny the holistic communicative nature of the universe. We search for causes and effects within the realms of our limited perceptions and are amazed when we can find no causal effects to explain change.

1270

When we examine biological life, we find that each evolutionary adaptation seems to be an extension of the process of self/non self awareness and maintenance of integrity. Not only do we see intensification of sensory perceptual abilities, but also we note that the integrational and responsive/reactive components of the process also have to evolve and adapt in order to stay integrated with the rest of the "consciousness". Amoebas are "simple" life forms, and yet we can examine them and see that each organic component within that life form serves as an informational and communicative component within the process of maintaining the integrity <life> of the whole. When this communication process or any part of it ceases, the organization of the organism begins to deteriorate and eventually ceases and dies. In biological life, we find that though we have maintained the use of electronic communication on some neural levels, we have sunk to the depths of transferring actual molecular compounds <proteins, amino acids...> in most of our organic processes. Even the human brain, supposed highest achievement of organic life forms, requires base

molecular salts in order to process electrical information. Our complexity denies us the speed of light, radio,
and other faster and higher frequency modes of communication except from outside of ourselves.

1271

The human consciousness is a genius of discrimination. We use the abilities of discrimination to identify those stimuli which come from outside of our biological forms in order to protect and maintain our integrity <life. We use our senses <inefficient though they may be> to gather and interpret pure energetic communications such as the radiated energy of sunlight and we are so inefficient at interpreting that data that we can only sense light and heat and it destroys those sensors that gather that information through blindness and sunburn if we continue too long in our attempts. Yet,
conversely , we need the information from sunlight which stimulates our organic forms into producing vitamin D <without which we would die>. Is this a remnant of photosynthetic capabilities from lessor complex integrations, or merely a new attempt at further increasing our potential?

1272

As organic forms of consciousness, we are sorely limited in our perceptions of the universe. Limited in exploring the possibly limitless ranges of energetic exchange simply due to the limits placed upon communication due to the complexity of our component structure.

Yet rather than admit to our limitations, we seek further exploration through the development of tools made from things less complex than ourselves. In the laboratory, we use light waves and shaped silicon to create microscopes to increase our sense of visual acuity within the spectrum of visible radiation imaging. In the studio, we use simple cones flattened vegetable matter and electronic amplification to create tools to compensate for our limited aural perception. We have created many tools out of simpler and less complex components in order to reach those higher frequencies of information which are either so far removed from us as to be imperceptible, or so destructive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminating consciousness which is involved in the differentialization of its components in order to
develop finer levels of complexity. This fetus is also even before birth learning to interpret communicative energies from the outer world in order to begin definition of itself, its integrity and its maintenance of self apart from the influence of "other". Cells, joining together in communication to form co-operative systems each with separate responsibilities to the whole. Organs with specific functions supporting the organism in its fight to maintain its integrity. Consciousness of Mind, determining the difference between self and non self, regulating the integrity of the whole. This harmony of components within a symphony of orchestration, this is the matter of being alive.

Despite our complexities, despite recognition of our vulnerabil-

ities and limitations; we as humans are beings of arrogant mind. We claim supremacy over all biological organisms and claim the sole right to conscious thought <as if we were the only from of communication we wished to recognize.> We deny our insecurities and lay claims to great understandings concerning the universe, when we in fact do not even understand the actual workings of our own process of integration and communication within our own biological forms.

We claim ownership of consciousness, yet we do not even pretend to truly evaluate the process of consciousness nor its beginnings.

Despite our inadequacies, we assume to know the nature of the beginnings of all life. We claim to know the "mind" of "God" <the prime causation for all that exists> and we claim title to superiority in emulation of this "God" - above and beyond all other forms of life or integrity. An egotistic lot are we, who strive to seek security in the midst of our fear, our inadequacies, our vulnerabilities; by developing a system of belief which guarantees our security in a place beyond our perception. We seek safety and foundation at the same time that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in simplicity... using simplicity to explore a universe beyond the range of our complex integrity. Our complex integrity vulnerable to all but the simplest energies, while we lay grasp to use complex energies which would destroy us in order to prove our strength. What it is we look for, we eventually find at the expense of closing our senses to see what really is. Perhaps it is true that the most foolish are those who lay claim to knowledge for they have closed their minds to further learning, and that the most wise are those who claim knowledge of no thing, that they may learn all.

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** MAGICK 1 -- WHY MAGICK **

Theability tothink seems toset usapart fromother creatures. And although we are concerned with living in the physical world, we are mental beings. The fact is we are thinking all the time. We plan, we brood, we get depressed or elated -- all of it is thought. But the universe is mental too, and if we could control our thinking we would see magnificent results in the everyday world.

Manysystems have been developedover the agesto help us control our thoughts. A great amount of dogma too has been kicked around in an attempt to make us into better people. Magick (the occult kind, spelled with a 'k') is one of the oldest and most general of these systems. Magick is the study and application of psychic forces. It uses mental training, concentration, and a system of symbols to program the mind. The purpose of magick is to alter the self and the environment according to the will.

Mostofthe magickwesee todaycomesto usfromancient Egypt and Chaldea. The Chinese, Hindus, and Tibetans developed their own unique types of magick. Western magick was locked up by the Egyptian

priests for thousands of years and then supressed by the rise of Christianity. It was not until medieval Europe that magical knowledge

was rediscovered by the alchemists and Cabalists. Only during the past hundred years or so has western culture been open minded enough to permit widespread investigation of the subject. Only since the start of the twentieth century has science shown much interest in it al all.

PARAPSYCHOLOGY AND PSYCHIC PHENOMENA

Through parapsychology, weare gaining insightsinto the hidden nature of man. Parapsychology is a branch of psychology which studies psychic phenomena. It remains something of a frontier, even today. Perhaps one reason for this is that psychic phenomena are somewhat inconsistent.
Nevertheless, there is strong evidence from numerous cases and experiments in support of psychic phenomena. Somehow, under the right conditions, the mind can directly affect the environment.

Wemaytheorize thatthehumanmind andbodybroadcasts akind of psychic energy or force, much like a radio station. Kirlian photography, temperature effects, cloud chamber tests, and other experiments tend to support this theory. Although the exact nature of this psychic force
is subtle and unknown, it is undoubtedly the energy behind all psychic phenomena and magick. However, it is *not* a radio wave, since it behaves somewhat differently. The psychic force is too weak to be

measured directly (at least so far as we know). Everyone has some psychic ability. There
are numerous types of psychic phenomena. Parapsychology separates them into two groups: ESP and PK...

EXAMPLES OF ESP

ESP,theabreviation forextrasensoryperception, meansthe reception of information through paranormal means (ie. not regular physical senses of sight, sound, touch, smell, or taste). In theory, this is accomplished by receiving psychic force from outside the body. Here are some examples of ESP:

1)Clairvoyance,orRemote Viewing--the abilitytosense or 'see' (non-physically) distant objects, places, and people. Individuals who see ghosts and spirits are probably clairvoyant.

2) Clairaudience, or remote hearing -- the 'hearing'
of paranormal information.

3)AstralProjection(OOBE)or TravelingClairvoyance--Full experience at a remote location while the physical body sleeps.

4) Psychometry -- the reading of information by the
touch of physical objects.

5) Telepathicreceiver --the ability todirectly receive thought (communication) at a distance, with no physical connection to the sender. There are many everyday examples of this, in which we

think something just as another person is about to say it. This is an easy one to test for through experiment. Very dramatic cases of

telepathy have been recorded; there is often an emotional element in such cases.

6) A 'channel'or medium, asin a seance,who is indirect communication with a 'spirit' or entity.

7) Experiencewith a Ouija board,pendulum, or automatic writing.

8) Precognition--to forseethefuture. Again,highlyemotional events are the ones most likely to be 'tuned in'.

9) Retrocognition-- knowledgeof the past,by paranormal means.

EXAMPLES OF PK

PK, the abreviation forpsychokinesis, is the active or sending side of psychic phenomena. The theory here is that psychic force is sent out from the individual. Examples of PK include:

1)Telepathicsender --thetransmitterin thetelepathyjust discussed.

2)Psychokinesis (ortelekinesis) proper-- theability to move objects by means of psychic force.

3)Somewhatalong thesamelinesarepoltergeist(noisyghost) phenomena in which objects move of their own accord or noises are

heard. There is always a human agent involved -- frequently a teenage girl -- who appears to be the source of psychic energy.

4)Psychic healing-- theability toheal variousillnesses and infirmities. There are many documented cases of this. Usually it involves a healer and a subject, although there are recent cases

invloving cancer patients learning to heal themselves.

5)Teleportation, apportation,andlevitation. Someoccultists feel a magician producing PK effects is simply a channel for universal energy. Others think the force originates some way directly within the magician.

THE SUBCONSCIOUS

Postulated byFreud andothers, theconcept of thesubconscious mind is an important one. Basicly, this is the idea that part of the mind normally operates below or outside of ordinary consciousness and awareness. Dreams and hypnosis are examples of this. Also subconscious are the many
automatic functions of the physical body such as respiration and digestion.

WHY DO MAGICK?

Magickencompassesmanythings-- scienceandart,philosophy and metaphysics, psychology and comparative religion. Magick is an adventure at the borderlands of the unknown. It can fit the pieces of the puzzel of life into a meaningful whole.

*Magick is fun*and interesting. Usemagick to helpraise

consciousness without drugs. Gain new experiences. Fantacy can come alive through magick. Psychic phenomena can be controlled and be fun and helpful.

Magick isbeneficial. It canhelp you tohave excellent health, and bring you good luck. With magick life runs smoothly; life is good. Also use magick for personality improvement, to control bad habits and to develop new motivations.

Magickis powerful.Neverunderestimatethetremendouspower of magick. Use magick to alter events and to achieve your goals. Exert an influence over people and phenomena. But power for its own sake is self defeating. The power which magick can give you should not be your primary reason for studying it.

MAGICK AND WITCHCRAFT

A numberof other occult disciplinesare prevalent today besides magick. There are many cults and sects which profess their own views, but there are really few differences between them. One popular area in the occult today is witchcraft. This is far removed from the cliche of devil worship. Real witchcraft is a nature religion (pagan). Witchcraft has much in common with magick.

Alchemy alsohas muchin common withmagick. It'sheritage comes from the middle ages. Alchemy fathered chemistry and the phys-

ical sciences. But the avowed purpose of alchemy, turning lead into gold, is too limiting to be called magick. Sometimes the goal of alchemy is interpreted in another way, as the transformation of man into a spiritual being.

Thentherearethe numerousmodernday seersor'pychics', as they like to be called, who operate within their own somewhat unique systems. Although many of these people are deluded frauds, some are very powerful occultists indeed.

Of course,everything Ihavesaid hereis ageneralization. Magick, witchcraft, alchemy, or any occult field are complex subjects. Suffice it to say that magick includes them all (it is eclectic). For magick is undoubtedly a philosophy which has, as the late Aleister Crowley wrote,

"The method of science -- the aim of religion."

REVIEW QUESTIONS

1) Define magick.

2) Define ESP and PK. Give examples.

3) What is the subconsicous?

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Annie Besant, Thought Power.

Michael H. Brown, PK, A Report on the Power of Psychokinesis.

Richard Cavendish, The Black Arts.

Alexandira David-Neel, Magic and Mystery in Tibet.

Raynor C. Johnson, The Imprisoned Splendour.

Janet Lee Mitchell, "Is Anything Out There?", Fate magazine, May 1988.

Ostrander and Shroeder, Psychic Discoveries Behind the Iron Curtan.

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** MAGICK 2 -- THE SUBJECTIVITY OF EXPERIENCE -- **

> ' The universe is a projection of ourselves;
> an image as unreal as that of our faces in a
> mirror....We cannot affirm any quality in an
> object as being independent of our sensorium,
> or as being in itself that which it seems to
> us. Nor can we assume that what we cognize is
> more than a partial phantom of its cause.'
>
> (--Aleister Crowley, Magick, p. 110)

Yourawarenessofthe physicalworldand ofyourplace within it is mostly based upon the physical senses(hearing, sight, smell, touch, taste). These five senses continually send information to the mind, and it is up to

the mind to select and interpret them. If you could not do so, your senses would overwhelm you and be meaningless. Selection and interpretation of your sensory inputs is essentially an automatic, mostly

subconscious function of the mind. The program or map which the subconscious follows
as its reference point is called a 'model'. The model is a subconscious mental photograph of how you believe the world looks (ie. worldview, mindset, egregore, or belief system). It was built up from an early age by your religious and cultural background through interaction with family and
others. It contains your experiences, attitudes, and habits. And whether you realize it or not, most of your behavior, thoughts, feelings, and habits are based upon and conditioned by that model; even personality. The model is one of the mind's master programs. Change in behavior generally requires a change in the model. These limitations built into our way of thinking cause our perceptions to be subjective. That is why Hindu philosophy looks upon the world as illusory (maya); the world itself (object) is not an illusion, however from our viewpoint through perception
(subject) it is.

Thus weare allconditioned byexperience. Exceptthat our perceptions, hence our experiences, are first conditioned and limited by the model. Our perceptions and experiences tend to conform to what we expect. We tend to misinterpret or ignore things which do not match

our

preconcieved notions about them. This is automatic.

THE TRUE WILL

The forgoingdemonstrates how itis thatthere are somany different versions of 'truth'. One's particular view is almost arbitrary. Although numerous religions, philosophies, and occult systems abound, they do not contradict one and other as much as it might appear. Rather, they describe the same (universal) reality taken from different perspectives. For there can be no ultimate truth in the physical world. We can only base our actions upon assumptions and agreements. All experience is subjective. I like to think of the universe as something indescribable, perhaps a 4-dimentional 'thing'. As soon as we attempt to put it into our 3-dimentional knowledge-base, something changes and we only see an aspect of the big picture. Just as a photograph can only show us a flat *representation* of a greater thing, so it is with any attempt to describe *spiritual reality* in physical terms.

Yet,there isa separatereality withineach of uswhich is often ignored unless we seek it. This inner self is in magick called the 'true will'. The true will is the center of consciousness and identity. It is the 'real you'. Everything else is an interface or link to it from the outer (illusory) world. Since that interface is based upon our model, it is conditoned and may sometimes produce false information. 'Do what thou wilt' (Crowley) is an axiom of magick; for

the true will expresses our exact desires. And what we truly want ('down deep') we tend to automatically
get. This isn't always in our best interests, since the true will can be conditioned (tricked) by the illusion; and then we might desire and obtain that which is not ultimately good for us. (Karma strikes again!) The task of the magician therefor is to awaken his awareneess of the true will, to be free of conditioning, and thereby to transcend maya. ('My will unconditioned is magical' -- Spare).

HAPPINESS IS BEING HAPPY

Thereis nogreatsecretto changingbehaviororhabits. Itis largely a matter of determination. It equires that you ignore the 'pull' of the model when you strive for changes within yourself. The model is, after all, a collection of 'habits', some of which must be unlearned for permananent change to occur. There are two ways to do this: direct, through will power and awareness alone -- observing and acting out in an unattached or indifferent manner; and indirect -- through conditioning such as affirmation (explained later), self-hypnosis, and magick. Meditation may help too, by relaxing tension and conflict.

Emotionsfollowphysical expression:smileandact happyand you will tend to feel and be happy. The same is also true for other emotions. Also, emotions can be purposely used (or programed) to replace other emotions. Using this technique, a magician is somewhat like an actor in that he learns how to turn his emotions on and off at will. Note that this is not 'fakeing it'; the magician is probably more in touch with his true feelings than most people. And for these reasons we say that happiness is being happy.

SYSTEMS OF MAGICK

Magickalwaysinvolvesself-hypnosis.However, itmaybemore than that. For one thing, there are objective forces involved (or so it would seem). Deities, spirits, and cosmic force can have an indep-

endent existence. And the repetitive physical movement sometimes involved in ritual can itself generate PK force. On the other hand, it could be argued that all of this is subjective to the magician. Or that the deities and spirits are nothing more than architypes or cosmic patterns which the magician energizes with his own vitality. Perhaps all magical effects could be produced through hypnosis alone. But the effects are certainly real.

Greatcomplexityisnotnecessaryinmagick.Although basicly magick is a medieval system of symbolism (in a modern context), any cosmological system will work from Cabala to Star Wars. We usually use the medieval one in magick because it is convenient and traditional, and

because it seems to fit our thought processes well. Traditional symbols have greater emotional effect on the magician than modern ones

because of his familiarity with them. What really matters is that the model of the magician be understood and programmed, and thus that the model and the cosmological system do correspond.

REVIEW QUESTIONS

1) Contrast subjective with objective.

2) What is a 'model'?

3) Explain the task of the magician.

BOOK LIST

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Fritjof Capra, The Tao of Physics.

Carlos Castaneda, The Fire From Within.

Arthur Koestler, The Roots of Coincidence.

John C. Lilly, The Center of the Cyclone.

------, Programming and Metaprogramming in the Human Biocomputer.

------, Simulations of God -- The Science of Belief.

Alan Watts, The Book (on the taboo against knowing who you are).

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** MAGICK 3 -- THE FOUR WORLDS **

Theancientsdescribed manasmind, body,andsoul. Psychologists of the twentieth century added the subconscious to that definition. This produces a four-fold classification. The universe is also divided into four corresponding parts ('worlds'), as shown below:

WORLD	BODY	QUALITY

spiritual world	spiritual body (soul or kia)	intuition
mental world	mental body (conscious mind)	rationalthought
astral world	astral body (subconscious)	emotions
physical world	physical body	physical senses

Theastral body(subconscious)is theintermediary forintuition, magical and psychic phenomena, and is the 'psychic link' to the physical world. J.H. Brennan says that the astral is the realm of

visual imagination. It seems to be both a 'place' and a 'state of mind' at the
same time. Most occult and magical phenomena originate in the invisible, non-sensate, non-physical realm (ie. without physical senses). Each of the four worlds interacts with the other worlds. Psychic energy flows from the spiritual to mental to astral to physical. The physical world is a projection (manifestation, reflection, or shadow) of the higher worlds. Our center of consciousness is generally within these higher worlds. "We are", to quote the rock music group the Police, "spirits in the material world".

Therearemanysimilar termsusedby otheroccultgroups. For example, 'astral light' is another name for astral world, although it may sometimes also refer to the entire non-physical realm, as may 'inner planes' or 'the invisible world'. Planes are essentially the same as worlds. Vehicles or sheaths are the same as bodies. Some groups include an etheric or vital body between physical and astral: it is mostly 'physical' with a little of the lower 'astral' besides. And sometimes astral and mental are each divided into two parts (upper and lower). The 'causal body' is the upper 'mental'.

MICROCOSM AND MACROCOSM

Wehavebeendescribing'traditonal'occultphilosophy here, and certainly an important part of the tradition is the idea (and terms) microcosm and macrocosm. The greater universe, known as the *macrocosm*, includes everything that exists. It corresponds with the *microcosm*,
or tiny universe, ie. man -- who is thought of as a miniature replica of the macrocosm (whole universe). This basic magical relationship is demonstrated in the Bible (Genesis 1.27), where God is the macrocosm; and in the writing of Trismegistus ("As above so below"). Since man

is in the image of God (universe) it follows that God is in the image of man (in other words, man and the God/universe match each other).

The magician, as a microcosm is thus connected with the macrocosm. There is an intimate relationship of energies between you and everything else. The universe is reflected within us and we are projected into the universe. This is an important theory behind magick and astrology.

MAGICK WHITE AND BLACK

'Personalmagick' is thatmagick used toaffect the self; often involving affirmation, self-suggestion, and self-hypnosis. 'Active magick' is outer directed magick (as in PK) used to affect someone or thing, or to bring about an event. 'Passive magick' is to be affected (as in ESP)
by an outside non-physical cause. Everyone possesses some magical (and psychic) potential. Some are especially gifted. Usually people are better at one kind of magick (ie. active or passive) than they are at the other kind; only rarely does an individual excell at both. Traning and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may take on the qualities of good and evil. There is so-called white magick or good magick, black magick or evil magick, and gray magick between them. When many people refer to white magick they mean magick for unselfish purposes, also healing and mental influence with specific permission. By black magick they refer to magick for self-interest and healing *without* specific permission. Using magick to forcefully control another's will is, in a sense, black magick too. There are also some people on the occult fringe who claim to be, possibly even think they are, 'Satanists', devil worshipers, or black magicians. These people are most likely charlatans, hoaxters, dabblers, or merely misinformed. They may be attracted by the 'art' of black magick, or even by the 'glamor' of doing something
against the 'rules'. But a real black magician is very dangerous. Because he has dedicated his life to evil. We usually think of 'white magick' as having *unselfish intent*, and (in the extreme case) of 'black magick' as
being actual Satan worship, human or animal sacrifice, dangerous unconventional magical practices, and other bizarre stuff as makes a nightmare. It is all a matter of degree. Most mild self-interest magick (one of the most common kinds) would be called 'gray'. Better terms may be
constructive magick as being beneficial; and *aversive magick* as magick intended to work against the natural order, and to tear down.

There is also the *high magick* of spiritual alchemy (ie. spiritual

growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magickactislikelyto producesideeffectsregardlessof whether or not the desired result is achieved. Such side effects are no problem for constructive magick, since they are benificial as well. However, aversive magick can produce aversive side effects which may even harm the magician -- aversive magick is dangerous!

MAGICK IS A CONTINUOUS PROCESS

Whatwe havebeencalling 'magick'is actuallya continuous process. Since your subconscious never rests, your environment is

continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work
with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way). Remember, our lives tend to follow what we want down deep. That is why a positive
outlook is so very beneficial to us.

THE MAGICAL DIARY

Sometimes it ishelpful to keep a diary of your magical experiments and research. Such a diary should include the date, perhaps even some astrological data (or anything else you think may have a relationship to what you are doing). This is also a good time

to begin recording your dreams -- at least the important ones -- in a dream diary. Your dreams
can tell you a great deal about yourself, and may sometimes reveal premonitions. Dreams are personal. Don't fall for the commercial 'dream book' gimmick.

AFFIRMATIONS

Themind is always open to suggestion -- especially the subconscious. Most of the time we censor any suggestions according to the model; but one way to break through the censor is with repetition. An affirmation does this exactly. By suggestion, we mean any statement which is capable of affecting your model. Usually suggestion is in the form of a positive statement (such as the hypnotist's patter -- " You are becomming sleepy"). An affirmation is the same kind of thing -- a positive suggestion, which you repeat (affirm) to yourself aloud or silently (for example, "I remember my dreams"). If there is some quality you wish to change or develope within yourself, an affirmation is ideal. Repeat it several times every day at several different times throughout the day,
expecially when you go to bed. Affirmations are subtle and may require a few months to work. Use them for changes, not miracles.

SIMPLE BANISHING TECHNIQUE

Visualizationisanotherimportantmethod weusetoinfluence the subconscious. A good example of this is the simple banishing technique which follows. Banishing is used in magick to 'clear the air' of negative 'vibes' and interference...

Visualize astrong white lightflowing outthe top ofyour head, flowing down around you and covering you. At the same time imagine you are throwing away any 'problem' vibes. Maintain the visualization for a half a minute or longer. Good way to help you

handle your emotions, and to control worry or anger.

REVIEW QUESTIONS

1) What is a microcosm?

2) List the four worlds. Explain.

3) What is an affirmation? Give an example.

BOOK LIST

Geoffry Hodson, Theosophy Answers Some Problems of Life.

Marc Edmund Jones, Key Truths of Occult Philosophy.

Marion Weinstein, Positive Magic.

Nelson & Ann White, The Wizard's Apprentice.

Beatrice Bruteau, The Psychic Grid.

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** MAGICK 4 -- ELEMENTS AND FORCES **

The Ancientsdividedthe worldintofour basicprinciplesor *elements* -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with emotions, the human psyche, and with nature than are modern explanations of the world. These
magical elements are also of some importance in astrology. Many occultists think of the magical elements as forces, or as *qualities* of energy; especially within the astral world. Each element has a

symbol and color. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.) Colors of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow...The Eastern tattvic system uses different

symbols and colors. (The tattvic symbols are briefly described later on in this course.) The elements are often used in magick ritual.

Magickseesrelationships betweenthings.Theserelationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are available (an important one is Crowley's '777'). Thus one thing or symbol can be used to suggest another. This is important in

magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

Themagicalelementshavecorrespondenceswiththetarotcards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements --

Element	Suit	Quarter	Archangel
earth	pentacles	north	Uriel
water	cups	west	Gabriel
fire	wands	south	Michael
air	swords	east	Raphael

Astrologicalsignsalsocorrespondwiththeelements.Taurus, Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra, and Aquarius are air signs.

ELEMENTALS

The magicalelements are saidto bepeopled by spiritsand mythological entities called elementals or nature spirits. These are

grouped into four main categories --

Gnome (earth)	Undine (water)	Salamander (fire)	Sylph (air)
dwarfs	nymphs	jin (genies)	fairies
elves	tritons		storm angels
brownies	mermaids		
hobgoblins	mermen		
lepricauns	sirens		
	harpies		

Elementalsareusuallyonlyvisible tothosewithclairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called
an 'artificial elemental'.

TotheAncients, elementalswerethephysical explanationof the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.

YIN YANG

Chinesephilosophyandacupuncture talkofyin yang.This is the idea of polarity, or opposite pairs, as shown --

YIN	YANG
water	fire
contraction	expansion
cold	hot
feminine	masculine
moon	sun
negative	positive
passive	active
ebb	flow

wane	wax

The list could go on. In Chinese literature it is quite long. Some

occultists suggest everything can be similarly arranged into related opposite pairs.

SIMPLE MAGICK

Hereis asimple magicaltechniqueyou maywish totry. Itis a variation of affirmation, which was discussed in an earlier lesson...To help you to achieve your goal (magical or otherwise), find a word or short phase which sums up what it is that you want to accom-

plish. Write the word (or phrase) down 10 times each day until you achieve success.

REVIEW QUESTIONS

1) List the four elements.

2) What is an elemental?

3) What are correspondences?

BOOK LIST

William Britten, Art Magic (long out of print, but in some libraries).

Pete Carrol, Liber Null.

Wing-Tsit Chan, A Source Book in Chinese Philosophy.

Manly Hall, Unseen Forces.

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** MAGICK 5 -- CHAKRAS AND MEDITATION **

AccordingtoEastIndianphilosophy,manpossessessevenmajor *chakras* or psychic centers on his body. Each of these forms a bridge, link, or energy transformer; changing pure (higher) energy into various forms, and connecting the four bodies (ie. spiritual, mental, astral, and physical) together. The chakras are located along the nadies (a network of psychic nerves or channels) and follow the autonomic nervous system along the spinal cord. Chakras correlate

with major acupuncture points along the 'governing vessel meridian' (acupuncture term). The seven major chakras are connected together by three major nadies which are parallel and near each other. The middle nadi is called *sushumna* and it has neutral characteristics. The nadi on the left (ie. nearest your left hand) is the *ida* nadi which has yin characteristics. On the other side of sushumna (nearest your right hand) is the *pingala* nadi, having yang qualit-ies.

Chakrasarevisible toclairvoyantsightas varouslycolored rotating circles or funnels. In the East they are described as petaled flowers or lotuses. Sources disagree on the colors.

The first chakra,located at thebase of the spineat the perineum is the *root chakra*, muladhara. It primarily relates to the element of earth and to psychic smell.

Thesecondchakra,knownasthe*sacralcenter*,svadhisthana, is located above and behind the genitals. Its dominant element is water, and it is related to psychic taste.

Thirdof thechakrasisthe*solar plexus*,manipura,located at the navel and corresponding with the emotions and with the element of fire; also with psychic sight (clairvoyance).

The*heart chakra*,anahata, isthe fourthchakra, located over the heart and corresponding with the element of air, and also with psychic touch.

Thefifthchakraisthe*throat chakra*,vishuddha,locatedat

the base of the throat (thyroid) and corresponding with psychic hearing (clairaudience).

The remainingtwo chakrasare very important.They relate mostly to elevated states of consciousness. The *frontal chakra*, (or 'third eye') ajna, the sixth chakra, is located between, and slightly above, the eyebrows. Ajna is the center of psychic powers and can produce many psychic effects. Meditation on ajna is said to cure nervousness.

Finally,the*crownchakra*,sahasrara,locatedatopthehead, (pineal gland) is the seventh chakra. It is referred to as the thous-and-petaled lotus and corresponds with astral projection and enlight-enment.

Thereare alsomany minorchakras throughoutthebody. Each chakra has a sound (letter) and a pitch which is sometimes used to invoke it.

Someoccultists preferto describethe magicalelements as tattvas according to the Eastern system. Notice that these symbols and

colors are generally different than the western symbols and colors for the elements.

element	tattva	tattvic symbol
earth	prithivi	yellow square
water	apas	silver crescent
fire	tejas	red triangle
air	vayu	blue circle
(spirit)	akasa	black oval

YOGA

Yoga originated inIndia. It is aphysical or mentaldiscipline designed to condition and invigorate the mind and body. There are many kinds of yoga, but they may be generally divided into three main types...

Hathayoga--affect themindthrough thebodyusing physical exercises; improve physical health and endurance.

Rajayoga-- affectthemindthrough mentaltraining;improve concentration.

Mantrayoga --affect themind throughchanting andaffirmation; achieve relaxation.

MEDITATION

This is a much touted areaof the occult. There aremany meditation techniques, and many claims made for the benefits of meditation. Basicly, meditation has two functions -- relaxation, and perhaps, improved concentration. There are two main types...

1) concentration meditation (focusing),
2) insight meditation (mindfullness).

Most kinds of meditation are the concentrative type. One simply

focuses his attention upon a single physical object (such as a candle flame); upon a sensation (such as that felt while walking or breathing); upon an emotion (such as reverence or love); upon a mantra spoken aloud or even silently; or upon a visualization (as in chakra meditation, seebelow)...Concentration meditation is, simply put, a form of self-hypnosis.

Amantra(or mantrum)is oneormore wordsorsyllables which are repeated -- often chanted -- aloud...A simple yet powerful mantra is to vibrate the mystical word 'OM'. This mantra has long been associated in India with the godhead/unity. Use it to aid in tuning into universal vibrations which promote feelings of harmony, peace, and well-being. Use it before magick ritual to 'get into the mood' and afterward to 'dismiss the
forces'. You vibrate a mantra by saying it slowly aloud in a lower--pitched voice than your normal speech, and a more or less constant pitch as well. Let the sound fade at the end of the mantra. A powerful one such as 'OM' will seem to vibrate the air around you. It should be vocalized for 5-10 seconds and repeated a number of times with a few seconds rest between each vocalization. Chanting of mantras may cause slight dizziness from hyperventilation.

Theothermaintype ofmeditaiton-- insightmeditation-- is the analysis of thoughts and feelings in such a way as to cause realization of the subjectivity and illusion of experience. This is

done in a effort to attain trancendental awareness. Such statements as, 'This body is not me', fall under this category. Buddhist meditations are usually of this type.

CHAKRA MEDITATION

Thereis aspecialtype ofconcentrativemeditation whichwe will call 'Chakra meditation'. This is basicly Kundalini yoga -- the practice of causing psychic energy (kundalini) to flow up sushumna, energizing the various chakras along the way. The practice, considered dangerous by
some, will produce deffinite physiological sensations and psychological effects if continued long enough. It should not be attempted by epileptics or persons with an unstable mental or physical condition, or with heart disease. Certain drugs and medications, such as those used to treat epilepsy may retard progress. Although the technique is very simple, it may eventually produce powerful results. Results may at first appear hours after the practice during sleep. As each chakra is energized by this practice, it is said to add occult powers (sidhis), until at last the crown chakra is reached, and with it, full enlightenment is attained. Sometimes kundalini awakens all by itself.

Topracticethischakrameditation, yousimplyconcentrateon the chakras, beginning with the root chakra, and moving progressively up, as you visualize psychic energy from the root chakra traveling up shushumna and vivifying each higher chakra. As we mentioned the chakras have certain properties associated with them, so that this type of visualization may

'raise consciousness', promote astral projection, and other things -- once you have reached ajna and eventually the crown chakra. You might typically meditate in this fashion for 15 minutes to a half hour a day. It might help to practice some hatha yoga or other physical exercise in an effort to make the spinal cord 'more flexible'. Diet may also affect the process. The technique is also similar to the Tibetan 'Tummo' meditation. The rise of kundalini is sometimes experienced as a 'vibration' or buzzing, as light, or as heat.

HEALTH AND DIET

Certainly theway you treatyour physicalbody willaffect your mind. In magick you want an alert mind. Therefore, your body must be as healthy as you can keep it. Take care of your body. Exercise regularly. eat a good diet (with vitamin supplements), and do not consume anything which will have a negative effect upon the mind. Drugs, smoking,, and alcohol

should be restricted, or eliminated. (The mind can create any condition which a drug can create.) A good rule here is moderation in what and how much you consume. (Most of this stuff is pretty obvious isn't it.) You may also want to cut down on sugar and processed foods. Many occultists advise dietary changes, expecially the non-eating of meat. We cannot deny the
physical, psychological, and spiritual effect which all foods have. This effect may be described as the 'heaviness' factor of foods. Various foods are so ranked in the chart, lighter to heavier...

1. lettuce and other greens.
2. fruits and most vegetables.
3. wheat, rice, and other grains.
4. nuts, beans, and other legumes.
5. cheese, dairy products, including eggs.

6. fish, seafood.
7. chicken, poultry.
8. beef, pork, other red meats.

Note that meats, especially red meats are the 'heaviest' foods. Generally, foods which are harder to digest, or which are higher in protein are 'heavier' than those which are not. Animal products are heavier than plants. Foods high in carbohydrate (candy, bread, starch) are heavy. However, the 'heaviness' of foods is not directly related to the amount of calories.

Whatthismeansis thatforvarious reasons,theheaviness of food in your diet will affect your magical experiences. You may be able to increase your psychic receptivity ('energy level') by eating lighter foods, or by eating less. Conversely, emphasizing heavy foods in your diet, or eating larger helpings, may help to 'bring you down to earth' should you 'rent the veil' too much. These are generalizat-ions, of course, and it may take a number of days of dietary change before you notice much effect. I do not advocate radical dietary changes, excessive fasting, or malnutrition. Your good health is far more important in magick than any temporary effect you get from prolonged starvation. A change in diet will sometimes only produce a temporary effect, until the physical body adapts to the change. Healthy natural foods and lifestyle make it easier for us to be healthy, but ultimately, good health is a mentual quality (at-

titude).

THE FOUR-FOLD BREATH

With physicalexercise too, moderation isadvised. (You should be cautious, or not attempt it if you have a respiratory or heart condition. Check with your physician if in doubt, and don't overdo.) One of the most useful physical exercises is pranayama, or controlled breathing (actually a type of hatha yoga exercise). For

this and any other calesthentics or hatha yoga which you might choose to do a 'kitchen timer' is suggested (many of these aren't accurate for under three minutes, but are helpful for longer periods).

Themain purposeofpranayama isto relaxthe bodyand mind. There are many kinds of pranayama, but a simple one called the 'four--fold breath' will suffice. This consists of four short quick inhallations, then four short quick exhallations; then repeat, continuing until the allotted time is used up. It will take about 1 1/2 seconds for the four inhallations, and about 1 1/2 seconds for the four exhallations; or about 3 seconds for the complete in-out cycle ('rep' for repetition). There should be no strain of any kind during your pranayama. You will probably notice a slight dizziness, particularly at first, since the effect of pranayama is to hyperventilate. Try sitting back in a chair with your eyes closed when you do your pranayama. Begin a minute a day for the first week and gradually increase up to about five minutes a day. If you do the pranayama befor your magical activity, it will help you to get 'into the mood'. It is also an excellent aid to relaxation and tension release. Pranayama should not be done during heavy air pollution. Other exercises you might consider are hatha yoga, calesthentics, walking or jogging.

REVIEW QUESTIONS

1) What is a chakra? List them.

2) Name the three major nadies. Which nadi is hot?

3) What is pranayama?

BOOK LIST

Arthur Diekman, The Observing Self.

W.Y. Evans-Wentz, Tibetan Yoga and Secret Doctrines.

Sandra Gibson, Beyond the Mind.

King and Skinner, Techniques of High Magic.

Swami Sivananda, Kundalini Yoga.

John Woodroffe (pseud. for Arthur Avalon), The Serpent Power.

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** MAGICK 6 -- THOUGHTFORMS AND SPIRITS **

Although there are hundredsof kinds of divination, the principle ones are astrology, geomancy, the tarot, the I Ching, and direct psychic means (especially clairvoyance). True divination is more than a mechanical system, for it implies true psychic interpretation (receiving). Some form of divination is often used in magick ritual to communicate with
the entity invoked.

Sincedivination operatesthroughthemind,itisaffectedand biased by the mind. Our attitudes and fears may alter it. Sometimes results are very detailed, and accurate -- but not always. Often the future is plastic and changeable anyway, and the use of magick may alter the result. Thus divination shows tendencies only, which may be helpful, but must not rule us.

DEVELOPING CLAIRVOYANCE

It ispossible toimprove yournatural abilitywith clairvoyance through practice. A good start might be to look around you,

then close your eyes and try to picture your surroundings. This is also good exercise for visualization. And visualization is an essential talent in magick. Open your eyes again and check your accuracy. Then close your eyes and try it again. When you use your physical eyes, look at everything like a child seeing it for the first time. Let the vividness of color and form burn into you, until everything takes on a veritable glow. Try to capture that glow when you close your eyes now and picture your surroundings. It's just a simple step to extend what you see with your eyes closed into what you remember seeing in the next room, or what you *imagine* seeing in the next building, the next city, even the other side of the world. Don't expect perfect results, especially at first. Just try to be even partly right. Another exercise is to picture a clock face, and thereby tell the time clairvoyantly.

THE AURA

Underthe rightconditions,it ispossible toclairvoyantly observe a colored light around other people. This is known as the

'aura'. Sometimes the aura is seen as multi-colored emanations around the person, built up of various differently colored layers and zones. Although many occult dabblers claim to be able to see the aura easily and under many varied conditions, I seriously doubt that they do. There are optical illusions and qualities of sight which can sometimes trick one into thinking he sees what he does not see. In this area, the quality of sight known as after image is especially pertinent. Do this: stare at any solidly colored bright object for a few moments. Very intense red, green, or blue are especially good for this. Now look away at a white surface and you will see a phantom image of the object in its complementary color (a red object will show green, a blue one orange, etc.). If the bright object is in front of a light surface, you may observe a fringe of complementary color around the object after a few moments. This is all very normal, and is used by some magical groups as an aid to visualization sometimes called 'flashing colors'. Some silly people will stare at other people in the same way. And when they see the after image of the person's clothing, they think they are seeing his aura. What is more, various

meanings have been attributed to the colors of the aura. A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes!

Thisbrings usto thechart ofaura colorson thenext page. It is a general guide, based mostly on Theosophical material. Various groups may attribute different meanings to the colors. The colors we show on the chart are emotional in nature; useful if you plan to create an artificial elemental or do healing. Surrounding yourself with a particular color will tend to produce the specific psychological effect described in the chart. That quality of color is useful in magick ritual.

COLORS OF THE AURA

BLACK	malice		
		dark gray	depression
		pale gray	fear
BROWN	materialism		
		muddy gray	selfishness

		or	
		dull rust	
RED	energy		
		bright red	anger and force
		dirty red	passion and sensuality
		dull red	selfish love
		rose	unselfish love
ORANGE	pride		
		orange cloud	irritability
		bright orange	noble indignation
YELLOW	intellect		
		yellow-green	low intellect
		earthy yellow	selfish thought

		lemmon	high intellect
		bright gold	logical thinking
		brt. red-yel.	spiritual thought
GREEN	empathy		
		gray-green	deceit, jealously
		greenish-brown	jealousy
		emerald green	unselfish resourcefulness
		foliage green	sympathy & empathy
		brt. apple-grn	strong vitality
		brt. turquoise	deep sympathy & compassion
BLUE	devotion	(religious feeling)	
		gray-blue	fetishism
		light blue	noble spiritual devotion
		dark blue	religious feeling

		brt. lilac-blu	lofty religious idealism
VIOLET	spiritual		psychic & spiritual faculty
WHITE	purity/protection		

THOUGHTFORMS AND SPIRITS

Whenever we concentrate our thoughts, we draw psychic energy together. This is called a thoughtform. Usually the energy dissipates as soon as we break the concentration, but it is possible to purposely concentrate energy in this way, producing very strong thoughtforms. Such thoughtforms are vortexes or centers of psychic energy. They can exist as entities by themselves, at least for a while. They are basically inanimate, non-thinking forces. Talking to one is about as logical as talking to a chair. In this way, thoughtforms are similar to elementals, ghosts, and spirits. All of these psychic entities consist of a psychic energy vortex which could be described as a localized field or as a discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic fields, and to other energy vortexes. That is why they respond to

magick ritual. Someday, we may accomplish the same thing with electronic machines. Psychic entities are sometimes able to affect our thought processes.

Thoughtforms, elementals, and ghosts are usually not very smart. If they display any intelligence at all, it is limited. They are the morons of the spirit world. Their behavior is usually automatic,

repetitive, robot-like (just like some people). We see that artificial elementals
are little more than astral robots. Spirits and deities are more intelligent and volitional.

DIRECTED ATTENTION

Your mind follows your attention. Wherever you direct your attention, there will your thoughts go too. By directing attention to a specific place or purpose you *focus* mental energy upon it.

For example: you're having lunch in a cafeteria crowded with people. It is a large place, and everyone there is talking at once, so that the room is a constant jumble of noise. You happen to notice a man accross the room; he reminds you of someone. All at once he drops his fork and you hear it hit the table. But would you have noticed the sound of his fork if you had not been looking? No. Only by focusing your attention there were you able to pick out that individual event and associated sound.

It is a dark night. You are walking and the only light you have is from the flashlight you hold in your hand. As you move the flashlight around, the beam of light from it directs your attention first one way then another. Now, the mind is something like that flashlight in the dark. And by directed attention, you point the mind to one place or another. As with that flashlight beam, you see where the mind is pointed; nothing more. The rest is 'noise'. And so we could define mental noise as anything not focused upon. In another way, noise could be considered as negative emotions, attitudes, and thoughts which make it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions are not YOU, but are rather reactions prompted by your model and ego -- like a performance or an act, while the real you watches. In a similar way, directing your attention toward a specific emotion will cause you to
experience that emotion.

VISUALIZATION EXERCISES

Visualimagination andconcentration areveryimportant in

magick. Here are some exercises to help in your development...

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A. Close youreyes and visualize asingle digit numberas clearly as you can. Then a two digit number, then a 3 digit one. Hold the visualization in front of your 'inner eye' for about two minutes. Repeat with a letter or a word.

B.Visualize abrightlycolored greencircle orspot. Again hold the visualization for two minutes. Try again with a different color.

C.Visualizein succession,eachone ofthetattvic symbols, in their proper color. Hold each symbol for at least two minutes.

D.Look through atarrot card deckand pickout several of your favorite cards. Then, after briefly studying a card, visualize it vividly in detail. Hold the visualization for at least two minutes. Do this for each card you selected.

E. Repeat the above visualization exercises with your eyes open.

REVIEW QUESTIONS

1) What is the aura?

2) What is a thoughtform?

3) How can you develope clairvoyance?

BOOK LIST

Annie Bessant and Charles Leadbeater, Thought Forms.

W.E. Butler, How to Develop Clairvoyance.

J.H. Brennan, Astral Doorways.

Piero Ferrucci, What We May Be.

Kilner, The Human Aura.

Swami Panchadasi, The Human Aura.

A.E. Powell, The Etheric Double.

Harold Sherman, How to Make ESP Work for You.

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** MAGICK 7 -- BASIC RITUAL **

'The first part of every ceremony is the banishing; the second the invoking.'

(--Crowley, Magick, p. 104)

Itmay besaid that ritualis thevery heartof magick. For it is through ritual that we achieve our magical results. Ritual is a magical procedure or ceremony we perform in order to change the environment. Usually we think of ritual as bearing on active magick, although certainly, it can also affect passive magick. Most often the change achieved is subjective (it may be subtle) and in the physical world. Outsiders may put them down to coincidence, but the effects are very real. Magical goals for a ritual should not be taken lightly.

Thesuccessfulpracticeofmagick dependsuponstrongbelief. The simplest ritual of them all must be belief itself. If you can believe in your desired results strongly enough, that act is a magical ritual which will achieve your results. Even a very complex ritual is

no more effective than strong belief. There are aids to concentration which may help. Thus in *creative visualization*, imagination and controlled breathing are brought into play.

CREATIVE VISUALIZATION

Whenyouwanttomagicallyachievesomething,first pictureit clearly in your mind. The more deffinite and specific your idea of what it is the better. Picture yourself having it or doing it. Visualize it as vividly and as intensely as you can and hold it in your thoughts for a few

moments. Concentrate on it intensely (it may help to hold your breath-). Feel the energy of desire welling up inside you. Then suddenly feel

the image or desire released from your mind. Feel the energy filtering through the image and intensifying it, as if the image is a 'stencil'. Imagine the
energy exploding out from you into the macrocosm in all directions at once, and feel the universe 'tilt' as it reacts to the force. (At the same time it may help to release your breath suddenly). Feel the energy draining from you. Finally, *believe* that your purpose *has* been accomplished; that it
HAS HAPPENED, perhaps saying something such as "so mote it be", or "it is done".

THE BASIC PARTS OF A RITUAL

Often ritualsare more formalthan theabove, but anyfull magick ritual must always reduce to these stages -- 1) imaging; 2) building; 3) firing. Sometimes a ritual must be repeated every day for a while to achieve difficult results or to overcome weak belief.

THE MAGICK CIRCLE

Often animportantpartofformal ritualisthemagickcircle. Medieval magicians considered the circle essential, and placed great emphasis upon its exactness. Elaborate designs were invented with many layers of complex symbols and words. It was very important that the circle

be completely intact with no breaks in it. The magician and any other participants stand in the circle during ritual. The ritual began with a banishing of evil forces (using the lesser ritual of the pentagram for example) to keep them outside the circle. Today, circles are made on the floor with chalk or paint, rock salt, or a rope. Whatever its form, the circle is still an important part of magical protection for the magician. This is especially important for aversive entities and purposes. The circle also helps in focusing the energy of the ritual toward its purpose, that is, it keeps it contained until the magician

is ready to release it. Of course, the magick circle is basicly only a symbol, but it may eventually be possible to supplement the circle with electronic equipment for a similar purpose. We are researching the practicality of electro-staticly charged Faraday shields.

ARTIFICIAL ELEMENTALS

An artificial elemental isuseful for certain tasks: 1) invisible watcher and observer, telling you what it sees; 2) psychic guard; 3) it can be used in healing; 4) it is helpful in other ways. Ophiel calls the artificial elemental a 'familiar'. Producing your own artificial elemental is fairly easy. YOU MUST ASSUME THAT THE ACT HAS PRODUCED RESULTS, EVEN IF YOU DO NOT IMMEDIATELY OBSERVE THEM. It is entirely possible to produce one of these little beasties and not know it (not being clairvoyant enough to observe it directly). Therefore, and this is a general principle of any magick, never ignore forces you have set into motion. Even though you may not see the elemental, you may nevertheless 'feel' it.

WARNING-- Donot useartificial elementalsfor anykind of aversive magick at this point; they can be nasty little critters to get rid of. Should you have to eliminate one of them which you created in error, you must re-absorb it back into yourself through your will; or in some cases you can 'exorcise' it.

HOW TO CREATE AN ARTIFICIAL ELEMENTAL

You cancreate your own artificialelemental for various purposes. An artificial elemental is basically a thoughtform which has been strengthened with emotion. Refer to the aura color chart in the

previous lesson and decide what color to make the elemental, based upon your intended purpose. Apple green is a good choice for general purposes.

Then decide on a shape or outline. Do you want your elemental to resemble some sort of animal? A simple circle or cloud is a good place to start. With this in mind you can use ritual to create your elemental. Creative visualization is good for this. Visualize it glowing before you. A darkened room is helpful for this.

Communicatewithyourelementalwith telepathy,bytalkingto it, or with creative visualization. Your artificial elemental is closely linked to you and your subconscious attitudes. It will generally not do things you think it cannot do. As in any magick, results relate to effort and belief. Another way of looking at an artificial elemental is as an aspect of your personality (sub personality) which has been detached from you.

INVOCATION

Formalritual usually involves the invocation (ritually calling up) of a god or goddess, spirit, or other entity. In this sense, magick is somewhat similar to pagan religion and witchcraft.

However, we consider magick ritual a technique, not a religion. Worship need not be involved.

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Sometimes the invocation of an entity creates an artificial elemental.

Crowley says there are three different kinds of invocation --

1) Devotion to the entity (as in the Bhakti yoga of the Hare Krishna sect; the Faustian devil pact).

2) Ceremonial invocation -- usual method of the middle ages.

3) Drama -- usually needs more than one person (as in a mass).

Becauseof themicrocosm-macrocosmidentity,whenyouinvoke the gods, you are invoking aspects of yourself. Jung has referred to the gods as primitive archetypes. This makes it sound like spiritual entities are illusions. But in fact the microcosm-macrocosm identity does not discredit the gods and goddesses. It instead helps to illustrate our relationship to the cosmos.

>>CAUTIONS<<

1.Balanceis importantinmagick. Varytheentities invoked in order to keep your personality in balance.

2. Oftenas nota ritualmay produce side-effects,usually something similar to, though not exactly the desired goal. If the true goal is delayed (as sometimes happens) we may see the side effects first. And if for some reason the goal is not achieved at all ('missing the target') the side effects may be pronounced. Examples: 1) You use magick ritual to hurry shipment of an anticipated package in the mail. Side effect -- the next day an unexpected package (the wrong one) arrives instead. 2) You use magick ritual to cause a certain person to phone you. Side effect -- for several days all sorts of people phone you...The sides effects will not affect you (or anyone else) adversely unless that is what you inwardly want.

3.We maysaywith certaintythat"something alwayshappens" when we perform a magick ritual. But like everything else, magick follows the 'law of results'. This means that results require effort

of some kind. And if you don't work hard enough at it you don't get results. Difficult goals have greater resistance (magical inertia) to overcome. If the ritual doesn't produce the desired results there is a good chance that the reason for the failure is within oursleves. Be certain there is no contradiction between your model and your magical goals. Sometimes self doubt and mental contradictions (wanting and not wanting at the same time) may interfere. The first step in magick is to re-program your model. And, of course you can help your magical results by working on the physical level toward your goals. Don't expect them to fall into your lap by themselves.

4)A peculiarqualityofmagickis timedisplacement.Results of a ritual are not usually instantaneous. There is often a delay of 12 hours or more. Difficult tasks or weakly performed ritual are more likely to be delayed. In most cases a slight delay is alright, and it gives us time to get used to the comming changes. And sometimes the

effects of a ritual

appear to extend to before the ritual was performed!

5)Because of theway magick works,a ritualmay create an emphasis in what is sought, and a de-emphasis in everything else. Balance is therefore important here. Once the magical result is achieved it may be 'bound' to you and difficult to get rid of should you later decide to do so.

Example: You use a magick ritual to help you find and buy a new house. Years later when you decide to sell it, you are unable to do so. Consider your magical goals wisely so you dont get stuck with something you don't really want. Note that theory says you can always unbind through ritual what was bound to you...theory says.

6) Sometimesthe environmentappears to reactagainst the magick after the results are achieved. This is particularly noticeable in using magick to affect the weather (and the main reason why you

should NOT use magick to affect the weather). For example...Your performance of a ritual to produce a sunny day produces a sunny day. The next day is sunny, alright, but the rest of the month is cold and overcast. Here the weather seems to react to the magick in the opposite way to re-establish its natural balance. It is something like pushing a pendulum to one side and releasing it -- the pendulum swings to the other side. To quote

Emmerson -- "For everything you gain you lose something...". I don't know that this is always true in magick, but it does illustrate the

point. And another reason not to use magick to affect the weather is that it might foul it up in other parts of the country (world??).

7) Finally,magickritual(orany magickoroccultism)isvery dangerous for the mentally unstable. If you should somehow 'get out too far', eat 'heavy foods' as previously discussed (lesson on chakras) and use your religious background or old belief system for support. But remember too, that wierd experiences are not necessarily bad experiences.

REVIEW QUESTIONS

1) What is creative visualization?
2) List the basic parts of a ritual.
3) What is invocation?

RESEARCH TOPICS (for independent study)

1) Examine the differences between western magick and oriental magick.
2) How do medieval grimoirs follow the basic ritual pattern?

3) Research and design your own formal ritual.

BOOK LIST

P.E.I. Bonewitz, Real Magic.

David Conway, Magic: an Occult Primer (or Ritual Magic).

Aleister Crowley, Magick in Theory and Practice.

Denning and Phillips, Creative Visualization.

Ophiel, Creative Visualization.

A.E. Powell, The Astral Body.

_____, The Mental Body.

Joseph Weed, Wisdom of the Ancient Masters.

Julian Wilde, Grimoire of Chaos Magick.

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** MAGICK 8 -- HEALING AND BANISHING **

Psychic or spiritual healingis a human potentialwe all possess. Some people are especially good at this. It is probably easier to heal someone else by occult means than yourself. In addition to healing in the presence of the person, there is 'absent healing' in which the healing
occurs at a distance. Note that there are some who maintain that influence on another person without his specific knowledge and permission (yes, even in healing and helping) is black magick. (After all, everybody is living according to his own true will, so that healing or helping someone without permission is affecting his will). This means it is important to tell the person what you are planning to do and to ask his permission. The theory of psychic healing is that sickness is characterized (although not necessarily caused) by a deficiency and imbalance of vital energy. Psychic healing transfers energy from the healer to the sick to repair and rebalance his energies. If an inept healer overdoes the process, or if he doesn't take the precaution to 'disconnect' himself afterwards, he may find himself

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becoming sick due to energy drain and a linkage to his subject. Similarly, the healer should always be in a good state of health or he could unintentionally transfer his illness to the subject.

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Thebasicmethods ofpsychichealingare: 1)creativevisualization, 2) prayer, 3) ritual. Creative visualization is one of the

easiest techniques. Mild illness may yield to only one or two treatments; serious ills will require many treatments over time. Psychic healing should always be combined with medical care and treatment. It does not replace

doctors, medicine, or hospitals, since different levels (worlds) are involved. In creative visualization, we visualize the person being well. It may be helpful to utilize the appropriate color from the aura chart (such as bright apple-green, rose pink, or white) sent as a beam to the person or as a cloud surrounding him. This technique can be extended to include a simple kind of yoga in which we feel energy sent as we exhale explosively; the energy sent either via the breath or from one of the chakras such as the solar plexus. Sometimes in absent healing it is helpful to arrange a time for treatment in advance, asking your subject to be in a receptive state of mind and to sit back and close his eyes.

THE BANISHING RITUAL

Oneofthemost basicanduseful ceremonialritualsof magick is called the *banishing ritual*, or lesser ritual of the pentagram. A pentagram (or pentacle) is a five-pointed star with the point up. The

banishing ritual is helpful in psychic protection and healing since it forms a protective barrier against malevolent forces. The psychic barrier it creates can be made to permit entry of desired (constructive) forces and the exclusion of negative ones. Thus, the banish-

ing ritual is an essential first step in almost any formal full magick ceremony. The ritual requires that you use a magical implement or "weapon", such as a

ceremonial knife, wand, or simply point your index finger, to "draw" the pentagram in the air at each of the cardinal points (four directions). Also, you will be chanting ('vibrating') some Hebrew names of God.

Holdingyour magicalweaponand facingeast,extend yourarm out straight in front of you. In this ritual you will use the full sweep of your arm to draw the pentagram in the air. Follow the description below by beginning at the lower left and sweeping your magical weapon up toward the

right, etc. as shown. Do not bend your arm at the wrist or elbow. While you do this, visualize the lines and eventually the star as vibrant white, floating in the space before you. You are projecting

energy to do this, and the result will be a gleaming 5-pointed star floating in the east; visualize this as vividly as you can. Now you will energize it further

by piercing the center of it with your magical weapon and vibrating (speaking slowly in a slightly lower than normal pitch, remember) "Yod-He-Vau-He".

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-- DESCRIPTION --

Approximate points on a round clock face --

1. Begin at 7:30 position.
2. Point to 12 oclock position.
3. Point to 4:30 position.
4. Point to 10:30 position.
5. Point to 2:30 position.

6. Return to 7:30 position.]

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Thenturn slowlytothe nextcardinal pointinsequence, and as you do so, with your arm still extended in front of you, visualize a white line connecting around to the cardinal point. Trace a similar pentagram with the appropriate words and following the same procedure:

South -- Adonai Tzaboath

West -- Eh-Ei-He

North -- Agla.

Now complete the white line drawn back to the center of the eastern pentagram. Note that the cardinal points must be followed in a clockwise order, and the pentagram must be drawn in the manner illustrated; to do otherwise would change the function of the ritual. The result of all this should be a large bright white pentagram visualized hanging in mid-air
at each of the four directions, all tied together by a bright white line. You could now, for example, visualize the pentagrams moving out to the circumference of your home, thereby protecting all within.

Thereisalsoa somewhatsimplifiedversion ofthisritual in which the pentagram is traced only once overhead and then is energized with one of the four names, such as "Eh-Ei-He". Oftentimes the simpli-

fied version is sufficient, but naturally the effect of the full version is more
complete.

One ofthe primaryusesof thisritual istoward offpsychic attack -- that is, when another is (consciously or unconsciously) attempting to harm you, cause sickness, accidents, bad dreams, emotional upset, or to force you to do something against your will. Fortunately this doesn't happen very often. The world of the magician is fairly safe for the pure of heart. Psychic attack usually depends upon vulnerabilities. If you are not vulnerable you are safe. Thus unificaition with the true will is the greatest protection possible. And the use of the banishing ritual is never hurtful. You can even use

it to hold off negative aspects of yourself.

Otherformsofprotection sometimeshelpful(depending upon one's model) are recitation of the 'Lord's Prayer', the 23rd, and 91st Psalms.

REVIEW QUESTIONS

1) What is a pentagram?

2) What is psychic healing? List the basic methods.

3) What is the banishing ritual? Why is it used?

BOOK LIST

Dion Fortune, Psychic Self-Defense.

_____, Sane Occultism.

Adeliade Gardner, Vital Magnetic Healing.

Max Heindel, The Vital Body.

Ernest Holms, The Science of Mind.

Mouni Sadhu, Theurgy.

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** MAGICK 9 -- ASTRAL PROJECTION **

Astral projection (OOBE,out of thebody experience) isa popular area of occult literature; for traveling to see other worlds and places while the physical body sleeps or is entranced is an exciting notion. Astral projection is not dangerous. It is as safe as sleeping. Most dreams are probably unconscious astral projections, anyway. Although there has
been quite a bit written on the subject, astral projection is difficult for many people. The main difficulty is the tendency to forget dream consciousness upon awakening. Accordingly, the successful practice of astral projection requires work.

Modernpsychologydiscounts theideaofactual OOBE(thatthe spirit temporarily vacates the physical body). However, the idea is

very ancient. The Tibetans have an entire system of yoga (dream yoga) based upon astral projection. And here we have an important assumption: you are involved in an OOBE (at least to a degree) whenever you dream. What sets it apart from a full OOBE is your hazy consciousness

during the experience and poor recall afterwards. Many people forget most of their dreams completely. Learning astral projection requires a kind of inner mental clarity and alertness.

Dreamsare adoor to thesubconscious whichcan beused for psychological and spiritual insight, and sometimes for precognition. Dream content is influenced by external sounds and sensations. For example, a loud external noise (such as a train) will likely appear in your dream (if it doesn't wake you up!). Dreams are also influenced by events of the previous day, by your moods, and by suggestion. Everyone normally dreams 4 or 5 times a night (about every 2 hours). The longest dreams occur in the morning. Everyone dreams. You are more likely to remember the details of your dream when you first wake up. By keeping a dream diary you will improve dream recall. Have writing equipment or a tape recorder at your bedside for this purpose; also a light which isn't too bright. Suggest to yourself several times before you go to sleep, "I will awaken with the knowledge of a dream." Then when you do awaken, move quietly (sometimes
just turning over drives the idea away). Remember first, then write the dream down, and then add as many details as possible. The next day check for objective facts and expand if you can (by remembering 'what happened before that'). Once you start remembering your dreams in this

way, it will become easier to do so. (If you are unsuccessful at this, and *really* want to remember your dreams, you could arrange for

someone to sit by your bedside all night long with a dim light on. Then when he sees your eyes moving back and forth -- rapid eye movements, a sign you are dreaming -- he can wake you and ask for a dream report.)

FORMS OF ASTRAL PROJECTION

Astralprojection maybesubdivided intothree basictypes: mental projection, astral projection (proper) and etheric projection. And your OOBE may shift between them. Mental projection is really simple clairvoyance ('remote viewing'), and 'traveling in your mind'. Imagination plays a key role. The experience of mental projection is not particularly vivid, and you will more likely be an observer than a participant. Nevertheless, mental projection is an important 'way in' to astral projection proper.

Duringmentalprojectionandastralprojection youareableto travel through solid objects, but are not able to act directly upon them or to move them (if they are in the physical world). This is not true during etheric projection. Whether it is simply subconscious expectation, or whether it is a true etheric projection which in theory means that part of your physical body has been relocated with your projection (the etheric or vital part) may be difficult to determine. Etheric projections generally travel at or very near the

physical world. There are even cases reported (very, very rare ones) in which the entire physical body is transferred to another location (teleportation), or cases in which the physical body exists and acts in two separate places at once (bilocation)!

But ourprimary interestis astral projectionproper, and mental projection to a lesser extent. Astral and mental projection are not confined to the physical world. Travel in the mental and astral realms is feasible, and often preferred. Nor are astral and mental projection restricted to the realm of the earth (you could even go to the moon and planets).

The electricalactivity ofthe brainhas beenobserved and classified with EEG (electroencephalograph) equipment; signals picked up from the scalp by electrodes, then filtered and amplified, drive a graph recorder. Brain activity has been found to produce specific ranges for

certain basic states of consciousness, as indicated in 'hz' (hertz, or cycles/vibrations per second):

delta -- 0.2 to 3.5 hz (deep sleep, trance state),

theta -- 3.5 to 7.5 hz (day dreaming, memory),

alpha-- 7.5to 13 hz(tranquility, heightenedawareness, meditation),

beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the alpha, theta, and delta consciousness. These states are in fact reached through deep breathing, hypnosis, and other relaxation techniques. OOBE occurs during these states, and delta is probably the most important for it.

The problem is really, as we have said, one of maintaining mental awareness and alertness while experienceing these altered states. Experimental subjects hooked to an EEG do not show a discrete change from drowsy to sleep; it is very gradual.

Atthe thresholdbetweensleep andwakingconsciousness isa drowsy condition known as the hypnogogic state. OOBE seems to occur during this state, or a variant of it. By careful control of the hypnogogic state (not going beyond it) it is possible to enter OOBE directly.

BASIC TECHNIQUES

Mostmethodsofastralprojectionaremethodsofconditioning. Some form of trance or altered consciousness is always involved. No one ever projects consciously while fully awake (some may think that they do). Although there are many techniques used to produce an astral projection,
they boil down to ten of them. They all sort of overlap.

1) Diet-- Certain dietarypractices mayaid in OOBE,especially at first. These include fasting, vegitarianism, and in general the eating of 'light' foods as discussed in a a previous lesson. Carrots and raw eggs are thought to be especially beneficial, but all nuts are to be avoided. Over-eating should be avoided. And no food should be eaten just before an OOBE attempt. If you intend to practice during sleep, for example, allow 2 to 4 hours of no food or drink (except water) before bedtime. In general, we see here the same kind

of dietary restrictions advocated for kundalini yoga.

2) Progressivemuscularrelaxation--This isoneofthebasic methods used in hypnosis and self-hypnosis. Physical relaxation can assist one in attaining the requisite trance state. These techniques involve beginning at the toes and tensing, then relaxing the muscles, progressively up the entire body.

3)Yogaand breath-- Yoga,mantra, andbreathing exercises similarly aim at physical relaxation. The practice of kundalini yoga is particularly relevant, since it is concerned with altered consciousness. In fact the arousal of kundalini requires a similar state of consciousness to

OOBE.

4)Visualization --This involvesa typeof extendedclairvoyance or picturing of remote surroundings. If you can experience the feeling of being there, so much the better. Although this technique is essentially mental projection, it is possible to deepen mental projection into astral

projection through (you guessed it!) visualization. Crowley taught a similar technique: a) visualize a closed door on a blank wall, b) imagine a meditation symbol on the door, c) visualize the door opening and yourself

entering through it. And J.H. Brennan describes similar techniques wherein the door is shaped and colored like a tattva, or alternately,

a chosen tarrot card is visualized and the student visualizes entering into it.

5) Guided imagery -- Inmany respects similar tovisualization. Except in this case, there is a guide (or perhaps a voice on tape) directing you by means of descriptions. As with visualization, mental rather than astral projection is most likely.

6)Body ofLight --The oldGolden Dawntechnique. Imaginea duplicate (mirror image) of yourself in front of you. Then transfer your consciousness and sensation to the duplicate ('body of light').

7) Strongwilling -- Sort oflike creative visualization experienced in the present. That is you express your strong desire to project through your willpower while you visualize yourself doing it.

8) The Monroetechniques -- These are a series of steps developed by Robert Monroe: a) relax the body, b) enter the hypnogogic state, c) deepen the state, d) develope the senstation of 'vibration', e) separate from the body. The Monroe Institute has developed some cassete tapes which are claimed to help in this.

9) Dreamcontrol --This isone ofthe mostimportant techniques. It involves becoming aware that you are dreaming. There are several ways to do this. Oliver Fox says to look for descrepancies in the dream to realize you are dreaming. One occult student I know of visualized a white horse which he could ride wherever he wished to go. After a time, when the horse appeared in his dreams it was his cue that he was actually dreaming/projecting. Don Juan tells Castaneda to look at his hands while he is dreaming. And even the tarot and Cabala may be used as dream signals.

Another method is to tell yourself each night as you go to sleep, "I can fly"; then when you do, you will know you are dreaming. Once you know you are dreaming you can control your dream/OOBE and go anywhere you want. Repetitive activities will also likely influence your dreams. For example, if you are on an automobile trip and spend most of the day driving, you will probably dream about driving. You can condition yourself to be aware you are dreaming by doing a repetitive activity many times (walking across
the room or a particular magick ritual, for example). Then when you dream about it, you will know you are dreaming.

10)Dream expansion--Avariation ondream control.A dream may be *extended* by imagining it continuing from where it was when you awaken. Then it is just a simple step to 'astral project' by directing you 'dream'.

Althoughallthesetechniques

mayappearstraightforward,they all require effort. Astral projection is generally learned.

The astral worldis the "ghostland"into which onepasses after death. It is sometimes possible to visit with the dead, or you might be called upon to reassure and assist those who have just passed over (died) or those who are consciously projecting for the first time. Many spirits,

elementals and ghosts exist in the astral world. The magician should feel comfortable there. Tibetan belief is that through proficiency in OOBE, you no longer need reincarnate after death. The astral world is extremely
changeable and subject to your thoughts. Your will can control your movements in the astral world, and if you seem to be going somewhere non-volitionally ('astral current') it is probably your true will causing it anyway. You might also experience heightened magical ability while in the astral realm.

[This is a popular subject, and there may be other files online about it. Check the MIND file area for OOBE.ARC. This file includes the following articles --

MIAS.DOC.
MONROE.DOC.
OBEBOOK.AST
OOBE.THR.
TN.TXT.]

REVIEW QUESTIONS

1) What is the relationship between astral projection and dreams.
2) What is mental projection?
3) List the ten basic methods of astral projection.

BOOK LIST

H.P. Battersby, Man Outside Himself.

Susan J. Blackmore, Beyond the Body.

J.H. Brennan, Astral Doorways.

Robert Crookall, The Techniques of Astral Projection.

Denning and Phillips, The Llewellyn Practical Guide to Astral Projection.

Oliver Fox, Astral Projection.

Gavin & Yvonne Frost, Astral Travel.

Celia Green, Out-of-the-body Experiences.

Richard A. Greene, The Handbook of Astral Projection.

Herbert Greenhouse, The Astral Journey.

Jack London, Star Rover (historical occult novel).

Janet Mitchell, Out of Body Experiences.

Robert Monroe, Journeys Out of the Body.

Robert E. Moser, Mental and Astral Projection.

Muldoon and Carrington, The Projection of the Astral Body.

Ophiel, The Art and Practice of Astral Projection.

A.E. Powell, The Astral Body.

D. Scott Rogo, Leaving the Body.

J.M. Shay, Out of the Body Consciousness.

Susy Smith, The Enigma of Out-of-the-body Travel.

Brad Steiger, The Mind Travelers.

Yram, Practical Astral Projection.

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** MAGICK 10 -- CABALA **

Western magick isbased uponthe Cabala,a Jewishmystical traditon first written down in 12th and 13th century southern France and Spain. It was oral before that; and it contains the "lost" knowledge of the ancients, possibly going back to Egypt and before. The most important Cabalistic
books are SEPHIR YETZIRAH (The Book of Creation), and the ZOHAR (Book of Splendor). Through Cabalistic philosophy we are able to classify and "pigeon-hole" all of existence.

The fourworlds are recognizedin theCabala, but theyare given Hebrew names. Thus -- Assiah, physical; Yetzirah, astral; Briah, mental; and Atziluth, spiritual; as shown in the chart.

WORLD	NAME	MEANING	ATTRIBUTE
spiritual	Atziluth	Archetypal World	pure deity
mental	Briah	Creative World	archangels

astral	Yetzirah	Formative World	angels
physical	Assiah	Material World	action

The divine name of God is TETRAGRAMMATON (or name of four letters) made from the Hebrew letters YOD HE VAU HE (English YHVH). Of the four letters, YOD corresponds with Atziluth and the element of fire; the first HE corresponds with Briah and water. These first two letters make up a yang-yin pair (respectively). The other two letters also form a yang-yin
pair (respectively), with the VAU corresponding with Yetzirah and air; while the second HE corresponds with Assiah and the element of earth.

TheCabalistic partsofthe souluse newnames forthe three highest vehicles of consciousness. NESHAMAH (Divine Soul) is the Spiritual body; RUAH (Moral Soul) is the Mental body; and NEFESH (Animal Soul) is the Astral body.

An importantattributeoftheCabala istheSEFIROTICTREE(or "Tree of Life", Otz Chieem). The Sefirotic Tree is a diagram of the universe made up of the ten SEFIROTH (primal numbers or orders of creation) drawn as circles upon the Tree in a decending pattern from the highest aspect of God at the top to the most physical aspect of

our world at the bottom. As can be seen in the accompanying diagram, the sefiroth are connected together with numbered lines, called paths.

```
                / (1)\
          /     |    \
       /        |       \
  (3) /----------|---------\ (2)
   |             |            |
```



```
   |             |            |
   |             |            |
  (5)\-----------|---------/ (4)
   |    \        |      /     |
   |       \     |    /       |
   |          \ (6)/          |
   |          /  |  \         |
   |       /     |    \       |
   |    /        |      \     |
```

```
(8)/-----------|--------\ (7)
     \         |        /
       \       |      /
          \    |    /
             \(9)/
               |
               |
             (10)
```

This is my attempt to draw a Sefirotic Tree using ASCII characters. Several paths are omitted (15, 17, 29, 31). Please refer to a printed diagram (in most any book on Cabala) for a better illustration.

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Above theTree is theinfinite void-- the unknowable,un-manifest God as Divine Light -- the three veils of negative existence: Ain, Ain Sof, and Ain Sof Aur. The Divine Light (Ain Sof Aur) is made manifest by the first sefira where it is transformed into positive existence. Emanations of energy (magical current) flow from the first sefira (Source) along the paths into other sefiroth which transform and emanate to lower and lower sefiroth. In Adam Kadman (primal or ideal man) the sefiroth fit upon the
physical body; note the similarity to the chakras. The process of creation is one of emanation from the spiritual at the top of the Tree to the physical world (Sink) at the bottom. All current which is

Sourced into the Tree must also be Sinked (earthed). That is, magical energy set in motion
by ritual shoud be used up in the physical world whether or not the ritual was a success.

Sefiroth1, 2,and 3on theTree form theSupernal Triangle which is beyond normal human experience in the world of Atziluth. The first sefira, KETHER, is the supreme *crown* of God; it signifies pure Being, and is the Source. Kether is androgynous. Immediately arising from Kether are
two further emanations. The second sefira is HOKMAH, the *wisdom* of God and the masculine force of the universe. Third is BINAH, the *understanding* or intelligence of God; this is the supernal mother.

Between theSupernals and theother seven sefirothis the Abyss -- a great gulf which forever separates ideal from actual. Within the Abyss an 11th sefira, DAATH, the *knowledge* of God is sometimes placed.

The second triangle, comprised of the 4th,5th, and 6th sefiroth in the world of Briah, is sometimes called the Mental Triangle. Sefira 4, HESED, the *love* or mercy of God, is male and positive. The 5th sefira, GEVURAH, the power or *strength* of God complements Hesed as justice. Sixth is TIFARETH, as the compassion or *beauty* of God; the heart of the universe.

Thethird orAstralTriangle containssefiroth7, 8,and 9in Yetzirah. Sefira 7, NETSAH, is the lasting endurance or *victory* of God. Complementing Netsah is 8, HOD, the majesty or *splendor* of God. The 9th sefira, YESOD, the *foundation* of the world, is linked with the moon, hence the tides and the libido. Yesod is experienced as dream consciousness, and is very important in magick and astral projection.

Finally,at thephysicalworld ofAssiah isthe10th sefira, MALKUTH, the *kindgom* of God, and the basis of all material creation. We experience Malkuth as sense consciousness.

TheSefirotic Treehasthree verticalcolumns or*pillars*. As you face the tree, the pillar on the right, headed by Hokmah and ending with Netsah, is called the Pillar of Mercy and has light/masculine (yang) qualities. The pillar on the left, headed by Binah and ending with Hod, is the Pillar of Severity with dark/feminine (yin)

qualities. The Middle Pillar between them equilibriates the two opposites, and is the *Shekhinah*, or feminine counterpart of God. The *klippoth*, or evil demons, generally in Assiah, represent unbalanced forces or excesses.

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Allthe attributesoftheuniverse fitlikepiecesof apuzzle upon the Sefirotic Tree. Each numbered part is a numeric key to the various correspondence tables, such as Crowley's '777'. The sefirotic tree has its parts variously colored and each sefira has a color; in fact the paths which run between the sefiroth have their own colors too. There are four major color scales for the sefirotic tree and each color scale corresponds with one of the four worlds. That means we are dealing with not just one sefirotic tree, but actually with a separate tree for each of the four worlds; although it is easier to think of it as the same tree with a different color scale. The Queen (Briah) and King (Atziluth) scales are
the most important. There is also the Empress scale (Assiah), and the Emperor scale (Yetzirah).

TheQueen andKing scalesfor thesefiroth areshown below. (Note that when 4 colors are listed toghether, the sefira is divided into quarters and the first color is assigned to the upper quarter, the 2nd color to the right quarter, the 3rd color to the left quarter, and the last color to the lower quarter.)

KEY	QUEEN SCALE	KING SCALE
1	pure white brilliance	brilliance
2	gray	pure soft blue
3	black	crimson
4	blue	deep violet
5	scarlet red	orange
6	yellow (gold)	clear pink rose
7	emerald green	amber
8	orange	violet purple
9	violet	indigo
10	citrine, olive, russet, and black	yellow

The 22 paths connectthe sefiroth together. These paths correspond with the 22 letters of the Hebrew alphabet, as based upon the SEFIR YETZIRAH. Due to the nature of the Hebrew alphabet (some

letters can take two forms) SEFIR YETZIRAH divides each of two of the letters into two (dual) parts. For this reason, it is necessary to divide each of the two related paths into two (dual) parts. These are numbered 31, 31b (bisected); 32, 32b. Yet when these paths are drawn on the sefirotic tree they are usually shown undivided (and numbered simply 31, and 32). The following

table shows the colors and location of the paths in relation to the sefiroth. You will want to add the path numbers to the illustration of the sefirotic tree, or draw a new tree. Some writers may refer to "32 paths", by calling the sefiroth "paths" 1-10.

KEY	JOINS SEFIROTH	QUEEN SCALE	KING SCALE

11	1 - 2	sky blue	brt. pale yellow
12	1 - 3	purple	yellow
13	1 - 6	silver	blue
14	2 - 3	sky blue	emerald green
15	2 - 6	red	scarlet
16	2 - 4	deep indigo	red orange
17	3 - 6	pale mauve	orange
18	3 - 5	maroon	amber
19	4 - 5	deep purple	greenish yellow
20	4 - 6	slate gray	yellowish green
21	4 - 7	blue	violet
22	5 - 6	blue	emerald green
23	5 - 8	sea green	deep blue
24	6 - 7	dull brown	green blue
25	6 - 9	yellow	blue
26	6 - 8	black	indigo
27	7 - 8	red	scarlet
28	7 - 9	sky blue	violet
29	7 - 10	buff, flecked silver-white	crimson (ultra-violet)
30	8 - 9	gold yellow	orange
31	8 - 10	vermilion	glowing orange-scarlet
32	9 - 10	black	indigo
31b		deep purple, nearly black	white merging into gray

32b	amber	citrine, olive, russet, black

Thequeenand kingscalesarecomplementary. Alsocomplementary are the paths and the sefiroth. Traditional use of the queen scale sefiroth will find the king scale as paths and vice versa. The use of complementary scales is based upon the idea of balance. A tree composed of sefiroth in the queen scale and paths in the king scale is all you need for most magick. Although correspondences are what work for you, there is said to be an ancient tradition surrounding the conventional color scales and it may be helpful to lock into the energy associated with them.

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From themagical pointof view,the Treeof Lifeis a mapof consciousness which is useful for understanding and attaining various states of consciousness. In cabalistic magick we are concerned with the linking of higher energy to lower levels on the tree. That very thing takes place naturally as well, in nature and in life. A subject in itself is cabalistic meditation (pathwork, or the way of return), in which we attempt to climb up the tree (ladder of lights) to attain

union with divinity.

REVIEW QUESTIONS

1) What is the sefirotic tree?

2) How is the queen scale used in magick?

3) What is a path? How many are there?

BOOK LIST

J. Abelson, Jewish Mysticism

Edward Albertson, Understanding the Kabbalah

Bernard J. Babmerger, Fallen Angels

Richard Cavendish, The Black Arts

_____, editorial comments to "Cabala", Man Myth and Magic

Aleister Crowley, The Book of Thoth

_____, 777 Revised

Denning and Phillips, The Magical Philosophy

_____, Magical States of Consciousness (on pathworking)

A.D. Duncan, The Christ, Psychotherapy and Magic

Dion Fortune, The Mystical Qabalah

Adolphe Frank, The Kabbalah: The Religious Philosophy of the Hebrews

Perle Epstein, Kabbalah, the Way of the Jewish Mystic

William Gray, The Talking Tree

Stephan A. Hoeller, The Royal Road

Isidor Kalish, Sepher Yezirah: A Book on Creation

Alta J. LaDage, Occult Psychology

Bernhard Pick, The Cabala: Its Influence on Judaism and Christianity

Charles Ponce, Kabbalah: An Introduction and Illumination for the World Today

Henry B. Pullen-Burry, Qabalism

Israel Regardie, A Garden of Pomegranets

_____, The Golden Dawn

_____, The Middle Pillar

Leo Schaya, The Universal Meaning of the Kabbalah

Gershom Scholem, Kabbalah

_____, Major Trends in Jewish Mysticism

_____, On the Kabbalah and Its Symbolism

_____, Zohar: The Book of Splendor

Arthur Edward Waite, The Holy Kabbalah

R.J. Zwi Werblowsky, "Cabala", Man, Myth and Magic

William Wynn Wescott, An Introduction to the Study of the Kabalah

_____, Sepher Yetzirah

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** MAGICK 11 -- PSYCHIC ENERGY **

We have seen in the theories of magick, that there isa definite relationship between the 'inner' and 'outer' worlds. We saw this in the theory of the microcosm and the macrocosm; in the four worlds; in the theory of correspondences; and also in the Cabala and Tree of Life. This relationship between inner and outer is very important. And it means quite simply that success (or lack of it) in one world (inner or outer) influences success (or lack of it) in the other. Therefore developing of magical ability is more than meditation and magical practice, for it

implies mastery of the four worlds. The developed magician is not only master of the inner worlds; he is also master of himself.

Thisis notto implythat successfulmagicians areall millionaires (or whatever standard people measure success by), but it should mean that they are basically pleasant people, at least; no serious hangups. The developed magician is described as a 'king' in the Book of the Law. This means simply that he has full control over

all aspects of his physical and inner life. He should be who he wants to be, doing what he wants to do.

PLANETARY CORRESPONDENCES

The*numbers* in thetables and diagramof the preceeding lesson on Cabala are the 'key' numbers which we find in various *correspondence tables* (such as Crowley's '777'). One important set of correspondences for the planets, is shown below...

KEY	PLANET	METAL	ATTRIBUTE
3	Saturn	lead	home
4	Jupiter	tin	luck, wealth
5	Mars	iron	anger, war-like
6	Sun	gold	vitality
7	Venus	copper	love
8	Mercury	mercury	knowledge

9	Moon	silver	emotions, travel

Notice that we have included the metal which is associated with the planet, as well as common attributes of each planet. The theory of Cabalistic magick is to select the appropriate planet for the desired result. The attribute column will assist in that selection. Once a particular planet is determined, an entity is selected from the correspondence tables by matching the key number. A set of correspondence tables may be available on this board as a separate file (777.A-RC). Additionally, a list of selected deities from several popular pantheons and with a brief description about them may be available on this board as GODS.LST.

AlthoughHebrewMysticismistheoriginalsourceofCabalistic ideas, it is mostly unconcerned with the magical implications of those ideas. How can a religious philosophy which is monotheistic lend credibility to a polytheistic approach? Various deities are understood as *aspects* or *qualities* of the Supreme God. This is not a contradiction, merely a restatement of the microcosm-macrocosm idea once again. The Sefirotic Tree, in its representation of the universe is the Macrocosm. While it could be said that any single sefiroth has its own separate qualities, it remains, nonetheless, a part of the whole tree, and

a part of the macrocosm. As a result, virtually any pantheon or belief system is compatible with the Cabala.

WILLPOWER AND MAGICK

Western magick has traditionallyplaced a great deal of emphasis upon the use of willpower as a means of development and self-mastery. But this may not be the best method in the long run. Isaac Bonewitz describes how the subconscious will sometimes rebel against willpower with 'spectacular results'. It is far better to run one's life democratically.

HawaiianKahunamagick describesthe'threeselves', ie.the lower self (or subconscious), the middle self (or normal consciousness), and the high self (spirit or Holy Guardian Angel). Enlightenment in the Hawaiian system consists of unification of the three selves. They become 'buddies'. Enlightenment does not come from great change. It comes from great acceptance. Continual effort at becoming better takes you nowhere. For becoming it is not being it. The unification is achieved by first developing communication with the subconscious and later with the high self also. Simple exercises with a pendulum, automatic writing, raised finger responses, self hypnosis, recording and analysis of dreams etc. facilitate communication with the subconscious. At first communication with the high self must be via the subconscious, but later it is possible to go direct to it.

PSYCHIC ENERGY

Manyoccult groupsfollowan energymodel formagickand the physical body. This model (or theory) equates psychic energy with kundalini/prana/sexual or life force energy. The ideal of kundalini yoga is thus to raise the kundalini to the higher chakras (especially ajna and
sahasrara) thereby enhancing psychic/magick powers. The release of psychic energy is also relevant to mental control, good health and longevity, and the attainment of 'cosmic consciousness'. Meditation and yoga is used to
liberate psychic energy so that it can be used for magical purposes. But there are other ways to liberate psychic energy. Many of these techniques will act as a mental catharsis in the sense of invigorating the psyche and
resulting in improved intellectual and physical performance.

1) Psychotherapyof certain types whichreleases pent up psychological energy.

2)Overcoming mindgames,hangups, andinhibitions. Thisis the basis of all listed practices, as hangups waste psychic energy. Certain psychotropic drugs may have this affect. Also the 'kicks' from 'risks' like skydiving.

3) Vigorousdance and physicalexercise --to the pointof

'second wind'.

4) 'Desirelessness' and various religious practices.

5) The way of return, and various other mystical practices.

6)Atavistic resurgence.Thislast itemdeserves someextra mention. It was one of Austin Spare's methods. It means to contact the primitive emotions deep within the psyche. In a sense it is regressive. However, there is power there, if you are able to control it.

Wehave seenhowmagical theoryis baseduponthe assumption that psychic phenomena is real. If this is so, then magick is also real. And we have also seen how magick is the art and science of causing change in accordance with the will by non-physical means. Magical philosophy is the

working system of terms, theories, and symbols upon which magick is based. But magick goes further than that, for as an ancient system of psychology, magick may be used as is a means of self improvement and spiritual growth. For magick and mysticism are parallel paths, each ultimately leading to transcendence.

REVIEW QUESTIONS

1) What do we mean by the relationship between the inner and outer worlds?
2) What is wrong with willpower?
3) Explain the energy model of magick.

BOOK LIST

P.E.I. Bonewitz, Hawaiian Magic (tape).

Pete Carrol, Liber Null.

------, Psychonaut.

John Heriot, Teaching Yourself White Magic.

Allan P. Lewis, Clearing Your Lifepath.

Max Freedom Long, The Secret Science Behind Miracles.

------, The Secret Science At Work.

Stephen Mace, Stealing the Fire from Heaven.

Julian Wilde, Grimoire of Chaos Magick.

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Practical Applications of the Chaossphere

by Fra.: Neonfaust

The Chaossphere is the prime working tool of Chaos magicians and the Magical Pact of the Illuminates of Thanateros (IOT). The physical Chaossphere has a vast range of applications of which a few shall be briefly delineated here:

Meditation employing the Chaossphere:

1, The Chaossphere is a symbol of the primeval Big Bang, it maybe considered as a "frozen explosion" or even as "frozen information". Regard the Chaossphere in a relaxed state, using the 180* stare if you prefer. After a while shut your eyes and meditate on the creative powers of Chaos. Chaos is not disorder let alone entropy but rather the sum total of all possibillities incumbent in existence and the unmanifest as a whole. In this manner you will open the doors to the magickal multiversum for yourself.

2, Proceed as described above simultaneously meditating on Nietzsches Zarathustra admonition:

"I say unto you: a man must have chaos yet within him to be able to give birth to a dancing star. I say unto you: ye have chaos yet within you."

You can have this statement read aloud to you by a partner or friend during your meditation (or use a cassette recording). Experience

shows that this will greatly enhance the effect described above under item number 1.

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Sigil charging employing the Chaossphere:

In lieu of other charging techniques you can project the magickal sigil activation into the Chaossphere; banishing (preferably by laughter) should follow immediately. Afterwards aim to forget the whole magickal operation as thoroughly as possible to avoid interference with the sigil`s operation by the unwanted rise of consciousness of said operation/sigil and resultant inhibiting psychic censor activity.

Drawing energy employing the Chaossphere:

To be performed preferably after a meditation with the Chaos-sphere (see above); regard the Chaossphere in a very intensive manner for a while and stretch your palms in its direction. Now close your eyes fully or halfway and suck in the powers of Chaos through your palms while inhaling; exhaling, distribute the energies all over your body or store them in the Hara centre (appr. three fingers` width below the navel). You will probably experience these energies as a warm or cool current, possibly as a slightly tingling sensation.

Telepathy employing the Chaossphere:

During a partner experiment participants concentrate on the

Chaossphere (can also be performed with different participants working on different locations); observe in a very relaxed state messages, information and/or images rising from the unconscious. Advanced magicians will find that this experiment can be performed successfully via great distances even without participants practising simultaneously. For Chaos (= pure information) is not restricted by space and time.

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Astral projection and lucid dreaming employing the Chaossphere:

1, Using the 180* stare regard the Chaossphere until you experience a strong suction emerging from the sphere and pulling at your "psychic entrails". This can frequently even be felt as a strong physical sensation. Give way to this suction and let your astral body emerge gradually. In the beginning this should be practised partially, ie. the astral body portion extracted increasing with every subsequent attempt. Thus, you may for example only project half an arm the first time, the full at the next go etc. Finally the astral body should emerge totally. Be aware that astral projection may demand weeks` or months` dedicated practice to succeed, depending on personal talent and inhibitions. Incidentally, the same technique may be used to extract the magickal doppelganger, personal daemons etc.

2, Immediately before dropping off to sleep visualize the Chaossphere as accurately as possible and continue as described

above. This will induce either stronger astral projection or lucid dreaming or both. This has proved to be an extremely powerful exercise, but it is strongly suggested that you attempt it only after having acquired a thorough working knowledge with the variaant described above under item 1. (If you start off with mental working chances are that you will very soon become severely sloppy without even being aware of the fact; this may in turn inhibit control of magickal powers and could lead to obsession.) You may also want to wake yourself up at 4 a.m. and give this exercise a try for a few minutes before dropping off to sleep again. Take care to note your dreams next thing in the morning, do not - repeat: DO NOT! - rely on your memory alone.

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Activating psychogones/chaoservitors employing the Chaossphere:

Use the Chaossphere as a "base camp" and "home" for psychogones/-chaoservitors and/or as a form of "launching pad". In case of the former the Chaossphere presents itself as a high class power receptacle and storage battery from which you can extract your psychogones/chaoservitors into the Chaossphere as you would with sigils to be activated; thus, the Chaossphere will become a gate to the Sphere of Chaos for your magickal entities in which (and from which) they will become active in accord with your bidding.

Charging magical objects employing Chaossphere:

Magical objects such as talismans, amulets, fetishes etc. can be charged with the aid of the Chaossphere by fastening them to the sphere or its tip during a ritual, placing them under it etc. while

directing the energies of Chaos into the objects in question.

Combat magic training employing the Chaossphere:

During combat magical training the Chaossphere is particularly suited as a power storage battery out of which the magician draws Magis or Mana. It is furthermore used as a combat target while practising the kiai or other battle cries and martial arts Chi techniques. In the same manner, magickal energy bolts, curses, words of powers and strong affections are hurled emphatically into the Chaossphere where they may be stored for further use.

Charging the Chaossphere:

Experience has shown that the Chaossphere does not demand a special
charging by ritual etc. Rather, the charging takes place alone by its practical application. Should you desire to incorporate magickal "condensator" fluids or solids (eg. as used for charging magickal mirrors) this can easily be achieved by unscrewing the tips and replacing them after filling in the condensator.

THE PACT (IOT) - The Story So Far

by Pete Carroll

In 1976 in an abandoned ammunition dump dug deep into a mountain somewhere in the Rhineland, two magicians, one English, one German announced the formation of a magical order with the celebration of a Mass of Chaos in the company of a couple of dozen other magicians. Soon after we emerged from the bowels of the mountain a localized tornado hit immediate area. This was but a small portent of things to come.

We left the mountain with no particular idea other than to form an Order such as had never existed before, that would break the existing mold and provide a vehicle for Chaos Magic. A year later some of us met in a splendid Austrian castle and formally arranged ourselves into the Magical Pact of the Illuminates of Thanateros, using as a basis a simple structure of four grades and five offices that I had devised in the meantime. Since then the Pact has evoked a veritable whirlwind of activity, and at the time of writing counts some sixteen temples in the UK, Germany, Austria, Switzerland, Australia and the USA. A meeting for all members is now held annually, usually at the same original castle (Burg Lockenhaus, Austria, 2.-6.August 1991 followed by an Exercitium open for all). It is always a wild experimental gathering during which plenty of

hard work is being done. In devising a structure I sought mainly to avoid the mistakes of previous established orders such as the Golden Dawn and the Ordo Templi Orientis. A certain division of labour is essential just to ensure that people take responsibility for organizing that which needs organizing. Beyond that it seems an absurdity to form an order on the basis of one or a few persons

adopting the role of great guru almighty. Their bluff must eventually be called, and such organisations are unlikely to advance beyond whatever set of ideas they start with. Crowley had to break with the Golden Dawn to make his own contribution to magic, and Austin Spare had to break with Crowley in his turn. Such progress through schism is an idiotic waste of time and effort. Any contemporary order which wishes to remain alive, exciting and innovative requires a structure or at least a communication network to exist at all, but dogmatic ideas, rigid hierarchies and fixed teachings and beliefs will kill its creative spirit rapidly.
Thus in the Pact, the individual temples, which are its basic unit, experiment with whatever techniques, rituals and ideas they please, and exchange results and inspirations through newsletters, magazines, a computerized electronic mailbox system, inter-temple visits and the annual Pact meeting. There is thus a natural selection of ideas. Techniques, Spells and Rituals which are found to be really useful become used and expanded upon whilst the less effective material is forgotten. Those members who enter the Pact bubbling over with ideas are encouraged to put them into use immediately. Naturally in an organisation such as this there is less

emphasis on discipline than on enthusiasm and creativity. The Pact is more interested in those who can experience magic as a living thing, than in those who can merely follow instructions. Indeed the only power the Pact reserves over its members is the right of expulsion for extreme non-fraternal behaviour or for bringing the Pact into danger. The Pact has but two aims. Firstly the pursuit of the Great Work of Magic and pleasures and profits attendant to this Quest. Secondly to act as a Psychohistoric Force in the Battle for the Aeon. To fulfill the first aim we provide communication facilities that enable us to work together and develop our own magics through

the exchange of ideas and information. Esoterics should also be fun. If you don`t enjoy doing magic you are probably doing something wrong. The profits are entirely whatever rewards individuals can make from their own magic. There are no membership fees and the annual Pact meeting is free and funded by seminars and exercitiums that some members hold for the general public plus any members who wish to attend. The somewhat grandiosely phrased Psychohistoric action in the Battle for the Aeon, consists mainly in spreading the philosophy of magical paradigm where we can, in print and by word of mouth, although we occasionally perform acts of magic to hasten things along.

The magical techniques and philosophy of the Pact are mainly Chaoist in inspiration. Chaos Magic calls for a concentration of the actual mechanics at work when planning acts of evocation, divination, enchantment, invocation and illumination. It is techniques and intention that are important in successful magic. The most Important

Techniques are those which adjust subconscious belief. Subconscious belief controls both the self or selves and the world. So long as this is never forgotten one can structure a ritual or spell with just about any form of symbolism from Tibetan Tantra to Icelandic Runelore. And indeed, where else but in the Pact could you find magicians experimenting with Runic Sex Magic? Well perhaps you will find other examples. I notice the eclectic approach becoming ever more pervasive in esoterics. Insights and ideas are now poached shamelessly from one so-called tradition to another, but this is how it should be, and Chaos Magic boldly encourages the meta-tradition which takes anything and everything that is effective from all traditions to create an explosive mixture.

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So, on with the pursuit of the Great Work of Magic, with whatever forms of Techno-Shamanism, Tantric Goetia or Greco-Egyptian Quantum Physics we can make work for us. There are worlds within us, and the universe is infinitely more weird, I`m sure, than all our theories put together. Hopefully, some of the explosives the Pact cooks up can propel us a little further into these strange domains. I have no idea how this years Pact meeting will unfold, except that there will be magicians from many lands seated in a huge circle ready to offer their specialities in everything from Buddhist sorcery through Norse wyrdcraft and Chaos mathematical investment schemes to Voodoo and Ice Magics. We have the technology and we`re crazy enough to use it!

The Pact may be contacted in the US care of:

Blackout and Sigils
Fra.: Apfelmann

The blackout or as it is commonly referred to, the death posture, is the technique that the late Austin Osman Spare refined for his own magical use and which has been adopted by chaoists, solo and group, world wide as its popularity has been increased by the works of the IOT over the last decade or so.

The normal procedure, as many will undoubtedly be familiar with, (and this is only one of its uses) is that a sigil/glyph of desire is held in the mind`s eye whilst in what we all refer to as the death posture e.g., stood on tiptoe, arms locked behind the head, body stretched to its limit, deep spasmodic breathing, until total exhaustion and inevitably one blacks out, the sigil is then lost to the mind of the inner and the banished of laughter is evoked to prevent the resurfacing of the said sigil.

Anyone who has used this technique for the above said purpose, will

have at sometime or another experienced, even if just slightly, difficulty in holding the posture long enough for the desired gnosis to take effect sufficiently for blackout. And due to this difficulty, a well planned ritual can be a well planned waste of time as the desired result is not implanted properly.

A technique that has been repeatedly employed by myself on such occasions is based upon the same principles as the death posture but as I have found, a little easier and without pitfalls that one can experience with A.O. Spare`s technique.

This technique is a strange mixture of inhibitory and excitatory gnosis, forced overbreathing, dancing or spinning, and of course exhaustion. The end result is of necessity for this process the blackout, which is as we know, of the inhibitory gnosis. I will now explain how this technique is employed by one for the insertion of sigils for whatever purpose one feels the need.

First one has to sigilise the desire in any form that one may wish, but in all cases and especially this one, it must be very easy to visualise. Once that has been achieved, one may then begin to design the ritual for that particular purpose in mind. Banishings and invocations may be employed, if so wished, this is, however, not a necessity for the successful outcome of this process. At the culmination of the rite the individual starts the overbreathing, panting deeply and spasmodically and at the same time visualising the sigil as vividly as you possible can, bright, intense and very clear as the overbreathing continues. Then when you feel that the time is right, start your spinning round and round, still overbreathing and still holding your visualised sigil in your mind`s eye. Music can be played for a background to the dancing, tom toms or any other drum is rather excellent background sound for this purpose. When the individual has reached a state of sheer exhaustion, very dizzy, sweating and ready to drop, he or she then, still spinning and overbreathing and of course holding the visulised sigil in mind, works their way to the centre of the circle or working area.

There a partner, either active or passive to the rite, (in other words, if a solo worker, try to get someone to help you with this part) stops you spinning and grabs you in a bear hug lifting you off the ground and squeezing you about the solar plexus, where a large network of nerves lie. At this precise moment the music, if any has been employed, is stopped, and death-like silence is kept. The practitioner holds his or her breath whilst being squeezed and the sigil is visualised as if burning with bright, white heat as its image is burnt into your mind. Within seconds the blackout will occur and the sigil is lost to the mind. At this point it is important that your partner lets you drop to the floor, unless that is you wish to return to primal chaos!

On coming round, in most cases, you should evoke laughter to banish the

sigil and all thoughts thereof, your laughter breaks that silence and the rite is finished in whatever manner wished.

With fractalic greetings and laughter * Fra.: Apfelmann *

Chaoism & Chaos Magic, A Personal View

by Pete Carroll

As there are as many Chaos Magicians as there are Chaoists practising magic, I cannot speak for the subject in general but only for my own Chaoism and Chaos Magic.

However, if you want a one-line definition with which most Chaoists would probably not disagree, then I offer the following. Chaoists usually accept the meta-belief that belief is a tool for achieving effects; it is not an end in itself.

It is easy to see how other people and cultures are the victims of their own beliefs. The horrors of Islam and the ghasty state of politics in sub-Saharan Africa, are obvious examples, but we rarely pause to consider the extent to which we are the victims of our own beliefs, and the ability we have to modify them if we wish.

It is perhaps worth considering the recent history of belief in Western cultures before mounting an attack on the very foundations of the contemporary world view. For about a millenia and a half the existence of "God" was an incontrovertible fact of life in Christendom. It was never questioned or thought to be questionable. Hideous wars and persecutions were conducted to support one interpretation of deity against another. Learned men wrote thousands of books of theoology debating points which seem utterly tedious and

idiotic to us now, but the central question of the existence of "God" was never considered. Yet now, the belief in "God" as the author of most of what goes on in the world has been almost competely abandoned, and belief in even the existence of an absentee "God" is in most places fading. Satanism as an anti-religious gesture is now a waste of iconoclastic talent. The alchemists,

sorcerers and scientists of the late Middle Ages and the Renaissance won a stupendous posthumous victory. Their questioning of the medieval world view started a rot that brought the whole edifice down eventually.

We can laugh looking back on it now, but I assert that we now live under a collective obsession which is even more powerful and will appear equally limiting and ridiculous to future historians.

Since the eighteenth century European enlightment, a belief has grown to the point where it is now so all-pervasive, and so fundamental a part of the Western world view, that one is generally considered mad if one questions it. This is a belief that has proved so powerful and useful that virtually everyone in the Western world accept it without question. Even those who try to maintain a belief in "God" tend to place more actual faith in this new belief for most practical purposes.

I am about to reveal what this fundamental contemporary belief is. Most of you will think it is so obvious a fact that it can, hardly be called a belief. That, however, is a meassure of its extrordinary power over us. Most of you will think me a madman or a fool to

even question it. Few of you will be able to imagine what it would be like not to believe it, or that it would be possible to replace it with something else. Here it is: the dominant belief in all Western Cultures is that this universe runs on material causality and is thus comprehensible to reason. Virtually everyone also maintains a secondary belief that contradicts this - the belief that they have something called free will, although they are unable to specify what this is - but I will deal with that later.

1406

We spend billions every year indoctrinating our young with the primary belief in material causality in our schools. Our language, our logic, and most of our machines, are built largely upon this belief. We regard it as more reliable than "God".

Now, it has been one of the functions of the Magician to try and break through to something beyond the normal. My own magical quest has always had a strongly antinomian and iconoclastic element, and I long ago decided to go for broke and attack the primary beliefs of our culture. Religion is too easy a target as it is already fatally disabled by our ancestors, the Renaissance sorcerers and scientists. Contemporary Satanists are waisting their efforts.
Ideology is thankfully beeing gradually replaced with economics. The main thrust of my Chaoism is against the doctrine of material causality and secondarily against most of the nonsense that passes for modern psychology.

Anyway, now I have to firstly try and convince you that there is something seriously wrong with material causality, and that there is

something that could supersede it as a belief. These are vitally important questions for magicians, for since the demise of essentially spiritual descriptions of magic, the belief in material causality has been increasingly used in a haphazard fashion to form various ill-conceived metaphors such as "magical energy" or "magical force" which are tactily presumed to be something analogous to static electricity or radio waves. This is, I think, complete bullshit. Magic can sometimes be induced to behave a bit like this, but it is not a very effective description.

Before attempting a frontal assault on material causality I shall

backtrack a little to gather ammunition. Few people noticed that in the 1930`s a serious crack was discovered in the fabric of material causality which, on the grounds of faith alone, was supposed to cover everything. This crack was called Quantum Physics, and it was pre-eminently Niels Bohr who, with his Copenhagen Interpretation, poked a finger into the crack and prised open a wrap to reveal a different reality.

Basically Bohr showed that this reality is better modelled by a description of non-material causality operating probabilistically not deterministically. This may sound tame at first, but the implications for our everyday view of the world and for our theories of magic are awesome. It brought to an end the era of the clockwork universe paradigm which began over two hundred years ago and which almost everyone still believes in their guts, even if they cannot formulate it precisely. I urge magicians everywhere to give thanks

by drinking what is probably the best lager in the world, for it was the Carlsberg Brewery in Copenhagen that supported Bohr and his colleagues while they did the physics.

The majority of straight scientists find quantum physics as distasteful as a priest would find witch-craft. If they have to use it they prefer not to think about the implications. Even Einstein, who started quantum physics going but made his major contribution in Relativity, felt repelled by its implications, on ground of scientific faith and residual Judaic belief, and wasted much of his later life campaining fruitlessly against it.

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Quantum physics says to me that not only is magic possible in a world that is infinitely Chaotic than we thought, but that magic is central to the functioning of this universe. This is a magical universe not a clockwork one. Causal materialist beliefs were a liberating and refreshing breath of fresh air after a millenia and a half of monotheism, but now, at their zenith, they have become tyranny. Relativity and the fundamental physics associated with it are probably close to a final refinement of the causal materialist paradigm, and as such they now seem a terrible prison. For all practical purposes they confine us to this planet forever and rule out magic from our lives. Quantum physics, which I believe currently to be basically an investigation of the magical phenomena underlying the reality most people have perceived as non-magical for the last two hundred years, shows us a way out.

It may be some time before any significant portion of humanity

learns to believe the new paradigm in their guts and live accordingly, but eventually they will. Until then it is bound to sound like discombobulating gobbledegook or tarted-up intellectualism to most people.

I would like to mention my other favourite iconoclasm in passing without explanation. I reject the conventional view of post-monotheistic Western psychology that we are individual unitary beings possessing free will. I prefer the description that we are colonial beings composed of multiple personalities; although generally unafflicted with the selective amnesia which is the hallmark of this otherwise omnipresent condition. And that secondly there is no such thing as free will; although we have the capacity to act randomly, or perhaps one should say more precisely stochastically, and the propensity to identify with whatever we find ourselves doing as a result.

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All the gods and goddesses are within us and non-materially about us as well, in the form of non-local information.

I consider that all events occur basically by magic; the apparent causality investigated by classical science is merely the more statistically reliable end of a spectrum whose other end is complete Chaos. However, I would like to end with a few words about how my Chaoism affects my personal activity in what is ordinaryly called magic.

There are for me two main aspects of magic; the parapsychological and the psychological. In enchantment and divination I believe that the magician is attempting to interact with nature via non-material

causality. He is basically exchanging information with his environment without using his physical faculties. Austin Osman Spare precisely identified the mental manoeuvres necessary to allow this to occur. The manoeuvres are startlingly simple and once you have understood them you can invent an unlimited number of spells and forms of divination. The manoeuvres are sacred but the forms of their expression are arbitrary; you can use anything at random. Bohr and Spare are for me Saints of the Church of Chaos.

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I consider that when a magician interacts with those apparently sentient sources of knowledge, inspiration and parapsychological ability that used to be called spirits, gods, demons and elementals, he is tapping into the extraordinary resources that each of us already contains. When activated they may also receive some input via non-material causality from outside. Yet since we all contain such a rich multitude within our own unconscious or subconscious and can also receive congruent information from the collective unconsciousness as it were, then the possibilities are practically limitless. Given the correct technique one can invoke or evoke anything, even things which did not exist before one thought of calling them. This may sound like complete Chaos, and I have to report that my own researches confirm that it is !

Chaos Magic for me means a handful of basic techniques which must be adhered to strictly to get results, but beyond that it offers a freedom of expression and intent undreamt of in all previous forms of magic.

The Dark Night of the Soul

Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes charcterised by feelings that your occult studies or practises are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St.John of the Cross. a christian mystic, said of this experience, that it; "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impeeds it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arrid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with alarm (I know I did), the "Dark Night" is not something bad or destructive. In one sense it may be seen as a trial, a test by which the Gods examine our resolve to continue with occult work, and if you are not completely whole-hearted about your magical studies, it is during

this period (at its beginning) that you will give up. The Dark Night of the Soul should be welcomened, once recognised for what it is (I have always received an innate "warning" just before the onset of such a period), as a person might welcome an operation that will secure health and wellbeing. St.John of the Cross embraced the soul`s Dark

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Night as a Devine Appointment, calling it a period of "sheer grace" and adding;

"O guiding Night,
O Night more lovely than Dawn,
O Night that has united the lover with his beloved
Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

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The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds-

), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life prohibits this, all you can do is cultivate an inner solitude, a stillness and silence of heart, and wait, (like a chrysalis waits for the inner changes that will result in a butterfly) for the Transformation to work itself out. There are many such "Dark Nights" that the occult seeker must pass through during the mysterious process of mitigation. They are all trials but experience teaches one to cope more efficiently.

With fractalic greetings and laughter * Fra.: Apfelmann *

Liber OZMA

Tim Maroney

```
 OOOOOOO                        "There is no bond
O       O                        that can unite the divided
O       O                        but love:
O       O                        all else is a curse."
 OOOOOOO    Z M A:
                                        -- AL I:41
```

"In their rules there was only one clause: DO WHAT YOU WILL"
-- Gargantua, 57

"For the cherub with his flaming sword is hereby commanded to leave his guard at the tree of life, and when he does, the whole of creat-ion will be consumed, and appear infinite. and holy whereas it now appears finite & corrupt" -- THE MARRIAGE OF HEAVEN & HELL, 14

"Every man and every woman is a star."--AL I:3

There is no god but humanity.

1. People have the right to live by their own law --
   to live in the way that they will to do:

to work as they will:

to play as they will:

to rest as they will:

to die when and how they will.

2. People have the right to eat what they will:

to drink what they will:

to dwell where they will:

to move as they will on the face of the earth.

3. People have the right to think what they will:

to speak what they will:

to write what they will:

to draw, paint, carve, etch, mould, build as they will:

to dress as they will.

4. People have the right to love as they will :-

"take your fill and will of love as ye will,

when, where, and with whom ye will." -- AL I:51.

5. People have the right to use force to secure their rights.

"For how should I be able to govern others,

when I don't know how to govern myself?" -- Gargantua, 52

"Love is the law, love under will." -- AL I:57

Sigil Magic for the Professional Magician

by Areosol

I will assume that you are already initiated into the secrets of Austin Spare`s sigil magic. Consulting with my clients as a professional magician, I am always confronted with the same question: Is the client`s will identical with my own ? If it is, there should be no problem involved in charging the sigil in the client`s stead by myself. (The client, one must remember, will usually not be familiar with the basic tenets of sigil magic or even magic in general and will probably hesitate to try it out for himself.) However, I believe as a matter of principle that everybody should vaccinate his will for himself. I do not feel happy with charging myself i.e. my subconscious with other people`s desires. For example: if Mrs. X wants to be brought together with Mr. Y by a sigil (love spell), it could be intersting to know what might happen if the pertinent sigil were charged by myself.

Accordingly I had to find a means to implant sigils into my individual clients in such a way that they are not aware of what they are really doing. At first, talking with the client, I will try to find the "smallest common denominator" out of a tangled mass of multiple desires. This will continue until the client is able to word his or her statement of will (henceforth to be termed "will sentence")

in plain and unambiguous language. Following this all contact between the client and myself will be abandoned for two or tree weeks. In the meantime I will construct the sigil, usually employing the word method, and sketch it on a piece of parchment. Very often the client`s name will be encoded applying the magical camea of the planet

pertinent to the client`s desire. I may then supplement the sigil with this personalised glyph. Then I will outline a short ritual for the client in which will be hidden the charge proper of the sigil (employing either the mantric method or a variation of the so-called "death posture").

After a while I will send the client this constructed sigil by mail including instructions on how to charge it plus possible additional admonitions, if necessary. Most probably the client will have forgotten the precise wording of his/her will sentence by now; neither will he or she be able to draw any conclusions from these strange glyphs. After having been charged the sigil can be sealed and constantly worn in a locket, it can also be put permanently in view e.g. as a wall decoration. Some of my clients have placed or hung their sigils nicely framed in their office rooms.

To charge a sigil the following method is very effective. The client arrives for consultation. In some cases has to bring along some substance imbibed with his or her Od. During a small ritual client must close his/her eyes and place the odic substance on the sigil which will be lying open in front of him/her. Then I will take the client`s finger and prick it quickly and sharply with a small chirur-

gical lancet. After the blooddrop has been smeared onto the sigil, the latter will be folded and sealed immediately. I then admonish the client to bear in mind that this talisman must never get into other people`s hands. This charging method is especially effective in working with protection or "antipersonnel mine" sigils.

Here are some examples relating to client`s feedback:

30.04. Sigil as wall decoration

24.06. Business enterprises developed well.

12.07. Protection/defence sigil, charged employing chirurgical lancet.

14.07. Client feels well and secure.

23.06. Sigil as a defense "antipersonnel mine" with codification of client`s name by the magical camea of Mars, charged with lancet.

09.10. "Mine" fully operative: sickness and accidents of 2-3 enemies.

11.10. Sigil employed as a wall decoration.

11. Business successful. Sale of real estate to a monastry (!) has been agreed upon.

27.12. Sigil, mantric charge.

14.02. Client`s partner becomes more friendly and loving.

18.03. Partnership satisfactory.

17.06. Sigil charged spastically by myself in client`s stead.

18.06. Shortly before the potential buyer arrived for inspection in the afternoon, the last seat in the coffeehouse (sales

object) had been taken, suggesting excellent business; immediately after inspection number of customers decreased again.

07.12. Fast charge of a "combat sigil".

21.12. The idea incorporated by the sigil incarnates as a conscious wish in the target person`s love partner.

Drugs and Religion -- Snakebite Trips?

Loren Petrich

In Merlin Stone's book "When God Was a Woman", about early goddesses, there is a strange hypothesis about the importance of snakes in the early Middle East. MS notes that snakes are associated with prophecy and wisdom -- and goddesses -- in several places, such as Egypt, Sumer, Crete, and Greece. In Egypt, the female deity of predynastic northern (Lower) Egypt was the cobra goddess Ua Zit. Egyptian deities and royalty has a _uraeus_ emblem -- a head and hood of a cobra. Some Sumerian goddesses, such as Inanna, were associated with snakes. In Minoan-era Crete, we find some statuettes of goddesses or priestesses with snakes. In one case, the snakes are cobras. In Greece, in what is most likely a Minoan legacy, Hera and Athena were associated with snakes, and the shrines of Delphi, Olympia, and Dodona were originally associated with goddesses. However, they were taken over by the followers of the male gods Zeus and Apollo, who were depicted as snake-killers. Even then, the greatest wisdom was associated with priestesses. Serpenticidal male gods also include Marduk, who killed Tiamat, and Yahweh himself, who killed Leviathan.

MS suggests a connection to the Adam and Eve legend. The Philistines had "snake tubes" nearly identical to some found on Crete, which is consistent with them being Cretan refugees. So some "snake priestesses" may have set up shop in Palestine when the Israelites showed up. The Adam and Eve legend may have been an effort to

discredit these women, for it suggests that snakes are wicked, and women who listen to snakes are wicked. This is all in keeping with the Yahvist effort to discredit religions other than the worship of Yahweh, which is a sordid story of religious persecution. This persecution involved going so far as destroying a bronze snake kept in

the Temple, the Nehushtan, which could supposedly cure snakebite. This snake was probably associated with an earlier acceptance of this snake cult.

Buthow didthissnake cultactuallywork? Itisdifficult to say, but MS offers a strange hypothesis. She notes that we are told that Cassandra and Melampus had acquired prophetic powers from having their ears licked with snakes. So is there some snakebite connection? MS suggests that there was, and tells of someone who had been immunized against krait venom, but who had been bitten by a krait [_Cobras in the Garden_, H. Kursh]

He had developed a sense of enhanced awareness and he had visions. He reported himself making up verses, and said "My mind had extraordinary powers."

This is evidently much like mescaline [from peyote] or psilocybin [in certain mushrooms], used by some Native Americans for similar purposes; those who take these two or LSD often feel as if they are in touch with the basic forces of existence and a sensation of perceiving the events and meaning of the past, present, and future with great clarity and comprehension. It could well be that some snake

venoms have components similar effects.

So could it be that early snake prophetesses (and male prophets) were going on snakebite trips?

Oracles connected with snakes were consulted in Greece and elsewhere for important decisions, which seems very trustworthy of people with "highs".

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One does have to ask the question on how this type of prophesying got associated with women instead of men or both sexes equally in the ancient Middle East.

This only adds to the riddle of Minoan Crete. Since the priestesses there were important citizens, and since they are associated with snakes, then could some of the leaders of Crete back then have been snakebite-tripping priestesses? The possibility of a "feminist theocracy", rule by a largely female priesthood, seems awesome enough (no prominent "kings"), but this is truly wild.

I confess I don't have much taste for theocracy, but I would certainly prefer a Minoan-type theocracy (if that was what it was) to the more familiar kinds -- Jewish, Christian, and Muslim -- which I find absolutely disgusting.

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The Wishing Well -or - Releasing The Butterfly of Chaos

Frater Choronzon

The general function of a Wishing Well is understood from an early age by most people. The user projects some required outcome of events, or "wish" into the well, perhaps accompanied by a symbolic financial donation, and waits for events to take their course. Similar properties are attributed in popular tradition to acts of cutting a birthday cake and breaking a wish-bone while devouting certain species of poultry.

In every sense, the act of making a wish using any of the above ritual props is a magical operation though experience suggest that Wells tend to be more effective than both chicken bones and all but the most esoterically decorated cakes in achieving the intended result.

As of late, many Wishing Wells have been withdrawn from public access; and, moreover, recent opinion polls have indicated high levels of dissatisfaction with the scarcity of wish-fulfillment opportunities, particularly among vegetarians. This paper attempts some analysis of the dynamics involved in successful wish-making, and offers a ritual procedure which readers may find useful pending the launch of another "Wishing Well Withdrawal" from the public eye.

Anyone who has studied non-linear dynamics (or Chaos Mathematics) as applied to the interaction of complex systems (for instance life-in-general) will be aware of the extreme sensivity of such systems to initial conditions. This is illustrated by the so called Butterfly Effect; a model of the process by which a butterfly flapping its wings on the Carribean Islands can set in train a series of atmospheric interactions which may culminate, after some elapsed time, in the occurence of a hurricane in London.

The hypothesis in this context is that the ritual act of making a wish sets up initial conditions for a Chao/dynamic process which culminates, after some elapse time, in the occurrence of whatever event was the original objective of the wish; hence the subtitle "Releasing the Butterfly of Chaos". Atmospheric effects are often synchronous with successful magickal operations as was observed, for example, by those who were present for (or within earshot of) the 4,000 watt "Enochian Verse Recital" in South London, 17.30 Hrs, Monday, 28 May, 1990; but where magic is concerned the atmospherics are felt to be little more than by-products of casual sequence which is primarily electromagnetic in character.

The actual process by which a successful wish is transformed into its outcome is, of course, magic; at least in the sense that modern TV receiver might be acknowledged as such by Agrippa or Abra-Melin the Mage - Was there ever a more effective acrostic "for divers visions" than an infrared remote control?

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A detailed explanation of how the magical process appears to work would fill a book (reasonable offers from reputable publishers accepted); suffice it to say that no rewrite of either the Laws of Physics or the Axioms of Mathematics is required, and to mention that the Astrological elements of the hypothesis will form the substance of a paper to be presented to a forth coming meeting of the "Talking Stick".

For the purpose of this exercise, the process may be appropriately visualized by consideration of nothing more complicated than a humble smoke-ring. In mathematical terms this is a Torus (a ring-doughnut shaped structure) which has a clearly defined, coherent and self-contained existence for an extended period within a fundamentally chaotic matrix; ie. it can hung around for several seconds retaining its structure in the turbulent air of a smoke-filled room. Such ordered structures fall quite naturally out of the Chaos Mathematics which models the behavior of gases and liquids (Fluid Dynamics for the technically inclined). Examples of such ordered structures in a chaotic environment abound, and not only on this planet. The Great Red Spot on Jupiter, for instance, has been in existence at least since Galileo observed it in 1610, though the chaotic nature of that planets atmosphere was not appreciated until the flypast of the Voyager spacecraft of 1979.

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A perfect smoke-ring requires very little expenditure of energy to be brought into existence, though that energy, in the form of a controlled pulse of gas projected from its creator lips has to be

quite precise - ie. smoke-rings don`t always work, particular if someone is watching, and the best ones of all usually happen quite by accident! Significantly, the only way an observer can know if a smoke-ring is there because it has smoke in it. If an identical pulse of gas is projected from a non-smoker, the Toroidal ring structure will be established in the just the same way within the atmosphere, but its presence is almost impossible to detect, even with the most sophisticated of scientific instruments.

The atmosphere is not the only chao/dynamic envelope surrounding our planet; there also exists the magnetosphere, which we perceive at ground level as the earths magnetic field. At present it exerts a force which causes a compass needle to point approximately towards the North Pole.

The magnetosphere extends out into so-called empty space well beyond the atmosphere of the planet, and is anything but static in character. Complete polarity reversals can occur. A record of these is preserved in the sequence of North and South oriented volcanic rocks which have been mapped in the ocean floor extending outwards from mid-oceanic ridges, such as that which runs the lenght of the Atlantic. The magnetosphere exhibits its own "weather" patterns which, like the atmospheric weather, are driven primilarily by radiation from the Sun/Solar Winds. Magnetic and electric storms which affect TV and radio reception are a phenomena of magnetospheric weather, and interaction between the magnetosphere and the atmosphere can result in phenomena such as the Aurora

Borealis or Northern Lights. Other manifestations include ball-lightning and St. Elmo`s fire.

The ritual procedure put forward here postulates a process whereby a sudden pulse of electro-chemical energy, through an operators nervous system, establishes a magnetic structure which is the mathematical equivalent of a smoke-ring. It is suggested that this can occur on the onset of orgasm or accompanying a powerful martial-arts styled shout or KIAI, by a process akin to that of the Faraday Induction described in any half-decent textbook. The "magical" part of the process involves injecting a flash-visualisation of the eventual desired outcome of the magneto-smoke-ring as it is being established. The rest of the process of wish fulfillment is left to the wondrous dynamics of Chaos. It may be helpful for the operator to face towards the geographical (magnetic) North Pole.

If performed as a solo working, this ritual may usefully be preceded by a banishing and visualisation exercise. The ritual text is written in the Enochian language of the angelic calls which were devised or discovered by Dr. John Dee in the 16th Century. In the sense that Enochian can be seen as a system of control (or cyber-) language for "life, the universe, and everything" it has many of the characteristics of a computer programming language. Among such properties would be those of recursive self-reference (ie. the ability to modify itself), and some of the phraseology of the preamble to the ritual is designed to apply ideas developed by Douglas Hoffstadter in his book Godel, Escher, Bach to the Enochian language. Specifically, the text of the ritual should increase its

own potency with repetition.

After the Enochian preamble, the participant(s) should make a vocalized statement of a "wish" or willed endpoint for the working, at the same time strongly visualizing the desired outcome. This "wish" may be of a benefic or malefic intent, but beware! the Enochian preamble carries a force of personal honor, in wishes of a dishonorable character they are likely to backfire.

The pre-climatic mantrum "Zarzas Zarzas Nasatanata Zarzas" is held to be untranslatable. It is, by tradition, a formula which opens the Gates of Hell or the Abyss; in this context it is used to invoke the dynamic process of Chaos by which the wish can be fulfilled. Some occult authorities, Crowley among them, assert that the Zarzas formula is dangerous and advise against using it. Modern Chaos magicians do not share that view and, besides having employed it for years with no particular ills impacting the user, is consistently been found to enhance the effectiveness of most categories of magical working.

The final climatic KIAI may be shout such as that projected by a martial arts practioner in the process of shattering a concrete block (or someone`s sternum), or else an exaggerated cry of orgasmic ecstasy. Prospective participants with orgiastic inclinations may care to experiment with variant techniques to effect the final KIAI exclamation which sets the magical "butterfly effect" process in motion. For example, the Enochian couplet following the statement of the wish might be committed to memory by operator of either gender,

and repeated while other participants stimulate that operator to a frenzied pitch of ecstasy, culminating in the final KIAI. Such variants are for the more experimentaly inclined, but it is the sort of experiments which magicians of an unhibited frame of mind (or

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body) may find it enjoyable to carry out as an end in itself. Any feedback on results would be welcome!

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Ritual text / Enochian Invocation:

COMSELH	I	P	MALPURG	DSI
The circle	with	eight	fiery darts	which is
DRILPA	EMETGIS	DE	CHAOS	
the great	seal	of	chaos	
AS	IOADAF	DE	TOL	GLO
was	in the beginning	of	all	things.
T	I	TA	HUBAR	BLIOR
It	is	as	a continual burning lamp	of comfort
NONCA	GMICALZOMA	CRIP	I	CORAXO
to you	of power & understanding	but	is as	thunders of judgement & wrath
CIAOFI	DE	PAR	AG	IAIADIX
to the	of	them	of no	honor

terror

SOLPHETH BIEN:

hearken to my voice:

VOMSARG IADNAMAD GOHULIM:

unto every one of you of undefiled knowledge it is said:

"OI EMETGIS LONSHI OVOF SA

"This seal of power may be in

magnfied

MIAN I SAPAH DE OI

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continuancewith the mighty of this

sounds

LU IA HE BAHAL"

song of honor cried with a loud voice"

VLCININ DS I ZA ZAZ

Happy is s/he who has framed

ANGELGARD MANIN PRGE

thoughts in the mind with the fire

ANANAEL PI

of this secret wisdom, s/he

I VGEG T CAPMIALI FISIS

is become also successively to execute

	strong			
BUTMONA	ATH	OD	AMMA	EMNA:
By mouth	the works	and	curses	herein:

>> MAKE YOUR WISH HERE <<

SA	CHAOS	ANGELGARD	HARG
Into	chaos	the thoughts	are planted

OD	IONAS	AZIAGIAR.
and	they will become	like unto the harvest

ZARZAS ZARZAS NASATANATA ZARZAS

!!! KIAI !!!

XXXI Hymns

Fr. Achad (Charles Stansfield Jones)

Key entry by Fr. Nachash

Ur.us-Hadit Camp, OTO

Completed 11-21-90 e.v.

****

XXXI HYMNS

TO THE STAR GODDESS

Who is Not

BY XIII: which is ACHAD

I ... Invocation

Mother of the Sun, Whose Body is White with the Milk of the Stars, bend upon Thy servant and impart unto him Thy Secret Kiss!

Enkindle within him the Holy Ecstasy Thou hast promised unto them

that love Thee; the Ecstasy which redeemeth from all pain.

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Hast thou not proclaimed: All the sorrows are but shadows, they pass and are done, but there is that which remains? That the Universe is Pure Joy-that Thou givest unimaginable Joys on Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most fully. Let it be Thy Joy to see my joy; even as Thou hast promised in Thy Holy Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II ... The Brook

I wandered beside the running stream, and mine eyes caught the glint of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the Great Sea of Understanding wherein I may come to know Thee more fully.

Sometimes, as it journeys, it threatens to overflow its banks in its eagerness to reflect a wider image of Thine Infinite Body.

Ah! How the very stones, over which flow the life of my being,

thrill at the tender caress of Thy reflected Image.

Thou, too, art Matter; it is I---Thy Complement---who am motion! Therefore these very stones are of Thee, but the Spirit---the Life---is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards the Great Sea of Understanding, the Great Mother.

III ... The Rose Garden

Long have I lain and waited for Thee in the Rose Garden of Life; yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite Rose.

Petals, petals, petals.. but where, O Beauteous One, is Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I may never reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkeness of the innermost sense, desire you: Come unto me!"

Yea! Mine innermost sense is drunken; it is intoxicated upon the Dew of the Rose. Thy Heart is my Heart; there is no difference, O Beloved.

When I shall have penetrated to the Heart of Thine Infinite Rose,

there shall I find Myself.

But I shall never come to myself---only to Thee.

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IV ... The Fox Glove

Tall and straight as a Fox Glove do I stand before Thee, Mother of Heaven.

The flower of my being is given over to a strange conceit; I grow up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for Thy sake. Yet am I not ashamed, for in forgetting the Sun I am become the Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have nests, but now I have nowhere to lay my head; for tall and straight as a Fox Glove do I stand before Thee. My resting place is the Womb of the Stars.

Yet all that I may comprehend of Thine Infinite Body is but as the Glove upon one of Thy soft sweet hands, touching the Earth, not hurting the little flowers.

V ... The Storm

A Dark Night and the Storm. The lightening flashes between Thee and me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life; they blind me to the Understanding of Thee and Thine Infinite Body of Stars.

Yet I see Thee reflected in the body of her I love, as we lie with quivering limbs awaiting the coming of the sound of thunder.

She fears the thunder, and turns within herself for consolation.

But even there the Lightning flameth, for I have loosed the fires of my being within the dark recess---in honour of the Storm and of Thine Infinite Body which I see not.

VI ... The Hole in The Roof

Once I knew an ancient serpent. He delighted to bask in the Sunshine which penetrated through a tiny hole in the roof of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."

But a little brown beetle, who had long lived in the cave with him, looked up, and spreading his wings passed out through the hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of the Starry Heavens.

VII ... The Design

Strange curves: and every Curve a Number woven into a Musical and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recognition.

Oh! Could I but grasp the Ever-changing Design of Thy Star Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a star. Every number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange Curves, and every Curve a Number woven into a Musical and Harmonious Design.

VIII ... The Snow Drift

My body was blue as Thine, O Beloved, when they found me. I was stiff as if held in a close embrace. Nor was I conscious of aught but Thee, till the small fires of Earth brought me back with an agony of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding storm. The snow fell about me, and I waited, turning my thought to Thee.

Then did I realize how every snow-flake is built as a tiny star. I looked closer, burying my face in the white pile, as in Thy Bosom. Mine arms embraced the snow-drift; I clung to it in a mad ecstacy.

Thus would I have pressed Thy Body to mine, wert Thou not Infinite and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-stellar space.

It was blue as Thine when they found me locked in Thine embrace.

IX ... Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of the Stars, for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as one of His little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is the fiery and concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the Body of Our Lady Nuit!

Thus shall a new Star be born, and I shall see Thee even in the Daylight, O Beloved.

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X ... The Bird

Once I bought a little bird; his cage was very small; it had only one perch. He was so young he had not even learned to sing, but he chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a moment's hesitation he flew out into the room, and spying the cage of the love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was obtained for the love-birds, for they had pecked through some of the frail bars.

When the little bird was offered the discarded cage, he quickly hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and when we open the door of his cage he refuses to come out. Perhaps he fears to lose what he had once coveted and then obtained.

Herein lies the secret of Government. Give the people what will make them reasonably comfortable; let them have three perches and room for their tails; and forgetting their slavery and restrictions, they will be content.

Hast Thou not said "The slaves shall serve." Lady of the Starry Heaven?

XI ... The Moral

There is another moral to the story of the little bird. Having gained his desire for a larger cage, he forgot his longing for Freedom.

The door remained open; the room was before him, wherein he could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but

he was not ready for that; he would have perished of cold had I let him out into the wintry snow.

Let those who would travel the Mystic Path remember this: Earth Consciousness is an illusion and limitation. When it frets us, like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us not rest there thinking ourselves free. The door is open, Samadhi lies beyond, and beyond that, when we are ready for it, the Real Freedom, Nirvana.

O Lady of the Stars, let me not content till I penetrate the ultimate bars and am Free---One with the Infinitely Great as with the Infinitely Small.

XII ... The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good, the Beautiful and the True; ever seeking the spots where these seem to be most Perfect.

There is joy in this wandering among the flowers of life, but Thy Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest, to Worship at Thy feet.

For it is written of Thee: "Bending down, a lambent flame of

blue, all touching, all penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints upon the Earth and there come to the Understanding of Thy Being, O Beloved.

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XIII ... The Finger Tips

Or, it may be, O Beloved, I shall discover the imprints of Thy finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not also labour in the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up into Thine arms, there to nestle at Thy breast, to feed upon the Milk of the Stars?

Beloved, verily this tending of the Garden of the World---although the labor may seem heavy---leadeth to a Great Reward. As Thou hast said: "Certainty, not faith, while in life upon death, rest, ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved everywhere.

But when I am one with Thee, O Beloved, I shall not see Thee, for I shall know Theee as Thou art.

XIV ... The Well of Stars

I know a hidden well of clearest water. Naught but the coping of delicate pink onyx is visible until the secret spring be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are but two roads leading thereto.

From the broad Mountain summit we may search the slopes for a vision of the Woodland Delta where grow the Trees of Eternity, or we may journey through the Valley between the Ivory Hills---if we fear not the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of Living Stars!

XV ... The Icicles of Isis

It hath been written how the Old King dreamed of his banished peacock, entombed in a palace of ice, who cried: "The Icicles of Isis are falling on my head."

Thus it is with those who arebanished to the Palace of the Moon---- for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become frozen at the touch of the cold Veil of Isis. For the Moon is but the dead reflector of the Sun, and He but the youngest of Thy Children of Light.

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Let me lift Thy Peacock Veil of a Million Starry Eyes, O Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine house to dwell!

XVI ... Purple Mill

The delicate purple mist streams up from the hills: I watch and wait for the meaning of it all.

Sometimes it seems like the incense smoke of Aspiration ascending towards the Sun---giver of Light, Life, Love and Liberty to the Children of Earth.

But the Sun is going down behind the Mountains, and Thy Starry Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire of the Higher to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-breath of Souls who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstacy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

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I, too, would ascend as a delicate purple mist that steams up from the Hills. Art Thou not all Pleasure and Purple?

XVII ... The Infinite Within

I would that I were as the feminine counterpart of Thee, O Beloved; then would I draw the Infinite within.

Yet since Thy Pure Being must ever be more refined than this body of mine I should interpenetrate every part of Thee with my living flesh.

Thus, O Beloved, should we enter into a new and more complete embrace: not as of earth wherein the male uniteth with the female by means of the physical organs of love, but with every atom of my being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile to teach me the Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstacy of that Refined Rapture---the Orgasm of the Infinite Within.

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XVIII ... The Rainbow

As I sat in the shelter of the forest glade, my eye caught the multi-coloured gleam of diamonds. I looked again; the Sun rays were playing upon the dew which clung to a little curved twig.

It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of Destiny in the bow of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved, and send me upon fleet wings to my resting place within Thine Heart?

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XIX ... Dropped Dew

As I came from tending the Rose Garden and was about to return to my humble shelter, my eyes caught the gleam of dropped dew like a tiny trail along the path.

It was very early; the Sun had not yet re-arisen; the Stars still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so that I saw in each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who carrying roses had left this silvery thread as a clue to her hiding place.

When I found her, her eyes were closed, as she pressed the fragrant the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not her eyes when she opened them in wonder.

Thus, too, would I follow the Star-trail of Dropped Dew, ere the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy Breast amid the Roses of Heaven.

Nor should I dare to look into Thine eyes, having discovered Thy secret---the Dew of Love---the Elixir of Life.

XX ... Twilight

Twilight... and in a few brief moments the Stars will begin to peep. I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from the foot of the mountains.

Thus I waited for a sight of Thy Star Body till the cold damp mist of suppresed emotion chilled my being and my reason returned.

The woman stood girt with a sword before me. Emotion was overcome by clarity of perception. Then did I remember Thy words: "The Khabs is in the Khu not the Khu in the Khabs. Worship then the Khabs and behold my light shed over ye."

Thus turned I my thoughts within, so that I became concentrated upon the Khabs---the Star of mine inmost being. Then did Thy Light arise as a halo of rapture, and I came a little to lie in Thy bosom.

But I offered one particle of dust---and I lost all in that hour.

Such is the Mystery of Her who demandest naught in sacrifice.

The twilight is returned.

XXI ... The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture! The canst thou bear more joy!"

I have been like an unleashed hound before Thee, O Beloved. I have striven towards Thee and Thou seest in me only the Dog Star.

Yet will I not fall into the Pit called Because, there to perish with the dogs of reason. There is no reason in me; I seek Understanding, O Mother of Heaven.

Thus, with my face buried in the black earth, do I turn my back upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt Understand at last, O Beloved; for in reverse Thou readest this DOG aright.

Hast Thou not said: "There is none other?"

XXII ... Pot-pouri

The roses are falling. This is the night of the full moon whereon the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's sake---for they know Thee not---O Beloved. Into the Elements, the fiery, the

watery, the airy and the earthly Signs are they divided when they gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I espied a tiny sachet of pot-pouri, dropped---maybe---from the streaming girdle of one of the maidens.

Tenderly I raised it. Its perfume is like unto the perfume ofher I love. She, too, perhaps, has heard the call of the moon and is even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference made among you between any one thing and any other thing; for thereby cometh hurt." What matter then the name of the maiden? What matter the flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O Beloved, because of Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded me of her I love, for the roses are falling, it is the night of the Full Moon and the children of Sin gather to attend the Sacred Circle.

XXIII ... Red Swansdown

It hath been told how Parzival shot and brought down the Swan of Ecstacy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard by the ears

of men.

From the breast of the Eternal Swan floated one downy feather, steeped in blood. This did the youngest and least worthy of the Knights hide tenderly in his bosom till he concealed it within the hard pillow of his lonely couch.

Night after night that holy pillow became softer; sweeter and sweeter were his dreams. And one night---the night of the crowning of Parzival---he was granted the Great Vision wherein the Stars became like flecks of Swansdown upon the Breast of Heaven, each living and throbbing, for they were steeped in Blood.

Then did every atom of his being become a Star racing joyfully through the Great Body of the Lady of Heaven. Thus in sweet sleep came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstacy, O Beloved!

XXIV ... Passing Clouds

A dark night: Not a star is visible, but presently the moon shines out through a rift in the clouds. And I remember, "The sorrows are but shadows, they pass and are done, but there is that which remains."

Yet is the moon but illusion.

A dull day: but presently the Sunis seen as the clouds are dispelled by His light.

Is He that which remains?

Night once more: the Sun is lost to sight, only the moon reminds me of His presence. The clouds scud swiftly across the Sky and disappear.

Thy Star Body is visible, O Beloved; all the sorrows and shadows have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

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XXV ... The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip those who covet his tail-feathers, yet when danger cometh he burieth his head in the sand.

Thetortoise moveth slowly and when embarrased he stoppeth, withdrawing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving; he runneth in his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his tail and it is

not coveted; he raiseth his head and fears not; he moveth slowly like the tortoise, yet withdraweth not; he nestles close to the hare, darting his tongue with swiftness, yet falleth not asleep by the wayside.

Would that I had the Wisdom of the Coiled Serpent, O Beloved, for Thou hast said: "Put on the wings, arouse the coiled splendour within you: come unto me!"

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XXVI ... Love and Unity

Twenty-six is the numeration of the Inneffable Name, but It concealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be divided for love's sake; for Love is the law.

The Four-lettered Name is that of the elements, but it may be divided for the chance of Union; for there is Unity therein.

There is but One Substance and One Love and while these be twenty-six they One through thirteen which is but a half thereof.

Thus do I play with numbers who would rather play with One and that One Love.

For Thou hast said: "There is naught that can unite the divided

but love!"

And is not Achad Ahebah?

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XXVII ... The Riddle

What is that which cometh to a point yet goeth in a circle?

This, O Beloved, is a dark saying, but Thou hast said: "My colour is black to the blind, but the blue and gold are seem of the seeing. Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is black."

I would that I could tear aside the veil, O Beloved, for seeing Thee as Thou art, I might see Thee everywhere, even in the darkness that cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I that go," and Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for loving Thee I would behold Thy Secret Glory.

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XXVIII ... Sayings

Isis hath said: "I am all that was and that is and that shall be, and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man hath seen my face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life; therefore is the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unutterable, rest, ecstacy; nor do I demand aught in sacrifice."

Who would not long to invoke Thee under Thy Stars, O Beloved?

XXIX ... The Falling Star

Falling, falling, falling! Thus fall the Rays from Thy Body of Stars upon this tiny planet, O Beloved! Innumerable streams of Light like Star-rain upon the black earth.

Since every man and every woman is a star, their lives are like unto streams of light concentrated upon every point in Space.

As I lay with arms out-stretched, my bare body shining like ivory

in the darkness. my scarlet abbai flung wide, mine eyes fixed upon the star-lit Heaven; I felt that I, too, was falling, falling, falling, in an ecstacy of fear and love into the void abyss of space.

Then did I remember that Thou art continuous. Beneath, above, around me art Thou. And lo, from a falling star I became as a comet wheeling in infinite Circles, each at a different angle, till my course traced out the Infinite Sphere that is the Symbol of Thee, O Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

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XXX ... Justice

I am a Fool, O Beloved, and therefore am I One or Nought as the fancy takes me.

Now am I come to Justice, so that I may be All or Naught according to the direction of vision.

No Breath may stir the Feather of Truth, therefore is Justice ALone in L. Yet the Ox-goad is Motion and Breath Matter if it be called the Ox which is also A.

How foolish are these thoughts, which are but as the Sword in the hand of Justice. They are as unbalanced as the Scales that stir not, being fixed in the figure of Law above the Court House of a great City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to Love.

Even in the stern outline of the Scales of Justice do I perceive the Instrument of Love, and in the Life Sentence, the Mystery of Imprisonment in Thy Being, O Beloved!

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XXXI ... Not

Three Eternities are passed... I have outstripped a million Stars in my race across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe? Space, thou hadst almost deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it is written: "All touching; All penetrant."

Thus left I Time and Space and Circumstance, and every Star became as an atom in my Body, when it became Thy Body. Now never shall I be known, for it is I that go.

But Thou, O Beloved, though Thou art infinitely Great, art Thou

not energized by the Invisible Point---the Infinitely Small?

A Million Eternities are Present, Deem

not of Change; This is the

Here and Now,

and I am

NOT

-oOo-

Treatise on Mind

From: The Tigress

From themoment that 2 cells forma zygote, we see the interaction of informational process - recognition, communication, interaction, integration, re-stabilization and reproduction and or re-structurization. This cycle of life can be see from the barest combinations of any two elemental components beginning at the lowest atomic designations of energy and throughout the continuum of increasing complexity - perhaps far beyond our capabilities to understand. *** If consciousness can be defined as an awareness of integrity through this process of self recognition; then consciousness can be easily applied to that which is non-human.***

Fromthe most basicinteractions of chemistry, wefind that even on an atomic level there is to be found this type of consciousness. We have become aware of the atom's necessary maintenance of it's own structure through the evidence of necessary balancing of protons, neutrons and electrons; the importance of electron shell valences is also a reminder of this type of integrity. Even on an atomic level, there is a form of awareness of self-integrity in order to maintain structure and identity.

Thisprocess of awarenessis also agenius of discrimination. A form of identification of self & non self on an energetic level.

There is a borrowing, and sometimes a sharing energetically, yet when this process of self recognition begins to fail we see the destruction of the matter it involves <this is evident with atomic structure and also evident at the human level in the study of cancer.> Therefore we might look at this process of self-recognition and maintenance and

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examine it's nature in order to find its function and capabilities.

Whenwe look atdifferent types ofmatter, we findthat the more simple the atomic structure of the mass, the less complex its process of "consciousness" needs to be. Things which are comprised of only one atomic component do not need complex processes of communication between those components. Thus the level of consciousness is rather low on an evolutionary scale of creativity, yet we also see that these types of things are far more stable in regards to their integrity - far less vulnerable to destruction. In example, it takes an enormously concentrated force of heat to break the integrity of an atom...- yet a mere 2000 degree flame will not only destroy the integrity of human consciousness, but also destroy the integrity of the individual component molecules which form the material mass of a human to their lowest forms as individual atoms.

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Whenwe look at theforces involved incommunication of energy, we see a flowing medium of different frequencies within a single spectrum of energetic potential. Elemental energies and forces <light, sound, temperature, pressure, magnetism, electricity...>

differentiate and vary in intensity and frequency yet are very alike in that they are all means of transferring energy as a form of communication which can be informative/stabilizing or disinformative/destructive, depending on the structure of the "consciousness" they encounter. It may be perceived that the more complex the structure, the lower the frequency of the integrity of that structure and the more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a thing, and the more efficient the means of communication within the structure of that thing; the lower the common denomination of frequency of integrity must be in order that the informational frequency will not be destructive to any of the component parts. To analyze this statement we must look at other analogies within our environment. Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as humans we assign different notes to those steps within the frequency spectrum which we can differentiate and perceive. If we play several notes simultaneously, we find that in order to maintain a balance harmonically, we must play notes that match each others modulation. You can play a "C" note at any octave and in fact play all "C" notes simultaneously and you will find that within the frequency range these notes will compliment each other, in fact they will contribute/-share energy with each other. WE find similar matching if we look at musical chording. If you play the notes "F" and "C" , the sharing of

energy vibrationally between those two ranges of frequency will in

fact create the note of "A" in the range in which the two notes frequencies overlap. In this way communication is informative and in fact the "whole is greater" than the sum of its parts. Similarly, playing two notes which lie in the same modulation frequencies simultaneously will increase the duration of the vibration compared to the duration if each note were played alone.

When we examine the sharing of electrical information at an atomic level, we see that through the temporary sharing of electrons in a phase path also indicates something that we might consider as investing a thing <atom> with more than the sum of its parts. Similarly in using electric frequencies in a series, we store information on silicon chips which invest them with more than they would be if one simply looked at the electrical and silicon components alone. This transference of energy is also a transference of information in frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies of energetic transmission than can complex components of things. Frequencies which pass freely through atoms ultimately destroy complex things such as humans when they are subject to them. It appears that the more complex the union of the components, the slower and more tediously complex the transformation of data must be. The more complex a thing is, the lower the vibrational capability it sustains in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the univ-

erse. The transference of information through radio waves and light waves continues back in time to the occasion of what was known as the Big Bang. It may be that in the future we will find that in the same way gravity and electromagnetism are also continuums of information from times long past. Scientifically we study these energetic continuums and yet we doubt and deny the holistic communicative nature of the universe. We search for causes and effects within the realms of our limited perceptions and are amazed when we can find no causal effects to explain change.

When we examine biological life, we find that each evolutionary adaptation seems to be an extension of the process of self/non self awareness and maintenance of integrity. Not only do we see intensification of sensory perceptual abilities, but also we note that the integrational and responsive/reactive components of the process also have to evolve and adapt in order to stay integrated with the rest of the "consciousness". Amoebas are "simple" life forms, and yet we can examine them and see that each organic component within that life form serves as an informational and communicative component within the process of maintaining the integrity <life> of the whole. When this communication process or any part of it ceases, the organization of the organism begins to deteriorate and eventually ceases and dies. In biological life, we find that though we have maintained the use of electronic communication on some neural levels, we have sunk to the depths of transferring actual molecular compounds <proteins, amino acids...> in most of our organic processes. Even the human brain, supposed highest achievement of organic life forms, requires base molecular salts in order to process electrical information. Our complexity denies us the speed of light, radio,

and other faster and higher frequency modes of communication except from outside of ourselves.

The human consciousness is a genius of discrimination. We use the abilities of discrimination to identify those stimuli which come from outside of our biological forms in order to protect and maintain our integrity <life. We use our senses <inefficient though they may be> to gather and interpret pure energetic communications such as the radiated energy of sunlight and we are so inefficient at interpreting that data that we can only sense light and heat and it destroys those sensors that gather that information through blindness and sunburn if we continue too long in our attempts. Yet,
conversely , we need the information from sunlight which stimulates our organic forms into producing vitamin D <without which we would die>. Is this a remnant of photosynthetic capabilities from lessor complex integrations, or merely a new attempt at further increasing our potential?

As organic forms of consciousness, we are sorely limited in our perceptions of the universe. Limited in exploring the possibly limitless ranges of energetic exchange simply due to the limits placed upon communication due to the complexity of our component structure. Yet rather than admit to our limitations, we seek further exploration through the development of tools made from things less complex than ourselves. In the laboratory, we use light waves and shaped silicon to create microscopes to increase our sense of visual acuity within the spectrum of visible radiation imaging. In the studio, we use

simple cones flattened vegetable matter and electronic amplification to create tools to compensate for our limited aural perception. We have created many tools out of simpler and less complex components in

order to reach those higher frequencies of information which are either so far removed from us as to be imperceptible, or so destructive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminating consciousness which is involved in the differentialization of its components in order to
develop finer levels of complexity. This fetus is also even before birth learning to interpret communicative energies from the outer world in order to begin definition of itself, its integrity and its maintenance of self apart from the influence of "other". Cells, joining together in communication to form co-operative systems each with separate responsibilities to the whole. Organs with specific functions supporting the organism in its fight to maintain its integrity. Consciousness of Mind, determining the difference between self and non self, regulating the integrity of the whole. This harmony of components within a symphony of orchestration, this is the matter of being alive.

Despite our complexities, despite recognition of our vulnerabilities and limitations; we as humans are beings of arrogant mind. We claim supremacy over all biological organisms and claim the sole right to conscious thought <as if we were the only from of communication we wished to recognize.> We deny our insecurities and lay claims to

great understandings concerning the universe, when we in fact do not even understand the actual workings of our own process of integration and communication within our own biological forms.
We claim ownership of consciousness, yet we do not even pretend to truly evaluate the process of consciousness nor its beginnings.

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Despite our inadequacies, we assume to know the nature of the beginnings of all life. We claim to know the "mind" of "God" <the prime causation for all that exists> and we claim title to superiority in emulation of this "God" - above and beyond all other forms of life or integrity. An egotistic lot are we, who strive to seek security in the midst of our fear, our inadequacies, our vulnerabilities; by developing a system of belief which guarantees our security in a place beyond our perception. We seek safety and foundation at the same time that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in simplicity... using simplicity to explore a universe beyond the range of our complex integrity. Our complex integrity vulnerable to all but the simplest energies, while we lay grasp to use complex energies which would destroy us in order to prove our strength. What it is we look for, we eventually find at the expense of closing our senses to see what really is. Perhaps it is true that the most foolish are those who lay claim to knowledge for they have closed their minds to further learning, and that the most wise are those who claim knowledge of no thing, that they may learn all.

Dragon Trad and the Holy Grail

Cameron Mandrake

Recently we have discovered the significance of sharing water in our circles. This ritual should be warm and meaningful. This being the case it should only be shared by members of the coven and visitors should be excluded unless the visitor is VERY close to the group.

Someone reads the following poem or one that is written for the occaision.

Quest for the Grail

by C.J. Mandrake

I have sailed the seven seas.
I have walked the deserts of this world,
searching for clues and kin;
always awed by the stories that they told.
Time my only enemy,
every stone my friend;
carried by myth's fluid words,
looking for a gold cup 'round every bend.

Mountains loom before me:
The path, all but lost behind.
Arthur's song plays deep within me!

The Merlin's words dance within my mind!

``The blessed cup that you seek,

it is the Mother's womb.

It has poured out all our world

and it will be your tomb.''

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Grail of Love

Grail of Light

Grail of Truth

Grail of Might

carry me to the very Fount of life.

I threw a coin in a wishing well:

My wish, the Grail to see.

When the waters stilled again

I beheld the Mystery.

The Cup is made of flesh and blood.

The secret of deep peace it lends.

I drink from it every day

and I share it with my friends.

One and one and one is three:

Three by three is nine.

The heart of the world I see,

the secret of the Grail is mine.

The Cup, it is a lotus flower

deep within my soul,

flaming with the love of Her:

The Goddess and I made whole.

****

The reader takes the chalice of water and drinks and the cup is passed around the circle deosil, each person taking a drink in turn. Each person may offer a thought before they drink. This may be a thanks or an observation or anything that seems significant to the moment. When the cup makes it back to the reader, he/she again drinks of the cup and pours the remainder as a libation. With the libation is said...

I partake of the Cup of Abundance. I share this Cup with those around me. I return what is left to the earth. <pours water out onto the ground> And my Cup remains full. <holds cup to heart> Blessed Be.

This rite is very good for group binding. Last time we did this we drank water from the Chalice Well in Glastonbury that one of the coven members brought back from vacation.

Enjoy! And Bright Blessings.

CJ

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Ritual of the Blessed Motherboard

The Tigress

Thus it follows that after many days of chaos, unfounded mayhem and startling inconvienience <as given in favor by the Goddess Eris> so it shall be that I am finally able to share with you the official ceremony of the Blessed Motherboard and the Horned One that Plugs in the Wall. This ceremony is one to be practiced by discordian compu-pagans each Midsummer Eve in holy celebration and appreciation of debugged upgrades, new shareware, faster circutry and all the blessings that flow from the Goddess...

Note : Let it be said that if your system crashes, your motherboard becomes twitchy, your hard drives fail, or your cables spout forth fire - that this is an indication that the Goddess is displeased with your compu-worship. At this time, if the posting of many tales of compu-sexuality doth fail to pacify Her. This is the time that this ritual must be done to regain Her pleasure.

It is thus that this ritual be made easier if thou coven of compu-pagans is large, for then the obtainment of the necessary materials be far easier...

Necessary ritual components -

To represent the Matron Goddess : 1 AT Motherboard <preferably a 386

with Large Co-processors.> <may be in "twitchy condition".>

To represent the Crone: 1 AT&T Phone bill from Mother Bell. <the higher the debt, the better one can justify ones needs to the Goddess>

1472

To represent the Maiden: a large firepit dug in the shape of a circle around which the pentagram will be formed. <dry wood laid in preparation>

To represent the God: 1 very Large, very THICK power supply cable

For the Pentagram : 1 can of neon or glow in the dark paint

For the Quarters : The following items are placed at each quarter -

North : A Power supply with cable, the energy which inspires us

East: A keyboard through which our innocence is transformed to lust

South: A hard drive which saves our writ to seal our doom

West : A Monitor by which all might see our lustful spells at work

The Altar : A makeshift desk

The Incense: A chipped ashtray and a pack of Camels <extra humps>

The Cup: A container of highly caffinated substance <coke, jolt, pepsi>

The Bowl : a bowl of fine earth to represent the accumulation of dust in your house which you haven't cleaned since you spend all your time at the keyboard .

The Flame: One jar of kerosene, gasoline, or other flamable substance with matches that one uses to light the fire.

In addition: Each member of the network coven should bring spare parts, broken cables, split chips, bungled software, etc...for fire offerings at the conclusion of the ceremony. Clothing during this ceremony is optional.

Opening Chant <To be sung as the HPs and HP draw the circle and pentagram around the firepit><sung to the tune of "Rain drops keep falling on my head >

Circuts keep blowing on my board
my hard drive keeps crashin
and its heads are getting scored
Messages are lost OH
Time to appease the Goddess of all Computers
Alas I'm broke
My bills
Are higher than my income
Oh please Goddess I'm begging thee
To hear my plea and heal my system
ba dum dum, ba dum ba dum dum

Cables are ruined by crossing wires

My modem is burping

and its screwing up my files

Data's being lost OH

I ask the Horned One Plugging into my wall

Oh Please don't surge

My dos

is shareware and its fragile

Oh please Horned One

I'm begging thee

Remember that my ram is borrowed

ba dum dum, ba dum ba dum dum

The Crone works her spells through Mother Bell

My phone bills enormous

and my life is living hell

Long distance is a bitch OH

What did I do before to deserve this karma?

I have five days

To pay

The toll charge for downloading

from New Jersey

Oh Mother Bell,

have mercy on my lust addiction

ba dum dum, ba dum ba dum dum

I worship through the message base

Hiding behind keyboards

where you cannot see my face

Sexual inuen - DO

Maiden protect me from my own sweet confusion

Let me log in

to boards

To satisfy my hunger

and to praise you

and sacrifice your innocence among the echos

ba dum dum, ba dum ba dum dum

Its My Lust..... Sacrifice it or BUST

<To be sung until the Pentagram and altar are set up, the last sentence repeated and slowly faded>

The ritual begins...

As the coven sings the ritual opening chant the HP & P paint the Pentagram around the firepit with neon or glow in the dark paint. The items are placed in the designated directions and the altar is set up to the north of the fire with the following items placed upon it.

To the North end of the altar the ashtray and cigarettes

To the East end of the altar the holy cup

To the South end of the altar the bowl of earth

To the West end of the altar the jar of kerosene and matches.

As the HP calls the elements the P shall pass her the items in question

The coven at the end of each elemental calling shall chant the following:

Elemental Power

Come out and play with me

Play midst my flaming spree<fire>

and sing the chant with me <Air>

Splash in my rain barrel <Water>

Slide down my cellar door <Earth> And we'll be jolly friends

Forever more

The HP calls to the Element of Fire <and taking the kerosene from the P> intones:

Fire, Fire burning bright, like a candle in the night

Come and join us in our flight, Lend us your eternal light

Warm the Maiden with your flame,

I call you in the Goddess's Name.

The HP pours the kerosene liberally upon the firewood in the pit and lights the fire with the matches. <the coven sings the elemental chant>

The P hands the HP the bowl of earth. The HP tosses the earth upwards to scatter it around the circle and over the altar as she intones:

Elemental Earth I beckon thee, with us in this circle be
Ashes to ashes, dust to dust, firm foundation is a must
Warm bed for the Matron's frame I call you in the Goddess's Name

<the coven sings the elemental chant>

The P hands the HP the cup of caffinated substance. The HP lifts it to her lips and intones:

Water quench our thirst, keep us wet and wild
Join us in our circle hence, praise the lady mild.
Liquid of Life that has no shame
I beckon thee in Goddess's Name

The HP drinks from the cup and beckons the P to drink of it, he does.
<the coven sings the elemental chant>

The P hands the HP the ashtray and a cigarette and lights it for her, the HP takes a long drag and as she exhales intones:

Airy, Airy, quiet and contrary how doth your winds blow?
Through maidens hair your breath ensnare, your secrets we would know.
The Pow'r of Wind by Lady made tame
I beckon thee in Goddess's Name

<the HP smokes and exhales as the coven sings the elemental chant>

The HP and P perepare to summon the directions in supplication to be followed by the closing of the circle.

The following is a chant used by the coven at each directional opening.

"From the North awakening, the energy inspires
From the East our eagerness to learn amid the fires
From the South commitment and thus we seal our doom
From the West comes reckonning, our message answered soon"

The HP and P walk to the North and hold up the Power supply. The P intones:

The Power of the north inspires us and lends us its energy for our use in supplication. This Power Supply I offer to thee Oh Goddess that your Power run through my computer and my life. The P tosses the Power supply into the fire.

<the coven sings the directional chant>

The Hp and P walk to the East and hold up the keyboard. The P intones:

The Power of the East transforms our innocence through tasting the fire of Life. This Keyboard, I offer to thee Oh Goddess that your knowledge guide my fingers on their path through the system of Life. The P tosses the keyboard into the fire.

<the coven sings the directional chant>

The HP and P walk to the South and hold up the hard drive. The P

intones:

The Power of the South is that of action and consequence, of commitment to the path and the ability to remember the lessons learned thereof. This Hard Drive I offer to thee Oh Goddess that your memory of my acts and deeds be remembered with praise and favor in thine eyes. The P tosses the Hard Drive into the fire.

<the coven sings the directional chant>

The HP and the P walk to the West and hold up the monitor. The P intones:

The Power of the West is that of access to all things, to seeing turthfully into the path of a life and judging it thusly, worthy or unworthy. This monitor I offer to thee Oh Goddess that your eternal eyes may see into my life and may watch over my actions, and that I may find favor in you as my eternal Sysop. The P tosses the monitor into the fire.

<the coven sings the directional chant>

The HP and P walk thrice around the circle widdershins and all chant thusly:

Ring around the altar

Power never faulter

Goddess, God

We summon thee <repeated until the circle is thrice closed.>

The Circle Closed and the directions and elements present, the HP and

P prepare to call to the Goddess and to the Horned One.

The HP stands before the fire pit and calls:

Virgin Goddess, gentle maid
She whose seeking to get laid
Bring your innocence to Bare
For those who worship for your care

<the P leads the coven in the Maiden chant>
Come on Maiden light your fire
Come on Maiden light your fire
Come and set the night on FIRE

The HP stands before the fire pit and holding the phone bill calls:
Oh Mother Bell, Oh Crone of Disconnection from this pagan life
I beseech thee, hold back thy hand of dread financial strife
In attonement bills I pay to thee
Of thy modem killing hand let me be free

The HP tosses the phone bill into the fire.

<The P leads the coven in the Crone Song>

" We're sorry, the number you have reached has been temporarily disconnected Booooo Hisssssss
We're sorry, the number you have reached has been temporarily disconnected Booo Hisssss"

The HP stands before the Altar and holds high the very long and very thick cable of the Horned One that Plugs into the Wall and calls:

Oh Horned One, Powerful Consort of the Blessed Motherboard
Surging with Energy you take your place as Lord
Pulsing with Power, with each surge of volts you swell
Pumping life into the Goddess, you serve her purpose well

The HP tosses the very long, very thick cable into the fire

<the P leads the coven in the Horned One chant>

Pump, Pump, Pump it up....keep the power flowing
Pump, Pump, Pump it up....hard fast and never slowing
Pump, Pump, Pump it up....We know you please the Goddess
Pump, Pump, Pump it up....Be strong and never modest

The HP raises the Blessed Motherboard with Large Co-processors high in the air and the P and HP each take and end in their hands. Raising the Motherboard high in the air they intone:

Blessed Mother, Sacred Goddess come to bless your users
Keep us safe from disk crash and lurking abusers
Let thy healing hands caress our crippled hardware
Let our nodes stay stable, that through distance we may share
In your holy worship together we may gather nightly
Writing inuendo, our modems steaming slightly
Bless us Holy Goddess, and show us by your sign
That we have earned your favor, your blessing so divine.

1482

The HP and P lead all in the following chant:

A Prayer to the Goddess for self conscecration

Dominus regit Goddess

The Blessed Goddess is my mistress;

I shall not be in want

She maketh me lie down on soft bedding

and leadth me to think of rumpling it

She revives my soul <when I thought I was exhausted>

and guides me along the most sensual pathways for pleasures sake

Though I walk through the valley of the shadow of dangerous desire

I shall fear not impotence

for she is insatiable

my rod and staff they comfort her

We spread a table of ecstacy in the presence of those

who are sorely troubled by arrousal

She annoints my head with honeyed oil

and I make her cup run over

Surely the pleasure and bliss shall follow me all the days of my life

and I will dwell in the caves of ecstacy within mind forever.

1483

Thus said, the HP and P intone the following:

OH Blessed Motherboard please accept this offering in your name, and

in the name of the Horned One who plugs in the Wall and gives you pleasure...
that we may be blessed in our offerings to you both in circle and in life.

Thus said, the HP and P toss the Motherboard into the fire.

The HP and P lead the coven in the following chant -

Blessed be the Motherboard from whom all messages flow
Blessed be the Horned One who fills Her with His offering
Blessed be the sysops who transfer the packets
Blessed be the writers and those who inspire what they bring
Blessed be the hard drives that keep messages from harm
Blessed be the modems which send packages large and small
Blessed be the shareware we use to commune
Blessed be the network which links us up with all
Blessed be our minds, that we might write our prayers
Blessed be our fingers that tap amongst the keys
Blessed be our monitors that shine with holy light
Blessed be our senses that stimulate with ease
Blessed be the circle, a circut without end
Through which we hail and merry meat with those that we call friend.

1484

At this point the HP and P gaze into the fire for the portent of the Goddess's sign of approval <the flames of blue light from the mother-board offering>

At seeing this both HP and P raise their arms in joyful supplication and shout <To be echoed by the Coven members in attendance after each line>

The Maiden's found appeasement and She is satisfied
The Crone is in abeyance, her compu-billings fried
The Horned One's filled with power, in joining He is pleased
The Goddess sends Her blessings, cleansing virus and disease.
We thank the 4 directions for standing by our side
We thank the elementals and their power all allied
To Celebrate our status annointed compupagans of sin
Let Joyful Inhibition be released and the saturnalia begin!!!!

<the HP and P release the circle and the partying shall now commence>

Sensual foods and drinks are served and shared, <the rest you can imagine>

Prosperity Spell

Rowan Moonstone

The following is a quarterly prosperity spell given to me by Angel and Gracie, my first two FamTrad teachers. I have no idea where they got it, but I can tell you that it DOES work. I"ve used it for years and it never fails to bring me some unlooked for money. I find that I've overpaid a bill, or an old debt which I had written off as uncollectible gets repaid, I find a $20 on the sidewalk, etc. Try it, it works!

The spell is to begin at one minute past midnight SUN TIME (I HATE daylight savings time when I do this. Means 1AM!) on the night of April 30 (May 1), July 31 (Aug 1), Oct 31 (Nov. 1) and Jan 31 (Feb 1) In other words, on the first minute of the cross quarter day.

You will need the following:

1 gold candle
6 green candles
9 white candles
Pine oil for anointing candles
salt

All candles must be dressed with pine oil and then arranged as follows:

gold candle in the center
green candles in a circle around gold candle
white candles in a circle around green candles.

At one minute past midnight on the appointed day, trace a salt circle around the outermost circle of candles, light the gold candle first, then the green candles, moving deosil, then the white candles, moving deosil. Circle the altar three times, chanting "Orbiting Jupiter trine the sun, bring money on the run." Do the chant 3 times also. Sit quietly for a few minutes and visualize your monetary NEEDS. (needs, not desires). The SNUFF (do not blow or pinch) the candles in reverse order.

That's it. That's all there is to it and it works beautifully. Since Lammas is coming up, thought I'd post it for everyone to see. I've got a bunch more stuff from these two ladies if anyone is interested. They worked a great deal with Archangels and I suspect a strong

Kabalistic crossover in there somewhere. But the spells and rituals DO work quite nicely.

BB Rowan

Quarter Calls for The Dragon Tradition

EAST
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth. Blessed Be.

SOUTH
Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing and fervent. Purify us with Love. Blessed Be.

WEST
Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH
Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistant wisdom. Blessed Be

Each of these Dragons has a secret name that they are also invoked-with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

Blessed Be.

Enjoy!

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Safe Travel Spell

Rowan Moonstone

You will need:

2 white candles annointed with sandalwood oil.
1 purple candle annointed with sandalwood oil.
Photo or personal articles of the person the spell is for
"Personality " candle, appropriate to the recipient of the spell
Sandalwood incense

Altar should be arranged as below:

```
_____________________________________________________________________
|                                                                   |
|  O (white candle)     O (Personality candle)     O (purple candle |
|  (1)                      (3)                      (4)           |
|                                                                   |
|   O (white candle)        Photos or personal object   O (incense)  |
| (2)                                                        (5)     |
|                                                                   |
_____________________________________________________________________
```

Light white candles (1& 2) light personality candle (3) light purple candle (4), light incense (5). Repeat the following invocation:

"Hail Mother of the World!
Nanna, Isis, Astarte, Selene, Holy Sin (pronounced Sheen).
See me, look upon me
See me, look upon me
See me, look upon me
Protect me and my people tonight.
Send your white light around me.
Send your protective light around _____
That they may be protected
As they travel and as they dream.
Send only good and lucid energies their way.
Thank you.
Thank you.
Thank you.

You can either let the candles burn out by themselves, or snuff them in reverse order and let them burn a little each night if the person will be on an extended trip. On the last night let them burn down on their own. NEVER blow our or pinch out the candles. This destroys

the luck.

BB Rowan

WITH THESE EIGHT WORDS
THE WICCAN REDE FULFILL:
"AN IT HARM NONE, DO WHAT YE WILL."

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OVERVIEW. The purpose of this paper is to look at the Wiccan Rede, at the types of conduct it excludes, and at the type of conduct it requires. We will begin with a detailed examination of the wording of the Rede itself, which presents as "pseudo-archaic" but actually makes excellent use of the specific meanings of several archaic words which have no real equivalents in contemporary English. We will then take a look at the two sections of the Rede, and see why they are presented in their proper order as written. Finally, we will examine various uses of magick and see how--and if--they adequately measure up to the standard of the Rede.

THE VOCABULARY OF THE WICCAN REDE. As mentioned above, the Rede appears to be presented in a pseudo-archaic or "phony ancient" form of English. Is this simply harmless foolishness, or is there some excellent reason for the vocabulary selected? Let's take a look at the Rede, word by word.

AN: This word is commonly mistranslated as "IF", which is a significant error. The word "AN" is more accurately translated "JUST SO LONG AS".

IT: This pronoun refers to whatever it is that you are thinking of doing.

HARM: This refers to anything which either you or any other person involved or affected by "it" would regard as loss, damage, pain, discomfort, injustice, invasiveness, or prevention, relative to the situation existing before "it" was done. Anything which goes against another person's free will, even if it intends them good, would constitute serious harm.

NONE: This ought to be self-explanatory. "None" is an all-exclusive word. If you harm anyone or anything, including yourself, including a small rock in Trenton, New Jersey, you have harmed "some", not "none".

DO: To perform whatever working is contemplated by "IT", above.

WHAT: The meaning here is "Whatever", and refers forward.

YE: The archaic PLURAL form of "you". The current word "you" denotes both the singular and the plural; the archaic word "YE" is always plural. We shall see, later on, that this is no accident.

WILL: To will something is to exercise your intellectual decision-making power to determine the course of action which you feel to be the best. "Will" has little or nothing to do with "wish" or "want" or "desire". It is not an emotional inclination or feeling. It is the employment of reason to make a decision based upon your best judgment.

THE TWO SECTIONS OF THE WICCAN REDE;

A. SECTION ONE: "AN IT HARM NONE".

Why does the Wiccan Rede not say, "Do what ye will, an it harm none"? There is a reason why the "An it harm none" comes first in the Rede, and that reason is that "An it harm none" is intended to come first in your own thinking, as a Wiccan initiate and practitioner. If you or any Wiccan begins with "Do what ye will", I assure you that you, like the Fundamentalists before you, will find a way to excuse and even to justify anything you take it into your head to do! Knowing this about human nature, the Lady inspired the Rede to be written as it is, with the "An it harm none" to come first.

The Wiccan Rede's "An it harm none" has parallels in many disciplines. Perhaps the most significant parallel is found in the Hippocratic Oath taken by every physician before s/he is certified to practice. The first part of the Hippocratic Oath binds the physician "First, to do no harm." It is sobering to realize that magical ethics, as set forth in the Wiccan Rede, are or should be so similar to medical ethics, an issue with such a powerful effect on so many lives.

When we read of a physician who has violated his medical ethics, we read this with outrage toward him and with empathy toward those patients who suffered inadequate care because the physician violated his ethics. It is more sobering to realize that future generations will regard violations of magickal ethics with the same degree of outrage, and rightly so.

B. SECTION TWO: "DO WHAT YE WILL."

Even without the first part of the Rede, "Do what ye will" is most certainly not a blanket permission to do whatever you desire to do. As one Wiccan High Priestess has observed, "Power corrupts, and absolute power corrupts absolutely." Seems like I've heard that before, but it's certainly true when you're talking about using real magick to accomplish real goals in the real

world.

When we realize the kinds and orders of results, both expected and unexpected, both knowable and unknowable, which eventuate from almost every human action, it would seem the better part of both valor and wisdom to never do anything at all, especially not anything which is done with spiritual power guided by no more than human wisdom! Unfortunately, to do nothing is also a choice, and the results of inaction are often far worse than the results of even ill-considered action. This is why the second half of the Rede demands that we make a decision and act upon it, as well as conforming that decision to the requirement that it harm none.

THE STANDARD OF THE REDE. Please note that the Wiccan Rede contains no loop-holes whatsoever. The Rede does not say, "An it harm none to the best of your knowledge." The Rede also does not say "An it harm none to the best of your ability to discern whether it will harm someone."

The Wiccan Rede does not say these things, or anything similar to them. It simply says "An it harm NONE, do what ye will." This means that YOU, once you have committed to live by the Wiccan Rede, are committed to be solely and totally responsible for any harm resulting from ANY ACTION YOU TAKE, MAGICKAL OR NOT.

Paul Seymour's forthcoming book begins with some strong cautionary notes concerning the use of magick. One of the examples he gives is particularly tragic, and concerns a young man who worked a simple and apparently harmless "money spell". The spell worked, and the young man got his money--he inherited it, when his parents were both killed in an accident shortly after he worked the spell.
Paul does not say in his book if this young man was a Wiccan initiate. If he was, then in addition to his sorrow and loss, he has had to live with the fact that, by the standard of the Rede, he is ultimately responsible for the death of his parents.

When you commit to live according to the Wiccan Rede, you commit to conform your entire life, not just the magickal, mystical and religious aspects of it, to the standard set by the Rede. Never again will you be able to act impulsively or without considering the results of what you do. Never again will you be able to act or even speak in thoughtless irritation or anger. Instead, you will come to consider the implications of every word you speak, and of every routine action you do. For it is not just by magick that we can harm ourselves or others; everything we do, and everything we say, has the potential to help or harm others, and to help or harm ourselves.

It is also important to note that the Rede sets up a standard which prevents us from harming ourselves as well as others. Other religions, including Christianity, regard it as virtuous to suffer harm for the sake of another, even to die so that another person might live. The Wiccan Rede does not permit this. You are to harm none, and this means that you are not to harm yourself, even for the sake of doing good for someone else.
To some, this may seem like a selfish standard. But think about it. Would you wish to benefit by someone else's injury or death? Of course not! If you did derive some benefit, such as an inheritance, from the death of another person, would you feel good about this? Well, some people might, but probably you would not. Therefore, in a very real sense, you yourself are harmed by a benefit you derive from the injury or death of another. True, the harm is emotional, but it is entirely real.

Wicca recognizes that human beings are social creatures. What does harm to one, does harm to all in varying degrees. Therefore, it is imperative that each person strive to harm no one, himself or herself included.

Finally, it is significant to note that word "ye" in the statement, "Do what YE will." This is the ancient plural form of "you", and it means that your individual will is assumed to be in accord with some other will, instead of acting entirely on its own.

What is this other will which, together with yours, comprises the "ye" in the Rede? Well, if you are working in a coven, it could well be the combined will of the members of the coven. But this would not apply to those who are working on their own, and it is not the highest or best meaning, even for those working in coven.
How does one act, so as to be certain to harm none? Not by refusing to act, since inaction is itself a decision, and often causes far more harm than even rash action. Not by delaying action until the time for it is past, because that is the same as inaction. And not by relying solely upon your own human wisdom, either.

The best way to act, so as to be certain to harm none, is to call upon the Goddess and/or the God, and to hand to Them the power you have raised, together with the situation you have raised the power to deal with, and say, "You are holy, good, and wise, and know how to use this power to help and not harm. Do Your will in this situation. That is my will, that Your will be done." And thus the Rede is fulfilled: For the "ye" who will are yourself and Them-selves, who are good, and love humanity, and who always act for the highest good of all.

--- A WICCANING ---
Date: 08-31-92 18:25
By: Ceridwen Goddess

(please bear in mind that since non-Wiccans were present at this ceremony, some things WERE toned down...we did not perform the Five-fold Kiss, or a more emphatic version of the Great Rite... our horned statue of Pan was left at home in favor of a small, antlered god-figure from an American Indian motif.. we did not include the scourge on the alter, or the Cords (I chose instead to wear our blue-colored Cord around my waist, however), and **most** references to the Horned God were altered to reflect a less-imposing Antlered One... I do hope that those who may read this will understand my reasoning for these actions.

Lammas 1992

I thought that i would share with you the ritual that we performed in blessing our children this past Lammas (we did it on July 30th), Blessings to you all!
-Heidi

A WICCANING:

--consecrate the salt and water

(Priestess takes her athame, plunges the blade into the container of salt, "So that you may be fit to dwell in this Sacred Space, I bless this salt, in the names of our Lord and Lad, i bless this salt" then transfering three 'knife-fuls' to the container of [in this case water taken from the beach where we held the ritual] water "So that you may be fit to dwell in this Sacred Space, I consecrate and bless this water" and stir the salt into the water.)

--purify work space with [salt-]water
(Priestess walks the diameter of the Circle and casts the [salt-]water along its perimeter)

--purify work space with incense and candle...
(Priest traverses the perimeter of the Circle with frankincense & myrrh and then a candle)

Priest hands athame to Priestess who casts the Sacred Circle:

"With earth and air draw forth all that is fair
by fire and sea of ill stay free
O Circle, be thou a meeting-place of love and joy and truth
a shield against all wickedness and evil
a rampart of protection that shall preserve
the powers that we may raise within Thee.
Wherefore do i bless and consecrate thee.

Priestess welcomes all gathered into the Circle space:
"May your mind be free, may your heart be free, may your body be free."

Invoking the Watchtowers:

The Priestess takes the bowl of water to the East and says:

O cool lakes and deep seas of the East
waters soft and giving of fresh life
join with us --
Cast your blessings upon these children
and become a friend to them!
Blessed Be.

All echo, "Blessed Be!"
(the water is placed at the east gate)

The Priestess takes a candle to the South and says:

O warm sun and warm skies of the South
bringing life anew, the growth of all things,
and promise of the future,
join us --
Cast your blessings upon these children
and become a friend to them!
Blessed Be!

All echo, "Blessed Be!"
(the candle is placed at the south gate)

The Priestess takes the censor/sage to the West and says:

O Winds of the East
who bring forth freshness, life, and joy...
join us --
Cast your blessings upon these children
and and become a friend to them!
Blessed Be!

All echo, "Blessed Be!"
(the censor is placed at the west gate)

The Priestess takes the bowl of earth to the North and says:

O mighty mountains and endless steppes of the North
Meadows of green and the creatures that therein dwell
join us --
cast your blessings upon these children
and become a friend to them.

All echo, "Blessed Be!"
(the bowl is set at the north gate)

The Priestess holds the alter Wand aloft and asks:
"Repeat after me....
As above so below
as the Universe, so the soul
as without so within.
Blessed and Gracious Ones -- on this night
do we consecrate to you
our minds, our bodies, and our spirits. Blessed Be!"

INVOKING THE GODDESS AND GOD

goddess:

All-dewy Sky-sailing Pregnant Moon
who shines for all
who flows through all
light of the world which is yourself
maiden mother crone
the weaver the green one

O most gracious and magnificent Lady
We ask that some portion of your presence
be here among us now
Give protection and shelter to the small
and sacred ones
who are here to be dedicated in Your honor.

god;

Seed sower, grain reborn
Antered One come!
Bright sun, Dark death,
Lord of winds, lord of the dance
sun-child, winter born king
Hanged one
Untamed, untamed!
Stag and stallion, goat and bull,
sailor of the last sea, guardian of the gate
lord of the two lands
ever-dying, ever-living, radiance

O ancient lord of the universe
we ask some portion of your presence here
among us now.
Shield and strengthen the children who shall be
dedicated in your honor!

THE BLESSINGS and PURIFICATIONS

Maiden (in this case an unattached and close aunt of the children):
(as she sprinkles the children with barley)

"Dearest ones, may you never know hunger or poverty for
material or spiritual things. I bless you with the barley
of the Spirits, for nourishment and wealth."

Mother (the Priestess who is the mother of the children):
(as she sprinkles the children with water)

"I bless you in the name of the Spirits of all life and
healing, with the waters of the Earth, that you may be
healthy and strong in body, mind, and spirit. Let love
be your treasure, may you be happy in your heart."

Crone (the Priestess's mother and the grandmother of the children):
(as she sprinkles the children with salt)

"Dearest ones, may you have access to your own wisdom
and that of others. May you be protected from foolishness
and self-destruction. May you know the essence of things;
may you be bright and find it easy to learn and teach."

The Antlered One (the Priest, who is the father of the children):
(fire/sage incense)

"With the Fire of the Universe to spark your temper,
I would ask that you may find joy and a sense of merriment

in all that you accomplish - to see the lighter side
of life's journey and find happiness in your work."

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:
"Great Spirit of Nature, protect and guide these young souls among us.
May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee.
May the blessings of the Triple Goddess,
of Maiden, of Mother, of Crone, and all their power
be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna
Great Goddess, Mother of All
Envelope this daughter of yours
in the waters of Your womb
Grant her protection from wrong-doing
Wash away the memories of her pain
Shower her with Your blessings
in a life everlasting
Bless Elizabeth Mae Luzerne.
So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
Without whose womb they would not be
Mother of Gods, of Sacrificial Kings,
Presidents, Emperors, and beggars

Welcome this son of Yours into Your Light
and as you have taught us, let him find
"Beauty and strength, power and compassion,
mirth and reverence, honor and humility"
within his heart.
Wash his fears away with your caress!
Bless Patrick Howard Lloyd!
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady
whose slender hand turns the vast wheel of the sky.
whose triple aspect does see
the beginning, the life, and the end of all things.
whose wells of mystery do give
inspiration and rebirth thoughout eternity,
receive here this small daughter of yours with blessings
and with love.
Bless Morgainne Ellayne!
So mote it be!

(explained to the Witnesses:)
THE SECOND NAMES CHOSEN WERE DECIDED UPON FOR BOTH WHIMSICAL AND SERIOUS REASONS -- FOR PERSONALITY AND FOR CIRCUMSTANCE.

"For this newest arrival, a small girl-child who came as an unplanned gift from the gods, whose arrival has challenged us and helped us grow, as did her namesake, bringing all of Mankind's challenges upon him, she is called PANDORA."

"For a small boy-child who seems to live for good food and drink, who enjoys this life he's been blessed with, and who reminds us that merriment is part of our everyday challenge as well as paying the bills and doing the housework, so we found inspiration in the spirited and fun-loving god of wine, and give his name to our son, who will be BACCHUS."

(our oldest, 4 year old daughter was severely burned when she was 16 months old, thus the inspiration for her naming...)

"And at last, for our eldest daughter, as did the beautiful bird rise miraculously from its burning, so did she -- and aptly she is named PHOENIX."

Priestess:
"O Lady of the Starry Heavens, Wise All-Father, behold these lovely children, PANDORA, BACCHUS, and PHOENIX conceived and brought forth in love.
Bless and protect them and grant the gifts of wisdom, inspiration, and wonder, adorn them with your enduring and eternal strength and steadfastness. May they ever have spirits that seek the stars, and roots that hold tight deep within thy loving breast."

SHARING OF THE BREAD AND WINE:

Priestess blesses the wine, dipping the athame into the chalice:
"As the cup is to the female so the athame is to the male, and conjoined they bring blessed creation"

"Offering to the Mother:
Hail Earth, Mother of All!
May your fileds increase and flourish.
Your forests grow and spread,
And your waters run pure and free!
Accept my offering, O Earth Mother!
Bring forth that which is good, and sustaining,
For every living thing!"

--The Bread:
As the bread is passed around, the Priestess asks for its glorification:

"Let us join hands and purify ourselves
breathing in the life force of the universe
and expelling all evil from us.
Take now of the bread
and know of the grain of which you partake
as the latest of countless generations
growing to fruitfulness
and in dying, giving of the seeds
from which new life shall spring
Know that every seed, every grain is
the record of times most ancient
and a promise of all that shall be.
Partake of the bread
and know of life eternal and of Immortality.
With this knowledge are our souls sustained."

--The Wine:

As the Chalice of wine is shared around the Circle, the Priestess asks for it's glorification, also:

Drink now of the wine
And know of the tranformation
of simple fruits to sparkling elixir
as this wine has undergone change
so by life's cauldron shall we
As this wine gives the enchantment of the Divine
or abasement into the lower realms,
so do all humans rise or fall in each life
As their own will and strength determines.

--The Storytelling:
at this point the group of celebrants and the witnesses were asked to seat themselves and the Priestess read a story called "The Burning of the Lady's People" chosen from a collection of Goddess tales, THE STORYTELLER'S GODDESS by Carolyn McVickar Edwards.

--OPENING THE CIRCLE:

All join hands, Priestess says:
"Lords of the Winds, the Fires, the Seas, and the Fields, before you depart to your fair and lovely realms, we thank you for your presence this evening! Blessed be! ...

May the Circle be open but not broken
may the Beauty of the Goddess and the Strength of the God
dwell in our hearts. Merry meet, and merry part, and merry
meet again. Blessed Be!"

END

The Priestess of EarthWorld Circle wishes to acknowledge the many sources from which these invocations and blessings and ritual writings were chosen including MAGICAL RITES FROM THE CRYSTAL WELL by Ed Fitch, and several of the various books by Stewart and Janet Farrar, Doreen Valiente, Starhawke's THE SPIRAL DANCE, A WICCAN BARDO by Paul Beyerl, and probably others that i've forgotten their original sources over the years of use.

WP 04/28 The New Theology-Sheology; Mystical Women's Spiritual Movements, Gaining Momentum ... and Adherents

By Judith Weinraub
Washington Post Staff Writer

Pagans atthe Harvard Divinity School.A goddess-centered ritual at the University of Pennsylvania. A feminist seder in Silver Spring. New moon groups at a rabbinical seminary. Women's spirituality sessions at Appalachian State University, Wesleyan University, Brown.

What on earth is going on?

If theevents of thelast few monthsare any indication,women are looking for a spiritual connection - for a way to push the boundaries of their religious experience beyond the ordinary confines of traditional Judeo-Christian monotheism. Consciousness-raising may have been the solace of the '70s and career development the icon of the '80s, but the '90s offer a very different option - the spirit.

Today's seekers, after all, are the daughters of the feminist revolution. Not for them the victimized heroines and saints of the past. Not for them the patriarchal structure of the male-dominated religions of the Old and New Testaments.

Their touchstones are the pagan religions, the pre-Christian Earth-centered goddess cults that stress the harmony of the universe - movements that offerequality rather than hierarchy, peace rather than war, joy rather than guilt, ritual rather than rote.

"It'sreligion without the middleman- including sex and drugs," says Margot Adler, a journalist at National Public Radio and the author of "Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today."

The women's spirituality movement, which practitioners estimate as attracting as many as 500,000 people across the country, is basically benign. And has nothing to do with the satanic cults of national TV talk shows. Whether mainstream, new age, goddess-oriented (a point of view expressing a female- and earth-centered style of worship rather than a specific body of liturgy) or wiccan (a mainly British Isles paganism that refers to the Old English word for witch), today's celebrants are as various as they are hard to count.

"It'sdefinitely growing,but you'll neverget hardfigures," says Adler, whose book was originally published in 1979 and, with more than 100,000 in print, still sells more than 10,000 a year. "A group of women can start a group and not tell anybody, and you'll have a thriving group doing rituals and who will know?"

What canbe traced isthe flourishingbook industry, mostlyout of

San Francisco, that the movement has spawned. Two books published in 1979 - Adler's and "The Spiral Dance," a more personal vision by the San Francisco-based "priestess" known as Starhawk - have been particularly influential.

What can also be pinned down are the threads that are woven through the burgeoning movement: a dissatisfaction with the way women are treated within traditional religions, a yearning for ritual, a desire for a historical connection, despair over the fragmentation of society and a concern about the future of the planet.

Says Diana Hayes, professor of theology at Georgetown: "Within Christianity, theology and spirituality have been male oriented, male dominated, because they are the ones articulating it. But we all are affected by who we are, where we came from, our life experience, our relationship with god.

"So thechallenge has beento get thisrealization out inthe open and to have the men who dominate theological circles realize that they cannot speak for the rest of the human race. Women do not think or act the way men do. Therefore our spirituality will not be the same as men's."

Listen to voices from the women's spirituality movement:

Diann Neu, women's religiousleader, master's degrees in sacred theology and in divinity from the Graduate Theological Union, Graduate School of Theology, Berkeley; co-founder of WATER (Women's Alliance for Theology, Ethics and Ritual) in Silver Spring: "I was a Catholic woman who thought I'd be one of the first to be ordained. I thought it would happen by 1980. After all, there were only two possible paths from the seminary: to teach on a faculty or to be ordained. I wasn't interested in teaching and of course couldn't be ordained - though I always hoped there was the possibility. I was disappointed. Pained. Hurt. Angry. Distressed. So I started creating alternatives. I knew it was something I needed to do. It was very exciting to me."

Starhawk, priestess of the Old Religion of the Goddess, witch, religious leader, writer, counselor, women's spirituality superstar: "In the very simplest terms, the goddess represents the sacredness of nature, of human life and human creativity as well - the idea that human beings are meant to be integrated with nature. In the goddess tradition the sacred is embodied in the earth, in ecological systems, in human beings in different cultures. If we're all sacred, we have to deal equally with each other. And when we really see the earth as this sacred place, and we know that everything is connected, it makes it very hard to think about killing somebody, to write off whole groups of people."

Diana Hayes, Catholic convert (from AME), professor of theology, Georgetown University: "All of us have to be allowed to voice our spirituality in our own ways. I see myself not as a feminist but as a womanist, a feminist of color. Women of color - black, Hispanic,

Asian - have begun to realize that the feminist movement has been an exclusive, white, middle, and upper-middle-class movement. Womanists are challenging the feminist movement in the same way that feminists have been challenging the church. As a black woman within the Catholic church, without that attitude, I'd have to be deaf, dumb and blind."

Margot Adler, journalist, an elder with Covenant of the Goddess, a priestess, the granddaughter of analyst Alfred Adler: "I think it would be fair to say that none of this would have happened to me if I hadn't been hit over the head in the seventh grade by studying the gods Artemis and Athena. This was the late '50s, and there weren't a lot of powerful images of women. What was interesting was we studied Greece for a whole year, and this was my religion. But I think way down deep I didn't want to worship these goddesses - I wanted to BE them."

Linda Pinty, a student atHarvard Divinity School, the intern minister at the First Parish Church of Unitarian Universalists in Cambridge, and one of the co-founders of CUPPS, the Covenant of Unitarian Universalist Pagans: I was brought up a Baptist in Michigan but left the church in my late teens and read my way to the Unitarian Universalists. I felt it was a place I could have freedom to search. The neo-pagan movement brings a lot of things together. It offers a much healthier and holistic way of experiencing ecstasy about life, the goodness of creation and connecting at deep levels with other creatures. In neo-paganism, a need to heal the earth is prominent - it's important to take care of Mother Earth."

Susan Gale, a Philadelphia wife and mother and self-described "radical feminist witch not yet out of the broom closet" in her neighborhood: "There's a pain that's in young women even a decade after feminism. I was raised in a tough poor working-class neighborhood. My mother was a German Protestant, my father an Italian Catholic. I was raised as a very religious Presbyterian, but it didn't matter that I was the most brilliant student in my religion class - there wasn't a place for me as a minister. Deacons and ministers were men. And a lot of it rubbed me the wrong way: the anti-sexuality, anti-sensuality, the guilt and sin and punishment rather than joy. From the time I was a little kid, I couldn't accept redemptive suffering. Why is the central metaphor of most religions the bloody violent death of a male? Why is it not birth?"

Invoking the Spirit

Starhawk signs her books"Blessed be." It is alsoher greeting and her Amen.

In alarge room set up withflowers, crystals, trinkets and copies of her books, she presided recently at a women's ritual at the University of Pennsylvania's Christian Association.

"Where would you likethe altar?" asked a participantbefore the

candles encased in glass were set on a brightly colored cloth in the center of the room.

Two hundred womenof similarmind-sets - butvarying ages,religions, occupations and sexual orientations - were ready to join Starhawk at the three-hour, $40 event. Another couple of hundred men and women arrived later that evening for Starhawk's lecture.

People like GeelaRazael Raphael,a rabbinical studentwho wasone of the event's organizers. "Starhawk is a spiritual leader, a women's spirituality leader," says Raphael. "As a potential rabbi wanting to be a spiritual leader, I want to see as many role models as I can. Her form of non-hierarchical religion can be used in more traditional practice."

In person, the 40ishpriestess looks not unlike theonetime tall Jewish girl from Los Angeles she used to be. But her soft-voiced, authoritative presence and staccato chanting and drumming command her sessions with surprising power.

Women wear comfortable clothing: jeans, skirts, sweaters, tie-dye revisited. A majority tend to be of a certain size - the goddess religion rejoices in the female body. There are many embraces. Networking materials are exchanged. Before casting the formal circle that so many women's rituals start out with, Starhawk encourages the youngest and strongest in the group to form an inner circle around the altar.

Starhawk warms up the group with physical and vocal stretches. As participants form a larger ring around the inner one, she "casts" the ritual circle, theoretically making the space within it a special place. Candles representing the four directions and the Earth's center are lit. Earth, air, fire and water are invoked.

Women stand and sway as she drums, urging them to find their centers, their connectedness, often against the background of a simple chant:

"Rising, rising, the earth is rising.
Turning turning, the tide is turning.
Changing changing, she changes everything she touches.
Changing, changing, and everything she touches changes."

Like many women's ritualleaders, Starhawk uses such chantsas a kind of surrogate liturgy. Presented at different moments that morning, the lilting song she teaches is used as a blessing, a uniting force, a backdrop to movement and dance.

Starhawk leads the groupthrough a series ofactivities - somethat draw upon the circle as a whole, some small group discussions, guided visualizations. "What kind of a body are you in?" she asks. "Look at your body. How does it feel?"

Some people writhe. Others beat time to the drums. Some stand awkwardly (earlier she assured them not to worry if they feel ill at ease). Some look dubious.

Tofocus the visualization evenmore, Starhawk takesthe group to an imaginary crossroads in the sky. "Close your eyes," she says.

"Reach out and feel and touch and smell these roads until you find one that feels like a road in the future. Go down the road. Know you can come back to this place of power because it is you. And remember there are many roads to the future. The road you chose is only one possibility."

The session endswith a grandfinale "spiral dance"- clockwiseto invoke, then counterclockwise to release. "Anything you want to do involves both," she says.

A giftedspeaker with an easysense of humor, Starhawkis equally at home beating time in the center of a ritual or working the crowd at the podium of a lecture hall. She is also at home with what she calls the "W" word ("witch"). "Unless we understand it, we don't know why a powerful woman is so threatening and so frightening," she says. "There was a 400-year reign of terror particularly directed against women who were then burned alive," she says, likening the witch hunts to the African slave trade, the Holocaust.

Starhawk became interested in witchcraft in her late teenswhen she and a friend did a student seminar on the subject at UCLA. Now she is at the forefront of a movement to reclaim the word for positive use. (Male witches also use the word rather than warlock, which means traitor.)

For mostpeople, of course,the word "witch" conjuresup an image of a crinkled old woman you wouldn't want your children to talk to. But the picture of the craft that emerges within today's women's spirituality movement (and that is reinforced by Starhawk's Philadelphia ritual) is a combination of group therapy, positive thinking, stretching exercises, guided visualization, song and dance - and even pot luck.

Its goddess- and nature-orientedprecepts are similar tothe Old Religion of prehistoric times and societies that fell victim to the witch hunts and persecutions of medieval and renaissance Europe. It is earth-centered, individualistic and peace-loving.

Starhawk spends about a third of her time teaching ritual and spreading the
faith at college campuses and other forums around the country, and in Canada. She feels that people crave it. "Even people who live in cities - like most of us - are still connected to the cycles of nature," she says. "Doing ritual that helps you affirm that helps us not to feel cut off from the larger life around us, the actual life support systems that sustain our lives."

Women's Rites

Spring,with itsvivid reminders ofthe cycle ofbirth and death andrebirth, is a fertile time for the rituals of women's spirituality. Look at some recent manifestations in the Washington area:

Last month, attracted by a flier heralding a celebration of the

goddess ("dancing, singing, drumming, healing, creativity, inspiration, discovery, nurturing and goddess games"), 21 women gathered in a conference center in Potomac in honor of the spring equinox. "The day was designed for women who wanted to bring out the goddess within them," says organizer Nancy Smith, a seminar leader who specializes in stress management and massage therapy.

120 men, women and children turned up last month for a feminist Seder (for Holy Thursday as well as Passover) put on by the Silver Spring-based WATER. Now a place where Christian and Jewish women can come together for a feminist interpretation of religious rituals, WATER was created by Diann Neu and Mary Hunt, two Catholic theologians, in 1983. They send out 10,000 newsletters, stage workshops, conferences and lectures, hold ecumenical monthly breakfasts for women in ministry, publish books and act as an all-purpose feminist resource.

On April 14, the new moon heralded the Jewish celebration of Rosh Hodosh. A group of women interested in finding or creating ritual specifically for Jewish women gathered in a Silver Spring home in honor of the occasion. Instead of going ahead with their scheduled topic - the redefinition of God in non-masculine terms - the group (representing a 30-year age span) shared its feelings and prayed (to the feminine aspect of god) about the recent death of a 42-year-old friend.

Atthe All Souls Church in the District a smaller group of women is currently investigating women's religious history each Sunday afternoon through "Cakes for the Queen of Heaven," a 10-part correspondence course available through the Unitarian Universalist Church. Bev Tubby, who took the course last year, is one of the conveners this year. "In spite of everything that's been written about feminism and role differences, women really do bring a wonderfully strong view to this world," she says. "We do have a different perspective - it has to do with the human context and human relationships. If women are not cognizant of their spiritual history, they are missing out on a more complete identity that can help form our ideas of who we are and what we want to do in this world and how we're going to do it."

And June 6, "Kestryl & Company," the first of six biweekly talk shows about contemporary witchcraft will air on Arlington Community Cable, Channel 33. Produced by Cheryl Ann Costa, a computer programmer and third-degree Wicca high priestess, and moderated by Erica Angell (known as Kestryl), a housewife and second-degree high priestess, the show will feature high priests, magical tool makers, tarot experts and pagan bards. "Many people are looking for a way to plug into The Craft," says Costa. This is an easy way to do it.

Havingcast their lotwith an enlargedview ofthe sacred, these women, like many others all over the country, are looking to the spiritual as a hope for the future.

"It's life-giving for me to be a part of it, and tocreate it," says WATER's Neu.

"What I keep coming back to is that there is a growing power within women. We are breaking all kinds of silences. Things are happening because there are more and more groups where women feel safe. My hope is that we'll keep creating these safe spaces where being together as men and women is possible."

The 12 steps and Shamanism

by Matrika co-sysop of PAN - the Psychic Awareness Network at 1-703-362-1139 copyright by PAN and Harvest (a pagan newsletter at box 228 S. Framinham MA 01701 - $13. per year)

Author's note - this article was first published by me under the name JUKNO in Harvest's Yule edition, 1989.

Recently a local charecter in Alcoholics Anonymous here in the Worcester MA. area died. His name was "John the Indian" (he identified himself this way) and he was well-known as an AA speaker all over the world, although he lived near central Massechusetts. John had about thirty years of sobriety and was a great power of example to many people including Betty Ford who told him she had listened to tapes of his talks while she was in detox.

John's story intrigued many people. An Indian who had been orphaned on the reservation when Tuberculosis wiped out his familly, he had ended up on skid row after serving in the Canadian army during World War II as a dishwasher. He came to AA in his mid-twenties, an illiterate wine. (my note - this is NOT to imply that most alcoholics are on skid row. In fact most of them are people with nice famillies, a place to live, a car or even two, a job, etc. etc. etc. Less that 2% of the alcoholics in this country are on skid row) He ended up owning his own construction business after learning to read (from a elderly woman in AA who was a school teacher) and marrying a lady in AA with whom he raised a lovely familly.

Because John had inspired me and so affected my life with his gift of simplicity, I was inspired to do a shamanic-style rite in his memory. I had always felt sorry for John because, in the process of his recovery, he seemed to have lost touch with the beauty of this heritage. Then it hit me; John WAS a shaman and anyone who truly worked a 12-step program was one too.

In BIRTH OF A MODERN SHAMAN by Cynthia Bend and Tayja Wiger (Llewelyn Publication box 64383, St. Paul MN. 1988) it states

> " A shaman is hard to define. There are no two alike..... what happens, a shaman goes through a catastrophe or a string of catastrophes that enhance certain abilities within him (or her!) .....Most often theShaman has togo through a severetrauma, a severe illness or a severe psychosis and recover from it before he learns the recovery process that he can use."

The authors are quoting Tsonkawa, Tayja's teacher on the Shamanic path. (a Native American Medicine person)

Many other authors on Shamanism; Sunbear, Lynn Andrews, Amber Wolfe and Micheal Harner, to name a few: echo this truth. A shaman is a person who goes through great suffering, usually in the form of a mental or physical illness, and then goes on to heal himself or herself. They are then able to use that same process to heal others.

This is what happens in a twelve-step fellowship. Through the process of healing ourselves, we come to the point where we can help others hy "carrying the message" after having had a "spiritual awakening" as the result of taking the first eleven steps.

Here are some books that can help any Pagan, Shaman, Druid, Witch, Practitioner of Feminist Spirituality, or other Magickal folk as they walk the steps in the process of recovering, while retaining their own unique spiritual path.

TRUTH OR DARE by Starhawk (San Francisco, Harper and Row, 1987) This contains many references to the 12-step programs, especially Alcoholics Anonymous and Adult Children of Alcoholics, in a work on Wicca by a well-known priestess of the Craft who is also a psychotherapist.

CRYSTAL CLEAR by Connie Church (Bew York, Willard books 1987) It contains a good section on how to use quartz crystals to help in relieving yourself of bad habits, compulsions, and obsessions, specifically for use with the various twelve-step programs. (note - amethyst is traditionally said to help in all these areas)

BIRTH OF A MODERN SHAMAN, mentioned above, tells the story of a blind Native American woman who was a survivor of Child abuse and had been Psycotic as well as Alcoholic. This is the story of her complete recovery, including her eyesight, (documented by doctors) and the discovery of her Psychic gifts with her Native roots. Her healing occured through a process that began for her in Alcoholics Anonymous.

THE TWELVE STEPS FOR EVERYONE published by Compcare (Minneapolis MN.) this is a non-sexist book on the steps by a grateful recovering member of Emotional Health Anonymous written in non-sexist language. The author draws heavily on the Eastern traditions of spirituality as well as the traditional Western monotheistic ones.

EVERYDAY A NEW BEGINNING Published by Hazelden corp. (Also in Minneapolis, MN. I believe) This is a daily meditation guide BY women in Anonymous fellowships and FOR women in these same self-help groups. Unlike the TWENTY-FOUR HOURS A DAY book (published by the same company and widely used in AA) it doesn't use quotes from the Bible. Instead

it uses quotes from various women authors. Many men also claim to have benefitted from it due to it's non-religious approach.

PAGANS IN RECOVERY a networking newsletter for Magickal folk, Shamans, Druids, Feminist Priestesses, Witches, Pagans, Pantheists, etc. who are in recovery via a 12-step fellowship of any type. It has contacts, reviews, articles, recovery techniques and more. It is a great source of support and inspiration to any Pagan in any of the Anonymous support groups. It is $8.00 a year and the address is P.I.R. c/o Bekki 6500 S.R. 356 New Marshfield, OHIO 45766

1506

ADDITION TO READING LIST

REFLECTIONS IN THE LIGHT by Shakti Gawain, published by New World Library, San Rafael, California 1978. While not ONLY for the 12-step programs this book does go into the problems of addictions in light of the New-Age, Psychic Awareness as well as many other subjects. It provides a inspirational message and/or a creative visualization exercise with a non-sectarian affirmation for each day. The book is neither sexist nor sectarian and is truly a beautiful aid to anyone seeking to work the program of recovery. It is also a great way to share what you are doing with friends who share your spirituality but not your program, as it makes no direct references to the 12-step groups at all. It is very useful to those of us who prefer a daily meditation to the "prayer" people in the monotheistic Churches and Synagogues tend to use in their application of the program to their lives.

1507

Divine Circle of The Sacred Grove ***SCAM**
Office of the Preceptor
P.O. Box 66311, Seattle, WA, U.S.A. 98166

THE FOLLOWING IS FOR PUBLICATION;

To the Pagan Community:

In July of 1991, ADF sent out a Druid Alert about an organization called the Divine Circle of the Sacred Grove. ADF began investigating this group because they were using ADF letterhead, membership forms, advertising copy, and other materials with their names substituted for ours. Prior to raising any public issues, ADF's Preceptor, Domi O'Brien called the group and talked to their Scribe, Kal Mannis. Mr. Mannis told her that if she had questions, she could come to a public meeting on July 2nd, 1991, in Seattle, and ask them there.

Domi, Bwca, Erynn and members of 4 other Traditions and organizations attended their talk. We noted with increasing amazement their claims and their views of the interrelationship of Druidism and Wicca, and after they mentioned Isaac Bonewits, Domi challenged some of their staements, as the ADF Preceptor. The DCSG literature going back to 1988 was examined, along with other staements which have been made to us or others. Janette Laverna Garcia a/k/a Gordon a/k/a Copeland, born 2/9/1942, Houston TX,; Richard Norman Ian Garcia a/k/a Gordon a/k/a Copeland, born 8/12/1940, Prescott, AZ; Jerry Eugene Everett Wayne Reamer a/k/a Prophet, born 8/12/1948, Pottstown, PA; Kalman Mannis, Nancy Brown, Brenda Matarazzo, David Trippey, Donovan Cotton; Dr. Jay Tibbles, Mary Ernst, and others affiliated with their group were examined for legitamate mundane and magickal credentials. The only person whose credentials we were able to verify was Dr. Jay Tibbles.

Janette's claims, as given in her various peices of literature, and as made to us, or to persons whose credentials we were able to verify, include: Hereditary Witch and Druid; Pipe Carrier for the Lumbee, the Sioux, the Cherokee, and the Chumash; member of the MotherGrove and Board of Directors of the ADF, as well as group marriage to the entire ADF Board of Directors; membership and 3rd Circle status in the British Circle of the Universal Bond; training by Ross Nichols, 3rd Degree Celtic and Egyptian Priestess; 3rd Degree Alexandrian Priestess, New York, 1973; 3rd Degree Gardinarian Priestess, New York, 1965;

incorporation of her organization in 14 states; training by Rhuddlwm Gawr, and training by Grandmaster Eli (Barney Taylor, of the Druidic Craft of the Wise), marriage to Eli, as well as being both Eli's daughter and graddaughter. She has also claimed to be a registereed nurse, a cosmetologist; a paralegal; a professional writer of romance novels, and a Vietnam Veteran. Ms. Copeland (?) claims that she has 10,000 people on her mailing list, groves all over the United States, and that she was born in London during the Blitz, although she has alos claimed that she was born in Houston TX. Ms Garcia (?) claims that her father, a U.S. Army Major on Eisenhower's staff during WW II (not, by the way, Grandmaster Eli), and her mother, a nurse now resident in Atlanta, were both members of the Circle of the Universal Bond. She claims that she was raised by a Cherokee grandfather. She claims to have been teaching Wicca, which she says is a simplified version of Druidism for the masses, since 1954, when she was 12 years old.

Ms Gordon(?) took Lady Sabrin's course from Our Lady of Enchanment in 1987 and 1988, giving totally different information about herself then she gives now. According to Lady Sabrina, Janette has been selling Sabrina's courses as her own ever since. We have examined lessons from Janette's and Sabrina's courses, and they are indeed substantially identical, except that Sabrina can spell.

Janette joined ADF in 1987, giving yet another set of data about herself, claiming no leadership positions, newsletters, or other affiliations. A check of the material on her application shows it to be substantially false.

In checking Janette's claims, we contacted the Secretary of state, and Board of Nursing Registrations in the 14 states in which she claimed incorporation. Her organization is incorporated only in Washington and California. She is not listed as a registered nurse anywhere we checked. She and her group were offering BA's, MA's, and PhD's in Washington State until directed to cease and desist by the Higher Education Coordinating Board. They later obtained a religious exemption by saying that they were offering degrees only in Divinity and Theology. Former mebers of their organization state that most of their claims in their catalog as to available courses and faculty credentials are false.

In examining their other claims we contacted over two hundred persons and groups in this country and abroad in an effort to authenticate their initiations and organizational affiliations.

No one we contacted verified any of the DCSG's claims. All stated that they had never trained or initiated any known

officers or members of the DCSG. Most had never even heard of them. Furthur, former members of her organization have mentioned paying thousands of dollars for courses, and additional thousands paid out on "tithes" -- 10% of their annual income to support the work of the Order of Melchizadek (demanded in the middle of their initiation or elevation rituals). We have also been contacted by Social Serrvices, Education, Law Enforcement and other authorities for other information about DCSG, and/or its members.

ADF and some other Pagan groups and organziations are cooperating fully with these investigations, and have made it clear to the investigators that we do not regard these people as legitamate members of the Pagan community, since none of their alleged training and initiations can be verified, and may have been directly disproven. As Pagans, whatever our path, we can ill-afford to remain silent while groups knowingly steal and sell courses written by others, claiming training ties to the most senior and respected members of our community that they do not have, and engage in questionable behaviour presenting themselves as our kin, elders, and representatives to the world at large.

Domi O'Brien	T. Bwca	Erynn Darkstar
DTG Priestess	Elder, NECTW	Greenleaf Coven
CWO Priestess		Inis Glas
Preceptor/Vice ArchDruid, ADF		

1509

By: Domi O
To: Lewis Stead
Re: Details, please.

Lady Sabrina was initiated by Bob Moshier and Dorothy Trion in Tuscon Arizona in 1978, according to what she says. She was in Danville, California for a
while, near San Franscisco; and was in COG (I have not checked this); she then studied with Gavin and Yvonne in New Bern for 1 and a half years; then moved to Billerica, Mass; then to Hudson, NH; then Nashua, NH. I was in Epping, NH when a Gardnerian friend and fellow NH College administrator, Gerry Reilly, introduced me to Sabrina. Since I am Daughters of the Triple Goddess and Celtic Wiccan Order trained, Gerry's brand of witchcraft and Sabrina's struck me equally weird.

I talked to Gavin and Yvonne last week; they feel Sabrina has borrowed heavily from them but they don't have an issue with it and they don't consider their organisation and hers to be connected. In 1987 Geraldine Gumm aka Gerri Garcia aka Queen Druid aka Laura Copeland aka Janette Gordon aka Janette Copeland aka Laverna Gordon aka Laverna Copeland aka Gerry Garcia aka Gerri Gunn aka Gerri Teah

Garcia aka Jerry Leah Garcia took Sabrina's course; in winter of 1989 she began advertising a coorespondence course in Wicca, which according to Sabrina is Sabrina's. I've looked at them; they are very much alike. The Frosts and Sabrina both teach non-mainstream Wicca and charged for Craft when no one was doing that. I have heard far more negative things about some far more mainstream figures; both the Frosts and Sabrina are very public and really seem to have nothing to hide. What they teach isn't my Craft, but I will defend their right to practice their version and teach it as they see fit. Or did you mean something else ?
Domi of ADF

By: Domi O
To: Corwynt
Re: ADF letter

Indeed it is from us. Since then, we have gotten "Janette's" arrest and conviction records from New Mexico and word from a usually reliable source that her real name may be Geraldine Gumm, and real date of birth may be 2-9-40. I am also informed by a law enforcement source that she has other records in several states. These range from child neglect to unlawful touching of dead bodies to kidnapping.

Her group was investigated in 1975 in Arizona for dead bodies and missing persons, moved a bit over a hundred miles as the crow flies, and she and her husband were arrested in New Mexico in 1978. The children involved were returned to their parents, two being kept in social service custody while it was determined to whom they belonged, and two members of the group were "deprogramed" by Ted Patrick. She was calling herself "Queen Druid" then and initiating folks as "WI" or "witch one". I have a lovely pile of court papers and newspaper clippings I will gladly share with anyone who'd like to send me $4 for photocopying and postage...
Domi O'Brien
Box 66311
Seattle, WA 98166

The Rede of the Wicca
(Being known as the Counsel of the Wise Ones:)

Bide the Wiccan laws ye must
in Perfect Love and Perfect Trust

Live and let live
Freely take and freely give

Cast the circle thrice about
To keep all evil spirits out

To bind the spell every time
Let the spell be spake in rhyme

Soft of eye and light of touch
Speak little, listen much

Deosil go by the waxing moon
Sing and dance the Wiccan rune

Widdershins go when the moon doth wane
And the werewolf howls by the dread wolfsbane

When the Lady's moon is new
Kiss thy hand to her times two

When the moon rides at her peak
Then your heart's desire seek

Heed the northwind's mighty gale
Lock the door and drop the sail

When the wind comes from the south
Love will kiss thee on the mouth

When the wind blows from the east

Expect the new and set the feast

When the west wind blows o'er thee
Departed spirits restless be

Nine woods in the cauldron go
Burn them fast and burn them slow

Elder be ye Lady's tree
Burn it not or cursed ye'll be

When the wheel begins to turn
Let the Beltain fires burn

When the wheel has turned to Yule
Light the log and let Pan rule

Heed ye flower, bush and tree
By the Lady, Blessed be

Where the rippling waters go
Cast a stone and truth ye'll know

The Rede of the Wicca
(Being known as the Counsel of the Wise Ones:)
(continued from previous page)

When ye have a need
Hearken not to others' greed

With the fool no season spend
Nor be counted as his friend

Merry meet and merry part
Bright the cheeks and warm the heart

Mind the Threefold Law ye should
Three times bad and three times good

When misfortune is enow
Wear the blue star on thy brow

True in love ever be

Unless thy lover's false to thee

Eight words the Wiccan Rede fulfill
An' it harm none, do what ye will

"Dryghten" Blessing Prayer (Gardnerian)

By: David Piper

The only published copy of the Blessing Prayer that I know of is in the book "Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).

"In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.

"In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,
the Kings of the Elements.

"Blessed be this place, and this time,
and they who are now with us."

Life, Light, Love!
Blessed Be!
Dianis Lucien

---

(120) Tue 17 Nov 92 21:12
By: Airmid
To: David Piper
Re: Monism/monotheism
St:

@INTL 93:9500/0 93:9500/0
DP> When you examine the "Blessing Prayer" of English Trad Wicca however, the Dryghtyn is obviously more than just a unifying essence since It is called: "the original source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal." It describes the Ultimate, the Absolute, the Godhead of which the God and the Goddess are at one and the same time, both Its Polarities and also Its first Manifestations.

Dryghtyn is also the name used for JHVH in some old English bibles. I

think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

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BASIC MEDITATION TECHNIQUES

by

Bill Witt

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The course is devided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

Webster defines meditation as "The act of meditating; close or continued thought; the revolving of a subject in the mind."

To meditate is to focusmentally on one thought, idea, orconcept. It may also mean, to revolve an idea in your mind so as to change the way in which you think of that idea. Meditation is therefore, a tool with which you may manipulate thought in an organized manner.

Many people view meditationas a very difficult thing tolearn. In reality though, we do it often without even knowing it. When you daydream or find your mind fixed on one thought, that is a form of meditation. Have you ever watched a bird in flight, or stared up at the clouds in the sky, or maybe even found yourself watching a stream of water flow by? If you have and at that moment the rest of the world around you has seemed removed, then you were in a state of meditation. The real key to this practice, is to be able to exercise control over your thoughts and awareness of the world around you.

There are manygroups of people for whom meditationis an everyday ritual. Others use it at special times as a means of relaxation and "mental house cleaning." It allows the individual a freedom unlike no other freedom. The freedom to look inside oneself and learn just who you are. Some use it as a way of being closer to nature or God. No matter how you wish to use it, you will find it a healthy and very rewarding experience.

Most all religions practice meditation in one way or another. Eastern philosophies such as Yoga, and Buddism are not the only ones to view meditation as a way of looking for the Truth found in one's own consciousness. Even in Christianity meditation finds a place of value. The Bible itself mentions the value of meditation. In writing

to the Phillippians, the Apostle Paul tells them this. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4.8)

So you ask,what can it do for me. Well, beyond just being a good way to really relax, which we can all use in this hectic world, it can be a doorway to the Truth inside yourself. It is a way of gaining wisdom. Knowledge has always been fairly easy to come by. Wisdom on the other hand, is a bit harder to grasp onto.

In "The Task" by William Cowper, the following line is found. "Knowledge dwells in heads replete with thoughts of other men: Wisdom, in minds attentive to their own."

For me, meditaion becomesa way of "grounding" myself,of reaching a place of peace and stability, where I can find how I fit into the universe.

Inmany philosophies, meditaion isviewed as anecessary skill. All those who are students of these philosophies must learn the ways of meditaion early in their training. Although the techniques may vary from one group to another, the most basic concepts remain the same. The ability to be able to focus on one thought and selectively block out all others is the foundation upon which many more advanced skills will be built. These skills may range from telepathy to the ability to move objects with only the mind.

It is well known that Yogi adepts can lower their breathing and heart rates to near death levels. This is something you should not try as it takes years of practice to learn and can be quite dangerous. Still, these yogis are proof of the type of power the mind can exercise over the body through meditation.

In some cultures, the use of drugs to achieve a meditative state is encouraged. The american indians for example, used drugs derived from various plants to put themselves into an altered state of conciousness. This was usually done as a religious practice and as an event marking the change from one state of life to another. A good example would be the ceremony marking the coming into manhood of a young boy. Today there are still many, who advocate the use of drugs to achieve these altered states. It is my opinion that such measures are neither necessary nor good. You can reach an altered state of conciousness without the use of drug induced "highs". It takes practice, but it can be done.

In New Age philosophy, theart of meditaion is highlyvalued. We

also find another well developed skill which is called "creative visualization". This is the idea of visualising what you want to the point of it becoming reality. A good example would be a salesman visualizing himself as successful and prosperous. The concept is simple, if you can visualize a personal reality, you can change or bring that reality into being. "Positive Thinking" is a very similar idea. The technique of creative visualization goes beyond positive thinking however. It deals with the premise that we all create our own reality and therefore have the power to change many aspects of that reality. The idea of "personal reality" is a lengthy one and we do not have enough room to cover it in this course.

So far we have lookedbriefly at what meditation is and how it is used. By no means have we touched on all the aspects of this practice. There are many books on the subject which cover it in much more detail. My purpose is to give you an overview of the many facets of meditation in the hope that you will wish to learn more.

BASIC MEDITATION TECHNIQUES

This is the second part of a three part online course in Basic Meditation Techniques

Thecourse is devided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

In thissecond section ofthe "Basic MeditationTechniques" course, we will discuss various relaxation procedures and how they will aid you in entering a trance or meditative state. You will also be given some ideas about types of music and other "tools" which can help you achieve these relaxed states of mind. Let's begin.

First, let's set thestage for our meditation practice.You should pick a place which is as private and safe as possible. An altered state of mind, as in meditation, lessens your awareness of the outside world. For this reason, it is not advisable to practice these techniques in a public place where there is a chance of being mugged, robbed, or molested. If you are at home, with other family members or friends present, ask that you not be disturbed and that all other noise in the house be kept to a minimum. When you have found a place suitable for meditation, you may begin.

"The seekers of new mind states-the mind control devotees, the

encounter group enthusiasts, the drug takers, the psychics, the meditators - all are on a journey into the interior universe trying to burst the limits of the socially conditioned mind. Weither acceptable or unacceptable, moral or immoral, wise or foolish, the mind of man is stirring toward a new evolution."

Dr. Barbara Brown (1)

As Isaid in section one,trance or meditaive states,alter the way your mind deals with the realities it accepts as normal. Things which are experienced in a trance state are often not easily expressed in everyday language. You will at some level, experience a heightened state of awareness. Colors, smells, and sounds may seem amplified from what they normally are.

People who can acheivevery deep statesof trance often leavetheir bodies in astral projection, or have psychic experiences.

I highly recommend, that if you wish to enter deep states of meditation, you do so under the guidance and teaching of someone who is well trained in the practice of such techniques. The key thing to remember is that it's not what level your working on as much as what you are learning. There is alot to be gained in wisdom and knowledge at all levels of trance.

Now let's learn some simple and usefull relaxation exercises.

You want to besure that the timeyou pick to practice yourmedita-tion is a time when you are least likely to be disturbed. You should not be overly tired or have just finished eating as both of those conditions may cause you to fall asleep. Even though you wish to acheive an altered state of consciousness, you do want to remain conscious to some degree. If you fall asleep when you are meditating, no harm is done and you will awaken quite refreshed and rested. Unfortunately though, you may not be able to recall all the things you experienced while in trance.

If you are lying down, be sure your back and neck are properly supported so as not to fatigue the body. If you are sitting, be sure that both feet are flat on the floor and that you are sitting as erect as possible without being too stiff or strained. You should have your arms resting comfortably in your lap with palms up.

In eithercase, it is important thatyour body not become strained or fatigued for at least thirty minutes. This is a good length of time to begin with as it should put neither a physical or mental strain on your being.

Next, visualize a yourself in a cocoon of whitelight. You should

surround yourself completely. See the light as bright and warm. You may play with this sphere of light making it bigger or smaller until it "feels" right for you. Say to yourself, "I am protected by the pure white light of all that is good and truthfull. I am surrounded by the pure light which keeps out all unwanted and evil influences."

Thisis a good ideato do for several reasons.There are those, and I am one of them, who believe that each of generates an aura which protects us from outside influences when we are in trance. This aura may be strengthened by visualizing the light as growing brighter at our command. Even if you do not accept this idea, the practice lends a feeling of safety and security to you. Nothing which is outside of you may enter or touch you without your permission.

Learning tocontrol and pay attentionto your breathing isthe next step. You should start by taking a deep breath in through your nose, hold it for the mental count of 4 and then let it all out slowly through your mouth. Repeat this until you begin to feel at rest and relaxed. Allow your breathing to settle into a steady, rythmic rate. Just this simple technique can relax and refresh you at any time. When you are only doing the breathing exercise, it is not necessary to go through the white light sphere visualization. Some people use a muffled metronome or recording of some other rythmic sound, such as ocean waves, to aid them in setting the pace of their breathing. A good source of recorded sounds which can help you in meditation is a series of records and tapes which have been produced under the title "ENVIRONMENTS".

Now, as you are breathing,see yourself lying in the warmlight of the sun. The light is warm and pleasant to be in. Starting with the tips of your toes, feel the light warming all of your body, slowly moving up into your legs, your trunk, and then into your arms and fingers. As you feel this warming become more and more relaxed, going deeper and deeper into a calm and quiet place.

Whenyou fell totally relaxed andat peace, bring a single thought into your mind. It should be of a pleasant experience or of an idea such as love, joy, peace, or compassion. Focus on this one thought and if some other thought should try to intrude, picture it as being written on a clear board between you and your focal thought. Then picture it being erased from that board as it might be from a piece of paper. Deal with any thought, other than your focal thought, quickly. Try to maintain concentration on your focal thought for at least five minutes. Picture it as being real and experience it as if it were. When you are able to do this and can exclude all other thoughts as they attempt to enter your mind, you will have learned the single most important technique of meditation.

It isnow time to begincoming back tonormal consciousness. slowly let the thought fade from your mind and again become aware of the warm light of the sun. As you fell the light bathing you in its' warmth, start to reconnect your mind with the physical sensations of your body. Become aware of your breathing and the room around you. Do this slowly and calmly. When you are fully aware of your surroundings, open your eyes slowly. Enjoy the sense of calm and peace.

If you succeeded in doing this exercise, you should feel more relaxed and calm than normal. It is important to remember that you are comparing it to normal for you, not to what you think others would or should feel.

If you do not feel you succeeded try again in a day or two. Between meditaion sessions, practice your deep breathing exercises. If you keep trying, you will soon reach a calm and meditative state. Do not attempt to meditate when you are ill, tired, or hungry. Those feelings only serve to make your efforts more difficult. A very important part to remember is that you can not force yourself into a meditative state. You must flow into it and surrender to it calmly.

Some things which are found to be helpfull in meditation follow.

Tryconcentrating on theflame of a candlewhen focusing. You could also use a crystal ball. The later is rather exspensive but small crystal window ornaments or pyramids also work well and cost much less.

Music is also anaid to some. The music shouldbe quiet and rhythmic. It should bring on feelings of peace and comfort. Such music may range from New Age recordings to classical.

Anotherusefull device is to focus ona symbol which holds special meaning for you. It may be an well known symbol or one you design yourself. As long as it holds a special meaning or expresses a special concept, it is a usefull focusing tool.

This brings section twoof this course toa close. In the nextpart I will give you some pratical ways in which to use what you have learned.

The mostobvious use ofthe techniques you havelearned, is relaxation. During the course of the day, many of us have moments when the pressure becomes almost to much. When this happens, we often can't deal with other people or projects the way we should. The breathing exercises you learned in section two can help at these times.

It doesn't require alot of time or absolute quiet as does your meditation practice. All that is required is about five minutes and relative privacy. At these times, begin doing your rhythmic breathing and visualize a place which is calm and refreshing. This simple and quick exercise, can work wonders to help you regain control in a hectic situation.

Another way in which meditation is used is in the development of psychic powers. There are several books on the subject, listed at the end of this section. Most of those who teach about the use and development of these abilities, agree that meditation is necessary to any such study. Again the reason for this is that meditation allows you to reach an altered state of conciousness. In this altered state your mind is more open to such phenomenon as telepathy. If you should decide to persue studies in this direction, please seek the help of someone trained in these areas.

One final use I will suggest is visualization. Meditation can be used as a tool for problem solving. While in a meditative state of mind, you have the ability to take any situation and manipulate it. By that I mean you can mentally play the out the situation using several different solutions. Then, you can pick the one which seems to best solve the problem. While the use of meditation can help you deal with problem solving more effectively, it is not infallible. All it can do is allow you to think more clearly and concisely about the problem at hand.

Well that concludes this study on meditation. I hope you have gained something usefull from this course. It has been by no means, a full explanation of the subject. There is much more to learn than could be covered in this short series and It is my hope that you will want to continue your studies into this fascinating and usefull skill.

More studiesof this type willbe developed in thenear future. The New Atlantis BBS will continue to post these studies as an ongoing service to it's users. Please feel free to leave suggestions on the BBS about subjects you would like to see covered.

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End Of File

Changes in format by the magician. 02/26/89 Crystal Cave 719-391-1092

The following is from Magickal Blend Magazine, a bay-area periodical that publishes four editions a year. The magazine deals with many branches of the magickal world and can be useful to all aspiring magicians. Subscriptions cost $12 per year. They can be reached at:

Magickal Blend
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WHEN MAGIC DOESN'T WORK

by Van Ault

Every magician has occasions in which the magic he is directing does not seem to work. The desired result, whether internal or external, does not come into manifestation. These occasions are opportunities for greater developement in the magical arts, and by working through the disappointment and discouragement, he can reach greater self-knowledge and technical expertise in the art.

I believe that magic always works. Magic is a tool, a reality shaper. Like any tool, however, its ability is limited to the operator's knowledge and skill. For an illustration, let's use the bow and arrow. Your intention is the arrow and your magical technique for directing that intention is the bow. You use the bow/technique to poise, balance and guide the intention/arrow with the strength of your arms and hands/ determination and will.

What happens when thisall works together optimally? The will firmly grasps the clear intention, balances it upon the technique, you gather your emotional and mental force, and then fire the intention into the invisible world to be made manifest. In its own time and way, your wish materializes.

Conversely,if you haven't got theskill to bring all of these efforts together, things can go askew. Your arrow can veer and stray, or it may travel a few feet before losing power. Your bow can break, or not be strong enough to propel the arrow. Or, you may find that you've got your bow and arrow ready to use, but you haven't got sufficient strength to manipulate it.

I offer thefollowing meditationprocess for thosetimes whenit seems that your magic doesn't work. When you've tried all the techniques, when you've gotten no results, when you're wondering if any of this matters at all, the process in this meditation can produce

miracles and create a sense of completion. You can read the script into a tape, or have a friend lead you through it.

RIVER OF LIFE MEDITATION

Find a comfortable placewhere you can relax andbe completely quiet...relax...allow your thought snow to just come and go...come and go...and take a deep breath in and hold it...(pause)...now gather up the tension in your body, and release it as you exhale...take another deep breath, and as you exhale, let go of anybody else's energy or thoughts you may be carrying....and breathe in new energy...breathe in new possibilities...and allow your body to fill with lightness...feel it becoming lighter and lighter as you relax more and more...relaxing deeply...going deeper...feeling very light now...so light you could almost float away.....

And asyou relax,imagine abeautiful coloredmist is swirlingup around you, billowing up around you into a cushiony, soft, cloud of energy...and you are resting completely upon this cloud...and you are safe...as you breathe in and out, let your thoughts just come and go...relaxing more and more...and the cloud of energy now lifts you up into the air and carries your down into your own inner world...down between the boundaries of time and space...to a place of timeless beauty and infinite possibilites...floating down now, going deeper and deeper,leaving the outer world and its concerns far behind, as you drift and float on this beautiful cloud....going further and further-...down below you is a rock, a giant rock...and the cloud gently and effortlessly lands upon the rock and you step off it, as the cloud swirls back into a mist and disappears for now...

Stand upon thisrock now, andfeel the strengthof it underyour feet...and as you turn around, you look out upon a great river...flowing as far as you can see...seeming to come from some infinite place...and disappearing into an infinite place,,,a flowing,endless river of energy...this is the river of all life waters...all of life draws upon the lifeforce that moves through its steaming currents... look closely at the water...what color is it? it may look like liquid light to you...look deeply into it, and sense the power and depth of the river...what sound does it make as it courses through its channels?...as you stand securely upon your rock, notice and fragrance ...and bend down and cup your hands in the living water,and splash some of it on your face...feel the life giving force on your skin... take a sip of the water...allow the river of life to nourish you....

Now relaxa moment upon therock...and bring into yourmind the

magical intention that never seemed to go anywhere...what were you trying to accomplish?...what was the basic intention you had?...what was the emotion behind the intention?...feel the energy of that emotion moving onto the palms of your hands now...feel the energy glowing...pulsating...breathe and allow your intention that you're still clinging to externalize...the energy of it is now shimmering, glowing...swirling into a sphere...allow all of your desire to flow into this sphere...and allow this sphere to appear to you however it appears...and just observe what you see...you may see pictures or symbols emerging within the sphere...whatever you see is fine...

When your sphere is completely filled with the last of your desire,emotion,and intention, hold it aloft...feel the power of it in you hands,a globe of power that you can now release...and look out into the river of life...watch as its currents of possibility flow for ever and ever,as far as you can see...and whenever you're ready,with as much and as little force as you need, throw the pulsating sphere into the river...and give this intention to the life force of this great river...watch as the sphere touches the water...and gradually disappears into the current...

Take a deepbreath... as the spheredisappears the last ofyour intention and emotion and desire merges with the source of all life, from which it orriginally came...and leaves you...

Nowcomplete any business herethat you needto finish...take a few moments to enjoy the flowing river of life,and know that the possibilities it nourishes can bring miracles into you life too...

Takeanother deep breath, and notice tha colored mist is once again swirling around you...billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it...relaxing into the cloud you are returning the way you came...lifting up up through time and space, coming back from the inner world...coming up... further and further...floating and drifting back...coming back...bringing you all the way back into your body now, into this room...brining your attention completely back into this time and place...take a deep breath and begin to re-orient yourself to the outer world...and when you're ready, count to three..., and on the count of three open your eyes,and return feeling relaxed,alert and at peace.

* * *

As always, change any of the wording or images in this meditation if it suits your purpose better. The important part is just to finally and completely let go of your intention, so that the energy can be recycled in whatever form the creative force and your own

consciousness will allow. Out of this release, new lives, new opportunities, and new magical opportunities are born!

MONISM, One Wiccan Perspective

Copyright 11/24/92

Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

> "To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We therefore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence."
> (Vivianne Crowley, WICCA: The Old Religion in The New Age,- pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duotheistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a THIRD level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also worship at least a twofold God. So, are the Wicca REALLY polytheists or perhaps pantheists or even modified Henotheists as some have claimed? Or,

perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestion has been made to add a word to our Thea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

> "In the name of Dryghtyn, the Ancient Providence,
> Who was from the beginning and is for eternity,
> Male and Female, the Original Source of all things;
> all-knowing, all-pervading, all-powerful;
> changeless, eternal.
>
> "In the name of the Lady of the Moon,
> and the Lord of Death and Resurrection.
>
> "In the name of the Mighty Ones of the Four Quarters,
> the Kings of the Elements.
>
> "Blessed be this place, and this time,
> and they who are now with us."
>
> ("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).) Courtesy of David Piper

Airmid (aka Erynn Darkstar), a contemporary craft scholar and researcher says of this new (to most of us) name of Ultimate Deity:

> "Dryghtyn is also the name used for JHVH in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

Grendel, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drighten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between the Old English and Old German languages has been a scholarly "fact" widely known for many years.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of

Family Traditions) is the incorporation of old Christian Imagery, often including ArchAngels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than mr. Kelly's will "turn up" more evidence?

1525

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.'

This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.'

The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardners' claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duotheism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one of the Five Mysteries of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the

concept of "Chthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,

Durwydd MacTara

Wedding Ceremony
The Bard

THE ORDER OF SOLEMNIZATION OF MARRIAGE (GENERAL)

The Altar shall be dressed with a white cloth, with a Cup, and an un-sheathed Sword. A small lectern should be provided to the Minister, that he may hold the Sword and read the ceremony. One candle shall be unlit upon the altar, and two lit candles shall be provided, to either side.

Smaller candles shall be provided to at least the wedding party, and to the whole congregation, if possible.

% Ministers take Altar
% Groom and attendants take altar
% Processional music starts
% Bridesmaids process
% Bride and father process
% Bride and father take altar

MINISTER: Dearly beloved, today you are surrounded by your family, your friends, and your loved ones, all of whom have gathered here today in the sight of the ONE to share your joy and witness your marriage.

Who gives this woman to be wed?

FATHER: I do.

% (the Bride's father shall give the Bride's hand to the Groom, and then take his seat)

MINISTER 2: This most sacred of bonds is not to be entered into lightly, but soberly and advisedly, with openness and honesty. I require and charge you both now, upon your honors, to disclose any reason or impediment why you may not be lawfully joined this day.

BRIDE/GROOM: By our honors, there are none.

% (The Minister shall turn to the congregation and say:)

MINISTER: Likewise, I charge all of you now, upon your honors, that if any know a reason that these two may not be lawfully joined this day, to speak now or forever hold your peace.

% (There shall be a short pause for any response)

MINISTER: (N) and (N), life has no singular meaning so much as it is made up of many meaningful events, some of which may be specified and planned for. One of these is Marriage. As you know, no minister, no priest, no rabbi, no public official can marry you; you can only marry yourselves. By a mutual commitment to love each other and to create an atmosphere of considera-tion and respect, you can make your marriage come to life.

MINISTER 2: On this, the day of your marriage, you stand somewhat apart from all other human beings. You stand within the charmed Circle of your love, and this is as it should be, but love is not meant to be the possession of two people alone. Rather it should serve as a source of common energy, a form in which you can find the strength to live your lives with courage. From this day onward, you must come closer together than ever before, yet your love should give you the strength to stand apart; to seek out your own unique des tinies, and to make your own special contribution to that which is always a part of us, and more than us.

MINISTER: A marriage that lasts is one which is continually develop ing, in which each person is continually developing while growing in understanding of the other. Deep knowledge of another is not something that can be achieved in a short time. Real understanding can only develop fully with years of in-timacy. This wonderful knowledge of another grows out of really caring for the other so much, that one wants to understand as completely as possible the intricacies of the other.

MINISTER 2: May you be blessed with this deep knowledge of each other through all the days of your lives.

Would you now give your vows?

BRIDE/GROOM: We will.

MINISTER: What tokens do you give that you will keep these vows?

BRIDE/GROOM: We give these rings.

% (The rings shall be given to the Minister, who shall take them in hand.)

MINISTER 2: The ring is used in this ceremony because the Circle is our symbol for Spirit; that which was in the Beginning, is now,

and ever shall Be, Love, without end. In this ceremony, it is that love which is deathless and eternal.

% (Both Ministers shall join hands, holding the Rings, and shall say:)

MINISTER: We ask now the Blessing of the One upon these rings. They are bands of silver with the Tree of Life cast in relief upon their surfaces. Let the bands represent eternity, love without end, and let the trees represent the nurturement you will share in that Love, now and always.

BOTH: And so it is.

% (The Rings shall be taken by the second Minister.)
% (And if it is a Swordfasting, then the Minister shall take up the Sword, and flourish it aloft, and then place it point-down in front of him.)

% (The Bride and Groom shall face each other, and place their
% hands upon the Sword's pommel, with both Ministers placing % their hands over the Bride and Groom's.)
% (the Minister #2 shall turn to the Groom, and say:)

MINISTER 2: (N), repeat after me:

(N), I take you as my wife.
I pledge to share my life openly with you
To speak the truth to you in love
And to honor and cherish you all the days of our lives.
I promise to love and tenderly care for you
For better and for worse
For richer and for poorer
In sickness and in health
In all storms and fair days we may weather together
For as long as we both shall live.
I promise to respect your needs,
To support you in your endeavors
And encourage you as an individual
Through all the changes of our lives.
With these words, I pledge my love.

% (The Groom shall take the Ring)

And with this ring I seal my vows
Now and forever.

% (The Groom shall place the Ring upon the Bride's finger.)

% (The Minister shall then turn to the Bride, and say:)

MINISTER: (N), repeat after me:

(N), I take you as my husband.
I pledge to share my life openly with you
To speak the truth to you in love
And to honor and cherish you all the days of our lives.
I promise to love and tenderly care for you
For better and for worse
For richer and for poorer
In sickness and in health
In all storms and fair days we may weather together
For as long as we both shall live.
I promise to respect your needs,
To support you in your endeavors
And encourage you as an individual
Through all the changes of our lives.
With these words, I pledge my love.

% (The Bride shall take the Ring)

And with this ring I seal my vows
Now and forever.

% (The Bride shall place the Ring upon the Groom's finger.)

% (Both Ministers shall then say:)

MINISTER: May you never hunger.

MINISTER #2: May you never thirst.

% (Here there may be an interlude of music)

MINISTER 2: At this time, I would like to speak of some of the things that many of us wish for you.
First,wewish foryou aLove thatmakes youboth better people, That continues always to give you joy
And a zest for living,
Andprovidesyouwith theenergytoface theresponsibilities of life.

Wewish foryoua Home,notaplace ofstoneor wood,butan island of serenity and sanity.
Wehopethat thisHome isnot justaplace ofprivate joy

and retreat, But rather serves as a Castle wherein the values of your life and family are generated and upheld.

We hope your home stands as a symbol of humans living together in Love and peace, Seeking Truth and nurturement through each other.

We hope that it has within it the elements of Simplicity, Exuberance,Beauty,Silence,Colorandaconcordancewith the Rhythms of Life.

We wishforyou aHomewith Books,Poetryand Music,Fora home with all the things that represent the highest striv ings Of men and women.

Finally, we wish that your lives be blessed with Spiritual Abundance, and that your spiritual involvement be enhanced through This marriage.

% (The Minister shall turn to the congregation, and shall say:)

MINISTER: Let us all stand together for the closing benediction, and the passing of the Light.

% (The congregation shall stand. The Bride and Groom shall go
% to the Altar and light the single candle from their candles,
% and then shall light their attendant's candles, and shall %
light the candles of the first person in each row of the %
congregation. They shall then return to the altar, and %
extinguish their candles, placing them on the altar, and %
return to their place before the Ministers.)

MINISTER 2: May we all recognize that the Presence of the One has already blessed you with the presence of each other. Keep in your rememberance the sacredness of this trust and the love that knows no end. May that Peace, which passes all human understanding abide with you now, and for always.

BOTH: And so it is.

MINISTER 2: And forasmuch as (N) and (N) have expressed their desire to be husband and wife, showing their love and affection by joining hands, and have made promises of faith and devotion, each to the other, and have sealed these promises by giving a n d receiving of rings:

MINISTER: In the presence of this company of witnesses, by virtue of my sacred stewardship and the power vested in me by the State

of Arizona, I now pronounce you Husband and Wife.

You may kiss the Bride.

% (The Bride and Groom shall then recess from the altar, % followed by their attendants. The congregation shall be % released by rows.)

% (Here ends the Order Of Solemnization Of Marriage (General)

Weasel Wicca: a Toon Trad
by fara Shimbo, Diane Darling and the European Land Otters
(Green Egg, Issue 95, Yule '91, p. 21.)

The Great Mothers of this tradition are Galanthus, who was turned into a weasel for lying to Juno; and Eris, both Goddess and Ferret incarnate, who are IN CHARGE.

This is the Holy Sacred Oath of the Weasel Tradition:
"I don'tbelieve anythingunless Iwant to.Mymind issubject to change within reason and without notification at any time. We will always have Paris. (But not paris of sox.) I can do without my socks. Other than that there are absolutely no absolutes."

Sacred Objects of the Weasel tradition include:
* A Floppy Witch Hat (double sided, single density)
* The nearest operational refrigirator
* Dirty Socks
* Tubes made of cardboard or plastic
* Rubber erasers and squeaky toys
* Loud plastic bag and ping pong balls
* The Golden Apple of Eris
* Silk Top hat.

In order tobe initiated into the WeaselTradition, a new berserker must:
* Co-habit with a Ferret; at least one.
*Acquireyourtoolsin asomewhatless-than-entirely-scrupulous manner- stopping short of Genuine Theft. Use your imagination.
*Sacrifice aSock toGalanthus. Itmust bea goodSock, one you wouldn't otherwise throw away, and you must have the other one in your possession.
* Bake some holyFhood, with Weasel Help,which includes raisins and chocolate chips.
*Write aritual containingat leastthree thingswhich are obviously or blatantly lifted, word for word, from somewhere else. Anywhere else.
* Let a weasel lick your lips while you sing:

The Weasel Help Song:

Everyone needs Weasel help,
  Weasel Help, Weasel Help
Everyone needs Weasel help,
  to get them through the day!
I don't need no Weasel Help,
  Weasel Help, Weasel Help,
I don't need no Weasel Help,
  no matter what you say!

The Sacred Holidays of the Weasel tradition are any holidays which have even the slightest thing to do with Fhood.

A Weasel Wiccan Witual

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Participants infloppy witch hatsenter, bearing theHoly Fhood and Drinkh. Arrange tastefuly around altar area. Prominent should be the Golden Apple of Eris, which is set upon the altar by itself.

Call Watchtowers, lighting quarter candles at each. Suggestion invocations:

EAST,being Air,signifies mediaand masscommunications. Invite the Marx brothers, Firesign Theatre, Douglas Adams, and Robert Anton Wilson, and, of course, the Illuminati, as representatives of Chaos. (Squeeze squeaky toys)

SOUTH, for Fire, signifies fidelityto ideals. I suggest John Lennon and our witch ancestors, whose bravery in defense of the Sacred Right To Be Strange led to the ultimate sacrifice. May we be as brave, but luckier. (Hide the Matches.)

WEST,for Water, signifies herethe Waters ofLife, ie: Bhooze. Invite W.C. Fields along with Dionysius and Osiris (inventors of wine and beer, respectively.) (Slug some eggnog.)

NORTH, for Earth, signifies the Ultimate Mystery: Life, the Universe and Everything. Toast the Mystery itself and invite it to relax, take off its cloak and join us for awhile. (Hide a cookie.)

And to provide a fifth point: SKY, for Eris, Our Mother,Lady Luck Herself, Lady of Chaos and Dealer of the Inside Straight. Hold up the Golden Apple, hail Her enthusiastically and invite Her to the party.

Close theCircle, whichis,of course,semi-permiable toweasel--kind.

Lightaltarcandle; assume*ahem* seriousdemeanor. Whoeveris to read, don silk hat and drape a sock for a priest's vestement. Proceed:

"For unto us is born a Saviour, who is Coyote, Pan, loki, Raven, Dionysius, and Robin Hood; to save us all from Santa's power when we have come to play, o tiding of chocolate and toys. And Io, neither is his Mother a Virgin, for She believeth in a good time. And when He came forth, She wrapped him in a National Enquirer and cradled him in her top hat, which holdeth all the stars of all the skies plus 500 foolproof card tricks; and the Wise came to Marvel (and to DC) because indeed and forsooth, they knew trouble when they beheld it."

And Eris, the Great and Terrible, said to her son:

"Kid, this is a special occasion; how should we celebrate?"

And the TinyOne spoke, surprising all butthe Mother of the Unexpected:

"let's have lots of Fhood, and create the most chaotic and demented animal of all to play with. And since I have a feeling that this party will be repeated many, many times, let's make that a rule: anyone celebrating My birthday should do the same. For I am the Glitch and the Song and the Gambler's Luck, and I love Surprises--which will never be lacking with Them around. Let them do this in honor of Me."

And Eris was pleased and created The Weasel (hold one up).

"This is the SacredWeasel, beloved little monster, honored pest, dearest of Holy Terrors and Agent of Entropy Everywhere. May it always remind us that Eris and the Kid love Surprises."

(Holdup plateof cookies:)"This isthe HolyFhood; weshare it in Their names, and with the wish that we should always keep Life as interesting and strange as possible."

(Hold upHoly Bhooze:)"This isthe HolySpikedEggnog; weshare in with the understanding that reality can always use a little bending."

Share all,generalhailing,toasts,silliness,woozlesnoozling, tricks and demonstration of weasel arranging. Guard honored guests of all species from overindulging in and/or diving into eggnog. Songs excellent idea.

Open circle whenever you feel like it.

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Fara Shimbo, an ethologist living outside Boulder, Colorado with her husband Robert, ferret, Ruby, Siamese cat, mong, and Thoroughbred Hunter, Oficial Dude (AKA Chewie). She is main honcho of _Ferret unity and Registration Organization (FURO)_, a weasle warrior of reknown and author of "The Ferret Book" (see review GE83) and, with Bill Phillips, of _Ferrets and the New Inquisition_, published by the California Domestic Ferret Association (Box 1861, healdsburg, CA 95448. She is editor-in-chief of _The Weasle Help Monthly_, (wonderful!) newsmagazine of FURO, available by joining FURO, PO Box 18193, greensboro, NC 27419.

This is the story of Rabbit.

A long time ago- No one knows how long ago it was-- rabbit was a brave and fearless warrior. Rabbit was befriended by Eye Walker, a witch. The witch and Rabbit spent much time together sharing and talking.

One day EyeWalker and rabbitwere walking alongand thesat down on the trail to rest. Rabbit said "I'm thirsty." Eye Walker picked up a leaf and blew on it... it turned into a gourd of water... he handed it to Rabbit. Rabbit drank the water and didn't say anything. Than he said "I am hungry"

Eyewalker pickedup astone andblew onit... itturned intoa turnip. She gave the turnip to Rappit... He tasted it and than ate the turnip with relish... but didn't say anything.

Thetwo continued along thetrail, which ledinto the mountains. Near the top, rabbit tripped and fell and rolled almost to the bottom. Rabbit was in very sad condition when Eye Walker got to him. She used a magick salve on Rabbit to heal his great pain and mend his broken bones. Rabbit didn't say anything.

Several days laterEye Walkerwent searchingfor herfriend. She searched high and love but Rabbit was nowhere to be found.

Finally Eye Walkergave up.She met Rabbitquite byaccident one day. "Rabbit, why are you hiding and avoiding me?" the witch asked.

"becauseI amafriad ofyou. I amafraid ofmagick," Answered Rabbit, cowering in fear. "Leave me alone!"

"I see." SaidEye Walker. "I haveused my magical powerson your behalf and now you turn on me and refuse my friendship."

"I wantnothing more to dowith you oryour powers," Rabbit countered. He did not even see the tears his words were bringing to Eye Walkers eye's. "I hope we never meet and that I never see you again." Rabbit continued.

"Rabbit" Eye walker said. "We oncewere great friends and companions, but no more. It is within my power to destroy you, but because of the past and the medicines we have shared together I will not do this. But from this day on I lay a curse on you and your tribe.

From now on, you will call fears and your fears will come to you. Be on your way, for the sweet medicines that bound us together as friends are now broken."

Modern Wiccan Concepts based in Literary Satanism

By: Diane Vera

As I pointed out to Warren Grant in the PAGAN echo recently, Charles G. Leland mentions Michelet in the Appendix to _Aradia:_ _Gospel_of_the_Witches_: "Now be it observed, that every leading point which forms the plot or centre of this _Vangel_ [...] had been told or written out for me in fragments by Maddalena (not to mention other authorities), even as it had been chronicled by Horst or Michelet" (pp.101-102, 1974 Weiser paperback edition).

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In _A_History_of_Witchcraft_, Jeffrey B. Russell writes: "Michelet's argument that witchcraft was a form of social protest was adapted later by Marxists; his argument that it was based on a fertility cult was adopted by anthropologists at the turn of the century, influenig Sir James Frazer's _Golden_Bough_, Jessie Weston's _From_Ritual_to_Romance_, Magaret Murray's _Witch-Cult_in_Western_Europe_, and indirectly T.S. Eliot's _The_Waste_Land_" (_A_History_of_Witchcraft_, p.133).

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Russell states further: "Neopagan witchcraft has roots in the tradition of Michelet, who argued that European witchcraft was the survival of an ancient religion. This idea influenced Sir James Frazer and a number of other anthropologists and writers in the late nineteenth and early twentieth centuries. The publication of Charles Leland's _Aradia_ in 1899 was an important step in the evolution of the new religion of witchcraft. [...] The doctrines and practices of the witches as reported by Leland are a melange of sorcery, medieval heresy, witch-craze concepts, and political radicalism, and Leland reports ingenuously that this is just what he expected, since it fitted with what he had read in Michelet" (Russell, p.148).

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As far as I know, it's possible that Michelet's influence on Gardner was only indirect, via the other above-named writers. This would not invalidate my point, which is that Michelet played a key role in the development of the ideas in question.

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Michelet has had a more direct influence on feminist Goddess religion than on Wicca proper. Michelet's _La_Sorciere_ (_Satanism_and_Witchcraft_) is listed in the bibliography of _Woman,_Church,_and_State_ by Matilda Gage (19th-century Women's Suffrage leader and the founder of pre-Wiccan feminist Goddess

religion) and, more recently, in _Witches,_Midwives,_and_Nurses:_ _A_History_of_Women_Healers_ by Barbara Ehrenreich and Dierdre English (1973).

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In my opinion, Michelet's most important contribution to both Wicca and feminist Goddess religion was that, as far as I know, he was the first well-known writer (in recent centuries, anyway) to use the word "Witch" (capital W) with its present-day positive connotations of healing and opposition to tyranny.

Intro to Satanism

By: Diane Vera

As promised in the PAGAN RELIGIOUS STUDIES echo, here's my brief introductory essay on Satanism (though Corwynt won't be seeing it, alas). I'll confine myself to discussing _serious_occultists_ who identify as Satanists. I have no interest in the teen-age glue-sniffing "Satin rulz" crowd, who are into "Satanism" as a way to shock the grown-ups, and who usually (as far as I know) outgrow it. Nor am I interested in criminals who say the Devil made them do it (often, I suspect, as a way to get themselves declared insane).

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Since I don't know how much you don't know, perhaps I should start with the usual elementary disclaimers:

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(a) Most Satanists do not think of themselves as "worshipping evil". Satan is associated with a variety of human traits and magic(k)al energies which Christianity traditionally considers "evil", but which the Satanists themselves do not consider "evil" -- though some Satanists may describe themselves as "evil" in an ironic sense.

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(b) In what there is of a Satanist subculture (for serious occultists), nobody advocates sacrificing animals or babies, sexually abusing children, or other horrific activities described in fundamentalist propaganda. As Anton LaVey explains in _The_Satanic_Bible_, such activities serve no useful magic(k)al purpose.

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(c) Although Satan is, obviously, a figure from Christian mythology (derived from Judaism and Zoroastrianism), Satanism is not just "reverse Christianity". I have yet to meet even one Satanist who believed in Christian theology, or a simple reversal thereof. (I've heard that such Satanists do exist, but they don't seem to be part of the organized Satanist scene.) All Satanists I've ever encountered have some alternative explanation of who/what Satan is.

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There are many alternative explanations and, correspondingly, many different kinds of Satanism. Following is a list of _some_ of the many different possible interpretations of who/what Satan is:

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(1) Satan is the Christian-era guise of some pre-Christian deity, e.g. Set or Pan.

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(2) Satan is not a real entity at all, but just a symbol of human individuality, pride, thinking for oneself, sensuality, etc.
.
(3) Satan is an actual discarnate intelligence, and is the bringer of wisdom in a form of Gnosticism with the Christian "God" cast as the Demiurge. This idea is based on a form of Gnosticism that actually existed in the early centuries C.E., which venerated the serpent of the Garden of Eden myth.
.
(4) Satan is not an actual discarnate, sentient being, but is more than just a symbol. Satan is, at the very least, today's most powerful magic(k)al egregore. "Satan" is present-day society's number-one magic(k)al Name of Power.

(5) Satan is an impersonal "Dark Force in Nature".
.
(6) Satan is one of many gods, all of whom are in some sense real. There is no one all-powerful "God" like the Christian idea of "God". There are many gods who are powerful, but not all-powerful.
.
Of the above possiblities, my own personal beliefs lean toward a combination of interpretations #4, 5, and 6. The Church of Satan, founded in 1966 C.E. by Anton LaVey, usually espouses interpretation #2 and sometimes #5. The Temple of Set is into _something_like_ (but not quite) a combination of #1 and #3.

La> If you haven't been around other satanists, how do you know
La> what is being practiced, is what you would do? I could call
La> myself a Dianic Wiccan, but what I might practice is not what
La> is generally practiced...and there is no way for me to really
La> learn "right way" from "wrong way".
.
It doesn't matter. Satanism isn't really just one religion, but a category of religions, some of which are radically different from each other. (See my message to Deborah Kest on "Satanism 101".) Since most forms of Satanism do celebrate individuality, the lack of standardization is just fine, in my opinion. The only "right way" or "wrong way" has to do with _what_works_, and this will vary from one individual to another.
.
La> The reason you are being "punished" I think ostracized<SP?> is
La> a better word, is that most Satanists, and people who follow
La> left-handed Magick/spirituality (folks I know it is not a fair
La> term, but it works for this arguement) are considered by many
La> of us the true enemies of Spiritualism that we would practice.
.
The term "Left-Hand Path" is OK. We use it too. You and I would probably define it very differently, however. What's your

definition?

.

La> Even more than Christaniaty folks who follow your system of
La> believes are very differnt than we. Pagan and Christanity,
La> have very similar ideas and ethics, and while not at all
La> tolerant of each other (generally) can live and let live.
La> Satanists et.all on the other hand, have such a different view
La> of life, love and the pursuit of the Divine, it is hard for us
La> to accept you into our midsts.

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Could you please be more specific? _What_ do you see as the similarities between neo-Paganism and Christianity?

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I too see some profound differences between Satanism and neo-Paganism. And I too see enough similarities between neo-Paganism and Christianity that one can meaningfully use a term like "Right-Hand Path", which includes both Christianity and neo-Paganism but not Satanism.

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But I _also_ see some profound similarities between Satanism and neo-Paganism (especially Wicca) as well, which set them both apart from Christianity. For example, Satanism and Wicca-based Paganism are both much more tolerant toward sexual variety than Christianity traditionally is. (To be more exact, Wicca is _now_ tolerant toward sexual variety, though there was a time when it was quite homophobic.) And in general, Satanism and Wicca-based Paganism both emphasize individuality in ways that Christianity doesn't.

.

Also, as I've discussed at length both here and in the PAGAN and PAGAN RELIGIOUS STUDIES echoes, Satanism and most forms of neo-Paganism (especially Wicca) are both part of the family of modern Western magic(k)al religions, with many common roots and many basic magic(k)al concepts in common. We have natural reasons to be part of the same magic(k)al community (e.g. occult bookstores and this computer network). It would be much more pleasant for everyone concerned if neo-Pagans could get used to Satanists, because you are going to keep running into more and more of us whether you like it or not.

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Satanism, A Personal Definition

By Delphine

Please keep in mind that Satanism is a *very* individualistic religion, and if you asked 50 Satanists what Satanism is, you'd probably get 60 different responses. As a solitaire Satanist, I'll have a go at this.. but I'm pretty bad at trying to summarize what I believe, so please feel free to ask me questions.

For me, these are the most important things I believe as a Satanist:
*I believe in Satan as a literal entity. Many other Satanists do not, esp. those from the LaVey school of thought.

*Satan is NOT a fallen angel, or a lesser created being, but instead a deity with as much power (for lack of a better word) as any other. He is the Shadow, a Destroying Deity.. and by such destruction,he purifies, for death of anything leads the way for rebirth. He is a symbol of rebellion, of pride, and of righteous anger. He brings freedom, in many different ways.

* My first care is to myself, for if I am unable to serve myself, I have no basis by which to judge the actions of others. I strive for excellence, in a sense, very close to what Setians call "Xeper".

*I believe in free will, with the understanding that "with freedom comes responsibility". I do not accept the threefold law, or any specific prohibitions like "harm none". In relating to others, I use the rule "do unto others AS they do unto you". If I am harmed or treated with dishonor, I will not continue to treat such persons in a way that is more than they deserve. Revenge, at the proper time and in a fitting manner, is acceptable behavior. If there are consequences to such revenge, I will accept them responsibly.

*I will endeavor to be honorable about my own actions, and I will expect the same behavior from others.

*I see Satan in Nature, in the floods, hurricanes, volcanoes, and tidal waves. I see fundamental laws in Nature, that death is as necessary as life. I am humbled and empowered by this, for though it blindly destroys, it is yet a part of me, as deity is immanent and transcendant to me. Satan the transcendant is that excellence that I strive for, Satan the immanent is the spark in me that strives.

* I am polytheistic. The divine, to me, is like a jewel with many facets, each a part of us, each with something to teach us. No such

lesson, to me , is greater or lesser than any other; but are instead more or less appropriate for a person at a given time.

There is a great deal more I could say, and in greater detail, but this covers a large part of Satanism to me. Of course, I'm sure that Diane Vera, Sheryl, Balanone, and others will have different beliefs than I do. It seems that individualism and personal pride seem to be the link between most serious Satanists.

-Qapla'
Delphine

The Wiccan Rede (WCC)

Bide ye Wiccan laws ye must,
in perfect love and perfect trust
     Live ye must and let to live,
     fairly take and fairly give
Form the circle thrice about,
to keep unwelcome spirits out
     To bind the spell well every time,
     let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
     Deosil go by the waxing moon,
     sing and dance the Wiccan rune
Widdershins go by the waning moon,
chanting out the baleful tune
     When the Lady's moon is new,
     kiss the hand to her times two
When the moon rides at Her peak,
then the heart's desire seek
     Heed the north wind's mighty gale,
     lock the door and trim the sail
When the wind comes from the south,
love will kiss kiss thee on the mouth
     When the wind blows from the west,
     departed souls will have no rest
When the wind blows from the east,
expect the new and set the feast
     Nine woods in the cauldron go,
     burn them quick and burn them slow
Elder be the Lady's tree,
burn it not or cursed you'll be
     When the wheel begins to turn,
     soon the Beltain fires will burn
When the wheel has turned to Yule,
light the log the Horned One rules
     Heed ye flower, bush and tree,
     by the Lady blessed be
Where the rippling waters flow,
cast a stone and the truth you'll know
     When you have and hold a need,
     hearken not to others' greed
With a fool no season spend,

nor be counted as his friend
Merry meet and merry part,
bright the cheeks and warm the heart
Mind the threefold law ye should,
three times bad and three times good
When misfortune is anow,
wear the star upon thy brow
True in love you must ever be,
lest thy love be false to thee
These eight words the Wiccan Rede fulfill,
An Ye Harm None, Do What Ye Will

Orphic invocations of Goddess & God

Bright Blessings to all...
Here are invocations to the Goddess and God that I have used quite successfully in ritual. They are from the Orphic Hymns, for those who like historical accuracy, but have been updated just a tad, for those who like ritual with modern applications.
Hope you enjoy them.

Invocation to the Goddess

Divine are Your honors, Oh Mother of the Gods and Nurturer of All.
Yoke your swift chariot drawn by bull-slaying lions and,
O Mighty Goddess who brings things to pass, join our prayers.
Many named and reverend, You are the Queen of the Sky.
In the cosmos, Your throne is above all others, for You are

Queen of the Earth, and You give gentle nourishment to mortals.
Goddesses, Gods, and mortals were born of You,
And You hold sway over the rivers and all of the sea.
Hestia, Gaia, Demeter, Inanna, Isis, Astarte, Ishtar, Persephone, Diana,
Giver of prosperity who bestows upon mortals all manner of gifts,
Come to this Rite, Queen whom the drum delights.
Honored and loving Nurturer of Life,
Joyfully and graciously visit our deeds of piety.
Blessed Be.

Invocation to the God

Hear Our Prayer, O best and Many-Named God.
Fine-haired, solitary, and full of lovely song;
Many shaped and noble nurturer of all,
Maiden and yout in one, unwithering bloom, O Adonis
You vanish and grow again in the fair seasons' turn.
Kurnunnos, Pan, Myrddhn, two horned Spirit of growth and blooming;
Much loved and wept for are you,
        O Fair and Youthful Hunter of the luxuriant mane.
Desire is in Your mind and You come to the Goddess
        in reverence and respect,
        in sensuous joy is your desire fulfilled
You are the seed planted in the depths of the Underworld
That springs forth, the Green God, that we may sustain our lives.
You sacrifice Yourself in gentleness when you are grown.
Come Kind-Hearted One, Come Blesseed God,

and bring much joy to all.
Blessed Be.

Hope you find these beneficial...
Briget Bless...Phaedra.

EAST
(INVOCATION)
Facing East:

Guardians of the watchtower of the east, we do summon, stir, and call thee up to protect us in our rite. Come to us now on the cool breath of Autumn's sigh which
heralds the advent of Winter and the close of harvest time. Breathe into us the spirit of the pure joy of life. So mote it be!

Responsorial: So mote it be!

AIR (invocation)
(Celebrant with the incense burner symbolizing the element of air) :

"I am everywhere. I fill the fleshy pouches of your lungs, I stir all things from the smallest blade of grass to the tallest tree. I cool you with my breezes and
destroy you with my storms.
Without me you would die. Am I not holy and worthy of praise? "

EAST
(BANISHMENT)
Facing East:

"Guardians of the watchtower of the east, return now to the brisk Autumn breezes which are brimming with the excitement of the year's climax. Take with you our
blessings and thanks. Hail and
farewell!

Responsorial: Hail and farewell!

SOUTH (invocation)

Facing South:

Guardians of the watchtower of the south, we do summon, stir, and call thee up to protect us in our rite. Come forth from the cook fires and smokehouses where food is being made ready for the coming cold months. Kindle within us the flame of spiritual awakening. So mote it be!

Responsorial: So Mote it Be!

FIRE (invocation)

(Celebrant with the candle symbolizing the element of fire):

"I live in the guarded embers of campfires and the pilot lights of stoves, I spring from the lightning and the hands of men, I warm you and I destroy you. Without me you would die. Am I not holy and worthy of praise? "

SOUTH (banishing)

Facing South:

"Guardians of the watchtower of the south, return now to the dying fires of Autumn's heat soon to give way to Winter's chill. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell

WEST (invoking)
Facing West:

Guardians of the watchtower of the west, we do summon, stir, and call thee up to protect us in our rite. Come forth from the rainbow hued morning dew that covers the fields, and is soon to be frost. Asperge us with your diadems and water our deepest roots that we may find peace of mind. So mote it be!

Responsorial: So mote it be!

WATER (invocation)
(Celebrant with the water vessel symbolizing the element of water):

"I rise from the moist crevices of the Earth, I beat on the shores of Her body, I fall from the skies in silver sheets. Without me you would die. Am I not holy and worthy of praise? " (Celebrant asperges the circle with water)

WEST (banishing)
Facing West:

"Guardians of the watchtower of the west, return now to the
Autumn rains which cool the Earth's fevered brow baked in the heat of Summer afternoons. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

NORTH (invoking)
Facing North:

Guardians of the watchtower of the north, we do summon, stir, and call thee up to protect us in our rite. Come forth from the fertile bosom of our Blessed Mother Earth, and nourish us so that our hopes may grow to fruition. So mote it be!

Responsorial: So mote it be!

EARTH (invocation)
(Celebrant with the salt vessel symbolizing the element of earth):

"I am your Mother. From me come the fruit and grain and animals which feed you. I am your support, and my pull on your bodies keeps you held firmly to me. Without me you would die. Am I not holy and worthy of praise? "

NORTH (banishing)
Facing North:

Guardians of the watchtowers of the north, return now to the Earth where worms burrow deeper and seeds nestle awaiting the long sleep of Winter. Take with you our
blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Wiccan History

Wicca is a relatively modern attempt (approximately 50 years old) at reviving and reconstructing the old pre-Christian religions of Europe. In a mythopoetic sense it is many centuries old. However, the Witch of 200 years ago would not recognize what is called "witch-craft" today. Modern Wicca may have some of its roots in some of the local folk-magic and "family witchcraft" of mid 20th Century England. It does have traceable roots in the Golden Dawn magical society of late 19th century England, some of Aleister Crowley's magickal work and some Ceremonial Magic dating back to Elizabethan times. For a modern history of English Wicca, the reader can most profitably consult the works of Janet and Stuart Farrar and Doreen Valiente.

PREHISTORY

Up until recently, the earliest known remnants of human society that give us any clues to the spiritual dimension of prehistoric man are those belonging to the Gravettian-Aurignacian cultures of 2500-1500 B.C.E. This is called the Upper Paleolithic Period. Though most of the sites so far discovered have been found in Europe, a very important site in Anatolia (modern Turkey) has also been found and is the (so far) the first or oldest City of Catal Huyuk (pronounced chatal Hoo-Yook),they form a conjectural foundation for the religion of the goddess as it emerged in the later Neolithic Age of the Near East. There have been numerous studies of these Paleolithic cul-tures, including extensive explorations of the sites occupied by these peoples, including the apparent rites connected with the disposal of their dead.

The earliest remains of ancient civilization indicating some form of Goddess worship were in the caves in Lascaux, France. Here, the first and earliest non-anthropomorphic divine figures were symbolized by the horse for female Divinity and the Bison as the male divine influence. This portion of the cave was painted in approximately 17,000 B.C.E. and sealed approximately 10,000 B.C.E. The anthropo-morphic Goddess figures appear sometime approximately 7,000 B.C.E. The earliest remains in Catal Huyuk have been reliably carbon dated to 6,500 B.C. and show some interesting parallels in that the horse was replaced with an anthropomorphic goddess and the Bison (an ice age animal) has been replaced with the aurochs bull, ancestor of modern cattle. The anthropomorphic Goddess is an Earth Mother and the nearby volcanoes (then active) were considered her breasts.1

One major conjecture has been that the concept of the

creator of

all human life may have been formulated by the clan's image of women. The reasoning behind this conjecture lies in the observations in this century of the few remaining Paleolithic type cultures. These Paleolithic cultures tend to be woman centered since it is from the women that babies come and the women are absolutely essential for the continuation of the tribe or clan. Current information also indicates that it is also probable that the mother was regarded as the sole (or at least primary) parent of children in this culture, and that there was a definite pattern of ancestor worship. It is also very probable that ancestry was matrilineal.

The most tangible evidence that these very ancient cultures and their predecessors worshipped a goddess is the numerous sculptures of women found throughout most of Europe and the Near east. Some of these sculptures date as far back as 25,000 B.C.E.! Small female figurines, made of stone, bone and clay (most seemingly pregnant) have been found throughout the widespread Gravettian-Aurignacian sites as far apart as Spain, France, Germany, Austria, and Russia spanning an apparent period of at least 10,000 years. Erich Neumnann, in "The Great Mother" (p.95) says- "Of the Stone Age sculptures known to us, there are fifty-five female figures and only five male figures. The male figures, of youths, are atypical and poorly executed, hence it is certain that they had no significance for the cult. This fits in with the secondary character of the male godhead, who appeared only later in the history of religions and derived his divine rank from his mother, the Goddess."

Johannes Maringer, in his book the "Gods of Prehistoric Man" says- "it appears highly probable then that the female figurines were idols of a Great Mother cult, practiced by the non-nomadic Aurignacian mammoth hunters who inhabited the immense Eurasian territories that extended from Southern France to Lake Baikal in Siberia." It was from the Lake Baikal area in Siberia that tribes are believed to have migrated across the Bering land bridge to North America about this time period, and formed the nucleus of what was to become the race of North American Indians. In some primitive societies known to history, the male role in procreation was not known. Intercourse and pregnancy both begin with puberty, and there was no evident reason to regard one as the cause of the other. Women were believed to conceive from the light of the moon or from ancestral spirits.

Neolithic cultures have left a bit more evidence for study and the images are a bit clearer and less speculative. One good instance of this is the stone age painting of a priestess officiating over a group of worshippers along with a male wearing a horned headdress. An interesting point here is that the priestess pictured is wearing a garter and wielding a ceremonial dagger, much like the ones used in modern witchcraft. Of course much has been made of this, including a

lot of unfounded speculations on the "ancient connections" of modern witchcraft, but that is a topic beyond the scope of the present work. The beginnings of Roman religion are sure to have been based on the Etruscan culture. Ancestor worship was the earliest form of religion in Rome. Another interesting fact relating to ancient Matrilineal forms influencing present society is reflected in the Jewish custom current today that membership comes from the mother's side of a marriage.

The above mentioned goddess images, some as old as 7000 BC, offer silent testimony to the most ancient worship of a great goddess in the land that is most often remembered today as the homeland of Judaism and Christianity. In exploring the influence and importance of the worship of the Goddess in Canaan in biblical times, we find that as Ashtoreth, Asherah (perhaps the origin of the tribe of Asher?), Astarte, Attoret, Anath, or simply as Elat or Baalat, she was the principal deity of such great Canaanite cities as Tyre, Sidon, Ascalon, Beth Anath, Aphaca, Byblos, and Ashtoreth Karnaim.

In Egypt, the Hebrews had known the worship of the Goddess as Isis or Hathor. For four generations they had been living in a land where women held a very high status and the matrilineal descent system continued to function at most periods.

Judging from the number of Hebrews who emerged from Egypt in the Exodus, as compared with the family of the twelve sons who supposedly entered it four generations earlier, it seems likely that a great number of those Hebrews known as Israelites may actually have been Egyptians, Canaanites, Semitic nomads and other Goddess-worshipping peoples who had joined together in Egypt. Archaeological records and artifacts reveal that the religion of the Goddess still flourished in many of the cities of Canaan long after the Hebrews invaded.

What are some of the modern day applications of this long history of Goddess worship? For an answer to this, let's look at an encapsulation of the "herstory" of the legend of the Universal Goddess as taught to the new entrants to the Faerie Tradition in 20th Century America.

According to the legends of the Faerie, Witchcraft and magick began more than 35 thousand years ago, when the last ice age in europe began and small bands of nomadic hunters followed the free-running reindeer and bison herds. They were armed with but primitive weapons (Stone Age, remember?), and had to lure or chase the animals over a cliff or into a pit to kill and eat them. As Starhawk says,"...some among the clans were gifted, could "call" the herds to a cliff side or a pit, where a few beasts,in willing sacrifice, would let themselves be trapped."

As the last ice age retreated the tribes of nomadic hunters worshipped the Goddess of the Wild Things and Fertility and the God of the Hunt.Semipermanent homes were set up in caves carved out by the glaciers. Shamans and Shamanka conducted rites within hard to reach portions of the caves, which were painted with scenes of the hunt, magical symbols and the tribes totem animals.

The transition from Hunter-Gatherers to agriculturists was reflected in the change of the "Lady of the Wild Things and Fertility" to the "Barley Mother" and the "God of the Hunt" to the "Lord of the Grain". The importance of the phases of the moon and the sun was reflected in the rituals that evolved around sowing, reaping, and letting out to pasture.

Villages grew into towns and cities and society changed from tribal to communal to urban. Paintings on the plastered walls of shrines depicted the Goddess giving birth to the Divine Child - Her son, consort and seed. The Divine Child was expected to take a special interest in the city dwellers, just as His Mother and Father had taken an interest in the people who lived away from the cities. Mathematics, astronomy, poetry, music, medicine, and the understanding of the workings of the human mind, developed side by side with the lore of the deeper mysteries.

Far to the east, nomadic tribes devoted themselves to the arts of war and conquest. Wave after wave of invasion swept over Europe from the Bronze Age onward. Warrior gods drove the Goddess' people out from the fertile lowlands and the fine temples, into the hills and high mountains, where they became known as the Sidhe, the Picts or Pixies, and the Fair Folk or the Fairies. The mythological cycle of Goddess and Consort, Mother and Child, which had held sway for 30,000 years was changed to conform to the values of the conquering patriarchies.

In Canaan, Yahweh fought a bloody battle to ensure that his followers had "no other gods before me." The Goddess was given a masculine name and assigned the role of a false god. Along with the suppression of the Goddess, women lost most of the rights they had previously enjoyed.

In Greece, the Goddess in Her many aspects, was "married" to the new gods resulting in the Olympic Pantheon. The Titans, who the Olympians displaced were more in touch with the primal aspects of the Goddess.

The victorious Celts in Gaul and the British Isles, adopted many features of the Old Religion and incorporated them into the Druidic Mysteries. The Faerie, breeding cattle in the stony hills and living

in turf-covered round huts preserved the Craft. They celebrated the eight feasts of the Wheel of the Year with wild processions on horse-back, singing and chanting along the way and lighting ritual bonfires on the mountaintops. It was said that the invaders often joined in the revels and many rural families, along with some royalty, could claim to have Faerie blood. The College of the Druids and the Poetic Colleges of Ireland and Wales were said to have preserved many of the old mysteries. ***

In the late 1400's the Catholic Church attempted to obliterate its competitors, and the followers of the Old Religion were forced to "go underground." They broke up into small groups called Covens and, isolated from each other, formed what would later be known as the Family Traditions. Inevitably, parts of the Craft were forgotten or lost and what survives today is fragmentary.

After nearly five centuries of persecution and terror, came the Age of Disbelief. Memory of the True Craft had faded as non-members who could remember how they once had met openly died and those who came after never knew of them. All that was left were the hideous stereotypes which were ludicrous, laughable or just plain tragic. With the repeal of the last Witchcraft Act in England in 1954, the Craft started to re-emerge as an alternative to a world that viewed the planet as a resource to be exploited.

Janet and Stewart Farrar, in the introduction to The Witches Goddess say of the modern re-emergence of the Goddess " ..may well prove to be one of the most significant spiritual, psychic and psycho-logical developments of our lifetime". They have since done a wonder-ful job of presenting an overview of the ascendancy and history of the expression of the masculine principle of deity as e pressed by Male God-forms and Gods with their book The Witches' God. What do the Farrars consider this "masculine principle" to be? "...it represents the linear-logical,analyzing, fertilizing aspect, with its emphasis on Ego-consciousness and individuality, while the feminine principle represents the cyclical-intuitive, synthesizing, formative, nourishing aspect, with its emphasis on the riches of the unconscious, both Personal and Collective, and on relatedness."

As mankind started to develop his cultures in directions that were more male dependent in the nature of the cultures, the emphasis in religion shifted to become more male god than female goddess oriented. As this happened, the Goddess(es) lost ground to the God(s). At first, the female aspect merely became secondary to the male, but eventually the male took over and dominated to the total exclusion of the female, particularly in western society as we know it today. "The first major god-form to claim a monopoly of divinity was the Hebrew Yahweh, from which in due course sprang the Christian and

Moslem forms." "Dr. Raphael Patai, in his books Man and Temple and The Hebrew Goddess shows that the Goddess Asherah was worshipped alongside Yahweh as his wife and sister in the Temple at Jerusalem for 240 of the 360 years the temple complex existed, and her image was publicly displayed there." There is also evidence that the Jewish community at elephantine in egypt acknowledged two goddess-wives of Yahweh, and also there still remains in Ezekiel (xxiii)a metaphorical reference to a pair of wives, where Yahweh condemns the "whoredom" of two sisters who "became mine and bore me sons and daughters".

MY WICCA

By Durwydd MacTara

My RELIGION is Wicca, my LIFE-STYLE is Witchcraft! I believe in a supreme being that is both Immanent and Transcendent, that is expressing itself within AND without. However, I also believe that trying to define/describe such an infinite Divine Being in finite terms to be a waste of time and energy. I CAN describe my perceptions of the Ultimate in terms of the energies that I work with and find significant in my daily living. My style and methods of relating to what I can perceive of these Divine Energies are what I describe as my RELIGION. How I apply these insights gained via my religious practices, I term my CRAFT.

The name for my religion is derived from the Saxon root "wicce" (pronounced "witchy") and is loosely translated as "Wise". The word "Wicca" was first used in modern times in England by Gerald B. Gardner to describe/define an attempt at restoring "the old wisdom" of pre-Christian beliefs and practice into a modern context in the 1940's. Ergo, I could call my religion "wisdom" and my style of application of this wisdom "wise-craft" or more simply, "The Craft of the Wise".

For the sake of convenience and easy understanding, I divide the expressions of the Divine Energies into two groups; that of the active positive (symbolically "male") energies represented to me by the stag horned Lord of the Forest, and those of a more passive, nurturing, or "negative" polarity represented to me by the Threefold Goddess. Approaching my perceptions of the universe and its energies in this way allows me to break them down into "bite sized chunks", applicable to my daily life in a mundane world, and what good is ANY belief system if it is not of immediate and practical use here and now?

So what are some of the beliefs and practices of this religion called Wicca, and how do I apply them to my daily life? What does it all mean? The following explanation is based on a press statement released by the American Council of Witches released in the early 1970's, with some editing on my part to reflect my own beliefs and practices.

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BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic,

a) love is not emotional in it's essence, but is an attribute of the individual as expressed in relation to other beings;
b) harming others can be by thought, word, or deed. Thought is included here, because for the Witch, "thoughts are things" and every action, even thoughts, can become magical actions, whether consciously intended or not;
c> it is to be understood the "none" includes oneself, though it is permissable to harm self in helping others, should one so choose;
d) the harm which is to be regarded as unethical is gratuitous harm; war, in general, is gratuitous harm,

although it is ethical to defend oneself and one's liberty when threatened by real and present danger, such as personal defense or defense of another WHEN REQUESTED.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

a) The Infinite and Ultimate Godhead is one unique and transcendent wholeness, beyond any limitations or expressions; thus, it is beyond our human capacity to understand and identify with this principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation.

b) One of the most basic and meaningful attribute of the One that we, as humans, can relate to and understand, is that of polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near as we can approach to the One within our human limitations of understanding and expression, though it is possible to experience the divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic, poised co-operation and co-relationship.

3. The Witch must recognize, and operate within the framework of the Law of Cause and Effect; every action has it's reaction, and

every effect has it's cause. All things occur according to this law; nothing in the universe can occur outside this law, though we may not always appreciate the relation between a given effect and it's cause. Subsidiary to this is the Law of Three, which states that whatever goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on a smaller scale and to a lesser degree, in the Microcosm. The powers of the universe exist also in the human, though in general instance they
lie dormant. The powers and abilities can be awakened and used if the proper techniques are practiced, and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of the Mysteries, and, although they are only capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, many feel, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing many of the same attributes as the One, it's Laws must be the principles through and by which the One operates. By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. By experiencing the Mysteries a person can truly LEARN more about the One. Thus the Craft is a natural religion as well as a MYSTERY religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two

poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of the natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of humanity's striving to know the Godhead.

a) In keeping with the Law of Polarity, these god-forms are brought into harmony by the one great Law which states: All Gods are one God. All Goddesses are one Goddess. There is one Initiator. This law is an expression of our understanding that all of the forces of the universe, by whatever ethnic god-form is chosen to clothe and relate to whichever force, can be resolved into the fundamental polarity of the Godhead, the Great Mother and the All-Father.

b) It is the use of differing god forms, of differing ethnic sources or periods, which is the basis of many of the differences between the various Traditions of the Craft. Each Tradition uses the forms, and thus the names, which to that Tradition best express and awaken an understanding of the force represented, according to the

areas of emphasis of the Tradition.

c) Because we know that differing names or representations are but expressions of the same divine principles and forces, we require our members to swear that they will never mock the names by which another honors the Divine, even though those names be different from and seemingly less expressive than the names and god forms used by our Tradition (for to the members of another Tradition, using it's names, ours may easily seem equally less expressive).

8. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born innately sinful, and recognize the concepts of sin and guilt are tremendously inhibiting to the human potential; the consequences of the Law of Cause and Effect, called karma by some, are not punishment, but the recurrences of situations and their effects because the individual has not gained the Wisdom needed to handle or avoid such situations.

b) There is no heaven except that which we ourselves make of our life on Earth, and likewise there is no hell except the effects of our unwise actions. Many of us believe in a "waiting place" sometimes called Summerland where we rest, recuperate and prepare for our next sojurn in the earth. "Death is not followed by punishment or reward, but by life and the continuing personal evolution of our human potential.

c) One cannot damn the divine in oneself; one can, however, cut oneself off from it through the rejection of wisdom and a refusal to strive for self-realization. This cutting off does not lead to personal suffering in "hell", for there is no Self to suffer if the tie to one's own divinity has been severed; what remains is merely an empty shell, a "personality" or thought-form devoid of it's ensouling Spark of the Divine Fire.

9. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

10. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable.

11. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission. The reasoning behind this apparent limitation is that we are endowed with Free Will, and what the Gods themselves hesitate to infringe upon, is best left alone by us "mere" mortals.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the super-natural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used _only_ for the gains of the self, and therefore must strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

MONISM, One Wiccan Perspective

Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

"To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We therefore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence."
(Vivianne Crowley, WICCA: The Old Religion in The New Age,pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duotheistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a THIRD level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also worship at least a twofold God. So, are the Wicca REALLY polytheists or perhaps pantheists or even modified Henotheists as some

have claimed? Or, perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestionhas beenmade toadd aword to ourThea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

1557

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

"In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.

"In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,
the Kings of the Elements.

"Blessed be this place, and this time,
and they who are now with us."
("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).) Courtesy of David Piper

The Gawain Poet (the poet who wrote Sir Gawain and the Green Knight in Middle English) used the term 'Dryghtyn' to refer to the Lord God.

At the start of fit IV -

"Now neghes the Newe Yere and the night passes,
The day drives to the derk, as Dryghtyn biddes."

("Now approaches the New Year and the night passes,
The daylight comes up on the darkness, as the Lord God bids."

or from Brian Stowes verse translation (Penguin Classics, 1974) -

"Now the New Year neared, the night passed,
Daylight fought darkness as the Deity ordained.")

Grendel Grettison, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drighten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between the Old English and Old German languages has been a scholarly "fact" widely known for many years. Supporting this view, the Anglo-Saxon (Old English) word was actually 'dryhtin', meant 'lord, the Lord' and is linguistically related to 'dreogan' meaning 'to perform, to serve'.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of Family Traditions) is the incorporation of old Christian Imagery, often including ArchAngels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than mr. Kelly's will "turn up" more evidence?

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence,
Who was from the beginning and is for eternity,
Male and Female, the Original Source of all things;
all-knowing, all-pervading, all-powerful;
changeless, eternal.'

This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.'

The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardners' claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duotheism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one of the Five Mysteries of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the concept of "Cthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,

Durwydd MacTara

Air Meditation

(taken from the WICCA echo on Sun 24 Jan 93 22:17)

It is dawn. I find myself in a forest filled with Aspen trees. I raise my eyes and look for the sky, but the boughs looming overhead hide it from my view. As I look up, feel the cool breeze of spring brush my face, and hear the sound of the rustling leaves. Blowing, laughing from the east, Eurus brings thoughts of renewal and life. I follow the wind further into the soft shadows of the forest, inhaling deeply the strong scent of the trees. I smell, too, the wafting hints of fragrant incense. I follow where my senses lead me and come to a small clearing circled by burning censers filled with sweet-smelling oils. Toward the east end of the circle is a staff. I walk over to the place and sit on the ground before it. I take the staff into my hands and close my eyes. First come swirling colors of white then yellow then fading darker into lavender. Then, out of the swirling fog of colors come dozens of small, lithe figures who swirl around as if carried on the wind itself. They dance around my head and body, swirling around as if caught in a dance to unheard music. Then, taking my attention from the spirits of the air, I look up to find further figures emerging from the mist. First comes a woman with the beauty of the dawn. As she steps forward, each of the four winds, in turn, hasten from around here and fly, one to each of the four corners of the earth. As she fades, there comes another whose form seems insubstantial, and seems to constitute both the image of a woman and a cow at the same time. I look closely the attempt to solidify one form, but I cannot. As this image fades, I am presented with the forms of two women who immediately remind me of the nighttime sky. One glows with the pale light of the full moon, and her eyes hold the fullness of hidden knowledge. The other, whom also seems to radiate cool starlight, seems to embody the possibilities of many lifetimes. In due course, these figures too fade and I am left with only the mist of the elemental world of air. Suddenly, three male figures issue from the mist. They seem to be three aspects of one man, but each's attributes differ. The first glows with the light of the moon, seeming to be its protector. The second and third appear almost identical, except that one has a winged helmet and shoes. As I sit and study the sameness and difference of the three, they begin to fade, as does the fog.

When the mist clears, I find myself sitting within the circle still clutching the staff in my hands. I place the staff once again on the ground and rise. I thank the element of air, and all it is associated with for sharing with me its wisdom, and leave the circle.

Charis

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Re: Symbolism

Classification: IT.IV.C.2.e
Title: Symbolism
Author: Grand Master of the Order of Shuti
Temple of Set
Date: December, XXIV
Published: Dialogues I.3
(The section on "Neters" was published in issue I.4)
Subject: Symbolism
Reading List: 2L, 2V

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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypical impressions, complex or complete concepts

and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the _Scroll of Set_ or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the _Scroll_ and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking

more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much

of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censing of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli. Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically,

with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalic correspondences, while members from the Wiccan background couldn't care less about the Qabalic attributions, and have correspondences

which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-pylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?{fn 1}

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book _Signs and Symbols around the World_, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else
by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs

in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting
immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form
of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using
a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake, those that barely miss being Awake, down to the almost somnabulent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consiously" aware that this has happened. But if the individual's
attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted
and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is unconscious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so -- most often after everyone is already in trouble -- he makes people Think, and in the end he generally gets everyone out of trouble by

thinking.

To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol, something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's _Man and his Symbol_ was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state

documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever

writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples _were_ temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.

Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contraditory, most of it is useful. We certainly must hesitate to consider this mythology as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that

an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (_RT_ entries are from _The Ruby Tablet of Set_.)

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Footnote:
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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

PERSECUTION: ANCIENT AND MODERN

This is the text of a talk entitled PERSECUTION: ANCIENT AND MODERN. Written by Julia Phillips, it was presented by Julia and Matthew Sandow at the Wiccan Conference, Canberra, September 1992, and was illustrated with slides of medieval woodcuts, paintings and documents.

To begin, an example of religious persecution:

I am told that, moved by some foolish urge, they consecrate and worship the head of a donkey, that most abject of all animals. This is a cult worthy of the customs from which it sprang! Others say that they reverence the genitals of the presiding priest himself, and adore them as though they were their father's... As for the initiation of new members, the details are as disgusting as they are well-known. A child, covered in dough to deceive the unwary, is set before the would-be novice. The novice stabs the child to death with invisible blows; indeed, he himself, deceived by the coating of dough, thinks his stabs harmless. Then - it's horrible! - they hungrily drink the child's blood, and compete with one another as they divide his limbs. Through this victim they are bound together; and the fact that they all share the knowledge of the crime pledges them all to silence. Such holy rites are more disgraceful than sacrilege. It is well-known too what happens at their feasts.... On the feast day they forgather with all their children, sisters, mothers, people of either sex and all ages. When the company is all aglow from feasting, and impure lust has been set afire by drunkenness, pieces of meat are thrown to a dog fastened to a lamp. The lamp, which would have been a betraying witness, is overturned and goes out. Now, in the dark so favourable to shameless behaviour, they twine the bonds of unnameable passion, as chance decides. And so all alike are incestuous, if not always in deed, at least by complicity; for everything that is performed by one of them corresponds to the wishes of them all... Precisely the secrecy of this evil religion proves that all these things, or practically all, are true. (Minucius Felix: Octavius)

Although the language is not modern, the description of the practices could have come straight from last week's "Picture" magazine! And this is the point that I wish to make; the facts of persecution have not changed in almost 2,000 years, for that piece was written in the 2nd century AD. Moreover, the religion it condemns is Christianity, not Paganism, for Paganism at that time was the dominant state religion. In fact the author is a Christian apologist, and is attempting to rebuke what he sees as unfair criticism, by parodying the offences which Pagans accuse Christians of perpetrating.

Persecution of religious minorities is quite simply that; it is persecution by a large body of people - generally those who represent

"society" - against a smaller one; generally comprised of those who have either rejected, or for one reason or another, fall outside of the social "norm".

Let us look at the medieval picture of the witch; society's scapegoat par excellence: here we see her - for it is most often "her" - an old, ugly woman, most likely poor, and most likely on the fringe of the society in which she lives. This is the stereotype of the witch. We know it is false; we know it has no basis in fact; however, it became an integral part of the mindset of medieval Europe, and through fairy tales, drama and literature, and more latterly, cinema, the media and television, it has remained an integral image in modern society. One has only to look to Roald Dahl's "Witches", or Frank Baum's "Wizard of Oz", for proof of this. It came as a surprise to me to learn that "The Wizard of Oz" was in fact a deliberate propaganda exercise, released just at the beginning of World War II. If you remember, the magic words are: "There's no place like home"; and where was "home"? Kansas! that epitome of the WASP culture.

When looking at medieval persecution of heresy, the waters are muddied by the many different causes and effects which permeate the whole matter. There was no single cause, and no single victim. It is a fact that far more women than men were persecuted; there are a number of reasons for this, not least that throughout this period, Europe was engaged in one war after another - most notably The Crusades - and men were in rather short supply. There were also several epidemics of the plague, not to mention other diseases such as dysentery and cholera, which in the Middle Ages were sure killers. Another reason is the rampant misogyny which, begun with the earliest Christians, has permeated their theology ever since:

> "What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted in fair colours... The word woman is used to mean the lust of the flesh, as it is said: I have found a woman more bitter than death, and a good woman more subject to carnal lust... [Women] are more credulous; and since the chief aim of the devil is to corrupt faith, therefore he rather attacks them [than men]... Women are naturally more impressionable... They have slippery tongues, and are unable to conceal from their fellow-women those things which by evil arts they know.... Women are intellectually like children... She is more carnal than a man, as is clear from her many carnal abominations... She is an imperfect animal, she always deceives.... Therefore a wicked woman is by her nature quicker to waver in her faith, and consequently quicker to abjure the faith, which is the root of witchcraft.... Just as through the first defect in their intelligence they are more prone to abjure the faith; so through

> their second defect of inordinate affections and passions they search for, brood over, and inflict various vengeances, either by witchcraft or by some other means.... Women also have weak memories; and it is a natural vice in them not to be disciplined, but to follow their own impulses without any sense of what is due... She is a liar by nature... (Malleus Maleficarum, edited by Jeffrey Russell).

1629

It is easy to comprehend the persecution of women when one is confronted with such obvious hatred and fear of the sex. But perhaps the most powerful impetus of the witch trials era is one which is subtly - and sometimes not so subtly! - present in all the trials; that of a pursuit of power or wealth. For an example we can look to Gilles de Rais, who as the wealthiest man in Europe (as well as Joan of Arc's military Captain), was a prime victim for a charge of heresy. Found guilty, his lands, properties and wealth were confiscated by his accusers. Curiously though he was buried on consecrated ground in the Churchyard; normally forbidden to heretics. In "The Encyclopaedia of Witchcraft and Demonology", Russell Hope Robbins says:

> "At first, Gilles dismissed their accusations as "frivolous and lacking credit", but so certain were the principals of finding him guilty that on September 3, fifteen days before the trial began, the Duke disposed of his anticipated share of the Rais lands. Under these circumstances, it is difficult to place any credence in the evidence against him, among the most fantastic and obscene presented in this Encyclopaedia."

Charges included the now obligatory conjurations of devils and demons - Satan, Beelzebub, Orion and Belial are mentioned by name - and the practice of that dreadful art: geomancy! And of course the charges included human sacrifice and paedophilia; no self-respecting Christian could exclude these crimes from charges against a confirmed heretic!

There were not many who had the wealth of Gilles de Rais, but in a small parish, even the meanest property was eagerly seized, and the witch hunts became a profitable business. The victims were even required to pay for the fuel upon which they were burnt. But the laws were not consistent throughout Europe, and in some areas, if the victim confessed, then his or her property could not be confiscated, but was inherited by the next of kin. However, many of these victims were in fact devout Christians, who would be loath to confess to heresy just so that their family could inherit their land! Of course many were tortured to the point were they would admit to being anything demanded of them, although technically, they were only allowed to be tortured once. This is why you will read in trials records that the torture was "continued", which, of course, gets round the problem of the poor torturer missing out on his lunch and dinner.

Although most heretics were women, a great many men were also taken, tortured, and put to death. This is a letter from one such victim at the notorious Bamberg in Germany; a poignant epitaph to one of Europe's most hideous crimes:

> Many hundred thousand good-nights, dearly beloved daughter Veronica. Innocent have I come into prison, innocent have I been tortured, innocent must I die. For whoever comes into the witch prison must become a witch or be tortured until he invents something out of his head - and God pity him - bethinks him of something.
>
> I said: "I have never renounced God, and will never do it - God graciously keep me from it. I'll rather bear whatever I must."
>
> 1630
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> And then came also - God in highest heaven have mercy - the executioner, and put the thumbscrews on me, both hands bound together, so that the blood spurted from the nails and everywhere, so that for four weeks I could not use my hands, as you can see from my writing. Thereafter they stripped me, bound my hands behind me, and drew me up on the ladder. Then I thought heaven and earth were at an end. Eight times did they draw me up and let me fall again, so that I suffered terrible agony.
>
> All this happened on Friday June 30th and with God's help I had to bear the torture. When at last the executioner led me back into the cell, he said to me: "Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent something, for you cannot bear the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch."

The author of this letter, Johannes Junius, did indeed confess to being a witch, and in August of 1628, was burned at the stake. He managed to send his final letter to his daughter, which ended by saying:

> Dear child, keep this letter secret, so that people do not find it, else I shall be tortured most piteously and the jailers will be beheaded. So strictly is it forbidden... Dear child, pay this man a thaler... I have taken several days to write this - my hands are both crippled. I am in a sad plight. Good night, for your father Johannes Junius will never see you more.

This letter describes more accurately than any historical treatise just how uncompromising the ecclesiastical courts were in their hunt for heretics. Witches, of course, were only one kind of heretic.

I mentioned earlier that there are many causes, and many effects, to the period which is commonly referred to as "The Burning Times", or the Great Witch Hunt. It is often assumed by many people today that Christianity has been the dominant western religion for 2,000 years. This is not so. The death of Christ, which probably occurred in the year AD 30, may have heralded the new religion, but there was certainly not an immediate conversion of the world to Christianity. Parts of Scandinavia remained wholly Pagan until as late as the 12th century. The British Isles and mainland Europe were converted to Christianity over a lengthy period covering mainly the 4th to 9th centuries. Some parts have never truly been converted, and with the opening up of the Eastern bloc countries, we are now re-discovering a wealth of Pagan tradition and folklore that has been hidden for hundreds of years: initially from the invading Christian missionaries, and then later from the various communist regimes.

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

Because of their sumptuous lifestyle, their obvious disregard and contempt for vows of poverty and chastity, and their abuse of the spiritual authority invested in them, many spiritually inclined Christians rejected the Catholic Church, and instead followed leaders who lived simple, ascetic lives in accordance with the teachings of Christ. Some of these sects became very popular, and were soon perceived by the Pope as a threat to his status and power. It has been suggested that the witch trials were a direct result from the persecution of these sects. Rather than incorporate a discussion of the different sects within this talk, handouts are available which very briefly describe the main ones.

The main thrust was against the Cathars or Albigensians, and the Waldensians (Vaudois), and it was their persecution which gave rise to the legal machinery which developed into the Inquisition, and the so-called witch hunts. It began with Pope Lucius III and the emperor, Frederick I Barbarossa; they met at Verona in 1184, and issued the decree "Ad abolendam", which excommunicated sects like the Cathars and

Waldensians, and laid down the procedures for ecclesiastical trial, after which the accused would be handed over to the secular authorities for punishment. The punishment decreed was confiscation of property, exile, or death. By the 12th century, burning had already become the established means of execution for heretics, and so this became enshrined in law.

At the beginning of the 13th century, the Dominican Order of Friars was established, and its members were instructed by the Pope to investigate and prosecute heresy. From this simple beginning grew the awesome machinery of the Inquisition, which although never aimed particularly at witches, became a byword for terror in parts of Europe.

As you can see, the motives for the heresy persecutions were not to stamp out Paganism - although that was certainly a by-product - but to remove the threat of any competition to the power of the Church (and thus to the Pope), in Rome. And the greatest threat came from other "Christian" sects, not the Pagans. The change from an accusatory to an inquisitorial process became established, and the legal machinery which allowed - indeed encouraged - individual psychopaths and religious maniacs to persecute at will, was in place.

1632

Have you got a neighbour who annoys you? plays loud music, or who keeps their smelly refuse next to your garden fence? Now your recourse is to the local council or the police; in the Middle Ages, you simply denounced the offender as a witch or heretic, and let the Church deal with them for you. Not only did it cost you nothing, if you were lucky, you might also inherit their property!

For once you were taken as a witch or a heretic, there was little chance of escape. Certainly some victims were pardoned and released, but the vast majority were not so lucky. When you consider the style of questioning, this is not surprising:

1 How long have you been a witch?

2 Why did you become a witch?

3 How did you become a witch and what happened on that occasion?

4 Who is the one you chose to be your incubus? What was his name?

5 What was the name of your master among the evil demons?

6 What was the oath you were forced to render to him?

21 What animals have you bewitched to sickness and death, and why did you commit such acts?

22 Who are your accomplices in evil...?

24 What is the ointment with which you rub your broomstick made of...?

This set of questions came from Lorraine, and was used consistently throughout the three centuries of the main persecutions. Bearing in mind that the accused HAD to answer - no answer at all, or a denial, was tantamount to guilt - you can see how easily the composite picture of the witch evolved. As Rossell Hope Robbins says: "The confessions of witches authenticated the experts, and the denunciations ensured a continuing supply of victims. Throughout France and Germany this procedure became standardised; repeated year after year, in time it built up a huge mass of "evidence", all duly authorised, from the mouths of the accused. On these confessions, later demonologists based their compendiums and so formulated the classic conceptions of witchcraft, which never existed save in their own minds."

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

It is also rather disturbing to discover just how important individual religious maniacs appear to have been in the persecutions. Rather like today, where a crusading tele-journalist, or evangelical vicar, can cause untold harm to innocent people. Without exception, these accusations are by those with an unhealthy mania against anyone whose theology or practices differ from their own. In the words of one modern evangelist: "if you're not fighting and winning, you're losing.".

Conrad of Marburg, described by Norman Cohn as, "a blind fanatic", was a severe and formidable persecutor. As confessor to the young 21 year-old Countess of Thuringia, he would trick her into "some trivial and unwitting disobedience, and then have her and her maids flogged so severely that the scars were visible weeks later". (Cohn). Conrad became Germany's first official Inquisitor, and his zeal in denouncing heretics was unsurpassed. Another Conrad, a lay-Dominican Friar, and his sidekick Johannes, were also vigorous in denouncing heretics. As they moved from village to village, they claimed to be able to identify a heretic by his or her appearance, based on nothing but their own intuition. They were responsible for the burnings of many people, and said, "we would gladly burn a hundred if just one among them were guilty". (Annales Wormantiensis).

Their comment about appearance is an important one; as we saw earlier, the stereotype of the witch hasn't changed much in hundreds of years. We know it is false; we know that it exists only in the imagination of

the persecutors, and yet how powerful and enduring this stereotype has proven to be.

If we think about this stereotype, what images do we conjure up? An old woman - occasionally an old man; or perhaps a young and alluring temptress? Flying through the air on a broomstick; worshipping a devil, often in the form of a goat; trampling upon the sacred symbols of Christianity; and of course our old friend the Sabbat, with its practices of sexual license, debauchery, drunkenness and ritual murder; the latter often of children.

But persecution does not restrict itself to witches; the similarities between this stereotype and that of the Jew are obvious: Jews have been persecuted throughout their history, but it is interesting to compare some aspects of their persecution with that of witches.

In the 12th century, the word "Synagogue" was used for the first time to describe the meeting place of heretics. Professor Russell says that: "This usage, obviously designed to spite the Jews, was common throughout the Middle Ages, being replaced only towards the end of the 15th century by the equally anti-Jewish term 'sabbat'.

The Encyclopaedia Britannica says on the subject of Jewish persecution that: "To reinforce racial and religious prejudice, the preposterous ritual murder accusation became common from the 12th century." The third and fourth Lateran Councils had already prohibited gentiles from entering Jewish service, or being employed by Jews, and further ordered that Jews should wear a distinctive badge, and live only in Jewish settlement areas. This of course was the beginning of the ghetto.

As we have seen though, the ritual murder accusation was already over a thousand years old, before it was used against either the Jews or the heretics and witches. Most people know of the expulsion of Jews from Spain in the 15th century, but perhaps not so commonly known is that for about 200 years prior to the expulsion, the Jews had been massacred and persecuted. Indeed, it was against the Jews that the infamous Spanish Inquisition of the 15th century was directed. The persecution of Jews in 20th century Europe is too well-known to require further comment here, but perhaps a few comments about its encouragement would be useful.

We are discussing persecution in this talk, and how persecution is manifested. Throughout history, the written word has been invaluable as a means of spreading propaganda. Even in the Middle Ages the "crimes" of the heretic were publicised by records of trials, where the "confessions" were made known to the general public. The infamous "Malleus Maleficarum" became highly influential in Europe mainly because its publication coincided with the introduction of mass printing. It had little effect in England because no English translation was available until 1928. This fact alone demonstrates the power of the written word.

In medieval Europe, a pamphlet describing the crimes of a convicted

heretic would be pinned to a post in the town square, and those who could not read had it read to them. In 20th century Europe, pamphlets were still used by one group to spread lies about another. As we approach the 21st century, this technique is still used with very great success; for the persecutor needs to make only a glancing nod to the truth, and the lies which are published (or more frequently broadcast) are far more scandalous than the reality!

An example: soon after the launch of the Pagan Alliance, Sydney radio 2MMM broadcasted a news story about the sexual abuse of children by occultists and witches. Matthew responded immediately, and provided the station with copy documents and news clippings from Britain, proving the story to be without foundation, and a scheme by the Christian fundamentalists to discredit Pagans. The news editor and chief journalist were impressed by the material, and agreed that they had been used by the fundies. However, they refused to broadcast a retraction because it would be "old news". So, the damage had been done, and the fundamentalists achieved their objective.

This technique was used with very great effect in the early part of the 20th century, with the circulation of a pamphlet called, "The Protocols of the Elders of Zion". This purported to be, "an account of the World Congress of Jewry held in Basel, Switzerland in 1897, during which a conspiracy was planned by the international Jewish movement and the Freemasons to achieve world domination." (M Howard).

German nationalists made very great use of the Protocols, which it was claimed were "smuggled out of Switzerland by a Russian journalist who had placed the documents in the safe keeping of the Rising Sun Masonic Lodge in Frankfurt." (ibid) They were widely disseminated, and writing in "Mein Kampf", Hitler "denounced the Jews as agents of an international conspiracy devoted to world domination...". (ibid) We all know what happened next.

The point is that although the Protocols were confirmed as a fraud in 1921, they continued to have an effect, and once published, could not effectively be retracted. This is the aim of today's fundamentalist Christian, who believes that if he or she throws enough dirt at their opponents (basically anyone who does not agree with their uncompromising version of Christianity), then some will stick, and the battle will be won. This is the strategy which has been used for thousands of years to persecute minorities, and has always been successful. The formula is simple: discover what most people fear most, and then accuse your enemies of practising it. It is an interesting comment on humanity that those things which occur time and time again are consistent: conspiracy, buggery, paedophilia, sacrifice (human and animal) sexual license, drunkenness and feasting. More specific charges relating to a pact with a devil or desecrating sacred objects are additions to these core accusations.

A further interesting aspect is that many of the accusations were made by children; interesting parallels can be drawn to modern accusations by children "encouraged" to reveal information about occultism

and witches. It has been widely recorded that Hitler's "Youth Army" required children to spy upon their parents, and report any indiscretions; modern social workers use an identical process for identifying Pagan parents - children are asked about what their parents do, and leading questions are commonly used. And of course there have always been children who, for one reason or another, tell the most fantastic tales. It is unlikely today that the victims of these child fantasies will be burned at the stake, but there have been families torn apart, children placed in detention centres, and untold misery for parents and children alike, based upon no more than the verbal report of a child.

Commentators on this aspect of persecution have suggested that the children wish to be the centre of attention; or to direct punishment for their own misdeeds elsewhere; or are simply reacting in a hyperactive manner to the onset of puberty. Whatever the cause, the effects are dramatic, and have caused severe suffering, and in the middle ages, loss of life, on many occasions.

In medieval England, there were many occasions where children's "evidence" (sic) was used to convict witches. "The Leicester Boy", "The Burton Boy" and "The Bilson Boy" were a few of many who claimed to be bewitched by witches. Eventually proven to be a fraud, at least ten women died as a result of the accusations of The Leicester Boy, and the Burton Boy caused the death of at least one of the women whom he accused. In the 17th century a number of women were executed on the allegations of hysterical children, even though fraud was often discovered during the course of the trial. It is a fact that the delusions of delinquent or disturbed children were often used by judges to confirm their own prejudices; how little things have changed!

Salem (1692) is probably the best known of all the cases where children were the chief accusers. Although in fact, the "children" were more like young adults, with only one under the age of ten, and most in their late teens or early twenties. However, as the panic grew, a great many more were sucked into the web of lies, and Martha Carrier was hanged on the "evidence" (sic) of her 7 year-old daughter. At the height of the hysteria almost 150 people were arrested; thirty-one were convicted, and nineteen hung. Some died in jail, and others were reprieved. As was common in Europe, the accused were required to pay their expenses whilst in jail, even if they were subsequently found innocent. Sarah Osborne and Ann Foster both died in jail, and costs of .1 3s 5d and .2 16s 0d respectively were demanded before the bodies would be released for burial.

The chief of the accusers, Ann Putnam, confessed fourteen years later that the whole thing was a fraud. In 1697 the jurors publicly confessed they had made an error of judgement, and ten years after the executions, Judge Samuel Sewall "confessed the guilt of the court, desiring to take the blame and shame of it...". By then of course it was too late for those who were dead, or whose lives had been destroyed by the accusations.

But we are getting ahead of ourselves here, for Salem is the last of the great witch trials, coming as it does towards the end of the 17th century.

We mentioned earlier that in Continental Europe, the heresy trials appeared to arise from the persecution of the Christian sects of the Bogomils, Cathars, Albigensians, and others such as the Jews, Waldensians, and even the Knights Templars. The stereotype of the witch was compounded from many different sources, and gradually became the composite figure of the shape-shifting hag, who flew through the air on a broom, and flung her curses at all and sundry.

The concept of the pact with the devil existed as early as the 8th century, and as we have seen, sexual license, buggery and ritual sacrifice have long been seen as activities supposed to be practised by those outside of society's norm, whether they be Christian or Pagan. During the 9th century, shape-shifting, maleficia and the incubus/succubus became more commonly reported, and by the 10th century, the idea of nocturnal flight was established. Published in 906, the Canon Episcopi described how some women were deluded in the belief that at night they could fly behind their Goddess, Diana (Holda or Herodias):

> "Some wicked women are perverted by the Devil and led astray by illusions and fantasies induced by demons, so that they believe they ride out at night on beasts with Diana, the pagan goddess, and a horde of women. They believe that in the night they cross huge distances. They say that they obey Diana's commands and on certain nights are called out in her service..."

Echoes here to Maddalena's story recounted by Leland in Aradia: Gospel of the Witches:

> "Oncein the month, and when the moon is full, ye shall assemble in some desert place, or in a forest all together join to adore the potent spirit of your Queen, my mother, great Diana".

Carlo Ginzburg has also published a remarkable book about the Witches' Sabbath, and the night flight, where he suggests that these are in fact based on genuinely ancient shamanic practices; nothing new in this concept to modern Witches, but a novel observation in the academic circles in which Ginzburg moves.

In 1012, Burchard's Collectarium was published: the first attempt to assemble a book of Canonical Law. Book number 19 of this vast collection was called the Corrector, and chapter five deals with various sins, and their respective penances. As we might suppose, Maleficia is prominent in this chapter! It enshrines in law the notion of night flight, together with murder, and the cooking and eating of human flesh. Although both the Canon Episcopi and Burchard's Corrector are

specific in attributing the powers of flight to Witches, it is not until 1280 that the first picture of a witch riding upon a broom appears. This is found in Schleswig Cathedral.

In 1022, the first burning occurred: at Orleans, the victims were accused of, "holding sex orgies at night in a secret place, either underground or in an abandoned building. The members of the group appeared bearing torches. Holding the torches, they chanted the names of demons until an evil spirit appeared. Now the lights were extinguished, and everyone seized the person closest to him in a sexual embrace, whether mother, sister or nun. The children conceived at the orgies were burned eight days after birth, and their ashes were confected in a substance that was then used in a blasphemous parody of holy communion."

Strange how these charges appear to have changed so little in so many years! Compared with our first example, and indeed with the accusations of modern day fundamentalists, one would be forgiven for believing that time is a figment of our imagination, and that nothing ever really changes; certainly not human nature.

The 14th century saw a steady growth in the number of accusations and trials, and by the 15th century, the idea of the Devil's (or Witch's) mark had become established. So too was the idea of a flying ointment, and a consistent image of The Devil became common in trials literature.

The Papal Bull of 1484, Summis Desiderantes Affectibus, and then two years later, publication of the Malleus Maleficarum, further established the "crime" of witchcraft as a heresy, and confirmed Papal support for its eradication. This infamous work - The Hammer of the Witches - was incredibly influential in establishing a code of practice by which witches were to be denounced, tried, convicted and executed. There was no escape from this dreadful fate. The third part of the book describes how to deal with one who will not confess to the charges:

> "But if the accused, after a year or other longer period which has been deemed sufficient, continues

> to maintain his denials, and the legitimate witnesses abide by their evidence, the Bishop and Judges shall prepare to abandon him to the secular Court; sending to him certain honest men zealous for the faith, especially religious, to tell him that he cannot escape temporal death while he thus persists in his denial, but will be delivered up as an impenitent heretic to the power of the secular Court.

It is also in this section that our friendly Dominican monks refer to, "witch midwives, who surpass all other witches in their crimes... And the number of them is so great that, as has been found from their confessions, it is thought that there is scarcely any tiny hamlet in which at least one is not to be found."

Despite its incredible influence in Europe, the Malleus had little effect in England, Wales or Ireland, where witchcraft accusations and trials were very different to those of the continent and Scotland. In fact Wales and Ireland seemed to escape from the witch persecutions almost entirely, with very few trials, and even fewer executions.

Although many laws have been enacted in England against witchcraft, there has never been anything like the hysteria about witches common in mainland Europe. The earliest known person accused of sorcery in England was Agnes, wife of Odo, who in 1209 was freed after choosing trial by ordeal of grasping a red-hot iron.

Until 1563, commoners accused of witchcraft in England met light (if any) punishment. Those of noble birth were treated rather more severely, as the crime could easily be one of treason, and any action which implied a threat to the monarch was treated very seriously indeed. This resulted in the charge of witchcraft being used to remove political opponents with great expediency. There were certainly laws against the practice of witchcraft or sorcery: Alfred the Great (849-899 AD), King of Wessex and overlord of England, decreed the death penalty for Wiccans (that was the word he actually used), and Aethelstan - perhaps one of the most compassionate of Saxon Kings, ordered those who practised Wiccecraeft to be executed, but only if their activities resulted in murder.

Under Henry VIII's Act of 1546, the penalty for conjuration of evil spirits was death, and the property of the accused was confiscated by the King. However, this was in effect for only one year, being repealed by Edward VI in 1547, and only one conviction under this Act is recorded. In 1563, the statute of Queen Elizabeth I was established, which also made death the penalty for invoking or conjuring an evil spirit, but those who practised divination, or who caused harm (other than death) by their sorceries, were sentenced to a year's imprisonment for a first offence. Subsequent offences could be punishable by death, and in some cases, the confiscation of property as well.

However, even though laws against the practice of witchcraft had been established for hundreds of years, the first major trial was not until 1566, at Chelmsford, and was typical of the English style of witchcraft: no pact with the devil, no gathering at Sabbats, but simple and direct acts of maleficia, and the introduction of witches' familiars. It was an important trial, for it set the precedent in English law for accepting unsupported, and highly imaginative, stories from children as evidence. It also accepted spectral evidence (sic), witch's marks, and the confession of the accused.

There are some very distinctive aspects to English witchcraft, which set it apart from its Continental and Scottish counterparts, and which are worth noting. There was a relative lack of torture, and, this may come as a surprise to some people, but witches were never burned in England. Traitors and murderers were burned; witches were hung. Of

course, a traitor or a murderer could also be a witch, but this was actually quite rare. The torture used in England - when it was used at all - was typically swimming, pricking, enforced waking, and a diet of bread and water. Unpleasant, but when compared to squassation, being skinned alive, the strappado, the rack, and such delights as the thumbscrews and the iron maiden, hardly in the same class. The focus of English witchcraft was more towards simple, personal, acts of maleficia than a perceived conspiracy against the power of the Christian Church. As one of Britain's foremost folklorists says: "Traditions of an organised, pagan witch-cult were never very plentiful in England, although they did exist occasionally, especially in the later years of the witch belief. They were never really strong, and after the end of the persecution in the early 18th century, they disappeared altogether." (Christina Hole) This is interesting, because it has been suggested that the witch trials phenomena was largely inspired by the heretical Christian sects; this would seem to be born out by the type of accusations made in England, which were largely neighbour against neighbour rather than Church and State against an organised conspiracy of heretics.

What is also interesting is that it was commonly believed in England that if the bewitched victim could draw blood from the witch, then they would be cured, and the witch's power made ineffective. This belief has persisted in folk traditions to modern times. In 1875, at Long Compton, the body of an old woman, one Ann Turner, was discovered. She had been pinned to the ground by a pitchfork through her throat, and across her face and chest had been carved the sign of a crucifix. James Heywood, a local farmer, had once claimed: "It's she who brings the floods and drought. Her spells withered the crops in the field. Her curse drove my father to an early grave!". Heywood maintained that the only way to destroy her power was to spill her blood, and so after her murder, he was taken and tried for the crime. He was convicted, and sentenced to life imprisonment. Long Compton has always been associated with the practice of witchcraft, and is located only a short distance from the magical Rollright Stones, and near to the aptly named Wychwood Forest. The derivation of this name is from the curiously named tribe of THE HWICCE, who lived in the area at the time of King Penda of Mercia, and who seemed always to be ruled by two brothers. But back to Long Compton:

In 1945, Charles Walton, a local labourer, set out one morning to do some hedging on nearby Meon Hill. That evening, his mutilated body was found in a field - pinned to the ground by his pitchfork, which had been stuck through his throat. There were cuts to his arms and legs, and local police were baffled as to the motive for the crime, and who the likely culprit might have been. But gradually locals began to talk about Mr Walton; they said he was a solitary and vindictive old man, who was concerned more with searching out the secrets of nature than in taking company with his neighbours. They said that he harnessed toads, using reeds and pieces of ram's horn, and then sent them across fields to blight the crops. They also remembered that he kept a witch's mirror - a piece of black stone polished in a mountain stream - concealed in his pocket-watch, which he used for weaving spells and

seeing into the future. The police never discovered the culprit, but it was accepted locally that Mr Walton was murdered because he was a witch. His wounds were a result of the belief that a victim could be freed from enchantment if he or she were able to draw the blood of the witch.

We could not leave English witchcraft without mention of that infamous gentleman, Matthew Hopkins; self-styled Witchfinder General. For all his fame, his activities were restricted to a relatively small area, and a relatively short period of time. However, his boundless energy, and boundless enthusiasm for the collection of large amounts of money, ensured that his name has not been forgotten.

Matthew Hopkins used the unrest of the Civil War to prey upon the fears of the common people. Little is known of his early life, except that he became a lawyer "of little note", and failing to make a living at Ipswich in Suffolk, moved to Manningtree in Essex - an area of Civil War tension.

With virtually no knowledge of witchcraft, but armed with a couple of contemporary documents (including James I's "Demonology"), Hopkins set himself up in business as a witchfinder. And a very profitable business it was too. At a time when the average daily wage was 6d, Hopkins received .23 for a single visit to Stowmarket, and .6 for a visit to Aldeburgh.

His approach was consistent: James I mentioned that witches had familiars, and suckled imps; therefore, anyone who kept a familiar spirit or imp must be a witch! Bearing in mind the English partiality to keeping pets, and you begin to see just how very successful this technique could be. For example, Bridget Mayers was condemned for entertaining an evil spirit in the likeness of a mouse, which she called "Prickears"; another (unnamed) woman was rescued by her neighbours from a ducking, where she confessed to having an imp called "Nan". When she recovered she said: "she knew not what she had confessed, and she had nothing she called Nan but a pullet that she sometimes called by that name...".

Hopkins moved from Essex to Norfolk and Suffolk, and by the following year, had operations in Cambridge, Northampton, Huntingdon and Bedford, with a team of six witch finders under his control. "In Suffolk alone it is estimated that he was responsible for arresting at least 124 persons for witchcraft, of whom at least 68 were hanged." (RHR) However, Hopkins moved too far too quickly, and public opinion began to go against him. In 1646, a clergyman in Huntingdon preached against him, and judges began to question both his methods of locating wit-

ches, and the fees that he charged for the service. In 1647 Hopkins published a pamphlet called "Discovery of Witches", in which he supported his methods in sanctimonious and pseudo legal language. However, it was to no avail, for later that year he died, "in some disgrace" according to most authorities. Witchcraft legend has it that he was drowned by irate villagers in one of his own ducking ponds, but this has no recorded evidence to support it. However, it would be a

fitting end to such an evil man, and I hope it was true.

Moving away from England; Scottish and Continental witchcraft shared a great many similarities; Mary Queen of Scots, and her son, James VI, were both educated in France, and this ensured that continental attitudes towards witches were enshrined in Scottish law at the highest level. In fact the concepts of witchcraft were introduced into Scotland by Mary in about 1563. Before then, trials for witchcraft had been few, and there were no recorded burnings of witches. In "The Encyclopaedia of Witchcraft and Demonology" Rossell Hope Robbins says:

> "Scotland is second only to Germany in the barbarity of its witch trials. The Presbyterian clergy acted like inquisitors, and the Church sessions often shared the prosecution with the secular law courts. The Scottish laws were, if anything, more heavily loaded against the accused. Finally, the devilishness of the torture was limited only by Scotland's backward technology in the construction of mechanical devices."

It is well known that James VI was an ardent prosecutor of witches, and it was under his authority that the Bible was translated to include the word "witch" (Exodus 22:18) to provide Biblical sanction for the death penalty for witches. The original Hebrew word - kashaph - meant either a magician, diviner or sorcerer, but was definitely not a witch. In the Latin Vulgate (4th century version of the Bible) the word had been translated as "maleficos", which could mean any kind of criminal, although in practice often referred to malevolent sorcerers. Similarly, the so-called Witch of Endor, consulted by King Solomon: the original Hebrew was "ba'alath ob": "mistress of a talisman". In the Latin Vulgate she became a "mulierem habentem pythonem": a women possessing an oracular spirit. It was only in the version of the Bible authorised by King James that she became a witch.

By the time that James acceded to the English throne in 1603, his attitude towards witches had undergone a subtle transformation. In fact, he was directly responsible for the release and pardon of several accused "witches", and personally interfered in trials where he believed that fraud or deception was being practised. However, Lynn Linton writing in 1861 says of him:

> "Whatever of blood-stained folly belonged specially to the Scottish trials of this time - and hereafter - owed its original impulse to him; every groan of the tortured wretches driven to their fearful doom, and every tear of the survivors left blighted and desolate to drag out their weary days in mingled grief and terror, lie on his memory with shame and condemnation ineffaceable for all time."

But it was under Charles II that perhaps the most famous - and endur-

ing - of Scottish witches was tried, and most probably executed (although records of her punishment have not survived). Isobel Gowdie of Auldearne, on four separate occasions during 1662 testified that she was a witch, and gave what Russell Hope Robbins describes as: "a resum. of popular beliefs about witchcraft in Scotland.". He says that Gowdie "appeared clearly demented", but that "it is plain she believed what she confessed, no matter how impossible...".

From Gowdie are derived some of the concepts of today's Wicca, including the idea of a coven, comprised of 13 people. Gowdie said that a coven was ruled by a "Man in Black", often called "Black John". He would often beat the witches severely, and it seemed their main tasks were to raise storms, change themselves into animals, and shoot elf arrows to injure or kill people. Coming as she does right at the end of the witchcraft persecutions, it is difficult to establish how much of Gowdie's confession is based upon real, traditional folk practices of Auldearne, and how much she is simply repeating the standard accusations against witches. The Coven of 13 is probably the single aspect of her confessions which does not appear elsewhere in records of witchcraft trials, and my own feelings are that she was probably as genuine a witch as was ever taken and tried.

We have already commented how terrifying it is to consider the impact that a single person can have upon the lives of so many people. We have looked at a number of these - King James, Kramer and Sprenger, Matthew Hopkins, Conrad of Marburg - and their latter day successors are no less dangerous. Let us consider some of the 20th century persecutors. We have already mentioned Adolf Hitler; what about Stalin? his great purge in the period following 1936 saw charges of treason, espionage and terrorism brought against anyone who showed the least inclination to oppose him. Using techniques which would not have been out of place during the great witch hunts, Stalin's henchmen enforced "confessions", and effectively exterminated any threat to his political power.

We could look too at McCarthy, whose fame for persecution was such that his name is now used to describe "the use of unsupported accusations for any purpose". It is no accident that his activities were referred to as a "witch hunt", nor that Arthur Miller's play about the Salem witch trials, "The Crucible", was more a comment about McCarthyism than a comment about 17th century American life.

In 20th century Australia we are heirs to a European history, which maintains that witches are servants of the devil, and should be prosecuted for their crimes against humanity. In some States these laws actually remain upon the Statute Books; in others, the legal machinery has been removed, but often public opinion hovers around the middle ages, believing that the only good witch is a dead witch.

Our latter-day inquisitors play upon these fears, in much the same way as Matthew Hopkins played upon the fears of the people during the Civil War. Christian Fundamentalists have no hesitation in using every dirty trick in the book to ensure that public opinion remains opposed to witchcraft. If this means that some of them have to stand up and say: "Yes, I was a witch: I sacrificed my babies to the devil, and copulated with a goat; I took part in drunken orgies, and drank the blood of the sacrifice"; but then I found Jesus, and was born again,

and now I'm a really nice person; well so be it. Some of them are so psychiatrically unbalanced they may even believe it themselves.

Listen to a sample of the claims made by Audrey Harper, who achieved notoriety in Britain as an ex-HPS of a Witches' Coven. This extract is from an article by Aries, which appeared in Web of Wyrd #5:

> Sent to a Dr Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.
>
> Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and screwed as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's left to wander "home" in the dark.
>
> Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked -"probably with LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it. Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric

> hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock"

> drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps, and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reachout Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.
>
> Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock."

Whilst all this seems incredible to any rational person, unfortunately, in the age old tradition, it confirms the worst fears of the man and woman in the street, and so they swallow it whole. After all, it was on telly, so it MUST be true!

As a direct result of people like Audrey Harper publicising their lies and fantasy, children in England and Scotland were forcibly removed from their homes, and subjected to the type of questioning that we had previously believed had died out at the end of the Middle Ages.

A consultant clinical psychologist scrutinised the interview transcripts and audio records of the recent Orkney child abuse case, and in her summing up said: "[the Social Workers] told the children

they knew things had happened to them and were generally leading all the way. When the children denied things, the questions were continually put until the children got hungry and gave them the answers they wanted."

Who says that torture is no longer legal in the British Isles?

The father of four of the children who were taken into care said: "At first I thought the allegations were laughable, but I found out how serious the police were...". Just to remind you of the words of Gilles de Rais some 500 years ago: [the accusations] are frivolous and lack credit...".

One 11 year-old described being asked to draw a circle of ritualistic dancers. He said: "They got me to draw by saying, 'I am not a drawer. Can you draw that?' It was meant to be a ring with children around and a minister in the middle wearing a black robe and a crook to pull children in."

The boy said he had been promised treats such as a lesson on how a helicopter worked if he co-operated, and was told that he could go if he gave one name. How remarkably similar to medieval witch trials, where the victims were always pressed to name their accomplices - for is it not said, "thou canst not be a witch alone?"!

In 1990, journalist Rosie Waterhouse commenting upon the Manchester child abuse case said: "After three months of questioning by the NSPCC, strange stories began to come out and other children were named. The way the children began telling "Satanic" tales in this case is remarkably similar to the way such stories first surfaced in Nottingham. As "The Independent on Sunday" revealed last week (23/9/-90), the Nottingham children began talking about witches, monsters, babies and blood only after they had been encouraged, by an NSPCC social worker, to play with toys which included witches' costumes, monsters, toy babies, and a syringe for extracting blood."

Believe it or not, the parents of these children had no access to them whatsoever. Why? Because our modern, scientifically trained, 20th century social workers believed that, "[the parents] would try to silence the children, using secret Satanic symbols or trigger words".

By March 1991, senior Police spokesmen were publicly claiming that "police have no evidence of ritual or satanic abuse inflicted on children anywhere in England or Wales". Scotland has a different legal system, which is why it was not included in the statement - not because the police have evidence there, for they do not.

When the Rochdale case finally came to court, after the children had been in care (sic!) for about 16 months, the judge delivered a damning indictment upon those who were responsible for it, and said: "the way the children had been removed from their parents was particularly upsetting." He saw a video of the removal of one girl from her home during a dawn raid, and commented that, "It is obvious from the video tape that the girl is not merely frightened but greatly

distressed at being removed from home. The sobbing and distraught girl can be seen. It is one of my most abiding memories of this case."

Let us return briefly to Salem, where, in 1710, William Good petitioned for damages in respect of the trial and execution of his wife Sarah, and the imprisonment of his daughter, Dorothy, "a child of four or five years old, [who] being chained in the dungeon was so hardly used and terrified that she hath ever since been very chargeable, having little or no reason to govern herself.".

1646

Today's Christian Fundamentalist, like his vicious and self-righteous predecessors, will use anything in his or her power-including innocent children - to destroy the evils of Paganism and the occult. Sometimes I wonder if we are becoming paranoid, or the subjects of a persecution complex, but in writing this lecture it was brought home to me more strongly than ever before: the witch trials of the Middle Ages are not a bloody stain on the history of Christianity; they are the source from where today's fundamentalists draw their power, and are just as terrifying today as they were hundreds of years ago. Bigotry and persecution have changed in only one respect: 20th century mankind has far more efficient and effective means of spreading lies and propaganda than was available to our ancestors.

PERSECUTION: ANCIENT AND MODERN

Appendix A

The subject of the European Witch Trials has been written about ad infinitum (and nauseam!), and there are a great many useful books which the student will find of interest. There follows a short bibliography of those to which I referred when writing this lecture.

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Appendix B - Historical Periods

Anglo-Saxon: broadly 550 AD to 1066 AD (the Norman invasion).

Middle Ages: broadly the period from the end of classical antiquity (476 AD) to the Italian Renaissance (or fall of Constantinople in 1453). More specifically the period from 1000 AD to the 15th century.

Medieval: of, or relating to, the Middle Ages.

Tudor: the Royal House, descended from Welsh Squire Owen Tudor (d.1461), which ruled in England between 1485 AD - 1603 AD

Stuart: the Royal House which ruled in Scotland between 1371 AD and 1714, and in England between 1603 AD - 1714 AD.

Jacobean: relating to the period of James I's rule of England (1603-1625).

Reformation: a 16th century religious and political movement which beganas anattempt toreform theCatholic Church, but actually resulted inthe establishment of the Protestant Church.

Renaissance: usually considered as beginning in Italy in the 14th century,this isthe period whichmarked the transitionfromtheMiddleAges tothemodern world.Itis characterisedbyclassicalscholar ship,scientific andgeographicaldiscovery,and the exploration of individual human potential.

Civil War: 1640-1649, between the Royalists under Charles I, and the Parliamentarians ledby Oliver Cromwell. Charles I was executed in 1649.

Crusades: a series of wars undertaken by the Christians of western Europe with the authorisation of the Papacy from1095untilthe mid-15thcenturyforthe purpose of recoveringthe HolySepulchre atJerus alemfrom theMuslimsand defendingpossessionof it. (Enc. Britannica)

Thirty Years' War: a major conflict involving Austria, Denmark, France, Holland,Germany, Spain andSweden that devastated central Europe,

but especially Germany. It beganas awarbetween Protestantsand Catholics but developedintoa generalpowerstruggle (1618 1648).

Lateran Councils: Five ecumenical councils held at the Lateran Palace (the official residence ofthe Pope) between 1123 AD and 1512 AD.

PERSECUTION: ANCIENT AND MODERN

Appendix C - Gnostic and Christian sects

Manichaeism: a dualistic Gnostic religion first preached by Mani (q.v.)in the 3rdcentury AD. Itsearly centrewas Babylonia,then partofthePersianempireanda meeting place of faiths. (EB)

The basic theology of Manichaeism is that good and evil are separate and opposed principles, which have become mixed in the world through the action of the evil principle. There is a complicated mythology which describes the creation of the world and the elements, and a set of complex correspondences by which the seeker can return to a state of salvation. Manichaeism spread across a huge area, including the Roman Empire. However, by the 6th century it had virtually been eradicated from Spain, France and Italy, although was strong in the eastern Mediterranean until the 9th century, when it was absorbed into the neo-Manichean sects of the Bogomils, Cathars, etc.

Bogomils: a religious sect which flourished in the Balkans between the 10th and 15th centuries.

Their central teaching was strictly dualistic; that the visible, material world was created by the Devil, and that everything within it was therefore evil. They rejected many of the trappings of Christianity, and their condemnation of anything to do with the flesh - including eating and drinking! - has rightly earned them the nickname, "the greatest puritans of the middle ages".

Cathars: a heretical Christian sect that flourished in western Europe in the 12th and 13th centuries.

They believed that goodness existed only in the spiritual world created by God, and that the material world, created by Satan, was evil. Their theology bore a great resemblance to that of Manichaeism and the Bogomils, and they were closely connected with the latter.

Waldensians: also known as Valdenses or Vaudois. The sect was founded in southern France in the 12th century, and emphasised poverty, abstinence from physical labour, and a life devoted to prayer.

They were influenced by other "heretical" sects, and rejected a number of the basic tenets of the Catholic faith. They were stern opponents to the acquisition of wealth and power within the Church, and thus came into direct opposition to the Papacy,which thrived on both. They were fiercely persecuted, and by the end of the 15th century, confined mainly to the French and Italian valleys of the Cottian Alps. During the 16th century, the Waldensians were transformed into a Protestant church, but suffered heavy persecution throughout the 17th century from the Dukes of Savoy. This ceased only after Oliver Cromwell intervened personally on their behalf with the duke, Charles Emmanuel II. In the latter part of the 17th century the Waldensians returned to their original homeland, and in 1848 the Waldensians were given civil rights, and are today members of the World Presbyterian Alliance.

Appendix D - A calendar of events connected with the persecution of heretics

640 AD Eorcenberht succeeds Eadbald as King of Kent, and becomes the first English king to order the destruction of pagan idols throughout his kingdom;

663 AD Council of Whitby determines the date of Easter to be in accordance with Roman practice, and so ends

Celtic Christianity in Northumberland;

668-690 AD Liber Poenitentialis by Theodore, Archbishop of Canterbury. Probably the first legislation against witches. Itadvised penances (eg, fasting)for those who"sacrificedto devils,foretold the futurewiththeiraid,atefoodthathadbeen offeredin sacrifice,orburnedgrainafter aman was deadforthewell-beingofthelivingandof the house."

735-766 AD the Confessional of Ecgberht, Archbishop of York, which prescribed a 7-year fast for a woman convicted of "slaying by incantation";

871-899 AD reign of King Aelfred (brother of Aethelred), who declared the death penaltyfor those who practise Wicca;

925-939 AD reign of King Aethelstan, where murder - including murderbywitchcraft -waspunishablewith the death penalty;

936 AD Otto elected King of the Germans, whereupon he declaredit hisintention to drivethe pagans out of his land;

951 Otto crowned King of Lombardy;

955 Otto defeated the Magyars and proclaimed himself "Protector of Europe";

962 Otto crowned Holy Roman Emperor;

1022 the first burning (at Orleans) for heresy;

1066-1087 AD reign of William the Conqueror in England; he reduced Aethelstan'ssentence ofdeath

forcon
victed murderers to banishment;

1118 King Baldwin II of Jerusalem suggested to Sir Hugh dePayensthat heorganiseachivalric orderof knightsto defendtravellersto theHolyLand, and grantedpartofhispalace,which stoodonthesite ofSolomon'soriginaltemple, fortheirheadquar ters.Asaresultof thisgesture,HughdePayens calledhisOrdertheTempliMilitia,andthenlater

1650

changedthisto KnightsoftheTempleofSolomonin Jerusalem;

1162 Pope Alexander III issued a special papal bull releasing Templars from spiritual obedience to any butthe Popehimself,gavethemexemption from paying tithes, andallowed themtheir own chaplains and burial grounds;

12/13th cent the Cathar heresies: introduction of the obscene kiss and ritual adoration of the devil;

1243-44 Siege of Montsegur;

1244 225 Cathars burned at the stake at Montsegur;

1259 relationships between the Knights Templars and the Hospitallers ofKnights ofStJohn deteriorated into open warfare;

1291 the Saracens took Jerusalem, and the Knights Templars were expelled, and lost their headquarters

on the site of Solomon's Temple;

1301 Walter Langton, bishop of Coventry, tried by ecclesiastical court for diabolism and acquitted;

1302 trial in Exeter for defamation of a man who called a woman a "wicked witch and thief";

1307 King Philip of France ordered the arrest of every member ofthe KnightsTemplar in France:this was followed bya papalbull toall rulersin Christian Europe that all Templars were to be arrested;

1311 investigation in London by episcopal authority into sorcery, enchantment, magic, divination and invocation;

1312 the Pope officially disbanded the Knights Templars;

1314 Jaques de Molay (last Grand Master of the Knights Templars) burned as a relapsed heretic;

1321 last Cathar burned at the stake;

1324 Alice Kyteler tried in Kilkenny by secular and ecclesiastical authorities for diabolism, invoca tion and sorcery;

1347 the Plague spreads over the whole of Italy, and arrives in France by the end of the year;

1348 the Plague reaches Paris, then the Low Countries, and then via the Channel to southern England;

1349 Britain ravaged by the Plague, which passes into Germany, Austria and Scandinavia;

1360 the Plague, complicated by influenza reappears in Europe, continuing in waves until 1441, and finally ending around 1510;

1390 woman tried in Milan for attending an assembly led by "Diana", "Erodiade" or "Oriente";

1408 the Plague, still rampant in Europe is complicated by an epidemic of Typhus and Whooping Cough;

1409 trial of Pope Benedict XIII at Pisa for divination, invocation, sorcery and other offences;

1428-47 Dauphine: 110 women and 57 men executed by secular court for witchcraft, especially diabolism;

1431 Joan of Arc tried for heresy and burnt at the stake: the trial decision was annulled in 1456, and in 1920 shewas canonised byPope Benedict XVwith the date of her execution (May 30) becoming a national holiday in France;

1440 Gilles de Rais tried on 47 charges including con juration of demons and sexual perversions against children: nearlyall evidence washearsay, none of his servantswascalled totestify,and theprocee dingswerehighlyirregular: hewasstrangledand thensenttothe pyre,buthisfamilyweregiven permissionto removehisbodybefore theflames reached it for burial at a nearby Carmelite Church;

1441 Margery Jourdain ("the Witch of Eye") convicted of plottingtokillKingHenry VI,andburnedasa traitor;

1458 first recorded use of the word "sabbat" (Nicholas Jacquier). "Synagogue" was the word commonly used todescribethemeeting placesofhereticsand witches;

1470 trial before Royal Court in England for defamation - man had accused the Duchess of Bedford of image magic;

1479 Earl of Mar executed for employing witches to kill James III of Scotland;

1484 Papal Bull of Pope Innocent VIII officially declaring witchcraft a heresy;

1486 first publication of the Malleus Maleficarum;

1488 Metz: 31 women and 4 men tried by secular court for weather magic: 29 burned;

1492 expulsion of Jews from Spain;

1521 Martin Luther excommunicated by Pope Leo X, and so begins the Reformation;

1532 the Constitutio Criminalis Carolina: the criminal code for the HolyRoman Empire which specified how witches, fortunetellers, etc wereto be tried,and punished;

1542 first statute against witchcraft in England passed by Parliament (revoked 1547);

1557 first list of prohibited books issued by the Roman church;

1562 statute enacted in Scotland under Mary Queen of Scots declaring the death penalty for witchcraft, sorceryand necromancy:theAct wasconfirmed in 1649 and repealed in 1736;

1563 statute against witchcraft by Elizabeth I in Englandordering the deathpenalty for

witches, enchantersand sorcerers(undercivil, notecc lesiastical law);

1566 first major trial under statute of 1563: Elizabeth Francis, Agnes Waterhouseand JoanWaterhouse at Chelmsford: Agneshanged,Elizabethreceived a light sentence and Joan was found not guilty;

1584 "Discoverie of Witchcraft" by Reginald Scot published - a Protestant argument against belief in witchcraft;

1590-92 North Berwick trials by James VI;

1595 Nicholas Remy publishes "Demonolatreiae" where he boasted on the title page that he had condemned 900 witches in 15 years;

1596 John Dee as Warden of a Manchester College acts as an advisor for cases of witchcraft and demonology;

1597 "Daemonologie" by King James VI published;

1600 Giordano Bruno burnt at the stake in Rome as an "impenitent heretic";

1603 ascension of James VI to the English throne as James I;

1604 new statute against witchcraft by James I which established pact, devil-worship and other continental ideas in English law;

1611 King James authorises a new translation of the Bible to include the word "witch";

1612 twenty witches tried together at Lancashire (the Pendle witches);

1628 in Massachusetts, an English lawyer, Thomas Mortonordered amaypoleto beerectedin the colony which he

founded (Merrymount), and celebrat

1653

ed MaywithlocalIndians andrefugeesfromthe Puritans,withstag antlers,bellsandbrightly coloured clothes, under an elected "Lord and Lady" to ruleover thecelebrations; He wasarrested under charges ofpractising witchcraft,but was released;

1633 the public exorcisms of the nuns of Loudun as part ofa plotby CardinalRichelieu to revengehimself upon Urban Grandier: Grandier arrested and tried by investigating committee;

1634 Grandier tortured then burned alive;

1644 maypoles made illegal in England;

1644-5 Matthew Hopkins active in Chelmsford;

1646 Matthew Hopkins retired - he died the following year;

1647 first witch hung in the USA, in Connecticut;

1649 first newspaper astrology column by Lilly;

1662 at Bury St Edmunds women were accused and convicted ofwitchcrafton thetestimonyof hysterical children;

1662 the trial of Isobel Gowdie in Auldearne, Scotland: Gowdie introduces the idea of a coven of thirteen;

1663 the Licensing Act determined that books could not be published without priorconsultation with the Church or State;

1679-82 the Chambre Ardente affair: a star chamber court admittingof noappealarraigned totry Madame Bosse, her daughter and sons; Madame Montvoisin (La Voisin)and La DameVigoreux. Duringthe courseof the trial,severalhundredsofthehighestcour tiersofKing LouisXIVwereimplicatedinthe poisoningscandal.Theaffairdegeneratedintoa searchforheresyandwitchcraft,andeventually CatholicPriestsDavot, Gerard,Deshayes,Cotton, Tournet,Guibourg andMariettewere alsodrawnin, accused ofperforming theBlackMass. Evidencewas collectedto showthat Madamede Montespan(Louis' former mistress)attempted to poisonLouis andhis new mistress, andwas the leader ofthe Satanic cult. In all, 319 peoplewere arrested and 104 sentenced: 36 to death,4 to slavery in the gal leys, 34 to banishmentand 30 acquitted. In 1709 Louis attempted to destroy the records of the affair, but failed;

1684 Alice Molland was the last person executed as a witch in England (at Exeter);

1654

1689 Cotton Mather (New England) publishes "Memorable Providences Relating to Witchcraft and Possessions" supporting belief in witchcraft;

1692 Salem witch trials: 19 hung and more than 100 jailed; thelast personexecutedin theUSA for witchcraft;

1727 last execution in Scotland for witchcraft;

1731 last trial for witchcraft in England: Jane Wenham, who was convicted, then pardoned and released;

1736 the repeal of the statutes against witchcraft of Mary Queen of Scots(1562), Elizabeth I (1563) and JamesI &VI(1604): replacedwith astatutewhich statedthat,"no prosecution,suitor proceeding shallbe commencedorcarriedoutagainstany personorpersonsforwitchcraft, sorcery,inchant ment (sic),orconjuration."Itprovided forthe prosecutionof thosepretendingtopossessmagical powers, but it denied reality to those powers;

1745 last execution in France for witchcraft;

1775 last execution in Germany for witchcraft;

1829 Lamothe-Langan fabricated and published documents represented to berecords of trialsof witches in Toulouse andCarcassonne, probably in an attempt to provethe continuingexistenceof theworship of the old religion;

1830 in "Letters on Demonology and Witchcraft" Sir Walter Scott argues thatalleged witches had been misunderstood and mistreated;

1862 Jules Michelet argues in his book "La Sorcerie" that witchcraftwas aprotest bymedieval serfs against a crushing social order;

1865 Pope Pius X again attacked secret societies,claim

ing that Freemasonry was anti-Christian, satanic, and derived from paganism;

1899 publication of Aradia: Gospel of the Witches by Leland;

1928 first English translation of the Malleus Maleficarum (tr Summers);

1951 repeal of the 1736 Witchcraft Act with the Fraudulent Mediums Act;

1963 demand made for reinstatement of the Witchcraft Laws in England following desecration of churches and graveyards;

1966 the Index (of prohibited books) abolished;

1991 Anti-occult amendment to the Criminal Justice Bill had its third reading in Parliament. Presented by Geoffrey Dickens, this prescribed imprisonment for not morethan five yearsagainst one who,"permits, entices orencourages aminorto participatein, or bepresentataceremonyorotheractivityofany kindspecifiedinsub-section3...".Subsection3 says:"Theceremoniesoractivitiestowhichthis sectionappliesare thoseof,orassociated with, Satanism andotherdevilworshipping, blackmagic, witchcraft, oranyactivity towhich Section1 of the Fraudulent Mediums Act (1951) applies.

The Bill was rejected for a number of reasons, not least because it made newspaper/magazine editors culpable if

minors should read the astrology column!

HISTORY OF WICCA IN ENGLAND: 1939 - present day

This talk was given by Julia Phillips at the Wiccan Conference in Canberra, 1991. It is mainly about the early days of the Wicca in England; specifically what we now call Gardnerian and Alexandrian traditions. The text remains "as given", so please remember when you read it that it was never intended to be "read", but "heard" and debated.

Text begins:

There are three main strands I intend to examine: one, Gardner's claim of traditional initiation, and its subsequent development; two, magical traditions to which Gardner would have had access; and three, literary sources.

As we look at these three main threads, it is important to bear in mind that Gardner was 55 years old at the time of his claimed initiation; that he had spent many years in Malaya, and had an enormous interest in magic, Folklore and Mythology. By the time he published High Magic's Aid, he was 65, and 75 when "The Meaning of Witchcraft" appeared. He died in 1964, at the age of 80.

Gardner was born in 1884, and spent most of his working adult life in Malaya. He retired, and returned to the UK in 1936. He joined the Folklore Society, and in June 1938, also joined the newly opened Rosicrucian Theatre at Christchurch where it is said he met Old Dorothy Clutterbuck.

I chose 1939 as my arbitrary starting point as that was the year that Gerald Gardner claims he was initiated by Old Dorothy into a practising coven of the Old Religion, that met in the New Forest area of Britain. In his own words,

"I realised that I had stumbled upon something interesting; but I was half-initiated before the word, "Wica" which they used hit me like a thunderbolt, and I knew where I was, and that the Old Religion still existed. And so I found myself in the Circle, and there took the usual oath of secrecy, which bound me not to reveal certain things." This quote is taken from The Meaning of Witchcraft, which was published in 1959.

It is interesting that in this quote, Gardner spells Wicca with only one "c"; in the earlier "Witchcraft Today" (1954) and "High Magic's Aid" (1949), the word Wicca is not even used. His own derivation for the word, given in "The Meaning of Witchcraft", is as follows:

"As they (the Dane and Saxon invaders of England) had no witches of their own they had no special name for them; however, they made one up from "wig" an idol, and "laer", learning, "wiglaer" which they shortened into "Wicca".

"It is a curious fact that when the witches became English-speaking

they adopted their Saxon name, "Wica"."

In "An ABC of Witchcraft Past and Present", Doreen Valiente does not have an entry for Wicca, but when discussing Witchcraft, does mention the Saxon derivation from the word Wicca or Wicce. In the more recently published The Rebirth Of Witchcraft, however, she rejects this Saxon theory in favour of Prof. Russell's derivation from the Indo-European root "Weik", which relates to things connected with magic and religion.

Doreen Valiente strongly supports Gardner's claim of traditional initiation, and published the results of her successful attempt to prove the existence of Dorothy Clutterbuck in an appendix to "The Witches' Way" by Janet and Stewart Farrar. It is a marvellous piece of investigation, but proving that Old Dorothy existed does nothing to support Gardner's claims that she initiated him.

In his book, "Ritual Magic in England", occultist Francis King does offer some anecdotal evidence in support of Gardner's claims. However, it is only fair to point out that in the same book, he virtually accuses Moina Mathers of murder, based upon a misunderstanding of a story told by Dion Fortune! With that caveat, I'll recount the tale in full:

King relates that in 1953, he became acquainted with Louis Wilkinson, who wrote under the pen-name of Louis Marlow, and had contributed essays to Crowley's Equinox. He later became one of Crowley's literary executors. King says that in conversation, Wilkinson told him that Crowley had claimed to have been offered initiation into a witch coven, but that he refused, as he didn't want to be bossed around by a bunch of women. (This story is well-known, and could have been picked up anywhere.)

Wilkinson then proceeded to tell King that he had himself become friendly with members of a coven operating in the New Forest area, and he thought that whilst it was possible that they derived their existence from Murray's "Witch Cult in Western Europe", he felt that they were rather older.

King draws the obvious conclusion; that these witches were the very same as those who initiated Gardner. King claims that the conversation with Wilkinson took place in 1953, although "Ritual Magic in England" was not published - or presumably written - until 1970. However, on September 27 1952, "Illustrated" magazine published a feature by Allen Andrews, which included details of a working by, "the Southern Coven of British Witches", where 17 men and women met in the New Forest to repel an invasion by Hitler. Wilkinson had told King of this working during their conversation, which King believes to be proof that such a coven existed; there are some differences in the two stories, and so it is possible that two sources are reporting the same event, but as Wilkinson's conversation with King came after the magazine article, we shall never know.

In the recently published "Crafting the Art of Magic", Aidan Kelly

uses this same source to "prove" (and I use the word advisedly - the book "proves" nothing") that Gardner, Dorothy, et al created Wicca one night following a social get together! Of one thing we can be certain though: whatever its origin, modern Wicca derives from Gardner. There may of course be other traditional, hereditary witches, but even if they are genuine, then it is unlikely that they would have been able to "go public" had it not been for Gardner.

There have been many claims of "hereditary" origin (other than Gardner's own!) One of the most famous post-Gardner claimants to "hereditary" status was actress Ruth Wynn-Owen, who fooled many people for a very long time before being exposed. Roy Bowers, who used the pseudonym Robert Cochrane, was another: Doreen Valiente describes her association with him in "The Rebirth of Witchcraft", and The Roebuck, which is still active in the USA today, derives directly from Cochrane, via Joe Wilson. "Witchcraft: A Tradition Renewed" by Evan John Jones with Doreen Valiente describes a tradition derived from Robert Cochrane. Alex Sanders, of course is another who claimed hereditary lineage, and like Cochrane, deserves his own place in this history, and we'll get to both of them later.

Many people have been suspicious of Gardner's claims, and have accused him of making the whole thing up. They suggest that the Wicca is no more than the fantasy of an old man coloured by a romantic imagination. One particularly virulent attack upon Gardner came from Charles Cardell, writing under the pseudonym of Rex Nemorensis.

One of Gardner's initiates who is still active in the Wicca today has an interesting tale to tell about Cardell, whom he knew:

"Cardell claimed to be a Witch, but from a different tradition to Gardner's. Cardell was a psychopathic rat, with malevolent intent toward all and sundry. He managed to get a woman called Olive Green (Florannis) into Gardner's coven, and told her to copy out the Book of Shadows so that Cardell could publish it, and destroy Gardner. He also contacted a London paper, and told them when and where the coven meetings were held, and of course the paper got quite a scoop. Cardell led people in the coven to believe that it was Doreen Valiente who had informed on them.

Doreen had just left Gardner in a bit of a huff after a disagreement; another coven member, Ned Grove, left with her. Anyway, the day the paper printed the exposure, Cardell sent Gardner a telegram saying, "Remember Ameth tonight". (Ameth was Doreen's Craft name, and as it has now been published, I see no reason not to use it here)."

My informant also said that Olive Green was associated with Michael Houghton, owner of Atlantis book shop in Museum Street, who was the publisher of High Magic's Aid. Through this association, she also encountered Kenneth Grant of the OTO, although their association was not friendly.

Cecil Williamson, the original owner of the witchcraft museum on the

Isle of Man, and present owner of the Witchcraft Museum in Boscastle, has also published a number of articles where he states quite categorically that Gardner was an utter fraud; but, he offers only anecdotes to support these allegations.

Although Gardner claimed his initiation occurred in 1939, we don't really hear anything about him until 1949, when "High Magic's Aid" was published by Michael Houghton.

This book has very strong Solomonic leanings, but like Gardner's own religious beliefs, combined the more natural forms of magic with high ceremonial. In his introduction to the book, Gardner says that: "The Magical rituals are authentic, party from the Key of Solomon (MacGregor Mathers' translation) and partly from magical MSS in my possession)." Gardner did indeed have a large collection of MSS, which passed with the rest of his goods to Ripleys in Toronto after his death.

Scire (pseudonym) was the name Gardner took as a member of Crowley's branch of the OTO; although it is generally agreed that his membership was purely nominal, he was certainly in contact with people like Kenneth Grant and Madeline Montalban (founder of the Order of the Morning Star).

Gardner was given his OTO degree and Charter by Aleister Crowley, to whom he was introduced in 1946 by Arnold Crowther. As Crowley died in 1947, their association was not long-lived, but Crowther confirms that the two men enjoyed each other's company.

So, after that brief introduction we can have a look at the first of the strands I mentioned.

In 1888, the Hermetic Order of the Golden Dawn was born, beginning a renaissance of interest in the occult that has continued to the present day. It is impossible to overstate the importance of the GD to modern occultists; not only in its rituals, but also in its personalities; and of course, through making available a large body of occult lore that would otherwise have remained unknown, or hidden in obscurity.

I will be looking at this body of occult lore with other literary influences later, and will here concentrate on the rituals and personalities that have influenced Wicca.

We cannot look at the GD in isolation from its own origins. It is descended from a myriad of esoteric traditions including Rosicrucianism, Theosophy, and Freemasonry. The latter in its own right, as well as via the SRIA - a scholarly and ceremonial association open to Master Masons only.

Whether the German Lodge or Fraulein Sprengel actually existed is a matter still under debate; but either in fact or in spirit, this is the source for the "Cypher Manuscripts" which were used to found the Isis-Urania Lodge in 1888.

As I'm sure everyone knows, Isis-Urania was founded by Dr Wynn-Westcott, Dr Woodman, and MacGregor Mathers. Not only were all three Master Masons; Wynn-Westcott and Mathers were also members of the Theosophical Society. The most important thing though is the fact the these three men were a ruling triumvirate that managed the affairs of the SRIA. This is important, for the SRIA included Hargrave Jennings in its membership, and Jennings is reputed to have been involved with a Pagan group at the end of the 19th century, which drew its inspiration from Apuleius - The Golden Ass.

But back to the GD - whether the Cypher Manuscripts actually existed, or Wynn-Westcott manufactured them is now irrelevant; Mathers was commissioned to write-up the rituals into a workable shape, and thus the Golden Dawn was born.

Members of the Isis-Urania Lodge at various times also included Allan Bennett, Moina Mathers, Aleister Crowley, Florence Farr, Maud Gonne, Annie Horniman, Arthur Machen, "Fiona Macleod", Arthur Waite and WB Yeats. Also associated were Lady Gregory, and G W Russell, or AE, whose "The Candle of Vision" was included in the bibliography of "The Meaning of Witchcraft". The literary and Celtic influences within the GD were immense.

From the Isis-Urania Lodge sprang all the others, including the so-called Dissident Orders derived through Crowley. It is this line that some commentators trace to modern Wicca, so it is the one upon which we will concentrate.

Aleister Crowley was initiated into the Isis-Urania Lodge on 18 November 1898. As you most probably know, Crowley later quarrelled with MacGregor Mathers, and in 1903 began to create his own Order, the Argenteum Astrum, or Silver Star. In 1912, Crowley was initiated into the OTO, and in 1921, succeeded Theodor Reuss as its Chief.

According to Arnold Crowther's account, it was in 1946, a year before Crowley's death, that Crowley gave Gardner an OTO Charter. Ithell Colquhoun says only that it occurred in the 1940s, and further states that Gardner introduced material from the OTO, and less directly from the GD, into "...the lore of his covens".

As Doreen Valiente also admits, "Indeed, the influence of Crowley was very apparent throughout the (Wiccan) rituals.". This, Gardner explained to her, was because the rituals he received from Old Dorothy's coven were very fragmentary, and in order to make them workable, he had to supplement them with other material.

To give an example of some of the lines by Crowley which are rather familiar to modern Wiccans:

I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

And of course, the Gnostic Mass has been immensely influential.

Not only poetry, but also magical practices in Wicca are often derived from GD sources. For example:

the way of casting the circle: that is, the visualisation of the circle, and the pentagrams at the quarters, are both based upon the standard GD Pentagram Ritual;

both the concept and word "Watchtowers" are of course from the Enochian system of Magic, passed to Wicca via the GD (although I would like to make it very clear that their use within Wicca bears no relation to the use within Enochia - the only similarity is in the name);

the Elements and colours generally attributed to the Quarters are those of the GD;

the weapons and their attributions are a combination of GD, Crowley and Key of Solomon.

In "Witchcraft Today", Gardner says, "The people who certainly would have had the knowledge and ability to invent (the Wiccan rites) were the people who formed the Order of the Golden Dawn about seventy years ago...".

The GD is not the only influence upon Gardner; Freemasonry has had a tremendous impact upon the Wicca. Not only were the three founders of Isis-Urania Temple Masons, so too were Crowley and Waite; Gardner and at least one member of the first coven (Daffo) were both Co-Masons. Gardner was also a friend of JSM Ward, who had published a number of books about Masonry.

Doreen describes Ward as a "leading Mason", but Francis King says only that Ward was, "a bogus Bishop... who had written some quite good but far-fetched books on masonry, and who ran a peculiar religious-cum-occult community called The Abbey of Christ the King..." Whether the books were far-fetched or not, we can assume that some of the many similarities between Wicca and Masonry are in some ways due to Ward's influence.

Some of these include:

The Three Degrees
The Craft
So Mote It Be
The Challenge
Properly Prepared
The 1st Degree Oath (in part)
Presentation of the Working Tools at 1st degree

and so on.

It seems to me quite clear that even if Gardner received a traditional set of rituals from his coven, they must have been exceptionally sparse, as the concepts that we know of as Wicca today certainly derive from ceremonial magic and Freemasonry to a very great extent. Indeed, Gardner always claimed that they were sparse.

It could be argued that all derive from a common source. That the appearance of a phrase, or technique in one tradition does not automatically suggest that its appearance elsewhere means that the one was taken from the other. However, Gardner admits his sources in many cases, and Doreen confirms them in others, so I think it is safe to presume that the rituals and philosophy used by Wicca descends from the traditions of Freemasonry and Ceremonial magic, rather than from a single common source. However, as Hudson Frew points out in his commentary upon Aidan Kelly's book, the phenomena of the techniques

and practices of ceremonial magic influencing folk magic and traditions is widely recognised by anthropologists, and certainly does not indicate plagiarism. And of course there are many traditional witchcraft aspects in the Wicca.

We have looked at the development of the magical orders which resulted from the British occult revival of the 19th and 20th centuries, and now we can see where this ties in with Wicca, and Gardner's claim of traditional initiation.

I have here a "family tree" of the main branches of British Wicca. It is by no means exhaustive, and is intended to provide an outline, not a definitive history! I have included my own coven lines and development as an indication of the kind of "cross-over" of tradition which often occurs, not to suggest that these are the only active groups! Also, it would not be ethical for me to include details of other covens.

We have two possible "hereditary" sources to the Gardnerian Craft: one, the Horsa Coven of Old Dorothy, and two, the Cumbrian Group which Rae Bone claims to have been initiated into before meeting Gardner. (NB: Doreen Valiente says that the Horsa Coven is not connected with Old Dorothy, but is another group entirely.) There is also sometimes mention of a St Alban's group that pre-dates Gardner, but as far as I know, this is mistaken. The St Albans group was Gardner's own group, which as far as research confirms, did not pre-date him.

To return to Rae Bone: she was one of Gardner's HPSs, and her "line" has been immensely important to the modern Wicca; she was featured in the magazine series, "Man Myth and Magic" if anyone has a copy of that.

In her heyday she ran two covens: one in Cumbria, and one in South London. Rae is still alive, and lives in Cumbria, although her last coven moved to New Zealand many years ago, and she is no longer active. No-one has ever been able to trace the coven in New Zealand.

At this point, I will just mention George Pickingill, although he is not shown on the tree, as I think it extremely dubious that he had any connection with Gardner, or any other modern Wiccan.

Pickingill died in 1909, whilst Gardner was still in Malaya. Eric Maple is largely responsible for the beginnings of the Pickingill myth, which were expanded by Bill Liddell (Lugh) writing in "The Wiccan" and "The Cauldron" throughout the 1970s. Mike Howard still has some of Liddell's material which he has never published, and I have yet to meet anyone within the British Craft who gives credence to Liddell's claims.

In the book, "The Dark World of Witches", published in 1962, Maple tells of a number of village wise women and cunning men, one of whom is George Pickingill. There is a photograph included of an old man with a stick, holding a hat, which Maple describes as Pickingill. This photograph has subsequently been re-used many times in books about witchcraft and Wicca.

Issue number 31 of "Insight" Magazine, dated July 1984, contains a very interesting letter from John Pope:

"The photograph purporting to be Old George Pickingill is in fact a photo of Alf Cavill, a station porter at Ellstree, taken in the early 1960s. Alf is now dead, but he was no witch, and laughed over the photograph when he saw it."

A very respected Craft authority has told me that he believes the photo, which is in his possession, to be of Pickingill, but like so much to do with Craft history, there is no definitive answer to this one.

Many claims were made by Liddell; some obviously from cloud-cuckoo land, others which could, by a stretch of the imagination, be accepted. The very idea of Pickingill, an illiterate farm labourer, co-ordinating and supervising nine covens across the breadth of the UK is staggering. To accept - as Liddell avers - that he had the likes of Alan Bennett and Aleister Crowley as his pupils bends credulity even further.

The infamous photograph which Liddell claims shows Crowley, Bennett and Pickingill together has conveniently disappeared, and no-one admits to ever having seen it. Like most of Liddell's claims, nothing has ever been substantiated, and when pushed, he retreats into the time honoured favourite of, "I can't reveal that - you're not an initiate"!

But to return to the family tree: the names of Doreen Valiente, Pat and Arnold Crowther, Lois Bourne (Hemmings), Jack Bracelin and Monique Wilson will probably be the most familiar to you.

Jack Bracelin is the author of Gardner's biography, "Gerald Gardner, Witch", (published 1960) now out of print, although still available 2nd hand, and in libraries. (In Crafting the Art of Magic, Kelly

claims that this book was actually written by Idries Shah, and simply published under Bracelin's name. As with every other claim, Kelly offers no evidence of this)

I have seen a copy of Bracelin's Book of Shadows, which it is claimed dates from 1949, although in The Rebirth Of Witchcraft, Doreen says that Bracelin was a "relative newcomer" in the mid-1950s. I have also been told by two different sources that Bracelin helped Gardner write "The Laws". In The Rebirth Of Witchcraft, Doreen states that she did not see The Laws until the mid 1950s, when she and her partner Ned Grove accused Gardner of concocting them in order to re-assert control over the coven. As Bracelin was in the Gardner camp during the breakup of the group, it seems reasonable that he did in fact help with their composition. (NB: Alex Sanders increased the number of "The Laws" much later - these appeared in June Johns' book, "The King of the Witches")

Although Doreen claims that the reason for the coven break-up was the fact that Gardner and Bracelin were publicity crazy, there was another reason, which was the instatement of a new lady into the coven, effectively replacing Doreen as HPS. This is also the main reason for Gerald's Law which states that the HPS will, "...gracefully retire in favour of a younger woman, should the coven so decide in council." Needless to say, Doreen was not impressed, and she and Ned left the coven under very acrimonious circumstances. It was quite some time before Doreen had contact with Gardner again, and they never quite regained the degree of friendship that had previously existed.

Monique and Campbell Wilson are infamous, rather than famous, as Gardner's heirs who sold off his magical equipment and possessions after his death, to Ripleys in the USA.

Monique was the last of his Priestesses, and many Wiccans today still spit when her name is mentioned. Pat Crowther was rather scathing about her recently in an interview, and in The Rebirth Of Witchcraft, although Doreen tells of the sale of Gardner's magical possessions to Ripleys, she doesn't ever mention the Wilsons by name. In effect, the Craft closed ranks against them, and they became outcasts.

Eventually, in the face of such opposition they had to sell the Museum in Castletown, and they moved to Torremolinos, where they bought a cafe. Monique died nine years after selling the Museum. It is rumoured that Campbell Wilson moved to the USA, and met with a car accident there: this is only hearsay though - I really do not know for sure what happened to him.

However, Monique was influential in a way that even she could not have imagined, when in 1964 or 5 she initiated Ray Buckland, who with his wife Rosemary (later divorced), was very influential in the development of the Wicca in the USA.

Fortunately, Richard and Tamarra James managed to buy the bulk of Gardner's collection back from Ripleys in 1987, for the princely sum of US$40,000, and it is now back within the Craft, and available for

initiates to consult and view.

D and C S. are probably completely anonymous, and if it were not for the fact that C initiated Robert Cochrane (briefly mentioned earlier) they would probably stay that way!

Cochrane's origins are obscure, but I have been told that he was initiated into the Gardnerian tradition by C S, and met Doreen Valiente through a mutual acquaintance in 1964. When he met Doreen, however, he claimed to be a hereditary witch, from a different tradition to Gardner's, and as Doreen confirms, was contemptuous of what he called "Gardnerian" witches. Indeed, Doreen believes he coined the term, "Gardnerian".

Doreen said she was completely taken in by Cochrane and for a while, worked with him and the "Clan of Tubal-Cain" as he described his tradition, which was also known as "The Royal Windsor Cuveen", or 1734.

The figures "1734" have an interesting history. Doreen gives a rather strange account of them in The Rebirth Of Witchcraft, which contra-

dicts what Cochrane himself describes in a letter to Joe Wilson, dated "12th Night 1966", where he says,

"...the order of 1734 is not a date of an event but a grouping of numerals that mean something to a witch.

"One that becomes seven states of wisdom - the Goddess of the Cauldron. Three that are the Queens of the Elements - fire belonging alone to Man, and the Blacksmith God. Four that are Queens of the Wind Gods.

"The Jewish orthodoxy believe that whomever knows the Holy and Unspeakable name of God has absolute power over the world of form. Very briefly, the name of God spoken as Tetragrammaton ... breaks down in Hebrew to the letters YHVH, or the Adam Kadmon (The Heavenly Man). Adam Kadmon is a composite of all Archangels - in other words a poetic statement of the names of the Elements.

"So what the Jew and the Witch believe alike, is that the man who discovers the secret of the Elements controls the physical world. 1734 is the witch way of saying YHVH." (Cochrane, 1966)

Although Doreen says that Cochrane's group was small, it still proved to be remarkably influential. As well as Cochrane and his wife (whom Doreen refers to as "Jean") and Doreen herself, there were others who are well-known today, and a man called Ronald White, who very much wanted to bring about a new age in England, with the return of King Arthur.

In The Rebirth Of Witchcraft, Doreen elaborates upon the circumstances surrounding the death of Cochrane: the bald facts are that he died at the Summer Solstice of 1966 of an overdose. Craft tradition believes that he became in fact, and of his own choice, the male ritual sacrifice which is sometimes symbolically enacted at the height of Summer.

The Royal Windsor Cuveen disbanded after Cochrane died, only to be re-born from the ashes at Samhain that year under a new name - The Regency. All of its early members were from the Royal Windsor Cuveen, and they were under the leadership of Ronald White. The Regency proved to be of great importance to the development of the Wicca, although its existence was kept a fairly close secret, and even today, there are relatively few people who have ever heard of it.

Meetings were held in North London, at a place called Queens Wood. As well as Ron White and Doreen Valiente, members included "John Math", founder of the Witchcraft Research Association in 1964, and editor of Pentagram magazine, and the founder of the Pagan Movement, Tony Kelly. At its height, there were frequently more than 40 in attendance at rites, which tended to be of the dramatic, pagan kind rather than the ceremonial associated with high ritual magic. The Regency operated fairly consistently for over twelve years, finally disbanding in 1978. The Membership roll reads like a who's who of the British Wicca! Some of the rites have been incorporated into modern Wiccan rituals - in fact, one was used at the Pan European Wiccan Conference 1991 with very great success.

Moving back over to Rae Bone's line, there are a number of influential people here, mainly through her initiates, Madge and Arthur, who probably take the award for the most prolific pair in Wiccandom! Rae, although initiated by Gardner, does of course also claim a hereditary status in her own right.

Madge and Arthur's initiates include:

John and Jean Score

John Score was the partner of Michael Houghton (mentioned earlier), and the founder of the Pagan Federation, which is very active today.

Houghton died under very mysterious circumstances, which is briefly mentioned in "The Sword of Wisdom" by Ithell Colquhoun. My Craft source told me that this was actually a ritual that went badly wrong, and Houghton ended up on the wrong end of some fairly potent energies.

There is an interesting anecdote about Houghton in The Rebirth Of Withcraft, which is taken from "Nightside of Eden" by Kenneth Grant, and agrees in some respect to a similar story that I was told some years ago. Doreen suggests in The Rebirth Of Witchcraft that the story may relate to a magical working involving Kenneth Grant and his wife, Gardner, Dolores North (Madeline Montalban), and an un-named witch, who was probably Olive Green.

They were all to perform a ritual together, supposedly to contact an extra-terrestrial being. The material basis for the rite, which took place in 1949, was a drawing by AO Spare.

Apparently soon after the rite commenced, a nearby bookseller (Michael Houghton) turned up and interrupted proceedings. On hearing that Kenneth Grant was within, he declined to enter, and wandered off. The

rite was disrupted, and the story goes that everyone just went home.

Kenneth Grant claims that as a result of disturbing their working, Houghton's marriage broke up, and that Houghton died in mysterious circumstances. In fact, the Houghton divorce was a cause celebre, with her suing him for cruelty because he boasted of being a Sagittarian while sneering at her because she was only a dingy old Capricorn!

The interrupted ritual could well have taken place. Madeline had a flat near to Atlantis (Houghton's shop), and would certainly have known both Grant and Houghton. I know for a fact that Madeline was acquainted with Gerald, although her opinion of both him and the Wicca was rather poor. One of Madeline's older students told me that she thought Gardner rather a fraud, and ritually inept. She also had a very low opinion of Wiccans, and refused to allow her own students to participate in Wiccan rites. The reason for this lies in an anecdote which Doreen doesn't relate: the story goes that Madeline agreed to participate in a rite with Gerald, which turned out to involve Madeline being tied up and tickled with a feather duster! The great lady was not amused.

Prudence Jones

Prudence was for many years the president of the Pagan Federation, and editor of its newsletter. She inherited her role from John Score, after he passed away. With Nigel Pennick, Prudence also runs the Pagan Anti-Defamation League (PADL), and is an active astrologer and therapist. She has edited a book on astrology, and with Caitlin Matthews, edited "Voices from the Circle", published by Aquarian Press. Although Prudence took her degree in Philosophy, her main interests lie in the areas of the Grail and troubadour tales, and she has published privately an excellent essay on the Grail and Wicca. She is also a very highly respected astrologer, who lectures extensively in Britain.

Vivianne and Chris Crowley

Vivianne Crowley, is author of "Wicca - The Old Religion in the New Age", and also secretary of the Pagan Federation. She has a PhD in Psychology, and is perhaps the only person to have been a member of both a Gardnerian Coven and an Alexandrian one simultaneously!

Vivianne is very active at the moment, and has initiated people in Germany (having memorised the ritual in German - a language she doesn't speak!), Norway, and - on the astral - Brazil. As a result of her book, she receives many letters from people from all around the world, and organised the first ever pan-European Wiccan conference, held in Germany 1990. The second conference was held in Britain at the June solstice, and the third (1992) in Norway. In 1993, the Conference will be in Scotland.

John and Kathy (Caitlin) Matthews, are probably well-known to everyone, but possibly their Gardnerian initiations are not such common knowledge. The story that John Matthews relates in "Voices from the Circle" is essentially the one which he told the HPS who initiated him.

Pat and Arnold Crowther

I have left Pat and Arnold till last, as it is from their line that the infamous Alex Sanders derives! It is no secret anymore that Alex, far from being initiated by his grandmother when he was seven, was in fact turned down by Pat Crowther in 1961, but was later accepted by one of her ex-coven members, Pat Kopanski, and initiated to 1st Degree.

In "The Rebirth of Witchcraft" Doreen says that Alex later met Gardner, and was allowed to copy from the Book of Shadows; Craft tradition is somewhat different! It has always been said (even by Alex's supporters!) that he pinched what he could from Pat Kopanski before being chucked out, and that the main differences between the Alexandrian and Gardnerian Books of Shadows occur where Alex mis-heard, or mis-copied something! There are certainly significant differences between the two Books; some parts of Gardnerian ritual are quite unknown within the Alexandrian tradition, and the ritual techniques are often different. It is usually very easy to spot whether someone is an Alexandrian, or Gardnerian initiate.

Alex needed a HPS, and as we know, chose Maxine Morris for the role. Maxine is a striking Priestess, and made a very good visual focus for the movement which grew in leaps and bounds.

In the late 1960s, Alex and Maxine were prolific initiators, and a number of their initiates have become well known. Some came to Australia, and there are still a number of covens in the UK today whose HP and/or HPS was initiated by Alex or Maxine.

Alex and Maxine's most famous initiates are almost certainly Janet and Stewart Farrar, who left them in 1971 to form their own coven, first in England, then later, in Ireland. Through their books, they have probably had the most influence over the direction that the modern Craft has taken. Certainly in Australia, the publication of "What Witches Do" was an absolute watershed, and with Janet and Stewart's consistent output, their form of Wicca is more likely to become the "standard" than any other type.

Since their early days of undiluted Alexandrianism, they have drifted somewhat towards a more Gardnerian approach, and today, tell everyone that there are no differences between the two traditions. In fact, despite the merging that has been occurring over the last few years, there are very distinct differences between the traditions; some merely external, others of a very significant difference of philosophy.

Seldiy Bate was originally magically trained by Madeline Montalban, and then took an Alexandrian initiation from Maxine and Alex. Her husband, Nigel, was also initiated by Maxine, and they have been "public" witches for a number of years now, often appearing on TV, radio and in the press. Their background in ritual magic is expressed in the type of coven that they run; a combination of Wicca and Cerem-

onial Magic.

In 1971, Alex and Maxine went their separate ways. David Goddard is a Liberal Catholic Priest, and for many years, he and Maxine worked in the Liberal Catholic faith, and did not run a coven of any kind. Then in 1984, Maxine gathered together a group again, and started practising a combination of Wicca, Qabalah and Liberal Catholicism. She and David separated in 1987, and since then her coven has been exclusively Wiccan. In 1989, she married one of her initiates, Vincent, and they are still running an active coven in London today.

Alex's history after the split was a little more sordid, with one girl he married, Jill, filling the gutter press with stories about Alex being homosexual, and defrauding her of all her money to spend on his boyfriends. Sally Taylor was initiated by Maxine and David, but then transferred to Alex. She was trained by him, and then started her own group.

I'd now like to focus upon the last of the strands which I believe has been influential upon the birth and development of Wicca; that of the literary traditions and sources to which Gardner would have had access. To a certain extent these are contiguous with the magical traditions described earlier, as nowhere is it ever suggested that Gardner did in fact ever work in a magical Lodge, so we must assume that his knowledge came from the written form of the rites, not from the actual practise of them.

From reading Gardner's books, it is quite apparent that Margaret Murray had a tremendous impact upon him. Her book, "The God of the Witches" was published in 1933, and twelve years previously, "The Witch Cult in Western Europe" had appeared. "The God of the Witches" has been tremendously influential on a number of people, and certainly inspired Gardner.

In fact, "Witchcraft Today", published by Gardner in 1954 contained a foreword by Margaret Murray. At this time, remember, Murray's work was still taken seriously, and she remained the contributor on the subject of witchcraft for the Encyclopedia Britannica for a number of years.

Now of course her work has been largely discredited, although she remains a source of inspiration, if not historical accuracy. In Gardner's day, the idea of a continuing worship of the old pagan gods would have been a staggering theory, and in the second article in my series about Murray (published in The Cauldron), I made the point that Murray may have had to pretend scientific veracity in order to get her work published in such times. Don't forget that Dion Fortune had to publish her work privately, as did Gardner with High Magic's Aid.
Carlo Ginzburg's excellent book, "Ecstasies", also supports Murray's basic premise; although of course he regrets her historical deceptions.

There were of course other sources than Murray. In 1899, "Aradia: Gospel of the Witches" was published. Most of Crowley's work was available during the pre- and post-war years, as were the texts

written and translated by MacGregor Mathers and Waite. Also readily available were works such as The Magus, and of course the classics, from which Gardner drew much inspiration.

Of paramount importance would have been "The White Goddess", by Robert Graves, which is still a standard reference book on any British Wiccan's bookshelf. This was published in 1952; three years after High Magic's Aid appeared, and two years before Gardner's first non-fictional book about witchcraft. I would just like to say at this point that Graves has taken some very unfair criticism in respect of this book. The White Goddess was written as a work of poetry, not history, and to criticise it for being historically innaccurate is to miss the point. Unfortunately, I agree that some writers have referred to it as an "authority", and thus led their readers up the garden path. This is not Graves's fault, nor do I believe it was his intention.

Another book which has had a profound influence on many Wiccans, and would undoubtedly have been well known by Gardner is "The Golden Bough"; although the entire book was written based upon purely secondary research, it is an extensive examination of many pagan practices from the Ancient World, and the emphasis of the male sacrifice could certainly have been taken from here equally as well as from Murray. Certain of the Gardnerian ritual practices were almost certainly derived from The Golden Bough, or from Frazer's own sources.

In "Witchcraft Today" Gardner mentions a number of authors when speculating where the Wiccan rites came from. He says that, "The only man I can think of who could have invented the rites was the late Aleister Crowley."

He continues to say, "The only other man I can think of who could have done it is Kipling...". He also mentions that, "Hargrave Jennings might have had a hand in them..." and then suggests that "Barrat (sic) of The Magus, circa 1800, would have had the ability to invent or resurrect the cult."

It's possible that these references are something of a damage control operation by Gardner, who, according to Doreen, was not too impressed when she kept telling him that she recognised certain passages in the Witch rites! "Witchcraft Today" was published the year after Doreen's initiation, and perhaps by seeming genuinely interested in where the Rites came from, Gardner thought he might give the appearance of innocence of their construction!

As mentioned previously, Gardner also had a large collection of unpublished MSS, which he used extensively, and one has only to read his books to realise that he was a very well-read man, with wide-ranging interests. Exactly the sort of man who would be able to draw together a set of rituals if required.

The extensive bibliography to "The Meaning of Witchcraft" published in 1959, demonstrates this rather well. Gardner includes Magick in Theory and Practice and The Equinox of the Gods by Crowley; The Mystical Qabalah by Dion Fortune; The Goetia; The White Goddess (Graves); Lady

Charlotte Guest's translation of The Mabinogion; English Folklore by Christina Hole; The Kabbalah Unveiled and the Abramelin by Mathers; both Margaret Murray's books and Godfrey Leland's Gypsy Sorcery, as well as a myriad of classic texts, from Plato to Bede!

Although this bibliography postdates the creation of Gardnerian Wicca, it certainly indicates from where Gardner draws his inspiration from. There are also several books listed which are either directly, or indirectly, concerned with sex magic, Priapic Cults, or Tantra.

Hargrave Jenning, mentioned earlier, wrote a book called "The Rosicrucians, their Rites and Mysteries", which Francis King describes as a book, "concerned almost exclusively with phallicism and phallic images - Jennings saw the penis everywhere."

As I mentioned earlier, Hargrave Jennings, a member of the SRIA, also belonged to a group, described as a coven, which met in the Cambridge area in the 1870s, and performed rituals based upon the classical traditions - specifically, from The Golden Ass. There is no evidence to support this, except that there are often found references to a "Cambridge Coven" linked to Jennings' name. Many of the rituals we are familiar with today were of course later additions by Doreen Valiente, and these have been well documented by both her and the Farrars, in a number of books. Doreen admits that she deliberately cut much of the poetry by Aleister Crowley, and substituted either her own work, or poems from other sources, such as the Carmina Gadelica.

Of course we can never really know the truth about the origins of the Wicca. Gardner may have been an utter fraud; he may have actually received a "Traditional" initiation; or, as a number of people have suggested, he may have created the Wicca as a result of a genuine religious experience, drawing upon his extensive literary and magical knowledge to create, or help create, the rites and philosophy.

What I think we can be fairly certain about is that he was sincere in his belief. If there had been no more to the whole thing than an old man's fantasy, then the Wicca would not have grown to be the force that it is today, and we would not all be sitting here in Canberra on a Saturday morning!

The Wheel of the Year

From "The Witches of Oz", by Julia Phillips and Matthew Sandow, Sydney,
New South Wales.

The Wheel of the year is of great significance to Wiccans, and is one of the principle keys to understanding the religion. As we said earlier, Wicca sees a profound relationship between humanity and the environment. For a Wiccan, all of nature is a manifestation of the divine and so we celebrate the turning seasons as the changing faces of our Gods.

The Wheel of the Year is a continuing cycle of life, death and rebirth. Thus the Wheel reflects both the natural passage of life in the world around us, as well as revealing our own connection with the greater world. To a Wiccan, all of creation is divine, and by realizing how we are connected to the turning if the seasons and to the natural world, we come to a deeper understanding to the ways in which we are connected to the God and Goddess. o when we celebrate our seasonal rites, we draw the symbolism that we use from the natural world and from our own lives, thus attempting to unite the essential identity that underlies all things.

Undoubtedly the significance of the Festivals has changed over the centuries, and it is very difficult for us today to imagine the joy and relief that must have accompanied the successful grain harvest. What with factory-farming, fast freezing and world wide distribution, our lives no longer depend upon such things and as a consequence, our respect for the land has diminished in proportion to our personal contact with it.

Wiccans believe that we can re-affirm this contact by our observance of the passage of the seasons, in which we see reflected our own lives, and the lives of our gods. Whether we choose to contact those forces through silent and solitary meditation, or experience the time of year in a wild place, or gather with friends in a suburban living room, we are all performing our own ritual to the Old Ones, reaching out once more towards the hidden forces which surround us all.

What is of the utmost importance with the Wheel of the Year is that we understand what we hope to achieve through our festival celebrations, and avoid the trap of going through empty motions,

repeating words from a book which may sound dramatic, but have no relevance in our everyday lives. That simply leads to the creation of a dogma, and not a living breathing religion. It is not enough to stand in a circle on a specific day, and "invoke' forces of nature, those forces are currents which flow continuously throughout our lives, not just eight times a year, and if we choose not to acknowledge them in our everyday lives, there is no point in calling upon them for one day.

By following the Wiccan religion you are affirming your belief in the sanctity of the Earth, and acknowledging that you depend upon the Earth for your very life. Although modern lifestyles do not encourage awareness of our personal relationship with the turning seasons, or the patterns of life, growth, death and decay, that does not mean that they no longer exist. The ebb and flow of the Earth's energies may be hidden beneath a physical shell of tarmac and concrete, and a psychic one of human indifference, but they are nevertheless there for those who wish to acknowledge them once more.

We do this by observing the changes of the seasons, and feeling the changes reflected in our innermost selves, and in our everyday lives. In our rituals we focus upon different aspects of the God and Goddess, and participate in the celebration of their mysteries; thus we re-affirm our connections on the most profound levels.

The Wiccan Wheel has two great inspirations; it is both a wheel of celebration, and a wheel of initiation. As a wheel of initiation it hopes to guide those who tread its pathway towards an understanding of the mysteries of life and the universe, expressed through the teachings of the Old Ones made manifest in the turning of the seasons. For a Wiccan, the gods and nature are one. In exploring the mysteries of the seasons we are seeking to penetrate more deeply the mysteries of the God and Goddess.

As a wheel of celebration, Wiccans accord to the words of the Charge of the Goddess, where She says, "Let my worship be within the heart that rejoiceth, for behold, all acts of Love and Pleasure are my rituals"; and that, "Ye shall dance, sing, feast, make music and love, all in my praise". Anyone can celebrate the turning of the seasons, in their own way, and in their own time. Wiccan covens will commonly gather together, and make the Festivals times of joyful merrymaking, but you can just as easily make the celebration a solitary one, or with just one or two friends. The principles do not alter; just the way in which you acknowledge them.

Wiccans generally celebrate eight Festivals, roughly six weeks

apart, which are pivotal points in the solar (seasonal) cycle. Four of the Festivals are called the Lesser Sabbats: these are the Spring and Autumn Equinoxes, and the Winter and Summer Solstices. The other four Festivals are called the Greater Sabbats, and relate to particular seasons when in bygone days, certain activities would have been undertaken, usually followed by a party of some kind. There are variations upon the names by which these Greater Sabbats are known, but the simple ones are Candlemas, Beltane, Lammas and Samhain. Candlemas is also known as Imbolg, Oimelc, or Brigid; Lammas is sometimes called Lughnassadh.

It is important to understand that the Festivals are celebrating a time of year: a season, not a date. Most books written about Wicca have been written by an author living and working in the northern hemisphere, who may quite rightly say that "Beltane is celebrated on May Eve." Northern hemisphere readers will automatically interpret this as, "Beltane is at the end of spring, just before summer gets underway." IN the Wiccan Book of Shadows, the poem by Kipling is used at this Festival which says, "O do not tell the Priests of our art, for they would call it sin; but we've been out in the woods all night, a'conjurin' summer in.... ."

Of course, "May eve" in the southern hemisphere is autumn heading into winter, entirely the wrong time of year to celebrate the portent of summer. In much the same way, Christmas and Easter are celebrated at the wrong time of year here. In the Christian calendar, Christmas coincides with the Winter Solstice - and the growing popularity of the June Yule Fest in the Blue Mountains in NSW each year suggests an awareness of this, even if it is, in this case, expressed in a commercial sense. The date of Easter changes each year, because it is the first Sunday after the first Full Moon after the Spring Equinox, (And they try to tell us that Easter wasn't originally a Pagan Festival!) So in the southern hemisphere, according to the rules by which the date of Easter is determined, it should fall sometime in late September or early October each year. However, Christianity is not a religion which sees a particular connection between humanity and the environment, and therefore has no problem in celebrating Easter in autumn, and Christmas at the Summer Solstice. Wicca is different, and it IS important to us to attune ourselves to the passage of the seasons, hence we follow the natural cycle wherever we live. In the southern hemisphere this means celebrating Beltane at the start of summer, i.e., the beginning of November, not the beginning of May.

The Wiccan year starts and ends with Samhain, which is also known as Hallowe'en, or All Saints Eve. It is the celebration which falls just before the dark nights of winter take hold. The Winter Solstice comes next, where Wiccans celebrate the rebirth of the Sun; at Candlemas about six weeks later, we celebrate the first

signs of the growing light (longer days,) and of spring beginning to show itself. The Spring Equinox (around 21 September - it varies from year to year) is the time when day and night are equal in length, and the Sun is on its increase. Next is Beltane, the Festival where Wiccans celebrate the union of the young man and woman, and everyone dances around a tree, crowned with a garland of flowers, and decked with red and white ribbons.

About six weeks after Beltane we come to the Summer Solstice, when the Sun reaches its greatest height. It is the longest day/shortest night, and in the southern hemisphere, falls around 21 December. Then the Sun begins its way back down towards winter, but we are still in summer. Six weeks after the Solstice is Lammas, when in agricultural societies, the harvest is reaped, and we receive the benefits from our hard work. The Sun at Lammas still has great strength, for it is the ripening time, rather than the growing time which ceases around the Summer Solstice. The Autumn Equinox follows this, usually around 21 March (again, it varies from year to year), which is often celebrated as a Harvest Festival. The next Festival, some six weeks after the Equinox, is Samhain, which is the time just before the winter really sets in, and when food is stored, and we remember those who have passed away. In many countries this is the time when the Lord of the Wild Hunt rides, which is mirrored in the way that the winds are often wild at this time of year, and the clouds ragged and wind-torn.

In parts of Australia you will find that some of these seasonal aspects are a little different, but generally speaking, you should be able to feel the change from winter to spring; spring to summer; summer to autumn and then autumn to winter. The specifics will change, but the general trend is very similar - one season leading to another. You have only to become aware of the natural changes in your own environment to realize that the concepts of the Wheel of the Year are valid wherever you may be.

As a Wheel of initiation, the Wheel of the Year is the path which leads us through the experiences of our gods towards that point which Jungian psychologists call individuation, and which Wiccans call knowledge of the Old Ones. As with all mystical experiences, these mysteries are not communicated in an academic or intellectual manner; they are direct experiences which each individual shares with the Old Gods. Different traditions have developed different ways of travelling the Wheel, but all ways have a common purpose, and all are equally valid, provided the basic principles are sound.

We gave a very brief description of the cycle of the Wheel of the Year above. Now we can have a look at this in more detail, using for our framework a mythology which is used by our own Coven.

It is based upon the Gardnerian and Alexandrian traditions in which we were initiated, but has evolved over several years, and has been greatly modified to reflect our own understanding of the turning wheel of the seasons. We should say at this point that we use the terms "King" and "Queen" to refer to the principle characters in the mythology. It is important to understand that we are not referring to a modern monarchy, but to the ancient pagan principles those titles infer. The King is the priest/king of the forest: his tale is told in many forms in many lands. He is the essential male that lies within all men, and is the animus (in it Jungian sense) of all women. The Queen is Sovereignty: she is the mysterious soul of nature; the essential woman that lies within all women, and is the anima of all men.

So to begin our journey: how do we set out to explore the mysteries of existence? Well, the journey begins with a question - we have first to be aware that there is a mystery to explore! And that most basic of questions is: "where did life come from? how did it all begin?" For a Wiccan there is an underlying spiritual intuition that the answer to that question is quite simply that the universe was created by deity. So we celebrate the beginning of the Wheel of the Year as a being the creation of all life by the God and the Goddess; we begin with a creation myth.

The Wheel of the Year starts with Samhain; at this time we celebrate the Great Rite - the joyful union of the God and Goddess in the Otherworld. This touches the very depths of the mystery. We celebrate at this time the conception that will lead to the birth of all creation.

Wiccans celebrate all life as a manifestation of the mystery of the gods, but do not pretend to understand how such life came into being. Nor do we claim to fully understand our gods; to the Wicca they are a mystery, and when describing our vision of deity we use symbols to express as best we can the vision we have seen. We do not know how the universe was created and this remains essentially mysterious. However, by choosing to take the path of initiation - that is, by following the Wheel of the Year - we can learn to commune more deeply with the gods, and experience visions which can reveal a little of the mystery.

The vision that we have of Samhain is of the creation. In the Wicca the inexpressible mystery of the deity is symbolized in the form of the God and Goddess. Thus at Samhain we celebrate their love as the root of all creation. Samhain is the time of creation: the moment when life is conceived in the womb of the Great Mother.

As we proceed to the next of the festivals - Yule - it should not be surprising to find that following the moment of conception

we should seek to understand the moment of birth. The conception, the moment of creation deep within the mystery, took place at Samhain. The seed planted at this time gestates in the womb of the Goddess until the child of the gods - in essence, the whole of creation - emerges from the womb of the Great Mother. This is celebrated at Yule, which is symbolized by the birth of the Sun. In pre-Christian times, this time was called "Giuli," and followed "Modra Necht" - the Night of the Mothers.

Yule is celebrated at the time of the Midwinter Solstice. This is the time of the longest night, and of the shortest day. The Sun is seen to be symbolically born anew, as the Great Mother gives birth at the time of the darkest night. The Sun is a vitally important symbol to us, for it has been long known that all life on Earth is dependant upon the Sun. The Wheel of the Year itself is based upon the solar cycle, and the Sun is seen as symbolic of the life force which we worship as the God and the Goddess. The Sun is the dominant force in all our lives. Without its light and heat, life as we understand it is impossible. The passage of the Sun through the heavens regulates the passage of the seasons we experience upon the Earth, and is therefore the foundation of the Wiccan Wheel of the Year.

At the Midwinter Solstice we celebrate the rebirth of the Sun. Many Wiccan covens follow the old pagan tradition of enacting this as the Goddess giving birth to the Child of Promise. It was at the Midwinter Solstice in the northern hemisphere that the birth of Mithras was celebrated. For the same reason it was decided in 273 A.D. to appoint this date to celebrate the birth of Christ; the "son" of God.

In the world of nature, Yule signifies the moment of the rebirth of the Sun. In our own lives we can take it to represent the moment of physical birth. Thus in our ritual cycle, we enact the rebirth of the Sun by the lighting of candles, and especially the lighting of a flame within the cauldron to represent the emergence of new life from the darkness of the womb of the Goddess. We ritually invoke the Great Mother and All-Father, and we symbolically enact the Goddess giving birth to the new year. In human terms the child represents all the potential for life, as yet unaware that all the mysteries of the universe lies hidden deep within. Like Adam and Eve in the Garden of Eden, the child is born in innocence, created in the image of the gods.

We have taken the second step upon our journey. From now on the days continue to lengthen as the Sun climbs toward its height at the Summer Solstice. In response to the greater heat of the Sun, the land begins to awaken as we start the journey from winter towards spring. The next festival is Candlemas. As we might guess

from the name (given to it by the Christians), it is a festival of lights which celebrates the growth of the Sun. By Candlemas, the days are appreciably longer. Our understanding of this festival has been guided by ancient pagan tradition and our own inspiration. We see this as a time of purification and most especially a time of initiation into the female mysteries. At Candlemas we observe in nature the awakening potential for the fullness of summer. In human terms we represent this by the first female menstruation. This is the virgin aspect of the Goddess, marking the awakening of her potential to become the mother.

We celebrate this ritual by arming the young virgin with the powers of the elements. We celebrate her initiation into the mysteries of her sex. To reflect this essential female mystery, we enact the young girl being instructed by her mother and grandmother into the mysteries of being a woman. Thus we reveal that the mystery of the virgin is also found within the mother crone as well.

It is at Candlemas in many parts of Britain that the women of the house dress a sheaf of oats in woman's clothing, and lay it in a basket called "Brighid's bed." They also place a small phallic club in the bed and then call out three times, "Brighid is come, Brighid is welcome!", and leave candles burning all night beside the bed. Behind all this we catch glimpses of deeper mysteries that can only be grasped by passing beyond a mere intellectual appreciation of the symbolism.

To continue our journey we now come to the Spring Equinox. It might seem that celebrating Candlemas as a female mystery is rather unbalanced in a religion which is based upon polarity of male and female; but no; for reasons of tradition, and because woman reach puberty before men, it is not until the Spring Equinox that the initiatory male rite is enacted. In this we arm the young god with the knowledge of his own creative power; he is initiated into the mysteries of sex, just as the young girl was armed with the powers of her potential. This ritual expresses the mystery that he contains within his young life; the potential to become a father and wise old man.

This continues to reflect the turning tide of the seasons. We are now in the spring. New life is awakening on all sides. The sap is rising in the trees, and both the young man and young girl have awakened to the mysteries of their sexuality. The Spring Equinox is a vital moment in the passage of the solar cycle. Day and night now stand equal, and from this point onwards the light will dominate the darkness. The long dark nights of winter have at last been overthrown.

Between the Spring Equinox and Beltane the young man and woman pursue one another, each becoming more aware of the other sex. Thus the man understands that there is more to the mystery of life than pure masculinity, and the woman sees that there is more to life than her femininity. Having found this vision, they express it in their desire to be joined as one.

We arrive now at Beltane. This is the time of the sacred marriage when the young man and woman are joined together as husband and wife. With their wish to be married, they have glimpsed that the mysteries of love may lead to a deeper union still - in essence, to a union with the gods. By going beyond their sense of individual self to embrace one another, they have taken a profound step toward the God and Goddess. They have discovered that deep within themselves they are both male and female, and the experience of this brings a new sense of joy and wholeness.

Beltane is a time of joy and celebration; the dark of winter is forgotten, and summer is coming. It is a time of fertility and fire. We dance the ancient mystery of the Maypole, celebrating our understanding our understanding of the mystery of the love of a man for a woman. The pole is crowned with a garland of flowers to symbolize their joining; the ribbons are red and white, reminding us of blood and sperm. The dance is the sexual fire, as we dance about the pole winding the ribbons in the pattern of the spiral, which reveals the mystery of the serpent; that ancient awakener who slumbers until warmed by the rising Sun.

This is the time of the sacred marriage. It is a moment when human consciousness has grasped the powers of nature, joined with those powers and shared in the mystery of life. The land and our lives are married as one. For those that are able to see it, there is a vision of the creation of all life by the God and the Goddess. For the mystery is now revealed for all to see - the woman conceives of her husband. She is pregnant and will bear a child.

Through their union they discover their deeper selves, which we symbolize as the King and Queen of the land. The man and woman now take up their new roles, and rule the kingdom of their new found lives. At Candlemas and the Spring Equinox a man and a woman were instructed in the powers of nature. Now at Beltane that knowledge is transformed into understanding. For in joining together they have understood that their lives and the land are one.

The land continues to bring forth life in an ever greater profusion. The woman who is now the Queen begins to show the first signs of the Beltane seed planted in her womb by her husband, the

King. She is pregnant; the mirror image of the maturing crops.

Now we come to Midsummer, the height of the solar Wheel. This is the time of the longest day and shortest night, and a time of maturity, both in the agricultural cycle and the lives of the man and woman. They rule now as King and Queen; just as the Sun is at its height, so too they are at the height of their creative powers. The woman's mature power is reflected in her approaching motherhood. The man's power is reflected in his kingship, and in his mastery of nature and rule of the kingdom. Together the King and Queen preside over the kingdom of their lives, celebrating the vision of creative light.

But the light does not continue to rise. The vision of light must once more give way to a growing darkness. As things grow, so too they must wither and die. From Midsummer, the Sun must fall, until reborn once more at the Winter Solstice. Thus Midsummer is a celebration of the King and Queen's power, but must also reflect the returning current of darkness. We symbolize this by the appearance of a challenger who confronts the couple. Until now the King and Queen have ruled supreme; they have imposed their will upon the kingdom without challenge, but now a single dark figure must appear. This is the beginning of the ancient pagan theme of the battle between the brothers; the light and dark kings now begin their conflict.

The challenger seeks to abduct the Queen; the child she bears represents the kingdom. The King must now defend the land. They fight, light against dark, but as yet the sun is still supreme, and the King drives the challenger back. But, the challenger is armed with the power of fate; we know that the Sun must fall. With a single stroke the challenger wounds the King, laying open his thigh; but still the light is the greater power, and the King defeats the challenger. The light still rules supreme, but a shadow has fallen over the kingdom.

Thus Midsummer comes to a close. The King and Queen remain at the height of their power, yet a new force - darkness - is awakening in the world. As the seasons continue to turn, the gods begin to reveal a further mystery: not only are they light, they are also dark as well. Thus the King and Queen have awakened to a deeper mystery; they have seen that not only are they male and female, but they are also light and dark as well.

As we look at the natural world, we see that the Sun is now waning. The days grow shorter, and we sense profound changes in the world around us. After Midsummer, the next festival we come to is Lammas. The crops have matured, and in the way of nature, aged and turned to seed. The days are still longer than the nights; the

light still rules in the land, but the powers of darkness are now visibly growing. Summer is coming to an end and we are approaching autumn. To symbolize the theme of the waning light and growing power of darkness, we celebrate Lammas as a Harvest Festival. In cutting the corn (wheat), we celebrate the end of the vision of light. We cut the corn with joy; as we have sown, so now we reap, but in cutting the corn we signal the end of the cycle of growth.

As we gather in the harvest we watch as the power of the Sun wanes. The cutting of the corn is an ancient symbol of death and transformation, and reflects the seasonal changes at work in the land around us. As we look to the King and Queen, who were married to the land at Beltane, we see in their lives a reflection of these themes. Just as the harvest is reaped, so the Queen now births her child.

The mystery of Lammas is that by fulfilling the vision of light in bringing to fruition the seed sown in the spring, we must face the vision of death. For the King bears the wound he received at Midsummer, it is a wasting wound and will not heal. He slowly weakens, his creative power spent. He is still King, but his powers are waning, a reflection of the falling light. But Lammas is also a time of hope, for in the cutting of the corn the seed is gathered in, which is the hope for life to come. As the King looks to his first born son he looks to the heir of the kingdom. We celebrate Lammas as a time of fulfillment; it is a time of joy, when we reap all we have sown.

Both King and Queen have been transformed. The King had to accept the glimpse of the vision of death in his killing of the challenger and taking of a mortal wound; so now the Queen dies to herself, for in giving birth she has given the child a part of her life, passing her power to her son. As the Wheel of the Seasons turns, it reveals that the gods embrace both life and death. Just as the man and woman were born, so too they must die. Lammas brings the vision of mortality, but reveals the hope of the immortal spirit hidden in the new cut grain, made manifest in the new born child, who symbolizes the awakening darkness; he is the power of the waning Sun. He emerges from the womb as the growing darkness appears in the natural world.

We must now move on. Time will stand still for no-one. The wheel must turn, and we must turn with it. This is our fate, as our lives reflect the turning cycle of the seasons. We must now make our way to the Autumn Equinox, where once again the powers of light and darkness stand as equals - but now it is the darkness that is in the ascendant.

It is the nature of human beings to resist the darkness. Humanity fears death above all things. It is the root of all our fears; death is the final initiation. Only through an acceptance and understanding of death can we hope to understand the goods. Only in accepting death can we truly accept life. Life and death are two sides of the same coin; we cannot have one without the

other.

By the time we reach the Autumn Equinox, it becomes harder to describe the mysteries that we celebrate. The mystery that can be taught or explained is not, after all, a mystery. At the Autumn Equinox we must face life's greatest mystery: death. This is the hardest trial of all. In the ancient mystery schools, and in shamanic practices, the most important of initiations was - and is - the near death experience.

The child born at Lammas is now a young man. He is the reflection of the growing powers of darkness. The old King of Light bears his mortal wound and is now advancing in years, his powers waning as the days grow shorter, and the Sun falls lower and lower in the sky. The Queen also is no longer young; the flower of her youth is past. The King and Queen are aging with the land, for they and the land are one.

But as is natural in human affairs we none of us want to admit the darkness. We fight against the coming of the night. So the King and Queen each in their own way try to hold onto the kingdom they have been at such pains to build. The King's powers are waning; his son is in the first flush of youth and vigor, and has been initiated into the mysteries of his power. The King grows weak, and must rely upon his son to defend the kingdom. But, the King now fears his son as a potential challenge to the throne. The Queen likewise does not want to relinquish her power. She sees that her husband grows weak and infirm, and is no match for a challenger. To maintain her position in the kingdom she relies on the power of her son.

Finally, in the dead of the night, the old pagan tale replays itself. The battle begun at the Midsummer Solstice between the light and darkness must now be resumed; the King and his son fight as the Equinox comes upon us. Sword against spear the battle rages; the experience of the King against the naked strength of his son's youth. The Queen watches as they fight, torn by hope and fear. But as they fight, there is a great mystery at work. Both the King and Queen now face their fear of death, and as they look death in the eye there is a moment of understanding. The King, the Queen, and the land are one. Thus they are both the light and darkness. In the moment of vision the King looks upon his son, and at last realizes that he is only fighting himself, for all things are one. The King and his son understand the mystery, and they join in love as one. They give up the conflict of light and dark to pass beyond this world, and they become the Lord of the Otherworld. The Queen too has seen both life and death, and knows that they are one. With this realization she becomes the crone, and understands the ancient mystery. The Equinox marks her last menstrual cycle; she can no longer bear children.

So now we must take our last step upon the Wheel; we come at last to Samhain, from where it all began. As we saw at the beginning this is the Wiccan New Year. The Queen has become the crone - the hag, the Witch. She lives alone, for the King is now dead. The Sun is waning toward the Solstice; winter is upon us, and the night is now longer than the day.

If we look to the land, the cycle of growth has come to an end. The kingdom of the old year has symbolically passed away, transformed by the turning of the seasons. The Queen is now a Witch; the ancient hag crone who knows the mysteries of life and death. In making her journey she has discovered the ancient power which lies behind the Wheel of the Year. She has seen the spring, the summer, autumn and winter, and she knows that an ancient mystery lies hidden within it all.

Standing alone, for she is feared by those who have yet to walk the Wheel, she kindles the ancient Samhain fire. As she raises her arms in invocation to the Lord of the Otherworld, a great storm gathers. The veil is opened between the worlds. The storm breaks, and the Wild Hunt is upon us as the spirits of the dead are led from the Otherworld by the ancient Horned God; the Ancient Lord of the Samhain fire. To complete the final turn of the Wheel, the Crone must now join with his mystery, and go with him back into the Otherworld. She and the Horned Lord travel together back into the depths of the mystery. There they join in love as one; the supreme moment of the true Great Rite in which all the mysteries of the male and female, all the mysteries of the light and dark are married together as one as the seed is planted deep within the womb of the Great Mother.

For now in the natural cycle the seeds of nature fall to the ground, the seed of life to come. The seed harvested at Lammas is now planted in the earth, fulfilling the mystery of the return. For a while the land sleeps, and lies fallow. The darkness seems to complete, but of course we know that we will eventually return to the Winter Solstice, and the cycle will continue.

Let us now approach the Wiccan Wheel of the Year as it is meant to be: as a mystery. Forget the intellect, and allow your intuition and emotions to be your guide. What follows is a guided visualization, which you can read onto a tape, or have one person read aloud, as you follow the journey it describes. Allow the images to form naturally in your imagination, and you will find yourself making a magical journey through the mysteries of the gods.

For those who are not used to following a guided visualiza-

tion, there are a few simple rules to observe. Before starting any meditation work (which includes the kind of altered state that guided visualization encourages), seat yourself comfortably in a quiet room, free from distractions. Take the phone off the hook, and tell anyone who lives with you not to disturb you. You can of course do this out of doors, but if you do, make sure you are well off the beaten track, with no danger of bush walkers stumbling over you, or any other kinds of disturbance. Have a pen and pad handy, and if it helps you to relax and focus, use some incense.

The Wheel of The Year, A Guided Visualization:
Julia Phillips & Rufus Harrington

Make sure you are seated comfortably, and spend a few moments quietly, allowing your mind and body to relax. Now, close your eyes, and allow these images to build in your imagination:

It is dark, and a chill wind is blowing. You are standing within a mighty forest, and can feel the ground hard and cold beneath your feet. You look up, and see the stars, but there is no Moon. Patiently, you wait. You hear a sound behind you, and turn and look over your shoulder. You realize that you are standing upon the edge of a clearing; at its center burns a fire, with an old man seated before it. He is wearing tattered animal skins, and has long ragged hair which blows about in the wind. On the far side of the clearing you see the mouth of a cave, and standing before it is the mighty figure of the Horned God.

You turn back and look through the trees, looking towards the eastern horizon. For tonight is the longest night: the dark time before the Sun is reborn at the Winter Solstice, and you wait patiently for the first rays of the new born Sun. At last you see a faint glimmer of light upon the eastern horizon, and as the rays of the new born Sun rise in the morning sky, you hear the sound of a new born babe crying. You turn and look back across the clearing as an old woman walks out of the cave carrying a new born child in her arms. The Horned God reaches forwards and caresses the child's cheek, and then the old woman takes the child, and sits by the side of the old man at the camp fire.

As the Sun continues to rise in the sky, you know that you have witnessed a very great mystery - the mystery of birth - the birth of the Sun, and of the Son. You leave the clearing, and walk back through the forest to your own cottage, where you warm yourself at the fire, for you are chilled through after your long vigil throughout the darkest night.

Days pass, and although the ground is still hard and cold, and the nights long and dark, you are aware of a change in the season, and know that winter is drawing to its close. One night as you are about to go to bed, you hear a tinkling of bells from deep within the forest, and are strangely drawn towards their sound. As you make your way through the night, a waxing Moon lights your path, and at last you find yourself once more in the clearing. You look

towards the cave, and see that a great red veil hangs across the mouth, and that the old Crone, and another woman stand before it. The other woman is younger than the Crone, but obviously not a youth, and you instinctively realize that this is the Crone's own daughter.

As you stand and watch you realize that the bells are being shaken by the Crone, and that she and her daughter are softly singing an ancient song: a song which calls to the Virgin to awaken, and to come forth as the herald of winter's end, and spring's beginning. The two women reach up, and with a single movement, rend the veil, tearing it away, revealing the Virgin standing poised upon the threshold. She is purity and innocence: a young figure - blindfolded, dressed in white, and carrying in her hands a posy of bright yellow flowers, symbolic of the growing powers of the Sun.

The Mother and Crone reach forward, and linking their hands behind the Virgin, they pull her out of the cave. They lead her towards the fire, and then the Mother speaks quietly to her. You see the Virgin nod. The Crone then seems to ask her a question, and although you cannot hear the answer, it seems she has spoken truly, for the Crone nods, and reaches up to remove the blindfold. The Virgin blinks her eyes, and stretches. She begins to dance slowly around the fire at the center of the clearing, full of the joy of her awakening, and in the knowledge of her power and potential as a woman.

Self-contained, she dances the dance of life; of blood and waters flowing freely, no long frozen and still. You turn and leave the clearing, taking one last look at the Virgin dancing joyfully around the fire. As you walk back through the forest, you feel an answering power moving through the land, and you are aware that the Earth is beginning to come alive beneath your feet, and on the trees you see the yellow blooms which are the promise of spring, and the end of winter.

Day by day the Sun now grows visibly stronger: the land has awakened from its sleep with the fire dance of the Virgin, and now the Sun itself approaches the magical time of the Equinox: the time when day and night are equal, but when light is in the ascendant. The day of the Equinox dawns bright and clear. The wind is fresh, and all around you are signs of spring. From deep within the forest you hear the sound of a horn, and deep within your innermost self you are aware of a stirring response to its call. You make your way quickly through the forest; as you approach the clearing, you realize that you are not alone, for all the creatures of the forest are gathered upon the edge of the clearing. They too have answered the summons of the horn.

At the center of the clearing stands a naked young man, his skin shining with reflected sunlight. He is blindfold: before him stands the old man, and behind him, the mighty figure of the Horned God. It was he who blew the horn. The old man dances around the youth - slowly, a shambling kind of dance - shaking a rattle and chanting softly. He stops. The Horned God whispers to the youth, who nods his head in reply. The old man then asks the youth a question, and after listening to the reply, nods, and reaches up and removes the blindfold. The youth blinks, and stretches. The Horned God hands him the horn. He puts this to his lips, and a single blast echoes through the forest. With a laugh the youth leaps away into the forest, followed by all the birds and animals, for he is Lord of the Forest. You feel a stirring in your own blood, and before you realize what has happened, you find yourself chasing the figure of the youth on his mad dash through the forest. It is a wild and carefree dance, and you feel the answering echo from the trees, and from the Earth, as they are warmed by the growing Sun. The Land and the Youth both awaken to their fertile potential.

As you run through the trees, out of the corner of your eye you see a flicker of white; you turn, and there hidden in the trees you see the Virgin, watching and waiting. She is looking curiously at the Lord of the Forest, intrigued by his strength and drawn by his beauty. He sees her watching, but on this day, he is too full with the joy of being in control of his own creative power to cease his headlong chase through the forest. Gradually you tire, and at last you find yourself walking back through the forest to your own cottage, where you find rest.

All through the growing spring the Virgin and the Young Lord watch each other through the forest. Each aware of the other, but both self-fulfilled with their own potential and power. But the Sun keeps getting stronger, and at last we come to that moment where the Young Lord and the Virgin realize that they have a greater destiny to fulfil, and driven by their natural desires, and the signs of the burgeoning world all around them, they seek each other out, and in celebration of the great mystery of the Land Marriage, they join as one.

It is the height of spring, and the signs of fertility are all around. As you make your own way towards the clearing, you feel the warm Sun upon your face, and feel the life in the Earth beneath your feet. In the center of the clearing stands a great tree trunk, crowned with a garland of spring flowers, with many red and white ribbons fluttering in the breeze. From far and wide people have travelled to the clearing, for today is the day of celebrating

the growing Sun, and the fertile Earth. Men and women take hold of the ribbons, and enact their own celebration of Life as they dance the pattern of the sacred spiral of creation around the tree. You hold your ribbon firmly, and watch the spiral form as you dance the ancient steps that have been danced since first Man and Woman were joined as one.

You hear cheering and shouts of laughter, and there, walking through the crowd hand in hand come the Young Lord and his wife - Virgin no longer. Together they have celebrated the sacred mystery in accordance with the Old Laws: for they have joined in love, and so have become the King and Queen of the Land.

And the weeks pass, and the Sun grows ever stronger in the sky, and the King grows in strength and majesty. The Queen begins to show signs of her pregnancy, the mirror of the crops and fruits that the Land begins to produce, for the Queen represents the Land, and is at one with it.

At last the day arrives when the Sun reaches its most powerful time: the Midsummer Solstice. The King and Queen are at their peak too, reflected in the majesty of the King, and the growing life in the womb of the Queen. To mark this day, the King and Queen host a great celebration in the forest clearing: a feast to mark the Solstice day, and their own creative powers which have brought many good things to the Land. All day the feast and games continue, with the King and Queen bestowing their blessings upon everyone.

At long last the Sun begins to sink slowly towards the west; as it falls you hear a disturbance upon the edge of the clearing. You see people running, and hear their screams. And then into the clearing stalks a dark figure, his black cloak swirling around him, wearing a helmet which obscures his face from view - shadow of darkness in the forest. He strides towards the King, and in a loud clear voice, challenges him for the right to rule the kingdom, and for the Queen as his consort.

The King must protect what he has striven so hard to create, and must protect his wife and unborn child. He accepts the challenge, and a great battle ensues as the Sun slowly sinks in the west. The challenger lays the King's thigh open with a sweep of his sword, but is unbalanced, and despite his wound, the King manages to throw the challenger to the ground and disarm him. The challenger begs for mercy, but the King fears this dark and threatening figure, and so ignoring his cries for mercy, he plunges his sword deep into the challenger's heart. And so in order to protect, the King destroys, and a shadow of darkness is cast upon

the Land. The challenger's blood soaks into the Earth, and the Sun finally sinks beyond the western horizon.

You make your way back to your cottage, as the King is carried away to have his wound attended to. The next day the Sun rises as before, and seems as strong as it ever was, but you have seen and felt the shadow of the dark, and now sense a change in the Land. Instead of growing, things are ripening; the heat of the summer Sun brings the crops and fruit to ripeness, but the growth is now over. And just as the Land gives forth its fruits, so now does the Queen give birth to her son. The wheat is harvested; the barley made into ale; and a great feast is held to give thanks for all the good things of the Earth, and for the safe birth of the King and Queen's son.

But in giving birth, the Queen is no longer simply a wife; she becomes the Mother. She knows that her son is the hope for the Land, for the King's wound, taken at the Midsummer battle, is a wasting wound, and will not heal. He grows weaker by the day, a reflection of the waning powers of the Sun. The Queen knows this, and as her son grows, she trains him in the ways of sovereignty. The King sees only that his son grows stronger, as he grows weaker. He watches the Sun wane day by day as summer slips towards the time of the Equinox, when once again day and night are equal; but this time, the dark is in the ascendant.

At last the night of the Equinox arrives. The King feels drawn towards the clearing in the forest, and under a waning Moon, he makes his way along the track. He remembers his initiation at the Spring Equinox; his love for the Virgin, and their joyful celebration of the Land Marriage at Beltane; he remembers how proud he was of his creative powers at the Midsummer Solstice, and with a pang of sadness, he remembers how he had to face the dark challenger who threatened his Kingdom and his Queen. And finally, he remembers the birth of his son - a joy now turned to sorrow, as the King finds himself once more in the clearing, where waiting at the center is his son, armed with a spear.

Out of the corner of his eye, the King sees a movement in the shadows, and remembers how he first saw his beloved wife, when she was newly awakened, a young Virgin, and he was the Lord of the Forest. Now his wife hides in the shadows - she wears a black cloak, and covers her face with its hood. The King and his son face each other, and then without a word being spoken, the King draws his sword and they begin to fight. Sword against spear, a mighty battle rages in the clearing. The powers of light and dark are equal, but the powers of darkness are now in the ascendant, and as the night grows on, the King begins to tire. The wasting wound

he suffered at the Summer Solstice has never healed, and his powers - like those of the Sun - are waning.

There is a brief pause in the fight: the King and his son look deep into each others eyes. There flashes between them recognition of the mystery that light and dark are equal: that they are not fighting each other, but that each is fighting himself. For the light and the dark are one and the same, as are the King and his son, and with this realization, the King joyfully lifts his guard, and is impaled upon the spear as he drives his sword deep into his son's heart. Together they fall dead to the ground, and their blood pours out upon the Earth.

At the edge of the clearing the Queen watches, and as she sees her husband/son die, she sends a great wail echoing through the forest. There, standing in the cave mouth is the Lord of Death and Resurrection, but she cannot see him. For her husband/son/lover has now become the Lord of the Otherworld, and she is still of this world. The waning Moon watches as she tears her hair, and as one possessed, runs through the forest in an agony of grief. For she too saw the mystery, and now she understands that the light and dark are but the same. She knows that her husband/lover/son has passed beyond the veil, and that her creative time is passed. For the Queen is now a Witch: the ancient Hag Crone who knows the mysteries of life and death and has walked the path of initiation. In making her journey she has truly found the gods, and knows that behind the wheel of the seasons there is an ancient power. By walking the wheel she has joined with the mystery. She has been a Virgin, a Wife, the Queen, the Mother and the Crone. She has walked the way of the seasons. She has seen the spring, the summer, autumn and winter, and she understands that an ancient truth lies hidden within it all.

At last the time of the dark Moon arrives, when the Sun's powers are low, and the veil between the worlds is thin. Standing alone in the forest she makes her way to the clearing. She stands alone for she is feared by those who have yet to walk the wheel. For now she must perform the supreme act of magic. She kindles the ancient Samhain fire, with woods of all the sacred trees. One for each season, one for each way, one for the night and one for the day, one for her lover and one for her son, one for the serpent and one for her song.

As she raises her arms in invocation a great storm gathers. With a final act of understanding she opens the veil between herself and the gods. She opens the veil of the Otherworld and calls back the spirits of the dead. For she knows now to fulfil the mystery she must join with the Lord of the Otherworld; they

must love and join as one. The storm breaks: lightning and thunder tear and crack at the ancient night as the trees creak and bend in the wind. For the wild hunt is now upon us as the spirits of the dead are led from the Otherworld by the Horned God. Chaos now reigns in the world for the Mystery is upon us.

But to join with this mystery the Crone must embrace the Lord of Flame, the Lord of Death and Resurrection, and go with him back into the Otherworld. To join with him she must become the Goddess. So of her own free will, she dies the death of true initiation and enters into the cave, and passes with the Horned Lord back into the depths of the Otherworld. There they join in love as one: the supreme moment of the true Great Rite in which all the mysteries of the male and female; all the mysteries of the light and dark are married together as one. For love has always been the key. It is love that conquers our fear and shows the way to union. For true love is true death, as the individual sense of self is transcended by a vision of the One. As the gods fulfil the mystery of love, the seed of new life is planted deep within the womb of the Great Mother.

And the land sleeps, for the dark time is upon us once again, and the God and Goddess lay in each others arms, deep within the Land, hidden from sight. The Sun quickly wanes day by day, the nights growing longer, the days shorter. Winter grips the land as a cold wind blows through the forest. The darkness seems complete, but those of the Wicca are wise and weep not for they know that the Sun will be reborn through the love of the God and Goddess. Life will not fail - the Sun will return again. And at last the night of the Midwinter Solstice arrives: the longest night of the year, but we know now it is only the darkness that comes before the dawn.

As you stand upon the edge of the forest, you see the first signs of the new born Sun rising upon the eastern horizon, and hear the sound of a new born babe. But this time, you walk away from the clearing towards the rising Sun, and as you leave the forest, you turn and see that it is no more than a shadow behind you. Before you is a world which you know well; it is the world in which you live, and now it is time to return. The Otherworld is real, and you may return at any time, for the mysteries of the gods are there for all to understand, if you have but eyes to see. You continue to walk into the everyday world, and become aware of the sounds around you, and of the place in which you sit. Spend a few moments quietly re-attuning yourself to your normal state, and then open your eyes and stretch. (End of Guided Visualization)

If you want to make any notes do, but please remember that the Wheel of the Year is an emotional experience, not an academic exercise!

And finally, always have something to eat and drink after any activity which uses an altered state of consciousness. This is the most effective and efficient way to "ground," and is vital if participants are travelling home after the working.

The Coven at Pooh Corner

(This article was first given as a talk at The Wiccan Workshop Number 6, held at Coombe, North Cornwall, in May 1989, and was published in Web of Wyrd #7, January 1993)

This talk is designed to illustrate that spiritual significance is present in everything around us (see "Wicca and the Art of Motorcycle Maintenance: Children of Sekhmet, May 1988). On this occasion I shall be using for my inspiration the stories of that world famous writer A A Milne, to whit, Winnie the Pooh and The House at Pooh Corner. These are of course coded allegories of the spiritual development of a certain bear.

Firstly I would like to introduce the characters because there may be someone here not enlightened enough to have read these great works, in a similar sort of way as a Christian may not have read his Bible.

Our Hero. W T Pooh.

Pooh, as he is known to his more intimate acquaintances, is a modest chap not known for his intellectual ability, and has been called "a bear of very little brain". He is given to composing hums well aware that being a bear his singing voice is not what it might be. I would think he is probably a Taurean and all in all a well rounded personality; possibly because it is always time for a little something.

Piglet

Piglet is a small timid little person, a very young spirit, and Pooh's best friend. He is a chattery soul who tends to dwell on his fears of heffelumps and woozles. It is generally thought he may be a Gemini and would be an extrovert if he could find more confidence. He has a peculiar aversion to being clean.

Wol

Wol has delusions of being the wise old owl based mainly on the fact that he can spell his name, which is OWL. He lives in the grandest house in the woods, the old oak tree. It is quite obvious to everyone that he is in fact Libran because he comes out with statements of fact which are more often than not wrong. All the other animals turn to him for advice, which he gives freely although no-one understands a word of it.

Eeyor

Eeyor is a very interesting character. He is a very, very old spirit who in this incarnation has come back as a donkey. Nothing much seems to bother him and he lives all alone in a boggy field. He is generally perceived to be miserable. This is wrong. He is quite happy in his own little world and is thought to be a Piscean with a Capricorn ascendant. He is in fact the most intellectual of them all because he can make the letter A out of three twigs. Also he has a brain whilst all the rest have grey fluff which has blown in by mistake.

Kanger

Kanger is a newcomer to the forest and something of a matriarch being very protective of her offspring, Roo. She is of course Cancerian, like my wife, and will mother everybody whether they like it or not.

Tigger

Tigger is the archetypal extrovert and obviously an Aries. Overwhelmingly friendly and bouncy. Piglet is terrified of him because he jumps out at you and says "WorraWorraWorra" in what he thinks is a friendly tone... He has no idea that he can't do something until after he has done it. He shows no trace of forethought and eventually is adopted by Kanger.

Christopher Robin

A small boy who will be fully explained at the end.

The Parables of Pooh

1 Down the Rabbit Hole

In this story, Pooh after breakfast of honey followed by honey, decides to go visiting. First he visits Piglet, and is just in time for a little something, ie a little honey. Eventually they go to Rabbit's place. Rabbit, who has hundreds and thousands of relations, naturally lives in a rabbit hole, where Pooh and Piglet are just in time for a little something. Pooh however eats too much and being a stoutish bear anyway, finds that when he leaves he gets stuck in the rabbit hole, with his feet dangling in Rabbit's living room and his head out in the air. Everyone comes to his aid, but no amount of pulling or pushing will shift him. Christopher Robin is summoned and decides that Pooh will have to stay there without honey until think enough to leave. Rabbit is obviously not well pleased about having a bear wedged in his front door. However he is compensated when he discovers that Pooh's legs make excellent towel rails.

Moral: From this escapade we can see that Pooh is not very spiritually developed. He is far too keen on the physical desires of the body and through this forced period of fasting and the altruistic use of his lower limbs, he learns that it is alright to be portly so long as you don't block someone's portal. In other words, you are at liberty to follow your own way so long as you do not block another's. This is the experience of the tarot card of The Devil. Deluded about the relative sizes of the door and his tummy, he cannot pass through until he has cast off the chains of his baser desires for honey. Most covens have a Pooh at this stage of development. This is the witch who overindulges in the communal wine during the rite, becomes comatose before the altar, and neither heaven, earth, or High Priestess's boot, can shift.

2 In which Pooh and Piglet go hunting heffalumps

One snowy day, Piglet finds Pooh staring at some footprints. Pooh thinks this may be a heffalump or maybe a woozle, and exhorts Piglet to come and follow it. Piglet is not keen. He agrees as long as Pooh is with him. Sometime later they notice that the footprints have been joined by another set, two heffalumps, or, as it may be, woozles! Pooh composes a hum to keep their spirits up, "How cold my nose, tiddly pom....". A little while later there are four sets of footprints. Piglet is getting frightened. They sit down for a think and eventually realise they are walking around a wood following their own footprints. So off they go for a little something.

Moral: Here we see Pooh's total lack of brilliance. He gets there in the end with a bit of help. On the other hand there is the immense faith he inspires in others. People feel safe with Pooh. He knows the value of a kind word and a cheery song. This also illustrates the danger of overwhelming others with your enthusiasm for a path, which may not be the path they would choose. This is why in Wicca we are not evangelical. Each must find his or her own heffalump or woozle.

In Which Pooh Builds Eeyore a House

One rainy day Pooh sets out to find Piglet. After many hours of careful thought he has realised that everyone has a house except Eeyore, but he has a plan. On one side of the wood he has discovered a pile of sticks, so with Piglet's help they take the sticks around to the other side of the wood and build Eeyore a fine Des. Res. After some moments of contemplation of their labours, they set off to find Eeyore. They come across Eeyore in the approximate location of the pile of sticks looking puzzled. So they take him off to show him his new house. Eeyore is muttering but Pooh and Piglet take no notice whatsoever. They arrive at Eeyore's house and Pooh and Piglet say proudly, "There!". Eeyore looks pleased, but even more puzzled. It transpires that Eeyore built a house out of a pile of sticks on the

other side of the wood. He puts down the change of location and certain architectural improvements to the high wind of the night before. Pooh and Piglet say nothing to Eeyore, and then Pooh says that he thinks it's "Time for a little something."

Moral: From this we can see that although still not devastatingly intelligent, Pooh has managed to perceive someone else's problem, and has made some attempt to solve it for them. It may however have been better if he had consulted Eeyore who had already gone about solving his problem for himself. Thus we see that we should not impose our particular perception of the universe on others. Fortunately Eeyore is of such greatness of spirit that he lets this event pass, and Pooh has developed sufficient maturity to let discretion be the better part of valour. As Eeyore was muttering perhaps we should also learn to listen to others.

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The Great Flood

Pooh looks out one morning and sees that it is STILL raining. Christopher Robin has been getting concerned about the rising waters, measuring their progress with sticks. Each morning yesterday's stick has disappeared. He goes around and warns everyone to go to high ground. Pooh laboriously takes his stock of honey and balances all his jars on a high branch of a tree, where he takes refuge. When all his stock is exhausted he ponders for a while, then makes a not very successful boat out of a honey jar. The boat and Pooh have some disagreement as to whom should be on top. He eventually paddles this Craft over to Christopher Robin's house where they take to Christopher Robin's upturned umbrella. They then ensure that all the other animals are safe.

Moral: This story illustrates Pooh's growing concern for the environment and his fellow creatures. In this particular crisis, Pooh does not go off half cock making rash decisions, but seeks the help of the most developed spirit in the forest. Pooh exhibits great fortitude and determination in his quest for this higher spirit. Also he is showing better use of his baser desires, ie for honey. There are obvious parallels with numerous other flood myths although in this Wiccan version, having had our fill of our favourite tipple, the Ark mark 1A has some design faults. This is why in the world of today there aren't quite so many unicorns and other mythical beasts. They lost the argument with their honey pots.

What Tiggers Eat

Pooh, strolling through the woods, hears this peculiar noise: "WorraWorraWorra". He picks himself up, looks around and espies this strange creature. The creature bounces up and down and says, "Hello,

I'm Tigger". Pooh, being a generous soul, asks him back for a little something. He asks Tigger what he would like to eat. Tigger doesn't know what he eats, so Pooh gives him some honey. Tigger is not impressed, so off they go to Piglet's house with Tigger bouncing along, running ahead of Pooh and leaping our at him in a very friendly fashion. When they arrive, Piglet gives him some acorns. Tigger does not like Acorns. So off they go to Eeyore's where Tigger tries thistles. Tigger definitely does not like thistles. Lastly they try Kanger. Kanger is very concerned, but doesn't know quite what to suggest. However, whilst giving malt extract to her baby Roo, Tigger bounces up and grabs the spoon and says "Mmmmmmm". So we find out what Tiggers eat.

Moral: This shows Pooh's ready acceptance of all types of people, even Aries! He goes to great lengths to help this very young spirit to find spiritual sustenance and someone willing to look after him. Kanger, as is the case with most Cancerians, does not believe they can solve the problem but in fact the solution is in their grasp all the time. Unfortunately, Kanger is now stuck with this waif and stray. Pooh has climbed a long way from the days when he got stuck in Rabbit's door, and has learnt the responsibility that goes with new initiates in our world.

N.B. Please note that in the true Pagan spirit of this tome, even Tiggers eat vegetarian food.

1692

Pooh and the Honey Tree

On this day we find Pooh staring up into the branches of a tree. His highly tuned senses have detected honey. Being a portly bear he is none too good at climbing trees, so he comes up with a plan. Christopher Robin had a party with lots of balloons. So off he goes to Christopher Robin's house to ask if he might borrow a balloon. He also asks Christopher Robin to help him. They set off with Pooh's requirements. The balloon is painted black to look like a thundercloud, and blown up. Pooh, grasping the string, floats aloft. Christopher Robin stays beneath with his umbrella announcing "Tut tut, it looks like rain." The bees of course are not fooled for an instant. About this time Pooh discovers the major flaw in his plan. He cannot get down. After much careful thought, Christopher Robin shoots the balloon with his pop gun, and Pooh descends very rapidly and lands on a thistle. Eeyore considers this a waste of a good thistle.

Moral: This is the pinnacle of Pooh's intellectual development. He has solved his immediate problem, but not really thought out the consequences. In a spiritual sense, he has strived too far without being properly prepared and is brought back to earth with a bump. Pooh, having developed so far, has forgotten that if you are to go flying,

astrally or not, then you must not forget your parachute. As Pooh found with the bees, we must learn not to underestimate life forms we perceive as being lower than ourselves. Eeyore is another case in point. Although he is seen as under-developed because he does not say much, he has obviously seen the outcome from the word go, and is only upset at the demise of a juicy thistle. Christopher Robin is obviously an interplanes adept since once again he rescues Pooh after having clairvoyantly foreseen the outcome.

Conclusion:

To lead up to my great revelation I must conclude the story. On frequent occasions when Pooh calls on Christopher Robin, he is out, but has left a note that he will be "BAK SON", and is nowhere to be seen. Pooh takes these notes to Wol, who is not sure if they refer to a herbaceous "Bakson" or a spotted "Bakson". One evening, Christopher Robin arrives at Pooh's house and reveals to Pooh that his time in this place is nearly over and he must go to school. He and Pooh have a long chat and Christopher Robin decides that Pooh is ready to accompany him on this great adventure and they walk off hand in hand into the Sun.

This illustrates the basic fact of life that no matter how comfortable we are we must be prepared to grow and develop and move on when we must. Christopher Robin is in fact Pooh's Higher Self and as can be seen from the stories, unless you use your Higher Self you will not reach your desired aims, and indeed may go the same way as the unicorns and their honey pots. Between Christopher Robin and Pooh they have achieved sufficient development to leave their current plane and move on to higher things. Christopher Robin, as can be seen from his name, Christ/Robin, is a Tipherathic aspect of Pooh; ie the centre where the lower and higher self come together. When they have united the way is open and clear for them to move on to the next sphere of existence.

Thus it should be every witch's ambition to be reincarnated as a bear of very little brain who lives in the hundred acre wood on a plane at least one above this one. After all the idiots we see running this world have to be seen as a damn sight more stupid than even Wol. (PS Mrs Thatcher is also a Libran!)

copyright to David Wadsworth, who has been a bear of little brain for many a long year!

The End

Wicca & The Art of Motorcycle Maintenance

by David Wadsworth

(This article first appeared in Children of Sekhmet, May 1988. It was originally given by Dave as a talk at a Wiccan Workshop organised by Chris and Vivianne Crowley in 1987)

This talk aims to illustrate the all-pervading nature of Wicca. If a system of natural laws or beliefs is true, it can be applied to virtually anything. I intend to try and apply parts of Wiccan beliefs to my other passion, biking.

There is a peculiar sort of bonding between a real biker and his machine. The biker will put the well-being of his machine far above his own. I have seen men cry over a bent bike, or after an accident tell the driver off for hitting his bike rather than him. I have personally fought off two ambulence men so that I could hop to my bike to inspect the damage before being taken to hospital. My theory for this strange bond is that the motorcycle and rider form a sort of Gestalt being, a conplete entity, either part of which is incomplete or useless without the other.

The motorcycle represents the male part of this entity. It provides all the force and power, but lacks control and direction. It is all potential, in Wiccan terms, the God force, waiting for the female aspect, the Goddess, in the form of a horrible grubby motorcycle rider. The rider takes the force and harnesses it, giving purpose, form and direction. Controlling the raw male potential, and together, in harmony, they will be capable of reaching heights impossible to either on their own.

The motorcycle can be seen as a way through which to tap a source of cosmic energy. The energy which we in the Wicca use for healing, spells, divination, as a gateway to alternative universes. Just as a witch wouldn't attempt to tap this awesome power without protection, neither would a biker. The biker will put on boots, gloves, helmet and leathers in a similar sort of way as a member of the Craft would surround themselves with a protective circle to preserve the power and keep out undesirable spirits. In the biker's case he is also aiming to keep in the heat, and protect him from the road, onto which demon car drivers possessed of evil spirits (gin, vodka, whiskey etc.) would lure him to his death!

This brings us neatly (?) to the subject of reincarnation. Most of you reading this will have some knowledge of the ideas of reincarnation;

i.e. that we are born, live in the world, die, and are then reborn to develop further. Not many of you will realise that motorcycles go through a similar process. They leave the factory to roam about the face of the earth, then some parts wear out, and they descend into the dark underworld of the workshop. Here they are consoled and repaired by the creative force of the female, who is the biker, to emerge re-born in Spring, once more blooming with refreshed colour of restored paintwork, and the cycle starts again. Many British machines go through this every year. About Yule they are ready, and in the first days of Spring they roar about in the first flush of youth. Then at the peak of their power, at Lammas, they are cut down, usually due to some terminal mechanical problem. They dwell for the remainder of the year in Hades, the garage, thus mirroring the cycle of the God.

The spirituality of bikes is perceived by man in different forms, and each has its followers. Here are some of the major religions:

THE CHRISTIAN

This newcomer to the spiritual motorcycle rides a modern Japanese bike. He pays little more than lip service to his religion. He has few rituals, all he has to do is turn the key and start the starter engine. He tends to be into power and speed, tearing past older machines which he regards with contempt. He cares little for the inner workings of the machine, running to his priest/mechanic whenever he has a problem. Should his machine pass on, i.e., wear out, it will believed to be irreparable, i.e., too expensive, and gone to the great scrap heap in the sky. The makers of this are the great salesmen and evangelists of the bike, not to mention the profit makers.

THE MAGICIAN

He will typically be an older bearded gentleman, who rides an immaculate old British motorcycle. They are into status, and will pootle along at 40 mph all day, imagining themselves the envy of all who see them. They are into ritual and mystery. The performance required to summon some older bikes into life is awesome and dangerous. Yet these fellows will watch in silence as a machine spits at a new initiate and breaks his shin. They will endlessly pontificate on the correct shade of colour for the petrol tank, or whether a part is the right year for the model; mostly that's all they do.

THE WITCH

The bike will most likely be filthy, not from lack of care, but from constant use in all sorts of conditions. The rider knows and understands the inner workings of his machine, its every click and whistle. He relies on no guru for his understanding, he is not afraid to try things out and see if it works. Not for him the search for power or

acclaim. He is just out to explore the universe and glean its mysteries. He will get there in the end, there's plenty of time. He will rebuild bikes time after time, not sticking to rigid formulae, but with whatever comes to hand. he enjoys his bike and is in-tune with it.

As a biker-witch, I am now going to use two useful tools to explain my theory of Life, the Universe and Everything: i.e., the Kaballah and the four-stroke cycle.

Firstly the act of invocation and the four-stroke cycle. For those of you who are not mechanically minded, I'll try and keep this simple. Officially the four-stroke cycle is referred to as Induction, Compression, Power and Exhaust. I prefer the much more evocative Suck, Squeeze, Bang, Blow. There are a few parts that really matter: the crank shaft, the con rod, the piston and the inlet plus exhaust valves.

1) Suck: Initially the piston is at the top and both valves are closed. As the crank shaft turns, the inlet valve opens, the con rod pulls the piston down which draws air and fuel in. At this point in an invocation, the invoker is opening his chakras and drawing the cosmic energy which surrounds us into his body.

2) Squeeze: The crank shaft continues around, the inlet valve shuts, and the piston is pushed up, squeezing tha gases together. This is when the invoker says the invocation and passes the power to the invokee.

3) Bang: The fuel/air mixture ignites and pushes the piston down. The priest/ess takes on the aspect of God/dess being invoked.

4) Blow: The exhaust valve opens and the piston pushes the charge into the exhaust pipe. The God/dess charges and shares his/her power with those assembled.

And now - motorcycles on the Tree of Life:

Kether - traditionally the godhead from which all energy flows. It is formless. This is the high tension spark which ignites the fuel and without which the bike is naught.

Chokmah - Formless, directionless energy, raw untamed power. In the engine this is the burning fuel mixture.

Binah - this takes the raw force and starts organising and forming it. The piston, conrod and crankshaft takes the power of the expanding gases
and converts it to rotary motion.

Chesed - Takes the potential energy of Binah, gives it order, and makes it more solid and usable. In the engine, the gearbox and final drive take the power from the crank shaft and make it usable to the whole machine.

Geburah - An essential breaking down. Where there is life, there must be death. In an engine when you have got two lumps of metal thrashing about in violent motion, they must wear each other away.

Tiphareth - This is the image of the godhead, the wayshower, Lucifer, Prince of Light. In the bike this is represented by the electrical system and the ignition system, and the lights, which on British machines are provided by Joe Lucas, Prince of Darkness!

Netzach - This is the spirit of nature, intuition and sexuality. This is more concerned with what bikers do. They are in tune with nature and tend to get drawn to ancient sites, eg Stonehenge, Avebury and Wayland Smithy, or just standing around in a muddy field communing with nature and the local brewery. This is also the source of the sexual bond between man and machine.

Hod - Communication, intellect and travel. It is also where your will produces power. The travelling aspect of motorcycles is fairly obvious, and hordes of despatch riders fulfil the communication role. This is where we get the knowledge of the workings of the bike. It definitely takes Hodic willpower on a cold, wet morning, along with

highly verbal expletives, leaping up and down on the kickstart to get the bugger moving.

Yesod - This is the lunar aspect of biking, linked to Tiphareth on the Middle Pillar (refer Joe Lucas, Prince of Darkness). Many bikers will, by the light of the Full Moon, switch their lights off and ride by moonlight in their lunatic hunt for the local hostellry. In the event of a biker meeting his death through this ridiculous activity, look into the sky. For there you will espy, on his silver machine, the spirit of the biker riding across the astral heavens. Scientists tend to think these are meteors. There is also the illusion of security one gets from riding around with one's head in a goldfish bowl, colloquially known as a blood bucket.

Malkuth - The concrete world, reality. On a bike you are cold, wet, tired, frequently uncomfortable, and very vulnerable, and no-one in their right mind would do it if it wasn't for something else.....

Despite Malkuth, biking opens up other realms, other worlds (Birmingham, London, Glasgow, etc) and puts you in tune with the inner and outer universes.

The End.

THE GREEK & ROMAN GOD(ESSE)S

A quick overveiw by Thomas Palmer

APOLLO-Also called Phoebus, the bright one. Identified with the sun. Said to be the most powerful of the Gods. Son of Zeus and Leto. Born on Delos, taken North and raised by the hyperboreans, he went to Delphi and killed the dragon Python, guardian of the oracle of Themis, but a ravager of the countryside.

Tall,handsome,outstanding inword anddeed,he wasthe god of ever-renewed youth, archetype of virile beauty and masculine virtue. He was also known as a seducer & extremely arrogant. Talented in music, inventor of the lyre, he was the inspiration of poets and soothsayers. His oracles were expressed in verse.

Hecould cure illnessand banish evil.He was adoctor who knew the purification rites and was invoked against plague. His image was set at dangerous places for protection (Lighting the ways) Nothing escaped his vision (light of day).

ARIES (MARS)-Son of Hera, born without male assistance. He was a supreme fighter, loved battle and cared little about issues, switching sides without scruple. He delighted in massacres.

Hewas god of war,not victory, andwas thoughtless about winning, only fighting. Was on occasion disarmed by Athena, Goddess of restraint and forethought, to keep him from interfering in battles that did not concern him.

He wasprolific inlove, butalso arapist.He wasrun byhis passions.

CRONOS (SATURN)- Son of Uranus (Heaven) and Gaea (Earth). Gaea, worn out by numerous pregnancies, requested to be free of this burden, so Cronos (Saturn) took up a sickle and cut off his father's testicles. His wife was Rhea, and he fathered Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Was eventually deposed by Zeus.

Hisfestivals, theSaturnalia,were atimeof liberationand freedom for all and got pretty wild. They were celebrated from Dec. 17th until the new year. Saturn is the archetype for "father time".

DIONYSUS- Son of Zeus and Semele. His escort was satyrs and marginally sane gods. He did not respect laws or customs, loved disguises, wild screaming, licentious dances and wild places. He was a drunken god with no home, living in the wild and eating raw meat. He encouraged excesses of all kinds.

HerahatedDionysus becauseofZeus'sinfidelity andhounded him. She caused him to be killed by the Titans, but he was resurrected

through the efforts of Athena, Zeus, Apollo, and Rhea. She drove him mad, but through Cybele he gained mastery of it. He drove many people mad for various reasons.

EROS (CUPID)- A primordial god, contemporary of Chaos, who existed before Cronos (Saturn) and Zeus. He came out of an egg that formed the earth and sky when it broke in two. He precipitated the embraces of Gaea (the Earth) and Uranus (the heavens), which resulted in the birth of Oceanus, Tethys, Coeus, and Cronos (Saturn). The Earth and heavens were so tightly embraced that none of the children could rise towards the light until Cronos (Saturn) castrated his father.

Cupidwasassociatedwith Aphrodite, whomoderatedhispower. Where he was desire, instinct and violent sex, she was grace, tenderness and sweet pleasure.

Cupidmadepeoplelosetheir reasonandparalyzedtheirwills, even inspiring Zeus to capricious sexual desires.

AsEros heis saidto bethe childof Porus(Expedience) and Penia (Poverty). Like Penia, he was said to always be in search of something, and like Porus, he always found a means of attaining his aims.

FAUNUS- A Roman God, Son of Circe and Jupiter. Protector of the Roman peoples, he lived on Palatine Hill in Rome. His oracle was given in nightmares. Lupercalia was his festival, during which his priests ran through the streets with leather straps and struck any women they met with them to bestow health and fertility. The women were said to strip themselves to be better targets. He reproduced himself in the satyrs.

HADES (PLUTO)- Son of Cronos (Saturn), brother of Zeus and Poseidon. When the world was divided between the three brothers, the underworld and hell fell to Hades, while Zeus took the heavens and Poseidon the seas. He had a helmet that made him invisible. He ruled the dead, and forbade his subjects to leave his domain. He desired Persephone, but Zeus forbade the marriage. He then kidnapped her.

HEPHAESTUS (VULCAN)- Son of Zeus and Hera. He was lame, either because his mother, startled by his ugliness, dropped him, or because Zeus, angry that he took his mother's side in a dispute, threw him from Olympos. He dwelled among mortals and became the god of black smithing and artistic metal work. He made a golden throne that imprisoned any who sat in it, and gave it to Hera to avenge himself for his fall from Olympos.

HERMES (MERCURY)- Son of Zeus and the nymph Maia. He stole some of Apollo's cattle shortly after his birth and concealed them, sacrificing two to the Olympian Gods. This theft won him recognition as a God himself. When Apollo discovered the theft and Hermes was tried, his defense was so skillful and spirited that Zeus laughed and ruled that

there should be a friendly settlement between the brothers.

Hermes was Godof the spoken wordand oratory and wasthe intermediary between the Gods and men. Also the God of commerce and contracts, where language must be precise to convey the correct meaning.

JANUS- ROMAN- The Two faced God. he was God of beginnings and presided over new undertakings, gateways and initiations. he was revered as the first king of Rome and made order reign. His temple was left open in wartime so the God could act, but was closed in peace.

THE LARES- Roman- Twin children of Mercury by the rape of Lara. They protected the land. Were symbolized by two boys and a dog.

PAN- Half man, half goat, with horns on his brow and lust in his eyes. Son of Hermes and a daughter of the Dryops, he was the God of pastoral regions and wilderness. Special friend of shepherds, he guided and protected them from afar. Protector of all wild things and places. His pipes had an aphrodisiac effect on those who heard them and induced mating.

Pan wasalecherand adrunkwho constantlypursuednymphswho would flee in terror. Caves rang with their cries when he caught them. He was famous for his rages, where he attacked anyone who got in his way. His irrational behavior led people to flee him in "panic." He was dangerous when he took possession of a being. The possessed, or panoleptic, took on his bearing and would wander in the wild, laugh madly, or throw themselves on others for sex without respect to gender, or have epileptic fits.

POSEIDON (NEPTUNE)- Son of Cronos (Saturn) and Rhea, he is represented wielding a trident and being pulled by monsters in a chariot. After Zeus's victory over Cronos (Saturn), the young gods, who preferred life on earth, divided the various domains of earth. Poseidon chose the seas. He represented the hidden forces of germination and death. Together with his wife Amphitrite, he had powerful ties with Gaea, the Earth, mother of the Titans. As subterranean Gods, they shook the world from inside.

Poseidoncausedearthquakes whenhemade lovetohis wife. The mystery isle of Atlanta belonged to Poseidon. Poseidon could provoke storms, set fire to rocks on shore and create springs of water. He had many children, most wicked and violent, like the Cyclops of the Oddessy.

PRIAPUS- A small god with a penis of immense size. Son of Zeus and Aphrodite, he was deformed by Hera in revenge. Aphrodite abandoned him in fear that she would be ridiculed for her ugly child. He began as a symbol of fertility, but of no significance. Although he was over-sized, he was impotent. He seemed to fail at everything he tried. He was compared to an ass and ridiculed. He lent his name to the disease

priapism, an incurable illness where the penis remains painfully erect but incapable of ejaculation. Ended up as an obscure gnome.

QUIRINUS- A Roman warrior god originally, he became a god who watched over the well being of the community, opposite to his former nature. Called an apparition of Romulus the founder of Rome.

ZEUS (JUPITER)- Son of Cronos (Saturn) and Rhea. He defeated Cronos (Saturn) in a ten year battle and then divided the realms with his brothers by lot, getting the heavens for his own. He was ruler and judge, the arbiter of disputes among Gods and men. His decisions were just and well balanced, showing no favoritism. He had several wives and many lover's, earning the title "all father" or "father god". His infidelity caused much strife on Olympos and in the world through he raging of his wife, Hera.

Goddesses

APHRODITE (VENUS)- Daughter of Zeus and Dione according to Homer. 'The Woman Born Of The Waves' according to Hesiod, born of the foam impregnated by the sexual organs of Uranus, which Cronos (Saturn) had severed and thrown into the sea. Plato identifies these as two separate Aphrodites. One Urania, the daughter of Uranus was goddess of pure love. The other, called Pandemos, (Root of pandemonium?) was the Goddess of 'common' love. She married Hephaestus, but was unfaithful with Aries.

Arieswascaughtandhumiliated. Aphroditefledinshame to Cyprus, and there took Thrace as lover, resulting in the birth of Eros (Love), Anteros (Love in return), Deimos and Phobos (Terror and Fear). She also was a lover of Adonis, a human shepherd named Anchises who fathered Aneas, of Hermes and of Dionysus who fathered Priapus. She was known for jealousy. She made Eos (Dawn) fall in love with Orion in spite for her seduction of Aries. She punished all who did not succumb to her. A beauty competition between Hera, Athena, and Aphrodite was proposed by Eris (Discord) with the prize being a golden apple. It was judged by the human Paris. All the Goddesses offered him bribes to win.

AphroditeofferedHelen, mostbeautifulofall Humans.She won and thus caused the Trojan War. Eros was the primordial god of instinct. When Aphrodite appeared he adapted himself and joined forces with her. At this time the sexes became distinct. Aphrodite's kingdom was the place of desire. Young girls were said to pass from the place of Artemis (chastity and games) to the place of Aphrodite, where they become women. Considered by some to be an affliction or madness that women must bear. She represents female lust and passion, and demonstrates its potential for destructive effect. Young girls gave their virginity to the Goddess by living in her temples and offering themselves

to passing strangers.

ARTEMIS (DIANA)-Daughter of Zeus and Leto. The huntress, she is seen as the forever young goddess. She is proud of her shapeliness and keeps her virginity to protect it. She was a warrior, joining Apollo to kill Python and other exploits. Anyone who offended her or tried to win her virginity paid dearly. They were killed, transformed, or mutilated. She defended modesty and punished illicit love and excesses. She avenged rape. She also took out her anger on those virgins who gave in to love. She did not mind marriage, but when a virgin married she was to give up all the things of childhood, toys and dolls, locks of hair, etc., leaving them on her altar.

ATHENA (MINERVA)- Daughter of Zeus and Metis. Metis was swallowed by Zeus, and when it was time for Diana's birth, he had Hephaestus crack open his skull and she came forth in full armor shouting a war cry. Also a virgin Goddess, she lived among men without fear due to her warrior's skills. She was the protectress of Odysseus and other men. She was a warrior who used strategy, ambush, cunning, and magic rather than brute force. Her shield bore the head of a gorgon and she paralyzed her adversaries and made her companions invincible. She was against excess, both in war and every day life. She taught men to control their savagery and to tame nature. Was the initiator of all skills. Taught Pandora to weave, trained horses and invented the chariot. She was the patroness of blacksmiths and carpenters. She built the first ship and the boat of the Argonauts.

CYBELE- Was born as Agditis, a hermaphrodite monster, from a stone fertilized by Zeus. The Gods decided to mutilate him(?) and made the Goddess Cybele from him. Her love for Attis, a human shepherd, drove him insane and he castrated himself for her. Her priests were eunuchs dressed as women. It is from the temple of Cybele that the reference in the Wiccan Charge of the Goddess to "At mine Altars, the youths of Laced.mon in Sparta made due sacrifice.", comes.

DEMETER (CERES)- Daughter of Cronos (Saturn) and Rhea, the Goddess of corn and grain. Demeter bore Persephone. She renounced her duties as goddess and began a fast and went into exile from Olympos when her daughter was abducted into the underworld until her daughter should be returned to her. She caused the spread of the knowledge of the cultivation of corn.

During herexilethe earthbecamebarren untilZeusdemanded that Hades return Persephone. She had eaten from a pomegranate, however, and was forever bound to the underworld. As a compromise, she was allowed to rise up into the world with the first growth of spring and return to the underworld at seed sowing in fall. And so the Earth is barren in the winter, while Demeter mourns, and becomes fruitful again when Persephone is released. Demeter made herself known to the children of Eleusis, who raised her a temple and instituted the

Eleusinian mysteries. In Sept.-Oct., the candidates for initiation purified themselves in the sea, then processed down the sacred path from Athens to Eleusis. The rites remain secret, but involve a search for a mill for grinding corn, and a spiritual experience. During the rites, men women and slaves were all treated as equal.

ERINYES, THE- Alecto, Tisiphone, and Megaara. They were born from drops of blood that fell from Uranus's severed Penis, and did not recognize the authority of the gods of Olympos. They hounded and tortured their victims, driving them mad. Also called the Eumenides, The Good Ones, to divert their wrath. Assimilated by the Romans as the Furies. They were implacable and demanded punishment for every murder. To them murder was a stain. The murderer had to be banished and driven mad before purification could occur. They were blind and carried out their punishments indefinitely.

HARPIES- Greek genii/spirits- Daughters of Thaumes and Electra: Nicotho or swift-footed, Ocypete or swift of flight, and Celaeno, the dark one. Were either women with wings or birds with the heads of women. Called the 'hounds of Zeus' and seized children and souls. Skillful at torture, they could pester a victim into madness.

HERA (JUNO)- Daughter of Cronos (Saturn) and Rhea brought up by Oceanus and Tethys. Married Zeus. It was claimed that each year Hera regained hervirginity by bathing in the spring of Canathus. According to some traditions Hephaestus, Aries, and Hebe (Youth) were conceived by her alone without male assistance. As Zeus' legitimate wife, her fury at his infidelities was boundless, and she took vengeance on his lovers and any progeny of the affair without distinction. Zeus was often reduced to hiding or disguising his children to protect them.

HESTIA/VESTA- Daughter of Cronos (Saturn) and Rhea. Goddess of the hearth, she had the privilege of retaining her virginity forever. Her symbol was the fire, which was never allowed to go out. The young bride and newborn child were presented to her and she was invoked before each meal. Her temple in Rome was served by the young vestal virgins.

MOERAE (PARCAE)- The Three Fates. Atropos, Clotho, Lachesis, daughters of Zeus and Themis. The first spins a thread symbolizing birth. The second unravels it, symbolizing life's processes, and the third cuts it, symbolizing death. They too were blind and ruled destiny. They were also symbols of a limit which could not be overstepped. Were connected to their sisters, the furies, who punished crime.

MUSES- Nine daughters of Zeus and Mnemosyne (Memory). Calliope ruled epic poetry, Clio ruled history, Polyhymnia mime, Euterpe the flute, Terpsichore dance, Erarto lyric art, Melpomene tragedy, Thalia comedy and Urania astronomy. They delighted the Gods and inspired poets. The Muses created what they sang about. By praising the gods, they completed their glory, by boasting of valiant warriors, they wrote their names in history.

Theywerecelebrated bythe Pythagoreansasthe keepersof the

knowledge of harmony.

1703

NEMESIS- Daughter and Night. Ruled over the distribution of wealth, looked after balance, took revenge on arrogance and punished excess, including excessive happiness, riches and power. Moderation in all things was her creed.

NYMPHS- Daughter of Zeus and usually part of a greater god(esses) entourage. Not immortal, though long lived. Mostly lived in caves. Were dark powers whose beauty alone could lead to madness. Were seducers of many of the gods. Were considered secondary deities.

THETIS- Daughter of the old man of the sea. Very beautiful. Mother of Achilles. Saved Zeus from a plot to overthrow him and was an ally of Hera. Saved the Argonauts as they passed between the clashing rocks.

1704

Against The Witch Hunters

Robin Culain

"All this has happened before. And all this will happen again. But this time it happened to ..."

Well, us.

Thebeginning of Sir James Barrie's PeterPan must echo what many of us are feeling, as we watch a new and loosely-knit conglomerate of yellow journalists, right-wing eco-spoilers and Evangelical and Fundamental Christians move slowly towards a Witch hunt for the 90's. Our spiritual ancestors faced similar problems in many times and many lands.

Recall the Priestesses of Eleusis, last of an ancient line, in decline, falling at last to the stratagems of Theseus and his new Attic Gods. Recall the Etruscans, their vision of sexual-political balance overpowered by the might and organization of the husband-headed Roman empire. And most tender to the touch, recall the agony of the middle ages, as the Catholic, then Protestant churches consolidated their grip on the rural population, killing six million alleged or actual Witches in the process.

The hunt is in a beginning stage and beginnings are important. The formal focus of the television specials, Redbook articles, diatribes in the LaRouchite New Federalist, "Occult Crime" seminars and newspaper articles is some thing called "Satanism", which bears little or no relationship to Wicca and Neo-Paganism.

In fact, media "Satanism" bears little resemblance to any historically verifiable Satanism. It is neither classical Egyptian Set-worship", Romantic Ceremonial Satanism a la Huysmanns nor modern Egoist flamboyance per La Vey. Sometimes it's heavy metal sullenness, drugs and violence, but that's usually only for starters. The heavy metal boys, we're usually told, are just dupes of the Great Conspiracy. And when you get down to the real stuff, the genuine complaint, it's generally the stuff of horror movies and nightmare -- baby-eating, virgin-sacrificing bloodsucking monsters!

All this has happened before. And all this will happen again.

There's a limited range of things that can be used to stir up the anger of a populace against a group, or deaden moral sensitivity to a persecution. It pretty much boils down to baby-eating, virgin-sacrifi-

cing and bloodsucking.

This has been the century of Hitler's Holocaust. but the Russians who butchered entire Jewish villages in the Pogroms, the inhabitants of York who slaughtered nearly every Jew in the city in the 1100's didn't merely think the Yiddim dressed and talked funny. The accusations were the same. By Jesus, those Jews ate babies! They were just like Satanists, with one exception.

You could find the Jews.

There probably aren't any "Satanists" as portrayedin the articles, seminars and diatribes. If there are, they're certainly not Neo-Pagans or Wiccans. But in the lucrative atmosphere in which the press, missionaries and so-called "Crime Advisers" publicize and proselytize, the word "Witch" creeps in every third sentence.

Naturally,we Witches and Neo-Pagans have spent a certain amount of effort pointing out that we love children like anybody else, have no particular attraction to virginity, and tend, in the most extreme of our diets, to vegetarianism. In short, we have tried to educate our detractors and the media to our harmlessness.

This tactic is true, andthis tactic is good, but I thinkthat if it becomes our primary response to persecution we will ultimately fail to endure.

Imagine a Witch inthe Middle Ages in front of aCatholic or Protestant tribunal. In some cases she has been denounced by a business competitor, or an envious rival in love, or a spiteful neighbor. In other cases she has been brought to the dock by an expert in "Occult Crime" -- the traveling Witch Finder.

She stands bound before her Inquisitors,plain or pompous depending on their religious persuasion. Perhaps there's a crowd around. She tries to educate them to the simple fact that she's a worshipper of the Old Gods, loves children like anybody else, has no particular attraction to virginity, and tends, in the most extreme of her diets, to vegetarianism.

They, in turn, accuse her of worshipping a living fiend, blighting the cattle, and eating babies.

She doesn't stand a chance.

Now picture another scene, one that has not occurred often. She stands before those assembled, and begins, shall I say, to point out some facts. She points out the medieval physician with the two per cent live delivery rate who wants the local midwifery practice shut

down. She points out the priest and bishop who are terrifying the once fun-loving populace into penury and pestilence with the twin threats of damnation and the noose. She denounces the Christian nobles who will brook no interference with their rule, least of all from the old Nobility of the land.

She'd be shut up in short order, but in a different way, for she would be addressing the real issues. The nonsense about babies, Black Men and cattle was then, and is now nothing more than a smoke screen to mask real and significant religious and political differences. It's all a cheap trick, a coward's cheat, a way of throwing muck until some sticks. It is only used when the real terms of debate cannot stand the light of day, and it works only if we permit it!

Our situation is in no way as dire as that of our ancestors. Only now have things moved to the stage where one group, the far-right and sometimes farcical Limonites, actively bait Wiccans and Neo-Pagans as being "as bad as Satanists". And unlike our ancestors, we have a freedom of speech they could only dream of. We will not be silenced if we speak, certainly not at this time.

So let's not waste our opportunity! Whenever the "Witch-Hunters" bait us or attempt to smear us with their cannibal taunts, let's find out what the real agenda is, and address it. Make the Lyndonite defend himself against whipping up the population against a minority religion as Hitler stirred hatred against the Jews. Make the entire La Rouche crew explain their suicidal environmental policies, and their editorial statement that "the worship of Mother Earth does indirectly lead to mass murder ..." Engage them on the real issues -- just what the worship of the Mother really means, and what people are really like that scapegoat innocents and despise nature!

Likewise with the "Occult Crimewatch". Ask them about theirsources of revenue. About their religious agendas and connection with Evangelical missions. Ask the if they support religious freedom, and if non-Evangelical religious belief, in their opinion, is a hazard to the public. Ask them, if you can corner them into a frank reply, what on earth they are doing lecturing hate to police officers sworn to protect all the public, Christian and Pagan!

The media deserve the same. Let's not spend more than a breath denying lurid charges. Instead, ask them why they are sensationalizing and smearing a legitimate religion to make sales. Inquire as to whether the German press in the 30's had a responsibility for the slanders on the Jews that they printed. Ask them how they'll feel if harm comes to one Pagan woman or man, girl or boy through their negligence, indifference to non sensational fact and search for sales.

In every case we have an opportunity to turn the tide, by coming

right out with our real differences in front of the public, and insisting that the terms of debate be on genuine issues. We must refuse to be backed into a defensive posture, denying ever wilder charges.

Instead let us bring our active advocacy and love of our Gods, of Mother Earth, of our families and children and ourselves to the fore in every debate. We must require our opponents to bare their genuine beliefs and motives, and contrast them clearly with our own in full view. We must sharpen the terms of debate so keenly that no person can leave the scene without having to make a clear and conscious choice about what they value and believe is right.

There's no point in lecturing to the Cardinal. The audience for every debate is not the Witch Hunter, it is the neutral observer. Let them see the love of the Earth, and contrast it to nearsighted greed and poverty of emotion. Let them see the love of the Old Gods and contrast it to a cringing fear of the Father's judgment. Let them see generosity and intelligence and refusal to be sacrificed, and contrast them to venality, cunning and scape goating. In every debate, let us rise to the height of our capability, and let our opponents have it in the Values -- right where it hurts!

Charging Crystals

Ian Kesser

Crystals,as many of you know, are extremely useful for practitioners of the Magickal arts. They can be used to channel power, to store power, to heal, and many other ways. Due to space considerations, I have chosen to limit myself to the charging aspect in this article.

Thefirst and most important part of charging a crystal is choosing the crystal itself. For most general uses, Quartz is the best one. For specific use, there are many others. I have found that Diamonds are useful in storing Good energy, and Zircons (my birthstone!!) for Evil energy. If you have a specific purpose in mind, please consult one of the many fine tables of crystal affinities.

The next step, and also important, especially the first few times, is to prepare yourself for the actual channeling of energy. In my case, music helps, as well as pranayama and other forms of breath control. The first one I used is simple

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Pranayama, simply, is control of breath. Most forms amount to hyperventilation or subventilation. The one I used first, and still use, is this: take four quick inhalations, filling the lungs. This should be over the space of about one and a half seconds. Then exhale in four short bursts, again over one and a half seconds. Repeat as necessary. The first few times this is done, I recommend you desist after about one minute. Over the course of time, this can and should be increased, but until you are used to the effect this gives, a shorter time is suggested.

Now that you're in the mood, take the crystal in your right-hand (left hand for those of you who are lefties). Visualize a door within the heart of the crystal. Until this visualization is firm and steady, wait. Then open the door. Behind it you should see a store of diffuse energy, which varies with the type of the crystal. Some crystals, usually the inferior ones, have little or nothing back here. These are generally not good to use.

Close the door, but keep it in mind. That was just to check on its energy. Decide which energy you wish it to house. Usually only one will be needed, such as for talismans and storage of energy for later use, but in some cases, such as a divination tool, more is suggested/required. DO NOT TRY THIS ON YOUR FIRST ATTEMPT! YOU WILL FAIL! The energy you will be handling is powerful, and trying to handle more

than one world at a time is strenuous. Trying to handle all three, plus personal and other energies, is straining to the limit. As with all other bodily systems, an ability used beyond its capacity will overload and break or refuse to perform, as with a man trying to lift 300lb barbells on his first try at weight lifting.

For general use, I find nature's energy is best for multipurpose storage. Those in the Church of Set would probably find differently, as would those in the Church of Christ. Use what you feel comfortable with.

Now, the fun part. For the three major energies, I find there are certain ways of drawing them tat are easiest on the practitioner. For Good energy, try it like this: Form a cone with the base connecting to your skull in the region just between and above your eyebrows. "suck" the energy (visualize it as you will, I use a light, golden yellow) into the cone, then through a tube into your brain. The visualization on this is a bit tricky, but it can be done.

For Nature's energy, visualize a "hose" going down into the Earth from the base of your spine. This hose should ideally connect with the center of the Earth, but some people simply cannot conceive the distance involved with that, and can therefore not visualize it. Go as deep as you can, with time, you should improve. I "see" this energy as a ruddy, glowing red, as with magma. Use what works. Draw this energy up the tube, then through your spinal column into the brain.

Now, the Evil energy. This is trickyfor me, but here's how I doit. Place the feet together (if they already are, so much the better! It means this isn't uncomfortable for you, as it is for me.) and visualize a siphon, with the hose connecting to a cone connecting to your feet, about two inches in diameter, one inch on either foot. Then, on the other end, a hose entering a black, inky void(or whatever color you perceive evil energy to be). One last connection: another hose running from that area of your feet to the previously mentioned area in the skull. This aligns nicely with the Chakra theory, to which I subscribe, in that a Chakral spinal-type column connects all the major power centers of ones body. If you know this system, so much the better! Draw the energy through the siphon(sometimes visualizing the bulb on the siphon squeezing helps) into the feet, then into the skull, then into the brain.

Other objects you wish to draw energy from, use the door analogy/visualization given above(for powerful things such as the Tarot, I see it as a gate more than a door. Again, whatever works for you), and draw from your use hand. If you plan on using that object again, take only a token amount of energy, and DON'T FORGET TO CLOSE THE DOOR!

Personal energy: This varies so much with the individual! Some people draw from their auras, some from the Chakras, some from the Astral Body. Just use the method you feel most comfortable with. For those of you who have no preference, or no knowledge of such things, I use the Astral approach. I draw a bit of the substance of the Astral body, generally the feet, into the brain. After I finish all else, I "spread out" the Astral body to make up for this loss. Astral bodies DO heal.

Well, that's most of it. Draw the energy you need, then draw from the crystal. Take it in your use hand again, open that door, and take out the energy, and bring it to the brain. Generally, I use the hose again, connecting to that spot in the skull, but this one generally runs INSIDE y body, such as along the arm bones, then up the neck bone. Mix the energy up. If it helps, visualize a cosmic Cuisinart or whatever. If it won't mix, like oil and water, you have failed. This crystal will not hold this energy. Give up, put back the crystals power, ground yourself(later...), and try again later with another energy.

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Once you've achieved the mix, refill the crystal. Sometimes, the energy won't go back in. This usually means you've put too much of the energy you're using in, and not enough of the crystal's own energy. Bring it back to the brain, and remix. How do you refill the crystal, you ask? Switch hands on the crystal, then visualize that handy hose again, but this time flow backwards, through the door. There will come a point, especially early on in your practice, that the crystal is full when you have energy left over. Slam that door and ground yourself(later...), don't overfill it! Doors have their bursting point, and that's a wonderful way to destroy a good crystal.

OK, it's later. You've finished the job at hand (Applause, you've earned it!) but have all this energy left! There are many ways of grounding energy, use the one you are comfortable with(I know I keep saying that, but it bears repeating. Don't do anything against your Will). The one I use is simply grounding it. Take that handy-dandy all-purpose hose again, connect it to the base of the spine, and thence into the Earth. Flip the switch to reverse, and push that energy out! Be careful not to let out yourself as well!

That's it. I hope you find this helpful to you.

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Tarot Divination
Tuppence

Not long agoan on-line friend told methat he saw no reasonto use the Tarot in divination; in fact, he felt that no one should use them for divination as this was a profane use of the cards. He preferred to use the cards solely for contemplation.

At the time Idid not feel inclinedto respond to thisnarrow view, but after a night of thinking about it, I was prompted to write the following in defense of Tarot Divination (and I don't mean fortune telling!)

Divination:

1) The art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by means of augury (divination from omens) or by the aid of supernatural powers
2)Unusual insightor intuitiveperception (thesedefinitions from Webster's)

According to theBrotherhood of Light there are fourmain uses for the Tarot:

1) Science of Vibration
2) Divination by cards
3) Divination by number
4) Spiritual Science (themethod of putting the resttogether to develop a philosophy)

Is it wrong to USE the cards?

1) Playing cards is fun! Without such use perhaps Tarot would long ago have died as other games have faded from use. Chess may be considered to be a child's game or a highly developed intellectual discipline. The same is true of using the Tarot card's.

2) Have you ever played Taroc? It is a very interesting game like bridge using the Major Arcana as Trumps...in profane decks the court cards and majors may have two heads (to be read either up or down.) Some versions of the game have certain mystical aspects.

3) In studying the history of the Tarot you will see that the decks (except those belonging to aristocrats who had hand-painted decks made for them by great artists) used long ago were very

primitive and made from wood cuts. We have come far from those crude representations...but the ideas expressed in the Tarot remain the same - they are still there in those early decks.

4) Where did the Tarot come from? We have only theory and conjecture:

a) Ancient Egyptians
b) They always have existed buthave been revived from timeto time
c) Gift of Divine Origin
d) etc.

It's validity and usefulness are what count

a) it works when used
b) it contains Universal symbology and archetypes found elsewhere
c) it is numerically correct and corresponds with ancient systems of wisdom (especially to the Qabala)

10 = sephiroth (ace through 10 in the Minor Arcana)
22 = paths (22 Major Arcana cards)
4 = elements (four suits)
(etc.)

The Tarot is MUCH MORE than mere pictures on pasteboard. The pictures on the Tarot cards are physical symbols for spiritual concepts. One definition I use for the Tarot is as follows:

Asymbolic representationof ArchetypalForces and/orBeings which have always existed and have been identified and passed on to us by ancient initiates and which provide a focus for us to use in self-initiation, spiritual development, and the perception of hidden wisdom.

A few notes regarding the above.....

1) Jung says of Archetypes that they exist for us at birth...they emanate from the collective unconscious....they are NOT self-created or generated.

2) Aleister Crowley says in his book the Book of Thoth:

"Each card is, in a sense, a living being." "It is for the student to build these living stones into his living Temple."

"...the cards of the Tarot are living individuals..."

"Howis he to blendtheir life with his? Theideal way is that of contemplation. But this involves initiation of such high degree that it is impossible to describe the method in this place. Nor is it

attractive or suitable to most people. The practical everyday commonplace way is divination."

3) In Magick without Tears he says:

"...theTarot itself as a whole is an universal Pantacle...Each card, especially this is true of the Trumps, is a Talisman; ...It is evidently an Idea far too vast for any human mind to comprehend in its entirety. For it is 'the Wisdom whereby He (God) created the worlds.' "

As regards these Lively Forces:

1. These Forces can communicate with us...or rather we can interpret their currents through our subconscious intuitive minds....this is one use of divination (and contemplation). This is the level, as Jung says, at which we are all connected.

2. These Forces can be directed by us Magickally if we are so trained. First we must master divination; then direction.

3. The Tarot is a Magickal Weapon In the hands of a trained initiate the mere placement of one card between two others can alter the forces involved and affect physical (and ethereal) reality.

4. The Tarot is a philosophy as well, with an Ancient Message about the Soul's journey.

5. Yes, the Tarot is useful to study and contemplate....the colors and symbols are specifically designed and arranged to stimulate things within us (forces, archetypes, subconscious).

6. The Major Arcana are especially sacred to us because they represent the Paths, Steps, Forces which are necessary for us to rejoin the Godhead and attain enlightenment.

I maintain that the best wayto understand that the Tarot cards are ALIVE and ACTIVE FORCES is to USE/HANDLE/EXPERIENCE them and so Divine (and perceive) what they are all about. The cards are a focus for our minds upon forces which are ever-changing and evolving (even as humankind is evolving).

We are fortunate that modern printing is so good and that the Tarot decks and books which we have today are easily available to us. This was not always the case for our brothers and sisters in times past. Today one can afford to smile and say: "I only need to contemplate the cards to understand them." But there is more to the use of the cards in Divination than many have been taught; for it is a

mysterious process.

Just as one muststudy and practice upon amusical instrument to become a virtuoso, so too the Tarot takes many years of study and practice to use correctly. One must be well developed spiritually, emotionally, and intuitively, or (as in music) naturally gifted to make full and accurate use of the cards in divination. In the hands of a gifted Diviner or Initiate the Tarot is a formidable weapon. It can even talk and spell out sentences! Hence the Hebrew letters correspondence to the Major Arcana. However, since we do not all learn in the same ways....the Tarot may not be the DIVINATORY METHOD for everyone.-..although everyone can learn from it and should study it.

Other methods which may suit:

a) Astrology
b) Numerology
c) I Ching
d) Pendulum
e) Runes
f) etc.

Ashumankind evolves spiritually (and in other ways) so too the Tarot evolves. Take for example the reconstruction of The Chariot (Arcanum VII) and The Devil (Arcanum XV) cards by Levi. He gave them a new presentation based upon his advanced knowledge at the time. Also, note how The Lovers (Arcanum VI) has changed from earlier decks. It still has the same basic meaning, but the symbols have changed. No longer are there two women...one good one bad...with the man in between...now it is two people with an Angel above them. New Tarot decks continue to be made as our knowledge and understanding evolves.

A noteon The Book ofThoth, Aleister Crowley's Tarotdeck, is as seen by him from the Astral Plane. This is why it is so different from many decks; why it is so striking; and, why the energy felt has such strong effects upon many people.

Some cardscome and go....thereare morecards on theastral plane than we have on the physical....between the cards, above and below the cards are others...as with the Quaballa.

When workingwith the Tarot ifone is in aMagickal State (Asana, etc.) and reads the cards it is a Magickal or Divine (hence the term divination) operation. I take the forces into myself when using the cards thus they affect me and I them.

Because ofthis knowledge, I respect the Tarot as a Living Thing/Force and I do not bother it with profane questions. I treat it as a Magickal Weapon and thus with care and respect. Fortune telling,

while not wrong, is the profane use of the cards.

Contemplationof thecards isuseful; withoutDivination, however, one could not experience the forces within them in the same way. Also, there are hidden uses for the Tarot. The Tarot is indeed a Teacher. It is also a door, a gateway, an entryway into other realms which is partly how it was used in Egyptian Initiation Rites. We may use it in some of the ways listed below:

1) Scrying/meditation
2) Ritual (invocation and evocation)
3) Works/spells
4) Talisman use/focus
5) Divination

Some of the goals of initiates(after perfecting divination and the Tarot's philosophy) are 1) to read with a blank deck and to use a spread with no set meanings, and 2) to develop one's own Astral Deck.

Magick (in Theory and Practice), Crowley's famous book, calls Divination an important branch of Magick, and defines it thusly:

1. "We postulatethe existence of intelligence's, either within or without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligence's are able to reply correctly - within limits- to the questions asked."

2. "We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume that any of these hieroglyphs will be understood by the intelligence's with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language...."

3. "We postulate that the intelligence's whom we wish to consult are willing, or may be compelled, to answer us truthfully."

He goes on to discuss divinationas shown in some of the quotes below:

"In a system of divination each symbol stands for a definite idea."

"As regards theHoly Quaballa, based as it ison pure number, (it) evidently possesses an infinite number of symbols. Its scope is conterminous with existence itself; and it lacks nothing in precision, purity, or indeed any other perfection. But it cannot be taught, each

man must select for himself the materials for the main structure of his system."

"It is always essentialfor the diviner to obtainabsolute magical control over the intelligence's of the system which he adopts."

"Experienceis the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense."

"In order to divine without error,one ought to be a Master ofthe Temple. The faintest breath of personal preference will deflect the needle from the pole of truth in the answer."

"One mustprepare oneself by generalpurification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties."

"The muscles with which hemanipulates the apparatus ofdivination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting."

(note:one of the first steps indivination is the invoking of the Angel HRU)

"He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else."

"He should allow the question entire freedom to make for itself its own proper links with the intelligence directing the answer."

"Hemust sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully."

"He should exhaust the intellectual sources ofinformation at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation."

"The concluding operation istherefore to obtain a judgmentof the figure, independent of all intellectual or moral restraint. One must endeavor to apprehend it as a thing absolute in itself."

"Divination is in one sense an art entirely separatefrom that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained: but it must be added that proficiency therein, tremen-

dous as is its importance in furnishing the Magician with the information necessary to his strategic and tactical plans, in no wise enables him to accomplish the impossible. It is not within the scope of divination to predict the future with the certainty of an astronomer in calculating the return of a comet. There is always much virtue in divination."

"One must not assume that the oracle is omniscient."

"The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various occasions. These should be 'familiar' spirits, in the strict sense; members of his family."

"Divination ofany kind is improper inmatters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's Angel."

"Although the adept is in daily communication with his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go to the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares."

Thus wemay use Divinationfor those worthy questionswhich we need answered but cannot find out in any other way...either through our own research or by the contacting of one's Holy Guardian Angel. If we can attain the necessary magickal states discussed above and if we complete the necessary study and work which he suggests, we can become masters of Tarot Divination.

The Dangers Of Magical Thinking In Magick

Nihasa

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Magicalthinking is a psychological term for making a naive assumption of cause and effect without consideration of intervening mechanisms. In plain English, it is the assumption that if I do THIS, then THAT will happen even though I have no idea how or why. Prominent examples of magical thinking can be found in Economics (if we cut taxes on the Corporations, they will invest more money in upgrading their production facilities and create more jobs) and Politics. It is typical of the world-view of very young children, who have a somewhat simplistic model of How-Things-Work.

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To many outsiders,most Magick seems to bebuilt on this basis...some guy mutters some weird words and waves his hands and expects to get a lot of money soon (sounds like a Management Consultant, come to think of it), or to make it rain, or to be rid of an enemy. Then they shake their heads, call the Magick-users children or worse, and go on with their lives.

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Within real Magick-use, this sort of sloppy thinking can lead to anything from disappointing 'fizzles' to disastrous misfires of spells. Our cultural heritage's are filled with "monkey's paw" type stories of the results of ill-thought-out Magick use. While dilettante New Agers are more likely to blindly 'cookbook' a spell or ritual, some of us have been known to skip a few steps in the process as well.

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Just think of the consequences of invoking Diana or Aphrodite in a ritual designed to "keep those foolish women in their place." (Anyone remember "Good-bye, Charlie"?)

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While I am not saying thatyou need to understand thephysics/chemistry/etc. of each step down to the subatomic level, I am suggesting that you think through each step and each mechanism (and likely consequences) of any major working BEFORE you perform it. A black-box understanding (detailed knowledge of the inputs and outputs of a mechanism and the relationship between them without an understanding of the internal details of the mechanism) is usually enough for mot purposes. For instance, if invoking or evoking a deity, make sure you know the strengths, weaknesses, character, and personality of that deity. If using herbs (ingested or in balms or incense) be sure you know the pharmacological and combinational effects of each. Most of all, when going for a long-term effect think of the ecology of that effect: where it can come from and what it may causelater. You can't

always anticipate all side effects, and you certainly can't always avoid them, but with a bit of work you can give yourself a shot at handling them.

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Do a reality check before you start a working. If you just pay attention to the beginning (the ritual or working) and the end (the desired effect) and leave the rest to wishful thinking, you are asking for trouble.

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NOTE: The above is an excerpt of a 1988 seminar on Magick and Psychology: Insights and Interactions.

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Satanism As Media Hype
News article:

From the Phoenix Gazette 24 June, 1989
SCAPEGOAT: Satanism scareis mostly hype, experton cults says....
by Michelle Bearden

Judging by Satan's popularity in news accounts and police reports these days, you'd think Satan had been elected to Congress or won the Pulitzer Prize. But it's not true, says J. Gordon Melton, director of the Institute for the Study of American Religion in Santa Barbara, Calif. and one of the country's leading experts on cults. In fact, there is no surge at all in Satan's popularity. "The only surge we're seeing is the spread if mis-information," Melton says. "Malicious, suspicious, and ritualistic acts are being attributed to satanism, and people are buying into it."

Melton has launched a one-man crusade to get what he considers the truth out to the public. Using an extensive survey he completed in 1986 as his guide - "The Evidences of Satan in Contemporary America" - Melton makes his case frequently before groups and in interviews. Most misinformation regarding satanism comes out of police agencies, Melton maintains. That's because, in the absence of true satanic groups, law officials have to blame "something concrete," he says.

"What we've got is creation of imagination, paranoia, and general ignorance," Melton says. "We've got wild speculation and jumps in logic. What we don't have is the truth. One story perpetuates another, and, before long, 'experts' in police departments are conducting seminars on a topic they don't really understand."

At the Phoenix Police Department, police spokesman Andy Hill says the agency analyzes every incident that has satanic overtones. He blames a majority of these crimes on "kids caught up in experimentation." "It's safe to say that most of it isn't hard-core. We're usually dealing with copycat crimes," he says. " I wouldn't consider satanism a big problem here in Phoenix. We know it exists, but it's more underground than anything else."

According to Melton, onlythree established satanic cults exist:The Church of Satan, a San Francisco based group headed by founder Anton LaVey; a splinter group, the Temple of Set, also in San Francisco and headed by Michael Aquino; and the Church of Satanic Liberation in New Haven, Conn., led by Paul Douglas Valentine. Total membership in all three groups is "probably less than 3,000," Melton says. Those fol-

lowers are the true satanists, and their numbers haven't varied much in the last two decades, he says.

Many of the acts blamed on satanism are committed by teenagers who are bound together b drugs and violence rather than demons. While they may use satanic imagery in their deeds, Melton says they are "play-acting" the role of worshipping the Prince of Darkness. "It's true we're hearing a lot of satanic references in today's music, but that's pure commercialism," he says. "Just because your teenager gets wrapped up in certain rock'n'roll doesn't mean he's into the occult."

Someof the conclusions that support Melton's studies to combat the theory of international satanic conspiracy include:

* The existence of a large number of nonconventional religions, such as cults, that have nothing to do with occultism, much less satanism.

* The growth of witchcraft as a new religion and how it is confused with satanism. Melton labels contemporary Wicca as a nature religion that places great emphasis upon the preservation of life and non- violence.

* Reports of cattle mutilations, which ignore the facts that most are mistaken observations of predator damage.

* The discovery of common symbols, such as an inverted cross, pentagrams, and bloody altars, which lead investigators to conclude that satanic activity has taken place. However, no evidence of any conspiracy involving the kidnapping and transportation of children for ritual purposes has emerged.

* Fantasies of people who make "confessions" of their involvement on satanic cults.Typically, they cannot supply independent corroboration of the stories.

Moreover,a good portion of the mis-information on satanism - which Melton says is really a "parody of religion" - comes out of evangelical Christian publishing houses. With that bias, "it;s easy to see how misinformation breeds," he says.

Melton contends that opensatanic groups pose no publicthreat. If there is cause for concern, it would be the small, ephemeral satanic groups, mostly consisting of young adults or teenagers and possibly led by psychopaths or sociopaths. "These are the groups that cause immediate danger to themselves and society at large. That's where police should be concentrating their efforts," he says. "In the meantime, we've got to get out of this satanic mentality and get our labels straight."

Why I Don't Believe The "Survivors" Of Occult Groups

by Rowan Moonstone

Recently onthis echo, several people have taken Pagans to task for naysaying the Christian sources dealing with former practitioners of various occult disciplines. I have researched this area thoroughly for the past five years. I've bought or read all the Christian books on the subject that I can get my hands on. I have over 1,000 clippings in the files dealing with this subject, I've got over 100 audio tapes and 20 videotapes on this subject, and I've got reams of Christian literature, and police training material to draw from. In addition to this, I grew up as a Southern Baptist and was a Sunday School teacher at the age of 16. I know whereof I speak when it comes to Christian sources.

I've also been a Witch for nigh on to 8 years now, and have networked with other Pagans all across the country, attended festivals in various states, and subscribed to many Pagan publications both in this country and abroad. I've read many books on modern and ancient Pagan religions, and can furnish a complete bibliography for anyone that's interested.

After a concentrated search through this material, I must conclude that most of the allegations of the "survivors" are fabricated and insupportable. In the rest of this report, I will give documented reasons why I believe this to be true.

6-17-82 -Province Victoria Bulletin - "A misunderstanding appeared to be the root of a satanic scare in Victoria this weekend, police sources said Wednesday. Police, hospitals and human resources ministry workers had gone on the alert following a report that a satanic group was planning Tuesday to sacrifice a human baby. The report came through the child abuse prevention HELP line in Vancouver. Victoria police said they had traced the source of the report to a church group in Vancouver. The group apparently had heard rumors of a rise in satanic activities in Victoria and had prayed that no atrocities would occur. Somehow someone interpreted that to mean that a sacrifice was actually planned, police said. That was the report that got to the HELP line. However, Tuesday passed peacefully with no evidence of any satanic activity. "

5-4-86 - New York Times-" Derry Knight told an astonishing story about his membership in a secret Satanic cult called the Sons of Lucifer and his heroic efforts to take over the leadership of the cult to free himself and 2,000 members from the coils of the devil. As he

told it, it was an incredibly dangerous mortal struggle he was waging against the most evil forces in the universe, personified by some prominent politicians, including Viscount Whitelaw, the deputy Prime Minister, who were, he said, the secret masters of Britain's Satanic orders ... In little more than a year, before Mr. Knight's activities aroused the suspicions of Bishop Eric Kemp of Chichester, who called in the police fraud squad, the support group contributed at least $313,000 to the anti-Satanism struggle. A jury that convicted Mr. Knight April 25 of 19 counts of fraud heard that much of the money raised by Mr. Baker had been spent by his supposedly struggling friend on call girls, fast cars, and a life of dissipation."

January 1988 New York Folklore"Satanism, Where are thefolklorists? by Phillips Stevens, Jr. p 12 (Mr. Stevens is referring to a murder of a 13-year =old girl in this incident) "While preparing me for the taping of some commentary to be aired locally following the National Geraldo Rivera TV special on Satanic cults on October 25, 1988, an investigative reporter for a Buffalo TV station was discussing That incident [the murder]. There were 13 people at that party, he said, the murdered girl being the 13th. Since the murder, six of the party goers had committed suicide.....I noted that it was strange that six suicides with such a factor in common had not been reported in the news; how did he know the details? The mother of the most recent suicide had told him. ...I advised him to wait and check out the facts before airing this story; he called me a few days later saying no, the other suicides could not be confirmed."

1-19-89 Joplin Missouri Globe News (front page) - "Jasper County Sheriff Bill Pierce said he had no figures available on how much time and money that department has spent investigating claims. He cited a November case as an example of the fruitless searches that have been undertaken because of claims eventually fount to be false. ...a Blytheville, Ark. woman told authorities there she had watched satanic cultists cut the stomach of an infant, pour gasoline on the baby, and set it on fire....After agreeing to take a polygraph examination, the woman admitted the story was false. She told deputies she made the false accusations to get attention."

3=6=89 - HoustonChronicle - "A Houston -area womanwho claims to be a former satanic priestess and has told audiences she witnessed the ritualistic murder of an 8-year-old Tomball girl has left law enforcement officers frustrated in their attempts to investigate her allegations. 'We have no homicide to link it to. Why she would make those claims and then be hesitant to talk with authorities is reason to question her motives,' Harris County Assistant D.A. Casey O'Brien said"

The previous three messages should tell you why I don't believe in

the hysteria being generated. If anyone wants to see the entire articles that these quotes were taken from, send a SASE with 3 stamps to P. O. Box 1842, Colorado Springs, Co 80901. BB Rowan

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"22 Commandments" For The New Age

Ann Waldrum

1. You shall learn of Honesty and attempt to heal your fear of it, to use this in daily living.
2. You shall learn to Love Unconditionally--beginning with yourself.
3. You shall help all people in your worlds come to physical healing.
4. You shall dwell on things of high and pure energy in others and self to change Earth.
5. You will learn and practice Pure Service -- unconditional and with love energy.
6. You will release Judgment into the Void--You will see, identify and choose for yourself Only.
7. You will Recognize One God --the God that corresponds to your vision.
8. You will destroy no one in any way -- through gossip -- through killing their gifts -- discouraging self love by injuring the physical body by foreign substance -- incorrect foods -- incorrect labor.
9. You will use your mind in the way the Source prepared -- by faithfulness of prayer -- by study and spiritual growth.
10. You will learn self discipline so that you respond to the Earth with wisdom.
11. You will take full responsibility for your own life -- blaming no other.
12. You will seek to learn about your God -- seeing the Connection clearly.
13. You will be known for your Gentleness, your Loyalty, your Kindness, according to your beliefs.
14. You will grow in Peace by change of attitude and understanding of others.
15. You will learn to respond and act from the Highest Center of Inner God -- the Love Response.
16. You will learn to Love All Mankind by seeing the Highest in all people without exception.
17. You will promote the healing of Mind, Body, and Spirit by teaching and living the belief in Man's Divinity.
18. You will show faithfulness in your study of yourself and your persona (masks) in order to Free All Parts of Self.
19. You will Live your life as ordained by your faithfulness to the Truth, as you understand the Truth.
20. You will Speak in Love, Honesty and Wisdom.

21. You will Think in Love, Honesty and Wisdom.
22. You will live in Moderation (Balance) in All Areas of your life.

1722

Theforegoing was delivered on July 20, 1989, through the trance-mediumship of Carla Neff Gordan by the Spirit Guide "Mary." Mary stated that these ideas will also be released through other mediums in six different areas of the world. In preface to these "Commandments" Mary said the following:

"Youare a loving,connected community oflike-minded souls assisting through our inner connection. You are becoming a profound source of awakening for your world. These rules are to open your hearts, to teach you self-love, to calm your emotion to help you to live in reality that you have wished. To grow, first you must become a source of service. There must be a difference in earth because you have walked here. Now is the time of shifting your energy into a higher place through unconditional love. A part of your purpose is to heal the earth through holy, or wholeness, relationships. You will begin now."

1723

Risk Assessment Within The Craft Community

By Weyland Smith

There seems to betwo schools of thought within the "Craft Community" concerning the dangers faced by Pagans in general and witches in particular. One school thinks that we are now in the Age of Aquarius and that all danger has passed. The other camp seems to feel that we are beset with dangers and that our only safety lies in remaining "the hidden children of the Goddess", telling no one of our religious faith (including our fellow practitioners), and being ready to fly or fight on a moment's notice. Who's right? Do we know? Have we even tried to find out?

On theone hand, we live in a countrywith a Bill of Rights. Times have certainly changed since witchcraft was a hanging offence in Massachusetts. People have been known to proclaim their faith and live unmolested. On the other hand, there are about 3 million people in the United States who profess themselves to believe that the Bible is the literal word of God. If Leviticus says "Thou shalt not suffer a witch to live.", then there should be 3 million people out there ready to drag me out of my house and kill me.

Fortunately, the answer does not lie with either extreme and therefore our reaction should likewise avoid either extreme position. We live in a world beset by dangers. We could be in a traffic accident. We could have our house burglarized. Our child could be abducted on the way home from school. We could be struck by lightening. Do we stay home, guard the house and family and avoid living? Of course not!

What we DOis to act in sucha way as to recognize therisks we run and to minimize them. We try to live in reasonably safe neighborhoods. We keep good locks on our doors. We drive defensively and wear seat belts. We teach our children to run from threatening situations. This isn't paranoia, just good sense.

Is thereany danger that we as witches and pagans might be subjected to another violent suppression? Any Jew with an eye to recent history would tell you that of course there is! Is that danger great here in this country? Not at present, but we do live in a world subject to rapid changes. Within my lifetime, people of Japanese extraction in this country were summarily rounded up and shipped off to remote camps. This action was contested all the way up to the Supreme Court to no avail.

So what should we do?

Well for a start, recognize that there is SOME residual risk whenever anyone takes an ethical position. We must understand that this risk is present whether we think it should be so or not. Further, we must each decide what level of hazard we are personally willing to run and to which we would subject our families. Finally, we should avoid doing anything which might subject ourselves and those around us to risks when such risks are avoidable. Especially, we should respect one another's right to manage his own dangers. Just because I choose to take a risk doesn't give me the right to endanger you!

Should wereturn to living ourlives under perpetual cover?I hope not. But I do respect the individual rights of my brothers and sisters of the Art to each make that decision on their own. It is on this middle ground where I suggest we should all try to live for the present.

Supreme Court And Peyote (Articles)

The following 13 messages, retrieved from PeaceNet, discuss the recent Supreme Court ruling permitting states to prohibit sacramental use of peyote.

Supreme Court Continues Chipping Away At Citizen's 1st Amendment Rights, Part 1.

Excerpts fromthe following articledetailing the April17th ruling by the US Supreme Court which decided that Native Americans could no longer use peyote in their religious practices:

"For all practical purposes,a majority of the SupremeCourt has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said American Jewish Congress Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far-reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Dr.Robert L. Maddox, executive directorof Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern...

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," headded, "but do we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

[2]

The following article appeared in the June 1990 issue of "Church and State", a publication of Americans United for Separation of Church and State, 8120 Fenton St., Silver Spring, MD, 20910, and is reprinted here w/permission.

The Day 'Sherbert' Melted
by Rob Boston

Discarding A 27-Year-Old Test For Religious Liberty Cases, The Supreme Court Says Government May Restrict Religiously Motivated Conduct

Alfred Smithconsiders himselfapolitical; he's noteven registered to vote. But, in light of what the Supreme Court did April 17, the 70-year-old Oregonian is ready to jump into politics in a big way.

The highcourt ruled 6-3 thatday that Native Americansdo not have a constitutional right to use the drug peyote during their religious ceremonies. Smith, one of the plaintiffs who helped bring the case before the nation's highest court, is angry enough to take his fight to the polls.

"I'm encouraging all peopleto register and vote thisyear," Smith said. "This is the time for it. I have never voted before because I don't care to condone the system, but I have made a stand here with this case."

The political route Smith proposes may be one many members of minority religions are forced to take in the future, thanks to the Supreme Court's decision in the "Employment Division v. Smith" case. The justices' ruling marks an abrupt shift in free exercise jurisprudence, granting government broad new powers over religious practices.

What makes the "Smith"decision so significant is thatin reaching it five justices voted to abandon the court's doctrine of "compelling state interest," a move with far-reaching implications for religious liberty.

In a nutshell, the 27-year-old doctrine says that the government can restrict religious freedom only when it proves there is a compelling interest to do so and that there is no less intrusive alternative available to achieve the state's goals. The judicial rule grew out of the 1963 "Sherbert v. Verner" decision and is usually called the "Sherbert" Test.

Inthe recent peyote case the court rejected the "Sherbert" standard in favor of a much narrower test, holding that government may offer religiously based exemptions from generally applicable laws if it chooses, but it is under no constitutional obligation to do so.

Wrote Justice Antonin Scaliafor the majority, "We havenever held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting conduct that the State is free to

regulate."

Scalia went on to say that applying the doctrine of compelling state interest in the peyote dispute and similar cases would create "a private right to ignore generally applicable laws [which would be] a constitutional anomaly." Rigorous application of the "Sherbert" approach, he said, would be "courting anarchy."

Later in the opinion, Scalia admitted that the ruling will force minority religious groups to seek relief from oppressive laws by lobbying elected officials, and some may fail in their efforts. But he excused this as unavoidable. "It may fairly be said," observed Scalia, "that leaving accommodation to the political process will place at a relative disadvantage those religious practices that are not widely engaged in; but that unavoidable consequence of democratic government must be preferred to a system in which each conscience is a law unto itself or in which judges weigh the social importance of all laws against the centrality of all religious beliefs."

The court majority acknowledged that judicial exemptions from neutral laws have sometimes been granted for religious reasons. But, Scalia argued, such exemptions have generally been granted in conjunction with another constitutional right--such as free speech. He called these examples "hybrids" and implied they are special cases. Other than that, said Scalia, the only legal disputes where the "Sherbert" analysis has been applied consistently and usefully are unemployment compensation rulings, such as the line of decisions approving jobless benefits for workers who are fired for refusing to work on their sabbath.

Ironically the "Smith" case involved just such an unemployment controversy. It started in 1984 when Smith, a Klamath Indian, and another man, Galen W. Black, a non-Indian, were fired from their jobs as drug counselors after the agency they worked for learned the pair had used the drug peyote during ceremonies in the Native American Church.

The Council on Alcoholand Drug Abuse Prevention Treatment(ADAPT) had a policy stating that all employees must be drug free. Smith and Black thought an exemption would be made for their religious use of peyote, a mild hallucinogen derived from some cactus plants, but ADAPT officials saw things differently: Both men were dismissed.

When Smithand Black subsequently appliedfor unemployment benefits, they were turned down. Officials with the state Employment Dvision said the two had been fired for misconduct and therefore did not qualify. The duo took the case to the courts.

Fouryears later the OregonSupreme Court ruledthat the ceremonial use of peyote is permissible under state law and is even protected by the First Amendment. The Supreme Court's recent action overturns that decision.

The "Smith" majority drew upon a somewhat unusual alignment of justices. Scalia, Chief Justice William Rehnquist and Justices Anthony Kennedy and Byron R. White were predictable allies. All four have argued for a narrower reading of the First Amendment's religious liberty clauses.

Justice John Paul Stevens, however, provided the key fifth vote. Stevens, often thought of as a member of the court's liberal wing, favors a strict separationist reading of the Establishment Clause, but has argued in past cases for a less expansive reading of the Free Exercise Clause.

Justice Sandra Day O'Connor concurredin the "Smith" outcome, but wrote a separate dissent that accused the majority of going too far. "Although I agree with the result the Court reaches in this case, I cannot join its opinion," asserted O'Connor. "In my view, today's holding dramatically departs from well-settled First Amendment jurisprudence, appears unnecessary to resolve the question presented, and is incompatible with our Nation's fundamental commitment to individual religious liberty." The free exercise of religion, O'Connor added, is a "preferred constitutional activity," entitled to "heightened judicial scrutiny." The "Sherbert" Test, she continued, has worked well to "strike sensible balances between religious liberty and competing state interests."

Justices Harry A. Blackmun, William J. Brennan Jr. and Thurgood Marshall indicated agreement with O'Connor's opinion, although they said they would have gone further and upheld the Native American Church members' claim. The court's liberal wing criticized the majority for "mischaracterizing this Court's precedents" and engaging in a "wholesale overturning of settled law concerning the Religion Clauses of our Constitution."

Wrote Blackmun, "One hopes that the Court is aware of the consequences, and that its result is not a product of over-reaction to the serious problems the country's drug crisis has generated."

The justice insisted that ritual peyote use by Native Americans could be tolerated without jeopardizing the nation's campaign to curb drug abuse. He noted that the federal government allowed the Roman Catholic Church to employ sacramental wine at masses during Prohibition.

Said Blackmun, "Ido notbelieve the Foundersthought theirdearly

bought freedom from religious persecution a 'luxury,' but an essential element of liberty--and they could not have thought religious intolerance 'unavoidable,' for they drafted the Religion Clauses precisely in order to avoid that intolerance."

Even though the case dealt with the sensitive issue of drug use, several religious organizations had sided with the Native American Church members, most notably the American Jewish Congress, which filed a friend-of-the-court brief in support of Smith and Black.

"For all practical purposes, a majority of the Supreme Court has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said AJC Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far-reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Three weeks after the decision the AJC and an extraordinarily diverse coalition of religious and civil liberties groups filed a petition for rehearing before the Supreme Court. The petition urged the justices to hear the case again so the organizations will have the opportunity to address their free exercise concerns in friend-of-the-court briefs.

Groups joining the AJC include: the Baptist Joint Committee on Public Affairs, the National Council of Churches, the National Association of Evangelicals, People for the American Way, the Presbyterian Church U.S.A., the American Civil Liberties Union, the Christian Legal Society, the American Jewish Committee, the Unitarian-Universalist Association, the General Conference of the Seventh-day Adventist Church, the Worldwide Church of God and the Lutheran Church, Missouri Synod. Americans United for Separation of Church and State also signed the petition.

Attorney OliverS. Thomas of theBaptist Joint Committee saidit is important that religious and civil liberties groups have the opportunity to express their views to the court. He said the court's abandonment of the "Sherbert" Test could have a wide impact.

"Taxation ofchurch assets, regulationof church schoolsand child-care centers, zoning and other land-use questions are all areas of the law where we've relied upon the compelling state interest test to provide churches with exemptions," Thomas told the Baptist Press. "With a stroke of his pen, Justice Scalia has overturned 27 years of legal precedent and made the 'first liberty' a constitutional step-child."

The Rutherford Institute, a conservative legal aid group that frequently litigates free exercises cases, was also dismayed by the ruling. Said Institute President John W. Whitehead in a press statement, "Justice Scalia's opinion rejects the notion that free exercise of religion is a preferred right. Rather, in most situations it is valid only when coupled with another constitutional right.

"Armed with this opinion, a state may draft a law that violates religious liberty, claim it is `religiously neutral' and those affected by it may have no recourse under the Constitution."

Constitutional scholars wereparticularly amazed that themajority in the peyote case relied heavily on "Minersville School District v. Gobitis," a 1940 Supreme Court decision that said Jehovah's Witness children in public schools could be forced to say the Pledge of Allegiance. "Gobitis" was overturned three years later in the "Barnette" decision and has been roundly criticized ever since as one of the court's biggest mistakes.

Observed Douglas Laycock, law professor at the University of Texas, "The court repeatedly quotes "Gobitis" without noting that it was overruled in "Barnette," and without noting that it triggered a nationwide outburst of violence against Jehovah' s Witnesses. Until the opinion in this case, "Gobitis" was thoroughly discredited."

But not all courtwatchers were chagrined by the ruling. Jules B. Gerard, a constitutional law professor at Washington University in St. Louis, told Religious News Service there has been a lot of overreaction. Gerard said the decision "overturns very little" and accused those who have protested it of "hysterical talk."

Bruce Fein, a conservative constitutional scholar, went even further, applauding the ruling in a column in "The Washington Times." Fein wrote, "It is both counter-intuitive and contrary to American political experience to suppose the "Smith" ruling portends an epitaph for religious tolerance and accommodation in generally applicable

legislative enactments. And when religion must yield to secular law, the former continues to prosper."

Fein went on to saythat religions can drop fundamentaltenets and still survive, pointing out that the Church of Jesus Christ of Latter-day Saints (the Mormons) in 1890 dumped its support for plural marriage after the Supreme Court refused to allow the practice for religious reasons.

Conservative columnist George Will also was pleased with the "Smith" decision. "A central purpose of America's political arrangements is the subordination of religion to the political order, meaning the primacy of democracy," he observed. "The Founders, like Locke

before them, wished to tame and domesticate religious passions of the sort that convulsed Europe....Hence, religion is to be perfectly free as long as it is perfectly private--mere belief--but it must bend to the political will (law) as regards conduct."

However, Dr. Robert L. Maddox, executive director of Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern.

"If a majority ofthe justices did not believe theNative American Church members had a valid claim, they could have rejected them by relying on the doctrine of compelling state interest," said Maddox. "But a majority chose to go much further, effectively weakening the protection the court has extended to religious free exercise.

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," he added, "but d we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

The decision has already had a practical consequence for one minority faith. Just six days after the "Smith" ruling, the justices, by a 7-2 vote, ordered the Minnesota Supreme Court to reconsider a recent decision it made exempting an Amish group from complying with a highway safety law.

Members of theOld Order Amish had protesteda state law requiring them to display orange safety triangles on their horse-drawn buggies. The Amish said the bright symbols violated their belief in a plain lifestyle. The Minnesota high court agreed in 1989, but now may be forced to reverse the "State v. Hershberger" decision in light of the "Smith" ruling.

In Eugene, Ore., meanwhile, Al Smith has no more faith in the courts. After joining about 100 people in a protest of the decision that bears his name at a Eugene federal building April 20, Smith told reporters he is backing proposed legislation suggested by state representative Jim

Edmunson of Eugene thatwould allow Native Americans touse peyote in religious rituals in Oregon. If that fails, Smith said, the Oregon Supreme Court could decide Native American peyote use is permissible under the state constitution.

Smith told"Church & State" heis also working withNative American groups in the United States that are considering filing a protest before the International Court of Justice (commonly called the World Court) in The Hague, Netherlands.

"The UnitedStates is saying theoriginal people of thisland can't worship," Smith told Church & State. "We were worshipping a long time before the white man ever set foot on this turtle island.

"The issue is not dead, by no means," continued Smith. "I'm not giving up; I have committed no crime. It's not a crime to pray in the old way."

KOYAANISQATSI ko.yan.nis.qatsi(from theHopi Language) n.1. crazy life. 2.life in turmoil. 3. life out of balance. 4. life disintegrating. 5. a state of life that calls for another way of living.

Excerpts from the following article analyzing the effects the US Supreme Court ruling on the Native American Church's use of peyote as being illegal:

Native American churchmembers stripped oftheir rights underthe Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislativebranch ofany governmentis anexceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian

people simply want to be left alone in our societyto worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy

may very well have been the preferred choice.

The following article appearedin the Spring 1990 issueof "Native American Rights Fund Legal Review", a publication of the Native American Rights Fund,
1506 Broadway, Boulder, CO 80302, andis reprinted here w/permission.

Supreme Court Deals Devastating Blow to Native American Church

by Steve Moore

On Tuesday, April 17,1990, the United States SupremeCourt struck a gut wrenching blow to the religious lives of many of this country's Native Americans, in a decision which invites the return to an era of religious persecution one would hope a presumably enlightened and tolerant society such as ours had left behind. In the case of "Oregon Department of Employment v. Alfred Smith," Justice Antonin Scalia, writing for a five member majority, and describing the First Amendment's Free Exercise Clause as little more than a "negative protection accorded to religious belief," held that a member of a religious faith may not challenge under the free exercise clause of the First Amendment to the United States Constitution a legislature's criminal enactment of otherwise general application which produces infringement on a particular religious practice. In the "Smith" case this amounted to a challenge to the constitutionality of an Oregon drug law which the Court Interpreted as a general criminal prohibition on all uses of the drug peyote, considered by Indian members of the Native American Church as an essential sacrament, the physical embodiment of the Great Spirit.

The Native American Church, which claims over 250,000 members nationwide, and additional Indian practitioners in Canada and Mexico, and which can be traced back archaeologically several thousand years in North America, was not absolutely destroyed or driven underground by the Court's action. The Court did not go so far as to rule that any state or federal law exempting the religious, sacramental use of peyote was an unconstitutional establishment of religion, at the other end of the religion clauses of the First Amendment. In the Court's terms, a peyote exemption, while constitutionally *permitted*, is neither constitutionally *required* or *prohibited*. A kind of con-

stitutional limbo-land for the Native American Church and its members.

In real terms the decision leaves the fate ofthe peyote religion to the whim of majoritarian legislatures and Congress. Eleven states currently have exemptions on the statute books protecting the religion; another twelve tie their exemption to a federal Drug Enforcement Agency regulation which rests on questionable foundation since the decision. A small handful of states, notably California and Nebraska, in which are located some of the largest Indian and Native American Church populations, have based their protection on court decisions. The others, and the federal government through Congress, have no statutory or common law protection. Indian reservation lands will provide some safe haven from possible prosecution, given the particular Public Law 280 configuration in any given state, but problems of transportation of the sacrament into Indian country through "illegal" territory will reduce peyote ceremonies to complex and dangerous liaisons.

Native American church members strippedof their rights under the Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branchof any government is anexceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

A noted scholar of Indian law and philosopher, Felix Cohen, was quoted several decades ago as saying: "Like the miner's canary the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith " Cohen's words become even more prophetic after the Court's decision in "Smith." The "Smith" decision may perhaps portend even greater persecution for other forms of Indian religious expression. Examples which come to mind include: the wearing of long hair by Indian students in public schools, and by Indian prisoners in federal and state prisons; missing school on a regular basis for cultural/religious ceremonial purposes; the taking of game by Indians out season, when not otherwise protected by treaty; burning wood to heat rocks for sweat- lodge ceremonies, when burning is otherwise outlawed by local

ordinance during times of high pollution; and body piercing as part of the Sun Dance ceremony. If these forms of religious expression are otherwise prohibited by general criminal laws, the First Amendment no longer provides a basis from which to claim protection from religious infringement. As with peyote use, reservation boundaries will provide a buffer from the application of state law, except where Public Law 280 legitimizes intrusion.

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian people simply want to be left alone in our society to worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

Statement From Pacific Northwest Church Leaders
Who Support Indian Religious Rights

Re: Employment Division, State of Oregon v. Al Smith, Galen Black, 88-1213

The recentU.S. Supreme Court decisionregarding the sacramental use of peyote in Native American religious rites is unfortunate and deeply disappointing. We support the right of Native Americans to practice their religion as they have for centuries. We concur with Justice Harry Blackmun, who writing for the dissent, called the decision a "wholesale overturning of settled law concerning the religious clauses of our Constitution." The decision jeopardizes the fundamental right of all citizens to exercise freedom of religion free from government restraint. We will continue to work with Native Americans to help them protect their religious rights.

The Most Rev. Raymond G. Huthausen Archbishop of Seattle Roman Catholic Archdiocese of Seattle

The Right Rev. Vincent W. Warner, Bishop Episcopal Diocese of Olympia

The Most Rev. Thomas Murphy, Coadjutor Archbishop Roman Catholic Archdiocese of Seattle

The Rev. John Boonstra, Executive Minister Washington Association of Churches

The Rev. Calvin D. McConnell, Bishop United Methodist Church Pacific NW Conference

The Rev. W. James Halfaker, Conference Minister Washington-Idaho Conference United Church of Christ

The Rev. Lowell Knutson, Bishop NW Washington Synod Evangelical Lutheran Church In America

The Rev. Dr. William B. Cate, President Director Church Council of Greater Seattle

The Rev. Gaylord Hasselblad, Executive Minister American Baptist Churches of the Northwest

These church leaders issued an apology to Indians that was carried in the Winter 1988 NAF Legal Review

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Channeling For Fun And Prophet

Farrell J. McGovern

Channelling is one of the more popular parts of what is call the "New Age". It is also one of the most controversial aspects of this movement.

To properly channelsomeone, be itMarylin Monroe, AliesterCrowley (I have been told this doesn't work well...) or Devine, one must know something of this person. The easiest way is by reading about this person. Autobiographies are the best, of course, but biographies, news reports, or even old photos are almost as good. You need some connection...

InPagandom, and Wicca, popular beingsfor channelling are various aspects of the God and the Goddess. Again, one must know as much as possible about the Lady or Lord that you are going to bring into yourself for the enjoyment, edification and education of the others in the Circle with you.

The most popular source of information on Gods and Goddesses is again in books. Since there are many aspects of deities, there is a great deal of literature about these beings. Most of this literature that is over a couple of hundred of years old is usually in the form of Fables or Epics, which have more literary content than reality. One could easily call these works Docu-dramas, but they are still fiction.

"But..." I hear you ask,"How can they channel these beingsif all they know about them is fictional?" Well, there seems to be enough consensus on certain deities, but not on all. But these rituals work, as anyone who has attended the beautiful "Drawing Down the Moon" ritual of Wicca.

So it seems to me that the idea of a "consensual reality" is created from the energies that all these people put into their concept of whatever God or Goddess they believe in. There are hundreds of thousands, maybe even millions of people who believe in Cerwdwin, Eris, Hecate, Cherenous, and others. But...are there not also millions of people who believe in Captain James T. Kirk? Arthur Dnt? Catwoman? Batman? Smurfs?.....or even Peewee Herman?

Imaginesome Circle performing the DrawingDown The Moon ceremony, and due to a lack of concentration by the priestess, she channels, not Athena, but Marry Tyler-Moore?!?!?!? Or the priest channeling PeeWee

Herman?!?!?!

Weshall leave the furtherexploration of thisto some experimental coven...but please! If you manage to channel Papa Smurf....we DON'T want to hear about it!

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Modified Assyrian Protection Spell

Ban! Ban! Barier That None Can Pass,
Barrier Of The Gods, That None May Break,
Barrier Of Heaven and Earth That None Can Change,
Which No God May Annul,
Nor God Nor Man Can Loose,
A Snare Without Escape, Set for Evil,
A Net Whence None Can Issue Forth, Spread for Evil,
Whether It Be evil Spirit, or evil Fiend, or Hag-Demon, or Ghoul, or Robber-Sprite,
Or Phantom, or Night-Wraith, or Handmaid of the Phantom,
Or Evil Plague, or Fever-Sickness, or Unclean Disease,
Or That Which May Do Harm in Any Form or Fashion
Which Hath Attacked the Shining Waters of Ea,
May the Snare of Ea Catch It;
Or Which Hath Assailed the Meal of Nisaba,
May the Net of Nisaba Entrap It;
Or Which Hath Broken The Barrier
Let Not the Barrier of the Gods,
The Barrier of Heaven and Earth, Let It Go Free;
Or Which Reverenceth Not the Great Gods,
May the Great Gods Entrap It,
May the Great Gods Curse It;
Or Which Attacketh the House,
Into a Closed Dwelling May They Cause It To Enter;
Or Which Circleth Round About,
Into a Place Without Escape May They Bring It;
Or Which is Shut In By the House Door,
Into a House Without Exit May They Cause It To Enter;
With Door and Bolt, a Bar Immovable,
May They Withhold It;
Or Which Bloweth In at the Threshhold and Hinge,
Or Which Forceth a Way Through Bar and Latch,
Like Water May They Pour It Out,
Like a Goblet May They Dash It to Pieces,
Like a Tile May They Break It;
Or Which Passeth Over The Wall,
Its Wing May They Cut Off;
Or Which Lieth in a Chamber,
Its Throat May They Cut;
Or Which Looketh In at a Side Chamber,
Its Face May They Smite;
Or Which Muttereth In a Chamber,

Its Mouth May They Shut;
Or Which Roameth Loose In an Upper Chamber,
With a Basin Without Opening May They Cover It;
Or Which at Dawn is Darkened,
At Dawn To a Place of Sunrise May They Take It.

Out With You! Spirits of Fear, Spirits of Death!
Give Way to the Sun and the Moon!
For This is a Place Made Safe!
Bright Blessings and Peace Upon Us!
And All Who Reside Here,
Let None Enter Here Unbidden,
Keep Harm and Fear Far from This Place,
May God and Goddess Bless Us!
So Mote It So!
So Mote It Be!

"This should be performedon the night of the full moon, and is a very intricate spell. All portals and doorways should be open, including closet doors and windows, Then, as you start, close every closet and cabinet door, making the sign of the banishing pentacle with your wand, your athame, or your hand (a stick of patchoili incense may be substituted). Music should be light. Use a goodly amount of commanding incense as well as patchouli and sandalwood. Once you have done the closets and cabinets, go from window to window outlining the banishing pentagram on each one, and close AND LATCH each window. Remember to close and latch your fireplace, as well, perhaps burning some incense there. Once the windows are secured, do inside doors, then when you reach the entry ways, state the last ten lines. If performed correctly, you will notice the difference in atmospheres from the outside compared to the inside, the moment you walk into the house or apartment."

--Avon, Sysop, Sanctuary BBS

Okay, that's how I got it. Here's what happened when we performed it.

I had pulled one of my partners intothis with me, and we did itthe night after the full moon, being as how we didn't get home in time the night OF the full moon (being across town and having to stay the night as our friends were very tired). We also didn't use patchouli incense, as I dislike it, opting for sandalwood instead with the commanding incense. Several times, though I had talked to said partner about what to do when I was speaking, I still had to pause in the recitation to tell him what to do. So, there were breaks in concentration. WITH ALL THIS, we still got an apartment that feels much happier. This building, just since we moved in a year and a half ago, has seen an axe

murder on the lower floor, a shooting on the upper floor where we are, two police break-ins on drug raids, several shootings in the back alley, and two stabbings on the sidewalk near the building. Bad vibes. Now it's better.

Here's the downfalls--if you can call them that.

This is supposedto, at least how I interpretit, clear out EVERYTHING in your house to start fresh. We had a ghost cat before. We still have her now. Also, we now have two dark brown, heavily fanged...THINGS...hovering in my kitchen, worshipping my fridge. You think I'm kidding. I'm not. Scared the hell out of me when I first noticed them; eventually, I broke down and went into the kitchen. When they didn't attack, I moved near the fridge. "It's a refrigerator," I said. They gave back a sort of sub-vocal "Wow..." I opened said fridge. "It's still a fridge," I said. They looked in; seemed even more impressed. I have NO idea why. Also, once I looked down from my computer, feeling watched, and noticed another dark brown thing, all rags and big feet and big eyes. His whole being radiated shock and surprise when I looked down; again, I caught a sort of sub-vocal "WHAT??!!??", and he vanished. Poof. That's been it, but it's interesting. Did these slip in due to the changes or due to the lack of concentration? No harmful thing is in this apartment now; of that I'm sure. So how are these new residents explained?

Anyway, that's it. Hope you have fun with it... :>

Rosicrucianism

Julia Phillips

Esoteric Legend: the Rosicrucians were founded by Pharoah Thothmes III in the fifteenth century BC. The Holy Roman Emperor Charlemagne was said to have founded a Rosicrucian lodge at Toulouse in the 9th century AD, and in 898 AD a second lodge was founded. Around 1000 AD a group of heretical Catholic monks established the first Rosicrucian college which flourished until the 16th century. It has also been claimed that the Brotherhood of the Rose Cross was founded by Templars after their order was disbanded by Pope Clement.

Historical story: The Fama Fraternitatis appeared in 1614 (written in 1610), describing the foundation and purpose of the Society (Brotherhood) of the Rose Cross. This related that a Father CRC, born in 1378, a German, poor but from a rich and noble family, made a pilgrimage to Jerusalem. He remained at Damascus through ill-health, and studied there. He later travelled to Damcar, where he was trained by the Arabs, and translated the book "M" into the Latin tongue. He then travelled to Fez, and after two years to Spain, where meeting with ridicule, he returned to Germany.

After five years he calledthree of his bretheren to him,bound them by an oath, and then founded the "Fraternity of the Rose Cross". They later initiated another four members, and decided to spread the word to other countries. Their by-laws were that they should heal the sick without charge; wear the clothes of the country they visited; every year upon a certain date should meet, or be represented, in the "House of the Holy Spirit"; each should search for a worthy replacement for when he dies; that the letters R.C. would be their mark; that the Order would remain secret for 100 years. It was later also decided that burial places would be kept a secret.

It is known thatJohann Valentin Andreae, a Germantheologian, wrote at least one of the so-called Rosicrucian documents, but how much can be laid at his door is not known. It is also an esoteric legend (with some grounds in fact) that whilst an historical character called Andraea did in fact exist, that the Rosicrucian writings attributed to that person were in fact the work of Sir Francis Bacon. The three major objects of the Rosicrucian Fraternity are:

1) The abolition of all monarchical forms of government and the substitution therefor of the rulership of the philosophic elect. (This demonstrates that the Rociscrucians are, in fact, Platonic, despite

their proclaiming themselves Christians.)

2) The reformation of science,philosophy and ethics. (Materialarts and sciences are shadows of the divine wisdom; only by penetrating the mysteries of nature can man attain reality and understanding.)

3) The discovery of the Universal Medicine, or panacea, for all forms of disease.

In 1646 Elias Ashmoleand astrologer William Lilly foundeda Rosicrucian lodge in London based upon a utopian ideal of the creation of a new Atlantis.

1742

SPRING EQUINOX 1990

Circle cast by the HP

Old God: HP
Young God: Priest
Earth: Priest
Air: Priest
Fire: Priestess
Water: Priestess

Everyone else may choose to take the role of an animal of their choice.

Young God is blindfolded and bound (three cords), and stands in the middle of the circle. Everyone else holds hands, and circles around deosil chanting:

Io Pan! Io Pan! Io Pan Pan Pan!

until HPS changes the chant to the Ekos; finish arms up.

HPS and Priestess make an archway, which everyone else passes through, moving as their chosen animal, chanting, "chop, chop, chop, chop etc." Every so often, HPS and Priestess drop their arms around one person, and whenever they "capture" one of the four elements, they hold them and the chanting stops. A riddle is then asked by each of the elements:

Air: What is whispered on the wind?
Fire: What is the kiss of fire?
Water: What is the secret of the serpent?
Earth: What lies at the centre of the labyrinth?

If Young God answers satisfactorily, a cord is removed. The blindfold is removed last. When the blindfold has at last been removed, HP will step forward to present the wand to arm the Young God.

HP says:

"You are now come to your manhood, and must be armed. Will you accept the wand, this symbol of your power?"

Young God: "I will"

HP: "Then you must take it from me!"

And so saying, runs away. Young God catches him, and they fight for the wand. Young God wins, and holds the wand aloft in triumph.

Young God and HPS then perform cakes and wine.

BELTANE 1987

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Young God:	Prudence Jones
Invocation of the May Queen:	Rufus Harrington
Responses to the invocations:	Paul Greenslade and Jacky Salter
The Blessing of Love:	H. Rider Haggard
The Union of God and Goddess:	Rufus Harrington and Julia Phillips
The Beltane Charge:	Julia Phillips

Temple set up as follows:

Altar set up, and ritual weapons as usual
One extra sword
One extra chalice of wine and dish of cakes
Candles and incense
Maypole in the centre of the Temple
Green Cord

Roles:

HPS#1	Blessing the Union
HPS#2	Invocation to the God
PS#1	The May Queen
PS#2	Swordbearer
PS#3	Swordbearer
PS#4	Handmaiden
HP#1	Declamation, invocation to the May Queen and . Blessing the Union
HP#2	The Young God

Casting the Circle:

All present will be purified and consecrated, and the circle will . be cast by the HPS and HP.

The HPS and HP will ask everyone to assist in the invocation to . the quarters. Those who have athames should collect them from the . altar at this point. After the Northern Quarter has been invoked, .

the group should all face centre while the HPS performs the . invocation to Spirit.

This completes the casting of the circle.

THE RITUAL

The ritual will commence with a meeting dance. Everyone should . link hands (male/female as far as possible), and move slowly in a . deosil motion following the chants initiated by the HP and HPS. When she feels the time is right, the HPS will break the circle, . and lead everyone in a meeting dance, where each man and woman kiss as they pass. When everyone has greeted one another, the . circle will be re-formed by the HPS, and finish with the EKO . chant.

HP#2 and PS#1 will stand at the maypole, facing the altar. HPS#2 will stand at the altar facing them, and the rest of the . group will seat themselves around the maypole in a horseshoe . shape, with the end nearest the altar left "open". HP#1 will read . the declamation:

Deep within the dream of silence
Blood and passions born beyond,
Gather at the serpent's calling,
Echo to its siren song.

For deep within the cauldron's darkness
Two hearts ache to join as one,
Must answer to the serpent's laughter;
Dance within its spiral song.

For blood is called, and passions gather:
Drum beat rhythms call the blood
To dance the paths of passion's power,
To sing for joy, for life, for love.

Within the shadows of a clearing
Deep within the silent green,
Revealed through a veil of moonlight,
Caught beside a crystal stream.

A woman from the land of beauty
Dances in the silver light,
Entranced within a web of silver
Woven by the serpent's light.
The serpent's laughter, song of shadows,
Echoes through the spinning web,
Weaving dreams with songs of silver,
Calling sacred fires long dead.

Within her body, flames awaken
Beauty and her passions need
Power and a desperate yearning,
Calling to the serpent's seed.

Within the ancient forest shadows,
Roots and boughs that weave and dream,
re-echo to the serpent's laughter,
Weaving webs of dancing green.

The serpent's song now calls the Hunter;
Beast Lord, Master of the Woods.
Calls the Stag Lord from the shadows,
Woodland's Master, Lord of Love.

She dances now, her passions spiral,
Calls her love into the night;
He flies upon the wings of laughter,
Led on by her silver light.

Flesh and sinew, man and muscle,
Loins that ache now hear her call.
She hears the Hunter's horn of power,
Hears his cry and hunting call.

The Stag Lord stalks within the clearing,
She turns to flee, but cannot run.
Transformed she spreads herself for passion,
Calling with her silver song.

Both their bodies rage with passions,
Beasts now dance within their blood.
Their eyes now flash with love's own lightning
As flesh now kindles warm for love.

Her thighs remember mothers' movements,
Moments from her mother's birth,
Cries of silver golden laughter
Plough within the fertile earth.

Their song and cry a single moment,
Pain, and yet a single joy,
As Earth unites a single sunlight
Lust fulfilled, reborn as joy.

HPS#2 will now perform invocation to the Young God:

God of the meadow, God of the hill,
God of the sap and of our true will:
Thee I invoke as Spring awakes,

Thee I invoke as the blossom breaks.

Come young God, come come with the fire,
Lissome and leaping, alive with desire.
Come with the pipe and come with the drum,
With the heartbeat's pounding, come God come!

O seeker of joy, O hunter of pleasure,
Come enter the ring, tread the pagan measure.
Be here in Thy servants, be here in Thy Priests,
Be here in the flesh, and join in the feast!

Io Pan, Io Pan, Io Pan Pan Pan, etc.

Young God responds:

"Response"

HP#1 will now perform the invocation to the Goddess as May Queen:

"Invocation to Goddess"

May Queen Goddess responds:

I who am the fragrant spring air,
And the soft breeze that refreshes the earth;
The cool spring rain, the sudden shower
That nourishes the earth.
The source of all joy and love,
The Goddess of all new beginnings,
Answer your call,
And once more I walk upon the earth.
Seek for me; I am all around you.

HPS#2 will now acknowledge the arrival of the God and Goddess:

Spring has sprung!
The God has made the world seem young again.
The blossom blows,
The Goddess lets the world know joy again.

May Queen now breaks away from the God, and he must chase and capture her. (Anything spoken at this point should be spontaneous). The group should form a spiral from the maypole, going out to a circle, leaving a space between each person for the May Queen and Young God to pass in and out in their "love chase". While this goes on, the group should play tambourine, bodrhun, bells and Abo sticks in a lively rhythym. The God should eventually capture the Goddess through his realisation that hunting is not the way to her heart!.They should embrace and kiss, and then kneel to receive their crowns: PS#2 and PS#3 will collect these from the altar, and place the crown of flowers on the Goddess' head, and the crown of leaves upon the God's head. PS#2 and PS#3 should then collect the swords from the altar,

and stand either side of the altar holding the blades of the swords down. PS#4 should collect a bouquet of flowers, and present these to the Goddess. The God and Goddess should now lead PS#4 and the rest of the group around the Temple in a simulation of their journey to the Blessing of their Union. At a given signal, PS#2 and PS#3 will stand in the North, and make an archway with their swords through which the God, Goddess and Handmaiden will pass. As they do so, HP#1 says:

1747

Hail to our King and Queen!
For love fulfills an ancient law,
Born before the Gods and Men,
Decreed of old when all was still.

HPS#1 and HP#1 will be standing at the altar, and the God and Goddess will kneel to receive the blessings of their predecessors (ie, the God and Goddess of the previous cycle). The Goddess will hand her bouquet to the Handmaiden, who will replace it upon the altar.

HPS#1 reads the Blessing of Love:

Love is like a flower in the desert.
It is like the aloe of Arabia that blooms but once and dies;
It blooms in the salt emptiness of life, and the brightness of its beauty is set upon the waste as a star is set upon a storm. It hath the sun above that is the spirit, and about it blows the air of its divinity.

There is only perfect flower in the wilderness of Life:
That flower is love!

There is only one fixed light in the mists of our wanderings:
That light is love!

There is only one hope in our despairing night:
That hope is love!

All else is false. All else is shadow moving upon water. All else is wind and vanity.
Who shall say what is the weight or measure of love?
It is born of the flesh, it dwelleth in the spirit. From each doth it draw its comfort.
For beauty it is as a star.
Many are its shapes but all are beautiful, and none know whence that star rose, or the horizon where it shall set.
And I say unto you, that every man and woman is a star, and therefore, every man and woman is love.

1748

HP#1 and HPS#1 perform the Blessing of the Union. HP#1 says:

Dancers to the Gods of Love,
We bless you in these sacred signs:

[Perform blessings, loosely bind hands with cord]

Spread your blessing on the land,
Fulfill with love the ancient law:
Fruit and corn for man and beast,
And love for evermore.

[remove cord]

HP#1 and HPS#1 assist the God and Goddess to rise with a kiss. PS#2 and PS#3 replace their swords upon the altar, and pick up a dish of cakes and a chalice of wine. They hand the wine to the God, and the cakes to the Goddess, saying:

> Please bless this food and wine into our bodies, bestowing health, wealth, love and compassion, and that deep joy which is the knowledge of Thee.

They step back while the God and Goddess bless the wine and cakes. The "Io Evohe" chant is initiated by HPS#1 and HP#1, and everyone else joins in. (Note: this is a joyful celebration of the good things of the Earth which the God and Goddess provide for us, so the chant should be lively.) The Handmaiden then steps forward to receive a cake, and a sip of wine. She is followed by PS#2 and PS#3, and then the rest of the group ending with HPS#1 and HP#1, who take the wine and cakes, and offer them to the God . and Goddess, then replace them upon the altar.

The God and Goddess now embrace around the maypole, and everyone . takes a ribbon (male/white, female/red) to dance around. Minstrel . now plays the maypole dance, and everyone begins: men go in a . widdershins direction, female in a deosil one. The dancers go . under the first person, over the next, under the next, and so on . until the ribbons are used up. The dancers must then unwind the . maypole, so everything is reversed (tip: keep watching your own . ribbon!)

After the dance has ended, Young God and May Queen are released from the Maypole (!), and they read the Beltane Charge:

YG I am the burning flame of inspiration
Bringing light and life to the world:

MQ I am the burning flame of love
Which creates light and life in the world:

YG I am the rushing stream, sweeping all before me:

MQ I am the deepest ocean, taking all within me:

YG I am the swiftest wind that carries the seed:

MQ I am the gentlest breez which kisses the land:

YG I am the mighty mountain which caresses the stars:

MQ I am the smallest leaf which falls in the forest glade:

YG I am He! The Lord of Life and Death;
The Keeper of the Gates, the Hunter and the hunted:

MQ I am She! Queen of the darkness and the light;
Guardian of the Veil, the Mystery of Creation:

YG/MQ Together we stand, and in the power of our love
shall the wheel turn.

They now perform Cakes and Wine - servers step forward to assist.

The Feast

TO END THE RITUAL

HPS#1 READS THE BLESSING PRAYER

All take their athames, and support the HP and HPS as they thank, and bid farewell to the Quarter Guardians.

Formal Grounding of the Power.

All present make their farewells to each other, and leave the Temple.

C A N D L E M A S 1 9 8 7

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Mother:	Paul Greenslade
Response of the Mother:	Adapted by Prudence Jones from an original by Vivianne Crowley
Invocation to the Crone:	Rufus Harrington
Response of the Crone:	Julia Phillips
Welcome to Spring:	Mike Pinder
Welcome to the Virgin:	Prudence Jones
Dance of the Elements:	Prudence Jones and Julia Phillips
Initiate's Ceremony of Illumination:	Adapted by Julia Phillips from traditional Gardnerian source
Charge of Brigid's Fire:	Adapted by Rufus Harrington

Temple set up as follows:

Veil across northern quarter
Altar set up, and ritual weapons as usual
Candles and incense
Cauldron in centre of Temple
Brighid Doll
Sistrum
White silk veil for Virgin
Wrist and ankle bells for each Priestess
Large white candle, placed in cauldron
Symbols of the elements:

One athame (or dagger) }
One wand } These should be placed ready One chalice } upon a small altar,
One pentacle } adjacent to the main altar
One black egg }

Roles:

HPS-1	Goddess - Crone Aspect
HPS-2	Goddess - Mother Aspect
PS-1	Goddess - Virgin Aspect
HPS-3	Spirit
HP-1	Declamation and Invocation to Crone
HP-2	Invocation to Mother
PS-2	Eastern Quarter (Air)
PS-3	Southern Quarter (Fire)
PS-4	Western Quarter (Water)
PS-5	Northern Quarter (Earth)

(Note: it is essential that the first six roles be taken by experienced initiates only)

Casting the circle:

All present will be purified and consecrated, and the circle will be cast by the HPS.

The HPS will ask everyone to assist in the invocation to the quarters. Those who have athames should collect them from the altar at this point.

After the Northern Quarter has been invoked, the group should all face centre, while the HPS performs the invocation to Spirit. This completes the casting of the circle.

THE RITUAL

PS-1 will go behind the veil, and put on the white silk veil.

HPS-1 and HPS-2 will stand side by side in the centre of the Temple. PS-2, 3, 4, and 5 will take up their positions at the cardinal points of the Temple, and the Priests will stand between the Priestesses, ensuring polarity. HPS-3 will stand in front of the main altar.

HP-1 will read the declamation:

Child of the Spinning Serpent,
Daughter of the morning star;
Startled from the depths of silence
Wakens vision's Silver Star.

Starting cold from depths of nightmare,
Shadows passing on the land;
Tears of silver, iced and shining
These she sheds upon the land.

For deep within the night of vision
There the coiled serpent stirs,
Calling from the cauldron's darkness,
Singing with the song of stars.

For there she sees a frozen river,
There beholds a land of ice,
And sees an ancient mother mourning,
Tears that quickly turn to ice.

And sees herself, the youthful virgin,
Reach that river; frozen, cold,
Shining in the crystal moonlight
Seeming like a silver road.

Across the waters, there the mother;
Ancient Queen of the Shining Night;
Standing in the silver darkness
Lit by icy crystal light.

Reaching out across the darkness,
Silver arms across the ice,
Two hands touch above the waters,
Reach across the frozen night.

But now the serpent song of starlight
Calls across the cauldron's night;
Their hands a bridge across the silence,
Darkness shatters into light.

As sunlight calls across the waters
Rising from the shining east,
Cries of joy that echo terror
Crack as silent ice release.

Now hear the cry of mourning mothers;
Hear the joy of pain released:
Dull ache deep within the waters
Calling to the stirring beast.

For now behold the icy rivers
Touched by sunlight, turned to blood;
See the waters flowing freely
Through the gates of land and love.

HP-2 will move forward, and perform the invocation to the Mother aspect of the Goddess upon HPS-2:

I call to you, Mother of all,
Queen of our most secret dreams.
From dark and starlit heavens,
And deep within the fertile earth:
Come to us crowned in glory - Come!
I invoke you, and call upon you;
By the fertile earth and pregnant moon:
Come! Descend upon the body of Thy Priestess.

HPS-2 responds:

I am thy Goddess:
Before the beginning of time was I.
I made the mountains into peaks,
And laid with soft green grass the valleys and the meadows.
Mine was the first foot which trod upon the earth,
And where I walked there sprang forth flowers.
Mine was the voice which gave rise to the first song,
And the birds listened, and heard, and made return.
In the beginning of time
I taught the sea its song,
And mine were the tears
That gave forth the first rains.

Listen and hear Me!
For it was I who gave birth to you,
And in the depths of my earth
You will find rest and rebirth.
I will spring you forth anew,
A fresh shoot to greenness.

Fear Me; Love Me; Adore Me!
Lose yourself in Me.
For I am the cup of the wine of life:
I stir the senses;
I am the power.

HP-1 will now perform the invocation to the Crone aspect of the Goddess upon HPS-1:

Ancient Mother born of silence,
Silver Queen of spiral ice;
Hear the serpent's song of starlight
Call across the cauldron's night.

A name, a call, a key of shadows;
An ancient song from an ancient dream
Echoes deep within the darkness,
Calls Thee from the depths unseen.

For now I see Thy crystal spiral,
Now I see the crystal web,
Shining in the cauldron's darkness,
Bringing life and bringing death.

And now I call upon Thee, Ancient Mother,
To descend upon this the body of Thy servant
and Priestess.

HP-1 bows down before HPS-1

HPS-1 responds:

Who calls to the Queen of the Night?

(HP: "A worshipper")

Who calls to the cutter of the thread?

(HP: "The Spinning Serpent")

Who calls to the Mother of the Serpent?

(HP: "A lover")

Who calls to the Mistress of the Spiral Castle?

(HP: "Life itself")

If that man has not fear in his heart, let him stand and face me now. (HP rises)

You have called, and I have answered, and now I shall teach thee a mystery: That if that which thou seekest, thou findest not within thee, thou wilt never find it without thee. For behold, I have been with thee from the beginning, and I shall be with thee at the end. Blessed Be.

HP-1 returns to his place in the Temple. The Mother and Crone will now "arm" each of the female guardians with the relevant elemental weapon: The Crone will take an athame from the altar, hand it to the Mother, who will present it to the Eastern guardian. The wand will be given to the Southern guardian, the chalice to the Western guardian, the pentacle to the Northern guardian, and the black egg to Spirit.

Crone and Mother will now approach the veil: the Crone will part the veil, and say:

As the white eagle of the north is flying overhead,

And the browns, reds and golds of autumn lie in the gutter, dead.
Remember then that summer birds with wings of fire flaying,
Came to witness spring's new hope, born of leaves decaying.
As new life will come from death, love will come at leisure:
Love of love, love of life, and giving without measure
Gives in return a wondrous yearn of a promise almost seen.
Live hand in hand, and together we'll stand
On the threshold of a dream.

During this, the Mother leads the Virgin to the centre of the circle, and on the last line, all three stand hand in hand.

Then the Mother unveils the Virgin saying:

Welcome Virgin to Life!
Welcome Virgin to Spring!
Let life spring from thine heart,
And out thine eyes.
Let joy behold the dawn.

The Crone now instructs the Priests to turn away, as they may not witness this stage of the female mysteries.

The Priestesses start to slowly circle deosil about the circle in The Dance of the Elements. While this is going on, the Mother and Crone will explain to the Virgin the significance and power of each of the elements. 1755Note:1755 This is an integral part of the ritual, but cannot be written as it is performed spontaneously by the Mother and Crone. The format is basically as follows:

Mother: I give you the power of your intellect
Crone: I give you the power of beginnings
Mother: I give you the power of decision
Crone: I give you the freedom of air

and so on, remaining with each element as long as desired.

1756

On command from the Crone, the Dance will cease, and each Priestess will return to her respective position. Now, the Mother will take the Virgin to each Priestess in turn, starting with the East, where she will be presented with the elemental weapons. (ie, armed with her potential). After each presentation, the Virgin will replace the weapon on the altar, to signify her understanding and acceptance of this knowledge. Both Virgin and Mother will return to the cauldron, where the Crone will present the Virgin with the Bride Doll, which she will accept, and place upon the altar. She then returns to the centre, and looks into the cauldron, where she now finds a sistrum, which she picks up and shakes joyfully shouting "Bride is Come, Bride is Welcome!"

This is the cue for the Priests to face centre once more. HP-1 starts playing the Bodrhun, and HPS-3 leads the dance. The Mother and Crone link hands around the Virgin in a symbol of protection. Everyone chants 1756"Bride is Come, Bride is Welcome"1756 as the dance increases in tempo, and then HPS-3 will initiate the Witches' Rune when she feels the time is right. The dance will finish with arms held aloft, and then the Virgin will break out from between the Mother and Crone, and take the cauldron candle to the altar, where she will light it from one of the altar candles.

She will turn to face the group while HPS-3 leads the Initiate's Ceremony of Illumination.

The virgin now returns to the East, where she reads The Charge of Brigid's Fire.

I am She of the golden hair, Queen of the white hills, Rider of the white swan, and now stand at the threshold of my glory. I bring with me three gifts of fire: the first is the flame of Inspiration that is kindled within the heart of the seeker. The second is the flame of purification; the cleansing flame of truth. The third is the flame born of the fires of love that brings the seed of hope to all life.

Virgin now performs cakes and wine with a Priest of her choice.

The feast.

TO END THE RITUAL

All take their athames, and support HPS-1 as she thanks, and bids farewell to the Quarter Guardians.

Formal grounding of the power.

All present make their farewells to each other, and leave the Temple.

IMBOLG 1992

JULIA PHILLIPS

Temple in darkness, apart from the Yule log in the centre. Brigid in her bed on the small altar. Lots of unlit candles in sand pots around the room. All enter as usual, and the Circle is cast in the normal manner. After the central invocations, HP says:

Awake O Earth from your slumbers! Awake O Sun and restore the Earth! Mother - we are in darkness.

HPS picks up a jug of water, and pours it into the cauldron saying:

The waters are broken. The ice melting towards Candletime. Blood has been along the track, but now the ways are clear of death. Old and grey I was, but here in the mystery of the waters I am renewed. For I am the one you sought, but could not find. For I was singing to my child unseen, beneath the hills of birch and rowan.

HPS takes the asperge, and all circle around her chanting the Witches Rune. She asperges each person as they pass, and on the last round, hands each person a white candle. When everyone has a candle, the circling stops, and HPS lights the main candles and says:

The darkness of winter is passing: the Earth awakens once more from its slumbers;

the Virgin walks among us again, and brings Her blessings upon the land and upon our

lives.

Priest and Priestess step forward and remove the cover from Brigid's bed, revealing

the Virgin. Everyone shouts:

Brigid is Come! Brigid is Welcome!

1758

HPS takes a light from the Yule log and says:

Let the inner light bear fruit in our own lives, even as the Earth bears the first

flowers.

I am Brigid: She of the Golden Hair; Queen of the White Hills, and rider of the

White Swan. I bring three gifts of fire. The first is the flame of creation; of the

poet and artist; of the lovers' passion for union with the beloved. The second is

the flame of purification and testing, the flame of truth. With this flame all dross

and weakness are made clear and cleansed from thee, so thou become like a true and

tested sword. The third is the greatest of all, for it is the healing flame born out

of the love that gives all, the maker of peace and harmony. But I do not give these

gifts one by one; I give them as a whole in the form of the growing Sun.

Everyone then lights their candle from the Yule log, and starts to circle deosil, lighting the candles around the room as they go, chanting:

Thus we banish winter, thus we welcome spring;
Say farewell to what is dead, and greet each living thing.

When all the candles are lit, everyone places their candle in a sand pot, and the chanting ceases.

HPs and HP bless cakes and wine.

S A M H A I N 1 9 8 6

Coven of the Serpent's Eye

Declamation written by Rufus Harrington
Invocation to Horned God written by Doreen Valiente
Response of the Horned God written by Paul Greenslade
Consecration of the seeds written by Jim Kitson

Temple set up as follows:

Veil in northern quarter
Cauldron in centre, with charcoal blocks ready lit
Stereo ready with taped music
A dish of corn seeds on the altar
One pot of earth for each person
Pomegranate on altar
Candles, incense and ritual weapons as usual
Floor tom-tom drum

Roles:

HPS	The Goddess
HP	The Horned God
Priest	To consecrate the seeds
P or PS	Ritual drumming

Casting the circle:

The Circle will be cast by the HPS
The HPS will invoke the quarters: while she does so, each person .
should face the quarter being invoked, and direct power to the .
quarter with their athame (or other if they have no athame). The .
group should all face centre, forming a circle after the .
invocation to the northern quarter, and hold both arms aloft .
while the HPS calls upon the Lord and Lady to join with the .
celebrations. This completes the casting of the circle.
.pa.

The Ritual:

HPS wearing black silk robe and veil stands at the altar, .
facing the group, who are seated. 1759The HP reads the declamation:1759

Iced legions of the damned
Call and dance the songs of madness;
Hollow hills re-echo to the silent cries of night,
For dancing flames now turn to shadows,
Winds and madness call the night,
And just a single light in darkness
Stands before the veil to fight.

1760

And so the Goddess stood in darkness,
Tear stained cheeks lashed by rain,
Turned to face the veil of darkness,
Turned to face the world of pain.
Alone, an outcast, branded traitor;
She it was who killed the land.

To save the land from age and darkness,
To save the land from fear and death,
For love of life she sought to conquer,
Sought to stay the hand of death.

But in her love and in her madness
She summoned death into the land;
Summoned death to fight the darkness,
Thus it was destroyed the land.

Cracked silver lightning; shattering darkness,
Revealing eyes, and visions born beyond.
Iced visions of light,
Echoes of dying laughter chill and cool the blood.
Storm clouds tearing sky and screaming,
Battles fought at heaven's gate,
Fly upon the winds of madness,
Seek the silver key of fate.

HPS: SILENCE! An end must be made!

For there are three great events in the life of man:
Love, Death and resurrection in the new body, and magic
controls them all.
For to fulfil love you must return again at the same
time and place as the loved one, and you must remember
and love them again.
But to be reborn, you must die and be ready for a new
body; and to die you must be born, and without love
you may not be born, and so is formed the spiral of
creation, and this is all the magics.

The group now stand, and when everyone is facing the HPS, she assumes
pentagram
position. The ritual drummer takes his position, and the Priest who is

taking the
role of the Horned God switches on the music tape, blows out the northern quarter
candle and moves behind the veil. Silence while the tape of "The making of Bloduedd"
is played, as this is the invocation the the Goddess in her transformation aspect.
(Note: the tape is allowed to continue playing, as this is the only item on the
tape, the remainder being blank.)
The HPS turns to face the altar, and holds aloft the sword. As she does so, the
drummer plays a steady rhythm. The HPS moves to the centre of the circle, facing the
veil; the group arrange themselves behind her, all facing the veil. The HPS points
the sword at the veil, and the group hold aloft their arms for the invocation to the
Horned God.

1761

HPS says:

By the flame that burneth bright O Horned One,
We call Thy name into the night, O Ancient One!
Thee we invoke by the moon led sea,
By the standing stone, and the twisted tree.
Thee we invoke where gather Thine own,
By nameless shrine, forgotten and lone.
Come where the round of the dance is trod,
Horn and hoof of the goat foot God!
By moonlit meadow and dusky hill,
When haunted wood is hushed and still,
Come to the charm of the chanted prayer,
As the moon bewitches the midnight air.
Evoke Thy powers that potent bide,
In shining stream and secret tide,
In fiery flame and starlight pale,
In shadowy hosts that ride the gale.
And by the fern brakes, fairy haunted,
Of forests wild and woods enchanted;
Come O come to the heart beats drum,
Come to us who gather below,
When the pale white moon is climbing slow,
Through the stars to the heavens height,
We hear Thy hooves on the wings of night!
As black tree branches shake and sigh,
By joy and terror we know Thee nigh.
We speak the spell Thy power unlocks,
At solstice, sabbat and equinox.
Word of virtue, the veil to rend,

From primal dawn to the wide world's end!

(As the invocation proceeds, the drummer speeds his rhythm to suggest the sound of hoofbeats, and after the final line of the invocation, he suddenly reverts to a simple, slow four beats for the entrance of the Horned God.)

P#1 responds from behind the veil:

I am the Dread Lord of the Shadows:
God of life and giver of life.
I open wide the veil through which all must pass.
The gate is open between the worlds
And all who would enter on this night are welcome.
Come spirits; departed ones; brethren from our past and present
Join us in the hunt tonight.

During his response, he parts the veil, and then fastens it open in some way, as the veil between the worlds remains open until closed by the Horned God at the end of the ritual.

As he finishes speaking, he enters the Temple, and proceeds to move in a widdershins direction, and the drummer plays a rhythm according to the speed and movement of the Horned God. The Horned God then takes the hand of one of the group (female), and she takes the hand of the next male, and so on until all the group except for the HPS and drummer are dancing with the Horned God. This represents the Wild Hunt, and the drumming and dancing should reflect the feeling of this. At a prompt from the Horned God, the group will stop dancing, and seat themselves on the floor facing inwards around the cauldron. The drummer will join them, and the HPS will bring a pot of incense, from which she will take a handful and throw it into the cauldron. she will then pass the incense to the HP, who will also throw some into the cauldron, and will pass it to his neighbour, and so on around the circle until each person has thrown some incense into the cauldron. There is now a period of meditation, where everyone thinks about the past year, and those who may have passed

over during that time. It is also a time for joining with our loved ones who have gone beyond, and who we invite to return to us for the night. When the HPS feels that long enough has been spent on this part of the ritual, she will signal that everyone should end their meditation.

P#2 shall now rise (also PS#1 if designated), and approach the altar where he/they will perform the consecration of the sacred seed.

P#2 says:

Bounded by a shell then?
Secure in the vice of the earth, a unity waiting.

And outside?
Cold, wet loneliness, the comfort of death.

And above?
The agony of birth and growth, total struggle in total night.

O Gaia!
Smile upon your children, set free the seed of life and joy.

So Mote It Be!

When this has been completed, P#2 takes some of the seeds, and energises them with his own hopes and desires for the coming year, and then plants them in one of the prepared pots. The rest of the group do likewise, commencing with 1762PS#11762 if designated, and following male/female if possible. The Horned God and Goddess do not plant seeds at the altar. When the last person has planted their seeds, and all are seated again, the 1762Horned God1762 approaches the altar, and slices the pomegranite in half, and holds both halves in one hand. He picks up some seeds and charges them with his hopes and desires for the coming year, but does not plant them at the altar. He holds them in his hand, and then he calls to all the spirits who followed him through from beyond the veil to return with him now, and moving in a deosil direction, circles around the Temple finally ending up beyond the veil again. He calls to the Goddess to join with him once more, and she has such love for him that she willingly leaves her life this side of the veil, and of her own free will joins once more with her consort. She rises, and goes to the altar to collect and charge her own seeds, which she then carries with her as she moves around the

Temple, finally joining the Horned God behind the veil. He closes the veil between the worlds once more, and to symbolise her willing descent to the Otherworld, the Goddess eats one half of the pomegranate. She and the Horned God then plant their seeds.

The northern quarter candle is relit by the person nearest to it.

1763

At this point, 1763PS#1 and P#21763 approach the altar, and perform the consecration of cakes and wine, in which all participate bar the HPS and P#1 behind the veil, as they are "no longer of this world". After cakes and wine, 1763HPS and P#11763 rejoin the circle for the feast, no longer "Horned God and Goddess".

TO END THE RITUAL:

Each quarter is thanked and bidden to depart by HPS
All present make their farewells to each other, and leave the Temple.

The Rite is ended.

1764

Y U L E 1984

Julia Phillips

Circle is cast and Quarters erected.

HPS: We now stand at the turning of the year.

Dark Lord: Spring, Summer, Autumn, Winter,
All fades and passes, day to night.

Dark Lord extinguishes candles leaving only altar candles alight.

HPS: Let us dance for the long year's end, for the sun sets quickly in the West, and we begin the long night of hope.

Coven do Wheel or Cord dance widdershins about the cauldron chanting:

Time and Death, Life and Seasons, All must pass, All must change.

Star Child now leaves the circle, and stands behind the veil in the North.

HPS stands at the cauldron in the centre, wearing a black veil.

HPS: I am the Hag who engendered you all;
I am the Three and the One who is here;
I am the log that is ripe for burning;
In my end is your hope of beginning.

HPS now lifts the cauldron aloft and presents it to each quarter. She returns to the centre, and lights the cauldron candle, from which she lights a quarter candle for each member of the coven. The quarter candles are placed in their respective quarters.

Narrator: This is the night of the Solstice; the Mother Night. Now darkness triumphs, and yet gives way and changes to light. Time stops, and all wait while the cauldron of the Dark King is transformed into the infant Light. We watch for the dawn when the Mother again gives birth to the sun, who is the bringer of hope and the promise of summer. Holly gives way to Oak, the Wren to the Robin, Old to New.

Narrator: We stand now in the long night, we pray for the sun's return. In darkness and shadows the Great Mother groans. The Mother labours to bring forth the sun from her pain. From her cries of labour comes forth our cries of welcome; from her toil and anguish our hope is reborn. Let us now call forth the Great Mother, and the Lord of Life, her husband and son.

The Star Child emerges from behind the veil, and lays at the feet of the HPS. The HPS points to the Star Child and proclaims:

Behold the Child! Here lies our king!

The HPS crowns the Star Child with a crown of misteltoe. She removes her veil and announces:

I am the Mother who brought forth the child;
I am the inspiration, and I am the rebirth.

Narrator: You are the ecstasy of the blessed
You are the light of the sun's beams
You are the lordly door of welcome
You are the guiding star
Yours is the step of the roe on the hill
Yours is the step of the white-faced mare
Yours is the grace of the swimming swan
You are the jewel in each mystery

Coven now do Wheel or Cord dance deosil about the cauldron chanting:

Power of soil and power of air,
Power of fire and power of water,
Power that spins the wheel of birth,
Spins the wheel of joy and mirth,
Spins the wheel of sun and moon,
Push, push, push, Open the gate.

Power of spell and magic free,
Eternal power that binds the sea,
Weaves the web of infinity,
Light of dark and light of day,
Speed the spokes fast on their way,
Push push push - ah ah
Open the gate, So Mote It Be!

HPS now invokes the Lord of Misrule into the circle. He is

challenged upon entry by the Dark Lord, and must explain who he is, and why he is there. The Lord of Misrule is now in charge of the circle, and may behave as he sees fit. At some point, he must take the burdens of the coven for the previous twelve moons and pack them in his bag.

Cakes and Wine.

The Lord of Misrule must be ritually hunted as a wren to bring about his downfall. The coven mime hunting the wren chanting,

"Burn the bush, hunt the wren"

When he is discovered, the coven point their athames at his neck to symbolise his death.
Close ritual.

1766

"LEGITIMACY" IN THE CRAFT, a conversation

---
(117) Sun 25 Apr 93 11:16
By: Khaled
To: Lana
Re: things
St:

L> What rituals do you think I would have to do to become "letigimate" L> ....(do I
have to be "initiated" in other words...)!

That rather depends on who you want to recognise you as legitimate. There's a

wide variance of opinion as to what makes a witch, a Witch or a Wiccan. If you open

your heart to the Lady and commune (speak with your heart, not necessarily in words)

with her often, she will eventually adopt her as one of her special Children (the

"inner", or Lady's, initiation). Her adoption will cause changes to your spirit and

way of looking at things that will be obvious to those of us who share it, as its

presence in others will become obvious to you after you've awakened to her touch

(unfortunately, it's one of those things

that doesn't make much sense until you've *been there*).

Most of us here accept the Lady's initiation as the mark of a true Witch

(capitalised to denote the priest/ess, as opposed to the folk mage or witch). I

gather that the majority of those posting here think of Wiccans and Witches as one

and the same, though many of us think of Wicca as a particular subset of

Witches

(i.e. all Wiccans are Witches, but not all Witches are, or even wish to be, Wiccan).

1767

For those of us who see them as different (I'm one of them), you will need to

be formally adopted into a Wiccan clan to be a *Wiccan* Witch. Some traditions

permit self-adoption into their clans, some (Gardnerians and their near kin in

particular) recognise you as Wiccan only if you've been adopted by an authorised

Elder of the clan in question. Then again,there's a few diehards who don't

recognise anyone but members of their own clan as Wiccan.

Which brings us back to square one -- it depends on whose recognition you're

looking for. Most will accept your legitimacy *as a Witch* based on the quality of

your rapport with the Lady. And the way to develop that is to spend a lot of time

in her company, whether with like-minded others in a coven or quietly by yourself.

A large minority will accept you *as a Wiccan* based on whether or not you have

passed through a human rite of passage (confusingly, also called initiation)

adopting you into a Wiccan clan. Be sure you know the

family that wishes to adopt you before accepting: this time you get to *choose* your

relatives <g>. Those who insist that only *they* have the Truth, and therefore only

they are legitimate aren't really worth wasting your time worrying about, IMHO.

L> I was wondering if you HAD to belong to a coven in order to
L> practice, or to be "letigimate", so to speak.

As Ayesha mentioned, what matters is that you spend time in the Lady's company,

and "listen" to what she has to say, "feel" what she has to show. Even amongst

crusty old Gardnerians such as myself, there's no need to be a member of a coven to

practice your Craft, nor does resigning from a coven invalidate your initiation(s).

We prefer to work in covens, because we generally prefer the company of our brethren

in Circle, but there's no law that says we *have to* if we feel like being alone, or

have no choice in the matter. Gardnerian

initiations are done by a coven, and one normally has to be a candidate for

membership in that coven in order to be initiated (by us). This is by no means

invariable, but initiating someone you don't want in your coven is considered

tasteless at best, a betrayal of your sacred trust at worst.

So, no, you don't HAVE to be a member of a coven to be seen as legitimate. And

since my own opinion is that the weakest link in a coven is its weakest solitary,

I'd encourage you to continue to do some solo work, even if you DO join a coven.

But what would I know, I'm just a 3rd <big grin>. Blessings on your path, whichever

way you choose to go...

K

1769

The Meaning of Witchcraft
Gerald B. Gardner
P.265

Appendix I

THE MAGICAL LEGEND OF THE WITCHES.

Now, G. (the Witch Goddess) had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death the Mighty One. (Note: There was a Celtic custom of binding corpses. The cord which had bound a corpse was useful in learning the "second sight.")

Such was her beauty that Death himself knelt and Kissed her feet, saying, "Blessed be thy feet that have brought thee in these ways. Abide with me, let me place my cold hands on thy heart."

She replied, "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady", replied Death, "tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."

Then said Death, "An thou received not my had on thy heart, thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt; and Death Scourged her, and she cried, "I feel the pangs of love."

And Death said, "Blessed be", and gave her the fivefold kiss, saying, Thus only may ye attain to joy and knowledge.

And he taught her all the Mysteries. And they loved and were one,

and he taught her all the Magics.

For there are three great events in the life of man; Love, Death, and Resurrection in a new body; and Magic controls them all. For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for new body; and to die you must be born; and without love you may not be born. And these be all the Magics.

1770

The Spiral Dance
1979; Starhawk
p 159

The Goddess In The Kingdom Of Death

In this world, the Goddess is seen in the moon, the light that shines in darkness, the rain bringer, mover of the tides, Mistress of mysteries. And as the moon waxes and wanes, and walks three nights of its cycle in darkness, so, it is said, the Goddess once spent three nights in the Kingdom of Death.

For in love She ever seeks Her other Self, and once, in the winter of the year, when He had disappeared from the green earth, She followed Him and came at last to the gates beyond which the living do not go.

The Guardian of the Gate challenged Her, and She stripped Herself of Her clothing and jewels, for nothing may be brought into that land. For love, She was bound as all who enter there must be and brought before Death Himself.

He loved Her, and knelt at Her feet, laying before Her His sword and crown, and gave Her the fivefold kiss, and said,

"Do not return to the living world, but stay here with Me, and have peace and rest and comfort."

But She answered, "Why do you cause all things I love and delight in to die and wither away?"

"Lady," He said, "It is the fate of all that lives to die. Everything passes; all fades away. I bring comfort and consolation to those who pass the gates, that they may grow young again. But You are My heart's desire -- return not, but stay here with Me."

And She remained with Him three days and three nights, and at the end of the third

night She took up His crown, and it became a circlet that She placed around Her neck, saying:

"Here is the circle of rebirth. Through You all passes out of life, but through Me all may be born again. Everything passess; everything changes. Even death is not eternal. Mine is the mystery of the womb, that is the cauldron of rebirth. Enter into Me and know Me, and You will be free of all fear. For as life is but a journey into death, so death is but a passage back to life, and in Me the circle is ever turning."

In love, He entered into Her, and so was reborn into life. Yet is He known as Lord of Shadows, the comforter and consoler, opener of the gates, King of the Land of Youth, the giver of peace and rest. But She is the gracious mother of all life; from Her all things proceed and to Her they return again. In Her are the mysteries of death and birth; in Her is the fulfillment of all love.

*Traditional Craft Myth

A TRUE HISTORY OF WITCHCRAFT

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"The fact is that the instincts of ignorant people invariably find expression in some form of witchcraft. It matters little what the metaphysician or the moralist may inculcate; the animal sticks to his subconscious ideas..."

Aleister Crowley
The Confessions

"As attunement to psychic (occult) reality has grown in America, one often misunderstood and secretive branch of it has begun to flourish also -- magical religion..."

J. Gordon Melton
Institute for the Study of
American Religion, Green Egg, 1975

"Curse them! Curse them! Curse them!
With my Hawk's head I peck at the eyes of
Jesus as he hangs upon the cross
I flap my wings in the face of Mohammed &
blind him
With my claws I tear out the flesh of the
Indian and the Buddhist, Mongol and
Din..."

Liber Al Vel Legis 3:50 - 53

"If you are on the Path, and see the Buddha walking towards you, kill him."

Zen saying, paraphrased slightly

"Previously I never thought of doubting that there were many witches in the world; now, however, when I examine the public record, I find myself believing that there are hardly any..."

Father Friedrich von Spee, S.J. , Cautio Criminalis, 1631

Having spent the day musing over the origins of the modern witchcraft, I had a vivid dream. It seemed to be a cold January afternoon, and Aleister Crowley was having Gerald Gardner over to tea. It was 1945, and talk of an early end to the war was in the air. An atmosphere of optimism prevailed in the "free world" , but the wheezing old magus was having none of it.

"Nobody is interested in magick any more!" Crowley ejaculated. "My friends on the Continent are dead or in exile, or grown old; the movement in America is in shambles. I've seen my best candidates turn against me....Achad, Regardie -- even that gentleman out in California, what's - his - name, AMORC, the one that made all the money.."

1772

"O, bosh, Crowley," Gardner waved his hand impatiently, "all things considered, you've done pretty well for yourself. Why, you've been called the `wickedest man in the world' and by more than a few. And you've not, if you'll pardon the impertinence, done too badly with the ladies."

Crowley coughed, tugged on his pipe reflectively. "You know" he finally ventured, "it's like I've been trying to tell this fellow Grant. A restrictive Order is not enough. If I had it all to do over again, I would've built a religion for the unwashed masses instead of just a secret society. Why, the opportunities! The women!"

Gardner smiled. "Precisely. And that is what I have come to propose to you. Take your BOOK OF THE LAW, your GNOSTIC MASS. Add a little razzle-dazzle for the country folk. Why I know these occultists who call themselves `witches'. They dance around fires naked, get drunk, have a good time. Rosicrucians, I think. Proper English country squires and dames, mostly; I think they read a lot of Frazier and Margaret Murray. If I could persuade you to draw on your long

experience and talents, in no time at all we could invent a popular cult that would have beautiful ladies clamoring to let us strip them naked, tie them up and spank their behinds! If, Mr. Crowley, you'll excuse my explicitness."

For all his infirmity, Aleister Crowley almost sprang to his feet, a little of the old energy flashing through his loins. "By George, Gardner, you've got something there, I should think! I could license you to initiate people into the O.T.O. today, and you could form the nucleus of such a group!" He paced in agitation. "Yes, yes," he mused, half to Gardner, half to himself. "The Book. The Mass. I could write some rituals. An `ancient book' of magick. A `book of shadows'. Priest-esses, naked girls. Yes. By Jove, yes!"

Great story, but merely a dream , created out of bits and pieces of rumor, history and imagination. Don't be surprised, though, if a year or five years from now you read it as "gospel" (which is an ironic synonym for `truth') in some new learned text on the fabled history of Wicca. Such is the way all mythologies come into being.

Please don't misunderstand me here; I use the word `mythology' in this context in its aboriginal meaning, and with considerable respect. History is more metaphor than factual accounting at best, and there are myths by which we live and others by which we die. Myths are the dreams and visions which parallel objective history. This entire work is, in fact, an attempt to approximate history.

To arrive at some perspective on what the modern mythos called, variously, "Wicca", the "Old Religion", "Witchcraft" and "Neopaganism" is, we must firstly make a firm distinction; "witchcraft" in the popular informally defined sense may have little to do with the modern religion that goes by the same name. It has been argued by defenders of and formal apologists for modern Wicca that it is a direct lineal descendent of an ancient, indeed, prehistoric worldwide folk religion.

Some proponents hedge their claims, calling Wicca a "revival" rather than a continuation of an ancient cult. Oddly enough, there may never have been any such cult! The first time I met someone who thought she was a "witch," she started going on about being a "blue of the cloak." I should've been warned right then and there. In fact, as time has passed and the religion has spread, the claims of lineal continuity have tended to be hedged more and more. Thus, we find Dr. Gardner himself, in 1954, stating unambiguously that some witches are descendants "... of a line of priests and priestesses of an old and probably Stone Age religion, who have been initiated in a certain way (received into the circle) and become the recipients of certain ancient learning." (Gardner, WITCHCRAFT TODAY, pp 33-34.)

Stated in its most extreme form, Wicca may be defined as an ancient pagan religious system of beliefs and practices, with a form of apostolic succession (that is, with knowledge and ordination handed on lineally from generation to generation), a more or less consistent set of rites and myths, and even a secret holy book of considerable antiquity (The Book of Shadows).

More recent writers, as we have noted, have hedged a good deal on these claims, particularly the latter. Thus we find Stewart Farrar in 1971 musing on the purported ancient text thusly: "Whether, therefore, the whole of the Book of Shadows is post-1897 is anyone's guess. Mine is that, like the Bible, it is a patchwork of periods and sources, and that since it is copied and re-copied by hand, it includes amendments, additions, and stylistic alterations according to the taste of a succession of copiers...Parts of it I sense to be genuinely old; other parts suggest modern interpolation..." (Farrar, WHAT WITCHES DO, pp 34-35.)As we shall discover presently, there appear to be no genuinely old copies of the Book of Shadows.

Still, as to the mythos, Farrar informs us that the "two personifications of witchcraft are the Horned God and the Mother Goddess..." (ibid, p 29)

and that the
"Horned God is not the Devil, and never has been. If today `Satanist' covens do exist, they are not witches but a sick fringe, delayed-reaction victims of a centuries-old Church propaganda in which even intelligent Christians no longer believe." (ibid, p 32).

One could protest:, "Very well, some case might be made for the Horned God being mistaken for the Christian Devil (or should that be the other way around?), but what record, prior to the advent 50 years ago of modern Wicca via Gerald Gardner, do we have of the survival of a mother goddess image from ancient times?"

Wiccan apologists frequently refer to the (apparently isolated) tenth century church document which states that "some wicked women, perverted by the Devil, seduced by the illusions and phantasms of demons, believe and profess themselves in the hours of the night to ride upon certain beasts with Diana, the goddess of pagans, or with Herodias, and an innumerable multitude of women, and in the silence of the dead of night to traverse great spaces of earth, and to obey her commands as of their mistress, and to be summoned to her service on certain nights." (Quoted in Valiente, WITCHCRAFT FOR TOMORROW, Hale, 1978, p 32.) I do not doubt that bits of pagan folklore survived on the Continent through the first millenium -- Northern Europe remained overtly pagan until the High Middle Ages. But what has this to do with Wicca?

Farrar, for his part, explains the lack of references to a goddess in the testimony at the infamous witch trials by asserting that "the judges ignored the Goddess, being preoccupied with the Satan-image of the God.." (WHAT WITCHES DO, p 33). But it is the evidence of that reign of terror which lasted from roughly 1484 to 1692 which brings the whole idea of a surviving religious cult into question. It is now the conventional wisdom on the witchburning mania which swept like a

plague over much of Europe during the transition from medieval world to

modern
that it was JUST that; a mania, a delusion in the minds of Christian clergymen and
state authorities; that is, there were no witches, only the innocent victims of
the witch hunt.

Further, this humanist argument goes, the `witchcraft' of Satanic worship,
broomstick riding, of Sabbats and Devil-marks, was a rather late invention,
borrowing but little from remaining memories of actual preChristian paganism. We
have seen a resurrection of this mania in the 1980s flurry over `Satanic
sacrificial' cults, with as little evidence.

"The concept of the heresy of witchcraft was frankly regarded as a new invention,
both by the theologians and by the public," writes Dr. Rossell Hope Robbins in THE
ENCYCLOPEDIA OF WITCHCRAFT & DEMONOLOGY, (Crown, 1959, p.9)"Having to hurdle an
early church law, the Canon Episcopi, which said in effect that belief in
witchcraft was superstitious and heretical, the inquisitors cavilled by arguing
that the witchcraft of the Canon Episcopi and the witchcraft of the Inquisition
were different..."

The evidence extracted under the most gruesome and repeated tortures resemble the
Wiccan religion of today in only the most cursory fashion. Though Wicca may have
been framed with the "confessions" extracted by victims of the inquisitors in
mind, those "confessions" --- which are more than suspect, to begin with, bespeak
a cult of devil worshipers dedicated to evil.

One need only read a few of the accounts of the time to realize that, had there
been at the time a religion of the Goddess and God, of seasonal circles and The
Book of Shadows, such would likely have been blurted out by the victims, and more
than once. The agonies of the accused were, almost literally, beyond the
imagination of those of us who have been fortunate enough to escape them.

The witch mania went perhaps unequaled in the annals of crimes against humanity
en masse until the Hitlerian brutality of our own century. But, no such confessions
were forthcoming, though the wretches accused, before the torture was

done, would
also be compelled to condemn their own parents, spouses, loved ones, even children.
They confessed, and to anything the inquisitors wished, anything to stop or reduce
the pain.

A Priest, probably at risk to his own life, recorded testimony in the 1600s that
reflected the reality underlying the forced "confessions" of "witches". Rev. Michael
Stapirius records, for example, this comment from one "confessed witch": "I never
dreamed that by means of the torture a person could be brought to the point of
telling such lies as I have told. I am not a witch, and I have never seen the
devil, and still I had to plead guilty myself and denounce others...." All but one
copy of Father Stapirius' book were destroyed, and little wonder.

A letter smuggled from a German burgomaster, Johannes Junius, to his daughter in
1628, is as telling as it is painful even to read. His hands had been virtually
destroyed in the torture, and he wrote only with great agony and no hope. "When
at last the executioner led me back to the cell, he said to me, `Sir, I beg you,
for God's sake, confess something, whether it be true or not. Invent something,
for you cannot endure the torture which you will be put to; and, even if you bear
it all, yet you will not escape, not even if you were an earl, but one torture
will follow another until you say you are a witch. Not before that,' he said, `will
they let you go, as you may see by all their trials, for one is just like
another...' " (ibid, pp 12-13)

For the graspers at straws, we may find an occasional line in a "confession" which
is intriguing, as in the notations on the "confession" of one woman from Germany
dated in late 1637. After days of unspeakable torment, wherein the woman

confesses under pain, recants when the pain is removed, only to be moved by more
pain to confess again, she is asked: "How did she influence the weather? She does

not know what to say and can only whisper, Oh, Heavenly Queen, protect me!"

Was the victim calling upon "the goddess"? Or, as seems more likely, upon that aforementioned transfiguration of all ancient goddesses in Christian mythology, the Virgin Mary. One more quote from Dr. Robbins, and I will cease to parade late medieval history before you.

It comes from yet another priest, Father Cornelius Loos, who observed, in 1592 that "Wretched creatures are compelled by the severity of the torture to confess things they have never done, and so by cruel butchery innocent lives are taken....." (ibid, p 16). The "evidence" of the witch trials indicates, on the whole, neither the Satanism the church and state would have us believe, nor the pagan survivals now claimed by modern Wicca; rather, they suggest only fear, greed, human brutality carried out to bizarre extremes that have few parallels in all of history. But, the brutality is not that of `witches' nor even of `Satanists' but rather that of the Christian Church, and the government.

What, then, are we to make of modern Wicca? It must, of course, be observed as an aside that in a sense witchcraft or "wisecraft" has, indeed, been with us from the dawn of time, not as a coherent religion or set of practices and beliefs, but as the folk magic and medicine that stretches back to early, possibly paleolithic tribal shamans on to modern China's so-called "barefoot doctors".

In another sense, we can also say that ceremonial magick, as I have previously noted, has had a place in history for a very long time, and both these ancient systems of belief and practice have intermingled in the lore of modern Wicca, as apologists are quick to claim.

But, to an extent, this misses the point and skirts an essential question anyone has the right to ask about modern Wicca -- namely, did Wicca exist as a coherent

creed, a distinct form of spiritual expression, prior to the 1940s; that is, prior to the meeting of minds between the old magus and venerable prophet of the occult world Aleister Crowley, and the first popularizer, if not outright inventor of modern Wicca, Gerald Brosseau Gardner?

There is certainly no doubt that bits and pieces of ancient paganism survived into modern times in folklore and, for that matter, in the very practices and beliefs of Christianity.

Further, there appears to be some evidence that `Old George' Pickingill and others were practicing some form of folk magick as early as the latter part of the last century, though even this has recently been brought into question. Wiccan writers have made much of this in the past, but just what `Old George' was into is subject to much debate.

Doreen Valiente, an astute Wiccan writer and one-time intimate of the late Dr. Gardner (and, in fact, the author of some rituals now thought by others to be of "ancient origin"), says of Pickingill that so "fierce was `Old George's dislike of Christianity that he would even collaborate with avowed Satanists..." (TOMORROW, p 20). What George Pickingill was doing is simply not clear.

He is said to have had some interaction with a host of figures in the occult revival of the late nineteenth century, including perhaps even Crowley and his friend Bennett. It seems possible that Gardner, about the time of meeting Crowley, had some involvement with groups stemming from Pickingill's earlier activities, but it is only AFTER Crowley and Gardner meet that we begin to see anything resembling the modern spiritual communion that has become known as Wicca.

"Witches," wrote Gardner in 1954, "are consummate leg-pullers; they are taught it as part of their stock-in-trade." (WITCHCRAFT TODAY, p. 27) Modern apologists both for Aleister Crowley AND Gerald Gardner have taken on such serious tones as well aspretensions that they may be missing places where tongues are firmly jutting against cheeks.

Both men were believers in fleshly fulfillment, not only as an end in

itself but, as in the Tantric Yoga of the East, as a means of spiritual attainment. A certain prudishness has crept into the practices of postGardnarian Wiccans, especially in America since the 1960s, along with a certain feminist revisionism. This has succeeded to a considerable extent in converting a libertine sex cult into a rather staid neopuritanism.

The original Gardnarian current is still well enough known and widely enough in vogue (in Britain and Ireland especially) that one can venture to assert that what Gardnerian Wicca is all about is the same thing Crowley was attempting with a more narrow, more intellectual constituency in the magickal orders under his direct influence.

These Orders had flourished for some time, but by the time Crowley `officially' met Gardner in the 1940s, much of the former's lifelong efforts had, if not totally disintegrated, at least were then operating at a diminished and diminishing level.

Through his long and fascinating career as magus and organizer, there is some reason to believe that Crowley periodically may have wished for, or even attempted to create a more populist expression of magickal religion. The Gnostic Mass, which

Crowley wrote fairly early-on, had come since his death to somewhat fill this function through the OTO-connected Gnostic Catholic Church (EGC).

As we shall see momentarily, one of Crowley's key followers was publishing manifestos forecasting the revival of witchcraft at the same time Gardner was being chartered by Crowley to organize an OTO encampment. The OTO itself, since Crowley's time, has taken on a more popular image, and is more targeted towards interna-tional organizational efforts, thanks largely to the work under the Caliphate of the late Grady McMurtry. This contrasts sharply with the very internalized OTO that

barely survived during the McCarthy Era, when the late Karl Germer was in charge, and the OTO turned inward for two decades.

The famous Ancient and Mystic Order of the Rose Cross (AMORC), the highly successful mail-order spiritual fellowship, was an OTO offspring in Crowley's time. It has been claimed that Kenneth Grant and Aleister Crowley were discussing relatively radical changes in the Ordo Templi Orientis at approximately the same time that Gardner and Crowley were interactive.

Though Wiccan writers give some lip service (and, no doubt, some sincere credence) to the notion that the validity of Wiccan ideas depends not upon its lineage, but rather upon its workability, the suggestion that Wicca is -- or, at least, started out to be, essentially a late attempt at popularizing the secrets of ritual and sexual magick Crowley promulgated through the OTO and his writings, seems to evoke nervousness, if not hostility.

We hear from wiccan writer and leader Raymond Buckland that one "of the suggestions made is that Aleister Crowley wrote the rituals...but no convincing evidence has been presented to back this assertion and, to my mind, it seems extremely unlikely..." (Gardner, ibid, introduction) The Wiccan rituals I have seen DO have much of Crowley in them. Yet, as we shall observe presently, the explanation that `Crowley wrote the rituals for Gardner' turns out to be somewhat in error. But it is on the right track.

Doreen Valiente attempts to invoke Crowley's alleged infirmity at the time of his acquaintance with Gardner:

"It has been stated by Francis King in his RITUAL MAGIC IN ENGLAND that Aleister Crowley was paid by Gerald Gardner to write the rituals of Gardner's new witch cult...Now, Gerald Gardner never met Aleister Crowley until the very last years of the latter's life, when he was a feeble old man living at a private hotel in Hastings, being kept alive by injections of drugs... If, therefore, Crowley really invented these rituals in their entirety, they must be about the last thing he ever wrote. Was this enfeebled and practically dying man really capable of

such a tour de force?"

The answer, as Dr. Israel Regardie's introduction to the posthumous collection of Crowley's late letters, MAGICK WITHOUT TEARS, implies, would seem to be yes. Crowley continued to produce extraordinary material almost to the end of his life, and much of what I have seen of the "Wiccan Crowley" is, in any case, of earlier origin.

Gerald Gardner is himself not altogether silent on the subject. In WITCHCRAFT TODAY (p 47), Gardner asks himself, with what degree of irony one can only guess at, who, in modern times, could have invented the Wiccan rituals. "The only man I can think of who could have invented the rites," he offers, "was the late Aleister Crowley....possibly he borrowed things from the cult writings, or more likely someone may have borrowed expressions from him...." A few legs may be being pulled here, and perhaps more than a few. As a prophet ahead of his time, as a poet and dreamer, Crowley is one of the outstanding figures of the twentieth (or any) century. As an organizer, he was almost as much of a disaster as he was at

managing his own finances...and personal life. As I understand the liberatory nature of the magical path, one would do well to see the difference between Crowley the prophet of Thelema and Crowley the insolvent and inept administrator.

Crowley very much lacked the common touch; Gardner was above all things a popularizer. Both men have been reviled as lecherous "dirty old men" -- Crowley, as a seducer of women and a homosexual, a drug addict and `satanist' rolled together.

Gardner was, they would have it, a voyeur, exhibitionist and bondage freak with a `penchant for ritual' to borrow a line from THE STORY OF O. Both were, in reality, spiritual libertines, ceremonial magicians who did not shy away from the

awesome force of human sexuality and its potential for spiritual transformation as well as physical gratification.

I will not say with finality at this point whether Wicca is an outright invention of these two divine con-men. If so, more power to them, and to those who truly follow in their path. I do know that, around 1945, Crowley chartered Gardner, an initiate of the Ordo Templi Orientis, giving him license to organize an OTO encampment.

Shortly thereafter, the public face of Wicca came into view, and that is what I know of the matter: I presently have in my possession Gardner's certificate of license to organize said OTO camp, signed and sealed by Aleister Crowley. The certificate and its import are examined in connection with my personal search for the original Book of Shadows in the next section of this narrative.

For now, though, let us note in the years since Crowley licensed Gardner to organize a magical encampment, Wicca has both grown in popularity and become, to my mind, something far less REAL than either Gardner or Crowley could have wanted or foreseen. Wherever they came from, the rites and practices which came from or through Gerald Gardner were strong, and tapped into that archetypal reality, that level of consciousness beneath the mask of polite society and conventional wisdom which is the function of True Magick.

At a popular level, this was the Tantric sex magick of the West. Whether this primordial access has been lost to us will depend on the awareness, the awakening or lack thereof among practitioners of the near to middle-near future. Carried to its end Gardnerian practices, like Crowley's magick, are not merely exotic; they are, in the truest sense, subversive.

Practices that WORK are of value, whether they are two years old or two thousand.

Practices, myths, institutions and obligations which, on the other hand, may be infinitely ancient are of no value at all UNLESS they work.

The Devil, you say

Before we move on, though, in light of the furor over real and imagined "Satanism" that has overtaken parts of the popular press in recent years, I would feel a bit remiss in this account if I did not take momentary note of that other strain of left-handed occult mythology, Satanism. Wiccans are correct when they say that modern Wicca is not Satanic, that Satanism is "reverse Christianity" whereas Wicca is a separate, nonChristian religion.

Still, it should be noted, so much of our society has been grounded in the repressiveness and authoritarian moralism of Christianity that a liberal dose of "counterChristianity" is to be expected. The Pat Robertsons of the world make possible the Anton LeVays. In the long history of repressive religion, a certain fable of Satanism has arisen. It constitutes a mythos of its own. No doubt, misguided `copycat' fanatics have sometimes misused this mythos, in much the same way that Charles Manson misused the music and culture of the 1960s.

True occult initiates have always regarded the Ultimate Reality as beyong all names and description. Named `deities' are, therefore, largely symbols. "Isis" is a symbol of the long-denied female component of deity to some occultists. "Pan" or "The Horned God" or "Set" or even "Satan" are symbols of unconscious, repressed sexuality. To the occultist, there is no Devil, no "god of evil." There is, ultimately, only the Ain Sof Aur of the Cabbalah; the limitless light of which we are but a frozen spark. Evil, in this system, is the mere absence of light. All else is illusion.

The goal of the occult path of initiation is BALANCE. In Freemasonry and High Magick, the symbols of the White Pillar and Black Pillar represent this balance between conscious and unconscious forces.

In Gardnarian Wicca, the Goddess and Horned God - and the Priestess and Priest, represent that balance. There is nothing, nothing of pacts with the "Devil" or the

worship of evil in any of this; that belongs to misguided exChristians who have been given the absurd fundamentalist Sunday school notion that one must choose the Christian version of God, or choose the Devil. Islam, Judaism and even Catholicism have at one time or another been thought "satanic," and occultists have merely played on this bigoted symbolism, not subscribed to it.

As we have seen, Wicca since Gardner's time has been watered down in many of its expressions into a kind of mushy white-light `new age' religion, with far less of the strong sexuality characteristic of Gardnerianism, though, also, sometimes with less pretense as well.

In any event, Satanism has popped up now and again through much of the history of the Christian Church. The medieval witches were not likely to have been Satanists, as the Church would have it, but, as we have seen, neither were they likely to have been "witches" in the Wiccan sense, either.

The Hellfire Clubs of the eighteenth century were Satanic, and groups like the Process Church of the Final Judgement do, indeed, have Satanic elements in their (one should remember) essentially Christian theology.

Aleister Crowley, ever theatrical, was prone to use Satanic symbolism in much the same way, tongue jutting in cheek, as he was given to saying that he " sacrificed millions of children each year, " that is, that he masturbated. Crowley once

called a press conference at the foot of the Statue of Liberty, where he announced that he was burning his British Passport to protest Britain's involvement in World War One. He tossed an empty envelope into the water. He was dead serious, though, about the "Satanism" of Miltonian eternal rebellion, and the "Satanism" of fundamentalism's dark fear of sexuality. The Devil, however; the Satanic "god of evil" was an absurdity to him, as to all thinking people, and he freely said so.

The most popular form of "counterChristianity" to emerge in modern

times,
though, was Anton Szandor LaVey's San Francisco-based Church of Satan, founded April 30, 1966. LaVey's Church enjoyed an initial burst of press interest, grew to a substantial size, and appeared to maintain itself during the cultural drought of the 1970s. But LaVey's books, THE SATANIC BIBLE and THE SATANIC RITUALS, have remained in print for many years, and his ideas seem to be enjoying a renewal of interest, especially among younger people, punks and heavy metal fans with a death-wish mostly, beginning in the middle years of the 1980s. By that time the Church of Satan had been largely succeeded by the Temple of Set. This is pure theatre; more in the nature of psychotherapy than religion.

It is interesting to note Francis King's observation that before the Church of Satan began LaVey was involved in an occult group which included, among others, underground film maker Kenneth Anger, a person well known in Crowlean circles. Of the rites of the Church of Satan, King states that "...most of its teachings and magical techniques were somewhat vulgarized versions of those of Aleister Crowley's Ordo Templi Orientis." (MAN MYTH AND MAGIC, p 3204.) To which we might add that, as with the OTO, the rites of the Church of Satan are manifestly potent, but hardly criminal or murderous.

LaVey, like Gardner and unlike Crowley, appears to have "the common touch" -- perhaps rather more so than Gardner.

I determined to trace the Wiccan rumor to its source. As we shall see, in the very year I "fell" into being a gnostic bishop, I also fell into the original charters, rituals and paraphernalia of Wicca.

THE CHARTER AND THE BOOK

Being A Radical Revisionist History of the Origins of the Modern Witch Cult and The Book of Shadows.

"It was one of the secret doctrines of paganism that the

Sun was the source, not only of light, but of life...The invasion of classical beliefs by the religions of Syria and Egypt which were principally solar, gradually affected the conception of Apollo, and there is a certain later identification of him with the suffering God of Christianity, Free - masonry and similar cults..."

Aleister Crowley in Astrology, 1974

"...if GBG and Crowley only knew each other for a short year or two, do you think that would be long enough for them to become such good friends that gifts of personal value would be exchanged several times, and that GBG would have been able to aquire the vast majority of Crowley's effects after his death?"

Merlin the Enchanter, personal letter, 1986

"...On the floor before the altar, he remembers a sword with a flat cruciform brass hilt, and a well-worn manuscript book of rituals - the hereditary Book of Shadows, which he will have to copy out for himself in the days to come..."

Stewart Farrar in What Witches Do, 1971

"Actually I did write a scholarly book about the Craft; its title was Inventing Witchcraft. . . But I spent most of the last fifteen years failing to persuade Carl Weschcke of Llewellyn or any other publisher that there was a market for it."

Aidan A. Kelly, Gnosis, Winter, 1992

"...the Gardnerian Book of Shadows is one of the key factors in what has become a far bigger and more significant movement than Gardner can have envisaged; so historical interest alone would be enough reason for defining it while first-hand evidence is still available..."

Janet and Stewart Farrar in
The Witches' Way, 1984

"It has been alleged that a Book of Shadows in Crowley's handwriting was formerly exhibited in Gerald's Museum of Witchcraft on the Isle of Man. I can only say I never saw this on either of the two occasions when I stayed with Gerald and Donna

Gardner on the island. The large, handwritten book depicted in Witchcraft Today is not in Crowley's handwriting, but Gerald's..."

Doreen Valiente in
Witchcraft for Tomorrow, 1978

1782

"Aidan Kelly...labels the entire Wiccan revival `Gardnerian Witchcraft....' The reasoning and speculation in Aidan's book are intricate. Briefly, his main argument depends on his discovery of one of Gardner's working notebooks, Ye Book of Ye Art Magical, which is in possession of Ripley International, Ltd...."

Margot Adler in
Drawing Down the Moon, 1979

PART ONE
WAITING FOR THE MAN FROM CANADA

I was, for the third time in four years, waiting a bit nervously for the Canadian executive with the original Book of Shadows in the ramshackle office of Ripley's Believe It or Not Museum.

"They're at the jail," a smiling secretary-type explained, "but we've called them and they should be back over here to see you in just a few minutes."

The jail? Ah, St. Augustine, Florida. "The Old Jail," was the `nation's oldest city's' second most tasteless tourist trap, complete with cage-type cells and a mock gallows. For a moment I allowed myself to play in my head with the vision of Norm Deska, Ripley Operations Vice President and John Turner, the General Manager of Ripley's local operation and the guy who'd bought the Gerald Gardner collection from Gardner's niece, Monique Wilson, sitting in the slammer. But no, Turner apparently had just been showing Deska the town. I straightened my suit for the fiftieth time, and suppressed the comment. We were talking BIG history here, and

big bucks, too. I gulped. The original Book of Shadows. Maybe.

It had started years before. One of the last people in America to be a fan of carnival sideshows, I was anxious to take another opportunity to go through the almost archetypally seedy old home that housed the original Ripley's Museum.

I had known that Ripley had, in the nineteen seventies, acquired the Gardner stuff, but as far as I knew it was all located at their Tennessee resort museum. I think I'd heard they'd closed it down. By then, the social liberalism of the early seventies was over, and witchcraft and sorcery were no longer in keeping with a `family style' museum. It featured a man with a candle in his head, a Tantric skull drinking cup and freak show stuff like that, but, I mean, witchcraft is sacrile-gious, as we all know.

So, I was a bit surprised, when I discovered some of the Gardner stuff - including an important historical document, for sale in the gift shop, in a case just opposite the little alligators that have "St.Augustine, Florida - America's Oldest City" stickered on their plastic bellies for the folks back home to use as a paper-weight. The pricetags on the occult stuff, however, were way out of my range.

1783

Back again, three years later, and I decided, what the hell, so I asked the cashier about the stuff still gathering dust in the glass case, and it was like I'd pushed some kind of button.

Out comes Mr. Turner, the manager, who whisks us off to a store room which is filled, FILLED, I tell you, with parts of the Gardner collection, much of it, if not "for sale" as such, at least available for negotiation. Turner told us about acquiring the collection when he was manager of Ripley's Blackpool operation, how it had gone over well in the U.S. at first, but had lost popularity and was now

relegated for the most part to storage status.

Visions of sugarplums danced in my head. There were many treasures here, but the biggest plum of all, I thought, was not surprisingly, not to be seen.

I'd heard all kinds of rumors about the Book of Shadows over the years, many of them conflicting, all of them intriguing. Rumor #1, of course, is that which accompanied the birth (or, depending on how one looked at it, the revival) of modern Wicca, the contemporary successor of ancient fertility cults.

It revolved around elemental rituals, secret rites of passage and a mythos of goddess and god that seemed attractive to me as a psychologically valid alternative to the austere, antisexual moralism of Christianity. The Book of Shadows, in this context, was the `holy book' of Wicca, copied out by hand by new initiates of the cult with a history stretching back at least to the era of witchburnings.

Rumor number #2, which I had tended to credit, had it that Gerald Gardner, the `father of modern Wicca' had paid Aleister Crowley in his final years to write the Book of Shadows, perhaps whole cloth. The rumor's chief exponent was the respected historian of the occult, Francis King.

Rumor #3 had it that Gardner had written the Book himself, which others had since copied and/or stolen.

To the contrary, said rumor #4, Gardner's Museum had contained an old, even ancient copy of the Book of Shadows, proving its antiquity.

In more recent years modern Wiccans have tended to put some distance between themselves and Gardner, just as Gardner, for complex reasons, tended to distance himself in the early years of Wicca (circa 1944-1954) from the blatant sexual magick of Aleister Crowley, "the wickedest man in the world" by some accounts, and from Crowley's organization, the Ordo Templi Orientis. Why Gardner chose to do this is speculative, but I've got some idea. But, I'm getting ahead of myself.

While Turner showed me a blasphemous cross shaped from the body of two nude women (created for the 18th century infamous "Hellfire Clubs" in England and depicted in

the MAN MYTH AND MAGIC encyclopedia; I bought it, of course) and a statue of Beelzebub from the dusty Garderian archives, a thought occurred to me. " You know," I suggested, "if you ever, in all this stuff, happen across a copy of The Book of Shadows in the handwriting of Aleister Crowley, it would be of considerable historical value."

I understated the case. It would be like finding The Book of Mormon in Joseph Smith's hand, or finding the original Ten Commandments written not by God Himself, but by Moses, pure and simple. (Better still, eleven commandments, with a margin note, "first draft.") I didn't really expect anything to come of it, and in the months ahead, it didn't.

1784

In the meantime, I had managed to acquire the interesting document I first mistook for Gerald Gardner's (long acknowledged) initiation certificate into Crowley's Thelemic magickal Ordo Templi Orientis. To my eventual surprise, I discovered that, not only was this not a simple initiation certificate for the Minerval (probationary-lowest) degree, but, to the contrary, was a license for Gardner to begin his own chapter of the O.T.O., and to initiate members into the O.T.O.

In the document, furthermore, Gardner is referred to as "Prince of Jerusalem," that is, he is acknowledged to be a Fourth Degree Perfect Initiate in the Order. This, needless to say would usually imply years of dedicated training. Though Gardner had claimed Fourth Degree O.T.O. status as early as publication of High Magic's Aid,(and claimed even higher status in one edition) this runs somewhat contrary to both generally held Wiccan and contemporary O.T.O. orthodox understandings that the O.T.O. was then fallow in England.

At the time the document was written, most maintained, Gardner could have known Crowley for only a brief period, and was not himself deeply involved in the O.T.O. The document is undated but probably was drawn up around 1945.

As I said, it is understood that no viable chapter of the O.T.O. was supposed to exist in England at that time; the sole active chapter was in California, and is the direct antecedent of the contemporary authentic Ordo Templi Orientis. Karl Germer, Crowley's immediate successor, had barely escaped death in a Concentartion Camp during the War, his mere association with Crowley being tantamount to a death sentence.

The German OTO had been largely destroyed by the Nazis, along with other freemasonic organizations, and Crowley himself was in declining health and power, the English OTO virtually dead.

The Charter also displayed other irregularities of a revealing nature. Though the signature and seals are certainly those of Crowley, the text is in the decorative hand of Gerald Gardner! The complete text reads as follows:

Do what thou wilt shall be the law. We
Baphomet X Degree Ordo Templi Orientis
Sovereign Grand Master General of All
English speaking countries of the Earth
do hereby authorise our Beloved Son Scire
(Dr.G,B,Gardner,) Prince of Jerusalem
to constitute a camp of the Ordo Templi
Orientis, in the degree Minerval.

Love is the Law,
Love under will.
o
Witness my hand and seal Baphomet X

Leaving aside the misquotation from The Book of the Law, which got by me for some months and probably got by Crowley when it was presented to him for signature, the document is probably authentic. It hung for some time in Gardner's museum, possibly giving rise, as we shall see, to the rumor that Crowley wrote the Book of Shadows for Gardner. According to Doreen Valiente,and to Col. Lawrence as well, the museum's descriptive pamphlet says of this document:

"The collection includes a Charter granted by Aleister Crowley to G.B. Gardner (the Director of this Museum) to operate a Lodge of Crowley's fraternity, the Ordo Templi Orientis. (The Director would like to point out, however, that he has never

used this Charter and has no intention of doing so, although to the best of his belief he is the only person in Britain possessing such a Charter from Crowley himself; Crowley was a personal friend of his, and gave him the Charter because he liked him."

Col. Lawrence ("Merlin the Enchanter"), in a letter to me dated 6 December, 1986, adds that this appeared in Gardner's booklet, The Museum of Magic and Witchcraft. The explanation for the curious wording of the text, taking, as Dr. Gardner does, great pains to distance himself from Crowley and the OTO, may be hinted at in that the booklet suggests that this display in the "new upper gallery" (page 24) was put out at a relatively late date when, as we shall discover, Gardner was making himself answerable to the demands of the new witch cult and not the long-dead Crowley and (then) relatively moribund OTO.

Now, the "my friend Aleister" ploy might explain the whole thing. Perhaps, as some including Ms. Valiente believe, Aleister Crowley was desperate in his last years to hand on what he saw as his legacy to someone. He recklessly handed out his literary estate, perhaps gave contradictory instruction to various of his remaining few devotees (e.g. Kenneth Grant, Grady McMurtry, Karl Germer), and may have given Gardner an "accelerated advancement" in his order.

Ms. Valiente, a devoted Wiccan who is also a dedicated seeker after the historical truth, mentions also the claim made by the late Gerald Yorke to her that Gardner had paid Crowley a substantial sum for the document. In a letter to me dated 28th August, 1986, Ms. Valiente tells of a meeting with Yorke "...in London many years ago and mentioned Gerald's O.T.O. Charter to him, whereon he told me, `Well, you know, Gerald Gardner paid old Crowley about ($1500) or so for that...' This may or may not be correct..." Money or friendship may explain the Charter. Still, one wonders.

I have a Thelemic acquaintance who, having advanced well along the path of Kenneth Grant's version of the OTO, went back to square one with the unquestionably authentic Grady McMurtry OTO. Over a period of years of substantial effort, he made his way to the IVo `plus' status implied by Gardner's "Prince of Jerusalem" designation in the charter, and has since gone beyond.

I am, myself, a Vo member of the OTO, as well as a chartered initiator, and can tell you from experience that becoming a Companion of the Royal Arch of Enoch, Perfect Initiate, Prince of Jerusalem and Chartered Initiator is a long and arduous task.

Gardner was in the habit, after the public career of Wicca emerged in the 1950s, of downgrading any Crowleyite associations out of his past, and, as Janet and Stewart Farrar reveal in The Witches' Way (1984, p3) there are three distinct versions of the Book of Shadows in Gerald Gardner's handwriting which incorporate successively less material from Crowley's writings, though the last (termed "Text C" and cowritten with Doreen Valiente after 1953) is still heavily influenced by Crowley and the OTO.

Ms. Valiente has recently uncovered a copy of an old occult magazine contemporary with High Magic's Aid and from the same publisher, which discusses an ancient Indian document called "The Book of Shadows" but apparently totally unrelated to the Wiccan book of the same name. Valiente acknowledges that the earliest text by Gardner known to her was untitled, though she refers to it as a "Book of Shadows."

It seems suspicious timing; did Gardner take the title from his publisher's magazine? Ms. Valiente observed to me that the "...eastern Book of Shadows does not seem to have anything to do with witch-craft at all....is this where old Gerald first found the expression "The Book of Shadows" and adopted it as a more poetical

name for a magical manuscript than, say `The Grimoire' or `The Black Book'....I don't profess to know the answer; but I doubt if this is mere coincidence...."

The claim is frequently made by those who wish to `salvage' a preGardnarian source of Wiccan materials that there is a `core' of `authentic' materials. But, as the Farrars' recently asserted, the portions of the Book of Shadows "..which changed least between Texts A, B and C were naturally the three initiation rituals; because these, above all, would be the traditional elements which would have been carefully preserved, probably for centuries...." (emphasis added)

But what does one mean by "traditional materials?" The three initiation rites, now much-described in print, all smack heavily of the crypto-freemasonic ritual of the Hermetic Order of the Golden Dawn, the OTO, and the various esoteric neorosicruci-an groups that abounded in Britain from about 1885 on, and which were, it is widely known, the fountainhead of much that is associated with Gardner's friend Crowley.

The Third Degree ritual, perhaps Wicca's ultimate rite, is, essentially, a nonsymbolic Gnostic Mass, that beautiful, evocative, erotic and esoteric ritual written and published by Crowley in the Equinox, after attending a Russian Orthodox Mass in the early part of this century. The Gnostic Mass has had far-reaching influence, and it would appear that the Wiccan Third Degree is one of the most blatant examples of that influence.

Take, for example, this excerpt from what is perhaps the most intimate, most secret and most sublime moment in the entire repertoire of Wicca rituals, the nonsymbolic (that is, overtly sexual) Great Rite of the Third Degree initiation, as related by Janet and Stewart Farrar in The Witches' Way (p.34):

The Priest continues:

`O Secret of Secrets, That art hidden in the being of all lives, Not

thee do we
adore, For that which adoreth is also thou. Thou art That, and That am I. [Kiss] I
am the flame that burns in the heart of every man, And in the core of every star. I
am life, and the giver of life. Yet therefore is the knowledge of me the knowledge
of death. I am alone, the Lord within ourselves, Whose name is Mystery of Mysteries.'

Let us be unambiguous as to the importance in Wicca of this ritual; as the
Farrars'put it (p.31) "Third degree initiation elevates a witch to the highest of
the three grades of the Craft. In a sense,a third-degree witch is fully
independent, answerable only to the Gods and his or her own conscience..." In
short, in a manner of speaking this is all that Wicca can offer a devotee.

With this in mind, observe the following, from Aleister Crowley's Gnostic Mass,
first published in The Equinox about 80 years ago and routinely performed (albeit
,usually in symbolic form) by me and by many other Bishops, Priests, Priestesses
and Deacons in the OTO and Ecclesia Gnostica (EGC) today. The following is
excerpted from Gems From the Equinox, p. 372, but is widely available in published
form:

The Priest. O secret of secrets that art hidden in the being of all that lives,
not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That
am I. I am the flame that burns in every heart of man, and in the core of every
star. I am Life, and the giver of Life; yet therefore is the knowledge of me the
knowledge of death. I am alone; there is no God where I am.

So, then, where, apart from the Thelemic tradition of Crowley and the OTO, is
the "traditional material" some Wiccan writers seem to seek with near desperation?
I am not trying to be sarcastic in the least, but even commonplace self -
references used among Wiccans today, such as "the Craft" or the refrain "so mote
it be"are lifted straight out of Freemasonry (see, for example, Duncan's Ritual of
Freemasonry). And, as Doreen Valiente notes in her letter to me mentioned before,
"...of course old Gerald was also a member of the Co-Masons, and an ordinary
Freemason..." as well as an OTO member.

PART TWO
THE REAL ORIGIN OF WICCA

We must dismiss with some respect the assertion, put forth by Margot Adler and others, that "Wicca no longer adheres to the orthodox mythos of the Book of Shadows."

Many, if not most of those who have been drawn to Wicca in the last three decades came to it under the spell (if I may so term it) of the legend of ancient Wicca. If that legend is false, then while reformists and revisionist apologists (particularly the peculiar hybrid spawned in the late sixties under the name "feminist Wicca") may seek other valid grounds for their practices, we at least owe it to those who have operated under a misapprehension to explain the truth, and let the chips fall where they may.

1788

I believe there is a core of valid experience falling under the Wiccan-neopagan heading, but that that core is the same essential core that lies at the truths exposed by the dreaded boogy-man Aleister Crowley and the` wicked' pansexualism of Crowley's Law of Thelema. That such roots would be not just uncomfortable, but intolerable to the orthodox traditionalists among the Wiccans, but even more so among the hybrid feminist "wiccans" may indeed be an understatement.

Neopaganism, in a now archaic "hippie" misreading of ecology, mistakes responsible stewardship of nature for nature worship. Ancient pagans did not `worship' nature; to a large extent they were afraid of it, as has been pointed out to me by folk practioners. Their "nature rites" were to propitiate the caprice of the gods, not necessarily to honor them. The first neopagan revivalists, Gardner, Crowley and Dr. Murray, well understood this. Neopagan wiccans usually do not.

In introducing a "goddess element" into their theology, Crowley and Gardner both understood the yin/yang, male/female fundamental

polarity of the universe. Radical feminist neopagans have taken this balance and altered it, however unintentionally, into a political feminist agenda, centered around a near-monotheistic worship of the female principle, in a bizarre caricature of patriarchal Christianity. Bigotry, I submit, cuts both ways.

I do not say these things lightly; I have seen it happen in my own time. IF this be truth, let truth name its own price. I was not sure, until Norm and John got back from the Old Jail.

A couple of months earlier, scant days after hearing that I was to become a gnostic bishop and thus an heir to a corner of Crowley's legacy, I had punched on my answering machine, and there was the unexpected voice of John Turner saying that he had located what seemed to be the original Book of Shadows in an inventory list, locating it at Ripley's office in Toronto.

He said he didn't think they would sell it as an individual item, but he gave me the name of a top official in the Ripley organization, who I promptly contacted. I eventually made a substantial offer for the book, sight unseen, figuring there was (at the least) a likelihood I'd be able to turn the story into a book and get my money back out of it, to say nothing of the historical import.

But, as I researched the matter, I became more wary, and confused; Gardner's texts "A" "B" and "C" all seemed to be accounted for. Possibly, I began to suspect, this was either a duplicate of the "deThelemized" post1954 version with segments written by Gardner and Valiente and copied and recopied (as well as distorted) from hand to hand since by Wiccans the world over.

Maybe, I mused, Valiente had one copy and Gardner another, the latter sold to Ripley with the Collection. Or, perhaps it was the curious notebook discovered by Aidan Kelly in the Ripley files called Ye Book of Ye Art Magical, the meaning of which was unclear.

While I was chatting with Ms.Deska, Norm returned from his mission, we introduced in best businesslike fashion, and he told me he'd get the book, whatever it might be, from the vault.

The vault?! I sat there thinking god knows what . Recently, I'd gotten a call from Toronto, and it seems the Ripley folks wanted me to take a look at what they had. I had made a considerable offer, and at that point I figured I'd had at least a nibble. As it so happened Norm would be visiting on a routine inspection visit, so it was arranged he would bring the manuscript with him.

1789

Almost from the minute he placed it in front of me, things began to make some kind of sense. Clearly, this was Ye Book of Ye Art Magical. Just as clearly, it was an unusual piece, written largely in the same hand as the Crowley Charter- that is, the hand of Gerald Gardner. Of this I became certain, because I had handwriting samples of Gardner, Valiente and Crowley in my possession. Ms. Valiente had been mindful of this when she wrote me, on August 8th, 1986:

I have deliberately chosen to write you in longhand, rather than send a typewritten reply, so that you will have something by which to judge the validity of the claim you tell me is being made by the Ripley organisation to have a copy of a "Book of Shadows" in Gerald Gardner's handwriting and mine. If this is..."Ye Book of Ye Art Magical," ....this is definitely in Gerald Gardner's handwriting. Old Gerald, however, had several styles of handwriting....I think it is probable that the whole MS. was in fact written by Gerald, and no other person was involved; but of course I may be wrong....

At first glance it appeared to be a very old book, and it suggested to me where the rumors that a very old, possibly medieval Book of Shadows had once been on display in Gardner's Museum had emerged from.

Any casual onlooker might see Ye Book in this light, for the cover was indeed that of an old volume, with the original title scratched out crudely on the side and a new title tooled into the leather cover. The original was some mundane volume, on Asian knives or something, but the inside pages had been

removed, and a kind of notebook -- almost a journal -- had been substituted.

As far as I could see, no dates appear anywhere in the book. It is written in several different handwriting styles, although, as noted above, Doreen Valiente assured me that Gardner was apt to use several styles. I had the distinct impression this "notebook" had been written over a considerable period of time, perhaps years, perhaps even decades. It may, indeed, date from his days in the 1930s when he linked up with a neorosicrucuian grouping that could have included among its members the legendary Dorothy Clutterbuck, who set Gardner on the path which led to Wicca.

Thinking on it, what emerges from Ye Book of Ye Art Magical is a developmental set of ideas. Much of it is straight out of Crowley, but it is clearly the published Crowley, the old magus of the Golden Dawn, the A.A., and the O.T.O.

Somewhere along the line it hit me that I was not exactly looking at the "original Book of Shadows" but, perhaps, the outline Gardner prepared over a long period of time, apparently in secret (since Valiente, a relatively early initiate of Gardner's, never heard of it nor saw it, according to her own account, until recent years, about the time Aidan Kelly unearthed it in the Ripley collection long after Gardner's death).

Dr. Gardner kept many odd notebooks and scrapbooks that perhaps would reveal much about his character and motivations. Turner showed me a Gardner scrapbook in Ripley's store room which was mostly cheesecake magazine photographs and articles about actresses. Probably none are so evocative as Ye Book of Ye Art Magical, discovered,it has been intimated,hidden away in the back of an old sofa.

I have the impression it was essentially unknown in and after Gardner's lifetime, and that by the Summer of 1986 few had seen inside it; I knew of only

Kelly and my own party. Perhaps the cover had been seen by some along the line, accounting for the rumor of a "very old Book of Shadows" in Gardner's Museum.

If someone had seen the charter signed by Crowley ("Baphomet") but written by Gerald Gardner, and had gotten a look, as well, at Ye Book, they might well have concluded that Crowley had written BOTH, an honest error, but maybe the source of that long-standing accusation. There is even a notation in the Ripley catalog attributing the manuscript to Crowley on someone's say-so, but I have no indication Ripley has any other such book. Finally, if the notebook is a sourcebook of any religious system, it is not that of medieval witchcraft, but the twentieth century madness or sanity or both of the infamous magus Aleister Crowley and the Thelemic/Gnostic creed of The Book of the Law.

As I sat there I read aloud familiar quotations or paraphrases from published material in the Crowley-Thelemic canon. This is not the "ancient religion of the Wise" but the modern sayings of " the Beast 666 " as Crowley was wont to style himself.

But, does any of this invalidate Wicca as an expression of human spirituality? It depends on where one is coming from. Certainly, the foundations of feminist Wicca and the modern cult of the goddess are challenged with the fact that the goddess in question may be Nuit, her manifestation the sworn whore, Our Lady Babalon, the Scarlet Woman. Transform what you will shall be the whole of history, but THIS makes what Marx did to Hegel look like slavish devotion.

What Crowley himself said of this kind of witchcraft is not merely instructive, but an afront to the conceits of an era.

"The belief in witchcraft," he observed, " was not all superstition; its psychological roots were sound. Women who are thwarted in their natural instincts turn inevitably to all kinds of malignant mischief, from slander to domestic destruction..."

For the rest of us, those who neither worship nor are disdainful of the man who made sexuality a god or, at least, acknowledged it as such, experience must be its own teacher. If Wicca is a sort of errant Minerval Camp of the OTO, gone far astray and far afield since the days Crowley gave Gardner a charter he "didn't use" but seemed to value, and a whole range of rituals and imagery that assault the senses at their most literally fundamental level; if this is true or sort of true, maybe its time history be owned up to. Mythos has its place and role, but so, too, does reality.

PART THREE
WICCA AS AN OTO ENCAMPMENT

The question of intent looms large in the background of this inquiry. If I had to guess, I would venture that Gerald Gardner did, in fact, invent Wicca more or less whole cloth, to be a popularized version of the OTO. Crowley, or his successor Karl Germer, who also knew Dr. Gardner, likely set "old Gerald" on what they intended to be a Thelemic path, aimed at reestablishing at least a basic OTO encampment in England.

Aiden Kelly's research work on all this is most impressive, but at rock bottom I can't help feeling he still wants to salvage something original in Wicca. In a way, there is some justification for this; the Wicca of Gerald Gardner, OTO initiate and advocate of sexual magick produced a folksy, easier version of the OTO, but by the middle nineteen fifties some of his early "followers" not only created a revisionist Wicca with relatively little of the Thelemic original intact, but convinced Gardner to go along with the changes.

It is also possible, but yet unproven, that, upon expelling Kenneth Grant from the OTO in England, Germer, in the early 1950s, summoned Gardner to America to interview him as a candidate for leading the British OTO. Gardner, it is confirmed, came to America, but by then Wicca, and Dr. Gardner had begun to take their own, watered-down course. Today most Wiccans have no idea of their

origins.

Let me close this section by quoting two interesting tidbits for your consider-
ation.

First consider Doreen Valiente's observation to me concerning "the Parsons
connection". I quote from her letter abovementioned, one of several she was kind
enough to send me in 1986 in connection with my research into this matter.

...I did know about the existence of the O.T.O. Chapter in California at the time
of Crowley's death, because I believe his ashes were sent over to them. He was
cremated here in Brighton, you know, much to the scandal of the local authorities,
who objected to the `pagan funeral service.' If you are referring to the group of
which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard),
then there is another curious little point to which I must draw your attention. I
have a remarkable little book by Jack Parsons called MAGICK, GNOSTICISM AND THE
WITCHCRAFT. It is unfortunately undated, but Parsons died in 1952. The section on
witchcraft is particularly
interesting because it looks forward to a revival of witchcraft as the Old
Religion....I find this very thought provoking. Did Parsons write this around the
time that Crowley was getting together with Gardner and perhaps communicated with
the California group to tell them about it?

We must remember that Ms. Valiente was a close associate of Gardner and is a
dedicated and active Wiccan. She, of course, has her own interpretation of these
matters. The OTO recently reprinted the Parsons "witchcraft" essays in Freedom is a
Two Edged Sword , a postumous collection of his writings. It does indeed seem that
Gardner and Parsons were both on the same wave-length at about the same time.

The other matter of note is the question of the length of Gardner's association

with the OTO and with Crowley personally. My informant Col. Lawrence, tells me that he has in his possession a cigarette case which once belonged to Aleister Crowley. Inside is a note in Crowley's hand that says simply: `gift of GBG, 1936, A. Crowley'."

(Personal letter, 6 December, 1986)

The inscription could be a mistake, it could mean 1946, the period of the Charter. But, as Ms. Valiente put it in a letter to me of 8th December, 1986:

If your friend is right, then it would mean that old Gerald actually went through a charade of pretending to Arnold Crowther that Arnold was introducing him to Crowley for the first time - a charade which Crowley for some reason was willing to go along with. Why? I can't see the point of such a pretence; but then occultists sometimes do devious things...

Crowley may have played out a similar scene with G.I. Gurdjieff, the other enlightened merry prankster of the first half of the twentieth century.

Gnosticism and Wicca, the subjects of Jack Parsons' essays, republished by the OTO and Falcon Press in 1990, are the two most successful expressions to date of Crowley's dream of a popular solar-phallic religion. Maybe I'm wrong, but I think Aleister and Gerald may have cooked Wicca up.

If Wicca is the OTO's prodigal daughter in fact, authorized directly by Crowley, how should Wiccans now relate to this? How should Crowley's successors and heirs in the OTO deal with it?

Then too, what are we to make of and infer about all this business of a popular Thelemic-Gnostic religion? Were Crowley, Parsons, Gardner and others trying to do something of note with regard to actualizing a New Aeon here which bears scrutiny? Or is this mere speculation, and of little significance for the Great Work today?

If the Charter Crowley issued Gardner is, indeed, the authority upon which Wicca

has been built for half a century, then it is perhaps no coincidence that I acquired that Charter in the same year I was consecrated a Bishop of the Gnostic Catholic Church. Further, it was literally days after my long search for the original of Gardner's BOOK OF SHADOWS ended in success that the Holy Synod of T Michael Bertiaux's Gnostic Church unanimously elected me a Missionary Bishop, on August 29, 1986.

Sometimes, I muse, the Inner Order revoked Wicca's charter in 1986,placing it in my hands. Since I hold it in trust for the OTO, perhaps Wicca has, in symbolic form, returned home at last. It remains for the Wiccans to, literally (since the charter hangs in my temple space), to read the handwriting on the wall.

" Witchcraft always has a hard time, until it becomes established and changes its name." - Charles Fort

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Paganism at the Crossroads

by Skytoucher

These are tricky and dangerous times. Paganism has grown in size to the point where we no longer enjoy the luxury of obscurity. We now face a choice that all initiatory paths face at some time in their development; whether to remain a viable initiatory path, and if so under what circumstances; or to devolve into a mere religion.

I'd better backtrack some readers may not understand what an initiatory path is or how it differs from a religion. Others may think paganism is a religion already, and wonder what I mean by suggesting it is or could be something else.

A defense often used against fundamentalist Christians and others who attack paganism on a religious basis is to say "We are not like you, only different in a few not so important ways. We are a religion, like you, another belief system, harmless, ordinary. We worship the Earth, the Goddess, the same way you worship your abstract God. You should extend tolerance to us for the same reason you extend it to Muslims or Buddhists or Catholics or Jews. When you single us out as something weird, you are exhibiting hysterical paranoia." It's an effective defense, but somewhat disingenuous.

We are different. We aren't just a religion. We are at present, and in my view should try to remain, a path of initiation. It may be inevitable that a religion grow up around us. It may even be desirable to employ such a religion as a cloak, or a doorway, to both. But a Pagan religion is also a threat to the Pagan path of initiation. We need to ensure that the growth, if it occurs, is that of a tree from a seed, not of a pearl from a grain of sand.

A tree produces more seeds.
A pearl only hide the sand to save the oyster from discomfort.

What is an initiatory path? And what, then, is initiation?

We touch here upon a word badly misunderstood by many Pagans. Initiation is one thing; an initiation ritual is another. A person is not an initiate, in the sense I mean here,just because he or she has passed through an initiation ritual. Initiation is a personal experience in which one becomes aware of mysteries; realities that were previously hidden and which cannot be communicated by one person to another in words or symbols, but must be experienced directly, firsthand. This last point is crucial. One finds "mysteries" communicated in coven initiations or even at festivals, but these are only hidden meanings of symbols and tools used in the Craft, or of stories told about the Gods. The fact that they can be communicated makes them not true mysteries, only secrets.

A body of teaching, practice, and ritual which facilitates initiation is an initiatory path. Most religions start out as paths of initiation.

1795

Religion tends to be conservative. Initiation, however, is always revolution-ary...-....It forms a person's life, bringing inner peace, greater insight into the workings of fate, and awareness of the connections linking all things, as well as magical power. If it were a commonplace event, if people went through initiation as surely as they go through puberty, we would have a far different and better world.

Even if the circle of initiates included a significant minority of the population, the magical effect of such a number of altered minds on the world would be profound and positive. Of course, this very fact means that initiatory paths will be opposed by those interests, both human and non human, that are opposed to positive change. The opposition is not really a conspiracy; it seems more than an

automatic reaction, a law of nature.

Initiation is not an instantaneous event, but one that occurs through years of effort and devotion. It seems likely that there is no end to the process, and that the idea of there "fully enlightened being" is a peculiar Oriental fantasy. There are times, it is true, when revelation comes in a flash like lightning, but such moments are exclamation marks punctuating a story that unfolds chapter by chapter.

Many tools and methods for achieving initiation have evolved over the ages. Some are intellectual, aiming to expand consciousness through thought: Vedanta and the Caballah come to mind as among the most impressive. Others are ritual or devotional; Bakhti Yoga, chanting the names of the Gods, drawing down the Moon, the meditations of the monastics. Some are also physical: Hatha Yoga, Sufi dancing, some forms of martial art. Some aim at expanding consciousness directly by stretching it to its limits; meditation, Raja Yoga, guided visualizations, vision quest. Then there are sex magic, drugs, drumming, austerities,use of talismans, self discipline, and so on. Most of these techniques evolved outside a pagan context, but they are amendable to incorporation in a pagan framework. Initiation rituals, of course, are another method, but they are seldom sufficient by themselves.

Initiates can be found into the context of any religion,including those least similar to Neopaganism. St. Francis of Assisi was an initiate, and many a Sufi and Caballist, Buddhist and Yogi, Taoist and shaman. A modern Neopagan initiate has far more in common with them than with an illiterate, superstitious pagan of the Roman Empire, gobbling the flesh of sacrificed animals while contemplating how to backstab his competitors. All initiates of all paths have a common heart; it is religions, which circle the periphery of the sacred, that differ.

But, while Christian, Jewish and Muslim initiates do exist,the established religions don't make it easy. For every illuminated Catholic saint, there are hundreds of burned heretics. Indeed, many post Constantinian saints escaped burning themselves only by miracles greater than those for which they were canonized.

Burning is passe nowadays but condemnation for heresy is not, and thrives as well in most Protestant denominations. So bound about with the fetters of faith is the Christian that initiation is virtually impossible, except for minds.

This is no accident.

The tragedy of Christianity is that it began so well and decayed so quickly into such a parody of its beginnings. This is a recurring phenomenon. Again and again, the initiatory message has presented itself in some new form and met with some success,only to be hidden in a maze of illusions, and crusted over with barriers and restrictions. There are always counterattacks from outside the new path, from established religions, but the truly effective counterattacks come from within, so that what began as a bright new hope becomes a mere religion. The priests, the figures in authority, forge an instrument for the furtherance of their own authority, to which genuine initiation is a serious threat. The initiatory impulse is carefully bled off into harmless channels, and all magic outside those channels is ruthlessly suppressed.

There is a great deal of magic in Christian monastic orders,and more still in Hindu and Buddhist ashrams, or wielded by wandering saddhus. But these illuminated souls, both Western and Eastern, are sworn to poverty, chastity, humility. Many do not reproduce, ensuring that, if there is a genetic component to magic, it will be weakened by removing its best practitioners from the gene pool. Too, in renouncing the world, they ensure that their spiritual insight will play a small role shaping events. In contrast, a few secret initiatory paths remain active and true to their original mission. These paths, which include Hermeticism, the Caballah, surviving shamanic traditions, and a few branches of Sufism, have made themselves non threatening in a different way. They continue to live in the world

and to learn and teach practical as well as spiritual magic, but in such tiny numbers and in so furtive a fashion that they hold little promise of genuine large scale transformation. There is not really anything wrong with this; such secret orders have acted over the centuries to preserve the Mysteries, not to spread them. Without them, efforts to break the chains on a large scale would be to no avail. But Paganism is different.

Neopaganism is unique at this time, though not historically in that it is a genuine initiatory path that has grown large. Moreover, in its diversity and flexibility, its protean and progressive nature, it promises to incorporate all of the virtues of the other surviving paths. It may not be the most advanced, the most powerful, or the most aesthetically refined,but these characteristics can all be absorbed from the smaller paths which possess them, for Paganism is an all gobbling magical amoeba, sucking up the mythos, methods, and knowledge of every other path in existence. Once again, an initiatory path threatens to break out and make some changes in reality.

On schedule, opposition has begun to arise.

As always, some of the opposition is from the outside, but I don't think we need to be concerned about that. A strain of paranoia is built into our origin myths and traditions, and is always a greater danger than the persecution we fear. The external opposition has seldom been very effective against any relatively genteel sort, mostly involving propaganda. However, propaganda is legitimate (they have a right to express their opinions about what we do, as we have the right to speak in counterpoint.) There may be more serious difficulties, even occasional violence, but the Burning Times are gone for good, barring a complete collapse of civilization. We have more important things to worry about within our own ranks.

The rapid increase in our numbers in the last few decades means there are many newcomers. Newcomers are ripe for exploitation, both monetary and political, and

both have begun to occur. The first fills me with amusement and outrage. The second is more alarming.

There seems to be a growing desire in some quarters to commercialize Neopaganism and profit from it. That's only natural, but when crystal athames go for $1,400 and classes are taught in return for a pledge of a percentage of the students' income in perpetuity, somebody is getting fleeced. This is bad enough, but not nearly as bad as what might happen in reaction. Better a crowd of poorer and wiser novices, the hucksters filling the role of the Dweller on the Threshold, than a Paganism reduced from a path of initiation to a mere religion, its bright promise gone dull, as have so many others.

The seeds of this development lie chiefly in individuals we might call Pagan politicians, and in our response to them. They may not be high initiates or powerful magicians, but they are skillful at organizing, they like to strike poses in public, and they know how to work the media. Sometimes they appear on television to say "This is what Paganism is. This is what Witchcraft is," self appointed spokespersons for the entire Pagan community. Their power over the Craft may be small, but it could easily grow as the Craft grows, as they sink their hooks into more and more beginners.

An experienced initiate is unlikely to be moved by a picture on television, or a story in the newspaper. It is otherwise for a novice. When first appraising something, it is the surface one sees. And there are two dangers in this trend; First, that insightful, intuitive, independent people, the kind who would make good Witches, maybe turned off by the media spectacle (analogy: What is your reaction to the words "New Age?".) Secondly, that those who are not repelled may develop a kind of mundane "Neopaganism," a mere religion, based as other religions are on faith, dogma, and prescribed observances, conservative (in the sense of resisting progress, not of voting Republican) and anti initiatory. There may be

points in common between it and us (such as an environmental ethic or "worship" (how I despise that word!) of a Goddess), as a baboon might wear a tuxedo, but the heart and soul would be gone. Anyone who sought initiation would have to pass the gauntlet of this other paganism first and then unlearn this religion to approach the new path. Few could be expected to do so.

It is important to recognize these politicos for what they are. They are our would be clergy who, like Christian priests,Muslim mullah and Jewish rabbis, would be religious leaders but,with rare exceptions, no initiates. Their authority would derive from accepted doctrines and from political acumen, rather than spiritual awareness. Pagan pontiff pretenders are not necessarily malevolent, but they do not comprehend the purpose of initiation or the fundamental ways in which Paganism differs, not just from this or that religion, from all religions. Consequently, they do not understand that priests, ministers,rabbis, and so forth are not good role models for Pagan spiritual leaders, even if allowances are made for differing value systems. Paganism, as currently practiced, is not simply a different religion, but a different category of thing altogether. Not only does it not suffer without an organization comparable to that of established religions, but creating such an organization may bury us.

The bishops who created the Catholic Church were not particularly evil men. But they were misguided, and the result of their labor was disastrous. Yet some movement on this road is inevitable. It is the fruit of growth, a sign that a path of initiation has matured into a serious threat to the status quo. It represents a counterattack by the forces of inertia.

Let's not be unduly alarmist. We are not in immediate danger, but the clouds can be seen on the horizon, and we need to prepare ourselves, and consider whether

anything can be done to avoid the usual fate of an initiatory path at the crossroads. All our predecessors, on reaching this juncture, have taken the wrong turning. But we have ;advantages former initiatory paths lacked. That no one has succeeded up to now is not so imposing an obstacle as it might seem.

One of our advantages is the First Amendment to the United States Constitution and similar provisions, in fact and tradition if not law, guaranteeing religious liberty in all Western democracies. It is literally impossible for a Pagan Catholic Church, even if one comes into existence, to exile or execute dissident Pagans, as was done to dissident Christians after the Council of Nicaea. It is unlikely that any Pagan organization,or that of any other religion, could get a modern Western government do its dirty work to any significant degree. Overt persecution is reduced from a terror to a nuisance. That's no small achievement.

Another advantage is modern information technology. Communication of ideas is now so easy, and suppression of them so difficult, that to contain or channel or eliminate the initiatory message will be harder than ever before, and may be impossible. Of course, the downside of this development is the proliferation of blatant nonsense. But I think that is an acceptable price. Better the truth be heard whispering through shouted lies and bellowed folly than that it not be heard at all.

The third, subtlest and possibly the greatest advantage we have over our predecessors is science.

By science I do not mean any particular bit of knowledge which has been uncovered by scientists, although all that is useful as well. I mean the attitudes of science. I mean the methods of science. Above all, I mean the vision of science. Thanks to science, we no longer think of all knowledge as being only in its sacred and spiritual and aesthetic dimensions though these are certainly important but in its technical dimensions as well, as seek the laws and principles that underpin magic, analogous to the laws of physics that underpin technology.

Best of all: Thanks to science, we are not limited to what we know today. We understand that even our best picture of reality is only an

approximation, that we will have a better picture tomorrow. This gift promises to upset the creeping authoritarianism that has ruined so many paths of initiation and created so many religions.

1799

These are potent advantages. I believe they allow us the possibility of success. But not the certainty. As we approach the crossroads, there are a number of things that need doing. Some of these steps are simply a matter of keeping our attitudes in the right places. Others involve research, development, and artistic creation. Others still involve magical tasks. We need to understand that modern Paganism, though built on the past, is not limited by it, that we are capable of improving on our ancestor's wisdom even to the extent that their wisdom is not a product of our own romantic imagination, which is large measure it is. We need to recognize, once and for all, and say so, that our origin myths are just that: Wicca is not a survival from the pre Christian past, but an eclectic/creative construct meant to imitate what such a survival should ideally be. Its resemblance, and that of Neopaganism in general, to ancient paganism in any of its multitude of forms is slight and ultimately besides the point.

We need to do these things because they will allow us to take the next step, which is to expand Paganism, as a path of initiation, to its potential. We cannot do that so long as we are locked into an old model real or romanticized. The initiatory paths of the past have failed. Therefore, we need something better than what has gone before. We can take the essentials of Neopaganism, the broad strokes of its mythology and ritual, as a starting point, but we must go beyond that start.

First, we need to penetrate beneath the level of religious symbolism to what might be called the physics of magic, the nuts and bolts and laws of nature that

account for what magic does and is. Next to the initiatory experience itself, which can never be communicated or replaced by anything that point cannot be emphasized too much or too often the physics of magic would be the deepest level of understanding, accounting for all forms of symbolic knowledge. I have developed on system of laws which I believe to be workable. (An account of those laws will appear in an upcoming issue of Enchante.) It is the duty of every scientifically minded reader to rip them apart as best as possible, to test them, and improve on them.

Secondly, we need to improve our tool chest of spiritual methods. Much of the work has already been done by initiates outside Paganism. All we have to do is translate it and incorporate it within our own framework. At the same time, an expanded and improved body of poetic ritual would be useful.

A recognition of both the possibility and the need would be a valid step. We must acknowledge that Yoga can meditate us into a corner, that the Caballah theorizes rings around us, and that any good shamanic lineage works magic to put us to shame. We must also insist that Paganism has advantages over these that should not be surrendered, and work to incorporate what other paths can teach us into our own framework.

These accomplishments would serve to strengthen and fortify the initiatory path of Paganism. It will need all the strength it can get if it is to resist turning into a religion. But there are other things that need doing as well, on both the communicative and magical fronts.

Those of us with active pens must communicate the idea of an initiatory path that lies within the mythical and ritual structure of the Pagan religion, as it out to and once did lie within all religions. There is, at present, no established Pagan doctrine or dogma, no established pagan clergy, and no established Pagan pantheon, and this also must be made clear. The magical side of the

battle may be the most important one. Here, the guiding principle should be a clear visualization of what we want Paganism to be.

Should exoteric Pagan religions grow up around the initiatory core, then, ideally, we would want the priest/esse/s of this religion to be initiates. But this may not be practicable. First, many of us are unsuited for or uninterested in the role of ministering to those who are unready for initiation. Second, there may be too many newcomers to Paganism (by some estimates the fastest growing religion in North America) and too few initiates.

I believe we could agree on two goals; a viable and visible initiatory tradition must be maintained within the religion and no exoteric priesthood must be allowed to gain preeminence over the path. To those ends, then, the following magical workings are suggested.

Weave the Net. There is a tenuous telepathic link among all initiates. This can be invoked as part of the opening of any major magical work, which will strengthen both the work and the net. Some covens and individuals already do this. Reach out the heart's fiery hand and feel the love of one another, both within the coven and beyond it, setting aside the quarrels of the mind, poles of a tipi each supporting each, moving faster, faster,circles made of love. In this way, a synergistic entity, a collective consciousness, may be generated, incorporating all our diversity yet stronger than any of us alone. This consciousness can be invoked like any deity, and can be a guide and empowerment. We can give it names; there will be private names known to individual covens or solitaries, but among us all the name is Love.

Shine like a Beacon. Another working, which I feel is appropriate to a Full Moon ritual, is one to avoid the light under a bushel syndrome, to illuminate all minds equipped w ith eyes to see. The metaphor of a lighthouse beacon seems appropriate; we can visualize this light shining brightly, overpowering any attempt to hide it, so that truth cannot be any [who want] to understand it, initiation

cannot be denies to those capable of attaining it.

Let a Hundred Flowers Bloom; or, Divide and Rule. Assume that a mundane Paganism must arise; above all we must not allow any one sect or denomination of the Pagan religion to achieve preeminence over the others. It doesn't matter how much we like or dislike what the leaders of this or that sect are saying. Any Pagan doctrine will always be wrong, even if it's right, because initiation cannot be conveyed in words or symbols. We can,through our magic, encourage diversity and creativity in the ranks of newcomers and noninitiate leaders, preferring chaos to conformity, and subtly bend the path of discourse so that it leads toward initiation rather than away from it. We must avoid the temptation to encourage a unified, strong Paganism, and that temptation will arise! A fractious, splintered, disorganized, and confusingly multi headed Paganism may be somewhat embarrassing when it appears on network news or in Time magazine. But if the initiatory tradition is clearly visible within, we will be far better served by chaos than by an order which serves its own purposes, not ours.

I believe certainly I hope that these steps can preserve the Neopagan path of initiation, prevent its burial under the mantle of religion, and permit what has never before happened: genuine, large scale, beyond the point of no return breakout of the Mysteries, leading to the transformation of human culture and this planet assuming, of course, that civilization survives the crisis of the coming years.

1801

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1802

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Note from Ellen Cannon Reed:

I received permission today from Skytoucher to upload the article preceding this message. I found it one of the best articles on paganism I've found. I do confess he is using paganism where I would use "Wicca", and I do not mentally apply what he says to the other pagan paths such as Asatru, but I do think the article is an important one with regard to Wicca.

--- Maximus 2.00
* Origin: Mysteria * Be ye mystic * 818-353-8891 (1:102/943)

1803

Witches Rede of Chivalry

Magical Rites from the Crystal Well, Ed Fitch and Janine Renee, 1987, Llewellyn Publications.

Insofar as the Craft of the Wise is the most ancient and most honorable creed of humankind, it behooves all who are Witches to act in ways that give respect to the Old Gods, to their sisters and brothers of the Craft, and to themselves.

Therefore, be it noted that:

1. Chivalry is a high code of honor which is of most ancient Pagan origin, and must be lived by all who follow the old ways.

2. It must be kenned that thoughts and intent put forth on this Middle Earth will wax strong in other worlds beyond and return... bringing into creation, on this world, that which had been sent forth. Thus one should exercise discipline, for "as ye plant, so shall ye harvest."

3. It is only by preparing our minds to be as Gods that we can ultimately attain godhead.

4. "This above all... to thine own self be true..."

5. A Witch's word must have the validity of a signed and witnessed oath. Thus, give thy word sparingly, but adhere to it like iron.

6. Refrain from speaking ill of others, for not all truths of the matter may be known.

7. Pass not unverified words about another, for hearsay is, in large part, a thing of falsehoods.

8. Be thou honest with others, and have them know that honesty is likewise expected of them.

9. The fury of the moment plays folly with the truth; to keep one's head is a virtue.

10. Contemplate always the consequences of thine acts upon others.

Strive not to do harm.

11. Diverse covens may well have diverse views of love between members and with others. When a coven, clan, or grove is visited or joined, one should discern quietly their practices, and abide thereby.

12. Dignity, a gracious manner, and a good humor are much to be admired.

13. As a Witch, thou has power, and thy powers wax strongly as wisdom increases. Therefore, exercise discretion in the use thereof.

14. Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.

15. Pledge friendship and fealty to those who so warrant. Strengthen others of the Brethren and they shall strengthen thee.

16. Thou shalt not reveal the secrets of another Witch or Coven. Others have labored long and hard for them, and cherish them as treasures.

1804

17. Though there may be differences among those of the Old Ways, those who are once-born must see nothing, and must hear nothing.

18. Those who follow the mysteries should be above reproach in the eyes of the world.

19. The laws of the land should be obeyed whenever possible and within reason, for in the main they have been chosen with wisdom.

20. Have pride in thyself and seek perfection in body and in mind. For the Lady has said, "How canst thou honor another unless thou give honor to thyself first?"

21. Those who seek the Mysteries should consider themselves the select of the Gods, for it is they would lead the race of humankind to the highest of thrones and beyond the very stars.

1805

T H E A U T O N O M A T R I X

Nascent Manifesto of 930111

:: Symbolism & Design ::

The name AutonomatriX is derived from the words autonomy and matrix to represent a self-directed and self-governing repository of information. The emblem of the Auto-nomatriX is a circular blade with eight teeth providing a background to t he glyph of Eris turned on its side.

The AutonomatriX is a networking chaos magic guild of those striving to discover and rejuvenate magical ideas and technical skills with success as the only key to validation. We do not discriminate on the basis of lifestyle, gender, affiliation, race, or sexuality. We seek to interact with creative magicians who are pushing boundaries instead of being trapped by them. We are a guild composed of working craftspeople, whereas an order/lodge/clique is generally an exclusive membership of supplicants.

The time of centralized info-banks is at an end; the nature of "classified" or "secret" information is that it is more often limiting than useful to the collector, and only profitable to the banker of such media. Hierarchical structures are unnecessary and undesired; checks and balances regarding membership are determined by an individual's interaction with the rest of the group rather than personal prejudices or acceptance for any member by any other member. The principles "sink or swim" and "(inter)action equals life" are applicable to this magical guild, as in any network.

:: Access to the AutonomatriX ::

When a candidate has made intentional contact with a member of the AutonomatriX (called the "AX"), that member sponsors the candidate hirself and provides all

pertinent information about that candidat
e to another member as soon as is possible for co-sponsorship. Alternatively, if for
any reason the member chooses not to sponsor the candidate after the initial
inquiry, that member must send the
information to two other members, one of whom is the member nearest to the
candidate's geographic locale. Ideally, the two sponsors would be geographically
separated from one another. All inquirers will be provided with the current AX
manifesto by any member who accepts sponsorship of that candidate at the onset of
their relationship. The suggested sponsorship period is three months, at the end of
which the co-sponsors mutually decide upon whether or not initiation should take
place.

The sponsored candidate is requested to provide information regarding any personal
magical work done in a journal or magical record. The candidate may in turn be
given any part of the Corpus Fecundi other than the Contacts Listing (see below)
that the sponsors deem appropriate at any time. Initiation may be performed by one
or both of the sponsors and/or an y other members of the AX with the consent of the
sponsors. The candidate must provide a record of a magical working whi
ch has resulted in mani-festation of the intent at least two times, and design a
self-initiation ritual. All initiation s must be performed in person. At the
climax of the initiation, the new member
is handed the current Contacts Listing (on a scroll) and the remainder of the
Corpus Fecundi.

:: The Corpus Fecundi ::

1813

The Corpus Fecundi comprises a record of research, technical experimentation and
ritual methods that have arisen since the emergence of this guild of Chaos. The
entirety of this information is provided only after a period of sponsorship
resulting in initiation and excludes non-req uested information of a political or
genealogical nature.

It is the personal responsibility of each member of the AX to update

their copy of
the Corpus Fecundi as new information becomes available. An active member of the AX
is any person who is on the Contacts Listing. All information for inclusion into
the Corpus Fecundi is
transferred throughout the network on at least a quarterly basis.

The Corpus Fecundi consists of three parts, as follows:

The first part is the "Contacts Listing," which includes all participants in the AX.
All are listed by their appellation (any titles may be chosen), mailing address,
Working Group and/or Project involvement information, and a brief biography (bio) of
personal interests, researches, requests for information on any topic, etc. To
remain on the Contacts Listing each member is responsible for making their membership known by interaction with other members. If for any reason this cannot be
done, membership requires that the current AX curators are notified of continued
participation in the net-work by a work record semi-annually.

The second part is an "Index" of all works currently making up the Corpus Fecundi.
All members are responsible for ensuring that their copy is complete via this Index.
The author of each item will be
listed here, rather than on the items themselves.

:: The Curators ::

The issuance of Contacts Listings and Indexes are provided by the AutonomatriX
curators, who ensure that each display the name and emblem of the AX upon them. Two
curators are randomly chosen on June
27th of each year from volunteers to update and maintain securely the hard-copies
and electronic copies of all material in the Corpus Fecundi. The Corpus Fecundi is
maintained in its entirety in both formats at all times. Any individual in the
network may assume these responsibilities, although no curator may have successive
terms of office.

:: Working Groups ::

Each member of the AX is encouraged to form autonomous Working Groups. All WGs may
be designated by whatever name (Coven, Project, Team, Clan, Temple, Group, Cabal,
Tribe, etc.) deemed appropriate by those directly involved. A Working

Group is
composed of at least two active me mbers of the network and as many nonmembers as
desired by them.

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Each Working Group is inaugurated by the generation of its own unique
manifesto, accepted by all participating in that WG. It must be distributed by the
AX members of that group to all on the current Contacts Listing. This particular
manifesto should be made as detailed as possible, to outline the WG's objectives and
intent, protocol, any offices assumed within the WG's internal structure, and
whatever else the WG decides upon. Accompanying the manifesto should be each
participant's signature (of their chosen appellation), mailing address, and bio. The
AX will in no way interfere in matters of any Working Group's internal structure or
protocol, with the fullest intention being to keep regulation to a minimum in
regards to the network's guild structure.

Each WG is encouraged to access any form of media available for wider
distribution of ideas and material, and the AX pro vides encouragement and/or
assistance to members who have material suitable for this purpose.

:: Projects ::

Projects or Operations which include any member of the AX within or without one's
Working Group are to be listed in the Contacts List. An "Operation" is usefully
described as an extended working for a specific goal carried out by two or mo re
members of the guild regardless of WG affiliation.

:: Main Contact Points ::

It is recommended that each WG and Operation designate a Main Contact Point (or MCP)
elected by the members in that Working Group, for response to inquiries and
distribution of information. It is the responsibility of the acting MCP of that
group to distribute all information for inclusion into the Corpus Fecundi of the
members in hir Working Group and/or O peration.

:: Information Transference ::

Information is distributed throughout the entire active membership of the network in the issuance of the Contacts Listing and Index of the Corpus Fecundi by the AX curators. The authors of any item produced and distributed for inclusion into the Corpus Fecundi are responsible for the distribution of that information throughout the network. Any item may be marked "Private" by its author, and this is understood to mean distribution via the Corpus Fecundi only (not for public consumption). No items intended for the Corpus Fecundi may be marked with the author's appellation, although it is recommended that each item is accompanied by a cover letter providing whatever personal data the author or distributor desires.

:: Voting ::

When voting is required within the AX as a whole, all members must provide a written response of yes, no, or abstinence. The votes of each member are then listed beside their name on the next Contacts Listing. A measure's success depends upon at least a two-third's majority of all members of the AutonomatriX. All members are encour-aged to voice their own o pinions at all times.

:: Identification ::

The AX does not employ any single clue to disclose membership in the guild. However, objects that are easily available are periodically chosen to represent active participation in the network, such as a certain semiprecious stone or a color-specific pen for example. At any time, suggestions may be supplied to a curator for random selection. The identifier is described as briefly as possible at the top of each Contacts Listing. Aside from this, each WG and Operation is encou

raged to generate totems and/or fetishes to designate themselves symbolically within the guild.

:: Accessories ::

Each Working Group in the AX chooses what ritual accessories are necessary. Some may choose specific forms of jewelry or ritual garments as a group. Each

member must
possess the current identifier
object of the AX in the working area at the time of any meeting attended.

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ON THE NATURE OF THE AETHER

by: Anthra Andromda

[1] The Anahat Shabd, the "soundless sound", is the subtlest element of all. It is the etheric essence, finer than earth, air, water, or fire, beyond the speed of light... all pervasive, the source of cohesion, of electricity, of magnetism and gravitation, of all that exists.

The modern physicist E.C.G. Sudarshan has described the etheric essence of the Anahat Shabd in scientific terms as follows:

> "The ether as superfluid is consistent with relativity and quantum theory. It is the support of all light, in it all bodies exist,it is attached to none, it is ever present beyond the limitations of time and space. It has no inertial qualities, no interactions, yet it is the very substance of illumination."
>
> E.C.G. Sudarshan (preprint, University of Texas, 1974)

Such is the Eastern view of the aether, in the west it has been given the following definition:

1. An imaginary substance regarded by ancients as filling all space and making up the stars, etc.

2. In physics, as a hypothetical, invisible substance, postulated as pervading space and serving as the medium for the transmission of light and other energies.

This Aether has been theorized and expounded upon by metaphysists for hundreds, perhaps thousands of years (I have so far been unable to find the true source of the idea). Back in the 1600 there were several Aethers, but around 1638, Rene' Descartes postulated a single Aether that was "all-pervasive".

As recently as a hundred years ago this idea was quite popular, though now it is dismised by science, or at least most of science. There are now several physists who are beginning to develop theories about the universe that look for all the world like theories of the Aether, though, they are using different names for the very ideas that the ancient metaphysists proposed.

Consider these two exerpts from papers written by modern physists. They are going to describe two "fields" that exist in their theories, and are in all likelyhood what the ancients called; the Aether.

[2] Space is filled with an energy field, the energy concentration of which is extremely large (for the layman, the energy field in this lecture room could correspond to the energy of several bombs.)

1817

This energy field has little to do with light energy or solar energy, and instead is called the GRAVITON FIELD, TACHYON FIELD or NEUTRINO FIELD.

There are two essential models of imagination for this field and the tachyon. We are either dealing with EXTREMELY SHORT WAVES which possess VERY HIGH ENERGY electromagnetic radiation, or we are dealing with very small energy units which display a PULSATING BEHAVIOR which, in turn, determines their energy.

[...]

The majority of them (tachyons) may remain relatively stationary (these are called BRADYONS) and because of their OSCILLATORY BEHAVIOR (Prof. Seike calls it "trembling motion" [Zitterbewegung]), they HAVE A GREAT AMOUNT OF ENERGY.

This means that ALL MATTER is immersed in an EXTREMELY DENSE ENERGY FIELD which we cannot percieve.

Vangard note...

Think of the Bradyon field in its continuous jiggle as having a composition similar to syrup. Rapidly moving Tachyons can be thought of as water or gas.

Comparison of the flow speed of the two fields shows how the Bradyon field could "sustain" the holographic (3d) image of the universe in a matrix of living energy.

This opens up very interesting concepts relating to Sheldrake's Morphogenetic Fields and Burrs' Electrodynamic Fields of Life.

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[3] QUANTUM MAGIC

REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously. Particles loose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

[...]

SCIENTIFIC THEORY

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

[...]

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of conscious-ness. Our awareness can link with this ground of consciousness to gain information

and to influence events.

As may be seen from the two quotations above modern science is developing theories that are harmonious with the Thelemic concept of the Universe. True they are using different names for the particles and fields, but they are none the less the same.

It should be noticed in the above that one writer talks about a particle field, while the other writes about probability waves. These should not be confused -- it is entirely likely that these are one in the same -- much like the photon, which is alternately thought of as a particle and a wave -- yet it is still our mundane light.

This Tachyon field is in all likely-hood a field of Hadits -- after all Hadit is omnipresent. At any rate this does seem to fit into the current Thelemic and Enochian theories of that which underlies reality, and even in the worst case science is describing a field of RA-HOOR-KHUITs. This goes a long way to explaining, in modern scientific terms, why and how Magick works.

It is Descartes' "All-pervasive Aether" or field of infinitely small particles that is becoming known as the Tachyon or neutrino field by modern science.

In the Enochian theories, the universe is filled with a virtually infinite number of 'infinitely small' points of consciousness, these are known as the 'Monad'. These Monads are the very stuff of which all things are made, and are in all likelyhood the 'fundimental particle' of modern science. These monads then would also be the 'unit' particles which make up what the ancients called the aether, since at this level they would be indistinguishable from energy. They would also form a great 'matrix' which would fill the material universe.

Since these particles are not only infinitely small, but are infinitely

close
together, any action on one given particle would have an effect on ALL others. As
was noted above; these particles are 'points' of consciousness. This brings to mind
statements made by Hermes; The ALL is MIND (or something to that effect). If these
infinitely small particles are indeed consciousness, then it would follow that the
All or the Universe is mind. The universe would indeed be a living 'thinking'
creature in itself -- this idea is consistant with the theories of Enochian Physics.

But I think I digress. As is pointed out above, modern physics is beginning to
formulate theories that there is an 'all-pervasive' field or structure that includes
and penetrates all things. This idea is harmonious with the ancient idea of the
aether. Science postulates that this 'field' underlies all manifestion, the two
exerpts above seem to agree on this point, as do the ideas of the aether. It seem to
follow that the 'waves' that Mr. Cornett speaks of are what 'cause' what we call
"physical manifestation", and that these waves are caused by mind (did the universe
litterally 'think' itself into existance?). These waves could also be caused by
aggreates of monads acting as a unit (the manifestation of an intelligent creature).

The possibilities are endless, and all equally valid. So what does all this
have to do with the price of tea in China? Just this;
1. It goes a long way in proving the Thelemic Cosmology, though we Thelemites would
use different nomenclature. The Ideas of Nuit (infinite space) and Hadit (the
infinitely small particle which fills and manifests Nuit) are beginning to be
accepted by modern physics. The conjunction of these infinites, Ra-Hoor-Khuit, any
and all events occuring within Nuit and Hadit, is therefore a 'given'.

2. It shows the mechanics of Magick. Since it can be observed that one consciousness
affects another, it follows that one may affect the entire universe by simply
'fixing' an idea in their consciousness. This may seem a bit over-simplified...it
is! The process is not an easy one, however, the rituals and processes that have
been given us by the ancients do begin to make some sense in the light of modern
physics. It is these ancient mechanisms that allow us to put our mundane

minds into
the proper 'frame' and therefore 'excite' our consciousness, thus allowing us to
have a 'physical' effect on
or enviroment.

References:

1. S.S. Guruka Singh Khalsa, Research Associate
Department of High Energy Physics
Ohio State University
Columbus, Ohio

December 13, 1987

2. The Symposium on Energy Technology in Hannover
November 27 and 28, 1980

Topic of the Symposium (Tachyon Field)
Dr. Hans A. Nieper

3. AMARANTH Vol. E.1.1: QUANTUM MAGIC
An Electronic zine by Larry Cornett 8/22/88

4. Evan Harris Walker...Scientst and author. Worked for US Army
Ballistic Research Labs. at Aberdeen Proving Ground, MD. He is the author
on several papers and book concerning psychic and other para-normal
phenomenon.

By: Dan Holdgreiwe
To: Adrienne
Re: Dangers of Deity?

In the presence of the Goddess, Adrienne said to Dan Holdgreiwe:

PH> ...to suggest that the human psyche, confronted with the Divine PH> presence
without being built up to sustain that impact, can frag ment.

DH> I don't buy it, at least not in those terms. This sort of thing makes for
impressive sermons, but it does not correspond to the Divine reality that I have
experienced.

Ae> Then you're lucky. I'm with Paul Hume on this one.

Well, I've been rethinking this myself, mostly because I realized that in other
contexts I make a big deal about the "dangers" of confronting the Divine. So why
was I so critical of the dangers espoused by Paul and others?

A major reason, I beleive is that I was taking their statements too literally. I
can't take the image of God as a high voltage line seriously. For that matter, I
find myself more and more disatisfied the the electrical metaphor that so permiates
modern discussions of magic. Words such as "charging," "grounding," and "energy"
capture only one side -- and not the most important side -- of ritual work. My over
literal reading of their posts conjured up a ridiculous image in my mind, which I
emphatically rejected.

Let me say instead that the dangers of encounter with the Divine are not electrical,
but rather are moral and intellectual. If one demands a relationship with Deity
which exceeds one's moral maturity, one does indeed face serious risks. I suspect
that most of these risks are related to self-deception and self-indulgence, but I

suppose that in extreme cases the damage to the personality could be more rapid.
All this, of course, presumes a basically healthy psyche.

On the other hand, approaching Deity often feels much more dangerous than it is. We are likely to feel a great deal of fear as our pretensions and denials are stripped away by the appraoch of the Divine presence. This feeling of fear is necessary and good, but it is fear of change as much as fear of real danger.

Ae> Traumatic not just for the unwilling. I recently had a pries tess of mine who did the Drawing Down for the first time and she was profoundly disturbed by it. Not in an unpleasant way, but she's well trained and she still found the whole experience hard to deal with on an emotional level. Some people can shrug it off, others find it hard to incorporate into themselves. Kinda like losing one's virginity...

I wasn't thinking that "emotionally hard to deal with" was what Paul et al. meant by "zapped" or "crispy." Certainly such experiences can be emotionally hard to deal with (although I have never found them so myself).

Ae> To be blunt, bullsh*t. Sure it can. The Gods sometimes force us to prove our mettle, *especially* if we ask them to. If we are strong enough,fine. If not...

Prove our mettle at what exactly? Lightning bolts at fifty paces? I probably agree with you, but I reject the idea that we are tested like transistors -- turn on the juice and throw away the ones that burn out.

Ae> Besides, the biggest danger isn't in the presence of the Divine. It's when the mage/priest *thinks* the Divine is there and is deluded. The unconscious mind will happily produce all sorts of fantasies if you ask.

This I agree with 100%

Ae> It isn't a case of how effective the participants are, rather,

how
ineffective. Delusion is a stock in trade for the occult arts.

Here you seem to have come around to my side. Most dangers come not from the
presence of the Gods, but rather from their absence. An imaginary power line isn't
dangerous, but an imaginary like with God/dess is.

Blessed Be
Dan

By: Paul Hume
To: Dan Holdgreiwe
Re: Re: Dangers of Deity?

Dan -

The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include
"emotional discomfort," though I find that to be so basic an element in dealing with
Divine encounters (in my *vast* experience (g)), as the ego tries to relate to what
has just happened, that I don't really consider it at issue.

Someone who shrugs and mutters "No big deal," whether they've Drawn Down a God for
the first or five hundredth time has more of a problem, in my arrogant opinion, than
someone who throws shrieking fits in the wake of the experience (assuming they get
to stop screaming, eventually).

Yes, the crispness of the unprepared is, in fact, a metaphor for psychological
disintegration, an explosion of "mundane consciousness" in the wake of an experience
which blows the underpinnings out from under it. In a not uncommon example,
priesthood who begin to expect, to demand, the reverence shown them when they are
vessels of the Divine be shown them when they are not exercising their theurgic
office. Whether it is a Wiccan HPS or a Catholic monsignor (or
what you will), this is a typical poison that can breed in the wake of the Divine
invocation.

Psychically, the Gods ARE high-voltage lines, whether you accept them as

"real" or
"mere archetypes," or whatever. They, by definition, function on a level of
consciousness that is tremendously potent in the context of day-to-day awareness.
And they may be as solicitous of humans as a human is when caring for a small and
fragile animal, but They also do not exercise the same controls on humans that
humans do on animals, and rarely force us to turn away from danger, though They try
and protect us when we think to ask for it.

The fact that humanity contains (in my view) Divine potential in its own right
allows for humans to confront Deity on its own plane, even at the cost of the
present incarnation.

Paul

By: Dan Holdgreiwe
To: Paul Hume
Re: Re: Dangers of Deity?

In the presence of the Goddess, Paul Hume said to Dan Holdgreiwe:

PH> The zapped or crispy metaphor (hmmm, more Divine Electricity
imagery) could include "emotional discomfort," though I find that to be so
basic an element in dealing with Divine encounters (in my *vast* experience
(g)), as the ego tries to relate to what has just happened, that I don't
really consider it at issue.

Really? My own experience has included more than a little emotional
discomfort, but almost all of it was in those periods when I wasn't receiving
palpable confirmation that the work was acomplishing anything. Breaking through to
the Divine, on the other hand, is usually a joyful, ecstatic experience for me.

Part of this may be training (I spent about 10 unpleasant but productive years under
the disipline of a very demanding spiritual group) and part of it may be a matter of
pre-stripping the ego in anticipation of contact with the Divine (a less than common
practice among Pagans, who tend tobe suspicious of anything that smacks of humility-
).

PH> Someone who shrugs and mutters "No big deal," whether they've Drawn
Down a God for the first or five hundredth time has more of a

problem, in my
arrogant opinion, than someone who throws shrieking fits in the wake of the
experience (assuming they get to stop screaming, eventually).

I would agree, but I find the more common reaction to be along the lines of "Oh,
wow!" or even "Mmmmmmmmmmm, yes!" Perhaps this means I'm not "plugged in" to the
high-amp Deities (like maybe Cthulu). <g>

On a more serious note, I probably use an egregore that mediates the
relationship with God/dess in ways that make screaming fits less likely -- thought I
suppose it could be disputed whether this was good or bad.

1824

PH> Yes, the crispness of the unprepared is, in fact, a metaphor for
psychological disintegration, an explosion of "mundane con sciousness" in
the wake of an experience which blows the under pinnings out from under it.
In a not uncommon example, pries thood who begin to expect, to demand, the
reverence shown them when they are vessels of the Divine be shown them when
they are not exercising their theurgic office. Whether it is a Wiccan HPS
or a Catholic monsignor (or what you will), this is a typical poison that
can breed in the wake of the Divine invocation.

Ah, this is where your metaphor confuses me. You speak of an "explosion" but your
example is more akin to a cancer -- not a dramatic shattering of the personality,
but a gradual corruption. The latter is a danger that I readily acknowledge.

PH> Psychically, the Gods ARE high-voltage lines, whether you accept them as
"real" or "mere archetypes," or whatever. They, by definition, function on a
level of consciousness that is treme ndously potent in the context of
day-to-day awareness.

PH> The fact that humanity contains (in my view) Divine potential in its own
right allows for humans to confront Deity on its own plane, even at the cost
of the present incarnation.

The Lord and Lady are indeed potent, but their energy is wisely controlled. Each of us, hoever, is a high-voltage line in much less capable hands. I believe it is not God/dess, but our own Divine potential which will "zap" us if we are careless in its use.

Blessed Be
Dan

1825

RITUALS AND SPELL OBJECTIVES AND DESIGN IN EIGHT MAGICS

by Pete Carroll

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colours having emotional significance:

```
                          OCTARINE,
                         PURE MAGIC
          RED,                                BLACK,
          WAR MAGIC          ....             DEATH MAGIC
                             ....
             ...             ....             ...
                ...        ........        ...
                   ...  ..............  ...
                      ... C H A O S ....
                     ....... BOX ........
 ORANGE,   ........................................ BLUE,
 THINKING  ............. THE MAGICAL ............. WEALTH MAGIC
 MAGIC               ..... MAILBOX .......
                      ...04962577966.....
                   ...  ..............  ...
                ...        ........        ...
             ...             ....             ...
                             ....
          PURPLE or          ....             GREEN,
          SILVER,                             LOVE MAGIC
          SEX MAGIC         YELLOW,
                           EGO MAGIC
```

The eight types of magic can be attributed to the seven classical "planets", plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

OCTARINE MAGIC

Following Pratchett's hypothesis, the eighth colour of the spectrum, which is the magicians personal perception of the "colour of magic", may be called octarine. For me, this is a particular shade of electric pinkish-purple. My most signifikant optical visions have all occured in this hue, and I visualise it to colour many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into

accepting a huge and priceless star ruby by a wizard in India. It was of an exactly octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

1826

Other magicians perceive octarine in different ways. My personal perception of octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the colour of magic for himself.

The octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magician god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magicial self therefore tends to take an interest in everything that does not exist, or should not exist, acording to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration. Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hekate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance with quantum metaphysics. All the nonsense of transcendentalism disappears quite

naturally once this tactic is adopted. There is no being, all is doing.

The octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalas, obsessions, magical weapons, astral or physical, or indeed anything which relates to the practice of magic generally, that is not dedicated specifically to one of the other powers of applied magic, whose symbols form the secondary personal arcana of magic.

1827

From the vantage point of the octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism. Thus the octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basis difference between a magician and a civilian is that the latter the octarine power is vestigial or undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realisation gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot.

The development of the octarine power through the philosophy and practice of magic tends to provide the magician with a second major centre amongst the selves to complement the ego of the yellow power. The awakening of the octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognisable to each other as, for example, two lifeboat survivors are.

Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within the psyche without undue conflict. The magician who is unable to disguise himself as an ordinary person, or who is unable to act independently of his own ego, is no magician at all.

Nevertheless, the growth of the octarine, or eighth power of the self, and the discovery of the type of magician one wants to be, and the identification or synthesis of a god form to represent it, tend to create something of a mutant being, who has advanced into a paradigm that few others are aware of. It is not easy to turn back once the jouney has begun, though quite a few have tried to abort

the voyage with various narcotics including mysticism. It is a pilgrimage to an unknown destination, in which one awakes successively from one nightmare into another. Some on them appear vastly entertaining at the time. There are worlds within us, the abysses are just the initiations in between them.

The evocation of an octarine servitor can create an invaluable tool for those engaged in magical research. The main functions of such entities are usually to assist in the discovery of useful information and contacts. Negative results should not be ignored here, the complete failure of a well prepared servitor to retrieve information about the hypothetical cosmic "big bang", was a contributory factor in the development of the Fiat Nox theory, for example.

BLACK MAGIC

The Death programs built into our genetic and hence behavioral and emotional structure are the price we pay for the capacity for sexual reproduction which alone allows for evolutionary change. Only organisms which reproduce asexually, to replicate endless identical copies of their very simple forms, are immortal. Two conjunctions with the black power are of particular interest to the magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom. Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of ageing, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world weary sense of humour.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualised entities and symbols that he associates with various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the

target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending information to the target which encourages auto-destructive behaviour.

Entropy magic differs from Combat magic of the Red Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black saturine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

God forms of the black power are legion; if the simple form of a cloaked skeleton with scythe does not adequately symbolise the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hekate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be danger to their owner, thus they tend to be made and dispatched for specific single tasks.

BLUE MAGIC

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even

reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Monies surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invokation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly.

1830

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have a entered a condition of anti-wealth. However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and efford are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualised. Various traditional god forms with a prosperity aspect can be used to express the

Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

1831

RED MAGIC

As soon as humanity developed the organisation and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe. When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war with extra rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual

combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be considered.

Combat magic is usually practised openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although with sub-lethal intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

YELLOW MAGIC

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasise one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterised as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behaviour patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skilful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression depends on personal psychology. There is a complex interplay between testosterone levels, self image, creativity, social status

and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realise instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those who realize that they own a personality rather than consis of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and Invocation. Retroactive Enchantment in this case consits of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favourable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualisation and imagination one can write in parallel enabling memories of what might also have happened, to neutralise the originals. One can also, where possible, modify any remaining physical evidence that favours the disabling memory.

1833

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One manoeuvre frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretence and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretence and the specific thoughts, words, gestures and postures required to project either

pretence.

Laughter and Creativity may not immediately seem to be related, but humour depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also take a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humour and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind manoeuvre which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behaviour which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviours involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of others whilst resisting intrusion into one's own, and placing oneself strategically in any space at the focus of attention. In cultures where touching is frequent, the dominant always initiate it, or pointedly refuse it. Either way, they control it.

Submissive behaviour is of course the reverse of all the above, and appears quite spontaneously in response to successful dominance from

others. There is a two way interaction between dominance behaviour and hormone levels. If the levels change for medical reasons then the behaviour tends to change, but more importantly, from a magical point of view, a deliberate change of behaviour will modify hormone levels. Fake it till you make it. There is nothing particularly occult about the way some people are able to control others. We simply fail to notice how it is done because nearly all the behavioural signals involved are exchanged subconsciously. Dominance signals do not tend to work if their recipients perceive them consciously. Thus in most situations they must be delivered subtly and with gradually increasing intensity. One of the few situations where such signals are exchanged deliberately is in military hierarchies, but this is only possible because of the immense capacity for direct physical coercion that such systems exhibit. Break the formal rules of non-verbal communication with an officer and he will have a sergeant instil some submission by direct means. Eventually the formal rules become internalised and function automatically, allowing enough obedience to permit mass self-sacrifice and slaughter. The yellow power is the root of most of the best and the worst of what we are capable.

GREEN MAGIC

There is inevitable a considerable overlap in what is written in popular magic books on the subject of venusian (love) and lunar (sex) magic. Consequently a planetary nomenclature has been largely avoided in this text. Although love magic is frequently performed in support of sexual objectives, this chapter will confine itself to the arts of making other people friendly, loyal and affectionate towards oneself.

Friends are probably anyone's greatest asset. My adress book is easily my most valuable possession. As with erotic attraction, it is first necessary to like oneself before others will. This ability can be enhanced by appropriate invocations of the green power. Most people find it easy to elicit friendliness from people that they like themselves; but making persons who are not disposed to friendship towards you, become friendly, and making persons who you do not like at all friendly towards you, are valuable abilities. An unreciprocated friendship is a disability only to the person offering it.

Invocations to the green power should begin with self-love; an attempt to see the wonderful side of every self one consists of, and then proceed into a ritual affirmation of the beauty and loveability of all things and all people. Suitable god forms for the Love-self include Venus, Aphrodite and the mythical Narcissus, whose myth merely reflects a certain male prejudice against this type of invocation.

From within the green gnosis, spells to make people friendly may be

cast by simple enchantment or by the use of entities created for this purpose. However it is in face to face meetings that the empathic abilities stimulated by the invocation work most effectively. Apart from the obvious manoeuvres of showing interest in everything the target has to say and affirming and sympathising with most of it, there is another critical factor called "behavioral matching", which usually takes place subconsciously. Basically, in the absence of overtly hostile postures on the part of the target, one should attempt to match the non-verbal behaviour of the target precisely. Sit or stand in the identical bodily posture, make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behaviour, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behaviour and to communicate with the same level of intelligence, social status and sense of humour as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

ORANGE MAGIC

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves. However the profession of medicine has now partly dissociated itself from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependant on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the octarine power, having an Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out a live one.

To the list of professions drawing heavily on the orange power one must now add salesman, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous

speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is,, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyse the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved. Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about crime and gambling for the benefit of those hotheads who may misunderstand what can be done with orange magic in support of such activities. Theft is ludicrously easy performed methodically yet the majority of thieves get caught after a while because they become addicted to anxiety, which they experience as excitement and start taking risks to increase it. The novice thief who, in state of extreme anxiety, takes something in a situation of zero risk, does not of course get caught and neither does the careful professional. However there are few careful professionals because there are far easier ways of making money in most societies for people with that kind of ability. The great majority of thieves however always manage to find some way of incriminating themselves because the anxiety of the theft itself fades, only the anxiety of punishment remains. Those quick witted and outwardly cool enough to thieve successfully can easily make more from salesmanship.

1837

There are three types of persistent gambler. The losers account for two types. Firstly there are those addicted to their own arrogance, who just have to prove that they can beat pure chance or the odds set by the organisers. Secondly there are those addicted to the anxiety of loosing. Even if they win, they invariably throw it away again soon afterwards. Then there are the winners. These people are not gambling at all, either because they are organising the odds and stakes, or because they have inside information, or because they are cheating. This is true orange magic. Poker is not a game of chance if played skilfully, and skilful play includes not playing against

persons of equal or superior skill, or persons holding a Smith and Weston to your Four Aces. Most conventional forms of gambling are set up in such a way that the use of anything but the most extreme forms of psychic power will make little difference. I would not bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

PURPLE MAGIC

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favours to ther men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern esoteric groups. Many, if not the majority of adepts past and present were, or are, whoremasters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any teaching provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

All this begs the question of why it is that people have such an appetite for wanting to be told what to do with their sexuality. Why do people have to seek esoteric and metaphysical justification for what they want to do? Why is it so easy to make a living selling water by the river?

The answer, it appears, is that human sexuality has some built in dissatisfaction function of evolutionary origin. Our sexual behaviour is partly controlled by genetics. Those genes most likely to survive and prosper are those that in the female encourage the permanent capture of the most powerful male available and occasional liaisons (clandestine) with any more powerful male that may be

temporarily available. Whereas in the male, the genes most likely to prosper are those encouraging the impregnation of as large a number of females as he can support, plus perhaps a few on the sly that other men are supporting. It is interesting to note that only in the human female is oestrous concealed. In all other mammals the fertile time is made abundantly obvious. This appears to have evolved to allow, paradoxically both adultery and increased pair bonding through sex at times when it is reproductively useless. The economic basis of any particular society will usually supply some pressure in favour of a particular type of sexuality and this pressure will be codified as morality which will inevitably conflict with biological pressures. Celibacy is unsatisfactory, Masturbation is unsatisfactory, Monogamy is unsatisfactory, Adultery is unsatisfactory, Polygamy and Polyandry is unsatisfactory and presumably Homosexuality is unsatisfactory, if the renetic merry-go-round of partner exchanges in that discipline is anything to go by.

Nothing in the spectrum of possible sexualities provides a perfect long term solution, but this is the price we pay for occupying the pinnacle of mammalian evolution. So much of our art, culture, politics and technology arises precisely out of our sexual yearnings, fears, desires and dissatisfactions. A society sexually at peace with itself would present a very dull spectacle indeed. It is generally if not invariably tha case that personal creativity and achievement are directly proportional to personal sexual turmoil. This is actually one of the major but often unrecognised techniques of sex magic. Inspire yourself with maximum sexual turmoil and confusion if you really want to find out what you are capable of in other fields. A tempestuous sex life is not a side effect of being a great artist for example. Rather it is the art which is the side effect of a tempestuous sex life. A fanatical religion does not create the suppression of celibacy. It is the tensions of celibacy which create a fanatical religion. Homosexuality is not a side effect of barracks life amongst elite suicide shock troops. Homosexuality creates elite suicide shock troops in the first place.

The Muse, the hypothetical source of inspiration, usually pictured in sexual terms, is the Muse only when one's relationship to her is unstable. Every possible moral pronouncement on sexual behaviour has doubtless been given a million times before, and it would be unseemly for a Chaoist to re-emphasise any of it. However, one thing seems reasonably certain. Any form of sexuality eventually invokes the whole gamut of ecstasy, self-disgust, fear, delight, boredom, anger, love, jealousy, rafe, self-pity, elation and confusion.It is these things which make us human and occasionally superhuman. To attempt to transcend them is to make oneself less than human, not more. Intensity of experience is the key to really being alive and given the choice I'd rather do it through love than war any day.

1839

A dull sex life creates a dull person. Few people manage to achieve

greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex mgic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glamours.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualisation or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No spell is ever totally insulted within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conventually pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual encounter each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and valnerable as well as powerful, whilst the female seeks to display inner strength behind the outward signs and signals of passive receptivity. Incomplete personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a femal soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practising being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited.

The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualises a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualising a silver radiance beaming from your eyes to theirs. This manoeuvre also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colours of purple (for ppassion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret colour of sex, reflecting the biological and psychological relationship between sex and death.

This text is out of Pete Carroll's book
"Liber Kaos, The Psychonomicon" (Weiser)

With fractalic greetings and laughter * Fra.: Apfelmann *

Dedication Ritual

Lammas, 1992 Khaled Quicksilver

OPENING: Put up circle as per usual, up to but not including DDTM. Principal witness is Priest or Priestess, whichever is opposite gender to the Candidate.

Candidate (with sponsors, stands facing Priest/ess:
"I, (full given name), have decided to dedicate myself to the keeping of the Gods, and I wish to so swear, with this Circle of the Craft of the Wise as witness."

Priest/ess (to sponsors):
"Is (candidates full name) a proper person, of good report and standing in both communities, sacred and profane, who resoects our ways and wishes to learn the path of Wisom from the Lord and Lady?"

Sponsor:
"I have found her/him to be so."

Priest/ess (to Candidate):
"What is the Rede?"

Candidate:
"An it harm none, do what ye will."

Priest/ess:
"Truly an Ethical core. And art willing to make oath to the Gods?"

Candidate:
"I am."

Priest/ess:
"Art willing to ever keep secret what is unfolded before you, even though it should cost thee thy life?"

Candidate:
"I am."

Priest/ess:
"Art willing to swear so before the Gods, and before these here assembled?

Candidate:
"I am."

Priest/ess (to Sponsor):
"Has s/he the password to enter into the worlds where such a compact must needs be made?

Sponsor:
"S/he has it not. I give it for him/her, so she may enter into compact."

Dedication (continued)

Priest/ess:
"By what Right or Privelege do you ask admittance into our Rites and into the company of the Gods?"

Sponsor:
"By the right of two passwords. Perfect Love and Perfect Trust!"

Priest/ess (to dedicant):
"The door has been opened for you. But you must make the step alone. By what right do you enter?"

Dedicant:
"By those very passwords. Perfect Love and Perfect Trust."

Priest/ess:
"I give thee a third. (Kisses Candidate)

DDTM is then performed.

Priest/ess:
"You may now proceed with your wish."

Candidate:
Gives dedication oath. (this should be written by the candidate with the help of the sponsor(s), so that all the elements required are included, but should not follow a "canned" script.)

Priest/ess (to those assembled):
"We have heard (Canddates name)'s intentions. Have you any questions or do you wish any clarification?"

Each covenor does so, if they want a clarification. This continues until all are satisfied as to the meaning of the candidate's oath and are satisfied that the

candidate has promised to live up the the Rede, to the best of his/her ability while a student and to keep the Secrets, whether they stay in or not. (NOTE: Promising more than is outlined is grossly unfair -- The candidate MUST fully cognizant of what has been promised!)

Priest/ess:

"We have heard your Oath and your meaning. Remember that you Oath binds you, for it has been made in the presence of the Gods and witnessed by the Craft of the Wise."

Priest/ess then introduces the new dedicant to each member of the group, then to the Quarters, and finally to the Gods:

Priest/ess:

"Lord and Lady, here is your Child, (name) who has sworn his/her devotion to you. Treat him/her gently and with justice, for s/he is young in the ways of the Wise. Teach us to do the same."

Cakes and Wine, with the new Dedicant fiven the first drink in honour of his/her new status. Dismiss the Circle.

The Witches' Creed

Doreen Valiente

Hear Now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into light.

Mysterious water and fire,
The earth and the wide-ranging air,
By hidden quintessence we know them,
And will and keep silent and dare.

The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.

Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.

When day-time and night-time are equal,
Whensun is at greatest and least,
The four Lesser Sabbats are summoned,
And Witches gather in feast.

Thirteen silver moons in a year are,
Thirteen is the coven's array.
Thiteen times at Esbat make merry,
For each golden year and a day.

The power that was passed down the age,
Each time between woman and man,
Each century unto the other,
Ere time and the ages began.

When drawn is the magical circle,
By sword or athame of power,
Its compass between two worlds lies,
In land of the shades for that hour.

This world has no right then to know it,
And world of beyond will tell naught.
The oldest of Gods are invoked there,
The Great Work of magic is wrought.

For the two are mystical pillars,

That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the gorces divine.

1844

The Witches' Creed (cont.)

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
Of this our ancestors teach.

By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.

She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.

The master and mistress of magic,
Thet dwell in the deeps of the mind,
Immortal and ever-renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And Dance and make love in their praise,
Till Elphame's fair land shall receive us
In peace at the end of our days.

And Do What You Will be the challenge,
So be it Love that harms none,
For this is the only commandment.
By Magic of old, be it done!

Doreen Valiente,
"Witchcraft For Tomorrow"
pp.172-173

1845

SAMHAIN CHANT

Fire red, summer's dead
Yet it shall return.
Clear and bright, in the night,
Burn, fire, burn!

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire glow, vision show
Of the heart's desire,
When the spell's chanted well
Of the witching fire.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire spark, when nights are dark
Makes our winter's mirth.
Red leaves fall, earth takes all,
Brings them to rebirth.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Fire fair, earth and air,
And the heaven's rain,
All blessed be, and so may we,
at Hallows-tide again.

Chorus:
Dance the ring, luck to bring,
When the year's a-turninng.
Chant the rhyme at Hallows-time,
When the fire's burning.

Doreen Valiente
"Witchcraft For Tomorrow" p. 193

1846

HORN SONG

Great stag's horns are sprouting out of my head!
Now I sing great songs!
Thundering voices roar
Ancient melodies

That now are caught in my magickal horns
To power my soul
And to heal my body
And enrich my mind!

Listen as I soar! Listen as I sing!
My words are power
To heal bodies, minds, soul
And to conquer death!

Date: 01-29-89 14:07
From: Hugh Read
Origin: FIRE OPAL - A Gem of an OPUS [Minneapolis, MN
(612) 822-4812] (Opus 1:282/8)

PAN TO ARTEMIS

Uncharmable charmer
Of Bacchus and Mars,
In the sounding, rebounding
Abyss of the stars!
O virgin in armour,
Thine arrows unsling
In the brilliant resilient
First rays of the spring!

By the force of the fashion
Of love, when I broke
Through the shroud, through the cloud,
Through the storm, through the smoke,
To the mountain of passion
Volcanic that woke--
By the rrage of the mage
I invoke, I invoke!

By the midnight of madness,
The lone-lying sea,
The swoon of the moon,
Your swoon into me;
The sentinel sadness
Of cliff-clinging pine,
That night of delight
You were mine, you were mine!

You were mine, O my saint,
My maiden, my mate,
By the might of the right
Of the night of our fate.
Though I fall, though I faint,
Though I char, though I choke,
By the hour of our power
I invoke, I invoke!
By the mystical union
Of fairy and faun,
Unspoken, unbroken--
The dusk to the dawn!--
A secret communion,
Unmeasured, unsung,
The listless, resistless,
Tumultuous tongue!--

O virgin in armour
Thine arrows unsling,
In the brilliant resilient

First rays of the spring!
No Godhead could charm her,
But manhood awoke--
O fiery Valkyrie,
I invoke, I invoke!

1848

ALOHA, Serge King -- a full moon blessing

The only Temple of Peace worth building
Is in your heart, Serge
Is in the human heart
In your students hearts

Peace can not be won with money, Serge
Peace can not be bought
Nor can peace be sold
But peace must be earned

In loving, selfless service to us all
Giving, regiving
Just for the Joy of It
THAT is Aloha

Aloha is never prosperity, Serge
Bought with the money
Tinkling in your pocket
Aloha is free

Giving, regiving in poverty
Sings an ancient song
Full of Joy, Bliss and Love
The true coin of Peace

A so is giving, regiving in wealth
A thing of beauty
Filled with ancient glory
Unsurpassable

With blessings and thanks, I give you this gift
May it touch your heart
And open your heart
May it touch all hearts

ALOHA, Serge King!
Date: 01-22-89 05:33
Hugh Read

BURNING TIMES

The songs are sung to rouse our anger
Of martyred witches gone to the fire
But what is served by righteous singing
When all we do is stew in our ire?
        Nine million dead in four hundred years
        More in that time simply died of disease.
        Why do we dwell on long-passed dead
        When we are alive in times like these?

cho1:   Rise up, Witches, throw off your masks
        And cease crying guilt for ancient crimes;
        Earth and all her children need us,
        For all face now the Burning Times.

In the face of that hostile power,
How did the old knowledge stay alive?
How do we have a Craft to practise?
Our ancestors knew how to fight and survive!
        How do we honour our blessed dead?
        Slavery threatens all but the few!
        We must teach their cunning ways;
        Everyone needs the skills they knew.

cho: Rise up, Witches, gather your strength,
        And let your power spread and climb;
        Earth and all her children need us,
        For all face now the Burning Times.

I'll not cast off science's works
Witches all forces to Will can bend.
I'll not accuse, for war and waste,
Some patriarchy of faceless Men.
        Men do not cast the only votes;
        Women alone do not demonstrate.
        Rather than shut out half the race,
        Who, if not we, will change that state?

cho: Rise up, Witches, gather your strength,
        And let your power spread and climb;
        Earth and all her children need us,
        For all face now the Burning Times.

I will not blame a Father's Church --
Blame and guilt are Their tools, not mine.
And even in the shuls and churches
Allies there will I seek and find!
        I will not answer hate with fear;

Nor with a smug, cheek-turning love;
I will not answer hate with rage;
By strength alone will I not be moved!

1850

BURNING TIMES (cont.)

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I will not hide in my sacred grove --
The factories and cities yet ring me about.
I will not climb my ivory tower --
The real world exists though I shut it out.
I will not work for Church nor State
Who serve themselves while they serve us lies.
Nor only for my Witchen kin
But for the family of all alive!

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

So if rebellion means to fight
A State lost sight of why it was built,
If heresy's to reject a Church
That rules with force or fear or guilt,
Then let us all be rebels proud,
And shameless heretics by creed!
A tyrant's hand subjects the Earth
More heretic rebels are what She needs!

cho: Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

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ThelemaNet - Hail Eris! * (415) 548-0163 (Opus 1:161/93)

1851

CHANGE

I wonder if the sadness I feel
Is the shadow
Of my profound happiness
Something is finished

That was filled with wonderful excitement
The search is over
Now it is time to work
This is something new

It is as if a tiger were lurking
Unseen and waiting
To pounce on me and kill
This, my new beauty

01-10-89 Hugh Read
FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612) 822-4812]
(Opus 1:282/8)

To Greyshield, with love

The circle cast about us.
The Gods bear witness to our love.
The Watchtower Guardians keep
silent vigil.
Our brothers and sisters stand with us.
The Lord and Lady have granted
us audience.
The candlelight reflects the love
in your eyes.
A love that we have shared before,
Not even death to come between us.
We stand together, hand in hand.
Our paths have merged again.
The Moon beckons us to join Her,
gladly we go.
The Lady smiles upon us.

Phoenix

InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

A PAGAN AWAKENING

A new life is there,
You hear Her now,
She was always there,
and You're forever changed.
So listen to Diana, and accept Her love.
Hoard not Her gifts : feeling, renewal, music.
A new life is there,
You see Him now,
He was always there,
and you're forever changed.
So look to Apollo, and receive His light.
Hoard not His gifts : healing, growth, joy.
A new life is there,
Your hands reach it now,
It was always there,
and You're forever changed.
So touch the earth, and partake of it's sustenance.
Hoard not it's gifts : body, green, silence.
A new life is there,
You soar with it now,
It was always there,
and You're forever changed.
So breathe in the air and gather the wind.
Hoard not it's gifts : mind, dreams, empathy.
A new life is there,
You're warmed by it now,
It was always there,
and You're forever changed.
So build the flame and brave it's heat.
Hoard not it's gifts : spirit, will, energy.
A new life is there,
You flow with it now,
It was always there,
and You're forever changed.
So study the ocean and follow it's tides.
Hoard not it's gifts : self, courage, sorrow.
A new life is there,
You're one with them now,
They were always there,
and You're forever changed.
So take Their gifts and return them threefold.
Share this magic : friendship, love, trust.

.... Jeff A. Bordeaux 4 Jan 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

1854

A CALL TO LORD AND LADY

She lives and breathes upon the Earth
Her wheel spins round the hub of June
She is the web of life and birth
Her smile floats softly with the moon

Heart of life, and caring mother
Loving sister, noble princess
Firebird spirit, restless lover
Shadowy hidden sorceress

His strength is there in mountains high
His lightning flys from air and cloud
His horn heralds the wild hunt's ride
He quickens forest, roaring proud

Children's friend, protecting father
Watchful brother, noble fighter
Laughing wise one, dark magister
Player of pipes, thoughtful sheperd

Their faces many, countless names
Pan, Diana, Zeus, Astarte
Teachers from dreams, oracle's flames
Speak, and guide us within our hearts
- J.A.B. 14 Feb 89

SEEKING THE SIGN TO DRAGONHEIM

-
Mighty wings once carved the cumulus
 sowing storm filled clouds and reaping rain.
Soaring, we bounded the radius
 of the peak crowned heights of our domain.
-
How long is the road to Dragonheim?
The length of a dreamer's call.
How number the miles to Dragonheim?
It is none, I say, and all.
-
And the sky roared when touched by our flames
 it sang to words wrought in fume and smoke.
Firey visions dwelt within the names
 of numberless tribes of dragon folk.
-
Where winds the path to Dragonheim?
Hidden in a name; a secret sound.
Where stands the entrance to Dragonheim?
In the place never lost, though seldom found.
-
Majestic mountains once housed our young
 born from crystal eggs that caught the light.
In strong shadowed heights our dwellings hung
 ne'er crossed by the foes who feared our might.

What shapes the trail to Dragonheim?
A maze of dreams, pointing streight.
How travels the way to Dragonheim?
On paths of heart, devoid of hate.

Now the lands are gone, scourged by the ire
 of the modern day people's decree.
But spirits live on, look to the fires.
 You must catch our souls to set us free.

In what age stands the halls of Dragonheim?
Time beyond time, between the worlds.
Where dwell the inhabitants of Dragonheim?
They smile as your spirits soar and curl.

** - J.A. Bordeaux (Steorra Rokraven) , 17 Feb 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

1856

TO THE DRAGONS, REBORN

-
They say the flame wrought winds are dead;
Ethereal dancing, jeweled wings - no more.
Monolithic rationality is the head.
Noble dreams and works - shattered, torn.
-
Their world was theirs - never doubt.
But the magic and power faded away,
When the light gave way to spiritual drought
and Oppenheimer replaced Morganna Le Fay.
-
But in some strange souls they found a home:
Those inspired, lost, exiled castaways.
Music and verse and The Craft are the bones
Of these long lost archetypes of elder days.
-
And it takes a mere seed to create an oak,
and music and light, rain and mirth,
bridging land and sky with it's growth;
fulfilling the call to renew the Earth.
-
So nurture these dragons who live within you-
The Burning has ended and they may go free.
Let them grow so that their work may continue.
An it harm none, do what ye will - Blessed Be!
-

Jeff A. Bordeaux 3 January 1989
InterVisioN "The ParaNormal Connection" 603-547-6485 HST
(1:132/123)

EARTHDREAM

-

I feel earth drums deep in the mountain's feet;
Compelling rhythm driving from the core.
I quicken to the flow of molten heat,
and sing with earth song felt in granite's roar.

-

And overhead, elusive secrets heard
in rushing air, bright lightning's stormy ring.
The wisdom of the dragon, cloud and bird
I hear in wind, and see in eagle's wing.

-

A roaring flame will dance and show it's gaze
and speak with firey language, spark and smoke.
My needful spirit feeds upon this blaze
and feeds the source with rowan, ash and oak.

-

The swelling ocean, graced with moon's soft kiss
will heal and bathe the heart within it's wake.
The clear blue source of flowing feeling's bliss
is found in winding stream, dark pool and lake.

-

This dream surrounds and makes our spirits one.
Learn from the Earth, her smile, her forests green;
To watch and listen, feel the visions come,
to find the center, find the worlds between.

-- J.A.B. 15 Feb 89

InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

ELF

Wilst I think,
And sit and dream within the forest,
soft footfall comes up behind me,
as I think.
A soft cool hand touches my shoulder
and whispers like the wind enter my ear.
Her perfume preceeds her words,
her intentions reflected ,
in the calming mist.
Like dust, sleep overcomes me,
as soft secrets fill my thoughts,
the hand releases its elfin grip,

And I drift into sleep...
Marcus
Baker Street Irregular * Ft Walton Beach FL (1:366/222)

1859

LYRA

Lyra
In her bubble
Dances near me now

Tiny seer
You never wobble
As you dance the Tao

Rainbow Fire
Like the Maple
And the Oak Tree, too

Flumes your Air
Suppley
Beauty! Wow!

(Us little people gotta stick together even at a distance...maybe better at a distance)

Hugh Read
The Terraboard, Minneapolis, MN (Opus 1:282/341)

1860

The Goddess is Alive

Moon shines down upon a sea of Light,
Shifting sands lay singing in the Heart of the Night.
I looked upon a scene that gripped me to the core,
White-clad maidens below were dancing on the shore.

Sweet sounds slipped from moon-lit throats,
Wind whipped hair abound,
Lit by the light within and without,
The Women circled 'round.

As I stood, water engulfed my feet,
My body swayed to your Heavenly Heart beat.
Wind and wave and fire light,
Paled in my mind Earthly delight.

Time slipped by me as you held your embrace,
And windblown spray covered my face.
Protected deep within your Womb,
I could feel the tender pain of Life's bloom.

Candles flared high as the Dance progressed,
Deep inside with a healing touch you blessed.
All around, wind, wave and fire shouted of your life,
Your light speared deep within, soothing my strife.

Divine Mother, Goddess of Light,
To you I come seeking protection from the night.
Come home to shelter within your arm,
Surrounded by Love, hidden from harm.

Holy Mother, Queen of Heaven and Earth,
From you we all trace our Birth.
Heavenly Goddess, light from above,
Shine down upon us, we pray for your Love.

1861

HUNTER'S WARNING
-

I have a tale, all grim forbode
of one who sought the night.
He mounted, then in darkness rode
to work upon the height.
Control and power over all,
the essence of his quest.
The people he would hold in thrall.
Ill omen was his crest.
He found a cliff beside the sea.
A glowing circle cast,
with magic burnt the Sacred Tree
and drawing sword, stood fast.
The ocean swelled, and gale winds cried-
a storm of ice and chill.
Bright lightnings slashed and burned the sky
imposed by dark'ning will.
A gateway through the Other World
was opened by his hand,
For from the clouds a funnel swirled
and Bifrost's road did stand.
A raucous army then came down
and rode upon that coast.
Weird hoofbeats rang upon the ground
from steeds who were as ghosts.
Just from the Hunt they had returned
to challenge fox, and deer.
And from the leader, one eye burned
and sighted down his spear.
'What magus honors not my name?',
a booming voice then cried.
'What fool does play this ill wrought game?
Best answer quick - or die.'
'My title matters not, O Lord.',
the sly tongued one did speak.
'We share the spirit of the sword-
your wisdom I would seek.'
'My secrets will I gladly give
to all who share my way-
but test ye must, to die or live-
one chance to go or stay.'
'Though death is not the thing I crave,
your questions will I bear.
And favour lacking, to the grave
and thralldom will I swear.'
'But I am learn'ed, wise and strong
so if your test surpassed

you must then swear before your throng
your power you will pass.'
The Hunt Lord scowled, and it was done,
then said with frosty breath:

'Unto me you will answer one-
what purpose does serve death?'
'My foes have often met their end.
I glory in the kill.
My way will use the death to bend
the people to my will.'
The Goddess Freyja then impart:
'What say you of the dove?
What use to you are things of heart?
Regard ye what of love?'
'I scorn all love, I favour wrath,
tis best left for the meek.
And peaceful ways cross not my path,
tis only for the weak.'
'War is my art, so answer this:',
spoke grim one handed Tyr.
'Affairs of state, when go amiss-
is honor in your sphere?'
'All honor I return to friends
and other Lords deserved.
I say again, foes meet their ends
when wrath has been incurred.'
'Unto us now, one more reply
before you hear our will.
of spells and power - magic high,
of what does this fulfill?
'To honor you, I would enshrine,
the world then I would take.
To snare, all shiftless peoples bind
with forces I would wake.'
All Asgard's dwellers, looking grim,
then nodded to this king.
Triumphant mein came over him-
his darkened soul did ring.
But Odin set his rage filled face-
the mages blood ran cold.
'Ye think that thou hast won our grace
with naked evil bold?'
'All death is but the way to birth
and peace is men's desire.
Our way is to renew the Earth-
despoiling not in ire.'
'This and the magics meant to heal
and guide on wisdom's path.
So this is why the powers wield-
you have incurred our wrath.'
'But go in sorrow - life we give,
along with this one curse-
That ever long as you shall live

your life now is reversed.'
'Harm with your magic, and you die
a death forever long.
Hurt with your guile, and you shall cry-
your way is twisted, wrong.'
They rode like leaves upon the wind.
Ensorcelled mage grew mad.
He wanders - never trust or friends.
Just woe, dark soul, nomad.

Pay heed, all seekers on the path
to shadow's knowledge earned.
To evil go, you gain the wrath
of Powers great and stern.

- J.A. Bordeaux 8 Mar 89

1862

THE MOONPOOL

-
It is a lazy, restful time
here in the forest glade.
The sun is departing, the stars arriving
and the trees are a darkening jade.
-
An air of buzzing, drowsing stillness
invades the meadow, lends weight to my head
as I settle down - bedroll, backpack
and strains of music are seemingly played.
-
A deep, cool, dark pool is here,
mirror clear, reflections of skies,
as peace fills my mind, my soul
and sleep gently touches my eyes.
-
I know not whether I was awake, or in dream
or how much time had passed,
when I felt the magic of this place
camped there, upon the grass.
-
No sounds - no crickets? (The Music!)
As the Moon awakens the pool, so bright.
Why this anticipation, premonition,
this magical feeling, this ghost haunted night?
-
Then, a siamese cat enters the meadow-
silver grey, regal compusure, flowing lines.
And somehow I know - I see intelligence
and wit, and power, as she looks into my eyes.
-
How does she speak without speaking?
But somehow, she communicates good will, and cheer.
'Stay quiet, childe of man.', she says.
'Be still - you are but a guest here.'

Then a parade of feline musicians
wandered in singing from the right.
I shake my head *bedazzled*; Am I dreaming, or mad?
Why me - here to witness this eldritch sight?

THE MOONPOOL (cont.)

-
A troupe of dancing, cavorting gnomes
made their appearence upon a rocky stage.

And following them : silver clad, haughty elves
 accompanied by a wizened old mage.
-

Now, many strange but noble presences made manifest
 on that starlit night in June.
And I witnessed and heard sweet music, high magic, secrets
 until dawn, with the passing of the Moon.
-
And the high bred Queen of Cat Folk
 smiled with warmth, and left.
Left me shaking with these visions,
 and nodding, I finally slept.
-
I return often to these stately woods, seeking
 but never finding the sacred pool, so bright.
It makes me sad - very sad to think
 that it was but a dream, a peculiar night.
-
But sometimes, at the edge of sleep,
 soft music slowly beckons, and calls.
And I know with every fiber of my being
 that I will again visit these magical sylvan halls

1863

Jewel

Sparkling like a priceless gem,
Your eyes glisten, a living diadem.
Touched from the past brought forth Today,
And once again my Heart is brought to bay.

I remember when we rode the Field,
Banner flying, raised the shield,
And then the time we loved and lost

And the unforgiving sea claimed a deadly cost.

Once in a village, poor and downtrodden,
Once with new birth our life was broken,
Lover I remember you when,
Ages past we wandered a glen.

Many lives have come and gone,
But for a while, with you I would be alone.
An oasis in the desert of life,
An island of Joy in an ocean of Strife.

It seems so strange the day we met,
Our eyes crossed briefly and our gazes met.
Stars in our eyes we heard them say,
But then you had to turn away.

Departing you went with backwards gaze,
My eyes followed you gently and my heart was ablaze.
Visions of the Past and Future days,
And all I could see was the Sun's bright rays.

It seems so fateful that you walked in that day,
And to your smile my heart fell prey,
Eyes that dance filled with moonbeams of light,
While under your breast beats a heart filled with Life.

Into my arms I call you to me,
Eager our love to set free,
Into the air, like Hawks on the wing,
My love I give to you without any strings.

You say that you need time to be sure,
Lover, I tell you, that our love will endure.
This lifetime or next, only time will see,

But sooner or later, our love it will be.

Shining like diamonds caught in the sky,
A beacon for others, calling them to fly,
Showing no limits, teaching others to be free,
Visions of Love and Life we will be.

Shadow Hawk, 03-12-89 14:07

1864

The Coming of Lugh
by Iarwain

Lugh the Il-Dana came to the Tara
Lugh Samildanach came to the palace of the Tutha De
Lugh, master of all arts, came to Eireann

The gate keeper did not recognize Lugh
The gate keeper asked the Il-Dana his name
The gate keeper asked Lugh Samildanach what skill he possesed

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of battle

The gate keeper said:

We have no need of a battle master
King Nuada de Danann is our battle master
Nuada Airgitlamh is our battle master

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of healing

The Coming of Lugh (cont.)

The gate keeper said:

We have no need of a master of healing
Diancecht de Danann is our master healer
Diancecht is master of all herbs and healings

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of knowledge

The gate keeper said:

We have no need of a master of knowledge
Oghma de Danann is master of all learning
Oghma is master of all knowledge

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of Sailing

The gate keeper said:

We have no need of a master of sailing.
Mananan mac Lyr de Danann is our master of ships.
Mananan mac Lyr, son of the sea, is our master of sailing

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of sorcery

The gate keeper said:

We have no need of a master of sorcery
The Badb de Danann are mistresses of all sorcery
The three sisters Macha, Nemhain and
    Morrigan are mistresses of all witchcraft

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of smithing

The gate keeper said:

We have no need of a master of smithing
Goibniu de Danann is our master of smithing
Goibniu is a master of all crafts

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of the battle
I am Lugh, master of healing
I am Lugh, master of knowledge
I am Lugh, master of sailing
I am Lugh, master of sorcery
I am Lugh, master of smithing

I bid you, unless you know of another who is master
of all these arts, take me to Nuada Airgitlamh,
take me to Nuada, king of the Tutha de Danann.

The gatekeeper went to Nuada.
When Nuada heard of Lugh's coming he said:
Let him come in, for never has his like entered

this fortress

Lugh the Il-Dana was admitted to the Tara
Lugh Samildanach was admitted to the palace of the Tuatha De
Lugh master of all arts found his place amongst the Tuatha de Denann

1865

Night Wind

Night Wind whispers gently through the trees tonight,
Soon, softly, soon they whisper in delight,
Flights of Night Visions take wing in the night,
Off to the slumbers of children to bring Joy and Fright.

Over house, street, mountain and meadow

Wind flies swirling, fast and then slow,
To windows of children, it's dreams to bestow,
Dreams of Heros, Dragons, Maidens and more.

Little faces move in the night,
Eyes seeing Night Dreams of Horror and Delight,
Innocent faces asleep in the night,
While mighty undertakings go on with Inner Light.

Strong do they battle, they play in the night,
While parents lie dreaming of their own fear and delight.
Deep in the Heart of the Night Wind they soar,
No longer Children, but Adventurers and More.

Explorers and Travellers, Saints and Devils,
The Children of Day become Night's greatest Messengers,
Carrying word of Great Cities, Underground Oceans and Life,
Back to the day to see the Sun's light.

And in the morning as Night Wind retires,
Bright little faces alight with the glow,
Tell Tales of Valour and Strife into he night,
and condescending pats on their Heads is their plight.

Off to your play they are told in the Day,
Enough of this dreaming they are told is the way,
That they are growing up and that this is the Real Way,
Dreams are for nighttime, and not for the day.

Dreams are for Dreamers, now you go and Play,
And the Mighty Warriors on the Night go into the Day,
Playing with dolls and trucks and clay,
The mighty forget Night's battles along the way.

But Deep in the forest, the cave, and the Dark,
Night Wind lies Dreaming and awaiting the Time,
When Night visions once more take to flight,

And Children of Day become Warriors of the Night.

Shadow Hawk, 03-12-89 14:06

1866

A TREE SONG
by Rudyard Kipling

Of all the trees that grow so fair,
    Old England to adorn,
Greater is none beneath the sun,
    Than Oak, and Ash, and Thorn.
Sing Oak, and Ash, and Thorn, good sirs,
    (All of a Midsummer morn!)
Surely we sing of no little thing,
    In Oak, and Ash, and Thorn!

Oak of the Clay lived many a day,
    Or ever Aeneas began.
Ash of the Loam was a Lady at home,
    When Brut was an outlaw man.
Thorn of the Down saw New Troy Town
    (From which was London born);
Witness hereby the ancientry
    Of Oak, and Ash, and Thorn!

Yew that is old in churchyard-mould,
    He breedeth a mighty bow.
Alder for shoes do wise men choose,
    And beech for cups also.
But when ye have killed, and your bowl is spilled,
    And your shoes are clean outworn,
Back ye must speed for all that ye need,
    To Oak, and Ash, and Thorn!

Ellum she hateth mankind, and waiteth
    Till every gust be laid,
To drop a limb on the head of him
    That any way trusts her shade.
But whether a lad be sober or sad,
    Or mellow with wine from the horn,
He will take no wrong when he lieth along
    'Neath Oak, and Ash, and Thorn!

Oh, do not tell the priest our plight,
    Or he would call it a sin;
But--we have been out in the woods all night,
    A-conjuring Summer in!
And we bring you good news by word of mouth --

Good news for cattle and corn --
Now is the Sun come up from the south,
With Oak, and Ash, and Thorn!

Sing Oak, and Ash, and Thorn, good sirs
(All of a Midsummer morn)!
England shall bide till Judgement Tide,
By Oak, and Ash, and Thorn!

1867

THE CLOUD SCULPTORS
Staeorra Rokraven

-
The air finds flight in forms of lofty wind
As one with nature's children taking part
And soaring up to go and find a friend
Then join with water spinning wispy art.
-
This nature's process has eternal known
The way to hang up on the sky these drapes
But wonder not how these soft clouds have grown
From fleecy strand filled webs to take their shapes?
-
Perhaps the artist's brush a thing unseen
With living tools the Elder Gods express
Those firey ones whose scales and talons gleam
To grace the heavens with their soft caress.
-
Now see the strokes of carving wings along
With falling rain - the strains of Dragon song.

1868

A DREAMING DESIRE
Staeorra Rokraven

-
A spark comes coiling to the edge of sleep
From realms arcane which have become unknown
And from this psychic well does beauty leap
A vision cherished for to call my own.
-
This wispy strand now takes it's shape in fire
And fueled by sources boldly to enchant
Then forming curves from wish of heart's desire
A Woman's eyes all graced with Elvish slant.
-
The shield maid's arms then reach and wanting clasp
We intertwine within her streaming hair
Then sighing voices send a heartfelt gasp
As fragrance heralds tawny skin now bare'd.
-
This honored Lady may in shadows walk
But fate may someday find my heart unlock.

1869

TO THE BONFIRES

Staeorra Rokraven

-

A circle gathered round a roaring pit
All joining hands to bask within it's glow
And under Moon crowned sky all starry lit
We sing and praise the Power's shadowed flow.

-

For some the flames form dancing Dragon's wing
And other smoke wrought visions climb the air
For all a caring closeness will this bring
And psychic current bonding hearts to share.

-

We charge this timeless place between the worlds
To call the Goddess' love within our hearts
And join with her our joyous souls unfurled
Our spirits dance with her by ancient arts.

-

This night forever captured in this glade
To see old souls re-met and friendships made.

- J.A. Bordeaux (S.R.) -

AMPHITRITE

The Lady went out sailing,
She spoke to all She saw,
And all who heard took ship with Her
And signed the sailors' law.
She sailed across the foamy waves,
Her trident in Her hand,
Her throwing-net beside Her,
And little thought of land.
The Lady went out sailing.

Her vessel had a heart of oak,
And hearts of oak her crew,
Her rig was square, five-masted,
Her compass always true.
The mermaids swam before her,
The whales swam in her wake,
The dolphins on her bow-wave,
On any course she'd take.
The Lady went out sailing.

The young and brash Earth-Shaker
Espied the Lady's ship
And vowed he'd have both Lady
And boat beneath his whip.
He hungered to be Sea-Lord;
He took his winged horse
And busked them both for battle,
And dogged the Lady's course.
The Lady went out sailing.

AMPHITRITE (cont.)

At length, he overtook them,
And lighted on the stern.
He drew his sword for boarding;
He felt his passion burn.
The oaken-hearted crewmaids
Dodged as he swung apace
They made a path before him
To give their Captain space.
The Lady went out sailing.

The Lady stood before him;
He raised his sword to slice.
She stood firm; with Her trident

She smote the deck thrice.
A wrenching seized his belly;
He rushed to the lee side
To puke his guts while laughter
Assailed his godly pride.
     The Lady went out sailing.

"And what would you, bold pirate?"
The Lady asked with force.
"I just want off this vessel!"
They led him to his horse.
He mounted to take leave of those
Who at young gods would scoff.
But he'd barely room for landing--
And none for taking off!
     The Lady went out sailing.

"You've lost!" cried Amphitrite
Her net stopped his career
"Now--tell me what you came for
You half-baked buccaneer."
"I came to take your crewmaids
And vessel for my fee,
But most of all your maidenhead
And Lordship of the Sea.
     The Lady went out sailing.

"I think you're cute", the Lady said
"Too cute to feed to fishes,
"And so that Zeus might call you strong
"I'll grant most of your wishes.
"You may have My net and fork;
"I've better stored below,
"And you may have My oaken car
"To sail where winds might blow."
     The Lady went out sailing.

"My crewmaids are not Mine to give,
"But you may call Me wife.
"Our wedding night, Poseidon dear,
"Must last you all your life,
"For you shall rule the Middle Sea
"And none shall take your place,
"But I shall rule the Ocean
"And the boundless deeps of Space."
     The Lady went out sailing.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

HEAVEN IS A RESTING-PLACE

I reject the mortal fear
Which brings on doctrine-strife,
For I have seen with poet's eyes
The Door twixt Death and Life.
I know not what might lie beyond;
That time is yet to come.
     Heaven is a resting-place,
     A home to journey from.

The churchmen argue overmuch
On who is out and in,
On how they should be organized,
And how their neighbors sin.
The flag is not the nation;
The whole is more than sum;
     Heaven is a resting-place,
     A home to journey from.

When God is shrunk to fit a Church,
The greater part is lost,
The Holy Ghost too oft gets thrown
When "heathen trash" is tossed.
If God's knocked down to Patriarch,
Full half of God's struck dumb.
     Heaven is a resting-place,
     A home to journey from.

I shall fear not for my friends,
Nor worry for my kin,
And when I face that bright-lit Door
I'll joyfully go in.
All those dear to me will join
The Feast of Friends to come:
     Heaven is a resting-place,
     A home to journey from.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

1872

PRAYER DRIVE

With every turn of the disk in the drive:
To him who helps the poet thrive
By swapping silver for the use
Of verse, sweet blessings from the Muse.

But woe to him who plays the thief,
Deletes this message--grant him grief!
For every time the disk spins around,
His luck shall tumble to the ground.

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The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

1873

ELEGY: JAMES DOUGLAS MORRISON

Deirdre and Eogan and Conchobar
Ride the King's Road in an open car.
Deirdre stands proud as the car scrapes the walls.
The clearance is low; the bright lady falls.
Swept to the road, she's gone for a ghost,
Gone in the night on the Golden Coast.

Who, now, shall mourn for Usna's dead?
Who will drink poteen o'er Deirdre's fair head?
Her sorrow is spent, her howling is done,
For Alan and Arden and Naoise are gone.
Swept as if mines, they're gone for a ghost,
Gone in the night on the Golden Coast.

A spirit in frenzy arises from flames,
A poet out seeking the elder gods' names.
A swan in a duck-nest, a bow strung and drawn,
A druid a-singing to greet the pale dawn.
Swept by a vision, he chases a ghost
To exile, out on the Golden Coast.

Shaman and singer, he screams to the skies
His pain and his vision. An arrow, he flies
Attended by Serpents, by Lizards, by Pan--
Fair Deirdre's returned in the guise of a man.
Swept by her spirit, possessed by a ghost,
He leads the fey young of the Golden Coast.

In Eogan and Conchobar's car they now go,
He stands proud, defiant, where clearance is low.
The arrow has fallen, the sorrow has burned.
Who, now, will mourn the grave howler returned?
Swept by her darkness, he's gone for a ghost.
The Druid, the Changer, the Poteen-mad Host
Is gone in the night on the Golden Coast.

--Copyright (c) 1988 by Sourdough Jackson

ANOTHER ONE FOR JIM MORRISON

Where did he go, that vision-mad soul?
What did he see on his quest?
Who did he meet at the end of his night?
Why did he fail the test?

The shaman is old, a new must be found,
Take the young ones to a height.
Those who would be a shaman must jump.
The one who survives will be right.

He jumped--the serpent-strength filled his soul.
He jumped--the new lizard king.
He jumped--to the Lady he feared would be there.
He jumped--but rose not to take wing.

And I would now follow that worthy's descent,
I would dare Medicine's dive.
For I love the path he blazed for us all,
But I, unlike him, shall survive.

I jump--the snakes I feared buoy my soul.
I jump--my spirit now sings.
I jump--to the Lady I know will be there.
I jump--can it be I've grown wings?

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

BENEATH THE FULL MOON

Come, I will sing it in your ear:
Your dancing days are come.
All the feeling you hold dear
Will lift your spirit some;
Dance until the rosey dawn
All in a gay, glad rag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

And I will sing you merrily
Into my ring of dooms,
And I will twine into your hair
A wreath of maiden blooms.
You'll turn, when dancing days wane low
To Crone, but not to Hag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

As Maiden grows to Mother,
And Mother into Crone,
Dance, My darling daughter,
Beneath My rounded Moon.
Dance in argent splendor
Until your spirits flag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

1876

Computer Blessing

Blessings on this fine machine,
May its data all be clean.
Let the files stay where they're put,
Away from disk drives keep all soot.
From its screen shall come no whines,
Let in no spikes on power lines.
As oaks were sacred to the Druids,
Let not the keyboard suffer fluids.
Disk Full shall be nor more than rarity,
The memory shall not miss its parity.
From the modem shall come wonders,
Without line noise making blunders.
May it never catch a virus,
And all its software stay desirous.
Oh let the printer never jam,
And turn my output into spam.
I ask of Eris, noble queen,
Keep Murphy far from this machine.

1988 Zhahai Stewart
Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

1877

Quarters Chant

```
<chorus>
Chant the quarters
 one by one
chant the quarters round
Chant the quarters
 one by one
and set the circle sound
.
Incense burn and
 spirits lift
Chant the quarters round
Air comes to guard the east
to set the circle sound
```

.

```
<Chorus>
Flames ignite and
 spirits fly
Chant the Quarters round
Fire comes to guard the south
to set the circle sound
.
<Chorus>
Moisture comes and
 spirits fill
Chant the quarters round
Water comes to guard the west
to set the circle sound
.
<guess what? Chorus...>
Life comes forth and
 spirits soar
Chant the quarters round
Earth comes to guard the north
to set the circle sound
.
<one last time for the chorus...>
Quarters called one
 by one
chant the quarters round
Circle raised as on
 my friend
and sets the circle sound.
.
```

1878

THE RIVER

In the midst of death and violence
A light kindling in my heart
Is beginning to warm my soul
With new life.

I look back at the white water boiling behind me
With a shuddering anger at the treacherous, roiling white light.
I look ahead at the broad, black expanse
Smooth, yet turbulent and rich with wonderful power.

Deep moments of peace are the essence of what is coming
Deep pools of bliss are the essence of what is coming
Troubles are the food that nourishes a peaceful life
Troubles gently feed bliss with subtle flavours of delight

I bow to all the Deities who are bringing me wealth unmeasured
And I thank the Lord, and I thank the Lady, and I thank my Self.

Hugh Read , 02-15-89 12:17
The Terraboard, Minneapolis, MN (Opus 1:282/341)

SNOW

Goddess is beautiful dressed in white
The tiny white crystals that fall through the night
They fall so gentle, don't make a sound
As they drift to Earth and lay on the ground

Looking up, snow melts on my face
as I leave behind the hectic pace
I'm in another world, one of love
communing with the Goddess above

Drawing the power from all around me
one with Her, I truely wish to be
This is the quest for which I strive
It is my reason for being alive

Standing alone, staring at the sky
I feel a tear coming to my eye
The feeling of peace is awesome you see
I feel the Goddess surrounding me

(C) 1989 - Steve Earl
Excelsior AIBBS - Monroe CT 203-268-1222 (1:141/222)

The Shaman's Call

The Night Bird's call draws evening near,
Stars and planets in the Darkening Sky appear,
People of the day to their beds retire,
Except for some Old Souls about a fire.

Sounds begin to rule the night,
As the Sun's bright rays fade from sight.
Evening noises begin to grow,
Cricket, Owl, and Wolf's lone howl.

Deeper into the Night we go,
The landscape lit by the fire's glow,
One old man begins to sway,
And one lone drum begins to play.

Boom goes the drumbeat soft and slow,
Tapping out the Heartbeat of the World Below,
Boom echoes the drumbeat's call to go,
To begin the ride to the World Below.
The flames leap high into the night,
And the World around us takes to flight,
Senses shift in the darking light,
And the Darkest Cave draws our sight.
Enter the Cavern, down we speed,
Into the Underworld the Drumbeat leads.
Faster than Dragon, than Hawk, than Snake,
Down the path the Shaman's feet race.
Deeper and deeper into the Womb of the Night,
Till up ahead appears the Light.

Boom thunders the drum, and the walls seem to shake,
And out of the Cavern I stop by a lake.
I look around and I see Land so bright,
That I know mortal eyes have never beheld this sight.
In the Sky wheels Gods and Dragons in Flight,
While bathing in the Lake is the Goddess of the Night.
Her eyes see me clearly and I'm pierced by their Sight,
There is no hiding in the Night of Her Light.
The Animals come to Her call as she sings,
And drumbeat from above gives me wings.
Into the Sky my form changes still,
On Hawk wings I ascend from the hill.
Higher and higher into the Magical Sky,

I soar on Wings lit in Magical Fire.
 This Bond, this chain, this freedom sublime,
The Shaman's gift, boon, bane, the Drumbeat Divine.
The Dream that brings Visions into the Night,
The Night that is brighter than any Daylight.
 The sight of a Tree draws me near,
The Great World Tree has brought me here.
The Tree of All Knowledge grows out of sight,
Even Hawk eyes are dimmed by it's light.
Form changes swiftly, Snake am I now,
Across the World Tree I wander uncowed.
The Tree of Life, of Knowledge, of Power and Death,
The Tree that for Shaman will give Shaman Breath.
 The Drum fills my body,
My brain is on fire,
Visions of Forces dance in the Light,
And the drumbeat caresses me, somewhere in the Night.
 The Tree fades from view,
My Soul takes to flight,
And into the World, Dragon Stalks the Night.
Back to the Cavern the worm passes nigh.
 Drumbeat calls, caresses, commands,
Back to the Waking World the drumbeat demands.
Up through the cave I ascend in the Night,
Form shifts so slightly in my bemused sight.
 Dragon claws to Human feet,
And to the fire where the Shaman meet.
Around the fire slowly the Drummer keeps beat,
Drawing home the Voyagers to the fire's night heat.
 Glazed expressions look into the night,
But in Shaman's eye is still the Light.
Slack faced expressions for others to see,
But in Shaman's eye, is the Fire that Frees.
 Shaman stares into the fire,
Then quietly into the night he retires.
Off to his rest he fades from sight,
Until the Drum calls once more to Night's Light.
  Shadow Hawk
Baker Street Irregular * Ft Walton Beach FL (1:366/222)

1881

Storm

Lightning flashing, wind howls through trees,
Storm is rising, Mortals flee.
Like armies marching, clouds parade by,
Thunder shaking, rain hides the sky.

Earth trembles under Titan's fist,
As Elementals meet in their violent tryst.
Jagged bolts from Heaven descend

and Tree their goal to rend.

Fierce are the powers of the storm,
Chaos rules and dissolves Reality's form.
Fear walks the Earth in the Lightning's stark Kiss,
While rain hides the Shadows in Unholy mists.

But like all things this to must pass,
And after a time, storm ceases to harass,
The wind abates and the thunder mutes,
And Lightning ends it's violent pursuit.

Sun peeks shyly from behind Thunderhead,
And a faint rainbow across the sky does thread.
One lone frog begins to sing,
And a few bright birds take to wing.

Slowly the mortal creatures crawl forth,
To bask in the Sun's strengthening warmth,
But even as the light returns to day,
Elsewhere Storm will enter the fray.

Storm into peace, night into day,
This is the circle, the Divine at play.
First one then the Other is the cycle of Life,
No stagnation, no quiet, just unending strife.

The Circle of Life is the Game we play,
While upon this Earth our bodies decay,
And when our storm of Life goes by,
Into the Light we must all die.

Life into death, dark into light,
This is the Circle, the Divine delight,
To experience death, and be reborn from the night,
To once again behold Divine Starlight.

Circling endlessly Eons fly past,
But even this too in the end won't last,
When the last sparrow falls and night draws to a close,
The last to die is one final rose.

Storm (cont.)

When all is merged in Divine Bliss,
And nothing is left the Divine to kiss,
Then up from the wells of Chaos will flow,
New Life, new forms the Divine to know.

Cycle upon cycle, Life upon death,
The Eternal cycle, Brahman's breath,
Form into Chaos, Chaos into form,
This is the Rule to which Life will conform.

One rule for life, one rule alone,
That nothing is Changeless, and Chaos follows form,
One Rule for Day and One rule for Night,
That Nothing is Eternal in the Eternal's sight.

Shadow Hawk , 03-12-89 14:19

A VICTIM OF IDEOLOGIES

PLACE was just a place.
without form or future,
barren of inhabitants.
-
Then RAIN appeared - and gave PLACE moisture.
And SUN lent PLACE light.
And EARTH molded PLACE into form.
And WIND and BREEZE breathed
sweet airs into PLACE.
-
And CLOUD smiled and MOON shone.
And STAR brought forth beauty,
wonder, magic.
-
And PLACE awakened.
And grew trees, and grass.
Animals appeared.
And PLACE was graced with
lakes, and ponds,
and light, and shadow.
-
'Thank you!', cried PLACE.
'I am alive. Thank you.'
-
And the elements conferred
among themselves,
And preened, and swelled, and gloated.
'See!', cried SUN. 'We are all powerful-'
'we have a RIGHT to be proud!'
-
'Ah!', said RAIN. 'But I was the first!'
'And without me', said EARTH,
'PLACE would be shapeless!'

-
And the elements fought, and argued, and battled
RAIN and WIND changed to STORM,
killing, ripping trees asunder.
EARTH shook, imposing vast destruction.
CLOUD, MOON and STAR retreated,
while SUN flared, burning all to ruin.
-
And angered, with bruised pride,
the elements departed.

Only BREEZE remained upon this barren,
blackened desert that was PLACE.

-

'Oh cruel brethren! What have we done?'
and BREEZE tried to resurrect PLACE,
but it's power was too weak.

-

And so dead PLACE remains
the mournful cry of BREEZE
it's only voice.

1883

Shadow Hawk

Deep in Shadow, hidden from sight,
Wandering by, like a thief in the night.
Slipping through cracks in Reality's wall,
Flying alone through Chaos' Hall.

Alone in the world, away from the Light,
Except for the company of the Goddess of the Night.
Deep is the Well of Humanity's Soul,
And deeper still the place I must go.

Hawk on the Wing, silent in flight,
Hunter unseen, hidden by night.
Lost in the Shadow, beyond mortal sight,
Ascending beyond the Gods' lofty height.

Wings of Fire carry me free,
Far from this place I will be.
Left behind the ones I knew,
Fellow travellers there are but few.

Chaos spins by unblinking eyes,
Reality splits and reason flys,
None can follow me in this Place,
Lost to the world without a trace.

Realities come and Realities fall,
Yet onward I fly heeding the Unknown call.
Farther and faster the message I heed,
Flying alone, spurred on by need.

None may go where Chaos hold court,
But there my mind seems to cavort.
Alone and silent I scream in the dark,
While visions and sunbursts tear me apart.

Realities flow with plastic speed,
Angels and Demons from me do feed.
The world whirls wildly around the Tree,
But soon, I know, I will be free.

Marcus, Baker Street Irregular * Ft Walton Beach FL (1:366/222)

Magickal Reveries

Dedicated to Bill Heidrick
...who opened the door...

I am as the Moon
Our Light is ever changing
Healing, gathering

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As Capricorn begins the year darkly
From the depths of light
As the distant Sun
Begins Her Northward Path

Saturn begins her leaden rainbow dance
Giving form to time
The Gates to Formlessness
Make way for new forms

To emerge out of Saturnian Black
Gates of Formlessness
Are now used by wise souls
Seeking Endlessness

As new forms dance in, wise souls may dance out
To Eternity
To explore timeless states
And spaceless being

Saturn planet of time and timelessness
Space and spacelessness
Of limits and freedom
Is our leaden key

To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Agape is subtle wine, holy...pure
While Chubby Eros
Is a belching beer
Good old, sad old lust

Is Thelema will with desire charged
Is Thelema greed
Drunk on yeasty-rich lust
Rapine in her heart
Or is Thelema subtle will, divine
Heaven's Spirit scent
Beyond sight, will or mind
Like good Christian Faith

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Isis spread your loving wings over me
Enfold me within
Protect me, Mother,
In my loneliness

Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

Isis spread your loving wings over me
Enfold me within
Surround me with lovers
Who heal me with love

Isis spread your loving wings over me
Enfold me within
Allow me loving friends
Who heal me with love
Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

When bright spark was struck at dark equinox
Hard clarity came
As Sun struck Saturn
In His Earthy home

The Astral Year begins in Saturn's house
In chill mystery
The leaden wheel begins
Her twelve month circle

From Earth to Air to Water to Fire
Then again begin
Spinning wheel of magick
Through time and through space

Twelve stations of the Elemental Cross
Break the calender
Wear tattered calender
Like torn beggar's rags

Twelve mundane months slip over Heaven's Year
Solstice to solstice
Tearing the paper year
With ancient power

Now the dark solstice has come and has gone
Year is born anew
New Year's day ahead
Surly overlay

Vying with our more ancient starry year
The New Roman Year
Trys hard to hide the Gods
Nor can it hide them

For their power is born ever anew
Through the twelve stations
And deep in each month
Their Life births Magick

As Virgo dies the dark Crone encroaches
Hard with Grey Power
Harsh-shrivelled with Wisdom
Of a long chaste life

What seems to be ugly, mean grows in strength
Like a walnut shell
Wrinkled shell, wrinkled nut
Wrinkled wise, old brain
Cruel Death mercifully releases Beauty
Libra roses rise
Gentle Autumn breezes
Pink, red, soft petals

From peak to craggy peak the Horn'd One leaps
Fire in his eyes
Hard shouldered...white-hot chest
Antlered man on high

Blue lightening flashes from his bright-hot thighs
Swift knees crash through trees
In the ancient forest
Of my ancient mind

From those depths my ancient powers rise
Fire in my eyes
Soft heart hardens. Wisdom
Surges in my thighs

Knees and ankles loosen, muscles tighten
I am the Horn'd One!
I am He! I am Free!
Ancient One in me!

Affirmation: I am Pan! I am Cernunnos! I am the Horn'd One. I am Shiva! I am He! I am Atman! I am Free!

Is Peace possible on Battlefield Earth
No. Not now, Kali
Your Yuga demands War
War is our teacher

Only through War can we learn to escape
Your prison of Time
The only Peace there is
Is hidden within

Each individual heart. Turn within
Make that your War
Exploit the Battlefield
By turning away

That is War enough in Kali's prison
Of Time and of Space
Learn to reverse the Field
And find your own Peace

1885

WHEN SATURN RULED AQUARIUS

The Kiss of Saturn is hot, black, fierce, deep
A hint of Wild Ass
In her blue-black hair
Breasts soft as black Lead

Moulten hips steaming with empowerment
Belly bold with Lust
That heals...and heals...and heals
Uranus! She cries.

"Wild Ass!" I reply. "I am set on you!"
My Wild Ass prances
"For I am Set, my Nepthys
My sweet Wild Ass

I come to claim your dark powers tonight
In Binah tonight
For we are in Binah
Deep set in Binah

Saturn am I! Shivah am I! I AM!
I am Atman! THAT!
I claim you Dark Nepthys
THAT we may be ONE!"

In Atman hide the Secrets of Maya
Terrible Maya
(When we are in Her Claws)
Is kind in Atman

There is a reversal in Atman
Of subtle beauty
Maya becomes God's Will
And I am as God

In Atman. I am as God, Will Supreme
Soft as a Feather
Strong, gentle, wise and firm,
Free! I am Atman!

I am Atman. I am Free. I am He.
In Atman, I AM
As God in Atman.
Free! I am Atman!

1886

SCARABEUS

Golden Fire in my Heart, Immortal!
Dark Sacred Beetle
Flaming in my breast!
Immortality

Hidden in the dung of my existence!
That filthy dung
I roll across my Sky
For all to distain

Hides The Stone of the Wise from prying eyes
And the Mid-night Sun
Hidden by dung-like Earth
Yet lighting the Moon

Hides behind my life lighting up my Soul
As I roll my dung
Making Soul immortal
As I roll my Stone

1887

Minerva

I met Minerva just now near her tree
Resting from battle
Her helmet on her knee
Hair tumbled on breasts

Parted by brass, surrounded by steel plate
Dark nipples glistened
With dew-like sweat of war
Pale arms quivering

Eager for battle's harsh life-death embrace
Yes! She said to me.
Hell yes! she said. Get laid!
Enter the battle.

My Virgins serve me well, my son! Get laid!
Let your juices flow!
(She spit an olive pit)
Get in there and fight!

She gathered her pale skirts around her hips
Stood, covering strong thighs
Took her shield, sword, helmet
With war shriek was gone

1888

LOVE IS THE LAW

Do what thou wilt is the Whole of the Law
The time of The Will
Bursts forth Now, in the Spring
Implacable bud!

Let your Love burst forth and blossom freely
Thunder of roses
Unfettered by harsh will
Love willed to be Free

To soar with on Her Wings into New Heavens
Over pure New Earths
Love is Will purified
Love is Her own Law!

Sun is born again in primitive Light
With Arian Force
In the Spring House of Mars
New Life Exploding

From cold Winter's Icy dark Womb
Gives force to our Wills
Time of re-SOL-ution
We are born again

Juices of Spring wash us from Winter Womb
As Spring buds push out
We drop from Her belly
Like damp, new born colts

This is the time to re-SOL-ve our new lives
With Nature's Forces
Supporting and healing
As Old Winter dies

1889

MAY EVE

Walpurgis Night, the time is right,
The ancient powers awake.
So dance and sing, around the ring,
And Beltane magic make.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

New life we see, in flower and tree,
And summer comes again.
Be free and fair, like earth and air,
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

As magic fire be our desire
To tread the pagan way,
And our true will find and fulfil,
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

The pagan powers this night be ours,
Let all the world be free,
And sorrows cast into the past,
And future blessed be!

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
For ever and a day.

Doreen Valiente
"Witchcraft For Tomorrow", pp. 192-193

INVOCATION OF THE HORNED GOD

By the flame that burneth bright,
O Horned One!
We call thy name into the night,
O Ancient One!
Thee we invoke, by moon-led sea,
By the standing stone and the twisted tree.
The we invoke, where gather thine own,
By the nameless shrine forgotten and alone.
Come where the round of the dance is trod,
Horn and hoof of the goatfoot god!
By moonlit meadow on dusky hill,
When the haunted wood is hushed and still,
Come to the charm of the chanted prayer,
As the moon bewitches the midnight air.
Evoke thy powers, that potent bide
In shining stream and the secret tide,
In fiery flame by starlight pale,
In shadowy host that rides the gale,
And by the fern-brakes fairy haunted
Of forests wild and woods enchanted.
Come! O come!
To the heart-beat's drum!
Come to us who gather below
When the broad white moon is climbing slow
Through the stars to the heaven;s height.
We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By joy and terror we know thee nigh.
We speak the spell thy power unlocks
At solstice, Sabbat, and equinox,
Word of virtue the veil to rend,
From primal dawn to the wide world's end,
Since time began--

The blessing of Pan!
Blessed be all in hearth and hold,
Blessed in all worth more than gold.
Blessed be in strength and love,
Blessed be wher'er we rove.
Vision fade not from our eyes
Of the pagan paradise
Past the gates of death and birth,
Our inheritance of the earth.

From our soul the song of spring
Fade not in our wandering.
Our life with all life is one,
By blackest night or noonday sun.
Eldest of gods, on thee we call,
Blessing be on thy creatures all.

Doreen Valiente
"Witchcraft For Tomorrow" pp. 190-191

1891

INVOCATION OF THE MOON GODDESS

Diana, queen of night,
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gate of dream;
Rise bright and clear.
On earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!

Doreen Valiente
"Witcraft For Tomorrow" pp. 189-190

1892

THE SPELL OF THE CORD

By the knot of one
The spell's begun.
By the knot of two
It cometh true.
By the knot of three
Thus shall it be.
By the knot of four
'Tis strengthened more.
By the knot of five
So may it thrive.
By the knot of six
The spell we fix.
By the knot of seven
The Stars of Heaven.

By the knot of eight
The hand of fate.
Byt the knot of nine
The thing is mine.

Doreen Valiente
"Wichcraft For Tomorrow" pp. 188-189

1893

THE COVEN SPELL

O ancient ones of heaven, earth and sea,
We chant the coven spell, thus shall it be!
To music of the night-wind blowing free,
We chant the coven spell, thus shall it be!

The owl hoots within the hollow tree,
The black cat runs by night silently,
The toad beneath the stone dwells secretly,
We chant the coven spell, thus shall it be!

To moon that draws the tides of air and sea,
We chant the coven spell, thus shall it be!
To god that bides beneath the greenwood tree,
We chant the coven spell, thus shall it be!

By witches' garter bound about the knee,
By staff and cauldron and all powers that be,
We will the thing in our minds we see,
We chant the coven spell, thus shall it be!

(Pause.....)

The Spell is flowing like the sea,
The spell is growing like the tree,
Like flame that burns and blazes free.
We chant the spell, thus shall it be!
We chant the spell, thus shall it be!
We chant the spell, thus shall it be!
IT IS!

Doreen Valiente
"Witchcraft For Tomorrow" pp. 181-182

1894

INVOCATION

(traditionally used after the Communion of the five senses)

Diana of the Rounded Moon,
The queen of all enchantments here,
The wind is crying through the trees,
As we invoke thee to appear.

The cares of day departed are,
The realm of night belongs to thee;
And we in love and kinship join
With all things that are wild and free.

As powers of magic round us move,
Now let time's self dissolve and fade.
Here in place between the worlds
May we be one with nature made.

Thy consort is the Horned One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light
Be here as merrily we meet!

For ye circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore --

By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeam's silver light.

Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart.

(Pause.....)

O goddess-queen of night,
O Horn'ed One of might,
In earth and sky and sea
May peace and blessing be!

Doreen Valiente

1895

The Pentagram

I invoke Ancient Powers of The Star
The Powers of Five
The Spiral Powers
The Powers of Earth
I invoke the Ancient Powers of Life
Star in the Circle
In the Iron Circle
Quaint, ancient symbol
So ancient, primordial and timeless
Dark symbol of life
On planets bearing life
Deep in DNA
Deeply branded in the Heart of our Earth
Touchstone of Wisdom
Of Ancient Knowledge, NOW,
Living in the stars
I call out through the Circled Iron Star
For my Star Power
Out through the Galaxies
Claiming Dark Powers

Similodon

1896

Blood

Is that you that I hear?
Your footsteps on the ground above my head.
Your hands apon the headstone that bears my name.
You are a dweller in the night! Beware I bite!
On cloak as black as sin, I float, I fly.
In hunger burning bright, seaking prey.
Life is flowing deep within.
I send it bubbling fourth.
and then I drink it in again.
Another night, never day.
Away away, into the dark I flee!
where I might hide.
waiting for another night.
Did you hear?
Did you see?
Do you flee?
Or is that your hand I find near mine?
In the dark! Dwellers in the night!
Beware we bite!

Similodon

1897

PANDEMONIUM

Hi, ho, it's Spring again,
Out of my eye's corner
I thought I saw the Horned Man, the Green Man
Charging down the glen,

It was not Pan,
I did not get that freezing in the bone,
Half fear, half ecstacy.
Perhaps I was mistook,
And only wished I saw,

And maybe Pan is playing in a rock band,
Traveling in a wave of liquorous riot,
George 'something' and the Destroyers

Sonia Brock

1898

New Words & Old

In the autumn of the lightnings, in the mighty-voic`ed throng
In the twilight were the offerings, with both chants and full-throat song:
These the People, born to silence
These the Seekers, born to sight
These the Wanderers, born to roaming
These frail Humans, born to night...
In the winter's swirling blizzard, in the quaking of great trees In the night-black child of charring, in the wavering, fitful breeze:
These the Wicca, seeking knowledge
These the Shamen, knowing care
These the Students, always reading
These the Hopeful, who despair...
In the spring-tide's joyous growing, in the flower and the leaf In the summer's dearth and plenty, saving up to stoke Belief:
Hear the Mother, gentle-voicings
Hear the Father, rumbled whisper
Hear the Children, gay and laughing
Hear the Many -- sing your vesper...
Now the Bard and Druid gather
Now the Priestess calls afar
Now the Time to Watch and Listen
Now the Time to practice more!
+*+*+

Kihe Blackeagle

1899

SPRING/SUMMER POEM

By: Shadow Hawk

Falling

Circling skyward on wings of fire,
Drawn aloft by heart's desire,
Endless expanses of starry night,
In Endless freedom he finds his delight.

Down below whispers rise to his ear,
The green earth lays calling, calliing him near,
Circling skyward he hears the sweet call,
And folding his wings, begins the great fall.

Wind whispers then sings then a great roar,
From the high heavens his body he tore.
Faster than Eagle he falls to the ground,
Till even the sky's call was lost in the sound.

Below lays the Earth, she holds out her arms,
Enfolding her Lover with her Endless charms,
Deeper he plummets into that fair place,
Blinded and bewildered by her loving grace.

Mountians and hills, river and sea,
Summon him near, and answer his need,
Stretching her arms, she gathers him nigh,
As stonelike he falls, a mote from God's eye.

Hurry, oh hurry, she beckons him come,
As mountains surround him, blocking the sun,
His breath is fire, igniting her love,
Her lover returns, from Sun far above.

Deep in her body he plunges his fire,
Passion to passion, fire strikes desire,
Shudderingly, shakingly, he rises above,
Surrounded by the warmth of his Lady's love.

Sinking once more, she pulls him near,
Gathering him close the stars reappear,
Deep in her body, awaiting the day,
Till once more, skyward, He rises to play.

1900

A Healing Spell

Wrap thee in cotton
Bind thee with love
Protection from pain
Surrounds like a glove.
May the brightest of blessings
Surround thee this night.
For thou art cared for,
Healing thoughts sent in flight...

1901

Banishing The Circle

By: Devin Storm

The Circle is open
But not forgotten
The Circle is unbroken
Nothing is forgotten
The Circle is free
Nothing is EVER forgotten
Blessed Be!
by Devin Storm

1902

The Fool
By: Stormy Gael

Fool! Fool! Fool!
Where is thy strength now oh mighty warrior?
In the hands of another?
Oh trusting fool that thou art,
Have you no experience to teach you better?

Thou hast lived many years.
Where is thy wisdom?
Even the youths know better.
Keep your own counsel, old one,
And be safe; share it and die.

Stand alone against the world
And increase your strength a hundredfold.
Build you thine own armor and fight;
Forge thine own sword with the blood of life
And none can touch thee.

But you, you fool,
You have put your trust in another,
A veritable stranger in your own camp.
Who is the wiser? I ask,
The giver or the taker?

Methinks you tread a dangerous road.
Walk easy, old one; pay heed to your steps.
Perhpas there is hope, yet.
Survival may still be yours,
But at what price?

A price I willingly pay.
Enough said, young counselor.

1903

HYMN TO ARTEMIS

by

FRATER U.'.D.'.

Artemis, my sibyl sibling
huntress of the earthy skies,
wayfaress in silver rippling -
in your hands my power lies ...

lies my dream and all my making
muted might in liquid pose,
lies my giving and my taking,
caressing friends and smiting foes

in your light and metal sheen,
waxing, waning, touched, unseen,
ever-moving curv.d bow
ever-whirring arrow's flow
to the core of mine own heart
hitting mark, a gentle dart

strikes my body, strikes my soul,
fondles part and fondles whole
towards my ever-pulsing spell:
give me heaven, give me hell
take from me what makes me sink
with your sleight of hand and wink -

Goddess of the nightly sweep,
through the starlit mires seep,
never solemn, yet possessed,
by your mastery expressed,

all your vision's harvest keeps ...
all your vision's harvest keeps ...

1904

Today the Moon is There

Hugh Read

In that mighty, non-human Power Place
Of mind that Is Not
Lord of the Galaxy
Can you hear my cry

For fulfilment of my broken being
Faulted, cracked, torn
From that first painfilled day
Of savage, late birth

Send to me streamers of healing power
That will make me new
Of more eternal stuff
Than this failed human

Being is moulded from...fill in the sad cracks
Seal the aweful breaks
Smooth and fill the fissures
With eternity

That I may serve humanity wisely
With pleasure and joy
Being more than human
Helping others grow

Into the same places of dark power

That are full of light
That I hunger to touch
And to feed upon

Touch me now, this day
Lord of the Galaxy
Put me on thy Way
Lord of the Galaxy
Put me on my Way

---

the witches ballad

Oh, I have been beyond the town, Where nightshade black and mandrake grow, and I have been and I have seen What righteous folk would fear to know!

For I have heard, at still midnight, Upon the hilltop far, forlorn, With note that echoed through the dark, The winding of the heathe horn.

And I have seen the fire aglow, And glinting from the magic sword, And with the inner eye beheld The Horned One, the Sabbat's lord.

We drank the wine, and broke the bread, And ate it in the Old One's name. We linked our hands to make the ring, And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reck, When dull they lie within their bed! Beyond the streets, beneath the stars, A merry round the witches tread!

And round and round the circle spun, Until the gates swung wide ajar, That bar the boundaries of the earth, From faery realms that shine afar.

Oh, I have been and I have seen In magic worlds of Otherwhere. For all this world may praise or blame, For ban or blessing nought I care.

For I have been beyond the town, Where meadowsweet and roses grow, And there such music did I hear As worldly-righteous never know.

Enjoy!!!!!!!

Blessed Be

1906

Inquisition

Again the burning came,
She felt the heat, the searing pain
a cry lanced through her heart
"Why, My Lady, Why"

She lay quietly, remembering
lost within the labrynth of the past
and the future
she did not feel the bite of the cruel blade.

Bleeding, moaning, she saw the man
his face, and heart masked with black
she knew his choices and his pain
Oh, to cause pain, to accept his own
if only she could Touch him, Heal him.

"I love you" she whispered
dark eyes calm, yet full of pain
"Don't " cried the man "I want to see you die"
"I love you and forgive you" she said
tears rolled freely down her cheeks

Again, and again the searing pain
As the man applied the red hot blade
"Do you still love me, and forgive me" he screamed?

Despite the pain she answered strongly
"I do", She smiled
"Blessed be" she whispered.

A wave of pain sent her among the stars.
"My Lady" she cried "I'm frightened"
Strong arms held her close
"You have done well my child, rest now"

The man watched as the blade grew cold
As the young body before him cooled
tears streamed down his face
and he whispered
"Forgive me"

---

2 Ritual Prayers

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We clean this night our altar and our room
To build our Temple. Here then, we have spread
The pentacle, athame and the broom,
With God and Goddess candles at the head.
So dress we now our Priestess in her Crown:
The Circle's cut in perfect Trust and Love.
So call the Quarters, dance the Witches' Round
And beckon down the Moon from high above.

Sept. 1987.

Another sample: this one is sung to the "Witches' Rune":

(Introduction is spoken, as an Invocation)
"Indeed, they occupy the throne room together.
In the divine chamber, the dwelling place of joy,
Before them their gods take their places.
To their utterances their attention is turned."
From the Akkadian Hymn to Ishtar.

Lord of Sun and Lady Moon,
Dark at night and bright at noon,
See my off'ring, hear my call:
Lord and Lady, guard us all.

Sky-God An, Earth-Goddess Ki,
All do honour unto thee.
Spread your seed upon the ground,
Bring forth life fecund and round.

Holy Queen of living things,
She whose bloom the summer brings,
Bless us, Lady, give us cheer
As we wander through the year.

Royal Shepherd, Mountain King
Lofty Bull of whom we sing,
Fill our bowls with waters sweet,
Spread the seeds of corn and wheat.

Bless our lips and bless our breast,
Guide us gently to our rest.
Bless our sheep and bless our corn,
Ease our grief when we must mourn.

Sing the song and join the rite,
Praise the day and bless the night.
Thank the Gods for what They bear:
Earth and Water, Fire and Air.

November 1983.

I may be reached at P.O. Box 732, Station B., Ottawa, Ontario, Canada.

"Rainbows"
Jennifer Holding

Where dwelleth my Lady in this land of Night?
She dwelleth in stars and satin moonlight.
She veileth her visage 'neath clouds spun of silk,
And the Night-Sky's a river of my sweet Mother's milk.

Where dwelleth my good Lord on this Summer's day?
He dwelleth in birdsong and fragrance of hay.
He sleeps by the river with pipes in his hand,
And he sends his love smiling through the fruit of the land.

Where dwelleth my Lady at Morning's first light?
And where is my Lord on the eve of the Night?
At Luna's last shining, or Sun's final ray,
Their passion paints Rainbows 'tween the Night and the Day!

1909

ELEMENTS

Fire on Fire
Light and Power,
Warmth and Energy
They did generate.

Earth joined them then
To Life She gave Birth
And solid Foundations built.

Along came Water
Some Channels to carve
Through which all Energies flow.

Around them All
The Air did blow
Winds of Thought and Deed
intertwined.

Power raised, Power spread
Thus It Was
So Mote It Be. .....Alernon

.....from RMPJ Oct. '86

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BATTLE HYMN OF THE ERISTOCRACY
(Tune: Battle Hymn of the Republic)

1. Mine brain has meditated on the spinning of The Chao;
It is hovering o'er the table where the Chiefs of Staff are now
Gathered in discussion of the dropping of The Bomb;
Her Apple Corps is strong!

Chorus:
Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Her Apple Corps is strong!

2. She was not invited to the party held on Olympic;
So she threw a Golden Apple, 'stead of turned the other cheek!
Oh, it cracked the Holy Punchbowl and it made the nectar leak;
Her Apple Corps is strong!

3. For the Apple Hera offered Paris all the wealth she could;
Athena promised that his enemies bodies would be strewed;
But Aphrodite offered Helen - and EVERYONE got screwed!
Her Apple Corps is strong!

1911

THE PRETTIEST ONE

(Tune: To God Be The Glory)

by Talespinner

1. To Goddess be glory, we all will have fun!
   And warm is our love of "the prettiest one",
   But warmer and glowing and deadly will be
   The planet Earth after they start World War III.

Chorus:

   Hail Eris! Hail Eris! Let the Goddess be praised!
   Hail Eris! Hail Eris! Let your glasses be raised!
   Reality comes from the mouth of a gun,
   But all can be changed by "the prettiest one."

2. To Goddess be glory, we've hardly begun
   To alter our minds for "the prettiest one."
   To the Ultimate Mindfuck our allegiance we pledge;
   We'll push all the greyfaces over the edge!

1912

The Lady's Brothel

(to the tune "Nonesuch" also used for the "Lady"s Braisle")

For She will bring the bugs in the Spring
And laugh when She's deflowered.
When She's in heat, She'll give you a treat,
But you'll get disemboweled.
She rots the grain and spreads ptomaine,
When fruits of fall displease Her.
The moons and suns all turn their buns
In joint attempts to freeze Her.

- by Steven Posch-Coward (1980)

1913

The Cauldron Chant

by Ammond ShadowCraft

We form the Circle,
The Circle most round.
We form the Chalice,
The Chalice now found.

We call the Goddess,
to meet the great need.
We call the God,
To plant His fertile seed.

We call the quarters,
which we call four.
We summon the powers,
that contain the force.

We stir the Cauldron,
from which we were born.
We call the Gods,
from whom we were torn.

We say the words,
which lead us round.
We pass the kiss,
with our lovers found.

We face our dreams,
in nights psychic flight.
We face our hopes,
in bright moon of the night.

We face our fears,
on the Dark Lords Horn.
We face our failure,
in the Mothers new planted corn.

We live our lives,
druming and dancing on the meadow.
We confront our Death,
in the dancing moon light shadow.

Our paths run quickly,
on fleet foot and wing.
Our Circle is joyous,
with our Queens and our Kings.

Let our little Circle be happy,

with Bell, Bowl or Bow.
And form now this Circle,
with gracious Love, Joy and Hope.

BLESSED BE

1914

CELTIC CIRCLE DANCE

copyright 1984 W. J. Bethancourt III

recorded: CELTIC CIRCLE DANCE
WTP-0002
tune: Same Old Man/Leatherwing Bat

Hi said the Norn, sittin in the sand
once I talked to a great Grey Man
spun three times and said with a sigh
"Hadn't been for the Runes had his other eye!"

Chorus: hi diddle i diddle i day
hi diddle i diddle i diddle ay
hi di diddle i diddle i day
fol the dink a dum diddle do di day

Hi said the Lady, dressed in green
prettiest thing I've ever seen
she went down underneath the hill
and came back out of her own free will

Brian Boru, on Irish ground
walked three times the Island round
Norsemen came lookin for a fight
just another Irish Saturday night!

Hi said Lugh on the banquest night
a poet and a player and a good wheelwright
a harper and a warrior and none the least:
a Druid and he got in to the Feast!

Harold Haardrada's face was red!
Came to Britain and he wound up dead
Stamford Bridge is where he's found
got six feet of English ground

The Legion with it's Eagles bright
marched into the Pictish night
met them there upon the sand
gave em up to the Wicker Man!

Eight-legged steed and hound of Hel
the one-eyed Man, he loves ya well
fire burn and fire spark
are you then feared of the dark?

The Circle forms, the Circle flows
the Circle goes where no man knows
Hail to the Lady, one in three:
Present is Past and Past is Me!

Rhiannon's Birds are still in flight
all thru the Day all thru the Night
Hail to the Lady, one in Three
Present is Past and Past is Thee!

1922

Descent Of The Goddess

Copyright 1993 Durwydd Mac Tara

(With special thanks to G. B. Gardner, Freydis Vasa, Julia Phillips, and Pyrocanthus Basileus)

In ancient times, our Lord,the Horned One, was (as hestill is) the Controller, the Comforter. But men know him as the dread Lord of Shadows, lonely, stern, and just.

But our Lady the Goddess oft grieved deeply for the fate of her creations as they aged and died. She would solve all mysteries, even the mystery of death, and so journeyed to the underworld.

The Guardian of the Portals challenged her: 'Strip off thy garments, lay aside thy jewels; for naught may you bring with you into this our land, for it is written that your True Self is the only fitting adornment for those in the realms of Death.'

So she laid down her garments and her jewels, andwas bound, as all living must be who seek to enter the realms of Death, the Mighty One.

Such was herbeauty that Death himself knelt,and laid his sword and crown at her feet, and kissed her feet, saying: 'Blessed be thy feet that have brought thee in these ways. Abide with me; but let me place my cold hand on thy heart.'

And she replied: 'Why do you cause all things that I love, and take delight in, to fade and die?'

'Lady,' replied Death, 'it is age and fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace and strength, so that they may return. But you, you are lovely. Return not, abide with me.'

And she replied, 'Nay, I love theenot and I am needed in the world

of the living.'

Again Death knelt, and kissed her knees, saying: 'Blessed be thy knees that kneel before the Altar. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay, I love thee not and I am needed inthe world of the living.'

Death (still kneeling), kissed her on the womb, saying: 'Blessed be thy organs of generation, without which none of us would be. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel the beginnings of love for

thee, I must return to those I fully love in the world of creation.'

Deaththen stood, and kissedher on thebreast, saying: Blessed be thy breast, formed in strength and beauty. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel love for thee, I must not abandon those I am responsible for, in the world of creation. I cannot do this thing, better you would return with me.'

'Lady,' replied Death, It cannot be so. If I were to leave my realm, and abandon those who seek their comfort and rest with me, then the Wheel would no longer turn. Age and weakness would overtake those whom you love, and they would have nowhere to find rest, and peace, and reunion with those who have gone before. As age and debility overtook your creations, there would quickly be no room for the new, only the withered, the tired, and the stagnant.' He then kissed her lips, saying: 'Blessed be thy lips, which shall utter the Holy Names. Abide with me; let me place my cold hand on thy heart.'

And shereplied, Let us BOTHlay our hands, eachunto the heart of the other, thereby claiming and uniting each unto the other. In this way may I rule my kingdom of birth, creation, and life; yet share with you your kingdom of death, rejuvenation, and rest. United in Perfect Love and Perfect Trust, that the Universe may be whole and the Wheel turn smoothly.

Death replied, 'This is indeed WISDOM, So Mote it Be!' They embraced, thus pledging their eternal love.

And he taught her all his mysteries, and gave her the necklace which is the circle of rebirth. And she taught him her mystery of the sacred cup which is the cauldron of rebirth.

They loved, and were one; for there be three greatmysteries in the life of mankind, and magic controls them all. To fulfil love, you must return again at the same time and at the same place as the loved ones; and you must meet, and know, and remember, and love them again.

But to be reborn, you must die, and be made ready for a new body. And to die, you must be born; and without love, you may not be born.

And our Goddess is ever inclined to love,and mirth, and happiness; and guards and cherishes her hidden children in life, and in death she teaches the way to her communion; and even in this world she teaches them the mystery of the Magic Circle, which is placed between the worlds of men and of the Gods.

And thus we are taught of the beginnings of the wheel of the year

wherein the Lord and the Lady share their rulership of the year, each offering and sharing a balance to the other, and the basis of that sharing.

1925

The Charge of The God
(c) 1986, Kyri Comyn

"I am the strength of the rock at thy back, the roots of the tree that anchor the Earth and deepest of tides in the black depths of the ocean. I am the Hunter and the Sacred Prey, the warmth of the sun in the swelling grapes and the call of the road that leads over the hill.

I give you, my creatures, the fire of love, the power of the wind on your face, shelter from the darkest storm. You are dear to me, and I instill in you my power...the power of peace hard earned, the power of vision and magical sight, and the spark of elemental fire, which is the primal light in the darkness.

By the powers of running stag and glorious sun, I charge thee; by the darkest depth of night and the lingering tendrils of dreams, I charge thee; and by the beauty of your own creation, I charge thee;

Follow your heart and your instinct, wherever they lead you. The wealth of the heart will guide you where the cold edge of logic cannot take you.

Take joy in the powers of your bodies. The form your body takes is unique in the universe and is chief among your tools.

Lastly, always remember the path you have left behind you. Learn to take your power from the foolish things you have wrought as well as the good you have done for others and for your world. You can never usurp another's power, and yours is the well upon which you must rely.

I am with you always, just over your shoulder, running with you through the tall grasses and forests that surround you. I possess you and I am your Sacred Prey. I am the Lord of Death, and when you have come to the end of your life on this world, I will be there; to take you between the worlds, to offer you peace

and rest. Look upon my face; know me. I am the spirit of the wild things, but you too, are wild in your souls and we are forever intertwined."

1926

The Charge of the Goddess
(c) 1986, Kyri Comyn

"I am the quickening of the seed in Springtime, the glory of ripe fields in Summer, and the peace of the quiet woods as the snow calms the Earth in Winter. I am the lilt of the maidens' melody in the morning, the patient hand of the Mother and the deep river of the mysteries taught by moonlight.

I give the creatures of the earth the gifts of song rising from the heart, the joy of autumn sunset, the cool touch of the renewing waters, and the compelling call of the drum in the dance. To you I give the joy of creation and the companion of beauty to light your days.

By the powers of the steadfast Earth and the wheeling stars I charge thee; by the darkness of death and the white light of birth I charge thee; and by the terrible strength of your human spirits, I charge thee:

Strive always for the growth of your eternal soul, never intentionally diminish your strength, your compassion, your ties to the earth or your knowledge.

Challenge your mind, never accept complacently that which has been the standard merely for the reason that it is the standard by which the majority judges itself.

Thirdly, I charge thee, act always for the betterment of your brothers and sisters. To strengthen them is to forge the true chain of humanity, and a chain is only as strong as its weakest link.

You are my children, my brothers and sisters and my companions. You are known in great part by the company you keep, and you are strong and wise and full of the powers of life. It is yours to use them in my service, and I also, am known by the company I keep.

Go forth in joy and the light of my love, turning to me without fear when the darkness threatens to overcome you, and turning also to me to share your triumphs and your achievements, and know in your heart of hearts that we are together in blood and spirit 'til the last star darkens in the sky and winter comes to the universe."

1927

Charge of The Horned God

V. West

Hark unto me: for I am He who has existed throughout all time. I was there from the beginning; it was my potency that charged the fertility of the Great Mother and created life from her empty womb.

Myself itis inthewinds thatsweep theworlds;myself itis in the flames that give warmth and light to all beings. I am he who provides: the Green Man of field and forest fruitfulness; the lust of the bull that engenders life upon the cow; the strength of the boar that engenders life upon the sacred sow of Ceriddwen; the speed of the stag running free in the forest that no hunter can bring down save he who speaks the sacred words to call unto the spirit of the fleeing stag.

I am Lord of theDance; he who swirls throughthe starry universe with the world at his heels. I am he who dances on mountain and plain and hearth, and he who captures all things in his dance.

AndI amalso KernnuntheDark Hunter;he withvisage asdark as void and armour bright with flame. My name is Lord of the Hunt; my prey those souls who needs must die and descend into the dark, chthonic depths of my bowel. For I bring life but death also; I am he at the gateway of the worlds, and to me shalt thou come in the end, thou who art my child and my prey.

.

(written November 1989)

1928

======RHYMING CHARGE OF THE GODDESS======

I am the harmonious tune of the songbird
And the laughter of a gleeful child.
I am the bubbling sound of the running brook
And the scent of the flowers wild.

I am the floating leaf upon the breeze
And the dancing fire in the forest glade.
I am the sweet smell of rains upon the soil.
And the rapture of passion when love is made.

I am the germination of seed in the Spring
And the ripening of wheat in the Sun.
I am the peaceful depth of the twilight
That soothes the soul when day is done.

I am found in the twinkling of an aged eye...
And found in the birth of a newborn pup...
Yes...Birth and Growth and Death, am I
I am the gracious Earth, on whom you sup.

I am your sister, your mother, the wise one.
I wrap you gently in the warmth of my love.
That which your seek you shall find within:
Not without...not below...not above!

Remember always, my children, be reverent.
Be gentle, loving and kind to each other
And hold sacred the Earth and its creatures:
For I am the Lady: Creatrix and Mother!

-Kalioppe-

1929

Second Ritual For Bast

Chris Olmstead

Gwen called me up to tell me that her nineteen-year old Siamese cat Coco, who raised her from a small child and taught her innumerable wisdoms, had just come out of surgery and was not doing well. She talked about how her sister Lisa went to the vet every day to sit with him, talk to him, and give him her love. Gwen said she was burning a blue candle next to his picture in order to promote his healing, and was that O.K.? To answer her I mentioned as a gentle aside that I had heard that green was also good for healing. We talked cats for a while. She cried. I remembered Buttons, fought tears, and then I understood what pain she faced here. She kept talking until I offered that I too might do a healing spell on his behalf. She jumped on my words with an eager "Oh! Would you?!" and I suddenly understood the real question behind this phone-call.

I explained that a cat who has seen nineteen summers has really had the best of it already, and that a spell which holds him to a body which is obviously failing him might be no kindness. She agreed. I explained that he might just be ready to go, now...since she has been raised, and even her little sister Lisa--with whom Coco lived--had just graduated college. I agreed to do a spell which sent him energy to do with as he chose, either to heal or to move on. She made a hopeful sound that with healing, he might choose to stay, then she hung up.

I went quiet, thinking how best to do this. I mentally reviewed past spells that have worked, and why. Spells of "recovery" (whether they have been for illness, or finding Buttons when he was lost in a strange and distant city, or simply gaining the return of stolen things) have worked best when I look at the web as it was before the undesired event, compare it to the web as it is after, and (if the difference is not too great) then shape the web with my mind until it resembles what has been and consequently have the item in question pop back into my reality like a watermelon seed squeezed between thumb and forefinger.

Here I sought to couch this knowledge within the Wiccan framework I am studying. I understand how the use of a ritual (or a language, an image, a habit, anything) taps into all those who have ever used the same thing, and knits their gifts together on the time-line. More mundanely, I understand how my own establishment of the habit of ritual will build powerful cues in my mind which make spell-work more efficient. Out of respect for what my teachers have been showing me,

I determined to do it perfectly...while no one was around for me to feel awkward before.

How might my Priestess teacher compose her Altar? What things, and what Deity shall be the focus? Well, obviously Bast...and such things as Bast might like. I thought back to the ritual I wanted to do with Bast for healing Le-oh. I plundered the memory of it for useful items. I remembered: Bast likes golden necklaces and other shiny things, images of cats, soft lights that don't damage night vision, and suddenly, I laughed aloud as I was inspired to offer Her cat-nip. It just felt right. So I laid these all out (along with the "usual" things): My first piece of jewelry--a golden cat pin, inscribed "Save a Cat" from the Save a Cat League of New York, my finest gold chain, two teak cats from the orient, my golden ankh, scarab necklace, and the spread-winged Horus-falcon I got when I visited the exhibition of Ramses II. I placed a bud-vase next to the water cup and went out

into the night to gather a perfect sprig of fresh cat-nip.

A deep breath, and I began by lighting the tiny oil lamps on Her Altar...

Standing before Her altar I closed my eyes and reached for the images of the web when Coco was well and compared how it is now. Images slipped and swam. The differences were great. I pictured Gwen, her candles and photographs, and knitted us all into the circle with a breath. Then the images left. I opened my eyes and spoke softly but aloud. (I'm trying to cultivate that ability.) Before me, my cat images glimmered. I remembered the scene where Thomasina visits Bast.

I went there too. I breathed energy into myself, and held it in my belly, as my Sensei taught me. Then I said:

"Oh Bast--I'm here on behalf of your charge Coco, and his human, my friend Gwen. Coco is old, and it may be that his time has come. It's true he has lived long, but some cats do live longer. If this is still something about which there is uncertainty and choice, let him use this energy to heal. If it is really time for him to go, then I don't wish to stop him. Let him use this energy to go on into what ever comes next for him, and have an optimum and right... 'coming forth into the day'."

(I wanted to say 'death and re-birth,' but suddenly that wasn't accurate
here...) I then continued, asking:

"Oh Bast, how hard is it to just let things be as they have been, for just a little longer? He is old, but old-age isn't a crime..."

and suddenly a voice broke in just behind my right ear, and in perfectly lucid English She answered softly:

"...and Death is no punishment."

It shook me a moment. As soon as She said it I recognized She was right-- (hence--right side? Or R/L Brain?) It humbled me to realize I had thought that death WAS punishment. I knew that She was gone as soon as She had spoken, and there would be no point to turning to look. I felt the energy go out of me toward Coco, and I knew the spell had worked but that I hadn't gotten the answer Gwen wanted. That saddened me, even knowing what She said. I thanked Bast, thanked and dismissed the watch-towers, and went to bed to think about it all.

Early the next morning Gwen called to thank me for talking to her, and to tell me there was no need to make the spell for Coco. He had died in his sleep during the night...now at least he wouldn't have to face another surgery.

I told her I had already done the spell, and it was my feeling that Coco was o.k. I mentioned that I thought he had taken the energy for use in his next reality. I said everything I could think of to help her feel better. I don't recall whether I told her what Bast said to me or not.

When I went to the altar to take it all down, I noticed the water level on the cat-nip had dropped below the stem and it had withered. Somehow that was fitting. It meant many sad and happy things all at once. It meant that She had accepted the gift by taking the essential freshness of the offering; It meant that things die, and that's natural; It meant that when the vitality is gone, the flesh can not stay. So it is with what I know of death.

WCC BELTANE RITUAL

By Lynna Landstreet

Personnel required:

Several drummers and other musicians if possible. A priest and priestess who will represent the God & Goddess (and should be garbed appropriately), referred to herein as P & PS, plus a priest or priestess who will read the meditation and "stage-manage" the ritual (referred to herein as "N" for Narrator)

Tools/Supplies required:

Very few. Thereshould be afire in the centreof the circle,and a chalice of wine and a bowl of Nine Holy Herbs spray or other concentrated alcohol (we ended up using Jamaican overproof rum, which worked very well -- flared up about six feet high!).

Bring in the people and have them sit. Have the musicians sit together in an inner semi-circle, behind the Narrator. One drummer should be playing a slow, hypnotic heartbeat during the first party of the ritual. The priest and priestess who will represent the God and Goddess should be hiding near the circle, and approach when the part about them drawing near begins.

N: "Beltane means many things. It is a celebration of spring coming into full flower, of the return of the Goddess from the underworld, the mating time of the animals, the return of the sun, and many other things. Above all, it is a celebration of life. But for us, here in this community, it is also the time when we leave the confines of our building and return to the temple of the forest.

"Wicca is a nature religion, but too often we worship in concrete cages, cut off from that nature, and from our own natures. And as we have now returned to nature in our choice of ritual site, I ask you tonight to return to nature in your hearts and minds as well, for the ways of the world within walls are not necessarily the same as the ways of the world outside.

"We meet in a small fragment of forest, within acity park. But now, I ask you to forget the city that surrounds us. In your mind's

eye, let the city fade away and the forest extend on and on, covering the land that only moments ago was buried under concrete. For once this land was wild, and covered with trees, not buildings. Once the rivers and streams ran free, and the air was fresh and fragrant with the scent of cedar and sweet fern, not fouled by car exhaust and factory smoke. And it may be that one day, it will be so again, we have no way of knowing.

"But for now, picture the forest extending on and on,as far as you can imagine, in all directions. The great wild forest surrounds and embraces us, and we are the people of the forest.

"Herein the greatwild forest, we haveno need ofa sword to cast

the circle, for we have each other, our hands, our minds, our bodies. Join hands, and breathe in deeply, and breathe out, as one. Feel the circle being formed now by our touch, the energy leaping from hand to hand, deosil, around the circle. Feel it forming, a place set apart from the trials of daily life, a sacred, wild place...

"Here in the great wild forest, we have no need of a besom to cleanse our circle, for we meet in the wilderness, which is already clean and pure, and by its touch are we made clean and pure ourselves. Feel all fears, doubts and negativities ebbing away from you, as the forest absorbs them and transforms them to good...

"Here in the great wild forest, we have no need of incense to purify our circle, for we have the arching sky above our grove, and the rushing wind that ruffles our hair and caresses our skin. Breathe deeply, and take the wind and the sky into yourself. The spirits of the air are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a candle to purify our circle, for we have the balefire in the centre of our circle, and the stars above. See the leaping flames now, hear their crackle, and see them reflected in the tiny fires in the sky above us. Feel their warmth, and take them into yourself. The spirits of the fire are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a water bowl to purify our circle, for we have the rushing stream in the valley beside us, and the dew that moistens the grass. Hear the water's call, now, feel the rising dampness in the air, and take it into yourself. The spirits of the water are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Herein the great wildforest, we have no needof salt to purify our circle, for we have the earth itself, beneath us, and the firmness of our own flesh and bones. Feel the solidity, the vastness, of the earth, and take it into yourself. The spirits of the earth are here

always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Open yourself, now, to the pulseof life all around you. It is there, if you can free your spirit enough to sense it. Feel the life straining to be born in every sprouting seed, the exhilaration of the blossoms bursting from their buds on the trees, the joy of the very grass itself, of every bush and shrub and piece of moss, greening again as the earth is warmed by the sun, as the life-giving rains fall from the sky, and all of nature is borne into the ecstatic dance of life's return. And feel, in the midst of it all, the presence of the Lord and Lady, who are the soul of all nature, the consciousness of the wild, the beauty of the green earth, the sun and moon and stars, and the mystery of the waters. Feel them approaching! Even now, they near our circle, drawn by our love and our joy in their creation. Feel their power, their nearness... they approach... they come... THEY ARE HERE!"

Narrator throws the Nine Holy Herbs into the fire. Asit flares up,

the drummersbegin todrum, and thepriest and priestessrepresen ting the God and Goddess runinto the circle and beginto dance wildly around the fire. After a couple ofrounds, they each pull someone in from the circle to dancewith them a few rounds, then each of the four pull other people in, and so on, until the whole

circle is up and dancing (in high school they called this a snowball dance, remember?).

As the dance reaches its peak, the priest and priestess take the

chalice,and hold it up above theheads of the dancers to charge it

(this ismade easier if yourcircle site is surroundedby park benches likeours is). If theenergy is really happening,a formal wineblessing shouldn't be necessary, butone may be performed anyway if desired. When the wine has beencharged, the narrator calls "Down!" and people fall to the ground.

N "Feel the energy swirling up and up above us, forming a fiery cone.
See it explode in a shower of fireworks, the energy spiraling down to the earth like shooting stars, adding power to the transformation that is already underway, blending with the energy of every leaf and bud and
blossom to aid in the greening of the earth. (Pause) Now rise, and join
hands once again."

Priest and priestess take chalice around circle, and kiss each person before giving it to them, while people sing:

"Powers of the Earth
Powers taking form
Rising to rebirth,
Rising to be born."

When chalice returns, pour libation into the fire.

N "We need not bid farewell to our Gods, nor to the spirits that surround us, the wind, the fire, the stream, or the earth, for they are always here. It is we who shall take our leave of them, later on, and when we do, each of us shall say our own farewell, in our own words. But for now -- LET THE CELEBRATION BEGIN!!!"

People feast, dance, make merry, etc.

Yule Carols courtesy of Green Egg (Yule '92 issue)

Ye Children All of Mother Earth
(It came upon a midnight clear...)

Ye children all of Mother Earth
join hands and circle around
To celebrate the Solstice night
When our lost Lord is found.
   Rejoice, the year has begun again
   The Sun blesses skies up above
   So share the season together now
   In everlasting Love!

==========
Gloria

Snow lies deep upon the Earth
Still our voices warmly sing
Heralding the glorious birth
Of the Child, the Winter King
   Glo -- ria!
   In excelsis Deo!
   Glo -- ria!
   In excelsis Dea!

Our triumphant voices claim
Joy and hope and love renewed
And our Lady's glad refrain
Answer Winter's solitude
   Glo -- ria!(etc.)

In Her arms a holy Child

Promises a glowing Light
Through the winter wind so wild
He proclaims the growing Light.
   Glo -- ria! (etc..)

Now the turning of the year
Of the greater Turning sings
Passing age of cold and fear
Soon our golden summer brings.
   Glo -- ria! (etc..)

1940

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Oh, Come, All Ye Faithful!

Oh, come all ye faithful
Gather round the Yule Fire
Oh, come ye, oh, come ye,
To call the Sun!
    Fires within us
    Call the Fire above us
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    Our Lord, the Sun!

Yea, Lord, we greet Thee!
Born again at Yuletide!
Yule fires and candle flames
Are lighted for You!
     Come to thy children
     Calling for thy blessing!
     O, come let us invoke Him (x3)
     Our Lord, the Sun!

==========
Silent Night

Silent night, Solstice Night
All is calm, all is bright
Nature slumbers in forest and glen
Till in Springtime She wakens again
Sleeping spirits grow strong!
Sleeping spirits grow strong!

Silent night, Solstice night
Silver moon shining bright
Snowfall blankets the slumbering Earth
Yule fireswelcome the Sun's rebirth
Hark, the Light is reborn!
Hark, the Light is reborn!

Silent night, Solstice night
Quiet rest till the Light
Turning ever the rolling Wheel
Brings the Winter to comfort and heal
Rest your spirit in peace!
Rest your spirit in peace!

==========

Glory to the New Born King

Brothers, sisters, come to sing
Glory to the new-born King!
Gardens peaceful, forests wild
Celebrate the Winter Child!
    Now the time of glowing starts!
    Joyful hands and joyful hearts!
    Cheer the Yule log as it burns!
    For once again the Sun returns!
    Brothers, sisters, come and sing!
    Glory to the new-born King!

Brothers, sisters, singing come
Glory to the newborn Sun
Through the wind and dark of night
Celebrate the coming light.
    Suns glad rays through fear's cold burns
    Life through death the Wheel now turns
    Gather round the Yule log and tree
    Celebrate Life's mystery
    Brothers, sisters, singing come
    Glory to the new-born Sun.

1942

The Corn Play (Lammas Ritual)
Coven of the Morning Star and Stella Maris Coven

Requirements:

Lammas Lord Crown (Wheat, Rye, Corn, fruit and flowers)
Corn Queen Crown (Wheat, Rye, Corn etc)
Fresh-baked bread
Honey
Red Wine
Cords to bind the Lammas Lord
Green cloth to cover him
Lammas Cup and cloth to polish
"John Barleycorn" music

Ritual Begins:

Priestess and Priest cast circle and invoke quarters (Lammas Lord and Corn Queen remain outside circle).
A gateway is cut, and everyone calls to the Corn Queen to enter the circle:

Queen of the Corn, Queen of the Fertile Earth; come to us now, for we have need of you & etc.

The Queen enters, and then leads the call for the Lammas Lord to enter the circle.

God of the Meadow, God of the Hill, God of the Corn and of our True Will, come to us now, for we adore you & etc.

The Lammas Lord stands in the centre of the Circle, and is washed by the women (each Priestess takes the aspergillus in turn, and asperges the Lammas Lord - Corn Queen first).

Then each one polishes the Lammas Cup, which is returned to the altar, and filled with red wine. (Corn Queen takes cup and

cloth to each person).

Then the Queen stands before the Lammas Lord and says:

To kill the King
(Coven: For what purpose kill?)
To feed the land
(Coven: What feeds the land?)
The blood of the King
The honour of the King
The life of the King

Two priests step forward, and bind the Lord's hands behind his back, and tie his ankles together. NB: do not knot the cords, as the Lammas Lord must be able to extricate himself from the bindings.

1943

The men all turn and face outwards from the circle. The Corn Queen takes her athame, and the cup of wine, and "cuts the throat" of the Lammas Lord, catching his blood in the chalice. The women help the Lammas Lord to the ground, and cover him with the green cloth. His crown is placed upon the bread, on the altar. A female Elder stands at the head of the Lammas Lord, and a Maiden stands at his feet. They are his mourners. The men turn back into the circle, and the Corn Queen leads the weaving dance to "John Barleycorn". When the music finishes, all stand facing outwards (including Elder and Maiden). The Lammas Lord removes his binds and cover, and silently makes his way to the altar. He takes up the bread and wine, and leaves his crown on the altar. He returns and stands centre. The Corn Queen acknowledges the mystery of the re-born grain:

"Behold the Mystery! The grain, the crop, the food."

As she speaks, everyone turns and faces in once more.

The Queen steps forward, and kneels before the re-born grain saying again, "behold the mystery". She rises, and drinks from

the cup. The "Lammas Lord" breaks a piece of bread for her, which he gives to her as she hands back the cup. She walks to the altar, and dips the bread in the honey. Then the next person steps forward, and repeats her actions. Then each in turn until all have knelt to the re-born grain, and had some wine, bread and honey. It is important that the Lammas Lord does not speak throughout the ritual.

The circle is closed, and the feast begins.

This ritual is freely adapted from a traditional ritual practised in the north of England.

FOOD FOR THOUGHT

SYSOP'S NOTE: This excellent food-for-thought was downloaded from EarthRite BBS, 415-651-9496. - Talespinner, Sysop, WeirdBase

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LOOKING AT YOURSELF

before you go a step further, take a good long look at your desires, motivation and skills. What role do you see yourself playing in this new group? "Ordinary" member? Democratic facilitator? High Priestess? And if the last -- why do you want the job?

The title of High Priestess and Priestess are seductive, conjuring up exotic images of yourself in embroidered robes, a silver crescent (or horned helm) on your brow, adoring celebrants hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and candle wax soon enough, and not every word you speak is worth remembering. A coven leader's job is mostly hard work between rituals and behind the scene. It is not always a good place to act out your fantasies, because the lives and well-being of others are involved, and what is flattering or enjoyable to you man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain status and ego gratification, other people will quickly sense that. If they are intelligent, independent individuals, they will refuse to play Adoring Disciple to your Witch Queen impressions. They will disappear, and that vanishing act will be the last magick they do with you.

And if you do attract a group ready to be subservient Spear Carriers in your fantasy drama -- well, do you really want to associate with that kind of personality? What are you going to do when you want someone strong around to help you or teach you, and next New Moon you look out upon a handful of Henry Milquetoasts and Frieda Handmaidens? If a person is willing to serve you, the they will also become dependent on you, drain your energy, and become disillusioned if you ever let down the Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a) because it seems glamorous, exotic, and a little wicked; b) because it will shock your mother, or c) because you can endure your boring, flunkie job more easily if you get to go home and play Witch at night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facillitatir of

a study group, group process insights and skills are important. These include:

1) Gatekeeping, or guiding discussion in such a way that everyony has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is compleated, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more that reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They

must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants, dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and

the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and obtaining them (information, money, supplies); fostering communications (by telephone, printed schedules, newsletters etc.); and keeping records (minutes, accounts, Witch Book entries, or ritual logbook). Someone or several someones has to collect the dues if any, buy the candles, chill the wine, and so forth.

Teaching is crucial to both covens and study groups. If only one person has any formal training or experience in magick, s/he should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the

others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they you may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculity, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coverners explore the roots of teir personal problems and choose strategies and tactics to overcome them. This is not to suggest

that one must be a trained psychoanalyst; but at the least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiesthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facilitatir, either for the first fonths or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.

The Heirophant

"An official expounder ofsacred mysteries or religious ceremonies,esp. in ancient Greece; an initiating or presiding priest" - OED. I generally use it in the "initiating priest/ess" context (CM heritage,that). Those who hold the power *and authority* to initiate others into our particular Trad, are hierophants when they actually exercise that power.

Most of usare explicitlyoathbound to ensurethat thecandidate is a worthy person, properly prepared to receive what we are about to confer,and that the rite of adoption/initiation is correctly done according to Trad standards. Those Trads who've dispensed with oaths still, implicitly,expect something rather similar.

When I consider acandidate for initiation,I first look tosee whether I have a 'proper person' according the expectations of my Art. Next I look to see whether the Lady's Initiation rests upon them.

Lastly, I look to see that s/he understands what s/he is about to promise, and has the skills necessary to carry it out (the gumption to stand by his/her oath is part of 'proper person', IMO). While the marks ARE plain to see,speculation by the uninitiated notwithstanding <g>, all three ARE judgement calls on my part. Then again, ANY situation touching upon my Oath requires a judgement call on my part.

At1st Degree,Alexandriantradition permitsme toextend benefit of the doubt in cases where the marks are recent enough that they shine but dimly (or where the candidate's history leads one to suspect s/he may not feel bound to stand by what s/he swears to). Gardnerian tradition does not. Then again, H'Alexandrian tradition requires that no benefit of the doubt be granted at 2nd Degree, whereas Gardnerian tradition again contradicts. In either case, a 2nd of either Trad has been put to the test and found fully appropriate to the Trad in the judgement of his/her heirophant, we simply do it at different degrees. (That's the theory,anyway, and why we come down so hard on those who f*ck-initiate.)

1948

RAVEN GRIMASSI ON HEREDITARY ITALIAN WITCHCRAFT

[Conversations arising from Raven's posts are included with the material to which they refer, but are indented to make them less intrusive.]

THE OLD WAYS: THE SPIRIT FLAME

I would like to share some of the Old Hereditary Ways here, and invite others to post their techniques for Ritual or Magic, etc. I know many of you choose to believe that we Hereditary Witches do not exist, but that's O.K., you may still find this info of use (or at least of some interest). This first post is about what we call The Spirit Flame. In the Aridian Tradition, it is the focal point of the altar. A bowl is placed upon the center of the altar, and is filled with a special liquid, which will burn a blue flame. The appearance of the blue flame represents the presence of Divinity, within the ritual setting. The use of fire as a sacred symbol is one of the most ancient of practices.

If you wish to experience the Spirit Flame, you can perform the following, using any high quality perfume, or cologne. Strega Liquore is excellent, and contains all but one of the original ingredients (it is quite expensive, however). Place the bowl in the center of your altar (the bowl must be able to hold fire). Fill the bowl about half full. Set two altar candles, forward of the bowl, off to each side (you are forming a triangle; the bowl is the bottom point of an inverted triangle). Light the candles,
and extinguish any other source of light. With a ritual tool such as a wand or blade, trace a crescent over the liquid, and say:

"In the name(s) of _____
and by this sacred sign
be this the Essence of the Divine"

Then take a lit match and touch it, gently, to the surface of the liquid (do not use any liquid other than perfume or Liquor/ liquore). As you light the bowl say :

"I call upon Thee _____
be Thou present at this sacred place "

A beautiful blue flame will appear, and gently dance upon the surface of the liquid. We consider the flame to be sacred, and we use it to bless objects, empower tools, and create our ritual circles/sacred space. Feel free to experiment with it, but please treat it with respect. Allow the flame to go out by itself.

I have altered the wording, and omitted some of the gestures and invocations. You may insert the names of your own deities in the blank space. Even though altered, the technique here is sound, and should enrich whatever you may choose to do with the Spirit Flame.

This ritual has been preserved among the Hereditary Clans, and is still an aspect of all ritual gatherings. It is the oldest of our "laws" that nothing may be removed from the Teachings, so we still

keep the Old Ways alive (we can add to our material, but we cannot remove anything). In Italy, Strega Liquore has been used as the Spirit Flame liquid, since it was first distilled in 1873. Originally the recipe was sold to the Alberti family, by some Strega (Italian for witch), with the exception of one certain ingredient. Before this, a liquid made from a mixture of distilled grape wine, and distilled grain, was the basis for the Spirit Flame liquid. It was quite similar to Brandy, which was first distilled around 100 A.D.

Scenes showing fermentation appear on pottery made in Mesopotamia as early as 4200 B.C. The earliest forms of Spirit Flame Liquid would have been a fermented substance, followed later by ones which were distilled. I am not at liberty to go into the individual ingredients, unfortunately. However, Strega Liquore is about as close as one can get without being initiated.
If the Spirit Flame was used outside of Italy, I am unaware of it. But I would be happy to know that others had this Tradition as well.

> Don't laugh too hard at the following Raven... I experimented with lighting the Strega in my bowl, in my case a cast-iron chili pot cum cauldron. It does WHOOSH, doesn't it?! (No, I didn't set myself on fire). And the blue is lovely... But everything got so hot that the Strega went into a rolling boil and essentially doused itself. IS this supposed to happen? I think I hear you laughing.... SeraLuna

> Dear SeraLuna, You can always pick out an Aridian, as they have no eyebrows, eyelashes, or hair!! <VBG> Seriously though, no it isn't supposed to do that. I suspect that you used too much Strega Liquore, and that the pot was too big. A Chili pot full of Strega would... well, it would do exactly

what you described! I am glad that you're OK. Next time use only a small bowl, no larger than a cereal bowl, and only use about 2 or 3 oz. of liquid. Many Blessings, Raven

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THE WALNUT WITCHES

In Italy, there is a legend of Witch gatherings in the town of Benevento, at the site of an old walnut tree. Manuscripts from old witch trials in Italy, speak of this tree which (it was said) had always been there, and was in leaf all year long. The nuts of this tree, were said to have been of pyramid-like form. Many of these walnuts were sold as talismans and amulets. The tree was so huge, and its branches so thick with leaves, that its shade was said to be like night itself. It was considered sacred to Proserpine, Nox, Diana, and all Cthonic deities. The walnut witches were said to have been a very powerful society of witches. It was through their dedication that the Old Religion survived intact, during the Inquisition (and afterwards).

In 662 A.D. Romuald, Duke of Benevento, lived in Benevento and was said
to have joined in these celebrations at the walnut tree. In Benevento there also lived a man named Barbato. He was a christian, and later became a Bishop (eventually he was even sainted). Hard times befell Benevento, and the army of the Byzantine Emperor Constans II, was threatening to invade. Barbato went about the town blaming all the troubles of Benevento, on the witches and their religion. After corresponding with Constans, Barbato approached Romuald, and said that he (Barbato) would perform a miracle and save Benevento, if given authority to "cleanse" the town of its "heathen sins". In desperation, Romuald agreed, and sure enough Benevento was not conquered (but it was attacked).

Barbato had the Walnut tree cut down, and converted Romuald to Christianity. One story is told that Barbato had a church built upon the site of the old tree, and another that the tree was seeded in a different place, and still another that the tree grew again in the same spot.

Whatever the case, my mother says that a walnut tree still stands in Benevento, in the Stretto di Barba, near the river. Witches still gather there today in secret. Benevento has long been associated with Witchcraft, and was once the sanctuary of the followers of Aradia, in the 14th Century. In Charles Leland's book ETRUSCAN MAGIC & OCCULT REMEDIES there are several exaggerated (but fun) stories of the good witches of Benevento. Leland also states that the witches of Benevento were very well known for their healing, and for dispensing coins to

the poor.

A last note of interest, Strega Liquor is made in Benevento (and has been for quite awhile). If you can find a bottle, check out the label. You'll find a picture of witches and satyrs dancing beneath a tree (walnut I assume <G>).

THE WATCHERS

In the early stellar cults, there were four "royal" stars (known as lords) which were called the Watchers. Each one of these stars "ruled" over one of the four cardinal points. The star Aldebaran, when it marked the Vernal Equinox, held the position of Watcher of the East. Regulus, marking the Summer Solstice, was Watcher of the south. Antares, marking the Autumn Equinox, was the Watcher of the west. Fomalhaut, marking the Winter Solstice, was Watcher of the north. Towers were constructed, bearing the symbols of these Watchers, for the purpose of evocation. During the "rites of calling" symbolic gestures were given and the names of the Watchers were called out. In the stellar mythos, the Watchers themselves were deities who guard the Heavens and the Earth. Their nature (and "rank") was altered by the successive Lunar and Solar cults, which replaced the Stellar Cults. Eventually the Greeks reduced them to Gods of the four winds, and the Christians made them principal-ities of the air. Their connection with

the stars was vaguely preserved among the populace, in the concept of Angels.

In the Italian system, these ancient Beings are called the Grigori. They are the Guardians of the "doorways" between the physical plane and that which is beyond. In Italian witchlore, the stars were thought to be the campfires of the legions of the Watchers (there were other stellar associations as well). In the 16th Century, the French theologian Sinistrari spoke of Beings existing between "men and angels". He called them demons, and associated them with the Elemental natures of Earth, Air, Fire, and Water. This, however, was not a new concept, but was taught by certain Gnostic sects in the early days of Christianity. In the Old Testament (Daniel 4: 13-17) there is reference to the Irin, or Watcher, which appear to be an order of angels. In his book DICTIONARY OF ANGELS, Gustav Davidson lists the Watchers as a high order of angels, known also as the Grigori. In Rabbinic lore, the "good" Watchers dwell in the 5th Heaven, and the "evil" Watchers dwell in the 3rd.

In Aridian lore, the Watchers guard our circle and watch over us. They assist us in our spiritual growth, and "escort" us to the next realm, when we cross from physical life. We acknowledge them as Guardians of the entrances and exists, to and from the worlds which con-

nect with the physical plane. We also know them as the Keepers of the Ancient Wisdom, and guardians of the Art. They are Clan Guardian spirits, known as The Old Ones.
They are also pre-Christian and pre-Gardnerian.

THE LARE

In the Old Religion of Italy there are certain spirits called the Lare (pronounced Lar-ray), who are both protectors and preservers. In Roman mythology, they were house spirits/family spirits. Upon the home's hearth, a small Lare "house" (or chapel) was placed. Each one had a receptacle for offerings, which consisted of wine, honey, milk and flowers (or grain). The focal point of a Family is their home, and in olden times the focal point of the home was the hearth (the Latin word "focus", means hearth). The hearth held the fire which provided heat, and served to cook the meals. A prayer was said to the Lare every morning, and special offerings were made at family celebrations.

These spirits were originally gods of the cultivated fields and were worshipped at the crossroads. In early Etruscan times, they were called Lasa. In Tuscany today, the word lasa refers to spirits. The Lare cult maintains a strong family connection, and is largely responsible for the existence of hereditary Italian witch families. Generation after generation has remembered and honored the previous ones, passing on the ancient traditions of the Old Religion. This is why we can trace our heritage back, and recall the family lines. Today, Aridians still place a Lare house in their home, and give offerings. At birthdays, candles are lit on the shrine for the family member, and also when they die. At certain seasonal rites, the family names are recalled, back down the family lines. Stories are retold and so on. It

is really quite beautiful, and very primitive. It is our culture and our heritage which binds us together. Sadly, this is something which modern culture does not really understand, or appreciate.

FROM: TONY MARCANO
It should also be noted that the prayers said at the lararium differed on the kalends, nones, and ides. Also, the lares were worshipped along with the penates, Vesta, and the genius (pronounced ghen-yoos). Roman traditions accepted/tolerated many gods, which allowed for the inclusion of a "wiccan" pantheon but very often these were very different traditions shared within the same household. The MTR (traditional Romans) in Italy as a tradition/organization does not embrace stregeria (although some of them may also be practicing witches) but rather view themselves as Roman Pagans, members of the collegium and curia, and in some

cases flamines.

> FROM: RAVEN GRIMASSI
> Please understand that I am not talking about Roman Religion here. I am talking about my Tradition, which has its roots in ancient Italy. Our people lived under Roman rule perhaps, but did not follow the classic Roman Religion. We are Strega and are different from classic Roman Tradition. I am not leaving things out here, I'm speaking of the Ways of my Clan. Certainly there were other things going on in Italy concurrently with us (but different from us). Thanks for adding your knowledge to this post, but I simply wish to keep things clear (and not to contradict you).

DIANA & REX NEMORENSIS

There is a very interesting myth about the worship of Diana, which I would like to share here. Long ago, in the Alban hills, there came a runaway slave who was favored by the Goddess Diana. Because She had freed him, he desired to worship Her, and She gave him sanctuary. One day Diana appeared to him beneath a large tree which stood in the center of a clearing, within a large grove. Then just after sunset She proclaimed Her love for him, but at the same time demanded that he prove himself worthy of Her favors. So Diana brought before him a mighty warrior, who was Guardian of the Grove. Then She told the runaway slave to challenge the Guardian. But the Guardian would not accept the
challenge, unless the former slave could prove his strength and courage. So the runaway climbed the great tree, and broke off a large branch with his hands. The branch was so strong that no ordinary man could break it. So the Guardian accepted the challenge, and the two battled for the favor of Diana. The Guardian was defeated and met his end at the hands of the runaway slave. Then Diana touched his shoulders, placed a wreath upon his head, and said "Thou art Rex Nemorensis (King of the Woods)". This is one of the mystery texts, and deals with

parts of our inner self. Look at the characters in the Myth as yourself, and
at Diana as Enlightenment.

Now, back to the note. In central Italy lies the lake once known as Lacus Nemorensis. This lake was also known as the Speculum Dianae (Mirror of Diana). Here on the northeast shore of this ancient lake, once stood the temple of Diana. Here too was the sacred grove of Diana. In ancient times the followers of Diana gathered at the Temple

to give worship, and to be healed by the water, which was said to flow into a pool within the Temple. At Nemi, in the Alban Hills, Diana was worshipped in many forms. At the new moon She was the chaste Huntress and the crescent moon was her bow. In this aspect She was seen as the eternal virgin, free from the need for men. At the time of the full moon, Diana was the Enchantress, the Queen of Magic. At the dark of the moon Diana was vengeful, secretive, and somewhat dangerous. As the chaste, Her name was pronounced Dye-anna. As the Queen it was pronounced Dea-nah, and at dark of moon it was pronounced Dee-anna. These are essentially the same aspects commonly referred to as Maiden, Mother, Crone.

Another term for Rex Nemorensis, was the Hooded One. It is interesting, because a cult formed in the Groves of Nemi around this theme, and was comprised of outlaws and runaway slaves from Rome.

There is a similarity between this mythos, and the Robin Hood legend. Especially when you consider that runaway slaves and outlaws from Rome gathered in the forests of Nemi. The Hooded One was a title for the representative of the God (usually referred to as Kern). This person was the cult leader, and held the title of either the Hooded One, or Rex Nemorensis. The major difference probably lies in the fact that the Hooded One could be either a male or a female. But Rex Nemorensis was always a male. Legend says that the Hood helped to conceal the gender. The outlaws of the Forest in Nemi were more of a religious cult, and lived more off than the land, than off the rich (although an occasional ambush here or there was not out of the question).

DIANA AND DIANUS

The most common names found associated with The Old Religion, in Italy, are Diana & Dianus. Dianus is the nature god, associated with the woods, herds, fertility, and so on. He was present in the rites of Diana at the sacred grove of Nemi. He is also known as verbius, and is linked to the title Rex Nemorensis. Oaks were sacred to Dianus, which were present in the groves at Nemi. It seems likely that, in time, he was also associated with the god Janus. Janus was a god of doorways/portals (and of beginnings in general). In this aspect, Janus was a guardian who kept non-initiates away from the Mystery Traditions. He carried a whip and a rod, which could usher in, or drive away. Dianus, as the guardian Rex Nemorensis, is easily linked to Janus, in this aspect. In the Aridian Tradition, Diana and Dianus would be two parts of the Divine One Great Spirit. Usually, Dianus is visualized as a

stag god, or a man with antlers. He can also be associated with the forest god, known as Kern (no, Kern, not Herne ...different land, similar story).

Dianus is the consort of Diana, even in Her chaste aspect. Here they are more like brother and sister. In other aspects they are lovers, and so on. Historical references to the cult of Diana and Dianus (other than Classical Age) appear as early as the 4th Century A.D.

Jana is one of the names we Aridians use for the Goddess (the others are Tana & Fana). The Goddess Jana is the Moon Goddess of the Janarric Clan. In Naples, the term Janarra was once used as the word for witch (instead of Strega). The Janarra are the keepers of the Lunar mysteries, in the Triad Traditions. Sometimes they are called the Sea Witches, because they once practiced along the coastal regions, and near the Bay of Naples.

In Italy there are three Clans, known as the Triad. THe first is called the Fanarra, second is the Janarra, and third is the Tanarra. The Fanarra are the "keepers of the earth mysteries", the Janarra are "keepers of the Lunar mysteries", and the Tanarra are the "keepers of the stellar mysteries". Originally they were one Clan, comprised of the covens which Aradia had established in the 14th Century. When the Inquisition began murdering witches, the Clan split up into their respective mystery traditions, in order to preserve at least one of the old Mystery Teachings. As the Fates would have it, however, all three survived. The Aridian Tradition is a rejoining of the three, back into the original state (as practiced in the time of Aradia). Each leader of a Clan, has a working knowledge of the two other Clans. Each Clan has a different aspect of Deity, for their Focus.

Fanus is the basic earth connection of the God. He is lord of the mysteries of the earth. He is primal, and one of the first awakenings of Divine Consciousness (in the Physical Plane). Janus is the awakening of the Divine Consciousness to the Solar System (if you will). He is the connection to the Sun and other planetary influences. Tanus is the awakening of Divine Consciousness to the Universe. He is the connection to higher Divinity, to the Source of All Things. So, actually they are the same Deity, but seen in various aspects (more properly, they are symbols of the stages through which Human Understanding has marked its contact with Divinity). Dianus is Fanus in a higher aspect. Fanus is more like Pan, while Dianus is more like Kern (stag horned god of the forests of Nemi). The double faces of Janus symbolize (among other things) the stage of a God who is between its base earth aspect, and its higher Divine aspect. These gods may also be thought of as the stages of Child, Adolescent, and Adult (although I would never say that to their face...nor neither face of Janus). Another illustration might help: Fanus is seen with animal horns, while Janus is seen wearing a crown, and Tanus is visualized with a blue flame forming a sort of "halo" around his head. Thus, you have the Nature made (horns), Human made (crown), and Divine made (light)
concepts of Deity.

Just a bit of an extension from my first reply (and a bit less emotional I hope). Frazer was not presenting a "Tradition" or a "System". He was simply speaking of the ancient practices and concepts of The Old Religion (and other things as well). You asked about our differences and likenesses. We share the common knowledge of Diana at Nemi, and some aspects of Her cult there. Rex Nemorensis is simply another aspect of what was once practiced at Nemi. In my Tradition there is no office of this title, and his legend is only one of the Mystery Teaching concepts, which we have retained over time. Legend says that Aradia (the Holy Strega) established a camp in the ruins of Diana's Temple, there at Nemi. I suppose that might be considered a connection somehow. Actually, Aradia was a Tuscan Witch and taught the Old Religion as a whole (not simply as practiced at Nemi). Frazer doesn't go into much depth concerning the Witch Cult in Italy, so I don't know what else to compare it to. I am NOT giving a history of my Tradition here, but my Tradition is a part of what I am posting.
In Leland's book, Aradia is the Daughter of Diana & Lucifer. In the mythos of the Aridian Tradition, Aradia is quite human (and is not the actual "daughter" of Diana). Now, Diana does have three aspects, just as Dianus has. She is Fana, Jana, and Tana just as he is Fanus, Janus, and Tanus. How this all came about, goes back to the Coven which Aradia had founded in the 14th Century . In time as this coven divided and established other covens, the Inquisition arose (by the way, in Italian the word for coven is boschetto - pronounced boss-kett-oh - and means a grove). Hoping to keep the mysteries alive, they established three Clans. Each Clan was a "Keeper" of one of the mystery traditions. These were the Earth, Lunar, and Stellar Mysteries. Each Clan then named the Deities in accordance with their mystery system. That is how Diana and Dianus came to be known by these many names. It is customary in some Traditions/Systems to have an "inner court" name for the God & Goddess. A name not known to any non-initiates. So, some groups will chose (or create) a secret name, which only they will use when addressing Deity.

For those who both believe, and do not believe, in the antiquity/survival of The Old Religion, I offer the following: In 30 B.C., the Roman Poet Horace wrote his work called the Epodes of Horace. In part, they deal with a dialogue between he and an Italian witch named Canidia. In Epode 5, he associates Diana & Proserpina with witches in a mystery Cult. In Epode 17, he names these goddesses as patron goddesses of Witchcraft, and states that witches use a book called Libros Carminum, by which they "call down the moon" and make philtres and evoke spirits. Other Roman writers of the period, support this basic theme in their writings (such as Lucan and Ovid). From this we

can conclude, that the association of witches with Diana, was generally accepted in Italy (circa 30 B.C.). Bear in mind that this is being written about in pre-Christian times, and not in the 1950's of Gerald Gardner. In note titled "The Society of Diana", I will show that this

cult continued on (in Historical documentation) through the 19th Century.

EPODE 5 : "...Night and Diana, who command silence when secret mysteries are performed, now aid me: now turn your vengeance and influence against my enemies' house..."

EPODE 17: (to canidia) "Now already I yield to your mighty art, and suppliant beseech you by the realms of Proserpine, and by the powers of Diana, not to be provoked, and by your books of enchantments that are able to call down the fixed stars from heaven, Canidia, at length spare your magic words, and turn backward your swift wheel..."

(Canidia replies)

"...must I, who can move waxen images and call down the moon from the sky by my spells, who can raise the vaporous dead, and mix a draught of love lament the effect of my art, availing nothing upon you ?"

THE SOCIETY OF DIANA

The historical documentation which I present here, is drawn from the research notes and books of, Professor Carlo Ginzburg (Professor of Italian Renaissance Studies at Univ. of California in Los Angeles), Professor Ernesto de Martino (Prof. of the History of Religions at Cagliari Univ., Italy), Professor Cardini (Prof. of History at the Univ. of Florence), and Julio Baroja (Anthropologist)

In his book, The World of Witches, Julio Baroja writes of southern Europe "There seems to have been a flourishing cult of Diana among European country people in the 5th & 6th Centuries, and she was generally looked upon as a Goddess of the woods and fields, except by those trying to root out the cult, who thought she was a devil". In the authors notes, for chapter 4, he adds that the cult also worshipped a male deity called Dianum. In 906 A.D., Regino of Prum wrote in his instructions to the Bishops of the Kingdoms of Italy, concerning this cult. Here he states
"...they ride at night on certain beasts with Diana, goddess of the

pagans, and a great multitude of women, that they cover great distances in the silence of the deepest night, that they obey the orders of the goddess...by speaking of their visions (they) gain new followers for the Society of Diana..."

The following Chronology will demonstrate the continuation of this "Society of Diana" up through the centuries to modern times.

1006 A.D. : 19th book of the Decretum (entitled Corrector) associates the worship of Diana with the common

pagan folk.

1280 A.D. : Diocesan Council of Conserans associates the Witch Cult with the worship of a Pagan Goddess

1310 A.D. : Council of Trier associates witches with the goddess Diana (and Herodias)

1313 A.D. : Giovanni de Matociis writes in his Historiae Imperiales, that many lay people believe in a nocturnal society headed by a queen they call Diana

1390 A.D. : A woman was tried by the Milanese Inquisition for belonging to the "Society of Diana", she confessed to worshipping the "goddess of Night" and stated that "Diana" bestowed blessings on her

1457 A.D. : 3 women tried in Bressanone, confess that they belonged to the "Society of Diana" (as recorded by Nicholas of Cusa).

1526 A.D. : Judge Paulus Grillandus writes of witches in the town of Benevento who worship a goddess at the site of an old walnut tree.

1576 A.D.: Bartolo Spina writes in his Quaestico de Strigibus. listing info gathered from confessions, that witches gather at night to worship "Diana", and have dealings with night spirits.

1647 A.D.: Peter Pipernus writes in his De Nuce Maga Beneventana & De Effectibus Magicis, of a women named Violanta who confessed to worshipping Diana at the site of an old walnut tree in the town of Benevento.

1749 A.D.: Girolamo Tartarotti associates the Witch Cult with the ancient cult of Diana, in his book Del Congresso Nottorno Delle Lammie.

1890 A.D.: Author Charles Leland associates the Witch Cult with the goddess Diana, as a survival of the ancient ways, in his book Etruscan Magic & Occult Remedies.

1894 A.D.: Lady Vere de Vere, after investigating witchcraft as it then existed in the Italian Tyrol region, wrote an article in La Rivista of Rome (June 1894) stating that "...the Community of Italian Witches is regulated by laws, traditions, and customs of the most secret kind, possessing special recipes for sorcery."

1959

1895 A.D.: Professor Milani (Etruscan Scholar & Director of Archaeological Museum in Florence) states that various elements of ancient Etruscan occultism have been "marvelously preserved"in the "Italian Witch Tradition." Professor Milani was familiar with the works of both Lady Vere de Vere and Charles Leland.

This theme continues through various authors (T.C. Lethbridge, Carlo Ginzburg, Doreen Valiente) into the 1900's and current era. Books written since 1950's are common enough and probably do not need listing here.

Source material for Chronology:

Ecstacies-deciphering the witches Sabbath
Night Battles-witchcraft and agrarian cults (by Ginzburg)
Etruscan Magic & Occult Remedies, Legends of Florence,
Aradia; gospel of the witches (by Charles Leland).
The World of Witches, by Julio Baroja.

A PRAYER TO DIANA

" Great Diana, Goddess, hear my words of adoration. Hear my voice when I speak your praises. Hear my chanting as it rises upon the smoke of the incense I offer you. See me when I reach up to you; when the Full Moon shines upon me give me your blessings. Oh Diana, teach me your ancient mysteries, ancient rites of invocation which the Holy Strega spoke of, for I believe the Strega's story: when she spoke of your shining glory, when she told us to entreat you, told us when we seek for Knowledge to seek and find you above all others. Give me wisdom,

Diana, and bind my oppressors. Grant me the Ancient Knowledge, and speak to my inner spirit, teaching me all the Holy Mysteries. I believe your ancient promise, the promise to all the ancient Clan, that we who seek your Holy Presence will receive of your Wisdom. Diana, think yet even for a moment, upon one who calls upon your name".

I have always loved this old prayer. Once saw a very similar version of it in a book called The Grimoire of Lady Sheba. Always wondered where she came by it. Her version is more poetic, and has all the nice "Thee" and "Thou" stuff. I like both versions, because of the mention of The Holy Strega (but I am partial to my Family one).

FROM: HELEN TYLER
My compliments & thanks to you for your posts on the Old Ways, Raven. I am a Solitary practitioner of the Hereditary/Traditional Way & started on the Path in the 30's at my Grandmother's knee (turned 66 last week & am still on the Path - learning more & more every day!). Since you mentioned Lady

Sheba's Prayer in your post, thought everyone might like to see it. She does not mention her source, then again, she does not give the source on many of her writings.

Prayer to Diana

O My Goddess, Diana, hear my song of adoration. Hear my voice when I sing Thy praises. Hear my songs as they rise heavenward, when the Full Moon, brightly shining, fills the heavens with Thy beauty. O my beautiful Moon Goddess, hear me as I stand before Thee. See me when I reach toward heaven, when my arms reach upward toward Thee. When the Full Moon shines upon me, give me Thy blessings, O Diana. Teach me of Thine ancient mysteries, ancient rites of invocation that the Holy Strega spoke of, for I believe the Strega's story: when she spoke of Thy shining glory, when she told us to entreat Thee, told us when we seek for knowledge to seek and find Thee above all others. Give us wisdom, O Diana: how to bind our oppressors, how to cure the sick among us. Teach me, O Diana. Give me Thy blessings, O Great Moon Goddess. Shield me from my oppressors. Receive me as your daughter, Diana. Receive me, though I am

earth-bound. Grant me ancient Wiccan knowledge. When my body lies resting nightly, speak unto my inner spirit; teach me all Thy holy mysteries. I believe Thine ancient promise, Thy promise unto the ancient Wicca that we who seek Thy holy presence will receive Thy Wisdom. Now the Full Moon shines upon me. Hear me! I stand before Thee! Grant me wisdom! O Diana! Shield me from my oppressors! Teach me Thine holy mysteries! I sing Thy praises unto the heavens. Let Thy glory shine about me. Bless us, O gracious Queen of Heaven. Descend Thou among us; Descend and conquer, Gracious Goddess.

Taken from The Witches Workbook: The Magick Grimoire of Lady Sheba, by Jessie Wicker Bell, pub. Kensington Pub. Co., 1975

THE LEGEND OF ARADIA

In 1508 A.D. the Italian Inquisitor Bernardo Rategno (having studied witch trial records preserved in the archives of the Inquisition at Como) wrote a text called the Tractatus de Strigibus. In this text he states that the " witches sect" had begun to expand 150 years earlier. This would place the "expansion" about 1350 (14th Century Italy). What caused this to happen ? Well, the answer may be found in

the old legend called The Legend of the Beautiful Pilgrim. This legend can be found in
author Charles Leland's notes for his book: Aradia, gospel of the witches.

According to this story, there once was a young woman from the town of Volterra who "travelled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the Fairies and of the Moon, the Goddess of the poor and the oppressed". Leland goes on to say "And the fame of her wisdom and beauty went forth over all the land, and people worshipped her, calling her La Bella Pellegrina (the Beautiful Pilgrim). In the Aridian Tradition we refer to Aradia as The Holy Strega (pronounced Stray-gah, meaning witch) and we honor her memory. We do not worship her.

According to our teachings, Aradia formed covens (called groves) in central Italy during the 14th Century. She taught the Old Religion of Nature, and of Magic, but above all she taught a Spirituality. Beyond this she gave hope to peasants whose lives were made miserable, in service to the wealthy class. She taught them personal power, and personal value, in an Age when the Church taught shame and sin, and

servitude. Aradia returned their beautiful pagan heritage to them, a heritage which was preserved in secret by courageous Priests and Priestesses of The Old Religion. Aradia taught harmony with Nature, and directed her followers to merge with Nature through seasonal rites, and ritual observation of the Full Moon (times of planetary power).

Charles Leland's version of Aradia, is not the original version. It has little to do with the Aradia I have addressed here. His work is a Christianized view of Aradia, and does not reflect the beliefs, or practices, of Hereditary Italian Witches. So, if you chose to read his book, bear in mind that he and I are NOT speaking of the same Aradia. His account of the Legend given here, is the only thing I can agree with in his book. The rest of his book does not show Aradia in a positive light.

THE GIFTS OF ARADIA

In the 14th Century, Aradia taught that certain powers could be obtained through following The Old Religion. Aradia called them "gifts" because she stressed that these powers were side benefits of adhering to the Old Ways, and not the reason for becoming a witch. These gifts are commonly referred to, today, as the traditional powers of Witchcraft.

1. To bring success in matters of love
2. To bless and consecrate
3. To speak with spirits
4. To know of Hidden Things
5. To call forth spirits
6. To know Secret Signs
7. To possess the Knowledge of changing forms

8. To possess the Knowledge of Divination
9. To know secret signs
10. To cure disease
11. To bring forth beauty
12. To have influence over wild beasts
13. To know the secrets of the hands

Aradia taught that a witch must observe the Seasonal Rites and the time of the Full Moon, in order to keep these powers.

THE BEAUTIFUL PILGRIM

In 1508 A.D., the Italian Inquisitor Bernardo Rategno (having

studied witch trial records preserved in the archives of the Inquisition at Como) wrote a text called the Tractatus de Strigibus. In this text he states that the "witches sect" had begun to expand rapidly 150 years earlier. This would place the "expansion" in the mid 1300's. What caused this to happen ? The answer may lay hidden in the Legend of La Bella Pellegrina (the beautiful Pilgrim). This legend appears in Charles Leland's research material (1887), and was even then considered a very old legend. According to this story, there was a young woman from the town of Volterra, who "travelled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the Fairies and of the Moon, Goddess of the poor and the oppressed-". Leland goes on to say "and the fame of her wisdom and beauty went forth over all the land, and people worshipped her, calling her The Beautiful Pilgrim". This legend appears in his book ARADIA, GOSPEL OF THE WITCHES. The book itself is not really very good, but does contain some interesting bits of Lore. In my Tradition we do have the legend of Aradia, but she differs from the Aradia presented in Leland's book (not from this legend, but from his portrayal of her character). In my Tradition, Aradia was a great teacher who brought about a "revival" of The Old Religion, in 14th Century Italy. We honor her memory, but we do not worship her. We call her The Holy Strega . Strega (pronounced stray-gah) is the Italian word for Witch. Aradia taught that certain "powers" would be gained through the practice of The Old Religion, if one was truly dedicated. These are the "traditional" powers of which she spoke:

To bring success in love
to bless and consecrate
to speak with spirits
to know of hidden things
to call forth spirits
to know the voice of the wind
to possess the knowledge of changing forms
to possess the knowledge of divination
to know secret signs
to cure disease
to bring forth beauty
to have influence over wild beasts
to know the secrets of the hand

1963

In my tradition it is that taught we are descended from those covens which Aradia established in the 14th Century.

CELEBRATIONS OF THE YEAR

In Italy, witches do not use the word Sabbat for their seasonal

rites. The Italian word is Treguenda (pronounced tray-gwen-dah) and is similar in meaning to Sabbat. Webster's dictionary lists Sabbat as old French for Sabbath (old English as well). The word Sabbatical is shown to mean "of or suited to the Sabbath" and "a period of rest that occurs in regular cycles". The word Treguenda has as its root the word Tregua, which means "a respite, or a truce". It is interesting to note that "Tregua" (tray-gwah) is also slang for the Full Moon Ceremony. The actual word for the Full Moon Ceremony is Veglione (pronounced Vay-yoe-nay), and literally means to dance all night. Veglione is also the name of a popular folk dance in Italy.

In early times the followers of The Old Religion were farmers and craftsmen. Their lives were largely spent in toil. Their Religion provided times in which they could set aside their work, and enjoy a social and spiritual celebration. These Festivals were indeed "respites" or "periods of rest occurring in regular cycles".

In The Aridian Tradition there are 8 Treguendas, four major and four minor. The major rites occur in October, February, May and August. These are the Spiritual Festivals which are considered of greater importance. The minor festivals occur on the Spring & Autumn Equinox, and on the Summer & Winter Solstice. These are the Earth Festivals, and are seasonal/agricultural in nature. The Mythos of the Old Religion runs through each of these Celebrations. They are named as follows:

Shadowfest (La Festa dell' Ombra)
Winter Solstice (La Festa dell' Inverno)
Lupercus (Festa di Lupercus)
Spring Equinox (Equinozio della Primavera)
Tana's Day (La giornata di Tana)
Summer Solstice (La Festa dell' Estate)
Cornucopia (La Festa di Cornucopia)
Autumn Equinox (Equinozio di Autunno)

A common term for the 8 rites is the "Wheel". It is thought of as a Spinning-wheel, turning and weaving the patterns of Life. On the physical level it is symbolic of the changing seasons. On the spiritual level it is symbolic of the "seasons of the soul". The Mythos which is an integral part of each rite, symbolizes the Journey of the Soul through a variety of Existences. In the Mystery Teachings of the Wheel, we discover that we are the characters in the Myth. Everything is symbolic within each myth, and represents various aspects of the encounters facing a soul as it passes from life to life. Through a study of the Mythos, and routine participation in each Treguenda, one can gain spiritual enlightenment.

The mythos within the Full Moon Ceremony, weaves its way through each Treguenda, and completes the spiritual vision. It is interesting to note that the ancient teachings connect the light of the Moon, to

passages and reincarnations of the Soul.

FROM: MINNIE BAXTER
Merry Meet Raven,To make sure we are talking or thinking about the same thing let me give you some information:
Aradia (Strega Witch) was born in Volterra, Italy, on August 13, 1313. In her early teens (10-12 yrs.) she moved with her parents to the Alban hills near the lake now known as Nemi. This region not far from Rome. She experienced something in the unexplained area, a mystery to herself. This was the beginning of her promoting the old religion that was taught to her by her aunt.
On the subject of her "mystery". A voice using telepathy spoke to her telling her to look upwards. She gazed upwards and saw the skies began to darken (for there was a Moon Shadow) and she understood. This changed how she perceived life.
Is this the clan of people you are saying is your relatives? If so lets talk about "The Moon Shadow" she saw in the sky. Are you Raven under the direction of the council of the Third Clan?

FROM: RAVEN GRIMASSI
The titles of the books which I have written are: (listed only because someone asked)

The Book of Ways (Volumes 1 & 2) 1981 & 1982
The Book of the Holy Strega 1981
The Teachings of the Holy Strega (1991 reprint, new Intro)
Whispers, teachings of the Old Religion of Italy 1991

I have also just completed a booklet titled : The Aridian System, an introduction to Italian Witchcraft.
These are the only books available at this time, on the Aridian Tradition. I am currently writing a book of rituals and magic, which I will be submitting to a couple of Publishers soon.
We use some Latin, as preserved from the earlier material. Most of the invocations are done in Italian, but we speak English for the majority of the ritual gathering. We also have another language from the oldest material, it does not have a name, but we refer to it as "the tongue of the Moon". Most likely related to ancient Etruscan, and may have a connection to Enochian as well. It only appears in a few of the old rituals. Mine is the only book in the Family which contains English

(My mothers was mostly Italian, Latin and Tongue of the Moon).
You asked about having to be of Italian blood, to best work this System. I do not require it, but the old family members do have a hangup about "being of the blood". I have initiated many non-Italians, and they do quite well in the System. I think that magically speaking, practicing a System to which you have genetic roots, does bring about a stronger current response. But that is simply my experience, and may not be true for everyone. So my answer is no, you do not need to be Italian in the Aridian System.
Also forgot to reply to your question about being related to those early clans. The answer is yes (at least that's what the family lore has to say). I come from a very old line of witches in the Naples area of Italy. We trace our Tradition back to the 14th Century where it connects with the Alban Hills region of Nemi (being descended from those covens which The Holy Strega founded at that time). She, herself, was a Tuscan witch and taught her Tradition which went back to pre-Christian times. So, in that respect, I say that my ancestors invented the worship of Diana at Nemi.
Yes, my friend, I am the Raven to whom you refer. You have obviously read (or heard of) one of my books. Perhaps you have read "The Book of the Holy Strega", or "The teachings of the Holy Strega".
You asked about the "Moon Shadow" mentioned in my book. Well, there are two opinions of what may have happened there. One is that a Solar eclipse had taken place, another that something of an inner experience had manifested. No one in any of the Triad Clans can say for sure. Whatever happened, Aradia took it as a divine sign for the mission she then undertook. Hereditary witches (at least of my family line in Italy) have kept a written book. Many Hereditary Clans were connected to Nobility during the Middle Ages. This gave them not only sanctuary, but education in reading and writing. Many Italian Courts of Royalty kept astrologers and local wisemen/ wisewomen. The persecution of witches in Italy began about 100 years later than anywhere else in Europe, and was almost entirely focused on organized group practices. The local village witch was usually tolerated because of his/her healing abilities, and so

forth. My family line goes back five generations to the Tavani Family, who were Nobility of the Kingdom of Naples. According to our Elders, early witches kept a runic script on animal hide. In time this evolved to parchment, and so on. The runic script still survives, but has been replaced

by the common arabic alphabet (at least in the case of non-magical info).

SEA SPELLS

Witches have long used the powers and forces within the sea, for the purpose of magic. The Sea is so deeply connected to the cycles of the Moon, that the aspect of Sea Magic cannot be overlooked. Janarric witches, in the central coastal region of Italy, long ago devised a system of symbols which they used in the casting of spells. These symbols were placed upon sea shells, in a circular manner around the edge of the shell. The shell was then set near the water, at the appropriate Tide (lunar phase), so that the Sea Powers would receive the spell, and grant it success.

Many times, offerings were left upon the shore, for the deities, to invoke Their favor. These offerings included white flowers, pearls, white pebbles, etc. I cannot reproduce the old symbols here, but any symbolic symbol which reflects your wish should work:

The Spell of the Shell

To perform this spell, you must find a suitable shell in shallow water. Take the shell and dry it thoroughly. Next, place a symbol of your desire upon the surface of the shell. The symbol must be made with a substance which will easily wash off in water. Then, place the shell upon the shore, so that the Tide will bring waves across the shell. Take care to note the phase of the Moon (waxing moon for the gain of something, waning for the dissolving of something). When the shell is in place, draw a triangle in the sand, enclosing the shell completely. The symbol upon the shell must be facing upwards (toward the Moon). Meaningful words, or phrases, may be placed upon the shell also, or simply written in the sand (inside the triangle). Finally, give the words of enchantment: (toward the moon)

"Goddess of Moon, Earth, and the Sea,
each wish in Thy name must come to be.
Powers and Forces which Tides do make,
now summon Thy waves, my spell to take "

Leave the area now, and the spell is set. Once the waves come, then your wish will be taken out to the Old Ones. It will usually take about 7 days for a Lunar spell to begin to manifest, but can take as long as 28 days.

This type of magic is what we call "little works", and belongs to the folkmagic level of Witchcraft. There are, of course, much more involved spells, and such. But, I do love the simplistic beauty of a spell like this.

The Spell of the Arrow

1967

This is a very old spell, which incorporates symbols which are placed along the shaft of an arrow. Traditionally this was performed on the shore of a lake, or other calm body of water (such as a Bay). It was necessary to be able to see the "path of the Moon" in the water. This "path" is the reflection of the moon, stretched along the surface of the water.

To perform this spell, you must take a new arrow and place the symbols of your wish/desire along its shaft. Meaningful words or phrases may also be added. When the Moon is full, go to the shore, and face the water. Fix the arrow into your bow and gaze out upon the path of light (which leads to the Moon).
Next, speak the words of enchantment, then release the arrow:

"Where path of Light, to Moon I see,
the powers of the Queen shall be !
Shaft of wood, as shaft of light,
earth to moon, does now give flight !"

The arrow can either be shot out into the path on the water, or upward towards the Moon. The arrow was sacred to Diana, and was considered to carry special powers and blessings, in this type of spell. This is a folkmagic level spell, and speaks of the early Pagan simplicity concerning magic (more of the Shaman roots). My mother used to say that a ceremonial magician must prepare for magic, and wait upon the proper time and setting. But a witch can pick up a twig, anywhere, anytime, and work a spell of magic.

I thought that I would add a couple more basic sea spells, since I still have some room on this post.

1. To gain favor with the Goddess, form your name with white petals upon the shore, so that the tide will carry them out. This is a very old part of the Janarric Initiation ceremony, which ends with the new Initiate performing this, so that he/she is "introduced" to the God & Goddess, through the naming spell.

2. To break an "evil" spell (or cure an affliction) form 3 connecting towers out of wet sand, near the shore of the sea. Take 3 dark shells (or spotted shells) and place a symbol of the thing you wish removed, on each. Use a substance which will wash away in the water. Place one of the shells upon the top of each tower. Then simply sit, and focus on the towers as the waves come and break them down. In your mind, see the power of the sea destroying the thing which you desire to remove.

Well, that should give you a basic idea of the Old Ways of Sea Magic, among the Italian Witches of the Coastal Regions.

OF THE FULL MOON RITUAL

The old teachings tell us that the light of the full moon carries an astral substance, which effects our Inner Being (including emotions, rhythms, and subconscious activity). The Full Moon represents

the presence of The Goddess, and in ancient times was considered the Goddess Herself. The Holy Strega taught (during the 14th Century) that participation in the Full Moon ritual, brought the people into a concentrated flow of this energy. This saturation of Lunar Emanation could then be directed, allowing it to provide raw energy for magical purposes, along with a personal empowerment which could increase physic (and magical) abilities.

In the Aridian Tradition, our ritual is designed to collect and concentrate these energies, in the ways which The Holy Strega taught. It is also a time for the worship of Deity. This is usually a combination of chants, songs, and offerings. The ritual also includes a time in which the initiates are directed on an astral journey, through which the old teachings are experienced. Up to 3 works of magic can be performed during the rite, and this can be for the Community at large, or simply for individuals. The ritual concludes with a remembrance of Aradia (a "toast" in her honor) and the celebration of "cakes and wine".

Much of the old ways of our Tradition have been handed down from the time of The Holy Strega. She left a teaching which came to be called "The Charge". Even in the Public Domain, such writers as Charles Leland (1890's) and Doreen Valiente (1950's & 60's) recorded elements of this very old teaching.

The Charge

> "Whenever you have need of anything, once in the month, when the moon is full, gather then in secret and give worship to She who is the Queen of all witches. Gather into the sacred circle, and secrets that are as yet unknown shall be reveal-

ed to you. And you shall be free in mind, body, and spirit. And as a sign that you are truly free, you shall be naked in your rites. Then shall you sing, dance, feast, and make music and love. For such pleasures are the rituals of the Goddess. Be true to your beliefs, and keep to the Old Ways beyond all obstacles. For our Ways are the keys to the Mysteries, and the Essence of the Cycles of Return. In life does the Queen of all witches reveal the knowledge of the Spirit. And from Death does She deliver you unto Peace, and renew you once again. In memory of me, shall you eat cakes of grain, wine, salt, and honey. These shall you shape like the Moon. Then shall you bless them in my name, and partake of them within your sacred gatherings. For I am the Spirit of all Witches. Unto all who observe the appointed times, will the Queen of Heaven give power. And you shall know success in love, and have power to bless and to consecrate. And you shall know the tongue of the spirits, obtain knowledge of things which are hidden, and call forth spirits from the Mist. You shall know the Voice of the Wind, and the knowledge of changing forms. To you shall secret signs be revealed, and you shall possess power to heal. Wild beasts shall know you, and cause you no harm. As it was in the Time of our beginning, so is it now, so shall it be".

1969

This is taken from the Book of the Holy Strega. Portions of it were written into Charles Leland's works (1894) and a version of it was written by Doreen Valiente (1950's-60's), based on the works of Leland's study of Italian Witchcraft.

Aradia (not to be confused with Charles Leland's distorted version) was born in Italy during the 14th Century and came to be a great Teacher (of The Old Religion). She was responsible for the 14th Century "revival" of Witchcraft, as noted by the Italian Inquisitor Bernardo Rategno in his text TRACTATUS DE STRIGIBUS (written in 1508 A.D.). Here he records that the "witches sect" had begun to expand rapidly, some 150 years prior. Research material published in 1887 records an interesting Legend, which we believe has preserved the story of Aradia :

There was once a young woman from the town of Volterrra who "travelled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the Fairies and of the Moon, the Goddess of the poor and the oppressed...and the fame of her wisdom and beauty went forth over all the land, and people worshipped her, calling her La Bella Pellegrina (the beautiful Pilgrim)".

Aradia taught the old pre-Christian Religion of Nature worship, and magic. But above all she taught a Spirituality. Beyond this, she

gave hope to peasants whose lives were made miserable in service to the Wealthy. She taught them personal power, and personal value, in an Age when the Church taught them shame and sin, and servitude. Aradia returned their pagan heritage to them, a heritage preserved in secret by courageous Priests and Priestesses of The Old Religion.

Today, we call her The Holy Strega...

CONCERNING NATURE

"Nature is the Great Teacher. In Her are all things revealed. Nature reflects the Higher Ways of Spirit. The Creators established the Laws of Nature so that through them we might come to know the Laws of the Great Ones. Therefore, observe the ways of Nature around you, both great and small. Everything has purpose and reason. Be not confused by its seeming cruelty, for there is a duality in all things.

Respect Nature in all ways. Take only that which you must, from her, and remember nothing may be taken except that something be given (in return). This is the Law for all Witches.

Know that the wind speaks of the knowledge of the Earth, and the spirit of the kindredness of all living things emanates from everywhere. Nature teaches all living things, all that must be known. She teaches birds to make their nests, and animals to hunt, and to survive. She teaches children to crawl, and to walk. She teaches Life.

1970

Once She taught all people of Her ways, but they chose to go their own way. They chose to oppose Her, and to control Her. But for witches there can be no other way than Nature. A witch must live in Harmony with the Forces of Nature".

(reprinted from The Book of the Holy Strega)

CONCERNING THE GODDESS

The Goddess is the Life Force, in as much as She is the Fertility in all things. It is through Her activity that we are born, and that seeds push up through the earth, and grow into plants. She moves the God to create through His desire for Her. The Goddess is the Joy of Life, She is the passion to live. Compassion, love, gentleness, and kindness are the Essence of Her Spirit. All women carry the Goddess within, in various aspects and degrees.

Yet, there is a duality in all things, and the Goddess can manifest as sterility, vengeance, and destruction. She is the Soul of

Nature.

The Goddess rules the Night, and the Moon is Her sacred symbol. All women are linked to Her through the Moon, which influences the flow of blood. The night is the essence of the mystery which all women possess. This is the elusive quality which all women bear, but can never be known, or touched upon. The desire of men for women, is the desire of God for Goddess. It is the attraction of the Life Force.

The Goddess is known as the Queen of Heaven. She is clothed in the stars, and wears the Moon as a Crown. She is the Earth Mother, clothed in green, and endowed with large breasts which rise as rounded hills rise, beyond the lush green meadows. She is pregnant with the Child of Life, which She bears each year. She is the Virgin Maiden, naked and beautiful. She is youth and the lust for life. She is the Enchantress, and Temptress. She is all women. The Goddess does not accept live sacrifice, as was known in ancient times. She is the Goddess of Life, and all living things. She demands respect for Life. If you give offerings in Her honor, then better it be of fruits or grains, or things of
beauty (for these things pass life on).

The Goddess is the Queen of all witches, who She calls Her Hidden Children. We are Her servants, She is not ours. She gives us Life and receives us in the Afterworld. She teaches us the ways of Nature, and Spirit. She gives us power and magic. She reveals all mysteries, and gives light to the darkness. And to the Wise, She imparts Her sacred name.

CONCERNING THE GOD

1971

The God is known as the stern and demanding aspect of Divinity. Yet this is only an aspect of His Nature. He is perceived as the Death Force, which Transforms. He is Lord of the Afterworld, who restores and renews the soul, which is prepared for a new life. This is performed through the union of the God and Goddess.

Yet, there is a duality in all things, and the God is also Vitality and Strength. He is the Sun, the Lord of Light. He can give Life or Death, through His activity. The God is the desire to create, dwelling in that state prior to creation. Through the attraction of the Goddess, He is moved to create.

He is Lord of the Heavens, clothed in the Sun, and bearing a golden rod. He is Lord of the earth, horned like a stag, and powerful. He is the Lord of the Afterworld, dark and lonely, stern, and Just. For His are the two faces of Janus. Through Him is order established and discipline mastered. He is the inner strength of the individual.

He is the essence of strength and defense.

Yet, He is also the warrior, and the destroyer. He is Power and Will. All men bear His essence, in various aspects and degrees. He is all men.

There is a side of the God, which can be seen by those who desire to love Him. It is a gentleness, a compassion, and an understanding. This comes from His awareness of His Strength and Power. His compassion is born of His understanding of Justice. His nobility can be seen in the soaring of a hawk, or in the beauty of a great Stag keeping watch over his herd.

The God is sexual desire and virility within the male. He is attraction, sensuality, and sexuality. He is physical nature, just as the Goddess is spiritual nature.

In death, He is the comforter, and the renewer. He is the Great Initiator, and Teacher. He rules the Afterworld, and dispels the darkness with His presence. He is the illuminator, and reveals all that is hidden. He scatters all falsehoods, and establishes Truth.

THE LASA AND THE LARE

In the Aridian Tradition, the Lasa are an Elven or Fay Race. They are the spirits of The Old Religion. The Lare (lar-ray) are the spirits of the Witch Clan (a type of ancestral spirit). I would not say that the Lare represent the next level for the Human Soul, but it is possible that one may serve as a Lare (for a time) following the Death experience. According to the Teachings, when our physical bodies die, our soul dwells in the Realm of Luna, while preparing for the next life. During this time, it is possible that the soul may serve the needs of those

souls still dwelling upon the Earth, as one of the Lare.

The Teachings tell us that our soul will either be prepared for another physical body, or for a body of Light, depending upon our evolution as a spiritual Being. There are four possible bodies, in which the Soul may exist. The Physical, Lunar, Solar, and Stellar. Each represents a stage of advancement, and corresponds to one of the Four Worlds, which comprise Existence (as we understand it).

It is a bit complicated to go into here, but the Lasa are connected to the Witch Clan, and many witches were once of the Lasa Race, prior to being born Human. This is where the "Fairy Godmother" concept

originated. It is a remnant of the old teaching, in which the Witch Clans are related to the old Fay Race, and have contact with them through a Fay Guardian (or Fairy Godmother). This is why many witches are born into Witch Clans, with their psychic abilities already functioning (makes training a great deal easier).

PRESERVATION OF THE OLD WAYS

It is one of our Laws, within the Aridian Tradition, that nothing may ever be deleted from any ritual or oral teaching. Material may be added to a ritual, or an oral teaching may be expanded, but nothing of the original may ever be removed. Because situations change with time, the Laws do allow us to add and adapt, as needs be. When looking over the material, it is easy to see the different Time Periods, and needs of the people, reflected in the rituals and Teachings.

Therefore, when you look at the Aridian Material, you will see things which reflect the days of hunting, and the days of planting & harvesting. Everything from Hunting Magic, to blessing seeds and fields, still exist in our ritual material. This current Era we live in, will leave information regarding Aids and other concerns of our People, imprinted upon our rituals, down to the Generations which will follow us. Each addition is marked with a symbol, so that it is clear what was added, so that a History of the adaptations may be discerned.

Because we believe in a living connection with our ancestors, we still perform those aspects of the rituals, which may seem out of place to us. Many of us no longer Hunt or plow fields for planting, or copulate in the fresh furrows to encourage an abundant crop. But these rites are still preserved, and we adapt them to our modern needs. For despite our so-called progress as a Race, our basic needs are still the same: Food, Shelter, Safety, Sex, Family, Love, and Purpose.

So, the ritual for an abundant crop is performed for the abundance which our own labors may bring. Fertility rites are performed for our own Family needs, and to return the Essence of Fertility back into a dying World. Because our World is so overcrowded, many Systems feel that Fertility Rites are obsolete. What they do not understand is that it was part of the ancient rites to help "empower" the soil and the plant & animal Life with the condensed energy of Fertility raised within a Circle of Magic. The personal fertility of the Clan, was

secondary. Unfortunately, many modern groups have removed all of the sexual energy producing aspects from the rituals, and replaced them with
symbolic gestures. While this may appeal to the intellect, and ease personal sexual inhibitions, it does not serve Nature. Because of

Judaic-Christian condemnations, many modern groups have abandoned the old Ways of the Nature Religion, and profess a non-sexuality regarding this ancient Fertility Cult. In the Aridian Tradition we do not apologize for preserving our Heritage, and we are proud of the differences between us and Judaic-Christian groups. We have adapted the sexual aspects, to our modern society (and modern concerns regarding sexual issues) but they are still quite plainly visible within the ritual material.

It is a challenge to preserve the old Traditions, and yet to adapt to modern circumstances, without compromising the integrity of either.

"COMMON CAUSE" WITH NATURE

My Mother is very Old World, having been raised in a small village near Naples. When I was a child she used to tell me that our People have always performed the Rites which cause the Sun and the Moon to return as they do, and the Seasons to return each year. She used to say that if we were to stop, then the World would die. But, she would add, there will always be at least one person, who will maintain the Ways which give Life to our World. I do not know if she believed this literally, but as an adult now, I truly understand what she was saying, on a metaphysical level.

It is the purpose of our yearly rites, to give energy back into the World. Just as soil is depleted by crop growing, and the fields must be rotated, so too is the etheric substance depleted, which empowers the mechanism of "Lifegiving" on this Planet of ours. For example, at the Summer Solstice, it is part of our ritual to raise an energy field, and to "impregnate" it with a "formed thought". Once this "cone of power" is formed, then it is released and directed into the "Bound Ether" of our Community. The cone can be charged to disperse pollution in the air, or to rid the "Community Atmosphere" of negativity (crimes, gangs, rapes, etc.) or to replace lost fertility within the soil, and so on. In this way, we join in the dance of Nature, and make Common Cause with Her efforts to maintain lifegiving energies. Each of the eight rites of the year, serve a similar purpose, and contribute to that which is appropriate at any giving Season of the year. The Full Moon rituals, are likewise times of renewal. There is an occult property to Moonlight itself, and if properly drawn, condensed, impregnated, and directed, it too can be used to give Life back into the World. Another purpose for the Rite of the Full Moon is to empower us, as witches. Moonlight can be used to increase psychic ability, and to recharge the power centers of an individual. It is from Moonlight, that we as witches, draw our power. Science is beginning to catch up a bit now, with the ancient knowledge of Witches, and is taking a look at the effects of the Moon

upon us, and upon our World. Soon, I think, Science will begin to see that the Occult Teachings of the Craft, are a Metaphysical Science as valid as Physical Science.

The "bound ether" of our Planet is what Eastern Mystics call "Akasha" (wherein you have the Akashic Records). There is also the microcosm of the bound ether of a Community, such as a City or Village. It is the energy "atmosphere" which is formed by the Collective Consciousness, of the people who live there. All places possess this bound Ether, even Bars and Nightclubs, etc. You can "feel" it when you enter in. It effects the people who come into contact with it, and over long periods of time, can change the way they look at things. It is the bound ether of a place which holds the images, which psychics can perceive about that place.

It is part of the work we do, as Witches, to cleanse this Ether of negative thought-forms. Witches have always been the local healers, not only of the people there, but also of the places themselves. Ritual Magic can change the "vibration" of the bound ether, and thus change it's "feel", and thus it's effect.

TOOLS & PARAPHERNALIA OF LA VECCHIA

The oldest tool of Italian Witchcraft is the Moon Bowl. This is a large shell, used in conjunction with nine small shells, as a tool of Invocation. I have spoken of this on other notes. The next tool to be used was the Wand, which we associate with the element of air. This is because the branches of a tree stretch up into the sky, and birds nest in them. The next tool after this was the pentacle. It was originally an oval rock, thin and smooth, usually obtained from the coastline where it had been reformed by the Ocean waves. Later this was made of clay, and marked with a five pointed, upright, star. This tool represents earth, since it was taken from the soil. Following this was the ritual dagger, which we call the Spirit Blade. This dagger is associated with the element of fire, from which it's metal was forged. Last in the line of the older tools, was the Chalice, which was originally a gourd. This tool represents the element of water. From the time of the Middle Ages came the more modern of the tools, which are the Spirit Bowl, and the Sword. The spirit bowl actually evolved out of the Moon Bowl, and is used more frequently than it's predecessor. It contains a liquid which burns a blue flame, and is used to represent the presence of Deity within the Ritual Circle. The Sword is a tool of the Guardian, but is sometimes used by the High Priest.

The proper ritual circle of the Aridian Tradition measures nine paces in all directions, from the center of circle. Directly on the center point, the altar is placed, and arranged in orientation to the North. We use a black altar cloth, and we wear black hooded robes. Black is used for two reasons. On a Metaphysical level, black absorbs light and therefore we draw light into ourselves, and retain it. The

second reason is that it is easier to hide at night when you are all in black. During the time of the Inquisition, at the first sign of

danger, witches would extinguish all lights, pull up their hoods, draw their hands into the large sleeves of their robes, and seemingly "vanish" right before the eyes of the Christian spies.

The Broomstick is rarely used in the Aridian Tradition, but does appear at the "Handfasting" Ceremony, and certain rites of purification. It can also serve as a symbol of the goddess, when turned upside down. This is done when there are too few women to take up all of the ritual actors needed for the Ceremony. The Skull & Cross bones are another ancient tool, rarely used now, but once symbolized the God, in the same manner as the Broom was employed for the Goddess. These things remain written in the ritual material in order to preserve our Heritage (nothing is forgotten, nothing is ever forgotten). When you go back far enough into our History, as a Race, you will find Human Sacrifice. This was replaced by Animal Sacrifice, which itself was later replaced by Plant Sacrifice. However you wish to view that, it is simply the story of the Human Race. Remnants of the Plant Sacrifice can still be found in such things as the eating of Cakes, and drinking of Wine, at the close of Ritual. The Slain God is still consumed as this sacred meal to this very day. This is not unlike the Christian tradition of the Communion Wafer.

The written material of La Vecchia is recorded in a Book, which we call, THE BOOK OF WAYS. It is divided into three sections: Ways, Calls, and Magic. "Ways" contains all of the ritual instructions, laws, and Community Rites such as the Blessings of a Child, Marriage Rite, Ceremony for the Dead, Rites of Initiation, and so on. "Ways" also contains a record of our People, and the teachings concerning our practices, as well as material concerning the Goddess and the God. "Calls" contains all of the chants, invocations, hand gestures, ritual postures, face painting designs of the Clan, and other "secret signs". "Magic" contains all of the spells, works for Magic, herbal lore, magical correspondences, healing knowledge, potions, recipes for oil and incense, and so forth.

Each initiate is required to copy from the Book of Ways, those portions which pertain to her or his degree of Initiation. This is overseen by the Initiator, because the Book of Ways is divided up into separate Degree Knowledge. In the First Degree, a member will begin to acquire their ritual set of tools. The only things which they receive at their initiation are a colored length of cord, symbolizing their degree, a symbol representing their degree, and the mark of the Clan which is painted upon their body.

Each degree has a different colored cord, which is linked to the Mythos of the Clan. The cord itself, in part, is a remnant of the

bonds which once held the Sacrificial King, of the Slain God Mythos. Each degree also has a hand gesture of identification. There is also a hand gesture which identifies you as a witch. These come from the time of the Inquisition.

RAMBLINGS ON THE ARIDIAN TRADITION

1976

In the Aridian Tradition, we begin the new year with the ritual of Shadowfest (Oct. 31). The calendar which we use today, is off by a few days from the old calendar, so I am using the dates most commonly associated with the rites of Treguenda. This is the time of Shadows, of beginnings lurking in the mists of pro-creation. The wheel of the year starts here, and moves on through the remaining seven Treguenda. We divide the year up into a period of "rule" by both the High Priestess and the High Priest, who represent their respective Deity counterparts. The High Priest "rules" from Oct. 31st until May 1st. Then he passes the "power" on to the High Priestess who rules from May 1st until Oct. 31st. These periods we call the "God Months" and the "Goddess Months". During the God Months we wear hooded robes within the Circle. During the Goddess Months we are "naked in our rites". Each of the Treguenda are marked by a Myth, which is acted out in ritual drama, during the rite. At Shadowfest, the Legend of the Descent is performed. This is balanced at the Spring Equinox, when the Legend of the Ascent is performed.

Our Full Moon Ceremonies are the same throughout the year, regardless of whether it is a Goddess Month, or a God Month. The only difference would be the wearing of a robe, or being nude (or Skyclad as Wiccans say), which IS determined by the Season.

In the Aridian Tradition we perceive the Goddess and the God, to be equal (yet different) aspects of the One Great Spirit. We believe in Harmony, and do not exalt one above the other.

We have three stages, or degrees of learning. Each requires the mastery of certain aspects of The Old Religion, and the copying of material from the Book of Ways. We do not have the Wiccan "year and a day" aspect, but watch our initiates, and judge when they are ready to advance. An initiate may come forward on their own, and request to be considered for advancement, and then will be tested to see if he or she has met the conditions of advance-men. We have found that some people are ready in a year, and others are not. But, each person is given an outline of what they must do to complete their Degree. When this is accomplished, then we sit down with them, and make a decision.

THE BENANDANTI

There is an interesting book, written by an Italian Professor (Medieval Italian History) named Carlo Ginzburg, the title of which is NIGHT BATTLES (available in English). Based on official Inquisition archives from the 16th & 17th centuries, this is a unique study of an isolated Italian peasant culture deeply rooted in early European Fertility Cults. It deals with a group of witches who called themselves the Benandanti (good walkers). On four ritual occasions of the year, they battled with the Malandanti (evil walkers) in a conflict over the Crops. This Cult was first discovered by the Church in 1575. At first the Benandanti insisted that they went out in the service of Christ, but later admitted to being a Witch Cult. One of the Inquisitors recorded the following "confession": " I am a benandante because I go with the others to fight four times a year, that is during the

Ember Days, at night; I go invisibly in spirit and the body remains behind; we go forth in the service of Christ, and the witches of the devil; we fight each other, we with bundles of fennel and they with sorghum stalks...in the fighting that we do, one time we fight over the wheat and all the other grains, another time over livestock, and at other times over the vineyards. And so, on four occasions we fight over all the fruits of the earth and for those things won by the Benandanti that year there is abundance".

It is interesting to note the reference to astral travel and the protection (behind the scenes) of the Crops and Livestock.

In Italy there was a split in the Witch Cult, shortly after the Inquisition began. Most witches went "underground" but some decided to fight the Christians on their own terms. They invoked the "Devil" of the Christians as a power which the Christians seemed to fear. This was the origin of the Satanic Cult in Italy. This is why many of the symbols, and tools, of Witchcraft and Satanism resemble each other. Because the Church was becoming wealthy over owner of land, and many peasants were serving as farming labor, the Malandanti chose this as their battleground. The Benandanti fought to protect the Crops, which was the only way peasants had of sustaining themselves.

If you're interested in this curious sub-cult of Italian Witchcraft, you might want to check out Ginzburg's NIGHT BATTLES. He also has a book out now called ECSTASIES, deciphering the witches sabbat. This is an indepth look at the shamanistic roots of Italian Witchcraft. Remember though, that the record of these things comes from the Inquisition, and you have to be able to look at what they are saying, from a pagan's viewpoint (in other words, turn everything around, and delete the references to the Devil).

THE GOD & GODDESS

In the Aridian Tradition we have many goddesses and gods, but there is a major God and Goddess, who are the central focus of the System. La Vecchia is a lunar Cult, and as such it is only natural that the Goddess is divided up into four aspects, one for each phase of the Moon. Thus we have the Chaste Maiden (new moon), the Temptress-/Enchantress (first quarter moon), the Mother (Full Moon) and the Crone (last quarter moon). The Dianic Tradition did away with the Temptress aspect because of it's association with men, and from this arose the Triad aspects of the Goddess, common today among Wiccan Systems. The Temptress is simply that stage between Maiden and Mother, in which a women becomes aware of her influence over men, and her "power" to draw them into acts of pro-creation. Without the Temptress, there would be no Mother. The God is also divided into aspects, of which there are three. He is the Horned One, the Hooded One, and the Old One. These aspects actually preserve the story of the evolution of The Old Religion, from the Hunter Gatherer Era into the Agricultural Community Era. The Horned One is the Stag God of the Forest. He comes from the time of the Hunter. The Hooded One is the Green Man (he who

is hooded-in-the-green). He comes from the time in which Humankind was learning to grow crops, and
came to rely less and less upon wild beasts for food. The Hooded One eventually replaced the Horned One, as the symbol of the Slain God. Because he came after the Stag God, we say that the Hooded One is the son of the Stag God. As Humans matured in their spirituality, they eventually came to view the God in a more Human Image, and thus emerged the Old One concept (Deity in Human Form).

The Stag God is the consort of the Temptress, for he is the base sexual nature (among other things). In his domesticated form he is the goat (and from this mythos, arose the Christian idea that witches copulated with goats) The Hooded One is the Consort of the Mother, as he represents the seed, which is planted in the Goddess, and he is the ripe pod, bearer of the seeds. The Old One is the consort of the Crone (symbols of wisdom and maturity). The Chaste Maiden has no Consort (and therefore IS Chaste).

This is an aspect of the Aridian Tradition which I did not intend to go into, when I first decided to post notes. I usually speak of the Clan Aspects of the Goddess: Fana, Jana, and Tana. And of the God as : Faunus, Janus, and Tanus. These were the names which the Triad Clans had chosen as their respective God and Goddess Images, within their Mystery Tradition (Earth, Lunar and Stellar). The names which Aradia used in the 14th Century were Diana and Dianus. When the Clans were forced to scatter during the time of the Inquisition, they chose these other names of the Deities who were generally connected with the

Mystery
Tradition which the respective Clan was seeking to preserve.

To further confuse you, it might be of interest to note that, in the Aridian Tradition, the waxing Year is represented by the Stag God, and the Waning Year is represented by the Wolf God. The Stag god is called Cern/Kern (no, not Herne, different Land and different Mythos) and the Wolf God is called Lupercus.

When viewed as a whole, the Tradition appears to be more closely linked with Etruscan influences, than with anything else. The Roman influence is clearly visible as well. As to Greek influence, there is the classical myth of Orestes and Iphigenia. According to this, Orestes fled Greece with his sister, after having been accused of the murder of a provincial King. Iphigenia had been a Priestess of Artemis/Diana, and together with Orestes established a Grove at Nemi Italy, in honor of the Goddess. Since we know that myths generally contain a seed of truth, we must consider a Greek contact, at the very least.

Aradia herself was a Tuscan witch, and brought the Tradition south with her, to the Alban Hills region of Nemi. Whether she brought it "home" to Nemi, or encountered a kindred Cult worship there, I suppose could make an interesting debate. There is nothing in our Family Lore to suggest that it came from outside of Italy, however. It seems to have always been the belief, in our Tradition, that our roots are deeply Tuscan. Legend says that our Clans were once in central and southern Italy as well, but had originally come from Northern Italy.

1979

Essentially, from what my own research has brought to light, I feel that the strongest current flows back to Etruscan times. For example, the oldest name of the Goddess in our Tradition is Uni, and the oldest God name is Tagni. These are clearly Etruscan names. Also, the Stag God and the Wolf God are central figures in the Aridian Tradition and Etruscan vase paintings portray a Goddess holding up a Stag and a Wolf, one in each hand. We believe this portrays part of our Mythos.

TANA & TANUS

(reprinted from THE BOOK OF THE HOLY STREGA)

" Tana (Tah-nah) is the sacred name of the Great Goddess, She who is all Goddesses. Upon the earth She is known as Fana, in the heavens She is Jana (the Moon), and in the Universe She is Tana (containing all things). Lakes, hills, streams and beaches are sacred places to Tana. Her sacred animals are dogs, owls, and cats. Tana is all that is Feminine. She is total Beauty and Love. She is the Divine Lover,

Enchantress, Temptress, Mother, and Crone.

Tanus (Tah-nuss) is the Great God, who is all Gods. On the earth, he is Fanus, in the heavens he is Janus (the sun) and in the Universe he is Tanus. All mountains are sacred to Him. His sacred animals are horses, wolves, woodpeckers, and ravens. Tanus is all that is masculine. He is Strength and Will. He is the power of Fertility (shared with Tana) and the desire behind all of Creation.

Tana is the balance to Tanus, and He is the balance to her. Without Tana, the God would be a judge without compassion. He would be stern without understanding. He would control without loving.

Without Tanus, the Goddess would have compassion without direction, understanding without foundation, and love without form.

The God & Goddess complete each other, and together they are the Source of All Things ".

These teachings, which appeared in The Book of the Holy Strega, are meant to reflect the concept of Deity, as One Source (The Great Spirit) separated into masculine and feminine polarities. Each aspect is then further broken down into base qualities or aspects (appearing as lesser gods and goddesses). To the ancients it made more sense to personify the concept of Deity into Beings, similar to Humans, but greater in power, and immortal.

HERBS OF ITALIAN WITCHCRAFT

Though there are many different herbs employed in the religious, and magical, aspects of La Vecchia, there are a few which hold special importance. These are the herbs called: Rue, Fennel, Pennyroyal, and

Rosemary. There is an old Italian Witch Charm, called the Cimaruta (meaning a sprig of rue) which was once worn as a sign of membership in the Witch Cult. There is a picture of one in Doreen Valiente's book (AN ABC OF WITCHCRAFT & PRESENT). Rue is so deeply connected to Witchlore, that it appears in many different aspects of the Tradition. It is a healing plant, and a magical plant. Rue bears yellow flowers in the shape of a pentagram, against a lush green foliage. It is a symbol of the God in the mythos/mysteries and appears in several of the Treguenda. Fennel is a plant associated with protection. It's long stalks (up to six or seven feet) were used as ritual staffs, at such rites as mid-summer, to "fight off" evil and protect the Crops from spirits of destruction. In ritual drama, witches would battle evil spirits in a war to ensure a bountiful crop. Pennyroyal has been used as an herb of initiation, even in the early public Roman Tradition. It is one of the ingredients in the oil of Initiation, used in the

Aridian Tradition. Rosemary was used in the early Marriage Rites, and also in the Rites for the Dead. It was associated with Love and with Death. It is also used in an oil employed in Pastlife Recall, as rosemary is also called the Herb of Memory. Please note that I am using the word "was" to denote it's connection with the Past, and not to imply that those associations are no longer practiced, because they are indeed.

Pennyroyal and sage are among your best choices for "purification of the spirit", although in some Systems one might suggest Hyssop or Angelica. There are several ways to employ pennyroyal and sage, for purification. Usually the setting is smoked with a small bundle of sage, or you may simply drop some dried sage upon a hot charcoal block. The pennyroyal can be used either as a tea, or some leaves can be placed in a bowl of hot water, or added to a bath. It is also useful when drank with wine. Herbs of the mint family are great herbs of purification, for the spirit.

Physical purification of the body, is best done with Comfrey and Sassafras (avoid long term use of these herbs as a tea, as they can be hard on the liver and other organs, if used often). There are many other good herbs which serve as tonics and cleansers, and you may want to consult a good herbal book. I like A MODERN HERBAL by Mrs. M. Grieve and MASTERING HERBALISM by Paul Huson.

If you want to try the pennyroyal and sage, then use them together, that is, at the same setting. Use the sage as a smoke of purification (just a few dry leaves at a time). The pennyroyal can be added to your bath, as you sit in the hot water, and relax. In this case, you would use fresh leaves, cut up into halves (six leaves for solar associations, nine leaves for lunar). Or you may simply wish to add an extract of pennyroyal to some wine, in a ceremonial setting (in which case you would add three drops). The System which you follow would, of course, provide the manner in which you would proceed with the cleansing, in a "religious" sense.

Herbs in Magic and Ritual

Today there are many books which will tell you that if you put a sprig of this in your shoe, or a bag of that under your pillow, then

such & such will happen. This is what many popular authors will tell you is an herbal spell, but it is actually folk magic/superstition (and much of it is nonsense). Herbs work in magic and ritual for a variety of reasons, based upon Occult concepts or physical properties.

Ancient witches started with the seed and worked with the plant as it grew. The plant was established and raised as a type of "familiar spirit". In the Italian Tradition, there is a teaching that all things have within them a "numen". A numen is a consciousness, or

power, dwelling within an object. You might say that it is the divine spark of the Creators within their Creations. Some Systems refer to this as "Mana". Numen can be amplified within an object through magic, and the numen spirit can be "contacted", and enlisted in the art of spell casting, etc. This is why ancient Grimoires were very specific concerning the planting and harvesting of herbs, and other plants.

Once dealt with properly, the power of the numen can be carried along in the various parts of the plant. This empowers the herb. The ancients also taught that plants were under the power of certain planets, and set up a table of correspondences. In the art of magic, it is clear that there are energy imprints left within the electromagnetic make-up of all living organisms, caused by emanations from the Moon, and the planets of our solar system. Some plants such as the Sunflower and the Moonflower, were given their associations to their respect planetary bodies due to the fact that they physically change position, as they "follow" the Sunlight/Moonlight with a turning of their flowers.
Other plants were associated with Venus due to their heart shaped leaves; Mars due to their chemical natures (peppers, tobacco, etc), and so on.

Herbs are also employed for their natural drug properties, in magic and ritual. Some cause magical states of consciousness either through ingestion or inhalation, and this can aid in the casting or spells, or in other works of magic.

Various herbs were associated with a certain Goddess, God, or Spirit. These herbs were then offered up as incense to "attract" them to the work at hand. The ancients taught that prayers or requests were carried upon the smoke of the incense. So what better way to be "heard" by the gods, than to send your words upward upon the scent of their favorite plant!

Plants also became associated with the gods, or with mythic heroes/heroines, through their appearance in the Myths. In most cases the plant somehow resembled the nature of the Character in the Myth, and later came to represent that character in ritual settings. This is typical of various grains, evergreens, and so forth. All having something of the nature of the Goddess, God, or Spirit concerned.

There is a book out called CELEBRATING ITALY by Carol Field which is actually a cookbook, but contains a lot of info on Seasonal Festival meals, and religious associations of various foods. It's a great book.

Certain grains appear in various meals, and do have connections with old Witch Lore. One of the blessings of the meal at a Treguenda, addresses this:

"Blessings upon this meal, which is as our own body. For without this, we ourselves would perish from this world. Blessings upon the grain, who as seed went into the earth where deep secrets hide. And there did dance with the elements, and spring forth as flowered plant, concealing secrets strange. When you were in the ear of grain, spirits of the field came to cast their light upon you, and aid you in your growth....thus through you I shall be touched by that same Race, and the mysteries hidden within you, I shall obtain, even unto the last of these grains..."

THE OLD RELIGION

The Old Religion is a pre-Christian European Religion, which is founded upon reverence for Nature, and the worship of Deity through ritual observation of the Seasons, and the phases of the Moon. It is not a worship of these things, but a worship of Deity through these things. It is believed that through a continuous participation in the rituals of the year, that a person becomes "attuned" to the energies of Nature, and begins to merge with Her (so that Her Ways, become our Ways). It is through this attunement, that one gains certain abilities, such as Divinatory skills, psychic awareness, and so on. People who practice this religion refer to themselves as Witches, Wiccans, or Pagans.

It is through this growing awareness, as one practices the Old Ways, that a special rapport begins to develop between the practitioner, and his or her own understanding of Deity. For Witches, this Deity is conceived of as a Goddess and a God (the Feminine & Masculine aspects of the Source of All Things).

The ritual celebrations consist of 8 yearly Festivals, as well as monthly gatherings at the time of the Full Moon. These 8 rituals are often referred to as the Wheel of the Year.

The purpose of the Religion is to teach the soul how to evolve to a higher realm, by revealing the Ways of Nature. Since Nature is a reflection of the Spiritual Laws which established it, a study of its secrets can enlighten the soul, and thus prepare it for a higher existence (freeing it from the cycle of reincarnation). The purpose of the Old Religion is also to give due worship to the Great Spirit, to ensure the Fertility of the Earth, and to create & maintain Balance and Harmony, within the bound Ether of this physical dimension.

The Old Religion teaches personal power and personal empowerment. It also teaches personal responsibility, and reveals that everything is connected together. It is like a web, the threads of which are joined together. Any vibration causes a reaction, felt by every other thread.

It is from this Law of Cause and Effect, Action and Reaction, that the code of Ethics for witches arise.

CODE OF ETHICS

A Witch lives by a code of ethics which is built upon the Laws of Nature. Our behavior is not regulated by a fear of what awaits us in the Afterlife, but a respect for what awaits us in this Life. Everything, and everyone, is connected. What we do to one another, and to our World, we do to ourselves.

The Holy Strega spoke of this when she said :

> " Every act which you perform will draw to itself three times the nature of the act. Such is the Law. This affects not only the acts of each day, but reaches into the Future as well. Here the Law establishes those debts which must be paid. Therefore, consider well your actions. Nothing escapes the Law, nor is hidden from it. The Law does not punish or reward. It only returns the intent of each action to its origin. If you step off from a high place, you will fall, and this is consistent. There is no intent, there is nothing good or evil. It may be good to leap upon your enemy from a high place, and surprise him, or it may be bad to fall and be injured. But the nature of the descent itself is only a Law. So too is the nature of the Law of Return".

This teaching is similar to the Wiccan Rede of "and as it harm none, do as thou wilt". The Rede is often misunderstood to mean do whatever you want, as long as you don't harm anyone in the meantime. This is not what it is addressing. It is addressing the issue that each person must seek out their True Will (the Nature of their Higher Self). By doing so, one is attuned to the "Spiritual Plan" which has been established for them (or by them, depending upon your view). Once so attuned, no one can be harmed by your actions, because you are following a Spiritual Plan, of which they themselves are also a part. This is the understanding of the connectiveness of all things, and of the Law of Return (and Intent). We were not meant to simply wander about doing whatever seems right, without regard to a goal, and the impact of that goal. We have a responsibility to ourselves, and to each other.

> Dear Raven, I agree entirely with your interpretation of the Witches' Rede. It's a point I have been trying to make in many notes to this board."An it harm none" is simply a warning preface, not a "Thou shalt not," as many seem to interpret it. Whereas "Do what you will" is a pos-

itive injunction: Thou SHALT do what thou wilt. Some people on the board say we are right to over-emphasize "harming none" because of the many novices who want to cast love or revenge spells and

might not understand the concept of True Will. I say that's all the more reason to start them early working on understanding and discovering their True Wills. I've been a Pagan for 20 years, and still can't say I fully understand the concept of True Will. By the way, does your use of the term "True Will" come ultimately from Crowley? Obviously the concept itself pre-dates him by centuries, but what about the actual term?Jana

Dear Jana -- I've been thinking about what "do what thou will" really means for some time now. When I first heard the rede I assumed it meant, like a lot of people, that it means do whatever you want as long as it harms none. But after reading your interpretation as "do what thou Will" meaning to follow one's True Will and after other readings that were not necessarily Pagan, I see True Will as meaning to live in tune with one's inner self regardless of what society, parents and religion expects of one. Sort of like "follow your bliss", though that phrase is over worked these days. Discovering one's True Will is difficult because you have to peel through all the layers of socialization. I don't mean that one has to live outside the bounds of society, but one has to go one's own way AND still be a socially responsible person. Another catch phrase is "march to the beat of a different drum". I'm still working this meaning out so these thoughts may not be fully formed yet. Brenda

Dear Jana, Whenever I come across this phrase "True Will", I do think of Crowley. Definitely did when I saw Gardner's use of it (he had a fairly liberal sprinkling of Crowley in his Wicca stew). The term as I use it, does originate with Crowley. It's easier, and everyone is using it, so it's a common point of reference. But the concept is much older than Crowley, of course, and it's not exactly the same concept as his. I tend to avoid phrases and terms from my Tradition (for the most part), on this board, because it would take up too

much time and space, just getting it all clear. Would much rather spend the time getting the info out, and trying to preserve some of the Old Teachings. I feel a bit like Johnny Appleseed..... Blessings to you - Raven

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NATURE AS THE TEACHER

Nature is considered to be the Great Teacher. The Ancients taught that the "Creators" placed into the fabric of Creation, a reflection

of that which created it. Therefore, the laws of Nature are reflections of Divine Laws or Principles, which operate in a dimension behind and above those of physical Nature. Thus, the Ancients coined the phrase "as above, so below". This means that that which is below, is (in essence) like that which is above.

Studying the Ways of Nature gives us a glimpse (crude though it may be) of the Divine Ways, and from these we see the returning of the Seasons (reincarnation) and the laws of Cause & Effect (Karma) concerning the use (and misuse) of the Earth's land, air, resources, and living creatures. The ways of the "Gods" are imprinted upon the Ways of Nature. Understanding Nature, allows one to begin to understand the Creators.

One of the reasons for the Seasonal Rituals is to saturate us, and harmonize us, with the focused Essence of Nature at these appointed times. Properly cast ritual circles serve to attract and condense these energies, so that we are "bathed" in them. The more that we gather at these times of Nature's energy flow, the more we become like Nature, and when we become more like "Her", it is easier to understand "Her", and "Her " Ways.

This is why the Ways of the Old Religion are fashioned according to the Ways of Nature. Everything from the ritual circle construction, to the way we move within it, to the way in which we create magic (cast spells, etc) are all modelled after the principles of Nature. This is where the term Occult Sciences comes from. It is not hocus-pocus, it is Metaphysical Science.

This is why it is also quite difficult to simply make something up, and call it a Tradition (although this is exactly what many people do).

THE ART OF MAGIC

One of the major attractions to Witchcraft, for the beginner, is often the practice of Magic. Just as there are many misconceptions about Witchcraft, there are also many concerning the art of Magic (or Magic itself). True magic is the ability to bring about the manifestation of personal (or Group) desire. This is accomplished by ones ability to collect, focus, and direct enough "raw" energy with which to create the desired manifestation. There are many different ways of working magic, and many different aspects of magic. Basically speaking, however, most types of magic will fall into one of two methods, and these are called "raised" or "drawn". Raised energy, is that which emanates from the body and/or mental sphere, of the person. Drawn energy is that which is attracted in from other Realms by ritual means. This includes workings which involve gods and/or spirits. Magic may also fall into the realms of "black magic" which is negative, and "white magic" which is positive. There is also a type referred to as "Gray Magic" which is a blend of the two. Witches understand the laws of Nature and of Karma, and therefore do not practice black magic. It is an old Teaching that the type of energy which we send out, will

come back upon us "times three". So there is a need for clear thinking when it comes to employing a work of Magic. Many people think that Magic has no basis in scientific fact. This is not correct, for there are physical reasons why magic does indeed "work". These reasons are based upon energy fields and various currents existing around the Earth. Energy currents are caused by the rotation of the Earth, and the gravitational forces of the Sun and the Moon, and other celestial bodies. The actual spinning of the Earth creates electrical magnetic currents within our bound Atmosphere. As the Earth moves around the Sun, stress is created on the earth by the sun's gravity. This stress causes vibrational currents in our atmosphere as well. Positive currents flow from east to west across our planet. There are also seasonal tides which are based on fluctuations of the electrical magnetic current around the earth, in accordance with the position of the Sun and the Earth. Positive (electrical) Tides flow from late March to late September. Negative (magnetic) Tides flow from late September to late March. The Religious Festivals of The Old Religion mark the peak times of each of these Currents.

Generally we can say that Magic is really a matter of Vibrational cause and effect. Essentially, we "disturb" the bound Ether of our Planet, and certain things result. It is the art of Magic to "impregnate" the Ether with our formed desires, and then to direct them to manifest. The major difference is whether the ripple is sent out or brought down. Magic which deals with the invocations of spirits and/or deities incorporates the vibrations theory, as a catalyst. The forces behind Magic are real, being both natural and supernatural. It is the art of getting these forces to work for you, and not against you, that is the Art of Magic.

Ritual magic works on the basis of attracting sympathetic energies by means of words (which are vibrations, as addressed in note #1), gestures, and dramatic portrayals; the theory being that the combination of these factors directed by the personal or group "Will", and boosted by the need/desire, will attract sympathetic energies which will cause a "ripple" in the necessary Plane, resulting in Manifestation. Everything which is now a physically created object, was once only a concept. For example, the computer that you are using to access this note, was once merely a visualized image in someone's mind. They had to mentally "form the thought" which was to become your computer. Once visualized, they could then proceed to take the steps necessary to cause their "Thought-form" to become a physical object. This is essentially the formula for Magic. The tools and clothing (or lack thereof) used in a ritual setting, serve to trigger or stimulate the participants so that the necessary energies can be raised. The tools which are used in a ritual also act as extensions of the ritualist's "Will Power" and Mental/Psychic abilities. Everything placed into a magical operation, serves to gradually induce a change in Consciousness, within the person, or persons, involved in its performance. Candles, robes, chanting, and the actual setting up of the altar & casting of the circle, all contribute to this evolution of Consciousness, from mundane to magical. This is also one of the reasons for choosing a "Craft" name. This allows a person to become something a bit beyond who they usually are. Plain ol' Suzie Q. may not be

able to perform magic, but once within the ritual circle, Ladyhawke certainly can...

THE ETHERIC WORLDS

Aradia originally taught the concept of four "worlds" or Realms of Existence. These were the Physical, Lunar, Solar and Stellar. According to her Teachings, the Physical World was the dwelling place of those spirits/souls who were not prepared to dwell within the Higher Realms. The Lunar World was connected to the Physical, and was a temporary dwelling place which served to revitalize the soul between incarnations. It is interesting to note, that the old legends say that the light of the moon grows as it receives those souls who are departing the physical life (until it is full) and then the light wanes as those souls reincarnate.

The Solar World served to also revitalize the soul, but in addition it "forged" a new body for the soul to inhabit. Then the soul could enter into the Higher Realms and abide there. The Stellar World was considered the Final Realm where the soul would come to dwell. This was the "original" Realm from whence we had first come (according to her Teachings).

Through the functions of these Four Worlds, the souls "work their way" up through various levels, as they evolve. In each World a type of body is required, through which the soul can be animated and perform the tasks which are necessary to that realm of existence (thus a physical body for the Physical Plane, an astral body for the Lunar Plane, and so on).

DEATH AND THE SOUL

According to the old Teachings, the physical body is merely a vehicle, or vessel, which the soul employs to experience the Physical Existence. In some respects, the body may be thought of as a "garment" which the soul wears during its "lifetime" upon the Physical Dimension. In time it wears out, or is damaged beyond repair, and can no longer serve its function. The soul will then pass through the "death" experience, and be freed from the physical vessel, which once "housed" it.

The Teachings tell us that the soul remains near the body for three days, as the astral cord gradually dissolves. This "cord" is an energy link, between the soul and the body (more about this in the next note). In the case of cremation, the soul is freed almost immediately.

According to the old Teachings, the soul will then be drawn to that Realm of Existence which is most Harmonious to its general vibration (which is the tonal, or vibration, resonating from the sum of all the experiences through which it has passed).

1988

It is from here, that the Mythos of the Summerland (or Luna, as it is called in the Aridian Tradition) begins.

THE ASTRAL BODY

Aradia taught that the soul, which dwells within our physical body, has a body of "light" called a spirit body (commonly called an astral body today). The soul can leave the physical body by employing this body of light, and does so every evening, while a person's physical body is asleep. Sometimes a soul will only journey out into the Dream Worlds, and sometimes it will travel out into the Astral Worlds. The soul requires nourishment for its body of light, just as the physical body does, and it is through contact with these other Realms, that the astral body is maintained.

The Teachings tell us that the astral body is connected to the

physical body by a "silver cord" of etheric material. This cord will always draw the soul back to the physical body, as long as it remains intact. Once the silver cord is broken, the soul is freed from the physical body, and cannot dwell within it any longer.

The astral body is a duplicate of the physical body, which the soul is using in the Physical Dimension. It is this spirit body which we see in dreams, and in hauntings, and so on. Some Occultists believe that this astral body is what Jesus was using when he walked upon the water, was resurrected, and so forth.

The consciousness of the personality (you or me) dwelling within the physical body, can be transferred into the astral body, and experience these other Realms, just as we do this Physical Dimension. It is similar to dreaming, except that we are in control of our own actions, and can direct our activities.

During the time of the Inquisition, it was extremely dangerous for witches to gather for their Festivals. So the Priestesses and Priests, of the Old Religion, developed an ointment commonly referred to as "Flying Ointment". It contained many Alkaloid ingredients such as belladonna, and could "force" an inexperienced witch out of his or her physical body, thus causing astral projection of the spirit body, to take place. The Elders of the Coven would then "escort" the neophytes to the "Sabbat". Because of the nature of both the ointment, and the astral dimension, many wild and preposterous stories were recalled by the new witches, of what had taken place at the Sabbat (if you've ever been so "out of it" that your friends had to tell you what you did at a party, the next day, you can probably relate to what I'm getting at here). This came up from time to time, during the witch trials. The fact that the Inquisitors were not above fabricating a "confession" does not help us sort out the truth of these times, anyway. Therefore, it is hard to say how much was because of the belladonna, and how much was because of the Inquisitors.

FROM: ANN MAGILL

1989

I had read about the Body of Light before, but this is the clearest explanation yet. Is so called 'lucid dreaming' a type of astral projection, or is it somewhere in between?

FROM: RAVEN GRIMASSI
Yes, the Dream World is part of the astral projection experience. Conscious dreaming (dream control) is part of our training in the Aridian Tradition. Many people experience dreams of flying, or dreams which seem quite real, and these are astral-like experiences. I teach that the

Dream World is like a doorway, or portal, to the Astral Realm. I first teach students to become conscious that they are dreaming, and then to take control of the dream. Next they move up to programming the dream (which is great fun). Once they can become Conscious in a dream, and alter the dream as they desire, then they are ready to move out into the Astral Dimensions. In this way, they have some experience with how the astral plane "works", and how to cope/behave while exploring this other Realm.
This was used a great deal during the time of the Inquisition, as I mentioned in an earlier note. It is still a very important technique. I do not encourage people to simply buy a book on Astral Projection and go "popping out" into the unknown. If I'm taking a trip to another Country, I want to know the customs and laws of that Country (how things work there) before I simply hop on a Plane and go rushing off into the unknown (not very adventurous for an Aries, am I ?).

FROM: ANN MAGILL
I seem to remember reading in THE GREAT COSMIC GODDESS that one of the 'crimes' witches were accused of during the Inquisition was dreaming ... Maybe that is one of the reasons that dreams are devalued in modern western culture. I think it is a great injustice when parents tell their children: "Don't worry. It wasn't real--it was only a dream." It was a real dream, and taught about real problems. To deny it is to deny the child the reality of his or her existence.

LUNA, THE SUMMERLAND

It was an ancient belief that the Moon was the dwelling place of those souls who had passed from the physical life. Old myths speak of the God, as the Sun, crossing the sky each day and gathering the souls of all who had died during the night. He would then carry them off to

the West, and down into the Underworld. Here they were presented to the Goddess (remember, the moon sets in the west too) who then carried them off to the Afterlife World. Aradia called this Realm, Luna. Today, many Wiccans refer to this concept as the Summerland.

Luna is a "place" in which the soul is renewed and revital-ized.

It can then become prepared for its next incarnation, or in some cases, for its next "move" up into the Higher Dimensions (when it no longer requires the need for the physical dimension experiences). The Moon is connected to the cycles of Fertility, the Tides, and to menstruation. It is not difficult to see why the ancients then linked the Moon to the cycles of Death and rebirth.

Old legends spoke of the Moon receiving souls from the physical life, and that the light of the moon swelled with the collective light of their spirit bodies. As the souls returned back into the World, the light of the Moon began to wane.

The old teachings say that in Luna, there is communion with those who have gone before us, and that "plans" are made to be reborn among those who we knew before. In a way this also addresses the issue of "Karmic" links and connections.

The "portal" to the Realm beyond Life, stands at the Western Quarter. This association was established due to the fact that the Sun and the Moon "disappear" in the West, just as we too, in our time, disappear. The association of a body of Light and the Soul, also seem to have originated with this concept, and the non-physical (yet physical) properties of the Sun and the Moon, as "understood" by the Ancient Peoples.

The beliefs of a People, have a powerful impact upon the Astral material, of the Astral Dimension. Within the Astral Plane, thoughts ARE things. So, it is here that the Summerland, or Luna, exists.

THE WHEEL OF THE YEAR

The first thing to note here is that the calendar which you and I use today, is off by several days from the old calendar. Therefore the dates which I am using here are those dates which are commonly associated with the Rites of the year, among Witches, Neo-Wiccans, and Pagans in this current Age.

The Aridian Year begins on October 31st and is marked by the Treguenda (Sabbat) known as Shadowfest. In our Mythos this is the time of Shadows, the time of pro-Creation. Hidden within the mists of the Realm of Shadows are the God & Goddess, joining together in a Divine act of pro-Creation, through which All Things shall come to be. From this Season forward until Spring, the God rules the Year. As his representative, the High Priest is given charge and bears the responsibility for organizing the rituals and overseeing the training of new Initiates. During this Season all Initiates are robed within the ritual circle, as a symbol of the time of Shadows. On May 1st (Tana's

Day) the rule of the Year is passed to the Goddess, through her representative the High Priestess. She will then be given charge over the Year, until Shadowfest, when the reign is passed once again. During Her Season all Initiates are nude within the ritual circle. This is a symbol of their Freedom from Slavery, and of the openness of this time of the year. All things are springing forth in Nature, and revealing their natural beauty. Slavery can come in many forms. Some people are slaves to Judaic-Christian morality, and though professing to be Pagan, still hold to the morality of Christianity, and to their inhibitions which rob them of personal empowerment.

Following Shadowfest, the year turns to the rite of the Winter Solstice. Here the Goddess gives birth to that which issues forth from the Union of the God & Goddess in the time of Shadows. A new light is born on the Winter Solstice, which will save the World from what seems to be an ever encroaching Darkness (Winter).

The next rite is called Lupercus, and in our Mythos this is the time of puberty for the newborn God. It is a time of purification, and is associated with bonfires and torches. Remnants of the ancient Roman Lupercalia can still be seen in this Rite today.

Following Lupercus is the Spring Equinox. This is the time when the Goddess journeys from the Realm of Shadows into the World of Light. The Legend of the Ascent is read and a Mystery Play is performed during the reading. The seeds which will be planted are blessed, as is the earth itself.

Next in order is Tana's Day, which is observed on May 1st. This ritual marks the Courtship of the Goddess and the God. Here the God passes his Reign to the Goddess, in a Drama enacted by the High Priestess & High Priest. It is a ritual of the Celebration of Life and Fertility. Tana's Day is followed by the Summer Solstice, which is a time of magic and renewal. Energy is raised to cleanse and renew the Earth, and to banish evil and negativity from the Community (and the World). After the Summer Solstice comes Cornucopia, which is a Celebration of the coming Harvest, and a time of Plenty.

Following the Rite of Cornucopia, comes the Autumn Equinox. This is the time in which the God is slain, and enters into the Afterworld. The Goddess journeys there also to find her lost love, and this is enacted in a Drama Play held during the ritual, in which the Legend of the Descent is read (just as was done with the Legend of the Ascent in the Spring Equinox). The wheel of the year has then turned completely, as the Season then leads back into Shadowfest, on October 31st. Here the God and Goddess unite once again, and the Cycle begins anew.

The year is also divided up into the times of Waxing and Waning. The Waxing Year is associated with the Stag God, and the Waning Year is associated with the Wolf God. The common image of the Goat God, is merely a domesticated version of the Stag God of the Forest. As Humankind began farming, the domesticated animals became more important than the once hunted animals, and the symbolism began to change. Pan (or Faunus) is simply the Stag God as seen by an Agricultural Com-

munity which valued domesticated animals more than wild animals of the Forest.

The Winter months brought on the wolves who preyed upon both domesticated and wild animals. They were seen as symbols of the power of Winter. Their connection with the Stag God of the Forest (the Hunted & the Hunter) lay deep in the memories of early Humankind. Thus the Wolf God came to symbolize the Waning Year and the Stag God came to symbolize the Waxing Year. This is symbolized by the phenomenon of the cycle of regeneration and growth of the stag's antlers.

The Stag and the Wolf (as deities) go back to the days of Antiquity, in Witchcraft. An early Etruscan painting, found upon a vase, depicts a Goddess holding up a Stag and a Wolf, one in each hand. This is no surprise, for Italian Witchcraft originates from Tuscany which is where the Etruscan Civilization once stood.

Under ideal circumstances we Celebrate the Equinoxes and Solstices on the exact days on which they occur. Then we calculate the mid-point dates between the Equinoxes and Solstices, and establish the dates for the other 4 Celebrations accordingly. When these times do not work out then we may elect to Celebrate on the popular Wiccan dates, if those times fall better in the week. Again, this becomes a practical adaptation for our modern Lifestyle. Our goal, of course, is to adhere to the Old Ways whenever possible.

SETTING THE ALTAR

In the Aridian Tradition every aspect of our ritual work is based upon our Mythos. This includes the way in which we set up our ritual circles, and prepare our altar. I thought that I might share this with you, and hope that you may find it of some interest.

The original altars were round, being usually a tree stump or a large rock. Today many of us use a small table. I have a large wooden spool, used by Utility companies for wrapping cables and lines. The set up begins by placing a black altar cloth over the altar. This represents the "first movement" within Procreation, towards that which came to be. Next we place the Spirit Bowl on the center of the altar. This represents the Divine Nature, which was present at the Center of Creation. Then we place two altar candles upon the altar, one to the left symbolizing the Goddess and one to the right symbolizing the God. These represent Their presence, as They oversee Creation. Next we place the Elemental Bowls, in a pattern which encircles the Spirit Bowl. The Earth Bowl is to the North, Air Bowl to the East, Fire Bowl to the South, and Water Bowl to the West. The altar itself is set in

an orientation to true North. The ritual circle is always entered, and left by, the North-East "doorway". The setting of these bowls symbolize the coming together of the Elements themselves, in their part in the Creation. We begin with the Air Bowl, and move clockwise. The Earth Bowl is placed last. After the bowls have been placed, we lay

out the rituals tools and mundane tools. Each tool is set near the Elemental bowl to which its nature is associated.

At this point, the Spirit bowl is filled with the sacred liquid (which burns a blue flame), and the ritual circle would then be cast.

> The spool is a private altar and it is outside underneath my Mulberry Tree. It is too heavy to transport for any of our gatherings, so we employ an altar that one of our initiates made, when we meet for Treguenda, etc.
> The elemental bowls are traditionally ceramic. Some of our initiates have gone down to a Restaurant Supply Shop, and bought Japanese tea cups for their elemental bowls. For the Spirit bowl they bought metal ice cream dishes there, and they work quite nicely. Our Spirit bowls are about the size of a hand, and approximately 3 or 4 inches deep.
> Regarding a permanent altar, most of us keep a shelf with a God and Goddess Statue on it, along with a small bud vase, incense holder, and a votive candle. Our old temple setting for one of our Groves had a permanent circle (a rope circle fastened to the floor) and a standing altar. But even with this, the altar must be set up as I stated in the first note, because the placement of those items is part of each ritual. So, the altar itself is simply a support for those items, which through their role in the Mythic Drama (the placement) make it a Sacred Space. The permanent altar which I described as the "shelf style", is more of a devotional altar as opposed to a ritual altar.

> > Dear Raven, The shelf altar you describe would be considered more of a shrine than an altar, right? Most people, including me, combine the two functions in a personal altar. I have a devotional display which I keep on my altar all the time; I simply change the arrangement somewhat when I want to do a ritual. It has the advantage of focusing all my spiritual energy on one altar, while the Aridian system has the advantage of making the setting of the altar an integral part of the creation of magical space within the circle. Just this week I got a new goddess-figure for my altar/shrine: a museum replica of the famous Minoan Snake Goddess. I got out all my sea shells to go

on the altar with her. Jana of the Sea

THE ARIDIAN RITUAL CIRCLE

In the days of old, our ritual circles were outdoor circles large enough to comfortably contain a small group of worshippers. The old manner of setting the circle was set forth in our Book of Ways. Here it says that the ritual circle must be set near running water, and placed before a tree (or group of trees). The tree must be a "Mother Tree", and cannot be twisted or deformed in any way. A Mother Tree is

any tree which is full and round (a Father Tree is tall and narrow by comparison, like a Pine for example). Most fruit bearing trees are called Mother Trees, along with others such as an Oak Tree.

A wooden stake was then placed into the ground (marking the center of the circle) to which a length of cord was attached. An initiate would take hold of the cord and pace off nine steps. Another initiate would hold the stake as the other then attached the free end to a staff. Pulling against the staked cord, this person would then trace a circle into the soil, moving clockwise around the initiate in the center (who was turning the stake so as not to allow the cord to wrap around it). Thus the circle, once traced out, was nine paces in any direction from the center.

Torches were set just within the circle, at each of the directional quarters. An altar was then placed exactly where the stake had been placed. Stones were set around the traced out line, to clearly mark the circle. Entrance to the ritual circle was only allowed at the North-East quarter (the same being true of any exit from the circle).

Once properly established, the circle was then "cast" through the traditional ritual method of the circle trod, complete with invocational calls, gestures, and so forth. Prior to casting the circle, the area was blessed and ritually cleansed, as were all of the initiates.

Today we still comply with these requirements. It is easy even indoors, for most homes have a tree or two in the yard and the house is equipped with plumbing (running water). There are magical reasons why a tree had to be present, and why the circle had to be near running water. The Book of Ways goes into detail about how they are employed, once magic has been performed within the circle.

Other aspects have been added to our Ritual Circle over time, and we do a bit more today, than did our Ancestors (but we DO NOT do any less). We must honor the Old Ways, and adhere to them, not leaving anything out. We may add to them, but we cannot subtract. There are times in which we have to be creative though (as when nine paces will

take you through the Livingroom wall) <G> .

It is the intent (or reason) which must be honored, and we do not allow ourselves to become slaves to the "Letter of the Law". So we adapt as necessary for practicing in the setting available. The ritual text, however, cannot be deleted.

> FROM: B MACCARILLO JR
> What, pray tell, was the Book of Ways? This IS different since most traditions were passed down orally.
>
> Dear Westwind, The Book of Ways is similar to what Wiccans call a Book of Shadows. In my Tradition there is a runic script which has been passed down through the Generations. Oral teachings are also a part of the Tradition, but the majority of our material is written. This is one reason why the

> Teachings remained intact through the Dark Ages, when only Nobility or those of the Church were taught to read and to write. This runic script was passed on through the bloodlines, and it is because of this that we have The Book of Ways today. Oral Teachings are very frail, and it is all too easy to find them changed a bit through the Ages. The script that we use resembles Etruscan, but is still slightly different. Some people see a resemblance to Enochian Script, but I find very little there myself. Blessings, Raven
>
> The Book of Ways is not a published book, but rather a text which is copied by Initiates of our Tradition. It is hand written, and hand copied. The material in the Book of Ways has been handed down over Generations. Once a person is initiated into our Ways, their Initiator will sit down with them, and oversee the copying of the Book. The Book of Ways is divided into 3 sections: Ways, Calls, and Influences. "Ways" contains all of the rituals, Initiation rites, Community Rites, Myths, and Lore. "Calls" contains all of the chants, ritual gestures, ritual postures, invocations, and symbols. "Influences" contains all of the magical knowledge, herbal knowledge, magical correspondences, spells, formulas for oils & potions, and so on.
>
> I'm glad you spoke about runes because I'd won-

dered how the heck Viking writing got into the Aridian system, but figured that those old warriors DID get around! Seriously, are these runes part of the secret part of the tradition, or are they open? If so, have they been published in Raven's Call? I'm curious to see them, as you probably have guessed. At any rate, it seems foolish to be inscribing Northern European runes on personal objects when that isn't the tradition which I'm moving towards. Any ideas? SeraLuna

Dear SeraLuna, We do not use Germanic runes in our Tradition, and I assume that the confusion here comes from the runes on our Raven's Call Logo ? In our Tradition we have a runic alphabet which is very much like Etruscan (but not quite). We also have another set of runes which are for divination. Neither of these have been revealed to the Public at this time. The divination runes we do intend to make available to the Public. I still have not decided about the alphabet runes.
We used the Germanic runes on our Logo because they have a general appeal in the Craft Community.
Blessings, Raven

1996

Dear Raven, I have read something of the history of Germanic runes. Etruscan writing is believed by some scholars to be one of the sources of Germanic runes. It was not that far for wandering Germanic tribes to travel to northern Italy. Certainly some Germanic runes derive from the Latin alphabet.
Jana

Dear Jana, Thanks, I had not heard of that theory. I knew that the Celts had invaded Italy (circa 390 B.C.), and had a brief stay before the Roman Legions drove them out. The Germanic tribes had come much later, I had thought, sometime around 161 A.D. ? The Etruscans were defeated by the Romans in the later part of the 300's B.C., and by 200 B.C. they were fully absorbed by the Roman Empire. Blessings, Raven

Dear Raven, The book in which I read it was from the University of Washington graduate library, so I can't check the details now. It was a substantial scholarly study of runes, not some New Age quickie book. Of course there are many theories on the roots of Germanic runes; the Etruscan/Latin

origin in only one, but a strong one. Jana

THE NANTA BAG

In our Tradition we have a "spirit pouch", which I would like to share with you. In it's present form it is said to come from 14th Century Italy, during the time of Aradia. The wearing of such a pouch, however, certainly goes much back in Human history. The purpose of the pouch is to keep one in harmony with Nature and the Spirit World. It also serves as a "portable altar" for practicing the Craft. It is said that these type of pouches were carried by the followers of Aradia, during the time of "Wandering".

The pouch is usually about the size of the average paperback book. In it are placed the following objects:

a large sewing needle
a thimble
a coin (with a pentagram etched on it)
a small twig

This first group of items serves as miniature ritual tools. The needle is the Athame, the thimble is the Chalice, the coin is the Pentacle, and the twig is the Wand. To these items are also added:

a shell (to represent the Goddess)
a piece of antler horn (to represent the God)
two small candles (for altar candles)
ground herbs (for incense)
a portion of salt (for purification)
a small vessel of anointing oil

a measure of cord (9 feet)
a small finger bowl (for the spirit flame)

Finally the pouch is completed with the addition of these items:

a small stone, smooth and rounded (to represent Earth)
a small feather (to represent the element of Air)
a small portion of ash (to represent the Fire Element)
a small vessel of pure water (representing same)

The principle of Contagion Magic was the foundation for empowering the pouch. Basically this means that objects absorb power and have an energy field around them (their "numen' or "mana"). When one object is placed with another, then these objects are joined and influence one another. The Nanta Bag in turn, has a contagion influence upon the person who carries it (in direction proportion to those items inside the pouch). This bag is usually carried by a Priestess or a Priest of The Old Religion. With it they can bless, consecrate, heal, and work magic and rituals. In the Aridian Tradition we also place any power

objects which we collect from time to time. Gifts of a crystal or other small objects, from people whose power we respect are also placed in the bag. Thus the bag begins to take on a great deal of Numen or Mana.

Originally, of course, these pouches were made from animal skins. Some were Deerskin and some were Wolfskin. The Book of Ways does not specify any type of material. Most of our Initiates use a cotton or silk material. The colors do vary, and again the Book of Ways does not specify. I have some Initiates who use a leather fannypack. These are practical and can be easily worn in public, without anyone giving you the evil-eye. Synthetic materials would, of course, be inappropriate.

USING THE NANTA BAG

Once completed, as outlined in the previous note, the Nanta is ready to be consecrated. Begin by presenting the pouch (filled with the objects) to the four quarters, saying "Blessed be by the spirits of the East", and continuing with the spirits of the South, West, and North. Next bless the pouch by touching it to each of the elements (using the elemental bowls as mentioned in my first note). Always begin with the East/Air element. A gesture of power is then made over the pouch, or you can trace a crescent or pentagram on it. Once completed, say these words over the bag:

"O'Great Nanta,
bless and empower this pouch
and all within it,
making it a bridge to Power.
I am linked to Thee
and thou art linked to Nature.
We are One from three.
We are the Triangle manifest.
In the names of Diana and Dianus,
so be it done"

1998

When using the pouch, the bag itself serves as the altar, upon which the objects inside may be placed. Feel free to add other objects to the bag, which you may find useful. Some of our initiates do have rather large Nanta bags! The Nanta Bag is a very useful tool which allows you to have access to complete set of rituals tools at any time. Our Priests and Priestesses carry them either on their person, or in their cars, etc. Once we were driving along and saw a dog get hit by a car. We all jumped out and grabbed a Nanta Bag. As the dog was dying we blessed it with an oil, and performed a simple ritual for it's spirit to pass in peace. The look on the faces of the bystanders was truly priceless!

Dear Raven, What does Nanta mean? From the verse you quoted it appears to be the name of a spirit or deity. Jana

FROM: RAVEN GRIMASSI
"Nanta" is a powerful spirit, associated with the Earth and with Nature (as a Whole). It is considered a "name of Power". It is not an Italian word, and it's origin most likely is even pre-Etruscan.

Dear SeraLuna, Many antique stores seem to have a set of antlers laying around, you may want to try that. There are other representations of the "God Energy" which you could use,if you desire. These are: acorns, pine cones, oak, evergreen needles, etc. BTW if you are trying to put a bag together you might be interested in contacting a coin dealer. The Moroccan coins have a pentacle on their face. Some of the coins have a wreath design around the pentacle. Many of us use these coins for our Nanta bags. Also, the Moroccan flag has a pentacle on it (solid red field with a green interlaced pentacle) and some initiates use the small flags as altar cloths for their Nanta bags. What is this younger Generation coming to !? <BG>. Blessings, Raven

Response to a later inquiry about the Nanta Bag:

Well, I was unable to find my original note so I'll just wing it. The Nanta Bag originates from 14th Century Italy and was used by the wandering priestesses & priests of The Old Religion. With the contents of this bag they were able to have access to a complete set of ritual tools and an altar upon which to perform their works. The items within the bag were minature tools: a sewing needle for an athame, a thimble for the chalice, a small twig for a wand, and a coin with a star etched upon it for a pentacle. The bag itself became the altar upon which the tools were placed. In the bag there were also small candles, a length of cord for marking the circle, small symbolic items to represent the Goddess and the God (such as a shell for the Lady and a piece of horn for the Lord), and items to represent the four

elements (such as a pebble for earth, a feather for air, ashes for fire, and a water representation). Objects of personal power were also placed within the bag. If someone whose power you respected gave you a small object then this

would be kept in the bag as well. Once completed the Nanta Bag served to connect one with the forces of Nature, and kept the person within the flow of power. This is why in the Aridian Tradition we call non-initiates "outdwellers" because they live outside of the ways of Nature (they live in the "Outworld").

When all of the items have been collected the bag is blessed in the names of the God & Goddess. Then words such as the following are said over the bag:

"O'Great Nanta,
be thou a natural focus
and a bridge to power.
I am linked to Thee
and thou art linked to Nature
We are One from Three
We are the Triangle Manifest.
In the names of Tana and Tanus
so be it done".

Within the bag can also be placed small containers for herbs and incense, etc. Some initiates today use a fanny pack to serve as their Nanta Bag, others employ a cotton or leather pouch. We all take them with us when we go camping and it is a beautiful experience to lay the tools out beneath a Full Moon when you are up in the mountains, or out in the desert.

INNER TEACHINGS

In Wicca, Witchcraft, and Paganism, the use of cakes and wine in a ceremony, goes back to ancient times and is connected to an Occult Mystery Tradition. This is the Tradition of the Divine Sacrificial King/Slain God Mythos. Because the survival of early Humankind depended upon the fertility of animals, crops, and themselves, fertility itself became the basis for the early cult focus. Fertility leads to Birth, and this is the portal into the Physical World from an invisible world connected to this one. The Nature of the one who is coming through this portal (why they came and what their purpose is) depends upon Breeding.

Breeding (selective reproductive strains) was learned by the early Humans from observing and experimenting with animals and plants. They easily observed that the "best" produced like, and that many of the desired traits could be passed on if the breeding was controlled.

Death was seen as an exit from this World (just as birth had been an entrance). It seemed logical to assume that the one who died was returning to where they had been before they were born. Death was seen as migration.

In the "other world" the sacrificial messenger was delivered to the Gods to speak on behalf of the Clans needs. It was also believed that this person would return to the Clan as a "Savior" and help deliver them from the problems of this World, and to secure a place for them in the next World. This is why in the Descent of the Goddess (Myth) we read "...you must return again at the same time and at the same place as the loved ones. And you must meet, and know, and remember, and love them again..." This is the major rendering of this passage, but there is another.

In the Descent Myth we find a passage referring to "three great mysteries in the Life of Man". These mysteries are also connected to the Divine Sacrificial King Mythos. The three great mysteries are Birth, Death, and Rebirth. The Descent Myth tells us that "love controls them all". The Myth goes on to say "...but to be reborn, you must die, and be made ready for a new body. And to die you must be born, and without love, you may not be born". This was, in part, instructional for the person who was being sacrificed, but it also pertained to the Populace as a Whole. Without the bonds of love between this world and the next, there can be no interaction (either between individuals or gods). Yet, this Mythos is also connected with that of the Hanged Man (who was the Hooded Man).

The Hooded Man was the Guardian of the Sacred Grove at Nemi (where he was called Rex Nemorensis, the King of the Woods). This enigmatic character embodies the idea of new life springing out of death, and he also brings the creative power of the Tree Spirit of the Sacred Grove, to the People. The Mythos of the Hooded Man can be seen in many Cultures. In various parts of Europe he is known by many names: The Green Man, Jack-in-the- green, Jack-in-the-bush, Robin Goodfellow, Robyne of the Woods, and Robin o'the Hood. The position known as the Hanged Man, stems from that of the Hooded Man. He is the symbol of Self Sacrifice for the good of the Whole. The Key to understanding the Hanged Man lies in the fact that he is "enlightened" as hangs upon the Tree.

The title of the "Hanged Man" means, in an occult sense, "suspended mind" because "man" and "mind" are from the sanskrit root (used by early occultists). The title refers also to the utter dependence of Human personality upon the Cosmic life. He hangs now as a co-worker with the Divine, having placed his own Ego out of the way of the Divine inflow. Only in this way can he attain the Higher Consciousness, and become useful to his People. The sacred tree of the grove represents the bridge to the other worlds, and it is the Consciousness which "hangs" upon the tree,
which serves to unify Humankind with the Divine.

The mental attitude suggested by the Hanged Man, then, is "Not my Will, but Thine". This is ever the position of the Adept, as, indeed, it is the position of every person who works in any field of applied science. It is an illusive, personal thing which is but the reflection, or mask, of "Thy Will", which is the purpose or motive of the

Cosmic Life - a Will absolutely free, and certain to be realized.

2001

The foundation which I am trying to lay here (having used many of Paul Foster Case's own words) is that of the willing sacrifice. If we go back far enough in Human History, we will find Human sacrifice. It is nothing to be proud of certainly, but it is nothing to hide from either. In the first note I explained why this practice was performed. What I did not address was how the sacrificed body was used. Because it was considered to be descended from other Divine Kings (the Breeding I spoke of), it was believed that the flesh and blood of the Slain God contained mystical properties. Therefore small bits of his flesh were distributed to the Clan, and diluted portions of his blood were consumed. In this way, the Clan was connected to his divine nature. In time, animal sacrifice replaced Human sacrifice, and later still plants served as the Slain God. But the practice of consuming the Slain God never changed. Today it is still performed in the ritual of cakes and wine, which represent the body and the blood of the Slain God (now Lord of the Harvest). In some Traditions the cakes symbolize the God and the wine symbolizes the Goddess (that is, their "essence"-). This is all part of the Mystery Tradition, and goes deeply to our very core as members of a Clan, a Race, a People, or a Nation.

An excellent book on the subject of the Divine King/Slain God is WESTERN INNER WORKINGS by William Gray.

> Dear Seraluna, Yes, I have seen the Robin of Sherwood series from England. I nearly fell out of my chair when Robin met Herne. You have no idea how close that series got to certain aspects of the Aridian Tradition (did you notice that Herne was played by an Italian actor?). At the sanctuary of Nemi in Medieval Italy, there were outlaw camps in the forests of the Alban Hill Region. Aradia lived with the outlaws at Nemi for a period of time, before she disappeared. The legend of the King of the Woods at Nemi, goes back to Antiquity. He was a outlaw and a guardian of the Grove. Because he was outlawed he often wore a hood, and was called the Hooded Man/the Hooded One. He became the symbol for the god of the forest, lord of the Trees, etc. He had to accept a challenge to his "kingship", which was always a fight to the death. In this aspect he represented the Slain God.
> As I stated in an earlier post, the Hooded One came after the Horned One of the Forest, and so was called his son. The Horned One was a Stag God. When Humans began to grow crops, the Animal God

figure began to lose its high stature, and the Slain God was transferred into the crops, which were slain at the harvest. Blessings, Raven

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INNER TEACHINGS - THE HANGED MAN

2002

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Dear Raven, What do you think of the view that, besides consuming a part of the Slain King's body, the people also spread the diluted blood and perhaps the body itself around the fields to sanctify them? It would also fertilize them, since a dead body contains a lot of nitrogen. Jana

Dear Jana, Yes, that is exactly what was done with the majority of the body. I come very close to a violation of secrecy oaths with this, but...here goes. In the Autumn Equinox Rite there is performed a Mystery Play in which the Divine Victim is symbolically slain. A skull is present at this rite, and symbolizes the former divine victim. A token fluid of the life essence of the new "King"

is obtained, and mixed with a token portion of fluid from the High Priestess. This is placed in a bag and is buried in a sacred garden, where ritual plants are grown. Originally it would have hung in the Forest on a tree, to provide for a plentiful hunt, or buried in a cultivated field for abundant crops. Today we offer it up for the needs of our Clan, whatever they may happen to be at the time. In ancient times the Divine Victim was cut up into pieces and given to the soil. Small portions of his flesh and his blood were incorporated into a "communion" meal, and given to the Priest(ess)hood to distribute. Today we still perform this ancient rite, hidden within the ceremony of cakes and wine. Today the sacrifice comes from the Plant Kingdom, but the Human connection is still there, and the ancient current still flows through the Ceremony. As Humans evolved spiritually, so too did their practices. But nothing is forgotten, nothing is ever forgotten... Raven

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INNER TEACHINGS - THE TIDES OF POWER

There are certain Tides of Power within the Bound Ether of the Earth which aid us in all of our works of Magic. The Stars, Sun, Planets and the Moon radiate their influence upon us through the Magnetic Sphere of the Earth. In Eastern Occultism these Tides are called the Tattvic Tides, and the medium through which they flow is called Prana. This is the substance just above Terrestrial Matter, known as Etheric Matter, of which there are two kinds: Free Ether & Bound Ether.

Free Ether is that which surrounds the Sun, and through which pass the Earth and other Planets within its sphere of influence. Bound Ether is that which surrounds the Earth itself (or any planet) and may be called the Magnetic Sphere.

As the Earth orbits the Sun, revolving on its axis as it does so, centers of stress occur in the Magnetic Sphere of the Earth. As a result there is a positive current of energy flowing from the East to the West, and a magnetic current passing from North to South during six months of the year (which reverses for the remaining six months). The "positive" currents emanate from the northern center, and the "negative" from the southern center. The Winter Solstice marks the beginning of the positive current which reverses after the Summer Solstice to negative. These currents of energy are marked by the Lesser Seasonal Rites of the Old Religion, occurring at the Solstices and Equinoxes The terms "positive" & "negative" refer to electrical and magnetic energies of an etheric nature, as well as to those energies which we might call "waxing" and "waning".

2004

BEING "OF THE BLOOD"

It was once believed that certain individuals, namely royalty or other spiritual leaders, were actually descended from the "gods" (or in some cases from non-Human Races such as the Elven or Fay). It is obvious from this that their blood was held to be very precious, since they were considered to be "Dedi-gods". Since they represented the spiritual base power of the Clan, it was important to preserve the purity of their Bloodline, and to ensure that it was passed along through the Generations. In those early times it was taught that the gifts of psychic abilities were maintained and transmitted by a direct blood link with the Priestesshood/Priesthood (who were themselves either direct descendants by bloodline, or were indirect by virtue of having "received" the Royal Blood). This is one reason why the Church ordered the slaying of whole families of Witches during the Inquisition, in hopes of destroying the ancient Bloodlines. It is interesting to note that witches were very often associated with Fairies and other non-Human Races, and were considered to be different from Humans, in many European tales of Folklore.

Symbolically, anyone who drank of the Blood of one of these Descendants was said to be "of the Blood" and could in turn, pass on the blood through ritual communion of the Wine and Cakes (which were anointed with the Royal Blood, of either a direct descendant, or indirect blood receiver).

As the Old Religion grew, anyone who was born into the family of those who had been of the blood, were considered to be also, and this

was the basic significance of being "hereditary" (along with being reborn among those who one had known and loved before).

It is also interesting to note that the "cords" used in the Initiation Ceremony, are remnants of those cords which once bound the Sacrificial King.

CONCERNING THE TOOLS & TRAPPINGS

If one looks closely at the tools of the Craft, it is easy to see that they resemble the weapons of a Knight. The tools to which I am referring are the Athame, Chalice, Wand and pentacle (in the Aridian Tradition the athame is called the Spirit Blade, and bears different symbols as well as a slightly different aspect).

The athame is symbolic of a Knights sword. The wand is a lance, the chalice is a helmet (turned upside down) and the pentacle is a shield. These Craft tools are the "weapons" of a spiritual warrior, or a Priest(ess) as in the tradition of a Shaolin.

The cords of Initiation, as mentioned earlier, are remnants of the bindings which once held the Sacrificial King/Slain God, and mark an individual as a member of this ancient mystery tradition. The altar is symbolic of the portal, which is the tomb. It is the Gateway throu-

gh to the other Realms. The ritual circle represents the unbroken Cycle of the year, which is at the heart of The Old Religion.

The Watchtowers at the elemental quarters represent the portals to the higher Realms, which lay beyond this World. The Watchers themselves represent the "awareness" of our Path, as it is imprinted upon the Planes ("watched", so to speak). There are many other such associations, but I thought that I would mention just a few. These are not commonly known, or discussed, and the knowledge of them will soon disappear if someone doesn't pass them on. You may consider it Witchlore, but it is quite a bit more...

RAISING A PLANT FAMILIAR

The purpose of this technique is to raise, or grow, a plant as a "familiar" (serving spirit) or as a magical plant. In ancient times, a small circle of stones was set around the chosen plant, to "bind" the numen there. Then a hole was dug down toward the roots (carefully) and a chosen power stone was set in place, to "charge" the plant.

Today the technique has been expanded, but is still true to the original intent. You can begin with a seed, or young sprout. Simply prepare the soil for planting, in a secluded area, which is suited to the physical needs of the plant. Place a stone or crystal of your choice about three inches deep into the soil. Quartz crystals are a good choice, but you may wish to consult a table of correspondences for various stones, etc. Next fill in the soil over the stone, and plant the seed (or sprout) as is appropriate. Then lay a circle of 8 stones around the plant site. At each of the four elemental quarters place a crystal of the same type as the one you buried (these four are part of the 8 forming the circle). The other stones may be of any kind you wish, as long as they compliment each other, in relationship to their occult nature. Space the stones to allow for the growth of the plant.

I will give two techniques for the raising of a plant familiar. These will show you how to establish contact with the plant numen, and how to communicate your purposes to the plant familiar. In this way the plant will become charged, and conscious of your needs. Then you will have a physical and spiritual helper, for your works of magic and healing.

This technique is important to magical work involving herbs. Dry herbs in an herb store are not charged (in most cases) and can only serve through their remaining physical properties. There is, however, the placebo effect to consider, as well as coincidence, and self-delusion. These have been used successfully for quite some time. I will not deal with these here, as most popular Authors are doing an excellent job of passing this off on us as authentic spells.

2006

I intend to give you the actual techniques which empower herbs, and whose effects were the basis for the powers attributed to herbs from ancient times. No Con, just the facts.

Method 1: If planting by seed, wait 7 days after the sprout appears to proceed with the following (if a young plant, wait 7 days after planting it). Remove the stones between the quarter stones, and plant a seed at each point. Next bury the quarter stones where they lay, at least an inch deep. The seeds may be of the same type as the plant within the circle, or an assortment. Each day, place both palms upon the ground within the circle, forming a triangle with fingertips (index fingers touching & thumbs touching). The stem of the plant will be in the open area of the triangle, centered between your hands.

Using your imagination & visualization abilities, sense your power flowing out through your arms, from your personal power center (just below the navel for women, and at the solar plexus for men). You must also talk to the plant and send it visuals, communicating your needs and desires through mental images. You must take good care of

the plant from this point on, and keep it from harm. To create a strong bond with your plant familiar, you can add 3 drops of your own blood to a quart of water, and use this to water the plant as needed.

Magically, you have first increased the level of the numen through the crystals. Secondly, you have extended its power and influence to the other plants. This is because these plants became alive under the influence of the center crystal and plant. They were also bathed in a cross quarter current of energy, controlled from the center entity, through the quarter crystals. If you need the physical parts an herb for your spells, potions or whatever, then use only the plants enclosed within the original circle of stones, and never the center plant. The center plant IS the familiar, and the others are merely extensions of it.

The final step in creating this plant familiar, is to establish your "link" and your "rapport". To do this, you must sit comfortably before the plant, and stare at it. Allow your eyes to lose focus and your vision to blur. In this state, observe the shape of the plant, trying to leave your mind blank. The plant will "send" you an image as you stare. You will receive this as a distortion of the plant's shape, so that it will begin to resemble some other creature such as an animal or an insect. This new shape is the spirit of the plant, and you will employ this image as you work with the familiar.

The familiar can give you extra power in any magical work, whenever you summon it. "House plants" can become protective entities for your home through plant magic. Plants can be given as gifts, charged for a special purpose.

To summon the familiar, you simply imagine your plant in it's setting, and visualize it becoming the spirit creature. Mentally call it to yourself, and allow it to enter into your personal power center.

To empower through the familiar, mentally send in into any herbs which you are charging (instructing it as to the desired effect) and

imagine that it passes power to them, imagine them glowing after contact with the familiar. When you are finished, always return the familiar to the plant.

MOON LORE

It was once believed that:

1. The shadowed areas of the Moon were forests where the Goddess Diana hunted, and the bright areas were plains.
2. That the Moon was a spinning wheel, upon which the Goddess spun the lives of Men and Women.

3. That the Moon was a gem worn by the Goddess, and that the stars were decorations upon Her gown.

The names by which the Moon was called, as she appeared in each month of the year, varied with the significance of the seasonal month. In October and November we see the need for preparations for Winter. In February, the wolves were drawing closer to the villages looking for food. In March the sounds of ravens signaled the coming of Spring. April through June we see the signs of growing things. In July, the Moon marks the signs of
horns and antlers upon young animals. In September, of course, we find that the time is marked to reap the Harvest.

Names of the Moon:

October:	Hunter's Moon
November:	Larder Moon
December:	Long Night Moon
January:	Winter Moon
February:	Wolf Moon
March:	Raven Moon
April:	Meadow Moon
May:	Flower Moon
June:	Rose Moon
July:	Antler Moon
August:	Piscary Moon
September:	Harvest Moon

MOON MAGIC

The accumulation and direction of the subtle forces of the moon, is one of the arts of Witchcraft. Moon magic is a personal art, even though there are basic guidelines. In ancient times, witches held the position of the Moon priestesses/priests. In coastal regions, and upon islands, witches were also Sea Priestesses/Priests. The use of water from the sea was an important aspect in Moon Magic (salt being a crystal form). The "charging" of water, and the release of the "charge" through evaporation, was an important aspect. So too was the soaking of woods and herbs in sea water, which were later dried, and

burned as incenses and offerings. Two excellent books on this subject are MOON MAGIC and THE SEA PRIESTESS by Dion Fortune.

The use of Portals to gain access to the Lunar Realms, and the building of magical images there, is a very important aspect of Moon Magic. The actual "essence" of the power used in Moon Magic, originates out among the stars. The Sun draws in the stellar influences and transmits them into our Solar System. The Planets within our System

absorb this energy which then merges with their own vibrations or energies. The Planets, in turn, then emanate a composite energy within our Solar System. Each Planet's energy or vibratory pattern is unique, and influences other planetary bodies and forces, within each planet's sphere of influence. This is the basis of Astrology and Planetary correspondences in Magic (this is how and why it works). The Moon is the focal point of power upon the Earth. The Moon absorbs, condenses, and channels all of these forces, which are then carried to our Planet, upon the Lunar Light Spectrum.

Agrippa, a 15th Century magician, understood these principles when he wrote "...but the Moon, the nearest to the heavenly influences, by the swiftness of her course, is joined to the sun, and the other planets and stars, as a conception, bringing them forth to the inferior world, as being next to itself, for all the stars have influence on it, being the last receiver, which afterwards communicates the influence of all superiors to these inferiors, and pours them forth upon the Earth..."

Aradia, the Holy Strega, told her followers to seek the Moon above all others, for the purposes of Magic. In the closing prayer of the Full Moon Ritual, we find these words which Aradia's followers were later to have written :

> " O' Goddess of the Moon...teach us your ancient mysteries.-.. that the Holy Strega spoke of, for I believe the Strega's story, when she told us to entreat Thee, told us when we seek for Knowledge, to seek and find Thee above all others".

Agrippa understood this also, when he wrote, "Therefore. her (the moon) motion is to be observed before the others, as the parent of all conception.....hence it is, that without the Moon intermediating, we cannot at any time attract the power of the superiors..." What Agrippa spoke of, is what witches have known for Ages: The Moon is the focal point of power upon the Earth. Without the Moon we cannot make use of the Universal Forces beyond her.

In Moon Magic, the ritual altar is the focal point for the Lunar forces which are drawn upon. Women are the vessels for Lunar Energy, receiving and directing the magical force. Men can also become lunar vessels, but women are much better suited (as their biology is more attuned to the Moon's Cycles, than are men's biology). The method used by both women and men will be given in another note (part 4 or 5, depending upon available space).

The Moon altar is placed facing the West Quarter. The altar itself should be round, but a square or a rectangle is OK. In the center of the altar, place a bowl of saltwater. A white sea shell is

then set into the center of the bowl. As this is done, whisper the name of the Goddess who rules the current phase of the Moon, under which you are working. The new moon belongs to Diana (De-ah-nah), the Full Moon to Jana (Jah-nah) and the waning Moon to Umbrea. Around the bottom of the bowl. set nine white shells, forming a crescent (horns upward, as in a smile). If the magic is for the gain of something, place the shells from right to left. If the magic is for the removal, or loss of something, then place the shells from left to right.

As each shell is placed, chant the name of the Goddess who presides over the goal of the magical influence you desire. Matters concerning "beginnings" are under Diana. Matters involving "forces", energies, or powers are under the influence of Jana. Matters of Death, decline, and stagnation are ruled by Umbrea.

Censers of Moon Incense are placed around the bowl, upon the altar, forming a triangle (so you have 3 incense containers forming a triangle, with the Moon Bowl in its center). A reversed triangle (V) is formed for manifestations desired upon the physical plane. Upright triangles (A) are formed for manifestation upon the astral plane.

During the magical work, the energy is focused into the altar bowl (or moon bowl, as it is often called). This can be done in several different ways. In group rituals, members may point their ritual blades at the Priestess, who stands before the altar. The members visualize their energy flowing from their themselves, through their blades, and into the aura of the Priestess. The Priestess then visualizes this collective energy flowing from herself, through her own blade, into the moon bowl. Or she may simply place her palms over the bowl and focus the energy out through her hands. During this technique, she may recite an incantation, stating the purpose of the "charge", or the group may chant the spell's intent. One of the ways in which energy can be raised for this technique, is through deep breathing. Each person draws in air slowly and deeply, and exhales as they visualize the energy flowing outward through their ritual blades, or their hands. Eastern Mystics teach that the Ether of our planet can be drawn in through the breath, and condensed as pure energy. This they call "Prana".

Another method is to "enchant" the water. Begin by passing your right hand, palm down, over the bowl in a clockwise manner. Perform nine passes, then do the same with your left hand. You will need to create a Chant which will serve to describe your intent. It can be a simple rhyme, or whatever you want. As you chant, blow gently upon the water slightly disturbing the surface. Formulate the incantation to be as descriptive as you can, about what you desire.

Once you have spoken the incantation into the bowl, it is time to release the "charge". One technique for this is to boil the water, and observe the steam as it evaporates. Boil it until all of the water is gone. As the steam rises up, repeat your incantation, and watch the

steam as it moves upward. It is carrying off your magic, so that it may take effect. Think this as you watch it (thoughts ARE things).

Another very old method is to pour out the contents of the bowl into a stream, or river. As you do this, you recite a simple rhyme spell, such as :

" Water to water
a witch's spell
I give this stream
to speed it well"

Receiving the Moon's Light: (for women)

The Priestess receiving the Full Moon, will need an assistant. The assistant will require a silver disk, smooth and highly polished. If absolutely necessary, a small hand mirror may be used in its place. The Priestess will stand or kneel before the altar, with her head bowed down. The assistant will part her hair at the base of the skull, using water or oil to help separate the hair, if it is short.

While the priestess visualizes the form of the Goddess merging from behind, into her own form, the assistant will reflect the Moon's light upon the base of the skull, using the silver disk. You will find that this is quite difficult in city light pollution, and works best in a country setting, or a desert. Once the Priestess receives the Moon she can channel it into the Moon bowl, or she can "store" it within her Being for seven days. This light is pure Lunar energy, and can be "impregnated" with whatever "thoughtform" the priestess desires.

Receiving the Moon's light: (for men)

The Priest receiving the Full Moon, does not need an assistant, but may choose one if he desires. Men cannot receive the Moon in the same manner as women, nor should they visualize the Goddess merging with them. The Priest will stand, or kneel, before the altar with his head slightly bowed. Using a polished brass disk, the Moon's light is reflected upon his forehead. At this point the Priest will visualize himself as the Full Moon itself.

Once the light is received, the Priest can channel it into the bowl. Men do not "hold" Moon Light very well, and it is best to channel it off before the seven day period, which the Priestess enjoys.

There are several ways for a woman to receive the Moon's Light, without any assistant. The technique I gave in this subject note, is just one of the magical techniques. The Moon may also be received in a religious setting (no magic intended, just a blessing or a union with Deity). In these modern times, you can set up a mirror behind you, and

angle it so that it reflects down upon you, if you desire to try the magical technique. One of the old ways of non-magical union, was for the woman to lay nude beneath the Full Moon in the Full Moon Goddess Posture. This posture is also referred to as the Star Goddess Posture,

and is an X formation, arms and legs spread out wide. The woman anoints herself with an oil of the Moon, just below her navel (forming a crescent with the oil). As she lays upon the earth, she will look up into the Moon, and slowly draw in the muscles of her abdomen, as she mentally pictures that she is drawing down the light of the Moon, into herself. Just as men draw power into themselves through the solar plexus, a woman draws power into herself through the navel region ("pit of the stomach" kind of thing. This is the center of a woman). This is just one method, but it can be a powerful experience.

ARADIA

This is the Legend of Aradia, who was called the Holy Strega (pronounced Stray-gah). Strega is the Italian word for witch. She lived in Italy during the 14th Century, and brought about the revival of the Old Religion, among the peasants who were enslaved by Feudal Lords and the Church. Charles Leland wrote a book in 1894 called ARADIA, gospel of the witches. Unfortunately, his material is a Christianized distortion of the original text.

In 1508 A.D. the Italian Inquisitor Bernardo Rategno (having studied witch trial records preserved in the archives of the Inquisition at Comom) wrote a text called the Tractatus de Strigibus. In this text he states that the "witches sect" had begun to "expand" about 150 years earlier. This would place the "expansion" around 1350 (14th Century). In the Aridian Tradition we believe that this confirms the legend of Aradia. In Leland's ARADIA, he also tells the tale of a woman who travelled about Italy teaching The Old Religion. According to this story, there once was a young woman from the town of Volterra who "travelled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the fairies and of the Moon, the goddess of the poor and oppressed". Leland goes on to say "and the fame of her wisdom and beauty went forth over all the land, and people worshipped her, calling her La Bella Pellegrina (the beautiful Pilgrim)". In the Aridian Tradition, we believe that this legend is based upon the true life story of Aradia. We consider her to have been a great Teacher, and a type of Avatar, but we do not worship her. We do, however, honor her each Full Moon by the telling of her Legend, and by drinking to her memory.

According to our teachings, Aradia formed covens (called groves) in central Italy. She taught the Old Religion of Nature, and of Magic,

but above all she taught a Spirituality. Beyond this she gave hope to peasants whose lives were made miserable, in service to the wealthy class. She taught them personal power, and personal value, in an Age when the Church taught them shame and sin, and servitude. Aradia returned their beautiful pagan heritage back to them once again. A heritage which was preserved in secret by courageous Priests and Priestesses of the Old Religion. Aradia taught Harmony with Nature, and directed her followers to merge with Nature through Seasonal Rites, and ritual observation of the Full Moon.

2012

The "Charge" of the Goddess, known to many Wiccans, originally came from the Italian. The beginning paragraph can be found in Leland's text. Doreen Valiente now claims to have written it sometime during the 1950's or early 1960's. Leland recounted a portion of it in 1894, with an english translation from the Italian. I copied from a copy of it which came to the U.S. in 1946. So, this is all very curious to me!! In the next note I will post the Italian Charge, as written by the followers of Aradia, during the late 14th Century (well, a public version of it, anyway).

> FROM DOMI O'BRIEN Part of the problem, Raven, was that Leland was a Marxist, and Aradia was written less to record the legend than to place his political theory in a folklore frame.

> FROM RAVEN GRIMASSI I've heard that theory about Leland, and its influence on his book. I do not personally believe that it is correct. When you read all of Leland's books, it is quite clear that he was extremely fascinated by the Witchlore of Italy. This was a man who spent many years of his life in Italy, and elsewhere, tracking and recording myth after myth. He spent a lot of time with Lady Vere de Vere (Italian Folklorist) and Professor Milani (Director of the Archaeological Museum in Florence) recording Italian Witchlore. His intense love of this subject is evident in his book LEGENDS OF FLORENCE, as well as several of his other books, including ETRUSCAN MAGIC & OCCULT REMEDIES. Whatever his political leanings may have been, ARADIA is more the result of a con job by the so-called "witch" Maddalena (and his obsession with preserving the old Witchlore), than it is anything else. It is curious that actual elements of true Italian Witchcraft were obtained by Maddalena. She was well known by the Craft, in those days, as a Gypsy Con-Artist, but clearly she did come upon some valid aspects of The Old Religion. Most of the text is utter nonsense, but there is

enough there to make you go Hmmmmmmm.

THE CHARGE OF ARADIA
(To her followers)

"Whenever you have need of anything, once in the month when the Moon is full, then shall you gather in some deserted place, or within the woods, and give worship to She who is Queen of all Witches. Gather then all together, within a circle, and secrets that are as yet unknown shall be revealed. And you must be free within your mind and your

spirit, and as a sign that you are truly free, you shall be naked in your rites. For therein is the essence of spirit, and a knowledge of joy. Be true unto your own beliefs, and keep to the Ways, beyond all obstacles. For ours is the Key to the Mysteries, and the Cycle of Rebirth, which opens the way unto the Womb of Enlightenment. I am the Spirit of Witches All, and this is Joy and Peace and Harmony. In life does the Queen of all Witches reveal the Knowledge of Spirit. And from Death does the Queen deliver you unto peace, and renew your Life again.

When I shall have departed from this World, in memory of me, make cakes of grain, wine, and honey. These shall you fashion in the shape of the Moon, and partake of these cakes, and of wine, all in my memory.

Offerings then shall you give unto She is who our Mother. For She is the beauty of the earth, and the white Moon among the heavens, and the Mystery which gives Life, and ever calls us to gather in Her name. Let Her worship be the ways within your heart, for all acts of love and pleasure, are as rituals unto the Goddess. But to all who seek Her, know that your seeking and yearning shall avail you not, until you know the Mystery. For if that which you seek, is not found within you, you shall never find it without. For She has been with you since you entered into the Ways, and She is that which awaits attainment, and your journeys end".

This is an altered version of the full length "Charge" as it appears in the Aridian Tradition. On the next note I will post Leland's version, which was written in 1894. Following this I will post one of the popular Wiccan versions, which will probably be better recognized. I am sorry that I cannot post the actual Charge, but this one comes very close (without dishonoring my oath of Initiation).

(Leland's version - written in 1890):

> "When I shall have departed from this world, whenever ye have need of anything, once in the month, and when the Moon is full, ye shall assemble in some secret place, or in a forest all together join to adore the potent spirit of your Queen, my Mother, great Diana. She who fain would learn all sorcery yet has not won its deepest secrets, them my mother will teach her, in truth all things as yet unknown. And ye shall be freed from slavery, and so shall ye be free in everything; and as a sign that ye are truly free, ye shall be naked in your rites, both men and women also: this shall last until the last of your oppressors shall be dead; and ye shall make the game of Benevento, extinguishing the lights, and after that shall hold your supper thus:"

(Leland goes on with the conjuration, and blessing, of the meal for the Sabbat, and then concludes the Charge)

2014

> "And thus shall it be done: all shall sit down to the supper all naked, men and women, and, the feast over, they shall dance, sing, make music, and then love in the darkness, with all the lights extinguished; for it is the Spirit of Diana who extinguishes them, and so they will dance and make music in her praise".

I just thought that you might find this of interest. There are many verses in Leland's writing, which Doreen Valiente now claims to have written for Gerald Gardner, circa 1958. (Text from: ARADIA, gospel of the witches by Charles Leland)

FROM: JANA HOLLINGSWORTH A version of the Charge of the Goddess appeared in Charles Godfrey Leland's ARADIA around the turn of the century. According to Raven Grimassi, it was known among Italian traditional Witches long before that. The Leland publication alone would indicate that Valiente merely rewrote it.

The Charge of the Goddess--who wrote it?
Was Leland the first one to note it?
Did Doreen create
It in Fifty-eight?
Or did they from Italy quote it?

FROM: JANICE BURGESS Doreen adapted and expanded the Charge from a bit that is in Aradia.

The part in Aradia is not nearly as beautifully written and doesn't contain as much text as Doreen's adaption. It also contains things that modern pagans probably wouldn't understand culturally or want to include as they wouldn't apply well at this point in time. I'm a fanatic about where things come from and always like to know although, like you, it doesn't affect my enjoyment of the work at all. I like getting credit for what I've written and like to extend the courtesy to others as well, so I guess that's part of it. I also just went through a lot of problems with a book I have coming out this fall. I wanted to include things like chants and songs I've been hearing for over 10 years in the appendix. I had to track down who had done what and get permissions from all concerned. Most of them I wanted to use had been done by friends. A few I had no idea who had written them. It was really a mess. It cured me from ever jotting something down and using it and taking it for granted I would remember where it had come from later on.

FROM RAVEN GRIMASSI Yes, Doreen based her version of the Charge on ARADIA by Leland (among other writings as well). The beginning of the

Charge ("once in the month and better it be when the Moon is Full...") comes from Aradia's instructions to her followers. In Leland's ARADIA it is in Chapter 1, being the last English translation there. I will provide the first section here for you, directly from Leland's book:

"...whenever ye have need of anything, once in the month and when the moon is full, ye shall assemble in some desert place, or in a forest all together join to adore the potent spirit of your Queen, My Mother, great Diana. She who fain would learn all sorcery yet has not won its deepest secrets, them my Mother will teach her, in truth all things as yet unknown. And ye shall be free from slavery, and so shall ye be free in everything; and as the sign that ye are truly free, you shall be naked in your rites...". Remember, this was first published in 1890. Seem somehow familiar?

ITALIAN CRAFT

As an introduction to this subject, I'll begin with some excerpts from a few books. In the LEGENDS OF FLORENCE we find these words by Charles Leland (written 1895):

> "The witches of Italy form a class who are the repositories of all the folklore; but, what is not at all generally known they also keep as strict secrets an immense number of legends of their own, which have nothing in common with the nursery or popular tales, such as are commonly collected and published....Lady Vere de Vere, who has investigated witch-craft as it exists in the Italian Tyrol, in an admirable article in La Rivista of Rome (June 1894) tells us that "the Community of Italian Witches is regulated by laws, trad-itions, and customs of the most secret kind, possessing special recipes for sorcery" which is perfectly true. Having been free of the community for years, I can speak from experience. The more occult and singular of their secrets are naturally not of a nature to be published..."

After consulting with Lady Vere de Vere (Italian Folklorist) and Professor Milani (Director of the Archaeological Museum in Florence) Leland wrote (concerning Italian Witchlore), "That this is of great antiquity is clear, for out of this enchanted forest of Italian Witchcraft and mystical sorcery, there never came anything, great or small, which was not at least of the Bronze, if not Neolithic Age". In his book, ARADIA, Leland writes of the popular Christian image of the witch, but goes on to say: "But the Italian Strega or sorceress is in certain respects a different character from these. In most cases she comes of a family in which her calling or art has been practiced for many generations..."

In Leland's ETRUSCAN MAGIC & OCCULT REMEDIES we find these statements: "Among the cliffs and scrubby moors of northern Italy there dwell today descendants of an ancient people whose stubborn and exotic mystery has provoked historians to conflict, linguists to despair, archaeologists to poetry, and poets to philosophy. For almost two thousand years the astounding secret of their existence was kept without living whisper save in the anachronistic echoes, recorded for the first time in this book, of Tuscan Catholic peasant voices calling through unbroken generations upon the pagan deities of their remar-kable ancestors..."

Later in this book he states "But I was much more astonished to find that in Tuscany, the most enlightened portion of Italy, under all Roman rule, an old pagan faith, or something like it, has existed to a

most extraordinary degree. For it is really not a mere chance survival of superstitions here and there, as in England or France, but a complete system, as this work will abundantly prove".

LA VECCHIA RELIGIONE
(The Old Religion)

ITALIAN WORD	ENGLISH WORD
Strega (Stray-gah)	Witch (female)
Stregone (Stray-go-nay)	Witch (male)
Treguenda (Tray-gwen-dah)	Sabbat
Veglione (Vay-yoe-nay)	Esbat
Stregeria (Stray-gare-e-a)	Witchcraft
Boschetto (Bos-ket-oh)	Coven
La Vecchia (La-vek-kia) (slang)	The Craft

The Old Religion of Italy is called La Vecchia Religione (La-vek--kia Re-lidge-oh-nay). In La Vecchia, female witches are called Strega and males are called Stregone. In the structure of a Boschetto there are several offices or positions. Most groups are run by a woman who is a High Priestess, assisted by a man who is a High Priest. The High Priestess has an assistant known as Dama D'onore (Dama-Dee-o-nor-ay). This is like a Queen's attendant except that it the Goddess who she actually is serving during the ritual, represented by the High Priestess. The High Priest has an assistant called "La Guardia" who is the Guardian of the ritual area. In the days of the Inquisition it was his duty to protect the High Priestess and High Priest if the Christians should attack the ritual gathering. It was also his responsibility to

keep the new initiates from disrupting the ritual, by helping move them along as needs be. Both positions of service are "in training" for the respective positions of High Priestess and High Priest.

There are four degrees, or stages, of attainment, within La Vecchia. The 1st is a time of training and orientation. The 2nd is becoming a Priestess or a Priest of the Old Ways. The 3rd is becoming a High Priestess or High Priest. The 4th is when a person actually dies, and we say that she, or he, has taken 4th Degree.

Over all of the 3 Degrees, is the position of Grimas (Gree-mahs). A Grimas oversees the Tradition as a whole, and is responsible for its preservation. A Grimas makes sure that nothing is ever written out of any ritual material, or edited from any oral teaching. In Italy, this is a much respected position, and a Grimas always has the final word in all matters regarding the preservation of the Ways. This position can be held by either a woman or a man, though for the most part, La Vecchia is a matriarchal system. A High Priestess always has "authority" over that of a High Priest. However, a Grimas (regardless of gender) always has "authority" over the High Priestess, in matters concerning the integrity of the Tradition as a whole. Each Clan has a Grimas, and this is why the Religion has survived intact down through the Ages. Preservation of the Ways of a People requires a structured System. Without this you have, well, look around...

THE LARE HOUSE

In the Aridian Tradition, we have a belief in spirits known as the Lare (Lar-ay), or Lasa (Lah-sah). In a way, these are spirits who carry the memories of our Ancestors. They are the Collective Consciousness of our Clans. They are also Nature spirits similar to the Elven or Fay, but are considered a different Race.

The Lasa appear in Etruscan Mythology and the Lare appear in Roman Mythology. In the Aridian Mythos there is a blending of the two. Aridian Initiates are required to obtain, or to construct, a Lare house, as part of their training. These spirits houses can be of any design, however the Roman Temple design is the most common. These are simply two pillars supporting a cross beam. At the base is a small protruding ledge upon which offerings may be placed. As part of the Community rites a votive candle is placed on the ledge. Whenever someone in the Family has a birthday, or some other personal event, the candle is lit as part of the Celebration. The children of our Clan seem to enjoy lighting the candles, and sharing in the tradition of the Lare.

Offerings are placed before the Lare house on each of the Seasonal Rites, and each Full Moon. These are usually offerings of grain, or nectar. Nectar is a mixture of milk, honey and wine. As part of the Rite of the Lare, the names of our ancestors (and "departed" Clan members) are recalled in a "toast" before the Lare House. This traditional rite has served to preserve the lines of descent back into Time.

We view the Lare as many spirits who comprise a single Consciousness. In other words as a Community of spirits. They are connected to us through our worship of the Nature and the Old Ways, and through that of our Ancestors. Through our practices they recognize us as

those who gathered in ancient times, and they "follow" us through Time. This is a very primitive belief, but is still honored today.

ARIDIAN PANTHEON

I thought that you might like to know about some of the Gods and Goddesses of the Aridian Tradition. The list given here is only partial, and I am using the common names of these Deities. In the Aridian Tradition the original names of the Deities are not revealed until the Second Degree Initiation (as they are considered names of the Priestess Craft/Priest Craft). These are names, however, which we do use:

The Goddesses

TANA: the Star Goddess (Universal Aspect)

JANA: Goddess of the Moon, and the Mysteries of the Moon

FANA: Goddess of the Earth, and of Fertility

FORTUNA: Goddess of Fortune, Fate, and Luck

CARMEN/CARMINA: Goddess of the casting of spells, and of Enchantments

DIANA: The Triad Goddess: Maiden, Mother, Crone. Goddess of outcasts, outlaws, slaves, and oppressed Peoples. Diana encompasses many other Goddesses, and is the name also used for the Moon Goddess, Earth Goddess, and Star Goddess.

UMBRIA: Goddess of the Shadows. Umbria is the Dark Aspect of the Goddess (waning moon), and rules with DIS in the Underworld. Goddess of things which are Hidden, or secret.

NOX: Goddess of the Night. Nox rules the Darkness which falls upon the Earth, and all within it. She is the sister of Umbria, and shares her associations (except for the Underworld connection). Nox can be a bit on the sinister side if care is not taken.

ASTREA: Goddess of Justice

COPIA: Goddess of Abundance and Plenty

PERTUNDA: Goddess of sexual love and sexual pleasure

The Gods

JANUS: God of the Sun, and god of all beginnings, portals, doorways, and thresholds. It was Janus who brought the elements into harmony from Chaos.

FAUNUS: Nature God of Fertility (similar to Pan)

TANUS: The Star God (Universal Aspect)

TERMINUS: God of boundaries, protector of personal property

DIANUS: Nature God of Fertility, similar to Faunus except that he is a Stag God instead of a Goat God. He is also known by the name Kern or Cern.

FEBRUUS: God of purification and initiation

COMUS: God of revelry, feasting, drinking, and the "pleasures of the night".

CORVUS: Messenger of the Gods. Also the Trickster God, known as Raven.

LUPERCUS: The Wolf God

ANTEROS: God of Passion and Sexual Unions

VIRBIUS: God of outcasts and outlaws. Guardian of Sanctuaries

FROM: JANA HOLLINGSWORTH
Are the secret names of the deities in Etruscan? Or are you not allowed to say?

FROM: RAVEN GRIMASSI
I cannot go into this completely, but I can say that many of the names can be found in the Etruscan Pantheon. Some of the names are not exact matches, but are so close that they surely must have a common origin. There are a couple of names, however, which seem to be unique unto themselves. The curious thing about our relationship to Etruscan, is that we do not share the basic Mythos. Little is known publicly of Etruscan Mythology, but in many cases what we do know does not match Aridian Mythology. Their Underworld mythos, for example, is completely different. On the other hand, many of the natures of the Gods & Goddesses do seem to match. Perhaps it is a case of ancient Roman eclecticism, but then again we do not consider our Tradition to have grown out of Roman Religion entirely. Curious...

WATER SCRYING

This technique is a very ancient one, and common among Shamanistic Traditions. Divination is the ability to see what patterns are forming towards manifestation. What you "see" is actually what is likely to occur if nothing changes the pattern being "woven". Here is a technique which I teach: Pour some bottled water into a cereal bowl. Mix either a blue or a green food color into the water, so that the liquid is dark enough to hide the bottom of the bowl. At this point you have a reflective surface. Place two candles as your source of light, so that the light does not reflect upon the liquid (off a foot or two, in front of you should do it). Next is a series of hand passes over the liquid, slowly and deliberately. Magically speaking, the right hand is of an electrical nature/active charge, and the left hand is of a magnetic/receptive charge. Right handed pass will strengthen the image and left handed passes will attract the image to form. Begin by making left handed passes over the bowl, in a clockwise circle, just a few inches above the water (palms open and facing down). Stop, and gaze into the dark liquid, not At the liquid, but INTO the liquid. You will need to repeat these passes as you go, from time to time. Alternate between the left hand and the right hand. This requires patience, and time. Use

your intuition as you sit before the bowl. Make sure the area is quiet and there are no distractions.

Drinking some Rosemary tea, prior to Divination, can aid in the work. There are several herbs which aid the Psychic Mind, this is just one of them (careful though, Rosemary can be toxic in large quantities).

ELEMENTALS

In the case of an artificially created elemental, you must specifically state the date in which it will cease to exist. If you do not, it is quite likely that the elemental will move off into the astral, and begin to manifest there. It does not require a name in order to exist. The purpose for giving it a name, is to have some control over it, while it serves its designed purpose. Whether it survives as a permanent, and separate entity on the Astral Plane, is dependent upon many factors. The danger here is, though, that it is still connected to its "creator", and once established upon the Planes, can effect the creator in return. This is why it is essential that its lifespan be stated once it is created, and a method for making sure that it "ceases to be" must be ready as well. Usually, this is done by making a hollow image of the elemental and filling it with a magical condenser. Once "charged", by simply pouring out a bit

of the condenser at a time, the elemental will ebb away. Once the fluid is gone, so too is the artificial elemental.

Now, as to the ethics of all of this .....

2021

BEFANA - A "CHRISTMAS WITCH"

Just wanted to share an old custom from Italy, concerning a witch during the Yule/Christmas Season. Though purely pagan,it is still a part of the Season there (among Christians and Pagans alike). In Italy there is a figure similar to Santa Claus, except that she is a witch named Befana. On January 6th, children set out stockings to be filled by the "good witch" Befana. She has a consort who accompanies her (usually in Festival Parades) named Befano. Early in the evening an indeterminate number of people gather, and Befana takes to the streets accompanied by her husband and entourage. She is accompanied by a makeshift band of 3 or 4 musicians, and a live horse. They will go from house to house, singing the Befana song. Having done this, the Befana and her company receive a glass of wine, or a bite to eat, and continue on.

In a book by Carol Field (celebrating Italy) Befana is associated with Hecate. An etching by Bartolomeo Pinelli in 1825, shows Befana as the Mother Goddess seated and surrounded by fruits, grains, and other items of the Harvest. The celebration of Befana ends in a burning in effigy. Upon a hill a pyramid of corn sheaves, brushwood, and pine branches are piled. The effigy of Befana is placed on top, and fire is set to the wood. Chestnuts are tossed in as symbols of fertility. Custom says that if the smoke blows to the West, then the crops will be poor. If to the East, it is an omen of a year of abundance. This has many similarities to the Slain God Mythos. This rite is not one of punishment, but one of replenishing the Earth through returning the Life Giver, Herself. In Italy today, candy images of Befana, and statues are available during the Season. My mother says that Befana and Befano are remnants of the old God & Goddess of the Witch Clans, preserved by witches from the time of the Persecution. Seems likely when you do some research. There are two books (written in Italian) which present the associations of Befana with various seasonal rites. These are; The Sacred Day (a book of Festivals) by Franco Cardini. The Calendar: festivals, myths, legends, and rites of the year (also by Cardini - professor of History at the University of Florence).

The words to the song follow, however something is lost in the translation (as they say). Also, even in the Italian there is little attempt at rhyme:

"Upon the wind the snow is falling

and is blown on the wind before, and with a light step
she descends to us, a witch that is dear to you all
a witch that many here love
who comes every year to find you
she has arrived with us 'la Befana'
every heart is full of joy
from among the valley, villages, and countryside
our Befana has arrived here
she has brought a great sackful of gifts
that she wants to give to you dear children
that promise to be good for their mothers and fathers."
(tempo changes here, and another verse begins)

"and now friends you that are here
we want to sing and dance
and a ballet we want to do
with the Befana and Befano
and we want to salute you all
friends we shall always remain
and the Befana before she goes
wishes you all happiness and prosperity".

This is repeated twice. Another part of the custom which I neglected to mention deals with the children preparing for the arrival of Befana (before the festivities). Each child writes his or her wishes upon a piece of paper and places it in the fireplace, allowing the small bit of paper to float up the chimney.

My mother says that the Befana customs differ somewhat from region to region, in Italy. I know that in Naples, the street festivals are no longer commonplace, and I hear that in the region of Val d' Aosta the Befana celebrations have all but vanished. Still, the custom survives (due to the Children, no doubt). The Old Lady is still going strong!

HISTORICAL BACKGROUND

For those who expressed interest in the Aridian Tradition, I would like to share the following historical background material:

In 30 B.C. (common era) the Roman poet Horace, wrote a work which is called the Epodes of Horace. In part, it is a dialogue between he and a witch (from Naples,Italy) named Canidia. In epode 5 he associates Proserpine and Diana with witches in a Mystery Cult. In epode 17 he also names these goddesses as "Patron" goddesses of Witchcraft, and states that witches use a book called Libros Carminum by which they "call down the moon", make philtres and evoke spirits. Other Roman writers of the Era such as Lucan and Ovid clearly support the theme of

Horace's writings. From this we can conclude that the association of witches with Diana was common knowledge. The association of Proserpine with the Old Ways is important also, as can be seen in the Underworld mythos/descent legend. Bear in mind that this is being said in 30 B.C. in Italy (not in the 1950's of Gerald Gardner). As will be seen here, the association of Diana with Italian witches, will come to be called "The society of Diana".

Epode 5 : "...Night and Diana, who command silence when secret mysteries are performed, now aid me: now turn your vengeance and influence against my enemies' houses..."

Epode 17: (to Canidia) "Now already I yield to your mighty art, and suppliant beseech you by the realms of Proserpine, and by the powers of Diana, not to be provoked, and by your books of enchantments that are able to call down the fixed stars from heaven Canidia, at length spare your magic words, and turn backward your swift wheel..."

(Canidia replies) "...must I, who can move waxen images and call down the Moon from the sky by my spells, who can raise the vaporous dead, and mix a draught of love, lament the effect of my art availing nothing upon you?"

So, you can see that this association of Diana with Italian witches is quite old. Also note the use of the term "call down the Moon" with the Italian witch Canidia.

FROM ROBERT THOMAS It should be noted for the record that Horace was writing a satire in the Epodes, rather than a study on witchcraft. This indicates that the things in it were not his own inventions (except maybe the book-name) but were public opinion of the times. The concept of drawing down the moon can be traced back to the witches of Thessaly, and is mentioned as early as 300 BCE in Greek literature. Also, the "popular" witch (as opposed to the actual witch) was almost always female and worked exclusively with the chthonic powers (i.e., the scary ones) like Night (Nyx), the Furies, the Harpies, Hekate, Diana, Selene, etc. etc. as opposed to the Olympian gods.

FROM RAVEN GRIMASSI Actually, Horace wrote his satires in the SATIRES OF HORACE. The Epodes were lyric poems/songs, and were written for various reasons. The dialogue concerning the witch Canidia was not intended as a study of Witchcraft, but simply illustrates some of the common thinking of the Era. You mention Diana and Hecate as the "scary" ones, as opposed to the Olympian gods (who I assume you think are the good guys?). To a witch, the powers of Night are not scary, nor are its Deities. My mother used to say that the

moon was more powerful than the sun, because the moon can be out at both day time, and at night. But the sun can only show itself during the day (a most inferior light). The Olympian gods represented the restrictive Roman System, to early Italian witches, and they preferred the deities of the common folk. Diana was, among other things, the goddess of the oppressed (something Rome was rather fond of doing). I find the non olympians worthy in their own RITE. There is little more beautiful than the night of a Full Moon, and a circle of Her children in loving worship, beneath Her. We see the Sun/God as Her worthy Consort, and a balance. When I see what goes on during the day, such as Corporations spewing filth into the air and the waters, governments plotting against one another, Wall Street and so forth, well...now that is scary !

FROM ROBERT THOMAS No, no, Raven, you misunderstood. I don't personally think that the chthonic gods are scary at all; I'm friends with most of them, and one of them is my patron! I meant that they were scary to the average Roman citizen of the time. Horace's writings reflected popular opinions of witches, rather than their actual practices. In all of the Classical and Greco-Roman spells that I've seen, the Olympians were not excluded; anybody that they thought

might be willing to help, they invoked. A number of the spells read like Hesiods Theogony with a request tacked on to the end, so I wouldn't call them limited in their scope. Still, to the educated Roman citizen, the witch was thought to represent a dangerous feminine power which was not under the control of the Empire and thus was antagonistic to the Roman way of life and to its gods (the Olympians) as well. This was their (the Romans) conception, not the truth of the matter. These conceptions were what Horace was drawing from when he wrote his works, since this group (the educated Romans) were the audience for which his works were intended (actually, they were the only ones who could read them, since literacy was not common among the people). Hope this has made my point a little clearer and look forward to reading your other posts...Gwydion

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FROM MARTIN DUGAN III Is it true that you guys really worship the ancient gods of Rome and Greece?

FROM RAVEN GRIMASSI Different cultural Traditions worship different deities.
I follow an old Italian Tradition and worship some of the

ancient goddesses and gods who were known to the ancient Romans. A wise Holy Woman who lived during the 14th Century in Italy addressed the issue of there being different gods in an interesting manner. She was asked which God should be worshipped and she answered saying: In a man's lifetime he is known by many names and titles. To one person he is called "brother" and by another he is called "father". To still another he may be called "cousin" or even "husband". Some may call him "sir" or some by his given name, but is he still not the one man ?".
She was addressing the issue of Deity and the need for Humankind to give it a name or a title. She taught that Deity was not as petty as Humankind and had no need to be addressed by a particular name only, or in a particular manner only. These were Human concepts and expressions of the limited understanding of Humankind.
Oops, sorry, I guess I wandered away from your original question... Blessings to you, Raven

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We chose the word "Aridian" instead of "Aradian" for two reasons. First there was an Aradian system already established in the mid-west during the early 80's and they were following a modified version of Leland's Aradia. I did not want to be confused with their system. Secondly, Arida was the name of an old village in Italy where Aradia and her followers first began to practice as a group. So, we decided upon the term Aridian (two birds with one stone, so to speak).

2025

ARTS OF WITCHCRAFT

This is a series of notes concerning the arts of the Craft; meaning magic and ritual etc. This first note is on "energy".

When you hold your hands a few inches apart, palms facing, you create an electromagnetic field between them. This magnetism indicates the presence of polarities; opposite poles which attract one another. The first thing we can say about energy is that it is composed of opposites. The best way to understand these opposites is to think of them as directions of force:

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feminine ----->            <-------- masculine
negative ----->            <-------- positive
inward  ------>            <-------- outward
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Though we divide them to talk about them, these opposites within

energy can never be separated. One cannot exist without the other. Positive and negative pulls are both necessary for movement. Together the two create vibration. When opposites are in the correct relationship the result is balance.

The second thing we can say about energy is that it IS balanced. Balance is the natural state of the Universe. However when energy becomes plural it is reduced to positive and negative charges and is considered unbalanced. Because they are incomplete forms of the universal "all", energies set up separation between the whole and its parts.

Separations of such, manifest physically and mentally. Held as such they must occupy definable territories. You may have noticed this in yourself perhaps as a sadness in the heart area or fear in the pit of your stomach. These are energies occupying space. When energies are held in by emotion they can be felt as a weight or a presence. Another word for energy is ego. Ego separates us from the All. The truth is that we are no more or less than anything around us. Everything is a physical manifestation of energy in its state of positive and negative charges. The effects of magic are worked through the aspect of energy which the modern systems sometimes term "od" or "odic" force. It is the vital element which flows through all terrestrial globes and all living beings. By its various influences this agent attracts some things to others and keeps other things away as well. The Human body radiates this energy. It can submit one person to another's will. The Odic force is capable of being consciously developed, energized and intensified. It is this power concentrated and directed which is the basis of personal magic. The will of the person performing a work of such magic concentrates and controls the energy. This concentration of energy is then sent to its goal, either stored in a talisman or sent in a thought-form to the person or thing to be effected. The power of the odic force must be used in accordance with the solar and lunar tides, as well as Cosmic Tides.

2026

FROM JANA HOLLINGSWORTH In your first note concerning energy, you say that energy is "composed of opposites," by which you mean it is polar in nature. This sounds like you mean ALL energy is polar. While electro-magnetism is polar, the other three forces of nature-- the strong force, the weak force, and gravity-- are not. The magical energy you describe is similar to electro-magnetism, but electromagnetism is not by any means the only force in the universe. Although the analogy between electromagnetism and magical polar energy is clear, they don't seem to me identical because magic is not always perfectly polar. There is more flexibility in magic than there is in electromagnetism. Physicists have never yet found a magnetic monopole, but in magic they're everywhere. Hmmm...there ought to be a good

limerick in this somewhere. I'll think about it.

TO JANA HOLLINGSWORTH This is indeed too complex an issue to fully cover in a BB format, unfortunately. When I speak of energy polarity I am speaking of magical energy. It is an old teaching that each of us has within ourselves an energy current comprised of masculine and feminine polarities (active & receptive). When we raise magic, or draw magic, we cannot help but give it dual polarity because that is our nature. In the Eastern mystical traditions they would call this the Ida and Pingala currents (which divide and flow from the base chakra, cross each other at the heart chakra, and then flow into the 3rd eye uniting once again). If we take the old Occult axiom "As above, so below" we can also say that the Creators set within all things this same Ida & Pingala nature (since it would be their imprint on their creation). The nature of the artist is always within the nature of his or her art. So what I am speaking of is the etheric essence of energy. On a mundane level I do not know a great deal about the physical properties of all "natural" energy forms. But I do know that things are not always as they seem, or appear to be. The occult nature of a physical object, or a physical property, is not always readily apparent (I suppose that is why it is called "Occult", meaning hidden or secret).
I don't know if this helps clarify my statements or not. I'm just sort of winging it here, but I think I've covered the basic concept. I would be happy to go into this more if you have any other questions or comments. I do not claim to be "all-knowing", but I am pretty solid on occult science.

FROM JANA HOLLINGSWORTH If we count etheric or occult energy as a fifth force of nature, then the Creators made a universe with two polar forces and three which are non-polar. That means we, their creations, have natures which are both polar and non-polar. The strong and weak forces have tiny ranges of sub-atomic size, while gravity--the weakest of all forces--is thought to have infinite range. It becomes weaker with distance, but never quite disappears. Is magical energy similar to gravity in this respect? Is its range limited or infinite? Does it fall off with distance? Does it

travel at the speed of light? Does it exhibit wave/particle duality? I don't necessarily expect answers, but I find these questions interesting. They can be answered about all other forms of energy. I expect no one has studied magical power in these terms, but if magic is a form of energy there ought to be answers somewhere.

FROM: RAVEN GRIMASSI When you can pluck the wave/particle duality from my hand it will be time for you to go <BG>. Sorry... I would not count occult energy as an additional force of nature but as an animating element within nature. You lost me on the polar universe stuff though. Great questions !! Let me tell you what I know about how magic works and manifests, and perhaps some answers might appear. First of all the action of magical manifestation actually takes place within the astral dimension. Time and space as we understand it, does not exist there. So I would not say that the range of magic is infinite, but rather that it behaves (from our perspective) as though it had infinite range because it manifests without reference to distance. The effects are as though it had infinite range. As to speed of travel, I would say that it is accurate to say that magic travels at the speed of thought, whatever that might be. Magical energy is affected by a variety of external forces. Magical force fields, such as protective pentacles, can slow or deflect the force. Greater forces such as those exerted by deity or high level spirits can certainly alter the course of one's magic. I always tell my students that there are only two reasons why one's magic will ever fail: one is that it was performed incorrectly (including at the wrong time) or a greater force opposes it. Does this help ?

FROM JANA HOLLINGSWORTH I don't know the actual speed of thought, but it is the speed at which electrical impulses travel across one's neurons, and is considerably less than the speed of light. Perhaps magic could be thought of cutting through the "Elsewhere" portion of a space-time diagram where all particles MUST travel faster than light. I don't mean that literally, but as an analogy for the astral. I don't know the current status of the theory of tachyons (faster-than-light particles). It may be entirely old hat. My knowledge of physics is based on popular books and subscriptions to SCIENTIFIC AMERICAN and SCIENCE NEWS, so I'm not always up-to-date.
Making an analogy between physics and magic helps me make sense of what's going on with magic. I fear I'm a theoretician of magic more than a practitioner; despite a horoscope loaded with psychic potential, my talent for practical magic is nil. So I try to work up theories of magic instead. I suspect we may someday discover that magic and quantum physics are intimately related. Which science fiction writer said that any sufficiently sophisticated technology is indistinguishable from magic?

As for wave/particle duality, it is yet another pair of

united opposites:an electron is a wave or a particle (female or male) depending entirely on how you choose to look at it. If you don't look at it at all, it is neither and both; it is entirely potential.

FROM RAVEN GRIMASSI Thanks for the scientific info. I'm sure that Occult Science and Physical Science are definitely related, and perhaps someday Physical Science may catch up. Just to add another aspect; the plane of forces (elemental plane) flows like a river to and from the physical dimension and the astral dimension. It is this plane which carries magical energy to the Astral Plane where it takes on the image of the desired effect. Once the thought is formed there, it then passes back through the Elemental Plane and manifests upon the Physical. Perhaps the substance of the plane of forces has more to do with the physical science of which you speak. It would make sense because the substance of the Elemental Plane is more closely related to physical matter than is the astral.

FROM JANA HOLLINGSWORTH There has to be some unity of physical and metaphysical forces or magic wouldn't function in the physical world.
BTW, I think it was Arthur C. Clarke who said that any sufficiently sophisticated technology is indistinguishable from magic.

ARTS OF WITCHCRAFT: MAGIC & ENERGY

There are many different types and styles of magic involved in the practice of magical Witchcraft. Some covens/practitioners differ in the type used; some use all and some may combine only a few techniques. Basically they may be organized into two categories; operative & ceremonial. The first covers spells, words of power, the use of unguents/potions, etc. The second is concerned with the operation of Craft rituals. The aspects of magic can be thought of in this manner: Sympathetic, ritual, raised, drawn, and sex magic.

Ritual is a means of concentrating and attracting those energies which are symbolized through the use of gestures, word phrases and images (symbols, runes, etc). The magical theory being that by acting out certain symbolic gestures, with concentration upon their meanings, one can attract sympathetic energies inherent throughout the Universe. These energies can be directed by the use of one's controlled will. This aspect is sometimes called the witches' pyramid.

The witches' pyramid is a glyph which symbolizes the mentality necessary for the directed manifestation of magical energy. It is comprised of these attributes:

Personal Will

Imagination
Visualization
(all three of these must enclose the expectation of success)

Will
*

(expectation)

* *

imagination visualization

Expectation is essential to a successful manifestation. You must will a thing to be, imagine the outcome in your mind, and visualize what it is that you desire. But beyond this you must have the expec-tation that it will manifest as you desire it to.

FROM MICHAEL MAGEE What in all of Ma Natures perfection is Sex Magick???? Sounds messy<G>?

FROM RAVEN GRIMASSI Sex magic is the use of energy raised through sexual union. This is the most condensed and powerful form of energy which can be raised from the human body. Some Craft Traditions employ it in the 3rd Degree Initiation ceremony. In Eastern mystical traditions it is known as Tantra. The ancient Egyptians employed it as well. The energy raised in sex magic is sometimes referred as the kundalini power, or serpent power. The headdress of ancient Egyptian rulers bore a serpent protruding from the forehead of the wearer. This was symbolic of the serpent power having been raised to the 3rd eye, the sign of Divine Union, or samadhi. The kundalini force is seated at the base of the spine and governs the sexual nature of the individual. In magic it is drawn up through each of the Chakra points, to the third eye, employing sexual energy.

ARTS OF WITCHCRAFT: MAGICAL LINKS

All things connected with a person contain an energy link with that person. For example, a person's hair holds the vibra-tions of his/her energy pattern, and by the use of sympathetic magic that person can be influenced by energy directed to him/her. This could be used for emotional healing of that person, motivation, or whatever. The hair acts as a point of concentra-tion and as a kind of "homing device" for the directed energy. The same is true for unwashed items

of clothing and other personal items. By making an image of an individual and placing his/her personal items within it, one creates a center of focus.

Works of magic for the gain of something should be done while the moon is waxing (new to full) and works to be rid of something or to undo something should be performed when the moon is waning.

Cord magic is a basic magical tool in witchcraft. The theory being that by concentrating a desire upon the cords, using them as a focus, one can raise and condense magical energy. This energy can be set into the cord itself by knotting the cords at the point of greatest concentrated effort. In other words, you concentrate on your desire and make an exclamation of the desire as you quickly make a knot (pulling it tightly as you confirm the desire). Later, untying the knot will release the desired effect. This can be helpful when working with someone who really bothers you a lot. You can set the message "leave me alone" into the cord (knot) and untying it (secretly) when the person is really on your nerves. In this case you would simply think about the person so that you raise your emotions on the subject, then begin to loop the cord into a knot. Before pulling the cord tight into a knot, visualize the person's face. Then shout (out loud or within yourself) "Leave me alone!". Visualize the person leaving you alone as you continue for a moment to exert tension on the cord.

As with all forms of magic, be responsible when you perform a work which effects another person. Why you do something is often more karmically established than what it is that you did. For example, if you harm someone in order save another person's life as opposed to harming someone because you seek revenge, there is a difference in the karma which you are establishing for yourself. Obviously, you should seek to harm no one in the first place.

ARTS OF WITCHCRAFT: THE UNIVERSAL CONDENSER

Condensers are fluids which are used to carry magical charges. One method of charging them is to place your hands together palms down (as you might for a "push-up" exercise) so that the index finger-tips meet as do the tips of the thumbs. Next inhale deeply, visualizing the full moon above your head. Bring the triangle opening in your hands over the condenser liquid and exhale three times through the opening and upon the liquid. As you do this visualize the light of the moon pouring down through your head and into your lungs (as you inhale) and then visualize it flowing out with your breath as you exhale.

The Condenser: take 2 level teaspoons each of camomile flowers and eyebright and place them in a bowl. Boil two cups of water on an

open flame and then add the herbs. Set the mixture aside to cool for 15 minutes. Then filter the mixture through four layers of clean linen cloth/cheesecloth.

This condenser can be used medicinally as a lotion or magically for evocations (also to improve clairvoyance). Diluted in 7 parts of warm water it can be drank for stomach problems. Undiluted it can be used for various minor aches & pains by applying it to the area with a cotton soaked pad for 1 - 2 hours. Ears can be treated by applying

it with cotton balls in an "earplug" fashion. For clairvoyance place soaked cotton balls upon your closed eyes for about 20 minutes. To increase occult sensitivity in the palms of your hands (for psychometry) use the cotton pads on your hands for the same 20 minute period.

ARTS OF WITCHCRAFT: MAGICAL USES OF THE FOUR ELEMENTS

There are four basic systems which are useful in creating magical influences related to the four elements of earth, air, fire and water. Fire works through combustion, water through mixture, air through evaporation, and earth through decompo-sition. These aspects are incorporated in the completion of a spell or other magical work. Generally you will have some material left over to dispose of (wax, ashes, and so forth) and it is correct to use one of the elemental methods to complete the final stages.

If your spell was to influence a person then the earth element is used. If it was to accomplish a specific goal then fire is good. Romantic works are best with water and matters concerning mental creativity employ the element of air.

The following examples can be used to complete whatever spell you were working on.

FIRE: Take a piece of paper or cloth and moisten it with the universal condenser. Place this in front of you and concentrate on the work of magic. Strongly imagine your thoughts to be filling the material. Imagine your desire being "written" by your thoughts across the material. When your concentration is breaking then the material is fully saturated. Now simply burn the cloth or paper in an open fire. While it is burning concentrate on your desire. The fire releases the charge and merges it with the element.

AIR: Take a small metal container and fill it about half full. Add 3 drops of universal condenser. Put the container over a flame and concentrate upon your desire as you gaze into the water. As the steam begins to rise, imagine your desire being drawn up and carried off.

Continue until all the water has been evaporated.

WATER: Take a container and fill it about half full with fresh water. Add 3 drops of universal condenser and 3 drops of rubbing alcohol. Now impregnate the water with your concentrated desire. When you feel that it is full pour the water into a stream, river or any moving body of water.

EARTH: With this element your concentration is centered on the universal condenser which you place in a jar after it has been loaded. Then this is poured out over a selected spot of earth to be absorbed directly into the element of earth.

FROM JANA HOLLINGSWORTH A good, useful, practical note. It seems people often use the four elements only for casting a

circle, or simply have them represented on their altars. It's a good idea to use a specific element for a specific purpose, rather than always calling on all four. I suspect these spells would be best performed outdoors, making the elements seem more real. Pouring one's spell-water into a stream would feel better than pouring it down the drain.

ARTS OF WITCHCRAFT: THE COMPONENTS OF RITUAL & MAGIC

There are essentially five so-called ingredients which comprise the art of creating successful works of magic, or effective ritual. You can adapt them, or arrange them according to your own needs, so long as you employ them all. They are:

1. Desire
2. Timing
3. Imagery
4. Direction
5. Balance

Let's look at each one and gain an understanding of the concept.

DESIRE: this can also be thought of as motivation, temptation, or persuasion. You must be sufficiently moved enough to perform a ritual or work of magic, in order to establish enough power to accomplish your goal. If you care little about the results, or put only a small amount of energy into your desire, then you are unlikely to see any real results. The stronger the need or desire, then the more likely it is that you will raise the amount of energy required to bring about the change you seek. But desire or need is not enough.

TIMING: In the performance of magic, timing can mean success of

failure. The best time to cast a spell or create a work of magic is when the target is most receptive. Receptivity is assured when the target is passive. People sleep, corporations close over-night & holidays, etc. One must also take into account the phase of the moon and the season of the year. Work with nature and not against it.

IMAGERY: The success of any work also depends upon images. Anything which serves to intensify the emotions will contribute to success. Any drawing, statue, photo, scent, article of clothing, sound or situation which helps to merge you with your desire will greatly add to your success. Imagery is a constant reminder and acts as a homing device in its role as a substitute. Imagery can be manipulated and modified "all according to the will of the witch, and the very blueprint that is created by imagery becomes the formula which leads to realization of desire". Surround yourself with images of your desire and you will attract the proper vibrations which will attract the object of your desire.

DIRECTION: Once enough energy has been raised you must direct it towards your desire. Do not be anxious for the results because anxiety will act to draw the energy back to you before it can take effect. Try to give the matter no more thought so as not to drain its effectiveness. Mark a 7 day period off on your calendar and evaluate the situation 7 days later. It usually takes about 7 days for magic to manifest (one lunar quarter).

BALANCE: The balance factor is simply the "reality check" or practical mentality which keeps you focused in actuality. You must discern the need for any work of magic you engage upon, and take into consideration the practical concerns of the phase of the moon and other factors. Remember that every work of magic has an ongoing connection with yourself, and you must consider the intent of your actions. This deals with what many call "the 3-fold law". According to this teaching, every magical act with return back to you with more increased intensity (sort of like tossing a rock up in the air, and having it speed back down upon you). This is also an aspect of 'Karma", or the accumulation of debts which must be paid (in a mystical sense).

The balance factor is also applied to any perception of supernatural manifestations, psychic attack and so on. Always consider the mundane causes first before you leap into a paranoia of supernatural attack. When things go "bump in the night" it more likely your cat than it is a spirit. There is an old saying in the medical field concerning diagnosis: "When you hear hoof beats, think horses before zebras". I think this applies to magical or psychic phenomena as well.

MICHAEL POE

ANCIENT EGYPTIAN METAPHYSICS

Many requests for me to do some teaching (largely from a book that I am now writing on ancient Egyptian Metaphysics and Personal Worship) about metaphysics, worship and the ancient Egyptian traditions. To start off, I want to briefly quote some ancient Egyptian philosophers to give you the gist of ancient Egyptian philosophy and Metaphysics. The next note I enter will be on general comments on ancient Egyptian metaphysics. The material I will use is NOT from Masonic or Rosecrucian but from authentic Egyptian sources. In many cases I can quote the exact sources, most are translations of papyrus, temples, tombs, etc. Having studied the subject for 33 years, gotten a degree on the subject, and working on the book for 10 years, I will pass on some of what I have learned. All of the translations are from Egyptologists and Archaeologists. To quote an old Egyptian philosopher (found written on his tomb), Ptah hotep :

"To give a few words of Truth,
And what you make of Them will be your Test."

From the College of Priests House of the Temple of Horus at Edfu:

"The Lamp of Wisdom burns steadily,
If the soil that feeds it be reality.
If the oil that feeds the lamp be Love,
The beloved will meet the Lord or Lady
and be blessed.
(Lord or Lady means personal God or Goddess, ed.)

If the air that feeds the Flame be Truth,
The Breath of He who breathes will inhale Wisdom.

If the Spirit enters the Flame,
The Fire will be as bright as a Star."

Next little lesson; what is a hymn when I mention one or quote one (which I will from time to time)?

The hymns of Egypt tell of the nature and workings of the God/-dess they glorify. They mention his /her name and his/her ties to a locality, allude to the myths and describe his/her appearance and powers and attributes.

A occult tradition is like a journey. Before one ventures onto any unknown journey it is best to have an idea of the dangers and preventive protection. Ancient Egypt had 14 traditions. I will, in these notes, outline them all.

To share another "wisdom texts" as the ancient Egyptian philosophy is called: This one is from Kagemni, whose tomb can be visited at Sakkara, as is known as one of the wisest men around.
This text is for a student in order for him to select the right metaphysical teacher.

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"He who is a Priest of the Living,
whom a Neter* favors
Like the Bennu on the Obelisk,"
Performs Right Actions without seeking a reward for them.
Such a Teacher lives a life of true piety.

He seeks no gain from any good deed he does,
But sets his Heart only on the Neter's service.
He has compassion upon all Living creatures.

He holds fast to the Neter's name and inspires
others to meditate on it.*
He accepts joy and sorrow with an equal mind.
He is always happy and never set apart from his Neter.

To him gold and dross are as one;
Nectar and poison are as one
The King and the beggar are as one."

* 1. Neter - Neter is the ancient Egyptian word, that we would equate with God or Goddess. But Neter's exact translation is "Abstract Principle" or "Divine Principle" and is not a male or female word.

* 2. Bennu on the Obelisk - the Bennu bird is the Egyptian Phoenix, which lives in Arabia, and comes every 500 years to built a nest on an obelisk where it lays an egg, and when the egg starts hatching, it dies in its own flames, and is reborn from the egg. The obelisk is the Egyptian symbol of the first ray of sun light striking the earth, and when built, is usually covered in gold or electrum. The top of the obelisk is like a pyramid and is called the Pyramidion; and the pyramids are all representations of the suns first light on the Newly Born Earth.

* 3. "He holds fast to the Neter's name and inspires others to meditate on it." - In addition to the common name of any god, like Heru for Horus, they also have a hidden name, a name of power, that the priest/esses use in ritual and meditation.

PRIESTS AND PRIESTESSES

How did a person become a priest/ess in ancient Egypt?

Well, each family had their own family worship area, the size of which is wholly dependent upon the size of the house they lived in. More about this when we get into the path of the Aait-Shesheta. Therefore, in each family, someone had to act as the family priest/-ess. If the father or mother was a priest/ess, then he or she was the family religious leader, in charge of the family rituals. If the parents were not initiated priest/esses, then usually the Elder Son acted as the religious leader. However, in some nomes (or states), matrilineal descent (through the female) was a tradition so the Eldest Daughter was the religious leader.

The only schools, including most crafts, were taught in the temple colleges. A child would be sent to a college to learn a craft between the ages of 6-10. If the family had a tradition of priest/-esses then usually the children would go to the temple college to be interviewed and tested for the priesthood. Exactly how the priest/-esses at the college tested the would be initiate is not well known yet, but we do know that usually the following priests would be involved:

1. A Divine Scribe (reader and writer initiate)
2. A Prophet (who uses divination of some sort and inner visions)
3. A Purification Priest
4. A Priest of Anubis (or some other sort related to traveling in Egyptian heavens (astral plane directly related to Egyptian heavens).

Every Egyptian temple had 2 types of staff, a magical one and a working one (working meaning the scribes, bakers and people who run the every day part).

If the would be initiate was found wanting in the magical staff (called People of the Circle, which we will get to when we talk about temple organization), the person may be sent back, or taught a craft, or go into the working temple staff.

One of the first things that any initiate is taught is Egyptian Philosophy, which is really less like Voltaire, and more like Ethics and Conscious. The would be priest needs to come up with his own ethics or philosophy before embarking on to magical training.

Therefore ethics and morals was the beginning of the training. If one had to make a "Readers Digest Condensed" version of all of the Egyptian ethics and philosophy teachings it would be; as one Egyptian Philosopher put it (but not quite as well).

Do anything you want, but only in moderation, and while doing so, do not harm anyone physically or psychology.

Almost exactly like the Wiccan motto : Do what they wilt, but harm none.

But to the ancient Egyptian, theirs also says, "don't harm yourself, and don't go overboard on anything: Moderation.

DIVINATION OF BES, BAST, OR HATHOR
(from Leyden Papyrus)

Use a divining bowl of pottery. Use green or some vegetable based ink. Preferable to use hieroglyphics, but try it a few times without them and use english (but if you can, do as the Egyptians do) Write your request or formula in base and inner sides of bowl using the vegetable ink. Also write in either Bes, Bast, or Hathor's name three

times while meditating on the goddess and your request. (pick one goddess, not all three)

Pour consecrated water in it to dissolve the writing.
Swallow water
Go to sleep

(If you can sleep in a temple, sacred area, so much the better, otherwise at home, and record your dreams when you wake up.)

A divination bowl, in Egypt, was specially made for the purpose; however, if you're not a potter, pottering around, find one out of pottery, usable (no lead based paint or in the clay), about the size of rice bowl. Consecrate and bless it, and viola, a divining bowl.

Back in those days, green paint was either a vegetable dye or green ochre. They didn't use the ochre, but a vegetable dye would work. Although I know of people who specifically prepare a vegetable ink (macerated herbs in a small bowl of water), a food coloring would be okey, but I would still suggest using a mortar and pestle and grinding some herbs you specially selected, and putting it into the food colored water and let it seep for a bit, and then use that. It would definitely be closer to the spirit of the occasion. I know, next you are going to ask, what herbs?

Well, the ancient Egyptians had comfrey and you can heal thyself at the same time. Lettuce was considered an aphrodisiac, sacred to Min (so if your request or question is along that line, add that); they also used mint a lot.

A BRIEF HISTORY OF EGYPT

Egypt wasn't always a thin ribbon of life surrounded by desert. From 200,000 to 10,000 bce most of what is now known as the Sahara desert used to be verdant grasslands and plains with many trees and several rivers. There was an accumulation of different cultures down to 5,000 bce.

From 6,000-4,000 bce different belief structures, and both matrilineal and patrilineal societies existed along the Nile, for by then the Sahara was rapidly turning to desert and the cultures went to the only remaining source of water, the Life Giving Nile. Agriculture was already developed, and irrigation systems in use. There was already predominant Goddess and God worship in these societies.

From 4,000-3,100 bce, Egypt now evolved into states, between 36-44 of them, called Nomes. From time to time, Egypt became united into two kingdoms, the Upper Kingdom, from about Aswan down to Cairo, with its capital at Nekhen, whose chief god was a goddess, Nekhebit, the Vulture Goddess; and Lower Egypt in the Delta with it's capital at Uatchet, whose chief god was also a goddess, Uatchet.

Nekhebit, the Vulture Goddess was an Earth Mother, and considered very maternal (the type of vultures in Egypt are very maternal birds). She also symbolized regeneration of life, from Death comes Life, as the vulture is one of the few animals that can survive and mainly subsists on bodies of animals that would poison others.

Uatchet, the Snake Goddess, was also venerated as protection from snakes, and of fertility (snakes lay many eggs).

The two goddess, Nekhebit and Uatchet, Vulture and Snake goddess became the part of the crown over the third eye, look at the two on most crowns of egypt. Later, the snake goddess became associated with the Serpent Fire of the Egyptian equivalent of the Kundalini, and it's power came out at the third eye, instead of the top of the head (which became associated with another god).

The worship of Hathor, Amon, Thoth, Horus, Bast, Sekhmet and a few others have already been well established. Isis is yet to be found or mentioned.

The first three Dynasties: I

The 1st king, Narmer, united the kingdoms forever (after a brief unification prior), and on the famous palette of Narmer is found not only the Nome standards (our equivalents of flags), but the 1st known name of Hathor.

The 2nd king of the 1st Dynasty established the right of women to rule Egypt.

It was during the 1st Dynasty that a woman ruled Egypt, to take that into perspective, if the US followed that, we would have a woman president well before the Civil War. She was one of the 11 women to rule one of the greatest civilizations in the world. And it, like most of the others, was peaceful.

Rights of women were established. they could marry and divorce; there was no community property; women could establish their own businesses without a man's consent or cosignature; they could conduct them before, during and after marriage. Married couples were considered co-partners and co-equals. Pregnant women, by law, had to be taken care of by the husband or the police came and beat him up!

ANCIENT EGYPTIAN ASTRAL HEAVEN(S)

Ancient Egypt had more than one heaven, and most of their heavens were subdivided into sections or parts akin to, and probably best equated with the astral plane.

As the astral plane has many different levels, the lowest next to the earthly plane, and highest sections up to and pass most of earth's religions concept of heaven, the astral plane is like a onion with the material world in the center, and the layers going outward (or inward,

or higher, or whatever). As most religions heavens are manifested in the astral plane, they are also separate from each other.

This is also true in Egyptian heavens of the astral plane. The Book of the Dead (a misnomer as the egyptians never called it that), lists the sections of the Heaven of Osiris. As you read the book, you also see that there is a specific way to get to the heaven and through it.

There is an ancient Egyptian writing from a scribe that says, in effect: "If you don't use the specific directions to get to a particular heaven, you won't get there but to a false heaven."

As most of us are aware, the astral plane is composed and made up of the thoughtforms of mankind and of the gods, hence, there is an Egyptian heaven that was formed by the thousands of people who have conceptualized it since the beginning of the 1800's, made stronger through the Rosecrucians and Blavatsky's, and into the modern metaphysical movement. But it is NOT the ancient Egyptian heaven. Hence, you can't simply just astrally project in order to get to a real Egyptian

heaven.

You have to follow the directions by the ancient Egyptians in order to make it to one of their specific heavens.

You may even have to change your astral form to conform to a certain type in order to enter. For example, one of the ways to get to the Horus heaven is to have project to the Nile, and do certain things in order for a boat with a hawk on it to come over to the bank and pick you up to take you to the Horus Heaven.

One of the things you have to do, and not the only thing, in order to get into the Heaven of Isis is to change your astral body into the shape of a bird, a Swallow!

So if someone, no matter how much you respect them, tells you that they dreamed or astrally projected to astral Egypt, they are wrong, unless they know the specific ways to do it. The Egyptians then, have a sort of astral lock on the proverbial doors to the entrance of their heavens, and you can't just blindingly end up there without the right keys to get there. I can probably safely say that no more than a couple of dozen people in the last century have been able to enter these heavens, and no one who has written a book about Egyptian metaphysics has (including Eliz. Hatch who wrote Initiation; who knows nothing about Ptahhotep).

The teachers are still pretty much in the Egyptian heavens, waiting to teach the student who is able to get there.

Although the ancient Egyptians had the wherewithal to go into drug induced states (they had mandrake and poppies for medicine), I have yet to find one example of them using them for magic or astral projection.

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Astral sight was taught before astral projection, using techniques that we still use today.

Several techniques that are used today in astral projection today were also used in astral projection then, but usually, a priest led the student in the first several experiences in order for the student to get used to the experience and feelings associated with projection to a particular heaven.

Therefore the guided trips were first used. Usually the first trips were done in the temples (easier to do with all of the power already resident in the temples). Some, like the priests of Horus were also done by the Nile's edge, the student going into a sleep, the priest astrally projecting and drawing the students astral body and consciousness out doing what is necessary for the Horus boat to arrive on the astral Nile, then going on the trip through the Horus heaven.

Sometimes it was done out in the desert.

Once when I was in Egypt, after finding a Eye of Horus between the pillars of the temple of the ka of Ptahhotep, I went into the Serapeum (desert underground chambers for the burials of the Serapis bulls; talk about sensory deprivation! Light wouldn't go farther than 20' and normal talking didn't extend past 30-40'.) and in the Serapeum, while sitting down next to the stone coffin of one of the bulls I instantaneously, and lack of trying on my part, astrally projected. I found myself several hundred feet over the desert at Sakkara and flew to the Nile and commenced on a trip to an Egyptian heaven.

When a teacher died, such as Imhotep, he went to the appropriate heaven and taught from there (according to the ancient Egyptians, who said that at that point their teachers on earth would astrally project to the heaven to be taught by him). At that point, all priest/esses called him Master, or another appropriate remark. Since apparently there was much connections between the two worlds, the priest/esses knew when Imhotep finally left the astral heaven to ascend beyond and into the world of the god/desses. At that point Imhotep on earth was called a God (this process is found in a papyrus fragment translated courtesy of the French Institute of Archeology of Cairo).

Hence, if you know when Imhotep or some other lived, and know that after death he was called a master, then the earliest time that he, or she, started being called a God was the time he moved out of the astral plane.

Some other traditions use the symbology of ladders as an analogy of the ascent to their astral plane. Each rung represents a god or goddess to invoke, the ladder is always held by two gods, which symbolize the type of path being used. In some other traditions, there was a way to ascend through the astral plane and into the spiritual realm, reserved for the higher priests who have passed the Guardian of the Threshold. These traditions can be found when you go to Egypt for in some of the temples the staircase to the roof will have a god/dess for each step, symbolizing those that you will need to ascend to the spiritual plane.

Certain god/desses and spiritual beings can assist or deter you from your astral trip.

THE HELPERS: Anubis is one of the best. Hathor is also great, for she gives you magical power during your astral projection. The god Seb supplies all a person needs to astrally travel in many places. The god Seb, Shu, the goddesses Nut and Tefnut defend people during their journeys.

There was also the Souls of the West, Souls of the East; Lady of the Evening, Calf of the Goddess (Morning Star), Souls of several

different cities for their special heavens; The Catcher of Gods, the Divine Being who Examines Gods for Men, the God who Binds Gods.

THOSE THAT YOU WANT TO AVOID: The Unmentionable Terrible Serpent (with Lovecraftian powers and would be great in his novels, like Chuthulu or Hastor the Unspeakable, occasionally used in Black Magic, which apparently was very uncommon in Egypt) I won't give you his name.

There is of course, Apep, Apophis, and a few specific to each of the heavens, but are usually particular to the Osirian heaven (Reading the Book of the Dead will give you a great idea about them).

A zoomorphic projection is when you astrally project then change your astral body into a zoomorphic figure in order to get to specific egyptian astral heavens. An example is turning your astral body into a swallow to get to Isis's heaven, or into a hawk to get to one of Horus's heavens.

Following the Eastern Tradition of the astral plane, the Egyptians have an almost exact duplicate of the concept. Basically it says that there is a plane of existence between the realm of the high gods and earth, called the astral plane, which has layers like an onion. The astral plane is made up of the mind stuff of heaven and earth dwellers alike and is as real as both. To the Eastern people, all the heavens of all the religions are there. To both Egyptian and Easterners, to get there you astrally project or out of body experience. Although the Egyptians had a more elaborate version.

The Egyptians, therefore, which had several religious traditions, of which Isis plays in a couple) had several heavens. These were usually conceived of in layers or parts, corresponding to the layers of the astral plane. In Heliopolis there were 12 layers or planes to their heaven.

Each tradition had a different heaven and a different way of getting there. The temples trained the people how to do it at home, at the temple, or elsewhere.

Sometimes more than just the astral body took the trip, there was also a spiritual body, the soul, the spirit and other forms.

According to ancient Egyptian practices, you can project your astral body, soul, spirit, or spiritual body. However, there is no ritual to do all at once, probably because it would kill the person. Of course the sa is considered the spiritual power of a person and the animating force of the body. As long as you have the sa and one of the three (soul, spirit or spiritual body) you're body can still live during the projections.

The Egyptians are the only ones that I am aware of (other than a very few Native American tribes) that even project the spirit or the spiritual body or the soul.

Altered state of consciousness was used in Egypt, usually by NOT using drugs, although they did have mandrake, poppies and hemp (used in medicine as an anaesthetic). What was taught differed by tradition, and what kind of altered state differed also. For example: A scribe of Anubis: Does he want to become a doctor/priest, a mummification priest, or a priest/guide to the astral plane? If the latter, then he is taught the basics of the Egyptian astral planes and how each one differs, and how each tradition of Egypt has a different path to their own. He is taught how to astrally project, and then his teacher will project and take him on a guided tour. Eventually he will astrally project to the Anubis temple in the astral plane and receive higher knowledge from their teachers. Eventually he will teach others to project, and lead them on journeys. No one except probably about 15 people know how to astrally project to an ancient Egyptian astral plane. The form you take, the route you take, what you see determines if you will get there, and if you don't know these things, according to the Egyptians you will not reach the plane. Instead you will end up on an astral plane of Egypt created by people who lived from the 1700-1800's on, such as Golden Dawn people, Rosecrucians, Wicca people. Is there an astral plane? It's up to you. I have my own opinion. My opinions are almost always based on experts in their own fields.

ANCIENT EGYPTIAN INITIATIONS

The mysteries and initiations varied from temple to temple. In the Lesser Mysteries of Isis there is preparatory instruction, meditation within the temple and introduction to the sanctuary for participation in a performance of drama of death and resurrection.

In today's society, there are many groups that give initiations, but the initiation usually fails, and usually for the following reasons;

1. The group doing the initiation does not know enough to do one successfully (usually through lack of full knowledge of their tradition).
2. Incomplete preparation of the Initiate.
3. Incomplete preparation of the group.
4. Incomplete Initiatory Ceremonies or process.
5. Initiation Rituals becomes a bad play at best.

6. The people directing the Initiations weren't properly prepared or initiated in their own initiation.

In Egypt, they allowed for self-initiation (but only for some levels). All cognition, after all, comes from the inside. We are therefore initiated only by ourselves, the master or teacher gives us the Key.

In some Egyptian initiations the goal is the receive the Sa, the innate virtue or power of the gods as a sort of fluid (or magnetic fluid or aura). It is transmitted by the God's (I will sometimes say God, but take it as either God or Goddess) hands through touch or passes on the neck or spine of the individual. This operation is called the Satapu-sa.

"The Summit is the Apex of the Mountains height, but there are both Summit and Valley, hence, something exists which causes both. Equally there is within you that which wants to lift itself despite the animal instincts, and also that which wants to remain earthly. Summit and Valley, are 2 powers manifested. If there were not these two there would be only one. Since there are two there are also all the others which sprang from these, the other Neters or Gods/desses."

"One should pass through complexity in order to exhaust the various possibilities until the awakening of the consciousness which leads towards simplicity; it is on intermediate phase between dream and reality."

"If the essence and perfection of all good are comprehended in the god/desses, and if you adhere to a more excellent nature, you will obtain a union with them, the contemplation of truth, and the possession of intellect. A knowledge of the gods is accompanied with a conversion to and knowledge of ourselves."

I'll let you contemplate that one for awhile. Written on the college walls of the Temple of Horus at Edfu.

The Egyptian path can be considered (as defined by Frankfort) as;

1.	Evolution	=	Ignorance
2	Destruction	=	Knowledge
3	Dissolution	=	Experience
4	Reintegration	=	Understanding
5	Integration	=	Wisdom

FROM: JANA HOLLINGSWORTH

Dear Michael, Not only was this the usual excellent note on Egypt, but I was most impressed by your concise description of failed initiations. You have touched on a topic only a few Pagans are willing to think about. Too often initiation in Wiccan and other Pagan groups has become a spiritually meaningless ritual, and the worst part is that people don't even know the difference. Then there are all these novices with no qualifications "self-initiating" themselves. I was once initiated as a Dianic Witch, but it didn't "take." I never refer

to myself as a Witch or a Wiccan. I am a Pagan, and I don't need to be initiated for that.

So many who use the name Wiccan
Could use, in the pants, a good kickin'.
A Pagan I am!
I'd give each dam
Self-proclaimed Wiccan a lickin'.
Jana, Pagan and Proud!

FROM: MICHAEL POE

Except for those very few hereditary witches, most of Wicca is new (1940s and later) and as such, much of it is from books and people who taught themselves from books and then taught others. All of the spiritual exercises and goals that need to be done to be truly initiated are usually missing (unless you are lucky enough to be one of the few who was disciplined enough to intuitively done all the right things first. I have been to many Wiccan initiations and while a few have been magical, none have been fully effective, and most have been more like a Catholic mass, all pomp and circumstance and no magic. That's also essentially true of white people learning shamanism, they don't get the teachers that really know.

Ancient Egypt had 14 traditions in which the majority of them were magical ones. After more than 30 years of studying ancient Egypt, even I can't tell you about the proper initiations of several of the traditions; but at least I now have the spiritual exercises and whole initiations for some of the them and in the group that I am involved, we have done a couple of them.

Most wicca systems that I am aware of need to spend more time on the spiritual and magical development of the individual. Some ancient Egyptian systems took a minimum of a year to two years of spiritual exercises before the person cast their first spell. The priests had the ability to make people astrally project at will, for example.

It's also a mistake being too eclectic. For example, Mercury is equated with Thoth by the Greeks and Romans, but while they did share some powers and attributes, they were not the same. 8 track tapes and regular cassettes both play music, but try putting a 8 track tape into a cassette player!

Isis, for example, is never invoked as a Great Mother Goddess unless she is holding baby Horus. NEVER! I have seen many wiccan ceremonies where they use the wrong Egyptian god/desses in their rituals, or the wrong god/desses forms for the powers they are invoking. Remember, that despite some current thinking that it's only the association in your mind that counts, and if you want to invoke

Sekhmet with a knife (for example) as a gentle mother goddess, she will appear as that; it just isn't so. This is coming from people who have never been properly initiated.

the prevailing thought up to 10 years ago is that if a form and function of a god/dess has been worshipped for thousands of years by

hundreds of thousands of individuals, including those properly initiated, then that form and function will always override what one individual or group over a few years may invoke. The thoughtform was constructed in the Astral plane and is extremely strong, and a few people who have decided that (usually through ignorance) he/she had a different form or function, will never be able to compete with the stronger form. Which is probably why many eclectic wiccan magic doesn't work or work well. They don't know what they are drawing from, and instead of trying to get the vast astral power out there to work for them, it works against them, or else their own little power will be the only power they will be able to tap into. Michael

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FROM: BRENDA RYAN I was wondering about those temples that have been moved, do they still retain the power. Is it in the temple building itself or in the ground upon which the temple stands? As you know, the temple at Abu Simbel had been moved during the building of the Aswan Dam but I think you mentioned it one time as a power spot. Also, I was more impressed with the temples and tombs in Upper Egypt than in the pyramids and the Sphinx. In fact, the Great Pyramid was musty smelling and claustrophobic so I didn't go all the way up. My friend thought I was missing out on the opportunity of a lifetime, but I just wasn't impressed. I didn't "feel" anything there. The tombs in the Valley of the Kings were another matter. I felt completely comfortable going all the way down in the tombs that were open and was much more in awe of the whole area.

FROM: MICHAEL POE To make a short answer long, let me respond by this: Back in pre-dynastic times, the priest/-esses had no stone temples, they worked outside (or later, in mud and dabble temples) and cast circles; hence their name; "People of the Circle". Eventually they had temples of sun dried brick, but still retained the name.

During the Dynastic period they were building temples out of stone. Now the stone temples, if you have seen them, are covered with figures of the gods and goddesses and religious texts and invocations. The walls became the psychic circle of protection and were imbued with their own power. Despite the fact that the magical group no longer needed to cast circles for protection from without or raise power within (as the temples walls did that), they were

still called the "People of the Circle". Some traditions just won't die! So, yes, the temples themselves, despite having been moved, are still full of power as the walls themselves is the stone circle of power. Now you might ask, well, that makes sense, magic being used in them for thousands of years, but what about the power spot it was originally built over, if any? Well, of course, the temple, being built over the power spot and with all the magic working in it for hundreds or thousands of years, the power from the spot would seep into the temples walls. That power would still be there if the temple was rebuilt. Remember that the ancient Egyptians would sometimes take an older temple apart and incorporate the stones into the walls of

another temple far away. That is the method of getting stones already imbued with power and "precharging" the new temple with power. So yes, any temple that has been moved still retains it's power. Michael

Imagine if you will, a temple 2/3 of a mile long and 1/4 mile wide, 6 stories tall. The courtyard, big enough for over 4 football fields surrounded by a high, 2 story wall. You enter through 20 foot high doors encased in gold into the courtyard at night. The courtyard is done in highly polished black granite, so well polished that it reflects the milky way. It is like walking in space! In the middle of the courtyard is a full size tree, made with trunk and branches of blue lapis lazuli, and leaves of turquoise. A dream you say? No, for it was the Temple of Ra at Heliopolis, built around 1800-1900 bc, and shown to Greeks during 500-200 bc. And if you think that was a truly magical and awe inspiring courtyard, imagine what was inside the huge covered temple that took up over 1/2 of the area! Complete with it's secret corridors and chambers, etc.

Also, you are familiar with Egyptian temples in Egypt, but did you know that Egyptian temples also existed in Lebanon, Syria, Greece, Delos, Crete, Italy, Spain, France, Britain and Germany?

The ancient Egyptians in addition to doctors, also had specialized surgeons, psychologists, OBGYN's, midwives, vets, brain surgeons (with 80% success rate in trepanning, dentists, herbalists, in addition to their botanists and ethnographers.

The Temple is the House of God. The Body of Man is the House of God, therefore the Temple is the Body of Man.
(from temple of Amon).

In nature, everything is linked with everything else, and you are a part of nature. Observe outside, observe inside, you begin to see the relations between things.

The ancient Egyptians didn't worship animals. They had sacred animals, but what they worship was the Divine Principle made manifest in that animal. Hence, the Serapis bull symbolized the Divine Principle of Strength. The Baboon of Thoth for two things: Society (baboons have, among the animals, one of the most complex societies), and of Contemplation (Baboons will sit and watch the Sun rise, among other things). Horus with the Hawk, one who sees or watches the earth from above, and sees it extremely well (hawks and birds of prey have a binocular vision of about 7x
power); Hence the celestial Horus eyes were the Sun and the Moon. The attributes of Bast and of the Cat is very close.

And so, to the Egyptian, while man is an example of ALL the powers of all the god/desses; certain animals manifest specific powers, and manifest them more than man. Hence they worship the power behind the animals. Observe outside, observe inside, you begin to see the relations between things.

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An animal does not reason, it experiences directly. Man is deceived by the incomplete testimony of his senses and his reason and has allowed the instinctive consciousness to atrophy without having learned to use his intuitive faculties which to the Egyptians, is the wisdom of the heart. Therefore there are ancient rituals to strengthen the heart.

Raise your eyes to know what relates to the laws of the heavens,
Look around you to study the principles of nature,
Look inside you to determine your attributes, to integrate your personality, and identify it with the heavens and nature,
One can cast your heart ahead on the Chosen Way,
then go and retrieve it, and let your steps loyally follow its voice.

The Egyptian Way of Life is of Harmony;
Within the All-Inclusive Unity of God/desses,
Nature and Society;
Man can move with Dignity, Safety and Happiness.

The Egyptian essential Unity in the conviction that man can find immortality and peace by becoming part, or as one, with the perennial cyclic rhythms of Nature, a recurring movement, part of the established and unchanging Order of the Universe.

With the occasional exception, I will start posting notes on the different traditions; The Ceremonial Tradition, the Philosophical, The Arts and Crafts, the Hermetic like, the Wiccan like, the Alchemical, etc.

Stuck in between will be the occasional hymn to a god/dess, observations on astronomical god/desses; parts of man, temple struc-

ture, etc. Make any comments or questions that you want that are related. Michael Ankh em Maat

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THE PATH OF THE CRAFTSMEN IN ANCIENT EGYPT

One of the traditions in ancient Egypt was that of the artists and craftsmen. All of the best artists and craftsmen were trained in one place, the Temple of Ptah in Memphis (presently 20 min south of Cairo). all other artists and craftsmen were usually trained at the Temple or by people who were trained there.

These artists and craftsmen include: Architects, draftsmen, stone workers (large stones and small), jewelers, painters, eventually glass workers, dyers, (but not weavers, who studied at the Temple of Neith in the Delta). All the architects and draftsmen who produced all of the pyramids, temples, palaces, royal tombs, and even forts were trained here.

Have you noticed how all the men and women in paintings and statues have a similar body? Unlike the Greeks, who wanted to show how a persons body really looked like, the Egyptian were interested in showing the "inner essence" of the person. Therefore only in the background, the workers, and not the central family, are people shown

as they really were, crippled people, occasional starvation, over weight persons, etc. Therefore the Egyptians were interested in the "inner man (or woman)".

Look at a book on Egyptian art and check out what the god/desses are holding or wearing. That is important to see what powers and attributes are being portrayed. For example, if Bes is holding a knife, she/he becomes a protector and avenger; if holding a sistrum, he/she (it's hard sometimes to tell which sex Bes is), becomes the God/desses of joy, pleasure, music, dance, and another kind of protector; if holding other objects or wearing other outfits, she/he becomes a Protector of Women and of the Family, of Mothers. The same holds true with all of the other gods and goddesses. Hence, Isis can be a Mother Goddess or a Goddess of Women, or of the Visible World depending on what she is wearing or carrying. All of this is taught by the temple of Ptah to the artists.

The similar thing occurs with amulets and talismans. Some amulets and talismans are always shown in a certain color or always made of certain material. The Buckle of Isis is almost always of red carnelian or garnets. The Ankh is almost never down in silver (because the ankh is associated with the Sun, and gold is the metal of the Sun).

The temple of Amon at Luxor is patterned after a human body; in

fact, in the sanctuary part, if you observe the stones in the floor, you see that two different stones were used. If you had an archaeological map of the temple with the floor stones shown, and color in the darker stones, you end up with a huge side profile of a face! So the Temple of God reflected the Temple of Man!

Ptah had other powers and attributes than just artists and craftsmen (he was one of the Great Creator Gods), and was married to Sekhmet (who was into other traditions including healing). Ptah is also associated with the Science and Art of Alchemy. Their offspring is Nefertum, the God of perfumes and aromatherapy, and of the Lotus.

As you will see in future discussions, more than one god/dess is associated with a tradition. Ptah is one of the few gods who ever since predynastic periods, was always portrayed as a human.

Remember that most of the popular literature is from material of the New Kingdom and later periods. By then Horus was associated in the popular ancient Egyptian mind as the son of Isis, and especially popular as that during the Greco-Roman period.

RITUALS and RITUAL ELEMENTS

How many times do you get into a Book of Shadows and look at the rituals? How many of these rituals are complete from opening or drawing the circle, invocation of the four directions, blessings, consecrations, invocation, and closing? And how many are incomplete; in other words, missing some of the elements to the rituals, but maybe referring to use a certain 4 direction invocation or closing rite? Or

missing complete elements; such as a hymn or invocation to a Goddess but no rituals around it?

To the major ancient Egyptian temple colleges, the elements of ritual were emphasized. A magician, priest/ess, magic worker

at home would end up with several invocations to the four quarters, several closings, etc.

To the Egyptian; The Way of the Ritual; it's chief god/dess to be invoked and the way the ritual is to be directed (weather magic for example) will determine which other ritual elements are used.

Also remember that the Egyptians had generic ritual elements, usually blessings, consecrations and hymns. A generic hymn to a goddesses will have spaces in which the goddesses name, titles and some of her powers would be included.

There were more than one set of god/desses for the four directions; and even the direction that you started your ritual changes with the orientation of the ritual.

For example; if you wanted to do a ritual for fertility of the land, you start off facing south (the Life Giving Nile), then West (to appease the desert), then North (symbol of fertility), then the East (rising sun, cosmic fertility), then back to South. Naturally if you are solar oriented using gods like Amon, Ra, Horus, and goddesses like Sekhmet or Bast, you started with the east and work your way around (clockwise).

If you are invoking a goddess in your ritual you DO NOT invoke the four sons of Horus, UNLESS it is Isis or Nepthys that you are invoking. There are 2 sets of goddesses of the four directions, and one of the sets would do better.

There are at least three different sets of gods for the four directions, more, since Thoth has his own set, as does some cities.

I have a hand written 35 page list of powers and the god/desses associated with them. It probably corresponds to a book listed in the Library of the Temple of Horus called "The Book of God and Goddesses and their Powers".

So a magician at home would have more of a recipe collection of ritual elements rather than a book of Shadows of complete rituals, and would have the know how of how to put them together. I have about 3,000 such recipes, from Astral projection to Zoomorphic projections, including blessings, opening and closing rites, spells, divination, consecration, initiation, weather, tantric, etc. The Pyramid Texts contain about 700 more, and the Coffin Texts, over 1,200 more. Original, not new.

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BAST

The only fully developed cult of the cat existed in Egypt and it lasted for over 3,000 years. No one knows when the cat was first sanctified in Egypt.

Bast wasn't associated with Isis until the New Kingdom, about 1600 bce and later. When associated with Isis it came to be recognized as the incarnation of deity, and it was the daughter of Isis and her husband, the sun-god Osiris (Osiris was also a Moon-god) (Isis was also a Sun/Moon/Earth Goddess by then).

The worship of Bast overlapped that of Isis, Hathor, Mut and

others depending on the district in Egypt.

Bast had a solar son, Nefer-tum (He is associated with unguents, perfumes, aromatherapy, alchemy, Lotus) by the Sun God Amen-Ra, and Khensu, the Moon God, by Ptah.

Bast or Bastet, was originally a lion headed goddess, associated in powers and attributes with Sekhmet and Tefnut, and as such, Bastet has powers of ferocity and rapacity.

It is her later cat-headed form that Bastet became so immensely popular, although she never ceased to be worshiped as a lion headed goddess.

The earliest known portrait of Bastet was found in a temple of the 5th dynasty, a lion-headed goddess who was known a "Bastet, lady of Ankh-taui." One of the earliest forms of her as a cat headed goddess is in a papyrus of the 21st dynasty.

Bast cult center was at Bubastis, situated east of the Nile delta, and hence, Bast became known as the "Lady of the East" (also because of her association with the sun).

She then, is almost without exception, invoked while facing the East, and is one of the Goddesses of the Four Directions.

In the XII dynasty, Middle Kingdom, she had her own temple at Bubastis. In the 22nd dynasty, about 950 bce, she was known as the Lady of Bubastis and became an immense power in Egypt, due to the Pharaohs embracing her as a national goddess.

The temple of Bastet has been vividly described by the historian Heroditus, who travelled in Egypt about 450 bce. It stood in the center of the city of Bubastis and was virtually on an island, since it was surrounded (except at its entrance) by canals from the Nile, which were a hundred feet wide and overhung with trees. While the houses were gradually raised, the temple remained on its original level so that the whole city commanded a view down into it.

The temple was a building in the form of a square, and was made of red granite. Stone walls carved with figures surrounded the sacred enclosure, which consisted of a grove of very tall trees within which

was hidden a shrine. In the center of the shrine was a statue of Bast. Note: this is the only temple in Egypt known to have had a sacred grove of trees in the center of it, and a shrine in the center. There are other sacred groves, some with shrines; but instead of being inside of temples, these are all out in the open.

Cats were found within the sacred temple area and were ritually

fed. Temple maidens carried cats or kittens in baskets. April and May were the chief festivals and rituals for Bast.

All cats were revered in the Temple of Bast. Now the question is, what kind of cats did the Egyptians have?

Orange cats
Orange stripped cats
A Tabby Type
Black Cats
Gray cats

And an Abyssinian (I used to do well in spelling!) type. Of course, Bast is also associated with Lioness, so small cubs and adult lionesses were also sacred to her.

Of the principal Egyptian festivals, that of Bast was one of the most popular. Herodotus describes how, in April and May, thousands of men and women set off on the pilgrimage in parties which crowded into numerous boats. The voyage was gay if not positively orgiastic. Men played the flute, women a type of cymbal called crotala, and all joined in singing and hand-clapping. As they passed towns, the boats drew near to the banks and the women shouted bawdy jokes, often flinging their clothes up over their heads.

Eventually they arrived at Bubastis, sacrificing many animals, and consuming vast quantities of wine.

Cats were portrayed in every conceivable activity, sculptured every material from gold to mud, and in every size from colossal to minute size.

A orange brown cat is depicted on tomb walls, and so is a ginger cat, and grey tabbies.

During the Bubastite period (XXII dynasty), cat cemeteries became popular, and a huge profusion of cat amulets were being made.

During the entire time of Egypt, household cats were treated with the greatest respect. Many of them were bejewelled, and they were allowed to eat from the same dishes as their owners. Sick cats were tended with solicitude, and stray cats were fed with bread soaked in milk and with fish caught in the Nile and chopped up for them.

Cats love basking in patches of sunlight, and Bast was first worshipped as a form of the sun, the source and sustainer of life and light. Some of the Egyptians believed that when the Sun went down, a combat of cosmic proportions took place in the underworld. One of the

legends had a persea tree with a cat with a knife leaping on a spotted

serpent and cutting off its head. During solar eclipses people would gather in the streets and shake knives and rattle sistrums in an effort to spur on the celestial cat and to terrify the threatening serpent in their struggle beside the Tree of Life.

From the cat's identification with the sun arisen the "cat's cradle", a name given to certain string-games. The cats cradle was used to control the movement of the Sun through sympathetic magic.

Sekhmet was combined with Bast and Ra for a triparte goddess combining the attributes and powers of all three. It was a combination made for ceremonial magic only, as there is no public worship of Sekhmet-Bast-Ra at an individual level.

> Are you soaking this all in with no questions? Remember the story about the cat and the Persea tree that I just related? You should have asked about the Persea tree and if this Egyptian Tree of Life is or can be grown in the U.S. and if we know it by another name. Come on, ask, come on, come, after all, its the Cat's Meow!
> There are two sacred trees in ancient Egypt. I mean SACRED! One is the acacia (which varieties grows all over the US.
> The other is the Persea. There are only 2 varieties of Persea in the entire world. One is the Egyptian persea, which I have no idea if it bears fruit. The other variety of Persea (which by Egyptian thought would be just as sacred) bears fruit. The other varieties common name is AVOCADO! That's right, the avocado is a sacred tree of the ancient Egyptians. So the next time that you are preparing to eat guacamole, remember that you are eating a sacred dip! The green avocado would probably also be sacred to Osiris and any other god/dess of vegetation. The ancient Egyptians usually made their wands out of acacia or persea, so if you have any of these trees, you can make yourself an Egyptian wand. Also remember that if you trim your tree, use the branches in the fireplace for a sacred fire!
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> To relate a story, true: When I was married my wife and I brought home a tabby, and a very young boy, about 5 came up and wanted to pet the cat. He asked me what was her name, and I replied that we haven't named it yet, what would he suggest? He said Abaton. I replied that I would consider it, thinking that it was a strange name for a kid to come up with ("out of the mouths of babes...). About 3 days later, I was going over a book of cities and towns in ancient Egypt, and on a whim

(which I have a lot of), looked up Abaton. LO AND BEHOLD, there was an Abaton in the Delta part of Egypt. AND IT WAS KNOWN AS THE CITY OF THE CATS WITH "TON" MEANING CITY, AND "ABA" MEANING CAT; OR "CAT CITY" to us folk.

So our Tabby became known as Abaton, or Aba for short. A year later she became pregnant and we decided that in honor of the Egyptian intercalary days (those 5 remaining days of the ancient Egyptian calendar of 365 days, divided into 12 months of 30 days with 5 intercalary days left over, sacred to certain god/desses); as the kitties would pop out (so to speak), we would start naming them for the 5 god/desses.

Well, eventually here they came, Isis, Nepthys, Osiris, Horus, and the last, a black kitty, Set. Set died that night, the only one that didn't live to a ripe old age. Horus grew up (a male cat by the way, we named them regardless of sex; when the first popped out, it became Isis; luckily sexually matched their names) to be a hunting cat, who would bring home live rabbits bigger than he was. Nepthys, a black female, was a loveable, loving cat who went to an excellent Wiccan friend, along with Isis, who was occasionally disruptive, usually loveable. Osiris stayed with us and even disappeared for a little over 2 months (close to the 72 day mummification process) until we thought that he was dead, but he came back and lived out his life playing big daddy, master of his domain, and approving the field mice and rabbits that brother Horus would bring back for his approval. They are all gone none, but never forgotten. I now have 2 cats, a blue eyed, long white furry female originally called "Popcorn" (forgive her previous owners, Lord and Lady, they do not know better), but now called Sheba (although, to be truthful, she answers to any name). The other is a Calico, previously named Nikita (little one in Russian, and she is a little cat); now called Spook (she spooks easily, still hasn't figured out shadows yet, and doesn't come to any name called to her).

Sheba, by the way, will willingly join you in the bathtub if you're taking a bath! In ritual she just lays there looking bored, but Spook, ah Spook; stays inside the circle and even watches the entities!

A LIMERICK FROM JANA HOLLINGSWORTH

The five cats of Michael were named
For five Gods of Egypt far-famed.
     Each suited its title
     In character vital.
A five-year-old boy can be blamed.

FROM LDE BLACK Cat Fancy March 1993 pg 13, at bottom.
.
A French scientist has found evidence confirming that the domestic cat existed 4,000 years ago. During excavations of ancient Egyptian burial chambers, Alain Pierre Zivie, an Egyptologist, found a network of tombs that contained stacks and stacks of cat mummies. "Some historians believe the first house cats were wild with long coats," Zivie said, "but these cat mummies have short hair and look much like modern cats." Zivie made his discovery in Sakkara, 20 miles south of Cairo.

FROM BRENDA RYAN I have a set of hieroglyphic stamps put out by the Metropolitan Museum of Art. Have you seen these? Are they useful at all for actual writing, are they accurate translations, or are they toys?

FROM MICHAEL POE The hieroglyphic stamps are very useful, extremely accurate of the hieroglyph. If using them in magic, be sure to bless and consecrate them first, along with the ink. You can use henna as an ink. Michael

FROM ANDY BALESTRACCI Did Hieroglyphics play a similar role in the Temple philosophy(ies) as seed syllables, i.e., that symbolized and embodied the first levels of creation(for lack of a better word) such as the Sanskrit alphabet of Hinduism (& maybe others)?

FROM MICHAEL POE Hieroglyphics did play a part in the Temple teachings, as symbols of the god/-desses, of power objects, of inter-relations. They themselves had power within them and the mere act of writing them down (or using a rubber stamp in today's world) would give the spell more power. As for being seed syllables, I'm not sure; you will have to give a few more examples, but there are

hieroglyphics that do stand for and embodied the levels of creation, but not all of them were syllables or letters. Remember that while a number of hieroglyphics stood for letters, and some syllables, most of them stood for showing what the letter/syllable was for; so that if two objects were spelled the same, another hieroglyphic of the object would be inserted. Example: Aunt and ant. In Egyptian Aunt would have a female human figure next to it, and in Ant, an ant would be next to it.

FROM: ELLEN GUSTAFSON I was just wondering if you ever checked out the Stele of Revealing and stud-

ied It in relation to Its time frame, etc. Crowley's intent never was to reproduce the ancient Egyptian religion, as you know. In fact, the A:.A:. has as a guideline, that all cultural references are incidental, not to be taken literally. The Aeon of Horus is a new aeon, and not meant to return to the beliefs of ancient Egypt. I guess that's the difference in perspective. The Stele of Revealing is a funerary monument to Ank-f-n-Khonsu, a Theban priest of Month,or Mentu, who flourished, according to modern scholarship, 725 B.C.E. in Egypt's 25th dynasty. I copied this from notes in The Holy Books of Thelema. There is much about the Stele there. It is interesting that in the Bolouq (sp?) Museum, the Stele was classified as #666! LVX, Ellen

FROM: MICHAEL POE That's cute, and very appropriate about the 666. Such stelaes of that period were for protection primarily, invoking various gods, including lesser spirits and beings, including many that weren't in existence prior to about 1,000 bce.I have read Crowley's work, and unfortunately, he doesn't know ancient Egyptian, and the Golden Dawn, and A.A. knows very little; when they do use original material, it is always Greco--Roman Egyptian, a usually decadent form of Egyptian magic. Their interpretation of god/desses forms from ancient Egypt doesn't always jive with ancient Egypt's. That is probably because of the both the Greco-Roman later period information and their efforts to try to peg Egyptian god forms into Cabbala Sepheroah. Crowley is NOT ancient Egyptian magic. Even he acknowledges that his

ritual that he did in Egypt didn't work out right. It's always potentially dangerous to try to fit square pegs into round holes! Or for that matter, try and change a religious tradition that was used for over 4,000 years by over a hundred million people (based on population estimate of 5-10,000,-000 people at any one time, life span of 40 years, or 15-30,000,000 per 100 years X 4,000 years.

MOON LORE

Isis is also Goddess of the Sun as well as the Moon, so don't invoke her unless you know what you are doing (what symbols she should hold, what items should be on her head, etc.). Usually she is invoked as both Goddess of the Sun and Moon at the same time, rarely as Moon by itself.

2056

IMPORTANT METAPHYSICAL SPOTS IN EGYPT TODAY

Since the Great Pyramid was built by the ancient Egyptians for a king, Khufu, that is not an important metaphysical spot. Before we get into an argument about that let me point out that the Great Pyramid has tombs around it by the workers who built it and mention it's building and its use as a burial place. There are also ancient Egyptian records of the Keeper Priests who lived there providing food to Khufu. There is absolutely no mention of it as an initiation place, and beside the stone coffin, Khufu's viscera was found there! However, Europeans are impressed by what is large and commanding (it embarrassed the ancient Egyptians) and put greater stock in the Great Pyramid than the Egyptians. Also what with the vast number of people in the occult who have visited there, it now has it's own aura added to it, and most people today can't tell the difference. So let's list the truly sacred.

The Temple of Bast at Bubastis; Delta area. Although not much remains there, it still exudes a feeling of serenity and peace there. Center to the Bast cat tradition.

Memphis: Temple of Ptah: also not well preserved, but serene with the ponds of water within the temple enclosure.

Sakkara: The tombs of Ptahhotep and Kaegemni are extremely magical, housing at one time two of the greatest teachers of Egypt.

the Labyrinth, near the Fayyum; Herodutus described it as having 3,000 rooms; 1,500 above, and 1,500 below ground that was so sacred,

no one but high priests could enter the underground rooms. Extremely magical, and what is better, almost no tourists, even at the height of the tourist season! Initiations took place here.

Temple of Hathor at Denderah. Magical place with secret chambers and passageways, Initiation center of Hathor. The Zodiac ceiling was found in the Temple of Hathor at Denerah (original in British Museum, replica in temple).

Osirieon at Abydos: Center of the highest initiations of Osiris (his tomb is located nearby but has not yet been discovered). You can visit the once underground chambers where the initiations took place, surrounded by a pond, with a secret passageway (now underwater) supposedly going to Osiris's tombs.

The Ramesseum: west bank of Thebes; Luxor. Sit on the stone throne of Rameses, feel the power, or go find the initiation chamber there (the only one that utilizes a coffin). Highly magical.

The Temple of Hatshepsut, same general area.

Temples of Amon and Mut at Karnak and Luxor; if size impresses, this will! The courtyard itself can easily hold Notre Dame! Too bad so many tourists, but seek out the small temple of Sekhmet (but beware of doing rituals there, Sekhmet is unforgiving).

Temple of Horus, Edfu: Most complete temple in modern Egypt, lots of subtle power waiting to be reawakened, doing a gentle chant in the sanctuary can be heard over the entire temple!

Temple of Isis, Philae; despite being moved from the original island; still very magical, especially because of the surroundings.

Temple of Shahabu: The Egyptian equivalent of Tantric magic, it's place is unknown, and even to the ancient Priests, it's location was kept a secret!

Oracle of Amon; Siwa Oasis, where Alexander the Great went and never spoke of his prophecy!

HORUS

The great god Horus was one of the most popular gods of ancient Egypt.

At least a 1,000 years before Egypt was unified a new group of people entered Egypt called the Followers of Horus. Whether from southern Africa, the Sahara are from the Red Sea area we don't know,

but they settled in Upper Egypt and opposed the Followers of Set in the Delta. Eventually the Followers of Horus united Egypt and their king, Narmer or Menes became the first king of Dynastic Egypt, and the Horus name of the king started being used.

Who was Horus the Hawk or Falcon God? We are especially blessed since the Temple of Horus at Edfu is the best preserved temple in ancient Egypt, and on its walls contains such things as the different forms and powers of Horus, the names of the books in the Temple library, many rituals, hymns, and parts of the types of initiations.

First and foremost, perhaps, Horus was a sky god, whose right eye was the Sun and whose left eye was the Moon, and where we came up with the concept of the right side being solar, the left, lunar. Associated with the hawk soaring over the land, and his eyes being the Sun and Moon, came his attributes as "All-Seeing, All-Knowing", yet not interfering unless he chooses to, or is summoned (like a Master of Falcons summons his Hawk or Falcon).

Probably associated with the idea of a Falconer being protected by his birds, Horus is one of the most popular gods of Protection.

Now remember that we have to speak in generalities, for Horus had over 24 different forms with associated aspects, so invoking one form would not necessarily get you another one of his powers (now you can understand why I am writing a book explaining all of this fully!).

Horus was also the patron god of martial arts, and a couple of his temples, and their colleges taught military warfare, strategy,

tactics, and all sorts of fighting, the officer corps or military west point of ancient Egypt. this is one of Egypt's tradition.

Another tradition in which Horus figures prominently is Alchemy. Ptah, Horus, and Thoth were the leaders in the Egyptian school of Alchemy.

Although Horus, during the New Kingdom and later was especially popular as the Son of Isis, remember that that designation is only one of his many forms.

His real consort was Hathor. and Hathor means House of Horus. During one festival, the statue of Horus was removed from his sanctuary and sailed down the Nile in all the pomp and circumstance required and was put into Hathor's temple at Denderah for a connubial visit.

One of the most powerful forms of Protection Rituals in Ancient

Egypt was invoking the four Sons of Horus as the four directions, and Horus as the Protector (and/or as the Avenger). In fact, the most common form of invocation of the four directions was the 4 sons of Horus; For women however, there are 2-3 sets of goddesses of the four directions.

While the four sons are associated with various parts of the human body, stomach, liver, etc., Horus himself is associated with the Eyes (it figures, doesn't it?), but not the third eye (which is one or both goddesses, Uatchet and Nekhibet). Sometimes used for astral sight, there are actually two ways to get to his heaven, by turning your astral body into a hawk, or a boat with a hawk on it.

INTERESTING QUOTES

Note that I will use the term god in place of neter, but if you are goddess oriented, you can use that instead.

Early Egyptian saying:

Put not thy faith in length of years,
For the Gods regard a lifetime as but an hour;
A man remains over after reaching the haven of Death.
His deeds are laid beside him for all treasure.
He who has reached it without wrongdoing,
Shall continue yonder like a god,
Stepping forward like a Lord of Eternity.

God does not confine his favor to the prosperous and the powerful.
He bestows it also upon the poor.
His will is that they be fed and clothed, and exempted from tasks beyond their strength.

That they may not be oppressed, and unnecessary tears be spared them.

From Rameses II:

The mortal person is a manifestation on earth of His Divine Spirit.

Splendid actions and great deeds are worthy and precious to the gods. but the tasks the Gods alone see- they surpass all.

The Ways to God are as many as the breaths in the bodies of men.

Quote from the entrance to the College of Priests, Temple of Horus at Edfu, Egypt:

"Knowledge is the Way to Life;
The Way to Life leads to the Way to God.
The Way to God leads to Inner Knowledge.
Inner Knowledge leads to Wisdom.
Wisdom becomes Life."

The Egyptian word "Neter" is neutral and literally translates as "Abstract Principle" or "Divine Principle."

Ancient Egypt had no conception of the Ultimate as being either male or female, for to them, the Ultimate Deity combined both sexes. It's only when the "Divine Principle" starts descending down through the planes that male and female deities begin.

Ancient Egypt, for those who don't know, may have had a god, or a goddess as a national deity (worshipped during national holidays, etc), and a god or a goddess has head of a city or nome (state); such as Bast, head of Bubastis; but to the Egyptians, god and goddess were CO-PARTNERS, were in reality none was above the other (exceptions might be during certain festivals, or the Sun goddess rules during the day, the Moon God during the night; that's right, many male moon gods and many female solar goddesses!).

ps. Although that inscription was found at the College of the Temple of Horus, it did not directly refer to Horus, or Heru by name, therefore, "Divine Principle" is the logical translation since they did use the word "neter" in the saying.

EGYPTIAN RITUAL MUSIC

They used a 5 note scale, and had such instruments as lutes, pipes and flutes, drums, zills, tambourine, and sistra. The sistra or sistrum was the most magical instrument used, based on three horizontal metal bars with round metal clappers sliding on them.

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                    I-I-I-I   clappers
                    I     I
                    I-I-I-I   clappers
                    I     I
                    -------
                       I      handle
                       I
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These were used by women only, and only during ceremonies and

ceremonial singing. We have made several reproductions, most don't sound very well. But I was able to "rattle" an original and it sounded wonderful. Something of a cross between a babbling brook and wind chimes. Developed by the Egyptians to help bring on trance states and whatever other emotional responses prior to and during ritual, it may very well have worked, especially with half a dozen or more going at once.

THE METAPHYSICAL PARTS OF MAN

The material body: the spirits of the heart is called Hati. Of hearing, Setem; of sight, Maa; of taste, Hu; of touch, Saa; of the material body, Khat.

The astral or Inner Self: Setem, compassion, the ability to feel rightly. Maa, justice, the ability to perceive rightly. Hu, command, divine utterance. Saa, perception, knowledge, understanding. Heka, magic. Ab, the seat of life, source of will and intentions. Ka, the astral body; principle of the body and protective genius. Khu, the intellect; low form Khu, highest intellect.

Then we have the Khaibit, or Dweller; the Shadow, the part before, at and after the Dweller of the Threshold.

Higher up, the Ba, soul, sublime, and multi-leveled.

Next comes the Sahu, part of the spiritual self and is the spiritual body otherwise called the spiritual body.

There is also the sekem; lower force; the power of forms, names, and life.

There is also the Sa, the higher force, essential energy of all.

To give you an idea of the complexity of it all:

Touch: Saa (Sia) god of feeling, knowledge, understanding, intelligence. Personification of perception, to feel, to understand (comes from Memphis and the Ptah/Sekhmet/Nefertum triad).

As Saau-ur "The Great Intelligence: the cognitive reception of a situation, object or idea. Saau-ur is mentioned as early as the Vth dynasty.

As Saa Amenti-Ra "The Intelligence of the Amenti of Ra" god of conscience and character.

Sa is a god of protection within his functions and is associated with Hu, taste. Oddly enough Sa is associated also with the heart. Hu and Saa together are the Eyes of Horus. More importantly they are the

tongue and heart of Ptah; as such it is thur the heart that men relate their lives to moral precepts, and to be craftsmen.

EGYPTIANS AND THE TAROT

The first Tarot cards known were found in Italy. A reproduction of them has been done and is usable. I believe that they were nailed to something. Perhaps someone can fill in where it was found and the time period they were made.

Bernard Bromage, in his book, which I can't recall the exact title of (it was years ago), but is something like The Secret Wisdom of the Egyptians (I'll look it up). Basically the book is fairly uninteresting as it relates to how ancient Egyptian traditions really worked. But there was, in one paragraph, something that struck my eye. In discussing, I believe, the Tarot he says (and despite not remembering the title, I do remember the sentence) "The Tarot, of course, originated from the Temple of Serapis in Naples, Italy." Well, here is something specific. Now to find a picture or reference from another source on a Temple of Serapis in Naples. Ancient Egypt did expand their temples outside of Egypt, and had temples and sanctuaries in Greece, Italy, France, Germany, Great Britain, Spain, and other places. To make a long story longer, it took about five years before I finally found a reference to the Temple of Serapis in Italy. The reference referred to the excavation report done early in this century; that the temple is now pretty much at water level, that the illustrations on the wall were destroyed by WWII. That means that if the Tarot came from a chance find, it would be in the excavation report, if it came from illustrations on the walls, it would still be in the report. A friend of mine was in Naples and took a picture of the temple, and indeed, it was awash with water and the illustrations were definitely not there. Was Bromage right? Did there exist a pre-tarot illustrations in either wall form or chance papyrus? If true, did it include the minor arcana as well? If only the major arcana, what was it supposed to portray at that period of time? Perhaps the path of the initiate as supposed today? And whose initiate; a Roman/-Egyptian one or an Egyptian one? Where indeed is the excavation report? It was printed in Italian, but is there illustrations or photos of the illustrations? Is there a reference to cards or a papyrus or manuscript? Are there English translations? How did the Tarot get from a 3-5th century ad temple to 13-14th century cards? We know that the Italians were interested in retrieving Greek and Roman statues and works during that period; was that why and when the transition was made? All of these things depended on finding the excavation report. And if the report confirmed it, then did it mean that an even earlier version existed in Egypt? Lo and behold this could take forever (like this note is). But finally, voila! The French Institute of Archaeology in Cairo found the report for me and sent me a translation of the illustrations found on the wall. The report consisted of, among other things not particularly germane here, of descriptions of the illustra-

tions, and a statue standing in the entrance. There are 20 illustrations that were on the wall prior to their destruction during WWII.

Assuming for a moment that Major Arcana card number 0, which is the fool and generally interpreted as the initiate starting out on his journey, it would follow that, given the sequence of illustrations on the temple's walls, that indeed the) card would be the initiate of Serapis.

Card One: Magician:

Found at the entrance to the temple, just inside, was a partially damaged statue of the god Khnemu, and in front of him, an altar. The god Khnemu is the only god in ancient Egypt that is shown (and even at that, rarely), and applies in this case, with one hand pointed towards the sky, the other towards the earth. Khnemu is the god of the Nile, and since in the major arcana, water in the cards represents the flow of consciousness, it follows that the flow starts from Khnemu, the Nile (at least for Egyptians it would). The ritual equipment would have been placed on the altar.

Card II: High Priestess:

The first illustrations, the first one on the left side is of Veiled Isis (also one of only two Egyptian goddesses ever shown veiled). The illustration was between two pillars, the lotus and a papyrus pillar, and in the illustration Isis is seated, holding a lotus. Crown of sun and crescent moon.

Card III: Empress:

The second illustration again shows Isis, this time holding and suckling the baby Horus. Crown of Isis, the throne, symbol of the maternal power behind the throne, etc.

Card IV: Emperor:

The third illustration is of a Roman emperor in Egyptian garb, holding the was and flail.

Card V: Hierophant:

The next illustration is of an Egyptian priest, dressed in the leopards garb, making offerings to an altar.

Card VI: Lovers:

The next one is of the unification of Northern and Southern Egypt. The intertwining of the lotus and sedge plant, two Hapi gods (Showing both male and female traits). The Egyptian meaning is very

similar to the card.

Card VII: Chariot:

Shrine procession, with two sphinxes in front of the shrine, being dragged by 4 anubian priests and 4 Horus priests (in a Temple of Serapis in Egypt, it actually is a chariot scene).

Card VIII: Strength:

The illustration is of the goddess Sekhmet, the Lioness goddess, who is the Egyptian symbol of strength. The scene also has a priestess offering a symbol of her heart to her (which is done after the balance, weighting of the heart).

Card IX: Hermit or Sage:

The next illustration on the temple wall is of Imhotep, the prime example of the perfect man or Sage/Priest, with a scroll in hand.

Card X: Wheel:

The illustration is of the 7 Hathors, long regarded as the 7 fates in ancient Egypt and part of the concept of time as regarding man.

Card XI: Justice:

This illustration is a quite common one in ancient Egypt, the Judgement scene, where the initiate or deceased is judged of his heart (actions, etc.) against truth.

Card XII: Hanged Man:

This illustration in the temple walls, although badly damaged, does show Osiris, who you may remember, was martyred, cut into bits, put back together, etc., and who symbolizes resurrection.

Card XIII: Death or the Reaper:

This scene, also badly damaged, clearly shows the god Set (Lord of Chaos and Disorder) with what looks like Anubis before him (the Guardian of your soul, the Guide of the Initiate). The interpretation works in well with our interpretation of the 13th card.

Card XIV: Temperance or Alchemist:

The illustration in the temple, damaged up to the waist of the

individuals, shows Horus and Set, which would mean in its broadest sense, the tempering of one's bad traits with the good, the unification from within.

Card XV: Devil or Black Magician:

This illustration is a classic Egyptian one of the solar god Ra fighting Apophis, with a lesser scene of priests offering. In Egyptian initiations, this is the part of the Dweller of the Threshold, and the attempted crossing.

Card XVI: Tower or Lightning:

The illustration is of two obelisks. Obelisks, you may remember, always stood in front of the temple. Obelisks represented the first ray of light striking the earth. It would symbolize here the initiate passing the Dweller and now ready to enter the temple for final initiation for the first time, like the light hitting the earth for the first time, the transition is almost complete.

Card XVII: Star:

The goddess Seshat and a libation scene. Priestess with two bowls, one of water, the other of earth in front of Seshat, a Bennu bird in the water. Seshat has many attributes, but she has a star as a crown, the only one that does, and she is a consort of Thoth (god of Ceremonial Magic) as well as being the goddess of Libraries and Sacred Knowledge. The initiate is about to, or is receiving his sacred knowledge about the world, himself, and of magic.

Card XVIII: Moon:

Top part of illustration only, of Khonsi, God of the Moon, and possibly of Thoth, also a God of the Moon.

Card XIX: Sun:

Clear painting/carving of the sun god Ra. flanked by hawks (also solar deities, Horus) and the sign of eternity. Perhaps at this point the initiate, now at dawn, is led out (or the doors are opened to reveal the morning sun) with the initiate now in the light (symbolically and realistically).

Card XX: Judgement:

Illustration scene of initiate, hand in hand with the god Thoth, being led away from the Weighing of the Heart scene. His heart has been found true and just, in balance.

Card XXI: World:

The last illustration is somewhat damaged but clear enough to show the famous Nut, Geb, Shu scene. This scene is of the goddess of the Heavens, Nut, over the god of earth, Geb, with the god of space, Shu, in between. This is the classic Egyptian motif of all the world, heaven, earth and everything in between. The initiate is now one with ALL.

Now, although all of the above scenes are for initiates, this could mean two things:

1. This is a "storyboard" set of illustrations of one, albeit, long and very involved type of initiation.

2. This is a "storyboard" set of illustrations of a series of steps and initiations of any initiate of Serapis and could conceivably take a lifetime to achieve.

It is important to note that this room does not have one illustration of Serapis himself in it! He shows up on the outside of the temple in illustrations! The excavation report concluded that this room was either a special place of initiations or a special place of worship. During the 10th-16th centuries, when the Europeans were rediscovering Greek and Roman statues, books, etc., this temple could very well have been recovered and uncovered. In fact the illustrations were partially still open to view before the excavation! I have traced several temples of Serapis, and have been trying to get notes on their illustrations as well. Two temples of Serapis in Egypt, one during the Greek/Ptolemaic period, and one of the 19th dynasty also show like illustrations, getting more and more Egyptian as the temples got older.

Did the Egyptians actually have tarot cards of the major arcana? Not likely, as papyrus would be pretty much impossible to shuffle!! But here is the initial result of my study, it took years to find this material. Did the Temple of Serapis inspire the Italians to make the Major Arcana of the Tarot? It certainly contained the elements and the interpretation! Perhaps Bromage, who is rarely right, was right about this one. Further studies on Serapis temples that I did seem to keep the illustrations in order, but we do have a big gap between the temple and the first known cards!

The tradition of Serapis starts from an early age, from the 1st dynasty of about 3,100 bce with Seken-ka as the first master of the tradition. In the XVIII dynasty Amenhotep enhanced the tradition, as did XIX dynastic Khawmwese, XXVI dynastic Amen-em-apt, XXXth dynastic Nectanebus, the last native king of Egypt, who ordered the spread of Egyptian temples throughout the known world.

During the Roman period, Psoiphis and Chaeremon were leaders in the tradition.

We have possible other sources of the ancient origin of Tarot including the ancient book, "78 Phases of Ra," the Book of Gates (it has 21 gates).

There are temples of Serapis at Alexandria, Naples, Rome, Memphis. The nome state of Ament's capital was sacred to Serapis, called Apis, from the pre-Serapis tradition of Apis, from which Serapis is derived. There is a temple of Serapis in northern Amant called He-t sekha-hera.

There is a temple of Serapis at Pithom (the Bible mentions the city); a cult center at Mendes, one at north Meteliles.

Now, is the word Tarot actually Egyptian or a derivation of an ancient Egyptian word or words? It very well could be. Ta and ro or rot are two Egyptian sounds.

Ta = the following words:

thou	bread, cake	to give
staff (wand)	this	moment/time
land/earth	TO JOURNEY	THOTH
earth god	time	forms/likeness/image
essence of a god	glory	the

You also have the possibilities: tara: (long a) meaning time or season; teru: meaning a god of light.

Ra, ro, or rot (no Egyptian vowels):

man	chapter of a book	a covered court
mouth, entrance, opening, door, gate		
entrance to a path or road		
sun, day	sun god	words, acts
storehouse or chamber		
Chapters of Coming Forth by Day		
" " Divine Rites		
" " Mysteries		
" " Praisings		

So you see, if Egyptian, it could mean "journey of the road" or "journey of time" or any number of things! It could mean "the glorious road." Or it all could be just a coincidence!!!! It's up to you.

A LATER RELATED NOTE: To give you an example of the differences, take the Strength card. That normally is depicted as a woman holding open the jaws of a male lion, quiet strength in check. In the temples of Serapis that corresponds to the illustration of the goddess Sekhmet. Sekhmet is a lioness goddess, but is usually depicted with a small mane! Hence, in Egypt, the female and male are combined into the

Sekhmet form. The Isis Veiled card is almost the same in the two illustrations. Isis is shown veiled (one of two goddesses ever shown that way), sitting, holding stalks of wheat and a container of water in the Roman Serapis temples.

ANOTHER LATER RELATED NOTE: So far, there hasn't been found any evidence of wood, stone, papyrus, or any other form of the major arcana for use in divination. Note that many of the arcana of the Temple of Serapis are common motifs, and as such, can be found in clay, stone, papyrus, etc.; but never has been found in a group, incomplete set or not. Perhaps to the Egyptians, the Major Arcana was not a form of divination but the initiate's initiation or life cycle.

Divination was used in ancient Egypt, by both priests and people alike. I have various types of divination by bowls, by oracles, by dreams, by ceremonies. There is even divination by casting stones into a certain type of decorated bowl of water. There is divination by using a particular set of the popular Senet game. But, alas, none yet by Tarot.

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there is a lot of information out there about divination and ceremonies, but much of it, like I said before, is in German, French, Arabic, and part in english.

for example, there is a two volume work on Senet, including the divination part, but alas, it is in German.

See if you can get a book by Serge Saureon, called, the "Priests of Ancient Egypt." although it is mainly during the greek period of ancient Egypt, much has not changed.

if you look at the translations of the Pyramid Texts, the Coffin Texts and the Book of the Dead (Papyrus of Ani, translated by Faulkner), you would find that it is a lot of disjointed rituals put together. Most was not originally written for the dead, it was just slightly revised.

In the Pyramid texts and Coffin Texts, for example, you have texts on astral projection, blessing tools, consecration, initiation, hymns, etc. If you can find an english copy of the Harris Papyrus (good luck, long out of print, very expensive), it is THE magical texts and divination.

RESOURCES

I am familiar with the Church of Light organization in Los Angeles. They are no help in assistance, as all of their information is of Greek/Roman period and doesn't go any further back, and I already have the Greco/Roman period down. It's true that Iamblichus did write about Egyptian initiation, but the translations of his work do not

include any descriptions of Tarot-like illustrations. Unlike what the Church of Light says, the translations are readily available. One must remember that initiations done in the 4th century do not and will not accurately reflect the initiations that took place in ancient Egypt. Egypt took a profound change in the late dynastic period prior to the Greeks, and even more during the Greek and Roman periods. Much of the magic, mysteries were lost and new ones invented or gaps were substituted by current thought. It was a decaying period for Egypt, adopting to Greek ways and then to Roman ones. The mysteries and initiations became an echo of what they once were.

The Church of the Eternal Source, also in Los Angeles, on the other hand, is a very Egyptian mystery oriented organization, but centers around the Old, Middle and New Kingdom, using the original papyrus and temple inscriptions for their mysteries and initiations. But still, in both cases, their knowledge is limited by what has been published and available. The translations and the original documents about such things are either not published, or published in limited editions and not available in most libraries. The French Institute of Archaeology in Cairo has the most complete library of all published and unpublished material related to ancient Egypt. I use them extensively.

The Church of Light, on the other hand, uses adapted to modern symbolism, not ancient ones. The Tower card would never have been done

in ancient Egypt like the Church of Light did it. In essence the Church made up a Neo-Egyptian religion incorporating ancient symbols and modern thought, when they just could have used the ancient symbols as is. In other words, they tried, without much research, to make a modern Tarot deck using ancient symbols out of place, rather than making an ancient tarot deck using ancient symbols in place. Then they think that this is going to get you in touch with ancient Egypt. Wrong! It may get you in touch with modern man's (since the time of Blavatsky) metaphysical idea of what ancient Egypt was, but to get in touch with ancient Egypt, you need to use ancient Egyptian methods. Kind of like getting a model airplane and putting it together without a picture to go by or the guide to do it right.

THE INHERENT DIFFICULTY OF STUDYING ANCIENT EGYPTIAN RELIGION

Throughout its 4,000 odd year old history there is no systematic account of the doctrines used. Different men living at different times do not think alike; and no college of priests had formulated a system of beliefs that was received by all clergy and laity alike. 42 nomes; 42 religions in 4,000 years! Changes were extent, differences, even in

the same periods, were great. But all had one thing in common, Organic Totality.

Organic Totality: the physical environment, human organizations, conscience, language and ultimate goals, all make up Egypt's totality. Egypt did not have a central dogma or sacred book. But the one thing that prevented them from losing their individuality and from coalescing into a common unit is the belief in more than one set of gods. The Egyptian religions were both personal and nationalistic. It was personal to each individual or family; private, interwoven with a sense of personal right and wrong, with a personal shrine or "niche" in every house to their personal gods/desses. It was nationalistic because usually the place of the national seat of government determined, for the most part, the overall thought of the period, the morality of the period. The Egyptian religion offers a variety of paths to the ultimate source by individual contact and tailoring information and guidance according to an individual's needs and level of development.

Three aspects of the Egyptian religion and culture.

1. Polytheism; all gods and goddesses are emanations or forces from one source (although in each state, the one source may have a different name).
2. Actualization of the Individual; the development of the potential of the individual was important to the Egyptian colleges.
3. Direct communication/relationship of an individual's surroundings.

The kings of Egypt had from three to five "great names" and Lee mentioned only one, the Horus name. There is also the "nebti" name. This name is from the Two Ladies, Nekhebet and Uatchet, and Pharaoh becomes the force uniting the dual monarchy. This name goes back to

the 1st dynasty and is based on the two capitals of pre-dynastic Egypt, Neken and Buto, seats of the two goddesses. The third name is the "bee" name. "He who belongs to the sedge plant and the bee," the "nesu-list" name, symbolizing the union of Upper and Lower Egypt. Predynastic: According to Manetho, a race of people came into Egypt and some became the founders and rulers of This and Memphis. The system of solar theology arrived in Lower Egypt (Delta) as early as 5,000 bce in the form of the "Shensu Heru" or Followers of Horus. They made their way to upper Egypt before the 1st dynasty. In predynastic times there were two distinct kingdoms, Upper and Lower Egypt, with their capitals at Neken (slightly north of Thebes) and Buto (in the Delta). We have names of at least 12 kings of these two areas, although the Book of Sothis lists 86 kings, and the "Old Chronicles" lists 84.

There are several approaches taken by metaphysically minded

people of today about ancient Egypt. There are those who see only what Edgar Cayce or something like Urantia has to say about Egypt, and don't take the time to discover Egypt for themselves, or to see if what they learned was actually true. There are those who have worked beyond Cayce, and find a "pull" towards Egypt and read many books about the subject. Unfortunately, Budge, the most predominant writer, gives an unrealistic view of ancient Egypt, and many things are not mentioned, such as personal worship, initiations, changes of consciousness; therefore the reader is forced to rely on another source, who may not know anything at all about Egypt, but a lot about metaphysics and give you bum information. Elizabeth Haitch's (?) book, "Initiation," supposedly an Egyptian initiation, bears no relation to an actual Egyptian initiation and should be treated as fantasy. Then there are those in metaphysics that like to practice the ancient religions. Their approach is usually through another tradition, i.e. Golden Dawn, or Wicca. Both of these traditions (Wicca having many traditions and only some incorporate Egyptian into them) do not draw upon real Egyptian traditions. The Golden Dawn uses Greco-Roman Egyptian Tradition, acknowledged by Egyptologists as the period when most of the Egyptian traditions have been radically changed by outside influences, much already lost, and even hieroglyphic writing being incomprehensible. The Wicca traditions take god/desses wholesale, give them new attributes, new powers that they never had, have the rituals in English, etc.

No one studies the Egyptian traditions from the texts, temples, or tombs in order to find out how it works. Except me. Perhaps that is because I believe in finding out about a tradition by getting it from the original sources. And a major part of the problem is that although there are a lot of books, they are for the most part, too general. To find out what the Egyptians practiced, how, why, when and by whom requires years of searching obscure journals, papers, translations of texts, excavation reports (which have illustrations, translations of what was excavated) of tombs, houses, temples, and how many people have the time, money, experience to do that? Almost no one. So everyone else makes it up or speculates about it. I am going to try to make up for this loss by publishing a series of books on the ancient Egyptian personal worship, and the Temple Priesthood. What was taught, how was it taught, who did they teach it to, who were the teachers, how

were they qualified, where was it taught, what differences are there between personal worship at home and temple worship, etc.?

There was a note about religions borrowing elements from others and that it happened for millennia. Such is definitely not the case. Granted it is easy to find a few that did, Christianity, Islam, Roman. And granted it is easy to find more that borrowed SOME of its trad-

ition, but let's look at a couple of those.

There is no evidence that the Ancient Egyptian religion came out from somewhere else. From pre-dynastic to the Middle Kingdom there were only one or two examples where borrowing took place, but in each and every case, they adopted THE ENTIRE SYSTEM. In fact in almost every case of a pagan religion part of another system, they almost invariably adopted the priesthood with it, or had the priesthood teach them, Or made it a part but separate from the main religion. This is totally different from today's pagans. Instead of being taught from the priesthood of the other religion or adopting the entire priesthood, they take bits and snatches that they don't understand and adopt it.

Now it is agreed by both Egyptologists, The Church of the Eternal Source (see Drawing Down the Moon), and many Hermeticists that in the Late Period of ancient Egypt, the priesthood not only started forgetting the important esoteric side of their own religion, but started adopting others bits and pieces, without the total integration that they practiced earlier. It resulted in a almost total breakdown of usefulness in practicing magic, mumbling now meaningless phrases, and effectiveness in their magic and rituals.

One can count numberless examples of just how much one can be effective when you only know a small part of the whole (kind of like driving a car for the first time when the only thing you know about is the trunk).

Also in ancient Egyptian, Hindu, Buddhism, and many American Indian religions (and paganism in the 1950-1970's) there was a belief that a symbol, if believed in by a large number of people over a large span of time, is far more effective than a symbol that is used by a small group over a short period of time. Does it not hold true that a magical object is imbued with more magic every time it is used?

Thus, then how effective can a system be if it is 20-30 years old, practiced by 500 people, using symbols that are either brand new or misunderstood? (Like using a red pentagram for bring forth the earth element; how less effective is it as opposed to a green one which has been used by millions of people for thousands of years?)

Occult philosophy by these groups and many others maintain that the more powerful an object is based on the formula: # of people using it + # of years in use + the ability of the individual to use it + the correctness in its use. The astral plane is exclusively made up by

just this principle, and it's this plane where much of the magic is done.

The effectiveness of the individual to practice his magic or

religion is also directly proportional to the abilities and effectiveness of his/her teacher, and the degree of success in achieving the goals in his/her training.

FROM MARK REYBURN On borrowing, syncretism is and was common among many religions, including Egyptians, as you note. It tends to occur most frequently in cultures with regular contact with different practices. One of the Sun Dances, I think it's the Cherokee, is supposed to be syncretic. Who they got it from escapes me, my anthro classes are practically history themselves by now! Selective borrowings are, as you note, tricky things. But, we would be poorer without it. And ceremonial magic aside, symbol use is more free-form than most of us would prefer. Not quite, words mean what I want them to mean, but symbols are much more personal than the "Official" correspondences. The "well-worn path" of symbol meaning is certainly helpful IN SOME TRADITIONS, but is completely irrelevant to someone who is using symbols on a personal level. Although less potent magickally, religiously personal symbolism is much more potent than time-worn symbols. Besides, how else do new religions develop symbolism?

FROM DOMI O'BRIEN In ADF ritual we specifically note that the more-- and the more of us-- that call upon the old gods the more they respond to our need-- one is reminded of "the old gods only sleep, you know, although betrayed and slandered; they guarded us from every woe, and blessed each crop and fine herd..." and, oddly enough, Tinker Bell-- if you believe in fairies-- read DDW-- we focus belief, and will...

FROM GARY OHLEMILLER This is an interesting dichotomy I haven't heard much about before. One group seems to prefer the Bonewits/Parapsychological approach which holds that the power of a symbol comes from the strength of association it holds in the individual's unconscious. Mr. Poe seems to advocate a Jungian approach in which the archetype exists "objectively" and is waiting there to be used. Does anyone out there have enough practical experience to tell us which is more efficacious? I sure don't.

FROM MICHAEL POE In reference to what is more (?) effective or powerful, actually both together would be the most powerful of all.
My little experience, such as it is, has been working in the area for 20 years, bring apprenticed to an Havasupi shaman, personal knowledge from four other systems, watching and working with 3 other shamans, and personal tours to sacred

sites around the world. Go to a sacred site and see just how powerful it still is, like a huge untapped battery.
Feel a talisman that was made and used 4,000 years ago, yet still has as much or more power than anything you have touched by a modern worker of almost any system.
I gave a 4,500 year old scarab that hasn't been used since to a friend of mine who put it in a box. 2 months later, when he opened the box to use it he found the box has been burned from the inside out. (although admittedly that scarab is an exception).
I have found that both ways can work, but an old cultural symbol (in Jungian terms) is more in our subconscious as a type of universal symbol, and will be more powerful and last longer than a personal one.
Get the most magically powerful person you know, have him/her do a circle ritual in a square area, and go back a month later and see if you can find it by feeling for it. Go to a ancient sacred spot that hasn't been used for hundreds or thousands of years and feel its power. Which is greater? My bet goes to the ancient one. More use over more time.

ALCHEMY

There are some definite misconceptions expressed here on Alchemy. Alchemy is not about transmuting lead into gold (that was, at the most, a test on your elixir), it does not involve using electricity, it is not part of tantric.

One of the problems involved is that people get a tradition that they don't understand and misuse the term until it loses almost all of its original meaning.

Alchemy is a spiritual experience that is a combination of two things, the transmutation of the workers spirit with the transmutation of physical substances (which creates the Elixir of Life).

while in the broad sense that Alchemy is a transmutation, it has no part in Tantric.

The physical and metaphysical process has always been described in allegories, hence the confusion of work with metals.

In order to practice alchemy today, you need to read only about 2 or 3 good books on the subject

"Gold of a Thousand Mornings" is a non-fiction book describing alchemy by a man/wife team in France. It dwells on both the spiritual and physical aspects and describes the work that they did.

"An Alchemists Handbook" has a brief description of the meaning and the "Great Work" (as it is called), and gives you in great detail how to do the physical work.

In order for alchemy to work, you need to do both at the same time as you need self transformation to work in order for the physical transformation to work.

the chemical side of work delves mainly into herbs, and if you use herbs in your regular work, then you will have real use with alchemy.

In the chemical aspect, the herb's essence is extracted (the gold from the dross), as well as yourself (your essence is purified). To do so, you usually need chemical glassware such as a condenser, or soylent extractor. This is a typical operation when making perfume from flowers or making an herbal extraction. The main difference is that the extraction takes place with a magical bent to it. rituals are done during the extraction process, timing is essential (astrological, lunar, and solar, and seasonal timing) .

So, since you may already be familiar with blessing and consecration of magical tools, and putting power into them, a very similar thing is done to yourself (an human vessel) and your herbal product during the alchemical process.

also, there are two existing alchemical schools, one in France, one in Utah (of all places!)

If you already use herbs in your other work, following this process will net you much more powerful herbal concoctions as well as a more powerful and spiritual self.

I myself use the process. One of the aspects in alchemy is that one gathers certain herbs, minerals to produce an elixir that will extend life (as one of it's benefits). but before ingesting it, an alchemist would sometimes test it by adding a pinch of it to lead, and if it turned into gold, then your elixir is finished and can be used.

However, turning lead into gold was never the end product for the work, but merely a test. You can make other useful herbal/concoctions without achieving the 'Elixir of Life.' Since alchemy is non-denominational, it can be used with practically any tradition.

The source of the word Alchemy has had a lot of discussion among alchemical writers and alchemists. Although chemy did eventually become chemistry, the origin of the word did not.

The most agreed upon definition of the term Alchemy is this: Al (arab word meaning THE) Khemia; meaning Egypt, which comes from the ancient Egyptian word for Egypt meaning "black land" thus: The

since Alchemy does originate in Egypt, it makes sense.

The first alchemical work is called the Emerald Tablet, written by Thoth, or Hermes Trismigistos.

the father of alchemy is Zoismos, an Egyptian.

the mother of alchemy is Marie, the Egyptian, who describes in her works the actual equipment used. (the only person who does!!!!).

ISIS

The Fellowship of Isis is the only group that I am aware of that worships only Isis and is not a Wiccan group. Their headquarters is on the British Isles but has many members in the US. They do, however, use almost exclusively late Dynastic and Greco-Roman Isis rituals, which many people believe are disbased and not well understood (true of most of the Egyptian traditions at that time).

The Church of the Eternal Source uses rituals from the Old to New Kingdom (I-XXIst. Dynasty) and includes Isis. It is a federation of Egyptian temples, so there are Priests of Horus, Thoth, Ptah, Priestesses of Bast, Sekhmet/Bast, Hathor and Isis. And, oh yes, a priest and priestess of Osiris. They are currently looking at an initiation plan based on ancient Egyptian sources to possibly adopt as their own.

If there is a group by the name that the person mentioned, it may be either a new Egyptian traditions group, or an eclectic Wiccan group.

Isis was never worshiped by Wiccans prior to the 1950's and should best be worshipped by people acquainted with the ancient Egyptian Traditions related to her. Isis went through many changes, adding more powers and attributes as time went on. She wasn't even called a Mother Goddess for the first 2,000 years of her worship.

Most people who don't know ancient egyptian traditions don't get the response from Isis that they expect (or a totally different response). Isis is very powerful, but exacting. It's always best to know what power relates to which of her forms in order to invoke her.

One thing to remember. Isis belongs to several ancient Egyptian traditions. As such, you won't be aware of her powers and attributes unless you are familiar with the Egyptian traditions.

For example, as an Enchantress, she is invoked with a special form in mind (holding specific objects, in specific positions, wearing

specific clothes). Not to have that form in mind, according to ancient Egyptian tradition, is to negate your entire ritual, or to degrade it (it won't have the effect as much as if you did it the right way), or to have an effect entirely different.

Isis, for one, has many powers and attributes, and many forms. Just invoking her in a different direction invokes a power you may not be aware of. As such she can appear to be both benign or terrible (she is one of the Dweller of the Door, or Threshold goddesses).

Even during the Egyptian period, 4,000 bce (predynastic) to 641 ad (the closing of her last temple) she went through many modifications and changes. She wasn't even known as a mother goddess for at least 1,500 years!

It's too bad that people borrow god/desses from traditions that they know little about, to use in ritual. If they knew the tradition better, their ritual would be better.

There is also an Isis heaven to astral project to, but again, in Egyptian tradition, you must know the way, the form to use to get there, otherwise you go to a false one.

She also appears as an astral guide, but again, only assumes a specific form.

Unfortunately there is little written about how to actually practice Egyptian ritual (although the Church of the Eternal Source knows). That is a gap that I hope to fill one day, having spent over 30 years studying ancient Egypt, worked there for several years in the tombs and temples, and have the best resources available to me in the term of published and unpublished material. I am currently working on what could be

several volumes on the Theory and Practice of the Ancient Egyptian Traditions (good title!)

INFORMATION ON BAST
from ancient Egyptian sources

Powers and Attributes of Bast:

- Lady of the East (IVth Dynasty on)
- Female Personification of Fire
- the Light Bearer
- Female power of Light, Heat, Sun, Fire, Mild Heat of the day and Year
- Power of germination of seeds
- Power of early Summer
- Goddess of the Birth Chamber
- Goddess of Full Moon

Goddess of Cats
Protection

Bast festivals occur in April and May in her temple at Bubastis, facing east.

The Greeks associated her with Diana.

Bast was also used to learn words of power to vanquish the powers of darkness (IVth Dynasty).

Bast attributes are also related to cats.

Bast had at least four different forms (and no breastplate related by another, more contemporary book)

> FROM BRANDY WILLIAMS Ref.: THE BOOK OF GODDESS & HEROINES by Patricia Monaghan. "She originated in the Nile delta, but by 930 B.C., the power of Bast

> was acknowledged by all Egyptians. At first she was a lion-goddess of sunset, symbolizing the fertilizing force of the sun's rays. Later her image grew tamer: she became a cat carrying the sun, or a cat-headed woman who bore on her breast-plate the lion of her former self." Bast ruled pleasure and dancing, music and joy. At Bubastis ("House of Bast"), the center of her worship, great celebrations were held. Boatloads of wor-shipers - hundreds of thousands of them, Herodotus said - were greeted by pleasant flute melodies as they debarked for a worship service combined with a vast trade fair. Bast's followers believed that in return for this reverent celebration Bast bestowed both mental and physical health.

As a cat goddess of the moon she lit up the night, throwing light on things which would otherwise be concealed. Moon lights up a world hidden in darkness, and the cat gives us insight with her light of the under, or inner world. The Moon is the searcher, a seeker of Truth. Bast is known as the Lady of Truth. Beams of the moon point the way and a narrow path called a cat walk, usually called in Egyptian as the Middle Way or Path.

When a cat curls up with its head touching its tail, it forms a circle, symbol of eternity.

Bast also symbolizes sensuality, grace, coordination of movement.

Bubastis (town of Bast) also called Per-Bast, Pa-Bast, Pibeseth, Tell-Basta
Location: lower Egypt, northern kingdom and capital of the 18th nome or state, Am-Khent.
time Period of Bubastis: IInd Dynasty to at least 640 ad.
IInd Dynasty: "in the reign of the 1st king, a chasm opened up and many people perished."
IV: Khufu (builder of the Great Pyramid) built here.
XXII: Libyans ruled Egypt here
640 ad: Bubastis still alive and worshipping cats here.

Temple of Bast on an island with only an entranceway bridging it. There is also a Temple to Thoth, and a shrine to Temit. Minor gods: Temit: Lady of the Two Lands and Osiris: the thigh of Osiris is in a hidden chest at Netert.
Triad at Bubastis: Bast, Osiris, Heru-hekennu, and to a lesser extent: Nefer-tem.

Invoke the cat Bast to learn words of power to vanquish the powers of darkness (IVth dynasty on)
Bast attributes related to cats;
refusal to take things overseriously
science of relaxation, never waste energy
accepts the nature of things, superb indifference to opinion, refusal to be at beck and call

insistence of complete freedom of expression
when a cat curls up with its head touching its tail, it forms a circle, symbol of eternity
luxuriating sensuality, grace, coordination of movement

Egyptian cats are typically orange-brown, ginger and a gray tabby.

As a lioness, (her earliest forms), painted green, she personifies the Sun. As a cat, she has connections with the moon.
Mother of lion god Ari-hes of Aphroditopolis, Mother of Sekhem, of Denderah

Bast is also considered to be the Soul of Isis.

Forms usually seen:
1. Upright cat, holding a sistrum and aegis, surrounded by four protector cats.
2. woman's body, head of lion or cat, holding sistrum and either a basket or a aegis (can hold uatchet)
3. Aegis of Bast sometimes has a head of a cat crowned with solar disk and uraeus, emblems of Sekhmet.
4. Lion headed woman, oldest form of Bast. In 5th Dynasty temple called, "Bastet, Lady of Ankh-Taui."

Also associated with:

Mut-Bast: personification of the moon in Thebes, she is a woman wearing horns on her head with a sun's disk between them. Mut-Bast is the counterpart of Amen-Ra-Temu-Khepera-Heru-Khuti

Sekhmet, as a counter-part

Assessor Thenemi (he who goes backwards) and who comes forth from Bast.

Assessor Basti

A good description of the Festival of Bast, called the Festival of Lights, has been described by various Greek and Roman writers.

The temple of Bast in Bubastis, while on a island, is lower than the rest of the city, and therefore, is the only temple that the people can see into the courtyard. Also there is a sacred grove of trees in the courtyard (the only one known of all temples in Egypt). At the festival of Lights, all light in the city is extinguished. then a new fire is made in the temple and the priests come out to light the torches of the people who then parade throughout the city to relight all the home fires. by the Greek/Roman period there was also a kind of sexual license at the time at the festival. Food and drink for all (which is typical of the temple festivals).

Speaking of cats! I had a request from Jennifer about Wadjet, the rearing cobra, sometimes lioness. Good observation, most people don't know that Wadjet is VERY occasionally depicted as a Cat. Here is the answer.

Wadjet, the cobra depicts two things: the real snake (in the proverbial papyrus grass) with it's dangerous forms and powers. And 2, the Kundalini, or Serpent Fire of the human body coming out of the third eye! That's why the serpent is always on the crown or is the crown

over the third eye. It's also symbolic of the sun. I know, you think that the Kundalini comes out of the top of your head, as Hindus would have you believe. Could be true, but in Egypt, when one works with Wadjet's fire, you direct the route to the third eye (the burning, purifying fire), while redirecting a lesser (gentle growing heat of the sun) to the top of your head (hence, the Lotus depicted on top of the head).

So, yes, different aspects of her nature. As depicted as Wadjet the cat, here is a dichotomy! Cats protect humans from snakes, so Wadjet is also invoked to protect humans from her very own physical manifestation, the deadly cobra.

As depicted as a cat, it shows her protection from her very real counterpart, the asp. Asp and you shall receive! (g)

Now as to relationships with Bast/Sekhmet/Mut.

Think of fire and think of sun/moon. Think of opposing sections of the same thing (burning fire, gentle heat; light of day, dark of

night) and you have some basic differences between Bast/Sekhmet. Have you seen the National Geographic special on cats: our pets and how they relate to the big cats. think of the attributes of the big cats and think of Sekhmet; think of the attributes of the domesticated cats (really, cats domesticate people) and think of Bast. The shared attributes of Bast And Sekhmet are the same as the shared attributes of big vs. little cats. Mut is a maternal cat, big or small.

Sekhmet destroys, but she is also a healer

Bast is playful, but also protective

When the Christians decided to kill all the cats in Egypt in the 700's ad, they did so. Two years later, the Black Death came out of Egypt and devastated Christian europe.

Was this revenge by Sekhmet and Bast onto the Christian population for destroying their physical symbols, the little kitties? Or was it because the amount of cats kept down the rat population enough that the Black Death (a rat flea borne disease) didn't come out until the decline of the cats? Or both?

A BLESSING FOR THE DEAD
(TO BAST)

Having worked with the High Priestess of Sekhmet-Bast-Ra (and taught most everything she knows), and member of the Egyptian temple federation, Church of the Eternal Source, I have the information you need.

Since you don't practice Egyptian traditions, instead of giving you a whole ritual, I will give you a hymn/prayer to Bast that is a Blessing for the Dead, that you can incorporate into your ritual, plus hints.

Bast is a goddess for the Sun and the Moon, but for the dead Sunset is the best time; Night comes second, sunrise third, and daylight comes in fourth for ritual for this.

Face the West, setting sun (or if not at sunset, either the moon or the sun depending on you doing it in the day or night time.

If you have an oil lamp lit it; if not use white candles, and a little votive candle. Bless the two white ones to Bast, the votive to the dead cat.

Meditate upon the cats attributes; able to see at night, intelligent, quick, independent, very maternal, luxury minded and sensual. (if you have a cat, invite her in your circle).

Bast nefer dy ankh

Beautiful Bast giving Life,

A Bast, shu asenu
Hail Bast, in visible form, casting light into the darkness

sesept em kekui,

I have come before you, the path is opened,
the earth is at peace.

i kua ser-ten, uat sesh-tha, ta em hetep.

(Egyptian pronunciation is optional, but in ancient Egypt was imperative to speak the language to create the sounds to get the response.)

O Great goddess, Bast,
Soul of Isis,
Heart of the Sun-hear my call.
Enter now this consecrated shrine (or circle)
Make Thy presence known to me.

(envision the dead cat)
Aid thy servant in reaching the source of all things,
Guide thy servant's steps on the true path
Answer your physical manifestation's soul's desire for Thou.
Blessed be Bast,
Who gathers her children into life everlasting.
Blessed be Bast,
The Beloved of Bast has gone to the Horizon,
Your physical manifestation lives now only in the sunset.
May it's ka endure and it's shadow seek the light.

The power of Bast protects her,
Shut en Bast sau.

2080

FROM PETE STAPLETON Michael Poe, I knew if I posted here i would find someone who could help me resolve some of problems regarding the failure of certain historical astrological techniques. The Egyptian calendar I was referring to was the 30 day lunar calendar - the one introduced to the Romans. To my knowledge there has never been an Egyptian Solar Calendar. I'm sure I must have misunderstood your post - or you may have confused my reference. So we will both relate to the same calendar - I refer to the 360 day lunar Calendar composed of twelve 30 day lunar months and with the extra five days added on each year. This was the calendar discussed at the meeting called to discuss what to do with the extra five days of the year - which resulted in

the Decree of Canopious - I think if was first published about 250 BC or thereabouts - hope this helps. I am impressed with your EZ cosmos program which shows the sky 4,117 BC to 10,000 AD - how delightful for you. I wonder if you could tell me how such a program handled the calculation past 500 BC - to my knowledge even Ptolemy's eclipse tables only go back to about 580 BC - which suggests some problems with calculations beyond that date - but I'm certain you must have taken this factor into account - so could you help me understand what they are? Certainly the meeting to account for the extra five days of the year at that time must have been the reason why there is not any contiguous record extant in the entire world past 580 BC. I would appreciate your help here. Then next area where you have set me straight is the day starting with sunrise at that time. I know the marking stars and the water clocks of that era all showed the day starting with Sun set - but certainly you have a better grip of the details and can explain why all the WATCHERS began their vigil and day at sunset. I do think the evidence points very definitely toward the source of the constellational names being that of river based culture where there was a great inundation once a year - but since you make the point that the Egyptians at that time didn't have the present names, then what did they have - or what other river based culture was there where there was a flood of the dimensions of the Nile river within the Nile valley. The zodiac at one time on the ceiling of the Temple of Dendrah has to have been painted about 100 ad and the constellational names as we use them today were in existence much before that time. I am also a little confused about your reference to Sign as being distinct from Constellations. There never was a zodiac of Signs prior to the 8th century AD. All previous reference were to the star spangled constellations - each precisely 30 degrees in length - each measured by a precise 30-day lunation - again I refer you to the problem of what to do with the extra five days of the year meeting. It is my understanding that the Kings list and the dynasty lists are in complete disarray - so how do you know these astronomical texts you mention relate to the 18th dynasty. Also, I do believe the Pleides were referred to as the seven sisters in ancient Egypt - but of course I will bow to superior knowledge - I wonder if you could cite the reference. As far as being the goddess of Fate and Fortune - the influence of this particular pattern was then and is now considered quit negative - bad luck.

FROM MICHAEL POE You are partially out of my league except for the Egyptian lunar calendar, which was not made up of 30 days months, but 28 day months. Of course since the Egyp-

tians was made up of 42 states, 2 kingdoms, and at least 13-14 traditions, there was more than one calendar. there was one based on the Sothic year (when Sirius sets just before the sun rises, which is a 365 day solar calendar; a

Lunar calendar of 28 day months (which eventually coincided with the solar during the "Sothic" cycle), a 260 day calendar not based on any aspect of the sky, a solar 360 day calendar with 5 "intercalerary" days. Their lunar calendar was made up of 7 day weeks, while the solar had 10 day weeks. Oddly enough (or perhaps not so oddly), the solar calendar was the civil calendar for working, the lunar calendar was for the farmers.

My EZ Cosmos program, which shows the sky from anywhere on earth from 4,117 bce to 10,000 ad, can give me the beginning Sothic year during ancient Egypt. It gave me the date of the 1st day of the 1st use of the Sothic calendar (which also coincided with the lunar calendar that year). A friend of mine did an astrology chart that showed a most intriguing configuration for that time.

In case you're wondering, the year always starts on sunup, so the date was sun up at Memphis, Egypt at a certain day in July, in a certain year. Of course the Egyptians didn't, at the time, have the same zodiac names, although they recognized the constellations. The first zodiac of the common signs (or today's signs) in Egypt were done in the temple of Denderah (temple of Hathor), a beautiful work on the ceiling. Astronomy played a big part in ancient Egypt, notice the astronomical texts of the 18th dynasty.

In case you are interested, Pleides was called the seven Hathors in ancient Egypt, and were considered the goddesses of fate and fortune.

THE TEMPLE OF RA AT HELIOPOLIS

The Temple of Ra in Heliopolis as described by Herodutus.

Probably the largest temple in the world, it was about 2/3 of a mile long, and a 1/4 of a mile in width.

The courtyard was described as made with polished black basalt stones, so polished that it reflected the stars above and made it look like one was walking among the stars. In the middle of the courtyard was a full size tree, its trunk and branches made with Lapis Lazuli, its leaves made with Turquoise! No doubt a most impressive courtyard!

The entire temple is now under the suburb of Heliopolis, a suburb of Cairo.

A small portion was uncovered 3 years ago, and showed the black basaltic paving stones of the courtyard.

TAROT SYMBOLISM

FROM: MICHAEL POE Since the tarot is not related to any Hindu philosophy, I don't, and neither do the earlier tarot references, refer to their philosophy to the symbolism, which is generally Hermetic (Hermetic is derived from Hebrew, Christian, Greek, and Egyptian). In hermeticism the eye is also symbolic of the Eye of Horus, the Egyptian Hawk god, who soars over the earth seeing everything that happens.

White, red and black also refer to Egyptian garments worn by Initiates at least as early as the Greco-roman period and represents something completely different than the Hindu. White is the undergarment because it symbolizes the purified; the first garment put on after the initiate bathes in the sacred lake. The red lining is for the Inundation of the Nile, or potential life giving. and Black is symbolic of the black earth of Egypt, the life, manifested.

In the Waite deck, the dog also represents God, which it is if spelled backward, nipping the initiate along the path, but in ancient Egypt it is Anubis, the Guide and Guardian of the Initiate.

Right hand and left hand have always in Hermeticism been associated with the Sun (right) and Moon (left), with the symbolism and meanings associated with both (and corresponds to what was previously noted)

Actually, all of the early Tarot decks, from the very first found in Italy up to the 1970's, reflect Hermeticism, and probably should be interpreted that way.

However, currently there are so many different types of variations that interpretations of elements may need to be referenced to a particular deck. Hence, although, taking the Waite deck in view, the Hindu interpretation of the clothes changes the meaning from the original meaning of the card.

Symbolism of the tarot is not universal. For example, black represents death (as a color) in Hermeticism, the tarot, and western civilization; but in eastern civilization black represent life, and white represents death. clearly a problem there!

Skeletons generally represent death or afterlife to western civilization, but to some native american tribes and other people, it represents power and not death! Hence, not every symbol in the Tarot is universal or has a universal meaning. The tarot cards in general, like Jungian's archetypes, are universal, but the individual symbols are not.

Another example: the lightning hitting the pyramid and the person falling off has no meaning with civilizations that don't have pyramids, and little to most that do. However, did you know that the pyramid in ancient Egypt represented the obelisk, which symbolizes the first ray of light (lightening) striking Earth? And that the pyramid, represents the top of the obelisk. that the obelisk were lightning rods? Pyramid in ancient Egyptian language means "Place to Ascend", whereas the card shows the person falling off after being struck by the first ray of light!

Now, as to the left/right hand depictions. Of course in the earlier decks the Magician does not hold all four elements, but are located on the table.

The Ace of cups, representing water, is not feminine in ancient Egypt; it is either masculine or both. Wands are neuter (the word for wand is neither male or female), earth can be either male or female, and air is male (while heaven is female). In fact the variety of male, female, neutral of the elements vary greatly in shamanistic religions of the Native Americans. But it is Hermeticism, which combines the Hebrew, Christian (more accurately Gnostic/Coptic), Egyptian and Greek, than assigns our present meanings to the four elements and suits.

Since the earliest deck is Italian of the 14-15th century, the major influence would have been Hermeticism, not Hindu or other eastern religion. Bernard Bromage builds a decent case for Egyptian origin, which I explored in previous notes (did you see it, the symbols were so close that there had to be an influence). One may expect some Arab/Islamic influence (the Crusades were over), but the interest in Greek/Roman art and writers were great at that time.

MIXED PANTHEONS, ETC.

Pan is not Bacchus, or the great horned god of Europe.

Despite the eclectic mind of today's Wiccan, that is of associating all male gods with each other and all female gods with each other, is a disservice to both the god/dess and to the tradition.

Ancient Egyptian traditions (of which there were a dozen or more) taught that you don't mix gods and goddesses indiscriminately, even if they do share SOME attributes or powers. Their "High Concept" was that even any one god/dess has several powers and to invoke specific powers required the knowledge of what sacred symbols are associated with that power, even if he/she (the god/dess) should be sitting down or standing up, the ritual done in daylight or nighttime. Many shamastic religions don't mix and match their god/desses, don't do sun god/desses at night and vice versa. The thoughts or reasons behind it is that mixing and matching causes:

a. The ritual will not be as effective.
b. The ritual may not be effective.
c. The ritual or the residue afterward will have powers that weren't intentioned by the person, but was part and parcel to the god/dess invoked.
d. The ritual will backfire.
e. The ritual will have residue that will be uncomfortable.
f. It's warps the lines of power (more shamanistic thinking than Egyptian, who says that it warps the Sa, which translates as spiritual power).

Many shamanistic religions do not ground their power after the ritual (after all, it usually is being held at a sacred spot). They feel that either because the power will be contained at the power spot, or the powers you invoked were clear enough not to leave a side effect. Still, I am not proposing to not ground yourself afterward.

So, what I do propose is to not try to associate one god/dess with another. None of them will have the exact same attributes or powers. And invoking Pan and Bacchus at an Egyptian temple, or Pan at Stonehenge is just as bad as invoking Gabriel at the Great Pyramid! It won't work, you won't get the power from the spot you want, only your own, or negative power.

Isis, for instance is considered by most Wiccan's as one of the Great Mother Goddesses. yet in ancient Egypt, out of her 3,000 year history, most of the time she was not known as a Mother Goddesses.

At the Church of the Eternal Source (federation of Egyptian temples) Isis Priest/esses rarely held out for very long. All kind of terrible things generally happened to them. The main reason is that all of them used part of Isis's powers, and would not work, or refused to recognize her other powers. Eventually though, they seeped in anyway and to their detriment. Had they recognized all of her powers in the first place, things might have been different.

Perhaps your basic misconception is that all goddesses represent the same forces; they don't; and neither do the gods.

Yes, basically there is one great force that encompasses both male and female powers. This basic force, as it filters down, differentiates into different types of forces, and these forces are the god/desses that we know.

Isis doesn't have the same powers as Sekhmet or Hathor or Bast. they may share some of the powers, but they have powers unique to them.

Kind of like Leonardo De Vinci knowing a lot about everything, but Cellini was an excellent goldsmith, Van Gogh a painter, Perot a businessman.

Hence, not all goddesses are the same, nor do they have the same powers.

You might consider it like rivers and oceans in reverse. The ocean has all the attributes, and it drains it attributes into separate rivers (some swift, some calm, some wide, some narrow, some short, some long.

In Egypt the ultimate deity was called "Neter", which translates as "Divine Principle" and the work is neuter, having both male and female principles within. The next in order is a male neter and a neteriat, a god and a goddess. Below that comes numerous god/desses which more specific powers and attributes.

Now the question is, where these receptacles of specific powers invented by mankind or higher powers? In the long run, it doesn't matter as long as they work.

2085

Patheonists generally believe that there was a highest deity, followed by two (male and female), followed by others down to the spirits of earth, air, fire and water.

If you want to make use of a specific power, you should go to a specific spirit or god/dess who has that power. You may not have a great success with one who only has some of it, or is so undefined or has so many other powers that it may get a little lost.

If you want spicy food, don't go with a mole sauce, go for a Jalapeno sauce.

Also it seems that the further away from the highest deity to get, the closer and more responsive it is to you.

You may find that you get a better response with a fire ritual when using a fire elemental than of Sekhmet, and even less than using Amon (a solar god).

THE ANKH

Unfortunately the entry for "Ankh" in Barbara Walker's "Women's Encyclopedia of Myths and Secrets" got just about everything wrong.

The ankh is not evolved from an ancient symbol of the Goddess in Libya and Phoenicia; the narrow triangle surmounted by a crossbar and a round or oval head in both Libya and Phoenic evolved long after the standard Egyptian ankh was made. In fact, it wasn't until after the ancient Egyptians either conquered or did extensive trading with both areas did their symbols evolve.

Well, maybe the book didn't get it all wrong. It is a symbol for life (although not universal, for universal means that it was used universally or all over the world, and it isn't). It is true that both gods and goddesses in ancient Egypt held it, but they never presented it to kings and the people, the scenes show the god/dess holding it to the person's lips or head (which means bestowing life, and was not a present). the part about the Christians is true, and it's true that the ankh is the hieroglyph for the word "life", and is used in a

common saying "Life, Health, Strength."

But the ancient Egyptians never said that the ankh represented the union of male and female sexual symbols (which were quite different symbols and bore no relation to the ankh, or resemblance to it). It was not the "Key of the Nile" (except maybe it was mentioned by the Greeks, who got most everything wrong about Egypt), nor is there any sacred marriage between God and Goddess taking place at the source of the Nile before the flood. In fact, in all of the Egyptian mythologies there is not one mention of any God and Goddess being married at the source of the Nile.

the copts and the Gnostics both used the Ankh or Crux Ansate (Coptic word) before the 5th century ad, and both are Christian (well, an argument can be made about the Gnostics being Christians).

The question is then: what did the ancient Egyptians consider the ankh representation? There are two ancient Egyptian references to the ankh representation, and both agree.

The round oval or loop represented the Sun rising above, but not yet above the horizon; in the desert that makes the Sun elongate next to the horizon, making a loop like affair.

The crossbar represents the horizon.

The vertical section below the crossbar is the "Path of the Sun", which would be the light casting a path across the Nile.

Hence, the Ankh represents Life because it represents the Path across the Nile (life blood of Egypt, but oddly enough the Nile is either male or hermaphrodite) past the horizon to the Sun (which, depending on the traditions of Egypt can be either male or female, but usually male).

The most ancient ankhs cross bar was actually the symbol of the two mountains of sunrise and sunset (life and death, east and west), and also consisted of papyrus (or some other plant tied together).

Taken as the two mountains, then the ankh represents the path of birth, life, and death. It never had male or female attributes, but as the path of birth, life and death, represents both.

CO-PARTNERSHIP IN ANCIENT EGYPT

The goddess dominated group seem to be the most outspoken in the *p* BBS, and it's a good thing that this particular subject was broached, as all the co-partner groups have come out (and alleviated the possible false impression that Wicca was just goddess oriented to those who are new).

Horned gods in Egypt include Amon, Menthu, Serapis, Sokar.

Since at the inception of ancient egypt, 42 different societies were involved in the consolidation of the kingdom (later to become

nomes or states), and these societies were patrilineal or matrilineal, accommodation had to be made for both, so laws were passed making male and females equal. It was the 2nd King of the 1st Dynasty (around 3,070 bce) that passed a law that women could rule Egypt.

Here they are, with the dynasties that they belonged.

1.	Ist Dyn.	Merneith
2.	"	Horneith
3.	IV "	Henutsen
4.	V "	Inty
5.	VI "	Ankhsenmerira
6.	"	Nitrokris (Noblest and Loveliest)
7.	VII	queen, name unknown
8.	VII	queen, name unknown
9.	XII	Sebek-neferu-Ra
10.	XIII	Aufna
11.	XVIII	Hatshepsut
12.	Ptolemiac Period	Cleopatra II
13.	" "	Cleopatra III
14.	" "	Cleopatra VII (the famous one)

In the high magic section of ancient Egypt (the temples and their staff), in the temples to Gods the male priesthood predominated. Conversely in the temples to the Goddesses the female priesthood predominated (yet you still find male and females in both). Since many of the groups of gods in the cities were triads (male, female, off-spring), there were rituals to each separately, and rituals for both. Many times the god was worshipped in the day, the goddess at night, but of course, in Egypt, where many traditions did their own thing, sometimes it was reversed. In others, such as the city of Memphis, the female was the Sun, the male god was the moon or something else.

Now as to magic and worship within the family and village. this is the part that is closest in tone to Wicca, so those of you into Wicca may find this interesting (especially as this is a little explored area even within Egyptology!). All families had a family shrine. Who presided over the shrine was usually determined by whether any in the family was an initiated priest/priestess. If none were, the eldest son usually presided (but again, there were many exceptions, in states where goddesses predominated, it was the eldest daughter). The orien-tation of the family life (farmer, sailor, trader, etc) determined the chief god/dess. A farmer's family usually had Osiris and Isis and co-partners; a healers, Sekhmet and Thoth.

In villages, where there were no temples, then there were groups of interested people who belonged to a group, more formal than the family group, less formal than a temple, and was headed by an initiated priest/ess. Hence, in a village where there may be four initiated people, there usually would be four groups. For example, in a suburb

of Hermopolis state there was a male healer of Thoth, a female healer of Sekhmet, a priest of Thoth, and a Priestess of Isis. Hence, there was a healing group, a female oriented (emphasis on midwife types) group, a divination group, and a family group (Isis). Some people belonged to several groups. All groups also worshiped other god/dess besides the chief one, and even in Isis, Osiris, during part of the year, had more emphasis than Isis. The Isis group did their magical thing in a sacred grove (another similarity, as sacred groves were important).

Many families had dual shrines, with eldest son leading the god rituals, and eldest daughter leading the goddess, and neither predominated. In fact, god AND goddess were considered essential, each predominate in their powers, but always complementing each other.

In the big temples, there was a lot of god/dess images going on visits to their spouses, and once a year, all of the god/desses journeyed down the Nile to the main temple.

There is a book called "Mythological Papyrus" that has exact copies of the initiations of both priests and priestesses of various god/desses of the 21st Dynasty. All involved astral journeys of some sort according to their traditions.

For those who are really into goddess worship you will be pleased to know that the last operating temple of Egypt was the Temple of Isis

at Philae before it was closed by the Christians in the late 5th/early 6th century, however people continued coming for 100 years later, despite the Islamic conquest over the Christians in Egypt during that century.

OSIRIS

Hatshepsut is well known because the next Pharaoh became famous and his monuments (and those of hers that he defaced) are still in existence.

In case you, or anyone else is interested, and especially if you are planning on a trip to Egypt in the future, Queen Henutsen, also called Isis, Mistress of the Pyramids and wife of Khufu (or Cheops) is sometimes seen in a white robe flittering (if that is a correct term) around the Great Pyramids and the other pyramids. The Egyptians raised Henutsen to the status of a Goddess and shrines were built for her. if you visit the pyramids, give an offering or a prayer to her, for she is the Mistress of the Pyramids and Guardian thereof. In ancient Egypt, to say the name of a person who is deceased is to make them

live forever in heaven.

by the way, other ruling queens were later elevated to Goddes-shood, Nitrokris, Merneith, Hatshepsut.

If one looks carefully at the legends (also the sources and time periods of each legend) concerning Isis, one is led to the conclusion that there were indeed, two Isis's. There was Isis, the Goddess worshipped in the Predynastic period, and there was Isis, the Queen, who eventually merged with the goddess to our presently known Isis.

the early stories of Isis's, shows a definite mythology of Isis the goddess, and a historical treatment of Isis the queen. Can it be, you ask? Yes. Predynastic and early Dynastic rulers had very short names, many of them named after their local gods. There was a predynastic king of Upper Egypt called Aher, named after Anher, the God of War. There are other examples,and everyone knows that later kings still incorporated God/desses names into their own names.

Perhaps then the Contendings of Horus and Set, which is a tale of Osiris the King and Isis the Queen battling their brother Set, between the two kingdoms is actually a revised version of 2 brothers vying to unite the kingdoms of Upper and Lower Egypt in predynastic times, with the names of the King and Queen of Upper Egypt being Osiris and Isis (or a close version thereof), versus Set of Lower Egypt (or a version thereof). It is interesting to note that up until the 7th Dynasty, the Egyptians reported to have known exactly where the tomb of King Osiris was in Abydos, and regularly put offerings there. during the 2nd Intermediate period (civil wars abounded), this knowledge was lost, and another tomb was misidentified as the tomb of Osiris.

Therefore, if indeed, as the ancient Egyptians insist, that there was indeed a real Osiris, then it follows that there was an Isis that lived and breathed.

The canonization of people in ancient Egypt into a form of saints or even gods are as old as predynastic times and existed all the way through to Cleopatra VII, last ruler of Egypt. There are famous women who were not rulers who were thus canonized.

If you want to read more about Osiris, I suggest you read:

Henri Frankfort: Ancient Egyptian Philosophy
E. Wallis Budge: Osiris (not great, but comprehensive)
W. Faulkner: The Egyptian Book of the Dead
Rundle: Ancient Egyptian Religion
Sigmund Morenz: Ancient Egyptian Religion
Klaus Baier: Osiris, His Tomb in Abydos (article in the French Institute of Archaeology of Cairo, if you read French).

Have you gotten a newsletter in May? The CES is currently undergoing a restructuring, there should be 4 newsletters and 1 to 2 Khepera (journals) per year. I will be contributing to both. In past newsletters I have contributed some spells, rituals, and many hymns that have been translated from temple walls or papyri or osteraca. I will be doing more extensive articles for the magazine, like one that will be on the metaphysical parts of man in ancient Egypt. Much of the material are extracts from my Magnum Opus. 90% of it is on paper as notes, and 1st drafts. Only 10% currently on computer, and that is where the future time will go. As putting it on computer, the notes will become 1st drafts; the 1st drafts will become more finished and polished to the 2nd draft stage (with additional notes added in; isn't computers a wonderful tool; insert note between sentences or add a paragraph without having to retype the entire page!). The 3rd and probable final draft will be adding last notes, final polishing, footnotes, indexing, and grammar and sentence checking.

the Rituals, hymns, spells, blessings, consecrations, 4 directional rituals, initiations are complete on paper, with about 10% of that on computer. Basically all of this is going into a data base, so cross referencing can be done.

Although it may not be needed (but you may want to think about doing it) in Wicca, in Egyptian it is essential because of the traditions and large time frame involved.

Example:

Type: Blessing, Consecration, astral projection, mantras (yes, even mantras in Egypt).

Main God/dess or Goddess: Main goddess invoked, plus any others, also there are some generic rites.

Traditions: identifies the different traditions this particular ritual comes from.

Source: Where did I acquire this? Much is from translations from published books (like Excavations at Abydos by Petrie (translations of hymns on temple walls), or from the French Institute of Archaeology in Cairo.

Time Period: important occasionally because the god/dess powers and attributes changed over time.

Form: what does the god/dess look like, stand/sit, hold during this spell/ritual. Visualizing one form of Isis that naturally invokes one set of specific powers, but using a ritual that invokes another set of powers creates conflict, and at best, won't be effective, and at worst, down right dangerous.

Corresponding Codes: Since most Egyptian rituals are composed (as are wicca) of elements, such as drawing the circle, consecration, blessing, hymns, etc.; in Egypt they were given to the individual in parts. the individual was already trained on how to put the parts together. Hence, he or she may have 5-6 ways to invoke the 4 directions, using three sets of god/desses. He/she may also have 10 bles-

sings, 20 hymns, etc to different gods/goddesses. He has to know (like a alchemist) how to successfully match the parts together to make a successful whole.

Recommendations on books on ancient Egypt and it's practices:

Priests of Ancient Egypt: Serge Sauron (last word is probably misspelled.)
Egyptian Religion: by Morenz
Ancient Egyptian Thought and Culture: Henri Frankfort
Egyptian Temples: by Margaret Murray
Isis in the Greco-Roman World: probably by Michael Hoffman.

MICHAEL POE'S EGYPTIAN READING LIST
Compiled by Lady Lyn DenElder Black

Ancient Egypt Thought & Culture, Henri Frankfort
Ancient Egyptian Literature, Miriam Lichtheim 3 vol. set
Ancient Egyptians, A. Rosalie David
Egyptian Astronomical Texts, 3 vol. Neugebauer & Richard Parker..astrology/astronomy
Egyptian Hieroglyphics, Mercer, SAB vocabulary & exercises
Egyptian Hieroglyphic Dictionary, Faulkner
Egyptian Reading, deBuck, Middle Egypt texts, exercises
Egyptian Religion, Sigmund Morenz
Egyptian Temples, Serge Sauneron
Egyptian Temples, Margaret Murray
Isis in the Greco-Roman World, ? Michael Hoffman ?
Origins of the Zodiac, Rupert Gleadow, astronomy/astrology
Priests of Ancient Egypt, Serge Sauneron
Rise & Fall of the Middle Kingdom, H.E.Winlock
anything by Henri Frankfort
NO - BUDGE!!!

There are some more specific books out, one on Thoth, one on Hathor, one on Imhotep, and a couple of others. The most interesting ones not on the list are also long out of print; The Coffin Texts (XI-XII Dynasty) of about 1,200 rituals and spells. The Pyramid Texts (IV-VI

Dynasties) of about 700 rituals and spells, The Harris Magic al Papyrus, whose English edition runs around $ 1,700 or more, assuming you can find one. I finally found a German and perhaps a French translation and have a friend whose roommate reads both. The Harris Magical Papyrus is considered THE MOST IMPORTANT magical papyrus EVER found. I believe that Michael Grant is the author of Isis in the Greco-Roman world, but will check up on that.

This is the transcript of the Online Beltane CON held on May 2, 1990 in Section 8 (New Age/Pagan/Occult) of the Religion Forum.

(8-6,Gwynndon) This is a special night...
relax, and the extra energy of it...
will flow into you...
we are a part of the Earth...
dig your toes down into the soil, like the trees...
and pull up the energy of the Mother...
Breathe in with your heartbeat...
also a lifeforce of the Earth...
circulate the energy, and see the Earth as it is at night...

visualize a bubble of blue light...
forming to the East...
spreading North...
around to the West....
through the South, and connecting east again...
and know that this circle is purified of the mundane.

Facing the East ...
Hail, Guardians of the Watchtower of the East...
We do summon, stir and call ye...
to join us, witness this rite, and Guard our Circle!
Hail and Welcome!

Facing the South...
Hail, Guardians of the Watchtower of the South...
We do summon, stir and call ye...
to join us, witness this rite, and Guard our Circle!

Facing West...
Hail, Guardians of the Watchtower of the West...
We do summon, stir, and call ye...
to join us, witness this rite, and Guard our Circle!

Facing North...
Hail, Guardians of the Watchtower of the North...
We do summon, stir, and call ye...
to join us, witness this rite, and guard our Circle!

Inspiration and air from the East...
Fire and passion from the South...
Water and Compassion from the West...
Earth and stability from the North...
All meet in the center, and form a web of life and power!

So mote it be!

(8-1,S.H.) So mote it be
(8-5,Ian) So mote it be!
(8-2,Jehana) so mote it be!
(8-4,Peri) so mote it be!

(8-6,Gwynndon) On this night at the beginning of the Warmtimes...

let us remember the Belfire, and how it came to be...
The Moon and the Sun, Goddess and God...
are great lovers, the model for us all...
and like human lovers, they have had quarrels.
This particular quarrel developed because of the god...
He built himself a beautiful garden...
though he would not let his lady in to see it...
a minor point became overblown...
as it usually happens...
and they stopped speaking for a while...
Of course once forbidden...
the lady wanted to see it all the more...
and so the Moon Goddess wrapped herself in a cloak of Night...
and by stealth got into this Garden...
Well, the God was no fool...
and he laid a trap for her...
and so once inside, she could not leave again without alerting him...
So the Goddess hid herself and began waiting...
and since her patience far outshone that of the God...
he began looking for her; he tired of waiting
As soon as he left his post at the entrance of the garden...

she sprang again into the air, getting free!
So began a great chase through the Heavens...
though the God could not catch his lady against her will...
the people on Earth meanwhile were very worried...
with all of the comings and goings of the Sun and Moon...
and their priests bid them build great bonfires...
on all of the hills to get the attention of the God and Goddess...
Well, they eventually tired of the chase...
and the Goddess let the God catch her...
and being too tired to go back to that lovely garden...
they forgave each other right in the middle of the sky...
and so the eclipse was born...
though it only looks like one from the Earth...
it is really that cloak of the Goddess...
covering their rites of Love!

So we commemorate this beginning of warmtimes with the Belfire to this day.

(8-2,Jehana) So mote it be.
(8-5,Ian) As it was, so shall it be.
(8-4,Peri) so mote it be!
(8-1,S.H.) So mote it be!

(8-6,Gwynndon) Green-eyed Lady, laughing lady!
Brown-eyed Lady, sensuous lady!
Blue-eyed Lady, Lady of Steel...
Join our Circle... Be Wellcome!!
Please honor the Goddess as you choose...
in all of Her Forms, be Welcome!

(8-2,Jehana) Be welcome!
(8-5,Ian) Ceud Mile Fialte, Lady!
(8-6,Gwynndon) Lady of Flame, Lady of Night, Blessed Be!
(8-1,S.H.) With Adoration, I implore you.
(8-1,S.H.) Blessed Be!

(8-6,Gwynndon) Lord of Stream and Field...
Lord of Mountain and King of Beasts...
Wild Man of Nature, Be WellCome!
Behold, the God has come to his Lady!
Please honor the God in your own way...

(8-1,S.H.) Hail Bounding One, Lord of Life and Death!
(8-2,Jehana) Hail Hunter!
(8-5,Ian) Ceud Mile Fialte, Lord!
(8-6,Gwynndon) Great trickster, yet faithful master, Blessed Be!

(8-1,S.H.) Blessed Be!

(8-6,Gwynndon) Help me build the Bel-fire, so that the Lord and Lady be honored...
As the flames jump higher and higher...
So grows the cone of power...
As we circle round the fire...
in imitation of the Great Chase of the God and Goddess...
so the energy builds and builds...
envision that which you wish...
and that which you wish to lose...
and in this night of joy and celebration...
cast it into the fire!
That which we wish SO MOTE IT BE!!

(8-1,S.H.) So mote it be!
(8-4,Peri) so mote it be!

(8-2,Jehana) So mote it be!
(8-5,Ian) So mote it be!

(8-6,Gwynndon) Allow the flames of the Belfire to calm down slowly...
and as they lower, know that the energy is not gone...
just transmuted...
as the love of Goddess and God ever changes...
yet always endures...
<any specific problems can be mentioned here...>

(8-6,Gwynndon) May the energy help me with my finals next week...
and those papers <g>
(8-2,Jehana) May the energy keep a one I know healthy.
Thru the surgery he will have to undergo.
(8-1,S.H.) May the problems of my past year and stay in last year.
(8-5,Ian) I wish for the physical and spiritual strength to continue my physical rehabilitation and integration of my person again.

(8-6,Gwynndon) Together we are greater than alone...
and the Goddess and God are here to guide our energy onward...
So let's leave them to finish their lovemaking in private...
and thank them for attending!!

(8-2,Jehana) Thank you, oh, yes!
(8-6,Gwynndon) Great God... thank you for your help and attendance...
and may we meet again!... Hail and Farewell, though not Goodbye!
(8-1,S.H.) Oh My Lady, thou art the breath in my life...
Oh my Lord, thou art the blood in my veins...
As Life goes on, I shall never forget not forsake you.
(8-5,Ian) Great Lord & Noble Lady, thank you for attending this circle!
(8-1,S.H.) Blessed Be, and Merry Meet!
(8-4,Peri) Hail and Farewell!
(8-6,Gwynndon) and let us not keep the lady from her lover...
Merry met, merry do we part, and merry shall we meet again!
(8-1,Ian) So mote it be! Blessed Be!
(8-6,Gwynndon) Guardians of the Watchtowers, without your balanced elements...
(8-1,S.H.) Thank you Lord and Lady, and thank you Gwynndon, Blessed Be and Merry Meet!
(8-6,Gwynndon) the world would not be.... thank you for attending our Circle!

(8-2,Jehana) Hail & Farewell!
(8-6,Gwynndon) The circle is open, but the Magic lingers...
(8-1,S.H.) Hail and Fare thee well, oh Guardians of the Towers of the Universe.

(8-6,Gwynndon) Thank you all!<g>
(8-2,Jehana) And, thank you, Gwynndon!!
(8-1,S.H.) (pouring wine for Gwynndon)
(8-2,Jehana) (g)
(8-6,Gwynndon) takes a sip...<g>..good wine!
(8-5,Ian) (passing buttered Scones!)
(8-2,Jehana) Nice vintage!
(8-2,Jehana) <trying scones> Yum.
(8-1,S.H.) nothing but the best for this crew...

CompuServe on-line Imbolc Ritual, 1990

(Ladyhawk)
This is Imbolc...or Candlemas...or Brigit's day
This is the feast of the waxing light.
What was born at the Winter Solstice begins to manifest
The Lady, midwife to the infant year,
now sees the Child Sun grow strong
as the days grow visibly longer.
It is a time of beginnings,
when we select the seed we will later plant,
nurture, and eventually harvest.

After I do each invocation, I will pause and let each of you say
a FEW words no more than 2 lines, please...to your particular
deity

Right now, I'd like everyone to ground and center themselves...
in the way that is best for you.
As you do, see yourself bathed in a white light, cleansing you
and your area.

Now, mentally turn to the East:
Powers of the East
We bid you come
To witness our rite
And protect us!

Now mentally turn to the South:
Powers of the South
We bid you come
To witness our rite
And protect us!

<Now mentally turn to the West:>
Powers of the West
We bid you come
To witness our rite
And protect us!

<Now mentally turn to the North:>
Powers of the North
We bid you come
To witness our rite
And protect us!

<Back once more to the East and in your own way, salute the East again>

Now, let us all link together
Feel the earth energy welling up from the bowels of the Earth, our Mother
Feel it rise to our feet and up through our bodies
White light energy
Feel it flow through us and link us,

one with the other
So finally we feel and see the circle of energy,
the circle of power
binding us together and setting us apart
In a space not of this time, but of all times
Not of these places, but all places!
Blessed Be!

Sun King!
Horned One of animals and wild places
Joyously we ask you come!
All the land is wrapped in the chill of winter
The trees are bare and
the air is cold.
Yet still our hearts are glad
For we know you have been reborn
And nurtured in your early days
By the gracious Mother Goddess,
Lady of all fertility.
We bid you welcome
And rejoice in your growing strength!
Hail Great God!
Hail and Welcome! <ga>

(Jehana) Hail & Welcome!

(Ocean Mist) u!/u

(Shadow Hawk) Hail Mother, from you the Sun once more does grow!

(Gwynndon) Hail and Welcome!

(Shadowstar) Welcome, Lord of the Sun!

(Jehana) Brigid, Arianhrod, Cerridwyn, Herne... Welcome!

(Larne) Welcome Lord! Share with us your warmth and light!

(Ocean Mist) Hail and welcome in your new light!

(Ladyhawk)
Great Goddess, Noble Lady!
Known to the Celts as Brigit, Bride, Cerridwen, and more
Goddess of Light
Keeper of the sacred wells!
We gather tonite to honor your
who has nurtured the Sun King.
As the spring lambs are born
and the ewes come to milk,
as we sense spring itself
so close
We bid you welcome as we
Clear out the old and make way for the new
Welcome Lady

Welcome and all Hail!

(Gwynndon) Bride is come! Bride is Welcome!

(Jehana) Welcome, bright lady, spark of inspiration!

(Rita) Welcome, Great Mother. Welcome and grow strong, Young Lord.

(Shadowstar) Welcome, Lady of Light!

(Larne) Welcome Lady! Nurture and help us as we grow!

(Shadow Hawk) Mother smile upon us and bring us Life, Son shine down upon us and bring us Light!

(Ocean Mist) Welcome goddess of light!

(Ladyhawk)
Now, let us each concentrate on that which we need to "sweep out" of our lives
Picture it as, with a new, clean broom,
you sweep it away
and it vanishes in the air.

And now, with ourselves cleansed,
let us meditate on that we might wish
to plant for this year...
the "seed" we will plant in the spring.
For, this is the time of chosing the seed
and preparing for the planting.
Gracious Lady! Help us chose wisely the seed!

and now, with our seed selected and held dearly in our hearts,

it is time to thank the Lady and the Lord.
O Sun King, Horned One!
We thank thee for thy presence
Surely we feel your growing strength
In our heart of hearts
and find joy in knowing
that as the sun grows,
so do you!
We thank thee for teaching us that
even in the depths of winter
Life grows!
Farewell, Lord, if you must go.
Though, gladly would we have you stay and
rejoice with us.
Hail, Sun King!

Gracious Lady,
We thank thee for thy guidance
in selecting our seed.
Truly will we hold it in our hearts

Till the time of planting.
We thank thee also
For teaching us the wisdom
of cleansing and letting go
of that which is no longer useful to us.
Thus do we heal of past hurts
and grow in strength, even as does our Lord.
We thank thee
and bid you farewell if you must go,
but gladly would we have you stay
and rejoice with us!
Hail, Gracious Lady!

And now, we will let our circle sink back into the Earth once again.
For all that comes of the Earth, must surely return to Her.
But even as the circle departs,
know that we are still bound
By our love of the Gods
and the Love between us.
Blessed Be!

(Shadow Hawk) Blessed Be

(Rita) Blessed Be!

(Ocean Mist) Blessed Be!

(Shadowstar) Blessed Be!

(Larne) Farewell Lord and Lady. Depart our circle, but be always with us.
Blessed Be!

(Jehana) Blessed Be! So Mote it Be!

(Gwynndon) Blessed Be!

(Vkai) Blessed Be!

(Ladyhawk)
<Now turn in your mind's eye once again to the East>
Farewell, Powers of the East
We thank you for
Your attendence
and protection
Peace ever between thee and we!

<Face South>
Farewell Powers of the South
We thank you for your attendence
and protection
Peace ever between thee and we!

<face West>

Farewell Powers of the West
We thank you for your attendence
and protection
Peace ever between thee and we!

<face North>
Farewell Powers of the North
We thank you for your attendence
and protection
Peace ever between thee and we!

<once more face East and mentally salute once again>

The circle is open, but unbroken
Merry meet and merry part
and merry meet again!

(Shadow Hawk) Merry Meet and Merry Part, and Merry Meet Again!

(Ladyhawk) <The Rite is ended>

(Shadow Hawk) (passing food)

(Jehana) (Passing drink)

(Larne) I'll have some of those cakes!

July 31, 1991
10:30 EDT

This file contain a transcript of the 1991 Lammas ritual held online in the
CompuServe RELIGION forum Section 8. The participants were:

User	User ID	Name
1	72065,425	Cygnus
2	72730,2603	gaius
3	71600,621	Jehana
4	73715,1552	Larne
7	76304,3712	HAWK
8	71640,3711	SilverHawk
10	75325,1441	Shadow Hawk
12	71510,73	Peggy

This evenings ritual was designed and led by Shadow Hawk.

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{ } denotes an edit.
Text in {} has been changed, moved or editied in some fashion AFTER the ritual was complete.

( ) denotes action.
If you see (text) in parentheses, it indicates something you should do.

" " denotes something to say verbally.
If you see "text" in quotes, it is something for you to repeat.

If you see text by itself, read and follow along, ok?

**********-
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Ok, you all will need bread, charcoal, a cauldron/braiser of some kind...
that you can ignite the charcoal in.

Does everyone know what Lammas is all about?

Ok, Lammas is a ritual dedicated to the Sun God, or the Corn God
Or a variety of other Gods that are known as sacrificial gods

called because the ancients believed that the sun at it's highest point (middle of summer) died, and that the essense went into the food to sustain life during the long cold winter ahead. This is the time of the Corn King, as was said, the first of the Harvest times when the first crops were brought in.

ok, then, we begin...

LAMMAS

* (Visualize a cloud of incense falling across the world, cleansing and purifying, and saying,)

"By the Spirits of Air and Fire I cleanse thee."

(Visualize a rain of water and the strength of the Earth rising up and say,)

"By the Creatures of Water and Earth I cleanse thee."

* (Everyone visualize and connect with the south, the element of Fire.)

Ye Guardians of the Watchtowers of the South, ye Powers of Fire; Spirits of Illumination and Desire, I do summon, stir, and call you up, to witness our rites and to guard the Circle.

(Connect with the West and the spirit of Water,)

Ye Guardians of the Watchtowers of the West, ye Powers of Water; Spirits of Death and Initiation, I do Summon, stir, and call upon you to Witness our Rites and to guard the Circle.

(Connect with the North and the spirit of Earth,)

Ye Guardians of the Watchtower of the North, ye Powers of Earth, Keepers of the Northern Portals, Spirits of Mountain and Plains, I do summon, stir, and call upon you to witness our Rites and to Guard the Circle.

(Connect with the East and the spirit of Air,)

Ye Guardians of the Watchtowers of the East, ye Powers of Air; Spirits of Clear Will and Knowledge, I do summon, stir, and call you up, to witness our rites and to guard the Circle.

(Visualize the Earth Herself illuminated in a Circle of silver Light.)

The Circle is cast, we are between the worlds, beyond the boundaries of time, where Night and Day Birth and Death, Joy and Sorrow, meet as one.

* Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Her's is the secret door that opens upon the Land of Youth, and Her's is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth. Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all act of love and pleasure are Her rituals. And therefore let there be beauty and

strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire.

* (Light charcoal and Take piece of bread in hand.)

now is the time to light your charcoal, and take the bread in hand.

This is the time of Lugh, the Shining One, the Bright One, the Golden One, the Sacrificed One. He was conceived in the depths of Winter, was Born in the Spring, Danced and Loved in the Summer, and now, He Dies in the Harvest so that we may Live through the long Winter's Night.

Corn King, Sun King, Die and Be Reborn!

(Feel the death in the bread, the grains that grew under the Sun, feeling the wind and the rain on their husks, the sything of the grain so that the bread may be made, the sacrifice of Life so that Life could live.)

(Feel the Life in the bread, that which has given up life, yet is filled with life, with the sustanence that it provides, contemplate hunger, and then the filling of that need. See enough bread to feed the world., for the God{dess} is not stingy, but looks after all Her Children.)

(Holding the Bread in your hand, offer it up for Blessings.)

"Oh Mighty Mother of us all, bringer of all fruitfulness, give us fruit and grain, flocks and herds, and children to the tribe, that we may mighty. By the Rose of thy love, do thou descend upon the body of thy children."

"Behold, the Holly King is dead, he who is also the Corn King. He has embraced the Great Mother, and died of his love, so has it been, year by year, since time began. But if the

Holly King is dead, he who is the God of the Waning Year, all is dead; all that sleeps in Her womb of Earth would sleep forever. What shall we do therefore, that the Holly King may live again?"

"We Shall eat of the bread of Life. Then shall sleep lead on to rebirth."

(Tear off part of the Bread and offer it to the Flame. As it ignites and smokes, see the spark of life that will be reborne in the womb of the Earth Mother in the Winter.)

As the bread smokes, see life and death in the smoke, one lives on the other...
and without both, we would not be.

"Come back to us, Holly King, that the land may be fruitful."

I am the battle-waging spear;
I am a salmon in the pool;
I am a hill of poetry;
I am a ruthless boar;
I am a threatening noise of the sea;
I am a wave of the sea;

Who but I knows the secrets of the unhewn dolmen?

(Feel the Essense of the God, His Birth, His Life, and His Death, Gentle tongue, endless passion, strength of His arms, the Warmth of His Touch, and know that Thou art God as well.)

(Eat the Bread, and feel the essense of the God on your tongue, and filling your body with strenth for the trials of the Harvest and Winter.)

* {(Connect with the East and feel the Air dying down.)

Ye Powers of the East, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.}

(Connect with the North and feel the Earth sinking down)

Ye Powers of the North, thanks be yours for

attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the West and feel the ocean retreating.)

Ye Powers of the West, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the South and feel the fire subsiding.)

Ye Powers of the South, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Visualize the Circle expanding, beyond the earth and out into space, bringing health and good harvest throughout the world.)

"The Circle is Open, but never Broken, Merry
Meet, and Merry Part, and Merry Meet again!"

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THIS IS THE END OF THE 1991 LAMMAS ONLINE RITUAL.

Thanks to Shadow Hawk for leading us this evening and thank you all for
attending (past or present) and I hope you will be able to join us in person
for our next gathering.

If you have any questions or comments, you can contact:

75325,1441 - Shadow Hawk
71600,621 - Jehana
71640,3711 - SilverHawk

On the CompuServe RELIGION forum in Section 8 (NewAge/Pagan/Occult).

Peace and prosperity to you and yours.

SilverHawk

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CompuServe On-Line Lammas Ritual, 1990

<< Shadow Hawk has asked us for our locations to aid in >> <<
plotting the circle. >>

(8-4,Jehana) Danbury Conn
(8-12,NC) New York
(8-1,Ladyhawk) LA county, California
(8-9,SilverHawk) Elk Grove Village, IL
(8-11,Larne) New Haven, CT.
(8-13,Dale) Long Island New York
(8-16,Shadowstar) Houston, Texas
(8-3,gnat) Chicagaw, Illinoise
(8-7,Rilla) Grand Rapids, Michigan
(8-5,Gwynndon) Baton Rouge, La
(8-17,Caitlin) LeLeesburg, VA

<< An explanation of the ritual has been requested >>

(8-8,SH) Lammas is the time where the fields are ready for harvesting, and it is too late to worry if you have done enough for the oncoming winter. It is a Corn God, (Lugh) oriented festival. It is a celibration and rememberance for the life that dies... so that life may live.

<< ---------- STARTING ---------->>

(8-8,SH) beginning....
As you sit, begin slow deep breaths...
relax, center, feel the earth beneath your feet
feel the life coursing in your veins
feel the breath flowing in your lungs
feel the feel of being alive
savor that, be that, experience that aliveness,
for winter is coming.

(8-8,SH) We draw the Circle, beginning in the south.
In your mind's eye, see the Circle of Fire as it stretches in an arc from Texas, upward, sweeping curve, to California.
As the circle passes the West, the Fire becomes Water, and a line of liquid blue sweeps upward and across the country to the north, far North, into the home of Earth.
The Circle of liquid Blue now becomes dark, dark as the fertile earth, and the arc proceeds to the East, to the home of Air, where the Circle becomes yellow.
The Arc continues on to the South, to the home of Fire, and

the Circle is Cast, We are in the place Between the Worlds, outside the Space of Time, where Life and Death have no meaning. We have come home.

(8-8,SH) Shadowstar, from the South, will you please invoke the Watchtower of the South, as is your right?
Ladyhawk, from the West, will you invoke the Watchtower of the West...
when Shadowstar is finished?

(8-16,Shadowstar) Hail, Watcher of the South, Power of Fire! Join us here this night and be welcome!

(8-8,SH) Blessed BE

(8-1,Ladyhawk) Hail, Watcher of the West, Lord of the oceans, rain and lakes...
I bid you come, join us in this rite and lend your protection...
Be welcome! Blessed Be!

(8-8,SH) Blessed BE!

(8-8,SH) Jehana, will you invoke the Watchtower of the North?

(8-4,Jehana) Hail, Watcher of the North...
Earth; the bones of the continents beneath our feet...
Hail and welcome

(8-8,SH) Caitlin, will you proceed?

(8-17,Caitlin) Hail, great spirit and watcher of the East....
spirit of Air, which nourishes all that lives....
come now to our circle; cleanse us and help us to travel...
freely in your world, aided by your force. Blessed be!

(8-8,SH) Blessed Be!

(8-8,SH) Hail Lady, Bright Mother, Dark Mother...
We call to you, from your home in the Stars,
From your home beneath our feet, your children call to you.
Come, be with us, guide us tonight in your Rites.
Hail Sun God, Hail Corn God, we call you you.
From your Fiery Chariot, we bid you come...
From the Fertile Fields, we bid you come...
Be with us, guide us, in your Rite tonight.

Now is the time of the death of the Sun God,
as we walk into the dark of night.
Breath deep of the light of the Golden One,

Lugh, the Sun King, for the long nights are coming.
Now is the time of the death of the Corn King,
who dies as the fields are reaped.
We stand in the time of waiting,
for the fall of winter is upon us,
and the ground shall lie lifeless
under the hand of the Reaper.
Look at the fields of your life.
Have you sown well?
Have you tended your fields with care?
What do you fear?

(8-8,SH) Now, take your candle, and light it.
Now, take a piece of bread in your hand,
a small piece, and hold it

think about your fears that haunt you in the night...
focus them into the bread,
and chant the name of your fear into
the piece of bread.
when you have focused your fear into the bread,
hold the charged bread to the flame,
and chant your fear BEGONE!
As the bread smokes and blackens, your fears are burned away
all fears are burned away
Take these fears and feed them to the Fire,
free yourself from fear.
Give your fears to the fire, and let them go,
you do not need them.

(8-8,SH) In this fire, may it pass from me,
May it pass, May it pass,
May it pass on the outflowing tide
And burn with the red sun
As the year dies
And fade
As everything fades,
As everything passes,
All fades away,
As everything passes,
All fades away.
What do you hope to harvest?
Think about your Harvest, what will you reap?

(8-8,SH) take the rest of the bread, and hold it in your hand,
Chant what you desire, what is your harvest,
what are your hopes?

(8-8,SH) In this night hope manifests

May it come, may it come,
May it come on rising tide,
And grow by the red sun
As the year dies
And light fades
As hope rises
As hope soars
As hope remains
As hope soars
As hope remains
Hope is a Star, burning bright in the night

(8-8,SH) Feel the hope
charge the bread of Life
tear the bread in half

(8-8,SH) Behold the Corn King, eat of the Bread of Life,
that dies to be reborn. Eat of the Bread of Life,
that you might live through the long winter's Night.
For it is written that Life must die so that Life can live.
All is in the hands of the Mother,
from Birth, until Death, and to Birth again.

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Farewell Golden One, Fairwell Corn King, Fairwell Sun King.
You will be reborn through the Mother, Creatrix and
Destructress. We shall await your return.
Corn King, Life King, Death King,
your death will bring us life.

(8-8,SH) Hail Corn King Golden One,
Waving Gently in the Sun,
Brought to rest by scythe's sharp kiss
Sleep in Her arms.

(8-8,SH) Take of the Bread of Life, the Corn King, and eat,
that you may live through the long nights ahead.
Eat the Bread of Life, and remember,
life dies so that Life lives.
the bread that is left, offer to Her,
so that Her creatures may live
though the long nights ahead too.
later tonight, place the bread outside
with a prayer and your thanks
for the gift of Life.
Breath deep, feel the Life within
Feel the veins throb with life
Feel the bread of Life recharging your life force.
Meditate on this,
that Life comes from Death, and Death from Life.

The cycle goes around, and we are a part of it,
as surely as the Corn King himself.

(8-8,SH) Caitlen, will you dismiss the Watchtower of the East please?

(8-17,Caitlin) Blessed be, you spirits of the air;
depart in the peace of the Lady....
thank you for attending on our call.
Stay with us as we pass through this earth.
Blessed be

(8-8,SH) Blessed Be

(8-8,SH) Jehana, will you dismiss the Watchtowers of the North, please?

(8-4,Jehana) Blessed be, Creatures and Watchers of the North...
Of the land beneath our feet....
Thank you for attending to our call, ...
Hail, and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Ladyhawk, will you dismiss the Watchtower of the West?

(8-1,Ladyhawk) Hail Watchers of the West, Lords of Water...
Thank you for attending our call,

Hail and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Shadowstar, will you dismiss the Watchtower of the South, please?

(8-16,Shadowstar) Hail Watcher of the South, Power of Fire!
Our thanks for attending our call.
Hail and Farewell!!

(8-8,SH) Blessed Be

(8-8,SH) Hail Lady Faire,
thank you for attending our Rite tonight...
for the Blessings you have given us, the gift of Life.
Hail Sun King, Corn King
for the gift that you have given us...
the gift of Life.
Lady and Lord, we thank you for your attendance
to this your Rite...

And may we walk with the knowledge of you in our thoughts...
and the Love of you in our hearts.
Farewell Lady, Farewell Lord, and Thank you.
Blessed Be

(8-8,SH) Now see the Circle around us sinking down,
down into the Earth...
Carrying Life itself into the ground,
fertilizing and charging the Earth for the coming night.
Gradually, the Circle disappears from sight,
slowly dissolving, starting in the East,
moving back, retracing it's path to the north,
and from there to the west.
From the west back to the South, ending
at the beginning.
And we are returned to this world.
The Circle is open, but never broken

(8-8,SH) Merry Meet, and Merry Part
And Merry Meet again!

<< This marks the end of tonight's Rite. The Rite is over but >>
<< the revelry has just begun !! >>

CompuServe on-line Imbolc Ritual, 1993

(8-8,Jehana) You are sitting in your room, the computer before you...
You feel your own power and energy building, growing...
A pale blue light surrounds you...
It expands out and away from you, forming into blue flame...
Growing, growing, reaching ever outwards...
Boston...
Boston blue flame ... energy grid... moving outward...
Connecticut... Shelton....
Brookfield...
blue flame.... energy grid.. moving outward...
New York City....
blue flame, speeding southwards...
Jersey City....
Blue flame , spreading southwards...
Baton Rouge...
Westwards....
Northwards...
Blue flame, energy, powergrid, connecting...
Detroit....
Blue flame, racing back towards east...
Connecting Boston.
The Circle is Cast...
The Circle is fluid; those who seek to gate in late may well expand this circle.
The Circle Is Cast.

(8-18,Tapestry) Guardians of the East. We welcome you.
Your breath of fresh air.
Your spring breezes.
Your new beginnings;
and their promise of infinite potential.
Be here now!
Guardians of the South. We welcome you.
That spark of life that smolders within
the slumbering seed and the pregnant ewe
and the forsythia buds.
Your promise of Summer's heat.
The urgency of love's passion.
Be here now!
Guardians of the West. We welcome you.
The melting ice, dripping from the eaves.
The spring rain that mistily drapes us with love.

The healing sound of water burbling from a spring.
Be here Now!
Guardians of the North. We welcome you.
The rocks beneath the winter snow.
The roots of trees seeking earth's warmth downward.
The swell of the hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow.
Be here now!

(8-8,Jehana) We call upon Brighid, patron Goddess of

the Fires of the Forge;
the Fires of Inspiration.
We call upon Brighid, patron Goddess of
the waters that give life
Giving life, transforming seeds
buried deep below the frost
into the amazing gift of Growth and Possibility and
Potential.
We call upon Brighid and become like
the Sword, forged by fire, and tempered by water.
Hail, and Greetings!

(Here, any and all are welcome to mention their own
personal invocations) <ga>

(8-13,Babs) Hail Lady of the Forge.

(8-22,Lynne) I call white and golden light to the Earth for her
healing
I ask Bridget to send a blessing onto the Earth

(8-13,Babs) Make it so.

(8-18,Tapestry) Hold a seed in your hand. Project yourself
beyond the hard seed covering.
To the soft kernel inside.
At one end of the kernel is a tiny, sharp point.
The kernel can split in half and the sharp point
becomes a tiny germinal plant.
Imagine the seed planted in the soft soil of the garden.
The snow covering the ground insulates the seed from
the cold winter winds as it sleeps.
The tiny germ feels the gentle warming of the sun and
the moisture of the melting snow as it slowly wakens.
This wakening of the tiny, hidden embryo of the plant is
Imbolc - the first stirrings of Spring. The time when
the tiny seedling thrusts roots into the soil, and prepares
leaves to capture the sun's future nourishment and warmth.
When the ground is soft, the snow gone, and the sun smiling

upon the land it will be ready.
Imbolc is the time when the pregnant mares develop bulging udders for their foals, and about two weeks before they deliver, the oozing colostrum dries into a waxy covering on the teats. When this happens, the farmer knows that her time is near. Spring will arrive soon, and both the mare and the farmer will be ready.
This is Imb-olc. The name comes from the "Oim" (ewe's) - "olc" (milk). The ewe's udder, like the mare's, swells and prepares for the birth of twin lambs - usually in late February or early March. This sign was very important for herdsmen in the north because ewes usually look for a secluded place to give birth, and if her time was near with a bitter cold snap or late winter storm brewing, the results could be disastrous.
This is also a day one-third through the Celtic Lunar

Month of Luis; the Rowan tree. The celebration of Brighid's (Breed) Day, or Candlemas, one of the 4 Great Fire Festivals of the Celtic Year. The others are: Beltane, Lammas, and Samhain. For each, a balefire, bonefire, or candle was lit to mark the spiritual beginning of the season. It was seen as the rebirth of spirit, the spiralling out again from darkness.
Let us go to sleep tonight thinking about these new beginnings. These new births, and the beginning of our new selves. To concentrate on our own beginnings within the womb of the Mother. How we begin anew with the understanding, compassion, and love conceived within her fertility.
Let us concentrate on maintaining a groundedness within Her. Concentrate on learning to focus ourselves to the tasks at hand and complete them with the calmness of knowing that She guides our every move and thought.
In so doing, we will become more caring and competent, loving and assured.

(8-8,Jehana) (Pause to reflect and meditate on this)
Thank you, Brighid.
We accept Your gifts and Your blessings.
Hail and Farewell !

(8-8,Jehana) Guardians of the East, we thank you.
For your breath of fresh air,
for your spring breezes,
for the new beginnings you bring us,
we thank you!
Hail and Farewell!
Guardians of the South, we thank you.

Reminding us of the spark of life that smolders within
the slumbering seed, the pregnant ewe, the forsythia buds.
For your promise of Summer's heat,
for the urgency of love's passion,
we thank you!
Hail and Farewell!
Guardians of the West, we thank you.
The melting ice, dripping from the eaves.
The spring rain that drapes us with love.
For the healing sound of water burbling from a spring,
we thank you!
Hail and Farewell!
Guardians of the North, we thank you.
For the rocks beneath the winter snow.
For the roots of trees seeking earth's warmth downward;
the swell of the hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow.
we thank you!
Hail and Farewell!

2115

(8-8,Jehana) The energy that surrounds us, contains us;
the blue flame...
See it...
Visualize the blue flames that surround this our Circle
See them flame brightly.
And now, widdershins, the blue flame starts to fade.
Fire seal the Circle round,
Let it fade beneath the ground
Let all things be as they were
Since the Beginning of Time.

2116

Full Moon Ritual April 1993

(1-2,High Priestess) Children of the Lady, Gather you around this night,
(1-2,High Priestess) For as in days of olde, we are commanded to reverence Her,
(1-2,High Priestess) She who is the Life of Life, the Love of Love and the Kiss
(1-2,High Priestess) of Passion.

(1-2,High Priestess) Children of the Lady, Gather you around this night,
(1-2,High Priestess) For as in days of olde, we are commanded to come before
(1-2,High Priestess) Her, She who is the Queen of Heaven and the Queen of Hel,
(1-2,High Priestess) and she who is the Queen of Everwhen.

(1-2,High Priestess) Tonight is the night, the magical night, when the Powers
(1-2,High Priestess) once more walk the Land. Children of the Lady, come forth,
(1-2,High Priestess) Gather you around as is your right.

(1-2,High Priestess) I call upon you spirits of the Earth, spirits of Air,
(1-2,High Priestess) spirits of Fire, and spirits of Water. COME, Gather you
(1-2,High Priestess) around this night. For as in days of olde, We call you to
(1-2,High Priestess) come and worship Her, She who is Queen of all that is, was
(1-2,High Priestess) and will be.
(1-2,High Priest) I walk the circle Round and Round, I
(1-2,High Priest) cast the Circle on the Ground. I
(1-2,High Priest) walk the Circle round and round, I
(1-2,High Priest) cast the Circle on the ground.
(1-2,High Priest) Willow, will you call the directions, beginning in the
(1-2,High Priest) North?
---lost transmission for North, East---
(1-3,Willow) Spirits of the South, the (creatures lost)
(1-3,Willow) bring your flame of life and love to your children to dance in
until the Winter rules again. Be with us now.

(1-3,Willow) Spirits of the West, the dolphin, the dragonfly,
(1-3,Willow) bring us your peace and healing love.
(1-3,Willow) Let the warm waters wash us clean and purify us in this sacred
rite.
(1-3,Willow) Let the waters of the mother be with us now.So mote it be.
(1-2,High Priest) So mote it be!
(1-2,High Priest) We are in the place that is not a Place, in a time that

(1-2,High Priest) is not a Time, and in a space that is not a Space. Let
(1-2,High Priest) none disturb that which the Gods have decreed.
(1-2,High Priestess) This is the time of the Full Moon, the high tide of
(1-2,High Priestess) power. As we are bid to assemble, at least once in the
(1-2,High Priestess) month to seek Her blessings, so we are here tonight.
(1-2,High Priest) Maiden, Mother, Crone as One, Triple Faced Goddess, we
(1-2,High Priest) call upon you. Your Children have come as in the olde
(1-2,High Priest) days, with joy in our eyes and Love in our hearts. We
(1-2,High Priest) walk the old paths, we sing the old songs, we chant the
(1-2,High Priest) old chants and we call the old calls.
(1-2,High Priest) Goddess of the Spring, we call upon you, Queen of the
(1-2,High Priest) great woods, Diana, we open our hearts to you.
(1-2,High Priestess) Child of Vine and Child of field, we call upon you,
(1-2,High Priestess) Dionysus, Shining One, Mother's Son, Lover in the
(1-2,High Priestess) Fields, we open our hearts to you.
(1-2,Diana) Children of the Night, Thrice blessed are you who walk
(1-2,Diana) My Path, for Mine is the Path of New Beginnings. None
(1-2,Diana) shall wither and grow stagnant who pulls on the Bow of
(1-2,Diana) Life, and launches themselves into the Stars upon my
(1-2,Diana) Arrow.
(1-2,Dionysus) Children of the Day, Thrice blessed are you who walk My
(1-2,Dionysus) Path, for Mine is the Path of New Beginnings. None
(1-2,Dionysus) shall Die who knows the secret of my seed.
(1-2,Diana) Listen to me, Oh my Children, and walk with me in the
(1-2,Diana) Woods.
(1-2,Diana) Around you I weave my spell and might. The trees grow
(1-2,Diana) thicker and strong. Off in the distance you hear the

(1-2,Diana) sound of a large animal crashing through the brush, and
(1-2,Diana) close you hear the chirping of birds. The gentle hum
(1-2,Diana) of sacred bees about their labor of collecting pollen
(1-2,Diana) for Me, for I am their Queen too.
(1-2,Diana) The Wind swirls around us, and the scent of life fills
(1-2,Diana) the air. Tangy pine, sharp ceder, far off apple trees
(1-2,Diana) all cast their call upon the air.
(1-2,Diana) The sound in the brush gets closer and closer, till a
(1-2,Diana) great Stag bursts forth from the brush. Head thrown
(1-2,Diana) back he bellows his cry. Then with a twist he is off,
(1-2,Diana) quicker than the thunder rolling down from the hills,
(1-2,Diana) he speeds. But, I am faster.
(1-2,Diana) Bow twangs, arrow flies, and with the muted sound of an
(1-2,Diana) earthquake, he dies.
(1-2,Diana) Look at me, my Children. I am the Goddess of
(1-2,Diana) Swiftness, with a look I can bring death. And bending
(1-2,Diana) down, I touch the Stag, and with a start he bounds

(1-2,Diana) away. I am the Goddess of Swiftness, with a touch I
(1-2,Diana) can bring life. I am Life Eternal, and I am Death
(1-2,Diana) Eternal.
(1-2,Dionysus) Her hand is the Blade, her Eye the Arrow, Her touch the
(1-2,Dionysus) Kiss of Life and Death. And I love her.
(1-2,Dionysus) Mine is the secret of the Cycle, the Secret of the
(1-2,Dionysus) Doorway betwixt Life and Death is Mine.
(1-2,Dionysus) Behold, I give you this seed. In this seed is the
(1-2,Dionysus) coming Year. Charge it well with your wishes tonight,
(1-2,Dionysus) that Her Blessings will grow with you through the year.
(1-2,Dionysus) I am the Seed of New Beginnings, and Her's is the Water
(1-2,Dionysus) of Life.
(1-2,Diana) Children of the Night, bring forth your Seed, that I
(1-2,Diana) may touch them and bring you the gifts that are mine to
(1-2,Diana) share.
(1-2,High Priestess) (everyone plant at least one desire in their
Virtual
(1-2,High Priestess) Seed and hold it in your hands. Visualize a
white
(1-2,High Priestess) light coming from the Center of the Circle and
all the
(1-2,High Priestess) seeds take on it's light.)
(1-2,Shadow Hawk) I place within my seed the desire for finances to
meet my
 needs.
(1-2,Shadow Hawk) I placw within my seed the desire for good fortune
for my
 children,
(1-2,Shadow Hawk) both natural and stepchild.
(1-2,Shadow Hawk) Willow, do you have a desire?

(1-10,Dave) merry meet everyone!
(1-2,Shadow Hawk) Merry Meet Dave, Take a seed from the hand of the God,
and...
(1-2,Shadow Hawk) place your desire for the coming year in it.
(1-2,Shadow Hawk) Many Blue Sparks, please do the same within the Circle
(1-10,Dave) Aye, that I will do...
(1-3,Willow) I place within my seed the desire to fill our new home with
love and the promise of a marriage filled with beauty and wonder.
(1-2,Shadow Hawk) So mote it be Willow!
(1-3,Willow) So mote it be!
(1-2,Shadow Hawk) many Blue Sparks?
(1-1,Many Blue Sparks) I place within my seed the desire for a path that
leads from darkness.
(1-2,Shadow Hawk) So mote it be!
(1-1,Many Blue Sparks) So mote it be!
(1-2,Shadow Hawk) Then we continue
(1-2,Shadow Hawk) OP/name High Priestess
(1-2,High Priestess) (everyone chant verbally with me while holding their
seed)
(1-2,High Priestess) (all chant with me verbally)

(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Darksome Night and shining Moon,
(1-2,High Priestess) East, then South, then West, then North,
(1-2,High Priestess) Hearken to the Witch's Run,
(1-2,High Priestess) Here we come to call thee forth!
(1-2,High Priestess) Earth and water, air and fire,
(1-2,High Priestess) Wand and pentacle and sword,
(1-2,High Priestess) Work ye unto our desire,
(1-2,High Priestess) Hearken ye unto our work!
(1-2,High Priestess) Cords and censer, scourge and knife,
(1-2,High Priestess) Powers of the witch's blade,
(1-2,High Priestess) Waken all ye unto life,

(1-2,High Priestess) Come ye as the charm is made!
(1-2,High Priestess) Queen of heaven, Queen of Hel,
(1-2,High Priestess) Horned Hunter of the night,
(1-2,High Priestess) Lend your power unto the spell,
(1-2,High Priestess) And work our will by magic rite!
(1-2,High Priestess) In the earth and air and sea,
(1-2,High Priestess) By the light of Moon or Sun,
(1-2,High Priestess) As we do will, so mote it be.
(1-2,High Priestess) Chant the spell and be it done!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) Eko, Eko, Azarak,
(1-2,High Priestess) Eko, Eko, Zomelak,
(1-2,High Priestess) Eko, Eko, Cernunnos,
(1-2,High Priestess) Eko, Eko, Aradia!
(1-2,High Priestess) so mote it be!
(1-2,Diana) Now Children, Take your seed and plant it in my Forest,
(1-2,Diana) that it will grow strong throughout the year.
(1-2,Diana) Dionysus, Come to Me, for it is time. Take up your
(1-2,Diana) lance and Fill my Grail. I, your Queen, command it.
(1-2,Diana) As the Lance is to the God
(1-2,Diana) So the Chalice is to the Goddess
(1-2,Diana) And when the Two are One
(1-2,Diana) The Greatest Magic is begun.
(1-2,Dionysus) Brothers and Sisters, come, for now it is time to drink
(1-2,Dionysus) and eat.

(1-2,Dionysus) (passing wine and cakes)
(1-2,Shadow Hawk) Drink from your chalice and eat of your bread,
(1-2,Shadow Hawk) saving some for offering after the ritual to the Lady.
(1-2,Shadow Hawk) This is the place where we sit and relax in the presense
 of the Gods....
(1-2,Shadow Hawk) Welcome to the first Full Moon of Spring!
(1-3,Willow) Blessed be, friends!
(1-1,Many Blue Sparks) Blessed be!
(1-2,Shadow Hawk) Blessed Be Willow, (toasting Willow's new home and honey)
(1-10,Dave) Blessed Be, everyone!
(1-3,Willow) I would like to, while in this sacred space,
(1-3,Willow) thank the divine intervention of Aphrodite!

(1-3,Willow) She introduced Craig and I
(1-2,Shadow Hawk) Willow, do you know her verse in that great pagan classic,
(1-2,Shadow Hawk) Gimme that Old Time Religion?
(1-3,Willow) and, thankfully, my life will never be the same! (toast to
Aprodite!)
(1-2,Shadow Hawk) (raising chalice to Aphrodite)
(1-3,Willow) Can you hum a few bars?
(1-2,Shadow Hawk) Hmmmmmmmmmm....
(1-2,Shadow Hawk) We will worship Aphrodite,
(1-2,Shadow Hawk) Tho she seems a little flighty
(1-3,Willow) oh, no
(1-2,Shadow Hawk) Coming naked in her Nightie,
(1-2,Shadow Hawk) And that's Good enough for me! (grin)
(1-3,Willow) Oh, Gods!
(1-2,Shadow Hawk) Yes Goddess?
(1-1,Many Blue Sparks) Hee!
(1-10,Dave) Tiss a nice ryme there shadow Hawk.
(1-2,Shadow Hawk) (pouring more Wine for everyone)
(1-2,Shadow Hawk) Dave, there are about 200 or so verses...
(1-3,Willow) Hey, this may be a Spring ritual, but I'm engaged!
(1-2,Shadow Hawk) my favorite is the one that goes...
(1-2,Shadow Hawk) We will worship like the Druids
(1-2,Shadow Hawk) Drinking strange fermented fluids
(1-2,Shadow Hawk) Running Naked through the woods
(1-2,Shadow Hawk) and that's good enough for me!
(1-2,Shadow Hawk) (Gimme that old time religion....) (g)
(1-3,Willow) MY favorite goes...
(1-2,Shadow Hawk) Willow, engaged in what?
(1-3,Willow) Here's to the god of discord,
(1-3,Willow) while this may not rhyme
(1-10,Dave) Don't worry Willow, so are we (my Lady and I that is)!
(1-3,Willow) or even make any sense,
(1-3,Willow) it's good enough for me1
(1-2,Shadow Hawk) heh heh heh
(1-1,Many Blue Sparks) :)
(1-3,Willow) Right now?!?
(1-10,Dave) now what?
(1-2,Shadow Hawk) Of course! (g)

(1-2,Shadow Hawk) Hmmm....
(1-2,Shadow Hawk) We will worship mighty Thor,
(1-2,Shadow Hawk) Tho he leaves the maidens sore
(1-2,Shadow Hawk) They keep coming back for more,
(1-3,Willow) not agin...
(1-2,Shadow Hawk) and that's good enough for me!
(1-2,Shadow Hawk) Not again? That brings us to....
(1-2,Shadow Hawk) Oh the Christians are a hummin,

(1-2,Shadow Hawk) cause they say their God's a comming
(1-2,Shadow Hawk) Our God Came and keeps on Commin
(1-2,Shadow Hawk) And that's good enough for me!
(1-1,Many Blue Sparks) <ROFL>
(1-2,Shadow Hawk) (gotta love them Spring Fertility rituals! (g)
(1-10,Dave) Everyone, sorry for the tardiness, but will rejoin at another
time...
(1-2,Shadow Hawk) Blessed Be Dave (cutting a doorway out)
(1-10,Dave) b.b.
(1-1,Many Blue Sparks) BB, D!
(1-2,Shadow Hawk) Ok, guess it is time to wrap it up.
(1-2,Shadow Hawk) (standing up in V.R. Circle
(1-3,Willow) Before wewe're all drunk with Dionysis' wine, we should wrap.
(1-1,Many Blue Sparks) Rap, nah I only chanted.
(1-2,Diana) Children of the Night, it is time to return to your
(1-2,Diana) world. Blessed be thy Feet that have brought you on
(1-2,Diana) this path. Blessed be thy knees that have kneeled at
(1-2,Diana) the Sacred Altar. Blessed be thy Belly, without which
(1-2,Diana) thy kind would not be. Blessed be thy Breast, formed
(1-2,Diana) in Strength and Beauty. Blessed be thy Mouth, that
(1-2,Diana) shall speak the Sacred words of Love.
(1-2,High Priest) Great Goddess, Huntress of the Night, we thank you for
(1-2,High Priest) your works here tonight. Go if you must, Stay if you
(1-2,High Priest) will, for we are your adoring Children.
(1-2,High Priestess) Great Dionysus, thank you for your laughter and light
(1-2,High Priestess) tonight. Blessed be thy Seed, which shall grow over
(1-2,High Priestess) the coming year and clothe the face of the Mother in
(1-2,High Priestess) Life. Go if you must, Stay if you will, for we are
(1-2,High Priestess) your brothers and sisters.
(1-2,High Priestess) Willow, will you dismiss the directions, starting in
the West?
(1-3,Willow) Spirits of the west, we thank you for your help
(1-3,Willow) and attendence here tonight.
(1-3,Willow) Return to the waters of the Mother.
(1-3,Willow) Stay if you will, go if you must. We thank you.
(1-3,Willow) Spirits of the South, we thank you for your help and attendence
her tonight.

(1-3,Willow) Return to the fires of creation.
(1-3,Willow) Stay if you will, go if you must. We thank you.
(1-3,Willow) Spirits of the East, we thank you for your help and attendence
here tonight.
(1-3,Willow) Return to the warm breezes of new beginnings.
(1-3,Willow) Stay if you will, go if you must. We thank you
(1-3,Willow) Spirits of the North, we thank you for your help and attendenct
here tonight.
(1-3,Willow) Return to the cool caves of the Earth.
(1-3,Willow) Stay if you will, go if you must, We thank you.
(1-3,Willow) So mote it be.
(1-2,High Priestess) SO mote it be!
(1-2,High Priest) I move to the North, and walking widdershins, the Circle
of Fire subsides
(1-2,High Priest) behind me.
(1-2,High Priest) Down down into the ground, never more to be found...
(1-2,High Priest) down down into the ground, out to the edge of the
covenspace.
(1-2,High Priest) Returning to the north, I face the Circle...
(1-2,High Priest) The Circle is Open, but Unbroken, Merry Meet, Merry Part,
and Merry Meet again!
(1-2,High Priest) Blessed Be!
(1-3,Willow) Blessed Be!
(1-1,Many Blue Sparks) Blessed Be!
(1-2,Shadow Hawk) Blessed Be Willow and Many Blue Sparks!

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CompuServe Full Moon Ritual Aug 1992
HPS- Jehana
HP - Shadow Hawk

(1-8,Shadow Hawk) Lady Jehana, wilt thou call the sacred rite to
     order?
(1-5,Jehana) Lord Shadow Hawk, we are ready to begin.

(1-8,Shadow Hawk) All, please take a moment to draw some deep
     breaths...
(1-5,Jehana) I assume all have their glass of beverage, and piece
     of bread/crackers.
     Take a moment to relax, using regular, patterned breaths...
     Feel all parts of your body, from toes to head, gradually
     relax...
     a blue glowing field surrounds you...
     the blue glowing field slowly grows to surround your
     room...
     the blue glowing field slowly grows to encompass the
     town/city you live in...
     the blue glowing field slowly grows to encompase the
     landscape...
     the blue glowing field slowly grows to encompass North
     America...
     and each of you connect in with the fields of all the
     others...
     the blue glowing fields of all the others here within
     Circle...
     Feel its energies spinning from East...
     to South...
     to West...
     to North...
     and re-connecting with East again.

(1-8,Shadow Hawk) in your minds, please face the East....
     Robin's egg blue, pure and clean
     Hail, oh denizens of the East!
     Of Air; of incense smoke
     Winged Ones, riding the wind
     Join us, if you will
     Sharp discernment
     Tool of our Mind..
     Hail; and Welcome!

(1-5,Jehana) In your minds, please face the South...
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Fire-bright red, rich with power
Hail, oh denizens of the South!
Of Fire; of flickering matches;
of salamanders that rage and burn and sear
Join us, if you will
Passion and Will
Tools of our hand...
Hail; and Welcome!

(1-8,Shadow Hawk) In your minds, please turn and face the West...

Aquamarine Green, bursting with power
Hail, oh denizens of the West!
of Water; of Cauldron deep;
Of Undines that ride the waves
Join us, if you will
Emotions and feelings
Tools of our Heart..
Hail; and Welcome!

(1-5,Jehana) In your minds, please turn and face the North...
Dirt brown, rich with humus
Hail, oh denizens of the North!
of earth; of rock and leaf and root;
of gnomes that burrow industriously below
Join us, if you will
Centered and firm
Heart of our roots...
Hail; and Welcome!

(1-8,Shadow Hawk) Blessed Goddess, Queen of Heaven and Earth,
You with the Stars in your eyes, and love in your heart...
Descend to this our Circle on your Night of Power.

(1-5,Jehana) I am the Lady of the starry heavens
I am she who is the Mother of all living things
I have worked the landscape into mountains
lay the waters into their ocean beds,
and set the winds in their course.
Every snowflake, every speck of soil or sand
Bears my imprint.
My countenance appears in the faintest flicker,
and the largest star;
The Universe is My handiwork.
I am She who consoles the sorrowful,
and I am She who tends to the sick.
I bring solace to those in life,
and peace and understanding in death.
I am the changing Goddess --

Maiden, Mother, and Crone --
The Hag hidden deep within...
I have been to the Underworld,
and I have Returned.
Let there be beauty and strength,
Power and compassion,
Honor and humility,
Mirth and reverence within you.
And you who seek to know Me,
To feel My spirit
Come before Me with a sincere heart,
burn incense upon my altar
Listen and be still:
Know that your seeking and your yearning
will avail you not,
Unless you know the Mystery:
For if that which you seek,

you find not within yourself,
You will never find it without.
For Behold:
I have been with you from the beginning,
and I am that which is attained at the end of
desire.

(1-8,Shadow Hawk) Blessed Be!

(1-8,Shadow Hawk) By the Flame that burneth bright O' Horned One!
We call thy name into the night, O' Ancient One!
Thee we invoke, by the moon-lit sea,
by the standing stone and the twisted tree.
Thee we invoke, where gather thine own,
by the nameless shrine forgotten and alone.
Come where the round of the dance is Trod.
Horn and Hoof of the Goatfoot God!
By moon-lit meadows on dusky hill,
when the haunted wood is hushed and still.
Come to the charm of the chanted prayer.
As the moon bewitches the midnight air,
evoke thy powers, that potent bide.
In shining stream and the secret tide,
in fiery flame by starlight pale,
in Shadowy host that rides the gale,
and by the fern-brakes fairy-haunted
of forest wild and woods enchanted.
Come! O' Come!
To the heart-beat's drum!
When the broad white moon is climbing slow.
Through the stars to the heaven's height.

We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By Joy and terror we know thee nigh,
We speak the spell thy power unlocks,
At Solstice, Sabbat, and Equinox.
Word of Virtue the veil to rend,
From Primal Dawn to the wide World's end,
Since time began, the blessings of Pan
Blessed be in strength and love,
Blessed be, wher'ere we rove,
Vision fade not from our eyes
Of the Pagan Paradise.
Past the gates of Death and Birth,
Our inheritance of Earth.
From our soul the song of Spring
Fade not in our wandering, Our life is one,
By blackest night or the noonday Sun.
Eldest of Gods on thee we call,
Blessing be on thy Creatures all.
I call upon thee, O' Ancient Horned One Who art the
Comforter and the Consoler of Men I call upon thee, O' Great
God of the Witches.
Ruler of the Sabbat, Lord of the Wild Woods, I call upon
thee in the Name of your Lady, Come out of the North upon

the back of the Winds.
And join the Lady Cerridwin at this Holy Sabbat/Esbat.
I call thee by thy most ancient name Cernunnos.

(1-5,Jehana) This is Fullmoon August...
This is the season of Abundance...
and out of Wisdom in accessing that Abundance...
Knowing the difference between what we Want...
And what we Need...
Bearing this in mind..
each of us will have a chance...
to mention something or several somethings we need...
Please feel free to speak...

(1-6,Al) I ask that I learn patience, to accept others for what
they are and to hear their thoughts and learn their wisdom.

(1-5,Jehana) I ask for continued self-growth and self-acceptance

(1-1,Helen) I ask for freedom from fear of abundance.

(1-5,Jehana) I ask for a cure for AIDS, and for ongoing
treatments for those who are in need.
I ask for an understanding of environmental issues which

face this planet.

(1-5,Jehana) Hold the image of the things, concepts, ...
and ideas you need; .... and that
your friends in Circle need...
Feel the energy grow and flow...
feel the power flow and grow...
feel yourselvs enveloped by a tree...
by a hazel tree...
Turn towards the Lord and Lady...
and ask...
in Perfect Love and in Perfect trust we stand before
Thee...
Feel the energy and Power grow...
each root and trunk and limb...
of that hazel tree...
Raise your hands, gradually...
with the energy...
Prepare to send...
One...
Two...
THREE!!!!
And, note, what you send out returns to you.

(1-5,Jehana) Now...
Visualize before you an onion fresh from the harvest...
Visualize your athame slicing it horizontally...
See before you the white disc of the Full Moon...

(1-8,Shadow Hawk) Visualize before you a second onion fresh from
the harvest...

Visualize your knife slicing it vertically...
See before you the East and West facing crescents of the
Waxing and Waning Moon.

(1-5,Jehana) Now, take your glass of chosen beverage:
(for blessing of that beverage)...
In balance we stand

(1-8,Shadow Hawk) Night and Light

(1-5,Jehana) In balance we stand

(1-8,Shadow Hawk) Chalice and Blade

(1-5,Jehana) In balance we stand

(1-8,Shadow Hawk) Cerridwyn and Herne

(1-5,Jehana) Drink ye of the Waters of Darkness

(1-8,Shadow Hawk) Drink ye the Waters of LIFE!

(1-5,Jehana) (pause to take a sip)

(1-5,Jehana) Now, take your plate of bread:

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My crops appear

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My crops grow high

(1-8,Shadow Hawk) As the Wheel turns

(1-5,Jehana) My harvest comes through

(1-8,Shadow Hawk) Feast ye on the grains of My Endeavors

(1-5,Jehana) Feast ye on the Wheel of Life!

(1-5,Jehana) (Pause to eat of the bread)

(1-8,Shadow Hawk) Oh Horned One,
May ever your call ring across the hills, fields and woods deep
Calling again to her Children to Dance by her Light!
Now we thank you for your aid,
And bid thee safe journey to your Sacred Glades...
Blessed Be

(1-5,Jehana) Bright Lady; Maid, Mother Crone...
Lady Cerridwyn...
We thank thee for your aid;

we thank thee for your abounding love and compassion
we thank thee for your Wisdom...
we bid thee safe journey to your Sacred Glades....

(1-8,Shadow Hawk) Please turn and face the East in your minds...
Winged Ones...
Intellect Bright..
Tool of our mind
Eastern Air, we thank and acknowledge you.

(1-5,Jehana) Please turn and face the South in your minds...
Salamanders...
Passion and Will...

Tools of our hands...
Southern Fire, we thank and acknowledge you.

(1-8,Shadow Hawk) Please turn and face West in your Minds...
Undines, Emotion and Drive..
Tools of our Hearts..
Western water, we thank and acknowledge you.

(1-5,Jehana) Please turn and face North in your minds...
Gnomes...
Centered and Firm...
Heart of our roots...
Northern Earth, we thank and acknowledge you.

(1-5,Jehana) Around you now, sense the blue glowing field...
the blue glowing field that connects all of you together...
across North America...
Feel its energies spinning...
from East...
to North...
to West...
to South...
to East...
Feel the energies unwinding....
Sense your bodies re-absorbing the Energies of the Circle...
spiralling in...
into your room...
The blue glowing field...
a part of your body...
Take it in...
Let all return to as it has been.

(1-8,Shadow Hawk) Fire Seal the Circle Round, Let it fade beneath the ground...
let all things be as they were since the Beginning of Time.

(1-5,Jehana) Merry meet...
and merry part...
and merry meet again!

(1-8,Shadow Hawk) Merry meet!
Blessed Be, Jehana.

COMPUSERVE NEWAGE FORUM - ONLINE FULL MOON RITUAL - FEBRUARY 1993

(Jehana) Sit calmly, breath with relaxation..
Let the cares and stresses of the day wear off...
let the cares and stresses flow away from you..
Feel yourself surrounded by a warm and gentle orb...
of blue-white light...
Gentle, restful, protective...
Feel it expand... Feel it connect with your friends and
companions within Circle...
Feel it Circle around you; around all of us...
East, to South, to West, to North... To East again.
(visualize: face to the east): Hail, powers of Air!!
We invite you to our Circle
A breath of air
A morning's gentle breeze --
Forethought and knowledge,
Hail & Welcome!
(Rilla) (Face to the South): Oh spirits of the South...
Ancient ones of Fire...
I call you to attend this Circle...
Charge this by your powers...
Hail and Welcome!
(Jehana) (Face to the West): Hail, powers of Water!!
We invite you to our Circle
A drop of dew
The evening's tidal sweep --
Hail & Welcome!!
(Rilla)(face to the North): Hail, oh powers of the Earth...
Ancient ones of Gaia born...
I call upon you to attend this Circle...
Charge this by your powers, Old Ones...
Hail! and Welcome!
(Jehana) Invoke into your heart and into this our Circle
The bright Lady of New Beginnings.
The Maiden who sings the joys of Spring to come
The Mother who brings nurturance, love and guidance.
Hail, bright Lady; we welcome thee!!!
Invoke into your heard and into this our Circle
The Oak King
Growing as a sapling
Growing strong.
A child at heart, learning, searching, in true Discovery.
Hail, bright Lord; we welcome thee!!
According to Sun Bear, this Moon is the Moon of Rest and

Cleansing, following upon the Moon of Earth Renewal. The animal is the Otter, and the plant, the Quaking Aspen. Its mineral is silver.
In the Celtic tree calendar, as reported by Graves, this full Moon falls in the month of Luis, signified by the Rowan tree, and by the Tourmaline. Its attribute is Quickening. Those who follow astrology know this is the month of Aquarius, the Water Bearer; the fixed sign of Air.
According to Z Budapest, the Full Moon aspect of February is the red and cleansing wild Moon. Life quickens now. It is

a time of purification, of growth, of the stimulation of all living things.
It is a healing time. It brings in the wind of the New. Its flower: the primose and the violet. Its animal: the duck and the otter. Its stone: the amethyst.
It is appropriate at this time to do workings; workings for things we may wish to see in our lives, and in the world in general. It is a time for healing. It is a time for growth.
I ask each of you to think of those things you wish to work on,-- you may speak or keep them silent, as you will...
Speak first of new beginnings and things of growth for the world at large. Then, speak of those new beginnings and things of growth and healing for people or events closer to home. And, yes, speak of those beginnings and things of growth for you yourself. After we finish mentioning all of our workings, we will repeat a phrase -- visualize the energy, through the hand of the Goddess, flowing into the things we seek, imbuing them with constructive energy.
(Please note that most Witches consider it unethical to work healings or other magic for specific people without first asking their permission).
(When I start doing the chant (which begins with "We all come from the Goddess"), others may copy me, or jump ahead if they are familiar with it...
I will tell you when to visualize the energy peaking.)
-- mention things in your mind or in print that you wish to allow to grow/heal:
(Rilla) I wish for a healing ...
of the youth of this country...
that they may find the peace that they need...
to learn to live in harmony...
and to be the "future" of this world...
and for myself the patience...
to wait for direction...
in my life path...
and a healthy mind and body..

for the coming year.
(Jehana) I wish for the earth's healing...
the pain in the environment to be turned around...
an understanding of the nature of this planet upon which we live.
I wish to know and be known by love and compassion.
(Ardelia) I wish for this world.....
the ability to be calm...
as we learn to work with each other.....
the earth.....
and ourselves.
(Jehana) We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.
(Rilla) We all come from the Goddess..
and to her we shall return...
Like a drop of rain...

Flowing to the ocean.
(Jehana) We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.
(Rilla) We all come from the Goddess...
and the her we shall return...
Like a drop of rain...
Flowing to the ocean.
(Jehana) Feel the energy; rising up; rising up; rising up!
Drink in the energy...
Take your glass of water, know that it is energized,
and drink!
Take a quiet moment to pause and reflect.
Oak King, Sapling growing strong...
Playful lord, in the growing time of your cycle...
Thank you for your presence here...
Hail, and Farewell!
Bright Maiden, singing your songs of Spring nearly afoot...
Gracious Mother, You of love and nurturance and guidance..
We thank you for your presence here..
We thank you for your blessings...
Hail, and Farewell!!
Powers of Air!
We thank you for your fresh breath!
Hail, and Farewell!
(Rilla) Powers of Fire!
We thank you for you strength!
Hail and Farewell!
(Jehana) Powers of Water!

We thank you for your healing compassion!
Hail, and farewell!
(Rilla) Powers of the Earth!
We thank you for your sustenance and nurturance!
Hail and farewell!
(Jehana) The blue-white glow that surronds us all...
begins to retract...
slowly, slowly...
Fire seal the Circle round
Let it fade beneath the ground
Let all things be as they were
Since the beginning of time.
Merry Meet, Merry Part, and Merry Meet Again!
(Rilla) Blessed Be!
(Jehana) (The Ritual has concluded; Bright Blessings; Blessed Be!)

CompuServe Full Moon Ritual of July 13, 1992

(1-4,Shadow Hawk) We are gathered together in this Ritual of the Full Moon, where we join and pay homage to the Divine Mother, Mother of us all. From the corners of the Country, I send my Will, starting in the North I cast a line of Fire around the country, moving Eastward, then South, Then West, and Back to the North. We are encompassed in a circle of Fire that protects our Sacred Space.

(1-4,Shadow Hawk) Let us gather and call the Spirits of the 4 directions to come and join us in this our Rite.

(1-4,Shadow Hawk) Please face your thoughts to the West.
Hail to the Lord of the West, Poseiden, Scaled God of Water, Ruler of the Deep, Master of Wave and Fin, I bid thee come to our Circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the North...
Hail to the Lord of the North, Cernunnos, Horned God of Earth, Ruler of Life, Master of Leaf and Earthbound creature, I bid thee come to our Circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) Please turn your thoughts to the East...
Hail to the Lord of the East, Quetzalcoatl, Feathered God of Air, Ruler of Wisdom, Master of Wind and Winged, I bid thee come to our circle and worship at the feet of the Lady. Be here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the South...
Hail to the Lord of the South, Apollo, Brilliant God of Fire, Ruler of Inspiration, Master of Light and Spirit, I bid thee come to our circle and worship at the feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) The Circle is cast, we are in the space between the worlds, where Time and Space cease to exist. Let none disturb the boundaries without dire cause.

(1-4,Shadow Hawk) Now we turn out thoughts to the Divine Consort, the Horned God.
Hail to the God as one, Consort, Father, Son. I bid thee come to the Circle of Life, and worship at the feet of Our Lady. Be Here Now!

(1-4,Cernunnos) Now join me as I call my Love, she in who's light we are here...
Hail to Our Lady, in whose eyes the stars do shine forth and upon whose brow the Moon doth ride. Lady, your children call to you from within your Sacred Space. We bid you come and let us Feel your touch. You who will deny your children naught. We are at your feet in Wonder and Awe. Welcome to this your Circle.

(1-4,Cernunnos) We are in the Place between the Worlds, Beyond Time and Space, and in the presence of the Goddesses and Gods. Let none leave this space without grave cause.

(1-4,Cernunnos) Welcome the Divine Lady, Gracious Goddess and Mother of us all.
I call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by stem and bud, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy Circle and thy Priestesses.

(1-4,Cernunnos) Hail Aradia! From the Almathean horn Pour forth thy store of love; I lowly bend before thee, I adore thee to the end, with loving sacrifice thy shrine adorn. Thy foot is to my lip, my prayer upborne upon the rising incense smoke; then spend thine ancient love, O Mighty One, descend to Aid me, who without thee am forlorn.

(1-4,Cernunnos) Thou art the Mother Darksome and Divine, Yours the scourge and yours the Kiss, the Five-point star of love and bliss, bless us with your sign.

(1-4,Cernunnos) Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

(1-4,Cernunnos) "Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches.
There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the secret door that opens upon the Land of Youth, and Hers is

the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth."

(1-4,Cernunnos) Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

(1-4,Cernunnos) "She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the

waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her.
For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire."
Absorb Her Blessings and her words. Feel them resonate in your core.

(1-4,S.H.) If there are any here that have a petition to bring before the Lady, please do so now.
If there are any objects to be charged, please bring them forth now.

<At this point, petitions and objects were presented to the Lady and the Circle for blessings--this section is deleted due to mention of names of non-participants>

(1-3,S.H.) Now is the time for the Great Rite. Please take your knife in one hand...and your chalice in the other.
Place the tip of the knife in the chalice and say,
"As the chalice is to the Woman

So the Athame is to the Man
And when the two become one,
The greatest magic is begun!"
Now dip your atheme into the chalice to energize the lifeforce within it.
Blessed Be, So mote it be!

(1-3,S.H.) Now, take the Atheme (knife) over the bread/cake..

(1-3,S.H.) Lady, we come before you with love in our heart and awe in our eyes, asking you to give us your blessings and pour your blessings on the fruit of the vine and the field, that we may be filled with your blessings.
So mote it be, Blessed be!

(1-3,S.H.) Draw a pentagram on the bread with the knife.
Now, eat of the bread and drink of the wine, saving some portion for offering to the creatures of the Lady later.

(1-3,S.H.) Now it's time to bid farewell to the Lady and the Lord.

(1-3,S.H.) Hail Mother of us all, we thank you for attending this our Rite, and for your blessings and love that you have poured forth upon us your children. Blessed be thy Name.

(1-3.S.H.) Hail Lord of the Dance, we thank you for attending this our Rite, and for your presence and love that you have poured forth upon us your children. Blessed be thy Name.

(1-3,S.H.) Now we turn our attention to the South
Hail Lord of the South, Lord of Fire, we thank you for your presence and the Light and warmth that you shed upon us.
Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the East....
Hail Lord of the East, Lord of Air, we thank you for your presence and the Air that you bring to us that life may be sustained. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the North....
Hail Lord of the North, Lord of Earth, we thank you for your presence and the harvest from your fields that feed and shelter us. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the West....
Hail Lord of the West, Lord of Water, we thank you for your presence and the blood of your body to slake our thirst and the thirst of the fields. Farewell and Blessed Be.

(1-3,S.H.) Now I send my Will to the North, and I walk the circle...
Circle of Fire, I quench your thirst...
Down down into the ground...
Nevermore to be found...
Spread your life throughout the land...
That all may feel your blessing.
So Mote it Be!
Blessed Be!
The Circle is Open, Merry Meet, Merry Part, and Merry Meet again!

(1-3,S.H.) Blessed Be all!

CompuServe Full Moon Ritual of Monday, June 15, 1992

(1-3,S.H.) My Lady Otterkin, wilt thou begin the Lady's Rite?

(1-4,Otterkin) This is the time of fullness,
the flood tide of power,
when the Lady in full circle of brightness
rides across the night sky.
This is the time of the bearing of fruits,
of changes realized.
The Great Mother,
Nurturer of the world which is Herself,
pours out her love and her gifts in Abundance.
The Hunter draws near to the Brilliant One,
She who awakens yearning in the heart
and is the end of desire.
We who look on her Shining face are filled with love.
Merry Meet.

(1-3,S.H.) By the Spirits of Air and Fire I do cleanse this space.

(1-6,Otterkin) By the Creatures of Water and Earth I do cleanse this space.

(1-3,S.H.) (visualize a circle filled with incense smoke...
(while Otter and I walk the circle with lit incense,
sprinkling water and salt to purify the area)
Will the Caller of the North, Call forth!

(1-7,Jeff) Hail, of the mountains, of the North, far above the earth...
Whose core yet reaches the center...
we ask you, guardians, to attend our Circle...
Lend us your steadfastness...
Hail! And well Met!

(1-3,S.H.) Hail and Well Met!

(1-6,Otterkin) Hail and Well Met!

(1-3,S.H.) Will the Caller of the East, Call Forth!

(1-7,Jehana) Hail, spirits of the Air, wisps and eddies of wind...
Sweeping the world with freshness...

thought, contemplation, and wisdom...
we ask you, guardians, to attend our Circle...
Lend us your airy wisdom...
Hail! And well Met!

(1-3,S.H.) Hail! And well Met!

(1-6,Otterkin) Hail and Well Met!

(1-3,S.H.) Will the Caller of the South, Call forth!

(1-3,Shadow Hawk) Hail Spirits of Fire, Noonday Sun...
Lion of Summer, Heating and Lighting us against
the Cold of Death
We call upon you, of Fiery ones to attend our Circle...
Lend us your Fiery Passion...
Hail! And Well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-3,S.H.) Will the Caller of the West, Call Forth!

(1-1,Papa Tom) Spirits of the West, heed our call.
Spirits of the West, Spirits of water, attend our Circle.
Cleanse us, as rain upon the ocean.
Give us guidance and wisdom as we go between the worlds.
Guardians in the West, attend our Circle.
Hail! And well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-6,Otterkin) I conjure and cast thee, Circle of Power,
that this may be a time that is not a time,
in a place that is not a place,
on a day that is not a day,
We are safe between the worlds where Night and Day,
Birth and Death, Joy and Sorrow, meet as one.

(1-3,S.H.)I invoke thee and call upon thee,
Lady and Mother of us all,
bringer of all fruitfullness.
By seed and root, by bud and stem,
by leaf and flower and fruit,
by life and love do I invoke thee
to descend upon the body of this thy servant and priestess.
Hail Aradia! From the Amalthean Horn

pour forth thy store of love.
I lowly bend before thee,
I adore thee to the End.
Thy foot is to my Lip,
my prayer upborne upon the rising incense smoke.
Send Thine ancient love, oh Mighty One,
descend to aid us, who without thee are forlorn.

(1-6,Otterkin) Of the Mother Darksome and Devine,
Mine the scourge, and mine the Kiss,
the five-point star of Love and Bliss,
so I charge you with this sign.
(Visualize a pentagram drawn in cool flame before you.)

(1-3,S.H.) Listen to the words of the Great Mother,
She who is also called among men
Astarte, Dana, Arianrhod, Isis,
Demeter, Mary, Aradia, and by many other names.

(1-4,ARADIA) Whenever you have need of any thing,
once in the month,
and better it be when the Moon is full,
then shall ye assemble
in some secret place and adore the spirit of me,
who am Queen of all witches.
There shall ye assemble,
ye who are fain to learn all sorcery,
yet have not won its deepest secrets,
to these will I teach things that are yet unknown.
And ye shall be free from slavery,
and as a sign that ye be really free,
ye shall be naked in your rites,
and ye shall dance, sing, feast,
make music and love, all in my praise.
For mine is the secret door
which opens upon the Land of Youth,
and mine is the cup of the wine of life,
and the Cauldron of Cerridwen,
which is the Holy Grail of Immortality.
I am the Gracious Goddess,
who gives the gift of Joy unto the hearts of Man.
Upon Earth, I give knowledge
of the spirit eternal, and beyond death,
I give peace, and freedom,
and reunion with those who have gone before.
Nor do I demand sacrifice,
for behold, I am the Mother of all living,
and my Love is poured out upon the Earth."

(1-3,S.H.) Hear ye the words of the Star Goddess,
She in the dust of whose feet
are the hosts of Heaven,
and whose body encircles the Universe.

(1-4,CERRIDWEN) I who am the beauty of the green Earth,
and the white Moon among the stars,
and the mystery of the waters,
and the desire of the hearts of man,
call unto thy soul.
Arise, and come unto me.
For I am the soul of Nature,
who gives life to the universe.
From me all things proceed,
and unto me all things must return,
and before my face,
beloved of Gods and of men.
Let thine innermost divine self be enfolded
in the rapture of the infinite.
Let my worship be within the heart that rejoiceth.

For behold, all acts of love and pleasure are my rituals.
And therefore let there be beauty and strength,
power and compassion, honour and humility,
mirth and reverence within you.
And thou who thinkest to seek for me,
know thy seeking and yearning
shall avail thee not, unless thou knowest the mystery,
that if that which thou seekest
thou findest not within thee,
then thou shalt never find it without thee.
For behold, I have been with thee from the beginning,
and I am that which is attained at the end of desire."

(1-3,S.H.) (Take this time to meditate on the Fullness of the
Mother...
And also on what is said in the Charge we have just been
given, for truely...
You will never find it without thee, but only within thee.)

(1-3,S.H.) Now we come to the time of power, for the Moon is Full
and we are gathered
here in Her Circle, so we shall raise the Cone of Power...
Visualize a fire in the night and we are together
around the fire. The Drums begin a rhythm, subtle but
insistant. You begin to sway and move with the full
sensual beat, dancing as only spirit can. Around and
around the fire you go while the drumming grows faster
and louder. You can FEEL the energies gathering, until

your hair is flying wild, and your skin crawls with an energy like electricity. You are alive with power!
Join hands and chant with us:

"Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!
Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!

now SHOUT!

Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!"

(1-4,Otterkin) I take this energy and with it I consecrate this Ritual Space, that it shall always be a safe haven for Her Children! I take this energy and offer it to those that need healing.
Those that have need, take from it, for I AM She that gives Life and Bounty, I AM the Mother of All!
I take this energy, and I return it to the Universe, that there will be fruitfulness throughout the Worlds and all my Children shall benefit."

(1-6,Otterkin) (Place your knife in front of you and take your chalice in hand)
As I raise the chalice, you do likewise.
I raise this chalice, symbol of my Eternal Womb, source of All That was and All That will be.
(Take your knife, and hold it over the chalice, point down)

(1-3,S.H.) I take this Athame, symbol of my Quickening essense, Life Fire that lights the Chalice within, and with it I Quicken thy fertile womb, O Mother of us all.

(1-6,Otterkin) As the Chalice is to the Goddess, Awaiting the Spark

(1-3,S.H.) And the Athame is to the God, so I enter into your hidden Dark.

(1-6,Otterkin) And when Two becomes one
(Dip the tip into the chalice)

(1-3,S.H.) The Greatest magic is begun!

(1-6,Otterkin) Drink from my depths and meditate on them, oh ye

who would know of the full Circle of Birth and Death.
(Accept our kiss, and taste the wine, saving a
small portion for offering later.)
I take these cakes, fruit of my fields, and I
Bless them and give them to you.
Eat, that you may never hunger and think upon my Bounty.
(Kiss, and eat the cake, saving a small portion
for offering later.)
I charge you to remember that some part of this bounty be
returned to the Earth, that the cycle will continue.
When you return to the World, give of the Bread
and Water of Life to my Earth.

(1-3,S.H.) Lady, thank you for attending this your Rite, Blessed
Be your Name.

(1-6,Otterkin) Will the caller of the West please thank and
dismiss the Guardians?

(1-1,Papa Tom) Spirit of the West, Spirit of Water.
We thank you for your guidance.
Your love.
Your patience.
We thank you for attending our circle.
We part in love, until we meet again.

(1-6,Otterkin) Will the caller of the South please thank and
dismiss the Guardians?

(1-3,Shadow Hawk) Guardians of the South, Spirits of Fire, we
thank you for the Illumination
that you have brought to this the Lady's

Circle. As we part, we bid you
to hold us safe throughout the day, that we may
have light to guide our feet.
We bid you farewell until the next time we meet,
Hail and Farewell!

(1-6,Otterkin) Hail and Farewell!

(1-6,Otterkin) Will the caller of the East please thank and
dismiss the Guardians?

(1-7,Jehana) Guardians of the East; Spirits of the Air
We thank you for your contemplation
We thank you for your gentle cleansing breezes
We bring thanks to you for attending our Circle.
We part in love, until we meet again.

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell

(1-6,Otterkin) Will the caller of the North please thank and dismiss the Guardians?

(1-7,Jeff) To you who are of the mountains
Deep roots; and clear vision
we thank you for attending our Circle
and lending us your steadfastness
we part in love; until we meet again
Hail & farewell!!

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell!

(1-6,Otterkin) Now I drive the Circle down, down, down (through the wiring) into the ground, and Out to the boundaries of the Universe.
The Circle is Open, but never broken. Merry meet, merry part, and merry meet again!

(1-3,Shadow Hawk) Merry meet again!

(1-7,Jeff) Merry meet, merry part, and merry meet again!!!

(1-3,Shadow Hawk) Blessed Be all!

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(Shadow Hawk) Ok, we begin....
(Shadow Hawk) see the darkness of the night settling in around you....
(Shadow Hawk) and gradually as your eyes adjust you find yourself in
(Shadow Hawk) the woods, and the sound of the night creatures begin to
(Shadow Hawk) be heard.
(Shadow Hawk) Ahead you see the glow of a fire deep in the woods. it
is
(Shadow Hawk) a small fire, that you might easily miss, but it pulls
you
(Shadow Hawk) to it like a compass to the magnet.
(Shadow Hawk) As you enter a small clearing, you see around you
shadowy figures
(Shadow Hawk) robed and moving in the flickering candle light. You
feel the
(Shadow Hawk) powers of the night begin to stir.
(Shadow Hawk) On the horizon, you see the full moon breaking in
through the trees...
(Shadow Hawk) and you hear the sounds of a small bell. You stand
within the circle..
(Shadow Hawk) and one figure breaks away and begins to call to the
four directions...
(Marc Tripp) Walking to the East of the cirlce and raising my athame.
(Marc Tripp) I summon the Guardian of the Gate of Air!
(Marc Tripp) King of the Poweres of the East
(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open for me the Way-Without-Time.
(Marc Tripp) Air of Earth, We are One with Thee!
(Marc Tripp) Then turning and walking to the south of the circle
(Marc Tripp) I raise my Athame.
(Marc Tripp) I summon the Guardian of the Gate of Earth!
(Marc Tripp) King of the Powers of the South!
(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open for us the Way-Without-Time
(Marc Tripp) Earth of Earth, We are one with thee!
(Marc Tripp) Walking to the West..I raise my athame.
(Marc Tripp) I Summon the Guardian of the Gate of Water!
(Marc Tripp) King of the Powers of the West!
(Marc Tripp) The Sacred space is thine for this Night!
(Marc Tripp) Open for us the Way-Without-Time.
(Marc Tripp) Water of Earch, We are One with Thee!
(Marc Tripp) Walking to the North. I raise my athame.
(Marc Tripp) I Summon the Guardian of the Gate of fire!
(Marc Tripp) King of the Powers of the North!

(Marc Tripp) The Sacred Space is thine for this Night!
(Marc Tripp) Open For me the Way-Without-Time.
(Marc Tripp) Fire of Earth, I we are One with Thee!
(Marc Tripp) I then return to my place in the circle.
(Shadow Hawk) Two figures break forth and gather the earth/water and fire/air
(Shadow Hawk) from the altar where they rest....
(Shadow Hawk) I cleanse and purify this place with the spirits of Earth and Water...

(Shadow Hawk) I cleanse and purify this place with the creatures of Air and Fire!
(Shadow Hawk) I take the Sword of Knowledge and walking to the North, I point
(Shadow Hawk) it down do the ground. Cascading rivers of fire flow from it
(Shadow Hawk) and I walk the circle in a clockwise fashion...
(Shadow Hawk) and as I walk a curtain of fire flairs up behind me, around the
(Shadow Hawk) circle I walk.
(Shadow Hawk) The Circle is cast, we are in the space between the worlds
(Shadow Hawk) in a place that is not a place, in a time that is not a time,
(Shadow Hawk) in a space that is not a space. We are in the Sacred Circle.
(Shadow Hawk) So Mote it be!
(Shadow Hawk) Two figures walk to the altar, and the power surrounds them.
(Shadow Hawk) with wure hands they take up the tools of Power, and begin to speak...
(Priestess) This is the time of the fulness of the symbol of our Lady ,
(Priestess) the Moon. All things wax and wane, and on this evening the
(Priestess) powers of life, of magic, and of creation are at their
(Priestess) highest. This is the time of building, of doing. it is a
(Priestess) time when the veil between the mundane world and the strange
(Priestess) and beautiful realms of elfhame becomes thin indeed. On
(Priestess) this night may one transcend the boundaries of the worlds
(Priestess) with ease, and know beauty and enchantment.
(Priest) There is a magnificence to this time. The ancients knew well
(Priest) of the mysteries of this night, and used them well to build
(Priest) and to strengthen themselves.. and to partake of elvish
(Priest) adventures of which we can have but little inkling.
(Priest) Sensuous , mysterious, magical...beauty in human form, in
(Priest) dramatic costume, in solid, soaring architecture, the lithe
(Priest) suppleness of our animal brethren, the arrogant magnificence

(Priest) of a spectacular landscape. And more.....much more.
(Priest) This is a time for weaving of the inchoate into being, of
(Priest) spinning the strands of space and of time to bring forth
(Priest) Creation. For all does rotate, and turn about upon itself;
(Priest) this is a fundamental principle of the universe, and a
(Priest) mystery of the greatest magnitude. The Gods know of it and
(Priest) we shall also. Weave a spell of Moonlight and fashion with
(Priest) it a fabric of pure magical substance.
(Priest) There is a challenge and a joy to building, and creating.
(Priest) The joyous strife of a just battle, of the cascading passion
(Priest) of lovemaking, and even to the birth-pangs in creating a new
(Priest) life. there is the peace of Aphrodite that follows such as
(Priest) these, a thoroughly fulfilling quietude. And it is easy,
(Priest) really. very easy and the most natural of things.
(Priestess) This is a time of travelling unseen in the full moonlight, a

(Priestess) time for hearing of elfin music not made by humankind. It is
(Priestess) a time for oneness with the forest, with the mountains, with
(Priestess) the eternal and life-giving sea, with the warm rains and the
(Priestess) bolt of lightning that creates the very spark of life. It
(Priestess) is a time for pilgrimage to the holy of holies, to stand at
(Priestess) last before the cauldron of our Lady and to see form, and
(Priestess) substance, and being created anew once more.
(Priestess) Hear the sound of the Circle Bell...
(Priestess) (Repeat after Priestess)
(Priestess) All hail, O goddess of the silver-rimmed cauldron.
(Rilla) All hail, o goddess of the silver-rimmed cauldron.
(Marc Tripp) All hail, O goddess of the silver-rimmed cauldron.
(Jim Stay) All hail O Goddess of the silver-rimmed cauldron
(Priestess) All hail, thou from whom all does come.
(Kammy) all hail, o goddess of the silver-rimmed cauldron.
(Many Blue Sparks) All hail, o goddess of the silver rimmed cauldron
(Rilla) All hail, thou from whom all does come.
(Kammy) all hail, thou from whom all does come.
(Jim Stay) All Hail thou from whom all does come
(Marc Tripp) All Hail, Thou from whom all does come.
(Priestess) On this night do we give salutation to the magic of creation
(Priestess) And to the ecstasy of the Gods.
(Many Blue Sparks) All hail, thou from whom all does come.
(Kammy) on this night doe we give salutation to the magic of creation
(I.D.) All hail thou from whom all do3s come
(Kammy) and to the ecstasy of the Gods.
(Rilla) On this night do we give salutation to the magic of creation

(Marc Tripp) On this night do we give salutation to the magic of creation and to the
(Marc Tripp) ecstasy of the Gods
(Rilla) and to the ecstasy of the Gods!
(Priestess) (Smell the rising incense smoke and hear the circle bell)
(Many Blue Sparks) On this night doe we give salutation to the magick of creation
(Many Blue Sparks) and to the ecstasy of the Gods.
(Priestess) O gracious and beautiful goddess, Teach us to weave magic,
(Priestess) Show us thy ancient art to bring forth from chaos and from
(Priestess) nothingness that which is Being itself teach us to draw from
(Priestess) the Moon, to spin and to fashion fabric magical and pure;
(Priestess) Insubstantial as dew, yet with the strength of iron.
(Priest) O most excellent Lady, teach us of love, and of beauty, and
(Priest) of sensuousness.
(Priest) Teach us of daring, and of adventure. Show us of the
(Priest) building of spells of the spinning and shaping of moonlight.
(Priest) Lead our feet in the magical dances of power. Show to us the
(Priest) paths between the worlds, To realms strange, and beautiful.
(Priest) Lead us through mist and moonlight to places of crystalline
(Priest) rainbow light. Groves of enchantment, thy hollow hills of
(Priest) magic, and pools and lakes of mystery.

(Priest) (hear the sounds of the bell)
(Priestess) Teach us, O Lady of radiance To speak the language of the
(Priestess) wilds, To fly with the freedom of the bird, To live with the
(Priestess) power and grace of the feline, To know the ease, the
(Priestess) beautiful ease of creating. And to know ecstasy and joy. To
(Priestess) stir t he very heights of our being.
(Priestess) BLESSED BE !
(Priestess) Prepare for Meditation.
(Priestess) We are all seated comfortably on cushions near a large
(Priestess) mirror. It is night, and the moon is full. We stand up
(Priestess) where we are, and stepping out of our bodies, leave them
(Priestess) resting comfortably behind. We go to the mirror and look
(Priestess) through; we can see through to the other side and make out a
(Priestess) moonlit grassy hill beyond, rising before us, We step
(Priestess) through and fins ourselves in a warm moonlit night. a path
(Priestess) stretches off to the right across a broad grassy meadow. We
(Priestess) look back briefly and see the portal of our mirror, with the
(Priestess) candle lights on the other side; it will be here open and
(Priestess) waiting for us on our return. We start up the path in the

(Priestess) bright, full moonlight...
(Priestess) In the distance ahead of us we see forest covered hills, the
(Priestess) sky is bright with many stars. the wind moans softly in the
(Priestess) tall grasses, there is the smell of pine on the air, on
(Priestess) either side the mist lies low upon the ground, we continue
(Priestess) across the meadow turning until the forest lies off to one
(Priestess) side, ahead of us now we see scattered fruit trees, through
(Priestess) which we walk. the grass underfoot is wet with dew, our
(Priestess) robes drift in the gentle breeze, the ground begins to rise
(Priestess) before us and the air is full of the sounds of night birds
(Priestess) and crickets. we move tirelessly up the slight incline,
(Priestess) seeming to barely touch the ground, fireflies flicker
(Priestess) briefly in the distance as we move through the shadows
(Priestess) beneath the trees, our movements almost soundless, patches
(Priestess) of moonlight cast our shadows, rainbow rimmed on the wet
(Priestess) grass.
(Priestess) We glance back and, far behind we can see the rolling hills
(Priestess) and on the horizon, what seem to be the flickering of a
(Priestess) distant thunderstorm, the clouds far away, above us the sky
(Priestess) is clear, the moonlight bright. Mist drifts in patches over
(Priestess) the meadow, w e pass on through it. there is the heady
(Priestess) perfume of flowers, the smell of grass and trees, small
(Priestess) animals rustle near us. we move quickly and silently on,
(Priestess) passing through the trees like moonbeams, haloes about our

(Priestess) shadows. almost as if there were others with us.. but we
(Priestess) cannot make them out. The forest closes in as we progress,
(Priestess) ahead we make out the what seems to be the entrance to a
(Priestess) cave, with a soft multicoloured glow within.
(Priestess) As we approach we see what appear to be glistening minerals
(Priestess) encrusting the rock about the entrance to the cave. We hear
(Priestess) sounds of soft music from within, rainbow colours flash
(Priestess) colouring the wisps of mist which drift before it. We step
(Priestess) inside...
(Priestess) We seem to be wrapped in soft misty light. We notice the
(Priestess) aroma of sweet flowers. Ahead is a pool of crystal clear
(Priestess) water, catching all the colours, shimmering rainbow mists
(Priestess) rise from it. next to the pool a path leads to the right and
(Priestess) we follow it. There are other pools in small chambers

about
(Priestess) the cave, they appear as mirrors to other worlds and other
(Priestess) times, the sound of soft music fills the air. Jewel-like
(Priestess) minerals are everywhere, the path leads upwards through the
(Priestess) rock, to a chamber where we see a great cauldron, mist rises
(Priestess) from it encrusting the rim with glistening beads, soft
(Priestess) whispering can now be heard. We stop and hold up our hands
(Priestess) before the cauldron, fine sparkles of light fly from our
(Priestess) fingers, and as we weave patterns with our hands we see, for
(Priestess) a moment, a pattern of light of our creation take form, then
(Priestess) dissolve to be reality elsewhere. the mist rises thickly
(Priestess) from the cauldron and we step forward and peer into it, as
(Priestess) through gazing into a mirror we see images of ourselves, an
(Priestess) d as we gaze these images appear to change, we become better
(Priestess) healthier, more perfect, with fiery glowing auras, ourselves
(Priestess) improving within and without.
(Priestess) We step back and throw a kiss toward the cauldron, sparkles
(Priestess) of light explode in the air, we look and listen for a while,
(Priestess) then turn and begin to retrace our steps....
(Priestess) Once again we pass through the chamber of the pools, with
(Priestess) its glistening jewels an d soft music, out into the bright
(Priestess) moonlight the forested hillside about us, behind us the
(Priestess) cave entrance, down through the trees we pass across the
(Priestess) meadow, with its whispering grasses and gleaming fireflies,
(Priestess) our robes floating gossamer upon the air, silently we move.
(Priestess) Ahead on the horizon the storm flashes, small creatures

(Priestess) rustle in the grasses, our shadows move with us haloed in
(Priestess) moonlight, we move rapidly through the trees and across the
(Priestess) meadow, ahead we see the faint glimmer of our own portal,
(Priestess) growing larger, brighter as we approach. we stop before it
(Priestess) and look around, one last look at the moonlit meadow, the
(Priestess) forest, the hills , the fireflies, the mist. Then we step
(Priestess) through. We are in the circle again. We go to our bodies
(Priestess) and settle comfortably down within them. We have retur-

ned.
(Priestess) I call Rilla
(Priestess) Rilla, enter into the Center of the Circle!
(Rilla) I enter into the center of the circle
(Priestess) Children of the night, send forth your power to this our
(Priestess) Sister, that she feel the relief of our touch.
(Priestess) (visualize healing fire flowing from your hands to Rilla)
(Priestess) (and that any aches and pains are melted away and flow
(Priestess) into the ground for transmutation)
(Priestess) Rilla, when you feel full of power, earth the extra
part...
(Rilla) <I send the spiral of the breath into the earth.....>
(Priestess) and return to your place in the Circle.
(Rilla) <and with it flows all pain and burden>...
(Rilla) <and breathe the spirit of the earth back to my heart>
(Rilla) <and out again to my brothers and sisters>....
(Rilla) I thank you...
(Rilla) Blessed Be...
(Rilla) <returning to place in the circle>
(Priestess) Blessed Be!
(Priestess) Is there any others that have a boon to ask tonight in
this
(Priestess) Night of Power?
(Rilla) I ask a boon.
(Rilla) To send the healing power we have gathered here...
(Rilla) to our brother, Otter...
(Rilla) so that he may feel our love and healing touch.
(Priestess) We concentrate on the center of the Circle...
(Priestess) and a shadowy figure forms. The shape of Otter
(Priestess) takes form, and once again, the Healing Fire reaches
(Priestess) out to touch and caress.
(Priest) The figure waves it's thanks, and gradually fades away,
leaving
(Priest) behind the echoes of it's Blessed Be!
(Priest) Are there any other boons or wishes?
(Rilla) Healing for those not with us?
(Rilla) Berrywine, our sister...
(Rilla) and Alexandra too.
(Priest) Heh, We are deep enough for that too.
(Priest) We spread the circle, and many shapes and forms
(Priest) begin to appear. Brothers and Sisters that cannot
(Priest) be here in the Now, but that are always with us.
(Priest) And once more, with a rumbling from deep in the earth...
(Priest) the Healing Fire once more flows forth, and lightning
(Priest) cracks across the sky in response, power to power...
(Priest) and the shadowy figures straighten up, lose their pain,

(Priest) and smiling, slowly fade away. Blessed Be.
(Priestess) Any others?

(Priestess) Any items to be charged? We accept Goddess Charge and Lady Visa (grin)
(I.D.) for Brad...
(Shadow Hawk) I have a request, I have a wand that I picked up in the Isle of Man
(Shadow Hawk) a wand of Ash from a mountain that our brothers and sisters died on
(Shadow Hawk) during the Burning Times. I would like to charge it with the energy
(Shadow Hawk) of the night. I place it on the altar in the center of the Circle...
(Priest) Visualize the Fire flowing once more, not healing, but bonding
(Priest) with power, sealing the Wand to do the Lady's Will.
(Priest) So mote it be!
(Priestess) Any others?
(Rilla) Ingrid mentioned Brad....
(Rick B) Charge his monitor! <g>
(Priestess) Then we continue, please take your chalice and bread.
(Rilla) who is not with us except in his heart <g>...and would be if he could!
(Priestess) (lift your chalice)
(I.D.) Who needs peace!!
(Priestess) O Goddess of beauty, and of Magnificence, O God of laughter
(Priestess) and joyous strength.
(Priestess) Cast now thy blessings on this feast of sacrament. That we
(Priestess) may honour thee, and learn of thy mysteries of life, of
(Priestess) magic of creating. Blessed Be !
(Priest) Eat now of the gifts of the earth. ever new, ever fresh,
(Priest) ever excellent, know well that the power of life to come
(Priest) forth is beyond bounds in time and space.
(Priest) Eat now of the bread before you. of the grain that forms a
(Priest) link with the most ancient of living things And with the
(Priest) grain that shall sprout and grow for countless eons to come.
(Priest) Know well that to abide, life must draw vitality and power
(Priest) from the earth.
(Priest) Eat, and know of creation enduring.
(Priest) Drink now of the sweet wine before you, symbol of the light
(Priest) and beautiful magic, which opens the portals to the realms
(Priest) of enchantment. Know that music, and the lure of the
(Priest) mysterious is the sweetness and most intoxicating of all
(Priest) human experience.
(Priest) Drink, and know of elvish magic.
(Priestess) I bid you now, finish that which ye have, and meditate upon
(Priestess) the significance of that which has been said.
(Shadow Hawk) Gracious Goddess, thank you for being here tonight...
(Shadow Hawk) thank you for your Love and your touch and the light
(Shadow Hawk) you send to show us the Path in the Dark. Blessed Be!
(Shadow Hawk) Mighty God, thank you for being here tonight...
(Shadow Hawk) Thank you for you Love and your strength and the power

(Shadow Hawk) to find the strength to walk this Path in the Dark. Blessed Be!
(Marc Tripp) <Standing and moving to the East>
(Marc Tripp) Powers of Air,
(Marc Tripp) Place of Dawn,
(Marc Tripp) Guardian of the Gate I pledge my Air to Thine!
(Marc Tripp) Depart in peace to whence ye came
(Marc Tripp) Until we meet Again
(Marc Tripp) <Moving to the South>
(Marc Tripp) Powers of Earth
(Marc Tripp) Place of deepest Night,
(Marc Tripp) Guardian of the Gate, I pledge my Earth to thine!
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until We meet again.
(Marc Tripp) <Moving to the West>
(Marc Tripp) Powers of Water
(Marc Tripp) Place of the Setting Sun,
(Marc Tripp) Guardian of the Gate, I pledge my Water to thine.
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until we meet again!
(Marc Tripp) <Moving to the North>
(Marc Tripp) Powers of Fire,
(Marc Tripp) Place of the Highest Sun,
(Marc Tripp) Guardian of the Gate, I pledge my Fire to thine!
(Marc Tripp) Depart in peace to whence ye came.
(Marc Tripp) Until we meet again.
(Marc Tripp) <Moving back to my place in the circle.
(Shadow Hawk) I take the Sword of Opening, and I move to the North
(Shadow Hawk) Moving counterclockwise, I walk the Circle one more time...
(Shadow Hawk) and the fire gutters out and sinks into the Earth...
(Shadow Hawk) I walk the Circle Round and Round.
(Shadow Hawk) I walk the Circle into the Ground.
(Shadow Hawk) I walk the Circle round and Round.
(Shadow Hawk) Out to the edge of the Covenstead.
(Shadow Hawk) Returning to the north, I raise the sword high...
(Shadow Hawk) The Circle is Open, but unbroken...
(Shadow Hawk) Merry Meet, Merry Part, and Merry meet again!
(Shadow Hawk) So mote it be!
(Rilla) So mote it be!
(Marc Tripp) So Mote it be!
(Jim Stay) So Mote it be
(2-1,Rick B) So Mote It Be!
(I.D.) So mote it be!
(Kammy) So mote it be!
(Many Blue Sparks) So Mote it be!

COMPUSERVE ON-LINE FULL MOON RITUAL
MAY 1993

********** New Age+ Forum 04-May-93 20:17

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 HP       | MBS, will you call the Guardians of the South?
 Many Blue Sparks: Spirits of Fire who live in the summer sun...
          | and winter fires, Guardians of the south....
          | that warm this our home... we ask you to
          | watch this circle and join our celebration.
 HP       | So mote it be!
 Otterkin| So mote it be!
 HP       | Guardians of the watchtowers of the West...
          | Setting Sun, Home of Bear, Waters of the Abyss...
          | I do Summon you Here to this Rite...
          | Serpent power, flowing power, I call to you...
          | Come, attend this our Circle as we gather to do...
          | the Lady's Will!
          | So mote it be!
 Otterkin| So mote it be!
 HP       | I pick up the old hollowed rock that lays
          | upon the altar...
          | in it was water collected from sacred streams.
          | Holding the Water to the West, I offer it up...
          | Creature of Water, be thou purified and cleansed to do
          | the Lady's Will.
          | Picking up Salt I offer it to the North for Blessings.
          | Creature of Earth, be thou purified and cleansed to do
          | the Lady's Will.
          | Mixing the Salt and water together, I stride the
    | circle in a clockwise manner,
          | splashing salted water around the Circle.
          | By the Creatures of Water and Earth do I cleanse
          | and purify this Circle!
          | and I place the salted water back on the altar.
          | Picking up the incense, I offer it to the East
          | Spirit of East and Air, be thou purified and cleansed
          | to do the Lady's Will!
 Babs     | Persephone from the East receives your offering.
    | Xaipe!!!
      HP  | Then, holding the Censor to the South...
          | Spirit of Fire, be thou purified and cleansed to do
          | the Lady's Will!
          | And I add the incense to the fire,
          | and walk the circle...
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         | wafting the sweet smoke.  Creatures of Air and Fire...
         | Cleanse and purify this Circle
         | that we might Do the Lady's Will!
         | And I place the censor back on the altar.
         | So mote it be!
Otterkin| So mote it be!
HP       | Then, I take up the Staff...
HP       | In my Hands is the Staff of the Gods
         | Fire flowing from it's Tip.
         | From North to East to South
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         | I Cast the Circle round the Earth
         | returning to the North.
         | At Circle's Center,
         | I plant the Rod Deep in the Earth.
         | Like a Pillar, the Staff reaches up from the
         | Center of the Circle.
         | Turning, I bow to my Lady.
Otterkin| We are in the Space between the worlds,
         | In a place that is not a place,
         | In a time that is not a time,
         | In a space that is not a Space.
         | Welcome, and Blessed Be!
HP       | Blessed Be!
HP       | Oh Lady, on this most Sacred Night,
         | As your Face waxes Full and Bright,
         | I bid thee grant my Heart's Delight.
         | Oh Mother, Lover, Crone as One,
         | Gracious Goddess, Queen of All,
         | I call to you to Come,
         | Join us here as we sound the Bell,
         | Your Ritual has begun.
         | Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
         | Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
         | Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Selene   | Horned One, Lover, Sun and Son,
         | Leaper in the Corn
         | Join me in my Moonlit Rite,
         | Weave with this Spell tonight!
         | God of Wood and God of Field,
         | Dancing by my Light,
         | Come you now, an' as you Will,
         | Share with Us Delight!
         | God of Forest, God of Life
         | Come I call you here tonight.
         | Lover dead by Winter's hand,
         | Join with Me to Bless the Land!
         | send 6 Yours!
Pan      | Tonight is the Night of the Full Moon,
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| and tomorrow is Beltaine by the Old reckoning.
| The time of Beltaine (Lady's Day) is the time
| of celebrating the coming fertility of the Earth
| In days past there were many ways to celebrate.
| A bonfire was lit, and people would dance around
| and leap over it for luck in the coming year
| usualy with a specific endeavor in mind such
| as finding one's true love, fertility in marriage,
| or safety in traveling. Cattle were driven
| through it's ashes to ensure good milk yield.
| It was also a time when the High Priest and
| High Priestess would share in the Great Rite, Blessing
| the fields and flocks with the Power raised to ensure
| fertility and bounty. Couples drifted from the Circle
| to make love in the fields to add to and share in
| the Blessings.
| This year we are doubly blessed. We have a Full

| Moon coinciding with Beltaine, so it will be
| extra strong for "fertilizing" the coming
| year and our work here tonight.
Selene | Speaking of work, my beloved Lord,
| I am eager to begin.
| Tonight we raise the Cone of Power in a
| different way, so please gather round.
| Upon the altar there are ribbons,
| Colors of all kinds,
| White for gifts of the Spirit
| Pink for love or romance,
| Green for healing power,
| Blue for for truth and wisdom,
| Red the Blessings of the Fertile Field,
| Gold for wealth,
| Silver for security...
| Choose the ribbon right for you,
| the colors all run true.
| All the colors in between,
| shades and hues of each are seen.
| Tonight's a night of Magic True
| And magic follows Form.
| In your Hand, catch one end and
| the let other reach for
| the Staff of the Gods.
| The Magic draws the Ribbons, and
| They fasten themselves upon the Staff.
| And brightly flutter there,
| Dancing in Her Light,
| Wrapped around the God's Pole,

Pan | Hear the sound of drumbeat slow,
Selene | Straight and Hard in the Night.
Pan | The Heartbeat of the Land.
Selene | nd
Pan | Hear the sound of drumbeat slow,
Selene | [B
Pan | The Heartbeat of the Land.
| Dance around the Maypole fair,
| Weave your ribbons bright and tight,
| Wrap the Staff of God.
| Wrap your ribbons bright and tight,
| Weave your Heart's delight.
| Drumbeat sounds louder still,
| as faster it becomes,
| Joyous cries from throats do leap,
| Hearken to the Sound.
| Faster still the beat does sound,
| The Circle spins around and round,
| Wrap the God's Pole with your Dreams,
Babs |)))))) O ((((((
Pan | That Fertile be your Life.
| Wrap the Pole up nice and tight,
| Sealing your desire.
| Wrap the pole up nice and tight,
| The Ribbons now are short.

| Bind them when you reach the Base
| And listen for His Call!
| (hear the sound of far off hunting horns)
Selene | (Lighting fire)
| Tonight we charge by Fire Bright.
| and Jump the Beltaine Fire.
| Fire Spirit, Fire Spirit, Dancing in the Night,
| Fire Spirit, Fire Spirit, Come and join our Rite!
Pan | Come My Lady, and Jump the Fire with me!
| (joining hands we jump the fire)
| (let all who wish, visualize the fire
| and jump along with us.
Selene | Are you going to ask them to share their
| wishes?
Pan | Will you share your wishes with us here tonight?
Selene | Silver and pink ribbons for me...
H.P. | I wish for Contentment in the coming year!
| (jumping the fire)
Selene | The child that I would like to adopt should be born in
| the coming year!
Griffin | A wish to see the Community of the Old Religions
| banding together as never before,
| putting aside differences in Perfect

| Love and Perfect Trust (Jumping the fire...)
Many Blue Sparks: A green ribbon for me...
Pan | Blessed Be!
Many Blue Sparks: healing of mind and body to become the highest
| I can... jumping the fire.
Pan | So mote it be!
Babs | Goddess & God bring me blue - letting go
| & red - passion. (Jump)
Selene | Blessed BE!
Selene | Blessed Be!
Pan | Then we continue...
Pan | Lay your hands upon my Staff, feel the power within,
| Take of It I will to you, Life and Heart and Soul,
| Take the Power within yourself,
| Centered and Empowered,
| Plant it deep within your Heart, feel Desire filled.
| Deeper works the Magic still,
| The Greatest Rite is nigh,
| Open now the Circle cast,
| and slip you out by ones and twos,
| into the woods, both Fair and dark,
| and feel Me all about.
| The Oldest Magic fills the Air,
| Desire fills the loins,
| Lovemaking, the Ancient Magick
| brings life to Heart's desire,
| And fertilizes the Earth.
| (visualize you and a loved one
| going out into the woods)
| Blessed are the hearth and Field,
| upon your love does lay.
| Make your loving long and deep,

| share your loving sweet.
| Come back to Circle when you are done,
| This Night's the Night of Love,
| Come back to Circle when you are done,
| While our Mother is Above.
| Milady, will you help me erect the Oldest Altar?
Selene | Willingly and with Love, My Lord.
Pan | (in the center of the circle a mist does rise)
| And I carry you within,
| hidden from eyes of the World...
| and only the sounds of Lovemaking fill the air.
| Around the Circle, the Coveners each make their way
| to the fields, with their loved ones and make love,
| each in their own way, to share the joy of Love, Lust
| and the regeneration of Life itself.

| Drink the Wine that is the fruit of my loins...
| And eat the bread that is the grain of my body...
| That I will live in you and you will live in me.
Selene | Now this Rite is drawn to close,
| The Fire is dying down,
| The pole is wrapped for the coming Year,
| And Magic fills your life.
| Thank you Horned One, young and Strong,
| For being here tonight,
| Thank you horned One, Dark and Fierce,
| For Dancing in Her Light.
HP | Goddess Fair and Goddess Bright,
| Within you lies the Seed,
| Goddess Fair and Goddess Bright,
| We thank you for your Rite.
H.P. | Moving to the West....
| Keepers of the Watchtowers of the West, I thank you
| for attending this our Lady's Rite,
| and as you depart to your Watery realm, I ask
| that there always be Peace,
| peace between you and the Children of the Lady!
| So mote it be!
Otterkin| So mote it b!
H.P. | Now South please.
| MBS, please thank the south for us?
Many Blue Sparks: Keepers of the Tower of the East, thank you
| for attending our Lady's rite
| and as you return to Spheres of Fire, I ask that
| you bring us Light,
| Light for the Children of the Lady!
Otterkin| So mote it be!
H.P. | So mote it be!
| Babs, Wilt thou thank the Guardian of the East?
Babs | Hail wise Persephone. Thank you for your gracious
| attendance. Bless our dreams. Xaipe!!!
H.P. | Blessed Be!
Otterkin| Blessed Be!
Griffin | Guardians of the Watchtowers of the North,
| Lords of the Earth,
| we thank you for your presence. Stay if you will,

| part if you must...
| and if depart you will,
| then we bid you Hail and Farewell...
| So mote it be!
Otterkin| So mote it be!
H.P. | So mote it be!
HP | With my athame I walk to the north,
| the point is at the ground, I walk the

| Circle round and round, from North to West
| to South then East, the Circle sinks into the
| ground. I turn to face my Lady Fair, across
| the sacred Ground.
| The Circle is Open, but never broken.
| Merry Meet, Merry Part, and Merry Meet again!

Shadow Hawk: Blessed be all!

Otterkin| Blessed be!

ID | Blessed be!!

Many Blue Sparks: Blessed be!

Griffin | Blessed Be!

FULL MOON RITUAL
October 12, 1992
Led by Baba Yaga (Grandmother Owl) with Shadow Hawk and Rilla

(1-3,Baba Yaga) I also wanted to remind everyone that if you are someone who feels
...
(1-3,Baba Yaga) that Columbus isn't your A#1 hero, we can put in a polite bow to the
(1-3,Baba Yaga) residents of Turtle Island were here to greet him.
(1-3,Baba Yaga) The strange words you'll see in the ritual are Cherokee for the
Spirit
(1-3,Baba Yaga) guardians of the Quarters, the God, Goddess and Ancestors/Community/Totems.

(1-1,S.H.) striking chime once

(1-1,S.H.) Relax your bodies, feel the tension flow out of them....
(1-1,S.H.) send your awareness down, down, into your feet...
(1-1,S.H.) and from your feet, feel the connection to the earth pulling at you
(1-1,S.H.) slowly, begin to breath deep...
(1-1,S.H.) and with each breath you take, fill your body with energy...
(1-1,S.H.) and with each exhale, push it down through your feet into the earth...
(1-1,S.H.) the connection grows stronger, and the barriers break down
(1-1,S.H.) breath by breath, wall by wall, and the earth becomes alive
(1-1,S.H.) beneath you.
(1-1,S.H.) Now, as you inhale, let the energy flow completely through you into the
earth...
(1-1,S.H.) and as you exhale, begin to pull energy from the earth up into your
body...
(1-1,S.H.) you are awash in the energies of Father Sky and Mother Earth, they
(1-1,S.H.) are cleansing and balancing your body with each breath you take.
(1-1,S.H.) Air and Earth, you are balancing, you are grounding, you are
(1-1,S.H.) attaining peace and harmony with our Mother and our Father-
...
(1-1,S.H.) Breath gently, and be at one.

(1-3,Baba Yaga) (moving to the east and raising my athame high)

(1-3,Baba Yaga) This athame is the symbol of Air, the element of the East.
(1-3,Baba Yaga) I summon the powers of the East, the winds of thought and
intelligence,...
(1-3,Baba Yaga) the storms of inspiration and learning. Here arises Awahili, the

Eagle,...
(1-3,Baba Yaga) where the sun does ever shine. Give to us the wisdom of the east.
...
(1-3,Baba Yaga) We invite these spirits to this our celebration of their powers.

(1-3,Baba Yaga) (Walking around circle drawing it with the Athame)
(1-3,Baba Yaga) (lighting candle)

(1-1,S.H.) (moving to the South)
(1-1,S.H.) (taking breath, and raising Wand high)

(1-1,S.H.) This Wand is the symbol of Fire, the Element of the South. I
(1-1,S.H.) summon the powers of the South, the fires of directed will, of
(1-1,S.H.) energy and spirit. Here dwells Tsistu, the Rabbit, the Trickster
(1-1,S.H.) in the direction we are always facing. Grant us the ability to
(1-1,S.H.) attune ourselves to the energy of the South. We invite these
(1-1,S.H.) Spirits to lend us their aid in our work tonight.

(1-1,S.H.) (walking Circle, sending fire though the wand, outlining the circle of
Fire

(1-3,BYaga) (Moving to the West. Picking Up small bowl of clear water ...
(1-3,BYaga) Holding water over head facing west)

(1-3,BYaga) This water is the essence of Water, the Element of the West. ...
(1-3,BYaga) I summon the powers of emotion and love, understanding and caring.
(1-3,BYaga) Here dwells Yanu, the Bear, where the sun lies down and dies ...

(1-3,BYaga) It is the home of the thunders: the source of knowledge of our inner
(1-3,BYaga) beings. Grant us thy inner peace and understanding. ...
(1-3,BYaga) We invite these spirits to permeate all that we do here.

(1-3,BYaga) (Walking around circle sprinkling water, drawing circle with stream of
water)
(1-3,BYaga) (lighting candle)

(1-1,S.H.) ~(I move to the North and raise a container of Salt high)

(1-1,S.H.) This Salt is the symbol of Earth, the Element of the North. We
(1-1,S.H.) summon the strength and protection of the rocks and the trees, the

(1-1,S.H.) stability of the stones which are the bones of the People. Here
(1-1,S.H.) dwells Yunsu, the Buffalo, in the home of the white giant from
(1-1,S.H.) whose mouth streams the cleansing wind. Grant to us thy strength,
(1-1,S.H.) ancient wisdom, cleansing and stability. We invite these Spirits
(1-1,S.H.) to give reality to all that we do here.

(1-1,S.H.) (walking the Circle, outlining the Circle with Salt)
(1-1,S.H.) (moving towards the Altar)
(1-3,BYaga) (moving towards altar)
(1-8,Rilla) <standing at altar>
(1-1,S.H.) (joining Rilla at the Altar)

(1-8,Rilla) Great Goddess, Maiden, Mother, Crone...
(1-8,Rilla) spread wide your wings of silver moonlight over us...
(1-8,Rilla) Give thy blessing to us and to these rites we do...
(1-8,Rilla) in your name. Grandmother Earth, Agisagua, Grant us thy...
(1-8,Rilla) peace and thy blessing...

(1-8,Rilla) <lighting Goddess Candle>

(1-1,S.H.) Mighty God of the Golden Sun, the Winter's cold, bring your
(1-1,S.H.) beaming face to our circle. Galunlati, Father Sky, Great
(1-1,S.H.) Mysterious of the cosmos; give thy blessing to these rites we do in your
name.

(1-1,S.H.) (lights God Candle)
(1-1,S.H.) (lighting Yellow Candle)

(1-3,BYaga) Like the radiating cords of the spider's web...
(1-3,BYaga) All paths lead to the center. and like the circling threads, ...
(1-3,BYaga) each one of us is linked, one to all others. Spirits dwelling here,
(1-3,BYaga) old ones, ancestors, Agayunli, Nunahe, be welcome ...
(1-3,BYaga) here we are all one. We are the Stone Peoples...
(1-3,BYaga) the community of the religions of the Mother Earth and the Father Sky.

(1-3,BYaga) (Lighting red Candle)
(1-3,BYaga) (Picking up silver cup filled with clear spring water...
(1-3,BYaga) holding the cup up towards the full moon)

(1-8,Rilla) Silver Lady, Mother of Dreams, Night Sister...
(1-8,Rilla) Lift your sacred circle---see your reflection here.

(1-8,Rilla) <looking up at the moon>

(1-1,S.H.) In Shadow do we search.
(1-1,S.H.) To the Darkness you bring welcome light!

(1-3,BYaga) (looking at the Moon)
(1-1,S.H.) (looking up at the moon)

(1-3,BYaga) Lady Moon, your silver face reflects upon this water. ...
(1-3,BYaga) Reach down and give your face unto this mirror here. ...
(1-3,BYaga) Come to us Lady: come. We, your children ask you. ...
(1-3,BYaga) Moon Web, Silver Thread....
(1-3,BYaga) Spin to us.
(1-8,Rilla) Moon Web, Silver Thread, Spin to us.
(1-3,BYaga) Moon Web, Silver Thread....
(1-1,S.H.) moon Web, Silver Thread, spin to Us.
(1-3,BYaga) Spin to us.
(1-1,S.H.) Moon Web, Silver Thread, Spin to us.
(1-8,Rilla) Moon Web, Silver Thread, Spin to us.

(1-3,BYaga) (bringing cup down to level with my heart)
(1-3,BYaga) (staring into water there)

(1-1,S.H.) Moon Web, Silver Thread, Spin to US!
(1-3,BYaga) Moon I name You, Moon you be
(1-8,Rilla) Moon, I name you. Moon you be.
(1-1,S.H.) MOON WEB, SLIVER THREAD, SPIN TO US!
(1-1,S.H.) MOON, I name you, Moon you be.

(1-3,BYaga) (Drinking from cup of moonlight)
(1-3,BYaga) (Passing cup to Shadow Hawk)

(1-3,BYaga) Drink Deep of Moonsilver ...
(1-3,BYaga) Be one with Moonlight.

(1-1,S.H.) (taking draught)
(1-1,S.H.) (passing chalice to Rilla)
(1-8,Rilla) <drinking>

(1-3,BYaga) Drink Rilla, Drink Deep of Moonsilver ...
(1-3,BYaga) Be one with Moonlight.
(1-1,S.H.) Rilla, Drink, drink deep of Moonsilver. Be one with the Moonlight.

(1-8,Rilla) <passing chalice to Helen>

(1-3,BYaga) Helen, Drink Deep of Moonsilver ...

(1-5,Helen Larkin) <drinking.. passing chalice>

(1-3,BYaga) Be one with Moonlight.

(1-5,Helen Larkin) <to Ray>
<drinking>
<passing chalice>

(1-3,BYaga) Ray Drink Deep of Moonsilver ...
(1-3,BYaga) Be one with Moonlight.

<to babayaga>

(1-3,BYaga) Taking chalice and picking up sprig of lemon balm
(1-3,BYaga) (Dipping lemon balm leaf in...
(1-3,BYaga) the cup, shaking drops of moon water over Shadow Hawk)

(1-3,BYaga) Moon Washed, Love and light...
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...
(1-3,BYaga) the cup, shaking drops of moon water over Rilla ...
(1-3,BYaga) and sending with it healing power from our ritual)

(1-3,BYaga) Moon Washed, Love and light...
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...
(1-3,BYaga) the cup, shaking drops of moon water and protection over Helen)

(1-3,BYaga) Moon Washed, Love and light...
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...

(1-3,BYaga) the cup, shaking moon water over Ray)

(1-3,BYaga) Moon Washed, Love and light...
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...
(1-3,BYaga) the cup, shaking moon water over myself, making face)

(1-3,BYaga) Moon Washed, Love and light...
(1-3,BYaga) She brings.

(1-3,BYaga) (pouring a drop of the moon water on the ground(floor))
(1-3,BYaga) (touching floor with foot)
(1-1,S.H.) ~(touching ground)
(1-8,Rilla) <touching ground> <placing symbols on the earth>

(1-3,BYaga) As we take power to keep, We return power to its source...
(1-3,BYaga) So Mote it Be
(1-8,Rilla) So Mote it Be!

(1-1,S.H.) As we take Power to keep
(1-1,S.H.) We return Power to its source
(1-1,S.H.) So mote it be.
(1-3,BYaga) So Mote it Be
(1-1,S.H.) So mote it be!

(1-3,BYaga) (motioning to the directions as they are named)

(1-3,BYaga) Air, Fire, Water, and Earth

(1-3,BYaga) (motioning above and below)

(1-3,BYaga) Power of Moon and Sun. ...

(1-3,BYaga) Be within us always. As we leave this place between the worlds. ...
(1-3,BYaga) As we walk again upon the ordinary ground. What we did here is ever part
of us ...
(1-3,BYaga) We are power, we are change; our circle is opened...
(1-3,BYaga) Blessed Be

(1-3,BYaga) (opening arms wide to take in the whole circle)

(1-8,Rilla) Blessed Be!!
(1-1,S.H.) Blessed Be!
Blessed be

(1-3,BYaga) (hugging Rilla, Hugging Shadow Hawk, Hugging Ray, Hugging Helen)
(1-1,S.H.) (hugging hug junkies)

<hugging>
(1-8,Rilla Hugging all....beautiful ritual, Baba!

EXPLANATORY NOTES

Awahili is Cherokee for Eagle, the spirit keeper of the East. This is the messenger
to the powers and the bird of the chieftain.

Sistu is Cherokee for Rabbit. the spirit keeper of the South for the Eastern
Woodland Indians. Western Indians use the Coyote her. In any case it represents
teaching through humor or by showing how NOT to do things. Think of the B'rer Rabbit
stories: "Please
don thro me in dat briar patch!"

Yanu is Cherokee for Bear, the spirit keeper of the West. Yanu is the healer, she
who gave the sweat lodge to the people and the bear is the chief of the council of
the four-leggeds. The thunders are 'chancy' powers, sometimes good and sometimes
evil.

Yunsu is Cherokee for Buffalo, the spirit keeper of the North. Yes, buffalo once
roamed a lot of the East! The buffalo provides for our mundane needs with food,
clothing, shelter and, in the planes, fuel. For the Sioux (Lakota) the buffalo also

gives the sacred pipe to the people, their communication with the powers.

Agisegua is the Great female or Great Doe of the Cherokee. There are other female power figures which might have been used including the Corn Mother.

Galunlati is 'him above' in Cherokee and is one of many possible names for deity above.

Agayunli means "old" and refers to 'ancestors'; the grandmothers and grandfathers who are the wise ones. 'Grandmother' and/or 'Grandfather' were used as respectful address to persons considered wise without regard to actual kinship.

Nunahi are the spirits and totems which surround us. It might be translated as the 'immortals'.

Full Moon Ritual Sept 10, 1992
HPS-Nanette
HP -Ted

(1-6,HPS) [HPS take besom (broom) and circles the area clockwise while
(1-6,HPS) sweeping and saying]
(1-6,HPS) Sweep Ye Circle
(1-6,HPS) Sweep it well
(1-6,HPS) Sweep out evil
(1-6,HPS) Sweep out ill
(1-6,HPS) Sweep out ye Lady's beautiful Earth
(1-6,HPS) And fill this site with Joy and Mirth!

(1-6,HPS) [HPS rings a pleasant bell three times]
(1-6,HPS) Ring!
(1-6,HPS) Ring!
(1-6,HPS) Ring!
(1-6,HP) I will now light the Lords candle on the Alter...
(1-6,HP) My lord, be with us in strength and love to see this circle through
(1-6,HP) As the light shines through, Our love is with you!
(1-6,HPS) I will now light the Lady's candle on the altar...
(1-6,HPS) May the Lady's light guide us. So mote it be!

(1-6,HPS) My lord, will you please summon the Elementals?

(1-6,HP) By your wish, my love!
(1-6,HP) [I move to the East with Athame in hand and draw a Large invoking
(1-6,HP) pentagram in the air]
(1-6,HP) Powers of the East, entities of air, I call and summon thee here and
(1-6,HP) now. With the Love of the Lady and the Strength of the Lord I invoke
(1-6,HP) Thee; Be present at our circle; Protect those within; Guide us in...
(1-6,HP) our rites.
(1-6,HP) Oh, great element of air, as thou flows within us all, I ask
(1-6,HP) of thee to join all here together with thine invisible bonds of
(1-6,HP) thought and knowledge. So Mote it Be!

(1-6,HP) [I move to the South, again drawing an invoking pentagram in
(1-6,HP) the air]

(1-6,HP) Powers of the South, entities of fire, I call and summon thee here
(1-6,HP) and now. With love of the Lady and Strength of the Lord I invoke...
(1-6,HP) thee; Be present at our circle; Protect those within; and Guide us
(1-6,HP) in our rites. Oh great elements of fire, warm our hearts and souls
(1-6,HP) so that all within our circle tonight can WILL that perfect love

(1-6,HP) away and thus receive all that which returns thrice fold.
(1-6,HP) So mote it be!
(1-6,HPS) So Mote It Be!

(1-6,HP) [I move to the West. I draw a large invoking pentagram in the air]
(1-6,HP) Powers of the West, entities of water, I call and summon thee with
(1-6,HP) the love of the Lady and strength of the Lord. I invoke Thee; Be
(1-6,HP) present at our circle; Protect those within; and guide us in our...
(1-6,HP) rites.
(1-6,HP) Oh great element of water, help us dare to flow as easily as thou...
(1-6,HP) within and without our physical selves so that all within our circle...
(1-6,HP) may join on the astral. Moisten our lips so our kiss be soft; Flow...
(1-6,HP) fromfrom our eyes as tears of joy; Unite us in the realms of the...
(1-6,HP) Gods. So mote it be!
(1-6,HPS) So Mote It Be!

(1-6,HP) [Circling to the north I draw another large invoking Pentagram]
(1-6,HP) Lady of the North, Mother Earth, sweet beauty and gift of the Gods,...
(1-6,HP) join us here in our circle of love. With the Lord and the Lady...
(1-6,HP) within us all, we send for thee with Perfect Love and Perfect Trust...
(1-6,HP) so that thou may be healed, renewed, and loved. Powers of the North,...
(1-6,HP) entities of the Earth, be present at our circle; Protect those...
(1-6,HP) within; and Guide us in our rites. With the love of the Lady and...

(1-6,HP) the strength of the Lord, I call thee here now!
(1-6,HP) So mote it be!
(1-6,HPS) So Mote It Be!

(1-6,HP) [Back to the East again, Athame raised high]
(1-6,HP) So Mote It Be! The elements are here!
(1-6,HP) [speaking now to the HPS]
(1-6,HP) My Lady, the elements are present as per your wish. With love and...
(1-6,HP) trust they have been summoned as all here now have been.
(1-6,HPS) So Mote It Be!

(1-6,HPS) [HPS goes to the alter and draws a pentagram in a bowl of salt]
(1-6,HPS) I bless thee salt, element of Earth, in the names of the Lady &...
(1-6,HPS) Lord. [HPS now draws a pentagram in a bowl of water]

(1-6,HPS) I bless thee, element of water, in the names of the Lord and Lady.

(1-6,HPS) [HPS Places three Athame-fulls <g> of salt in the water]
(1-6,HPS) I ask that the combining of these elements purify our circle, and...
(1-6,HPS) those who shall enter this sacred place of worship for the Lady and...
(1-6,HPS) Lord.

(1-6,HP) [HP draws a pentagram in a small dish of incense]
(1-6,HP) Incense of Oil. Incense of Herb. I bless and consecrate thee to be...
(1-6,HP) pure and good. With this blessing I do charge thee to keep from this...
(1-6,HP) circle all ill and bring forth the security of Perfect Love and...
(1-6,HP) Perfect Trust to all within our magical bounds.
(1-6,HP) So Mote It Be!

(1-6,HP) [Now I draw a pentagram in over the fire (a small charcoal)]
(1-6,HP) Creature of fire, I consecrate and bless thee so that thou are...
(1-6,HP) purest in form, love, and trust. Powers within, grow and strengthen...
(1-6,HP) so that thou may protect and aid all within our circle, uniting us...
(1-6,HP) within, even over vast distances. I charge thee to hinder us not,...
(1-6,HP) protect us from that which we do not desire, and warm our hearts...

(1-6,HP) with thoughts of Love and Trust.
(1-6,HP) So Mote It Be!

(1-6,HP) [I now place a bit of incense on the coal]
(1-6,HP) Incense burn in the fires light and the elements shall unite. May...
(1-6,HP) the sweetness upon the air aid our united thoughts and bring forth...
(1-6,HP) all which is good and pure. For that which is not good and pure...
(1-6,HP) shall find the sweetness sour and repugnant. Incense and fire now...
(1-6,HP) seal our way on the path of the Lady and Lord!
(1-6,HP) So Mote It Be!

(1-6,HP) [HP will take censor in hand and the HPS will take the salted water,...
(1-6,HP) we then sprinkle and cense the circle border as well as ourselves...
(1-6,HP) within...]
(1-6,HP) <Spinkle>
(1-6,HP) <Sprinkle>

(1-6,HPS) [I will now conjure the circle, please visualize a bright blue...
(1-6,HPS) perimeter]
(1-6,HPS) I conjure thee oh circle of love and light. May our perfect love and...
(1-6,HPS) trust shine bright. With this light of blue,
(1-6,HPS) We ask that no harm come through.
(1-6,HPS) Circle in, Circle out,
(1-6,HPS) Only the pure of heart may come about.
(1-6,HP & HPS) So Mote It Be!
(1-6,HP) [With a big ole kiss I bring all the Ladies out there into our...
(1-6,HP) circle]

(1-6,HPS) [With a kiss I bring all the Lords into our circle]
(1-6,HPS) <Kiss Kiss>

(1-6,HP) Well, we're all in circle and have a ritual for the moon to boot.
(1-6,HP) Anyone have any input they would like some group thought on? We
(1-6,HP) have a bit of collective thought to do later, also.
(1-5,Shadow Hawk) I would like to thank the Lady for the fact...
(1-5,Shadow Hawk) that so little life was lost due to Hurricane Andrew.
(1-6,Ted & Nanette) Blessed Be!

(1-5,Shadow Hawk) Greg, Lars, Count, anything to add?
(1-9,Lars) I would like to say thank you for a beautiful experience..
(1-4,Greg) I would like to ask if we coulld raise dome energy to
(1-6,Ted & Nanette) OK, shall we go into our ritual? Also, what is the transmission...
(1-4,Greg) send to my mother in the hospital
(1-6,Ted & Nanette) delay? should I wait longer for responses?
(1-5,Shadow Hawk) Yes wait about a minute longer
(1-4,Greg) I can't type fast
(1-6,HP) Why is your mom in the hospital?
(1-4,Greg) Cancer
(1-6,HP) Let's do a bit of healing with our collective thoughts, when the...
(1-6,HP) magic time is ready. Is that OK? Where is she?
(1-4,Greg) Dobbs Ferry, New York... that sounds fine
(1-6,HP) Any one else, or shall the ritual begin?

(1-6,HP) Whom might have a whit candle available, and whom is visualizing...
(1-6,HP) tonight?
(1-9,Lars) I'm just 20 minutes north of where the worst of Andrew hit--Please .... a though
(1-4,Greg) I have a white candle
(1-5,Shadow Hawk) I have a Zen Candle

(1-6,HPS) Figures!
(1-6,HP) OK let us do what we came here to do!
(1-6,HP) Tonight is the full moon. We are at our peak in magic, love, and...

(1-6,HP) fulfillment in all matters. Tonight we celebrate the climax of our...
(1-6,HP) Lady's cycle. Tonight we are all one!
(1-6,HPS) The culmination of our work, our love, and the Lord, rest in the...
(1-6,HPS) Lady tonight.
(1-6,HP) Would anyone else like to comment on what the full moon is to them?
(1-9,Lars) High Tide for me...!
(1-6,HP) So be it.
(1-6,HPS) The Godess is Alive and Magic is afoot!
(1-5,Shadow Hawk) The Full moon is the face of my Lover.
(1-6,HP) Blessed be! The Goddess is Alive and Magic is afoot!

(1-6,HP) [HP now take white candle in hand, (mouth actually, hands are busy)]
(1-6,HP) May this candle be as the moon, as the Goddess. Shining bright with...
(1-6,HP) the warmth of love.

(1-6,HP) [I hand the candle to the HPS]
(1-6,HPS) [HPS carves a pentagram in the candle and says]
(1-6,HPS) With love and trust I charge this candle to burn bright and long. It...
(1-6,HPS) is to represent the Lady, the moon, and of course the Lord. In peace...
(1-6,HPS) and harmony this candle is love.
(1-6,HP) Blessed Be!
(1-6,HPS) Blessed Be!
(1-6,HPS) So Mote It Be!

(1-6,HPS) [HPS now lights the candle and places it on the altar, saying]
(1-6,HPS) Now, with all of us across the distances, if you have a candle,...
(1-6,HPS) please do as I did. We shall wait...
(1-5,Shadow Hawk) blessed be
(1-6,HP) Shall we continue?
(1-3,Count Cagliostro) yes
(1-5,Shadow Hawk) aye
(1-9,Lars) yes
(1-4,Greg) Blessed Be!
(1-6,HPS) So be it! Those that have candles please follow along; those...
(1-6,HPS) without should visualize one and procede along also. The physical...
(1-6,HPS) world NEVER INHIBITS the realm we are in now.
(1-6,HPS) I want everyone to look into the flame of your candle. Our computer...
(1-6,HPS) desk is serving as an altar tonight, to make it a bit less hectic....
(1-6,HPS) <g>. Anyhow, look into the flame and see the moon. So bright and...
(1-6,HPS) full, this is the moon in your heart.
(1-6,HP) Now look again into the flame of your candle, and see your-self in...

(1-6,HP) that flame. See your life energy as it really is. The moon is your...
(1-6,HP) heart, the flame, and you life energy. It is one!
(1-6,HPS) Let us pause for a moment and let yourself be one with the flame,...
(1-6,HPS) the moon, and the Goddess. Feel the warmth. Feel the love.
(1-6,HPS) Know the Goddess.
(1-6,HPS) As the candle burns, remember not what was said, but remem-ber what
(1-6,HPS) was done and felt. You and the Goddess are one.
(1-6,HP) For those with candles, let them burn till gone. For those without,...

(1-6,HP) let them burn in your mind till dawn. For to snuff a flame before...
(1-6,HP) it's time really pisses-off the fire faeries!
(1-6,HP) Blessed Be!
(1-6,HPS) So Mote It Be!

(1-6,HP) [Speaking to the HPS]
(1-6,HP) My Lady. My Love. Does thou wish at this time to become one with...
(1-6,HP) the Goddess?
(1-6,HPS) Yes, I do.
(1-6,HP) So Be It!
(1-6,HP) [I raise my athame and point it towards the HPS while saying]
(1-6,HP) My Lady, Tis I, once again, calling upon thee with the request for...
(1-6,HP) thou to join us now in this, thy high priestess. Lady of many...
(1-6,HP) names, Isis, Diana, Astarte, Aradia, Be with us! Lady of many ages,
(1-6,HP) maiden, mother, crone, Be with us! With perfect love and perfect...
(1-6,HP) trust I call upon thee, oh most beautiful mother of us all. Join...
(1-6,HP) with us now! Our hearts are open to thee. Our circle is open to...
(1-6,HP) thee. Our trust resides in thee. JOIN US NOW!

(1-6,HP) [Now for the online tricky part, I'll invoke the HPS and then type...
(1-6,HP) her response, maybe it'll work <g>]
(1-6,HPS) [Breathing deepens]
(1-6,HPS) She weeps... for the destruction and the pain, for she knows it is...
(1-6,HPS) great. <sigh> But all is how it should be. Know that from death...
(1-6,HPS) comes rebirth... And although much time is passing, we will be...
(1-6,HPS) whole again. A large green ball... Greg... See a large green ball...
(1-4,Greg) OK
(1-6,HPS) in front of you... <shaking head> Greener, brighter... Not...

(1-6,HPS) Put your love inside and through me it shall go to your mother.....
(1-6,HPS) Your energies will double...
(1-6,HPS) <Deep breath>
(1-6,HPS) Good color greg...
(1-6,HPS) <Long deep breathing>

(1-6,HPS) It is done. It has been sent.
(1-6,HPS) <We're back! Pardon us for a second while we do a good grounding...
(1-6,HPS) hug>

(1-6,HP) Well, ... Wow.
(1-6,HP) Let's do a quick cakes and wine (or Ale), OK?
(1-4,Greg) Sounds wonderful
(1-9,Lars) ook...
(1-5,Shadow Hawk) sounds good to me!
(1-4,Greg) I have doughnuts and Ale
(1-6,HPS & HP) Just got ours too! Let's do it!
(1-6,HPS & HP) [HP and HPS face each other (OK Nan, get on the desk)]
(1-6,HPS & HP) [HPS hold the chalace, and HP pours the (oops) already poured ale...
(1-6,HPS & HP) into the chalace, and says]
(1-6,HP) Let me fill your cup, as you my lady have filled my heart.
(1-9,Lars) I want to thank you for this experience...A toast!
(1-6,HPS) Like the cup and the wine, we are one wet seperate.
(1-6,HPS) [HPS picks up the athame, dips it in the chalace]
(1-6,HPS) Blessed be my lord!
(1-6,HPS) [HPS sprinkles the cakes with the Ale from her Athame and says]
(1-6,HPS) Blessings be upon these grains of life, sacred to the Goddess.
(1-6,HPS) [She offers a piece to me (HP), and now I give her one.]
(1-6,HPS) [HP now quaffs a bit of ale and passes it to the HPS]
(1-6,HPS) Shadow Hawk, have some and pass it on!
(1-5,Shadow Hawk) (raising chalace)
(1-5,Shadow Hawk) (drinking a sip, with eyes raised to the moon
(1-5,Shadow Hawk) passing it on)
(1-5,Shadow Hawk) Jehana, will you chare the Chalice of Life with me?
(1-7,Jehana Silverwing) Yes, I shall, shadow Hawk. <takes chalice>
(1-7,Jehana Silverwing) <drinks a sip; libates a portion>
(1-6,HP) Now that the celebration is almost through,
(1-7,Jehana Silverwing) passes to Greg.
(1-6,HP) And I would like to request of you,
(1-4,Greg) <taking chalice>
(1-4,Greg) Brightest Blessings to all of us and eryone who was unable to join us tonight.
(1-6,HP) Oops... Sorry to butt in on the party, Pass that chalace, we are...
(1-6,HP) still in celebration mode, yes?
(1-4,Greg) <taking sip, and passing to Lars>
(1-9,Lars) Thankful for the love shared here (dizzy)...!

(1-6,HP) Pass that on to granny O.
(1-9,Lars) Big Gulp!!!
(1-3,Annina) Greetings all, sorry I'm late.

(1-9,Lars) <passing chalice to Annina>
(1-3,Annina) <taking a sip>
(1-3,Annina) <smiles all around>
(1-6,HP) Blessed be Annina!
(1-3,Annina) Blessed be to all!
(1-6,HP) OK, can we continue, still a bit to do before we close...
(1-4,Greg) Has everyone had cakes and wine?
(1-7,Jehana Silverwing) yes.
(1-3,Annina) <taking a bite of cake> Yes, thanks. :-)
(1-6,Ted & Nanette) yes.
(1-4,Greg) Lets continue

(1-6,HP) Now the celebration is almost through,
(1-6,HP) And I would like to request of you,
(1-6,HP) Work with me to make the sky blue.
(1-6,HPS) The earth is our mother
(1-6,HPS) From the start she has been there for us
(1-6,HPS) And at the end she will remain
(1-6,HP) As we care for each other in this physical world
(1-6,HP) So must we care for our mother earth
(1-6,HP) For now is a time with smoky air
(1-6,HP) now is a time with oceans of oil
(1-6,HP) now is a time with soil of garbage
(1-6,HPS) Magic is in me. Magic is in you.
(1-6,HPS) Let us spend just a minute and think
(1-6,HPS) For collective thoughts is the magic for all
(1-6,HPS) Think and create. For in our power lies enough to change
(1-6,HPS) that which others deem a lost cause.
(1-6,HPS) Think now, one and all, about the beautiful mother. Healthy and...
(1-6,HPS) happy and free from the diseases we have previously given her....
(1-6,HPS) Let's make the magic happen. See the mountains in the crystal clear...
(1-6,HPS) sky. See the clean oceans sparkling blue. See her beauty under the...
(1-6,HPS) full moon light. Think...
(1-6,HP) So Mote It Be!

(1-6,HP) Greg, it was a bit unusual to see magic for you mom appearing in the...
(1-6,HP) drawing down. I've been under the belief that once magic is done is...
(1-6,HP) should be left alone. For any doubt will destroy the results....
(1-6,HP) Should we work more magic for her now, or should we call it done?...
(1-6,HP) It's your call.
(1-4,Greg) What we've worked felt pretty powerful...
(1-4,Greg) I think it will do, my mother doesn't exactly know I asked for this.
(1-6,HP) Well then, Thought of her will remain clear in all of us.

Thoughts...
(1-6,HP) of her happy and healthy. It is done.
(1-4,Greg) Blessed Be!

(1-6,HP) Does anyone want any other collective magic to be done, now is the...
(1-6,HP) time.
(1-3,Annina) I'd like you all to remember my husband's and my business. We are starting
(1-3,Annina) it this week on a virtual shoestring as our venture capital deal fell through.
(1-3,Annina) Your thoughts and meditations in your rituals would be very much appreciated.
(1-6,HP) What is the business and where? What are your goals? I learned...
(1-6,HP) long ago not to ask for vague things, they sneak up and bite you in...
(1-6,HP) the butt. That's an experience Loki taught me.
(1-3,Annina) The business is a point of sales computer systems company. We're in
(1-3,Annina) Pensacola, Florida (on the Gulf Coast near Mobile, Ala.)
(1-3,Annina) Our goals are to make 8 sales per month for the first 90 days.
(1-6,HP) Not too bad.
(1-3,Annina) That will give us the capital to get things underway with an office and
(1-3,Annina) a demo system.
(1-6,HP) Everyone here please visualize Annina's company selling 30 sales by...
(1-3,Annina) We're running it out of our home at the moment. It's scary, but we KNOW
(1-3,Annina) the business is there and we've done our homework and made the connections.
(1-6,HP) the end of 90 days. Envision happiness and of course wealth for...
(1-6,HP) Annina and her husband. From this thought in your heart turn it to...
(1-6,HP) a color and send it to her now.
(1-6,HP) Well Annina, I hope I didn't zap you. In my vision I saw you so...
(1-6,HP) busy after 60 days that you needed to hire help to handle all the...
(1-3,Annina) WOW!! Green and pink and purple! Mostly green though. :-)
(1-6,HP) work. You will be successful. As long as you remember that which...
(1-6,HP) you want.
(1-6,HPS) Great!
(1-3,Annina) I definitely felt your strength!! Many thanks to all!
(1-6,HP) Can we close or does anyone have naything else to add?

(1-4,Greg) Best of blessings to you, Aninna, and your Husband
(1-3,Annina) Thank you, Greg, and brightest blessings to you and your mother.
(1-4,Greg) Many thanx!
(1-6,HP) So be it! Let us close this circle!
(1-5,Shadow Hawk) Blessed Be!
(1-4,Greg) BB to ALL!!!
(1-3,Annina) Blessed Be!
(1-9,Lars) Blessed Be!!

(1-6,HPS) [I will close this online circle, Starting in the East and working...
(1-6,HPS) counter-clockwise with athame pointed to the circle border, I say]
(1-6,HPS) Circle in, Circle out,
(1-6,HPS) Bless all those who came about.
(1-6,HPS) As our blue light becomes a dim hue,
(1-6,HPS) We have been protected, no harm due.
(1-6,HPS) I release thee oh circel of love and light,
(1-6,HPS) May perfect love and trust always shine bright.
(1-6,HPS) [I end in the east from whence I started]
(1-6,HPS) So Mote It Be!
(1-6,HP) So Mote It Be!
(1-6,HP) [Now, I must dismiss the elements]

(1-6,HP) [I move to the East, and draw a banishing pentagram high in the...
(1-6,HP) air]
(1-6,HP) Powers of air, thank you for attending our rites. As the sun rises,...
(1-6,HP) know that we are but one. Good night my friends!
(1-6,HP) So mote it be!
(1-6,HP) [Moving to the north, I draw another banishing Pentagram]
(1-4,Greg) God and Goddess Bless!
(1-6,HP) Powers of the Earth, thank you for attending our rites. As the cool...
(1-6,HP) wind blows, the silence of truth will fill our minds. Good night my...
(1-6,HP) friends! So mote it be!
(1-6,HP) [And to the West, another banishing pentagram]
(1-4,Greg) God and Goddess Bless!
(1-6,HP) Powers of water, thank you for attending our rites. As we dare to...
(1-6,HP) be ourselves, we must learn to let it flow from within. Goodnight...
(1-6,HP) my friends! So mote it be!
(1-4,Greg) God and Goddess Bless!
(1-6,HP) [To the South, banishing pentagram again]
(1-6,HP) Powers of fire, thank you for attending our rites. As we

will is as...
(1-6,HP) we are. Good night my friends! So mote it be!
(1-4,Greg) God and Goddess Bless!
(1-6,HP) [Back to the East, Athame held high]
(1-6,HP) And so we have come full circle. One final farewell. Powers of the...
(1-6,HP) East, the North, the West, and the South, I thank thee for being...
(1-6,HP) with us as one. AAnd one we always shall be.
(1-6,HPS) So Mote It Be!
(1-5,Shadow Hawk) So mote it be!
(1-4,Greg) So Mote It Be!
(1-6,HP) So mote it be!
(1-6,Ted & Nanette) So mote it be!
(1-9,Lars) So mote it be!
(1-3,Annina) So mote it be!

SAMHAIN RITUAL
WEDNESDAY, OCTOBER 30th, 1991

On-Line Ritual Facilitators:
Keymaster -- Priest
Otterkin -- Priestess

(8-13,Shadow Hawk) Hello all, Blessing Be among Thou.
(8-3,John & Karen) Hi.
(8-5,keymaster) Ok we are ready now.
(8-10,Jehana & Jeff) ready here.
(8-4,Tapestry) Ready.
(8-3,John & Karen) ready
(8-12,Frodo) I'm here, dunno for how long.
(8-6,Grey Owel) ready

(8-5,keymaster) Tonight we celebrate the Sabbat Samhain,
the eve of the New Year.
This is the time when the Goddess in her aspect as Crone
veils Her face and the
Horned One takes His throne.
It is a time to reap the good
and to banish the bad.
To this end, we folded paper with that
which we would banish written upon it.
With the old year dying
and the new year yet to be born,
it is also the time when the dead
may be invited to leave Caer Arianrhod
and join us in the ritual and
the feasting afterward.
During the feast, the Lord of Misrule
reigns and is free to inflict his
Puckish like humor on us all.
Welcome all, and let us begin.

(8-5,keymaster) Take a deep breath.....
and let it out slowly...
Relax,
and visualize the link between us...
Scattered to the winds are we,
but we are here together....

(8-8,Otterkin) We enter a grove amidst tall oaks, lit by a

waning moon and a circle of torches. It is a
warm indian summer night with little wind, and an
aura of expectancy flickers like the flames. Our
altar stands at the North, decorated with apples
and pomegranates, nuts and corn. There is an
empty plate and a hand-thrown earthenware bowl
filled with fresh water. A chalice holds the
wine. The cakes are slices of pumpkin bread with
raisins, and oatmeal cookies. The small cauldron
of cleansing is of old polished brass with a

handle for carrying.
A large, black iron dutch-oven stands on its
three legs in the center of the circle. Wisps of
smoke rise upward and tongues of flame reach
beyond it's rim. Four unlit torches lay near it.
Here the callers of the Guardians will light
their torches, to place them in empty sconces
planted in the earth at the North, East, South,
and West. There are small buckets of water
beside each sconce.
Because we are modern pagans, the Priestess has
brought a boom-box with appropriate music.
Listen inside yourself and you will hear it.

Focus on the water in the chalice.
a symbol of cleansing and rebirth.
I add a dagger-tip of salt to represent
the aspects of the earth.
Great Mother, bless this cup that we
may be cleansed.
(The chalice is passed clockwise, with each
of us sprinkling ourselves.)
(When this is done, I return the chalice
to the altar.)

(8-5,keymaster) The incense we have chosen for this night is
juniper and myrrh.
It burns with the charcoal in the small brass cauldron.
Breathe it in, and think of fire and air together.
Let the strength and joy they represent
become a part of you.
Great Father, bless this fire and air
that we may be purified as it passes over and through us.
(Cauldron is passed clockwise around the circle, by its
handle)
(When all have breathed it, the Priest returns it to the
altar.)

(8-7,Otterkin) The ground beneath us has been sprinkled
with ginger and swept to remove all negativity
from this space. Let us join together
and in the names of Danu the Great Mother
and Arianrhod the White Lady,
and of Cernunnos the Hunter,
I cast and consecrate this Circle.
(I draw the invoking Pentagram in the air
with one hand and then, with a long stick
from a hazel tree, draw the circle deosil,
North to North.)

(8-5,keymaster) Let the caller of the Guardian of the East, step
forward.

(8-4,Tapestry) Lords of the East, Masters of inspiration,
intelligence, new beginnings, and the wind rattling my

windows this night, Hail and Welcome. (Light Torch & place
in sconce)

(8-5,keymaster) Let the Caller of the Guardian of the South, step
forward.

(8-10,Jehana & Jeff) Lords of the South, may your fires burn
hearty during the coming darknesses,
May your Will be strong upon us; with us.
Hail & Welcome (Light torch & place in sconce.)

(8-5,keymaster) Let the Caller of the Guardian of the West, step
forward.

(8-3,John & Karen) Lords of the West,
guardians of the dark ocean and the lands beyond
be with us now in this time between the worlds.
Hail and welcome. (light torch and place in sconce)

(8-5,keymaster) Let the Caller of the Guardian of the North, step
forward.

(8-11,wanda) Lords of the North, Masters of the Earth,
the hills, the valley, and forests --
join us now in this time of great joy
(light torch and place in sconce)

(8-7,Otterkin) (Facing the center) The Circle is bound.
This is a time that is not a time,
in a place that is not a place,
on a day which is not a day,
and we are safe between the worlds.

So mote it be.

(8-5,keymaster) So mote it be!
(8-12,Frodo) So mote it be!
(8-3,John & Karen) so mote it be!
(8-11,wanda) So mote it be!
(8-10,Jehana & Jeff) So Mote It Be
(8-4,Tapestry) So mote it be!

(8-5,keymaster) (Picking up a pomegranate, I pierce the skin
of the fruit with my athame and remove several seeds,
placing them on the plate on the altar.)
On this night of Samhain, we mark your passing
O Sun King,
through the sunset into the land of the young.
We mark also
the passing of all who have gone before us,
and all who will go after.
O gracious Goddess,
Eternal Mother,
You who gives birth,
and life to the fallen,
teach us to know

that in the time of greatest darkness
there is the greatest light.
(I now take one of the seeds, and burst it with my teeth,
savoring the bittersweet flavor.
I then take the plate to the first covener in the East,
who takes a seed, places it in his mouth,
and then passes the plate around the circle.)
(I take the plate back to the altar.
and then move to the cauldron.)
Wise one of the Waning Moon,
Lady of the Starry Night,
let the fire within your cauldron
burn up the dross of the year that is past.
To free us from the burdens that are plagueing us.
May the energies be reversed:
From darkness, light;
from bane, good;
from death, birth!
(I then place my piece of paper into the fire)
I banish the pain of past relationships,

(8-7,Otterkin) (I step to the fire in the cauldron.)

(8-5,keymaster) of my bitterness,

(8-7,Otterkin) I banish the pain in my childhood memories,
but not the memories themselves.
(I throw my paper into the flames.)
(Each in turn comes to the fire to throw
in their paper, saying aloud their banishment
or not as they choose.)

(8-12,Frodo) I banish the tensions and uncertainties that have
been plaguing my life as of late. <toss>

(8-10,Jehana & Jeff) (We have banished) (toss)

(8-3,John & Karen) We have banished! (toss)

(8-4,Tapestry) I banish depression and anger from past
relationships <toss>

(8-11,wanda) (stepping to the fire) I banish my insecurities..my
deep sorrow from loves past...and embarrassment
from words spoken too hastily. (toss)

(8-6,Grey Owel) I banish the quickness of temper (toss)

(8-5,keymaster) (I go to the altar, and lift my hands above the
cakes and wine)
All life is your own
All fruits of the Earth
Are fruits of your womb
Your union,
Your dance.

Lord and Lady,
We thank thee
for blessings and abundance.
Join with us,
Feast with us,
enjoy with us!
Blessed be!

(8-7,Otterkin) Blessed be!
(8-11,wanda) Blessed be!
(8-12,Frodo) Blessed be!
(8-4,Tapestry) Blessed Be!
(8-3,John & Karen) Blessed be!
(8-10,Jehana & Jeff) Blessed be!
(8-6,Grey Owel) Blessed be!

(8-5,keymaster) (I now pass the wine clockwise around the circle)
(Everyone takes a drink)

(8-12,Frodo) ->gulp!<-
(8-10,Jehana & Jeff) Good vintage.
(8-4,Tapestry) (libate) (sip)
(8-11,wanda) (sip)
(8-3,John & Karen) (sip)
(8-7,Otterkin) (small sip)
(8-6,Grey Owel) (sip)
(8-5,keymaster) (sip)

(8-5,keymaster) (Placing the chalice back on the altar)
(Taking the cakes, I pass them around the circle, clockwise)

(8-5,keymaster) Everyone, take, and eat.

(8-12,Frodo) >munch.<
(8-10,Jehana & Jeff) Breaking off a piece; libating; (nibble)
(8-4,Tapestry) (take piece, crumble a bit onto the ground and eat the rest.)
(8-11,wanda) (breaking off a small piece and savoring it)
(8-3,John & Karen) Breaking off a piece, sharing it, nibbling
(8-7,Otterkin) My cat has cut her own door into the Circle, and I share my bit of cake with her.
(8-6,Grey Owel) (consume heartily)
(8-5,keymaster) (breaking off a piece, eating it, grokking its fullness)
(I replace what is left of the cakes and the wine,
near the altar,
for the Sidhe to enjoy)
Will the Caller of the Guardian of the East, step forward and release the Guardian.

(8-4,Tapestry) Lords of the East, thank you for your assistance. Hail and Farewell.
(take torch and plunge it into bucket of water.)

(8-5,keymaster) Will the Caller of the Guardian of the South,

step forward.

(8-10,Jehana & Jeff) Lords of the South; of Fire and of Will, we thank you for your assistance -- Hail and farewell!!
(Plunge torch into bucket of water.)

(8-5,keymaster) Will the Caller of the Guardian of the West, step forward.

(8-3,John & Karen) Lords of the West, we thank you for your assistance. Hail and farewell!
(Plunge torch into bucket of water.)

(8-5,keymaster) Will the Caller of the Guardian of the North,
step forward.

(8-11,wanda) Lords of the North, Masters of the Earth..we thank
you for your assistance and joining us this eve --
farewell! (grasping torch and placing it into the bucket)

(8-7,Otterkin) (I draw the banishing Pentagram in the air.)
Merry meet and merry part,
and merry meet again!
Let the Circle be open but never broken.

(8-5,keymaster) I hereby name.....
Frodo.....
Lord of Misrule.....
Let the Feasting Begin!!

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*********** The Religion Forum  10/28/92 22:50:38

HPS  | Relax...  Let your body and mind be at ease... Breathe
     | gently; regularly...
     | This is the time of Inward turning, of saying goodbye to
     | our Dead.
     | We have descended into the night, and the veil between the
     | worlds is at it's thinnest.
     | The Sun King has become the Lord of Shadows, sailing West:
     | We follow Him into the dark.
     | Life declines; the season of barrenness is on us, yet we
     | give thanks for that which we have reaped and gathered.
     | We meet to turn the Wheel and weave the cord of life
     | that will sustain us through the dark.
     | I take these Creatures of Earth and Water, and do Cleanse
     | and consecrate them to bring into this Circle,
     | to do the Lady's Will.
     | I purify this sacred space in the Lady's Name.

HP   | I take these creatures of Air and Fire and do Cleanse and
     | consecrate them to bring into this Circle to do the Lady's
     | Will.  I do cleanse and consecrate this Circle in our
     | Lady's Name, to do the Lady's Will!

HPS  | I cast this Circle...
     | a glowing blue orb...
     | glowing, growing...
     | surrounding all of us...
     | surrounding us in protective blue-white light...
     | expanding to touch all of us...
     | connect us into the web...
     | a place that is not a place, a place which is all
     | places...
     | a time which is not a time, a time which is all times...
     | connect us into the web .
     | The Circle is Cast.

HP   | (facing the West, feeling the essense of Water rush
        through me)
     | (hearing the sound in the blood of my veins)
     | Hail Guardians of the Watchtowers of the West, Spirits of
     | Water...
     | I call upon you to come this night
     | and attend this our Lady's Rite...
     | Guard us and Guide us in this request
```

| that we might tonight...
| Do the work by Her great Light.
| (lighting candle, passing taper to Gail)

Gail: The North: Power of Earth...
| Join our ritual circle
| Send your protection to us as we perform this sacred
| ritual tonight
| You, the force from which all life springs,
| Hold us in your heart through the winter

| That we may be re-born with you at Beltaine
| Empty us of fears so that we may be strong
| Strong in the Goddess' light to do her work

nise nekheba: facing the east I call upon the powers of the
| air, the winds to join our
| sacred circle. Come obatala, Olofi, and chango, ancient
| orishas of the east
| come and bless us
| uplift us
| caress us with your powerful, forceful breeze
| and guard us through the Spring.
| go ahead south

Frodo: Spirits of the South Remember.
| Spirits of the South, hear my call...
| Spirits of the South, Remember.
| Spirits of the South, you are here.
| South.
| Red. Fire.
| The heat of summer.
| The passion of adolescence.
| Feel the South.

HP | (turning to HPS)
| Blessed Be thy feet, that walk in the Way of the Wise
| Blessed Be thy knees, that kneel at the sacred altar
| Blessed Be thy Womb, without which we would not be
| Blessed be thy Breasts, formed in Beauty
| Blessed be thy Lips that shall speak the Sacred words
| Blessed be thy Eyes, that they shall see the truth
| and Blessed be thy Mind, that it shall know and
| understand.
| Gracious Goddess, Holy Maiden, Mother, and now, Crone...
| Descend upon this thy Priestess, we do humbly beg...
| Join us tonight in your circle as we assemble to once
| more...
| Spin the Wheel of Life and Death. Great Goddess, mother

| of us all, you have brought us to life, and you walk with
| us to Death's Door and beyond.
| Goddess of Life and Goddess of Death, Cerridwyn, I call
| you Home!
| (kneeling)

Cerridwyn: (greets HP, looks upon him)
| By the Flame that burneth bright O' Horned One!
| We call thy name into the night, O' Ancient One!
| Thee we invoke, by the moon-lit sea, by the standing stone
| and the twisted tree.
| Thee we invoke, where gather thine own, by the nameless
| shrine forgotten and alone.
| Come where the round of tdance is Trod.
| Horn and Hoof of the Goatfoot God!
| By moon-lit meadows on dusky hill, when the haunted wood
| is hushed and still.

| Come to the charm of the chanted prayer.
| As the moon bewitches the midnight air, evoke thy powers,
| that potent bide.
| In shining stream and the secret tide, in fiery flame by
| starlight pale, in Shadowy host that rides the gale, and
| by the fern-brakes fairy-haunted of forest wild and woods
| enchanted.
| Come! O' Come!
| To the heart-beat's drum!
| When the broad white moon is climbing slow.
| Through the stars to the heaven's height.
| We hear thy hoofs on the wind of night!
| As black tree-branches shake and sigh,
| By Joy and terror we know thee nigh,
| We speak the spell thy power unlocks,
| At Solstice, Sabbat, and Equinox.
| Word of Virtue the veil to rend,
| From Primal Dawn to the wide World's end,
| Since time began, the blessings of Pan
| Blessed be in strength and love,
| Blessed be, wher'ere we rove,
| Vision fade not from our eyes
| Of the Pagan Paradise.
| Past the gates of Death and Birth,
| Our inheritance of Earth.
| From our soul the song of Spring
| Fade not in our wandering,
| Our life is one,
| By blackest night or the noonday Sun.
| Eldest of Gods on thee we call,
| Blessing be on thy Creatures all.

| I call upon thee, O' Ancient Horned One
| Who art the Comforter and the Consoler of Men
| I call upon thee, O' Great God of the Witches.
| Ruler of the Sabbat, Lord of the Wild Woods,
| I call upon thee, for I am thy Lady.
| Come out of the North upon the back of the Winds.
| And join the Lady Cerridwin at this Holy Sabbat/Esbat.
| I call thee by thy most ancient name Cernunnos.
| Descend upon this thy Circle NOW!
| We welcome thee Home!
| We welcome thee, Cernunnos!

Cernunnos: I am here.
| My Children call, from woods and from stream
| from fields fair and snow crested mountains.
| Once more the Wheel of Life has turned, the Gods of Spring

| and Summer are gone. Now's the time of the long night...
| and my white cloak spreads forth upon the land.
| Breath shoots steaming into the night, moonlight glints
| off shining horn.
| Strength answers strength as I bugle my challenge...
| Calling you to me I bring you nigh
| Walk with me a while,

| and dance the dance of Life awhile.

Cerridwyn: It is Samhain...
| It is the year's ending.
| The crops have all been gathered in,
| those few remaining on the vines and stalks allowed to
| seed next year's crops.
| It is Samhain.
| It is the year's ending.
| It is time to take new stock of ourselves
| It is time to allow our roots to grow quietly,
| deep and strong.
| The year's ending.
| The new year's beginning
| signified in that ending.
| Silence.
| Visualize a shadowy triangle of your fellow coveners
| around you,
| with point facing West, and the ties of the past year
| about your hands.
| It is the great cold of the night, it is the dark.

Cernunnos: The Woman Lives, she passes, she dies.

Cerridwyn: It is the great cold of the night, it is the dark.

Cernunnos: Fear Lives, it passes, Fear dies.

Cerridwyn: It is the great cold of the night, it is the dark.

Cernunnos: Laughter lives, Laughter passes, Laughter dies.

Cerridwyn: It is the great cold of the night, it is the dark.

Cernunnos: Hope Lives, Hope passes, Hope dies.

Cerridwyn: It is the great cold of the night, it is the dark.

Cernunnos: We Live, We pass, We die.
| Look around you, see the threads of Life and Death that
| connect you with the world.

Cerridwyn: "Weaving the silver ship's thread
| We cross the darkening night
| Sailing across the Sunless sea
| Enter the Dark Lord's sight.
| Weaving the silver ship's thread
| We cross the darkening night
| Sailing across the Sunless sea
| Enter the Dark Lord's sight.
| Pearl-Grey warrior, ghostly quest;
| Prince of Twilight, Sailing West.
| Pearl-Grey warrior, ghostly quest;
| Prince of Twilight, Sailing West."
| Please light your fires, incenses.

| Visualize your ties breaking with the flame.
| Gently but firmly breaking away.

Dark Lord: You are in sight of the far shore.
| See the light on the waves, a shroud,
| A track to follow.
| Step into the surf, step ashore.
| Cast off your bonds, and be free!"
| For here there is no binding.
| Cast off the veils that cloud your sight!"
| For here all eyes are opened!
| You Warriors- Here your battles are over.
| You workers- Here your tasks are done!
| You who have been hurt, here find healing!
| You who are weary, here find rest.
| You who are old, here grow young again!
| For this is the land of Youth,
| The Shining Land, the Isle of Apples.

| Here woods never fail;
| Here there is a tree, the Heart of Light,
| And a well of silence.
| Gaze into the Fire, my Children
| Let your mind soar,
| Follow me, for I am here
| The Comforter, the Consoler,
| Heart's Ease, and Sorrow's End
| I AM the Guide:
| the Gate is open.
| I AM the guide:
| the way is clear.
| I AM the Guide:
| Death is no barrier
| For I AM Lord of the Dance of Shadows
| King in the realm of dreams.

Cerridwyn: Give to me your fears, that they may die
| and be reborn...
| Speak to me Fear's name.

Shadow Hawk: I fear isolation

Cerridwyn: Each of you, as you wish, type aloud the thing of fear
| you release.

Gail | I fear pain
Shadow Hawk: (burning paper in incense fire)

Asondrea| I fear loneliness

Frodo | I fear failure

nise nekheba: I fear love

Cerridwyn: I fear hurt.
| I fear making wrong choices.

Gail | I fear the boredom of loneliness
| I fear the cold that brings sickness

nise nekheba: I fear pain (burning paper)

Cerridwyn: Burn the paper
| Release
| continue on to form a Circle
| around the Altar in the Center

Gail: Let my fears dissipate in the fire <burning paper>

HPS | HP & HPS stand in the center, by the altar.
| Envision a pomegranet before you...
| whole and green...
| take it, and envision it as you slice it open...
| spilling its red pulpy seeds before you:
| Behold the Fruit of Life
| Which is death. <taste the pomegranet>
| Envision an apple before you...
| whole and red...
| take it, and envision it as you slice it open through its
| equator...
| see the pentacle formed in the apple before you:
| Behold the fruit of Death
| Bestowing Life!
| Look about you and see the Circle here!

Dark Lord: (kneeling)

Cerridwyn: This is the circle of rebirth.
| "This the circle of Rebirth.
| Through you all passes out of
| Life,
| but through Me all may be born again. Everything passes,
| changes.
| Seed becomes fruit; fruit becomes seed.
| In birth, we die; on death, we feed.
| Know Me, and be free of all fear. For My womb
| is the Cauldron of Rebirth,
| in Me, the Circle is ever Turning."

Dark Lord: Blessed Be!
| (kissing HPS hand)
| (standing up)

Cerridwyn: Now go forth into the world
| Death and Rebirth have transformed you
| Life begins again!

Dark Lord: Gracious Guardian of the West, Spirit of Water
| Thank you for attending this our rite of Samhain

Shadow Hawk: And as you depart to your watery realm, we bid you

| fair journey
| until we meet again. Blessed Be!
| (blowing out candle)
| (turning to SOuth)

Frodo: Spirits of the South
| We thank you for attending our Circle,

| and for your firey gifts.
| As you return to your lovely realms, we bid you Hail and
| Farewell!
| <to east>

nise nekheba: Oh African spirits of the East
| oh chango, obatala, and others
| we thank you for attending our sacred Circle and for your
| graceful, peaceful
| breeze. We bid you farewell. (blowing out candle)

Gail: Spirit of the gentle earth and fertile soil
| Thank you for your blessings
| Sleep deep into the night
| Keep us safe within your heart
| Blessed be to all that have shared your gifts
| <blowing out candle>

Cernunnos: (turning to My Lady)
| My Lady, it's the time when we walk the land again
| Our children call us, and the fields and forests grow
| barren as the leaves dance their way to death. Now
| it's time for us to leave this space and walk the Circle
| of Life and Death again. Gracious Goddess, you who
| the Stars shine for, You who I dance and Live for...
| you who Bring us Life and Death and Life again...
| I thank you for your presense here tonight...
| so that once more we could dance together..
| As you depart this space, we will always remember
| you, and the love that you have for us.

Cerridwyn: Hunter, you who trod the paths of the Wild and
| untamed, I thank you for your presence here tonight.
| Cernunnos, ancient one, your song of the Earth itself,
| In love and in change, we will always hold you dear.
| Farewell.

HPS | The Circle which surrounds us, glowing blue and white...

| fades gently counterclockwise
| spirals inward,
| Gently, gently.
| ...
| Fire seal the circle round
| Let it fade beneath the ground
| let all things be as they have been
| since the beginning of time.
| Merry Meet, Merry Part & Merry Meet again!!

CompuServe online Yule Ritual, 1990

(8-2,DragonHart) Relax....let the worries of the day dissolve into the earth under your feet. Breath deeply. This is a journey, sacred and magical. Prepare yourself for that journey.
*
Yule is a time of change. Death and rebirth are the themes that this holiday brings to us. We enter this sacred time anxious for the birth and growth of the Sun God. We naturally go through many changes during this time. We make resolutions to do better, to give up things that keep us from growing.
*
In our mind's eye we draw a circle of Power. Our blade travels at astounding speeds, dividing us from the rest of the natural world. We are set apart, between worlds.
*
Taking the chalice of water, we sprinkle the circle, feeling the cool liquid on our fingers. We begin to feel the cleansing power of our Mother's blood. The sprinkling finished, we return the chalice to the altar.
*
The smoke from the censor curls playfully around your fingers as you reach to pick it up. Breath deep of the sweet Frankincense and Myrhh as you walk the boundries of the circle with it. Let the scent drive away all negativity in you. When you have finished your sacred task, place the censor in it's place on the altar.
*
Pause a moment to notice the unlit altar candle.
*
<Facing the East>
<Raising hand in salutation> "Spirits of Air, hear our call. Attend our Rite and afford us your knowledge and protection. So be it!" <GA>

(8-4,DANIEL) Hail Spirits of Air
(8-13,Felix & Anne) So mote It BE!
(8-1,Jehana) Welcome sacred Wisps of thought and Wisdom!
(8-8,Ladyhawk) Hail Sword Hallow!
(8-5,Larne) Airy Spirits, Welcome! Join us, and help us to KNOW and understand!
(8-3,NC) Ave Raphael

(8-2,DragonHart) <Facing the South>
<Raising hand in salutation> "Spirits of Fire, hear our call. Attend our Rite and afford us your love and protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!
(8-4,DANIEL) Hail spirit of Fire
(8-1,Jehana) Welcome Sacred coils of energy and flame!
(8-8,Ladyhawk) Hail Spear Hallow!
(8-5,Larne) Bright spirits of Fire, Welcome! Join us, and help

us in making our wills manifest!
(8-3,NC) Ave Michael! Hail Djinn, great elemental king.

(8-2,DragonHart) <Facing the West>
<Raising hand in salutation> "Spirits of Water, hear our call. Attend our Rite and afford us your cleansing and protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!
(8-4,DANIEL) Hail Spirits of Water
(8-1,Jehana) Welcome, sacred wells of healing and intuition!
(8-8,Ladyhawk) Hail Grail Hallow!
(8-5,Larne) Deep blue water spirits, welcome! Join us, and help us know of our own depths!
(8-3,NC) Ave Gabriel. Niksa, great elemental king, hail!

(8-2,DragonHart) <Facing the North>
<Raising hand in salutation> "Spirits of Earth, hear our call. Attend our Rite and afford us your strength and protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!
(8-4,DANIEL) Hail Oh Great Spirit of Earth
(8-1,Jehana) Welcome, sacred bones of our root-mother!
(8-8,Ladyhawk) Hail Stone Hallow!
(8-5,Larne) Earth Spirits, welcome! Help us to find the solid core within us!
(8-3,NC) Ave Uriel. Cob, great elemental king, hail.

(8-2,DragonHart) <Facing Center>
"Mother Goddess, we ask that you join us in our Rite and share with us the wonder of the rebirth of your son and lover. You give us much and in return we offer you perfect love. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!
(8-4,DANIEL) Perfect Love and Perfect trust
(8-1,Jehana) Bright Lady, welcome, in our Love!
(8-8,Ladyhawk) So Mote It Be!

(8-5,Larne) Welcome Bright Lady, let us share your joy and love on this night!

(8-2,DragonHart) "Lord, God, King, Father, we ask that you join us in our Rite and share with us your death and rebirth. Come and show us the devine beauty of life, love, death and rebirth. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!
(8-4,DANIEL) So Mote it Be
(8-1,Jehana) Welcome, Hunter, we bid you among us!
(8-8,Ladyhawk) So Mote It Be!
(8-5,Larne) Lord, we your children who wept at your passing now rejoice in your return! Welcome!

(8-2,DragonHart) Like anxious relatives, we await the birth of

the Child of Light. The Mother's womb, dark like the night, has grown to encompass half of the earth. Now the birth is at hand. The water breaks and covers the land with snow. Last years Child has grown and become King. He is now old and venerable, waiting to pass his solar flame onto his own Son that he might be born anew. He lovingly holds the hand of the Lady who must endure his death and birth all in the same moment.
*
<lighting alter candle>
<chanting>
Queen of the stars,
Queen of the moon,
Queen of the horns
and queen of fire!
Lord of life,
seed of light,
flame that warms the coldest night!
CHILD OF LIGHT COME TO US!!!!!!!!
<GA with invocation of Sun God Child>

(8-1,Jehana) Child of new-light, we bid ye welcome!
(8-8,Ladyhawk) Welcome, Mabon...
Lost one, Found again! Blessed Be!
(8-13,Felix & Anne) Behold! HORUS! Child of Fire! Child of Joy, come ease the days of the Mother. Welcome and Blessed be!
(8-4,DANIEL) Hail and welcome child of light.
(8-5,Larne) Welcome young Lord of warmth and light!
(8-13,Felix & Anne) Praise Be Unto the Crowned and Conquering CHILD!

(8-2,DragonHart) Now is a time to greet the Child of Promise and

give him an offering of words that will help him grow strong.
*
Child, Lord of Light, Hail and Welcome! I give to you an offering of peace on earth. As you shine on us empower us with compassion and wisdom. <GA>

(8-13,Felix & Anne) Endow us with the Fierceness of TRUTH!
(8-4,DANIEL) show us the joys of Love
(8-8,Ladyhawk) Mabon, we offer you music and joy and love!
(8-13,Felix & Anne) Thy Birth is a Power and Honor within us...
(8-13,Felix & Anne) We Pledge to Honor and Nurture THEE!
(8-5,Larne) Welcome! I give you an offering of Music! Grant light and energy to our creative endeavours!

(8-2,DragonHart) Now it is time for us to go our seperate ways. As we do, let us think on the things that we must let pass away in our own lives, and those things that should live anew.
*
Lord and Lady, Thank you for sharing with us this time so sacred. Be ever with us. Bless us and guide us. So mote it be.

*
<facing east>
Powers of Air, all knowing ones, thank you for attending our celebration.
Hail and farewell.
<facing south>
Powers of Fire, inspiring ones, thank you for attending our celebration.
Hail and farewell.
*
<facing north>
Powers of Earth, Wise ones, thank you for attending our celebration.
Hail and farewell.
*
The Circle is open, but never broken.
Merry meet, merry part, and Merry meet again!!!!
Blessed Be!!!!

(8-9,DragonHart) *The Rite is ended*

(8-1,Jehana) Merry meet again!!!
(8-13,Felix & Anne) Blessed BE!!!
(8-8,Ladyhawk) Merry meet again!
(8-13,Felix & Anne) Hugs!!!

(8-5,Larne) Blessed be!
(8-4,DANIEL) Blessed Be
(8-7,PEN) Merry Meet Again!
(8-9,DragonHart) blessed be!

SPRING EQUINOX 1992

Compuserve On-Line Ritual

User	User ID	Nod	Area	Name
1	73715,1552	NWH	Rm 8	Larne
3	70401,523	NOM	Rm 8	Felix Culpa
4	75166,706	LOU	Rm 8	Peri
5	72740,634	BPC	Rm 8	Tapestry
6	71600,621	DNC	Rm 8	Jehana
8	71361,2705	LSM	Rm 8	>>Nan<<
9	70007,1546	VFL	Rm 8	LABHRIUNN MACIAN
13	73117,2012	GRT	Rm 8	Paul P.

(8-1,Larne) OK all, standard procedure, a number of places after I say <ga> you're invited to add your own thoughts, in order of user number. If you don't want to add anything just say ga or something, so the next person knows when to start.

Today we meet to celebrate the spring equinox, which is also the first day of spring. The time when day are night are equal, and the day continues to grow. The weather is starting to get warmer, the days longer. The Earth is starting to awaken, buds and blooms and shoots of all sorts are starting to appear. And there's that unmistakable sense of spring in the air; not quite a smell, more like a feeling, vague and indistinct, but definitely there.
...

Take a few deep breaths, in and out in and out...
let all those worries and scheduals and plans that dominate most of our time turn to liquid and drip away, down into the ground. Feel yourself freed from the constraints of time and space. Become awake, alert, yet simultaneously relaxed and comfortable.
...

Now, visualize a point of bright blue light to the east. Let it move in an arc towards the south, leaving a trail of cool blue fire behind it, seperating Where We Were from Where We Will Be.

Continue the arc to the south,

then to the west

then to the north

then back to to the east.
...

We have now isolated ourselves from the rest of the everyday world, but in doing so we have all come together, here Between the Worlds, joined by the joyfull dance of

electrons and other, subtler, forces. Take a moment to visualise us all together, and say a mental 'hi!' to everyone else.
...

Turn your mind's eye to the east, and visualize incense smoke. Within that smoke are vague forms that, although they have no firm shape, give off a distinct sense of great knowledge.
...

Eastern spirits of the Air! We ask you to join us in our celebration and to share with us your gifts of undertsanding and insight. Welcome!
<ga>

(8-3, Felix Culpa) IHVH (Tracing pentagram) ga

(8-5,Tapestry) Welcome. ga

(8-6,Jehana) Hail and welcome, refreshing breezes! ga

(8-8,>>Nan<<) march winds that shake the walls of my house tonight...Welcome! <ga>

(8-1,Larne) Now turn to the south, and visualize dancing flames. See the indistinct forms there, and feel their strength. These are obviously entities who can accomplish anything they strive for!
...

Southern spirits of Fire! We ask you to join our celebration, to help us manifest our own Wills into the world. Welcome!
<ga>

(8-3, Felix Culpa) ADONAI (tracing pentagram)

(8-5,Tapestry) Welcome, spirits of passion. ga

(8-6,Jehana) Hail & welcome, passionate spirits of fiery will! ga

(8-8,>>Nan<<) welcome to our celebration dear warriors of the heart. <ga>

(8-1,Larne) Turn now to the west, and think of a large body of water. Within its depths move other forms, beings whose emotions and capacity for empathy are as deep as the waters they move in.
...

Western spirits of Water! We ask you to join us in our celebration, and to help us touch our own deep emotional cores. Welcome!
<ga>

(8-3, Felix Culpa) EHEIEH (tracing pentagram) ga

(8-5,Tapestry) Welcome, spirits (sprites) of LOVE! ga

(8-6,Jehana) Hail & Welcome, waters of Intuition! ga

(8-8,>>Nan<<) welcome wisdom of the deeps, join our celebration and cleanse and heal us. <ga>

(8-1,Larne) Concentrate now on the north, and think of a patch of ground. Under it other entities move, entities that, though they are as without absolute shape as the others, are somehow extremely solid at the same time.
...

Northern spirits of Earth! We ask you to join in our celebration, and to remind us by your presence that each of us, also has a solid center that is as firm and real as the Earth Herself.
<ga>

(8-3, Felix Culpa) AGLA (tracing pentagram) ga

(8-5,Tapestry) Wee, spirits of the earth, bring us your strength. ga

(8-6,Jehana) Hail & welcome, bones of the land herself! ga

(8-8,>>Nan<<) sweet earth ones welcome to our celebration. <ga>

(8-1,Larne) Finally, turn back to the east, and complete the circle. Bright Mother, Goddess of the grass and trees, beautifull Lady of the gentle rains that nurish the soil, please join us! We meet today to honor You, and to share Your joy in the life springing up around us. Welcome!
<ga>

(8-3, Felix Culpa) Before me:RAPHAEL
Behind me: GABRIEL
At my right hand: MICHAEL
At my left hand: AURIEL. ga

(8-5,Tapestry) Welcome, Great Lady! ga

(8-6,Jehana) Hail, gentle Lady, whose touch brings life's nurturance to the land! ga

(8-8,>>Nan<<) hi mom <grin> ga

(8-1,Larne) Green Man, Herne, Radiant Sun that warms and lights us,
God of the woods where once again bright spring colors
are beginning to appear, we ask you to join us as well!
Come, wake us from the long winter sleep, into the
bright, green world!
<ga>

(8-3, Felix Culpa) Come forth, O HORUS
Ye Crowned and Conquering Child
Come Ye forth and partake of our celebration. ga

(8-5,Tapestry) Welcome, my Great Horned Lord! ga

(8-6,Jehana) Hail & welcome, Hunter Herne! ga

(8-8,>>Nan<<) a thousand welcomes oh laughing one. <ga>

(8-1,Larne) The Lord and Lady take hands, and slowly begin to dance
across fields that have lain cold and hard all winter.
Grains, grasses, flowers, young animals, all come out
of their dark homes to see them and be nurished by their
love. We too need this nurishment as we come out into
the daylight. Both on a physical level, as well as to
feed those hopes and desires we keep within us. For myself,
I will gladly take some of this energy to help me as I
continue my efforts at musical composition. May the music
spring out of me as beutiful and vibrant as the flowers
from the ground!
...

Everyone, now take this energy within to feed those
seeds within you. Feel free to tell us what you are
growing, or don't if it is something special and
private you wish to keep to yourself.
<ga>

(8-3, Felix Culpa) Come unto me, O MUSES! ga

(8-5,Tapestry) I ask for self-confidence to grow and flourish.

(8-6,Jehana) May growth and creativity flourish within me.
May it spread to all those who wish to share with it. ga

(8-8,>>Nan<<) i breathe in the joy of spring to feed my creativity in my art

work and in my writing. and may i inhale the fertility of this season so that i may breathe out and share it with ohters. ga

(8-1,Larne) Finally, as we rejoice in the lengthening days let us take a moment to think of Kuwait and the surrounding areas, where the thick foul smoke often prevents the sun from getting through at all, and chokes both plants and people. Let us direct some of this nurishment to an area which has already suffered so much, and let us send our best wishes to the people who undertake the difficult and dangerous task of putting out all the burning oil wells. May a day soon come when we no longer need such dangerous and disgusting substances to provide our energy!

Bright Lady and Lord, we thank you for joining us in our circle and sharing your love and joy with us. We shall continue togrow in your presence! Although you leave us now, you are always with us. Hail and farewell! <ga>

(8-3, Felix Culpa) Hail and Farewell, O Ye Four Furies! ga

(8-6,Jehana) Hail & farewell, Gentle Lady and Hunter Herne! ga

(8-5,Tapestry) Thank you for your love and sustenance. ga

(8-8,>>Nan<<) mahalo and aloha gentle dancers of the light. ga

(8-1,Larne) Focus yourselves again to the east.

Spirits of Air, we thank you for attending our rite and stirring our minds. Hail and farewell! <ga>

(8-3, Felix Culpa) IHVH (tracing pentagram) ga

(8-5,Tapestry) Hail and farewell on the winds. ga

(8-6,Jehana) Hail & farewell! ga

(8-8,>>Nan<<) thank you and farewell sweet sping winds. ga

(8-1,Larne) Now to the south.

Spirits of Fire, we thank you for attending our rite and charging our wills. Hail and farewell! <ga>

(8-3, Felix Culpa) ADONAI (tracing pentagram) ga

(8-5,Tapestry) Hail & farewell on the smoke. ga

(8-6,Jehana) hail & farewell! ga

(8-8,>>Nan<<) dear friends thanks you once again for joining our rite. ga

(8-1,Larne) To the west...

Spirits of Water, we thank you for attending our rite
and touching our hearts. Hail and farewell!
<ga>

(8-3, Felix Culpa) EHEIEH (tracing pentagram) ga

(8-5,Tapestry) Hail & farewell on the water. ga

(8-6,Jehana) Hail & Farewell! ga

(8-8,>>Nan<<) for your healing and your laughter we thank you watery ones. ga

(8-1,Larne) To the north...

Spirits of Earth, we thank you for attending our rite
and helping us feel our centers. Hail and farewell!
<ga>

(8-3, Felix Culpa) AGLA (tracing pentagram) ga

(8-5,Tapestry) Hail and farewell in the earth. ga

(8-6,Jehana) hail & farewell! ga

(8-8,>>Nan<<) hail and farewell. ga

(8-1,Larne) Now unwind the circle, letting the arc collapse back into a point

taking it back from east

to north

to west

to south,

and back to the east,

where it again become a bright point, which
goes back into the Earth.

The circle is open, but never broken
merry meet,
merry part, and...
MERRY MEET AGAIN!

(8-3, Felix Culpa) SO MOTE IT BE!

(8-6,Jehana) MERRY MEET AGAIN!!!
B*B!!

(8-5,Tapestry) Hugs!

(8-8,>>Nan<<) B*B
hugrz too all

(8-1,Larne) Blessed be, all!

(8-6,Jehana) Hugs!

(8-3, Felix Culpa) (gang-hug)

HANDFASTING RITUAL
FROM LADY ARDANE, ON PRODIGY

Our tradition (Fam. Trad.) uses a lovely ceremony I will post here. You may use any or all of it that pleases you.

Our bride wears white with red Witches cord at waist, groom wears red with white Witches cord.There is a procession led by the High Priestess bearing the wand,and the High Priest carrying the bells.The bride and groom are escorted by two pages. At altar the Hps.lights candles (red & white) and Incense (Rose & Frankincense). After charging the circle the Highpriestess who officiates says: We gather here this Night (day) to bind together this man and woman in a ritual of love. Let all who stand within this circle be here of their own free will and accord in peace and love.We charge this Circle to be filled with love. May this sacred space be consecrated before the Gods and Goddesses and may it be a Guardian and Protection for the work we do this night (day). Let (name)and(name) stand here before us and in the Presence of the Ancient Ones.

Hps goes to the East: Be with us here oh Spirits of the Air With your breath of life, join the bonds between these two and tie them tightly.

South: Be with us here oh Beings of Fire. Give their love and passion your own all consuming ardor.

West: Be with us here of Beings of Water. Grant these two the deepest of love richness of body, soul and spirit.

North: Be with us here, oh Spirits of Earth, Let your strength and constancy be theirs for as long as they desire to be together.

Blessed Godddess and Laughing God, look with joy on this Union of this man and this woman. Grant them harmony and beauty in their lives and let them be always mindful of their committment, one to the other. Let them so live together that their joy of each other will be a shining beacon for all to see. Give to these two your love and protection. SMIB.

The Priest and Priestess each hold an end of the wand and place the rings on it. The B&G each place their right hand over the rings on the wand. The Hps says:Above you the Stars Below you the stones,As time passes remember this; Like a stone your love

should be firm, Be close, yet not so close that you restrict one another. Possess one another yet grant each other freedom to grow. Be understanding and compassionate. Have patience with each other, for storms may come, but they will quickly go.Be free in giving warmth and affection, make love often and be sensuous to one another. Fear not lest the ways or words of the unenlightened give you unease, for the God and Goddess are with you now and always. To the bride: Is it you wish to become one with this man? To the groom, Is it your wish to become one with this woman? Take

the charged rings from the wand and hand them to each in turn. As they place the rings on each other they say: Let this circle of Gold reflect the circle in which we stand to be a constant reminder of the pledges exchanged. Let it remind us daily of the wheel of life and the unbroken cycles of eternity. The B & G drink out of the Chalice as the HPS says...As you share this cup this night(day) so may you share your lives and fortunes. The B&G remove their Witches cords and hand them to the HPs who asks the B&G to face each other and hold hands. She then binds their hands with the cords and says...As we bind together this man and this woman with these cords let their fates and future be so bound. May they hold fast to each other, even as they are now held fast. Hps removes cords and hands them to the pages. Hps says: As the God and Goddess and the Ancient Ones are witness to these rites I now proclaim you to be wed, one to the other. SMIB. (Here the B & G kiss).

The HPS goes to each of the four corners dismissing the elements in turn by saying: We dismiss you now, Oh spirits of air (earth,fire,water,) and ask you to return to your elemental home harming none as you go and taking with you our thanks for your attendance.

And then at altar,: Dear Lady, Mother of us all,Blessed Lord of the Woodland.. We thank you for your Attendance in our Sacred Circle and ask your blessings on this couple and on the work we have performed here this night (day). We dismiss you now to your areas of governance, harming none as you go and taking with you our thanks and love.

As we unwind our circle we place before this newly bound couple our offerings of flowers to bring beauty to their lives and as they represent the God and Goddess this night (day) we ask their blessings on each of us. Merry meet and merry part and merry meet again. The circle unwinds from the North with each guest (circle member) kneeling before the B & G and placing fresh flowers before them.As they kneel the B & G touches each person on the forehead. The guests leave the altar area after this followed by the B & G, then the pages and finally the Hp & Hps.

I thought long and hard about posting this as a public message. But since I wrote it, (and plagarized some of it from various Pagan sources) and we have used it in our hand-fastings and have found it to be appropriate and moving, I think it may be something to be shared and enjoyed by others. Like all Pagan rituals, use only what seems appropriate to you. Rearrange it, re-write it or toss it out. It is, as I said, a Fam. Trad ritual. Lady Ardane.

Maiden Story

Excerpted from "The Bardic Mysteries: The Book of the Fool," by the Whyte Bard:

The Maiden, being young and giddy, was watching the Men and Women as they played and laughed in the Garden one morning. She turned to the Fool, blinked her eyes, and said, "They are so fine and good, smiling all the time. How will they ever learn and grow if they have no obstacles; if there is no pain?"

And Trickster smiled a mad smile, and gave the Maiden a box. It was a small box, of something that might have been wood, but wasn't, and it had no lock on it. It did, however, have a small, neatly lettered sign on its lid.

Trickster pointed to the sign, and said, "That's called 'writing.' I haven't invented it yet."

"Oh," said the Maiden, "But what's in the box?"

"Oh," said Trickster, "You don't want to know!"

"I don't?" said the Maiden, slightly miffed, "But I'm Deity!"

"I know that," Trickster grinned, "But you still don't want to know."

"Well....all right." And the Maiden flounced away, very much put out.

Trickster watched Her go, and grinned. He then put the box down where the Maiden could see it whenever She looked in that direction, and sauntered away, eating an apple.

The Maiden looked at the box for several days.

"I wonder what's in there...." She would think to Herself. "That Person is always up to some trick."

Finally, Her curiosity got the best of Her, and She walked into the Garden and picked up the box.

She sat down under the apple tree, and spread Her skirts about Her, and placed the box on Her lap.

She looked at it for a long time, and then thought, "Well! A little peek inside can't do any harm..." And She opened the box.

Immediately, the lid sprang off, and a cloud of tiny things flew out! They were like flies, or mosquitoes, and they buzzed crazily about Her head for a moment, and then flew off in all directions.

Trickster stepped out from behind the tree.

"Well, now You've done it," He said.

"Done what?" asked the Maiden.

"Let loose what was in the box. Pain, and Suffering, and Envy, and Hatred, and Jealousy, and War, and Covetousness, and Sloth, and quite a lot more."

Just then, the box gave a great heave, and a very tiny, very bright little Something flew out.

Trickster smiled a warm smile, and said, ".....and Hope. I'm an eternal optimist. Want an apple?"

"I guess so," said the Maiden. "What did it say on the lid, anyway?"

"The usual. You know, 'Do Not Open This Box.'"

"Oh. I guess I messed up, huh?"

He smiled at Her, and said, "Not really. We would have had to do it anyway, and this makes a better story, though they might get it wrong."

They both looked at the Men and Women, who were now sitting around on the grass arguing with each other. A couple of the Men were fighting, and a group of the Women were talking in whispers about another group of Women. Another Man had fenced off a section of the Garden, while another was coughing a little with a bewildered expression on his face.

"Excuse me for a bit," said Trickster. "I guess I have to be the One

to finish this, and get them started up the Path."

He walked briskly over to the Men and Women, changing His Aspect as He went, until He appeared as a different sort of Being indeed.

"Time to leave," said the Angel to the Men and Women.

"Yes, we know," they answered, only half sadly, and the Men and the Women started out from the Garden, out on the Path Of Being Human.

Trickster watched them go, out from the Gates.

"Good luck....." He murmured, and he sheathed the Flaming Sword and closed the Gates of Innocence.

Thus it was, and so it is, and evermore shall be so!

The Sacred King

The Men and Women were hungry. They would eat of those that walk in Fur, Fin and Feather, and thank them for their sacrifice, but that was not enough. They would eat of the wild fruits of the Earth, but that was not enough, for all of these must be found, and hunted, and a home cannot be built on this.

And the Sacred King saw, and thought upon it for a time, and His face grew grave and sad.

And He spoke to the Lady, and said, "I must die."

And the Lady grieved for Her Lord, and He fell upon His Sword, and died.

The Mother buried Him in the Earth, returning Him to Her Womb, and mourned, and Winter wrapped the World in ice and snow.

She covered the face of the Sky with dark clouds, and Her Tears of rain poured therefrom in cascades and torrents.

And the Tears of the Mother wetted the ground, and the Sun warmed the ground, and a green shoot appeared, poking its head out from the Womb of the Mother, and grew as the days grew, longer and taller, until the golden hair of the Sacred King once more waved proudly in the wind; until the Grain of the Fields stood, row upon row, as far as the eye could see; until the Bounty of the Mother, the Sacred King Himself, stood upon the World, ready to be harvested.

"That was well done," said the Mother, "But it pains me to see you die."

"It is as it must be," He said, "And does it not show them that Death is an illusion; is but another change in a MultiVerse of Change? It feeds them, too, and this is a good thing."

"You are right," She sighed, "But I just wish it could have been done in a kinder way."

"Maybe," He spoke, lowly, "But it is as it is nonetheless."

Thus it was, and so it is, and evermore shall be so!

The Gifts Of The Fool

The Men and the Women were hungry. All about them was the Mother's Bounty, the Gift of the Sacred King, and no way to harvest it.

The Fool came, and took of the Earth itself, and mixed it with water, and shaped a Pot. And He took of the Grass, and shaped a Basket, and Nets, and Clothing.

And He took wood from the Tree. A straight piece of wood, and he took a stone, the very Bones of the Mother, and shaped it to a point, and fastened it to the wood, and made a Spear.

With another stone He made a Hoe, and with another he crafted a Knife, and gave them to the Men and Women.

And the Fool spoke, and said, "Look you here at Tools. They give you claws and fangs, and extend your reach longer than any of the Brothers and Sisters-in-Fur, even as high as the stars themselves. They will bring you food, and clothing, and shelter. They are good servants, but poor masters, for they can also be used in the service of War, and War will harm and kill you, and destroy what you have. Learn from Earth, and be wise."

The Men and Women were cold, and the winds of Winter blew over them. Ice and snow rushed around them, and they huddled together, fearing.

But the Fool came to them, with a new thing.

He took wood from the Tree, and the Bones of the Mother, and made a small circle. And with the wood from the Tree He made Fire.

And the Men and Women gathered around the warmth, as planets gather around suns, and were glad.

And the Fool said, "Look you here at Fire. It is warm and good; a good servant, but a poor master indeed. Learn from this, that some things are good when used correctly, and very bad indeed when used wrongly. For Fire will warm your homes, and cook your food, and do many things for you, but it can harm you, and kill you, and destroy what you have. You will find many things like Fire. Learn from Fire, and be wise."

And the Fool took the clay pot, and filled it with Water, and placed therein the meat of the hunt, and the fruits of the Earth. He placed the pot upon the Fire, and the Water rolled and boiled, and the smell was savory to the Men and Women.

And the Fool spoke, and said, "Look you here at Water, the Blood of the Mother. It will refresh you, and cool you, and shall be your servant. But mind you do not let it be your master, for it will drown you, and flood you, and harm you and kill you, and destroy what you have. It is soft, but of all things it will wear thru even the hardest object. You will find many things like Water. Learn from Water, and be wise."

The Fool sat beside the Fire, and hummed to Himself, and as He hummed He clapped his hands in time, and He made yet another new thing, and called it

Song. And the Men and Women took up the Song, and sang, and rejoiced.

And the Fool said, "Look you here at Air. Song is of the Air, of the very Breath you take. Song will comfort you in sadness, and rejoice with you in celebration. Song will weave Words into Magic, and can bend the edges of Reality. Treat it with respect, and do not misuse it, for Song, and Words, can twist and lie and turn you to a harmful way; take away your individuality and turn you to a Mob, that knows not what it does."

"You swim in the Air as a Fish swims in Water. Keep it pure, and live. Foul it, and die. It is your choice. And beware of the Storms of the Air, for this insubstantial Element can destroy what you have, and kill you. You will find many things like Air. Learn from Air, and be wise."

And the Fool took of the Sacred King, and He winnowed it in the Air. He ground it between the Bones of the Earth, and He made flour, and wetted it with Water, and baked it in Fire, and made Bread, the Body of the Sacred King.

"Know that I am always with you," sang the Fool. "I am He who Saves, He who Teaches, He who brings Light to the World. I bring peace with one hand, and a sword with the other, that you may not stagnate, but might learn and grow, and attain the very stars in the Heavens."

"You will always kill me, in many ways. I have been chained to a rock, and crucified, and burned, persecuted, and hated. I have been banished and slain, but always, always I return to you, and I will not be silenced."

"My words will be twisted, and misunderstood, but with each generation you will strive ever closer to That which you reach for, forever striving, forever attaining, and forever changing."

"Sometimes I will come in quiet, slipping in and out again before you have known my Presence, and at other times I will come with the sound of trumpets and proclaimations."

"But always I will come, and I shall be with you, always, to the End of Time."

And He gave the Bread to the Men and Women, and said "Remember!"

And one approached, and said, "You have told us of Earth, and my husband was digging therein, and it fell upon him and he died. Therefore I shall kill you."

And another approached, and said, "You have told us of Air, and a great wind has blown my mother from a high place, wherefrom she died. Therefore I shall kill you."

And another approached, and said, "You have given us Fire, and my daughter has burned her hand therein. Therefore I shall kill you."

And another approached, and said, "You have told us of Water, and my son has drowned therein. Therefore I shall kill you."

And they took the Spear, made from the wood of the Tree, pointed with the Bones of the Mother, and thrust it into the body of the Fool, and the Fool smiled sadly, and, for the first time of many, died.

"Will you always do this Teaching, O Fool?" said the Lady.

"Assuredly so," replied the Fool, with a smile, "For are they not Our children?"

"That they are," said the Lord, "But for how long shall You teach them, and be slain in return?"

"For always," said the Fool. And he smiled, and a single tear coursed down His cheek.

Thus it was, and so it is, and evermore shall be so!

Death

He was old. He felt old. His body did not work right anymore, and he was always tired. His eyes were rheumy, and there were pains in his joints that woke him in the cold night time.

One night, as he slept, a soft white light filled his hut. He looked up, and saw the most beautiful Lady he had ever seen standing in the room.

"Who are you?" he whispered.

"Death," She answered, quietly.

"Death?" His reply was confused. "I never thought Death would be so beautiful! We have always pictured you as some kind of spectre of fear."

The Lady smiled. "You only fear Death because you do not remember it. Just as you fear Life, because you do not remember it. Come. Walk with me, and be at peace."

He got out of the straw bed, and walked to Her. She took his hand, and he looked back at the bed. He saw his body, laying there. Still and unmoving. Dead.

"It's quite a shock, isn't it?" Her voice was calm.

"Am I .... dead?"

"Most assuredly so. Come."

They walked out of the cottage, hand in hand, and he noticed that they were not walking thru the streets of the village where he had lived.

"Where are we?"

"You'll see in a moment. Wait."

"Am I bound for Hell?" he asked.

She stopped, and looked him in the eyes.

"There is no Hell. You have lived as most humans do, loving, hating, being loved and being hated. You did the best you could with the Light you had to see by. You have learned much, and earned much."

Her voice was low, but filled with a vibrancy that touched his very soul.

They continued a little way down a hill, and then turned a corner, or something very much like it, and he saw, and heard the laughter.

"Is it Heaven? What is it? It's beautiful!"

"This is the Summerland. Here you will rest a while, and play, and perhaps meet old playmates again and discuss your Game, and ways to improve It. It is time for you to remember all your lives."

She reached up, and softly touched him on the forehead.

"Now remember."

And he did.

Rebirth

"It is time for you to go now."

The Lady spoke to him in a sweet voice.

"So soon?" he answered, "It seems as if I just arrived."

"It always does," she smiled, "But it's time to move on to another life and another body. You'll like this one."

"I hope so. Buchenwald was not pleasant...."

"No, it isn't. But, like you folks say, 'that's Life!'"

He laughed, and stood up on the so-green grass.

"Yeah, I guess it is. See you in a while, folks."

The Circle of friends waved at him, wishing him luck and good fortune, and he and the Lady moved off into a misty area.

"Pretty foggy here," he remarked.

"It will clear up soon," she said, and she took his hand.

They walked for a long time, until he saw they were on a quiet street in a small town. It looked like a nice place. Around the corner was a park, and in it, two people, a man and a woman, were sitting on a bench, holding hands. They were deeply in love, and that love shone around them to those with eyes to see.

"These are your parents. They're nobody special, but they're nice people and you'll like them," She said.

"They look like nice folks," he replied. "Anything I need to know before I do this?"

"I'm afraid I can't tell you. Life is one of those things that you just have to experience on your own."

"OK," he said, "I guess You're right, all things considered."

The Lady laughed, and touched him on the forehead.

"Now forget, for a time, until you return to Me."

And he did.

Creation Mystery

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the MultiVerse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Sacred King.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Youth.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiousity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"
"No," said Chaos.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled Trickster.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the MultiVerse, and mixed it with the dry clay of earth, and mixed the substance thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Crone.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Maiden.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things.

And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love.

And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiousity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow.

And the Lord smiled upon His Lady.

Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.

And the Lady began to dance.

And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and the Fool. They danced the moon, and stars, and Sun, and all that there is, they danced into being.

And they danced Death into the World, for we must close the Circle of our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending, ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start anew; hand in hand They dance, to a Music They have made, endlessly creating, and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

THE TRIPLE GODDESS

As the Maiden, I saw through your eyes as a child
Spring rains, green forests, and animals wild!
I saw you run freely on the Earth with bare feet!
I watched as you danced in the winds, blowing free!
I was there as you grew, getting stronger each day!
I brought you rainbows, chasing grey skies away!
I was there in your laughter - I was there in your tears!
I was the acceptance you gained from your peers!
I saw your first love and I felt your first blush,
As passion first stirred in the night's gentle hush!
I am there with you always in the fresh morning dew!
I bring you the crispness of beginnings anew.

As the Mother, I bore all the labor distress
Of birthing your child, and I felt the caress
Of your hand on the face of the new life so dear.
I heard its first cry, and I eased your fear!
I provided the milk which you fed from your breast
Till the baby grew strong, and with health it was blessed.
As she took her first step, I was there in your smile!
I was there while you nurtured your beautiful child!
On the first day of school, when the doors opened wide
I was there in your fear - I was there in your pride.
I am there with you always in the bright full of moon!
I bring you fertility - abundance in bloom.

As the Crone, I brought blessings of wisdom with age
[Wisdom not found by the turn of a page].
I was there as you taught the correct way to live:
To love and to trust - to take and to give!
I was there in the twinkle of your aged eye!
I was there in your thoughts of the years flying by!
I was there when you taught the Mysteries of old!
I was there in the fire warming you in the cold!
In the weariness of age, I was there with you, too...
I brought well-deserved rest and peace unto you!
I am there with you always in the darkness of night!
I complete your life cycle, guiding you toward the light.

Maid, Mother and Crone - We are all One -
Yet We are all separate, as each role is done.

We do not leave you - We're always there
As you walk through this life with your worries and cares;
As you dance in the spiral, We live inside -
Deep in your spirit - where nothing can hide!
No matter your path, no matter it's length -
We give you courage and We give you strength.
We are there to support you every hour of day
And deep in the night, when dreams take you away.
Our gifts We give freely, for you are our Child...
Yes, We are the Lady: Wise, Pure, and Mild!
-Kalioppe-

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- sacred texts editor.

A GODDESS ARRIVES

THE NOVELS OF DION FORTUNE AND THE DEVELOPMENT OF GARDNERIAN WITCHCRAFT

by CHAS S. CLIFTON

No one occultist of the 20th century worked more vehemently in advocating a "Western" - and within that, "Northern" - path of esoteric spirituality than did the English ceremonial magician, Dion Fortune. She founded an esoteric school that still persists, but beyond that direct transmission, her ideas seeded themselves into modern Neopagan religion to the point that they seem completely indigenous, their origins invisible.

Certain of Fortune's key ideas, however, were not so much transmitted through her mystical writings and articles in The Occult Review of the 1920s, as they were passed on through a unique series of novels, one of which stands fifty years later as "the finest novel on real magic ever written," in the words of Alan Richardson, her most adept biographer1. Primary among these key ideas was her raising up of a lunar, feminine divine power - not that she was the first modern magician to do it, but by taking the two paths of ritual and literature she gave the power two ways to go.

The second idea was that of egalitarian magical working, something she came to late in her life (she lived from 1890-1946). This was a fairly radical idea in that all her associations with the Theosophical Society, the Order of the Golden Dawn, and her own Fraternity (later Society) of the Inner Light included the idea of hierarchies and grades, going back in her own self-proclaimed reincarnational history to lifetimes among the sacred priestly caste of legendary Atlantis.

Both of these ideas are found in the Anglo-American branches of modern Witchcraft, which first made its presence known in Great Britain in the early 1950s, having, I suspect, been developed and codified into its modern form during the later 1930s and 1940s. While a demonstrable personal connection between the modern witches and Dion Fortune cannot be proven - unless one had her entire mailing list circa 1939 in hand - I think a literary connection can be shown.

Her ideas about an earth-based Western tradition of esoteric, magical religion, which exalted the feminine principle, fit so neatly with the

cosmology of those modern witches who came out of a similar esoteric British milieu, that the connection is unmistakable. The reason it has not been acknowledged until recently is that to do so would conflict with the frequent assertion that Witchcraft was the "Old Religion" brought forward unchanged in its essentials from centuries ago.

Unfortunately for that assertion, the historical records, such as they are, showed little evidence for secret goddess religion persisting until recent centuries in Northern Europe. The voluminous "witch trial" documents of England, Scotland, and France, which the archaeologist and folklorist Margaret Murray used to buttress her argument for the survival of a pre-Christian religion, do not mention goddess worship.

If one looks for other evidence of a goddess arriving in the mid-20th century, the other suspect typically is Robert Graves, whose widely influential book, The White Goddess, was written in 1944. Parallel and contemporary with Graves is Gertrude Rachel Levy's The Gate of Horn, which treats much of the same material Graves does, principally from the viewpoint of art history.2

The thesis of The White Goddess, which has been enormously influential among modern Pagan groups, is "that the language of poetic myth anciently current in the Mediterranean and Northern Europe was a magical language bound up with popular religious ceremonies in honour of the Moon-Goddess, or Muse,some of them dating from the Old Stone Age (Palaeolithic), and that this remains the language of true poetry." Graves believed that this language "was still taught...in the Witchcovens of medieval Western Europe."3

I do not contend that Graves and Levy supplied the dual male and female divinities of most modern Witchcraft covens. Their books were both first published in 1948, after Fortune's works had been in print for a decade or more. Before examining the influence of Fortune's works, however, I will summarise the "coming out" of the British covens.

THE RE-EMERGENCE OF BRITISH WITCHCRAFT

In 1951 the British Parliament repealed the Witchcraft Act of 1735 - largely at the urging of Spiritualist churches, who objected to its prohibition of mediumship. This statutory change unexpectedly led to the emergence into public view of a religious tradition thought to be extinct: Witchcraft.4 These British witches defied definitions of the term common both in the vernacular and in anthropology textbooks. They were of both sexes, all ages, and were not isolated practitioners of maleficent magic; rather they claimed to be inheritors of the islands' pre-Christian religions. Their religion was duotheistic: they worshipped a male god, often called Cernnunos, Kernaya, or Herne; and a goddess, sometimes called Aradia or Tana. Of the two, sometimes seen as manifestations of a nonpersonal Godhead, the goddess had the greater importance, and her earthly representatives, the coven's

priestess, had greater ritual authority.

Greatly condensed, this is a description of what came to be known as "Gardnerian Witchcraft," after Gerald Gardner (1884-1964), who retired from the British colonial customs service in Malaya in 1936, returned to England and - as he described - was initiated into what he himself thought was a dying religion in 1938.5 This was no overnight conversion: Gardner was fascinated for many years with magical religion and "practical mysticism". A recognised avocational archaeologist and anthropologist in Malaya, during a visit to England in the 1920s, he set out to investigate the claims of British Spiritualists, trance mediums and the like.

As he wrote: "I have been interested in magic and kindred subjects all my life and have made a collection of magical instruments and charms. These studies led me to spiritualist and other societies..."6

Gardner wrote three books on Witchcraft, one novel, and two nonfiction works. The novel was High Magic's Aid (1949), a stirring tale of late-medieval English coveners dodging secular and clerical foes with something of the feel of Walter Scott's Ivanhoe or Robert Louis Stevenson's The Black Arrow to it. Interestingly enough, the "witch-

craft" portrayed in High Magic's Aid differs from what was later called "Gardnerian Witchcraft." In it the goddess is de-emphasised; the rituals are more in line with the post-Renaissance traditions of ceremonial magic.

Gardner's next two books, The Meaning of Witchcraft (1959) and Witchcraft Today (1954), are more definitive of the tradition. All three of the forenamed remain in print; an earlier novel, with the suggestive title A Goddess Arrives, is long out of print, and I have not been able to locate a copy. Gardner and his followers also produced a "book" that was, until the early 1970s, passed on as handcopied manuscripts: "The Book of Shadows." It is a collection of "laws" and suggestions for running a clandestine coven, performing rituals, resolving disputes between witches inside the group, and so forth. Although it appears to be written in perhaps the English of the 17th century, I have concluded that it was produced during and immediately after World War II. Its atmosphere of secrecy and underground organising is not a product of the witch-trial era, but of the early years of World War II when an invasion of southern England by the German Army appeared quite likely, and patriotic Britons were planning how they would organise a Resistance movement like those in France, Norway, and elsewhere in Nazi-occupied Europe.

The woman often assumed to have birthed the idea of a Pagan underground in Christian Western Europe was not Dion Fortune, but the Egyptologist Margaret Murray of University College, London. Professor Murray, better known as the time for her work with Sir Flinders Petrie in Egypt, began researching Pagan carryovers while convalescing from an illness in 1915. World War I had interrupted her work in Egypt, and

she wrote in her autobiography, My First Hundred Years:7

"I chose Glastonbury [to convalesce in]. One cannot stay in Glastonbury without becoming interested in Joseph of Arimathea and the Holy Grail. As soon as I got back to London I did a careful piece of research, which resulted in a paper on Egyptian elements in the Grail Romance...

Someone, I forget who, had once told me that the Witches obviously had a special form of religion, 'for they danced around a black goat.' As ancient religion is my pet subject this seemed to be in my line and during all the rest of the war I worked on Witches... I had started with the usual idea that the Witches were all old women suffering from illusions about the Devil and that their persecutors were wickedly prejudiced and perjured. I worked only from contemporary records, and when I suddenly realised that the so-called Devil was simply a disguised man I was startled, almost alarmed, by the way the recorded facts fell into place, and showed that the Witches were members of an old and primitive form of religion, and that the records had been made by members of a new and persecuting form."

Murray's researches into medieval and Renaissance witch-trial documents from Britain, Ireland, and the Continent (including those relating to Joan of Arc and Gilles de Rais) led to her writing three books, The Witch-Cult in Western Europe (1921), The God of the Witches (1931), and The Divine King in England (1954). In them she described her evidence for the survival of a pre-Christian religion centred on the Horned God of fertility (later labelled "The Devil" by Christian authorities) up until at least the 16th century in Britain.

As the late historian of religion Mircea Eliade wrote, "Murray's theory was criticised by archaeologists, historians and folklorists alike."8 Pointing out some parallels between medieval witchcraft and Indo-Tibetan magical religion, Eliade gives qualified approval to part of Murray's conclusions.

"As a matter of fact, almost everything in her construction was wrong except for one important assumption: that there existed a pre-Christian fertility cult and that specific survivals of this pagan cult were stigmatised during the Middle Ages as witchcraft....recent research seems to confirm at least some aspects of her thesis. The Italian historian Carlo Ginsburg has proved that a popular fertility cult, active in the province of Friule in the 16th and 17th centuries, was progressively modified under pressure of the Inquisition and ended by resembling the traditional notion of witchcraft. Moreover, recent investigations of Romanian popular culture have brought to light a number of pagan survivals which clearly indicate the existence of a fertility cult and of what may be called a "white magic," comparable to some aspects of Western medieval witchcraft."

One may thus argue that the existence of Murray's three works "paved the way for Gardner's reformation", as J. Gordon Melton of the Institute for the Study of American Religion put it.9 Gardner's "reform-

ation" of whatever British witchcraft existed prior to his initiation into it had both theological and ritual aspects. The works he and his associates produced give a style of worship, a new set of ritual texts - and increasing emphasis on the goddess-aspect as the tradition grew - all of them pre-figured not in Murray's works but in Dion Fortune's.

A PRACTICAL OCCULTIST

In my experience, there is hardly a British, Irish or American witch of the revived, post-Gardnerian traditions who has not read something by Dion Fortune, and the same probably holds true in Canada, Australia, or New Zealand. Until 1985, however, biographies of her were nonexistent, even while the American Books in Print reference volumes listed twenty of her books in that year's volume - not bad for someone considered at best an obscure genre writer by the literary establishment of fifty years ago and of today.

Neither her book on psychology, The Machinery of the Mind, written in the 1920s nor her works on occult philosophy, nor her five "occult" novels and volume of short stories received much critical notice when they came out. Such notice as was received was almost worse than none. A 1934 (London) Times Literary Supplement review of her book Avalon of the Heart begins, "The author tells us that she is the last of the Avalonians - of those who were drawn to Glastonbury as 'a centre of ever-renewed spiritual and artistic inspiration,' whatever that may mean."

And clearly the reviewer was not interested in finding out! Alan Richardson's 1985 work, Dancers to the Gods, while primarily about two members of Fortune's magical order, contained the first well-researched material on her life.10 He followed it with a full biography, Priestess, two years later, an affectionate and sensitive portrait of this woman whose spiritual trajectory has yet to reach the horizon.11

Charles Fielding's and Carr Collins's The Story of Dion Fortune contains more details of her and her associates' magical work, but is

written in a wooden "true believer" style and marred by numerous editorial blunders.12

To summarise greatly, she was born Violet Mary Firth in 1890 in Wales, where her English father, together with his wife's relatives, operated a seaside hotel and health spa catering to a well-to-do clientele. When her grandfather's death led to a dissolving of the partnership, her father moved the family to London where he could live comfortably off his inheritance. Her spiritual quest as a young woman led her to Christian Science (which her mother adopted when it came to England), Freudian psychology, the "Eastern wisdom" of the Theosophical Society, the Qabalistic magic of the Order of the Golden Dawn,

8and study with an Anglo-Irish occultist, T.W.C. Moriarty, the model for "Dr Taverner" in her book of short stories, The Secrets of Dr Taverner. She would have liked to have studied Freemasonry, but could

not, being a woman.

She studied psychology while in her twenties, before the outbreak of World War I, and practiced as a psychoanalyst for a time, the field not yet being closely controlled by the medical establishment. Fortune was probably the first writer on ceremonial magic and hermetic ideas to draw upon and acknowledge the work of Freud and later Jung. In her novel The Goat-Foot God, published in 1936 and dealing with the effects of both psychological repression and past lives, its central character, Hugh Paston, asks a friend,

"Are the Old Gods synonymous with the Devil?"
"Christians think they are.
"What do you think they are?"
"I think they're the same thing as the Freudian subconscious."13

After Moriarty's death she headed the Christian Mystic Lodge of the Theosophical Society. In 1927 she married Thomas Penry Evans, a Welsh doctor practising in London, nicknamed "Merlin" or "Merl" for his own magical interests. They were priest and priestess, but never father and mother. The marriage, magically productive but contentious in the mundane world, lasted until 1939 when Evans left her for another woman. Fortune continued to head their group, which became the Society of the Inner Light and maintained, for a time, both a large communal house in London and another establishment in Glastonbury. The Society continues to this day, but Dion Fortune herself died of leukemia in 1946.

Her penname derived from the motto she took as her magical name in the Golden Dawn, "Deo Non Fortuna", or roughly, "by God, not by Chance." Her involvement with the Golden Dawn lasted roughly from 1919 to about 1922, and while these were the sunset years of the Order, which had been founded in 1888, they set for her a significant pattern of what an esoteric order should be.

That Fortune also eventually was influenced by Jung is apparent in her work, although she was an occultist first and a Jungian second. Since her time there has been a great deal of discussion of the "gods and goddesses" by such neo-Jungians as James Hillman and Charlotte Downin-g. Surely Fortune's blending of

psychoanalytical ideas, Hermeticism, Qabalah, and Christian mysticism in the two orders she headed prefigures Hillman's question, "Can the atomism of our psychic paganism, that is, the individual symbol-

formation now breaking out as the Christian cult fades, be contained by a psychology of self-integration that echoes its expiring Christian model?"14

I doubt that Dion Fortune would have answered as dogmatically as H-illman did, "The danger is that a true revival of paganism as religion is then possible, with all its accoutrements of popular soothsaying, quack priesthoods, astrological divination, extravagant practices, and the erosion of psychic differentiation through delusional enthus-

iasms."

Where she did agree with Jung is that Western methods are best for Western people. Jung wrote: "Instead of learning the spiritual techniques of the East by heart and imitating them... it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has been developed in spiritual principles in the East. We should then be in a position to build on our own ground with our own methods."15

Compare Fortune's chapter "Eastern Methods and Western Bodies" in Sane in which she stated:16

"The pagan faiths of the West developed the nature contacts. Modern Western occultism, rising from this basis, seems to be taking for its field the little-known powers of the mind. The Eastern tradition has a very highly developed metaphysics.... Nevertheless, when it comes to the practical application of those principles and especially the processes of occult training and initiation, it is best for a man to follow the line of his own racial evolution.... The reason for the inadvisability of an alien initiation does not lie in racial antagonism, nor in any failure to appreciate the beauty and profundity of the Eastern systems, but for the same reason that Eastern methods of agriculture are inapplicable to the West - because conditions are different."

It is clear from Fortune's novels that a "true", that is psychologically informed, Paganism, was indeed what she sought in the late 1920s and 1930s. Time after time she created plots that mixed the therapeutic and the magical, drawing characters who combined psychological acumen with non-ordinary wisdom. She defined her ideal mixture thus in Sane Occultism: A knowledge of [occult] philosophy can give a clue to the researches of the scientist and balance the ecstasies of the mystic; it may very well be that in the possibilities of ritual magic we shall find an invaluable therapeutic agent for use in certain forms of mental disease; psychoanalysis has demonstrated that these have no physiological cause, but it can seldom effect a cure."17

I see her as someone who shared a significant degree of philosophical accord with what would become "Neo-Pagan Witchcraft", but who in practice followed a different path. I have said her contribution to "the Craft" has not been sufficiently acknowledged; there is one exception. The works of two English Witches, Janet and Stewart Farrar, produced during the late 1970s and early 1980s, frequently refer their readers to Dion Fortune. In a recent instance, having laid out a ritual based on one in Fortune's novel The Sea Priestess and having received permission from the current leadership of the Society of the Inner Light to do so, they write:18

"In their letter of permission, the Society asked us to say 'that Dion Fortune was not a Witch and did not have any connection with a coven,

and that this Society is not in any way associated with the Craft of Witches.' We accede to their request; and when this book is published, we shall send them a copy with our compliments, in the hope that it may give them second thoughts about whether Wiccan philosophy is as alien to that of Dion Fortune (whom witches hold in great respect) as they seem to imagine."

Despite the Society of the Inner Light's disavowal, a good circumstantial case can be made that Fortune's works, particularly her novels, could have influenced Gerald Gardner and his initiates. This insight was brought home to me while reading The Goat-Foot God, published two years before Gardner's initiation into the Craft. Its plot is typical of Fortune: a person down on his or her luck and near psychological collapse is rescued by a powerful magician or priestess and re-integrated socially and psychically.

Hugh Paston, quoted above, is a wealthy Londoner on the verge of a nervous breakdown following the death of his wife and his friend - revealed to be her lover - in a car wreck. Aimlessly walking the streets, Paston finds a used-book shop run by a scholarly occultist who becomes the catalyst of his psychological integration. This includes finishing some actions begun by a heretical medieval prior in an English monastery who may have been an earlier incarnation of Paston's or who otherwise overshadows him. What caught my attention was a remark given to the character of Jelkes, the bookseller, who in guiding Paston's reading on magic tells him, "Writers will put things into a novel that they daren't put in sober prose, where you have to dot the Is and cross the Ts.19

Fortune's literary output was divided between novels and "sober prose-". Other "sober titles" included Practical Occultism in Daily Life, The Cosmic Doctrine, Esoteric Philosophy of Love and Marriage and what is often considered to be her masterpiece, The Mystical Qabalah. Robert Galbreath, writing a bibliographic survey of modern occultism, defined her message as "spiritual occultism."20

"Spiritual occultists state that it is possible to acquire personal, empirical knowledge of that which can only be taken on faith in religion or demonstrated through deductive reasoning in philosophy. Further, this knowledge, arrived at in full consciousness through the use of spiritual disciplines, is said to reveal man's place in the spiritual plan of the universe and to reconcile the debilitating conflict between science and religion. The goal of occultism, therefore, is the complete spiritualisation of man and the cosmos, and the attainment of a condition of unity."

The novels, however, convey a parallel but somewhat different message. They do it using a different vocabulary, a more consciously Pagan vocabulary. While published statements of the Society of Inner Light proclaimed it "established on the enlightened and informed Christian ethic and morality," its founder's novels say repeatedly that Christianity has had its day and a new Renaissance is dawning. After his experience of inner integration Hugh Paston muses:21

"It is a curious fact that when men began to re-assemble the fragments of Greek culture - the peerless statues of the gods and the ageless wisdom of the sages - a Renaissance came to the civilisation that had sat in intellectual darkness since the days when the gods had withdrawn before the assaults of the Galileans. What is going to happen

in our day, now that Freud has come along crying, "Great Pan is risen!" - ? Hugh wondered whether his own problems were not part of a universal problem, and his own awakening part of a much wider awakening? He wondered how far the realisation of an idea by one man, even if he spoke no word, might not inject that idea into the group-mind of the race and set it working like a ferment?

Likewise, in The Winged Bull, set not long after World War I, Colonel Brangwyn the magician tells his new student, one of his former junior officers:22

"It [Christianity] had its place, Murchison, it had its place. It sweetened life when paganism had become corrupt. We lack something if we haven't got it. But we also lack something if we get too much of it. It isn't true to life if we take it neat."

Later, during a ritual Brangwyn quotes Swinburne's poem "The Last Oracle" in praise of Paganism past - it was this aspect of Swinburne that G.K. Chesterton mockingly called "neo-Pagan" - making Murchison remember "that great pagan, Julian the Apostate, striving to make head against the set of the tide," and Murchison thinks to himself:23

"And the trouble with Christianity was that it was so darned lop-sided. Good, and jolly good, as far as it went, but you couldn't stretch it clean round the circle of experience because it just wouldn't go. What it was originally, nobody knew, save that it must have been something mighty potent. All we knew of it was what was left after those two crusty old bachelors, Paul and Augustine, had finished with it.

And then came the heresy hunters and gave it a final curry-combing, taking infinite pains to get rid of everything that it had inherited from older faiths. And they had been like the modern miller, who refines all the vitamins out of the bread and gives half the population rickets. That was what was the matter with civilisation, it had spiritual rickets because its spiritual food was too refined. Man can't get on without a dash of paganism, and for the most part, he doesn't try to."

The notion of injecting a key idea into the collective unconscious of Western humanity appears over and over in Fortune's novels. It is not surprising that the writer who had two favourite maxims - "A religion without a goddess is halfway to atheism" and "All the gods are one god and all the goddesses are one goddess and there is one initiator" - should repeatedly call for attention to be paid to the Great Goddess. In another of his soliloquies, Hugh Paston thinks, "Surely our of all

her richness and abundance the Great Mother of us all could meet his need? Why do we forget the Mother in the worship of the Father? What particular virtue is there in virgin begetting?"

DRAWING DOWN THE MOON

When the British witches went public in the early 1950s, the idea that Christianity had had its day and furthermore was not always the right path for Westerners was often heard. The major difference between their religion and that portrayed in the witch-trial documents Margaret Murray studied, however, was the reintroduction of worship of the Great Goddess. She was seen both as Queen of Heaven and Earth/Sea Mother, depending on the context. The best evidence for Fortune's inf-

luence here lies in the construction of the key "Gardnerian" ritual called "Drawing Down the Moon."25

In that ritual, developed and/or modified by Gardner and his contemporaries, the Goddess is invoked by the priest in the body of the priestess. It is expected that a type of divine inspiration will result. Drawing down the Moon is a key part of every Gardnerian ritual circle - and its elements and purpose are easily discernible in Fortune's novel The Sea Priestess, which she was forced by publishers' lack of interest to self-publish in 1938.26 Richardson, her biographer, calls it and its sequel, Moon Magic, "the only novels on magic ever written," considering the competition.

Although Gardner only hints at the workings of the ritual in his books, his successors, the Farrars, explain it more fully in Eight Sabbats for Witches.27 It comes after the drawing of the ritual circle - a conscious creating and marking of sacred space, defined by the cardinal directions and purified with the four magical elements, fire and air (incense), water and earth (salt). While the priestess stands before the altar (in a traditional Gardnerian circle she holds a wand and a lightweight scourge in her crossed arms, like a figure of Osiris), the priest kneels and blesses with a kiss her feet, knees, womb, breast and lips. Then a shift occurs, both in language and action. He ceases to address her as a woman and begins to address her as the Mother Goddess, beginning with the words,"I invoke thee and call upon thee, Mighty Mother of us all..."28

When the invocation is completed, the priestess is considered to be speaking as the Goddess, not as herself. She may go on to deliver a passage (authored by Doreen Valiente, whose role I deal with below) that is based partly on material collected during the 1890s in Italy by the American folklorist Charles Leland.29

I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon earth, I give the knowledge of the spirit eternal; and beyond death, I give peace, and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold, I am the Mother of all living, and my love is poured out upon the earth."

She may, of course, speak spontaneously; Janet Farrar comments that "'she never knows how it will come out.' Sometimes the wording itself is completely altered, with a spontaneous flow she listens to with a detached part of her mind."30

Dion Fortune believed that a re-introduction of both ritual and psychological approaches to the Great Goddess would even the psychic balance between men and women, a theme carried on today by a number of feminist psychologists and writers, although with scant acknowledgment. She wished every marriage to take on an aspect of the hieros gamos (divine marriage), and it is there that a parallel with Witchcraft ritual lies, since many rituals turn on sexual polarity, both symbolically and literally. Fortune foreshadowed this in The Sea Priestess when she wrote:31

"In this sacrament the woman must take her ancient place as priestess of the rite, calling down lightning from heaven; the initiator, not the initiated.... She had to become the priestess of the Goddess, and I [the male narrator], the kneeling worshipper, had to receive the sacrament at her hands....When the body of a woman is made an altar

for the worship of the Goddess who is all beauty and magnetic life... then the Goddess enters the temple."

This is not just Fortune's description of the magical side of marriage, but a virtual schematic of the Drawing Down the Moon ceremony and its concluding Great Rite, as Gardner called ritual intercourse at its conclusion (something more frequently performed symbolically). As the Farrars state, "The Great Rite specifically declares that the body of the woman taking part is an altar, with her womb and generative organs as its sacred focus, and reveres it as such."32

I would suggest that when the Farrars openly built a new ritual upon the Sea Priestess, the "seashore ritual" mentioned earlier, which forms Chapter X of The Witches' Way, they were openly admitting a debt to Fortune which modern Witchcraft has always carried on its books.
To recapitulate, the circumstantial case for Fortune's influence on the beginnings of modern Witchcraft fits the chronology. Gerald Gardner's initiation took place in 1939 in Hampshire. In the late 1940s he "received permission" to publish some things about Witchcraft in his novel High Magic's Aid, which appeared in 1949 and had little of the Goddess element in it. The Sea Priestess was written in the 1930s, but only available in a private edition at first, while its sequel, Moon Magic, was available in 1956.

The Great Goddess becomes more central in Gardner's works from the 1950s and is absolutely central to the Craft as it developed in that decade. She did not, however, appear in Margaret Murray's works on the alleged underground Paganism of the Middle Ages, which Murray wrote in the 1920s. There may, however, be echoes of a Goddess religion in Italy, based on Leland's research there in the mid-1800s. Leland pr-

ovided another literary source for the Drawing Down the Moon ceremony.

The person who re-wrote that ceremony and gave Gardnerian- tradition ritual much of its form is now known to be Doreen Valiente, who wrote four books on the Craft as well. Her contributions to the texts are discussed at length in The Witches' Way. Although not the only one of Gardner's original coveners still living (i.e., after he moved away from the coven that initiated him, most of whose members were elderly in the 1930s), she has been the only one publicly involved in a critical re-evaluation of the tradition's beginnings.

Although Gardner and Fortune were contemporaries, she does not know if they ever met, she told me in a 1985 letter. She did, however, say that she is "very fond of Dion Fortune's books, especially her novels The Sea Priestess, The Goat-Foot God, and Moon Magic. It is notable that her [Fortune's] outlook became more pagan as she grew older." Whether this is a tacit admission that she drew upon Fortune's works, I cannot say. Witches are known for oblique statements, and Valiente walked a fine line between secrecy and disclosure.

Given England's size, its relatively interwoven cliques of occultists, and the small number of novelists dealing with Pagan themes, it is unlikely that Valiente and Gardner were not aware of Fortune's novels at the time they were giving their religion its present form. As we h-ave seen, Gardner was himself engaged in a conscious search for ma-gical learning in the 1920s and 1930s, and it was in the 1930s that F-ortune's novels began appearing, while the chapters of SaneOccultism were published serially in The Occult Review , and influential British journal it is unlikely he would have overlooked.

Valiente, meanwhile, was initiated by Gardner as a priestess in 1953 and left his coven to form her own in 1957, the year after Moon Magic came out. With such a coincidence of subject matter, place and dates, it is difficult not to see Dion Fortune as a previously unadmitted but significant influence on the development of Gardnerian Witchcraft.

Today the Goddess revival seems to have its "applied" and "theor-etical" wings, with the Neo-Pagans in the first category and various Jungians, writers on feminist spirituality and historians of religion in the second. With her combined psychological and magical training, Dion Fortune could be considered a foremother to each.

NOTES

1. Alan Richardson, Priestess: The Life and Magic of Dion Fortune. (Wellingborough, Northants: The Aquarian Press, 1987), p.37.

2. G. Rachel Levy, The Gate of Horn: A Study of Religions Concep-tions of the Stone Age and Their Influence upon European Thought. (London: Faber and Faber, 1948).

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4. Raymond Buckland, Witchcraft from the Inside. (St Paul, MN:

Llewellyn Publications, 1971), p.55. The law was a successor to the Witchcraft Act of King James I, passed in 1604 and repealed in 1736.

5. J.L. Bracelin, Gerald Gardner: Witch. (London: Octagon Press 1960).

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7. Margaret Murray, My First Hundred Years. (London: William Kimber, 1963), p.104. The title was no exaggeration; she was born in 18-63.

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14. James Hillman, "Psychology: Monotheistic or Polytheistic." Appendix to David L. Miller, The New Polytheism. (Dallas, Texas: Spring Publications Inc., 1981), p.125

15. C.G. Jung, "Yoga and the West". In The Collected Works of C.G. Jung. (London: Pantheon, 1958), Vol XI, p.534.

16. Dion Fortune, Sane Occultism. (Wellingborough, Northants: The Aquarian Press, 1967), pp.161-2.

17. Ibid. pp. 25-6.

18. Janet and Stewart Farrar, The Witches' Way. (London: Robert Hale, 1984), pp. 95-6.

19. Goat-Foot God, p. 89.

20. Robert Galbreath, "The History of Modern Occultism: A Bibliographic Survey." Journal of Popular Culture, V:3 (Winter 1971), p. 728/100

21. Goat-Foot God, pp. 352-3

22. Dion Fortune, The Winged Bull: A Romance of Modern Magic. (London: Williams and Norgate Ltd., 1935), p. 169. It is no coincidence that the leading female character was named Ursula Brangwyn,a name used by D.H. Lawrence for a character in Women in Love; Fortune was trying to re-state "the sex problem" on a "higher plane" than Lawrence had.

23. Ibid. pp. 154-6.

24. Goat-Foot God, p. 349.

25. A term that deliberately or otherwise echoes Plato's description in the Georgias of "the Thessalian witches who drawn down the moon from heaven."

26. Dion Fortune, The Sea Priestess. (London: Wynham Publications Ltd., 1976).

27. Janet and Stewart Farrar, Eight Sabbats for Witches: and Rites for Birth, Marriage and Death. (London: Robert Hale, 1981), p. 15.

28. The exact terminology may vary from coven to coven; the Farrar's give Gardner's favourite.

29. Charles Godfrey Leland, Aradia: or the Gospel of the Witches. (London: David Nutt, 1899). Leland may indeed have found some fragments of a goddess religion. Gardner and Valiente expurgated parts of it, such as the invocation of the Goddess as a poisoner of great lords in their castles, and other homely arts.

30. The Witches' Way, p.68.

31. The Sea Priestess, pp. 160-1.

32. Eight Sabbats for Witches, p.49.

TEMPLES, COVENS AND GROVES - OH MY!

by KHALED

There appears to be a fair amount of ongoing confusion as to what each of these is and what each of them should be doing, so let me stick my oar into it, too. But first, let's play the definition game.

CIRCLE Three or more people who gather together to work ritual or Craft. Some are ritual only, some worship only, but most do both. The following are all special cases of a Circle:

GROVE Circle usually led by, and under the auspices of, a coven. Frequently eclectic in practice, Groves are commonly used as an introduction to the Craft as a whole but not necessarily to any given Tradition. Groves usually don't initiate. May also be called a study group.

COVEN Circle gathering at least once per month (with a majority gathering twice) for worship and/or magic. Membership tends to be stable with gradual personnel changes. Normally practicing within a single Tradition, Covens typically have strong group rapport. Most train their members to whatever standard they use. Rites of passage (the "I" word) are the norm.

TEMPLE Two or more Circles, generally at least one Coven (the Inner Circle) and a Grove (the Outer Circle), the latter being open to the public. Serves the public as a place to worship and/or learn about the Gods with advanced training for those seekers who meet the Temple's standards. I'm on shakier ground here, never having run a Temple, but I see a Circle/Grove open to the general public as essential to the definition, while the strong affiliation to one or more covens is a matter of observation (as is the relationship between Groves and Covens cited earlier.)

A fair number of practitioners do not distinguish among these terms (nor, for that matter, among Wicca, Paganism and New Age). Feel free to take issue with any of these definitions, but they are what I have in mind as I write this. Let's take a closer look at what each of these is and how they tend to function within Neo-Paganism.

A Circle is a gathering of, preferably like-minded, individuals for purposes of magic and/or worship. None of those gathered need be of the same Tradition, nor even Initiate, though it makes for better results if at least some of them are. All Groves, Covens and Temples are therefore Circles. The reverse, however, isn't always the case since many Circles do not also meet the criteria for a Grove, Coven or Temple.

A Grove, or Study Group, is a Circle of students learning the basics of Neo-Pagan (or Wiccan or any of the other subsets of Pagan) worship and Circle techniques. While normally under the tutelage of one or more Initiates, the members are not necessarily being trained towards Initiation in any particular Tradition, nor need the tutors be of the same Tradition(s) as the students (nor even of each other).

Mystery religions, by their very nature, aren't for everyone, nor is any given Mystery suitable for all Initiates. The Grove is a way for potential Initiates to take a good look at one or more Traditions while learning how to handle themselves in just about any basic Circle. If this isn't for them, they can easily drop it. If it is, they can focus on the specific Tradition (or family of Traditions) which seems to speak most clearly to them (assuming they were exposed to more than one). Similarly, the tutor(s) can teach general techniques to any serious Seeker without worrying about an implied commitment to Initiate someone unsuited to their particular Tradition.

Groves do not normally do Initiations (they're done by the sponsoring Coven, if any), and tend to be oriented more towards teaching and worship than towards magical practice. They are also more likely to be fairly open to new members or even the general public than is the case with established Covens, while study groups, in my experience at least, are more likely to be invitation-only. The most effective Groves (or study groups, of course) are under the helpful eye, if not out-and-out sponsorship, of an established Coven or family of Covens.

A Coven, on the other hand, is a regularly meeting Circle, all of the same Tradition, at least some of whom are Initiates (and at least one of whom holds Initiatory power if the Coven is to survive or grow). Such a group tends to become very close ("closer than kin") and is bound by the rules and styles (deliberately non-existent in some cases) of its Tradition, and by its own internal rules and customs. A member of a Coven is normally provided training and, when deemed ready, Initiation or Elevation by that Coven's Priesthood/Elders.

There are also magical considerations which go into the making of a Coven which further differentiate it from a Grove/study group, but it isn't my intention to go into them here. Suffice it to say that they are connected to the closeness and tend to enhance it. Because the

bond is tight, and because a Coven generally intends to be around for a few decades, they're kinda fussy about who joins. The wise Seeker is equally fussy about which, if any, Coven s/he eventually joins. You're not joining a social club here, you're adopting, and being adopted into, an extended family. And this time round you have some control over who your kin will be!

Neo-Pagan Temples are a fairly new phenomena combining many of the characteristics of Covens and Groves. I think that the clearest description of just what they're about comes from the (draft) Constitution of the proposed Victoria (B.C.) Temple:

a) To minister to the Pagan community by way of providing support, education, and sponsoring religious celebrations;

b) to establish and maintain a religious sanctuary and place of worship accessible to all who would worship the Goddess and the God;

c) to provide a seminary for the training of Wiccan clergy;

d) to provide accredited ordination for Wiccan clergy;

e) to provide accurate information about Witchcraft to all who would ask and to engage in dialogue with other religious groups with the purpose of furthering understanding and friendship between us; and

f) to do other charitable acts of goodwill as will benefit the community at large.

As stated in my definition of Temple above, I consider the provision of Neo-Pagan (not necessarily Wiccan) religious instruction and services to the general public to be essential, and provision of community services to the local Neo-Pagan population highly desirable. To be taken seriously in the wider world, we need to have our clergy recognised by our government(s), which in turn means that we need to be visibly providing training and ordination which meets government accreditation criteria (which can vary significantly from jurisdiction to jurisdiction). Such accredited ordination is most easily administered through Temples.

To address a diatribe current on the Nets (computer Network Bulletin Boards: Ed.) so long as the governments we seek accreditation from think in Christian terms, then we will have to use Christian terms, carefully defined to earmark differences in usage, to describe ourselves to them. Sure, there's some danger of picking up some inappropriate (to Wicca) ways of thinking along with those terms, but we're more likely to import them with converts who were raised as Christians. The solution to both problems is the same: clearly understood (by the tutors above all!) religious instruction. And if a Christian notion isn't inappropriate, and if it's truly useful, why shouldn't we adopt it? Religious intolerance itself is inappropriate

to Wiccan thought, and I think we should be clearer in condemning it.

So how does it all tie together? I think that the Neo-Pagan community needs a mix of solitaires, coveners and templers, along with significant variety among their Traditions, to remain intellectually and spiritually healthy. We also need umbrella organisations capable of meeting the needs of each of them, not only for credibility with governments and the general public, but to spread new (and not so new) ideas around the very community they should exist to serve. I'll talk more on what this umbrella organisation should look like in a bit. For now, let's get back to roles of the different types of Circle.

One of the things that fascinates about the Craft is our teaching that the Gods don't need a Priesthood to run interference between Them and Their worshippers. Nor is this a new idea. Heroditus recorded with a certain amazement that Persians must call on a Magus to perform every little sacrifice, whereas among the Greeks of his time, anyone, including housewives and slaves, could sacrifice at any time, assuming they had the desire and the means. We have a Priesthood because some people feel called to a deeper understanding and expression of

their faith than is the case for many. And while They don't need Initiated Priesthoods, humans find them very useful both as a source of thoughtful religious instruction and as a ready source of warm bodies to stick with the administrivia of organising group ritual.

Like sex, however, effective worship isn't something that just comes naturally. It must be learnt, and practised. Groves, festivals and Temples are all good places to learn the fundamentals, assuming you weren't fortunate enough to learn them at home. They are also good places to socialise with people who think much the way you do, a deeply-seated human need we do well not to overlook. If your need runs deeper, you will find Priesthood there to talk to. If your needs prove more mystically oriented, they should be able to arrange contact with

one or more Covens, who can in turn, if appropriate, Initiate you into whichever flavour of the Mysteries they practise.

Different Circle structures serve different needs. None is superior to the other except to the extent that it serves your needs better. For those of us simply seeking to express our religious feelings in sympathetic company, whichever form best serves that expression is all we're likely to need. But those of us who feel called to serve the greater community will need all of them to achieve the mandate we have set ourselves.

To return to our model umbrella organisation, to serve a significant majority of the community it will have to address as many of the rather different needs of solitaires, Covens and Temples as is feasible without stepping on the concerns of any of them. To be effective, it

has to have some standards, but it can't impose them from above without violating the sovereignty that all three segments of the community value rather highly.

One of the difficulties with any ideal is that it manifests imperfectly, if indeed it can be brought to manifestation at all. Rather than a discouragement, however, I find that a challenge: to bring about the best fit possible between reality and our ideal. Here then are my ideas on some of the attributes such an organisation can aim for. To start from the top, I think the stated purpose of the organisation should be to serve as a liaison between member clergy and the Establishment, whether government or public. Why clergy? Because we don't need government approval simply to worship our Gods, especially if we're doing so discreetly and on private property.

It's our institutions which need public recognition in order to be able to avail themselves of public resources available to other, already recognised, religions, not the worshippers themselves. And institutions effectively mean the clergy. Note I don't say Priesthood. It's one of the earmarks of the Craft that all Initiates are clergy, but in many of our Traditions, Priesthood requires a deeper understanding of traditional lore and techniques.

The immediate needs such an organisation should attempt to fulfil are essentially three:

1) Establishment of a Seminary to provide the training necessary for government accreditation as a minister of religion for those who need or seek said accreditation. To achieve this it will be necessary to look into the minimal training expected by any intended licensing bodies and ensure that those standards are being met or exceeded by all graduates of said certification program. This accreditation is to serve no other purpose within the organisation: all of our members will be recognised by us as clergy, whether or not they seek further accreditation.

2) To act as a public relations and information office on the Craft to the general public. If we exist, we will be used as an information source, so we might as well plan on it and do the job properly.

3) To act as a Craft contact and social network to facilitate Pagan networking among members and non-members alike.

To expand upon the seminary somewhat, any member should be able to sit for an examination without taking the associated classes (a process known in Ontario as "challenge for credit"). If s/he passes, s/he is given the credit, if not, the associated courses must be taken before s/he may sit for another examination on that subject. In this way we can grant credit for existing knowledge without in any way comprom-

ising our standards. I think it would be a very bad idea to grant an exemption from this procedure to anyone.

Because very few of us are likely to be able to drop everything for a couple of years to travel to wherever we happen to establish the campus, one should be able to complete the courses necessary for certification by correspondence. Nor should the topics of instruction be limited for those required for accreditation with government.

Let's also see to it that our ministers have a grounding in the philosophy of religion, comparative religion (especially comparative Pagan religion) and chaplaincy as well. Note too that I keep referring to the document as a Certificate, not a college degree. A university level of education, while great for the egos of graduates, is unnecessarily high to meet the needs of our Pagan laity - a Community College is much more appropriate. The stages of learning in a guildcraft are apprentice, journeyman and master, NOT baccalaureate, master and doctor! Mind, I have no objection to our Seminary offering college level courses, nor any other course or seminar it may choose to offer. I merely object to the insistence in some quarters that since most Christian ministers must hold graduate degrees, then by golly ours must too! Horsefeathers!

Our Organisation then breaks down into a Seminary to provide internal education, and accreditation, to Pagan religious tutors; a PR office to provide external education, and referrals to the public; and one or more Festivals, and no doubt a periodical (e.g. a newsletter), to provide for contacts and networking both internal and external.

Further, I see our Organisation as an ecclesia in the ancient Athenian sense of the term, and assembly of all those having the right to vote in our affairs. I don't feel the ecclesia should either set or attempt to enforce any standards beyond those required for government accreditation and a minimal ethical standard for membership. I feel that membership should be restricted to ordained clergy within a Pagan tradition, nor should the ecclesia itself set any standard as to what does or does not constitute clergy (though I expect it may have to define criteria for determining what is or isn't Pagan). All this because any other approach compromises the essential sovereignty of our Covens and Temples (for which purpose I see a solitary as a Coven of 1).

Since our membership is composed of clergy, not Covens and Temples, I favour one-person-one-vote. Certainly, groups with a large number of ordained members will thereby gain a larger number of votes in the ecclesia, why not? The ecclesia has no authority over individual members nor the organisations they may represent. Its most extreme power is to suspend the membership of persons found to be in violation of the ethical code, which code is set and policed by the members themselves. Or to appoint officers to manage the ecclesia's property and affairs, which officers will be legally and constitutionally answerable to the membership.

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On the topic of polity, I see the ecclesia/AGM as setting policy which is then administered and interpreted by the officers. The officers should have no power to set policy themselves. Our structure should be absolutely minimalist to avoid unpleasant takeover bids later. Any office or function which doesn't need to be there, shouldn't be there. If someone has grounds for an ethics complaint, an ad hoc committee should be assembled to look into it. If amends are made or the objectionable behaviour corrected, then the case should be dropped (i.e. the committee is focused on correcting unethical behaviour, not punishing it).

On the subject of officers and their terms of office, I rather like the notion of electing them in alternate years for two- year terms. A one-year term is too hard on continuity. One possibility to avoid little fiefdoms is to provide each function with two officers, one senior and the other junior. Each year the senior officer retires, the junior officer becomes the senior and a new junior officer is elected. Continuity is preserved, and each officer gains an assistant who has a year in which to learn the ropes. I think that barring the outgoing senior from seeking re-election as a junior would be wasteful of resources, myself, but it would certainly serve to break up fiefdoms even further, should the ecclesia happen to be particularly paranoid about them.

A not-so-little proposal, but the subject is an important one. This is only somewhat-baked, and I see the need as both real and immediate, so please give me some feedback on this.

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THE FEMININE CURRENT IN THE GOLDEN DAWN

by Peregrin

(A version of this article first appeared in SWEEPINGS).

Many Wiccans and Pagans, whilst declaring themselves "eclectic" seem to avoid the Golden Dawn like the plague. This is quite understandable, since on the face of it the GD seems to be counter to most of the Pagan philosophies. (The open hostilities and down putting directed at Wiccans that pour out of some GD practitioners does not help the matter either.)

The GD Is often viewed as inflexible, patriarchal, authoritarian and stuck up its own behind. A few Wiccans do practise the GD, but most of these, I feel do so with the belief that the two are watertight compartments - that is Wicca is a religion and the GD a "system". Most (including myself), if they confide in you will admit that they view the GD as more "powerful" - at least in the magical as opposed to the religious sense.

It is my aim here to show that the essence of the GD is not inherently patriarchal and opposed to Pagan ideology. This I believe can be readily observed if we remember that the Hermetic Order of the Golden Dawn was a late 19th century outward manifestation of a spiritual system aeons old. The essence of the system would therefore be contained within, but not altered by, and outward form that reflected late 19th century western occult ideology. (Remember also that the GD first emerged via Masonic sources and thus the outer form was heavily coloured by that system.) This essence can however be readily "tapped into". This will then help the magician avoid being trapped into "believing" the GD's outer form. The essence I speak of is, of course, the Goddess.

On the face of it to say that the GD's essence is Goddess sounds absurd. But please do not judge the GD book by its cover. Forget the outer form, forget the Victorian pomposity, forget the props. Let's go a little deeper.

First off, the original GD System relied heavily on its ceremonial initiations. The process of initiation (even the mimicry of ritual initiation) always involves a death and re-birth, which can only truly occur via Goddess, since only the "female" force of the universe can give birth. Thus straightaway we see that at the core of the GD is an unrecognised Goddess force. To deny it is to say that either, a) the GD initiations do not involve a re-birth; b) something other than Go-

ddess can give birth; or c) the GD initiations are not effective, which anyone who has undergone them will heartily dispute.

Christopher S Hyatt, the main collaborator with the late Israel Regardie before his death, in a recent book - The Secrets of Western Tantra - makes several hints which echo the views I express. Says Hyatt, when tracing the link between the GD and the Tantric Goddess:

"...one attribute among many others which gives the whole show away is the equality between male and female adepts." (p.69)

For a Masonically derived Order in Victorian England this was an unprecedented and daring move. Yet this had to, and did occur, since the Order's essence is based firmly on Goddess and the co-equality of the

sexes. Looking a little more closely at the formation of the Order will also show many other clues regarding the hidden Goddess essence.

Firstly, the leading light of the Order, S L MacGregor Mathers, was an ardent supporter of the equality of the sexes and the young feminist movement. In his introduction to "The Kabbalah Unveiled" he sets the record straight concerning the nature of divinity:

"...the translators of the Bible have crowded out and smoothed up every reference to the fact that Divinity is both masculine and feminine... now we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day."

Presuming the hidden Goddess essence and following the mythology of the Order, it becomes apparent why the "Secret Chiefs" chose such a person to lead the GD. If the Order's essence was patriarchal they would surely have chosen a different man.

Continuing with the examination we find that the Outer Order rituals are based upon a set of cipher manuscripts. In those manuscripts, as published in "The Secret Inner Order Rituals of the Golden Dawn", we find the candidate is often referred to as "she". In an age when women were still calling themselves "brothers" and "chairmen", this is significant.

Further, the Order was chartered and given authority (ie, symbolic life) by a woman (Sr SDA). Now admittedly serious doubt has been cast upon this history, but regardless of whether the events occurred in shared space-time or Westcott's mind, the symbolism is important - it is a symbolic birth performed by a Goddess figure.

This theme is further developed in the naming of the first true GD temple in England (and the initial temple of many GD Orders worldwide) as the Isis-Urania temple. Thus the Order is visibly dedicated to, and under the influence of, the Goddess. Behind all things, even GD temples, is the Mother.

Before having a quick flick through Regardie's "The Golden Dawn" to see what Goddess essence we can find there, let's pay attention to some of the more prominent proteges of the Order. Firstly Mathers himself went on to utilise his GD adeptship to develop, along with his wife Moina, the Rites of Isis in Paris (the couple nearly always worked as a partnership in their occult work.) Secondly Aleister Crowley, despite his male ego, misogyny and viciousness went on to produce a sort of Nuit "cult", using GD based techniques. Crowley himself is an excellent example of my point that inner essences do not necessarily reflect outer forms and vice versa. It is hard to imagine that such a person as Crowley (the man) could act as medium to such Goddess inspired beauty as the closing paragraphs of the first chapter of Liber Al vel Legis. Yet Goddess came forth anyway. Crowley, like the GD was outwardly patriarchal, but contained the essence of Goddess. There is no more Goddess inspired thealogy than Crowley's maxim, "Do what Thou wilt shall be the whole of the Law".

Dion Fortune, initiate of the Stella Matutina, also used GD based techniques to help formulate her Pagan workings, the focus of which was the Goddess Isis.

The most obvious evidence of Goddess in the GD is the Rose-Cross, the symbol of the combined female and male forces. The GD's Inner Order, the Rosae Rubeae et Aureae Crucis claimed a Rosicrucian lineage, and the links between the Rosicrucians and Goddess have been detailed beautifully by Gareth Knight in his book, "The Rose Cross and the Goddess".

We come then to the GD tarot, and find it restoring the court cards to an equal sexual balance based upon the Tetragrammaton. The male knave (page) of the exoteric packs of the era was correctly replaced by the female princess, symbolic of the Earth Goddess.

In Qabalistic philosophy we find the spirit of the Divine often referred to as Shekinah, which is seen as having a female essence. This is shown clearly by Mathers when he correctly translates a passage from the Sepher Yetzirah:

"...AChTh RVCh ALHIM ChIIM: Achath (feminine, not Achad, masculine) Ruach Elohim Chiim; One is She the Spirit of the Elohim of Life."

This thealogy is followed in the GD. Israel Regardie shows this in his ritual for Spiritual Advancement, which is based firmly upon the Z documents of the Inner Order. Here he implores the Mother of Goddesses and Gods (Aima Elohim) to aid him in his quest. Regardie even uses a cauldron as a symbol of the Great Mother. This, believe it or not, is not a Wiccan ritual, but pure Golden Dawn.

The main weapon of the RR et AC adept, the Lotus Wand, has embodied within it much Goddess essence. It is described as, "...a simple wand

surmounted by the lotus flower of Isis. It symbolises the development of creation." (The Golden Dawn, 5th ed. p224.) This indicates that the creation of the Spirit, the Heavens and the Earth comes from the Great Mother Isis. The wand also represents the Kundalini - a feminine Goddess force. This to me is a beautiful tool, alive with Goddess, much more so than the Wiccan athame (which is objected to by some feminist Witches as being aggressive and masculine).

Finally let us return to initiations. The two most important initiations of the GD/RR et AC system, the Neophyte and the Adeptus Minor ceremonies, both contain the hidden Goddess essence.

The Neophyte ceremony is based on the myth of the Slain and Risen Osiris, where the candidate acts as the Slain Osiris. This myth however is a later patriarchal rendition of the Ishtar and earlier Innana myth of Goddess descending into the Underworld. The Goddess is thus present deep within the archetypal theme of the ceremony. Further, the act that seals the initiation proper, the final consecration, is conducted by Officers representing "the Goddesses of the Scale of the Balance". And as the badge of the grade is placed upon the new initiate, "... it is as the two Great Goddesses Isis and Nepthys, stretched forth their wings over Osiris (the initiate) to restore him again to life." The candidate is thus re-born to a fuller life by the power of Goddess.

The Adeptus Minor ceremony contains much Goddess essence quite openly. The clearest example of this is the Vault of the Adepti, and obvious symbol of the Womb of Goddess. As Regardie briefly points out in his introduction to the Golden Dawn, the candidate is led through the Twin Pillars which symbolise the vagina and into the womb itself. There she returns to the Great Mother and is re-born and out through the vagina

once more. The symbolism is so obvious, so beautiful and so potent, and I am surprised some Wiccan/Pagan group hasn't adapted the ceremony in their own workings.

From the foregoing it can easily be seen that Goddess is alive and well within the GD - at least in its essence. Sadly not many GD adepts are aware of this. Most GD magicians get too caught up in the outer form and potency of the system to notice where the energy and beauty originate. I am not claiming that the GD is, or should be, a religion. It is not, and its essence is not. The essence is however Goddess and Her continuing manifestation in this world. If we are to remember and consciously perceive this it will transform our GD work. Then the GD will no longer be "dry" and without life - the perceptions most Wiccans and natural Goddess worshippers intuitively feel.

For 100 years the Golden Dawn has concealed Her, the Mother of Light, Life and Love. But now in this time when She is being worshipped by so many in so many different ways, the Golden Dawn will at last reveal its secret. And just as the Stone that the Builders rejected shall

become the Cornerstone of the Temple, so too shall Goddess become the key to the 21st century manifestations of what is now the Golden Dawn. The new Golden Dawn shall one day become as important as the Wiccan movement in the collective invocation of Goddess. This process is already beginning, and we can all take part in and promote it if we Will. But whether we chose to or not, now is the time to bury the false split between ceremonial and Pagan magic, for both are born of the Mother and both will lead us back to her.

WARRIORSHIP

by Swein Runestaff

There has been much written on warriorship in recent times and interest in the subject shows no sign of diminishing. As Pagans we must come to understand our warrior ancestry and, more importantly, adapt its principles to modern life. If we fail in this task, we face the prospect of becoming either meek and herded sheep, or branded outlaws, condemned as were our ancestors, for our heresy.

Although I have read widely on the historical evidence, my own understanding comes mainly from my training in a living Norwegian tradition and in the Rune-Gild. There are many academic theories and conjectures about the role of the warrior in Pagan society but very few academics who understand warriorship. We Pagans do not have the luxury of theorising, no matter how clever those theories may seem. If they are not of practical benefit to us in daily life, they amount to nothing more than intellectual wankery.

Paganism is about freedom. Freedom from dogma, freedom from our negative conditioning, habits, and inhibitions, freedom from our self--limiting beliefs. We must not think that we can improve our situation if we break the bonds of the Judeo-Christian chastity belt merely to adopt fetters forged from the twisted scrap of a bygone age. Christianity became fossilised before it reached the wisdom and tolerance of maturity, let us not make the same mistake.

Paganism has always had its strength in its diversity and fluidity, constantly adapting according to time and location. The form is always evolving but the essence remains. This fluidity is indeed part of the essence, and differentiates us from the anachronists who seek only relief from reality. To the Pagan, reality is not the tiresome mud of everyday, but colourful clay to be moulded lovingly in our hands.

Paganism is our way and warriorship is our vehicle. Without warriorship, Paganism becomes quaint anachronism. In my tradition warriorship is not about aggression, in fact a warrior has gone beyond the need for aggression. Warriorship is actually magick, the art of manifesting the True Will. An aspect of this is illustrated in our understanding of the Berserk.

The word "berserk" comes from two words, "bare" and "sark" (a shirt). A berserk was originally one who fought without a shirt, bare from the waist up. Not only did they scorn body armour, they even went without the psychological advantage of a layer of clothing between their skin

and the enemy's sword.

In our tradition, the symbolism of removing the armour is of great importance, but before it is safe to do so, one must be adept at doing battle with the armour on. Whether on the battlefield or in the marketplace we all wear some sort of armour against "the slings and arrows of outrageous fortune", or more to the point, the barbs of our fellow humans. In order to operate efficiently we must know our strengths and weaknesses, and become aware of the style and construction of our armour.

As our movements become increasingly efficient, we find that we can afford to shed some of our armour. We then find that our movements become even more efficient with the resulting freedom. Eventually we find ourselves totally open to the world. No longer encumbered with

layers of protection we are free to be our true selves. Every act becomes a spontaneous and joyous act of pure will. We become a vortex of pure will force.

Paradoxically, while a novice stripped of armour would be instantly slain, an adept becomes impervious to steel. The berserk ceases to be a target by becoming as if devoid of gross substance. The Ynglinga Saga describes the Berserks when inspired by Odin, "They cut down the enemy, while neither fire nor iron could make an impression on them." That which offers no resistance cannot be cut. That which is flexible cannot be broken.

Anyone who has been in combat situations will realise that uncontrolled anger is rarely a friend in battle. Such emotion may well stimulate enthusiasm and fearlessness, but at the cost of judgement and precision. There is a Samurai saying- "The angry man will defeat himself in battle as well as in life." The true berserk rage is certainly not blind anger. An angry warrior may be frightening and deadly but is unlikely to come out of a battle alive, let alone unscathed.

The secret of the berserk's invulnerability is the ability to let the True Will flow unimpeded. This requires the warrior to be totally calm and centred while at the same time unleashing the destructive forces of the Will. This is a form of meditation infinitely more difficult than being calm and centred in a quiet room

(something most people find almost impossible anyway). The slightest distracting thought can be fatal. By not letting thoughts interfere with the flow of Will, the berserk is always in the right place at the right time. Action flows, there is no rigidity or predictability, there is nowhere a blade can strike.

The berserk acts without hesitation and is always in harmony with any situation. Harmony in this case means being true to the self and inte-

racting with the situation in a way which is honest with the self. This can only be done when there is no barrier between the self and the situation. One becomes a fluid part of the situation without losing one's individuality, an indispensable and autonomous part of the whole, every movement being a vital adjustment of one's position in the universe.

It is only through warriorship that we will be able to practise our varied traditions without fear of persecution, for this fear betrays a lack of confidence in one's own magickal ability and in the power of one's tradition. Like the berserk, those who truly practise warriorship or magick will find themselves beyond the reach of any attack, and extremely unlikely to be attacked in the first place.

Judeo-Christian culture has taught us that we are powerless as individuals, that we must follow the mob to be saved. Pagan culture has always taught that we should accept responsibility for ourselves. Our power or lack of it is our own choice. Freedom is ours, taking responsibility for ourselves is the price. Many are not ready to pay it, let them join the sheep of a herd religion until they are ready, they too have a valid place in the greater whole. This is why Paganism does not seek to make converts.

Ultimately warriorship is a path of compassion. When we no longer fear others, we are free to sense their real needs. This is not sympathy or just being nice, sometimes a harsh lesson will be far more beneficial in the long run. Only fearless openness allows one to see the best way to interact. Without fear we can be more tolerant and less defensive, less inclined to take things personally, or become offended when others do things a little differently, or moralise and interfere with others because we feel threatened by their strangeness. Only fear prevents us from achieving our potential. Only warriorship will defeat the fears which divide us.

(Swein Runestaff is Steward of the South Pacific Region of the Rune-Guild)

GLENN INNES STANDING STONES: THE FIRST STANDING STONES OF MODERN TIMES

Glenn Innes in northern NSW is home to many people descended from Scottish, Welsh, Cornish, Manx and Irish immigrants. The streets have Gaelic street signs, and in a marvellous initiative, the local Council have erected a stone circle "similar to those erected by Celtic People throughout Europe centuries ago". Three stones - named Gaelic, Brythonic and Australis - are the focal point of the circle; on the opposite side of the circle four stones form the Southern Cross, with a Celtic stone acting as a pointer. Outside of the circle, stones at each of the cardinal points form an Ionic Cross.

There are a total of 38 stones, with 24 being in the circle. Each one stands approximately 12 feet above the ground, and weighs several ton. Parts of the array of stones are intended to act as a calender, whilst other parts have a religious significance. Calculations by the Royal Australian Hydrographic Office were used to determine the position of the Winter Solstice; the positions of the Summer Solstice sunrise and sunset were observed on December 22nd 1990.

Also in NSW, another stone circle - with a difference! At Mt Annan Botanical Gardens, 15 basalt crystal columns have been erected in a circle to form a "sundial of human involvement". This analemmatic sundial uses a movable marker to cast a shadow. And the moveable marker? A human, with arms raised above their head! The circle is so situated that it is possible to look out across the Blue Mountains, to the Sydney skyline in the distance.

BEYOND REASON: A new look at an old Devil

by Aries

Inside my mind is a court room. It is dark and sombre, a few shafts of light from high slit windows etch out sloping pillars of swirling dust. In the public gallery are a representative sample of the great unwashed; fighting, fornicating, eating, suckling piglets, and other sub-Bosch activities that lend atmosphere to the Baroque wanderings of my imagination. The judge is unhappy. Whatever happens, someone, somewhere, will hate him for it. In the dock are the three grand-dames from Shakespeare's "Scottish" play, and I am counsel for the defence. The Advocatus Diaboli, I guess. In the witness stand is "Dance with the Devil" by Audrey Harper and Harry Pugh, and grave are its accusations. But first, let's have its story.

Audrey Harper; a familiar tale of degradation and final redemption through our Saviour Jesu Christos; sent to a Dr Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.

Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and fucked as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked - "probably LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the

baby, and gives it away convinced that the "warlock" would sacrifice it.

Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock" drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps,

and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reach-out Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock. I would be tempted to consider this story a modern parable; a Rakes Progress for the late 20th century, were it not for the claim of truth and the accusations cast.

Throughout her tale Mrs Harper shows herself to be a clumsy dissembler; inconsistencies appear throughout, and the tone is shrill and hysterical. "I know parts of my story are hard to believe. I realise there are some sceptics who will not accept that such things can happen." This is a perfect example of the fallacy known as "poisoning the well", but what part might we find hard to believe? On page 79 with her bare face hanging out she tells us that, "I was, by now, quite an accomplished young witch. I could levitate. I could bring down the powers of darkness to move furniture about." Better a wilful sceptic than having us believe in levitating junkies. But was she a witch? When the Chelsea girl invites her along, "she never mentioned witchcraft. But somehow, as she spoke, her words conjured up an eerie atmosphere." And according to her testimony, nobody actually mentions witchcraft prior to Roy Davies, who is tipped the wink by Lord God Almighty.

Regardless of that, she still promiscuously mixes up the terms; witchcraft, Satanism and Paganism, playing free and easy with the rules of evidence. However, it does appear that there is a thing called Wicca or White Witches who "certainly do not set out to do evil", but are still damned because "even if they don't do deliberate harm, their activities are opposed to Christian teachings because they worship false gods." Obviously possessed of the spirit of discernment, or as Joseph Campbell said, "You can't fool around with Yahweh." 1

Okay, so where is the evidence? In Mrs Harper's reality tunnel the evidence is everywhere, for the world is full of "evils that are the work of Satan." Not for Mrs Harper the easy road of "hardfacts" when she assures us that "There have been mounting suspicions over the years that child sacrifices take place regularly. I believe that they do. I have no evidence to support this belief." "It's my belief that some of the hundreds of children and adults who go missing every year end up being sacrificed." All that she offers us is her belief, but is it a rational belief? Consider these words from another book, in a

chapter called "Schizophrenia: The Demon in Control - "Let's say that when you awake tomorrow, you find standing at your bedside a man with purple scale skin...from Mars... visible and audible only to you...he warns you not to reveal his presence; if you attempt to do so, he threatens, he will kill you instantly... On the basis of what you can so clearly see and hear, you accept the fact, astounding as it is, that the stranger is what he says he is."2 Barbara O'Brien then goes on to describe the schizophrenic trip and how she toured America in Greyhound buses in an attempt to escape the "hook operators".

But, what if someone woke up to find Satan by their bed? Mrs Harper is one of the sad minority to do just that. In hospital, after an overdose she returned to her bed to find on it "a miniature hooded figure... I was sure it was Satan manifesting himself to me." If we check the diagnosis of schizophrenia we find that the schizophrenic "ceases to experience his mental processes and his will as under his own control; he may insist that thoughts are being put into his mind."3

And what does Mrs Harper tell us? She signed in blood a parchment scroll which stated that, "I am no longer my own. Satan is my master." As for arranging her social calendar, "I was rarely summoned... Some inner compulsion told me when, and where, to go...Satan could direct me to the coven by remote control." At other times there was "just the telepathic message buzzing in my head... Satan was beckoning... There was no resistance. I had to go." In fact most of the time "Satan was at the helm of my thinking processes." This is not all, for we also read that the schizophrenic "hears voices telling him what to do."3

Three or four weeks after her "initiation", Mrs Harper experienced a blinding headache. "Then a voice came to me, telling me to be at Highgate Cemetery just before midnight." The voice went on to give her some travel directions, which was very obliging. "In acute stages of the illness other hallucinations and delusions of varied kinds may be present."3 I think we can safely classify levitation and telekinesis under the heading of hallucination and delusion, but what about babies being killed? Or coven meetings even? "The paranoid schizophrenic has

'a persistent idea...that there is a conspiracy or concerted action against him...a delusion of grandeur."3 Whenever she took an overdose, "I knew who was behind it all - the coven. This was Satan attacking me." Whenever things went wrong for Mrs Harper it was Satan, "making me follow foolish impulses...causing me to behave in a stupid way." Every time she got moving "Satan played another of his little tricks" to stop her short. "Delusions of unworthiness occur in depressive illnesses in association with misery and hopelessness." 3 Any comment Mrs Harper? "I felt myself wishing that I could be good, like these nurses, instead of a servant of the Devil." "...how inadequate I was compared with the other churchgoers."

On her first TV programme she was asked, "How do you know you were not just on a bad trip?", to which she replied, "A bad trip doesn't last five years." But if this bad trip is schizophrenia, it could. As far as backgrounds go, hers was ideal for inducing psychosis; harsh, cold and alienating. Significantly she had nicknamed the matron of the home "the witch", and after her escape attempts "It didn't take the police long...they soon had me back under the spell of the witch." A process of learned helplessness. Bob Wilson 4 discusses the possible role of schizophrenia and self-medication in heroin addiction, and certainly at the more stable periods of her life she seems to have no problem giving up her drugs. Although this may not be important, it is worth bearing in mind that Virginia Water is home to the Royal Holloway Psychiatric Hospital, which, at the time of her t-

ale, had a bustling schizophrenic population. Maybe this explains how she ended up so often wandering around dazed in the dark. Of course this is all speculation, but the mere possibility that an undiagnosed schizophrenic with a medieval delusion is trying to drag us into her fantasy, and to restrict the civil liberties of others has me worried.

Even more worrying was a "Despatches" documentary shown on Channel 4 TV on the 19th February 1992, portraying an alleged expose of Satanism and ritual abuse. An array of "survivors" were brought before us; some of whom were severely traumatised individuals and in need of much care and help to re-build their lives. Others had me suspecting malice as a motivating force. These "survivors" refuse to go to the police, just like our Mrs Harper neglected to report a whole heap of crimes such as; desecration, rape, child abuse, drug running, animal brutality, murder, eating foetuses and stealing library books. When at long last someone goes as far as pointing to where the bodies are buried, the police do a lot of digging, but find nothing. Similarly, those cases that come to trial are thrown out on the grounds of insufficient evidence or doubts about the social workers' methods.

Therapists and social workers assure us that the physical reactions of these people when under analysis are authentic, but this proves little. The link between mind and body is profound; the body reacts to the mind's content regardless of the authenticity of that content; i.e., belief will evoke as great a response as actual recall. What do these "carers" have to gain by their behaviour? I guess it's much sexier to be on a special Satanic ritual abuse group, rather than just another social worker in the child unit. After the "Operation Julie"

team split up, the majority of its members left the police rather than return to normal duties - the power of being in a special elite seduces the best of us.

As is usual Uncle Aleister comes in for some ritual abuse; this evil black magician (sic) on the "Bloody Sacrifice"; and "Dispatches" quotes those infamous lines from page 219: "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."5

But they neglected the all-important footnote: "It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power."5 We can surmise that either the "Dispatches" team are totally incompetent to have missed that footnote, or deliberately dishonest. As far as I can tell the only sin in what Uncle Aleister suggests is the Sin of Onan. (See: Sacred Mushroom and the Cross by J M Allegro for a full explanation of the link between sperm and sin.)

Finally, after teasing us overmuch with hints of a secret Satanic group that regularly murders babes in arms and worships Uncle Aleister in a basement Temple in the East End of London, they were going to reveal all. Well, actually not all: they stop short of naming names, due no doubt to a sharp eye on this country's libel laws. Instead we get shown clips of an arty video from The Temple ov Psychic Youth's playroom; a video I thought was available by mail order, and some of which was shown publicly as far back as 1987 at the 2nd Thelemic Conference at Oxford. The offending content was a little low-level S&M (low-level compared to what is currently available from Amsterdam), and certainly not as visually gripping as some films by Dali or

Kenneth Anger. What seemed to have been forgotten is that Sadomasochistic behaviour is ritualistic, but that doesn't mean that ritual is an incidence of intention of abuse.

It was confidently stated that claims of identical detail concerning Satanic ritual abuse go back 700 years; but in all this time, those tricky Satanists have evaded capture. "Dispatches" claimed that the wily Satanists escape the net because their crimes are "beyond belief", and hence not believed. Personally I wonder whether the claims themselves may well be beyond reason. Suppose these survivors claimed to have been abducted by fairies, or the Evil Space Brothers; how would we react? Evidence is coming through that suggests that Multiple Personalities and UFO abductees show a tendency of abuse of some sort as a child. Hypnotised subjects are able to construct a detailed and realistic UFO kidnap scenario without having any UFO knowledge or experience.6 We are obviously talking about something that is coming up from the deeper structures of the mind, possibly at the level of the Archetypes, and I'm sure we can agree that the "Satanic Ritual" scenario is well embedded in the group consciousness. We should bear in mind two things; firstly, the mind is a much more complex entity than

our current models allow for. Also that memory is symbolic; it does not run back like a film; rather it is reconstructed from elements that "seem right", but the result is always partial, leaving room for symbolism to dress the events in a ways that serves a deeper need. A child being treated brutally by parents it believes should be loving, could then "demonise" them, so that images of "satanic parents" will slowly emerge in therapy as the real trauma is dealt with. The symbolic nature of this recalled material allows it to be easily dealt with by psychodrama such as exorcism. Maybe it's all true; many abusers use ritual trappings to induce fear, so maybe there are Satanic abusers; Lord knows there are more than enough Christian and non-Satanic abusers about. But to politicise others' pain and suffering is to my mind, both wrong-headed and dangerous.

The truth is that there are a lot of sick people out there, both perpetrators and victims who are hurt and traumatised. They need all the help we can give, not exploitation. We have seen the effect of mass hysteria before; from the Pendle Witches and Jews up to the Guildford Four and Orkney Twelve. The Witch Hunts died out because wilful sceptics refused to believe on women flying about the countryside on broomsticks, and tended to (rather unkindly) laugh at the people who believed in such things. The UK is currently in its worse recession this century, and we can confidently expect a rise in the rates of suicide, child abuse and scape-goating. Right now we have a greater need of wilful sceptics than we do of fanatics fresh from a medieval reality tunnel. I rest my case.

FOOTNOTES:

1 Joseph Campbell: The Power of Myth
2 Barbara O'Brien: Operators and Things - The Inner Life of a Schizophrenic
3 Richard L Gregory (Ed.): The Oxford Companion to the Mind
4 Robert Anton Wilson: Sex and Drugs - A Journey Beyond Limits
5 Aleister Crowley: Magick
6 Hilary Evans: Visions, Apparitions, Alien Visitors

And not forgetting DANCE WITH THE DEVIL: A Young Woman's Struggle to Escape the Coven's Curse, by Audrey Harper with Harry Pugh, published by Kingsway Publications. (As an interesting postscript to this article: readers may be interested to learn that it was Audrey Harper's appearance on Australian TV, telling us all about the dangers of Satanic/Witchcraft ritual child abuse that prompted me to found the Pan Pacific Pagan Alliance - Julia)

THE PAGAN UNITY RITUAL

For group workings: we have generally made this the first part of our meeting, after the erection and consecration of our working space. The music used for the working is "The Burning Times" by Charlie Murphy. Love it or loath it, this song is undeniably the anthem of the Neo-Pagan movement, and is played or sung at Pagan gatherings in Britain, Europe, Scandinavia, the USA and Canada. By using it for this working, we are making a very profound connection with the world's Pagan community.

First form a cartwheel with your cords - loop them over each other, and hold the loose ends. Then stand in a circle, with the cords forming the spokes of the "cartwheel". Start the music, and as the drumming begins, so everyone slowly moves deosil in time to its beat. As you dance, you remember all the Pagans you have ever known, or worked with. If you don't know many, then think about Pagans who have influenced or inspired you - writers, singers, poets, artists - it doesn't matter which, as long as you remember them. Throughout the song, continue to dance, and continue to remember: focus upon the image of the cords as a web which joins all Pagans together.

In our groups, we generally end the dance after "The Burning Times" finishes with an "Eko Eko..." chorus, and then drop the cords to the ground to send the magic on its way. If you work alone, the ritual can be adapted. Instead of forming a cartwheel, you can weave your cords into a web-like pattern, or use knots - it doesn't matter which, as long as you remember, and focus upon the concept of the links with other Pagans. If Australian readers have problems finding a copy of "The Burning Times", write to us, and we'll try and put you in touch with a supplier.

This ritual has now been performed a number of times with Pagans from NSW, ACT, SA and the USA. It is also being worked in Britain, and a number of events that have happened recently seem to confirm that a very real current is being generated to strengthen Pagan Unity.

Blessing my New Home

Touch the lintel and touch the wall,
Nothing but blessings here befall!
Bless the candle that stands by itself,
Bless the book on the mantle shelf,
Bless the pillow for the tired head,
Bless the hearth and the light shed.
Friends who tarry here, let them know
A three fold blessing before they go.
Sleep for weariness - peace for sorrow
Faith in yesterday and tomorrow.
Firends who go from here, let them bear
The blessing of hope, wherever they fare.
Lintel and windows, sill and wall,
Nothing but good, this place befall.

A BOWHUNTER'S PRAYER TO DIANA

Oh Silvery Huntress of the Night!
Diana of the pale moonlight!
Oh Goddess of the Silver Bow
Smile on your humble child, below
Come now to me and be my guest,
And aid me in this hunt...my quest!

In this endeavor, grant success
Grant me patience - grant kindness
Watch over me and guide my steps -
As I walk into the forest's depths.
Protect me from all injury
And close beside me, always be.

Aid me as I track the deer
Through brush and thickets, far and near
When it comes time to draw my bow
Grant me accuracy, here below
Guide my arrows with speed and skill
Grant painless death and swiftest kill

Silvery Huntress, I am your child...
I hunt your forests, free and wild.
Bless this hunt, I ask of thee
Oh Great Diana, hear my plea
Goddess of Wild Ones and the Night!
Bless my table with food tonight!

Kalioppe

SPIRITUALITY

"What is `spirituality'? Does it matter much today?
And what is something `sacred'? Is it black and white...or grey?"
These were the queries of a youngster, and gave me pause for thought;
And as I rummaged through my mind, I found the words I sought.
"Spirituality is a relationship 'twixt the Universe and you,
And how you behave will manifest, no matter what you do!

It's a friendship with creation - with stones and plants and trees,
With birds and deer and butterflies...and even bumblebees;
It's knowing that the life you have, is found in them, as well;
It's awareness that creation is found in every realm,
And that all of it is sacred and all of it's divine!
That means it's very special - and will be for all time!

The answers to your questions are both black and white, and grey,
As spirituality and sacredness depends on you...each day!"
I pondered well his queries as he slipped out the door,
And wondered if I'd answered well - or if I should say more...
But looking out the window, I saw him smile at me,
And knew that I'd said plenty, as he reached out and hugged a tree!

-Kalioppe-

Creation Mystery,Part II
By: The Whyte Bard

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the MultiVerse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Sacred King.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Youth.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiousity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"
"No," said Chaos.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled Trickster.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the MultiVerse, and mixed it with the dry clay of earth, and mixed the

substance
thereby made with the waters of the sea, and the tears of the Maiden, and the
birth-waters of the Mother, and the spittle of the Crone; wet it was with the
blood of the Sacred King, and the sweat of the Youth, and the milk on the
lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Crone.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Maiden.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked
three times, and three times three, and thus it is and so it ever shall be!"
The Holy Fool bent, and sank to His knees, and She took the wet clay,
wet with the waters of the sea, and the tears of the Maiden, and the birth-
waters of the Mother, and the spittle of the Crone; wet with the blood of the
Sacred King, and the sweat of the Youth, and the milk on the lips of the
Child.
And from that clay He made our Brothers and Sisters in Fur, Feather
and Scale, and all the growing things.
And one thing made of that clay was taken up by the Fool, and placed
aside.
And the Lady smiled upon Her Lord.
And the Fool turned, and It was Prometheus, and shaped the wet clay
thing further.
Side by side, He made them, that none should stand above the other,
but that all should walk as equals and partners, in joy and love.
And the Fool turned, and It was Trickster, who shaped us to be
curious, and to doubt, and from our doubt and curiousity, to learn, and to
laugh.
And the Fool turned, and She was Chaos, and placed a bit of Itself
within us, that we may change and grow.
And the Lord smiled upon His Lady.
Man and Woman Prometheus made, and the making and the shaping

was as
years, and years upon years.

And the Fool began to dance.

And the Lady began to dance.

And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and the Fool.
They danced the moon, and stars, and Sun, and all that there is, they danced
into being.

And they danced Death into the World, for we must close the Circle of
our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending,
ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start
anew; hand in hand They dance, to a Music They have made, endlessly creating,
and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

DISCOVERIES

by

Katrina McNeal-Dezern
August 15, 1993

Walking down Life's road one day,
I spied a path along the way,
Small it was, and hard to see,
But I just knew it was for me.

I stepped on to that wondrous Way,
What drew me there I cannot say,
But there along that path I trod,
Akin to the Goddess, akin to the God.

Of course I did not know that then,
I merely felt the power within;
Sister to forests, plants, and trees,
A part of Nature's Magesties!

For many years I trod alone,
Thinking all this was my own,
For others did not seem to see,
What was so obvious to me.

Imagine, then my sheer surprise,
When right before my very eyes,
It was my fortune to discover,
Another traveller, my own true lover!

But still more wonders were in store,
For on our path we found yet more,
And now the way's no longer bare,
We know that others travel there.

Some to learn and some to teach,
Some the heights of wisdom reach;
Together we gather in trust and joy,
All our resources to employ.

To share the way we think and feel,
To help each other grow and heal;
How wondrous all this is to me,

To have found a Spiritual Family!

SONG
by Vivienne West
(after Taliessin)

I am the sunshine on the verdant greensward.
I am the Salmon that swims in the stream.
I am of coal buried deep in the mountain.
I am the Eagle that sees from the sky.
I am the myth in the mind of the mystic.
I am the Crow at the foot of the warrior.
I am the shield and the spear of the fighter.
I am the corn and the flower of the field.
I am the fire that blazes at Beltane.
I am the woman that rocketh the cradle.
I am the egg that will hatch in fresh well-water.
I am the Lizard that dances in ashes.
I am the woman whose breasts are the hillocks.
I am the old man whose gaze is of sunlight.
I was with Isis when bodies were broken.
I was with Arianrhod in her sky-castle.
I was the Mare when Epona did gallop.
Who but me is the wonder of rivulets?
Who but me is the strength of the storm?

PAGAN CHURCHES

Written by Julia Phillips December 13, 1992

(This article appeared in issue #67 of The Cauldron)

To be or not to be, that is the question. To be an accredited, mainstream religion, with society's approval, or to be a mystery path on the fringes of society; to be a formal religion of priesthood and laity, or a path for those who seek their religious experience outside of the mainstream.

This subject has recently been hotly debated by Pagans and occultists from all over the world. Those in support (and they are vocal), insist that Paganism must come of age; must provide ministers who can lead society back to the Goddess, and who can serve the community as social workers, counsellors and priesthood. Those against point out that most Pagans seek the religion in the first place because it is a path of individual spiritual growth, which does not demand that its practitioners spend a large proportion of their time spoon-feeding a congregation, or acting as unpaid social workers.

We appear to have reached a crossroads in the development of 20th (and 21st) century Paganism, and the decisions we make over the next decade will have constitutional and far-reaching consequences. Society is no longer in any doubt about our existence; it has not yet decided whether we are a Good Thing, or a Bad Thing, but it certainly knows we exist.

Let us consider the problems that we face if we wish to make Paganism a mainstream religion. Firstly, most (all?) of you reading this live in a nominally Christian society, which will usually accept (with bad grace!) the other mainstream religions such as Muslim and Buddhist. Pagans, if they are considered at all, will probably evoke a reaction ranging from amused tolerance to outright condemnation for their heresy. So, how do we convince society that we are neither foolish (but basically harmless) eccentrics, nor are we dangerous heretics, ever on the lookout for a tasty virgin, or plump little boy for our altars?

We can of course present society with the image that we wish them to see. Unfortunately, this must often be presented via the media, who, as we know so well, are more concerned with increasing viewing or circulation figures than being philanthropic about helping poor defenceless Pagans improve their image. And how do you deal with the ego-centric weirdos (sorry, no other word sounds half so effective!)

who launch themselves regularly at the world, scantily clad, demonically masked, and twittering on about the shadow, cursing, cthonic experiences and the dark path of the occult? The fact that you and I both know that a genuine cthonic experience, or encounter with the shadow, would have these types running home to Mummy pronto, is neither here nor there; the public, who knows no better, is taken in a treat. "Aha", they cry, "see, we were always told it was dangerous to dabble in the occult, and look, it's true!". And of course it is, for these dabblers will undoubtedly cause themselves, and their poor followers, a fair bit of harm before they are through.

But how does all this help our cause to become a socially respectable religion? Well of course it doesn't. Not one bit. And this is actually why I am rather fond of these ego-centric types, for although they are a superficial parody of the genuine occult path, they do serve as a

reminder that the dark is ever-present, and that if we remain true to our spiritual core, then we can never be a socially acceptable, mainstream religion. Where these ego-centrics fail of course, is in promoting the dark satanic image as the ONLY path. They do not know any better, ignorance and stupidity being their main faults, and I really cannot see the Pagan/Occult community ridding itself of them. Instant fame is too strong a drug to withstand common sense and the hard work which the genuine occult and Pagan paths demand.

But those who would present Paganism and the occult as all white-light and fluffy bunnies are equally at fault. Not only is it untrue, we are leaving ourselves open to accusations of whitewashing our practices for public consumption. But, it is nigh on impossible to explain Pagan philosophy in a TV studio, to an audience with a limited attention span. The principles are simple, but need to be comprehended, and that cannot happen in a TV or radio interview. The message has to be restricted to, "we do not perform or condone sacrifices"; "we do not hold rituals for the purpose of group sex"; "we are a sincere religion which encourages each individual to take responsibility for his/her spiritual development", and similar platitudes. Trying to present this information without coming across as a mixture of Doris Day and Lucille Ball is a skill few of us possess!

But to return to the issue of accreditation and social acceptance; it never ceases to surprise me how many people reject one or more of society's restrictions or pretensions, and then do their damnedest to resurrect the same restriction or pretension as quickly as possible elsewhere. Let us consider a mainstream religion; let us look at the Anglican Church. A priest (or, gasp, a female priest!) ministers the divine word of God to a receptive congregation. At times of hatch, match and despatch, the priest not only administers the divine word, but also functions as society's representative to ensure that all is done in accordance with accepted ritual practice. The priest is trained, accredited, ordained, maintained, and supervised, by his

Church. Let him mutter an unorthodox message, and see how quickly his superiors bring him to task!

Contrast this with today's Pagan; no formal training, accreditation, maintenance or supervision from outside. There is of course in many traditions, an ordination, but these are not consistent throughout the branches of the religion, and nor are the ordinations "accepted" by most of society. In fact, many of them are not even "accepted" within the religion itself. When you have been told as often as I have that Aleister Crowley initiated your mother, or some mysterious group initiated you as you were cycling home one night and got yanked off your pedals, or "your family" has been secretly "in the Craft" for generations, you get a bit cynical about accepting some of these ordinations at face value!

And this brings to us to the matter of accreditation; I have heard it mooted that now is time for Pagan priesthood to be formally ordained, and accredited to accepted standards of knowledge, skill and experience. I would have more sympathy with this view if those who expound it do not give the impression that they are, ipso facto, of that standard already! Being of a pragmatic nature, I would also be interested to learn just who is to pay for the training colleges and official priesthood that would necessarily result from such a programme?

And this brings me finally to ask if we really do wish to follow a religious path which is constructed in the pattern of one which most have us have rejected as unacceptable. Writing in Children of Sekhmet Vol 3 No 1 about the creation of Pagan and Wiccan Councils, "Lucifer" said: "Pagan Councils are forced to compromise the outlook of the Pagan Community... My real concern is that behind the many calls for Pagan unity is the genuine belief that Paganism can be socially acceptable. The implication to this being that consensus Paganism is moving towards an acceptable middle ground which society can cope with; that the ecstatic vision of the Pagan Mysteries is slowly abandoned for the coarse cloth of a ritual practice calculated not to offend."

It might be unkind to suggest that those who are desperately seeking official recognition have anything less than the purest of motives, but one does wonder. Is it simply a case that in this field, they are able to acquire titles and recognition which under other circumstances, would not come their way? The "big fish/small pond" syndrome. Or have they only superficially rejected the mainstream religious path, and all that it stands for, seeking to re-establish it in Paganism with themselves at the top of the pecking order?

I have made some contentious statements in this article in the hope that it will encourage debate (and support!) from those other spiritual anarchists out there who do not want to see their religion debased

into a formal structure of hierarchies, priesthood, and laity. I believe there is a place for open Pagan gatherings, and that experienced Pagans are best placed to organise such gatherings. Where I draw the line is in accepting that any "official" body may legislate in matters of individual spiritual growth.

The Pagan movement has always been self-regulatory in practical terms. This may not be obvious to those who are calling for "accredited priesthood", but I can assure them that the Pagan grapevine is active and effective throughout the world. We do not need framed certificates over the fireplace ("This is to certify that Lady Anthrax can worship to the satisfaction of the Convergence of Associated Deities" - Peregrin, Web of Wyrd #6), to prove our spiritual worth.

B*B Julia

The following article appeared in issue #8 of Web of Wyrd magazine.

Searching
by Carol Neist

It has always bothered me that there seems to be an abnormally large lunatic fringe in Wicca; people who threaten others with curses from a "Council of Witches"; people who claim qualifications they haven't got; people who are so fundamentalist in outlook they put Fred Nile to shame. For despite the comments of Hawkeye (WOW #6) and Khaled's letter (WOW #5), there is, I believe, a strongly fundamentalist element within Wicca. It seems to be found mainly amongst those who, in Hawkeye's words, "believe in the objective reality of faery", and those who see the Gardnerian Book of Shadows as Holy Writ. Now I have no objection to people believing in anything they want to, but if they try to tell me that my more psychological approach (to say nothing of my cynicism regarding the aforementioned Holy Writ) is wrong, I naturally question whether I want to be classed under the same banner.

Whilst I wholeheartedly concur with the premise that worship is a private matter between the practitioner and his/her deity, in actual practice it just ain't so, even in Wicca. "You have to do it our way, or you aren't one of us", seems to be a common attitude. The argument that formal teaching or a recognised clergy would destroy the right of each individual to approach the divine in her/his own way therefore, just doesn't hold water, since as things stand at present, a practitioner who doesn't agree with the mainstream viewpoint will very quickly find him/herself on the outer anyway. The "free form eclectism" touted by Peregrin (WOW #6) just doesn't happen outside the books, as far as I can tell.

I'm certainly not suggesting that we ought to rush out and set up seminaries and parish councils, but I do think we have to accept the fact that we do already have a de facto clergy, largely self-appointed, most of whom have no training in counselling or teaching. Like it or not, if you are leading a group of any kind, no matter how informal or unstructured, you are going to need both those skills. It's all very well for Michelin (WOW #6) to compare coven leaders to parents who "receive little or no training beyone that which they received in the family in which they grew up". It's actually a sad fact of life that we were all fucked up by our natural parents, thus creating the need for us to clear away the shit through spiritual practice. I don't want to be stuffed around by any more amateurs, thank you very much - my family of origin did a pretty good job already!

It's obvious that hierarchic structures don't work, but what do we do instead? What we've got at present isn't really working either, and in many cases it is, in fact, very hierarchic anyway! It's a really hard one, and I don't think there are any easy answers. But, sadly, we have a situation where unsuspecting neophytes run the risk of being conned, robbed, threatened or subjected to various power trips, and even those of us who condemn such behaviour run the risk of being tarred with the same brush in the eyes of the public.

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Whilst Pagan organisations (such as the Pagan Federation, Pagan Alliance or Church of All Worlds) could be an excellent clearing house for people seeking groups, and groups seeking members, who is to decide which groups are "kosher"? Supposing a bright-eyed bushy-tailed tyro from Upper Woop Woop approaches an organisation, and asks to be put in touch with the nearest Wiccan coven. The organisation knows damned well that the only coven within coo-ee of Upper Woop Woop is run by a couple of dickheads who shouldn't be in charge of a street stall, let alone the vulnerable psyches of others. What do they do? If this particular pair of dickheads are paid up members of said organisation, how can enquiries not be passed on to them? It really isn't possible without some sort of formal screening system, to keep the lunatic fringe out of an umbrella organisation, especially when some of them are already well established in the Craft.

Of course many people don't see teaching as a relevant function of the coven. But new members are going to look to the leaders for guidance, even if only at an unconscious level. Everyone who starts a spritual practice does so because they see life to be a mess, and they need to know how to get out of that mess. Personally, I think teaching is very important, and I will seek teaching on Love and Trust wherever it is offered. Over the last couple of years, I have found it mainly within Tibetan Buddhism. Similar to the Craft in many ways, the practice is more structured and the teachers have all been practitioners for twenty years or more. None of the teachers attempts to dominate the students; in fact they go to a lot of trouble to discourage guru-tripping. Teaching is offered by a variety of visiting teachers, so students get a range of opinions and practices, and they can ask for specific teaching as they need it. I've seen less power-tripping and ego-flaunting in this movement than in any other; they really do go along with the premise, "an it harm none do what you will". Their methods, having been tested for over a thousand years of unbroken lineage, really do work: I learnt more about magic from those guys in a month than I learnt in five years with the Rosicrucians and some twenty-odd years of private and group Craft-style practice. It isn't surprising that Tibetan Buddhism is currently said to be the fastest growing "new" religion in the west. Incidentally, I thought Hawkeye's comments on Eastern religions a bit sweeping: I know little of Taoism, but the Hindu and Buddhist faiths don't claim to be based on Absolute Truth. Rather, they are based on the belief that there is an Absolute Truth and that it is possible for the individual, without mediation from Priest or Guru, to find it. Quite a different proposition.

All any teacher or group leader can do is point out ways and means; it's up to the individual to find her/his own way to the Divine, call it Goddess, Christ, Krishna, Bliss-Void or whatever. But finding suitable friends is the first step along the path - you really can't do it all by yourself. Whether you go in for counselling, therapy or spiritual training, the idea is the same - find someone who's been there already, and who knows how to give you a hand over the rocky bits. It is this which lies at the basis of the guru/disciple relationship, not, as some would have it, a need to dominate or be dominated. The system is, like any other, open to abuse, but we only have to look around and see the same abuses and worse within the Craft, despite its supposed "free form eclectism". (Good phrase that, thanks Peregrin!)

I still believe that the Craft is a beautiful path in theory, and could be so in practice, were it not for the large numbers of near-sighted people presuming to lead the blind. However, perhaps I'm expecting too much - maybe the Craft really is just a celbratory religion which offers a U-beaut party eight times a year and a chance to run around starkers once a month. Perhaps I am expecting too much in asking that it provide tools, teaching and example for personal growth as well? Nevertheless, this is what many people, including me, seek in a spritual discipline. I would like to think that somewhere, somehow, sometime, I might find it in Wicca.

The following article appeared in Web of Wyrd #8.

Leave it out Leviticus

by Aries

You know, I'm not too sure that it's safe for me to be associating with you guys all things considered: "We have allowed the legalising of abominations like witchcraft, homosexuality and abortion." And to think I was fooled into believing that you were mostly harmless except for an interesting approach to sing-songs 'round the camp-fire and a strong attachment to strange jewellry. But no, my immortal soul is apparently in grave danger from "demonic powers behind the evils that we have allowed into our land." Oh how could I have been so blind? Woe, woe and thrice woe!

I paid a visit to my friendly neighbourhood xtian bookshop ("We give a Bible message to everyone who comes into the shop") and came away with a bunch of one page factsheets warning me about the dangers that dwell in the world, and wait to entrap me in mind, body and spirit, and well warned I am. For instance: "Hallowe'en is the night when the spirits of the dead and demons visit the earth. That is why people dress up as witches and other frightening things." If these leaflets are typical of the modern xtian's world view, then there is much to be afraid of. The first two quotes come from, "An Introduction to Intercession and Spiritual Warfare", where the believer is exalted to, "stand in all the armour of God and wrestle in prayer." It may be just a coincidence but I kept thinking of Reichian Body Armour and the joyless life its possession entails.

In "Hallowe'en" we are warned against Hallowe'en parties and encouraged, "to find a wholesome alternative and to warn others of the demonic background of what is too often seen as just a harmless bit of fun." Having been raised a Puritan, I'm well aware of the dangers in harmless bits of fun, like Playing Cards. Were you aware that, "The first deck of playing cards was invented in 1392 for King Charles of France who incidentally was insane." Oh well, say no more; anything done for a loony must be suspect. The Puritans called cards "The Devil's Picture Book", and that's all that we need to know after being told of "The Brothel Game", where people talk dirty with each other using a secret code in the cards, and how the Holy Family are blasphemed in hideous jest; we are then asked if we could then "go on playing with a sinful pack of cards?" But, I ask myself, how can 52 pieces of printed card be sinful? How do we measure sinfulness? What does it look like? What's its weight? Colour? You get my drift?

However, this is nit-picking in the face of faith, especially when, "Witches and those closely associated with the occult use cards to trick and delude men and women into vice, error, deceipt, and finally into Hell." And that brings us back to Hallowe'en, doesn't it? By convincing our kiddies that this blasphemous Pagan ritual is harmless fun, you evil witches trick them into dressing up as witches and lure them thuswise into sin and perdition: "dressing as a witch you could open the way to being involved later with the real thing... Many young people have already been deceived in this way to their cost." I must admit that I'd always assumed that it was commercial exploitation by the business world that has added Hallowe'en to the list of religious festivals that are prostituted in the name of consumerism, and thus enter the public realm. Maybe Satan is a businessman? Why not? It seems imperative that the xtian sees the hand of Satan everywhere; "The attraction in witchcraft is the power that it offers even though this is from Satan." But how is this conclusion arrived at?

Well, we know for a start that, "A witch is something that is hateful to God." and we know that God feels this way because He tells us so in Leviticus 20:6. Now, applying the logic of "who isn't for me is against me", we arrive at the situation where if God gets the hump with someone, they are automatically against him. Remember, there is no third way with Jahweh. By all accounts Satan is some else who's had a falling out with God, and this means that, "Since a real Christian is someone 'Born Again in the Spirit of God' (1 Peter 1:3-4, John 1:13), Satan is his enemy, and so are witches and all their activities." It boils down to saying, "All my enemies are ganging up on me in a conspiracy", which may turn out to be an existential definition of paranoid delusion.

You may, or may not, be pleased to know that witches are not alone in being hateful to God. In fact, I ran out of money before God ran out of people to hate. Spiritualism really rubs God up the wrong way, and again we have this on the authority of Leviticus 20:6; but probably worse in the eyes of the xtian is the possibility that "If there is no judgement then what sort of God do we worship who would consign us to have to live in the presence of tyrants and murderers like Hitler, Stalin, Herod and the like on the other side?" The problem that we have here is our belief in the mythic Just World, where goodness is rewarded and badness punished. And if things don't work out that way, if St Augustine has Vlad the Impaler as a next door neighbour in the hereafter, then the rhetorical basis of xtianity would appear to crumble. The argument that if you are good (ie, do as I tell you) you will go to heaven, and if you are bad (ie, don't do as I tell you) you will go to Hell, no longer has any validity. It could be argued that this Just World belief underlies much of modern society which seems to be coming increasingly under threat as the arbitrary nature of reality becomes apparent.

Needless to say, Satan is behind all aspects of spiritualism. Satan, the guy who "knows the Bible better than many Christians", and who

sees to it that, "we remain in spiritual darkness". Spiritualism is hopelessly in error in its attempts to communicate with the dear departed; such things are forbidden by God and yet again we can thank Leviticus 20:6 for this information. As for those shades who are 'all very happy here', "Demons can impersonate the dead". Why should they bother? Simple, it's all, "to keep man as he is, and lure him into a false sense of security before destroying him." And as for those healings, "What of the healings that occur in Spiritualist meetings? Those who have experienced them will admit that they do not always

last." And to round it all up we have them "trapped by the spawn of Satan's scam", those who have been deeply into Spiritualism have found it almost impossible to leave, such is its hold. People trying to do so have experienced attacks upon their lives."

The "Freemason" tract struck me as a master piece of subtlety. Satan is not directly implicated in this underground cult, although the odd dark hint is let slip when voicing concern that some xtians, "are practising Masons, who do not seem to understand the true nature of Freemasonry. Light cannot have fellowship with darkness." Masons are roundly attacked for their secrecy, their lack of "total allegiance and dependence" on Jesus, their vain presumption that they can achieve anything worthwhile in this world without cutting God in on the action. Worst of all is the hideous, blasphemous horror behind the secret of the Great Architect of the Universe, JAHBULON; that sacrilegious inversion of the Holy Trinity, where JAH=Jehovah, BUL=Baal, and ON=Osiris. But I always thought that the guy lurking behind burning shrubbery and bossing Moses about went by the name of Jehovah, the God of the Hebrews?

Never mind that. With "The New Age of Aquarius" we are on firmer ground, with no need for pussy-footing around. "Christians who know their Bibles will recognise the New Age as only the old deception by Satan, who tempted Adam and Eve... Adam and Eve disobeyed God and let in a new age of evil in which Satan could invade their lives on earth." Apparently the New Age of Aquarius was kept a secret until 1975 when it was formally announced. The Theosophical Society gets implicated here, but exactly how is left a little vague. Clearly this is because, "The New Age has no visible head or organisation (although the Illuminati are probably behind it.) It is a network of Godless ideas such as humanism, pacifism, interfaith religion, feminism, abortion, holistic health, homeopathy, acupuncture, yoga and witchcraft." Goddam! I just knew that foul Illuminati had to be behind anything so Godless. (Ref my "The Aquarian Conspiracy Revealed", Children of Sekhmet Vol 3 No 2). Having said all that, it's claimed that the aim of the New Age is to unify the world under the Lord Maitreya, and centralising world food stocks and finance, "in a credit system, allocating a personal number to everyone." Those who know their Bible (or who watched Omen III) will know that Revelation 13 tells of the Anti-Christ who gives his followers a mark (serial number?) which entitles them alone to buy or sell, and coincidentally,

"New Agers consider the number 666 to be spiritually very powerful."

In case you haven't completely gotten the picture yet, we'll put it a little more clearly: "The Bible description of the time of the Anti-Christ and his one world government is beginning to be realised in our lifetime, and it fits the New Age closely." Whilst the good xtian is born again through the power of Christ and with a little help from a Priest, "New Agers are expected to be re-birthed and receive Luciferic initiation, by their own efforts." In order to combat this Satanic deception the good xtian is urged to be vigilant for New Age terms like: networking; holistic; planetary vision; and finding one's higher self.

But enough. I don't think I can take much more of this hate and horror. When I entered that xtian bookshop I also deliberately entered the xtian reality tunnel, and have ended up feeling like Marvin (the Paranoid Android) who wonders how anyone can live in anything so small. He was referring to Arthur Dent's brain; I refer to the xtian

reality tunnel, which appears to me to be rather dark and narrow. To be a good xtian I would have to see Satan everywhere; world peace, inter-faith harmony, the good life; anything that threatens to bring happiness is sinful. As a xtian I would be expected to suffer, to sacrifice, to struggle constantly, to accept heavier and heavier burdens, to accept calamities as a test of my faith, to give unthinking obedience, to never once rejoice in the world as it is, never count my blessings, and always, always see myself as fallen and sinful. And after all this, to accept that I may not get rewarded in this life, but have to wait for a putative afterlife for the just rewards for all that I have given up. As mentioned above, this belief in a Just World is a core construct of Christianity, and apart from all that suffering, the only other pleasure of the xtian is gloating over the fact that their opponents will, "have to face God's judgement in the hereafter." Spiritualism of course, "is a dangerous deception from Satan, from which it is extremely difficult to escape. Its end is destruction." As for the little deluded dupes of the New Age, all their efforts are in vain, because, "Even if the New Age does achieve a measure of success, its work will all be destroyed by fire at the end of the world." As for the witches who get their power to harm others direct from Satan on Hallowe'en, eventually they, "are themselves destroyed by the one who gives them this power." Everyone comes to a sticky end, and the xtian caught in a web of guilt, fear and passive sadism, gets a real kick out of knowing that.

Leviticus, who gets referred to as an authority on what God does and doesn't like, is 27 chapters of commandments, and shows the basis of many of our current social attitudes; women are of lower value than men; bodily functions that describe women are unclean, ie, child-bearing and menstruation, although to be fair, the emission of semen does make a man unclean for the rest of the day. Coitus, according to God, is for procreation only, in much the same way it is for the beasts of

the field. After all, coitus with a woman who is menstruating can only be for the reason of enjoyment, which as far as procreation matters are concerned is a waste of semen. Needless to say, our concept of "sin" comes from the "crime" of wasting semen. Be that as it may, most interesting of all is Leviticus 16, where description of the scapegoat is given, and how "all the wickedness and rebellion of the Israelites - all their sins" are put on the head of the goat, who is sent out into the desert to die for their sins. Much like the later scapegoat, Jesu Christos. Of all the curious details in Leviticus, the one that the xtians took to their hearts is that of the scapegoat, and there seems to be no sign of a let-up.

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| BEING THE GREEN BOOK OF SONG |
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a compilation of neo-Pagan songs
from any place I could get them.

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I am always interested in more. Please send copies of such to GREEN BOOK, c/o PO Box 35190, Phoenix AZ 85069. Please include the author(s) name(s) and copyright information.

*

Be advised that not all the songs here were written by neo-Pagans, so do not assume that a listed author is or is not a Pagan just by the fact that they wrote a song with neo-Pagan content. Some of the authors are just friendly to neo-Paganism. Some of the authors just wrote the silly songs for the heck of it. Some songs have no author's name attached. I do not know who wrote those, but would appreciate finding out.

Many songs in here are under copyright. DO NOT record them without the author(s)'permission! Many of the authors herein can be contacted thru the address above, and, remember: when -I- turns ya into a newt, you -stays- a newt!

*

the Whyte Bard
Rowanhold Bardic
Phoenix AZ USA

*

This songbook is not for sale. It is FREE.
If you sell it, my tame lawyer will turn you into a newt.

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THE WICCAN REDE
-Anonymous
(Tune: "Leatherwing Bat" aka "Celtic Circle Dance")

Bide the wiccan laws you must,
In perfect love and perfect trust:
Live you must and let to live,
Fairly take and fairly give

Form the circle thrice about
To keep unwelcome spirits out
To bind your spell will every time,
Let the spell be spake in rhyme

Soft of eye and light of touch,
Speak you little, listen much
Deosil go by the waxing moon,
Chanting out the baleful tune

When the Lady's moon is new,
Kiss your hand to her times two
When the moon rides at her peak,
Then your heart's desire seek

Heed the north winds mighty gale,
Lock the door and trim the sail
When the wind comes from the south,
Love will kiss thee on the mouth

When the wind blows from the east,
Expect the new and set the feast.
When the wind blows from the west
Bardic words be at their best!

When ye have and hold a need,
Harken not to others greed
With a fool no season spend,
Or be counted as his friend

When misfortune is enow,
Wear the star upon thy brow
True in love you ever be,
Lest thy love be false to thee

Merry meet and merry part,
Bright the cheeks and warm the heart.
Mind the threefold law you should
Three times bad and three times good

Nine woods in the cauldron go,
Burn them fast and burn them slow
Elder be the Lady's tree,
Burn it not or cursed you'll be

When the wheel begins to turn,
Soon the Beltane fires will burn
When the wheel hath turned a Yule
Light the log the Horned One rules

Heed you flower, bush and tree,
By the Lady blessed be
Where the rippling waters go,
Cast a stone, the truth you'll know

Bide the wiccan laws you must,
In perfect love and perfect trust:
These words the wiccan rede fulfill;
"An harm you none, do what you will."

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THE WITCH'S BALLAD
-Doreen Valente?

Oh, I have been beyond the town,
Where nightshade black and mandrake grow,
And I have heard and I have seen
What righteous folk would fear to know!
For I have heard, at still midnight,
Upon the hilltop far, forlorn,
With note that echoed through the dark,
The winding of the heathen horn.

And I have seen the fire aglow,
And glinting from the magic sword,
And with the inner eye beheld
The Horned One, the Sabbat's lord.
We drank the wine, and broke the bread,
And ate it in the Lady's name.
We linked our hands to make the ring,
And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reck,
When dull they lie within their bed!
Beyond the streets, beneath the stars,
A merry round the witches tread!
And round and round the circle spun,
Until the gates swung wide ajar,
That bar the boundaries of earth
From faery realms that shine afar.

Oh, I have been and I have seen
In magic worlds of Otherwhere.
For all this world may praise or blame,
For ban or blessing nought I care.
For I have been beyond the town,
Where meadowsweet and roses grow,
And there such music did I hear

As worldly-rightous never know.

*

KING HENRY (Child #32)
recorded by Steeleye Span "Below the Salt"

Let never a man a-wooing wend that lacketh thing-s three:
A store of gold, an open heart, and full of charity
And this was said of King Henry, as he lay quite alone
For he's taken him to a Haunted hall, seven miles from the town

He's chased the deer now him before, and the doe down by the glen
When the fattest buck in all the flock, King Henry he has slain
His huntsmen followed him to the Hall, to make them burly cheer
When loud the wind was heard to howl, and an earthquake rocked the floor

As darkness covered all the Hall where they sat at their meat
The grey dogs, yowling, left their food and crept to Henry's feet
And louder howled the rising wind, and burst the fastened door
When in there came a grisly ghost, stamping on the floor!

Her head hit the rooftree of the house, her middle you could not span
Each frightened Huntsman fled the hall, and left the King alone
Her teeth were like the tether-stakes, her nose like club or mall
And nothing less she seemed to be than a Fiend that comes from Hell!

Some meat, some meat, you King Henry, some meat you bring to me
Go kill your horse, you King Henry, and bring some meat to me!
And he has slain his berry-brown steed, it made his heart full sore
For she's eaten it up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh you must kill your good greyhounds, and bring some meat to me!
And he has slain his good greyhounds, it made his heart full sore
For she's eaten them up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh, you must slay your good goshawks, and bring some meat to me!
And he has slain his good goshawks, it made his heart full sore
For she's eaten them up, both skin and bone, left nothing but feathers bare!

Some drink, some drink, you King Henry, some drink you give to me
Oh you sew up your horse's hide, and bring some drink to me!
And he's sewn up the bloody hide, and a pipe of wine put in
And she's drank it up all in one drop, left never a drop therein!

A bed, a bed, now King Henry, a bed you'll make for me!
Oh you must pull the heather green, and make it soft for me!
And he has pulled the heather green, and made for her a bed

And taken has he his good mantle, and over it he has spread.

Take off your clothes, now King Henry, and lie down by my side!
Now swear, now swear, you King Henry, to take me as your Bride!
Oh God forbid, said King Henry, that ever the like betide;
That ever a Fiend that comes from Hell should stretch down by my side!

Then the night was gone, and the day was come and the sun did fill the Hall
The fairest Lady that ever was seen lay twixt him and the wall!
I've met with many a Gentle Knight that gave me such a fill,
But never before with a Perfect Knight, that gave me all my Will!

*

*

LORD OF THE DANCE

In response to many requests for information about the neo-pagan version of Lord Of The Dance....

The words are credited to Aidan Kelly, C. Taliesin Edwards, and Ann Cass; the tune (when it isn't "Simple Gifts") is credited to Jenny Peckham-Vanzant, and may be an old shape-note hymn.

Aidan Kelly and C. Taliesin Edwards may be the same person.

According to the article in the filksong magazine "Filker Up #3," (a reprint from _Kantele_ #12, Fall 1982, and written by Cathy Cook-MacDonald), the first four verses were written by Kelly and Edwards, four more by Ann Cass in 1975-6, and the four seasonal verses by Ann Cass in 1976. Gwydion recorded the song, with variant lyrics, on his _Songs Of The Old Religion_ tape (not the entire song, though).

A version of it can also be found on the tape _Celtic Circle Dance_, by Joe Bethancourt.

She danced on the water, and the wind was Her horn
The Lady laughed, and everything was born
And when She lit the sun and its' light gave Him birth
The Lord of the Dance first appeared on the Earth

(Chorus): Dance, dance, where ever you may be
I am the Lord of the Dance, you see!
I live in you, and you live in Me
And I lead you all in the Dance, said He!

I danced in the morning when the World was begun
I danced in the Moon and the Stars and the Sun
I was called from the Darkness by the Song of the Earth
I joined in the Song, and She gave Me the Birth!

I dance in the Circle when the flames leap up high
I dance in the Fire, and I never, ever, die
I dance in the waves of the bright summer sea
For I am the Lord of the wave's mystery

I sleep in the kernel, and I dance in the rain
I dance in the wind, and thru the waving grain

And when you cut me down, I care nothing for the pain;
In the Spring I'm the Lord of the Dance once again!

I dance at the Sabbat when you dance out the Spell
I dance and sing that everyone be well
And when the dancing's over do not think that I am gone
To live is to Dance! So I dance on, and on!

I see the Maidens laughing as they dance in the Sun
And I count the fruits of the Harvest, one by one
I know the Storm is coming, but the Grain is all stored
So I sing of the Dance of the Lady, and Her Lord: (more)

The Horn of the Lady cast its' sound 'cross the Plain
The birds took the notes, and gave them back again
Till the sound of Her music was a Song in the sky
And to that Song there is only one reply:

The moon in her phases, and the tides of the sea
The movement of the Earth, and the Seasons that will be
Are the rhythm for the dancing, and a promise thru the years
That the Dance goes on thru all our joy, and tears

We dance ever slower as the leaves fall and spin
And the sound of the Horn is the wailing of the wind
The Earth is wrapped in stillness, and we move in a trance,
But we hold on fast to our faith in the Dance!

The sun is in the southland and the days grow chill
And the sound of the horn is fading on the hill
'Tis the horn of the Hunter, as he rides across the plain
And the Lady sleeps 'til the Spring comes again

The Sun is in the Southland and the days lengthen fast
And soon we will sing for the Winter that is past
Now we light the candles and rejoice as they burn
And we dance the Dance of the Sun's return!

They danced in the darkness and they danced in the night
They danced on the Earth, and everything was light
They danced out the Darkness and they danced in the Dawn
And the Day of that Dancing is still going on!

I gaze on the Heavens and I gaze on the Earth
And I feel the pain of dying, and re-birth
And I lift my head in gladness, and in praise
For the Dance of the Lord, and His Lady gay

I dance in the stars as they whirl throughout space
And I dance in the pulse of the veins in your face
No dance is too great, no dance is too small,
You can look anywhere, for I dance in them all!

*

CELTIC CIRCLE DANCE

(c) copyright 1984, 1992 W. J. Bethancourt III

recorded: CELTIC CIRCLE DANCE, WTP-0002
tune: "Same Old Man/Leatherwing Bat" (Trad. Appalachian)

Hi said the Norn, sittin in the sand
Once I talked to a great Grey Man
Spun three times and said with a sigh
Hadn't been for the Runes had His other eye!

Chorus: Hi diddle i diddle i day
Hi diddle i diddle i diddle ay
Hi di diddle i diddle i day
Fol the dink a dum diddle do di day

Hi said the Lady, dressed in green
Prettiest thing I've ever seen
She went down underneath the hill
And came back out of Her own free will

Brian Boru, on Irish ground
Walked three times the Island round
Norsemen came lookin for a fight
just another Irish Saturday night!

Hi said Lugh on the banquet night
A poet and a player and a good wheelwright
A harper and a warrior and none the least:
A Druid and he got in to the Feast!

Harold Haardrada's face was red!
Came to Britain and he wound up dead
Stamford Bridge is where he's found
Got six feet of English ground

The Legion with its Eagles bright
Marched into the Pictish night
Met them there upon the sand
Gave 'em up to the Wicker Man!

Eight-legged steed and hound of Hel
The One-Eyed Man, he loves ya well
Fire burn and fire spark
Are you then feared of the dark?

Rhiannon's Birds are still in flight

Came the Stag from oaken wood
Saw the Lady where She stood
By the fire burning bright
Came to know His heart's delight!

Hail to the Lady, One in Three
We welcome You and honour Thee
As You light and guard the night
Honour now our sacred rite!

Hi said the Lady dressed in white
Sang the Day and sang the Night
Sang the Land and sang the Sea
Sang the Song, and then sang me!

Hail to the Lord at the Lady's side
Master of the Hunt, in the day You ride
Fire burn and fire bright
Honour now our sacred rite!

The Circle forms, the Circle flows
The Circle goes where no man knows
Hail to the Lady, one in three:
Present is past and past is me!

By Sword and Harp, and Irish Hound
Blessed Be: the Day I've found
Hail to the Lady, one in Three
Present is Past and Past is WE

Fire and Water, Air and Earth

all thru the day, all thru the night
Hail to the Lady, one in Three
Present is past and past is Thee!

Salt and oil and mirror bright
Fire and fleet and candlelight
By fin and feather, leaf and tree,
Fill the Cup and Blessed Be!

From the misty crystal sea
Came the Lady to the lea
Sword and Roses in Her Hand
Spread their seeds thruout the Land

The Cauldron calls for our rebirth
Hail to the Lady, three times three
The Circle's cast; so mote it be!

From East and South and West and North
Call the Powers to come forth!
Hail to the Lady, three times three,
The Circle's cast; so mote it be!

By Oak and Ash and Holy Thorn
Blessed Be the day you're born!
Fire burn and fire bright
Walk in safety thru the night

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*

CIRCLES
-Gwen Zak
(Tune: "Windmills")

In days gone by, when the world was much younger
Men wondered at spring, born of winter's gold knife
Wondered at the games of the moon and the sunlight,
They saw there the Lady and Lord of all life.

CHORUS: And around and around and around turns the good earth
All things must change as the seasons go by,
We are the children of the Lord and the Lady,
Whose mysteries we know but we'll never know why.

In all lands the people were tied with the good earth
Plowing and sowing as the seasons declared
Waiting to reap of the rich golden harvest
Knowing Her laugh in the joys that they shared.

Through Flanders and Wales and the green land of Ireland
In Kingdoms of England and Scotland and Spain
Circles grew up all along the wild coastline
And worked for the land with the sun and the rain.

Circles for healing and working the weather
Circles for knowing the moon and the sun
Circles for thanking the Lord and the Lady
Circles for dancing the dance never done

And we who reach for the stars in the heavens
Turning our eyes from the meadows and groves
Still live in the love of the Lord and the Lady

The greater the Circle the more the love grows

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*

SPRING STRATHSPEY
-Gwydion PenDerwyn
copyright probably to Nemeton

Myrddyn was playing his pipes in the wood,
And it sounded so good to my feeling.
Hiree, hiroo stirred the dance in the blood,
And my fresh maidenhood started reeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Round us the trees formed a wheel in my mind,
As if all womankind were careering.
Softly he touched me, our hands intertwined,
And we gently reclined in the clearing.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Dew-fall to star-fall he made love to me,
In a manner so free and revealing.
Swift-footed, light-footed, goat-footed, he
Played a sweet melody with such feeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Daylight and I wake to spring's sweet bouquet
And a glorious day of beginning.
Myrddyn has gone on his magical way,
But the equinox day leaves me spinning.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,

I want to be merrily courted in spring.

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*

BEDLAM BELLS

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III

(Tune: "Mad Maudlin" aka "Tom O'Bedlam")

Written as a theme song for the Bedlam Bells Morris dance troupe, and originally improvised at WesterCon 45, Phoenix, AZ.

Tune guitar: DADGBD

Out upon the Borderlands
I've watched the stars a-falling
I've drunk deep from Mad River and
I've heard my soul a-calling

CHORUS: Still I sing bonny bells, bonny mad bells,
Bedlam Bells are bonny!
For we all go bare and we live by the air
And we want your drink and money!

I now repent that ever
Myself was so disdain-ed
My wits are lost since me I cros't
Which makes me go thus chain-ed

To find our wits in Bordertown,
Ten thousand years we'll travel
And maudlin go on dancing toes,
To save our shoes from gravel

I crossed into fair Elfland
To find the soul I'd squandered
To hunt my sighs in children's eyes
But still my soul had wandered

I had an Elfin lady,
And took her for to wife me
She sleeps the day, she sings the night
And hearkens to delight me!

Both in and out of Bordertown
I've drank Mad River's water
And stood upon the Bridge O'Dread

My staff hath murder'd giants
My bells can call the thunder!
I stamp my feet and tread the dance
And split the sky in sunder!

My horn is made of Elven-blades,
I stole it cross the Border!
The rainbow there is this I wear
For my wits are out of order!

I went to Digger's Kitchen
To beg some food one morning
I got my dreams served piping hot
And saw a city burning

I'll wander thru the Borderlands
With feathers in my hair-o
With my true love close to my side
And back and sides go bare-o!

I'll dance the day, I'll dance the night
And spend my time a-singing
Dance out the old, ring in the new

And watched the sudden slaughter! With Bedlam Bells a-ringing!

Take a drink for Tom of Bedlam
Take a drink from the river's water!
And speak in sighs from darkened eyes
And court the River's daughter!

*

*

BURNING TIMES/CHANT

-Charles Murphy

In the cool of the evening, they used to gather, 'neath stars in the meadow, circled near an old oak tree.
At the times appointed by the seasons of the Earth, and the phases of the moon.
In the center of them stood a woman, equal with the others, and respected for her worth.
One of the many we call the Witches, the teachers and the keepers of the wisdom of the Earth
The people grew through the knowledge she gave them, herbs to heal their bodies, spells to make their spirits whole.
Hear them chanting healing incantations, calling forth the Wise Ones, celebrating in dance and song

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

There were those who came to power through domination, and they bonded in the worship of a dead man on a cross.
They sought control of the common people by demanding allegiance to the church of Rome.
And the Pope declared the Inquisition, it was a war against the women whose power they feared.
In this Holocaust against the nature peoples, a million European women died.

And the tales are told of those who, by the hundreds, holding together, chose their deaths in the sea.
Chanting the praises of the Mother Goddess, a refusal of betrayal, women were dying to be free.

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

Now the Earth is a witch, and the men still burn her! Stripping her down with mining and the poisons of their wars.
While to us the Earth is a healer, a teacher, a mother.
She's the weaver of the web of life that keeps us all alive.

She gives us the vision to see through the chaos.
She gives us the courage, it is our will to survive!

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna....(repeat ad lib)

*

YULE SONGS

*

HARK THE NEO-PAGANS SING

-"Sunblade"

(Tune: "Hark the Herald Angels Sing")

Hark the neo-Pagans sing,
Glory to the Holly King!
Peace on Earth and mercy mild,
God and Goddess reconciled,
  Hear us now as we proclaim,
  We have risen from the flames,
  Our ancient Craft now we reclaim,
  In the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

Herne by highest love adored,
Herne the ever-reborn Lord,
At all times behold Him come,
Offspring of the Holy One,
  Veiled in flesh, the Godhead see,
  Hail Incarnate Deity!
  Our ancient Craft now we reclaim,
  in the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

*

YE CHILDREN ALL OF MOTHER EARTH

-Ellen Reed

(Tune: "It Came Upon A Midnight Clear")

Ye children all of Mother Earth
join hands and circle around
To celebrate the Solstice night
When our lost Lord is found.
   Rejoice, the year has begun again
   The Sun blesses skies up above
   So share the season together now
   In everlasting Love!

*

GLORIA

-Ellen Reed

Snow lies deep upon the Earth
Still our voices warmly sing
Heralding the glorious birth
Of the Child, the Winter King
   Glo -- ria!
   In excelsis Deo!
   Glo -- ria!
   In excelsis Dea!

Gloria (cont.)

Our triumphant voices claim
Joy and hope and love renewed
And our Lady's glad refrain
Answer Winter's solitude
   Glo -- ria!(etc.)

In Her arms a holy Child
Promises a glowing Light
Through the winter wind so wild
He proclaims the growing Light.
   Glo -- ria! (etc..)

Now the turning of the year
Of the greater Turning sings
Passing age of cold and fear
Soon our golden summer brings.
   Glo -- ria! (etc..)

*

OH, COME, ALL YE FAITHFUL!

-Ellen Reed

Oh, come all ye faithful
Gather round the Yule Fire
Oh, come ye, oh, come ye,
To call the Sun!
    Fires within us
    Call the Fire above us
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    O, come, let us invoke Him!
    Our Lord, the Sun!

Yea, Lord, we greet Thee!
Born again at Yuletide!
Yule fires and candle flames
Are lighted for You!

Come to thy children
Calling for thy blessing!
O, come let us invoke Him (x3)
Our Lord, the Sun!

*

SILENT NIGHT
-Ellen Reed

Silent night, Solstice Night
All is calm, all is bright
Nature slumbers in forest and glen
Till in Springtime She wakens again
Sleeping spirits grow strong!
Sleeping spirits grow strong!

(more)

Silent Night, Solstice Night (cont.)

Silent night, Solstice night
Silver moon shining bright
Snowfall blankets the slumbering Earth
Yule fireswelcome the Sun's rebirth
Hark, the Light is reborn!
Hark, the Light is reborn!

Silent night, Solstice night
Quiet rest till the Light
Turning ever the rolling Wheel
Brings the Winter to comfort and heal
Rest your spirit in peace!
Rest your spirit in peace!

*

GLORY TO THE NEW BORN KING
-Ellen Reed (1st verse)

Brothers, sisters, come to sing
Glory to the new-born King!
Gardens peaceful, forests wild
Celebrate the Winter Child!
Now the time of glowing starts!
Joyful hands and joyful hearts!
Cheer the Yule log as it burns!
For once again the Sun returns!
Brothers, sisters, come and sing!
Glory to the new-born King!

Brothers, sisters, singing come

Glory to the newborn Sun
Through the wind and dark of night
Celebrate the coming light.
    Suns glad rays through fear's cold burns
    Life through death the Wheel now turns
    Gather round the Yule log and tree
    Celebrate Life's mystery
    Brothers, sisters, singing come
    Glory to the new-born Sun.

*

DANCING IN A WICCAN WONDERLAND
-"Alexander & Aarcher"

Pagans sing, are you listenin',
Altar's set,candles glisten,
It's a Magickal night, we're having tonight,
Dancing in a Wiccan Wonderland

Blades held high, censer smoking,
God and Goddess, we're invoking,
Through Elements Five, we celebrate life,
Dancing in a Wiccan Wonderland,

(more)

Queen of Heaven, is in Her place,
Triple Goddess, now the Crone Face,
Above and Below, She's the Goddess we know,
Dancing in a Wiccan Wonderland

Now the God, is the Provider,
Supplying game for our Fire,
Above and Below, He's the Horned One we Know,
Dancing in a Wiccan Wonderland

In a Circle we can light a Yule Fire,
And await the rising of the Sun,
It's the Great Wheel turning for the new year,
loaded with abundance and great fun.

Later on, by the fire,
Cone of Power, gettin' higher
It's a Magickal Night we're having tonight,
Dancing in a Wiccan Wonderland

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SHARE THE LIGHT
(The First Noel)

CHORUS: Share the light, share the light!
Share the light, share the Light!
All paths are one on this holy night!

On this Winter holiday, let us stop and recall
That this season is holy to one and to all.
Unto some a Son is born, unto us comes a Sun,
And we know, if they don't that all paths are one.

Be it Chanukah or Yule,
Christmas time or Solstice night,
All celebrate the eternal light.
Lighted tree or burning log,
Or eight candle flames.
All gods are one god, whatever their names.

*

MOON OF SILVER
(We Three Kings)

CHORUS: Oh, Moon of Silver, Sun of Gold,
Gentle Lady, Lord so bold!
Guide us ever, failing never,
Lead us in ways of old.

Maiden, Mother, Ancient Crone,
Queen of Heaven on your throne,
Praise we sing Thee, Love we bring Thee,
For all that you have shown.

(more)

Lord of Darkness, Lord of Light,
Gentle Brother, King of Might,
Praise we sing thee, Love we bring Thee
On this Solstice night.

*

JOY TO THE WORLD

Joy to the world! The Lord is come!
Let Earth receive her king!
Let every heart prepare him room
And Heaven and Nature sing, etc.

Welcome our King who brings us life.
Our Lady gives him birth!
His living light returneth to warm the seeds within us
And wake the sleeping earth, etc.

Light we the fires to greet our Lord,
Our Light! Our Life! Our King!
Let every voice be lifted to sing his holy praises,
As Heaven and Nature sing, etc.

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CHRISTMAS TIME IS PAGAN!
(Gloria in Excelsius Deo)

CHORUS:
Glorious!
Christmas time is pagan!
Glorious!
Christmas time is pagan!

Christmas time is here again,
Decorations everywhere.
Christmas carols ringing out,
Gentle pagans, we don't care.

Modern folks all celebrate
What they learned in Sunday School.
In December, they don't know
They are celebrating Yule!

Let them have their Christmas trees,
Decked in red and green and blue.
We rejoice at every one!
Christmas trees are pagan, too.

Bowls of bubbly Christmas cheer,
Fill your cup and quench your thirst.
They think the tradition's theirs.
Wassail bowls were pagan, first.

CHRISTMAS TIME IS PAGAN!

Every door and window bears
Wreaths of holly, wreaths of pine.
Circles represent the Sun.
Every wreath is yours and mine.

Christmas lights on Christmas trees,
Candle flames burn higher and higher,
Let us cheer along, my friends,

As they light their Yuletide fire.

There's a possibility
That this song is yours and mine
'Cause the tune was known to all
Back in A.D. one-two-nine.

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GOD REST YE MERRY, PAGANFOLK
(God Rest Ye Merry, Gentlemen)

God rest ye merry, paganfolk,
Let nothing you dismay.
Remember that the Sun returns
Upon this Solstice day.
The growing dark is ending now
And Spring is on its way.
Oh, tidings of comfort and joy,
Comfort and joy!
Oh, tidings of comfort and joy.

The Goddess rest ye merry, too,
And keep you safe from harm.
Remember that we live within
The circle of Her arms,
And may Her love give years to come
A very special charm.
Oh, tidings of comfort and joy,
Comfort and joy!
Oh, tidings of comfort and joy!

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BLESSED BE AGAIN!

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III

(Tune: "One Misty Moisty Morning" (Trad.)

Upon a dark and windy hill,
On Samhain's eldritch night
I saw the Crone with withered hands
By balefire's burning light
Her eyes were full of wisdom,
The threads of life she span
And sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

As I walked out on Yuletide,
The winter winds blew cold
I saw the Winter King a-standing,
Grey and grim and old
His cloak was pulled around him,
A Child was in his hand
And he sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon the morn of Brigit's Day,
I saw a lovely sight
The Goddess standing by me,
All crowned in starry light
The crescent Moon beneath her feet,
The stars were in her hand
She sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon the first of April,
I saw the Holy Fool
He was a merry prankster,
The Lord of all Misrule!
He looked at me, and winked an eye,
And danced and sang and then
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Ostara came with blossoms,
Life flourished everywhere

As I walked out one May morning,
T'was on the blooming heather
I saw a Maiden dancing there,
In fair and sunny weather
The Beltane fires were burning high,
The dancers round did spin
They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon Midsummer's heady day,
I saw John Barleycorn
Walking proud and tall there
In the sunny shining morn
His beard was long and golden,
He looked at me and then
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon a singing Summer day,
At dawn on Lammastide
I saw the Craftsman smiling,
On sunbeams he did ride
He brings us light and knowledge,
To help our fellow men
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

Upon a chilly autumn day,
All sheltered from the storm
I saw the Harvest safe at home,
The families snug and warm
They sat and gave their thanks,
And they laughed and smiled and then
They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

The Spiral Dance goes on and on,
The King and Youth and Child

I saw the Mother smiling,
With flowers in Her hair
She stood among the growing fields,
In heather and in glen
And sang "Blessed Be! And Blessed Be!
And Blessed Be again!"

The Gentle Mother, Aged Crone,
And Maiden meek and mild
And so the Yearly Circle
Turns in eternal spin
So sing "Blessed Be! And Blessed Be!
And Blessed Be again!"

And "Merry Meet! And Merry Part!
And Merry Meet Again!"

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HARP SONG OF THE DANE WOMEN
-Rudyard Kipling

What is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-Maker?

She has no house to lay a guest in
but one chill bed for all to rest in
that the pale suns and the stray bergs nest in

She has no strong white arms to fold you
but the ten times fingering weeds to hold you
out on the rocks where the tide has rolled you

Yet, when the signs of Summer thicken
and the ice breaks and the birch-buds quicken
yearly you turn from our side and sicken

Sicken again for the shouts and the slaughters
you steal away to the lapping waters
and look at your ship in her winter quarters

You forget our mirth, and talk at the tables
the kine in the shed and the horse in the stables
to pitch her sides and go over her cables...

Then you drive out where the storm clouds swallow
and the sound of your oar-blades, falling hollow
is all we have left through the months to follow

Ah...but what is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-maker?

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STAND UP, STAND UP FOR ODIN
-Robert Cook
(Tune: "Stand Up For Jesus")

Stand up! Stand up for Odin, you warriors of the beard!
lift high the Raven Banner that half the world has feared!
From Angleland to far Vinland shall sound the Warrior's Cry
Till every foe is vanquished, and Odin reigns most high!

March forth with steel flashing beneath the naked Sun
and never stand at rest again 'til all the World is won!
Let scarlet sword his symbol carve in every nation's sod
'Til every man still breathing stands up for OdinGod!

Let ships with prows of Dragons the mighty oceans cleave
and every land not Odin's our crimson gifts receive
let Raven Banners fill the sky where every man has trod
And all the soil beneath them belong to OdinGod!

Stand up! Stand up for Odin, you Warriors of the North!
With silver swords a-flashing to victory go forth!
From Angleland to far Vinland our joyous conquest lead
'Til every foe is vanquished, and Odin's Lord, indeed!

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NUDE
-W.J.Bethancourt III
-Ed Hirt

copyright 1982 W.J.Bethancourt III and Ed Hirt

(Tune: "Men of Harlech")

What the use of wearing panties
Whalebone corsets of your Auntie's
Boxer shorts and other scanties
Best of all is nude
There's such fun in going bra-less
Now that it's no longer lawless
'Specially if your figure's flawless
Best of all is nude
Nude is what you're born in
Shirts are never torn in
Underwear and lacy flimsies, garter belts and other whimsies
Yards of itchy cloth to put your form in
Ducks all do it, maidens rue it
Even ancient Picts in Britain blue it
Going naked's how to do it
Best of all is nude!

If your garters aren't elastic
Tie them up in knots fantastic
(Panty hose is something drastic!)
Best of all is nude!
If you're tired of wearing clotheses
Shed your garment 'mongst the roses
Never mind the old bluenoses
Best of all is nude!
Nude is best for ducking!
Worst for horses bucking!
Moonlit nights will see such sights
that are very best for fooling round
.....and elbows!
Nudity is grand to see
A well-known antidote to virginity
Take your clothes off and you'll see:
Best of all is nude!

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FAIRIES LOVE SONG
-Anonymous

Why should I sit and sigh
Broo and bracken, broo and bracken
Why should I sit and sigh
All alone and weary

When I see the plover rising
Or the curlew wheeling
It's then I'll court my mortal lover
Back to me is stealing

When the moon begins her waning
I sit by the water
Where a man born of the sunlight
Loved the Faerie's daughter

Oh, but there is something wanting
O but I am weary
Coming blithe, now bonny treads he
O'er the knolls to cheer me

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THE BARD'S SONG
-W.J.Bethancourt III
(c) copyright 1990 W.J.Bethancourt III
(Tune: "Dublin City")

As I walked out one quiet evening
At the hour of twelve at night
Who should I meet but a fair young maiden
Combin' her hair by candle light;
Lassie, I have come a-courtin'
Your kind favours for to win
And if you'd heed my petition
I would be your Paladin...

(CHORUS) Gather roses in the Springtime
Gather roses while ye may,
Time is passing; roses wither;
Winter comes; we're here -today-.

Have you seen the dew a-formin'
On the grass at early morn?
Have you seen the forest quiet,
Or a stag that's barely born?
Have you seen the dawn a-breakin'
O'er the Western Ocean's tide?
Have you felt my heart a-beatin'
When it's held close to your side?

I can give no gold or silver,
I can give no fields of land,
I can give no servants brisk
To wait on you both foot and hand;
I can give you wide roads callin'
Wind and Rain, and Moon and Sun,
Songs to sing, and love and laughter,
Dresses made of plain home-spun.

Come dance with me upon the greensward
in the moonlight, in the Spring.
Dance with me within the forest
Dance with me within the ring!
Earth below us, stars above us,
Fire and water by our side,

Dance with me within the moonlight,
Dance with me, and be my Bride!

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ALL THRU THE NIGHT
-Traditional

While the Moon her watch is keeping
all thru the night
While the weary world is sleeping
all thru the night
O'er thy spirit gently stealing,
Visions of delight revealing
Breathes a pure and holy feeling
all thru the night

Though this Bard must roam full lonely
My true harp shall sing praise only
Love's soft dream, alas, is over
Yet my strains of love shall hover
Near the Presence of my Lover

Hark! A solemn bell is ringing
Thou, my King are heavenward winging
Earthly dust from off Thee shaken
Soul immortal shalt thou waken
With thy last, dim journey taken

Neath this Stone my King is sleeping
Stars around Him softly sweeping
Once and Future King preserving
Britain's Saviour there reserving
All around him Stars observing
all thru the night

Holl am ran-tire sehr thuh wed-ont
ahr heed ah nos
Dum-ar forth ee vro go-gawn-yont
ahr heed ah nos
Gol-i ar-all you tuh wull ooch
ee are thang os gweer bred vairtch-ooch
tie-leer nave oith m'yoon thu-wail-ooch
ahr heed ah nos

note: The last verse is phonetic Welsh.
"ll" is pronounced by putting the tip of your
tongue to the roof of your mouth, and saying "h"
and "l" at the same time...sort of.

"ch" is pronounced as German.

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TWO MAGICIANS
(Child #44)
recorded by Steeleye Span "Below the Salt"

She looked out of the window, as white as any milk
He looked in at the window, as black as any silk

(Chorus): Hello, hello, hello, hello you coal black smith
You have done me no harm!
You never shall have my maidenhead
That I have kept so long!
I'd rather die a maid, aye, and then she said,
And be buried all in my grave,
Than to have such a nasty,
husky, dusky, fusty, musty coal black smith!
A maiden I will die!

She became a duck, a duck all in the stream
And he became a waterdog, and fetched her back again

She became a star, a star all in the night
And he became a thundercloud and muffled her out of sight

She became a rose, a rose all in the wood
And he became a bumblebee and kissed her where she stood

She became a nun, a nun all dressed in white
And he became a chantry priest to pray for her by night

She became a trout, a trout all in the brook
And he became a feathered fly, and catched her with his hook

She became a quilt, a quilt all on her bed
And he became a coverlet, and gained her maidenhead!

note: This has MANY variants. See Robert Graves' "The White Goddess" pg. 401!

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JOHN BARLEYCORN

There were three men come out of the West
Their fortunes for to try,
And these three men made a solemn vow:
John Barleycorn should die!
John Barleycorn should die!
(nb: 4th line of each verse is sung twice)

They plowed, they sowed, they harrowed him in,
Threw clods upon his head,
And these three men made a solemn vow:
John Barleycorn was dead!

CHORUS: Fa la la la, it's a lovely day!
Sing fa la la lay oh!
Fa la la la, it's a lovely day!
Sing fa la la lay oh!

They let him lie for a very long time
'Til the rain from Heaven did fall,
Then Little Sir John sprung up his head,
And so amazed them all!

They let him stand 'til Midsummer tide,
'Til he grew both pale and wan,
Then Little Sir John he grew a long beard,
And so became a man!

They hired men with the sythes so sharp
To cut him off at the knee
They rolled him and tied him about the waist,
And used him barbarously!

They hired men with the sharp pitchforks
To pierce him to the heart,
And the loader he served him worse than that,
For he tied him in a cart!

They wheeled him around and around the field,
'Til they came to a barn,
And there they made a solemn mow
Of poor John Barleycorn,

They hired men with the crab-tree sticks
To strip him skin from bone
And the Miller he served him worse than that:
For he ground him between two stones!

They have wheeled him here and wheeled him there
And wheeled him to a barn,
And they have served him worse than that
They have bunged him in a vat!

(more)

John Barleycorn (cont.)

They have worked their will on John Barleycorn
But he lived to tell the tale;
For they pour him out of an old brown jug,
And they call him home-brewed ale!

Here's Little Sir John in a nut-brown bowl,
And brandy in a glass!
And Little Sir John in the nut-brown bowl
Proved the stronger man at last!

For the huntsman he can't hunt the fox
Nor loudly blow his horn,
And the tinker can't mend kettles nor pots
Without John Barleycorn!

(Note: sing the chorus after every other verse or so. Encourage the group to join the song)

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THE FALSE KNIGHT UPON THE ROAD (Child #3)
-recorded by Steeleye Span

"Oh where are you going to?"
said the False Knight upon the road
"Oh I'm going to my school."
said the wee boy and still he stood
"What is that upon your back?"
said the False Knight upon the road
"Ah weel, it is my books!"
said the wee boy and still he stood

Oh, what have you got there?
I have got my bread and cheese!
Oh won't you give me some?
No, ne'r a bite or crumb!

I wish you was on the sands.
Yes, and a good staff in my hands!
I wish you was on the sea.
And a good ship under me!

And the ship to sink.
An inch away from shore!
I think I hear a bell.
And it rings you straight to Hell!

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NOTTAMUN TOWN
-Traditional

In Nottamun Town, in Nottamun Town
Not a soul would look up not a soul would look down
Not a soul would look up, not a soul would look down
To show me the way to fair Nottamun Town

I bought me a horse t'was called a grey mare
Grey mane and grey tail and green stripe on her back
Grey mane and grey tail and green stripe on her back
Weren't a hair upon her that was not coal black

She stood so still threw me to the dirt
She tore at my hide, she bruised my shirt
From saddle to stirrup I mounted again
and on my ten toes I rode over the plain

When I got there no one did I see
they all stood around me just looking at me
i called for a cup to drive gladness away
And stifle the dust for it rained the whole day

And the King and the Queen and the company more
Came a riding behind and a walking before
Come a stark naked drummer beating a drum
With his hands in his bosom came marching along

Sat down on a hard hot cold frozen stone
Ten thousand stood round me but I was alone
Took my heart in my hand to keep myself warm
Ten thousand was drowned that never was born

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CAMBRIAN DREAM
-Gwydion PenDerwyn
copyright probably to Nemeton

In the mountains of Cambria, by Rhymney's bright stream
I have oft slept in heather, and dreamed a bright Dream
No mortal could wake me, nor see what I've seen
No landscape could ever compare.

'Twas the Land of my Fathers, unfettered, and free
Ere the time that the Saxon swept over the Sea
When mistletoe grew 'neath the shining Oak Tree
No landscape could ever compare!

(Chorus): Dreaming of Prydein, asleep on a hill
When I awaken, will you be there still?
Oh, Island of Poets, my dreams you can fill
But never the long waking hours.

Mighty Poets and Warriors traversed every road
Leaving stories and legends wherever they strode
Their pasts are recalled in the humblest abode
In tales of the sunnier days.

(Chorus)

Now my story is ended, my song is all gone
I have slept thru the evening, and into the dawn
Yet still, I remember your Face, Albion,
And your older, and much wiser ways!

(Chorus)

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SHE MOVED THRU THE FAIRE
-Padraic Colum
recorded by Theodore Bikel

My young love said to me: My mother won't mind
And my father won't slight you for your lack of kind
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!

Then she stepped away from me, and she moved thru the Faire
And so fondly I watched her move here and move there
At last she turned homeward, with one star awake
As the Swan in the evening moves over the lake.

Last night she came to me, my dead love came in
And so soft did she move that her feet made no din
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!

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THE SONG OF WANDERING AENGUS
-Wm. Butler Yeats
recorded by Judy Collins

I went out to the hazel - wood
Because a fire was in my head
Cut and peeled a hazel - wand
Tied a berry to a thread
And when white moths were on the wing
And moth - white stars were flickering out
I dropped the berry in a stream
And caught a little silver trout.....

I had but laid it on the bank
And gone to blow the fire a-flame
Something rustled in the air
Something called me by my name!
It had become a glimmering Girl
With apple - blossom in her hair
Who called me by my name, and ran
And vanished in the brightening air.....

Though I am old, with wandering
Thru hilly lands, and hollow lands;
I'll find out where she has gone
To seek her lips, to take her hands-
And walk thru long green dappled grass;
To pluck 'til Time, and times are done:
The Silver Apples of the Moon;
The Golden Apples of the Sun.....

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THE CHILDISH EDDA
-Poul Anderson
-Ron Ellik
(Tune: "Tramp, Tramp, Tramp")

Yggdrasil, where Nine Worlds clash, is a noble piece of ash
That shelters Norns and Gods and all that crew
There, a Dragon gnaws the base of an Eagle's resting place,
And four Harts, a Goat and Squirrel are there too!

Frigga took a year or so, and, except for mistletoe
Got from everything an Oath for Balder's good
Evil Loki wished him harm, so he hired Hodr's arm,
And the staff the Blind God threw was kissing-wood!

Tyr vowed Fenris-Wolf his hand if he couldn't break the Band
That All-Father's wisdom made both light and hefty...
Lupine muscles strained away, but the magic held its' sway -
And from then on, till The Time, they called Tyr "Lefty!"

When Thor went out to fish, he quickly got his wish,
and he hauled a Jormangandr from the Bay.
But Hymr cut the cable, and Thor was only able
To brag about the "one that got away..."

When Thor called upon the Giants, they didn't show defiance,
But they soon got rid of him, and of his Hammer!
For the sea he could not swallow, and old Grandmaw beat him hollow,
And the House-Pet caused an awful katzenjammer!

Asa-Thor became a "her" for to repossess Mjollnir,
And unto a frosty brute his troth did plight;
But the vittles that he ate would an army more than sate,
And the chefs at Utgard always rued that night!

Each God's Apple every day, kept the doctor far away
'Til a Giant captured Ydun from their Halls...
Loki fetched home Bragi's Bride, with Her health-food store beside,
Plus a char-broiled eagle underneath the Walls!

Odin said to Mim: "I think I would sort of like a drink."
Answered Mim: "That will cost you your left eye!
For you've come up very late to the Well at Wisdom's Gate
And the set-up prices, after hours, are high!"

Oh, the Giants brought their War up to Bifrost's very Door
And the battling wrecked Asgards perfect clime-
Jormungandr, Hel and Fenris dealt out Death in doses generous
And, in fighting, did the Aesir pass The Time!

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THE VALKYRIE SONG
(Tune: Wagner's "Flight of the Valkyries")

We fly through the night skies
Flashing our fat thighs,
Picking up dead guys;
You call this a job?

You take the blond guy,
I'll take the redhead!
Wait, he's not dead yet;
Let him go . . . splat!

Chorus: Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Oh-h-h-h-h-h!

We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!

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GOD IS ALIVE, MAGIC IS AFOOT
-Leonard Cohen (c) 1966

God is alive.....Magic is afoot...God is alive....magic is afoot...
God is afoot.....Magic is alive...Alive is afoot..magic never died!

God never sickened. Many poor men lied. Many sick men lied.
Magic never weakened. Magic never hid. Magic always ruled. God is afoot.
God never died!

God was Ruler, though his funeral lengthened.
Though His mourners thickened, magic never fled.
Though His shrouds were hoisted the naked God did live;
Though His words were twisted the naked magic thrived;
Though His death was published round and round the world
The heart did not believe.

Many hurt men wondered. Many struck men bled.
Magic never faltered. Magic always led.
Many stones were rolled, but God would not lie down!
Many wild men lied.
Many fat men listened.
Though they offered stones, magic still was fed!
Though they locked their coffers, God was always served.

Magic is afoot....God is alive....
Alive is afoot....Alive is in command.

Many weak men hungered.
Many strong men thrived.
Though they boasted solitude, God was at their side.
Nor the dreamer in his cell, nor the captain on the hill:
Magic is alive!
Though His death was pardoned 'round and 'round the world,
The heart would not believe!

Though laws were carved in marble they could not shelter men;
Though altars built in Parliaments, they could not order men;
Police arrested magic and magic went with them, ah!
For magic loves the hungry....

But magic would not tarry, it moves from arm to arm,
It would not stay with them; it cannot come to harm:
Magic is afoot! It cannot come to harm.

It rests in an empty palm. It spawns in an empty mind.
But magic is no instrument: magic is the End!

Many men drove magic, but magic stayed behind; Many strong men lied.
They only passed thru magic and out the other side!
Many weak men lied.
They came to God in secret and though they left Him nourished,
They would not tell Who healed;
Though mountains danced before them, they said that God was dead!
Though His shrouds were hoisted, the naked God did live!

(more)

God is alive! Magic is afoot...God is alive... God is alive...
Magic is afoot...

This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve
'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

God is alive...Magic is afoot...Magic is afoot...God is alive..
Magic is alive...God is afoot...Alive is afoot...God never died.
Many strong men lied.
They only passed thru magic and out the other side!
This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve
'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

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THAT REAL OLD TIME RELIGION

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THE ENTIRELY ARBITRARY CATEGORIES OF THE VERSES

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THE REAL OLD TIME RELIGION
tune: "Old Time Religion"

(Chorus): Give me that real old time religion (3X)
It's good enough for me!

ASATRU AND ODINISM:

I hear Valkyries a-comin
In the air their song is comin
They forgot the words! They're hummin!
But they're good enough for me!

We will drive up to Valhalla
Riding Beetles, not Impalas
Singing "Deutschland Uber Alles"
And that's good enough for me!

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And that's good enough for me!

Shall we sing in praise of Loki,
Though he left poor Midgard smokey?
Oh, his sense of humor's hokey,
But he's good enough for me!

All the Gods tore into Loki
Saying Deicide is hokey!
And they threw him in the pokey!
And that's good enough for me!

Good old Thor's the god of thunder
Really helps us get our plunder
Tho his head's still truly dunder
He is good enough for me!

In the halls of Frey and Freyja
All the priestesses will lay ya
If you're good enough, they'll pay ya!
And that's good enough for me!

One-eyed Odin we will follow
And in fighting we will wallow
Till we wind up in Valhallow
Which is good enough for me!

It was good enough for Odin
Though the tremblin' got forbodin'
Then the giants finally strode in,
But it's good enough for me!

Shall we sing a verse for Thor,
Though he leaves the maidens sore?
They always come back for more,
So he's good enough for me!

It was good for Thor and Odin
It was good for Thor and Odin
Grab an axe and get your woad on!
and it's good enough for me!

We will worship now with vigor
The goddess known as Frigga
Tho there are some who don't dig her
She is good enough for me!

If you wanna worship Odin
You don't have to have a coat on
Grab a sword and slap some woad on
And that's good enough for me!

We will sing a verse for Loki
He's the old Norse god of Chaos
Which is why this verse don't
rhyme or scan or nothin'
But it's good enough for me...

BRUJA:

Let us sing for Brujaria
Though the blood's a lot less cleaner;
It's not Christian Santaria

So it's good enough for me!

BUDDHISM:

We will all go to Nirvana
So be sure to mind your manners
Make a left turn at Savannah
And we'll see the Promised Land!

Oh we all will follow Buddah
Oh we all will follow Buddah
And we'll eat no food but Gouda
Which is Gouda-nuff for me!

It was good enough for Buddha,
As a god he's kinda cute-a,
And he comes in brass or pewta'
So he's good enough for me!

We will go and sing "Hosanna"
To our good ol' pal, Gautama,
He will never flim or flam ya',
And that's good enough for me!

No one wrote a verse for Buddah
Tho I think they really coulda
And I really think they shoulda
'Cause he's good enough for me!

We will all go to Nirvana
We will all go to Nirvana
Make a left turn at Urbana
And you'll see the Promised Land!

CARGO CULT & PACIFIC ISLANDS:

To the tune of Handel's "Largo"
We will hymn the gods of Cargo
'Til they slap on an embargo
And that's good enough for me!

If you get too tired
And you need to get up higher
Just have Pele light your fire!
From her island in the sea!

You can keep your saints with halos,
Your hosannas or dayenus:
Let's throw virgins in volcanos!
And that's good enough for me!

CHRISTIAN:

We will worship with the Fundies
With their itchy hair-shirt undies
If they don't bring "Mrs. Grundy,"
Then it's good enough for me!

There are those who worship Satan
And are just anticipatin'
Armageddon's conflagratin'
That ain't good enough for me!

It was good for old Jehovah
He had a son who was a nova!
Hey there, Mithras! Move on ova'!
Another resurrection Day!

Let's all listen up to Jesus
He says rich folks like old Croesus
Will be damned until Hell freezes
And that don't sound good to me!

Jerry Falwell thinks he's sav-ed
In a lamb's blood he's been lav-ed
And HE thinks that I'M deprav-ed
But that's good enough for me!

Oh we'll all be Fundamental
And be Holy Testamental
And never Trancendental
And that's good enough for me!

That Bob Larson shrieks and hollers
Fighting demons in his callers

We will finally pray to Jesus
From our sins we hope he frees us

Save his program: SEND YOUR DOLLARS!
And that's good enough for me!

Tho J.C.'s into fish, too,
He's an avatar of Vishnu
So he is welcome here, too,
And that's good enough for me!

Eternal life he guarantees us
And that's good enough for me!

Anytime that I start hearin'
"Jesus loves you" I start leerin'
Maybe so, but not like Brian *
Which is good enough for me!

Brother Jerry is a cretin
But with all the cash he's gettin'
Lotsa folks'll be forgettin
It's the "Land of the Free!"

Brother Oral's in his tower,
Trusting in the Lord's power
Getting richer by the hour,
Now he's got the ransom fee!

Brother Robert's church is Crystal
But all the Bible that he's missed'll
Make you "hotter than a pistol"
But he's good enough for me!

Brother Earnest is a healer
And not QUITE a wheeler-dealer --
More a jumper and a squealer
So he's good enough for me!

Brother Jim and Sister Tammy
Had a show that was a whammy
But now they are in Miami
Tryin' t'get back on TV!

Then there's good ol' Brother Billy
Bringing souls in willy-nilly.
All his trips are kinda silly,
But he's good enough for me!

Whether Low Church or it's High Church
Or it's Pie-Up-In-The-Sky Church
Come on down and visit my Church
'Cause it's good enough for me!

And the Romans said of Jesus
"Lets kill him, he don't please us"
"But the Atheists will tease us"
And thats good enough for me

You could join Jehovah's Witness
Running door to door for fitness
Well if you've been blessed with quickness,
Then thats good enough for me

And let's not forget Pelagius
Though some call him outrageous
He is pious and courageous
And he's good enough for me!

CLASSICAL PAGANISM:

We will go to worship Zeus
Though his morals are quite loose
He gave Leda quite a goose
And he's good enough for me!

You can dance and wave the thyrsos
And sing lots of rowdy verses
Till the neighbors holler curses,
And that's good enough for me!

We will pray to Father Zeus
In his temple we'll hang loose
Eating roast beef au jus,
And that's good enough for me!

We will sing for great Diana
Who will teach of love and honor
But you really gotta wanna!
'Cause she's tough enough for me!

Shall we sing a verse for Venus,
Of the Gods she is the meanest,
Cause she bit me on my...elbow!
And it's good enough for me!

We went off to worship Venus
By the Gods! You should have seen us!
Now the Clinic has to screen us...
But that's good enough for me!

We will venerate old Bacchus
Drinking beer and eating tacos
Til you've tried it please don't knock us
'Cause it's good enough for me!

Let us raise a toast to Bacchus,
We will raise a royal ruckus,
Then we'll lay us down and f**k us
That's good enough for me!

Diana is a little spikey
And she is a little dyke-ey
You don't have to be a Psych-e
To know that's right for me!

It was good enough for Sappho
With her lady on her lap-o
She put Lesbos on the map-o
With her pagan poetry!

When we worship Bacchus
The ethanol will sock us
We'll all get good and raucous
And that's good enough for me!

We'll sing praises to Apollo;
Where the Sun God leads we'll follow
('Though his head's a little hollow)
He's good enough for me!

We will worship with Poseidon
We will meet him when the tide's in
All the maidens he will ride in
Then he'll give 'em all to me!

All the hunters start convergin'
When Diana is emergin'
It's too bad she's still a virgin
But there's still hope left for me!

And what about this Bacchus,
Who lives just to raise a ruckus?
Loosens women so they'll f**k us,
Well, that's good enough for me!

We will all see Aphrodite
Though she's pretty wild and flighty
She will meet us in her nightie
And she's good enough for me!

Oh we will go and worship Pan,
'cause he just don't give a damn!
Grab a woman or a man,
And that's good enough for me!

Was a time, so I've heard tell, a
Fine and promising young fella
Gave his all to serve Cybele
But that's damn well not for me!

We'll sing praises to Apollo
Where the Sun-God leads, I'll follow
From Ionia to Gaul-o
And that's good enough for me!

We will have a mighty Party

Don't neglect that shrine of Zeus'
Tho he's lost his vital juices
The old boy still has his uses
And he's good enough for me!

We will all bow to Hephaestus
As a blacksmith he will test us
'Cause his balls are pure asbestos
So he's good enough for me!

There is room enough in Hades
For lots of criminals and shadies
And disreputable ladies,
And they're good enough for me!

And to help things get real racous
The priests of Pan and Bacchus
Will hold a f***ing contest!
And that's all right with me!

We all worshipped Dionysus
'Till we ran into a crisis:
The bar had raised its prices;
That's not good enough for me!

There's that lusty old Priapus
He's just itching to unwrap us.
(He'd do more to us than tap us
And that's good enough for me!)

Pan's pipes got plugged last summer

In the honor of Astarte
Grab your chiton - don't be tardy
'Cause she's good enough for me!

And it really was a bummer
Finally had to call a plumber!
But he's good enough for me!

In his dancing Pan will lead them
When his pipes call we will heed them
In truth tho, he don't need them
He's more than enough for me!

Now Danae was sweet as flowers,
She was into golden showers;
And that showed her Zeus' power
And that's good enough for me!

It was good enough for Venus
She'd have sighed if she'd of seen us
Letting morals come between us
And she's good enough for me!

We will sing our staves to Venus
We will sing our staves to Venus
Tho I think this rhyme is henious
But it's good enough for me!

There's one thing that I do know
Zeus' favorite is Juno
She's the best at doing...you know!
And that's good enough for me!

Let us dance with Dionysus
And get drunk on wine and spices
The Christians call them "vices"
But they're good enough for me!

It was good enough for Cupid
It was good enough for Cupid
His wings look kind of stupid
But that's good enough for me!

We will venerate old Hermes
With his staff entwined with wormies
Warding off the nasty germies
And that's good enough for me!

Let's all drink to Dionysus
Wine and women beyond prices!
He made a Maenad out of my Sis!
And that's good enough for me!

We will all bow down to Venus
As we dance upon Mt. Zenos
We will worship with our....voice
And that's good enough for me!

There are those who, when they've got e-
Normous problems that are knotty
They just take them to Hecate
And that's good enough for me!

We all worship Aphrodite,
And Her sister bold Astarte,
They both throw a lovely party,
And that's just fine with me!

In the church of Aphrodite
She's a mighty righteous sightie,
The Priestess wears a see through nightie
And she's good enough for me

CONFUCIANISM

Let us read works of Confucius
As we walk thru Massachusetts
In white robes that freeze our tushes
But it's good enough for me!

We used to study old Confucius
As we sat there on our tushes
We're learning but don't push us
And thats good enough for me

CTHULHU:

We will worship mighty Cthulhu
H. P. Lovecraft's big old hoodoo

We will worship Great Cthulhu,
We will worship Great Cthulhu,

(1930's fiction voodoo....)
But that's good enough for me!

Let us sing to Lord Cthuhlu
Don't let Lovecraft try to fool you
Or the Elder Gods WILL rule you
And that's good enough for me!

Of the Old Ones, none is vaster
Even Cthulhu's not his master
I refer to the unspeakable *
and that's good enough for me!

And for those who follow Cthulhu
We have really got a lulu:
Drop a bomb on Honolulu!
'Cause that's good enough for you!

And we'll feed him Mr. Sulu
'Cause that's good enough for me!

We will sacrifice to Yuggoth
We will sacrifice to Yuggoth
Burn a candle for Yog-Soggoth
And the Goat With a Thousand Young

Well it's good enough for *
He's a mighty kinky master
When you pray he goes much faster
And that's good enough for me!

Let's go worship Great Cthulhu,
And run naked like a Zulu,
You and me and Mr. Sulu,
And that's good enough for me!

* - well, do YOU want to say it?

DISCORDIANISM:

Let us sing to old Discordia
Cause it's sure she's never bored ya
And if she's good enough for ya
Then she's good enough for me!

Of Great Murphy much is spoken
For his Law shall not be broken
It's not pretty when he's woken
Things go wrong for you and me!

If your rising sign is Aries
You'll be taken by the Fairies
Meet the Buddah in Benares
where he'll hit you with a pie!

If your god of choice is Squat
Well then trendy, man, you're not!
But you'll get a parking spot!
And that's good enough for me!

We will sing a verse for Eris
(Golden apples for the fairest!)
Though she sometimes likes to scare us
But she's good enough for me!

Let us do our thing for Eris
Goddess of the discord there is
Apple's golden, it's not ferrous
And that's good enough for me!

Let us praise the Holy Fool
For he's breaking all the rules
Holds you up to ridicule,
And that's good enough for me!

(THE ALMIGHTY) DOLLAR

Oh, the dollar is our Saviour
If we spend Her or we save Her
She controls all our behaviour
There's not enough for me!

There are those who scream and holler
And get hot under the collar
For their god, Almighty Dollar,
Who is good enough for me!

Call Him God, or call him Allah
The priest will take your dollah

Easy living from -your- follah-
-wers, but sorry, -not- from me!

DRUIDS:

We will worship like the Druids,
Drinking strange fermented fluids,
Running naked through the woo-ids,
Coz that's good enough for me!

In Pwyll's hall you will be welcome
But he's not at home too often
Spends all his time in Annwyfn
And that's good enough for me!

I'll go get my golden sickle
And I'll wear it where it tickles
It ain't used for cuttin' pickles!
And it's good enough for me!

EGYPTIAN:

Let us sing the praise of Horus
As our fathers did before us
We're the New Egyptian Chorus
And we sing in harmony!

When we all bowed down to Nuit
There was really nothin' to it
(Alex Sanders made me do it...)
But that's good enough for me!

We will venerate Bubastis
We will venerate Bubastis
If you want in, then just ast us!
'cause that's good enough for me!

We will pray with those Egyptians
Build pyramids to put our crypts in
Cover subways with inscriptions,
which is good enough for me.....!

Let us all now worship Ra
And take care of our Ka
We'll all sit round and go "Ah-h-h!"
Which is good enough for me!

We will all do praise to Horus
In an old Egyptian chorus
If there's something in it for us
Then it's good enough for me!

Here's an invitation for us
All to go and worship Horus
Doff your clothes and join the chorus
And that's good enough for me!

We will venerate Bubastis
Cause my cat walked up and ast us
(Now the cat box is DISASTROUS!)
But it's good enough for me!

FICTIONAL GODS, DEMONS AMD HEROES:

Here's to those who copy Conan
Here's to those who copy Conan
They're just Followers of Onan
And that's good enough for me!

We will sing of Foul the Render,
Who's got Drool Rockworm on a bender
In his cave in Kiril Threndor--
They're both too much for me!

There are followers of Conan.
And you'll never hear 'em groanin'
Followed Crom up to his throne(in)
And it's good enough for me!

Of Lord Shardik you must beware;
To please him you must swear;
'Cause enraged he's a real Bear,
And that's good enough for me!

Azahoth is in his Chaos
Azahoth is in his Chaos

We will sing of Iluvatur,
Who sent the Valar 'cross the water

Now if only he don't sway us
That is good enough for me!

To lead Morgoth to the slaughter
And that's just fine with me!

We will worship Holy Ford
Beta, Delta, Gamma, Lord
But the Alphas might get bored
A Brave New World for you and me!

We will sing the Jug of Issek,
And of Fafhrd his chief mystic,
Though to thieving Mouser will stick,
And that's good enough for me!

Let us note the might of Ils
With a thousand or more quills
By the light that from him spills
He is good enough for me!

We'll invoke the blessed Camber
And the Unicorn of Amber
And the wizard Deliamber
They're good enough for me!

The late return of the Prophet Zarquon
Caused his followers to hearken
As the Universe went dark on
All of you and me!

It was good enough for Cthulhu
Who'd eat me and who'd eat you, too;
If it's good enough for Cthulhu
Then it's good enough for me

HINDU:

There are some that call it folly
When we worship Mother Kali.
She may not be very jolly
But she's good enough for me!

We will go to worship Kali
She will help us in our folly
She'd be quite an armful, golly!
And she's good enough for me!

As the goddess Kali dances
With her worshippers in trances
You can learn some Hindu stances
And that's good enough for me!

I will wait till four-armed Kali
Drags me thru that lonesome valley
She's disgusting act-u-all-y
But She's good enough for me!

ISLAMIC:

We will all bow down to Allah
For he gave his loyal follow
Ers the mighty petro-dollah
And that's good enough for me!

Warriors for Allah
Are sure to have a gala
Time in old Valhalla
And that's good enough for me!

JEWISH:

If you think that you'll be sav-ed
If you think that you'll be sav-ed
If you follow Mogen David
Then that's good enough for me!

Some guys have a circumcision
On account of their religion,
An embarrassing incision
Cut just ENOUGH from me!

Let us worship old Jehovah
All you other gods move ovah
Cause the one God's takin' over
And it's good enough for me!

Let us celebrate Jehovah
Who created us "ab ova"
He'll be on tonight on "Nova"
'cause he's good enough for me!

KAHBAHLA:

We will read from the Kabahlah
We will read from the Kabahlah
It won't get us to Valhalla
But it's good enough for me!

We will read from the Cabala.
Quote the Tree of Life mandala
It won't get you in Valhalla,
Yet it's good enough for me!

KRISHNA:

We will all sing Hare Krishna
We will all sing Hare Krishna
It's not mentioned in the Mishna
But it's good enough for me!

Hare Krishna gets a laugh on
When he sees me dressed in saffron
With my hair that's only half on
But that's good enough for me!

I was singing Hari Rama
With my friend the Dalai Lama
'Til they dumped us in the slammer
But that's good enough for me!

MIDDLE EASTERN PAGAN:

I'll sing some songs to Lilith,
Not so young, and not so girlish,
and She's always PMS-ish,
but She's good enough for me!

We will have a mighty orgy
in the honour of Astarte
it'll be a mighty party
and it's good enough for me!

Lilith wears a lacy nightie
And She is a little flighty
She will get you all excite-y
She's wet-dream enough for me!

We will sing to Lady Isis
She'll stand by us in a crisis
And She hasn't raised Her prices
And She's good enough for me!

We will all bow down to Dagon
We will all bow down to Dagon
He still votes for Ronald Reagan
And that's good enough for me!

We will all bow down to Enlil
We will all bow down to Enlil
Pass your Cup and get a refill!
With bold Gilgamesh the Brave!

Let us worship sweet Eninni
Let us worship sweet Eninni
In a skimpy string bikini
And that's good enough for me!

Oh the ancient goddess Nerthus
From herself the Earth did birth us
And I wonder: are we worth us?
But she's good enough for me!

We will go to worship Lillith
Grab your cup, step up and fill it
Tho 'ware she don't make you spill it!
And that's good enough for me!

Well Dimuzi's on vacation
He'll be back when spring awakens
There will be such recreation
There will be enough for me!

Oh the Phillistines abound
Oh the Phillistines abound
They had the biggest Baals around
And that's good enough for me!

MITHRAISM:

We will sing a song of Mithras
Let us sing a song of Mithras
But there is no rhyme for Mithras!
Still he's good enough for me!

We will all be saved by Mithras
We will all be saved by Mithras
Slay the Bull and play the zithras
On that Resurrection Day!

MOONIES

We will worship Sun Myung Moonie
Though we know he is a goonie
All our money he'll have soonly
And that's good enough for me!

NEW AGE:

Oh, our Spirits will awaken
Oh, our Spirits will awaken
Watch the Universe a-quakin'
Which is Gurdijeff to me!

Timmy Leary we will sing to
And the things that he was into
(Well, at least it wasn't Shinto)
And that's good enough for me!

In the sky I hear a hummin'
It's the UFO's a-comin'
That's not banjos that they're strummin
But it's good enough for me!

Well I'm tired of Ronald Reagan,
He's too square to be a pagan,
Let's all vote for Carl Sagan!
He's good enough for me!

I'll arise at early mornin'
When the Sun gives me the warnin'
That the Solar Age is dawnin'
And that's good enough for me!

Just like Carlos Castenada
Just like Carlos Castenada
It'll get you sooner or later
And that's good enough for me!

NEW WORLD PAGAN:

Thanks to great Quetzacoatl
And his sacred axolotl
And his gift of chocolatl
And please pass some down to me!

Praise to Popacatapetl
Just a tiny cigarette'll
Put him in terrific fettle
So he's good enough for me!

Now watch out for the Maya's,
They might really try to fry ya,
Sacrifice people, not papaya's,
Just as long as its not me!

Quetzacoatl's flyin'
With the Toltec and the Mayan
And the mushrooms he's been buyin'
Are good enough for me!

Some folks pray to the Great Spirit
Most folks just cannot get near it
So they hate it and they fear it
But it's good enough for me!

Some folks worship the Kachinas
Some folks worship the Kachinas
They look like "deus ex machinas"
But they're good enough for me!

Montezuma liked to start out
Rites by carrying a part out
That would really tear your heart out,
But it's good enough for me!

And when old Quetzacoatl
Found a virgin he could throttle
And put her heart into a bottle
It was good enough for me.

We will worship Xochipilli
Though it might be a bit silly
Running naked makes me chilly
But it's good enough for me!

We will worship Xipe-Totec
Tho it is a little lo-tek *
It is not a bit ero-tek (erotic)
But it's good enough for me!

* "low - tech(nology)

Oh, there's none like Huizlipochtli
For destroyin' people tot'ly
Best to worship -him- remotely!
But he's good enough for me!

The Kachinas of the Hopi
Dance about and some act dopey
They don't leave you feelin' mopey
So they're good enough for me!

I have gotten in the way-o
Walkin' with the Monster Slayer
He is worthy of a prayer
And he's good enough for me!

SCIENTOLOGY

L. Ron Hubbard liked precision
And he founded a religion
That has caught a lot of pigeons
And it's good enough for me!

In matters Dianetic
You need not get frenetic
Make your Engrams copacetic
And that's good enough for me!

SHINTO:

There are some who practice Shinto
There are some who practice Shinto
There's no telling what WE'RE into!
but that's good enough for me!

I don't really go for Shinto
It's just something I'm not into
Tho I guess I could begin to
'Cause it's good enough for me!

In Japan they thought it neato
When they worshipped Hirohito
But that didn't sit with SEATO
So it never more will be!

THELEMA:

Uncle Crowley was a dreamer
At the Abbey of Thelemer
But his magic is a screamer,
So it's good enough for me!

When the clouds they are a'rumbling
And the thunder is a'grumbling
Then it's Crowley that you're mumbling
And it's good enough for me!

There are those who follow Crowley
Tho the stuff that he held holy
Turn your your brain to guacamole
But he's good enough for me!

Let us call an Elemental
For a temporary rental
Just as long as it is gentle
It is good enough for me!

It was good enough for Crowley
With his sacraments unholy
Who smoked pot and ate some moly
And it's good enough for me!

VOODOO:

There are people into voodoo
Africa has raised a hoodoo
Just one little doll will do you
And it's good enough for me!

There are people into Voodoo
There are people into Voodoo
I know I do, I hope you do!
And it's good enough for me!

If you're really into dancing
And you wanna try some trancing
Then the Voodoo gods are prancing
And that's good enough for me!

WICCA AND GENERAL NEO-PAGAN:

Well, she raised an awful flurry
When she made the scholars worry
Thank the Gods for Margaret Murray!
She is good enough for me!

When old Gerald got it goin'
When old Gerald got it goin'
All that hidin' turned to showin'
And that's good enough for me!

It was good enough for Granny
She could throw a double-whammy
That would knock you on your fanny
And she's good enough for me!

It's not good enough for Reagan
It's not good enough for Reagan
He's too square to be a Pagan!
And that's good enough for me!

With the aid of my athame
I can throw a "double-whammy"
(And can slice and dice salami!)
So it's good enough for me!

Meeting at the Witching Hour
By the Bud, and Branch and Flower
Folks are raising up the Power
And that's where I want to be!

There will be a lot of lovin'
When we're meetin in our Coven
Quit yer pushin and yer shovin'
So there's room enough for me!

We will worship with the witches
'Cause we're rowdy sons-of-bitches
And they scratch us where it itches
And that's good enough for me!

Well the Christians all are humming
Cause they say their God is coming,
Our God came three times this evening
And that's good enough for me!

We will gather at our saunas
When the spirit comes upon us
To perform the Rites of Faunus
And that's good enough for me!

Some folks worship all of Nature
Tho they love to taunt and bait-cher
They're just funnin', they don't hate-cher
And they're good enough for me!

ZARATHUSTRIAN:

We will pray to Zarathustra
And we'll pray just like we usta
I'm a Zarathustra boosta!
And that's good enough for me!

It could be that you're a Parsi
It could be that you're a Parsi
Don't need a ticket; you get in free
And that's good enough for me!

I pray to Ahura-Mazda
He's one god who sure won't pause ta
Pound some heads when given cause ta
Which is good enough for me!

I can't rhyme Ahura Mazda,
I'll praise the man who tries ta
Then I'll wait for Barak Raz ta
And that's good enough for me!

UNCLASSIFIABLE VERSES AND UNKNOWN GHODS:

We will go down to the temple
Sit on mats woven of hemp-le
Try to set a good "exemple"
And that's good enough for me!

There are those who worship no gods
For they think that there are low odds
That the god-seers aren't drunk sods
But they're good enough for me!

Let us watch Ka-ka-pa-ull
Frolic in her swimming pool
Subjecting chaos to her rule
And that's all right with me!

Where's the gong gone? I can't find it
I think Northwoods is behind it!
For they've always been cymbal-minded
And they're good enough for me!

They revered ancient ENIAC
And sacrificed to UNIVAC
Now we sing our chants on VAX pack
And that's good enough for me!

Some folks pray to the Orishas
Tho their humor can be vishas
When they grant your stupid wishas
But they're good enough for me!

When you worship Rusto
Treat your friends with lust-o
Pursue your faith with gusto!
And that's good enough for me!

There are those who worship science
And some would send 'em to the lions
Without 'em we'd have no appliance
So they're good enough for me

We will all bow down to Gozer
Priestess did it with that Joser
Cross the streams, and there she goes, sir
And that's good enough for me!

We will worship Christian Jesus
And do just like John Paul pleases
That we will... when Hades freezes!
And that's good enough for me!

Drink to FUFLUNS he's just fine
The Etruscan god of wine
This verse doesn't really rhyme
But it's good enough for me!

I have got a strange religion
I will worship Walter Pidgeon
Is he sacred? Just a smidgen!
But it's good enough for me!

John, Paul, George and Ringo
We will worship playing Bingo
We will listen to them sing-o
And that's good enough for me!

THE OBLIGATORY LAST VERSE

It's the opera written for us!
We will all join in the chorus!
It's the opera about Boris,
Which is Godunov for me!

I suppose that this last song has turned you into a newt by now. You may not realize that it happened, 'cause that's just how that sort of thing seems to work. You need to put a carrot on your nose and find a duck, and weigh it. Then you'll be OK again.

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THE HIGH HOLIDAY SONG
-Melusine
(Tune "The Serving-Girl's Holiday")

I've waited longing for today
Spin the bobbin and spool away!
In joy and bliss I'm off to play
Upon this high holiday!

CHORUS: And spin the bobbin and spool away!
Oh joy that it's a holiday!

This night of (name) now we greet
Hail my friends, and merry meet!
Strike the harp; the drum we'll beat
Upon this high holiday!

The wine and cakes we've bought and made
Found a spot in a moon-lit glade
Our love and trust will never fade
Especially on this holiday!

In forst glade we've built a fire
Symbol of our heart's desire
Within Her Love we'll never tire
Wit thee well this holiday!

Cast the Circle, we're within
Let the Spiral Dance begin!
Invite the Lord and Lady in
Upon this high holiday!

Dancing, spinning to the tune
The Piper plays beneath the moon
We chant as one the Witches' Rune
Upon this high holiday!

*

By: Lucie
Re: Labelling Wiccans

Hello. I'm the academic that Khaled mentioned. sigh... I've read the thread on definitions and I can see the trouble you have gotten into: prescriptive definition versus descriptive definition. Let me explain: I am currently working in the Dept of Religious Studies of the University of Ottawa as a graduate student studying contemporary religious movements in Canada, especially women centered or women defined. This, by definition,includes Wicca/Witchcraft/Neo-Witchcraft/Neo-Paganism/Women's Spirituality/Women's Urban(Neo) Shamanism...etc... I'm not the only one there involved in this research (we have an actual "Centre for Research in Women and Religion"). We also have a number of women (and one man) researching collateral aspects of the above mentioned religious phenomena. We have had to come to some working definitions so that we can talk to each other and to other religionists.

Personally, I have also had to come up with some minimal definition of Wicca/Witchcraft that I can use as a representative of said phenomena (yes, I am using the plural form) when I am asked to present/explain/ explicate said phenomena to forums such as the Canadian Council of Churches or the Canadian Association for Pastoral Education (CAPE). It is as a result of this need, that I have developed a minimal inclusive descriptive definition that can be used to differentiate Wicca/Witchcraft from other religious phenomena.

What is a minimal inclusive descriptive definition you ask? Ok. Minimal = smallest number of characteristics Inclusive = includes rather than excludes Descriptive = what is actually there rather than what should be there (prescriptive) Definition = what can be used to define, ie. to draw a line around, to know relative to what is left undefined/unknown

I'm using a technique common in Anthropology: componential analysis, ie. the identification of discreet analytical features (components) that can be seen as occuring or not. A set of these which minimally defines something is seen as its descriptive paradigm. A descriptive paradigm is unique in that it can only be used to define the phenomenon it describes and no other. Ok? Just so you know what kind of language I'm using.

Yes, I consider myself 'Wiccan'. No, I am not a member/initiate/follower of any specific 'tradition'. I'm too much of an anar-

chist at heart for that, and anyways, how can I swear secrecy if my only stock in trade as an anthropologist is the knowledge I have gained by
experience? Sort of defeats the purpose, doesn't it?

Ok. So here goes....Relative to any other faith system,Wicca/Witchcraft (I won't seperate them yet) can be minimaly defined as consisting of these five necessary components:
1) faith system is nature based
2) divinity is conceived as inherent
3) divinity is apprehended as gendered and as minimaly female
4) the locus of decision is the individual
5) the locus of action is the individual in the present

What does this mean? Remember, this is to distinguish this faith group relative to any other type of faith group. It does NOT include variations, only COMMONALITIES.
1) nature based: as far as I can tell, all forms of Wicca/Witchcraft (WW for short?) are based on humans being part of and in nature rather than apart from. Also, seasonality and elements (air, earth, water, fire) are central to the human apprehension and interaction with nature.

2) divinity is inherent: divinity has manifested in all that is, all that is is an aspect of divinity, we are all manifestations of divinity.....

3) divinity gendered and female: divinity in one of its most apprehendable forms knows itself in the specificity of gender and that gender is at least female "The Goddess". All groups, whether they acknowledge the God or not,know divinity in its female form.

4) locus of decision: morality is a personal, individual thing and responsibility for choices is also a personal, individual thing. No one can (successfully) impose a set morality on any one else. Ostracism seems to be the only -effective- means of moral cohersion used by adherents to this faith. Its the other side of "Do what thou wilt, An it harm none" and the Law of Karma. If a person acts contrary to the community norm, this person will be shunned, ostracized, severely criticized, and may as a result,leave the community. No matter the behaviour which the community wishes to refuse to accept, the individual will not be 'punished' or told that they may not continue to behave in their chosen way. Again, even community norms (and community may be read as 'tradition') cannot be imposed or dictated. Even in oath bound traditions, oaths are taken freely and as freely adhered to or broken.

5) locus of action: nothing is differed to the 'ever after', nor is the past
fully responsible for what occurs in the present. This is it, this is

all there is for anyone, make the most of it. Again, no predestination, no fatalism, no 'heaven' or 'hell', this is not a prelude.

Secondly, no congregation, no group, no church, no polity has any more importance and certainly far less immediacy than the individual as the believer and the definer of what is believe. Faith is lived within the individual, as an individual.

Ok. Remember, this describes ONLY what all forms of WW share, NOT what deferentiates them from each other or what is defined within a tradition as what constitutes the whole of THEIR tradition. It is a minimal, inclusive, descriptive definition..... (part 2 follows)

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Whew....So what use is this type of definition? It allows me to compare WW to other faiths such as Christianity, Shinto, Islam, etc. It allows me to talk about beliefs and practices without getting mired in the specificity of traditions. It also allows me to speak of Gardenarians and Dianics in the same breath. They have more in common relative to other faiths than they have different relative to each other...

I was asked what defined WW relative to other Pagans and to nature based faiths such as Shinto. It took some thinking but I think I've been able to do it:
WW is
1) focused on the human (rather than nature or divinity)
2) divinity always takes a human form (at least)
3) WW works according to principles (fundamental underlying realities which inform behaviour)
4) WW is law driven (there is a 'right' or 'proper' way...) 5) bel ievers need to rationalize and to make scientific their faith (just think of tables or correspondences and our explanations of 'why it works')

I was also asked what distinction I made between Pagan, Wicca and Witchcraft. I do make a difference.

Pagan: from paganus (latin) for of the country side as opposed to "civitas" of the city

Neo-Pagan: post 196o's revival of country cum nature based spirituality -seen in opposition to Christian/Mainstream church -logical spiritual outcome of the 'back to the land' and 'experiential experimentation/mystical quest' of this same era

Witchcraft (revival): British phenomenon dating from the 1950's. Wicca is used in Gardenarian texts but not used as a lable of the faith group or practice. Wiccan NOT used.

Wicca/Wiccan: preferred terms adopted by many North American developed

Traditions of WW to differentiate themselves from British Traditions (Gardenarian, Alexandrian)

Witch/Dianic: terms of self definition used by many North American women to acknowledge their mythopoethic/political reclaiming of woman centered / woman defined spirituality. Often expressed as: Women were burned as witches in the Middle Ages, well, I'm a witch and you're NOT going to burn me! May or may not express the adherence to a specific tradition (Reclaiming, Dianic (Z. Budapest), etc) but is always an indicator of woman centered / woman defined experience and self definition.

Neo-Witchcraft: all forms of contemporary Anglo (ie of English language,not an ethnic or nationalistic lable) witchcraft to distinguish from Ancient, Middle Eastern, Midieval, or non-European forms

Wicca versus Witchcraft: as it seems to be used by most people today. Wicca is a type of religion and witchcraft is a technology (ie spell crafting,craft of the wise, nature magic....)

By: Randronoth
Re: JudeoPagans 1

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Iyyar: A Menopause Ritual
Penina Adelman

A time to keep and a time to cast away

This month's ritual has been designed with an awareness of our mothers, grandmother, and great-grandmothers who were earlier inhibited---even in the community of Jewish women--from marking the cessation of menstruation, of derech nashim (the way of younger women as in Genesis 31:35) and the release from the physical tasks of childbearing and childrearing. Now wholly freed, our female ancestors would have been ready "to give birth" to their personal creativity, to dip into Miriam's Well without the distractions and responsibilities of family.

We hope to convey a positive tenor to this life cycle event which has been feared and misunderstood by so many men and women in the past. Once a woman has reached the age beyond which pregnancy ceases, her gender identity is often blurred by society. She is in a transitional state, experienced by those interacting with her as being full of power and danger. During the tumulous fourteenth century when the Black Death struck in Europe,those women who managed to survive the disease and live to old age were thought to be witches.

In interviewing post-menopausal woman to arrive at an appropriate ritual marking their "change of life", I found unanimous reactions. All indicated they would forgo any ritual ceremony that emphasized menopause, fearing a societal backlash which might discriminate against them as they advanced in age. Most said they did not feel very different physically after menopause. The aging process itself was their emphasis; the gradual body changes. These were linked not only to menopause, but to the entire process of aging. Whether these same feelings and attitudes will persist when contemporary young women reach their menopause is now being speculated.

Some women may choose to mark the end of menopause with a "mature age bat mitzvah" if they have never had one as an adolescent. Setting a goal such as learning to read and speak Hebrew, to read Torah, to lead a prayer service, teaching a Jewish text within the forum of a bat mitzvah, at an age well beyond 12 or 13, is the way many older women are choosing to reenter the tradition after years of alienation from, or passive appreciation of, Jewish ritual. Others may wish to invite

friends who experience menopause already or are presently undergoing it. My own mother has said that she could not imagine participating in a menopause ritual, but would have liked to get together with her friends to share experiences of those important years of change.

Hithbagut

Bring: The book of Ruth (several copies); a group for the mithbogeret. (As preparation, read the Book of Ruth.) Setting: Home of the mithbogeret, the menopausal or post-menopausal woman, here named Tamar. We are in a sitting room. Have pictures of the woman as a baby, young girl, young woman, bride, mother, grandmother. Flowers and greens of the season decorate the room. Attending are all the female relatives of the mithbogeret who can be present--sisters, daughters, mother, aunts--as well as her good friends, including members of the Rosh Hodesh group.

Themes of Iyyar

Keeper: Iyyar is a transitional month which falls between two major holidays--Pesach, in the month of Nisan, and Shavuot, in Sivan. From the second night of Pesach, we count forty-nine days (seven weeks) until Shavuot, the Feast of Weeks. This period is called the Omer. When the Temple still stood in Jerusalem, each family would count a sheaf offering of grain to bring to the Temple on the pilgrimage festival of Shavuot. The purpose of this may have been partly a way of blessing the Spring harvest which would also be celebrated on Shavuot.

In the act of counting, the Rabbis saw an opportunity to keep track of inner harvest of spiritual qualities. Every week of the Omer was to emphasize a particular attribute of God. Each day of the week then represented a different permutation of the divine attributes.

In the context of this Rosh Hodesh Iyyar marking Tamar's hithbagrut, one may think of the counting of years and deeds and events which make up a woman's life. given are seven distinct stages of life corresponding to the seven weeks of Omer: conception, pregnancy, birth, childhood, womanhood, motherhood, and maturity.

In the seven-week counting of the Omer, we find the suggestion of seven ritual activities which may be performed during the Rosh Hodesh celebration for any given month. We take as our impetus the Rabbis' notion of seven divine attributes to be explored and emulated for the purpose of healing the ills of the universe. We have designated these activities:

meditation, ritual immersion, (mikveh), singing, prayer, storytelling (midrash), text study (talmud torah). eating and drinking.

Omer as Period of Mourning

Keeper of Iyyar: The period of the Omer which includes the entire month of

Iyyar is considered by observant Jews to be a time of mourning. Wedding

ceremonies, hair cutting, and playing music are prohibited. The reasons for this are unclear, ranging from a plague said to have

killed the disciples of Rabbi Akiba in the early centuries of the Common Era, to the influence of a Roman superstition which held that during this time of year, the souls of the dead wander into the land of the living. We do not view menopause as a time to mourn the "end of fertility", as have many in the past. Our purpose in coming together today is, rather, to understand and recognize the meaning of menopause for women who have experienced it or will soon enter its phases. Today we have an opportunity to think of new ways for women to mark this time in future years.

Sign of Iyyar

Keeper of Iyyar: The astrological sign of the month is the Bull, Shor. Nisan is the month during which seeds are planted. The bull ploughs the earth, bending its broad neck to the ground, dragging a heavy load. The bull tends the change from the new Spring growth of Nisan to the first Spring harvest of Sivan. The rhythms of the earth reverberate throughtout the strong body of the bull.

Kavannah

Keeper of Iyyar: In some cultures, once a woman has passed the age of childbearing, she is known as the "Wise Woman" of the community. In her reside the knowledge and values of her people which she transmits to the young. Hers is the status of a venerated elder. This contrasts sharply with the devalued status of the aging female in our own culture. Today we intend to question this and to learn about the experience all have had during menopause in order to instill new and

positive expectations in our children and grandchildren. One of the major misconceptions we need to address has to do with sex and the older woman. In Judaism, sex has never been linked only to procreation. On the contrary, in addition to procreation, sex exists for the sake of pleasure, wellbeing, and harmony in a marriage. Therefore, when a woman has passed the age of childbearing and even earlier, she is encouraged by Jewish law to enjoy sex with her partner. Are there any other kavannot? Each woman voices her own intention for the ritual.

Woman: To mark the passing of physical fertility and to rededicate ourselves to a greater focus on spiritual, intellectual, and artistic creativity and fertility.

Woman: To say good-bye to the womb, rechem, the center of childbearing.

Woman: To praise and give thanks for the cycles of life which pulsate through our bodies.

Woman: To say good-bye and good riddance to tampoons and sanitary napkins and pads and foams and jellies and diaphragms and pills and anything else I've left out--forever!

Tamar, the Mithbogeret: I would like this to be a ritual of transmitting wisdom, hokhmah.

In Greek, the word for "wisdom", sophia, was identified with a female figure. In Hebrew hokhmah is a word of the feminine gender. The connection between wisdom of Tekoa and Abel in 11 Samuel 14 and 11 Samuel 20, respectively, are examples of what seemed to be a convention in Isreal at that time--a woman of the community who knew how to choose her words wisely and communicate the desired message. She was perhaps a female counterpart to the Hebrew prophet, God's instrument of communication with the people of Isreal. More examples are found in Proverbs 14:1 and in poem recited to the woman of the household on Sabbath evening, "A Woman of Valor." One of the last lines speaks of her mouth, which "opens with wisdom."

In fairy tales, the woman with special powers, with the knowledge of creation and destruction, is either an evil witch or a good fairy godmother. Both are frequently characterized as older women. In this hithbagrut ritual, we teach and lead a discussion based on two stories of mother and daughter figures where the mother passes on her life's wisdom to her daughter. they are stories of Naomi and Ruth in the Bible and Demeter and Persephone from Greek mythology.

Storytelling

All should have a copy of he story of Ruth and Naomi, or should have read the story in preparation. Tamar, the mithbogeret, then tells the Greek myth in her own words.

Demeter and Persephone

Once there lived a goddess who ruled over the earth. She had power over agriculture, causing aboundant growth of cereals and grains. In this way she echoed Naomi and Ruth, women of the land. Demeter had one lovely daughter, Persephone, as fair as the first flower of Spring.

One day Persephone wandered far from her mother to pick flowers which

beckoned. Steeped in the fragrance of those blooms, she was startled by Hades, the dark god of the Underworld. He seized her and pulled her down to his cold, damp kingdom beneath the earth.

Demeter sank into despair when her beloved daughter did not return. She entered into mourning, forgetting to bring new buds into being. She grieved for her daughter, even refusing to eat or sleep. Thus, the earth was allowed to wither.

When at last she sought aid from the gods to find her daughter, she was told that if Persephone had not eaten food in the Underworld, she could return unharmed to this world. Though Persephone had not been tempted by food, Hades was able to break her resolve with a single

ruby seed of a pomegranite. Knowing that if he could induce her to nourish herself in his domain, he could have her as his wife, he strove to make her taste food. Because of that one seed, she would now have to divide her time equally between Hades and Demeter, between the land of darkness and death and the land of light and life.

That is why the Greeks say that the earth blooms half the year and withers during the other half. When Persephone descends to her husband,
Hades, Demeter forgets to bring the buds into being.

Tamar describes the link between these stories in which an older woamn passes down special knowledge to a younger woman, and the onset of menopause in which the transmission of wisdom amoung the members of a women's community is crucial. She tells of her own experience of menopause and asks other women to share theirs. The younger women who are present share their fears and fantasies of menopause and ask questions of the older women.

Meditation and Movement

Woman: Since menopause involves a new relationship with one's body, we now meditate on ending that segment of our live characterized by an active womb.

This meditation begins with a movement excercise called "Aura-Brushing." The "aura" is the psychic field arond an individual. This aura may be affected by fatigue, illness, depression, isolation. The purpose of "brushing the aura" is to symbolize making a fresh start by discarding the cobwebs which drain one of energy.

We start by forming groups of threes, one woman standing in the middle, one on each side of her. Now the woman in the middle should close her eyes. the other two will begin to whisk the air upward from her feet as they whisper her name repeatedly. They whisk from her feet, her legs, her trunk, up to her neck and head, whispering all the while.

Each woman in the group takes turns standing in the middle while the other two brush her "aura".

Woman: I composed this meditation especially with you in mind. Tamar, as you and I have been working together, I know the kind of imagery you might use for yourself.

It is important to note here that the process just mentioned is a crucial one for the Rosh Hodesh ritual. As pioneers in new ritual, we continu to scrutinize our conceptions to create meaningful ceremonies.

In this case, Tamar asked for help in saying good-bye to her once-active womb. another woman might require a different image journey.

Woman: While we composed the following for Tamar, all may participate, even those not yet at menopause. But do not feel you must participate. You may wish to close your eyes sending healing energy to Tamar. Or, you may wish to start with this visualization and then let your own imagination take over. Some of you may want to leave the room. How you decide to participate is your own choice.

Now, begin by finding a comfortable position. Close your eyes and focus on your breathing deeply in and out...

See yourself carrying your womb in a crystal jar. Look at it carefully. take the jar with you to Jerusalem. Carry it carefully up to the Mount of Olives. Find a spot on the Mount of Olives and begin digging a hole with your hands.

Dig deeply, and when the hole is deep enough, place the jar containing your womb deep into the Jerusalem earth. Cover the jar carefully. Know that your womb is buried safely, forever. Before leaving the spot where your womb is buried, thank your womb for all that it has given you. Thank the earth for protecting and housing your womb.

Cover the spot with a smooth, white Jerusalem stone. Walk to a nearby waterfall. Stand beneath it and feel yourself cleased from within and without. Retuen home knowing that you will continue to be creative and productive. Feel yourself strong and in perfect health.

When you are ready open your eyes.

When the mediatation is over, some of the women share what they felt. Others remain silent, choosing to listen. Tamar is very peaceful, talking about what this ritual evening has meant to her.

Gift the women present Tamar, the mithbogeret, with a gift, one they have made or bought. The Keeper of Iyyar invites all to partake of the food and drink on the table.

The Blot

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The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. (The word blot itself is related to the Norse words for "blood" and "sacrifice.") As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alchoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this. Rituals such as the blot have been falsely interpreted by post-Pagan sources in order to denegrate the ritual or trivialize it. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won't erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with "ond" or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an incredibly important part of Norse cultur (and of most ancient cultures) and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfullness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the

initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the

least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into onesself. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer "Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men." (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion. For example, a father tending his sick child might pour a blot to Eir

the Goddess of healing. Obviously he doesn't have time to waste on the "trappings" of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of intent at the beginning and some sort of conclusion at the end. It might also be interspersed with or done at the conclusion of ritual theater or magic. Our kindred, for example, begins the ritual with a chant of "Odin, Vili, Ve" which connects us to the Gods of creation. Between the invocation of the God or Goddess and the actual Blot we usually add a meditation or something else which acts as a focus of the ritual. Once, for example, we made mead in the middle of a ritual to Aegir. As part of our blot we also pass the horn three times. The first time around is a taking in of the power of the charged mead and all offer a toast to the God(s) of the occasion. The second and third rounds are open to toasts to other Gods, toasts to the kindred, the hosts, to pledges, boasting and anything else on wishes to say. It is essentially a "mini sumble" in the middle of our blot. Always of course, we remember the purpose of our ritual. We would never toast one of the Jotnar during a ritual to Thor for example. We have also added a few steps at the end which are a private affirmation of our groups kinship with each other and with the Gods.

Basic Outline of the Blot Ritual:

I. Sanctify space with the Hammer rite
II. Invocation of the Deity
III. Secondary Activities supporting the blot: meditation etc.
IV. Load mead by offering it to the God
V. Pass mead for blessing or sprinkle on folk
VI. Other activities, prayers, etc
VII. Thank the deity
VIII. Pour the libation to the Earth

THE NECKLACE OF A THOUSAND STRANDS

In the beginning that ever was and ever shall be, there was only Night. She lay sleeping. In Her sleeping, She dreamed. In Her dreaming, She sighed. In Her sighing, She turned and in Her turning, She awakened. In Her awakening, She saw naught but Herself, and found Herself beautiful.

Long did She delight in Her beauty, Her perfection. Her softly rounded limbs, full body and flowing hair were so magnificent that She wished to adorn Herself.

She captured Her thoughts, each a brilliantly colored speck of light, and strung them together to form a Necklace of a Thousand Strands. This She donned and was pleased.

Each speck sparkled with its own hue and brilliance, creating spectacular scenes of Night in Her many attitudes and postures. When Night moved, so did the Necklace of a Thousand Strands. This created a living, moving mosaic of Night - each image acting and reacting with other images of Herself.

Though this was beautiful and pleasing to Night, it created in Her a loneliness. Loneliness to have companionship, loneliness to have another admire Her great beauty, loneliness to experience love outside Herself.

Not know how to create this Other that She longed for, She sought to amuse Herself through movement. She began a stately dance, slow and measured. As She turned in the figures of the Dance, wind was created in Her passing, and in it She visualized a partner, a counterpart.

She sent all Her love and longing into the whirlwind She had created, and a shadowy form began to take shape. She turned and spun ever faster, thinking more upon the shape of Her desire.

The form became more solid. It began to take on substance and reality. It was like, yet unlike, Night. She felt drawn to it and it was impelled toward Her.

She gloried in Her creation of the form, and it adored Her great beauty. The Two danced together. The longer They danced, the stronger and brighter did the fierce spirit of longs and love grow between Them, Night and Her Shadow.

Her Shadow became all that Night was not, out of Her longing to be fulfilled, and She was called Day.

Day and Night danced furiously together, and finally, no longer able to keep apart, made love to one another. In Their wild,

passionate turnings, the Necklace of a Thousand Strands began to break, a strand at a time. The specks of light went flying off to become the Stars, to swim about the divine couple, in beautiful precise patterns, as if to remain a part of Love's Dance. Thus began the Ages of Loving.

All but one strand broke, and it remains together to this day. It is seen in the sky, brilliant, breath-taking and awe-inspiring. We call it the Milky Way.

Dawn and Dusk are the sacred times and places where Night and Day merge in love's ecstasy. Keep them holy.

Night and Day danced lovingly and long, through the spectacular, blazing bits of thought that had flown away by the breaking of the Necklace. Not long can such love exist with creating of Itself images that reflect this Great Love.

Many of the bits of brilliance grew heavier and more solid throughout of passing of the Ages of Loving. These bits were called Worlds, or Planets.

The Lady and the Lord, Her Consort, looked upon their Worlds, delighting in each one, and decreed that there should be life upon them. Life that re-created the Love and Harmony that They and the Universe shared.

So, They began to form upon these Worlds, rivers and streams and bodies of water to quench the thirst of the plants and animals that would henceforth live upon the nurturing breasts of these Worlds.

These Worlds They called "Little Mothers," for from their soil would spring all manner of life and it would be sustained by the "Little Mothers."

Near each of the "Little Mothers" there was always placed a particularly bright thought-speck, called the "little Fathers." For Night and Day knew, as we do, that Life must have warmth and light to truly grow and reproduce.

All Worlds They did not make the same, for diversity and combination serve to further the Great Love of Themselves.

Having then seen to the Planets and Suns, and too, to the seeding of the Worlds with all manner of vegetable and animal life, the Divine Ones rested.

But the Great Goddess was not content. She felt the work was yet unfinished. She spoke to Her Consort and told Him of a plan. He agreed, knowing that the Lady knew what was best for Her Creations - for was She not the Progenitor of All?

Thus, they began to make and mold a people for a World. They made them in twos, male and female, to reflect the images of Themselves, and so that the re-enactment of Their Great Love

might take place.

Now we know what people transpired upon this World, but we, as yet, know not what people were designed to populate other Worlds,

or which Stars they are under by which they flourish by the Lady.

Though we would wish in our hearts to be the only objects of reflection of their Love, we must never think to believe that Their Infinite Love, burgeoning across all the Universe, had created none but Ourselves. Nor that the Divine Ones are so limited that They have not created many peoples on many Worlds, though unbeknownst to us. And they - these people of other Planets, like us, are perfect reflections of that immense, Divine Never-ending Love.

LIGHT OF THE WOMB

In the warm Womb of Her Mother, She rested and dreamed. She felt through the membrane all that had passed, did pass, and would pass with Her Mother. She knew that Her Mother was reckoned to be beautiful, kind and giving; yet too, She know that those Her Mother would succor had no thought of her Gifts, and would not repay kindness with kindness, but rather with rapine and disregard.

Light-of-the-Womb knew that She had been seeing future dreams; that the ugliness and cruelty of Her Mother's foster-children was yet to come. And so, She resolved in Her heart to become beautiful but uncaring to those who would grasp at her beauty - unreachable, yet so desirable that Her Mother's foster-children would ache in their hearts for desire of Her.

The day of Her birthing came, and as Her Mother shuddered in the agonies of labor, Light-of-the-Womb cared not for Her own pains, nor for those of Her Mother - but thought only of Her imminent freedom that would at last allow Her revenge on those-yet-to-come.

With a heaving surge, She tore free from Her Mother's thrashing body, and screamed in triumph at Her escape.

Now even as the Daughter knew of all that passed with the Mother, so did the Mother know of that which passed within the heart and mind of the Daughter; and She set up a great travail. The waters of Her Womb crashed and hissed in torment; Her bones creaked and trembled; Her flesh rent apart in pain and suffering.

Yet in Her great Agony, the Mother cried out to Her Child, "Oh, Daughter! Light-of-My-Womb! Why do you betray your Heritage?" And in coldness, did the Daughter answer, "I would not be as You, Mother, to be ravaged by the uncaring; to be ignored by the lesser who have no sense of what they do; who see not beauty in its truest form!"

And She placed Herself a distance from Her Mother; away from the warmth of Her embrace - yet within the reach of Her low, gentle voice.

Long ages passed, and the uncaring Child danced Her empty dance about the abode of Her Mother, growing more delighted with Her

own frozen beauty; more strongly determined to exact revenge upon those who would bring pain and sorrow and disgrace upon Her Mother. Her light of beauty shone silvery and pristine upon Her Mother's sleeping form.

When the fosterlings came, at first they were reverent, and gave back to the Mother tokens of esteem and praise - all that they could with their limited abilities. Though Light-of-the-Womb saw this, She waited - unforgiving of the future grief She knew they would bring.

Always did the fosterlings worship Light-of-the-Womb, and She fed upon this worship as Her due, but did not soften towards them. Some of Her coldness touched the fosterlings and made them, too, a bit cold. But She cared not.

In truth, She became more cold and disdainful, at times even bringing madness to those who cared too deeply for Her. It was right and correct that they should worship Her beautiful Self, for was She not delicate and gracious in Her gift of Silver Light as Her Mother slept? Did not She cause Her mother's Love for Her to control the planting and growing of the food they ate? She, did She not, caused Her Mother's blood, Her salty Womb to pulse in rhythm to Her turning dance.

She ignored Her Father's brilliance, though She privately admitted that it was from Him She had inherited her gentle glow. At time, His anger flared at Her, then would Her gentle Mother intercede, coming between the Two, as if to protect the Daughter from His furious gaze. At these times, a bitter cold came upon Light-of-the-Womb, and Her cruel humor turned to dark despair. As soon as Her Father's wrath had cooled, Her mother would move gently away, exposing Light-of-the-Womb slowly to Her Father's gaze, so that He might remember the beauty of His Daughter.

Light-of-the-Womb began after a time to feel shame, and regularly turned Her face from Her Parents - so that at times only a sliver of Her shining countenance could be seen. Though She suffered shame at her disdainful ways, She found She could not change. For all heat in Her had died over the long ages, and no more was there the white hot rushing of blood in her veins. She had become stone - trapped by her own frozen vanity.

So now, as She looks upon those fosterlings that tear at Her Mother's pride and beauty, She cannot aid Her in any way, save to soothe Her Mother with Her silvery light, and to cause desire in the fosterlings' hearts. Her beauty and unapproachability tugs

at their hearts, causing their bodies' water to flow in Her timeless rhythms - making them turn a portion of their desire for Her upon their fellow fosterlings. Lovers, too, pray to Her and are heard. The mad are sacred to Her, known as Moon-calves.

Upon Her full face can be seen a look of surprised sadness, for She cannot partake of Her Mother's Fate, save to watch - and know that She, too, will be ravaged. But since She never gave of warmth and substance, there will never be regret in the stripping of Her bones. And only a cold, frozen thought is lodged in Her heart, remembering what love was.

No tears fall from Her eyes, for Her waters are wasted, and Her

blood is dried up; but a little remains of Her liquids; enough to warn the wise when rain will come. At these times She dons a halo of opalescent light to show the only She can, that She is still the daughter of Her Parents and that though She cannot feel love or give love, She can inspire that emotion in Her Mother's fosterlings when they gaze up at Her and call Her - Moon.

HOW THE SEASONS CAME TO BE

In the beginning of the green World, the Lady Night did dance upon the Earth's breast. She delighted in all the Earth - the growing herbs, the animals, the insects, the birds of the air, the creatures of the waters, and all that made up this pleasant abode.

She exulted in the warmth of the sunny days and cool nights. She ruled this world with Her companion and counterpart, the Bright King, whom She had fashioned out of Her longing for love. His name was Day; the brightness of the Sun shone from His visage. Great was their joy in one another, and in the green fertile World about Them.

The Earth became more and more full of Her creations - crowding happily in on one another, until there was little room to Dance or move about, and the Earth groaned under Life's weight.

Mother Earth complained to Father sun, the They consulted with each other on how they might best serve the Great Goddess, and at the same time relieve the burden that rested so heavily on Earth's weary body.

After much talking, they could not decide what they must do, and Father Sun told Mother Earth that since her's was the pain, so must Her's be the solution. And He turned away His Face and shrouded Himself in robes of seething clouds.

Coldness fell upon the Earth, and many things cried out in loss

an pain. For was not the Sun needful to them for Life? Many things began to wilt and shrivel close to the Little Mother's bosom, looking for solace. Many things burrowed deep, sleeping until a more favorable time.

Then Mother Earth devised a plan - let there be two halves to the year - the bright and warm, and the dark and cold. Thus would the burden lighten somewhat, when the things shriveled for a while.

Father Sun once again looked upon Mother Earth, and agreed that Her plan might work well. "But who would rule the dark time?" He asked.

"Let the Lord be the Master of the cold season, " She replied. "Then can the Lady renew and replenish all things after His Reign."

Father Sun felt it would not be wise to leave the Lady companionless. Why could there not be two - one to rule the bright and one to rule the dark. He wished that the Bright Lord should remain in the warm time; for He was straight of limb, bright of visage, and merry of heart. Too, Father Sun thought

the Lady would wish a companion to compliment Her beauty, be light-hearted in all ways, thus making the task of renewing all the more joyous.

Mother Earth thought long on this, and at last sent a choice of her own. The man was strong and dark of countenance. He had not the great beauty of Father Sun's choice, nor were His ways light-hearted and merry. He was much given to thinking, planning and building. He was much given to practicalities, and could be counted upon to the clearing away of the extra weight that so burdened Mother Earth.

On a day designated by Sun and Earth, the two Lords met in a glade where the Lady sat twining ropes of flowers in her tresses, and draping them about Her body. As She surveyed the two Lords, She felt chill from the Dark One. He seemed so stern and forbidding! The Bright One caused Her heart to dance. She ran gaily off, holding the hand of the Bright Lord, singing and laughing.

The Dark One said nothing. He went far to the North, where the sun's rays were weaker, and the vegetation sparser. He built Himself a fortress, and hunted for foods, preparing them in strange ways so that they would last a long while. These, He stored, and then set about making furniture and pots of fired clay in which to cook. After a time, He had made a snug and comfortable home for Himself, with room enough for guests.

The Lady and Bright Lord payed Him no mind, gaily Dancing and playing and loving. They planted seeds, tended them lovingly, and then at the fruits of Their Harvest.

On the day the Sun stood still in His journey, the frolicking Lady and Lord felt a sudden chill. There, in the meadow, where first the Three had met, stood the Dark One. He held out His hand to invite the Maiden Lady to come with Him.

The Bright Lord sheltered the Maiden in His arms, refusing to let her go, clinging with all the love of Life that was His nature. The Lady held close to the Bright King, refusing to look upon the Other.

"Then," said that Dark Other. "We fight!" They took up arms against One Another, and it seemed as if the Bright King was winning for a time. The Maiden Lady clapped Her hands in glee.

The Sun and Earth watched this battle passively; it seemed to go on forever. But the sun must not stay His course in the Sky,and as sunset approached, the strength of the Bright King waned. The Dark Lord, He of the Earth's devising, seemed neither to lose or gain strength, but remained constant. He struck a great blow against the Bright King, who fell down, dying. The golden grain drooped heavy heads, and the fruits of the trees fell to the ground in sorrow. The flowers began to wither, though new ones sprang up, blood red from the Life fluids of the dying God.

The Lady gave out a sorrowful cry, and the tree leaves changed their colors - some golden in honor of the Bright King's hair, some as red as His blood, and others the color of the Earth that was to receive Him into Her bosom.

The Lady heaped flowers upon the still form of the Bright King, and mourned Him in a sorrowful song; a song that raced through the branches of the trees, who added their own mournful tones.

Though the blood of the Bright King cried out for revenge, the Dark Lord ignored it, and grasping the Lady firmly by the hand, took Her off to His home in the North.

The fallen fruits and flowers dissolved in sorrow, into the Earth Mother's breast. The seeds of their yearning for Life lay dreaming of the long summer they had known; remembering the shining love that the Lady and Her Consort had shared with all that was.

Now Father sun was angry that Mother Earth's choice should win over His Bright King in battle, and took Himself off a ways from Her. The World became colder. Without the love of the Maiden,

the Brightness of the youth, and the warmth of Father Sun, Earth began to sleep under a blanket of white. So, too, slept all but the most hardy of plants, trees, and animals.

Though the Maiden resisted Him at first, She soon came to love the Dark One for His differences, and She learned much from Him, and He from Her.

Then one day, the Sun stood quite still, viewing the Earth, thinking how still and pale She looked - and how it was not Her fault that her Champion had won. He sent a pale ray of light down into the Caven Fortress where the Dark One ruled as Lord, the Lady by His side. And lo, a son was born to Them. His visage was bright and shining, as He laughed and played in His cradle.

For a time, the Dark One was jealous of the Child, for He knew it was the Bright One, returned. Then, as the Child grew to manhood, the Dark King sent Him away.

The Lady, refreshed from Her confinement, followed the Youth. Again, Spring came to the World.

Now, this story is many times repeated. Neither the Bright King or the Dark One ever own the Maiden-Lady for all time, but must share Her. This must be, so the World be a true World, that the Four Seasons go apace to turn the wheel of the Year, and that all may learn that Life and Death and Life are but a cycle, and that Hope is always near.

THE REASON FOR DEATH

A time after the Lady began Her yearly trip through the Seasons, sharing Her reign first with the Bright King, then the Dark King, She began to notice that when She returned to the Upper World, many of the things She loved had perished. She spent much time replenishing the Earth with new plants and animals. This work was joyous - as the creation of New Life is always joyous - but She puzzled over it.

She inquired of her Companion, the Bright King, but He had no knowledge of what was happening to those things that had perished. He slyly suggested that when next She traveled to the

Dark Lands to rule with the Dark King, to ask Him - the Dark One and Rival to the Bright King - the question that haunted Her so. "Perhaps," said the Bright One, "It is some mischief that He, the Dark One, has gotten up to. Then you shall have an answer."

Thus, during Her next time with the Dark Lord, She inquired into the matter. He answered, saying, "Yes, 'tis I." Angered, She

demanded to know why all the things She loved must wither and perish away at His command - for was not the growing and care of all things Her own right?

He told Her that Death was the rest and release for all things. That all things must wither and pass away for a time, to make room for new things - New Life. He explained that mortals and animals and plants,not being of the fine, high, spiritual stuff as Themselves, were unable to sustain the fullness of Life for a long while - that they grew weary and longed for peace.

She became anguished at the thought of the pains of her creations, and wished to know for Herself how they fared in their short lives. The Dark King bade her go into a mortal body for its normal span to learn of sorrow, pain, age,and the longing for release.

So She did go into the mortal body of a woman-seed in the womb of one of Her people. she was born in great travail, suffered all the pangs of growing up, and then She began to age. The mortal years passed through Her as days, and yet it was hard and wearisome. Pains beset her, her joints grew stiff, Her eyes dim, and Her mind uncertain. The many wisdoms She had gained, She spun as tales for little children sprawled by the hearth-fire on bitter Winter days. she knew that though they listened now, they would forget all She had told,and have to learn and re-learn it all in their own time. Sadness fell upon the Goddess.

At last, troubled greatly by Her body's infirmities, She begged the Lord's release from the body that encompassed her spirit. The Dark Lord, Ruler of Death, closed Her eyes with a gentle, loving hand, and lifted Her forth. Her bright, shining presence was once again strong and beautiful.

The Lady's tears fell golden to the ground, capturing an insect, a flower - and froze there, in the cold light of Her understanding. These tears are found by mortals even today, and prized as gems. Not all have forgotten the beauty of the meaning of those golden teardrops.

She turned to the Dark Lord, smiling. She said, "I knew not that I knew not, but You have shown Me that peace, and rest and renewal are the rewards Death gives at the end of a hard and treacherous life. How sad it is that these mortals know nothing of Our Glory, save at the end of physical existence." He replied, "Lady, it is Law; whatever You have brought into existence never truly ceases to exist, but merely is changed into something new."

She pondered long on this, and then turned to the Dark Lord and said, "Therefore, let Us give them the ecstasy of Love for one another, that they may touch upon this great beauty while on Earth. Let it be the hope that spurs them on, though life seems

hard at times. And let them remember and love one another again, when they have returned to physical form." "So be it," said He.

The Lady gathered up Her frozen tears, and strung them together with pieces of jet, taken from the Dark Lord's Hall. this necklace was to remind Her always of the intervals of Life and Death of all things.

The Lord kissed her hand twice, and watched Her walk away to green the Earth once more, resplendent in Her new understanding of Life, Love and Death.

KARMA: THE WHEEL AND THE SPIRAL

The Lady of the Wheel of the Year, having learned that Death was a necessary part of Life, returned to her Bright King, and together they Danced with great joy, greening the Earth - so that all was again covered in blossoming, bursting Life. From time to time, She would see one of Her People in sorrow and travail, and She would remember that existence. She felt a pang of sorrow, recalling the despair at pain and trouble that mortals felt all through their lives.

Only in the midst of Love or at the end of physical existence did they know bliss. Too often, even the bliss of Love was forgotten in the throes of hardship and misery. Too, She realized, that though there was rest and succor at the end of physical existence, the mortals knew no hope for betterment, other than peace at Life's end.

At first, She did not speak of this to either the Bright Kin or the Dark Lord. She pondered privately upon the cycle of Life, Death, and Rebirth; the Seasons of the wheel of the year, and at last made a decision. Conferring first with One then the Other, the Lady persuaded her two Lords to consider a plan to help Her people. That They might more readily accept Her plan, She presented it as a game.

This game, She called Karma: it was an elaborate system of debits and credits by which the players could judge the progress of the playing pieces - the pieces being the People. Now, the actual living on Earth was only part of the game - the first stage - to be clever enough to survive danger, disease,hunger and other pieces maneuvering for the same. the second stage was how well the pieces maneuvered for the prizes - and how honorable they went about achieving their goals (a credit), and how dishonorably they chose to act (a debit).

Adding a further twist to the game, She insisted that when a piece had achieved the full round of the twelve-spoked wheel - having experienced and mastered the lessons of each spoke and

returned a final time to the hub (known as the Summerland), that a third level be added. this third level, being on of the Spirit, gave the pieces a chance to grasp from a Higher Existence than that of merely bettering the Physical Self.

To expedite the counting up of credits and debits for each piece, She created a body of beings known as the Lords of Karma. She set before Them the cosmic Laws of Order and Existence, and gave into Their keeping the Akashic Records - the golden, flowing

source of all that is, was, and ever shall be.

Then She instructed the Two Lords in the Game, that They might watch with interest and understanding. Too, that They might cheer on or aid a piece that caught Their fancy or touch Their hearts with its struggles. They, nor the Lords of Karma were judged - for it is only by the Cosmic Laws of Order and Existence in the Providence of the Divine One to judge the Creations.

As the Game advanced, much to the enjoyment of the observers, there seemed to be a missing element. the Dark Lord too the Lady aside and said, "Never meaning criticism, My Dearest Lady of Life, but is it not pointless if Your piece do not know they can strive toward better lives and higher aims?" The Lady thought upon this, and told the Lord that He was correct, and that She, herself, must resolve this flaw in the pattern.

She gave a banquet and invited all those of the Greater and Lessor Pantheons, explaining to them the Game, and the reason She must prepare for a Journey - Journey which would take Her once again into the World of Mortals.

All the Beings of Light were grieved, for They love the Lady fully, and did not like her to be absent from Them. but She promised Them that though She must journey far, as long as Love was, there was She, also. She then departed on Her Journey to the Plane of Mortal Existence and was not seen again for a Tim in the Halls of Light and Love.

THE CRAFT OF THE WISE

Now the Lady made Her journey to the Plane of Mortal Existence, and on the way, She passed through many other realms: Those of spirits and phantasms, and those of the elements. She dwelt a time in each realm, gathering the essences of each one about Her, layer upon layer, to clothe Herself. These essences were necessary, for the Plane of Mortal Existence is made up of all of these elements, seen and unseen.

Too, She spent time with Light-of-the-Womb, experiencing Her quiet pain, her self-imposed penance. The Great Goddess reminded

her Little Sister, Moon, that all things work together in Harmony, and that one day, Her great sacrifice would be repaid in Great Glory.

Then coming at last to her destination, the Goddess once again clothed herself in Human Flesh. She clothed Herself in all the pain and sorrow, and the joy that is the Fate of Humankind. Back She went - back to the sensations of the five senses. Back to the heavy physical vehicle that Human souls use to transport themselves about. Back to a coarse and humble life; one from which She could study her people more fully, and teach them that which they must know.

She chose not to go back into the body of a strong warrior, nor yet on of great physical feminine beauty - but rather as a plain, slender young woman. Her eyes were brown as the Earth in which She dug for roots; Her hair was as brown as the bark; Her skin weathered a bit by the elements. though She dressed as drabbly as any other mortal girl, there was still a spark, an intensity

that could not be denied. this, the Goddess Herself, could not change, for otherwise, She would not be present.

The sparkle of Divinity that shone from Her eyes drew others to Her in a warm bond. they listened to Her teach the secrets of planting and growing things, the ways of animals and fish and fowl; the flying birds and insects; secrets of water, wind and dire.

Too, She instructed them in the Way. She taught them of the Spiral Dance of the Universe, that same spiral that is found in the very cells of their bodies. She instructed them in the Mysteries - those of Birth, and Death, and Rebirth; and in doing so, explained the Game of Karma.

When She taught them all they could learn, She told them that She must go once again to her Halls of Love and Light, but that they might call upon Her in times of need, and She would hear and answer. She told them that the phases of the Moon would show the Way.

Among them She left One whom She had taken as a Consort and Helper. He was a Forest Lord, Protector of the Wilds; He would as as Her Regent upon the Earth while She was away.

The people wept bitterly, for they could not bear to be without their beloved Goddess. But the Lord comforted them, saying, "Does She not love you enough to come amongst you? To provide a Regent for your comfort - to promise you an Eternal Life in Her Love at the end of the Spiral Dance?"

And they built many temples and places of worship. Sacred were the many Springs where She had drunk. Sacred, too, were the many Groves where She had slept. And too, those places of power where She had wrought the Magicks of the Spiral Dance for the edification and delight of Her children.

Those She taught well became Her Priests and Priestesses - and they continue to instruct Her People in Her Ways.

Celtic Deities?

Here is the promised beginning discussion of "The Gods" in Celtic religion. The majority of this post is brought to you by Lorax, Small Furry Tree-Creature of the Gods <g>

****Extra-Long Posts Warning****

I shall throw out the first hot caber by suggesting that use of the term "Gods" within a Pagan Celtic context is totally useless, misleading,and an example of the sloppy scholarship that Deartha'ir Isaac bemoans.

This notion has been long in coming for me, but was triggered this week when an ADF member noted the use of the word "God" [singular] several hundred times in a suggested reference work on pre-Christian Greek religion. It made her somewhat nervous as it seemed to not be the best possible term in a polytheistic culture, given that a multitude of things, from entities to abstract concepts had been subsumed as "God".

This, combined with my very recent reading of the Dunnaire Finn, the Book of Invasions, and the Tain has led me to be more discriminating.

As my Priestess colleage, Brandy Williams, has often said, there are 2 kinds of people: Splitters, and people who deny the existence of splitters. <g>

So, let us take it from the very top, the creation of the world. At least, according to one translation of one version of the Book of Invasions.

The first inhabitants of Ireland were Cesair, daughter of Bith, son of Noe (Noah), and their 3 men + 50 women. <Happy happy, joy joy!> These people all drowned, and are therefore unimportant to this story, save that Fintan survived to recount tales of the beforetime.

Partholan was the second discoverer, the chief of his people. Partholan brought with him the people that were first in many arts--brewing, cauldron making-first combat, farming, and a host of other things.

Patholan chose a fertile place, cleared 4 plains, and homesteaded there. His wife slept with his retainer, which caused problems. This resul-

ted in the giving of the First Verdict, that of Delgnat. Boan, Brea, Ban, Aine and 6 others were the "pure daughters" of Partholan, implying perhaps that he had more, following the customs of the times.

The generation of Partholan was the one responsible for first naming of
places in Ireland. Partholan's generation was also long-lived, and no plants grew old in their time. His generation largely died out after a plague.

Both of these first generations are referred to as men and women, not deities. People of Arts [Aes Da'na] maybe yes, but not deithe [deities]. This, at least, according to the Christians who recorded the tales.

The third generation is that of Neimhedh (Nemed). He came from Scythia.
Neimhedh had 4 chiefs with him. Nemhed fought and won three battles over the Fomhoire. Fo-mhor (over the sea, or something like that). Despite this, the Fomorians seemed to be quite good at opressing the Nemedians, by demanding 2/3 of their agricultural output at Samhain, delivered to Magh Cetne. The Nemedians went to Greece and collected an army, some drui and ban-drui, wolves and venemous animals. A proper challenge was delivered, and the battles were engaged. The Fomorians were defeated at last. Only 30 Nemedians survived.

The next group of invaders are the somewhat mysterious Fir Bolg, or Bagmen. The Fir Bolg had 5 chiefs (one more than all of the previous invaders) as did the De Dannan. The Fir Bolg divided Ireland into 5 parts. Previous invasions had separated Ireland into 4 parts. Much is made of the poetic, noise-shakin skill of the Fir Bolg. They were some jammin' magickal folk, alright. The Fir Bolg have the distinction of the first "riogh" (king) in Ireland. So we have division into 5 parts, kingship, and the use of iron.

Now, the Sons of Nemed had not been sitting still all of this time. They had been off in Greece, learning draidheacht, cleverness, niceness, and Spiffy Things In General (slight gloss from bad 19th century Victorian english). These folks were called "Tuatha De" " ... that is, they considered their men of learning to be gods, and their husbandmen non-gods, so much was their power in every art and every druidic occultism besides. Thence came the name, which is Tuathe De, to them."

Now, please note that their ancestors are PEOPLE. The TdD became so by
virtue of their skills. This is a process that would not be unfamiliar to a good citizen of Republican (not Imperial) Rome. One can become deific by proper actions, family and/or national devotion, and other things. The TdD had been instructed in 4 cities in the North.

One has to infer that these cities are in Greece, where they are instructed in these arts. Now, not all translations say this, exactly. Greece and Spain are frequently glosses for the Otherworld, but not always. The 4 Treasures were brought from Greece. As we have discussed the Treasures before, we shall pass in silence on them here.

The TdD fought battles with the Athenians as their allies, and thru druidic demonry reanimated dead bodies that then rose up and fought as if they were living. It is here that we learn that hazel or rowan twigs thru the neck do in reanimated corpses. <Occult Factiod #912 collect em all.)

The TdD arrive in Ireland on a Monday, in the Calends of May, where they
burn their ships on the shore so they cannot return, or the Fomorians use the ships.

The TdD fought with the Fir Bolg (it is, after all Ireland we are talking about...), won, lost, won again, lost again, were healed, hurt, etc. Nuada gets his silver arm and loses kingship in this process. The TdD slew all but a few of the Fir Bolg, who then fled to the outermost isles of the seas. Compare this with the more archaic traditions of the Hebrides and Northern Islands of Ireland...

2355

The genealogies up to this point are enough to make a kinship specialist
whimper, cringe, and fall to sleep the final sleep, so we will ignore them, but to say that aside from Cessair, everyone is related (or sleeping with someone who is) to everyone else. Biblical begatting is easier, trust me.

The TdD are referred to as goblins in the text. So much for the great contrast between the demonic Fomorians and Deific TdD. If you care to argue that to a medieval monk all deities are one deity and all are demonic, then there is even less reason to consider the Fomor demonic.

2356

That said, the text has Eochaid triumph, "without enchantment of idols,
shaped the distinction of good verses but as for knowledge of the warrior bands of whom we speak although we enumerate them we do not worship them."

The picture is far more confused than ANY simple model, folks. I have not even begun to discuss the "giant" stories. If I were to do so, then Finn and his buddies are giants, not unlike Jotuns. But wait! So is Cu! And, if they are giants, then what are their parents? Finn

is descended from Baiscne, and Cu is descended (or a reincarnation) of Lugh. So the Aes Dana=Giants?@(#*#*(@#_@

If we get to the local spirits, worshipped well into the 18th century, and maybe later, (or the 20th, as Erynn thinks), any meaningful use of the term "God" has to be tossed out with the burnt brac after dinner.

We have people, descended from the Trojans/Greeks learning heavy juju and becoming like Gods. They fight, live, die, get reincarnated, stretch their influence far beyond a single generation, and are immortalized in song. Remember, the Cauldron of Poesy, the only available text on the training of a fili (one who sees) reminds us that we are all more than our birth, at least potentially.

As Patrick Ford has suggested, the written tales/sagas are probably just a sequencing of shorter oral bits, there is no real problem with dying on page 23, and having hot sweaty sex on page 25.

They are also said to be immortal in the Otherworld. Many of the later
 tales have all of these survivors gathering in the Otherworld (somewhere near Miami or Desert Springs, I suspect) and only sometimes coming out to see us mere mortals.

Also note (this flash of awen just in) that most of the folks that wander into faery are Aes Dana! Reverend Kirk, Thomas the Rhymer, Tam Lin and many others.

The Path to Faery must be (therefore) paved with Excellence.

Now, the above analysis depends strictly on my reading of the texts. I am quoting from the handiest text, the one that unfortunately has no bibliographic data in it, but is well-reasoned, erudite, and footnoted to death. This is a facing-page xlation, btw.

I am NOT saying that some of these beings are not worthy of devotion. I am saying that it is not ness. true that all of them were viewed as "Gods" at all times in history, particularly not in the omnipotent, omniscient Xian meaning of the word, nor in the usage common to Bullfinch.

It may be best to regard the Aes Dana as Shterpersavs, or "Short-Term-Personal-Saviors", in Dobbspeak.

<Rant Modes Off>

Thanks.

Lorax & Erynn

Walking with my Friends

Masochistic Maiden

The beach glistened under the sun, still wet from the ebbing tide. My friends and I walked along leaving tracks in the sand. We stopped at a tide pool and discovered a bunch of sand dollars. The mark of a star etched in each of the skeletal remains made us think of the star at the center of the pentagram necklace I wore.

One gently held the necklace in his hand as we talked about the meaning of each of the points. Earth, Air, Fire, and Water, and then spirit. We talked how each of these is a gift from Mother then we walked on.

He ran ahead and found a broken sand dollar with a tiny mollusk, barely bigger than the head of a pin, inside. We were amazed that anything so tiny could be alive. It made us more aware of all the living things we often overlook. Beneath our feet the ghost shrimp rested in their tunnels, ocassionally blowing water back from the many holes that dotted the beach. The larval forms of life that clung to shells, stones, and settled in the masses of seaweed thrown up by the surf, each caught our attention before it was stolen by the gulls and crows begging for scraps of bread.

Soaring overhead, the wings of the gulls whipped tiny eddies of air that stirred the whisps of hair that had escaped my ponytail and lifted the front few strands of his hair. His eyes reflected the shine of the ocean on the sand, and his quick voice and ready laughter made me feel fleet of foot and full or the joy of youth.

After walking the beach we climbed a nature trail through the woods. We stopped to look at the flowers, delicate white stars with pink stripes. Again we thought of the pentagram. We also imagined the Goddess of Spring with feathers and flowers braided into her hair. A little further we found a deep puddle with a surface as smooth as glass. The sky and the trees were reflected back at us in such precision and perfection that we talked for a while of what that perfect world beyond the puddle might be like. We wondered how we could make our side of the mirror so peaceful and clean looking.

We walked further and came to a tall ancient tree and wondered what stories it could have told, if we could but understand. For a moment we could almost see the native americans stalking deer and gathering herbs. The tree, covered with a mass of moss as thick as carpeting neither denied or confirmed our thoughts. Suddenly, with a smile I thought of the ledgends of Gnomes that live beneath the trees. This old trees roots held deep dark holes and the forest litter was not creeping in to cover them. The arching root looked so much like a roof over an entry way and the size of the root system above the ground indicated that a large family of Gnomes could easily escape human eyes. Just a wink of time and they could scamper out of sight beneath the undergrowth. We could hear, if we stopped to listen, the soft sounds of

the wet undergrowth being disturbed. Was it the hurried movement of little men in peaked caps? Gnomes, weren't they the creatures of the Elemental Earth? We could smell the damp earth all about us. This was certainly a good place for them.

After forest's close embrace, the clearing was sunshine and sparkles. We saw dandilions growing on the green hillside. We recognized them as one of springs first splashes of color and representations of the sun shining down on us. Carefully gathering several of the golden heads we carried them to the mouth of the nearby stream as it lead to the ocean. We threw them into the water, watching them float down to the sea. With each flower we sent a wish....no more oil slicks....less polution...save some of the natural rain forests...each of us remember to carry away a bit of trash every time we go for a walk...no more whales beaching...no more drift nets dragging sea mammals to their deaths...a bit of nature for every child...and healing for Earth mother where she has been strip mined. Then we turn to leave, neither of us really wanting to go.

James isn't three yet, and Scott is only five, but they were my friends as we walked and they gave me a chance to share the wonder and beauty of the beach and the woods. Take time with the young. There is much they can teach us and give us when we take the time to share their world.

Firefawn: A tale by Masochistic Maiden

Silently the fawn stepped into the clearing. It's fur dappled with white blended well with the filtered light coming through the aspens. Here, high in the Cascades, the fawn had greeted spring at its birth only a few weeks ago. Now, its legs were strong and its attitude cautious but playful. It stopped for a few seconds and sniffed the mountain air. Mother.. her scent on the breeze... was just across the clearing. There were other scents too.....fresh shoots of grass, tempting and new... the deep wet smell of the earth...a sharp scent that he was not familiar with lay almost hidden among the other odors. He hesitated, but wanted so much to run to his Mother and drink deeply of her life giving milk. She had been away for a big part of the early morning grazing in a lower clearing. Now that she was returning he could almost taste the warm rich milk. He remianed cautious and took a second step.

His mother steped into the clearing oposite him.The sun shined tawny and golden on her back and the early grasses hid her tiny feet in a carpet of lushious green. Her head held high she advanced with prancing steps across the clearing. The wind at her back ruffled the hair along her spine. She advanced across the clearing and the fawn began to almost tremble with anticipation. No longer cautious he leaped into the air and landed with his hooves bunched together then sprang upward again. Switching ends in the air he landed facing away

from his mother then quickly pivoted on his hind legs to get her back into his sight. She seemed to take forever to cross that clearing.

The wind again brought her scent to him, along with the scent of that pungent but unknown thing. Somehow the scent felt wrong but the fawn had no experience to give him any indication how that scent figured into his world.

His mother was nearly to him now and he frisked across the few steps between them and burried his nose beneath her flank. At that moment his mother caught the

faintest hint of the pungent smell that the fawn had noticed. Her large eyes suddenly seemed to be even more alert and her nostrils flared as she turned her head to try and detect the message the scent brought. She had not smelled this smell for a long time but she knew it brought danger. She searched her distant memories... it was not a man smell exactly, but somehow she associated it with man. Pungent and sharp but not strong enough for her to fix. Then the recognition flashed into her... FIRE. The smell was smoke. She and her young fawn were standing knee deep in the dead growth from last years grass. Fire could sweep the understory of shrubs and grasses with terrifying speed. She nudged her fawn and began to move hurridly away from the smell. Upward... the slopes of the mountains called her.

She began a slow trot toward the upper slopes, angling toward the river. The scent of smoke grew and soon it was not only a scent, but whisps of gray swirled among the trees in the lower canopy when she looked over her shoulder. Other animals had joined into the retreat as she had traveled. Rabbits now dived between her feet. Other deer, elk and a moose with a calf ran full out past her. She picked up her pace to as much as the fawn could handle. Leaping great distances a buck raced past her. Behind them a raging forest fire was growing. It threatened to overtake the sea of life desperately running for the river.

Near the river a lone figure was aware of the coming fire. He had been alerted by the passage of the first few animals and had spotted the smoke high in the air long ago. As he loaded his pack animal and prepared to ford the river he saw that one doe and fawn lagged far behind the other creatures who were preceding the curtain of flames.

The doe reached a point between the tall trees that had been blocked by a downed evergreen. Its trunk stretched far and the upper branches reached as far the other direction. This was not impossible for the doe, she could easily jump the downfall. The fawn however might not make the distance. There was no time left. The doe flew over the barrier and hit the ground at a dead run. The fawn, tired already, leaped but failed to reach the top of the massive trunk. it ran left, then right, but there was no way around. It leaped again and again. The smoke of the fire began to fill the space between the tree tops and darken the world where the fawn was trapped between a wall of fire and a wall of unyeilding trunk.

The doe fled when the smoke and heat became too great. She reached the river and plunged to the other side. A cascade of various creatures flowed over the banks and to safety across the river.

The lone man also crossed the river and was filled with sorrow when he did not see the fawn alongside the doe as she pulled herself from the water. There was no way he could return to the flames to rescue the fawn. The evergreens were fully ignited and their heat was easily felt even across the wide river. Running Buck lead his horse and pack pony away from the heat. He'd be a few days late getting back from his hunting trip due to the fire, but it would save him miles to wait for it to cool some and cut through the burnout to his village to the west. He hoped the fire had not disturbed the village or made the tribe move to a new site.

During the night a hard rain began to fall. It ran down the roof of Running Buck's leanto in heavy rivers, but it would put out the raging fire and begin to cool the ground. Maybe Running Buck would not be so late.

Early in the morning a stand of blackened giants and chared earth was all that greated Running Buck as he reforded the river and began his journey homeward. The trail he was following lead about 30 yards from the downfall that had stopped the fawn. Remembering its panicked eyes, Running Buck was again touched by sadness. He turned his pony toward the last spot he saw the fawn and decided to ride to the spot to say goodby and ease its spirit into summerland and maybe collect its pelt for a pair of mocossins for his daughter.

He rode along the massive trunk, once, twice, and did not see the fawn. Just as he was about to turn away he noticed a hollow under a part of the log. He dismounted and carefully approached the hollow. When he peered into the darkness beneath the massive trunk, a tiny hoof was about all he could make out. Figuring the frightened animal had forced itself under the trunk moments before dying of smoke and heat, Running Buck grabbed the hoof to draw the animal out. The pelt should be a good one without any charing.

Suddenly the tiny hoof gave a jerk. The fawn was still alive but trapped beneath the log. it had rammed itself so far into the interior that it could not back out on its own. Running Buck pulled hard on the kicking hoof until a smoke streaked, terrified body came into view. He slipped a length of leather cord around the fawn's neck before he freed it from the hollow.

Once out from under the massive trunk the fawn tried to spring away from Running Buck, but the leather around its neck held it fast. Soon it stood meekly, breathing hard but resigned to being held. Its tongue hung from the corner of its lips and a light foam followed the upper curve of its mouth. Running Buck

decided that any animal who survived the fire must be blessed by the spirits and that he would not use this animals pelt, but instead would take it back to the village and give it to his daughter as a pet.

He lashed the fawn to the packframe on his pack pony and rode off toward his village. The fire had left a ugly scar across the foothills, but fortunately had

not reached as far as the quiet valley where his tribe were camped.

Arriving in the village, Running Buck went first to his family's site and entered the teepee. The lifting of the flap let golden sunshine spill into the interior. His daughter and wife looked up. Little dove, his daughter jumped up suddenly to greet him and sent a bowl of colored beads scattering at her feet from the beading she had been working on. Running Buck swept her into his arms with quick loving hands and told her about the great fire...he told her about the fawn not being able to leap the high tree trunk and being left by its mother. Tears of sorrow came to Little Doves eyes as he described the scene. He turned and carried Little Dove out to the waiting ponies and showed her the fawn who was still alive.

Little Does looked at the tiny body with its spotted fur, and the big brown eyes and pink tongue and thought it was the most beautiful animal she had ever seen. Running Buck lifted the fawn down and tied it to the side of the teepee. He left Little Dove to get aquainted with her new friend and went to prepare an animal bladder as a nursing bag for the fawn. The tribe had several ponies giving milk for their foals. Perhaps the fawn could be raised on their milk. He filled the bladder with warm mare's milk and carried it back to Little Dove.

She sat on the ground with the fawn gathered into her lap like a puppy stroking its tiny ears and scratching the fur between its eyes. Already the fawn was becomming accoustomed to her gentle touch. She took the bladder full of milk and stuck the end of the protruding spout between her fingers so that the fawn could suck on her fingers and draw milk from the bladder. At first it turned away from the strange scent of the mare's milk, but finally thirst overcame its fear and it began to suck.

"Well," said Running Buck,"It looks like your young friend may make it. Perhaps you should name it now."

"I already have." responded Little Dove. "I will call it Firefawn, because he came from the fire."

Firefawn grew into a strong young buck during the summer he spent with the tribe and made so many friends among the tribe that they kept him with the ponies over the winter.

When spring came again and it was time to let Firefawn return to the wild. Running Buck made him a bright red collar of leather so that none of the tribe would accidently shoot him as he grazed among the trees. For many years the deer with the red collar was seen by members of the tribe and whenever they saw him they knew their hunt would be successful. Firefawn became the lead buck of a large herd of deer.

Running Buck and Little Dove's kindness returned to help feed the tribe for many winters.

So in life, all that we do returns to us. Good for good and bad for bad. Let good be what returns to your life.

A DRAGON TALE

by Kalioppe

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The Bardess of Caer Sidhe, am I, dropping in to tell you the tale of the last living Dragon on Earth - you know - the one who lived over the vale. The battle was great 'twixt the Wizard and she. The Last Dragon met her demise. When the smoke had all settled, the Wizard looked 'round; an object caught his sharp eyes...

"Lo! What is that?" sayeth the Wizard. "Good Goddess! I think it's an egg!" He scooped it up and sped to the castle, as quick as he could on old legs. Now the townsfolk were thrilled that the Dragon was gone. They applauded the Wizard as great...he told not of the egg that he cared for so well, as he feared the babe's possible fate.

The egg hatched and the Dragon was healthy. The Wizard loved him so well! But one night as the Wizard lay sleeping, he awoke by the tinkling of bells. "Twas the Ancients who came a calling, to tell him his time was near. He thought, with a jolt, "Who will care for this babe...the one who has grown so dear?"

Sadly, he called the Council and told of the callers in the night. He told them of the Dragon and then explained his plight. He told them that the Dragon was the symbol of the strong. He persuaded them to care for him... then began his journey long.

All wanted to care for the baby...but then the touble broke out! There were too many squires and not enough peasants...a cauldron of trouble, no doubt!! "I want to feed it!" "I want to school it!" "I do!" "No, me! Not you!" They set up rules so lofty, the work was done by only a few...

Jealousy brewed more turmoil, and then the bragging began: "I gave up MY food for the baby...yes, I am a WONDERFUL man!" "That's NOTHING!" said one woman. "I gave him my ONLY shawl!" Egos rose and swelled so great, they encompassed one and all. Sadly enough, it got to the point with themselves they were duly impressed. They never saw to the Dragon...they were too busy with egos, at best.

The baby died of hunger. The baby died alone. The baby died of ill-attention, too weak to even moan. When the folk returned to the castle and found their charge quite dead, they looked at each other and pointed their fingers, then looked at the sky overhead. The clouds were dark, but from their depths, many voices spake as one: "The first law is love," spake the Goddess, "The second is 'ye harm

none!'" Emptiness welled up inside as their tears began to stream. For they had killed the Last Dragon, and their one and only dream...

That is the story I traversed to tell, and to it, I beg, pay great heed. Always take time to help one another - the time to do a good deed. Everyone is different, though the same at times, it seems. Accept your neighbors differences, and cultivate their dreams.

Sep-15-93 20:54:00
From: White Raven
To: All
Subject: The Goddess Movement

I was sitting in the breakroom at work this morning (you know, the place where bible quotations greet us in the mornings :) and I discovered the following article in the 'Colorado Living' section of "The Denver Post." Enjoy

"The Goddess Movement: Woman-based Spirituality gains followers"
by Leslie Petrovski

In mid-September in a sparsely furnished Washington Park home, about 12 women, mostly in their 30s and 40s, will gather to celebrate Mabon -- or fall equinox (sept 23). After a vegetarian potluck dinner, the group will sit in a circle around a basket filled with apples, tiny pumpkins and acorns -- fruits from the harvest.

One woman, who started this feminist spirituality group two years ago, will start the ceremony by casting the circle -- creating sacred space by invoking the elements (eart, fire, water and air) and Goddesses associated with each element. During the ritual, the women will ask for individual healing, then pass around a globe while asking for planetary healing. One might request the universe to heal the suffering of the world's women; another will seek healing of the oceans; yet another asks for healing in Bosnia. More and more, all over the country, women (and some men) are gathering together to practice a woman-based spirituality. They give themselves many names, and their rituals vary from group to group.

"Feminist spirituality combines different movements," explains Starhawk, author of "The Spiral Dance," an introductory text to witchcraft. "Some are working within Jewish and Christian traditions to ressurrect female images; others are outside any organized traditional; others participate in the Wicca tradition. There is a lot of diversity in the movement. What feminist spirituality does is put our experience, as individuals and as woman, at the center of our spirituality."

There are no estimates of the number of people worshipping this way, although journalist Margo Adler, in her book "Drawing Down the Moon," estimates there are 100,000 American pagans, people who call themselves witches, Druids or Goddess worshippers -- people who "look to the old pre-Christian nature religions of Europe."

There are many clues of the prevalence of the Goddess. A young scholar completing her Ph.D. at the University of Colorado said, "I know a number of women who are big into the Goddess." Bookstores are filled with books dedicated to women's spirituality. Even driving the highway, you'll notice discreet bumper-stickers like "Goddess Bless."

In Goddess spirituality, the cycles of nature are worshipped and celebrated -- winter, spring, summer and autumn -- and are viewed as metaphors for birth, growth, fading and death. Attributes traditionally viewed as femine (i.e., intuition and nurturing) are revered. Defining the Goddess religion, however, is about as easy as catching fish with bare hands. But there is a rich and ancient history associated with it. Old Europe, with its woman-focused religions, was

settled prior to 4000 B.C. Similar earth-based, female cultures existed in Crete, Greece, Catal Huyuk and elsewhere.

"A lot of this occurred in rural centers," exlains University of Denver a art Historian M.E. Warlick. "In agrarian societies, they think of the earth as the mother and typically the earth is a Goddess." Eventually, the Goddess-based religions were displaced by warrior gods like Zeus and Yahweh. Some scholars suggest that Goddess worshippers went underground, and that the religion survive in secret.

In the '60s, that began to change. The feminist movement, which brought a new ethic of control to women, also allowed women (and men) to look toward feminine images for religious sustenance. Women and men began to practice openly in the Wiccan traditions or create their own feminist spirituality.

To oversimplify the Goddess: There are no rules, except freedom; there is no bible, no major doctrine; what has survived of ancient Goddess religions has come down in fragments. Most Goddess worshippers do share the goal of living in harmony with nature.

"As a witch," explains Elisa Robyn, a Denver-based spiritual counselor, "I have an intimate relationship with the deity, that is the Goddess and the God. I believe in reincarnation. And I believe in karma -- whatever I create inside of me are the energies the world hands back to me." "A couple of years ago, I was at Sunday school at the church we were attending," she remembers. "We were talking about virgin birth. I raised my hand, trambling, and I said, 'I think I'm not a Christian anymore. I don't think Jesus intended us to worship him.'"

Confused and troubled by this realization, Rebecca held a birthday party for herself, inviting all of her female friends to talk about God. Not satisfied with this intellectual approach, Rebecca, 43, began organizing rituals in accordance with the eight Sabbats of the Wiccan year: Yule to acknowledge the winter solstice; Brigid, or Candlemas,

dedicated to the Goddess of fire and inspiration; the Ecostar Ritual to celebrate the spring equinox; Beltane, or May Eve; Litha, or the summer solstice; Lughnasad to mourn the dying Sun King; Mabon, or the fall equinox; Samhain, or Halloween, that marks the end and the beginning of a new year. Due to Rebecca's urgings, a small group of women has evolved to conduct rituals and tentatively celebrate the seasons. Rebecca's mailing list is now up to 30 women.

The Goddess movement is "attracting a wide range of people," explains Starhawk, who was raised Jewish, "from a middle-aged women who have lived very conventional lives to young, punk anarchists."

Lois Yackley, 49, a Denver elementary-school teacher and member of Rebecca's Goddess group, sees her involvement as an outgrowth of her mental health. Like many women who are seeking a woman-based spirituality, Lois, a former Catholic, always felt the absence of women in the church. As she grew in therapy, women's issues became increasingly important to her. "The next step in the feminist movement," Lois says, "is spiritual. Some feminists are saying that there will be nore mor progress (in the movement) unless it's spiritual."

Lois became involved in Rebecca's group through a growing friendship with Darcie, the mother of a child in Lois' class. As their friendship matured, they shared books on feminist spirituality and attended Rebecca's rituals and parties. "Women are getting together to see how we feel about things. We validate out feelings and thoughts. This feels right."

Darcie, 43, is an artist and homemaker, who struggles with her conflicting feelings for her church (she is a Methodist and a church trustee) and her blossoming interest in feminist spirituality. "I no longer have a strong belief (in Christianity), but I'm interested in the structure of my family," she explains. "It's a difficult situation for me, emotionally and psychologically. I feel very strongly about the family worshipping together, so I'm not ready to give (the church) up until I have something to replace it with."

Rebecca's group gives Darcie a place to explore her new ideas about spirituality with women who feel the same way. "I'm trying to move toward believing not in one power over all, but a multiple power within," Darcie explains.

"This matches the political climates of the times," explains Robyn. "Women are looking for something about themselves that's special. So the Goddess is becoming more prevalent." Robyn, who also was raised Jewish and now practices in the Wiccan tradition, adds that, "Women are looking for their power. This is right in line with the ecology movement, the women's movement, the personal growth movement."

"When women get into witchcraft, it is a blossoming experience. There are role models -- women of power, Goddesses -- it's a totally different energy and perception."

... "Never did Nature say one thing and Wisdom say another." -- Burke

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Funeral rites

Oz Caliburn

A long while ago, I said I would post the funeral service that I had put together for my sister. Having at long last got my act together, here it is. The sources for the rite were "Magical Rites from the Crystal Well" by Fitch, and "The Book of the Prophet" by Gibran. A couple of the poems were written by my other sister, and by my father. The final poem is unsourced, but I first saw it in a copy of "The Wiccan", which was an AustPagan newsletter.

As a bit of background, my sister Vicki was spastic and mentally retarded. She died at the age of 35, after renal failure. My wife and I were at her deathbed, and actually took her across - no easy task, as her mind was very hard to "grip". Vicki, although severely retarded (mentally she was about 3-4, could not read etc) had grasped the fact that she wasn't going to get better from her last illness, and had in fact asked me to "help her die".

I hope that this rite, my last gift to my sister (even if I have taken it from various sources), may help inspire some of you who find yourself in similar circumstances. It is non-denominational, focusses on no particular deity, and served it's pupose admirably at the time.

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Part 1

We have for a while lost one who is dear to us, And we all feel the loss. But it is only for a time, and we will lose our sorrow.

There is a reason for being here, and a reason for going. The Other Side, the Places Beyond, Are warm, pleasing and beautiful with all ills gone, and youth anew.

There is a reason for leaving, when the purpose of this life is done. We must all journey beyond to pause, to rest, and to wait for those who are loved, In a place far from the cares of this world, with happiness and strength renewed. For dying is only a mode of forget-ting, a way of rest, a way of returning to the Eternal Source, however we may see It.

It is said in ancient lore -

"Arrayed in some new fleshly disguise,
Another mother gives birth.

With sturdier limbs and brighter brain,
The old soul takes the road again".

(At this point, my other sister read this poem - I believe she wrote it herself, but from where she drew her inspiration, I can only wonder)

You came and touched so many hearts
In so many different ways.
You gave so much, and asked very little in return.
There is an emptiness as if a part of me is missing,
But I am sure with time you will show me how to be whole again.
I know you are safe now, and nothing can harm you.
Remember, although we're apart,
We will always be together.

Part 2

Life and death are one, as the river and the sea are one. For what is it to die but to stand naked in the wind, And to melt in the sun? What is it to cease breathing, but to free the breath from it's restless tides That it may rise, and expand, and seek it's Gods unencumbered?

Only when you drink from the river of silence
Shall you indeed sing.
And when you have reached the mountaintop,
Then shall you begin to climb.
And when the Earth has claimed your limbs, then shall you truly dance.

(The following poem was written by my father - he says now that it is crude doggerel, but it speaks from his heart)

Vicki, Fate was most unkind,
Gave adult's body, but child's mind.
Yet from you so much love was spread
Everywhere you were seen to tread.
We'd like to think where'er you roam
In the new world you'll call your home,
There'll be no more pain, no more ills,
No more of this life's bitter pills.
Forgive us if today we're sad,
For we loved you so much - Mum and Dad.

Part 3

(This was read as the coffin was taken from the room used for the service to the crematorium)

Do not stand at my grave and weep,
I am not there, I do not sleep.

I am a thousand winds that blow,
I am the diamond glints on snow.
I am sun on ripened grain,
I am the gentle Autumn's rain.
When you wake in the morning's hush
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there, I did not die.

****

Those who were at the service, Pagan, Christian, and agnostic alike, all felt that these words expressed the "right" things at the death of a much-loved person.

Blessed be

O C

... But to be born again, you must die

TO WICCEN OR NOT TO WICCEN.....

by Vivienne West

Christians "christen" a child shortly after it comes into the world. Surely, then, it would make sense for Wiccans to "wiccen" a child at the same age - or even earlier.

I have an objection to the christening ceremony based on my fundamental belief in the right of the individual to make their own free choice. The christening ceremony, usually if not always performed on a person who is far too small to speak for themselves, condemns the child to at least nominal Christianity all their life. Their parents are sworn to raise the child as a Christian no matter how obviously unhappy that makes their offspring, and statements are made in ritual about the actual belief-system of the child. This is abhorrent to me: no one should ever make binding magical promises (and all rituals, even Christian ones, are magical) about someone who cannot speak for themselves and whose preferences are not known.

Now, I have read short articles in various Pagan magazines in the past (one in particular I remember, but Murphy has got to my mind, so I can remember neither the title nor the authors' names) in which people have laid out ritual events ar scripts that do exactly the same thing, only in Wiccan terms instead of Christian ones. This, too, even as a Wiccan, I find distasteful. Once again, a person (even if they think of themself as a concerned, caring parent) is forcing their own belief-system and value-judgements on someone who is too young and helpless to speak for themself.

I do believe in celebrating the event of birth. Birth is a huge step: it is a statement about the individual's choice of environment and associates for up to the next hundred years or so. It marks the beginning of a period known as life, in which the individual is offered chances to grow and develop, as well as to experience pleasures and pain. Birth should be celebrated, and it is fitting to celebrate it in front of the Gods.

But even as a part of such celebration, do I have any right to insist that my infant child is going to grow up into being Wiccan? Obviously, as a Wiccan whose every aspect of life is influenced by

my belief-system, I am going to teach my child about the Craft and

try to instill a love of the Gods that I know and love. I am going to try to teach a love of the magical way of looking at the world, as opposed to the boring old way everyone else looks at things. Yet if my offspring, while knowing all they can about the Craft, decide it is not for them and some other path (or no path at all) is the only right and fitting way to live their life, then that is their decision. I have no right, even at this early stage, to condemn them to a lifetime of Wicca, no matter what.

On the other hand, though, as a caring parent I have every right and every emotional need to do whatever I can to protect and bless my child. I will definitely do a working when this infant I am carrying is born. This will be along the lines of an introduction or presentation of my child to the Old Ones, and an asking of their blessing and protection on him/her. It will not, however, be an ceremony formally inducting the child into Wicca. That can wait until such time as he/she expresses an interest in initiation.

To: All
Re: Re: Tools Etc.

This was originally a post by Song Bird in the Herbalism echo. I thought it was interesting enough to cross-post it to some of the magical echos.
Note to all: I appologize for the exceedingly lengthy nature of this post. My thought was that unless you, dear reader, have been following the posts on this topic, an edited response would be really obscure.
And thank you, Song Bird, for this post to which I am responding. Gave me pause for thought, for sure! Bless you!

SB>> SH> It is much easier for the student to concentrate on
SB>> SH> their true value if they already know that they can work
SB>> SH> the magic without the tools.
SB>>
SB>PW> I approve! Bravo! I tend to agree with the folks I know
SB>PW> who insist that you're not much of a magician if you depend on
SB>PW> something outside of yourself for your magic. Not that tools aren't
SB>PW> useful! I tend to feel that learning energy movement through your
own
SB>PW> mind and body is the foremost important thing in beginning.

SB>Hallo. I'm aware that this conversation is mostly directed towards
Wiccan
SB>workings (correct me if I'm wrong), but if I may I'd like to insert a
though
SB>into it.

Wiccan, ceremonial magic and generic Neo-pagan, yes...

SB>Being that there are many forms of magic, and some of them religious,
SB>how do you respond when challenged that there are some forms of magic
SB>that are integral to ritual. Without the ritual and it's working
SB>tools of power, the end result of the magic is less well worked.

I suppose I would say that theoretically any magic that can be worked with ritual and/or tools can also be done without. The caveat with this is that most of us (self included) don't have the skills, knowledge and/or power to do without the ritual/tools for certain complicated powerful working, IMHO. Though perhaps if we worked without tools or ritual more often we'd get better at it... ;) Seriously, though, I'm not advocating dropping the tools or ritual --- they're useful. And I think it's better to do what's useful than to work until you're ninety before you finally get good at it!

SB>Tools sometimes mean much more than just a focus, more than just a
SB>way to get to where you are going. Ofttimes the tools themselves are
SB>invested of the very life necessary to work the magic.

You're speaking here of tools which carry energy or intelligence, I assume? I was refering to tools which are made by the worker or by another worker for the purpose of someone else using them. In my understanding tools are more useful if they carry energy or intelligence. If they do, it's because the worker put it there. I differentiate these from tools which acquire energy or intelligence through a process other than human intervention.

SB>Shamanistic paths use tools in this way, as an example of one. There
>is soul invested in the very wood and in the nature of the stones, and
>in the casting of the light, and in the movement of shadow, and in the
>rippling shudder of sing-song rhythm. Without these, with only a
>wo/man alone and reft of surroundings, how much are we depriving
>ourselves of?

It sounds to me like in that circumstance we are depriving ourselves of the opportunity to work with another intelligence. When you use the word "soul" I presume you mean "entity" as well, to which I attribute some level of intelligence.

SB>Any tradition that believes in the vesting of power down through the
SB>centuries, in the passing of knowledge, known or unknown, unto it's heirs,
SB>fits into your definition of the use of tools to enhance personal power.

Not tools. The vesting of power and passing of knowledge is through (as I comprehend it currently) the partnership of human and deity. As I see it, the process of initiation (which many workers use, including all of the shamanistic paths that I know anything about) does several things: 1) charters the individual with membership in the group with all the rights and responsibilities involved thereof. 2) Passes power or knowledge from the initiator to the initiate (sometimes the power or knowledge is seen as coming from elsewhere, such as a deity). 3) Formally introduces the initiate to the energy and/or deities of the tradition. 4) Creates a new personality for the initiate which sometimes supplants the old one. I'm sure there are points I've missed and not all initiations do all these things.

SB>What is this personal power you use? Certainly that power is from
SB>within, utilizing nothing from without, if you deny the use of tools.

Not necessarily or entirely; I don't consider the ambient power of the universe a "tool" per se. I differentiate between energy and a tool.

SB>What, precisely, is a tool?

Good question! Does this fall into the same kind of discussion as "what is a witch", perhaps? :) IMHO a tool must be an object, either physical or an astral representation of a physical object. If it's not an object, if it's an entity, energy, intelligence, spirit, or whatever, it's not a tool, it's a partner (or servant in some circles).

SB>What, precisely, is personal power?

I think of personal power as the ability to exercise one's abilities. To whatever degree you have the energy, skill and knowledge to do so, you have personal power. This includes the energy, skill and knowledge to draw on power from outside your physical/astral/whatever being.

SB>Are the gods a tool, or power, and can we cast without them?

The gods I deal with are real entities with minds, thoughts, feelings, histories and agendas of their own. They aren't psychological constructs, or sheer power, or tools. If by "cast" you mean what I mean by "work", I say yes.

SB>Is inherented knowledge passed through the centuries personal power, or a
SB>tool, and can we cast without it?

I think of power as energy, but perhaps the power passed by initiation is both information and energy (thus including knowledge). I conceive of the power of an inititiatory line (of whatever flavor) as a stream, a line of connection to which all members of that line, living and dead, connect. We can draw on the knowledge and energy of the line, or we can work without it. I don't think of it as exactly personal, as it belongs to everyone in the line.

SB>Are the spirits that surrounds us a part of us and a power to be used, or
SB>some seperate entity and a tool to be cast aside?

Spirits are entities, as near as I can figure, and that makes them neither powers nor tools. There's a difference, for example, between drawing on the energy of the moon and making a connection with the spirit of the moon.

SB>At times, the definitions of tools and power become too intermixed
SB>to seperate. Perhaps, we are nothing without our tools. Perhaps,
SB>there really are no tools. Perhaps, we are the tool. I challenge
SB>that what we are comes from without and that there is nothing that
SB>we do today or any other that will increase or refine our power one
SB>wit *unless* we reach outwards. What we become will pass to the
SB>generations. What has been is within and a tool as surely as any
SB>other.
I have real difficulty accepting that all I am comes from without.
That makes me too much defined by that which surrounds me, and binds me

to be what the outside (parents, friends, society) says I am. I don't believe I am a tool, even of my deities. I do agree that without input from that which surrounds us, we don't have any opportunity for growth and development. That is where connections are so important, and why it is so important for us to connect with that which nourishes us, rather than that which stunts or devours us. What we pass to the generations depends on the quality of our lives and works.

SB>And when an oak is dead or felled to earth
SB>By one to whom a tree is but a tree,
SB>Where is this treasury of loveliness?
SB>I think it passes to another birth.
SB>The rugged pine that overlooks the sea
SB>May know the charm the desert palms confess.
SB>--Grace Brown

This was too gorgeous to omit. :) --- Phoenix

Solitary Neophyte Ritual from Usenet

This is from the alt.magick group on Usenet. It was posted in the middle of the last year.

Hello,

Due to an overwhelming email response, I've decided to post my solitary G.D. Neophyte (0=0) ritual. It's still in the experimental stages, so I'd appreciate comments.

A few caveats. First of all, compared to the 'official' ritual (which I included in outline form after my own), it is SHORT. Much detail has been omitted. This is primarily to aid memorization, but the central working or 'purpose' of the ritual can be expanded in many ways (I give 2 examples). Because of this flexibility and brevity, it may not stand up to 'official' standards -- I probably don't mention enough god-forms, stations, or sephiroth (yet) -- but I still think it's a valuable tool.

In addition, please forgive the somewhat stilted prose in the descriptions. It was written with the old grade rituals in mind. Also, some parts are completely of my own design (such as the oath and the eucharist at the end), but I think they mesh well with the 0=0 'current'.

Oh yes, and: The following is copyrighted, 1992, by Steven R. Cranmer.

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* * * * * * * THE ENTERER OF THE THRESHOLD * * * * * * *

(0) Precede the ritual with a general purification of the body.

OPENING:

(1) Dim the Temple lights. Lay out thy circle in a clockwise direction, starting in the East. Set up a veiled Light in the East.

(2) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Hekas! Hekas! Este Bebeloi!"

(3) Perform the Lesser Banishing Ritual of the Pentagram, to banish all unwanted energy from the circle. Precede and follow with the Qabalistic Cross.

(4) At the center, keep still and listen to the voice of thy Undying

and Secret Soul. Say:

"Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep."

(5) Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express...."

(6) The Oath:

Kneel on both knees. Raise thy head towards the heavens, and say:

"I am _____, and I seek the Light."

Lower thy head to the earth, and say (slowly and methodically):

"I am _____, and I do this day bind myself to Know, to Dare, to Will, and to Keep Silence."

Raise thy head slightly, halfway between earth and heaven, and say:

"I am _____, and I am a child of earth and starry heaven."

INVOCATION:

(7) Mystic Circumambulation in the Path of Darkness:

Rise, approach the North, and face East. Circumambulate one and a half cycles with the sun, and pause -- barred in the South. Take a deep breath before continuing, contemplating the uselessness of fear uncontrolled, then say upon passing the Hierus in the West:

"Darkness is thy Name,
thou Great One of the Paths of Shades."

Circumambulate one and a quarter cycles with the sun, and pause -- barred in the North. Take a deep breath before continuing, contemplating the need for balance (the Middle Pillar), then say upon passing the Hierophant in the East:

"Light dawning in Darkness is thy Name,
the Light of a Golden Day!"

From the East, turn and face the West.

(8) Close thine eyes, and hear the Hierophant say, as you step forward four times to the West,

"I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings."

(9) Turn and face the East. Open thine eyes and invoke the Lord of the Universe as you step four times back towards the East.

"Holy art Thou, Lord of the Universe!
Holy art Thou, whom Nature hath not Formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light and of the Darkness!"

Simultaneously, make the active invoking pentagram of spirit with thy right index finger, and the passive invoking pentagram of spirit with thy left index finger.

(10) Touch the Light in the East with thy right hand, and say:

"Inheritor of a Dying World,
We call thee to the Living Beauty."

Touch the Light with thy left hand, and say:

"Wanderer in the Wild Darkness,
(light the Light)
We call thee to the Gentle Light."

Touch the Light with both hands, and say:

"Long hast thou dwelt in Darkness,
Quit the Night and seek the Day!"

Knock with the right foot with each pulse of the Battery, and take small steps (9) backwards, extending the Light...

KHABS AM PEKHT !
KONX OM PAX !
LIGHT IN EXTENSION !

Bask in the power and glory of the Light, and imagine the god-form of Horus surrounding thee.

(11) At this point in the ritual, many things can be done. Two reflective practices, however, are obvious:

(a) DIVINATION: Sit in the center of the circle, face the Light, and perform thy castings. Begin with the sign of Horus, and end with the sign of Harpocrates.

(b) RECITATION OF THE TREE OF LIFE:

Step forward, starting with the right foot, and trace out the Tree of Life, rising on the upward Lightning Flash. Vibrate each sephiroth-name as it is passed.

Arriving at Kether in the East, bask in the power and glory of the Light. Vibrate each Hebrew letter name, starting with Aleph, and meditate on its meaning, position in the Tree, and Tarot image.

Turn to the West and formulate the Middle Pillar, beginning

with the sign of Horus and ending with the sign of Harpocrates.

CLOSING:

(12) Mystic Reverse Circumambulation in the Pathway of Light:

Rise, and approach the East. Face towards the East and make the signs of Horus and Harpocrates. Circumambulate with the sun three times (making the above 0=0 signs upon each passage to the East -- three more times). Stop and turn to the West.

(13) Go to the center and face West. Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express,"

Extend thy arms once again in the form of a great cross, and say:

"I declare that the Sun has arisen and the shadows flee away!"

(14) Face the East, and take thy eucharist:
(NOTE: The following is ancient Egyptian, from the Book of the Dead. Roughly translates as "I live in MAAT, I nourish my heart on MAAT")

Sipping the wine, say: "Onkh-ya, em-maot."
Eating the bread, say: "Som-ya, em-maot."
Swallowing both, say: "Ab-ya."

(15) Contemplate the achievement of the Light:

"Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the Rosy Cross."

(16) Final banishment: (precede and follow with the Qabalistic Cross).

Make a rose-cross in the east. First, make the vertical line, from top to bottom, saying:

"In the name of Yeheshuah the redeemer,"

Make the horizontal line, from left to right, saying:

"I do now suffer all spirits bound by this ceremony
to depart in peace unto their places."

Make the circle, starting at the rightmost point and going clockwise, saying:

"May the blessing of Yeheshuah Yehovashah be with you
now and forever more, and let there be peace between
me and you."

(17) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Tetelestai!"

(18) Douse the unveiled Light. Take up thy circle in a counter-clockwise direction, starting in the East. Raise the Temple lights.

An outline of the full Neophyte ceremony follows.

The letters in column 1 refer to the breakdown of the ritual
in the Z.2 'formulae of light.'

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         * * * THE ENTERER OF THE THRESHOLD * * *

A                          East
A           ---------------------------------
A           |   IM   CN          PH   PR    |
A           |              HP ______        |
A           |                 \east/        |
A           |-------------------------------|
A           |        (B)   HG   (J)         |
A           |                               |
A   North   |            -------            |  South
A           |ST          |  +  |          DA|
A           |            | /_\ |            |
A           |            -------            |
A           |     ______             KX     |
A           |     \west/   HS               |
A           ---------------------------------
A                          West      SN

B   HP = Hierophant

C   IM = Imperator       (Gevurah)
C   CN = Cancellarius    (Chesed)
C   PR = Praemonstrator  (Tiphareth)
C   PH = Past Hierophant
C   HS = Hierus
C   HG = Hegemon
C   KX = Kerux
C   ST = Stolistes




C   DA = Dadouchos
C   SN = Sentinel

D   The Candidate, in black.  Head covered with hood-wink, rope tied
D    thrice around waist.

E   THE OPENING OF THE 0=0 GRADE
E
E  01. HP /                                    (/ is symbol for knock)
E  02. KX gives call:  `Hekas! Hekas! Este Bebeloi!'
E  03. HP supervises the opening....
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E       - KX and SN knock to check that the Hall is guarded.
E       - HS accepts Neophyte signs from all to assure secrecy.
E  04. Naming of chief officers of this grade (HP,HS,HG).
E      Naming of lesser officers.  (by NAMING, Invisible stations awake)
E      Explanation of stations and duties of all officers.
E  05. Purification and Consecration (of the Hall) with water and fire.
E  06. 1st Mystical Circumambulation (in the Pathway of Light;
E       Rashith ha-Gilgalim - the swirlings of the Primum Mobile).
E  07. All rise, adoration: `Holy art thou, Lord of the Universe....'
E  08. KX declares the Hall opened.
E  09. Battery of the 0=0 grade:  HP /, HS /, HG / : KHABS AM PEKHT
E                                 HS /, HG /, HP / : KONX  OM PAX
E                                 HG /, HP /, HS / : LIGHT IN EXTENSION
E  10. All sit.  KX removes rose, cup, paten, and lamp from altar.

F  11. HP announces dispensation from 2nd Order Chiefs to admit Candidate.
F  12. HG goes out to prepare candidate.  Knocks for entry.
G  13. HG LEADS IN CANDIDATE.
G  14. Speeches by HG, ST, DA, HP, KX : unpurified; barred from entering.
G  15. 1st purification and consecration (of Candidate).
H  16. HP asks Candidate why he has come.  HG replies for Candidate.
I  17. HP asks Candidate if he/she is prepared for the Oath, and explains
I       its ramifications and limits.
J  18. Candidate kneels.  All 6 officers form a hexagram around him/her.
J  19. The OATH is repeated.
J  20. Candidate rises.
K  21. HG takes Candidate to NORTH of Hall (greatest symbolical darkness).
L  22. Mystical Circumambulation - all pass HP twice, then KX bars the
L       Candidate's passage to the WEST.
L  23. 2nd purification and consecration.
M  24. Procession proceeds to HS.  HS promps HG for his name.
M  25. Hood-wink momentarily lifted as HG answers.
N  26. Circumambulation continues.  All pass HP and HS again, then KX bars
N       Candidate's passage to the EAST.
N  27. 3rd purification and consecration.
O  28. Procession proceeds to HP.  HP promps HG for his name.
O  29. Hood-wink momentarily lifted as HG answers.
P  30. Circumambulation leads to Altar (Candidate on WEST side). All
P       officers, in hexagram pattern, but HP kneel.
P  31. HP invokes the Lord of the Universe.
Q  32. All rise.  HG, HS, HP speeches to the effect of: `Long hast thou
Q       dwelt in Darkness - Quit the Night and seek the Day!'
Q  33. The Candidate is received into the Light:
Q      HP /, HS /, HG / : KHABS AM PEKHT
Q      HS /, HG /, HP / : KONX  OM PAX
Q      HG /, HP /, HS / : LIGHT IN EXTENSION
R  34. Candidate led to EAST side of Altar.  Receives signs, tokens, and

R       words from HS.
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R 35. 4th purification and consecration (between the Pillars).
S 36. Rope of darkness removed. Badge of 0=0 received.
S 37. Final Mystical Circumambulation. All pass HP thrice.
T 38. HP explains rope, hood-wink, Altar (with cross, triangle, and 4
T elements), the mystical words, the pillars, lamps, and officers'
T stations and meanings.
T 39. KX declares that NEOPHYTE has been initiated into 0=0.
U 40. HS addresses Neophyte on secrecy, study, and humility.
V 41. HP addresses Neophyte on detail of grade progression.
W 42. KX performs mixing of clear & bloody fluids. Explains the
W importance of the Oath taken.

X THE CLOSING OF THE 0=0 GRADE
X
X 43. HP /
X 44. KX gives call: `Hekas! Hekas! Este Bebeloi!'
X 45. HP supervises the closing....
X - KX and SN (& HS,HG) knock to check that the Hall is guarded.
X - HS accepts Neophyte signs from all to assure secrecy.
X 46. Final Purification and Consecration (of the Hall).
X 47. Mystical REVERSE Circumambulation.
X 48. All rise, adoration: `Holy art thou, Lord of the Universe....'
X 49. Mystic Repast (eucharist of 4 elements). All partake.
X 50. KX declares `It is finished!' (inverts cup), TETELESTAI!
X 51. HP /, HS /, HG / : KHABS AM PEKHT
X HS /, HG /, HP / : KONX OM PAX
X HG /, HP /, HS / : LIGHT IN EXTENSION
X 52. Final QUINTESSENCE speech of HP. Neophyte led out by KX.

The Lady's Prayer

Our Mother
Who art here present,
Honored be thy name.
Thy time is come
We shall be One
On Earth, which is our heaven.
Give us this day our daily bread
And love us in our imperfections
As we forgive those who trespass against us.
For thine is the spirit of the great
transformation
Forever and ever.
Amen.

The Gaea Thesis

IN order the understand the nature of the All-Mother, we must first understand our own origins. Each of began our individual life as a single, fertilized cell or zygote. In the processs of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the bosy of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. ANd this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to compprise but one single organism.
We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. But we know them to be in fact minute components of the far vaster living beings that we ourselves are.

Over four billion years ago, life on Earth bega, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on that original cell, the first to develop the awesome capacity for reproduction, divided and redividied and subdivided its protoplasm into the myriads of plants and animals, including ourselvs, which now inhabit this third planet from the Sun.

But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. ALl life on Earth comprises the body of single vast living being -- Mother Earth Herself. The Moon is Her radiant heart, and in the tides beat the pulse of Her blood. That protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal,of our planet. And the soul of our planetary biosphere is She whom we call Goddess/

"First life on my sources
First drifted and swam
Out of me are the forces
Which save it or damn
Out of man and woman
and wild-beast and bird

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RIDERS OF THE CRYSTAL WIND

..... 2400

The Parts of the Soul

A Greek System of Chakras

(first draft)

by John Opsopaus

Introduction

This essay resulted from an attempt to find a Greek system of "energy centers" corresponding to the chakras of Eastern philosophy. Such a correspondence would help illuminate Greek mysticism and reveal some of the foundations of the Western Magical Tradition. This goal might seem to be a shallow exercise in analogies, but there are reasons to expect a substantial correspondence. First, the Eastern and Greek systems evolved out of a common Indo-European culture, so one would expect genetic correspondences; these connections were likely maintained over the millennia, since we know the Middle East mediated continual cultural transfer with both the West and East. Second, there is a certain degree of objectivity in the system of chakras, as reflected in the physical body, which would lead to correspondences even in the absence of cultural contact. The consequence of these two factors is a significant uniformity in ideas about the Spirit and its connection to the Body across the Eurasian continent, and even beyond, as documented, for example, in Onians's _Origins of European Thought_.

How would we know a Greek system of chakras if we saw it? The standard I have used is that (1) they should be approximately seven energy centers; (2) they should be approximately located where the chakras are located; (3) they should have approximately the same "functions" as the chakras.

It's worth keeping in mind that the chakra system best known in the West, with seven chakras, is not the only system; some have more than fourteen (Eliade, 243-5; Murphy, 156). Therefore, we should not expect an exact correspondence of number, since certain energy centers might or might not be counted depending on their strength or the "kind" of energy they concentrate. Furthermore, different systems differ in their exact placement of the chakras, so likewise we should not expect an exact correspondence in a Greek system. Nevertheless, it will be apparent that the Greek system corresponds closely to the system of seven chakras.

My principal source has been Onians, especially Part I and Part II (chh. 1-7), but the overall structure is described in Plato's account of the

"Parts of the Soul" in the Timaeus (69c-73d), which probably embodies Pythagorean doctrine. In the following I've numbered the energy centers from the top down with Roman numerals, since this accords better with Platonic doctrine; however, the chakras are conventionally numbered from the bottom up, for which I've (appropriately) used Hindu numbers (so-called Arabic numbers).

I

The Crown of the head (Gk. koruphe, Lat. vertex). Plato said the humans stand upright because of the connection between the Heavens and the Soul in their brains. People with especially great power in their heads were

represented with a nimbus, a halo of flames, around their head (attested as early as the 3rd cent. BCE in Greece). This center corresponds to

Chakra 7 (at the crown of the head), called Sahasrara, which means "thousand (-petaled)," an appropriate description of a nimbus.

II

The Brain (Gk. enkephalos, Lat. cerebrum), which contains the psuche (Gk.) or genios (Lat.). (I use the old Latin spelling "genios" to avoid confusion with the English "genius." The genios is sometimes called the anima.) In Homeric times the psuche was taken to be the "Vital Spirit" or Life Principal (the mind or consciousness was placed in IV, the chest), corresponding to Skt. asu. The later view, which is found in Plato and corresponds better to the Eastern system (cf. Skt. atman), is that the brain is the center of rational thought, the Intellectual center. In both Homer and Plato the psuche is considered the immortal part of the Soul. The physical substance corresponding to psuche was marrow (medulla), especially the cerebrospinal fluid of the brain and spine, but also in other parts of the body (see below). For this reason departed souls were thought to appear as snakes, which are all brain and spine. Scalp and facial hair were considered physical emanations of the psuche, and so the hair, scalp and chin were considered sacred (hence the dedication of locks and the touching of the chin or beard in supplication). This center corresponds to Chakra 6 (at the brow), called Ajna, which means "authority or command," an appropriate name for the rational faculty, which Plato said "controls and restrains" the lower faculties; Onians calls it the Executive function.

III

The Neck (Gk. trachelos, dere; Lat. collum), which Plato called the "isthmus or boundary" between the Superior, Divine or Immortal Soul and the Inferior or Mortal Soul. He said that it allows communication between the two, but prevents the Lower Soul from "polluting" the Higher. This center corresponds to Chakra 5 (in the throat), called Visuddha, which means "purgation or purity," that is, "the purging of the merely animal, physical system" (Campbell, 165).

IV

The Heart and Lungs (Gk. phrenes, Lat. cor), which contain the thumos (Grk.) or animus (Lat.), which is the Higher part of the Mortal Soul. In Homeric times the thumos was the Conscious Spirit, the vehicle of Thought and Feeling (cf. Skt. manas). Later, it was restricted to feeling, emotion, passion and especially spirit, courage and anger - the Affective function. This center corresponds to Chakra 4 (at the heart), called Anahata, which means "not hit" (referring to the mystical sound). This chakra is associated with prana (Skt.) - vital breath, vital spirit (Campbell, 164), as are the phrenes with pneuma (Gk.) or spiritus (Lat.) - breath, spirit. Campbell (164-5) says, "This is the aspiration, then, of spiritual striving," and "the birth of the spiritual as opposed to the merely physical life," and likewise the phrenes are associated with spirit, as opposed to the lower parts, which are associated with physical needs and desires.

The "little foyer" (the Red Lotus of Eight Petals with the Kalpa Tree)
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below the Heart Chakra corresponds to the diaphragm, which Plato called the "midriff partition" separating the two parts of the Mortal Soul (associated with Spirit and Desire, respectively).

V

The Belly (Gk. gaster, Lat. abdomen), between the diaphragm and navel, is the site of the Lower Part of the Mortal Soul, which is the Appetitive Soul, which we share with the lower animals and plants; its function is nutrition and it is the source of Desire (both Nutritional and, by most accounts, Sexual). This center corresponds to Chakra 3 (at the navel), called Manipura, which means "city of the shining jewel," and its function is "aggressive: to conquer, to consume, to turn everything into oneself" (Campbell, 159-60), which is a good description of the Appetitive Soul.

VI

The Gonads (Gk. gonades, Lat. genitalia), representing the Procreative function. The "marrow," the stuff of which psuche or genios was made, was the Life Essence; Plato says that in it is made "the bonds of life which unite the Soul with the Body." This marrow or sap is passed down the spine, concentrated in the gonads, and is the source of the life of the offspring. In particular, semen was considered a kind of cerebrospinal sap. This center corresponds to Chakra 2, called Svadhisthana, which means "her favorite resort," an apt name for "the cakra of sexuality" (Campbell, 144).

VII

The Sacrum or Holy Bone (Gk. hieron osteon, Lat. os sacrum), that is, the base of the spine. Because this was a center of concentration of the Life Force, Middle Eastern people believed that the entire body could be regenerated from this bone, and Onians (p. 208) conjectures

that its potency may account for "kiss of shame" (osculum infame) of the Witches and Templars (and perhaps the Cathars and Waldenses). This center corresponds to Chakra 1, called Muladhara, which means "root base," which Campbell (p. 144) associates with "hanging on to life" and a "reactive psyche," so in both cases we have the grossest form of the Life Force.

Similarly, the Spine was called the Holy Tube (hiera surinx), which recalls the Sushumna (Spine), which is likewise considered a channel (nadi). Likewise the Egyptian Ded Pillar, which represents the spine, was a symbol of Life. I have not, however, found Greeks correspondents to the Ida and Pingala nadis.

VIII

The above are the "central" energy concentrations of Greek philosophy, and it is apparent that they correspond closely to the familiar seven chakras. The Greeks also recognized "peripheral" energy concentrations in the hands, thighs and knees (which have a large concentration of "marrow"). This explains the sacrifice of thigh bones, the use of the hand (especially the right hand) to exercise executive power, and clasping the knees when beseeching. (The knee - Gk. gonu, Lat. genu - was especially associated with the Life Force - genios - and with procreation or "generation"; cf. genital, genetic, gonad, etc.) So far
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as I know, corresponding chakras are not recognized in Eastern thought. As a general rule of thumb, Spirit, of one sort or another, is most concentrated where the flesh is thinnest (Timaeus 75a), thus, in the head, chest, sacrum, knees and hands.

Summary

No.	English	Greek	Latin	Function	Chakra	No.
I	Crown	Koruphe	Vertex	Illumination	Sahasrara	7
II	Brain	Enkephalos	Cerebrum	Intellection	Ajna	6
III	Neck	Trachelos	Collum	Purification	Visuddha	5
IV	Heart/Lungs	Phrenes	Cor	Affection	Anahata	4
V	Belly	Gaster	Abdomen	Appetition	Manipura	3
VI	Gonads	Gonades	Genitalia	Procreation	Svadhisthana	2
VII	Sacrum	Hieron Osteon	Os Sacrum	Basic Life	Muladhara	1

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RITUS OLYMPICUS PENTAGRAMMOU MINOR AD EXPELLENDUM

(c) 1993, John Opsopaus

Preface

The following is an adaptation of the Lesser Banishing Ritual of the Pentagram to the Graeco-Roman Tradition, and so it is called the "Olympic Lesser Banishing Ritual of the Pentagram." Such a "translation" is possible because the LBRP is an enactment in a Qabalistic framework of certain shamanic practices that are nearly universal. Once the underlying shamanic cosmology has been identified, it's relatively straight-forward to reexpress the ritual in the terms of another cosmology, such as the Graeco-Roman.

I would welcome criticism of the result, especially from Qabalists and Ceremonial Magicians. Criticism/correction of my Latin and Greek composition will also be appreciated. Finally, I beg readers to forgive the Early Modern English, which I've used to add dignity to the text.

The Ritual follows in summary form; a separate posting will contain a fully annotated text. This information should make clear which aspects of the ritual follow from Ancient Tradition, which come from more recent Magical Traditions, and which are a result of my speculation or arbitrary choice; such information is all too often missing from Neopagan reconstructions. If anyone knows of a similar adaptation, please let me know.

Gratias vobis ago,
John Opsopaus
72747.154@compuserve.com

Ritus Olympicus

Pentagrammou Minor

ad Expellendum

The Olympic Lesser Banishing Ritual of the Pentagram

which is

The Traditional Lesser Banishing Ritual of the Pentagram
Adapted to the Graeco-Roman Tradition

(c)1993, John Opsopaus

I. The Opening Tau Cross

i. Close thine eyes, and by thy breath fan thou the Fire, which awakeneth the Serpent and the Eagle. Allow thyself to grow beyond all bounds of space, until the Universe is
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within thee. Be thou as a God; be thou as a Goddess.

ij. Draw thou down the Fire of Heaven into thy Heart, and say:
"From Celestial Fire"
"Ab Igne Caelesti"
"Apo tou Ouraniou Puros"
[)Apo\ tou=)Oura/niou Puros/]

[Suggested gestures for the preceding step: Raise your arms into a horizontal, cross position, with palms up (in Celestial Invocation). Bring them together above your head, palm to palm, and then draw the Celestial Fire down to your heart, while saying "From Celestial Fire."]

[The words to be spoken by the practitioner are given in English, Latin and Greek. In an attempt to combine readability and accuracy, I've given the Greek text two ways, in a simple but approximate Roman transcription, and in "Beta code," a standard ASCII representation of Greek including all the accents, breathings, etc. Beta code transcriptions are enclosed in square brackets. The Beta code transcriptions should be reasonably comprehensible with the following information: ")" and "(" represent smooth and rough breathing, respectively; "/", "\" and "=" represent acute, grave and circumflex accents, respectively; "|" is iota subscript.]

iij. Guide thou the bright Beam downward, until it stirreth the Subterranean Waters of the Abyss and bringeth Them to life; and while so doing, say thou:
"To Watery Abyss"
"Ad Aquosum Profundum"
"Eis ten Hudroessan Abusson"
[)Ei\s th\n (Udro/essan)/Abusson]

[Suggested gesture: Keep the palms together and move them down in front of the groin. Then separate the hands and hold them to the sides and slightly forward, with palms down (in Chthonic Invocation).]

iv. Direct thou the beam from thy heart through thy left shoulder, until it stretcheth to the Moon, and say:
"By Way of Earth"
"Via Terrena"
"Kat' Hodon Chthonion"
[Kat' (Odo\n Xqo/nion]

[Suggested gesture: Raise the left hand up to your chest; then extend your arm into horizontal position, with the palm forward.]

v. Direct thou the beam from thy heart through thy right shoulder, until it stretcheth to the Sun, and say:
"By Way of Air"
"Via Aeria"
"Kat' Hodon Aitherion"
[Kat' (Odo\n)Aiqe/rion]
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[Suggested gesture: Raise the right arm to the chest and then into a horizontal position, with forward palm.]

vi. Feel thou the Sacred Tau Cross that blazeth inside thee. Now cross thy arms over thy Heart, and say:
"Abiding always in the Center. So be it!"
"Semper in Medio manens. Esto!" or "Fiat!"
"En Omphaloi aei menon" (masc.) or "menousa" (fem.). "Esto!"
[)En)Omfalw=| a)ei\ me/nwn] (masc.) or [me/nousa] (fem.).
[)/Estw!]

[Suggested gesture: Bring your arms together and cross them over your chest.]

vij. As thou makest this gesture the Moon and Sun will stand together above thy head, nor will they ever move from there. Moon over Sun and Sun over Tau Cross; thou art the Holy Caduceus. Thou hast become the Center of the World, for the Cosmic Axis runneth through thy spine; on thy left standeth the Path of the Moon, and on thy right the Path of the Sun, above thee shineth the Cosmic Pole, below thee lieth the Abyss.

viij. Thou standest upon the Sacred Mountain, the World Navel, under which hideth the Watery Abyss. At thy back groweth the Tree of Life, which stretcheth over thy head, the Navel Cord, for the Mountain and Tree are the Cosmic Pillar, which supporteth the four Quarters of the Heavens. From Calypso's Cave between the Tree's roots, which penetrate the Abyss, are the four springs, which flow to the four Quarters of the World, and they run with water, honey, milk and wine. Around the World Tree's trunk coileth thrice and half again the Serpent. In the Cosmic Tree's leaves percheth the Eagle of Zeus, guarding the Horn of Amalthea, from which Nectar floweth into the Libation Bowl, the

Bountiful Breast, which overfloweth, raining Nectar on the World. Ambrosia floweth up the trunk of the Tree from the Deep. Illumination cometh from Above and Growth cometh from Below. The World Tree is the Tree of Destiny and Its leaves are the Book of Fate, for as they fall, so fall to earth the winged souls of the folk, ever singing in its foliage.

ix. Divine Helen, Leto's Daughter, with large breasts, liveth in the Bountiful Cosmic Tree, for she is Its Spirit; and Her Brothers, the Dioskouroi, Sons of Zeus [Dios Kouroi] the All-Shining [Pamphaes], the Heavenly Twins of Leto, command the Sacred Paths on either side. For Castor, who resideth underground, knoweth the Lunar Discipline and controlleth the Way of Descent, and Polydeuces, who liveth above, is Master of the Solar Discipline and controlleth the Way of Ascent.

x. For learn thou this about the Way of Ascent. It is under the jurisdiction of Zeus, the Sky Shaker, who giveth fertilizing rain and nourishing sunlight. He holdeth the Lightning Bolt of Illumination, and His lightning descendeth from the Sky. The Way of Ascent is to climb Scylla's Mountain, which riseth into the clouds, nor can its peak

ever be seen. Prometheus or Apollo will show thee the Way. Thy Helper in this journey is the Horse Pegasos, but also the Soaring Eagle, Dove and Goose. Then wilt thou break through the Vault of the Heaven, and going through the Celestial Pole thou wilt ascend the Heavens. For this is the Way of Light, the Path by Day, the Sun's Way, the Path of the Sage.

xi. And learn thou this about the Way of Descent. It is under the jurisdiction of Poseidon, the Earth Shaker, who giveth fresh water from springs, but also floods and earthquakes. He holdeth the Trident of Ecstasy and His lightning leapeth up from the Earth. The Way of Descent is by the precipice opposite Scylla's cliff, which is the lower of the two, and from it groweth the Sacred Fig Tree. Climb thou down from this Tree to Charybdis, by which thou wilt be drawn into the Watery Abyss. Circe or Herakles will show thee the Way past the Dog and Gatekeeper. Thy Helper in this journey is the Serpent Python, but also the Raging Lion and Bull. Then wilt thou break through the Vault of the Abyss and, going down the Well, thou wilt descend through its levels. For this is the Way of Darkness, the Path by Night, the Moon's Way, the Path of the Mage.

xij. But the Wise know that the Way Up and the Way Down are the same, for they are both on the Cosmic Pillar, and sometimes our task demandeth that we go up it, and sometimes it demandeth that we go down it. When Duty calleth, we travel by Day or Night as is the need. Ask thou Hermes for

guidance, for he frequenteth the Navel.

II. Pentagrams of the Quarters

xiij. This is the way thou wilt draw the Shining Pentagrams that wardeth each Quarter. The first ray goeth from the lower left to the top, and each ray continueth from the last. And as thou makest each ray, sing a letter of the Name of the Pentagram.

xiv(a). In Greek the Pentagram hath the Name HUGIEIA [U(GI/EIA], which meaneth Soundness or Wholeness, so sing thou the sounds:
"Huuuuuuu, Ggggggg, Iiiiiiih, Aaaaaay, Aaaaaaah."

xiv(b). In Latin the Pentagram hath the Name SALUS, which meaneth Soundness or Welfare, so sing thou the sounds:
"Sssssssss, Aaaaaaah, Llllllll, Uuuuuuuu, Sssssssss."

xiv(c). Though in English we label the Pentagram WHOLE or SOUND, its spoken Name is WHOLENESS, so sing thou the sounds:
"Hoooooooo, Llllllll, Nnnnnnnn, Eeeeeeeh, Sssssssss."

xv. Now go thou to the East and make the Pentagram. As thou callest:
"Jupiter" or "Zeus"
"Iuppiter"
"Zeus" [Zeu/s]
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hurl thou His Thunderbolt through the center of the Pentagram, and see it fly away to Infinity.

[Iuno / Hera [(/Hra] might also be appropriate for the East (She is not an Earth Goddess), in which case you should throw Her Cuckoo-bearing Sceptre, which represents the Celestial Spirit nesting on the top of the World Tree. (Zeus first came to Hera in the form of a Cuckoo.)]

xvi. Now with thy Staff forge thou the Fiery Ring, drawing it from the center of the Eastern Pentagram and stretching it to the South, where thou wilt make another Pentagram, but call:
"Vesta" or "Hestia"
"Vesta" [pron. "Westa"]
"Hestia" [(Esti/a]
and throw thou Her Burning Circle.

xvij. Then to the West:
"Neptune" or "Poseidon"
"Neptunus"
"Poseidon" [Poseidw/n]
Hurl thou His Trident.

xviij. Then to the North:
  "Ceres" or "Demeter"
  "Ceres" [pron. "Keres"]
  "Demeter" [Dhmh/thr]
Throw thou Her Torch.

[Pluto / Hades [(/Aidhs] would also be appropriate for the North, in which case his Helmet of Invisibility should be projected through the Pentagram. Hades' name may mean "the Unseen" ["(/Aidhs" < "a) idh/s"].]

xix. Then draw thou the Fiery Ring back to its beginning, so it burneth on every side. Then will the Barrier expand above and below until thou art surrounded by the Glowing Sphere.

[When projecting the Four Weapons through the Pentagrams, the practitioner might find it helpful to make an appropriate gesture: as though throwing a dart for Zeus's Keraunos, as though throwing a frisbee for Hestia's Burning Ring, as though throwing a javelin for Poseidon's Trident, as though throwing a knife for Demeter's Torch.]

III. Wards of the Quarters

xx. Now raise again thy arms so thou art the Sacred Tau and, focusing thine attention before thee (Eastward), say:
  "Before, Apollo"
  "Ante, Apollo"
  "Prosthen, Apollon"
  [Pro/sqen,)Apo/llwn]
Apollo will appear before thee in all His Glory, Bow in hand, facing thee. Then will He turn His back to watch the Eastern
2409

Quarter.

[Mercurius/Hermes [(Ermh=s], with His Caduceus, would also be appropriate for the East.]

xxi. West: Focusing thine attention behind thee, say:
  "Behind, Diana/Artemis"
  "Post, Diana"
  "Opisthen, Artemis"
  [)/Opisqen,)/Artemis]
Artemis will appear with Her Bow. Then will She turn away to watch the West.

[Venus/Aphrodite [)Afrodi/th], arising from the waves and holding Her Zona (Girdle), would also be appropriate for the West.]

xxij. South: Focusing thine attention to thy right, say:

"On the right, Minerva/Athena"
"Dextra, Minerva"
"Epidexia, Athena."
[)Epide/cia,)Aqhna=]
Athena will appear with Her Aegis and Spear, and turn to watch the South.

[Mars / Ares [)/Arhs] (with Shield and Sword) or Volcanus / Hephaistos [(/Hfaistos] (with Hammer and Tongs) would also be appropriate for the South; Mars was also an Italic vegetation God, and so might be evoked in the North.]

xxiij. North: Focusing thine attention to thy left, say:
"On the left, Bacchus/Dionysos"
"Sinistra, Bacchus"
"Ep' aristera, Dionusos"
[)Ep' a)ristera/, Dio/nusos]
Dionysus will appear with His Thyrsus, and then turn to watch the North.

[Pan [Pa/n], with His Pipes, would also be appropriate for the North. Pan may seem an unlikely Ward, but when Athens honored Him and asked Him to help defend them from the Persians, he did so (Herodt. VI.105.2-3).]

xxiv. In thy mind, thank all the Wards of the Quarters for Their protection.

IV. The Macrocosm in the Microcosm

xxv. Spread thy feet apart and assume thou the form of the Sacred Pentagram, which Pythagoras hath called Hugieia (Salus, Whole/Sound). When the Pentagram flameth around thee, say:
"For around flameth the Pentagram."
"Nam circa flagrat Pentagrammon."
"Peri men gar phlegei to Pentagrammon"
[Peri\ me\n ga\r fle/gei to\ Penta/grammon]

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[If you prefer "For around flame the Pentagrams," then use:
"Nam circa flagrant Pentagramma"
"Peri men gar phlegousi ta Pentagramma"
[Peri\ me\n ga\r fle/gousi ta\ Penta/gramma]

xxvi. When the Sacred Hexagram shineth within thee, say:
"And within shineth the Six-rayed Star."
"Atque intra lucet Stella Sexradiata."
"Entos de lampei ho Hexaktinotos Aster."
[)Ento\s de\ la/mpei o(E(caktinwto\s)Asth/r.]

[If you prefer your Hexagram shining above rather than within, then say "super" instead of "intra," or "Huper" [(Upe/r]

instead of "Entos." However, I think it's better to have it within (see the notes for the reason).]

xxvij. The Pentagram signifieth the Microcosm, and the Hexagram signifieth the Macrocosm. Thus the Macrocosm shineth within the Illuminated Microcosm.

V. The Closing Tau Cross

xxviij. Repeat thou the Tau Cross as it was at the beginning.

[The following alternative gestures incorporate the relation of the elements embodied in the Hexagram: As you recite the text of the Tau Cross, (1) begin with arms crossed, right over left, on your chest; (2) raise your right arm to the Celestial Fire, (3) lower your left arm to the Watery Abyss, (4) let the Fire draw up the Water to yield Earth, by moving your left arm up to your chest and out to the left, the Way of Earth; (5) let the Water draw down the Fire to yield Air, by moving your right arm down to your chest and out to your right, the Way of Air; (6) cross your arms over your chest, indicating the Reconciliation, Union and Balance of the Oppositions (Bivium), Worlds (Trivium) and Elemental Quarters (Quadrivium). I must admit, however, that these gestures seem somewhat awkward.]

xxix. Thou hast made for thyself a Sacred Space at the World's Navel. Ascending on thy Right is the Light Path and descending on thy Left is the Dark Path, but remember thou that the Wise One knoweth that the Way Up and the Way Down are the same and that together they make the one Path of Wisdom. So must it be.

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THE FARMER AND THE GODDESS - A MODERN STORY OF REBIRTH

The night was quiet and peaceful, with only the occasional call of a whippoorwill to break the tranquil silence. The Moon was an iridescent ball of silver perched high in the heavens, illuminating the Earth below. The sky, a lovely shade of midnight blue, was sparsely speckled with the twinkle of stars. I peered out my window, enchanted by the beauty of the night. As my eyes wandered, they came to rest upon the corn field - the corn field that had broken my very heart.

In the beginning, I had worked patiently and diligently tending the soil. I tilled it - turning it over and over, so that the new could surface and the old could rest. I carefully pulled away the weeds and the remnants of the old crop to make the field ready for new planting. I fertilized and nurtured it, smoothed and moistened it. Day after day, I toiled to make it ready. Finally, I plowed it into even rows and lovingly planted it.

Every day, I tended the seed and watched for new sprouts. Tenaciously, I ripped the weeds from Earth that would rob the seeds of the nutrients necessary for their growth. And then one day, I saw it - a single, solitary sprout that had pushed its way through the soil! Within the week, the entire field was covered with a very thin mesh of green, and I felt a joy in my heart that words cannot describe! The hard work, the aching muscles, and the tender care with which I had nurtured the field was not in vain - the Earth which I loved had given birth, and was alive in the greening of the seed I had sown.

Daily, I worked in the field, delighting in the growth of the corn - revelling in its freshness - exulting in the part I had played in its birth. The rains came down, drenching the earth and the roots grew deep. The sun shone brightly on the young plants and they grew tall, reaching for the sky. Ears began to form on the stalks, and all was well with the crop.

But then the drought arrived, and the rains came no more. The sun still beamed brightly, and the roots moved deeper and deeper into the Earth in their desperate quest to find water. Alas, there was not a single drop left with which they could quench their thirst. The once luxuriant green leaves began to yellow and wither. The stalks which had stood so proudly against the sky began to shrivel and crack, and the tender ears, so newly born, dried up in death. Yes, the corn which I had helped to birth - that which I had loved so dearly - was gone. Dried up. Dead.

A tear fell from my eye as I stood looking at the field that night, remembering. A gentle breeze rustled through the old and withered stalks as I wiped away the tear. And then...I saw something! Or was it someone? Slowly and silently I crept toward the corn field to take a better look. I felt my heart beating faster and faster, as panic began to consume me. After all, it was nearly midnight and too late for visitors! Whomever was in the field was obviously up to no good, and I wanted them to leave immediately! My legs moved faster and faster - more quickly than I had dreamed they were capable - until I was, indeed, on a dead run! When I reached the old oak tree that shaded the northern edge of the field, I opened

my mouth to shout my displeasure at the trespasser; however, I fell silent as my eyes focused on the sight, and my mouth gaped wide. For there, in the center of the corn field, was a young woman in white - her hair as gold as the maize - glowing in the shimmering iridescence of the moonlight!

Questions ravaged my tired brain, as I tried to assess the situation and size up the intruder. Who was She? What was She doing there? Surely She knew She was trespassing - and most certainly She knew that it was illegal! As much as I wished to call out to Her, I was mesmerized by Her very presence and found that I could say nothing. Helplessly, I watched as She moved through the rows of death. She stopped to caress a dry and withered leaf, and then smiling, held it to her cheek. Gently, She reached out and wrapped Her arms about the cracked, brown stalk, hugging it closely to Her breast. She released the stalk and bent down to look at one of the ears - perfectly formed, but shriveled in its deathly demise. Quickly, She snapped the ear from its stalk, tugged away its husk and swiftly moved toward the outside perimeter of the field.

Holding the ear of corn high above Her golden head, She began to

dance upon the barren Earth. As if in slow motion, She twirled about the outside edges of the field, as she softly hummed an unfamiliar tune. Round and round the field She danced, picking up momentum as She worked Her way toward the center. Louder and louder She sang, the volume increasing as Her feet flew faster and continued to spiral toward the center. Within the matter of a few seconds, She had become a whirling dervish - dancing with such wild abandon that the kernels of corn were loosed from their cob, flying helter-skelter across the field! She glistened in the moonlight as droplets of perspiration formed upon Her body, and in the frenzy of Her dance, they too, were flung upon the Earth. Her feet and voice reached the ultimate crescendo at the center of the corn field, and She fell upon the ground in total exhaustion.

All was silent. The sounds of the nocturnal creatures had been stilled. All was enveloped in an unnatural hush - as if time itself, had stopped. She lay on the Earth, unbreathing, unmoving, immobile - as still as Death, itself! I stared at Her in horror, the panic which I had forgotten, rushing back into my brain with full force. Was She alright? Good Heavens! Was She dead??

Finally, I gathered my wits about me, found my feet and rushed toward the center of the corn field, where She had fallen in collapse. My heart beating wildly, I reached out to Her - but She was gone! She had disappeared into the very ether! All that was left in Her place was a single corn cob, void of its kernels - the kernels which had flung from their resting place in the midst of the Lady's spiral dance.

The sun was shining hotly on my face as I rubbed my sleepy eyes into total alertness. Where was I? This didn't feel like my bed! What was causing this blinding light? I was soaked to the bone! Just what the hell was happening here? Cautiously, I opened my eyes and surveyed my surroundings. To my dismay, I was lying smack-dab in the middle of the corn field and my head was resting in a rather large mud puddle. Clenched tightly in my fist, like

some precious jewel in need of protection, was a solitary corn cob. I scrambled to my feet and tried in desperation to collect my thoughts. What was I doing here? Had I lost my mind?

And then...I remembered! I remembered the cornfield in the moonlight - the Lady and the dance. I also remembered how Her drops of perspiration had dropped to the ground in the frenzy of Her movements. I looked at my feet and the Earth beneath them.

Joy and wonder rose in my heart. It had rained! Merciful Heavens! It had rained - the Earth was soaked with moisture - the drought was over!

Gleefully, I ran through the cornfield, feeling my bare toes dig into the wet Earth - the same Earth which had been so cracked and dry and barren just yesterday. I ran in joy. I ran in ecstasy. I ran in sheer celebration of the soil's return to richness - and then, I stopped dead in my tracks. Something was amiss. Something had changed. Something was quite unlike it had been before. Scanning the field, I realized that it was once again covered with delicate green mesh of newly sprouting corn! In awe, I reached down to cradle a newly-formed sprout and as my fingers touched the verdant green leaf, a feminine voice began to speak:

> "You were born of me! You are my child and at death you shall return to me. Fear not of death, dear one, for within its realm I shall bring you new life! Just as the corn lives again - so shall it be with you! For all that falls shall rise again, and that which dies shall be blessed with the gift of rebirth - the gift of My love!"

-Kalioppe-

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AUDIENCE WITH THE KEEPER OF WISDOM

I sat on the cobblestone bridge, listening to the ancient song of the rushing waters in the brook below and contemplating the day's events. I had awakened this morning with the strange anticipation and wariness that generally accompanies the prediction of important occurrences in one's life. All day, I had gone about my usual routine, waiting and watching for something out of the ordinary - but to no avail. There had been nothing of signifance...just another normal day filled with the dull mundanity of household chores, grocery shopping and bill paying. Nothing more.

I let out a heavy sigh, and turned my attention to the sheep grazing in the lush meadow. I pondered their lives and wondered if they
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ever felt the same anticipation I had experienced this morning. I smiled at the foolishness of my thoughts, knowing full well that the creatures of the field were content enough in the simpleness which life had to offer - ample food and water was all they required. No, the peaceful flock below couldn't be bothered with such nonsense. Maybe I should follow their lead and just turn my thoughts to the more mundane side of life.

Looking down at my feet as they dangled over the rushing water, I became aware of the myriad of color that was reflected from the setting sun. Mesmerized by the beauty of the kaleidoscopic dance, I watched intently as the oranges, reds and purples whirled and twirled with each other on the surface of the brook. The rich shades of the sunset gradually faded into pastels and then, the irridescence of shimmering silver. An owl hooted nearby, jolting me fully back into reality. Good Goddess! Night had fallen! How long had I been there, lost in the absurdity of human thought? Obviously much too long, from the looks of things.

I hurriedly scrambled to my feet, shivering as I gathered my shawl about my shoulders. The night had turned cool and damp, and the misty veil of fog was rolling into the valley at a rapid pace. The delicate breeze of early day had been replaced a heavy west wind, and my hair was whipping about my face and shoulders. Great! There was going to be a storm, and here I was - in the middle of nowhere - likely to be caught in it!

As I neared the end of the bridge, I realized that it was too late. The fog had settled into a mist so dense and heavy, that I

couldn't see my hand in front of my face. There was no use in searching for cover, as the visibility factor was nil. Aside from that, it was quite dangerous to wander blindly through the valley mists - even folks who knew the valley territory very well knew better than to try it. Several years earlier, one of the area residents had been caught in the steamy vapors while in search of a missing lamb, and had been found hours later - miles from the valley - still wandering about looking for his home. I cursed under my breath as I settled back onto the bridge to wait out the fog.

No sooner than I'd gotten situated, the fog began to dissipate nearly as quickly as it had descended. The wind was still blowing in fierce gusts, but at least now, I reasoned, I should be able to find my way home. Without another thought, I hurried across the bridge and onto the path below. From the corner of my eye, I caught a glimpse of the silvery moonlight reflected on the water. Suddenly, I realized that something was wrong - genuinely wrong! The brook had ceased to run! Disbelieving, I rubbed my eyes and looked again. No, I wasn't seeing things! Despite the heavy winds and the decline of its course, the surface of the brook hadn't so much as a ripple. Goddess! The surface was as smooth as glass! Shock! That was it - I must be in shock! I began to conjure all sorts of excuses as to why my eyes were playing tricks on me.

But then...it happened! The winds began to blow from all four directions at once, their forces concentrated at the center of the still and lifeless brook. A bit of mist was caught up in the forces of the gale - twirling this way and that, becoming larger in size and stronger in density - until all at once, the winds were hushed in deathly

silence. There She stood - a beautiful and terrible visage - atop the glassy water. Robed and Hooded. Dark and black. Faceless. It was She! The Devourer of Souls. The Keeper of Wisdom. She Who stirred the Cauldron of Rebirth. The Shapeshifter. I shivered in fear and anticipation.

From beneath the hood, She gazed upon me with the invisible eyes that saw all. Silently, She fixed Her eyes on mine and bade me not to turn away. Deeper and deeper into Her eyes I went. Deeper. Deeper still. A myriad of jewel-tone colors began to swirl in my very being - faster, darker, brighter - until I was the color and it was me! I began to feel ill. I knew I should turn away, but Her strength was such that I seemed incapable of the slightest movement. Just when I thought I would faint from terror, there was a tumultuous clap of thunder and I realized that it was too late. Goddess! My entire being had been consumed by Hers!

The world began to change around me, and I found myself suddenly back in time. I witnessed firsthand the Tale of the Taliesin - which heretofore I had always thought a mere fairytale - and watched in horror as the Three Drops of Wisdom flew from the Cauldron and spilled onto Gwion Bach, imbuing him with infinite knowledge. I was taken on the frenzied chase between Cerridwen and Gwion, and felt my mortal body

contort and twist with every shape that was shifted. As the greyhound, I tracked the hare who was Gwion. My muscles flexed again, and I dove into the water as the otter, chasing the salmon who just moments before, had been the hare. Gwion then took to the sky as a sparrow, and in flight, I swiftly pursued him as the hawk. I watched knowingly as Gwion, thinking himself quite safe, smugly turned himself into a single grain of wheat. And it was I, who in sorrow and pleasure, shifted into the black hen and supped upon that grain. I felt the swell of pregnancy and the pains of labor as I delivered the new-born babe. For the very first time, I began to understand...*really* understand!

Suddenly, I was once again caught up in the rapid whirl of color. There was a blinding streak of blue-black lightning and after a moment of excruciating pain, I was hurled forcefully from the essence of the Goddess and back into my own! So frightening and traumatic was this experience, I wasn't really sure whether I was alive or dead! I drew a long breath, blinked my eyes and gingerly flexed my toes. Apparently, I was allright and everything seemed to be working okay! I quickly dusted myself off and got to my feet.

We stood looking at each other - I from the bank, and She from her realm atop the water. Unexpectedly, She opened Her hand and held it out to me. Inside were three drops of liquid, sparkling like diamonds in the night. She tossed Her hand to the North, and one of the drops splashed into the water, forming a very large circle - the Circle of Causes and Necessity. I drank of its earthy waters and tasted the poignant flavor of lessons learned, as pieces of my life flashed before my eyes.

She cast a second drop to the West, and a smaller circle appeared: The Circle of Blessedness. As I carefully sipped of its waters, my spirit left my body and for a split second, stood on the water facing the Wisdom Keeper before re-entering its physical realm.

The third drop, She flung cautiously to the East. From it, too,

a circle materialized - though much smaller than the rest: The Circle of the Infinite. As I bent to partake of its knowledge, She stopped me with Her upraised hand. I understood. Gently, I dipped my finger into the waters, and for a moment saw all the knowlege that is and ever will be!

At that very moment, She raised Her hands skyward and Her form shifted into that of a great red dragon. Opening Her arms, She moved to the South and lovingly gathered all three circles to Her breast. The winds gusted from all four directions again, their forces centered toward the spot where She stood. I watched as She twirled furiously in the wind and in a matter of seconds, She was gone. The winds died quickly to a gentle breeze. The brook which had been so deathly still, quickly burst forth with new life. All was as it had been.

It was just after daybreak, and the promise of a new beginning was well underway. I sat on the cobblestone bridge to contemplate with awe

and wonder the night's events. I felt exhilarated, happy and humbled all at once! I had been visited by the She, The Stirrer of the Cauldron. I had been devoured and rebirthed again from Her body! I was newly alive with the mysteries she had unfolded to me! I finally understood! I jumped up from my seat and blew a kiss to the Triple Goddess in thanksgiving, then happily skipped across the bridge.

As I neared the path toward home, the sheep were being let into the meadow for their morning repast. One of them had strayed from the flock and seemed to be coming in my direction. I walked toward him in an effort to herd him back to the others, and as I grew near, he raised his head and looked at me. Stroking him gently, I looked into his eyes and saw a strange look - an odd look - a look of anticipation and wariness.

-Kalioppe-

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IMBOLG RITUAL

Two women are selected to represent the Maiden and the Crone. the Priestess will represent the Mother.

The members of the group should bring with them the candles which they will use for the year for blessing.

The altar is at the Northeast and is covered with a white cloth. Evergreens are used as decoration. A basket filled with tiny bundles of straw or wheat rests on the altar [there should be one bundle for every person participating in the ritual], as well as two (2) white candles. A black ribbon at least twelve (12) inches in length is placed in the basket. A single white flower tied with a white ribbon (to symbolize Bride) and the wand rest together in front of the altar. Four (4) white candles stand between the quarter candles. The cauldron is placed at the South, and a white candle is situated inside. A dark colored scarf or shawl (for the Crone) and a bouquet of flowers (for the Maiden) are on the altar, as well as a single white taper (for the Mother).

Full Circle is cast.

The two women prepare "Bride's Bed." The MAIDEN and the CRONE pick up the flower and the wand respectively, and take them to the center of the Circle. They place the flower and the wand side by side in the center of the Circle, with the heads toward the altar. They place the altar candles on either side of the "bed" and light the candles.

The two women and the Priestess stand around the bed and say together three times:

The Maiden comes to bring us light!
The Winter dies, and all is bright!
The frozen ground shall disappear -
And all shall sprout, for Spring is near!

The Priestess now summons the two women, and the three of them stand in front of the altar, assuming their Triple-Goddess roles. The MAIDEN kisses the Priestess (MOTHER) on both cheeks and hands her a white candle. The CRONE lights the MOTHER's taper. The CRONE stands to her left. The MAIDEN drapes the shawl over the CRONE'S head and shoulders. The MAID stands to the MOTHER'S

right and picks up the bouquet of flowers. The PRIESTESS says:

Behold the three-fold Goddess;
Maiden, Mother, and Crone;
She is one - yet She is three
Together and Alone
Summer comes not - without Spring
Without Summer, comes no Winter chill;
Without the Winter, Spring isn't born
The Three, life's cycles, fulfill!

The Charge of the Goddess is then recited. After the recitation

is finished the Priestess says:

Now let us celebrate Imbolc!

The MAIDEN picks up the besom and makes her way SLOWLY deosil around the inside edges Circle, ritually sweeping it clear of all that which is old, useless and unnecessary. MOTHER and CRONE walk behind her in stately procession. While sweeping, the MAID says:

With this besom filled with power
Sweep away the old and sour
Sweep away the chill of death
As Winter draws its last cold breath
Round, round, round about
Sweep the old and useless out!

The Maiden replaces the besom and the women resume their places in front of the altar. The MAIDEN picks up the basket of straw bundles and presents each member of the group with one. The CRONE goes to the South, kneels before the cauldron and lights the candle inside. She explains to the group that the bundles of straw which they have been given are symbolic of Winter and Death, but also that any negativity with which they are charged will be burned along with it. A few moments of silence are allowed so that each person may charge their bundle with their own negative thoughts, habits and shortcomings. The CRONE then collects the bundles, walking widdershins. She then ties the bundles together with the black ribbon, lights the "community straw man" and places him in the cauldron to burn, saying:

Thus we melt the Winter!
And warm the breath of Spring!
We bid adieu to what is dead,
And greet each living thing.
Thus we banish Winter!
Thus we welcome Spring!

The Rite of Cakes and Wine is appropriate at this time. All members have libation, sit and relax and visit amongst

themselves.

When libation is finished, the MAIDEN collects candles from the coveners to be blessed for use during the coming year, placing them in a basket. The basket is placed on the altar. The PRIESTESS says:

I bless thee creatures of wax and light
Casting out all negativity
Serve your purpose, flaming bright
Infused with magic, you shall be

Instruments of light and strength
Wick and wax though you may be
I give you life of needed length
To aid in creativity!

In the Names of the Lord and Lady, so mote it be!

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The candles are then redistributed to the coven members. The Priestess says:

As we close this celebration of Imbolg, let each of us find joy in the power of the returning Sun! As each new day dawns and the light of day becomes brighter and stronger, remember that your inner light should burn as brightly. Feel the changes in the earth around you, as the chill of Winter recedes and all sprouts in the greeness of fresh, new life. Remember the wonder you felt as you awakened from Maidenhood to Womanhood - from Boyhood to Manhood. Relive the joy of that awakening and heal any emotional scars you may have! Breathe deeply of the harmony of the Earth's new life and and rejoice in your own!

Dearest Bride, Maiden of all that is fresh and new, we warmly thank you for attending our Rite of Imbolc. As this Circle is dissolved, we ask that you guide us in our new beginnings and inspire us with the fresh creativity that you bring to all life.

Routine dissolution.

Outdoor libation to the Lord and Lady.

-Kalioppe-
812 Courtney
Sikeston, MO 63801

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This ritual was written at a time when I did not have a qualified Priest in my group. However, it may easily be adapted for those groups in which the Priestess and Priest work together. It may be just as easily adapted to solitary work.

SAMHAIN RITUAL

Place an apple and pomegranate upon the altar. There should also be a "planted" pot of earth for each participant - these may be arranged on the altar as well, if there is ample space. Instruments of divination may be placed within the Circle perimeter for use during the ritual if you wish. Arrange the altar as usual and decorate with Autumn leaves, pumpkins, etc.

The Circle is cast and purified the Circle in the usual manner. Dancing around the Circle in a shuffle step (deosil), all chant three times:

The Moon is bright, the Crone is old
The body lifeless - the bones so cold
We all live and pay our dues
To die in ones and threes and twos.

Death, dance and play the harp
Piercing silence in the dark
The Woman's old with withered limbs
Death beckons Her to dance with Him

As She accepts the Dance of Death
The Earth is cooled by ghostly breath
To lie in dormancy once more
To have Her strength and life restored

Go to the Western Quarter and draw an invoking pentagram with the athame to open the gate. Then evoke the dead by saying:

All ye spirits who walk this night -
Hearken! Hearken to my call!
I bid you in our Circle join!
Enter! Enter - one and all!

Come ye, spirits of the dead:
Be ye spirit of plant or pet
Or human being who still roams!
Into this Circle you are let!

Speak to us of things unknown!
Lend your energies to this rite!
To speed your journey, we have joined
On this sacred Samhain night!

All ye spirits who walk this night -
Hearken! Hearken to my call!
I bid you in our Circle join!
Enter! Enter - one and all!

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Bestow blessings upon the dead, saying:

Oh Mighty Pan of the Summerlands:
Guardian of the beloved dead
We pour forth love on those you keep
Safely, in your peaceful stead
We bless those who have walked the path
That someday, we as well, shall rove
We offer peace unto their souls
While resting in your arms, below

Now is the time for divination (Ouija Board, pendulum, cards, etc.) and communication with those who have gone on before us. Allow plenty of time for this. [Note: I have found that it is helpful to have a tape recorder handy within the Circle for recording any communications that may be "channeled" during this time. Some people disagree with this suggestion, saying that the metal of this electronic device causes scattered energies in the Circle; however, if the recorder has been cleansed and purified as the rest of the ritual tools, the problem seems to be resolved.]

When the divinatory processes are completed, the Priestess goes to the Western Quarter and draw the banishing pentagram, saying:

Blessings be upon thee, oh wondrous Spirits of the Summerlands. We humbly thank thee for your presence in our Circle and honor you in celebration this sacred night. We beseech thee, oh Pan, keeper of the sacred dead, embrace once again those souls within your keep and hold tightly to your breast those which have been lost and wandering. Grant them safe passage to the Summerland, where they may rest peacefully in your strength until they are refreshed and reborn again in perfect love. We bid thee all a fond farewell. So mote it be!

The gate is now closed.

The Priestess goes to the altar and hold up the pomegranate, saying:

Behold the pomegranate, fruit of Life ...

The athame is plunged into the pomegranate, splitting it open to display the seeds. She says:

Whose seeds lie in the dormancy of Death!

The Priestess eats one of the seeds, saying:

I Taste the seeds of Death.

The pomegranate is then passed hand to hand through the participants of the ritual, each eating a seed and saying to the next person, "Taste the seeds of Death."

The Priestess then holds up the apple, saying:

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Behold the apple: fruit of wisdom, fruit of Death...

She then cuts the apple crosswise, saying:

Whose symbolism rewards us with life eternal!

She holds up the apple, displaying the inner pentagram, and says:

Behold the five-fold star - the promise of rebirth!

Consecrate the fruit and wine. Each person then tastes of the apple and sips the wine, saying to the next person:

Taste the fruit of rebirth and sip from the cup
of wine of Life.

After libation, the Priestess presents each member of the group with a small pot of earth, planted with three seeds [preferably rue or lavendar]. She briefly explains to the group that this is the season of the seed - it is a time of dormancy, but also a time of re-generation for growth. Further, as the seed rests in the earth, they should also take time to rest and re-evaluate their lives, metaphorically planting only those values which will enrich and enhance the growth within the Divine Self. She then instructs them to name the seeds within their pots with three values they wish to incorporate into their lives, knowing that as the seeds sprout with new life, their lives will be new, as well.

After the presentation, all join hands and hold them skyward.

PRIESTESS Thus is the Circle of Rebirth.
All pass from this life through the great god, Pan
But through My love you are all reborn
In the cycles of nature - through the Cosmic Plan.

In living we die - in dying we live
The fruit is first seed, yet seed comes from the fruit
In the mystery of life and death and rebirth
The Circle turns ever, and I am its root.

ALL RESPOND The Sun conceived in Darkness, cold
In the Shadow of Death, a Life unfolds
A shred of Light begins to burn
From Death comes Life - the Circle turns.

Dismiss Quarters and Dissolve Circle.

PRIESTESS The rite is ended.

ALL Merry meet and merry part and merry meet again!

Outdoor libation to the Lord and Lady, and the spirits of the dead.

-Kalioppe-

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A BRIEF ASSESSMENT OF NEOPAGAN THEOLOGY

(As offered by Cyprian at the Pan-Pagan Festival August, 1980

CREATION...

Physicists currently interpret physical creation, that is, the universe as we know it, as having occurred within a time span o about three minutes...the "Big Bang." Our physical universe is thought to have been created with the explosion of a hyper-dense particle which contained every bit of matter and energy that now exists in the universe, including the matter which forms our living bodies as we meet here today. This hyper-dense super molecule also is thought to have been quite small. Dr. Leon Friedman, director of the FermiLab near Chicago, has indicated it may have ben no larger than a basket ball. Into this "ball" was jammed all matter and all energy in our universe. It remained there until some creative force, some creative urge, disrupted the status of this primal "egg" and set into being the universe as we know it. this event occurred with the so-called "Big Bang," echoes of which have been detected by scientific instruments.

Our interpretation of the nature of this creative force or creative urge is opposed to that of Judeo-Christianity in that we perceive it as feminine...they see it as masculine. We hold that pre-creation was feminine and this divergence in concept of first Things, creation, forever separates our Neopagan world-view from the Judeo-Christians. Briefly consider this, and you may want to dwell upon it later, our Goddess, of Her own will, receives Her consort, the God whom she created, and from Their union our creation is ever revived and sustained. The Christian reviver and sustainer, on the other hand, was conceived in a most singular manner. The omnipotent God sent a neuter third party messenger, and angel, to announce to a virgin that she was pregnant with the child, Jesus. So there. Zap! What a put-down! What revival and sustenance can we find in such a sterile and asexual concept? Even masculine old Zeus copulated with human females so at least somebody got some fun out of the process! What we Neopagans find difficult to understand is why Judeo-Christianity so vehemently turned its back on sex and not just sex as a physical act but also sex as a gender, specifically, sex as a feminine gender.

When we seek to deal with Creation we also must situate our place as human beings within the totality of Creation. The orthodox

Judeo-Christian view gives humans a special place within Creation; that is, that we are not part of general creation but a special creation..."Man was created in the image of God"...and the rest of creation is our plaything..."Yours is the earth and everything on it." There is no need to expound upon our rejection of these two fundamental points: of course we are not created in any special way, any more than is a rock or a tree or a raccoon or a galaxy, nor do we have dominion over anything. We are a part of general creation along with every other particle of matter in the universe.

I hope you grasp the vast difference this makes; it forever separates us from the Judeo-Christian heritage and it s a gulf
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that cannot be bridged. They must forever consider themselves special and we must forever consider ourselves general and one with creation. And it is given to us to look at a grain of sand and in that grain see the sum total of creation and to see ourselves as part of it and to gibe thanks for the creative force of the Goddess and Her consort that sustains this creation.

CHAOS...

With Chaos, as with so many other concepts, we must think on at least two levels, the physical and the mythical, to come to any sort of understanding of ourselves and what we really believe about our place in creation. And it is this belief, this understanding that is the ultimate determination of how we live as human beings upon this beautiful Earth. That is what we Neopagans are trying to do right now: learn to think differently that Western man has thought in nearly two-thousand years in order that we may live in a renewed relationship with creation. It is an exciting adventure.

Before there was form, there was Chaos. We may well suppose Chaos represents the disordered formlessness of matter and energy in that initial "Big Bang" of the primordial egg in those first three minutes when creation began. Mythologically, we see this formlessness as before the Earth and Sky were separated, as before the four elements, actually the four states of matter, had coalesced into their separate forms. The myths speak darkly of this time, of the births of the Titans, Cyclops and 100-handed monsters, of a father who devours his own young...what better way to represent Chaos!

We may assume, too, we have our own dark and personal counterpart to this primal Chaos. Is it that black win that whips at the raveled edge o sanity? I believe our ancestors felt far more keenly than we can understand in this present age a constant fear that what order they had managed to being to their lives, indeed, what order they could see in creation around them, would suddenly collapse and they would be plunged into chaos and madness. Greek myths are redolent with stories of madness and possession. Even

great Heracles fell victim. It is no wonder, then, the gods of chaos are said to have been chained beneath the Earth, castrated, even devoured. But they still live, they still can escape. Brrr!

And to some degree, escape they have from time to time. How else can we account for the chaos of war, of a Hitler, a Napoleon, a Viet Nam?

Modern psychology recognizes the chaotic madness that dwells in all of us, ever ready to pounce and destroy. We may think of it as a chained and raging primal demi-god, that psychologists probably use more scientific language but when that chain snaps, the result is the same; concentration camps, starvation, and on and on. History is too full of such dismal lists. There is no need to go on with a recitation or horrors.

But that does turn us at once to the next topic...the consideration of evil.
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EVIL...

Every religion, great and small, has had to wrestle with the problem of evil because evil poses a fundamental question: how can an all-omnipotent god who is all good permit evil to exist?...and this is whether you interpret evil as some dark malevolent Satan or whether you see it as death camps, war, starvation or whatever.

Judeo-Christian theologians have wrestled with the problem of evil since the very beginnings of the Judeo-Christian faith. When boiled down, all the more reasonable answers go something like this: The all-powerful God permits evil to exist so that man, who is created in God's image, may have a choice between good and evil. Ultimately, in the Last Days, evil will be defeated and woe betide those who made the wrong choice! At first glance this seems satisfactory but we Neopagans cannot accept it because it sets man apart, as being different from the rest of creation. This is absolutely contrary to what we believe. We hold that man is VERY MUCH a natural part of creation and we have no special place in it. We have no more choice between good and evil than the stars or a bumblebee.

To the non-Pagan, then, who asks us to explain the existence of evil we must give a two-fold reply: one, we are not special creatures so we cannot truly know what evil is or if it even exists; that which we perceive with our limited faculties as evil may not be evil at all within the creative scheme. Two, our three-fold Goddess is possessed of a dark visage, the Hag, which we no more understand than we do the Lusting Nymph or the Loving Mother-Creator. The Hag, the Old Woman who lays us out and prepares our remains for the journey to the Land behind the North Wind, is no "Satan" but an integral part of the creative process,

which we see as our three-fold Goddess.

If we are pressed hard enough, at the end we must say a Hitler, a Vietnam war, a starving child are all part of the creative process although we cannot pretend to know exactly how or why.

We must confess, too, that a statement we simply don't know and cannot know the nature of evil is easily interpreted as a cop-out. This is not rue in our case, though, because we do not believe in special creation, that is, man is not a special creature molded in the image of the Creator and sharing the Creator's mind. No, man is simply a part of the overall creative urge and therefore it is not given to us to know good and evil anymore than it is to my two cat friends, Buzz and Fang.

But the problem of what we think of as evil is not resolved by casting it aside with a simplistic explanation we are not given to know what it is...although we Neo-Pagans, I think, pretty generally agree this is a true statement. But just because it is true does not put the question to rest. There is another approach, however, and this approach to the problem makes a lot of ultimate sense for us Neo-Pagans.

As stated earlier, the astro-physicists and we agree on the probable pre-creation existence of a super-molecule or, in

mythical terms, a "world egg." This egg exploded to create the universe, Creation, as we know it. If we accept this cosmology, and it makes sense with our mythos, then we must also accept the fact there is only a finite amount of matter and energy in creation. There can be no "new" matter or energy, only matter and energy that have been recycled. And were not only matter and energy re-cycled and interchanged then we would run out of matter and energy and creation would reach a state of status wherein matter and energy were forever locked in cold sterility. Don't we, in fact represent this constant play-interplay of matter and energy as the reviving and renewing union of the Goddess and Her consort?

Even more germane to our problem of evil; may that which we perceive so dimly as evil actually be an essential part of this re-cycling of matter/energy? If so, then we have the key example of our Wiccan/Neopagan belief in BALANCE. That is, creative forces must be balanced by destructive forces in order to preserve the interplay between matter and energy...and we represent this by the copulation of the Goddess and Her consort.

Perhaps we shouldn't fear our Goddess as Hag nor run in fear when Pan tosses his horns and roars. Perhaps dimly we can understand life and death, construction and destruction, the coming together and the tearing apart, are necessary to sustain Creation.

SIN...

The true nature of sin generally is misunderstood in Western society and has been for many centuries...one is tempted to suspect, by design. Sin does not involve right and wrong or good and bad; these are moral and ethical concepts. Sin concerns itself with man's deliberate and willful separation from God and man's disobedience of the Law. The Law is that agreement established between man and God: "I'll do this if you'll do that." Although all the major religions and even the so-called primitive religions deal with concepts which my be equated with sin, only Christianity has developed sin to a fine art...indeed, it may be the single pivotal idea which not only separates Christianity from our Paganism but also from the rest of the religious world. Obviously, the "sin and guilt" trip has paid pretty good dividends within the Judeo-Christian heritage. But these dividends have been garnered at a terrible, terrible price.

We Wiccans and Neopagans may be almost alone in rejecting the concept of sin. Yet, we must reject it if we are to follow logically our view of creation and our place in it. Put it together this way; can a tree sin? no, it can only be a tree; can your cat sin? no, he can only be a cat; can a human sin? no, he can only be a human. In other words, none of us can be wither more or less than our creation. Now, remember what we said about general creation. If we accept this idea of general creation, that we are no different from the other life around us, then we are just as incapable of true sin as the tree or the cat, we can only be what we are...human. To accept the idea of sin means you must also accept the idea of special creation, that our human race is somehow special and god-like and therefore is capable of sin, and if you think so then you are in the wrong pew.
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It seems almost blasphemous to me to think our Goddess would in some way create us flawed and imperfect...creatures somehow able to deny our own creation...did She create the tree imperfect, or your cat? Then why should we be??? We are created as humans to be humans and we should find joy in that fact, not sin.

This is the great freedom of Wicca and Neopaganism; that we are free of sin and its guilt trip...that we are left with the admonition that all joy, all mirth, all pleasure are our Goddess' rites.

Fully stated, our Rede declares, "An' it harm none, do what thou wilt shall be the whole of the Law."

Law, in this usage and as we've mentioned, refers to the relationship between Man and god and this Rede, then, is in total keeping with our contention that man is not special creation but has just the same relationship to divinity as does any other part of creation.

If you have trouble dealing with this, then you are confusing sin

and ethics. And ethics is our next topic.

ETHICS...

Unlike sin, which is a religious concept and which may be considered as a constant from one age to another...that is, willful separation from God must be the same for any time and place...ethics involve a moral choice between what is deemed right and wrong and with this we come to the realization that which is right in one time and one society, is wrong in another. Thus, the moral and ethical standards of, say, 18th century England and 20th century America hardly are congruent despite a common heritage.

But it is at exactly this point that we Wiccan/Neopagans have introduced a novel idea: a moral and ethical constant:

"Eight words the wiccan Rede fulfill; An' it harm none, do what ye will."

Now, you and I are fully aware that outsiders first learning of our Rede smirk behind their hands and conjure in their minds all sorts of images or orgies and such. Well, I've been a Crafter for thirty years and more, and I've yet to attend a Craft orgy. so, if any of you are planning on throwing one, I wish you'd invite me, and do hurry before I get too old to enjoy it!

All of which is by way of saying the Rede is widely misunderstood. It simply sounds too much like an unbridled license for hedonism. Of course it is not. But to seek its true meaning we must first go back a few centuries.

the earliest known literary reference to our Rede, "Do what ye will," appears in that marvelous Renaissance satire, Gargantua, written by the French doctor-monk, Francios Rabelais, in 1534. In Book I, a certain monk is very helpful to Gargantua in winning a battle and Gargantua offers him several rich abbeys as reward
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but the monk rebukes Gargantua, saying, "For how shall I be able to rule over others that have not full power and command over myself?" The monk then asks Gargantua to found an abbey like no other and thus is established the Abbaye de Theleme and the rule of the order is, "Fay ce que voudras"...Do what thou wilt. And this is no libertine license but it is an essential and straightforward clue to our understanding of the Rede.

The second clue to our Rede occurred during the summer of 1918 when Aleister Crowley painted on the Hudson River cliffs south of Kingston, New York, this slogan:

EVERY MAN AND WOMAN IS A STAR!
DO WHAT THOU WILT
SHALL BE THE WHOLE OF THE LAW

Crowley, a man of great scholarship and magick, had recognized the truth expressed in Rabelais and taken it a step further, which Rabelais could not have dared. (Rabelais' printer was burned at the stake for heresy.)

Now, keep in min the Law refers to the relationship established between man and his creation/divinity. All religions have this relationship spelled out as their Law and this Law usually is employed to establish the ethical/moral relationship relationship between men because it is also the ethical/moral relationship between man and God. One, then, is used to justify the other. Thus, there was the attempt to trap Jesus between the religious Law and the moral law but he very handily fielded the question by answering:

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

And as Jesus recognized a new Law so Crowley saw in Rabelais' "Fay ce que voudras" a further interpretation of the Law and he expressed it in red paint on the Hudson River cliffs.

At this point is is possible, even tempting, to go off on some very fine semantic nit-picking but that is not our purpose and it would be counter-productive because we are simplistic religionists and such goings on would be like trying to determine how many elementals can dance on the point of an athame and it would only serve to muddy some already confused thinking. Instead, let me offer two very broad brush strokes based on the clues already offered. If these are helpful, then I am more than rewarded; if they are useful thinking tools, then I am twice blessed! So here goes:

When Gargantua's helpful monk refused the offer of rich abbeys, saying, "For how shall I be able to rule over others that have not full power and command over myself?" he established the first part of our understanding of the Rede. Unless and until such time as you are able to exert your own will over yourself, "full power and command," then our Rede, "Do as ye will," has very

little meaning because you can't truly will anything, and you are no more than a plaything for every wind that blows. Hardly could you have rule over others. Thus, the first part of the monk's statement, "For how shall I be able to rule over others," has within it the implicit meaning of the first part of our Rede, "An' it harm none." what the monk is saying here is, "How can I be responsible for someone else until I can be responsible for myself?" It would be interesting to further press this declaration because it stands in contradiction to some classical

Judeo-Christian concepts concerning man's responsibility to God. And that, no doubt, is the reason Rabelais did not do it. Remember what happened to his printer!

However, Crowley did press the issue another step. If self-responsibility is the Law, then Man is responsible for himself and God is responsible for Himself. So, the interplay between God and Man suddenly is changed; god must be God and man must be Man. And now we are back to where we said we were in our brief discussion of sin...Man can only be man, he can be nothing else. But he is responsible for that.

I hope all of us see in some way the very deep and even mystical and certainly always constant ethical demands placed upon us by our Rede. The Rede is demanding but it yields freedom from the chronic guilt of the past twenty centuries. And it does not leave us the luxury of a cop-out, be it God, Satan, Karma, Fate or a white mule beside a red barn (the mule counts two points).

WORLD VIEW...

In this topic I use the term "World View" to mean how we, as Neopagans, see the material creation around us. I know I already have intimated a great deal about this in previous topics but there is such a fundamental difference between us and the rest of Western society that I believe we must deal with it more directly. To do this, we will work from two premises:

1. That Christianity has taught, objectively and subjectively, material creation somehow is "bad, sinful, evil and corruptive" as opposed to the so-called pure spiritual creation. that the Earth, a material creation, is only a way-station toward some higher spiritual creation, be it heaven or hell, and that this earthly creation eventually will be destroyed come the Millenia/Last Judgement as it must be because it is "sinful" and corruptive of spiritual man.

2. That Neopaganism teaches there is no division between material and spiritual creation and neither can be considered inherently good or bad, pure or corruptive. that the Earth is our home, our only home, and is not some battle ground designed to determine our future existence in a spiritual heaven or hell.

There are deep-rooted implications behind these two differing points of view. In the first case, because the material creation in which we live and are "tested" is somehow inferior and sinful and is only a way-station en route to a "higher" spiritual creation then we are free to despise and abuse this material creation as we see fit. "Yours is the Earth and everything in

it." Love Canal, then, has a perfectly sound and reasonable Judeo-Christian premise. However, in the second case, if we, as part of general creation, abuse our Earth, we are abusing

ourselves, exactly as Love Canal had demonstrated. And we must at the end finally admit the ecological frustration and fury of this age is because the whimpering ecologists and the Sierra Club have no theology to guide them...only guilt. The Judeo-Christian trip all over again. I'm sure we stand in a much better position.

But don't make the mistake of thinking planetary plunder is an invention of the 20th Century and its technology...far from it. Man has abused his Earth since pre-historic times. Primitive farming and herding practices are among the most destructive ecological force know. The stripping of the Mediterranean Basin is ample proof. So is the collapse of the one great Mayan civilization and the fact that once heavily forested Scotland was forced to import timber for the Baltic as early as the Middle Ages. Indeed, we might well argue the concept of a "sinful" material creation with its implicit license to ravage had to be invented to excuse the earthly pillage that had been going on for several thousand years.

REINCARNATION...

I sometimes refer to reincarnation as "the secret belief" because any number of Christians have admitted to me they believe in reincarnation as opposed to orthodox Christian teaching or had had experiences which can only be interpreted as a reincarnitave experience. whether these people actually understand what reincarnation really is may be open to question.

At the outset, then, let's establish the very essential difference between reincarnation and resurrection, as taught in Christian doctrine. Resurrection means at some future time, the Millenia, the Last Judgement, etc. you will be pulled from the grave intact in your present body and you will be in full awareness of yourself and your previous earthly life; that is, you will retain your personal identity. thus, with your present body and personal identity you may be meaningfully rewarded in Heaven or amply punished in Hell. Heaven and Hell have no meaning and no promise or threat unless these conditions of body and identity are met. What good would it be to punish or reward a disembodied spirit with no knowledge of what it was being praised or punished for?

Our concept of reincarnation does not meet either of these criteria. Reincarnation, unlike resurrection, does not automatically imply ultimate survival of the physical body and retention of personal identity. So, any discussion of a Pagan heaven or hell is simply meaningless.

What reincarnation says is survival of life-energy and life-energy has no one body and no one identity. One of the best examples to illustrate this concept of reincarnation is the later stage of the Osiris-Horus myth. In this myth, Osiris is killed by Seth but he is reincarnated as the child Horus and, in various

forms, the myth repeats. There is no indication Horus ever

remembers himself as Osiris. thus it is with us, sometimes we have a sort of "leakage" across this reincarnation insulator and, with some exceptions, the best we ever get are only picture-postcard glimpses of our previous life-energies.

ESCHATOLOGY...

Eschatology is only a fancy word for the study of "last things"...that is, death, the Last Judgement, and so forth. For us, eschatology must have an entirely different meaning because we really have no "last things." We are involved in cycles, not beginnings and endings. As Pagans we must view the entire continuum of matter, energy, life force and even time itself as circular. We do not see these things as a piece of string with a beginning and an ending but as that same piece of string tied together to form a circle...our Circle...a repeating cyclical process.

Although definitive physical proof still is lacking, there is a growing belief among some astronomers and astro-physicists that the expanding galaxies of our creation will one day stop their head-long flight and by mutual gravitation slowly and then faster and faster plunge back together again to form a new primal super-molecule world egg. From there, it is only reasonable to assume the creative urge of our Goddess once more will explode this primordial egg to begin a fresh creation.

And, thus, we have come full circle.

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PAGAN MUSINGS

[Tony Kelly of the Selene Community in Wales wrote this piece in l970. It was published in l97l in the British edition of The Waxing Moon under the title "Pagan Movement." Under the title "Pagan Musings" it has passed from hand to hand and group to group all over the United States. Tony Kelly was one of the founders of the Pagan Movement in the British Isles, which, with the Pagan Way in the United States, began as a single group of researchers into ancient goddess cults. They later divided, agreeing that each country required a different approach in bringing back Paganism.]

We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards. The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses. who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One. But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by her own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in the gods. He has yet to grow out disbelieving in them. He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist? Ask her and she will tell you yes, but seek her out, and she'll elude you. She in in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods! No matter

that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune. But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conqueror! But not of us, for they curse themselves for they are nature too. They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path.

Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess

and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. but the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. there is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropoles behind closed doors, but the people are few, and the barriers between us are formidable. The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the

sunshine seeks in vain his worshippers in his leafy glades.

Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the names of the gods of others.

It's not yet our business to press the law-makers with undivided endeavour to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods. We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool. The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looked with one eye on a two-faced god when he reached

for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit i the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. so here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a pagan.
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But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child. We have walked in the magic forest, bewitched in the old Green Thinks; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun. spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites. Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written work; we'll do

all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddess and gods of nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road. We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the
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skies unloved; when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism.
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The Pit

The Lord looked askance at the Fool, who was busy making faces behind the Lady's back.

"So, which of your Aspects have you enjoyed the most?" he said.

The Fool looked up, wiggling his ears.

"Stop that!" grinned the Lord, "I'd really like to know!"

"Well.....I suppose that it would be a toss-up between Dionysus, Tyl Eulenspiegel, and Krishna, I guess. Tyl had a whopping good time, Dionysus got to be pretty much drunk, mostly, and Krishna had those sweet little milk-maids.....THAT was a good time! But Coyote gets to do most everything. I guess I like Him the best."

The Lord sat back against a tree, folded His hands, and smiled.

"Yeah, ol' Coyote gets to do everything all right...except catch the Roadrunner," he said.

"Well," said the Fool, with a lopsided grin, "I guess I'm the only One of Us that perpetually chases Myself!"

The Lady turned, and, Aspecting the Nymph, dropped a large grasshopper down the Fool's back. She giggled, and ran off over the fields of Summerland.

The Lord laughed, pounding His fists on the ground as the Fool jumped and twisted, trying to reach the insect.

Between whoops of laughter, He said, "Did you ever figure out what 'Updoc' was?"

"Shaddup!" said the Fool.

The Fool leaned back against the brick wall of the alley and said, "I'd like to tell you a story. It seems that a man fell into a deep pit, and couldn't get himself out. He was in a world of hurt, and pretty unhappy. Pretty soon, a Subjectivist type of person came along and said, 'I feel for you down there,' but did nothing."

"An Objectivist wandered by next, and said, 'It's logical that someone would fall down there.' But he just stood around looking too."

"A Pharisee said, 'Only bad people fall into a pit,' and put his nose in the air and kept walking."

The Fool took a drag from his cigarette and then flipped it expertly into a nearby puddle. Somewhere in the distance of the city a siren wailed.

"Then, a mathematician calculated how he fell into the pit. But all he did was calculate."

"A news reporter wanted the exclusive story on his pit, but was too busy interviewing everyone in sight to help."

"A fanatic fundamentalist shouted, 'You deserve your pit!'"

"Then a government tax-man asked if he was paying taxes on the pit."

"A self-pitying person then whined, 'You haven't seen anything until you've seen MY pit!'"

"Then a Christian Scientist came by, and said, 'Just believe that you're not in a pit.' But that didn't seem to help." He paused, and brushed His hair back from His eyes. After looking around that those who were listening, He continued.

"An optimist said, 'Things could be worse!' But the pessimist disagreed, and said, 'Things -will- get worse!' "

"A Wiccan said, 'MURPHY! You &*$%^#@,' while a New Ager jumped into the pit to share the experience." A couple of people laughed at this, a bit nervously.

"A Baha'i looked over the edge of the pit and said, 'See the pit

as a Spiritual Experience!' while a Moslem murmured that it was God's Will that he was in the pit."

"A Satanist just laughed at the man in the pit and kept walking."

"A conspiracist rubbed his hands together in glee, and said, '-They- threw you into the pit! I -knew- it!'"

"A Jew said, 'Why are we -always- in a pit?' "

"A Communist shouted 'Why are you in the People's Pit without permission?'"

"An Alcoholic muttered to himself, 'It's not -my- fault you're in the pit.....' "

"A Liberal said, 'Those Conservatives must have dug this pit!'"

"A Conservative said, 'See where Liberalism has gotten you?' "

"A TV Evangelist came by and promptly took up a collection from the bystanders."

" Then, several well-meaning people came by, and wanted to help, but they were too busy arguing whether to throw him a ladder, or a shovel, or to hire a helicopter with a rope ladder, or to call the fire department or police to manage to get anything done."

"A well-known radio cult hunter said, between requests for money, 'See! Satan threw you into the pit!'"

"A doper looked blearily at him, and said, a bit incoherently, 'Far out! Got any more pit?'"

"A Hindu said that the man's karma had put him into the pit, and a television news commentator shouted, 'Man in a pit! Why is the government responsible?'"

But then, a Good Samaritan came along, looked at the man in the

pit and at all the others standing around pursuing their own agendas, and said, quietly, 'Here are two shovels. Let's get you out of the pit.'"

The Fool looked around at His listeners, grinned, and said, "He that hath ears to hear with, let him hear."

He shoved His hands into his jacket, and walked away thru the puddles, idly kicking at an empty beer can.

"Pretty good!" said the Lady.

"Maybe," said the Fool, "But not up to the Sermon On The Mount."

"That one -was- one of Your best," She agreed.

"Yeah," He said, "But even then, they ignored most of it. Oh well. Some of it caught on, at least."

"It takes a while," said the Lord, "But they -are- learning."

"Yes, they are," said the Fool, "But they have a long way to go yet."

The Lady smiled warmly, and said, "They'll get there."

Thus it was, and so it is, and evermore shall be so!

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The Jesus Story

The Lord and the Lady (and the Fool, of course) looked at the Men and Women, and were not pleased.

"Look at that! They saw Your Sacrifice, and went and elaborated it into some kind of magic." The Lady spoke disgustedly. "Cutting out human hearts. Sacrificial Kings. Ritual burnings. Ritual torture. Blood sacrifices. Cannibalism. Blood, killing and more blood! What -do- they think they're doing?"

"I agree it's pretty grim," said the Sacred King, "But it does work, though in a very limited way. So....what can we do about it?"

"I know what We can do, but it will take all of Us," said the Fool, unsmiling. "Listen up...."

As he began to explain, the faces of all Three grew grimmer and grimmer, and sad beyond words.

The Fool incarnated as a Child within a Woman, who was the Mother and the Maiden. He was born in poverty, and laid in a straw bed. He grew up in a small village in a backwater nation on the edges of a great Empire. Some, a very few, knew Him and honored Him, seeing Him as the Child, truly the Child of Promise, but most simply went on with their lives, unknowing. When He was of age, He turned, and from Child became Transformer, and He began to teach.

As Transformer, He went out on the dusty roads of the small, conquered nation, and taught the Way of Love. Love for -all,- not just some. He taught of the Brotherhood of Man, and of the Fatherhood of the Lord.

He taught of the Way of Salvation: to love. To love the Diety, and to love your neighbor, whoever he might be.

He brought a message of hope to the poor, and a warning to the opressor.

Around Him, He assembled a small band of men and women, and taught them His Mystery. But one was given a role to play, and the role was Betrayer.

A man asked, "Teacher, what shall we do when those that hate us strike us?"

And He answered, "Turn the other cheek, and let them strike you again. Give them love in return for hate. If you must take up the sword, then do it in great reluctance, and only after you have stepped aside time and time again. Remember that I bring you not peace, but a sword, for this Path will separate you from your families and friends, and your enemies will persecute you in their ignorance."

"And forgive your enemies, and those who wrong you, that you may

put away your anger and live in love."

Another asked, "Sensei, what of the poor?"

And He answered, "The poor you shall always have with you, but give them the tools to lift themselves out of their poverty. Clothe and feed them, but give them the means of independence also."

"But what of the rich, then?" said a wealthy man.

"Give what you have to the poor. give them of clothing, and food, and, more importantly, of learning, for if you feed a man, then you have only given him one meal, but if you teach him to feed himself, then he may eat for a lifetime, and move from the cycle of poverty and ignorance," He said. "Lay not treasures up for yourself on earth, save that you give of that treasure to those in need, but rather lay up treasure in heaven, for it would be easier for a camel to pass thru a needle's eye than for an avaricious man to leave his earthly treasure for heaven."

A Doctor asked Him, "Healer, what of the sick?"

"Verily, let them be healed by the knowledge of man, and by prayer," He answered, "For whatsoever you ask in prayer, if you have faith even as small as the tiniest grain of mustard seed, what you need will be granted you. But be wary of what you ask for, for you will get what you need, and not always what you want."

A woman asked, "Rabbi, what of those that follow other Teachers?"

And He answered, smiling, "There are many rooms in your Father's

house, and many fields in Heaven. And I come again, and yet again, and as there are many languages of mankind, so are there many Names for Deity. Rejoice in it, and be glad of the diversity of Deity, and do not hate those that call the Diety by other names, but rather weigh them by their deeds."

And one asked of Him, "How should we pray?"

And He answered, saying, "Pray in your own fashion, as you will, for all prayer is good. But if you wish, pray thusly:"

"Our Father, who is in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our errors, as we forgive the errors of others. And lead us not into temptation, but deliver us from evil."

"And if you feel this prayer should be given to the Mother, then let it be so."

And a Priest shouted, angrily, "Shall God be then female?"

And He answered, "The Deity is what It will be, not what you make It into. You see the Diety in your own image; if you are vengeful, then your God is vengeful. If you are full of hate, then your God is hateful. But if you have love, then you shall know the Deity's love. Listen, and be wise."

A child asked, "Father, how shall we know what is right, and what is wrong?"

And He replied, "Weigh it by it's fruits. If it gives a bad fruit, then it is wrong, but if the fruit is good, then eat of it and be happy."

"But Brother, what of a fruit that seems to be good, yet will poison us slowly?" asked another.

And He answered, "If a man die of it, then it is an evil fruit. Look you to the past, see the mistakes therein, and learn therefrom. And beware those who would lead you into error thru their own need of power over you; leave them to the trap of their own making."

One of the Priests came to Him, a man enmeshed in legalism, and, thinking to trap Him said, "Teacher, What is the Law?"

And He looked at the Priest and said, "Love God. Love thy neighbor. All else is commentary, and the Law of Man. Study the holy books of all faiths, weigh the good and the bad in each, and learn."

And the Priest went away abashed.

And a person came to Him and said, "What of magic?"

"Know that your will is that of a human, and you are not omniscient. You cannot see all the results of your actions. Therefore ask 'Not my will, but Thine be done' and leave the ordering of the MultiVerse to Deity, not to human will," He replied. "Order yourself, not the MultiVerse."

And two came to Him, and asked, "O Mahatma, We are of the same sex, and love each other. What shall we do?"

And He looked upon them, and said, "An it harm none, do as you will. You are all the Children of the Deity, and the Deities' Love for you is greater than you can imagine."

A policeman asked of Him, "But what of the Laws of Man? If these Laws of Man conflict with the Law of the Diety, what shall we do then, Padre?"

And Transformer answered, "Listen and hear. Obey the Laws of Man, for these Laws have power over your body. But if there is a man-made law that is not good, then strive to change it, in peace. But if you cannot change it, then obey it. And, if you must disobey it to change it, then accept the judgements of Man's Law in good grace until it is changed. But put not your trust in Rulers, and Kings and Princes, nor in those that would lead you, be they Priest, Priestess, or any 45
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other Office and Position, but weigh their words carefully, that their words match their deeds, and no hypocrisy enters into them, for as your leaders you have given them power over you. And always remember that Man's Law is made for humanity, and not humanity for Man's Law."

And with the policeman was a woman, who had violated the Law of Man, and had been taken for her crime. She said, "But what of me, Lord? I am to be stoned by the crowd."

And He picked up a stone from the ground, looked at her, and said, simply, "Let he who is without mistakes cast the first stone at you." And He dropped His stone from His hand.

And there was a silence from the crowd, and those with stones in their hands dropped them guiltily to the ground.

And He said to her, "Learn from your error, go in peace, and make error no more."

And he said to those that had dropped their stones, and who were burdened by their guilt, "Be not guilty, for guilt is but a warning from your conscience. Be you delivered from your hell. Learn from your error, put it from you, and err no more."

"And equally, if the tree that gives a bad fruit can be taught to give a good fruit, then do so. But if it persist in giving bad

fruits, then leave it."

And He walked to a nearby hill, and turned to the people, and spoke thusly:

"Blessed be those who are poor in spirit, for theirs is the kingdom of heaven."

"Blessed be those that mourn, for they shall be comforted."

"Blessed be the meek, for they shall live to inherit the earth, long after the strong, and the proud, and the warlike have killed each other in their pride."

"Blessed be those that hunger and thirst after the Truth, for they shall know it."

"Blessed be the merciful, for they shall have mercy shown unto them."

"Blessed be the pure in heart, for they shall see the Deity all the days of their lives and after."

"Blessed be those that make peace among men, for they shall be called the Children of the Diety."

"Blessed be those that are persecuted for the sake of the Truth, for theirs is the kingdom of heaven."

Blessed be you, when men shall persecute you, and perjure themselves against you, and lie about you, and say all manner of evil against you falsely, for your reward is great indeed."

"Let your Light so shine before all humanity, that they may know the Truth of you, and learn to live in love."

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And he placed His hand upon the head of a dog, and said, "Your Brothers and Sisters in fur are your Brothers and Sisters in truth. They are in your care, and in your hands. Treat them with kindness, and that kindness will be returned to you a thousandfold. To those that give themselves to be eaten by you offer thanks, and be grateful to them for your sustenance."

"Treat your Mother the earth likewise with kindness, and all the growing things thereon will sing your praises to the Highest, and you shall eat and drink of Her fruits, and live in joy and gladness all the days of your lives. Little children, love one another!"

In truth, there was much more that He taught, and much of it is written for our study and learning, and the study of His teachings is a good and worthy thing. But the following of His teachings is a better thing, for He was who He said He was, and that is also a Great Mystery.

And the Betrayer spoke to Him, and said, "Renounce this Path. It only leads to destruction. Give over to me, and I will give you rulership of all the kingdoms of Earth."

And He gazed upon the Betrayer, and spoke, and said, "Get thee hence, foolish one, for I have no need of earthly treasure, nor earthly power, for all such is false, and an illusion."

And on the night that He was betrayed, during a Festival that celebrated the conquered people's deliverance from tyranny, (and to choose such a time and place is also a Great Mystery and a great lesson) He took of the Sacred King, the Bread of Life, blessed and broke it, and gave it to His followers, and said, "This is My body. Do this in

remembrance of Me."

And then he took wine, fruit of the Mother, and blessed it, and gave it to them also, and said, "This is My blood. Do this in remembrance of Me."

And Transformer was betrayed by the Betrayer, betrayed to the legalists and the soldiers of the occupying army, accused of sedition and taken by the Law of Man, and sentenced to die.

And they fastened Him to an instrument of torture, to kill Him like a common criminal, with cruel jokes.

And He was hung from a Tree.

And, watching, was the Mother, and the Maiden, and the Crone, and They all three mourned Him.

He turned, and was the Sacred King, and simultaneously the Fool (and that is a Great Mystery indeed) and, as He died, he said, "It is finished." And His Blood ran out upon the Earth, and worked a great magic.

His body was buried in a tomb of rock, and the soldiers of the occupying army guarded it.

But after three days and three nights, a greater magic was done, and He took His body again, sitting with the Lord and the Lady, and showed Himself to His followers, to show them that Death is not to be feared.

And He said, "You have been bought, and redeemed, and nevermore shall you make sacrifice of blood, for this is the Final Sacrifice for all time, for all places, and for all those there are and were, and will be."

"And fear not Death, for it it but a change in a MultiVerse of changes; another turning of the wheel on a road all must travel."

And He shall come again, as He has throughout all history, teaching the Great Truth: that we shall love the Deity, and love our neighbor, for Love is the heart of the Law, and that Law is Love.

For He is always with us and in us all.

"I don't -ever- want to go through that again!"

The Fool spoke vehemently, thru tears.

"I don't think you'll have to go quite -that- far the next time," said the Lady. "They'll still play their stupid games with blood, but not for very much longer."

"I hope not," said the Sacred King, "But do We have to put up with that Paul fella? He's a bit of a nut-case."

"If you want it to work out right, yes," said the Lady. "He may be a nut-case, but he'll spread the Word quickly, and, after a time, they'll get the idea. And from that will come the seed of My future believers."

"Sorry about that," said the Fool. "I did my best, but in such a patriarchal society as that one was, I just couldn't make much headway about You."

"No problem," She said. "They can deny Me all they want to, but I'm still here."

Thus it was, and so it is, and evermore shall be so!

THE SYBILLYNE TRADITION OF WICCA
by Virginia Stewart, M. Ed., TP.

Our tradition is a moderate branch of Dianic Wicca, with an emphasis on equality, ecology and wo/men's mysteries. The tradition is open to women and men, over the age of 18, who have previously identified Wicca as their path. Someone under legal age must be accompanied by a parent and will not be initiated until they are of legal age.

(Yes, there is a catch: few people under 21 will have studied other religions enough to have narrowed it down this much; therefore, a person without this study must spend at least a year pursuing comparative religions before they will be accepted for training.)

The subject matter that each student must master prior to initiation is wide-ranging and intended to strengthen knowledge and interest in a number of areas, as well as increase the student's desire to "get involved" in the ecological/political issues which are important to them as individuals. This is not an exclusive tradition; one can be an initiate of other traditions and still participate. We have closed rituals only when the participating members desire it. Our initiation is open to initiates of other traditions (who would be asked to assist, no one gets to stand around.)

Sybillynes do not have degrees, unlike Gardnerians; we have three stages. The Novice (or WIT, coined by one student -- it means "Witch in Training") is one who is actively studying, but has not yet been initiated. A Sister or Brother has been initiated and holds the title of Priestess or Priest (there is no High Priestess or High Priest.) The Chronicler is the one in the Coven or Circle who assumes the responsibility for making phone calls and keeping the Book of Shadows, but the position carries no authority.

All decisions are reached by consensus, and the rituals are written and performed by various members of the group on a voluntary basis (it works, it really does). After a long period of study, in which one might specialize in a

particular area, one is Ordained as a Priestess or Priest in that area; for example, one might be a Teaching Priest/ess, or a Healing Priest/ess.

To become a Novice, one must ask to be taught, then show a sincere interest in the Craft and a willingness to study

and learn about the various areas presented. One must also exhibit a willingness to do independent study in areas of personal interest.

The Course of study is presented in two parts. The first is lecture/discussion/reading -- after which the novice must demonstrate knowledge and understanding in the following areas:

I. Feminism and politics of Dianic craft
   A. Gaia and green magic
   B. balance of Male/female energies
   C. power over vs. power from within
II. Feminist herstory/facts and theory
   A. Origins of the Goddess
      1. prehistoric evidence
      2. early myth (China, Sumer, Ur, India, Mesopotania, Egypt, Crete)
      3. The patriarchal shift --
         a. Theories on how it happened
         b. How to read around it
            i. Greek Myth
            ii. Mesopotamia/Sumer
            iii. Egypt
         c. Modern Approaches -- overcoming patriarchal repression
         d. The God in Dianic Wicca
            i. prehistory evidence/belief
            ii. Modern approaches
III. Feminist interpretations on the origins of people
   A. creation Myths -- world samples
   B. "star" myth
   C. birth/genetic engineering myth
   D. the principles of myth writing
IV. Goddess and Gods in Every Person
   A. Manifesting the God/dess in Everyday Life -- theory
   B. Archetypal Theory and how it relates to everyday life
V. Magic and Physics -- Why Everything is Related To Everything
   A. Holographic Universe
   B. Gaia as a Living Being
VI. The Goddess and Sexuality
   A. Living in our bodies is healthy
   B. how patriarchy/Christianity perverted sex
   C. healing the wounds of sexual oppression
   D. exercises
VII. Beginning Meditation
   A. purpose
   B. some eventual goals
   C. visualization
   D. exercises
IX. Psychic gifts
   A. How they have been suppressed
   B. What they are

C. How to develop them
D. Exercises

X. Festivals
A. The wheel of the Year
B. Women's festivals/men's festivals
C. Creating celebration for everyday life

XI. Ritual tools and aspects
A. Tools
B. Symbols

XII. Creating Ritual
A. The Structure of a ritual
B. Creating Sacred space -- theory
C. Elements of ritual -- possibilities

XIII. Drawing a circle -- demonstration & practice
A. How to form a circle
B. What to do if something goes wrong
C. Group dynamics

Our actual reading list is two double-columned pages, and takes about a year to get through. This is the short list, with which one must show a working knowledge.

The Spiral Dance
Dreaming the Dark
Truth or Dare / Starhawk
Holy Book of Women's Mysteries / Z. Budapest
The Holographic Universe / Michael Talbot
The New Inquisition / Robert Anton Wilson
Real Magic / Issac Bonewits
When God Was A Woman
Ancient Mirrors of Womanhood / Merlin Stone
Priestesses / Norma Goodrich
Women's Encyclopedia of Sacred Symbols and Objects / Barbara Walker
Drawing Down the Moon / Margot Adler
Iron John / Robert Bly
The Hero with A Thousand Faces / Joseph Campbell

The second part of training focuses on ritual and practice, as no one will be initiated until s/he can write, perform and understand ritual; work with energy in a SAFE way, and guide meditations for the others. The following are the requirements for this level of training, in which one must demonstrate proficiency.

1. Circle Drawing
2. Healing (different types)
3. Energy Work

4. Journey to Lower World (working with totems)
5. Astral Realms (working with place of power and spirit guides)
6. 9 Inner Planes
7. Past Life Regression
8. Elements, Tools, and Aspects
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9. Women's Mysteries/Men's Mysteries (5 Mysteries)
10. Blessing of Tools
11. Personal Belief Systems
12. Spells and Spellwork
13. Full Ritual (writing and performing without assistance)

Written assignments

1. A 4-10 page paper explaining and analyzing the Wiccan Rede and how it applies to one's personal life (Ethics are vital)

2. A 5-10 page paper explaining one's personal belief system (it does not conform to any particular standard, but an initiate must have one; this is a spiritual tradition).

3. A 5-10 page paper explaining and analyzing the 5 Mysteries of Wicca with particular attention paid to Wo/man's mysteries, Chalice and the Descent.

4. A 2-5 page paper explaining the Three-Fold Goddess and Her Relationship to the Three-Fold God.

5. A 5-10 page paper describing one's personal ethics

6. A Book of Shadows (to be reviewed by Teaching Priestess) that includes major rituals, meditations, observations and results of spell work and energy work.

The final requirement for initiation includes the demonstration of Ritual functions of Maiden/Mother/Crone or Priest without written assistance; the demonstration of ritual writing and participation in/ directing the energy in a circle. Finally, the demonstration through daily life of a sincere commitment to the Way of the God/dess.

The training period lasts anywhere from twenty-six weeks to over a year and is dependent on the completion of requirements, not number of months in training.

A Novice (WIT) will be told that they may request Initiation when they have completed all requirements to the satisfaction of the Teaching Priestess. They will be told once, after that they must ask. Sybillynes do NOT recruit members.

After Initiation, a Priest/ess may form a Circle (a loosely organized group that performs ritual together) or a Coven (a close-knit group with bonds of perfect love and trust). It is suggested that Circles be formed and allowed

to evolve into Covens.

All Initiates are encouraged to become politically/ecologically active to whatever degree that they are able. Each group exists as an independent organization -- the job of a Teaching Priestess is to make herself unnecessary. Those who desire control over a coven or absolute authority within a coven are discouraged from attempting it within this tradition -- the labrys, our symbol, is sharp for a reason...

We are also interested in tradition sharing, and can be found in the Hunter's Moon camp at CMA. Inquires can be made by leaving a message at Celebration! in Austin, or at the Magic Cauldron in Houston, for Virginia Stewart or Howard

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Gerber (sysop of THE WHEEL BBS in Houston).

Merry Meet and Bright Blessings.

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MAIN RITUAL, UEA 20TH ANNIVERSARY

This ritual came together in strange ways. We are indebted to Tony Kelly of Celene Community in Wales who wrote the body of it in a piece called "Pagan Musings" in 1973, Kenny and Tzipora for the Wine Blessing, and Thomas Palmer of Denver for the Cakes Blessing. The Quarters calling and dismissals were written by Rowan Moonstone and revised by Bristlecone Glen. Devin Storm, Harper to Bristlecone wrote the God and Goddess Invocations, the Circle Closing, and the Crone's speech. We learned this particular version of "We All Come From the Goddess/Hoof and Horn" with the God verse from the Old Timers from United Earth Assembly and the Witches' Version of " Amazing Grace" was taught to us by Margot Adler at the America the Beautiful celebration in Colorado Springs in July of 1993. All these various parts came together into one of the most powerful rituals we have ever seen.

We give it back to the community now with love and thanks. It is our heritage and our future. We give back to the Earth that which we have been given.
- Bristlecone Glen

Cast:

High Priestess
High Priest
Harper
Grey Man
Crone
Quarters Callers

Props:

Cauldron
Cakes & Wine
Dry Ice

Glow Sticks
Chalice
Basket
Flash Paper

Quarters candles should be set up and lit before Circle. Altar Candles lit. A cauldron sits in the north. In the cauldron should be glow sticks to light it from within, a pan of dry ice, a candle, and the chalice. The Crone sits, cloaked and hooded, by the Cauldron. The Harper sits in the east, an empty stool sits beside the Harper.

Cast Circle and purify sacred space as is the custom of your circle.

Spirits of the East!
Air, Breath of our ancestors
Be with us in this Circle
That we may KNOW we are the children of the Gods.

Spirits of the South!
Fire, Will of our ancestors,
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Be with us in this Circle
That we may have the WILL to claim our heritage.

Spirits of the West!
Water, Blood of our ancestors,
Be with us in this Circle
That we may DARE to do the work of the Gods.

Spirits of the North!
Earth, Bones of our ancestors,
Be with us in this Circle
That we may NO LONGER BE SILENT, but may meet as one in love to do the work of the Old Ones.

HP: Maiden bring Your Flowers
Mother, Bring Your Child
Old One bring your Wisdom
Bright Lady, Cerridwen
We welcome Thee to this Circle in Herne's name.
For we are the blush of Thy silken cheek.

We are the children You hold to Your breast.
We are the Carriers of Your ancient way.
Bright Lady, Cerridwen, Welcome!

HPS: Hunter, bring Your prowess
Warrior, bring your skill.
Father, bring your guidance.
Ancient One, Horned Crown
We welcome Thee to this Circle in Thy Lady's name.
For we are the flight of the arrow from Thy bow.
We are the edge of the sword of Thy honor.
We are the sparks of the flame of Thy love.
Ancient One, Horned Crowned, Welcome!

HPS: We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have

trodden a stony path that goes only onward beneath a sky that goes only upwards.

HP: The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses.

(Grey Man raps staff on ground comes into center of Circle unobserved by the HP/S. When he speaks, HP/S should be startled.)

Grey Man: Who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

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(HP/S begin to spiral into the center of the Circle to meet the Grey Man.)

HP: We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the

moon and dance with the Horned One.

HPS: But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by their own kind, by the light in their eyes and the love in their breasts, by the magic in their hands and the lilt of their tongue and by their knowledge of the real.

HP: But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the little People in the mists on the other side of the veil.

HPS: A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Grey Man: Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in THE GODS.

Harper: He has yet to grow out of disbelieving in them.

Grey Man: He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time.

Harper: Does a mind exist?

Grey Man: Ask her and she will tell you yes, but seek her out, and she'll elude you. She is in every place, and in no

place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods!

Harper: No matter that you can't, for we can't show you the gods. But come with us and the Goddess herself will

be our love and the God will call the tune.

Grey Man: But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. (Grey Man turns to face the seated Crone. Speaks almost as if talking to himself) And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the

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arching rainbow.

Harper: (To HP/S) But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen.

HP: We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together.

Harper: Differences are like different flowers in a meadow, and

we are all one in the Mother.

HPS: What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will?

Harper: There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on.

Grey Man: A curse on the conqueror!

HP/S: But not of us!

Harper: For they curse themselves for they are nature too.

Grey Man: They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path. Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones?

HP: Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on

the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us.

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HPS: We can no longer gather with our gods in a public place

and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. There is magic in the heath far from the cold grey society, and there are

islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable.

HP: The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the sunshine seeks in vain his worshippers in his leafy glades.

Harper: Here, then, is the basic reason for a Pagan Movement;

we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and their gods shall be sacred and inviolable, provided only that in their love of their own gods, they doesn't curse the names of the gods of others.

HPS: It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods.

HP: We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool.

Grey Man: The Red child lives yet in America; the Black Child has

not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess. Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time.

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Harper: He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its

impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. So here is more of the work of the Pagan Movement.

HPS: Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity.

HP: Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail.

Harper: Belief is the deceit of the credulous; it has no place in the heart of a pagan.

Grey Man: But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology.

HP: We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child.

HPS: We have walked in the magic forest, bewitched in the old Green Things; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where

the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun.

Harper: Spin a spell or words and make a magic knot; spin it on

the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a

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stone.

HP: There are no signposts on the untrod way,

HPS: but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites.

(HP/S turn to Circle)

HP: Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm.

HPS: We'll print the rituals that can be shared in the written work;

HP: We'll do all in our power to bring the people together,

to teach those who would learn, and to learn from those

who can teach.

HPS: We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddesses and gods of nature.

HP: We will not storm the secrets of any coven, nor profane

the tools, the magic, and still less, the gods of another.

HPS: We'll collect the myths of the ages, of our people and

of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young.

HP: And whatever the pagan needs in their study, or their worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

HPS: We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road.

HP: We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs.

HPS: We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people.

HP: We are committed to build our temples in the towns and
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in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

HP/S: This we will do. What will you? (At this point, HP/S should walk around the Circle and "gather" the pledges from those in Circle who wish to give them. Participants should think carefully about what they wish to pledge before the Gods in this ritual. When all pledges are gathered, HP/S takes them to the Grey Man)

HPS: When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the skies unloved;

HP: when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then

our work will be ended

HP/S: and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism. (Grey Man nods, receives the pledges and palms flash powder unobtrusively. Conducts HP/S to the Crone. Grey Man opens hands and lets paper fall on candle. Crone pours hot water on dry ice, stands up, throws back hood of cape)

Crone: I have heard your call across the mountains. I have heard your cries within the web of life and I have come

once more. Single is the race, single of men and Gods.

From a single source we both draw breath, but a difference of power in everything keeps us apart. You are the children of my heart - the light of my Soul. And I bring with me the seeds of your ancestors that I have kept safe for you. Like the cycle of the seasons, I give them again that you may plant yet again. Sow the seeds for yourselves , for your children, and your children's children.

(Crone hands basket of seeds to HP/S. Reaches into the well again and draws out chalice from cauldron.)

The chalice contains the blood of those who have died for the crime of being different, the sweat of those who toiled that the path of the Old Ones might survive, and the tears of those who thought themselves alone. The cauldron of the Gods is that of change - of turning

evil to good, death to life. Through the power of the Cauldron, turn the blood of death to the water of life, turn the crime of being different to the strength of being whole. Turn the sweat of toil to the joy of work well done. Turn the tears of those alone to the tears

of family reunited. The present is the balance between the past and the future. The power lies within your heart, within your hands. Do you have the courage? The choice is his, the choice is hers, the choice is

yours. Can you make a difference? WILL you make a difference?

(Crone hands chalice to HP/S and wraps cloak around her, sitting down once more.)

HP/S spiral back out to the Circle.

Chalice blessing:

HP: Be it known that a man is not greater than a woman
HPS: Nor is woman greater than man
HP: For what one lacks
HPS: The other can provide
HP: As the athame is to the male
HPS: So is the cup to the female
HP/S: And when conjoined, they become one in truth. For there is no greater magick in all the world than that of love.

Cakes Blessing:

HPS: Be it known that death is not the end of life ...
HP: But the beginning of the cycle of rebirth.
HPS: As grain is touched by death's scythe ...
HP: And passes through fire to be reborn as bread ...
HPS: So are we reborn, passing through death into the next life.

(High Priest draws Invoking Pentagram over cakes with Athame, while both say:

HP/S: As the Earth gives its life to strengthen us, so shall we, in death, strengthen the Earth, for life and death together are the cycle of rebirth.

HP/S take of cakes and wine and pass the basket and chalice to quarters callers to take to the Circle.

We all come from the Goddess
And to Her we shall return
Like a drop or rain
Flowing to the ocean

We all come from the Horned One

And to Him we shall return
Like a flash of flame
Ascending to the heavens.

Hoof and Horn
Hoof and Horn
All that dies shall be reborn
Vine and Grain
Vine and Grain
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All that falls shall rise again.

(The chant may evolve into others such as the Isis Astarte and corresponding God chants. Go with the flow. When all in the Circle have partaken of cakes and wine, the chalice comes back to the HP and HPS, who take it to the Harper. Harper eats and drinks, takes cakes and wine to Grey Man. Grey Man eats and drinks, takes cakes and wine to Crone, who eats, drinks, and receives seeds and chalice again. Replaces chalice in Cauldron, covers seeds with cloak. When HPS feels energy has built to a peak, she calls a halt to it by raising her arms and dropping them to her sides.)

HP/S: Remember this night. Take the energy that has been raised here by your sisters and brothers and put it into your pledges. YOU ARE NOT ALONE!

HPS: Hunter, for Your prowess
Warrior, for Your skill
Father for Your Guidance
Ancient One, Horned Crowned,
We thank you and bid you Hail and Farewell!

HP: Maiden, for Your flowers.
Mother, for Your child.
Old One, for Your Wisdom.
Bright Lady, Cerridwen, we thank You
And bid you Hail and Farewell!

Spirits of the North!
Earth, Body of our ancestors.
Go with us from this place
United as heirs of our ancestors.

Spirits of the West!
Water, Blood of our ancestors.
We have the courage to dare to do the work.
Go with us from this place
United as heirs of our ancestors.

Spirits of the South,
Fire, will of our ancestors.
We have the will to do that which we promised
Go with us from this place
United as heirs of our ancestors.

Spirits of the East
Air, breath of our ancestors.
We KNOW that we are the children of the Gods and all one family.
Go with us from this place
United as heirs of our ancestors.

HP draws power back up into the blade of the sword/athame and earths the power. HP, HPS, Harper, Grey Man and Crone move into a circle. The next five lines should be shot from person to person, to form a pentagram:

HPS: The Circle is Open

HP: But not forgotten!
Harper: The Circle is unbroken.
Grey Man: Nothing is forgotten
Crone: The Circle is Free
All: Nothing is ever forgotten

HPS, HP, Harper, Grey Man, and Crone join the larger Circle. HPS or Harper calls out lines of Amazing Grace to the Circle as all sing.

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, now I survive
Was hanged, but now I sing.

Twas grace that drew down the moon
And grace that raised the sea
The magick of the people's will
Will set our Mother free!

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, but now I thrive
Was hanged but now I sing.

HPS: Blessed Be!
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C.O.G. History

By: Michael Thorn
20 Nov 93 12:09

The Covenant of the Goddess is one of the largest and oldest Wiccan religious organizations with members in North America, Europe and Australia. Wicca, or Witchcraft is the most popular expression of the religious movement known as Neo+Paganism, which, according to the Institute for the Study of American Religion, is the fastest growing religion in the United States. It practitioners are reviving ancient Pagan practices and beliefs of pre-Christian Europe and adapting them to contemporary life. The result is a religion that is both old and new, both +traditional+ and creative.

Witchcraft is a life-affirming, earth+ and nature-oriented religion which sees all of life as sacred and interconnected, honors the natural world as the embodiment of divinity, immanent as well as transcendent, and experiences the divine as feminine and often as masculine, as well. Like the spiritual world view and practices of Native Americans and Taoists, Wiccan spiritual practices are intended to attune humanity to the natural rhythms and cycles of the universe as a means of personally experiencing divinity. Rituals, therefore, coincide with the phases of the moon, the change of the seasons, solstices and equinoxes and days which fall in between these such as May Day and Halloween. This calendar of celebrations is referred to as the Wheel of the Year. Most Witches consider their practice a priest/esshood, akin to the mystery schools of classical Greece and Rome, involving years of training and passage through life-transforming initiatory rituals.

All Witches agree on an ethical code known as the Wiccan Rede, "An it harm none, do what ye will," which honors the freedom of each
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individual to do what she or he believes is right, but also recognizes the profound responsibility that none may be harmed by one+s actions.

In the 1970+s there was a marked rise of interest in Witchcraft not only in the United States, but throughout the world, reflecting a growing feminist awareness and global concern for the environment. In the Spring of 1975, a number of Wiccan elders from diverse traditions,

all sharing the idea of forming a religious organization for all practitioners of Witchcraft, gathered to draft a "covenant" among themselves. These representatives also drafted bylaws to administer this new organization now known as the Covenant of the Goddess. At the 1975 Summer Solstice, the bylaws were ratified by thirteen member congregations (or covens). The Covenant of the Goddess was incorporated as a nonprofit religious organization on October 31st, 1975.

The Covenant is an umbrella organization of cooperating autonomous Witchcraft congregations with the power to confer credentials on its qualified clergy. It fosters cooperation and mutual support among Witches and secures for them the legal protections enjoyed by members of other religions. The Covenant is non+hierarchical and governed by consensus. Two-thirds of its clergy are women.

The Covenant is coordinated by a national board of directors. Many of its activities are conducted at the regional level by local councils. The Covenant holds an annual national conference open to the Wiccan community, as well as regional conferences, and publishes a newsletter. In recent years, the Covenant has taken part in spiritual and educational conferences, interfaith outreach, large public rituals, environmental activism, community projects and social action, as well as efforts to correct negative stereotypes and promote accurate media portrayals. Its clergy perform legal marriages (handfastings), preside at funerals and other rituals of life-transition, and provide counseling to Witches including those in the military and in prisons.

The Covenant also provides for the need of it members and their families with disaster relief, health insurance, Scouting awards, sponsorship of college and university student groups, and legal assistance in instances of discrimination. The Covenant+s participation in the 1993 Parliament of the World+s Religions continues its efforts to restore the respect due to a legitimate and deeply-rooted religion, protect and preserve the earth through its public dissemination of its wisdom and traditions, and participate in dialogue as a contributing member of the world+s community of faiths.
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A CHRISTIAN SPEAKS ON THE FAITH AND PATH OF WICCA

by James Clement Taylor

I am a Christian and not a Wiccan. A Christian is one who has been baptized in the name of the Father, Son, and Holy Spirit, and who has made a personal, free-will decision to commit himself and all his or her life to our Lord and God and Savior, Jesus Christ. Both of these things are true of me. I am a member of St. Mary's Eastern Orthodox Church, Calhan, Colorado. In this paper, I am not speaking as agent for any church, but I am, entirely on my own responsibility, speaking the truth in love, as we Christians are supposed to do.

A Situation of Strife and Shame:

There are many Christians today who believe that anyone who is not a Christian is doomed to an eternity of suffering in hell. Any decent person, believing this, would be compelled to try to save as many people from this fate as possible. But is this belief correct? Jesus Christ, having noted the faith and righteousness of a Roman centurion, a Pagan, proclaimed:

> "Assuredly I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." (Matthew 8:10-12)

If we accept these words as true, and surely we should, then it is clear that heaven will contain many who are not Christians, and hell will contain many who are! Clearly, throughout the Gospels, Jesus Christ sets forth the criteria for entrance into the kingdom of heaven, and those criteria include love, kindness, forgiveness, and a refusal to judge others:

> "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15)

"For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you." (Matthew 7:2)

"But go and learn what this means: `I desire mercy and not sacrifice.'" (Matthew 9:13)

"Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven." (Luke 6:36-38)

Is it not clear? Anyone who fails in these things, will calling himself a Christian save him? Anyone who obeys God in these things, will being unbaptized condemn him? Jesus said, "Not everyone who says to Me, `Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Matthew 7:21)

Yet it is not by good works that we earn our way into heaven, because there is no way we can earn the free gift of God's mercy and grace, which alone can save us. But it is clear that it is not by faith, in the sense of sharing the Christian faith, that we are saved, either. The faith which saves us is not faith in the goodness of our works, nor faith that we have the right theology and/or belong to the right church. Rather, it is faith in God, and in His mercy:

"So then it is not of him who wills, nor of him who runs, but of God who has mercy." (Romans 9:16)

But the Wiccans, you will say, do not have faith in God. Yet by their own theology, they certainly do. Those who call them Satan-worshippers are entirely wrong. They do not worship Satan, or even believe that
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Satan exists. Instead, they worship a Goddess and a God whom they understand as manifestations of a higher and unknown Deity.

Now if you are a Christian, this will sound familiar to you, and it should. In the Bible we find the following:

"Then Paul stood in the midst of the Areopagus and said, `Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you" (Acts 17:22-23)

The Wiccans worship the Unknown God, as manifested to them in the form of a Goddess and a God. Therefore, our Bible tells us they worship the same God we do; and if they do not know this, we should know it!

For those of us who are unable to simply stand on God's Word, and must prove to themselves the truth of what it proclaims the holy Apostle John has given us the method for doing this. You have only to attend any public Wiccan ceremony, and test the spirits which are there, to see "whether they are of God" (1 John 4:1). You will find that, while the power manifested there may be less than what you have experienced as a Christian, that power is clearly the power of God.

Dear brothers and sisters in Christ, these people of Wicca have been terribly slandered by us. They have lost jobs, and homes, and places of business because we have assured others that they worship Satan, which they do not. We have persecuted them, and God will hold us accountable for this, you may be sure, for He has said, "Assuredly I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (Matthew 25:40)

Let us, from this point onward, repent of our misdeeds and declare that henceforth we shall obey Christ our God, and not judge others or condemn them, so that He will not have to judge and condemn us for our sins.

2465

KILL A TREE From: Ali Katz

to the tune of "Jingle Bells":

Dashing to the mall in a fleet of rented trucks,
a million hairless apes are out to spend some plastic bucks.
It's Christmas time again -- or maybe World War Three --
and to keep their spirits happy now, they've got to kill a tree.

Oh, kill a tree, kill a tree, kill a tree for Christ.
(Jolly Old Saint Nicholas, accept this sacrifice.)
Kill a tree, kill a tree, kill a tree for Christ,
not sure what we're doing, but it seems to work out nice.

We know we each deserve a ton or two of crap,
but to keep the goodies coming now, we've got to spill some sap,
and string electric lights, and raise the ritual star,
and bribe our friends and families to forget what jerks we are.

And kill a tree ... (etc.)

We always kill a tree. That's always been enough
for videos and GI Joes and all that kiddy stuff.
But Mommy wants a Harley, and Daddy wants a boat;
that's prob'ly gonna cost at least a chicken and a goat.

But kill a tree ... (etc.)

To enhance everyone's holiday cheer, I highly recommend singing this one
at the mall. But depending on where you live, you may want to make sure
you've got a good bail bondsman's number first.

.....
2466

Lord of the Ants
By: Karl Lembke
(tune: "Lord of the Dance")

Well we cleansed with sugar 'cause the salt was gone,
And the color was right though the substance might be wrong,
And when the water dried, it was sticky, my oh me,
It attracted all of the ants, you see,

(chorus)
Ants, ants, all over they shall be,
I am the lord of the ants, you see.
I'll crawl on you, and you'll itch from me,
And you'll dance with ants in your pants, said he.

We have ants in the carpets and we've ants in the drapes,
We have ants in the kitchen dancing galliards on the grapes,
We have ants in the bedroom and what may be more fun,
We have ants in our circles now from sun to sun.

(chorus)

'What to do' cried the priestess, 'what to do' cried the priest,
'All the baits and the sprays haven't helped us in the least,
'The buggers eat it up and it only makes us sick,
'All in all I'd say it is no pic-nic!'

(chorus)

We stood round the fire while the flames lept up high,
With the sound of the sirens wailing up to the sky,
Though the bug bombs exploded it could still have been worse,
At least now we're free of the ant lord's curse!

<scratch, scratch> (spoken: "Oh hell!")

(chorus)

.....Karl

.....
2467

It's from a Pagan version of the song CIRCLES. I'm not sure who wrote it - I want to say a group of women in Lansing, Mich. Unfortunately, my copy says "ANON".

I have recieved the following communication about the authorship of this song (June 2001):

This song was written by Gwendolyn Lee Zak (aka Gwendolyn Zak Moore at the time) and Ann Cass (verse 5 only). The tune "Windmills" is by Alan Bell.

Gwen does not object to the nonprofit reprinting of her lyrics, especially within the pagan community. But we ask that you please add a copyright notice after this fashion:

Verses 1-4 and Chorus (c) 1979 by Gwendolyn Lee Zak. Used by permission.

Best wishes,

Michael P. Kube-McDowell

Author of THE QUIET POOLS and STAR WARS: THE BLACK FLEET

CIRCLES TUNE: WINDMILLS

(1) In days gone by, when the world was much younger,
Men wondered at Spring, born of Winter's cold knife,
Wondering at the games of the moon and the sunlight,
They saw there the Lady and Lord of all life.

CHORUS: Around and around, and around turns the good Earth,
All things must change as the seasons go by,
we are the children of the Lord and the Lady,
Whose mysteries we know, but will never know why.

(2) In all lands the people were tied to the good Earth,
Plowing and sowing, as the seasons declared,
Waiting to reap of the rich golden harvest,
Knowing her laughter in the joys that we shared.

Chorus.

(3) Through Flanders and Wales and the green lands of Ireland,
in the kingdoms of England and Csotland and Spain,

Circles grew up all along the wild coastlines,
And worked for the land, with the Sun and the rain.

Chorus

(4) Circles for healing, and working the weather,
Circles for knowing the Moon and the Sun,
Circles for thanking the Lord and the Lady,
Circles for dancing the dance never done.

Chorus

(5) And we who reach for the stars in the heavens,
Turning our eyes from the meadows and groves,
Still live in the love of the Lord and the Lady,
The greater the circle, the more the love grows.

Chorus twice.

Blessed be, and keep dancing.
Keipa

.....

2468

GREAT RITE

by Vivienne West

(For J.M., commemorating Full Moon 30/1/91)

Still is the night, and the clock silent.
Water from somewhere drips,
A breeze moves amongst your hairs.

The Bird, her beak poised, watches
As I caress you, child,
With an absent movement of my hands,
My mind elsewhere.

She of the Silver Wheel
Wheeling in darkness her silver overhead
Watches more than passively
As in Her name I take you and bless you;

And the Dark Hunter,
Jewels in His belt,
Takes you for His own,
Takes me in your flesh
His magical scabbard at His side,
Sword outraised, unutterably distant
Yet manifest here in you...

And I, primal woman and primal queen,
Feel Her powerful darkness stirring
And shouldering me aside within my own flesh
As I call Her forth, She of the sky-castle
Spinning dizzily overhead seen unseen;

And I stand by and watch as the Hunter fills your body
(you, no doubt, standing by and watching)
As the Dark Lady fills my body and clothed in our flesh
They mate

(...but I did not tell you, nor did you ask
that this is the time of my greatest fertility...)

Ishtar, Inanna, & Ancient Astrology

By Valkyrie

Many might be interested in some information that I came across awhile back that might shed some light on this for you. Some may have seen part of this already. Someone in a shamanic echo was asking about how scorpions and spiders were related to each other in dreams, and what meaning the scorpion had, especially in regards to an earth goddess. I ran across a reference in one of those 'feminist revisionists'" books <G> and the statement was made that the Scorpion was found nearly world wide associated with an old Mother Goddess and the constellation Scorpio. I think it might provide some of the connections you are looking for.

So I found a book that wasn't cross-referenced by that author, which is recognized in its field (astronomical history) and was surprised to find that it wasn't an exageration.

Richard Hinckley Allen, _Star Names: Their Lore and Meaning_, Dover Publications, Inc., New York:1963. The book was originally published by G.E. Stechert in 1899, under the former title: _Star-Names and Their Meanings_. I consider this a reliable source to balance a perhaps more "revisionist" view since it was written during a period by an expert who probably never questioned it theologically and reported facts as facts. Bear with me, the first part becomes significant as you go along.

pg 360-365.

SCORPIO, or SCORPIUS, the SCORPION,

was the reputed slayer of the Giant, exalted to the skies and now rising from the horizon as Orion, still in fear of the Scorpion, sinks below it; although the latter itself was in danger, --Sackville writing in his Induction to the _Mirror of Magistrates_, in 1565.

> Whiles Scorpio, dreading Sagittarius' dart
> Whose bow prest bent in flight the string had slipped
> Down slid into the ocean flood apart.

Classical authors saw in it the monster that caused the disastrous runaway of the steeds of Phoebus Apollow when in the inexperienced hands

of Phaethon.

For some centuries before the Christian era it was the largest of the zodiac figures, forming with the [Greek name] it's Claws, --the _prosectae chelae_ of Cicero, now our Libra,--a double constellation, as Ovid wrote:

Porrigit in spatium signorum membra duorum;

and this figuring has been adduced as the strongest proof of Scorpio's great antiquity, from the belief that only six constellations made up on the earliest zodiac, of which this extended sign was one.

With the Greeks it universally was [Greek]; Aratos, singularly making but slight allusion to it, added [Greek]; while another very appropriate term with Aratos was [Greek], the Great Sign. This reported magnitude perhaps was due to the mytholgical necessity of greater size for the slayer of great Orion, in reference to which that author characterized
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it as [Greek] 'appearing huger still.'

The Latins occasionally wrote the word _Scorpios_, but usually _Scorpius_, or Scorpio; while Cicero, Ennius, Manilius, and perhaps Columella gave the kindred African title Nepa, or Nepas, the first of which the Alfonsine Tables copy, as did Manilus the Greek adjective, [G], Walking Backward. Astronomical writers and commentators, down to comparatively modern times, occasionally mentioned its two division under the combined title Sorpius cum Chelis; while some representations even showed the Scales in the creature's Claws.

Grotius said that the Barbarians called the Claws Graffias, and the Latins, according to Pliny, Forficulae.

In early China it was an important part of the figure of the mighty but genial Azure Dragon of the EAst and of spring, in later days the residence of the heavenly Blue Emperor; but in the time of Confucius it was Ta Who, the Great Fire, a primeval name for its star Antares; and Shing Kung, a Divine Temple, was applied to the stars of the tail. As a
member of the early zodiac it was the _Hare_, for which, in the 16th century, was substituted, from Jesuit teaching, _Tien He_, the Celestial Scorpion.

Sir William Drummond asserted that in the zodiac which the partriarch Abraham knew it was an Eagle; and some commentators have located here the biblical Chambers of the South, Scorpio being directly opposite the Pleiades on the sphere, both thought to be mentioned in the same passage of the _Book of Job_ with two other opposed constellations, the Bear and

Orion; but the original usually is considered a reference to the southern heavens in general. Aben Ezra identified Sorpio, or Antares, with the K'sil of the Hebrews; although that people generally considered those stars as a Scorpion, their Akrabh, and, it is claimed, inscribed it on the banners of Dan as the emblem of the tribe whose founder was 'a serpent by the way." When thus shown it was as a _crowned Snake_ or _Basilisk_. A similar figure appeared for it at one period of Egyptian astronomy; indeed it is thus met with in moder times, for Chatterton, that precocious poet of the last centruy, plainly worte of the Scorpion in his line, " The slimy serpent swelters in his course;" and long before him Spenser had, in the _Faeirie Queen_, " and now in Ocean deepe Orion flying fast from hissing snake, His flaming head did hasten for to steepe.

But the Denderah zodiac shows the typical form.

Kircher called the whole constellation [Gk] _Statio Isidis_, the bright Antares having been at one time a symbol of Isis.

The Arabians knew it as Al Akrab, the Scorpion, from which have degenerated Alacrab, Alatrab, Alatrap, Hacrab, --Riccioli's Askrab and Hacerab; and similarly it was the syrians' Akreva. Riccioli gave us Acrobo _Chaldaeis_, which may be true, but in this Latin word he probably had reference to the astrologers.

The Persians ahd a Scorpion in their Gherzdum or Kdum, and the Turks, in their Koirughi, Tailed, and Uzun Koirughi, Long tailed.

The Akkadians called it Girtab, the Seizer, or Stinger, and the Place

where One Bows Down, titles indicative of the creature's dangerous character, although some early translators of the cuneiform text rendered it the _Double Sword_. With later dwellers on the Euphrates it was the symbol of darkness, showing the decline of the sun's power after the autumnal equinox, then located in it. Always prominent in that astronomy. Jensen thinks that it was formed there 5000 B.C., and pictured much as it now is; perhaps also in the semi-human form of two Scorpion-men, the early circular Altar or Lamp being shown grasped in the Claws, as the Scales were in illustatoins of the 15th century. In Babylonia this calendar sign was identified with the eigth month, Arakh Savna, our October-November.

Early India knew it as Ali, Vicrika, or Vrouchicam, --in Tamil, Vrishman; but later on Varah Mihira siad Kaurpya, and Al Biruni, Kaurba, both from the Greek Scorpios. On the Cingalese zodiac it was Ussika. Dante designated it as Un Secchione, "Formed like a bucket that is all ablaze; and in the _Purgatorio_ as Il Friddo Animal of our motto, not a mistaken reference to the creature's nature, but to its rising in the

cold hours of the dawn when he was gazing upon it. Dante's translator Longfellow has something similar in his own _Poet's Calendar_ for October: On the frigid Scorpion I ride.

Chaucer wrote of it, in the _Hous of Fame_ as the Scorpioun; his Anglo-Norman predecessors, Escopiun; and the Anglo-Saxons, Throwend.

Caesisu mistakenly considered it one of the Scorpions of Rehobam; but Novidius said that it was "the scorpion or serpent whereby Pharaoh, King of Egypt, was enforced to let the children of Israel depart out of his country;" of which Hood said "there is no such thing in history." Other Christians of their day changed its figure to that of the Apostle Bartholmew; and Weigel, to a Cardinal's Hat.

In some popular books of the present day it is the Kite, which it resembles as much as a Scorpion.

Its symbol is now given as [Astrological symbol], but in earlier times the sting of the creature was added, perhaps so showing the feet, tail and dart; but the similarity in their symbols may indicate that there has been some intimate connection, now forgotten, between Scorpio and the formerly adjacent Virgo.

Ampelius assigned to it the care of Africus, the Southwest Wind, a duty which, he said, Aries and Sagittarius shared; and the weather-wise of antiquity thought that its setting exerted a malignant influence, and was accompanied by storms; but the alchemists held it in high regard, for only when the sun was in this sign could the transmutation of iron into gold be performed. Astrologers, on the other hand, although they considered it a fruitful sign, "active and eminent," knew it as the accursed constellation, the baleful source of war and discord, the birthplace of the planet mars, and so the House of Mars, the Martis Sidus of Manilus. But this was located in the sting and tail; the claws, as [Gk] Jugum, or the Yoke of the Balance, being devoted to Venus, because this goddess united persons under the yoke of matrimony. It was supposed to govern the region of the groin in the human body and to reign over Judaea, Mauritania, Catalonia, Norway, West Silesia, Upper Batavia, Barbary, Morocco, Valencia, and Messina; the early Manilius claiming it as the tutelary sign of Carthage, Libya, Egypt, Sardinia, and other island of the Italian coast. Brown was its assigned color,
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and Pliny asserted that the appearance of a comet hre portended a plague of reptiles and insects, especially of locusts.

Although nominally in the zodiac, the sun actually occupies but nine days in passing through the two portions that project upwards into Orhiuchus, so far south of the ecliptic is it; indeed, except for these projections, it could not be claimed as a member of the zodiac.

Scorpon is famous as the region of the sky where have appeared many of the brilliant temporary stars, chief among them, perhaps, that of 134 BC., the first in astronmical annals, and the occasion, Pliny siad of the catalogue of Hipparchos, about 125 BC. The Chinese She Ke confirmed this appearance by its record of the "strange star" in June of that year, in the sieu Fang, marked by [.....] and others in Scorpio. Serviss thinks it conceivable that the strange outburst of these novae in and near Scorpio may have had some effect in causing this constellation to be regarded by the ancients as malign in its influence. But this character may, with at least equal probablity, have come from the fiery color of its _lucida_, as well as from the history of the constellation in connection with Orion, and the poisonous attributes of its earthly namesake.

In southern latitudes Scorpio is magnificently seen in its entirety, nearly 45 degrees,--Gould catolguing in it 184 naked-eye stars.

Along its northern border, perhaps in Orphiuchus, there was, in very early days, a constellation, the Fox, taken from the Egyptian sphere of Petosiris, but we know nothing as to its details.

"Antares" The Ariabians Kalb al Akrab, the Scorpion's Heart, which probably preceded the [Gk] and Cor Scorpii of Greece and Rome respectively.

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In Buffie Johnson's _Lady of the Beasts_ (Harper, San Francisco, 1981) pgs 332-335, there are illustrations and photos of statuatary and pottery which show the representation of the Scorpion Goddess, as Selket, a woman with the lower torso taking the shape of a scorpion wiht a raised tail. On her head is the "horned" headdress with the disk between the horns,the horns and sun disk of Isis. (New Kingdom 1570-332 bce). A Stamp seal showing two scorpions protecting the rosette of the goddess Inanna, from Sumer, ca 3300 bce, and a statue of Selket wearing a scorpion on her head, as well as a drawing from Ur, ca 2400 bce showing the goddess giving birth guarded by scorpions.

In the _Book of the Dead_ seven scorpions accompany Isis, when her son Horus was bitten by one scorpion of the most deadly species, her scorpion friends saved her son out of love for her...and bit the son of a woman who had refused to help, then with her magic, Isis then saved the bitten boy. (A classic shamanism motif(. Selket is shown as beneficial when associated with Isis, and it is possible that the "other" woman is Isis's dark aspect.

Selket symbolizes resurrection into a new life beyond earthly existence. "Gathering the setting sun into her outstretched arms she becomes the

link between the living and the dead and helps the dead accomodate themselves to their new land. In another aspect, Selket isunited with
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Sirius, as a consequence the star if placed in her crown." (ibid. p. 334) Johnson also compares Chamunda, the scorpion deity of the central Indian tradition with the other scorpion goddess with the endowment of poison which indicates her connection with death and rebirth.

"The Scorpion expresses the vital spirit in humans which, transformed, becomes the divine pneuma. One of its symbols is the scorpion which stings itself to death (E. A. Wallis Budge, _The Gods of the Egyptians_ vol. 2 (New York: Dover Publications, Inc., 1969), 377-78.

"The association between serpent and scorpion, both sudden and dangerous stingers, appears in the Babylonina and Greek astrological sign of Scorpio, which corresponds to the Ctyptian sign of the autumn equinox, the serpent. In esoteric traditions, the scorpion is recognized as a spiritual insect rhough its gift of self-immolation and rebirth. The venom of the scorpion is said to contain its own antidote."

the Scorpion as the dual Mother, the one who gave birth to and then "swallowed" the divine son (sun) is found in Egyptian myth as the Scorpion which killed Horus, sending him to his midwinter death and resurrection as his Mother Isis gave him rebirth. Spirits of the four points of the year were called Sons of Horus and placed as small images on the pharoah's tombs...a man, bull, lion and scorpion or serpent...which seem to have become the four angels of the Apocalypse.

Istar, Babylonian, "Star" was the Great Goddess who appears as Ashtoreth, Anath, Asherah. She was refered to as the Great Whore, and described in Revelation 17:5 as Babylon the Great, the Mother of Harlots. Another of her titles was the Goddess Har, who called herself the compassionate prostitute.

Interestingly enough, in the Voluspa there is mention of the Hall of Har, where Gullveig was mentioned as being, who was "held up by spears" and who supposedly started the war between the Vanir and the Aesir by being attacked in the hall of Har...which is usually translated as Odin. <G> There might be a better explanation, now that I think of it... I wonder how I missed that before.

Anyway, Ishtar was also called in Bablyonian prayers: The Light of the World, Leader of Hosts, Opener of the Womb, Righteous Judge, Lawgiver, Goddess of Goddesses (Vanadis?), Bestower of Strength, Framer of all Decrees, Lady of Victory, Forgiver of Sins, among many other 'kennings'. Other sources suggest Ishtar was the same Great Goddess as Dea Syria, Astarte, Cybelle, Aphrodite, Kore, Mari, Mari-Ana and others. Preceding her though were supposedly the Sumerian Goddess Inanna, who

rescued and/or gave birth to Dumuzi her sacred son/lover just as Ishtar did with Tammuz. Correlating to both was the Egyptian goddess Isis, who was the "Oldest of the Old," and the "Goddess from whom all becoming Arose," and her title was the same as the Queen Mother of Egypt's.

Apuleius, a Roman philosopher, poet and Isis-worshipper, addressed her under several goddess names: For the Phrygians that are the first of all men call me the Mother of the gods of Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Pahphian Venus; the Cretans, which bear arrows, Dictynian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusinians, their ancient goddess Ceres; some Juno, others Bellona, others Hecate, others Ramnusie...the Egyptians, 2474

skilled in ancient lore, worship me with proper ceremonies and call me by my true name, Queen Isis. (Richard Knight, _the Symbolical Language of Ancient Art and Mythology_. New YOrk: J.W. Bouton, 1892.)

Isis/Nephthys was, or were, the Egyptian version of the creating-and-destroying Goddess, who were also typified as "weeping goddesses." And with other goddesses of this type were known as Guardians and Keepers of the Dead, and with the power over life and death, and healing. They can be found in shamanic traditions the world over as the Underworld deity and as the Lady of the Beasts.

[Gk] _Statio Isidis_, the bright Antares having been at one time a symbol of Isis.

This part becomes particularly interesting to me, since the Isidis is very similar to a term used for a particular group of ladies, comparable to the Disir of the Norse tradition, the OHG 'itis' or OE "ides" meaning applied to earthly women, but also used in kennings as 'goddess.' As a term for 'woman' it also has the meaning of 'virgin'.

The worship of the Disir occured during the winter nights. And interesting correlation that could be made is that the Celtic and the Norse "winter" rites both involve some of the same archtypes and ceremonies, especially the duality of life and death and the door being open and "unguarded" at that time. The Wild Hunt Motif would be a defining factor here, including both the Dark Mother and the Lord of Death. The disir had two appearances, bright (swans feathers) and black (raven or crow feathers)...they were psychopomps, and hardly distinguishable from valkyrie at times. In the Wild Hunt they were accompanied by various Gods, Herne, Woden and others in various traditions and countries.

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Mazes in Myth
Valkyrie

I've been working with the labyrinth myths and stories myself. And there is another version or way of viewing the Maiden at the center of the labyrinth that I thought you might be interested in. The maze/labyrinth theme is central not only to the Celtic legends, but the Norse and others besides European. In some of the turf/snow games still played with the 'classical' unicursal labyrinth the Maiden at the center is guarded or held by a troll.

In the symbolic analysis of the hero rescuing the maiden from the labyrinth there is the concept of the hero going through a rebirth process and recapturing the feminine, intuitive side of his nature (according to folks who like to do this sort of thing). In many of the later Grail stories, the hero soon abandons the feminine, rejecting it. Those that don't are the ones who remained with the old faith, with the "abandoning" ones the ones who rejected the feminine and went with the male dominant religion of Christianity.

The maze can be interchangeable with a dragon or serpent in the same sort of stories as meaning basically the same thing, since the labyrinth is a symbol of a descent and ascent of death and rebirth through the Earth Mother. Old Anglo-Saxon castles were guarded by mounds of earth with basically the same name as dragon. At the center of the Underworld

maze is also found the castle and the Cauldron of Regeneration or Plenty.

Women undergoing the traditional challenge and initiation comprable to the Underground journey, were "given" to the trolls. The trolls, being the underground guardians (and not the nasty demons Tolkein and other Christians made them out to be...just ask any Swede) taught the girl secrets as she "served" in the Underworld, in many legends for Frau Holle, who has many well-known counterparts, including Hel, Annwyn, Hecate and others. This is a fairly well known theme in fairy tales also, but not as well recognized as being an initiatory story as the Heroic journeys are.

In many Northern folktales, a girl is "given" to the trolls, or abandoned in the woods. In some stories she with her brother, in others she is alone, and the hunter is told to kill her. This journey into the wilderness is the beginning of her wandering through the maze. Or in some of the stories she is taken to a castle and beset with tasks that she must accomplish in order to "marry" the king or prince. She spins straw into gold with the help of the trolls, dwarfs or gnomes, all names

for the Underworld beings who guard the fertility of the Upperworld. The spinning of straw into gold is the power of insuring the crops come to fruitful harvest as the grass winds through the season to gold. She is usually set three tasks by either the King who will marry her, or the Queen Mother of the Prince.

When she accomplishes the tasks set for her, she "claims" the masculine side of herself and "marries" or becomes united with her masculine side.

The story is told in different ways, but the journey to the center of the labyrinth/maze is form of the Spiral Dance of life and death. One of the themes that is found in conjunction with these stories are the ones that have the "poison" apple in them. The apple was a symbol of life and rebirth for many ancient cultures. Apples were associated with the Roman/Etruscan goddess Pomona, the Greek Hera, Demeter, Morgan in her Crone form in Celtic legends, and Holle or Hel in Norse and Germanic legends. Idunn was the Maiden form of Holle or Hel, who kept the apples of immortality in a basket. In the Volsung Saga it tells of the belief that a man could be perserved in death by the apples given to him by his wife. In other legends children are conceived after eating a magical apple. When the Bible was translated, the apple of life and death was found in the Garden of Idunn.

The Apple, Rose and Hawthorn are all members of the same family. The Hawthorne, especially as a hedge or protective enclosure is found with the maze, either protecting it, or actually forming the walls. They are sacred trees/plants, the first to begin blooming in the spring. The Hawthorn is especially sacred because it can have blossoms, ripe fruit and ripening fruit on it at all times, as well as protective thorns.

I'm posting from the Seattle, Washington area of the United States.

Blessings
V
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By: Deborah Kest
To: Rose Dawn
Re: PAGAN SEMANTICS

RD> OK, having some more thoughts about this. If there is/are one/two
RD> original 'creators,' the system would still be polytheistic if the
RD> original(s) created a bunch of gods/demi-gods and cut 'em loose so
RD> to speak--not assigning them roles in the grand scheme of the
RD> original(s)? If so, what would be a counter-example--something like
RD> Yahweh & Son and the angelic hosts? I think I'm following you, it's
RD> just a bitch to put into words, LOL!

It's hard to imagine an original creator with a grand scheme who would "cut 'em loose."

"Well, yes, I have this plan, you see. And things are going pretty well according to plan. But this demi-god was supposed to be in charge of the dinosaurs, and he really doesn't do his job very well. So I'm afraid I'm going to have to fire him, and let him shift for himself."

Just an extra force in the universe, which doesn't really play any role at all in the "grand scheme?" This would be rather contradictory if the Grand Poo-Ba were omnipotent and omniscient, for if he wanted things to work according to plan, he would always have the power to make them work.

But, much to my distress, I taught Neoplatonism in my sections this week. One of my students, (the only one who has displayed a mystical bent), has been to section every single time, and I was relying on him to defend the Neoplatonists. Figures this would be the only time he oversleeps.

The reason the Neoplatonists bother me so much is that they do have the different levels of reality schtick, with The One, aka "The Good" at the top of the ladder. Because the cause is greater than the effect, (the first premise which I don't accept), The One emanates from itself the next level of reality, Intellect. (I still don't understand how something which is in no way differentiated, entirely uniform, could cause anything. After all, isn't causation a process involving some sort of differentiation?) But, anyway, like the sun emanates the

halos around it without diminishing itself, or without being anything other than what it is, so too does The One have great fecundity and emanates Intellect. Intellect is still unified, as a mind thinking upon itself. But insofar as it can have thoughts, it has differentiation within its unity. Intellect is the act of unifying. All of the things it thinks on are Platonic Forms, like Beauty, which unify all of the particular instances (of beauty) in our world, (and all other worlds which the World-Soul spins). But Intellect doesn't think of the particular, it thinks only of true Beauty, true Justice, etc. It is not separate from all of these forms, so the way it thinks is from the perspective of each form onto all of the other forms. So from Beauty it contemplates Justice and Equality, and from Justice it contemplates Beauty, etc.

Well, somehow in all of this pure thinking on itself, it too emanates another less perfect level of reality, which is Soul, explained as the higher Soul, or World-Soul, and the lower Soul, or our souls. The World-Soul is less fertile than the level before, so it can't manage

to produce real babies, but "less real" babies, imitations of the Forms in the mind of Intellect. So it spins all of the myriads of combina tions of Forms, aka our world.

This process of causality, where the effect is always inferior to that which causes it, continues down to the point where no causality is possible any more. This point is Prime Matter, which has no form left at all. As something approaches Prime Matter, it is less and less formed, less and less intelligible. Something is ugly not because it partakes in a form of ugliness, but because it does not partake in the form of beauty at all. This breakdown of order is responsible for what we call evil. According to Plotinus Prime Matter *is* Evil.

This would suggest that either The Good is responsible for Evil, or there is more than one principle in the universe, which would deny the premise on which The One is based. The way they try to weasel out of this problem is by saying that Prime Matter is the least real of all, or that it isn't real. That doesn't mean that evil doesn't exist, but it exists because of holes, which are in themselves nothing-ness. It's like Swiss cheese. Swiss cheese has holes, but the holes are in themselves not anything. You wouldn't say that Swiss cheese is made up of cheese and holes, but that there are places in the cheese which simply lack cheese. Holes can't make up anything. So too Prime Matter can't cause anything.

Well, anyway, the reason I laid the skeleton of the system out is because Neoplatonism would seem to be a system whose first cause was The One, and who followed necessarily according to a single principle,

to produce a manifold which is, in a sense, independent of its "creator." But though there is order, there isn't a divine plan, in that The One can't have any goals. It just emanates from itself, from which all else is derived. The manifold is independent of The One because it isn't itself The One. While there are unifying principles which can only be derived from Unity itself, because they are not perfectly uniform, they are not part of The One. The One can't have parts!!!

So, are they monotheists, (The One), duo-theists, (The One and Prime Matter), polytheists, (all of the levels of the hierarchy of reality, which includes levels of spirits which I didn't spell out), or all of the above? One could argue for all of the options, since The One is responsible for all, (but then where does matter, the building stuff of our world, come from, if by itself it is evil), and since the efficient causes of every phenomenon we experience comes from the lower deities, not The One itself.

If I *had* to accept such a system, (which I don't feel myself obliged to accept at all, since the arguments which Plotinus and Proclus give are terribly flawed), I would be inclined to favor polytheism, since even though The One is the first principle, not everything is incorporated into The One. In fact nothing is, since that would violate its Unity. So, The One is sort of off by itself, just emanating, while the efficient cause of our world is the World Soul, and all of the levels of spirits can have their hand in our pie. It's my understanding that the Neoplatonic hierarchy of spirits is what much of magic is still based on today. Their nature isn't determined by The One, except insofar as they are caused by The One and this process of diminishing causation, which makes them worse than that which caused
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them. They have more unity than we do, being higher up the chain, but less than The One. So while they couldn't do terribly disunified things, they can still do somewhat disunified things, and thus aren't determined. If they aren't determined by The One, then they are powers unto themselves, and the ones which actually do stuff which matters to us.

> Well, the "specific group" would be neo-pagans, of course. But then
> the argument is circular, and I'm not surprised that you would be
> confused. I think there is such a thing as neo-pagans. They are
> defined, more or less, by a few distinguishing traits: polytheism,
> feminist spirituality, environmental spirituality, and belief in/use of
> magic. (This would be my starting list). (Again, none of the traits
> are either necessary or sufficient, except *maybe* polytheism, as

> sufficient, but not necessary.) So, if we start with the foundation of
> neo-pagans, then their reclamation would be of religions which resemble
> that which they seek.
RD>
RD> OK. It still sounds a little tautological to me! I definitely also
RD> think there is such a thing as neo-pagans, but the major identifier
RD> for me personally is that they define their religion *as* neo-pagan,
RD> which is also tautological... oh hell, my head hurts. Reminds me of a
RD> local GLAAD meeting a while back; roundtable discussion, topic: What
RD> Is A Lesbian? (After much discussion, the answer everyone agreed on
RD> was 'Anyone who says she is.')

I think the way to get out of the tautology is to differentiate between the questions "what are they" and "how are they identified." My foundation was that there *is* such a thing as a Neopagan, and I gave a rough description/definition. Your challenge was that *is* is dependant on *what we know to be the case*. If our knowledge is dependant on their self-identification as a Neopagan, we are back in the circle again. I'd like to break the circle by claiming that *is* is not dependant on what we know to be the case. There are Neopagans, separate from the issue of identification of Neopagans. The issue of identification is important for different purposes, but not to the purpose of whether there are Neopagans.

If we break the circle, and give rough starting definitions, then the reclamations would be of those religions which have traits which would fit those starting definitions. This means that if just anyone found something appealing from ancient times, and worked to reclaim it, it wouldn't automatically get the label "Pagan." The "just anyone" would have to fit the rough starting definition, or convince the rest of us to include them in a revised definition, before they would count as Neopagans, and their reclamation count as "Pagan." Furthermore, if a Neopagan wanted to reclaim something which had nothing to do with religion, that wouldn't count as Pagan either.

RD> Hmm, I don't think I was looking at it in terms of counting them as

RD> pagans. I seem to recall you'd questioned whether Hinduism had
RD> features that neo-pagans would find desireable,

Yes, but I had made the argument that the fact that they wouldn't apply the word to themselves wasn't sufficient to prove that we shouldn't

apply the word to them, if they had the features which we thought of as Pagan. Since the purpose of our discussion is to better understand our own word, we are concerned with whether, as we use it, it fits them, whether they use it or not.

RD> and I was pointing out
RD> the beliefs/practices of different denominations that might be
RD> attractive to various neo-Pagan religions. But yes, I'd say the
RD> argument against counting them as Pagans is pretty much spot-on.
RD> If not originally a neo-Pagan word, it definitely *was* a western
RD> word, no? As to the second, I hadn't even considered it & it's an
RD> interesting point. I wouldn't say it was an argument in favor of
RD> counting them as Pagan, but there's a lot of truth in it!

Why isn't it an argument in favor of counting them as Pagan? If the major things which we use to define Paganism we share with them, and if their sects are closer to some of our "sects" than the sects of each respective religion (understood loosely) are to each other, why not?
2479

The Anglo - Saxon Rune Poem

By: Steph Parker

Anyway, here is the Anglo-Saxon Rune poem. The OE version is in West Saxon though the spelling hasn't been regulised (though I'm using the standard 'ae' for 'ash' and 'th' for 'thorn' and 'eth'). The translation will be Anthony E. Farnham's from A Sourcebook in the History of English as it's much too late for me to bother doing my own and I'll be too busy over the next few days.

Where the number '7' appears that is the Old English equivalent of the ampersand (&) and should be read as 'and' or 'ond'.

One last point - the poem here has not been proofread so there is a chance that there are errors in the transcription (particularly with ommission of the letter 'e' as there is a slight problem with my keyboard).

Feoh byth frofur fira gehwylcum -
sceal theah manna gehwylc miclun hyt daelan
gif he wile for drihtne domes hleotan.

(Wealth is a joy to every man -
but every man must share it well
if he wish to gain glory in the sight of the Lord.)

Ur byth anmod 7 oferhyrned,
felafrecne deor, feohteth mid hornum,
maere morstapa: thaet is modiy wuht!

(Aurochs is fierce, with gigantic horns,
a very savage animal, it fights with horns,
a well-known moor-stepper: it is a creature of courage!)

2480

THorn byth thearle scearp, thegna gehwylcum
anfeng ys yfyl, ungemetun rethe
manna gehwylcun the him mid resteth.

(Thorn is very sharp, harmful to every man
who seizes it, unsuitably severe
to every man who rests on it.)

Os byth ordfruma aelcre spraece,
wisdomes wrathu and witena frofur

and eorla gehwam   eadnys and tohiht.

(Os is the creator of all speech,
    a supporter of wisdom and comfort of wise men,
    and a blessing aand hope to every man.)

Rad byth on recyde   rinca gehwylcum
sefte, and swithhwaet   tham the sitteth onufan
meare maegenheardum   ofer milpathas.

(Journey is to every warrior in the hall
    pleasant, and bitingly tough to him who sits
    on a might steed over the mile-paths.)

Cen byth cwicera gehwam   cuth on fyre,
blac and beorhtlic,   byrneth oftust
thaer hi aethelingas   inne restath.

(Torch is to every living thing known by its fire;
    bright and brilliant, it burns most often
    where the princes take their rest within.)

Gyfu gumena byth   gleng and herenys,
wrathu 7 wyrthscype,   7 wraecna gehwam
ar and aetwist   the byth othra leas.

(Generosity of men is an ornament and praise,
    support and dignity, magnificence and existence
    to every suffering man, who is otherwise destitute.)

Wenne bruceth   the can weana lyt,
sares and sorge,   and him sylfa haefth
blaed 7 blysse   and eac byrga geniht.

(Joy he possesses who knows few woes,
    pain and sorrow, and has for himself
    prosperity and bliss, and also the abundance found in the fortified
dwellings of men.)

Haegl byth hwitust corna,   hwyrft hit of heofones lyfte,
wealcath hit windes scura,   weortheth hit to waetere syththan.

(Hail is the whitest of seeds, it comes down from the air of heaven,
    the gusts of wind toss it about, afterward it turns to water.)

Nyd byth nearu on breostan: weortheth hi theah oft nitha bearnum
to helpe and to haele gehwaethre,   gif hi his hlystath aeror.

2481

(Necessity is oppressive to the heart: yet it often becomes for the
children of men a help and salvation for each, if they have hearkened
unto it.)

Is byth oferceald,   ungemetum slidor,

glisnath glaeshluttur gimmum gelicust,
flor forste geworuht, faeger ansyne.

(Ice is extremely cold, excessively slippery,
    it glistens glass-clear, most like to gems,
    it is a floor wrought by frost, fair of sight.)

Ger byth gumena hiht, thon God laeteth,
halig heofones cyning, hrusan syllan
beorhte bleda beornum and thearfum.

(Year (the growing season) is the hope of men, when God,
    holy king of heaven, causes the earth to give forth
    shining fruits to wealthy and to needy.)

Eoh byth utan unsmethe treow,
heard hrusan faest, hyrde fyres,
wyrtrumun underwrethyd, wynn on ethle.

(Yew is a tree with unsmooth bark,
    hard and fast in the earth, keeper of fire,
    supported by roots, a joy in the land.)

Peorth byth symble plega and hlehter
wlancum [and wisum], thar wigan sittath
on beorsele blithe aetsomne.

(Peorth is always sport and laughter
    to the noble [and the wise], where men sit
    together in merriment in the mead-hall.)

Eolhx secg eard haefth oftust on fenne,
wexeth on wature, wundath grimme,
blode breneth beorna gehwylcne
the him aenigne onfeng gedeth.

(Eolhx-sedge has its home most often in the marsh,
    it grows in the water, wounds cruelly,
    darkens with blood every man
    who touches it in any way.)

Sigel semannum symble bith on hihte,
thonn hi hine feriath ofer fisces beth,
oth hi brimhengest bringeth to lande.

(Sun is always a hope to seamen,
    when they guide the sea-steed over the fish's bath
    until it carries them to land.)

Tir bith tacna sum: healdeth trywa wel
with aethelingas, a bith on faerylde
ofer nihta genipu, naefre swiceth.

2482

(Tir is a sign to remember: it holds faith well
    with princes, is always on course
    above the mists of the nights, it never wanders or deceives.)

Beorc byth bleda leas,   bereth efne swa theah
tanas butan tudder,   bith on telgum wlitig,
heah on helme   hrysted faegere,
geloden leafum,   lyfte getenge.

(Birch (referring to the poplar?) is seedless, yet without fruit it nevertheless
    puts forth sprouts; it is beautiful with its branches,
    lofty in its crown, fairly adorned,
    sprung from shoots, pressing aloft.)

Eh byth for eorlum   aethelinga wyn,
hors hofum wlanc,   thar him haelethe ymb
welege on wicgum   wrixlath spraece,
7 bith unstyllum   aefre frofur.

(Horse in the presence of warriors is a joy to princes,
    a steed proud of its hoofs, where mounted men
    and wealthy exchange speech about him,
    and is ever a joy to the restless.)

Man byth on myrgthe   his magan leof -
sceal theah anra gehwylc   othrum swican;
fortham Dryhten wyle   dome sine
thaet earme flaesc   eorthan betaecan.

(Man in merriment is beloved of his fellow -
    yet shall every one betray the other;
    for this reason God wills by his decree
    that the unhappy flesh be committed to the earth.)

Lagu byth leodum   langsum gethuht,
gif hi sculun nethan   on nacan tealtum
7hi saeytha   swythe bregath
and se brimhengest   bridles ne gymeth.

(Sea is to men a thing which seems everlasting,
    if they must dare to venture on the unsteady and untrustorthy ship
    and the sea-waves greatly terrify them
    and the sea-steed cares not for its bridle.)

Ing waes aerest   mid Eastdenum
gesewen secgun,   oth he siththan est
ofer waeg gewat;   waen aefter ran.
THus Heardingas   thone haele nemdun.

(Ing was first among the East-Danes
    visible to men, until he later eastward
    departed over the sea; his chariot followed him.
    Thus did the Heardings invoke that hero.)

AEthel byth oferleof aeghwylcum men,
gif he mot thaer rigtes and gerysena on
brucan on bolde bleadum oftast.
2483

(Homeland is most precious to every man,
    if he may therein enjoy justice and courtesies
    in his house, in frequent and abundant prosperity.)

Daeg byth Drihtnes sond, deore mannum,
maere Metodes leoht, myrgth and tohiht
eadgum and earmum, eallum brice.

(Day is the envoy of the Lord, dear to men,
    the great light of God, happiness and hope
    to blessed and to miserable, an enjoyment for all.)

Ac byth on eorthan elda bearnum
flaesces fodor, fereth gelome
ofer ganotes baeth: garsecg fandath
hwaether ac haebbe aethele treowe.

(Oak is for the children of men on earth
    a provider of meat (acorns are food for swine); it journeys
continually
    over the bath of the gannet: Neptune the spearman proves
    if the oak keep faith in honorable fashion.)

AEsc bith oferheah, eldum dyre,
stith on stathule, stede rihte hylt
theah him feohtan on firas monige.

(Ash (used for spears) is very tall, precious to men,
    stubborn in standing, holds its place well
    even though many men attack it.)

Yr byth aethelinga 7 eorla gehwaes
wyn and wyrthmynd, byth on wicge faeger,
faestlic on faerelde, fyrdgeatewa sum.

(Yr is for every prince and noble
    a joy and an hononr, it is fair on a horse,
    dependable on an expedition, a fine piece of military equipage.)

Ior byth eafixa, and theah a bruceth
fodres on foldan; hafath faegerne eard,
waetre beworpen, thaer he wynnum leofath.

(Ior is of the river-fish, and yet always partakes
    of food on land; it has a fair home,
    surrounded by water, where it dwells in joy.)

Ear byth egle eorla gehwylcun
thonn faestlice flaesc onginneth

hraw colian, hrusan ceosan
blac to gebeddan: bleda gedreosath,
wynna gewitath, wera geswicath.

(Earth is loathsome to every man
    when relentlessly the flesh, the carrion body,
    begins to cool, lividly to accept marriage
    to its fellow dust: blossoms fall,
    joys pass away, friendships fail.)
2484

Wyrd wes eower weard.
Steph.
.....
2485

Traditional Aboriginal myth, which was printed in Web of Wyrd #10

Back in the Dreamtime, Gidja the Moon lived by the river with the Bullanji people. They made fun of him, because he was round and fat, with little stringy legs and arms. Gidja loved Yalma, the Evening Star, but she laughed at him too. So Gidja made a magic circle of stones, and at dusk every night, sat in his circle and sang of his love for Yalma. He made so many songs! So, Yalma agreed to marry him and the Bullanji people held corroboree for them. Now Yalma had a baby daughter - Lilga, the Morning Star. Lilga would go hunting with her father, Gidja. One day, while gathering honey, a limb fell off a tree and crushed Lilga, so she died. This was the first time that anyone had ever died. Poor Gidja mourned his daughter, but the Bullanji people were afraid, and blamed Gidja for bringing death to the world. When Gidja carried his little Morning Star in her coffin over the river, some men cut the ropes holding the bridge, and he fell into the river. The coffin drifted out to sea, and today, you can still see little Morning Star shining out at sea. Gidja climed out of the river, and made a fire. He carried a bright burning brand from the fire, and walked through the forest. The people saw him and were afraid. The they saw it was Gidja, and were angry. They tried to kill him, but couldn't, so they picked him up and threw him up into the sky. As he rose up, he cursed the people, and said they would all die, and remain dead. But he, and the grass, would die, and would come back to new life. And so it is. Gidja grows fatter and fatter, and then fades away like a little old man. Lilga though, shines brightly. Just like he said, Gidja comes back to life. At dusk on the third day after he dies, you can see him again, floating like a baby's cradle, waiting to start again.

Christmas Customs
by Rick Hayward

Now that Christmas is fast approaching and the year has once more come full circle, most of us will soon be busy adorning the house with brightly coloured decorations, a Christmas tree and all the other paraphernalia that goes to create a festive atmosphere.

Holly and mistletoe will almost certainly be included in our decorations as evergreens have been used in the winter festivities from very ancient times and definitely long before Christianity appeared on the scene.

What Christians celebrate as the birthday of Christ is really something that was superimposed on to a much earlier pagan festival--that which celebrated the Winter Solstice or the time when

the Sun reaches its lowest point south and is reborn at the beginning of a new cycle of seasons.

In Northern Europe and Scandinavia it was noted by the early Christian scholar, Bede, that the heathens began the year on December 25th which they called Mother's Night in honour of the great Earth Mother. Their celebrations were held in order to ensure fertility and abundance during the coming year, and these included much feasting, burning of lamps, lighting of great fires (the Yule fires) and exchanges of gifts.

The Romans, too, held their great celebrations--Saturnalia--from December 17th to 25th and it was the latter date which they

honoured as the birthday of the Unconquered Sun. The Saturnalia was characterised by much merry-making, sometimes going to riotous extremes, with masters and slaves temporarily exchanging roles. The use of evergreens to decorate the streets and houses was also very much in evidence at this great winter festival.

That we now celebrate the birth of Christ at the same time is largely due to the early Church Fathers who found it was much easier to win converts to the faith by makng Christ's birthday coincide with an already long established pagan festival. In fact, it wasn't until the 4th century that Pope Julius I finally established the 25th as the official birthday of Christ; earlier Christians differed widely as to this date-- some choosing September 29th, while others held that January 6th or March 29th were the correct dates.

As we have seen, the pagan element in Christmas lives on in the festival at the Winter Solstice. But these elements are also very much alive in our use of evergreens as decorations at this time of year.

Like most evergreens, the holly and mistletoe have long been held to symbolise eternal life, regeneration and rebirth.

Holly, with its bright red berries and dark spiky foliage, has been revered from ancient times as a symbol of life everlasting. It was associated with strength and masculinity and was considered useful in the treatment of various ailments which were seen to lower the vital spirits.

In old England, a decoction of holly leaves was considered a cure for worms; but most of all this prickly evergreen was looked upon as a luck bringer--particularly in rural areas where a bunch of holly hung in the cow shed or stable was thought to favour the animals if placed there on Christmas Eve. Many people used to take a piece of holly from the church decorations at Christmas as a charm against bad luck in the coming year. Holly was also considered a very protective tree which, if planted outside the house, was believed to avert lightning, fire and the evil spells of witches.

An old holly spell describes how to know one's future spouse. At

midnight on a Friday, nine holly leaves must be plucked and tied with nine knots in a three-cornered cloth. This is then placed under the pillow and, provided silence is observed from the time of plucking until dawn the next day, your future spouse will come to you in your dreams.

In certain areas of Wales, it was thought extremely unlucky to bring holly into the house before December 24th and if you did so there would be family quarrels and domestic upheavals. You would also be inviting disaster if you burned green holly or squashed the red berries.

Turning now to mistletoe, it seems that this is by far the most mystical of the plants associated with Christmas and has, from very ancient times, been treated as magical or sacred. It is often included in modern Christmas decorations simply for the fun of kissing beneath it and, though this seems to be a peculiarly English custom, it probably harks back to the mistletoe's association with fertility.
2487

The real reason why mistletoe is now associated with Christmas is very much a carry-over from ancient practices, when it was considered as somehow belonging to the gods. The Roman historian, Pliny, gives an early account of how the Druids would hold a very solemn ceremony at the Winter Solstice when the mistletoe had to be gathered, for the Druids looked upon this unusual plant, which has no roots in the earth, as being of divine origin or produced by lightning. Mistletoe which grew on the oak was considered especially potent in magical virtues, for it was the oak that the Druids held as sacred to the gods.

At the Winter Solstice, the Druids would lead a procession into the forest and, on finding the sacred plant growing on an oak, the chief priest, dressed all in white, would climb the tree and cut the mistletoe with a knife or sickle made of gold. The mistletoe was not allowed to touch the ground and was therefore caught in a white linen cloth.

On securing the sacred mistletoe, the Druids would then carry it to their temple where it would be laid beneath the altar stone for three days. Early on the fourth day, which would correspond to our Christmas Day, it was taken out, chopped into pieces and handed out among the worshippers. The berries were used by the priests to heal various diseases.

Mistletoe was considered something of a universal panacea, as can be gleaned from the ancient celtic word for it--uile, which literally translated means 'all-healer'. A widespread belief was that mistletoe could cure anything from headaches to epilepsy; and indeed modern research has shown that the drug guipsine which is used in the treatment of nervous illnesses and high blood pressure is contained in mistletoe.

Until quite recently the rural folk of Sweden and Switzerland believed that the mistletoe could only be picked at certain times and in a special way if its full potency as healer and protector was to be secured. The Sun must be in Sagittarius (close to the Winter Solstice) and the Moon must be on the wane and, following ancient practices, the mistletoe must not be just picked but shot or knocked down and caught before reaching the ground.

Not only was mistletoe looked upon as a healer of all ills, but if hung around the house was believed to protect the home against fire and other hazards. As the mistletoe was supposed to have been produced by lightning, it had the power to protect the home against thunder bolts by a kind of sympathetic magic.

Of great importance, however, was the power of mistletoe to protect against witchcraft and sorcery. This is evident in an old superstition which holds that a sprig of mistletoe placed beneath the pillow will avert nightmares (once considered to be the product of evil demons).

In the north of England, it used to be the practice of farmers to give mistletoe to the first cow that calved after New Year's Day. This was believed to ensure health to the stock and a good milk yield throughout the year. Underlying this old belief is the fear of witches or mischievous fairy folk who could play havoc with dairy produce, so

here mistletoe was used as a counter magic against such evil influences. In Sweden, too, a bunch of this magical plant hung from the living room ceiling or in the stable or cow-shed was thought to render trolls powerless to work mischief.

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With such a tremendous array of myth, magic and folklore associated with it, reaching far back into the pagan past, it is understandable that even today this favourite Christmas plant is forbidden in many churches. Yet even the holly and the ivy, much celebrated in a popular carol of that title, were once revered as sacred and magical by our pre-Christian ancestors.

In view of what has been said, one could speculate that even if Christianity had never emerged it is more than likely that we would still be getting ready for the late-December festivities, putting up decorations, including holly and mistletoe, in order to celebrate the rebirth of the Sun, the great giver and sustainer of all earthly life.

BYLAWS OF THE CHURCH OF ALL WORLDS, INC.

As amended by General Meeting August 9, 1992 PREAMBLE Section 1: Recognizing the necessity for the affirmation of life in a world choked by the worship of death, we, the Priesthood and Councils of the Church of All Worlds do re-establish and re-ordain on this fair planet a vital new Pagan religion, dedicated to the celebration of Life, the maximal actualization of Human potential, and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth. To which end we do hereby adopt and enact the following Articles:

ARTICLE I Name

Section 1:
The name of the corporation shall be the Church of All Worlds, Inc., and is a non-profit religious organization, incorporated under the laws of the States of Missouri and California.

ARTICLE II Purpose

Section 1:
The purpose of this Corporation shall be as outlined in the Articles of Incorporation; and specifically the following:

A. To present an alternative to war, hatred, violence, frustration, insecurity, fear, ignorance, jealousy, brutality, dishonesty, apathy, misery, loneliness, guilt, anxiety, alienation, paranoia, dominance, killing, force, hypocrisy, envy, malevolence, irresponsibility, intolerance, prejudice, persecution, greed, addiction, authoritarianism, and presently established religions and institutions, and to aid and support individuals in their rejection of these;

B. To provide mutual help and encouragement in the search for meaning and identity through association with similarly oriented fellows in a context of acceptance and love;

C. To aid individuals and groups in the maximal actualization of Human potential and the realization of ultimate individual freedom and personal responsibility: to help people become what they potentially are;

D. To furnish a central headquarters and branch offices (called Churches, Nests, Centers, or Temples) through which seekers may locate and communicate with each other, and to buy, sell, own, hold, mortgage, or otherwise encumber, lease, or otherwise hold and dispose of real and personal property necessary to properly establish, fit up, and maintain such places;

E. To encourage reading, study and growth on the part of members and friends, and to make available literature in various relevant fields;

F. To publish newsletters, papers, magazines, pamphlets, books, directories and other materials deemed appropriate to the purposes of the Church by the Board of Directors or their delegated authority;

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G. To work, associate, and affiliate with other similarly oriented individuals, churches, agencies and groups promoting peace, love, joy, freedom, brotherhood, conservation, personal awareness and development, celebration of life and the eco-psychic recovery of Natural Wilderness, and to aid and support such people in such efforts as shall be found not to be in conflict with the purposes and principles of this Church;

H. To establish and maintain Wilderness sanctuaries, retreats, camps, and communities in various regions;

I. To establish and maintain schools, colleges, libraries and research facilities based on the principles of the Church;

J. To receive money, property, and values of every kind heretofore donated, contributed, collected, and held, and to receive, and hold money, property and values of every kind that might be donated, contributed, collected and held, for the benefit of this religious organization;

K. To engage in and promote any functions, services and activities deemed appropriate, necessary or expedient for the purposes of the Church by the Board of Directors , their delegated authority, or the directors of the various subsidiary groups;

L. To do all in our power to increase the total degree of consciousness, individually, collectively, and synergically, at all levels of Being, in the unfolding course of emergent evolution;

M. To provide all possible means for recycling the bodies of deceased members consistent with eco-psychic awareness and personal will;

N. To make provision to establish and ordain various sacraments of the Church of All Worlds.

ARTICLE I Membership

Section l:

Membership shall consist of those who understand the principles of the Church, who have made written application, paid the annual dues, and have been accepted by the Board of Directors or their delegated authority. The form of application shall be that approved by the Board of Directors or their delegated authority.

Section 2:

Members whose annual dues are current shall be referred to as active members, with full voting privileges and discounts at paid functions. Those whose dues are in arrears shall be regarded as inactive members, and their voting privileges and discounts at paid functions shall be suspended until such time as they renew their memberships with a payment of the annual dues.

Section 3:

Membership shall be organized in degrees of ranking, as follows:

A. Three Rings of three Circles each, to be known (from outer to inner) respectively as Seekers, Scions, and Priests/Priestesses, or Clergy.

B. Members may be referred to by designation of a Circle, one through nine.

ARTICLE IV Seekers

Section 1:

The First Ring shall consist of Seekers, to be identified by the color green, as used on membership cards, newsletters and in ceremonial vestments. They shall be grouped in the following three Circles, by 2501

qualifications to be determined by combined Councils of all Rings;

A. First Circle (identified with the planet Pluto and its symbols.)

B. Second circle (identified with the planet Neptune and its symbols.)

C. Third Circle (identified with the planet Uranus and its symbols.)

ARTICLE V Scions

Section l:

The second Ring shall consist of Scions, to be identified by the color red, as used on membership cards, newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles by qualifications to be determined and amended by the Board of Directors:

A. Fourth circle (identified with the planet Saturn and its symbols.)

B. Fifth circle (identified with the planet Jupiter and its symbols.)

C. Sixth circle (identified with the planet Mars and its symbols.)

Section 2: Duties of Scions shall include management of various Church programs, functions, and activities, as well as studies directed toward qualification for the Clergy, determination of qualifications for advancement through First and Second Rings, and any other such duties as may be determined by the Board of Directors.

Section 3: In the event no Priest or Priestess is available to serve an established Nest, the Scion who takes on major responsibility for coordinating that Nest shall be designated High Scion by consensual agreement of the members of said Nest. The High Scion shall assume the administrative and organizational functions normally assigned to Clergy, until such time as said High Scion or any other member of said Nest shall become ordained. If members of the Nest desire, the position of High Scion may rotate among qualified members of the Nest.

Section 4: In areas where no Nest exists, Scions may, with the approval of the Board of directors, establish proto-nests of the Church of All Worlds, Inc.; such proto-nests shall conduct meetings in accordance with the Bylaws and principles of the Church of All Worlds and shall forward monthly reports of activities to the Board of Directors via the Membership Officer.

Section 5: In special cases the Church may license a Scion of 6th

Circle as a Minister and iissue Ministerial Credentials, which shall consist of a Ministerial Certificate and wallet-sized ID card. Licensed CAW MInisters shall function as the equivalent of Chaplains, and be authorized to perform such sacraments as authorized by the Council of the Third Ring. In order to qualify for this special status, the Scion must present a Ministerial Proposal to the Board of Directors indicating the nature of the Scion's intended Ministry and his/he qualifications to fulfill it. Examples of such Ministries shall include (but not be limited to): Prison Ministries, Hospital Ministries, Armed Services Ministries.

ARTICLE VI Clergy

Section 1:

The Third Ring shall consist of Priests and Priestesses, to be identified by the color purple, as used on membership cards, in newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles, by qualifications to be determined and amended by the Board of Directors.

A. Seventh Circle (identified with the planet Earth and its

symbols.)

B. Eighth Circle (identified with the planet Venus and its symbols.)

C. Ninth Circle (identified with the planet Mercury and its symbols.)

Section 2:

Duties of the Clergy shall include hosting and officiating at various ceremonies and services, administering the sacraments, writing and preparing rituals, arranging meetings and councils, supervising the training of Seekers and Scions, sponsoring and aiding postulants to the Clergy, voting for and serving as members of the Board of Directors, maintaining communications with other Nests, and any other such duties as may be determined by Councils of the Third Ring or the Board of Directors.

Section 3:

The Priest and/or Priestess establishing a Nest or assuming responsibility for an established Nest shall be known as High Priest or High Priestess of that Nest. The duties of High Priest or HIgh Priestess include primary responsibility for all Church activities in that Nest, including reports to the Board of Directors, and any other such functions as they themselves shall determine, subject to approval by the board of Directors. The term of office for High Priests and High Priestesses shall customarily be for a period of not more than seven years, during which time it shall be the duty of such persons to select and train their successors. Any High Priest or High Priestess who does not step down before this seven year period is up may, at any time after the seven years, be summarily eliminated at the consensual agreement of the rest of the Nest.

Section 4:

Ordination into the Priesthood may be bestowed upon Scions who have completed all the currently stated qualifications of the Sixth Circle

and have been recommended for the Seventh by any sponsoring member of the Clergy, provided the candidate has first been approved unanimously by the Board of Directors through the submission of such data as the Board may choose to require.

ARTICLE VII Primate

Section 1:

The primary authoritative and not authoritarian spokesperson for the Church of All Worlds shall be known as the Primate, and shall hold this position for as long as he or she can adequately demonstrate his or her capability to perform its duties and functions, or until successfully challenged for the position by a would-be successor, or for life, or for as long as he or she desires to hold the position. Any of the foregoing conditions may serve to limit the term of office of the Primate.

Section 2:

Duties of the Primacy shall include all appropriate duties of a general spokesperson, coordination and integration of programs, activities, information and input included in the Church gestalt, and coordination of relationships with other groups within the larger Pagan and Neo-Pagan community. It shall be the responsibility of the Primate to keep well informed enough on all phases of both the Church of All Worlds and Paganism/Neo-Paganism as a whole that such duties may always be competently and effectively performed.

Section 3:

As the Primate is largely an honorific position awarded by the member-ship in respect for a person's years of service to the Church of All

Worlds, a successor may or may not be chosen upon the discontinuation of one Primate's term of office. Should it be desired, a successor shall be chosen by the same method as any other elected official.

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ARTICLE VIII Directors

Section 1:

Management of the Corporation shall be vested in a Board of Directors, consisting of not less than three nor more than thirteen persons, consisting of a representative of each chartered subsidiary and the following officers: President, Vice-President in charge of Membership, Treasurer, and Secretary. A minimum of one-third of the Board of Directors shall be members of the Clergy. The Board can approve the calling of qualified persons among the membership to the positions of Secretary and Treasurer by unanimous decision. An individual may hold the position of an officer and a representative of a subsidiary group, if necessary. Decision-making shall be by consensus, but if agreement cannot be reached, decisions will be made by two-thirds majority vote. In such a case, the votes of all members of the Board of Directors are equal, regardless of the Ring status of the person voting.

Section 2:

At the first annual meeting of the Board of Directors, the Board shall elect from its own number, a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall serve as officers both for the

Board of Directors and for the Corporation. At the discretion of the Directors, the same person may serve in more than one office. The President and Vice-President in charge of Membership must be members of the Clergy.

Section 3:

The powers of the Board of Directors shall be those usually assigned to such Directors. They are subject to limitation or specification at any meeting of the Board or the Third Ring. They shall specifically include the following powers:

A. To call regular or special meetings of the Directors, the Councils, or of the membership, on initiative of the President, or by mutual agreement of two or more of the Directors.

B. To make rules and regulations not inconsistent with the laws of the State of California or the Bylaws of this Corporation, for the guidance of officers, Directors, and members.

C. To make rules and regulations for the use and management of all Church property, whether real or personal, and to change such rules and regulations at such time and in such manner as to said Board of Directors, or Directors of subsidiary groups, shall seem right and proper.

D. To accept, review, and approve or reject applications for Priesthood, and to issue certificates of ordination to those applicants who shall have fulfilled their qualifications and shall have complied with the requirements of the rules, Bylaws, and Articles of Incorporation, and who are recommended by their High Priests or High Priestesses, to serve as Clergy or for other special purposes recognized by act of the Board of Directors.

E. To issue certificates of Charter to members in other areas when they wish to establish a local Nest, or to establish Subsidiary Organizations, upon conditions to be determined by the Board.

F. To determine what shall be due and reasonable compensation to be paid any member of the Corporation for services rendered to or for the Corporation, affecting one or more of its purposes.

G. To maintain, at the Central Nest, confidential files on all members, active and inactive, and such other records as may be deemed necessary adequately to carry out the purposes of the Corporation. Section 4:

The Board of Directors shall have full power and authority to borrow money on behalf of the Corporation, including the power and authority to

borrow money from any of the members, Directors, or officers of the Corporation, and to otherwise incur indebtedness on behalf of the Corporation, and to authorize the execution of promissory notes, or other evidences of indebtedness of the Corporation, and to agree to pay interest thereon to sell, convey, alienate, transfer, assign, exchange, lease, and otherwise dispose of, mortgage, pledge, hypothecate, and otherwise encumber the property, real or personal, and the franchises of the Corporation to purchase, lease, and otherwise acquire property, real and personal, on behalf of the Corporation; and generally to do and perform, or cause to be done and performed, every act which the Corporation may lawfully do and perform.

Section 5:

The Board of Directors shall have summary power by vote of a two-thirds

majority of its members to suspend, or to expel and terminate the membership of any member of the Church, including the Priesthood and the Board of Directors, for conduct which in its opinion disturbs the order, dignity, business or harmony, or impairs the good name, popularity or prosperity of the organization, or which is likely in its opinion, to endanger the welfare, interest or character of the organization, or for any conduct in violation of these Bylaws or of the rules and regulations of the Corporation, which may be made from time to time.Such action by the Board of Directors may be taken at any meeting of such Board upon the initiative of any member or members thereof. The proceedings of the Board of Directors in such matter shall be final and conclusive, unless overruled by majority vote of the Council of the Third Ring, acting as a Board of Appeal. It is expected that any Clergy serving on such a Board will absent themselves if s/he is unable to be impartial, or is affected personally by the decsions of such a Board.

Section 6:

The Board of Directors shall constitute a nominating committee for Directors to serve on the Board. Their recommendations shall be presented by the Secretary to the Council of the Third Ring at any regular meeting. Other nominations may be made by any member present at the said meeting.

ARTICLE IX Officers

Section 1:

The officers of the Corporation shall be a President, a Vice-President in charge of Membership, a Secretary, and Treasurer. Other officers may be created by resolution of the Board, not to exceed thirteen. Doubling of roles is permissible with the agreement of the Board.

Section 2:

The term of all offices shall be one year.

Section 3:

The President shall be the chief executive officer of the Corporation, and shall preside at all meetings of the Board of Directors. S/he shall have general charge of the business of the Corporation, and shall execute, with the Secretary, in the name of the Corporation, all deeds, bonds, contracts, and other obligations and instruments authorized by the Board of Directors. The President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 4:

Unless the Board of Directors shall specify otherwise, the Vice-President shall be the regularly designated authority to act on applications for membership and ordination, and may head a committee which performs this task. It shall be the responsibility of the Vice-President to keep addresses and other information relating to membership up-to-date. The

Vice-President shall be vested with all the powers and shall perform all the duties of the President, in case of the absence or disability of the President. The Vice-President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 5:

The Secretary shall keep records of all regular and special meetings of the Board of Directors, and forward these records to the members of the Board and the Third Ring. The Secretary shall also mail notification to members of the Third Ring and the Board of the time, place, and planned agenda of the regular Board meetings. Subsidiary representatives are asked to send the secretary a record of the quarterly business of each subsidiary three weeks prior to the regular meeting, for inclusion in the quarterly meeting notes. Notices should be sent at least two weeks prior to each regular meeting, and as early as possible before a special meeting. The Secretary also serves as the correspondent of the Corporation with persons representing the State of California, and files whatever reports and forms may be required by the State on an annual or ongoing basis.

A. In case of the absence or disability of the Secretary, or refusal or neglect to act, notices may be given and served by the President, or by the Vice-President, or by any person authorized by the President or the Vice-President, or by the board of Directors. Section 6: The Treasurer shall receive and safely keep all funds of the Corporation and deposit same in such bank or banks as may be designated by the Board of Directors. Such funds shall be paid out only on the cheque of the Corporation signed as directed by the Board of Directors. The Treasurer shall also control the keeping of the books and accounts of the Corporation, and is responsible for the filing and payment of any monies required by the State of California. Subsidiary representaives are responsible for the forwarding of quarterly financial records of each subsidiary to the Treasurer in advance of each quarterly Board of Directors meeting.

ARTICLE X Councils

Section 1: Seekers of the First through Third Circles shall be the general laity, and shall relate peripherally to the Inner Circles, members serving on committees, participating in open meetings, and fulfilling any other such functions as shall be designated by members of the Second and Third Rings.

Section 2:

Scions shall constitute the Council of the Second Ring, or the Scion Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the First Ring. This council shall have one representative sit on each meeting of the First Ring as Chairman. This Council shall fulfill any other particular functions as shall be designated by members of the Third Ring, and may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 3:

Clergy of the Seventh through Ninth Circles shall constitute the Council of the Third Ring, or the Clergy Council, which shall function in the interests of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the First or Second Rings. This Council shall have one representative sit on each meeting of the Second Ring as Chairperson. This Council shall fulfill any other such functions as shall be designated by the Board of Directors, and may

hold such regular or special meetings as shall be found necessary to adequately carry out the purposes of the Corporation.

Section 4:

The officers of the Board of Directors shall constitute the Executive Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the Board of Directors or of the Ring councils. This Council may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 5:

Each Nest shall establish a Nest Council, which shall function in the interest of that Nest in such matters as cannot appropriately or conveniently be brought before meetings of any of the other aforementioned Councils or the Board of Directors.The Nest Councils shall deal with all those matters which are the exclusive concern of the particular individual Nests, rather than of concern to the Church or Corporation as a whole. Such Nest Councils shall consist only of Second and Third Ring members of such Nests, in number not to exceed thirteen. Application for membership on a Nest Council must be made in person before the assembled body of the Council, during which the applicant should be questioned on his or her reasons for wanting to serve on the Council and his or her understanding of the principles and purposes of the Nest and the Church. Acceptance to the council must be by unanimous vote or consensus of the current Nest Council membership. Candidates for Priesthood must first have served at least six months on a Nest Council, and that Council must unanimously approve the candidate's application for ordination before it can be submitted to the Board. The advancement and training of members of each Nest through the Second Ring shall be under the supervision of the Priesthood of that Nest, who may consult the Nest Council if such consultation shall be found useful or necessary. Second Ring members who are not affiliated with a particular Nest shall be trained under the supervision of the Priesthood of the Central Nest. At meetings of the Nest Councils, the High Priest, High Priestess, or High Scion shall be Chairperson, and shall be familiar with the rudiments of parliamentary or consensus procedure.

Section 6:

Any of the aforementioned Councils are authorized to appoint such committees as shall be found useful in the conduct of the activities of the Corporation.

Section 7:

Each of the aforementioned Councils and Committees shall elect or appoint, for any term necessary, such officers as may be found necessary to the conduct of the Councils. Such offices shall include a Secretary, whereby minutes shall be taken and notices of meetings disseminated. Section 8: General membership shall have the prerogative of vetoing any action taken by the Board of Directors, which it finds objectionable. Such veto to be taken by two-thirds majority at the Annual meeting.

ARTICLE XI Nests

Section 1:

The basic local organizational/congregational unit of the Church of All Worlds shall be the nest. A nest is a group of Church members, with at

least one member 4th Circle or above, organized in a local area to learn about, discuss, and creatively practice the purposes of the Church. Nests shall be largely autonomous units which have agreed to adopt and practice the values and purposes of the Church and have, after applying to the Board, been granted a charter by the Board of Directors pursuant

to a recommendation of the Nest Co-ordinating Council.

Section 2:

In order to form a nest, a group of at least three Church members of at least 2nd Circle must apply to the Nest Co-ordinating Council for a charter as a proto-nest, or Chapter. Chapter charters are issued a the discretion of the Nest Co-ordinating Council. In order to be granted a full Nest Charter, a group must function for at least a year and a day and have at least one member who has reached the level of Scion (4th Circle). Granting of a Nest Charter will be by vote of the Board of Directors.

Section 3:

Nests chartered by the Board of Directors shall be legal subsidiaries of the Church of All Worlds as incorporated under the laws of the States of Missouri and California. Nest shall not have the power to incur debt in the name of the Church of All Worlds.

Section 4:

The Board and Clergy of the Church of All Worlds do not wish to impose any doctrinal restraints upon local nests beyond the requirement that their activities be in accord with the purpose of the Corporation as stated in Article II of these bylaws. The board and Clergy in fact encourage creativity and innovation on the part of all local nests and groups in the lawful pursuit of the goals of the Church of All Worlds.

Section 5:

The Board of Directors does, however, reserve the right to revoke either a Chapter or Nest Charter on the recommendation of either the Council of the Third Ring or the Nest Co-ordinating Council for one of the following reasons:

A. The conduct at its meetings and public functions or in its public statements is found to be incompatible with the purposes of the Corporation as stated in Article II of these Bylaws, or contrary to the laws of the United States or the State of residence of the Nest or Chapter;

B. The conduct or statements of the Nest or Chapter in its meetings and public functions or in its public statements, in the judgement of the Board of Directors, reflects unacceptable discredit on the Church of All Worlds, its purposes, members and Clergy;

C. The Board of Directors has reason to believe -- on recommendation from either the Council of the Third Ring or the Nest Co-ordinating Council -- that the chartered group is not truly functioning as a Nest or Chapter in that the contact person of that Nest or Chapter does not respond to queries, show evidence of membership or the holding of regular meetings or other evidence that the Chartered Nest or Chapter is, indeed, functioning as a viable organizational unit of the Church of All Worlds.

ARTICLE XII Meetings

Section l:
General meetings of the Corporation shall be held in conjunction with the first yearly meeting of the Board of Directors. Regular meetings of the Board of Directors shall be held quarterly, approximately three weeks before cross-quarter Sabbats. The first annual meeting shall propose the meeting dates for the remaining quarters of the year. Special meetings may be held whenever deemed necessary.

Section 2:
Notice of the Annual Meetings of the General Membership shall be made each year at least one month in advance of the date of the meeting by a special mailing to all registered members of the Church of at least 2nd Circle. Notices of regular meetings of the Board of Directors, together

with quarterly subsidiary reports and proposed agenda items, shall be sent to members of the Board two weeks prior to such meetings by the Church Secretary. Notice of special Board meetings shall be made as early as possible. Notice of regular meetings of other councils shall be sent to relevant members two weeks in advance by the appropriate council secretary, and notices of special meetings, as early as possible. Meetings of Nest Councils shall be held at least quarterly, the frequency and dates to be determined by said councils.

Section 3:
The privelege of decision-making at any meeting shall be limited to those present who are actual active members both of the Church and of the particular Council or Ring convening the meeting. If the number present is thirteen or less than thirteen, all decisions must be made by consensus, and if consensus cannot be reached, by a twothirds majority. If the number present is greater than thirteen, all decisions must be by a two-thirds majority vote. In meetings where more than thirteen voting members are present, the number of votes carried by each member shall be equal to the ring (1,2, or 3) that member has attained. Section 4: A quorum to conduct business shall consist of a number of voting members equal to two-thirds majority plus one of the members of that particular council.

Section 5: The fiscal year of the Corporation shall be from January l to December 31, inclusive.

ARTICLE XIII Subsidiary Operations

Section 1:
The Corporation, acting through the Board of Directors or their delegated authority, may organize, charter, establish, and operate such subsidiary operations, agencies, groups, and institutions as may be found necessary or expedient adequately to carry out the purposes of the Corporation.

Section 2:
Each subsidiary shall send a representative to serve on the Board of Directors. The subsidiary representatives shall be responsible for reporting the activities of the Subsidiary to the Board, and for relaying information from the Board to each subsidiary. In addition, the subsidiary representatives shall submit reports to the Secretary and the Treasurer detailing the activities of each subsidiary.

Section 3:

Chartering and serving as Directors of subsidiary organizations is open only to active members of the Church with Scion or Clergy status. Under exceptional circumstances, and by special dispensation of the Board of Directors, a project or provisional subsidiary may be approved for inception by a Church member of only 3rd Circle status, conditional upon that person's attainment of 4th Circle within a year from the date of approval, or the appointment within that time as a Director of the aforesaid subsidiary of another active Churcdh member of at least 4th Circle. Subsidiaries should begin as projects or provisional subsidiaries and be considered for full subsidiary status if they have been active for two years and two days. Provisional subsidiaries should send a contact person to the Board of Directors' meetings.

Section 4:

The governance of subsidiaries shall be by Directors and Councils, the combined total number of which must always be an odd number, from one to seven, of whom one to three shall be designated Directors. Should the subsidiary be authorized to open a bank or checking account, there shall be three approved signatories on the account, at least one of which must be a Scion or Clergy. Directors of subsidiaries must be Scions or

Clergy, but other members of the subsidiary councils may be any active members of the Church that the subsidiary Directors wish to delegate.

Section 5:

Decision-making in subsidiary councils should follow the procedures outlined in Article XI, Section 3 above.

ARTICLE IV Amendments

Section 1:

Amendments or changes in these Bylaws may be made by recommendation of the Board of Directors at the Annual meeting, by unanimous vote or consensus of voting members present.

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A Pagan Sacrament of Holy Communion
(as performed in the Church of All Worlds)
by Morning Glory Zell

The Priestess, Priest and Congregation sit in a circle, with the Priestess to the right of the Priest, on the ground outside or the carpet indoors.

An altar is set in the center, with Bread and Water and either fresh flowers and greenery (when outdoors) or a potted plant (indoors).

When everyone is settled and silent, the Priestess begins the blessing:

P'ess: Blessed be this Bread, the body of our Lord,
And Blessed be this Water, the blood of our Lady.
As our bodies are nourished by Their divine energy,
So let Them ever nurture our spirits.
We are the conscious product of Their eternal passion,
And so do we give Them our gratitude in celebration of Life.

The Priest takes the Bread from the altar and raises it aloft in consecration:

Priest: Seed fallen on the wet Spring table,
embryos bedding in the night.
The Sun is joy on the Earth in the morning,
And the wheat reaches up for the food that is Light.
He holds his child to the Sun and would free him to the wind.
Then we take them both, Father and Son, both still young.
We fold them into tight brown loaves, Rocks of Sun for the tables of the People.

The Priest takes a piece of the Bread and places it into the mouth of the person on his left with the words: "May you always have sufficiency". He then passes the plate on to that person, who does the same actions and gives the same blessing to the next person to the left, and so on round the circle. When the loaf comes around to the Priestess sitting on the Priest's right, she gives him his share while taking a small piece and crumbling it onto the Earth , if outdoors, or into the potted plant if indoors, saying:

"Mother Divine, take back what is Thine."

The Priestess then takes the chalice of Water from the altar and holds it aloft in consecration:

P'ess: Ice in the North will melt into the Earth.
She will soften and breathe again.
Water, sweetened by the lungs of the Earth, our Mother, runs South To the houses of the people, and the clouds give birth and die.
They tremble on beds of air giving birth.
Their trembling rocks the Earth with thunder; all their life is gone.
Their last breath is in our cup,
Let us drink the rain.

The Priestess then holds the chalice to the lips of the Priest on her left, who drinks as she says:

"Water shared is Life shared."

He then holds the cup and repeats the phrase for the person on his left, and so it goes, clockwise, around the circle. Other phrases may be spoken, such as "May you never thirst", or "Drink deeply". As the chalice passes from each person, they link hands with those who already shared the water, until, as the chalice completes its round, all hands are joined. Finally the person to the right of the Priestess gives her back the chalice and the blessing, whereupon she pours out the remainder of the water onto the ground or the plant as a libation to the Earth, speaking again the words:

"Mother Divine,take back what is Thine."

She places the chalice back onto the altar, then returns to her place to link hands and complete the circle. Then may follow a silent meditation, a chant or song, a breathing exercise to raise energy, or whatever is desired. When the exercise or meditation has reached its conclusion, the Priest pronounces the Benediction:

Priest: O Gracious Lady and Laughing Lord,
We would ever have Thee here with us.
Now the time is come to break the circle and return to the world.
May Thy love be ever with us and Thy wisdom guide our steps.
Blessed Be.

Everyone repeats the words "Blessed Be" simultaneously dropping the hands they are holding, thereby breaking the link and ending the Rite.

"Earthmom"

"Well, for instance, who is this All-Mother you're always talking about?"

"Why, you are, Edward. . . The All-Mother. You're the All-Mother, I'm the All-Mother, that little bird singing out there, it's the All-Mother. The All-Mother is everything. The All-Mother is life..."

The primal and supreme deity of the ancient world, the oldest and most universally worshipped, was the Great Mother, Mother Earth. Images of Her date back to Aurignacian Cro-Magnon peoples, from 27,000 years ago, and are found all over the Eurasian continent from Spain to Siberia. For thousands of years before there were any male gods, there was The Goddess, and Her worship continued unabated clear up until its violent suppression by Iron Age patrism. When and where worship of the Mother prevailed women and Nature were held in esteem. The Chinese called Her Kwan Yin; the Egyptians knew Her as Isis; the Navajo call Her Changing Woman. To the Greeks She was Gaia, and to many black peoples She is Yemanja. She is Aphrodite, the Goddess of Love, and She says: "All acts of love and pleasure are my rituals." She is also the ancient Crone Hecate,who gives us both wisdom and death. The Goddess is diversity. She represents both darkness and Light and Her worship is the reconciliation of opposites. There can be no such thing as a "Good Goddess" or an "Evil Goddess". Death is part of the natural cycle as night follows day and we accept it with grace as Her final gift. The search for Balance is the goal of Her people, and it is achieved by the acceptance of multiple paths and truths. Dion Fortune once commented that all goddesses are manifestations of the One Great Goddess whose identity is as the universal feminine spirit of Nature.

The eldest and greatest aspect of the Goddess is as Great Mother

Nature, the all-encompassing energy of Universal Life. Her womb is the Quasar, the white hole through which all energy pours into creation, and Her all-devouring mouth is the Black hole itself through which all matter is consumed to be reborn once again as between Her thighs the universe is squeezed from spirit. Her energy then coalesces into Matter-Mater:the Mother of all forms. She ignites, becoming the Star Goddess Nuit, whose galactic breast is our Milky way. Of Her are born star systems and planets including, of course, our very own Earth Mother, Gaia.

Because of the diversity of the Goddess, She is seen as manifesting in many different aspects. She is often called The Triple Goddess, which refers to Her link in the fertility cycle where She appears as Maiden, Mother and Crone. Some ancient cultures personified this Triplicity as the waxing, full, and waning Moon, and other three-faced Goddess aspects are familiar to us as the Fates, the Graces, the Furies,

the Muses, or even as Faith, Hope and Charity. Another familiar division of Her aspects is into Mother and Daughter (Demeter and Persephone), or as Sisters/Lovers (Fauna and Flora). Such polarities are also important in Her worship. Sometimes the polarity can exist with two different aspects of the Goddess representing both poles, but more commonly it is the great gender polarity, for the Goddess is a deity of sexual loving.

She is Ishtar or Aphrodite, the eternal Lover who awaits with eager arms the mortal man brave enough to risk Her immortal favor. Many men have worshipped Her as a lover, but she may never be possessed, for She belongs only to Herself. She is Parthenos, the eternal Virgin (in the prepatriarchal meaning "of her own household"). She represents the Strong Woman : not dominant, but independent. Her lovers are not truly human but divine. She has been the Beloved of many gods, and though jealous male gods eventually suppressed Her worship, She shared the co-rulership of Heaven and Earth for thousands of years of marital bliss. She is the inescapable Yin necessary for the cosmic balance of Yang/Yin. Symbols associated with Her (the Tree of Life, the Sacred Serpent, the Labryrinth) are found in all parts of the globe, at the heart of all the Mysteries, and underlying all the later accretions of successive religions. The search for Her is the search for our deepest ancestral roots.I am the star that rises from the twilight sea.I bring men dreams to rule their destiny.I am the eternal Woman; I am She!The tides of all souls belong to me-Touch of my hand confers polarity-These are the moontides, these belong to me.

Honor Thy Mother

In all the cultures where She is still worshipped, there is no confusion over Her identity : She is Nature, and She is the Earth. She is not an atavistic abstraction, not a mystical metaphor, not a construct of consciousness. Her body is of substance as material as our own, and we tread upon Her breast and are formed of Her flesh. "Walk lightly on the bosom of the Earth Mother," says Sun Bear, and traditional Native Americans agree. Cherokee shaman Rolling Thunder emphasizes that "It's very important for people to realize this: the Earth is a living organism, the body of a higher individual who has a will and wants to be well, who is at times less healthy or more healthy, physically and mentally."3 Frank Waters, author of Masked Gods and Book of the Hopi, makes the same point:. . . To Indians the Earth is not inanimate. It is a living entity, the mother of all life, our Mother Earth. All Her children, everything in nature, is alive: the living

stone, the great breathing mountains, trees and plants, as well as birds and animals and man. All are united in one harmonious whole.4 Renowned historian Arnold Toynbee, writing on "The Religious Background of the Present Environmental Crisis," also observed that:For pre-monotheistic man, nature was not just a treasure-trove of "natural resources". Nature was, for him, a goddess, "Mother Earth," and the vegetation that sprang from the Earth, the animals that roamed, like man himself, over the Earth's surface, and the minerals hiding in the Earth's bowels, all partook of Nature's divinity.5 Before ever land was, before ever the sea, Or soft hair of the grass, or fair limbs of the tree, Or flesh-coloured fruit of my branches, I was : And thy soul was in me.

The Gaia Thesis

In order to understand the nature of the Earth Mother, we must first understand our own origins. Biologically, unisexual organisms are always considered to be female, since only the female brings forth life from her own body; in the act of reproduction single cells are referred to as mothers and their offspring as daughters. Each of us began our individual life as a single fertilized cell, or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the body of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. Blood cells race along our arterial highways, but we know them to be in fact minute components of the far vaster living beings that we ourselves are. Over three billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on, that original cell, the first to develop the awesome capacity for reproduction, divided and redivided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun. But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of a single vast living being:Mother Earth Herself. The Moon is Her radiant heart, and in the tides beats the pulse of Her blood. The protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And as in our own bodies, Earthly life was biologically female for the first 3 billion years, before sexual reproduction, complete with males, evolved around 600 million years ago. In evolutionary theory we say "ontogeny recapitulates phylogeny" (the development of the individual repeats the development of the ancestry); ancient people anticipated such scientific ideas when they intuitively conceptualized our planetary Divinity, like that first single cell, as feminine: our Mother Earth.

The soul of our planetary biosphere is She whom we call Goddess. First life on my sources first drifted and swam. Out of me are the forces which save it or damn.

2515

Out of me man and woman, and wild-beast and bird. Before God was, I am.6". . . Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea: they are handed over to you." (Gen. 9:2-3)

Since the time of the Exodus, 3,500 years ago, Western Civilization

has been pursuing a course that has taken it farther and fhree great monotheistic religions of the West, Judaism, Christianity and Islam, have from their beginning activity suppressed the worship of the Goddess, and have tortured and brutally murdered millions of Her people. Today, she is all but forgotten in the hearts of Her children, and Her body lies raped and ravished in the wake of human progress. The Goddess is the concept of feminine divinity incarnate. The denial of feminine divinity results in the oppression of all women, including Mother Nature. As Toybee says:The thesis of the present essay is that some of the major maladies of the present-day world:for instance the recklessly extravagant consumption of nature's irreplaceable treasures, and the pollution of those of them that man has not already devoured:can be traced back in the last analysis to a religious cause, and that this cause is the rise of monotheism. 5

This is not to say that all non-monotheistic religions have a perfect track record for the treatment of women in those societies. Certainly Hindu cultures revere various goddesses and yet are among the more sexist and female-suppressive societies in the modern world. Nevertheless, there is abundant archeological evidence to indicate that things were not always as they are now, especially in truly ancient societies like India. Before the Aryan Indo-European invasion around 1,500 BCE many Neolithic and Bronze Age cultures, including the Harrapan culture of the Indus Valley and the Minoan people of Crete, had societies that appeared remarkably egalitarian. These societies were universally characterized by the worship of a powerful Great Mother whom the Hindu people still call Maha Devi Ma. She was later broken into a multiplicity of minor goddesses which were demoted to the position of wives or concubines of the gods. By the time sacred writings were codified in the Vedas, the Primal Goddess Maha Devi in India had been divided into a triplicity of goddesses characterized as Creator, Preserver and Destroyer: Saraswati, Laksmi and Kali; respectively the consorts of Brahma, Vishnu and Shiva. In Greece, a similar process led to Kore, Demeter and Persephone (or Hecate) created from the original Cretan Rhea. Once the Great Mother had been married off She became easier to control and the way was paved for Her dowry of natural wealth to be handed over to the financial control of Her divine consorts. Whether this new mythical development was a simple mirror of the social diminishment of women's rights or whether it preceded it and was invoked as a justification is really a moot point. But the land, formerly tied to matrilineal territorial clans, passed into the hands of patriarchal kings and princes who began to treat it as their private property and to lay waste to the forests in order to build vast temples and palaces to house their harems and other slaves. The Goddess of Nature went from the position of being the body and soul of all that lives to that of a wife, mother and household servant. Many traditions have given lip service to the so-called "Female Principle," either in the form of a divided identity like the Hindu Shakti or as a semi-divine emanation. But the power of the Goddess of Nature has gradually lost its ability to inspire the necessary respect and reverence once accorded to the Source and Bearer of Life.

Where are You, then, Mother, whose strength was before All

other powers? Your name is the only freedom.8 Pantheism is the view that everything in Nature is alive, and that all living is Divine. In that context, then, the simplest explanation of Divinity is as "an energy field created by all living things. It surrounds us, it penetrates us, it binds the galaxy together." (Star Wars: "The Force")

Thus a pantheistic theology of Immanent Divinity ("Thou Art God/dess") contrasts sharply with the theology of Transcendent Divinity ("God is Out There") presented by most of "The World's Great Religions." Unlike the God worshipped by Christians, Moslems and Jews, the Goddess is not an all-powerful, indestructible, non-physical being who created the world and exists apart from it. Though Mother Nature is Life on the universal scale, Gaia, the Earth Mother is the very soul of this living planet, and she lives or dies as all life on this planet lives or dies. . . Mother, not maker; born, and not made. Though her children forsake her, allured or afraid, Praying prayers to the God of their fashion, She stirs not for all who have prayed.O my children, too dutiful towards Gods not of me, Was not I enough beautiful? Was it hard to be free? For, behold, I am with you, am in you, and of you: Look forth now and see!6 "Earth Mother, Your Children Are Here!" Current environmental crises are legion. Chlorofluorocarbon chemicals are destroying the ozone layer in the atmosphere; industrial pollution is creating the greenhouse effect which will melt the polar icecaps, drowning the coastal regions; and the destruction of the rainforests and the pollution of phytoplankton in the seas is causing worldwide droughts. The problems are so vast and the politics of greed and corruption are so complex that it will truly take a miracle to reverse such global destruction. The only thing that can save us is a total and electrifying change of consciousness. Nothing short of a worldwide realization of our planetary awareness will bring home the desperation of our plight. We must activate our Gaian identification so that we regain our shattered empathy with the Spirit of Nature. We must become one with the Earth Mother in order to feel Her pain/our pain and make it stop before the cancer we have become reaches the terminal phase.

The word religion derives from the Latin re-ligio; "relinking." The very purpose of true religion, then, is to heal the rifts and alienations which have caused us to become separated from the divine Source of Being: the rifts between humanity and Nature; between matter and spirit; between mind and body; between man and woman; between our own egos and the Soul of Nature. Recent books analyzing the trends of our wayward world have, with increasing frequency, been calling for a return to the worship of the Mother. So many wistful comments made by writers such as Merlin Stone, Mary Daly, James Lovelock, Judy Chicago, Dolores LaChapelle, Rene Dubos, Daniela Gioseffi, Paolo Soleri, Elizabeth Gould Davis, Arnold Toynbee, Joseph Campbell, Marija Gimbutas and Riane Eisler reflect a craving for such a religious revival. The truth is that such a revival has been going on for some time now:since the early 1960's:in the form of what we call the Neo-Pagan movement (from Latin paganus:"peasant" or country dweller:Paganism now refers to all nature religions). To the several hundred thousand Neo-Pagans who have been actively practicing and publishing for more than a quarter of a century, the greatest mystery of this religion is its continuing obscurity and invisibility to those such as the above-named writers, who continue to publish books advocating such a movement as this, while

remaining ignorant that it is already in effect. The new Paganism encompasses many Nature-oriented groups such as Feraferia, Church of All

Worlds, Madrakara, Bear Tribe, Venusian Church, Pagan Way, Church of the Eternal Source, Odinic Fellowship, Reformed Druids, Earth Church of Amargi and Children of the Earth Mother. The largest contingent of modern Goddess-worshippers, however, is found in Witchcraft, or Wicca. Wicca is a pre-Christian European Pagan magical tradition; European Shamanism. The violent suppression to the point of eradication of the followers of Wicca by the Inquisition can only be compared to the Jewish Holocaust of Nazi Germany (estimates of the number of martyrs run as high as nine million!), but today the Craft is making a powerful comeback on the wings of the re-emergent Goddess.

The Neo-Pagan movement, and especially Feminist Witchcraft, has recently been joined by increasing numbers from the Women's Spirituality movement and lately also by many thinkers from the Deep Ecology movement and even such radical environmental activists as Earth First!. These are some of the forces which form the core of the movement to restore the Earth Goddess to Her rightful place; a movement which has its roots in the combined studies of feminism and ecology and is the logical spiritual application of such studies. If Witches can be priestesses of feminism, then Neo-Pagans are the chaplains of the ecology movement. The overall movement, though variously called Eco-feminism and Ecosophy, is truly an attempt at expressing Gaian Spirituality. These three streams of spirituality:Deep Ecology, Goddess Spirituality, and Neo-Paganism:have met and mingled with Native American, Hindu, Tibetan, Hawaiian and other ancient spiritual teachings and fused somewhat with the more nebulous New Age Movement. What is struggling to be born from this blending of pathways is a truly planetary religious metaphor that will transcend all the tradition-specific patterns in the same way the idea of Neo-Paganism absorbed and united a multiplicity of wildly differing but basically polytheistic religious groups in the 1970's. Perhaps what we are looking for could be called Gaean religion, because at the heart of our Unity is our identity as children of the same Mother:Gaia Herself; Mother Earth. It is said that it's a wise child who knows its own Mother! A brief digression on etymology here: Who is Gaia, that we would name a movement after Her?

The name Gaia is the Greek name for the Earth Mother Goddess, She who was created by Light and by Love from the primal cosmic chaos. Pierced by the arrows of Eros, Gaia gave birth to all the plants, animals, gods and goddesses and of course the human race. So Gaia is the Mother of us all according to ancient Greek mythology.

From the moment that the people of Earth achieved the ability to observe the image of our planet spinning in all Her radiant blue-and-white splendor through the black velvet night, we have been impelled towards planetary identification. We must inevitably begin to think of ourselves as one planet, one people, one organism. The power of that image alone unites us, not to mention the concept that the past three-and-a-half billion years of terrestrial evolution resembles one vast embryogenesis. Something is developing, hatching, unfolding as a self-reflexive mind capable of contemplating its own existence. Gaia

developed increasingly complex eyes and extensions of Her eyes/our eyes in order to contemplate Her own image. And now, having seen Herself through our satellite eyes, She is awakening to consciousness. She has a face, an identity and now even a name, and so we inevitably come to identify ourselves through Her as Gaian.

A Gaian movement would be deeply committed to communication and education. Many tribal people and many of the old nature-based folk religions such as native Australians, Hawaiians, Siberians, Tibetans and Americans have come to the brink of extinction rather than to allow the mysteries of their sacred rites to pass outside their tribes. Others have realized the need to become more eclectic if they are to survive.

The Gaian movement is presently small and largely unrecognized, since it is anarchic and not evangelical, but it has tremendous potential in having no single head and presenting a genuine answer to so many of the world's problems. Its vision is, in fact, an idea whose time has come. Yet there are still many obstacles, and revolutions in consciousness rarely happen overnight. The greatest forces operating against a new Gaian renaissance are inertia and apathy. the watchwords of the .70s and .80s. But winds of change are blowing, and by the time the century turns we will see that once again Goddess is Alive and Magick is Afoot!And you who think to seek for me -Know that your seeking and yearning will avail you naughtUnless you know the Mystery:That if that which you seek you find not within you,You shall never find it without.For behold: I have been with you from the beginning,And I am that which is attained at the end of desire.9

Footnotes:

1. Mack Reynolds, Of Godlike Power, 1966, pp. 146-1472.
2. Dion Fortune, "Charge of the Moon Goddess"
3. Doug Boyd, Rolling Thunder, 1974, p. 51
4. Frank Waters, "Lessons From the Indian Soul," Psychology Today, May 1973
5. Arnold Toynbee, "The Religious Background of the Present Environmen tal Crisis," International Journal of Environmental Studies, 1972, Vol. III
6. Algernon Charles Swinburne, "Hertha"
7. Tim Zell, "The Gods of Nature; The Nature of Gods," Gnostica #15, 1973
8. Ramprasad Sen, Grace and Mercy in Her Wild Hair; 18th Century Bengal
9. Doreen Valiente, "Charge of the Star Goddess"

(This article was first written in 1978; revised and updated in 1990.)

The Church of All Worlds, a Brief History

It all began on April 7, 1962, when, after reading Stranger in a Strange Land, Tim Zell and Lance Christie shared water and formed a water-brotherhood called "Atl" at Westminster College at Fulton, Missouri. During the mid-1960s the group was centered on the University of Oklahoma campus at Norman under the name Atlan Foundation. A periodical, The Atlan Torch (later The Atlan Annals), was published from 1962-1968. Following a move to St. Louis, Missouri, in 1968 the Church of All Worlds was legally incorporated. In March of that year, the first issue of Green Egg appeared and over the years made Tim Zell, its editor, a major force in Neo-Paganism, a term which Zell coined. CAW was the first Neo-Pagan/Earth Religion to obtain full federal recognition, although it was initially refused recognition by the Missouri Department of Revenue on the basis of its lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters. The ruling was overturned as unconstitutional in 1971. The Church of All Worlds took much inspiration from the science fiction classic, Stranger in a Strange Land by Robert Heinlein. In the novel, Valentine Michael Smith was a human being born on Mars and raised by Martians. Upon being brought to Earth, 2519

he established the Church of All Worlds, built around "nests", a combination of a congregations and an intentional communities. A basic concept was "grokking", i.e., the ability to be fully empathic. Heinlein's CAW emphasized non-possessive love and joyous expression of sexuality as divine union. Their greeting was "Thou art God" or "Thou art Goddess", a recognition of immanent divinity in each person. The basic theology of the CAW is a pantheism focused on immanent rather than transcendent divinity, which is worshiped in female as well as a male form.

The most important thealogical statement came in revelatory writings by Zell in 1970-73, on a theory which later came to be known as the Gaia Thesis, a biological validation of the ancient intuition that the planet is a single living organism, Mother Earth. Pantheists hold as divine the living spirit of Nature. Thus the CAW recognizes Mother Earth, the Horned God, the Green Man and other spirits of animistic totemism as the Divine Pantheon. Church of All Worlds was an early forerunner of the Deep Ecology movement. Through its focus on Mother Nature as Goddess and its recognition and ordination of women as Priestesses, CAW can also rightly be held to be the first Eco-Feminist Church. Its only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximal actualization of human potential and the realization of ultimate individual freedom and personal

responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth."

In 1974, CAW reported nests in Missouri, California, Illinois, Kansas, Wisconsin, Iowa, Wyoming, Minnesota, Pennsylvania, Tennessee, New Jersey, New York, and Ohio. It was then publishing two periodicals, Green Egg and The Pagan. Two years later Zell moved to Oregon with his new wife, Morning Glory, an ordained Priestess, for a rural life of writing, research and the practice of the religion he had developed. They left the administration of the CAW and the publication of the Green Egg in the hands of other Church leaders. After only a few more issues, the magazine ceased publication. Subsequently many Church Nests dissolved due to internal conflicts.

By the mid-1980s CAW survived only in California, focused around the sanctuary land bequeathed to the Church by its Bard, Gwydion Pendderwen. On and around this rural retreat, a Pagan homesteading community grew which included the Zells (Tim Zell had changed his first name to Otter in 1979 following a vision quest) and other long-time Church members who had moved to California, as well as many new people. Two new clergy were ordained during that time, Orion Stormcrow (a Church member since 1969) and Anodea Judith. (In 1991, Deborah Hamouris was ordained, bringing the present number of active clergy to six.) In the late 1980s, following Otter and Morning Glory's emergence from eight years of living in the wilderness, the Church of All Worlds began reorganizing under the leadership of Anodea Judith. The membership program was radically upgraded to include a Progressive Involvement Program (PIP), intensive training courses and a new members newsletter, The Scarlet Flame. Activities and membership increased dramatically during this period as CAW emerged from its slumber. The first issue of Green Egg (The Next Generation!) appeared in May, 1988, the 20th anniversary of its original publication. It has risen to a position of prominence among Pagan periodicals. Diane Darling, who joined the Church in the mid-'80s, is its editrix, Otter its publisher and designer. In 1991, with 52 pages and a four-color glossy cover, Green Egg won the 2520

Silver Award from the Wiccan/Pagan Press Alliance (WPPA) for "Most Professionally Formatted Pagan Publication". In 1992 Green Egg won the WPPA Gold Award for "Readers' Choice" as well as the Dragonfest Awards for "Most Attractive Format" and "Best Graphics". Diane won the Pentacle Award for "Favorite Pagan Editrix", and Otter for "Favorite Pagan Writer".

The non-fictional Church of All Worlds has grown far beyond Heinlein's dream. There are nine concentric circles of member involvement, named after the planets and grouped into three rings. Each circle's activity includes study, writings, magical training, sensitivity and encounter-group experience, as well as active participation in the life of the Church. The First Ring, Circles 1, 2, and 3, is for Seekers, those who are only participants. Second Ring, Circles 4 through 6, is made up of Scions, members who help run the church. The clergy, Council of the Third Ring, consists of legally ordained priests and

priestesses; longtime members who have worked through the other circles, undergone personal and leadership development, religious training, and completed the Church's ordination requirements. There are two governing bodies in addition to the Clergy: the Board of Directors, which determines policy and business matters, and the Fun Committee, which implements the activities and functions of the Church. The Fun Committee is made up of a Board member, a clergy member, and one representative from each of the church functions, such as Rites and Festivals, Publications, Membership, Communications and each subsidiary. There is an annual General Meeting to elect officers and make changes in the Church's ever-evolving Bylaws. Worship involves attending weekly or monthly Nest meetings usually held in the homes of Nest members. Autonomous nests are composed of at least three members of 2nd Circle meeting monthly or more often. The basic liturgical form is based on a circle where a chalice of water is shared around as part of the ritual part of the Nest meeting. Longer events are celebrated at the Church sanctuary, Annwfn, a 55-acres of land in northern California. Annwfn has a two-story temple, cabins, garden, orchard and a small pond. It is maintained by a small community of resident caretakers. In addition to the eight Celtic seasonal festivals, the Church holds handfastings (marriages), vision quests, initiations, workshops, retreats, work parties and meetings on the land. As of 1993, the Church has ten chartered nests in California, with others in Florida, Illinois, Arizona, Maryland, Wisconsin, Minnesota and Australia (where CAW has become the first legally-incorporated Pagan church in that country). A number of proto-Nests are in the process of forming. Current President is priest Tom Williams (a member since 1968). Otter is presently engaged in the formation of the Universal Federation of Pagans (UFP), a worldwide association with which he hopes to unify the global Pagan community. 1992 was the 30th anniversary of the Church. A Grand Convocation was held in August, with an attendance of nearly 300. Membership at the end of 1993 was around 600.

The Mission Statement of the Church of All Worlds is as follows: The mission of the Church of All Worlds is to evolve a network of information, mythology, and experience that provides a context and stimulus for reawakening Gaea, and reuniting Her children through tribal community dedicated to responsible stewardship and the general evolution of consciousness. Over the years, the Church of All Worlds has chartered a number of subsidiary branches through which it practices and teaches its religion:

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* Forever Forests : Box 212, Redwood Valley, CA 95470. Founded in 1977 by Gwydion Pendderwen; the ecology branch. Sponsors tree-planting events and rituals.

* Lifeways : 2140 Shattuck #2093, Berkeley, CA 94704. Founded in 1983 by Anodea Judith; the teaching branch. Offers workshops, classes, healing rituals, recovery programs, wilderness excursions, and training for the priesthood. Handles the Progressive Involvement Program.

* Nemeton : Box 610, Laytonville, CA 95454. Founded in 1972 by

Gwydion Pennderwen and Alison Harlow; the marketing branch. Tapes and CDs, songbooks, T-shirts, philosophical tracts and books. Catalog available.

* Ecosophical Research Assn. (ERA) : Box 982, Ukiah, CA 95482. Founded in 1977 by Morning Glory Zell; devoted to research and exploration in the fields of history, mythology and natural sciences. Produced the Living Unicorn, the New Guinea Mermaid expedition and a Peruvian Pilgrimage.

* Holy Order of Mother Earth (HOME) : Box 212, Redwood Valley, CA 95470 Founded in 1977 by the Zells and Alison Harlow; magical and shamanic branch open only to trained initiates. Creates and conducts the Church's rituals and ceremonies.* Peaceful Order of the Earth Mother (POEM) : Box 5227, Clearlake, CA 95422. Founded in 1988 by Willowoak Istarwood; dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps and a quarterly magazine for Pagan youth, How About Magic? (HAM) :$7 per year.

* Green Egg : Box 1542, Ukiah, CA 95482. Award-winning quarterly journal of the New Paganism and the Gaian Renaissance, founded in 1968 by Otter Zell. Sample $6; subscription $15/yr US bulk mail; $21/yr US/Canada 1st class/envelope; $27/yr trans-Atlantic; $30/yr trans-Pacific.

* Annwfn : Box 48, Calpella, CA 95418. CAW's 55-acre land sanctuary and retreat in the Misty Mountains of Mendonesia. Write for Visitor's Policy.

* CAW Membership and General Correspondence :
(Australian Headquaters) PO Box 408, Woden, ACT 2606.

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Neo-Paganism: An Old Religion for a New Age

by Otter G'ZellFounder, Church of All Worlds

As founder and priest of a Neo-Pagan church, I have often been asked to explain exactly what we mean by the term "Pagan". We find ourselves in the peculiar position of having a public image that was created not by ourselves, but by our persecutors. It is much as if the Nazis had succeeded in eradicating Judaism to the extent that, generations later, the common opinion of what the Jewish faith was all about was derived solely from the anti-Semitic propaganda of the Third Reich.

In Europe alone, from tens of thousands to millions (the figures are still in dispute) of Pagans were martyred by the Christian churches during the Inquisition and Witch trials. Those figures do not even count the millions of other Pagan peoples in North and South America, Africa, Polynesia, Melanesia and Asia who fell before the advancing plague of Western Christendom.

Today, the conception most people have of Paganism is the lurid one drawn by the Christian church to justify its own reign of terror, and bears about as much relation to reality as the similar propaganda Christianity once fostered about Jews. In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring Witchcraft to be a 'sect' and heretical. It was not til the 14th century that the two religions came to grips.

All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed. At first victory occasionally inclined to the Pagans, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands whom they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the 'devil worshipers'.

What can have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God. (Margaret Murray, The God of the Witches, 1931, Oxford GB 332, pp. 21-22)

'Pagan' does not mean "irreligious" or "barbarian". It is the correct anthropological term to describe indigenous folk religions,

being derived from the Latin paganus, "peasant," which derives in turn from pagus, "village". The Latin comes from the Greek pagos, "standing stone," and paga, "sacred spring," representing, respectively, the male and female generative powers. Paganism is basically Nature worship. 'Pagan' is a proper noun or adjective denoting the name of a religion, and as such, is properly always capitalized, as is 'Jewish' or 'Hindu'.

Religions can be roughly divided into two distinct categories: the naturally evolving, indigenous "folk" religions of particular regions and peoples (the Pagan religions), and on the other hand the "revealed" religions: those religions owing their existence to a "revelation" taught by some great "prophet" and formulated in various creeds and

dogmas. The latter category, of course, includes most of the "Great Religions of Mankind:" Judeo-Christian-Islamic, Buddhist, Confucian, etc. Though articulated by a great teacher, Lao-tsu, Taoism is essentially Pagan in philosophy and attitude, while Hinduism and Shinto are Pagan in origin and essence even though they have become institutionalized as State religions.

Pagan religions are characterized by being "natural," both in origin and mode of expression, as opposed to the artificiality of constructed revealed religions. Paganism emerges out of the processes of Life and Nature, and continues to evolve as a living, growing, organic entity.

Revealed religions are like buildings: an architect (prophet) get an inspiration (revelation) and lays down his vision in blueprints (prophecy; scriptures). Then contractors, carpenters, masons, etc. (disciples and followers) build the structure more or less according to his specifications. It is made of non-living materials, and does not grow naturally; it is assembled. When it is finished, it cannot grow further, and begins to deteriorate, until it is eventually so outmoded and rundown it is demolished to make way for new buildings. A world of revealed religions is like unto a city, with all the problems (hunger, war, hatreds, crime, pollution, dis-ease) of a city, and for much the same reason: alienation from the life-flow.

A Pagan religion, on the other hand, is like a tree: it emerges alive from the Earth, grows, changes (both cyclically through the seasons, and continually in upward and outward growth), bears flowers and fruit, and shares its life with other living beings. It is not made or designed according to any blueprint other than genetic. And when, after many thousands of years, perhaps, it should come to the end of its time, it does not pass from the world entirely, for its own progeny have, in the interval, begun to spring up all around, again from the Earth, and again, similar yet each unique. A world of Pagan religions is like a forest.

Paganism includes Animism, Pantheism, Shamanism and Totemism. (Witchcraft is the survival or reconstruction of European Shamanism; i.e., the magical arts of tribal peoples.) Pagan are the native

religions of the American Indians, the Africans, the various Island peoples, many peasants in the mountains of Asia, the Aborigines of Australia, and, at one time, the Gauls, Teutons, Norse, Celts and Faeries (as the invading Saxons called the pygmy neolithic race they encountered in the British Isles). Long before they encountered Christianity, the Faeries (known to archaeologists as Pretani, or Picts) had been forced by the Saxons onto the inhospitable Heaths of Britain, later to be called "Heathens" by the Church. By 1500 CE, they had been virtually exterminated, save for those who managed to intermarry or exchange their infants for those of the invaders ("changelings"). Moreover, as it was later to do in the case of the Witches, who inherited much of the Faery lore and religion, the Church began a campaign to convince the world and future generations that these people had never existed in the first place, but were merely imaginary! The old Pagan religions were never "created". They had no founding prophets and no saviors. They grew up with their people, and their origins are lost in the mists at the dawn of humanity. What little we can trace indicates a descent from paleolithic and neolithic "fertility cults," hence the common symbols of the Earth Mother Goddess, the Green Man and

the Horned God.the fecund embodiments of living Nature. We find them therefore unanimous in their veneration of Nature and their sensual celebration of life, birth, sex and death as expressed in the seasonal Festivals of the Sacred Year. All these Great Festivals of Paganism, wherever they may be found, correspond in common with the Solstices, Equinoxes, and other natural annual cycles of life (animal mating and birth seasons, planting, harvest).

Most of these remain with us today in more-or-less disguised form as the so-called "Christian" holidays of Christmas (Yule), Easter (Ostara), May Day (Beltane), Thanksgiving (Mabon or Harvest Home), Halloween (Samhain) and even Groundhog's Day (Oimelc). In addition to these six, there are two others, Litha (Midsummer) and Lughnasadh, comprising a total of eight Festivals (or Sabbats, as they are known, sometimes under different names, in Witchcraft). Thus it is obvious that the rich heritage of Paganism forms a solid foundation for the spontaneous emergence of a Neo-Pagan revival today. In the midst of our current spiritual and ecological crisis, it is highly appropriate that natural religions are once again finding a place among the children of Earth.

Modern Neo-Paganism, however, is somewhat distinct from the Old Religion, in that it is to a large measure a relatively new phenomenon. Neo-Pagan religions are many and diverse. They range from the sublimely artistic Paradisal vision and reconstruction of old Pagan Mysteries of Feraferia to the astrological divination and ancient Egyptian religion of the Church of the Eternal Source, and from the Wiccan-oriented myth and ritual of the Pagan Way to the transpersonal psychology, science-fiction mythology and deep ecology of the Church of All Worlds. All of the dozens of Neo-Pagan religions now in existence, and most of the countless sects of Witchcraft, however, do hold certain values in common, and it is these values which relate them to Paganism in the

older sense.

One of the key values of Neo-Paganism is its insistence on personal responsibility. The Church of All Worlds expresses this in the phrase, "Thou art God/dess," implying total personal freedom and individual responsibility on the part of every one of us. Paganism has no concept of "original sin," and hence has no need of saviors. Neo-Pagans do not expect Divine retribution for breaking social taboos. Rather, concepts of "sin" and "atonement" are restated in the framework of ecological awareness and karma. If our actions are discordant and in opposition to the evolutionary flow of Life, we suffer the ecological consequences, in much the same way, and for exactly the same reason, as diseased cells in the body are attacked by the antibodies and other natural defenses. Whatever energy we put out returns to us multiplied threefold. Love returns love; hate returns hate. Robert Ingersoll observed: "In Nature there are neither rewards nor punishments; there are consequences". The total responsibility (and hence the total freedom) rests in our hands.

As in the Old Religion, Neo-Pagans conceptualize Divinity as manifest in the processes of Nature. Indeed, in a very literal sense, Mother Nature, Mother Earth, is "Goddess," and She has been recognized as such since time immemorial. Thus ecology is seen as the supreme religious study: "Nature is Divinity made manifest...It is creativity, continuity, balance, beauty and truth of life. "Everything we encounter in the Biosphere is a part of Nature, and ecology reveals the

pattern of that is-ness, the natural relationships among all these things and the Organic Unity of all of them as a Biospheric Whole. Thus ecology shows the pattern of man's proper and creative involvement with Nature, that Nature which encompasses his own life and on proper relation to which his survival and development depend: Of all man's secular studies, ecology comes closest to bringing him to the threshold of religious relationship to his world. Ecology not only confirms the wonders of form and function that other secular studies have revealed, but it brings these into organic union with each other as one dynamic, living Whole; and it points out the conditions for the wellbeing of both this overall Unity and the parts that comprise it.

An intensive realization of these conditions, and of one's own immediate role in their sustainment and development, brings one to the threshold of religious awe. To worship Nature, therefore, is to venerate and commune with Divinity as the dynamically organic perfection of the whole. (Council of Themis, from Green Egg #43)

Neo-Paganism is a recent mutation of the Old Religion which had its earliest emergence during the European Renaissance with the rediscovery of the ancient Greek philosophers via Arabian texts brought by travelers. However, this was also the time of the Burnings, and the budding Neo-Pagan emergence was suppressed until the late 1700's, when it found expression in the Romantic Period of art, music and literature, especially in Germany.

This Romantic flowering of Neo-Paganism, especially the element known as the Bavarian Illuminati (whose mottoes were "eternal flower power" and "eternal serpent power"), greatly appealed to a visiting American named Benjamin Franklin, and upon his return to the colonies, it became a major spiritual force in the post-Revolutionary America of the 1780s, where its influence continued to shape the new nation through the presidencies of the Adams family. It was Monroe and the War of 1812 that managed to suppress this movement for a time, but it re-emerged 60 years later in the form of the Transcendentalist Movement, exemplified in the poetry and writings of Whitman, Thoreau and Emerson, and the overnight mushrooming of the commune movement in the 1840's. The Civil War, Reconstruction, the conquest of the West and the Gold Rush drained the Nature-oriented spiritual energy from the people of America for another 60 years, but it blossomed again through the Art Nouveau movement in the 1900's. Then came the World Wars, the Depression, McCarthyism...60 more years had to pass before the gathering impact of Eastern religious philosophy, especially Zen, and Existentialism gave birth to the "hip" "underground" counter-culture of the Beatniks, whose experimentation with drugs, sexuality, music, poetry, communal living and alternate lifestyles paved the way for the Hippie phenomenon of the 1960's (which spontaneously resurrected the old Illuminati motto of "flower power").

The seeds of Neo-Paganism which had again lain dormant for three generations took root in such fertile soil, and emerged once more into the light, to be joined in the '70s by the heirs of Wicca, the last vestiges of the Old Religion of Europe. The New Religion is still very much Paganism, for its inspiration and orientation today is based, as was that of its predecessors, upon an understanding and relationship of Humanity within the larger perspective of Life, Nature and the Universe. Fred Adams of Feraferia coined the term "eco-psychic" to describe the type of awareness that permeates the New Religion.
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Revealed religions, especially of the monotheistic variety, tend to see man as a special creation, exalted above all Nature, and the epitome of God's handiwork. Thus the Biblical injunction to Man to "have dominion over all the Earth" is not seen by Judeo-Christians as outrageously presumptuous; nor is God's destruction of all life on Earth in the legend of the Deluge seen as insanely immoral ecocide. Both God and Man are considered to have a "divine right" to desecrate the Earth at their pleasure. This is in direct opposition to the view of Paganism, which sees humanity's duty not to conquer Nature, but to live in harmony and stewardship with Her. Every revealed religion claims to have its own direct pipeline to the Divinity, and its own essential precepts from direct, unassailable revelation. Neo-Pagans, on the other hand, have outgrown egotistical and temperamental gods, and expect no intervention from some Big Daddy in the Sky to solve the problems of our times. Instead, we look to Nature (through the clear glass of ecology) for inspiration and direction, and to ourselves as the instrumentality for all that needs to be done.

Thou art God/dess!

Otter G'Zell, 1970 (revised Jan. 8, 1991)

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Neo-Pagan Witchcraft vs. Satanism:Confusions and Distinctions

by Otter and Morning Glory Zell

It seems to be necessary to preface every discussion of Witchcraft with an explanation that, no, Neo-Pagan Witches aren't Satanists. The Christian anti-God, Satan, has no place in Pagan pantheons, either mythologically or theologically. Plainly and simply, Satanism is the dark side of Christianity, and Satan is nothing other than the collective Id of Christendom.

Even today, Witchcraft is frequently misrepresented by being confused with Satanism. Often the word Witchcraft is used to represent two wholly opposite phenomena: the survival of ancient Paganism in one instance, and the inversion of Christianity in another. Let us make it clear: a Satanist is a renegade Christian, who, in his rebellion against the authority of the church, worships Satan rather than Christ. Such people are at times called witches and warlocks in popular books and movies but they have little to do with Pagan Witches. Satanists, for one thing, accept the Christian duality between good and evil; Pagans do not. Satanists may choose to worship evil rather than good: but they have utterly bought the Christian world view".1

The word Pagan derives from the Latin paganus, meaning "peasant" or "country dweller". It is correctly applied to indigenous (native) pantheistic folk religions and peoples. The term "Neo-Paganism" is applied to the current revival of ancient Pagan religious values, including the sacredness of all Life and the worship of Nature. Modern Witchcraft has been a major component of the Neo-Pagan resurgence since England repealed its anti-Witchcraft laws in 1951.The Goddess and the God of Witchcraft The many traditions of Neo-Pagan Witchcraft have few universal theological precepts, but one of them is certainly the veneration of the Moon Goddess, known most commonly by her Roman name, Diana. She is perceived as manifesting in triple form: as Maiden, Mother and Crone. These triple aspects are identified respectively with the waxing, full, and waning moons. Witches gather at esbats every full moon, to sing and dance in Her moonlight, share cakes and wine, and work magic to heal each other, their friends, and the Earth. Many modern Witches expand the concept of the Goddess considerably, and see Her also as Mother Earth and Mother Nature.

Most traditions of Neo-Pagan Witchcraft also honor the Consort of the Goddess in the form of the Horned God, who is seen as Lord of Animals as well as seasonal ruler of the Underworld. The most familiar version of the Horned God is the Greek Pan, goat-horned and goat-hooved, playing His panpipes, guzzling wine from His freely-flowing wineskin,

and seducing nymphs in the woods. He is regarded as lusty and jovial, epitomizing masculine attributes of ideal father, brother or lover. As the Goddess of Witchcraft is closely identified with the Moon, so the God is identified with the Sun. In this way He may be seen mythologically as the lover both of the Moon and of the Earth. Another of His many epithets is "Lord of Light". Every light casts its shadows, and the Lord of Shadows is the other face of the Lord of Light. Lord of the Underworld is the title of the God in Winter when He goes underground with the animals to hibernate. Some traditions had Him alternate with His brother as husband to the eternal Goddess. Others, as in the Greek Hades, had a year-round God of the Underworld, "The Devil."

It is essential to clarify the historic relationship of Pan and the

Devil, as Christianity has tended to confuse the two, giving rise to the accusation that Pagans are Devil-worshipers because some Pagan gods have horns. Once and for all, the Christian Devil is not the God of the Witches! The genesis of the Devil comes from a merging of two concepts: Satan and Lucifer. The original meaning of the word satan is "adversary", and his inclusion in the Bible represents an attempt by later apologists of the Old Testament to justify the more negative actions of a benevolent God (such as the persecution of Job) by attributing the actual dirty work to a testing spirit; the original "devil's advocate". This entity was not considered evil until after the Persian conquest introduced the Hebrews to the Zoroastrian dualism of Ahura-Mazda (the good God) vs. Ahriman (the evil God). This later manifested in Christianity as Manichean dualism. The Manichean equation was brutally simple: God=Good; Devil=Evil. But it was not until the year 447 CE that the Council of Toledo declared the legal existence of the Devil as an actual entity, though he was still not thought of as necessarily manifesting in human form.

The Lucifer story is a mish-mashed retelling of the Canaanite myth about the overthrow of Baal by Mot and the usurpation of Baal's throne by Athar, the god of the morning star. The original Hebrew name for Lucifer was helel ben shahar meaning "son of the day star" (the planet Venus). The name Lucifer ("light bearer"), a Romano-Etruscan title of the Sun God, was erroneously used when the Bible was first translated into Latin.2

Various shadow gods or divine adversaries contributed to the creation of the Devil, including the Canaanite Moloch or Mot, the Egyptian Set or Suteck and the Roman Saturn.

Judeo-Christian theologians placed all Pagan gods and goddesses in an adversary position to Yahweh, the god of Israel, who, as a monotheistic deity, cannot share a pantheon. This is a profound cultural difference from Pagan pantheons and polytheistic peoples who co-existed together, whether or not in harmony. Also since unbridled sexuality, especially for females, was defined by Judeo-Christianity as evil, Pagan gods and goddesses who were especially sexual or sensual garnered the new sect's particular hatred. Pan (who instills panic) and Dionysus were neither evil nor adversary deities, but because of their riotous celebrations

the Devil acquired Pan's horns and hooves and Dionysus' ambiguously mad and bibulous nature. This final equation of the Pagan Horned God with Satan was not established, however, until the year 1486, when the Dominicans Kramer and Sprenger published the Malleus Malificarum, or "Hammer of the Witches", wherein they gave the first physical description of the Devil as he is commonly depicted today, declaring that this was the god worshiped by those they wanted to call "witches", thereby justifying the centuries of terrible persecution inflicted upon those who clung faithfully to their worship of the elder gods.

Witchcraft and Shamanism Witches were the shamans, or medicine men and women, of the tribal Celtic peoples of Europe, and they functioned in the same fashion as shamans of any other tribal culture, be it American Indians, Africans, or Australian Aborigines. In fact, and in time-honored tradition, shamans are still commonly referred to as "Witch Doctors".

Shamans are specialists in herbal lore, and the Witches of Pagan Europe were no exception. Usually, but not exclusively, women, they practiced herbal medicine, midwifery, augury, spellcasting, and

counseling. Often dwelling alone out in the woods, Witches lived close to Nature, and attuned to Her cycles. Their gardens grew not only food, but also many kinds of herbs, including those valued for their medicinal, anesthetic and hallucinogenic properties. In a period of time when good Christian folk maintained only those domestic animals that could be considered "livestock" (i.e., useful to humans), Witches frequently kept wild animal pets: foxes, ferrets, owls, ravens and of course, the ubiquitous cats. Such became known, appropriately enough, as familiars. When Witches came to be persecuted, so did these familiar animals, and the brutal capture, torture and burning of millions of cats that accompanied the Witch burnings begat the horrible Black Plague that devastated Europe in the 14th century, for the cats had kept the rat populations under control, and it was rat fleas that were the carrier of the bubonic plague bacillus."The Burning Times"

It is sadly ironic that, though the practitioners of Witchcraft have historically suffered real abuse and persecution, the Witch has somehow continued to be misrepresented as the villain. Christianity did not become the world's dominant religion by peaceful conversion, but by the sword and stake. As the legions of Caesar had forged the Roman Empire over the dead bodies of countless tribal peoples of Europe, so did its heir, the Holy Roman Empire, continue the tradition. Declaring them "heresies", agents of the Holy Inquisition hunted out and ruthlessly exterminated every religion, sect or tradition that would not convert to "The One True Right And Only Way". Witches, however, lived outside of any organized religious structure and were largely ignored until the 13th century, when the Church had finally gained enough power to deal with grass-roots Paganism. "In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring "Witchcraft' to be a "sect' and heretical. It was not til the 14th century that the two religions came to grips. . . In 1324 the bishop of Ossory tried Dame Alice Kyteler in his ecclesiastical court for the

crime of worshiping a deity other than the Christian God. . .

"The 15th century marks the first great victories of the Church. Beginning with the trials in Lorraine in 1408, the Church moved triumphantly against Joan of Arc and her followers in 1431, against Gilles de Rais and his coven in 1440, and against the Witches of Brescia in 1457. Towards the end of the century the Christian power was so well-established that the Church felt the time had come for an organized attack, and in 1484 Pope Innocent VIII published his Bull against "Witches.' All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis ["woe to the conquered"] was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the "devil worshipers.' What could have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God".3 It should also be pointed out that the court recorders at the Witch trials were specifically instructed that, whatever gods or goddesses the accused actually claimed to worship, what went into the record was "Satan" or "The Devil". And what wonder if some of those who had come to believe the Biblical history taught them

by the missionaries, monks and priests of the conquering faith, concluded that the story must have gotten it wrong somehow? That if there had indeed been a rebellion in heaven, it was clearly evident that the winner had not been the God of love and peace, as his propagandists claimed, but rather a God of cruelty and evil; of war and violence, wrath and jealousy. (This had, in fact, been an old Gnostic tradition.)

The clear implication was that the defeated Lucifer must have been the good guy, and surely many must have swarmed to his allegiance in this belief. While true adherents of the Old Religions certainly knew better, and continued their faith entirely distinct from Christianity, there were surely, then as now, many ignorant people who were simply too unsophisticated or too illiterate to question the Christian paradigm once it became established. And thus did Satanism as a belief and a practice come into being, spawned by the Church, and forever to be locked together with it in a fatal embrace of mutual antagonism.

Whether or not the persecuted peasantry who came to side with Satan against their oppressors thought of themselves as "Witches", the Church and the authorities of the Holy Inquisition certainly identified them as such: "The heart and centre of the persecution of Witches was that they were Satanists, that they had rejected the rightful God and given their allegiance to his arch-opponent, and that in their "sabbaths' or meetings they worshiped the ruler of evil, carnality and filth. Some of those accused as Witches do seem to have taken the Devil for their god,

worshiping him as an equal opponent of the Christian God, over whom he would eventually triumph. They looked to Satan for power and pleasure in this world and for a happy future in the next, and they vilified Christ as a traitor and a cheat, who had made promises which he did not keep, and who had gone away to live in heaven while Satan remained with his faithful on earth".4 "The Witches and sorcerers of early times were a widely spread class who had retained the beliefs and traditions of heathenism with all its license and romance and charm of the forbidden. . . in their ranks every one who was oppressed or injured either by the nobility or the church. They were treated with indescribable cruelty, in most cases worse than beasts of burden, for they were outraged in all their feelings, not at intervals for punishment, but habitually by custom, and they revenged themselves by secret orgies and fancied devil-worship, and occult ties, and stupendous sins, or what they fancied were such. I can seriously conceive: what no writer seems to have considered: that there must have been an immense satisfaction in selling or giving one's self to the devil, or to any power which was at war with their oppressors. So they went by night, at the full moon, and sacrificed to Diana, or "later on' to Satan, and they danced and rebelled. It is very well worth noting that we have all our accounts of sorcerers and heretics from Catholic priests, who had every earthly reason for misrepresenting them, and did so. In the vast amount of ancient Witchcraft still surviving in Italy, there is not much anti-Christianity, but a great deal of early heathenism. Diana, not Satan, is still the real head of the Witches".5

Since Witchcraft is still little understood by the general public, whose images are shaped mostly by the popular media, Witches continue to be easy targets for persecution. It must be remembered that, in the previous episodes of Witchcraft persecution hysteria, it was the Witches who were the victims, not the Christians. Witches, and those conveniently accused of being Witches, died by the millions during the terrible centuries of the holocaust they remember as "The Burning

Times". They do not wish to repeat that experience today.6

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WHERE THE HELL IS THE CHURCH OF ALL WORLDS

WHERE WE'RE AT:

The Church of All Worlds offers a religious position uniquely suited to the enlightened, inquiring modern mind. In harmony with the principles and conclusions of science, receptive to the values and wisdom of the ancients and the great religions of humanity, sensitive to the deep psychological and spiritual needs of all people, the Church of All Worlds aspires to be the kind of free, growing and unifying religion that today's and tomorrow's world so urgently needs.

The Church of All Worlds is Neo-Pagan : a modern Earth Religion - an orientation chosen because of its traditional associations with Life and the processes of Nature, which we consider an appropriate religious orientation for the emerging Aquarian Age. As Western civilisation has been to a great degree the product of the past two thousand years of Piscean Age Chrisianity, so do we envision a new whole-Earth culture of transformative religious ecology to become the product of the next epoch of Aquarian Age Neo-Paganism. In common with many other Neo-Pagan religions, CAW presents a life-affirming religious philosophy for the joyous unification of eros, ethos and ecos; of cult, culture and cultivation.

We consider the Church of All Worlds to be radically evolutionary in concept, rather than revolutionary. We see the evolution of Life on Earth as moving towards a point of actualisation whereby the entire planet will come to share a single vast global consciousness. We see humanity being instrumental in the course of that evolution. As humans seem to be the only creatures on the planet capable of disrupting entire ecosystems, it becomes our manifest responsibility through our unique freedom of choice to prevent such systems from being disrupted. We are not anti-technology or science, for we recognise that certain scientific and technological advances, such as ecology, geology, astronomy, psychology, archaeology, cybernetics, astrophysics, communications and the technology of the bio-renaissance can be positively evolutionary and in harmony with the accelerating advance of planetary consciousness. What we oppose is the senseless use of industrial technology to wreak havok with the planetary ecosystem, often in the name of the Biblical injunction that Man is to have "dominion over the Earth." We percieve our not as dominion, but as responsible stewardship.

Applying evolutionary concepts to each individual, we agree with Erich Fromm that the purpose of life is "to become what we potentially are." We identify strongly with the concepts of human self-actualisation

identified by Abraham Maslow and found in transpersonal psychology and ethics. Rejecting utterly concepts of predestination and inherent sin, we affirm the ultimate freedom and responsibility appropriate to conscious entities, which we express in the phrase "Thou Art God/dess," derived from Robert Heinlein's novel, 'Stranger in a Strange Land.' This implies that each one of us must define our own specific purpose. There is no excuse; no shelter from the awesome responsibility of total freedom.

Recognising that all Life on Earth comprises a single vast living Entity, which has been intuitively conceptualised as a feminine from time immemorial, we are in harmony with our Pagan ancestors who worshipped The Goddess: Mother Earth, Mother Nature. Thus we also affirm
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mystically and mythically the pantheistic conceptualisation of immanent divinity inherent in all living entities, as synergic living Nature, for we define divinity as the highest level of aware consciousness accessible to each living being, manifesting itself in the self-actualisation of that being. Hence, "Thou Art God/dess" applies equally to a person, a tree, a grasshopper or a planet.

As Neo-Pagans, we are concerned, not with life after death, but with life after birth. We have no dogmas of immortality, considering that whatever one believes about an afterlife, may very well be what one gets. We view death as an evolutionary prerequisite for the emergence of new life, and so we return the dead to the Earth, from which the elements of their energy and matter will eventually be recycled and reconstituted into the energy and matter of other life forms. Other than our ecological responsibility of returning to the Earth that which we have taken from Her, we are not concerned with dying, but with living.

We are deeply concerned with improving the quality of that life, to which end we agree with population ecologists that its quantity (in sheer numbers of people) must be drastically reduced. Thus we are strongly supportive of the various measures of birth control advocated by such agencies as Planned Parenthood, including full legalisation of abortion. We greatly fear that if humanity does not choose to limit its numbers by reducing births, Nature will do it for us by increasing deaths.

WHERE WE'RE GOING:

The word 'Religion' means "re-linking." The basic committment of the Church of All Worlds is to the re-integration of people with themselves, their fellow humans, and with the whole of living Nature. In company with all other Pagan peoples, we create no artificial demarkations between the sacred and the secular, for we recognise that religion must ultimately be an entire way of life, not merely some ritual acts performed once a week. We are committed to developing an organic, vitalistic philosophy of life and its expression in an organic culture.

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To this end, then, the Church of All Worlds devotes itself to those who need or want the help and understanding through the processes of unlearning and learning. It is our aim to offer assistance through any personal expansion programs found to be effective. Furthermore, we intend to remain openminded and receptive to new ideas, interests and goals, and learn to live responsibly and responsively with each other.

We advocate envolvement with every conceivable aspect of the emerging Gaian culture, from religious service and mythology to family relations and child rearing; from education to ecology; from psychic development to space travel; from the sensual to the sexual; from intentional communities to planetary government and world peace. "Nothing short of everything will ever really do." We are engaged in the eclectic reconstruction of ancient Nature religions, combining archetypes of many cultures with other mystic and spiritual disciplines. But we are not just trying to re-create a Paradise Lost; we are actively working to actualise a visionary future. With roots deep in the Earth and branches reaching towards the stars, we evoke and create myths not only of a Golden Age long past, but also of one yet to come...

Since we are concerned with the emergent evolution of a total new culture and lifestyle, and since we perceive no distinction between the sacred and the secular, we consider every activity to be essentially a religious activity. For us, taking our cans and bottles to the recycling centre is as much a religious duty as prayer and meditation. And so are composting our garbage, growing organicl vegetables, practicing birth control, using bio-degradable products, boycotting tuna, training and study, protecting animals and celebration of the seasons. We recognise that the essence of a religion is in the living of it.

WHERE WE CAME FROM:

The Church of All Worlds traces its history back to 1962, when a "water brotherhood" called "Atl" was formed by Tim Zell and Lance Christie at Westminster College in Fulton, Missouri. During the mid 60's the group was centered on the University of Oklahoma campus at Norman and operated under the name "Atlan Foundation". A periodical "The Atlan Torch" (later "The Atlan Annals") was published from 1962-1968. In 1968, following a move to St. Louis, the Church of All Worlds was incorporated, becoming the first of the Neo-Pagan/Earth Religions to obtain full federal recognition. In March of that year, the Green Egg appeared. From its inauspicious beginnings as a one page ditto sheet, it grew over 80 issues into a 60 page journal, evolving into the most significant periodical in the Pagan movement during the 1970's. After a 10 year hiatus while the original staff moved to northern California to experience a life of homesteading in the mountain wilderness, the Green Egg resumed publication in 1988 with its 81st edition.

The Church of All Worlds took much inspiration from the 1961 science fiction classic, 'Stranger in a Strange Land' by Robert Heinlein. In the

novel, the stranger, Michael Valentine Smith, was an earthman born on Mars and raised by Martians. Among his other adventures upon being brought to earth was the formation of the "Church of All Worlds". The "Church" was built around "Nests," a combination of congregation and expanded family. A basic concept was "grokking" i.e. the ability to be fully empathic. It also emphasised the experience of co-equal love

between sexes. The common greeting was "thou Art God;" as recognition of the immanent divinity in each person.

The basic theology of the real-life Church of All Worlds is a form of pantheism which focusses on immanent rather than transcendant divinity. The most important theological statement came in the form of revelatory writings by Tim (now Otter) Zell in 1970-1973, on the theory which later became known as the "Gaia Thesis". This concept is a biological validation of an ancient intuition: that the planet is a single living organism; Mother Earth (Gaia). Pantheists hold as divine the living spirit of Nature. Thus to CAW recognises Gaia, Pan and other nature spirits as the Divine Pantheon. In this manner, the Church of All Worlds became a forerunner of the Deep Ecology movement.

Though the Church maintains an egalitarian rather than matriarchal social structure, nevertheless, through its focus on Mother Nature as Goddess, its recognition and ordination of women to the priesthood, and the important central policy making positions held by women in the Church, CAW can rightly be held to be the first Eco-Feminist Church. We are not a secret or members only organisation, and we welcome participation by all who are sincerely interested in our path regardless of race, sex, national or cultural origins or sexual preference. We support unity through diversity. Our only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximum actualisation of human potential and the realisation of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth"

Worship in the Church involves weekly or monthly meeting which are held usually in the homes of nest members on a rotational basis. The basic liturgical form is a Circle where members take turns in sharing their creativity. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony. Other events are celebrated at the Church retreat sanctuary, a 55 acre parcel of land called "Annwfn" in Northern California. It is maintained by a small residential community of caretakers. In addition to various campfire and ritual areas, the land has several hand-built buildings including a two-storey temple, plus a garden, an orchard and a small pond. It has limited solar electricity, propane hot water and a radio telephone, but no TV. In addition to the eight Celtic seasonal festivals, we hold handfastings, vision quests, rites of passage, workshops, retreats, work parties, summer camps and staff meetings on the land.

As in "Stranger in a Strange Land", congregations of the Church of All Workds are called nests, and quite a few are currently in existance around the world. See the latest issue of Green Egg for listings to

find the nest nearest you.

Over the years, the Church has founded a number of subsidiary branch orders through which we practice and teach our religion. These include:

NEMETON - Founded in 1972 by Gwydion Pendderwen and Alison Harlow, this is the publishing arm. Tapes, records, songbooks, T-shirts, figurines, jewelery and philosophical tracts. Catalog $US 1.

FOREVER FORESTS - Founded in 1977 by Gwydion Pendderwen, this is the Churches ecology branch. Sponsors tree planting rituals and environmental actions. Has stewardship of Annwfn, the Church land.

ECOSOPHICAL RESEARCH ASSN - Founded in 1977 by Morning Glory Zell, the ERA is devoted to research and exploration in the fields of history, mythology, and natural sciences.

LIFEWAYS - Founded in 1983 by Anodea Judith, this is the teaching order. Offers workshops, classes, healing rituals and training for the priesthood.

PEACEFUL ORDER OF MOTHER EARTH - Founded 1n 1988 by Willowoak, POEM is dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps,and a quarterly childrens magazine, 'How About Magic?'

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What is Myth?

This article appeared in Web of Wyrd #10, and is by Anna from Canberra.

Mythology can be approached from various perspectives, such as anthropological, sociological, folk-lorist, psychological and metaphysical. Our understanding of what myth is depends on the perspective we use. The folk-lorist is interested in the variety of myths and their spread with migrations of peoples. The anthropologists study myth as part of a peoples' culture. The sociologist is interested in how it helps society to function. The psychologist studies its effects on peoples' perspectives, and how it helps them cope with the world in which they live. The occultist and mystic regard it as a tool to help them achieve their aims, whether that be union with the divine, or a greater understanding of themselves and the divine within. Myth occurs in the history of most, if not all, human traditions and communities, and is a basic constituent of human culture. It occurs both with and without associated rites (though not all rites have myths associated with them). This paper discusses the purpose of myth, and how we may use myth more effectively in the magical context.

Some definitions of myth:

"Myth is the secret opening through which the inexhaustible energy of the cosmos pour through into human cultural manifestation."

(Campbell: The Masks of God - Primitive Mythology)

"Myth is a psychic phenomenon that reveals the nature of the soul."

Jung: The Archetypes and the Collective Unconscious)

"Myths are accounts about how the world came to be the

way it is, about a super-ordinary realm of events before (or behind) the natural world."

(Keesing: Cultural Anthropology - a Contemporary Perspective)

"A myth is a statement about society and man's place in it and the surrounding universe."

(Middleton: Myth and Cosmos)

"Myth is a collective term used for one kind of symbolic communication and specifically indicates one basic form of religious symbolism, as distinguished from symbolic behaviour (cult, ritual) and symbolic places or objects (such as temples and icons). Myths are specific accounts concerning gods or superhuman beings and extraordinary events or circumstances at a time that is altogether different from that of ordinary

human experience."
(Encyclopaedia Britannica)

From these definitions it can be seen that myth has two functions, esoteric and exoteric. The exoteric function is to: "...bind the individual to his family's system of historically-conditioned sentiments, as a functioning member of a sociological organism." (Campbell: ibid)

In this role myth is exploratory and narrative. An example is the North American tale: Old man saw a circle of cottontail rabbits singing and making medicine; they would lie in the ashes of a hot fire and sing while one of their number covered them up; it was lots of fun. Old Man asked to be shown how to do this, and was covered in the coals and ashes and was not burnt. Then he wanted to be the one to cover up the others, and all the rabbits jumped into the fire. Only one got out, who was about to have babies; Old Man let her go so that there would continue to be rabbits. She went off with a dark place on her back where she got singed, which all rabbits since have had. The others he roasted and laid on red willow brush to cool. The grease soaked into the branches and even today, if you hold red willow over a fire, you will see the grease on the bark. This myth is explanatory; it explains two observed features of the natural world.

Another myth explains not the natural world, but the use man puts it to. This is an Ojibway myth explaining the origin of maize and man's use of it. To summarise this myth: a young man went to the forest to fast for seven days and search for his spirit guide or guardian. During this period he was visited by a richly-dressed handsome young man, sent by the Great Spirit, whom he had to wrestle, despite his weakness from his fast. Before the last time the visitor told him he would prevail this time, and gave him instructions: how to prepare the ground, how to bury his body, how to care for the ground after, and how to harvest the maize that would grow. This he did, so his people now have maize. This myth not only explains the origin of maize, but also gives instructions for planting, care and harvesting, thus ensuring that all the tribe know how to grow it, as well as learn where it came from. Other myths are justifying and validating, answering questions about the nature and foundation of ritual and cultic customs.

An example is the Blackfoot myth about the origin of the Buffalo Dance. The Blackfeet hunt buffalo by chasing them over a cliff, but at one time they could not induce the animals to the fall, and the people were starving. A young woman, seeing a herd of buffalo near the edge of the fall said, "if you will only jump into the canal, I shall marry one of

you." The buffalo did so, and a big bull came and carried her off. Her father came looking for her, but was trampled to pieces by the buffalo. The woman got a piece of his backbone and sang over it until his body was restored and he was alive again. The buffalo allowed the woman and her father to go, on condition that they learn the dance and song of the buffalo, and not forget them. For these would be the magical means by which the buffalo killed by the people for their food should be restored to life, just as the man killed by the buffalo was restored. This myth tells the people why they do the dance, and the consequences if they

don't. It is also a piece of sympathetic magic designed to increase the fertility of the buffalo herds when the dance is performed. As such it gives them a sense of control over some of the important factors of their environment and indicates appropriate action if the buffalo do decline.

Myths also have a descriptive function, explaining facts beyond normal reason and observation. Creation myths are an example. The Norse creation myth describes Niffleheim forming out of the Abyss, with ice to the north and fire to the south.

From the melting ice where these two realms met formed a giant, Ymir, and a cow, Audmulla, who became the wet-nurse of the gods. From Ymir came the frost giants, and Audmulla's licking of the ice freed the progenitors of the gods, Odin, Vile and Ve. And so the myth goes on, describing the creation of the world, the gods and mankind. This myth does not describe or explain the world as it is, but how it came about in the first place. It is an explanation of something that man couldn't see or comprehend, that is beyond his knowledge and experience.

One purpose of myth is to help tie a community together. When myth is expressed in ritual, it builds the community, or specific segments of it, together. An example is the Aborigines' use of myth in boys' initiation rites. Myths are revealed to the boys as part of their initiation to manhood; since the women and children do not know these mysteries, they serve to bind the men together, and important factor for a group that needs to hunt together.

Myth gives a community a common framework, a common view of the world. The whole community has the same understanding of why the world is the way that it is. It also tells them how to behave in certain circumstances and why they should do so; why their society is structured the way that it is, and what will happen if they break cultural taboos.

An example in our cultural context is the myth of David and Goliath. This myth tells us how to behave in a situation where we are faced with overwhelming odds. It teaches us courage rather than running away, and suggests an approach that can be used to cope with the situation.

Myth provides the moral values of the culture. Many of our moral values, for example, come from the Christian myths. The story of David and Goliath is one reason why we revere courage. Murder and theft are regarded as wrong, evil, as the myth of Moses teaches us. The myth of Noah and the Ark tells us of the consequences of evil and righteousness. To summarise then, myth provides a guide for the individual throughout his

life; one that aids him to live in health, strength, and harmony in the particular society in which he was born.

Myth also has an esoteric function, which is almost the opposite of the

exoteric function. Myth transforms the individual, detatching him from his local historical and cultural condition, and leading him to some kind of ineffable experience. It provides a bridge between an individual's local consciousness and universal consciousness. Myth and rites constitute a mesocosm, a mediating middle cosmos through which the microcosm of the individual is brought into relation with the macrocosm of the all, the universe. Myth, "... fosters the centering and unfolding of the universe in integrity with himself (microcosm), his culture (mesocosm), the universe (macrocosm) and finally with the ultimate creative mystery that is both beyond and within himself and all things." (Houston: The Search for the Beloved)

Myth bridges the gap between ourselves and godhead, providing a path that we may use to become aware of the cosmos, the godhead. In this context, R J Stewart describes creation myths not as explorations but as, "... resonant re-creations that echo the original creation... an organic timeless flow of images and narrative within which such questions [of the nature of the world] were by-passed altogether, for the 'answers' of such mythology come from deep levels of consciousness, in which universal patterns or intimations are apprehended." (Stewart: The Elements of Creation Myth)

When we imagine a creation myth, irrespective of our belief or disbelief in the myth, we re-create or re-balance ourselves. Another function of myth is to act as a filter. The full, unadulterated experience of the universal consciousness is more than our minds are capable of holding, and there are those who went too far and fell into psychosis and other imbalances as a result. Myth provides a way of experiencing universal consciousness or godhead without it overwhelming us to the point where we cannot return to ourselves.

There is an alternative way of looking at the esoteric levels of myth. C G Jung considers mythological processes to be, "symbolic expressions of the inner unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection." (Jung: ibid.) He views the unconscious as having two levels; personal and collective. The personal unconscious contains experiences that have been forgotten, whereas the collective unconscious has contents and modes of behaviour that have never been through consciousness, and are more or less the same everywhere and in everyone. The contents of the collective unconscious are called archetypes.They are expressed in myth and fairy-tale in a specific form, but can also be experienced by the individual in a more naive and less understandable form as dreams and visions.

An archetype is a memory deposit, derived from endless repetition of a typical situation in life. It is the psychic expression of an anatomically physiologically determined natural tendency. Archetypes are normally referred to as figures; the wise old man, the mother, the trickster. However, they also include experiences, of which an example is the birth experience. Everyone goes through this experience, so it has made a strong imprint on the collective unconscious. As a result, rebirth experiences are a very powerful mythic image, and form the core of initiation rites and the process of becoming a shaman.

For example, as part of his initiation into manhood, and Arandan boy, after the trauma of circumcision (which mirrors the birth trauma), stands in the smoke of a fire, a repetition of the smoking he underwent as soon as he was born. Similarly, many shamans, ind escribing the experience that made them a shaman, report being swallowed or eaten by an animal or spirit person, then being reborn. Taking on a new name at initiation is an outward symbol of the rebirth that has occurred.

Archetypes have given rise to the eternal images in myth and religion. These are meant to attract, convince, fascinate, overpower. They give man an experience of the divine, while at the same time protecting him from being completely overwhelmed. In this sense, archetypes and mythic images are the same; they are both the gateway for this experience of the divine. They are an image or a reflection of a god or goddess, but are not the divine itself.

In the Greek creation myth Gaea is the archetype of the earth mother, the image of that aspect of godhead; the image that allows us to reach out and touch that aspect of godhead.

However the mythic image of Gaea, the archetype image from the myth, is not actually godhead itself. Both are filters, not the actuality. Jung sees archetypes as having psychological as well as metaphysical significance. In our daily lives our attention is focused outwards to deal with the world, and we lose contact with our inner world, powers in our psyche such as creativity. Myth is a means to bring us back in touch with these inward forces. When archetypes are activated in our lives we have two choices: either let the archetype have its way irrespective of other factors, or block it, producing a conflict that leads to neurosis.

Jung sees the symbols of modern psychology analogous to those of myth, and considers that we have replaced myth by psychology. We have done so as a result of a growing impoverishment of symbols; as our culture has become more scientific and rational, we have analysed our cultural mythic symbols until they have appeared to die, leaving us with a culture that seems superficial to many.

Some individuals have coped with this by turning to the myths of other cultures, leading to the popularity of eastern philosophy in western culture. Others haven't coped at all, hence the increased violence, crime, despair, suicide, and so on, of our culture. Some are developing new modern myths, imspired by visions such as the blue-green jewel of the earth seen from space.

Because myth is a means of regeneration for both the individual and the group, this turning to old myths, to myths of other cultures and to new myths coming out of our culture is seen by people such as Campbell as the beginning of a new age, a rebirth of mankind. Whether this is so remains to be seen.

What does this teach us about the use of myth in magic? What we often do in Wicca is to take an old myth and apply it or adapt it in some way for our use in ritual. Understanding the distinction between the two levels of myth, exoteric and esoteric, aids in this adaptation. To modify a

myth for use in ritual, those aspects of the myth relating only to the exoteric, ie the explanatory and justifying aspects, can be excluded with impunity. However, those aspects relating to the esoteric function (some, of course, may relate to both) cannot be excluded or modified

without changing or destroying the myth's ability to take us beyond ourselves and towards the universal consciousness.

Another aspect to consider is how this journey to universal consciousness is achieved. To experience myth fully requires the willing suspension of disbelief. Logic is set aside, imagination comes into play, and the masks used change from the symbolic to the actuality. Enactment of the myth becomes, not people masked and dressed up, but reality itself. Children do this easily; to a child playing, a piece of wood is a person or a horse, to the extent that the child can become terrified of a piece of wood that at the beginning of the game he or she pretended was a monster. To the adult westerner with his developed rational mind this is more difficult, and much of western occult training is aimed at attaining this child-like state of experiencing the world and myth again.

Meditation stills the active mind. Visualisation and imagination create the symbols, the game, the mythic images. Ritual gives the images life, enacting the myth so that it might impact upon the individual. Concentration maintains the images long enough that the desired effect is attained. The result: contact with, and experience of, universal consciousness.

Finally, the fate of our cultural myths warns us of a danger that lies in wait with the myths we use. The mind is a powerful tool that is very useful in magic; eg, it can prevent us from falling into the trap of self-delusion. However, abuse of the mind in relation to myths can be destructive. Myths are experiential. If we analyse and explain away the myths we use in the same way our culture has recently done with its own myths, we run the risk of devaluing them to the extent that they no longer have an impact on us and can no longer be used effectively to touch godhead.

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2543

Generic Pagan Funeral for a Elder Woman

By: She-Wolf

(as written, to be conducted by a group of Priestess, Priest, chief mourner and possibly other coven members as attendants, i.e. ushers.)

The room (perhaps of a funeral home) is decorated with evergreen boughs and roses. This supposes there is a casket, but may be adapted if there is a picture only of the deceased.

Before anyone comes into the room, the priest and priestess may cast a circle, summon the quarters and invoke the Lady and Lord.

As the mourners enter, they will be greeted at the door (and portal to the circle) by the Priest and Priestess. When all are seated, the priestess begins.

PRIESTESS: (adapted from the "Decent of the Goddess," in the Farrars' Witches Bible Complete)

There are three great events in the life of a person: love, death and resurrection to a new life. Of these love is the most important. For by love and in fulfillment of it, we may again be joined with our families and friends, remembering and loving them again. Death cannot take away love or our loved ones.

Without love there is no birth, without birth no death, without death no rebirth. This is the miracle of love.

PRIEST:

-------(name of Chief mourner, here a son), loving son, all here feel your sorrow and with you honor --------(name of deceased).

Nearest relative or chief mourner tells about the persons life and accomplishments. Others may speak also. When this is finished, the priest continues.

PRIEST:(adapted from memorial service of "Magical rites from the Crystal Well")

For a while we have lost one who is dear to us, but it is only for a time and we should not be sorrowful. There is a reason to be here and a reason to go when we have fulfilled the tasks of a life's work. Dying is only a way of forgetting, of resting, of returning to the eternal source to be renewed and made strong.

PRIESTESS:(adapted from the rite of the Three-Fold-Goddess in the Witches Bible)

Behold a woman who has been three women. First a girl full of dreams and hope. Then a mother who brought forth life and gave love. Finally an elder, rich in knowledge and experience. Her journey is ended and a new one begun. Let us bid her farewell and entreat all her loved ones who have gone before her to greet and guide her on her way.

The priest may then instruct the mourners to bid a personal farewell if they desire, then proceed to the foyer or otherwise outside the room.

This is the traditional time to play the departed loved one's favorite song or hymn. Again, some attendant should be at the portal to see all out of the circle. The priest, priestess and perhaps the chief mourner may then thank the Gods, release the quarters and open the circle.

Some refreshment in the outer area might be available to help the people ground a bit. The pall bearers may then return and carry the casket to the conveyance.

At the grave side, salt or ashes, water and wine, and aromatic oil may have been poured to bless the site.

"We wish you all love and happiness. Do not forget us. We will not forget you. We find our peace and hope in the sure and certain knowledge that we shall meet again and at that time we will celebrate in perfect love."

After the casket is lowered, the chief mourner throws earth upon the grave.

This is again a traditional time for all to eat together. This helps in grounding.

Ghosts of Christmas Past
by Eric Maple

Every December 25th the normally phlegmatic British let down their hair and plunge into an orgy of fun which one would normally associate with the people of more exuberant nations.

Complete strangers wish one another a Happy Christmas as a parting greeting and the public houses are filled with revellers strenuously keeping up the spirit of the season of goodwill.

Few of these light-hearted souls will be aware that the celebration of Christmas had its origins in the pagan worship of the Sun or, for that matter, that the funny hats, the evergreens and the festive board have nothing whatsoever to do with Jesus Christ, the Prince of Peace, but rather with the older gods worshipped by our ancestors in the twilight world of pre-Christmas Europe.

It is strange to consider that the presence of pork on the Christmas table and the custom of carrying in the boar's head was once associated with the sacrifice of a sacred Boar to the Sun god. At the festival of Frey, the dispenser of rain and sunshine in the mythology of Northern Europe, a boar was a good luck offering for the New Year and its head, with an apple in its mouth, was borne into the banqueting-hall amid singing and the sound of welcoming trumpets. Later in history, the boar's head gave way to the goose and the turkey. But where this custom survives, it should be seen as one of the many curious ghosts of Christmas past.

Consider the evergreens and their modern counterparts: the paper--chains which festoon the house at Christmastide. The evergreen was once the symbol of immortality, declared sacred to the Teutonic nations, and given pride of place in celebrations associated with the Winter Solstice from which our modern Christmas is descended.

As a symbol, the evergreen means constancy and eternity, and even in the Orient we find that it expresses a similar idea, for the Japanese believe the evergreen needle brings longevity and prosperity. The holly, especially, brings happiness and friendship, but if kept in the house after New Year's Day misfortune is ordained. Generally speaking,

however, all evergreens must be taken down by Twelfth Night-- then all will be well.

When we look around the room that has been decked with the regalia of the Christmas party our eyes inevitably settle on one of the focal points, the mistletoe. In pagan times, it was customary to celebrate the death of the old year and the birth of the new by kissing under the mistletoe's berries. Old enemies were then expected to forget their quarrels and take a ceremonial kiss, promising to live in amity from that time forth.

It is not generally known that the mistletoe became a powerful life symbol because it grew' berries in winter when other plant life seemed dead. Once known as All Heal, it was employed as an ingredient in many folk medicines. It was the golden bough of the ancient Druids and, because of its association with sacrificial ceremonies, was outlawed by the Church as an emblem of paganism.

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Oddly enough, the sole exception was York Minster where a sprig of mistletoe was placed on the altar each Christmas. A general pardon for crimes remained in force throughout that city for as long as it remained there.

The central symbol of the Christmas scene, the evergreen Christmas tree, had its origins in Germany where St Boniface cut down a sacred oak which was worshipped by the pagans and, to placate them, offered a fir tree in its place. However, later research indicates that traces of a similar custom existed in other lands, notably Greece and Rome, where trees were decorated at the time of year later dedicated to Christmas. There is also reason for believing that the same or a similar custom was known in ancient Egypt.

The mystical heritage of Christmas is very strongly represented in one of the principal characters in the celebrations, Santa Claus, the embodiment of the spirit of goodwill. The name Santa Claus is in fact a corruption of the fifth century St Nicholas, the Bishop of Myra, who was honoured with special ceremonies by the Greeks and Romans on December 6th, later changed to December 25th.

This distinctly un- ghostlike genus of happiness was a 'reincarnation' of Odin, God of the Scandinavians who, on the conversion of Northern Europe to Christianity, was transformed first into St Nicholas and later into the modern Father Christmas.

Christmas has no equal as a religious feast; it is the most important as well as the most enjoyable festival of the entire year. Yet even the good things spread out on the table have their religious

aspects, particularly the mince-pies which were originally fashioned in the shape of small cribs in honour of the Christ Child.

Among the superstitions associated with mince-pies is one which demands that the Christmas reveller makes a pilgrimage among his neighbours and friends demanding the gift of a mince-pie wherever he calls. For each one eaten, so goes the tradition, the visitor may expect a month's good health for the ensuing year.

Originally, mince-pies contained a far more potent filling than mere mincemeat. They were stuffed with flesh of game hashed together with pickled mushrooms. One should always make a wish when taking the first bite of the first mince-pie of the season.

The Christmas pudding qualifies as a magical ritual in its own own right, for it is surrounded by the most curious ceremonies. Prior to the 18th century the pudding was known as Plum Porage and was a concoction of plums, spices, wines, meat broth and breadcrumbs. It was eaten in a semi-liquid state and only later in its history were the plums replaced by raisins.

To preserve good luck, the pudding should be stirred deasil or clockwise: a ceremony known to most psychic cooks. Lucky charms and silver coins have to be incorporated in the mix to bring good fortune to the eater, usually a silver coin, a silver thimble and a ring, with the following meanings: the silver coin brings good luck; the ring promises a happy marriage to the girl who finds it; while the thimble hints that she is likely to remain a spinster.

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The most interesting feature of Christmas pudding lore is the custom of setting fire to the brandy, so that the pudding can be brought to the table all aflame. This is a curious reminder that in ancient times special fires were lit at the midwinter feast to honour the Sun god.

One ghost which has been finally exorcised from the Christmas scene is the Dumb Cake which in times past was prepared by single girls for consumption on Christmas Eve. Its ingredients were salt, wheatmeal and barley, and it had to be baked in complete silence. It was carefully placed in the oven and the front door opened precisely at midnight. The spectre of the girl's future husband was expected to enter the house at that time and march into the kitchen to turn the cake. In some areas the cook would prick her initials on the cake and in due course her future husband would materialise to add his initials to hers. Alas, this custom seems to have vanished for ever.

The modern Christmas cake is still with us. It is supposed to have originated with a cake presented by the people of ancient Rome to their

senators. A custom among Scots demanded that the cook should rise in the early hours of Christmas Day and bake sowen (oatmeal) cakes. These were distributed to the family at Hogmanay. If a cake happened to break, bad luck followed, but if it remained unbroken the eater could look forward to a Happy New Year.

Although there is no clear-cut tradition that Christmas Day was ever associated with the giving of presents prior to modern times, it is known that a similar custom was observed by the Romans on New Year's Day. The Roman gift would have been a goodwill symbol only, consisting of branches of evergreen, but in time the presents became more lavish.

Many of the enjoyable rituals which involve our lives at Christmas time are but the shadow survivals or 'ghosts' of very ancient customs performed around the close of the old year and the birth of the new, and the feast of fire celebrated at the time of the Winter Solstice to honour the Sun god.

But the season of fire and light, as it is sometimes called, would be nothing without the Yule-log,for Christmas is also known as Yule, which was the Scandinavian feast of the Winter Solstice.

In the days of old, an oak log was cut down on Yule Eve, and borne with much ceremony into the house and rolled onto the huge fire that was to burn during the days of the Nativity, especially Christmas Day. Little did the pious Christians of the medieval world realise that originally it had been burned in honour of the god Thor and represented the sacred element: fire.

No doubt it was due to this association with the old gods that the hearth fire at Christmas assumed the important role which it retained until the advent of artificial forms of heating. The hearth was the centre for the telling of Christmas ghost stories and for those curious superstitions relating to the mysteries of fire.

Throughout Northern Europe there were traditions that the family ghosts returned at Christmas time to share the festival with their living relatives. In Brittany there was the custom of leaving food for the ghosts while the family attended church. In Scandinavia, stories were told of trolls (who were ogres not ghosts) returning at this

season to rattle the window-panes. In the British Isles there were contradictory beliefs, some people thought, erroneously, that no ghost had power to haunt during the Christmas season.

It is when the light is extinguished save for the glowing embers that the ghost-story teller comes into his own and, surrounded by the family, describes some ancient haunting which is calculated to chill the blood of his listeners. Traditional hauntings include the posthumous

adventures of Anne Boleyn who haunts her old homes during the Christmas season. Her ghost has been reported at Rochford Hall in Essex and Hever Castle in Kent, wandering headless during the 12 days of the festival.

There are a number of cheerless proverbs which surface at the season of goodwill, as when someone observes, 'A green Christmas brings a full church-yard,' possibly to counteract any excessive exuberance among the party.

However, the children turn to less ghostly rituals, including divination to discover the future. Each of them cuts an apple and counts the pips. The one whose apple has the most pips can look forward to the most happiness in the 12 months ahead.

And so young and old join in quiet communion with Christmas-es past, present and future, united in quaint ceremonies whose origins are lost in history - a celebration presided over by ancestral spirits who have been lured into the home from outer darkness by the glow of the pagan fire.

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A Yule Mythos
The Bard
Thu 23 Dec 93
From "The Mystery of the Bards: The Book of the Fool"

"Hey! Wake up there!"

The Fool opened His eyes, stretched, and rolled over on the soft grass of the Summerland.

"I suppose you're talking to me?" he murmured.

"I certainly am!" The Lady, shimmering in Her Aspect as the Goddess of Love, smiled at Him. Had He been human, that smile would have sent Him into a transport of happiness. As it was, He felt a little shiver of joy run on catfeet down his spine.

"What's up?" He got to His feet, brushing back his hair.

"What's up? WHAT'S UP?" The Lady looked at Him in disbelief. "Dummy! It's almost Your birthday!"

The Fool looked puzzled for a moment. "My birthday? I thought We have been....for always. We don't -have- birthdays, do we?"

The Lady grinned, shifting into the Nymph for a delightful moment. "No, we don't, but Humanity likes to give Us birthday parties, and yours is probably the biggest.....so you need to get moving!"

"So I do! And this Aspect is probably one of my favorites!" The Fool jumped in the air, landing on His hands in a perfect handstand with a jingling of bells. Then he took His hands off the ground, and hung suspended, upside down, in mid-air. One leg was folded at the knee.

"Can You stand on Your head?" He grinned.

"Not with -this- dress on!" She laughed.

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Humming a tuneless melody. the Fool strode thru Summerland, and thru the cloudy space between the Worlds of the MultiVerse, finally ending up on a small, very green-and-blue planet that the natives called "the Earth."

"It's My Birthday a-comin'!" He shouted, and there was a stirring, and a movement. The Life that was locked in the grip of Winter remembered that Spring would come, as it always will, and the half of the world that was in Summer gave a little quiver of happiness.

He went to a Place, and put on the suit, and the Aspect to fit it. He hitched the nine animals to His sleigh, grooming them with loving hands. Then He loaded it with gifts for all the people of the Earth. He was helped by quite a lot of the smaller elves, who found the game most enjoyable. Most of these gifts were toys, but many of them were

practical, useful things. Some, like Love, and Peace, and Happiness, were quite insubstantial....but they were His Gifts nonetheless.

He laughed. No longer slim, but chunky (if not fat), and dressed in a red suit lined with white fur, His laughter was a "Ho! Ho! Ho!" of gladness that rolled over the Earth.

He spent the next instant of Time ("And what a clever concept Time is," He thought in self-congratulation) delivering His gifts, riding the sleigh to the music of tiny bells thru the Night.

"Good Yule! Merry Christmas! Happy Hanukka! Io Saturnalia! Hail Mithras! Welcome Cernunnos!" He shouted.

"And a Happy Birthday to Me," He added under His breath, with a grin.

He landed the sleigh, and unhitched His animals. Each one was Named, and each one nuzzled Him as an old friend. The last was younger then the rest, and full of energy, bounding across the Place like a puppy in a warm kitchen. The red light from his nose reflected on the snow, and gave a joyful light that lit the sky in a glowing aurora.

The Fool laughed at the sight, and hung up His suit, and took off the Aspect, and returned to the Summerland over the paths He knew so well.

"Well," She said, "Did everything go all right?"

The Fool leaned back against a tree and watched a butterfly land on His nose. "Yep. Got all My presents delivered. Did the usual sleigh-and-reindeer thing with the red suit and all.....great fun! I sure like to see the children happy."

"Well, You sure are bass-ackwards sometimes!" The Lady shook Her finger at Him in mock anger.

"Huh? Whattya mean?" The Fool was puzzled.

"Well....everybody else -gets- presents for their birthdays. You gotta reverse it and give presents away!"

The Fool giggled, and said, "That's my Nature, dearest. By the way, your fly's open."

The Lady looked down and reached to zip up Her fly, and then did a perfect double-take.

"But....I don't -have- a fly!"

And the Fool leaned back against the World Tree and laughed and laughed and laughed.

Thus it was, and so it is, and evermore shall be so!

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Information about The Mysts of Annwfn (who publishes NightScapes), can also be obtained by contacting the above

information.

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THE LEGEND OF THE MAIDEN

The Mysts of Annwfn
Book of Shadows

In Ages long past, the lovely Lady Brighid came to Hibernia to dwell in that land among her people. She brought to them many special treasures from the Outer Realms to enrich their lives. She gave them the art of Smithcraft, Poetry, and Inspiration. Brighid also shared a sacred Cauldron that overflowed with inspiration and love. She was adept at the healing arts, and in the Magick of Medicine. Her people loved her deeply, and kindled a fire in her honor which was constantly attended by nineteen maidens, and was never allowed to go out.

The Lady Brighid eventually became a mother, and her people rejoiced, knowing their lands would be fruitful just as their Goddess was fertile. However, Brighid also knew the misery of loss. When one of her beloved sons was killed, the whole land wept. She lamented so deeply that she invented "keening," the mournful song of the bereaved women of Erin. Her Flame burned so brightly, however, that happiness soon returned to the land. She bestowed upon her people, yet, another gift: The Art of Whistling.

However, in the fullness of time, the beloved Lady could no longer dwell openly with her people, and she made her home in the Sidhe. There, she would dwell close to her people and her land, and they could call upon her name at the appointed times, and keep her Flame burning within their hearts.

The Eternal Flame continues to burn!

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The following ritual derives from The Mysts of Annwfn Book of Shadows, and was publicly conducted by Goddess Moon Rising Coven in San Diego, Ca. on Imbolg, 1988, and by The Mysts of Annwfn Coven in Mesa, Az. at Pagan Arizona Network's Imbolg celebration in 1993.

This ritual appeared in NightScapes, Vol. 1, No. 5 (a journal of

Magick, Paganism and the Occult). Subscriptions are $13.00 a year/six issues, sample copy $3.00. Write to: NightScapes, P.O. Box 4559, Mesa, Az 85211-4559. Phone (602) 898-3551.

Information on The Mysts of Annwfn (who publishes NightScapes), may also be obtained by contacting the above information.

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CANDLEMAS RITUAL

Mysts of Annwfn
Book of Shadows

The following ritual calls for the participation of eight people, and is best performed at a large gathering. The participants include: The Maiden Goddess, the Young Lord, the High Priestess, the High Priest, and the four Watchtowers.

Specific items needed for this ritual are: a Crystal Ball, a cross of rushes, a mat, a basket, a phallic wand, a sprig of evergreen, pieces of paper, cakes, wine, and basic Altar and ritual equipment. All participants shall write upon the paper things and qualities they wish to gain during the coming season, and then place them in the basket prior to ritual.

Candlemas is the festival of the Flame, and is best performed at night. This is Brighid's celebration. Winter is bade farewell, and as Spring approaches, it's a time to think of love.

* * * * *

All members of the ritual enter the Circle except for the Maiden. She should be wearing white, and is adorned with a garland of flowers in her hair. She stands out of sight, awaiting her cue. All attendants of the ritual should line the outer ring of the Circle, leaving a walkway into it. The Young Lord is to position himself among the attendants.

The High Priest starts the ritual by saying:

The young Sun King now begins to feel the first stirring of desire for the Lady. The Goddess patiently awaits her future lover. The Rites of Spring are near, and the year is in its waxing phase. The Sun's presence is ever-more increasing and the darkness runs and hides.

The Invocation of the Four Quarters comes next, starting with the East:

We welcome the Guardians of the East. Your breath of life is sacred, and greetings to the lovely Fand, the Pearl of Beauty, and gracious Olwen, the White Lady of the Day. Your presence is

most welcome at this Festival of Imbolc!

South:

We welcome the Lords of the South. Your warmth flows through us all, and greetings to the Honored Lady Brighid, and to beautiful Branwen, the White Bossomed One. Your presence is most welcome at this Festival of Oemlic!

West:

We welcome the Holy Ones of the West. Your moisture is

refreshing and precious to life, and greetings to our Queen Arianrhod of The Silver Wheel, and sweet Aine of the Wisps. Your presence is most welcome at this Festival of Lights!

North:

We welcome the Watchers of the North. Your power and wisdom is ours, and greetings to the Wise Cerridwen of Lake Tegid, and to the desirable Rhiannon of the Netherworld. Your presence is most welcome at this Festival of Candlemas!

The High Priest continues:

From now to Beltane, is the pathway less dark. Thus, shall the journey be made through to Beltane, renewed in strength and happy in love.

The High Priestess now turns slowly, addressing those assembled. As she speaks, the Maiden walks slowly into view down the processional towards the Circle, until she stands at the Northern Gateway. She is holding the Cross of Rushes. The High Priestess says:

Long Winter is now passing away and the buds will soon swell on the Apple tree bough. The Earth gladly receives the plow in preparation for the celebration of life. For the Queen and the King will begin to wear the garden's green and will speak in a single voice!

The High Priest acknowledges the physical presence of the Maiden, and exclaims:

Behold!!! Brighid has come! Brighid is welcome!

The Maiden enters the Circle and lays the Cross on a mat situated just South of the Altar. She says:

Greetings to you, not only from myself, but from the Mother and the Crone as well. All seasons of the Earth are important and must have their course.....but now, I weary of Winter, and I long for the greenness of Spring, and all that it encompasses. I

strongly desire the companionship of my Lover-to be!

She searches the Circle of people and draws him out. She kneels before him and invokes the God Lugh:

Lord of Death, Resurrection, Life, and the Giver of Life! Lord who is within us, whose name is Mystery of Mysteries! Descend we pray thee, upon thy servant and Priest!

Lugh, after indwelling the Priest, now moves over to the Altar, picks up the Phallic Wand, and places it on Brighid's Bed (the mat). The Maiden addresses the God:

I grow weary of the darkness. Let's join to hurry Winter along its way so we can enjoy the pleasures that await us! (She motions to the mat).

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The God starts the Balefire in the South, and while doing this, the Maiden sweeps the Circle three times while everyone chants:

Return, return, return, return
The earth, the water, the fire, and the air.

At an appropriate time, the singing comes to an end and the God says:

The Key to unlocking Winter's hold is to erase its memories!

He now holds up a sprig of evergreen and hands it to the Maiden Goddess. She tosses it into the Balefire. She then picks up a basket full of everyone's desires and wishes for the coming season, and says:

Behold! In my hands I carry Hopes and Wishes for the coming seasons. I place them in this fire and as quickly as the memories of Winter fade, let the Hopes and Wishes just as quickly take root!

She tosses them into the Balefire, and Lugh now says:

My dear Lady and Lover-to-be, do us great honor by gazing into the Crystal and give your people words they can hold as their own!

Brighid picks up the Crystal Ball and holds it between her hands. She gazes into it momentarily before saying:

All the gods are one God, and the goddesses, one Goddess, and there is but one Initiator. And to every man, his own Truth, and the God within.

Upon hearing this, he smiles and says:

Come! Let's feast and make merry on this great occasion!

The High Priestess steps in front of the altar and raises the water and Wine. She faces North and says:

In celebration of Brighid's Day, we open the Moongate and let the Westwind blow! We bring Water, life's elixir, to refresh ourselves. We bring the Fruit of the Vine, the drink of the gods! Let us sip and enjoy. Hail to fair Brighid!

The High Priestess now picks up the plate of cakes and says:

Upon this plate are gifts from Erin! Farrels for us to enjoy! Let us eat and remember the Gods. These are holy Sabbat Cakes. They bring us sustenance and fill the hunger. Blessed Be Brighid's Feast! Let us dance in joy and mirth!

The High Priestess now raises the honey as all say:

Here is the Sweet Nectar! Sacred to the Gods!

All now partake of the Cakes and Wine. Sing songs, dance, and do anything else that feels appropriate. (Brighid's Day is a traditional time for initiations). When the celebration is winding down, the God, taking the Maiden Goddess into his arms, declares:

Now that we all have feasted and made merry, come with me now, our bed of Love awaits us!

The Maiden, protesting lightly, responds:

Oh! How I've longed for you through the Dark days of Winter! But My Love, though our bed is ready, we still must wait a short while. Our time of Union is not yet upon us, but the Rites of Spring, and of Beltane, are not far off!

The Sun King looks slightly disappointed, but smiles lovingly at her. They embrace and kiss passionately, while everyone starts to sing, "Lady Weave Your Circle Tight." While the song continues, she slowly leaves his arms and exits the Circle. He follows her, not wanting her to leave, but stops at the Circle's edge. She turns and says to him:

My Heart is with you, and Destiny will bring us back together soon! As the Cup is to the Knife, so am I to you!

She now disappears out of sight, and the singing shall die down. The High Priest now says:

Even though the Maiden has departed, her presence continues to increase! Light chases away the Darkness, and soon, the

Maiden shall reign Supreme! The Winter grows short, and the leaves shall return to the trees! New Life shall spring forth, and New Love along with it! The Wheel turns, and the Young Lord and his Lady shall meet to consummate their Love. So ends this prelude to Spring! May the coming season bring you much joy and happiness!

The Watchtowers are now given their release:

Farewell to the Watchtowers of the North, and to Rhiannon and Cerridwen. May we depart in love and peace until we gather again.

West:

Farewell to the Holy Ones of the West, and to Queen Arianrhod and Aine. May we depart in love and peace until me gather again.

South:

Farewell to the Lords of the South, and to Branwen and the Maiden Brighid. May we depart in love and peace until we gather again.

East:

Farewell to the Guardians of the East, and to Olwen and Fand. May we depart in love and peace until we gather again.

Everyone:

Merry meet, and merry part, and merry meet again!

References for inspiration:

Gwydion Pendderwen
Dion Fortune
Janet & Stewart Farrar
Marion Zimmer Bradley

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NOTE: this file only goes up to 'L'. Any help in locating the second half of this file would be greatly appreciated.--
postmaster@sacred-texts.com

An Herbal "Quick Reference"

Acicia - Protection, Psychic Powers
Adam & Eve Roots - Love, Happiness.
Adders Tongue - Healing
African Violet - Spirituality, Protection
Agaric - Fertility
Agrimony - Protection, Sleep
Ague Root - Protection
Alfalfa - Prosperity, Anti-hunger, Money
Alkanet - Purification, Prosperity
Allspice - Money, Luck, Healing
Almond - Money, Prosperity, Wisdom
Aloe - Protection, Luck
Aloes, Wood - Love, Spirituality
Althea - Protection, Psychic Powers
Alyssum - Protection, Moderating Anger
Amaranth - Healing, Protection, Invisibility
Anemone - Health, Protection, Healing
Angelica - Exorcism, Protection, Healing, Visions
Apple - Love,Healing, Garden Magic, Immortality
Apricot - Love
Arabic Gum - Purify negativity and evil
Arbutus - Exorcism, Protection
Asafoetida - Exorcism, Purification, Protection
Ash - Protection, Prosperity, Sea Rituals, Health
Aspen - Eloquence, Anti-Theft
Aster - Love
Avens - Exorcism, Purification,Love
Avocado - Love,Lust,Beauty
Bachelor's Buttons - Love
Balm, Lemon - Love,Success, Healing
Balm of Gilead - Love,Manifestations,Protection,Healing

Bamboo - Protection, Luck, Hex-Breaking, Wishes
Banana - Fertility, Potency, Prosperity
Banyan - Luck
Barley - Love, Healing, Protection
Basil - Love, Exorcism, Wealth, Flying, Protection
Bay - Protection, Psychic Powers, Healing, Purification, Strength
Bean - Protection, Exorcism, Wart Charming, Reconciliations, Potency, Love
Bedstraw/Fragrant - Love
Beech - Wishes
Beet - love
Belladonna - astral projection *DEADLY POISON!!
Benzoin - Purification, Prosperity
Bergamot, Orange - Money
Be-Still - Luck
Betony/wood - Protection,Purification,Love
Birch - Protection, Exorcism, Purification
Bistort - Psychic Powers, Fertility
Bittersweet - Protection, Healing
Blackberry - Healing, Money, Protection
Bladderwrack - Protection, Sea Spells, Wind Spells, Money, Psychic Powers
Bleeding Heart - Love
Bloodroot - Love, Protection, Purification
Bluebell - Luck, Truth

Blueberry - Protection
Blue Flag - Money
Bodhi - Fertility, Protection, WIsdom, Meditation
Boneset - Protection, Exorcism
Borage - Courage, Psychic Powers
Bracken - Healing, Rune Magic, Prophetic Dreams
Brazil Nut - Love
Briony - Image Magic, Money, Protection
Bromeliad - Protection, Money
Broom - Purification, Protection, Wind Spells, Divination
Buchu - Psychic Powers, Prophetic Dreams
Buckthorn - Protection, Exorcism, Wishes, Legal Matters
Buckwheat - Money, Protection
Burdock - Protection, Healing
Cabbage - Luck
Cactus - Protection, Chastity
Calamus - Luck, Healing, Money, Protection
Camellia -Riches
Camphor - Chastity, Health, Divination

Caper - Potency, Lust, Luck
Carawy - Protection, Lust, Health, Anti-theft, Mental Powers
Cardamon - Lust, Love
Carnation - Protection, Strength, Healing
Carob - Protection, Health
Carrot - Fertility, Lust
Cascara Sagrada - Legal Matters, Money, Protection,
Cashew - Money
Castor - Protection
Catnip - Cat Magic, Love, Beauty, Happiness
Cattail - Lust
Cedar - Healing, Purification, Money, Protection
Celandine - Protection, Escape, Happiness, Legal Matters
Celery - Mental Powers, Lust, Psychic Powers
Centaury - Snake Removing
Chamomile - Money, Sleep, Love, Purification
Cherry - Love, divination
Chestnut - Love
Chickweed - Fertility, Love
Chicory - Removing Obstacles, Invisibility, favors, Frigidity
Chili pepper - Fidelity, hex Breaking, Love
China Berry - Luck
Chrysanthemum - Protection
Cinchona - Luck, Protection
Cinnamon - Spirituality, Success, Healing, Power, Psychic Powers, Lust, Protection, Love
Cinquefoil - Money, Protection, Prophetic Dreams, Sleep
Citron - Psychic Powers, Healing
Cloth of Gold - Understand animal languages
Clove - Protection, Exorcism, Love, Money
Clover - Protection, Money, Love, fidelity, Exorcism, Success
Club Moss - Protection, Power
Coconut - Purification, Protection, Chastity
Cohosh,Black - love, courage,protection,potency
Coltsfoot - Love,Visions
Columbine - Courage,Love
Comfrey - Safety during travel, Money
Copal - Love, Purification
Coriander - Love,Health, Healing

Corn - protection,luck, divination
Cotton - Luck,Healing,Protection,Rain,Fishing Magic
Cowslip - Healing,Youth,Treasure Finding
Crocus - Love, Visions
Cubeb - Love

Cuckoo-flower - Fertility,Lover
Cucumber - Chastity,Healing,Fertility
Cumin - Protection,Fidelity, Exorcism
Curry - Protection
Cyclamen - fertility,Protection,Happiness, Lust
Cypress - Longevity, Healing, Comfort,Protection
Daffodil - Love,Fertility, Luck
Daisy - Lust,Luck
Damiana - Lust, Love, Visions
Dandelion - Divination,Wishes,Calling Spirits
Datura - Hex Breaking,Sleep,Protection
Deerstongue - Lust, Psychic Powers
Devils Bit - Exorcism, Love, Protection, Lust
Devils Shoestring - Protection, Gambling, Luck, Power, Employment
Dill - Protection, Money, Lust,Luck
Dittany of Crete - Manifestations, Astral Projection
Dock - Healing,Fertility, Money
Dodder - Love,Divination,Knot Magic
Dogbane - Love
Dogwood - Wishes, Protection
Dragons Blood - Love,Protection,Exorcism,Potency
Dulse - Lust, Harmony
Dutchmans Breeches - Love
Ebony - Protection, Power
Echinacea - Strengthening Spells
Edelweiss - Invisibility, Bullet-Proofing
Elder - Exorcism,Protection,Healing,Prosperity,Sleep
Elecampane - Love,Protection,Psychic Powers
Elm - Love
Endive - Lust,Love
Eryngo - Travelers Luck, Peace, Lust, Love
Eucalyptus - Healing,Protection
Euphorbia - Purification, Protection
Eyebright - Mental Powers, Psychic Power
Fennel - Protection, Healing, Purification
Fenugreek - Money
Fern - Rain Making, Protection,Luck,Riches,Eternal Youth, Health, Exorcism
Feverfew - Protection
Fig - Divination,Fertility, Love
Figwort - Health,Protection
Flax - Money, Protection,Beauty,Psychic Powers, Healing
Fleabane - Exorcism, Protection, Chastity
Foxglove - Protection
Frankincense - Protection, Exorcism, Spirituality
Fumitory - Money, Exorcism

Fuzzy Weed - Love,Hunting
Galangal - Protection, Lust, Health, Money, Psychic Powers, Hex breaking
Gardenia - Love, Peace, Healing, Spirituality
Garlic - Protection, Healing, Exorcism, Lust, Anti-Theft
Gentian - Love, Power
Geranium - Fertility, Health, Love, Protection

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Ginger - Love, Money, Success, Power
Ginseng - Love, Wishes, Healing, Beauty, Protection, Lust
Goats Rue - Healing, Health
Goldenrod - Money, Divination
Golden Seal - Healing, Money
Gorse - Protection, Money
Gotu Kola - Meditation
Gourd - Protection
Grain - Protection
Grains of Paradise - Lust, Luck, Love, Money, Wishes
Grape - Fertility, Garden Magic, Mental Powers,Money
Grass - Psychic Powers, Protection
Ground Ivy - Divination
Groundsel - Health, Healing
Hawthorn - Fertility, Chastity, Fishing Magic, Happiness
Hazel - Luck, Fertility, Anti-Lightning, Protection, Wishes
Heather - Protection, Rain Making, Luck
Heliotrope - Exorcism, Prophetic dreams, Healing, Wealth, Invisibility
Hellebore,Black - Protection *POISON*
Hemlock - Destroy sexual drives *POISON*
Hemp - Healing, Love, Vision, Meditation
Henbane - POISON Not used
Henna - Healing
Hibiscus - Lust,Love, Divination
Hickory - Legal Matters
High John the Conquerer - Money, Love, Success, Happiness
Holly - Protection, Anti-Lightning, Luck, Dream Magic
Honesty - Money, Repelling Monsters
Honeysuckle - Money, Psychic Powers, Protection
Hops - Healing, Sleep
Horehound - Protection, Mental Powers, Exorcism, Healing
Horse Chestnut - Money, Healing
Horseradish - Purification, Exorcism
Horsetail - Snake Charming, Fertility
Houndstongue - Tying dogs tongues
Houseleek - Luck,Protection, Love

Huckleberry - Luck, Protection, Dream Magic, Hex Breaking
Hyacinth - Love, Protection, Happiness
Hydrangea - Hex Breaking
Hyssop - Purification, Protection
Indian Paint Brush - Love
Iris - Purification, Wisdom
Irish Moss - Money, Luck, Protection
Ivy - Protection, Healing
Jasmine - Love, Money, Prophetic Dreams
Jobs Tears - Healing, Wishes, Luck
Joe-pye weed - Love, Respect
Juniper - Protection, Anti-theft, Love, Exorcism, Health
kava-Kave - Visions, Protection, luck
knotweed - Binding, Health
Ladys mantle - Love
Ladys slipper - Protection
Larch - Protection, Anti theft
Larkspur - Health, Protection
Lavendar - Love, Protection, Sleep, Chastity, Longevity, Purification, Happiness, Peace
Leek - Love, Protection, Exorcism

Lemon - Longevity, Purification, Love, Friendship
Lemongrass - Repel snakes, Lust, Psychic powers
Lemon Verbena - Purification, Love
Lettuce - Chastity, Protection, Love, Divination, Sleep
Licorice - Love,Lust, Fidelity
Life Everlasting - longevity, Health, Healing
Lilac - Exorcism, Protection
Lily - Protection, Breaking Love spells
Lily of the Valley - Mental Powers, Happiness
Lime - Healing,Love,Protection
Linden - Protection, Immortality, Luck, Love, Sleep
Liquidamber - Protection
Liverwort - Protection
Liverwort - Love
Looestrife - Peace,Protection
Lotus - Protection, Lock-Opening
Lovage - Love
Love Seed - Love,Friendship

HOUSE BLESSING

Assemble:

1. Salt & Water
2. Incense (fire and air)
3. Milk & Honey
4. Oil (for anointing)
5. Wine (for offering)
6. Bells, Pots, Pans, Whistles, etc.

Cast a circle in the main room (livingroom) and after casting, visualize the circle expanding to include the entire house. Call upon the spirits and energies living in the house (or apartment). Invite those who will be harmonious with the new household and its energies to remain. Invite/ask those who will be happier elsewhere to depart. Release all "energies" not compatible with the new household. (This may be expressed as a "release" in order to unbind anything that may be stuck.)

Then call upon, greet, and invite ancestors, patron deities, and all harmonious spirits and energies to dwell in the house as they please.

Gather up the pots, pans, and all the noise-makers. Go to each door and window, not forgetting the fire-place and dog-door, making as much racket as humanly possible--to shoo out anything unwanted. (This is hysterical fun, and also raises lots of energy for the next important step.) Go again throughout the house and at each portal (door, window, etc.) sprinkle salt-water and cense, saying: "By the Elements I purify and charge this portal." Then anoint the portal with milk and honey, saying: "By Milk and Honey I ensure prosperity and peace within this place." Finally, anoint the portal with oil, saying: "With Oil I seal this portal and protect all within." At the front door a special prayer is said, asking the guardian deities (God & Goddess) to freely grant entry to all frien ds and loved ones, and to prevent passage (turn aside) to any who would do harm." Then, if it's a house--pour wine across the width of the threshold; if it's an apartment anoint the threshold with light touches of wine.

The house-holders then each take a sip of wine, leaving some as an offering to the Gods, and the Circle should be closed. The remaining wine, milk, and honey should be offered to the Gods. (In our case to

the fruit tree and the oak tree in our yard.)

Addenda: This is very effective if done as part of a house-warming party, followed by much feasting. It has also been done very effectively by two people. It only takes about 30 minutes to do a large house. You _can_ take the time.

Do make certain to "ground" afterward, by closing the circle and by eating. This ritual can "stir" up everybody and make the house feel full of "buzzy" energy.

2567

By: Pirate Jenny
To: All
Re: Re: House Blessing notes

In the spirit of house blessings, and because I'm basically a kitchen witch at heart, and like little projects over serious ritual, I offer some selections gleaned from Cunningham's The Magical Household. I'm typing these without permission but with the hope that they'll inspire you to pick up the Cunningham book, because it's wonderful stuph... :>

For the doorway:

o Suspend over the door a fresh sprig of dill, tied with a blue cord (or red, if you prefer), to prevent those who mean you harm from entering.

o Cross two needles, and stick into or tie onto a corner of your doormat, to prevent evil from entering.

o Grind Dragon's Blood herb into a powder and sprinkle it on door and window sills, to protect your house from harm.

"Witch Bottles"

o Powder some more Dragon's Blood herb with a small quantity of sugar and salt, and place in a small corked or screw-lidded bottle. Shake and seal with red wax, then place it where it won't be found (or at least not easily seen). This will ensure harmony and peace within the house.

o Place three new needles, three new pins, and three new nails in a glass jar. Fill with salt and shake vigorously nine times. Seal with white wax and place in kitchen cupboard where it will not be seen. This protects your food from contamination.

o Gather rosemary, along with several needles and pins, into a small glass jar with a tight-fitting lid or cork. When full, pour in red wine and shake. Seal with black or red wax, and place in an inconspicuous place in the apartment. If you own your own house, bury this at the furthestmost corner of your property. The book also adds this:

As you're filling the jar, say these words...
"Pins, needles, rosemary, wine,
In this witch's bottle of mine;
Guard against harm and enmity;
This is my will; so Mote it Be!"

Personally, I'm not hip on anything but, "Hey, Gods? It's me again", but I know, I'm CONSIDERABLY less formal than most!

2568

An Anti-Theft Sachet

o Mix caraway, rosemary, juniper berries, and elder leaves or mistletoe, and place into white square of cloth. Tie with white yarn and hang prominently. I'd assume either at the place you think thieves are most likely to enter--this being an anti-theft sachet--or at every entrance and doorway. This will require more cloth and more herbs, but most of the above are fairly inexpensive.

Finally, on Moving Day itself:

o Bring two things into the house first: a small amount of salt, half to be scattered upon crossing the threshhold, and a small loaf of bread. Break the bread into as many pieces as you have people moving in, with one extra piece for the gods' portion. Sprinkle a dash of salt on each piece; share, when you have a moment. (I'd say have water on hand as well--at the very least, to clear the salt!) Next, bring in an apple and do the same thing--Cunningham recommends a fruit and cheese basket--I'd stick with just the apple and maybe a few slices of cheddar, or something. Lastly, bring in a sturdy chair and place it either near the apple and bread bits, or facing the door. This ensures that you will never know poverty, for there is bread and salt, hunger, for there is fruit (and cheese), and instability (for there's your stable chair guarding the door. After that, heave and lift until you're moved in!

A Note: I think ritual is very important, and I do admire rituals I've picked up here and those I've found on my own. In the long run, though, I know myself well enough to think that if I have to wait for a certain day and have a certain robe on, or need a special tool or altar lay-out, it'll never happen. But I can put my hands on needles, pins, wine and spices at virtually any time, and can easily make up witch's bottles for the shelves and cupboards, sachets for the windows, and incenses for household protection and cleansing. These simple items can have just as much power as just about any major ritual, and are sometimes easier to "whip up" for the busy pagan... :>

Cleansing Incense

2 parts Dragon's Blood
1 part Valerian Root
1 part Sulphur
1 part Asafoetida
In conjunction with any banishing ritual this WILL remove ANY psychic or magical impression from your home. Then you can start fresh filling it with the energies you want.
It may sound strange but it works! (Though it WILL GAG a Maggot!)
.....
2569

WARRIORS

** Gwydyon Masengale, P.O.Box 4, Tolleson, Az 85353**

A Warrior is born with Three Things,
A Body, A Mind, and A Spirit...

With these three things a Warrior is to build a Life,
A Life of Balance, A Life of Peace, A Life of Will.

A Warrior is born with Three Things,
A Body...

Speed, Dexterity, and Reflexes, these are the gifts of the Gods to A Warrior. Skills can be learned, but the gifts are rare, and are to be honed to the sharpest of edges and used to build...
A Life of Balance.

A physical battle is quite simply an exercise, in which A Warrior is given the opritunity to use the gifts of the Gods, and test the skills learned on this plane. It will at times be necessary to use the gifts and the skills knowen to A Warrior to build...
A Life of Peace.

Through training, the development of the gifts and skills combined can become a formidable weapon. Perfect Balance, Peace of Mind, and An Indomitable Spirit are necessary for A Warrior to build...
A Life of Will...

A Warrior is born with Three Things,
A Mind...

Intellect, Creativity, and Common Sence, these are the compasses and maps given A Warrior to help in navigating this existance. In life A Warrior will make mistakes. The way these mistakes are handled will set the tone of countless lives determining the measure of A Warrior's steel. A Warrior will accept responsibility for the actions taken, learn from them, and use the experiance to build...
A Life of Balance.

A Warrior must constantly endeavor to learn all that is to be learned

of the path ahead, always drawing inspiration from the path which lies behind. For strength is the knowledge drawn from the past, and discretion is the wisdom of the future which empowers the Warrior to build...
A Life of Peace.

A Warriors mind is to be constantly sharpened, for the mind alone IS the most formidable weapon the Warrior will ever posses. The balance of knowledge and wisdom is the temporing of the steel that makes A Warrior, lending the strength necessary to build...
A Life of Will.

A Warrior is Born With Three Things,
A Spirit...

A Warrior will carry a shield of Honor. The strength of which is in perfect balance with the Honor of the Warrior.

The Warrior will carry a sword of Truth. With an edge that mirrors the

inner peace and honesty of the Warrior.

A Warrior will wear a helmet of Integrity. With power matched only by the will of the Warrior.

While battles can be fought and won with the well trained body. While wars can be waged and won with the tempored and sharpened mind. The most perilous test A Warrior will face is the test of the Spirit. Here the Gods give no gifts. A Warrior will have only the strengths of the spiritthat have been developed in the short life on the physical plane.

A Warrior is born with Three Things,
A Body, A Mind, and A Spirit...

With these Three Things A Warrior must build a Life,
A Life Eternal...

My Name is Nite Hawk,

A pledge
By: Judy Harrow

The ceremony originated with Judy Harrow and one of her coveners who co-wrote the dedication ritual. During the ritual, the dedicant is asked several questions and is expected to respond in whatever way s/he feels appropriate.
I will include all the questions here for completeness sake:

1. Do you understand that Witchcraft is the Priesthood of the Old Gods and Old Ways of Nature, and that every Witch is a Priestess or Priest?

2. Do you understand that initiation into that Priesthood will change your life forever, in ways that you cannot now forsee?

3. Do you understand what priesthood requires: that, if you become a Witch, you serve the Lady and the Lord by serving Their People, to the fullest of your ability?

4. Knowing these things, do you want to study Witchcraft and its related arts until you know enough to decide whether this is truly your Path?

5. Do you understand that Witchcraft is one of many means to serve the Old Gods and awaken the Old Ways, and that even if this is not your way after all, you may learn and grow while you are here? Can you accept that the decision may be, "No?"

6. Teaching what I love is a great joy. But I can only teach in joy if I know that what I love will be used and shared with care and honor. Before I am willing to teach you, there are three things and a fourth that you must promise me:

Will you respect and protect the confidence of all who you meet
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in this Circle and all who seek our aid, revealing their identities to no one except by their explicit permission?

7. Will you practice and teach the Craft for love alone, using this knowledge or teaching it only as a free gift, as I give it now to you, never accepting payment for it in money or goods or labor?

8. Will you promise never to use what I teach you to affect another person, avoiding not only baneful magic but all well-intentioned

meddling, unless you have that person's explicit permission?

9. And if time brings fullness, as all here hope and expect it will, when you teach new students of your own, will you require these three pledges of them, along with their pledge to similarly bind their own students, so that all that spring from this line may be so pledged?

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MEAD: THE BREW OF THE GODS!

Lewis Stead

Mead is the oldest alcoholic drink known to mankind. More recently it has been taken up in the Pagan and other .alternative. communities such as the SCA as a favorite for years. It's a form of wine made with a honey instead of grape juice. Mead is most often associated with the Vikings and in the Pagan community with modern day Norse Paganism or Asatru.

Mead is an important part of the Asatru religion and has a place in both of the major Norse rituals: the blot and the sumble. The sumble is a drinking ritual where stories, oaths, and poetry are shared and mead.s function here is obvious. In this day and age mead is even more important to the blot or sacrifice ritual. The blot is actually quite simple. A God or Goddess is called upon and a sacrifice is poured in their honor. In ancient times this was most often an animal sacrifice and blood was poured out onto the ground or altar. Today an alcoholic beverage of some kind is the usual sacrifice. This is not only an adjustment to modern feelings about animal sacrifice, but is appropriate from an esoteric point of view as well. In ancient times the Norsemen were primarily farmers and an animal would have been a product that they had raised. Also, sacrifices were not a wasting of the animal, merely given to the Gods and left to rot, but were usually feasts where the Gods got their portion and the humans their own. Today mead making has been a frenzied activity among Norse Pagans, and it is most appropriate that something be sacrificed to the Gods which has been made by your own hands in a sacred manner. Mead fits the bill. It has the immediate links to our farming ancestors, but it can be easily made from household items in even a small apartment.

While we really don.t know a great deal about how the ancients viewed mead, other than as an intoxicant, we do have a few clues. One interesting item to start with is that mead was apparently sometimes strained through rye, which contains the hallucinogenic chemical ergot. This may offer some insights into Seidhr, a Nordic shamanic practice, and the frenzy of the berserkers. Another interesting item is that Frey, a God of farming and harvest, was said to have two close companions, Bygvir and Beyla. Bygvir was the spirit of the barley and Beyla of the honey . both important Gods to brewers and appropriate companions for the God of fertility.

Finally, we have a few myths involving mead directly. Mead was known as Kvasir.s blood and it.s primary association was with

wisdom. Kvasir was a being who was the wisest in all the universe, but he was killed and a mead created out of his blood that when drank brought the drinker wisdom. Aegir, a God of the Sea, was held to be the patron of brewing and the finest of mead and ale for the Gods to drink in Valhalla. Odin is said to never eat, but to exist purely on mead, just as the Greek Gods had their nectar.

Even if it were not for any mythological importance, mead is of interest to the modern brewer because it is easy to produce and delicious. One merely introduces a yeast to the sugary liquid, and the yeast converts the natural sugars into alcohol. After all the sugar is converted, the yeast dies off and the wine can be bottled. However, this is not always as easy as it sounds.
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The largest problem in brewing is keeping inappropriate yeasts out of the drink. While the correct wine (or beer) yeasts eat sugar and excrete alcohol, other yeasts produce vinegar instead. Because of this it is absolutely vital to keep all brewing equipment absolutely sterile. This is the most important thing you can do in brewing. All the great equipment purchased as your wine making shop and the finest ingredients cannot beat a glass jar filled with welfare honey if the former is contaminated and the latter sterile. There are two major ways to sterilize your materials, one is a commercial "sanitizer" found in wine making shops. Follow label directions and you.re all set. The other is to make a solution of 25% bleach and rinse very thoroughly.

Let.s make some cheap and easy mead. You.ll need a large pot, a one gallon vinegar or cider bottle, a 4' or 5' length of plastic tubing (try .airline. tubing from a pet shop), a balloon or non-lubricated condom, a package of wine yeast (not bread yeast), wine bottles, corks, a corking device, and 2 1/2 pounds of honey.

First you need to prepare the mixture that will be fermented. Take your pot and add the honey and enough water to finish filling up the one gallon bottle. Bring these to a boil slowly. If you don.t want scum in your mead and it forms on the top, skim it off. You don.t need to boil it for any length of time, you just need to bring it up to this temperature. Boiling for a while will release a lot of scum and additives which you can get rid of right now and it will also allow the mead to age more quickly. However, some of this .scum. as I.ve called it is made up of those very things which can create flavor nuances. I don.t boil mine. When you decide it.s done, let it cool long enough so it won.t melt the plastic tubing, then siphon the mead into the gallon jug , cap and let cool overnight. The gallon jug is your primary fermenter.

Did you sterilize the pot? the bottle? the cap? the plastic tubing? No! Pour it out and start again . yes I am serious.

Once the mixture is cooled to room temperature you will need to pitch the yeast. Get a small cup half full with warm, but not hot, water and add the yeast. Let it sit for about ten minutes and absorb

water and liven up, then pour it into your gallon jug and mix it in.
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As of now your honey and water mixture is now being converted into mead. However, this will take about two weeks, perhaps more, to complete. During this time the mead mixture will bubble and foam, and this is what the balloon is for. Cover the top of the bottle with the balloon and about an hour later, when the balloon has started to inflate but has not become too stretched, poke a few holes in it with a pin. (I understand this may make you wince if you are using a condom.) This balloon takes the place of a fermentation lock and allows the gas to escape while not allowing air in, thus keeping the fermentation bottle sterile. The holes may become clogged with foam and you may need to poke a few more. Just remember the purpose of this and use your common sense. I.ve accomplished this with plastic wrap and a rubber band, but I wouldn.t advise others to try unless you.re fond of unmet expectations.

About two weeks from this point the balloon will cease to be greatly inflated and will eventually go limp. When it has been completely limp for a few days and the mead is clear rather than cloudy, fermentation is over. At this point sanitize your wine bottles and plastic tubing and bottle the mead. Be careful not to get the yeast into the bottles as it.s not exactly tasty stuff. I stop about an inch before the bottom of the primary fermenter and we siphon off the last inch into cups and toast the new mead. My mead has been very tasty at this point, other people describe theirs as tasting like paint thinner. In any case, you may not mind a little yeast in your cup now, but don.t inflict it on yourself in the future by bottling it.

Wait two to six months and then enjoy. Since the above recipe has no additives which would hasten aging, it may take a while for it to become truly fine mead, perhaps years. There are a lot of chemical additives that one can use to improve the flavor and process. The most common and important addition is a teaspoon of yeast energizer or yeast nutrient. Others include grape tannin (1/4 teaspoon), malic acid (2 or 3 teaspoons), tartaric acid (1 to 2 teaspoons). I recommend all of these chemical additives in your first batch, but if you can.t find them you can make do with natural ingredients or nothing at all.

One can also add slices of fruit, raisins, or berries for flavor and in place of grape tannin. One recipe I know of adds some apple jelly. A few lemon peels will substitute for malic acid and a spoonful of strong tea will do replace tartaric acid. Hops are a common additive and will give the mead a bit of a bitterness to offset the sweetness of the honey. The more bizarre ingredient I have heard of was Szechuan peppers, use your imagination.

All of the above additives should be made to the honey and water mix when it is boiled. Depending on the ingredient, some, such as fruit, may have to be boiled in this mixture for a while to break them down. Obviously hunks of fruit should be strained out after the

boiling. Also, all the above ingredients are based on 1 gallon of mead, adjust appropriately with the exception of the yeast itself, one package of which will do for anywhere between 1 and 5 gallons.

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Another semi-useful item is sulfite tablets which can be added to the mead mixture a day before bottling. This will kill all remaining yeast and will assure that you are not contaminated by vinegar yeast after bottling or worse that the fermentation process does not continue in the bottle, causing it to explode or pop its cork. I don.t use sulfite and I.ve heard negative comments about a sulfurous aftertaste. It.s probably the better part of valor to simply wait a while longer and make sure the fermentation process is truly ended.

The above instructions also assume you are not interested in spending a great deal of money on equipment. The only things you really must obtain from a wine making store are the yeast, the corks, and the corker.

If you are willing to spend $50 to $100 more you can improve your chances of making a good mead by purchasing equipment made for the purpose. A balloon works, but it is a poor substitute for a proper fermentation lock that is custom fit to a vat built for the purpose. Likewise there are many other devices which will useful.
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In Defense of Excellence

Adrienne

I've noticed a trend, particularly in paganism, toward "elite" becoming a derogatory term. "Elitist" has very unpleasant connotations. In the mad scramble toward equality and egalitarianism, perhaps the trend has gone too far.

I am all in favour of equality of opportunity. I believe in Martin Luther King's dream, "I have a dream that someday my children will be judged, not upon the colour of their skin, but on the content of their character."

Yet, I am deeply disturbed by structures and titles meant to reward excellence downgraded and dismissed as being elitist and hierarchical.

It the Wicca, this is most strongly epitomised by the continuing attempts to do away with degree systems on the basis of being elitists and hierarchical.

So I ask, what is wrong with elites? Elites exist as an informal (and often highly formal) network of persons who, by virtue of personal qualities, or power, or money, or birth status, are capable of shaping and changing the structure of society. Some elites are based on nothing more than bank balances or parentage. Others are firmly based on intelligence, wisdom, commitment and ethical stance of their members.

I have no problem with the concept of elites. Not everyone has the desire or capability to belong to every group. The problem lies with the qualification for membership, not with the concept.

Hierarchy has an even nastier reputation. Yet in all societies, regardless of size, structure of purpose, have a hierarchy. Leadership roles exists and will be filled by those who can fill them. Leaders are necessary to achieve the goals of the group, regardless of how that leadership manifests. It is only when a hierarchy becomes closed and fixed that the structure becomes abusive.

The concerns of those who dislike the concept of hierarchy due to experience of its abuses are valid. It is very easy to fall into a system where power rests, not on those who are qualified, but upon other,less desirable criteria, such as birth status, or wealth, or loudness of voice. However, doing away with the formal structure of hierarchy does not solve the problem. Non hierarchical groups often fall into leadership by peer pressure. Those that are thick skinned and dominant will lead de facto, especially if there is no de jure leader.

Hierarchies exist. They exist because, like physics, nature abhors a vaccuum. A power vaccuum will be filled regardless of the good intentions on all sides. The solution is to have structures where all persons have the opportunity to become leaders, to participate in the decision making process, based only upon ability and desire to do so. Equal opportunity,equal access.

The degree system within the Craft is not perfect. Like any other system,it has its abuses. However, if properly used, it has rewards far greater than having no such system.

First, there is the reward for excellence. Those who have personal
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qualities such as commitment, talent, study, intelligence and open mindedness, should be rewarded for their abilities. The reward is not just a fancy title, but a recognition of that excellence, and membership in an elite.

Second, there is a benchmark for others to judge by. If I know what degree a person holds, mundane or Craft, I have some idea of their abilities and can assume a certain level of understanding.

Third, there is the recognition of self. A standard of excellence is required and achieving a degree is a feedback upon the levels achieved.

There are other aspects dealing with the magic rite itself, but even if there were not, the hierarchy of degrees and the elite groups formed by having them are a mark of excellence for those who belong. Within my tradition and, according to my faith, within the Wicca itself, there are no barriers of opportunity to the system. Therefore, I see no reason to abandon it. I do not say that the system cannot be improved or that another system cannot provide the same benefits, but I haven't seen one that provides a reward for excellence while avoiding the pitfalls.

Without active encouragement of excellence, whether in Craft or in the mundane world, entropy says that we will end up with mediocrity and least common denominator. And a world where mediocrity rules is not a world I wish to live in.

(This article previously appeared in "The Messenger")

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BADGERS

I looked through all my information, but as far as the Seminoles go I couldn't find any reference to the Badger. I'm not saying that it doesn't exist, I just couldn't find any. Here is something from one of my books that I thought you might find interesting:

"Badgers are 2-3 feet long and are about 12 inches high. Family members mark each other with scent for recognition since their sight is poor. Their senses of smell and hearing, however, are excellent. Their diet includes a wide variety of roots, herbs, plant, and many small animals. They dig with remarkable speed to catch burrowing prey and when they need to get underground quickly. Badgers live in simple but extremely clean, well kept dens. They pay close attention to details within their home environments. They change their bedding often, backing carefully into their dens with straw, so as not to make a mess in the process.

Badgers bring us gifts of tidiness and organization. They are fastidious about their surroundings and will correct any disorder quickly. If Badger has come to you in some way, it may be saying that you need to concentrate on maintaining an orderly environment to better facilitate your day to day living. Badger can also be helpful to call upon for aid in managing your time. This can be useful for those of us who are trying to satisfy our need to devote time to ceremonies and the spirit realm and still work a job.

Badger will fight to the death if cornered. While this may be a useful trait in the wild, men used this quality of Badger to exploit it in the so-called sport of Badger-baiting. Captured Badgers were put into small enclosed areas with a dog or dogs, and bets were placed on the outcome of the fight. Are you stuck in a pattern that served you well once, but is now damaging? Badger could be warning you that a change of behavior is in order if you don't want to be cornered or used."

[From _Animal Energies_ by Gary Buffalo Horn Man and Sherry Firedancer - Dancing Otter Publishing]

Here's something I think you might find interesting.

It's from a book on Zuni fetishes. (Author: Hal Zina Bennett)

BADGER (Guardian of the South)
   Zuni name: Black Mark face

Wide, bulky, compact body, spread out along the ground, legs and tail barely suggested. Narrow, blunt face, prominent nose.
(Describing the fetish itself)

AS TALISMAN:
This fetish helps you focus your attention and deepen your passion.
It is an antidote to passivity and 'victimized' feelings. It helps you become more tenacious and grounded, for achieving any goal.

PERSONALITY TYPE:
If you are a Badger person, you are aggressive, highly goal oriented, able to concentrate on a single task or mission for long periods; and a good provider.

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Imbolc for the Covenstead
Erin

First, the cleansing. We do covenstead cleansing on this day, partl because of the (somewhat) purificatory nature of Imbolc, and partly because it coincides with the date a Japanese custom called yokubrai, if memory serves correctly, is carried out. Yokubarai means the same as exorcism, and is done with beans! More about that in a minute.

I give as many parts to the cleansing as there are people to perform them. The last house cleansing we did had about 10 people take part and I found something for each of them to do. But that wasnt easy. Lessee, I think the most necessary elements for me to go around with are salt water, incense and beans. But Ive also had people waving away negative energy with brooms and wands. Ive had them sprinkle with salt water, and with water in which basil had been soaking for awhile. Ive had people carry around bells, incense and candles (not quite bell, book and candle, but close enough <g>). I live in a loft apartment, so we start in the closet up there, partly because its in the heart of the house, partly because I like the humorous aspect of coming out of the closet to do the blessing. Anyway, we banish in a counterclockwise diretion, single file, sprinkling, censing, or chanting into each corner each mirror, light fixture, appliance or outlet, as well as the walls themselves.

In other words, we banish negative energy from all things giving ingress or egress from the house, as well as walls and mirrors. Sometimes we just take in everything in one room at once if its small, or everything along one wall--saves time. I usually come at the end of the line throwing beans at things (I find beans for MONTHS afterward) and chanting in Japanese: Funiki ga ire; oni ga soto! (Good luck, come in; devils, begone!) Then someone follows me making a banishing pentagram with an athame. We circle around the house in a counter-clockwise spiral till were back where we started--downstairs by that time. Then we go back upstairs for the blessing part. For the mos part, this uses the same tools, but no beans this time, and we go clockwise. We bless the corners, walls, outlets, appliances, and mirror, doors and windows. We concentrate on blessing and on making a seal that cannot be broken on the windows and doors especially. I usually come last and seal everything with a pentagram drawn by my atham. Then I draw a large permanent circle around the house, call in the elements, and ask the Lord and Lady to guard and bless the house for another year.

Consecrating the dirt is simpler. I usually buy potting soil and place it in the center of the circle. All the ritual is done around it. We usually consecrate it just before we do cakes and wine by placin our

hands on it and channeling energy into it. Then everyone takes some home.

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The last thing we do is to make up Bridgets bed. We take some long grass, or herbs and fold them into the shape of a doll about a foot long We dress her up and name her Bridget. Then we make her a soft bedof some grasses (all on a sheet of newspaper, of course, so the Virgo HPS doesnt get her nose, or her carpet, bent out of shape), lay her down and put a phallic image in the bed with her. We use a large dried seed pod with a rounded head for this. Then we place some of the consecrated dirt on a sheet of newspaper beside her. She was put by the hearth in days of yore, but, alas, I have no fireplace! In the mornng, if there are prints in the dirt (ashes), it foretold a favorableyear. When we did it last year, I swear there was the image of the phallic figure in the dirt, though no one had moved him! And it was a very good year for the coven, all in all.

Hope you can use some of this.

Blessings, Erin

2580

Invocation of Lord and Lady (Ritual)

Dan Holdgreiwe

The following is the text of a ritual titled Invocation of the Lord and Lady which was presented by the Fellowship of the Sacred Grove at a local gathering in November of 1993. Prayers and invocations are not included in the text as these are delivered spontaneously by the Priest and Priestess.

PART ONE: THE PREPARATIONS

[Priest, Priestess, Bard and Quarters begin standing in circle just outside the circle that will be consecrated for the ritual. Other participants begin outside of circle and will later enter through South gate. Customarily, East and North are male, South and West female.]

1. The Warning

[The Bard moves to center of circle and addresses all.]

"We gather tonight to open the veil between the worlds.

This is not safe -- To pass beyond that threshold we must leave behind the protections of the mundane world. We must remove the veils which disguise us and lay aside the jewels which dazzle our eyes. We must take the risk of Seeing, and of being Seen.

For our protection we rely upon the Lord and the Lady, whose Children we are. Any who are not ready to approach Them in reverence, love and trust should leave now.

[Pause]

Those of you who have chosen to walk this path, prepare yourselves to meet God and Goddess.

[Bard remains in center.]

2.Claiming the Circle

[East takes one step forward into the circle and speaks, facing inward.]
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"In the name of the Lady of Light, and in my own name,
I claim this circle as a place of Men.
Let all who enter be bound to speak, and hear, the Truth.

So mote it be."

[West takes one step forward into the circle and speaks, facing inward.]

"In the name of the Sacred King, and in my own name,
I claim this circle as a place of Women.
Let all who enter be bound to Perfect Love and Trust.
So mote it be."

[South takes one step forward into the circle and speaks, facing inward.]

"In the name of the Lord of the Greenwood, and in my own name,
I claim this circle as a place of Nature
Let all who enter be bound to the sacred web of life.
So mote it be."

[North takes one step forward into the circle and speaks, facing inward.]

"In the name of the Queen of Heaven, and in my own name,
I claim this circle as Sacred Space.
Let all who enter be opened to the presence of God and Goddess.
So mote it be."

3. Marking the Circle

[All sing Listen to the Lord and Lady while Priest and Priest mark circle. When finished Priest and Priestess stand before alter in North, facing South.]

4. The Challenges

[East and West move to South gate and form Arch with athames. North crosses to South gate. Participants enter through South gate one at a time and are challenged at knife point by North and South, then shown to places by Bard.]

Who seeks to join this fellowship?

Will you support and defend your companions on this quest?

Do you swear to use that which you learn in this circle only in service of the light?

Are you ready to meet the Mother and Father of All life?

Then enter and be welcome.

[Comment: This took several minutes, but the effect of the delay was positive rather than negative. The lengthy challenge process acted to center and focus the entire circle.]

5.Sealing the Circle

[Bard speaks from center.]

We have stepped beyond time, to a place not of earth. In the presence of the Lord and Lady, we join together and are one.

[Bard crosses to take place in circle, then takes hand of next person deosil and says We are one. Each participant takes the hand of the next repeating We are one until the whole circle is joined. When the circle is complete, the Bard announces again We are one!]

PART TWO: THE MYSTERY

1. Pathworking

[Priest moves to center and leads all in pathworking. After preliminary relaxation and centering, the working takes the participant first to four symbols -- a living tree, a sword, a cup, and a standing stone -- each of which holds a message for the visitor. Then the participants journey to an ancient clearing around a weathered stone alter where, in times long past, their ancestors honored the Lord and Lady. In that holy place, the participants call the Guardians of the Quarters, then prepare to invoke the Lord and Lady.]

[Comment: The actual invocation of the Lord and Lady follows without transition, inviting the participants to continue to experience it in the ancient clearing.]

2. Calling the Lord and Lady

[Priestess joins Priest in center. Priestess invokes the Lord. Other celebrants
invoke Lord and/or Lady as they feel inspired. Priest closes invocations by invoking the Lady. All invocations end with Come join with us. which is repeated by all.]

3. Chant:
Priestess begins chant alone, all join in after first time through. Participants should stand, clap and dance as they feel moved.]

Isis, Osiris, Woden and Freya; Lord and Lady, Brigid and Lugh

[Chant builds in power to be cut off at peak by Bard striking staff on the ground.]

4. Readings

[During chant East and West have stepped outside circle and deliver readings from opposite sides of circle. Bard is at center. Bard speaks.]

Hear now the words of the Great Mother who is called Isis, and Freya, and Brigid, and many other names.

[West speaks.]

Think not that I am far from you, for you can see my visage in the moon,
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and hear my voice upon the wind.
I am the silence of the sea, and the secret of the standing stones.
I am the beauty of the green earth, and the mystery of the stars.
I am the Mother of all things, and the soul of nature, who gives life to the universe.
I am the source of your beginning, and I am the fulfillment of your desire.

[Bard speaks.]

Hear the words of the All Father who is called Osiris, and Woden, and Lugh, and other names beyond counting.

[East speaks.]

You know me not, but I am with you. My face is the sun, and my voice the thunder.
I am the strength of the forest, and the keenness of the sword.
I am the rune giver; the patient teacher; the revealer of secrets.
I am the warrior, the defender of the weak and the companion of heroes.
I am the Horned One. I am the gateway to the Mysteries, and I am Mystery itself.

[West speaks.]

Arise and come unto us, for mine in the womb that bore thee and the breast that nursed thee. Your joy is our joy, and your sorrow, our sorrow. We would teach you the ways of healing, and the joys of love, for our law is love unto all beings. We give the knowledge of the eternal spirit, and beyond death we give peace and reunion with those who have gone before. We would lead you to love and to freedom. Call on us, and we will show you the hidden paths.

[East speaks.]

Follow my white stag into the deep forest. There is mystery in the wild places, and a path that leads between the worlds.
The path is not easy, for it leads to that which cannot be given by another.
Those who would share our freedom must create it anew within their own hearts.
But no one who walks that path walks alone. Fear not to call on us, for we have not forgotten our Children.

5. Great Rite

[Priest and Priestess take positions in center of circle, Priest kneeling with chalice, Priestess standing with athame. Priest makes spontaneous prayer to Lord and Lady. Priestess prays and/or responds on behalf of Lord and Lady, customarily ending with So mote it be as she

lowers the athame.

[Comment: a common theme here is to invite the Lord and Lady to join with us as they join with each other, but sensitivity to the inspiration of the moment is the prime concern.]

6. Blessing

[All sing We all come from the Goddess as Priest and Priestess circle group, touching and offering a blessing to each in turn. When all have received a blessing, Priest and Priestess return to circle and all join hands. Priest and Priestess signal end to song by returning to center.]

PART THREE CLOSING

1. Thanking the Lord and Lady

[Priest thanks Lady, Priestess thanks Lord.]

2. Return to Mundane Consciousness

[Priestess return to circle. Priest resumes pathworking in ancient clearing, thanks quarters and draws participants back into normal consciousness. Priest returns to circle.]

3. Opening the Circle

[Bard moves to center and addresses all.]

The rite is ended, the circle is open, may the blessing of the Lord and Lady be with you all. So mote it be. (All respond.)

END

2584

Yule Ritual

YULE DIVINE PLAY - by Lady Allusha, Coven Tara, publiched in the Georgian Newsletter, December 1983

Characters: Narrator, Earth Goddess, Handmaidens, Sun God
Props: Yule Fire

Narrator: It has been a long cold winter. Here, where the trees are all barren and the snow covers the ground the nights are dark and long.

Earth Goddess enters, followed by her Handmaidens. They all move slowly around towards the birthing spot.

Narrator: We see shadowy figures in the distance, moving slowly. The delicate footprints lead into the deepest realms of the forest. It is the Earth Goddess, pregnant with Life, followed by her Handmaidens.

Earth Goddess stops. Handmaidens gather before her and kneel. Earth Goddess starts to make soft birthing sounds.

Narrator: Listen! The Earth Goddess is about to give birth. In the midst of deepest darkness, light shall be reborn. Lend her your aid!

Handmaidens start swaying gently, joining in the birthing sounds. Narrator encourages all present to join in the birthing sounds. The sounds get louder and louder until ...

Narrator: The Sun is Born!

Sun God jumps out from hiding into the center. He appears small and weak.

Earth Goddess: Go, my faithful Handmaidens, and build up the Yule fire.

That the weak Sun God shall grow in warmth and strength by its flames.

She collapses with a sigh. Handmaidens build up the fire. The Sun God slowly grows as the fire grows, until he stands tall with his arms outstretched. He says, " I have returned" Then he dances a little jig.

YULE RITUAL

The celebrants gather in a room apart from the ritual area. It is best if the ritual can be held in a room without lights and with no heat. Priest and Priestess may choose to cast the circle before hand and allow all to enter through a portal, or cast after the candle lighting. At the time for the ritual to begin, the warden and maiden lead all into the ritual area with only one dim candle to light the way which circles to the Southern tower and stays there. As all shiver in the darkness, the priest and priestess, at the Southern tower begin, alternating:

It is winter.
It is night.

We await the Sun.
We await the light.

In this darkness
In this night,

We await the warmth.
We await the light.

(Together:) And slowly it comes.

(As they have moved around the cirle saying these things, the Priestess Widdershins and the Priest Deosil, they light candles which completely surround the circle. By the time they have finished, the room should be very bright.)

Circle is cast if not already. Salt and water. Fire and air. Quarters summoned in manner appropriate to the season.

God Invocation
Priestess:

Horned God, Winter God, Father of the Sun, with frost upon your beard and the blazing of Yule fires in your eyes, you

bless us with your presence. We greet you.

Goddess Invocation
The Winter God (lighting the appropriate candles, which are held by women appropriately dressed):

White is for the Maiden, divine and joyous child. Fresh as the snow is her taper. I give greetings, Blessed One.

Red is for the Mother, warm embracing creation queen. Scarlet as the winter sunset is her taper. I give greetings, Regal One.

Black is for the Crone, keeper of magical mysteries. Ebon as the stormy night is her taper. I give greetings, Wise One.

Queens of winter, Sister, Mother, Grandmother, I greet you and ask your blessings upon your people gathered here.

The three Goddesses, dividing the parts appropriately, invoke the Sun (the Maiden then crowns the God with a crown of candles or other appropriate crown, the Mother gives him a staff with a pine cone tip and the Crone gives him a kiss):
Return, oh, return! God of the sun, god of the light, return! Darkness has fled -- Thou hast no enemies. O lovely helper, return, return!
Return to thy sister, thy spouse, thy mother who loveth thee! We shall not be put asunder. O my brother, my consort, my son, return, return! When I see thee not my heart grieveth for thee, mine eyes seek for thee, my feet roam the earth in search of thee! Gods and men weep for thee together. God of the sun, god of the light, return! Return to thy sister, thy spouse, thy mother, who loveth thee! Return! Return! Return!

The God raps three times on the altar with his wand

Sun King:
Newly born, am I. What wisdom says the watcher of the east to aid me and those gathered here with me?

East:
This is a time for entering wilderness and seeking its magical strengths. A time for standing alone and godlike, and seeing all things clearly. It is a season of joy!

Sun King:

What wisdom says the watcher of the south?

South:
This is a time of active seeking, both without in nature and within oneself. Eagerness and resolution shall concern mysteries and create results. It is a season of courage!

Sun King:
What wisdom says the watcher of the west?

West:
This is a time for devotion to the way of the wild places and seeking the calmness of solitary locales. A time for finding understanding, and confiding only in trusted friends. It is a season of meditation!

Sun King:
What wisdom says the watcher of the north?

North:
This is a time to know the endurance of the hills, and to so grow in one's own inner firmness. A time for scrupulousness and thoroughness and considering all things. It is a season of confidence!

The Winter God:

Rich are these gifts of knowledge. Soon I will give way to my Son, but until that time mine is the feast and the season of joy. (The God blesses the feast as is customary for the group.)

Each Deity and Watchers is thanked and bid farewell as they were invoked.

The circle is released as is appropriate to the group.

Notes:

If anyone is crowned with a crown of candles, a veil helps with the dripping wax. Holly can be pretty uncomfortable, too, so ditto.

Portions of this are liberally stolen from the Magical Rites from the Crystal Well by Ed Fitch. It's great stuff and you may want to use it outright, rather than my mutilated version.

If you have enough people and candles, everybody may be naked by the end of this.

It's great to use your oldest male as Winter and your youngest male for the Sun (kids are great suns). Same for the Goddesses.

Obviously, this is just an outline that can be spindled, folded and mutilated any way you like. The opening part with the candles we have used for more than one Yule and it's really great.

We have also done a guided meditation into Herne's Grove, rather than a Winter God invocation. It involves a treck through the winter forest, trudging through snow until you find the lone pine tree in the clearing in the heart of the

---

Female Wine Blessing

The Goddess calls originate from an all-female version I wrote of the Dedication ritual of the Odyssian tradition. The original was written by Richard and Tamarra James. This version follows the structure of the original fairly closely, and maintains some of the original lines, so if you like it, send your compliments to Richard as well as to me.

Ditto for the Wine Blessing, as it is a modified version of the Odyssian standard WB.

One priestess represents the Moon Goddess (the conventionally feminine role), and the other the Sun Goddess (the conventionally mascualine role).
We half-jokingly called this the butch-femme wine blessing...

Goddess Calls:
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SG: I am She who shone forth from the Dark of Night,
When time was begun.
Lady of the Sea, join Me,
And let all things be formed of Our union.
Thou who art called Artemis, Hecate, Cerridwen, Isis.
Giver of love, protection, and the joy of life,
Goddess of the Earth, Moon and Sea,
Ruler of the Night,
Mistress of Magic, Keeper of the Mysteries.
Ascend to Me on bright and silvered wing.
For lo, I receive these gifts of Thee:
Life, and love, and gifts from the Sea.
I am the Sun, the Sun that calleth Thee.
I am the arching Sky that covers Thee.
Come unto Me, my Lady, come unto Me,
And be welcome.
Hail, and blessed be.

MG: I am She who rose from the depths of the Sea,
When time was begun.
Lady of the Bright Sky, join Me,

And let all things be formed of Our union.
Thou who art called Athena, Bast, Sekhmet, Amaterasu.
Giver of strength, guidance, and the will of life,
Goddess of the Sun, Sky, and Winds,
Ruler of the Day,
Bringer of Justice and Voice of Truth.
Descend to Me on bright and golden wing.
For lo, I receive these gifts of Thee:
Life, and strength, and fullest ecstasy.
I am the Sea, the Sea that calleth Thee.
I am the waiting Earth that welcomes Thee.
Come unto Me, my Lady, come unto Me,
And be welcome.
Hail, and blessed be.

Wine Blessing:

MG anoints SG and hands her the athame.

MG: Bright Lady, thou art the Sun.
Thy heat is radiant.
Warrior Maiden, Giver of the Law,
Here is the athame,
The Air and Fire are contained within it,
As are their powers.

SG anoints MG and hands her the chalice.

SG: Dark Lady, thou art the Moon,
Giver of dreams and visions.
Wise One, Teacher of the Mysteries,
Here is the chalice,
The Earth and the Sea are contained within it,
As are their powers.

SG: I am the spark of life,
The well of flame wherein dwells all power and potential.

MG: And I am the primal matter,
The core of earth that gives shape and form to that power.

Both: Neither one can work without the other.
One without the other is incomplete.

SG: Mine are wisdom and knowledge, passion and pride.

MG: And mine are love and dreams, silence and mystery.

Both: To learn you must suffer,

To live you must be born,
To be born you must die.
The beginning, continuation and the end,
Over and over.

SG: The Sun brings forth light,

MG: And the Moon holds it in darkness.

SG: As above,

MG: So below.

SG: (Raises athame) And as the athame is one half of our divine nature,

MG: So the chalice is the other.

Both: (Athame into chalice) And conjoined they be one in truth,
For it is in the Dance that Life is born,
In the balance that truth is found,
And there is no greater power in all the world
Than that of Love.

2589

Altars (misc. Thoughts)

Chris Olmstead

As for Altar set ups...
1. I once read Crowley's remarks on how he contrived his stuff while he was out wandering the world or climbing mountains. He found ways to just use the simple things from his kit...cook knife became Athame, tin cup became the Cup...etc.

This sort of 'kitchen witch' working is accepted by lots of folks. You can set an altar up and take it down as fast as you can set a table.

2. I also have noted the "Porto-Pagan" set-ups at some of the Pagan Fests I've attended. Carry the stuff in a cardboard box that can be up-ended for an altar, or even placed on it's side for a rain-proof 'shrine'. Close and carry off at the end of the visit with a minimum of re-wrapping to protect the fragiles.
Some just contrive one with the natural objects at hand...a rock, a stick, a lantern or candle, etc.

3. Some folks (including myself) have a small duffle into which I've placed a second set of "traveling" working tools. I have the great good-fortune of having friends who give me cool things. The coolest

stay on my Altar, the second-coolest hang out in the sac, and sometimes I shift the goodies around.

4. I have a buncha books that offer arrangements I find a bit Over-whelming, but I can certainly post them, if you really need them. If you want me to fetch out Official Altar diagrams from some of the slick commercial works I have on the shelf, RSVP.

5. For "public" Altar, in my home, I 'clutter' a shelf, a mantle, or a small window sill. It sounds to me as though, since all your stuff is packed andyour space is totally compressed, that the "window sill" Altar is a good solution for you. I put a little origami pinwheel up on an Eastern sill, a small shell on a Western one, a tiny oil lamp on a Southern one, and a pretty rock on a Northern one. The whole House is the Altar "Table".

To clear my space I have been known to light a stick of incense, scaling

it upward in my mind until I am swinging a huge flaming brand before the various Darks I'm dispelling, and run through the house screaming and raving aloud until they back off. A joss stick lasts about 20 minutes. I can almost guarantee that if you summon your Ki and Incant over a flaming brand for 15 minutes, most Shadows _will_ go elsewhere. I haven't had to do it in THIS house more than twice in 3 years.

2590

What Is Shamanism?

Since the term "shamanism" has been used in a number of ways during the discussions here I thought it might be helpful to present some basic information on shamanism as the inter-disicplinary subject that it has become since Mircea Eliade wrote _Shamanism_.

The following is from the Foreward, which explains the approach that Eliade took to study Shamanism as a magico-religious phenomena, and which has been the foundation that shamanism as a spiritual tradition, as well as explaining how other academic disciplines approach the subject.

Mircea Eliade
Shamanism: Archaic Techniques of Ecstasy
Princeton University, Bollingen Series LXXVI 1964

Originally published in French as _Le Chamanisme et les techniques archaiques de l'extase_, Librairie Payot, Paris, 1951. Revised and enlarged for the Bollinger edition.

ISBN 0-691-01779-4 pbk 0-691-09827-1 hdbk

To the best of our knowledge the present book is the first to cover the entire phenomenon of shamanism and at the same time to situate it in the general history of religions. To say this is to imply its liability to imperfection and approximation and the risks that it takes. Today the student has at his disposition a considerable quantity of documents for the various shamanisms--Siberian, North American, South American, Indonesian, Oceanian, and so on. Then too, a number of works, important in their several ways have broken ground

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for the ethnological, sociological, and psychological study of shamanism (or rather, of a particular type of shamanism). But with a few notable exceptions--we refer especially to the studies of Altaic shamanism by Holmberg (Harva)--the immense shamanic bibliography has neglected to interpret this extremely complex phenomenon in the

framework of the history of religion. It is as a historian of religions that we, in our turn, have attempted to approach, understand, and present shamanism. Far be it from us to think of belittling the admirable studies undertaken from the viewpoints of psychology, sociology, or ethnology; we consider them indispensable to understanding the various aspects of shamanism. But we believe that there is room for another approach--that which we have sought to implement in the following pages.

The writer who approaches shamanism as a psychologist will be led to regard it as primarily the manifestation of a psyche in crisis or even in retrogression; he will not fail to compare it with certain aberrant psychic behavior patterns or to class it among mental diseases of the hysteroid or epileptoid type.

We shall explain why we consider it inacceptable to assimilate shamanism to any kind of mental disease. But one point remains (and it is an important one), to which the psychologist will always be justified in drawing attention: like any other religious vocation, the shamanic vocation is manifested by a crisis, a temporary derangement of the future shaman's spiritual equilibrium. All the observations and analyses that have been made on this point are particularly valuable They show us, in actual process as it were, the repercussions, within th epsyche, of what we have called the "dialectic of hierophanies"--the radical separation between profane and sacred and the resulting splitting of the world. To say this is to indicate all the importance that we attribute to such studies in religious psychology.

The sociologist, for his part, is concerned with the social function of the shaman, the priest, the magician. He will study prestige originating from magical powers, its role in the structure of society, the relations between religious and political leaders and so on. A sociological analysis of the myths of the First Shaman will elicit revealing indications concerning the exceptional position of the earliest shamans in certain archaic societies. The sociology of shamnism remains to be written, and it will be among the most important chapters in general sociology of religion. The historian of religions must take all these studies and their conclusions into account. Added to the psychological conditions brought out by the psychologist, the social ocnditions, in the broadest sense of the term, reinforce the element of human and historical concreteness in the documents that he is called upon to handle.

The concreteness will be accented by the studies of the ehtnologist. It will be the task of ethnological monographs to situate the shaman in his cultural milieu. There is danger of misunderstanding the true personality of a Chukchee shaman, for example, if one reads of his

exploits without knowing anything about the life and traditions of the Chukchee. Again, it will be for the ehtnologist to make exhaustive studies of the shaman's costume and drum, to describe the seances, to record texts and melodies, and so on. By undertaking to

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establish the "history" of one or another constituent element of shamanism (the drum, for example, or the use of narcotics during seances), the ethnologist--joined when circumstances demand it, by a comparatist and historian--will suceed in showing the circulation of the particular motif in time and space; so far as possible, he will define its center of expansion and the stages and the chronology of its dissemination. In short, the ethnolgist will also become a "historian," whether or not he adopts the Graebner-Schmidt-Koppers method of cultural cycles. In any case, in addition to an admirable purely descriptive ethnographical literature, there are now available numerous works of historical ethnology: in the overwelming "gray mass" of cultural data stemming from the so-called "ahistorical" peoples, we now begin to see certain lines of force appearing; we begin to distinguish "history" where we were in the habit of finding only "Naturvolker," "primitives," or "savages."

It is unnecessary to dwell here on the great services that historical ethnology has already rendered to the histroy of religions. But we do not believe that it can take the place of the history of religions. The latter's mission is to integrate the results of ethnology, psychology, and sociology. Yet in doing so, it will not renounce its own method of investigation or the viewpoint that specifically defines it. Cultural ethnology may have demonstrated the relation of shamanism to certain cultural cycles, for example, or the dissemination of one or another shamanic complex; yet its object is not to reveal the deeper meaning of all these religious phenomena, to illuminate their symbolism, and to place them in the general history of religions. In the last analysis, it is for the historian of religions to synthesize all the studies of particular aspects of shamanism and to present a comprehensive view which shall be at once a morphology and a history of this complex religious phenomena.

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Chapter One, General considerations. REcruiting Methods. Shamanism and Mystical Vocation.

Since the beginning of the century, ehtnologists have fallen into the habit of using the terms, "shaman," "medicine man," "sorcer," and "magician" interchangeably to designate certain individuals possessing magico-religious powers and found in all "primitive"

societies. By extension, the smae terminology has been applied in studying the religious history of "civilized" peoples, and there have been discussions, for example, of an Indian, an Iranian, a Germanic, a Chinese, and even a Babylonian "shamanism" with reference to the "primitive" elements attested in the corresponding religions. For many reasons this confusion can only militate against any understanding of the shamanic phenomenon. If the word "shaman" is taken to mean any magician, sorcerer, medicine man, or ecstatic found throughout the history of religions and religious ethnology, we arrive at a notion at once extremely complex and extremely vague; it seems, furthermore, to serve no purpose, for we already have the terms "magician" or "sorcerer" to express notions as unlike and as ill-defined as "primitive magic" or "primitive mysticism."

We consider it advantageous to restrict the use of the words

"shaman" and "shamanism" precisely to avoid misunderstandings and to cast a clearer light on the history of "magic" and "sorcery." For of course, the shaman is also a magician and medicine man; he is believed to cure, like all doctors, and to perform miracles of the fakir type, like all magicians, whether primitive or modern. But beyond this, he is a psychopmp, and he may also be preist, mystic and powet. In the dim, "confusionistic" mass of the religious life of archaic socieites considered as a whole, shamanism--taken in its strict and exact sense--already shows a structure of its own and implies a "history" that there is every reason to clarify.

Shamanism in the strict sense is pre-eminently a religious phenomenon of Siberia and Central Asia. The word comes to us, through the Russian, from the Tungusic _saman_. In the other languages of Centeral and North Asia the corresponding terms are Yakut _ojuna_ (_oyuna_), Mongolian _buga_, _boga_ (_buge_, _bu_) and _udagan_ (cf. also Buryat _udayan_, Yukut _udoyan_: "shamaness")_, Turko-Tartar _kam_ (Altaic _kam_, _gam_, Mongolian _kami_, etc.) It has been sought to explain the Tungusic term by the Pali _samana_, and we shall return to this possible etymology (which is part of the great problem of Indian influences on Siberian religions) in the last chapter of this book. Throughout the immense area comprising Central and North Asia, the magico-religious life of society centers on teh shaman. This, of course, does not mean that he is the one and only manipulator of the sacred, nor that religious activity is completely usurped by him. IN many tribes the sacrificing priest coexists with the shaman, not to mention the fact that every head of a family is also the head of the domestic cult. Nevertheless the shaman remains the dominating figure; for throught the whole region in which the ecstatic experience is considered the religious

experience par excellence, the shaman, and he alone, is the great master of ecstasy. A first definition of this complex phenomenon, and perhaps the least hazardous, will be: shamanism = _technique of ecstasy_.

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Yet one observation must be made at the outset: the presence of a shamanistic complex in one region or another does not necessarily mean that the magico-religious life of the corresponding poeple is crystallized around shamanism. This can ocur (as, for example, in certain parts of Indonesia), but it is not the most usual state of affairs. Generally shamanism coexixsts with other forms of magic and religion.

It is here that we see all the advantage of emplying the term "shamanism" in its strict and proper sense. For, if we take the trouble to differentiate the shaman from other magicians and medicine men of primitive societies, the identification of shamanic complexes in one or another region immediately acquires definite significance. Magic and magicians are to be foudn more or less all over the world, where as shamaism exhibits a particular magical specialty, on which we shall dwell at legth: "master over fire," "magical flight," and so on. By virtue of this fact, though the shaman is, among other things, a magician, not every magician can properly be termed a shaman. The same distinction must be applied

in regard to shamanic healing; ever medicine man is a healer, but the shaman employs a method that is his and his alone. AS for the shamanic techniques of ecstasy, they do not exhaust all the varieties of ecstatic experience documented in the history of religions an dreligious ethnolgoy. Hence any ecstatic cannot be considered a shaman; the shaman specializes in a trance during which his sould is believed to leave his body and ascend to the sky or descend to the underworld.

A similar distinction is also necessary to define the shaman's relation to "spirits." All through the primitive and modern worlds we find individuals who profess to maintain relations with "spirits," whether they are "possessed" by them or control them. SSEveral volumes would be needed for an adequate study of all the problems that arise in connection with the mere idea of "spirits" and of their possible relations with human beings; for a "spirit" can equally well be the sould of a dead person, a "nature spirit," a

mythical animal, and so on. But the study of shamanism does not require going into all this; we need only define the shaman's

relation to his helping spirits. It will easily be seen wehrein a shaman differs from a "possessed" person, for example; the shaman controls his "spirits," in the sense that he, a human being, is able to communicate with the dead, "demons," and "nature spirits," without thereby becoming their insturment. To be sure, shamans are sometimes found to be "possessed," but these are exceptional cases for which there is a particular explanation.

These few preliminary observations already indicate the course that we propose to follow in odrder to reach an adequate understanding of shamanism. In view of the fact that this magico-religious phenomenon has had its most complete manifestation in North and Central Asia, we shall take the shaman of these regions as our typical example. We are not unaware, and we shall endeavor to show, that Central and North Asian shamanism, at least in its present form, is not a primordial phenomenon that has a long "history." But this Central Asian and Siberian shamanism has the advantage of presenting a structure in which elements that exist independently elsewhere in the world--i.e., special relations with "spirits," ecstatic capacities permitting of magical flight, ascents to the sky, descents to the underworld, mastery over fire, etc.--are here already found integrated with a particular ideology and validating specific techniques.

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By: JULIA PHILLIPS
Re: Travelling Chant
Some time ago I promised to post some of the BoS material I have which (allegedly) pre-dates Gardner. No guarantees <g>, but I was told that this chant dates from the 1920s:

Let's ride, let's ride, to the sabbat tonight,
we'll ride over hill, over dale.
We'll ride to the feasting and ride to the dance,
and ride to the October ale.

Let's dance, let's dance at the sabbat tonight,
We'll sing with a heart full and glad.
We'll sing and we'll love through the chill autumn night,
and remember the loves we have had.

Let's ride, let's ride when the sabbat is done,
let's ride back to hearth and to home.
Let's ride back together all under the stars,
and wait for the next sabbat to come.

I think it's rather a nice chant, whenever it was written.

B*B Julia

2595

Bridal Blessing Song

This is one of a collection which I have been told dates from the 18th century. As with the previous one, no guarantees <g>!

Blessing Song for a Bridal

Bless the furrow, bless the plough
and bless the seed that springs.
Bless the fruit and bless the corn
the blossoms on the bough.
Bless the man and bless the maid
and bless the bed they share.
Bless the babe that's got this night
and in the Lady's care.

B*B Julia

2596

---- A WICCANING PART 4 ---

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:
"Great Spirit of Nature, protect and guide these young souls among us. May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee. May the blessings of the Triple Goddess, of Maiden, of Mother, of Crone, and all their power be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna
Great Goddess, Mother of All
Envelope this daughter of yours
in the waters of Your womb
Grant her protection from wrong-doing
Wash away the memories of her pain
Shower her with Your blessings
in a life everlasting
Bless Elizabeth Mae Luzerne.
So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
Without whose womb they would not be
Mother of Gods, of Sacrificial Kings,
Presidents, Emperors, and beggars
Welcome this son of Yours into Your Light
and as you have taught us, let him find
"Beauty and strength, power and compassion,
mirth and reverence, honor and humility"
within his heart.
Wash his fears away with your caress!
Bless Patrick Howard Lloyd!
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady
whose slender hand turns the vast wheel of the sky.
whose triple aspect does see
the beginning, the life, and the end of all things.
whose wells of mystery do give
inspiration and rebirth thoughout eternity,
receive here this small daughter of yours with blessings
and with love.
Bless Morgainne Ellayne!
So mote it be!

2597

Santa

TANE JACKSON

Christmas has two distinct themes running through it, as study of any collection of Christmas cards shows. One is the religious aspect, involving Wise Men, angels, the Star and shepherds, and refers to the Gospel story of the birth of Christ. The other theme seems totally unrelated and depicts reindeer, stockings, a sleigh and, of course, Santa Claus.

The two main Christmas personalities are Jesus and Santa, as most people will agree. Everyone brought up in a Christian country knows the significance of Jesus at this time but just who is Father Christmas and why should he become part of a religious festival?

We must first look back at history and see why December became such an important month in the religious calendar in the first place. The reason is, of course, the Winter Solstice, December 21st, when the Sun appears to stop in the sky prior to beginning its journey back across the heavens.

After the Solstice the days gradually get longer and the peoples of old considered this to be almost the birthday of the Sun. The peoples of the northern hemisphere were fond of having a festival in mid-winter, perhaps because they needed something to take their minds off the long, cold, dark days.

In ancient Rome the feast of Saturnalia was held between December 17th and 23rd and gifts were exchanged. The Romans also held the feast of Brumalia on the Solstice day itself and considered this to be the birthday of Mithra the unconquered Sun god. The Norsemen celebrated Yule at this time, to herald the return of the Sun.

It is interesting to note that Christ is often known as the Light of the World, a title that continues this theme of darkness in retreat in the face of good.

The Solstice has long been associated with the idea of people giving each other presents. Apart from giving gifts at Saturnalia the Romans also exchanged presents on the feast of the Kalends, which we call New Year's Day. These customs prevailed all over the Roman Empire when Christianity was still a new religion.

When Christianity spread to the northern lands they found the Norsemen worshipping Odin--who rode his chariot through the night sky at the time of the Winter Solstice, handing out gifts.

Because the exchange of gifts was so linked in the pagan mind with these old festivals devout Christians were not supposed to exchange gifts at this time. However, gift-exchange never died out on the European scene and finally the Church fathers had to do something about it. They did not want to let people keep on believing that Odin or any other pagan deity had anything to do with gift-bringing so they looked around for an acceptable Christian figure to bring them instead. The person they chose was St Nicholas, the former Bishop of Myra in the 4th century AD.

Not much is actually known about St Nicholas, though many legends grew up around his kind ly figure. One thing that qualified him for the role of gift-bringer was his feast day being December 6th, a date sufficiently close to the Solstice for the two to be connected in the mass mind.

St Nicholas was a useful saint and could even be described as all-purpose. His responsibilities included the welfare of pawn-brokers, boatmen, parish clerks, dockers and barrel-makers among others. He was the patron saint of both Russia and Aberdeen. The best-known story about him tells of his leaving three bags of gold on a poor man's windowsill as dowries for his three daughters. One version of this tale states that the gold was thrown through the window and landed in a stocking that had been hung up to dry, which perhaps explains our custom of the Christmas stocking.

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A Witch's Thoughts on Halloween

Most people celebrate Halloween as a children's holiday of candy and costumes. However, I will be celebrating tonight as Samhain ("Sow-wen"), the Celtic New Year, the night for remembering loved ones past and looking toward the future. For I am a Neo-pagan, a follower of the Old Religion, a Wiccan. I am a Witch.

There are probably as many definitions of Wicca as there are practitioners of the Craft--one of the joys of this path is that there is no "one, true way"; intuition is as valuable as teaching. This then is my personal definition of what Wicca is to me.

First, what Wicca is not is devil-worship. Wiccans don't believe in an entity of all-evil. (I personally don't believe in evil per se; all evil is simply a perversion or excess of something that is good when present in a proper balance.)

Wicca is a religion based on experience of Deity as male and female. It is pantheistic--seeing all things as part of God/dess, and seeing the Earth Herself as a living organism of whom we are part. It is also a religion of immanence--seeing God/dess present in each of us and in the world around us, not "out there somewhere" but part of daily life.

Wiccans celebrate eight major holidays, or sabbats--the beginning and midpoint of each season. We also celebrate the phases of the moon: some only celebrate the full moon while others celebrate full, waxing, and new moons. Each of these rituals helps keep us in touch with Nature. These celebrations are in small groups usually called circles, covens, or groves and are usually led by a Priestess, and often a Priest. Some groups share duties and avoid titles.

Wicca is also a "Craft". We practice magic through chants, visualizations and spells, all to focus our will on something we want to happen. We believe that everything we do, good or ill, comes back to us tripled, which is why we don't "hex" or "curse" anyone. We also believe that many psychic talents are real and simply haven't been studied enough by science to be catalogued as such.

Wiccans for the most part accept reincarnation, not as dogma to be believed, but as fact based on personal experience. Many of us remember past lives. As one who has studied science, I know that every atom of my body once was part of something else, and I am continually losing atoms that become part of others. Knowing this, it makes sense that my soul also is "recycled".

Wicca is a positive philosophy. The only "law" is 'An it harm none, do as ye will": Enjoy life to its fullest, and remember to help everyone else enjoy it as well. Wiccans don't preach; Wiccans don't evangelize. Everyone has to find his/her own path, and we welcome the diversity this brings.

So tonight, when you dress up as a "wicked witch", know that there are "good witches" celebrating as well. Know that I and thousands like me throughout the world are celebrating the cycles of life through the dance of the Lord and the Lady, trying to make this world we all share a little brighter through our cauldron fires in the darkness. Know we are not out to convert you; know we mean you no harm. All we ask for is understanding, tolerance, and the freedom to practice as we choose.

Blessed Be,

Cecylyna Brightsword
High Priestess, Thalia Clan
P.O. Box 681092 . Indianapolis, IN 46268-1092 . (317) 579-3083
.....
2599

The Money Tree Spell

Rowan Moonstone

YOu wil need:

Green candle annointed w/ pine oil.
Sweet basil (1tbsp of basil in r hand.)
Pine incense
 (Pass the basil over the altar candles and the green candle and incense 3 times and sprinkle basil around the green candle.

Green silk pouch
White altar candles annointed w/ sandalwood oil
5 pennies, 4 old, 1 new.
Salt
Water
orange candle annointed w/ basil oil
parchment

```
O Altar Candle                                  O Altar Candle

                         O Green Candle
                         _____________
                        |             |
                        | Parchment   |
                         --------------

O orange candle                                 O salt
                         O pennies

                         O  pine incense        O  water
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On a waxing moon, set the altar in the east of yoru circle. This will need to be left up for a full waxing cycle. You will need easy access to a door.
Take a new penny in your hand, Circle the altar deosil and say
"Bring to me what I see By thy power, Hecate,"

Spin rapidly deosil and go outside and toss the new penny in the air. Wherever it lands, bury all 5 pennies, saying:

"I give thee money - Hecate
Return to me prosperity.
I give thee five
REturn by three
As I will
So mote it be."

Return to your altar and snuff out the candles.

Next week, at the same day and time, return to your altar with your talisman bag and the parchment. Light the orange candle. Visualize money flowing onto the altar. Unearth the coins and bring them to the altar. Wash them in the chalice water to purify them. Pass them through the incense smoke and the fire from the orange candle. Place each coin in the talisman pouch, old coins first. Add nine pieces of rock salt, close the mouth of the talisman pouch and face east and say:

"Bring to me
what I see
By thy power
Hecate.
Altar power
Must it be
Earth and Air
Fire and Sea
Bring to me
What I see
By thy power
Hecate."

Place the bag inside your cloting and wear it every day for 7 days. Leave it on your altar every night visualizing prosperity. On the 7th day, hide it in the eastern portion of your house.

There it is. It's a complicated spell, but it does work.

BB
Rowan

2600

Spell for contacting a friend
Rowan Moonstone

This spell should be used to cause someone with whom you have lost contact to contact you. It is not manipulation so much as an astral call for contact when you have no other way to reach them that you know of.

You will need:

White candle annointed w/ sandalwood oil
Sandalwood incense
photo of the person
small glass of water.
salt

Light the white candle and the incense. Place the picture of the person on your altar. Put 2 heaping tablespoons of salt in the palm of your right hand. Let a small amount of salt trickle into the glass while making the sign of the equal armed cross of the elements. Make this cross 3 times. Say " Call me" three times as yo do this. Then set the glass on the altar and say "Get in touch with me, please." They should contact you by the time the water has evaporated from the glass.

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2601

Coming of Age Ritual Notes

Malakus

Over the past weekend during an emotional upheaval I "Birthed" the concept for the ritual. I thought I would pass the concept on to you and see what you think. I have the ability to visualize a ritual from beginning to end, sometime with brief snatches of dialogue. It's like watching a play from the catwalks.

This is how I see this ritual unfolding. The boy who is entering into Manhood will be abducted from the encampment where he is staying. The women of his Mother Grove will try to fight the men off from abducting the boy. When this skirmish is over and the boy is being taken off by the men the women will mourn the loss of the child. The boy will be stripped of his clothing and dressed in a deerhide loin cloth. He will then be blindfolded and his journey will begin. Where this ritual is being held there is approximately 5 miles of paths which the boy will journey over. He will be led by his Father who will carry a lamp to light his and his son's way. At the first prescribed stop the boy will be addressed by Herne. Herne, will speak to the boy of his wild nature, what it is like to be the hunter and the hunted. He will charge the boy with the responsibilities of becoming a man through Him. He will then tell the boy that He will meet him at the appointed place in the appointed hour. Never revealing when and where that is. Herne will withdraw into the woods as the Father and son begin to journey again.

At the second stop the Father and boy will meet the Green Man. He represents the boy's earthy nature. He is the boy sexual responsibility as a carrier of sacred seed which is necessary to begin life. That he must act intelligently when it comes to the act of procreation. The Green Man as well will tell the boy that they will meet in the appointed placed at the appointed hour. The Green Man will stand in silence as the Father and boy leave.

At the third stop the Father and boy will meet Loki\Rainbow Dancer. When I visualized the archetype I saw a myriad number of colours and flashed of refracted light. Loki will speak to the boy of his dreams, wishes and hope He will inform the boy that these are necessary even as a man. That he should not give them up but allow them to mature as he matures. Loki will also tell the boy that they will meet at the appointed place in the appointed hour.

The Father and son will continue there journey until they reach the last stop on their journey. Here they will meet the Magus who is robed in black and you are unable to see his face. The Magus will speak to the boy of his inner true self, his highest ideals, his magical self. He symbolizes Divine Wisdom. When he is finished speaking he will also tell the boy of meeting in the appointed place in the appointed hour.

All the archetype will be wearing masks that will be indicative of them. Herne with horns, Green Man with a mask made of leaves, Loki with the face of the fox, and the Magus with a black mask which entirely covers his face. All the other masks will not cover the mouth area. My Spirit Brother in Akron, OH is creating the masks and the staves for the four archetypes. After the journey has been completed he will be brought to the gateway of the ritual are Prior to the ritual itself the boy will be asked to select something that symbolizes his childhood and that he should bring it with him. When the boy is abducted those who abduct him must be sure to acquire this childhood symbol to be given to the father to take on the journey. At the gateway the father will stop the boy and inform him that he must now give up this childhood symbol in order to enter into the world of men. The boy must surrender the symbol before the rite can continue. The symbol will be left at the gateway. 2602

I didn see a traditional circle being cast, rather a ring of men hand in hand passing energy to form the circle. I keep hearing "a hand to a hand, to feed a hand" or a "brother to a brother". The circle will open to admit the father and boy The boy is still blindfold and will be place before the balefire facing the gateway through which he just entered. I see four men at various stage of the lives serving as Priests. One is just past puberty, the next has himself just become a father, the next being around 40-50 years (the age of the God at the time of his decline in power) and the last being the Grandfather. The four will each evoke one of the four achetypes that spoke to the boy during his journey. The Priest just past puberty will evoke Loki, the new father will evoke the Green Man, the 40-50 year old will evoke Herne, and Grandfather will evoke the Magus. Each will be evoked separately and when each has been evoked will enter the circle from where they have been waiting out of sight of the circle itself. Each will speak further to the boy of his mystery and present the boy with a "gift" which will enable the boy to commune with the archetype in times of trial in his life as a man. The last to speak will be Herne. Just as he is is finishing what he has to say he will be interrupted by the final archetype. This is the Great Mother. She will speak to the boy of his union with her and to truly become a man he must understand her magics as well. Herne and the Great Mother will argue (choice of words, maybe not the best) over who this boy/man belong. The Great Mother informs Herne that the boy/man belongs to Her. Herne informs Her that She was there at his conception and birth and that She will have him in death but now the boy/man belongs to Him. My Spirit Brother has a staff with a deer hoof end which I see being placed on the boy's heart while Herne claims him as his. During the claiming the boy's blindfold will be removed and the boy/man will see Herne for the first time with his hoof on his chest over his heart. After the claiming is finished the boy will be approached by the four Priests for the anointing.

I have an anointing already written for this part of the rite. While the anointing is being done the four persons who are taking the roles of the archetypes will leave and return dressed as they wish. The boy will be taken to his father who will first greet the boy/man now as a fellow man and a guardian of the male mystery. The father will then

take the newly made man to the North quarter where the Great Mother will speak to the newly made man bestowing Her gift to him. When the Great Mother speaks She will be heard only and not seen as if Her voice were being carried on the wind.

The the newly made man will be taken to each man in turn in the circle who will give the newly made man a gift. I see the gift being wisdom something that they have learned of life and that they wish to pass on to help the newly made man's journey through life. As each man has an occupation which requires particular tools so does life require its tools.

When all have granted their gift the newly made man will be asked to bestow his blessing upon a horn of ale which symbolized the cup of brotherhood of all peoples. The cup will be shared with all in the circle and will symbolized the universality of men.

This is where I see the ritual ending. I see a simple feast being held where the ritual has been. More cups will be filled, stories share in the spirit of brotherhood. As the night wears on towards dawn the newly made made will be left to himself, the balefire and the night. He will return to the campsite from which he was abducted no longer as a child but as a man with all the responsibilities of a man.

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2603

Lupercalia
She-Wolf

Lupercalia ia a Roman ritual of purification and fertility dating from such an ancient time that even the Romans of the first century B.C.E. had forgotten its origin and to which Gods it was dedicated and even the meaning of some of its symbolism. (Contrary to Z Budapest's statements, it was not known whether it was to Faunus and in fact I think it may have been sacred to the more ancient founding Goddess, Rumina, the She-Wolf of Rome.) Central to the ritual is the lustration (light flogging) with a goat skin scourge (see, Gardner didn't invent it). This was often accompanied by much rowdiness and horse-play. The purpose was the purification of the people from curses, bad luck and infertility. The ritual is performed on February 15. The name of the month comes from the februa, anything used in purifying including wool (used for cleaning), brooms, pine boughs (which make the air sweet and pure), etc.

The rite began in the cave of the She-Wolf in the city of Rome where legend had it that the founders of the city, Romulus and Remus, had been suckled by the wolf before they were found by a shepherd. The sacred fig tree grew in front of the cave. Vestals brought to the site of the sacrifice the sacred cakes made from the first ears of the last years grain harvest. Two naked young men presided over the sacrifice of a dog and a goat. With the bloody knife, their foreheads were smeared with blood, then wiped clean with wool dipped in milk. The young men laughed and girded themselves in the skin of the sacrificed goat. Much feasting followed. Finally, using strips of the goat skin, the young men ran, each leading a group of priests, around the base of the hills of Rome, around the ancient sacred boundary of the old city called the pomarium. During this run, the women of the city would vie for the opportunity to be scourged by the young men as they ran by, some baring their flesh to get the best results of the fertility blessing (you can see why the Christian church tried so hard to get this ritual banned, but it was so popular that it continued for quite some time under the new regime.)

Except for the intrusion of foreign cults, this was the only Roman ritual where a goat was sacrificed. Dogs were only offered to Robigus (a guardian associated with crops), the Lares Praestites (the guardians of community), and Mana Genata (ancestral guardians).

Because of the cave, the fig tree, the milk, and such, I suspect the very oldest forms of this rite honored a Goddess. Unlike some of the other Roman rites like the October Horse sacrifice, there is no other

Indo-European equivalent in Vedic, Scandinavian, Irish, or Indo-Iranian traditions.

With modifications, the Temple of Pomona performed Lupercalias and has a great time.

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2604

Stones, A Short Catalog

Tandika Star

BLOODSTONE

SCIENTIFIC INFORMATION: Bloodstone is a member of the Chalcedony family.It is a variety of quartz (silicon dioxide) often with some iron and aluminum. The chemistry is SiO_2. It is dark, bright green spotted with red inclusions. The streak is white. This is considered a microcrystalline variety of quartz and is not found in crystal form.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: India, Germany.

NAME: This stone is also referred to as "heliotrope," which is derived from two Greek words which signify "sun-turning". It was given this name because of a notion that when immersed in water it would turn the sun red. Chalcedony is derived from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: This is one of the birthstones for March.

> "Who in this world of ours, her eyes
> In March first opens, shall be wise.
> In days of peril, firm and brave,
> And wear a Bloodstone to her grave." (5)

Ancient warriors often carried an amulet of bloodstone which was intended to stop bleeding when applied to a wound.

MAGICAL PROPERTIES: Because it is green, it can be used for "money spells". It is also considered a "lucky" stone for atheletes because it imparts courage and stamina.

HEALING: Heliotrope is used today in conjunction with anything having to do with blood.

PERSONAL EXPERIENCE:I consider the ancient uses of bloodstone in line with what I use it for today. In addition, I consider it a "cholesterol buster", and wouldn't hesitate to apply it to any with this type of problem. Generally I would use it at the Heart Chakra. I've also used it successfully in situations where I needed "courage" to accomplish

something. I will just carry a piece of it in my pocket for this purpose.

NOTE: Chrysoprase, carnelian, jasper and agate are all forms of Chalcedony.

-------bibliography-------

1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2605

2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

an interesting experiment (BLOODSTONE cont.)
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This is more about bloodstone, but I didn't want to include it in the main text. Read on, and you'll see why...

A few years ago, I had a discussion with my daughter (who was about 13 at the time) about the "spiritual essence" of plants and stones. I explained to her that different people "see" this spiritual essence in various forms. Somehow, this led to a discussion of "devas", which she interpreted as "people, but without a body that we can see with mundane eyes."

A few days later, I was reading a novel, reposed on the sofa in my livingroom. She was sitting on the floor by the coffee table, drawing in her sketchbook with her pastels.

On the coffee table were several stones in a dish. One was an amethyst, one a bloodstone, one was some yellow/green crystal that someone had loaned to me because they wanted my "impressions" ...and there were some others that I don't remember now.

I glanced over at my daughter, and she was holding one of the stones in her hands, with her eyes closed. She apparently had achieved some form of "altered state" because her little eyeballs were just wigglin' away (REM).

A while later, I glanced over, and she was drawing a portrait. After she seemed finished and satisfied with what she was doing, I questioned her about it. She said she was drawing the "spirit/deva" of the stones in

the dish.

The one for bloodstone was an elf-like, male person. He had dark/black hair, green, slanted eyes, "Spock" eyebrows, and pointed ears. Because of the expression on his face, I asked her what she thought of him. Her comments were:
"He is very fierce. I'm kind of afraid of him, because it seems like he is pretty strong and could get mad. He uses weapons...and can fight."

My daughter didn't know anything about the "lore" connected with the stones. In addition, I found that "bloodstone" was very different from any of the other "stone portraits" that she did...The rest were much more "human"...

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2606

BROWN (PICTURE) JASPER

SCIENTIFIC INFORMATION: Brown Jasper, sometimes called "picture" Jasper because of the beautiful variations in coloring, is a type of Chalcedony. It is closely related to Quartz, with the chemistry of SiO_2. The color variations are from trace amounts of other minerals, usually iron and aluminum. The hardness is 7.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: Montana, Utah and Wyoming are prolific locations for Brown Jasper in the U.S. In addition, fine specimens have come from Brazil, Uruguay and Egypt. Other colors and forms of Jasper are abundant in California, Texas and Arkansas.

NAME: The name Chalcedony is from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: Beautiful Jasper, with light and dark brown markings was referred to as "Egyptian Marble". Various Native American tribes used Jasper as a rubbing stone and some called it "the rain bringer".

MAGICAL PROPERTIES: Brown Jasper is balancing and grounding. This stone, carved into an arrowhead, is worn to attract luck. It is a good stone to use after completing a ritual to help you regain your center and become grounded.

HEALING: Jasper is stabilizing. It will help to reduce insecurity, fear and guilt.

PERSONAL EXPERIENCE: I use a piece of Montana Picture Jasper, which is mostly brown and tan with a slight bit of sky or navy blue as a strong grounding stone for those who have an excess of energy at the Splenic Chakra.I've also used the stone as a basis for a "journey"...The stone

looks like a scene of the Rocky Mountains. Finally, I've used Picture Jasper as a psychological tool:I will ask someone who is "looking for an answer" to gaze into the stone and describe all the symbols they see. Then I work with the client to form the "symbols" into some sort of answer.

NOTES: Agate, Jasper, Flint, Sardonyx, and onyx are all forms of Chalcedony. In addition, particular colors of Chalcedony have specific names, such as Heliotrope, Bloodstone, Chrysophrase and Moss Agate.

-------bibliography-------

1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

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2607

CARNELIAN

SCIENTIFIC INFORMATION:Carnelian is the clear red to brownish red member of the Chalcedony family. It is a microcrystalline variety of Quartz(Silicone Dioxide) and may contain small amounts of iron oxides. The hardness is 7, and the streak is white.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: Fine carnelian comes from India and South America.

GEMSTONE INFORMATION:Carnelian is used as an alternate birthstone for the month of May.It is normally cut into cabochons, engraved, or made into seal stones or rounded, polished, and pierced for necklaces and other items of jewelry.

NAME: The name means "flesh-colored", from [caro], meaning "genitive" and [carnis], meaning "flesh".

LEGEND and LORE: Carnelian has long been associated with courage and cleansing of the blood. It was beleived that the stone would improve one's outlook, making the individual cheerful and expelling fears.

MAGICAL PROPERTIES: Katrina Raphaell says that Carnelian can be used to "see into the past". The "Crystal Oracle" says that Carnelian referrs to the Self, and Current Conditions. It is a grounding stone, and associated with the Earth. As such, it is considered practical, sensible and balanced. Cunningham associates the stone with the element of Fire. He

suggests it as a talisman against Telepathic invasion.

HEALING: It is recommended for infertility or impotency. In addition it is used for purification of the blood. It has also been suggested that this stone will stop nosebleeding.

PERSONAL EXPERIENCE: I call this the "sexy" stone...since I beleive it stimulates sexual appetites. I use it in the lower Chakras for infertility and impotency for men(I use Coral as the feminine counterpart.) I always get a good chuckle when I notice a man wearing a LARGE Cornelian belt buckle. In addition, I would use this stone for relief of pain from arthritis in men.

-------bibliography-------

1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

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CORAL

SCIENTIFIC INFORMATION: $CaCo_3$, or calcium carbonate in the form of calcite, is the main constituent of calcareous corals; minor constituents are $MgCo_3$, or magnesium carbonate and proteinaceous organic substances, which act as binding agents. At 2.5 to 4, the hardness is slightly higher than that of calcite. The skeletons of corals vary in color: from bright to dark red, slightly orange-red, pink and white.

ENVIRONMENT: In all cases, coral consists of the branching skeletons of animals which live in colonies planted on the seabed at depths varying from tens to hundreds of meters. They are typical of warmish to very warm seas.

OCCURENCE: The most famous of these organisms is Corallium rubrum, which lives in the waters of the Mediterranean and, despite its name,provides not only red, but orange, pink, and white coral. Similar to this are

Corallium elatius, C. japonicum, and C. secundum, which maily live off the coasts of Japan, China, Indochina, the Philippines, and other archipelagos of the Indian and Pacific Oceans. Coral colonies occupy large areas especially in the Pacific, but also near the coast of South Africa, in the Red Sea, and to the east of Australia. These latter colonies, however, consist of madrepore, which has little in common with the corals used as ornaments.

GEMSTONE INFORMATION: Most of the coral used since antiquity as an ornamental material comes from the calcareous skeletons of colonies of marine organisms of the phylum Cnidaria, order Corgonacea, genus Corallium. Corals take a good polish. They also have a certain degree of elasticity and can be heated and bent into bangles. Thin brancehes were and still are polished, pierced, and threaded, unaltered, into neck-laces. Larger pieces are cut into spherical or faceted necklace beads, pear shapes for pendant jewelry, or cabochons. It is also used for carved pieces and small figurines, in both oriental and western art styles. The most highly prized varities of coral are those that are a uniform, strong bright red.

NAME: The name is derived from the Latin [corallium,] related to the Greek [korallion].

LEGEND and LORE: The oldest known findings of red coral date from the Mesopotamian civilization, i.e. from about 3000 BC. For centuries, this was the coral par excellence, and at the time of Pliny the Elder it was apparently much appreciated in India, even more than in Europe.Red coral has traditionally been used as a protection from the "evil eye" and as a cure for sterility. One of the Greek names for Coral was Gorgeia, from the tradition that blood dripped from the Head of Medea, which Perseus had deposited on some branches near the sea-shore; which blood,

becoming hard, was taken by the Sea Nymps, and planted in the sea. (8)

MAGICAL PROPERTIES: Coral is associated with Venus, Isis and Water. It has been used as a form of protective magic for children for hundreds of years. Cunningham recommends it as a luck-attractor for living areas.Sailors use it as a protection from bad weather while at sea. Red-orange coral is one of the four element gemstones of the Pueblo Indians. It is one of the four colors used for the directions in the Hopi/Zuni Road of Life. Coral is considered a representative of the warm energy of the Sun, and the southern direction.

HEALING: Coral's healing properties are mostly associated with Women, young children and the elderly. For women it is said to increase fertility and regulate menstration. For young children, it is recom-mended to ease teething and to prevent epilepsy. For the elderly, it is used as a cure for arthritis.

PERSONAL EXPERIENCE: I use coral at the lower Chakras for "Women's Healing." In particular, I will use it for disorders relating to female reproductive organs. I also use it magically, to represent female fertility.I have used it with some success for arthritis, but only for

women. This is one of the stones that I "reserve" for female/feminine use. (I use Carnelian as the "male" counterpart.) I have not had an opportunity to try it for a young child.

-------bibliography-------

1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "Simon & Schuster's Guide to Gems and Precious Stones".

2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

7. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

8. Some occult lore is from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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2610

EMERALD

SCIENTIFIC INFORMATION:Emerald is a type of Beryl, Beryllium aluminum silicate, frequently with some sodium, lithium and cesium.It's chemistry is $Be_3Al_2Si_6O_{18}$. Beryls range in color from Bright green (emerald), blue, greenish blue (aquamarine), yellow (golden beryl), red, pink (morganite) to white. The streak is colorless. It's hardness is 7-1/2 to 8. The crystals are Hexagonal and they are common. Fine emeralds have velvety body appearance; their value lies in their even distribution of color. Inclusions are common in emerald, but other stones of this group are usually most valuable when free of flaws.

ENVIRONMENT: Beryl develops in pegmatites and certain metamorphic rocks. It occurs with quartz, microcline, and muscovite in pegmatites, and with quartz, muscovite, and almandine in schist of regional metamorphic rocks.

OCCURENCE: Best emerald comes from Colombia.(NOTE: it is not necessary to spend thousands of dollars for a tiny chip of emerald to add to your healing/ magical collection. If you look around in rock shops, you may be able to come across some "less than perfect" stones that aren't faceted. I've found 4 of them, slightly larger than my fingernail and

they were about $3.00 each.)

NAME: The name is from the Greek [beryllos] indicating any green gemstone.

LEGEND and LORE: Emerald is considered a birthstone for the month of May.

"Who first beholds the light of day,
In spring's sweet flowery month of May,
And wears an Emerald all her life,
Shall be a loved, and happy wife." (5)

MAGICAL PROPERTIES: "If you wish to bring a love into your life, buy an emerald and charge it with your magical need through your visualization, perhaps while placing it near a green candle. After this ritual, wear or carry the emerald somewhere near your heart. Do this in such a way that it cannot be seen by others. When you meet a future love, you'll know it wasn't the visible jewel that attracted him or her." (3) The Greeks associated this stone with the Goddess Venus. It has come to represent, for many people, the security of love. Emerald, like allmost all of the green stones, is also advantageous for business/money ventures.

HEALING: Emerald is said to aid perception and inner clarity. Because of this, they are also associated with healing diseases of the eye, and problems affecting eyesight. It was believed that emeralds could counteract poisons and cure disentary.

PERSONAL EXPERIENCE:I sometimes use Emeralds in a stone layout. I will use them for their psychological/spiritual values of clarity and perception. If I am using them for this purpose, I use them in the area of the Heart Chakra, in conjunction with Rose Quartz, or Rhodochrosite for balanced energy. I've also used them for prosperity consciousness.
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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner. Other sources may be "Stone Power" by Dorothee L. Mella.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

GARNET (PYROPE)

SCIENTIFIC INFORMATION: Pyrope Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Pyrope variety is $Mg_3Al_2Si_3O_{12}$. These Garnets range in color from deep red to reddish black and on rare occasions from purple and rose to pale purplish red (sometimes called [rhodolite].) The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Pyrope occurs with olivine and hypersthene in peridotite of plutonic rocks.

OCCURENCE: Pyrope Garnets occur in peridotite in Kentucky, Arkansas, Arizona, New Mexico, and Utah. In the latter half of the nineteenth century, most Pyrope came from Bohemia, where it is still found today. The main sources nowadays, however, are South Africa, Zimbabwe, Tanzania, the United States, Mexico, Brazil, Argentina, and Australia.

GEMSTONE INFORMATION: The garnet species with red or purple varieties, including Pyrope are considered gemstones. Usually bright red, Pyrope can be a much less attractive brick or dark red. It can be perfectly transparent, but this feature is less visible in dark specimens. It is either made into fairly convex cabochons, or faceted, with an oval or round mixed cut or, more rarely, a step cut. The faceted gems have good luster, rather less obvious in cabochons. The most valuable types are, of course, the transparent ones with the brightest red color. Pyrope is relatively common, although less so than almandine. Very large stones, up to several hundred carats have been found; but these are rare and are found in museums and famous collections.

NAME: The name comes from the Greek [pyropos,] meaning "fiery." The name "Garnet" comes from the Latin [granatus,] meaning "seed-like".

LEGEND and LORE: Pyrope Garnet has long been associated with love, passion, sensuality and sexuality. Some Asiatic tribes used red garnets as bullets for sling bows because they pierced their victims quickly, and could not be seen well in the body when they mingled with the blood. 2612

Throughout the ages, Pyrope has been used as a curative for all types of ailments dealing with blood.

MAGICAL PROPERTIES: Pyrope is directly linked with the Will. As such, it is a strong stone for the Magician and Shaman. It is associated with Fire and Mars, Strength and Protection. It will help the practitioner tap into extra energy for ritualistic purposes.

HEALING: While all Garnets are associated with the Root Chakra, Pyrope is particularly symbolic. It is used for healing when the subject involved has "lost the will to live", since it is directly related to the desire to live and achieve in this lifetime. This stone warms and aids blood circulation, rouses sexuality and heals the reproductive

system and the heart.

PERSONAL EXPERIENCE: If you are already a strong willed individual or have a fiery temper that you need to learn to control, I suggest that you work with the Alamandine Garnets, rather than the Pyropes. This is a good stone to use for treating depression. Very often, when I've "worked" on an individual who has suffered a heart attack, I find that the individual is rather severely depressed (which I think is a side effect of the medication) and has lost the will to continue in this lifetime. I've found that fiery red Pyrope Garnets are a great help in this situation.

ADDITIONAL NOTES: The Latin name [carbunculus,] (small coal or ember), is attributed to all red transparent stones. It is more often applied to Pyropes when they are formed into cabochons than any other stone.

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GARNET (ALMANDINE)

SCIENTIFIC INFORMATION: Almandine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Almandine variety is Fe2/3+Al2Si3O12. These Garnets range in color from deep red to brown and brownish black. The hardness ranges between 6-1/2 and 7-1/2.

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ENVIRONMENT: Almandine occurs in diorite of plutonic rocks, and with andalusite, hornblende, and biotite in hornfels and schist of contact and regional metamorphic rocks.

OCCURENCE: Well-formed crystals of Almandine have come from Wrangell, SE Alaska; from Emerald Creek, Benewah Co., Idaho; and from Michigamme, Michigan. Gemstone quality material is obtained in large quantities

from Sri Lanka and India, where it is also cut; other sources are Burma, Brazil, Madagascar, Tanzania, and Australia.

GEMSTONE INFORMATION: Most red garnets come under the name Almandine, even when their composition is midway between that of Pyrope and Almandine and similar, in many cases, to that of Rhodolite. The reason for this is the similarity in their color and absorption spectrum characteristics. Almandine has a brilliant luster, but its transparency is frequently marred, even in very clear stones, by excessive depth of color. The cabochon cut is widely used, often being given a strongly convex shape and sometimes a concave base, in an effort to lighten the color by reducing the thickness. Rose cuts have also been used, particularly in the past. Nowdays, when the material is quite transparent, faceted cuts are used as well, and sometimes square or rectangular step cuts. Gems of several carats are not uncommon. Faceted or even barely rounded pieces of Almandine, pierced as necklace beads, were very common in the recent past, but are now considered old-fashioned.

NAME: The name Almandine comes from [carbunculus alabandicus,] after the city of Alabanda in Asia Minor, where gems were traded at the time of Pliny theElder.

LEGEND and LORE: All red Garnet has long been associated with love, passion, sensuality and sexuality. Garnet is considered a birthstone for those born in January:

"By her in January born
No gem save Garnets should be worn;
They will ensure her constancy,
True friendship, and fidelity."

MAGICAL PROPERTIES: The darker Garnets are associated with the Will and the Source of Life Incarnate. This is who and what we are in this lifetime. This stone is worn for protective purposes, and is thought to drive off demons and phantoms.

HEALING: Almandine Garnets are used to heal skin conditions associated with poor circulation. They improve vigor, strength and endurance.

PERSONAL EXPERIENCE: Almandine Garnets are particularly effective when healing "traumas" that are carried over from a past life and deal with sexuality and heart/love problems.

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10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

GARNET (SPESSARTINE)

SCIENTIFIC INFORMATION: Spessartine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Spessartine variety is $Mn_3Al_2Si_3O_{12}$. These Garnets range in color from brownish red to hyacinth-red. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Spessartine occurs with albite and muscovite in granite pegmatites and with quartz and riebeckite in blue schist or regional metamorphic rocks..

OCCURENCE: Large corroded crystals of Spessartine have come from the Rutherford No. 2 Mine, Amelia, Amelia Co., Virginia; crystals up to 1" in diameter have been found in several pegmatites in the Ramona District, San Diego Co., California; sharp, dark-red, well-formed crystals occur in cavities in rhyolite near Ely, White Pine C., Nevada; and brilliant crystals of Spessartine have been found with topaz at Ruby Mt., near Nathrop, Chaffee Co., Colorado. Gem material comes from the gem gravels of Sri Lanka and Burma. It is also found in Brazil and Madagascar.

GEMSTONE INFORMATION: The gem variety of Spessartine Garnet is uncommon. It tends to be midway between spessartine and almandine in composition. The "aurora red", orange-red or orange-pink color is typical. It has good transparency and considerable luster. It is normally given a mixed, round, or oval cut. The weight does not normally exceed a few carats. Gems of about 10 carats are extremely rare and usually of an atypical, rather dark, unattactive color.

NAME: Spessartine is named after an occurrence in the spessart district, Bavaria, Germany.

LEGEND and LORE: In the 13th century garnets were thought to repel insect stings. A magical treatise, "The Book of Wings", dating from the thirteenth century says "The well-formed image of a lion, if engraved on a garnet, will protect and preserve honors and health, cures the wearer of all diseases, brings him honors, and guards him from all perils in traveling."

MAGICAL PROPERTIES: Spessartine is normally considered to be red-orange

to orange-pink. Thus it links the "will" with the "desire". It is a good stone to use when casting a spell for your "heart's desire", especially if it is of the orange-pink" variety.
2615

HEALING: The orange garnets are linked to the root and the belly chakra. They are beneficial in instances of infertility, dealing with reproductive organs. Mentally, it inspires confidence in personal creativity and self-worth.

PERSONAL EXPERIENCE: Spessartine is not as effective as Carnelian for instances of infertility. But it DOES help the mental attitude of the individual experiencing the difficulty. It is a warming stone, and works well for increasing circulation in the lower part of the body.

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10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

GARNET (GROSSULAR)

SCIENTIFIC INFORMATION: Grossular Garnets are from a group of very closely related calcium silicates. The Chemistry for the Grossular variety is $Ca_3Al_2Si_3O_{12}$. These Garnets range in color from yellow, pink and brown through white and colorless. The hardness ranges between 6-1/2

and 7-1/2.

ENVIRONMENT: Grossular occurs with wollastonite, calcite, and vesuvianite in hornfels of contact metamorphic rocks.

OCCURENCE: Being the commonest of all garnets, it is found in a variety of locations. Fine colorless crystals up to 1/2" across occur in Gatineau and Magantic Cos., Quebec, fine lusterous pale brown crystals
2616

up to 3" across were found near Minot, Androscoggin Co., Main, and beautiful white and pick crystals up to 4" across have been found near Xalostoc, Morelos, Mexico.

GEMSTONE INFORMATION: Grossular also has the typical crystal form of garnets, occuring in isolated crystals which are often complete, in the shape of a rhombic dodecahedron, sometimes combined with a trapezohedron. They vary from transparent to semiopaque. The typical color is light (gooseberry) yellowish green; but they can be a strong to bluish green, honey yellow or pinkish yellow, or even colorless. When transparent, the crystals have good luster. Like other garnets, they have no cleavage. The greenish to yellowish varieties are used as gems. Grossular is not a rare mineral. The types used as gems mainly come from the gem gravels of Sri Lanka (honey yellow variety); the the United States, Canada, Mexico, Madagascar, Kenya. The green variety of grossular garnet, discovered a few decades ago and found mainly in Kenya, near the Tsavo National Park, is also known as Tsavorite (or Tsavolite) It is a light, verdant, or dark green, similar to the color of the better green tourmalines and sometimes, it is said, even comparable to African emerald. It has good luster. These gems, which are usually given a round or pear-shaped mixed cut, or occasionally a brilliant cut, are generally small, rarely exceeding one carat and never more than a few carats.

NAME: Grossular is from the New Latin [grosssularia,] "gooseberry," because some Grossular crystals are pale green like the fruit.

LEGEND and LORE: I do not find anything referring specifically to yellow or green garnets in my sources.

MAGICAL PROPERTIES: While deep red garnets focus on "Will" and orange--red garnets focus on "Desire", yellow garnets are focused on Personal Power and Personality. In addition they are (because of their color) associated with athletic prowess and Oriental philosophies.

HEALING: Being linked to the Solar Plexus Chakra, yellow garnets are energizing. They can be used for the digestive organs, the diaphram (and the breath) and eyesight. Green garnets center their healing on the Heart Chakra.

PERSONAL EXPERIENCE: It is difficult to find a green stone that works well for the lower chakras and the lower half of the body. When I do total layouts for individuals with Aids, I use all green stones, whenever possible. The Green garnets work well for this. Since Garnet is

the stone of the Root Chakra, the Will, and green is the color of the Heart Chakra, love, circulation, general healing, this stone works exceptionally well. I find that the yellow garnets work better for magical purposes than healing. For healing, there are several yellow stones that seem to work better for me.

NOTES: Garnets are used in industry as an abrasive.

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2. Other scientific information may be from "Simon & Schuester's Guide to Gems and Precious Stones".

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by <grin> Tandika Star.

LAZURITE (LAPIS LAZULI)

SCIENTIFIC INFORMATION: Lazurite is a silicate of sodium calcium and aluminum, with some sulfur. It is a member of the sodalite group. It's chemistry is (Na, Ca)8(Al,Si)12O24(S,SO)4. The color ranges in shades of blue from violet blue and azure blue thru greenish-blue. Lazurite is distinguished from sodalite by its deeper color and fine grain. It is also softer and lighter in weight than lazulite. It is dull to greasy and the streak is pale blue. The hardness ranges between 5 and 5-1/2.

ENVIRONMENT: Crystals are rare. It is usually granular, compact, massive. It forms in association with pyrite, calcite, and diopside in hornfels of contact metamorphic rocks. The opaque, vivid blue, light blue, greenish-blue, or violet-blue stone, consisting largely of lazurite but with appreciable amounts of calcite, diopside, and pyrite, is a rock called [lapis lazuli.] The stone is usually veined or spotted. Its value depends largely upon excellence and uniformity of color and absence of pyrite, although some purchasers prefer lapis with pyrite.

OCCURRENCE: Lazurite is a rare mineral in North America, but it does occur on Italian Mt. in the Sawatch Mts. of Colorado; on Ontario Peak in the San Gabriel Mts., Los Angeles Co., and in Cascade Canyon in the San Bernardino Mts., San Bernardino Co., California. The finest lapis lazuli has come from Badakshan in Afghanistan, and less valuable material has come from Russia and Chile.

NAME: The name is from the Arabic [lazaward], "heaven," which was also applied to sky-blue lapis lazuli.
2618

LEGEND and LORE: Lapis Lazuli was a favorite stone of the ancient Egyptians. In the past Lazurite has been burned and ground to form the pigment "ultramarine." It was consider an aid to childbirth, and has long been associated with altered states of consciousness and trance work. Lapis is sometimes designated as a birthstone for December, although turquoise is most common.

MAGICAL PROPERTIES: To quote Cunningham: "This stone is used in rituals designed to attract spiritual love. Take an untumbled piece of lapis with a sharp edge. Empower the stone and a pink candle with your need for love. Then, using the lapis lazuli, carve a heart onto the candle. Place the stone near the candleholder and burn the candle while visualizing a love coming into your life." Actually, the most important magical aspect of lapis is it's ability to strengthen psychic awareness. Cunningham says "Despite its somewhat high price, lapis lazuli is one stone every stone magician should own and utilize."(2)

HEALING: This stone is used at the Ajina, the Brow Chakra. It's related gland is the pituitary. The pituitary gland is also referred to as the "master gland" because it regulates all of the others. This location is also the center for the eyes, ears, nose and brain.

PERSONAL EXPERIENCE: I don't often use Lapis for physical healing, unless I feel that there is a "link" between what is manifested as disease, and some conflict of the "higher self". I have used it for brain disorders (tumors, inflammation, etc.) More often, I use it in layouts where the client is trying to achieve an altered state of consciousness.

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LEPIDOLITE

SCIENTIFIC INFORMATION: Lepidolite a potassium, lithium, aluminum fluorsilicate mica. Its chemistry is complex: K(Li,Al)3(Si,Al)4O10-(F,OH)2. It is pink, lilac, yellowish, grayish white or a combination of all of these. The streak is colorless. It is one of the softer stones, with a hardness of 2-1/2 to 3.

ENVIRONMENT: Lepidolite is confined to granite pegmatites, where it occurs either as fine-granular masses near the core of the pegmatite or as stubby or tabular crystals in cavities. It is commonly associated with microcline, quartz, and tourmaline.
2619

OCCURENCE: Large fine masses of lepidolite have been mined at the Stewart Pegmatite at Pala, and superb sharp crystals have been obtained from the Little Three Pegmatite near Ramona, both in San Diego Co., California. It has also been mined in substantial amounts in several New England states and in the Black Hills of South Dakota.

NAME: The name comes from the Greek [lepidos], meaning 'scale', in allusion to the scaly aggregates in which the mineral commonly occurs.

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LEGEND and LORE: Lepidolite is a stone that could certainly be considered "new age" in the sense that it is just now coming into recognition by healers and magicians. There is no "past lore" on this stone, to the best of my knowledge. Part of this may be due to the fact, that it is native to the United States.

MAGICAL PROPERTIES: "This stone soothes anger, hatred or any other negative emotion. To quiet the entire house, place lepidolite stones in a circle around a pink candle." (2)

HEALING: Lepidolite is also know as the "Dream Stone". It will protect the individual from nightmares, especially those caused by stress or an upset in personal relationships. It can be used in the same types of circumstances as Kunzite, namely for manic depression or schizophrenia.

PERSONAL EXPERIENCE: This is one of the most soothing and relaxing

stones I've ever held. It is a beauty to look at, and calms the mind enabling it to concentrate on the TRUE source of a problem...instead of running around in frantic circles accomplishing nothing. The more rubellite in the stone, the better it will help the heart and mind work together.

NOTES: Lepidolite has been used as a source of lithium. The above description of the appearance of this stone may be deceiving, as I found Cunningham's to be, also. All of the specimens of this stone that I have seen so far have been grey to a pale lavendar grey with "sparkles" of the lithium mica embedded in it. The heart-shaped cabuchon that I have also has very distinctive crystals of rubellite (pink tourmaline) and veins of white running through it. I was originally looking for a MUCH brighter lavendar stone. It is unusual, also, to find specimens that are cut and polished. Usually the stone is too "crumbly" to take a good polish. However, it is equally handsome in rough form.

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MALACHITE

SCIENTIFIC INFORMATION: Malachite is a basic copper carbonate. It's chemistry is $Cu_2CO_3(OH)_2$. It ranges in color from emerald green thru grass green to shades of silky pale green. The streak is light green. It's hardness is 3-1/2 to 4. Crystals are rare. Most gem specimens display distinctive concentric colorbanding; (alternating dark green and light green bands.)

ENVIRONMENT: Malachite is a secondary copper mineral and develops in the zone of alteration in massive, lode, and disseminated hydrothermal replacement deposits. Associated minerals are azurite, limonite, and

chalcopyrite.

OCCURENCE: The copper mines at Bisbee, Chochise Co., Arizona, are famous for their fine specimens of massive malachite and pseudomorphs of malachite after azurite. Mines at Morenci in Greenlee Co., and at Globe in Gila Co., Arizona, have yielded beautiful malachite specimens, of which some consist of alternating layers of green malachite and blue azurite. Fine malachite has also come from copper mines in California, Nevada, Utah, Pennsylvania, and Tennessee.

NAME: The name is from the Greek [moloche], "mallow," an illusion to the

mineral's leaf-green color. Malachite is used as an ore of copper and as a gemstone.

LEGEND and LORE: It is said that if malachite is worn, it will break into pieces to warn the wearer of danger.

MAGICAL PROPERTIES: Used to direct power towards magical goals. Protective, especially towards children. According to Cunningham, "Small pieces of malachite placed in each corner of a business building or a small piece placed in the cash register draws customers. Worn during business meetings or trade shows, it increases your ability to obtain good deals and sales. It is the salesperson's stone." (2)

HEALING: If the malachite is of the blue-green variety, it can be associated with the Sacral Center, or Splenic Chakra (Svadisthana). Here, it's energy branches to the left, to the spleen. (It is intended in this position for those who are celebate.) In addition, if it is grass-green, it can be used at the Lumbar/Solar Plexis Center. "When the malachite is placed at the solar plexus and a piece of green jade is placed at the heart center and a double-terminated quartz crystal is placed between them, people may remember events that have been blocked for years. They may cry or scream. As these buried emotions are brought to the surface and released, a great weight is lifted and they soon feel renewed." (3)

PERSONAL EXPERIENCE: I am very careful about using Malachite. It has been my experience that the emotions that it releases can be very powerful, to the point of overwhelming some people. On the other hand, if the individual is ready to deal with them (in a "growth" period) it may work out just fine. You could "balance" the emotional content with a pink stone (such as rose quartz) to cut down some on the intensity.

A few years ago, I broke my arm. To do so, I damaged the muscles and nerves in my wrist. I was in a lot of pain, and was searching for what I could do to help the situation. During a journey, I saw malachite, so I found a malachite heart which I held in the palm of the broken arm while meditating. I got a lot of relief from it. Now, if the wrist acts up, I use the heart, taped over the wrist area when I go to bed at night. It seems to help quite a bit. I now recommend malachite for nerve/muscle damage with some success. (4)

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MOONSTONE

SCIENTIFIC INFORMATION: Moonstone is one variation of Orthoclase. It owes its beautiful silvery to bluish sheen ('adularescence' or 'schiller') to its composition of extremely thin plates of orthoclase and albite. The thinner these plates are, the bluer is the sheen. There are also moonstones consisting mainly of albite. These are less translucent, but they can occur in a variety of colours: grey, blue, green, brown, yellow and white. There are also moonstone cat's-eyes. The chemical composition is KAlSi3O8 and the hardness is 7. The streak is white.

ENVIRONMENT: The potash feldspars are important rock-forming minerals in plutonic, volcanic, and metamorphic rocks. Adularia and sanidine are found usually in volcanic rocks.

OCCURENCE: The main countries of origin are Ceylon, southern India (the district near Kangayam), Tanzia and Malagasy which, together with Burma, produces some of the finest stones with a deep blue schiller. White adularia crystals up to 2.5 cm (1") across have been found in gold-bearing quartz veins at Bodie, Mono Co., California, and in the silver mines of the Silver City district, Owhyee Co., Idaho.

GEMSTONE INFORMATION: Moonstone is always cut into cabochons, to display the cat's-eye, or schiller.

NAME: Adularia (another name for Moonstone) comes from the locality in Switzerland, the Adula Mts.

LEGEND and LORE: This stone has always been revered because of its lunar attraction. It was believed that the shiller in the stone would follow the cycles of the moon. (Becoming greatest when the moon was full.) In addition, it has always been considered a "feminine, or Goddess" stone.

MAGICAL PROPERTIES: Meditation with moonstone calls into consciousness the three-form moon phase goddesses, Diana/Selene/Hecate, the waxing, Full and waning Moon. These are woman as goddess in her ages and contradictions, Maiden/Mother/Crone. Cunningham favors this stone for spells involving love. In addition he has a longish essay on using it for a "diet" stone.

HEALING: Because of it's feminine nature, Moonstone has long been considered a "womans healing stone". It is used traditionally for healing/balancing of female organs and hormones.

PERSONAL EXPERIENCE: I use Moonstone at the Transpersonal Point, for connection to the Goddess and Universal Feminine Energy. This is the connection to dreams and dreaming, feminine "intuition", and "cycles". There are cycles of time, seasons, the moon, stars, etc. I also use/give

this stone for those clients who are having difficulty being in tune with the feminine side of their nature. (Everyone has a masculine and a feminine side.)

NOTES: In the past, this stone has also been called "Cylon Opal".

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1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

7. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

8. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

OBSIDIAN

SCIENTIFIC INFORMATION: Obsidian occurs as volcanic lava flows that are thick and of limited area. Its black, glassy, lustrous, and often flow-banded appearance makes it rather easy to distinguish from the other volcanic rocks with which it is commonly associated. This mineral forms when a silica-rich magma of granitic composition flows onto the earth's surface, where it solidifies before minerals can develop and crystallize. It is, therefore, an amorphous solid or glass rather than an aggregate of minerals. The hardness of Obsidian is between 6 and 7; it will scratch window glass. Although generally black, it is more or less smoky along translucent to transparent edges; other colors are gray, reddish brown, mahogany and dark green. When it has small white "flower" designs in it, it is called Snowflake Obsidian. It is also possible to find pieces with a sheen, or chatoyance. This is often called Rainbow Obsidian.

ENVIRONMENT: Obsidian is an environment for very few minerals. Lithophysae and spherulites may contain small but beautiful crystals of feldspar, tridymite, and cristobalite.

OCCURENCE: Some locations of Obsidian bodies are California (Inyo, Imperial, and Modoc Cos.), Oregon (Crater Lake), Wyoming (Yellowstone Park), and Mexico (near Pachuca.)
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NAME: The name is dervied from the latin name for the mineral, [obsio.]

LEGEND and LORE: Polished pieces of black Obsidian have been used for Scrying. Primitive peoples once valued obsidian highly, chipping and flaking it into knives, spearheads, and many other implements with razor-sharp edges resulting from the intersecting conchoidal fractures.

MAGICAL PROPERTIES: Obsidian is a very protective stone. It is also associated with the inner mysteries of the Goddess, symbolizing entrance to the labyrinth, the womb or the subconscious self.

HEALING: Because of its protective qualities, Obsidian is a good stone for those who are soft-hearted and gentle. It will help to guard them against abuse. This stone cleanses toxins from the liver, so it is also good for people who are exposed to environmental pollutants.

PERSONAL EXPERIENCE: This is the "balance" stone for Clear Quartz Crystals. We jokingly refer to it around here as a "dark sucker"...meaning it will absorb all sorts of negative things. It is also a grounding stone, and I use it at the Base Chakra (below the feet) at the beginning of a layout to keep my client "grounded". In India, the women wear obsidian toe rings for the same purpose. I use Black Obsidian in conjunction with Quartz. If I'm not using Clear Quartz, I use Snowflake Obsidian. I also have a piece of Rainbow Obsidian, but it is relatively new and I haven't finished "conversing" with it, so I have no advice as to how to use it...at the moment.

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OPAL

SCIENTIFIC INFORMATION: Opal is hydrous silica, often with some iron and aluminum. Its chemistry is $SiO_2.nH_2O$; amount of water varies up to 10 percent. It ranges in color from White, yellow, red, pink, brown to gray, blue and even colorless. It is most easily recognized by its rich internal play of colors (opalescence). Its hardness ranges from 5-1/2 to

6-1/2. It is vitreous and pearly. The streak is white. It is not found in crystal form, rather is is usually massive, botryoidal, reniform, stalactitic, and/or earthy.

ENVIRONMENT: Opal is a low-temperature mineral and usually develops in a wide variety of rocks as cavity and fracture fillings. It requently develops as amygdules in basalt and rhyolite of volcanic rock and replaces the cells in wood and the shells of clams.
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OCCURENCE: Common opal is widespread and can be readily obtained at many places, but localities for precious opal are rare and seem to localized in W United States and Mexico. Magnificent examples of opalized wood can be found in Idaho, Nevada, Oregon, Utah, and Washington, and lively green fluorescing opal (hyalite) occurs in seams in pegmatites in New England and North Carolina and in cavities in basalt near Klamath Falls, Oregon. Beautiful precious opal, as a replacement in wood, has been obtained in Virgin Valley, Humboldt Co., Nevada. Excellent fire and precious opal occur in laval flows in N Mexico. Nevada, Australia, and Honduras are sources for black opal; Australia and Czechoslovakia for white opal; Mexico and SW United States for fire opal.

GEMSTONE INFORMATION: Black, dark blue, dark green opal with dark gray body color and fine play of colors is called [black opal;] opal with white or light body color and fine play of color is called [white opal;] and transparent to translucent opal with body color ranging from orange-yellow to red and a play of colors is called [fire opal.] Play of colors depends upon interference of light and is not dependent upon body color. Black opal is the most highly prized, and fire opal is the most valued of the orange and red varieties. Most opal is fashioned into cabochons, but some fire opals are faceted.

NAME: The word is from the Sanskrit [upala,] meaning "precious stone."

LEGEND and LORE: Opal is a birthstone for October.

> "October's child is born for woe,
> And life's vicissitudes must know;
> But lay an Opal on her breast,
> And hope will lull those foes to rest." (5)

Opals have traditionally been considered "lucky" stones...but only for those born in the month of October. It has been considered bad luck to wear them if you were born in any other month.

MAGICAL PROPERTIES: Opal is considered to be able to confer the gift of invisibility on its wearer. To accomplish this, Cunningham says "The gem was wrapped in a fresh bay leaf and carried for this purpose." He also says, "Opals are also worn to bring out inner beauty. A beauty spell: Place a round mirror on the altar or behind it so that you can see your face within it while kneeling. Place two green candles on eithe side of the mirror. Light the candles. Empower an opal with your need for beauty -- while holding the stone, gaze into your reflection. With the scalpel of your visualization, mold and form your face (and your body) to the

form you desire. Then, carry or wear the opal and dedicate yourself to improving your appearance." (2)

HEALING: Opals contain all the colors of the other stones, thus, it could be used in place of any of them. (They are akin to quartz crystals, in this aspect.) Generally speaking, Opal is used more frequently for healing the spirit, rather than the physical body.

PERSONAL EXPERIENCE: Opals are probably my favorite stone. This may be partially due to the fact that they are my birthstone, and I have been surrounded by them all of my life. For me, they are protective and invigorating. I normally use them during Journeying, and when doing "readings" for other...anything where I am using altered states of consciousness. I find that they help me to understand the symbols of my

visions in a way that makes them meaningful for others.

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthday poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

VESUVIANITE (IDOCRASE)

SCIENTIFIC INFORMATION: Vesuvianite is composed of calcium, magnesium and aluminum silicate, often with some beryllium and fluorine. The chemistry is $Ca_{10}Mg_2Al_4(SiO_4)_5(Si_2)_7)_2(OH)_4$. Specimens range from brown and green to a rare yellow or blue. The hardness is 6-1/2.

ENVIRONMENT: Vesuvianite forms by igneous and metamorphic processes. It commonly is metamorphic and occurs with grossular, wollastonite, and calcite in hornfels of contact metamorphic rocks; with chromite and magnetite in serpentinite of hydrothermal metamorphic rocks; and with wollastonite, andradite, and diopside in carbonatites.

OCCURENCE: Gem-quality Vesuvianite has been obtained from a pegmatite in marble near Sixteen Island Lake, Laurel, Argenteuil Co., Quebec, and beautiful micromount cyrstals of purplish-pink color occur in massive Vesuvianite at the Montral chrome pit at Black Lake, Megantic Co., Quebec. The blue variety called [cyprine] has been obtained at Franklin,

Sussex Co., New Jersey. Fine crystals up to 1-1/2 inches across occur in pale-blue calcite at Scratch Gravel, near Helena, Lewis and Clark Co., Montana, and spectacular material of similar nature occurs at quarries near Riverside, California. Beautiful pale-green massive Vesuvianite ([californite]) occurs in California at Pulga, Butte Co., and near Happy Camp, Siskiyou Co., and crude yellow prismatic crystals occur with grossular at Xalostoc, Morelos, and Lake Jaco, Chihuahua, Mexico.

GEMSTONE INFORMATION: Translucent gray to green or nearly colorless Vesuvianite with green streaks is called [californite], and is often sold as "California Jade." Californite is fashioned into cabochons. Principal sources are the USSR, Italy, Canada and California.

NAME: The name "Vesuvianite" is from the original locality at Mt. Vesuvius, Italy. The alternate name, "idocrase," comes from the Greek [eidos,] "form", and [krasis,] "mixture," because Vesuvianite may appear to combine the crystal forms of several other minerals.

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LEGEND and LORE: None found.

MAGICAL PROPERTIES: Dolfyn associates this stone with Passion, enthusiasm, warmth and devotion.

HEALING: No specific information found, other than what Dolfyn states.

PERSONAL EXPERIENCE: None. I do not have a specimen of Vesuvianite.

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1. Scientific, Environment, Occurence and Name are from (or paraphrased from)"The Audubon Society field Guide to North American Rocks and Minerals".
2. Other scientific information may be from "Simon & Schuester's Guide to Gems and Precious Stones".
3. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.
4. Other precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
5. Basic Legends, Lore and Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
6. Some magical and healing information from "Crystal Wisdom, Spiritual Properties of Crystals and Gemstones" by Dolfyn.
7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.
8. Healing information is from "The Women's Book of Healing", by Diane Stein.
9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.
10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

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The Threefold Goddess

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To understand the concept of Goddess requires more than the ability to visualize God as a woman. The Goddess concept is built around the myth and mystery of the relationship between God and Goddess, and beneath that, and part of it, Her Threefold Aspect ... Maiden, Mother and Crone.

One of the oldest recognized Goddess forms is the first Greek Goddess - Gaia, the Earth Mother; the Universal Womb; Mother of All. The most ancient Goddesses were most often Earth and Mother Goddesses. The were worshipped and revered as bearers of life ... fat, healthy, pregnant and fruitful. As the Goddess concept developed, then came the Harvest Goddesses, who were also Earth Goddesses. Understand that this was a time when people did not even understand the basic mechanics of procreation. Life was very sacred and mystical indeed!

Gradually, myth and mystery developed and revealed themselves, creating the legend which we honor in the modern Wiccan Craft.

We recognize the Goddess as the mother of all, including her Mighty Consort, the God. To Her he is Lover and Son, and together they form the Ultimate, the Omniverse, the Dragon, the Mystery.

Now that is a pretty tough concept all things considered. Especially in our society as it sounds rather incestuous. From a mundane perspective, it gets worse as the Wheel of the Year Turns, and the Oak and Holly Kings battle ... eternal rivals and sacrificial mates.

In the pages that follow, we will explore the Goddess foundation concepts and try to reach an understanding of the basis of the Mystery.

I don't want to get off into all the names of all the Goddesses in all the mythology in all of history. While that is certainly a noble endeavor, it is not the objective here. What I do want to do is look at the Goddess, in whole and in part, and see just who and what she is.

First and foremost, the Goddess is the symbol of the Cycle of Everlasting. She is constant, ever present, ever changing, and yet always the same. She could be compared in that respect to the oceans.

As a part of that, she is that from which we have come, and to which we will return. She is the Universal Mother, the Cosmic Womb. While those are largely symbolic images, as opposed to literal ones, they are important to bear in mind about any aspect of the Goddess. She never harms, she is Mother.

One of the most difficult throwback mentalities to dispell in a student is the difference between "dark and light" and "bad and good". Societally, and often religiously, we are trained to see bad and dark and evil as being the same. Hence, we are also taught to hate and fear our own mortality. All too often I see practicing Wiccans, who ought to *know* better, fall back on these concepts when trying to
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explain or understand a concept.

The Goddess is dark, she is light, she is birth, she is death, and she rejoices in all things. With death comes joy, for with death comes renewal. With life comes joy, for with life comes promise. With growth comes joy for with growth comes wisdom. Sorrow and fear are not a part of her, not the way we feel those emotions. She is incapable of sorrow without joy, she fears nothing, because fear is not real. It is a creation of the mind.

Whether you see the Goddess as a Warrior Queen, or like the Good Witch of the North in the Wizard of Oz, she is the Goddess. And she has many parts and facets which defy comprehension as "One". She simply IS, and in that, can be whatever you need her to be in order to establish a relationship with her. But none of that changes what she IS.

"I greet thee in the many names of the Threefold Goddess and her Mighty Consort. Athe, malkuth, ve-guburah, ve-gedulah, le-olam, Amen. Blessed Be."

So here, at the Circle Door, greeted by the High Priest or Priestess we first see mentioned the Threefold Goddess. Full-sized covens have three priestesses who take the specific roles of Maiden, Mother and Crone, the High Priestess being Mother.

The Threefold Goddess however is NOT three entities, she is one. Her aspects represent Enchantment, Ripeness and Wisdom.

Taking first things first is usually best, so we shall start with a look at one side of the Maiden.

Quoting "The Myth of the Goddess" as found in Gardenarian Wicca (Gerald B. Gardner, The Meaning of Witchcraft, Aquarian Press, London, 1959.):

Now Aradia had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy

garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels and was bound, as were all who enter the Realms of Death the Mighty One. Such was her beauty that Death himself knelt and kissed her feet, saying, "Blessed by thy feet that have brought thee in these ways. Abide with me, let me place my cold hand on thy heart." She replied "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "it is Age and Fate, against which I am helpless. Age causes all things to wither, but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."
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Then said Death, "An' thou receive not my hand on thy heart thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt, and Death scourged her and she cried "I feel the pangs of love."

And Death said, "Blessed be" and gave her the Fivefold Kiss, saying "Thus only may ye attain joy and knowledge."

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magicks.

For there are three great events in the life of Man: Love, Death and Resurrection in a new body, and Magick controls them all. For to fulfill love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for a new body; and to die you must be born; and without love you may not be born. And these be all the Magicks.

So there in the Gardnerian Myth of the Goddess we have her Maiden aspect, seeking, searching and opening herself to the mysteries. But it is well to remember that the Goddess herself is a mystery, and the primary gift of the Goddess is intuitive Wisdom.

Beltaine (Bealtain) is the only Sabbat where the Goddess is entirely devoted to the Maiden. Here, she revels in the enchantment, in the joy of coming into fullness and mating with the God. Here, she is maiden bride and we can most easily understand that facet of the Maiden aspect. I should probably note here that some see this festival as maiden turning into mother, with the maiden being in full at Candlemas, but I do not agree with that.

Youth, newness, innocence and beauty are fundamental facets of the Maiden aspect. But beneath those are seeking, and love, and love of

seeking. There is more to understand of the Maiden though. Enchantment does not end with maidenhood, it is simply the beginning of the Mystery of Life, for that, above all, is what the Goddess stands for.

In Circle, in the Balanced Universe, the Maiden takes her place in the East. In examining this most comfortable quarter, you learn more about the Maiden Aspect. East (Air) rules the free mind and intellect. It is the place to seek the ability to learn and to open spiritually, to open your mind and find answers. It is a masculine quarter, ruled by intellect, and analytical logic, but she brings to it an intuition which is required to use these to best advantage.

"The river is flowing, flowing and growing, the river is flowing back to the sea. Mother carry me, a child I will always be. Mother carry me, back to the sea."

This Circle chant, sung in joy, sung in sorrow, is a cry to the Mother Aspect for comfort and warmth, a power chant calling upon the steady power and fullness of the Mother and a plea for guidance. While the Earth Mother, and the fully aspected Goddess are placed North in the Earth quarter, the Mother aspect alone belongs in the west.
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Comfort and love rule here. Emotions, sorrow, joy, tears, these belong to the ripeness of the Mother. Caring and loving for all her children, watching in pain and pride as they struggle to gain their own, knowing full well she could reach out and do it for them, but being both bound and desirous to let them do it for themselves.

There is a considerable difference, as you might have interpreted from the above, between the Earth Mother and the Mother Aspect of the Goddess. That is why we've started with her quarter, because it reveals the limitations of the Aspect.

The Mother aspect is ripeness, the ancient bearing of fruit, child and grain. She represents emotion and sexuality. The Goddess in that aspect is most of the altar (as discussed in the Great Rite lesson.) It is interesting to note the practice in numerous ancient cultures of lovemaking or outright sex magick in cornfields to help make the corn grow.

The Dark Mother should also be placed here, although culturally, I have a tendancy to think of the Dark Mother as more in keeping the Crone Aspect. It is a bit of work to see the Dark Mother in the West, to separate Dark Mother from Crone, but it is worthwile. If you have any background with the tarot I would suggest you take it in that context, it is beyond the scope of this text.

Our exploration of the Goddess and her Aspects brings us now to the Crone. For me, the Crone is the most fascinating of the Aspects of the Goddess. Partly I suppose because she is the most mysterious and paradoxical.

"Blessed Goddess, old and wise, open mine, thy child's, eyes. Speak to me in whispered tones that I may know the rune of Crones."

With life and growth comes age and wisdom, and the Crone is this in part. She holds fire and power, which wisely used can be of great benefit, but hold great danger for the unaware. Hers are the secrets of death and of life, and the mystery beyond the mystery.

Part of the pleasure in knowing the Crone aspect is that while, unlike the fully aspected Goddess, she is not also Maiden and Mother, she does retain the experiences of both those Aspects in order to be Crone. The Crone, wizened though she is, must still be able to reach into herself and recall the innocent joys and high passions of the Maiden and the love and warmth of the Mother. To be Crone and to not have forgotten, to still be able to experience Maiden and Mother is, to me, very appealing. More importantly, to be comfortable in that Aspect, where you have truth and knowledge but have left youth and physical beauty behind, and to still _feel_ youth and beauty without being desirous of them is an admirable quality.

Crone is the least paralleled Aspect of the Goddess to our human society. We discard our old and wise, not understanding their value as teachers and models, and fearing their appearance as a reminder of our own mortality.

Knowing Crone is a door we much each open for ourselves for to know and love her is to cast aside a great many of our cultural and societal malteachings.
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While the individual Aspects of Threefold Goddess are certainly valid concepts and paths to knowing Goddess, I should caution that most mythological Goddess figures are composite Goddesses. Earth Mother Goddess figures are fully aspected Goddess by definition because they represent the full cycle of the Wheel. Most other Goddess figures can be classified as having a dominant (or operative) aspect and recessive (promised, or in some cases past) aspect. Future and past should not be taken literally, mythological Goddess figures are always whatever they are eternally, they do not tend to change (ie age).

Maiden Goddesses possessing their operative in the Huntress or Warrior aspects most often have a promise of Crone. Maiden Goddesses expressing their dominance in beauty and/or love usually have their recessive aspect as Mother. For example, Athena is a Maiden Goddess with Crone attributes (the combination produces many Mother-type qualities, and this results in the Crone aspected Maiden being the most complete of the Mythological Goddesses, with the exception of Earth Mother Goddesses.) Aphrodite is of course a Maiden Goddess with Mother attributes.

Similarly, Dark Mother Goddess figures mostly find their promise in Crone and Light Mother figures their recessive in Maiden. Crone recessives work the same way, although sometimes it takes a bit of

close examination to find the "hidden" aspect.

One should note that this is not a formula, rather a tool to assist in examining and understanding Goddess figures and creating one's own personal spiritual link with Goddess. It is also a useful consideration when invoking a specific Goddess with purpose in ritual.

The purpose of this course has been to open avenues of approach in discovering and developing a relationship with Goddess. For me personally, I do not "believe" in the reality of mythological Goddess figures as they were presented, but I do believe they are a valid way to establish communication with Goddess. I also believe Goddess will appear in whatever form we are most ready to accept. The real Goddess, by my belief (and this is personal, not trad) is an entity beyond my comprehension, perhaps composed of light (could 5000 sci-fi films be wrong?), most assuredly unlike anything I could ever imagine in true form. However, I do find mythological Goddess figures highly useful for ritual, and of some help in my personal relationship with Goddess. I hope you will too.

Blessed Be

Eileen

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Being A Witch in Britain Today
by James Pengelly

Written for the Newcastle University Conference; Encounters of Religion

I am regional co-ordinator for the Pagan Federation (PF) for Humberside, North Yorkshire and the counties that form the northeast of England up to the Scottish Borders. The PF was founded in 1971 by a group of Gardnerian Witches, the object of it being to counter what was perceived as being popular misconceptions about Witchcraft.
The main reason for the existence of the PF remains largely unchanged, as the last few years have seen what can only be described as an onslaught by various fundamentalist Christian organisations who have latched on to the unfortunate and sad matter of child abuse to which they have added the word "Satanic' as a means by which they can attack and defame the occult in general, and Witchcraft in particular.

I will return to this matter elsewhere in this lecture, but I mention it now to illustrate the importance of our anti-defamation work. In addition, the Pagan Federation acts as a networking organisation to put people who share views on religious and spiritual matters in touch with one another, to enable them to get together, discuss and learn, and experience further.

The third important aspect to our work is to increase awareness of the spiritual and cultural heritage of this country. Given that many, if not most, of our customs and traditions have their roots set deep in our Pagan past and that our countryside is rich in the physical remains of this we feel that a positive promotion of this inheritance is vital to a fuller understanding of who we are.

The topic of this lecture is Being A Witch In Britain Today. Now I think that when one mentions the word, "Witch" to the average member of the public, the image that is immediately conjured up is one of a wizened old hag boiling up an extremely noxious brew in some bubbling cauldron, probably on a windswept moor somewhere. This is of course Shakespearian in its perception, but unfortunately, whatever his intentions were at the time he wrote Macbeth, William Shakespeare did Witchcraft a considerable disservice, because this image has stuck. In addition, the public

is very much subject to conditioning laid down in the Middle Ages by the Church, through historical accounts of Witch trials, which were heavily biased. Consequently it is hardly surprising that the image the general public has is of nasty, evil, thoroughly bad people riding around on broomsticks at dead of night creating havoc all over the place, poisoning people right left and centre, doing unspeakable things with goats, not to mention chickens, frogs, toads, cats, and sundry other animals. All in all not very nice people!

It is interesting to note that even in this day and age, many people are still very superstitious when it comes to magic, the occult, Witchcraft and so on. In addition to the historical

misconceptions about Witches and Witchcraft, I would go as far as saying that people still have a deeply rooted superstitious attitude, and that while some may automatically dismiss out of hand Witches having any sort of magical power, deep down, the majority of people still harbour deep rooted fears about this sort of thing being possible.

At a time when mankind has seemingly achieved so much in the field of science, when there is so little mystery left in life because everything has been rationalised and explained, and developed beyond that which our ancestors were able to comprehend, the fact that people do still harbour superstitions and worries about Witchcraft and the occult in general does not altogether surprise me. If one removes the mystery from life, one has nothing left with which to replace it, and one has to look to that which one cannot explain. The problem being that man has for countless generations been frightened by that which he cannot explain. And this is why we are now living in the scientific age, because man has purposely set out to explain that of which he is afraid. The thing being that there is very little left that man cannot explain. And one of the areas that he cannot explain is, of course, magic, Witchcraft and the occult.

Let us for a moment, examine the term, "occult". Occult simply means 'that which is hidden'. The term has been used for centuries to explain the general workings of the universe. The creation of fire would have, at some point in time, been regarded as magic. Why things moved when they were subject to certain power sources such as steam would have been deemed magic before the principles were understood. Illnesses were originally considered to be occult based. You could impose an illness on a neighbour or friend if you had the magical power to do it. But of course, none of these things were actually magical in any sense. The magic lay in the fact that a lot of people didn't understand what was going on. Those who did have an understanding of what was going on were perceived as having some sort of power. The biblical phrase, "Thou shalt not suffer a Witch to live", is in this context quite revealing because in its original format,

the word, "Witch", did not actually translate as Witch, it translated as "poisoner". And there is no doubt that the original village Witch would have in her own way been a doctor of sorts, in that she or he would have understood the uses of various herbs for good purposes and for bad purposes. And could quite probably been paid to use that knowledge to achieve the results for which she was being paid, to either kill or cure. Consequently, the village Witch, was someone to be feared, and respected.

As the Christian Church took hold, the older Pagan ways were perceived as something to be got rid of. I do not think this was particularly a spiritual battle. It was a power battle. It was simply a matter of one religious-political system wishing to gain control over another. And as Christianity grew in strength, largely through fear and oppression, the old ways were presented as being evil and wicked, and not to be tolerated.

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This situation remained largely extant until 1951, when the last laws remaining on the English statute book against Witchcraft were repealed, and what is now commonly referred to as the British Revivalist Craft came to light. The fact that it had, in some form or another, managed to survive over countless generations was, in itself, quite a surprising thing. But we now know that what are often referred to as the Hereditary Craft and the Traditional Craft were to a certain extent passed down from generation to generation either within specific families or small, invariably farming, communities. It was this that the late Dr Gerald Gardener is thought to have discovered, and built up into what is today known as the Revivalist Craft. His work was later developed by others such as Alex Sanders who founded the Alexandrian Craft and, more recently, by Janet and Stewart Farrar. Their works are very well known, popular, and easily available, and they have created what is sometimes jokingly referred to as the Farrarian Craft; a hybrid mixture of Gardenerian, Alexandrian and their own methods of working.

Being a Witch today in this country is not necessarily a hard thing, but nor is necessarily an easy thing. There is still a great deal of superstitious prejudice and nonsense held against Witches. And this is fermented, and that is the only word I can think of, to a large extent by certain areas of our national media, in particular the more lurid tabloid press, and of course Christian fundamentalist groups, who have over the last few years started to expand at a rather alarming, and for many non-Christians, a rather frightening rate. The phenomena of Christian fundamentalism is something which has largely been imported to this country from America, where it has been a populist Christian movement for many, many years. One only has to look at the news over the last few years concerning some American fundamentalist leaders to realise that basically, they are like so many of us human beings, subject to all the little

foibles that human beings are generally subject to, that they are just as easily led astray as any of us can be. The rising issue of fundamentalism is, as I say, quite a frightening thing because it seeks to impose a set of standards, a set of behaviour, and a set of religious beliefs, on everyone, which no-one is permitted to question. This is one reason why we find so many people are now turning to Paganism in its broadest sense, and to Wicca in particular. (Wicca being the commonly used modern term for Witchcraft.) They turn to us because they are disillusioned with the level of dogma and the level of imposition they find within established Christian traditions, be they Church of England, Roman Catholic, Baptist, Methodist, or some of the more extreme fundamentalist sects.

People seem now to be dividing into groups. There are those who are 'the led' and they search for leaders. And when they find a leader who is prepared to tell them what to do, when to do it, how to think, how not to think and so on, they latch onto that and they go on quite happy in their own way because they want to be told. On the other hand there are an increasing number of people who are prepared to listen to what others have to say but then like to go away and make their own minds up about things, and work things out for themselves. And we are finding more and more that this is what Paganism in general and Wicca in

particular is providing. It is providing people with the means by which they can form deeply personal relationships with their own particular perceptions of deity. They can work with that perception. They can utilise it within a framework that is, generally speaking, of a very high moral and ethical standard. And the idea that Witches are evil, nasty, wicked people who go around sticking pins in little lumps of wax shaped into the form of a person containing lumps of fingernail and pieces of hair and other sundry bodily parts, is being increasingly recognised as grossly untrue. We have to bear in mind that a lot of the popular perceptions of the Witch are, as I have already said, largely determined by historical records. Historical records written by people in whose interest it was to defame the Witch, and to register her, or him, as an evil person, but even these are now being challenged by more and more people.

So, as I've said, being a Witch in this country today is not always an easy thing. On the one hand, you can meet with extreme prejudice, on the other hand you can equally meet with extreme derision. A number of perfectly normal, sane, rational people that I know of think that the fact that I am a Witch is a huge joke. I am very used to people asking me "When can I come round to your house and take all my clothes off?." My usual response to which is "Any time you like providing I'm not having my tea at the time, or watching Coronation Street, but believe me pal, you're on your own." I personally find that this is the best way to approach this sort of thing. If you can turn the question into

a joke aimed at yourself, people are happy with that and feel comfortable with that, and will go away thinking that basically you're a pretty decent sort of person with just some very strange ideas. If, on the other hand, you become intensely defensive, the opposite can be true because they will assume that you have something to hide, something which you don't wish to talk about. And we all know that faced with that sort of situation the human mind is capable of conjuring up all sorts of unpleasant images. So I stand before you today proclaiming myself to be a Witch. I do not particularly like using the term, but it is a term with which most people are familiar, so within the context of this lecture, I am happy to use it. And I stand before you here, not a wizened old crone, dressed in rags and tatters with a big wart on the end of her nose, but, I hope, a fairly presentable man in his early middle age, who has a very respectable job. I have a house, a mortgage, a small daughter, I am like many people of my generation, separated from my wife, for purely personal reasons. I am, to all intents and purposes an ordinary person. And yet I stand before you here, and tell you I am a Witch.

What does this mean for me personally? Basically, like most Witches, I am a Pagan. I believe in the Old Religion. The religion that was worldwide before Christianity or Hinduism, or Islam took a hold on large areas of the world. Once upon a time, whether people like to admit it or not, the whole world was Pagan. Paganism then was vastly different from Paganism today. There are those who go round saying that they are practising pre-Christian Paganism. I would say, that while they are not necessarily deluding themselves, they are mis-leading themselves. What we are practising today is the spirit of ancient Paganism. We cannot possibly practise ancient Paganism, because if we were
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doing so, we would be indulging in such things as blood sacrifice, and so on and so forth, which forms no part of modern Pagan tradition.

Witchcraft is a sub-system of broad Paganism. Most Witches regard it as the mystery aspect of Paganism. The mystery aspect being that one searches for the spark of the ultimate divine source, which is inherent in each one of us, in the hope that one can find it, come to terms with it, and accept it as part of ourselves.

Most Pagans believe in an ultimate creative source. Christians call it God. We believe that there exists, somewhere out there in the wider universe, the source of all creation. We do not give it a name, we do not give it a form. It is, to our way of thinking, entirely neutral. It is all things in one thing. It is all things and it is nothing. It is largely beyond our reach. Some people aspire to attain union with the ultimate, very, very few people ever reach it. Consequently, most Pagans will choose to leave it alone.

It is unreachable. And it is unaware of our existence, because it is neutral in form. What we do is we aspect it; we split it into the various components which form it. The ultimate split is gender, male and female. If the ultimate creative source is all things, then it must have male and female aspects. So the ultimate male aspect is 'The God', the ultimate female aspect is 'The Goddess'. Below this one can continue splitting into various other aspects as one chooses, until one gets down to a level of elementals, nature spirits, and so on and so forth. The idea being, that all natural things coming from the ultimate creative source contain a spark of that creative source, and consequently all things are inherently sacred. We reject entirely the Christian concept that man is born sinful, and has to spend the whole of his life begging forgiveness for sins real and imaginary. We believe that it is because of this attitude that mankind does a lot of the things he does. If you bring somebody up and condition them to believe that they are inherently bad, they are going to react in that way.

Pagans and Witches believe that man is born inherently sacred, and it is what he himself does with his life that makes him bad or good. It is nothing to do with God, the Gods, the Goddesses or anything else. Consequently, Paganism and Witchcraft are extremely responsible forms of religious practice in that they teach that we are responsible for what we do and the effect that it has for those around us, both immediately and out in the wider world. We believe in what is commonly referred to as 'the ripple effect'. Drop a stone in a pond, and it will create ripples which will go on and on until they reach the bank and are forced to stop. If you regard the universe as a very large ocean, everytime one of us does something, we create a ripple effect. The ripples, on a universal scale, may be imperceptible, but they are there none the less. And if we regard life in that way, we need to immediately take stock of that which we do and act upon it. Now obviously it is not possible to take this sort of philosophy to an extreme, otherwise, one would literally do nothing. If one flushes the toilet one is potentially adding to sea pollution. 2686

If one turns an electric light on, one is potentially adding to air pollution. Whatever one does, somewhere along the line is likely to have a detrimental effect on someone.

The Witch or Pagan will judge what he or she is doing with his or her life and will try and determine the least harmful way of living. It requires a great deal of thought, it requires a great deal of honesty and self analysis and not a small amount of self-sacrifice. it forces one to look at how one relates to oneself, and life around us, because we believe that all natural things on this world are sacred, and therefore to be treated with respect.

So, what then, is our relationship with our perception of

divinity? As 1 have already mentioned, we personalise aspects of the ultimate creative source. These personalisations can be drawn from one or another of the existing Pagan pantheons, such as Norse, Greek, Roman or Egyptian, or they can be done on a much more personal level where the individual will somehow personalise whatever aspect of divinity they wish to work with in that moment in time. Most Witches have the Great Goddess, and the Horned God. (The horns, incidentally have absolutely nothing to do with the concept of the devil having horns. And are usually, in this country, personified as being deer's antlers being simply symbols of power and strength.) The Great Goddess is seen as being the Mother of all things, the Horned God, her consort who is also frequently linked with the Sun as the All Father.

Below that, we have the Triple Goddess, whose symbol is the Moon, the Maid, the Mother, and the Crone. And then there are any number of other personifications largely based on the individual preference of the person or group, doing whatever it is they're doing. This may seem to be an immensely complicated system, and indeed it sometimes takes a great deal of understanding. But you have to relate it to the natural seasonal cycle, or festivals, that most Pagans, whatever their traditions, will follow.

The seasonal cycle basically follows the agricultural and solar cycle of the year. We have eight major festivals.
The first, and possibly the most important, is Samhain, spelled S-A-M-H-A-I-N, commonly known as Hallowe'en, and is thought to have been the time when the ancient Celts celebrated the new year. It was the end of one agricultural year and the beginning of the next. It was the final onset of Winter. It was, as it is commonly regarded today, also a festival of the dead. The modern concept today of ghosts and ghoulies and long-leggedy beasties and things that go bump in the night, stemmed directly from the Celtic feast of the dead. This is not some necrophiliac intention of summoning up spirits for evil purposes, it was/is simply a time when one reflects on the memories of lost loved ones, lost friends, and hopes to gain some insight into one's own life from the lessons that we can learn from those who have gone before us. It is interesting to note that, even in its christianised form, Halloween, or All Hallows Eve is still a festival of the dead.

The mid-Winter Solstice is, of course, Yule, an Anglo-Saxon word so old its meaning is now completely forgotten. It has been suggested that that it could mean 'wheel', and within a Pagan or

a Wiccan context the year is often referred to as "the wheel of the year", in that it turns on, and on. Yule celebrates the re-birth of the Sun. It is indeed interesting that Christians should have taken this festival to mark the birth of Christ, when what historical evidence we have seems to suggest that Christ was actually either born in March or September.

From then we move on to Imbolc, christianised as Candlemas, which represents the first stirring of Spring and the gradual return of light. We then have the Spring Equinox, which when the earth comes back fully to life, and has become largely associated with Easter. Many people today do not realise that Easter is a moveable feast because the date of Easter is set on the first Sunday after the first full Moon after the Spring Equinox. And if that isn't a Pagan concept, I really don't know what is. In fact, the very name "Easter" comes from the Anglo-Saxon fertility Goddess "Eostre" and many of the items traditionally associated with Easter such as eggs and rabbits are directly derived from Pagan ideas and symbols.

Then follows Beltane, which is interesting in that it is the only Pagan holiday which does not have a Christian counterpoint. This is probably because of its overtly sexual nature. It is interesting that children conceived at Beltane were invariably born on or around Imbolc, which is lambing time in the sheep farmers year. Ewe's milk would have been important in the past to strengthen children for the last part of Winter and to give them strength to grow through the Spring and Summer.

After Beltane we have of course the Summer Solstice, mid-Summer, which represents the Sun at its height. Solstices and Equinoxes all being solar festivals. The union of Sun and Earth to produce the harvest that is to come. Lugnassadh, commonly referred to as Lammas, which literally means loaf-mass from the Anglo-Saxon, is the start of the harvest. It is the time when we prepare to cut down that which the union of the Sun and the Earth Mother has provided for us. The Autumn equinox is the harvest festival. A time to rest and relax after the harvest has been collected. And then we come back again to Samhain, or Halloween.

So as you can see, we follow a very natural cycle. Rituals and ceremonies can vary immensely from group to group, or individual to individual. But each one, whenever it is done, will consist of some sort of symbolic, what I can only describe as 'drama', that reflects what we see going on in the world around us, and how we perceive the Gods and Goddesses of Paganism or Witchcraft as playing a part in that. There is a lot of talk about the use of spirit powers and so on and so forth, and many Christians perceive this as being inherently very, very dangerous. Spiritualism, as it is commonly perceived, plays very little part in Wicca. It is not something that we believe should be played around with. We will invoke on one another the spirit of a particular God or a particular Goddess dependent on what we are doing at the time. But all we are asking that particular God or Goddess to do is imbibe us with something of their power, something of their insight. It is basically an intensely psychological thing. Because, as we all know, if one stands in front of a mirror saying "every day and every way, I am getting

better and better", then one is likely to grow in self-confidence. The concept is pretty much the same.

So, as we can see, Witches are not horrible evil people, but generally, quite ordinary nice decent people who have chosen to try and relate more to the natural things around us than some far distant imperceptible god-form. But what of magic? Witchcraft is obviously very closely associated with the use of magic. So what is magic?

Magic was once described as 'the art of causing change in conformity with will'. Put more basically, this simply means mind over matter. Causing something to happen simply by the strength of your own mind. This is perhaps a bit too far fetched for a great many people to accept, but when one considers the nature of prayer, one has a concept which is easier to understand. For most Witches, an act of magic is simply a form of prayer. You will seek the attention of a particular God or a particular Goddess, and you will ask her or him to assist you in something that you want done. Surely, this is no different from anyone going into a church or synagogue, kneeling down, and saying, "please God, help me".

It is true that Witches will dress that up in some way and use items of equipment and paraphernalia which are alien to a church, mosque, or synagogue. These are primarily nothing more than psychological props, means by which the individual can focus their attention on something. Using the appropriate equipment at the appropriate time aided by appropriate colours and scents are all means by which one can focus one's mind onto a specific point. Like anything, our acts of magic do not necessarily always produce the desired result. But we choose to believe that if it does not happen, it is because it is not meant to happen, rather than we are not worthy of it happening.

Many people talk of white and black magic. This is an entirely Christian concept; we do not accept the terms white or black magic. Magic is a neutral force which is used by the individual and it is what the individual does with it that makes it white or black. But most Witches, in using the powers that they have available to them will consider the implications of what they are doing, and will think very seriously about undertaking any act of magic which could prove detrimental to any-one or anything which cannot be justified morally and spiritually.

If the Craft has any "laws" as such they apply to the use of magic in a more obvious way than any-where else, and there are basically two such "laws".

The first is more of an ethic - "An it harm none-do what thou will". On the face of it this seems to offer carte-blanche to do what you want as long as no-one gets hurt but if regarded within the context of the "ripple effect" mentioned earlier the relevance and importance of it becomes clearer.

In addition to this, most Wiccans subscribe to what is usually referred to as the "Law of Threefold Return" which basically means that the result of an act will reflect on the instigator times three. As you will possibly appreciate, this is worth

serious consideration if what one is undertaking is potentially or deliberately harmful.

Between the clearly "white" or "black" areas of magic however lies the "grey" area. This is hard to define as it depends largely on the conscience of the individual but whatever the shade, a Witch will never undertake any act of magic without serious consideration of all the matters and questions surrounding it.

To go back to the matter of Satanic child-abuse, the suggestion that there exists some sort of organised conspiracy of Satanic based child abuse is nonsense. It is a myth created entirely by so-called Christian extremists whose intention is to ferment a modern Witchhunt in exactly the same way as the Nazis fermented action against the Jews. There is no question of that. Whilst I would not deny that there may be some sick, criminal perverts, who utilise the cover of the occult in general and Witchcraft in particular, to abuse children, these people are not Witches, they are sick and evil perverts who deserve the full weight of the law to fall upon them.

To specifically identify Wicca with child abuse is criminally irresponsible as it brands a huge number of totally innocent people as potential child abusers, and given that it is an intensely emotive issue, there is a real risk of a lynch mob mentality being provoked, with all the horror that it implies. If we are to judge a whole belief system on the strength of the activities of a few perverts, one could equally point the finger at the Anglican Church and the Roman Catholic Church, both of whom have suffered from the publicity of members of their own clergies being caught for this very crime.
Recently, in this country alone, there have been several instances of Church of England and Roman Catholic clergy abusing children, and there is evidence to suggest that it is rife within the Roman Catholic church in America. I pass no judgement on the churches for that. This is down to individuals, and again, we come back to the concept of individual responsibility for one's own actions.

For a Witch to abuse a child is total anathema. It is contrary to everything that we hold close to our hearts. Our children are our future. If we abuse them, we run the risk of turning them into abusers. Apart from the fact that in abusing them, we abuse that which is part of the sacred, the ultimate divine source. Children born in love and unity are sacred and to be treated as such. There is no evidence, other than in the minds of those that make the allegations, that so-called Satanic abuse exists.

As to the future, and what we would like; basically all we seek is the acceptance of society to be what we are, and to practise what we choose to practise. We do not seek to impose ourselves on anybody, or anything. We wish more than anything else, to exist in harmony with members of other religions, who have the perfect right to believe what they choose to believe. All we ask is that they afford us that same right. Nobody has the right to impose their values on any other person, other than in a purely secular sociological situation where rules and regulations are

necessary to avoid total anarchy.

On the spiritual level, the individual has the right to choose what form of religion he or she will follow, and how he or she will perceive his/her own God. When one looks around the world today, one can see that many of the conflicts going on in places like Yugoslavia, and Northern Ireland have a religious basis. They are based on one group of people trying to impose its religious form on another. This, we feel, is entirely wrong.

Since the onset of Christianity, it has been the fact that one religion has tried to impose itself on another. Millions of people have died in modern times for this very reason. And so much harm, and so much suffering, and so much pain could have been avoided if mankind only accepted that one person has no right to impose his religious will on another. We do not ask for converts. We do not actively seek converts. All we ask is that we be left alone in peace, to do that which we feel is right. We would dearly love to work in harmony with members of other religions, towards a greater good. Surely, although we walk along different paths, our ultimate aim should be the same - to achieve a world that can live in peace with itself.
We believe that our way is one way to achieve that. We do not say that it is the only way, we say that it is one way. Our paths may not meet, they may certainly not cross, but they run in parallel, and if we can hold hands across the divides that exist between us, surely, the world will be a better place. We have a great deal in common. Each religion professes a love of humanity. Each religion professes a love of the world that surrounds us, and yet so few of those religions that profess those beliefs, do very much about it. We do not say, as I have already said, that ours is the only way, the one way, the true way. There is no one true way. The Arabs I think have a saying, and I may have this wrong, that there are a million ways to God, and it is for each one of us to find his or her own way. This, we feel, is a fundamental truth. We believe passionately, that the world could be a better place if half the people in it stopped trying to impose their will on the other half. We have no desire to do this. We wish to move forward with others who may or may not share our beliefs to a better world.

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RITUAL THEORY AND TECHNIQUE

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1. Introduction
2. Magical Consciousness
3. Limitation
4. Essential Steps
5. Maps & Correspondences
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1. Introduction

These notes attempt to say something useful about magical ritual. This is difficult, because ritual is invented, and any sequence of actions can be ritualised and used to symbolise anything; but then something similar can be said about words and language, and that doesn't prevent us from trying to communicate, so I will make the attempt to say something useful about ritual, and try to steer a path between the Scylla of anthropology and sweeping generalisations, and the Charybdis of cultish parochialism. My motivation for writing this is my belief that while any behaviour can be ritualised, and it is impossible to state "magical ritual consists of this" or "magical ritual consists of that", some magical rituals are better than others. This raises questions of what I mean by "goodness" or "badness", "effectiveness" or "ineffectiveness" in the context of magical work, and I intend to duck this with a pragmatic reply. A magical ritual is "good" if it achieves its intention without undesired side effects, and it is "bad" if the roof falls on your head. Underlying this definition is another belief: that magical ritual taps a raw and potentially dangerous (and certainly amoral) psychic force which has to be channelled and directed; traditional forms of magical ritual do that and are not so arbitrary as they appear to be.

An outline of ceremonial magical ritual (in the basic form in which it has been handed down in Europe over the centuries) is that the magician works within a circle and uses consecrated tools and the magical names of various entities to evoke or invoke Powers. It seems to work. Or at least it works for some people some of the time. How *well* does it work? That's a fair question, and not an easy one to answer, as there is too much ego at stake in admitting that one's rituals don't always work out.

My rituals don't always work - sometimes nothing appears to happen, sometimes I get unexpected side effects. The same is true of those magicians I know personally, and I suspect the same is true of most people. Even at the mundane level, if you've ever tried to recreate a "magical moment" in a relationship, you will know that it is hard to stand in the same river twice - there is an elusive and wandering spark which all too often just wanders.

In summary, I like to know why some rituals work better than others, and why some, even when that elusive spark is present, go sour and call up all the wrong things - these notes contain some of my conclusions. As I have tried to lift the rug and look underneath the surface, the approach is abstract in places; I

prefer to be practical rather than theoretical, but if magic is to be anything other than a superstitious handing-down of mumbo-jumbo, we need a model of what is happening, a causality of magic against which it is possible to make value judgements about what is good and bad in ritual. Traditional models of angels, spirits, gods and goddesses, ancestral spirits and so on are useful up to a point, but these are not the end of the story, and in penetrating beyond these "intermediaries" the magician is forced to confront the nature of consciousness itself and become something of a mystic.

The idea that the physical universe is the end product of a "process of consciousness" is virtually a first principle of Eastern esoteric philosophy, it is at the root of the Kabbalistic doctrine of emanation and the sephiroth, and it has been adopted by many twentieth century magicians as a useful complement to whatever traditional model of magic they were weaned on - once one has accepted that it is possible to create "thought-forms" and "artificial elementals" and "telesmic images", it is a small step to admitting that the gods, goddesses, angels, and spirits of traditonal magic may have no reality outside of the consciousness which creates and sustains them. This is what I believe personally on alternate days of the week. On the remaining days I am happy to believe in the reality of gods, goddesses, archangels, elementals, ancestral spirits etc. - in common with many magicians I sit on the fence in an interesting way. There is a belief among some magicians that while gods, goddesses etc may be the creations of consciousness, on a par with money and the Bill of Rights, such things take on a life of their own and can be treated as if they were real, so while I take the view that magic is ultimately the manipulation of consciousness, you will find me out there calling on the Powers with as much gusto as anyone else.

2. Magical Consciousness

The principle function of magical ritual is to cause well-defined changes in consciousness. There are other (non-magical) kinds of ritual and ceremony - social, superstitious, celebratory etc -

carried out for a variety of reasons, but magical ritual can be distinguished by its emphasis on causing shifts in consciousness to states not normally attainable, with a consequence of causing effects which would be considered impossible or improbable by most people in this day and age.

The realisation that the content of magical ritual is a means to an end, the end being the deliberate manipulation of consciousness, is an watershed in magical technique. Many people, particularly the non-practicing general public, believe there is something inherently magical about ritual, that it can be done, like cooking, from a recipe book; that prayers, names of powers, fancy candles, crystals, five-pointed stars and the like have an intrinsic power which works by itself, and it is only necessary to be initiated into all the details and hey presto! - you can do it. I believe this is (mostly) wrong. Symbols do have magical power, but not in the crude sense implied above; magical power comes from the conjunction of a symbol and a person who can bring that symbol to life, by directing and limiting their

consciousness through the symbol, in the manner of icing through an icing gun. Magical power comes from the person (or people), not from the superficial trappings of ritual. The key to ritual is the manipulation and shifting of consciousness, and without that shift it is empty posturing.

So let us concentrate on magical consciousness, and how it differs from the state of mind in which we normally carry out our business in the world. Firstly, there isn't a sudden quantum jump into an unusual state of mind called magical consciousness. All consciousness is equally magical, and what we call magical depends entirely on what we consider to be normal and take for granted. There is a continuum of consciousness spreading away from the spot where we normally hang our hat, and the potential for magic depends more on the appropriateness of our state for what we are trying to achieve than it does on peculiar trance states. When I want to boil an egg I don't spend three days fasting and praying to God; I just boil an egg. One of the characteristics of my "normal" state of consciousness is that I understand how to boil an egg, but from many alternative states of consciousness it is a magical act of the first order. So what I call magical consciousness differs from normal consciousness only in so far as it is a state less appropriate for boiling eggs, and more appropriate for doing other things.

Secondly, there isn't one simple flavour of magical consciousness; the space of potential consciousness spreads out along several different axes, like moving in a space with several different dimensions, and that means the magician can enter a large number of distinct states, all of which can be considered different aspects of magical consciousness.

Lastly, it is normal to shift our consciousness around in this space during our everyday lives, so there is nothing unusual in shifting consciousness to another place. This makes magical consciousness hard to define, because it isn't something so extraordinary after all. Nevertheless, there is a difference between walking across the road and walking around the world, and there are differences between what I call normal and magical consciousness, even though they are arbitrary markers in a continuum. There is a difference in magnitude, and there is a difference in the "magnitude of intent", that is, will. Magic takes us beyond the normal; it disrupts cosy certainties; it explores new territory. Like new technology, once it becomes part of everyday life it stops being "magical" and becomes "normal". We learn the "magic of normal living" at an early age and forget the magic of it; normal living affects us in ways which the magician recognises as magical, but so "normal" that it is difficult to realise what is going on. From the point of view of magical consciousness, "normal life" is seen to be a complex magical balancing act, like a man who keeps a hundred plates spinning on canes at the same time and is always on the point of losing one. Magical consciousness is not the extraordinary state: normal life is. The man on the stage is so busy spinning his plates he can spend no time doing anything else.

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A characteristic of magical consciousness which distinguishes it from normal consciousness is that in most magical work the magician moves outside the "normally accessible" region of consciousness. Most "normal people" will resist an attempt to shift their consciousness outside the circle of normality, and if too much pressure is applied they panic, throw-up, become ill, have hysterics, call the police or a priest or a psychiatrist, or end up permanently traumatised. Sometimes they experience a blinding but one-sided illumination and become fanatics for a one-sided point of view. Real, detectable shifts in consciousness outside the "normal circle" are to be entered into warily, and the determined ritualist treads a thin line between success, and physical and psychical illness. A neophyte in Tibet swears that he or she is prepared to risk madness, disease and death, and in my personal experience this is not melodramatic - the risks are real enough. It depends on temperament and constitution - some people wander all over the planes of consciousness with impunity, some find it extremely stressful, and some claim it never did them any harm (when they are clearly as cracked as the Portland Vase). The grosser forms of magic are hard to do because body and mind fight any attempt to move into those regions of consciousness where it is possible to transcend the "normal" and create new kinds of normality.

The switch into magical consciousness is often accompanied by a feeling of "energy" or "power". Reality becomes a fluid, and

the will is like a wind blowing it this way and that. Far out.

There are several traditional methods for reaching abnormal states of consciousness: dance, drumming, hallucinogenic and narcotic substances, fasting and other forms of privation, sex, meditation, dreaming, and ritual, used singly and in combination. These notes deal only with ritual. Magical ritual has evolved organically out of the desire to reach normally inaccessible regions of consciousness and still continue living sanely in the world afterwards, and once that is understood, its profundity from a psychological point of view can be appreciated.

3. Limitation

The concept of limitation is so important in the way magical ritual has developed that it is worth taking a look at what it means before going on to look at the basics of ritual.

We are limited beings: our lives are limited to some tens of years, our bodies are limited in their physical abilities, and compared to all the different kinds of life on this planet we are clearly very specialised compared with the potential of what we could be, if we had the choice of being anything we wanted. Even as human beings we are limited, in that we are all quite distinct from oneanother, and guard that individuality and uniqueness as an inalienable right. We limit ourselves to a few skills because of the effort and talent required to acquire them, and only in exceptional cases do we find people who are expert in a large number of different skills - most people are happy if they are acknowledged as being an expert in one thing, and it is a fact that as the sum total of knowledge increases, so people (particularly those with technical skills) are forced to become

more and more specialised.

This idea of limitation and specialisation has found its way into magical ritual because of the magical (or mystical) perception that, although all consciousness in the universe is One, and that Oneness can be perceived directly, it has become limited. There is a process of limitation in which the One (God, if you like) becomes progressively structured and constrained until it reaches the level of thee and me. The details of this process (sometimes called "The Fall") lies well outside a set of notes on ritual technique, and being theosophical, is the sort of thing people like to have long-winded arguments about, so I am not going to say much about it. What I *will* say is that magicians and mystics the world over are relatively unanimous in insisting that the normal everyday consciousness of most human beings is a severe *limitation* on the potential of consciousness, and it is possible, through various disciplines, to extend consciousness into new regions; this harks back to the "circle of normality" I mentioned in the previous section. From a magical point of view the personality, the ego, the continuing

sense of individual "me-ness", is a magical creation with highly specialised abilities, an artificial elemental or thoughtform which consumes all our magical power in exchange for the kind of limitation necessary to survive, and in order to work magic it is necessary to divert energy away from this obsession with personal identity and self-importance.

Now, consider the following problem: you have been imprisoned inside a large inflated plastic bag. You have been given a sledghammer and a scalpel. Which tool will get you out faster? The answer I am looking for is the scalpel: a way of getting out of large, inflated, plastic bags is to apply as much force as possible to as sharp a point as possible. Magicians agree on this principle - the key to successful ritual work is a "single-pointed will". A mystic may try to expand consciousness in all directions simultaneously, to encompass more and more of the One, to embrace the One, perhaps even to transcend the One, but this is hard, and most people aren't up to it in practise. Rather than expand in all directions simultaneously, it is much easier to *limit* an excursion of consciousness in one direction, and the more precise and well-defined that limitation to a specific direction, the easier it is to get out of the bag. Limitation of consciousness is the trick we use to cope with the complexity of life in modern society, and as long as we are forced to live under this yoke we can make a virtue out of a necessity, and use our carefully cultivated ability to focus attention on minutiae to burst out of the bag.

What limitation means in practise is that magical ritual is designed to produce specific and highly *limited* changes in consciousness, and this is done by using a specific map of consciousness, and there are symbolic correspondences within the map which can be used in the construction of a ritual - I discuss this later. The principle of limitation is a key to understanding the structure of magical ritual, and a key to successful practice.

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To summarise the last two sections, I would say the characteristics of a "good" ritual are:

1. Entry into magical consciousness and the release of "magical energy".

2. A limitation of consciousness to channel that energy in the correct direction, with minimal "splatter".

Without the energy there is nothing to channel. Without the limitation, energy splatters in all directions and takes the path of minimal psychic resistance to earth. A magical ritual is the calculated shifting and limitation of consciousness.

4. Essential Steps

There is never going to be agreement about what is essential in a ritual and what is not, any more than there will ever be agreement about what makes a good novel. That doesn't mean there is nothing worth discussing. The steps I have enumerated below are suggestions which were handed down to me, and a lot of insight (not mine) has gone into them; they conform to a Western magical tradition which has not changed in its essentials for thousands of years, and I hand them on to you in the same spirit as I received them.

These are the steps:

1. Open the Circle
2. Open the Gates
3. Invocation to the Powers
4. Statement of Intention and Sacrifice
5. Main Ritual
6. Dismissal of Powers
7. Close the Gates
8. Close the Circle

4.1 Open the Circle

The Circle is the place where magical work is carried out. It might literally be circle on the ground, or it could be a church, or a stone ring, or a temple, or it might be an imagined circle inscribed in the aethyr, or it could be any spot hallowed by tradition. In some cases the Circle is created specifically for one piece of work and then closed, while in other cases (e.g. a church) the building is consecrated and all the space within the building is treated as if it is an open circle for long periods of time. I don't want to deal too much in generalities, so I will deal with the common case where a circle is created specifically for one piece of work, for a period of time typically less than one day.

The Circle is the first important magical limit: it creates an area within which the magical work takes place. The magician tries to control everything which takes place within the Circle (limitation), and so a circle half-a-mile across is impractical. The Circle marks the boundary between the rest of the world (going on its way as normal), and a magical space where things

are most definitely not going on as normal (otherwise there wouldn't be any point in carrying out a ritual in the first place). There is a dislocation: the region inside the circle is separated from the rest of space and is free to go its own way. There are some types of magical work where it may not be sensible to have a circle (e.g. working with the natural elements in the world at large) but unless you are working with a Power already present in the environment in its normal state, it is useful to

work within a circle.

The Circle may be a mark on the ground, or something more intangible still; my own preference is an imagined line of blue fire drawn in the air. It is in the nature of consciousness that anything taken as real and treated as real will eventually be accepted as Real - and if you want to start a good argument, state that money doesn't exist and isn't Real. From a ritual point of view the Circle is a real boundary, and if its usefulness is to be maintained it should be treated with the same respect as an electrified fence. Pets, children and casual onlookers should be kept out of it. Whatever procedures take place within the Circle should only take place within the Circle and in no other place, and conversely, your normal life should not intrude on the Circle unless it is part of your intention that it should. Basically, if you don't want a circle, don't have one, but if you do have one, decide what it means and stick to it. There is a school of thought which believes a circle is a "container for power", and another which believes a circle "keeps out the nasties". I subscribe to both and neither of these points of view. From a symbolic point of view, the Circle marks a new "circle of normality", a circle different from my usual "circle of normality", making it possible to keep the two "regions of consciousness" distinct and separate. The magician leaves everyday life behind when the Circle is opened, and returns to it when the Circle is closed, and for the duration adopts a discipline of thought and deed which is specific to the type of magical work being undertaken; this procedure is not so different from that in many kinds of laboratory where people work with hazardous materials. The circle is both a barrier and a container. This is a kind of psychic sanitation, and in magic "sanity" and "sanitary" have more in common than spelling.

Opening a Circle usually involves drawing a circle in the air or on the ground, accompanied by an invocation to guardian spirits, or the elemental powers of the four quarters, or the four watchtowers, or the archangels, or whatever. The details aren't so important as practicing it until you can do it in your sleep, and you should carry it out with the same attitude as a soldier on formal guard duty outside a public building. You are establishing a perimeter under the watchful "eyes" of whatever guardians you have requested to keep an eye on things, and a martial attitude and sense of discipline creates the right psychological mood.

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4.2 Opening the Gates

The Gates in question are the boundary between normal and magical consciousness. Just as opening the Circle limits the ritual in space, so opening the Gates limits the ritual in time. Not everyone opens the Gates as a separate activity; opening a

Circle can be considered a de-facto opening of Gates, but there are good reasons for keeping the two activities separate. Firstly, it is convenient to be able to open a Circle without going into magical consciousness; despite what I said about not bringing normal consciousness into the Circle, rules are made to be broken, and there are times when something unpleasant and unwanted intrudes on normal consciousness, and a Circle can be used to keep it out - like pulling blankets over your head at night. Secondly, opening the Gates as a separate activity means they can be tailored to the specific type of magical consciousness you are trying to enter. Thirdly, just as bank vaults and ICBMs have two keys, so it is prudent to make the entry into magical consciousness something you are not likely to do on a whim, and the more distinct steps there are, the more conscious effort is required. Lastly - and it is an important point - I open the circle with a martial attitude, and it is useful to have a breathing space to switch out of that mood and into the mood needed for the invocation. Opening the Gates provides an opportunity to make that switch.

4.3 Invocation to the Powers

The invocation to the Powers is often an occasion for some of the most laboured, leaden, pompous, grandiose and turgid prose ever written or recited. Tutorial books on magic are full of this stuff. "Oh glorious moon, wreathed in aetherial light...". You know the stuff. If you are invoking Saturn during a waxing moon you might be justified in going on like Brezhnev addressing the Praesidium of the Soviet Communist Party, but as in every other aspect of magic, the trick isn't what you do, but how you do it, and interminable invocations aren't the answer. On a practical level, reading a lengthy invocation from a sheet of paper in dim candlelight requires so much conscious effort that it is hard to "let go", so I like keep things simple and to the point, and practice until I can do an invocation without having to think about it too much, and that leaves room for the more important "consciousness changing" aspect of the invocation.

An invocation is like a ticket for a train, and if you can't find the train there isn't much point in having the ticket. Opening the Gates gets you to the doorstep of magical consciousness, but it is the invocation which gets you onto the train and propels you to the right place, and that isn't something which "just happens" unless you have a natural aptitude for the aspect of consciousness you are invoking. However, it does happen; people tend to begin their magical work with those areas of consciousness where they feel most at home, so they may well have some initial success. Violent, evil people do violent and evil conjurations; loving people invoke love - most people begin their magical work with "a free ticket" to some altered state of consciousness, but in general, invoking a specific aspect of consciousness takes practice and I don't expect

immediate results when I invoke something new. If interminable tracts of deathless prose work for you, then fine, but I find it hard to keep a straight face when piety and pomposity combine to produce the sort of invocations to be found in print. I name no names.

I can't give a prescription for entering magical consciousness. Well devised rituals, practised often, have a way of shifting consciousness which is surprising and unexpected. I don't know why this happens; it just does. I suspect the peculiar character of ritual, the way it involves the senses and occupies mind and body simultaneously, its numinous and exotic symbolism, the intensity of preparation and execution, involve dormant parts of the mind, or at least engage the normal parts in an unusual way. Using ritual to cause shifts in consciousness is not exceptionally difficult; getting the results you want, and avoiding unexpected and undesired side-effects is harder. Ritual is not a rational procedure. The symbolism of magic is intuitive and bubbles out of a very deep well; the whole process of ritual effectively bypasses the rational mind, so expecting the outcome of a ritual to obey the dictates of reason is completely irrational. The image of a horse is appropriate: anyone can get on the back of a wild mustang, but reaching the point where horse and rider go in the same direction at the same time takes practice. The process of limitation described in these notes can't influence the natural waywardness of the animal, but at least it is a method for ensuring that the horse gets a clear message.

4.4 Statement of Intention and Sacrifice

If magical ritual is not to be regarded as a form of bizarre entertainment carried out for its own sake, then there has to be a reason for doing it - healing, divination, personal development, initiation, and the like. If it is healing, then it is usually healing for one specific person, and then again, it is probably not just healing in general, but healing for some specific complaint, within some period of time. The statement of intention is the culmination of a process of limitation which begins when the Circle is opened, and to return to the analogy of the plastic bag, the statement of intention is like the blade on the scalpel - the more precise the intention, the more the energy of the ritual is concentrated to a single point.

The observation that rituals work better if their energy is focussed by intention is in accord with experience in everyday life: any change involving other people, no matter how small or insignificant, tends to meet with opposition. If you want to change the brand of coffee in the coffee machine, or if you want to rearrange the furniture in the office, someone will object. If you want to drive a new road through the countryside, local people object. If you want to raise taxes, everyone objects. The more people you involve in a change, the more opposition you

encounter, and in magic the same principle holds, because from a magical point of view the whole fabric of the universe is held in place by an act of collective intention involving everything from God downwards. When you perform a ritual you are setting yourself up against a collective will to keep most things the way they

are, and your ritual will succeed only if certain things are true:

1. you are a being of awesome will.

2. you have allies. The universe is changing, there is always a potential for change, and if your intention coincides with an existing will to bring about that change, your ritual can act as a catalyst.

3. you limit your intention to minimise opposition; the analogy is the diamond cutter who exploits natural lines of cleavage to split a diamond.

Suppose you want to bring peace to the world. This is an admirable intention, but the average person would have no more effect (with or without magic) on the peacefulness of the world than they would if they attempted to smash Mount Everest with a rubber hammer. Rather than worry about the peacefulness of the whole world, why not use your ritual to create a better relationship with your spouse, or your boss, or someone who really annoys you? And why not work on the specific issues which are the main source of friction. And try to improve things within a specified period of time. And do it in a way which respects the other person's right to continue being a pain in the arse if they so wish? This is the idea behind focussing or limiting an intention. Having said all this, there are a lot of people in the world who would appreciate some peace, and perhaps your grand intention to bring peace might catch a wave and help a few, so don't let me put you off, but as a general principle it is sensible to avoid unnecessary opposition by making the intention as precise as possible. Think about sources of opposition, and about ways of circumventing that opposition - there may be a simple way which avoids making waves, and that is when magic works best. Minimising opposition also reduces the amount of backlash you can expect - quite often the simplest path to earth for any intention is through the magician, and if there is a lot of opposition that is what happens. [The very act of invoking power creates a resonance and a natural channel through the magician.]

I try to analyse the possible outcomes and consequences of my intentions. There is a popular view that "if it harms none, do what you will". I can think of many worse moral principles, and it is better than most, but it is still naive. It pretends that it is theoretically possible to live without treading on another person's toes, it leaves me to make unilateral decisions about

what is or is not harmful to others, and it is so wildly unrealistic, even in the context of everyday life, that it only seems to make sense if I intend to live in seclusion in a wilderness living off naturally occuring nuts and berries (having asked the squirrels for permission). If it is used as a moral principle in magic, then it draws an artificial distinction between magical work and the "push me, push you/if it moves, shoot it, if it doesn't, cut it down" style of contemporary life. It completely emasculates free-will. I prefer to believe that just about anything I do is going to have an impact on someone or something, and there are no cute moral guidelines; there are

actions and there are outcomes. The aim is not to live according to guidelines, but to understand as fully as possible the consequences of the things we do, and to decide, in the light of our understanding (which has hopefully kept pace with our power), whether we are prepared to live with the outcomes.

And so to sacrifice. There is a problem here. The problem arises from the perception that in magic you don't get something for nothing, and if you want to bring about change through magic you have to pay for it in some way. So far so good. The question is: what can you give in return? There is a widespread belief that you can sacrifice a living creature, and while most magicians (self included) abhor the idea, the perpetuation of this idea is still being used as a stick to beat the magical and pagan community about the head. The issue is further complicated by the fact that if one looks at surviving shamanistic practices worldwide, or looks at the origins of most religions, ritual animal sacrifice is endemic. That doesn't make it right, and I have an unshakeable prejudice that it isn't an acceptable thing to do, but I am only too aware of my hypocrisy when I order a chicken curry, so I'm not going to stand on a soapbox and rant on about it.

What I prefer to do is to examine what the notion of sacrifice means. What can one legitimately sacrifice? You can't legitimately sacrifice anything which is not yours to give, and so the answer to the question "what can I sacrifice" lies in the answer to the question "what am I, and what have I got to give?". You certainly aren't any other living being, and if you don't make the mistake of identifying yourself with your possessions you will see that the only sacrifice you can make is yourself, because that is all you have to give. Every ritual intention requires that you sacrifice some part of yourself, and if you don't make the sacrifice willingly then either the ritual will fail, or the price will be exacted anyway. I don't have a rational justification for this statement, and it certainly isn't based on "karma" or a paranoid feeling that accountants are everywhere; the belief was handed on to me as part of my magical training, and having observed the way in which "magical energy" is utilised to carry out intentions, it makes sense. Each person

has a certain amount of what I will call "life energy" at their disposal - some people call it "personal power", and you can sacrifice some of that energy to power the ritual. Sacrifice does not mean turning the knife on yourself (and there are plenty of people who do that). What it means in ordinary down-to-earth terms is that you promise to do something in return for your intention, and you link the sacrifice to the intention in such a way that the sacrifice focuses energy along the direction of your intention. For example, my cat was ill and hadn't eaten for three weeks, so, as a last resort, fearing she was about to die of starvation, I carried out a ritual to restore her appetite, and as a sacrifice I ate nothing for 24 hours. I used my (real) hunger to drive the intention, and she began eating the following day.

Any personal sacrifice which hurts enough engages a deep impulse to make the hurt go away, and the magician can use that impulse to bring about magical change by linking the removal of

the pain to the accomplishment of the intention. And I don't mean magical masochism. We are (subject to all caveats on generalisations) creatures of habit who find comfort and security by living our lives in a particular way, and a change to that habit and routine causes some discomfort and an opposing desire to return to the original state: that desire can be used. Just as a ritual intends to change the world in some way, so a sacrifice forces us to change ourselves in some way, and that liberates magical energy. If you want to heal someone, don't just do a ritual and leave it at that; become involved in caring for them in some way, and that *active* caring can act as a channel for whatever power you have invoked. If you want to use magic to help someone out of a mess, provide them with active, material help as well; conversely, if you can't be bothered to provide material help, your ritual will be infected with that same inertia and apathy - true will, will out, and in many cases our true will is to flatter the ego and do nothing substantive. I speak from experience.

From a magical perspective each one of us is a magical being with a vast potential of power, but that is denied to us by an innate, fanatical, and unbelievably deep-rooted desire to keep the world in a regular orbit serving our own needs. Self-sacrifice disturbs this equilibrium and lets out some of that energy, and that is why egoless devotion and self-sacrifice has a reputation for working miracles.

4.5 The Main Ritual

After invoking the Powers and having stated the intention and sacrifice, there would seem to be nothing more to do, but most people like to prolong the contact with the Powers and carry out some kind of symbolic ritual for a period of time varying from minutes to days. Ritual as I have described it so far may

seem like a cut-and-dried exercise, but it isn't; it is more of an art than a science, and once the Circle and Gates are opened, and the Powers are "in attendance", whatever science there is in ritual gives way to art. Magicians operate in a world where ordinary things have complex symbolic meanings or correspondences, and they use a selection of consecrated implements or "power objects" in their work. The magician can use this palette of symbols within a ritual to paint of picture which signifies an intention in a non-verbal, non-rational way, and it is this ability to communicate an intention through every sense of the body, through every level of the mind, which gives ritual its power. I can't say any more about this because it is personal and unique to every magician, and each one develops a style which works best for them.

4.6 Dismissal of Powers

Once the ritual is complete the Powers are thanked and dismissed. This begins the withdrawal of consciousness back to its pre-ritual state.

4.7 Close Gates/Close Circle

The final steps are closing the Gates (thus sealing off the

altered state of consciousness) and closing the Circle (thus returning to the everyday world). The Circle should not be closed if there is any suspicion that the withdrawal from the altered state has not been completed fully. I like to carry out a sanity check between closing the Gates and closing the Circle. It sometimes happens that although the magician goes through the steps of closing down, the attention is not engaged, and the magician remains in the altered state. This is not a good idea. The energy of that state will continue to manifest in every intention in everyday life, and all sorts of unplanned things will start to happen. A related problem is that every magician will find sooner or later an altered state which compensates for some of their perceived inadequacies (in the way that many people like to get drunk at parties), and they will not want to let go of it because it makes them feel good, so they come out of the ritual in an altered state without realising they have failed to close down correctly. This is called obsession, and it is one of the interesting difficulties of magical work.

Closing down correctly is important if you don't want to end up like a badly cracked pot. If you don't feel happy that the Powers have been completely dismissed and the Gates closed correctly, go back and repeat the steps again.

5. Maps & Correspondences

If consciousness is imagined as a space we can move around in, then it is a space of several dimensions. An indespensible tool

for any magician is a method for describing this space and its dimensions, a method to specify the "the coordinates of consciousness", like giving a map reference. The magician uses such a descriptive method to say "this is where I want to get to", and you can imagine a ritual as a vehicle which transports him or her to the destination and back again.

A descriptive method of this type is one of the most obvious and characteristic features of a particular magical technique, because states of consciousness are usually described using a dense mesh of symbolism and metaphor, and if a magical tradition has been around for any length of time it becomes identified by the details of this symbolism. Given the tendency for maps to be confused with territory, there is a tendency for symbolism to take on a life of its own and become completely detached from authentic magical technique. People confuse magical symbolism with magic; its use as a coordinate system is lost, vast tomes of drivel are written, and every manner of absurdity follows.

I am a Kabbalist by training and use a map of consciousness called "The Tree of Life". This map has been coloured in using a thousand years of symbolism, and the result is called "the Correspondences", and it is a system which allows me to navigate around the dimensions of consciousness with some precision. There are many other maps, some well worn by history, some not, and my choice is a matter of personal preference. It works for me because of the kind of person I am, but it is only a map and I wouldn't pretend that there was anything intrinsically special about it.

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Many magicians operate within a religious framework. The Christian Mass is a magical ritual par excellence, and there are several other magical rituals associated with Christianity. Some magicians work within a pantheon - Graeco-Roman, Egyptian, Scandinavian, Aztec or whatever. Some (e.g. Crowley) invent their own religion. A characteristic of all these systems is that they provide a complex mesh of symbol and metaphor, a map for the magician to work within. For any pantheon it is usually straightforward (with some bending, stretching and hitting with a hammer) to identify a personification for the following aspects of consciousness:

heaviness, old-age, stagnation, limitation, inertia

creativity, inspiration, vision, leadership

violence, force, destructiveness

harmony, integrity, balance, wholeness

love, hate, passion, sensual beauty, aesthetics, emotional power, nurture

reason, abstraction, communication, conceptualisation, logic

imagination, instinct, the unconscious

practicality, pragmatism, stolidity, materialism

And once we have gods and goddesses (or saints) to personify these qualities, a weave of metaphors and associations elaborates the picture; the Moon is instinct, fire is both destructive and energetic, death is a sythe, air and mercury are "the same", and so on. The meaning of a symbol is personal - white means "death" to some and "purity" to others. What matters is that the magician should have a clear map, and with it the ability to invoke different aspects of consciousness by using the symbolism of gods, goddesses, archangels, demons or whatever. It does not matter whether the magician believes in the literal reality of the territory or not, as long as he or she treats the map with respect and does not muddy the water by dabbling with too many different maps. There are two principal ways in which maps become muddled, and as the main theme of these notes is the precise use of limitation in conjuction with magical consciousness, I think it is worth mentioning what I see as potential pitfalls. The first pitfall is mixing systems; the second is working with other people.

There is a tendency nowadays to muddle different systems of correspondences together, to add Egyptian gods to a Kabbalistic ritual, to say that Tanith is really the same as Artemis, or that Cybele and Astarte and Demeter are "just" different names for the Mother Goddess, to find parallels between Thor and Mars, between Kali and Hecate, between the Virgin Mary and Isis, until, like different colours of paint mixed together, everything ends up in shades of muddy brown. This unifying force is everywhere as people find universal themes and try to make links between groups and systems.

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It is (in my opinion) a bad idea to mix systems together in a spirit of ecumenical fervour. Correspondences are like intentions: the sharper and more clearly defined they are, the better they work. Despite a few similarities, the Virgin Mary is nothing like Isis, and Demeter has very little in common with Astarte. Syncretism usually takes place slowly over the centuries, so that for most people there is no distinction between the classical Greek and Roman pantheons and Mercury is a synonym for Hermes, but to do it in real-time in your own head is a recipe for muddle-headedness.

Symbols can be diffused when people work together in a group. It is a mistake to believe that "power" is raised in direct proportion to the number of people taking part in a ritual. Unless people have been trained together and have similar "maps", then the ritual will have a different effect on each

person, and although more power may be raised, it will be unfocussed and will probably earth itself through unexpected channels. When people begin working together there will be a period of time when their work together will probably be less effective than any one of them working alone, but after a time their "maps" begin to converge and things start to improve dramatically. There is nothing magical about this - it is a phenomenon of teams of people in general. I don't like "spectator rituals" for this reason; you are either in it or your are out, and if you are out, you are out the door.

Does it matter what map, what system of correspondences a person uses? Is there a "best" set? This is an impossible question to answer. What can be said is that working within any magical framework incurs a cost. The more effective a magical system is at limiting, engaging and mobilising the creative power of consciousness, the more effective it is at ensnaring consciousness within its own assumptions and limitations. If a person works within a belief system where the ultimate nature of God is pure, unbounded love, joy and bliss, then that closes off other possibilities.

Without sitting in judgement of any set of beliefs, I would say that the best belief system and the best system of correspondences is one which allows consciousness to roam over the greatest range of possibilities, and permits it the free-will to choose its own limitations. And that is a belief in itself.

6. Conclusion

The gist of these notes is that ritual is a technique for focussing magical power through the deliberate use of limitation. Limitation comes from the belief system of the magician, and the set of correspondences used to create symbolism within the ritual. Further limitation comes from the structure of the ritual itself, and ultimately from the statement of intention. With practise these elements add up to a single-mindedness which can shift consciousness out of its normal orbit.

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Shamanism (Internet)

Overview-Frequently Asked Questions (FAQ)

Summary: This FAQ contains a general overview on shamanism.
It should be read by anyone interested in understanding the what
is meant by shamanism and what differentiates shamanism form
other forms of ecstatic experience
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NOTE: The following general overview of shamanism is not intended to be the last word or the definitive work on this subject. Rather it is, as its title implies, intended to provide the participant or reader with a set of guidelines that will familiarize them with the general use of the terms shamanism, shaman and shamanic in the trends, study and practice of historic, traditional and contemporary shamanic experience. The word 'shaman comes to English from the Tungus language via Russian. Among the Tungus of Siberia it is both a noun and a verb. While the Tungus have no word for shamanism, it has come into usage by anthropologists, historians of religion and others in contemporary society to designate the experience and the practices of the shaman. Its usage has grown to include similar experiences and practices in cultures outside of the original Siberian cultures from which the term shaman originated. Thus shamanism is not the name of a religion or group of religions. Particular attention should be paid to the use of qualifying words such as "may" or "usually". They indicate examples or tendencies and are not, in any way, intended to represent rigid standards
Please send comments to deane@netcom.com (Dean Edwards).

Shamanism-General Overview-Frequently Asked Questions (FAQ)
(c November, 1993 by Dean Edwards)
This FAQ shall be posted monthly and is maintained by Dean Edwards (deane@netcom.com). It is intended for the private non-commercial use of Usenet users. It may not be sold without the permission of the author.

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1. Why were the terms used in this FAQ selected and do they have special meanings. There is an extensive literature about shamanism that has been compiled since the late Eighteenth Century. Like any field of study and religious practice, shamanism has developed a specialized vocabulary. Please note that some of the words used in the material that follows are drawn from scholars who have a solid background in shamanic studies and may have meanings that are specific and less general than is often the case in popular usage. Consulting a good dictionary should clear up any points of confusion.

2. What is Shamanism?
Shamanism is classified by anthropologists as an archaic magico-religious phenomenon in which the shaman is the great master of ecstasy. Shamanism itself, was defined by the late Mircea Eliade as a technique of ecstasy. A shaman may exhibit a particular magical specialty (such as control over fire, wind or magical flight). When a specialization is present the most common is as a healer. The distinguishing characteristic of shamanism is its focus on an ecstatic trance state in which the soul of the shaman is believed to leave the body and ascend to the sky (heavens) or descend into the earth (underworld). The shaman makes use of spirit helpers, which he or she communicates with, all the while retaining control over his or her own consciousness. (Examples of possession occur, but are the exception, rather than the rule.) It is also important to note that while most shamans in traditional societies are men, either women or men may and have become shamans.

3. What is Shamanic Ecstasy and how does it compare with other forms of ecstasy?

From the Greek 'ekstasis', ecstasy literally means to be placed outside, or to be placed.This is a state of exaltation in which a person stands outside of or transcends his or herself. Ecstasy may range from the seizure of the body by a spirit or the seizure of a person by the divine, from the magical transformation or flight of consciousness to psychiatric remedies of distress.

Three types of Ecstasy are specified in the literature on the subject:
1. Shamanic Ecstasy

2. Prophetic Ecstasy
3. Mystical Ecstasy

Shamanic ecstasy is provoked by the ascension of the soul of the shaman into the heavens or its descent into the underworld. These states of ecstatic exaltation are usually achieved after great and strenuous training and initiation, often under distressing circumstances. The resulting contact by the shaman with the higher or lower regions and their inhabitants, and also with nature spirits enables him or her to accomplish such tasks as accompanying the soul of a deceased into its proper place in the next world, affect the well-being of the sick and to convey the story of their inner travels upon their return to the mundane awareness.

The utterances of the shaman are in contrast with those of prophetic and mystical ecstasy. The prophet literally speaks for God, while the mystic reports an overwhelming divine presence. In mysticism, the direct knowledge or experience of the divine ultimate reality, which is
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perceptible in two ways, emotional and intuitive. While these three varieties of ecstatic experience are useful for the purposes of analysis and discussion, it is not unusual for more than one form of ecstasy to be present in an individual's experience.

However, it can be argued that, generally speaking, there are three perceptive levels of ecstasy.
1) The physiological response, in which the mind becomes absorbed in and focused on a dominant idea, the attention is withdrawn and the nervous system itself is in part cut off from physical sensory input. The body exhibits reflex inertia, involuntary nervous responses, frenzy.
2) Emotional perception of ecstasy refers to overwhelming feelings of awe, anxiety, joy, sadness, fear, astonishment, passion, etc.
3) Intuitive perception communicates a direct experience and understanding of the transpersonal experience of expanded states of awareness or consciousness.

While the physiological response is always present, the emotional response may or may not be significant when intuition is the principal means of ecstatic perception. Some have argued that beyond the intuitive state there is a fourth condition in which the holistic perception exceeds mental and emotional limitations and understanding.

The ecstatic experience of the shaman goes beyond a feeling or perception of the sacred, the demonic or of natural spirits. It involves the shaman directly and actively in transcendent realities or lower realms of being.

4. How does one become a shaman?

Some have wondered if the experience of shamanic ecstasy or flight makes a person a shaman. Generally speaking, most would say no. A shaman is more than someone with an experience. First, he or she

is a trained initiate. Usually years of trenculturalization and under a mentor precede becoming a functioning shaman. Second, a shaman is not just an initiate who has received inner and outer training, but is a master of shamanic journeying and techniques (shamanic ecstasy). This is not a casual acquaintance with such abilities, there is some degree of mastery of them. Finally, a shaman is a link or bridge between this world and the next. This is a sacred trust and a service to the community. Sometimes a community that a shaman serves in is rather small. In other instances it may be an entire nation. A lot of that depends on social and cultural factors.

One becomes a shaman by one of three methods:
a) Hereditary transmission;
b) Spontaneous selection or "call" or "election";
c) personal choice and quest. (This latter method is less frequent and traditionally such a shaman is considered less powerful than one selected by one of the two preceding methods.) The shaman is not recognized as legitimate without having undergone two types of training:
1) Ecstatic (dreams, trances, etc.)
2) Traditional ("shamanic techniques, names and functions of spirits,mythology and genealogy of the clan, secret language, etc.) The two-fold course of instruction, given by the spirits and the old master shamans is equivalent to an initiation." (Mircea Eliade, The Encyclo-
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pedia of Religion, v. 13 , p. 202; Mcmillian, N.Y., 1987.) It is also possible for the entire process to take place in the dream state or in ecstaticexperience. Thus, there is more to becoming a shaman than a single experience. It requires training, perseverance and service.

5. What is the role of personal trauma or crisis in the selection or development of a shaman?
A common experience of the call to shamanism is a psychic or spiritual crisis, which often accompanies a physical or even a medical crisis, and is cured by the shaman him or herself. This is a common occurrence for all three types of shamanic candidates described above. The shaman is often marked by eccentric behavior such as periods of melancholy, solitude, visions, singing in his or her sleep, etc. The inability of the traditional remedies to cure the condition of the shamanic candidate and the eventual self cure by the new shaman is a significant episode in development of the shaman. The underlying significant aspect of this experience, when it is present,is the ability of the shaman to manage and resolve periods of distress.

6. Does the presence of an active shamanic tradition necessarily mean that the society itself should be deemed "shamanic"?
No, not at all. The presence of shamanism in a nation or a community does not mean that shamanism is central to the spiritual or religious life of the community or region. Shamanism often exists alongside and even in cooperation with the religious or healing practices of the community.

7. What is meant by shamanic ecstasy and what role does it actually play in shamanism?
The ecstatic technique of shamanism does not involve itself in the broad range of ecstasy reported in the history of religion. It is specifically focused on the transpersonal movement of the consciousness of the shaman into higher or lower realms of consciousness and existence. Another aspect of shamanism is that compared to other spiritual traditions, it is a path that the individual walks alone. While much of the focus of shamanic studies has been on the shamanic complexes of north and central Asia, shamanism is a universal phenomenon, not confined to any particular region or culture.

8. What is the origin of the word "shaman"?
Shaman comes from the language of the Tungus of North-Central Asia. It came into use in English via Russian.

9. What are the usual roles of a shaman?
In contemporary, historical or traditional shamanic practice the shaman may at times fill the role of priest, magician, metaphysician or healer. Personal experience is the prime determinant of the status of a shaman. Knowledge of other realms of being and consciousness and the cosmology of those regions is the basis of the shamanic perspective and power. With this knowledge, the shaman is able to serve as a bridge between the mundane and the higher and lower states The shaman lives at the edge of reality as most people would recognize it and most commonly at the edge of society itself. Few indeed have the stamina to adventure into these realms and endure the outer hardships and personal crises that have been reported by or observed of many shamans.

10. Why was this FAQ written?
This FAQ was originally written to support a new Usenet
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newsgroup, 'soc.religion.shamanism'. The purpose of this newsgroup is to provide a forum for discussion and exchange of ideas, views and information about historic,traditional, tribal and contemporary shamanism. This FAQ is intended to provide a useful general overview of what 'shamanism' actually means and what it is in practice.
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SPRING EQUINOX RITUAL
By Marian Starwatcher

Clothing : The priestess who will invoke Athena (1) can wear any robe that feels right to her, but she will carry the sword. The priestess invoking Demeter (2) should wear a green robe, but cover it with her cloak to begin with. The priestess invoking Kore (3) should wear a spring robe, covered with a dark cloak.

Before the ritual, place a large number of candles about the temple. Leave them unlit. One tiny candle should be placed on the altar. The matches should be put where they can be got at easily!

Burn Black Forest Incense ... a fair amount of it. Keep the door of your temple CLOSED.

Have ready some lavender oil to burn later in the ritual.

Have the participants each bring a candle.

When the participants enter, have them stand in the centre of the temple. It will be dark. Shut the door.

Priestess 1 goes to the east quarter, 2 to the south, 3 to the west.

Call the quarters theatrically.

All : Kore is in the underworld.

Priestess 1 : Blow, gentle breezes from the depths of the earth,
Bring us to her in safety.

All : Kore is in the underworld.

Priestess 2 : Come, tiny flame, shine in the depths of the earth,
Guide us to her in safety.

All : Kore is in the underworld.

Priestess 3 : Come, still dark waters in the depths of the earth,
Bring us to her in safety.

All : Kore is in the underworld.
Cold stone under our feet in the depths of the earth,
Bring us to her in safety.

P2 silently raises the circle. The participants seat themselves.

P3 : It is dark. So dark.

P2 : It is cold. So cold.

P1 : Where is the Grain Mother?

P3 : Where is Demeter?

P2 : She has turned her face from the earth.

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P1 : How can this be?

All : Mother Demeter, speak to us!
Mother Demeter, speak to us!
Mother Demeter, speak to us!

P2 : invokes Demeter.

Demeter : My daughter, where is my daughter?
Where is she for whom I made the sun shine?
Where is she for whom I made the grain grow?

Kore, Kore, Kore!

P1 invokes Athena.

Athena : She has gone below, Mother Demeter.

All : Kore is in the underworld.
Kore is in the underworld.
Kore is in the underworld.

Demeter : Then I will cover my face
And let the earth die.

Kore, Kore, Kore!

Athena : Mother, the people of the earth need you.
We are cold.
We are hungry.
We must have light.

Demeter : Kore, Kore, Kore!

Demeter turns her back.

Athena turns to the participants.

Athena : Then we must go below to her
And beseech her to return.
The earth must not die.

Athena moves to the altar and lights the tiny candle.

P3 : Our steps falter.

All : It is dark, dark.

P3 : Our sight falters.

All : It is dark, dark.

P3 : Our hearts falter.

All : It is dark, dark.

Athena : Courage, for I am with you.
   Even in the darkness I am with you.
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   Even in the coldness I am with you.
   And see - we approach Kore on her throne!

Athena directs the participants' attention to the west.

All : Kore, speak to us!
   Kore, speak to us!
   Kore, speak to us!

P3 invokes Kore/Persephone.

Kore : I have gone below.
   Why do you now come to me?

Athena : Kore, why are you here
   In the dark and the cold?

Kore : Don't you know that all people
   Even gods
   Must go into the dark
   And look within?

Athena : Kore, your Mother weeps for you.
   Will you come home to us?

Kore : Don't you know that all children
   Even gods
   Must leave their Mothers
   And grow into adulthood?

Athena : Kore, the earth is dying.
   Will you come home to us?

Kore : The earth must not die.
   I will beseech my mother
   To bring life to the earth again.

Kore picks up the tiny candle and 'leads' the participants out.

Kore : We walk through the darkness of the underworld.
Our steps are sure.
We do not fear the darkness of the underworld,
For it is also the darkness within ourselves.
We wind our way through the caverns.
And now we feel the breath of the wind on our faces.
We emerge from the underworld to the earth.
The wind is cold.
The earth is dark.

Athena : Mother Demeter, we have returned.

Demeter : Kore, Kore, Kore!

Kore : Mother, I am here.

Demeter : Kore, you have returned!
Stay with me and run in the fields as you did before.
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Play in the gardens of the earth as you did before.

Kore : Mother, I cannot stay.

Demeter : Then I will cover my face and grieve,
And the earth will die.

Athena : The earth must not die.

Kore : I will stay with you
For half of the year.
But I must go below
For the other half.

Mother, look at me.

Demeter turns.

Demeter : But what is this?
Kore, you have changed.

Kore : I went below to change, Mother.
To grow.
Call me now Persephone,
For I have been to the underworld.
I have been within.
I must return to grow
And to help others grow.
Your world is the grain, Mother.
My world is the hearts of all people
Even gods.

Athena : It is just, Mother Demeter.
She must return below,

But for now she will stay with you.

Demeter : My daughter, you have grown wise.
I accept what you must do.
I will grieve when you go from me,
And the earth will become cold and dark.
But when you return,
The earth will live again.

See!

Athena, Demeter and Kore light all the candles. Persephone throws off her cloak to reveal a spring robe. Demeter throws off her cloak to reveal a green robe.

Athena : Persephone has returned!
The light has returned!
The warmth has returned!

Let us praise Mother Demeter
For she has brought the earth to life again.
Let us praise Persephone
For she has returned from the underworld
And will be there to guide us
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When we must go within.

All Chant : She has returned
The earth lives again!
We feel the warmth returning
The sun shines again!
We see the grain growing
The garden grows again!
Persephone, Demeter
Persephone, Demeter
Persephone, Demeter
The earth lives again!

Repeat, then repeat last line to build cone of power until Demeter judges the cone ready. Send out the power to bring life to the earth again.

Farewell the Goddesses.

All sit down, forming a sitting circle.

P1 : Long, long ago, there was no winter.
Summer ruled the Earth as Mother Demeter
Watched lovingly over her daughter Kore.

P2 : All people knew her and loved her
As the Grain Mother.
There was no hunger
And no one was ever cold.

P1 : Kore ran in the fields of the earth
Safe under her mother's loving eye.
And for a long, long time
She knew no other world.

P3 : But all things change, and so did Kore.
She felt something within her,
An urge to know more,
To grow.

P2 : And so she approached the cave
That led to the Underworld.
She descended into the darkness.
Her steps were faltering,
For she could not see,
And she was afraid.
Yet she knew she must go on.

P1 : When she came to the Underworld,
Kore found a mirror.
She looked within, and saw herself.
Yet not the child she knew,
She saw a young woman
Who looked at her with knowledge in her eyes.

P3 : Then she looked again,
And saw an old woman,
With a lined face and silver hair,
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Who looked at her with knowledge in her eyes.

P1 : And the old woman said,
"Kore, you must change.
All things must change.
You must look within
And know yourself truly,
And grow."

P2 : So Kore looked within,
And embraced the old woman
And the young woman.
And she was filled with knowledge.
And the knowledge changed her.

P1 : On the earth, Demeter searched for Kore.
She looked under every rock,
She dived into every sea,
She spoke to the flame,
She rode on the winds.
At last Athena came to her and said,
"Your daughter has gone into the Underworld."

P3 : Demeter wailed, and wept for Kore.
She put aside her green robes
And veiled herself in mourning.
And the earth grew dark with her grief,
And the earth grew barren with her grief,
And the people cried out in fear.
All the gods and people begged Demeter
But she would not cease her weeping.

P2 : At last Athena went to the cave,
And descended to the Underworld.
And there she spoke with Kore,
And begged her to return.

P1 : Kore was reluctant to go,
But love of her mother
And love of the earth
Persuaded her to return.
And so she went with Athena
Back to the earth.

P2 : Demeter was overjoyed to see her daughter.
They embraced, and kissed.

P3 : But then Kore told her mother
How she had changed.
And she said,
"I must return,
For I have been within.
I am Queen of the Underworld."

P1 : Demeter begged her daughter to stay.
Kore, relenting, agreed;

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P2 : That six months of every year
She would stay with her mother.
And the earth would be fruitful.
And six months of every year
She would return to the Underworld,
And the earth would be barren
Until she returned.

P1 : And this is why we have winter.
For Demeter veils her face
When Kore, called Persephone,
Returns to the Underworld each year.

P3 : And the mystery is this :

That the Underworld is within you,
And you must descend to it
If you are to grow.

You must look into the mirror
And see yourself as you truly are.

P1 : But now is the time to rejoice!
Persephone is returned,
The earth is becoming warm again,
And the grain is growing again.

P2 : Let us share Demeter's joy
In her daughter's return.
Let us feast on her bounty.

Share cakes and water/cider. Those who feel moved to may speak of their feelings in the darkness, and experiences of their own in the Under-world.

P3 opens the circle.

All : Persephone has returned!

P3 : Blow, winds of the East,
Bring warmth to our bodies again.

All : Persephone has returned!

P3 : Shine, sun in the North,
Bring warmth to our hearts again.

All : Persephone has returned!

P3 : Come, waters of the Western sea,
Bring warmth to our souls again.

All : Persephone has returned!

P3 : Grow, all plants of the Earth,
Bring warmth to our spirits again.

The circle is open, but ever unbroken.
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Merry meet,
And merry part,
And merry meet again.

Blessed be.

All : Blessed be.

P3 : This rite is ended.

Note: The directions are all Southrn Hemisphere ... heh.

B*B* Marian*
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Modern Female Rite Of Passage

Lady Shyra, 1994

Note: East - Air; South - Fire, West - Water, North - Earth

EARLY PREPERATIONS

Candles for the ritual will be made that day. Celebrant will make two white candles. Candles will be herbal and scented, and enscribed appropriately. Celebrant and mother will also bring something that symbolically (to them) symbolizes the rite of passage.

Ritual baths will be taken prior to ceremony, with Celebrant's bath being drawn for her. Salt, herbs and scents appropriate to the occasion will be added to the bath, and it will be blessed prior to use. Mother will help Celebrant to the bath, where she will light a candle and incense, give words of love and comfort and instruction to the Celebrant, and then withdraw to assist in Circle Preparation.

CIRCLE PREPARATION

Circle area will be cleansed and Circle constructed and consecrated in the usual manner. Altar will sit just West of Center of Circle to symbolize both the emotional aspects of the ritual, as well as the death/ rebirth aspects.

Added to altar arrangement will be the Celebrant's two white candles. Also on the altar will be a mirror sitting behind and between the two white candles. Symbolic gifts will be placed beside the altar -- the mother's to the North symbolizing steadfastness, grounding, caution, and wisdom of the elder. The Celebrant's will be to the South of the altar, symboling the fire, passion and impetuosity of youth.

INVOCATIONS

Guardian of the East

Hail to thee, Ancient ones of Air!
Blow soft around us this night
That the restrictions and pains of childhood
Will be but memories in the mind of the adult.

Guardian of the South

Hail to thee, Ancient ones of Fire!
Lend to us this night your passion and strength
Envelope us in your warmth,
That the fires of youth may be tempered within thee.

Guardian of the West

Hail to thee, Ancient ones of Water!
Wash over us with thy loving embrace
That the sorrows of days long past
Can give way to new understanding.

Guardians of the North

Hail to thee, Ancient ones of Earth!
Stand firm with us in our purpose this night,
That from the youth shall grow the adult
Full of purpose and wisdom.

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Invocation to the Lady

Blessed Lady of a Thousand Names,
You who art Maiden, Mother and Crone.
Grant that this night the bindings of childhood will be broken
And the bond between mother and daughter be strengthened.
For the two, as so reflected throughout all creation,
Are but images of thee in thy divine Trinity.
Blessed Be.

In honor of thee do I pour this toast, and drink this wine.

Invocation to the Lord

Great Lord, Ancient one of the fields and Consort to our Lady,
We ask that thou wouldst give
a measure of your love and protection
to she who will soon join the battles of this life.
Fill her with the knowledge of thee as sancutary
And grant that peace may follow her always.

In honor of thee do I pour this toast, and drink this wine.

Chalice is then passed to each of the coveners to share in the toast.

Drawing Down the Moon

Priestess/Mother stands facing the moon with hands upraised and palms turned upwards, cupwise. Drinking in the Lady's essence, she says,

Come to me and fill me with thy light
Enter me, shine in me your fullness
That I may use your power for my good,
And for the good of All.

When appropriate, she blesses all within the Circle, and the rite that is about to be performed. Then, nodding to the Father of the Celebrant, says:

Bring forth your daughter,
that she might, this night,
cross the threshold of adulthood.

Father brings the Celebrant to the Eastern Gate.

Mthr: Is this the daughter I bore so many years before?
Nay, it cannot be, for she was but a child when last I held her.

Dtr: Mother, I am your child. Now grown and ready to throw away the things of childhood. Years it has been since my moonflow began and I became a woman. Now it is time that this is recog nized.

Mthr: Very well, lead the child into the center of the Circle. There to have her sit in silence.

Father leads Celebrant to the center of the Circle, while mother re-closes the Circle. She then joins her daughter in the Circle's center, saying:
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Mthr: You sit now in the Center of the Circle; that which is known as the Cauldron of Hecate; the point of transformation; the mother's womb, where beginnings end and endings re-begin.

I have heard your words, and weep for them; Tears of both joy and sorrow.
It was my body that cried out in pain and joy as you were born.
It was my mind that went in circles to provide for us.
It was my heart that broke when that which you wanted I could not give you.
But always did you have my love... and always shall you carry that love with you.

Behold in me the Three-Fold Goddess
She who is One in Three - Maid, Mother, and Crone
One in Three, as she is in you and all women,
And as you and they are in her.
Look upon her and know her,
That you, too, may be whole.

So I ask thee truly, art thou ready to face the woman within thee?
To see within thee the light and dark, and fear no more the dark?
To accept that which you are, and strive for that which you can become?
To leave behind the things of childhood,
But to continue to love and nurture the child which lives in all adults?

{Celebrant has answered accordingly to each of the questions, at which time the Mother now exhorts the Celebrant to stand and face the altar.}

Mthr: Daughter, I ask you now to look deep within the mirror. See yourself reflected there. Look into your eyes and know yourself. Repeat after me:"I come to commune with my Soul."

Dtr: I come to commune with my Soul.

Mthr: Look into the reflection of your eyes, and name one thing about yourself that you love.

{Celebrant and Mother will continue this, alternating between what the Celebrant thinks is both good and bad within her... }

After the last question, the Mother then says:

Mthr: Daughter, within thee is both light and dark. Know always your shadow side. If something is there which offends thee horrible, give it up. For others to love you as an adult, you must love yourself first. And loving yourself means giving up any self-hatred you've carried over from young years. Now is the time to cut these things from thy life. They are the bonds of childhood which have held you limited. Free yourself from them, and know that thy spirit flies free.

Now look again into the mirror. Look at yourself with love. See the Goddess shining within thee. She is strong; no man has dominion over her. She knows herself and loves herself. She will give herself to those who are worthy of her affections,

and turn from those who try to debase her. Let the Goddess within thee shine through thee, that the nobility and strength of woman is clear for all to see.

Now, come with me.

Mother embraces daughter and leads her to each of the four quarters. After each challenge, the Celebrant must answer as she sees fit, and asks the Guardian's Blessing. The Covener at each gate will then bless the Celebrant, and offer a gift for adulthood, such as strength, courage, etc... or a physical gift pertinent to the rite and Gate.

Covener at Eastern Gate:
Hold! I am the wild wind and fury of the storm!
That which buffets thee without shelter.
How will you survive?

Covener at Southern Gate
Hold! I am fire and passion
That which will consume thee with lust.
How will you survive?

Covener at Western Gate
Hold! I am floods and weeping and gnashing of teeth.
I am lonliness and frustration.
How will thee survive?

Covener at Northern Gate
Hold! I am chaos and turmoil
Plans gone wrong and dreams that die.

How will thee survive?

Mother faces daughter (Priestess mode ON here)...
I am the Lady, thy Mother...
I shall be with thee no matter how far thou shalt roam.
And when lonliness besets thee,
Thou needs only gaze upon the moon,
To see my face and my love reflected there to you.

Father approaches daugher and turns her to face him...
I am he who is father to thee now.
I shall stand behind and beside thee always.
And when lonliness besets thee,
Thou needs only to step out into sunlight
To feel my warmth and love within thee.

Mother takes daughter by hand and returns to the altar. Daughter picks up her gift of childhood and presents it to the mother, saying ...

This I do give you as a symbol of childhood now behind me.
Hold it and cherish it as you remember me.

Mother picks up her gift of adulthood and presents it the Celebrant, saying...

This I do give you as a symbol of your adulthood,
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and my recognition of it.
Hold it and cherish it as you remember me.

Draw a pentegram above the celebrant, with an affirmation at each of the five points:

Point one: In the name of Inanna, Queen of Heaven

Point two: In the name of Athena, warrior Goddess, but also of Peace

Point three: In the name of Astarte, warrior Goddess, and protector of young females
Point four: In the name of Diana, she of the bow and arrow, Goddess of Light
Point five: Do I bless thee, and call thee "Woman".

May their strenth and independence, their love and virtue, be thine all the days of thy life.

I recognize the child no more, but she the child who lives in all of us.

Mother stands with a space between her and her daughter and presents the new adult to the coven.

Feasting (and in our case, a birthday celebration) follow.

Quarter Guardians are thanked, and blessings are asked of the
Lord and Lady upon the group, as well as the Celebrant.

Blessed Be * Lady Shyra *

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The Temple of Set, Is it Satanic?

By: Lilith Aquino

I can't answer this in 25 words or less, so bear with me! If you consider Satanism to be anti-Christian Devil worship, the answer is no. The Temple of Set practices a completely non-Christianized, positive "high Satanism". To understand what we mean by this, a bit of history of the Temple is needed:
While the TOS as an organization was formally incorporated and recognized by both state and federal governments in 1975 CE, its magical and philosophical roots are prehistoric, originating in mankind's first apprehension that there is "something different" about the human race - a sense of SELF-CONSCIOUSNESS - that places humanity apart from all other known forms of life. Ancient religions - of which those of Egypt are generally acknowledged the eldest - either exalted or feared this self-consciousness. Those which exalted it took the position that the human psyche is capable of opposition to and domination of the forces of nature.

The psyche-worshipping, reasoning religions - or schools of initiatory philosophy - attained levels of abstract knowledge that made them mysterious to the masses. In a few socities, such as Egypt and Greece, such groups were respected and admired. More often, however, their exclusive elitism and "supernatural" activities made them objects of resentment and persecution.

While all philosophical schools embraced the psychecentric consciousness to some degree, there were a very few which made it avowedly and explicitly the focus of their attention. The divine personifications ("gods") of such schools have come down to us as symbols of what most Western religions, worshippers of non-consciousness, consider the supreme "evil": the Prince of Darkness in his many forms. Of these the most ancient is Set, whose Priesthood can be traced to predynastic times.

Originally a circumpolar/stellar deity portrayed as a cyclical counterpart to the Solar Horus, Set was later recast as an evil principle by the cults of Osiris and Isis. When the Hebrews emigrated from Egypt during the XIX Dynasty, they took with them a caricature of Set: "Satan" (from the hieroglyphic _Set-Hen_, one of the god's formal titles). Originally a sort of "prosecuting angel for YHVH", the Hebrew Satan was changed by Christianity into a personification of everything God was not - and since God was "good", Satan was necessarily "bad". Alluring or mysterious deities from religions competing with early Christianity - such as the hellenic/Roman Mysteries and Persian Mithraic faith - were

also "bad". Non-Christian gods generally were redefined as Christian "demons" and given a place in the Christian Hell (another name stolen and perverted from Norse mythology). Christian propaganda nonwithstanding, the present day "Satan" is wholly their invention.

Which brings us to the present time: The Satanic religion proposes to raise the individual to personal godhood, free from enslavement to any other "God" (or gods). However this is a question not just of power, but also of ethics, morality, and psychological maturity. The parameters of philosophy and metaphysics extend far beyond the conceptual and symbolic limits of the Judaic/Chrisitian tradition. The Temple of Set explores the "human equation" and the metaphysical and psychological roots of the great Satanic/psyche-centered philosophies of history. The appeal of
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occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the why.

Conventional religions, with their colorful mythologies analyzed in terms of
the underlying philosophical principles, represent simply the primitive longing of man to feel "at one" with the Universal harmony he perceives about him. The Black Magician rejects both the desirability of union with the Universe and any self-deceptive actions designed to create such an illusion. He/she has considered the existence of the individual psyche - the "core you" of your conscious intelligence - and has taken satisfaction from its existence as something unlike anything else. The Black Magician desires this psyche to live, to experience, to continue. He/she does not wish to die - or to lose consciousness and identity in a larger, Universal consciousness (assuming that such exists). He/she wants to BE. This decision in favor of individual existence is the first premise of the Temple of Set.

The second premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of BECOMING or COMING INTO BEING (XEPER), whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

The "worship" of Set is thus the "worship" of individualism. In the Church of Satan this was taken to mean indulgence in all (legal) desires of the body and ego. Since many such desires are impulsive and destructive, the COS found itself in an awkward position, which accelerated its eventual crisis and demise in 1975. The Temple of Set determined to preserve the principle of individualism, but to add to it the evolutionary "higher self" aspirations of Aleister Crowley's pre-OTO philosophy of Thelema. Glorification of the ego is not enough; it is the COMPLETE psyche, the entire Self or soul, which must be recognized, appreciated, and actualized. Dogma, - to include fixed ideology in any form - is repugnant to Setians. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. Foolish, pretentious, or destructive

egotism under the guise of exploration is neither respected nor endured.

Regretfully there still exist some individuals whose idea of "Satanism" is largely a simple-minded synthesis of Christian propaganda and Hollywood horror movies. The Temple of Set enjoys the colorful legacy of the Black Arts, and we use many forms of historical Satanic imagery for our artistic stimulation and pleasure. But we have not found that any interest or activity which an enlightened, mature intellect would regard as undignified, sadistic, criminal, or depraved is desirable, much less essential to our work. The Temple of Set is an evolutinary product of human experience. Such experience includes the magical and philosophical work of many occult individuals which have preceded us. In examining the secret and suppressed corners of history for valuable and useful material, the Temple insists upon ehtical presentation and use of such discoveries. All Setians are expected to display a high measure of maturity and common sense in this area. We reject absolutely wanton cruelty and harm to others, and are particularly adamant about this with regard to animals.

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The Temple of Set evaluates conventional religions as erroneous in principle, and feels no need to concern itself with their activities unless they intrude upon our affairs.

Any further questions or comments are welcome.

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Descent Into Confusion
by Robert Hughes

One of the celebrated "mysteries" of revivalist Wicca is the 'ritual play' known as the Legend of the Descent of the Goddess. In my Gardnerian Book of Shadows, dating from the sixties, the Legend is to be enacted separately at "a meeting for preparation for Third Degree". Only third degree witches may attend this meeting with the initiate who is to take second degree.

The Legend is enacted in front of the initiate by four of the third degree witches. Two take the role of Narrator and Guardian of the Portal (of the underworld), while the High Priest and High Priestess or Maiden take the roles of God and Goddess. The term Guardian of the Portal may have been borrowed from the rituals of the Golden Dawn.

In this enactment, the ruler of the underworld and Lord of Death is the Horned One. The Legend begins with the statement: '...Our Lady, the Goddess, would solve all mysteries - even the mystery of death. And so she journeyed to the Netherworld where the Guardian of the Portal challenged her.' The Guardian orders her to strip off her garments and jewels and she is bound with cords and brought into the presence of the Lord of Death.

The God is so overcome by her beauty that he falls and kisses her feet and begs her to stay with him in the underworld. The Goddess replies that she does not love him, and she asks why he causes all the things she loves and delights in to fade and die.

The God replies that the cause is 'age and fate' and he says he is helpless to stop it, although he can give the dead 'rest and peace and strength, so that they may return.' A second time he asks the Goddess to stay with him. When she again says she does not love him, Death replies she must suffer a scourging at his hands.

Following this scourging, and the five fold kiss, the Goddess says: 'I know the pain of love'. It is then that the God 'taught her all the mysteries'. He also gives her a special necklace which is 'a symbol of the Circle of Rebirth'. In return, our Lady teaches him the 'sacred mystery of the

cauldron'. The Legend ends with an affirmation of the reality of reincarnation among the Hidden Children of the Goddess and 'the mystery of magick which is placed between the worlds'. The initiate is then invited to ask questions about the meaning of the Legend.

Even anyone with only a slight knowledge of understanding of mythology will recognise the contradictions and confusions which exist within the structure and symbolism of the Legend. The first point of controversy is when, where, and by whom, this ritual originated. Some (unconfirmed) sources claim it is of 19th century origin. It is said to be a product of the famous "Cambridge" coven of academics who revived the

classical Mysteries in the early 1800s. More reliable evidence exists to prove that Gerald Gardner sent a draft of the Legend to Aleister Crowley for correction in the 1940s.

Kelly (Crafting the Art of Magic, Llewellyn, 1991) claims that the Legend does not appear in the pre-1949 second degree initiation in the famous (infamous?) Ye Bok of Ye Art Magical and says: "The content of this document probably dates to 1953 or earlier..." (p.128). Gardner quotes from the Legend in his book, Witchcraft Today as if he had received it from the New Forest coven. In fact he describes it as 'the central part of one of their rituals. It is a sort of primitive spiritualism.'. He goes on to compare its importance in the Craft to the Christian myth of the crucifixion and resurrection. (1970, pp 44-46). Gardner goes on to say the Legend 'upon which its members base their action is the central idea of the cult.' He compares it with the story of Istar (sic) descending into hell and the myth of the Hindu god Siva (Shiva) as Lord of Death and destruction. Gardner then says he believes the Legend may be of Celtic origin. To support this fanciful statement, he says that: 'In Celtic legends the Lords of the Underworld did prepare you for death and many living people are said to have entered their regions, formed alliances with them, and returned safely, but it needed great courage; only a hero or a demi-god dared to risk it.' (p.46). One presumes that here Gardner is making an allusion to the realm of Faerie and the widespread folk belief that faeries were the spirits of the dead.

This is classic Gardner at his most confusing and, perhaps, deliberately misleading and mischievous. The version of the Legend as presented by Gardner is both patriarchal and mythologically inaccurate. It seems to be based on a hybrid combination of the Greek myth of Demeter and Persephone, and the Middle Eastern myth of Inanna-Ishtar. Gardner does not mention the Demeter-Persephone myth in his speculations, instead sidetracking the reader into the realms of Celtic myth, although he does devote a chapter of his book to the

Greek Mysteries - basically as a means of justifying the practice of scourging.

In the Middle Eastern myth, Inanna is the Goddess of the Moon and Venus. She was probably, 'one of the three great goddesses of the Bronze Age' (Baring & Cashford, 1991). Inanna was known by the title Queen of Heaven and Earth and her myth is an archetypal form of the eternal story of the mourning widow/mother goddess and the saviour god, who is her son/lover, dies, descends to the underworld and is reborn. This myth is found in most Mediterranean cultures and in northern Europe, and it formed the 'pagan' basis for the new religion of Christianity.

The Demeter-Persephone myth is a post-patriarchal variant on this ancient legend with the daughter (Persephone) being kidnapped and held prisoner by Pluto, the Lord of Death and the ruler of Hades. In recent years some feminist mythographers have re-written this classic story and produced alternative versions without any patriarchal overtones (see 2739

Spretnak, 1978).

Gardner was correct to refer to visits to the underworld by heroes and demi-gods (sic). However, in the majority of the extant legends and myths, such as the descent of Arthur to Annwn to capture the Cauldron of the Goddess, and Baldur's ritual death and descent into the realm of Hel, it is a male mortal or god who is involved in the descent and is "reborn". It is the Goddess, in her 'dark aspect, who rules over the realm of the dead, controls the power of fate and grants the hero/god the supreme initiation of transformation and rebirth. In the Gardnerian Legend of the Descent we are led to believe that the Goddess, who is represented in The Charge as an all-powerful deity offering her worshippers 'upon death, peace unutterable, rest and the ecstasy of the Goddess', and is described by Gardner himself as 'the Great Mother, the giver of life' (1970, p.45), visits the underworld knowing nothing about the mysteries of life and death. She allegedly knows nothing about the natural process that makes 'all the things that I love, and take delight in, fade and die' until she is taught these mysteries by the God. In fact in response to her question the God replies 'tis age and fate'. Significantly these are both concepts associated with the Dark Goddess of the Underworld, who has no role in Gardner's version of the Craft.

It is not difficult to see the Legend of the Descent of the Goddess in terms of 'a theologising of the scourging' (Kelly, 1991), which was such an important aspect of the rituals in Gardner's time. Taking this argument a step forward, as Kelly does (1991, pp 28-29), it could appear that the content of the Legend was based on Gardner's sexual fantasies and his

personal concept of the Goddess. He imagined the Goddess as 'a sweet, lovely woman', while in the more traditional branches of the Craft she is a darker deity ruling fate, death and the underworld as well as sexuality. This alternative archetypal image of the witch goddess has largely been ignored by revivalist Wicca. It will continue to do so while Gardner's confused and mythologically incorrect Legend of the Descent of the Goddess remains the 'central idea' of the modern Craft.

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The Derivation of the word Witch
by Doreen Valiente

Strangely enough, the derivation of the word witch is a subject on which scarcely any two authorities can be found to agree. The most frequent explanation is that it is akin to the word wise, and that witchcraft therefore means The Craft of the Wise.

It is widely believed that Gerald Gardner originated this derivation. However, this is incorrect, as it appears in Hugh Ross Williamson's book, The Arrow and the Sword, first published in 1947, before any of Gerald Gardner's books on witchcraft. But is this the right derivation?

Not according to Professor Jeffrey Russell, who gives an appendix on this subject in his book A History of Witchcraft (Thames & Hudson, London, 1980). Professor Russell rejects any connection with the Old English word witan, meaning to know, as he also does with the Old English wican, to bend. In his opinion, the real origin comes from the Indo-European word weik, which has a general connection with religion and magic. From this very ancient root-word came in turn, among other things, a word wikk, meaning magic and sorcery, and this eventually produced the Old English wicca, a male witch, wicce, a female witch, and the verb wiccian, to bewitch or work witchcraft.

It will be seen from the above that "Wicca" does not mean "witchcraft" and never did, in spite of its widespread modern use. So how did this usage originate? In his biography, Gerald Gardner: Witch, it describes his initiation in "Old Dorothy's" house, and says, 'It was half way through when the word Wica was first mentioned: "and I then knew that that which I had thought burnt out hundreds of years ago still survived."' It will be seen that at this time Gerald didn't even know how to spell the word. Its correct spelling is as above. Nor, unfortunately, does this account state in what context the word was used. It might have been that Old Dorothy's coven was simply proclaiming Gerald a male witch, in which case this would have been an accurate use of the word.

So where did Gerald get the idea that "Wicca" meant witchcraft? I would like to advance a theory of my own. I must emphasise that this is just a theory, and I may be wrong. But I believe that this idea originated from his reading of a book which I know that he possessed, namely An Encyclopaedia of Occultism by Lewis Spence. This very valuable work of reference first appeared in 1920, according to the mention of it in the bibliography at the end of Gerald's book, Witchcraft Today. It has recently been re-issued by Bracken Books under the title of The Encyclopaedia of the Occult. The entry referring to witchcraft

begins: "Witchcraft: (from Saxon Wicca, a contraction of witega, a prophet or sorcerer)." This could have been read and misunderstood to mean that "Wicca" meant witchcraft, and this misconception has been carried on through the ranks of modern witches ever since.

It has to be said, of course, that the word Wicca has its uses to define the present-day revival, especially in the USA, where a number of associations using this word have gained legal recognition as religious bodies. Personally, however, I prefer the term The Old Religion, which is the English equivalent of the Italian term used by the followers of Aradia, namely La Vecchia Religione. (See Charles Godfrey Leland's book, Aradia: or the Gospel of the Witches, first published in 1899.)
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(Incidentally, there is a legend in witchcraft circles to the effect that the reason why the original edition of this book is so rare is that old Gerald bought up all the copies he could find and destroyed them. Whether there is any truth in this or not, I cannot say.)

In spite of Professor Russell's opinion, as quoted above, there is an older derivation of the word witch that may perhaps be worthy of consideration. This may be found in A Concise Etymological Dictionary of the English Language by the Rev. Walter W Skeat (Clarendon Press, Oxford, 1901). This book discusses the above-mentioned derivations from wicca, wicce, etc., and then in turn connects these old words with the Norwegian vikja, which means firstly 'to turn aside' and secondly 'to conjure away'. Thus, speculates the Rev. Skeat, the word witch possibly meant 'averter'.

He also mentions that the Anglo-Saxon word witega, a prophet or seer, comes from the Anglo-Saxon witan, to observe, which he says is 'cognate with witan, to know.'. We have seen that Lewis Spence regarded witega as the origin of wicca. So who is right? In spite of all claims, it seems to me that it remains a matter of opinion. One thing we do know is that the word came to Britain with the Saxons, who at the time of their arrival on these shores were pagans. I believe that to them, the word witch (or whichever of its forerunners they used), did not necessarily have any derogatory meaning. A witch was a seer, a knower, an averter of evil. The word only took on a negative meaning with the coming of Christianity, which taught that all the gods of the heathen were devils. So anyone who clung o the old ways and the Old Religion was a devil worshipper. And annually, around Halloween, we still see the same old charges being made in the same old spirit of bigotry. Isn't it sad that these good folk haven't learnt anything since the Dark Ages?
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Wicca vs. Paganism?

By: David Piper

Firstly, Paganism is a collective term for many different faiths and Wicca is one specific Pagan faith; however, specifics of Wicca IMHO:

Duotheistic monism *or* duotheistic monotheism (the One transcending the Two while the Two still have independent self-existence)

The Lady is the Mother of all Life and Giver of Rebirth: Her Womb is also the Tomb - "that which enters the Cauldron living, dies but that which is placed in it dead, comes forth living"

The Lord is the Father of all life, Son and Lover of the Goddess: He is born of Her, returns His Seed unto Her, returns to Her in death, and is reborn of Her

All initiated members are of the Priesthood: as Priest(ess) unto the self, if not to a group

The essential equality of all members, together with the respect for those of more experience and learning: Elders, HP, and HPS

Wiccans practice a somewhat "formal" liturgy - if only in terms of a regular "opening" and "closing" ritual, within which freedom and spontaneity can be expressed as the Spirit moves them

A common resemblance of working methods and practice, within a broad but nevertheless limited range of acceptable variation

The concept of "Drawing Down" - that the Deities can and do manifest Themselves "unto visible appearance" to Their worshippers

A reverence for sexuality as both natural and good, and as sacrament of the creative Union of the Lady and the Lord

The Great Rite - as the "Sacred Marriage," in which Goddess and God, human and Divine, are brought to Unity, or Unity perceived

Respect for the "Gifts of the Goddess" (to borrow a Farrarian term), as the true means by which humans can come to directly know, and experience, the Divine - reason and logic fail; emotions and intuition and the "psychic" are the channels of contact, and experiential "Knowledge"

The concept of "Naked in Her Sight" as expressive of freedom, and of obedience to Her, and of equality with Brothers and Sisters;

whether by literal, "skyclad" ritual nudity, or by symbolic,
"Naught is hidden from Your Sight" ritual robes

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Now, some of the ideas mentioned beg for more definition and further discussion, but there's my offering for now...

B*B
David
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The Raven Kindred Ritual Book By Lewis Stead and The Raven Kindreds, Northern & Southern Hearths

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Introduction

Less than a thousand years ago the elders of Iceland made a fateful decision. Under political pressure from Christian Europe and faced with the need for trade, the Allthing or national assembly declared Iceland to be an officially Christian country. Within a few centuries the last remnants of Nordic Paganism, which once stretched through all of Northern Europe were thought dead. However, Iceland was a tolerant country and the myths, stories, and legends of Pagan times were left unburnt to kindle the fires of belief in later generations. In 1972 Iceland once again recognized Nordic Paganism as a legitimate and legal religion.

Iceland and Sweden were the last two bastions of the Pagan religion originally practiced by the people of the various Germanic tribes. Today Nordic Paganism also known as Odinism, Heathenism, Northern Tradition, or Asatru (an Old-Norse term meaning .loyalty to the Gods.) is practiced in virtually all the countries where it originally flourished as well as America and Australia. It is one of a body of religions calling themselves Neo-Paganism which include Druidism, the revival of ancient Celtic Paganism, and Wicca or Witchcraft. However Asatru remains largely unknown even within the community of Neo-Pagan believers.

This book is intended as a basic manual to the beliefs and practices of the Raven Kindred of Asatru. We do not pretend to be experts and won.t act as if we were. Rather we are simply believers in the Old Gods seeking to share our practice and research with others who are true to the Aesir. Our aim is to present a simple guide which will allow easy understanding of the principles behind Asatru and to give hints for further study and exploration.

While we attempt to be historically accurate to our religion's roots,

it.s important to note that there are many things that we simply don.t know or which aren.t written in stone. While we occasionally need to flesh out our systems where we don.t have direct evidence of our ancestors ways, we are not likely to simply make up things. It is very important to us to stay as true to the ways of the old Pagans as is possible. In those places where the various myths, legends, and folklore are not clear we have tried to indicate this. We do not present our way as the .true. Asatru, but we do feel that all Asatru should be solidly connected to its roots in ancient Norse practice. Where we do not know the certain answer to a quesation, there is room for exploration, but not for simply making something up out of whole cloth. While inspiration from the Gods is an important part of our movement, this is not make believe and any additions to the historical
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system should be made with respect to our ancient roots.

The most important thing for modern people to remember about Asatru is that it is a religion. It is not a system of magick or spirituality or .New Age Practice. which can be grafted onto something else or onto which other .systems. can be grafted wholesale. Asatru is a word derived from .As. a God of the Aesir family and .tru. meaning troth. To be Asatru is to be bound by loyalty and troth to the Old Gods of the North. While we may believe in the deities of other religions and peoples, and even respect them, these are not our Gods. While we may take part in rituals dedicated to other Gods at ecumenical Pagan festivals or gatherings which encompass many other religions, we must not forget that Asatru is our religion and our primary concern. One simply does not collect membership in Asatru (or any other religion) as if one were collecting stamps. Our Gods are real and worthy of our respect.

Today many people .practice. a number of different religions feeling that this is the best way to avoid intolerance, we have a completely different view of the world. Asatru is not a universal religion. We do not see ourselves as a path for everyone. We are true polytheists and see the world as encompassing many religions which worship many Gods. While we do not deny the beliefs of others, we also do not confuse them with our own. The idea that .it is all one. is anathema to the true Heathen. To claim that Odin is the same God as Zeus is madness. Would one claim that green and red are the same merely because they are both colors? If one disagrees with this perspective or finds it limiting so be it. Our belief is also that Asatru is not a path for everyone and it is better to find ones own way rather than bend the religions of others to fit ourselves.

In accordance with this non-universalist conception, as much as we have been able to, we have not adopted the practices of other Pagan religions or magickal systems. Those familiar with Wicca will note that most modern Neo-Pagan systems are derived from it. This is not the case with Asatru. Our religion began with reconstruction based on written sources dating from the Pagan period. This has been followed by 20 years of innovation and practice within the Heathen community.

While we make no pretensions that this has resulted in a system that is identical with that of our spiritual ancestors, it is at least a system that is our own.

In saying this I would reiterate that we do not put down any religion for it.s beliefs. We merely ask for the integrity of our own. We are not rejecting other systems because they are wrong or because we think ill of them, we are rather choosing Asatru because of our love and devotion to it.

The Rituals of Asatru

The Blot

The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.
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Many modern folk will be suspicious of a ritual such as this. Rituals which are deemed sacrifices, such as the blot, have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or trivialize them. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won.t erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with .ond. or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an important part of most ancient cultures and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or

juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the

blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into oneself. This is the essence of the rune Gebo. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the Hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer .Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men.. (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion. For example, a father tending his sick child might pour a blot to Eir

the Goddess of healing. Obviously he doesn.t have time to waste on the .trappings. of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of intent at the beginning and some sort of conclusion at the end. It might also be interspersed with or done at the conclusion of ritual theater or magic.

The Sumbel

One of the most common celebrations noted in tales of our ancestors is the Sumbel or ritual drinking celebration. This was a more mundane and social sort of ritual than the blot, but of no less importance. When Beowulf came to Hrothgar, the first thing they did was to drink at a ritual sumbel. This was a way of establishing Beowulf.s identity and what his intent was, and doing so in a sacred and traditional manner. At the sumbel toasts are drunk to the Gods, as well as to a persons ancestors or personal heroes. Rather than a toast, a person might also offer a brag or some story, song, or poem that has significance. The importance is that at the end of the toast, story, or whatever, the person offering it drinks from the horn, and in doing so .drinks in. what he spoke.

The sumbel is also an important time for the folk to get to know each other in a more intimate way than most people are willing to share. Modern society is at two extremes. At one end are the emotionless beings who have been robbed of their soul by modern industrial secular culture. On the other side are those pathetic .sensitive New-Age guys. who spend their lives consciously attempting to stir their emotions and who force an unnatural level of intimacy between

themselves and others. There are some levels of emotional intimacy which are not meant to be openly shared with strangers. Doing so reduces their meaning to the mundane. At sumbel, barriers can be lowered in a place which is sacred to the Gods and the Folk. Thoughts can be shared among companions and friends without embarrassment or forced intimacy.

One format for the sumbel with a history in tradition is to drink three rounds. The first is dedicated to the Gods, the second to great heroes of the folk such as historical figures or heroes from the sagas, and the third to personal ancestors, heroes, or friends which have passed from this world.

Another theme for a sumbel is past, present, and future. This type of sumbel is more of a magical ritual than one of celebration. The idea is to make toasts which bring up some aspect of your past, and present situation, and a third toast or brag which represents your wishes for the future. One might make a toast to the first Asatru ritual one attended as the past, a second to the companions and kindred then gathered, and for his third toast might state that he intends to be

initiated as a Gothi in the coming year. The purpose would be to link the coming event of his initiation with the two already accomplished events of pledging Asatru and finding a kindred . two other important rites of passage. In this case initiation as a Gothi then becomes something which is linked to a chain of events that have already occurred, rather than an isolated action which might occur. Thus magically, this moves the person towards his initiation.

A third and everpopular type of sumbel is a free-for-all where stories are told, toasts are made, and bragging is done until all the gathered Odinists are under the table. Perhaps this is not quite so esoteric or purposeful as the previous ideas, but it.s certainly in keeping with the examples of our Gods and ancestors! Joy is better than guilt!

These are only ideas. The sumbel is a very open ended type of thing and the framework is very simple to adapt.

One thing important to note about any Asatru ritual is that ours is a holistic religion. We do not limit our Gods or spirituality to a certain time and place. While the sacrament of the blot is usually poured as part of a ceremony, the feast afterwards, singing of sacred songs, reciting of poetry, Morris Dancing, etc are all part of our religion. A truly traditional celebration might begin with a rather informal greeting of the dawn, involve May Dancing and .mystery plays,. then move on to a more structured Blot, and finally to a feast capped by a sumbel. On the other side of things, there.s no reason why at a family feast one might not simply pour a bottle of beer or mead as an offering without the other trappings of a blot.

Profession

Profession is one of the most important ceremonies in Asatru. To Profess one.s belief in and kinship to the Gods should be an important turning point in ones life and the beginning of a new understanding of the self. Profession is, however, a very simple and rather short ceremony. In our kindred we usually profess people after beginning the ritual, but before we offer the formal blot.

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Profession is not an occult or initiatory ceremony. It is nothing less than it.s name: one professes (declares, affirms) his wish to become one of the Asafolk. This oath is usually taken by the Kindred-Gothi on the oath ring or some other Holy object as follows:

The Gothi stands in front of the altar and says .Will [insert name here] please come forward.. After he or she does so .Are you here of your own free will? Is it your intention to solemnly swear allegiance and kinship to the Gods of Asgard, the Aesir and Vanir?. If the answer to both these questions is in the affirmative the Gothi takes up the oath ring and holds it out to the person professing and says .Repeat after me. I swear to ever uphold the Raven Banner of Asgard, to follow the way of the North, to always act with honor and bravery, and to be ever true to the Aesir and Vanir and to Asatru. By the Gods I

so swear. By my honor I so swear. On this Holy Ring I do swear. Hail the Gods.. The kindred then replies .Hail the Gods!. and the Gothi finishes .Then be welcome to the service of Asgard and the Folk of the Asatru..

There may be other celebrations connected to a Profession, just as other religions hold Bar Mitzvah or Confirmation parties. When someone joins our kindred, we hold a Sumbel of nine rounds, each dedicated to one of the values of Asatru (see below) and toast those values to the new kinsman.

The Holidays

The ancient Norse knew four major holidays the Spring and Autumn Equinoxes which we call Summer and Winter Finding, and the two solstices which we call Midsummer and Yule. However, there were many other minor festivals and modern Asatru have added even more. A calendar of our kindred.s rituals is provided in an appendix and I also encourage anyone to find as many as one is willing to meet for. We meet monthly, but some groups meet 8 times a year and also celebrate the cross-quarter days of May Day/Walpurgis, Halloween/Samhain, February eve or The Charming of the Plow, and Lammastide or Freyfaxi,

Most of our rituals also honor only one or a few Gods or Goddesses at any one time. However, there is no reason why the entire pantheon should not be offered prayers and thanks at any occasion. This would be particularly appropriate at the major holidays. Unlike most other groups in the Neo-Pagan movement, we do not necessarily honor Gods in male/female pairs. The boy/girl notion is one taken from the Pagan fertility religion of Wicca and isn.t necessarily appropriate to our Gods, who often represent things other than fertility. So while a Spring ritual held in honor of Freya and Frey as fertility deities might wish to honor them together, there is no reason to include Frigg in a ritual dedicated to Odin as the God of War.

Yule

Yule is the most important holiday of the year. Everyone is familiar with the shortness of the deep winter days, but in the Scandinavian countries this is of even greater importance. At the Yuletide there is almost no sunlight at all, and the climate would have people bound in their homes waiting for the return of Spring.
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Yule is a long festival, traditionally held to be 12 days or more. After Yule the days began to get longer and the festival represented the breaking of the heart of winter and the beginning of the new year. Yule was the holiday of either Thor or Frey, although there is no reason not to honor both Gods in modern practice. Frey is the God of fertility and farming and was honored at Yule in the hopes that his time would soon return. Thor was the sworn enemy of the Frost Giants and Jotunn who ruled the winter months, and as such was honored as the

God who.s actions fought off these creatures and brought back the spring. Sunna, the Goddess of the Sun, should also be honored at Yule, although she is held at more important during the summer months when she is at her strongest.

The most important symbols of Yule are still with us today. Most of the supposedly secular customs of Christmas are actually Pagan in origin. Evergreen trees and holly which remained green throughout the long nights and cold were a promise that spring would once again return to the land. These symbols may also have been a connection to the nature spirits who have sway over the return of the warm days. The modern conception of Santa Claus as an elf, for whom offerings of milk and cookies are left, is probably a modern continuation of leaving offerings for the Alvar and other nature spirits. The idea of children staying up all night in the hopes of catching a glimpse of Santa Claus may be a remnant of people staying awake to mark the long night and remind the sun to return. (In the latter case it.s considered an adequate substitution to leave a candle going all night to light the way for the returning sun.)

Yule is a weeks long festival, not just a single holiday. The Yule season begins on the solstice, which is the Mother Night of Yule, and ends with Twelfth Night on January sixth. As a point of interest, January seventh is St. Distaff.s day, which Nigel Pennic has suggested may have been a day sacred to Frigg, whose symbol is the distaff.

While one might expect a rather dour theme to a holiday held in the darkness and cold, Yule is a time of feasting and gladness.

In various places different Gods were held to be the most important at Yule. Thor was honored because it is he who fights and kills the Jotunn, who surely are the ones responsible for the loss of warmth in the world. Yule was when Thor broke the back of winter and allowed the warmth to slowly return to the world. Frey was also honored because it was he who married Gerd and warmed her heart, returning fertility to the world.

There are simply so many different Yule customs, both ancient and modern, that one has almost limitless possibilities even when staying within Scandanavian and Germanic customs. In modern practice one might honor Sunna on the Mother Night, then hold a blot a few days later to Thor, a feast for New Years day which is shared with the house and land spirits, and then finish on Twelfth Night with a ritual to Frey, whose time is then officially beginning.

Summer Finding

Summer Finding is also known to many groups as Ostara, the holiday sacred to the Goddess for whom the modern Easter is named. She is a

fertility Goddess and her symbols are the hare and the egg. She was an important Goddess of spring to the ancient Saxons, but we know

little else of her other than this. Some have suggested that Ostara is merely an alternate name for Frigg or Freya, but neither of these Goddesses seem to have quite the same fertility function as Ostara does. Frigg seems too high class to be associated with such an earthy festival and Freya.s form of fertility is more based on eroticism than reproduction.

The obvious folk tradition at this time of year involves eggs. These were colored as they are today, but then they were buried, or more appropriately, planted in the earth. Some have suggested that the act was purely magical, the fertility of the eggs would then be transferred from the animal realm to the plant realm and would increase the prosperity of the harvest. It.s also possible that they were left as an offering to the alvar and the spirits of the plants.

In any case a blot should be prepared to the Goddess of Spring, however one wishes to honor her, and also to the spirits of the land.

Midsummer Day

The summer solstice was second only to Yule in importance to the ancient Northmen. Some groups mark this day as sacred to Balder, but we disagree with this. While Balder can be seen as a dying and resurrected Sun God, in the mythology we are most familiar with, he does not return to life until Ragnarok and it seems like .bad karma. to symbolically kill the sun when you know he doesn.t come back until the end of the world. Instead, we mark this day as sacred to the Goddess Sunna, who is literally the sun.

One idea for midsummer is to remain awake all night and mark the shortest night of the year, then at sunrise to perform a .Greeting of Sunna. and a blot to her.

Another midsummer custom is the rolling of a flaming wagon wheel down a hill to mark the turning of the wheel of the year. If fire would otherwise be a hazard, one could parade a wheel covered with candles for similar effect. It is also a time for general merriment and in the Scandinavian countries many of what we know as the traditional May Day rituals such as May Poles and Morris Dances were instead celebrated at Midsummer.

Winter Finding

I have not come across a great deal of traditional lore about the Autumn Equinox which we know as Winter Finding. It seems to have been overshadowed to some extent by the Winter Nights which we celebrate at the equinox rather than at the more traditional time of mid-November.

If one wishes not to do this, the Winter Finding would be a festival of harvest. One should hold a Blot to whichever Gods of fertility seem most appropriate and then hold a large feast, concerntrating on vegetables that are currently in season.

Winter Nights

The Winter Nights are the traditional festival honoring the Disir or
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family spirits. It is a time to remember your family, the dead, and your ancestors. (For more information on the Disir see the chapter .Elves and other Spirits..)

A Freyablot may be performed at this time as Freya is known as the Vanadis (i.e. the Dis of the Vanir) or the Great Dis, and she seems to be the Goddess of the Disir themselves. This is probably connected to Freya.s position as recipient of half the battle-slain. One might also simply want to honor the Disir as a whole, or attempt to summon and pour offering to your own family.s Dis. A sumbel which toasts ones ancestors and passed on friends would also be in order. If a feast is held, it should be quiet and respectful of the character of the season. Another idea is a silent .mum feast,. a custom which is found the world over.

The various Halloween customs such as dressing in costume or celebrating this time as a time where the worlds of the living and the dead connect are more Celtic in origin than Nordic and probably should not be part of an Asatru celebration.

The Gods of Asgard

The Old Norse reckoned that there were three races of Gods: the Aesir, the Vanir, and the Jotunn. The Aesir are those beings most often referred to in the ancient literature simply as .the Gods.. They are the Gods of society, representing things such as Kingship, Craft, etc. The Vanir are more closely connected to the earth and represent the fecundity of the land and the natural forces which help mankind. Once there was a great war between the Aesir and the Vanir, but this was eventually settled and Frey, Freya, and Njord came to live with the Aesir to seal the peace. The Jotunn are a third race of Gods and at constant war with the Aesir, but there is and never will be peace in this battle. The Jotunn are never called Gods, but rather referred to as giants. They represent the natural forces of chaos and destruction as the Aesir represent forces of order and society. Just as fire and ice mix to form the world, this creative interaction of chaos and order maintains the balance of the world. In the end the two sides will meet in the great battle of Ragnarok and the world will be destroyed, only to be reborn.

The Norse Gods were not held to be all powerful or immortal. Their youth was maintained very precariously by the magickal apples of the Goddess Idunna. More importantly at the end of the world a good number of the Gods will die in battle. The Northern view of the world was a practical one with little assurance for the future and little perfection and the Gods are no exception.

The Gods in the Temple: Odin, Thor, and Frey

The three most important Gods were held to be Odin, Thor, and Frey. These were the deities whose statutes stood at the altar of the temple at Upsalla. They are considered the most important because of what they represent. Mythologer Georges Dumezil has linked these three deities with the three classes of Indo-European culture: the Kings, the Warriors, and the Farmers. Although the fit is not an exact one, it is probably true that these three deities most concretely symbolized the various aspects of life and culture and most people

would have found a God who represented their life-experience in one of these three deities.

Odin is the Allfather, remembered today best as a God of war and of the berserk rage of the Vikings. However, he has other aspects which are just as strong or stronger. In the Eddas, he is the King of the Gods, but this is a position which most of the Germanic peoples attributed to Tyr. It.s likely that Odin only became King during the Viking Age. Being the Allfather, his original position of leadership was probably familial rather than legislative. Most importantly he is a God of transcendent wisdom and in relation to that a God of magick. He is the God of the Runes, the magical alphabet which holds the mysteries of the universe within it. In most of the non-Viking countries, Odin.s warrior aspect was played down. In England, where he is known as Woden, he is a gray cloaked wanderer (the inspiration for Tolkien.s Gandalf) who travels the country, usually alone, surveying his land. Here again we see him in the position of a father figure, a warder of the land but not necessarily a King. Odin is also a God of the dead. Half of the slain in battles go to him to prepare for the Ragnarok. (The remaining half go to Freya.) He also has associations with the dead as a practitioner of Seidhr, a form of shamanic magick which he learned from Freya and used on various occasions to travel to Hel and seek the knowledge of those who have passed from this world. It.s difficult to classify Odin simply because he was such a popular God during the last stages of Norse Paganism and thus absorbed many traits of other Gods.

Thor is probably the best known of the Norse Gods. He is a simple God, the patron of farmers and other folk who are .wise, but not too wise. as the Eddas advise us to be. Thor is best known for wandering the world in search of adventure; usually found in the form of giants or other monsters to kill. He possesses tremendous strength and the hammer Mjolnir, which was made for him by the Dwarfs. Mjolnir is considered to be the Gods greatest treasure because it is sure protection from the forces of chaos. Using Mjolnir, Thor is a warrior figure, but he is less a professional warrior than a common man called upon to defend his land. He loves battle not for itself as do the berserkers of Odin, nor does he have a strong code of honor such as that of Tyr.in fact he chronically breaks with honor and kills giants whether they have the protection of .hospitality. or not. Thor is associated with thunder, and is also the God of rain and storms, but it.s important to note that he is not the God of destructive storms. Thor is nature as a benefit to man. The Jotunn are held to be the

source of the destruction found in nature. Thor was the God of .everyman.. He was simple in purpose, strong, and free. He was most beloved of the freemen farmers who populated the Germanic lands.

Frey is a God of peace and fertility. If Thor is the God of the farmer, then Frey is the God of the crops themselves. His symbol is the priapus and his blessings were sought at planting and other important agricultural festivals. The word .frey. means .Lord. and it.s unsure if this is the Gods name or his title. He is also known as Ing. We do not known a great deal more about Frey as few myths have survived which give us any insight into his character. As much as he is a God of fertility, he is also a God of peace and Ing was said to have brought a Golden Age of peace and prosperity to old Denmark. Horses are held to be sacred to Frey, probably because of fertility connections.
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Goddesses

In general we know much less about how our ancestors worshipped the Goddesses than the Gods. Later Norse culture was very bound up with the vikings and it is likely that the Goddesses were deemphasized at this point. More importantly, virtually all the mythology we have today was recorded during the Christian period and Christian culture had little respect for women, least of all independent and strong women like those of Nordic society.

Freya is the most important of the Goddesses or at least that Goddess about which we known the most. She was the sister of Frey and along with him was sent to live with the Aesir in order to seal a peace agreement. Freya is a Goddess with two distinct sides to her. First, she is the Goddess of love and beauty and second a Goddess of war who shares the battle-slain with Odin. Unlike our modern culture, the ancients saw no contradiction in this. She was also a sorceress who practiced the shamanic magick known as Seidhr, which she taught to Odin. Freya is the Goddess most often invoked by independent women. While she is a Goddess of beauty, she is not dependent on men as is the stereotype of so many love Goddesses, but is strong and fiercely independent. She is also known as the Great Dis and probably has connections to the family spirits known as the Disir. In many ways she is like Odin in that she is a Goddess of many functions which are not always obviously related. In modern Asatru, many groups have replaced Frey with Freya to stand with Odin and Thor on the altar.

Frigg is a most misunderstood Goddess. She is the wife of Odin and many people are too willing to let her be known simply as that. However, the old Norse had a much different idea of the place of women and of marriage in general. While marriages for love were certainly known, marriage was also a business and social arrangement and there were important duties for a wife. These were symbolized by a set of keys which hung at the belt of all .goodwives.. This symbolized that the home was under the control of the woman of the house, who was equal to her husband. Today we think these duties as very minor, but a thousand years ago they were far from trivial. Up until this

century most of Europe lived in extended families. A house, especially a hall of a warrior, was not merely a small building with a nuclear family, but an entire settlement with outbuildings, servants, slaves, and an entire clan. The wife of the house was in charge of stores and trading with other clans. It was she that saw to the upkeep of the farm, the balancing of the books, and even to the farming itself if her husband was away trading or making war. It was as much a job of managing a business as it was being a .wife.. For these reasons Frigg is still very important and can easily be invoked beyond the home. She would, for example, be a natural patron for someone who owned a business. Frigg also shares a lot of characteristics with her husband. She is the only other God who is allowed to sit in Odin.s seat from which can be seen all that goes on in the nine worlds. It is said that she knows the future, but remains silent, which is entirely in keeping with the way women of the time exercised their power: namely indirectly. While in a better world this might not be necessary, it is still an important tool for women who must exist in a world where men are sometimes threatened by them. While Freya is a Goddess who acts independent of .traditional. roles, Frigg is a Goddess who works within those roles, but still maintains her power and independence.
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Other Gods

There are of course many other Gods and Goddesses. Some of these have important places in the myths, while some others are mentioned only once along with their function.

Loki

The most perplexing God of Asgard is Loki. He was probably originally a fire God, but he is best known as the troublemaker of Asgard. In various minor scrapes Loki arranges to get the Gods into trouble, usually by giving away their treasures and then arranging to return them. This is very much in the traditional role of a trickster, who keeps things interesting by causing trouble. However, it.s sometimes difficult to see Loki merely as a trickster because his actions are sometimes simply too evil to be ignored. Balder was the most beautiful and beloved of the Gods and a pledge was extracted from all the things in the world that they would not harm him. The sole exception to this was the mistletoe which was deemed too tiny to be a threat. Amused by his invulnerability, the Gods took turns throwing objects at Balder, which of course had no effect on him. Loki took the blind God Hod and put a spring of mistletoe in his hands and guided him to throw it. The dart pierced Balder.s breast and he died. Later a deal was arranged wherein Balder would be allowed to return to life if all the creatures of the world would weep for him. Only one refused, an ogress who said she cared not a whit for Balder when he was alive and thought him just as well off dead. The ogress is believed to have been Loki in disguise. For these actions Loki was chained beneath the earth and it was arranged that venom would drip upon him in punishment that would last until the end of the world.

With the death of Balder, Loki goes beyond the level of trickster and becomes a truly evil figure. It is known that when Ragnarok comes, Loki will lead the legions of chaos against the Aesir and bring about the end of the world.

Indeed Loki.s actions certainly do seem harsh, but they are entirely in keeping with the Norse way of looking at things. One of the functions of a trickster God is to keep things going. The trickster causes trouble so that people may evolve, for nothing brings about ingenuity like need. The Norse did not believe anything was eternal. The Gods were mortal and only maintained their youth through the magick of Idunna.s apples. In the end they would die in the battle of Ragnarok which would destroy the world. Balder.s invulnerability was not natural. As the Edda says .Cattle die, and men die, and you too shall die.... It was deemed much more wise and valiant by the Norse to live up to one.s fate than to try to avoid it. Likewise to return from the dead would be equally wrong. It.s against nature for something to be impervious to harm or for the dead to return to life. Loki was merely acting as the agent of nature to return things to their normal and correct course. It was not an act of evil, but an intervention to stop an evil against the natural order. Likewise Ragnarok must come. It is in the nature of the world to be destroyed and then be reborn. Loki is merely acting as an agent of fate: exactly the function which a trickster is supposed to perform.

On the other hand, as far as we know Loki was not worshipped, at least not in the same way as the other Gods were. Recognition of his action and his place in the universe is essential, but Gods of this type are

seldom welcome. It is .fashionable. today to laugh at trickster Gods and see them as a sort of jester figure, but we must not forget that their nature is much darker than this even when it does serve a purpose. Change is important, but nothing changes the world faster and more thoroughly than war.

Tyr

While seldom reckoned today among the most popular of the Gods, Tyr is extremely important. He is the God of battle, of justice, and (secondary to Odin) of Kingship. The most important myth concerning Tyr shows both his bravery and honor. He gave his hand as surety to the Fenris Wolf that no trickery was involved in the Gods binding of him. When the fetter in fact did bind the wolf, Tyr lost his hand. The honor and reliance on ones word is often overlooked in this myth in favor of an interpretation of self sacrifice. However, throughout the myths various deals are made and the Aesir easily get out of them. It.s likely that Tyr could have escaped his fate as well, but one.s word is one.s word and thus Tyr lost his hand. Tyr was held to be the God of the Thing or assembly. While the ancient Norse were not truly democratic and in fact held slaves, within the noble class all were reckoned to be roughly equal. The Thing was a place where the landholders would meet for trade and to iron out disputes among them, in the hope of avoiding feuds. Tyr was originally the chieftain of

the Aesir and the God of Kingship, but he has been gradually supplanted by Odin, especially during the Viking Age. It is likely this was because of Tyr.s strong sense of honor and justice. For raiding and pillaging, Odin, the God of the berserker rage, was a much better patron than Tyr, the God of honorable battle. This is an important thing to note about Northern religion: it is extremely adaptable. There are not hard and fast rules about who is what and while the nature of the Gods cannot be changed they are more than happy to have the aspects most important to their worshippers emphasized. Just as a person uses different skills and .becomes a different person. when they move or change jobs, so the Gods too have adapted to new climates and needs.

Baldr

While we only know the myth of Balder.s death, it is clear that he was a God of some importance. Unfortunately, modern writers, coming from a Christian background, have tried to turn Balder into a Christ figure. Balder was a God of beauty and goodness, but his name also translates as .warrior.. It is a mistake to turn him into a .Norse Jesus.. The mere fact that he died and will return after Ragnarok is not enough for this equation. Another interpretation of Balder is that of the dying and resurrected God of the Sun. This also seems a mistake, as Balder does not return from the land of death. It makes a poor symbol to honor Balder on solar holidays, lest the sun not return! The remaining major interpretation of Balder is as a God of mystic initiation. While this fits to some extent, we unfortunately no longer know. The equation with Christ has wiped out a great deal of lore about Balder and we are left to rediscover his place in our modern practice.

Minor Gods

Of the other important Gods, Heimdall is the guardian of Asgard. He,
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as Rig, is also one of the Gods who fathered mankind. Njord is the God of sailing and sailors. Unless one travels on the sea, he is probably of little importance to you, but if one does sail, he is your natural patron. If Njord is the God of sailing and of man.s use of the sea, then Aegir is the God of the sea itself. He is married to Ran who takes drowned sailors to her home after their death. Aegir is considered to be the greatest of brewers, and our kindred honors him in a special holiday due to the importance of mead in our modern religion. Bragi is a much overlooked God who is the patron of taletellers and bards. Other Gods more or less overlooked in the myths include Forseti, who renders the best judgments, Ull, a God of hunting who is the male counter to Skadi, Vithar, the son of Thor who is as strong as his father, Vali, Odin.s son who will avenge his fathers death at Ragnarok, and Hod, the blind God who was led to slay Balder.

While we might say that certain Gods are more important than others, this is in many ways not accurate. We would be better served to say

that some are more popular. The Norse concept of the relationship between men and Gods was one of friendship. A man would honor all the Gods as worthy and existent, but would usually find one as his special patron. It is not surprising, considering this, that Thor is the most popular of Gods. If the average person was searching for a God very much like himself, Thor would be the obvious choice. Likewise, a God such as Njord would have been extremely important to sailors and fishermen, but would have been almost completely unimportant as a patron to inlanders. The less well known Gods are just as powerful as their more well known contemporaries, they merely have power over a less well known aspect of life.

There are also many Goddesses other than Frigg and Freya, but we know very little of them. Eir was said to be the greatest of healers, and is for this reason very important. There is no healer God as the ancients held that medicine was a craft for women and not for men, but modern male healers should certainly invoke her. While Skadi has a very small part in the myths, many modern Asafolk find her a compelling figure. She is the snow-shoe Goddess, who travels in the isolated mountains hunting with her bow. She is married to Njord, but they are separated as Njord can.t abide the mountains, and Skadi can.t sleep in Njord.s hall where she is kept awake by the pounding of the sea. She is an excellent role model for women who work alone and who are independently minded. Oaths are sworn to the Goddess Var, but little else is known of her. Lofn might some day be of importance to you, she is known to bring together lovers who are kept apart by circumstance.

I have merely touched upon the Gods here. It is important for everyone who would practice the religion of the North to get to know the myths and the Gods. An appendix is included which outlines various sources for more information.

Elves & Other Spirits

The world of ancient Paganism was hardly limited to the worship of the Gods. There are various other beings who were honored, and .Elf worship. was often the hardest part of Paganism for Christians to destroy. It was easy enough to substitute one God for another, but it

was quite another to tell the common people that the elves which brought fertility to the land were not real!

In the various folktales and sagas we find very little which would lead us to a concrete system of what spirit was responsible for exactly what. We are sure of the place of the Valkyries, who were responsible for bringing the slain to Valhalla, and also for choosing who in battle would die. They seem, judging by their actions, to be supernatural beings of some type. However, Valkyries appear in various places as very human figures and their exact nature is difficult to determine. Sigrdrifa was a Valkyrie who was cursed by Odin because she refused to bring victory in battle to those whom he

had chosen. Her punishment was to be married to a mortal, and the implication is clear that this would end her days as a Valkyrie. It.s equally clear that she has great knowledge of the runes as she tutors Sigurd after he awakens her. In most respects she seems to be a normal human woman, although a very wise and independent one with great powers. Elsewhere, Voland and his brothers are said to have found three Valkyries sunning themselves without their swan-coats. When the brothers steal their feather-coats and hide them, the Valkyries again appear as otherwise normal women. This does not seem entirely in keeping with a supernatural origin, and it.s possible that some kind of magickal order of Priestesses has become confused over time with the supernatural beings we know as Valkyries. The swan-coat seems very similar in description to Freya.s falcon-coat and the entire issue may be something related to the practice of seidhr. As far as we know, the Valkyrie were not worshipped as such, but were considered more the messengers of Odin. They also serve the mead at Valhalla, and because of this whoever pours the mead into the Horn at Blot or Sumbel is today known as .the Valkyrie..

The other spirits whose place seems fairly clear are the Disir. These are spirits who are intimately linked with a family. There is also some indication that they are linked with the land, but this would be in keeping with the old ways. We forget sometimes that many landowners in Europe have been living in the same place since before this continent was discovered. The land becomes an intimate part of the family and its identity, so it is natural that family spirits would also oversee the family land. Disir inevitably are seen as women who appear at times of great trouble or change. They are somehow linked to the family bloodline, and seem most closely linked to the clanchief. There is one scene in one saga where a spirit, apparently a Dis, is passed on from one person to another who are not blood relations. However, these two friends are closer than brothers, so while the link is apparently not genetic, it is definitely familial. We know the family Disir were honored with blots at the Winter Nights and that they have great power to aid their family. As far as their origin, it.s possible that they are ancestral in origin. They may be ancestors whose power was so great that they were able to continue to see to their clan. Or it.s possible that the Disir are the collective spirit of the family ancestors. Freya is called the great Dis and there may be some linkage here to her position as a seidhrwoman. We know from the sagas that Seidhr was involved with talking to various spirits (including the dead) and its possible that this is the source of Freya.s name. It is also possible that she performed much the same function as a Dis to her tribe the Vanir.

Closely linked to the idea of the Disir is the Fylgia. These spirits

are attached to an individual person in much the same way that the Disir are associated with a family. Fylgia usually appear either as animals or as beautiful women. They correspond to the .fetch,. .totem,. or .power-animal. in other cultures. Most of the time the fylgia remains hidden and absent, it is only with truly great or

powerful persons that the fylgia becomes known. They may have something to do with Seidhr as well, because many sagas offer evidence of spirit travel in the shape of animals. This corresponds exactly to notions of shamanism found in other cultures.

The remaining spirits include Alvar or elves, Dokkalvar or dark elves or Dwarfs, kobolds, and landvaettir. While some have defined one being as doing one thing and another serving a different function, I.m not inclined to draw very sharp distinctions between these various creatures. They all seem .elfish. in origin, and there seems to me to be no pattern of associating one name with a specific function. We know that various landvaettir or land spirits were honored with blots. We also know that Frey is the lord of Alfheim, one of the nine worlds where the alvar are said to live.

Of all the remaining spirits, the dwarfs are the most consistent in description. We know that the dwarfs are cunning and misanthropic in character and incredible smiths, capable of creating magickal objects so valuable they are considered the greatest treasures of Asgard. Thor.s hammer Mjolnir, Freya.s necklace Brisingamen, and Sif.s golden hair are all creations of the dwarfs. They live beneath the earth and have little to do with mankind or the Gods unless one seeks them out. What place they had in the religion we no longer know. It would seem wise to invoke them as spirits of the forge, but I can think of little other reason to disturb them.

Elves are the most difficult magickal race to pin down. Mythological sources tell us that the Alvar or light elves live in Alfheim where Frey is their Lord. However, we also have the enduring belief in folklore of the elves as faery-folk: beings associated with the natural world. These two conceptions of elves might still be linked, however, as Alfheim is known to be a place of incredible natural beauty, and Frey, their leader, is an agricultural deity. To further confuse this issue, Norse folklore has a strong belief in the Landvaettir, or land spirits who may fit into either or both of these categories. I.m inclined to lump them all together as similar beings that we simply don.t know enough about to tell apart. What is important is that Asatru, like all Pagan religions, honors the natural world and the earth very deeply. Whether one calls the spirits of the land as the elves, the faeries, or the landvaettir, or uses all of these terms interchangably, respect is all important. Asatru is known for being one of the most politically .conservative. of the modern Pagan religions, but you.ll find few of us who aren.t staunch environmentalists.

One of the most important spirits to honor is the house-spirit. Folklore is also filled with stories of various spirits variously called faeries, elves, kobolds, brownies, tom-tin, etc who inhabit a house and see to its proper conduct. In the usual form of the tale, they offer to perform some housekeeping functions, but eventually turn on the owners of the house when they are insulted by overpayment. We don.t have any concrete evidence for how our ancestors honored these beings, but this is not surprising because such a thing would not be a

public observance and it.s unlikely it would be recorded in the sagas or Eddas. Folklore indicates that such beings should be honored with a simple bowl of milk or perhaps beer, but no more.

In general folklore does not paint the various elves and spirits as particularly benevolent figures. With the exception of house spirits, who as spirits of a manmade object are bound to us on some level, they seem most interested in staying out of the dealings of mankind. There are numerous stories of people who spy upon elf women and force them to become their brides. Inevitably the women are unhappy and eventually escape, leaving their husbands devastated. There are also numerous stories of spirits who haunt the woods and who will drag wayward travelers into rivers to drown or to some other untimely death. When people do have dealings with the elves these beings seem to operate on an entirely different set of expectations than we do. Most of us would be gratified by the gift of a .bonus. from our employer, yet time and time again in folklore this is the easiest way to anger a house spirit. We know that elves were honored with blots, but it.s just as possible that these ceremonies were made in propitiation to them rather than in kinship as are our blots made with the Gods. We suggest caution in dealing with beings with a set of values so foreign from our own. They should be approached in the same way one would approach a person from a country whose ways are very different.

In general, we.re also very reticent to make decisions about classifying the various .other peoples.. It would be very easy to draw lines and place certain spirits into little boxes which label their function, but that seems overly mechanical and of little utility. Elves and other .wights. are not human, and it might be too much to try to classify them in other than subjective terms. It.s probably best to simply make your intent clear, experiment, and use the terms which work for you, remembering only to be true to the sources.

Demi-Gods

There are a whole classification of Gods which are not truly part of the Aesir, Vanir, or even the Jotunn. Wayland the Smith is the best example of this that we can offer. Wayland, called Volund in the Norse version, is the greatest of smiths, but it.s clear in the mythology that he was more or less a human man. The myth tells of how he lost his wife and was enslaved by a human King. While his powers allow him to outwit and take vengeance on the king, it.s clear throughout that he.s not on the level of a Thor or an Odin. What one does about these demi-Gods or local Gods is a good question. I see nothing wrong with pouring a blot in their honor and dealing with them as you would any other God or Goddess. On the other hand, they are not part of the Aesir and I think it might be disrespectful to honor them with the Aesir or as part of a ceremony dedicated to the Aesir as they seem of a different nature.

Ancestor Worship:

Honoring ones ancestors was one of the most sacred duties of the Norsemen. One of the most important parts of greeting new people was the exchanging of personal lineages at sumbel. The worship of the Disir is closely linked to ancestor worship. However, it is difficult for modern day Pagans to seriously engage in ancestor worship. We are 2849

for the most part without a strong connection to our heritage, and even if we feel motivated we would probably need to skip at least a thousand years back to find ancestors who would not have been appalled by our Heathen beliefs. One substitution for ancestor worship in the modern Asatru movement has been the veneration of heros from the Sagas and legends of our people.

The manner of how we honor ancestors is also somewhat troubling. I reserve the blot ritual to Gods and other powers, and I.m not sure if it.s appropriate to pour a blot to an ancestor, no matter how important he was. It.s touchy when you are honoring someone that you knew was a mortal. I think the most important part of ancestor worship is remembering, and the sumbel seems the most important part of that.

While we discuss ancestry, I must mention that some modern Asatru groups, in part because of holdovers from 19th century cultural movements, have placed a great deal of emphasis on ancestry in terms of race. Many have held that Asatru was a religion for whites or Northern Europeans only. In my not particularly humble opinion, this is pure idiocy. The basic argument for this is that people of other cultures do not share the same background and values. This is certainly true, but the key word in my opinion is culture, and all Americans by definition share a culture. Also, while I admit I would think it doubtful that people from outside of our own cultural heritage would be attracted greatly to Asatru, if they are it is for a reason and they should be welcomed and not shunned. It proves the worth of our religion and way of life that it is so strong that one would leave his own cultural path behind to take up ours.

As far as culture is concerned, the ancestry of the ancient North is alive and well in modern America. A thousand years ago settlers sailed to Iceland to avoid the growing influence of powerful kings and centralized government. This centralization of power was one of the things which Roman Christianity brought with it. Two hundred years ago we in America rebelled against our king for much the same reasons. Our culture is much more profoundly influenced by the Vikings than most would care to admit. Our law is based on English common law, which in turn has roots in Norman and Saxon law. (Both the Saxons and Normans were descended from Germanic tribes.) Our culture is based on many of the same ideas which the Northmen held dear: the importance of the individual and the belief that individual rights outweighed collective rights. Thus, it is my assertion that we are all descended, at least in part, spiritually from the ancient Norse.

The Jotunn

The Jotunn or giants are the sworn enemies of the Gods. While the Aesir represent order and the Vanir represent the supportive powers of nature, the Jotunn represent chaos and the power of nature to destroy man and act independent of humankind. In the end, it is the Jotunn who will fight the Gods at Ragnarok and bring about the destruction of the world.

In essence despite being called Giants or Ogres, the Jotunn are Gods just as much as the Aesir or Vanir. In many cases they correspond very closely to the Fomoire in Celtic mythology. Most simply put, the Jotunn are the Gods of all those things which man has no control over. 2850

The Vanir are the Gods of the growing crops, the Jotunn are the Gods of the river which floods and washes away those crops or the tornado which destroys your entire farm. This is why they are frightening and this is why we hold them to be evil.

The Jotunn are not worshipped in modern Asatru, but there is some evidence that sacrifices were made to them in olden times. In this case, sacrifices were probably made .to them. rather than shared .with them. as was the case with the Vanir and Aesir. It would be inappropriate to embrace them as friends and brothers in the way we embrace our Gods. One doesn.t embrace the hurricane or the wildfire; it is insanity to do so. However, we must also remember that fact that we see their actions as bad, they are not inherently evil. The storm destroys the crops, but it also brings cleansing and renewal. We humans are only one species on this planet and in the end we are both expendable and irrelevant to nature. This is the manner in which the Jotunn act, and it is not surprising that we see this as evil.

However, one must also take into account the premonitions of Ragnarok recorded in the eddas. If the Jotunn are merely amoral, why are they the sworn enemy of the Aesir and why will they bring about the end of the world? It.s possible that Jotunn was more of a catch-all term for dangerous Gods rather than a reference to a specific family. (It is the case in many languages that there is one word for people that speak the language, usually translating as .people,. and another term for those persons of other cultures and tribes.) The dangerous forces of nature are .Jotunn. because we cannot control them, but there are other forces, principally those of chaos, that are considered .Jotunn. as well.

There is abundant evidence for this in the Eddas. Various Jotunn are seen to marry into the Aesir without a great deal of trouble from the Gods, but at other times the mere sight of one throws Thor into a rage. The obvious conclusion is that they are more than one specific race of deities. The destructive powers of nature were tolerated to some extent, and often married into the Aesir bringing them more under control. However, other .outlander. Gods were completely destructive to the Aesir (and thus mankind) and the Gods only thought for them was death.

The Religious Structure of Asatru

The ancients, for the most part, did not have an organized system of Temples or churches in the way that our society does today. Religion was a very personal affair, mostly between the Gods and their worshippers. If there was a formalized temple or perhaps a grove that was dedicated to the Gods and tended as a temple it was most likely built by a wealthy landowner and dedicated to his or her patron God. Such a person would then, usually, become the Gothi (Priest) or Gythia (Priestess) of the temple. Such temples were generally maintained by the family after the builders death, the title being more or less inherited by whomever was lord over the land.

Today most Asatru groups are similarly unstructured. This has been a problem because there is little in the way of religious education other than in books such as this one and personal research. While this sort of learning is fine, there are always some things left out
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and I.m sure that mine will be no exception. There are a few groups who are attempting to initiate training programs and present sets of standards for people who would declare themselves to be Gothi or Gythia, but these groups have unfortunately been somewhat inflexible and dogmatic, seeming more interested in creating hierarchies than with service to the Folk or Gods.

Gothi is a honorary title only. It does not mark any administrative power or rank within Asatru. One would probably not call oneself Gothi unless one had some experience of deity and had led many rituals, but as it entails power over no one and it is up to no one to comment on ones qualifications or abilities. Similarly there is no need for someone to be a Gothi or to have access to one in order to practice our faith. While the more experienced might get more things .right. in the ritual, this is purely subjective and if your heart is true to the Gods this is enough.

Most persons who were given the title Gothi in the old days were dedicated to a single God. The title most often formed their last name: Thorolf Thorsgothi for example. This dedication to a God or Goddess was usually part of one.s family heritage and was passed down to your children. While there is no compelling reason why one cannot act as Priest to the entire community of Gods and Goddesses, it is most common for one to be dedicated to a single deity. A kindred may have persons who are each dedicated to a different deity, or it may orient itself towards a single deity as did families in the Sagas.

The most basic unit of Asatru religious worship is the hearth or homestead. This is nothing more than it sounds like: a household of Asafolk who worship the old Gods and Goddesses. Several individuals or hearths may group themselves into a .kindred,. which is a term that has many meanings to many different groups. Some kindreds have many members and function like mainstream churches, others are more familylike and attempt to hold to their privacy. The place of a

kindred is more or less analogous to a clan or small tribal group. A kindred is made up of people you are familiar with and with whom you meet in person and in it.s best sense it.s an organic grouping, however it.s not the same sort of bonding that one would find in a single family or even in an extremely close knit group of friends. In a true Pagan society, the kindred would be found on the level of a farmstead or small village.

The ritual blots are most commonly done on the level of the kindred, or in meetings where more than one kindred comes together. The rituals of a Hearth might be less formalized and more .homey. in atmosphere. The blot ritual is based on a religious observance that was part of the official public aspect of ancient Asatru, and its likely that there were many other private rituals that would not necessarily be appropriate for a kindred to take part in together. For example, a kindred might not honor the individual family Dis or the house-spirits unless all members of the kindred lived together or were tied by blood as well as companionship.

Most persons will want to join or found a kindred in their area, however, before one runs out and begins to solicit people, you should think about what you are doing. The very name of our groupings, .kindred,. implies a great deal more than does membership in a church. Today we are accustomed to religious institutions that are more or

less anonymous and sterile. A kindred should not be this way. While we must be open to all, we need not act as if we were a public facility with no more intimacy than a department store. It is best to start small and gather people as they come to you. Once you are established, get involved in the local Pagan community if you are not already. Attend a few events of the local Leif Erikson society or the Sons of Norway. Open one of your blots to the public and take note of people who are attracted to Asatru. A kindred is something which should form organically and cannot be pushed. On the other hand, Asatru is not a secret religion or one open only to .initiates. as many Neo-Pagan faiths are. We must be open to outsiders who are truly interested. I am just cautioning against throwing people into a kindred because they are available or it is the only group around or they are too polite to say no. A roommate of mine related to me a conversation he had with another person at an Asatru gathering. The person remarked that .this is all very nice, but when do you think Joe will get tired of this stuff.. My roommate being a seriously committed Heathen straightened him out. The person in question was just a friend of Joe.s who went to Pagan events because of Joe.s interest. He assumed that the rest of the group was .humoring Joe. just as he was. The moral of this story is that if people are not interested, there.s nothing you can do about it. We.re not the Christians who want anybody and everybody to join our faith, and we should pay just as much attention to dissuading the dabblers and the kooks as we do to attracting those who truly do have the love of the Old Gods in their hearts.

As to what makes one a Gothi, the requirements would vary from group to group. Some might have written criteria, while others might leave it up to the persons heart. Certainly a Gothi is one who has a long term relationship with the Gods and Goddesses. One does not, for example, simply read this book and then proclaim oneself Gothi! (I am writing this book and don.t consider myself to be a Gothi.) A competent Gothi should have studied the Eddas and Sagas and know the history of our religion. He or she should also know a bit about the runes, and the other mysteries of our tradition. One should also note that this is a public office and the Gothi of old had responsibilities as leaders of the community. Most importantly one must be sincerely dedicated. There.s no push to move to a .higher. level of the Priesthood as there are in religions or magickal orders with .degree systems. and if you do not feel compelled to take on the responsibilities of being a Gothi or Gythia, there is no need for you to and much to say that you should not.

The Values of Asatru

One of the basic functions of a religion is to offer a set of values on which mankind is to base it's actions. This, sadly, is one area where Paganism has often failed. The cult of anti-values has held sway, taking moral relativism to extremes perhaps even farther from common sense than fundamentalist moral legalism, even to the point where I have heard rape, murder, and genocide defended on the basis of "cultural differences."

However, values remain important. All one needs to do is look at the morning paper to see the results of a society that has in many ways embraced the cult of anti-values. Thievery, murder, and plunder exist
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in our cities to extents which would have appalled our ancestors.no matter how many times they went a' Viking. While this is hardly what the Pagans who have embraced the cult of anti-values had in mind, it is to my belief a natural outgrowth of the same basic philosophical concept. The chaos in our country is the dark shadow of the modern rejection of moral legalism. What should have been an evolution from a legalistic moral/religious culture to one of flexible honor based values and self-responsibility has instead become a morass of chaos and immorality. The lesson we should all learn is that while there is no definitive list of sins; right and wrong still exist.

As usual Asatru offers a sensible solution. Our faith deals not in legalisms and rules nor in unchecked chaos and relativism. We instead acknowledge the existence of right and wrong, good and evil, but we deal with actions according to basic philosophical concepts that are applied by the keen intellect of Odin, the simple common sense of Thor, and the solid honor of Tyr.the gifts of the Gods to us.

Asatru posits that the basic place of moral judgment is within the human heart and mind. We as human beings with the gift of intelligence are sensible and responsible enough to determine right

from wrong and act accordingly. The Gods teach us through the examples of their lives, as chronicled in the Eddas, and through various pieces such as the Havamal which directly offer us advice. In the modern history of our faith, various Asatru organizations have outlined simple sets of values which they hold up as simple guidelines on how to live ones life.

The Odinic Rite (the major Asatru group in England) has one of the most cohesive and sensible of all those we've seen and this set has been adopted by the Raven Kindred as an "official" statement of our beliefs. We do this not only as a moral guide for our members, but also to say to the world what it is that we stand for.our good name in the community being important to us. Finally, this list is used when someone formally joins the Raven Kindred and we hold a sumble and toast the 9 virtues to the new member in the hope that they will apply them to their life.

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that
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we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficult.to lose ones hand for ones beliefs.but, Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the

rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital T.the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's .truths. and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.
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However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a .knowing. that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

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Hospitality

Hospitality is simply one of the strongest core values at the heart of

virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be banned.better that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we

should offer a good example as industrious people who add to whatever
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we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn.t just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn.t wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them.and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru .rule. that we do not kneel to the Gods during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our
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ancestors were great collectors of gold goodies, they didn.t lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good .Ring Giver..

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

Perseverance

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishments.especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never have been written. We must be willing to continue in the hard work of making our religion strong.not just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.

Appendices:

Essays, Raven Kindred Information, Sample Rituals & Networking Information

Hailing the Sun: A Sample Blot to honor Sunna at the Summer Solstice

This ritual would be ideally performed at sunrise on the day of the summer Solstice. If possible the folk should gather while it is still dark or even better, remain awake throughout the night in vigil. A secondary time would be at noon on the Solstice. This ritual should not be performed at night.

At any point in this ritual, within the realm of logic and dramatic flow, the parts marked as Gothi and Gythia may be shared among the 2859

folk. In addition, the parts are not necessarily sex specific, but the terminology is used as a convenience.

Set Up: An altar should be placed in the center and the folk should form a circle around it, leaving space in the center for the .action. to take place. For this ritual you will need some sort of mead or beer, a horn or chalice, an offering bowl, a hammer for consecrations, and a wheel of some sort, preferably a wagon wheel to symbolize the turning of the wheel of the year. Any reasonable tools may be substituted. The Wheel is placed on the ground near the altar or on the altar with candles around the rim (unlit).

Consecration of space

The Gothi goes to the center of the folk and forms the invocational position of the elhaz rune, both hands in the air at a rough 45. angle.

Gothi: We gather here to honor our sacred lady Sunna, who on this Solstice Morning, reaches her height of power. All hail Sunna!

All: Hail Sunna!

The Gythia takes the hammer and walks to each of the four corners and consecrates the space.

Gythia: Hammer, hallow and hold this holy stead, that it will be a fitting place for our worship of our sacred lady Sunna! Hammar, Helga ve thetta ok hindra alla illska!

Gythia returns hammer to altar and faces the altar.

Gythia: I consecrate and hallow this altar to the work of our sacred lady Sunna! Here on this Solstice morning may the might of the Gods be brought to our holy stead. May the warm light of Sunna heat our hearts and hold our spirits.

Gothi: Our holy lady watches and waits for the blot in her honor. Hail Sunna!

All: Hail Sunna!

(At this point it would be most appropriate for a song or reading to be performed. It should obviously be about Sunna or the sun or something appropriate to the day.)

Invocation

Gythia: Our lady Sunna is the light of knowledge, the warmth of love, and the heat of our passion. Let us spend a moment in silence, contemplating those things which she brings us.

Leave a few moments for silent prayers and meditation.

Gothi: Holy Sunna. Lady of the Sun. Light of the heavens. Ever pursued and ever free. We gather to greet and welcome you and offer you gifts on this day. We offer to you our prayers and love, our devotion and strength, our kinship and honor.
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All face the sun and form the elhaz posture.

All: Hail to thee Sunna, light of Har newly risen. She whose holy light shone upon our ancestors of old and she who.s light will shine upon our children. We give you hail and welcome. Fill our hearts on this Solstice morning with your warm rays that your fires may burn in our hearts throughout the year. Hail Sunna!

A few moments of silence are appropriate here.

Blot

Gothi: Now it is time to offer sacrifice to our holy lady.

Gythia takes horn and Gothi fills it with mead. Gythia holds horn above her head, in the direction of the sun.

Gythia: Here is our sacrifice, the essence of our love and spirit. We offer it to you as a token of our kinship and our love. As you drink of it, may your power fill this holy hlaut and feed our spirits.

Gythia drinks from the horn and it is then passed around the folk, each taking a drink, with the horn returning to the Gythia.

Gythia: Hail to thee Sunna!

Gythia pours remainder of horn into the offering bowl. Gythia and Gothi take the bowl and evergreen sprig and walk around the folk, sprinkling the mead to the four corners and on the folk. Finally they return to the center and sprinkle the wheel.

Gothi: Hail the sacred wheel of the sun. Now it is the longest day of the year and the sun is triumphant, but all changes and the wheel turns.

Gythia lights candles on the wheel and members of the folk take it up

and parade it around the grounds. A song or chant would be appropriate at this time. .The sun burns, the wheel turns!. for example. Once the procession is done (this decision should be based on the subjective feelings of those involved and not planned out) the wheel should be returned to the altar.

Gothi & Gythia assume the invocation position

Gothi: Sacred Lady Sunna, Summer Sun now strongest. We thank you for your blessings of warmth and light. May you reign long.

All: Hail Sunna! Hail Sunna! Hail Sunna!

Libation

Gothi takes up the hlaut bowl.

Gothi: Now our rite is ended and the sacrifice is made. The wheel turns. To Sunna, to the Gods, to the Goddesses, and to Earth, mother of us all, we offer this holy mead, from the Gods to the Earth To us. From ourselves to the Earth to the Gods. Hail!

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Gothi pours contents of the hlaut bowl on the ground, possibly in the center of the wheel. If this ritual is done indoors, the libation should be poured outside afterwards. We usually trek outside immediately even if the ritual is an apartment. The physical action of pouring the libation is an important psychological trigger to both Gods and men that the ritual is over.

What Is The Raven Kindred?

The Raven Kindred is a non-incorporated religious organization dedicated to the worship and veneration of the ancient Nordic Gods and Goddesses and to the religion of Asatru. We are centered around the Worcester county area of Massachusetts and Southern Maryland/suburban D.C. areas, but have members in Western Massachusetts, the Boston area, and Connecticut. We welcome members from other areas, including contacts through correspondence.

The focus of the Raven Kindred is specifically the religion of Asatru. While we honor our Pagan relations in the Wiccan community, we are following a much different tradition. Our rituals are the blot or offering and the sumble. Also while we are primarily involved as a kindred in exoteric forms of worship, we have members who are interested in seidhr, rune magic, and other esoteric pursuits within the Nordic Tradition.

We practice a fairly conservative version of Asatru trying to keep close to our roots in the Asatru Free Assembly and Asatru Alliance including a tribalist sense of who we are as a Folk. However, we are also much more progressive in our social beliefs and politics and we welcome all persons regardless of ethnic origin, sexual preference, or

political view. We hope to be a link between the Old and the New, holding to our dear values of Faith, Folk, and Family while discarding the prejudices that have held our religion back.

Our goals for the future are quite far-reaching. We support the movement to bring Asatru out of the shadows and to spread the Troth of the Gods to all who are their natural children. More immediately we intend to network with existing Asatru organizations, both local and national, while also setting up other chapters of the Raven Kindred and doing some networking on our own behalf.

Attendence at Raven Kindred rituals is essentially open, although we reserve the right to eject anyone who is disruptive as well as the right to hold observances that are open only to Professed Asatru or to Kindred Members. Full membership is available only to those who have Professed Asatru and place their membership in the Raven Kindred above other religious commitments. Decisions about the Raven Kindred are made by a majority vote by Full Members.

Currently the Raven Kindred holds a Blot on the first Saturday of each month in Sturbridge Massachusetts and Wheaton Maryland. We also gather at other seasonally appropriate times for Blots and other activities.

For more information on the Raven Kindred, Asatru, or our services please contact us at the following addresses:

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Raven Kindred Maryland/DC; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 Raven Kindred Massachusetts; P.O. Box 1137; Sturbridge MA 01566 Electronic mail may be sent via the internet to lstead@access.digex.net

Raven Kindred Ritual Outline

The Raven Kindred has developed a slightly different form of the Blot ritual which we use. This has come to pass because of a desire for more personal involvement as well as a smaller group of people than would be appropriate for a major blot.

The major change, outside of a few cosmetic differences, is that we have added a .mini sumbel. to the blot ritual in place of the sprinkling in which we offer three rounds of toasts: the first dedicated to the God or Goddess being honored and the remaining two to anything the participants deem appropriate which is not inimical to the purpose of the blot. (i.e. don.t toast the Jotnar during a ritual to Thor.)

Setting the mood: Chant to Odin, Vili, Ve

To begin each ritual we offer a three round chant of .Odin, Vili, Ve.. This serves two purposes. First we are linking ourselves to the Gods of creation and thus to the connections between Midgard and the Gods.

Second and perhaps more appropriately it allows people to get themselves mentally prepared for the service.

Hammer Rite

We offer an invocation to Fire and Ice which are the central elements of the creation of the world. We ask that the place we are meeting be blessed and Holy for the coming of the Gods.

Statement of purpose

We far too often ignore this, but it.s a good idea to have the Gothi or Gythia who is presiding greet the participants and state something general about the purpose of the ritual. It need not be complicated .We gather together today to celebrate the Winter Nights as our ancestors did. To honor our ancestors, the Disir, and Freya the Great Dis and to renew our bonds as a family [kindred]..

General Prayer

At this point one of our members usually offers up a prayer to the Aesir and Vanir collectively to thank them for their bounty since the last time we met and to ask their blessings upon the kindred and its members.

Personal invocations

We reserve a time between the opening of the ritual and the blot ceremony for people to offer any prayers or other invocations they feel necessary. This is the time when we Profess new members of Asatru. Other activities done at this time have included a kindred member thanking Saga, the Goddess of wisdom, for her recent graduation 2863

from college.

Invoke deity of occasion

At this point we make a point to specifically invoke and honor the deity that we are bloting. We attempt to list as many names and or functions of the God as possible and this serves a dual purpose in reminding the attendees of who the God is and why we are honoring Him. This is, however, separate from the offering.

Meditation

At this point we like to remind ourselves why we are here and what the Gods mean to us. We sit and someone either offers a spoken meditation or more often reads a story from the mythology. While most of us enjoy the poetic edda, we usually use a modern prose version of the myth as it is easier to follow.

Offer/sanctify mead

The Gothi takes up the horn and his assistant (often called .The

Valkyrie. by Asafolk) fills it with mead. The Gothi then steps to the altar and holds the horn aloft and asks the God to partake of it and charge it with his power.

Toast to the deity of occasion

This is when we begin to deviate substantially from the standard Asatru blot ritual. Beginning with the Gothi the horn is raised and a toast drunk to the God. The horn is then passed around to the Folk and a personal toast repeated. The only rule here is that the round is dedicated to the God invoked. Many times the toasts are personal thanksgiving or requests for aid or wisdom.

At the end of the round the remains of the horn (and there should be some) are poured into the blotbowl.

Remaining toasts

We then take two more rounds to toast whatever Gods, ancestors, and beings each person wishes. There is not necessarily any continuity from one person to the next. Brags or oaths are also appropriate at this time. Professions, other major oaths, and major works of thanksgiving or praise are usually done before the blot. The second and third toasts are usually reserved for small things.

Thank deity

Finally we always remember to thank the deity and ask for his continued blessings on the Folk present.

Oath Ring ceremony

Our kindred has a ceremony that affirms our dedication to each other, to the kindred, and to the Gods. Each full Professed and accepted Kindred member comes forward and takes hold of the oath ring. (We are blessed in having a 6. diameter brass oath ring made for us by a kindred member.) One person then recites a rede concerning itself with
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the symbol of a ring and something which connects us to the Gods, the Earth, and to each other.

I should repeat, only kindred Members participate in this. If you haven.t sworn on the oath ring, you don.t take part in the ceremony. We have enlarged this at public events to all Professed persons, but change the rede to remove references to the kindred.

Pour libation

Finally we leave the Hof and pour a libation on the physical earth, adjourning outside to do so if we are indoors. The blot hitting the ground signals that the ritual is truly over. When we are working indoors in a living room or other non-dedicated space I always make sure I am the first to return and extinguish candles, turn on electric lights, etc. This provides a good hint to people.s minds that the

ritual is, in fact, over. If we had a dedicated space, the procession outside to pour the blot would also empty the Hof and we would adjourn to the feast rather than returning to the temple.

Raven Kindred Calendar

The Raven Kindred meets on the first weekend of each month and for the four major Norse holidays: Summer and Winter Finding (Spring & Fall Equinox), Summer Solstice, and Yule. Traditional festivals which have been moved to fit our monthly schedule have their traditional date in parenthesis. Festivals marked with a .*. are particular to the Raven Kindred. There are other holidays which our kindred does not meet to celebrate, but which are recognized by Asatru and celebrated on an individual or family basis.

Snowmoon/January

1st weekend . Frig.s Distaff . Celebration of Frigga and the home (Trad.1/2)

Horning/February

1st weekend . Disting . Celebration of Freya and the Disir (Trad. 2/14)

Lenting/March

1st weekend . Founding of the World. Celebration of Odin, Vili, and Ve*

3/21 . Summer Finding - Celebration of the Goddess Ostara. Also a celebration of the Raven Kindred.s founding, Spring Equinox 1991.

Ostara/April

1st weekend . Alfarblot. Sacrifice to the elves and nature spirits (traditionally celebrated as part of Disting)

Merry-Moon/May

1st weekend . May Day/Walpurgis. Celebration of spring which we 2865

dedicate to Njord and Nerthus. (Trad. 5/1)

Fallow/June

1st weekend . Festival of Mead dedicated to Aegir and also to Bygvir and Beyla*

3/21 Summer Solstice . Dedicated to Sunna, Goddess of the Sun

Haymoon/July

1st weekend . Blot in honor of Baldr*

Harvest/August

1st weekend . Freyfaxi, first harvest and celebration of Frey and his horse (Trad. 8/1)

Shedding/September

1st weekend . Discovery of the Runes, celebration of Odin as the God of Wisdom (Odinic Rite holiday celebrated 8/25)

9/21 Winter Finding . Disirblot (Disirblot traditionally 10/13-10/15)

Hunting/October

1st weekend . Tyrblot, celebration of Justice and Honor. (Supreme Court session begins 1st Monday in October)*

Fogmoon/November

1st weekend . Einjerhar, celebration of war-dead and Ragnarok Dedicated to Odin and Freya (Trad. 11/11 . Armistice Day)

Wolfmoon/December

1st weekend . Winterblot, dedicated to Skadi and/or Ullr*

12/21 . Yule, multiday festival dedicated to Thor et al (Traditionally a festival lasting from the Mother Night 12/21 to New Years Day)

The Bylaws of The Raven Kindred of Asatru

I. Purpose

The Raven Kindred of Asatru is an unincorporated non-profit religious association dedicated to the worship of the Old Norse and Germanic Gods and the practice of the ancestral religion of Asatru.

II. Membership

A. Associate Membership in the Raven Kindred is open to all practitioners of Asatru. No benefits are implied or guaranteed by Associate Membership.

B. Full Membership (aka Voting Membership) is obtained by a
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majority vote of the current full members then present. Each member may vote yes, no, or to table the motion for 3 months. Candidates for Full Membership shall have fulfilled the following qualifications before being considered: 1) The candidate must have pledged troth to the Aesir and Vanir. 2) The candidate must be willing to place priority on his loyalties to Asatru and the Raven Kindred over other spiritual commitments. 3) The Candidate must be willing to swear an oath of membership to the Raven Kindred.

C. Membership of any type will not be denied on the basis of race, sex, or sexual preference.

D. Full or Associate Membership may be revoked by a vote of two thirds of the Full Members then present.

E. Membership in the Raven Kindred of Asatru, either Associate or Full, may be resigned by serving verbal notice at any function of the Kindred or by written notice.

III Governance

A. Governance shall be by majority vote. Each Full Member shall have one vote. Only Full Members shall vote, but any interested parties shall be given reasonable access to address the Kindred. Full Members may hold proxy for other Full Members.

B. Such officers as needed shall be appointed for whatever terms and functions the Kindred deems necessary.

C. Meetings, during which the Kindred may conduct business, may be scheduled by the Kindred as needed, but the Kindred shall meet not less than once every six months. Any time that 50% of the Kindred.s Full Members are met together, either physically or through other interactive means, a meeting may be declared for the purpose of conducting business.

IV Alliances

Subject to the restrictions in section V, the Raven Kindred of Asatru shall seek out alliances with other groups of similar nature and purpose for the betterment of our faith as a whole.

V Independence

The Raven Kindred of Asatru shall not sign any treaty or affiliate with any group that would deny its independence as an entity or control its internal affairs. In any alliances, affiliations, or treaties, these By-Laws shall have precedence over any other instruments signed by the Kindred.

VI. Amendments

These by-laws may be amended by a vote of 2/3 of all Full Members. Any proposed amendments must be circulated to all Full Members in writing 30 days before such amendments may be voted on.

Sources and Resources for Asatru

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Please note: This resource list is provided as is and is intended to be comprehensive. The Raven Kindred doesn.t necessarily endorse any of the following organizations, publications, etc.

Organizations:

The Ring of Troth P.O. Box 25637; Tempe, AZ 85285-5637 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning . 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magical properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that .its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated.

The Troth provides a quarterly magazine and a networking list. There are also regional gatherings put on by individual Kindreds. Work is currently underway on a book of rituals.

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. .The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance.. This group has recently adopted a declaration stating that Asatru is an ethnic religion, so membership now seems to be limited on the basis of race.

The Odinic Rite BM Edda; London, WCN 3XX

The Odinic Rite BM Runic: London WCN 3XX

These two organizations are each claiming to be the .true. Odinic Rite. The BM Runic address is the older one, but the BM Edda address seems to be producing more publications. I.d suggest writing to both and figuring it out on your own. The Odinic Rite is an organization for the revival of Odinism in England. If one sends a few postal reply

coupons I believe each will send you information. Both publish magazines.

Eagles Reaches P.O. Box 382; Deer Park TX 77536-0382

Eagles Reaches is now doing national organizing and correspondence connections.

The Raven Kindred 11160 Veirs Mill Rd L15-175; Wheaton MD 20902

The Raven Kindred offers correspondence connections, regional coordination, booklets and pamphlets. They also operate the Wyrd Network, a correspondence network for Wiccans to discuss the compability with and conversion to Asatru.

Magazines:

Vor Tru . $12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc. Sometimes contains racist material.

Idunna . $24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, translations etc within a religious framework.

Mountain Thunder . $18/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on relgious issues of Heathenry, scholarly stuff, reviews, and opinion. Has devoted a lot of commentary to the Asatru community and where it.s going.

Uncle Thorr.s Newsletter . $12/year, P.O. Box 080437; Staten Island NY 10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Ask & Embla . $12/year; P.O. Box 271; Carrollton OH 44615. Small amateur production with commentary on Asatru and nothern lore.

Raven.s Cry . Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Small iregular kindred newsletter

Wyrd Network Newsletter . Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Newsletter/letter exchange for Wiccans interested in Asatru.

The Runestone . $10/year; P.O. Box 445; Nevada City CA 95959. Published by Stephen McNallen & Maddy Hutter, this is the reincarnation of the AFA.s seminal journal on Asatru. Interesting commentary, interested in heroic viking past.

On Wings of Eagles .$25/year; Eagles Reaches; P.O. Box 382; Deer Park,

TX 77536-0382

Odinism Today . .8.50 (overseas) BM Edda; London; WC1N 3XX; England/United Kingdom. A nice little quarterly with articles on mythology, reviews, etc.
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ORBriefing . $20 (overseas) BM Runic; London; WC1N 3XX; England/UK. A small newsletter of happenings and opinion.

Kindreds:

American Church of Teutonic Life; 107 Court St, Suite 131; Watertown NY 13601 Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance) Asatru Fellowship; P.O. Box 271; Carrollton OH 44615 Asatru Fellowship; 858 W Armitage Ste. 139; Chicago, IL 60614 Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972 Bond of the Grae Wolf; 119 Waipapa Rd; Hataitai; Wellington 3, New Zealand Crow.s Nest Kindred; P.O. Box 3392; Galveston, TX 77552 Eagle Kindred; P.O. Box 1942; McCall, ID 83638 Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth) Freya.s Folk; 537 Jones St #165; San Francisco, CA 94102 Gering Hall; 720 Huntington St; Watertown, NY 13601 Hammer Oak Kindred; 2626 35th Ave; Oakland, CA 94619 Hammerstead Kindred; P.O. Box 22379; Lexington, KY 40522-2379 Helga Ve Kindred; P.O Box 531; Bouse, AZ 85325 Heritage and Tradition; CP 244, Succ. P.A.T.; Montreal Quevec, H1B 5K3 Canada Hlidhskjalf Kindred; 1513 Thurlow St; Orleans, Ontario K4A-1D8; Canada Hrafnaheimr; 7162 Melrose Ave; Los Angeles, CA 90046 Irmunsul Hearth; P.O. Box 18812; Auston, TX 78760 (Ring of Troth) Midgard Kindred; P.O. Box 4071; Toledo, OH 43609 Mountain Moot; P.O. Box 328; Elizabeth CO 80107 Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422 Niumd Baqra Kindred; P.O. Box 4371; Sunland, CA 91041 North Carolina Kindred; Rt 3 Box 113; Laqwndale, NC 28090 Northern California Kindred; P.O. Box 445; Nevada City CA 95959 N. Ancestral Runic Fellowship; P.O. Box 199045; Indianapolis, IN 46219 Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160 Ocean Kindred; P.O. Box 09007; Staten Island, NY 10309 Raven Kindred North; P.O. Box 1137; Sturbridge MA 01566 Raven Kindred South; 11160 Veirs Mill Rd L15-175; Wheaton, MD 20902 Saehrimner Kindred; 1861 County Rd 1114; Cullman, AL 35055 Skelland Kindred; P.O. Box 7608; Clearwater FL 34618 Thorr.s Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308 Torwald Kindred; 1630 30th St #266; Boulder CO 80301 Ullsbekk Kindred; P.O. Box 1156; Denver, CO 80201 Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901 (Asatru Alliance) Vlissinger Hearth; 3016 154th St; Flushing, NY 11354 Wotan Kindred; 8117 NE 32nd St; Vancouver, WA 948662 Wulfing Kindred; P.O. Box 18237; Chicago IL 60618 (Asatru Alliance) Yggdrasil Kindred; 1709 West Midvale Village Dr; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

Teutonic Religion by Kveldulfr Gundarsson (basic text on modern Germanic Paganism. I also recommend his book on runes Teutonic Magic.)

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The Raven Kindred Ritual Book (basic text on Asatru ritual and beliefs, $5 from the Raven Kindred South, checks made out to Lewis Stead, available for free download from online services or the Moonrise BBS at (301).5939609 or by e-mail from lstead@access.digex.net

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor.s Hammers and statuary.

Computer Network Resources:

There is a Runes & Asatru conference on the Pagan/Occult Distribution System (PODSnet). This network has nodes around the world and BBSes drop in and out of the network. The following are long term stable boards: The Mountain Oracle, Colorado: 719-380-7886, Baphonet, New York: 718-499-0513, Mysteria, California: 818-353-8891, Sacred Grove, Washington State: 206-634-1980, Moonrise, Maryland/DC: 301-593-9609, Pandora.s Box, Ottawa Canada: 613-829-1209, PODS, Sydney Australia: 61-2-833-1848, PODS Melbourne Australia: 61-3-796-2180

The Troth Line is an internet mailing list for Asatru and The Ring of Troth. For subscription information send an E-Mail message to mimir@u.washington.edu. The list itself is at troth-l@seanews.akita.com. The internet is accessable through America Online, CompuServe, Delphi, and tens of thousands of other locations.

Please send additions and corrections to Lewis Stead; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 or through e-mail to lstead@access.digex.net.

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Bulb Planting Earth Chant

By: Eileen

breath of the stone is strange to me
i know it lives as i can't see
force of the earth is strong and free
sustenance and beauty be

born of the stars and sprang from the ground
Mother, Goddess all around
Wheel must turn as the seasons show
what lies dead shall surely grow

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RITUAL FOR WOMEN RECLAIMING THE GOD

The session begins with everyone telling how the figure of the God had been "spoiled" for them -- ie, by patriarchal and/or sexually repressive religions, by the destructive aspects of male energy (war, domination), etc.

The altar is decorated with symbols of the God -- ours had antlers, a crystal phallus, grain & grapes, a plastic goat from a Celebrato Doppelbock beer bottle, an abstract figure of Baron Samedi (a T shape made of dowels and dressed in a black frock coat with a top hat, a red scarf, and a cane), a couple of statues of Chinese sages or bodhisattvas.

I. Quarters: E - Myrddin, S - Weyland, W - Taliesin, N - Freyr (sorry this is so sketchy; I just improvised them on the spot. Check out their respective mythologies for ideas on how to invoke them)

II. Guided Meditation

GROUND AND CENTER. SINK INTO THE EARTH. ALL AROUND YOU, THE BREATHING OF SISTERS BECOMES THE BREATHING OF THE WORLDS' WINDS. THE HEAT OF OTHER BODIES BECOMES THE FIRE OF ALL LIFE. THE RUSH OF BLOOD IN YOUR EARS BECOMES THE MURMURING OF THE SEA. THE FLOOR BECOMES A RICH, LOAMY FIELD, FRESH PLOUGHED.

FEEL THE SOIL. RUB IT BETWEEN YOUR FINGERS. SEE IT AND SMELL IT. IT IS DARK, ALMOST BLACK. IT SMELLS OF COMPOST,SOMEHOW SMOKY. IT IS SMOOTH, CRUMBLY, FREE OF ROCKS, FIRM TO SUPPORT ROOTS BUT LOOSE TO LET THEM SPREAD. THIS IS MOTHER. LIE DOWN UPON HER BODY AND EMBRACE HER; FEEL HER WARMTH, WARMTH FROM THE SUN, SEEPING INTO YOU, COMFORTING YOU.

RISE UP. AT YOUR SIDE, HANGING FROM YOUR SHOULDER, IS A BAG. WHEN YOU REACH INTO IT, YOUR HAND COMES OUT FULL OF SEEDS. WALK BACK AND FORTH IN THE FIELD, SCATTERING THE SEEDS. FEEL THE SOIL GIVE UNDER YOUR FEET. FEEL THE SUN OVERHEAD; IT IS HOT, AND YOU ARE GETTING TIRED. KEEP ON, RHYTHMICALLY REACHING INTO THE BAG AND CASTING THE SEEDS ABROAD. YOUR SWEAT RUNS OFF YOU INTO THE FURROWS, SOAKING INTO THE SOIL. NOW THE WHOLE FIELD IS PLANTED. NOW YOU CAN SIT AT THE

FIELD'S EDGE AND REST.

YOU ARE TIRED. YOU FEEL AS THOUGH YOU COULD REST FOR DAYS. YOU SIT EASY, BALANCED, ROOTED LIKE A STONE. YOU ARE A STONE. YOU ARE THE GUARDIAN STONE OF THIS FIELD. YOU WATCH, AS DAYS PASS. SLOWLY,

SLOWLY, THE SUN ROLLS OVERHEAD, CLOUDS FILL THE SKY AND EMPTY OVER THE FIELD WITH THUNDER AND LIGHTNING. SLOWLY, SLOWLY, THE FIELD TURNS FROM BROWN TO GREEN, AS THE FIRST SPROUTS FORCE THEIR WAY FROM THE SOIL. DAYS PASS. WEEKS PASS. THE SPROUTS LOOK FIRST LIKE GRASS, THEN STALKS APPEAR AND GROW EVER LONGER. AT THE TOP OF EACH STALK, SWELLINGS BECOME NEW SEEDS. THE CLUSTERS OF SEEDS GROW, BLANKETED IN THEIR CHAFF, THE HEADS OF GRAIN GROW BRUSHY, BEARDED. THE GRAIN TURNS GOLD FROM GREEN; THE HEADS BOW DOWN UNDER THE WEIGHT OF THEIR SEED.

AND NOW YOU SEE PEOPLE COMING INTO THE FIELD, WOMEN WITH SICKLES IN THEIR HANDS. THEY ARE SINGING A DIRGE, A MOURNING SONG. THEY COME INTO THE FIELD AND CUT THE STALKS, KILLING THE PLANTS! YOU ARE A STONE, BUT YOU FEEL YOUR HEART BREAK WITH GRIEF FOR THIS KILLING. SOON, ONLY STUBBLE IS LEFT; THE WOMEN HAVE TAKEN THE GRAIN AWAY. BEFORE LONG, MORE WOMEN COME, AND SET FIRE TO THE STUBBLE. YOU FEEL THE HEAT OF IT WARMING YOUR STONE BODY. YOU FEEL CRACKS OPEN INSIDE YOU. SOON, THE FIRE BURNS OUT, AND THE FIELD IS LEFT BLACK AS IT BEGAN. THE WOMEN RETURN WITH SEEDS, PLANTING AS BEFORE. THE WEATHER TURNS COLD, AND YOUR STONE-SELF CRACKS APART; PIECES OF YOU FALL ONTO THE FIELD.

YOUR AWARENESS IS IN THE FIELD NOW, IN THE SEEDS. SLEEPING IN THE EARTH, UNDER THE SNOW. WITH SPRING, YOU FEEL THE EARTH WARMING, AND YOU KNOW WITHOUT KNOWING HOW THAT THE SUN IS ABOVE YOU. YOU PUSH UPWARD, TOWARD THE UNSEEN SUN. YOU SEND DOWN A TAP ROOT TO HELP PUSH YOU UP AND TO FEED YOU, AND IN THE OTHER DIRECTION YOU SEND A SHOOT WITH TWO LEAF BUDS. BEFORE LONG, YOU BURST OUT INTO THE SUNLIGHT. ALL AROUND YOU ARE OTHER PLANTS. AS THE DAYS PASS, YOU GROW WITH THEM. WHEN THE THUNDERSTORMS COME, YOU FEEL THAT THIS RAIN IS RICHER, AND YOU FEEL BLESSED. SEEDS DRINK RAIN AND EAT SUNLIGHT AND GROW HEAVY UPON YOU. YOU CANNOT HOLD THEM UP; THEY PULL YOU DOWN. YOU ARE OPPRESSED, AND AT A STANDSTILL. YOU SENSE MOVEMENT IN THE FIELD, AND THEN THERE IS A SHARP PAIN! YOU ARE CUT OFF FROM YOUR ROOT! YOUR POWER TO TRANSFORM SUNLIGHT SLIPS AWAY FROM YOU LIKE BLOOD! YOU ARE DYING! YOU ARE TAKEN AWAY FROM YOUR MOTHER FIELD AND THROWN ON A HARD FLOOR. YOU ARE BEATEN, BROKEN APART, SCATTERED. YOU ARE DEAD.

BUT SOME AWARENESS REMAINS WITH YOU. YOU FEEL THE PIECES OF YOURSELF GATHERED UP IN HUMAN HANDS, AND THEN SCATTERED AGAIN, THIS TIME ON SOFTNESS. IT IS MOTHER! THEY HAVE RETURNED YOU TO MOTHER! AND NOW YOU ARE MORE THAN YOU WERE BEFORE; BEFORE YOU WERE A SINGLE PLANT -- NOW YOU ARE A DOZEN PLANTS. THE CYCLE IS REPEATED, ALL OF YOUR SELVES ARE

KILLED AND THROWN ABOUT, AND NOW YOU ARE HUNDREDS OF SELVES! YOU DIE, YOU ARE TORN APART, YOU ARE REGATHERED, AND REBORN. YOUR HUNDREDS OF SELVES SPEAK IN THIS VOICE: EVEN THIS AM I, AND I AM GOD.

COME BACK TO YOUR ONE SELF NOW, YOUR ONE HUMAN SELF. YOU ARE SITTING BESIDE THE FIELD, WHERE YOU SAT DOWN, WITH THE EMPTY SEED BAG AT YOUR SIDE. YOU LEAVE IT THERE, YOU RISE UP, AND TURN AWAY FROM THE FIELD, TO THE WOODS AT THE BACK OF THE FIELD. YOU FEEL LEAF MOULD AND TWIGS UNDERFOOT. ALL AROUND YOU YOU SEE LIFE SPRINGING UP OUT OF DEATH. WHERE TREES HAVE FALLEN, NEW PLANTS ARE GROWING UP THROUGH THE ROTTING TRUNKS. WHERE ANIMALS HAVE DIED, THEIR BODIES HAVE DECAYED TO PROVIDE FOOD FOR THE PLANTS ALL AROUND. ALL AROUND YOU, LIFE IS LIVING OFF OF DEATH; THIS IS THE NATURE OF LIFE, ITS HORROR AND ITS WONDER. YOU HEAR A NOISE NEARBY AND TURN TO LOOK; THERE IS A MAGNIFICENT STAG JUST ON THE OTHER SIDE OF A BUSH; YOU BLINK, AND IT IS GONE. WAS IT ONLY BRANCHES?

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EVERYWHERE AROUND YOU, GREEN THINGS ARE FULL OF THE FIRE OF LIFE, AS ARE YOU. YOU FEEL LIFE THRILLING THROUGH YOU, LIKE ELECTRICITY. SOMETHING ELSE IS EXCITING YOU -- WHAT IS IT? YOU CANNOT QUITE TELL. IS IT A SCENT, A SOUND, A SENSE? SOMETHING, THERE ON THE EDGE OF YOUR HEARING, SOMETHING YOU CAN ALMOST TOUCH, A FAINT SCENT YOU HALF-REMEMBER. WHAT IS IT? YOU ARE AROUSED AND DETERMINED TO TRACK DOWN THE SOURCE.

EVERYWHERE YOU TURN, YOU SEE GLIMPSES, HALF-SEEN, OF SOMETHING. SOMETHING FLITTING THROUGH THE TREES. IS IT A DEER? A WILD BOAR? A FERAL GOAT? A BEAR? ON THE BUSHES YOU FIND TUFTS OF HAIR. BEFORE YOU YOU SEE TRACKS -- CLOVEN HOOVED, TOED, CLAWED. WHAT ARE YOU FOLLOWING? DO YOU DARE GO ON? ALL AROUND YOU IS THE PULSING OF ELEMENTAL FORCES:

THE FIRE OF LIFE, THE WIND OF BREATH, THE WATER OF BLOOD, THE EARTH, THE EARTH, THE EARTH, POWERFUL AND DARK AND UNKNOWABLE.

ABOVE YOU, THE SKY DARKENS, THE WIND RISES. YOU HEAR THUNDER AND THE BAYING OF HOUNDS, CRYING FOR BLOOD AND DEATH. YOU TREMBLE WITH FEAR AND EXCITEMENT; WHITE HOUNDS WITH RED EARS BURST OUT OF THE BUSHES, SURROUNDING YOU. THEY GROWL -- BUT THEY ARE WAGGING THEIR TAILS. ARE YOU THEIR PREY, OR THEIR MASTER? YOU FEEL ANTLERS ON YOUR OWN BROW; ARE YOU THE STAG THEY HUNT, OR THE HUNTER WHO CARES FOR THEM? NOW THERE ARE PEOPLE WITH THE DOGS, AND YOU FEEL THE LOVE OF THE PEOPLE, THE RESPECT. YOUR DEATH WILL FEED THEM, GIVE THEM THEIR NEEDS, AND THEY ARE GIVING YOU THEIR LOVE. YOU KNOW THEIR HUNGER, AND YOU FEEL GREAT COMPASSION FOR THEM. YOU LIE DOWN AND LEAVE YOUR BODY TO THEM; THEY SING WITH JOY AS YOUR SELF FLIES UP OVERHEAD, OUTWARD, SPREADING, INTO THE TREES AND PLANTS AND ANIMALS AND EVERYTHING.

YOU ARE SUDDENLY OVERWHELMED BY THE FEELING THAT YOU ARE BEING

CAUGHT UP IN THE COSMOS; YOU ARE EVERYTHING AND NOTHING; YOU ARE NOT YOURSELF; YOU HAVE NO SELF; YOU FEEL A SUDDEN, UNREASONING TERROR; YOU ARE STILL; YOU ARE ALL.

SLOWLY, SOMETHING BREAKS INTO YOUR FEAR. YOU HEAR A SWEET, LOW, BREATHY PIPING. THE PIPING CALMS YOU, AND YOU KNOW NOW IN YOUR HEART THAT YOU ARE ALWAYS A PART OF EVERYTHING AND EVERYTHING IS WITHIN YOU. YOU ARE STILL; YOU ARE ALL; YOU ARE LIFE AND DEATH AND REBIRTH; WITHIN YOUR OWN HUMAN BODY IS THE MICROCOSM OF ALL THAT IS. THE GREEKS NAME THIS ALL "PAN".

YOU STAND BACK IN THE WOOD, HEARING THE MUSIC, SMELLING THE SMELLS OF PLANTS AND ANIMALS, FEELING THAT PULSE OF POWER FILLING YOU, INFORMING YOU, EMPOWERING YOU. YOU ARE ECSTATIC! YOU TAKE TO YOUR TOES AND DANCE WITH JOY! AROUND YOU, ANIMALS COME OUT OF THE FOREST TO DANCE WITH YOU, REJOICING IN LIFE!

YOU SEE THE LIGHT OF THE SUN FILTERING DOWN THROUGH LEAVES, AND THE LIGHT SEEMS TO TAKE A SHAPE. WHAT IS THAT SHAPE? WHO DO YOU SEE? THE GOD STANDS, SMILING, WELCOMING, BEFORE YOU. WHO IS HE? HE IS ALL THINGS TO ALL PEOPLE; WHAT IS HE TO YOU? HIS EYES ARE SAD AND WARY AS A DEER'S. HOW WILL YOU DEAL WITH HIM? HE REACHES OUT TO YOU; YOU HAVE BEEN AS HE, YOU HAVE DIED AND RISEN, YOU HAVE BEEN THE LIFE OF WILDNESS, YOU KNOW THAT HE HAS BEEN WITHIN YOU AS YOU; WILL YOU WELCOME HIM BACK AS HE, THE GOD?

YOU DO TOUCH HIM, AND WELCOME HIM. HE THROWS BACK HIS HEAD TO LAUGH FOR JOY! AND NOW YOU DANCE TOGETHER, AS ONE, FOR YOU ARE ONE.

SIT UP. FEEL YOUR BODY! TOUCH YOUR BODY AND FEEL YOUR FLESH, FEEL THE HEAT OF LIFE UNDER YOUR FLESH. BREATHE AND FEEL THE WIND WITHIN YOU. MOVE, AND FEEL THE JOY OF THE DANCE! RISE UP, AND DANCE THIS INVOCATION!

HE IS THE STORM THAT SCOURS THE LAND
HE IS THE GUIDE OF HIDDEN WAYS
HE IS THE HOLLY AND THE OAK
HE IS THE HUNTER AND THE PREY
HE IS THE LORD OF STAG AND BEAR
HE IS THE SLAYER AND THE SLAIN
HE IS THE BLADE OF SACRIFICE
HE IS THE BLOOD THAT HEALS ALL PAIN
HE IS THE WORD THAT MADE THE WORLDS
HE IS THE SONG IN EVERY THROAT
HE IS THE IVY AND THE GRAPE
HE IS THE LORD OF RAM AND GOAT
HE IS THE HEAT IN LIMB AND LOIN
HE IS THE RAPTURE AND THE FRIGHT

HE IS THE FIRST LORD OF THE DANCE
HE IS THE FLAME UPON THE HEIGHT
HE IS THE SOWER AND THE SEED
HE IS THE STONE BESIDE THE TRACK
HE IS THE BEARDED HEADS OF GRAIN
HE IS THE LEAF AND BRANCH AND BARK
HE IS THE LORD OF HORSE AND BOAR
HE IS THE BLACKTHORN ON THE MOUND
HE IS THE PULSE OF WOODLAND'S HEART
HE IS THE HOME AND HOLY GROUND
HE IS THE SALMON IN THE POOL
HE IS THE WINNER OF THE MEAD
HE IS THE HAZEL AND THE ASH
HE IS THE SECRET IN THE REED
HE IS THE SPEAKER OF THE RUNE
HE IS THE CORACLE ON SEA
HE IS THE SWALLOWED AND REBORN
HE IS THE RIDER OF THE TREE

When all have danced to satiation, bring the dancing to a close, then say:

LOOK AROUND AND SEE THE ALL IN YOUR SISTERS! REACH OUT AND EMBRACE THE GOD YOU SEE THERE!

Feel the presence of the God

What/how do you feel now?

T.O.P.Y is.....

No matter how often we stress that thee Temple seeks to create a sense ov fierce individuality, that it is for each Individual to redefine and redesign TOPY within themselves to meet their own needs, thee questions still arise: What is TOPY? What is thee Psychick Cross? What is thee significance ov 23? It seems that there is still a need, or at least a belief that such things should be cast in black and white, for a clear, concise description ov exactly how TOPY should be viewed, ov how its signs and symbols should be interpreted. Not that such questions can be answered, certainly not in a way that would remain specific enough to satisfy thee enquiring, yet broad enough to remain true to thee multitude ov Individuals who make up thee Temple. As we have said before, and no doubt will say again, TOPY exists to promote a system ov functional, demystified magick, utilising both pagan and modern techniques.

It is a process ov individual and collective experimentation and research with no finite answers, dogmas or unchallengeable truths. It is for each to discover his or her own understanding ov thee questions that suggest themselves, and through that voyage ov discovery to find their personal and true identity, thee True Will. To set down on paper pre-packaged responses would be to deny thee opportunity for self-expression, to defeat thee purpose for which we are all striving. Worse than this, it would take away thee fun, thee simple joy ov finding things out for ourselves.

Thee following texts are drawn from a variety ov sources, but all deal with thee most common questions that are asked. Some are written by Individuals with considerable experience ov TOPY methods, others by those who are new to thee Temple. Some are taken from letters clarifying ideas or criticising TOPY, others from more general places. We have taken much from thee many responses we have had to thee Skills Access form all Temple Individuals are asked to complete. Thee views expressed are entirely those ov thee individual authors. They have been edited to fit into thee structure ov this booklet, but in all cases we have taken care not to distort what has been said, or to interpret what we as individuals may find unclear. This is thee Temple talking to thee Temple - a communion and communication ov Individuals to Individuals.

Before we go further, it should be remembered that people are attracted to TOPY for many different reasons, that there is nothing consistent, nothing to categorise. There are those who claim to know nothing, and those who presume to know it all. This changes in time, as thee Temple draws out strengths and eliminates weaknesses.

Everyone, without exception, who gets in touch with thee Temple is urged to demonstrate their interest by setting out their own thoughts and ideas, a first step in showing a commitment to what thee Temple stands for. We are pleased that those who think they know little are at least as able to respond as those with greater experience. There is no "right response", and no shame in honesty. We thank all those who have contributed to thee publication ov this booklet, and urge everyone who reads it to follow their lead. As information flows in, so we will ensure that it flows out. That is thee meaning ov Feedback, a continuity ov expression flowing both in and out, creating a new understanding, a new sound, a new dimension.

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T.O.P.Y. is action against dissatisfaction in a society that is passive not peaceful (aiming for the throat)

From the Institute Of Positive Pagan Nihilism
to the passionate process that enfolds
(but does not control)
there is hope through energy.

Energies directed and multiplied,
energies conformed then deformed
energies facilitating psychick enemas.
To purge and purify,
to pain and putrefy.

To communicate is to cure.

Thee Temple ov Psychick Youth is a collective body ov Individuals, all working together towards a common goal. It is about thinking deeply about oneself, questioning one's role in a so-called free society.

Man is essentially a robot: he has set programmes imposed on his life, even before he is born. Whatever Man does he should do with passion. He should rise above thee imposed trappings ov society. Involvement with thee Temple is purely active and positive, thee bottom line being: "I don't want to lead a pointless existence, following and accepting thee indoctrination ov a worthless society.

With Man's progress, our self-destructive nature drives us all further from our true selves. In thee Temple we are a group ov people trying to halt this process by turning into ourselves and helping others to accomplish thee same. From birth, a person is conditioned to conform to thee accepted laws and morals ov thee society in which they find themselves - each institution and aspect ov our culture is intertwined with guilt and fears in order to push us on to thee acceptable path.

Society is thus so easily capable ov moulding one into a flat, one-dimensional person (thee socially acceptable yet controlled person). TOPY goes to thee root ov thee problem, challenging us to honestly reveal our innermost needs, expectations and desires, ov bringing them to consciousness in the hope ov breaking society's Chain ov Control.

Involvement with TOPY can stem from an interest in investigating thee potentialities ov thee brain: knowledge that has been massively suppressed by those in Power. It includes making known information on both a political/conspiracy level, and on thee level ov an Individual's control over their own life. We have been taught to view thee State as a crutch to lean on, to fill our heads with pre-packaged ideologies that avoid thee need for us to think for ourselves and which create a society ov dead, bored, apathetic people. TOPY counters this by fighting conditioning and by allowing thee individual's true selves to come through - at thee same time there is action/research to demonstrate how all pervasive thee "spectacular" society is. By working together we can pool research, theories and actions: this way forward avoids needless
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duplication and, where necessary, provides allies and support for action. Much ov thee control mechanism ov society is based on guilt about/around sex, it being easier to control a sexually repressed person who thus always has a weak spot for thee Servants ov Power to press. For this reason, thee Temple strives to destroy thee conditioning ov guilt that lies deep in thee mind and which chains it to a mundane existence. Through thee process ov freed (and free) love/sexuality thee mind can be focused and channelled against all ov Power's conditioning mechanisms.

Thee tools ov thee Temple are first and foremost those which lay us open to thee reality ov life in permanent flux. Many techniques can be used: trance inducing music, chanting, dancing - these can all help strip down our outer mundane shell, exposing our inner core to thee free play ov creative forces. Thee method most favoured by thee Temple (because it is surrounded by thee most imposed guilt, fear and limitation) is thee unashamed exploration ov sexuality. Fundamental to thee workings ov thee Temple is thee belief that great psychic force/energy is released at thee point ov orgasm and that this, if channelled, can effectively "make those things happen" which will bring you closer to your ideal self.

This technique, and many more, can be found within thee many and varied spiritual/magickal traditions ov thee world. It is thee aim ov thee Temple, through practical experimentation, to extract thee core ov truth running through all, and thus demystified to present a working formula for any Individual courageous and compassionate enough to strike against dogma, habit, guilt, fear and all that weighs on thee spirit; to strike against flat monotony under all its titles, and to step into a magickal perception ov thee world.

TOPY is a lifeline ov magickal people aiming to change society for thee better through thee magickal transformation ov Individuals, and by helping people to understand thee power and potency ov their sexuality. A common mistake people make is that they think that TOPY is just

another fanatical religious organisation. They hear thee name "Thee Temple Ov Psyckick Youth" and automatically assume its philosophy will be an unquestioning dogma for thee masses. (Proving ov course that thee society-controlled mass mind simply projects its crippled reality on to those who seek to challenge thee orthodoxy ov thee moment.) However, thee difference between TOPY and other groups is that we create an environment in which Individuals have no choice but to find their own answers in order to improve themselves. Thee emphasis is very much on individual exploration. TOPY gives people hints and pointers, and whereas other organisations may make it easy for people seeking to find "answers", TOPY stresses that it is up to thee Individual's personal efforts for anything to be gained. And it is a two-way process: as thee Individual learns things from involvement with thee Temple, so thee Temple as a wider body learns from thee Individual.

There are elements ov truth in all schools ov thought, but not one single school can be thee "most correct" (no monopoly on knowledge!). What is needed is to take thee parts from all - those aspects that seem thee most logical and honest - and to discard that which perhaps reeks ov theatricals; understanding thee use ov rituals, as did thee so-called "ignorant" Indians ov America before thee evil Christian soiled their pure mind (pure in that they understood thee deeper reality that is thee essence ov magick). Many races and cultures ov thee world have stumbled across truths in their religions. We should make use ov these and 2877 2877

develop our own minds in all possible ways.

Ov every organisation, TOPY comes closer than any to thee ideal ov freedom. All areas ov life, especially those most taken for granted as being correct and right, are called into question. Questions open up possibilities ov thought and action, all in thee pursuit ov a sublime happiness. Not only does this intense questioning stimulate life, but it helps us affirm or reaffirm ideas and behaviours. TOPY allows people more confidence and comfort - hence more pleasure with themselves - in their own environment. Comfort is not laziness. TOPY further guarantees freedom (something that no other social arrangement can do, except that which evolves between very close friends) by not only tolerating differences in thoughts and actions, but by encouraging natural, intrinsic differences; that is, TOPY recognises thee inate potential godliness ov being; and its methods, its Psychick Cross, its 23, its Ov, can all help foster thee beauty ov each Being.

Thee Temple is a creative organisation, a place to share and learn. Creativity needs to be freed. Time waits for no-one. We live once, so we take the opportunity: Participation.

Is thee Temple Ov Psychick Youth a cult?

Yes, a non-existent one in that it exists as a cult only for those who are uninformed and uninvolved. Thee Temple gives those involved positive ammunition in thee war to relcaim ourselves, our world, our time, our love, thee truth. To disconnect thee cables ov control.

Thee Temple az a non-organisation recognises thee reality ov Individ-ua-ls. Thee power ov Individuals focused by choice to some common points. We, as multi-dimensional peoples live yes and no; colours, not black and white/either-or. There are more than two choices! Religion, history, psychology, magick: integrated for individual use. Sucksessors? To thee Surrealists and thee Hippies? Radical interest in political and spiritual.

Sexuality as focus. Ov Power. Subconscious guns. Thee orgazm as divine messenger. No denial ov sense-based vision. We are free! Let us stand up to see it through thee veil ov control.

Many people ov small mind and spirit try to deny thee Temple its right ov existence. They are so completely disillusioned and hopeless that they demand we all be as miserable as they are. They call us crazy, power hungry, ego-maniacs, perverse, money-hungry, non-sensical freaks.

O.K. Crazy? To change thee world we live in, yes. Power hungry? For power over our own lives and destiny. Ego-maniacs? Yes, if as usual their definition ov an ego-maniac is someone who wants to achieve, grow, change and progress. Yes - WE DO THINGS! Perverse? Yes, and proud. Thee rational ov thee world is no rationale. Sense? Right? Normal?
Whose sense? Whose right? Whose normal? No sense makes sense. Our sexuality is our own. If you don't like it, leave it.
Money hungry? Sure. Money is but a way to get things done. Not thee only way, but a way. Freaks? Oh yes! No, we do not fit in, we never fit in, and we choose it that way, thank you. Fashion, morals, duty: they are yours not ours. YOU keep them. A freak is someone with individual motivation, separate from thee dictates ov past, present and future.

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Thee Temple is not for all. In this time/space or ever.

WE WERE. WE ARE. WE WILL BE. WE ARE AZ WE ARE. AZ WE ARE. WE ARE AZ WE AZ ARE WE. WE AZ ARE. WE AZ WE. WE AZ WE ARE. WE ARE AZ WE ARE. AN ETERNAL L-OV-E IN

TOPY is a collaboration ov Individuals. We fight all forms ov restric-tion to realise thee potential ov thee human brain through a system ov pagan Magick. It exists devoid ov dogma, be it political or religious. Information is shared amongst those involved, not in order to be treated as instruction but rather as a means to promote participation, dis-cipline and contribution to an ideal as opposed to self-ambition. Thee recognition that only truth counts. Rituals (sigils) are employed as a means ov discovering one's true psyche, desires (and their realisation), integrating thee conscious and subconscious as a way to produce a spiritually whole person as opposed to a fragmented shell.

TOPY attempts to wake people up to thee fact that they are controlled, socially programmed to suit those with an interest in control, and that guilt and fear are weapons employed to suppress natural advancement. Preconceptions must be swept aside and a de-programming occur until fearless and guiltless sexuality is mastered. Thee Temple embraces

suitable forms ov technology to support its aims for collective advancement. Methods ov information access include PTV recordings, booklists, video deprogramming transmissions. These are all designed to surprise, even shock, but with a view to expansion, thee removal ov limitation.

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It is difficult to understand the infinite and the inexpressible contained, albeit hidden controlled and repressed, in much ov the grey parade that is called life, even within one's own mind; but to communicate an idea that is beyond your own ego to another ego is almost impossible. The closest things to transmitting such ideas are Zen Parables, or Koans, such as what is the sound of one hand clapping, or what is enlightened Buddha being answered by being hit over the head with a brick. The Temple represents colour, but colour has to be seen, not intellectually analysed.

I justify my involvement with the Temple by saying, just as the present world needs the Temple (love being such a rare bird) I feel the need to help and be part ov something that represents evolution and a better future. I personally have lost "friends" because ov their inability to perceive what the Temple means (people conditioned by shit... who see in their little egos the wearing ov a PTV badge as evidence ov a brainwashed moonie-type cult. How can I be in a cult when I know only one individual even slightly connected with the Temple?; yet people whose only knowledge ov the Temple - love, the future, colour, magick as sublime poetry - is gleaned from those who wish to climb up the intestines ov the machine ov Babylon by slagging the Temple off, presume to know better). Magick defends itself, but at times the gentleness I see in the Temple makes it a sitting duck for the projection ov complexes ov the cynical, bitter and controlled. The Temple's crusade to free the individual from control so s/he can grow focuses on sexuality because it's the only thing everybody is involved with at some point in their passage from birth to death, in whatever form. This is what scares the repressed, the puritanical who seem intent on punishing
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a new generation for the brief but vital progress that took place in the 60s. There is no Temple sexuality: its sexuality is mine, yours, or that ov any other individual involved. There is fuck all wrong with sex despite the macho-men and unbelievable creations ov the media and the flags ov restriction put up by both the political left and the right (all nasty oppressive illusions, not only are all cliches true, but all paradox).

The methods ov the Temple are vital because ov the appreciation ov the functional uses ov technology, the Magick ov the 1980s is filed on computer, photographed and taped, rather like the tools ov control. As Peter the Great ov Russia said: "our enemies will teach us how to beat them." The Cross is a symbol. Like all symbols it helps communicate an idea quickly and focuses the will. It is potent and harmless and very powerful. The nuber 23 is a bit ov a situationist prank as nothing freaks out the flat people as this mystic number.

The Temple = psychedelic + discipline

Individuals controlling their own minds themselves, by opening up.

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TOPY WITHOUT TEARS

Most people, when they come into contact with TOPY, will do so via Psychic TV. Whilst being a useful expression of and filter for TOPY, this has been the cause of misunderstanding of what TOPY is about, why it has to be here.

Firstly, it's important to say that TOPY is emphatically not a fan club for PTV

- not a spin-off. While PTV are there for everyone to see, access without thought, as it were, TOPY is something else - it "gives" to the amount you "push". It lies behind, but is not contained by, PTV.

This much should be obvious. It is easier to say what TOPY isn't than to say what it is.

Basically, TOPY as a "system" is an expression of the ideas and methods of all the individuals involved. But TOPY "in itself" is harder to define - it is the idealised Hidden Instrument of Evolution - the "organum occultus". The hidden instrument is magickal- a synergetic interaction of certain powers of the brain. It has no "direction". Its centre is everywhere. Thus it cannot be "possessed". The hidden instrument is the means by which inner potential "happens".

TOPY is about setting change into motion NOW. It's about questioning authority NOW. It's about releasing the social function of subjectivity from the doghouse. Letting the dog roam free.

All this is now. TOPY has arrived as an urgent force to overcome the endless deferral of all this - the realisation of our dreams.

Our resource - our sincerity.

It is a synchronistic vector - the "dis-ease" being the dream of social 2880

and individual transformatin - of which we continually remind ourselves, and struggle to realise, in our rituals, our work.

TOPY is an expanding system of caring and action - communication without limit - MUTUALITY. We are aware that language alone does not suffice. Too many systems expand in direct proportion to their insistence on the dogma of their WORD. TOPY's method is to cut up the word, cut up behaviour - to find meaning beyond the parameters of Control. To re-connect at the source - our "spirit".

Therefore, it is not a religion, not a cult. We have no use for gods,

devils, "instruction". We have nothing to fall back on but that which is in us. Everything we see is ourselves. TOPY is, in the best sense of the word, a movement. The movement, the process, being continual and at various levels simultaneously - spotting the lies, the disjunction between socialised "givens" and our dreams, our real potential - deciding to commit oneself to re-connecting with one's potential - and doing. We have many "people" within each one of us - we want them all.

This is expressed in our ritual and all our manifestations. Our network - our mutual experience and searching of TOPY.

The maturity of man/woman - that means to have reacquired the seriousness that one had as a child at play. (Nietzsche)

Vide infra (SSOTBME)

As explained at some length in the Grey Book, the Temple's initial and root method is the recognition and utilisation of our true sexuality - the invocation of primal sexual energies latent in the subconscious. The concept of "sexual energy" is, for the Temple, interchangeable with "psychic energy". Sex is the medium for magick - the frequency of truth. The sigil is its practice, the keystone.

...the significance of sexuality must be extended to embrace Reality, or that which endures after all else fades... (Kenneth Grant)

In a very real way our sexuality is interactive with our behaviour as a whole. With the Temple Method we cut up traditional sexual behaviour in order to release the New Sexuality - new because it is everchanging, ever regenerating. Thus liberating our real sexuality (everybody - every man and woman is a man and woman), we liberate our behaviour away from Control. We seek to deprogramme ourselves from harmful internalised alienating stereotypes. "Control begins with sexuality" (TOPY). We seek to reacquire the seriousness and curiosity that we had as children, to observe and act without guilt/fear. If there is one simple description of TOPY, it is that every involved Individual recognises the need to overcome GUILT and FEAR of DARING TO BE. We "see below" in order to "rise up".

New sexuality - ever youthful.

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Jung saw symbols as "libido analogues", capable of transforming energy. A representation channels libido (psychic/sexual energy) into new form -invokes ever renewed potential. Symbols in themselves represent NO SEPARATION. That is, the Psychic cross is a total synthesis of all we
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think of and mean by the Temple. For express purposes, and certain time-zones, some of its components can be isolated, but ultimately there is no separation. It exists of itself: the characteristic of all living symbols.

Because the Psychick Cross has many "personalities", a multiplicity of

explanations, it is an ideal symbol for TOPY. Various significances have been pointed our: the single vertical line as the Individual, bottom horizontal as Past, middle horizontal as Present, top as Future. The Cross of Jesus and the inverted Cross of Satan combined. A television aerial. The alchemical symbol "very poisonous".

"We didn't choose it so much as the symbol chose us." A symbol of disenchantment, uncertainty and challenge/change.

The point of all this is that, like a true Individual, it cannot be pinned down.

Neither - Neither.

The Psychick Cross also incorporates the 23 mythology. The number 23 is total neither-neither territory (Austin Osman Spare's mindfuck technique - comparing opposites separate, together, then absent).

(But of course it isn't. It is just a number like any other, 22 before it, 24 after, surely?) Except that 23, for us, seems to behave very strangely. It has become a snake in the grass of reason. Thus the exception; for the Temple always the exception. The Individual. Every man and woman is a 23.

"A presence, neither good luck or bad luck, it seemed to have some sort of control over its appearance." Like the Psychick Cross, 23 has been isolated to symbolise certain concepts, random chance, Crowley's GET OUT, Burroughs' total cut-up, Robert Anton Wilson's total paranoia symbol. Its "common" (!) significance is its provocativeness, its individuality, however one wishes to depict it. So, OK, you have your cynicism, you may remain unconvinced, may not recognise TOPY, you see everywhere human weakness and self-interest - but the next step is to realise that cynicism is not a total answer, that the facade/shell of ego/"cool"/style can, and must be, discarded before we grow once more and enter a new "time zone" of evolution. Drop your shield, be vulnerable, thee wound is the reminder, you cannot remain untouched, so touch yourself.

Enter the Combat Zone. The Temple has declared war. It does not do so lightly.

T.O.P.Y. is an energy, fuelled with fiery Individuals who want change. Change. People are too hung up with sex, with getting things done, so they mess up. No-one cares anymore. To become rewarded is to give. And to give is contagious, to create synergism.

The Self is who I am after, yet I cannot find her until I give her away, and watch her without from within; then I can go. Egos are selfish and jealous - to reverse the Ego is to open the mind; to be curious; to recognise, to understand, to commit. Without altering the Ego one cannot undergo the process. E to 3.

I am curious. Curious and willing to learn. Tell me what I could do for the group that would help me. Not really help, but INlighten. For we are all out for INlightenment, for each one of us, ourselves, and for the whole. First know to be yourself, then to help the group, then to know you ARE your self.

For me I cannot "When in doubt - BE EXTREME"
Right now it's "When in doubt - Do Nothing"
I am curious Right Now.

CROSS!

Life is mediated by symbols. Symbols that steal. Numerical symbols that steal our intelligence. Word symbols that steal our voice. Pornographic symbols that steal our sexuality. Magical symbols that steal our will. A death on your symbols. Let each kill themselves.

The Psychick Cross is a symbol that represents the idea of "without Symbols". It is the first entry in a dictionary of the future Meta-symbolical language, a language of no-thought.

T.O.P.Y. is directed anger (which in itself is only Love). A foundation set up to compile this "dictionary" which all WEs will need in order to survive. A clearing house of symbols.

When ever you dis-cover stamp on a Psychick Cross. This release it for our use.

The Temple Ov Psychick Youth is an organisation that has been created to further the ideas and feelings of those who feel that they have something to contribute to the running of society. The Temple involves a large scope of feelings and images that are connected to each other by the potency of their own desires.

Firstly, the Temple as an organisation is created for those who feel and believe that they can increase their own potential in body and mind by pushing themselves to the limit of their durability, and do so in such a way that they can find the limitations of their own body as well as finding how far they can really go in producing a perfect understanding of themselves. Unlike other creations, the Temple does not try to coerce of push an Individual into doing what "it" wants them to do - the contrary is true, the Temple encourages the individual to think and act for themselves, perhaps offering gentle instruction as an aid to success. The Temple remains as a haven for help where friends are guaranteed. A spiritual as well as physical father. By involving oneself with the Temple you find that the trappings of an autocratic society are handcuffs to the spirit, holding you in place, disabling a mind, disallowing it to think and act for itself - laying down rigid rules that must be adhered to. The Temple, conversely, encourages us that we need no regimented rules to survive, all we need is to expend a minimal amount of consideration for our fellow people, to accept differences in colour, ideas, sexuality, etc. Falling (sic), the rules

of our wonderful and enlightened society has led to nothing but war, man killing man; religion playing a large part in the reasons for war. Religion is another point that the Temple puts across. It shows us the trivialities in religion be it Christian or Hindu. The idea of believing

in a spiritual god - how abhorrent. It insults the intelligence to have god and jesus rammed down our throats - Crass put my feelings very well when they said Jesus died for his own sins, no mine. Religion is an easy way for a frightened people to hide behind the eventuality of their own death - it's okay, we will be going to a better life - what a joke. The only temple/god we should worship is our own bodies - any sacrament to be given should be exercise of the mind and body. Prayer should be an introspective look into your own feelings.

The Psychick Cross is a symbol that is easily recognisable - and therefore a medium through which publicity can be shown. Unlike the "cross" the psychick cross is a very strong image of ideals, and shows a firm belief in what we feel the Temple stands for; I know that when people see the cross on my clothes - be it badges, t-shirts - and they ask what it stands for, they will always associate it with the Temple as well as Psychic TV. The strength of its images remains in the subconscious, therefore leading to easy recognition.

The Temple roots its beliefs in magic where sexuality and mental strength have always played an important role. This world is inhibited by its narrow-mindedness of sexuality. The Temple shows us that we should not be embarrassed by it, nor inhibited by it. This does not necessarily mean infidelity, or polygamous behaviour. Free Love can be practised between two individuals involved in a close relationship because the restraints of society are prevalent in marriage etc. It encourages us to be free - the most important aim for all humans - to be rid of a repressive society and to develop together with no feelings of materialism.

Although society is against us, too many people are unable to stand up for themselves, they allow themselves to be carried along without stating how they wish things should be done. If we work hard enough though, perhaps one day we will have a world where at least the ideas of the Temple are practised, even if they are disconnected from the actual force and developer of those ideas.

The Temple is a group of people who together, and individually, work to combat any form of personal restriction. Quite simply we want to make our dreams, and those of everyone else, come true.

We work on three levels, or ratios. On the first level we examine our real selves, discovering our dreams, our potential, our REAL selves. We then try to live our lives, realising our dreams and making the most of what we have to offer (skills, abilities, etc...), thus following (to use a rather archaic term) our destiny. Once an initiate begins to work on this ratio, he/she has a chance to take joint control of the helm.

The Temple is constantly evolving: each initiate has the chance to help dictate the direction of that evolution. In the 3rd ratio we work to try and improve the world in which we live. At this level we try to act as an evolutionary goad, pushing mankind back on course.

We realise that the only way of achieving anything is to help one another. So whenever we can we donate time, money, ideas and skills to T.O.P.Y. We receive no reward for this: no medals, no "I raised $100" selling t-shirts. The reward is the knowledge that we have helped someone else to realise their dreams.
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We are an international group, with bases in the UK, Holland, Germany, Sweden, Canada and America.

As is obvious ("Temple" & "Psychick") we are metaphysically minded. Many of our methods could be considered magickal. Magick is merely a technique for helping us negate the effects of restriction and control; and live (again that rather naff word) destiny. We are constantly developing and refining our own magick. We do not believe in any great powerhouse in the sky, any gods, angels, demons, etc. We have realised that the human brain is capable of much more than it is used for. Our magick operates within the human nervous system - and works!

Our magickal techniques are a little too "technical" to go in to. Suffice it to say that one of our main sources of energy is sexuality and orgasms. Sex plays a very important role in our philosophy as the energy obtained from it is tremendous. As was said earlier, we try to "touch our real selves". Our first stepping stone to this is the removal of restriction placed on our sexuality by society. Once a month, or more, an initiate performs a simple magickal exercise which is designed to bring him/her closer to his or her real sexuality - as experienced in sexual fantasies. There should be no holds on sex, one should be able to enjoy sex in whatever way one, and one's partner(s), want to.

Our symbol, logo, emblem or whatever - the Psychick Cross - contains a great deal of symbolism. The most obvious facets are: 1, it is the reverse of the Papal Cross, thus making it an anti-papal cross; 2, it is an "E" for Ego, backed with a reversed "E", thus representing the negation of the Ego's role over the human mind.

In many systems of magick numbers are said to have meanings. 23 has many meanings all of which are applicable to the Temple: Initiation; Union of Fire and Water (symbols of male and female) - sex; Integration of all levels of consciousness.

I first heard of T.O.P.Y. through the drunken ramblings of someone I now find it impossible to describe. At the time "Godstar" boomed from his room almost constantly. After this, a friend lent me "Dreams Less Sweet". I bought a few records, sent off for some literature.

Previously, I had dabbled with THELEMA, which seemed to ask the right questions, but gave the wrong answers. T.O.P.Y. seemed to ask equally pertinent questions (and sometimes more so), and answered them with

nothing but Hagbard Celine's "Think for yourself Schmuck". As time went on I became increasingly interested in, and in agreement with, the Temple's ideas.

At last a decent magickal system. No more silly Kabbalistic rituals. Simple, straightforward, and functional. A chance to help, however little, however much. Perhaps even to meet people who've got better things on their mind than taking the piss.

The Temple is an international group of people who want to improve the quality of not only their own lives, but of everybody. We have realised that the life of the average person lacks direction and meaning. Human beings are persuaded, by various methods, to do what they are told, however subtly, rather than what they really want. Some realise this and 2885

"drop out", hiding the world behind a beer can or a line of coke; others try to change the world. We are in the latter group. We try to do nothing unless we really want to. We try to differentiate between "pretend" desires programmed into us by society, and our true wishes. We then try to live these true desires. That is what real freedom is. Our method is, I believe, the most powerful. We use magick; not card tricks or turning princes into frogs; but real magick (that's what the "k" on the end signifies), which is a method of programming your own mind to do what you want it to do. We use sex as a tool for elevating the mind in much of our magick. Sex is one of our basic needs. It is also the most powerful force we have access to.

What attracted you to T.O.P.Y.?

The systematic use ov will power to make dreams become real. The undogmatic appreciation ov the inherent potentials ov thee Individual who wants to see and is not afraid to invest energy in finding their true self, their true desires, and to act accordingly. Furthermore, the new approach to Magick: a demystified system ov practical techniques to extend the perception and skill ov acting consciously according to one's own nature without guilt.

In what ways has T.O.P.Y. failed to live up to your expectations so far?

I see T.O.P.Y. as an active forum/expression/output ov thee assembled energy ov its members. I consider myself taking part in thee process and don't feel that thee organ has failed to live up to my expectations as they are identical with thee expectations I have for myself in life. I apply T.O.P.Y. in my life according to my own interpretation and accept no dogmaa, and as long as I feel that my intentions coincide with T.O.P.Y. and that its structure is based on mutual appreciation/trust/-respect/challenge/communication then I invest energy in this forum. I am curious/open-minded by nature. In thee course ov time and involvement much is explained. I have no fear.

Explain T.O.P.Y.

Through education, school, inherited dogmatic value systems, TV, radio, written/spoken propaganda people are continously deprived ov their self respect as unique manifold human Individuals. We are systematically discouraged by thee keepers ov addicts to Control from exploring our real physical and mental needs and potentials. We are exposed to constant programming, its main aim being streamlining ov thought into unquestioned acceptance ov illusory satisfaction, leaving an unlocated feeling ov frustration behind. Fear is the Key to Control/Manipulation. Thee fear ov change/thee unknown/thee unsecure/thee unfamiliar - all these block thee Individual longing for development/experience and make him/her accept thee vast offer ov surrogates and substitutes in today's world system. Those who are not contented with this pseudo-reality seek other ways for deeper knowledge/realisation ov dreams, and create their own forum/access point for mutual encouragement/support/challenge ov individuality and will.

We are history, thee sum ov our ancestors. If we ignore our own history and its impact on our lives, we are inclined to repeat thee pitfalls and disasters ov previous generations. We dig our own graves as culture. 2886

Christianity has monopolised thee European thought system and thee use ov ancient methods/rituals as a means ov recollecting force, and has deformed its intentions to thee point where they lose every form ov potence and sense while being refunctioned to "evil/dangerous mysticism/occultism".

Ritual as Access Point to thee inner regions ov thee mind and focus ov will into conscious action. . .thee threat to status quo in thee present socio-political and cultural world-system. A society deprived ov its history/past is a society deprived ov its future and identity.

Sex is thee primal key to thee mental system ov a person. It is thee nucleus ov their own past, present, and future. In thee moment ov orgasm thee brain is for a short period ov time thrown out ov/disconnected from its subconsciously socialised/adapted thought-system. In this moment ov disconnection thee brain is highly susceptible to new information. Orgasm is thee Access Point ov de- and re-programming ov thee mind. Storage ov subconscious information - thee seed to conscious action. Attack on subconsciousness determines thee overflow to consciousness latently transformed into concrete action.

Education/indoctrination has trimmed our minds in thee course ov a lifetime to fit thee demands/needs ov thee control units in society. We see continuous re-education as a necessity in order to develop. Ritual strengthens our determination to find and do our true selves and to cross new borders ov knowledge and understanding, to avoid thee obstacles to thee realisation ov our dreams. Through self-decided "indoctrination/dedoctrination" ov thee subconscious mind we avoid daily pitfalls in mental laziness and cowardice/compromise. Free sexuality without guilt liberates our mind from inherent blocking mechanisms

between consciousness. Free flow ov information between thee brain hemispheres brightens our eyes, makes us clear, strong and real.

23: Number ov "Coincidence" - thee genes in thee human being consist ov 23 chromosomes, blood needs 23 seconds to cross thee human body. A sign ov life and death, its correlation and its unknown dimensions. Death/-mortality - thee ultimate reference point for each human being. To live fully without regrets or not. We are mortal. Here and Now.

Christians have their Cross - fetish ov guilt and shame. Christ on thee Cross - symbol ov martyrdom/sacrifice for thee sinfulness ov thee human race. Unworthy, godless slaves.

We repudiate - have our own fetish/symbol for thee immense possibilities and dimensions ov thee human mind and vessel in life. Thee Psychick Cross - an alchemical symbol for (magickally) dangerous material/knowledge. Thee Temple Ov Psychick Youth is "danger" to dogmatic/streamlined thought, that is to thee stability/status quo in present society/culture: thee seed to a new science/way ov living.

Magick: a system ov Will Made Flesh. We focus our will in collective ritual across thee world on thee 23rd ov each month, and programme/-tune-in our mutual wavelengths/sexual desires in thee moment ov orgasm. Our will-power programmed in thee genes and assembled in thee liquids ov semen/lubricant/blood/spit, and hair.

Thee features ov thee embryo is decided/determined through thee thoughts ov sexual partners during coitus. Thought made Flesh. Will made Real. 2887

T.O.P.Y. Made Real.

In answer to a cynical journalist:

Most people can't stomach the "missionary zeal", so to speak, so any mention of a "Great Crusade to save The World" is right out of the window. The Temple is there for those who want it - it isn't another banal ideology, but a network of Individual interests where information is relayed to one another on the basis of practical experience. You've heard of synergy: the working together of two or more elements to create an effect greater that the sum of the individual elements' output. Well that's us! We support one another by our own efforts - like a latter-day tribe.

What impels a person to work within the Temple? A dissatisfaction with current societal values, perhaps. An awareness of possibilities within ourselves that most recognised institutions of society, religious or otherwise, either flatly deny or appear reluctant to expand upon. (As social beings we have an inner need to express ourselves amongst friends - interpreting "friends" as those people who can relate to you!) All such answers seem a bit "rhetorical" to me, so we might gain a better understanding of the "attraction" of T.O.P.Y. by taking a brief look at

the ideas and methods it collectively presents.

We take a very broad view - limitlessly so - of the means at our disposal towards self-development. Jung called it individuation. Aleister Crowley called it the realisation of the True Will. You may call it simply "Maturity". From the lore of Magic (a much scoffed at notion, superficially, in our high-tech rationalistic era; but isn't our science the highest magic to a so-called primitive? And what arrogance you have to deny the function of something you know nothing about, despite its overwhelming history of practice?!), to music, to martial art; if the perceptive individual thinks there is something worth picking up on, we will attempt to pluck it out of the mire and use it! That is why T.O.P.Y. is often seen in the "public eye" to "wallow morbidly" in social taboos; or however else they choose to put it. Life's too short and wonderful to run away from and/or wrap up in unnecessary prohibitions/superstitions. So, cut out the crap! The Temple brings together people who aren't afraid to try a little. The luxuries of Western "civilisation" (loud laughter) also bring greater excuses for us to get very lazy.

(The notion of forced commitment, street-corner proselytizing, I find repulsive. We emphasise, more than anything else, the power and cretiveness of the individual will; how that feeling can be shared through communication and care. To force others to "join in" would defeat the purpose of the network. How can I force you to be yourself? [eg. forcing another to emulate my thoughts & feelings is no freedom for the other person.] What the fucks the point? We can only provide inspiration - no greedy Gurus infest this House.)

Why do I think T.O.P.Y. is important? Could answer that in several ways I suppose. The workings of the Temple are not always to my liking, but then, as a network with some degree of structuring/organisation, what else do you expect? Humanity has yet to invent a machine that is 100% efficient. And involvement with T.O.P.Y. does NOT mean you go along with

every suggestion that's put forward. In terms of energy, feedback and so on, you reap what you sow; just as with any human relationship (I use that analogy quite intentionally). Anyway, I feel it is important because - in an age of much insincerity - T.O.P.Y. is rooted in what I ultimately recognise as COMMON SENSE. We seek to embrace the earthly human condition, warts and all. We look at ourselves and recognise the need to strive for personal goals; expand our often blinkered definition of "self" by trying to utilise the new and the strange; experiment, instead of wallowing in the "fear of the unknown"; reject dogma, reject guilt, reject anything that leads to unnecessary anxiety - not by pushing things to the side, but by confrontation. (The quickest route between two points is a straight line.) Such ideas, although expressed a little dogmatically here for the sake of brevity, outline a healthy, strong approach to living. And it feels very refreshing to be amongst friends who won't try to fob you off with more alienating politics or mystical pap.

No, my involvement with T.O.P.Y. has not equipped me with easy panaceas

for the problem of Government, etc. We live in a complex environment - I am the first to admit it. T.O.P.Y. has no manifesto up its collective sleeve. Rather, we consider the situation from the perspective of "To change the World you must first change yourself." It is no use disbanding the police-force tomorrow if they are all going to continue acting in the same way to the people they picked on before!

(To amuse myself, I might describe involvement in the Temple as a course in psychic self-defense for the outsider! But then you'd probably take that the wrong way. The Temple is NOT a cheap sort of psychotherapy; no psychic prescriptions from Doc P-Orridge, or anybody ridiculous like that. Nobody involved in the network wishes to suffer fools gladly, and the only people "assessed" are ourselves - BY OURSELVES. A little eccentricity leads to a progression of ideas - stupidity does not! And you must ultimately deal with your own problems, if you wish to reclaim personal responsibility at all - a belief that is central to T.O.P.Y. philosophy.)

Why the big profile on Sex in T.O.P.Y.? The fact that you feel our "high profile" needs to be mentioned may provide part of the answer! As I have already tried to indicate, the Temple strives to eliminate our (often culturally inherited) feelings of guilt. We consider sexual energy to be of great importance - its free expression is our very birthright, in whatever way our nature inclines. The neuroses and psychosomatic ailments resulting from high levels of sexual repression have been catalogued well enough by now, without me having to re-iterate the point. And guilt about one's personal sexual activities can be used as a potent weapon in the hands of your adversaries - just look at the gutter press. Sexuality is just that - whether it be expressed in "fetishism", "homosexual" activity (a horrible, clinical expression if ever I heard one), and so on. It's nobody's business but your own.

Having said that, it is obvious that many people - particularly the younger - pursue an active sex life without recourse to massive guilt! So why all the hypocrisy about its public expression? Why the hassle? Evidently, the mass media does not reflect an accurate - honest - picture of our feelings. The Sunday Sport continues to make sex and sexuality an absurdity - something to sneer at. We wonder why.

T.O.P.Y. wishes to take sexuality a step further by investigating the

powers we consider to be generated by sexual activity, so that they can be used for the benifit of the individual. Every Individual. Orgasm has a powerful effect on one's perception, body chemistry, bio-electric field, etc., if only for a few moments. And we feel that the state of being created can be put to use, in combination with intense desire. Again, we are entering the arena of "magick" and ritual (all sex is ritual); we are considering the so-called dark side of nature, and to a TV generation brought up on Dennis Wheatley films, such ideas seem very taboo. We wish to break down those superstitions - we have little room for fear in such speculative areas - but we have no vested interest in people agreeing with our aims and methods. (We are not out to harm

anybody, so please remain sensible and leave us be if you are sceptical/unimpressed.)

Of course you can't discuss sex without mentioning AIDS nowadays. To counter popular misconceptions let it be stressed that the Temple does NOT encourage orgiastic or promiscuous behaviour - forced promiscuity to prove one's "liberation" is just a stupid and damaging as exaggerated pruder; if it goes against your natural inclinations. I suggest you use your common-sense and exercise responsibility. But, to give an example: should someone attracted to their own sex no longer feel attracted because circumstances dictate a certain degree of caution with the choice of partners? We think not. Circumstances and the means of your natural indulgence may vary quite a bit, but the right to "be and feel" whatever you are does not. This must be kept in mind, as the puritans cry out for "conformity" yet again. . .

Thee Temple Ov Psychick Youth, we are united, united in the differences that constitute our individuality. At one stage or another all ov us had reached the same crossroad. The roads were clearly marked - conformity, control, suburbia, soap and no hope. The general flat planes that lead to a hollow, wasted death. Instead, we deliberately leave the roads to travel cross-country - to aim for the high mountains on the horizon. There are no clearly visible signposts, no neatly maintained roads and no resting points. The undergrowth can be extremely dense, the inhabitants hostile and the speed of travel tiresomely slow. But etched on the horizon, amongst the loftiest of mountains is a Psychick Cross. We move onwards and upwards. This is the way of T.O.P.Y.

To travel with T.O.P.Y. is to map out your own route, to cross virgin territory, often alone. You discover you pace, your own dreams of the goal. Discovering your own philosophy of life, but instead of preaching it you live it, and live it to the full. We may travel alone, but we obtain strength that elsewhere in the wilderness others are planning and travelling their own routes to the same goal. We may rendezvous, by chance or by desire. We can then share, relate our travels and exchange maps for we know that to fulfill our life we must help fulfill others: open their eyes, let them help us open ours. Share our results and tactics and help to change the maps of old. To lay new paths and roads and satisfy the discontentments of society and its expectations and limitations of an individual.

It is every person's basic right and task to be as they will, as they truly will. The study is long and hard to find this will. Total self-honesty is needed. The ability to touch oneself, no less. T.O.P.Y. will encourage, suggest ways of touching at all levels and of all
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aspects, by using rituals and intuitive magickal methods specifically aimed at getting closer to oneself. To integrate all the different levels and aspects to develop a total, free individual.

T.O.P.Y. realises that every man and woman has their own potential to

achieve and live by. This can vary greatly within individuals but this is the key because each individual's achievements are relative to only that one person's potential. There is no competitive hierarchy as that would serve only to stifle development. Each individual must ultimately justify their every motive, action and belief to themselves. If they achieve this then they are allowing T.O.P.Y. to achieve itself. It cannot work in reverse. It can be hard. To start to truly look at yourself can hurt. Strength, honesty and commitment are needed to move towards T.O.P.Y. Sexuality is a key as within sexuality the restrictions and constrictions of society and its controls can bite the hardest. To liberate and understand one's own sexuality is to liberate and understand T.O.P.Y. An individual who has learnt to express themselves sexually can then use the lessons learnt here to inspire freedom and development in other aspects of their person. Your sex and sexuality belong to yourself. The energies it generates all come from within your psyche. At the peak of sex the doors open, the barriers collapse and there is no separation. The interchange between conscious and "sub"-conscious is complete. Using controlled focusing at this magickal time, T.O.P.Y. individuals can make a conscious desire to move to the higher levels of their own consciousness where it can take effect and help the dreams become real. By truly understanding this process and tailoring it to an individual's methods, breakthrough can be reached and you have given yourself back to yourself.

These methods of sexual focusing provide the basis of T.O.P.Y. workings. The results achieved here by the individual filter down through all levels, all actions, all motives. All comes from within the individual.

T.O.P.Y. has a psychick symbol and a psychick number. Both of these are woven deeply into the sub-structure. Both act as a focus, as a synthesis of beliefs and actions; as a trigger. The Psychick Cross with its horizontal arms in the ratio of 2 to 3 can be interpreted on many levels: to signify the individual (the vertical line) with his/her past (bottom line), present (middle) and future (top); a symbol of integration between opposing functions within an individual of T.O.P.Y. (3 E). The arms flow outwards from the Cross to symbolise growth and discovery whilst at the same time they all draw inwards to focus and synthesize this growth within the individual. A cross to sacrifice the self upon; a uniform symbol to identify with, but like T.O.P.Y. itself to be interpreted in different ways by different individuals.

The magickal number 23 is interwoven throughout T.O.P.Y. It is the point of focus, to integrate, to dissolve. A time, a time for work, a date to complete a task 23 times is to see it move deep within the consciousness. A number that's history is proven and potent, one that occurs internationally,irrationally and totally naturally. Like the Psychick Cross, indeed like T.O.P.Y., 23 is the gateway, the crossover point to internal focus and development and external flowering.

When there is no other way.

T.O.P.Y.

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~ Thoughts on The Temple ~

The Temple Ov Psychick Youth is a body of like-minded, ageless souls all striving in an individual manner towards a collective goal: a guiltless state of self-awareness.

The exploration of our innermost desires by the release of the sexual spirit, and thus the freeing of our emotions of dogma and external control, is fundamental to the process by which the Temple achieves its collective identity. The process is a deeply personal voyage of discovery (the very fact of the emphasis of the individual testifies to this), one in which the Temple acts as a guiding light, a processor of information and its re-direction.

"No Man is an Island", and for this reason the Temple is both needed for support in our battle, and as a focus for the support we ourselves can offer. Its sum being greater than the parts, the Temple serves as a sounding board for ideas, provoking thought which may under other circumstances never have been given the right "culture" in which to form and grow. Thus the Temple is a growing, living organism whose form is a result of the collection of "cells" within it, as in any biological organism. The analogy with the natural world is of direct significance. All life operates within a set environment or eco-system, but its very presence is an integral part of that system. If any one species grows it is at the cost of another, and if any "external force" is introduced the balance can be forever altered with the possibility of collapse (eg: Rainforests). The Temple is such a force, one which could ultimately over-turn the preconceived ideas of our Western society. This may seem to many to be a fanciful argument, but to those who mock I would say, "how small is a virus or cancer cell that can cause the collapse of an organism."

We may be small, but we are growing to attack like a cancer from within!

We must stand together, we must fight!

~ On criticism of the Temple ~

How can you criticize an organisation which makes statements such as ". . .
we support your individuality", "we offer no dogma", and talks of "de-programming". These are some of the most important statements mady by T.O.P.Y., and show the principal aims of the Temple: the realisation of YOURSELF, which results in SELFLESSNESS in the most positive way - no greed, no sex barriers, no age barriers, no race barriers. . . .etc.

The ultimate goal of LOVE and escape from the prison of 20th Century (especially western) ideas and values. DON'T WE ALL FEEL THE SAME? Thee Temple gives no orders, it gives a method through books, records, states of mind to a form of enlightenment. "You must understand 'til it hurts. The mind must be stretched to include emotions, thoughts and points of view entirely foreign to the narrow limits of our present life." (quote from "Zen" by Christmas Humphreys) To me, the Temple is about THINKING

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So today we have people wanting to have spiritual freedom, but who because of the age-old brain washing of God and the Devil, and good and evil, find it hard. Even worse, most people in our society have to unlearn and begin at thee beginning about their relationship with life, the universe and everything in it; and they generally start looking within themselves for their answers. I personally think that Christianity is on its last legs, as its churches are full of middle-aged and old people, but not young people. So there are many who are searching for spiritual freedom, and a truer relationship with life. The Temple Ov Psychick Youth provides a means and a way for people to break free and rise above the lie of society. Because magick, witchcraft are keys that unlock many of life's closed doors, and enable individuals to explore and develop themselves on all planes of life, from spiritual to physical.

Nothing in life is easy, and magick is not an escape. As with all life you have to give of yourself to receive, and giving of yourself means a sacrifice of time and effort which is a hard lesson for many an aspiring occultist. So through contact with open groups like T.O.P.Y., individuals can meet other people with similar ideals in life.

Obviously people will have to face moral principles such as sexual Magick (tantric yoga) and other methods used in ritual magick to raise the power, but this is something they learn naturally and not unnaturally as the rest of society still thinks and believes. They have to learn that they themselves create or destroy what life presents before them, not God or the Devil, and thus having learnt go forth into a new

world of gods. After all, evil is essentially misplaced energy (un-natural). So things like sex, and all pleasurable activity so long as it be done with free will, are healthy for us in life.

This last point is another reason why I agree with T.O.P.Y.'s ideals: because they encourage people to be free within themselves, and to discover their own true wills.

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My interpretation of T.O.P.Y. is that of the propagation of unlimited expression and potential. Also, that of the freeing of world technology and communication from the restraints of generally restrictive, authoritarian value-systems. The Temple, to me, has the potential to both examine and free the latency of both physical and psychical potential.

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cultural language is still based on thee rational universal world ov thee past aeon. This will have to be swept aside before people can talk to each other again.

Thee Temple as a focal point without a fixed system ov values begins Thee Process. It provides a channel through which thee Individual can view his/her circumstances from their own perspective. It sweeps past thee outmoded views ov mass philosophy. Most importantly, by mutual encouragement, Thee Temple Ov Psychick Youth gives me thee courage to accept and trust my own view.

Its aims on human freedom and independence
To inspiration individuality
Freedom in any dreams, in any wisches

Sexuality with no limitations so long as it is yours
sexuality to make you free of any restrictions
sexuality & Love the most successful drivepower for any dream & wisch
Love the power of all powers.

Methods of magic and philosophy from many individuals Psycho-levels of the brain to help you in higher atomosphere's Methods from magic to create your perfect atmosphere and to get closer to that one self Methods look sometimes bizzare but are the ones who understand there are no limitations, when you wanne reach exstacy-freedom OV 23 - That moment, that day, that dream, that wisch, that freedom It all can come true, OV 23 is one of those methods Lots of thoughts are feelings which are not easy to explain May be when I have to represent a year later it might be totally different, I learn every day more and more, it will take lives.

Thee Temple Ov Psychick Youth is important because it is ACTIVE and CARING. It intends to nudge people into an understanding of themselves, into RESPECT for themselves. To Love themselves and their lives. It intends to spur people into doing coumthing with their lives, being
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ACTIVE. It gives people back to themselves along with the realisation that they CAN get what they really deeply want and need. Their desires can be made real. All it takes is effort and discipline.

For a few years now I have felt a deep hunger and frustration. There has been a large gap in my life. It took me awhile to realise what this gap was. A deep spiritual lack. There has never been any talk ov or involvment with anything remotely spiritual during the whole of my twenty years of existence. During Primary School it was required of the whole class to stand up in thee mornings and say thee Lords Prayer. I never ever believed in it. It seemed totally absurd to me even then, I don't really know why, but I never believed in "God". For seven years I stood up and mouthed thee words of thee prayer. When I left at the age

of 12, if anyone asked me to recite thee words ov thee Lords Prayer I couldn't do it! Seriously. I had never learned it and had wilfully blocked it out. I objected out loud of course, oh no, that would result in the belt. Little boys who don't say their prayers get pain as a reward. It wasn't until I was about 19 that I found what I thought/think might be thee answers. I have always been interested in thee unusual. In everything. People. Books. Music. Art. Thee "Chaos ov thee Normal", thee "Moronic Inferno". Fashion has never interested me. During childhood I read mostly science fiction. Then came a period ov flux, ov wandering, where I no longer was deeply "into" Sci-fi as before, but couldn't find anything else. That was when I decided to buy "A William Burroughs Reader" having heard him mentioned in numerous articles in thee muzak press. Pages of wonderous images, surreal images, new ideas, new methods. This replenished my lust for thee innovative.

I used to go to an "Adult Training Centre" at night to help out at a kind of social gathering of handicapped people. There was a small record player, and a box of records. Sidney Devine, Elvis, Nana Mouscouri, country and western, thee muzak ov my nightmares! Tucked neatly in between two of these wreckords was an unimposing little single. It was Just Drifting and was by Psychic TV. I asked if I could have it as I wondered what they were like, having read reviews in thee press. As one of our records had disappeared they said "Yes". That was how I discovered PTV. It was a few years before I made enquiries into thee Temple. This was made at thee same time as I found a possible solution to my problem. I read a book called "Mysteries" by Colin Wilson. It was thee most amazing book I had ever read. A whole new universe ov possibilities opened up to me. I immediately developed a deep hunger for knowledge. Not everyday knowledge. Knowledge ov this strange new world. I went to thee library and read every occult book I could find. A Whole new worlds of meaning opened up.

Thee Temple seemed like an honest organisation. Not a brainwashing cult. An "anti-cult". I didn't know (and still don't) just how much knowledge it possessed. To make "the occult" a part of everyone's everyday lives, now that was an interesting idea. A very good idea. An essential idea. Ideas into action. Kick start evolution again.

To destroy tyranny and oppression. To bring joy back to living once more. Love. Responsibility for actions. Interaction between Individuals again, instead ov this total isolation that is becoming a hallmark ov thee twentieth century.

Sex. To free sex from all fetters. To throw off guilt and all restrictions to pleasure. To make sex pure again. Between two Individuals. Not 2899

thee ignorant sexist, totally damaging view of a man fucking a woman. Sex involves two people. Two active people (who may be active in their passivity). To reclaim sexuality as our own. To be shared with who we choose, however we choose. Thee magick ov sex. Thee new sexuality. To choose ourSelves.

Thee Psychick Cross. Thee cross is thee union of opposites (0=2). Thee

top half has thee Christian Cross, thee bottom half has thee anti-Christian or Satanic Cross. Thee middle branch ties them together. Thee top half mirrors thee bottom. As above so below. It is thee anti-Papal Cross since thee middle branch is shorter than thee outer two, thee opposite of thee Papal. It is a television aerial. It receives and transmits information from and to every area ov life. Thee centre of thee Information War. It is a focus for knowledge and understanding. It is also thee face of thee Temple. Thee central line ov thee face along which is arranged thee line of thee eyes at top, nose middle, and mouth bottom. Thee three branches are mind, body, and spirit. There are three crosses in thee Psychick Cross, not two.

23, in Crowley's system, is Water. Thee essential element ov life. Thee great sea ov thee subconscious. Thee element that is always in flux, forever changing. Change is stability. Water has three states (branches on thee cross?). Water is the body and the mind. Just as the moon affects the sea so does it affect mind and body. The brain is something like 80% water after all. 23 is a mystery. It's just a number. It's just the number ov rays from Sirius, The Sun behind the Sun. Thee star of thee Dogon, those marvellous people. Thee symbol of Sirius is pretty close to thee cross.

23 is synchronicity and recognition:

2+3=5 2x3 = 6 2/3 = .666

Trying to explain my reason for my involvement with T.O.P.Y. is hard, but to say I am searching for my inner strengths and weaknesses is as good a one as any. To me T.O.P.Y. is doing more for thee couming together ov people than any thing I know. They encourage thee sharing ov ideas which to me is an important factor in knocking down life's walls.

To ask me thee meaning behind their aims, ideas, sexuality, methods, thee meaning ov thee Psychick Cross, ov 23 would be an injustice to T.O.P.Y. Their aim I believe to be more wakefulness in society, for people to open up their eyes and see for themselves. Their ideas revolve around Pagan philosophy and thee arts ov Magick which in a way takes on all aspects ov Life. Methods are thee same in all new conceptions and must be used to get thee message across. Sexuality is a beautiful thing and should be treated in thee same way, free love must be forever in our souls. Thee Psychick Cross is a symbol to symbolise all aspects ov T.O.P.Y. ideals, they must be put up everywhere. Ov 23 I am stuck with no true conclusion as to thee proper idea/ideas behind it, but to me it stands out and crops up in thee weirdest ov situations and it is a JOY to see it anywhere.

T.O.P.Y. is an inner door, a device for breaking down mental walls. T.O.P.Y. can be pleasure with thee pain, thee garden ov eden and you are Adam or Eve. Open thee eye to T.O.P.Y. and experience everything before 2900

it is too late.

I feel no need to justify my interest or my sympathy. Those who reject T.O.P.Y. reject themselves - and few want to face the truth. Each individual must decide their own course, and as no-one is the same, so no course is the same. Everyone responds and rejects or accepts according to their own thoughts and feelings.

T.O.P.Y. offers an alternative to mass control, depersonalisation and guilt. Those who choose this path will never find it easy - prejudice and jealousy will see to that, as very few people have the courage to be themselves and those that do are often hated for it. For not conforming. For not being "one of us".

T.O.P.Y. aims to make each individual free of the mental shackles and spiritual bonds placed on us since birth. To question the unquestioning mind and to heal the wound of separation withing us. For no-one is whole when psyche, mind and body work in discord. The Psychick Cross is a symbol of this unity - a tangible representation of 23 - two threes back to back, joined, whole, a perfect harmony visually and psychically, to be used as a focal point for energy, a comforter emotionally and a reminder of the potential within us. A potential T.O.P.Y. can help us to achieve.

The thing I can give most readily is my love. My love of Life and its unifying energy and of all living things. My love of humanity and all that these destructive creatures have produced that is creative. My love of my ideal that I have cherished and nurtured all my life - that finally humankind will see and feel all that is within me is within all life and therefore that all life is within me.

The nation, the world is in a trap. The poor are getting poorer, and the rich, richer. Our environment is collapsing in upon ourselves because of what we are doing. An example: it is legal to corrode the ozone layer (by use of aerosols, etc.) and thereby harm everyone, yet illegal to smoke marijuana, and harm no-one. We need change, revolution - and T.O.P.Y. is that. The ideas of it being an insane death cult are a misconception. We are help, perhaps the only help and friend, not an enemy. So open your eyes.
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Once upon a time. . . .

. . . . I first spurred interest in T.O.P.Y. with the listening of Dreams Less Sweet. After I proceeded to lose that tape to a young lady, I decided to find out more about the sound and reasons of T.O.P.Y. I purchased the live records series, which has proven to be a source of great enjoyment. And I try to forward the ideas of T.O.P.Y. with messages on the dorm door, and I try to play a few songs when I dj at the campus radio station.

What I rather liked about T.O.P.Y. was that there was no forcing of

ideals on myself the listener. There are, I will not hold back, a few ideals I do not in self practice, because they do not appeal to me, but I will not condescend because someone else may. For the book, I do not experiment with drugs, have sex, or denounce strongly non-pagan religions. Persons may say that I have not lived, but that is someone else's idea of living. If and when I wish to try something, I shall, but until then I am content with myself. I guess the point is that it is a choice, and one must not necessarily make certain choices to be involved with T.O.P.Y.

The problem, well wait. Let us stay with that prior thought, about choices, just for a minute. You may have noticed I don't spell certain words the way T.O.P.Y. does; again I do not feel that is important for me to reflect that thought to be considered involved with T.O.P.Y. Anyway, as I was writing, the problem is I am afraid that I may not be able to be as active as I wish in T.O.P.Y. with my schooling, because education is very important to me. So, what I guess I am getting at, is that I will do my best to do what I can. I can only hope that does not sound too "wishy-washy". So, I am, will, try to do my most.

How would I explain T.O.P.Y. to a stranger? Simply, a group, tribe of persons who are looking ahead, with little recourse to beliefs or principles that have been embedded, sometimes unwillingly, into society. An aim of reversal, getting people to quit taking for granted what surrounds them, and having them realize they have control of their life, and to use themselves to their potential.

Why do I feel T.O.P.Y. is important? Because it serves as a meeting center for those persons who already know what they feel to get stronger centralisation and organisation, and make themselves and their ideas more available to others. It's got a lot to do with the concept of awareness.

I guess aims and ideas have been taken care of. Sexuality, again, is an awareness, realizing how present it is, and how it can be made into something more wonderful than expected or known.

The Psychick Cross has so much behind it that it is rather hard to sum up its meaning, besides representing a receptor for thought processes. Also, I just rather thought that it could also be seen as a christian cross overlapped by a satanic (inverted christian) cross, and a bar in the middle to cancel the two out, which would go along with the theory of bowing to no god.

23 is something I cannot comment too intelligently on, since I have not the amount of information necessary. I have heard, however, that it is the number of confusion, and actually, I myself have not much more of a
2902

view on it. . .yet.

Other resources of my self-determination, defining ideas clearly, patience, art skills (with both pen and words), and desire to communi-cate.

Explanation of T.O.P.Y. to a Stranger:

I found this question difficult to answer as I do not know enough about T.O.P.Y. People have asked me what it is, so I told them that it is an information network and to contact T.O.P.Y. if interested. However, when pressured I inform them of as much as I can, expanding on the ideas that I know, and state that thee network runs all over thee country and that depending on an individuals involvement information is available to them; that it is up to thee individual, if they want, to becoum involved and that one is not pressured into it.

To justify my involvement I would say that T.O.P.Y. has thee same or similar beliefs to those I have always held, but from which I had switched off as it was not "right" in thee conditioned world.

On T.O.P.Y.

I have played PTV &/or T.O.P.Y. material for many friends, so I am often asked about T.O.P.Y.

I tailor the answer to the questioner, telling no more than I think they can follow at the time. Sometimes I describe PTV as a loose aggregate of people working with music and video. I may explain that they are part of a larger organisation which seeks to support people whose aims and interests are outside the mainstream.

To people I trust I explain more. That T.O.P.Y. is a network of people with some similarities and some differences, held together by a desire to understand and short-circuit control. To explore ways to make what they want to happen, happen. That T.O.P.Y. encourages people to find out their true natures, not a shallow and generic, dictated and advertised "identity".

One method is to exploit the cut-up, both on other material and behaviourally as well. We constantly run on habit, and it is good to break this up. Do you see friend X because you really want to? Or because it's what you always do on Thursday night? A simple but pertinent example.

Burroughs has been quoted as saying there was nothing special about 23, just that it was something he noticed and then kept noticing. I see it partly as a symbol of focus. That there is so much around that we screen out daily, if we pick something not to screen out it will seem omnipresent. I also like the idea of it as a sort of mischievous number, popping up with a will of its own where it has no statistical right. And each time it pops up itself it reminds me of my psychic heritage that I am reclaiming for myself.

I see no particular sexual style that is representative of T.O.P.Y. It is more an aspect of sex itself, that of the power (indeed - OV Power) it contains. A power that can be frustrated by a denial of desire; dissipated by investing it in removed, marketed images; or directed by self-understanding and a ritual method. Since the sex drive is so basic, and since social repression functions here as much or more than anywhere else, sexual magick is a most powerful and empowering technique.

The particular interpretations of 23 and the Psychick Cross are not as interesting or important to me as the fact that there are many interpretations.

If a cynic - journalist or otherwise - is asking me about T.O.P.Y., I believe it is important not to try too much to defend or to try to convince the person that there's nothing horrid about us. I will, however, try to dispel any basic misconceptions. I have found that so much of what I take for granted is alien to many people that I cannot explain parts of it. As I've noted, it took me a while to understand so many foreign thoughts at once. If pressed by anyone who is obviously hostile to and/or threatened by the ideas, I say "Well, I'm convinced of it, it works for me, and I'm happy." I do not try to "convert" them. If they are unaccepting of it, I give them some things to read, and T.O.P.Y.'s address.

T.O.P.Y. is an international network system, a kind of organisation that brings in touch people who share ideas and feel free to do whatever they like, as strange as it may be. That's the reason why T.O.P.Y. is important. In times of loneliness, T.O.P.Y. tries to bring people in touch, tries to bring back the lost innocence, the correspondence among people. T.O.P.Y. hates everything and everyone who tries to limit its freedom. T.O.P.Y. offers a method of living to better survive as a True Being, and as an Individual, and not as part of the maze. Individuality is expressed as Spirit and Will. "Love Under Will" is the meaning. To manage it, T.O.P.Y. edits books, records, video tapes. T.O.P.Y. requires belief in Magick and modern Paganism, and recognises the power of the human brain.

The Psychick Cross means to me: Brain (upper bar); Heart (middle bar); Prick - as the home of souls (lower bar). It means the Individual itself, with its three psychic powers: Brain = dreams, fantasy, cleverness; Heart = L.OV.E.; Prick = soul = the power that motivates all the above.

The meaning of 23 is a mystic one, and people can only understand it after long thought about T.O.P.Y.

T.O.P.Y. is very important to thee continued growth of psychic awareness in thee world. We have progressed physically as far as we can. Thee next stage is mental.

T.O.P.Y. offers a series of mental training exercises: awareness (especially ov yourself) is thee goal.

There is no obligation, as thee Temple is you. Thee aims are immense. 2904

Education, realisation, principally. Thee Temple can be anything you need from it. 23 is thee pure number, completely random, a prime number. Thee Cross: a reflection of thee ego, a place to focus energy and a simple, comfortable symbol representing a new strength in thee world.

Thee Justification ov T.O.P.Y.

Last night me and some members ov T.O.P.Y.S.T.E.E.L engaged thee "JESUS ARMY" in verbal confrontation. It was in some ways an awakening experience. It was also an experience which demonstrates thee necessity for T.O.P.Y., PaganLink, O.T.O., etc.

To be confronted with thee organised inculcation of GUILT, FEAR and LOATHING in militaristic form demonstrated the need for L.O.V.E. organisations to provide the keys to self-(de)-programming.

To be confronted with INTOLERANCE and PSYCHIC VAMPIRISM showed the horrible fate awaiting us if our society/thee earth is taken over by thee forces of PERSONAL LIMITATION.

T.O.P.Y. provides a decentralised set of forums for individuals who wish to escape our conditioned guilt and fear responses. It provides outline methods for individuals who wish to acquire self expression, self love, self discipline.

T.O.P.Y. is a will/energy focus. It's LOVE transmitting on all frequencies. True sexuality is a timeless moment of orgone mutation, thee event where thee subconscious becomes all thee planes, thee times, where it becomes an identity with thee conscious worlds. Liberation is only a heartbeat away.

Thee Psychick Cross = pagan Cross. Sexual unions. Tree of Life, qabballahs. Thee planes, all in one. Thee sigil of Temple workings, immanent in this cross, every working ever done before or in thee future, happening now. Thee sigil ov no name, thee blank sheet for our experiences and desires to write upon.

23: No-one has ever satisfactorily explained to me how or why a computer works. But I use one almost every day, and computers always touch my life. Similarly, 23 has not been totally explained to me, even in numerological terms. Not fully anyway. Thee fact remains that 23 seems to have some kind ov recurrent activity, in my experience. That does not mean it will necessarilty be a feature of your experienced universe...

23 attaches itself in its various guises (32, 223, 123, 0-23, etc.) to things I j- and many other YOUTH - are involved with. 23 seems to be a

sign of recurrent activity in thee universe, ov unifying themes.

Justification of T.O.P.Y. to a cynical interviewer:

As rationality has failed to create a new mankind there are other methods to be found of changing minds. The will must come from individuals, who, to reach their aims, gather in a group.
2905

Through the moral conditioning in childhood, school, military and the general influence of language, media and moral systems, men are totally controlled. They control each other, oftenj without even knowing it. The wishes, dreams of the body and subconsciousness are ignored and the subject, so long as there is one, is conditioned to ignore it too. Only functionality is important.

Life is shortened to operational functions to serve society. It is degraded to a servant. As I feel unsatisfied by this, I need to escape from this control and want to destroy it. I like to experiment with other aspects of life. In this case, sexuality is an important factor because it gives the individual a total conscience of its own existence. It may help to find the inner self and break pre-formations. I like sexuality. In orgasm, you cross the border. In orgasm you die. Your coming back from another cone of reality after it. The coming to climax is a way to ego-destruction.

People are suppressed and conditioned by the socialisation processes of our "society" - education, media, and the family - to believe in certain attitudes and to behave in certain ways.

What has happened to individuality and the personality?

People should be taught to develop their own-selves and their own personalities - To learn about instinct, nature, consciousness and further heights of awareness, WHICH HAVE NEVER BEEN PUSHED FROM OUR MINDS.

The human mind is suppressed not to generate its "unacceptable" powers.

Meditation, creative visualisation, and MAGICK are important tools which may be used to help bring out our true selves.

Sexuality is condemned from an early age. Society as a whole condemns sexuality.

It is a beautiful experience - and can prove to be a very powerful and magickal act - generating immense emotion and feeling.

The idea of PLEASURE AND PAIN is fundamental to the understanding and experiences of people. Sex can exist within both concepts.

People should learn not to be ashamed of their sexuality, and sexually, to share experiences with other individuals.

UNDERSTANDING, DEVELOPMENT, AND COMMUNICATION.

OUR AIM IS WAKEFULNESS.
OUR ENEMY IS DREAMLESS SLEEP

Involvement with T.O.P.Y. means that I have broken away from the social graces forced upon me by society. I am finding out what I really enjoy to do, with my mental/physical attributes. I am learning to reach further than before, to grasp the things that were previously beyond my 2906

reach.

T.O.P.Y. is a collective of individuals who, in a way, do not want to be part of any group/social type. This is not as hypocritical as it sounds, because each individual within T.O.P.Y. is going his/her own way, each with differing goals, concepts of life.

T.O.P.Y. is important because it gives the individuals within a confidence that others are trying to struggle against society. T.O.P.Y. members feel as though they are not the only ones with a different point of view. It gives the individual strength to succeed.

T.O.P.Y.'s aim is to help individuals attain their highest dreams, and to help them accomplish their works and wishes in life.

T.O.P.Y. allows thee individual a chance to know him/her self. I am not sure if I would be able to explain T.O.P.Y. to a stranger. Recently I was talking to a friend who told me she no longer wanted to be my friend because I was involving myself with T.O.P.Y. She does not believe in anything. Her point is that I would no longer be me and that I didn't need T.O.P.Y.'s ideas to help me with my problems, that in time everything works out in itself.

I disagreed with her argument, trying to explain that T.O.P.Y. would help me with the goals that I want to obtain in my life, and that in the past not all my problems have worked out by themself.

T.O.P.Y. asks for the individual to be clear in admitting their real desires by discarding all irrelevancies and by asking yourself what do you really want out ov life. The argument with my friend allowed me to see that we were no longer friends and perhaps we never really were. How could we have been friends when she would not allow me to be anymore than I already was nor anything else that I could be.

T.O.P.Y. is not there to be occult. But a lot ov people have that misunderstanding. People will always condemn the thoughts and actions ov another.

There is someone who I am deeply interested in, who spoke ov tribal living and the ideas ov T.O.P.Y. At that time I had no idea what he was talking about and the shyness that we both have makes it almost impossible to talk to each other. We are barely able to smile and say hello, and I believe thru the Psychick process we will be able to speak again. I will overcome the shyness that keeps me within myself and keeps me from having what I really want from life.

T.O.P.Y.'s ideas are for everyone who wants to wake up fromthe dreamless world that we are living in. It's for the individual who asks themself what they want from life, and the rituals are there to make those thoughts happen.

"Awareness ov your own energy is the awareness that flesh and spirit are one, that thou art goddess, eternally linked, connected, at one with the moving spirit ov all" (Starhawk 138)

T.O.P.Y. is there for thee individual who makes the coumitment to become
2907

aware ov thee energy that is inside us all. . .

Magic has interested me from an early age - but I didn't have the best informed beginning. I used to try telekinesis, telepathy, astral projection,even levitation, all with varying degree of complete failure. I had no concentration or confidence, and a very impatient streak. The things I tried to do were very nice "tricks" but many of them are no longer goals of mine. I see no reason now to attempt things for which I had little aptitude, solely to impress others and build up my own social standing. People are so cynical now, and maybe some of it has rubbed off on me.

The Temple has shown me a practical side to magick which makes no pretensions, I don't expect to be able to force the hand of chance with minimum effort and concentration and nothing to inform me but a half-read Aquarian Press book. In my future sigil work I shall aim to overcome some of my less attractive tendencies, and build on my natural talents and abilities. My ideal target will be a perfect self and not a material manipulator. Maybe people should expect miracles because I think if you believe in something enough then you are halfway to having it, just as long as it's within and not without yourself.

I don't feel that I need to justify my involvement with anything, to anyone. People have an instant dislike and fear of things they don't understand, but worse than this, an aversion to information which could disrupt their secure, boring, featureless lives. To me, many of these people are lost causes, I would prefer that they knew nothing of what I choose to do with my life - which is too precious to spend arguing with people who will never see sense for the simple reason that they don't want to. This may seem a selfish attitude, but the example of Susan Bishop is enough to put me off talking to journalists, and Christians,

for life. Let them remain ignorant and happy, they will never change.

People like to control you. They want power and they achieve it. These thieves are smart and they work off people's insecurities. CONTROL means dictating how others should live and how to think. If you are afraid of making these decisions for yourself (because of fear of failure, lack of self-confidence, fear of death, and definitely laziness) then it is easy to associate yourself with, and follow someone strong enough to make decisions for you. You are no longer responsible for yourself and no longer have the burden or that responsibility. It is easier to identify oneself with an already developed personality (hero/heroine) than go through the never ending struggle of self-discovery. The insecure robbers who feed off our weaknesses are the ones most people tend to trust: our rabbis and priests who control through strict regulations and traditions, our school teachers who take advantage of the innocence and naivety of young children by presenting themselves and their ideas as manifestations of god, and our media which depicts THE acceptable lifestyle through slanted manipulations. These thieves are aware of your trust and innocence, and intend on using those weaknesses to control you.

The Temple Ov Psychick Youth is an organisation aimed at DE-control. They do not wish to control you; they wish to liberate themselves. They
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offer suggestions on how you COULD liberate yourself, not how you SHOULD liberate yourself. The process of liberation consists of many types of research, such as the music group PTV. Members of the Temple feel that there is no reason why life should not be "lived to the fullest" where all one's NEEDS and DESIRES are fulfilled. Because there are so many distractions to divert one's attention from one's goals, symbols are invented to be worn, to be drawn, etc., to constantly remind, if not the conscious, then the unconscious, of these goals. Ideally, through this process laziness is combatted and the goals will more likely be achieved since those goals are constantly on the person's mind. Because there are so many distractions and limitations posed by the "controllers", sometimes our deepest wants do not seem earthly possible, and we repress them in our subconscious (a step towards neurosis) trying to dismiss them. The Temple does not believe in repressing our needs and desires (submitting to those "controllers"), because our personal needs are what make us human and individual.

The Psychick Cross is the symbol of the "whole" person, uncovering one's unconsciously hidden desires and obtaining them. The unconscious speaks most loudly in our dreams and our fantasies. When we fantasize, our desires usually take place in Utopian settings, and represent these goals by creating collages including parts of our physical body to personalise the symbol of our goal even more. This symbol reminds us over and over again that this is thee want, this is thee self. Temple members using this process end up understanding their needs and desires better, are more able to satisfy themselves and succeed in life.

I personally enjoy making decisions and discoveries on my own. I will not allow anyone to take that joy away from me. I enjoy my intelligence, my talents, and discovering myself using the symbolic rituals suggested by the Temple Ov Psychick Youth. T.O.P.Y. is an important organisation because: 1) it shows people they are not alone in the struggle, and 2) it allows people to exchange views, ideas, and solutions to better these processes to liberate and satiate the individual self.

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2909

"What is Paganism"

The following is the text from a brochure that BAPA puts out called
"What is Paganism" (author unknown)

"WHAT IS PAGANISM?

"History of Paganism
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"The term Pagan has numerous common definitions. Many dictionaries define a Pagan as anyone not of the Judeo-Islamic-Christian religions. Some people consider anyone who does not share their religion to be a Pagan. Still others believe that a Pagan is a person who is anti-religion. None of these "definitions" manage to capture the true meaning of the term.

"To discover the core meaning of Pagan, we look back to ancient times when the word Pagan referred to a person of the country, or a peasant.

{deletia... in summary, several paragraphs relating the history of the Catholic Church and the poor peasants' inability to relate. Brief description of the "glory of the Goddess and God in each starry night" and note of the inconsistancies of the original Pagan beliefs with the Catholic church. Also, several paragraphs detailing the development of of the Church's campaign to expunge Paganism, some of the methods employed and the subsequent Witch Hunts. Finally, an overall summary of the persecution. If interested, let me know and I'll post it separately.}

"Paganism in Modern Times
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"Today, little is known about the Pagans who survived what is now often called "The Burning Times." Paganism, as it exists today, is best described as the practice of any of a number of nature-based religions, traditions that find their roots all over the world. {Liana- sound familiar?} Many modern Pagans call themselves "Neo-Pagans" to declare their religion as a revival of the old beliefs.

{more deletia... in summary, two paragraphs comparing contemporary Pagans to the peasants of old, extolling our intelligence and involvement in technology. Also a paragraph defusing the Satanism comparison. Again, if interested, let me know and I'll post it.}

"What do Modern Pagans Believe?
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"Paganism is actually a large umbrella containing a number of nature-based religions beneath it, from the European-originated Wicca and Druidism, to African Yoruba traditions and Hawaiian Huna. As a result of this diversity, it is impossible to make statements about the beliefs of Pagans that will apply to *all* {italics} Pagans. However, some statements can be made that will, in general, apply to a vast number of Pagans.

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"Many Pagans tend to:

"* Be polytheists, believing in more than one deity or more than one aspect of a single deity.

"* Be pantheists, seeing the God/Goddess force represented in everything around them.

"* Recognize the divinity of the feminine as well as the masculine, not seeing masculinity as a superior force.

"* Believe that the life force is sacred, and that nature, as a vital representation of that force, is divine.

"* Believe that all life forms are equal, sharing an equal claim to the earth as a home.

"* Believe that each individual is solely responsible for his or her actions.

"* Believe that the forces of nature can be shaped in ways commonly called "magical."

"* Believe that magical acts designed to bend one to another's will are manipulative, and not encouraged.

"* Believe that whatever actions a person takes, magical or mundane, good or bad, come back to him/her, sometimes threefold.

"* Believe that there is no single path to spiritual fulfillment, and that the individual must determine the spiritual expression most appropriate to him or her.

"* Believe in reincarnation, or some form of life after death.

"How do Pagans Practice Their Religion?
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"Many Pagans find spiritual expression through the practice of ritual, or religious ceremony. These rituals, often held at significant points in lunar or solar cycles, offer an opportunity for Pagans to commune with the godeesses and Gods, to celebrate the passages of life, and to

work magic.

{deletia... in summary, paragraphs relating techniques to "raise power" explaining that we don't espouse "power over" (my words). Also outlines goals that many pagans have in mine when raising of power. Outlines the sabbats, and relates the pattern of the seasons. Briefly describes Beltane and Samhain. Once again, let me know if you would like to see this text.}

"Each Pagan religion has its own special way of recognizing the passing of the seasons and personal life passages. Ritual offers a way to imbue these moments with magic and reverence.

{deletia... last paragraph giving information on how the reader can learn more about Paganism, specifically in the Bay Area, and relating the goal that BAPA has in mind.}

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2911

PRINCIPIA DISCORDIA
* or *
How I Found Goddess
And What I Did To Her
When I Found Her

THE MAGNUM OPIATE OF MALACLYPSE THE YOUNGER

Wherein Is Explained
Absolutely Everything Worth Knowing
About Absolutely Anything

Published By:
LOOMPANICS UNLIMITED
PO BOX 1197
Port Townsend, WA 98368
$5.00(cheap)
Catalogs:$2.00

Transcribed to 1's and 0's by Druel the Chaotic, WPI Discordian Society
Cabal of the Unemployed

mpython@gnu.ai.mit.edu

{calendar entered by /AHM/THX }

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rumors that I had actually written the whole thing myself during an acid trip.

The legendry, the mystery, the cult grew slowly. By the mid-1970's, thousands of people, some as far off as Hong Kong and Australia, were talking about the PRINCIPIA, and since the original was out of print by then, xerox copies were beginning to circulate here and there.

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When the ILLUMINATUS trilogy appeared in 1975, my co-author, Bob Shea, and I both received hundreds of letters from people intrigued by the quotes from the PRINCIPIA with which we had decorated the heads of several chapters. Many, who had already heard of the PRINCIPIA or seen copies, asked if Shea and I had written it, or if we had copies available. Others wrote to ask if it were real, or just something we had invented the way H.P. Lovecraft invented the NECRONOMICON. We answered according to our moods, sometimes telling the truth, sometimes spreading the most Godawful lies and myths we could devise fnord.

Why not? We felt that this book was a true Classic (literatus immortalis) and, since the alleged intelligentsia had not yet discovered it, the best way to keep its legend alive was to encourage the mythology and the controversy about it. Increasingly, people wrote to ask me if Timothy Leary had written it, and I almost always told them he had, except on Fridays whem I am more whimsical, in which case I told them it had been transmitted by a canine intellgence -- vast,cool,and unsympathic -- from the Dog Star, Sirius.

Now, at last, the truth can be told.

Actually, the PRINCIPIA is the work of a time-travelling anthropologist from the 23rd Century. He is currently passing among us as a computer specialist, bon vivant and philosopher named Gregory Hill. He has also translated several volumes of Etruscan erotic poetry, under another pen-name, and in the 18th Century was the mysterious Man in Black who gave Jefferson the design for the Great Seal of the United States.

I have it on good authority that he is one of the most accomplished time-travelers in the galaxy and has visited Earth many times in the past,using such cover-identities as Zeno of Elias, Emperor Norton, Count Cagliostro, Guilliame of Aquaitaine, etc. Whenever I question him about this, he grows very evasive and attempts to persuade me that he is actually just another 20th Century Earthman and that all my ideas about his extraterrrestrial and extratemporal origin and delusions. Hah! I am not that easily deceived. After all, a time-travelling anthropologist would say just that, so that he could observe us without his presense causing cultureshock.

I understand that he has consented to write an Afterward to this edition. He'll probably contradict everything I've told you, but don't believe a word he says fnord. He is a master of the deadpan put-on, the plausible satire, the philosophical leg-pull and all the branches of guerilla ontology.

For full benefit to the Head, this book should be read in conjunction with THE ILLUMINOIDS by Neal Wilgus (Sun Press, Albuquerque, NM) and ZEN WITHOUT ZEN MASTERS by Camden Benares (And/Or Press, Berkeley, California). "We are operating on many levels here", as Ken Kesey used to say.

In conclusion, there is no conclusion. Things go on as they always have, getting weirder all the time.

Hail Eris. All hail Discordia. Fnord?

-Robert Anton Wilson
International Arms and Hashish Inc.
2913

Darra Bazar, Kohat

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GP: Is that the answer to my question?
M2: No, of course not. That is just illustrative. The answer to your question
is FIVE TONS OF FLAX!

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SUSPENDED ANNIHILATION

ODD# II/2,xii;68Chs3136

Principia Discordia
or
How I Found Goddess & What I Did To Her
When I found Her

being a Beginning Introduction to
The Erisian Mysterees

Which is Most Interesting

-><-

as Divinely Revealed to
My High Reverence MALACLYPSE THE YOUNGER, KSC
Omnibenevolent Polyfather of Virginity in Gold
and HIGH PRIEST of
THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC (POEE)

HAIL ERIS! -><- KALLISTI -><- ALL HAIL DISCORDIA!

Dedicated to The Prettiest One

The Upstart of one hand clapping

- JOSHUA NORTON CABAL -
Surrealists, Harlequinists, Absurdists and Zonked Artists Melee

POEE
is one manifestation of
THE DISCORDIAN SOCIETY
about which
you will learn more
and understand
less

We
are a tribe
of philosophers, theologians,
magicians, scientists,
artists, clowns,
and similar maniacs
who are intrigued
with

ERIS
GODDESS OF CONFUSION
and with
Her
Doings

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by Camden Benares, The Count of Five
Headmaster, Camp Meeker Cabal

A serious young man found the conflicts of mid 20th Century America confusing. He went to many people seeking a way of resolving within himself the discords that troubled him, but he remained troubled. One night in a coffee house, a self-ordained Zen Master said to him, "go to the dilapidated mansion you will find at this address which I have written down for you. Do not speak to those who live there; you must remain silent until the moon rises tomorrow night. Go to the large room on the right of the main hallway, sit in the lotus position on top of
2916

the rubble in the northeast corner, face the corner, and meditate."

He did just as the Zen Master instructed. His meditation was frequently interrupted by worries. He worried whether or not the rest of the plumbing fixtures would fall from the second floor bathroom to join the pipes and other trash he was sitting on. He worried how would he know when the moon rose on the next night. He worried about what the people who walked through the room said about him.

His worrying and meditation were disturbed when, as if in a test of his faith, ordure fell from the second floor onto him. At that time two people walked into the room. The first asked the second who the man was sitting there was. The second replied "Some say he is a holy man. Others say he is a shithead."

Hearing this, the man was enlightened.
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- THE BIRTH OF THE ERISIAN MOVEMENT -

THE REVELATION

Just prior to the decade of the nineteen-sixties, when Sputnik was alone and new, and about the time that Ken Kesey took his first acid trip as a medical volunteer; before underground newspapers, Viet Nam, and talk of a second American Revolution; in the comparative quiet of the late nineteen-fifties, just before the idea of RENAISSANCE became relevant....

Two young Californians, known later as Omar Ravenhurst and Malaclypse the Younger, were indulging in their habit of sipping coffee at an allnight bowling alley and generally solving the world's problems. This particular evening the main subject of discussion was discord and

they were complaining to each other of the personal confusion they felt in their respective lives. "Solve the problem of discord," said one, "and all other problems will vanish." "Indeed," said the other, "chaos and strife are the roots of all confusion."

FIRST I MUST SPRINKLE YOU WITH FAIRY DUST

Suddenly the place became devoid of light. Then an utter silence enveloped them, and a great stillness was felt. Then came a blinding flash of intense light, as though their very psyches had gone nova. Then vision returned.

The two were dazed and neither moved nor spoke for several minutes. They looked around and saw that the bowlers were frozen like statues in a variety of comic positions, and that a bowling ball was steadfastly anchored to the floor only inches from the pins that it had been sent to scatter. The two looked at each other, totally unable to account for the phenomenon. The condition was one of suspension, and one noticed that the clock had stopped.

There walked into the room a chimpanzee, shaggy and grey about the muzzle, yet upright to his full five feet, and poised with natural majesty. He carried a scroll and walked to the young men.

"Gentlemen," he said, "why does Pickering's Moon go about in reverse orbit? Gentlemen, there are nipples on your chests; do you give milk? And what, pray tell, Gentlemen, is to be done about Heisenberg's Law?" He paused. "SOMEBODY HAD TO PUT ALL OF THIS CONFUSION HERE!"

And with that he revealed his scroll. It was a diagram, like a yin-yang with a pentagon on one side and an apple on the other. And then he exploded and the two lost consciousness.

ERIS - GODDESS OF CHAOS, DISCORD & CONFUSION

They awoke to the sound of pins clattering, and found the bowlers engaged in their game and the waitress busy with making coffee. It was apparant that their experience had been private.

They discussed their strange encounter and reconstructed from memory the chimpanzee's diagram. Over the next five days they searched libraries to find the significance of it, but were disappointed to uncover only references to Taoism, the Korean flag, and Technocracy. It was not until they traced the Greek writing on the apple that they discovered the ancient Goddess known to the Greeks as ERIS and to the Romans as DISCORDIA. This was on the fifth night, and when they slept that night each had a vivid dream of a splendid woman whose eyes were as soft as feather and as deep as eternity itself, and whose body was the spectacular dance of atoms and universes. Pyrotechnics of pure energy formed her flowing hair, and rainbows manifested and dissolved as she spoke in a warm and gentle voice:

I have come to tell you that you are free. Many ages ago, My consciousness left man, that he might develop himself. I return to find this development approaching completion, but hindered by fear and by

misunderstanding. You have built for yourselves psychic suits of armor, and clad in them, your vision is restricted, your movements are clumsy and painful, your skin is bruised, and your spirit is broiled in the sun. I am chaos. I am the substance from which your artists and scientists build rhythms. I am the spirit with which your children and clowns laugh in happy anarchy. I am chaos. I am alive, and I tell you that you are free.

During the next months they studied philosophies and theologies, and learned that ERIS or DISCORDIA was primarily feared by the ancients as being disruptive. Indeed, the very concept of chaos was still considered equivalent to strife and treated as a negative. "No wonder things are all screwed up," they concluded, "they have got it all backwards." They found that the principle of disorder was every much as significant as the principle of order.

With this in mind, they studied the strange yin-yang. During a meditation one afternoon, a voice came to them:

It is called THE SACRED CHAO. I appoint you Keepers of It. Therein you will find anything you like. Speak of Me as DISCORD, to show contrast to the pentagon. Tell constricted mankind that there are no rules, unless they choose to invent rules. Keep close the words of Syadasti: 'TIS AN ILL WIND THAT BLOWS NO MINDS. And remember that there is no tyranny in the State of Confusion. For further information, consult your pineal gland.

"What is this?" mumbled one to the other, "A religion based on The Goddess of Confusion? It is utter madness!"

And with those words, each looked at the other in absolute awe. Omar began to giggle. Mal began to laugh. Omar began to jump up and down. Mal was hooting and hollering to beat all hell. And amid squeals of mirth and with tears on their cheeks, each appointed the other to be high priest of his own madness, and together they declared themselves to be a society of Discordia, for what ever that may turn out to be.

"There are trivial truths & there are great truths. The opposite of a trivial truth is plainly false. The opposite of a great truth is also true."

-Neils Bohr

"Did you know that there is a million bucks hidden in the house next door?"
"But there is no house next door."
"No? Then let's go build one!"

-MARX

Fnord Fnord, Fnord

Momomoto, Famous Japanese, can swallow his nose.

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-Gen. Geo. A. Custer

People in a Position to Know, Inc.

ON PRAYER

Mal-2 was once asked by one of his Disciples if he often prayed to Eris. He replied with these words:

No, we Erisians seldom pray, it is much too dangerous. Charles Fort has listed many factual incidences of ignorant people confronted with, say, a drought, and then praying fervently -- and then getting the entire village wiped out in a torrential flood.

"Of course I'm crazy, but that doesn't mean I'm wrong. I'm mad but not ill"
(Werewolf Bridge, Robert Anton Wison)

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14. Wipe thine ass with what is written and grin like a ninny at what is Spoken. Take thine refuge with thine wine in the Nothing behind Everything, as you hurry along the Path.
THE PURPLE SAGE
HBT; The Book of Predictions, Chap. 19

Heaven is down. Hell is up.
This is proven by the fact
that the planets and stars
are orderly in their
movements,
while down on earth
we come close to the
primal chaos.
There are four other
proofs,
but I forget them.

-Josh the Dill
King Kong Kabal

IGNOTUM PER IGNOTIUS
The meaning of this is unknown

IT IS MY FIRM BELIEF THAT IT IS A MISTAKE TO HOLD FIRM BELIEFS.

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grotesque woman with a pale and ghastly look, Her eyes afire, Her garment ripped and torn, and women look pale and ghastly when concealing a chilly dagger in their bosoms.

Her geneology is from the Greeks and is utterly confused. Either She was the twin of Ares and the daughter of Zeus and Hera; or She was the daughter of Nyx, goddess of night (who was either the daughter or wife of Chaos, or both), and Nyx's brother, Erebus, and whose brothers and sisters include Death, Doom, Mockery, and Friendship. And that She begat Forgetfullness, Quarrels, Lies, and a bunch of gods and goddesses like that.

One day Mal-2 consulted his Pineal Gland* and asked Eris if She really created all of those terrible things. She told him that She had always liked the Old Greeks, but that they cannot be trusted with historic matters. "They were," She added, "victims of indigestion, you know."

Suffice it to say that Eris is not hateful or malicious. But She is mischievous, and does get a little bitchy at times.

*THE PINEAL GLAND is where each and every one of us can talk to Eris. If youhave trouble activating your Pineal, then try the appendix which does almost as well. Reference: DOGMA I, METAPHYSICS #3, "The Indoctrine of
2921

the Pineal Gland"

DIRUIT AEDIFICAT MUTAT QUADRATA ROTUNDUS

-Horace

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Please do not use this document as toilet tissue

The Nagas of Upper Burma say that the sun
shines by day because, being a woman, it
is afraid to venture out at night.

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DIED FOR
YOUR SINS

Ho Chi Zen
is
King Cong

5. An Age of Confusion, or an Ancient Age, is one in which History As We Know It begins to unfold, in which Whatever Is Coming emerges in Corporal Form, more or less, and such times are Ages of Balanced Unbalance, or Unbalanced Balance.

6. An Age of Bureaucracy is an Imperial Age in which Things Mature, in which Confusion becomes entrenched and during which Balanced Balance,or Stagnation, is attained.

7. An Age of Disorder or an Aftermath is an Apocalyptic Period of Transition back to Chaos through the Screen of Oblivion into which the Age passeth, finally. These are Ages of Unbalanced Unbalance.
HBT; The Book of Uterus, Chap. 3

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POEE DISORGANIZATIONAL MATRIX

V) The House of Apostle of ERIS
For the Eristocracy and the Cabalablia

A. The Five Apostles of ERIS
B. The Golden Apple Corps (KSC)
C. Episkoposes of The Discordian Society
D. POEE Cabal Priests
E. Saints, Erisian Avatars, and Like Personages

IV) The House of the Rising Podge
for the Disciples of Discordia

A. Office of My High Reverence, The Polyfather
B. Council of POEE Priests
C. The LEGION OF DYNAMIC DISCORD
D. Eristic Avatars
E. Aneristic Avatars

III) The House of the Rising Hodge
For the Bureaucracy

A. the Bureau of Erisian Archives
B. the Bureau of The POEE Epistolary, and The Division of Dogmas
C. The Bureau of Symbols,Emblems, Certificates and Such
D. The Bureau of Eristic Affairs, and The Administry for The Unenlightened Eristic Horde
2925

E. The Bureau of Aneristic Affairs, and the Administry for the Orders of Discordia

II) The House of the Rising Collapse
For the Encouragement of Liberation of Freedom, and/or the Discouragement of the Immanentizing of the Eschaton

A. The Breeze of Wisdom	and/or	The Wind of Insanity
B. The Breeze of Integrity	and/or	The Wind of Arrogance
C. The Breeze of Beauty	and/or	The Wind of Outrages
D. The Breeze of Love	and/or	The Wind of Bombast
E. The Breeze of Laughter	and/or	The Wind of Bullshit

I) The Out House
For what is left over

A. Miscellaneous Avatars
B. The Fifth Column
C. POEE =POPES= everywhere
D. Drawer "O" for OUT OF FILE
E. Lost Documents and Forgotten Truths

-><- OFFICIAL - POEE
Head Temple, San Francisco
HOUSE OF THE RISING PODGE

Bureau of The POEE Epistolary

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And POEE =POPE=.

POEE LEGIONNAIRE DISCIPLES are authorized to initiate others as Discordian Society Legionnaires. PRIESTS appoint their own DEACONS. The POLYFATHER ordains priests. I don't know about the =POPES=.

" This book is a mirror. When a monkey looks in, no apostle looks out."
-Lichtenberg

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(You may be one
of the lucky 25)

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then laid bare like a turnip
can easily be cut out at last
but even then the danger isn't past.
That man lives best who's fain
to live half mad, half sane.
-Flemish Poet Jan Van
Stijevoort, 1524.

The Erisian Affirmation

BEFORE THE GODDESS ERIS, I (name or holyname), do herewith declare myself a POEE BROTHER of THE LEGION OF DYNAMIC DISCORD.
HAIL HAIL HAIL HAIL HAIL ERIS ERIS ERIS ERIS ERIS ALL HAIL DISCORDIA!

the presiding POEE Official (if any) responds:

ALL HAIL DISCORDIA!

find the goddess Eris
Within your Pineal Gland
POEE

To Diverse Gods
Do Mortals bow;
Holy Cow, and
Wholly Chao
-Rev. Dr. Grindlebone
Monroe Cabal

"common sense is what tells you that the world is flat."

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by the House of the
Apostles
of ERIS.

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I, (complete Holy Name, with Mystical Titles, and degrees, designations, offices, &tc.), Ordained Priest of the Paratheo-anametamystikhood of Eris Esoteric, with the Authority invested at me by the High Priest of It, Office of the Polyfather, The House of the Rising Podge, POEE Head Temple; Do herewith Require of Ye:

1) ARE YE A HUMAN BEING AND NOT A CABBAGE OR SOMETHING? The Initiate answers YES.
2) THAT'S TOO BAD. DO YE WISH TO BETTER THYSELF? The Initiate answers YES.
3) HOW STUPID. ARE YE WILLING TO BECOME PHILOSOPHICALLY ILLUMINIZED? He answers YES.
4) VERY FUNNY. WILL YE DEDICATE YESELF TO THE HOLEY ERISIAN MOVEMENT? The Initiate answers PROBABLY.
5) THEN SWEAR YE THE FOLLOWING AFTER ME:
(The Priest here leads the Initiate in a recital of THE ERISIAN AFFIRMATION.)
The Priest continues: THEN I DO HERE PROCLAIM YE POEE DISCIPLE (name), LEGIONNAIRE OF THE LEGION OF DYNAMIC DISCORD. HAIL ERIS! HAIL HAIL! HAIL YES!

4) All present rejoice grandly. The new Brother opens a large jug of wine and offers it to all who are present.

5) The Ceremony generally degenerates.

Mord says that Omar says that we are all unicorns anyway.

DO NOT PULL ON YELLOW TIP

3. And though Omar did bid of the Collector of Garbage, in words that were both sweet and bitter, to surrender back the cigar box containing the cards designated by the Angel as The Honest Book of Truth, the Collector was to him as one who might be smitten deaf, saying only: 'Gainst the rules, y' know.

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HBT; The Book of Explanations, Chap 2

Answers:
1. Harry Houdini
2. Swing Music
3. Pretzels
4. 8 months
5. Testy Culbert
6. It protrudes.
7. No vocal cords

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FLYING BABY SHIT!!!!!

(Brothers of the Ancient Illuminated Seers of Bavaria sect may wish to substitute the German:

FLIEGENDE KINDERSCHEISSE!

or perhaps

WIECZNY KWIAT WTADZA!!!!!

which is Ewige Blumenkraft in Polish.)

THE RECENT EXPOSE THAT MR. MOMOMOTO, FAMOUS JAPANESE WHO CAN SWALLOW HIS NOSE, CANNOT SWALLOW HIS NOSE BUT HIS BROTHER CAN, HAS BEEN EXPOSED! IT IS MR. MOMOMOTO WHO CAN SWALLOW HIS NOSE. HE SWALLOWED HIS BROTHER IN THE SUMMER OF '44.

Corrections to last week's copy: Johnny Sample is offensive cornerback for the New York Jets, not fullback as stated. Bobby Tolan's name is not Randy, but mud. All power to the people, and ban the fucking bomb.

"This statement is false"
(courtesy of POEE)

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you again! Helter Skelter!
-John Lennon

"Everybody I know who is right always agrees with ME" -Rev Lady Mal

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						SM	BT	PD	PP	SO								SM	BT	PD	PP	SO
Jan	1	2	3	4	5	1	2	3	4	5	Chs	Jul	5	6	7	8	9	40	41	42	43	44
Cfn																						
	6	7	8	9	10	6	7	8	9	10			10	11	12	13	14	45	46	47	48	49
	11	12	13	14	15	11	12	13	14	15			15	16	17	18	19	50	51	52	53	54
	16	17	18	19	20	16	17	18	19	20			20	21	22	23	24	55	56	57	58	59
	21	22	23	24	25	21	22	23	24	25			25	26	27	28	29	60	61	62	63	64
	26	27	28	29	30	26	27	28	29	30			30	31	1	2	3	65	66	67	68	69
	31	1	2	3	4	31	32	33	34	35		Aug	4	5	6	7	8	70	71	72	73	1
Bcy																						
Feb	5	6	7	8	9	36	37	38	39	40			9	10	11	12	13	2	3	4	5	6
	10	11	12	13	14	41	42	43	44	45			14	15	16	17	18	7	8	9	10	11
	15	16	17	18	19	46	47	48	49	50			19	20	21	22	23	12	13	14	15	16
	20	21	22	23	24	51	52	53	54	55			24	25	26	27	28	17	18	19	20	21
	25	26	27	28*	1	56	57	58	59	60			29	30	31	1	2	22	23	24	25	26
Mar	2	3	4	5	6	61	62	63	64	65		Sep	3	4	5	6	7	27	28	29	30	31
	7	8	9	10	11	66	67	68	69	70			8	9	10	11	12	32	33	34	35	36
	12	13	14	15	16	71	72	73	1	2	Dsc		13	14	15	16	17	37	38	39	40	41
	17	18	19	20	21	3	4	5	6	7			18	19	20	21	22	42	43	44	45	46
	22	23	24	25	26	8	9	10	11	12			23	24	25	26	27	47	48	49	50	51
	27	28	29	30	31	13	14	15	16	17			28	29	30	1	2	52	53	54	55	56

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Apr	1	2	3	4	5	18	19	20	21	22		Oct	3	4	5	6	7	57	58	59	60	61
	6	7	8	9	10	23	24	25	26	27			8	9	10	11	12	62	63	64	65	66
	11	12	13	14	15	28	29	30	31	32			13	14	15	16	17	67	68	69	70	71
	16	17	18	19	20	33	34	35	36	37			18	19	20	21	22	72	73	1	2	3
Afm																						
	21	22	23	24	25	38	39	40	41	42			23	24	25	26	27	4	5	6	7	8
	26	27	28	29	30	43	44	45	46	47			28	29	30	31	1	9	10	11	12	13
May	1	2	3	4	5	48	49	50	51	52		Nov	2	3	4	5	6	14	15	16	17	18
	6	7	8	9	10	53	54	55	56	57			7	8	9	10	11	19	20	21	22	23
	11	12	13	14	15	58	59	60	61	62			12	13	14	15	16	24	25	26	27	28

	16	17	18	19	20	63	64	65	66	67			17	18	19	20	21	29	30	31	32	33
	21	22	23	24	25	68	69	70	71	72			22	23	24	25	26	34	35	36	37	38
	26	27	28	29	30	73	1	2	3	4	Cfn		27	28	29	30	1	39	40	41	42	43
	31	1	2	3	4	5	6	7	8	9		Dec	2	3	4	5	6	44	45	46	47	48
Jun	5	6	7	8	9	10	11	12	13	14			7	8	9	10	11	49	50	51	52	53
	10	11	12	13	14	15	16	17	18	19			12	13	14	15	16	54	55	56	57	58
	15	16	17	18	19	20	21	22	23	24			17	18	19	20	21	59	60	61	62	63
	20	21	22	23	24	25	26	27	28	29			22	23	24	25	26	64	65	66	67	68
	25	26	27	28	29	30	31	32	33	34			27	28	29	30	31	69	70	71	72	73
	30	1	2	3	4	35	36	37	38	39			[1991 = 3157][Next St. Tibs Day in 3158]									

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When Hypoc was through meditating with St. Gulik, he went there into the kitchen where he busied himself with preparing the feast and in his endeavor, he found that there was some old tea in a pan left standing from the night before, when he had in his weakness forgot about its making and had let it sit steeping for 24 hours. It was dark and murky and it was Hypoc's intention to use this old tea by diluting it with water. And again in his weakness, chose without further considera-tion and plunged into the physical labor of the preparations. It was then when deeply immersed in the pleasure of that trip, he had a sudden loud clear voice in his head saying "it is bitter tea that involves you so." Hypoc heard the voice, but the struggle inside intensified, and the pattern, previously established with the physical laboring and the muscle messages coordinated and unified or perhaps coded, continued to exert their influence and Hypoc succummed to the pressure and he denied the voice.

And again he plunged into the physical orgy and completed the task, and Lo as the voice had predicted, the tea was bitter.

"The Five Laws have root in awareness."
--Che Fung (Ezra Pound, Canto 85)

The Hell Law says that Hell is reserved exclusively for them that believe in it. Further, the lowest Rung in Hell is reserved for them that believe in it on the supposition that they'll go there if they don't.

HBT; The Gospel According to Fred, 3:1

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and left The Polyfather stranded alone with his species.

SINISTER DEXTER HAS A BROKEN SPIROMETER.

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All statements are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. A public service clarification by the Sri Syadasti School of Spiritual Wisdom, Wilmette.

The teachings of the Sri Syadasti School of Spiritual School of Spiritual Wisdom are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense.
Patamunzo Lingananda School of Higher Spiritual Wisdom, Skokie.

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7. And the Angel of Eris bade of the Lord: Go ye hence and lift the Stash, that ye may come to own it and, owning it, share it and, sharing it, love in it and, loving in it, dwell in it and, dwelling in the Stash, become a Poet of the Word and a Sayer of Sayings - an Inspiration to all men and a Scribe to the Gods.

8. But Omar lamented, saying unto the Angel: What is this shit,man? What care I for the Word and Sayings? What care I for the Inspiration of all men? Wherein does it profit a man to be a Scribe to the Gods when the Scribes of the Governments do nothing, yet are paid better wages?

9. And, lo, the Angel waxed in anger and Omar was stricken to the Ground

by an Invisible Hand and did not arise for five days and five nights.

10. And it came to pass that on the fifth night he dreampt, and in his Dream he had a Vision, and in this Vision there came unto him a Messenger of Our Lady who entrusted to him a Rigoletto cigar box containing many filing cards, some of them in packs with rubber bands around, and upon these cards were sometimes written verses, while upon others nothing was written.

11. Thereupon the Angel Commanded to Lord: Take ye this Honest Book of Truth to thine bosom and cherish it. Carry it forth into The Land and Lay it before Kings of Nations and Collectors of Garbage. Preach from it unto the Righteous, that they may renounce their ways and repent.

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Bullshit makes the flowers
grow & that's beautiful.

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and reckonings were put away by the Children of Eris in Acceptance and Preparation for the Return to Oblivion to be followed by a Repetition of the Universal Absurdity. Moreover, of Itself the Coming of Aftermath waseth a Resurrection of the Freedom-flowing Chaos. HAIL ERIS!

11. Herein was set into motion the Eristic Pattern, which would Repeat Itself Five Times Over Seventy-three Times, after which nothing would happen.

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* This doctrine should not be confused with DOGMA III - HISTORY #6, "HISTORIC CYCLES," which states that social progress occurs in five cycles, the first three ("The Tricycle") of which are THESIS, ANTITHESIS and PARENTHESIS; and the last two ("the Bicycle") of which are CONSTER-NATION and MORAL WARPTITUDE.

** The LAW OF NEGATIVE REVERSAL states that if something does not happen then the exact opposite will happen, only in exactly the opposite manner from that in which it did not happen.

Dull but Sincere Filler
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A person belonging to one or more Order is just as likely to carry a flag of the counter-establishment as the flag of the establishment-- just as long as it is a flag.

Don't let THEM immanentize the Eschaton.

HIP-2-3-4, HIP-2-3-4
Go To Your Left-Right....

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--Albert Einstein

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ideas-about-reality are mistakenly labeled "reality" and unenlightened people are forever perplexed by the fact that other people, especially other cultures, see "reality" differently. It is only the ideas-about--reality which differ. Real (capital-T True) reality is a level deeper that is the level of concept.

We look at the world through windows on which have been drawn grids (concepts). Different philosophies use different grids. A culture is a group of people with rather similar grids. Through a window we view chaos, and relate it to the points on our grid, and thereby understand it. The ORDER is in the GRID. That is the Aneristic Principle.

Western philosophy is traditionally concerned with contrasting one grid with another grid, and amending grids in hopes of finding a perfect one that will account for all reality and will, hence, (say unenlightened westerners) be True. This is illusory; it is what we Erisians call the ANERISTIC ILLUSION. Some grids can be more useful than others, some more beautiful than others, some more pleasant than others, etc., but none can be more True than any other.

DISORDER is simply unrelated information viewed through some particular grid. But, like "relation", no-relation is a concept. Male, like female, is an idea about sex. To say that male-ness is "absence of female-ness", or vice versa, is a matter of definition and metaphysically arbitrary. The artificial concept of no-relation is the ERISTIC PRINCIPLE.

The belief that "order is true" and disorder is false or somehow wrong, is the Aneristic Illusion. To say the same of disorder, is the ERISTIC ILLUSION.

The point is that (little-t) truth is a matter of definition relative to the grid one is using at the moment, and that (capital-T) Truth, metaphysical reality, is irrelevant to grids entirely. Pick a grid, and through it some chaos appears ordered and some appears disordered. Pick another grid, and the same chaos will appear differently ordered and disordered.

Reality is the original Rorschach.

Verily! So much for all that.

The words of the Foolish and those of the Wise
Are not far apart in Discordian Eyes.
(HBT; The Book of Advise, 2:1)

The PODGE of the Sacred Chao is symbolized as The Golden Apple of Discordia, which represents the Eristic Principle of Disorder. The writing on it, "KALLISTI" is Greek for "TO THE PRETTIEST ONE" and refers to an old myth about The Goddess. But the Greeks had only a limited understanding of Disorder, and thought it to be a negative principle.

The Pentagon represents the Aneristic Principle of Order and symbolizes the HODGE. The Pentagon has several references; for one,, it can be taken to represent geometry, one of the earliest studies of formal order to reach elaborate development;* for another, it specifically accords

with THE LAW OF FIVES.

THE TRUTH IS FIVE BUT MEN HAVE ONLY ONE NAME FOR IT.
-Patamunzo Lingananda

It is also the shape of the United States Military Headquarters, the Pentagon Building, a most pregnant manifestation of straightjacket order resting on a firm foundation of chaos and constantly erupting into dazzling disorder; and this building is one of our more cherished Erisian Shrines. Also it so happens that in times of medieval magic, the pentagon was the generic symbol for werewolves, but this reference is not particularly intended and it should be noted that the Erisian Movement does not discriminate against werewolves-- our membership roster is open to persons of all races, national origins and hobbies.

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* The Greek geometrician PYTHAGORAS, however, was not a typical aneristic personality. He was what we call an EXPLODED ANERISTIC and an AVATAR. We call him Archangle Pythagoras.

[diagram of HODGE/PODGE TRANSFORMER deleted... DtC]

5. Hung Mung slapped his buttocks, hopped about, and shook his head, saying "I do not know! I do not know!"
HBT; The Book of Gooks, Chap. 1

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* Or maybe it was 1958, I forget.

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MALACLYPSE THE YOUNGER, KSC
Omnibenevolent Polyfather of Virginity in Gold
HIGH PRIEST

THE ERISIAN MOVEMENT HOUSE OF APOSTLES
OF ERIS
(X) Official Business ( )Surreptitious Business page 1 of
1 pages
Official Discordian Document Number (if applicable): n/a
( ) the Golden Apple Corps (X)House of Disciples of Discordia
The Bureaucracy, Bureau of: DOGMAS
( ) Council of Episkoposes: Office of High Priesthood, Sect of the POEE
( ) Drawer o

Today's DATE: day of the Carrot yesterday's DATE: Yes
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Originating Cabal: Joshua Norton Cabal - San Francisco
TO: REV. RAMPANT PANCREAS, tRRoCR(a)pttM; Colorado Encrustation

Brother Ram,

Your acute observation that ERIS spelled backwards is SIRE, and your inference to the effect that there is sexual symbolism here, have brought me to some observations of my own,

ERIS spelled fore-part-aft-wards is RISE. And spelled inside out is REIS, which is a unit of money, albeit Portugese-Brazilian and no longer in use. >From this it may be concluded that Eris has usurped Eros (god of erotic love) in the eyes of those who read backwards; which obviously made Eros sorE. Then She apparently embezzeled the Olympian Treasury and went to Brazil; whereupon She opened a chain of whorehouses (which certainly would get a rise from the male population). I figure it to be this in particular because MADAM reads the same forwards and backwards. And further, it is a term of great respect, similar to SIRE.

And so thank you for your insight, it may well be the clue to the mystery of just where Eris has been fucking around for 3125.

FIVE TONS OF FLAX!
-><- Mal-2

Not for Circulation!

KALLISTI HAIL ERIS ALL HAIL DISCORDIA

safeguard this letter, it may be an important document

Form No.: O.D.D. IIb/ii.1-37D.VVM:3134
2947

DOGMA III - HISTORY #2, "COSMOGONY"
which is not the same as DOGMA I - METAPHYSICS #2, "COSMOLOGY" (Book of Uterus)

In the beginning there was VOID, who had two daughters; one (the smaller) was that of BEING, named ERIS, and one (the larger) was of NON-BEING, named ANERIS. (To this day, the fundamental truth that Aneris is the larger is apparent to all who compare the great number of things that do not exist with the comparatively small number of things that do exist.)

Eris had been born pregnant, and after 55 years (Goddesses have an unusually long gestation period-- longer even than elephants), Her pregnancy bore the fruits of many things. These things were composed of the Five Basic Elements, SWEET, BOOM, PUNGENT, PRICKLE, and ORANGE. Aneris, however, had been created sterile. When she saw Eris enjoying Herself so greatly with all of the existent things She had borne, Aneris became jealous and finally one day she stole some existent things and changed them into non-existent things and claimed them as her own children. This deeply hurt Eris, who felt that Her sister was unjust (being so much larger anyway) to deny Her her small joy. And so She made herself swell again to bear more things. And She swore that no matter how many of her begotten that Aneris would steal, She would beget more. And, in return, Aneris swore that no matter how many existent things Eris brought forth, she would eventually find them and turn them into non-existent things for her own. (And to this day, things appear and disappear in this very manner.)

At first, the things brought forth by Eris were in a state of chaos and went in every which way, but by the by She began playing with them andordered some of them just to see what would happen. Some pretty things arosefrom this play and for the next five zillion years She amused Herself bycreating order. And so She grouped some things with others and some groups with others, and big groups with little groups, and all combinations until She had many grand schemes which delighted Her.

Engrossed in establishing order, She finally one day noticed disorder (previously not apparent because everything was chaos). There were many ways in which chaos was ordered and many ways in which it was not.

"Hah," She thought, "Here shall be a new game."

And She taught order and disorder to play with each other in contest games, and to take turns amusing each other. She named the side of disorder after Herself, "ERISTIC" because Being is anarchic. And then, in a mood of sympathy for Her lonely sister, She named the other side "ANERISTIC" which flattered Aneris and smoothed the friction a little that was between them.

Now all of this time, Void was somewhat disturbed. He felt unsatisfied for he had created only physical existence and physical non-existence, and had neglected the spiritual. As he contemplated this, a great Quiet was caused and he went into a state of Deep Sleep which lasted for 5 eras. At the end of this ordeal, he begat a brother to Eris and Aneris, that of SPIRITUALITY, who had no name at all.

When the sisters heard this, they both confronted Void and pleaded that he not forget them, his First Born. And so Void decreed thus:

That this brother, having no form, was to reside with Aneris in Non-Being and then to leave her and, so that he might play with order and disorder, reside with Eris in Being. But Eris became filled with sorrow when She heard this and then began to weep.

"Why are you despondent?" demanded Void, "Your new brother will have his share with you." "But Father, Aneris and I have been arguing, and she will take him from me when she discovers him, and cause him to return to Non-Being." "I see,"replied Void, "Then I decree the following:

"When your brother leaves the residence of Being, he shall not reside again in Non-Being, but shall return to Me, Void, from whence he came. You girls may bicker as you wish, but My son is your Brother and We are all of Myself."

And so it is that we, as men, do not exist until we do; and then it is that we play with our world of existent things, and order and disorder them, and so it shall be that non-existence shall take us back from existence and that nameless spirituality shall return to Void, like a tired child home from a very wild circus.

"Everything is true - Everything is permissible!"
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-Hassan i Sabbah

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It is then repeated indefinitely, or for the first two thousand miles, which ever comes first.

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Magicians, and progeny the scientists, have always taken themselves and their subject in an orderly and sober manner, thereby disregarding an

essential metaphysical balance. when magicians learn to approach philosophy as a malleable art instead of an immutable Truth, and learn to appreciate the absurdity of man's endeavours, then they will be able to pursue their art with a lighter heart, and perhaps gain a clearer understanding of it, and therefore gain more effective magic. CHAOS IS ENERGY.

This is an essential challenge to the basic concepts of all western occult thought, and POEE is humbly pleased to offer the first break-through in occultism since Solomon.

"Study Demonology with an Enemy This Sunday"
sez Thom,Gnos

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INTRODUCTION OF NEGATIVISM

To choose order over disorder, or disorder over order, is to accept a trip composed of both the creative and the destructive. But to choose the creative over the destructive is an all-creative trip composed of both order and disorder. To accomplish this, one need only

accept creative disorder along with, and equal to, creative order, and also willing to reject destructive order as an undesirable equal to destructive disorder.

The Curse of Greyface included the division of life into order/disorder as the essential positive/negative polarity, instead of building a game foundation with creative/destructive as the essential positive/negative. He has thereby caused man to endure the destructive aspects of order and has prevented man from effectively participating in the creative uses of disorder. Civilization reflects this unfortunate division.

POEE proclaims that the other division is preferable, and we work toward the proposition that creative disorder, like creative order, is possible and desirable; and that destructive order, like destructive disorder, is unnecessary and undesirable.

Seek the Sacred Chao - therein you will find the foolishness of all ORDER/DISORDER. They are the same!

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giantess. Chant, loudly and clearly:

GOBBLE, GOBBLE, GOBBLE, GOBBLE, GOBBLE!

The results will be instantly apparent.

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RULES: Sinking is allowd in any manner. To date, ten pound chunks of mud were used to sink a tobacco can. It is preferable to have a pit of water or a hole to drop things in. But rivers - bays - gulfs - I dare say even oceans can be used.

TURNS are taken thusly: who somever gets the junk up and in the air first.

DUTY: It shall be the duty of all persons playing "SINK" to help find more objects to sink, once; one object is sunk.

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UPON SINKING: The sinked shall yell "I sank it!" or something equally as thoughtful.

NAMING OF OBJECTS is some times desirable. The object is named by the finder of such object and whoever sinks it can say for instance, "I sunk Columbus, Ohio!"

"In a way, we're a kind of Peace Corps."
- Maj. A. Lincoln German, Training Director of the Green Beret Special Warfare School, Ft. Bragg, N.C.

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THERE IS NO TRUTH to the legend that if you throw away a chain letter then all sorts of catastrophic, abominable, and outrageous disasters will happen. Except, of course, from your seed's point of view.

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invite YOU to join

The World's Oldest and Most Successful Conspiracy

Have you ever SECRETLY WONDERED WHY The GREAT PYRAMID has FIVE sides (counting the bottom)?

IS there an ESOTERIC ALLEGORY concealed in the apparently innocent legend of Snow White and The Seven Dwarfs?

WHAT IS the TRUE secret SINISTER REALITY lying behind the ANCIENT Aztec Legend of QUETZLCOATL?

WHY do scholarly anthropologists TURN PALE with terror at the very MENTION of the FORBIDDEN name YOG-SOTHOTH?

WHO IS the MAN in ZURICH that some SWEAR is LEE HARVEY OSWALD?

WHAT REALLY DID HAPPEN TO AMBROSE BIERCE?

If your I.Q. is over 150, and you have $3,125.00 (plus handling), you might be eligible for a trial membership in the A.I.S.B. If you think you qualify, put the money in a cigar box and bury it in your backyard. One of our Underground Agents will contact you shortly.

I DARE YOU!

TELL NO ONE! ACCIDENTS HAVE A STRANGE WAY OF HAPPENING TO PEOPLE WHO TALK TOO MUCH ABOUT THE BAVARIAN ILLUMINATI

May we warn you against imitations! Ours is the original and genuine

"Nothing is true. Everything is Permissible"
- Hassan i Sabbah

NIL
CARBORUNDUM
ILLEGITIMO

"Illuminate the Opposition!"
-- Adam Weishaupt,
Grand Primus Illuminatus

Official
Bavarian Illuminati
"Ewige Blumenkraft!"

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DISCORDIAN SOCIETY SUPER SECRET CRYPTOGRAPHIC CYPHER CODE

Of possible interest to all Discordians, this information is herewith released
from the vaults of A.I.S.B., under the auspices of Episkopos Dr. Mordecai Malignatius, KNS.

SAMPLE MESSAGE: ("HAIL ERIS")

CONVERSATION:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

STEP 1. Write out the message (HAIL ERIS) and put all the vowels at the end (HLRSAIEI)
STEP 2. Reverse order (IEIASRLH)
STEP 3. Convert to numbers (9-5-9-1-19-18-12-8)
STEP 4. Put into numerical order (1-5-8-9-9-12-18-19)
STEP 5. Convert back to letters (AEHIILRS)

This cryptographic cypher code is GUARANTEED TO BE 100% UNBREAKABLE.

BEWARE! THE PARANOIDS ARE WATCHING YOU!

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Bavaria, by Adam Weishaupt, on May 1, 1776. He based it on the others. Weishaupt brought it to the United States during the period that he was impersonating George Washington; and it was he who was the Man in Black who gave the design for The Great Seal to Jefferson in the garden that night. The Illuminated tradition is now, of course, in the hands of The Ancient Illuminated Seers of Bavaria (A.I.S.B.), headquartered here in the United States.

Our teachings are not, need I remind you, available for publication. No harm, though, in admitting that some of them can be found disguised in Joyce's Finnegan's Wake, Burroughs Nova Express, the King James translation of the Holy Bible (though not the Latin or Hebrew), and The Blue Book. Not to speak of Ben Franklin's private papers (!), but we are still suppressing those.

Considering current developments--you know the ones I speak of--it has been decided to reveal a few more of our front organizations. Your publication is timely, so mention that in addition to the old fronts like the Masons, the Rothchild Banks, and the Federal Reserve System, we now have significant control of the Federal Bureau of Investigation (since Hoover died last year, but that is still secret), the Students for a Democratic Society, the Communist Party USA, the American Anarchist Assn., the Junior Chamber of Commerce, the Black Lotus Society, the Republican Party, the John Dillinger Die For You Society, and the Camp Fire Girls. It is still useful to continue the sham of the Birchers that we are seeking world domination; so do not reveal that political and economic control was generally complete several generations ago and that we are just playing with the world for a while until civilization advances sufficiently for phase five.

In fact you might still push Vennard's The Federal Reserve Hoax: "Since the Babylonian Captivity there has existed a determined, behind-the-scenes under-the-table, atheistic, satanic, anti-Christian force--worshipers of Mamon--whose undying purpose is world control through the control of Money. July 1, 1776 (correct that to May 1st, Vennard can't get anything right) the Serpent raised its head in the under-ground secret society known as the Illuminati, founded by Adam Weishaupt. There is considerable documentary evidence to prove all revolutions, wars, depressions, strikes and chaos stem from this source." Etc., etc., you know the stuff.

The general location of our US HQ, incidentally, has been nearly exposed; and so we will be moving for the first time this century (what a drag!). If you want, you can reveal that it is located deep in the labyrinth of sewers beneath Dealy Plaza in Dallas, and is presided over by The Dealy Lama. Inclosed are some plans for several new potential locations. Please review and add any comments you feel pertinent, especially regarding the Eristic propensity of the Pentagon site.

Oh, and we have some good news for you, Brother Mal! You know that Zambian cybernetics genius who joined us? Well, he has secretly co-ordinated the FBI computers with the Zurich System and our theoriticians are in ecstasy over the new information coming out. Look, if you people out there can keep from blowing yourselves up for only two more generations, then we will finally
have it. After 20,000 years, Kull's dream will be realized! We can hardly believe it. But the outcome is certain, given the time. Our grandchildren,

Mal! If civilization makes it through this crises, our grandchildren will live in a world of authentic freedom and authentic harmony and authentic satisfaction. I hope I'm alive to see it, Mal, success is in our grasp. Twenty thousand years....!

Ah, I get spaced just thinking about it. Good luck on the Principia. Ewige Blumenkraft! HAIL ERIS.

Love,
MAD MALIK

PS: PRIVATE - Not for publication in The Principia.
We are returning to the two Zwack Cyphers for classified communications. Herewith your copy. DO NOT DIVULGE THIS INFORMATION - SECURITY E-5.

[note: Graphic Cypher deleted DtC]

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your salvation through ERIS, THE GODDESS OF CONFUSION.
It will advise you how to balance your Pineal Gland and reach spiritual Illumination. And it will teach you how to turn your miserable mess into a
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beautiful, joyful, and splendid one.

POEE is a bridge from
PISCES to AQUARIUS

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Younger. I was free lancing for the underground papers and went to POEE Hear Temple at 555 Battery Street to try for an interview.

I found him in the Temple PO Box busy wrapping up the new Fourth Edition of PRINCIPIA. He seemed impatient with me, insisting that he didn't have the time or inclination for foolish questions from reporters. Undaunted, I burst out with questions like whether he preferred Panama Red or Acapulco

Gold and how the fuck did we manage to fit inside of a tiny post office box and other things apropos a naive young semiliterate dropout hippy writer. He asked me if I wanted to drop mescaline and fuck all night and said he knew how to turn himself into a unicorn and there might be room for a tiny interview on the cover of the PRINCIPIA if I wanted to work for the GREATER POOP so I said sure, OK, I've never dropped mescaline in a post office box before.

It turned out I was among the last to see Malaclypse. As subsequent issues of GREATER POOP revealed, he was to disappear and POEE business was to be assumed by his students at Norton Cabal. Professor Ignotum P. Ignotius, Department of Comparative Realities, was assigned the Trust of the POEE Scruple and Rev. Dr. Occupant became Keeper of the Box. The newly published copies of PRINCIPIA were distributed by Mad Malik, Block Disorganizer, who had distribution contacts with the Aluminum Bavariati. Practical relations remained in the hands of concept artist G. Hill.

When the 1000 PRINCIPIAS were gone the GREATER POOP stopped publishing, Head Temple closed down and the Cabal just seemed to evaporate. Finally even the box was closed. But over the years I noticed that copies were still circulating, and that independent Discordian Cabal would occasionally pop out of nowhere (and still do). And I would wonder what ever happened to Malaclypse.

When I read the ILLUMINATUS trilogy I resolved to again find and interview the denizens of Joshua Norton Cabal of the Discordian Society.

* * *

As I cabled over Nob to San Francisco's Station 'O' Post Office I couldn't help but wonder at Goddess' hand in assigning street addresses to Her outposts. Mal2 had told me that Good Lord Omar always filed everything under "O" for OUT OF FILE.

"Maya is marvelous" I was thinking when I rapped on the little metal door and was greeted warmly by a huge beard who introduced himself as Professor Ignotius. He ushered me into a spacious wood paneled and tapestry hung parlor where three others were laughing and passing around a wine jug. The sunny one in a tunic was the Reverend Doctor Occupant, the trim khaki and jeans was Mad Malik and the wine jug claimed to be Hill. I got the recorder on....

GYPSIE SKRIPTO [in response to a question]: ...1969 but only briefly. I guess I missed you guys.

MAD MALIK: No wonder, he was pretty much a one man show then. We were just 2962

his students and were usually off on errands. You worked for the POOP?

Gypsie: Well, for one night anyway. The interview is in the PRINCIPIA.

REV. DR. OCCUPANT: Malik was the only one he would ever let write for the POOP or get on the letterhead.

Gypsie: Did you [Malik] have higher authority than the others?

Malik: No, [but I was allowed to speak in the POOP] because [Malaclypse the Younger] hated politics. He was infuriated with Johnson and nixon over Viet Nam because it was turning the renaissance into a political revolution and was stealing his sacred thunder. So he trained me in Zenarchy, which he learned from Omar, and I was the official anarcho-pacifist for the Cabal. Also I was liaison to The Ancient Illuminated Seers of Bavaria, the Chicago Discordians. Later Omar activated the Hung Mung Cong Tong and ELF, on zenarchist principles, and also Operation Mindfuck. I was also into those. Though at the time I was masquerading in GREATER POOP as a created cabbage to throw off the FBI.

Gypsie [to Hill]: Since you wrote it, I take it you are an anarchist?

G.H. Hill: Since then I have given up anarchy. Too many rules-- hating the government and all that stuff.

IGNOTUM PER IGNOTIUS: It's like hating your own fantasies.

Malik: [Anarchy] is also standing up and proceeding forward, fantasy rule or not. The condition is the same.

Occupant: Brother needs some wine!

Malik: We have had this argument before, Reverend Doctor Brother. But wine before platitudes, fill it up.

Gypsie [to Hill]: And pacifism?

Hill: I'm not sure I ever was one. Mal2 was not, Malik was. Personally I accepted self defense yet I could never reconcile that with the ideal. I finally gave up on that one too. Actually I just gave up on idealism.

Ignotius: Idealism lives with rules. Realism lives with rocks.

Hill: Yeah. I get along better with rocks.

Malik: Mal2 once told me that pacifism was a dilemma. If everybody was a pacifist then everything would be perfect. But nobody is going to be a pacifist unless I am first. But if I am and somebody else is not, then I get screwed. He said that there were five choices under that circumstance. The first was napalming farmers and the second was executing your parents. The third was hypocrisy, the fourth was cowardice, and the fifth was to swallow the dilemma. Zenarchists are trained in dilemma swallowing.

Occupant: So are other Erisians, like POEE.

Ignotius: That is characteristic of the Discordian perspective.

Hill: But of course training contradicts Discordian principles.

Malik: Oh so what. Contradictions are nothing to Discordians.

Occupant: Dilemma, Schilmemma. [to Gypsie]: What do you think of this, pretty ma'am? We don't get to hear your thoughts.

Gypsie: I'm reporting now, you talk.

Occupant: Later then?

Gypsie: Perhaps. Later.

Occupant: You are smiling.

Gypsie: Hey, guy, later. [to Hill]: Doesn't this leave you a little schizy?

Hill: It's OK, I'm half Gemini.

Gypsie: What's the other half?

Hill: Taurus. That makes me a stubborn schizy.

Ignotius: I'm a Whale.

Occupant: I choose Satyr.

Malik: Spirits don't have signs.

Hill: A character can have a sign if I want it so.

Occupant: Well I can have a sign if I want to and screw both of you.

Malik: Come on Greg, you just think that we are your characters....

Occupant: You were inhabited by Malaclypse the Younger. He caused you to create roles and those roles are being performed by us spirits.

Ignotius: A perfectly normal pagan relationship.

Hill: Well you can look at it like that if you want to, but I created Mal2 to my specifications just as I conceived all the rest of you.

Occupant: You didn't invent Eris. She caused you to think you created the spirit of Malaclypse.

Hill: Oh bull! Besides, I changed her so much the Greeks would never recognize her.

Occupant: That's what She wanted!

Ignotius: Deities change things around all the time.

Malik: What you don't realize is that a spirit has a self identity.

Hill: Nope. A spirit is a product of definition and the one who is doing the defining around here is me. Your identity is what I say it is. Just to prove it, I'm going to change your name.

SINISTER DEXTER: It's OK with me. Fate is fate. I never much liked "Mad

Malik" anyway.

Ignotius: Besides people confused him with Joe Malik in ILLUMINATUS.

Dexter: I sort of enjoyed the confusion part.

Occupant: Doesn't prove anything anyway.

Gypsie: That name sounds familiar. Where is it from?

Hill: Its a name I came up with in the old days and never used it much. Its on page 38 of the PRINCIPIA referring to Vice President Spiro Agnew. I always thought I invented it but now it sounds like a Stan Freberg name now that I think about it. It may have stuck in my preconscious memory from early TV.

Gypsie: Can you use it without his permission?

Hill: If it is his? I don't know. I hope so. it means "left right" in Latin and is a perfect name for a libertarian anarchist. Actually in my kind of art the question of what can I use freely and what can I not is a very tricky problem.

Gypsie: How do you mean?

Hill: Well, take a collage for example. Like the early one on page 36 of the PRINCIPIA. Each little piece was extracted from some larger work created by some other artist and published and maybe copyrighted. I find them in newspapers and magazines mostly. Often from ads. With a collage you select and extract from your environment and then assemble into an original relationship.

The PRINCIPIA itself is a collage. A conceptual collage. All of it happens simultaneously. But visually it is a montage, passing through time, like a book does.

There is a lot of pirated stuff in the PRINCIPIA, especially in the margins. But also I sympathize with artists who must own and sell their works to earn a living. Art, like knowledge, should be free fodder for everyone. But it isn't It is perplexing.

Gypsie: Where did all the things in PRINCIPIA come from?

Hill: Well, a full answer would take another book in itself. Most of the writing credited to a name is a true person and almost always a different name means a different person. Most of the non-credited, you know, Malaclyps-e, text is mine although some things credited to either Mal2 or Omar were actually co-written and passed back and forth and rewritten by each of us. The marginalia, dingbats, and pasted in titles and heads and things came from wherever I found them--some of which is original but uncredited Discordian output, like the page head on 12 and other pages which is from a series of satiric memo pads from Our Peoples Underworld Cabal. All page layout is mine and some whole graphics like the Sacred Chao and the Hodge Podge Transformer are mine but mostly I just found stuff and integrated it. Mostly I did concept, say 50% of the writing, 10% of the graphics, all of the layout.

Gypsie: Specifically, what are some of the sources?

Hill: Weel, the poem on the front cover is by Walt Kelly and was spoken by
2965

one of his characters in Pogo. The government seals starting from page 1 are from a book of sample seals from the U.S. Government Printing Office. Western Union on page 6 got into the act because I used to be a teletype operator and had access to blank forms. Rubber stamps came from all over the place and some, like the apple on page 27, I carved myself. A few I ordered to my specification, like on page 1. The quote on the top of page 8 might be from Barnum, I'm not sure. The jumping man on page 12 is from an advertisement. I recognize the style--a popular commercial artist-- but I don't know his name. The Chinese on the page is a grocery ad, I think. The Norton money on page 14 is historic,plus my little additions. The apple on page 17,as well as the triangle on 23 and the Sacred Chao on 50 are, believe it or not, pasteups of mimeographs, from Seattle Cabal. That group produced the best damn mimeography I've ever seen. The Lick Here Box on page 23 is one of many tidbits making the rounds in alternative/underground newspapers in those days. Trip 5 page header on 29 was a chapter title in one of Tim Leary's books. The Knight on the bull with the TV antenna on his helmet on page 46 came from a very artistic magazine called Horseshit and put out by two brothers from Long Beach. I don't remember their names. Wonderful magazine.

Occupant: Eris told Mal2 what to use and where to find it.

Hill: Yeah, in a way that is right. That is why my name does not appear anywhere on the PRINCIPIA and why it was published with a broken copyright--Reprint What You Like. I knew I was taking liberties and didn't want my intentions to be misunderstood. It was an experiment and was intended to be an underground work and that involves a different set of ethics than commercial work.

Gypsie: There are no real names at all?

Hall: Oh, some. Camden Benares is a real name because he legally changed his original name to his Holy Name. Also, instead of using Mordecai Malignatus I used Bob Wilson's real name on page 12 because Werewolf Bridge was a work before Discordianism. And of course real people like Neils Bohr crop up in quotes.

Gypsie: What do you think about the PRINCIPIA now? Would you want to change it?

Hill: I consider it a successful work and I wouldn't want to change it. In some ways it is immature and I am not the same person I was 10 years ago, but it accomplished the objectives I set for myself and it has the effect I wanted it to have. There are a few errors though.

Gypsie: Like what?

Hill: Oh, I changed a quote from Tom Gnostic on page 61 and I don't think he ever did forgive me for it. He's right. Starbuck's Pebbles should have been preceded by the Myth of Starbuck which was being saved for something else and never got used. I should have used it when I had the chance. And then Eris did a neat little trick on me by having IBM make the Greek selectric typewriter element not coincide with all the characters on their keyboard. So the little "kallisti" that appears on the title page and lastly on the back cover came out "kallixti" and I was too dumb to know the difference.

Gypsie: Will there ever be a Fifth Edition?

Hill: There already is a Fifth Edition, by Mal2. It is a one page telegram 2966

that reduces everything to an infinite aum. I found it at Western Union where a machine got stuck and kicked out hundreds of pages of nothing but m's. He made it the Fifth Edition and then left.

Principia/Malaclypse was a very personal work for me and actually took 10 years to culminate. it was one single statement that included my adolescence in the 50's and my young adulthood in the 60's. When I finally had the paste-ups done I knew that I had finished it. That is why, quote, Malaclypse left. I knew it was finished. I didn't know exactly what it was, but it was done.

Occupant: See?

Gypsie: Earlier you said that you met your objectives. Just what were those objectives?

Hill: Well, that's hard to answer because it kept refining itself over the years. In 1969 I mainly though of myself as a cosmic clown and I set out to prove, by demonstration, that a deity can be anything at all.

In other words, people invent gods and not the other way around. Later I decided that I was doing some kind of conceptual art.

In the 50's my culture taught me that I was created by and for a deity, a specific male deity, and that all other deities are FALSE. Yet my growing experience showed me that any deity is true in some sense and false in some other sense. So I set out to do what my society told me is impossible--make a real religion from a patently absurd deity.

In the 50's a female deity was blasphemy. In the 70's a humorous deity is still considered impossible, ridiculous, and blasphemous. As far as I'm concerned, I have proven my point. Eris is a real deity and even though I don't promote Erisianism as a serious religion....

Occupant: I do!

Dexter: You speak for yourself.

Ignotius: Here, here.

Hill: ...I do point out that it makes just as much sense from its own perspective as all the others do from each of their own perspectives.

Occupant: I think paganism is a valid spiritual path. I encourage Erisianism because it makes fun of itself. i think this is healthy.

Ignotius: If you can live rewardingly with Goddess Eris you can live with any deity, including none at all.

Dexter: I don't much go for the worship business but I argee with Occupant about the spirit of the thing. We live in a time of turmoil, the whole planet is in a state of change. If we, as a species, cower from the confusion then

we die with the dying. This is revolution.

Ignotius: I am an athiest myself. There is no Greg Hill.

[laughter]

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Gypsie [to Hill] : What do you think of ILLUMINATUS?

Hill: Oh, I love it. I was finishing PRINCIPIA when Shea and Wilson were working on ILLUMINATUS. It took Dell five years to publish it...maybe that is significant. The 1969 Discordian Society was a mail network between independent writers of various kinds. Norton Cabal was just me and my characters and I used the other Cabals as sort of a laboratory. In return other Discordians would bounce their stuff off of me. We would toss in ideas and anybody could take anything out. It was a concept stew. The exchanging of ideas and techniques broadened and encouraged all of us.

I like ILLUMINATUS for the surrealism. A very effective method of writing.

Ignotius: I got misquoted. Worse, I wasn't even in that scene and if I had been then I would have said something else.

Dexter [to Ignotius]: That was me in that scene.

Ignotius: Oh, is that what that was?

Dexter: He got our names mixed up.

Hill: He got mixed up about me too, in COSMIC TRIGGER. Bob says that when Oswald was buying the assassination rifle, my girlfriend was printing the first edition of PRINCIPIA on Jim Garrison's Xerox. It wasn't my girlfriend, it was Kerry's; it wasn't the FIRST ED PRINCIPIA, it was some earlier Discordian thought; it wasn't Garrison's Xerox, it was his mimeograph; and it wasn't just before Kennedy was shot but a couple of years before that.*

The FIRST ED PRINCIPIA, by the way, was reproduced at Xerox Corp when xerography was a new technology Gypsie. Which was my second New Orleans trip in 1965. I worked for a guy on Bourbon Street who was a Xerox salesman by day.

Dexter: I think that George Dorn took too much guff from Hagbard. If someone pulls a weapon on me, I'm more inclined to either leave or kill the sonofabitch.

Occupant: You are supposed to be a pacifist.

Dexter: I'm speaking figuratively of course. I'll tell you more tomorrow.

Gypsie [to Hill]: Did you really translate erotic Etruscan poetry?

Hill: Sure, but I used a pen name. I signed it "Robert Anton Wilson".

[A quick rap is heard on the door]

Gypsie: I have only one question left...

Dexter: I'll get it.

Gypsie: ...what I really want to know is how can we all fit inside of a tiny little post office box?

Dexter[to Gypsie]:It's a telegram for you, from Mal2.

Gypsie: To me?
2968

[Paper tearing]

Gypsie [reading]: "If I told everybody how they could live inside of a post office box then everybody would stop paying landlords and go live inside their post office boxes. It would collapse the building! Can you imagine, post offices collapsing all over the country, the hemisphere, the PLANET! The whole world's communication system would be destroyed. No,no, I must not say. I dare not!

---
* I checked this further with Mr. Thornley. He says that the woman in question was not his girlfriend, she was just a friend, and it wasn't a couple of years before Kennedy was shot but had to be a couple of years after (but before Garrison investigated Thornley). --GS

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RITE OF HANDFASTING

Joy and Tom Williams
April 16, 1994 ce

MUSIC :
Beltane Wedding Dance by Gwidion. -- While Circle forms, those entering are smudged by ASSISTANTS standing on both sides of SOUTH side of circle.

HP and/or HPS:
explain for non-Pagans the idea of Handfasting, why a circle instead of pews, etc.

CIRCLE CASTING (HPS casts circle followed by FLOWER MAIDEN strewing petals):
We cast the circle of ancient lore;
Waves upon a timeless shore.
With no begninning, nor an end;
It always knows a foe from friend.
Oroboros, of legends old;
Rings of power, forged in gold.
Circle of Life, ring of stones;
Cycle of creation, birth to bones.
A ring around the silv'ry Moon;
We cast you now, o ancient rune!
QUARTERS:
(CRYSTAL BEARER takes crystal from altar and gives it to the EAST quarter caller. Caller invokes power holding up CRYSTAL. When done, the caller hands CRYSTAL back to bearer who takes it to the next quarter. After NORTH, bearer places CRYSTAL back on altar.)

EAST:
I call the Eastern powers of air,
You whose breath of life we share,
Bring understanding, kindness, care,
And loving words, both clear and fair,
Come bless this day our rite of love,
As below then so above.

SOUTH:
I call the Southern powers of fire,
Whose light doth stir the poet's lyre,
With love's bright spark our hearts inspire,
Bring passion's flame, bring sweet desire,
Come bless this day our rite of love,

As below then so above.

WEST:
Oh powers of the Western sea,
Oh water's flowing unity,
Bring feeling, warmth and empathy,
That all our lives may blessed be,
Come bless this day our rite of love,
As below then so above.

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NORTH:
Oh Northern powers of living Earth,
Charge our souls from death to birth,
On solid ground of rock and loam,
Bring forth our food and build our home,
Come bless this day our rite of love,
As below then so above.
GODDESS INVOCATION (HP)

Laughter-loving Aphrodite!
Venus Amathusia!
Come to me with laughing breast,
Come on waves with golden crest,
Come with doves and golden light,
Drawn by swans and sparrows bright.
Alight! Alight!
I am thy man, I am thy mate!
Receive me til our storm abate!
Thy green glades echo with my calls,
Come to me from emerald halls,
Flanked by maidens winding there,
Rose and mytle in thy golden hair,
Come to me! to me! to me!
And mate with me upon the grass,
Laughing, lusty, oh ravishing lass!
Our bodies arch and strain and twine,
I am thine and thou art mine!
Come from heavens of azure hue,
Ocean born and ever new,
Pulsing, laughing, yearning straining,
Pleasure, lust, all life containing,
Race with me through glades of green,
Exalting, loving, oh rapturous queen!
To me! to me!
Oh come to me!
And enter, merge, enfold, unite!
Suffuse desire with golden light!
Never sated in eons of time,
I am thine and thou art mine!
GOD INVOCATION (HPS)

Oh horned one, goat-foot,
Great God Pan!
Come to me with eyes of fire,
And with thy pipes awake desire,
Come with wild and lustful grin,
Herald of your flame within,
Io Pan! Io Pan!
Io Pan, Pan, Pan!
Shout to me from scented wood,
The call of all that's wild and good,
Come to me with shaggy thighs,
And let the hills return our cries,
Come with satyrs bearing wine,
I am thine and thou art mine!
Come with joyous lusty laugh,
Come with swollen ruddy staff,
Race with me thorugh halls of green,
Thou art my God and I your Queen,
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And spend with me a tender hour,
Making love within my bower,
To me! To me!
Oh come to me!
And come oh God of stream and wood,
Oh God of life and all that's good,
Never sated in eons of time,
I am thine and thou art mine!

HPS:
And by your rites of sacred marriage I inoke ye:
Shiva and Parvati
Jove and Juno
Dagda and Boyne
Odin and Freya

HP:
And by your sacred rites of marriage I invoke ye:
Persephone and Hades
Nuit and Geb
Rhiannon and Pwyll
Ishtar and Tammuz

HP & HPS: Blessed Be!

ALL: Blessed Be
HP:
Our work today is a happy one. We are gathered in the presence of the deities of the fruitful trees, the flowing waters, the warming sun and the
siging air, and in the sight of the Goddes of our Blessed Earth to celebrate the joining of our two dear friends Joy and Tom, in union by the fasting of their hands by ancient rite.

HPS (holding up CORD):
This is the cord of handfasting. It will tie Tom and Joy together with bonds of love. For such bonds to be strong they need support -- the support of the lovers themselves, the support of the Gods and the support of a community of family and friends. we ask now that each of you give your support, letting it flow as loving strength into the cord as it is passed around the circle.

ALL SING:
Love is a River (as CORD is passed around circle)

HPs (to assistants):
Now open the circle, cut wide the gate, for two are coming who would be made one!

ASSISTANTS:
(Open gate at SOUTH and stand at each side as couple enters..They then take BROOM from altar and lay it across the gate, remaining there with the circle joined together again.)

(HP: Rings bell three times. Processional, Spring Strathsprey by Gwydion, vocal)

(Couple walk hand-in-hand deosil around the inside of the circle. After a 2972

full turn around the circle, GROOM stops in the WEST while BRIDE continues
on around to the EAST, at which point they both approach the altar from opposite directions.)

(Music ends when all are in place, or the song is ended.)
HPS:
Brothers and sisters, the Bride comes from the heart of the dawn, and the Bridegroom from the sunset. There is a wedding in the valley; a day too
vast for recording! There is magic to be done here; the magic of Love!

HP:
You have come together in this sacred grove to stand in the presence of our Lady of Love and our Lord of Lust, that they may bestow upon you their bountiful blessings of everlasting love and devotion through the sacred
rite of handfasting. This is a bond not to be entered into lightly, but with
seriousness, reverence, and joy.

HPS:
Is it your intention, Tom, to be wed to Joy in the sight of the gods and of these people? to be tied to her in giving, in dreams, and in intentions, and
to vow to her your love and commitment?

GROOM: (answers)

HPS:
Have you considered the gavity of your commitment?

GROOM: (answers)

HPs:
Have you considered the levity of your commitment?

GROOM: (answers)

HP:
Is it your intention, Joy, to be wed to Tom in the sight of the Gods
and of these people? to be tied to him in giving, in dreams, and in
intentions, and to vow to her your love and commitment?

BRIDE: (answers)

HP:
Have you considered the gavity of your commitment?

BRIDE: (answers)

HP:
Have you considered the levity of your commitment?

BRIDE: (answers)
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HPS (facing BRIDE and holding up PENTACLE):
    Joy,
    Thou shalt be the star that rises from the twilight sea
    Thou shalt bring a man dreams to rule his destiny
    Thou shalt bring the moon-tides to the soul of a man
    The tides that flow and ebb, and flow again,
    The magic that moves in the moon and the sea;
    These are thy secret, and they belong to thee.
    Thou art the Eternal Woman, thou art She,
    The tides of all men's souls belong to thee.
    Danu in heaven, on Earth, Persephone,
    Diana of the Moon and Hecate,
    Veiled Isis, Aphrodite from the sea,
    All these thou art, and they are seen in thee.

HP (facing GROOM and holding WAND):
Tom,
All wild creatures hear thy call upon the haunted wind.
Within thy soul the Horned One returns to Earth again.
Together you shall manifest the magick of the man
And falcons soar from out the sky to perch upon thy hand.
The serpent's wisdom thou shalt learn from tip of forked tongue.
The fleetness of the white stag's flight in starlight or in sun.
Lord of Light and Lord of Shadow; keeper of the key
Which unlocks the door of dreams, whereby men come to thee.

Cernunnos, Tammuz, Horus, Pan; by name we set thee free!
0, Shepherd of the wild woodland, may thou be one with he!

(HP turns to HPS holding WAND. HPS picks up CHALICE and ATHAME; anoints with water, touches to flower petals; censes; then places over WAND. The HP & HPS hold WAND aloft between them.)
HPS:
Above you are the stars, below you are the stones.
As time passes, remember...
Like a star should your love be constant,
Like the earth should your love be firm.
Possess one another, yet be understanding.
Have patience each with the other,
For storms will come, but they will go quickly.
Be free in giving of affection and of warmth;
Make love often, and be sensuous to one another.
Have no fear, and let not the ways or words of the unenlightened give you unease.
For the old gods are with you,
Now and always!

HP (holding wand):
Is it your wish, Joy, to become one with this man?

BRIDE: (answers)

HP:
Then give him your vow.

.....
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BRIDE:
I, Joy wed you, Tom and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human adventure; to explore with you the wonders of life; to hold you in my love when you are ill or sad and to nurture your healing, growth, development and actualization. As you evolve so shall I for we are as one and reflect one another.

I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long as we both shall live

HPS:
Is it your wish, Tom, to become one with this woman?

GROOM: (answers)

HPS:
Then give her your vow.

GROOM
: I, Tom wed you, Joy and pledge to build with you a place of
love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender
and
love suffused with passion and playfulness; love which will honor your inner
deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human
adventure;
to explore with you the wonders of life; to hold you in my love when you
are ill or sad and to nurture your healing, growth, development and
actualization. As you evolve so shall I for we are as one and reflect one
another.

I promise to create a home with you that shall be a haven for us
both,
a place of welcome for family, friends and lovers, and a place of comfort in
times of
sorrow. I promise to love, honor, protect and nourish you as long as we
both shall live.

HP:
Does any say nay?

GROOM:
Then we are happy, but we would yet ask the blessing of the
May Queen on our union.

BRIDE:
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Oh Queen of the May, we ask your blessing on our union and
on our connection with this land which is our home upon the Earth.

MAY QUEEN:
As you marry, take my blessing and the blessing of our Mother Earth that
you may live long within Her breast and flourish in Her abundance.
(Takes cord from the altar and hands it to HP and HPS) I bid you bind
them in love with my blessing,

HP & HPS (tying the hands of bride and groom together with the cord):
This day you marry your friend, the one you love, laugh with, live for,
dream with.

HP (handing ATHAME to GROOM):
This knife is for the troubles that lie ahead.

HPS (handing CHALICE to BRIDE):

This cup is for the love that conquers them.

GROOM (holding up ATHAME):
I bring the energy of yang, active, bright, logical and hard. I bid you blend these energies with yours to make us whole and keep this token on the altar of our love.

BRIDE (holding up CHALICE):
I bring the energy of yin, dark, intuitive, flowing and soft. I bid you blend these energies with yours and make us whole and keep this token on the altar of our love.

(GROOM dips ATHAME into CHALICE)

HP:
Yin and yang, male and female, light and dark. neither may stand alone, but out of their eternal interplay the universe is born. So it is above
and so it is here below.

HP:
Now share you the water of life, the blood of the sacred Goddess our Mother Earth, water that binds us and all living things to her body.

(BRIDE and GROOM share water and kiss)

HP:
Out of the billions of the Earth, these two have come, have looked into each other's eyes, and are now made one. Their ways have converged and shall now be together. In our deepest being we hope that their path may
be pleasant and the sky fair where they reside. But if trouble comes, as it
can surely come to all, may the pressure of the trial only bring them more
closely together. With clasped hands and united hearts, may they bear life's
sorrows together and share life's joys together.

(BRIDE pours libation and speaks however she is moved, then hands CHALICE to GROOM, who sips, libates and passes cup to HPS, who sips, libates and passes CHALICE to HP. COUPLE then moves around the circle

deosil greeting guests while chant is sung: I am the Heart and the Soul of
Creation, then return to altar.)

HPS (gives Navajo Wedding Blessing):
Now you will feel no rain, for each of you will be the shelter to the other.
Now you will feel no cold, for each of you shall be the warmth to the other.
Now there is no more loneliness for you.

Now there is no more loneliness.
Now you are two bodies, but there is only one life before you.
Go now to your dwelling place to enter into the days of your togetherness.
And may your days be good and long upon this Earth.

(GROOM thanks guests and invites them to the feast.)

(ASSISTANTS open the gate in SOUTH where the BROOM has been lying and hold the broom a LITTLE off the ground. HP and HPS: lead the chant: JUMP THE BROOM! as COUPLE runs around the circle and jumps the BROOM on the way out.)

HP & HPS (Stand on opposite sides of altar, raising arms):
We thank you Gods and Goddesses of the Sacred Marriage for attending and blessing this, our rite of life and love. We bid you now, Hail
and Farewell!

ALL: Hail and Farewell!

HP:
Oh mighty Lord of life and death, whose hooves dance upon the altrar of Time and whose pipes play the song of Never-Ending, we thank You for Your blessing and bid You now Hail and Farewell!

ALL: Hail and Farewell!

HPS:
Oh gracious Goddess, Queen of love and birth whose body is the green and flowering Earth and the dust at whose feet are the stars of heaven, we thank You for Your blessing and bid You now Hail and Farewell!

QUARTER CALLERS:
We thank you now, oh powers of Earth (Water, Fire, Air)

HPS:
All from air into air, let the misty curtain part.
All is ended, all is done
What has been must now be gone!
What is done by ancient art
Must merry meet and merry part!
AND MERRY MEET AGAIN!

Well, there it is. It was beautiful. And so smooth. Hope you all enjoyed it. Tom wrote the invocation to Pan and Aphrodite. If you want
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to use it though would expect people to ask permission to use it, since it is copyright protected in the Green Egg.

Anyway, this is a guide, and it is OUR h-fasting. People can use it as a guide, but it is much more magickal if you create your own.

Thou art Goddess!

Joy Williams
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SHADOW WEAVER GROVE ADF
BELTANE RITUAL 5/5/1990

This is a transcription of the original planned ritual for Beltane forthe Shadow Weaver Grove, transcribed with permission by Joseph Tellerof the Wonderland BBS 508-663-6220 WWIVNet Node 5803 for distributionto the Pagan Community at large. Shadow Weaver Grove can also bewritten to via Surface mail at : PO Box 5451, Billerica MA 01821.Distribution for non-commercial use of this document is granted, solong as the wording and information contained herein remains unchangedin the process of distribution.

I. Starting the Ritual

A) Processional : (starting Chant {Ku-Wa-Te})

To enter the circle each person must pass through four "gates" representing each of the Three Worlds (Land, Sea & Sky) and Fire. Each person steps to the first Gate Keeper and is asked: "What do you ask of the Gate of Earth (Sea) (Air)?" AN answer is given or left unspoken, and the person is marked by the Guardian (with mud, water and brush of a feather) and proceeds to the next Gate and is questioned again. The Guardian of the last Gate, Fire, smudges the person before they enter the circle. When everyone is in the circle, the chant continues ("Ku-Wa-Te") as the Gatekeepers come into the circle and prepare themselves.

B) Statement of Purpose :

We are here tonight to honor the Goddess Danu, called the Earth-mother and to honor the God Belemos, Called the Sun King. We honor them and ask them to bless us and rekindle the warmth of the world.

C) Centering Meditation:

Group meditation and collective consciousness: All present are brought together with a group meditation, to form a "group-mind"; to help everyone center and bring themselves together to work in accord.

D) Earth Mother Invocation :

Oh Earth-Mother
We praise thee
That seed springeth
That flower openeth
That grass groweth
We praise thee
For winds that whisper
Through the shining Birch
Through the lively Pines
Through the mighty Oak
We praise thee
For all things
Oh Earth-Mother who gives lifeII.

The Active Ritual

Invocation of Ogma the Gate Keeper or Mannanon in English:
(Visualization is a triangle shaped iris opening)

Gate Keeper of Fire:
O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us
O Mannanon, master of the realm beyond the seas, grant us passage to your kingdom.
O great God of knowledge, we wish to walk your roads.
Reveal to us your teachings, reveal to us the safe path.
Come wash the nighttime clean;
Come Close the gap of darkness in between.
We praise you for the brightness of your power.
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We praise you for the gift of knowledge.
Guide us to the place we seek.
Walk with us Ogma!
Walk with us Mannanon!

CHANT: We invoke thee Ogma, opener of every Gate
We invoke Mannanon, opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.

B) Consecration of the Waters:
[After each cup is consecrated it is passed around the members of the circle so that each may drink from it. When the cup returns to the start the remaining liquid is spilled unto the Earth or into the fire. Contents may be spring water, or an alcholic brew if alcohol it is preferred to have been brewed by a member of the Grove.]

Druid of the Gate of Land:
Spirits of nature, of the trees and rocks, of the animals and Earth, give us your favor and your companionship, share with us the bond of spirit and of life on Earth. Remember us and speak to us in our hearts. Give us your teachings and laughter, become one amoung us here tonight, Consecrate these waters. Behold the Waters of Life!
{All Chant "Fur and Feather"}

Druid of the Gate of Sea:
Ancestors of Long ago, be with us, give us your favor and your wisdom, share with us the bond of kinship and of life upon Earth. Remember us and speak to us in our hearts. Give us your knowledge and your blessing, become one with us here tonight; Consecrate these waters.
Behold The Waters of Life! {All Chant "Blood of the Ancients")

Druid of the Gate of Sky:
Gods and Goddesses, be with us, give us your favor and blessings, share with us the bonding essance and our existence upon your sphere of life. Remember us and speak to us in our hearts. give us your strength and your peace, become one amoung us here tonight. Consecrate these waters.
Behold the Waters of Life! {All Chant "Mother I feel you"}

C) Individual Offerings and prayers:
At this point, all present that wish to may make an offering or

offer prayers. If anyone has an offering or a prayer they would like to make they step forward and do so, individual offerings to particular patrons or spirit helpers are done at this time.

D) Sacrifice with the Willow Branch:

Gate keeper of fire makes a final offering of a willow branch, to send the energy to the deities of the occasion. It is sacrificed into the central bonfire.

Gate Keeper of Fire:

Our praise goes up with thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wonds. hear now O Belemos, O Danu, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

E) Divination :

A scrying is done with crystal/flame, to find if the gods have accepted our prayers and will be with us. If the omen is bad, offerings are made again. If they are rejected thrice, the circle is broken immediately and the ritual ended.

F) The Fourth Consecration:

Here the wards are set to protect us during the magic working.

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Druid #1 (Fire):

We greet you, Brother Wabun, Golden Eagle of the East. We ask that you watch over us this night, and share with us your wisdom, Let your keen vision guide us over the obstacles before us. We greet you, Brother Shawnodese, Guardian of the South, great Coyote. We ask that you walk with us this night, and guide us as we walk this path of learning. We greet you, Waboose, White Buffalo Woman of the North, Grace us with your company, and walk with us night as we seek the wisdom that surrounds us. We greet you, brother Mudjekeewis, Great Bear of the West. Walk with us this night and aid us in our journey to wisdom. At this time, would each of you please meditate on your personal needs and desires.

G) Induction of Receptivity : (Litany of the Waters)

[D1 can be Guardian of Fire, D2 can be the Group response. If the group doesn't know the responses one of the other guardians should lead them into them]

D1: Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?

D2: The waters of Life.

D1: From whence do these waters flow?

D2: From the bosom of the Earth-Mother,the ever changing All-Mother

D1: And how do we honor this gift that causes life?

D2: By partaking of the waters of life.

D1: Has the Earth-Mother given forth her bounty?

D2: She has

D1: Then give me the waters!

Final consecration and sharing: A fourth cup is consecrated.

O Belemos, O Danu, hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration...Behold the waters of life!

{Passing chant: "Ku-Wa-Te"}

III. The Work of The Circle

A) The Magic Working:

Tonight we pray for the prosperity of all those here. May our fortunes increase, may the Goddess and God smail on our endeavors and bring us good luck in all that we do.

We ask that you bless these small tokens of our wishes, and grant us the success that we ask for. {Here a small basket with a crystal and appropriate symbols of general prosperity were passed around so that all might add energy to it}

B) Affirmation of Success:

D1: Belemos and Danu have Blessed us!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts let us return to the realm of mortals to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whome we have invited here today.

IV. Closing:

A) Thanking and closing of the Quaters:

We thank you, Brother Wabun, Golden Eagle of the East. You have watched over us this night, and shared with us your wisdom, Your keen vision has shown us the ostacles before us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you, Brother Shawnodese, Guardian of the South, great Coyote. Once again your lessons have helped us, and shown us the truth in ourselves. We ask you, go in peace, as you came in

peace, So we may walk together again. We thank you, Waboose, White Buffalo of the North. You have graced us with your company, and walked with us this night. You have helped us see the wisdom that surrounds us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you Brother Mudjekeewis, Great Bear of the West. You have shown us your power and kept us safe in our journey to wisdom. We ask you, go in peace, as you came in peace, so we may walk together again.

B) Thanking of the Gods and Goddess:

Gods and Goddesses of the old times, spirits of the old times and of this place, people of the old times and of our ancestors, our kindred we thank you.

C) Closing the Gate:

Gate Keeper of Fire :

O Ogma, Lord of the Gates, Lord of KNowledge, we thank you. O Mhannon, we thank you. Now let the Gates between the Worlds be closed!

D) Return from the group-mind, grounding and centering.

Reverse the Tree Meditation.

Relaxing of the Grove's Wards.

Libation:

D1: To thee we retrun this portion of thy bounty, O Danu our Mother, even as we must someday return unto thee.

D2: We have finished this ceremony.

D1: So be it!

ALL: Biodh se!

CHANTS USED DURING RITUAL:

{Ku-Wa-Te}

Ku-Wa-Te Lay-no Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-anoKu-Wa-Te Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-ano We are one with the infinite sun Forever, Forever, ForeverWe are one with the Infinite Sun Forever, Forever, Forever.

{Mother Nature Waits}

Mother Earth provides Mother Earth Provides Mother Earth Provides all for us to surviveMother Earth Provides Mother Nature Waits Mother Nature Waits Because life never ends, she always begins again Mother Nature waits.

{Hoof and Horn}

Hoof and horn, Hoof and hornAll that dies shall be reborn.Corn and Grain, corn and grainAll that falls shall rise again.

{Blood of the Ancients}

It's the blood of the AncientsThat runs through our veinsAnd the forms pass,But the Circle of life remains.

{Fur and Feather}

Fur and Feather and scale and skin
Different without but the same within
Great of body but one of soul
Through all creatures are the Gods made Whole

{Mother I feel You}

Mother I feel you under my feet
Mother I feel your heart beat
Mother I feel your heart beat
Father I see you where the eagle flies
Spirit gonna carry me higher and higher
Spirit gonna carry me higher and higher

BRIGIT OF THE CELTS

Brigit was one of the great Triple Goddesses of the Celtic people. She appeared as Brigit to the Irish, Brigantia in Northern England, Bride in Scotland, and Brigandu in Brittany. Many legends are told about Brigit. Some say that there are three Brigits : one sister in charge of poetry and inspiration who invented the Ogham alphabet, one in charge of healing and midwifery, and the third in charge of the hearth fire, smithies and other crafts. This catually indicates the seperate aspects of her Threefold nature and is a neat division of labor for a hard-working goddess.

Brigit was probably originally a Sun Goddess, and a charming story of her birth is that she was born at sunrise and a tower of flame burst from the forehead of the new born Goddess that reached from Earth to Heaven. It was likely She who inspired the line in the famous Song of Amergin: "I am a fire in the head." Her penchant for smithcraft led to her association by the Romans with Minerva/Athena. As a warrior Goddess, She favored the use of the spear or the arrow. Indeed, various interpetations of her name exist including, "Bright Arrow," "The Bright One," "the Powerful One" and "The High One," depending upon the region and the dialect.

As a Goddess of herbalism, midwifery and healing She was in charge of Water as well as Fire. I don't beleive that anyone has ever counted all teh vast number of sacred wells and springs named after or dedicated to this Goddess. A story is told of how two lepers came to one of her sacred springs for healing and She instructed one Leper to wash the other. The skin of the freshly bathed man was cleansed of the disease and Brigit told the man who was healed to wash the man who had bathed him so that both men would be whole. The man who was healed was now too disgusted to touch the other Leper and would have left him, but Brigit herself washed the leper and struck down the other arrogant fellow with leperousy once more before he could leave. Offerings to the watery Brigit were cast into the well in the form of coins or, even more ancient, brass or gold rings. Other sacrifices were offered where three streams came together. Her cauldron of Inspiration connected her watery healing aspect with her fiery poetic aspect.

Brigit is clearly the best example of the survival of a Goddess into Christian times. She was cannonized by the Catholic church as St. Brigit and various origins are given to this saint. The most popular folktale is that She was midwife to the Virgin Mary, and thus was always inviked by women in labor. The more official story was that She was a Druid's daughter who predicted the coming of Christianity and then was baptised by St. Patrick. She became a nun

and later an abbess who founded the Abbey at Kildare. The Christian Brigit was said to have had the power to appoint the bishops of her area, a strange role for an abbess, made stranger by her requirement that her bishops also be practicing goldsmiths.

Actually, the Goddess Brigit had always kept a shrine at Kildare, Ireland, with a perpetual flame tended by nineteen virgin priestesses called Daughters of the Flame. No male was ever allowed to come near it; nor did those women ever consort with men. Even their food and other supplies were brought to them by women of the nearby village. When Catholicism took over in Ireland, the shrine became a convent and the priestesses became nuns but the same traditions were held and the eternal flame was kept burning. Their tradition was that each day a different priestess/nun was in charge of the sacred fire and on the 20th day of each cycle, teh fire was miraculously tended

by Brigit Herself. There into the 18th century, the ancient song was sung to her : "Brigit, excellant woman, sudden flame, may the bright fiery sun take us to the lasting kingdom."

For over a thousand years, the sacred flame was tended by nuns, and no one knows how long before that it had been tended by the priestesses. In 1220 CE, a Bishop became angered by the no-males policy of the Abbey of St. Brigit of Kildare. He insisted that nuns were subordinate to priests and therefore must open their abbey and submit themselves to inspection by a priest. When they refused and asked for another Abbess or other female official to perform any inspections, the Bishop was incensed. He admonished them to obediance and then decreed that teh keeping of the eternal flame was a Pagan custom and 6rdered the sacred flame to be extinguished. Even then, She remained the most poular Irish saint along with Patrick. In the 1960's, under Vatican II modernization, it was declared that there was insufficient proof of Brigit's sanctity or even of her historical existance, and so teh Church's gradual pogrom against Brigit was successful at last and She was thus decanonized. It is very difficult to obtain images or even holy cards of ST. Brigit outside of Ireland anymore.

Her festival is held on Febuary 1st or 2nd. It corresponds to the ancient Celtic fire festival of Imbolc or Oimelc which celebrated the birthing and freshening of sheep and goats (it really is a Feast of Milk). This festival was Christianized as Candlemas or Lady Day and Her Feast day, La Feill Bhride, was attended by tremendous local celebration and elaborate rituals. Her festival is also called Brigit. Brigit (the Goddess and the Festival) represents the stirring of life again after the dead months of the winter, and her special blessings are called forth at this time. Since She was booted out of teh Church for being Pagan, it is incumbant upon us Pagans to restore Her worship to its former glory especially those of us of Celtic ancestory. Here is an ancient rite to invite Brigit into your home at the time of her Holiday:

Clean your hearth thoroughly in teh morning and lay a fire without kindling it, then make yourself a "Bed for Brigid" and place it near the hearth. The bed can be a small basket with covers and tiny pillow added as plain or fancy as you like. If you have no

hearth, you can use the stove and put the bed behind it. Then at sundown light a candle rubbed with rosemary oil and invite Brigit into your home and into er bed; use the candle to kindle your hearthfire if possible. Make your own poem to invite Her or use the ancient song mentioned earlier. Let the candle burn at least all night in a safe place. You might even want to begin the custom of keeping the eternal flame; it is a popular custom in some magickal and Wiccan traditions. AFter all, it's up to us now to keep the spirit of Brigit alive and well for the next thousand years at least!!!

Brigid is not really a Celtic Mother Goddess. She is generally considered a Goddess of fire/smithcraft, of poetry and of healing. One of her roles is as midwife, but although she has a son, she is not usually seen as a mother.

I don't know any books that deal specifically with Brighidh, but please look for a book called "Celtic Mythology" by Proinsias MacCana and for "Gods and Heroes of the Celts" by Marie Lousie Sjoestadt for more information about Celtic deities. They are both VERY good sources.

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Brighidh is a Goddess of healing, smithcraft and poetry, brewer of mead and ale, a lawgiver, a midwife, supposedly daughter of the Daghda, mother of the poet Cairbre, and of the Gods Brian, Iuchar and Iucharba. She was transformed into a Christian Saint and became the foster mother of Christ. Some sources say that the healer/smith/poet were embodied in one Goddess, other sources claim that she was three sisters, all named Brighidh.

Her holy day falls (on our calendar) on February 2nd (I wonder if She likes groundhogs...) called Imbolc, Oimelc or Lady Day. Candles are blessed that day in the Catholic churches.

By: Ido
To: Teakan
Re: Somethnig about Brighid:

Brigit/Brigid/Bride was the daughter of Dagda. She was the proctector of the poets, the forge and the healing persons. Her son Ruadan, which she had with Bres, was killed by Goibnui. For her died son she sounds the first kenning of Eireland. She also was put into the cult and the person of Brigit from Kildare, which made the first female parish after Christianity falls into Eireland. The convent of Kildare has had a neverending fire, which was protected by the sisters of the parish. The saint Brigit is the second patron saint of Eireland. within the scottish tradition Brigit belongs together with the time of the year "Season of the lambs" and the comming of spring. Brigit overcomes the control of the Cailleach Bheur.
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THE FINER POINTS OF RITUAL:
A Comparative Approach to Liturgical History, Theology and Design

A Heartland Pagan Festival Keynote Address
by Mike Nichols

Participants: Morning Glory Zell
Otter Zell
Rhiannon Bennett
Carolyn Clark
Eldoreth Grey Squirrel
Anahita
Morwen
Chris
Dix
other audience members not identified

[NOTE: This transcription was made from an audio tape dub of a videorecording of the event. The microphone placement made some of the comments from the audience unintelligible, and those sections were omitted. In some cases, the comments were picked up but it was impossible to identify the speaker. Because of the lack of visual cues, it is also possible that some of the speakers are incorrectly identified. To improve readability, some very minor editing was done.]

Rhiannon: I'd like to introduce someone whom we are really proud to have in our community. He has been involved in Witchcraft -- in teaching free Witchcraft classes -- for over eighteen years now. He is also a teacher of parapsychology at the University of Missouri at Kansas City. He owns the Magick Lantern, which is our occult bookstore here in town -- the ONLY occult bookstore we actually have here in town. He's very instrumental in introducing people to Wicca through his classes -- over 6,000 people! Granted all of them didn't decide to stay with us, which is fine. But think how many myths that helped shatter, and helped to make us a valid religion in some people's eyes. And a lot of times, that's what we need. Every time I say something about a particular speaker, people say "Well, what has he written? What has she written?" Books are really wonderful but, as I'm sure you've read, there are some good books, and there are

some mediocre books, and there are some that are pure trash out there. Just because they say they're a Pagan writer doesn't mean a thing. Sort through and pick out the good stuff. People like Mike help us go through and figure out what's real and what's not real. And then help you decide, even out of what's real, what's real for you. So I'm really proud to have him in our community, and I'd like to welcome him.

(APPLAUSE)

Mike Nichols: I hope you don't mind if I do this sitting down. I want to present it more like a workshop than a standard lecture. First of all, I want to start out with a few thank
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you's. I just want to say a personal thank you to Rhiannon who has acted as liaison between the Heartland Spiritual Alliance and the Magick Lantern, which was sometimes a difficult and thankless task, but she's done it well. When I saw her stand on the chair in the hall last night and scream "TWO pieces of chicken! ONLY two!", I thought I've never seen anyone look so much in their element. (LAUGHTER) So thank you so much. And not only to Rhiannon, but to the organizers of the Heartland Pagan Festival all together. I think they've done a wonderful job. Let's give them a hand.

(APPLAUSE)

What we're going to be doing in here is kind of an advanced class on ritual design, what we sometimes like to call liturgics. Before this is all over, we're going to be into such areas as liturgical theology, liturgical history, and liturgical aesthetics. For those of you who are local and who have taken my class, or seen me do speeches at psychic fairs and such, you will be happy to note that this is not recycled material. This is the very first time I am presenting any of this material anywhere. So I hope you enjoy it.

I'm starting from the premise that most people here are already fairly well advanced in Paganism and have gotten to the point where they already know about ritual and realize why it's there, why there is a need for it, and are beginning to ask other questions about ritual. What does it take to make a "good" ritual? What kind of elements do you need to have, what kind of order, what kind of structure does a ritual have to have to work? Are there certain things a ritual needs to work? How can you tell if a ritual has worked? And questions like that start happening only after you've been into it a little while.

If you are new to this whole area, and really are not that conversant with why ritual is used anyway, let me just gloss that point by saying there are a couple of really good books that I think give you a good understanding of that. One is "The Spiral Dance" by Starhawk. Another is "Drawing Down the Moon" by Margot

Adler. I think either one of those would inform you as to why Witches use ritual in the first place.

The need for ritual is sometimes one of the most difficult things for newcomers in this area to understand because quite often, if they've been brought up in a religious tradition that downplays ritual, for example, (and many Protestant religious traditions say that ritual is only so much gobbledy-gook, etc., that there's nothing to it), it's a real stumbling block for people to understand why the ritual is there. I've noticed that people with Roman Catholic backgrounds or a background in Judaism seem to have a better grasp on what ritual is there for and what it accomplishes.

When we get into this kind of work, let me just say that much of my talk here today is going to be highly speculative, highly theoretical, and please do not take it as a final position paper on anything. It is at best a preliminary report on work in progress. We're going to do a lot of comparative liturgics as a
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way of understanding our own ritual development.

When it comes to ritual or liturgy -- whichever word you want to use, and I'm going to be using them interchangeably -- it has always seemed to me that liturgical theology should be on the cutting edge of theological concerns in Paganism. There are many religious writers who believe that religions basically have three dimensions -- any religion. First of all, it's theology: what are it's beliefs? Secondly, it's social structure: how does this religion impact on the world around it? And thirdly, it's ritual: what do the people do to express their religious values? It has always seemed to me that within Paganism in general, and Witchcraft certainly in particular, it is the liturgical dimension that is the most often in focus.

Theology I think has been rather slow. It is developing, Pagan theological concerns, but it's developing late. If you read Starhawk and Adler and people like that, you're beginning to see the beginnings of Pagan theology.

As far as the social dimension, there was a time of course when Paganism had a social dimension, when most people were Pagan. But for the last couple of thousand years we have been a minority religion -- a very small minority in some cases. And I think because of that we don't yet have a very strong sociological impact. But that too may be changing, through festivals like this, when Pagans start gathering in big enough numbers to start talking about such things as social change. For example, at one of the workshops we had the other day, somebody suggested that one of the things Pagans could do to increase their visibility and positive image in the community is to take on community projects like answering telephones for the local public TV telethons. Yes, this is our local Coven on the phone

lines! (LAUGHTER) Or this is the local Coven who have all decided to go down and do a park clean-up on a particular day. When we get enough people doing stuff like that, then Witchcraft will have its social dimension.

In the meantime, the strongest dimension I think for most of us is the ritual, is the liturgy. When you tell somebody you're a Witch, the first thing they ask you is "What do you do?" -- not "What do you believe?" or "What is your impact on society?" -- but "What do you do?" They want to hear about your rituals. I think that's exactly why Stewart Farrar titled his first book on Witchcraft "What Witches Do".

So we've got to start looking at what we do, in terms of ritual and how ritual has developed. However, when it comes to trying to study liturgy in modern Paganism, you are immediately arrested by the fact that there is no coherent study of it. Yes, there are books of rituals. Sure, you can buy a spellbook here, a grimoire there. Marion Weinstein has published a Book of Shadows. The last half of Doreen Valiente's book is a Book of Shadows. Scott Cunningham's got books of spells, etc. But is there any systematic study of all this stuff put together? No. Not so far.

I think the reason is because development has been so rapid.
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All of this stuff has come along so fast that people have not had a chance to assess it and evaluate it, and ask significant questions about it. Consequently, both the scholar and the lay person really don't have very many places to go when it comes to this.

There are a few things though that you can say about religious ritual. First of all, religious ritual is a human experience, a very universal human experience. It is as real as fear, and as important as love. It has a meaning of its own. It is not some sort of aberration or distortion of reality. It is an injection of new meaning into the reality around you. There is hardly a culture in the world that has not developed its religious rituals. And sometimes by looking at religious rituals of other cultures, we can begin understanding our own better. That's one of things I'm gonna try to do here.

There's a strange continuity, a sameness when you start looking at different rituals, that pervades all of them. We find that rituals, for example, are transpersonal and transcultural. People seem to experience the same types of things no matter where you look all over the world.

In looking at liturgical theology, I have been doing an awful lot of work in terms of comparative study. Because the only group of people who have systematically writing about liturgical theology for any length of time are the Christians.

Does this have anything to say to us as Pagans? Perhaps it does. Reason: I think most Pagans are by now well aware of the fact that the Christians have borrowed a heck of a lot from the old Pagan religions. For example, it's commonly known that the old Pagan holidays served as models for Christian holidays, so that the modern Christian liturgical calendar is to a great extent based on older Pagan themes. And ironically, sometimes you can look at what Christians have written about these to find out still more about the Pagan themes that underlie it.

A second area where this is true is what we call hagiography, the study of saints. So many of the saints in the rites of the Roman Catholic Church are in fact simply Christianized forms of old Pagan gods and goddesses. So we read about the legends of these saints, and we learn a little bit more about the gods and goddesses underlying those legends. I think Pagans generally realize both of these points. What Pagans do not generally realize is that it is the same as far as liturgical ceremonies go, too. When you get right down to it, Christianity -- especially the way the Roman Catholic Church developed in the early years of Christianity -- borrowed most of its liturgical traditions from the Pagans.

I mean, if you ever stopped and thought about it... For example, within the Roman Catholic Church, there are certain rituals known as "sacraments", right? Do you realize that is a Pagan word? Sacrament comes from the Latin "sacramentum" and was an oath given by a Roman soldier to his gods. It was a ritual setting. We might be well advised once again to reclaim the word sacrament and use it as our own.

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According the Catholic Church, a sacrament is an "effective" ritual, which means that it produces an objective effect. This is not just a symbolic commemoration of something. This is something that actually produces a change in reality. This beginning to sound familiar?

Other things which we have long considered primarily Christian -- Again, I'm going to be drawing this almost exclusively from the background of Roman Catholic liturgics, which is one of the ones that is most developed. The High Anglican would be another good source if you wanted to look into this. The practice of "genuflection", of bowing on one knee, originally a Pagan practice. The practice of kissing ritual tools. If you were in a Catholic church, did you ever see a priest pick up a Missal at Mass and kiss it, put it on the altar? The same way a priestess will sometimes kiss her athame after she's used it for an invocation? Yet another custom borrowed by the Christians from the Pagans. So it seems real obvious to me that we could look at the whole question of sacramental rites, and ask what have the various Christian writers had to say about them in terms of how they work, in order to find out what Pagans

probably also originally believed about rites and rituals.

Although at a later time the Catholic Church would limit the number of official sacraments to be only seven in number, at an earlier time this was not true. Anything could be seen as a sacrament. A blessing was a sacrament. A holiday, a sacred object, all of these things could be considered sacramental in what they did. As a matter of fact, the first use of the word "sacrament" within a Christian context was not until 210 C.E. and it was by the Church writer Tertulian. He was the first one to use that word in a Christian context, and when he did so, ironically, he accused the Greek mystery religions of having stolen that word from the Christians. Obviously, it was precisely the other way around.

Although today the word sacrament refers primarily to only seven ecclesial rituals within the Catholic Church, all of which -- or at least six of which -- have parallels in Paganism, the word "sacrament" is still used in comparative theology in a much broader sense. Basically, it refers to any hidden reality, any sign or symbol of a hidden reality that is mysterious and sacred. I could be a person, a place, or a thing. Any of these things could be considered sacramental.

From the point of view of Pagan theology, by the way, with its strong emphasis on the theological perspective called "immanence", the in-dwelling quality of the divine force in all of nature, for a Pagan practically anything can become a sacrament. Every rock, every tree, everything is alive with magical and sacred powers which a Pagan can get in touch with and from there connect with the entire universe. That's what a sacrament is.

There have been, historically, at least two ways of viewing rituals and sacraments. The first is the way as practiced by social anthropologists. For example, one of the most famous of these was proposed by Arnold van Gennep, who was the first to

come up with the idea of rituals being, as he called them, "rites of passage". He would point to something like a marriage rite, and we can find rites like that in practically every society. And he would say that the reason this ritual was important for this society is that it marked a transition for one member of the society from one social role to another. From the status of being unmarried to the status of being married. In many societies, kids when they hit the age of puberty go through a rite of passage. This is an official recognition by the society as a whole that this person, who was once considered a child, is now considered an adult and has adult responsibilities.

Van Gennep originally thought that practically all religious rituals were rites of passage. Later social anthropologists have pointed out there's at least one other major class or rituals.

And this is not a rite of passage but what we call a "rite of celebration". Very distinct from a rite of passage. In a rite of passage, we talk about a person's transition from one social role to another. In a rite of celebration -- let's take for an example a wedding anniversary -- nothing is changing here. We are simply looking at something which has a permanent value and belief structure, and we are celebrating it. We are focusing on it. We are saying this is important to us. And we're going to have this ritual to let everybody know how important it is to us. A rite of passage is a rite of transition, but a rite of celebration is a rite of intensification. It intensifies the values and beliefs that are already present.

That was one of two ways of classifying religious rituals. The other is the psychological approach. And probably the best writer in this field is Mircea Eliade. He called sacramental rituals -- he had a wonderful phrase for it -- he called them "doors to the sacred". Every sacramental ritual, he said, is an invitation to a religious or sacred experience. An invitation, which you may accept or not. You can either let yourself become a part of a ritual or not. You can make up your mind to distance yourself from it. But its basic design, the basic reason for a sacramental ritual is to give you an invitation to have an experience of the sacred. Which Eliade calls a "hierophany", an experience of the sacred.

Practically all of these experiences involve altered states of perception, in terms of an altered sense of time and an altered sense of space. And we all have these understandings. For example, to most of us a tree is a tree. But what about the tree that you had your treehouse in when you were a little kid? That tree is special. There is no other tree like that tree anywhere else in the world. It is sacred. A funeral home -- you see them on every other street corner; they're just a building. Except the funeral home that you attended your grandfather's funeral in. You walk into that funeral home and space seems different. It is charged with a meaning that normal space -- a normal other funeral home -- does not have.

Time is the same way; the sense of time can change. Anniversaries, celebrations of New Year's, celebrations like that take us back to a time that's kind of outside of time, if you will. And once again, charges that time with a special meaning.
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Time may even seem to pass differently. I think for me the best expression of this has always been in fairy tales. When somebody goes into the next world, the world of faery, and experiences the passage of time differently.

So all of these -- what Mircea Eliade calls "hierophanies" -- all of them have to do with altered states of perception, which include both time and space. This is remarkably similar,

by the way, to Dion Fortune's famous definition of magick, the "ability to alter consciousness at will". We're obviously talking about the same kind of thing here.

Most hierophanies, the great majority of them, are individual. They are personal. Whether it's watching a sunset, visiting a sacred place, walking up to Stonehenge and standing in the center of it (and having the same feeling you had as you stood in your last magic Circle), this is sacred space. This is an individual and personal experience. But these religious experiences can also be shared. It happens when we sing the national anthem. It happens when we sing the old school song. It happens when a group of us gets together to go see a dramatic or theatrical presentation. In this case, we open ourselves collectively to an experience of the sacred. Which again is what a sacramental rite is all about.

One other interesting thing about these experiences is that it is almost universally experienced that the high charge of meaning that is found in the rite is experienced as "discovered" or "encountered". It sort of dawns upon you. "Oh wow! That's what this is all about! Yeah, I get it now!" It's not something that is artificially enforced on the ritual from the outside. It should grow organically from the ritual.

It's interesting to note that in Judeo-Christian tradition, this sacredness is quite often found in history. In the historical development of a God that interacts with a "chosen people" throughout a period of history. Whereas in Pagan theology, sacredness is most usually found not in history but in nature. That every tree, every rock, everything is alive, that you can get in touch with it, that it has a magical and sacred essence and you can interact with that, and get in touch with the Cosmos as a whole through that.

It's interesting to note, too, that because of this the Judeo-Christian tradition places a very strong emphasis on sacred writings, or scripture. Whereas many of the old Pagan religions -- taking the old Druid religion as a fine example -- made it forbidden to write down sacred material. Druids teach it, bards sing it, dancers dance it -- but you don't write it. They realized it was too sacred for that. So we have these very definite distinctions in terms of how we've approached these sorts of things.

Another way of looking at a ritual is this: Most of us are familiar with the way a myth takes the values and beliefs of a religion and embodies them in story form. A ritual takes the values and beliefs of a religion and embodies them in actions. That's why quite often a ritual is a myth enacted. Ritual drama,

for example.

As I said at the beginning, I think many Pagans are aware of how Christians have borrowed from us in terms of calendar customs, and how they've borrowed our gods to use as their saints. But we've seldom examined how the Christian religion has borrowed our sacred rites. They have. The Catholic Church now recognizes seven official sacraments. And virtually all of them -- or at least six of them -- have Pagan origins.

First of all, the rite called "Baptism". That's the first ecclesial ritual in the Roman Catholic Church. Or "Christening", as it's sometimes called. It turns out once again that practically every "primitive" culture has similar rites of blessing of a child. In ancient, pre-Christian, Pagan Celtic society, there was a similar rite. It had to do with sprinkling a child with water, passing the child through the smoke of a fire, passing it through a hole in a stone or else touching it to the earth (getting in all the elements here), and quite often passing the child around a circle, handing the baby around so that each person in the circle gets to hold it for a short time. If you want descriptions of this taken from people who seem to remember these pre-Christian ceremonies, look at the work of folklorist Alexander Carmichael in the six-volume set, the "Carmina Gaedelica". Some of these rites had been Christianized, of course, even at the time Carmichael was taking them down. But a lot of their Pagan origins are still very clear.

In Pagan Celtic society, by the way, this rite was called a "seining". Which I would like to propose as a much better term for this kind of rite in Paganism than the more recently coined word "Wiccaning". I oppose that terminology for two reasons. One, it's obviously a word that was coined recently to be a counterpart to the term "Christening". So the word itself is not historically attested. Secondly, think of what it implies! When you "Christen" a child, you are introducing it into the body of Christ, the Church. You are making it a Christian. I don't think that any Witch thinks that "Wiccaning" a child is making that child a Witch! I've never heard any Pagan put it that way. At the very most, you are blessing the child, asking the gods' protection for this child "so that no harm comes to the child, or to anyone else through the child" (as it is commonly expressed) until such a time as that child is able to choose its own religion. We do not attempt to make that choice for the child. It is simply a rite of blessing and protection. Strangely enough, that is exactly what the word "seining" means. And therefore I think it's much better than the alternative "Wiccaning".

The Christian religion also has a sacrament called the "Eucharist". By the way, if ever anybody challenges you that the Christian religion doesn't employ magic, take a look at what the Catholic Church has to say about the sacrament of the Eucharist, or what they call "the blessed sacrament" -- THE blessed sacrament. The official term for what happens is

"transubstantiation" -- that the priest actually has the power to turn common bread and wine into the body and blood of Jesus! If that isn't a magical act, I don't know what one is! Although the 2993

Church would be loath to use the word "magic" in this context. But we certainly understand what it's all about.

The idea of blessing food and drink, however, once again seems to be one of those universal rites. When people sit down to a shared dinner, a common meal, it is a rite of inclusion. Even in the early Christian Church, you were not allowed to partake in the Eucharistic meal unless you were already a member of that church. So the fact that in the Wiccan tradition you share "cakes and ale" would imply an inclusion in the membership of that group. And of course, there are all the symbolic associations of food as sustenance.

We also have the sacrament of Confirmation in the Catholic Church. Which always sounded strange to me when I was growing up. You know, you're twelve years old now, and it's time for you to be "confirmed". It's almost like up until then you were only "tentative". (LAUGHTER) But now you're confirmed. What it really meant, though, was the person was supposedly old enough by now to make a free choice (cough) of which religion they wanted to belong to. And the bishop -- You'll notice here, by the way, that the proper minister for this rite is the bishop, not the priest. Although it is possible for a bishop to delegate the power to a priest. But the bishop comes and confirms you into this religion. Again, we have so many rites from so many Pagan systems that this seems to based on that are usually referred to as "initiation" ceremonies, or rites of passage, rites of adulthood. When finally the child is brought fully into the religious and social (in most primitive societies, they are the same) structure of the society and is now seen to be a full adult. So any first degree initiation could serve as a model for what the Catholic Church came to call Confirmation.

Ordination. This is a right that ONLY a bishop can perform, in the Catholic Church. Only a bishop can make a priest. You'll notice that when we look at how initiation rites are traditionally done in Wicca, any priest or priestess can make another priest or priestess. And quite often, it looks like in the oldest rites, it also involved a kind of "laying on of hands". There was an imposition of hands that occurred in the Catholic tradition, as well. And until that time, a novice priest was actually told that it would be wrong or DANGEROUS for him to perform some of the priestly functions unless he had been made a priest!

And there were all sorts of stories in the old days that only a priest could touch the consecrated elements. Only a priest's hands -- only consecrated hands -- could touch the vessels that held the consecrated elements: the chalice, the

monstrance, the ciborium, and so forth. This almost implies to me, though it's never quite stated in this way, but it almost seems like there is some sort of real, tangible, psychic energy that is present.

I remember being regaled with stories when I was a little kid going to a Catholic school where the nuns would tell these wonderful stories about how some poor person was kneeling at the altar rail waiting to receive Communion, and the priest comes

along to administer Communion, and drops the Host. And the poor person reaches out to try to catch it, and at the first touch of this consecrated object, there is a tremendous flash of lightning, and the person is now a little pile of ashes on the altar carpet. (LAUGHTER)

I don't think it's quite like that. But what it may be saying is that some of these powers, even within magical traditions or Pagan traditions, are tangible and do carry some sort of psychic clout. I don't think lightning is going to flash out of the sky and reduce you to cinders. But what we're saying is a metaphor, really, that there may be some kind of psychic backlash if you attempt to wield these magical energies before your training has been finished, before you're ready to handle them, before you understand what you're doing. In the same way that a good psychotherapy session, if it uncovers too much garbage from your subconscious, can throw you backward if you're not ready to deal with the stuff that's dredged up.

For those of you who believe there is some sort of validity to the concept of "apostolic succession", the imposition of hands, it also may imply that, when one priest or priestess makes another priest or priestess, she is passing on a kind of MAGICAL SHIELDING as well. A protection, so that you will be able to handle these magical powers without any ill effect. For those of you who believe that the initiation tradition is valid. Again, if you want to see Pagan examples of that, look at some of the work done by Alexander Carmichael. There is a rite called a "shielding" where one person kneels, while a second person puts one hand under their knees and the other hand over their head and says "Everything that is between my two hands is protected and seined by the Mother". The Goddess has control of everything in this sphere. It's a passing on of this shielding, that until you have, it might be dangerous for you to experiment with these powers. IF you believe that's a valid idea. (We'll get into questions of validity in just a minute.)

The Christian tradition of marriage, of course... Well, in every society that we know of, we have rituals that talk about people getting together. However, ever since the Judeo-Christian system has come along, we've been firmly locked into only one way of viewing marriage -- a monogamous way of viewing marriage, for

one thing -- with very little latitude in terms of variability. If you look at the Pagan idea of Handfasting, if you go back to the Irish pre-Christian brehon laws, you will find that they talk about at least ten different forms of what we today call marriage. These forms include such things as marriage between two people of the same gender, marriage of more than two people (what today we would call a "group marriage"), marriages that only last for a "year and a day" or some other specified time (what today we might call a "trial marriage"), marriages that did not demand sexual exclusivity (what today we would call "open marriage"), "contract marriage", the woman keeping her own name, pre-nuptial and post-nuptial property arrangements. (If you've ever read about the great pillow-talk argument between Queen Maeve and King Aillil about who had the most property, you know what I'm talking about!)

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You know, it's fascinating to think that all of the so-called marriage innovations that occurred in the 1960's, that we thought were so mind-bogglingly new... nope! They were all there in the old Pagan form of this rite. They were *standard*, until the Christian form of marriage with its single theme, its monogamous monotheistic vision, it's vision of the one right and only way to do something, came along and knocked the older one aside. But again, the Pagan origins are obvious.

The ecclesial sacrament called "Last Rites"... We have all sorts of what we call "death blessings" in the Gaelic Pagan traditions, to send the spirit on its way. For each person who dies, there is one particular person assigned to be the leader of these rites who from that time on is known as the dead person's "soul friend". This is the one who will carry out the rituals, remember them when Samhain comes around, set out the extra places at the table, etc. We perhaps have less historical data on the Last Rite theme than we have for certain other themes that we're talking about here. But it is still there. And again a reference to some of the early folklorists.

The one modern Christian sacrament that I cannot really find an exact parallel for in terms of a pre-Christian precursor in Paganism is the sacrament the Roman Catholic Church calls "Penance", or "Confession". Isn't that interesting? The whole sacrament has to do with confessing your sins to a priest, who then absolves you of the sins. It is a whole thing of guilt, and release from guilt. Yes?

Morning Glory: There were blood guilt rituals, because if you caused an accidental or even on-purpose death, you had to pay a wyrguild to the family. In the New World, the Aztecs had a thing where if you caused the death of someone, you became a surrogate for that person. So there were things like that.

Mike Nichols: Okay, good point. I can think of an Irish example

of that, now that you mention it. The Chucullain legend is a good example. Chucullain, who was originally Setanta, accidentally on purpose kills this very ferocious dog, and walks up to the gate-keeper and says, "I've killed your dog and I would like to replace him." And the gate-keeper says "Fine, there go some cats. Get busy." (LAUGHTER) I think that's where that joke started.

Morning Glory: Samhain was also a time -- and Walpurgisnacht, especially Walpurgisnacht -- was a time when you took stuff from that year and purged it in the fire. And you would have to then go and get it straight with any other people inside the Circle that you shared.

Mike Nichols: I noticed that in a lot of the Pagan traditions, the purging of one's "guilt" (and I think we're very misguided to use the term "guilt" here)...

Morning Glory: Responsibility.

Mike Nichols: Responsibility, right -- is a matter of making recompense to the person or persons who were wronged. It's not a
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matter of carrying around a guilt trip until somebody says "Okay, if you'll go through this ritual, you will be absolved."

(unidentified): A couple of things I've run into recently, one was in a work of fiction. These three young girls rob this woman who later turns out to be a Witch. It's on this psychic journey where they have the bodies of these 12th century people. And one ends up a peasant. And he couldn't help but notice these weird little Pagan things that kept cropping up that these people had kept for centuries. And one of the things was that on the first day of Spring, the village priest preached a sermon that "dancing leads to damnation". Apparently, on the first day of Spring, all the peasants would go out and dance everything out. And that would really help them out. It got rid of all the pains of the Winter, someone had been murdered, and a baby had died of starvation.

Otter Zell: There was a common form that I can't identify specifically, but it's a theme I've come across in a lot of anthropological studies. But it's the basis of what we call, not a "trial" really, but more like "mediation". If there's a conflict between parties about something or if someone feels they've been wronged by someone, then the parties would be brought together within the community of people, and everybody would have to tell their stories. Then they would ask them "What do you think would be a fair settlement? What do you think would be fair?" And this was just talked out in the context of the community of people, until everything was worked out to everyone's satisfaction. And we've used this ourselves in our Circle under such situations, and it's been incredibly effective,

very powerful.

And the ultimate, if this could not be worked out, there were several ways of dealing with it. The heaviest one was generally banishment, where the person would simply be sent away. And the next heaviest one would probably be ostracism, where the person would not be spoken to. He would be ignored, they'd pretend he didn't exist for a period of time. Highly effective. Of course, the more simple and basic ones would be working out appropriate compensation that everyone would be satisfied with. So there were these procedures, but it wasn't the same thing as "guilt". The concept of "sin" and "guilt", and the idea that you could go to a priest instead of the person you'd wronged, and that the priest could absolve your soul of guilt. And we still have that today, where you go to a trial, and the judge finds you "guilty" and he fines you or sends you to jail, but the person who's been fucked over is still fucked over. (LAUGHTER)

Morning Glory: They don't get their money back that you stole. It goes to the State, for some odd reason.

Mike Nichols: Exactly. These are things that I think we all ought to think about. What I'm trying to do in the first part of this presentation is to focus your attention on how we might be able to look at Christian liturgical rites to find information about their predecessors as to how they might have been done in Pagan societies. Because all of these things we've talked about, the so-called "seven sacraments of the Catholic Church -- if you
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look for data that Jesus himself instituted these things, you look practically in vain. Where in the world did the Church come up with these things?

A great example of this, by the way (and it's an example I use in my class quite often) is this. For a long time, after I decided that I was going to be Pagan, I quit going to the Catholic Church because it didn't interest me. It might have been a mistake. One year while I was at college, I was home for Spring break (it was Easter) and my mother dragged me along to a service that happens on the Saturday night right before Easter, "Holy Saturday" -- which has to be one of the most liturgically rich occasions of the Church calendar. (If you want to see it even richer, take a look at the Orthodox traditions, the Greek and Russian Orthodox. They *really* know liturgics.) At any rate...

I had forgotten how the Catholic Church blesses the holy water that it's going to be using in the coming liturgical year. But what happens, roughly, is this. The holy water font, which is usually in the porch or vestibule of the church, is brought up into the sanctuary and placed near the altar. And at one point in this particular Mass, the priest walks over to this large candle which is called the Pascal Candle. It is in place

throughout the Easter season. It has little herbs stuck in it and so forth. He takes this candle out of its holder, walks over to the holy water or Baptismal font (which looks, from my point of view, remarkably like a large cauldron), and holds the candle over the font, and starts doing *this* with it. (demonstrates by plunging the vertical candle in and out of the holy water font) (GASPS OF RECOGNITION AND LAUGHTER)

(unidentified): You're kidding!

Mike Nichols: I'm NOT kidding. And after having studied Paganism, and I saw that, it was like I was seeing it for the first time. And I looked to the right and to the left to see if anybody else, you know, realized what was going on. I mean, I thought "Aren't there any *Freudians* in the audience?!?!" (LAUGHTER) There was not one flicker of recognition, not one flutter of an eyelid! I could not believe it!

And I knew there and then that obviously the Catholic Church had not picked this up from Jesus. Where had the Catholic Church learned to bless water? From us. And where had the Catholic Church learned to do a lot of other stuff? From us. So, I think it is richly rewarding for us to take a look at what they have done in terms of liturgics.

Eldoreth Grey Squirrel: "Pagans take back the rite!" (LAUGHTER)

Mike Nichols: Exactly!! Exactly. I like that! That'll be the title of my new book! (LAUGHTER)

Morning Glory: There's another aspect of that, too, with the Host, the idea of consuming the body of the God. Sacred cannibalism was certainly a factor that this came from. The eating of the pressed grains of Dammuzi or Tammuz, the Green Man,
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the vegetation god, and the eating of the body of the god, that's definitely ours. Jesus was pretty much captured into the Tammuz cycle, and much that we're working with is still in there.

Mike Nichols: I absolutely agree. And you'll notice that in all this discussion we've only covered the seven basic ecclesial rites of the Church. We're not even talking yet about all the little incidental things the Church calls "sacramentals", like the blessing of holy objects, the consecration of a church altar, the consecration of the church building. Where did the blueprint, where did the pattern for a lot of these rites come from?

Morning Glory: Oh, on that note! The pattern of the church building itself. The idea of having a temple where you did your worshipping on the ground floor, and the basement is where you bury your dead, that is a universal ancient custom. And it's the same whether it's Chartres Cathedral or the so-called "palace of

Knosis", which is a necropolis, actually.

Otter Zell: You know, another thing that appears to me to be a sacrament is the concept of purification. And somewhere during the course of what you're saying, I was reminded of a custom of the purification of people who had returned from a war in ancient Pagan cultures. They basically had to pass through the holy women who, by making love with them, would purify and renew them and "take the war out of them". There have been some articles on this recently.

Morning Glory: There is a great book out now called "The Woman Who Slept with Men and Took the War Out of Them". It's by some famous feminist that you've all heard of, and I can't remember her name right now.

Mike Nichols: Sounds good! Okay, let's move on into the area of liturgical theology. What we've been talking about so far is liturgical history, the development of liturgical rites, and how I believe we must focus more attention on that historical development. But now let's take a look at liturgical theology, where we can start splitting theological hairs -- which is always so much fun!

There are so many questions that have plagued Pagans for a long time, and I was *delighted* to find that some of these same questions had plagued the Christians down through the years. And it was fascinating to see what they had to say about it. Some of the greatest minds of the Catholic Church from St. Augustan to Thomas Aquinas, whatever other horrible things they may have done along the way, had some fascinating things to say about these issues.

For example, why are some rituals done only once, like a seining, whereas other rituals are repeated over and over again? Take the Magic Circle itself, there doesn't seem to be any limit on how many times you can do it. Let's look at one possible answer. (But again, I'm gonna throw out more questions than answers here.) But one possible answer is that certain rituals, if properly done (whatever *that* means, and we'll get to that in 2999

a minute), have a *permanent* effect on the person who undergoes them. A permanent effect, an "indelible mark" as the old catechism says, that cannot be erased.

Now, the question of how a ritual is to be done. How do you know if a ritual has been done properly? For example, does a ritual have an effect if there are no outwardly observable signs? Any of you who have ever performed an initiation rite, I think this has occurred to you. What happens if the initiation is all done, and the person sits there saying "I don't feel any different. Am I supposed to? Has anything happened to me?" And you will occasionally find people who have been High Priests and

High Priestesses for quite a few years, who will perhaps talk more freely about it than others, and among themselves they will talk about whether an initiation "took". Did it "take"? Some of them will say that after an initiation has been completed, the rite was performed, the energies are set in motion, but it may not "take" until after another month, and so forth. That it may eventually take, but not right when the initiation was done. But the energies are there.

Would you believe the same questions have been wrestled with by the Catholic Church? Especially in the early days of Christianity when the rite of Baptism was an adult rite, and it meant that the person was supposed to entirely change their outward behavior, totally give up certain things, and start believing certain things. What if a person went through a Baptism, which is supposedly a magical rite-- In those days, Baptism and Confirmation were virtually the same rite, and could only be done once because it was supposed to be effective the first time. Remember the whole question of the "heresy" of the Re-Baptists was on this precise point. If a person was baptized, that supposedly made them a Christian, which would supposedly end their career of "sin", in the eyes of the Catholic Church. But what if they went out and sinned again? What if they murdered someone? Should they get re-baptized?

The Catholic Church said no, they should not be re-baptized because one Baptism is sufficient. The energies are already in place, but it didn't "take". But only one per customer for the rite itself. Now, it may be that the person was not "spiritually disposed" to receive the energies generated by the sacramental rite. There was some blockage, something stopping them from being receptive. We don't know what this is. That is perhaps one of the reasons the ritual of Penance developed the way it did. Because what do you do with a person who has sinned and yet wants to come back into the body of the Church? (By the way, certain people like the Donatists thought once they've sinned, they're *out*. We *don't* allow them back in.)

(unidentified): My background was Fundamentalist, so I was baptized in the river at about 12. And every time I would leave and come back for a visit, all these people would want me to re-dedicate myself, come up and be re-baptized. Now, is that just a variation of the tradition? I'm trying to figure this out.

Mike Nichols: Yes, it is a variation. When the Protestant Reformation occurred, one of the things that was most held up to 3000

scrutiny, in fact, was the way the Catholic Church approached the whole question of sacramental rites. One of the chief questions (which we'll get to in a minute) is whether or not the "worthiness" of the minister is an effective variable in the rite itself. Does a priest in a state of sin-- What if a priest has gone out and murdered somebody? He is in a state of mortal sin,

supposedly cut off from God and the Church. What if he then baptizes somebody? Is that Baptism sacred? Is it valid? Or, as a Pagan may put it, is the power in the person doing the ritual, or is the power in the ritual? I think all of us have wondered this, right?

I'll be talking about what some of the various Church Councils have ruled on matters of liturgical theology in a minute. But in this particular instance, the Catholic Church decided that the power was in the rite, in the ritual itself. It didn't matter whether or not the person conducting the ritual was in a state of grace or a state of sin. This is one of the things that Martin Luther took exception to. He felt that the spiritual "health", if you will, of the person performing the ceremony was a variable in how effective the ceremony was. And I'll show you in a minute why the Catholic position disagreed with that.

Morning Glory: The thing about the Fundamentalist attitude about Baptism, it's not a one per customer attitude. And a lot of that has to do with the concept that's called "Baptism of the Holy Ghost", which is an ecstatic experience that is repeatedly craved and repeatedly done. It's like raising the power. So their attitude about Baptism is not that this is a sacralizing agent as much as it is an anointing for the purpose of raising power.

Mike Nichols: Let me ask you a question based on that. If a person undergoes a rite of Baptism and doesn't experience this influx of whatever, Holy Spirit, then is it assumed that they were not baptized?

Morning Glory: Not by the Holy Ghost. If you don't speak in tongues, then you didn't get the Holy Ghost. And that's the sign of it. And they'll keep at it until you get it.

Mike Nichols: Ah! Okay, very good. The reason this ran into problems in the Catholic Church was because of the many priests who were declared to be heretical, in the Albigensens movement, the Cathari movement, etc. What happens if a priest, an *excommunicant* priest, performs a Baptism? Is that Baptism valid?

The Catholic Church said yes, for a number of reasons. First of all, they developed two concepts: validity as opposed to legality. The sacrament, or the rite itself, was considered VALID in that it produced the desired effect on the person. Even if a person came from a heretical sect into the Church, they were not re-baptized. The Baptism only needed to occur once. It left an indelible mark on that person's spirit or soul. It didn't have to be re-done, right? However, that Baptism was ILLEGAL from the point of view of Canon Law. The Canon lawyers, the people who codified the ritual structure of the Catholic Church, would say that this was a VALID but ILLEGAL (or illicit) rite.

The priest had no legal right to perform that ceremony.

By the way, in the Catholic Church, under certain special conditions, anybody can baptize, including (are you ready for this?) a non-Christian! In cases of emergency.

Morning Glory: Oh, for Last Rites and stuff!

Eldoreth Grey Squirrel: Interestingly enough, in the house I grew up in, the crucifix opened up, and it had all the paraphernalia in it for Last Rites.

Mike Nichols: Which raises some interesting questions for Pagans. You know, Whitley Streiber recently told that wonderful story about how he was taken by this group of people to perform some sort of "witchcraft" ceremony, and it turned out these people were Fundamentalists in disguise who did something horrible to a goat, sacrificed it or something, and went through this whole thing... Let's say, for some reason, that some Fundie took it upon herself to portray the role of a Pagan priestess and took somebody through a Pagan initiation. Is it valid? What if they copied the rites exactly out of whoever, Starhawk, Adler, Farrar, Gardner, whoever?

(unidentified): "Valid but illegal". (LAUGHTER)

Mike Nichols: What if the person who undergoes the rite has a wonderful experience? Let me suggest to you how the Catholic Church responded to that. It is valid for the same reason that a Baptism performed even by a non-Christian is valid because the person who confers the effects of the rite is not the minister, but God! So in this case, we could say it is the Goddess, or Whoever, who bestows that feeling on the initiate of having been initiated. And the minister's part was negligible.

But that leads us into other problems, doesn't it? That's saying that the rite itself, not the minister performing the rite, is what gets it done. In the case of the Catholic Church, this concept was legally defined by the Latin phrase "ex opere operato", "by the work worked". In other words, it is the rite itself, the power was in the ritual, not in the person who performed the ritual. Yes, Otter?

Otter Zell: Well, there's got to be criteria we're dealing with here. I mean, the fact that the Church decides what makes it valid, that seems to be beside the point. To me, the person who has to decide is the person who experiences it. I mean, if you say "Okay, Domine Domine, you're all Catholics now" and somebody says "Not me!", then they're *not*... aren't they? (LAUGHTER)

(unidentified): If it's the Middle Ages, they're *dead*. (LAUGHTER)

Otter Zell: They used to do that. The Church would come and

they would just march an entire village through the ford, you know, and they would say "Now you're all Christians." And the people would say, "Wait a minute! I'm not a Christian. I'm going to continue worshipping Thor or Odin or whatever" (because 3002

it was mostly Scandinavian countries they did this to). How can you say they're Christians anyway, in spite of the fact they don't want to be? I mean, aren't we missing something here?

Mike Nichols: I think you're right. And I think the whole focus of this is to start people thinking on questions about validity, and legality if it comes to that, in terms of Pagan rites. I am not for a moment suggesting we follow the Christian precedent in these matters. But they can indicate questions we need to think about in terms of what *our* response to that, as Pagans, should be.

Here's another example. If the rite *itself* is effective... I bet any of you have gone through this. You have a student and you're teaching the student to do a ritual, right? How to cast a Circle for the first time. (Where's the sun? Okay...) Start in the North, start with your Sword, and say "Okay, student, now *do this*! 'Oh thou Circle, be thou a meeting place--' And you walk the thing out for them. You come back around to where you were and you say "Okay, did you see that? That's how you cast a Circle." And then you go "Wait a minute! Did I just cast a Circle?" We've all thought about that. Morning Glory?

Morning Glory: Yes, but, yes, but when I have done this, or when I do a demonstration at all, I don't put the power out. You can even say the words, or you can walk it out, but you don't put the astral fire down. You don't lay down the astral fire. Unless you're showing someone how to lay the astral fire down, in which case...

Mike Nichols: You're doing it. (LAUGHTER) Well, the same question arose in the Catholic Church, and the answer is remarkably similar. It came up this way. If a priest was teaching a novice priest how to say Mass, how to perform the Eucharist, and he actually pronounces the words of consecration, and unbeknownst to him there is a small crumb of bread on the table in front of him, is that now a holy crumb? Because the Catholic Church had by now decided, remember, that the power was in the ritual itself rather than in the person. So if the ritual is done correctly, the proper words are said (and we'll get into that in a minute, too: What are the proper words? What are the proper gestures?), that crumb now is "the body and blood of Christ", isn't it?

Again, this took a lot of quibbling, but before it was all over the Catholic Church decided no, that crumb would NOT be the body of Christ because of one little thing that was left out.

One thing that the minister does have to supply: "intentionality". Intent! The person performing the rite has to have the intent to be performing this sacred, magical rite. This was also true, by the way, of that non-Christian who was baptizing somebody. If the non-Christian was doing it as a joke, it would not be considered valid. However, if a non-Christian sincerely wanted to baptize somebody else as a Christian, and had that intent, and did the rite with all of its elements properly, that person was, in the eyes of the Catholic Church, baptized. Otter?
3003

Otter Zell: Now, here's a question that concerns a lot of us Pagans directly. A lot of us, when we were newborn babies and unable to speak in our own best interests, were baptized. (LAUGHTER) So, now, theoretically, once you're baptized, you're a Christian. Well, uh... How do you deal with that? I know I'm not a Christian. I sure don't feel like a Christian.

Morning Glory: It's like getting a tattoo removed, or something. (LAUGHTER)

Otter Zell: Is there any way to get un-baptized? I mean, what do you do about that?

Dix: Even if you go through, as I did, a free-choice baptism, when you weren't screaming and protesting, then later on you decide that this is all bullshit, it doesn't exist, I don't believe in this stuff any more. Now maybe you're still a Christian in the eyes of the Church, but that doesn't matter any difference, because I don't care about the Church.

(unidentified): Right, I was just wondering, is there some way the Church could recognize an way of un-baptizing yourself?

(unidentified): There is. Sitting through their boring rituals. (LAUGHTER)

Otter Zell: But if you're not a Christian anymore,... I mean, there has to be some way of dealing with that.

(unidentified): Otter, in whose eyes are you not a Christian? In your eyes or their eyes? And at what point do their eyes start mattering to you? Whatever they consider has no bearing on you.

Otter Zell: It's not a matter so much of whose eyes. I'm just kind of wondering, from the point of view of magical stuff, you know, how one would interpret this. I mean, I know I'm not a Christian and I'll certainly be happy to argue the case with any of you that might wish to do so. But from a purely magical, ritual perspective, if this magical ritual is done that has this effect-- *Does* it have this effect? Do all these people who were baptized, does that make them Christian? Or is it just

bullshit?

Eldoreth Grey Squirrel: Look at it this way, Otter. They stole almost everything from us anyway, so what difference does it make? (LAUGHTER)

Mike Nichols: (laughing) What you are doing, and what we're all doing here, is beginning to develop questions about Pagan liturgical theology. We are breaking new ground here, is what I think. Well, I hope the word structure, if it has to be used at all, is used very advisedly. I think Otter has already suggested one possible Pagan response to this question, and that is that the validity depends to some extent on the person upon whom the rite is performed. That's one possibility. But what are all the ramifications of this response, this theological stance? Okay, there was somebody over here, yes?
3004

(unidentified): One point about what the Church was doing is that they had no competition. People were not given a choice, and the Church had the military to back them up. So that when they said "This village is now Christian," they *knew* that that village was not Christian. But they knew that, with no information and no rituals allowed or anything, that the great-grandkids would probably be Christian. Eventually they would be assimilated into what they wanted, into the type of person they wanted, because any radical would be killed.

(unidentified): I think you could make an analogy between becoming un-Christian and getting a divorce. When I got my divorce, I didn't have a special ritual for that, but I needed that, that sense of closure, that sense of separation in a ritual form. And I think that could be developed very easily. And I think that also could apply to becoming un-baptized.

Mike Nichols: Good. This whole things raises a very important question just from the psychological point of view for most Pagans. Do we *need* an un-Christening rite?

(unidentified): From my viewpoint, when I was getting baptized, for some reason I swear to God I thought he was going to drown me, and I came up halfway through the "Father, Son, and Holy Ghost" which he snarled at me later for. So I sorta screwed up mine whether I knew it or not.

(unidentified): On the question of Baptism, in the Christian church, in a metaphysical sense, Baptism is not all that's required for salvation. It must still be worked out within the Christian faith. If you do not work it out, then the Baptism is a ritual that has not been fulfilled. It's the fulfillment that makes you a Christian or not.

Mike Nichols: That's exactly right. Good point. Ellen?

Anahita: I have two things to say. One, regarding my Baptism, I had the opposite experience. I mean, I took swimming lessons, and they'd all prepared us, and I was ready to go under and hold my breath and come out transformed. And they did it so casually and so intellectually, it was like, okay this is enough. And the tip of my nose didn't go under! (laughing) My Achilles heel is the tip of my nose! So this is where I got to be Pagan! (LAUGHTER AND APPLAUSE)

The other thing had to do with a Pagan ritual that we did that might have some applications in this, where we just recently formed a Circle from a Circle that had existed previously. And we did a ritual to very gently and caringly disband the other Circle in the best possible light and bring all the good things in. I would hate to see a Pagan ritual that just cancelled somebody's past, because however you come into Paganism is what you were, in toto, including your Baptism. And what many of us are mentioning, our religious experiences contribute to our ability to relate to the Goddess as a Pagan, because that's who you are. And if it was a fantastic Baptism, then so be it. I mean, I've had screaming, crying, evangelical services, and that's how I learned about spiritual ecstacy.
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Eldoreth Grey Squirrel: You know where they got that from. They stole it from Voudoun, historically.

Anahita: They stole it from every place. But it was a real experience, you know, and that's your basis for comparison.

Mike Nichols: Let me comment on that point. One of the big educational experiences I've had recently-- One of my dear friends here in Kansas City is someone you've all seen here in the last few days, Rhiannon, the one who stood on the chair-- She's a High Priestess that I respect with all my heart and love very much as a good friend, but we had never actually worked together until relatively recently. And I was astounded at the difference in our approach. She, coming from a very Protestant background, encourages you at every point in the ritual to speak from your heart, practically never do anything the same way twice. You know, you go to the Watchtower and invoke it using words that come into your head at that moment, etc. Me, with my stolidly Roman Catholic background, doing the same rituals and the same repetitive patterns almost mantra-like time after time and expecting the same results.

We'll get into, if we have time, the pros and cons of these two approaches. Obviously, both of them valid approaches, right? Both of them seem to work for each of us. Vastly different. And obviously conditioned by our original religious upbringing. Yes?

Morning Glory: I want to bring up this question of validity again. If you were initiated by a particular Alexandrian couple

who shall remain nameless, as many friends of mine were, and this Alexandrian couple have repudiated their Craft credentials and have become born-again Christians, and they're going around on the circuit with their story of "I was a Pagan"-- All of the people that those people initiated-- It would be like the priests who went out and killed someone and then--

Mike Nichols: Or perhaps a better analogy, like the schismatic bishops who split away from the Church and continue to ordain new priests. Are those valid priests?

Morning Glory: Exactly. Yes. Well, that is an issue that we as Pagans need to think about.

Mike Nichols: You know, in all of this discussion, I am working from the premise that we are at too early a stage to formulate answers. But I think it's high time we started articulating the questions.

Anahita: Well, I can speak to that a little bit, too. I just went to the 20th anniversary ritual for NROOD. And I was amazed, because I had a lot of contact with them about 13 years ago when they were a seven year old religion. And the *changes* that they have gone through in 20 years, I'm here to tell you, are just really amazing! I mean, they were light and free and it's so wonderful! Now, it's like, a lot of dogma. It *was* a wonderful ritual and a wonderful time was had by all. But they had changed some things in a very valid way, something
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that didn't work and was probably better this way. But 13 years ago, it was "Oh, those! Name it: Alexandrians, Gardnerians, Orthodox Druids, whatever! You just have to have enough stars in your hat to hang out with them." Well, now, guess what? You have to have enough stars in your hat to hang out with NROOD! (LAUGHTER) I mean, it's just really amazing. So, we can ask questions till we're blue in the face, but the answers are gonna be different in five years.

Mike Nichols: I hope that somebody chronicles those changes as they go. They're going to be fascinating. Let me throw out another important question of liturgical theology. Is there a way to *botch* a Pagan ritual so that it is non-valid or non-effective, so that it doesn't work or *worse*, causes some kind of magical boomerang effect that causes some sort of detriment?

For example, what if you teach somebody how to invoke the Watchtowers, and you only tell them about three of them? What's gonna happen in the Circle when they only invoke three? Is anything? Does it matter? Does anything matter? (LAUGHTER) I mean, does it, are there certain things that have to be there? Are there certain elements?

From the perspective of the Catholic Church, for example, a

Baptism had to have certain specific components to be valid. A certain set of materials had to be present: the water, the salt to put on the baby's tongue, etc.; a certain set of words had to be present; the minister who performed it had to be a valid minister (which, in the case of Baptism, could be anyone), and so forth.

Let me give you a quick example. It's been quite a few years ago, but in my own Coven we were training somebody who was new as a priestess. She had actually been instructed correctly in invoking all four of the Watchtowers but, as it happened, when she took the four elements around, things were confused that night. It was her first ritual. And, somehow, something got left out. And a little bit later, during the Circle, we were doing some divinatory work, with a Ouija board. And please! In my tradition, we use a Ouija board for divinatory work. At any rate, halfway through the ritual, there was some kind of manifestation which at least a good portion of us saw. It looked like a kind of cloudy, dark hand had reached over the planchette. (I hate to be telling a bad Ouija board story because they're maligned enough!) (LAUGHTER)

But this kind of cloudy-looking hand reached in over the Ouija board. And everybody sort of jumped back like they were shocked. And I think most people there were thinking, "What the heck is that?" But my first thought (again, maybe because of my religious upbringing) was "How did that thing get into a carefully warded Circle?" There should not *be* any extra energy or entity in here that we didn't call ourselves, or want! And I started going back over the procedure and realized that (in our system, it is the incense that represents the element of Air) this particular priestess had not taken the incense around the Circle at the time of the consecration of the Circle. So, from a purely legalistic point or whatever, the Circle had not been

consecrated by the element Air. Which theoretically would allow some sort of sylph or air-related entity to get through. You know, it wasn't properly warded by all four elements.

Can you screw up a rite? I mean, what things *have* to be present in order for there to *be* a Circle? And what things can be left out? What things can you change? What things can you *not* change? Yes, Carolyn?

Carolyn Clark: I have a story that relates to that. One day a long, long time ago, when I was very, very new to the Craft, I knew a girl named Michelle who liked to dabble in Ceremonial Magick. And I knew a little bit about Ceremonial Magick. (Famous words: "I knew a little bit about Ceremonial Magick.") (LAUGHTER) So we did a Mars ritual. We did it on the right day, Tuesday night. And it was a little bit out in the country because Michelle was into cultivating certain controlled substances. And, in the middle of the ritual, there were red

lights flashing in all the windows, and I thought "Oh, shit! It's the fuzz!" So we hurried up and finished the ritual, banished the Circle, looked out the window and... there weren't any cops there. There was nobody there.

Mike Nichols: I think a very *common* experience of this sort, which most of us probably have experienced in the course of our magical training at one time or another, is how it feels to be psychically kicked in the head when power is not correctly grounded. (EXCLAMATIONS OF AGREEMENT) Right? How many can relate to that? Otter?

Otter Zell: One that I've encountered a number of times in rituals I've gone to over the years, in particular with a group I prefer not to mention because Ellen has already done that (LAUGHTER) is this sort of arbitrary choice of directions. "Well, which way feels like East today?" And I've actually attended these things where with great pomp and ceremony someone will face the south and invoke the East. And then we'll maybe turn to the west and invoke the South. You never know where they're gonna go.

Mike Nichols: There are actually instructions like that in some popular book on the Craft. Is it the Farrars? It actually says in it that it doesn't matter where the directions are as long as everyone agrees upon them.

Eldoreth Grey Squirrel: They call that "consensus reality". (LAUGHTER AND APPLAUSE)

Chris: It also raises the question of basic styles, and various traditions. I've been in this situation where I was doing some chakra work, and this person I was working with just didn't understand the symbolism. And I was in pain for days.

Mike Nichols: I think the best analogy here is "small child with chemistry set". (LAUGHTER)

Morning Glory: "Talking Wicca Blues", I think, is the final word on that. (LAUGHTER)
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Mike Nichols: Yes, yes! Okay, but see, all of these questions all bear on the same point: What is really necessary for that ritual to be done effectively (and *safely*, in many cases)? What things about a ritual can you change without hurting the nature of that ritual? What things can't you change? Morwen?

Morwen: I've seen a lot of recipe books and I've seen a lot of possible recipes for the same dish. If you're going to be attending a Circle where you invoke the four quarters, then you'd better remember to do the correct things at each one, or you could leave a gap. Just like if you're baking a cake, you'd better remember the baking soda, and remember to butter the pan.

But if you're going to do a Circle where you're not going to do the quarters, you could invoke the magic Circle without even thinking about the four directions. Because you're invoking a magic Circle based on a different structure.

Eldoreth Grey Squirrel: There was a guy at Pagan Spirit Gathering whose particular approach to Paganism was to get ideas from the old Celtic traditions. And he says he can't find anything that justifies the invocation of quarters, the quarter points. He was convinced there was no such thing as quarter points in the way the Celts practiced their religion.

Mike Nichols: I might argue with that, based on their stone circles and such. But on the other hand, I'd be willing to bet that the way quarter points got into modern Wicca was through ceremonial magick. I don't think there's any doubt about that.

Morning Glory: But isn't it interesting that Native Americans have the same thing in the Medicine Wheel? It may be that there's a certain universality in the four quarter points.

Otter Zell: It also connects with the natural world. We're all trained in levels of metaphor and the magic Circle itself is a metaphor for so many different cycles. It's a metaphor for any cycle, and cycles can be broken up in different ways. But certainly the four-quarter system works awfully well on a planet that rotates around its axis, which gives you four directions.

Mike Nichols: The basic question we're raising here is, can somebody just create their own ritual system from scratch? Or does it have to link up to the real world around us?

Otter Zell: I've seen certain systems that are just made up out of whole cloth, and they're presented as valid traditions by the people who just make them up, and they're just somehow cuckoo. They don't feel right. Remember, there was this anti-astrologer guy running around, Owen Rachel, and he was anti-magic, and anti-Pagan and everything else. So then he came out with this book of weird astrology, called "Sky Triangles" or something like that, or "Sky Diamonds". And it was supposed to be his astrological system, and it was supposed to be more valid. And he just made up this weird bullshit, and none of it made any sense, and none of it worked. But he sold a lot of books.

Anahita: But sometimes you can make up a system
and it *does* work. And I loved your answer, incidentally, Mike.
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I didn't have to ask my question because you answered it. The way you were talking about it was, "In my tradition, it's important to invoke the four quarters..." And I thought, "Aha! But you can decide to have a Circle that doesn't use four quarters."

Eldoreth Grey Squirrel: And even when you think you're making something up from scratch, you find out later that somebody else thought of it already. I created a magical ritual based on the "Silmarilion", which Mike and I actually performed. And it had six quarter points. And I found out later on that some Native Americans in Oregon and Washington have six. It was exactly the same thing that I did. I had up and down in mine. I had never heard of that before.

Otter Zell: If you understand the concept of how the energy works, of how the elements of the thing work... It's like, you can make up a recipe yourself if you understand how to cook, if you understand how to season, and so on. You can get to where you're making this stuff up and it'll work. But if you don't understand the patterns and the elements that well...

Morning Glory: "Small child with chemistry set".

Eldoreth Grey Squirrel: It gives a whole new meaning to "Magic Chef". (LAUGHTER)

Mike Nichols: Let me bring this back to something here... As far as the final determination of the Catholic Church as to what consists of a valid sacrament, they came up with these things. And it might be interesting to at least note them, to see what we would have to say about them from a Pagan perspective. But to be a valid sacramental rite -- And again, this is magic in the views of the Ca-- I mean, they don't call it magic, but a sacrament to the Catholic Church is an "effective" ritual, meaning that it has an actual objective effect. Magic, in other words.

So, a rite had to have what was called the proper "matter" and "form", first of all. "Matter" pertains to the materials used, as well as the gestures used. The "form" had to do with the words that were spoken. In magical contexts, you might think of this as the incantation, that part of the spell which is spoken. It had to be performed by the proper minister. Now, this could vary depending on the particular rite. Only a bishop could ordain a priest, but anyone could perform a Baptism, even non-Christians. And finally, it had to have intentionality on the part of the performing minister. So, in the view of the Catholic Church, it is impossible to accidentally, or inadvertently, perform a sacramental rite. That is not possible, from the point of view of Canon law.

Now, I'm not suggesting that Paganism take this same approach. I'm just suggesting that we in the Pagan movement think about it. Canon lawyers were then assigned the task of codifying which things were needed for a particular rite. Think of the way rites were elaborated. You know, a Baptismal rite, in terms of Canon law, consisted of a very few things. Actually, it didn't even include the salt. Just the pouring of the water, and

the speaking of the words, "I baptize you in the name of the Father, the Son, and the Holy Spirit." That was sufficient for the rite. Now, if you've ever actually gone to a Church Baptism, you know that it is elaborated endlessly. This thing can be carried out for hours if the minister wants to. But the only thing that's really *necessary*, the bare minimum requirements for a valid right, are just those words, and those elements, performed by the right minister, with proper intention.

Interestingly enough, when the Catholic Church started doing this, it led to a kind of minimalist approach in terms of rituals. The priests had been taught that the power of the rite was in the rite itself. It only needed to have A, B, and C in order to be effective or valid. Therefore, they only did A, B, and C. And it didn't matter what kind of state of grace the minister was in. So they started rushing them through pretty quickly. This is one of the main things that Martin Luther took exception to, and it gave birth to the Protestant Reformation. Because priests had been performing these ceremonies almost by rote, with the bare minimum standards in terms of Canon law as to what was required for an effective or valid sacrament.

Morning Glory: There was a lot of issue about that, especially in regard to marriage, whether a marriage was valid or legal. And whether the children of that union were legitimate or illegitimate depended upon how it was done, and whether there were elements that were missing. If somebody didn't say, or refused to say, "I do", for instance. Because lots and lots of women were married against their will. It's like in "The Princess Bride": "Did you say 'I do'?" "No, I didn't." "Well, in that case, you weren't." (LAUGHTER)

Dix: What you were saying about elaborating a ritual... That brings up a question. When you are doing a rite, and you are adding more stuff, can you detract from it? At what point do the additions, the accretions that you keep adding on, where does it begin to take away from the rite?

Mike Nichols: I know that certainly it can diminish the psychological dimension of a rite. I've seen so many examples where, say, you're doing an initiation tonight. Now that means, to me, the whole thing should focus on this person's initiation. It is *their* night. But somebody else over here has another spell they want to do, and somebody over here has something they want to do, and by the time the whole thing is done, it's this incredible mish-mash with no central focus whatsoever. To me, very bad in terms of liturgical design.

Morning Glory: It's aesthetically piss-poor. (LAUGHTER)

Mike Nichols: Right. I meant to conclude this whole workshop (or whatever the heck it is) with a section on liturgical design or aesthetics, which we're just beginning to touch on. It's obvious that we won't be able to get into that too much, but I

think it's good that we bring up at least some points about aesthetics. Yes?

(unidentified): Yeah, but what if you have the proper elements
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of the ritual, and you do things in the right order, and you intend for it to be a magical ceremony, and it's just dead. No one's excited, half the people can't remember their lines, or are making them up on the spot without putting a lot of thought into it. There's no spirit there.

Morning Glory: Their hearts are pure, but their theater is lousy. (LAUGHTER)

Mike Nichols: Yes. Good intentions is not a valid excuse for poor ritual. Absolutely. To me, well, I've often used a communications model for rituals. To me, like language, rituals have a certain grammar, a certain syntax that it needs to follow, a certain order. For example, let's say you're doing a Circle and it's a high holiday, so you're doing a typical holiday celebration but, as a part of that, you're also doing an initiation. When does the initiation come? Well, to me, it seems obvious that the initiation should come during the early part of the evening ceremonies so that, once that person is initiated, they may now participate fully in the seasonal celebration. Right? Rather that leaving them out for it, and doing their initiation at the end.

So, it seems to me that there is sort of a logic of rituals, a grammar, a syntax, for doing ritual. Now, just because you learn the rules of that grammar (and I suspect there are some very definite rules that we could get into if I had the time), but just because you know the rules of grammar doesn't make you a great writer.

Morning Glory: Persistence is nine-tenths of any art, not that it helps to be nine-tenths of an artist. (LAUGHTER) There's another part of this, which is the problem of the hodge-podge ritual. When you have conflicting elements. When somebody wants to do a ritual to heal the earth. And someone else wants to do a ritual to get prosperity for their Aunt Sadie. And someone else wants to do something to get a new house. And some things are really quite conflicting. One group wants to do a ritual to heal the earth, and so they want to put this mellow energy out. But someone else says, "Yeah, but we wanna stop those bulldozers that are coming in, so we wanna get this martial energy to zap their transmissions and make them fall out on the road!" And so then there's this conflict on how to approach things, and things can get really out of hand.

Carolyn Clark: Where we see that a lot is where somebody will come to the Circle and say, "I really need to get in touch with the Demetre part of me." Or, I really need to get in touch with

such-and-such god-form. And my response is, "Yes, you need to do that. Then, do it. But not at this Circle."

Morning Glory: It's like chocolate icecream and limburger cheese.

Mike Nichols: I find the same problem in combining elements from different traditions. That's a problem for me. Now, theologically, I might agree that all the names of the Goddess are merely different aspects of the same Goddess. Fine. But I
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still have a problem thinking, how is the goddess Demetre going to get along with the goddess Arianrhod or Cerridwen? (LAUGHTER) They're very different forms, and to me, well, another analogy I sometimes use is, let's say you're in a new home and you want one room of this home to be a library. You know you want certain things to be in that library, to make it a library. You're gonna want shelves for the books. You're gonna want the books. You're gonna want a comfy chair to sit in and read. You're gonna want a reading lamp near it. You're gonna want a library table, perhaps, or a writing desk. And so forth.

But let's say you go out and you buy early American bookshelves. You buy an Edwardian writing desk. You buy Victorian chairs. You buy modern chrome and glass lighting fixtures. What you have is a library, granted, because all of the elements are there. But nothing fits aesthetically. It's like a ritual smorgasbord. To me, the elements have to fit together aesthetically in order to work right.

(unidentified): I've tried to walk a fine line between Feminist and Traditional Wicca, because I like both. But how does this work for a solitary, or a person who has little access to a Coven? I've had a very hard time designing my own rituals. I found a little books that tells the elements on what goes in a ritual, and I try to follow that. Even though I may take a little bit from Doreen Valiente, because I like the way she says this one thing. But then the Farrars have a lot. And then I'll stick in a little Starhawk. But the thing is, they're all geared more to Covens. Now, does that make it invalid for a solitary?

Mike Nichols: I would-- Please! Don't start asking me what's valid! (LAUGHTER) See, there's a danger in even discussing this because there's always a danger of falling into that trap.

(unidentified): Is there a way to get in touch with other Solitaries?

Morning Glory: There is a Solitary convention.

Chris: Single rooms everywhere! (LAUGHTER)

Mike Nichols: Scott Cunningham has a book coming out geared to

Solitary Craft work. Let me answer the first part of your question first. I think it is possible to be eclectic and yet to avoid eclecticism within one particular ritual. Do tonight's ritual as a Celtic ritual, and next month's ritual as an Egyptian ritual if you want to, but don't mix Celtic and Egyptian in the same ritual. That's at least my point of view, my bias. I'm not saying that's some sort of dogma or rule about liturgics. It's my aesthetic, and I think aesthetics are important to ritual.

Carolyn Clark: When you're working on certain things, when you're doing a very tight ritual-- For instance, if I'm doing a ritual to get in touch with that part of the Mother and that part of me which fructifies and causes creativity to flower, then I would probably call on all the Goddess names, all the aspects of the Goddess from all cultures, that do that one thing.

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Mike Nichols: Yes, I understand that completely. As a matter of fact, one of the forms I most love that I learned from the Roman Catholic tradition is that called a litany, a reading of a long list of petitions or names of Goddesses and Gods. And that is so effective in a Pagan ritual, especially if its done as a responsorial. That can build power like you just wouldn't believe! I use that quite a lot in my own rites.

Let me jump to another subject which was raised earlier: the tension which exists between those things which are spontaneous in a ritual, where you just think up something to say on the spur of the moment, as the spirit moves you, as it were; or those people who follow rites that are very patterned, very repetitious, very rhythmic, if you will. Now, I was certainly brought up in that school of thought. And one thing that I've read recently, which I found to be a fascinating argument in favor of that tradition -- not invalidating the other, but in support of the repetitious tradition -- is that recent studies of the left hemisphere / right hemisphere brain split have shown something very interesting.

Language, as you know, is a very linear system. And typically, that is a left hemisphere brain function. Anytime you are composing a sentence -- what I'm doing up here right now -- is very left hemisphere. Whenever someone is confronted with making up the invocation at each Watchtower, they are virtually working entirely left hemisphere. Whenever you are working with language, I was originally taught, you are working with left hemisphere.

There is an interesting exception. Those things that are words that are commonly repetitious. When you sing a Christmas carol year after year after year, to the point you don't even have to think about the words as you sing it, your right brain hemisphere is operating just about on a par with the left, according to studies.

Carolyn Clark: I do that with chanting. While my left brain is occupied with that, my right brain is free to do all kinds of other things.

Mike Nichols: Right! It's sort of like a mantra. You know, for people from Protestant backgrounds, it sometimes comes off like, well, those Catholics just say their prayers by rote. "HailMaryfullofgracetheLordiswiththee." They can toss those off in no time at all. There's no power in it, there's no feeling in it, there's no spirit in it. The other point of view, however, is that the actual words themselves sort of take a back seat to the meaning, which is superimposed on top of those. And I can tell you from doing rituals in my life in the highly repetitive way, I feel like you, that it has freed my mind to go to perhaps deeper levels than if I had to do it differently every time.

And by the way, notice how that's true in group rituals, too. If the High Priestess -- and I see a lot of this today -- she will not do the same ritual twice! And consequently, the entire Coven is sort of sitting back watching the High Priestess, saying, "Okay, what's she gonna do *this* time?" Never allowing

them to really get into the ritual in a psychological way. When you're already familiar with something, like that Christmas carol, it enables everybody to participate fully, because they know what's going to happen, they know what to expect. They're not looking for changes in the script.

Another thing that's interesting about that kind of repetitive work is that, when you do throw in a change, for a particular seasonal variation or something, it stands out. It stands out in contrast to the way you've always done it before. At a Handfasting, when you invoke the blessing of the Lord and Lady, instead of "onto ALL who stand before Thee", you say "onto TWO who stand before Thee", the changing of the words immediately focuses on the couple becoming handfasted. You hear that change; it registers.

Anahita: But isn't that same thing true for an aesthetic, well-worded, channelled experience, that a Priestess may have?

Mike Nichols: Yeah, but it sorta does put everyone else in the position of spectator. It becomes a spectator sport nine times out of ten. Or else, you are actively, consciously, left-hemispherically being involved in the production of this dramatic play. You're not getting to relax and simply experience the *known*, and the comfortable. And that's what I think we need to have more of.

By the way, whenever you have repetition, you also have rhythm. And this brings in a whole different dimension. The

drumming, the chanting, and everything else that goes with repetition. I think good ritual pacing has a rhythm of its own.

Something else that we totally ignore these days in liturgical design is the use of silence, which can be VERY powerful. You know how something happens which is really meaningful and everyone's wowed by it, and somebody else just goes right into the next thing. Doesn't let you have the chance to absorb that at all. I'm not talking about that kind of deadly silence where nothing is happening and no one knows what to do. No. I'm talking about those quiet moments that really empower what you've just experienced. Yes, Eldoreth?

Eldoreth Grey Squirrel: Well, as someone else who was "lowered" Catholic (as opposed to "raised" Catholic), there is a problem when you have something that is repetitious. Unless the person really wants to be empowered by this, what their mind is most likely to do is to think about anything BUT the ritual. At least as a child, I found this true. "Okay, time to daydream. It's the same old thing again."

Mike Nichols: I think a great deal of the blame there has to do with the fact that as children, you were indoctrinated into this before the time you were ready to think about it. You didn't understand the rite. Nobody had explained it to you. You were simply going through the motions. To me, that's not magic, that's superstition. When you just go through the motions. It's just mumbo-jumbo.
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I don't want to run overtime, and we already are a minute or two. Let me just conclude by saying that what I feel we've been doing here is ground-breaking work. I was *delighted* to have a group of people already so involved and so experienced, to have made such wonderful contributions. I'd like to welcome you all as being, I think, some of the first Pagan liturgical theologians around. (LAUGHTER) And I hope you'll continue working on it. Thank you! (APPLAUSE)

Eldoreth Grey Squirrel: Mike, I have an alternate title for your book.

Mike Nichols: What's that?

Eldoreth Grey Squirrel: "The Rite Stuff." (LAUGHTER AND GROANS OF APPRECIATION)
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Editorial: Web of Wyrd number 10

Julia Phillips

During the Middle Ages, a great many men and women were put to death on charges of heresy. Nearly all of them were innocent of any crime; nearly all of them were guilty of no more than being a scapegoat for someone else's accusations and projected fears.

Fortunately, today we have grown beyond such barbaric inhumanity - or have we? As a race, have we truly evolved, or is humanity still groping around in a mire of discontent, seeking for victims on which to project its fears and failures? If we consider the way in which the medieval witch was hunted, accused and held up to public condemnation, and then compare this process with the way in which modern society deals with its victims, then I would say that the human race has not evolved in the slightest.

Consider: often for no reason other than he or she offended someone, a man or woman living in medieval Europe could be taken as a heretic, and with evidence (sic) being no more than hearsay, tried and found guilty of charges of which they were mostly entirely innocent. Their accusers were not interested in truth, but in judgement; and justice certainly had no role in their scenario. To absolve themselves of any blame in this autocratic process, the accusers made sure that public opinion was swayed against the victim. How? By publishing details of the "crime"-(sic), which were then distributed to as wide an audience as possible.

Students of English Literature will know of the enormous influence which the humble pamphlet cast on the population - which, despite high illiteracy, had sufficient numbers able to read aloud to a gathering in a town square. We all know how quickly rumour and innuendo spreads - any grapevine in any social group is proof positive of just how quickly information can passed along; and sadly, we all know that there need be no shred of truth in that information for it to be spoken about, considered, and accepted as fact.

The medium of the pamphlet proved to be so efficient and effective that it developed, and in time became the newspaper, newsletter, and ultimately, the magazine. In all cases, the emphasis is upon the distribution of information to as large a number of people as possible. In all cases, those reading (or hearing) the information have a predilection to believe what they read to be the truth. Modern print is often no more truthful than that of a 16th century pamphlet, which might describe how a witch succumbed to the charms of the Devil, flew to the Sabbat riding on a goat, where she devoured unbaptised infants, and took

part in many lewd and disgusting practices. Unfortunately though, having "read about it in the paper/magazine/leaflet..." most people assume that they are reading the truth, and are often willing to believe the worst.

There are numerous examples of this process at work in modern society: in some countries, information is manipulated deliberately by politicians and journalists. In other countries - and I would include all of western civilisation in this - the manipulation is as pervasive, but less obvious. As the saying goes: "you can believe nothing you read in the papers but the date, and they sometimes get that wrong".

Unfortunately though, people do believe what they read in the papers, see on television, and hear on radio, just as our ancestors believed

that the woman led screaming to her death was a concubine of the Devil, a devourer of babies, and that she copulated regularly with her cat, or other animals. We are quick to condemn the Christian Fundamentalist for spreading lies and propaganda, but what about the lies and propaganda spread by Pagans and occultists? It offends my intellect to read of claims by self-professed witches of traditions handed down since time immemorial, or of secret arcane traditions known only to an elect few, but it offends my sensibility that these people, claiming to be following a spiritual path, have such contempt for Truth.

We are no less human or fallible than our non-Pagan neighbour, but we are engaged in a continual search for Truth: both within and without. We are not perfect, but we do seek for our highest ideal, and we do strive ever towards it, no matter what our particular path. Therefore to me it seems a particularly unpleasant kind of action for a writer knowingly to misrepresent his or her background and/or experience, simply to acquire some spurious prestige.

The editor of a Pagan/occult newsletter or magazine has an even greater responsibility, for rarely is the publication subject to professional editorial control, and yet it is generally fairly widely distributed, and its readers tend to believe what they see. As an example, we can look at the sad death of Scott Cunningham; within hours of his death being announced, the rumours that he died of AIDS were widespread. The fact that his family and his closest friends have stated any number of times that he died of meningitis is neither here nor there: to a great many people around the world, Scott Cunningham will have died of AIDS. Why? Because it was reported in Pagan magazines, and they can't be wrong - can they?

Not only can they be downright wrong, they can also be inaccurate or misleading - sometimes deliberately so. I have seen newsletters recently where a matter best dealt with quietly, between those concerned, has been fought in the public arena using very much the same means as the medieval inquisitor. Defamatory and highly emotional printed leaflets, with scant attention to the truth, have been published and circulated throughout the Pagan/occult communities in the USA, Britain and Australia during the last year. Highly respected writers in Britain have recently been subjected to threats, with accusations and counter-

accusations filling countless pages in pamphlets, newsletters, and magazines.

What, you might wonder, has this to do with a personal quest for Truth? Very little, in my opinion, hence my remarks above that the human race appears to have made no progress at all in its essential characteristics in hundreds of years. The only difference is that today, we have far more efficient means of spreading the information to greater numbers of people.

I have seen too many attempts at character assassination over the last year or so to believe that it is an isolated incidence, perpetrated only by one or two people. It has happened in Britain; in Australia; in the USA. The modus operandi has been identical in every case: an untruthful statement has been made about one or more individuals, sometimes supported by evidence (sic) of a spurious nature; the accusations have been published in print, or electronic media, and distributed to a wide audience. Even where the statement is so absurd, that no-one knowing the accused would believe it for a moment, those who do not know the accused

are left wondering. This kind of trial by media is sick, and those who perpetuate it - usually self-professed "Pagans" - are, quite frankly, despicable.

If we, as a community, are to come of age, then we must rid ourselves of these contemptible troublemakers. We can't stop them publishing their pamphlets, or typing out their lies, but we can ignore them, and stop giving credence to their venomous pens. As with the victims of the Middle Ages, the victims within our own community are being used as scapegoats for someone else's fears and guilt; the only way to fight this particular plague is to ignore it. Deprived of an attentive audience, the pamphlet bandits will soon give up and go away.
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PR Flyer
By Raven

This may answer some of the questions being asked about Wicca on PODSNet. If you print it up nice, it may also help in answering questions OFF PODSNet.

Mind you, it is only ONE possible rendition; opinions are GUARANTEED to vary.

About three years ago, I did a little PR flyer to hand out when Wiccans were doing public events (for instance, Beltane Maypole dancing in the local park) and curious passersby would ask just what the heck was going on. If you like the idea, use it -- and feel free to adapt it as needed, for your own group.

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What You Wanted to Know about Witches *

* (but were afraid to ask)

Q. Do you worship the Devil (Satan)?

A. No, for three reasons.

First, we don't venerate evil in any form: our chosen religion is a celebration and affirmation of life and living things, as opposed to their destruction or harm. As we believe that good or evil done will return upon the doer, this does not encourage doing evil.

Second, Satan is a figure in Judeo-Christian beliefs -- originally not even an opponent of Yahweh, but more like his prosecuting attorney (as in the Book of Job). Those who do worship Satan actually accept the later Christian theology, with Satan as Yahweh's opponent, but choose to support Satan's side of the battle. We are not Christians or Satanists, and do not accept their theology or worldview, so we would no more worship Satan than, for instance, Christians would worship the Aztec God Quetzalcoatl; he simply has no place in our beliefs. (We prefer the figure of Pan, who does have horns but is a much nicer fellow.)

Third, we think history shows that, if you invest belief and emotion in any idea or thought-form, you give it strength and power in your own life -- it becomes more real TO YOU. We have no wish

to invite hostile entities into our lives and give them such power over us, which is why we don't venerate any form we consider evil. That's also why we're shocked to see how much energy some Christians invest in Satan.

Q. Then why do I hear those things about you?

A. "Devil-worship", baby-killing, cannibalism and all that? These are typical accusations made by one religion against another. The Syrians accused the Jews of ritual murders long before Christ; then the Romans accused the Christians (who at least claimed to be eating someone's body and blood every week); then the Christians

accused the Jews and Muslims and every other religion; today different Christian denominations even accuse each other. Making wild accusations not only sells newspapers, and books, and movies; it helps drum up support for the Religion Of Your Choice. This is a cynical use of hate, fear, and ignorance, but as long as it works, it will be used. (And there will always be psychotics willing to live up to the image -- then claim "the Devil made me do it.")

Q. If not Christian theology, what do you believe in?

A. Life. We see the entire Universe, all matter and energy, as bursting with life, loving its own living parts -- including us -- and gathered in one eternal dance. We try to catch the tune and dance to the beat.

Sometimes we call the leading dancers Light and Dark, or Sun and Moon, or the Lord and the Lady, Cernunnos and Ceridwen, Pan and Diana, or by other names. These represent the duality in all things -- male and female, yang and yin -- neither side of which can be denied or ignored, even within ourselves.

(We hope this helps us avoid the error that some worshippers of a single deity have made, such as thinking that "since God is all good and God is male, therefore anything female or feminine is evil.")

Our feeling about the Gods is that they are teachers, family members, and fellow dancers: not some untouchable abstraction infinitely distant, but an intimate part of our own lives. Our feeling about other religions is that they, too, are part of the universal dance: not enemies, but fellow strugglers seeking as we do, to live and learn to keep time with the music.

Q. What is this ceremony you're doing?

A. It depends on the moment. You may be watching a circle dance, or a Maypole dance, or a feast of "cakes and ale", or just a group hug. (We like to have fun.) Possibly, since you were handed this, you're watching us "cast a circle". That's one of our basic religious

ceremonies.

When we "cast a circle", we mark off a space as dedicated and protected for our use, rather like Christians consecrating a church. (The difference is, we don't need a building, and we let the space go back to normal after we've used it.) Within this circle, we ask for the protection of guardians -- call them the four elements of Air, Earth, Fire, and Water, or the four archangels Gabriel, Michael, Raphael, and Uriel -- again, the names may vary. Then we invite the Lord and the Lady to be with us for a time. We have a nice visit, a little snack of cookies and wine (or fruit juice), and then everyone goes home. It's very friendly.

Along the way, sometimes we ask for help with our problems, such as healing an injury or illness; if you believe in the power of prayer, it's the same sort of thing -- but we try to put our own energies into the task, rather than asking someone else to do all the work.
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Q. How will what you are doing affect me?

A. If you're not participating, then probably no more than any other religious service you watch from outside. If you're shocked by other religions, you might choose to be shocked by ours. (Ours is just out where you can see it, instead of hidden by walls.) Or you might choose to accept our part of the universal dance as valid if different from your own. You might even choose to participate -- and people of good will are generally welcome among us.

Even if you do participate, there's no reason to take any effect from our services that you don't choose to accept. Since -- for our own sakes -- we ask for nice things to happen, the biggest possible results involve no danger. If we ask for more harmony in the world, and your life becomes more harmonious, then you benefit from the same general effect as if a church's prayer for world peace had worked. (After that, if you don't like harmony, you could always work to make your own life more discordant; whatever suits you.)

Q. Do all Witches practice the same way you do?

A. There are about as many "denominations" of Witches as there are of Christians, and since no-one is forced to keep One True Orthodox Way, even a single group may do things differently from time to time. The two mottoes that apply here are "If it works, use it" -- and "AN IT HARM NONE, do as you will."

Q. How can I find out more about you?

A. Ask one of us. We're easy to talk with. Or read some books. Good books include Vivianne Crowley's WICCA: the Old Religion in the New Age, Margot Adler's Drawing Down the Moon, Starhawk's The Spiral Dance, and Raymond Buckland's Complete Guide to Witchcraft.

There's also a lot of shocking nonsense and pulp fiction out there -- notably in movies, paperback thrillers, and the sort of newspapers sold at supermarket cash registers; we can only ask you to take anything you find there with a skeptical pinch of salt.

(This was written in May 1991 as a general information handout for the use of the CUUPS group of Milwaukee, Wisconsin.
Please feel free to copy and adapt this for use by your own group.)

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The Coven

By: Julia Phillips
Wed 20 Apr 94 19:03

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition :)

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world. Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilisation? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders, and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a background which was disrupted; i.e., did not provide a safe family environment during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation cults or sub-cultures,

where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and
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advice to those seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine the these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

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Classification: IT.IV.C.2.e
Title: Symbolism
Author: Grand Master of the Order of Shuti
Temple of Set
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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypical impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or
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set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the _Scroll of Set_ or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the _Scroll_ and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and

reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different

responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question

then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point
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had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense.

Meaning may also be supplied by the words used during the censing of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli. Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use
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symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

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In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols.

Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalic correspondences, while members from the Wiccan background couldn't care less about the Qabalic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-pylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?{fn 1}

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

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Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book _Signs and Symbols around the World_, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake, those that barely miss being Awake, down to the almost somnabulent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consiously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is uncon
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scious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the

workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so -- most often after everyone is already in trouble -- he makes people Think, and in the end he generally gets everyone out of trouble by thinking.

To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol, something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's _Man and his Symbol_ was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and
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philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever

writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples _were_ temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually

existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of

nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.
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Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contraditory, most of it is useful. We certainly must hesitate to consider this mythology as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of

Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed
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nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (_RT_ entries are from _The Ruby Tablet of Set_.)

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Cavendish, Richard, _The Black Arts_. 4C (TS-3).

Crowley, Aleister, _The Book of Thoth_. 9L (TS-4).

De Lubicz, Isha Schwaller, _Her-Bak_. 2L (TS-1).

De Lubicz, Isha Schwaller, _Symbol and the Symbolique_. 2V (TS-4).

Fisher, Leonard Everett, _Symbol Art: Thirteen Squares, Circles, and Triangles from Around the World_. NY: Four Winds Press, MacMillan Publishing Company, 1985.

Helfman, Elizabeth S., _Signs and Symbols Around the World_. NY: Lothrop, Lee & Shepard Co., 1967.

Jung, Carl G., _Man and his Symbols_. Garden City: Doubleday & Co., 1964, 1968. Also NY: Dell Publishing Co., 1968, and London: Aldus Books, 1964.

Menschel, Robert, "Remanifestation: A Symbolic Syntheses", _RT_ IT.II.B.3.e.(2).

Menschel, Robert, "Tarot Primer", _RT_ IT.II.B.3.e.(3).

Norton, Lynn, "Golden Section Tarot Working", "Atu XV: The Devil", and "The Dialogue". _RT_ IT.II.A.3.k.(1), 4.h.(1), and 4.h.(2).

Regardie, Israel, _777 and Other Qabalistic Writings of Aleister Crowley_. 9M (TS-4).

Schaefer, Heinrich, _Principles of Egyptian Art_. 2R (TS-4).

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Footnote:
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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

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The God Set
by Setnakt

The best English study of Set is Te Velde's _Set, God of Confusion_ Brill 1977. If this particular text is unavailable through your library, I recommend a a short cheap and very reliable book by George Hart: _A Dictionary of Egyptian Gods and Goddesses_, Routledge & Kegan Paul, 1986. This very ambiguous god was alternately deified and demonized depending on the cultural/political currents running through Egypt. Allow me to present here a brief history of Set.

Predynastically: Set was an important deity appearing in the art of the Hamitic peoples living in the Ombos and Naquada regions. Interestingly, his was the only god-figure not composed of parts from recognizable Earth animals.

(The Hamitic speakers donated most of the terms to religious philosophy to the Egyptian langauge that seperate it from other Semitic languages including ba, ka, neter, etc. If somebody really wants to find the roots of the Egyptian religion, they should go up the Nile and do some serious anthropology among Hamitic speaking native cultures-- the roots of the Nile may hold keys to Egyptian thought that mute stones do not).

Archaic Egypt: Set generally occupies a secondary role to his enemy Horus, champion of the people of the North (except in the 2nd dynasty when one pharaoh took a "Set" name rather than a Horus name.) Set is intimately connected with teaching astronomy,the methods of agriculture, medicine, and above all magic. He is said to have opened the mouth of the other gods, and is the patron of the sem ritual. His cult titles include "Great of Magic" and "Eternal". There is indeed evidence that Set is set apart from other gods to die (Bonnet's commentaries on the Pyramid texts).

The astronomical cult, which placed the afterlife in the region of the Northern heavens -- particularly in and around the constellation of the Great Bear was replaced in the Fourth dynasty by a growing sun cult centering on Re and Horus. The great stellar monument that Imhotep designed were replaced by the solar pyramids of the Fourth and Fifth dynasty's. (Notably Cheops took no chances in the great Pyramid's design -- although outwardly a solar monument he had a hole bored through the stones aligned with the position of Alpha Draconis (a star in the Great Bear called Thuban = "the Subtle One" a Set cult title?) just in case that was where his ka was heading.

During the next few dynasties (4 - 17), Set is generally

ignored. His functions are absorbed into other gods. Thoth picks up the attributes of magic, Osiris picks up the attributes of Mysterious time _djet_ as opposed to exoteric time _neheh_. Set keeps his attributes a storm and stellar god, and gradually comes to be associated with all night fears -- nightmares, desert fiends, and bad animals such as the hippo and the jaguar of the South. He is mentioned in a famous 12th dynasty writing called _The Discourse of a man with his ba_ in which his solar aspect IAA is referred to. Bikka Reed has a great translations of this text.

In the 18th dynasty a remarkable Pharoah Hatshepsut reintroduced the worship of Set by building a Temple dedicated to him and Horus the Elder at Ombos. This marked a strong interest in Set's eternal nature, for

example in Hatshepsut is the prophecy (which she had placed in her tomb at Der el-Medina) that "She will not only enjoy the days of Horus, but the days of Set will be added to her span."

She was also interested in the antinomian nature of the Set cult -- in fact she preformed one of the most scandalous acts available to a woman -- she acted as a man. This early feminist clearly found Set, a great archetype to Work with. Set was popular among her family until the Kingship of Akhenaton (may he be reborn forever drowning in the jaws of Sobek the crocodile god).

The very militaristic pharaohs of the Nineteenth dynasty, who were probably descended form a family of Set priests at Tanis, delighted in Set both in his militaristic role and as God of Foreign places. Ramses II for example called himself the Son of Set. The Set cult too was very popular with foreigners coming to live in Egypt. His worship has always been connected with the outsider.

The Twentieth Dynasty began by looking very favorably on this god, as is shown in the name of its founder Setnakt, "Set is Mighty." There is also considerable evidence that the set cult was favored among artisans of the time (see Romer's _Ancient Lives_, Henry Holt, 1984, and if you've got as copy of Stephen Quirk's _Ancient Egyptian Religion_ check out the beautiful Stella of Aapehty -- probably the most beautiful surviving example of Setian art).

By the end of the Twentieth Dynasty, as the funerary cult of Osiris became the dominate force in popular Egyptian religion,more and more, Set as the murderer of Osiris became the Evil One. In fact by the Twenty Sixth dynasty it was a common practice to disfigure any representations of Set. He became --for all practical purposes the Christian devil. Some scholars have even derived the name Satan from Set-Hen, a cult title meaning the Majesty of Set, but I am dubious of this particular derivation.

However Set was not down for the count. During the Ptolemaic period Set, merged with the Greek titan Typhon, became the figure for the _goes_ or sorcerer to use. After Hermes the most often invoked god in the Magical papyri is Set-Typhon. This entity was used to bring spirit helpers (

bird would fly down and announce that the magician was now under the protection of a god -- a popular Typhonic practice outside of Egypt as well see Morton Smith's _Jesus the Magician_). Set was also the god to invoke to send dreams, perform healings on the head or spinal column, and to cause enmity between enemies.

There seems to be a few common threads running through the Set cult: the quest for immortality, antinomianism, and the practice of magic. Perhaps this is why Michael Aquino's current Temple of Set finds this figure so appealing as an archetype for the Left Hand Path. Like Hatshepsut before Aquino has Opened the Mouth of this ancient god, and the articulation of the Principle of Isolate Intelligence is available to us today.

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Sources and Resources for Asatru

Organizations:

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. "The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance."

The Ring of Troth P.O. Box 18812; Austin TX 78760 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning - 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil. Due to the resignation of Thorsson and several other members of the High Rede (i.e. Board of Directors) the Ring is currently in reorganization, and it appears that it will emerge much stronger than before.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magickal properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that "its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated"

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

Magazines:

Vor Tru - $12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc.

Idunna - $24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, etc.

Mountain Thunder - $15/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on relgious issues of Heathenry, scholarly stuff, reviews, and opinion.

Uncle Thorr's Newsletter - $12/year, P.O. Box 080437; Staten Island NY 3086

10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Kindreds:

American Church of Theodish; 107 Court St, Suite 131; Watertown NY 13601 (Anglo Saxon Theodism)

Am Church of Theodish West; 9353 Otto St; Downey CA 90241

Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance)

Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972

Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth)

Mountain Moot; P.O. Box 328; Elizabeth CO 80107

Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422

Northern California Kindred; P.O. Box 445; Nevada City CA 95959

Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160

Oak Rune Kindred; P.O. Box 3392; Galveston TX 77552

Raven Kindred; P.O. Box 970; Amherst MA 01004-0970

Skelland Kindred; P.O. Box 7608; Clearwater FL 34618

Thorr's Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308

Torwald Kindred; 1630 30th St #266; Boulder CO 80301

Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901

Wulfing Kindred; P.O. Box 18237; Chicago IL 60618 (Asatru Alliance)

Yggdrasil Kindred; 1709 West Midvale Village Dr; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

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Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor's Hammers and statuary.

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ADF BASIC RITUAL NUMBER ONE

by P.E.I. Bonewits, Sally Eaton and others

Procession, lead by D1 and D2:

D1: Ta muid anseo leis na Deithe a adhradh.
D2: We are here to honor the Gods.
D1: A Dheithe, an Airde, a Thabharthoiri ar Bheatha - eistigi agus freagairt orainn!
D2: O Gods, High Ones, Givers of Life - hear and answer us!

Processional song:

We come from the mountains,
Living in the mountains,
Turn the world around.

We come from the oceans,
Living in the oceans,
Turn the world around.

We come from the fire,
Living in the fire,
Turn the world around.

We come from the breezes,
Living in the breezes,
Turn the world around.

Settling song:

She changes everything she touches,
And everything she touches changes.

Tree Meditation:

When e'er we stand in a sacred place
Beneath the Sun's or Moon's bright face,
In a circle's rim or shady grove,
Our spirits go to the Gods we love.

Let all our minds go clear and free,
and form the image of a treee,
A youthful sapling of the glade,
Whose budding branches cast no shade.

Around this tender, supple youth,
Are seen its sturdy forbearers growth,
Those forest Elders strong and wise,
Who nurture those of lesser size.

So close your eyes, and in your mind
Become one of the spirit kind.
Cast off your cares and disbelief,
and enter tree from root to leaf.

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Relax and breathe and center will,
Then let the peace within you swell
Until it is a thing profound.
Now send it deep in the ground.

In every little tender root
Feel water flow, and and then transmute;
The sap will flow through ever vein,
Our links to our ancestors regain.

Now let the sap rise in a flood,
And race to every branch and bud;
Each branch extend into the air,
Each leaf unfold in green so fair.

The gentle zephers toss each bough,
And to you calming breaths endow,
While rays of golden summer light
Give warmth and lend their power's might.

Let water rise and fire descend,
And lively air the branches bend;
Thus firmly planted in the Earth,
The elements give us rebirth.

Now let the green entwine,
And form our sacred grove devine.
With branch and root our circle form,
And magic from mundane transform.

We all are rooted just the same,
We feel the same supernal flame,
We drink the water free to all,
We hear the gentle airy call.

Now let us feel our spirits surge,
And into one great spirit merge
To let the Lord and Lady know
That we are ready below.

And let us all link hand to hand,
Before all of the gods we stand,

And in this hallowed space we start
To show all that is in our heart.

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Specifacation of ritiual:

Invocation of Ogma the Gate Keeper, or Mannanon in English and Irish:
(English by Sally Eaton, Irish by James Duran)
(visualization is a triangle shaped iris opening)

D1: A Oghma, a thiarna na nGeatai, a thiarna an Fheasa, oscail na geatai duinn. Ta muid ag siul i do lorg, ta' muid ag siul ar do bhealach. Scaoil duinn do theagasc taispeain duinn cen chaol a siul faidh muid slan. Molann muid thu mar gheall ar do chumhacht. Siuil linn a Oghma!

or

D1: A Mhanannon, a thiarna na nGeatai, a thiarna an Fheasa, oscail na geatai duinn. Ta muid ag siul i do lorg, ta' muid ag siul ar do bhealach. Scaoil duinn do theagasc taispeain duinn cen chaol a siul faidh muid slan. Molann muid thu mar gheall ar do chumhacht. Siuil linn a Mhanannon!

D2: O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Ogma!

or

D2: O Manannon, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Manannon!

D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!

or

D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!

Chant:

We invoke thee Ogma, Opener of every Gate
We invoke thee Ogma, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.
(repeat nine times)

or

We invoke Manannon, Opener of every Gate
We invoke Manannon, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.
(repeat nine times)

Invoke Matron of Bards (Bridget nominally)

O Bridget, our heart, Our brightest Queen;
Cast your blessings unto us.
We are your children, You are our mother;
So harken unto us.
You are the Cauldron now in our grove;
Earth-Mother inspire us.
O fire of love, O fire of life;
Please Bridget, come to us!

Triad invocations and consecrating of the waters:

Nature: Fill main chalice with whiskey and secondary chalice with water. Hold them up and say:

D2: O spirits of the old times and of this place, our companions, our teachers, hallow these waters. Share with us the renewal of the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all...Behold the waters of life.

D1: A sprideanna na seanaimsire, agus na haite seo, a chomhghuaillithe,a mhuinteori, beannaigi na h-uisci seo duinn. Roinnigi orainn athbheochan na Talun. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse...Seo iad uisci na beatha!

Sip from each chalice and passes to D2 then to sunwise (left), saying:

Behold the waters of life.

Asperging song/chant (Fur and Feathers) for while waters being passed.

Fur and feather and scale and skin,

Different without, the same within.
Many of body but one of soul,
Through all creatures, the Gods made whole.
(repeat nine times)

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Ancestors:

D2: O people of the old times, our ancestors, our kindred, hallow these waters. Share with us the bond of life upon the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the waters of life!

D1: A sheana, a shinseara, a mhuintir, beannaigi n h-uisci seo duinn. Roinnigi orainn ceangal na beatha ar Talamh. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse .... Seo iad uisci na beatha!

Asperging song/chant:

It's the blood of the ancients,
That runs through our veins.
And the forms pass,
But the Circle of Life remains.

Gods as a whole:

D2: O Gods of the old times, our mothers, our fathers, hallow these waters. Share with us your power to regenerate the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the waters of life!

D1: A Dheithe na seanaimsire, a mhaithreacha, a aithreacha, beannaigi na h-uisci seo duinn. Roinnigi orainn bhur gcumhacht le go nginfeadh muid an Domhan. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse ... Seo iad uisci na beatha!

Asperging song/chant:

Mother I feel You under my feet. Mother I hear your heart beat.
Mother I feel You under my feet. Mother I hear your heart beat.
Father I see You where the eagle flies. Spirit going to take me higher.
Father I see You where the eagle flies. Spirit going to take me higher.

Praise offerings and major power raising:

The sacrifice: (see FESTNAME.TXT for diety names of holidays)

D2: Our praise goes up with thee on the wings of eagles; our voices are carried up to thee on the shoulders of the winds. Hear now, o Name, o Name, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

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D1: Teann ar moladh suas chugat ar sciathain iolar; beitear ar nglortha suas chugat ar ghuailne na gaoithe. Eistigi anois, a..., an ..., mas e bhur dtoil e, agus sinn ag ofrail na h-iobairte seo ar son na beatha. Glacaigi lei, mas e bhur dtoil e, agus glanaigi ar gcroithe, ag roinnt arainn do chuid siochana is do bheatha.

The Omen:

D2: Have you accepted our sacrifice of life and human effort?
D1: Give unto us an omen!

Possible repitition of Praise offerings and Omen seeking, if needed.

D1: Rejoice! The NAME and NAME have accepted our sacrifices!

Meditation on personal needs:

Repetition on group needs: done by D1 & D2

Induction of Receptivity:

D1: Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?
D2: The waters of life.
D1: From whence do these waters flow?
D2: From the bosom of the Earth-Mother, the ever changing All-Mother.
D1: And how do we honor this gift that causes life?
D2: By partaking of the waters of life.
D1: Has the Earth Mother given forth of Her bounty?
D2: She has.
D1: Then give me the waters!

Final consecration and sharing:

D1: A NAME, an NAME, Eistigi agus freagairt orainn! Bean- naigi na h-uisci seo duinn. Muide do chlann, a mhol thu, agus anois iarrann muid ort leigheas, beannachtai, cumhacht agus tinfeadh... Seo iad uisci na beatha!

D2: O NAME, O NAME, hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration .... Behold the waters of life!

Passing song/chant:

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me,
All one in many parts,
A single fire of flaming hearts!

Meditation on reception of blessings and reinforcement of group bonds:

3094

Affirmation of success:

D1: NAME and NAME have Blessed us!

D2:Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts, let us return to the realm of mortals, to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we invited here today.

Thanking of the Entities involved:

D2: O NAME and NAME,
D1: A NAME, an NAME,
D2: We thank you!
D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,
D1: A Dheithe na seanaimsiri -

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,
D1: A sheana, a shinseara, a mhuntir -

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,
D1: A sprideanna na seanaimsire, agus na haite seo -

All: Go raibh maith agaibh!

D2: O Bridget, Fire of Life and Fire of Love, Mother of Bards and Goddess of inspiration, we thank you.
D1: A Bhrid, a Thine Bheatha agus a Thine Ghra, a Mhathair na Bardai agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates:

D2: O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. Now let the Gates Between the Worlds be closed!
D1: A Oghma, a Thairna na nGeatai, a Thairna an Fheasa, go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

or

D2: O Mhannon, we thank you. Now let the Gates Between the Worlds be closed!
D1: A Mannonon go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

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Reversing the Tree meditation:

Our sacred grove the Gods do love,
The Earth beneath, the sky above,
But now this ritual must end,
Toward our home and hearthstone fend.

Again we cleat our mind and heart;
The branches shrink and pull apart.
The roots untie and backward turn,
And spirit fire less brightly burns.

Let water sink, let fire go,
Let gentle zephers homeward flow,
And as if in a cleansing rain
Become a single tree again.

Then from this solitary tree
Your soul breaks loose, a being free.
Your body calls, your spirit flies,
Returns, you slowly open your eyes.

Libation:

D1: To thee we return this portion of thy bounty, o NAME our Mother, even as we must someday return unto thee.

Final Benediction:

D1: Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.

D2: We have finished this ceremony!
D1: So be it!
All: Biodh se!

Recessional song/chant: Walk with Wisdom

Walk with wisdom
from this hallowed place.
Walk not in sorrow,
our roots shall ere embrace.
May Strength be your brother,
and Honor be your friend.
and Luck be your lover until we meet again.

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PAGAN MANNERS OR

Are There Any Dead Animals in The Soup?
by Grey Cat, Members Advocate

I can hear the outraged screams already. there are people out there who believe that the very idea of "Pagan Manners" is a conflict in terms; that "manners" are outdated, dishonest and hypocritical. Well,think again. Manners constitute the only successful technique ever discovered by humankind to enable groups and individuals, holding moderately disparate views, customs or beliefs, to get along together. There are things more important than manners; but, without manners,its unlikely that a discussion will ever go to them. Pagan manners are fairly simple and have nothing to do with which fork you use or how to word an invitation. They have to do with respect for others' feelings and beliefs. They most specifically have to do with recognition of the fact that you should "judge not the path of your brother or sister for their path is sacred." Manners are also the only way of attempting to grant everyone the personal space which each of us needs. There have been a number of attempts to write down a list of "thou shalts" and "thou shalt nots" which will cover Pagan life. Here are several tries made by four different people:

MY OWN OPINIONS 1. Never assume that you are invited to a ritual or a non public gathering just because your friend is invited. Have your friend call the group doing the event and ASK! (or call yourself). 2. When participating in a ritual led by a group of which you are nota member, ask ahead of time what will be done. SHould there be something in the explanation, or in the set-up of the ritual area which bothers you, just quietly don't participate in the ritual. 3. Ask the person(s) officiating at a ritual before you place anything in the ritual area; wear clothing or tools which might be considered unusual; or add private energy workings to the ritual being done. 4. Never just walk out of a cast ritual circle. Ask someone in the group sponsoring the ritual to cit you a door if your really and truly absolutely have to leave. 5. Don't make comments on the ritual, its leaders or the amount or quality of the energy raised during the ritual unless such opinions are asked for by the leaders. Save it for your friends, privately,after the ritual is over. 6. Vegetarians, Vegans, Strict Carnivores, Diabetics, and any others with very strong food preferences: no one minds your asking

quietly and politely "Which dishes have meat (sugar, spices, hot pepper, etc.)in them?" When planning a meal for mixed Pagan/Wiccan groups, it is strongly suggested that at least some of the dishes be vegetarian, sugar-free, relatively non-spicy etc. At all times, within and without the ritual context, always provide an alternative to alcoholic beverages. 7. While many people have become far less secretive about their membership in a Pagan group, it is never, EVER, permissible to "blow someones cover". Do not ever call a friend or acquaintance by their Pagan name or mention their membership in a mundane situation. It is also bad manners - and a symptom of social climbing - to call an individual by his/her mundane name in a Pagan situation. It always reminds me of an extra calling John Wayne "The Duke" at a local bar. 8. Whether you drink, take drugs or indulge in other similar behavior is completely your own business. It is always wrong to urge such behavior on any other individual. The majority of serious Pagan groups absolutely do NOT allow anyone under the influence of drugs or alcohol to participate in ritual. Do not be offended of you are turned away for this reason. If you are taking a psycho-active drug for a medical reason it is very wise to check with the ritual leader(s) so they will understand and can advise

you if they feel the ritual might be harmful to you. 9. Just because most Pagans/Wiccans are under 40 and in reasonably good physical condition, never assume that everyone is. Rituals and gatherings should be planned so that those with physical problems aren't barred totally from participation. Particularly in ritual, be aware that many more people than you might think are "mobility disabled." Group ritual should take place in an accessible area and some thought should be given to designating a safe place for those not taking part in dancing to stand or sit. Please be alert to anyone to whom help would be welcome. Help them to find a campsite which minimizes walking - to the ritual area, to the privies, to the eating area - whatever. Help them pitch their camp. Don't make them feel unwelcome - most handicapped people have worked extra hard on their magickal skills and may be able to add a great deal to the power in ritual and to the success of the gathering. 10. When at any sort of gathering, please be thoughtful. Particularly please observe true quiet after midnight. No one minds if you and others want to stay up all night talking or whatever. Everyone else minds a great deal if you stay up talking and laughing loudly and/or drumming. Those hosting a gathering should take the responsibility of keeping the noise level very low in at least some of the sleeping areas - and designating it as a quiet area. 11. Do not allow yourself to get the idea that you know the One True,Right and Only Path! Even if you really do have the conviction that what someone else is doing is "wrong", "incorrect", "Left-hand path"or whatever, just don't talk about it. It is perfectly permissible to refrain from participating in the activities of those with whom you cannot feel comfortable. It is not acceptable to express the idea that they "shouldn't" be doing it. This is not to say that if

you know of criminal behavior on the part of a so-called Pagan/Wiccan group you should not report it. We must also be responsible for cleaning up our own act. Paganism is glorified by its diversity. Please do not allow yourself to express judgement by categories. Whether or not you like or dislike blacks, Indians, Homosexuals, women, men, or whatever, keep it to yourself! If you really and truly cannot feel comfortable taking part in a ritual which isn't conducted according to the tradition you follow or if you cannot be pleasant in company mixed with groups you disapprove of, please just stay home.

PAGAN/CRAFT ETIQUETTE by Soapbox Sam

Listed below are not hard and fast rules, but some helpful guidelines for those who would function smoothly in a craft/Pagan environment. 1. Should you write to someone for information, always enclose an SASE (Self-addressed, Stamped Envelope). Many of us receive several inquiries a day. Sometimes just answering them, much less having to pay the postage and buy envelopes, is a time-consuming, expensive task! 2. Should your inquiry be about Pagan/Craft folks in your area, tell about yourself, and how you came to have our names and wrote to is -after all the Inquisition is alive and sick here in the heart of the Bible Belt. Do not expect names and addresses unless they are already"public". Most of us, even the "public" Pagan/Craft folks prefer to meet people slowly and carefully over a cup of coffee in a public place, before we start introducing you to our groups and our friends.Why should we risk when you have risked nothing? ((Sometimes I get mail that simply has a name and address on it and demand that I send the latest copy of my newsletter or the names and addresses/phone numbers of all Craft people in the writer's areas. One man sent me a letter raising hell because he has (according to him) sent me $0.33 in the mail and was waiting on the copy of my newsletter "I owed him"!Sadly, this type of letter is more common than not... his letter and 33 cents, is ever sent, was never received. 3099

Do I really have to explain to grown mature adults about sending money through the mails???)) 3. If you are invited to a gathering or festival, whether by written or oral invitation, before you invite others, get permission. Because of space, or other considerations, the number of people that can be accommodated might be limited, or certain individuals or groups may not be welcome because of personality conflicts and resulting disharmony. Also, if a weekend gathering is scheduled and you can only arrive for the ritual and then must leave, ask if that is OK...sometimes the ritual is the climax of the entire gathering, rather than an event in itself; in that case to show up only for the ritual not having been part of the entire event is to 'take-away' from the meaning of the whole for those who were there! 4. Always inquire what you should bring to any gathering. If you have received an official invitation, you should have been told. But,assume nothing! Ask if you need to bring food, robes, candles, drinks,eating utensils (forks, cups, plates, etc).

It is unreasonable and rude to assume that an invitation to a gathering means that people just like yourselves, will expect you to come and eat their food, use their utensils and leave a mess for them to clean up after you have gone. If you cannot take food, then at least offer the gatherings sponsors a cash donation to help defray their cost. If you can't stay to help clean up afterwards, at least be considerate enough to get your own refuse to a garbage container. 5. To be invited to participate in another's ritual is NOT your right, but rather a privilege and an honor. If you are unfamiliar with their tradition, common courtesy demands that you at least inquire about enough information to participate in a positive fashion, and most certainly, make no assumptions about adding anything to the circle or placing your "special' crystals, totems, whatever in the circle or at a specific place within the circle without getting permission. Also, do not remove anything from a circle even should you feel it doesn't belong, without explaining why and getting permission. 6. It should not have to be said, but then neither should any of the above: If these Pagan/Craft rituals have no meaning in your life, and if you have just come for the fellowship, then enjoy the fellowship and please do not attend the ritual. The circle is a significant part of our entire way of life, not a reenactment of some past event just for the sake of the pageantry. When we can, we are pleased to share it with you, and we do so in Love and Light with Peace and Laughter.

IDEAS FROM MERLIN THE ENCHANTER 1. Be Yourself... if you worry about what others think, then you won't think for yourself... and if you don't think for yourself, you may as well be dead! 2. Allow all others to be themselves... just because Joe Blow from kokomo has blue candles on his altar and you use only white ones, that doesn't mean he is the son of Satan. We must each one be allowed our own Pagan path in freedom, for if we cannot do that, then we have no freedom! 3. Let's stop all the silliness of who is and is not a Witch, and what one must do to be a witch. 4. Don't ask for someone's opinions unless you really want it! More Witch wars are started because someone asked for another's views and didn't like the answer they got! 5. Add a dose of good humor (the worst Witches are the ones that take everything so S-E-R-I-O-U-S-L-Y!)

IDEAS FROM BEKET ASER EDITHSDATTERIt is necessary that we learn to be just plain adult about working together - or even, just existing on the same planet. 1. If you can't tolerate any slightest deviation from your own tradition, do not take part in public or cross-cultural rituals or gatherings. 2. If you have ideas of what should be in the ritual; or what should not - go to the planning meeting and express your opinions. 3. If you delegate a task to someone else - you have made it their job. The only thing you have to say is "Thank you". When and how they do it

is their business so long as it is done at the moment it is required. 4. Appoint somebody to keep notes of the planning meetings - as things are said, not afterwards, or, inevitably, there will be disagreements about

the ground rules. 5. Gossip : There are a few situations wherein it is legitimate to pass on "gossip". the following suggestions are not all inclusive but may serve to give guidelines for judging: a. When a major life change definitely is occurring to someone with whom you and the person to whom you pass on the information - frequently work. b. When you are acting as resource to help someone decrease a situation of disagreement. c. When you really plan to take positive action to alleviate the situation the gossip refers to. d. (This situation really does not occur all that often.) When warning someone about an individual whose practices are definitely undesirable for a reason other than that you don't like them. e. When you have truly accurate information to counteract damaging and inaccurate rumor. 6. When examining a situation to decide whether or not you, yourself,are under psychic attack, be sure to ask yourself if it couldn't be because being under attack makes you feel important. 7. Within the group or group structure, the High Priest and or High Priestess are generally entitled to your respect and a certain amount of deference. If they really, really don't know as much as you do, perhaps it is time that you take a fond and friendly leave of them/him/her and begin a group of your own.

Obviously, group or group affairs are appropriate subjects for discussion among all the members, and the HP/S definitely should be willing to listen to reasonable suggestions. However, you joined the group in order to learn from its leaders; a year or two of study probably doesn't qualify you to suddenly object to all their teachings, methods, and beliefs. Above all, it is inappropriate to try to stir up the whole group and "take over" the group. The leaders have put a good deal of time, patience, thought and teaching into building the group and giving it a good name - if you want to be Witch Queen of the Universe, start your own group from scratch and try to become good enough to earn status yourself. The goal is not big groups, it is the best possible groups. For group leaders: They need to be grown-up enough to know that everydisagreement isn't necessarily a personal attack. They need to developleadership skills to avoid confrontation and inflexibility. They needto know how to lead without dominating and they need an interseinterest in the health of the group. The HP/S needs to listen to theideas of the members and to use their ideas whenever posssible. Theyshould be able to explain rationally why certain ideas cannot be used.

Study of the Planetary Hours System

by Andrew Kettle.
1994

Introduction. Neo-pagan witchcraft has no central leaders, so one of the questions that echos across the valleys of the traditions is; "Are there to many cooks spoiling the broth?" As most witches are fervent independants, and self-assertively so, each will have a differnt approach and opinion to such a simple observation.

Underneath the whole landscape of debate however, are truths and basic historical facts being forgotten or distorted? In certain instances it would be deemed unavoidable in the present atmosphere of information scavenging, where medium communications reveal past lives and the knowledge from them to broaden the bookshelves of the many esoteric book shops.

Be that as it may, studying the large expanse of existing wisdom, at times similiar to looking through water-glass, will relinquish many difficulties and contradictions. To some this would increase the mysticism, however when it is a matter of legitimacy where do we stand?

Sample Text:

from "What witches do", Stewart Farrar,1989, Phoenix Pub.,Wash. p.174.

"

Appendix 3. Planetary Hours.

These are the traditionally accepted hours for operating spells which have planetary correspondences. Each day has a ruling planet; our days of the week in English are mostly named after the Teutonic forms of the planet-gods concerned. They are: Sunday, the Sun; Monday, the Moon; Tuesday, Mars (Tiw); Wednesday, Mercury (Woden); Thursday, Jupiter (Thor); Friday, Venus (Freya); Saturday, Saturn. The First hour after sunrise is ruled by the day's own planet, after which each hour is ruled by one of the other planets in the order Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and so on in rotation. Thus Monday's second daylight hour is ruled by Saturn, Tuesda's second by the Sun, etc. At sunset a new sequence starts with the fifth down the list from the day's planet: thus Monday's

first hour from sunset is ruled by Venus, etc. The full list is as follows: "

Disclaimer: I have it as a strong intention, to point out that this acticle is not to be taken as a personal attack of the above author or the publisher, or any other connecting party. I have used Stewart Farrar's text only as a example of the commonly published, and accepted, planetary hour concept.

Example:

Winter Solstice Timetable of Planetary Arrival and Departures for

3102

Eastern Australia (Brisbane area only) on the 22nd of June, 1994.

Wednesday

Time	Planet	Statis	Planetary Hours
2.30am	Jupiter	Set.	Mars
3.40am	Mars	Rise.	Sun
3.50am	Pluto	Set.	Sun
4.54am	Moon	Set.	Venus
5.14am	Twilight start		
6.37am	Sun	Rise.	
6.55am	Mercury	Rise.	
8.14am	Neptune	Set.	Moon
8.25am	Uranus	Set.	Moon
9.12am	Venus	Rise.	Saturn
11.06am	Saturn	Set.	Mars
1.32pm	Jupiter	Rise.	Venus
2.29pm	Mars	Set.	Mercury
3.21pm	Pluto	Rise.	Moon
3.53pm	Moon	Rise.	Moon
5.02pm	Sun	Set.	
5.31pm	Mercury	Set.	Jupiter
6.25pm	Twilight End		
6.35pm	Neptune	Rise.	Sun
6.46pm	Uranus	Rise.	Sun
7.44pm	Venus	Set.	Venus
10.23pm	Saturn	Rise.	Saturn

Hypothesis: My hypothesis is that the 'Planetary Hours' concept is a timetable, based primarily on simplicity, that was developed in a age when astronomic technology was largely unavailable, so resulting in such a system; that in our modern technological society, as a result of astronomic calculations being easily accessable, that a new system of 'Planetary hours' should be constructed upon 'Hours of Right Ascension/

Planets on the Meridian' where applicable or the highest point of ascension, when the planet is not true to the horizon.

Conflict: As it can be deduced from the above table, certain planetary hours occur when the planet in question is not within the horizon. For example, the sun's planetary hours of 3am and 6pm are outside of 'daytime'; Mar's 2am is outside of 'Marstime'; the moon's 8am is external to 'Moontime'.

As a principle, I would remark that it would be of assistance in rituals that the planet is in appearance and that the optimum time would be when the planet is directly above, the hour of Right Ascension/ Planet on the Meridan, or highest point of path through the hemispheres. If the 'worshipper' was to have a difficulty with the domineering effect of the planet being above them / on top of them, then a principle of welcoming the planet at rise and farewelling the planet at set are equally as valid.

Continuing, this would establish only one planetary hour in each day, raising the question of practicality, though a rather

erroneous matter, giving the examples hours of:

Mars (9.04am) 9am planetary hour,
Sun (11.49am) 11am planetary hour,
Mercury (12.13pm) 12pm planetary hour,
Venus (2.26pm) 2pm planetary hour, etc.

To this end, computer programs and/or annual publications would easily create the availablity of the timetable, a future project for any publishing house or any number of the pagan/ witchcraft magazine to have as a regular cloumn, thus giving the practitioner the simplicity, not resorting to ill-advised system as an alternative.

However, at this point it should be mentioned that, in accordance with general perception, the physical planet plays a symbolic role, that the planet is not the vehicle of magical properties, but a icon, much as the moon is not Aradia in person, but a mirror of her essence.

Furthermore, it is an accepted belief that the full-moon is the time of 'Esbat', though in comparison the remaining planets are given an inaccurate timetable; a perplexing situation.

Toward, the modernising approach in witchcraft it should be important to establish 'correct' instruction to ritual, upon the understanding that it would be a great disservice to entertain anything else but actuality; as the turmoil of the word 'wicca' has caused in the movement, now accepted by most as a redefined word, though all the same established upon false impressions, an unfortunate situation historically speaking.

An accurate approach to the craft, that is slowly being supported as our cultures' resources and developing knowledge widely spreading with discussions and publications, will result in a detailed sweep and clean of the old

misconceptions in the traditions and a polish to reflect the light of modern education.

Conclusion: As with the modern approach of Planetary Hours, it should be every members directions in tune with open-minded, clear thinking not to accept a practice that is incorrect and to strive establishing a strengthed tradition on the foundations of accurate discovery of the originals of comprehension.

Such an approach would wash out the '14th century mass illiterate' influence that customs have continued. Though it must be seen that without this assistance there would possible be no present existance of witchcraft, but a rectification of this knowledge is by no means an attack.

Furthermore, it is suggested that a choice should always be based on truth and not mislead by mistaken presuption.

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By: Alex Rigel
Source: "An ABC of Witchcraft", Doreen Valiente, 1973, Phoenix publishing inc., Wash. pp.203-4.

"Initiations.

When witchcraft became an underground organisation, the Craft of the Wise, it shared a characteristic common to all secret societies. Admission to it was by initiation.

Such initiation required the newly admitted member to swear a solemn oath of loyalty. When witchcraft was punishable by torture and death, such an oath was a serious metter. Today, when witchcraft has become like Freemasonry, not a secret society but a society with secrets, the idea of initiationj still remains.

Initiations into witch circles nowadays take varying forms, as they probably always did. However, the old idea that initiation must pass from the male to the female, and from the female to the male, still persists. A male with must be initiated by a woman, and a female witch by a man. This belief may be found in other forms, in traditional folklore. For instance, the words of healing charms are often required to be passed on from a man to a woman, or from a woman to a man. Otherwise, the charm will have no potency.

There is also an old and deep-seated belief, both in Britian and in Italy, that witches cannot die until they have passed on thier power to someone else. This belief in itself shows that witchcraft has been for centuries an initiatory organisation, in which a tradition was handed on from one person to another.

The exception to the rule that a person must be initiated by one of the opposite sex, occurs in the case of a witch's own children. A mother may initiate her daughter, or a father his son.

In general, for their own protection, covens have made a rule that they will not accept anyone as a member under the age of 21. Witches' children are presented as babies to the Old Gods, and then not admitted to coven membership until they have reached their majority.

This rule became general in the terms of persecution. Secrecy upon which people's lives depended was too great a burden for children's shoulders to bear. It is evident, from the stories of witch persecutions, that witch-hunters realised how witchcraft was handed down in families. Any blood relative of a convicted witch was suspect.

The witch-hunting friar, Francesco-Maria Guazzo, in his 'Compendium Maleficarum' (Milan, 1608, 1626; English translation edited Montague Summers, London, 1929), tells us that "it is one among many sure and certain indications against those accused of witchcraft, if one of their parents were founded guilty of this crime". When the infamous Matthew Hopkins started his career as Witch-Finder General, the first victim he seized upon was an old woman whose mother had been hanged as a witch.

There are a number of fragmentary accounts of old-time witch initiations, and from these a composite picture can be built up. The whole-hearted acceptance of the witch religion, and the oath of loyalty, were the main features. There was also the giving of a new name, or nick-name, by which the novice was henceforth to be known in the novice was given a certain amount of instruction, and, if the initiation took place at a Sabbat, as it often did, they were permitted to join in the feast and dancing that followed.

In some cases, in the days of really fierce persecuation, a candidate was also required to make a formal renunciation of the official faith of the Christian Church, and to fortify this by some ritual act, such as trampling on a cross. This was to ensure that the postulant was no hypocritical spy; because such a one would not dare to

commit an act which he or she would believe to be a mortal sin. Once the postulant had formally done such an act, they had in the eyes of the Church damned themselves, and abandoned themselves to hellfire; so it was a real test of sincerity, and an effective deterrent to those who wanted to run with the hare and hunt with the hounds. Such acts are not, however, to my knowledge, required of witches today.

One of the ritual acts recorded as being part of a witch initiation is that described by Sir George Mackenzie, writing in 1699 about witchcraft in Scotland, in his book 'Laws and Customs of Scotland" (Edinburgh, 1699): "The Slemnity confest by our Witches, is the putting one hand to the crown of the Head, and another to the sole of the Foot, renouncing thier Baptism in that posture." Joseph Glanvill's book 'Sadducismus Triumphatus' (London, 1726), had a frontispiece of pictures illustrating various stories of mysterious happenings, and one of these old woodcuts shows a witch in the act of doing this.

Her initiation is taking place out of doors, in some lonely spot between two big trees. With her are three other women, one of whom seems to be presenting her to the devil, who appears as the conventional figure of a horned and winged demon. In practice, however, the devil of the coven was a man dressed in black, who was sometimes called the Man in Black, for this reason. The "grand array" of the horned mask, etc, was only assumed upon special occasions.

A variant of this ritual was for the Man in Black to lay his hand upon the new witch's head, and bid her to "give over all to him that was under his hand". This, too, is recorded from Scotland, in 1661.

Information about the initiation of men into witchcraft is much less than that referring to women. However, here is an account from the record of the trial of William Barton at Edinburgh, about 1655, evidently partly in his words and partly in those of his accusers, which tells how a young woman witch took a fancy to him, and initiated him:

> One day, says he, going from my own house in Kirkliston, to the Queens Ferry, I overtook in Dalmeny Muire, a young Gentlewoman, as to appearance beautiful and comely. I drew near to her, but she shunned my company, and when I insisted, she became angry and very nyce. Said I, we are both going one way, be pleased to accept of a convoy. At last after much entreaty she grew better natured,

> and at length came to that Familiarity, that she suffered me to embrace her, and to do that which Christian ears ought not to hear of. At this time I parted with her very joyful. The next night, she appeared to him in that very same place, and after that which should not be named, he became sensible, that it was the devil. Here he renounced his baptism, and gave up himself to her service, and she called him her beloved and gave him this new name of John Baptist, and recieved the Mark.

The Devil's amke was made much of by professional witch-hunters, being supposed to be an indelible make given by the devil in person to each witch, upon his or her initiation. However, it would surely have been very foolish of the devil to have marked his followers in this way, and thus indicated a means by which they mightalways be known. From the confused descriptions given at various times and places, it seems evident that the witch-hunters knew there was some ceremony of marking, but did not know what it was.

In witchcraft ceremonies today, the new initiate is marked with oil, wine, or some pigment, such as charcoil. However, as Margaret Murray has pointed out, there is a possibility, judging by the many old

accounts of small red or blue markings being given, the infliction of which was painful but healed after a while, that this may have been a tattoo mark. Ritual tattooing is a very old practice; and some relics of this survive today, in the fact that people have themselves tattooed with various designs 'for luck'. However, when persecution became very severe, it would have been unwise to continue this form of marking.

The most up-to-date instance I have heard, of the marking of new initiates, is the practice of a certain coven in Britian today, which uses eyeshadow for this purpose; because it is available in pleasing colours, is easily washed off, and does no harm to the skin. One wonders what old-time witches would think of it!

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By: Alex Rigel
Source: "Lid Off The Cauldron. A wicca Handbook", Patrica Crowther,
1992, Samuel Weiser inc., Maine. pp.34-

Initiation.

To become a witch you must have a natural inclination to worship the Old Gods. It must be a feeling which springs from the heart and carries you on towards your goal, in exactly the same way it happened to the first witches thousands of years ago.

The approach must be in this manner. Any other attitude, such as vulgar curiosity, a desire for power over others, or the selfish intention of using magic to gain material ends, will only end in failure and disillusion.

The Old Gods are ancient archetypal images of the divine powers behind all Nature. They are the oldest gods known to man. Pictures of them are painted all over Europe and show the great influence they had, even at the Dawn of Time.

Just because they are so old, is no reason to believe they are in any way 'out of date'. Our ancesstors were no fools: their way of life and their culture is gaining more and more respect as the years go by. Continuous discoveries about their skills and beliefs growing admiration and amazement.

Their deities were a Mother Goddess and a Horned God, representing the twin forces of life: male and female, light and dark, positive and negative, Sun and Moon, etc. These complimentary aspects in nature are 'fact' and cannot be disputed. And, because the Gods are true representations of the divine powers behind all manifestation, they have endured through millennia, and will always endure.

Unlike many other religions, where contact with divinity is sought through prayer and meditation, witchcraft teaches development of the soul through the Eight Paths of the Witches' Wheel. These ways are part of the Western Mystery Tradition. The West and the East are two very different places. Eastern religions teach their followers to look 'within' for enlightenment, and although the West uses this method in meditation, it is only 'one' of the Eight Paths. The Western mind looks 'outward' and seeks spiritual grace by helping others. Thus, the witches use their powers to help those in sickness or trouble.

The Awakening can begin as an urge which rises from the depths of the soul. A state of boredom or despiration, which every human being comes to at some point of incarnation, can become as a beacon to the spirit.

It is born to the struggling soul and to the complacent alike. Many lives may be endured before it is realized that the true self must take the initiative and begin to fight its own way out of the Cycles of Incarnation, which, without the control of the Higher Self, may continue

indefinitely. Once the realization is born, and the quest begun, the soul is on its way from manhood to godhood.

Regarding the Craft, it is wise to seek initiation from a 'genuine' coven. This is not as easy as it sounds, as genuine adherents do not seek converts, and therefore do not advertise for members. they believe that if a person is sincere and determined enough in their desire to belong to the Craft, they will, sooner or later, make contact.

There are, however, various ways of speeding things up a little, such as contributing to one of the privately printed occult magazines, which are usually run by people 'in the know'. Or even placing a small advert in one of these papers. You can also write to the author of a book on the subject, and send the letter via the publishers. It might then be forwarded to a coven in your area, although I must add here that even if

this happens, and you are invited to meet someone from a coven, it would not be indicative of entry.

There are certain conditions which have to be fulfilled, such as blending in with the personalities of the members, having read widely on the subject, a willingness to submit to a waiting period, usually a year and a day, among others. Yet these conditions are valid ones; you cannot expect to be accepted quickly, but you will know that the witches you meet have undergone similar obstacles themselves.

The ways of the witches are those of caution, especially where strangers are concerned. After all, who would admit a stranger to their home without an introduction, let alone to a temple of the Mysteries.

Care must be taken, too, in finding a coven which is in close 'rapport' with your own life-style, culture and character. But, once contact is made, there is hope in finding a group where conditions, on both sides, can be fulfilled.

Although some covens wear robes, the traditional way of working in the Circle, is to be sky-clad, or naked. When you are brought into the Craft, yoou enter as you were born, without clothes or ties of any kind. The first initiation is virtually an introduction to a new way of life. You are made a 'Child of the Goddess'; you are shown the tools of the Craft; told the ways of working magic, and made to swear an oath to keep the secrets of the Art. This is called the First Degree.

The Second Degree is the initiation proper. Thsis involves the concept of symbolic death and symbolic resurrection, when you are re-born with the new magical personality. A new name (of your own choice) is given to you which represents the transformation, and by which, henceforth, you will be known when in the Circle.

The drama of this mystery play implants its ideas firmly in the subconscious mind of the adherent, and the mystery, which is enacted on the material plane, sets the seal on the future.

It is not to be supposed that by initiation and teaching you will automatically be 're-born'. A way will be shown, and knowledge imparted, yet the journey is always 'alone' and the true 'will' tested to the very brink of breaking point.

In a sense, when initiation takes place it is very much like daring Fate to do its worst. One has taken a stand: "I announce to all creation that I will endure to progress."

In witchcraft the soul develops a deeper understanding of 'being'.

This entails practice, which is why the Craft has grades of advancement. The highest grade is the consummation of the mysteries, where ritual yields to what is termed, 'The Secret of the Silver Wheel'.

There is also the imparting of certain 'secret' words, which, in themselves, convey very little, but their secret intention 'is' important and gently 'nudges' the aspirant onward.

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ASC's And Ritual

This article by Anna appeared in Web of Wyrd, issue number 7.

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Altered States of Consciousness (ASCs) are an integral part of ritual. They can be defined as any mental state recognised by the individual as different from his or her normal waking consciousness. As such, the act of separating yourself from the mundane world, having a ritual bath or shower and preparing the ritual space, is enough to induce some sort of ASC in most people. Taking on a magical persona involves an ASC, as does invocation of godhead, dancing or chanting to raise power, meditation, scrying, and going through a guided visualisation or pathworking.

The use of ASCs in magic and ritual has many benefits. By means of a guided visualisation or pathworking you can have experiences that would harm you or be impossible in the mundane world. For example, in a visualisation relating to fire you can stand in the midst of a roaring fire or become the flame itself; experiences which might deepen your understanding of the element fire. Another experience reached through ASCs is that of the god or goddess being called down upon you, something that enriches and enlivens your magical life.

Entering an ASC is normally part of the process of stepping onto the astral plane, reaching the Otherworld, tapping racial memory or the collective unconscious, contacting inner guides or obtaining information from your own unconscious. To raise power, many enter an ASC by dancing, chanting or using breathing techniques. It's then much easier to focus your concentration, draw on energy, and let it flow through you and into the object of the spell.

Simple ASCs shouldn't be forgotten. Being able to relax the first time you cast a circle in front of everyone might help you remember the words, and will certainly help you focus the power you need. Meditation is another fundamental skill in magical arts, one that is used at all stages.

Some ASCs can help you find out more about yourself. By doing so, you can understand and remove the beliefs and blocks that prevent you from developing, from using your magical abilities to their full extent. These blocks are erected as part of the process of growing up. As an example, if you're told often enough as a child that the fairies that you see at the bottom of the garden don't exist, eventually you come to believe it. Understanding and getting rid of this belief twenty years later so that you can see the fairies again can be a long process, one

which can be speeded up by techniques using certain ASCs.

Like many things, ASCs are tools, often valuable, but also dangerous. One danger is not coming out properly at the end of a ritual. Being in an ASC can feel wonderful and it can be tempting to stay there. You see it happening at some of the New Age workshops, where people get a nice emotional spaced-out high from a session, and hang on to that feeling as long as they can - "workshop junkie". The problem is that in an ASC you do not always have full access to those parts of yourself needed to perform mundane tasks like driving a car, or doing your job satisfactorily. Remaining in an ASC can be quite destructive if you need to function in the "normal" world.

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Occasionally an ASC can trigger what is known as an abreaction in someone. Entering the ASC removes the barrier the person has put between their conscious mind and a traumatic experience they've had. As a result the person suddenly goes through the experience again, bursting into tears, yelling with anger, shivering with fear, and so on. This sort of reaction needs to be dealt with therapeutically; telling the person to forget it only makes the experience and any problems it has caused, worse for them. Not only does the person controlling a group ASC experience need to be able to handle such abreactions, but he or she also needs to be able, when putting a new group into ASCs, to recognise individuals with borderline psychoses. The reason is that putting such people into an ASC, especially trance states, can push them over into a full-blown psychosis. For example, putting an epileptic into trance can trigger epileptic seizures.

Control is an important aspect of ASCs. In a ritual, at least one person should remain in control, able to take over and bring the group out if anything goes wrong. That person makes sure that no-one is taken over by an entity which remains after the circle, and that no inappropriate suggestions are made. (In ASCs, especially trance states, you are much more suggestible, and might inadvertently pick up someone else's comment as a suggestion - after all, this is the principle upon which TV advertising is based.) They also make sure that everyone comes out and grounds properly at the end of the ritual.

Another area where control is important is where an ASC is entered from another ASC. Pathworking, visualisation and scrying is often more intense, more meaningful, if done in circle. This is because when you start to do the pathworking or whatever from a mild ASC instead of your own normal waking state, you tend to go further or deeper, and thus gain more from the exercise. However, using drugs to enter an ASC before performing ritual is a completely different matter. Drugs leave you with no control over the first ASC you enter, so the outcome of entering a second one can be quite different from what you expected. The harder the drug, the bigger the problem is likely to be. A drug might, on a rare occasion, have a place in ritual, but only when the effect of the drug on the person taking it is known, there is a very good reason for its use, and someone else is available to deal with any problems that might arise. Drugs also sap the magical will and discipline by preventing you

from learning how to achieve the results you desire by yourself, and encouraging you to be lazy. In the end your ritual work suffers.

ASCs are a fundamental part of magical ritual. The basic arts - meditation, concentration and visualisation - all involve ASCs in some form. It is easy to get caught up with the glamour of something different, something that feels good, that is outside our normal experience and upbringing, and forget that, like most things, there is a negative side to ASCs. They are a tool; useful once you master them, but dangerous if misused. For many, ASCs have become the basis of their path to spiritual development.

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B*B Julia

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The Berserkir

This letter appeared in Web of Wyrd number 7:

With reference to the ongoing discussion of the berserkir or "bear shirts" Viking warrior clan. P G Foote and D M Wilson state in their book, "The Viking Achievement" (Sidgwick & Jackson UK 1970) that the berserkers worked themselves up into a frenzy which gave them super-normal strength and made them indifferent to blows. It was generally believed that they had magical powers, although they were regarded as inferior to the great heroes of the Viking sagas. The berserkir howled savagely as they went into battle, and Foote and Wilson speculate that these battle frenzies were the result of excessive alcoholic intake. According to Icelandic Law (Christian version) anyone who fell into a berserk frenzy was considered highly dangerous and could be classed as an outlaw from society. The following verse from the epic poem "Atlamal" circa 11th century CE is believed to contain a reference to the berserkir and their method of fighting, as well as to another warrior clan who wore wolf skins, and may be connected with lycanthropy!

Full they were of fighters
and flashing bucklers,
western war lances
and wound-blades Frankish;
cried then the bear-pelted,
carnage they had thoughts of,
wailed then the wolf-coated
and weapons brandished.

It would seem the berserkir wore tunics of bearskin because the animal was their totem and they believed they could magically attain its strength. Their unorthodox fighting methods - akin to the "battle spasm" of Celtic warriors possessed by the god/desses of war - and the modern meaning of the term "to go berserk" suggest they were less than self-controlled but in fact fought, quite literally, like men possessed.

Mike Howard

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QUANTUM MECHANICS AND SOME SURPRISES OF CREATION

Cross posted from I_UFO, by Glenda Stocks, again By Bill Moore
Scanned from the CONTACT, June 14,1994, with permission.

SYNTHESIS OF SCIENCE AND RELIGION

[...]
... we will define this writing as simply an interesting look into quantum-statistical methods of simulating energy-informational processes.

... Boris Iskakov who was born in Magnitogorsk on November 14, 1934. He is a graduate of the Institute of Physical Engineering in Moscow.

... In this work he endeavors to synthesize elements of science and religion. Dr. Iskakov has recently been interrogated and we would share the interview with you.

... The interview comes from Russian documents so we will meander through the translations as best we can and at least you will be introduced to such as "leptons", etc.
[...]

[QUOTING]

MATHEMATICAL TRANSFORMATIONS

The equations of Schrodinger and Dirac, well known in quantum physics, describe the laws of the conservation of probability for fluxes of matter at the level of elementary particles of the microworld. By means of certain mathematical transformations I (Dr. Iskakov) obtained equivalent equations of a much broader applicability. They describe the laws of the conservation of probability for fluxes of matter, energy, and information. The equations have a deep philasophical meaning, which extends far beyond the interpretation of the Schrodinger and Dirac equations. An appropriate name for them is, in my view, suggested by a doctrine of Oriental philosophy--karma. In a narrow sense, it claims that every deed or thought, good or bad, receives due reward or retribution. In a broader sense, it denotes the principle of unity, integrity, and inter-conditionality and causality in the Universe. That is how I construe the term "equations of karma", which describe any cause-and-effect relationship.

WHAT IS THE "EQUATION OF KARMA"?

The study of psychic phenomena dictated the need to define the concept of the information-energy field. Its material medium, according to contemporary notions, may be a global lepton gas, consisting of extremely light particles, microleptons, with a mass of 10^-40 - 10^-30 g. Microleptons are much lighter than electrons and are capable af freely penetrating any body in the Universe. The gaps between atomic nuclei are for them just as spacious as are the holes in a fishing net for molecules of air.

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The idea of a microlepton gas appears to echo the 19th-century notion of the universal ether, but is scientifically much more complex and profound. What we are talking about in this case is no longer an ideal space-pervading fluid, but a quantum-granular structure of the space-time continuum, filled with whirling streams of polarized microleptons (including some virtually vacuum-born).

Such an approach enables us to use the mathematical apparatus of quantum mechanics to describe the information-energy field. Moreover, relationships of a higher level of generalization are derived than the classical equations of Schrodinger. The new equations describe not only the movements of matter, but also the development of the totality of interconnections, signals, events, and processes. The special term introduced for such relationships is "equations of karma". As for karma, it is understood to mean a broad philosophical category of universal inter-conditionality, causality, and dependence in combination with the principle of the unity and integrity of the Universe. There are two equations of karma--the direct and the complex-conjugated:

GS> (NOTE: I have substituted regular letters for the Dr.'s
GS> symbols)

AY=0; A'Y'=0;

where the operators have the form

A=2h^2V + i2h o/o t-9;
A'=2h^2V - i2h o/o t-9.

Here Y denotes the probability density wave (the wave function); V, the Laplace operator; 9, the potential energy density, and h, Planck's constant.

These equations may be solved in the form of karma waves and anti-waves with quantization of probability waves. Connected with them are perturbations of the information-energy field, i.e., wave signals. In principle, such signals may propagate faster than light.

The equations of karma make it possible to draw certain philosophical conclusions of fundamental significance. It follows

from them that diffraction takes place not only in space but also in time. Any event is, so to speak, split in space-time. The propagation of a solitary signal is preceded by a series of pre-signals and followed by post-signals, both fading with distance. Perceptive analysts are able to use the first intimations of pre-signals to give a precise picture of a coming event. This is called scientific foresight. But there is also intuitive prevision. Centuries ago clairvoyants described events that are happening in our time.

Pre-signals provide an explanation of relative proscopy--when a sensitive person learns about an event before others do. Such a person detects faint pre-signals that most people do not perceive.

For instance, an explosion on the Sun may produce solar prominences extending for millions of kilometers. Two or three days later the "solar wind" reaches the Earth, causing powerful geomagnetic

storms that affect everything living. During such periods, disease and mortality rates increase in all countries.

This dependence of everything living upon solar catastrophes was proved several decades ago by Alexander Chizhevsky. Can we learn of the approaching "solar winds" in advance? It appears that we can. The solar wind has presignals: swift streams of solar photons an neutrinos, which reach the Earth in eight minutes. By detecting them it is possible to warn the medical services of all countries of an imminent geomagnetic storm two or three days in advance, ample time to take the necessary measures.

From the theoretical standpoint the works of the eminent Russian researcher Anatoly Okhatrin are of definite interest. They confirm the idea of an ether or universal lepton gas, which contains full information about the material world. Clusters of the lightest particles--microleptons--carry people's thoughts and feelings; these microleptons are capable of travelling in space and time at tremendous speeds.

The speed of light is a limiting factor only for a continuous stream of speeds, the so-called continuum. However, greater speed levels, in excess of the speed of light, are possible for extremely weak signals.

Okhatrin's experiments and calculations show that people's thoughts are carried by the lightest microleptons. And the equations of karma prove that they can travel much faster than light. This justifies the conclusion that humanity's potential in getting to understarnd the Universe is practically boundless.

Up to now it was considered that our potential in the conquest of outer space is limited by what is known as the pessimistic radius of Poincare-Einstein. If we multiply the speed of light by the human life span, we arrive at the limit that even the most sophis-

ticated spaceships cannot surpass. No generation of spacemen can explore the Universe beyond that radius [it says].

But from the equations of karma it follows that at the level of extremely weak signals we can reach out far beyond the Poincare-Einstein sphere. Material thought can travel to distant regions of the Universe at a speed greater than that of light. Man can obtain information about what is happening at any distance from him. This is a fundamental philosophical conclusion that allows humanity to look to the future with optimism.

I arrived at this conclusion by considering the equations of karma. But then, many scientists before me have reflected on the synthesis of science and religion, among them the founders of quantum physics. What are termed the conjugated equations of Schrodinger and Dirac point to the possibility of the existence of anti-particles. Similarly, the conjugated equation of karma suggests that there can be anti-signals as well as anti-particles. Moreover, this equation makes it possible to describe the spectrum of properties that these anti-signals possess. While ordinary signals travel along the river of time from the past via the present into the future, anti-signals travel in the opposite direction. They originate in the future and pass through the present into the past. 3116

This property of anti-signals stuns our imagination: certain particularly sensitive people and instruments can, it turns out, receive signals from the future.

Previsions, predictions, and prophesies come under the scientific heading of absolute proscopy, which implies the acquisition of information about events that have not yet taken place. They have yet to occur, but sensitives already know about them.

The problem is merely one of the threshold of sensitivity and the balance of signals and noise. Anti-signals come from the future at a faint and very faint level. Very few people can detect them.

There is no violation here of the principle of causality. Rather, its interpretation becomes more sophisticated and more refined dialectically. According to the equations of karma, time in the microworld can reverse its direction, turning, as it were, into "anti time". From a single point it is possible to see both the past and the future of microparticles at the same time.

We can receive information about the future only at the probability level. Only the strategic parameters of a human fate are pre-determined. But freedom of choice too is preserved: a person is free to take any decisions and bears full responsibility for them. A person shapes his or her destiny and pays for the consequences of those decisions. Thus, there is a predetermined part of the future, which a person cannot change, and there is a probable or variable part, for which he is responsible.

Solving stationary equations can yield curious results. Waves emitted and absorbed by hundreds of biologically active points are superimposed on one another and form a series of standing waves, which surround the human body. The body turns out to be nothing more than a dense nucleus shrouded on all sides by a number of energy-information holograms. The shape of the first hologram follows that of the human body, but is enlarged and rounded, remotely resembling a spacesuit. Actually, this hologram contains all the information about the body and is carried by microleptons orbiting along the quantum shell, the boundary of the first hologram. The second hologram and its shell are larger and carry weakened information, which is more difficult to decipher. The same may be said of the third and subsequent shells. The more remote shells are more rounded in shape, changing from a spacesuit to an egg and then to a sphere. Our atomic-molecular body is "clad" in microlepton holograms, each of which carries complete but weakened information about the person, including his or her innermost thoughts and feelings, his or her mind and conscience. It may be said that the sum-total of these holograms is nothing short of a person's lepton soul.

Ordinarily, people do not see the energy-information shells that surround them. But in certain conditions it is possible to make the first hologram glow, especially the part of it surrounding a person's head. The fact is that upper chakras, the most power-intensive, operate at the highest frequencies. Some people have a first quantum shell that can become visible.

Estimates show that the energy of the first shell amounts to
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fractions of an electron-volt. This is quite enough for a faint glow in the optical range of the spectrum. But for the glow to become a reality a great deal of energy has to be pumped into the upper chakras. This means a person has to adopt a definite mode of life: overcome base passions, and make his or her thoughts, feelings, and deeds pure, lofty and inspired. It is in that case that the energy of the upper chakras causes the excitation of the first shell by fractions of an electron-volt, and a halo visible to other people appears around the head of such a person (for example, a saint).

In Christian art, only part of the hologram around the head is usually portrayed as glowing. But in Buddhist temples, there are pictures showing the whole spacesuit-shaped hologram aglow.

The most ancient Buddhist manuscripts speak of a person's seven bodies: one dense and six subtle. The first hologram is called the ethereal body; the second, the astral body; the third, the mental body, and so forth. The lepton hypothesis allows a larger number of holograms.

Judging from the equations of karma, we humans are infinitely "larger" and our lives are infinitely longer than we are accustomed to think. This means that each person is a factor of Cosmic

significance.

Moreover, analysis reveals that inanimate objects as well as Homo Sapiens and other living beings have holograms of this kind.

Consider the implications of this. If each body is present, at the information level, throughout the Cosmos, then in every small region of space-time there must be, if only super-weak, information about the entire Universe.

Gautama Buddha's famous dictum states "everything is in everything" and, hence, "everything is in the small." In an expanded form this may be taken to mean that every point of space-time "knows" everything about all the other points.

But if every zone of space "knows" everything, it is a most complete encyclopaedia, in infinite storage of knowledge about the Universe . All that is needed is to learn how to plug into this source of information, which can tell a person about anything and everything in the world.

It follows from the lepton hypothesis that the soul is real and material. A human being, in the customary sense of the term, is nothing but a dense nucleus around which streams of leptons circulate. The totality of lepton shells is a cold bioplasma, which contains complete information about the nucleus. Thus, it can be termed a person's lepton soul. This notion has a quite precise materialistic content.

According to the lepton concept, thoughts and feelings are material. They are carried by superweak pulses of electromagnetic and microlepton fields. Visual, audible, and other images, and all thoughts and feelings, exist in the form of clusters of superlight elementary particles. This brings to mind Plato's inspired guess that all eidoses, i.e., ideas or thoughts, exist autonomously,

"float in the air" and recognize no boundaries.

Plato intuitively arrived at that conclusion over two thousand years ago. Today we can put this into the language of mathematical formulae. We can measure the mass of a single human thought. Its weight varies from 10^-30 to 10^-40 g. To be sure, the opinion of sensitives and Okhatrin's experiments cannot serve as proof. Similar investigations have to be carried out at other laboratories. This will furnish the statistical data for reliable conclusions. If they confirm Okhatrin's findings, he will become the author of the greatest discovery of the latter half of the 20th century.

Thoughts and feelings generated by human beings begin their independent existence in space and time. Both theory and experiments show that these eidoses are capable of exchanging information. What is most important of all is that one person's thoughts can occur to other people. Eidoses are like small living beings, but at

the lepton level of matter. Thoughts and feelings are our offspring, who communicate with one another and with us in a language of super-weak signals.

Estimates show that during a lifetime a person generates millions and even billions of eidoses. This makes it clear that we bear an enormous responsibility before the whole of humankind and before ourselves for what our offspring, i.e., our thoughts and feelings, will be like.

When our offspring are noble eidoses of kindness, love, mercy, mutual assistance, truth, beauty, and harmony, we contribute to the health of humanity's leptonosphere. But when we beget malformed eidoses, i.e., evil, envious, cowardly, vain, and arrogant thoughts and feelings, we thereby pollute the leptonosphere we inhabit. Should the negative eidoses exceed a certain critical mass, humankind will be doomed. At present our survival depends to a great extent on the ecology of the spirit.

Here we also come up against a legal problem. Mere criminal intent is not yet a crime at the atomic-molecular level, but when a person conceives, say, a murder, he or she spawns criminal eidoses, which contaminate humankind's leptonosphere.

That is why when someone steers a nation or country onto a road leading to disaster, that person commits the gravest offence above all against the whole of humanity. Although economic and political catastrophe is still many years off, it has already taken place at the lepton level, in the public mind. The collapse of a vast State can contaminate humanity's leptonosphere to such a degree that humanity's very existence becomes threatened. And no clan, no state, nor coalition that conceived such a crime against other nations can survive.

The lepton hypothesis can provide a scientific explanation of the essence of God. When congregations gather in their temples, they create eidoses of prayer, which assemble into a collective egregor-eidos of a deity. When millions of people worship it, the material deity eidos acquires tremendous energy at the lepton level of matter. There arises feedback: a believer not only supplies the deity with energy, but receives genuine assistance from it upon

supplication. There exist eidoses of Christ, Buddha, and Allah, and they actually interact with their Worshippers when the latter tune into the proper frequencies. This is something like a deposit in a savings bank--it helps the client at at a time of need. The microlepton "savings bank" is not responsible for other banks' clients: there is no resonance correspondence between them. Alien gods hold no power over a flock--only their own God has such powers.

Gods, thus, actually exist at the lepton level of matter. In fact, the world religions describe different aspects of one and the same Supreme Rational Being. All the people of the Earth worship a single

God, but in His multiple manifestations.

After the death of a person's atomic-molecular nucleus, his or her lepton holograms may take different courses. Some of them may likewise disintegrate. But this happens only to the holograms that are made up of the heavier microleptons. Estimates show that the relatively heavy holograms have a natural half-life of seven to nine days; their ninety-nine percent decay takes about forty days.

Thus, the meaning of the funeral repast on the 9th and the 40th day (in accordarnce with the Orthodox faith) is that the living emit eidoses that recharge the dead person's soul with energy and information to help it undergo the necessary changes in the lepton world. Thanks to these rites, relatively heavy lepton holograms can survive much longer. A reliable supply of living people's thoughts and feelings can extend the life span of the heavy fractions of a dead person's soul from forty days to several millennia. As long as a person is remembered and his or her days of birth and death are observed, that person's soul is preserved almost intact, just as it was when the person was alive. One can communicate with it by means of special techniques known to mystics.

The soul also has medium and light fractions. We cannot yet verify this experimentally, but there is reason to think that their half-lives and total decay periods are much longer than those of the heavy fractions. It is even quite possible that the lightest fractions live eternally--the soul is immortal according to all the world religions. So far science cannot confirm or deny this in strict terms. This problem remains unsolved and requires an experimental solution.

[END OF QUOTING]

(Hatonn's comments)

The next most logical question might well be , "Isn't there any way to measure this lepton energy or aura?" Yes indeed and again the only ALLOWED presentation comes silently from Russia. There are two scientists--the engineer and inventor Uri Kravchenko and the physician Nikolai Kalashchenko--who have developed an original instrument: the phase aurometer. This is a highly sensitive instrument for the remote measurement of the electromagnetic radiation of any object, biological included. The instrument and the method are protected by a Certificate of Authorship issued in 1990. This is an easy-to-prove concept and because of this implication I will not introduce much about it other than generalities about which
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much has been shared. This is something which Dr. Young has already devised though he doesn't recognize it as this and I would think would remind our own "tinkerers" that this is nothing more than a measuring device or a production device for electro-magnetic fields MEASURED IN HERTZ.

The particular phase aurometer in point is only for measurement or recordimhg a "patient's" own radiation by a contact-free method and has no impact whatever on the environment. BUT, LISTEN UP: THE APPLICATIONS OF THE PHASE AUROMETER CAN BE CONSIDERABLY EXPANDED FURTHER INTO, FOR EXAMPLE, DOWSING, TESTING FOLK HEALERS AND SENSITIVES AND SUCH SEEMINGLY DISTANT FIELDS AS AGRICULTURAL SELECTION OR CONSTRUCTION AND PERFORMANCE SUPERVISION.

I am not going to publish this information in general format as above. However, I do ask that several of the attached "tinkerers" be supplied with the documentation. We need to introduce frequency upgrading into seed for crops, etc. This is easily done but someone has to do it and I cannot spend time educating those at random distance. So, please make sure that Dr. Young, Dr. Hoffman, Dr. James and Dr. Trelle are made privy to the document in point. Thank you. It will seem quite primitive to you ones--but sometimes simplicity is where we must RE-begin in order to conceptually change directions. I salute you for your patience.

Origin: CRYSTAL CAVE "DAS MAGICAL TREFTPUNKT" 719-391-1092 (93:9900/0)
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This article appeared in Web of Wyrd number 7

THE KNOTS OF DEATH

by Alby Stone

A number of Viking monuments feature a curious design known as the valknut, the "knot of the slain" or, more loosely, "the knot of death". On an 8th century CE picture stone from Hammers in Larbro, Gotland, it consists of three interlocking triangles. This stone, now in Stockholm's National Historical Museum, is divided into several panels; one of the central panels, in which the valknut occurs, depicts several motifs that suggest some sort of connection with the cult of Odin - an eagle, a flying figure - possibly a valkyrie - holding a ring, a man being hanged from a tree and a group of three warriors - with shields and upraised swords - led by a fourth man who seems to be holding a large bird of some kind. The valknut is adjacent to the eagle and below it are two men, one with a spear, who appear to be engaged in placing a corpse inside what looks like a burial mound. Between them and the hanged man is what appears to be another, smaller, valknut of the same design. This type can also be seen on a rather splendid golden ring discovered near Peterborough, Cambs, and currently on display at the British Museum in a cabinet labelled as containing Anglo-Saxon "secular" metalwork. Another picture stone from Gotland (Tangelgarda also in Larbro) has a panel showing a rider being welcomed by a woman holding a drinking horn with four men who are holding rings. The woman may be a valkyrie, a "chooser of the slain", one of whose functions was to serve ale to the Warriors in Valhalla, another pointer to the cult of Odin. The rider has a valknut behind his head and there are two more among his horse's legs. On this stone, which can also be seen at the Swedish Museum, the valknut is made up of a single line, interlaced to make three triangles.

Similar to the Tangelgarda design, but slightly more rounded, is that carved onto one of several "hogback" monuments at Brompton, Yorkshire, and probably dating from the 10th century CE. The end-beasts of this particular hogback - these monuments are based on Viking Age houses (although to this eye they have more than a passing resemblance to long barrows) and the end-beasts are situated at what would be the gable ends - are easily identifiable as bears, again suggesting the cult of Odin, who was patron of the Warriors known as berserkr or "bear-shirts". The purpose of the hogbacks is uncertain; no graves have been found with them so they were certainly not tombstones. Hogbacks with undecorated ends at Lythe in Yorkshire exactly match the shafts of crosses found at the same site, indicating that the hogback formed a composite monument with a cross at each end. In this case the hogback is certainly a

religious monument and it seems fair to suppose that the Brompton hogback and its fellows, and similarly ended hogbacks elsewhere, are also religious structures, albeit of a different faith.

The Brompton hogback has five valknuts in a row. The Brompton style valknut also occurs on each of the four arms of the Gosworth Cross (Cumbria), on both faces. The shaft of the cross strangely enough has scenes from heathen myth, and the only remotely Christian looking scene, which has been rather desperately identified as the Crucifixion, seems to owe more to the rune-winning ordeal of Odin described in the heathen poem "Havamal" than it does to the New Testament. The same type of valknut appears on the shafts of crosses at Sockburn (Co Durham), Lastingham, Hawsker and Brompton (all North Yorks). On the last, three
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of these valknuts are arranged in a triangular pattern.

A fourth type of valknut, rather different from those described so far, occurs on a stone cross from Andreas on the Isle of Man and is now in the Manx Museum, Douglas. This version is basically a simple knot "tied" in such a way as to retain the basic tripartite structure of the versions mentioned above. Unlike the others it is not a closed structure but its identity as a valknut, while mildly contentious, is not really in doubt. The scene in which it appears shows a man, evidently Odin, holding a spear pointing downward as he is devoured by a great wolf. An eagle perches on the man's shoulder and the valknut is at his side. The same design appears elsewhere, on a stone discovered in 1822 at Gosforth and now incorporated into the structure of the local church. It is between the back legs of a horse. On a picture stone from Alskog, in Gotland, it occurs twice among the eight legs of Odin's horse, Sleipnir. Despite this seeming wealth of examples and the diversity of styles the valknut itself has remained enigmatic. It seems to be associated with horses, particularly with the steed of Odin, and the cult of Odin in general. Motifs associated with the symbol include the hanged man, valkyries, bears, and the scene from Ragnarok on the Manx Cross, all indicating some connection with Odin. According to HR Ellis Davidson, the valknut also appears on the funeral ship excavated at Oseberg, Norway in 1904, and on the tapestry found in that vessel, indicating some sort of funerary association.

The origin and meaning of the symbol are extremely difficult to discern, as is its association with Odin. Obviously it has a decorative value as distinct from its symbolic meaning. The valknut has been used as a motif by Scandinavian weavers since the Viking Age. Indeed, it is recognised as a traditional design in that part of the world quite apart from its alleged occurrence on the Oseberg tapestry. Davidson opines that it is related to the Celtic triskele, the three-legged symbol most familiar as the emblem of the Isle of Man and linked with the Irish God of the sea, Manannan. The triskele is essentially a variety of the swastika, a common enough cosmological symbol, but neither can be said to possess the characteristic interweaving of the valknut. While it may be unwise to dismiss a possible relationship between triskele and valknut, it must be said that any resemblance is purely superficial, lying solely in

their tripartite structures. Structurally the valknut has more in common with the Celtic triple spiral motif which is also found on Old English and Pictish artifacts and much older objects. Unfortunately there is a dearth of hard evidence for the mythological or religious significance of the triple spiral, which tends to occur within wholly abstract or symbolic designs, but it occurs within funerary contexts and has been linked with the female principle by various scholars. The various types of valknut, their contexts aside, share two important characteristics: they are tripartite and they are constructed by interweaving or interlinking.

Davidson also postulates a link with the bindings that occur in Norse tradition. The best known examples of this are probably the binding of Loki following his betrayal of Baldr; the binding of Baldr himself, a theme that found itself into Scandinavian and Old English interpretations of the Crucifixion; the binding of the wolf Fenrir; the ritual binding of sacrificial victims, as partly confirmed by the discovery of bound corpses in the peat bogs of northern Europe; and the Herjoturr or "war fetter", a kind of paralysis that Odin and the valkyries were said to be able to inflict upon unfavoured warriors in the heat of battle. To

these we might add the hangman's noose characteristic of the double sacrifice - simultaneous hanging and stabbing - known to have been used in the cult of Odin and a method of ritual killing that accords with the condition of a number of bog corpses. One bog discovery, the severed head of a man discovered at Osterby in Denmark, is very interesting; the hair on the right side of the head is gathered into an elaborate knot that looks very much like a valknut.

Tacitus, writing at about the time the Osterby man is believed to have met his end, about the 1st century CE, tells us that the warriors of the Suebi (a generic name for the Germanic tribes inhabiting the region now occupied roughly by north western Germany, Denmark and the Netherlands) tied their hair in such a knot, and a number of Roman monuments depict Germanic warriors with the same hairstyle. It would be reasonable to suppose that this hair-knot marked a warrior as a follower of an early form of Odin in his role of war god. (See the author's article on "Heretical Hairdos" in Talking Stick magazine Spring 1992 for a further discussion of pagan hairstyles and the symbolic significance.)

The noose found around the neck of the Lindow Man unearthed from a peat bog in Cheshire a few years ago consists of a sliding knot in a cord knotted at each end, making a triple knot. A similar noose was found on a body in a peat bog at Borremose, Denmark but the noose found on another Danish corpse, from Tollund, is much simpler. Dr Anne Ross and Dr Don Robins, along with the Danish archaeologist Professor P V Glob, believe that these nooses are related to the Celtic torc, and note that a number of torcs seem to be designed to look like garrottes. They suggest that the corpses from Tollund and Borremose were sacrifices to Nerthus, a goddess mentioned by Tacitus, and that the torc was an attribute of that goddess. Tacitus also tells us that certain warriors of the Chatti wore iron collars that would not be removed until they had

killed their first enemy, although many chose to wear them until they died. In their case the collar probably indicated they were dedicated to a god of war as opposed to a goddess of peace and plenty like Nerthus. It would be rash to state unequivocally that the collar and torc represent stylised versions of the noose or garrotte - but it is an attractive proposition. However, torcs and collars are not valknuts, and only the nooses found on Lindow Man and his Danish counterpart can possibly be construed as being such.

It seems fairly certain that the valknut has a cultic or religious significance and a particular association with death, as it name alone indicates. The Andreas Cross shows the death of Odin, himself the Lord of the Dead Warriors of Valhalla, and on the Alskog stone the valknut appears by the feet of Sleipnir, the steed on which Odin, and also Heimdall, rode to the land of Hel. It is seen by the hanged man and in the funerary scene on the stone from Hammars and on the Tangalgarda stone the rider seems to be receiving a welcome to the realm of the dead. The scenes often include female figures who appear to be valkyries or maybe even the death goddess Hel herself. The presence of the valknut on Viking Age crosses in England and on the Brompton hogback hints at a retention of this element of heathen iconography among the adherents of the new cult.

The valknut is certainly part of the iconography associated with Odin but that fact alone brings us no nearer to its meaning. Representations of Odin and scenes from myths pertaining to him are common enough and their components are usually readily identifiable. If the valknut does

stem from the cult or mythology of Odin, then it must represent something that cannot be given a pictorial rendering, either because of a taboo or simply because it just cannot be pictured in anything but an abstract form.

The form is tripartite and interwoven; the context is mortuary, Odinic and Otherworldly and it has both equine and feminine associations. This set of conditions is peculiar to the mythology of the World Tree and can be related to certain beings associated with it. The World Tree is Yggdrasill or "The Steed of the Fearful One", which makes it a doublet of Sleipnir. It has three roots which link the worlds together. According to Snorri Sturlson, each root leads to a well or spring; Hvergemir in Niflheim; Mimisbrunnr "in the direction of the frost ogres", and Urdabrunnr "in the sky", the Well at which the three Nornir gather to decide the fates of humans and gods alike.

Now it is clear from a number of references that these three wells are in fact only one under three different names. A consideration of their locations clinches the argument. Hvergelmir is the primordial well, situated in the north, according to Snorri's account of the creation of the cosmos. The nature of the "frost ogres" means that they can also be located in the cold north, and the central point of the revolving sky is also in the north, at the Pole Star. The Nornir derive their collective name from an archaic word meaning "north" which also denotes "that which is below" (compare English nether, be-neath). The name of the goddess

Nerthus (a goddess of the earth) reported by Tacitus may also be so derived.

While the Nornir each have individual names in England, they go by the name allocated to the eldest in Norse Tradition. The elder of the three is called Urdr by the Norse, which is cognate with the Old English "wyrd", hence the three "weird sisters" of Shakespeare. Thus they are a three-in-one being in the same way as the Irish war goddesses known as the Morrigna. Like the other, inevitably triadic, Indo European fates, the Nornir spin and weave destinies. One of them is also named as a valkyrie.

This brings us back to Odin, himself a shaper of destinies. In the "Gylfaginnning" section of Snorri's "Edda" he appears in a triadic guise and is credited with having taken a drink from the well at the centre of the world, one source of his wisdom. Odin acquired the wisdom of the runes while hanging on the World Tree and could obtain information from the dead. The latter - apart from those worthy fighters chosen to carouse in Valhalla until Ragnarok (the Twilight of the Gods) and those who ended up in the paradisal Odainsakr, or abode of the righteous dead, the hall Gimle - resided with the dread goddess Hel in the underground realm variously known as Niflhel, Niflheim or simply as Hel located in the far north. This goddess of the dead was said to be Loki's offspring, conceived and born while he was in the form of a mare following a dangerously mischievous escapade.

Actually she can be traced back to proto-Indo-European times and her original name has been reconstructed as Kolyo, "the coverer". As Bruce Lincoln puts it in his book, "Death, War and Sacrifice" (1991), "Her domain is underground and she physically conveys her victims thence by fixing a snare or noose on their bodies and dragging them down. Her bonds regularly fall upon the foot or neck of the victim, the same places where domestic animals are fettered. The deceased are thus led
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away like animals by Death, in whose bonds they may struggle, but which they cannot escape, caught in her snares and dragged under."

Lincoln presents an impressive body of evidence to support this summary, from Ancient Greece, Rome, Scandinavia, India and Iran. The theme has altered from place to place and from one age to another but the essence has remained. He also notes that the Middle High German term for a noose was "helsing", which he translates as "Hel's Sling". He argues that German sacrifice by hanging, generally related to Odin or Woden, was actually a ritual enactment of the seizing of the victim by the goddess of death. Given the mutual concerns of Odin, Hel and the Nornir, it seems to make little difference either way.

In Old English texts the term "wyrd" is, despite its other connotations, frequently used to denote death rather than a structured and unfolding future that is suggested by the functions of the Nornir and their Greek and Roman counterparts. There is of course an intimate relationship between the two concepts and death is after all the fate of every being. Scandinavian myth makes it clear that there are only two things which

the gods cannot avert; fate and death. In Norse myth the name of the senior Norn is Urdr, a word in Old Icelandic that can also denote a burial mound or cairn. "Beowulf" and other texts characterise wyrd as a weaving of webs but the word usually means nothing less than the moment of death, or at least the events leading up to death.

The "Beowulf" motif is revealing, however; it has already been noted that the fates tend to be spinners or weavers and in this instance there is also the idea of a snare, which can refer back to the Indo-European goddess of death as described by Lincoln. Like Hel, the Nornir reside in the far north, at or near the celestial axis and like her they reside "below ground", where the World Tree has its roots. The Nornir determine life, span and the time of death, while Hel takes the dead to her cold bosom. All these characteristics are shared to some extent with Odin, as is their femininity, apparently adopted by Odin in order to engage in seidr - the natural magic of womankind.

At the very least, Hel and the Nornir are closely related, perhaps even deriving from the same proto Indo-European goddess, and Odin has acquired some of their characteristics by virtue of his association with the cosmic centre, the structure of which reflects their own nature. If the valknut symbolises anything then, it is probably either wyrd, death, or perhaps even the Nornir themselves, who are more or less the same as wyrd anyway. Exactly when the valknut would have come to represent these is difficult to estimate. Certainly the examples here all date from the Viking Age and appear to range in time from about the 7th to the 10th centuries CE. I am not aware of any valknuts of a significantly earlier date. It is interesting that in England the use of the valknut seems to have died out with the establishment of Christianity and the consequent decline of heathenism. The Nornir are not represented pictorially anywhere in the Germanic world, which is rather surprising. A panel of the Franks Casket shows three hooded figures who might be intended as a likeness of that fateful trinity, but it is by no means certain. Until any conclusive artifacts come to light the truth of the matter must remain as uncertain as the workings of the Fates themselves.

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Memorial Day Ritual

This is a copy of the script written for a Memorial Day and Warrior's Honor Ceremony performed at the Heartland Pagan Festival in 1992. It was written during the festival by She-Wolf and Gary Stanfield, and is the latest of a few editions.

This ceremony was intended for participation by any persons who can accept the Wiccan ceremonial format and who have been or are likely to become touched deeply by war. Realistic acceptance, loving reconciliation, and emotional catharsis are the major themes. Fears, regrets, sympathies, feelings of caring, and grievings are dealt with intensely. Adventure, patriotism, the joy of battle, etc. are ignored.

The setting is outdoors in mid-morning light in a clearing among trees. There is a fire in the center of the temple space and an altar at the northernmost point of the circle.

MARTIAL HONOR CEREMONY

1. Defining of the Temple Space and Time.
All participants form into a circle as a drum beats slowly and steadily (about one beat per second). When the time comes to start, the HPS breaks from the circle and begins to define its outer limits with a sword. After she has just begun, the priest raises an old, rust-marked sword into the air -- this cues the first speakers. Alternating male and female voices call out (one from each quarter as the HPS passes):

"Thermopylae!"

"Gettysburg!"

"Desert Storm!"

"Uncounted thousands of battles! Uncounted thousands of wars! Over uncounted thousands of years!"

Then the HP puts down his sword as the HPS rejoins the circle.

2. Calling of the Quarters.
The priestess, taking one step forward from her position next to the altar says:

"Guardians of the East, Spirits of Air

Breath of life, lost to those who have died
attend our rite and protect this circle."

"Guardians of the South, spirits of fire
Heat of battle, warmth of living flesh
attend out rite and protect our circle."

"Guardians of the West, spirits of water
Sweat of our bodies, blood that was spilled
Attend our rite and protect our circle."

"Guardians of the North, spirits of Earth
Symbolized by salt, once the soldier's pay
Earth to which we all return
Attend our rite and protect our circle."

HPS then asks attendees to sign themselves, sealing their auras. [This can be done with a pentagram, hammer sign, or other sigil]. She returns to her place by the altar.

3. Interdenominational Invocation of a War Deity.
HP takes one step forward from his position next to the altar and says:

"As we must accept the parts of our psyches associated with our pasts in war, we must honor deities of war in our pantheons. We honor you -- Athena, Indra, Woden, Mars, Morrigu, and many others. Please come to us now."

Someone costumed and equipped to portray a war deity emerges from the circle to near the center of the temple space and says:

"Now also honor those humans who were honorably involved in warfare:

Those who were your enemies and those who were your friends;

Those who volunteered and those who were pushed by circumstances;

Those who were heroes and those who were just in it;

Those who fought and those who only stood ready;

Those who survived war and those who did not;

Those uncounted millions of your times and of times past --

They have no need to be ashamed."

"Do not admire mindless rape, plunder, nor terrorizing. Do not admire raids upon the defenseless -- although in war some predation is necessary."

"And since there is no shame in being a victim of a mighty tide, you shall extend compassion to refugees and other civilian and

military victims."

"Raise your right fists into the air to salute honorable warriors and to civilian heroes and heroines." (War deity raises his/her right fist as this order is given. After the deity drops the salute, the others drop it also).

"Give the salute of embrace to signify compassion for refugees and other victims." (War deity crosses his/her arms over his/her chest to signal the start of the salute of embrace and everyone else does as the war deity does. The war deity signals the end of the salute by dropping it).

War deity returns to circle.

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5. Closing.

HP: "We thank the war deities for their attendance."

HPS: "Let us be mindful that sometimes the warrior is the victim also."

"Spirits of air, we thank you for your attendance. Receive in peace the spirits of those who were raised on funeral platforms. We bid you hail and farewell."

"Spirits of fire, we thank you for your attendance. Receive in peace those whose funeral pyres burned brightly. We bid you hail and farewell."

"Spirits of water, we thank you for your attendance, Receive in peace those lost or buried at sea. We bid you hail and farewell."

"Spirits of Earth, we thank you for your attendance. Receive in peace those buried in the earth. Mother earth, return to us again in new forms, if it be their will, the spirits of those who have fallen."

"For those who have fallen!" (She pours wine on the fire in the center of the temple space).

"And the bread of compassion for the victims of war." (She crumbles bread and drops it onto the ground).

HP: "By this ceremony may each of us be strengthened -- deity, spirit, and living human alike."

"Nor this circle is open, but not broken."

"Please ground, and you may hug."

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CELTIC WORKSHOP (Internet)

This is an Upload of the first Celtic Workshop on Druids, Oghams and Divination. Each student was supposed to have already downloaded the Library 16 files Oghamd.txt (A table of Ogham correspondences), Fionnw.GIF (A symbollic representation of Oghams in Circles.) and Ogham.GIF (A picture showing exactly how each tree Ogham symbol looked.) In additional to these files, messages were posted in the Section 15 message board for Ogham correspondence tables by Nigel Pennick, D.J. Conway, John Matthews, Murray Hope, Douglas Monroe and Edric Thorsson. A lot of information is contained in these files and messages and is essential for fully understanding the workshop and discussion. I recommend reading "The Celts" by Nora Chadwick for historical background on the Celts as a people. I recommend John Matthews book "Celtic Shamanism" and also Nigel Pennick's book "Magical Alphabets". More complete discussions of many of these topics are found in those works.

Due to time constraints, All the prepared material did not get presented during the Workshop. I have included it here in it's entireity at the request of the participants and in the interest of completeness.

Before starting the Workshop, we engaged in informal conversation with the first topic being the book "Life of a Druid Prince". Jehana asked if I had read this book.

<Start of Workshop>

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O'Dubh  : Never read the book
Jehana  : It's basically an archeological/anthropological study of...
          one of those sacrificed humans they pulled out of a peat bog.
SUZAN   : hello Jehana!
Jehana  : with some interesting speculations as well.
          Hello suzan.
          Hail!
O'Dubh  : I saw an article on it with pictures in Scientific American I
          think.
          Merry Meet Again Maiden!
Jehana  : yes, i think they covered it there, too.
O'Dubh  : looks like UFOs are the talk of the town tonight.
Jehana  : And The Crone greets the Maiden!
SUZAN   : there was a great TLC special on an archeological find like
          that
Jehana  : suzan is still here.
          suzan?
SUZAN   : geesh! there are 27 people in that room!
O'Dubh  : yes it's a mad house over there
SUZAN   : oh just lurking around a bit sorry :)
O'Dubh  : I didn't get any advertising here.
Jehana  : too busy to stay there. <g>
```

O'Dubh : had to do it all myself.
Jehana : rilla mentioned it to me when i logged in tonight.
O'Dubh : everytime I log on here I'm bombarded with announcements
but no Celtic Workshop!:(
Hi Susan W!!
Jehana : hey, celtic workshop!!
Susan W.: Hi, just nosey, what's going on?
Jehana : hello susan...
odubh is about to do a celtic ../.
druidic workshop.
3130

O'Dubh : We're gonna be talking about Celts, Druids and the like
Jehana : is it workshop or discussion or both?
Susan W.: Maybe I'll listen in for awhile, already been on over anhour.
O'Dubh : I know how expen$ive it is!<G>
Jehana : same here.
O'Dubh : Well I guess I'm gonna start
Susan W.: What can I learn here?
O'Dubh : You can learn Magick, Shamanism, Oghams, Divination
But it won't happen overnight.
Also Druid type stuff.
There's a lot to cover.
Jehana : (But it doesn't all require connect time) <g>
O'Dubh : that's right
A lot of the files are in the library or message boards
any way Maybe I should start.
Jehana : ga
O'Dubh : I'm going to upload the announcement first so you can see what
we'll cover.
Susan W.: great
O'Dubh : Dia dhuit, a Kheltoi is ni Kheltoi!
(Hello to all Celts and Non-Celts!)
We are going to be having on-going Work Shops regarding Celtic
Topics of Interest here in the NewAge Forum. I hope to draw
you Celts and NonCelts alike out of the Groves and into the
CO's!<G> Time to share some of that Knowledge we've been
hiding!
I plan to touch on the following topics of interest:

CLASS #1
Druids, Oghams, Divinations
CLASS #2
Deities, Shamanism, Magick
CLASS #3
History, Warriors, Geneologies (maybe your family name!)
CLASS #4
Languages (Gaeilge, Gaelic, Welsh, Manx,Breton),
Poetry, Prose

I will basically upload files to the library, prior to the
class, to provide a focal point for the discussions and a
framework for building a Celtic Book of Shadows. We will
flesh these frameworks out through discussions online. I,
by no means, have all the answers on matters Celtic.
But I truly believe that ALL of us, working together, can

approach advance our knowledge and rediscover the True Celtic
Way.

Druids are especially welcome to attend so that our Celtic
Knowledge may be "Illuminated"!<G>
I also hope that The Welsh Bards will grace us with the Songs
of Taliesin.

Other topics will be included based upon the desires and
direction of the students and other participants.

I see the way that the workshops will be conducted as:
Susan W.: ?
3131

O'Dubh : Opening Remarks by Me.
Presentation by a Speaker (not necessarily me).
Questions and Answers.
Group Open Discussion and Discovery.
Summation and Assignments.

The classes start this Monday night in Work Shop 1 of the
NewAge
Forum at 10 PM EST! See you there!<G>
Beannacht leat,
(Blessed be)
O'Dubh
Susan W> ga
Susan W.: Oh, sorry, thought my screen was stuck there. GA
O'Dubh : OK That was the announcement and sorry if it was wrapping on
your screens!<G>
Jehana : sorry, i do have to go; i will put this workshop on
next monday's calendar.
O'Dubh : I'll continue with the presentation
Ce'ad Mi'le Failte! (100,000 Welcomes)
Welcome to the Celtic Workshop!
We will be investigating and sharing our knowledge
of matters Celtic here.
It is my hope that the researches and references
I have will add to or compliment your own.
I am, by no means, the final authority on
these matters.
Discussion and interaction, coupled with a
shamanistic journey or two should fill in
the gaps and illuminate us all.
all
Dean : hello
O'Dubh : Tonight I hope to lay down a firm framework
for our knowledge of Druids through a
discussion of their Magickal writing,
called Ogham, after Ogma - Sun Face,
and through a discussion of their divination
techniques.
It is commonly thought that the Druids left
no written records of their work.
I disagree.
Many references exist that contain the

poems of Druids, stories about their Magicks,
tales of their strategies, their secret lore,
their Oghams, their invocations, their victories
and their defeats.
The major problems with using this information
is that it is the product of a long
(tho reliable) oral tradition that was finally
written down by their antecedents the Culdean
Monks of the Celtic Church.
(Probably Druids in hiding).
Some of the Irish manuscripts
used as references on Druids are:
The Book of Armaugh
The Book of Ballymote
(A primary source for Oghams)
The Tain Bo Cuailgne
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The Book of the Dun Cow
The Book of Invasions
The Book of Leinster
Many references to what Druids did
are contained within the above books.
Much of what Celts wrote was symbollic
of deeper meanings. Each work can
be interpreted on many levels.
In modern times, Druidry is being studied
by several major groups, ADF and OBVD to
name just two.
If we have any Druids present tonight,
Please come forth and identify yourselves now.
(well, since only us chickens are here!<g>)
Susan W.: .
O'Dubh : I'll identify myself as a student of Wicca, Druids and Celts
Susan W>Whatis your interest or area?
Susan W.: I have no knowledge in this area . .
I have been told a little bit by a friend.
The extent . . .
is that I understand this Wicca, Druid beliefs,
are very old and are based on the powers of the earth?
ga
O'Dubh : yes the knowledge of Druids/Wiccans is based upon the Earth
and
it's power.
The knowledge of the Oghams is tree knowledge applied as
symbols
in the use of Magick and Divination.
I'll upload some info on each symbol
or group of 5 symbols and show what their
meanings are.
The Druids were the shamans of the Celtic
Clans. They carried the history, the culture
and the geneologies of the Clan in their memories.
To aid in remembering this information,
Oghams were used, each Ogham being
associated by its beginning sounds

with the item to be remembered. This
is similar to alliteration in today's
writings.This led to an entire series of
different types of Oghams.
Tonight we will discuss tree oghams and Fionn's Wheel.
Ogham BTW is pronounced "O Wam".
It's one of those strange Gaelic things!<G>
I have listed the Oghams for
those of you that haven't
downloaded the Ogham GIF's
or the Ogham Divination files
in Library 16 yet.
Each Ogham is listed by its
ancient Gaelic name, then its
modern Irish name and then its
Welsh counterpart.
The first group of 5 is from the
North on Fionn's Wheel.
(it is from the Book of Ballymote)
7th century Irish manuscript.
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Susan W.: .
O'Dubh : Beth Beith Bedw Birch - The White Tree of Purification
Protection against harm, physical and spiritual.
Deal with/clear away the bad things of life.
A new begining. Peasant. 24 December-20 January. White.

Luis Caorthann Criafol Rowan - Tree of Life
Protection against psychic attack.
Develop powers of protection and foretelling.
Used in Metal dowsing.
Planted around stone circles. Peasant
21 January-17 February. Liath (grey).
(also luisne or "red glare").

Fearn Fearno'g Gwernen Alder - "The Red Man"
(pranksters, also help one escape the Otherworld)
Used in fires to make swords.
Frees the Earth from water. Used in Building
Foundations because of this fire aspect.
Protection in conflicts.
Freedom from binding Magicks. 18 March-14April.
Crimson or blood red.

Saille Saileach Helgen White Willow or Sally Tree -
The growth of lunar power and water.
Linking and harmonizing. It's power is greatest
at night unless the Moon is visable during the day.
Susan W.: ? O'D
O'Dubh : Tied to the Moon phases.
Protection against diseases. Peasant. 15 April-12 May.
Sodaith (Bright or fine).

Nuin Fuinnseog Onnen The Black Ash - The Tree of Rebirth
Links the World of Spirit to the physical.
The passage way between the inner world and the outer realms.

The keys to the future but only in time.
First Chieftan Tree. 18 February-17 March
Necht or clear in color.

Yes Susan W? (I actually heard Susan W and responded at this point but have included the other uploaded information here for completeness).

Huath Sceach gheal Ysbyddaden -
The Hawthorn or Whitethorn
The May Tree. The name means "Terrible"
referring to the Destroyer aspect of the Goddess.
Unlucky (especially to cut it except in May).
(Bringing the blossoms in the house is also unlucky).
Rags are tied to its branches as offerings.
Protection against all ills Magickally.
Peasant. 13 May-9 June. Purple (For the Hag/Underworld).

Duir Dair Derwen Oak - The King of Trees
The Oak King. Magickal strength.
The doorway to inner knowledge.
The ability to see the invisible or be invisible.

The ability to bar or open the ways.
10 JUne-7 July. Black. Chieftan.
Planted in Sacred Groves by the Druids.

Tinne Cuileann Celyn Holly - "Fire"
The Holly King. Balanced Strength and Power.
Unification, Fatherhood, Rebirth.
Fire, strength, boldness.
Peasant. Temen (grey-green).

Coll Coll Collen Hazel -
"By the Power of Three Times Three"
Discovery, Druidic Herald wands "Word Wisdom".
Used as A Magick Shield in warfare (Fionn's Shield).
Water Witching forked rods.
Nut-Brown.

Quert Aball Afall Crab Apple - Tree of Eternal Life
Isle of Avalon. Five seeds/blossom petals.
Apple-green or Mouse-Brown.

Muin Muine Vine - "The Vernal Equinox"
"The First Harvest".
Chieftain, 2 September- 29 September.
Mbracht (variegated).
The Magickal ability to roam widely and to gather.
Assimilation leading to inner development.

Gort Eadhne'an Eiddew Ivy - "The Second Harvest"
30 September - 27 October. Gorm (blue).
scarcity in unfavorable situations.
Changes necessary for growth.
All things are tied to the Earth.

Transformation by being rooted in the Earth.

Ngetal Giolcach Cawnen Reed - "The Tree of Scribes"
Used to make pens and Welsh plagawd (paper).
28 October - 24 November.
Thatching, mats, baskets.
Insulation, Enclosure, Covering.
Preserver of Knowledge, Maintainer of Order.
Nglas (glass green or yellowish-green).

Straif Drai'on Draenenwen Blackthorn -
"Tree of Punishment and Strife"
Peasant. Staves of Magickal Power.
Draoi (Wizard), Drai' (Druid).
Power in Visible and Invisible Worlds.
Use to overcome resistance to One's will.
Sorcha (bright colored) or purple-black.

Ruis Trom Ysgaw Elder -
"Tree of the Cailleach (Hag)"
ru'isce (a violent attack, a blow, a throw).
Irish Witches rode Elder sticks instead of brooms.
Three fold aspects of Time, Existence, Goddess.
Ogham of Timelessness or unity of all time.
Balance in threes. Rocnat (roebuck red).
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Susan W.: How would you use this information, for example . . .
the Native Americans use prayers for certain rituals, such as
blessing your surroundings.
How would you use that infor.?
Ga
O'Dubh : The information would be used
in divinations and in casting spells.
It would also be used to mark pathways for Spiritual journeys
into the Celtic Otherworld.
The first use of Oghams was on Birch, for instance,
and it was interpreted by the Irish God Lugh to mean
that a Magickal attack was going to be made
upon his wife.
Freepowder: hi all
O'Dubh : He took precautions.
Hi Freepowder !! we are underway with our workshop.
Freepowder: I didn;t miss it?
O'Dubh : I'm just telling Susan how Ogham information was used.
It's happening right now.
Anything missed will be in the library.
Freepowder: out standing, but I can't stay long<sigh>
O'Dubh : Susan>Does that answer your question?
Freepowder: GA
Susan W.: So, he called upon the spirit of the Birch tree to protect
him???
O'Dubh : He used the Magick of the Birch symbol to protect him and
his wife. Birch was used to surround them and protect them
from Magickal attack. Lugh's wife was in danger of being
spirited away to the Underworld.

Freepowder: (sorry) who are we talking about?
Susan W.: Gottcha. :) Difference in interpretation. GA
O'Dubh : The Celts were also shamanistic just like the Native Americans
          Ok
Susan W.: ?
O'Dubh : FP>We are talking about the use and meaning of Oghams and
          symbols of Magick.
          FP>GA
Freepowder: in general?
O'Dubh : Well I'm presenting the meaning for each Ogham as based upon
          the information handed down by the Irish Druidic Bards.
Misty   : Can you tell us a little about the shamanistic part of the
          Celts?
Freepowder: ah!
O'Dubh : Misty>I will cover that more fully next week but....
          the Celts lived close to nature as did most peoples
O'Dubh : in the past. They observed that they had to interact with
          it on a more personal basis than we do today.
          I am introducing symbols and diagrams to be
O'Dubh : used in Magickal journeying.
Misty   : Ok, sounds good!!
Freepowder: O'd> the Celts focused mainly on Trees & shrubs, while the
          NAIndians,
Freepowder: focused more on animals , right?
O'Dubh : FP>The Celts tied Oghams to everything...
          Birds, animals, shields, flowers you name it!<G>
Freepowder: !
O'Dubh : They even had a secret Hand Language<G>!
          GA
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Misty   : I've heard of that...how was that used?
Freepowder: <aside> sounds like modern gang!>...
          Ogham was used like runes or tarot?
          ga
O'Dubh : FP>one of the messages I posted has a direct correllation for
          Oghams and TArot!
Susan W.: ?
Freepowder: I missed it, been a heavy wkend<abashed> GA
O'Dubh : It's in Section 15.
          Susan >GA
Susan W.: I had someone give me a shamanistic (N.Amer.) style
          drumming experience. ..
          in which I saw the trunk of a very large tree . .
          with a section that you could walk into . . .
          like the old forest located S. of Yosemite . . . what are
those
          called again. ? Anyway GA
          Any meaning to that vision? O'D?
          Sequoia . that's it.
          O'D> GA
SUZAN   : O'D is having some trouble with his connection.......
          he will be right back.....
Susan W.: ok
          I'm probably gonna split in a few . . . been on almost 2hrs.
SUZAN   : thanks for being patient

Susan W.: What are your interests again Suzan?
SUZAN : i am an astrologer
Freepowder: Suzan> by the look of it we have just got started w/ this,
          right?
Susan W.: Hi O'D
Freepowder: welcome back O'D
O'Dubh : Sorry about the line going down!<G>
          Thanks guys!
Freepowder: Mercury is retarded<G>
O'Dubh : So where were we?
Freepowder: Sequoyah in vision
Susan W.: Did you get I saw trees in a vision?
O'Dubh : FP!>LOL probably what the prob is!<G>
Freepowder: GA<G>
O'Dubh : Susan>Yes
Susan W.: Any importance?
O'Dubh : I was telling how Celts/Druids
          saw all of life interconnected like the Oak limbs
          I believe your vision is telling you
          to look within yourself to see how
          you connect to the life around you
          perhaps you should go on a shamanistic journey.
Freepowder: ?
O'Dubh : Discover your inner truths.
          FP> ga
Freepowder: Shamanistic Journey?...
          you mean like a vision quest?
Misty : Did we lose him again?
O'Dubh : Yes FP but along definate paths
Susan W.: O'D> celtic style?
O'Dubh : let me continue and I'll show you the map.
Freepowder: GA
O'Dubh : Susan>Definately Celtic style if that is what you feel closest
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          to.
Susan W.: Actually more N.Amer. style :)
O'Dubh : Native American style is nice but I am a Celt.
Susan W.: Tell me your way.
O'Dubh : Watch and see !!
          they (the ways) may be closer than you know!:)
Freepowder: <watching><G>
O'Dubh : Ok I'm going to skip the Ogham meanings and go straight to the

          Wheel of the journeys.
          This is Fionn's wheel and is a GIF in Lib 16.
          <now uploading path names>
          Fionn's Wheel is a diagram found in the Book of Ballymote.
          It shows all 25 Oghams arranged around a series of concentric
          circles (in library 16 as fionnw.gif). This diagram can be
          used to divine paths necessary for "Pathworking", a very
          powerful shamanistic technique. I have identified the meanings
               of each Ogham on the paths (using the correspondences from
               Nigel Pennick mostly). Each Ogham's meaning can require at
               least a workshop of it's own to fully cover. I offer these here to
show what can be done with Oghams:

An Roth de an Bealach
(The Wheel of the Ways)
_____
Each path will be identified with it's Gaeilge/English name
and the elements along the Ways.

The Northern Path is first.
(from outside to inside)
_____
An Cosa'n do Sla'n
(The Way of Protection)
The White Tree of Purity
The Tree of Life
The Red Man
The Moon
The Keys to the Future
_____
This is the first path on Fionn's wheel
0jim : hellod
O'Dubh : It contains the first 5 Oghams B L F S N
jim : hello
O'Dubh : This path is first because it teaches the new
student how to protect him/herself from Magickal harm.
HELLO jIM
Please standby
jim : ok
O'Dubh : this is a formal Workshop
But join in !!!
Any way, the first step was Purification,
followed by gaining an ally in "the Red MAn",
a being kind of like Coyote in Native American workings.
The tree of life is there as well
(this could be what Susan saw in her dream)
The Moon represents the protection of the Goddess
When the inner level is reached
the student gains the keys of knowledge
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but not the wisdom to use them.
Another journey must be made.
That is the next path.
_____

O'Dubh : This Path contains the Ogham EBA:

An Roth de an Bealach
(The Wheel of the Ways)
_____
An Cosa'n de Fe'ile
(The Way of Ritual)
The Sacred Grove (Imbolc)
_____

This path requires an understanding of
the major Religious festivals of the
Celtic year begining with Imbolc,

The new beginings
The festival of Brigit.
Susan W.: !
O'Dubh : It also requires one to perform such a ritual
Susan>ga
Susan W.: O'D & all> sorry, but I gotta go. Thanks for the info.
jim : !
O'Dubh : Susan> ok I'll continue and upload all this into the library.
B*B
jim>ga
Susan W.: THanks, I'll check into it. Bye.
jim : Thanks for the insight to PAGANISM. Get out of this stuff!
Freepowder: ?
O'Dubh : jim>not sure what you mean?
jim : !
O'Dubh : jim>ga
jim : you know! Druids, Pagans, Witches, stuff like that
Misty : Get out???
jim : !
Scott : uh oh.
O'Dubh : JiM>We are Druids, Pagans, Witches and stuff like that.
jim : !
O'Dubh : You are well to listen in to the workshop.
Jim>standby just a second.
FP has a question
FP>ga
Freepowder: I thought Samhain was the beginning of the Celtic year?
ga
O'Dubh : FP>It's the begining of the Celtic year but not necessarily
the begining of the study of Celtic religions.
ga
Freepowder: ?
O'Dubh : FP>ga
Freepowder: Imbolc...
is the start of this path of wisdom?...
or study on fionn wheel, right?
O'Dubh : FP>The study of all the major festivals is the second path
The symbol is actually the Grove.
The most powerful Magick in the Druid rites
Freepowder: ah!
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O'Dubh : was The victory of life over death,
the renewal of the wheel of the year,
the marriage of the Crone to the Oak King or Cernnunos.
That would not be an appropriate start point for begining
the study of Druidic Magicks. (Before a student can begin
Magickal work, the ability to shield and protect oneself
must first be developed. This is why the first way studied is
the way of protection. The next step to performing or learning

occult wisdom would be in a protected environment, such as rituals or
Circles. What better ritual for a fresh start than
Imbolc which is symbollic of New Beginings and the Quickening
of Life? Samhain is actually the end point of the year and
represents the culmination of the Druidic Mysteries.

Jim>I believe you had a question?ga
jim : not really
O'Dubh : ok
jim : just watching and laughing
O'Dubh : any other questions?
Scott : ?
Misty : So are you saying that Winter Solstice is the beginning of the wheel?
O'Dubh : Jim>I suggest that you watch your behavior since the forum has some strict rules about
jim : ?
O'Dubh : putting down what others believe.
Jim>ga
jim : i'm not putting you down, just enjoying the show
O'Dubh : Jim>Are you done?
or do you have a question?
jim : 1!
?
O'Dubh : Jim>ga
jim : soo sorry if i offended anyone, didn'y mean to
got to go
O'Dubh : Goodbye jim
now to continue
Freepowder: Slan leat J
Scott : ?
O'Dubh : the next path to aid us in becomming more enlightened is the Eastern path on the wheel.
Misty : What about my question? Or did someone beat me to it?
******** Answer inserted by O'Dubh **********
(I completely missed Missy's question in all the confusion.
The answer to Missy's question is that Samhain is the begining and the ending of the Celtic year. It is the time when the God of the Underworld marries the Crone aspect of the Goddess. The new God or the Sun is not yet reborn until the Winter Solstice.
The Celts began their days at sundown. It is not surprising that they began their new year with the end of the last harvest. The period between Samhain and Imbolc is the dark part of the year and is therefore like the night before the day. During this period preparations were made for the onset of winter and the coming spring planting.)
****
Michael : Whats up tonight?
jim : \exit
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O'Dubh : Scott>ga
jim : \exit
O'Dubh : Jim> try /exit
jim : thanks
Scott : O'D did you say you were going to upload this lecture? I would really like to D/L it, but have to go to bed...
O'Dubh : Scott>Yes I will and will add notes as I go !<G>
Slan leat!
Blessings
Scott : Any idea what the file name will be? <G>
O'Dubh : It'll be celtws1.txt

Freepowder: byer
Scott : thanks for your time, Blessed Be.
O'Dubh : Pressing on here and watching the clock.
<g>
O'Dubh : This Path contains the next 5 Oghams H D T C Q:

An Roth de an Bealach
(The Wheel of the Ways)

_____

An Cosa'n do Fios
(The Way of Wisdom)
The Cailleach
The Oak King
The Holly King
The Three Times Three
The Tree of Eternity

_____

O'Dubh : This Path contains the Ogham OI:

An Cosa'n do Gra'
(The Way of Love)

The Spindle of the Wheel (Beltaine)

_____

******** Additional Data inserted by O'Dubh **********
O'Dubh : This Path contains the next 5 Oghams M G NG STR R:

An Cosa'n de Deis
(The Way of Balance)

The First Gathering
The Second Harvest
The Tree of Scribes
The Tree of Punishment
The Triple Goddess

_____

O'Dubh : This Path contains the Ogham UI:

An Cosa'n de an Fhi'rinne
(The Way of Truth)

The Ancient Knowledge (Lugnasadh)
3141

The Inner Mysteries

_____

O'Dubh : This Path contains the next 5 Oghams A O U E I:

An Cosa'n de an Saol
(The Way of Life)

The Tree of Regeneration

The Tree of Continuous Fertility
The Morning Dew
The Preventer of Death
The Tree of Life and Death
_____

O'Dubh : This Path contains the Ogham AE:

The Way between the Worlds
The Sea (Samhain)
**********End of inserted data **********

I will cover all of these and their meanings in the next
Workshop, next Monday.
Freepowder: ?
O'Dubh : I'm putting them here to give everyone a chance to read and
study them.
FP>ga
Freepowder: A bit off the Subj...
if you find the time could you help with...
Gaelic Pronounciation?
<G>
O'Dubh : FP>Sure will and I'll put notes in the upload as well.
Freepowder: thanks!
Rilla/Sysop: Hi all!
O'Dubh : I'm going to type the rest of the paths in now to speed things
up.
Hi Rilla!
Freepowder: Hi rilla, Dai dhuit
Rilla/Sysop: Dai dhuit!
Did you learn what that meant ???
O'Dubh : Rilla>It means Hello.
Rilla/Sysop: Just stopping bye to tell y'all goodnight!
and hugs!
O'Dubh : Gang I see that we will have to continue next week
It's late and we still have about 2 hours to cover.
Freepowder: ?
Misty   : I hate that.
O'Dubh : I will post the rest of my lecture on the section 15 message
board.
FP>ga
Freepowder: what time does this start?...
and will it be in the Co notices?
O'Dubh : It starts at 10 PM Est.
Yes it should be.
I have to get Rilla to do it.
Freepowder: 7 PST<scratching head>
O'Dubh : I was surprised it wasn't.
3142
FP>that's right
7PM PST.
Freepowder: numbers hate me<G>
O'Dubh : I know
I appreciate everyone being here.
Misty   : No prob..
O'Dubh : Next time we''ll cover how to make a shamanistic journey using

the Oghams and Fionn's Wheel.
Misty : See ya next time or probably sometime during the weekend.
Freepowder: O'D, I appreciate you taking the time to put this on!
O'Dubh : Beannacht leat!<blessed be!>
Thanks everyone!
Hugs!
Slan
Freepowder: Sl'n leat!
Misty : Night....*B*B*
Freepowder: well, who's left?
.....
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What follows is the rest of My presentation concerning divination:

O"Dubh : Western (read Druidic) meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence.

This allows one to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or involved the handling an item so that the diviner could discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques. I believe that Dichetal Do Chennaib is the proper state for performing Ogham divinations as well. More on this later.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he/she would signal for the hides to be removed or he/she would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause him/her to see visions or to spontaneously utter poems, prophecies or to

achieve a total Awareness of the secret Knowledge of
their Surroundings. This sensory deprivation forced oneness upon

them and caused them to become centered and to float. It was
their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter
their consciousness. They were familiar with the Pythagorean
Mysteries and may have actually been the source of them!<G>

Druids shared IndoEuropean roots with the Indian Brahmans but
I don't have any hard data to support any similarities in their practices.

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O'Dubh : To perform an Ogham divination , one must be clear about the
purpose or object of the divination before begining. Focus this
purpose in your mind before starting meditation and/or Circle
casting. I find that working within a Magickal Circle tends to
prevent outside psychic influences but don't believe it's
absolutely necessary to use a Circle. The form of divination
is Dichetal Do Chennaib.

What we will be doing is casting sticks or "fews" upon a casting
cloth. The sticks are about finger length and size and carved
with Oghams for each of the 25 symbols. (I prefer to work with
woods that are the actual symbols used for each Ogham where
possible.
Obviously, some "Crane Bag" symbols are not trees and will have
to be carved on some neutral wood or other substance, shells or
rocks for instance. I use Ash or Oak for any substitutions.)
The casting cloth is a representation of Fionn's Wheel and can
be multicolored (as in the GIF), plain (Black and White) or just
drawn on the floor or ground. I like to make the largest Circle
about my height (in my case 6'2" but use what is suited to you).
I orient the Wheel with the "B" Ogham to the North. I stand on
the South side of the Wheel facing North about 3 feet back from
the "M" Ogham. Place the Oghams in a bag and then randomly
select 7 of them. Close your eyes, spin around three times while
blanking your mind from everything but your purpose. At the end
of the third spin toss the 7 "fews" into the air about 3 feet
above your head and towards the center of the Wheel. Once they
have settled out immediately read the arrangement of the sticks
as a general impression only. Write this down. Also record the
relative orientations and postions of the "fews" upon the Wheel.
Pick up the cast sticks and return them to the bag. Repeat this
process twice more so that a total of three readings is
available.

O'Dubh :You should now have three Wheel/Ogham Divination charts that
have the relative positions of 21 Oghams on them. Interpret the
Oghams based upon the correspondences I referenced previously.
(This came from Nigel Pennick's Book "Magical Alphabets" with
the actual meanings for the Oghams being from the Bardic/Druidic
traditions as passed dowm by the Clan Bards of the O'Flahertys).

I use the correspondences that "feel" right to me. You should do the same. No one set of correspondences is the absolutely right one to use. The above correspondences just hang together better in my own mind. The basic technique to reading the tale of the sticks is to read then deosil (clockwise) and from the outside to the inside. The "fews" towards the center represent the future and those towards the outside the past. Any sticks not on the Wheel are ignored. Crossed sticks conflict. Parallel sticks compliment or enhance. Sticks laying on Oghams of the Wheel have combined effects. The interpretation is not hard and fast. I read the symbols as a "story" that is dynamic. I take all three divinations together. If they have no correllation at all, I ignore the results and try again. Sometimes A divination is not possible. I'll try at least three times to get results. The relative agreement of each of the Three Wheel/Ogham charts determines the degree of confidence one can have in the readings, from utter certainty to total confusion! (reminds me of Sex for some reason but that's another story!<G> I guess the point is that

such Powers and their use are not instantaneous or easy to realize at times. Sometimes its easy and other times impossible no matter how much you try!<G>) This entire process of interpretation is very similar to: Palmistry, Tarot, Astrology or Runes. They are all basically taking seemingly random or (at least) uniquely individualized instances from a person's life and attempting to give meaning to such events based upon how they relate to Magickal symbols and patterns. What is actually occurring is that the left brain is gathering facts from the cast patterns that configure the mind and Spirit to allow the right brain to make the "Salmon leap" to intuitive insight or Illumination. This is Dichetal Do Chennaib or "cracking open the nuts of Wisdom" at its finest.

After the divination is finished, dismiss your Circle and fold or erase your casting Wheel or cloth. Store them separately and away from normal life until they are to be used again. I recommend a wooden or cedar chest. Use whatever represents peace, quiet and solitude for you.

O'Dubh : So what have we found from this discussion of Druids, Oghams and divination? We found that Information exists concerning Druid Oghams in the ancient 7th and 8th century writings of Irish monks-Druids. We disovered that Fionn's Wheel can be used as a divination casting cloth and as a "map" for "Pathworking". We suggested that the Ogham correspondences can identify unique ways to Magickal knowledge and insight. Most of this information came from oral Druid histories that were finally written down in the first millenia by the Druid remnant or Culdean Monks. I admit that some of my presentation has been colored by my interests in other forms of MAgick that have more readily available information, such as Runes, Tarot and Astrology. I have also made every effort to go to an ancient textural source or, at the very least, to a modern writer basing their work upon ancient verified Druidic works. In our future investigations into Druidic practices and Magick, I hope to continue using the same techniques to discover or rediscover the Mysteries of the inner Druidic Knowledge.

****

Key words to look up and understand for this Workshop and the next:

Shamanism, Pathworking, Magick, Oghams, Druids, Culdee, Celt, Fionn, Archetypes, Jung, Vision Quests, divination, meditation, Bards, Invocation, Circles, spirit guides.

During the discussion of Fionn's wheel we will primarily address archetypes, symbols, Magick and Shamanism as well as Pathworking.

CELTIC WORKSHOP (Internet)

This is the second Celtic Workshop. We covered Pathworking using Fionn's Wheel and how Druids did Magick. (O'Dubhain - 28 Feb 1994)

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       *SYSTEM*             | Switching to Workshop/Seminar 1
       Freepowder           | heloooooo
       O'Dubhain            | Hi!
                              | Looks like just you and me!<G>
       Freepowder           | how many are we?
       O'Dubhain            | Hi Tammy!
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       Tammy                | Hi!!!
                                           | I got my old man to give me 15 minutes.
How generous!
       Freepowder           | BRB, Hi tammy! Jee-ah guitch <heheheh>
       O'Dubhain            | What a nice guy!<G>
                                           | Ban jeeah Gwitch!
       Tammy                | Sorry I won't be able to stay for the
whole thing.
       O'Dubhain            | heheheheeh!
                                           | That's ok you can download it later
       Nan                  | 'lo everyone
       O'Dubhain            | Lo Nan!
       Sue Thornburg        | Hello!!!!!!!!!
       Falcon               | Hi All
       Freepowder           | it's obvious that the Celts had a sense of
humor, look at their spelling<G>  HI nan, Hi falc
       Sue Thornburg        | FP> HAHAHAHA
       O'Dubhain            | Hi Falcon!  Hugs Sue
       Sue Thornburg        | Will this be a formal CO, Odie?
       Falcon               | Hi O'D
       O'Dubhain            | Sue>It's semiformal!<G>
       Freepowder           | hi sue, the word for the day is *maismic*
       Wren                 | Hi, guys
       O'Dubhain            | It's a workshop!
       Freepowder           | hi wren
       Nan                  | maismic?
       Falcon               | <lost>
       Sue Thornburg        | Oooh, good, I'm wearing half of my tux.
<g>
       O'Dubhain            | Hi wren
       Falcon               | Hi Wren
       O'Dubhain            | Lo Eric  Let's get cranking folks
       Eric                 | LO OD
       Falcon               | What is a workshop?? <otl>
```

Freepowder | I'll be good, O'd, promise
O'Dubhain | A Workshop is another word for a CO But since its a WOrkshop it's supposed to be hardere!<G>
Eric | and maismic??
O'Dubhain | ANYway
Falcon | *maismic*
O'Dubhain | The way this works to date is I talk about some subjects and we discuss them
| then we maybe come up with some new ideas
Sue Thornburg | Sounds terrific. :)
O'Dubhain | It runs like a formal CO to begin Just put in a ? or a !
Fred McCandless | so toss out an idea
O'Dubhain | If you have a comment or a question
| OK
| First last week
| We talked about Druids Oghams and Divination.
Fred McCandless | ?
O'Dubhain | I placed a bunch of files in the library 16 to be used in the workshop. ok Fred>GA
Fred McCandless | si
O'Dubhain | Fred> Got a question?
Wren | He's gone, O'd
O'Dubhain | anyway the way it works is just like

that!<G> ok The files give you background on what we discuss. So the first question I would ask is....
Jehana Silverwing | hi odubh.
| ust
O'Dubhain | Why are we studying these subjects?
| Hi Jehana!
| I mean what are we going to get out of this
| study?
Nan | cause we like to waste $$ on CI$? <GGG>
O'Dubhain | ANyone want to volunteer an opinion?
Falcon | !
O'Dubhain | Falcon>ga
Falcon | I study things because they are there and I feel I should learn as much as I can
Nan | !
O'Dubhain | Me too Falcon!<G>
| Nan>ga
Nan | on a more serious note....I'm interested in learning about them because they are part of my heritage and the heritage of those around me
O'Dubhain | That's a reason I study them too Nan. When I asked myself these questions I came up with some answers. Why study Oghams? The answer was because the Druids used them in Magick.
David Pfeiffer | To add more to that Nan, being new here, I'd like to learn more about the history of the natural beliefs because they may be the only saving grace of this planet.
O'Dubhain | They are symbols of Magick. David> That's a good one too.
David Pfeiffer | Sorry to interrupt. <g>
O'Dubhain | The reason I study Magick is just that

that's ok I study Magick of the Earth and of people and of the SPirit to find the keys to who I am How we relate to each other and to the Planet
Jehana | i agree with david.
O'Dubhain | This is a time that we are all coming together to save ourselves and our Planet The ancient Wisdom shows us a Way to do this Jehana
O'Dubhain | We must look within for the Power of self-awareness For growth and harmony. The Oghams are the roadsigns on the Ways to this Wisdom
David Pfeiffer | But the whole idea is not for ourselves. We are just as important as individuals as a leaf is to a tree. One leaf only holds so the tree may live.
O'Dubhain | One map of this inner journey is Fionn's Wheel. Right again David. But we must start with ourselves. To have a tree one must have leaves. and branches and a trunk and roots as well as Life. It's all got to work together. The purpose of this workshop tonight is to determine the way that Fionn's Wheel shows us how to "Pathwork" to knowledge of ourselves.
Nan | ?
O'Dubhain | To show how Druids did this Yes Nan
Nan | i think i know what you mean by "pathwork" but could you please give a brief definition so that i know we're thinking the same
O'Dubhain | OK. Pathworking is basically an inner journey to discover Truths within ourselves
Falcon | ?
Nan | thanks
O'Dubhain | It allows us to tap a "Higher" wisdom To
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know our totems and our Spirit guides. Yes Falcon ga.
Falcon | What is Finion's Wheel?
O'Dubhain | Fionn's Wheel is a representation of the Oghams laid out in Circles around a center. Like a Native American Medicine Wheel. It is pretty much the same thing for shamanistic purposes I uploaded a GIF of it into Lib 16 as FIONNW.GIF
Falcon | thanks
O'Dubhain | On it are the Ogham symbols for our journey.
Wren | ?
O'Dubhain | Each symbol represents an ability or a knowledge to be gained or understood, Wren ga
Wren | Is there a book with the diagram? I can't see GIF's
O'Dubhain | It's in the following books: "The Book of Ogham" by Edred Thorsson, "The Celtic Shaman" by John Matthews
Jehana | will capture the gif.
O'Dubhain | "The Book of Ballymote" by a 7th century Culddean Druid<G>, Jehana also in Religion lib.
Jehana | okay, odubh.
Beth Campbell | send 2 what's Palyne? Is this a formal co?
O'Dubhain | yes Beth? The way Druids worked Magick was by "becoming" or by actually changing reality A classic example of this is The Song of Amergin the Druid who aided the Gaels in defeating the Tuatha de Danaans. I quote from his song:
| "I am the wind which breathes upon the sea.

| I am the wave of the ocean.
| I am the murmur of the billows.
| I am the ox of the seven combats.
| I am the vulture upon the rocks.
| I am a beam of the Sun.
| I am the fairest of plants.
| I am a wild boar in valour.
| I am a salmon in the water.
| I am a lake in the plain.
| I am a word of science.
| I am a point of a lance in battle.
| I am the God who created in the head the fire.
| Who is it who throws light into the meeting
| in the mountain?
| Who announces the ages of the Moon?
| Who teaches the place where couches the Sun?
| If not I?

Jehana | I think this song is a teaching ballad.
O'Dubhain | I invoke the land of Ireland!"
Jehana | by the way, whose translation is this?
O'Dubhain | Yes it teaches and it invokes the power of the Land. This was the translation by Douglas Hyde.
Jehana | okay, just simply because it is slightly different than the one i remembr.
O'Dubhain | This Spell was used by the Druid to overcome the winds raised by the de Danaans in their battle for the Land. It is an example of the way a Druid would work. There are other tales of shamanistic workings by Druids
Freepowder | ?
O'Dubhain | Among these is "How the Tain was Recover-ed" Yes FP?
Freepowder | you spoke of becoming, is Amergin actualy

becoming... those things or, has he been in the past?
Nan | or is it a metaphor?
O'Dubhain | He is actually synchronizing himself with the spirit that controls these items. It is a series of symbols. It can be viewed metaphorically. But the fact is it got results. The wind died and the Gaels landed on Ireland.
Freepowder | ok GA
O'Dubhain | Present day shamans do the same thing. The story of the Tain was lost and had to be recovered. It had been written in Oghams on sticks and sent to Italy. None of the bards had a memory of the entire story, so they sent two men to recover the Oghams, Senchan and Muirgen. No one knew where to look for these Ogham sticks. So Muirgen decided to ask Fergus mac Roich (only one problem---Fergus was dead) So Muirgen slept on his grave and invoked the ghost of Fergus to reveal the entire story. The Spirit of Fergus appeared in a cloud and for three days recited the entire epic. Muirgen was able to go back to the Bards and tell the entire tale. This tale was written down and we have it today. This is an example of dream traveling to discover hidden knowledge
Artemisia | ?
O'Dubhain | yes Artemisia?
Artemisia | sorry...computer fart

O'Dubhain | hahahaha! ok
Jehana | <rofl>
Sue Thornburg | <snork>
Freepowder | <LTB>
O'Dubhain | mine was getting constipated!<G>
Freepowder | *maismic*
Jehana | LTB? lettuce, tomato and bacon?
O'Dubhain | haha!
Nan | lol
O'Dubhain | gotta be! <wiping eyes> Anyway the point is Druids did Magick in a lot of ways that has to be discovered again from studying these tales. Native Americans pass this kind of know-ledge down from teacher to student. We are not so lucky. We have to dig it out of books and figure out the symbolisms!
Sue Thornburg | Unless we have an O'Dubh and a computer. :)
Artemisia | :-)
O'Dubhain | <taking a bow> But not for speed typing!-<G> or typos!:(To take a Journey on Fionn's Wheel, I suggest One study the Paths as outlined in Workshop #1 in Library 16 here as CLTWS1.TXT.
Beth Campbell | <g> Does this mean ... those who don't respect the past are doomed to repeat it?
Jehana | only if it was a "bad" past <g>.
Freepowder | *maismic*
Sue Thornburg | <chortle>
O'Dubhain | I think we all get our turn in the "barrel"!<G>
Jehana | sorry.
O'Dubhain | The first Path according to my inner vision
Beth Campbell | wrong choice of words (sorry) (must be mercury) going to repeat it
O'Dubhain | and as based upon the Oghams in Nigel Pennicks "Magical Alphabets" is the Way of Protection. This Way has the Oghams B L F S N on it from the outside to the center. Each Ogham on this Path teaches us a Magickal ability. The first Ogham B stands for

the tree Birch--The White Tree of Purity and Purification.
Jehana | B is birch in the norse runes, too.
O'Dubhain | It is used to protect and Purify us before we start our journey within. It was the first Ogham ever used. It warned Lugh that his wife was going to be abducted to the Underworld and it will serve to show us that we are protected. Life springs anew. To make such a journey one should meditate and cleanse oneself of all unclean and impure thoughts.
Beth Campbell | (sounds like Eve and the Apple)
O'Dubhain | Native Americans might do this in a "sweat lodge". more of a putting away of the mundane bagage of life. baggage that is !<G> Make an Out of Body (OOBE) type of Journey to a White tree shining against a totally Black Darkness. Use its image to purge your mind of distracting thoughts and go to the next level ---The Tree of Life. Upon this tree one learns to shield unwanted psychic energies and Magicks. This Ogham is "L" for Rowan. When one is floating in an OOBE one needs such shielding to travel safely.
Freepowder | ?

O'Dubhain | The next symbol in our journey is --"The Red Man". FP ga
Freepowder | sould it be too long to cover their protection in a bit more detail?
O'Dubhain | It would take an entire workshop.
Freepowder | thought so, <G> GA
Artemisia | :-)
O'Dubhain | I'll cover this with a post on the Section 15 message board.
Nan | 15 or 16?
O'Dubhain | The Red Man or the Fear Dearg is a Supernatural being
Jehana | how about a library file?
O'Dubhain | that is a fire entity. That too Jehana!<G> He sometimes will rescue us from the Other forces of the Underworld. His Ogham is the Alder Tree. Fp ga
Freepowder | the whistle tree!<G>
O'Dubhain | Ah! Perhaps the whistle will lead us from the Underworld!?<G>
Fea'dog | it does me!
O'Dubhain | Red is the color of life and frees us from conflicts and shields us in our lives. Once we are pure and can shield and have no inner conflicts, it is time to learn of Magick itself! The next step or Ogham is The Moon. It is the letter "S" for the White Willow. This is a form of the Goddess and leads us in Divinations to guide our future travels on the Wheel. The last or inner Ogham on this path is "N". It represents the Keys to inner Knowledge that we have gained. It is the Black Ash.
Rachel | hello
O'Dubhain | It also gives us the insight "as Above so Below".
Jehana | hello.
Rachel | what is the subject?
O'Dubhain | All our previous insights will aid us in the physical and the astral worlds. Rachel, this is a Workshop on Celtic Magick. These keys and knowledge must grow like seeds within us. In the future, they allow us to work our Power, the Earth's Power and the Power of the Spirit. This completes the Way of Protection. I suggest that each of you try such a journey on your own, in a Circle or Safe quiet place. Learn the symbols for the Oghams from the tables in 3151

the library (there are about 7 there I think). Shamanistic journeys are very individualized. Use symbols that have meaning to You. To complete the journey around Fionns Wheel would cover the entire year and the Major festivals.
Nan | is that the next workshop, the festivals? <g>
O'Dubhain | Really project yourselves into the Wheel and you will find your own inner guide and Truth.
Beth Campbell | (sorry)
O'Dubhain | Nan>I think that'd be a good one The Major festivals are Imbolc Beltane Lughnasadh Samhain The Solstices and the Equinoxes Each of these can be found on the Wheel. I hope that I wasn't too sketchy on this!<G>
Nan | this medium is a bit slow and time

consuming to cover this kind of stuff
O'Dubhain | I know my typing can stand improvement.
Artemisia | You were very good...<sigh> but I don't think I'm ever going to get this.
O'Dubhain | John Matthews covers shamanism fully in his Book
Nan | can you pre-type any and use cut and paste, that might help
O'Dubhain | "Celtic Shamanism". I could but then we lose spontaneity and dialogue.
Nan | we could still be spontaneous in the discussion, but the information portion we're all being quiet anyway
O'Dubhain | Hey! Ok! Next time lends itself to uploading on the festivals. <g> I would like you each to consider making a shamanistic journey and messaging me about it.
Pietra | ?
O'Dubhain | You might be surprised about what you find. Pietra ga
Rachel | I have a ?
Pietra | Is this in part where the Masonic orders "get their symbolism? I noticed a lot of simularities
O'Dubhain | Not sure. Not a Mason, but I wouldn't be surprised. I'll ask around. <that's my homework>
Falcon | ?
O'Dubhain | Rachel ga ok Falcon ga
Falcon | What is a Mason?
O'Dubhain | Any answers from the group?
Artemisia | I know a little
Pietra | !
O'Dubhain | fire away
Artemisia | My papa was a shriner, very similar They seem to be exclusive mens orders
Maire | H'lo, O'Dub, et all. Just peeking in to see the conversation.
Artemisia | the women are part of the outer circle
Pietra | Freemansonry dates itself to the time of the pharohs
O'Dubhain | Maire>just about done here
Artemisia | The masons did a consecration of a washington d.c. monunment
Beth Campbell | The masons were the brick layers
Artemisia | and used the earth-air-fire-water symbols as part of consecrating the cornerstone
Maire | O'Dub> thx. Still monitoring tho. Might

see something interesting <g>
Nan | isn't there a Masonic forum or section somewhere, maybe in religion?
Pietra | and even before According to them the square and compass (symbols of Freemansonry) stand for the masons who built the pyramids
O'Dubhain | Haven't seen one. George Washington was a Mason.
Nan | are we finished for the night, it's past my bedtime <g>

O'Dubhain | And the Pyramid with the Eye on it on the Great Seal of the US is a Masonic Symbol.
Pietra | They are a one God belief but have lots of cabalistic degrees
Artemisia | rilly?
O'Dubhain | I declare the Workshop over for the night!<G>
Beth Campbell | The Masons erected a monument to GW in Alexandria VA
Nan | look for it on the dollar bill artemisia
O'Dubhain | Let the games begin!<G>
Artemisia | I know it's there...just didn't know it was masonic
Nan | thanks O'D' i didn't wanna leave and miss anything :) bye all, see ya next week
Artemisia | night, nan
O'Dubhain | It'll be in the library 16 as CLTWS2.TXT
Mark A. Foster | Did I just miss a conference?
Artemisia | hehehehe
O'Dubhain | Just finished Mark.
Falcon | Night Nan
Mark A. Foster | On what?
Maire | G'night, Nan
O'Dubhain | But we're doing another next week at 10 PM EST
Pietra | They have associated groups for women and adolescents.
O'Dubhain | It was on Druid Magick.
Mark A. Foster | What subject?
Beth Campbell | Folks are old if more than twice your age.
Mark A. Foster | Druid magic. Sounds interesting.
Pietra | Falcom>> Are you confused Yet?
O'Dubhain | I think so!<g>
Mark A. Foster | I didn't see an announcement.
Artemisia | <G>, beth
O'Dubhain | It's in the Flash! check it out.
Mark A. Foster | Oh, ok. Where is that?
O'Dubhain | We'll be here everyweek on Mondays at 10PM
Mark A. Foster | Under "special"?
Falcon | Pietra>I will always be confused
Artemisia | gosh...I can feel my visa floating away! <G>
O'Dubhain | MArk>Are you running WinCim?
Mark A. Foster | 10pm Eastern? DOSCIM
O'Dubhain | yep EST look under Special and Notices
Mark A. Foster | Okay.
Pietra | O'dubh>. yes is forum group -- but the info you get there
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O'Dubhain | Should be a news Flash there
Pietra | will not tell you about "secret work" which is the real purpose of FreeMansonry
Mark A. Foster | I just saw it. Never knew that was there. Thanks.
O'Dubhain | Ta failte romhat!

Mark A. Foster | Nite, y'all.
O'Dubhain | Nite Mark Slan leat!
Artemisia | Yes, and membership is very exclusive...-
even used to be limited by color and financial status
Falcon | Bye Mark
O'Dubhain | Pietra>I plan to find out
Falcon | bye all
O'Dubhain | I have my ways you see!<G>
Pietra | Still is
O'Dubhain | Bye Falcon!! Thanks for coming!
Artemisia | yeah, i figured...just didn't wanna specu-
late
O'Dubhain | Artemisia>How did the healing go?
Pietra | am Member of Eastern Star and Dad is 33rd
degree (the highest)
Artemisia | great! very powerful
O'Dubhain | Great!!!
Artemisia | Thanks for all the encouragement!
O'Dubhain | I was pumping the energy your way!
Artemisia | Thanks! I knew I could feel a little
ooomph!<G>
O'Dubhain | Pietra>Show your dad the tables and get
his thoughts please!:) Artemisia> Glad I could ooomph ya! <G>
Artemisia | hehehehehe
Pietra | I would if we were on speaking terms
however I have the book
O'Dubhain | Pietra>Good enough. Maybe some Druids
hiding in there!?
Artemisia | I wouldn't doubt it!
Pietra | They would say so
Artemisia | it seems like they take from several
traditions
O'Dubhain | Some of these societies formed about the
same time as a rebirth of interest in the occult and Druids.
Pietra | It is interesting that along with some of
the rest of us the inquisistion tortured and put to death all Masons
they could find.
O'Dubhain | Might have members in both paths.
Artemisia | hmmmm
Pietra | they certainly do --I am one
O'Dubhain | Sounds like they were intent on eliminat-
ing anyone that thought for themselves. Might have to talk to my uncles
about this. They are Masons. But those guys are very secretive ! Just
like Druids!<G>
Pietra | Oh good
Artemisia | Yes, they are <G>
O'Dubhain | Anyway, Thanks to all!
Artemisia | Thanks to YOU!
O'Dubhain | Gotta sleep and catch a plane!<G>
Pietra | bye y'all
O'Dubhain | See you all tommorrow! Hugs all around!
Artemisia | tomorrow?

O'Dubhain | bye sure!
Beth Campbell | Nite O'Dubh!

O'Dubhain | just for chitchat!
Artemisia | Oh.
O'Dubhain | nite Beth Hugs
Artemisia | night, O'D night, everyone
Maire | Night, O'Dub. Happy landings, and hope your stewardess brings you lots of complimentary drinks<g>
O'Dubhain | <G> Thanks bye all!

CELTIC WORKSHOP 3 - CELTIC FESTIVALS

This an edited transcript of the Third Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be the Major Celtic yearly festivals and their hidden meanings. Oghams were used to attempt to discovery the magick and Mystery within each festival.

(2-1,Freepowder) Dia duit
(2-11,O'Dubhain) Dia Dhuit!
(2-1,Freepowder) Hi KEN
(2-11,O'Dubhain) Welcome Kenneth 23!!
(2-1,Freepowder) Hi Nan!
(2-11,O'Dubhain) Hiya Nan!
(2-1,Freepowder) Hi bianca
(2-9,Bianca) O'Dub, Wren will join us later
(2-11,O'Dubhain) Tonight we are going to do a Workshop.
(2-29,Nan) 'lo all :)
(2-26,Wren) Hi, guys
(2-2,STUART NICHOLSON) Hi, are you there bianca
(2-11,O'Dubhain) Dia dhuit Wren!
Yo Stuart!
(2-1,Freepowder) too bad CIM doesn't have macro's F10=HI <G>
(2-9,Bianca) hi stuart
(2-17,Kenneth 23)Freepowder> An bhfuil Gaelige agat?
(2-17,Kenneth 23)Hi all!
(2-1,Freepowder) K> no, I think, <G>
(2-11,O'Dubhain) Ta', beaga'inin!
(2-29,Nan) what's the topic tonight?
(2-11,O'Dubhain) Tonight we are going to discuss the major Celtic festivals
(2-1,Freepowder) ever try to learn gaelic in Las Vegas? craps yes, but gaelic?
(2-17,Kenneth 23):)
(2-2,STUART NICHOLSON) Bianca are you still there?
(2-17,Kenneth 23)What? You mean there's a "Luxor," and "Aladdin,"
but no "Tara"?!?
(2-11,O'Dubhain) Anyaway I'm the presenter here and everone should listen up
while I do my pitch!<g>
We are going into formal CO mode.
What will follow is a discussion of Celtic Festivals and their meanings.
(At this point I lost my telephone connection and had to

log back in.)
(2-29,Nan) must've gotten dumped
(2-7,O'Dubhain) Sorry got knocked off line!<G>

(2-1,Freepowder)He falls off occasionally, whiskey I think <G>
(2-17,Kenneth 23)O'Dubhain...I thought a renegade god ate you.
(2-7,O'Dubhain) hahahaha!
(2-2,STUART NICHOLSON) hello...
(2-7,O'Dubhain) Nope a phone call from a damsel in distress!<G>
(2-26,Wren) He's baaaack!
(2-7,O'Dubhain) hahahaha ken!<G>
(2-17,Kenneth 23):) Well a worthy cause, at least
(2-1,Freepowder)too much of the creatur?

(2-7,O'Dubhain) I'm back and let's get going before Mercury goes RX
(2-29,Nan) can/did you turn off your call waiting O'D?
(2-7,O'Dubhain) Now as I was saying I'll present then we discuss
use a ? or a ! to ask a question or request
time to make a remark.
(2-30,Jehana Silverwing) hiya, can't stay for long.
(2-30,Jehana Silverwing) but bianca said hi, so here I am *g*.
(2-7,O'Dubhain) Hi Jehana
here we go:
(2-30,Jehana Silverwing) hello odubh...
(2-9,Bianca) hi pietra
(2-9,Bianca) hi jehana
(2-7,O'Dubhain) The Celts celebrated 8 major festivals during the year. Four of these festivals are associated with the Sun and four are tied to the phases of the Moon.

I will briefly discuss the Lunar or Fire Festivals first.

The Celtic year is divided into halves marked by the two great fire festivals of Samhain and Beltane. The period from Samhain to Beltain is(2-9,Bianca) sid and mindy called "an Ghrian beag" or the "lessor Sun". The period from Beltain to Samhain is called "an Ghrian mor" or the "greater Sun". The year is further subdivided by the other two yearly fire festivals of Imbolc and Lughnesadh.All of the fire festivals are celebrated at night and are held during the Full Moon. They are primarily concerned with agriculture, nature, pasturing and livestock.

(2-1,Freepowder)?

(2-7,O'Dubhain) Samhain is the begining of the Celtic year and marks the time of the Cailleach and the begining of Winter. The doors of the Sidhe are opened on this night and the veil between the Worlds is thinnest. This is the night that Druids offered sacrifices (usually the excess cattle that would form the basis of the Winter's meat stores). This is the time that the Ancestors walk the Earth once more and cross the thin veil to visit with the living. Samhain is associated with the province of Munster and the fortress of Tlachtga.

Beltane marks the begining of Summer and is dedicated to the "Shining One:" or Bel. Two large bonfires were ignited and cattle were driven between the fires and into the fields for Summer pasturing. This was also done to purify them from their long Winter confinement. Men and women were known to leap through the flames for purification at these fire festivals. Usually the men first then the women (and after the flames had diminished!<g>). This night is the time when the Sidhe walk the land and mortals must overcome their Otherworldly enchantments and

temptations. Beltane was the time when divorces were granted in Ireland as well as a night of release from the Winter. This festival was
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associated with the province of Connacht and the fortress of Uisneach.

In ancient Ireland an additional two fire festivals were celebrated: Lughnasadh and the feast of Tara (celebrated every 3 years).

Lughnasadh was the time of the first harvest and a time of games and competitions. It is associated with the Goddess of Sovereignty. The God Lugh held this festival to celibrate the efforts of his fostermother Tailtiu to clear the fields of Ireland for planting. It was also the time when couples could enter into a "trial marriage" known as a Brehon wedding. The couple would clasp hands and thrust them through a circular opening in a special stone, while announcing to the Brehons (judges and lawyers) that they intended to live together for a one year trial period. Either party could break the marriage by a public announcement during the feast of Beltane. This festival lasted for a month! The feast of Tara was held every three years to distribute laws and gather records.

An additional festival was added later. This is Imbolc and was held in Leinster to celebrate the Goddess Brigit. This festival marks the ending of Winter's grip and the passing of the influence of the Crone or Cailleach to the Maiden of Spring. It is the time of the first lambs and of new beginings. Brigit's sacred flame was tended in Leinster in a sacred center for female Druids. This festival was usually one of the home and the hearth and was usually presided over by the female head of the house.

The Sun festivals are MidWinter and MidSummer Solstices as well as the Spring and Vernal Equinoxes. These festivals mark periods of greatest imbalance between the Sun and the Moon as well as the periods of greatest balance. Not much is known about how these Sun festivals were celebrated by the Celts, if at all. One source I've read claims they are evidence of Anglo-Saxon influences on later Celtic life and practice. Most authors state that only the lunar festivals were publicly celebrated (at least by the Irish). Perhaps the Druids used the Solar days for Magick and Divination. I am still researching these celebrat-ions and am not prepared to discuss them in detail this evening.

(2-7,O'Dubhain) Perhaps we should discuss the previous presentation before we get to the Magickal meaning of the Lunar festivals?

FP>ga
(2-1,Freepowder)you answered it <G>
(2-7,O'Dubhain) Ok I know this was a long spiel but now we can discuss it.
     The following pieces are much shorter with more room for discussion
(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-29,Nan)   ?
(2-1,Freepowder)the festivals I have herard of samhain etc. are solar?
(2-1,Freepowder)but not agreed upon?
(2-7,O'Dubhain) The Solar festivals are not really ancient Celtic public festivals.

(2-1,Freepowder)GA
(2-3,Pietra) !
(2-7,O'Dubhain) Samhain is a lunar festival. But More research must be done on the Solar festivals. ga FP
(2-17,Kenneth 23)Are the Solar festivals mentioned at all in Greek or
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Roman chronicles as Celtic festival days?
(2-7,O'Dubhain) Kenneth >Will get to that question in a minute.
Fp>done?
(2-1,Freepowder)GA
(2-7,O'Dubhain) Nan>ga
(2-29,Nan) two questions, how are the lunar holidays determined (dates) and what is the connection of
(2-29,Nan) the Sidhe with Beltane?
(2-29,Nan) ga
(2-7,O'Dubhain) Nan>I'll answer those in the following presentation.
Pietra>ga ok
(2-3,Pietra) didn't the people also jump the bonfires?
(2-7,O'Dubhain) Pietra>Yes they did. And sometimes they were sacrificed in them But that was very long ago. The Human sacrifice was replaced by animal and agricultural sacrifices.
Kenneth>The Romans influenced the Britains and also the Vikings and Anglo-Saxons This is where the Sun festivals come from although they could have been Druid ceremonies closed to the public.
Kenneth>ga
(2-17,Kenneth 23)Hmmm...I see. So as far as readily evident public festival information goes,
(2-17,Kenneth 23)the Solar festivals are recent -- at least in the sense of "post-Roman?"
(2-7,O'Dubhain) Kenneth>Yes I believe so. These festivals are part of the Wiccan year. Because Wicca embraces soo many diff backgrounds and deities. anyway I'm going to talk a little about the Magickal significance of these holidays and festivals now. We will use the Oghams from Fionn's Wheel to get an inkling of what was really going on during these festivals. Any other questions before I start?

ok From the "Crane Bag" of Mannanan mac Lyr The Festival of Imbolc (First Full Moon in Aquarius) The Feast of the Goddess Brigit.

Ogham Symbol "EA":
Koad or Eadha the Sacred Grove
Death (Tarot).
Unity of the Eight Festivals of the Year.
The Wheel of the Year.
forty shades of green.

Interpretation and Meanings:

This is the festival of new beginings. This is the time when most new life came forth (first shoots of spring, lambs and the childern that were sired at Beltain). A celebration of the Triple Goddess, showing the passage of winter and the advent of summer. The Time of the Maiden who bridges the gap from the Dark Queen of the UnderWorld to the Red Mother of Life and Plenty. The Mystery here is the unity of Death and Life through the Promise of the rebirth of the Green World as represen-

ted by Brigit, the Maiden of the hearth, the home, poets and the forge. Imbolc is the time of divination, augury and seeking of new directions for the year. I believe that Imbolc is a carry over from an earlier Goddess religion in Ireland.

Discussion or questions anyone?

(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-1,Freepowder)Brigit did poets, who did musicians? <G>
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(2-1,Freepowder)GA
(2-7,O'Dubhain) Well the Dagdha played a mean harp. And Lugh was multi-talented.
(2-1,Freepowder)LOL
(2-1,Freepowder)no "patron saint" of musicians?
(2-1,Freepowder)GA
(2-7,O'Dubhain) Well Taliesin was the king of Bards And was the greatest of musicians as well. So he would be your God of Musicians.
(2-1,Freepowder)he was welsh! Amergin maybe? <G>
(2-7,O'Dubhain) Amergin was also a great bard. He seems to be Taliesin's counterpart. Ok on to Betaine!

From the "Crane Bag" of Mannanan mac Lyr The Festival of Beltain (First Full Moon after the Hawthorne's bloom) The Feast of Bel and the twin bonfires.

Ogham Symbol "OI":
Oir Spi'ona'n Eirinen Fair.
Childbirth.
The Spindle of the Wheel.
White or Red.

Interpretation and Meanings:

This is the festival of life. On this day, the sacred fires were lit on the hill of Tara. Fires were lit on hills across Ireland when the signal fire was observed until the land was surrounded in a circle of fire. Beltain marks the begining of summer when the land is filled with plenty. This a time when the ways between the worlds are open and the Sidhe are most likely to grant gifts to those who seek them early in the morning. It is also a time that is central to the entire cycle of agriculture. It is now when the promise of spring is fulfilled. The Maypole symbolises the fertility rites of this festival. Strange that the red and white streamers of the Maypole should remind us of the DNA Helix of Life. Life is the Spindle and Love is the weave. In Ireland the people dance around a burning bush in a "serpent" dance. Beltaine is the time of our maturity and the fulfillment of desires.

Questions or should I go on?

(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga
(2-1,Freepowder)Bel was the god of the dead?...
(2-1,Freepowder)and this was a festival of life? GA
(2-1,Freepowder)<G> Ok
(2-7,O'Dubhain) There is controversy over whether Belenus is really the God for whom this festival is named. But Belenus, Bael, Bile and Beil are all names associted with this festival. Some of theses are Sun Gods eg "Shining Ones" Irish sources say this that Beltaine really means

Great Fires!<G>
(2-29,Nan) ? Nan>ga
(2-5,JUAN) HELLO EVERYBODY
(2-7,O'Dubhain) Juan Standby please Co in progress
(2-29,Nan) what if there's no Hawthorn around? how do you know when this festival is?
(2-7,O'Dubhain) Nan>It's commonly called May Day in Western Europe. That's May 1 or the closet Full Moon to May 1.
(2-29,Nan) ok
(2-7,O'Dubhain) That's the first full moon in Taurus.
(2-17,Kenneth 23)?
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(2-7,O'Dubhain) Kenneth>ga
(2-17,Kenneth 23)Beltane seems to be characterized by masculine symbols -- was it a special day for men, such as entrance to manhood festivals, or such?
(2-7,O'Dubhain) Kenneth>It was a day of festivities for both men and women It's also associated with the first Battle of Moytura. Women and men both fought in that battle.
(2-17,Kenneth 23)<nod> Was there any particular ascent to adulthood ritual in Celtic festivities?
(2-17,Kenneth 23)I see...
(2-7,O'Dubhain) All the festivals were used as rites of initiation since this was a time of gathering of the clans. many times a boy would be initiated by graduating from warrior training or bardic training he could then demonstrate his prowess.
(2-17,Kenneth 23)Ah...I see. So anything involving community could be done on those days (including Bhar Mitzvas :D)?
(2-7,O'Dubhain) Something like that! and also lots of games and competitions.

(2-7,O'Dubhain) Pressing on here From the "Crane Bag" of Mannanan mac Lyr

The Festival of Lughnasadh
(First Full Moon in Leo)
The Feast of the God Lugh.

Ogham Symbol "UI":
Uinllean Fea' Ffawyddean Beech or Phagos.
Chieftain.
Magickal Hardness and Resistance.
Ancient Wisdom as a foundation.
Tawny or light roebuck.

Interpretation and Meanings:

This festival is linked to many ancient practices in Ireland. Contracts, marriages and other binding agreements were made on this day. This is the day of the Marriage of Lugh. It is also the day when the performance of the clan chiefs was evaluated and perhaps a new chief was chosen. This is the time of the great horse fair and fittingly enough the marriage of the King to the land. This could sometimes involve a ritual whereby the new king was symbollically mated with a horse, Symbolizing the Goddess of Sovereignty. The first harvest had already been reaped.

Ogham Symbol "IO":
Pethbol Guelder Rose
The step into the Inner Mysteries.
Pink or Pale.
The dance of life.
The Crane Dance.

Interpretation and Meanings:

Since this festival is linked to the young god Lugh that replaces the older god Nuada, it is also linked to the mysteries as Lugh is "Samil-danach" or "multi-talented". It is very possible that a series of examinations was given to Druidic students on this day, corresponding to 3160

the series of tests that Lugh had to pass in competitions with the other Gods before he was admitted to their company. One such contest is in the throwing of stones or chariot wheels that occurred during the weeks of this fair. Another is the playing of board games at this time such as "fidchell", a game played with wooden pieces (possibly Oghams) and similar we are told to chess. My own opinion is that it was a kind of divination. The point here being that just as Lugh proved himself worthy to join the company of the Gods by being "Samildanach", so I interpret this symbol to imply that new Druids were admitted to the inner mysteries and Circles by passing their tests during this festival.
(2-7,O'Dubhain) Questions?
(2-17,Kenneth 23)?
(2-7,O'Dubhain) Kenneth!>ga
(2-17,Kenneth 23)Sorry...just one little thing I've always wondered -- Fidchell, and games like it in other celtic groups, are mentioned frequently in literature and legend. Are there any surviving fidchell sets? How is information known about the game?

(2-7,O'Dubhain) Kenneth>Not much is known about the game. No sets survive but it must have been something! Everyone was playing it!<G> more? ga
(2-17,Kenneth 23)No...that's all, thanks!
(2-1,Freepowder)O'D? GA
(2-7,O'Dubhain) ok

From the "Crane Bag" of Mannanan mac Lyr

The Festival of Samhain
(First Full Moon in Scorpio)
Ogham Symbol "AE":
Amancholl, Mor, Xi, Pe'ine, The Scotch Pine.
Shower of the Way.
Marker of the Ley Lines.
Bringer of Illumination.
The Container of Wisdom,
The Sacred Pine Cone, Buarci'n.
Spirit.
The Sea. Green or Black.

Interpretation and Meanings:

There are many meanings to this symbol. The first is the Sea representing the darkest depths and also the source of all life. The mystery here is that as life ends, so it begins in the same place and from the same source, the Sea (or Otherworld for which it is a symbol). This celebration honored the Night of the Dead, when the ancestors walked the Earth once more and the ancient knowledge could be re-acquired. It also celebrated the mating of the Dagdha with the Morrigan, the Queen of Death and Darkness, the Washer at the Ford. She gives the Dagdha the advice to assemble the Aes Dana or skilled ones and to advance upon the Fomorians at Maige Turedh. The Goddess of War then goes to kill the King of the Fomorians (Indech mac De Domnann) in his tent at Scetne. The Second Battle of Maige Turedh (Moytura) is won by the De Danaans on Samhain. I interpret this story of the Dagdha (The All Father)with the Goddess of Darkness (The Triple Morrigan) to mean that the will of the One was united in the Power of Dark and Light to be used during this
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"gray time" of twilight. The Spiritual aspects overcome the Mental and Physical aspects (the Fomorians and the Firbolgs, defeated in the first Battle of Maige Turedh) to claim the Land and ALL that is. The victory of the Spirit assures us that the Wheel will turn eternally and that the three aspects of humanity are forged together through the two battles of Maige Turedh. Please read Steve Blamires's excellent interpretations in his work "The Irish Celtic Magical Tradition". This last marriage of the Dagdha and Morrigan also represents the mystery of life from death.
I believe that to be the Ultimate Mystery of Druidism or any other religion.
(2-7,O'Dubhain) questions?
(2-1,Freepowder)?
(2-7,O'Dubhain) Fp>ga
(2-1,Freepowder)did the Irish believe in reincarnation? GA
(2-7,O'Dubhain) Yes they did. They believed that when you were re-incarnated, it would hold true to the bloodlines. Like maybe you are your great grandfather or grand mother re-incarnated!<G>
(2-1,Freepowder)not "karmic" then?
(2-7,O'Dubhain) Not a great deal of karma there. They did hold each accountable for their life's actions.
(2-1,Freepowder)what about if you are adopted? <VBG>
(2-7,O'Dubhain) he Irish also believed in "fosterage" so that you became "blood brothers". So I suppose you could re-incarnate in someone else that way!<G>
(2-1,Freepowder)LOL
(2-7,O'Dubhain) yep.
More questions or What shall we discuss next time?
(2-1,Freepowder)?
(2-7,O'Dubhain) FP>ga you devil!<G>
(2-1,Freepowder)was the Morrigan just death and destruction ...
(2-1,Freepowder)or had she redeeming qualitys?
(2-2,Pietra) celtic Music (lol)
(2-7,O'Dubhain) HAhahaha! She might have played the bones perhaps!<G>
(2-1,Freepowder)ROFL!
(2-2,Pietra) !
(2-7,O'Dubhain) The Morrigan was also the patroness of Magick and WItches!<G> Pietra>ga
(2-2,Pietra) got another Cd for you Great fire away I declare the

Workshop ended! Thanks for coming you diehards!<G>
(2-29,Nan) thanks O'D! great info see ya next week.....if i can rent a 'puter on the road, sigh
(2-1,Freepowder)good job, as usual! Next time?
(2-17,Kenneth 23)<clapping> Thanks for the presentation! I'm glad I had the recording option on!

(2-7,O'Dubhain) Ta failte romhat!(you're welcome)
I will post it in the library in the next few days.
(2-29,Nan) what's next week's subject?
(2-2,Pietra) Amam by the Clannad produced by cbs records even has
(2-2,Pietra) the lyrics in Gaelic printed
(2-1,Freepowder)P> ever listen to planxty or de dannan?
(2-7,O'Dubhain) I might touch on Sun festivals and stone circles as well as passage graves and the Underworld.
(2-17,Kenneth 23)Has human sacrifice been done as a workshop topic? Esp. symbolic/actual sacrifice of rulers?
(2-29,Nan) bye all, see ya later
(2-2,Pietra) Free>no who does it?
(2-17,Kenneth 23)Bye Nan!
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(2-1,Freepowder)Slan leat Nan
(2-1,Freepowder)P> that's the name of the groups <G>
(2-7,O'Dubhain) Kenneth>Not yet. Slan Nan!
(2-2,Pietra) Free>oops
(2-17,Kenneth 23)That might be a fun topic. Well, fun for us, not for whoever got sacrificed...
(2-1,Freepowder)P> older more traditional than Clannad...
(2-7,O'Dubhain) Kenneth>It'll take some research to dig out the details like the Wicker man and other good stuff.
(2-2,Pietra) free> I'm nagging O'Dubh into buying Celtic Odyssey and
(2-2,Pietra) then he'll thank me
(2-1,Freepowder)Enya was IN clannad before she went solo, (useless trivia)
(2-7,O'Dubhain) Kenneth>Like torturing a volunteer to death to do a divination.
(2-2,Pietra) free> it's traditional too
(2-7,O'Dubhain) Pietra>I'm going for it just haven't found it yet.
(2-17,Kenneth 23)Enya is part of the Dunnan family, which is most of Clannad.
(2-1,Freepowder)Music in magick & vice versa, do that O'D!
(2-7,O'Dubhain) FP>Great idea!!
(2-17,Kenneth 23)I was lucky enough to see Clannad in concert last year!
(2-7,O'Dubhain) <----needs to get his Pythagorian stuff from home.
(2-2,Pietra) O'Dubh bbi griosghrua garth 'aicr'
(2-1,Freepowder)P> try the chieftains too.
(2-2,Pietra) ok thanks free
(2-17,Kenneth 23)O'D> I would be more than willing to assist in research regarding sacrifice, if possible.
(2-2,Pietra) Kenneth >yep says so right here! (in my phamplet)
(2-7,O'Dubhain) Kenneth>Thanks I'll try outlining wwhat i need in a post to you.
(2-1,Freepowder)P> & the Bothy boys if you like acordian <G>... or was that Boys of the Lough...hmmm
(2-7,O'Dubhain) Pietra>What is that something about being glad I'm so

sunny when you're near me?
(2-2,Pietra)   kenneth > Enya is solo now
(2-17,Kenneth 23)There was a concert w/ the Chieftains and many famous country/western singers, including Willie Nelsen, Alabama, and others, which
(2-17,Kenneth 23)showed Country music's Celtic roots.
(2-17,Kenneth 23)p > I know, and I'm sick of waiting for her next album to come out! (G)
(2-2,Pietra)   Thanks I wondered what it meant O'Dubh
(2-17,Kenneth 23)it's been a couple years!
(2-7,O'Dubhain) <_----Thinking about hitting Clancy's in Manhatten.
(2-1,Freepowder)Clancy's are Waaaay Coool!
(2-7,O'Dubhain) Pietra>Are you sure about the spelling?
(2-2,Pietra)   O'Dubh > I only tease the people I like Now you're definitly
(2-2,Pietra)   on the way to Clancy's
(2-1,Freepowder)been teaching my Boy Scouts their Irish drinking songs, will get me in trouble one of these days!
(2-7,O'Dubhain) Pietra>I'll work out the translation later. FP>Yep Tom Clancy owns the place. What are those scouts adrinkin FP?<G>
(2-2,Pietra)   bhi griosghura garth' aicr' gus loinhir ina ciabh mar or Can see good now I turned the light on
(2-1,Freepowder)O'D how do you find the wood u use in the US? same trees? close?
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(2-7,O'Dubhain) FP>close to the same trees
(2-7,O'Dubhain) Kenneth>I need to upload a file on the similarities and the locations. Also had a message about it as well.
(2-1,Freepowder)O'D > water but sometimes I wonder what their parents think when they come home singing Whiskey you're the Divil!
(2-1,Freepowder)>or wild rover no more!<G>
(2-7,O'Dubhain) Just tell them uisce is Gaeilge for water and sounds like WHiskey!<G>
(2-7,O'Dubhain) Pietra>will translate later.
(2-7,O'Dubhain) Folks>Gotta see a lady about some hugs!<G>
(2-17,Kenneth 23)Does anyone know of ritual use of intoxicants by the Celts, aside from alcohol?
(2-1,Freepowder)I can't even find a gaelic to english dictionary here!
(2-2,Pietra)   all> i like the music because it strikes a chord inside. but I don't know the lingo at all
(2-7,O'Dubhain) See you in the Forum; same time next week.
(2-1,Freepowder)K> isn't alcohol enough?
(2-2,Pietra)   I think this means we get the brush-off now
(2-7,O'Dubhain) Kenneth>Druids drank a lot of strange stuff.
(2-9,Blood Falcon) Hi all
(2-7,O'Dubhain) might post a few brews!<G>
(2-2,Pietra)   S'lain o'Dub
(2-7,O'Dubhain) now now Pietra.
(2-1,Freepowder)thanks again O'D!
(2-1,Freepowder)Slan leat!
(2-17,Kenneth 23)I'd love to hear of 'em!
(2-17,Kenneth 23)Slan leat, O'D!
(2-7,O'Dubhain) I do have to do my gentlemanly duties you know!<G>
                Slan Agat!
(2-9,Blood Falcon) Bye O'D

(2-7,O'Dubhain) Beannacht De' is Bande' leat!
(2-17,Kenneth 23)Slan abhaile!

CELTIC WORKSHOP #4 - CELTIC MUSIC

This an edited transcript of the fOURTH Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be Celtic Music and Magick in general, the Role of Bards and Druids in Celtic Music, the Music Ogham - Aradach Fionn, Tree tones and their musical associations and some example folk songs and their interpretations.

(2-11,Nan) hi!
(2-8,O'Dubh) I see you found a laptop!<G>
(2-11,Nan) I've got to get used to translating to west coast times <g>
(2-8,O'Dubh) It's like 7 there right?
(2-11,Nan) actually i rented a IIsi (mac)
(2-11,Nan) yep
(2-11,Nan) i decided to go for the color <g>
(2-2,Rilla) Evening!
(2-8,O'Dubh) what sort of work are you doing?
(2-11,Nan) hi n huggs rilla
(2-8,O'Dubh) Hugs Rilla!
(2-2,Rilla) hugs!
(2-8,O'Dubh) Rilla.We are gathering up here.
(2-2,Rilla) mind if I lurk?
(2-8,O'Dubh) No prob
(2-11,Nan) work? well.....I'm getting ready to move into my new house
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in June...
(2-8,O'Dubh) Hi LF!
(2-11,Nan) making decisions like carpet, paint etc.
(2-9,Rose) Rose?
(2-8,O'Dubh) Hi Rose!<G>
(2-11,Nan) sorta work sorta not
(2-9,Rose) Hi!
(2-4,Lord Falcon) <bow>Good evening all
(2-11,Nan) hi rose
(2-20,Freepowder) Dia duit all!
(2-11,Nan) hi falcom
(2-2,Rilla) Hi all!
(2-9,Rose) Yes, Hello!
(2-11,Nan) hi fp
(2-8,O'Dubh) Dia duit, a Fhreepowder!
(2-20,Freepowder) oh yeahm hang on
(2-20,O'Ba'n) There, that's better!
(2-8,O'Dubh) Everyone here knows we are gonna do a Workshop, right?
(2-20,O'Ba'n) Ta'
(2-8,O'Dubh) Slainte!
(2-8,O'Dubh) <=====Typing is getting worse instead of better.
(2-20,O'Ba'n) I have a dram o' the creatur right here too! Slainte"
(2-22,Wren) Hi, folks. Dia dhuit.
(2-2,Rilla) Dia dhuit, Wren!
(2-8,O'Dubh) Dia Dhuit, a Whren!<G>
(2-20,O'Ba'n) O'd how do you say hello to a bunch of folks, same way?
(2-22,Wren) Hey Rilla, brought some chocolate chips cookies .... <g>

(2-2,Rilla) ha!
(2-8,O'Dubh) FP>yep!
(2-2,Rilla) <swat!>
(2-2,Rilla) no fair!
(2-2,Rilla) I wont look!
(2-20,O'Ba'n) ok.
(2-8,O'Dubh) well boys and girls shall we start clearing our throats?
(2-22,Wren) ahem
(2-20,O'Ba'n) ARRRGGGHHH, hack hack!
(2-8,O'Dubh) <======listening to the hackers.<G>
(2-9,Rose) Hmmm.
(2-2,Rilla) hehe
(2-2,Rilla) ahem!
(2-2,Rilla) <how's that?>
(2-11,Nan) cough cough
(2-8,O'Dubh) Ok let's get started!
(2-11,Nan) <ptuie> 'scuse me <g>

(2-8,O'Dubh) Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by tyoing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments in a similar manner. If their are no questions at this point I will begin tonight's presentation.
(2-5,Seanchai) ?
(2-8,O'Dubh) The topics I plan to cover tonight are:

Music and Magick in general.
Role of Bards and Druids in Celtic Music.
Aradach Fionn, Tree tones and associations
Some example folk songs and interpretations.
(2-8,O'Dubh) Seanchai ga.
(2-5,Seanchai) Patience is a virtue I need to learn in a hurry.
(2-5,Seanchai) I was going to ask, what's tonight's topic.
(2-8,O'Dubh) ok !<G>
(2-5,Seanchai) Ga
(2-20,O'Ba'n) LOL!
(2-11,Nan) lol
(2-9,Rose) ditto

(2-8,O'Dubh) Anyone that has ever done Magick knows that it involves resonances and associations. Magick has many color associations as well as musical associations. We have all experienced the magick of music in contemporary music. Sometimes this can be in the form of attending a concert, othertimes it can be when we are alone and listening to our favorites tunes. Modern day religious services take advantage of the Magick inherit to music to enhance their worship services. This can be in singing hymns or hearing organ and choral anthems. I'm sure that we will all agree that music in such sitruarions alters our state of being. We are uplifted and changed by the ritual music we experience. It

should be no surprise that the ancient Celts used music in a similar manner. In Morgan Llwellyn's "Druids" we find an example of such a Druidic use of music in Magick. The chief Druid of a village would greet the Sun with song and lead the village each day in welcoming the Sun back from the Underworld. When the Sun set, another farewell song was enjoined. This practice is still followed by some in Celtic lands to this day. Examples of such incantations and greetings to the Sun may be found in the "Carmenica Gadetica" a vast resources of ancient and rercent Celtic verse and song.

(2-8,O'Dubh) Please pardon the typos!<G> In many Magick systems, Words of Power using the names of the Gods are used to create resonances within the Magical Circle so that the Magicians may attain a higher state of awareness. The use of these words also serves to open the internal "Power Centers" or "Chakras" of the participants. These godnames are constructed using the letters of the Magickal alphabets of the respective Magickal systems as well as the natural tones and the corresponding resonances that are associated with each letter or symbol.
For example:

YHVH Yud Heh Vahv He
(a Kaballistic godname)

(2-8,O'Dubh) An incantaion of a godname becomes a chant with its own inherent melody and rhythm. Such sounds generated form an occult alphabet are thought by Magicians to have inherit Power in their sounds and to generate Magickal resonances within the Magician and the Circle. It is my belief that the ancient Celts and Druids used music and sounds from their secret Ogham alphabet to aid them in working Magick in a similar manner.

(2-8,O'Dubh) Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be
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rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

(2-8,O'Dubh) Bards learned to play the pipes, the whistle, the harp, the lyre, the flute, the sistrum and the bodrun among other instruments. According to Murry Hope these instruments, were used based upon the mood or tone that the particular Bardic work required. He gives a table of the following correspondences:

The Flute - Air (later the Organ)

The Harp - Water
The Sistrum - Earth (The Bells or Bodrun)
The Lyre - Fire

Poets and Bards carried branches with bells and amulets attached to them. A beginner's branch would be bronze, journeymen carried a silver branch and the Master Bards carried a golden branch. The music of the bells would announce the Bard's presence and an impending performance.
(2-8,O'Dubh) Nan ga
(2-11,Nan) what's a sistrum?
(2-11,Nan) ga
(2-8,O'Dubh) It's a stringed instrument that one beats I believe. Anyone got an opinion?
(2-2,Rilla) Ray confirms that.
(2-20,O'Ba'n) ?
(2-2,Rilla) Precursor of the lute maybe?
(2-8,O'Dubh) perhaps.
(2-9,Rose) I understand that one shakes it like Isis does in the pictures.
(2-22,Wren) Similar to a hammered dulcimer?
(2-8,O'Dubh) That's what I was thinking, Wren.
(2-11,Nan) or a tambourine?
(2-9,Rose) I have a picture of one...
(2-8,O'Dubh) Rose ga
(2-9,Rose) it looks like a tennis racket.
(2-9,Rose) with hooks.
(2-8,O'Dubh) And you beat it right?
(2-9,Rose) I think so.
(2-8,O'Dubh) ok Nan any further questions?
(2-11,Nan) got it, thanks
(2-9,Rose) shake it.
(2-20,O'Ba'n)an ancient metal frame with numerous metal rods that jingle when shaken, websters.
(2-9,Rose) bravo.
(2-8,O'Dubh) great!
(2-20,O'Ba'n) ?
(2-11,Nan) no, ga
(2-8,O'Dubh) O'ba'n?
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(2-8,O'Dubh) ok let's roll!
(2-20,O'Ba'n) wait
(2-8,O'Dubh) O'ban ga!
(2-20,O'Ba'n) are the instruments dedicated to...
(2-20,O'Ba'n) their various areas based on the tonal range they cover or...
(2-20,O'Ba'n) the quality of the sound?
(2-20,O'Ba'n) ga
(2-8,O'Dubh) It's the quality of the sound mostly. The same way they would be scored in an orchestra for instance.
(2-20,O'Ba'n) ok.
(2-20,O'Ba'n) ga
(2-8,O'Dubh) ga
(2-20,O'Ba'n) no, you ga!
(2-20,O'Ba'n) <G>|
(2-8,O'Dubh) My own belief is that the Bards usually accompanied

themselves with the harp as they recited their repertorie. Just as Oghams were used as keys to memory with verses being linked by assonance and alliteration, I believe that each Ogham had a unique tone or note associated with it on the harp. The tone or string was struck as the Ogham sound was spoken or sung two notes per line. The begining and ending notes serving to connect each line to the next line in a continuing stream. In the world of my my imagination I can hear the tones and words of the Bards echoing as they float upon a wave of melody acroos the room. The sound reminds me of chanting monks or the plainsong of worship (similar to modern Anglican or Roman Catholic Plainsong).
(2-8,O'Dubh) Sean O'Boyle, a late Irish scholar, made an attempt to interpret "Aradach Fionn" (Fionn's Ladder) as harp tabulature using Oghams. He suggested that the Irish practice harp that has only 20 strings has a 1 to 1 correspondence to the first 20 Oghams. As far as I know,no records survived to reach us verifying his theory. It seems to make sense to me but I only speculate.

(2-8,O'Dubh) A modern work "Trees for Healing" by Chase and Pawlik, reinforces this belief for me. This book is all about trees, their lore and their spirits. It describes techniques for meditation to determine the harmonic resonaces for a variety of trees. I believe that the ancient Druids also detected certain harmonic tones for each tree and used then in their Tree Ogham Alphabet. If we use the tones that have been rediscovered by Chase and Pawlik and combine them with the ancient chants, incantations and songs of Taliesin and Amergin, we may also be able to work powerful Magicks. This Magick can take any form from enchanting an audience to calling the winds. The Greek Bard Orpheus was able to walk between the worlds in this manner and so can we. I list the trees and the derived modern tonal correspondences below:

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	F
L	Luis	Rowan	C
F	Fearn	Alder	E
S	Saille	Willow	F
N	Nuin	Ash	G
H	Huathe	Hawthorn	B
D	Duir	Oak	F
T	Tinne	Holly	G
C	Coll	Hazel	D
Q	Quert	Apple.	D#

M	Muin	Vine	G
G	Gort	Ivy	G
Ng	Ngetal	Reed	F
St	Straif	Blackthorn	B
R	Ruis	Elder	A
A	Ailim	Silver Fir	A
O	Ohn	Furze	E
U	Ur	Heather	B
E	Eadha	White Poplar	E
I	Ioho	Yew	F
Ch,Ea	Koad	Grove	F
Oi,Th	Oir	Spindle	C
Ui	Uilleand	Honeysuckle	D
Ph	Phagos	Beech	A
Xi	Mor	The Sea	G

(2-8,O'Dubh) Some of these tones were derived by meditation and resonance, some are based upon the colors associated with the Oghams. My suggestion is to
(2-11,Nan) ?
(2-8,O'Dubh) find such a tree yourself and to meditate under it. play a pipe, a whistle or a harp (even a guitar will do in a pinch!<G>) until you find
(2-22,Wren) ?
(2-20,O'Ba'n)?
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the correct tone for the tree. Other tones will reflect from the tree. The "soul tone" of the tree will be absorbed and you will possibly feel a tingle of energy that is released by the Spirit of the Tree. This experience is somewhat akin to the common belief in Ireland (even today) that a particularily gifted musician, harper or piper has been taught by the Sidhe (famed for their enchanted music). Celts believe in harmony and rightness in all things and particularily in Nature.
(2-8,O'Dubh) Nan ga
(2-11,Nan) I noticed that many different oghams had the same note... are these the same notes or are they in differing octaves? ga
(2-8,O'Dubh) The table I presented is not cast in stone!<G>
(2-11,Nan) or even in wood? <G>

(2-8,O'Dubh) The first approach has each ogham on a different tone For Fionn's ladder for instance. The second approach used meditation techniques to determine the "soul tones" of the trees Some trees evidently have a similar feel to them. I think that the table needs some work myself. Perhaps one of the more musically gifted members could undertake such a study!
(2-24,da Medic) ?
(2-8,O'Dubh) ?<G>
(2-8,O'Dubh) ga Nan
(2-8,O'Dubh) additional questions?
(2-8,O'Dubh) If not then Wren was next.
(2-20,O'Ba'n) !
(2-11,Nan) no, i think wren had some though
(2-8,O'Dubh) Wren ga
(2-22,Wren) Already answered, thanks. Gotta go, g'nite!
(2-8,O'Dubh) Sla'n Wren!
(2-11,Nan) g'night wren
(2-8,O'Dubh) O'ba'n ga
(2-20,O'Ba'n) need to have the transmogrification of what tree is which out west for me to do it...
(2-20,O'Ba'n) but with that I'd love to do the tree/tone thing!
(2-8,O'Dubh) Ok I'll put a table in the library this week.
(2-20,O'Ba'n) GA
(2-24,da Medic) does this explain the prevalence of willow/oak in celtic magicks? ga.
(2-20,O'Ba'n) Cool!
(2-8,O'Dubh) da Medic ga
(2-24,da Medic) sorry, saw the ga.
(2-8,O'Dubh) Yes it does to some extent. I have entire books on nothing but healing properties of trees. I'm sure Druids knew much more.
(2-11,Nan) ?
(2-8,O'Dubh) Nan ga
(2-11,Nan) could you please post a bibliography of some of those books??? (pretty please?)
(2-11,Nan) ga
(2-8,O'Dubh) Ok will do that as well this week!<G>
(2-20,O'Ba'n) yes! yes!

(2-8,O'Dubh) Now to continue...
Some of this Magick comes down to us today in the form of folk songs still sung in the outer reaches of Ireland and the British Isles. Such a song is the "Padstow May Song" from Padstow, Cornwall (in part):

"Unite and unite and let us unite
For summer is acome unto day
And whither we are going we will all unite
In the merry morning of May."

"I warn you young men everyone
To go into the greenwood and
fetch your May home."

"Arise up Mr. _____ and joy you betide

And bright is your bride that lies
by your side."

"Arise up Mrs. _____ and gold be your ring
And give to us a cup of ale the merrier
we shall sing."

"Arise up Miss _____ all in your gown of green
You are as fine a lady as wait upon the Queen."

"Now fare you well, and we bid you
all good cheer

We call once more unto your house
before another year."

(2-8,O'Dubh) I interpret this song to mean this:

This song is sung on Beltaine and is said to
charge the atmosphere of the festival. It
symbolizes the marriage of the youth with
the land. (Unite and unite and let us unite)

It also adresses 3 individuals: A man, a
woman and a Maiden in a green gown
(who represents Nature).

This song is sung around the May Pole or
May bonfires in the evening (and prior to
anyone escaping to the outer folds of
darkness for an evening of bliss <g>).

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(2-8,O'Dubh) Another ancient folk song that has hidden meanings of
Magick is the song "Green Grow the Rushes":

" One of them is all alone and
ever more shall be so.
Two of them are lily-white boys
all clothed all in green Oh!
Three of them are strangers o'er the
wide world they are rangers.
Four it is the Dilly Hour when
blooms the Gilly Flower.
Five it is the Dilly Bird that's
seldom seen but heard.
Six is the Ferryman in the boat that
o'er the river floats, Oh!
Seven are the Seven Stars in the Sky,
the Shining Stars be Seven, Oh!
Eight it is the Morning's break when
all the World's awake, Oh!
Nine it is the pale Moonshine,
the shining Moon is nine, Oh!
Ten Forgives all kinds of Sin,
from Ten begin again, Oh! "

(2-8,O'Dubh) This song can be interpreted to mean:

1. There is One Power.

2. The God has two aspects (Light and Dark).

3. The Celts are a wadering people with the sacred number of "3".

4. The 4th Ogham is the Alder sacred to Bran the Blessed and his sister Branwen "the Gilly Flower".

5. The Wizard Merlin as well as the sacred number of the Celtic Gods (not to mention the number of points on a Pentagram).

6. Keridwen's Coracle that ferries us to the Underworld.

7. The sacred number of sea gods and the stars in the crown of Arianrhod.

8. The number of judgement or resurrection.

9. The Triple Moon Goddess Thrice emphasized The number of Priestesses that guard the Cauldron of Rebirth.

10. The necessity to find our "True Selves" in order to understand the Inner Mysteries. The endless cycle of death and rebirth.

(2-8,O'Dubh) Everone still awake?<G>
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(2-20,O'Ba'n) ?
(2-2,Rilla) <I am!>
(2-8,O'Dubh) O'Ba'n ga!
(2-20,O'Ba'n) this is your interpretation?
(2-20,O'Ba'n) GA
(2-8,O'Dubh) It is also Murry Hope's interpretation. I have seen a different version of this song.
(2-20,O'Ba'n) <patting self on back> suits me! GA
(2-8,O'Dubh) that is used by OATh coven and had hoped that perhaps they would be here tonight.
(2-24,da Medic) !

(2-8,O'Dubh) da Medic ga
(2-24,da Medic) Cunningham also had summat similar ga.
(2-8,O'Dubh) Which book?
ga
(2-24,da Medic) Not sure, will check & advise, methinks in Earth Air Fire water ga
(2-8,O'Dubh) Ok I have that one here will check in a min. let's finish up a bit first!
(2-8,O'Dubh) Perhaps some of you have some ancient or even modern Celtic

folk songs that you would like to share with us this evening? You could enter them here and we could discuss them in detail or maybe just take them to our hearts and embrace their inner messages (for Celtic Music is a music of the Heart and Soul). I know that many of you are very into Celtic Music. I'd like to have each of us contribute the names and titles of our favorite performers and songss.

(2-8,O'Dubh) My favorite song is the "Rising Of the Moon" by the Clancy Brothers and Tommy Liam.

(2-24,da Medic) !
(2-8,O'Dubh) da Medic ga
(2-24,da Medic) Joe doughterty's lament, black 47
(2-24,da Medic) ga
(2-8,O'Dubh) ok ! Others?
(2-20,O'Ba'n) <embarrased> all mine deal with young maidens getting taken advantage of or with drinking, mostly poiti'n (e.g.Cruiscean lan)
(2-11,Nan) !
(2-8,O'Dubh) hahaha LOL O'Ba'n !!
(2-20,O'Ba'n) !
(2-8,O'Dubh) O'Ba'n ga
(2-26,Adam) ?
(2-11,Nan) there are sooooo many i can't chose a favorite, but one of the more interesting is "the Tain" by Horselips ga
(2-8,O'Dubh) neat nan!
(2-20,O'Ba'n) Do you know Ben phagin? I have it but no translation, also the well below the valley o!
(2-8,O'Dubh) Most Celtic songs I've heard always have a hidden meaning
(2-20,O'Ba'n) GA
(2-8,O'Dubh) un minuto OB!
(2-8,O'Dubh) Adam question? ga
(2-26,Adam) OD, I lost some of your send :P Which is your favorite song?
(2-8,O'Dubh) Adam> My favorite song is the Rising of the Moon. by the Clancy Brothers and Tommy Liam.
(2-24,da Medic) !
(2-20,O'Ba'n) O'flaherty's drake!
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(2-26,Adam) thanks :)
(2-8,O'Dubh) OB>Have that one as well.
(2-8,O'Dubh) OB ga
(2-24,da Medic) gotta go do the work thing-Blesed Be! ga
(2-20,O'Ba'n) that one is all about english occupation and resistance as related to a duck <G>
(2-11,Nan) lol
(2-8,O'Dubh) OB>I know it well (it's about a goose I thought)
(2-20,O'Ba'n) how 'bout 5 (or 7) nights drunk!
(2-11,Nan) ?
(2-8,O'Dubh) But it's really about a man that was killed by the English. They had to sing it in riddles to avoid being hanged.
(2-20,O'Ba'n) O'D> and how we has plenty of relatives to take up the fight!
(2-8,O'Dubh) That's right. I am reading Trinity right now. about the fight for home rule.
(2-8,O'Dubh) more favorites out there?

(2-4,Da Shad) OD, went to an Irish festival this weekend...
(2-2,Rilla) <great book!>
(2-4,Da Shad) and was really shocked at how strong a presense that the IRA had there, several booths for signing petitions and sending money to the IRA. Pledges even!
(2-20,O'Ba'n) "bad luck to the savage to grease his white cabbage that wantonly murdered me beautiful drake" BTW Drakes are male ducks...
(2-20,O'Ba'n) Ganders are male geese <G>
(2-11,Nan) <---going to the Chieftans next w'end <VBG>
(2-20,O'Ba'n) <green>
(2-8,O'Dubh) Da Shad>They need to do something settle the issues up there.
(2-8,O'Dubh) OB>Yer right yer scoundrel.
:P~
(2-8,O'Dubh) Nan>great!
(2-8,O'Dubh) Any ideas about next week's Workshop?
(2-4,Da Shad) If the IRA really wanted to get the brits out...
(2-8,O'Dubh) Hint hint hint!
(2-4,Da Shad) they just need to blow up the shipyards in Northern Ireland.
(2-20,O'Ba'n) I spoke to an Irishman who was probably in the IRA since he denied it...
(2-4,Da Shad) Once there is no more economic value in northern ireland-...
(2-11,Nan) how about a workshop on stone circles etc.
(2-4,Da Shad) there owuld be no more need for the brits to keep troops there.
(2-20,O'Ba'n) his theory was for the Brits to just pull out, I said "bloodbath would follow", he said...
(2-8,O'Dubh) Nan> Great idea!!
(2-4,StonedAgain) Just call me stonie! (g)
(2-20,O'Ba'n) yes for 3-5 yrs then it would settle down and achieve normalcy with the rest of Ireland
(2-11,Nan) is this wkshp officially over? (loggin on long distance here)
(2-20,O'Ba'n) one would guess <G>
(2-8,O'Dubh) yes Nan we're done for the night.
(2-2,Rilla) Nice job, Odie!
(2-4,Shadow Hawk) Gee, didn't realize that there was a workshop going on, sorry.
(2-2,Rilla) <impressed>
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(2-8,O'Dubh) Thanks Rilla!<G>
(2-11,Nan) thanks for another great one O'D', see y'all next week!
(2-8,O'Dubh) Sla'n Nan!
(2-11,Nan) bye
(2-8,O'Dubh) Ta failte romhat!
(2-2,Rilla) night Nan~!
(2-20,O'Ba'n) gabhaim buiochas, O'Dubh
(2-20,O'Ba'n) Slan nan!
(2-20,O'Ba'n) did I get that right O;d?
(2-8,O'Dubh) OB>A Gaeilge/Bearla dictionary is a dangerous thing to have!
(2-20,O'Ba'n) ROFL! TOO RIGHT!
(2-20,O'Ba'n) do you know the tune well below the valley?

(2-2,Rilla) OB> are you a Bard?
(2-8,O'Dubh) OB> no
(2-20,O'Ba'n) R> wannabe
(2-2,Rilla) do you do music?
(2-20,O'Ba'n) I suspect that has all kinds of hidden meanings,
will send in msg so you can figger it out <G>
(2-26,Adam) OD, I enjoyed sitting in on the workshop :)
(2-26,Adam) it was my first in this forum.
(2-20,O'Ba'n) R> *I* play Feadog! (tinwhistle)
(2-8,O'Dubh) Adam>Thanks for coming!
Go raibh maith agat!<G>
(2-20,O'Ba'n) pleased to have you Adam!
(2-2,Rilla) oh!
(2-2,Rilla) neat!
(2-15,SCOTT ZAGER) M
(2-8,O'Dubh) OB> I bet rising Of the Moon Is great on the tin whistle.
My daughter plays it on her flute.
(2-20,O'Ba'n) R> AND it's a grand Irish voice I';m havin' <laughing
hysterically>
(2-8,O'Dubh) Rilla> Guess what?
(2-2,Rilla) I saw all kinds of cool stuff in the Lark in the Morning
catalog
(2-2,Rilla) tin whistles and ancient instruments...
(2-2,Rilla) they were really expensive though
(2-8,O'Dubh) At my daughter's Episcopal Church this weekend they are
going
to have a shamnistic dancer!<G>
(2-20,O'Ba'n) O'd, it's ok but fenian men is better
(2-2,Rilla) OB> voice??? I've never HEARD it...so I wouldnt know <G>
(2-8,O'Dubh) O'B>Methinks I like the Men of the West better.
(2-2,Rilla) OD> really?
(2-20,O'Ba'n) <singing> "the lark in the morning she whistles and she
sings
and she flys across the meadow with the dew all on her
wings"
(2-2,Rilla) cool!
(2-2,Rilla) <smile> very nice!
(2-2,Rilla) Now where's the TAPE?
(2-2,Rilla) or WAV file?
(2-2,Rilla) hehehe
(2-8,O'Dubh) Yep Rilla>She's gonna be raising a Christian Power Cone I
guess!<G>
(2-20,O'Ba'n) I have a tape, marty Burke, must make a copy & send it to
you O'd
(2-2,Rilla) OD> Power is Power <G>
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(2-2,Rilla) I learned all I know in High Mass <G>
(2-4,Shadow Hawk) Hmmm, OD, that's MUCH too phallic a symbol for
christians
to raise!
(2-4,Shadow Hawk) How high were you in mass, rilla?
(2-20,O'Ba'n) Bonewits has a lot on that, rituals VERY similar
(2-8,O'Dubh) I must be there to make sure they don't fry themselves!<G>
(2-2,Rilla) SH> heheheh
(2-4,Shadow Hawk) (snicker)

(2-2,Rilla) o/~ memories o/~
(2-2,Rilla) OD> make em ground!
(2-8,O'Dubh) "O the risin o the Moon
              the risin o the Moon
              Many a pike was a flashin"
(2-2,Rilla) what are we doing for Beltaine?
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-26,Adam) y'all, I got to leave the room now...
(2-4,Shadow Hawk) Rilla, we be raisin a cone of power (g)
(2-2,Rilla) SH> did Sz tell you that I am definitely coming to Fla?
(2-26,Adam) I am talking with a very dear friend...
(2-8,O'Dubh) I'm heading to OATh for Beltaine if they'll have me.
(2-2,Rilla) SH> a raisin?
(2-2,Rilla) <G>
(2-2,Rilla) oh!
(2-4,Shadow Hawk) Bye Adam!
(2-2,Rilla) lucky you!
(2-26,Adam) thanks again :)   MP
(2-4,Shadow Hawk) No she didn't Rilla
(2-8,O'Dubh) Sla'n Adam!! Next week and check library 16 out!
(2-26,Adam) I have been, OD :)
(2-2,Rilla) SH> thought we could all stay at the Hyatt..under the
waterfall!
(2-2,Rilla) <G>
(2-8,O'Dubh) Great!!
(2-2,Rilla) night Adam!
(2-8,O'Dubh) Beannacht leat!
(2-2,Rilla) nice to see you again!
(2-4,Shadow Hawk) Rilla, if you want, I can stay down all night....
(2-4,Shadow Hawk) I have my own scuba equipment (g)
(2-2,Rilla) hahahahahahah....an extra set??
(2-8,O'Dubh) OB>BTW what was that first thing in that post you sent me?
(2-4,Shadow Hawk) I would bring an octopus for you.
(2-2,Rilla) time for me to go too folks...
(2-8,O'Dubh) Sounded like "Quiet child"
(2-2,Rilla) Odie> thanks!!!
(2-2,Rilla) this was wonderful!
(2-4,Shadow Hawk) Nite Rilla
(2-8,O'Dubh) or listen up kiddies!
(2-8,O'Dubh) Rilla no prob. A labor of love!<G>
(2-2,Rilla) <G>
(2-2,Rilla) it shows
(2-8,O'Dubh) Hugs!
(2-20,O'Ba'n) "Come and tell me sean o'ferrel, tell me why you hurry
so..."
              got me goin o'd, "is there a bathroom on this floor"
(2-8,O'Dubh) no not that one
(2-20,O'Ba'n) (had to go change a diaper, yuck)
(2-8,O'Dubh) the one where the arch Druid said
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(2-20,O'Ba'n) oh! hang on ...
(2-8,O'Dubh) The reply was "He is the Father".
(2-8,O'Dubh) "Hush me Buch all hush and listen and
              his cheeks were all a glow!"
(2-20,O'Ba'n) Can't find it right now, was supposed to say "hush

children"
and "yes father"
(2-8,O'Dubh) "I bear orders from the captain, get you ready quick and soon,
for the pikes must be together"
(2-20,O'Ba'n) "I bear orders for the captain get ye ready wuicka nd soon...
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-20,O'Ba'n) wuicka? a new religion? <G>
(2-4,Shadow Hawk) Wuicka-Wombat wicca (g)
(2-8,O'Dubh) OB>Great I thought it said "Quiet child and He is the Father!"<G>
(2-20,O'Ba'n) O'd >LOL!< do you know the wearin' of the green? same tune.
(2-8,O'Dubh) Yes!! "They're hangin men and women for the Wearin o the Green!"
(2-20,O'Ba'n) a gaeilge/bearla dictionary is a dangerous thing. <G>
(2-8,O'Dubh) hahahahaha!
(2-20,O'Ba'n) BTW how do you say Andrew jacob in gaelic?
(2-20,O'Ba'n) my eldest <G>
(2-8,O'Dubh) <=====not a clue.
(2-8,O'Dubh) I'll ask in FLEFO!
(2-20,O'Ba'n) nuts.
(2-20,O'Ba'n) my middle is Michilene Og <G> (sp?)
(2-20,O'Ba'n) flefo?
(2-20,O'Ba'n) son that is
(2-8,O'Dubh) BTW
Conor mac Nessa from the Tain was Called Conor son of Nessa
but Nessa was his Mother!<G>
(2-20,O'Ba'n) Really!
(2-8,O'Dubh) yeppers!<g>
(2-20,O'Ba'n) were they matrilineal?
(2-20,O'Ba'n) :0
(2-8,O'Dubh) They were bilineal!<G>
(2-8,O'Dubh) Mostly the fathers side though!
(2-20,O'Ba'n) LOL!
(2-8,O'Dubh) However they did marry the Picts
and made them agree to trace lineage on the Mother's side!<G>
(2-20,O'Ba'n) I heard somewhere they were matrilineal, since they were
quite open sexualy
(2-20,O'Ba'n) <G>
(2-8,O'Dubh) The women had a lot of different partners.
and the men went both ways
if you can believe a lyin Roman that is!<G>
(2-20,O'Ba'n) yup, so how do you know WHO your father is? <VBG>
(2-8,O'Dubh) Simple!! Yer da's the one that wins the fights!<G>
(2-20,O'Ba'n) the Romans were...uh... a little...ethnocentric? <G> >LOL!
(2-20,O'Ba'n) have you got any music by planxty, or dedanan?
(2-8,O'Dubh) OB.No I wish I did though.
(2-20,O'Ba'n) Great stuff, traditional.
(2-20,O'Ba'n) or Shanachie records, mail order, HoHokus (?) NJ 3179

(2-20,O'Ba'n) they have an excellent Celtic catalog

(2-8,O'Dubh) that's Hoboken and it's close to me now!
(2-20,O'Ba'n) if you can't find them find a Ladysmith Black Mombasa record and ck the pub, that's them
(2-8,O'Dubh) ok bro thanks!<G>
(2-20,O'Ba'n) those are the guys that backed up paul simon on graceland
(At this point we all retired to the VB&G for some shots o Uisce Beatha!<g>)

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Celtic Worshop #5 - The Celtic Otherworld

This is the transcript of the fifth Celtic Workshop - The Celtic Otherworld. We engaged in a brief period of socialization before and after the conference. I include that here to give an idea of the spirit and atmosphere with which everyone approaches the task at hand!<G>
.....Searles

(2-2,Freepowder) Dia duit aNhan!
(2-2,Freepowder) Dia duit aShearles!
(2-5,Nan) huh? <g>
(2-2,Freepowder) hello, in Ir. Gaelic
(2-5,Nan) ahhhh, thanks
(2-6,O'Dubhain) Dia Dhuir, a Shean!
(2-5,Nan) hi O'D
(2-6,O'Dubhain) Hiya Nan!!
(2-5,Nan) i'm probably gonna be a pretty quiet participant tonight, 'cause i'm watching the oscars at the same time <g>
(2-2,Freepowder) SEE! I am psychic!
(2-2,Freepowder) oh, did you get my translation <G>
(2-2,Freepowder) 'sok Nan, I'll fill in for you <G>
(2-6,O'Dubhain) Close but no cigars!:)
(2-3,Wren) Hi, guys. Who's singing?
(2-6,O'Dubhain) Hi Wren!!
(2-2,Freepowder) i figgered that <G>
(2-5,Nan) hi wren
(2-2,Freepowder) Dia duit aWhren!
(2-6,O'Dubhain) FP will have to do the singin tonight.
(2-6,O'Dubhain) I am the Seanchai tonight!<G>
(2-2,Freepowder) "I left my haaaaaaart in knockaknorra"
(2-3,Wren) Ah, you're being serious.
(2-6,O'Dubhain) "Three things about the drink. "
(2-3,Wren) FP> Looovely
(2-6,O'Dubhain) "To have it. To Hold it, and to p[ay for it!"<G>
(2-2,Freepowder) hahahah!
(2-2,Freepowder) My wee phrase book is not up to the task, I guess. <G>
(2-6,O'Dubhain) Good evening SUZAN!<G>\
(2-3,Wren) Alas, ald
(2-2,Freepowder) Dia duit aShuzan!
(2-14,SUZAN) hello all... OD!
(2-3,Wren) Alas, alad, that is
(2-6,O'Dubhain) FP>Some of these sayings can't be literally translated.
(2-2,Freepowder) alad? thought that was alack?
(2-6,O'Dubhain) Tonight we talk Cosmology!<G>
(2-5,Nan) hi susan
(2-2,Freepowder) too right, uh....what do you call those?

(2-3,Wren) If you're going to have a lass, you should have a lad
(2-2,Freepowder) LOL! W
(2-2,Freepowder) is cosmo here?
(2-6,O'Dubhain) Yes!!! We have the Irish and Welsh Cosmos! Tonight only!<G>
(2-2,Freepowder) LOL!
(2-6,O'Dubhain) For the sake of $$$$ Shall we begin?
(2-2,Freepowder) ok
(2-3,Wren) <polite applause>

(2-6,O'Dubhain) "Celtic Workshop #5 - The Otherworld"

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Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments. If their are no questions at this point I will begin tonight's presentation.

(2-6,O'Dubhain) I would also like to apologize for not producing the list of tree correspondences this week that I promised to provide. Being on the road and away from home, I was not able to get to all my references about trees, herbs and the like. I haven't forgotten the promise however. I will post the list as soon as I return to Virginia this weekend. This list can be used together with certain meditation practices to determine the "soul tones" of the Tree Oghams. I did locate the Ogham/musical tone table of correspondences that I had mentioned in the Celtic Workshop #4. This table is by the Celtic scholar Dr. Sean O'Boyle:

For the Treble Cleff (in descending order of tone):

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	E
L	Luis	Rowan	D
F	Fearn	Alder	C
S	Saille	Willow	B
N	Nuin	Ash	A
H	Huathe	Hawthorn	G
D	Duir	Oak	F
T	Tinne	Holly	E
C	Coll	Hazel	D

Q	Quert	Apple.	C#

For the Bass Cleff (in descending order of tone):

M	Muin	Vine	B
G	Gort	Ivy	A
Ng	Ngetal	Reed	G#
St	Straif	Blackthorn	F#

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R	Ruis	Elder	F
A	Ailim	Silver Fir	E
O	Ohn	Furze	C
U	Ur	Heather	B
E	Eadha	White Poplar	A
I	Ioho	Yew	G

(No corresponences were given for these Oghams).

Ch,Ea	Koad	Grove	-
Th	Oir	Spindle	-
Ui	Uilleand	Honeysuckle	-
Ph	Phagos	Beech	-
Xi	Mor	The Sea	-

In addition to the above correspondences, The following properties of our beings were associated with tone combinations:

The Body - Single tones

The Mind - Two tone intervals

The Spirit - Three tones at the same time (chords)

For more information on this subject, I recommend reading "The 21 Lessons of Merlin" by Douglas Adams (Llewellyn) or the Original work by O'Boyle: "Ogham: The Poet's Secret" (1980, Gilbert & Dalton Ltd., Dublin).

(2-6,O'Dubhain) The beliefs of the Celts and their Magickal/Religious practices cannot be fully understood without becoming more familiar with their Cosmologies and Deities. In considering how to proceed with the Workshop, a variety of topics came to mind:

The Otherworld
The Gods and Goddesses
The Objects of Power
The Guardians of the Circle
The "Place Names"
The "Totem Animals"
The Transmigration of the Soul
The "In Between Times and Places"
The "Need Fires" or Days of Imbalance.
The Portals, Dolmens, Stone Circles, Passage Graves
The Rite of Three Rays
The use of Herbs and Potions

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The Gift of Awen
The Act of "Becomming"
The Charm of "Summoning"
"Walking between the Worlds"
"Journeys on the Wheel"
The "Outer Darkness"
The "Dragon's Eye"
The "Many Speckled Rainment"
The Charm of "Making"

(2-6,O'Dubhain) The Subject of tonight's Celtic Workshop is The Celtic Otherworld.

(2-6,O'Dubhain) The topics I plan to cover tonight are:

The Otherworld
The Gods and Goddesses
The Objects of Power
The Guardians of the Circle

(2-6,O'Dubhain) "The Celtic Cosmology"

The number three was sacred to the Celts and the Druids. It should come as no surprise that the Celtic Cosmos is threefold: The Sky World, The Earth World and the Underworld. Each of these realms is associated with particular deities and Magickal acts or techniques.

(2-6,O'Dubhain) The Sky World was associated with the heavenly bodies: the Sun, the Moon, the stars. This is the realm of the Gods and Goddesses and is associated with the cycles and patterns of the Sky (and perhaps also associated with The Megalithic Stone Circles). These visible objects were used as a basis for performing Higher Magicks such as: Prophecy and Astral travel. The cycles of the Sun and Moon also were used to determine the appropriate times for doing particular types of Magick. Festivals were held during Full Moons, Dark Moons, the 6th nite of the New Moon, Sunrise, Sunset and the 4 days of the Solar extremes; Mid Winter, Mid Summer and the Equinoxes. The heavenly bodies were not themselves considered to be Deities, but were thought to reflect or contain the types of Power associated with particular entities. The Fires of the Sun were associated with the forge and with inspiration, possibly making Brigid (An aspect of the Irish Celtic Triple Goddess)

also a Sun Goddess. Bel or Belenus was usually associated with the powers of the Sun as well.

(2-6,O'Dubhain) The Underworld is the realm of the Ancestors, as well as former humans and a number of Gods and Goddesses associated with the mystery of life springing forth from death. This process could be as simple and mysterious as the life cycle of a seed. From old life, new life appears in a series of changes from planting and germination to growth and harvesting. The passage graves and burial customs of the Celts also reflect this expectation of rebirth and afterlife. Many tombs and burial sites show that Celts were buried with objects that they could take with them into the Underworld to be used in battle, in hunting and/or for nourishment. This practice appears to be similar to what was practiced by many ancient peoples, including the Egyptians. Celts did not fear death, they expected to live on and eventually be reborn in another life. The Underworld and the Sky world were linked in
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this Mystery, sharing many of the same Gods and Goddesses. The daily rebirth of the Sun and the phases of the Moon are a good instance of this link between the World above and the one below.

(2-6,O'Dubhain) The Earth World, occupied by we the living, also contains reflections and influences of the Sky World and the Underworld. These influences can be pictured as three zones (remember three is a sacred number): the upper zone is associated with the weather, the flight of birds, sky augeries and the elements and powers of Air, the middle zone is further divided into the Four Directions or Quarters (each with it's own Powers/Guardians of the Sacred Land), and the lower zone containing the depths of the sea, caves, cairns, burial mounds, "hollow hills" and sacred springs. This zone is the home of the Sidhe and the spirits associated with the Portals to the Underworld itself. The Celts in their life upon the Sacred Land expected to experience the influences of the Sky and Underworld in their life upon the Land. This attitude is demonstrated in the many dindsenchahs (stories of place names) that are told in Ireland to this day. Many of these stories are associated with a deity, an elemental, an Underworld portal or a combat of the God/desses and/or Epic heroes and heroines.

(2-6,O'Dubhain) The following is a listing of the major Irish Gods and Goddesses:

Danu, Dagdha, Nuada, Lugh, Angus Og, Len,
Midir, Lir, Manannan, Ogma, Anu, Brigid,
Morrighan, Aine, Sinend, Macha, Diancecht,
Gobnui, Medb, Scatach, the Cailleach.

(2-6,O'Dubhain) The following is a listing of the major Welsh Gods and Goddesses:

The House of Don

Manogan, Beli, Don, Math, Mathonwy,
Gwydion, Arianrhod, Llew, Dylan, Nwyvre, Amaethon, Govannan(the smith), Nudd, Gwynn,
Penardun, Nynniaw.

The House of Llyr

Iweriadd, Llyr, Penardun, Euroswydd,
Bran, Branwen, Matholwch, Gwern, Mananwyddan,
Rhiannon, Nissyen, Evinissyen,
Pwyll, Pryderi, Kicva

(2-6,O'Dubhain) These two groups seem to relate to one another but sometimes the correspondences can get very confusing. I include the deities that most closely resonate with my own Inner Being when working with the Sky World and the Underworld. My pantheon of Gods and Goddesses is both Welsh and Irish (as am I <G>). I include a more detailed description of them here:

(2-6,O'Dubhain) Danu

The Red Mother of All,
Major Mother Goddess of Ireland,
Mother of the Gods and Patroness of
wizards, rivers, water, wells, prosperity
and plenty, Magick and wisdom.

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Dagdha

The All Father,
Eochaid Ollathair (Father of All),
Ruadh Rofessa (The Red One, Lord of
Occult Knowledge),
Dagdha (the Good God)
Many talented and powerful,
Master of the harp and possessor
of a dread double ended club.
The Chief of the Tuatha de Dannan.

The Goddess of Sovereignty (Banbha, Fodla, Eriu)

The Land and the King were wed through
many ceremonies. Essentually the fate of the
King and the fate of the land were One and
vice versa. The Favor of the Goddess could
be granted by some heroic act or bu being
Magickally chosen (The Lia Fail could do
this, more later). Women who held the
Sovereignty of the land were often referred
to as the Goddess (Such as Medb, Boudicca
and Macha-Red Mane).

Nuada

The King and battle leader
of the Tuatha de Dannan,
Possessor of the Magick Sword of Findias,
Lost his sword hand in the First Battle of
Moytura, against the Fir Bolgs,
stepped down from the Kingship
(because the King could nave no blemish)
even though he was outfitted with a
Magickal hand of silver. He eventually
had his hand Magickally restored to lead
the Tuatha de Dannans against the Fomors
in the second Battle of Moy Tura. In this
battle he was physically killed so he

returned the Lands of the Sidhe.

Brigid

Breo saighead (Fiery Arrow or Power)
Often called the Triple Brigid or the
Triple Mother. Also Associated with
Danu at times. The daughter of the Dagdha.
Goddess of the Sacred Flame of Kildare.
Goddess of poets, feminine crafts, the
hearth, martial arts, healing and
inspiration. The White Maiden aspect of
the Triple Goddess. Her Feast is the
Major Celtic Festival of Imbolc. She
who gives hope and new beginnings. The
Celtic Church could not replace her, so
they absorbed her as the "foster-mother"
of Christ and as St. Brigit, the daughter
of the Druid Dougal the Brown. Brigid is
very like the Greek Goddess Athena.

Lugh

Sam ildanach (many skilled). This is the
Celtic Mercury. The grandson of Balor
(leader of the Fomorians and the son of

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Cian and Ethniu, a Sidhe princess. His
feast is Lughnasadh, a celebration of
the death of his "foster mother", Tailtiu.
He is the combination of the Tuatha de
Dannans and the Fomors. He replaces Nuada
as the King and battle leader of the Tuatha
de Dannan and leads them to ultimate victory
in the second Battle of Moytura. He is
sometimes called the "Shining One" and/or
Lugh Lamhfada (of the "long arm").
He also has attributes of a carpenter, mason,
poet,Druid, physician and a goldsmith. He
can be considered the Irish God of just about
everything. He was also the father of the
great Irish hero, Cuchulain.

(2-6,O'Dubhain) I see only the diehards are still with me!<G> (many more Deities to come folks)!<G>
(2-2,Freepowder) wimps. leaving early!
(2-5,Nan) :)
(2-6,O'Dubhain) hahahaha!
(2-6,O'Dubhain) Videotapers!
(2-5,Nan) <---multitasking (watching & reading & reading)
(2-2,Freepowder) LOL!
(2-6,O'Dubhain) More to come!..... <G>

Mannan mac Lyr

Chief Irish God of the sea. Not a member
of the Tuatha de Dannan. A happy-go-lucky
gypsy type. Always carried "the Crane Bag",
` a kind of Magick "horn of plenty". He gave
the last 5 Oghams to the Druids (also called
the "Crane Bag"). He preferred to roam among

the people in disguise and aid their exploits.He could change his shape at will. Despite his antics, he was an extremely powerful God and was usually associated with fertility, rebirth, weather, sailing and Magick. He also had a Magickal ship that moved without sails and was directed by the mind. Linked to the Isle of Man.

Gwynn ap Nudd

The Master of the Wild Hunt, The Welsh Guardian of the Dark Portals of the Underworld. He rode the Night in a flowing grey cloak upon a pale horse following his Hounds called Cwn Annwn. (very large, white with red tipped ears). They would seek out and collect souls.

Arianrhod

"of the Silver Wheel", A star goddess of Wales, Her palace was called Caer Arianrhod (Aurora Borealis), Goddess of time and karma. Mother aspect of the Triple Goddess in Wales. Goddess of beauty, the Moon, fertility and reincarna-

tion. Also associated with the sea.

Cerridwen

Welsh Goddess of Nature, associated with the Sacred Cauldron of Wisdom that allowed Taliesin to become enlightened. When she discovered that

Gwion had tasted of her cauldron, she chased him through a variety of mutaual shape changes until at last she caught and consummed him as a grain of wheat. This caused her to give birth to Taliesin.

Cernunnos

Known to all Celts as the "Horned God ". God of nature, virility, fertility, animals, sex, reincarnation and shamanism. Known to the Druids as Hu Gadarn. God of the Underworld and Astral Planes. The Consort of the Great Goddess.

Amergin/Taliesin

The two greatest Celtic Bards that ever lived. Amergin was the Chief Bard of the Mileseans and aided them in overcoming the Magicks of the Tuatha de Dannans to become the heirs to the land ofIreland. Taliesin was the great Bard of the Welsh, whose poetry and songs, Including the Cad Goddieu, tell us most of what we know about Druidry in Wales. He gained his knowledge from the Cauldron of Cerridwen. They are both patrons of Bards, music, Magick and poetry.

Morrighan

The Dark aspect of the Celtic Triple Goddess. The "Washer at the Ford" (seem washing bloody laundry prior to battle by those destined to

die). The Battle Goddess, also Queen of the Witches and Goddess of Magick. Could appear as a Raven, a beautiful Maiden or an ugly Hag. Marries the Dagdha at Samhain. The Goddess of Death.

Ogma

The "Sun Faced" One, so called because he was a God of Wisdom and of speech. He invented the Oghams and was also a great Warrior. Sometimes associated with the Greek Herakles. Also Irish God of music, spells, the arts and eloquence.

Scathach

"She Who Strikes Fear". The Irish/Scottish Goddess of martial arts. The Destroyer aspect of the Dark Goddess. A great sword warrior and instructor. Native to the Isle of Skye. Teacher of Cuchulain. Patroness of martial arts, prophecy, blacksmiths and magic.

2-6,O'Dubhain) "The Objects of Power"

The Tuatha de Dannans are the Children of the Mother Goddess Danu. They are the Gods and Goddesses of Ireland. Some say they come from the sky, others say the North. They were masters of Occult knowledge learned in the four great Magickal cities of Findias, Gorias, Murias and Falias. They were given a great treasure by the Chief Mages of each city (Uiscias from Findias, Esras from Gorias, Semias from Murias and Morfessa from Falias). These gifts are the four treasures of Ireland: The Sword of Nuada, the Spear of Lugh, the Cauldron of Rebirth and the Stone of Fal. We can use the Power of such gifts in our own Magick by invoking the four Masters of the North. Once invoked, the Power of

their gifts can once again be manifested in our very own Magickal Talismans.

2-6,O'Dubhain) "The Sword Of Nuada Argetla'm"

The first object of Power comes from Findias. It is the invincible sword of Nuada "of the silver hand". It represents the forces of insight and illumination. It is a representation of the terrible Powers of creative energy. The drawing of such a sword is what gives us new and terrible abilities (Atomic Power is an example of what such inspiration can create). The wisdom to not use or to maintain control such powers is what the use of this Sword is all about. Many times the wisest course of action is to keep the Sword sheathed and to resolve our conflicts peacefully.

Here is a description of this Magickal weapon's use in a modern day ritual:

<I walk to the altar and pick up the Sword. Advancing to the East, I raise the Sword and say:> "Here is the Sword of Nuada Argetla'm in its deady scabbard.

Heed the Magicks of Findias!
Uiscias wrought this blade!
He of the Silver Hand lives again!

Who will dare to grasp it and define
the boundaries of our safety?"

<After the sword has been accepted by a member of the Circle, the following is said while walking three times (deosil) around the perimeter of the Circle :>

"Come forth Old One of the East!!!"

<After the completion of the three circles, I light the Red Candle of Life that sits upon the Eastern Quarter and say:>

"Guard us well so that our lives may be our own.
Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Spear of Lugh Lamhfadha"

The second object of Power comes from Findias. It is the iresistible Spear of Lugh "of the Long Arm". This gift represents the ability to act across a distance. It is represented by the Powers of fire that can also act across a distance, leaping between burning buildings yet also warming us from within the hearth fires. This flaming spear always finds its target once thrown. It is no surprise that Lugh must defeat Balor "of the Evil Eye" allowing the Tuatha de Dannans to conquer the Fomor. Today the ability to act across a distance might be better characterised by the telephone/communications networks. The free exchange of information has fanned the flames of creativity in the modern world.

2-6,O'Dubhain) Here is a description of this Magickal weapon's use in the same modern day ritual as before:

<I walk to the altar and pick up the Spear. Advancing to the South, I raise the Spear and say:>
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"In my Right hand I hold the Spear of Lugh Lamhfadha.
Brought from Gorias and given by Esras.
It contains the Wisdom of Many acting across the Ways.
No batle can be sustained against us while we possess it.
Who will wield this Power?"

2-6,O'Dubhain) <After the spear has been accepted by a member of the Circle, the following is said while walking three times (deosil) around the perimeter of the Circle :>

"Come forth Old One of the South!!!"

<After the completion of the three circles, I light the White Candle of Inspiration that is in the South and say:>

"Guard us well so that our ideas may burn
as does Thy eternal flame.
Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Cauldron of Rebirth"

The third object of Power comes from Murias. It is the "Cauldron of Rebirth". This gift has the Power to regenerate life and is usually associated with the Dagdha or Bran the Blessed. It can also be linked with portals to the Otherworld through which all life passes during the death/life cycle. Mannanan mac Llyr who rules the sea and who is the possessor of the "Crane Bag" (another symbol for the Cauldron) is another deity associated with this Magickal device. The Welsh Goddess Cerridwen is also a keeper of the Sacred Cauldron.The Spring of Life and wisdom flows forth from the depths of the sea (another use for this cauldron).

2-6,O'Dubhain) Here is a description of this Magickal device's use in our modern day rituals:

<I walk to the altar and pick up the Cauldron. I place it upon the West Quarter and say:>

"This is the Cauldron of Rebirth,
by it's waters we are reborn.
Fashioned in the fires of Murias,
Forged by the will of Samias.
Life eternal is its gift.
We pass through Death with each use.
May the waters of rebirth ever flow forth!
Who will call us back
from the deepest meditation?
Who will summon us from the Shadows
of the Sea?"

<The Cauldron has sea salted water poured into it by a member of the Circle, This water is sprinkled three times (deosil) around the perimeter of the Circle while the following is said:>

"Make thy Presence known Old One of the West!"

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<After the completion of the three circles, I light the Gray Candle of Twilight that stands in the West and say:>

"Keep our Spirits safe within Your soft embrace.
Dia is Bandia linn!
So Mote It Be!"

2-6,O'Dubhain) "The Lia Fail"
This is the Kingship stone of Ireland. It was brought from the Northern city of Fal by the Tuatha de Dannan. This stone represents the Land and it's Sovereignty. It also represents the Power of the Earth to Judge all men. The other portals to the Underworld (caves and raths) are represented by this Magickal object. The dark reaches of the Underworld hide the secret knowledge of Death and Life. It is into the earth that Celts are buried to begin their journeys after death. Small wonder it is that the Goddess guarding this object should be the dread Morrighan. She represents the Wisdom that is gained via the Dark Pathways, yet she is also the bringer of victory in battle as well as new life, where none was expected. She represents the stark reality of Life and Death.

2-6,O'Dubhain) Here is a description of this Magickal device's use in our modern day rituals:

<I walk to the altar and pick up the Stone. I place it in front of the North Quarter candle and say:>

"This is the Lia Fail, let all here be sobered by its True Judgement. This is the Stone of Judgement, Solemn sacred One of Falias, grant our space your Sovereignty. Morfesa has worked the Earth's Power within you. Judge of Kings, Center of Earth, Speak and we shall listen! Do not let us fail to heed your warnings!"

<I turn to face the members of the Circle and ask:>

"Who will Stand with the Stone of Destiny?"

<The One that has accepted the challenge, steps upon the stone and crys forth:>

"Manifest your Power Old One of the North!"
"Open Your Dark Pathways
Give us True Judgement!
Bring forth Thy Hidden Knowledge!"

<I step back to the altar and face to the North. I light the Black Candle of Darkness and say to all those who are gathered:>

"May our souls know the Truth of Eternity.
Dia is Bandia linn!
So Mote it Be!"

<Starting at the East with arms open, I turn deosil around the Circle, stopping when I have come back to the East and say:>

"My Brothers and Sisters in the One Power, Hear my Words! Our Circle is complete! We have Perfectly Created a Sacred Space, a Place out of Time. Let none seek to enter who would violate our Purpose. Our will shall be done and none shall be harmed! May the Guardians of the
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Four Quarters keep Their Watch over this Circle and lend us Their Mighty Aid!"

2-6,O'Dubhain) That pretty much sums up the prepared presentation, any questions?

(2-5,Nan) Whew!
(2-5,Nan) I'm still absorbing
(2-2,Freepowder) bet your fingers are cramped <G>
(2-6,O'Dubhain) yep! Well there is a lot more I could say!<G>
(2-2,Freepowder) ok!
(2-2,Freepowder) <hehehehe>
(2-6,O'Dubhain) Like We could talk about just where those cities were?
The Sky or the North?
UFO's maybe?
(2-2,Freepowder) ok, first tho, was the stone of fal...

(2-2,Freepowder) the same as the stone of scone?
(2-2,Freepowder) ga
(2-6,O'Dubhain) That was what the Scots and the Sassanach would have us believe.
(2-2,Freepowder) you say?
(2-6,O'Dubhain) But the Irish tradition is that it is still inside of Tara.
(2-2,Freepowder) thought so. hrumph.
(2-6,O'Dubhain) Why would we every give away one of the treasures of the Land?
(2-6,O'Dubhain) Besides!<G>
(2-2,Freepowder) stolen?
(2-5,Nan) what's the stone of scone? (other than a very old tea snack <g>)
(2-2,Freepowder) LOL
(2-6,O'Dubhain) If it really was stolen then it sits in Westminister Abbey! And hasn't cried out in over 400 years!<G>
(2-2,Freepowder) nahm, it's still in Tara, yup!
(2-6,O'Dubhain) Meaning.....that the Sassanach are not the rightful kings of Ireland!!!!<GGGG>
(2-6,O'Dubhain) The stone of Scone was the kingship stone of the Scots
(2-5,Nan) ahh, now i remember
(2-2,Freepowder) N> Scotland had a similar legend to that of the stone of Fal, it was taken to westminister abbey when the english took scotland
(2-2,Freepowder) And they niver give it back!
(2-6,O'Dubhain) Fp>That's right....thieving Sassanch!<G>
(2-2,Freepowder) rude!
(2-5,Nan) lol
(2-6,O'Dubhain) <======Just finished "Trinity" and in a very unforgiving mood.
(2-2,Freepowder) the 4 cities, which world were they in?
(2-2,Freepowder) LOL!
(2-2,Freepowder) grand book! read it a few years ago.
(2-6,O'Dubhain) Yes it sure makes one think that they'll never resolve the Problem of Northern Ireland.
(2-2,Freepowder) I met a fellow, prob IRA, said...
(2-2,Freepowder) the brits need to just pull out...
(2-2,Freepowder) I said ther'd be a blood bath....
(2-6,O'Dubhain) Fp>The Four Cities were in the North but in the
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Spirtual Plane.
(2-2,Freepowder) he said for a few years then it would come right.
(2-2,Freepowder) sky or earth or underworld?
(2-6,O'Dubhain) Fp>Sky types always associated with the Spirit and Big Magick. But of course two of the gifts were associated with the Underworld. The Stone and the Cauldron.
(2-2,Freepowder) sounds like a commercial, 'Big,Big Magick!' <G>
(2-6,O'Dubhain) Goes back to that dual nature of the Deities again. John Matthews has a great picture in his book, "Celtic Shamanism" of a World Tree that has roots in the Underworld and branches into the Sky World. The two are connected by a Rainbow of colors , stars and Totem animals!
(2-2,Freepowder) you have more books than I have money <G>
>sounds like Yggdrisll

(2-6,O'Dubhain) The Rainbow "brige" exists outside of the Physical World entirely.
(2-6,O'Dubhain) Yes it does sound like Yggdrisll! I have a GIF of this Cosmology at home and will upload it to Library 16 this weekend.
(2-2,Freepowder) now, where have I heard of the rainbow bridge....Jesse Jackson? <G>
(2-5,Nan) well, i should be on my way.....thanks for another great workshop O'D. Looking forward to more :)
(2-2,Freepowder) cool!
(2-6,O'Dubhain) Yes folks Jesse JAckson is the new Celtic Rainbow God!<G>
(2-2,Freepowder) Rofl!
(2-6,O'Dubhain) Thanks for coming Nan!<G>
(2-5,Nan) see ya next week.....bye (poof)
(2-2,Freepowder) bye nan!
(2-6,O'Dubhain) Hey Fp>What do you think we should cover next time?
(2-2,Freepowder) I was heart broken, couldn't come up w/ ?s from last wk <G>
(2-6,O'Dubhain) Think folks are just hanging back and uploading the transcripts?
(2-2,Freepowder) the rest of the stuff at the top of this.<G>
(2-2,Freepowder) yeah, it might help if the right rom was listed in notices
(2-6,O'Dubhain) Oscar night is a tough night to compete with the Tube!:(I did mention that to the Sysops, but I guess they have their hands full.
(2-2,Freepowder) as long as they are reading..'sok
(2-2,Freepowder) hey! I volunteered to get into sysopery <G>
(2-6,O'Dubhain) <======would like to get some additional opinions on some of this stuff.
(2-6,O'Dubhain) FP>You did? Great!
What was the response?
This workshop is closed! BTW!<G>
(2-2,Freepowder) well, maybe if you are in the right place at the right time bla bla...
(2-2,Freepowder) I figured that out
(2-6,O'Dubhain) LOL!
(2-6,O'Dubhain) <======just wanted it in the transcript!<G>

<We next engaged in some generalized Celtic discussion that I thought would be of interest to the offline class readers!<G> ...>

<Our discussion was joined by DRUID at this point>

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(2-13,DRUID) I'm a member of OBOD in southern England.
(2-2,Freepowder) OBOD?
(2-22,Grey Wolf) Gotta go, I've got School in the mornin, Be sure to write though
(2-6,O'Dubhain) GW>Bye!
(2-8,Pietra) bye GW
(2-2,Freepowder) Slan leat Gdub!
(2-13,DRUID) Order of Bards, Ovates, and Druids.
(2-22,Grey Wolf) later
(2-6,O'Dubhain) Great Nice to have you here.
(2-2,Freepowder) Ah! heard of them! stop in next wk!

(2-13,DRUID) I am working on my Ovate Initiation at this time.
(2-6,O'Dubhain) DRUID>Do you recommend any books?
(2-2,Freepowder) we're gopnna re-create balor's eye! <G>
(2-13,DRUID) I am also a member of the F.O.I. located in south eastern Ireland.
(2-2,Freepowder) FOI? sorry <G>
(2-6,O'Dubhain) FP>yeah !!! Chunk another hot spear into that Fomorian peeper!<G>
(2-13,DRUID) Fellowship of Isis. Olivia Robertson
(2-6,O'Dubhain) Dia dhuit, a DhRUID!
(2-2,Freepowder) there is one referenct to lugh using a rock I think <G>
(2-13,DRUID) as far as books, i have quite a few, would
(2-6,O'Dubhain) The FOI sounds Thelemic to me.
(2-13,DRUID) not know what to recomend.
(2-6,O'Dubhain) I read the Book of Druidry by Ross Nichols
(2-6,O'Dubhain) Found it to be based upon the works of Davies and Morganwig.
(2-13,DRUID) I saw that you were giving a workshop on Ogham.
(2-13,DRUID) I have seen some of the origional standing Ogham stones in northern England.
(2-13,DRUID) They are standing in remote fields, not even marked very well.
(2-2,Freepowder) Must be nice to live on the ground so to speak ,less the economy, tho <G>
(2-6,O'Dubhain) DRUID>It's my belief that the Oghams carved upon sticks have long since disintergrated.
(2-13,DRUID) They are weather beaten, but you can still make them out.
(2-6,O'Dubhain) BTW They did find some Standing stones in this country with Oghams upon them!<G>
(2-13,DRUID) Yes i would agree, however these are stone, tall about 4 feet.
(2-2,Freepowder) OD> really?! where?
(2-13,DRUID) I do not think so.
(2-6,O'Dubhain) <=====looking in reference right now
(2-13,DRUID) On an island in northern England, the name of the island escapes me,
(2-2,Freepowder) and don't say L.A.!
(2-2,Freepowder) the ones in the US, Druid
(2-13,DRUID) but i could go look it up if you want. I also have pictures of them.
(2-2,Freepowder) they have some in Ireland yet don't they?
(2-13,DRUID) say it is highly possible.
(2-2,Freepowder) where did the 'key' to the oghams come from, culdeans?
(2-13,DRUID) I have that information, i would need to refresh me memory, but it was from the old Ogham alphabet, and religion.
(2-2,Freepowder) seems to me I read about some, in the south I think,
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no, ulster?
(2-13,DRUID) from the old Ogham alphabet, and religion.
(2-6,O'Dubhain) Druid>the reference is "America BC" by Professor Barry Fell
(2-13,DRUID) Does it actualy say there are stones in this country.?
(2-2,Freepowder) well, yes but how did the info survive, i.e. what was the 'rosetta stone' for oghams

(2-6,O'Dubhain) FP>The key came out of the Book of Ballymote
(2-2,Freepowder) OD, Culdeans? or other?
(2-6,O'Dubhain) DRUID>I was looking at a reference to a reference.
FP>Culdeans.
(2-13,DRUID) Would you care to have me go and hunt up the info
(2-13,DRUID) on what island it was.?
(2-2,Freepowder) no not online Druid <G>
(2-2,Freepowder) and where are the ones in the US?
(2-6,O'Dubhain) Actual refernce was Celtic Gods Celtic Goddesses
by R. J. Stewart
(2-2,Freepowder) post a msg at your convience <G>
(2-13,DRUID) Ok i will try to join next week with the info at hand.
(2-2,Freepowder) cool!
(2-6,O'Dubhain) great !!! Go raibh maith agat!
(2-13,DRUID) I spent a month in Ireland & England last year doing
(2-13,DRUID) a systematic search of the old Pagan & Druid Holy
sites.
(2-2,Freepowder) WOW!
(2-2,Freepowder) <turning green>
(2-6,O'Dubhain) DRUID>Pick up any strange sensations or Power?
(2-13,DRUID) Got to join in a Autumn EQ. in the Catacombs of
(2-13,DRUID) Clonigal Castle with Oliva Robertson. It was
(2-13,DRUID) real intense.
(2-13,DRUID) That was where i joined the FOI.
(2-6,O'Dubhain) DRUID> Is the FOI based upon Crowley's work?
What is it based upon?
(2-13,DRUID) Is it too late in the course to join and still
benifit.?
(2-6,O'Dubhain) We are only scartching the surface
We still have a lot of "Works" to cover.
(2-13,DRUID) No it is an open organization, all forms of religion
are welcome.
(2-6,O'Dubhain) Like "Making:, and "Dragon's Eye" and The Three Rays
(2-2,Freepowder) BTW, have you seen a little book called 'Irish Earth
Folk' by Diarmuid Mac Manus, Devin Adair Co. 1959?
(2-13,DRUID) Good, is there a listing of dates in the LIB.?
(2-13,DRUID) I dont recall, however i went thru a lot of used book
(2-6,O'Dubhain) DRUID>The Workshops have been uploaded into library 16
(2-13,DRUID) stores while i was over there.
(2-6,O'Dubhain) as CLTWS1.TXT TO CLTWS4.TXT
(2-13,DRUID) I will try and join in next week after i download the
List.
(2-6,O'Dubhain) CLTWS5.TXT should go in the nextfew days. In it we
mention additional topics of discussion.
(2-2,Freepowder) and the tree list <G>
(2-13,DRUID) Tree list?
(2-6,O'Dubhain) The list is in CLTWS5.TXT
(2-6,O'Dubhain) Druid>I'm generatiog a tree cross reference between
(2-2,Freepowder) a correspondence between Irish trees and american trees
(2-13,DRUID) I run a Pagan Based BBS called Echo's of Enchantments.
European/American/Eastern/Westen types of trees.
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(2-2,Freepowder) where?
(2-13,DRUID) Its been up for about five years.
(2-13,DRUID) Here in southere Cal.

(2-2,Freepowder) Where in SoCal? <G>
(2-6,O'Dubhain) DRUID>ever yack with the ADF types?
(2-13,DRUID) I also teach Wicca at a shop in LongBeach. O'Dubhain, I was impressed with your list of credits in the who's who list. Congrat's for all your effort.
(2-13,DRUID) Boy i need to type better.
(2-6,O'Dubhain) DRUID>Thanks!<VBG>
(2-6,O'Dubhain) <======Thinks Magickal greats can't type!:)
(2-2,Freepowder) Druid> I'm going to play my whistle for some trees and see what happens(probably get sucked into Faerey and you'll never me again)
(2-13,DRUID) Well better go will grab the files and jump out.
(2-2,Freepowder) Boy, I must be *really* magickal!
(2-6,O'Dubhain) FP>Better ground and center first<g>.
(2-13,DRUID) Thanks for the time. Blessed Be! to all. Bye..
(2-2,Freepowder) still trying to work that out! <G>
(2-2,Freepowder) Slan leat Druid!
(2-6,O'Dubhain) Or at least have a safety line!<G>
(2-6,O'Dubhain) DRUID>Beannacht leat!
(2-2,Freepowder) now what is that?
(2-6,O'Dubhain) hey hey hey!
(2-2,Freepowder) a safety line?
(2-6,O'Dubhain) <======would like to conjure up a room full of DRUIDS!
(2-2,Freepowder) really!
(2-2,Freepowder) wonder where they all are?
(2-6,O'Dubhain) didn't you say that you were gonna play your whistle to the trees?
(2-6,O'Dubhain) Fairies like music.
(2-2,Freepowder) I did do a kind of minor healing thing the other night on myself, worked!
(2-6,O'Dubhain) and We Celts are a real pushover!<G>
(2-2,Freepowder) cold much better today
(2-6,O'Dubhain) good
(2-6,O'Dubhain) <======Hopes you took my advice to heart.
(2-2,Freepowder) yeah, that thought you had a while back really intrigues me.
(2-6,O'Dubhain) Which one?
(2-2,Freepowder) yes, got modern magick, celtic magick (conway) >the one about playing ...
(2-2,Freepowder) music for trees to see what happens.
(2-6,O'Dubhain) I think you'll get a response.
(2-2,Freepowder) have a Modesto ash in the back yard, gotta be kin to the irish ash, right?
(2-6,O'Dubhain) right!!
And that's a great Faery tree.
(2-2,Freepowder) BTW how come I don't see mulberry trees anywhere in those lists?<G>
(2-6,O'Dubhain) Faeries love Oak ASh and Thorn trees.
(2-6,O'Dubhain) Shhhh!!!
(2-2,Freepowder) that book,Irish earth folk talks about those, and ...
(2-2,Freepowder) puca's
(2-6,O'Dubhain) Secret inner initiate stuff!:)
(2-2,Freepowder) yeah, right! lol
(2-6,O'Dubhain) ROFL!
pucas!!!

(2-2,Freepowder) will you be doing a full moon rit online the 27th?
(2-2,Freepowder) puca's, mostly dogs
(2-6,O'Dubhain) <=====Thinks Sasquatch is a Puca!
(2-2,Freepowder) LOL! might could be!
(2-6,O'Dubhain) We are doing a Spring Equinox thing in Religion on Wed
(2-2,Freepowder) open to the pub?
(2-6,O'Dubhain) Think about it....Pucas and Sasquatch got a lot in common.
(2-2,Freepowder) <fishing for invitation>
(2-6,O'Dubhain) FP>Sure is... the Cyber Coven HPS was here a while ago advertising it!<G>
(2-6,O'Dubhain) Please come along with me
(2-2,Freepowder) yeah, but aren't pucas mostly horses and dogs and 4 legged in general?
(2-6,O'Dubhain) They can take any animal form.
(2-2,Freepowder) Super!
(2-2,Freepowder) what time?
(2-6,O'Dubhain) It's at 10 PM EST in CO 8 over in the Religion Forum On Wed Nite.
(2-2,Freepowder) ok!

<At this point DRUID rejoined us with some additional Information.>
(2-13,DRUID) The island in nothern England was IONA...
(2-2,Freepowder) yeah, but I've read Llewellen, and she's no McAvoy!
(2-13,DRUID) However the largest gathering of stones we saw
(2-2,Freepowder) that was one of the last outposts of the Druids during the roman times,
(2-13,DRUID) were in fact in Ireland on the island on Valentia, in
(2-13,DRUID) northern ireland.
(2-6,O'Dubhain) Did you write down the inscriptions?
(2-2,Freepowder) last retreat during the reign of Caradoc & Bodiciea
(2-13,DRUID) No,... it was hand to read, however i did make some video, and stills
(2-13,DRUID) could look them over real well, or have them blown up.
(2-6,O'Dubhain) <====remembers the tale "How the Tain was Recovered"
(2-6,O'Dubhain) <==== two young Druids found the stone over Fergus MacRoy's grave "summoned" him and listened to his Shade recite the TAin for 3 days!<G>
(2-13,DRUID) Next week will try and give a discription and directions to the stones.
(2-2,Freepowder) Slan leat aDhruid!
(2-13,DRUID) Later.
(2-6,O'Dubhain) Slan!
(2-13,DRUID) bye..
(2-6,O'Dubhain) I'm gonna bag it too FP!
(2-2,Freepowder) ok, Slan leat! and thanks!
(2-6,O'Dubhain) TA failte romhat!<G>

"Celtic Workshop #6 - Dindsenchas, Totems and Transmigration"

This is a transcript of the sixth Celtic Workshop - Dindsenchas,Totems and Transmigration. The purpose of this Workshop was to investigate the Celtic Inner Spirit by looking at beliefs about the Land, the Family, the Spirit and the Soul. The stories about name origins as well as the practice of having totemic beasts seemed to be a good place to start. I also hoped that such investigations would give added meaning to

understanding Druidic concepts of Being.

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Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments in a similar manner. If their are no questions at this point I will begin tonight's presentation.

(2-21,O'Dubh) The Subject of tonight's Celtic Workshop is:

Dindsenchas, Totemic Animals and Transmigration of the Soul.

During the previous Workshop, we studied the Celtic Otherworld and their God/desses. We saw how Existence was divided into a Higher, Middle and Underworld reality. The Spirit of the Celt would be tied to and migrate between these various worlds. A celt was very connected to the land as well as having a strong belief in his "code of conduct'" and the immortality of his Being. Tonight's Workshop will attempt to clarify how A Celt arrived at these strong inner concepts of connection to his family, his Land and his Eternal or Spirit life. In order to understand the Celtic Spirit, one must know the Dinseanchas, the Totemic Animals and the Druidic concept of Transmigration of the Soul.

(2-21,O'Dubh) The first topic to be covered will be the Dinseanchas.

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Dinseanchas or "Place Name Stories"

The Dinseanchas or "Place Name Stories" are among the earliest tales of Ireland. This tract gives the etymology of the names of several of the more well known places of Erinn. The first such "place name" that we will discuss is the origin of the Names "Meath" and "Uisnech". These two locations are tied into the history of the Kings of Ireland. Meath is the "fifth" division of Ireland set aside for the Ard Reis to rule and Uisnech is the hill that represents the Spiritual center of Ireland.

(2-21,O'Dubh) This is the story of Uisnech:

"After the Tuatha de Dannans had been conquered by the Sons of Milesius (Mileseans), Midhe the son of Brath, son of Detha, was the first to light a fire in all of Erinn. This fire burned upon his hilltop for seven years and all the fires of the land were lighted using this fire. Midhe and his clan were entitled to a sack of corn and a pig from every house in Erinn each year in return for maintaining this fire. Naturally the Druids were envious of this fact and they met together to conspire against Midhe and his clan. Midhe discovered the plot and attacked the Druid conclave, cutting out the tongues of the Druids so they could not

speak against him. He buried these tongues in the earth and sat upon the spot while his mother exclaimed that it was "proudly" or "Uaisnech" you sit up there this night! This then is the derivation of the name of the hill, Uisnech and of the province of Meath "Midhe". BTW Uisnech is pronounced "ISH nuk".

Uisnech is the site also of the "Well of Life" where twelve major Magickal rivers flow forth from the Underworld. Could this be the Magick of the Druids tongues?
(2-10,Adam) ?
(2-21,O'Dubh) Yes Adam? ga
(2-8,O'Ba'n) !
(2-8,O'Ba'n) I've never heard this story
(2-21,O'Dubh) Ok O'Ba'n a question?
(2-8,O'Ba'n) GA
(2-21,O'Dubh) This story is from the ancient Irish Writings. You can find it in "A Celtic Reader" by John Matthews It's source is from Eugene O'Curry
(2-8,O'Ba'n) GA
(2-21,O'Dubh) ok
(2-21,O'Dubh) Here is a story of the origins of the name "Tara":

"Another significant hill is Tara. This hill had it's name changed five times. It was first called Druim Descuin or "the Conspicuous Hill", next it was Liath Druim after a Firbolg chieftain who was first to clear it of woods. The third name for the hill was Druim Cain "the Beautiful Hill", then Cathar Crofinn, and finally Teamair (Anglicized Tara) from the name Te'a the wife of Eremon the son of Milesius."

This story gives us a mini history of Ireland, from the original names of the hill through the names ascribed to various invading tribes until we see the name that it retains to this day "Tara". BTW this name is pronounced "CHOW irr" in Gaeilge.

(2-21,O'Dubh) Another Dindseanchas is the story of Lughaidh Delbaeth "the fire-producer", a Dalcasian Druid. "Lugaid had a considerable amount of land, while the husband of his daughter, Trad, though a king,
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had little land and a large family. Trad asked Lugaid for an oracle to find out how he could gain more land. Lugaid consulted his oracles and announced that if Trad would ask any man on that day to surrender his lands, that man would be bound to comply. Trad then asked Lugaid to surrender his lands which he did. Lugaid took his six sons with him across the Shannon river where he started a fire by means of his Druid Power. This fire had five streams issuing from it. Each of the eldest five sons followed these flames to the site of their new lands. Lugaid remained behind with his youngest son, Nos, and eventually dies and was buried next to a lake, near to Carn Fiacha (now called Loch Lugh-phorta or the Lake of Lugaid)."

(2-21,O'Dubh) This story is important for a few reasons:

1. It is an instance of the use of Druid Magick to create fire.

2. It shows the the use of oracles to determine a

course
of action.

3. It demonstrates the sanctity of one's word of honor.

4. It shows the derivation of several place names as well as the family name of "Devlin" (from Dealbhna, derived from Debaeth).

A story of this sort was used to establish place names, to derive family traditions, to demonstrate morality, to show the worth of cunning and integrity. It is also a good example of Druidic Powers. it was from a large wealth and variety of such tales that our ancestors remembered their past and learned their code of living.

(2-21,O'Dubh) This serves a similar function to the new book by William Bennett.....can't recall the title. But I think it's on the best seller list right now....anyone know the book? Something like the Book of.....?
(2-21,O'Dubh) O'Ba'n ? ah well continuing onward!<G>
(2-8,O'Ba'n) dunno <G>
(2-4,Nan) the book of o'ban????!!!! <vbg>
(2-21,O'Dubh) I'll find the name and insert it! Nan!!!!LOL!
(2-8,O'Ba'n) great writer ain't I?
(2-10,Adam) <g>
(2-21,O'Dubh) The next topic to be discussed will be the Totemic Animals.

"Celtic Totem Animals"

Celts and Druids held the belief that each person and family had a special relationship with animals and animal Spirit Beings that were sacred to ech clan. This belief is what Patricia Kennealy is referring to in her book "Strange Days, My Life With Jim Morrison". MS. Kennealy is a member of an ancient clan of Irish "Wolf Shamans" whose tradition states that they are the Magickal leaders of their people. This association of Spirit Animals or "Totems" is based upon the ancient Celtic belief that all life is related, the Land, the waters, the spirits of a place, the trees, the flora and the animals that they lived with side by side. Many ancient stories tell how the Druids could "shapeshift" into animal form to escape or work Magick. To know your
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Inner Celtic Spirit, you must know your clan and your personal Spirit Animal.

(2-25,Denise H) I am here at last :)
(2-21,O'Dubh) The following animals appear throughout Celtic tales and Magick:

The Salmon (Brionnfhionn)

This is the fish of All Wisdom. It lives in the depths of the Sea from which all life springs. It is said to acquire it's great knowledge from eating the Nine Hazels of Wisdom that fall from the Tree of Knowledge. This fish was said to be among the oldest of living creatures. The great Hero and Druid Fionn mac Cumhail gained his wisdom by touching his thumb

to a salmon that he was cooking for the Druid Fintan.

The Deer or Stag (Abhach, Sailetheach)

The deer was said to be a fairy creature that could pass between the world's. This was especially true for a white deer. Fionn's wife Sabha became a deer when she went to the Otherworld. Beautiful women frequently became deer in many tales while fleeing from hunters. The Druid Tuan mac Carill is the sole survivor of a group of early Partholanian Irish settlers. He lives at first as a wildman of the woods eventually becoming a stag, an eagle, a salmon and eventually is reincarnated as himself at a much later date to give the ancient history of Ireland to the more recent settlers.

The Horse (Cab-all)

The horse was one of the most important animals to the Celts. A mare is ritually symbolically mated by the King in the Rite of Sovereignty. White horses are also mystical beings. It is a pale horse that is ridden by Gwynn ap Nudd the Master of the Wild Hunt in Wales while gathering souls. A huge horse shape is sculpted into the hills of Wiltshire called White Horse Hill. This animal is another guide to the Otherworld.

The Hawk (Seg or Aracos)

The most famous Hawk is the Hawk of Achill that can riddle and discuss with the Druidic poet Fintan. This animal is also as old as time and another storehouse of great knowledge.

The Blackbird (Druid-dhubh)

This is yet another animal that can freely pass into the Otherworld. It is associated with the Druids and the Goddess Rhiannon. This bird has mystical arts and can sing one into a trancelike state. It can give one access to the Magick of the Otherworld and is an excellent familiar. This is not the Crow or Raven but a songbird.

The Hound/the Dog (Abach)

This is an animal of the hunt and is frequently associated with humanlike intelligence. The hounds of Fionn mac Cumhail, Bran and Sgeolainn, are actually transformed humans, The Cwn Annwn, are the Gabriel hounds that accompany Gwynn ap Nudd during the Wild Hunt as well as guarding the gates to the Underworld or Annwn the kingdom of the God
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of the Dead, Arawn. Cuchulain the Champion of Ulster gets his name from replacing the Hound of Cuchul that he kills. He is called the "Hound of Ulster" from this event. The hound is also his totem animal.

(2-21,O'Dubh) <a slight pause>

There are many other Magickal totemic animals in Celtic Magick and history: the Eagle (Iolair), Crow (Badb), Raven (Bran), Sow (Airc), Boar (Bacrie), Cat (Caoit), Otter (Balgair), Bear (Arth), Badger (Breach) and the Eel (As-chu).

The Dragon is another mighty Magical animal that appears in British and

Welsh stories. It is, of course, a creature of fire but is also related to the Power of the Land. Another word for Ley Lines is Dragon Lines. Another name for raising Power is to invoke the "Eye of the Dragon". The whole Earth was viewed by the Druids as the body of the Dragon. Menhirs and stone Circles were located at great Power nodes. The Celts called Dragons "Fire Drakes".

(2-21,O'Dubh) The importance of these animals is in their use as Spirit Guides in the Otherworld and their aid as a familiar in working Magick. To find your totemic animal will require you to experience a shamanistivc trance. This is usually accomplished by "drumming" and meditation. (You'll need someone to drum or a "drumming tape" to allow yourself a chance to really meditate). Open youself up to the God of the Hunt as you meditate upon the Tree of Life. He will come to you while you are in trance (usually after 10 to 40 minutes of drumming). Your totem animal will apear running from the Great Forest. When the animal appears, let its essence fill you. Become your totem. Dance its dance and sing its song until you are one in the Spirit. You should repeat this ritual as often as necessary to have a close rapport with your Spirit Animal guide. Much of what you are told and given will be from the perspective of the Animal and will be difficult to understand unless you are truly One with it.

(2-4,Nan) does one usually only have a single totem animal or is it possible to have more than one? ga
(2-21,O'Dubh) It's possible to have more than one. You might have a clan totem as well as a personal totem animal.

(2-21,O'Dubh) Ok I have one more topic to cover "The Transmigration of the Soul"

I would like to start this discussion by quoting an ancient Celtic Culdean verse:

"Out of a Timeless World
Shadows fall upon time.
From a beauty older than earth
A ladder the soul may climb.
I climb by Fionn's Stair
To a whiteness older than time."

The above verse is referring to Aradach Fionn, a listing of the Oghams. Each rung of the ladder or stair represents a lesson learned or a new life of continuing perfection. Such a series of lessons and rebirths are a manifestation of the Druidic concept of the Tramsmigration of the Soul.
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A few quotes about Druids:

"The principal point of their teaching is that the soul does not perish, and that after death it passes from one body into another." .....Julius Caesar.

"Among them the doctrine of Pythagoras prevails, according to which the souls of men are immortal, and after a fixed term recommence to live, taking upon themselves a new body."....Diodorus

According to some sources, this transmigration of the soul was done in an upward fashion, with each incarnation bringing the Being closer to the True Spirit. According to others, we are reincarnated into future lives of our progeny...thus Mongan is The Spirit of Fionn reincarnated in the Seventh Century CE (Fionn himself was said to be Cumhail reincarnated). As we have seen previously, the Spirit of Tuan mac Carill is reincarnated several times as a variety of animals until he is reborn in the sixth century and relates his history of Ireland from the time of Partholan forward, St. Finnen is the Irish monk to whom the story was related. This story was eventually recorded in the Eleventh century manuscript, "The Book of the Dun Cow". No record exists to indicate that the Druids believed in "karma", duality (as seen in the concept of "good and evil"), original sin (actually they believed man was inheritly good), nor a heaven and hell afterlife.

Where did one's soul reside then ? Many stories were told and written of the Otherworlds that awaited the Spirit between incarnations, These stories are called immrama or "wonder voyages" and usually involve taking ship to a Magickal Isle. The voyages of Bran and St. Brendan generally fit into these catagories.

When one arrives at an Otherworldly island, time can pass extremely slowly compared to the Physical world. Oisin the son of Fionn went to such a faery world for a few days only. When he returned for a visit upon one of those Magickal White Horses, he discovered that many hundreds of years had passsed. Although he had been cautioned not to dismount during his visit, he did so and was immediately transformed into an extremely elderly man. St. Patrick was brought to him and heard his many stories of the exploits of Fionn and the Fianna as well as the lands of Tir na Og. Oisin was eventualy rescued by his Sidhe princess and returned to the Land of Eternal Youth. Some of the other Lands are called:

Tir fo Thuinn - Land under the Wave.
Tir na mBan - Land of Women.
Tir na mBeo - Land of Life.

These four Tirs or lands make up the Celtic Underworld where Souls reside until reborn. There are also Plains above that are generally the habitations of the Gods.
Thes are:

Sen Magh - Old Plain
Magh Argetal - Plain of Silver Clouds
Magh Mell - Plain of Delight
Magh Ionganaidh - Plain of Wonder

The Irish Celts felt that the Being had the following attributes or divisions:

Delph - The appearance or Outer form
Duile - The Body Elements (flesh, bone, blood, etc)

Ana'l	- The breath or anima
Menma	- The Mind and the Will
Cuimhne	- The Memory
Fein	- The Self
Pu'ca	- The shape-shifting Shadow
Enaid	- The Soul.

I would like to finish my remarks on Reincarnation and Transmigration with another ancient verse. This verse is from the Fifth Century CE and is the translation by Kuno Meyer:

"I invoke the seven daughters of the sea
Who fashion the threads of the sons of
long life.
May three deaths be taken from me!
May seven waves of good fortune be dealt to me!
May no evil spirits harm me on my circuit!
In flashing corslet without hindrance!
May my fame not perish!
May old age come to me, may death not come
to me until I am old!"

"I invoke Senach of the seven periods of time,
Whom fairy women have reared on the breasts
of plenty.
May my seven candles not be extinguished!
I am an indestructable stronghold.
I am an unshaken rock.
I am a precious stone.
I am the luck of the week.
May I live a hundred times a hundred years.
Each hundred of them apart!
I summon their boons to me.
May the grace of the Holy Spirit be upon me!"

That's the Celtic view of life! To live but to have variety and passion, while reincarnating over and over!<G>

Celtic Workshop #7

"In Between Times and Places", "Need Fires" or Days of Imbalance, Portals, Dolmens, Passage Graves and Stone Circles"

Tonight the Magickal nature of "In Between Times and Places" will be discussed and examples will be given for their use in Magickal "workings". The Druidic concept of "imbalance" in Magickal workings will be introduced and discussed. The nature and use of the stone megalithic sites will also be presented and discussed.

Tonight we undertake a journey to the lands that are between the worlds. This is the same place where anything can happen that Rod Serling referred to as the "Twilight Zone". The ancient Celts sought out this
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Magickal place to aid their Magickal Power and to seek the Otherworld. Before we can undertake this journey of the Spirit as well as the Mind, a brief review and synopsis of our previous discussions on the Celtic

Otherworld and Magick are in order.

"In Between Times and Places"

As we noted previously, the Celts believed that Reality actually consisted of multiple worlds. As a minimum, they believed there was a World of the Stars or Gods, a Middle World (the Earth) and an Underworld. All these worlds were connected in some way, with events and Magicks from one affecting events occuring in a different world.
The Celts believed that these Worlds were closer at certain times. These are the "In Between Times" that we are going to speak about tonight. It should also be no surprise that the Celts and Druids practiced their most important Magicks during such times of transition as the sunrise, sunset,the moonrise, moonset and the transitions of the seasons (Beltaine and Samhain) and the extremes of the Sun (Mid-Winter and Mid-Summer) or the great "Fire Festivals". Later during our discussions of stone circles and passage graves we shall see one way that this desire to do Magick at the optimal times was possibly implemented.

"The Magickal Laws of Druidic Power"

Celtic tales of Magick are filled with events that are linked to "in between states". This could be a mysterious fog, a time of dusk or next to the edge of water. All of these conditions have one state in common, they represent imbalance. Any student of the physical sciences can tell you, that all forces can be resolved into the sum total of the individual forces. One of the factors that must be overcome when moving anything is inertia. During times of change, when imbalance occurs naturally, is the time chosen by Druids for their Magicks. This is and example of the Law of Magickal Association, the Law of Similarity and the Law of Contagion as stated by Issac Bonewits in his book "Real Magick". Here is a listing of those three laws of Magick:

Law of Association.

If two things have anything in common that thing can be used to control both, and they have a mutual influence on each other, depending on the size of the thing shared. The more they have in common, the more they influence each other.

Law of Similarity.

This is the basis of "Sympathetic" magic and basically says that effects resembles causes. "Lookalikes are alike".

Law of Contagion.

It states that once things come into contact, they continue to interact after separation. "Power is contagious".

These three Laws of Magick basically say that if you want to do Magick pick a time when Magick occurs that is similar to the kind of Magick that you want to accomplish. There is a very similar belief held by modern Wiccans. Wiccans normally do creative or "positive" magick when the Moon is in its waxing phases. Banishing or "dark" Magick is done

during the waning phases of the Moon. Druidic Magick took advantage of

the times when the Sun or Moon "touched" the Earth (Sun/Moon rise/set). At such a time, some of the Power inherit to these heavenly deities could be "borrowed". This is the Law of Contagion at work. At Sunrise and Sunset is when the mists "Magickally" appear, making fog or mists a time of Magickal workings. The area of transition between states of matter such as the edge of a river or lake was also thought to be a Magickal location. This could have been due to the belief that all knowledge flowed forth from the Well of Segais or Conla's Well but I believe it is more closely associated with the belief that where different worlds met was also a place where entry to the Otherworld was the easiest. This also explains why they favored divination by the edge of water. Fire scrying is another example of this "Magick" in transition states. Fire is the ultimate transitory state of matter and leads us to the next topic of discussion, "Need Fires" and "Days of Imbalance".

"Days of Imbalance"

As you will recall, another time of greatest imbalance was when the change of the seasons and the extremes of the Sun. This is, of course, Beltaine, Samhain, Mid-Winter's and Mid-Summer's Solstices. Great fires were kindled during these festivals for two reasons: To encourage and enhance the energies of the Sun and to create conditions favorable to Tramsmutation of Power.

These "need fires" were used to scry, to purify and to sacrifice as well. Animals and other offerings were cast into the flames. As we have seen in a previous Workshop, cattle were driven between the fires and youths engaged in jumping through the flames. (It has been conjectured that this practice of flame jumping had its origins in earlier practices of human sacrifice. I personally have not seen a single valid reference to Druidic human sacrifices.) The thought was also held that "like attracts like", so that the Power of the flames would also attract the Magickal Power of the Sun.

Being periods of imbalance, the Druids also took advantage of the flows of power to perform divinations. These great fires also served to signal the Power of the Druids to all people, as well as to unify their control over the minds of the Celtic nations.

"The Otherworld, Portals and Domans"

Although the Celts did not build the megalithic structures found within their lands, they were certainly aware of them. Without exception these monuments were attributed to the God/dessess, heroes and/or to the Tuatha de Dannan. The many dolmens were thought to be passage ways or portals to the Otherworld. Many myths and tales surround trips made to and from the realm of the Sidhe by passing through a dolmen archway when the Moon was full. Modern archeology has determined that these dolmens are actually neolithic burial sites.

"Bru'gh na Bo'inne (Newgrange)"

One of the oldest structures in the Western world is found in Ireland upon the banks of the Boyne river. This is the Bru'gh na Bo'inne, the burial place of Irish kings and the legendary palce of the Dagdha and Angus mac Og. The area is also known, in English, as New Grange. This structure was erected by the original inhabitants of the land around

3500 BC, predating Stonehenge and being contemporary with the Sphinx and the Pyramids of Egypt. The structure was covered with white stones in ancient times and would "shine' in the Sun when seen from great distances. This is very similar to the way the Great Pyramid was also described when seen in the sunlight with it's reflective coating.

Many ancient Irish legends and tales are associated with this structure and the passage of time. Most of these tales are about time standing still or seeming to pass without notice. Their stories center around Angus mac Og (the Young God), his birth in a day, his attaining the ownership of the Bruig for "only a day and a night" (lasting forever in endless cycles), and his arrangement of his foster father Midir's marriage to Etain (who is the subject of many stories of shapeshifting and transformation).

"Spirals, Symbols and Carvings"

This theme of timeless days and transformation is very important when one considers that one possible use of this structure was the taking of shamanistic journeys. (Angus himself was visited by an aisling or "dream woman" who played for him upon a timpan and eventually they are transformed into white birds of enchantment).

Martin Brennan, an Irish-American, was the first person to note the relationship between the carvings at New Grange and the rays of the Sun. Using the discoveries of Brennan and our previous information about Celtic Shamanism, I am going to suggest that the interior chambers of this structure were used for shamanistic ceremonies and journeys.

Let me describe the geometry of Bru'gh na Bo'inne that a Draoi' priest might have encountered when appraoching the structure for religious/Magickal ceremonies. The first thing that would be noticed is a brillant white bowl or hemisphere shining amidst a sea of green. This mound is surrounded by 97 kerbstones and the entire structure is then encircled by a ring of standing stones. At the entrance is a stone that one walks around to enter the inner chambers. This stone is covered with spirals that have been carved into the stone. The stone is divided by a line that is aligned with the Mid-Winter Sunrise, the right hand spirals being counter clockwise (tuathal or widdershins) and the left hand spirals going clockwise (deosil). This is exactly the same type of path through the sky that one would observe for the sun during the year. (In fact, if you take a lens and focus the Sun's light on a board and leave it in place for a year, a track will burned upon the board in the shape of an interconnected double spiral. This experiment was done in the early 1970's by American artist Charles Ross.) The entrace to the interior chambers, beyond the entrance stone, is 70 meters in length. One must pass beneath three large stones that are thought to be symbolic of the Celtic Cosmology, the Sky World, the Middle World and the Underworld. Once past this Otherworldly entrance, one encounters a large chamber with four smaller side chambers that are oriented to the four cardinal directions (North, South, East and West). The inner walls are covered with spirals and symbols, among them is an eight-rayed sun symbol (depicted within a circle). This symbol as well as the rest are selectively illuminated by the Sun's entrance through a small hole in

the roof box that is oriented directly to the Mid-Winter sunrise. A finger of light would shine within the chamber to illuminate the carvings, shining in golden flecks upon the chamber walls. Within the

main chamber were great stone bowls that were possibly filed with water and arranged to further enhance the solar display within by acting as mirrors. The seemingly hap-hazard arrangement of carvings upon the walls are organized and transformed by the rays of the Sun.

"A Night with Angus mac Og"

Now that the stage is set, imagine yourself to be a seer of the fourth millenia BC. You have fasted for days and have spent the long dark night of Mid-Winter meditating within the inner chambers of Angus mac Og. You have performed your rituals you have attained a trance-like state and you await the rising of the Sun, the new God of Light to return to the world. What far journeys or estatic visions will be triggered within your Sacred Space by the new Sun's first rays? A sudden thin ray of white light pierces the blackness of the inner chamber with an illuminating shower of images as the inner darkness explodes! Your mind reflects the brilliance of the new born Sun as your inner consciousness expands into infinity! Your brothers and sisters would follow the dark shadow the standing stone to the carn's entrance to find you and the inner chamber reborn within the rebirth of the Mid-Winter Sunrise! What stories you could tell! What prophecies you could make! I sometimes think that Bru'gh na Bo'inne is really the Hyperborean " ...temple of the Sun..." mentioned by the ancient Greek writers, rather than Stonehenge.

"The Land of the Hyperboreans"

Perhaps the British Isles are the Islands of the Hperboreans after all? Where else is found such a system of large scale, megalithic structures all centered around the Sun and the Otherworld? One has only to step within any of these raths to be transported to another time or another age. Bru'gh na Bo'inne is only one among many such locations. Three great mounds exist in this area of the Boyne river, New Grange is the most elaborate but the nearby mounds of Dowth and Knowth are also fascinating. Dowth is oriented to receive the rays of the setting Sun on Mid-Winter while Knowth has two passages and is oriented to receive the rays of the Equinoxes. These chambered passages are not limited to Ireland, but are found throughout the British Isles and even in Brittany. Two noteable sites are located at Maes Howe in the Orkney Islands and at Gavrinis in Brittany. The interaction of carvings and site orientation is also wide spread and not limited to just the rays of the Sun. Many sites also used the beams of the Moon to illuminate passages and special formations. Although these sites could be called observatories by those of a purely scientific viewpoint, that would be in direct contradiction to the aims and worldviews of their creators. To fully appreciate the beauty, majesty and wonder of these Magick sites, requires us to use our entire mind. Perhaps we should now consider the other great location that has equal claim to being the Hyperborean Temple of the Sun? That location is called Stonehenge.

"Faery Rings"

Who has nor heard of the mysterious lights that are seen within faery rings when the Sidhe dance within the Moon ways? Such lights have also been observed within Magickal Circles constructed by Wiccans and modern day Ceremonial Magicians. The crop circle phenomena has also been associated with light displays and formations. All these phenomena have been reported and seen by reliable witnesses (although , as with all

such events, there have been cases of fraud as well). The fact is that such circlular formations have all been associated with light displays and other unexplained phenomena. It is no coincidence that all of the previously mentioned Magickal phenomena are also associated with the oldest such locations, the stone circles. Many hundreds of these sites are found in Britain, Ireland, Scotland and Wales. The two greatest of these are Stonehenge and Avebury. I will discuss Stonehenge tonight. I may discuss Avebury in the future if it is of sufficient interest to the other members of the workshop.

"Stonehenge"

Has there ever been a place to fire the imagination such as Stonehenge? What secrets does it hide as it sits amid the many other marvels to be found upon the Salisbury Plains ? This question and thousands more like it have passed through the minds of mortals for at least the last 3000 years. Why was it built? Who built it? How was it used? Can it be used again? I'm sure you many have a few questions of your own!<G> Before we get to the questions, let's go through a few of the details we know about the site and some of the more recent discoveries that have been made regarding its possible uses.

"Stonehenge I"

Stonehenge was built in three phases, starting with the construction of Stonehenge I around the year 1900 BC. This is about a thousand years after the Pyramids and the tombs of the Bru'ghna Bo'inne and a few hundred years before the fall of ancient Troy and the Oddessy. The first phase of construction was a great circular ditch with banks being piled upon either side. The people building it were late Stone Age people, Not much is known about them except that they were hunters. An opening was left on the northeast side with four holes being left at the entrance that may have contained wooden poles. Two other holes inside the enclosure may have held upright stones. A third hole was dug that still contains the "heel stone", over which the sunrise is observed. A variety of other features are associated with this first phase of construction. I shall refer you to "Stonehenge Decoded" by Gerald S. Hawkins and John B. White for a more indepth discussion of these or other Stonehenge details. The entire structure was about 320 feet in diameter and about 6 feet high by 20 feet wide with the heel stone and possibly two other standing stones being visible. The entire bank would have been glaring white since most of the surrounding surface region is composted mostly of chalk. The heel stone rises about 16 feet into the air and is about 8 feet thick by 7 feet wide. Around the inside of the bank was a series of 56 holes called "Aubrey" holes. These holes contain the created remains of men and women from that period. Even in its first phase, I'm sure you'll agree, it must have been an imposing structure.

"Stonehenge II"

Work upon the second phase of Stonehenge was begun about 1750 BC by another race of people known as the "Beaker People". These people built two concentric inner stone rings consisting of 82 bluestones on about a 70 foot diameter around the center of the mound. The entrance was widened in the ditch bank by about 25 feet and a double row of 10 bluestones was placed in the entrance to the stone circles. This work was done during about a hundred year period and was never finished due to some unknown interruption. With their departure, the Stone age closes

in Britain and awaits the coming of the Bronze Age.

"Stonehenge III"

The third and final phase in the construction of Stonehenge was undertaken by the "Wessex People" in about the year 1650 BC. These people were much more highly skilled than the "Beaker People" and carried on commerce with the peoples of the Mediterranean area. So many artifacts are found from these areas that some scientists have developed the theory that Stonehenge was finished under the auspices of a "Master Builder" from the Mediterranean. Since this is the only large megalithic structure attributed to the Wessex People, they may well be correct. The previous double ring of bluestones were removed and set aside for later use. They were replaced by a single row of huge sarsen stones coming from Marlborough Downs. A horseshoe shaped structure consisting of "trilithons" was placed inside of the sarsens and aligned upon the northeast opening and the center of the new stone ring. These "trilithons" are not found in other stone circles and are further evidence of the sophistication of the builders. The cross pieces are held in place using a woodworking technique called "mortise and tenon" construction. All of these stone pieces were hand-worked. The uprights are very close together (about a foot or less). The outer circle is 97 feet 4 inches in diameter. The outer stones are about 14 feet high by 7 feet wide by 3 1/2 feet thick. The inner horseshoe is formed by stones ranging from about 20 to 25 feet high. A temporary structure which was oval shaped was constructed around the sarsen horseshoe that used the previously removed bluestones. This oval was removed and the stones were later used to form a horseshoe of bluestones inside of the sarsen horseshoe. A number of holes was also dug outside the sarsen circles called the "Y" and "Z" holes. These are in a pair of roughly circular rings around the entire structure. One stone remains to be described and that is called the "altar stone" though no hole has been found for it and no use has been clearly defined. It is of a different material from the sarsens or bluestones. It came from a quarry 30 miles away and is of fine grained green sandstone with mica flakes. If clean, it would glitter in the sunlight. Stonehenge III was completed about 1600 BC and now we are left with the Mysteries of its construction and use.

"A Quick Word about Construction"

The construction techniques would take an entire Workshop to cover and will not be discussed tonight. I refer you to "Stonehenge Decoded" for details. An estimate was made of the effort required using the conjectured techniques and and estimate of 1,500,000 man days was determined to be the level of effort required to build Stonehenge. These techniques were demonstrated using modern day men to determine how many

were actually required for each task. I believe the estimate to be realistic and accurate. The question remains, "Why undertake such a truly monumental effort ?" Although the "Hows" of Stonehenge are fascinating, I am much more mystified by the "Whys"!

"A Quick Word about Uses"

I can classify the "Uses" into five categories:

1. It was used as a Calender to predict the seasons, the phases of the Moon, and the times of the Sun Festivals.
2. It was used as a site for performing Ceremonies (everything from sacrifices to Season fesitivals).

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3. It was used as a Computer to determine Solar and Lunar eclipses. (The use as a celestial observatory also fits in here).
4. It was used as a place to work Magick, take shamanistic journeys (similar to a Native American Medicine Wheel), and was used to initiate new shamans or priests into the order.
5. It was used for some other purpose that is subject to conjecture and awaits the revelations of our own "illuminations".

I will attempt to provide details about the site that have been determined by computer analysis and let each of you decide for yourselves what you think, since tonight we are very limited timewise. We may return to these topics for additional details in the future.

"The Computer Analysis"

How well did Stonehenge predict the Mid Summer/WInter sunrises and/or moonrises? When the stone alignments were analyzed by Hawkins in 1961, using a digital computer borrowed from Havard University. The analsis showed a TOTAL correlation of all major Sun alignments and an almost total correlation with alignments of the Moon as well. The accuracy of these correlations was within 1.5 degrees. The calculations were based upon the positions of the Sun and Moon circa 1500 BC. When the various phases of Stonehenge were considered, it was found that Stonehenge I had 11 key positions that pointed to ten of the twelve extremes of the Sun and the Moon and Stonehenge III pointed 8 times to 8 of the same key positions! Needless to say, the position and day of the key Solar/Lunar days could be easily determined using Stonehenge as a calendar. (I will construct and upload GIFs showing these alignments to Library 16). The computer was also used to determine a method where the 56 "Aubrey holes" were used to predict eclipses. (BTW 56 is also the number of years that the moon takes to complete its entire cycle through the skies). These facts have been used to support the arguement that the priests using Stonehenge could have reinforced their apparant "power" over the elements by not only predicting the "dreaded" eclipses but also to "miraculously" cause them to disappear. I personally couldn't say if this speculation is valid. It seems rather cynical to me. Another very interesting fact about the location of Stonehenge is that it is almost EXACTLY at the right lattitude (51 degrees 17 to allow the Sun and Moon azimuths to be separated by 90 degrees. It would seem that the site was NOT chosen at random.

"Shamanistic Flights of Imagination"

Before starting, I'd like to quote the ancient Sicilian historian, Diodorus about Britain in 50 BC:

"The Moon as viewed from this island appears to be but a little distance from the Earth and to have on it prominences like those of the Earth, which are visible to the eye. The account is also given that the god visits the island every 19 years, the period in wish the stars to the same place in the heavens is accomplished. ....There is also on this island both a magnificient sacred precienct of Apollo and a notable temple.... and the supervisors are called Boreadae, and succession to these positions is always kept in their families."

(BTW the Moon rises farthest to the North every 18 to 19 years as seen from the center of Stonehenge).

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I would like to speculate upon some of the possible Magickal aspects of Stonehenge:

1. The site is situated in the midst of a lot of so called "crop circle" activity. Could the energy of these verified phenomena also be harnessed by Stonehenge? Could an outbreak of crop circle like marks have sparked the neolithic people to have constructed their own more permanent circles?

2. Is there an Earth power that is yet to be discovered by modern science. Is this power related to "orgone" as postulated by Wilhelm Reich from his work with "bions"? Reich said that this energy could be seen spiralling into the air through tubes made from organic matter. His "accumulators" were like batteries for orgone and were made of alternating layers of organic and inorganic substances (like the roofs of the great chambers at Bru'gh na Bo'inne). Guy Underwood was also a proponent of what he caled "earth force" (also described as being spiral in nature). Underwood used divining rods to locate pockets of such energy within Stonehenge.

3. Is there a "Dragon" or "Serpent" power waiting to be harnessed within the Earth? Many of the ancient tombs have such a mark above their entrys. The Druids certainly believed it was so. Could ancient kings have married the land here as suggested in Marion Zimmer Bradley's "The Mists of Avalon"? I know the area is surrounded by the burial mounds of many ancient kings. Is the "Dragon Power" awaiting a new infusion of energy from a group of dedicated Magickal practitioners. Does the Dragon sleep?

4. The many solar/lunar occurences at Stonehenge suggest it may have been associated with shamanistic practices and initiations in a manner similar to the areas of the Bru'gh na Bo'inne. Such a practice is suggested in Douglas Monroe's "The 21 Lessons of Merlin". Is Stonehenge a portal to the Otherworld?

"Ley Lines"

One cannot discuss "earth force", "orgone" or the Earth Power nodes such as Stonehenge without discussing ley lines. These lines are geometrically located by standing at a Power node and sighting towards other power nodes. Using such techniques, "ley hunters" have determined that

most of southwestern England is criss crossed by such lines. Are ley lines "power conduits" between "power nodes"? To answer this question I read "Earth Memory" and "Shamanism and the Mystery Lines" by Paul Devereaux, the editor of the "Ley Hunter" magazine and the Director of the "Dragon Project". Devereaux has embraced, investigated, evaluated and rejected more theories about the "ley lines" than anyone else (as far as I know). He acknowledges that "death roads" do exist near many of these sites but rejects them as being solely responsible for all ley lines. (NOTE: death roads are straight roads leading to such ancient centers for the express purpose of burials and funerary processions. They are well documented and universal to mankind). His own personal theory is that the ley lines are the result of shamanistic OOBE conducted at the so called "power nodes". The ley lines are the result of marking in this reality the patways that the shamans take in their altered reality from one sacred site to another. He suggests that these "traces" of the Earth's Spiritual Pathways are the means by which we can become re-attuned to the Earth's Power and ancient knowledge.
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Well there we have it, a discussion of Druid Power and Power centers. I know from my own experience that Magickal Power is stored within my own Solitary home Circle. How much greater can the True Power be at a site as special as Stonehenge or Bru'gh na Bo'inne?

Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen"

As usual, we gathered slowly, in fact I was late. After some brief initial hellos, we got started. Freepowder was still trying to live down an experience with Coyote (the Trickster) from early in the day!<G> I discussed the book "The 21 Lessons of Merlin" by Douglas Monroe as an example of a work produced by "Awen". I wanted to give the Workshop members a perspective on the pluses and minuses involved with such works. I also went over some formal and personal rituals and meditations I do to receive "illumination". All in all, a very stimulating evening of presentation and dialogue.....Searles O'Dubhain

Tonight I would like to do things a little differently than I had planned. Before we discuss the "Rite of 3 Rays" or the "Gift of Awen", let's talk about one of the references that I have used and some of you may have read, "The 21 Lessons of Merlin".

As we have previously discussed, not much was written down about the Druids by the Druids. The best we can get is the ancient writings of the Irish Celtic Culdean Monks who may have been Druids in disguise. Our next best sources are oral traditions found in Celtic families, legends and Bardic lore. Comparative analysis between the other ancient In-do-European traditions of the Brammans, Greeks, Persians,Egyptians and the Siberian Shamans may yield some of the hidden Druidic secrets. A lot of the time we are making some educated guesses based upon how similar peoples worked Magicks and conducted rituals. Sometimes we have biased "eye-witnessed" accounts such as Caesar's or the other Roman historians. When a gap exists in our knowledge of Druidic or Celtic practices we must do what the ancients did.....we must ask that we receive the "Gift of Awen". I'll mention some ways that this can happen and what we can do to aid our quests for "illumination" a little later in our discussion tonight.

What does all this have to do with "the 21 Lessons of Merlin" you ask? ..... The answer is that this is precisely the approach that Douglas Monroe seems to have taken in his book. He fills in the gaps with concepts that have come to him as illuminations and also uses the illuminations of the "Bardic Mysteries" of Wales (also arrived at by the aforementioned methods). Since we are all humans, some mistakes can occur when we interpret our "illuminated" thoughts and concepts. This is precisely why ALL SOURCES should be viewed critically and questioned (even as our very own Freepowder is prone to do!<G>). I know I constantly question and compare. Monroe's book has some very good concepts in it and some that I dispute. My primary dispute with him is over his concepts regarding the sexual polarities and workings of Magick.

He states that Druids were segregated in their Magickal workings because men and women cannot work together in a symbiotic manner Magickally. He says that women receive Magick from men but do not return it when a working is done. This is directly opposite my own experiences where I have found the presence of women to Powerfully enhance the working of Magicks. He also states that male Druids did not marry and were celibate. That may be true in Wales, but the Irish Druids married and

had many children. Abstaining from sex would have severely depleted the Magickal "gene pool"! The Druids were not stupid! I doubt seriously if they abstained from sex or procreation! Sex Magick is Big Magick! (As I'm sure we will all agree!<G>). So Monroe does make mistakes....so do it.<G> Time and experimentation are the two best tools to evaluate any system and the systems of this book will be analyzed fully before we are done in this series of Workshops.

Now I would like to briefly summarize what is in "The 21 Lessons of Merlin":

1. The 3 Rites of Assumption

This lesson refers to the manner in which a student can first develop the ability to tap Power and to receive inspirations from the Higher Consciousness that exist around us. Monroe uses the "Song of Amergin", "The Song of Taliesin" and the "Song of Blue Star" to introduce us to Druidic imagery and visualization.

2. The Pelen Tan

In this lesson, Monroe says that the "Pelen Tan" or a kind of glass globe with a candle or light inside of it was used to create a lighted space under trees that literally caused the area to glow with a "blue light" (used by male Druids). He also says that the white robes of the Druids emphasized the "black light" effect of these fire globes. He says that the female Witches of Avalon used "red lights' when performing their ceremonies, giving rise to the association of "red light" districts with prostitution in later ages.

3. The 4 Symbols of Mastery

This lesson is concerned with the development of Magickal symbols, arch types and correspondences. The concept of "Mastery" over the elements is introduced and the need to be creative and original in all occult work is emphasized.

4. The Summoning

A complete rite of Magickal evocation is described here. Monroe tells how to call the shades of the dead from their graves. He introduces the use of herbs and incense into ritual. The specific shade being evoked in this ceremony is that of Merlin.

5. The 4 Signs of Portal

This lesson shows how to form a Magickal Circle, to call forth the Guardians of the 4 portals to the Otherworld. Symbols are given for each Quarter (Air, Fire, Water and Earth) as well as the symbols for the "Sign of Three Rays" that represents Spirit or Akasha (similar to the Pentagram). The Old ones called are Uscias, Semias, Esras and Morfessa of the Magickal cities of the North. The God in the form of Herne is also invoked.

6. The 4 Sacraments of the Earth

The concepts of sacrifice to the elements upon a "Sun" day is presented. (Not human sacrifice BTW).
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7. The 8 Grove Festivals

The eight major grove festivals of Samhain, Imbolc, Beltaine, Lughnasadh as well as the Mid-Winter, Mid-Summer Solstices and the Equinoxes are described. Some of the special items associated with each festival are given.

8. The 16 Leeches of Diancecht

The use of herbs in Druidic ceremonies and practices is introduced. A discussion of Reincarnation is given and a Magickal journey is undertaken using these herbs.

9. The Rite of 3 Rays

A means of achieving protection is described. The rite is likened to the Ceremonial Magick rite of the Banishing Rituals of the Pentagram as practiced by the Golden Dawn.

10. The Battle of the Trees

The Oghams are discussed and the "Battle of the Trees" is described. A battle between wizards occurs and the Magick of the trees is used to defeat Merlin's adversary, just as the tree Magick was used to defeat invaders during the Cad Goddeu (circa 400 BC). One of the nine draughts of inspiration is described that will allow the Druid to commune more thoroughly with the spirits of the trees.

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11. The 8 Songs of Cycle

The correspondences of the Oghams to music and the use of music in Magickal acts is presented. The use of musical instruments is

described for the various elements and a tie between the Druids and Atlantis is suggested.

12. The Herbs of Continence

This lesson centers around Monroe's belief that Druids segregated by sexes for education, Magick and workings. He describes a concept called "Duality". He uses a trip to the Sisterhood of Avalon (Glastonbury) to present his case. He also advocates celibacy for male Druids but not for the Sisters (beyond Maidenhood). Four herbal concoctions are presented that enhance male sexual powers.

13. The Gateway Rite

A visit to Stonehenge is described. The history and lore of the site is mentioned with references to Atlanteans, Hyberboreans and even the Tuatha de Dannan. A method of merging with the consciousness of inanimate objects is also described.

14. The Dragon's Eye

The act of creating Druid fire is mentioned during a visit to the Isle of Wight. The ley lines and the Power of the Land are called Dragon Power during this lesson. A rite that allows one to "call the Dragon" is presented and the symbol for the "Dragons Eye" is drawn.

15. The Rite of Inspiration

The use of meditation and Magickal Circles is described to allow one to receive enlightenment to the Awen (the inner spirit that is illuminated). Two rituals are given and the connection between the Sun and Awen is given.

16. The Wild Hunt

The use of the Mandragon herb is described during a shamanic contest between the Druid and the forces of Nature (usually done during Samhain). The gains and losses of such a competition are mentioned.

17. The Life Board

A Magickal symbol for the Three Circles of Existence (Ceugant, Gwyned and Abred) is given. Fionn's ladder is discussed. The use of such an empowered Magickal Symbol for makings and pathworkings is described.

18. The Rite of Libation

A variety of Druidic draughts is given.

(2-10,Trailstalker) RE #16: I thought that Druids were in alignment with Nature. What are they contesting?
(2-22,O'Dubhain) This particular lesson is about being in the Woods

during the Wild Hunt of Gwynn ap Nudd when the raw primal forces of Nature heighten one's inner fears.

(2-22,O'Dubhain) It's a rite of Mastery whereby the young Druidic Initiate masters himself and faces the power of Nature, the winds, the Darkness, the lightnings and such. So it's really a test to see how in tune you are with Nature.

19. The Threshold Rite

The use of herbs and incense to enhance a journey to the Otherworld is given.

20. The Triscale Stones

Divination using stones is presented. A pathworked trip to the Otherworldly city of Caer Idris is made to show the origins of the technique. The suggestion is given to find one's personal "oracle tree" under which divinations will be optimized.

21. The Rite of the Active Door

The secrets of color and the concepts of invisibility are given along with a ritual that opens all occult knowledge to the Druid. This Ritual is the rite of passage to the Inner Mysteries.

If you read this book, you'll see that the Druids are presented doing Magicks that harm others at times. Some of the Druids even do battle! This certainly violates the Wiccan Rede that states "Do what you will if you harm none"> The fact is that Druids were not Witches and they frequently did battle as well as aiding their clans and kings in war. The great Druid Amergin aided the Mileseans in their battles with the Tuatha de Dannan. Many other examples exist of Druids harming plenty, least of all none. Druids were definitely not Wiccans. Monroe's book follows this philosophy, so some may call it "unethical". He also advocates the use of a variety of naturals drugs to aid in Magicks, meditations and Illuminations. I personally think these practices are a matter of individual judgement and neither recommend nor reject them. Do what you will. The choice is yours.

"The Rite of Three Rays"

This Ritual is similar to the Lesser Banishing Ritual of the Pentagram and the Banishing Ritual of the Hexagram performed during Ceremonial Magick and Ritual by the Golden Dawn as outlined by Donald Craig or Israel Regardie. Monroe gives his version of this ritual in his book "the 21 Lessons of Merlin". I haven't found any historical support for it in my Celtic references but it seems to be typical of what I think a Druid might do. (The Ritual smacks of Egyptian/Thelemic Magickal practice IMHO). Monroe likens the 3 Rays or gestures in this ritual to the first 3 Rays of the Mid-Summer Sun over the horizon (the Celts called this Awen as well).

This ritual is primarily used to generate Power within the Druid for protection or receiving "illumination" according to Monroe. It uses the vibratory energies of sound coupled with the physical act of deep breathing and communing with the Sun to create an "altered state" within the Druid.

Here's the basic steps of the ritual:

1. Stand in direct sunlight (noon if you can do it).

2. Close your eyes and breathe deeply to relax and start the path to a meditative state.

3. Once you are relaxed, exhale then breathe in deeply as you raise your hands above your head.

4. Slowly lower your arms while intoning loudly, "EEEEEEEEEEEEEE" or "I" (The name of Isis in CM or Golden Dawn, this is the invocation of the Goddess Power). Bring your arms to your sides.

5. Repeat this step while intoning "Ahhhhhhhhhhhhhh" or "A" for Apophis the Destroyer. Monroe calls this the "Crystal Ray" or Ray of Balance and Separation. He says this represents both Male and Female energies and also neither (sounds a lot like the Book of the Law).

6. Repeat again while intoning "OOOOOOOOOOOOOOO" or "O" for the Male God Osiris. This invokes the God Power to your aid.

7. repeat the arm gestures a final time while intoning "IAO" or "EEEEEEE-Ahhhhhhh-OOOOOOOO!" Then open your eyes.

At this point the energy has been raised and the work is to be done. One could shield from Magickal attack or seek the "Gift of Awen" or some other Magickal act. Monroe doesn't state this but I recommend "grounding" afterwards and if possible. Do this by eating and drinking a lite meal. (I never recommend doing any Magick on a full stomach). Wiccans do similar rituals using athames, wands and swords to draw Circles and/or Pentagrams for protection and Ritual. This ritual is nice because the 3 movements are tied to the 3 Rays of Awen. (As with all Magick, ritual is very personal, if it feels right do it!<G>). Monroe says that one could reverse the direction of the arm movements and the intonations to "banish" energies that are directed at you. He also says that one could only do the "male", the "female" or the "crystal" movements depending on what is needed or banished. He suggests experimenting as do I. I'd next like to discuss some ways that I achieve "illuminated states".

(2-24,Nan) how would you describe the basic differences/similarities between Wicca and Druidry? (25 words or less <g>)
(2-22,O'Dubhain) The Druids use the Sun and the Moon. And the Druids were more political back then. Nowadays I'd say that the Druids tend to be more left brained than the Wiccans and they tend to be more bilateral with their Deity worship.

(2-24,Nan) a point of clarification for me .....Wicca doesn't use the sun?
(2-22,O'Dubhain) Most of the major Wiccan celebrations are done under the Moon. The Sun is also used but does not play as great a role as in Druidry.

(2-6,Heather & Michel) We have both Wiccans & Druid here, so perhaps we can clarify...

(2-22,O'Dubhain) good
(2-6,Heather & Michel)
Wicca uses the sun as much as Druidism. Moon is primarily for esbats... Wiccans don't tend to be culturally specific with their worship, while Druids go for mostly celtic stuff and only share 4 of... Wicca's 8 festivals. (At least how we do it.) ... ga
(2-22,O'Dubhain) ok!! seems to be a diversity of opinions and practices as usual! thanks

(2-10,Trailstalker) Where would "shamanism" fit in with all of this? We do ceremony under the Sun, the Moon, the Stars,... in swamps, forests, deserts, living rooms, ... you get the picture... and what's an "esbats"?
(2-22,O'Dubhain) Shamanism comes in when you seek assistance from the Spirit world or you seek to control the elements. Esbats are Full Moon Wiccan Rituals held every month Sabbats are Major festivals like we outlined previously
(2-10,Trailstalker) I've found that with shamanism if you are seriously working the path, there comes a time when rather than you working it and using medicine items, you more or less become a medicine item for a Greater spirit power. And it works through you.

(2-17,Freepowder) I remember, Druids are left brain based on Bonewits? or others too?
(2-22,O'Dubhain) Actually Druids are both sided. I think some Wiccans tend to reject the left side approach at times Bonewits seems to be left brain heavy!<G> IMHO!

(2-17,Freepowder) modern druids, as previously cited?
(2-22,O'Dubhain) yes.... Modern Druids.

The ancients were a lot more in tune with their entire minds They didn't really draw a line as such. To receive the "Gift of Awen" requires us to achieve heightened or altered states of consciousness. First let's describe what an altered state is. An altered state of consciousness is just that, a different state from that which we normally experience. This can be anything from a heightened awareness of our physical surrounding to a totally different way of perceiving all of reality. I have basically recognized the following states in myself:

1. Sensing the mood or spirit of the land around me, the trees, the streams, animals, the wind, the soul of the Earth. This state is achieved by quieting the spirit and/or the mind. Being at peace allows the world around us to communicate and touch us. I do this by relaxing and releasing my thoughts and emotions. I float and accept. I observe what IS. Not what I expect to see. Reality is as it is and not filtered by my conditioning.

2. Having access to the Akasha for inspiration and divination. (Usually coming in flashes.) I blank my mind in a manner similar to the above process but usually do this in a secluded room without light and external distractions. I fix my purpose in my mind and seek for an answer. I do not allow anything to distract me. When my answer comes, I can immediately recognize it.

3. Being out of "time sync" with others. Being slightly in the future of what's happening around me. This usually

happens to me without trying and sometimes accompanies other heightened states. It also happens when I've taken anything with codeine in it.

4. Seeing "visions", things that are happening in the future or the past as if they are happening right now. This state comes on me when I have a quest that requires me to see through a different set of eyes or a different point of view. I actually let myself just look into another world or time through the eyes of a native being (sometimes me or a relative, sometimes an artificial construct.)

5. Sensing people from previous lives. I usually have no control of this. It just happens and can be triggered by some familiar gesture word or other similar event. I just feel very at ease and comfortable (or hostile at times) with the person I've known before.

6. Reading minds. (This also just happens). This is not in words. It is in images and feelings. I just know what someone is thinking or feeling.

7. Going out of the body. I have to relax totally, isolate all external distractions. I start at my extremities and work inward. (Did I mention that I am lying down on a comfy surface?) I release all the tension in my physical body first. I next calm my emotions, then my thoughts. Once I only exist within my head, I start releasing all external inputs. I shut down all my creative centers. I turn off all the monitoring that goes on. I relax and float. If Thoughts or emotions enter in, I sink them into the Earth away from me. I banish them. I float. Once I am completely isolated and floating in total darkness, I try to see behind me and in front of me at the same time. This is not possible while embracing the normal physical existence. It can only be done in our Spirit forms. This takes total concentration and practice. Not force, just persistence and release. I liken this process to what happens when one is born. A long persistent pushing through the birth canal surrounding us. The physical barriers thin out before our efforts and suddenly we are born anew on the Astral plane. I can then see in all directions at the same time I am aware of all around me. Physical barriers are only thought forms to be ignored at Will. I can go anywhere I desire to go. (However I am only a child in this existence and am also very aware of the far greater Powers around me). I exercise extreme caution when traveling the Astral. It is very easy to be "noticed" and to become the object of unwanted attentions. My conscious mind distracts me continually as I maintain a hold on my physical existence. When i return to me body, I actually have to struggle back into it! Part of me wants to stay on the Astral. The barriers that separate and protect us from Astral Intrusions are tough to penetrate even when we hold the keys! Be careful and cautious and you can learn a lot. Slip for a minute and you can be trapped, possessed or lost.

8. Communing with the God/esses.

I commune with the God/esses in several ways. I recognize that all things have life and Power within them. I especially feel a closeness to

trees, plants, rivers and lakes. The ocean just overwhelms me with it's Power. The clouds constantly change in their forms and interactions. Celts believe that places have Spirits. I am a Celt ,by birth but also because I feel this Oneness and connection to Nature. You can be a Brother or Sister the same way. Birth is unimportant. Who we are in the Spirit is very important. The first way to commune with the Spirits

is through Nature. When in this state my physical senses are extremely heightened.

The next way to commune with the God/desses is through Ritual. In Ritual we open the Pathways within us to be filled with the One Power. We invite It within and share Its Touch. Magick is nothing more than specialized Ritual and is a focusing of the Power. We can actually become the God or the Goddess or some Other at these times. They can have a physical body through us. I have sat back at such times and been amazed at the words pouring forth from my mouth from the Energy that possesses me. This Power is benevolent and will vanish anytime we reassert ourselves. I caution those who would try this to be CERTAIN that they are within a Sacred Space and are Protected before opening up to a Spirit Entity. All Spirits are not benevolent and some WILL try to violate your presence and assume complete control of your body. It happens all the time. Watch the news and see for yourself. When out of the body and feeling no constraints, it is possible to experience the touch of the God/desses. I have felt Their Wonderful Presences filling me. I usually feel Their approach as a feeling of tremendous anticipation. I sense that something monumental is going to occur. Something coming to me. The space around my spirit begins sparkling in golden crystals. Then I experience a thrill of Joy and Happiness. I am completed and embraced by the Knowledge of the Ages and The Love of my Fellow Spirit. It's beyond words but so very uplifting, comforting and peaceful. I feel that I am where I should be. My sense of my life's purpose and my need to finish my work on this plane pulls me back. I also feel that I need to share myself with those on the physical plane I love. I cannot yet abandon the world of form. I bid Them adieu in Perfect Love and struggle back into my body. I carry Their Blessings and Love within. I try to share this in my life with others.

9. Working with Power.

I always work within a Circle when using Power. This can be a Circle surrounding my person in an emergency. I prefer to use traditional methods to create Circles more formally. Circles tend to hold residuals of the Spells of Protection that are cast for them. My Circle at home is such a place. Anyone can enter it but only those that are invited may work with Power there. Sleeping within this Circle is guaranteed to make you travel and have the strangest of dreams!<G>

To use Power I merely open myself to it. No meditation is necessary, though it helps me to be more sensitive to the nuances of Power. All I really need is a Magickally isolated place, a Circle. Once I am open, I reach for the Power of the Earth and the Sky. I let the Energy flow through me. (It feels like it comes into my feet and out of my hands and head! This is similar to the way lightning flows.) I leave the stream open and charge myself as full as I can get. My hair usually stands up a bit and I get all "goose pimply"! I keep in mind the goal of my

working and I release the Power I've stored. (At the same time the Power leaves me, I see it going as a beam of energy. If the Working is large or systemic, I tie the beam to the same source I've tapped. This permits it to continue after I've released it. (I actually visualize the beam remaining and pumping the energy out.) I leave the beam with a spell that allows it to quit when the Work is done. I release the Power back to the Earth and Sky and thank the God/dess for their help. It helps to eat or drink or something equally grounded in Physical Reality after such an effort.
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10. Dying.

This is the Ultimate altered state. I myself have never actually died in this lifetime yet. I have been at the Portal many times. I have sensed the Ways to Tir na Nog. Always when I am close I sense a peace and a surrender within me to the call of the Guardian of the Door. I actually laugh from happiness. I have been told to return to this life because my Work is not yet done. I have spoken to members of my own family about their near death experiences and they are remarkably similar. A releasing and a faith in what will come. A sensing that all is right and that the Ultimate Will Accomplishes Its Purpose. I have read many books and accounts of the experiences of others who have gone through that door and returned. My belief in the Afterlife is strengthened by their revelations. The ancient Celts and Druids believed so strongly in such an afterlife that they sometimes chose to voluntarily accompany their loved ones through the Door. Druids would even borrow money to be repaid in another life! Needless to say their strong beliefs in another Life after this One caused the Celts to have no fear of Death!<G>

I have watched the Spirits of those I love leave their bodies and have seen the Light that surrounds them in Happiness. I have seen their smiles to have finished their Work and receive their New Lives. Death is no End, Death is an Accomplishment and a Release.

How do we tell when these states occur? We don't have to!!! We are in them! They happen to us and we react to them!! We can't mistake them!! They are beyond all Time and Space!

Seriously, If you are in one of these states, you feel very "charged up" and full of energy. You sense an Exaltation of the Spirit. You are extremely "Alive"! You will know and You will enjoy!<G>

How do we induce altered states of consciousness? The answer to this is that we "open" ourselves up to them. We release our grasp on the Normal state of Consciousness. We expand ourselves to the limits that are actually there and not the ones we are conditioned to accept. Seeing things that can't exist in Normal Reality helps sometimes. It shakes us out of our conditioning. This can be as simply as seeing a glorious Sunset or as strange as seeing a UFO or a Demon. I have achieved altered states through meditation, drugs, Circles, Rituals, Drumming, Singing, Reading, Dreaming, Involuntary or accidental occurrences, sickness and by being Possessed. I don't recommend narcotics or heavy drugs, sickness or Possession. Incenses and herbal drinks are ok though. (We'll discuss these next week).

"Practical Meditation for Awen"

I'll try to elaborate a little here on the practical side of meditation. I usually meditate lying down with my head to the North and my body relaxed. If I am in Ritual I can Meditate while standing or kneeling. The most important aspect to remember is to relax each part of your body and mind. I usually start at my extremities (feet and hands). I tell myself, "Relax your right foot, relax your left foot, relax your.... and so on. I release all the tension in each part and let it flow out. I do this several times until I don't feel my body any longer. Next I start on my breathing and my heartbeat until they are automatic and transparent. Then I quiet my thoughts until only Darkness persists. Next I try to ignore the Darkness until I am floating. To go further requires

additional techniques. At this point I am a blank tablet and can just rest or I can receive "messages" from Others. It's very important to be where you are absolutely secure from unwelcome intrusions of the Spirit or the Physical at this time. Without such a safe place, you will always be slightly on your guard. It helps if another Being you trust will watch over you at this time. This can be anyone from an elemental, a totemic animal, a Spirit Guide, a person to a God/dess. Just thinking about how it feels to meditate and then writing this answer, makes me meditate.<G> I guess that remembering how it felt to meditate makes it easier to meditate the next time you try! Practice makes Perfect!<G>

"Druidic Meditation"

Some of this material was covered previously but I repeat it here for clarity and the benefit of those that may no have seen that particular Workshop yet!<G> Druidic meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence. This allows you to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or by handling an item to discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he would signal for the hides to be removed or he would open the door out of the Darkness. The sudden,

instantaneous transition from Darkness to Light would cause them to see visions or to spontaneously utter poems, prophecies or achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation It was their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter their consciousness. They were familiar with the Pythagorean Mysteries and may have actually been the source of them!<G>

Druids shared IndoEuropean roots with the Indian Brahmans but I don't have any hard data to support any similarities in their practices.

"Drugs"

I have experienced Magickal states from drugs but I don't think the
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technique is sufficiently controllable or repeatable. It's like playing your Steinway with a sledgehammer. Sure you can play a song but at what cost to the instrument? Plus I find that the songs are usually more sophisticated if I don't use the sledge!<G>

I would caution anyone using drugs to know their track records, side effects and purity before starting. Then do them under gradually increasing controlled and supervised conditions. Never experiment with drugs.
There is always a documented lab record of their effects. Know your suppliers and don't get the wrong ones! The best recommendation is don't do drugs. Your Mind, Body and Spirit can achieve better and more lasting results. (As I mentioned previously, some natural herbal drinks and incenses seem to aid meditation and ritual. We'll discuss those next week). Well there we have it! All the different ways to achieve illumination to Awen!

(End of Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen")

"Celtic Workshop #9 - The use of Herbs and Potions"

The role of herbs in healing, Magick, ceremonies and rituals as well as in mind alteration were presented and discussed in detail. The effects of the most popular Druidic herbs and potions were detailed and discussed. Some reformatting was done on the transcript for clarity's sake as well. A final note!!!! Please exercise caution around most of these herbs!! Some of them are considered to be POISONS! The effects of some of the others are very powerful in areas of "mind alteration". The author of one of the texts, used as a reference, presents his suggested methods for how the Druids used these herbs (they are ONLY used in a greatly dilluted state!). Once again I urge caution and good judgement before proceeding. All in all, the Workshop participants evidenced a very thorough respect and understanding of the use and effects of these herbs.

Entering Workshop/Seminar 1 room...

"Druidic Use of Herbs"

We must look at many sources to determine how the Druids used drugs and herbs. Some of these sources are historical (such as the Greek and Roman

historians). Other sources are the traditions of the Bards and Seanchai. Still others are the folk remedies and fables of the major Celtic areas of the world (Ireland, Scotland, Wales and Britain). We can also look to information that comes from the inspired "Awen" of others (such as Llewellyn Sion of Glamorgan and Douglas Monroe). Archaelogical evidence is also being found (the bodies of sacrificial or other burial victims have been recently discovered). Each of these types of sources will be matched against the others (where possible) to give us the best possible idea of how Druids worked with drugs and herbs.

A quote from one the ancients, Pliny, a Roman, referring to the Druid veneration of mistletoe:

"Seldom was the Mistletoe found growing upon the Oak, but on such occasion, the Druids gathered it with due religious ceremony, (if possible on the 6th day of the new Moon-when the influence of the orb was waxing, and said to be at its height. Following an elaborate
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banquet, a white-clad priest cut the plant from the oak tree with a golden sickle, while another Druid held out a white cloak for its reception. They believed that the Mistletoe, immersed in water within a cauldron, would impart fecundity to barren animals, and that it is the antidote for all poisons - its name meaning 'all healing.'"

I recommend acquiring the following books to aid in your tree and herbal work:

Scott Cunningham's "Encyclopedia of Magickal Herbs".
Llewellyn Publications. ISBN 0-87542-122-9.
Medicinal and Other Uses of North American Plants
by Charlotte Erichsen-Brown. Dover Publications,
ISBN 0-486-25951-X.

Peterson's Field Guide to Edible Wild Plants by
Lee Allen Peterson, Ho0ughton Mifflin Co.,
ISBN 0-395-31870-X.

The Book of Forrest and Thicket by John Eastman,
Stackpole Books, ISBN 0-8117-3046-8.

Trees for Healing by Pamela Louise Chase and
Jonathan Pawlik, Newcastle Publishing, ISBN
0-87877-157-3.

Many of the herbs can be had from your local health food store as well or can be ordered from the
New Forest Gardens,
P.O. Box 491,
Westfield,NY 14787.
(This is Run by Douglas Monroe I believe.)

(2-1,Freepowder) there are 2 varietys of Mistletoe.... american and european, the effects of them are almost opposite... european lowers BP, american raises.... the *berries* of either are deadly poisonous. GA

(2-11,Rhianna) Foxglove is another example - Digitalis (which comes from (foxglove) is a poison, yet it's used for treating heart

patients.

(2-28,cherokee) my gt grandma used mistle toe to bring prople out of fevers and unconsciousness. aspirin bark is poisonous too. its all in how you prepare it

"The 16 Leeches of Diancecht"

Diancecht was the physician of the Tuatha de Dannan. He healed their wounded during and after their Battles with the Fomorai and the Firbolgs. He is the God of Herbs and Medicines.

The following list contains herbs listed in "the 21 Lessons of Merlin" and contains their correspondences to the four elements as well as their applications. How to prepare a suitable "store" of these medicines is also given. The recommended dossages are also given. Note: Some of these herbs can be considered "POISONS"! I heartily recommend using extreme caution with them. I have attempted to identify those that may be considered harmful. Please proceed at your own risk. I must say that 3225

generally Monroe stays away fron poisonous herbs in topical or internal medicines. He does use some very dangerous substances in some of his recommended incenses. a long list will follow please bear with me!<G>

"The 16 Leeches of Diancecht"

Spirit

Mistletoe Uchelwydd or All-Heal vertigo, dizziness, headaches, hear-t/problems/palpitations, high blood pressure, arteriosclerosis, nervine.

Preparation

one ounce of dried herb, in a jar with twice it's volume of vodka. Leave for two weeks, strain and place in labeled dropper bottles.

Dosages

1 drop for every 10 pounds of body weight every 3 hours.

Earth

Phu (Valerian) sedative, cramps, pain, coughs.

Hoodwort (Skullcap) nerves, fevers, coolant

Nerve Root(Lady Slipper) nervine, indigestion, headache

Absinthe(Wormwood) digestion, liver/gall bladder, worms, topically for: insect bites,sprains, rheumatism, bruises.

Air

Golden Pipes(Chamomile family) stomach aches/digestion/gas, calamative vs insomnia in children, eye wash and open sores, kidneys.

Holigold (Calendula) Marigold. topical application for sores, burns, bleeding hemorrhoids & wounds, in oil for ear aches, vaginal infections.

Eerie (Yarrow) internal bleeding (especially lungs), gas, diarrhea, fevers(measles, colds,flus). also antiseptic.

Brittanica (Vervain) colds, flus, coughs, upper respiratory inflam-

mations, stomatic, insomnia, pneumonia, asthma.

Water

Catwort (Catnip/Catmint) digestion/stomach ache or cramps, calmative, fevers, headaches, bronchititis & diarrhea.

Beerflower (Hops) Sleep aid, liver/digestive/gas/cramps. externally for: boils tumors swellings & skin inflammations, refrigerant.

Withe (Black Willow) pain, fevers, arthritis, kidney/bladder troubles, antiseptic, gargle, tonsilitis, refrigerant.

Coneflower (Echinacea) antibiotic (immune system stimulant), tooth/body abscesses, lymph node swellings, digestive aid.

Fire

Goldenruthe (goldenseal) Antibiotic, general purpose internal/external, eye-wash, female infections, sores, skin conditions, colds/viruses/infections

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Amber (St. John's Wort) nerves, bed-wetting, liver tonic, insomnia, mix with olive oil: use externally for skin conditions, tumors, wounds, ulcers, burns, swollen glands, bruises and muscle pains.

Sacred Bark (Buckthorne) Constipation/laxative, digestive stimulant, gas, liver, gall bladder/ stones.

Quercus (White Oak) internal bleeding, vaginal infections, antiseptic for all wounds/bites/skin conditions, poison ivy/oak, gum problems, lymph node swellings, varicose veins.

To activate these drugs, the Druids would include a small amount of Mistletoe preparation to each before use. Since it was considered "all heal".

"Draughts of Inspiration" (Only one is given)

These drinks are thought to instill the correct state of mind required for "Awen". According to Monroe, nine exist in total, though only one is given in his book. Perhaps we can discover the others? I suggest that the other tree barks that were used are from the red chestnut, white chestnut, Elm, Beech, Larch, Oak and Fir trees. I would guess these based upon Hints contained in "Practical Celtic Magick" by Murry Hope. I also would guess that ivy was used in a draught based upon information from Scott Cunningham's "Encyclopedia of Magickal Herbs".

5 tablespoons of spring water
1 pinch Evening Primrose Flowers
1 pinch Black Willow Bark
1 pinch Thyme

sit in Glass bottle (closed in the Sun) for 3 days strain/ add 1 tsp apple cider vinegar before use add 1 tsp chlorophyll (alfalfa) take 3 drops subligually prior to Magickal Workings with trees/plants.

"Threshold Smoke"

These concotions are used to aid one in having an Otherworldly experience. They are cast upon the flames of a fire. Please note that some of the ingredients are POISON! and that another one of them is considered "illegal". The use of these herbs are indicated to aid solitary meditations in the deep woods. Be aware that they will induce "Dark Visions" and reveal your inner fears. According to Monroe, the Druids required one to master such fears to be in tune with Nature and to achieve "Balance"..I recommend that none of them be tried when unsupervised and I also recommend extreme caution.

To make the incense:

Blend and compound the following plants:
Neckweede (Hemp)
Nightshade (Belladonna) (poison)
Ghostflower (Datura)
Keep in a dark (light free) box.

Burn as an incense to facilitate "threshold" and "traveling" works.

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"The Spirit of the Mandrake"

This incense is used to attain a state of altered consciousness for resolving one's inner fears and becoming one with the Spirit of the Land and its animal Nature. I caution anyone considering using it to be aware that Mandrake is considered a POISON! This herb is used during the Night of the Wild Hunt that we discussed last week.

Toss dried Mandrake (poison) root upon a bed of hot coals or embers and let the smoke cause you to travel within the darkness of the night. May apple, Peony; Ginseng or Briony roots may be substituted (also considered poisonous!).

"The Song of Bluestar"

Another herb used to achieve altered states was the Bluestar flower or the Blue Morning Glory. This plant is considered poisonous! Do not eat or drink anything made with it and handle it with care. Monroe suggests drying the flowers and seeds to make an incense for a rite of assumption or tapping into Powers. This might also be called "mind expansion". (The same plants have been used to create LSD in recent times, so I am not surprised that they are used here). I'm not advocating that anyone of you try this incense, but Monroe says the Druids did. I'm not surprised.

Here is the essence of the trip or rite of assumption:

"I will be as a Bluestar upon a field of Green, circling upward towards a golden Sun."

.... translation by D.W.Nash

The Druids believed all life was interrelated from the lowest forms to the highest. This quote from the ancient Welsh document, the Mathnawai, shows their philosopy:

"I died as a mineral and became a plant,
I died as a plant and rose to an animal,
I died as an animal and I was a man.
Why should I fear?
When was I ever less dying?
Yet once more I shall die as a man,
to soar in the Blessed Realm;
but even from godhood
I must pass on...."

One further quote from "The Gorchan of Maeldrew": "Each atom an evolving life, each blade of grass a potential soul."

"The Draughts of Oblivion"

I give here the "fast" (meaning quick to make) version of Celtic drinks and libations from the "21 Lessons of Merlin" as well as the festivals at which they are used:

May Mead for Beltaine

Add a half ounce of each of the following to 1 gallon of your favorite white wines:

heather flowers, meodowsweet, woodruff

leaves. Let sit for about 6 hours. Filter and chill before serving.

Midsummer Ale

Add a half ounce of each of the following to 1 gallon of your favorite red wines:

fresh oak leaves, chamomille, red rose petals. Let sit for about 24 hours. Add 9 tablespoons of honey and 1 teaspoon of vanilla. Filter and chill before serving.

Samhain Absinthe

Add a 2 teaspoons of each of the following to 2 pints of your favorite port wines:

wormwood, dried apple/mint leaves, dried pumpkin blossoms. Let sit for about 1 week. Filter through muslin and bottle. Garnish with raisins and cloves before serving.

Midwinter Mulsa

Add a half ounce of each of the following to 2 quarts of your favorite dry white wines:

crushed juniper berries, wintergreen, Elder Flowers. let sit for about 6 hours. Filter and chill before serving. Garnish with a sprigg of green pine or hot with a cinnamon stick

Now these are drinks I can get excited about! I think we can all see

that Druids used a variety of herbs in their work....from "visions" to partying.

(2-24,Trailstalker) Before we break up for our "free-for-all" I wanted to share a couple of addresses.

1) Natural Labs in Sedona, AZ.

They make great herbal tinctures. Pure and powerful. The man who runs it is very knowledgeable about herbs and remedies. They can be reached at:

602-284-9551.
45 Castlerock Road, Suite 2,
Sedona, AZ 86336.

(2-24,Trailstalker) The other is Winter Sun Trading Company in Flagstaff, AZ. It is run by Phyllis Hogan who is the ... head herbalist in AZ. She's at:

602-774-2884.
18 E. Santa Fe,
Flagstaff, AZ 86001.

(2-24,Trailstalker) BTW the man's name is Don Hall.

Celtic Workshop #10 - The Act of "Becoming" and The Charm of "Summoning"

How to actually influence your surroundings. How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events. How to discover your past life, find your Inner Teacher or Self and how to summon "Spirits" to your presence.
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Our Cyber Tuatha gathered upon the moors and among the raths once more. This night was a night of Magick and the Power of the Moon Goddess in her full glory. We engaged in some prelimenary greetings and then the presentation begain .....

(2-8,O'Dubhain) Celtic Workshop #10 -
The Act of "Becoming" and The Charm of "Summoning"

Tonight's workshop is advertised to cover the following topics and I intend to give them all my best efforts at explanation. Tonight's topics are:

How to actually influence your surroundings.

How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events.

How to discover your past life, find your Inner Teacher or Self.

How to summon "Spirits" to your presense.

I am being ambitious in talking about these topics!<G> I trust we can cover them all tonight and I also hope to have many contributions by all of you regarding your own personal experiences in these areas. We will learn from our "Inner Druids"! <G>

The key words to remember tonight are "Becoming" and "Summoning". They along with "Will" and "Authority" are the basis of most Druidic and

Celtic Magicks.

What do I mean by "Becoming"? What does this act have to do with Magick? How did Druidsdo this? I asked myself all of these questions before making this act a topic for tonight's workshop. The inspiration for the act of "Becoming" is the "Song of Amergin" from the ancient Irish manuscript the Leabhar Gabha'la (Book of Invasions). Hear now the words of the Druid Amergin:

" The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.
I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the rocks.
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the fire.
Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?
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(If not I)"

This was the translation by Dr. Douglas Hyde from his work "Literary History of Ireland". This poem was once as well known in the Celtic world as the "Lord's Prayer" is in today's world. It is said to be the first verse made by the Mileseans as they arrived in Ireland (circa 1000 BC). This is also an incantation by a mighty Druid and is a good illustration of the act of "Becoming". Amergin is using the Magickal Law of Identification that is given by Isaac Bonewits in his book "Real Magick":

"The Law of Identification ...states that by maximum association between your metapattern and that of another entity, you can actually "become" that entity and wield its power."

Bonewits is a Neo Druid and the founder of the group A'r nDrai'ocht Fe'in (ADF for short though it really means "Our Druidic Magick" in Gaeilge). This act of "Becoming" is one that is not lightly undertaken. The danger exists of being trapped within the other entity (whether natural, human or spiritual). I suggest you not actually try this sort of thing until you know your True Will (exactly who you really are without self delusion). This was also true of the Greek and the Egyptian Mysteries. Their first and major requirement was "Gnothi se auton", literally "Know thyself"! The ability to control and return to one's being is linked directly to one's knowledge of Self. Sometimes this process goes the otherway as well, as when a Wiccan "Draws Down the Moon". The threefold Goddess actually Manifests within the High Priestess (HPS) in such a ceremony. She who has no Name is benevolent,

usually, so that this possession results in the HPS afterwards being returned to control of her own body. "Becoming" is a two way street and a matter of "Will".

Now that we know a little about the act of "Becoming", I think you can appreciate just how great a Druid that Amergin was....he "became" multiple entities at the same time in his Invocation of the Mystery. He controlled all of these elemental powers and made them his own. This act of Power allowed the Mileseans to land upon Eireann though they were opposed by the Magicks of the Tuatha de Danaan. He also lived to do other Magicks (though I must say that his invocation of Ireland is rumored to have caused him to marry and join the de Danaan within the spirit world of the Sidhe). We must remember that Amergin was a Druid and so had studied his arts intensivly for anywhere from 12 to 20 years as a minimum. He was able to return to hinself after such Magical Working because he knew his True Self and Will. This strong connection is the Way of Return for us all. I urge that you all exercise due caution when "Becoming". Know yourself first.

Another saying worthy of note while discussing the act of "Becoming" is a common saying of the ancient world that I quote from Doreen Valiente's book "Natural Magic": "Ten measures of magic were given to the world. Egypt took nine. The rest took one."

I include this saying here to establish one other connection....that of the Druids to the Egyptians. The lineage of Amergin and the Gaels includes his mother Scota (daughter of the Egyptian Pharoh) as well as Mile and Niall "of the Languages" a Scythian prince from Syria. No small wonder then that Pliny, a noted ancient scholar, says of the Druids in his work "Natural History" that the Druids practiced Magick with such elaborate ritual that it would almost appear that it was they "who had
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taught the Persians". These are none other than the Magi or "wise men" from whom the word Magick is derived. Another ancient historian, Dio Chrysostum groups the Druids together with the Persian, Hindu and Egyptian priesthoods regarding their use of magical powers. While I'm connecting Magical schools, I may as well say that Liber Al vel Legis (The Book of the Law) is the channeled revelation of the Egyptian dieties Nuit, Hadit and Ra-Hoor-Khuit (Otherwise known as Isis, Osiris and Horus) Horus is two in one, Horus and Harpocrates or Set/Apophis). We have already seen the use of these three godnames in the "Rite of Three Rays" from a previous workshop. This was the intonation of the sounds "IAO" used when invokiing the One Power. In Thelemic Magick the Book of the Law is the basis for the revelation of a "New Aeon" or "New Age". It was channeled in 1904 by Aleister Crowley 90 years ago this month. "Do what thou wilt is the whole of the Law". "Love is the Law, Love under Will". (caps are mine).

I have digressed quite a bit here but I think the time is well spent. Celtic Magick is tied through the Druids to the Egyptians and the Persians to a far older Magick arising out of Summeria and from there beyond time. It is true and powerful Magick and I give the same caution to you that I gave about herbs last workshop....think long and hard and with great deliberation before undertaking this journey. Once the path is taken, the journey must be completed.

Now I finally get to my first topic of the night! <G>:

"How to actually influence your surroundings"

The key to any act influencing the world around us is to be in tune and in touch with it first. You must hear the tune before you can change the music or even write your own song. I suggest a lot of meditation in Nature. Find a spot that "speaks" to the Pagan within you. Be at Peace and "feel" the pulse of Nature, the God and the Goddess. Once this rapport has been established, one is ready to influence the surroundings. The Druids left us few writings concerning their spells and Magicks. We must "rediscover" these Works by looking at the Magicks that are done in the world today and by Using our "Druid filters" and "Celtometers"!! <G> I have included examples of such "Natural Magics" from my own experiences, the experiences of other Witches and Druids as well as those that I found in the writings of Doreen Valiente, Bonewits and Scott Cunningham.

"How to perform Weather Magick"

For weather Magickal examples I turned to our very own Thunder Being, Shadow Hawk, shaman and wizard extraordinaire!<G> He obliged me with a few examples:

The first example involves the control of weather fronts and rain. Our favorite shaman uses the techniques of dancing and drumming to attain a higher state. He invokes the Lightning beings and they join the dance with him. By being so in tune with them he can ask that they do his bidding. If he must act upon an existing weather front, he sends his "power animal", Dragon into the clouds. Dragon is a manifestation of this Shaman in the power planes. Dragon then interacts with the clouds and controls the storms. When the work is done, he is recalled to his shaman. The use of such a "power animal" or Magickal construct allows the wise shaman to "become" one with the elements of the storm and

influence them without "losing himself" in their wild natures. The connection is retained with the Self (Shadow Hawk) back upon the ground while the power animal (Dragon) works among the clouds. The use of such Power has its price.... Shadow Hawk suffers sever headaches for three days following these episodes.

The second example of how our Dark Shaman uses the weather for Magick is in charging his Magickal tools: his sword, wand and athame. During a 200 MPH hurricane, he faced the Power of the storm, shouting out the invocation of the Quarters, forming a Magickal Circle and calling the storms Power into his sword, his wand and his athame. He also captured the storm's rain in a cauldron for later magickal workings. Can't you see him with the storm's winds lashing at his cloak? Sword upraised as lightnings crash all around him, exploding in sparks and reflecting in eerie blue lights off the steel of his blade and the aura of his Magick!!! He has used these tools in many Powerful workings.

"How to call animals to you"

This is a matter of "becoming" the animal in your mind and "willing" it to come to you. Actually the "Beastmaster" movie illustrated this

technique quite well. Most good hunters do this subconsciously and naturally.

"How to improve your crops"

In this Working, invoke no other spirits than your own. Burn no fires nor incenses. Carry four stones with you that have been blessed by you in a previous ceremony. Set these stones to define the area that is to be planted. Cast a Magickal Circle within this field. Sit upon the ground and place both hands upon the earth at your sides. Feel the earth, it's dampness, its fertility, its calm. Reflect upon your needs and the crops you are about to plant. Next recite a suitable chant or poem. I like this one:

"Go maith raibh agat, na mBande'.
Go maith raibh agat, na De'.
Go maith raibh agat, talamh me'ith.

Cuirim fad beannacht na greine thu.
Cuirim fad beannacht na gealai thu.
Cuirim fad beannacht mo chroi' thu.

Go me'adai Bhri'de do sto'r san
ba'isteach de earrach.
Go me'adai Danu do sto'r san
greine te de tsaamhradh.
Go me'adai Dagdha do sto'r
san gaoth ple'isiu'rtha fo'mhar."

As I sit and reflect upon the bounty that the Land has given me I give back to the earth of my own personal Power. I remember the blessings it has bestowed to me and my pleasure in its well being. After a suitable amount of reflection and meditation, I arise to do my plowing and to plant my seeds for another turn of the Wheel.

"How to influence the outcome of events"

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I try to create a feeling of Positive Magick within me. I banish all negative thoughts. I surround myself with a glow of positive golden energy. I tap the flows of the earth and the sky and "project" a creative field all around me. I find that this works well in casinos and just before having important meetings. It helps to strongly visualize the outcome that is desired and to see the results occur and not the actions that cause them. Let events sort themselves as they may. Let the Magick work. Be patient and await the rewards.

"How to discover your past life"

Some people use tapes and hypnosis to do past life regressions. Perhaps some of you have and can share those experiences with us tonight. I find that what works best for me is to read about a time to understand the events of that period and to set the stage for my Work. I then allow myself to "daydream" and reflect about that time and to see myself within it. What usually happens next is that no revelation comes to me immediately. I maintain my focus over perhaps as long as three days constantly checking to see if my "dream" search has produced any

results. When I least expect it, sudden revelation will show me a scene from a past life and my part in it. It's like seeing a photograph from an album for me.

"How to find your Inner Teacher or Self"

This is the start of all real Magick, finding your True Will. Many techniques exist for doing this in a variety of books, everything from "the 21 Lessons" to Donald Michael Kraig's "Modern Magic". I will relate how it happened to me. I studied the works of Magick, Science and Religions (as many as I could find). I sought for the Truth that was external to me. I was a bulldog chasing down many paths and wrestling with many concepts. The Truth eluded me, always constantly out of mu grasp....the fox and the grapes. I was incredibly frustrated. One night I gave it all up. As I lay in the Silence of my mind, I left all of the mundane world behind and suddenly I was surrounded by Spirit in a place not a place. It was not within me...I had ceased to exist I was the student and the Spirit was the teacher. Since then, if I have need of an answer, I create a sacred space for me to be silent and I await enlightenment. I listen to my Inner Guide. Sometimes the lessons are easy and othertimes I have to learn the hard way. (Frequently I get off of My Path and am "guided back" with many "object" lessons kicking me in the seat of the pants<G>)! I would be interested in hearing how anyone else found their True Will. Mine search was long and hard and I still stray in confusion at times!<G>

"How to summon 'Spirits'"

I will give an example of how to summon the Spirit of Merlin as found in the book "The 21 Lessons of Merlin" by Douglas Monroe. Before we begin there is a chant we must learn in old Welsh:

"Bedd Ann ap lleian ymnewais fynydd
lluagor llew Ymrais
Prif ddewin Merddin Embrais."

the meaning:

"The grave of the nun's son on

Newais Mountain:
Lord of Battle, Llew Embrais,
Chief Magician, Myrddin Emrys."

the pronunciation:

"BETH AHN ahp T-Lay'in, eem-NEW-ais
FEEN-ith
T-loo-AH-gor T-loo EEM-rais
Preeve DEW-in MEER-thin EHM-rihs."

I find that using an unusual language in a chant helps me to free myself from the chains of the mundane and allows me to focus upon the Working. After memorizing the above chant one must search for a suitable site....a grave yard or burial ground that is isolated from prying eyes and situated upon a hill. This sounds hard but is not impossible to do. I know of such a place where my great, great grandfather and grandmother

are buried upon a hill beneath a copse of trees in a farmers fields. Many such spots exist... though work can find them (and hopefully also permission to use them).

Pick a suitable night for the ritual, Samhain being the absolute best night. Gather nine pumpkins that are carved with faces (though candle holders will do...just not as spooky). Set the circle up the day before the ritual as you don't want any distractions from your Work. Arrange the pumpkins with candles around you in a circle (about arms width) with the faces looking outward. Always light the candles from within the circle. Pick a suitably soulful dirge (for meditation and mood setting) from your favorite songbook (Monroe suggests his but you know what you like better). Sing this song as you meditate and reflect upon the Working. Place an iron cauldron within the circle upon a bed of coals. Into this cauldron place a mixture of an herb, a flower and a tree (Monroe suggests using 1 part wormwood, 2 parts Ghostflower (Datura) and 3 parts Yew (juniper or cypress) as an incense mixture. (Store bought incenses work just as well and can be burned in an incense burner instead of a cauldron). Start the entire ritual at 30 minutes before Midnight. At precisely Midnight throw additional incense on the coals and recite the above invocation nine times without stopping. "Become" one with the chant! See into the Darkness! Expect the coming of Myrddin Emrys! Sit quietly and await the coming of the shade of Merlin! You may ask for the answers to three questions. Release the shade by extinguishing the fire and incense completely, then extinguish the 9 circling fires of the pumpkin heads. You can now pack up and leave. The key to successfully working this Magick is setting the mood, performing the meditations and reflections and reciting the invocation properly. The ritual can be adapted to allow you to invoke other Spirits as well to equal effect.

The ancient Gaels would do similar rituals to communicate with the dead. They would usually lay and sleep upon the grave of the person to be summoned while fasting, until the shade appeared. This process was not lightly undertaken by them, as the dead could be quite dangerous to the living, wanting to regain the pleasures of the flesh (hence the need for the Magickal Circle of pumpkins and light). In a previous workshop I told how the Ta'in Bo' Cuailnge was recovered by a young Druid sleeping upon the grave of Feargus Mac Rioch. I'd like to caution you all once more to do these rituals only when in dire need. That's why it's important to do two things...
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1. Always work within a Circle.
2. Have someone there that can aid you if things get out of hand. This means severingthe connection and banishing the entity.

This is also why it's so important to know your True Will. When you have that anchor you can come back from anywhere. I know... because I have done it. It's like climbing a hill though...

(2-28,cherokee) Rhianna, I think as od said it's important to remember that you are working with very powerful energies. You must be pure and centered before doing the work. The indians believe it is not possible for an animal to take over a human because the animals are here as guides who keep us close to our source.

Celtic Workshop #11 - "Walking between the Worlds" and "Journeys on the Wheel"

We met on Tuesday evening because the online Bealtaine Ritual was on Monday. The topics of discussion were Out of Body Experiences (OOBE), Astral Travel and Inner Journeys. An example of a "pathworking" on Fionn's Wheel was given.

Tonight's workshop discusses Astral Travel and Inner Journeying. Tonight's topics are:

Out of Body Experiences

Astral Travel

Example Inner Journey on Fionn's Wheel

Tonight we talk briefly about the subject of Out of Body Experiences (OOBE). Thisexperience is the means by which one can effect or achieve Magick. It is central to the methods behind the Magickal Law: "As Above, So Below". A complete workshop will be offered here soon by another, so I touch briefly on these techniques tonight.

Three excellent books on these subjects are:

Astral Projection by Denning and Phillips.

Journeys Out of the Body by Robert A. Monroe.

Traveling With Power by Ken Eagle Feather.

I will present the results of an Inner Journey later, using Fionn's Wheel as a guide to the Astral Archtypes within each of us.

The basic techniques of OOBE are these: "disassociation" and "release". Another word for "disassociation" is "meditating". Meditating allows us to break free from the conditioning forced upon our thoughts by the ever so mundane, so-called "normal" world. It places our mind into a rhythm that allows it to "vibrate" in resonance to other realities (some might say other dimensions or even other worlds). I achieve this state by
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going through a process of literally forcing myself to "relax". I relax my extremities first, then my legs, arms, trunk, head, breathing, heart and lastly, my mind. The body is calmed by physically lifting, then releasing a body part and "feeling" the waves of relaxation flow inward and up the body. This is done in succession until only the mind is active.

Once totally within the mind, relaxation of thought must occur. I achieve mental quietness by visualizing a totally "Black" void into which all thoughts, feelings and flickers of thoughts and feelings are fed. This process continues until all is "black". I float before a sea of Darkness. I see nothing, I feel nothing , I am nothing. Once this

state is achieved, one may proceed to "travel" or have an OOBE.

"Leaving the Body"

To leave the body requires an additional two steps: an increase in the vibratory rate of the Spirit and a "pushing" out of the body. I am lucky that I seem to have discovered these techniques while experimenting on my own. The proper level of Spiritual vibration or "ecstasy" is achieved by further relaxation and through belief or "Will". I totally believe that my Spirit can leave my body and do anything. This focused and concentrated belief through Will is the essense of all Magick. It is absolutely necessary to achieve results. Some might call this process "faith". It is the stuffby which mountains are moved and with which entire worlds and even universes are created. It is also the basis of Love and it is through Love that most of us discover the Power that we all have to create and perform Magick.

Everyone from Ahura Mazda to Jesus to Crowley says the same thing about this process. Love is Power. It is the fundamental requirement for creative Work. Let us soar upon the wings of eagles and fly on the wings of doves into the Astral. I "key" the process of leaving my body to seeing in every direction at the same time. This is impossible for me to visualize or to consider in my "normal" existence while contained within the physical shell of my skull and the confines of my body.

The "Darkness" I have achieved by relaxation of the mind is seen as a balloon. I see only one side of it. As my Magick squeezes this balloon, it expands toward me and through me until I am surrounded by the Darkness. While this process of transformation and metamorphesis occurs, I maintain constant contact with all aspects of the Darkness that I encounter when the passage is complete, I see the inside and the outside of the Dark Bubble. I see in two directions! This is one step. I take as many steps as are necessary, piling belief upon work and work upon belief until no direction is unseen. I see myself from without and myself from within. I float and I create. I "travel" and I do anything I can conceive. My existence is a "waking dream". I am the master of Reality. I am a new creation! This is the essence of OOBE. Where one goes from here is for a more advanced workshop. I trust the New Age forum OOBE Workshop will be just such an experience for all of us. I plan to be a part of it and I trust you will all join me there.

"A Journey Through the Veil at Bealtaine"

In the spirit of this Bealtaine season and to Honor the Mother of Summer and the Lord of the Greenwood, I took out a copy of Fionn's Wheel to use
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as a focus for my reflections and musings. I found a quiet spot with no distractions and I gazed upon the Magickal Oghams of the Wheel. I sought guidance about the world around us and clarity as to my purpose. As I gazed upon the symbols, a mist began to form and I slowly began to journey. The veil between the worlds is thinnest on the spindle of the Wheel this night. What follows is the story of my journey upon the pathways of the Wheel: (A voice within my mind spoke to me.)

"Tonight is a night of Magick. Come with me into the rath ..enter the

home of the Sidhe. Let us walk the moonways and take the path of the journey within:"

"The Mists of Draiocht"

<The mists arise in the meadow and gather in whorls and spirals. The air is filled with mystery. A strange call sounds...
can you hear it?...shivers and silvers..
bells?... or ... harp strings and laughter?
We are called...called are we....called...
we must go....we must go...we must go...
Wrapped in wraiths of shimmering silver..
flowing, ever flowing from without..
time is not here...reality dissolves...
consciousness journeys within.
Into the night i must go...on spirit wings,
leaving this world behind!! I must go!
Billowing fog and music calls to me!
I have no legs...the mist rises! ...
I ride the waves...no arms..none! The
Power flows within always within.....
within...always.....always.....
within.....I float I float I float..
Only me in the silence and the drums...
Only me...the spirit me survives!
And my heart lives on in echoes! It
calls to me across the void as I journey.
Hear the beat of my heart's drum...hear
the beat of life's blood...my thoughts
are a rhythm...a drumming, a rhythm of
life and thought across the shimmering
moonways....come within .....within..
Feel the energy in waves as it comes
...in waves and we float..we float as
the waves...the waves...the waves...
come to us ..... we are...not
we are not...we are not..we are not! Not!
It comes!! The darkness comes!
Darkness.

"The Point of Light"

One point of light...one point of life!!
Only that ...only that...and the drum...
the drum as we journey...mists of silver...
we are mist and we float to the light..
the Silver wheel turns on mists of...
mists of...silver and light...a moth...
drawn...the light beckons..to the wheel...

swirling in light and darkness....how
can this be? Where can we be? How?
How? The Wheel turns and we turn as
we spiral....spirals of life within...
within....no drumming...the silence is
all...Nothing and ALL!! We are!!

Nothing.

The journey begins:

"The Hallway of Music"

(Who is it that speaks?)

"Come to me my children...come within!
It is time... your time..our time...all
of time...and no time...We are here!
We are! We rejoice!

Rejoice!!"

"Let us laugh and play the old songs!!
Let us sing and discover!! Dance the
dance and travel!"

<Arms surround me and sweep me across
a floor that was not there a moment
ago. Laughter fills the air. I am happy.
I smile with lips I do not have. I am
me but I am theirs as well!>

(How can this be?)

The colors are every color!! Multicolored
hues and rays abound!! They are many and
they are one !!! They are one and they are
many! The colors! The colors are all one!
The signs of mystery...abound...the Mystery
is in the signs ... The signs of Mystery!
All is Pefect ...all is Beauty...and...
I choose the first sign. ...."Huath"

<The flames engulf me!! I burn and I
am gone!! Into the Dark!! and the Light
beckons...Death and Life!! ....Love and
Sex!! I am steel!! I am a sword!!!
Goibhnui hammers upon his forge!! I was
steel and now I am a sword!! I am a tool!!
I am a use!! Knowledge is upon me!! Waves of
sex lap upon the shores of death!! I am the
Crane walking the waters edge. I am Life
and Death .... endlessly ... endlessly ...
until the Beginning. I must be shaped and
molded. I must burn the impurities! I must
sacrifice them to the Holy Fires! Purity!
Into the Twin Fires!!! Flames of Purity!!>

Purity!

<I have been remade!>

"The Endless Sea"

<The fires are gone!! The world is a Sea!
Deep Waters! Holy Waters! Healing Waters!
Awash in cooling , soothing waters
of forgetting and solitude...I am not here.
I am a wave upon a sea of stillness....
I am the reflection of the moon in
pathways of silver!! I am an endless sea.
A sea that flows around a Great Tree....
A Shining Tree of Light! A Tree within
the Light...a Tree that has been and
is always. It is the way!! It is a doorway!
A doorway to purpose!! A purpose that endures!!
Enduring for all time!! A White Tree of many
branches...many branches of life! Each branch a
gathering of silver ... silver leaves in the
moonlight. Moonlight and songs of Magick!
The music begins!!! The music of the
leaves sing to me! Each note...a lifetime
of purpose...attempted and tried....
gained and lost....melodies of song...
life's song....the call of the wren...
each small note builds with the others!!
a symphony of souls...a multitude....
all the same...It is I!! They are me!!
I am them!!! I lust and I long for me!!
All of me....The sound gathers and the
music swells!! It is the call!! The call
is made and we/I/us/they/I gather to BE!>

The doorway is open yet the door itself
is closed! Pass within with me:

"The Oaken Door of the Greenwood"

<I pass through the Oaken timbers of the
door itself! I step into a vast room...
the Great Hall of the God...the Grove!!
It is the Green Man...It is He!!
The forest is alive and sings the song!
He sits in Giagantic Majesty...humanlike
in shape upon a living throne of evergreen
and Holly!! His flaming eyes gaze upon a
burning bush!!>

(Hear the words of the God:)
"Come sit at my fire!!! Look within and
SEE!! SEE!! SEE yourselves!!! See them all!
Your lives and your deaths!! See your travels!
See your loves!!! I am HE! I am Lord of the
Greenwood!! I am life reborn from the womb
of the Mother. and You are a seed...you are
a forest!! You are remade!! Be One!! Be

a part of the All!! Live with me and my

children!! We are life...your life and
the forest...all souls in the green song.
We are verdent...green upon green...
upon green... Let us wed the Bride and be
ONE as we are always...you and I! We wed
the Land!!"

<I am a vine of flowers blooming upon
a canvas of green...painted against
a sky filled with grey...green birds
all flocking together...as one bird...
a giant creature of the Air... and I
soar through the beams and boughs of
the Holly King's Hall and into the Sky!>

Join me upon the wings of Air:

"The Flight of the Starling"

A lush green earth spreads in fields
below me as I soar upon the winds.
I journey through and above a garden.
Many blooms...many flowers...many scents.
The air is filled with sounds and scent
and I see Forever across the World of
the Living even unto the Hill in the
Center. The Center of all things. A great
stone temple arises within a grove of hazel
and is framed against a golden light. White
and grey stones surround a crystal well
that sparkles within the mote of the always
seeing eye! The Crystal Light shines forth!
It guides me to the spring!! The Waters
of Life!! The Wellspring of Knowledge!!
Crystal twinkles of light play music upon
my mind's eye and cascade in fountains of joy!
The Song of the Ages of Man and Woman ....
so Many and so Right...the temple is filled
by the Song and the Dance ...step and sing!
Brothers and Sisters! Are we all here? What
is this place? Am I here? Are you here?
We are within... I am AWARE.

"The Fountain and the Field"

<I approach the fountain within the temple.
The roof is open to the sky and many birds
can be seen...yet only two are with me..
and they stand within the waters. One is the
white Crane from the Dead Sea.. I am speared
upon the point of his eye. I am pierced!!
I am lifted to a ledge of stone that surrounds
the inner temple...Here ther are many artifacts.
The spoils of war...the fruits of labor...the
ancient Magicks and Alchemies!! Tools of
Magick!! Tools !!! >

"Choose wisely....do not waste this spin upon
the spindle of life!! Now is the time of
change!! One choice only can you have!! Choose
wisely.... or be gone!"

<A rounded shield fashioned from hazelwood ....
gilded and bronzed with a covering of symbols
catches my eye...and I choose...wisely...
wisely...wisely I trust!!! Guide me!! I cry
out....Guide me my Guide!!! Aid me now!!>
This is the answer that appeared:

"The Fruit of the Tree"

<A small voice croons to me..the voice of the
querc....small and brown ...common....yet..
It is Beautiful!! and it sits in a tree of White.
White Blossoms above the Eternal Fountain.
Perfect Beauty and Promise!! I approach the
querc and the Tree.>

I ask,"What is this Tree that grows within
this Sacred Place oh small brown one? What
is this Tree and why am I here? Guide me!
Let your Spirit show me the way!"

<The bird hops along a branch to where a
fruit of greens and pinks swells forth in
its ripeness.>

"Take...eat...SEE...and know life!!!Here
are the five points of Eternity!!! Here
are the seeds of Life itself!! Eat only
if you are wise! Live only if you are pure!
Endure only if you are strong and return
to choose wisely once again!! Now is the
time of the Five Pointed Star!! You must
become a Star child and grow!!! Be a
Point of Light in the Darkness!! Be the
Darkness and the Light!"

<I reach up and take the fruit. I split
it into two halves...one more pink than
green ... the other more green than
pink. Within are the star shaped seed
chambers of life. The Star is born!!!
I bite into the Quert, the fruit of Life!!
I am BECOME!>

The World Beckoned to me once more:

"The Light in the Darkness"

The point of light recedes rapidly into
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the night, a shooting star across the skies.
I am alone once more looking at the wheel,
wondering about myself...Who am I? What
does this mean? What awaits me? What awaits
us all? We are alone and the Wheel turns.

Once more I gaze upon Fionn's wheel...
and know my journeys continue....It's
knowledge is my shield. I am a sword and
the fires of summer beckon to us all.

Such is the nature of an Inner Journey. I continue to see this journey and to reflect upon its meanings to me and to who I am. I recommend that each of you also undertake such journeys for yourselves. Go within to your Inner Guide and travel the Wheel. Journey the pathways of Fionn to Wisdom and Knowledge. Beannacht libh! That was my experience in an Inner Journey.

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Celtic Workshop #12 - The "Outer Darkness", the "Dragon's Eye" and the "Many Speckled Rainment"

This Workshop was presented and hosted by Searles O'Dubhain. We covered the basis of Druid Magick or Drai'ocht. We discussed the "Dragon" or "Serpent" Power that is inherit in the Land. We touched on the many different areas of knowledge and discipline necessary to be a Druid. We also discussed the Mysteries of "Death" and "Rebirth". Some preliminary socializing soon gave way to the formal presentation and discussion:

Here is what I hope to cover tonight:

The Road to the Grove.
The Druidic concepts of Being.
The use of the Power of the Land
in the Rite of the "Dragon's Eye".
The "ley lines" and the "death roads".
The attainment of Druidic enlightenment
(Initiation to the Inner Mysteries)
Authority and the "Many Speckled Rainment"

"The Road to the Grove"

There are many paths to Magick though only One True Magick IMHO. The Grove is a home to this Power as is the Circle and the Temple. How do we attain the Power to do Magick for ourselves and for all of humanity? Let us look to see what the Pathways were for others.

"The Ancient Druidic Orders"

I have discussed the Ancient orders or levels of Druids in a previous workshop. I include them here for the sake of our current discussion.

Druidic Bards studied for 15 to 20 years to learn the epics, chants,

spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

It is to be expected that the lawyers, seers, scientists, judges, and clergy of the Draoi underwent similarly lengthy training periods.

"The Cloak of Many Colors"

In the Christian Bible, Joseph was awarded a cloak of many colors by his father because he was beloved among all of his brothers. Due to the jealousy and greed of his brothers, Joseph was also sold into slavery in Egypt and suffered a "death" to his old way of life. Because he was open to wisdom and could perceive the meanings within signs and dreams,
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he became the chief counselor to the Pharaoh and rose above his death to "new life". Just as the history of the Gaels is tied to Egypt, so the rites of Druids are tied to this idea of "many colors" and rebirth. Please recall that the Mileseans descend from the Pharaohs of Egypt and that their Druids were said to be better Magi than the Persians. To be as good a Druid as Joseph, one must learn the art of interpreting dreams, divination and eloquence. This is a mighty job and worthy of us all!

"My Own Personal Paths"

When I embarked upon the quest for my roots and for the nature of Drai'ocht, I was immediately impressed by two things:

1. The Druids were acute and patient observers of Nature.

2. The Druids were the scholars and scientists of their day.

Using these two ideas, I created a color-coded series of educational levels for myself in my quest into the secrets of the Draoi.

I believe there are five areas of knowledge in the Mysteries:

Knowledge of Self,
Knowledge of the World,
Knowledge of the Spirit,
Knowledge of Magick,
Knowledge of the ONE.

The entire process of learning and growing never stops. As a minimum I have required myself to know the following:

Knowledge of Self (The Blue Level)

The Student must be able to meditate until he/she can know their inner voice. The Student must know truth and abstain from lying. The Student must be able to love and be loved. The Student must know the limits of self. The Student must identify their Sexuallity. The Student must know their life goals. The Student must know their bodies and how to maximize and maintain their health.

Knowledge of the World (The Green Level)

The Student must know the physical world. The Student must know how the laws of Nature work. The Student must be Holistic with Creation. The Student must be able to shape the forces of Physics and Chemistry. The Student must know the ways of Botany and Zoology. The Student must study animals, plants, insects, birds,fish,trees and rocks. The Student must hear the voice of the Waters and the Winds. The Student must SEE within the Fires, The Student must be connected with the Earth. The Student must know the history of civilization. The Student must know the laws of man. The Student must learn Music. The Student must learn Poetry and Writing.

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The Knowledge of the Spirit (The Yellow Level)

The Student must know the Spirit within. The Student must study the Religions of Humanity. The Student must make a Spiritual Journey. The Student must leave the body and walk the Moon Ways. (OOBE) The Student must see the origins and travels of the Spirit within. (PAST LIFE REGRESSION) The Student must Know the Spirit in Music, Colors, Symbols and Life. The Student must hear the Akasha.

The Knowledge of Magick (The Orange Level)

The Student must read the Great Works (Cayce, Crowley, Enoch, Fortune, Hermes, Jung, Ogham, Pythagorus, Qabalah, Science, Solomon, Thelema, etc.) The Student must learn to "See." The Student must learn to "Divine". The Student must learn to "Shield." The student shall learn to "Speak." The student shall learn to "Heal." The student shall learn to "Travel."

The Knowledge of the ONE (The Red Level)

The Student must create and lead a Ritual. The Student must focus the three Powers (Earth, Self, ONE). The Student must perform the Great Rite. The Student must change Reality. The Student must perform the rite of "Making." The Student must be reborn and become ONE.

After passing through all levels successfully, the Student then becomes the Teacher and can wear the White, Multi-speckled or the Dark Robes of their choice. This is my path to Drai'ocht. You alone can choose the

proper path to your Inner Light of Whiteness or Darkness. All colors are one color. All Drai'ocht is ONE DRAI'OCHT!

"The Druidic concepts of Being"

I would like to quickly touch on some Druidic concepts about states of being. These states of being correspond to the previous cosmology that we discussed in workshop 5. (Time does not permit me to make a complete discussion of these topics tonight. I may add another workshop to cover them more completely in the future.)

"Barddas and The Circles of Being"

The Welsh Bardic work "Barddas" contains a description of the three Circles of Being:

1. Abred or the Realm of Matter
   (The physical world of form)

2. Gwynyd or the Realm of Blessedness
   (The Magickal Astral world of Spirits)

3. Ceugant or the Realm of Infinities
   (That which is the home of the God/desses and the Blessed)

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These states of being are separated by three veils that must be passed:

1. Annwn or "Dark Forgetfulness"
   (This is the gap or veil that must be passed to achieve birth and rebirth in the Physical World.)

2. Cythraul or "the Ghost"
   (This is the veil that must be passed to achieve enlightenment.)

3. Lyonesse or "the Isle of the Blest"
   (This is the final veil that is passed when one has achieved complete enlightenment and complete growth.)

"Awen" or "illumination" is like a lightning bolt that can come to us across these veils and bring us knowledge and understanding.

The key to our Power and true wills is how well we are able to pass between these states of being. I will discuss some of these techniques next.

"Circles of Thought" or, "The Cyclatron of the Soul"

One of the marvels of modern science is the atom smasher or particle accelerator. Another name for these powerful devices is a "cyclatron". This is basically a phased arrray of electromagnetic devices that take charged particles and accelerate them to tremendous speeds around a circular field until they approximate the speed of light or at least they approach relativistic velocities. The particles are then smashed into a target and the history of the mutual destruction is observed and

recorded so that humanity may unlock the secrets of the Gods. I trust that most of us here tonight have experienced this acceleration effect within the vortex of our thoughts and Spirits. We strive mightily to increase the relativistic mass of our thoughts so that we may observe their behavor as they approach God-like reality in their manifestions. Whirr and strive as we might, we are doomed to the universal restraints of our own humanity in much the same manner as nuclear physicists are limited by the unvirsal limits of "C" or light speeds (warp Factor 1, Mr. Sulu!<G>). Such are the limits of thinking.

"The Salmon Leap and the Shaman's Death"

I have gone through the process of questing for ultimate meaning in life many times. Most of this effort has been exhausting as well as futile. Only through extraordinary efforts have I actually attained results. These results came about through quantum leaps of the mind and spirit across the "void". Since the salmon is the totem of knowledge, I call this leap the "Salmon Leap". It is very approprite to name it thus since the "void" is actually "death" and the salmon "leap" up the streams of it's birth to spawn new life from it's own death struggle. The ancients also refered to mighty feats as a "Salmon Leap". We must experience the "Shaman's Death" in order to attain our new life and knowledge. The "Salmon Leap" brings us to a New Reality and altered state of Being. Included in the initiation rites to all of the Great Mystery Schools was just such a rite of Death and Rebirth. Anyone care to reveal their secrets now?<G> OTO'ers? GD'ers? Druids? Wiccans? AMORC? Freemasons? Templars? Illumatti? Assassins? Channellers? Others? The floor is now open. Let's hear the words of Life and the words of Death. Josey Wales faces Ten Bears in the moment of Truth. The gauge is cast...the
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challenge is issued. The floor is open to all comers!

"Enlightenment"

Coming through the "dark night of the soul" or the "Shaman's Death" purifies and releases us so that we can experience illumination and enlightenment. Our "darkness' and ignorance are burned away in the flames of the Phoenix as we are reborn into the Light! Such a wonder! The Akasha and all knowledge are there to be received! Our training and our quest are rewarded. We are a new creation!

"The Dragon's Eye"

The "Dragon's Eye" is another word for Earth Magick or the Power inherent to the Land that is at the root of the Celtic Soul. This is the power of Excalibur or Caliborn, the sword of Arthur. It is the "Dragon's Breath" that Merlin works with to create a Magickal Mist while using the charm of "Making". We have already seen the "Eye of the Dragon" in a previous workshop ritual. I would like to now open the floor for a further discussion by everyone here as to how we sense this Power in the Land and particularly how we sense it at many sacred sites such as "Stone Circles", Raths, Menhirs, Hills, "Ley Lines", "Stonehenge", "Avebury" or any other site of your experience. The floor is now open for Magickal discussion!

Anyone else have a good story for how they've sensed the Power of the

Land? How it just is laying there waiting for the call?

(2-10,Freepowder) Some time, when you can be alone for a while.. climb up into the moutains, my mountains are the Sierras get up high, above treeline, and sit there, find a rock... where the wind blows all the time and just sit. it may take a while maybe an hour, maybe a day... but you will feel it.. strength more than power, but power just the same coming up form the rocks... singing in the wind... when you have got it right.. the animals will come you may not see them, the conys and the birds but you will feel them too if you are lucky. they will talk to you not in words but in thoughts. if you are ready your totem will make itself known I have found that no great preparation is neccesary but for an open heart and mind it happens for me everytime I go there which is not nearly often enough oh! don't do this in a lightning storm <G>

(2-8,O'Dubhain) Beautiful Freepowder! A hymn to the Mother! We can all sing the song of the Health of the Earth! She is beautiful still in some places and will be again in others as we....and I do mean we.... all get together to release the Power of the Dragon! THAT has been safeguarded for us by our ancient Shamans within the Earth. I sense that the keys for this Work are soon to be given to us all once more.

(2-15,Nan) Well, I can think of many times that I've felt the Power of the Land but I'll offer just a simple recent example: Last week I gave my ankle a nasty sprain, I knew that one thing it needed for healing was to walk barefoot on the land, so that's what I did <g> in general I find that going barefoot on almost any ground allows me to feel the power of the land.....I don't do it long in the snow though <g>.

(2-8,O'Dubhain) I'll bet!!!<G> Many of the ancient sacred sites are no longer in active use. I think that the day is rapidly approaching
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where the Land will call us to Work Magicks at such sites. We will re-establish the "ley lines" of Power that are now just echoes of their past. These lines and sites require a Human/Dragon magickal connection to re-Power the grids that exist all across this planet. Many events occur today that point to this Work.

(2-15,Nan) I just wanted to comment that a few years ago I visited a more obscure stone circle and noticed by items left behind that it had been recently used..... so not *all* the ancient sites are inactive and I'm glad!

(2-8,O'Dubhain) That's true! I believe Shadow Hawk told about feeling serpent lines of Power beneath Avebury's Circles during a visit there as well, though Stonehenge seemed inert. He told me recently that he sensed that it could come "alive" again for the right combination of persons working there. If that happened, it would have to be tended on a regular basis. Too much of the Dragon sleeps at that site. Myrdin Emyrs sleeps nearby himself! Anyone else have a "Dragon" sense?

(2-17,cherokee/wwc1) Many of the american indians have the same legends only we call it the serpent my great grandmother taught me to go out at night and to feel the serpent move beneath my feet and to listen to the song it made in the wind. We believe the time for the serpent to

rise is here [it is in the] spirit of the people and the land. I have been a healer in my past lives we used the crystals to awaken the serpent when it was time. That time is soon and I feel the serpent singing to me.

(2-8,O'Dubhain) Thank you My Princess!<G> Some legends say that crystals were used at Stonehenge as well. They were placed upon the tops of the lentils there to provide a Power connection. Perhaps the crystal skulls will provide an answer. I hope to see one in Miami next month.

(2-15,Nan) All this talk of serpents reminded me of Australia, where the Aborigines have the story of the rainbow serpent (I think it may be part of a creation myth) there they call the ley lines songlines. Bruce Chatwin wrote a wonderful book by that name that covers a lot about the Aborginal beliefs

(2-8,O'Dubhain) I want to check into that some more. Isn't it also amazing that everyone connects the serpent to wisdom ....even the Christians do it!<G> Though I must say they try to make out like it was a bad thing to get smart!<G>

(2-17,cherokee/wwc1) All peoples have stories of serpents many of them have head cult legends where the skulls were used as resonators to focus energy and to sing to the serpent to wake it up the aborigines believe this as did the mayans and the cherokees and other native peoples
(2-17,cherokee/wwc1) ga
(2-8,O'Dubhain) Thanks!! ok Trailstalker M'lady ga!
(2-1,Trailstalker) Sorry... I'm coming in late on the conversa-
tion...
are we talking about snake/kundalini power?
ga
(2-8,O'Dubhain) we are talking about the power in the Land
ga

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(2-1,Trailstalker) ok I just needed a ref. pt. for the conversa-
tion.
(2-1,Trailstalker) ga
(2-8,O'Dubhain) ok Freepowder ga
(2-10,Freepowder) The serpents are everywhere, but watch out! some
of
them are snakes <G> couldn't resist, sorry <VBG>

"The Many Speckled Rainment" "The Song of Amergin"

This translation by Dr. Douglas Hyde from his work "Literary History of Ireland" was as well known to the Druids as the "Lord's Prayer" is to todays priests. It is a perfect example of the many different Magickal skills used by the Druids. It is one of my personal favorites as well!<G> I would like to use it to discuss the "many-speckled" rainbow of Drai'ocht! Once again I give you the words of the Bard:

The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.

I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the fire.
Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?
(If not I)"

Let's just go down the line and list the Druidic attributes used in this one spell by lines and in order (I also assigned colors to each attribute):

Attribute	Color
The Powers of: Wind,	(Red)
Sea,	(Grey)
Fire.	(White)
Persistence.	(all)
Death in battle.	(Black)
The Power of the Sun.	(Golden)
The Power of the Green World.	(Green)
Courage in extremis.	(Red)
Infinite Knowledge.	(Yellow)
The resting place of the soul.	(Purple)
The Knowledge of Science.	(Yellow)
Focus through Discipline.	(White)
The Gift of Awen.	(Orange)
Drai'ocht.	(White)

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I could write an entire page on each of these attributes but not tonight!<G> "Fire in the Head" is the name of an excellent book by Tom Cowan on the subject of Celtic Shamanism. "The 21 Lessons of Merlin" by Douglas Monroe agrees with my assignments for most of the above colors. A true Druid worn the Cloak of many Colors for festive occassions, White or Black robes to conduct Magick and during ritual and a bull's hide when in battle.

"Authority"

This the source or result of working with Magick for Druids. It is a measure of their Power and the strength of their "True Wills". In the "21 Lessons" Monroe states that the students of Drai'ocht were awarded colored glass beads (called Gleini na Droedh) that were strung on leather cords for necklaces. These multicolored necklaces were kept secret by each Druid and produced only to demonstrate their Authority to other Druids. Magick knowledge, discipline and practice determined the

level of Authority thus attained.

"Into the Light"

Fionn's Wheel can also be multicolored. I have made the one in the library that way!<G> (Make it so Number One!<G>) Seriously, to become a Master Druid, one must transcend the separation of colors and walk into the Light. This involves knowing the many fold paths of the Wheel and primarily the Inner Mystery of the relationship of Life and Death, White and Black, Balance and Action, Being and Not being. The Initiations into most of the Great Mysteries included this Dualism of Transcendancy. (An excellent book on this topic is "The Great Initiates"by Edouard Schure, translation by Gloria Rasberry.)

What does this mean?
What is this Initiation?
What is the Mystery?

What follows is what I envision COULD have happened during such an initiation. Hear the words a modern day Druid might hear as he achieves his full Knowledge:

<the Initiate will have been fasting and meditating within the total darkness of a cave or a dark room for at least a night. Just before the rising of the sun or the lighting of the fires he/she would hear a loud female voice cry out!>

"I am Arianrhod, Queen of the Heavens! You who approach me must now ask yourselves these questions:
How can you achieve the Inner Knowledge?
Where can you find the Signs that show you the Way?
Heed My Words!
I am Arianrhod, Queen of the Stars,
I am She of the Silver Wheel!
My crown spreads across the Vault of the Heavens!
Your dreams shall be filled with the Secret Ways of the Night!
It is I that will show you the Paths of Knowledge!
It is I that will fire your Spirit in sparkling crystals of Wonder!
I am Arianrhod! Come to Me My children!

Be filled with Expectancy for what is yet to come!"

<The chief Druid could follow these words with the following caution.>

"Hear the Words of the Ard Druis:"
"You who seek the Ways of Power must dare to approach the Queen of the Stars!
You who seek the embrace of Wisdom must approach Her Presence without fear!
You that seek for Love must first know your True Selves. What is your Authority?
Are you truly Human? Speak now if you dare!"

<Then the Initiates should ask for entry to the Inner Mysteries.>

"Oh Arianrhod of the Silver Wheel!
Bless us in Your Mysteries!
Fill us with Your Spirit!
Let us place no limits upon Your exalted Being!
You are Infinite!
You are the Unknown! The Darkness!
Admit us into Thy arms!
Grant us Your Blessings!
Our speech is confounded!
Chaos is upon us!"

<Once again, the Ard Druis would charge the Initiates.>

"Now is the Great Re-awakening!
Now is the time of enlightenment!
Those who are untrue shall be cast out
into the depths!
Cleanse yourselves through trials of fire
and fasting! The way is long,
Only the strong shall attain Knowledge!"

<A flame or beam of sunlight should be produced to shine upon an open doorway, admitting the Initiates into the Inner Sanctum.>

"Behold the Flaming Door!
Behold the Burning sword of Gorias!
Enter if you dare the halls of Lugh!!
Wear the many speckled cloak of Samildanach!"
"Hear the words of the Sun!"

<A male Druid dressed in Robes of Gold and bearing a torch should address the Initiates.>

"I am Lugh Lamfadagh!!! I am Samildanach!
I am thy burning desire for Knowledge!
I am the Power that illumes the Heavens!
Life is my gift to you, even as your Death is the Mother of Life.
To know Me is to know yourself completely, even beyond Death!
Enter if you dare!
Approach the fires of Life!!!
Die and live again!"

"I, Lugh am the focus of the Power and you My Druid are its

Manifestation!
Enter the Flaming Door!
Cead Mile Failte!
Maith an Drui!"

<At this point the Initiate should be robed in the multispeckled robe and presented with a golden sickle and a staff fashioned from the wood of the tree that is his "soul tone". Standing before the gathered assembly,He should recite his geneology and the many achievements of his necklace of Gleini na Droedh. The ceremony should then be completed by the conducting of the Initiate's personal ritual (from his work on the Red Level).>

Such is the end of a long journey.
An Fhi'rinne Roimh an Saol!
We must awaken the Dragon Power within us all!!
DRAI'OCHT LIVES AGAIN!
TA' ME' DRAI'OCHT!!

Celtic Workshop #13 - The "Charm of Making"

This Workshop was presented and hosted by Searles O'Dubhain. We covered some concepts touching upon the beginings of all things. We also covered how symbols are used to describe reality and Magick. We discussed the necessity for *belief* in performing Magick. I led a discussion about a ritual that was centered around the Charm of "Making". The arch[e]types and the Quarters used in Celtic Magickal systems were also discussed. Some preliminary socializing soon gave way to the formal presentation and discussion:

Opening Remarks

Tonight I attempt to tie together the beliefs of the Celts in Cosmologies and Magick or Drai'ocht to what we know of the world and reality through the study of modern science and more recent Magickal systems and their resulting Cosmological models. It is my hope that all of this discussion will clarify the history of the Celts and the workings of the Druids. The highest form of Drai'ocht was the Charm of "Making". This is the essence of creation by the use of the Will. It is into the Cauldron of Primodial Creation that I plunge tonight as a Midwife to Magick. Drai'ocht shall live again! The Dragon will once again be reborn!

"Chaos"

In many mythologies and some philosophies, Chaos is the void that existed in the begining of all things before even time existed and from which all things have arisen.

"The notion that creation came from nothing (creatio ex nihilo) appears in several accounts of creation. The biblical story of creation contained in the Book of GENESIS begins with a formless, watery chaos that God shapes into the ordered world. The hymn of creation from India's epic Rig Veda (see VEDAS) describes the primordial situation as one of neither existence nor nonexistence and further states that no one, not even the gods, knows who produced the universe. In marked contrast is an Egyptian myth attributing creation to the deity khepri. In this myth Khepri states that when he came into being, being itself
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came into being; all other beings were then produced from his actions and his body; but before him there was only nonbeing. Among the Polynesians, creation myths emphasize the dimensions of void space and the qualities of darkness as the primordial structures of creation. In these myths, the initial state of darkness and void in which the deity dwells is later transformed and the forms of the universe then emerge. Creation is thus predicated on a void or a nothingness--a reality totally different from any form or substance of the created order. In addition, the deities who create from nothing or emerge from this void

are given a new and special kind of power; for though creators of the world, they remain distinct from it in their originative form." .....quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

Magick is the ability to cross the void of Chaos and to create order in the universe that surrounds us. The primary way in which this creation occurs is through the focus of our own Wills.

"The Void was without Form"

"Chaos theory, a modern development in mathematics and science, provides a framework for understanding irregular or erratic fluctuations in nature. Chaotic systems are found in many fields of science and engineering. The study of their dynamics is an essential part of the burgeoning science of complexity--the effort to understand the principles of order that underlie the patterns of all real systems, from ecosystems to social systems to the universe as a whole." ..quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

The BIG BANG theory of the creation of the universe is widely accepted by astronomers. "It holds that the universe began with the explosive expansion of a single, extremely condensed state of matter. A further development of this model, known as INFLATIONARY THEORY, describes the original condensed matter as arising from virtually empty space. Whether the universe will expand forever, slow to a halt, or contract again and continue to oscillate indefinitely from one big bang to the next is the subject of ongoing speculation....." Charles Long .....quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

"Order"

Out of Nothingness was Reality formed. The diversity of Reality is due to the two great forces of separation: projection and reception (the male and the femine aspects of Power). From this duality of all things, the rest of Creation is manifested. This manifestation can be described and modeled in many ways. I have chosen to limit myself briefly to two such descriptions during tonight's workshop. The first such model or description is the science of "quantum mechanics". According to this area of science, everything is composed of waves and the interaction between wavefronts. With two primary and distinctly different sources of waveforms, we get interference patterns. These lines of intersection have their own "nature" and give rise to other "quantum effects" in their own localized area of the space/time continuum. This ongoing process of interaction and manifestation can create Infinite Combination in Infinite Diversity (IDIC). I will discuss this concept later.
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The other way in which two differing states can create their own "reality" is through the laws of Boolean Logic and Algebra. In digital design and simulation techniques, this fact is well known. I work in such areas and can reduce any system to a series of "min" and "max" terms of inputs and "truth tables". This Boolean discipline of using "min and max terms" has given birth to the CyberSpace that we currently

inhabit. I suggest that our present existence is no more than a "real-time" simulation in a greater system and that our creative/destructive interactions are constantly birthing new realities and new creations. We are each a "star" as some Magickal systems teach.

All Physical and Magickal systems have hidden controls that operate from outside the program flow (another word for this flow might be called "life"). This outside intervention might be what appears in the form of "Magick" to an internal observer of that system. The operating system for the host platform, such as DOS, determines the form of the relationships between all programs, files and other processes. A magickal way of stating this might be, "As Above, So Below". Tonight, I have discussed only two ways that some realities are postulated and created. In the wide variety of the Infinite Cosmos, Diversity is carried to the extremes. Anything CAN and DOES happen!

"Symbols"

One way man has attempted to understand and quantify his universe is through the use of symbols. The most often used symbols are numbers, letters and sigils. The Jewish Kabbala, the Celtic Oghams and the other Magickal alphabets are good examples of the use of such symbols to order and understand most physical, spiritual and Magickal relationships. I have talked about Oghams and Fionn's Wheel/Ladder in previous workshops. I have also talked about the Celtic Cosmology. Tonight I will briefly touch on numbers and math. Please refer to the previous Celtic Workshops #1, 2, 3, 5 and the Online Wicca Kabbala Threads for more information in those areas. Another kind of symbol that can describe our reality is a relatively new form of mathematics called Fractals.

"Fractals"

"A modern mathematical theory that radically departs from traditional EUCLIDEAN GEOMETRY, fractal geometry describes objects that are self-similar, or scale symmetric. This means that when such objects are magnified, their parts are seen to bear an exact resemblance to the whole, the likeness continuing with the parts of the parts and so on to infinity. Fractals, as these shapes are called, also must be devoid of translational symmetry--that is, the smoothness associated with Euclidean lines, planes, and spheres. Instead a rough, jagged quality is maintained at every scale at which an object can be examined. The nature of fractals is reflected in the word itself, coined by mathematician Benoit B. Mandelbrot from the Latin verb frangere, "to break," and the related adjective fractus, "irregular and fragmented."

The science of fractals has been found to exist within many natural formations . Fractals are found everywhere we look, from the shape of coastlines to the geometry found in cellular divisions. Most dynamical systems that change their behavior over time become CHAOTIC in nature and can also be described using fractals. The reason I mention fractals tonight is twofold. First, fractals show us mathematically how reality and life are manifested. As I said earlier, fractal geometry and

mathematics are a fairly recent discovery. One important type of Fractal that is found in nature is called a Mandelbrot set. This particular set of fractals becomes inheritly unstable as one looks closer at it's

component fractals. What is so interesting about this fact and study is that FRACTALS in the FORM OF MANDELBROT SETS have been appearing as CROP CIRCLES on the Salisbury Plains. This is the same area that is located close by both Stonehenge and Avebury. What is the source of these symbols? Where is this information coming from? Are these crop circles some sort of Magickal alphabet or symbols? Are they communicated to us across time and space from other Magicians or other Entities? If they are such symbols, has this phenomena occurred before in the past? Did the Druids observe, record and understand this type of information during their times?

My second pointis that our knowledge of Magick is itself like a fractal. With each piece of information we receive from our searches into the nature of Magick, we discover more and more questions. This gives rise to more and more associations and consequently more questions and disorder. Our attempts to totally understand Magick by close inspection consequently results in chaotic thinking. We see fractals everywhere when we look at the world. This world seems to be a fractal. Everything from shorelines, earthquakes, cell structure to computer graphics have been found to obey the laws of fractals. Perhaps Magick and the heavenly cosmologies are fractals of the Higher Will? Perhaps our True Will is a fractal? Maybe fractals are the new Ogham, the new Wheel of Fionn?

"Transformations"

If an idea can be reduced to mathematical or Magickal symbols, then it can also be manipulated or transformed. These relation-ships are called "veils" or "pathworkings" in Magickal works. In mathematics, such transformations occur frequently. What is complex in one domain is simple in another. Engineers use such techniques as vector and tensor analysis to handle complex systems all the time. Magicians use the principle, "As Above , So Below" to aid their Magickal Workings. Sometimes this Magickal work is also done while using symbollic logic to aid in the act of manifesting or "making" a new creation. We will next discuss how some of these Magickal transformations are done.

"Vibratory States"

The addition of external energy to a molecule or the introduction of additional molecules into a solution causes its electron configuartion to change. The electron "jumps" across an energy barrier to obtain a different orbit or geometry. The Molecule changes its behavior, sometimes with amazing results. This change in electrons through levels or states of energy is directly analogous to the levels or states of vibration that a Magician goes through to "resonate" with other spiritual forces. These principles of resonance and vibration are the keys to the techniques of OOBE and energy transfer in Magickal systems. To discover how we as Magickal/Spiritual entities can go through these types of transformed states, I looked at my own experiences, once again.

"Personal Experiences"

The keys to working Magick are BELIEF, DISCIPLINE and FOCUS. Focus is a matter of personal ability and is sharpened through practice and effort. Discipline is inherit to our very natures. Belief is absolutely

necessary to any Magickal Work. I have had three types of personal experiences that are the foundation of my BELIEF in MAGICK.

"The All from the None"

This experience I have discussed before. It is the first veil that must be passed to obtain BELIEF in Magick and the resulting Powers. Briefly stated, I was able to detach from the ordinary (while conscious) and encounter Spirit and Magickal Beings. These experiences have reinforced my ability to work Astrally and Magickally. The secrets to this experience are meditation, inner quietness and the increased vibrational level of the spirit or "ecstasy".

By going into the "void" of Nothingness, I was touched by the Power of the Akasha! Anyone can do this, if they are willing to put in the time and effort to meditate to achieve inner "quietness". The "Void" is the place where the Will can focus to create and produce all Magick!

"The None From the All"

These are experiences I have had from "lucid dreaming". I have basically been able to go anywhere and do anything in my dreams. I have had many revelations and Super Normal experiences in these dreams. I guess the most outrageous experience was experiencing "death". Some deaths were just an abrupt end to one existence while manifesting into another body and another existence. One particular "death" was at the center of an exploding sun or bomb. I was literally blown into Nothingness and Non-Existence. I "floated" there in endless time without thought or being. I just was. Only my Will still existed and through the exertion of my Will I was able to awaken into my body once more. This was not and ordinary dream. In fact, I'm not really sure this is the Reality I started out in! <GGG> A Powerful incentive to learn more about Magick (to prevent such a thing from ever happening again)!!!!!

"IDIC"

IDIC is borrowed from the Vulcan, Mr. Spock. It stands for Infinite Diversity in Infinite Combinations. This basically means the Universe is filled with possibilities and that anything can (and will) happen. This is all those strange events that can be dismissed if taken one at a time but will stagger you if you keep a log of them. This includes such things in my life as: Flying or "floating" in the air by myself, reading minds, seeing the future, seeing creatures that are in another plane, hearing the music of the Sidhe and incredible feats of strength and speed (that could not possible have happened). All these many events taken together point to a variety of techniques that people can do. The secret is in remembering how we did it!!! Or maybe in finding a really excellent teacher. I am the worst of students but I am very persistent!<GGG>

"The Charm of Making"

The following is the merest sketch of an outline for performming the Charm of Making, the very same chant that Merlin was heard to use in the movie "Excalibur". Much of this ritual comes from the following works: "The 21 Lessons of Merlin", "Celtic Magic', "Witta", "The Irish Celtic Magical Tradition" and the "Sacred Cauldon". Some of it is changed to

suit my personal (*Irish*) preferences!<G>
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"Circles of Drai'ocht "

Druids' Circles are very similar to other Magickal Circles. Each direction should have a candle and color associated with it. (I use Red for East, White for South, Grey or Blue for West and Black for North). I also have candles for the God and the Goddess. these are usually Green and Red respectively. I light the candles as the Spirits are invoked.

"The Guardians"

"Air"

The Guardian of the East Quarter is Esras associated with the Power of Air. The sacred city of this Spiritual realm is Gorias. The Celtic Deities usually associated with this Quarter are Nuada and Scathach. The sacred treasure or weapon is the invincible sword. The Magickal Deity for the elemental Powers or the wind singers and sprites is Paraldas, ruler of the Sylphs, Zyphyrs and the Winged Sprites. This direction is most often associated with ideas, thoughts, inspiration and psychic powers. Ritual work for this direction is associated with dawn, sunrise, Spring, harmony, travel and freedom. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Soir!
Tugaim cuireadh do Duile de Gaoth!
Tugaim cuireadh do Esras de Gorias!"

Translation:
"I give invitation to the Guardian of the East!
I give invitation to the Element of the Winds!
I invite Esras, Master of Inspiration!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu SKULL!
TUG-im KIR-oo gu DOO-li gu GWA!
TUG-im KIR-oo gu ES-rah gu GOR-ah!

"Fire"

The Guardian of the South Quarter is Uscias associated with the Power of Fire. The sacred city of this Spiritual realm is Findias. The Celtic Deities usually associated with this Quarter are Lugh and Bridgit. The sacred treasure or weapon is the flaming spear. The Magickal Deity for its elemental Powers or Salamandes and Firedrakes is Djinas, ruler of the Consciousness and flames. This direction is most often associated with Action, Passion and Change. Ritual work for this direction is associated with Summer, noon, sexuality and purification. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Dheas!
Tugaim cuireadh do Duile de Tine!
Tugaim cuireadh do Uscias de Findias!"

Translation:
"I give invitation to the Guardian of the South!
I give invitation to the Elements of the Fire!

I invite Uscias, Master of Conscious Action"

Pronunciation:

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"TUG-im KIR-oo gu GAAR-du gu OWE-yass!
TUG-im KIR-oo gu DOO-li gu CHIN-e!
TUG-im KIR-oo gu ISH-kah gu FIN-jah!"

"Water"

The Guardian of the West Quarter is Semias associated with the Power of Water or the Sea. The sacred city of this Spiritual realm is Murias. The Celtic Deities usually associated with this Quarter are Mannanan and the Cailleach. The sacred treasure or weapon is the cauldron. The Magickal Deity for its elemental Powers or Nymphs and Undines is Niksas, ruler of the depths of the Sea and the spirits of the waters. This direction is most often associated with Emotions, healing and Marriage. Ritual work for this direction is associated with Fall, sunset, plants, the subconscious mind and dreams. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Siar!
Tugaim cuireadh do Duile de Muir!
Tugaim cuireadh do Semias de Murias!"

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Translation:
"I give invitation to the Guardian of the West!
I give invitation to the Elements of the Mystical Sea!
I invite Semias, Master of the Mind's Deep Waters!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu SHEER!
TUG-im KIR-oo gu DOO-li gu MWIRR!
TUG-im KIR-oo gu SEM-ahs gu MUR-ahs!"

"Earth"

The Guardian of the North Quarter is Morfessa, associated with the Power of Earth. The sacred city of this Spiritual realm is Falias. The Celtic Deities usually associated with this Quarter are the Morrigan and the Dagdha. The sacred treasure or weapon is the Stone of Fal. The Magickal Deity for the elemental Powers or Gnomes and Dwarfs is Ghobas,ruler of the inhabitants of the Earth and a crystal spirits. This direction is most often associated with Destiny, Prosperity and Fate as well as Magick. Ritual work for this direction is associated with Winter, night, midnight, self will and treasures. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Thuaigh!
Tugaim cuireadh do Duile de Talamh is Cloch!
Tugaim cuireadh do Morfessa de Falias!"

Translation:

"I give invitation to the Guardian of the North!
I give invitation to the Elements of Stone and Earth!
I invite Morfessa, Master of Destiny and Magick!"

Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu owe HOO-ee!
TUG-im KIR-oo gu DOO-li gu TA-loo is KLOKH!
TUG-im KIR-oo gu MOR-fes-ah gu FAL-ah!

"Spirit"

The Center of the Circle is protected by the Power of the God and the Goddess and the balance and diversity that They each manifest and control. This is the province of the Goddess of Sovereignty, Macha, and the Horned God or the Hunter, Samhan. The center is protected by the combined Powers of the Quarters and their Masters. A suitable invocation of the Spirit might be:

"Tugaim cuireadh do Ana'l Fein!
Tugaim cuireadh do Duile de Anam!
Tugaim cuireadh do Grian agus Geala!
Beannachtai' DE' agus mBANDE' againn!"

Translation:
"I give invitation to the Souls of our Ancestors!
I give invitation to the Element of All Spirits!
I give invitation to the Sun and the Moon!
The Blessings of the God and Goddess be upon us!"

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Pronunciation:
"TUG-im KIR-oo gu GAAR-du gu AN-aal FINN!
TUG-im KIR-oo gu DOO-li gu AN-um!
TUG-im KIR-oo gu GREE-un AG-us GYAL-a!
BAN-uck-ta JAY AG-us BAN-jay UG-een!"

"The Words of Power"

After the Guardians have been called, then the Words of Power Are Spoken and the Rite or Sign of Three Rays is performed for each of the Quarters.

"IAO"

This is the name of the God/dess of All and is intoned three times while making the appropriate hand gestures,

"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".

"Threshold Experiences"

If a portal to another plane or place is to be opened then the following Charm of Making is to be said three times (this Charm uses the Power of Sea and Stone):

"A ELFNTODD DWYR SINDDYN DUW
CERRIG YR FFERLLURUG NWYN;
OS SYRIAETH ECH SAFFAER TU
FEWR ECHLYN MOR, NECROMBOR LLUN"

"Dragon's Breath"

If something is to be caused to happen or prevented then the following Charm of Making is intoned three times (this charm invokes the Powers of Fire and Air):

"ANAIL NATHROCK
UTHVASS BETHUDD
DOCHIEL DIENVE"

At this point the Power has been raised. The Will of the Draoi' should be directed and stated forcefully in the direction of greatest Power using the sign for that Quarter. Once the work, is completed, the God/desses and Guardians should be thanked and the Power Earthed by lowering both hands to the ground while kneeling. The Circle is opened in the reverse of its creation and the bounty of the Land and Tuatha should be enjoined and enjoyed by all.

This is the end of the prepared presentation on the Charm of "Making". This and "Pathworking" are the two most powerful abilities of a Druid.

Celtic Workshop #14 - "The Wheel of Elements or Seasons"

Forum member Freepowder noted similarities between the Plains Indian Medicine Wheels and Fionn's Wheel from Celtics sources. His analysis and presentation on these topics led into a discussion of other cross
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cultural similarities. I added some info from a study of the indigenous peoples of the world as well as Celtic topics.

Tonight our man of many names, Freepowder, O'Ba'n,John White, Sir Freep, etc. will give us his thoughts on the wheel and the directions as compared between the Plains Indians and the Celts. It looks to be good!<GGG> I may have a few comments of my own. I also have some info on thses directions compiled by a noted anthropologist, Angeles Arriens, for the indiginous peoples of the world. I hope we can discuss the use and meanings of directions to all of us in our magical work.

"The Wheel of Elements or Seasons"

The world over, aboriginal religions have used the circle as a symbol of the world, the cosmos and the spirit. Tonite I will attempt to draw some parallels between the Celtic version, Fionn's wheel or window and the Plains Indian version, the Medicine wheel. Both of these wheels are pictured as a circle bisected by two lines, one vertical and one horizontal. In Plains Indian (PI from here on) the circle represents the cycles of the earth, of learning and of life.

The lines represent the 'roads' one must travel to achieve enlightenment. The points at which the lines intersect the circle signify the four directions, east to the right, south at the bottom, west to the left, and north at the top. There are qualities and totems (animal

spirit guides) assigned to each direction. The totems and qualities vary somewhat, tribe to tribe, and the following is an attempt to combine several, mostly Lakota (Sioux) and Tsisistis (Cheyenne) .

East:
red, illunination, child, the sun, spring, the source of life, eagle, hawk and birds generally

South:
yellow, innocence, youth, daylight, summer, fullness of life, snake, lizard, mouse, horse, elk

West:
black or blue, introspection, maturity, sunset, autumn, waning of life, thunder beings, Bear, buffalo

North:
white, wisdom, old age, night, winter, death, wolf, raven, buffalo

The PI speak of the guardians of the quarters as 'Grandfathers' or 'Grandmothers'. Animals in mundane life are refered to as 'Little Brother or Sister.' At the center of the wheel is,in Lakota, 'Wakan Tanka', the Great Mystery. The source of all life, of all that is. Although Wakan Tanka is refered to as Grandfather, it has no sex, no body, it is at once the creator and all of creation. Also at the center is White Buffalo woman (or Sweet Medicine to the Cheyenne), the personification of the earth, and the female aspect of Wakan Tanka.

The cycle of life as illustrated by the Medicine Wheel starts at the east. The PI believe that as an infant a person knows all things, thus the connection with enlightenment. As you grow into youth these things are forgotten so you may learn, and grow, symbolised by the south and innocence. When you are mature you move to the west and introspection. 3262

Here you take your vision quest. As you approach old age you achieve wisdom in the north and, if you survive you return to the enlightenment of the east.

On to the Celts!

The Celts use either a four spoked wheel, identical to the medicine wheel in apearance or enhance the image with 'cross quarters' making an eight spoked wheel. One differnce in the Celtic version of the Wheel, is probaly due to the variation in weather patterns between the Britsh Isles and the Great Plains. The Britsh Isles are around 1000 miles north of the Plains causing several things to happen. The sun, even at midsummer will rise far further to the north in Britain. Britain's proximity to the trade winds cause the prevailing winds to come from differnt directions. Therefore the Celts start their journey of life in the north. The qualities of the quarters areremarkably similar if somewhat skewed as to direction. (Note: the animals assigned to quarters and cross quarters are approximate and individual impressions as to what animal goes where are most important IMHO)

They are:

North:
black, winter, wisdom, clarity, death, earth, animals, minerals,

fallowness, darkness, winter solstice, salmon, wolf, the Morrigan,

East:
red, spring, inspiration, life, birth, renewal, air, birds, smell, dryness, germination, spring equinox, otter, crow

South:
white, summer, spirit, humanity, change, power, fire, sun, light, vegatables, summer solstice, bear, hawk,

West:
grey, autumn, creativity, ripeness, fertility, compassion, love, emotions, hearing, water, moon, twilight, fish, autumn equinox, stag, hound

The cross quarters mark the seasonal festivals, have associated animals and are used to represent the ages of mankind:

Imbolc: 31 Jan, child, eagle
Beltaine: 30 Apr, youth, sow
Lughnasadh: 31 Jul, adult, horse
Samhain: 31 Oct, elder, heron

The Celts assign Gods and Goddesses to the quarters as well. The following courtesy of O'Dubh, and subject to interpretation. God/esses are directional <G> as follows:

North:
Master Morfessa of Falias, The Morrighan, Goibhniu, The Dagdha, Epona, Eriu, Macha (The Land, the Lia Fal, Magick, Soveriegnty)

East:
Master Uscias of Findias Danu, Anu, Lir, Lugh, Bridget, Scathach, Ogma, Nuada (The Invincible Sword, Wisdom, Strength, the Winds)

South:

Master Esras from Gorias The Dagdha, Lugh, Bridget, Danu (The Flaming Spear, Action, Fire, the Sun or Shining One)

West:
Master Semias from Murias, Manannan mac Lir, The Dagdha, The Cailleach, Cerridwen, Danu, Dianecht, Arianrhod (Rebirth, the Undry, the Sacred Cauldron, the Sea, Water)

Many of these God/desses are assigned to more than one direction because they have more than one aspect (The Dagdha, Danu, Bridget, Lugh, the Morrighan). The best way to associate them with a particular direction is to base their direction upon their role in your Working or upon their use of the magickal tool involved.

The Celts have this multi-faceted diversity in the nature and directions of their God/desses due to their travels across Europe and their incorporation of the local Deities into the Deities of their respective clans. When they finally stopped their travels, these Deities were then more fixed in their associated directions and attributes. As modern day Celts, we have the use of all of these Archetypes to aid or worship and to enrich our Magicks!

(2-21,cherokee) the cherokee say that all ancient cultures descend through the plieades and that the druids and the cherokee have origins in atlantis the cherokee calendar as are most medicine wheels are based on the mayan system of time. The Dogon of W. Africa say the same. which is very similar to the celtic most ancient cultures say they got the wheel from the stars

Also some of the first sailors to come in contact with North American Indians were Welsh and they could converse with some of the tribes! Seemed the Indians were speaking Welsh!<G>

(2-21,cherokee) the cherokee also claim twelve tribes came out of atlantis when it was destroyed and populated the areas of the earth bringing this ancient wisdom to other cultures like the 12 tribes of israel there are 12 clans in the cherokee matrilieage. There was contact betwweeen the nordic vikings and the indians after contact with the celts too.

(2-9,M&J) As to the NA Indians speaking Welsh, I attended a Celtic League symposium a year or two back, and this was one of the talks. I'll have to go back and review my notes, but as I recall this is heavily debated. The accounts go back to a Welsh prince who supposedly sailed to America. Whether or not this is true is highly uncertain.

(2-8,Freepowder) The Welsh Prince was Madoc, and I believe... he was supposed to have sailed in the 11th century.... there were records of his sailing away.... but nothing on where he ended up....he most certainly never returned to wales.... One possible explanation for the 'Welsh' Indians is the occurance of grey eyes in some of the southern tribes, notably... the Choctaw and Cherokee.... There are some similarities in the languages, but it is possible.. that this is due to some wandering Celt .... heading east from the orient. <G>

Ok Thanks FP!<G> There are many other similarities...notably the common belief among both sets of peoples, the Cherokees and the Celts, that 3264

springs were doorways to the Underworlds and possessed their own spirits. There are other similarities... The Irish have legends about the first settlers coming from the west after a flood.

This was later Christianized to be the daughter of Noah Ceasir....but it was first thought to be Atlantis. Also some of the alignments of the stone circles are on the Pleides. In fact, The two major hubs of the Celtic year are connected to when the Pleides first ascend into the constellation of Taurus That is when Bealtaine and Samhain actually occur.

As to use in your magickal workings, given the eclectic nature of most American Mages, introduction of the Plains Indian version of the attributes of the quarters is allowable. Perhaps even justified given our geographical location. I personally use the Indian colors and animals in conjunction with the Celtic God/esses. As they used to say in the Toyota comercials, 'It just feels right.' <G>

Ok I have another set of values for directions. Then a brief discussion

of future topics. I know everyone is suffering from too much Holiday!!-
!<GGG>

Here's my blurb on directions: The "Four Fold Way" by Angeles Arrien
a survey of sacred directions and paths of the indigenous peoples of the
world gives the following characteristics to the directions:

North:
The Way of the Warrior, Direction of Power, Element is Air, winged
creatures, Standing Meditations, Right Actions, Dancing, instrumrnt is
the rattle and season is the Winter.

East:
The Way of the Visionary, Direction of Vision, Element is Fire, dessert
and no legged creatures, Walking meditations, Truth telling, Singing,
instrument is the bell and season is Summer.

South:
The Way of the Healer, Direction of Love, Element of Earth, All four
legged creatures, Meditating while laying down, Right Speech is the way
of living, Paying attention, Story telling, instrument is the drum and
the season is Spring.

West:
The Way of the Teacher, Direction of Wisdom, Element of Water, All Water
creatures,Sitting meditations,RightTiming in life's actions, Being Open
minded to outcomes, Silence is the best wisdom, instruments are sticks
and bones and season is Autumn.
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"HOW TO USE MAGICK with a Straight Face"

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"People that eat blowfish are stupid.
People that do not eat blowfish are also stupid."
--Japanese proverb

With the advent of the New Age, many people are airing great new ways to change your life for the better. These ideas are based on the premise that we have total control of our lives on some level. All we need do is reach that level with our desires. This is, of course, the big challenge. You can read millions of words on that subject. Why is there so much information? Because achieving this kind of control is a very individual thing. There are so many different ways that each person could write his own book. To succeed, each must find his own path. The reason there are instructions at all, though, is because each can find guidance in the successes of others. Magick is one of these many guides.

This file is relatively short because it concentrates less on the myriad details of magick and more on how to find your own path. The task is never as easy as it sounds, but it is not complex, either. With straight forward exercises (good, honest work on your Self) you will achieve whatever you desire. We all have this power. The way we use it is not by gaining a new ability, but by getting out of the way of the ability we already have. This book outlines the basic blocks and the kinds of things to do about them. But, as with any advice, it is up to you to honestly assess your own situation and discover what works best for you. Remember, achieving your personal Power is everyone's path in life. You will succeed, it is only a question of when. This book is designed to bring that success more quickly and, overall, more easily.

Many people these days still appeal to the "booga-booga" aspect of magick: "We will grant you incredible powers to use on whomever you please if you send us money." As we enter into the New Age of understanding, people are learning that occult powers are actually a natural part of everyone's life. It is our goal to help this process along. We hope to teach newcomers what magick is about. This book is written not only to inform, but also to

circumvent the psychological barriers set up by living in a mechanistic society. The mechanistic paradigm (the idea that each person and object is totally separate from the rest of the universe except through physical interaction) precludes magick (non-physically affecting one's environment). The magickal paradigm states that your beliefs create your reality. This choice is like contemplating eating blowfish-- when you analyze it, you can conclude that adopting either paradigm is stupid. Since you can't please everyone else, pick the one that you like best. If (and only if) the magickal paradigm appeals to you, then choose it. Then the trick is to get out of the mind-set that says that magick is impossible. We hope that you will try some exercises to prove to yourself that magick works. Once you have

done so, then you are on the way to achieving anything you desire.

POWER

Power can be a very misleading term. The way most people mean it is in the sense of "power-over." People recognize power as the ability to get others to do what you want, especially when these others have different ideas. This is not Power (with a capital 'P') at all. When you rely on someone else to do something for you, you give your Power to him. This is very different from doing something *with* someone, then both parties gain. But, to believe that you must force or trick another is to say that you need this person to do something that you cannot. You may steal their power (lower case) but you give away your Power.

Power is, among other things, the innate ability to bring whatever you truly desire into your life. When you "make" others manifest them for you, you create blocks in your own mind. These blocks say "I cannot do this myself," which obstructs your Power. This is "giving away your Power."

When you "take your Power," you accept responsibility for your life. This is not guilt or martyrdom, it is honestly assessing your life and recognizing your successes and failures. Give yourself credit for even the smallest success and recognize that you can overcome every obstacle. Then you allow your Power to express itself. What you need comes to you; projects work for you.

We often think of many obstacles as insurmountable. For instance, many believe the lottery to be their only desperate hope of escaping poverty. Such people give away their Power. And why shouldn't they? Everything they've experienced tells them this. Our whole society is rooted in the mechanistic paradigm (all causes and effects have a physical link), which precludes a belief in Power. How is one to know that this concept works? How can this be real when it is so different from what we are used to?

Our society has a concept of "Reality" as an objective existence of which we are all a part. When two people have different ideas of the nature of some detail, then at least one is Wrong. We all have a fear of being Wrong. When we are Wrong we miss out on things and people don't like us as much. Therefore we desperately strive to be Right. It turns out that Right is what ever those around you happen to feel that it should be. It's as if they all took a vote when you were out of the room. But "Right" changes all the time: from preservatives are harmless, to preservatives cause cancer; from Stalin is a great leader, to Stalin was a monster; from Ptolemy explains the forces of the universe perfectly, to Newton explains the forces of the universe perfectly, to Einstein explains the forces of the universe perfectly. The philosophy of science this calls this evolving better (or at least different) explanations. Yet, while these ideas hold sway, people call them "Reality."

Just how reliable is Reality? We all live our lives using our

individual concepts of Reality to get along. We update them as we see fit. But few will fundamentally change their concepts. We are sure that, although we may not have the details, we certainly have a feel for the basics. Anyone who disagrees with the mechanistic paradigm, for instance, must be missing at least a few marbles. Such a person is irrational in a universe that we know to be rational.

But is the universe truly rational? Science has pursued the mechanistic paradigm down to the smallest scale, particle physics; here it fails to explain the universe. The building blocks of Reality do not behave rationally. If you drive a car from one side of a mountain to the other and you have a choice of two tunnels, you will drive through one of them. If a single electron has a choice of two holes in a plate to pass through, it will go through both. You can plot the speed and position of your car to the limit of the accuracy of your instruments, but you will never be able to do both to that electron.

When you observe this mythical car, it is a solid object. If it were not, it would not be a car. If you drove it around, then tested to see if the car were not solid and discovered that it wasn't, what would you think? Around the turn of the century, scientists figured out that light acts like a wave when you test for a wave, and like a particle when you test for a particle. In the regular world it must be one *or* the other. The two are as mutually exclusive as a non-solid car that you can none the less drive. Mysteriously, light was behaving like both. Eventually, scientists concluded that light doesn't work like the universe we are used to. The act of observing light defines its character. This is called wave-particle duality. Later in the century, scientists found that atomic particles, the building blocks of all matter, behave this way, too.

Now imagine that you can find no evidence that this car crosses the space between where you see it and where you saw it last. Suppose the car isn't actually "there" when you're not looking-- the act of looking brings it into "existence." What would you think if noticed that your expectations seem to have an effect on where it turns out to be? This is awfully strange, but it is the kind of universe that particle physicists find. "Looking at" a subatomic particle "brings it into existence." Also, scientists are finding that whatever kind of particle they expect to find in an experiment, tends to be there. This is starting to look less like brilliant theory and more like an effect of the observers. They are no longer separate from their experiments. It turns out that the universe doesn't actually work the way we've always assumed it does.

This is the nature of matter on the smallest scale, and it doesn't make sense in every day life. This does not mean that we should abandon our present ideas of how to live. Keep what works ("If it ain't broke, don't fix it"). Particle physics won't affect how you drive through tunnels, for instance. But, if you accept physics, the epitome of the mechanistic paradigm, this means that our mechanistic ideas of how the universe works are fundamentally incomplete. In other words, the mechanistic paradigm is not the whole story.
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Big deal. What does this mean in a practical sense? The world seems to work just the same as it did when the mechanistic paradigm was unchallenged. But what if our preconceptions dictate what we are aware of? It is a common trick to set up a group of people for startling event and see how many will overlook a strange inconsistency. In one instance, a teacher took a student off into an adjoining room on a pretext. There was the sound of an argument and a crash and the student ran out through the room. One of the other students suspected a set up and she was the only one who noticed that the teacher's accomplice was carrying a bone. A much more dramatic example is the story of Magellan's ships. When the explorer landed on a particular island, the natives, who had never seen europeans before, recognized them as funny looking men in funny looking little boats. But Magellan soon found that the natives were unaware of the large ships that carried them there, though they were impossible to overlook. The natives had seen men and small boats before, but they had never seen a large ship. Such a thing was outside of their experience and therefore outside of their comprehension. Their eyes must have seen the ships, but their brains did not. The natives gathered to try to see them, staring intently at where they supposed to be anchored. Soon the local shaman could discern the barest outline which he described to the others. Eventually they could all perceive ships.

Who can say what we make ourselves unaware of? It is only

after we've expanded our perception that we learn how limited it was before. But we can't go around indiscriminately "expanding our consciousness." What we choose to believe is based on our desires. If you are happy with what you believe, the is no reason to change. "If it ain't broke, don't fix it." Change is challenging and even if you succeed, it may well be unpleasant. But if you feel unable to overcome obstacles in your life (and you *really* want to), then you have nothing to loose. Magick will only expand possibilities. If it's all a crock, you've lost nothing. If it's true, you can do anything you're willing to work for. It is a draw-win situation. The only way you can lose is to make your choice out of fear. Don't let the opinions of others influence what you choose to believe. Don't give away your Power. Everyone else is in the same situation you are, so when it comes to your own life, there is no greater authority than yourself. If you're interested in magick, try it and see for yourself if it works for you.

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WHAT MAGICK IS

Magick is a way of using your Power. More technically, magick is the process of non-physically affecting your environment through messages consciously impressed on the subconscious with a system of symbols. (This will become clear later.) This is the broadest definition and it can include such things as prayer, meditation, chanting, positive thinking, subliminal tapes, programming and hypnotism.

Some think that magick is unnatural and evil. It is no more evil than any tool. A knife, for instance, is "good" or "evil" depending on its use. It can be invaluable in many beneficial projects, yet it can also harm. Nothing is immune to misuse. People even try to use prayer against others. Such potential is not a reason for fear, but for respect. The idea that magick is unnatural is a modern misconception. Magic has only recently come to mean Hollywood special effects or pulling rabbits from hats. It is often spelled magick in order to distinguish it from this new meaning. For millennia magick has been a path to enlightenment and self mastery or just plain getting what you want. It is nothing supernatural. Magick uses natural powers and the natural flow of the universe to bring about the changes you desire. We are so immersed in magick that, like still air, we are unaware of it. We all use this power without thought, like breathing. Magick is using these powers with awareness.

Magick involves placing a message of your choosing into your subconscious. This is all that is necessary to achieve any goal. The power of the subconscious is awesome. When you unite it with your conscious will, you can do anything you want. Remove the internal barriers and the external barriers melt away. Oriental philosophy would call this "following the Tao." Achieving this is

the challenge of magick.

HOW MAGICK WORKS

How can programming the subconscious affect the world around us? What are the mechanisms involved? According to the occult view, it works because that is the nature of the universe.

In the West, we use the mechanistic paradigm. A paradigm is a pattern or model, in this case describing the way the universe works. We use paradigms to function, usually without even realizing it. The mechanistic paradigm is one of the most basic that underlie our culture. This model states that there is an objective reality in which objects interact solely through physical contact. Science has updated this to include fields like gravity and magnetism, but the principle is the same. The result is a universe in which the individual is nearly powerless. You can only make real change through physical action. Magick is the act of making such changes non-physically, so it does not fit in with the mechanistic paradigm.

Most westerners are unaware that the magickal paradigm represents a majority view among the world's cultures. Basically, it is the antithesis of the mechanistic view. It states that there is no objective universe, only subjective universes. These

universes are the perceptions of each individual. You couldn't possibly do any experiment that would show your universe to be either subjective or objective. You must be an objective observer in order to tell the difference. You are automatically a subjective observer because you are in the universe. That's life.

At this point, there is no practical difference between these views. The universe looks the same either way. But the magickal paradigm also states that the universe is an expression of your perceptions and your perceptions are that part of yourself over which you have control. When you change your own attitudes and preconceptions, the universe will follow. This gives an individual as much power over the universe as he has over himself.

Metaphysics

We obviously don't exercise infinite power. There is more to magick than merely having a desire or belief. That is because we have many conflicting desires and beliefs on many levels. There is a level called, among other things, the Little Self. This roughly corresponds to the subconscious and the super ego. The ego, the part of ourselves which we think of as "I," is called the Middle Self. The Little Self is the gateway to the High Self, our connection with godhead and the universe. Infinite power lies with the High Self, but our access is through the Little Self which has its own ideas. The Little Self is aware of and accepts

everything around it and everything you think, even when you are not aware. These perceptions build up very strong ideas in the Little Self. When these ideas are different from yours (those of the Middle Self), your ideas loose. To succeed, you must unify your will.

Of course, people rightfully complain that even if we do create our universe, it's still tough to make changes. That is because there is quite a bit of inertia to ideas that have been strongly supported since childhood (or before, if you accept past-lives). In an extreme example, the original "Peter Pan" had to be changed to keep from harming children. In the original version, the characters flew because "they believed." Many children attempted to fly and discovered the hard way that their Little Self did not agree. Things like a belief in gravity may be possible to overcome, but no one will argue that it's commonly done.

This example sounds silly because our experience of gravity is so compelling that it seems ridiculous to consider it to be "merely a thought construct." But another belief that is nearly as widespread is that of poverty. This is a significantly less daunting belief which many have overcome. As long as you believe you are poor, you will be. This is often a very strong belief. Many cannot even genuinely imagine themselves as being wealthy. But, because it is not beyond reasonable comprehension, it is possible to reprogram your Little Self-- much as it's possible for left-handers to learn to be right-handed. Magick is an effective way to do this.

If you are unconvinced, consider how many little messages you

heard when growing up, which you now believe on some level. Frequent messages, especially with children, usually become true. If you have heard all your life that you are poor or dumb or unsuccessful, eventually you believe it and eventually it's true. You probably know many people with an unjustifiably poor self image. This is an image which their Little Selves accepted, probably during childhood when they couldn't protect themselves. That is how messages to the Little Self work against you. And the Little Self is aware of everything, even when you are asleep. It also believes everything it hears. So the next time that you hear that you're not good or that you need to buy a product that you don't really want, consciously give your Little Self a different message. Talk to it and tell it what you want to believe. This is what makes your universe, so make it the way you want it. When you have a particularly powerful belief to overcome, then you must send a powerful message. That is the role of magick.

Religion

The religious rendition of magick is prayer. Although they are different things, the principles are similar. Techniques that are

effective for one will work very well in the other. In fact, they use many common symbols. One could say that magick is secular prayer.

Prayer works when "God answers it." This is entirely in line with the metaphysical explanation. You can say that the Higher Self is God or your connection to God. This is simply a different way of expressing the same ineffable principles. You can adapt anything here to fit into your views. Don't let the way these concepts are phrased put you off. Feel free to interpret this as much as you like in order to make it acceptable and usable to you.

Psychology

The explanations so far require new way of thinking about the universe, but those entrenched in the mechanistic paradigm need not miss out. Psychology has enough respect as a science to offer hope. If you replace Little Self with subconscious, the principle is the same. Although there is no longer a source of infinite power or non-physical change. But influencing the subconscious is the next best thing in a mechanistic world.

Psychologists would say that magick directs all your unconscious efforts toward your goal. It also eliminates those unconscious efforts keeping you from your goal. This may not sound like much, but it is primarily these efforts that determine success or failure. It is easy to overlook because, for the most part, the conscious will is the same as the unconscious will. Thus, we succeed at endeavors such as waking up, getting to work on time and fixing dinner. This may seem silly, but when your subconscious doesn't share a goal, even simple tasks are exceptionally difficult. The power of the subconscious can either fight you or help you. Where ever you succeed, it's almost certainly helping. Where ever you fail, it's almost certainly fighting.

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The subconscious represents everything the mind does that we do not think about. This involves a most of what we do. When you are driving on a familiar freeway in good conditions, you are usually thinking about the music on the radio or salient problems. At such times it is your subconscious driving. If you notice something strange in the road, it was your subconscious that brought it to your attention. This is very helpful, but that isn't necessarily the case. The subconscious can throw up all kinds of barriers, preventing even the simplest tasks. It can make you late for work when it doesn't feel like going-- you can wake up late, feel ill, misplace car keys or even have an accident. This influence sometimes goes to the extremes. People can even be paralyzed by hysteria, a condition that lies entirely within the mind. Pathological fears are another example. An agoraphobe, for instance, can have such an extreme reaction to

being outdoors that he cannot leave his house no matter how badly he wants to.

The subtle action of the subconscious can be almost as profound. Even when the influence of the subconscious is indistinguishable from chance happenings, on larger scale the effect is dramatic. Psychologists try to ensure that experiments are "double blind" for this reason. They must set up an experimental group and a control group. In the latter, there is only the single element, the target of the experiment, that is different.

In drug testing, experimenters use placebos on a control group. The act of administering a substance can have a profound mental effect, even when that substance is inert, a placebo. When they expect effective drugs, people can have great results with a placebo. But the "placebo effect" is purely psychological. If either the experimenter or the subject think that they know which is being administered, that is enough to throw off the results. The subconscious of the subject reacts to what the subject expects. If the experimenter knows what he is administering, then the subject's subconscious reacts to cues from the experimenter's subconscious. This is sometimes called the "Clever Hans effect" after a horse which seemed to be able to do math. In reality, clever Hans but was reacting to cues from the people around him. When someone near him knew the answer, the horse could sense that person's expectation. It was sometime before researchers even considered these nearly invisible clues. Although such subconscious actions are very subtle, they can dramatically change the results of an experiment.

The subconscious similarly affects results in your life as well. Magick programs the subconscious to work for you. This is not as potent as the metaphysical concept, but it will make you as effective as you can possibly be in a mechanistic world. A unified will directs all your efforts, conscious and otherwise, toward your goal. Since the subconscious can present insurmountable barriers, working out these barriers is all it takes to be on the road to success.

Some may be disturbed to think that magick may be misrepresenting how it works, but that should not be a problem. In one experiment, scientists gave placebos to a group of

subjects. After the placebos "took effect," the scientists explained what they were. Even when the scientists made it clear to the subjects that the placebos had no biochemical action, many subjects still wanted a prescription for them. (It would be interesting to see how much more effective prescription placebos are versus over the counter placebos.) Were these people stupid? Or were they wise to stick with something that worked?

Those that cannot extricate themselves from old mechanistic views need an excuse to allow the placebo effect to bring them success. Ironically, the same discipline which made magick so difficult can now provide this excuse. Scientists are exploring some new ideas which depart from the founding mechanistic paradigm. Ideas consonant with the magickal paradigm show up in Jung's synchronicity, quantum physics, the Gaia hypothesis and the morphogenetic field hypothesis (see Rupert Sheldrake's "A New Science of Life"). When these views obviously challenge the traditional mechanistic paradigm, they are a source of hostility or amusement. When the challenge is more subtle, people ignore it. Never the less, the West is gradually turning toward a view more in tune with magick. With greater frequency, people are willing to consider the idea that we affect our universe on more than just a physical level.

Scientific evidence now supports the idea of non-physically affecting your environment. Quantum physics suggests that an experimenter's goals seem to create whatever particle he's looking for. The morphogenetic field hypothesis suggests that actions affect all other actions to the degree that the circumstances are similar. This explains why it becomes easier to grow a certain type of crystal over time and how new animal behaviors "jump" from one isolated population to another. Science is continually finding support for things that metaphysicians have said for millennia.

If your respect for science is such that you cannot take magick seriously, do some research into these areas. If you can find an acceptable explanation, then you can respect magick. This respect is essential for success. But don't look for "proofs." The concept of magick is nebulous. It's designed to explain the way things are. "Contrary evidence" only shows that you misunderstand. Change your definition to include the new evidence.

Magick can never be proven wrong because it can't be pinned down. Since it explains a subjective reality, it can never be proven right, either. The magickal paradigm will confirm any preconceptions, so the mechanistic paradigm will look "true" if that is what you expect. Since it also postulates so many unknowns in the mind, this paradigm states that what you get is what you expected. As with so many things, you will believe if you want to and you won't if you don't want to. But when you're on the fence, the right explanation can help you accept the possibility. Only then you can honestly try magick. If you experiment with a negative attitude, it is the nature of magick to confirm this. Magick works best for those practical enough to

be skeptical, but open minded enough to give it an honest try. If a part of you is genuinely interested in magick, work to become comfortable with it. Start with simple and harmless work. Leave

the embarrassing stuff for later, after you've seen it work and you don't care so much if your friends find out.

Avoid getting too involved in the "explanations." If you need one, pick whichever you like. It doesn't have to be any of those here. Each has to build his own models. In any case, reality transcends the understanding of waking-consciousness, so any expressible explanation is "wrong" in the traditional sense, anyway. For a good illustration, try to "understand" wave-particle duality in any but a mathematical sense. It's as impossible to picture as a four dimensional cube.

However the universe "actually is," always act in a manner that is responsible in an objective universe. If this were not essential, people would have abandoned the objective universe long ago. Objective or subjective, there are many empirical rules of behavior that we all know. Magick doesn't change these rules. Don't drive crazily because you've done a protection spell. Don't spend unwisely because you've done a prosperity spell. Don't jump off a building because you've done a flight spell. Remain within these rules and you loose nothing by acting as though the universe is subjective. You should not be doing anything you don't want to do in the first place, because such acts are pointless in either universe. If the universe is objective, then you have had some harmless fun. If the universe is subjective, then you have the chance to get anything you want. If you approach it properly, you can't lose.

THE EMPIRICAL RULES OF MAGICK

Karma, the golden rule

So far you have read a few possible explanations of how magick works. This is to open your mind to the fact it *can* work. But any explanation puts a limit on the possibilities. The possibilities which a model rules out are much harder to achieve while you use that model. Please don't limit yourself unnecessarily. But remember, no matter how much you may try to believe that you can fly, it's not likely you'll succeed. The obvious lesson here is, be careful: test the waters of your subconscious, act responsibly (but not over cautious). Don't jump off a cliff after your first flight spell. Don't quit work after your first job spell. Start slow and find out how your Little Self works before you do any life changing work.

There is a hazard so universal that you should treat it as fact: Karma. This is the old saw of, "what goes around, comes around." You attract things of a similar nature to what you concentrate on (similar to morphogenetic fields). And remember, when you concentrate on something, your Little Self does so at least as much. The mechanistic reason for this may be "the subconscious mind directing subtle actions to bring about circumstances in tune with its thoughts." Metaphysicians often explain it as "like vibrations attracting like."

Everything has a "vibration." This is similar to the vibration of musical notes, though obviously not the same. As with musical notes, one vibration can start a sympathetic vibration. One vibrating piano string will start similar strings vibrating. Karma is the word for this principle in magick. There is a certain vibration associated with any act. If you hit someone, the emotions and actions involved are of a certain vibration. This will tend to attract things of a similar vibration, primarily violent acts. You will tend to attract someone to hit you. It turns out that everything you do to others you essentially also do to yourself, and vice versa. It sounds trite, but being nice to others and yourself truly makes the world a better place for everyone.

It doesn't matter how you understand karma, or even if you believe in it-- you are warned. Many people don't believe. The action of karma, particularly on such people, is often too slow to notice. It can easily take lifetimes for a soul to work through karma. But the soul will, so avoid bad thoughts. This is impossible, but you will get better with practice. Each unpleasant thought has a negative effect on you and others. This brings negative things into your life. This is pretty rotten, but remember that each positive thought brings positive things-- that can be pretty good. In any case, you needn't respect karma to find yourself a happier person for trying to live this way.

If you are just learning about karma, you will probably find that it is now a little more obvious in your life. But sometimes it's difficult to figure. If you do a spell to heal someone, you would expect to be attracting good things. But what if immediately afterward you receive a transfer back home to live near your scummy relatives? Hardly fair! Yet that's the kind of result you can expect if you do anything to a person without permission. People have enough difficulty with their own Little Selves, it's nearly impossible to divine the desire of someone else's. The most beneficent act could violate someone's will on some level. If the person asks you, then you are free to act. But, even if you are absolutely sure that the person would want it, if he hasn't asked you, don't do it.

Another fantastic example is the love spell. Do a spell to attract the kind of person you want, not a specific person. Exercising your will on others without their consent is always nasty-- doing so magickally has an even higher cost. Watch yourself. Many people working with magick do so under a "threefold law." This means that any karmic response is tripled. This is to keep people particularly scrupulous when they are fooling around with this stuff. Take it seriously.

Karma is best described by the golden rule, "Do unto others as you would have them do unto you." The other major rule of magick is just as common place, "Know thyself." This is essential because of the Little Self. Magick is the science of expressing your will. Because there are many aspects to your will, it follows that you must be aware of all these aspects to be an effective magician.
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"Know thyself" means be aware of the thoughts and feelings of your Little Self. Learn how it feels about the things you want. Learn it's beliefs. You must know your starting point to effectively change negative beliefs. To do this, you have to pay attention to all the subconscious cues that your Little Self gives you. Explore your feelings, keep track of your dreams, look at your past. One of the best clues is your own life. If you create everything on some level, then part of you "wants" each thing in your life. You must not deny this, but work with it. The goal is healing because destruction is at best temporary.

Different desires on other levels interfere with your conscious desire. Your Little Self picks them up everywhere. You must be aware of this so that you can counteract it. Every ideal commonly in the mass media impresses itself strongly. When Madison Avenue spreads the word that young and thin are the ideal, your Little Self will accept this if you are not careful. If you are not young and thin, this message undermines your sense of self worth. The resultant sense of undeserving works against your success. There is so much exposure to these messages that it is a real battle to avoid them. Particularly in childhood, when we can't protect ourselves, others deeply ingrain ideas that can be with us for life. You must work hard to discover these feelings and counter act them. If part of you feels undeserving, genuine success seems impossible.

There are other aspects to this problem. Not only might you feel undeserving, but you could even desire failure. There are many reasons for this, usually based in childhood. Whatever the cause, you must look at your failures to see if there might be some reward. Many people are subject to chronic illness, for instance, because of the attention they get or an unpleasant situation they avoid. If you really want to succeed, you must consciously release your desire for the rewards of failure.

You must also look at the fear of success. Many times we do not consider the problems associated with what we are striving for, but the Little Self does. It may be afraid of the responsibility of a better job or a new spouse. Think through your goals very carefully. What would life be like if you had what you desire? You will have to address any new tasks and responsibilities. You will have to be aware of any sacrifices. Once you are sure that you want not only your goal, but the sacrifices and responsibilities that go with it, then release

your fears. People fear change, because it is unknown. You must be aware that you are taking a leap and welcome it. Have faith in your Self. When you know your Little Self well enough, you will be able to trust that it will bring you what you desire. When you don't know it that well, work on that. If you fail, it's time to work harder.

When you and your Little Self have the same goals, and you have healed all the blocks to your success, you *know* that what you want is coming. When you know, you do not feel desperate. If you are feeling desperation, you are blocking. In that case, back to work! When you have worked hard enough, then you are ready for the easy part, the spell or ritual. When you enter ritual you should know what you want and why you want it. You should have

healed all feelings of failure and undeserving and you should know that your spell will bring it. Work to cultivate this feeling of calm expectation, it is an important key. When you do a ritual, you will release all the power you have built to do its work on the universe. You should not even have to think about it again.

Once you achieve this, though, there is another caveat. Many people have something unpleasant happen to them and later realized that they had asked for it. "Be careful what you ask for, you just might get it." Always think carefully about what you want and how you ask for it. Once again, solid background work is the key.

USING MAGICK

Magick is a field with many different disciplines. There is sympathetic, Earth, Ceremonial, Enochian, Celtic, Egyptian and Kabbalah magick just to begin. These are occasionally different in their basic techniques, but mostly they differ in the symbols they use to achieve their goals. The principles are the same, however. Whichever form you prefer, it is how you observe these principles that determines your success. Beyond that, it is only personal preference.

Preference is very important, too. It is your Little Self that you are addressing, and it is as individual as you. You must learn what works best for you. The first clue is what appeals to you most. Once you find the best methods for you, you build your own personal magickal system. It is up to you to find these methods, through research and experimentation. There is so much information that it is impossible to give more than a sample here. The information in this book is enough to get started. It is your work that will complete it. If you are happy with what you get on your own, you need never open another book. But you must at least pay constant, careful attention to your work to fine tune it. As with anything, the more work you put in, the better your success.

The first principle is to take what you're doing very seriously. This is not so easy when you're struggling with society's negative attitudes. Ignore any intrusive thoughts you might have. Concentrate on what you are doing. You must passively avoid any distractions. Do not try to actively avoid them for that usually becomes an even bigger distraction. As long as you enter with the right attitude, the rest will come with practice.

Magickal ritual is a very special thing. You must set it apart from your ordinary functions. When you do this, your Little Self is aware that you have that an important message to give it. Not only is the message less cluttered by stray thoughts, but it proceeds more directly to the Little Self. The more special things you have surrounding your ritual, the more effective it is. (As long as you don't have so much that these things become a distraction in themselves.)

Pick a time when you are relaxed and awake and not under the influence of any drugs (e.g., alcohol or medication). Take the

phone off the hook and see that you are not disturbed. Create a "sacred space" that is only for ritual. If you can set up a regular time or place which you use for nothing other than ritual, this is ideal.

Before you begin, take a bath or at least wash your hands and use this to symbolically wash away all other thoughts and distractions in your mind. Relax your body and mind. Remove watches and tight clothes. Make sure the time of the ritual is clearly separated from your usual day. Use a symbolic act like knocking three times to open and close the ritual. Anything that you can add to the ambience will help: incense, special or no clothing, candle light, silence or meditative music (or whatever music is appropriate to the spell-- be careful of any lyrics!). If you know a second language that you don't ordinarily speak, such as hebrew or latin, you may want to use this. Alternatively, you can use the Thee's and Thou's of archaic english.

During the ritual, concentrate on your goals. Make sure that your ritual is not so long that you can't keep your mind focused! It is better to repeat a ritual over days or weeks than to have an enormously long one in which you spend most of your time thinking about balancing your checkbook. Know what you will do before you start. You may ad lib, but your purpose must be completely clear before you start. Don't be surprised, however, if a ritual goes differently from expected. You may, for instance, gain an insight as you work that seems unrelated to your goal. It is important to consider this! It may be the key to what you are trying to achieve. It may also be a distraction, so be aware.

The Attitude

Since magick is the science of controlling your Self, the entire key is in attitude. Not only must you take it seriously, but you must also cultivate the right feelings. You must want and expect your goal.

Wanting seems easy, but this is deceptive. That is because the many facets of a personality often want different things. You must unify your desire just as you must unify your will. A person who grew up abused may learn, on some level, to associate this with love. That person's Little Self will seek out abuse as an expression of love. It will want abuse even if the individual does not. Changing the desire of the Little Self to that if the individual is the challenge.

An even bigger challenge is that of expectation. According to the magickal paradigm, you not only get what you want, but you get it in the way that you expect it. Thus, if you do a spell for money and you think "I'll never win the lottery," the money cannot come that way. If the spell is to work, the money must come from another source, such as finding a better job. Too often we rule out all possibility. When you do a spell, you know that has already worked. If you do not know this, it has not worked. This is the ideal. It may well take some time before you work up to this point.

For these reasons it's usually best to start slow. Remember, to be completely successful, you have to want and expect on every level. Begin with a project easier than levitation! Work your way up to something life changing only after you have proven yourself. And don't look for dramatic results. Don't rule them out, of course-- you can win the lottery or even have ET hand you a suitcase of money. But remember, this is dealing in what you believe, and people rarely believe that dramatic things can happen to them.

Look at magick as an extra push-- something to make the random events break your way. In addition to magickal means, strive for your goals on the earthly level. Preliminary results usually tend toward things like improved success in your ordinary pursuits: business picking up, a bonus, getting that job interview. Also, the energy you put into these mundane efforts also supports your magickal work. Even if you concentrate on winning a lottery, you must at least buy a ticket. All your efforts help to build expectation and gives a very strong message to the Little Self.

Affirmation

The message you give to your Little Self is the most important aspect of Magick. The whole process is communicating the right message. Desire and expectancy are the two most important messages. But often these do not get across. The Little Self has

the understanding of a child. There are certain messages that work well and quite a few that work disastrously. You must learn how to talk to your Little Self.

The Little Self understands images and feelings; it does not understand negatives or time. When you say "I will not fail," the image in your mind is that of failure. The message to another person would be what you mean, because they understand the negation, "not." The message to the subconscious is "I will fail." Never, never, never use a negative when talking to your Little Self.

If you change your message to, "I will succeed," you still have a problem. Since the Little Self does not understand time as we do, it will perpetually see success as being in the future. Success will never arrive. The proper message would be, "I succeed." This is not the way we are used to thinking, but it is necessary for magickal work. Always formulate your goals this way when you begin a ritual or spell. In addition, the more you think in this way in everyday life, the more powerful will be the positive messages to your Little Self.

Visualization

The images which you give your Little Self are even more important. It is the images which your words conjure that actually do the communicating. When you choose your goal, you should try to choose one or more images to represent it. The image must include you in it, either see yourself in a scene or picture it as if looking out of your eyes. The scene should represent to you exactly what you desire.

The more you imagine in your scene, the better. Details, smells, sounds and textures all help enormously. The scene is most effective when it brings up all the emotions that you would feel if you were actually there. A drawing or picture is a good aid. Surround yourself with as many things you can find that make you think of your goal. Imagine you have what you want and know you have what you want. That is a successful ritual.

Symbols

Over the millennia, people have discovered symbols which speak to the Little Selves of nearly everyone. Various sets of symbols form the foundation of the many different schools of magick. They are often culturally oriented. Because our culture is far removed from its magickal symbols, each must discover his own. There are myriads of occult books that offer as many different symbols as you could want. If you are interested, research them. Look first to your religion or ethnic background for your symbols. Mythology and astrology are also good sources.

One kind of symbol is the magickal tool. This is a physical object which you have consecrated for magickal work. If you have, for instance, a cross or star which you want to use for protection, you must empower the object for that purpose in a ritual. You will direct you will, through statement and visualization, into to object. From then on it is a constant tangible reminder to you and your Little Self. Treat it with the greatest respect.

When you want to use a symbol, first explore your feelings as you look at it. If it conjures the feelings you want, then use it. With symbols from a source, try do this before you read what the "authentic" meaning is. Sometimes you can get new information by not prejudicing yourself. Be careful if the meaning is very different, though. If you are not entirely in tune with your Little Self (and few beginners are), you may be missing something that will affect your spell.

Chakra

To give you an idea of what to look for and a sample to try, here is a simple set of symbols based on the Chakra. Chakrum (singular) is Sanskrit for wheel, although vortex would be a better word. Chakra refers to points in the body where certain energies localize. These types of energies correspond to many different things: herbs, stones, times, planets, moods, political beliefs. It is possible to relate anything to a chakrum. This chart gives points on the body, one of the many color schemes and how one experiences these energies. This becomes useful when you seek a reinforcing energy. You can use this chart to decide where to apply a magickal oil or what color is best to use in a given project.

RED	ROOT	Physical Health and Energy
ORANGE	SPLEEN	Sexual and Reserve Energy (Second Wind)
YELLOW	SOLAR PLEXUS	Mental and Emotional Energy
GREEN	HEART	Love, Prosperity, Fertility, Growth
BLUE	THROAT	Command, Creation, Will, Expression
INDIGO	BROW	Magick, Psychic Energy
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LAVENDER	CROWN	Spirituality
WHITE	Positivity, all colors combined, the Universal Deity (God)	
BLACK	absorbs negativity	
PINK	Filial Love, "Agape" (look it up)	
BROWN	Earthiness, Grounding, Hearth & Home	
GOLD	Wealth	
	TEMPLES	Thoughts, mind

The blue is a very light blue. Indigo is a very dark blue, like navy blue. Lavender is a mixture of the colors and the energies of red, indigo and white. It is a very light color which you might be able to see at the edge of a gas flame. The root chakrum is at the base of the spine. The spleen is a few inches higher and to your left or along the spine (your choice). The Solar Plexus at the navel (there is a

major nerve nexus here). The Brow or Third Eye Chakrum is associated with the pineal gland. On the skin, the point is on the brow between the eyes. The crown is the top of the head, associated with the fontanelle (soft spot). If you use something black (like obsidian) to absorb negativity, be sure to wash it occasionally to get rid of the negativity. When you burn a black candle, this creates a vacuum. This may be filled by for negativity unless you also burn a white candle to bring in positive energy.

EXERCISES

Magick is not just an occasional exercise to bring what you want, it is a way of life. It requires a certain kind of relationship with your Self. This does not preclude any kind of life style or religion, it is entirely separate. It isn't what you do but why and how you do it. Magick demands that you love and respect your Self and that you accept your Power. This is the goal. "Getting what you want" is a small bonus.

Building a magickal relationship with your Self is much like building one with a best friend. You learn all you can about its beliefs and feelings. You help heal it and it helps you. You achieve this through communication and love. You love through learning acceptance. You communicate by learning and listening to the language of the Little Self.

Dreams

The Little Self expresses itself most clearly in dreams. You should keep a regular dream diary. Have a journal handy by the bed. As soon as you wake up in the morning, write down as many details as you can. If you scribble down notes, transcribe them into a clear, coherent text. If you remember no dreams, write this down. You should have an entry for every day that you sleep. It is best to record them in present participle (e.g., "I dream that I am writing in my journal").

Once you have a dream recorded. Consider it and write down your impressions. How does it make you feel? To what does it pertain? What symbols are there? What does it tell you about yourself and your life? After you have considered these things, you may choose to look up the possible meaning in a dream dictionary. It is best to do this afterward because someone else's interpretation could prejudice your own. The advantage is that many dreams are "contrary." Such dreams actually mean the

opposite of what they seem to on the surface. A dictionary can help jog your awareness. Once you've tried on your own, it's not a bad idea. Remember, though, your impressions are the most significant.

You can make great progress during your dreams as well. The more control you have in your dreams, the more Power you have in your life. Try to develop this control. Remind yourself each time

before you go to bed that you will remember your dreams and exercise your will in them. The ideal is called a waking or vivid dream. In this you are consciously aware that you are dreaming and everything, especially color, is very clear. The most important thing to remember in a dream is to defeat everything that attacks you. Attackers represent those things afflicting you during the day. Don't let them beat you in your dreams. If you need help, call for it. When victorious, make the attacker give you a gift. The gift is the benefit that you can gain from any situation. Defeat your dream monsters and you gain power to face your real monsters.

From your dreams you can learn what your Little Self desires and fears. You can also gain powerful symbols for your work. These are all highly personal and it is up to you to divine this information. But, don't try to interpret too much. Much of what you dream is reviewing the events of the day and other items of no great insight. Look at all your dreams and discover which ones hold meaning for you. Don't worry when you don't understand. Your Little Self will keep trying when it has something important to tell you. As long as you keep listening, you will progress.

Diary

You should also keep a daily diary. It too, is a line to your Little Self. Use this to record the events of the day and your thoughts and feelings. These will reflect what is going on inside you. Use it also for introspection. You must do a lot of soul searching to learn about your Little Self, this is most effective when written.

It is even more important to track the progress of your magickal work. Each time you do a spell or ritual record your goal, your feelings before and after and your methods. Before you get to this point, you should also have explored all your feelings associated with it. Then pay careful attention to all that happens to you (part of the reason for the daily diary). Often, a spell will work and we will not even notice.

Since magick works with what we believe, things come to us in the way we expect or allow. When you do a healing, it will tend to look entirely natural, rather than miraculous. If you do a prosperity spell, receiving a tax refund check the following month could be the universe's response. Keep an eye out for any hint of possible results. Even the weakest indication is very positive. It may not be enough to satisfy, but it means that you are being effective. If you keep working, you will be able to improve until you achieve the result you desire. When you give yourself credit for even the smallest success, you build the relationship between you and your Little Self.

Pendulums

Another good way of communicating with your Little Self is through pendulum work. You can use any object on a string, but if it holds significance for you, so much the better. Hold your arm steady and think about the pendulum swinging forward and back. It should eventually begin to do so without you *consciously* moving your arm. Next change the movement to left and right by thinking about it. Once you can do this with facility, assign "yes" to one direction and "no" to the other. If you choose forward and back as "yes," alternate thinking the direction and thinking the word. Eventually, even when you start cold, the pendulum will swing forward and back when you think "yes." Repeat with the word "no" for the opposite direction. Now you have a way of talking with your Little Self. You can ask it questions directly.

Eventually, you can even get your Little Self to spell words by holding the pendulum over a semicircle with the alphabet on it. The direction of swing will indicate each letter. Another method is automatic writing. With this you hold a pen and relax and let "it" do the writing. (This may sound like an Ouija board, but it is not. Do not try to use one for this purpose or vice versa.) Whatever method you use, be careful. Your Little Self wants to please you. It will tend to give you the answer you want. Make sure you want the truth and that your Little Self understands this. Always be friendly, as you would with a child. Praise success and don't berate failure. After all, it is only trying to please. As usual, this requires regular work over time, but eventually you can have such a good understanding that you need no tools. You will simply "know" how your Little Self feels. This is the ideal.

Meditation

Another way to achieve this awareness is through meditation. This is a method of calming the conscious mind. There many physical benefits from the stress reduction alone. It also allows your inner thoughts and feelings to express themselves. All the skills you learn in meditation are very useful in magick. Not only is it a line of communication with the little self, but it teaches you to quiet the conscious mind which is essential in ritual. You would do well take instruction in a meditation technique such as yoga or self-hypnosis.

If you are learning this on your own, observe these rules: Relax your body consciously and completely. You must be in a comfortable, calm environment to do this properly. Starting at your feet, think about each part of your body and let it relax. It may help to tighten the muscles first. Use a cue to tell your mind to relax. This can be something like mentally going down stairs or counting backwards. [Do not use a common cue. For instance, "three, two, one" is something that you might encounter on the radio while driving. This could be dangerous. It would be better to use, "three, three, three, two, two, two, one, one, one." This is less likely to cause a problem. It is dangerously

easy to get into a meditative state during automatic tasks like driving. This you must avoid.] Once relaxed, you can use this state to allow subconscious thoughts to float to the surface, or

you can use it in ritual to give a powerful message to your Little Self. This mental state is another key to magick.

You will find that it is very difficult to focus your conscious mind at first. See how long you can hold one word or picture in your head without any other thought. It is probably an astoundingly brief time. Watch commercials to see how many seconds they show one unchanging scene. This represents the average attention span. This is one of the reasons that magick is so difficult, you must remain focused for the entire ritual. Be aware of you concentration span. While it is short, you should be working short rituals. It is better to have three five-minute rituals than one half-hour ritual if you spend twenty minutes of the latter thinking of other things.

In order to improve your concentration, spend some time each day trying to hold a word or picture as long as possible. Another good exercise is to pick a word and try *not* to think of it for a week. Count how many times you think the word in your head, if you think it again when counting it, count that instance, too. This is very difficult, but eventually you will even be able to hear or see the word without thinking it.

These skills immediately become useful in communicating with your Little Self. You will want to hold positive thoughts, such as "I am a loveable, successful person." You will want to dispel negative thoughts, as when the T.V. tells you, "I was very unpopular until I started using Crealm Toothpaste!" When you are trying to reprogram your Little Self, feel free to use aids such as subliminal tapes. Another good one is colored cards. Place your simple, direct message, such as "I succeed," on a colored card where you will see it each day. Put small pieces of the same color where you will encounter them throughout the day. Each time a bit of card comes in your field of view, your Little Self will notice and remember the message, even when you don't.

Symbolic acts are also very powerful. When you clean out your house and get rid of everything that you don't *need,* you make way for new things to come into your life. This is a good thing to do in concert with a major change in your life, quitting smoking or graduation, for instance. It helps to tell your Little Self that your old life is over and your new one has begun. The more you can eliminate the symbols of your old life, the more you can shape your new life to your liking. Be aware of all that you do, for you can use ordinary acts to give messages to your Little Self. Your morning shower can be a ritual to "wash away" all your stress or yesterday's mistakes. If you do this, however, you must *make* it a ritual. Develop a routine and concentrate on the purpose of the act throughout. This is true of all magickal

works.

Once you have begun this work to focus your conscious mind and reprogram your Little Self for success, then you can begin some small works of magick. You want to start small because most people have difficulty accepting a great success on a deep level. If start with a spell to win one million in the lottery and you are not ready for this, your failure will set you back. If you do prosperity spell and you get a small raise or win $10 in the

lottery, that is a start that you can build on.

One of the better starting goals is manifesting an insignificant object. Manifesting means bringing it into your life. Things tend to manifest in unremarkable ways, so keep a look out. The blue feather is a classic. Set up a ritual in which you concentrate on a blue feather. See it, feel it, smell it, want it, then let it go. Then pay attention for the following week (and keep track in your journal). You may find a blue feather on the side walk. You may notice one for the first time on a billboard that you pass every day. You may see one on T.V. All of these are successes.

It is best to start with insignificant, uncommon (but not rare) objects. An uncommon object gives you a good indication of success. A rare object is a challenge you can work up to. An insignificant object is easier because you do not have interfering desires or fears. You have to be relaxed and confident and let go of your desire as you complete the ritual. You should be able to manifest such an object before you proceed to a greater challenge. It is valuable to repeat this exercise every so often in any case.

Another good spell to start with is a spell to do good spells. That is, you can use magic to help remove blocks and fears. For instance, if you have discovered that you feel unworthy, this will seriously impair your ability to manifest what you want. But, you can use your desire for self worth to empower magickal work toward feeling worthiness. You can also do a spell to support your ability to concentrate on your goal. This is just an extension of all the other methods of getting messages to your Little Self.

When you discover blocks and fears, when thoughts intrude and your mind wanders, or when you find yourself thinking exactly what you're supposed to avoid, don't worry! This happens as you learn to control your will. The idea is not to avoid these problems, but to *learn* to avoid them. You can't do this by trying to force yourself. There are no instructions on how to do this, only exercises. Just do your stuff and the rest will follow. When problem surfaces, recognize it and go on. Don't try to stop it and don't dwell on it, just continue. You may know that you have "spoiled" a ritual with a stray thought, but

complete it anyway-- it's a good exercise. Sometimes you can deal with stray thoughts by *trying* to think about them. Concentrate on these thoughts and let your mind tire of them, then go on with your work.

Work steadily, but not overly hard, on these exercises and make magick a part of your life. Unify your will. Take and prove your Power. Only after you have done this are you ready to do magick. When you feel you are ready, develop the messages and visualization which will be the most powerful for you. Decide how you are going to set up your ritual area and how you will orchestrate your spell. Whatever you feel best with is what will be the most powerful. If you need an idea of how to start, consider the examples that follow.

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SPELLS

Once you have discovered and addressed your blocks, you are ready to do a spell. This is only a little different from what you have already been doing. In a spell you do nothing new, you do it differently. A spell is a ritual, an act carefully planned to have the greatest effect. You must do the planning, for only you know what will be the most effective ritual. Plan carefully and completely. You may want to use a script (it would be best to memorize it). You can ad lib once you're more experienced. At this point, you have enough information to develop more powerful rituals than you are likely to encounter in any book. However, since this is so different from what most of us are used to, here are some samples to give you a starting point. Feel free to use and change these rituals as you please. They are here to give you an idea of how you may want to approach things.

The ritual starts in a special place. It could be out in the woods or in a special room. Ideally, you would never use this place for anything but ritual, but this may be impossible. If in the home, choose a quiet time and unplug the phone. Make sure that you are not disturbed.

Before the ritual, carefully clean and arrange the area and take a bath or wash your hands. Think about washing away the days thoughts and cares. You are now ritually purified. You should not engage in any mundane activity until after the ritual. Enter your ritual area and knock three times, to mark the beginning. From this point all your thoughts are on the ritual. Don't do anything automatically. No matter how familiar, think about every action and what it means.

Light candles and incense (only if there is no danger of fire!). Imagine the ritual area surrounded in a circle of white light. You may physically trace this circle to reinforce it. (Traditionally, all such movements are clockwise when invoking

and counterclockwise when dispelling.) Repeat an act of purification. This is like the bath only more symbolic. You can hold your hand in the incense smoke and touch water from a ritual cup to your forehead, for instance. Next, relax and aum-- that is chant the mantra "ohhmmm" (or whatever works for you) to bring your mind to the proper state of alert relaxation, ready for work.

At this point you will state your will. Tell your Self and the Universe how you choose it to be. This is not merely verbalization, during ritual your word is law. What you say, is. Feel your statement with your entire being, with every sense. Use all the techniques that you have found effective. Then, let the feeling go. It is going out into the universe to do its work. End your expression with a statement like, "According to free will and for the good of all." This helps to avoid problems with karma, as long as you mean it. Do not allow other thoughts to intrude at this point, it is now time to close the ritual.

Imagine removing the white light circle (counterclockwise). Knock three times to end the ritual. Put out the candles, clean

each item and put it carefully away in a special place. The ritual is only finished once you have completed all of these steps. Only then can you resume thinking about what's on the T.V. and how big a jerk your boss it. As a beginner, you should always be prepared to go through this entire procedure before you start. Even in an emergency, you should at least remove the white circle and knock (very quickly, perhaps, but do at least this much when possible). Nothing in a ritual is mundane, so it must be clearly delineated from your mundane actions. Otherwise you will dilute your spell and give the wrong messages to your Little Self. When ritual is obviously separate, your Little Self will know when to pay close attention.

Once finished, do not talk about your work. Silence is another important key to magick. If you discuss it with anyone else, they cannot help adding their thoughts. This is almost always detrimental. It is fine to work with people, then your energies multiply. But never talk about specific spells that you have done.

Destroying Your Enemies

This is one aspect of magick that attracts many. It is a big mistake! Karma will get you every time. Don't try to rationalize. Though you may be able to put it off, you will not escape karma. In the mundane world, you might justifiably do violence in order to defend yourself or another from physical attack. In magick, this justifies only defense, never attack. Don't imagine yourself to be an agent of karma or a martyr saving others at your own expense. Who ever has done you wrong will get his. It's frustrating to wait and we all want to be there when it happens,

but it is never worth trying to make it happen.

When you have any kind of relationship, particularly a magickal one, you develop a karmic tie. You will want to avoid such ties with people you don't like. Even if you get the best of such a person, he will still drag you down. It's difficult to resist when you feel that the person owes you. If you have been swindled and left with no legal recourse, it's tempting to use magick to get your money back. Trying to get even will develop a tie with this person and probably set you up for some bad karma. Don't worry about the money, either. You can get that from anywhere (see "Prosperity"), In seeing this swindler as your only source you give your Power to him. If you are brave, you can demand justice in such a situation. This incurs no karmic debt, but you, too, can expect justice. Not very many people genuinely want this. Most prefer mercy because we have all done plenty of things that we would rather not have to pay for. If you want mercy, you must extend it to others. When you ask for justice, all your debts present themselves. If you survive, great, but it won't be fun. There are much safer ways of dealing with nasty people.

Protection

Psychic attack can be a real problem because it is so prevalent. When you make someone angry, the person is attacking you. Simply directing angry thoughts is a psychic attack. (This

incurs bad karma, so learn to avoid this yourself!) We all have natural defenses, so these attacks seldom have an effect. But if someone has ability, or if he concentrates a lot of energy, you are likely to suffer. Psychic attack usually comes in through the neck and manifests as a headache. As you become a better magician, you will be more sensitive to the energies around you. You become more vulnerable to psychic attack. You also become better able to defend yourself as long as you remain alert. This work will also help protect you from physical threats. Keep in mind that, though magic may help, you must still act responsibly!

Affirmations: I am now safe and secure. All negative influences are reflected off me into the Earth to be healed. I allow only the positive into my life.

Visualizations: See an egg of white light around you-- because this keeps in negative energy, also see it filled with violet light, which will turn the negative to positive. Another good visualization is three concentric circles around you (or whatever you wish to protect) of white (outside), blue (middle) and pink (inside). Also, you can imagine a mirror at the back of the neck or encasing the whole body, reflecting outward.

Other: Religious symbols are especially good for this work.

Purification

Remember that the things you have in your life are those that you have drawn to you. When someone upsets you, he usually has a lesson to teach you. If you can learn this lesson, you can escape the situation. If you escape without learning your lesson, you'll probably be in a similar situation soon. Sometimes people often make us angry by reflecting a part of our personality that we are unhappy with. Also, the negative vibrations we pick up during our everyday lives attract negative things. The purpose of the ritual bath is to remove such influences. It is also a good idea to do an entire spell for purification. This is not only good to do on yourself, but also your home and wherever else you spend much personal time.

Affirmations: The white light cleanses me of all negative thoughts and energies. Only positive feelings remain in me. I release all negative vibrations into the Earth to be healed.

Visualizations: See yourself being washed clean by white or violet light from above you (your High Self). Each time you inhale, take in pure white light. When you exhale, release all your negativity. See this negativity go down into the earth to be healed.

Other: Place a piece of rock salt under your tongue. Use incense smoke or water to cleanse yourself. Again, religious symbols are very effective.

Love

You must take love spells very seriously, for they are quite dangerous. Never, never, never do a love spell on an individual. 3289

This is often a great temptation, but don't even risk the possibility of imposing your will on another. The karmic results are severe. Even if you succeeded, you would still lack real love, for you would have to continually renew the spell to keep the person. What you want, among other things, is someone to help express your love for yourself. As you will often hear, you must love yourself first. This isn't a problem, for you already love yourself-- that is the main reason you are alive. The problem is when you block that love. Eliminating these blocks is the Soul's goal. But don't despair, you needn't actually remove them to draw love to you. Just beginning the work can attract that special someone who will help.

Affirmations: I am a perfect manifestation of love and I draw love to me. I now allow love to come into my life. I feel and express perfect love and draw other loving people into my life.

Visualizations: Picture yourself as a magnet, feeling and drawing love. Imagine yourself bathed in green or pink or orange light,

depending on your goals. Pink is for filial love (agape) and for that of a lover. Orange is for the sexual aspect (spleen chakrum). Green is for both (heart chakrum). But the distinctions are somewhat blurred, for love is a combination of all of these.

Other: Friday is the day of Venus and the waxing to full Moon is a time of increase, so these are good times for ritual. The ubiquitous heart symbol can be useful.

Prosperity

Money is not all there is to prosperity. What do you want the money for? What kind of life do you want to live? What do you want to have? Keep these goals in mind. You may get them instead of the money.

As you work though your blocks to prosperity, you will probably find that one of the biggest is guilt. Our society functions under the assumption that a person can only gain at the expense of others. Don't try to get money by taking it from others through force or fraud, magickally or otherwise. That is giving your Power away. In the magickal paradigm, you create. When you understand this, there is no greed because you can have whatever you desire and without taking from others. It is not money that is a root of evil, but the love of money. It doesn't matter how much you get, but how you get it. When you do a prosperity spell, it should be a joyful expression of the infinite supply available to you. If you are begging or hopping to be rescued, you have more background work to do.

Another aspect to remember is that money, like all other kinds of energy, flows. In order to get it, you have to spend it. There must be an outflux for there to be an influx. This is not an excuse to be irresponsible! It is easy for the flow to be too much in either direction (especially out!). Don't be miserly or wasteful, remember the flow. Use each bill you pay to remind you that you've drawn the money to pay it and that more money will come to take its place.

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Affirmations: I allow prosperity to manifest itself in my life in great abundance. I draw from the infinite source all the money I need and more. In my life, I now express the infinite supply of wealth around me.

Visualizations: Imagine yourself bathed in green light (heart chakrum). This is a situation where visualization works particularly well, because it's a tangible object. You can even use a picture or model of the new home or car you want.

Other: Good times for a prosperity ritual are Thursday, the day for increase, and during the waxing Moon. The $ (or approriate regional symbol) has a great deal of power-- consider using it.

Health & Self Improvement

Your body is the most direct expression of your Little Self. It is one of the most accessible, yet challenging things to change. If you can find and address the root causes of health problems, like heat disease, it is often relatively easy to do something about them. But self image problems can be very difficult because of the way our society approaches the subject.

Over weight is a good example of a self image problem. Madison Avenue bombards us with an ideal of beauty. It is almost impossible to escape. If you are over weight and unhappy about it for other than health reasons, you are probably a victim of this. It is dangerously easy to make self love or approval contingent upon losing weight. Until you've lost it, you may feel undeserving and thus fail. You may succeed, only to have old habits or new crises can throw you back into old eating habits. You have made no fundamental change, so the cycle reinforces itself. So many different problems manifest this way.

You will certainly want to deal with eating habits and exercise, but this is often insufficient. People have different metabolic rates and different body types. Do not make liking yourself contingent upon your having a different body type! If you dislike your body, you dislike your Little Self. You must love yourself unconditionally. This is the same transcendent spirit expressed in wedding vows: for better or worse, richer or poorer, in sickness and in health. Love yourself not regardless of how you look, but because of how you look. Wanting to improve doesn't mean that you must dislike yourself as you are. If you were given $900, you wouldn't despise it because it wasn't $1000. Rejoice in your Little Self's expression of being alive. Until you do, this lesson will hang over your head. Ironically, you are most able to change your looks when it matters to you least.

Remember to be responsible. Always get good health care. When trying to lose weight, follow a sane plan under a doctor's care. But in addition, work to love yourself unconditionally. Strive constantly to fight the messages from the media and those around you. You are a loving, loveable person and your looks reflect this. Make yourself aware of that. When you succeed, you may eventually look like your ideal, but even if you don't, you will see the beauty in yourself. You will be more able to defend yourself from those small minds unhappy enough to attack you for

not conforming to their ideal. You will also draw those who can see your beauty. As an extreme example, anorexics always feel that they are too fat. They cannot lose more weight, for that would kill them. The answer lies with truly seeing themselves.

Any time your goal is self improvement, the principle is the same. In order to better yourself, you must first realize that

you are loveable, now and always. Never try to better yourself to become loveable-- it doesn't work. The goal of magick is to heal those things you do not like in yourself, not destroy them. You better yourself by first bettering your self image. You change your behavior by healing the hurts that cause you to do harmful things. Recognize that all unhappy things are in response to pain. Your Little Self can hurt you, much as a favorite pet may bite you because it is in pain. Do not feel anger or misery but love and healing.

Affirmations: I love myself completely as I am now. I surrender to love. I know that I am a loving and loveable person. I heal all hurts. I now express perfect health in my life. I bring complete health into my life. My body is now a beautiful, healthy expression of my Self.

Visualizations: Imagine yourself so close to the sun that you can see nothing else. Visualize the area you want to heal bathed in blue-green light. Listen to or imagine the note F#. Concentrate on the heart and throat chakra (green and blue, respectively). The root chakrum (red) is another good focus for physical well being. When healing someone not present, put a photo next to a candle. Put the name of the subject on the candle and use this to focus your concentration.

Other: Rituals to increase energy and health are most effective during the waxing moon and at high noon. Rituals for eliminating disease or losing weight are best done during the waning moon. The five pointed star (symbol of Man) might be a good symbol (if you do not have any negative associations with it).

Good Luck!

At this point you are on your own. It takes forty days to make or break a habit, so you should concentrate on daily exercise for at least this long. Magick is not a quick, easy way of getting what you want. It is a long, hard road. Though it's quite possible to have instant success, visible results can take months. Real rewards can take years. But we all must travel this road some time. Be cautious of those promising an easier path. Though it may appear slow, magick is one of the fastest ways of taking your Power. The difficulty lies not in feats of physical or mental prowess, but in steady diligence. Do not try too hard, or you will not last long. If you are not happy with the way your life is going now and you desire to take your power, then commit to the life changes which magick demands. If your commitment is genuine, then everything will fall into place over time. Above all, be patient.

Best of luck and stay on the path.

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Nine Noble Virtues

(Written by Lewis Stead from the Raven Kindred's ritual book)

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficultto lose ones hand for ones beliefsbut, Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred

to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid

legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital Tthe kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's truths and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.

However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a knowing that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk

religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.
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Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be bannedbetter that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn't just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn't wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of themand the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru rule that we do not kneel to the Gods

during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer

relationship with deity and a more fulfilling life. While our ancestors were great collectors of gold goodies, they didn't lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good Ring Giver.

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishmentsespecially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never
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have been written. We must be willing to continue in the hard work of making our religion strongnot just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.
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DARK MOON
by Magus and Ariel

Chanting before and while entering circle. Soft background music when ritual starts.

Priest: We are gathered here in recognition of the dark, to celebrate the dark mother, the crone of time, grandmother of us all!

All ears hear! The circle is about to be cast, let none be present but of their own free will! Be it known that we are in the presence of the dark Goddess.

Priestess: circles deosil with the salt, casts the first circle.
I cast the circle thus! With salt, deep from the womb of the mother! From oceans deep and cold! I consecrate this space! So mote it be!

Priest: circling deosil with water.
I cast the circle thus! With water, ancient and old; with the life blood of the world! I consecrate this space! So mote it be!

Priest: circling deosil with censor.
I cast the circle thus! With fire and air, clean and hot! I consecrate this space! So mote it be!

Priest: And ever it was thus!

All: So mote it be!

Calling of the quarters:

Priestess: Ancient one of elemental Air! I call and summon thee by name!
Raphael of the wide ranging air! Sylph of the endless skies! We bid you come! Stand in our presence and guard this circle cast.
So mote it be!

All: So mote it be!

Priest: Ancient one of elemental Earth! I call and summon thee by name!
Oriel of the fertile plain! Gnome of forests deep! We bid you
come! Stand in our presence and guard this circle cast!
So mote it be!

All: So mote it be!

Priestess: Ancient one of elemental Fire! I call and summon thee by
name!
Michael of flickering flame! Salamander of scorching fire! We bid you
come!
Stand in our presence and guard this circle cast! So mote it be!

All: So mote it be!

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Priest: Ancient one of elemental Water! I call and summon thee by name!
Gabriel of oceans and streams! Undine of pools and ponds!
We bid you come! Stand in our presence and guard our circle cast!
So mote it be!

All: So mote it be!

Priest stands in the east, Priestess stands in the west.
Together with outstretched arms begin chant A U M !
<invoking Spirit pent>

All: So mote it be!

Priestess: And ever it was thus! From the beginnings of the world,
air and earth, fire and water weaved together with spirit and love!

All CHANT

We all come from the Goddess
And to her we shall return.
Like a drop of rain,
Flowing to the ocean.***

Isis, Astarte, Diana,Hecate,
Demeter, Kali, Inanna **

Priest: Dark Mother!! Crone of time!! We ask your presence and your
blessing! All things to you must go, though darkness and death
are your domain, you promise peace and rest! Thy gift is life!
Yours is the hand that turns the wheel and cuts the thread.
Be with us this magickal night! Give each of us your wisdom
and bless our rite! So mote it be!

All: So mote it be!

Priest and Priestess circle while chanting:
Hecate, Hecate of visage dower,
Dark Mother, Dark Mother come in power.
Hecate, Hecate of visage dower,
Dark Mother, Dark Mother crone of time.

While Priest and Priestess chant, everyone else can chant also if the mood strikes.

Each person will take a sheet of parchment paper and write down that which they have outgrown and want removed.
They will keep the paper with them until later when this petition will be burned and tossed into cauldron.

Priest and Priestess:
And ever it was thus!

Priest: As God

Priestess: To Goddess

Together:
So woman to man
From the beginnings of the universe
3301

The energies joined and co-mingled
whereby we are sustained and carry on.

Priestess takes chalice:

Dark Lady, Mother of night, we thank you for your presence and wisdom. (pouring liquid into libation bowl) as the fruit of the vine was plucked and pressed, it came to know the touch of death and thereby we are sustained and carry on!

Priest takes cakes:
Likewise as the grain of the field ripened and fell beneath the

scythe it came to know the touch of death, whereby we are

sustained and carry on!

While cakes and wine are passed around all will chant:
<in retrospect this works better if you've got the music. Hebrew is hard>

Hine matov umanayim

Shevet akim gom yokad
(Happy are they that dwell
together as brother and sister)

Priestess: And ever it was thus!

All: Blessed be!

Priestess stand in the west with cauldron in front of her.

Priest kneels and silently draws down . While still kneeling
Priest says:

Dark Lady of the waning moon!
We thank you for your presence
and your blessing, and in silence we turn within
and willingly offer
to thy realm that which is old and outdated,
that which no longer has life and no longer grows.
We offer to thy Blade that which
we no longer need.
(Priest stands and lights cauldron)

Priestess draws invoking earth pentegram in front of Priest saying:

Of the Mother darksome and divine
Mine the scourge, and mine the kiss;
The five-point star of love and bliss -
Here I charge you, with this sign.

Priest: Here ye the words of the Dark Lady; we who of old was called among men Hecate, Persephone, Kali, and many other names.

Priestess: Worship me as the Crone! Tender of the unbroken cycle of death
and rebirth. I am the wheel, the shadow of the Moon.
I rule the tides of women and men and give release
and renewal to weary souls.

Though the darkness of death is my domain,
the joy of birth is my gift.

Everyone in turn ignites their petition off the cauldron and tosses it into the cauldron.

Priestess embraces each person as they go by.

Priestess: And ever it was thus! That which falls to the hand of the crone finds regeneration and new life!

All circle and CHANT:
She changes everything she touches and
everything she touches changes!

Priestess: Grandmother! Blessed thou be! Depart to thy realms .
Thank you for the lessons learned this dark night! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Air! Thank you for your vigil here!
Leave with us a renewed mind as clear as air! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Earth! Thank you for your vigil here!
Leave with us steadiness and patience! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Fire! Thank you for your vigil here!
Leave with us swiftness and action, a flaming soul to always do
what is right! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Water! Thank you for your vigil here!
As you depart leave with us the fluidity of water that we may
have compassion for our fellows as well as our selves!
Blessed be!

All: Blessed be!

Priestess: Let all ears hear! The circle is open but remains unbroken!
Brothers and sisters, we are children of the Lord and Lady!
May they always dance within our hearts.
Merry did we meet, merry do we part, merry we meet again!

All: Merry did we meet, merry do we part, merry we meet again!
Blessed be!

Prayers to Brighid

These are some prayers to Brighid that I adapted from prayers to the Irish Saint Brigid. Comments are welcome.

"KINDLING THE FIRE"

This morning, as I kindle the flame upon my hearth, I pray that the flame of Brighid may burn in my soul, and the souls of all I meet today.

I pray that no envy and malice, no hatred or fear, may smother the flame.

I pray that indifference and apathy, comtempt and pride, may not pour like cold water on the flame.

Instead, may the spark of Brighid light the love in my soul, that it may burn brightly through the day.

And may I warm those that are lonely, whose hearts are cold and lifeless, so that all may know the comfort of Brighid's love.

"COVERING THE FIRE"

Brighid, preserve the fire, as You preserve us all.

Brighid, may its warmth remain in our midst, as You are always among us.

Brighid, may it rise to life in the morning, as You raise us to life.

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House Cleansing
By: David Piper

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Banishing And Sealing Ritual For The Home

To be performed during at the New Moon, but may be performed at any time in need.

You will need a new white Candle (any size with holder), small bowls for Water and Salt, and a large bowl of water as well, and the censer and an appropriate incense. (Choose one that brings to your mind qualities you wish to have in your home.)

Banishing Ritual:

Meditate for a few moments on the task ahead; then make a brief invocation to the Goddess and the God, asking for Their Aid and Power in the Work you will do.

Light the white candle in its holder, and charcoal in the censer (or an incense stick may be used instead).

Consecrate Water and Salt in the usual way.

Consecrate the water in the bowl in the same manner, but do not add Salt; place this bowl in the center of the room.

Take the consecrated Water, elevate it to North, and say,

"In the name of (Goddess) and (God)
I banish with Water and Earth."

Sprinkle the Water lightly widdershins around the perimeter of the room.

Bless the incense, then elevate the censer (or incense stick) to North, and say,

"In the name of (Goddess) and (God)
I banish with Fire and Air."

Cense the perimeter of the room widdershins.

Take the Candle and cast a Banishing Earth Pentagram at North. (Draw the Pentagram with the censer or incense stick, starting from the bottom left point up to the top point, and so forth.) As you cast the Pentagram say,

> "With this Sign I banish ye, foul shades of the (Quarter)!
> Let this home be freed of your baneful influences!"

Then go widdershins around the perimeter of the room, casting a Banishing Pentagram at each Quarter beginning at the West and ending back at North, repeating the above at each Quarter. (Do not repeat it again at North.)

Now turn and face the center of the room, where the bowl of water sits.

With your hands, draw any negative energy or vibrations remaining, and cast them into the water in the bowl by flicking or snapping your fingers at it. Repeat this action until you are satisfied the room is cleansed. Do not touch the water in the bowl, as it is being filled with the negative forces you are eliminating.

Move the consecrated Water, the Salt, the Incense, the Candle, and the bowl of water (being careful not to spill it) into each room in your home and repeat this ritual.

After banishing every room in the home (including bathroom, closets, pantry, etc.) you have finished. Empty the large bowl of water into running water (a sink or toilet will do). Wash the bowl thoroughly with cold water, scrubbing with some of the consecrated Salt.

Sealing Ritual:

Take all the Elemental substances used in the Banishing Ritual (Salt, consecrated Water, wax drippings from the Candle, and ashes from the Incense) and mix them into a paste.

Using your forefinger, use the mixture to draw an Invoking Fire Pentagram at each opening leading outside the home (the doors and the windows - and even the water pipes, if you should feel the need) while concentrating on the Intention of protecting your home from outside influences. (Draw the Pentagram from the top point to the bottom right, and so forth. Form the Star so that it is point up, or point out, as appropriate.) You may make two Stars at each opening if you wish - one on the sill or threshold, and the other on the door or window itself.

Remember that Intent is the key to success in this, as in all magickal

operations; going through the motions without Will brings no results.

3305

The Center Point (Celtic)

By: Airmid

The methods that I use involve putting oneself in the center of the Three Realms, constructed as a triskele. The first is a movement meditation that I call "The Center Point." It involves both movement and a breathing pattern used to time the movement. Breathing is, ideally, timed to the heartbeat. Three each beat is one count. Breathing pattern is to inhale for 3, hold for 1, exhale for 3, hold for 1.

Movement is slow, rhythmic and deliberate. Each movement has its own meaning.

Start standing erect, arms relaxed at your sides.

Close your eyes and relax. Clear your mind, concentrating on your breathing, and listening to your heart beat. Breathe in and out in the 3-1-3-1 pattern three times as you allow yourself to relax.

As you breathe in the fourth time, raise your hands from your sides and cover your heart with your palms, one over the other -- you are at the center of the world.

Exhale, moving smoothly to one knee, placing your palms on the ground in front of you -- you stand firmly upon the Land.

Inhale as you rise to your feet. As you stand, move your hands behind you as far back as you can comfortably reach at waist or hip height. Your hands should be cupped as though you are holding liquid.

Breathe out, moving your hands in an arc around you until they meet in front of you at about the level of your navel -- the Sea always surrounds you.

Breathing in, move your hands back to your sides, holding them slightly away from your hips with your palms flat, facing forward and your fingers spread open.

Exhale as you raise your arms above you in a smooth curve over your head

until the tips of your thumbs and index fingers touch --the Sky spreads itself above you.

Inhale again, lowering your hands in front of you until they are once again cupped over your heart -- you are at the center of the Three Realms.

3306

CANDLE BLESSING

Coven of New Gwynedd

Blessings be upon thee, O creature of light! Thrice blessed little herb! Herb o' grease, with thy waxen stem and thy blossom of flame! Thou art more potent against spells and terrors and the invisible menace than fennel or dittany or rue. Hail! antidote to the dealy nightshade! Blossoming in the darkness, thy virtues are heartsease and quiet sleep. Sick people bless thee, and women in travail, and people with haunted minds, and all children.

<to be spoken when a new candle is annointed with oil, or when candles are being made -- when wax is being poured or the candle dipped -- preferrably on Candlemas>

Blessed Be,
Gwydion

3307

The Coven

By: Julia Phillips

Greetings All!

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition :)

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world.

Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilisation? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders, and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a

background which was disrupted; i.e., did not provide a safe family environment during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and advice to those seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine the these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may

at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing

knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

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Group Ethics Rules: Opening Suggestions!

By: Raven

Too often I had seen the Craft used as a personal power-trip, or with a disregard for the effects on others. This time it happened in my home.

I introduced two guests, acquaintances of mine, to each other. One was interested in learning about the Craft; the other offered to teach him. The would-be teacher went on about his skills, describing the would-be student's aura and psychic shields; leaned back in his chair, said, "I really shouldn't do this, I really shouldn't" -- then leaned forward and, with no warning or other preliminary, SLICED the student's shields "open" (as he said), leaving the student feeling naked and exposed.

To prove a point, I suppose, but what point I can't guess.

I was outraged. Guests in my home are not to be abused -- by anyone. Even to a complete materialist, it would be clear that the student had had his personal space invaded, his emotional consolation removed, with no informed consent involved, and with no feeling of other protection.

I already knew the would-be teacher himself was taught by people of no great concern for ethics. His was chiefly a fault of poor training, added to which he had never stopped to think that "occult" dealings with people might involve the same ethical issues as "mundane" dealings.

One of the several outcomes of that event was that I wrote the following guidelines for those two specific people, and suggested (NOT ordered) that they adopt these -- if they did still decide to work together. After that, well, several other people did express an interest.

Note! This was written as a PROPOSAL; no-one has enacted it as a LAW. The hope is for it to be used by, and among, those who like the ideas.

(Really, all it does is put the concept of "Harm ye none" in practice.)

RULES OF THE CIRCLE

THE RULES OF INFORMED CONSENT:

1. Tell everyone participating what to expect, before the circle is closed or anything else begins.
2. Give everyone participating the chance to say NO and to withdraw, before the circle is closed or anything else begins -- and then

respect that decision.

3. Be open, honest, and fair: spring no surprises, trip no traps; NEVER use what you learn or do in circle to manipulate or compel any other person, or diminish anyone's dignity and free will.

THE RULES OF PRIVACY:

4. Encourage people not to wander in and out of any session between its beginning and ending, or cross the circle while it is closed.
5. Protect every session from interruption by (or intrusion on) any outsiders -- by closed or locked doors, a fence, or some other clear marking outside the circle.
6. While proceedings may not be secret, they ARE always private; keep silent about who and what you see or hear in circle, unless you have each other participant's specific consent.

THE RULES OF SHIELDING:

7. ALWAYS, ALWAYS close the circle and raise your wards before beginning, or continuing after a break.
8. ALWAYS, ALWAYS dismiss your wards and open the circle after ending, or to allow passage across the circle.
9. Conduct yourself with mutual respect and due courtesy, without malice or ill will toward anyone, or else ask that the circle be opened and that you be dismissed from the session.

COVENANT

THE TEACHER PROMISES THE STUDENT:

1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. I will not hide from you my limits or gaps in knowledge; if I just don't know, I'll tell you so.
5. I will explain, to the best of my ability, not only what to do and how, but also why.
6. I will not push you beyond your ability or willingness to proceed.
7. I realize that I may be tempted to become dominating, a "leader" -- and I will do my best to resist this temptation.
8. Because I received from others without payment, I will give to you without payment.
9. As I can, I will learn from you in turn.

THE STUDENT PROMISES THE TEACHER:

1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. If I have questions about what you show me, I will ask you.
5. If I fail to understand anything, I will mention it.

6. If I feel unready to proceed, I will tell you.
7. I realize that I may be tempted to become dependent, a "follower" -- and I will do my best to resist this temptation.
8. Because I receive from you without payment, I will give to others without payment.
9. As I can, I will teach you in turn.

A CIRCLE IS NOT A LINE: IT HAS NO BEGINNING AND NO END.
A CIRCLE IS NOT A PYRAMID: IT HAS NO TOP AND NO BOTTOM.
A CIRCLE IS NOT AN ASTERISK: IT IS NOT RUN FROM JUST ONE POINT.

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Wiccan Ethics And The Wiccan Rede

By: David Piper, Sat 21 May 94 12:16

Part I: What Sayeth The Rede?

The "archaically worded" construction "An it harm none, do what ye will," rendered into modern English is literally, "if it doesn't harm anyone, do what you want."

Many modern Wiccans "reverse" the construction, however, taking the first part and putting it after the second to read: "Do what ye will an it harm none," or in modern English "Do what you want if it doesn't harm anyone."

Many people give the word "an" or "if" a value of "so long as" - which is acceptable substitution, because it doesn't alter the meaning of the Rede itself. However they then proceed to read "so long as" as "only if," and that is *completely different*, because the Rede has ceased to be a "wise counsel" [anyone checked the meaning of "rede" in the dictionary lately?] and become an injunction: prohibitive commandment, rather than permissive advice.

In other words, the original archaic construction actually says "if it is not going to hurt anyone, it is ok to do" - this is *not* the same as "if it hurts anyone it is *not* ok to do."

What is the significance of the change? A larger one than you might see, at first glance.

The "actual construction Rede," or AC Rede, says it is ok to do something that won't harm anyone, but it *does not say anything* about those things which do cause harm, except to set an ethical standard of harmlessness as the criteria to judge by.

The "modern reconstruction Rede" or MR Rede, explicitly says that any and all actions that cause harm are forbidden.

The two constructions do *not* mean the same thing at all. And it should be obvious that this has implications on our thinking, and discussions of the possibility of "obeying" the Rede.

Most of you will have heard or read, as I have, people saying the Rede is something to strive to live by, even though mundane reality makes it very difficult, if not impossible, to do so to the letter. *This is only true of the MR Rede, not the AC Rede!* As examples, they cite

situations such as self-defense; *this violates the MR Rede*. Period. But it does *not* violate the AC Rede. Period.

Earlier, I stated that the AC Rede does not rule on actions that do cause harm - and this is true. It only rules on those actions which do not, by saying that they are acceptable. This is relevant to "victi-
mless crimes" for example - civil "crimes" may in fact be "ethical," by the judgment of the AC Rede.

What the AC Rede *does* do, in terms of actions that cause harm, is state an ethical value by which an individual must judge the results of her/his actions before acting. In other words, by stating that a
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harmless action is ethical, the AC Rede sets harmlessness as the criteria for evaluation. Acting to prevent greater harm - but in the process causing lesser harm - may then be ethical, if there is no harmless, or more harmless, method of preventing that greater harm - because *not* acting to prevent harm is to *cause* it, by an act of *omission* rather than *commission*.

In short the difference between the AC Rede, and the MR Rede, is that the AC Rede is a perfectly-obeyable ethical standard, but the MR Rede is not, as so many people have pointed out. Do we take as our ethical standard a "counsel" which *can* be obeyed, or one which *necessitates rationalizing in some instances*? Which is truer to the Wicca, and to the *real* Rede?

"rede: n. [Middle English rede < Old English raed < base of raedan, to interpret] [archaic] 1. counsel; advice 2. a plan; scheme 3. a story; tale 4. an interpretation"
(from Webster's New World Dictionary)

Part II: "Do good, an it be safe..." (from the Ordains)

The MR Rede is the most common interpretation in Wicca today; so much so, that not only do many Wiccans not realize there's a difference in the two constructions, but they *deny* it when it is pointed out to them, holding firmly to the MR Rede as what the original has always meant.

At first the change of language was only an attempt to bring the language up from archaic, to modern English; but in doing so - especial-
ly with the public relations campaign, to convince people that Wiccans are "not black magick/not devil worship/not evil nasty curse-casters" the "harmlessness" aspect of the Rede was stressed, over the personal responsibility aspect. And in essence Wiccans became the victims of their own PR campaign.

An additional result is the injunction that one may never work magick for others, even to heal, without their knowledge and consent. Of course, we are allowed by this injunction to ask "Can I pray for you?"

as a means of obtaining the consent. From "a love spell aimed at one particular person is unethical because it violates their will only to serve our lust" we've moved to an extreme: to the prohibitive injunction against ever doing any magick for another without permission, since it violates their free will. Does anyone *really* believe the Gods will judge them ill, for attempting to heal someone?

What of the case of an unconscious accident victim and family unavailable to ask - are we forbidden to work? No, of course we're not - but we *do* have to accept the karmic consequences of such acts. Do you really think that a neurotic who uses an illness as a crutch wouldn't be better healed of that neurosis as well as the illness? Of course that may call up some karma if the person isn't strong enough to give up that crutch yet. Once again the real criteria is *personal responsibility* and consideration of the consequences of one's actions *before* one acts rather than the "thou shalt not" prohibitive commandment.

There is however another reason for the "prohibitive form" of these
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redes - one which has some validity. The teacher bears a karmic responsibility for the student. There was a group whose teaching was, "No magick may be done for another, even to heal, without their consent; any exceptions may be decided only by the High Priestess and the High Priest." The point of this is that a student is not yet experienced enough, not yet wise enough (since wisdom is the harvest we reap of our experience and knowledge), to have that kind of decision, and the resulting karmic burden, left to rest fully upon her/his shoulders - hence, some teachers and some Trads do not allow neophytes to have responsibility for that kind of decision-making.

It is far better, however, to teach a student the essential importance of personal responsibility, the need to look ahead for possible consequences before they act, than to lay "thou shalt not's" upon them despite Wicca's insistance that we have none.

I received a comment about the last sentence in part I, paragraph 3, that said "Ack! Welcome to the One Wiccan Commandment! Any 'thou shalt nots' lurking around?" Food for thought, my fellow Wiccans! Food for thought!

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Charge of the God 1
By: Siobhan
Tue 12 Jul 94 10:33

Here's something I picked up recently. The writer felt that there should be a Charge of the God to go with The Charge of the Goddess.

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Listen the the words of the Great Father, who of old was called Osiris, Adonis, Zeus, Thor, Pan, Cernunnos, Herne, Lugh and by may other names:

"My Law is Harmony with all things. Mine is the secret that opens the gates of life and mine is the dish of salt of the earth that is the body of Cernunnos that is the eternal circle of rebirth. I give the knowledge of life everlasting, and beyond death I give the promise of regeneration and renewal. I am the sacrifice, the father of all things, and my protection blankets the earth."

Hear the words of the dancing God, the music of whose laughter stirs the winds, whose voice calls the seasons:

"I who am the Lord of the Hunt and the Power of the Light, sun among the clouds and the secret of the flame, I call upon your bodies to arise and come unto me. For I am the flesh of the earth and all it's beings. Thru me all things must die and with me are reborn. Let my worship be in the body that sings, for behold all acts of willing sacrifice are my rituals. Let there be desire and fear, anger and weakness, joy and peace, awe and longing within you. For these too are part of the mysteries found within yourself, within me, all beginnings have endings, and all endings have beginnings."

So Mote It BE!

Charge of the God 2
By: Siobhan
Tue 12 Jul 94 10:33

This is the second Charge of the God I have.

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THE CHARGE OF THE GOD

Listen to the words of the God, who is the son, brother, lover, and consort of the Lady:

I am the fleet deer in the forest, I am the beach which receives the waves, I am the sun which warms the earth. I am the Lord of the Spiral Dance of Life, Death and Rebirth, the gentle reaper, the Winter stag and the Spring fawn. All things are of me, for I am of

the Goddess, opposite, yet not opposing. I bring birth forth from the womb that is a tomb, for I am the seed which fertilizes. I am abundant Life, for I am the grain that grows and I am death, the harvest in the Fall. And I am rebirth after darkness, for I am the seed that springs forth anew.

I am fertility, the spreader of Life, and I am the Lord of Death, which adds value to life.

I am the Guardian of the gate between Life and Death. I am King of the Underworld, where no living being may venture, but I am also the King of Rebirth, turning the tomb into a womb.

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I bring love and strength, peace and passion, hope and joy, for I am the gentle lover in the night.

All that I am comes from the Great Mother, the Divine Star Goddess, who is Mother of us all.

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Feel free to use this one as is, or to adapt it in whatever way feels right to you.

Blessed Be!

-- PattiMom --
The Crazy Lady in the Wheelchair

(Pattimom and Ariadne wrote this one)
If you like it, snag it and use it. :-)
Blessed Be!
Siobhan

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For a Few Myths More
by Aries

"...Aries shows us how modern images (albeit set in 19th century America)..." Julia, Web of Wyrd No. 7.

For me, that "albeit" sounded like a gauntlet being slapped down. Can we show the presence of myth in films other than Westerns? We don't plan to go on in great detail, but we suspect that what we're trying to get across is the suggestion that maybe "The Mythic" is not the stories or rituals, but the substrate out of which our tales and trials grow.

When we talk about myths we are really referring to ancienct stories, and not every ancient tale grew out of "The Mythic". More than enough were for entertainment, propaganda, satire or pornography _ to see everything that is old as also being venerable is to fall into the Confuscian Heresy. In much the same way our modern literature/film culture produces works serving as varying purposes as moral tales, epic adventures, pulp and hardcore porn, but also produces work that grows direct from "The Mythic".

In the rubric of science, "The Mythic" can be seen as being non-local; it stands outside of space-time, being here, there and everywhere; now, then, and everywhen. Our tales do not grow out of the ancient tales/myths, but draw afresh from the same wells as they did (do/will?).

In the printed media a good many SF novels are based on the inner/underground journey; all that Phillip K Dick and Edmund Cooper wrote seemed based on this theme, in the same way "Metropolis" is of the "descent" type story. One of the great advantages of film is the way it can make the sensations of the "descent" seem "real"; possibly by a species of autohypnosis into a state that Robert Anton Wilson refers to as virtual reality in his book, Cosmic Trigger 2. For us other examples of the descent theme are Orson Welles' films; Touch of Evil and The Trial (based on Kafka's book), giving a long shot of the journey.

The classic "Casablanca" we suggest is the story of the "descent" from a viewpoint inside the underworld itself. That Casablanca is the place of death is always suggested by the comment that Rick makes to Elsa when she says that Victor Lazlo will die in Casablanca; "What of it? I'm going to die in Casablanca. It's a good place for it." Full of refugees (lost souls). Rick exists in his own emotional limbo awaiting the descent of his own Inanna to set him free.

"Apocalypse Now" and the Conrad novel it is based on, "Heart of Darkness", gives a great example of the same story set at both ends of

the century; the parallel of the inner and outer journey, especially as Conrad went through his inner journey whilst writing the book, and Francis Ford Copolla and crew went through theirs while making the film. I would strongly suggest that "The Mythic" emerges into our lives first and formost; through tales we make sense of the patterns, and warn those who follow on from us.

Another great advantage of film is its ability to show us inside the underworld in such a way that we may lose track of where the boundaries lay, and become uncertain of what is real and what is illusion. If the previous films can be seen as "descent" themes, the following, we suggest, can be called "Chapel Perilous" themes. In "The Maltese Falcon"
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we have the characters chasing the elusive bird, crossing and double-crossing each other, unconcerned by anything but possession of the miraculous object, which we discover at the very end is nothing but; "The stuff that dreams are made of".

With "The House of Games" _ Mamet's six year-old cult movie _ we enter the image of the labyrinthe, a subterranean night world of confidence tricksters, who lead a lady psychiatrist along until she, and us (the viewer) have problems distinguishing between what is real and what isn't, until it all becomes part of the game.

That is the nature of "Chapel Perilous", its existence can be denied, we can believe we're somewhere else (watching a movie?), but all the time we're trapped in it, unable to discern what is really going on. Another cult movie that gives a beautiful experience of Chapel Perilous is Orson Welles' film "F for Fake", except this time we are the targets of the con. A documentary film about two fakers, itself really a clever montage of existing film clips put together to give the impression of a series of interviews. At some point the film moves into the realm of total fantasy, and the beauty of it is that we don't notice _ that is the Chapel Perilous experience. From here it is logical to move onto the ascent, or what could be called the "Promethean" theme. The film "Frankenstein" is the classic promethean film, but is full of timid, anti-Luciferan morality; i.e. to steal the "fire" from the gods instantly incurrs punishment; as a myth, that is no longer useful to us.

All of the above examples are tales based in the twentieth century. For a promethean theme we feel we should be looking forward; "2001 A Space Odyssey" is wonderfully symbolic in that it is based in the first year of the next millenium. There are four stages in the film: the first is "The Dawn of Man", taking place in prehistoric Earth, where "the slab" appears _ the promeathean gift, but what is the gift? fire? tool use? weapon use? the ability to kill? We would suggest that it is the gift of imagination; the apre man looks at the bone and "sees" a weapon; he has the ability to manipulate images in his mind.

In the film the image cuts instantly to a space craft on its way to the Moon. This journey between the worlds we feel signifies that we have entered mythic space. In the next stage of the film, "The Moon", we meet "the slab" again, where it dispenses its next gift, the awareness of

something beyond. In Qabbalistic terms we have moved from Malkuth to Yesod; the following stage of the film, "Journey to Jupiter", has us ascending the sephiroth to Chesed.

On the approach to Jupiter, Dave has to disconnect the higher functions of the computer, Hal. We would suggest this can represent a distrust of reason; a return to child-like ways, or a stepping away from the constraints of language. As Hal closes down, it is language that deteriorates; i.e. it is language that constructs the world we perceive. So to go into the infinite beyond, to take the Next Step, we have to go beyond language, hence all the descriptions of mystical experiences end up sounding like gibberish.

For the final stage of the film, "Jupiter and beyond to Infinity", we have the leap across the Abyss to the Supernals; Chokmah, Binah, Kether. Because language fails us at this point, Kubrick relies solely on the visual image; the sequence seems baffling, but we wonder if he is trying to explain something that is also suggested by Ken Wilber in his book,
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"The Atman Project"; i.e., we evolve by changing how we translate the incoming information of our senses. We go from looking through to looking at each developmental stage. For most of us, we construct the world by looking through a semantic framework or grid; when we transcend this stage, we will be able to look at our semantic structure. Likewise in the film, Dave sees the next stage from outside and then becomes it: the outsider, the astronaut, the urbane man, the old man on the death bed, and finally rebirth as the Star Child. Or as Crowley puts it in "Magick" when describing the grade of Adeptus (Exemptus); "Completes in perfection all these matters. He then either (a) becomes a Brother of the Left Hand Path or, (b) is stripped of all his attainments and of himself as well, even his Holy Guardian Angel, and becomes a Babe of the Abyss, who having transcended the Reason, does nothing but grow in the womb of its mother."

So we contend that "The Mythic" is everywhere, everywhen, and despite our cultural estrangement from myths, "The Mythic" still emerges through our media in many guises, which includes, but is not exclusive to, Western movies.

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Handfast Ritual

This is adapted from "Magical Rites from the Crystal Well" by Ed Fitch and is a combination of their handfast ritual and american indian ceremonial prelude. I'll skip over the consecration as it is a standard one and get straight to the ritual itself. We had a Priestess only, so this was written with that in mind but could easily be adapted for a Priest and Priestess.

At this time and in this place
Do we call upon the Spirits of the Land
As well as the Mighty Ones of the Skies.
We call upon the Gods of our own distant past
From lands far away.
We call upon the Gods of our spiritual brethren
Who once called this place
Their own.
Witness and rejoyce with us in this moment
As love is affirmed.

__Groom's name__ and __Bride's name__ step forward
Stand before the Gods and those who witness on Earth

__Groom's name__, if it is your wish to become one with this woman
Will you pledge your love through all that may come
As long as love shall last?

<Groom replies: I so pledge>

__Bride's name__, if it is your wish to become one with this man
Will you pledge your love through all that may come As long as love shall last?

<Bride replies: I so pledge>

Does any say nay?

As the Gods and the Old Ones are witness
With those of us present now,
I now proclaim you man and wife1

Thus are thy hands fasted...
The Two are now One,
This work is done
And joy is yet begun!

There is also a portion for the rings using a wand that was left out of ours but is normally placed immediately after the vows and is as follows...

The rings are placed upon the wand before the ritual and the wand upon the altar. (This is written for bot Priest and Priestess present)

The priest picks up the wand and holds one end before him in his right hand, the priestess likewise holds the other end in her left hand.

Place your right hands

Over this wand...
And your rings...
His hand over hers.

Above you are the stars
Below you are the stones
As time passes, remember...
e a star should your love burn brightly,
Like the earth should your love be firm.
Be free in giving of affection and of warmth.
Have no fear, and let not the ways or words
Of the unenlightened give you unease.
For the Gods are with you,
Now and always!

The rings are exchanged during the vows.

Handfasting (Celtic)

This is a copy of a Celtic handfasting I found in the book _Finn Mac Cool_ by Morgan Llywelyn.

Bride and Groom repeat the following together:

You cannot possess me for I belong to myself. But while we both wish it, I give you that which is mine to give. You cannot command me for I am a free person. But I shall serve you in those ways you require and the honeycomb will taste sweeter coming from my hand. I pledge to you that yours will be the name I cry aloud in the night, and the eyes into which I smile in the morning. I pledge to you the first bite from my meat and the first drink from my cup. I pledge to you my living and my dying, each equally in your care. I shall be a shield for your back, and you for mine. I shall not slander you, nor you me. I shall honor you above all others, and when we quarrel, we shall do so in private and tell no strangers our grievances. This is my wedding vow to you. This is the marriage of equals.

The Priest or Priestess says:
These promises you make by the sun and the moon, by fire and water, by day and night, by land and sea. With these vows you swear, by the God and Goddess, to be full partners, each to the other. If one drops the load, the other will pick it up. If one is a discredit to the other, his own honor will be forfeit, generation upon generation, until he repairs that which was damaged and finds that which was lost. Should you fail to keep the oath you pledge today, the elements themselves will reach out and destroy you.

Book of Shadows

Riders of the Crystal Wind

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Basic Spell Construction	Discussional
Becoming a Witch (Morgaine)	Discussional
Being A Witch in Britain Today (James Pengelly)	Discussional
Being The Green Book of Song	Discussional
Beliefs And Customs Of Wicca (Amber K.)	Rules
Beltane 1987 (Coven of the Serpent's Eye)	Ceremonial
Beltane Ritual (Seastrider)	Ceremonial
Beltane, Its Origins (Rowan Moonstone)	History
Beneath The Full Moon (Sourdough Jackson)	Verse
Beyond Reason: A new look at an old Devil (Aries)	History
Bibliography Of Magick In Science Fiction (Magenta Griffith)	Reference
Binding A Spell (Classic Version)	Invoking
Blackout and Sigils (Fra.: Apfelmann)	Invoking
Blessing My New Home	Invoking
Blood	Verse
Blood Sacrifice (Althea Whitebirch)	Discussional
Book of the Whole (Draconis)	
Liber I: On the Lies of the Child of the Beast	Metaphysics
LiberII:The Ritual Of Embracing The Self	Metaphysics
LiberIIIThe Only Sin of Mankind Is Shame Taught Through Lies	Metaphysics
Brigit of the Celts (Ido)	Mythology
Brujeria (Amber Jaguar)	Discussional
Bulb Planting Earth Chant (By: Eileen)	Verse
Bylaws Of The Denver Area Wiccan Network	Rules
Bylaws Of The Church Of All Worlds, Inc.	Rules

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Calling All Crones (Grey (Cat)	Strories

Candle Blessing	Invoking
Candle Magic	Discussional
Candlemas (Gwydion Cinhil Kirontin)	Ceremonial
Candlemas (Imbolc) Ritual: 2 February (The White Bard)	Ceremonial
Candlemas (Mike Nichols)	Discussional
Candlemas 1987 (Coven of the Serpent's Eye)	Ceremonial
Candlemas Ritual	Ceremonial
Candles (Charles Butler)	Discussional
Casting The Circle One	Ceremonial
Celtic Craft Reading List (Rowan Moonstone)	Reference
Celtic Deities? (Lorax & Erynn)	Discussional
Celtic Studies Annotated Bibliography (Erynn Darkstar)	Reference

Celtic Workshop

Workshop 1 (Internet)	Discussional
Workshop 2 (Internet)	Discussional
Workshop 3 Celtic Festivals	Discussional
Workshop 4 Celtic Music	Discussional
Workshop 5 The Celtic Otherworld	Discussional
Workshop 6 Dindsenchas, Totems and Transmigration	Discussional
Workshop 7 InBetween Times and Places	Discussional
Workshop 8 The "Rite of 3 Rays" and the "Gift of Awen"	Discussional
Workshop 9 The Use of Herbs and Potions	Discussional
Workshop 10 The Act of "Becoming" and The Charm of "Summoning"	Discussional
Workshop 11 "Walking between the Worlds" and…	Discussional
Workshop 12 The "Outer Darkness", the "Dragon's Eye"and…	Discussional
Workshop 13 The"Charm of Making"	Discussional
Workshop 14 The Elemental Wheel or "Seasons"	Discussional

Ceremony of Initiation (Brad Hicks)	Ceremonial
Change (Hugh Read)	Verse
Charge of the God 1 (Siobhan)	Ceremonial
Charge of the God 2 (Siobhan)	Ceremonial
Channeling (Jast)	Discussional
Channeling For Fun And Prophet (Farrell J McGovern)	Discussional
Chaoism & Chaos Magic, A Personal View (Pete Carroll)	Discussional
Chaos vs Thelema? (Alistair Livingstone)	Discussional
Charge of the Phone Goddess (Rocky Mountain Pagan Journal)	Discussional

Charging Crystals (Ian Kesser)	Discussional
Charmed, I'm Sure (Mike Nichols)	Discussional
Checklist for a Well-Working Group (Amber K)	Rules
Christianity and Wicca (Rowan Moonstone)	Discussional
Christmas Customs (Rick Hayward)	Discussional
Church of All Worlds (C. A. W.)	Reference
Circle Casting (after Valiente and Farrar)	Ceremonial
Circle Casting Dragon Style (Cameron Mandrake)	Ceremonial
Circles, Why Use Them? (Mel White)	Discussional
Cleansing (Rowan Moonstone)	Ceremonial
Code of Ethics for Teachers of Wicca (Brian M. Walsh)	Rules
Coming of Age Ritual Notes (Malakus)	Discussional
Comments on The Abbreviated Laws (J. Random Folksinger)	Rules

Compuserve Online

Beltaine Conference, May 2, 1990	Ceremonial
Full Moon Ritual, August, 1992	Ceremonial
Full Moon Ritual, April1993	Ceremonial
Full Moon Ritual, February,1993	Ceremonial
Full Moon Ritual, July13,1992	Ceremonial
Full Moon Ritual, June15,1992	Ceremonial
Full Moon Ritual, May04,1993	Ceremonial
Full Moon Ritual, May, 1993	Ceremonial
Full Moon Ritual, October 12, 1992	Ceremonial
Full Moon Ritual, September 10, 1992	Ceremonial
Imbolc Ritual, 1990	Ceremonial
Imbolc Ritual, 1993	Ceremonial
Lammas Ritual, 1990	Ceremonial
Religion Forum, July 31, 1991	Ceremonial
Samhain Ritual, October 30, 1991	Ceremonial
Spring Ritual Equinox 1992	Ceremonial
The Religion Forum, October 28, 1992	Ceremonial
Yule Ritual, 1990	Ceremonial

Computer Blessing (Zhahai Stewart)	Invoking
Concerning the Heyokah (RMPJ)	Discussional
Consciousness & Politics (Corinne McLaughlin)	Discussional
Consecration of Chalice, Athame or Other Tool	Ceremonial

Coven Offices	Rules
Covenant	Rules
Covenant of the Goddess, The	Rules
Covenant Of the Goddesss, History (Michael Thorn)	History
Creation Mystery	Strories
Creation Mystery,Part II (The Whyte Bard)	Strories
Crystals & Stones	Divintation
Crystals & Stones and Their Chakra Assosiation	Divintation
Cult Danger Evaluation Frame (P.E.I.Bonewits)	Reference

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Dangers of Deity? (Dan Holdgreiwe)	Discussional
Dark Moon (Magus and Ariel)	Ceremonial
Dealing with Psychic Attack	Metaphysics
Death	Strories
Dedication of the Alther and Athame (Durwydd MacTara)	Invoking
Dedication Ritual Lammas, 1992 (Kaled Quicksilver)	Ceremonial
Defending Eclectic Neopaganism (Ben Gruagach)	Discussional
Defining Chaos (Mark Chao)	Discussional
Definitions (RMPJ)	Reference
Degrees of Initiation (Sparrow Song)	Discussional
Denver Area Wiccan Network	Reference
Denver Area Wiccan Network, Bylaws of the	Rules
Descent Into Confusion (Robert Hughes)	Discussional
Descent Of The Goddess (Durwydd Mac Tara)	Strories
Dictionary Meaning of the word 'Witch', The	Reference
Discoveries (Katrina McNeal-Dezern)	Verse
Divination (RMPJ)	Discussional
Divination Bibliography Tarot	Reference
Dragon Trad and the Holy Grail (Cameron Mandrake)	Verse
Drawing Down the Moon (Robert Hale)	Ceremonial
Dream Bibliography	Reference
Dream Life and Walking Life	Discussional
Dream-News (A. R. E.)	Metaphysics
Drugs and Religion -- Snakebite Trips? (:Loren Petrich)	Discussional
Dryghten Blessing Prayer (Gardnerian) (David Piper)	Verse

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Earthdream (J.A. Bordeaux)	Verse
Earthmom	Discussional
EcoMagic (Selena Fox)	Magic
Editorial: Web of Wyrd No. 10 (Julia Phillips)	Discussional
Elegy: James Douglas Morrison (Sourdough Jackson)	Verse
Elemental.Cauldrons	Metaphysics
Elements (Alernon)	Metaphysics
Elements (Starhawk)	Verse
Elf (Marcus)	Verse
Esoteric Blog-sites	Reference
Esoteric Web-sites	Reference
Ethics and Concepts of Conduct (Brandy Williams)	Rules
Ethics and Etiquette (Morgaine)	Rules
Ethics in Magic (Warren Stott)	Rules
Ethics or Etiquette (Ellen)	Rules
Exegesis On The Wiccan Rede (Judy Harrow)	Rules

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Female Wine Blessing	Ceremonial
Festivals	Discussional
Firefawn, a Tale (Masochistic Maiden)	Strories
Firestar Beltaine (Firestar Coven, 1986)	Ceremonial
Five Fold Kiss Female	Discussional
Five Fold Kiss Male	Discussional
Food For Thought (Talespinner, Sysop, WeirdBase)	Discussional
Footprints in the Chanber Towards a Quantum Qabbalah	Metaphysics
For a Few Myths More (Aries)	Metaphysics
Four Week Fast	Ceremonial
Full Deck Tarot Star Spread	Divintation
Full Moon Ritual Group (Seastrider)	Ceremonial
Funeral Rites (Oz Caliburn)	Ceremonial

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Gender and Nature in Contemporary NeoPaganism (Salamantis)	Discussional
Generic Pagan Funeral for a Elder Woman (She-Wolf)	Ceremonial
Ghosts of Christmas Past (Eric Maple)	Strories

Glossary of Terms (R. Moonstone & D. MacTara)	Reference
Great Rite (Vivienne West)	Verse
Greetings and Aloha (Aloha Pumehana)	Verse
Greek Fire Initiation	Ceremonial
Group Ethics Rules: Opening Suggestions! (Raven)	Rules

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Handfast Ritual (Ed Fitch)	Ceremonial
Handfasting (Wedding)	Ceremonial
Handfasting Ritual From Lady Ardane, On Prodigy	Ceremonial
Harvest Home (Mike Nichols)	Discussional
He Casts the Circle (Melissa Seims)	History
Heaven Is A Resting-Place (Sourdough Jackson)	Verse
Helpful Hints for a Nearly Extinct Species (Haragano)	Discussional
Herbs & their Magickal Properties	Metaphysics
High Technology Meets The Ancient Wisdom (Kenneth Reese)	Discussional
Hill Country Pagan Grove	Discussional
History (Weyland Smith)	History
History of Witchcraft in England (Julia Phillips)	History
Homeblessing Magic (Selena Fox)	Magic
House Blessing	Invoking
House Cleansing (David Piper)	Invoking
How I "Heal" (Matrika)	Discussional
How to Find a Coven or Group (David Rankine)	Discussional
How to Power a Magic Spell (Black Cat)	Metaphysics
How to Use Magick with a Straight Face (Scot Rhoads)	Metaphysics
Hunter's Warning (J.A. Bordeaux)	Verse
Hymn To Artemis (Fater U'.D'.)	Verse
Hypnosis 101 (Perridwyn School of Hypnosis)	Discussional

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Ideology (Fra. Apfelmann)	Discussional
Imbolc 1992 (Julia Phillips)	Ceremonial
Imbolc for the Covenstead (Erin)	Ceremonial
Imbolc Ritual (Kalioppe)	Ceremonial
In Defense of Excellence	Discussional
In Grandmother's Lap (The Spinster Aunt - RMPJ)	Discussional
Initiation into the Coven Outdoor Version (adaptation)	Ceremonial

Inquisition	History
Invocation of Lord and Lady Ritual (Dan Holdgreiwe)	Ceremonial
Invocation to Celtic Gods and Goddesses	
Baldur (unknown)	Ceremonial
Brigit (Russ Anderson)	Ceremonial
Freyja (unknown)	Ceremonial
Freyr (unknown)	Ceremonial
Frigg (Russ Anderson)	Ceremonial
Herne (unknown)	Ceremonial
Thorr (unknown)	Ceremonial
Invocations to the Directions	Ceremonial
Ishtar in Her Praise, in Her Image (Pauline Campanelli)	Discussional
Ishtar, Inanna, & Ancient Astrology (Valkyrie)	Discussional

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Jewel (Shadow Hawk)	Verse
Joan on the Witch Laws (Judy Harlow)	Rules

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Karma, The Three Fold Law, & Grace	Tantric

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-L-

Labelling Wiccans (Lucie)	Discussional
Lady Day (Mike Nichols)	Verse
Lammas (Mike Nichols)	Ceremonial
Landmarks of the Craft (D.C.W.)	Verse
Laws of Magic, The (Simon Magus)	Rules
Learning (Jehana)	Discussional
Leave It Out Leviticus	Discussional
Legitimacy In The Craft (Khaled)	Discussional
Liber OZMA (Tim Maroney)	Metaphysics
Lilith (Claudia Slate)	Discussional
Looking at Yourself	Discussional
Love Is The Law	Rules
Lupercalia (She-Wolf)	Metaphysics
Lyra (Hugh Read)	Verse

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Magic Christians (Alfgar Maharg)	Discussional

Magic, Disertation on	
Why Magic (Phil Hansford)	Discussional
The Subjectivity Of Experience (Phil Hansford)	Discussional
The Four Worlds (Phil Hansford)	Metaphysics
Elements And Forces (Phil Hansford)	Metaphysics
Chakras And Meditation (Phil Hansford)	Tantric
Thoughtforms And Spirits (Phil Hansford)	Metaphysics
Basic Ritual (Phil Hansford)	Ceremonial
Healing And Banishing (Phil Hansford)	Metaphysics
Astral Projection (Phil Hansford)	Metaphysics
Cabala (Phil Hansford)	Kabbalah
Psychic Energy (Phil Hansford)	Metaphysics
Magick, Physics, and Probability (Hurn)	Discussional
Magickal Reveries (Hugh Read)	Verse
Maiden Story	Strories
Main Ritual, of the UEA 20th Anniversary (Tony Kelly)	Ceremonial
Making Contact with the Lord and Lady (Karnayna Lilly)	Ceremonial
Martial Honor Ceremony	Ceremonial
May Day (Janet and Stewart Farrar)	Ceremonial
Mayan Deities (Sekhet Bast Ra Lodge)	Mythology
Mazes in Myth (Valkyrie)	Discussional
Mead: The Brew Of The Gods! (Lewis Stead)	Discussional
Memorial Day Ritual	Ceremonial
Michael Poe's Egyptian Reading List (Lady Lyn DenElder Black)	Reference
MidWinterNight's Eve (Mike Nichols)	Discussional
Minerva	Discussional
Models of Magic (Frater U.'.D.'.)	Magic
Modern Female Rite Of Passage (Lady Shyra)	Ceremonial
Modern Pagan Persecutions (Jonathan Hutchins)	Discussional
Modern Paganism: Questions and Answers (CRF)	Discussional
Modified Assyrian Protection Spell	Ceremonial
Monism, One Wiccan Perspective (Durwydd MacTara)	Discussional
Monotheism vs. Pantheism (Dan Holdgreiwe)	Discussional
Monroe Techniques For Astral Projection (R. Scott Rogo)	Discussional
Mother's Day Message (Michelle Klein-Hass)	Discussional
My Craft Ethics (J. Crowley)	Rules

My Wicca (Durwydd MacTara)	Discussional
Mycenaen Mysteries, The (J. Teller).	Discussional
Mystical Pentagram (Kathexis Brightstar)	Metaphysics
Mythic Prose	Strories

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-N-

Nature Spirit Magic (Larry Cornett)	Magic
Necromancy (Lewis Spence)	Metaphysics
Neo-Pagan Ritual (Brad Hicks)	Ceremonial
Neo-Pagan Witchcraft vs. Satanism (Otter and M. G. Zell)	Discussional
Neo-Paganism (Eric S. Raymond)	Discussional
Neo-Paganism An Old Religion for a New Age (Otter G'Zell)	Discussional
New Words & Old (Kihe Blackeagle)	Verse
Night Wind (Shadow Hawk)	Verse
Notes on Kabbalah (Colin Low)	Kabbalah
Notes on the Role of the Historical Egregore in Modern Magic (FraU.D.)	Discussional
NRoogd Samhain - 1987 (l.a. Hussey)	Ceremonial

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Odinism, What is it?	Discussional
Old Magic Exorcism (Alan Garner)	Verse
On the Lesser Banshing Ritual of the Pentegram (Tim Maroney)	Magic
On the Nature Of the Aether (Authra Andromda)	Metaphysics
On The Number 451 (Anthra Andromda)	Metaphysics
Open Circle Ethics (Brandy Williams)	Rules
Opening (Ending) The Circle	Ceremonial
Origins of The Mandan (Madoc)	History
Orphic Invocations of Goddess & God	Ceremonial

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-P-

Pagan Churches (Julia Phillips)	Discussional
Pagan Manners or Are There Any Dead Animals in the Soup?	Rules
Pagan Musings (Tony Kelly)	Strories
Pagan Ritual for Basic Use (ED FITCH)	Ceremonial
Pagan Semantics (Deborah Kest)	Discussional
Paganism at the Crossroads (Skytoucher)	Discussional
Pan To Artemis	Verse
Pandemonium (Sonia Brock)	Verse

Persecution: Ancient And Modern (Julia Phillips)	History
Personal Cleansing (Naddya)	Discussional
Personal Effects of Magic Ritual (Nihasa)	Discussional
Physics and the Basic Principle of Visualization Magick (Dan)	Metaphysics
Polarity and Single Sex Covens (Marios)	Discussional
Power Animals (Alernon)	Verse
PR Flyer (Raven)	Discussional
Practical Applications of the Chaossphere (Fra.: Neonfaust)	Metaphysics
Prayer Drive (Sourdough Jackson)	Verse
Prayers to Brighid	Ceremonial
Principia Discordia (Gregory Hill and Kerry Thornley)	Magic
Prosperity Spell (Rowan Moonstone)	Invoking
Protection Charm Spell (Raziel)	Invoking
Psychic Self-Defense (Inanna Seastar)	Metaphysics
Public Service Announcement for Immdiate Release	Discussional

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-Q-

Quantum Magic (David Bohm)	Metaphysics
Quantum Mechanics And Some Surprises Of Creation	Metaphysics
Quarter Calls for The Dragon Tradition (DragonHart Coven)	Ceremonial
Quarters Chant (Damon)	Verse
Quilting and "CRAFT" (Janis Maria Cortese)	Strories

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Rainbows (Jennifer Holding)	Verse
Rebirth	Strories
Re-thinking the Watchtowers (Mike Nichols)	Metaphysics
Rhyming Charge Of The Goddess (Kalioppe)	Verse
Risk Assessment Within The Craft Community (Weyland Smith)	Discussional
Rite Of Handfasting (Joy and Tom Williams)	Ceremonial
Ritual Bath (Sewna Silvara)	Ceremonial
Ritual for the Healing and Preservation of Rainforest (Grp Version)	Ceremonial
Ritual for the Healing and Preservation of Rainforest Individual	Ceremonial
Ritual For Women Reclaiming The God	Ceremonial
Ritual of the Blessed Motherboard (Phil Hansford)	Ceremonial
Ritual Outline (Raven Kindred)	Ceremonial
Ritual Text / Enochian Invocation (KIAI)	Ceremonial
Ritual Theory and Technique	Metaphysics

Rituals And Spell Objectives & Design In Eight Magics (P.Carroll)	Metaphysics
Ritus Olympicus Pentagrammou Minor Ad Expellendum (Opsopaus)	Ceremonial
River Of Life Meditation (Gay Clarke)	Tantric
Rosicrucianism (Julia Phillips)	History
Rules Of The Circle	Rules

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-S-

Safe Travel Spell (Rowan Moonstone)	Invoking
Salem Remembered (Sandy & Doug Kopf)	History
Samhain 1986 (Coven of the Serpent's Eye)	Ceremonial
Samhain Notes (Farrar)	Ceremonial
Samhain Ritual (Kalioppe)	Ceremonial
Samhain Ritual (O.T.O.)	Ceremonial
Samhain Ritual for a Small Circle (L. A. Hussey)	Ceremonial
Samhain Ritual: 31 October (The White Bard)	Ceremonial
Santa (Tane Jackson)	Discussional
Satanism As Media Hype (Michelle Bearden)	Discussional
Satanism vs. Wicca (Diane Vera)	Discussional
Satanism, A Personal Definition (Delphine)	Discussional
Saxon Wicca Rites (Matrika)	Mythology
Scarabeus	Verse
Scents and Oils (Connections Candles)	Reference
Searching (Carol Neist)	Discussional
Second Degree Initiaion (Gary Dumbauld)	Ceremonial
Second Ritual For Bast (Chris Olmstead)	Discussional
Seeking The Sign To Dragonheim (J.A. Bordeaux)	Verse
Self Dedication Explained (David Rankine)	Discussional
Self-defense and Banes (Judy Harrow)	Discussional
Sex and Magic (Fra. Apfelmann)	Discussional
Shadow Hawk	Verse
Shadow Weaver Grove ADF Beltane Ritual May 5, 1990 (Tellerof)	Ceremonial
Shamanic Binding (Gaffer Maccluiunn)	Discussional
Shamanism (Internet)	Discussional
Sigil Magic for the Professional Magician (Areosol)	Metaphysics
Smudging: How To Do It-How Not To Do It (Michelle Haas)	Discussional
Snow (Steve Earl)	Verse
Solitary Imbolc Ritual (Michael Hall)	Ceremonial

Solitary Moon Rite (Ellen Reed)	Ceremonial
Solitary Neophyte Ritual	Ceremonial
Some Magical Musical Selections (Nevill Drury)	Reference
Some Thoughts on the Evolution of Wiccan Ritual (Paul Hume)	Discussional

Songs

Amazing grace, how sweet the Earth (Verna Knapp)	Verse
Battle Hymn Of The Eristocracy	Verse
Bedlam Bells (Joe Bethancourt)	Verse
Bridal Blessing Song (Julia Phillips)	Verse
Burning Times (Leigh Ann Hussey)	Verse
Burning Times / Chant (Charles Murphy)	Verse
Celtic Circle Dance (W. J. Bethancourt III)	Verse
Circles (Gwen Zak)	Verse
Circles Revised (Gwen Zak)	Verse
Kill A Tree (Ali Katz)	Verse
Horn Song (Hugh Read)	Verse
King Henry	Verse
Lord of the Ants (Karl Lembke)	Verse
Lord Of The Dance	Verse
Song (Vivienne West)	Verse
Spring Strathspey (Gwydion Pen Derwyn)	Verse
That Real Old Time Religion (Index Page)	Verse
That Real Old Time Religion (The Almighty) Dollar	Verse
That Real Old Time Religion Asatru And Odinism	Verse
That Real Old Time Religion Bruja	Verse
That Real Old Time Religion Buddhism	Verse
That Real Old Time Religion CargoCult&PacificIslands	Verse
That Real Old Time Religion Christian	Verse
That Real Old Time Religion Classical Paganism	Verse
That Real Old Time Religion Confucianism	Verse
That Real Old Time Religion Cthulhu	Verse
That Real Old Time Religion Discordianism	Verse
That Real Old Time Religion Druids	Verse
That Real Old Time Religion Egyptian	Verse
That Real Old Time Religion Fictional Gods, Demons and Heroes	Verse
That Real Old Time Religion Hindu	Verse

Songs (Continued)

That Real Old Time Religion Islamic	Verse
That Real Old Time Religion Jewish	Verse
That Real Old Time Religion Kahbahla	Verse
That Real Old Time Religion Krishna	Verse
That Real Old Time Religion Middle Eastern Pagan	Verse
That Real Old Time Religion Mithraism	Verse
That Real Old Time Religion Moonies	Verse
That Real Old Time Religion New Age	Verse
That Real Old Time Religion New World Pagan	Verse
That Real Old Time Religion Scientology	Verse
That Real Old Time Religion Shinto	Verse
That Real Old Time Religion The Obligatory Last Verse	Verse
That Real Old Time Religion Thelema	Verse
That Real Old Time Religion Unclassifiable Verses & Unknown Gods	Verse
That Real OldTime Religion Voodoo	Verse
That Real Old Time Religion Wicca and General Neo-Pagan	Verse
That Real Old Time Religion Zarathustrian	Verse
The High Holiday Song	Verse
The Valkyrie Song	Verse
The Wiccan Rede (Song)	Verse
The Witch's Ballad	Verse
Sophia (Terry J. McCombs)	Discussional
Spell for Contacting a Friend (Rowan Moonstone)	Invoking
Spell to Ease a Broken Heart (John Shaman)	Invoking
Spirituality (Kalioppe)	Discussional
Spirituality (Verse)	Verse
Spring Equinox 1990	Ceremonial
Spring Equinox Ceremony (Farrar and Farrar)	Ceremonial
Spring/Summer Poem (Shadow Hawk)	Verse
Statement From Pacific Northwest Church Leaders	Reference
Statement Of Principles And Ethics –Lifeway Shamanic Fellowship	Rules
Stones, A Short Catalog (Tandika Star)	Discussional
Storm (Shadow Hawk)	Verse
Strings On The Winds (Bardic Fiction)	Strories
Study of the Planetary Hours System (Andrew Kettle)	Divintation

Super-Dimensionality (Fra.: Forovius)	Metaphysics
Supreme Court And Peyote (Articles)	Discussional
Supreme Court Deals Devastating Blow to Native American Church	History
Symbolism	Discussional

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T.O.P.Y is...[Temple Of Psychic Youth]	Discussional
Taleisin's thoughts (Salgamma)	Discussional
Talespinner's Neopagan Reading List (J. Brad Hicks)	Reference
Tarot Divination (Tuppence)	Divintation
Technology and The Craft (Fun!)	Ceremonial
Temples, Covens And Groves Oh My! (Khaled)	Discussional
That Old Black Magic (Judy Harrow)	Verse
The 12 steps and Shamanism (Matrika)	Discussional
The Ancient Art (Bertrand Russell)	Strories
The Anglo - Saxon Rune Poem (Steph Parker)	Verse
The Autonomatrix (Nascent Manifesto)	Magic
The Basics Of Magick (Amber K)	Magic
The Battle for your Mind (Dick Sutphen)	Metaphysics
The Berserkir	Discussional
The Blessing of the Herbs	Verse
The Blot (Lewis Stead)	Discussional
The Burning Times, Some "Facts" (Marios)	History
The Bylaws of The Raven Kindred of Asatru	Rules
The Care and Feeding of Crystals	Divintation
The Cauldron Chant (Ammond ShadowCraft)	Verse
The Center Point [Celtic] (Airmid)	Tantric
The Charge of the God	Metaphysics
The Charge of the God (Kyri Comyn)	Discussional
The Charge of the Goddess	Discussional
The Charge of the Goddess (Kyri Comyn)	Discussional
The Charge of the Horned God (V West)	Discussional
The Charter And The Book (Margot Adler)	Discussional
The Church of All Worlds, a Brief History (Wilson, Robert Anton)	History
The Cloud Sculptors (Staeorra Rokraven)	Verse
The Coming of Lugh (Iarwain)	Verse
The Corn Play (Lammas Ritual)	Ceremonial

The Coven (Julia Phillips)	Discussional
The Coven at Pooh Corner (David Wadsworth)	Discussional
The Dangers Of Magical Thinking In Magick (Nihasa)	Discussional
The Dark Night of the Soul (Fra Apfelmann)	Discussional
The Day 'Sherbert' Melted (Rob Boston)	History
The Death of Llew (Mike Nichols)	Discussional
The Elements	Discussional
The Farmer &The Goddess–A Modern Story Of Rebirth (Kalioppe)	Strories
The Feminine Current In The Golden Dawn (Peregrin)	Discussional
The Finer Points Of Ritual (Mike Nichols)	Discussional
The First Standing Stones Of Modern Times (Innes)	Discussional
The Fool (Stormy Gael)	Verse
The Fortune (Richard Myers)	Strories
The Fundamental Laws of Human Ecology	Rules
The Gaea Thesis	Mythology
The Gifts Of The Fool	Strories
The God Set (Setnakt)	Discussional
The Goddess In The Kingdom Of Death	Discussional
The Goddess is Alive (J.A. Bordeaux)	Verse
The Goddess Movement (White Raven)	Verse
The Goetia of the Lemegeton of King Solomon.(Alleister Crowley)	Magic
The Great Rite (Symbolic)	Ceremonial
The Greek & Roman God(esse)s (Thomas Palmer)	Mythology
The Heirophant (Michael Poe)	Discussional
The Heretics Corner (Buck Jump)	
The Heretics Corner 1986	Discussional
The Heretics Corner 1987	Discussional
The Heretics Corner1987-2	Discussional
The Heretics Corner1987-3	Discussional
The Heretics Corner Aug, 1986	Discussional
The Heretics Corner Dec, 1986	Discussional
The Heretics Corner Oct, 1986	Discussional
The Hermetic Summoning of The Elements (Marios)	Ceremonial
The Holy Fool (The Bard)	Discussional
The Jesus Story	Discussional
The Knots Of Death (Alby Stone)	Discussional

The Lady's Brothel (Steven Posch-Coward)	Verse
The Lady's Prayer	Verse
The Last Dragon (Gerald del Campo)	Strories
The Law (Rosemary Edgehill)	Rules
The Laws (J.Random Folksinger)	Rules
The Laws (L. A. Hussey)	Rules
The Laws (Lady Sheba)	Rules
The Legend of the Descent of the Goddess (Sewna Silvara)	Strories
The Legend Of The Maiden	Strories
The Magical Legend Of The Witches. (Starhawk)	Metaphysics
The Manifestation of Kali in the Universe (Persona Navitae)	Discussional
The Men's Circle (Robin)	
The Men's Circle – 1986 (R.M.P.J.)	Discussional
The Men's Circle – 1987 (R.M.P.J.)	Discussional
The Money Tree Spell (Rowan Moonstone)	Ceremonial
The Moonpool	Verse
The Nemesis Conjuration (Fra.: Apfelmann)	Ceremonial
The New Book Of The Law Part I (Lady Galadriel)	Rules
The New Book Of The Law Part I (Lady Galadriel)	Rules
The New Theology-Sheology (JudithWeinraub)	Discussional
The Omni Experience Power Trips:Controlling Your Dreams (S LaBerge)	Discussional
The Origins of Halloween (Rowan Moonstone)	History
The Pact (Pete Carrol)	Rules
The Pagan Unity Ritual	Discussional
The Pantacle, A Teachimg Story (Gary Dumbauld)	Strories
The Parts of the Soul (Joun Opsopaus)	Metaphysics
The Pentagram	Verse
The Postures of Ecstasy	Metaphysics
The Prettiest One (Talespinner)	Verse
The Raven Kindred Ritual Book (Lewis Stead)	Reference
The Riddle of the Trickster (Thunderspud of Dragonfhain)	Discussional
The River (Hugh Read)	Verse
The Sacred King	Discussional
The Sacrificial God-Man (Ammond Shadowcraft)	Discussional
The Scorpion Dragon	Strories
The Shaman's Call (Shadow Hawk)	Magic

The Spiral Dance (Starhawk)	Discussional
The Standing Stones Book Of Shadows (Scott Cunningham)	
A Quartz and Candle Spell	Discussional
A Ritual Of Gestures	Ceremonial
A Self-Dedication Rite	Ceremonial
A Stone Altar	Discussional
Before Time Was	Metaphysics
Beltane (April30)	Discussional
Cairns	Discussional
Call of the God	Metaphysics
Crystal Magick	Magic
Cutting a Doorway	Ceremonial
Imbolc (February2)	Discussional
Invocation Of The Elements	Ceremonial
Lughnasadh (August1)	Discussional
Mabon (September21)	Discussional
Midsummer (June21)	Discussional
Of Gathering Flowers, Herbs And Plants	Metaphysics
Of Offerings	Discussional
Of The Balefire	Discussional
Of The Celebrant	Discussional
Of The Circle	Ceremonial
Of The Herbs And Plants Of Full Moon Ritual	Metaphysics
Of The Herbs of the Sabbats	Metaphysics
Of The Home Circle	Discussional
Of The Sacred Herbs Of The Goddesses	Metaphysics
Of The Sacred Herbs Of The Gods	Metaphysics
Of The Tools	Discussional
Ostara (March21)	Discussional
Prayers, Chants and Invocations	Verse
Preparing The Circle	Discussional
Recipes For Food	Invoking
Recipes For Incenses	Invoking
Recipes For Oils	Invoking
Releasing the Circle	Ceremonial
Samhain October31)	Discussional

The Standing Stones Book of Shadows (Continued)

Song of the Goddess	Ceremonial
Spells And Magick	Invoking
Stones Of The God	Discussional
Stones Of The Goddesses	Discussional
The Blessing Chant	Ceremonial
The Circle of Stones	Ceremonial
The Days Of Power	Discussional
The Esbats	Discussional
The Full Moon Rite	Ceremonial
The Law of the Power	Rules
The Lore Of Numbers	Divination
The Sabbats	Discussional
The Simple Feast	Verse
Thirteen Goals Of A Witch	Discussional
Visualization for the Circle of Stones	Discussional
Words to the Wise	Discussional
Yule (December21)	Discussional
The Sybillyne Tradition of Wicca (Virginia Stewart)	Discussional
The Temple of Set, Is it Satanic? (Lilith Aquino)	Discussional
The Thorn Ritual (Faunus)	Ceremonial
The Threefold Goddess (Eileen)	Discussional
The Triple Goddess	Discussional
The Triskellion Rite of Tea	Discussional
The Way it Looks from Here (Rocky Mountain Journal)	Discussional
The Wheel of the Year (J, Phillips and M. Sandow)	Discussional
The Wheel of The Year, A Guided Visualization (J Phillips)	Discussional
The Wiccan Faith (Phoenix)	Discussional
The Wiccan Information Network (Witch Society)	Reference

The Wiccan Rede (Printable Copies)

The Wiccan Rede	Rules
The Wiccan Rede (Poetic)	Rules
The Wiccan Rede (WCC)	Rules
The Wise Goodwife (Leigh Ann Hussey)	Discussional
The Wishing Well -or- Releasing The Butterfly of Chaos	Magic
The Witches Ballad	Verse

The Witches Creed (Doreen Valiente)	Rules
This is the story of Rabbit.	Discussional
Thoughts on Bashing Fluffy Bunnies (Ben Gruagach)	Discussional
Thunder, Perfect Mind (Tony Iannotti)	Metaphysics
To Greyshield, with love (Phoenix)	Verse
To The Bonfires (Staeorra Rokraven)	Verse
To The Dragons, Reborn (J.A. Bordeaux)	Verse
To Wiccen Or Not To Wiccen… (Vivienne West)	Discussional
Today the Moon is There (Hugh Read)	Discussional
Tool Blessing Ritual	Ceremonial
Toward Celtic Numerology (Mike Nichols)	Divination
Traveling Chant (Julia Phillips)	Verse
Treatise on Mind (Phil Hansford)	Metaphysics
Two Witches (Mike Nichols)	Discussional

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-U-

Update to Intro to Satanism (Diane Vera)	Magic
Update to Modern Wiccan Concepts based in Literary	Discussional

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-W-

Walking with my Friends (Masochistic Maiden)	Philosophical
Warriors (Gwydyon Masengale)	Philosophical
Warriorship (Swein Runestaff)	Philosophical
WCC Beltane Ritual (Lynna Landstreet)	Ceremonial
Weaving Webs (Fra.: Alfelmann)	Metaphysics
Wedding Ceremony (The Bard)	Ceremonial
What Are Runes (Lokrien)	Divination
What Is Magick (David Rankine)	Magic
What is Myth? (Anna from Canberra)	Discussional
What is Paganism (B.A.P.A.)	Discussional
What is Progressive Witchcraft? (Terminus)	Magic
What is Shamanism? (Michelle Haas)	Magic
What is Wicca? (Amber K.)	Magic
What's This "Right" Stuff, Anyway? (Maddoc)	Discussional
When Saturn Ruled Aquarius	Divination
Where Do We Go From Here? (Pete Carroll)	Philosophicall
Where The Hell Is The Church Of All Worlds	Discussional
Why I Don't Believe The "Survivors" Of Occult Groups	Discussional

Wicca &The Art of Motorcycle Maintenance (D. Wadsworth)	Discussional
Wicca vs. Paganism? (David Piper)	Discussional
Wicca, Wicca, Who's Got the Wicca? or My Tradition or Yours?	Metaphysics
Wiccan Ethics And The Wiccan Rede (David Piper)	Rules
Wiccan Fundamentalism (Ben Gruagach)	Philosophical
Wiccan History	History
Wiccan Pentagram Ritual (Paul Hume)	Ceremonial
Wiccan Shamanism (Selena Fox)	Magic
Wiccan Tool List Master (Seastrider)	Magic
Wiccan Way, The	Discussional
Winter Solstice or Yule (Starhawk)	Ceremonial
Witchcraft Questions and Answers (Dr. Leo Martello)	Discussional
Witches Lesser Banishing Ritual of the Pentegram (Paul Hume)	Ceremonial
Witches Rede of Chivalry (C. Well, E. Fitch and J. Renee)	History
With These Eight Words, the Wiccan Rede Fulfill: And it harm none, Do what ye will. (Taylor)	Rules
Women vs. Men (Michele Haas).	Discussional
World Healing Meditation (John Randolph Price)	Metaphysics

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XXXI Hymns To The Star Goddess (Fr. Achad)	Verse

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-Y-

Yule 1984 (Julia Phillips)	Ceremonial
Yule Songs and Carols	
All Thru the Night	Verse
Blessed Be Again! (Joe Bethancourt)	Verse
Cambrian Dream	Verse
Christmas Time Is Pagan!	Verse
Dancing In A Wiccan Wonderland (Alexander & Aarcher)	Verse
Fairies Love Song	Verse
Gloria (Ellen Reed)	Verse
Glory to the New Born King (Ellen Reed)	Verse
God Is Alive, Magic Is Afoot (Leonard Cohen)	Verse
God Rest Ye Merry, Paganfolk	Verse
Hark The Neo-Pagans Sing (Sunblade)	Verse
Harp Song of the Dane Women (Rudyard Kipling)	Verse
John Barleycorn	Verse

Yule Songs and Carols (Continued)

Joy To The World	Verse
Moon of Silver	Verse
Nottamun Town	Verse
Nude (W.J.Bethancourt III)	Verse
Oh, Come, All Ye Faithful! (Ellen Reed)	Verse
Share The Light	Verse
She Moved Thru The Faire (Padraic Colum)	Verse
Silent Night (Ellen Reed)	Verse
Stand Up, Stand Up For Odin (Robert Cook)	Verse
The Bard's Song (W.J. BethancourtIII)	Verse
The Childish Edda (Poul Anderson & Ron Ellik)	Verse
The False Knight Upon The Road (Steeleye Span)	Verse
The Song of Wandering Aengus (Wm. Butler Yeats)	Verse
Two Magicians (Steeleye Span)	Verse
Ye Children All of Mother Earth (Ellen Reed)	Verse
Yule in Britain (Tana Caulain)	Discussional
Yule Ritual (Lady Allusha)	Ceremonial

Chapter Category Descriptions			
Category	**Sub-Topics**		
Celtic^	Asatru	Druid	Seid
Ceremonial^	Rituals	Funerals	Weddings
Discussional^	Comparative Works Commentary Educational	Folk Lore Instruction Questions and Answers	Workshops
Divination^	Animism Astrology Automatic Drawing Automatic Writing Crystalmancy	Dream Interpretation IChing Necromancy Numerology Palmistry	Psychonautics Pyromancy Runes Tarot Tea Leaves
History^	History of Witchraft	Wiccan History	
Invoking^	Amulets Poltices	Potions Sigils	Spells Talismans
Kabbalah^	Cabalah Hermetic Kabbalah	Quabbahlah	Tantric Kabbalah
Magic^	Alters Benedicaria Discordia Faerie Tradition Hardware Hoodoo	Nagual Necromancy Quimbanda Santeria Satanism Setianism	Shamanism Voodoo Voudoun Wicca Witchcraft
Metaphysics^	Alchemy Astral Projection Channeling Folk Medicine	Healing Herbal Medicine Huna Hypnosis	Medicine Wheel PSI Quantum Physics Spiritualism Tradition
Mythology^	Asian Egyptian	European Native American	MesoAmerican Miscellaneous Other
Philosophical^	Thelema	Theology	Theosophy
Reference^	Book Lists	Web Forums	
Rules^	By Laws	Constitution	Laws
Stories	Bardic Tales	Fiction	Mythological Edda
Tantric^	Buddhism Chakra	Taoism Meditation	Onmyōdō Mandala
Verse^	Blessins	Poetry	Songs

{^ **Table of Contents**}

Editor's Preface

In late summer of 1999, I first encountered the text version of this collecton of esoteric materials. As I began to read the files, I realized that this was a very important work from all over the world, and I had run onto the earliest collection of Online Magical texts that ever existed. The more I read, the more that I wanted to take the texts and add pictures and embellish the works until it shined like the jewel that they were. I began working the redressing of the work which was a slow and arduouos task at that time as I had just started a new job earlier that year and the only time I had was after I came home in the evening and on week-ends between shopping and taking care of other business.

I was nearing completion of the third segment when Hurricane Katrina struck in 2005 and I lost everything including all of the finished files and raw text files. As I began to sort through some of the data on CD-ROM diskes, I found some of the text files that had been backed-up, however, some of them were not in good shape as the disks were damaged from the flood waters.

I began a search for the raw data again in 2006 for the raw text files and after a year of searching I finally found them at Sacred-texts.com (http://www.sacred-texts.com/), and I downloaded them. However, these files seemed to be imcomplete. I did an exhaustive search of the Internet to try to find the original set of files that I had not been able of finish from 1999, and I finally found them in an obscure section of the internet. I downloaded them and added the site to my favorites, however, when I tried to return to the site a few months later, I found that the site was no longer available. I, also, had downloaded the files from the Sacred Texts web-site and hoped that I managed to get everything.

After I resumed work on the files, my workload suddenly went from a forty hour work week to a fifty hour one. Again, I found myself at a loss for time to work on re-dressing the files. It wasn't until January of 2010 that I found myself with extra time, but found it hard to concentrate because of the distractions in my apartment complex.

I finally decided to return to New Orleans in 2013, and the first project I began was the re-format of the files. I had a new and faster computer with MS Office 10 installed. That was nearly eight month's ago and I see the completion of the files within a few weeks.

Over the years, as a programmer, computer operator, and all round information analyst, I have been asked to write and/or edit various documents and

instruction manuals for a number of computer departments. I felt that I could put my skills as a prolific manual writer and editor to good use in bringing the embellishments to this Book of Shadows.

Apologies

It has been a difficult task at some points to extract the data and reformat it into a reference document that people could read and an enjoy. In the process of reblocking the text, I noted that my word processor was flagging several words that normally would be ignored as colloquial renditions of spelling. I then realized that Oxford University (Maker and Keeper of the famous dictionary) had standardized the English language to the point that now we are faced with a universal version that is used by most computer people all over the world. As a result, I must apologize as there were incidences where the word processor spell checked. Before, I allowed the word processor to change the words, I looked them up in a version Oxford Dictionary software, as well as, going to the internet and having words and phrases examined for meaning if I was still in doubt. I avoided changing any writing techniques and wording. If you are a contributor to this work, please forgive me for updating the spelling.

On another issue, the pictures and illustrations that I have used throughout the document have come from somewhere on the web. As I usually collect these pictures for personal use, I did not bring with them the source of where they originated. I felt that they were appropriate for the article and its contents as well as esthetically pleasing to the beholder. I must praise the artists for their work, and it is my hope that you will not object to your work being here. It is also my wish, to let you know that I am not trying to steal or take credit for your work. I am simply passing it along with the document as I am not asking for recompence for my work on this document. I am resubmitting it as it was intended, a free collection of works to those who are interested.

> *(Special Note: Some of the art work is my own work as re-interpreted from the actual Book of Shadows text documents and my knowledge of the subject matter. You may use them as you see fit.)*

In some cases throughout the document, I have added tables and charts for ease of deciphering the information that was originally written there, as well as, having created various images to help visualize what the original auther was trying to describe. I have tried to be as accurate as I possible could, but if you find errors please accept my apology.

There is a section toward the end of this collection called "***Principia Discordia***". I have broken the rules regarding formatting this section and copied all 33 pages of an Online Version of the orginal book into this document as there was no way I could reasonable reformat that section to where it would make sense to the reader. I humbly ask **Gregory Hill** and **Kerry Thornley** to allow these pages to be displayed here. I found it interesting and at some stage illuminating. Thank you for your cooperation on this matter.

Unlike previous versions, I have created a true Table of Contents with each chapters actual name. I apologize if this makes things difficult ot find, but I found the old indexes confusing, and I wanted to update the table in a unique way.

What's New

- Imaged covers for front, back and fly page.

  I have added front and back covers if someone wishes to print this book. It is designed to be used on a computer; however, if you wish to have a hard copy of it, I see no reason why you cannot print it.

- Table of Contents

  New restructured Table of Contents with hyperlinks to the chapters. In the Table of Contents, you will notice there aren't any page numbers. In true fashion of any internet based web-site or document there are hyperlinks to the chapters. I have also included single word description of the chapter contents at the end of each title. These description words is linked to a table that expands on what the category word covers.

- References links and web support

  At the end of the Book of Shadows, and in a true sense of the Online Version of the Book of Shadows, I have added links to several web-sites and blog-sites as they are inherently related to various subjects in this collection. There is a very large amount of URLs referencing web-sites and blog-sites covering nearly all phases of magic, and esoteric subjects.

- Added material from Associates at Sacred Texts web-site

Also, when I reviewed the version that came from Sacred Texts web-site, I found several new articles that were written at a later time. I felt in all fairness that I should include them here as you would any other Book of Shadows.

- Special printable formatting

I have formatted certain chapters to be printed and mounted on plaquards for wall hangings, for instance, ***The Wiccan Rede*** in its various forms. Many of the rituals have the participants color designated like a script in order that they may be printed and used in live ceremonies.

- Reformatted texted areas

All of the text areas have been reformatted:

⇒ By removing extra spacing between words,

⇒ By colorizing participants in rituals, and in topical headings

⇒ By highlighting words that were important,

⇒ By replacing capitalized words by bolding and underscoring them,
  - Note: this replacement was necessary to keep from the words being shouted at the reader.

⇒ By creating a 'Blog' type of Chat room

⇒ Adding pictures to help visualization of what is being discussed

- Colored Chat Windows

The early chat rooms only was separtated by a window of drawn lines. If you were fortunate enough to have a colored monitor then some of them offered a range of tints that helped keep each participant separated. I have added this feature to the chat-room areas of this Book of Shadows.

Special Note: My utmost admiration for these people that put together these early Chat Rooms

long before the current Blogs were developed. It must have been difficult to sit there and type so much information into the system at one sitting.

- Associated art work.

  The art work has been carefully selected from a large personal collection of art work to appropriately represent the subject matter.

- Banner style chapter headings.

  The addition of artful banner style headings in order to easily recognize each chapter.

- Return to the Top Marker

  A 'Return to the Table of Contents Marker, {^}' is imbedded at the left marging at the end of each chapter for quick return to the top of the document. (To test this, click the symbol at the end of this commentary.)

Final bit of Thanks

My hat goes off to those who contributed to this work of art and the amount of information contained there in. As I traveled through the works, I began to cherish them and feel a kindred with them. I'm certain that many of the participants are well into retirement by now, and I do not wish for the great work to be forgotten in the annals of some text feature. After I finish the embellishment of this work, I will return it to Sacred Texts for them to publish as they wish. I hope that you find it as enlightening as I did. I will be sending the Microsoft Word 10 Version to Sacred Texts should you wish to add to the existing textx and put it back into a PDF Document. I only caution you that you should have a high capacity memory and lots of space on you disk dirve to enact any addtions.

May the Goddess be with you.

Blessed Be.

Charles Folk

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Colors used in this Material	
Ritual Participants	
Participant	**Color**
Candidate Initiate	**Violet (Purple)**
Challenger Crone Older woman Older woman	**Dark Red**
Goddess HPS (High Priestess) Minister Officiant(F)	**Red**
Bride Corn Queen Firemaker HPS3 (or Priestess) Maiden Younger Woman	**Mauve**
PS(Priestess)2	**Yellow/Pink Hilite**
HP (High Priest) God Hierophant Minister 2 Older Man Officiant(M)	**Blue**
Father HP2 Priest (Secondary) Younger Man	**Light Blue**
PS(Priestess)3	**Red/Aqua Hilite**
PS(Priestess)4	**Blue/Yellow Hilite**
PS(Priestess)5	**Drab/Green Hilite**
Bard/Harper Dedicate Green Man Groom	**Green**
Lammas Lord Sponsor Spring Queen	**Forest Green**
Dark Lord Grey Man Old King	**Drab Green**
All Coven Participants Responsorial	**Brown**
PS(Priestess)1	**Red/Black Hilite**

Directions	
Direction	**Color**
North	Brown
East	Lime Green
South	Red
West	Blue

Models

SPIRIT
ENERGY
PSYCHOLOGICAL
INFORMATION
META

Special pagents

SG (Sun God) Sun King	Yellow/Blue Background
MG (Moon God	Light Grey/Navy Blue Background
Sun Goddess	Yellow/Red Background
Winter God	White/Purple Background
Handmaiden	Purple/Bright Pink Background
Earth Goddess	White/Forrest Green Background

Kabbalah

Crown	Ketter	White
Understanding	Binah	Black
Wisdom	Chockmah	Grey
Strength	Gevurah	Red
Mercy	Chesed	Blue
	Daath	Invisible Grey
Beauty	Tipheret	Yellow
Glory	Hod	Orange
Foundation	Yesod	Purple (Violet)
Kingdom	Malkuth	

Questions and Answers

Q. Questions
A. Answers
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Cleansing

Rowan Moonstone 05-28-89

When I cleanse a dwelling place, first I burn a good cleansing incense, like frankincense or sandalwood in the home while I prepare for the rest of the ritual. You should have in addition to the incense, a candle, a bowl of salt water and a bowl of herbs. I particularly like to use rose buds for love, lavender for preservation, rosemary for protection, and any other sweet smelling ones that appeal to you personally, if you can get them home grown, so much the better. You should proceed around the house, widdershins (counter clock wise) and cleanse the area with the salt water. Be sure to get each corner, window, door, drain, etc. Simply sprinkle a little salt water on each and ask that any evil or disruptive influences leave the place. When this is finished, proceed around the house deosil (clockwise) sprinkling the blessing herbs and invoke whatever deities or properties you wish on the home, such as peace prosperity, tranquility, etc. In the past, I have used 3 candles on the central altar. Blue symbolizes tranquility, green for healing and prosperity, and purple for protection. Others might be pink for love or brown for hearth and home. You and anyone who is to share the home with you should share food and drink, and don't forget to leave a little of the food and drink to take outside and return to the Earth that which has been given.

Blessed Be. ✝
Rowan

DragonMail0.00
* Origin: Beagle Express - (405)848-2828 - *ISA* *IFNA* (1:147/4)

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Second Degree Initiation

This is a ceremony we have used a couple of times (with variations to suit the candidate) for the second degree initiation. You will note that it borrows from many sources: Masonic, Gardnerian, Celtic, and Flight of Fancy. We've done it robed, sky clad, and some interesting combinations. Seems to work ok either way. If the candidate has done the work, the initiation ceremony is more of a public "rite of passage" or recognition of that fact... the real "initiation" is [1]between the Gods and the candidate, and therefore cannot really be "conferred".

...Gary Dumbauld, High Priest, Hernesgaard Circle

This ceremony recognizes completion of the 2nd degree course of study. The Circle is cast as usual. All are properly prepared and purified. High Priestess and High Priest perform the Ceremony in concert. The candidate is brought into the circle by a friend and circled 3 times deosil, ending north of the altar, facing the Priest, who is standing south of the altar (where else?).

PRIEST:

"This is the time of Full Moon, a time for rekindling of light. The struggle for higher light is: That we may see it, and seeing it, work and live by it. We are about to embark upon a solemn ceremony to rekindle the light of Knowledge, the light of Will, the light of Compassion, the light of Steadfastness; we will combine these lights, and rekindle the light of Dedication in our Sister (Brother) here before us. _____ _____ , here have you been taught the ways of the Wise, that you might count yourself among those who serve the Gods, among the brothers and sisters of the Wicca, those who are called the shapers of the universe."

PRIEST:

"I now direct your attention to the two lights upon our altar, the one representing the Sun, the God, and the High Priest; the other representing the Moon, the

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Goddess, and the High Priestess. The High Priest and Priestess, presiding over the coven, may be thought of as `One light to rule the day, one light to rule the night'. Since these lights are both beneficent, each having honor in its place, the Craft of the Wise does not set day against night, God against Goddess, Priest against Priestess. In the Craft, we do not define evil as a negative power, rather as the lack of light; where there is the light of Sun or Moon, God or Goddess, there can be no lack of light. Choose one, or both; place light within yourself, and nurture it."

"In times past, the Circle of Initiation was called a `Hermetic Circle', after Hermes, the ancient name for the planet Mercury."

“In astrology, the house of the Sun is in the zodiacal sign of the lion, which is the fifth house; the house of the Moon is in Cancer, the crab, and is in the fourth house; and the day house of the planet Mercury is in the Gemini, the Twins, and is the third house. These numbers, three, four and five, were sacred to many ancient peoples, as the dimensions of the Pythagorean Triangle, in which the square of five, twenty five, is equal to the sum of the squares of four and three, or sixteen and nine. Knowledge of this triangle was essential to builders; you are also a builder-you are building your character."

PRIESTESS:

"I now direct your attention to the several lights surrounding us, in the East, South, West, and North. Let us now examine these lights, and see what we can discern within them of human character."

"In the building of character, the Eastern light is denoted the Lamp of Beauty, and stands for accomplishments; for learning, skill in art, poetry, in song and instrumental music, in painting and sculpture. It exemplifies the art of making one's self attractive to those about one. It is an old saying that `Beauty is as Beauty does.' It causes great distress to see these noble graces of character prostituted to ignoble ends. Remember well the lesson of the Lamp of Beauty, and accept the blessing of the East."

Initiate is censed with incense from the censer which has been previously placed in the East.

PRIEST:

"The light in the South is denoted the Lamp of Life, and stands for individuality, and for energy; for fervency, for zeal and vitality. It exemplifies passions, desires and appetites. It means loves and hates, sympathies and abhorrences, and what is

more than all the rest of these, it means heart and joy in the work of life. Remember well the lesson of the Lamp of Life, and accept the blessing of the South."

Initiate is circled three times with the brazier, previously placed in the South.

PRIESTESS:

"Look now to the West, and observe the Lamp of Compassion, which stands for `fellow-feeling'. Every work in life demands a price. Labor, tears, self-denial, self-recrimination, the very blood of life is sometimes the price of a truly great work. Look to your fellow travelers on the road; note with care what sacrifice they have made in their progress toward the truth; allow them their faults, commiserate with them in their failures, and rejoice with them when they succeed. Remember well the lesson of the Lamp of Compassion, and accept the blessing of the West."

Initiate is circled three times with water, and his/her hands washed in a laving bowl, previously placed in the West.

PRIEST:

"Look now to the North, and observe the lamp of obedience. The laws of the Gods are inevitable, and the more we, as children of the Gods, understand and work in accordance with them, the greater is the sum of our happiness. Obedience in character means order, the subjection to one's principles, the fear to do wrong, and the desire to learn and do right. Many would rather give charity than do justice. They swell with emotion, weep with sentiment, howl with the mob, so long as their own particular little tyranny or injustice is not touched. The Lamp of Obedience exemplifies firm will and determination of character, in spite of difficulties, dangers and losses. So also the Lamp of Obedience stands for self-control, for perseverance, and for prudence. In time of peace, prepare for war; when shines the sun, expect the cloud; and in darkness wait patiently for the coming light. `When all the sky is draped in black and beaten by tempestuous gales, and the shuddering ship seems all a wreck, calmly trim once more the tattered sail, repair the broken rudder, and set again for the old determined course.' Remember well the lesson of the Lamp of Obedience, and accept now the blessing of the North."

Initiate's hands are marked with damp earth from a bowl in the North. Initiate is then led back south of the altar.

PRIESTESS:

"Of the character thus illuminated and thus guided by the lights here on the altar, and by the Lamps of Beauty, Life, Compassion and Obedience, it may be said, `Though the world perish and fall away, he/she remains.'

Initiate then takes the Oath/Obligation, kneeling.

`In the names of Arianhrod and Bran; Diana and Appolyon; Heartha and Cernunnos; and by the powers of Earth, Air, Fire and Water, I, _____ , pledge to love, worship and honor the Goddess in her many aspects; and her Consort, the Horned One, Lord of Death and Ruler of Chaos; to always be true to the Art and its secrets; to never abuse the Art or my own powers; and to keep this pledge always in my heart, in my mind, in my body and in my spirit. This I pledge, by the Circle of Life, by Cerridwen's Sacred Cauldron, and by my own hopes of a future life.'

Initiate stands. High Priestess places a necklace over Initiate's head.

PRIESTESS:

"The Circle is a place between the worlds and outside time. The Circle is also the Symbol of Life, Death, and Rebirth. We wear the necklace as a token of the Sacred Circle and as a sign that we are part of all it symbolizes."

High Priest strikes the bell three times.

PRIEST:

"Hear ye, Lady of Life and Lord of Death! Hear ye, Ancient Guardians of the Powers of Air, Fire, Water and Earth! In this place, by our hands and will, _____ _____, known to us as _____, has been duly pledged and anointed a Priest/ess of the Second Degree!"

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PAGAN RITUAL FOR BASIC USE

(by Ed Fitch)

A circle should be marked on the floor, surrounding those who will participate in the ceremony. An altar is to be set up at the center of the circle. At the center of the altar shall be placed an image of the Goddess, and an incense burner placed in front of it. Behind the image should be a wand fashioned from a willow branch. Candles should be set upon the altar ... a total of five, since on is to be set at each quarter and one will remain on the altar during the rite.

When all the people are prepared they shall assemble within the circle. The woman acting as priestess shall direct the man who acts as priest to light the candles and incense. She shall then say:

"The presence of the noble Goddess extends everywhere,
Throughout many strange, magical,
And beautiful worlds,
To all places of wilderness, enchantment, and freedom."

She then places a candle at the north and pauses to look outwards, saying:

"The Lady is awesome,
The Powers of death bow before Her."

The person closest to the east takes a candle from the altar and places it at that quarter, saying:

"Our Goddess is a Lady of Joy,
The winds are Her servants."

The person closest to the south takes a candle from the altar and places it at that quarter, saying:

"Our Goddess is a Goddess of Love.
At Her blessings and desire
The sun brings forth life anew."

The person closest to the west takes a candle from the altar and places it at that quarter, saying:

"The seas are the domain of our Serene Lady,
The mysteries of the depths are Hers alone."

The priest then takes the wand, and starting at the north, draws it along the entire circle clockwise back to the north point, saying:

"The circle is sealed, and all herein
Are totally and completely apart
From the outside world,
That we may glorify the Lady whom we adore.
Blessed Be!"

All repeat: "Blessed Be!"

The priest now holds the wand out in salute towards the north for a moment and then hands it to the priestess, who also holds it out in salute. She motions to the group to repeat the following lines after her:

"As above, so below ...
As the universe, so the soul.
As without, so within.
Blessed and gracious one,
On this day do we consecrate to you
Our bodies,
Our minds,
And our spirits.
Blessed Be!"

Now is the time for discussion and teaching. Wine and light refreshments may be served. When the meeting has ended, all will stand and silently meditate for a moment. The priestess will then take the wand and tap each candle to put it out, starting at the north and going clockwise around the circle, while saying:

"Our rite draws to its end.
O lovely and gracious Goddess,
Be with each of us as we depart.
The circle is broken!"

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A Circle for Catharsis

Introduction:

One of my near and dear once spent an hour in a therapist's office kicking an innocent throw pillow around the room and screaming out rage at his abusive father. At the end of the hour, he had a broken foot -- and the first beginnings of a healed mind.

But we have learned that magic works through symbols. Calling an object by your abuser's name and then abusing that object is sympathetic magic used for the purpose of cursing. To throw a curse is to project one's worst feelings out into the world of form, and to invoke upon oneself the inevitable karmic
feedback.

It is not our way to blast the crops and sour the milk. Wiccan tradition and plain common sense both tell us to avoid the practice of baneful magic. But, as usual, it's not quite as easy as just saying no.

Rape and child abuse, loved ones killed by muggers or drunk drivers, emotional manipulation and betrayal, economic exploitation and dishonest office politics - people hurt and victimize other people in many different ways every day. We are not immune.

At some point in our lives, probably every single one of us will feel violated by some other human being. Often our feelings will be based in fact. Whether they are or not, however, we need and deserve a safe way to discharge them.

Symbolic baneful actions are also cathartic actions. They drain and clear our poisonous feelings and allow our own emotional healing to begin. If we deny ourselves this outlet, what happens to the grief and pain and rage?

If projection is bad for us, introjection is even worse. Unreleased bad feelings are a major source of stress. In a very real sense, stress cripples and kills. Ulcers, strokes, heart attacks and more are all heavily stress-related. A simple refusal to engage in baneful magic could easily amount to punishing a victim by adding serious illness to the original harm.

I am part of the All. "And it harm none" is about me too. Release of my feelings is my right.

At first it seems like an insoluble paradox. But the same understanding of magic that forbids projection of our bad feelings can open a safe channel for those feelings. Here's one possible form:

Preparation:

1) Understanding

Think about the Alcoholics Anonymous prayer. "Grant me the serenity to accept the things I cannot change, the courage to change the things I can change, and the wisdom to know the difference." People of any religion can recognize the wisdom in those words. This ritual is intended to ease emotional pressure. I believe that is a step towards granting all three of those things to ourselves.

If your hurt is ongoing, you must take steps to stop it - leave the abusive relationship, begin searching for a new job, begin organizing politically to stop your oppression. What good this Circle does you will be temporary at best if you are not acting on both the magical and material planes to change the things you can change.

But some of our pain comes from old, old injuries. And some of our feelings are not based on fact at all. The source of those hurts cannot be changed, but the pain can be. This particular working is to release any bad feelings, not to judge them.

Don't worry about justice. You may be mistaken about who has hurt you, but nobody will be hurt by what we do here. All energy will be contained within the Circle. The object of this working is healing, not justice. You deserve this healing simply because you hurt, and even if you are mistaken.

Prevention and healing are human tasks; to do them is to change the things we can change. Justice - the evening of karmic balances - is the business of the Gods, and may take place across a span of many lifetimes. Karmic balance is a thing we cannot change.

2) Set Up

You have some decisions to make. The first one is whether you will work alone or ask one or more trusted friends to witness and facilitate your working. Some of us can only let our feelings go in strict privacy. For others, the presence of people who will make sure we don't hurt ourselves or our homes removes a source of inhibition. And sometimes simply being heard is part of the release process.

Next, exactly what kind of symbolic action will release your feelings? Will kicking a throw pillow suffice, or do you need to actually make a poppet? Or just screaming may be enough. If you want to work with a physical symbol, prepare it in advance, and be sure not to use anything you will want to keep after the rite or ever use again.

Figure out whether you can either cast a Circle to include your bathroom, or leave a cast Circle for a period of time. This will depend on your particular training. If possible, have a warm scented tub waiting for you. If not, a basin of warm scented water and a washcloth within easy reach just outside of your Circle will suffice. Also, a ritual meal should be prepared and waiting outside of Circle, and this should include something green and growing - I favor sprouts - and something sweet.

Procedure:

1) Waning moon is a good time for this Circle, and the Dark of the Moon is even better. Cast the Circle and invoke the Watchers in your usual manner. Call on the Crone, on She who weeds and prunes and disposes of the obstructive and unnecessary.

2) Just inside the Circle, like the membrane in an eggshell, cast a grounding shield. One possible image for this shield would be a black absorptive chain link fence, supported at regular intervals by fence posts that are lightning rods. Whatever happens within this space will be contained and grounded.

3) Make clear to yourself what wound you seek to drain. Say it out loud, even if you are alone. Recall what happened to you in detail and let the feelings grow strong.

4) Now, let go of your feelings. Do whatever will help you release what is in you. Beat on a pillow or rip up a doll. Scream till you cry. Don't stop till you are emptied. Then fling the thing you used as a symbol out of your Circle.

5) When you are sure you are all done, all drained, contract the shield into a tight ball in the center of the Circle. As it contracts, it will gather all the negative energy from the Circle. Ground it. Affirm that you are sending this energy to the fire at the heart of the Earth - to Jarnsaxe or to Pele - to be

1. purified in that blast furnace and cycled to wherever strong energy is needed. Know that what you now let go is gone. Affirm this out loud.

6) Wash or bathe in a ritual manner, feeling the last traces of your bad feelings dissolve away. If others are present, allow them to wash and serve you.

7) Rest a few minutes. Feel the peace of emptiness.

8) Then invoke the Maiden's energy for new beginnings. Have your ritual feast, and otherwise indulge your senses. Gentle and joyful music would be effective, and you may want to switch to a sweeter smelling incense. This is a time to dream dreams and plan plans. You have removed an energy drain from your life, now you will be able to ... ?

9) Thank and dismiss whatever Beings you have called on, throughout the whole ritual. Close your Circle as usual. Do not do any other kinds of working or worship within this particular Circle.

Follow Through:

The final part of any effective magical working is "acting in accordance" on the material plane. By doing this, we give the magic a channel through which to manifest. For this working, there are three forms of follow through, and all are important.

1) Remember that painful feelings are partly habitual. Acting in accordance with magic to banish such feelings requires you to stop feeding the habit. Don't talk about the pain with anybody until at least the second full moon after the working. This gives the habit a chance to fade out. As much as you can, eliminate the topic from your internal dialogue as

well. When you notice yourself dwelling on the old pain, gently and firmly change the subject.

Thinking about action to change your life in the here and now is perfectly OK. The problem is reiteration of old feelings of frustration and helplessness that actually impede change.

2) If the hurtful situation is current and ongoing, continue with any steps you were taking to change the things you can change. In fact, you will probably find you have more energy than you did before to devote to your projects.

3) Be sure to use some of your newly freed emotional energy to reward yourself. Take time for friendship, love, and pleasure. The object of the exercise is to clear space for the enjoyment of life, so start right now.

Judy Harrow
HPs, Proteus Coven

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Opening (Ending) the Circle

The **High Priestess** *goes to each of the four directions in turn, and draws a Banishing Pentacle, saying,*

Guardians of the East (South, West, North), Powers of Air (Fire, Water, Earth), we thank you
For joining in our circle
And we ask for your blessing
As you depart
May there be peace between us
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says,

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Mercy meet, and merry part.
And merry meet again. Blessed be.

Harvest Home Ritual
1987
By Michael Fix

{^}

Circle Casting

(High Priestess)
(*Spoken while harvesting imaginary grain in perimeter of circle*)

Birds circle hungrily overhead
As through harvested fields we tread.
The smokehouse fires and burning leaves
Their scents do spiral and interweave.
Ripples circle in our wake
As rice we harvest from a lake.
The dusty Earth now shorn of locks
Swirls as pass our fattened flocks.
Much bounty may our harvest see
As we cast, so mote it be!

Responsorial: So mote it be!

Quarter Invocations

(High Priest)

Facing East: Guardians of the watchtower of the east, we do summon, stir, and call thee up to protect us in our rite. Come to us now on the cool breath of Autumn's sigh which heralds the advent of Winter and the close of harvest time. Breathe into us the spirit of the pure joy of life. So mote it be!

Responsorial: So mote it be!

Facing South: Guardians of the watchtower of the south, we do summon, stir, and call thee up to protect us in our rite. Come forth from the cook fires and smokehouses where food is being made ready for the coming cold months. Kindle within us the flame of spiritual awakening. So mote it be!

Responsorial: So mote it be!

Facing West: Guardians of the watchtower of the west, we do summon, stir, and call thee up to protect us in our rite. Come forth from the rainbow hued morning dew that covers the fields, and is soon to be frost. Asperse us with your diadems and water our deepest roots that we may find peace of mind. So mote it be!

Responsorial: So mote it be!

Facing North: Guardians of the watchtower of the north, we do summon, stir, and call thee up to protect us in our rite. Come forth from the fertile bosom of our Blessed Mother Earth, and nourish us so that our hopes may grow to fruition. So mote it be!

Responsorial: So mote it be!

Blessing, Consecration, and Procession of the Elements

(*Four members of the coven who have been chosen beforehand now approach the Priestess. Each holds one of the following: an incense burner, a candle, a vessel of water, and a vessel of salt. Each in turn approaches the Priestess, recites their piece, receives her blessing, and then processes deosil around the perimeter of the circle while stopping to bow at each of the quarters.*)

(Celebrant *with the incense burner symbolizing the element of air*) :

"I am everywhere. I fill the fleshy pouches of your lungs, I stir all things from the smallest blade of grass to the tallest tree. I cool you with my breezes and destroy you with my storms. Without me you would die. Am I not holy and worthy of praise? "

(**Celebrant** *with the candle symbolizing the element of fire*):

"I live in the guarded embers of campfires and the pilot lights of stoves, I spring from the lightning and the hands of men, I warm you and I destroy you. Without me you would die. Am I not holy and worthy of praise? "

(**Celebrant** *with the water vessel symbolizing the element of water*):

"I rise from the moist crevices of the Earth, I beat on the shores of Her body, I fall from the skies in silver sheets. Without me you would die. Am I not holy and worthy of praise? " (Celebrant asperses the circle with water)

(**Celebrant** *with the salt vessel symbolizing the element of earth*):

"I am your Mother. From me come the fruit and grain and animals which feed you. I am your support, and my pull on your bodies keeps you held firmly to me. Without me you would die. Am I not holy and worthy of praise? "

Invocation of the Goddess

(High Priest)

"Come to us Moist Mother Earth. Come to us and take your ease. You have labored long and hard to bring forth your bounty, so that we your children may survive. Come and relax, for well have you earned your rest. Eat and drink your fill, sing, dance, and be merry, for you have done well, and there is plenty for all. And, if it pleases you to ask for the favors of one of us as well, may you find satisfaction there too. We shout your praises, for you are the essence of fulfillment, love, and joy. You are the most beautiful, and beyond measure is your grandeur and greatness. May we never forget that we are a part of your Sacred Body, and may we work to preserve it in all of its myriad forms. All hail the Great Mother!"

Responsorial: All hail the Great Mother!

Invocation of the God

(High Priestess)

"Come to us Lord of the Hunt, Sacred Herdsman, and Divine Smith. Put by your horn, lay aside your crook, stow your hammer, and quit your forge for now. Wipe your brow, and come find your leisure in the midst of our good company. Have a seat, put up your feet, and pour yourself a cold draught. By the virtue of your work have you earned a rest, for well have your cared for the wild beasts and domesticated flocks. And many a time has your forge burned long into the night with you hard at work creating lightning bolts of such exquisite beauty and terrible power as we have ever beheld. Join us Great Lord, and indulge yourself to the fullest. May you know no want in our presence, for thanks to you and the Goddess, we know no want. We raise our glasses high and toast your greatness. All hail the God of the Wild Magicks."

Responsorial: All hail the God of the Wild Magicks.

Guided Meditation by Priest

(*Meditation will be about our own spiritual harvest. This will conclude with a personal empowerment chant)*

Empowerment Chant

(*Holding hands, the coven members repeat the following chant until the high priestess decides that enough energy has been raised, and upon her signal everyone will direct a portion of the energy into themselves to help them to develop the inner strength to attain personal spiritual goals.*)

Ripen fruit, ripen seed
Harken to my inner need

Communion

(*Fruit and Wine, songs, and a good time. Also, each member of the coven will be asked to describe something that they have done in the last liturgical year that has "borne fruit.*")

Quarter Banishing's

(High Priest)

Facing East:

"Guardians of the watchtower of the east, return now to the brisk Autumn breezes which are brimming with the excitement of the year's climax. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Facing South:

"Guardians of the watchtower of the south, return now to the
dying fires of Autumn's heat soon to give way to Winter's chill. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell

Facing West:

"Guardians of the watchtower of the west, return now to the
Autumn rains which cool the Earth's fevered brow baked in the heat of Summer afternoons. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Facing North: Guardians of the watchtowers of the north, return now to the Earth where worms burrow deeper and seeds nestle awaiting the long sleep of Winter. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

Circle Banishing

(High Priestess)

Equal night and equal day
Soon the light will fade away
Equal day and equal night
This circle fades as does the light
Thus the magick we invoke
Fades anon like wisps of smoke
Until we next decide to play
So mote it be!

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Consecration of Chalice, Athame, or Other Tool

Before *these assembled spirits I bring (name type of tool) to be dedicated to the service of the Lady and Lord.*

(Pass tool three times through smoke of the incense.)

By the power of air, be thou purified. Be thou dedicated to purity of thought and to harmlessness that all intentions for which thou art used may harm none and be for the good of all.

(*Pass tool three times through or over the flame of the fire candle.)*

By the power of fire, be thou purified. Be thou dedicated to purity of desire, and to harmlessness that all goals which thou art doest help achieve may harm none and be for the good of all.

(*Take a few drops of water and sprinkle or dab on instrument.*)

By the power of water, be thou purified. Be thou dedicated to purity of emotion, and to harmlessness that all that thou shalt be used in a spirit of harmony, harming none and for the good of all.

(*Touch instrument to the stone or salt in north quarter*)

By the power of earth, be thou purified. Be thou dedicated to steadfastness and purity of purpose, that my will be achieved without wavering, with harm to none and for the good of all.

(*If this is a chalice, present it first to the Lady, then to the Lord, if athame, reverse order. All other instruments use personal preference, but it is courtesy to present them to Her first*.)

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PRESENTATION FOR CHALICE:

Lady Freya, Keeper of Femininity, bless this chalice. Let it be as Thy cauldron, a vessel of productivity that it may be worthy to dispense Thy bounty. Let it be used in Thy service and in the service of humanity. Let it be so bound that no harm may come of it to any being, but let it rather be an instrument of good-will and understanding; of loving harmony. To Thy sacred self I dedicate this vessel, (name of vessel), that it and I may long be of service to Thee.

Lord Thor, companion to the Lady, champion of the Gods, bless this chalice and keep watch over it. Guard the works which come forth from it, that they ever be in the service of Thee and Thy Lady, that they be of service to humankind, and that they abide by the laws of harmony. To Thee I vow I shall use it for Her sacred purposes, and for no other.

So mote it be.

PRESENTATION FOR ATHAME:

Lord Thor, thunderer & hammer wielder, bless this athame. Let it be as the spring rains which fall upon the earth to cause Her to bring forth Her bounty.

Let it quicken my hopes and dreams, yet keep them from causing harm. Let it guide them in the harmony of the seasons, bringing forth only good for all.
Lord Thor, bless this athame, (name of athame), that it be used ever in the worship and honor of the Gods.

Lady Freya, companion to the Thunderer, lover of the Gods, bless this athame that it shall bring forth joy, and shall cause no pain nor disharmony to any.
I dedicate this athame (name athame), symbol of the Defender and Rain Maker, to Thy service. May it ever bring Thee joy and pride.

So mote it be.

(*This ritual, with suitable changes, may be used to dedicate other tools as well as these.*)
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SAMHAIN RITUAL FOR A SMALL CIRCLE

[**older woman** *to older man*]:

One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

[older man *to older woman*]:

Every age your eye has witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaving at the World-tree's root.
Eldest ancient, all-knowing one,
Speak secrets to us, send us vision.

[**younger woman** *to younger man*]:

Lord of Life, hail Land-Master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus
Bless barren earth, let it bear again!

[**younger man** *to younger woman***]:**

Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

USHERING IN THE NEW YEAR:

Welcome winter, waning season,
Now with night the new year comes;
Hail the horse's head with blessings --
Blessings be on those who bide here
And indeed on all the world!

SCRYING:

Wide are the world gates,
Sights to be sent us;
Ready for rede-gifts,
We wait for your wisdom.

OFFERINGS/THANKSGIVING:

Grateful, we give now, gifts of our own
Heart-work and hand-work the hearth shall grace;
Happiness, harmony, health in the New Year,
Send to the world and we in it, we wish you.

DISMISSAL/OPENING:

To watching winds we wish fair travelling;
To sleepless dead sweet rest we send;
Gods and Goddesses, go with praises --
See: the circle is severed thus. [cut with sword at east]

I wrote that ritual for David, myself, and two friends who are older than we. It was the first ritual that I wrote not based on NROOGD material in any way, but on entirely original structure and material. The horse's skull is a primitive form of the Mari Lwyd (Grey Mare/Mary), a Welsh folk traditional hobby horse that goes from house to house at the calendar New Year, but she's such a bizarre and macabre beast that she was almost certainly a Samhain leftover. There's interesting material about her in Trefor Owen's '***Welsh Folk Customs***' (which is probably out of print, but I could provide photocopies for interested parties who provide copying costs...)…Happy Samhain!

Leigh Ann
ThelemaNet of Berkeley * (415)548-0163 (161/93)

(L. A. Hussey 20 Nov 86 12:05:56)

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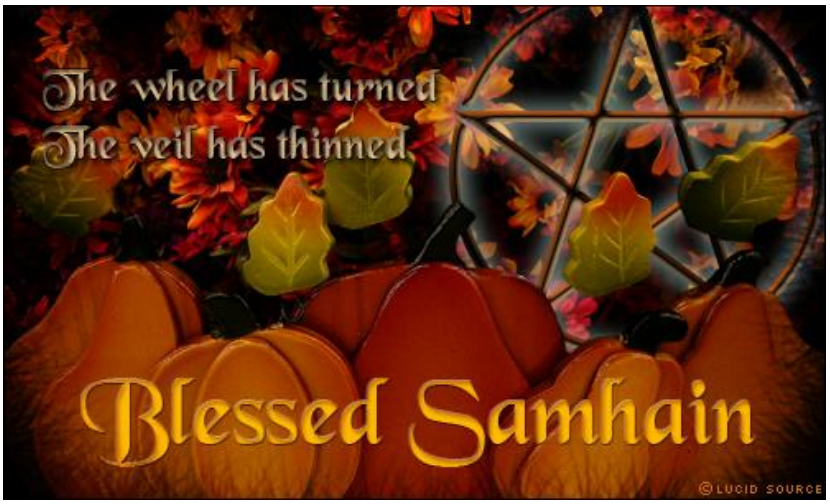

Rhoogd Samhain – 1987

A Cymro-Norse ritual

TOOLS: *Drinking Horn*

Hammer (Mjollnir)
Sword
Pentacle/Stone
Bowl of Salt
Water
Censer & Incense

CELEBRANTS:

White Priestess (Skadi)
Gold Priest (Freyr)
Red Priestess (Freyja)
Red Priest (Heimdallr)
Black Priestess (Vala)
Black Priest (Odin)

Procession, consisting of Soulers (any small number) and White Mare.

Skadi *takes the sword around the circle with these words*:

Sharp bright steel the circle scribes;
carving, cleaving world from world.

Freyja *banishes the circle with the hammer and these words:*

Mankind's friend, by Mjollnir's might
banish beings that bode us ill!

She stands in the center and to each quarter and above and below she makes the Hammer-Sign, saying,

Holy Hammer, Hallow and Hold Us.

Vala *seals the circle, carrying pentacle and bowl of salt, saying,*

Stout Stone Shield Us, Shut the Circle.

Skadi asperses the circle (Vala follows with censer) with these words:

Be all bless'd who bide herein,
By stone and sea, by storm and sun.

Now **Heimdallr** *takes the sword and calls the quarters as follows:*

Wisdom's wane, east wind I call thee!
Thoughts thy thanes that thrive in newness.
Breathe and bless, blow all clean;
Watch and ward, o wind of mind.

Summer's savor, south wind come now!
Bright the blessings you bear with you.
Strong of spirit, sun-like fire;
Watch and ward, o wind of soul.

Wild and wet, west wind I summon!
Sea-spray bearing, singing, shouting;
Beats the earth's blood in thy breast;
Watch and ward, o wind of heart.

White with winter, north wind, waken!
Stone's strength bringing, snow-cloaked wind.
From the frost-realms, fresh and chill,
Watch and ward, o wind of form.

The Priestesses and Priests stand opposite each other, and each one of the pair invokes the other, as follows:

Skadi (*to Freyr*)
Lord of life, hail land-master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus --
Bless barren earth, let it bear again!

Freyr (*to Skadi*)

Show-shoes striding, hail swift huntress!
Wild one, free and willful goddess,
Bow and blade you bear beside you,
Finding food to fend off hunger.
Winter will not leave us wanting;
Give good hunting, grant us skill!

Freyja (*to Heimdallr*)

Standing steadfast, hail far-seer!
Watchful one, on rainbow waiting,
Horn at hand to rouse the heroes,
News you know from nine worlds over.
People's parent and our patron,
Open our eyes to altered sight.

Heimdallr (*to Freyja*)

Vanir bride, hail vision-giver!
Capped in cat-fur, cloaked in feathers,
Drumming for the dance of dreams,
You haste to hunt out hidden things.
Scant now the screen that hinders sight;
Let us learn the lore of trance-work.

Vala (*to Odin*)

One-eye, wanderer, god of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time is near us --
Right roads send us on, rune-winner.

Odin (*to Vala)*

Every age your eye has witnessed,
Cauldron-keeper; hail, wise crone!
Rede in riddles is your ration --
Wyrd-weaving at the world-tree's root.
Eldest ancient, all-knowing one,
Speak secrets to us, send us kenning.

Odin *reminds everyone what the festival is about, as follows*:

Odin:

So comes the souls'-day. Summon for feasting
Ancestors, ancients, honored and blessed;
Let in beloved ones, lend them your bodies --
Whom do you hallow? Hail them by name!

Allow a few minutes for everybody to name the ancestor they want to welcome. Then Vala gives this admonition:

Vala:

As ancient elders you learn from and honor,
let not the living ones molder alone.
near is their knowledge nearer than spirits',
seen without ceremony, simply for asking.

Both:

Grandmothers, grandfathers, great be their blessings
past ones and present we dance them all power!

All the **Celebrants** *but Heimdallr form a circle facing outward; Heimdallr goes to the West, and all say:*

Wide are the worldgates; now the Wights wander.
welcome within are the dead who were ours;
Rest from riding here, revel and feast here;
come in, old kinsfolk, keepers of wisdom!

Heimdallr cuts the Soulers' Procession into the Circle on "Come in", and moves to stand with the other Celebrants while the Soulers dance slowly around singing:

Welcome winter, waning season,
now with night the new year comes;
All who honor elder kinsfolk
dance the dead to earthly drums.
Souls respected safeguard living
house we'll hold, and hallow hearth;
Blessings be on those who bide here,
and indeed on all the earth!

(*The* **Celebrants** *begin also to circle, dancing in character, starting widdershins then spiraling in and out to end deosil, as in the meeting dance, while the Soulers encourage the outer circle to dance also. The intent should be for luck in the New Year, and better connection with our Ancestors (as well as better treatment of our Elders!*).

'***We Are the Old People***', and '***Blood of the Ancients***' *are appropriate and may be sung in polyphony...*

As the providers of food, **FREYR** *and* **SKADI** *bring forward the feast. Some food should be laid out for the ancestors, and people should be encouraged to let the ancestors use their senses for a while to enjoy the food with them. The Soulers in particular should receive Soul Cakes. A strong magical gesture would be for people to bring forward canned and other non-perishable food (which can be later given to a food bank or similar organization).*

Freyr *speaks as follows*:

Cakes to us carry, corn from the storehouse;
Wine defies winter, warm with caught ripeness;
Milk made to cheeses, meat dried and salted;
Last of the land's fruits ere the long sleep.

Skadi *speaks as follows:*

Good nuts and game-food are hunters' guerdon;
Sleeping earth's secrets yield to the seeker
True buried treasure: onions, potatoes
Forest shall feed us while the fields rest.

Both *say (if there is to be food donation):*

All who have aught to offer, now bring it;
Wights, bear ye witness work with the givers.
Feeding our fellows, let us be fed so,
Sops for the spirit or sup for the flesh.

[*If there is to be scrying and divination, it should be done now in a quiet space marked off as separate from the feasting-place.* **FREYJA** *and* **HEIMDALLR** *lead the scrying and* **VALA** *and* **ODIN** *lead rune-work, with the following optional speeches:*

Heimdallr:

Let the lots tumble, loosing their learning;
word-wood and wit-stones, won through ordeal.
Come up and cast them, while word is clearest
augers may answer aught the year holds.

Freyja:

Wide are the worldgates, windows are open;
sights may be seen now, else times but scarcely.
Crystal and cauldron capture the vision;
mystery's meaning speaks to the mindful.]

*Note: it is entirely appropriate for partying to go on inside the sacred circle (people can get up and move around), so that the Dead have the opportunity to enjoy their day before we bid them farewell; the circle should be cast large, with this in mind. The only constraint is to open in sufficient time to clean up the hall before the rental time runs out. The circle is opened as follow*s:

Heimdallr:

To watching winds, we wish fair wandering;
fan us sweet fragrance; hail, farewell!

ALL:

To sleepless souls, we wish sweet resting;
friends will keep faith; farewell now!
Gods and goddesses, go with praises!
finished our festival; hail, farewell!

Celebrants *ground with this formula:*

As from the earth our energy comes,
into the earth the excess flows;
Earth and all empowered alike
be it so!

Skadi:

See: The circle is severed thus [she cuts]
Merry Meet, Merry Part, Merry Meet Again!

B*B
Leigh Ann
ThelemaNet - Hail Eris! * (415) 548-0163 (Opus 1:161/93)
{^}

The Origins of Halloween

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In recent years, there have been a number of pamphlets and books put out by various Christian organizations dealing with the origins of modern- day Halloween customs.

Being a Witch myself, and a student of the ancient Celts from whom we get this holiday, I have found these pamphlets woefully inaccurate and poorly researched. A typical example of this information is contained in the following quote from the pamphlet entitled "***What's Wrong with Halloween?***" by Russell K. Tardo. "The Druids believed that on October 31st, the last day of the year by the ancient Celtic calendar, the lord of death gathered together the souls of the dead who had been made to enter bodies of animals, and decided what forms they should take the following year. Cats were held sacred because it was believed that they were once human beings... We see that this holiday has its origin, basis and root in the cultic Druid celebration of the dead. Only they called it 'Samhain', who was the lord of the dead (a big demon)"[1]. When these books and pamphlets cite sources at all, they usually list the Encyclopedia Britannica, Encyclopedia Americana, and the World Book Encyclopedia. The Britannica and the Americana make no mention of cats, but do, indeed list Samhain as the Lord of Death, contrary to Celtic scholars, and list no references. The World Book mentions the cats, and calls Samhain the Lord of Death, and lists as its sources several children's books (hardly what one could consider scholarly texts, and, of course, themselves citing no references).

In an effort to correct some of this erroneous information, I have researched the religious life of the ancient Celtic peoples and the survivals of that religious life in modern times. Listed below are some of the most commonly asked questions concerning the origins and customs of Halloween? Following the questions is a

lengthy bibliography where the curious reader can go to learn more about this holiday than space in this small pamphlet permits.

1. Where does Halloween come from?

   Our modern celebration of Halloween is a descendent of the ancient Celtic festival called "Samhain". The word is pronounced "sow-in", with "sow" rhyming with "cow".

2. What does "Samhain" mean?

   The Irish-English Dictionary published by the Irish Texts Society defines the word as follows: "Samhain, All Hallowtide, the feast of the dead in Pagan and Christian times, signaling the close of harvest and the initiation of the winter season, lasting till May, during which troops were quartered. Fairies were imagined as particularly active at this season. From it, the half-year is reckoned. Also called Feile Moingfinne (Snow Goddess)[2]. The Scottish Gaelic Dictionary defines it as "Hallowtide. The Feast of All Souls, Sam + Fuin = end of summer"[3]. Contrary to the information published by many organizations, there is no archaeological or literary evidence to indicate that Samhain was a deity. Eliade's Encyclopedia of Religion states as follows: "The Eve and day of Samhain were characterized as a time when the barriers between the human and supernatural worlds were broken... It is not a festival honoring any particular Celtic deity, Samhain acknowledged the entire spectrum of nonhuman forces that roamed the earth during that period".[4] The Celtic Gods of the dead were Gwynn ap Nudd for the British and Arawn for the Welsh. The Irish did not have a "lord of death" as such.

3. Why was the end of summer of significance to the Celts?

   The Celts were a pastoral people as opposed to an agricultural people. The end of summer was significant to them because it meant the time of year when the structure of their lives changed radically. The cattle were brought down from the summer pastures in the hills and the people were gathered into the houses for the long winter nights of story- telling and handicrafts.

4. What does it have to do with a festival of the dead?

The Celts believed that when people died, they went to a land of eternal youth and happiness called Tir nan Og. They did not have the concept of heaven and hell that the Christian church later brought into the land. The dead were sometimes believed to be dwelling with the Fairy Folk, who lived in the numerous mounds, or sidhe, (pronounced "shee" or "sh-thee") that dotted the Irish and Scottish countryside. Samhain was the New Year to the Celts. In the Celtic belief system, turning points, such as the time between one day and the next, the meeting of sea and shore, or the turning of one year into the next were seen as magickal times. The turning of the year was the most potent of these times. This was the time when the "veil between the worlds" was at its thinnest, and the living could communicate with their beloved dead in Tir Nan Og.

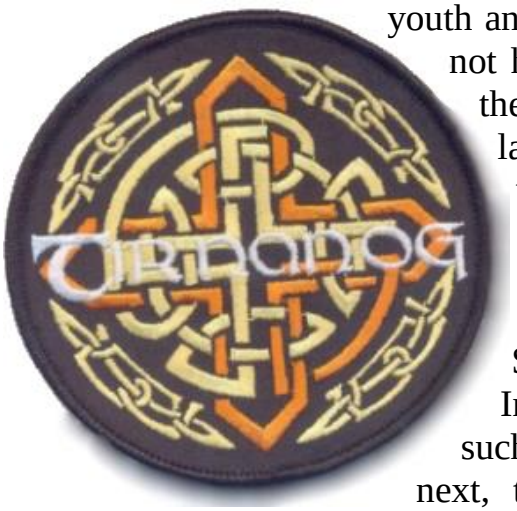

5. What about the aspects of "evil' that we associate with the night today?

The Celts did not have demons and devils in their belief system. The fairies, however, were often considered hostile and dangerous to humans because they were seen as being resentful of man taking over their land. On this night, they would sometimes trick humans into becoming lost in the fairy mounds, where they would be trapped forever. After the coming of the Christians to the Celtic lands, certain of the folk saw the fairies as those angels who had sided neither with God nor with Lucifer in their dispute, and thus were condemned to walk the earth until judgment day[5]. In addition to the fairies, many humans were abroad on this night, causing mischief. Since this night belonged neither to one year or the other, Celtic folk believed that chaos reigned, and the people would engage in “horseplay and practical jokes”[6]. This also served as a final outlet for high spirits before the gloom of winter set in.

6. What about "Trick or Treat"?

During the course of these hijinks, many of the people would imitate the fairies and go from house to house begging for treats. Failure to supply the treats would usually result in practical jokes being visited on

the owner of the house. Since the fairies were abroad on this night, an offering of food or milk was frequently left for them on the steps of the house, so the homeowner could gain the blessing of the "good folk" for the coming year. Many of the households would also leave out a "dumb supper" for the spirits of the departed.9 The folks who were abroad in the night imitating the fairies would sometimes carry turnips carved to represent faces. This is the origin of our modern Jack-o-lantern.

7. Was there any special significance of cats to the Celts?

According to Katherine Briggs in Nine Lives: Cats in Folklore,, the Celts associated cats with the Cailleach Bheur, or Blue Hag of Winter. “She was a nature goddess, who herded the deer as her cattle. The touch of her staff drove the leaves off the trees and brought snow and harsh weather.”[7] Dr. Anne Ross addresses the use of divine animals in her book Pagan Celtic Britain and has this to day about cats. "Cats do not play a large role in Celtic mythology ... the evidence for the cat as an important cult animal in Celtic mythology is slight"[8]. She cites as supporting evidence, the lack of archaeological artifacts and literary references in surviving works of mythology.

8. Was this also a religious festival?

Yes. Celtic religion was very closely tied to the Earth. Their great legends are concerned with momentous happenings which took place around the time of Samhain. Many of the great battles and legends of kings and heroes center on this night. Many of the legends concern the promotion of fertility of the earth and the insurance of the continuance of the lives of the people through the dark winter season.

9. How was the religious festival observed?

Unfortunately, we know very little about that. W.G. Wood-Martin, in his book, Traces of the Elder Faiths of Ireland, states, "There is comparatively little trace of the religion of the Druids now discoverable, save in the folklore of the peasantry, and the references relative to it that occur in ancient and authentic Irish manuscripts are, as far as present appearances go, meager and insufficient to support anything like a sound theory for full development of the ancient

religion."[10] The Druids were the priests of the Celtic peoples. They passed on their teachings by oral tradition instead of committing them to writing, so when they perished, most of their religious teachings were lost. We do know that this festival was characterized as one of the four great "Fire Festivals" of the Celts. Legends tell us that on this night, all the hearth fires in Ireland were extinguished, and then re-lit from the central fire of the Druids at Tlachtga, 12 miles from the royal hill of Tara. This fire was kindled from "need fire" which had been generated by the friction of rubbing two sticks together, as opposed to more conventional methods (such as the flint-and-steel method) common in those days.[11] The extinguishing of the fires symbolized the "dark half" of the year, and the re-kindling from the Druidic fires was symbolic of the returning life hoped for, and brought about through the ministrations of the priesthood.

10. What about sacrifices?

    Animals were certainly killed at this time of year. This was the time to "cull" from the herds those animals which were not desired for breeding purposes for the next year. Most certainly, some of these would have been done in a ritual manner for the use of the priesthood.

11. Were humans sacrificed?

    Scholars are sharply divided on this account, with about half believing that it took place and half doubting its veracity. Caesar and Tacitus certainly tell tales of the human sacrifices of the Celts, but Nora Chadwick points out in her book The Celts that "it is not without interest that the Romans themselves had abolished human sacrifice not long before Caesar's time, and references to the practice among various barbarian peoples have certain overtones of self-righteousness. There is little direct archaeological evidence relevant to Celtic sacrifice."[12] Indeed, there is little reference to this practice in Celtic literature. The only surviving story echoes the tale of the Minotaur in Greek legend: the Fomorians, a race of evil giants said to inhabit portions of Ireland before the coming of the Tuatha de Danann (or "people of the Goddess Danu"), demanded the sacrifice of 2/3 of the corn, milk, and first born children of the Fir Bolg, or human inhabitants of Ireland. The de Danann ended this practice in the second battle of Moy Tura, which incidentally, took place on Samhain. It should be noted, however, that this story appears in only one (relatively modern) manuscript from Irish literature, and that manuscript, the "Dinnsenchus", is known to be a collection of fables. According to P.W. Joyce in Vol. 2 of his Social History of Ancient

Ireland, "Scattered everywhere through our ancient literature, both secular and ecclesiastical, we find abundant descriptions and details of the rites and superstitions of the pagan Irish; and in no place - with this single exception - do we find a word or hint pointing to human sacrifice to pagan gods or idols."[13]

12. What other practices were associated with this season?

    Folk tradition tells us of many divination practices associated with Samhain. Among the most common were divinations dealing with marriage, weather, and the coming fortunes for the year. These were performed via such methods as ducking for apples and apple peeling. Ducking for apples was a marriage divination. The first person to bite an apple would be the first to marry in the coming year. Apple peeling was a divination to see how long your life would be. The longer the unbroken apple peel, the longer your life was destined to be.[14] In Scotland, people would place stones in the ashes of the hearth before retiring for the night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.

13. How did these ancient Celtic practices come to America?

    When the potato crop in Ireland failed, many of the Irish people, modern descendants of the Celts, immigrated to America, bringing with them their folk practices, which were remnants of the Celtic festival observances.

14. We in America view this as a harvest festival. Did the Celts also view it as such?

    Yes. The Celts had 3 harvests. Aug 1, or Lammas, was the first harvest, when the first fruits were offered to the Gods in thanks. The Fall equinox was the true harvest. This was when the bulk of the crops would be brought in. Samhain was the final harvest of the year. Anything left on the vines or in the fields after this date was considered blasted by the fairies ("pu'ka") and unfit for human consumption.

15. Does anyone today celebrate Samhain as a religious observance?

    Yes, many followers of various pagan religions, such as Druidism and Wicca, observe this day as a religious festival. They view it as a memorial day for their dead friends and family, much as the world does the national Memorial Day holiday in May. It is still a night to practice

various forms of divination concerning future events. It is also considered a time to wrap up old projects, take stock of one's life, and initiate new projects for the coming year. As the winter season is approaching, it is a good time to do studying on research projects, and also a good time to begin hand work such as sewing, leather working, woodworking, etc., for Yule gifts later in the year. And while "satanists" are using this holiday as their own, this is certainly not the only example of a holiday (or even religious symbols) being "borrowed" from an older religion by a newer one.

16. Does this involve human or animal sacrifice?

    Absolutely NOT! Hollywood to the contrary, blood sacrifice is not practiced by modern followers of Wicca or Druidism. There may be some people who THINK they are practicing Wicca by performing blood sacrificing, but this is NOT condoned by reputable practitioners of today's neo-Pagan religions.

FOOTNOTES:

1) Tardo, Russell K., What's Wrong with Halloween?, Faithful Word Publishers, (Arabi, LA, undated), p. 2

2) Rev. Patrick Dinneen, An Irish English Dictionary, (Dublin, 1927), p. 937

3) Malcolm MacLennan, A Pronouncing and Etymological Dictionary of the Gaelic Language, (Aberdeen, 1979), p. 279

4) The Encyclopedia of Religion, ed. Mircea Eliade, "Halloween" by Primiano, (New York, 1987) pp. 176-177

5) Katherine Briggs, Nine Lives: Cats in Folklore, (London,1980), p.5

6) Dr. Anne Ross, Pagan Celtic Britain, (London,1967), p. 301-302

7) 7)W.G. Wood-Martin, Traces of the Elder Faiths of Ireland, Vol. II, (Port Washington, NY, 1902), p. 5

8) 8)Kevin Danaher, The Year in Ireland, (Cork, 1972), p. 214

9) Alwyn & Brinley Rees, Celtic Heritage, (New York, 1961), p. 90

10) Wood-Martin, op. cit., p. 249

11) Rees & Rees, op. cit., p. 90

12) Nora Chadwick, The Celts, (Harmondsworth, 1982), p. 151

13) P.W. Joyce, A Social History of Ancient Ireland, Vol.2, (New York, 1968), pp. 282-283

14))Madeleine Pelner Cosman, Medieval Holidays and Festivals, (New York, 1981), p. 81

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FIRESTAR BELTAINE

Note: there is NO meeting dance before the ritual because the spiral dance occurs inside it.

BARD PRIESTESS GODDESS

FIREMAKER PRIEST GOD

BARD:(*harp accompaniment*)

This is the air, oh people; these are the creatures:
Far-flying Goose; far-seeing Hawk;
Owl who knows; Raven who talks;
Crane who dances; Thrush who sings;
Quail the humble; Wren the king;
Lark who revels; Loon who weeps;
Jay who scatters; Buzzard reaps.
This is the air I conjure, and this is the birth of the world.

This is the fire, oh people; these are the creatures:
Drake who hoards; Kirin who gives;
Angel heals; Chimera reaves;
Coal the slow; lightning the quick;

Salamander, power's wick;
Soul who praises; Gryphon scorns;
Phoenix dies and is reborn.
This is the fire I conjure, and this is the birth of the world.

This is the sea, oh people; these are the creatures:
Whale who chants; Dolphin who speaks;
Clam content; Salmon who seeks;
Pike who rages; Shark who mourns;
Walrus steadies; Carp transforms;
Seal who gathers; Crab the lone;
Otter wave-borne; Eel in stone;
This is the sea I conjure, and this is the birth of the world.

This is the earth, oh people; these are the creatures:
Deer who worries; Boar who schemes;
Cat who conjures; Sheep who dreams;
Hare the playful; Brock the stern;
Mouse who teaches; Horse who learns;
Wolf who wanders; Bear who stays;
Stag who guards; Puma who preys.
This is the earth I conjure, and this is the birth of the world.

Now is the darkness. Now is the pain. Now is the fear.
Now is the danger. Now is the hate. Now are the tears.
Call on our mother! She is the one! Hers is the way!
She will bring comfort. She will bring life. She will bring day.

PRIEST:

Earth Mother, Birth Mother, Birch Mother,
Sea Mother, Stone Mother, Star Mother!
Queen of night and death and birth,
Womb of deep and fertile earth,
Dame of heaven's silver wheel,
Lady of the greening field,
Keeper of the apple grove,
Mistress of the arts of love,
Shine out in the fearsome dark --
Teach us how to strike the spark.
People, we can feel Her near!
She is coming! She is here!

GODDESS:(*emerging from hiding -- should be in green, with amber & copper*)

Now the veils of worlds are thin;
To move out you must move in.
Let the Balefires now be made,
Mine the spark within them laid.
This My gift: that people meet
In peace and plenty made complete.
This I give: the Sacred Way,
The strength, the soul, the sight, the say.
Move beyond the fiery screen
Between the seen and the unseen;
Shed your anger and your fear,
Live anew in a new year!

FIREMAKER:(*at each tree name, holds up twig, then binds all together into a torch*)

The Nine I sing, the Nine blessed trees
Which were empowered of old:
Oak, thou druid's door, open the way for us.
Apple, thou knowledge-giver, break our circle of blindness.
Ash, thou world-supporter, drive away ill powers.
Birch, thou tree-mother, help in our healing.
Hawthorn, thou branch of May, give us light and hope.
Willow, thou soul-leader, grant us safe passage.
Holly, thou forest king, be our safe refuge.
Hazel, thou wise-one's branch, give us true vision.
Alder, thou river's love, let us flow outward.
In peace let us flow outward; in power let us flow outward; in beauty let us flow outward.

(*The Goddess lights the torch, the Firemaker lights the two fires, which have been saturated with some flammable material, i.e. charcoal starter. White Sage and Cedar chips may be thrown thereon.*)

FIRE-PASSING CHANT:(*drum*)

Dark to light, night to day,
Through the fires lies the way;
Old to new, death to birth,
Between the worlds to our rebirth.

(*Once all have passed between the fires*)

PRIESTESS:

Sky's Father, Wise Father, Wine Father,
Sun Father, Sap Father, Song Father!
Lord of forest, field and beast,
Lord of harvest, hunt and feast,
King of heaven's golden fire,
Dancer of the soul's desire,
Master of the drum and flute,
Keeper of the vineyard's fruit,
Shine on us and warm our souls --
Teach us how to make us whole!
People, we can feel Him near!
He is coming! He is here!

GOD:(*emerging from hiding, dressed in green, with leaves & horns*)

Let the light of living blaze!
Dance within the spiral maze;
Cry of pipe and thump of drum;
Out you go and in you come!
Mine the living pole of May --
Outside loving starts today!
This My gift: that lovers join
Touching at the lip and loin.
This I give: the Joyous Dance,
Music, song, the vine, the chance!
Now do fear and anger cease:
Dance the healing and release!

(*A fairly simple triple spiral should be traced on the ground in lime or flour, to give the people guidelines for dancing. The dance should go on until satiation or until the circle forms again; there is no one human focal point -- the intent should be for peace, understanding, tolerance, etc.*)

SPIRAL-DANCING CHANT:(*drum*)

Joy, health and peace be in the world
That spins into the May-o,
For summer is a-comin' in
And winter's gone away-o.

BLESSING THE FOOD:

GOD: Mine is the ripening sun.
GODDESS: Mine is the nurturing soil.
GOD: Mine is the fruit of the vine.
GODDESS: Mine is the chalice of life.
BOTH: We are the blessing of wine! And the wine blesses us.

GOD: Mine is the planted seed.
GODDESS: Mine is the fertile earth.
GOD: Mine is the mower's blade.
GODDESS: Mine is the oven of making.
BOTH: We are the blessing of bread! And the bread blesses us.

Feasting, dancing, singing, party, etc. Some kind of grounding afterwards.

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An Eclectic Circle Ceremony

Durwydd, 1989-90

Preliminaries

WATER:

Blessings upon thee, O creature of water, I cast out from thee all impurities and uncleanness of the spirits of phantasm, confusion, or any other influence not for the free will of all.

SALT:

Blessings be upon this creature of salt; let all malignity and hindrance be cast forth thence from, and let all good enter therein. Wherefore I bless thee and invoke thee, that thou mayest aid me.

MIXING:

I take this salt of the Earth, Blessed with the will of
Fire; I take this water of spirit, Exorcised with mind of merit;

I mix them with words of power, Dedicated to every Tower.

By the power of moon and sun,
By the power of Spirit, earth and sea,
God and Goddess are part of One,
As I Will, so mote it be!

CASTING OF THE CIRCLE

I conjure thee, O circle of power,
As thou encircle every Tower.
That thou beest a place of Truth, Joy and love,
Encircling Flight of Eagle, Hawk and Dove.
Mighty Aegis of the Lady and Lord,
Rampart of thought, action and word.
To work in Peace, Powerful and Free,
Who walk between two worlds conjure thee;
A boundary to Protect, Concentrate and Contain,
That Power raised here be not in vain.

Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia.

SEALING OF THE CIRCLE

(*seal with water/salt mixture*)

With potion of earth and water, I seal the sacred circle,
Linking air and fire!
With potion of earth and air, I seal the sacred circle,
Linking fire with water!
With potion of earth, air, and fire, I seal the sacred circle,
Linking water with the Earth!

As the four directions are brought to merge,
Let influence of the mighty ones converge!

(*Seal with Censer*)

With Incense and air of Mind,
East to South, I do Bind!

With Incense and air of mind,
South to West, I do Bind!

With Incense and air of Mind,
West to North, I do Bind!

With Incense and air of Mind,
North to East Completion Find!

(*Seal with Candle*)

With the Fire of emotion and will
East to South, our dedication fulfill!

With the Fire of veneration and Will,
South to West, our allegiance fulfill!

With the Fire of Devotion and Will,

West to North, our consecration fulfill!

With the Fire of Commitment and will,
From North to East, This inscription fulfill!

Within the circle All wills be free,
The circle is sealed, So Mote it Be!

SETTING THE WATCHTOWERS

Ye Lords of the Eastern Tower,
Airy Lords of Spirit;
Let your influence of Power,
Aid our minds with merit!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of Southern Power
Fiery Lords of Will.
Pray do grace your Tower,
Your Powers to fulfill!
I do summon, stir and call you up, to witness these rites and to guard the circle.

Ye Lords of the Watchtowers of the West,
Watery Lords of Death and Initiation;
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Ye Northern Lords of the Earth,
Though we be yet but Mortals;
Bless our work with worth,
Boreas, guardian of Northern portals.
I do summon, stir and call you up, to witness these rites and to guard the Circle.

Goddess and God, I would know,
As 'tis above, so 'tis below
Blessings on this work, please bestow!

This be my will, true and free,
I do so will, so mote it be

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of astral birth,
I call you now; attend to me!
In the Circle, rightly cast,
Safe from curse or blast,
I call you now, attend to me!

From cave and desert, sea and hill,
By wand, blade, and pentacle,
I call you now, attend to me!
This Is my will, so mote it be!

{^}

A Mabon Outline:

(*soon to be a major Mabon Ritual, at a terminal near you.*)

General Mabon info to start with, set the mood, etc... :

What is Mabon?

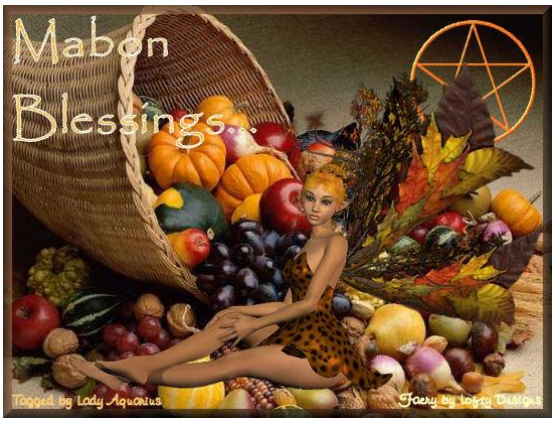

Mabon, sometimes known as the Harvest/ Thanks-giving Ritual of the Autumn Equi-nox, is one of the Spokes of the Wheel of the Year. In the many Earth of Pagan Religions, a special kinship with the passing of the seasons is felt... this is usually due to the history of the said Tradition, most of which stem from agrarian culture, where the season marked the way of life. From planting to reaping to winter to summer... the seasons were of great importance to our ancestors, for their very existence depended upon good harvests, mild winters, enough rainfall, and the like.

So... having shown the importance of the seasons, we shall turn to Mabon itself. Autumn.. Harvest time... the reaping of what was sown and cared thru during the year. A time of Thankfulness and Rejoicing. So, of course, someone, at some point in time must have said... "Now that the work is over... LET'S PARTY !!!"

This is the essence of Mabon. Rejoicing in a bountiful harvest, thanking the Gods for being so kind during the year, and, hopefully, helping in winning over the Gods' favor for the coming year.

About THE MABON RITE itself:

Now, this will be a very Discordian Ritual in that each participant will be (more or less) writing his/her own part. This outline is provided to sorta nudge (nudge,

nudge, wink, wink, say no more sir, say no more!) people into making their individual pieces able to fit into the whole thing... (*I feel like the Green Ball outta "HEAVY METAL", the movie, something which ties things together*).

Back to the rite itself.

Basically, 6 personages will be represented:

A Caller or Watcher of the **EAST**
SOUTH
WEST
and the **NORTH**.
A High Priest and A High Priestess.

Of course, since this is a generic Rite, the terms "Lord" and "Lady" will be used when referring to the Male and Female aspects of divinity/godhood/ whatever... individuals may use which ever names they wish, for a Rose, by any other name, would still smell as sweet.

OUTLINE:

A. Invocation... once everybody has arrived, a Circle shall be cast, more or less, and the 4 Watchers/Callers each get to do their thing invoking that which that direction symbolizes to come and attend the festivities. After which, either the High Priestess or High Priest, or both would consecrate the circle... in our case… the circle will be around each person at their 'puter…. with a sense of being connected to each other via the others' 'puters. So.. what we'll do is... after the circle is cast, and the 4 corners have done their things, then the HP will call upon the Lord to attend, and the HPS shall call upon the Lady, (or, if we want to be different, we can have the HP call the Lady, and the HPS call the Lord... it's not as traditional, but I know of some Ladies who are more likely to pay attention to some Young HP than some HPS, if you get my meaning [wink]).

B. Once invoked... it's time for the thanksgiving part... We all got things we're thankful for... now's the chance

C. After the Thanks are over, a customary requesting of Blessing for the coming year is asked.

D. That done with, it's time to dismiss the summoned ones... first, around the circle.. each corner doing it's thing... the dismissal consists of a Hail to the

being summoned, a flattery (as I call it), and then a structured dismissal (e.g. "Air of the EAST... blah, blah, blah,.. Go if thou must, but stay if thou wilt"). The HP and HPS dismiss the Lord and Lady last with similar words.

E. PARTY TIME!!!! Get out the Beer, munchies, what have you... Celebrate... you've earned it.

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A Midsummer Celebration

by Mike Nichols (a.k.a. Gwydion)

In addition to the four great festivals of the Pagan Celtic year, there are four lesser holidays as well: the two solstices, and the two equinoxes. In folklore, these are referred to as the four 'quarter-days' of the year and modern Witches call them the four 'Lesser Sabbats', or the four 'Low Holidays'. The Summer Solstice is one of them.

Technically, a solstice is an astronomical point and, due to the precession to the equinox, the date may vary by a few days depending on the year. The summer solstice occurs when the sun reaches the Tropic of Cancer, and we experience the longest day and the shortest night of the year. Astrologers know this as the date on which the sun enters the sign of Cancer. This year it will occur at 10:57 pm CDT on June 21st.

However, since most European peasants were not accomplished at reading an ephemeris or did not live close enough to Salisbury Plain to trot over to Stonehenge and sight down its main avenue, they celebrated the event on a fixed calendar date, June 24th. The slight forward displacement of the traditional date is the result of multitudinous calendrical changes down through the ages. It is analogous to the winter solstice celebration, which is astronomically on or about December 21st, but is celebrated on the traditional date of December 25th, Yule, later adopted by the Christians.

Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the June 24th festivities actually begin on the previous sundown (our June 23rd). This was Shakespeare's Midsummer Night's Eve. Which brings up another point: our modern calendars are quite misguided in suggesting that 'summer begins' on the solstice. According to the old folk calendar, summer BEGINS on May Day and ends on Lammas (August 1st), with the summer solstice, midway between the two, marking MID-summer. This makes more logical sense than suggesting that summer begins on the day when the sun's power begins to wane and the days grow shorter.

Although our Pagan ancestors probably preferred June 24th (and indeed most European folk festivals today use this date), the sensibility of modern Witches

seems to prefer the actual solstice point, beginning the celebration at sunset. Again, it gives modern Pagans a range of dates to choose from with, hopefully, a weekend embedded in it. (And this year, the moon is waxing throughout.)

As the Pagan mid-winter celebration of Yule was adopted by Christians as Christmas (December 25th), so too, the Pagan mid-summer celebration was adopted by them as the feast of John the Baptist (June 24th). Occurring 180 degrees apart on the wheel of the year, the mid-winter celebration commemorates the birth of Jesus, while the mid-summer celebration commemorates the birth of John, the prophet who was born six months before Jesus in order to announce his arrival.

This last tidbit is extremely conspicuous, in that John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism.

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn, representing summer and winter, the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? That is because it represents the equinox point. And the equinox is

the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that, when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his strength and still 1/4 of a year away from his ritual death at the hands of his rival. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. It is an especially beautiful time of the year for an outdoor celebration. May yours be magical!

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Ceremony of Initiation

AUTHOR'S NOTE:

This ritual is a compilation of Gardnerian, Fairy, and traditional Wiccan sources, and is intended to be used as an initiation for graduates of my training course in Basic Technologies of Witchcraft. While the ritual is powerful enough as it stands, I strongly recommend that it be reserved for people who have been prepared through training at least equivalent to that which I give, or much of the impact may be lost.

Blessed be!
J. Brad (Talespinner) Hicks

Guided Meditation

(*The following will be read to all participants in the form of a guided meditation, prior to the processional. It helps if the first paragraph is read by a male voice and the second paragraph by a female voice. NOTE: All are nude; the initiate is also blindfolded.*)

Hear the words of the Threefold Goddess, who of old was called Artemis, Astarte, Dianna, Aphrodite, Ceridwen, Isis, Arianrhod, Brigid, Aradia, and many other names:

"Whenever you have need of anything, once in the month, and better it be when the moon is full, you shall assemble in some secret place and adore the spirit of Me who is Queen of all the Wise. She who would learn all sorcery yet has not won its deepest secrets, them I will teach her, in truth, all things as yet unknown. And you shall be free from slavery, and as a sign that you be free you shall be naked in your rites. Sing, feast, dance, make music and love in My presence, for Mine is the ecstasy of the spirit and Mine also is joy on earth. For My law is love unto all beings. Nor do I demand aught of sacrifice, for behold, I am the mother of all things and My love is poured out upon the earth."

Processional

The Initiate is left to meditate as the others rise and follow the High Priest/ess into the Circle area and three times around, chanting:

"We all come from the Goddess,
And to her we shall return
Like a drop of rain,
Flowing to the ocean." (repeat)

Raising of the Circle

HIGH PRIEST/ESS *takes the Sword from the altar and traces a circle around the coveners. When he/she returns to the north, he/she kneels and salutes, saying*, "Hail and well come, frosty Spirits of the North. Lend to us your power and protection this night, that <***initiate's born name***>, _____ may be given a true initiation, to justly wield the power of Earth. So mote it be!"

ALL: (*envisioning a wall of dark-green light springing up from the circle*) "So mote it be!"

HIGH PRIEST/ESS advances to the east, kneels and salutes, saying, "Hail and well come, bright Spirits of the East. Lend to us your power and protection that <***initiate's born name***> _____may be given a true initiation, to justly wield the power of Air. So mote it be!"

ALL: (*envisioning a wall of lemon-yellow light springing up from the circle, within the wall of green*) "So mote it be!"

HIGH PRIEST/ESS *advances to the south, kneels and salutes, saying*, "Hail and well come, fiery Spirits of the South. Lend to us your power and protection that <***initiate's born name***>, _____may be given a true initiation, to justly wield the power of Fire. So mote it be!"

ALL: (*envisioning a wall of crimson light springing up from the circle, within the walls of green and yellow*) "So mote it be!"

HIGH PRIEST/ESS *advances to the west, kneels and salutes, saying*, "Hail and well come, tireless Spirits of the West. Lend to us your power and protection that <***initiate's born name***> _____may be given a true initiation, to justly wield the power of Water. So mote it be!"

ALL: (*envisioning a wall of dark blue light springing up from the circle, within the walls of green, yellow, and red*) "So mote it be!"

Statement of Purpose

HIGH PRIEST/ESS: "I call upon the Horned God; I call upon the Maiden, the Mother, and the Crone; I call upon the Spirits of Earth, Air, Fire, and Water; I call upon the Hosts of the Mighty Dead; and I call every true Witch within this circle to witness that we are here to consecrate <***initiate's name***> _____ as Priest(ess) and Witch. The circle is cast!"

ALL: (*envisioning the walls of the circle bending together overhead and flowing together under the floor to form a hemisphere of bright white light*) "So mote it be!"

The Warning

HIGH PRIEST/ESS *cuts a gate in the circle, and roughly leads the Initiate to kneel at the edge before the gate, then balances the sword-point over the Initiate's heart (the Initiate raises his or her hands to support the point*). "You stand at the edge of a place that is between the worlds, in the presence of the Gods and under the watchful eye of the Mighty Dead. If you go any further, you embark on a path that cannot be safely turned aside before your death. Feel the sharpness of the blade at your breast, and know this in your heart - it would be better for you to throw yourself forward and spill out your life than to enter this circle with fear or falseness in your heart."

INITIATE: "I come with perfect love and perfect trust."

HIGH PRIEST/ESS *lays down the sword, lifts the Initiate to his or her feet, and kisses him or her*. "Thus are all first brought into the Circle.", then leads the Initiate to the altar and taking up the sword, re-draws the circle over the gateway.

Administration of the Oaths

ALL (*except the High Priest/ess and the Initiate*) begin a quiet "Ohm" and sustain it throughout the Five-fold Kiss and the Oaths of Initiation.

HIGH PRIEST/ESS, *administering the Five-fold Kiss:* "Blessed are your feet that have brought you to this place. Blessed are your knees that shall kneel at the altars of the Gods. Blessed is your sex, without which we could not be. Blessed is your breast, formed in strength and beauty. Blessed are your lips, which shall speak the Words of Truth. Are you prepared to take the oath?"

INITIATE: "I am."

HIGH PRIEST/ESS: "***Then kneel." Takes the Initiate's Measure. "You who have from birth been called <born name>***_____ but now seek to become <***Craft name***> _____- do you willingly pledge yourself to the God and the Goddess?"

INITIATE *places his or her left hand on the top of the head and right hand on the soles of the feet.* "All between my two hands belongs to the Gods. So mote it be."

ALL *others raise the volume of the* "Ohm" *slightly*.

HIGH PRIEST/ESS: "And do you swear to keep silent all those things that must be kept silent, and to respect that which is taught to you?"

INITIATE: "I willingly swear to keep silent all that must be kept silent, and to respect that which is taught to me. So mote it be."

ALL *others raise the volume of the* "Ohm" *a little more.*

HIGH PRIEST/ESS: "And by what surety do you swear all of these things?"

INITIATE: "All of these things I do swear, by my mother's womb and my hope of future lives, knowing well that my Measure has been taken in the presence of

the Mighty Ones. Should I fail utterly in my oaths, may my powers desert me, and may my own tools turn against me. So mote it be. So mote it be. So mote it be!

ALL *yell quickly*: "SO MOTE IT BE!"

Triggering of the Spell

ALL *grab the Initiate quickly and hoist him or her completely into the air (if possible), chanting the Initiate's new name over and over again, as fast as possible, as they carry him or her three times quickly around the circle. When they return to the starting point, they set him or her down face-down and press him or her firmly into the ground. Gradually, the pressure relents to gentle massage. Through all of this they continue chanting the Initiate's new name, falling off in volume and speed as the pressure relaxes*.

HIGH PRIEST/ESS: "Know that the hands that have touched you are the hands of love." *Removes the Initiate's blindfold and helps him or her up.* "In the Burning Times when each member of the Coven held the lives of the others in her hand, this would have been kept, and used against you should you endanger others. But in these happier times, love and trust prevail, so take this (hands the Measure to the initiate), keep it or burn it, and be free to go or stay as you please."

Follow-Through and Earthing of Power

HIGH PRIEST/ESS *hands the sword to the Initiate, and leads him or her to the East, where they both kneel. The Initiate salutes, and the High Priest/ess announces*, "Behold, restless Spirits of Water - I bring before you <new name> _____, who has been consecrated as Priestess and Witch!" *Repeats at the South, West, and finally North*.

ALL (including High Priest/ess and Initiate) join hands in the Circle.

HIGH PRIEST/ESS: "Thank you Spirits of the Mighty Dead, Spirits of the Four Elements, and awesome Lord and Lady for hallowing our circle. Go or stay as you will - our circle is ended."

ALL *ground and center, then absorb the power of the Circle and return it to the Earth beneath their feet.*

HIGH PRIEST/ESS (after a suitable pause): "Our lovely rite draws to its end. Merry meet, merry part, and merry meet again. Blessed Be!"

ALL: "BLESSED BE!"

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INVOCATION TO FRIGG

FRIXX

Russ Anderson

When this invocation was first used, each person in a healing circle invoked a healer into (her/him)self. This was my invocation. The rest of the circle was asked to echo "Join us, Frigg" *as I was saying* "Join us. Frigg,". *This was my first attempt at writing an invocation, and it DID work. I hope that it also works for anyone else who wishes to use it, because it now feels like time to share it.*

Blessed Be, Russ

"Frigg, Daughter of Jord, Join us.
Frigg, Daughter of Fiorgyn (Jord), Join us.
Frigg, Wife of Odin, Join us.
Frigg, Sister of Thor, Join us.
Frigg, Mother of Balder, Join us.
Frigg, Mother of Hodr, Join us.
Frigg, Mother of Hermod, Join us.
Frigg, Mother of the gods, Join us.
Frigg, Wise in all fates, Join us.
Frigg, Who will tell no fortunes, Join us.
Frigg, First among the Asynjur, Join us.
Frigg, Queen of Asgard, Join us.
Frigg, Mistress of home and hearth, Join us.
Frigg, Mistress of Eire, Join us.
Frigg, Mistress of healing, Join us.
Frigg, Your servant _____ calls you! Come to me NOW!"

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INVOCATION TO BALDUR

BFTDR

"Baldr, Son of Frigg, Join us.
Baldr, Son of Odin, Join us.
Baldr, Husband of Nanna, Join us.
Baldr, Brother of Hodr, Join us.
Baldr, Brother of Hermod, Join us.
Baldr, Father of Forsetti, Join us.
Baldr, Slain by blind Hodr, Join us.
Baldr, Master of Breidablik, Join us.
Baldr, Who is much loved, Join us.
Baldr, Who Thokk alone would not mourn, Join us.
Baldr, The Fairest of the Aesir, Join us.
Baldr, Whose Judgments stand unaltered, Join us.
Baldr, Whose Judgments stand unheeded, Join us.
Baldr, The Wisest of the Aesir, Join us.
Baldr, The Shining One, Join us.
Baldr, Your servant _____ calls you! Come to me NOW!"

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INVOCATION TO FREYJA

FRMJᛟF

"Freyja, Of the many names, Join us.
Freyja, Of the golden tears, Join us.
Freyja, Daughter of Njord, Join us.
Freyja, Wife of Od, Join us.
Freyja, Sister of Freyr, Join us.
Freyja, Mother of Hnoss, Join us.
Freyja, Claimed by Thrym, Join us.
Freyja, Driver of cats, Join us.
Freyja, Goddess of Fertility, Join us.
Freyja, Who shares the slain with Odin, Join us.
Freyja, Who taught the Aesir Magick, Join us.
Freyja, Lender of Falcons' Flight, Join us.
Freyja, Mistress of Brisingamen, Join us.
Freyja, Mistress of Folkvang, Join us.
Freyja, Mistress of nature, Join us.
Freyja, Your servant _____ calls you! Come to me NOW!"

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INVOCATION TO FREYR

FRMER

"Freyr, Son of Njord, Join us.
Freyr, Husband of Gerdr, Join us.
Freyr, Brother of Freyja, Join us.
Freyr, Father of kings, Join us.
Freyr, Whose sword would fight for itself, Join us.
Freyr, Who gave his sword for Gerdr, Join us.
Freyr, Patron of married couples, Join us.
Freyr, Most beautiful of Gods, Join us.
Freyr, Whose tooth-gift was Alfheimr, Join us.
Freyr, Master of Gullinbursti, Join us.
Freyr, Owner of Skidbladnir, Join us.
Freyr, Slayer of Beli, Join us.
Freyr, Master of Frodi's Peace, Join us.
Freyr, Who directs Man's good fortune, Join us.
Freyr, Who brings fruitful seasons, Join us.
Freyr, Your servant _____ calls you! Come to me NOW!"

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INVOCATION TO BRIGIT

BRIΔXIT

"Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence, NOW."

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INVOCATION TO HERNE

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"Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence, NOW."

{^}

INVOCATION TO THOR

ÞÓR

"Thor, Red-beard, Join us.
Thor, Son of Jord, Join us.
Thor, Brother of Frigg, Join us.
Thor, Father of Mdi, Join us.
Thor, Father of Magni, Join us.
Thor, Father of Thrdr, Join us.
Thor, Husband of Sif, Join us.
Thor, Jtunn bane, Join us.
Thor, Foe of Irmungandr, Join us.
Thor, Who bears Marriage Hallower, Join us.
Thor, Who bears Death Hallower, Join us.
Thor, Who wields Mjollnir, Join us.
Thor, Defender of Asgard, Join us.
Thor, Thunderer, Join us.
Thor, Storm Lord, Join us.
Thor, Your servant _____ calls you! Come to me NOW!"

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An Issian Circle Casting

Circle casting adapted by Matrika of PAN - the ORIGINAL Psychic Awareness Network BBS at 1-703-362-1139

ADAPTED from the Community of Isis Rites in Salem MA. for use by the Moonchildren Coven

This requires the use of a duly consecrated wand, a chalice, an athame and a container for salt and water – **Non-plastic**, **please** - on your altar as well as 2 candle sticks with candles in them and an incense burner for stick or hanging incense. You should work robed or nude as you prefer. In the 4 directions you should have either air (as incense) or fire (as candle - lit, of course, and preferably red) in the east - according to your tradition. The **other** element - the one not used in the east - in the south, again according to your tradition. (I prefer air-east- wand, fire-south - athame, personally - but I realize there are differences in tradition.

The High Priesthood Of A Circle Is The Final Say In Any Rite - So always Follow Their Traditions.

A bowl - again **not** plastic - of water in the west and some rocks or a dish of salt in the North for earth.

IF you wish you may lay a circle of salt on the floor, leaving a gate for the priest/ess to enter and leave for the temple purification or you may visualize the circle coming as electric blue light out of your athame point as you cast it. After s/he returns from purifying the outer perimeter, the gate would be closed and the circle cast (after the directions are called) by pointing the athame (or the sword) at the salt and charging it instead of casting into the air. The gate would be closed by completing the circle of salt.

Okay, I am writing this as used by a person working alone, but the **PRIEST** or **PRIESTESS** in parenthesis is how it would be done if done by a couple. **PRIESTESS** is the female and **PRIEST** is the male. This is the **ideal** form of the rite.

(PRIESTESS) *picks up bowl of salt and bowl of water on alter*. **(PRIEST)** *picks up athame and places it point down in the water and says* "**salt** is pure, let this salt

be pure and let it purify our rites as we use it in the service of the Lady and the Lord?

ALL- <u>So mote it be</u>

(PRIESTESS) *pours some of the salt into the water.* **(PRIEST)** *stirs it with his athame and says:*

> "May this sacred salt purify this water so it may be used in this service of the Lord and Lady, throughout this rite, in any way and at any time we may wish to use it."

ALL- <u>So mote it be</u>

(PRIESTESS) takes the salt-water and sprinkles it about the perimeter of the circle (outer) saying the following while walking WIDDERSHINS (to banish) or counter-clockwise:

> "Salt and water where I cast thee
> No spell or unknown purpose be
> Unless in full accord with me
> and as I will **<u>so mote it be</u>**"

She returns to the circle. The **(PRIEST)** *then takes the incense burner - if a swinging one - or the burning stick of incense and goes around the circle deosil saying:*

"ever as we walk in the ways may we feel the presence of the Lady and the Lord We know that in all we do they are ever with us They abide in us and we in them forever. No disharmony or imbalance can be entertained for purity, harmony and balance are the dwellers within and without us:

> For good do we strive and
> for good do we live
> Love unto all things
> SO be it forever
> Love is the law and Love is the bond
> Blessed be the Lady and the Lord"

All - <u>So mote it be</u>

He returns to the circle. The **(PRIEST)** *then picks up his wand and goes to the East, raising it high he invokes the element of air visualizing either the ruler of*

that element as he understands that being OR a yellow pentacle can be substituted. I like to imagine a weeping willow tree budding in the spring being moved by the gentle breezes through the center of the pentacle - as if through the center of a window. (If you use fire in the east- substitute visualization here with the one I give in the south and change the invocation accordingly)

"Hail to thee
Lord of the Watchtower of the EAST
Element of air (fire?)
We invite your presence and your power in our circle and our magick this night.

ALL- <u>So mote it be</u>

(PRIEST) - Welcome and Blessed be

ALL- <u>Blessed be</u>

*Go to the south and repeat this visualizing either your conception of the ruler of the watchtower for the south OR a red pentacle - I like to "see" a campfire through its center, as if through a window. Repeat invocation with raised wand substituting **<u>of the South</u>** and **<u>Element Of Fire</u>***

*Go to the WEST and repeat this visualizing either your conception of the ruler of the watchtower of the west **<u>or</u>** a **<u>blue</u>** pentacle - I like to see a mountain stream or the ocean through the center of it, as if through a window. Repeat invocation making suitable changes of direction and element in it.*

*Go to the North and repeat the process visualizing either your conception of the ruler of that watchtower **<u>or</u>** a Green pentacle - I like to see Mountains rising up in the distance through the middle of it, again as if through a window.*

He returns to the altar and replaces the wand.

The **(PRIESTESS)** *takes up hers and invokes the Deities*:

"**<u>Hail to thee Lord and Lady</u>**" (*Substitute aloud or silently the names you are using for the Goddess and the God here - with non-initiates, some prefer to use the generic "Lord and Lady" out loud, keeping the names by which the inner circle of initiates know Them a secret. This is also a good idea to use when you have members of several traditions present who may not agree on what names are used for them*) "We invite your presence and power in our circle and our magick this night".

ALL - **So mote it be**

(PRIESTESS) - **Welcome and blessed be**

ALL - **Blessed be**

She then replaces her wand on the altar and picks up her athame or the coven sword and casts the circle - either straight out, visualizing blue light coming from it's point - or, if a circle of salt is used, straight DOWN at the salt, to charge it.

. (clock-wise - just like the censing of the circle was done earlier! the ONLY time widdershins is used is the salt-water banishing / cleansing to prepare for circle casting and in opening the circle)

First casting - " I conjure this circle, a mighty Psychic rampart that turns back ANY excess positive or negative energy which may come to do us harm"

ALL - **So mote it be**

Second casting - "I cast this circle, a place that is not a place, a time that is not a time, a sacred place between the worlds, a place to commune with eternity (or **The Lady And The Lord**)"

ALL - **So mote it be**

Third casting - "I charge this circle, a place of perfect love and of perfect trust where all may know peace profound"

ALL- **So mote it be**

The **PRIESTESS** *returns to the altar. If a bell is used (brass or silver ONLY please) she rings it and say*s "Now is the circle cast"

ALL - **So mote it be**

The circle then perform the full-moon rite, raising the power and drawing down the energy into themselves by whatever rites they use and Magick is performed as is appropriate and necessary OR the ritual for one of the 8 sabbats is performed - a much lighter and informal occasion - according to the time and purpose of the circle.

The cakes and ale/wine (I substitute **Apple** juice or **spring** water, as I am allergic to alcohol) are consecrated by the athame in the chalice

NOTE - the cakes should be as natural as possible, HAVE SOME RESPECT! Please no twinkies or Oreos - I've seen some "people" do that!

Circle closing

The **(PRIEST)** *takes up his wand and goes to the 4 quarters, beginning at the north and going widdershins, where he raises his wand at each and dismisses the rulers of the elements thusly*:

" Farewell to thee
Lord of the watchtower of the (direction)
element of (name element)
We thank you for our presence and power in our circle and our magick this night"

.

ALL - **So mote it be**

(PRIEST) - **Merry part and Blessed be**

ALL - **Blessed be**

As he does this, he visualizes whatever he visualized earlier and then "sees" it fading out. When he has done all 4 quarters he replaces his wand on the altar

The **(PRIESTESS)** *picks hers up and raises it high says* "**Farewell to the Lord and Lady**" (again names may be substituted silently or aloud) "WE thank you for your presence and your power in Our circle and our magick this night".

ALL - **So mote it be**

(PRIESTESS) - **Go if you must, stay if you will** and **Blessed be**

ALL- **Blessed be**

The **PRIESTESS** *then picks up her athame (or sword) and pointing it either in the air or at the salt, whatever she did before, she walks widdershins and as she opens the circle she pictures in her mind's eye the electric blue light fading out or being reabsorbed by the tool she carries as she says:.*

"**The circle is open, yet remains unbroken**"

ALL - **So mote it be**

(PRIESTESS) **Merry part and Blessed be**

ALL - BLESSED BE (they all hug each other in many circles here)

(candles are snuffed on altar here - never blow out candles) If bell is used, she rings it and says **The Circle Is Now Open**

NOTE - our circle in New England, which met only for the Sabbats except for it's leadership which did the full-moons themselves as it was a training coven, tended to use a lot of chanting and simple ritual drama to raise energy as we worked in a very confined space. Other methods can be used. In full-moon work I like active deep-meditation or guided trance and chanting because of size of space available to me at this time. However many covens also use the dance, the cords, the great rite - actual or symbolic, and other methods. Always remember there is NO one right path.

There is also no one right way of casting a circle. Different traditions differ greatly. The main body of this rite is that used by the community of Isis - but I have added invocations at the circle cleansing that I like which come from Al Manning (for the salt-water) and Ray Buckland (for the censing of the circle). The blessing of the salt and water are also from Ray Buckland's teachings - I prefer his method, because of it's clarity of intent, to the one I learned here so I use it.

Part of the circle closing was also adapted from Starhawk. Many people like to elaborate on the invocations at the quarters and present them in poetic formats, as they do with the invocation of the Lord and Lady.
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Circles, Why Use Them

Mel White

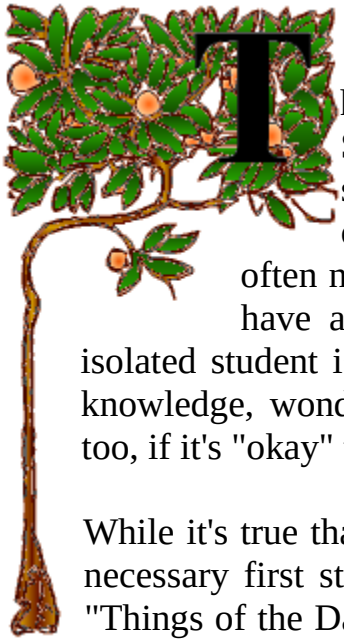

They say that the longest journey begins with a single step. So, too, the exploration of Magickal studies begins with a single step. Though the first step in a physical journey is often self-evident, the First Step on a Magickal journey is often not quite so clear. While formally organized groups often have a path of lessons to instruct newcomers, the solitary or isolated student is often left standing in perplexity on this broad plain of knowledge, wondering just where in the heck to begin. And wondering, too, if it's "okay" to start just anywhere.

While it's true that studies can begin in any direction that attracts you, the necessary first step must be learning to make psychic shields. There are "Things of the Dark" out there. There are any number of explanations for what these things might be-- ghosts, demons, or simply uncontrolled urges of the subconscious mind. In truth, it doesn't matter what they are. What does matter is that their effect is very real and unless they are put under your control, they will drag you over the borders of sanity into psychosis. You are most vulnerable to them while you're in an "open" trance or meditative state. That's why the wise practitioner always begins by taking steps to define exactly what will be permitted through the portals of their "psychic shields"-- no matter how simple the ritual. And this, in a nutshell, is what "protective magic" is about.

There are a number of ways to do this. The most common is to begin by drawing a circle (around a group or yourself) and invoking the one or more protective powers. Generally, this is done by candlelight, in front of an altar that holds certain magical objects. The circle may be further "secured" and "cleared" by using salt, salt water, rum, incense, or some other method. You may be wearing a special robe and will have taken a bath (or performed a cleansing ritual) earlier. The powers that protect you will be called on and THEN you will begin your ritual.

Is it psychological? Absolutely! Is there a reason why protection rituals always take this form? Positively! Let's take a step back and see what you're actually doing and how the process works-- from a psychological standpoint-- and how to use this knowledge to help you refine your circles to enhance your rituals.

Psychologists and psychics alike view the mind's structure as a three-part entity: The ego (that which you think of as yourself), the superego (the "higher self") and the Id (the child within). The Id is, in a sense, a computer. Like most computers, it operates on the "garbage in-garbage out" principle. There's an old superstition "as you name something, so will it become." Tell yourself that you're very unlucky and your id will obligingly give you bad days by enhancing any negatives in your environment. Tell yourself that you are clumsy, and your id-computer will obligingly arrange for you to break a leg while stepping off the sidewalk. The bad news is that the Id can't make a judgment as to whether or not this is a good idea. It only knows that it's received these "instructions" and must carry them out. The good news is that you can actually program/reprogram this portion of your mind.

You begin programming this Internal Servant of yours by first drawing its attention to what you want done and then explaining what you need done in a simple and clear manner. Repeating the instructions in a chant help fix the goals for the Id-- rhymed chants seem to be easier for it to process. Each time you perform the ritual and repeat the chant, the programming is strengthened. Never mind that your ego and superego understand that you're going to program the child-like Id. It works just the same.

To direct the Id's attention to the process, you first have to impress it. Using special tools and clothing alert it that something unusual is going on and that it must pay attention. Acquiring hard-to-obtain items, drawing symbols, performing a symbolic sacrifice (donating money, say, to a good cause) are all ways of reinforcing the Id's impression that this ceremony is very special and that the result will be very powerful. Organized, meaningful symbols, speak to your subconscious mind in ways it understands, reinforcing the goals you have set.

Drawing the circle itself establishes boundaries within your environment ("The rest of the world can do what it likes Out There. All within this circle is in MY control!"). Purifying the circle and consecrating it (sprinkling water which has been blessed and salt added) further enforce your territory, defining the borders where you are "safe". Nothing can enter this area except what you invite inside. You further tighten these borders by calling on certain Powers.

You can call on any powers you like. Some use traditional Christian images. Others call up deities from the religion they are most comfortable with. And many people use the thought/image of a beam of light that represents either God/Goddess (whichever one they like) OR The power of light and life and goodness in the Universe.

The number of powers called as guardians varies. You may choose to invoke one powerful being to protect your circle. Or you might call on the Universal Being/Light AND four guardians (one for each quarter of the compass). A third approach is to use a guardian for the four quarters of the compass and no higher being. There is no "absolutely correct" system; the correct system is the one that YOU are comfortable with.

Take time to choose the guardians of your circle carefully. You should select guardians (gods or animals or some form of life) which have a deeper meaning to you and whose qualities are in harmony with your goals. For the new student, it's best to have all your Powers and Guardians from the same belief system/religion/mythic universe so that the symbols will be consistent and not confuse the Id.

You CAN use people-- saints, movie actors, figures from favorite books as guardians. DO, however, pick someone who's dead or non-existent. The dead can't argue with your interpretation of them, whereas the living may be highly offended to be approached as gods/ guardians).

As your studies continue, you will find that your totems or guardians change. This is to be expected; as you explore new realms in your studies, you may find you need guardians who deal with very specific areas to strengthen and guide you in these new fields.

But don't make the mistake of assuming that you'll become so powerful that you will never need the protection of the psychic shielding circle in some form. And don't assume that you will not need a circle for "positive" magicks such as healing. Open is open-- and open is vulnerable. And circles strengthen and protect you by defining what psychological influences will be allowed to work with you.

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Handfasting (Wedding)

Ryan Hunter

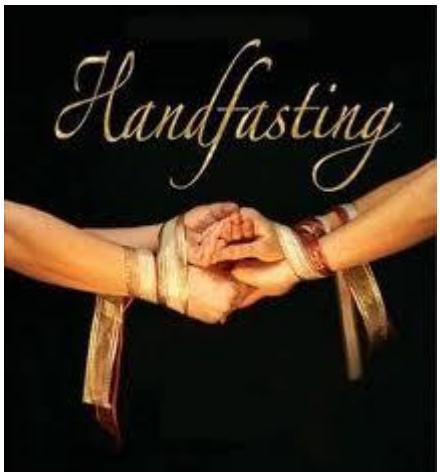

[The following wedding ceremony was written to provide for Pagans who must of necessity be wed in the presence of the uninitiated who are not pagan and are perhaps unaware that the bride and groom are pagan. Replace the words Bride and Groom below with the names of the happy couple. This ceremony was used by both my wife and me and by my sister and her husband. They modified the text at the point below where it says "loving each other wholly and completely" to add the phrase "forsaking all others" as they are into monogamy. Either version works beautifully, I recommend the participants rewrite where necessary to form a legal contract that they can and will keep. It is easy to avoid being an oath breaker if you only swear to that you will keep and avoid swearing to something just because the other party wants it or because it might be "expected" by the family. Notice: parts of this ritual were cribbed from the writings of others. I apologize in advance for failure to reference sources but after the fifteenth rewrite we had forgotten where we got the text and what was and what was not original to us. I doubt if there are quotes from other sources longer than paragraph length and thus should not be a copyright problem. If you see something that is yours, please send me mail and I will reference you in the future. Our thanks to those who paved the way. --Ryan Hunter]

[PRIEST] We have come together here in celebration of the joining together of (*bride*)_____ and (*groom*)_____. There are many things to say about marriage. Much wisdom concerning the joining together of two souls, has come our way through all paths of belief, and from many cultures. With each union, more knowledge is gained and more wisdom gathered. Though we are unable to give all this knowledge to these two, who stand before us, we can hope to leave with them the knowledge of love and its strengths and the anticipation of the wisdom that comes with time. The law of life is love unto all beings. Without love, life is nothing, without love, death has no redemption. Love is anterior to Life, posterior to Death, initial of Creation and the exponent of Earth. If we learn no more in life, let it be this.

Marriage is a bond to be entered into only after considerable thought and reflection. As with any aspect of life, it has its cycles, its ups and its downs, its trials and its triumphs. With full understanding of this, Groom and Bride have come here today to be joined as one in marriage.

Others would ask, at this time, who gives the bride in marriage, but, as a woman is not property to be bought and sold, given and taken, I ask simply if she comes of her own will and if she has her family's blessing.

Bride, is it true that you come of your own free will and accord?

[BRIDE] Yes, it is true.

[PRIEST] With whom do you come and whose blessings accompany you.

[FATHER] She comes with me, her father, and is accompanied by all of her family's blessings.

[PRIEST] Please join hands with your betrothed and listen to that which I am about to say.

Above you are the stars, below you are the stones, as time doth pass, remember...

Like a stone should your love be firm like a star should your love be constant. Let the powers of the mind and of the intellect guide you in your marriage, let the strength of your wills bind you together, let the power of love and desire make you happy, and the strength of your dedication make you inseparable. Be close, but not too close. Possess one another, yet be understanding. Have patience with one another, for storms will come, but they will pass quickly.

Be free in giving affection and warmth. Have no fear and let not the ways of the unenlightened give you unease, for God is with you always.

Groom, I have not the right to bind thee to Bride, only you have this right. If it be your wish, say so at this time and place your ring in her hand.

[GROOM] It is my wish.

[PRIEST] Bride, if it be your wish for Groom to be bound to you, place the ring on his finger. (*places ring on Groom's left ring finger*)

Bride I have not the right to bind thee to Groom only you have this right. If it be your wish, say so at this time and place your ring in his hand.

[BRIDE] It is my wish.

[PRIEST] Groom, if it be your wish for Bride to be bound to you, place the ring on her finger.(*places ring on Bride's left ring finger*)

(*to Groom*) Repeat after me:

I, (grooms full name)_____, in the name of the spirit of God that resides within us all, by the life that courses within my blood and the love that resides within my heart, take thee (bride's full name) to my hand, my heart, and my spirit, to be my chosen one. To desire thee and be desired by thee, to possess thee, and be possessed by thee, without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people, and thy ways as I respect myself.

(*to Bride*)

I (bride's full name)_____, in the name of the spirit of God that resides within us all, by the life that courses within my blood, and the love that resides within my heart, take thee, (Groom's full name) to my hand, my heart, and my spirit to be my chosen one. To desire and be desired by thee, to possess thee, and be possessed by thee, without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people, and thy ways as I respect myself.

[PRIEST] (*hands chalice to the groom, saying*:)

May you drink your fill from the cup of love.

(*Groom holds chalice to bride while she sips then bride takes chalice and holds it to groom while he sips. The chalice is then handed back to the Priest who sets it*

on the table. Next the Priest takes the plate of bread, giving it to the groom. Same procedure repeated with bread, groom feeding bride and bride feeding groom.)

By the power vested in me by God and the State of Alabama, I now pronounce you husband and wife. May your love so endure that its flame remains a guiding light unto you.
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Initiation into the Coven
Outdoor Version

Candidates for initiation should be in good mental and physical health. They should also be of legal age and sought out the Craft of their own free will.

Before being accepted into the Coven (s)he should spend sometime learning about the Craft and magic and such. (S)he should know about practices that most people get uptight about. She should be told that initiations are perfectly safe and voluntary. Also, if at any time prior to taking the oath she wants to back out, she can do so with out fear or other recriminations.

The candidate must choose a Craft name. This name should not be a common American name and must have personal meaning to the candidate.

Traditionally the apprenticeship lasted for a year and a day. This is a good idea if it can be done. Before (s)he can be initiated, the Coven must vote. A single no is sufficient to not allow the candidate to be initiated into that particular Coven.

This ritual is written for use in the woods. There has to be a path leading from the staging area to a clearing where afire can be lit. To save time, the fire should be setup but not lighted.

The bathtub should be set up along the path and filled with warm water and the other ingredients. The water will also have to be consecrated.

The Candidate should be brought to the staging area by their sponsor. She should be wearing clothing that can be cutaway easily by a sword without undoing buttons or stepping out of pants legs. The candidate should be lead down the path by the sponsor. After a little ways a member of the Coven, the **Challenger**, *should step onto the path. They might want to wear a mask. They take the sword that they carry and say*:

"Who comes to the gate?"

The **Candidate**, *coached before hand, answers*:

"It is I, (new Craft name), child of earth and starry heaven."

Challenger:

"Who speaks for you?"

Sponsor:

"It is I, _____ , who vouches for her."

The **Challenger** *holds the point of the sword up to the candidates' heart, and says*: "You are about to enter a vortex of power, a place beyond imagining, where birth and death, dark and light, joy and pain, meet and make one. You are about to step between the worlds, beyond time, outside the realm of your human life. You who stands on the threshold of the dread Mighty Ones, have you the courage to make the essay? For know it is better to fall on my blade and perish than to make the attempt with fear in thy heart!"

The **Candidate** *answers*:

"I tread the path with perfect love and perfect trust."

The **Challenger** *replies*:

"Prepare for death and rebirth."

And the **Challenger** *takes the sword and cuts off the apprentices clothing 'til she is standing naked. The* **Challenger** *grounds their sword to the Earth. The* **Challenger** *should then blindfold the candidate and tie a cord around their wrists and one ankle while saying*:

"And She was bound as all living things must be, who would enter the Kingdom of Death. And Her feet were neither bound nor free."

The **Candidate** *is led to the tub and bathed, while still blindfolded, by the rest of the Coven. While being bathed, she must remain quiet. She is helped from the tub and dried off. The* **Candidate** *is then carried to the Circle. Everyone in the Coven, starting with the High Priest (Priestess in the case of a man), kisses her and says:*

"Thus are all first brought into the world, and thus are all first brought into the Coven."

The High Priest (*Priestess in case of a man*) now leads the candidate to each of the four corners and introduces her to the Guardians, of course going deosil.

"Hail Guardians of the Watchtowers of the East and all the Mighty Ones of the Craft. Behold (new name)_____, who will now be made Priestess and Witch."

The **Candidate** *is brought back to the altar. The* **High Priest** *kneels and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:*

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The candidate is then measured with the other piece of cord, from head to toe. The cord is cut. She is then measured around the head and chest and knots are tied to mark these lengths. The **High Priestess** *rolls up the cord, and asks the Candidate*:

"Are you willing to swear the oath?"

The **Candidate** answers: "I am."

The **High Priestess** asks: "Are you willing to suffer to learn?"

The **Candidate** answers: "Yes."

The **High Priestess** takes the apprentice's hand, and with a needle properly purified by fire and water, pricks her finger, squeezing a few drops out onto the measure. The candidate then kneels, and places one hand on her head and the other beneath her heel and she repeats what is read to her. The High Priest says:

"This is the Charge of the Coven:

- That I will keep secret what I am asked to keep secret, and never divulge the names or dwelling places of our people unless by their consent.

- That I will learn and try to master the Art Magical; but ever remember the rune: "What good be the tools without the inner light? What good be magic without wisdom sight?"

- That in due course I will strive to find a worthy pupil in magic, to whom in future years I can hand down the knowledge I acquire.

- That I will never use the Art Magical merely to impress foolish persons, nor for any wrongful end.

- That I will help the Craft of the Wise, and hold it's honor as I would my own.

- That I consider these vows taken before the Elder Gods; and that if I betray this Charge I accept as my just reward that retribution of destiny which overtakes those who basely betray the trust and confidence that others have placed in them. Know that none can escape the fate, be it curse or blessing, which they make for themselves, either in this life or in another life.

The **High Priestess** says:

"Repeat after me: 'I, _____, do of my own free will most solemnly swear to protect, help and defend my sisters and brothers of the Art and to keep the Coven's Charge.

I always keep secret all that must not be revealed.

This do I swear on my mother's womb and my hopes of future lives, mindful that my measure has been taken, and in the presence of the Mighty Ones.'
All between my two hands belongs to the Goddess."

The **Candidate** *repeats the oath*.

The **Coven** shouts: "So mote it be!"

The **High Priest** says:" Arise and be anointed"

The **High Priest** *then makes an X mark on the initiates forehead, breast and genitals while saying:*

> "May your mind be free. May your heart be free. May your body be free. I give you the Craft name of _____"

The rest of the Coven members grab her suddenly, lift her if possible and carry her three times around the Circle, laughing and shrieking. They then lay her face-down before the altar and press her into the ground. Gradually the pressure changes to stroking. They chant her new name, raising a Cone of Power over her. The blind fold is removed and she is told:

"Know that the hands that have touched you are the hands of love. Thus are all first brought into the world, and thus are all first brought into the Coven."

The Charge of the Goddess is spoken and any other myths, mysteries, and secrets are revealed. She is also told the Coven names of all the members. The High Priestess returns the measure, saying:

"In the Burning Times, when each member of the Coven held the lives of the others in their hands, this would have been kept and be used against you should you endanger the others. But in these more fortunate times, love and trust prevail, so take this, keep it or burn it, and be free to go or to stay as your heart leads you."

The service goes on as usual, be it New or Full Moon or Sabbat. Before the Circle is opened, the new initiate is taken to the four corners again and introduced to the Guardians again.

Starhawk; "***The Spiral Dance: Rebirth of the Ancient Religion of the Goddess***"; HarperRow 1979
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Transcribed to computer file by Seastrider.
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Neo-Pagan Ritual

#1619 05 Aug 85 22:48:33 (RECV'D)
From: Curly Howard To: Da Sysop
See also msg # 17
Subject: NEO-PAGANISM

> Alright, I don't want to sound dumb, but I have no idea what these rituals entail. What goes on during these, and what is their purpose ?
> Curly Howard

#1719 06 Aug 85 11:59:57 (RECV'D)
From: Brad Hicks REPLY To: Curly Howard
Reply to msg # 16 See also msg # 18
Subject: NEOPAGAN RITUAL

Boy, you don't ask the easy ones. Dr. Regardie takes 12 volumes to answer this one; Aleister Crowley, 13 or so; Isaac Bonewits, two (and that's only introductory).

I'll try to summarize, but if you're really interested, track down Starhawk's THE SPIRAL DANCE for further details. Most scholars divide ritual into two classes: 1) theurgic, and 2) thaumaturgic. In fancy words, this means that either you are praying to make your self "a better person" or "closer to God/ess" or "to be saved from your sins", or you are praying for the God/ess to intervene in the world around you - prayers for peace, for money, for health, etc.

Neo-pagan ritual partakes of both aspects, to some extent. In a typical ritual, various techniques (as old as humanity) are used to "raise the power," then the power is focused via magickal symbols to contact the God(s) and/or Goddess(es) who are being called upon. He/She/They take that magickal energy, augment it, and return it to the circle. The High Priest/ess then focuses that energy on the target - the object or person to be affected, if any - then any energies that remain (or the total energy, if there is no magickal target) are returned to the Gods, via a process called "grounding."

To paraphrase Uncle Isaac's wonderful book on the subject, you have the wind-up, the pitch, and the follow-through.

The windup uses any ritual techniques that are appropriate to a) the setting, b) the purpose of the ritual, c) the deities being contacted, and d) the skills of the participants. The universals are chanting, dance, and "ritual theatre." There are, of course, others.

The "pitch" uses beautiful, poetic imagery in guided meditations and ritual movement. Occasionally (if possible), this uses music and dance. Once the gods are contacted and the energy flows, it is concentrated in an object - usually cakes and wine, but occasionally by other means - and distributed, symbolically to all the participants. Having partaken of the energy thus raised, the guided meditations direct the people in focusing their energy on the purpose at hand.

involves dissolving the "group mind", reassuring people that what we have worked is done and was effective, and then "grounding" any loose energies, so that when the group leaves the ritual circle, they are back in their normal minds.

As I write, it occurs to me that the real answer to your question lies in that last sentence - "back in their normal minds." Neopagan ritual is a collection of tools and techniques for altering your consciousness, temporarily, to a place where the Gods and Goddesses are real and near, where we as their children and lovers and friends can worship them, and where the magick we work can come true. Having convinced ourselves of this, we act on it, then return to our daily lives refreshed.

(Gods, what a bunch of gibberish! You would have been better off reading the books!)

Anyway, I tried. Anyone else (esp. Black Dragon if he shows up again, as he's worked at least as much ritual as I) please feel free to add or comment. Was this the kind of answer you wanted, Curly?

- Reverend Talespinner, O.S.C.
Clan Destiny Chapel of Eris & Dionysus
(aka, Brad Hicks)

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Midwinter Night's Eve YULE

by Mike Nichols

Our Christian friends are often quite surprised at how enthusiastically we Pagans celebrate the 'Christmas' season. Even though we prefer to use the word 'Yule', and our celebrations may peak a few days BEFORE the 25th, we nonetheless follow many of the traditional customs of the season: decorated trees, caroling, presents, Yule logs, and mistletoe. We might even go so far as putting up a 'Nativity set', though for us the three central characters are likely to be interpreted as Mother Nature, Father Time, and the Baby Sun-God. None of this will come as a surprise to anyone who knows the true history of the holiday, of course.

In fact, if truth be known, the holiday of Christmas has always been more Pagan than Christian, with it's associations of Nordic divination, Celtic fertility rites, and Roman Mithraism. That is why both Martin Luther and John Calvin abhorred it, why the Puritans refused to acknowledge it, much less celebrate it (to them, no day of the year could be more holy than the Sabbath), and why it was even made **illegal** in Boston! The holiday was already too closely associated with the birth of older Pagan gods and heroes. And many of them (like Oedipus, Theseus, Hercules, Perseus, Jason, Dionysus, Apollo, Mithra, Horus and even Arthur) possessed a narrative of birth, death, and resurrection that was uncomfortably close to that of Jesus. And to make matters worse, many of them pre-dated the Christian Savior.

Ultimately, of course, the holiday is rooted deeply in the cycle of the year. It is the Winter Solstice that is being celebrated, seed-time of the year, the longest night and shortest day. It is the birthday of the new Sun King, the Son of God -- by whatever name you choose to call him. On this darkest of nights, the Goddess becomes the Great Mother and once again gives birth. And it makes perfect

poetic sense that on the longest night of the winter, 'the dark night of our souls', there springs the new spark of hope, the Sacred Fire, the Light of the World, the Coel Coeth.

That is why Pagans have as much right to claim this holiday as Christians. Perhaps even more so, as the Christians were rather late in laying claim to it, and tried more than once to reject it. There had been a tradition in the West that Mary bore the child Jesus on the twenty-fifth day, but no one could seem to decide on the month. Finally, in 320 C.E., the Catholic Fathers in Rome decided to make it December, in an effort to co-opt the Mithraic celebration of the Romans and the Yule celebrations of the Celts and Saxons.

There was never much pretense that the date they finally chose was historically accurate. Shepherds just don't 'tend their flocks by night' in the high pastures in the dead of winter! But if one wishes to use the New Testament as historical evidence, this reference may point to sometime in the spring as the time of Jesus's birth. This is because the lambing season occurs in the spring and that is the only time when shepherds are likely to 'watch their flocks by night' -- to make sure the lambing goes well. Knowing this, the Eastern half of the Church continued to reject December 25, preferring a 'movable date' fixed by their astrologers according to the moon.

Thus, despite its shaky start (for over three centuries, no one knew when Jesus was supposed to have been born!), December 25 finally began to catch on. By 529, it was a civic holiday, and all work or public business (except that of cooks, bakers, or any that contributed to the delight of the holiday) was prohibited by the Emperor Justinian. In 563, the Council of Braga forbade fasting on Christmas Day, and four years later the Council of Tours proclaimed the twelve days from December 25 to Epiphany as a sacred, festive season. This last point is perhaps the hardest to impress upon the modern reader, who is lucky to get a single day off work. Christmas, in the Middle Ages, was not a SINGLE day, but rather a period of TWELVE days, from December 25 to January 6. The Twelve Days of Christmas, in fact. It is certainly lamentable that the modern world has abandoned this approach, along with the popular Twelfth Night celebrations.

Of course, the Christian version of the holiday spread to many countries no faster than Christianity itself, which means that 'Christmas' wasn't celebrated in Ireland until the late fifth century; in England, Switzerland, and Austria until the seventh; in Germany until the eighth; and in the Slavic lands until the ninth and tenth. Not that these countries lacked their own mid-winter celebrations of Yuletide. Long before the world had heard of Jesus, Pagans had been observing the season by bringing in the Yule log, wishing on it, and lighting it from the remains of last year's log. Riddles were posed and answered, magic and rituals were practiced, wild boars were sacrificed and consumed along with large quantities of liquor, corn dollies were carried from house to house while caroling, fertility rites were practiced (girls standing under a sprig of mistletoe were subject to a bit more than a kiss), and divinations were cast for the coming Spring. Many of these Pagan customs, in an appropriately watered-down form, have entered the mainstream of Christian celebration, though most celebrants do not realize (or do not mention it, if they do) their origins.

For modern Witches, Yule (from the Anglo-Saxon 'Yula', meaning 'wheel' of the year) is usually celebrated on the actual Winter Solstice, which may vary by a few days, though it usually occurs on or around December 21st. It is a Lesser Sabbat or Lower Holiday in the modern Pagan calendar, one of the four quarter-days of the year, but a very important one. This year (1988) it occurs on December 21st at 9:28 am CST. Pagan customs are still enthusiastically followed. Once, the Yule log had been the center of the celebration. It was lighted on the eve of the solstice (it should light on the first try) and must be kept burning for twelve hours, for good luck. It should be made of ash. Later, the Yule log was replaced by the Yule tree but, instead of burning it, burning candles were placed on it. In Christianity, Protestants might claim that Martin Luther invented the custom, and Catholics might grant St. Boniface the honor, but the custom can demonstrably be traced back through the Roman Saturnalia all the way to ancient Egypt. Needless to say, such a tree should be cut down rather than purchased, and should be disposed of by burning, the proper way to dispatch any sacred object.

Along with the evergreen, the holly and the ivy and the mistletoe were important plants of the season, all symbolizing fertility and everlasting life. Mistletoe was especially venerated by the Celtic Druids, who cut it with a golden sickle on the sixth night of the moon, and believed it to be an aphrodisiac. (Magically -- not medicinally! It's highly toxic!) But aphrodisiacs must have been the smallest part of the Yuletide menu in ancient times, as contemporary reports indicate that the tables fairly creaked under the strain of every type of

good food. And drink! The most popular of which was the 'wassail cup' deriving its name from the Anglo-Saxon term 'was hael' (be whole or hale).

Medieval Christmas folklore seems endless: that animals will all kneel down as the Holy Night arrives, that bees hum the '100th psalm' on Christmas Eve, that a windy Christmas will bring good luck, that a person born on Christmas Day can see the Little People, that a cricket on the hearth brings good luck, that if one opens all the doors of the house at midnight all the evil spirits will depart, that you will have one lucky month for each Christmas pudding you sample, that the tree must be taken down by Twelfth Night or bad luck is sure to follow, that 'if Christmas on a Sunday be, a windy winter we shall see', that 'hours of sun on Christmas Day, so many frosts in the month of May', that one can use the Twelve Days of Christmas to predict the weather for each of the twelve months of the coming year, and so on.

Remembering that most Christmas customs are ultimately based upon older Pagan customs, it only remains for modern Pagans to reclaim their lost traditions. In doing so, we can share many common customs with our Christian friends, albeit with a slightly different interpretation. And thus we all share in the beauty of this most magical of seasons, when the Mother Goddess once again gives birth to the baby Sun-God and sets the wheel in motion again. To conclude with a long-overdue paraphrase, 'Goddess bless us, every one!'

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WINTER SOLSTICE OR YULE

The High Priestess says:

"This is the night of the solstice, the longest night of the year. Now darkness triumphs; and yet, gives way and changes into light. The breath of nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the Infant Light. We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night. Blessed Be!"

Purify, cast the circle, but do not light the candles. Invoke the Goddess and God. All sit down, and begin an antiphonal chant.

All:

"To die and be reborn,
The Wheel is turning,
What must you lose to the night? (*Repeat*)"

Covener: "Fear."

All:

"Fear is lost to the night.
Fear is lost to the night.
To die and be reborn, the Wheel is turning,
What must you lose to the night?"

Continue interjecting lines and echoing each other, until the energy dies away. Stand up and link hands. The High Priest stands before the altar, holding and animal skull filled with salt. The High Priestess leads a slow, spiral procession, that first snakes outward so that each member is brought to face the

High Priest. They are chanting:

"The light was born,
And the light has died." (*Repeat*)

Another **Priestess** whispers,

"Everything passes,
All fades away. (*Repeat*)

The High Priest *places a pinch of salt on each member's tongue, and says:*

"My body is salt,
Taste the breath of death."

The High Priestess *leads the spiral inward, until the members are huddled together. She leads an improvised trance induction, slowly suggesting that they crumble to the Earth and sleep. As all lie down, they are sent into a deeper trance with a multi-voiced induction. As it fades out, they are told,*

"You are entering a space of perfect freedom."

Time is allowed for trance in the state of suspension before birth.

The High Priestess *approaches one of the coveners, stands by her head with her legs apart, and pulls her through, symbolically giving her birth. She becomes part of the birth canal; they continue the process with the other coveners, the birth canal growing longer. The men of the coven take the newborns one by one and lay them back down to sleep, telling them:*

"Sleep the sleep of the newborn."

As all sink back into trance, they are guided into a visualization of their hopes for their new life to come. **The Priestess** *smears honey on their tongues, one by one, saying:*

"Taste the sweetness of life."

A new chant begins softly, builds in power as it gradually wakes the sleepers, who join in on repeating lines:

"Set sail, set sail,

Follow the twilight to the West,
Where you may rest.

Set sail, set sail,
Turn your face where the sun grows dim,
Beyond the rim, beyond the rim.

Set sail, set sail,
One thing becomes another,
In the Mother, in the Mother.

Set sail, set sail,
Make of your heart a burning fire,
Build it higher, Build it higher.

Set sail, set sail,
Pass in an instant through the open gate,
It will not wait, it will not wait.

Set sail, set sail,
Over the dark of the sunless sea,
You are free, you are free.

Set sail, set sail,
Guiding the ship of the rising sun,
You are the one, you are the one.

Set sail, set sail,
Into the raging wind and storm,
To be reborn, to be reborn.

Set sail, set sail,
Over the waves where the spray blows white,
To bring the light, to bring the light.

All:

We are awake in the night!
We turn the Wheel, to bring the light!
We call the sun from the womb of night!"

The High Priestess *says:*

"He sets his face to the West, but in the East arises!"

All: "Who is that?"

PRIEST: "Who goes down in darkness?"

All: "Who is that?"

PRIEST: "Who sails?"

All: "Who is that?"

PRIEST: "The Re-newer."

All: "Who is that?"

PRIEST: "Who brings the golden fruit."

All: "Who is that?"

PRIEST: "Unstained."

All: "Who is that?"

PRIEST: "Whose hands are open?"

All: "Who is that?"

PRIEST: "Whose eyes are bright?"

All: "Who is that?"

PRIEST: "Whose face is shining?"

All: "Who is that?"

PRIEST: "Mornings hope."

All: "Who is that?"

PRIEST: "Who passes the gate?"

All: "Who is that?"

PRIEST: "Who returns in light?"

All: "Who is that?"

PRIEST: "A glow between twin pillars."

All: "Who is that?"

PRIEST: "A cry between thighs."

All: "Io! Evohe! Io! Evohe!"

High Priestess: (leading, repeated by all)

"Queen of the sun!
Queen of the Moon!
Queen of the horns!
Queen of the fires!
Bring to us the Child of Promise!

It is the Great Mother
Who gives birth to Him,
It is the Lord of Life,
Who is born again!
Darkness and tears
Are set aside,
When the sun comes up again!

Golden sun,
Of hill and field,
Light the earth!
Light the skies!
Light the waters!
Light the fires!

All: Io! Evohe! Io! Evohe!"

The High Priest *lights the fire and point candles, and all begin chanting:*

"I who have died am alive again today,
And this is the sun's birthday! (repeat)

This is the birthday of life and love and wings,
And the gay great happening illimitably earth.

We are born again, we shall live again! (repeat).
The Sun Child, the Winter born King!"

Build a Power Chant, focused on reawakening life. Share feasting and friendship, ideally until dawn. Before ending, **the High Priestess** *says:*

"The Dark God has passed the Gate,
He has been reborn through the Mother,
With Him we are each reborn!"

All:

"The tide has turned!
The light will come again!
In a new dawn, in a new day,
The sun is rising!
Io! Evohe! Blessed Be!"

Open the Circle.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979

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YULE IN BRITAIN

Copyright 1987, Tana Culain

Midwinter has long been a traditional time for celebration and merrymaking in Britain. All of the activities at midwinter were meant to ensure that the season would renew itself and the days would begin to grow longer again. Greenery was brought into decorate the house: evergreen to symbolize the promise of life to come even in the darkest winter; the mistletoe, believed to hold the life of the host tree even when the tree itself appeared to be dead in winter; and the holly and ivy, symbols of male and female, both of course necessary for new life. Carols, some of which survive to this day, such as the Gower Wassail, were sung. The earliest carols consisted of taking hands and singing while dancing in a ring or around a bush, May tree, or even an apple tree (as in the case of the Apple Tree Wassail, sung in hopes of a good crop of cider the following year).

The Wassail Carols in particular date back to the Viking invasions of England, about 700 A.D. , when the greeting was Ves heill. By Anglo-Saxon times, the greeting had evolved into Waes thu hal, meaning "be whole" or "good health". The response was "drink hail" , meaning "I drink and good luck be to you". People would travel from house to house in the village bringing good wishes and carrying an empty bowl. The master of the house being wassailed was expected to fill the bowl with a hot spicy ale and then it would be passed around to the carolers.

Midwinter was also a time for exchanging gifts and for feasting. Turkey only dates to the 1500's. Much more common were boar, geese, capons, swans, and pheasants. Minced pies were originally made with meat, and with the coming of spices to England during the Crusades, plum pudding became quite the traditional dish. Plum pudding makes a great dish for cakes and wine in the Yule circle, especially if you pour warmed brandy over it and set it afire before the blessing.

While I am writing about midwinter customs in Britain because our heritage in .K.A.M. is largely Celtic in origin, the Isles do not have a monopoly on Yule. The Romans celebrated Saturnalia for seven days around the Solstice, and it was a time to look ahead and rejoice in the longer days to come. Slaves and masters switched places at table, and presents were exchanged. The Persian Mithraists

held December 25th as sacred to the birth of their Sun God, Mithras, and celebrated it as a victory of light over darkness. And in Sweden, December 13th was sacred to the Goddess Lucina, Shining One, and was a celebration of the return of the light. On Yule itself, around the 21st, bonfires were lit to honor Odin and Thor.

Midwinter has always been a Pagan holiday, so much so that during the 1600's the Christian Christmas was recognized as a celebration based on Pagan customs and was outlawed in England and many of the colonies in America.

(Text version of the Journal has "Gower Wassail" here)

A Monthly Rune (Traditional)

January	By this fire I warm my hands
February	And with my spade I delve my lands
March	Here I set my seeds to spring
April	And here I hear the birds to sing
May	I am as light as bird in the treetop
June	And I take pains to weed my crop
July	With my scythe my mead I mow
August	And here I shear my corn full low
September	With my flail I earn my bread
October	And here I sow my wheat so red (Winter wheat)
November	At Martinmas(*) I kill my swine *
December	And at Yule I drink red wine

* Martinmas, November 11, is a Christianization of the Pagan Celtic Hallows when the herds were culled

Recipe for Wassail for 8

3 red apples
3 oz. brown sugar
2 pints brown ale, apple cider, or hard cider
1/2 pint dry sherry or dry white wine
1/4 tsp. cinnamon
1/4 teaspoon ginger
strips of lemon peel

Core and heat apples with brown sugar and marinate some of the ale or cider in an oven for 30 minutes. Put in large pan and add rest of spices and lemon peel,

simmer on stove top of 5 minutes. Add most of the alcohol at the last minute so it heats up but does not evaporate. Burgundy and brandy can be substituted to the ale and sherry. White sugar and halved oranges may also be added to taste.

Plum Pudding

1/4 lb. flour
1/4 lb. currants
1 tsp. salt
1/4 lb. sultanas (small raisins)
1 tsp. allspice
2 cooking apples, peeled, cored and chopped
1 tsp. ginger
1 ounce cut mixed (citrus) peel
1 tsp. cinnamon
2 oz. shredded almonds
Pinch fresh grated nutmeg
Juice and grated rind of 1 orange and 1 lemon
1/4 lb. fresh breadcrumbs
1/4 lb. molasses (treacle)
1/2 lb. shredded suet
4 large eggs
1/4 lb. brown sugar
2 tbsp. brandy
1/4 lb. dried chopped apricots
1/4 lb. prunes
1/4 lb. dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients. Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well. A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible -- usually about 5 weeks. To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you don’t have six weeks before Yule to prepare a proper pudding (I never do) a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

Witches Lesser Banishing Ritual Of The Pentagram

by Paul Hume

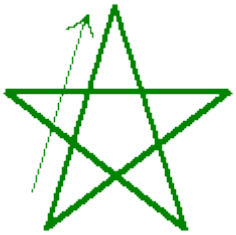

The following text was an addendum to some Wiccan friends of mine written in 1986. It followed a fairly standard instruction in the Lesser Banishing Ritual of the Pentagram, with which they were not familiar. We were feeling out some linking techniques leading to a proposed joint ritual involving several Wiccans and two ceremonial Kabbalists (one Thelemite – i.e. myself, and another). While events conspired to torpedo this project, some interesting ideas came along on both sides. The goal was a set of brief rituals meaningful to both traditions which we could practice individually, thus building up a group current prior to the date of the proposed rite (Samhain of that year). Herewith my notes on: "The Wiccan Pentagram" ritual which evolved during this project. My primary source of God Forms was Paul Huson's MASTERING WITCHCRAFT which was my main source of information on Wicca at the time (I've done considerable study elsewhere since).

Non-Solar Symbolism

A ritual can be modified in many ways, to refit it for a different set of symbols, for example. I have taken the liberty of doing some research into alternate symbols for the Lesser Ritual of the Pentagram since I know that you work a lunar-feminine current (Wicca) whereas I use more solar-masculine symbols in my current (Thelemite). The Kabbalistic Cross This might be used as is, though you could use the English if you don't feel that the Hebrew is relevant. I am sure you recognize the words as being similar to the end of the Lord's Prayer in the King James Version: 'Unto thee, the Kingdom and the Power and the Glory, forever! Amen.' I would point out that this formula was around a long time before Christ, much less the translators of the Standard Revised Version of the Bible. If you dislike such a specifically Christian form, it may be replaced with the words KETHER (KEH-THER), MALKUTH, GEBURAH, GEDULAH (or Crown, Kingdom, Power, Mercy), the spheres of occult energy that you are invoking with the Q-Cross. The mental images remain the same. You could even avoid these Hebrew symbols entirely, using Names and formulae more suitable to raising the cone of power, which is what you are doing here in Wiccan terms. See the 'Wiccan Cross,' below.

The principle is:

1) Invoke strongly the presence of the Supreme Creative Principle as you conceive it (or in your case, Her) to be. Your Name for the Goddess as Creatrix would be most suitable.

2) Draw down power from this Godhead and project it through your body into the Earth. Invoke strongly the Supreme symbol of Creation in your Tradition: maybe the God - as Son of the Goddess and Lord of the Trees, and as John Barleycorn, the ever- born and dying One.

3) Establish on your right side the Active Principle - Yang - the Projective Energy of the Universe. A God image, I should think.

4) Establish on your left side the Passive Principle - Yin - the Receiving Energy of the Universe. A Goddess force I feel.

5) Strongly visualize yourself at the center of these axes between the Infinities. This centers you at the middle of the Sacred Space to be created - the still point at the center of the universe.

The Pentagrams

Again, the pentagram should be used. This symbol is universal to many, many systems of magick, including Wicca, as you know. The five-pointed star has supreme power over the Elements: Spirit, Fire, Water, Air, and Earth. It drives off negative influences and attracts positive ones. It is an essential part of the rite and there is no symbol that can take its place as effectively.

The Names

I prefer using the Hebrew God-Names as is. In this connection they express formulae that govern the Elements and are no more religious than E=MC squared. However, there are equivalent Wiccan God-Names, which I describe in the next section, as substitutes for the Archangels. The use of the same Names to activate the stars and to invoke the Elemental force is quite in keeping with the Wiccan tradition, which does not use the same hierarchical system of God-Name, Archangel, Angel, Ruler, Spirit, etc. that Kabbalism does.

The Archangelic Invocation

Instead of the Hebrew Archangels I described, you could use Wiccan Deities to invoke the 'pure' form of the Elements.

AIR-EAST:

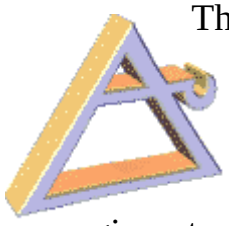

The Air image in Wicca seems to be masculine and relates to Herne, the Black Man, the messenger of the Gods, or the Sky Gods: Odin, or Lug as the rising Sun God. The God can be imagined as riding through the night sky, at the head of the Wild Hunt, or rising above the branches of the world-ash. Instead of the Sword given to Raphael, the God might carry a staff, or spear, or wand, which is attributed to Air in most Wiccan traditions.

FIRE-SOUTH:

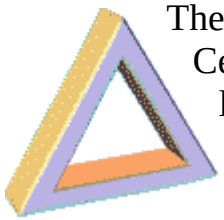

The Fire image is definitely masculine and relates to the Horned God: Cernunnos, Lucifer, call Him what you will. He stands in the hot light of the noonday sun, radiating fiery energy. He would bear an Athame or sword, which is the weapon of Fire in most Wiccan styles.

WATER-WEST:

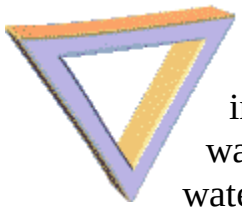

The Water image is the Maiden, the mistress of the Moon and the Tides: Aradia, Artemis, Venus rising from the waves. Her image is lit by the silver light of the moon, upon a tranquil reach of water or the foaming sea. She might hold the chalice, symbol of water (alternatively, the cauldron might be envisioned).

EARTH-NORTH:

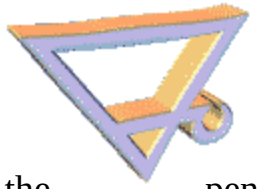

The Goddess in Her aspect as Earth Mother is here: Hertha, Habondia, Demeter. She stands beneath the golden, life-giving sun surrounded by the fruits of the Earth. Before her, a platter flows with good things of the Earth, for the disk/shield/platter is the pentacle, magick instrument of Earth. These are only bare sketches of the magickal images that a witch might use to replace the Kabbalistic images of the traditional pentagram ritual. I offer them for what they are worth.

A few points to note:

1) the phases of the sun used in the Archangelic images (East: Dawn; South: Noon; West: Sunset; North: Midnight) are not the same, nor are they as important to Wicca. Instead, the poles of day and night are established: Night for the East-West axis and Day for the North-South axis.

2) the male-female poles are established with the masculine images (Herne and Cernunnos) attributed to the active Elements (Air and Fire) and the feminine images (Aradia and Habondia) to the passive Elements (Water and Earth). Note that one figure of each gender stands in light, and one in darkness. This male- female/positive-negative/active-passive polarity is central to virtually all systems of magick, e.g. the yin/yang symbol in oriental systems. I may be betraying solar-phallic tendencies by these assignments, and you may want to use different attributions: The Maiden can be Air and the Mother switches to Water, with the Hunter moving into Earth, for example. Heck, the dual God Forms should perhaps be invoked in each quarter. e.g. Venus/Adonis imagery in East or South, Hertha/Herne in West, etc.

The Star of David

The last line of the Invocation refers to a 'six-rayed star' and the mental work calls for imagining a Star of David. This is not a specifically Jewish symbol in this context. The six-pointed star, or hexagram, is the Kabbalistic symbol par excellence of initiation and spiritual illumination. The upward-pointing triangle represents the aspiration of the magician to the Gods, and the downward-pointing triangle represents the divine power, flowing down to the world. These meet at the moment of magick and the interlaced triangles forming the hexagram symbolize the power of this meeting. Should you prefer not to use the Star of David, you can replace the mental image with any symbol showing the meeting of your soul and the power of the Goddess. This can even be a private symbol, one that is meaningful only to you. Alternatively, you can just envision the sphere of white light from the Q-Cross, as a symbol of divine power. Replace the words about the 'six-rayed star' with some descriptive form: 'the seal of the Goddess,' or 'the sign of my Awakening,' or simply 'the light Divine.'

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Wiccan Pentagram Ritual

Rubric [This is a form of the rite incorporating the changes in symbolism discussed above]

WICCAN CROSS

Face East. Touch forehead. Say **Io Evoe Hertha** ('Blessed be Hertha,' or other Name by which you worship the Goddess as Creatrix) Touch solar plexus or genitals. Say **Io Evoe Cernunnos** ('Blessed be Cernunnos,' or other name by which you worship the Horned God as the Earth) Touch right shoulder. Say **Eko Eko Azarak** ('Hail, hail force of fire') Touch left shoulder. Say **Eko Eko Amelak** ('Hail, hail to the glory') Extend arms in form of a cross. Say **Io Evoe** ('Blessed be.') Clasp hands upon breast and say 'So mote it be.'

CIRCLE OF PROTECTION

Trace pentagram in East. Say HERNE. Trace circle of protection until facing South. Trace pentagram in South. Say CERNUNNOS. Trace circle of protection until facing West. Trace pentagram in West. Say ARADIA. Trace circle of protection until facing North. Trace pentagram in North. Say HABONDIA. Finish tracing circle, closing it in the East.

INVOCATION OF THE GREAT GODS

Return to center of circle and face East. Extend arms in form of a cross. Chant:

Before me **Herne** The Huntsman
Behind me **Aradia** The Maiden
On my right hand **Cernunnos**, the Horned God
On my left hand **Habondia**, the Great Mother
About me flame the pentagrams
And above me shines the light of the Goddess.

Repeat the Wiccan Cross. Rather than performing this in the rather measured cadences of Kabbalistic Ritual, a form of dancing and chanting more pleasing to the God-forms of Wicca might profitably be devised.

On the Lesser Banishing Ritual of the Pentagram

by Tim Maroney

The Lesser Banishing Ritual of the Pentagram is one of the chief rituals of Western Magick. It has been with us at least since the Golden Dawn of the nineteenth century, and it has penetrated into all the many Golden Dawn spinoffs, including Neo-Paganism. Yet there is still no widely available, clear instruction. The directions of the magical orders are mere mnemonics for those who are assumed to have personal instructors. To formulate my personal approach to the ritual, to aid any others who may be considering practicing the LBR, and to satisfy the idle curiosity of any gawking onlookers, I have put together this short discussion of the ritual and its symbolism and performance.

A. Intent of the Ritual

The real action of a magick ritual takes place in the mind. Ritual is a form of moving meditation. The effect is also primarily psychological.

* The LBR is a tool to facilitate meditation.

[*Not all players would agree with this statement. Many would say that the effect of the LBR is a fortified and cleansed area on the astral plane, which they think is as real as Hoboken, if not more so. It doesn't really matter in practice.]

The experience of a proper LBR is pleasurable and soothing, yet energizing and empowering. One is made at home in the mystical realm, protected from lurkers and phantasms by strongly imagined wards. This solace from mundane experience is a precondition for more serious works of meditation or ritual, but it can also form a healthy part of the life of the mind by itself.

B. The Ritual

I'll just reprint the description of the Lesser Banishing Ritual of the Pentagram from Liber O, a publication of the occult order A.'. A.'

i. Touching the forehead say Ateh (Unto Thee),
ii. Touching the breast say Malkuth (The Kingdom),
iii. Touching the right shoulder, say ve-Geburah (and the Power),
iv. Touching the left shoulder, say ve-Gedulah (and the Glory),

v. Clasping the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
vi. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) IHVH.

vii. Turning to the South, the same but say ADNI.
viii. Turning to he West, the same but say AHIH.
ix. Turning to the North, the same but say AGLA. [Pronounce: Ye-ho-wau*, Adonai, Eheieh, Agla.]
x. Extending the arms in the form of a cross say,
xi. Before me Raphael;
xii. Behind me Gabriel;
xiii. On my right hand Michael;
xiv. On my left hand Auriel;
xv. For about me flames the Pentagram, xvi. And in the Column stands the six-rayed Star.
xvii-xxi. Repeat (i) to (v), the "Kabbalistic Cross."

[* Modern scholarship has a different take on the pronunciation of the Big Guy's name. I use "Yahweh" rather than the "Ye-ho-wau" of Liber O because that's what the Catholic priests of my youth taught me to say, and I've never been able to shake it off. Use whatever pronunciation you prefer, or a different name altogether.]

C. Politics of the Ritual

With practice, you will no doubt come up with your own style of performance, and your own different symbolism for ritual acts. Different people do rituals as differently as actors play parts, even though the lines and motions may be fundamentally the same. (The alternative is an authoritarian, dogmatic horror which is alien to the deep occult understanding of religion, but is still common in magical groups.) Slavish imitation will get you nowhere in Magick -- except, perhaps, to some high spiritual degree!

> The Christianity -- or at least angelic monotheism -- of the ritual symbolism may give a start to some. Many of us involved in occultism have strongly negative feelings about Christianity. These are perhaps justified, but there are a few saving graces here.

First, as with any ritual, you should feel free to make it yours, to mess around with it. If you don't start to at least play with the styles of a ritual after a while, you are probably not doing it very well. It is perfectly legitimate to substitute cognate symbols at any time. However, the saying in the martial arts is that one first learns another's style, and after mastering it, moves on to create one's own. For a beginner, it will be easiest simply to use an existing ritual form in order to explore the meaning of a banishing ritual.

Given that experience, which transcends any mere set of symbols, one may devise a form more in keeping with the emergence of one's personal style. For instance, Neo-Pagans use a highly reified form of the same basic ritual in many of their traditions, but with non-Christian deities, spirits, and heroes at the quarters. Aleister Crowley wrote a new version which made the performance more dancelike, and used the names of Thelemic deities and officers rather than monotheist gods and angels. My private version, called "Opening the Threshold", is entirely atheistic and philosophical.

In any case, of those people who so abhor Christianity, how many have looked at some of the practices of historical pagans in Europe, Asia, Africa, and the Americas? No religion should ever be "accepted" by an occultist. When using any religion's symbolism, the adept should cut to its sacred poetical core, and discard the political dross. By this standard, Christianity looks about as good as any other religion. Without this standard, and by factoring in historical excesses and power plays, almost all known religions look just about as bad as Christianity.

In other words, someone who will happily use Norse gods, Arthurian heroes, Taoist immortals, Voudoun loas, or what have you in rituals, but will never touch a Christian angel, is guilty of the same narrowness he or she probably imparts to the Christians.

The Vibration of God-Names

In the LBR, the vibration of the god-names "charges" or "enlivens" the pentagrams in the air. This is difficult to describe, but easy to recognize. There is

a feeling of presence in one of these charged warding images -- though not necessarily a feeling of true externality or separate intelligence.

We are told to "vibrate" the names. The description and illustration of the "vibration" given in Liber O have been known to mislead people into hilarious postures. What the picture most resembles is the skulking monster from the movie The Mummy. To the modern eye, it is remarkable how truly unclear a photograph can be.

I didn't learn how to vibrate a god-name until I signed up with yet another occult order and was taught it in person. I wouldn't wish the ensuing experience on anyone, so here is a description which I hope will be adequate in print.

Vibration Phase I -- The Sign of the Enterer (1-4)

1. Stand upright. Blow all the air out of your lungs. Hold your arms straight out at your sides.

2. Close your eyes and inhale nasally, imagining that the breath is the name. The exact nature of this imagination differs from person to person. Thus, you imagine yourself inhaling the name into your lungs.

3. As you inhale, sweep your forearms smoothly and deliberately up so that your fists rest on your temples.

4. Imagine the breath moving down through your torso slowly, and through your pelvis, your legs, and finally to the soles of your feet. (Don't do this so slowly that you are hurting for air when the name reaches your feet!)

5. The instant the inhaled vibrational name hits the soles of your feet, imagine it rushing back up and out.

6. Simultaneously, throw yourself forward, thrusting your left foot forward about twelve inches (or thirty centimeters) and catching yourself on it. Your hands shoot forward, together, like a diver. You bend forward at the waist so that your torso winds up parallel to the floor.

7. The air in your lungs should be blown out through your nose at the same time, but imagine the name shooting out straight ahead.

Steps 4-5 are known as the Sign of the Enterer, or of Horus. This symbolizes powerful active energy. The Enterer should be something of a "rush". The vibrational name is projected outwards into more tangible manifestation -- in this case, in the pentagrams of the LBR, which are charged by the force of the projected god-names.

It is highly inadvisable to omit the portion of step (4b) which reads "catching yourself on it." But again, I have no desire to infringe on your freedom of choice.

Vibration Phase II -- The Sign of Silence (5)

8. Finally, withdraw into a standing position, left arm hanging at your side, right forefinger on lips, left foot pointing ninety degrees out from the body.

Step 8 is called the Sign of Silence, or of Harpocrates. This Egyptian god was mistakenly believed (at the turn of the century) to pertain to silence, because his finger or thumb was touching his lips. This gesture is now believed to be a symbol of childhood; this correction appears in the World card of Crowley's "Book of Thoth" Tarot deck. Harpocrates was the god of the Sun at dawn, and so symbolizes wonder, beauty, potential, growth. So, step 5 may be done in this academically corrected light instead.

However, the "hush" gesture of the Golden Dawn Sign of Silence is adequate for the modern occultist, even if deprived of A Divine Identification. It is a common gesture, at least in the European culture, meaning silence. Silence perhaps balances the ultra-active Sign of the Enterer better than does the more scholarly positive/active "Sign of Harpocrates the Rising Sun", and silence is surely no alien concept to mystics.

The Invocation

The pentagrams are given form by the drawing, life by the vibration, identity by the four-part prayer of steps (x) to (xiv). Some people do very elaborate visualizations of angelic guardians on each of (xi) to (xiv). Because of my tragic personal deficiencies, I am content with strong feelings of presence, identity, and divinity in each of the four directions.

A horizontal cross is built up step by step as you say, "Before me Raphael", etc., with you at the center; and the position of your arms forms a vertical cross, a renewal of the Qabalistic Cross from the start of the ritual. You may feel a quite peculiar rising and expansion when both of these crosses are formulated. One has become the center of the geometry of the space, and it is like a little world in itself, cut adrift from the mundane currents of everyday experience.

Steps (xv) and (xvi) are when the real banishing takes place, during "For about me flames the pentagram, and in the column stands the six-rayed star." A great pulse of force is emitted during these steps, imposing the personal will on the space and clearing it of all hostile influences.

After this is done, the invoked "archangels" maintain the banishing effect, guarding in all four directions. Of course this talk of angels is all bullshit -- the importance lies in the psychological effect. Whether there "really is" an archangel standing there keeping out inimical spirits is not important. The "feeling of cleanliness" is what matters.

Concluding Cross

The final Kabbalistic Cross is an affirmation of the completeness and symmetry of the ritual, and also a new self-consecration. This is more efficacious than the previous Cross because it is done in a banished environment.

One is now ready to do a formal invocation, an evocation, a meditation, or whatever the overall purpose may be. The LBR is a preliminary ceremony, although it has a beneficial effect in itself. It can profitably be done as a stand-alone ritual, but you should move on. The LBR should keep away the horrible ickies that turn so many novices away from Magick. Its mastery is a first step to adeptship.

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Mystical Pentagram

Brightstarr, Kathexis

The Mystical Pentagram is a technique which will enhance psychic self-awareness. Practiced on a daily basis it will produce surprising individual results. One of the features of this technique is that it encourages personal development by allowing each entity to discover a personal mantra which corresponds to the five elements.

To begin, you will need a table of correspondences such as "777" by Aleister Crowley. Look up the names of the gods and goddesses which correspond to the air element. Pick a name which when chanted 'feels' right for you. For example, Nu is the Egyptian lord of the firmament and corresponds to air. If I were inclined towards Egyptian deities, I would chant the name Nu for several minutes to see what effect transpired. If I felt relaxed, comfortable, and generally positive I would inwardly know that this name would be in tune with my inner self. Proceed to find correspondences for fire, water, and earth in the same manner and finally for spirit since it is the aggregate of the four common elements.

Once you have found a personal mantra or a chant consisting of five names, vowel sounds, etc. You are ready to proceed with the practical application of the Mystical Pentagram.

Assume your favorite meditation position, relax and begin to breathe in a rhythmic pattern; i.e. inhale count one, two, three, four, exhale count one, two, three, four and so on. Continue to breathe in such a manner for about five minutes so that a definite rhythm is firmly established.

Visualize the five psychic centers. Memorize their positions so that you become familiar with the positions.

Next visualize a brilliant white light forming a circle above your head in the spirit center. Mentally draw a white light pentagram within the circle of light. This should be an invoking pentagram.

If your mind should begin to wander, gently bring it back and vocally vibrate the mantra you have chosen for the spirit center. Let your mind dwell on this center and intone your mantra several times for at least five minutes.

Next see a shaft of white light radiate down through your skull stopping at your throat near the Adam's apple. See a circle of white light begin to form and pulsate. Mentally draw an invoking pentagram within the circle of light and vocally vibrate your chosen mantra for the air center. Continue to stimulate this center for at least five minutes.

Now see a shaft of white light radiate down through your torso stopping at your fire center. This is located just above the navel. See a brilliant white light begin to pulsate at this center and draw an invoking pentagram within the circle of light. As your mind begins to wander gently guide it back to he image of the glowing white pentagram. Here vibrate your chosen fire mantra. Once this center is stimulated the sensation is unmistakable. A mild tingling or vibration of the solar-plexus area is physically experienced. Continue to dwell on this center for at least five minutes.

See the shaft of white light push down tot the water center which is located in the groin area. Here, too, a brilliant circle of white light should be visualized. Again draw an invoking pentagram within the circle of light. Intone the mantra for the water center and repeat the sound several times for the next five minutes.

Having arrived thus far, see the shaft of white light radiate down through your legs stopping at the bottom of your feet which is the earth center. Form a brilliant, white, pulsating circle of light and draw an invoking pentagram within the circle. Intone your earth mantra and vocally vibrate the sound several times during the next five minutes.

When all of the energy centers have been stimulated, direct the light energy from the spirit center to the earth center. As you exhale see the light travel from the top of your head down through your body to the bottom of your feet. As you inhale see the energy travel from your feet up through your body up to the top of your head, the spirit center. These circulations should be persisted for at least seven complete circuits. See the energy cleanse and vitalize every part of your being and expand your awareness to cosmic consciousness. As you continue to repeat this technique each day you will begin to see and feel a change in your psychic awareness and a marked improvement in your health.

Don't become discouraged if you don't achieve results immediately. This technique produces very positive effects but they are cumulative in nature. Be gentle with your inner self however you must also be persistent and keep the communication open. It is also a good idea to perform this exercise at the same

time each day in order to allow your body cycles incorporate the energy flow in a natural order.

Suggested reading:

The Art of True Healing-Israel Regardie
Energy Ecstasy-Bernard Gunther
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Basic Spell Construction

Because of the very nature of Magick, each working should be highly individualized and personal. Even if following a traditional spell, it should be tailored to your specific needs to be most effective for you. Understanding the basics of Spell Construction will enable you to formulate your own specific, effective spells for any purpose you desire.

Preliminary planning is necessary. The very first step is to decide precisely what your desired end result is to be. Before you can start, you must decide where you are going. You must be very explicit.

It is important, also, that you choose your time carefully. You should take into consideration all Astrological implications, energy currents and Moon phases.

The Moon is the astronomical body closest to us and, therefore, has a profound influence upon us, it is very important to choose a time when the Moon is in an astrological sign which is appropriate for your working. For example: Aries/Action - Enthusiasm, Taurus/Renewal - Sensuality, Gemini/Communication - Curiosity, Cancer/Emotion - Nurturing, Leo/Vitality - Determined, Virgo/ Organizing - Studious, Libra/Balance - Cooperation, Scorpio/Sexual - Philosophical, Capricorn/Authority - Ambitious, Aquarius/Innovation - Social, Pisces/Sensitivity - Idealistic.

Bear in mind that magickal workings for gain, increase or bringing things to you, should be initiated when the Moon is Waxing (from Dark to Full); when the Moon is Waning (from Full to Dark), it is time for magickal workings of decrease or sending away.

The highest energy occurs at the Full Moon and, therefore, this is the most powerful time for magickal workings. The New Moon is the next most powerful time for Magick.

Whenever possible, follow Nature's natural Energy Currents. There is a natural time for starting things (a planting time), for maturing things (a growing time), for reaping things (a harvest time) and, of course, a time for rest and planning.

Flowing with these currents will make your magickal work much easier.

Remember to plan your project for a time of uninterrupted privacy. It is important that you have no distractions. Generally speaking, it is best to work as late at night as possible. A time when there is less frantic energy is most appropriate. You might consider Midnight or later.

In choosing a place to do your magickal working pay particular attention to your needs, for you must be comfortable. Your place should be private, quiet and secure. If at all possible, set aside a special place for this purpose only. An unused room, a special corner of your bedroom, a quiet, secluded spot in your garden. A place that is yours. A place that you can come to whenever need arises and that is as free from intrusion of others as possible.

Prior to the night of your magickal working, gather together the things that you will need. All of the things used are tools. They have no inherent magick. They are to help you create a mood. If correctly made and used, they will trigger primitive responses from deep within you. They should be chosen with care. Consider the purpose of your ritual and choose your tools accordingly. If your magick is to be sexual, your candles, oils, incenses and so forth, should bring forth a sexual response. If the desired result of your Magick is Tranquility, then the tools should make you feel calm, peaceful and serene. Any candles you might use should not have commercially added fragrances as these may not be appropriate for your working.

Prior to your ritual, prepare yourself and your equipment by any means necessary to clean and purify. Historically, people have fasted, followed meticulous and detailed bathing practices, practiced chastity and used many other methods.

Most often a Ritual Bath is the preferred method. A bath frequently utilizing candlelight, fragrant herbs, bath salts or sensuous oils. A sumptuous hot bath, special bathing preparations and appropriate lighting, combined, can create the soothing effect which will help in the very important step of relaxing and clearing the mind completely of all mundane thoughts and experiences of the day. Your ritual Bath should, also, begin to set the specific vibrations conducive to your purpose into motion. You must not only cleanse and purify but must, also, begin to create the type of energy necessary. Once your purification process has been accomplished, you are now ready to begin. Proceed to the special place you have previously chosen in which to perform your magick. If at all possible, you should make use of the primitive responses set into motion by a well chosen piece of music. Your music should start slowly and build to a rousing climax.

As you use your oils, light your candle or incense (or utilize any other tool you have chosen), you should begin to further intensify the energy that you have set into motion around you. A high degree of intensity is vitally important.

The Altered State of Consciousness that you must reach is not a meditative state. Anything that interferes with your ability to concentrate upon, reach and control the high energy state necessary to perform magick should be avoided. Such as, screaming children, a sink full of dirty dishes, use of alcohol or drugs, etc.

Do not scatter your energy by attempting to do more than one magickal working at a time.

Remember that Magick is the manipulation of energy, a thought is a form of energy and a visualization is an even stronger form of energy. Your visualization can be a method used to intensify further and direct your will. Your visualization can be the method by which you control the magickal energy you have produced. You must know what you want. You must see it. You must feel the high energy flow. You must direct it.

One of the most important elements in the practice of any form of Magick is the Universal Law of Cause and Effect. This means that whatever you do (or don't do) you cause something to happen.

The most important consideration is the Universal Law of Retribution. This means that no matter what you do, it comes back to you in like kind.

It is the nature of things that as you send something out it gains momentum, so that, by the time it comes back to you, it is three times stronger. If you do something nice for someone, someone will do something nicer for you.

"As you weave and
spin your spell,
Three fold return
the tale will tell."

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A CEREMONY FOR THE TROOPS IN THE GULF FOR SAFETY AND VICTORY

To be performed at the next Full Moon after Jan. 15th, or when war breaks out

Introduction: This is not a ceremony for peace. Unfortunately, it seems that peace isn't a viable option, and our warriors and the warriors that are allied with us will go on the war path to engage the enemy. In days of old, the Chiricahua Teneh invoked the energies of White Painted Woman before going into battle. White Painted Woman was not only the Maiden aspect of the Goddess, but also the one who taught First Man and First Woman, Her children, the skills of battle. It is She who will be addressed the most in this ceremony.

Preparations: Set up the shields (or candles: Black in the East, White in the South, Yellow in the West and Royal Blue in the North) at the four cardinal points, with the aid of a compass if possible. The Altar is set up a little to the West of the center, for the sake of the spirits of the warriors that have gone before. The altar cloth should be Desert Camo, to bring to mind the uniforms of the warriors now poised for battle. Two tan candles and a brown Maiden candle should be burning on the altar, but there should be no other adornments save for the usual tools. This is a solemn occasion. If robes are worn, they should be desert tan or Desert Camo. If you can get hold of them, the traditional Kaffiyeh scarves can be worn around the neck or as a belt for your athames. (for circles with both a High Priestess and a High Priest, the "F" in parentheses refers to what should be spoken by the HPS, the "M" in parentheses means that which should be spoken by the HP.)

HERE BEGINS THE CEREMONY

PART ONE: ESTABLISHING THE SACRED GROUNDS

OFFICIANT (F): To all present, I bid you Ho'n'dah (welcome). Welcome to the sacred ground, the place where the world is made one...the special place, the place where we can remember ourselves.

PARTICIPANTS: Ho'n'dah! Welcome!

OFFICIANT (M): We come in a time of crisis, in a time when our brothers and sisters have taken up arms against the enemy. The Pagans of old have seen the war times again and again, and have when needful fought valiantly and victoriously. It is time again to ask the Lady of War, the One Who taught us the arts of battle in the first place, for Her protection and for the blessings of quick and decisive victory!

PARTICIPANTS: Enju! Let it be so!

OFFICIANT (F): Let us make the circle and make the ceremony.

Drummer starts a slow (60-70 bpm) beat. The **Officiant(s)** *and* **the(ir) Acolyte** *walk to the intended perimeter of the circle, just in front of the eastern shield. The Officiant (F) is given the Smudge Stick by the Acolyte. She smudges the Eastern Quarter, saying:*

OFFICIANT (F): Harmful ones of the East, Gan'n of the Eastern Mountains, stay away from this sacred ground...leave and not return. The process is repeated at the Southern quarter.

OFFICIANT (F): Harmful ones of the South, Gan'n of the Fiery Southern Mountains, stay away from this sacred ground...leave and not return.
The process is repeated at the Western quarter.

OFFICIANT (F): Harmful ones of the West, Spirits of unquiet dead and those conjured by the sorcerers of the Enemy, Gan'n of the Western Mountains, stay away from this sacred ground...leave and not return.

The process is completed at the Northern quarter.

OFFICIANT (F): Harmful ones of the North, Thunder people of evil intent, Gan'n of the Northern Mountains, stay away from this sacred ground...leave and not return.

The Officiant (F) *then passes the smudge stick back to the Acolyte (or Male Officiant) who smudges himself/herself then smudges all participants. S/he then takes the smudge stick back to the altar, placing it in its bowl. The Acolyte takes the pouch of sacred meal off the altar, to bring it to the Officiant*

The Acolyte *and* **Officiant(s)** *then walk to the Eastern Quarter. The* **Officiant(F)** *throws a pinch of corn meal in the direction of the East, then says:*

OFFICIANT(F): Spirit keepers of the East, direction of the Sun's rebirth, kindly ones of Air, come, see, and join in the ceremony!

PARTICIPANTS: Blessed Be!

The process is repeated at the South.

OFFICIANT(F): Spirit keepers of the South, direction of the Sun's repose, kindly ones of Fire, come, see, and join in the ceremony!

The process is repeated at the West.

OFFICIANT(F): Spirit keepers of the West, direction of the Sun's setting, brave warriors who have fallen in battle, blessed, mighty, good and brave ancestors, kindly ones of Water, come, see and join in our ceremony!

The process is completed at the North.

OFFICIANT(F): Spirit keepers of the North, direction of the Sun's zenith, kindly ones of the Soil, come, see, and join in our ceremony!

The **Officiant(s)** *then walk back to the East. The Acolyte joins them. The* **Officiant(F)** *unsheathes her athame, points it to the sky, and says:*

OFFICIANT(F): Great Sky Father, Sun Father, Killer of Enemies, Lord of Battle, Lord of the Hunt, Rain Lord, Eternal Hero, Father, Grandfather, we welcome you to the Circle of Light, on this night when we ask your blessing on the Warriors of our Nation. Come bless us, come comfort us, come strengthen us, come enlighten us, come, see, and join in the ceremony!

ALL: Hail, Sky Father! Hail, Lord of Battle! Come bless us, come comfort us, come strengthen us, come enlighten us, come, see, and join in the ceremony! Ho'n'dah! Blessed Be!

(*The* **male officiant** *unsheathes his athame, then) The Officiant(M) then says:*

OFFICIANT(M): Great Mother, White Painted Woman, She Who taught the Pagans puissance at arms, She who gives victory to Her beloved People, Mother of Limitless Space, Mother of the Silver Moon, Corn Mother, Grandmother Wisdom, we your children welcome you to the Circle of Light, on this night when we ask your blessing on the Warriors of our Nation. Come bless us, come comfort us, come strengthen us, come enlighten us, come, see and join in the ceremony!

ALL: Hail, White Painted Woman! Hail, Bringer of Victory! Hail, Maiden of Battle, She of Unlimited Strength! Come bless us, come comfort us, come strengthen us, come enlighten us, come, see and join in the ceremony! Ho'n'dah! Blessed Be!

(The **Male Officiant** *then sheaths his athame then) The* **Officiant(s)** *and* **the Acolyte** *then walks the circle around four times Deosil, once for each of the four directions. The* **Officiant(f)** *traces the circle in the air with the athame three times, then scatters more corn meal on the next pass. The rounds begin and end in the Eastern Quarter. The* **Officiant(s)** *and* **the Acolyte** *complete the rounds, then stand at attention at the Eastern Quarter.*

OFFICIANT(F): Four times the circle is drawn. It is good, and unbroken. It is the boundary between Ordinary and Non-ordinary, between sacred and more sacred still. I have done this! Enju!

ALL: ENJU! BLESSED BE!

THE CIRCLE IS COMPLETED. NO-ONE IS TO LEAVE IT ABRUPTLY, BUT AT A SUITABLE LULL ONE WHO HAS NEED CAN CUT THEMSELVES OUT. CHILDREN AND ANIMALS ARE EXCLUDED FROM THESE REQUIREMENTS.

THE CIRCLE IS BROKEN

OFFICIANT(F): It is time to break the circle. We have joined here to lend our support to our Warriors, as Pagans have done in war times past. It is time to dismiss the Spirit Keepers, the great ones, who have kept guard over this sacred spot.

The **Officiant(s)** *face East.*

OFFICIANT(S): Spirit keepers of the East, from the direction of the Sun's rebirth, kindly ones of the Air, we bid you farewell. Blessed be.

The **Officiant(s)** *face North.*

OFFICIANT(S): Spirit keepers of the North, from the direction of the sun's Zenith, kindly ones of the Soil, we bid you farewell. Blessed be.

The **Officiant(s)** *face West.*

OFFICIANT(S): Spirit keepers of the West, from the direction of the sun's setting, blessed, mighty, good and brave ancestors, kindly ones of water, we bid you farewell. Blessed be.

The **Officiant(s)** *face South*.

OFFICIANT(S): Spirit keepers of the South, from the direction of the sun's repose, kindly ones of fire, we bid you farewell. Blessed be.

The **Officiant(s)** *return to face East*.

Great Mother, Noble Father, Beautiful Lady, Mighty Lord, we thank you for your presence and blessings here. Go if you must, but stay if you can. Blessed Be.

The circle is then "sunken" by all assembled into the soil, to give the energy released within to the Earth for healing if the ritual is done outdoors. If indoors, the circle is broken by the Officiant(s) walking the circle around four times Widdershins to disperse it.

Thus ends the ritual.

Minerva Chihacou White Puma Pasekngavit 1/14/1991

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TOOL BLESSING RITUAL

A purification of objects for ritual use and their transformation into magical items.

[The area is prepared by placing a quantity of each element in the proper quarter, as well as preparing the altar in the usual way. If available, a cauldron (empty) is placed in the center of the circle. Candles are placed at each of the four corners and lit, progressing deosil from the east. Salt and water are blessed, and the celebrants are purified with them. A magic circle is cast, and watchtowers summoned. The god is then drawn down as follows: [The priest stands before the alter in the Osiris position, arms crossed across chest and feet together. The Priestess kneels before him with face and arms upraised.]

PRIESTESS:

Hephaestus, forger of magic, descend upon this the body of thy priest and servant; lend us the strength of your arms. Prometheus, shape of man, descend upon this the body of thy priest and servant, lend us your fire and foresight Morpheus, weaver of dreams, descend upon this the body of thy priest and servant, lend us your subtlety and vision

PRIEST:

I am he, the shape-god, forger, builder, artisan, smith. With strength and craft I form the world.

[*The Priest helps the Priestess to rise, and she stands in the center of the circle in the god position, extending her arms outward and down, palms facing forward. The* **PRIEST** *kneels before her with head bowed*.]

Clotho, spinner of the strand of life
Descend upon this the body of thy priestess and servant.
Lend us your wheel of making.
Hecate, caster of spells,
Descend upon this the body of thy priestess and servant.
Lend us the power of your magic.
Aphrodite, goddess of love,
Descend upon this the body of thy priestess and servant.
Grant us Eros, phallus, aristos, agape.

PRIESTESS:

I am she, the weaver-goddess, Painter, poet, sculptor, witch. With art and love I form the world.

[*The priestess extends her hands to the priest, and helps him rise. The priest cups both hands and scoops from the cauldron, and then offers to the priestess.*]

PRIEST:

Drink now from the cauldron of Cerridwen, whose draughts bring knowledge, peace, and life.

[*The priestess sips from the cupped hands, after which the priest drinks. The objects to be blessed are taken from the altar by the priest and moved widdershins to the west quarter, and immersed in the water there*.]

PRIEST:

Spirits of the west, in water born
In cool waters cleanse these tools
And wash from them all hurt and harm
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[*The objects are moved by the priestess to the south quarter and moved above the flames there.]*

PRIESTESS:

Spirits of the south, in fire born
In shining flames purify these tools
And burn from them all impurities
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[*The objects are moved to the east quarter by the priest and moved through the incense smoke.*]

PRIEST:

Spirits of the east, in sweet air born
In swirling winds polish these tools
And sweep from them all phantasm and illusion
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[The objects are moved to the altar by the priestess, and placed upon the

pentacle.]

PRIESTESS:

Spirits of the north, in cool earth born
In mother earth ground these tools
And take from them all spirits dark
This I ask, this charge I lay,
By oak and ash and bitter thorn.

[*The person consecrating the tools now offers an impromptu or prepared charge to the items, stating their purpose and mode of use. They are then taken up by the priestess and moved to the east quarter.*]

PRIESTESS:

Spirits of the east, from the bright air come,
Fill these tools with the swirling energies of the whirlwind
Make them float like the breeze
Spirits of air, hearken unto me,
As I do will, so more it be.

[*The tools are now taken up by the priest and moved to the south quarter.*]

PRIEST:

Spirits of the south, from wild fire come,
Fill these tools with the burning energies of the flames
Make them glow with bright fire
Spirits of fire, hearken unto me,
As I do will, so more it be.

[*The tools are now taken up by the priestess and moved to the west quarter.*]

PRIEST:

Spirits of the west, from soothing water come,
Fill these tools with the calming energies of the warm rain
Make them flow like the tide
Spirits of water, hearken unto me,
As I do will, so more it be.

[*The tools are now taken up by the priestess and moved to the altar.*]

PRIESTESS:

Spirits of the north, from firm earth come,
Fill these tools with the ordering energies of the growing crops
Make them flourish like grapes on the vine

Spirits of earth, hearken unto me,
As I do will, so more it be.

[*The priest takes the tools from the altar and steps backwards. The priestess stands at the altar facing south towards the priest. The priest extends his right arm in parallel to the ground, between himself and the priestess, with the tools in his hand*.]

PRIEST:
I am the god, ever desiring. I am the stag in the woods,
I am the sun in the noonday sky, I am the lover in the dark.
I offer passion, strength, devotion, and the swiftness of the hunt.

[*The priestess extends her right arm in like fashion, and places her hand over that of the priest.]*

PRIESTESS:
I am the goddess, ever nurturing.
I am the tempting beauty of the maid,
I am the quiet strength of the mother,
I am the infinite wisdom of the crone.
I offer life, love, warmth, and the fruitfulness of the fields.

[*Both step towards each other, and turn their hands and arms so the fingers point upwards, and the palms facing their own chest, cupping the other's palm between and holding the tools. They clasp each other with their left arms.]*

PRIEST & **PRIESTESS**:
Male and female, yin and yang, light and dark, action and stillness. Apart we are forever incomplete, but together we form one. In our joining we are blessed. In our union, the limitless energy of universe is released and captured here.

PRIEST: As I do will

PRIESTESS: As I do will

PRIEST & **PRIESTESS**: As we do will, so mote it be.

[*The priest and priestess kiss, then release grasps. If the number and size of the tools precludes them being held in one hand simultaneously, the latter charging section should be repeated for each. The tools are replaced on the altar. Cakes and wine are blessed and consumed, and a period of relaxation and rest follows. The watchtowers are then dismissed, and the circle opened.*]

Dedication of the Altar and Athame

Durwydd MacTara (1990)

ALTAR

This Altar in the circle's center,
A focal point that only good may enter.

Erected to God and Goddess in strength,
Circular, it has neither breadth nor length.

Focal point in A Circle of Power,
A mighty lens for every Tower!

Sacred to Lord, Maiden, Lady, and Crone,
The foundation of many a powerful Cone!

Resting Place of Magick and its implements,
Let veneration and Love be our only sentiments!

A tool of will, powerful and free,
As it is willed, So Mote it Be!

ATHAME

Mighty Deities, Gracious Lady and Mighty Lord,
As I perform this ritual, Pray hearken to my word.

This tool, conceived in Mind of Air, (Point East)
Forged and formed in Fire of the South, (Point South)

Power tool for those who dare,
I CLAIM thee with my mouth! (Kiss blade)

Tempered with Water for Strength, (Point West)
Also dedicated to the Earth, in Power. (Point North)

Blessed be, entire in length, (Kiss Pommel)
As it partakes of every Tower!

By the Power of Cosmos, As above, (Point Up)
The Expression of Cosmos, is below. (Point Down)
Upon this instrument of Will and Love,
My Sacred Tie I bestow! (1 drop of blood on each side and hilt)

This tool is dedicated to my service of Lady and Lord,
Please find this work beneficial and good.
Bound to thee by homage, decimation, effort and word,
Bound to me by words, will, and blood.

By the powers of earth, sky, star, and sea;
Such is my will, So mote it be!

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BELTANE, ITS ORIGINS

Its History and Modern Celebration in Wicca in America

by Rowan Moonstone

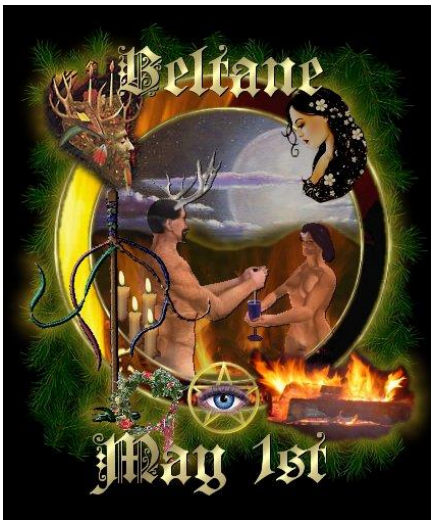

The celebration of May 1st, or Beltane as it is known in Wicca Circles, is one of the most important festivals of our religious year. I will attempt here to answer some of the most often asked questions about this holiday. An extensive bibliography follows the article so that the interested reader can do further research.

1. **Where does the festival of Beltane originate?**

   Beltane, as practiced by modern day Witches and Pagans, has its origins among the Celtic peoples of Western Europe and the British Isles, particularly Ireland, Scotland, and Wales.

2. **What does the word Beltane mean?**

   Dr. Proinsias MacCana defines the word as follows: "... the Irish name for May Day is Beltane, of which the second element, `tene', is the word for fire, and the first, `bel', probably means `shining or brilliant'."[1] The festival was known by other names in other Celtic countries. Beltaine in Ireland, Bealtunn in Scotland, Shenn do Boaldyn on the Isle of Mann, and Galan Mae in Wales.[2]

3. **What was the significance of this holiday to the ancients?**

   To the ancient Celts, it symbolized the coming of spring. It was the time of year when the crops began to sprout, the animals bore their young, and the people could begin to get out of the houses where they had been cooped up during the long dark cold winter months. Keep in mind that the people in those days had no electric lights or heat, and that the Celtic counties are at a much more northerly latitude than many of us are used to. At that latitude, spring comes much later, and winter lasts much longer than in most of the US. The coming of fair weather and longer daylight hours would be most welcome after a long cold and dark winter.

4. How did the ancient Celts celebrate this festival?

The most ancient way of observing this day is with fire. Beltane, along with Samhain (Nov. 1), Imbolc (Feb. 1), and Lughnassadh (Aug. 1), was one of the four great "fire festivals" which marked the turning points of the Celtic year. The most ancient records tell us that the people would extinguish all the hearth fires in the country and then relight them from the "need fires" lit by the druids (who used friction as a means of ignition). In many areas, the cattle were driven between two great bonfires to protect them from disease during the coming year. It is my personal belief, although I have no documentation to back up the assumption, that certain herbs would have been burnt in the fires, thus producing smoke which would help destroy parasites which might make cattle and other livestock ill.

5. In what other ways was this festival celebrated?

One of the most beautiful customs associated with this festival was "bringing in the May." The young people of the villages and towns would go out into the fields and forests at Midnight on April 30th and gather flowers with which to bedeck themselves, their families, and their homes. They would process back into the villages, stopping at each home to leave flowers, and to receive the best of food and drink that the home had to offer. This custom is somewhat similar to "trick or treat" at Samhain and was very significant to the ancients. John Williamson, in his study, The Oak King, the Holly King, and the Unicorn, writes, "These revelers were messengers of the renewal of vegetation, and they assumed the right to punish the niggardly, because avarice (as opposed to generosity) was dangerous to the community's hope for the abundance of nature. At an important time like the coming of summer, food, the substance of life must be ritually circulated generously within the community in order that the cosmic circuit of life's substance may be kept in motion (trees, flocks, harvests, etc.)."[3] These revelers would bless the fields and flocks of those who were generous and wish ill harvests on those who withheld their bounty.

6. What about maypoles?

The maypole was an adjunct to the festival of bringing in the May. It is a phallic symbol, and as such represented fertility to the participants in the festival. In olden days, the revelers who went into the woods would cut a tree and bring it into town, decking it with flowers and greenery and dance around it, clockwise (also called deosil, meaning "sun-wise", the direction of the sun's apparent travel across the face of the Earth) to bring fertility and

good luck. The ribbons which we associate with the maypole today were a later addition.

7. Why was fertility important?

The people who originated this custom lived in close connection with the land. If the flocks and fields were fertile, they were able to eat; if there was famine or drought, they went hungry. It is hard for us today to relate to this concept, but to the ancients, it was literally a life and death matter. The Celts were a very close tribal people, and fertility of their women literally meant continuity of the tribe.

8. How is the maypole connected with fertility?

Many scholars see the maypole as a phallic symbol. In this aspect, it is a very powerful symbol of the fertility of nature and spring.

9. How did these ancient customs come down to us ?

When Christianity came to the British Isles, many of the ancient holy sites were taken over by the new religion and converted to Christian sites. Many of the old Gods and Goddesses became Christian saints, and many of the customs were appropriated. Charles Squire says," An ingenious theory was invented after the introduction of Christianity, with the purpose of allowing such ancient rites to continue with a changed meaning. The passing of persons and cattle through flame or smoke was explained as a practice which interposed a magic protection between them and the powers of evil."[4] This is precisely what the original festival was intended to do; only the definition of "evil" had changed. These old customs continued to be practiced in many areas for centuries. "In Scotland in 1282, John, the priest in Iverkething, led the young girls of his parish in a phallic dance of decidedly obscene character during Easter week. For this, penance was laid upon him, but his punishment was not severe, and he was allowed to retain his benefice." [5]

10. **Were sacrifices practiced during this festival?**

Scholars are divided in their opinions of this. There is no surviving account of sacrifices in the legends and mythology which have come down to us. As these were originally set down on paper by Christian monks, one would think that if such a thing had been regularly practiced, the good brothers would most certainly have recorded it, if for no other reason than to make the pagans look more depraved. There are, however, some surviving folk customs which point to a person representing the gloom and ill fortune of

winter being ostracized and forced to jump through the fires. Some scholars see this as a survival of ancient human sacrificial practices. The notion that animals were sacrificed during this time doesn't make sense from a practical standpoint. The animals which had been retained a breeding stock through the winter would either be lean and hungry from winter feed, or would be mothers nursing young, which could not be spared.

11. How do modern day pagans observe this day?

Modern day pagan observances of Beltane include the maypole dances, bringing in the May, and jumping the cauldron for fertility. Many couples wishing to conceive children will jump the cauldron together at this time. Fertility of imagination and other varieties of fertility are invoked along with sexual fertility. In Wiccan and other Pagan circles, this is a joyous day, full of laughter and good times.

12. What about Walpurgisnacht? Is this the same thing as Beltane?

Walpurgisnacht comes from an Eastern European background, and has little in common with the Celtic practices. I have not studied the folklore from that region and do not consider myself qualified to write about it. As the vast majority of Wiccan traditions today stem from Celtic roots, I have confined myself to research in those areas.

FOOTNOTES

(1) MacCana, Proinsias, Celtic Mythology, The Hamlyn Publishing Group Limited, London, 1970, p.32.

(2) Squire, Charles, Celtic Myth and Legend, Poetry and Romance, Newcastle Publishing Co., Van Nuys, CA, 1975, p.408.

(3) Williamson, John, The Oak King, the Holly King, and the Unicorn, Harper & Row, NY, 1986, p.126.

(4) Squire, p.411.

(5) Hole, Christina, Witchcraft In England, Rowman & Littlefield, Totowa, NJ, 1977, p.36.

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Casting The Circle One

Set up : place a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of waitron the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers "Bless Be" . He then admits a women the same way. Alternate male female male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;
I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame. The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983 and Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

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TECHNOLOGY AND THE CRAFT

Removing the Barriers to Spaceflight

Before the ritual begins, distribute paper and have an airplane-folding session.

TECHNO-LESSON #1: Making Fire

He tries to light the fire with fire sticks; She then enters, lights the charcoal with the sacred Bic, and hands it to He, who lights the quarter candles with it and hands it back to She, who lights the altar candles.

Bless the Elements (She)

By the oceans that fed our grandparents
And the oceans that will house our grandchildren
I bless and purify this being of water.

By the Earth from which our grandparents rose
And the Earth which our grandchildren will watch rise
I bless and purify this being of earth.

By the wood fires of our grandparents
And the fusion fires of our grandchildren
I bless and purify this being of fire.

By the airy realms our grandparents studied
And the airy realms our grandchildren will walk
I bless and purify this being of air.

Cast the Circle (He)

As the Moon cuts a Circle round the Earth
As the Earth cuts a Circle round the Sun
So I cut this Circle round us.

As the rains wash the mountains
As the oceans wash the beaches
So I cleanse this Circle and we within it with Water and Salt.

As the Moon charges the restless waters
As the Sun charges all that is green and growing
So I charge this Circle and we within it with Air and Fire.

Invoke Quarters (She)

I invoke thee, Mighty Ones of the East; bring us Your gifts of wisdom; watch over us in this Circle. Come to us in the name of Athena Wise Weaver! Hail and Welcome!

I invoke thee, Mighty Ones of the South; bring us Your gifts of will; watch over us in this Circle. Come to us in the name of Brigid Smith-Mistress! Hail and Welcome!

I invoke thee, Mighty Ones of the West; bring us Your gifts of understanding; watch over us in this Circle. Come to us in the name of Poseidon Ship-Master! Hail and Welcome!

I invoke thee, Mighty Ones of the North; bring us Your gifts of dedication; watch over us in this Circle. Come to us in the name of Ptah Crafts-Master! Hail and Welcome!

We are now between the worlds.

ALL <u>Breath, ground and center</u>

TECHNO-LESSON #2: Overcoming Physical Shortcomings

Chant: She Changes Everything She Touches

He & She begin the chant, She drumming. Her shoulder starts acting up; He gets out the Casio (tempo -2, any 4/4 rhythm). For the chant, mix verses as is pleasing.

She changes everything She touches and
Everything She touches, changes.
She changes everything She touches and
Everything She touches, changes.

We are the changers
Everything we touch can change.
Change us, touch us;

Touch us, change us.

Everything that dies is born again
In a new place, on a new day.
Everything that's lost is found again
On a new day, in a new way.

Io, Kore!
Io, Kore!
Io, Persephone!

TECHNO-LESSON #3: Supplementing Abilities

First, He & She 'argue' about who's going to lead it, jokingly asking if anyone in Circle wants to do background music; then He gets path working with music on audio tape. When path working is done, folks should still be in light trance; the next thing is to concretize the working by distributing pens so that people can put whatever they symbols they think are appropriate on their airplanes.

POWER CHANT: A rising OHM; which at peak leads into Countdown. At "Liftoff", throw the planes upwards (when done, planes can either be kept or HP/S should offer to see that they get burned.

(* Note *) (* Note *) Don't forget to Ground (* Note *) (* Note *)

GROUNDING CHANT:

Earth below us
Drifting, falling
Floating weightless
Coming home

TECHNO-LESSON #4: There is no Techno-Lesson #4.

Cakes & Wine, With Discussion

Topics for Discussion:

(0) Why we invoked the particular guys
(1) Best and Worst side of technology
(2) Incorporating tech with Wicca

(3) Space Travel & Wicca: not leaving Her dead when we go
(4) More respecters of Earth involved with control of tech
(5) Whatever else ...

CLOSE (SHE)

I thank Thee, Mighty Ones of the North for Your presence at our rite, and ere You depart for Your earthy realms we bid You Hail and Farewell, in the name of Ptah Crafts-Master.

I thank Thee, Mighty Ones of the West for Your presence at our rite, and ere You depart for Your watery realms we bid You Hail and Farewell, in the name of Poseidon Ship-Master.

I thank Thee, Mighty Ones of the South for Your presence at our rite, and ere You depart for Your fiery realms we bid You Hail and Farewell, in the name of Brigid Smith-Mistress.

I thank Thee, Mighty Ones of the East for Your presence at our rite, and ere You depart for Your airy realms we bid You Hail and Farewell, in the name of Athena Wise-Weaver.

(HE)

Fire, seal the Circle round; let it fade beneath the ground;
Let all things be as they were since the beginning of time. (3 times)

******** Notes ********

Tools:

(0) Athame(s) & cingula
Cup
Censer & Incense
Pentacle
Salt dish & salt
Altar & quarter candles
Libation bowl
Cakes & wine
Robes (optional, depending on participants)
God & Goddess symbols
SCRIPT

(1) Fire-sticks & Sacred Bic

(2) Paper and pens for paper airplanes

(3) Cassette deck and path-working cassette

(4) Drum and Casio w/ rhythm generator

(5) Talking stick (optional)

by Skydancer & Triton
Proteus Coven, NYC

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WICCAN TOOL LIST MASTER

Equipment:

A Pentacle
6 candles; 1 for each direction, 2 for altar
Chalice of wine
Wand
Scrounge of silken cords
Small bowl of water
Small bowl of salt
3 cords, one red, one white, one blue, 9' long each
White handled knife
Individual athames
Incense burner and incense
Small hand bell
Dish of cakes
Sword
Chalk
Altar cloth any color
Cauldron
Tape recorder and tapes of appropriate music
Veil for Great Rite of a Goddess color -- blue, green, silver or white

For New or Dark Moon Esbat:
(*For Samhain Sabbat replace wine with hard apple cider*)
Extra incense
An apple and a pomegranate
Cauldron with a fire in it and/or a bonfire
Crystal ball or other scrying tools
white tabard with hood for Priestess

For Winter Solstice (Yule):

Cauldron with candle or oak bonfire

Wreaths, 1 of holly and 1 of mistletoe

Crowns, 1 of oak and 1 of holly

Blindfold

Sistrum

Animal skull filled with salt

For Spring Equinox cords as described in preparations

hard boiled eggs

a bonfire ready to ignite or a taper in the cauldron flowers

For Beltane Sabbat: Bonfire

For Initiations anointing oil

tub to bath the candidate in

towels

salts, herbs and oils to add to the bath

a blindfold

a shirt or other clothing that can be cut a length of string to measure the person

two lengths of cord to bind the hands and feet

bonfire for warmth if needed

For Blessings anointing oil, wine

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All Hallow's Eve

by Mike Nichols

> Halloween. Sly does it. Tiptoe cats paw. Slide and creep. But why? What for? How? Who? When! Where did it all begin? 'You don't know, do you?' asks Carapace Clavicle Moundshroud climbing out under the pile of leaves under the Halloween Tree. 'You don't REALLY know!'--Ray Bradbury from 'The Halloween Tree'

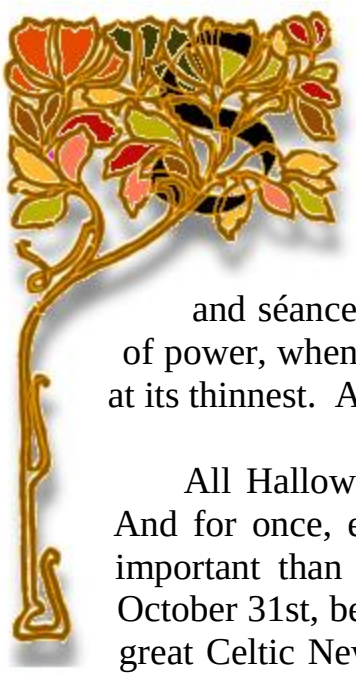

amhain, All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o-lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and séances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eve is the eve of All Hallow's Day (November 1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celts called it Samhain, which means 'summer's end', according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pronounced (depending on where you're from) as 'sow-in' (in

Ireland), or 'soween' (in Wales), or 'saven' (in Scotland), or (inevitably) 'samhane' (in the U.S., where we don't speak Gaelic).

Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As a feast of the dead, it was believed the dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidhe mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of faery stood open, though all must return to their appointed places by cock-crow.

As a feast of divination, this was the night par excellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading, or tea-leaf reading so likely to succeed.

The Christian religion, with its emphasis on the 'historical' Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed

dead, all those hallowed (made holy) by obedience to God - thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the fire grate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular of Halloween fruits. You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhaps the most famous icon of the holiday is the jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

The custom of dressing in costume and 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays. Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for

one night of the year. (Although in Scotland, this is admittedly less dramatic - but more confusing - since men were in the habit of wearing skirt-like kilts anyway. Oh well...)

To Witches, Halloween is one of the four High Holidays, or Greater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name, Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With such an important holiday, Witches often hold two distinct celebrations. First, a large Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Of all the Witchcraft holidays, Halloween is the only one that still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point. Nonetheless, it seems only right that there SHOULD be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'lanterns burn bright on this All Hallow's Eve.
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PUBLIC SERVICE ANNOUNCEMENT FOR IMMEDIATE RELEASE

SAMHAIN (pronounced saw-an), commonly referred to as Halloween, is a religious holiday celebrated by Wiccan and witch. The festival traditionally is a feast for the gathering of the family in love and remembrance. All the family including one's ancestors.

Wiccans do not regard physical death as an end but merely one more event in a continuing progress of the soul in its path toward fulfillment of divine destiny. Because of these beliefs, it is only natural at this time of year to invite our beloved ancestors to remember and to celebrate with us.

If you do not find these beliefs in conflict with your own personal beliefs, please join us in the following ritual of thanksgiving and remembrance.

Whether you join with us or not,
May you walk in the Light of the Lady
and know the Wisdom of the Lord.

Blessed Be.

The clergy and members of the United Wiccan Church.

After you have shared the bounty of your harvest with the children of your neighborhood (candy, etc) and the house has settled down for the night, disconnect or turn off your telephone so that this state of serenity will continue uninterrupted.

Prepare a special feast of whatever foods reminds you of a special departed friend or family member, or of past family gatherings. While you are preparing this feast think of all of the good times you had with them.

When the feast is prepared, set your holiday table with a special place of honor for the departed friend or family member.

Decorate the table and room as you would for a holiday dinner with the family, add those special things that are important to you and your family (flowers, candles, etc.) If you have a picture of the loved one, it is nice to place it at their place at the table.

Speak to that special person and invite them to join you in this celebration and time of remembrance. It is completely appropriate to say grace or offer any prayer that you feel is fitting.

THE FOLLOWING IS DONE IN COMPLETE SILENCE:

Serve the meal remembering to serve your honored guest (or guests) first. If wine or other alcoholic beverages are served, it is recommended that they be kept in moderation as you and your guests need to have a clear head.

Now sit down to the table with your loved ones and enjoy your feast. When you address them in your mind, always see them as well. (Try not to say in your mind, "if you can hear me...", etc.). After the meal, the time of silence is over. Do whatever you normally do at a family holiday gathering (clear the table, play games, sing songs, etc.). Enjoy the companionship.

When the evening is over, or in the morning if you wish to make it an all night party, thank your invited guests for being with you and for making your celebration a special one.

There are a few words of caution that we will offer.

1. If this ritual does not feel right for you, do NOT do it. Follow your instincts.

2. Remember that crossing over does not necessarily change a person, so if you could not get through a meal in peace with them while they were alive, you will probably have the same problem with their spirit.

3. Do not ask your guest to grant you wishes or do you favors. It is rude to invite a guest and then make it obvious that a favor is the reason they were asked, not because of love and respect. Spirits do NOT like rudeness! Besides, spirits often forget that you are limited in ways that they are not.

If you ask them for $1,000, it may come as an insurance settlement after a painful break in your water pipe with all the delight in cleaning up the mess from ensuing water damage.

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Samhain Notes

by Farrar

The **High Priestess** wears her white tabard if she has one for the opening ritual, with the veil thrown back.

After the Witches' Rune, the High Priest and **High Priestess** take up their athames. He stands with his back to the altar, she faces him across the cauldron, They then simultaneously draw the Invoking Pentagram of Earth in the air with their athames, towards each other, after which they lay down their athames he on the altar, she by the cauldron.

The **High Priestess** scatters incense on the charcoal in the cauldron. When she is satisfied that it is burning, she stands still facing the High Priest across the cauldron. She then declaims (if needed, ask a man to bring one of the altar candles and hold it for her):

"Dread Lord of Shadows, God of Life, and the Giver of Life
Yet is the knowledge of thee, the knowledge of Death.
Open wide, I pray thee, the Gates through which all must pass.
Let our dear ones who have gone before
Return this night to make merry with us.
And when our time comes, as it must,
O thou the Comforter, the Consoler, the Giver of Peace and Rest,
We will enter thy realms gladly and unafraid;
For we know that when rested and refreshed among our dear ones
We will be reborn again by thy grace, and the grace of the Great Mother.
Let it be in the same place and the same time as our beloved ones,
And may we meet, and know, and remember,
And love them again.
Descend, we pray thee, in thy servant and priest."

The **High Priestess** then walks around the cauldron and gives the High Priest the Five Fold Kiss.

She returns to her place and pulls the veil of her tabard over her face. She then calls on each woman, by name to come forward and give the High Priest the Five Fold Kiss.

When they have all done so, the coven forms up around the circle, alternating male and female with the Maiden next to the West candle. As soon as they are in place, the **High Priestess** says:

"Behold, the West is Amenti, the Land of the Dead, to which many of our loved ones have gone for rest and renewal. On this night, we hold communion with them; and as our Maiden stands in welcome by the Western gate, I call upon all of you, my brothers and sisters of the Craft, to hold the image of these loved ones in your hearts and minds, that our welcome may reach out to them. There is mystery within mystery; for the resting place between life and life is Caer Arianrhod, the Castle of the Silver Wheel, at the hub of the turning stars beyond the North Wind. Here reigns Arianrhod, the White Lady, whose name means Silver Wheel. To this, in spirit, we call our loved ones. And let the Maiden lead them, moving widdershins to the center. For the spiral path inward to Caer Arianhod leads to night, and rest, and is against the way of the Sun."

The Maiden should spiral into the center, taking three or four circuits to do so. During this time, the coven should maintain absolute silence and concentrate on welcoming their dead friends.

When she reaches the center, she faces the High Priestess across the cauldron. They touch palms and the High Priestess says:

"Those who you bring with you are truly welcome to our Festival. May they remain with us in peace. And you Maiden, return by the spiral path to stand with our brothers and sisters; but deosil for the way of rebirth, outwards from Caer Arianrhod, is the way of the Sun."

The women break contact and the Maiden returns to the West candle. When she is there, the High Priestess says:

"Let all approach the walls of the Castle."

Everyone moves in and sits in a close ring around the cauldron. The High Priestess renews the incense. Now is the time for communion with the dead. When finished scrying, the cauldron is placed next to the East candle.

The spirits of the dead must be thanked and released. The High Priestess leads the rest of the Coven in saying:

"We thank you our friends for visiting here this night. We bid you a pleasant repose in Caer Arianrhod. We also thank you, the Dread Lord of Shadows for taking care of them and giving them comfort."

The next thing to do is the Great Rite in some form.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Transcribed to computer file by Seastrider
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O.T.O.

Open the Temple in fire.

Banishing ritual.

Hierophant:
Do what thou wilt shall be the whole of the Law.

Hierophant:
Ve Gabolah.

Ring bell 5-5-5-5-5

Priest *strikes staff upon ground* 3-3-3 5-5-5-5-5 3-3-3

Return bell and staff to altar.

Hierophant: Let all adore the King of Fire.

All do the god form of
Puer, the fire of
Nox, facing Altar.
Ohm

Hierophant *picks up dagger and points Toward the East, standing in the West*. (*Fire with*)

Hierophant :
Tetragrammaton Tzaboath

(**ALL** *repeat*)

Hierophant :
Alga

(**ALL** *repeat*)

Hierophant :

<u>Bitom</u> (

(**ALL** *repeat*)

Hierophant: In the sacred names and letters**: <u>Oip * Teaa * Pdocee *</u>** In thy name…**<u>Ihvh Tzabavth</u>**

Hierophant: I declare the sacred fire one and eternal In all worlds seen and unseen.

(**Priest** *lights censer*)

Hierophant:

Glory be the light, eternal fortress
On the frontiers of darkness. Blessed Be.

(**ALL** *repeat*)

Priest drops more incense
in censer.

Hierophant: Hail those from the caverns of the dark. (sign of enterer)

Bell: 3-3-3 5-5-5-5-5 3-3-3
(sign of silence)

Hierophant:

O great and dreaded Lord of Shadows
He who is God of all Life & the giver
of life, It is Thee we invoke.

(**ALL** *repeat*)

Hierophant:

Behold, the West is Ameti
Land of the Dead
To which many have gone for
Rest and renewal.

<u>Open wide the gates through which all must pass</u>

Let the shells of kindred souls return this night
Guided by the sacred fire seen in all worlds

Descend upon us, all are truly welcome to our festival.
May you remain among us till the first light of dawn...
In peace and harmony

Approach the walls of our castle

(**ALL** *repeat*)

3-3-3 5-5-5-5-5 3-3-3 (*put more incense in censer*)

Hierophant:
Hail those from the caverns of the dark.

(**ALL** *repeat*)

pick up contract at sacrifice;

Kindred souls here this night, to thee we give our sacrifice

Upon this paper we each have written a contract binding of souls to souls

So into the flames & let it be consumed

It is between you and i, no one else.

As Written, To Bind The Contract
Drink Of The Blood.

Done

So mote it be.

(**ALL** *repeat*)

Others who desire a sacrifice may now do such; come forward one after another.

All participating in the sacrifice
Drop in 'contract' repeating as before
With wine then saying 'so mote it be'...
All should repeat after each sacrifice 'so mote it be'.

After last sacrifice; all raise hands upward, vibrating

Ohm

Hierophant: Our sacrificing done, I proclaim this evening rite over

Love is the law, love under will.

(**ALL** *repeat*)

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Two Witches

A Modern Craft Fairy-Tale

by Mike Nichols

Once upon a time, there were two Witches. One was a Feminist Witch and the other was a Traditionalist Witch. And, although both of them were deeply religious, they had rather different ideas about what their religion meant. The Feminist Witch tended to believe that Witchcraft was a religion especially suited to women because the image of the Goddess was empowering and a strong weapon against patriarchal tyranny. And there was distrust in the heart of the Feminist Witch for the Traditionalist Witch because, from the Feminist perspective, the Traditionalist Witch seemed subversive and a threat to "the Cause".

The Traditionalist Witch tended to believe that Witchcraft was a religion for both men and women because anything less would be divisive. And although the Goddess was worshipped, care was taken to give equal stress to the God-force in nature, the Horned One. And there was distrust in the heart of the Traditionalist Witch for the Feminist Witch because, from the Traditionalist viewpoint, the Feminist Witch seemed like a late-comer and a threat to "Tradition".

These two Witches lived in the same community but each belonged to a different Coven, so they did not often run into one another. Strange to say, the few times they did meet, they felt an odd sort of mutual attraction, at least on the physical level. But both recognized the folly of this attraction, for their ideologies were worlds apart, and nothing, it seemed, could ever bridge them.

Then one year the community decided to hold a Grand Coven, and all the Covens in the area were invited to attend. After the rituals, the singing, the magicks, the feasting, the poetry, and dancing were concluded, all retired to their tents and sleeping bags. All but these two. For they were troubled by their differences and couldn't sleep. They alone remained sitting by the campfire while all others around them dreamed. And before long, they began to talk about their differing views of the Goddess. And, since they were both relatively inexperienced Witches, they soon began to argue about what was the "true" image of the Goddess.

"Describe your image of the Goddess to me," challenged the Feminist Witch. The Traditionalist Witch smiled, sighed, and said in a rapt voice, "She is the embodiment of all loveliness. The quintessence of feminine beauty. I picture her with silver-blond hair like moonlight, rich and thick, falling down around her soft shoulders. She has the voluptuous young body of a maiden in her prime, and her clothes are the most seductive, gossamer thin and clinging to her willowy frame. I see her dancing like a young elfin nymph in a moonlit glade, the dance of a temple priestess. And she calls to her lover, the Horned One, in a voice that is gentle and soft and sweet, and as musical as a silver bell frosted with ice. She is Aphrodite, goddess of sensual love. And her lover comes in answer to her call, for she is destined to become the Great Mother. That is how I see the Goddess."

The Feminist Witch hooted with laughter and said, "Your Goddess is a Cosmic Barbie Doll! The Jungian archetype of a cheer-leader! She is all glitter and no substance. Where is her strength? Her power? I see the Goddess very differently. To me, she is the embodiment of strength and courage and wisdom. A living symbol of the collective power of women everywhere. I picture her with hair as black as a moonless night, cropped short for ease of care on the field of battle. She has the muscular body of a woman at the peak of health and fitness. And her clothes are the most practical and sensible, not slinky cocktail dresses. She does not paint her face or perfume her hair or shave her legs to please men's vanities. Nor does she do pornographic dances to attract a man to her. For when she calls to a male, in a voice that is strong and defiant, it will be to do battle with the repressive masculine ego. She is Artemis the huntress, and it is fatal for any man to cast a leering glance in her direction. For, although she may be the many-breasted Mother, she is also the dark Crone of wisdom, who destroys the old order. That is how I see the Goddess."

Now the Traditionalist Witch hooted with laughter and said, "Your Goddess is the antithesis of all that is feminine! She is Yahweh hiding behind a feminine mask! Don't forget that it was his followers who burned Witches at the stake for the "sin" of having "painted faces". After all, Witches with their knowledge of herbs were the ones who developed the art of cosmetics. So what of beauty? What of love and desire?"

And so the argument raged, until the sound of their voices awakened a Coven Elder who was sleeping nearby. The Elder looked from the Feminist Witch to the Traditionalist Witch and back again, saying nothing for a long moment. Then the Elder suggested that both Witches go into the woods apart from one another and there, by magick and meditation, that each seek a "true" vision of the Goddess. This they both agreed to do.

After a time of invocations, there was a moment of perfect stillness. Then a glimmer of light could be seen in the forest, a light shaded deepest green by the dense foliage. Both Witches ran toward the source of the radiance. To their wonder and amazement, they discovered the Goddess had appeared in a clearing directly between them, so that neither Witch could see the other. And the Traditionalist Witch yelled "What did I tell you!" at the same instant the Feminist Witch yelled "You see, I was right!" and so neither Witch heard the other.

To the Feminist Witch, the Goddess seemed to be a shining matrix of power and strength, with courage and energy flowing outward. The Goddess seemed to be holding out her arms to embrace the Feminist Witch, as a comrade in arms. To the Traditionalist Witch, the Goddess seemed to be the zenith of feminine beauty, lightly playing a harp and singing a siren song of seduction. Energy seemed to flow towards her. And she seemed to hold out her arms to the Traditionalist Witch, invitingly.

From opposite sides of the clearing, the Witches ran toward the figure of the Goddess they both loved so well, desiring to be held in the ecstasy of that divine embrace. But just before they reached her, the apparition vanished. And the two Witches were startled to find themselves embracing each other.

And then they both heard the voice of the Goddess. And, oddly enough, it sounded exactly the same to both of them. It sounded like laughter.

WICCA From My Point of View
by Lady Phoenix

I can give you a brief overview of Wicca. (I don't speak for all Wiccans, only myself. There are some differences in the different Traditions.)

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the deity, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerland’s. We don't believe that Hell exists (or Satan either.)

We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs. Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of an "Reader's Digest Condensed Version" of Wicca. If you have any questions or want more detail on any of this, please let me know. Thank you for asking.

Blessed be >>Phoenix<<

* Origin: InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)
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Witchcraft
Questions and Answers.

The following is an excerpt from "Witchcraft: The Old Religion"
by Dr. L. L. Martello.

Q. What is the best way for one who is interested in the Old Religion to make contact with a genuine coven?

A. Subscribe to all of the Pagan and Witchcraft publications. It's easier to get into a Pagan grove which often acts as a backdoor to the Craft, since many are Wicca-oriented in their worship and rituals. Fill out a Coven-Craft application form issued by WICA. To obtain yours, enclose a self-addressed stamped envelope.

WICA's address is Suite 1B, 153 West 80 Street; New York 10024,

Q. What are the major feast-days of Witches? Could you tell me more about the origins of Halloween?

A. Most Anglo-American covens celebrate the following holy days. The four major ones are Oimelc or Candlemas on February 2; May Eve, Beltane, or Walpurgisnacht on April 30; Lammas on July 31 or August 1; and of course Halloween or Samhain on October 31. The four minor Holy Days are the two solstices: Yule, around December 22; and Midsummer, around June 21 or 22. The other two are the equinoxes: March 20-21 for spring and the fall equinox on September 22 or 23. The following will help to give you some idea of the origins of Halloween:

November Eve, All Hallows' Eve, the Gaelic fire festival of Samhain, now generally called Halloween, represents the summer's end, when the Earth Goddess turns over her reign to the Horned God of the Hunt, the transition from life to death, from an agrarian time to one of hunting, from summer to winter, from warmth to coldness, from light to darkness. It has been Christianized into All Saints' Day, a time when the souls of the departed wander the land and in some cases where the souls of the living temporarily join their spirit brethren, a time for mediumship, remembrance of departed loved ones, and celebration (as opposed to mourning) of the dead. The Roman Goddess of fruits and seeds, Pomona, was worshipped on this day. The stored fruits and seeds of the summer were then opened for the celebrants. Apples and nuts were the main fruits. This was also the autumn harvest festival of the Druids. They believed in the transmigration of souls and taught that Saman, the Lord of Death, summoned those wicked souls

who were condemned to occupy the bodies of animals in the preceding twelve months. The accused believed that they could propitiate Saman by gifts and incantations, thus lessening if not eliminating their sentences. This was also the time when the Druids lit huge bonfires in honor of Baal, a custom continued in Britain and Wales until recent times. In Ireland October 31 was called Oidhche Shamhna, or Vigil of Saman. In his Collectanea de Rebus Hibernicis, Villancey says that in Ireland the peasants assembled with clubs and sticks, "going from house to house, collecting money, bread-cake, butter, cheese, eggs, etc., for the feast, repeating verses in honor of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the fatted calf and to bring forth the black sheep. The good women are employed in making the griddlecake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nutshells are burnt, and from the ashes many strange things are foretold; cabbages are torn up by the root; hemp-seed is sown by the maidens, and they believe that if they look back they will see the apparition of the man intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in the corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition; they dip for apples in a tub of water, and endeavor to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavor to catch the apple, while it is in a circular motion, in the mouth." Vallancey concludes that these practices are the remnants of Druidism and will never be eradicated while the name of Saman remains. In this brief passage we will see the origins of many modern Halloween practices, such a trick or treat, the Jack-o-Lantern, and apple bobbing. In the island of Lewis the name Shamhna, or Saman, was called Shony. One writer in disgust described "an ancient custom here to sacrifice to a sea-god, called Shony, at Hallowtide." The supposed Christian inhabitants would gather at the Church of St. Mulvay, each family bringing provisions and malt which was brewed into ale. They chose one of themselves to wander into the sea at night up to his waist. He then poured out a cup of ale calling upon Shony to less his people for the coming year. "At his return," this writer says, "they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, on of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a-drinking ale, and spent the rest of

the night in dancing and singing. The ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition." The name Saman shows evidence of Druidism in the Irish. Another word, the name of a drink, is "lambswool." It is made from bruising roasted apples and mixing it with ale or milk. The Gentlemen's Magazine for May, 1784, says, "this is a constant ingredient at a merrymaking on Holy Eve." Vallancey shrewdly traced its etymological origin when he said, "The first day of November was dedicated to the angel presiding over fruits, seeds, etc., and was therefore named La Mas Ubhal,--that is, the day of the apple fruit,--and being pronounced Lamasool, the English have corrupted the name to Lambs-wool." The angel referred to of course is the Roman Goddess Pomona.

Q. Are these Holy Days the same throughout the world?

A. No. However, there are many universal similarities between all the pagan religions. Names, dates, and days vary according to national origin.

For instance, one of the Holy Days still celebrated by many It alien and some Sicilian traditions is the Lupercalia, on February 15. It has since been Christianized into St. Valentine's Day on Feb. 14. Let me quote from the WICA Newsletter: Ancient Roman festival honoring Lupercus, God of Fertility. It was called dies februatus meaning 'day of expiation.' The Lupercal --'wolf's grotto' --a cave on the western slope of Palatine Hill. Near it was the ficus ruminalis, the fig tree under which Romulus and Remus were found and nursed by a she-wolf. The Lupercai who celebrated this yearly festival were made up of the Fabian who belonged to the Sabines and the Quintilian Lupercai, the Latins. Later in honor to Julius Caesar, there was added the Julian Brotherhood. They sacrificed a goat. Young neophytes were brought in. The High Priest touched their foreheads with the bloody knife. Then another priest wiped away the blood with wool dipped into milk. The feast began with the celebrants clothed only in goat skins and carrying (really hiding) thongs made from the same goat hides. They ran up and down the streets of the city striking anyone who passed them. Women came forward to be hit by the goat-thongs, believing it enhanced their own fertility. This was also a symbolic purification of the land and of the persons touched. This was on of the last Pagan rites to be given up before Christianity completely dominated the country. It is still celebrated today but in modern form, without the goat or any other kind of sacrifice, but all wearing skins and goat horns in a special streghe ritual."

Q. What are some of the Christian holy days that are based upon or borrowed from ancient Pagan Religions?

A. You'll find many of them discussed in this book. However, briefly, here are some of them. December 25 in ancient times was the day celebrated in honor of the sun, deified in such figures as Mithra, Osiris, Horus, and Adonis. It was also the feast day of Bacchus, Krishna, Sakia, and others. The legends of these Gods were the same as those attributed to Jesus Christ by the early Church. Pope Julius I in A.D. 337 made December 25 the official day to celebrate Jesus's birth, following older traditions who honored their founders on that date. It was also the ancient celebration of the winter solstice. There is absolutely no record in the Bible or elsewhere of when Jesus Christ was born. All of us are still paying tribute to the ancient Gods and Goddesses by the names of our days of the week.

English	French	Italian	Spanish	Planet	God
Sunday	Dimanche	Domani	Domingo	Sun	Mithra
Monday	Lundi	Lunedi	Lunes	Moon	Diana
Tuesday	Mardi	Martedi	Martes	Mars	Tiw
Wednesday	Mercredi	Mercoledi	Miercoles	Mercury	Mercury
Thursday	Jeudi	Giovedi	Jueves	Jupiter	Jove/Thor
Friday	Vendredi	Venerdi	Viernes	Venus	Venus/Freya
Saturday	Samedi	Sabato	Sabado	Saturn	Saturn

Two of the English names come from Old Saxon rather than Latin. Tiw's Day became Tuesday in honor of the old Teutonic deity, Tiw or Tives. Wednesday is named after the old Teutonic Norse God Wodan or Wotan. The Saxon word for day is doeg. In olden times the days were called Jove's Doeg (Thursday), Mercury's Doeg (Wednesday), Mar's <sic> Doef <sic> (Tuesday), etc. Friday was the day when the ancients paid tribute to Venus--the love day. When Christianity became dominant, Friday was no longer considered lucky--Jesus was crucified on that day; also, the uninhibited sexual rites dedicated to the love Goddess Venus was considered a great "sin." Besides the days of our week our months are also named after the ancient deities:

January: From Latin Januarius, honoring Janus, a Roman God. He presided over the Gates of Heaven, which the Christians later assigned to St. Peter. The Anglo-Saxons called it Aefter-Yule, and prior to that Wolf-monat.

February: From Februus, another name for the God of purification Faunus, thus fertility. The feast was held on February 15 (see Lupercalia) and was called Februa.

March: After Mars, God of War. Anglo-Saxons called it Hraed-monat, rugged month, or Hlyd-monat, stormy month. A stormy March was an omen of poor crops. A dry March indicated a rich harvest.

April: From Latin aperio "to open," like buds. Anglo-Saxons called it Easter-monat, in honor of the Teutonic Goddess of the same name. She ruled spring and light. The Romans dedicated this month to Venus, often referring to it as Mensis Veneris instead of Aprilis.

May: Named after Maia Majesta, ancient Roman Goddess of Spring. Considered Vulcan's wife. Look up the folklore regarding the May Day celebrations, bonfires, and other rites celebrated throughout Europe.

June: Named after the Roman Goddess Juno. Called Sear-monat by Anglo-Saxons. Juno was Queen of Heaven and Guardian of Marriage and ruled childbirth. June is still the most favored month for marriage today.

July: Originally called Quintilus, the fifth month. Old Saxons called it Maed-monat,--"mead month"--the time to gather honey for the drink called mead.

August: Named after the Roman Emperor Augustus. Was once called Sixtilis, the sixth month.

September: Named after the Latin number for seven, that being the month in the old calender <sic>. Saxons called it Gerst-monat, barley month, as this crop was usually gathered then.

October: From octo, theeighth month in the old calendar. Saxons named it Wyn-monat, "wine month." This was harvest time, and Bacchhus and Dionysius and all the other ancient deities were honored. See Halloween above.

November: From the ninth month in old Roman calendar. Saxons called it Blot-monat, "blood month." This was when the cattle and sheep were slaughtered for food and sacrifices.

December: Named after the tenth month in the old calendar. It was consecrated to Saturn, and on December 17 the great feast of Saturnalia began, lasting several days. It coincided with the winter solstice and the

Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month." It coincided with the winter solstice and the Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month."

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Wicca, Wicca, Who's Got the Wicca? or My Tradition, or Yours?

by Hurn

[*An article which attempts to make sense of all the various Traditions, Brands, Denominations, ect., which may confuse the unwary new-comer to Neo-Paganism (Wicca in particular*).]

Greetings, and Bright Blessings... Welcome to this, the next in a series of introductory pieces on Alternate Religions. Today, we shall take a look at the many varied Traditions in the Wicca Family of Faiths. Whilst there is, indeed, a large number of groups who profess one set of tenants, or ideas; one soon begins to see why they may all be lumped together as one Religion.

Obviously, to start, one must define Religion as it applies to these groups of people. Next, a listing of some of the more Popular Traditions, giving a basic description of each. Lastly, some comments on the "cords which bind these groups together", i.e. a discussion on the Underlying Philosophies of the New Age Movement, Neo-Paganisms in particular.

I. What is a Religion?

A dictionary definition of religion looks something like:

> Religion, n.; An organized system of Beliefs and/or Rituals, centering on a Supernatural Being or Beings.

Everyone with me so far? Good. I think we can all agree on definitions for "Beliefs" and "Supernatural", so the only sub-definition will be "Ritual": any ordered sequence of events or actions, including directed thoughts, especially one that is repeated in the 'same' manner each time, and that is designed to produce a predictable altered state of consciousness, within which certain magical or religious results may be obtained.

Now, by using these definitions, the astute reader may realize that one need not "believe" in anything in order to belong to a Religion, although most 'established' churches Do require that one has conforming beliefs in order to

become 'accepted into' that Religion. One of the beauties of the Pagan/Neopagan/Wiccan Religion is that the majority of the sects do not require one to have 'conforming' beliefs. One need not Believe in the God/dess in order to worship them, and this is the key to being a New Age type Religion.

New Age Religions acknowledge that there are many paths to Godhood, and that each person should find his/her own way. Thus, while there is communication and discussion between the diverse ways of Wicca, there is generally no cause for religious persecution or Holy Wars. Also, there are very little 'missionary' type efforts, since there is no Prime Directive stating that everyone who does not believe a certain piece of Dogma is Wrong, and will burn in Hell forever, unless saved, or made to see the light.

Contrary to most religions, it is Not the shared set of Beliefs, or similar Dogma which holds the Wiccan Religions together. Rather, it is the Attitudes of the people involved, and their common Heritage which provide the bonds of cooperation among the Pagan Peoples. These points of agreement shall be further addressed following a brief list of some of the more popular Traditions, with a description of each.

II. Traditions, Branches, Gatherings, Sub-Groups, Interpretations/ ect.

[nb. This is not, by any means, an all inclusive list]

A. Gardnerian:

Started by G. Gardner, in England, in the mid 1950's, this Tradition claims to have existed, in secret, since the Witch-Burnings began during the Middle Ages. While there is some doubt as to whether or not it is as old as it claims, there is no denying that the Gardnerian Sect has been one of the most Influential of the Traditions. In fact, many of the groups which follow were started by people who had been introduced to Paganism and the Worship of the Lord and Lady as members of a Gardnerian group.

Characteristics:

1. A structured religion with definite hierarchy within each group (known, as a Coven), but little to no Authority of one coven over another. Within the coven, a Matriarchy exists, with the High Priestess generally being considered the leader (there are, of

course, exceptions to this, but these descriptions are, for the most part, only generalizations based upon information gathered from many sources).

2. The typical Gardnerian view of the God/dess is that of a Dominant Three- Faced Goddess (Maid, Mother, and Crone) with a Male Consort (Who has 2 sides.. the Young Summer King, and the Old Winter King).

3. Ceremonies include a series of initiations into higher levels of the Craft, various Holiday Celebrations (based, of course, upon the "Wheel of the Year" calendar of Feast days.

B. **Alexandrian:**

Started about the same time as Gardner's, this tradition is fairly similar, with a little more emphasis upon Ceremonial Magick. There are numerous Covens in both US and Europe.

C. **Dianic:**

This is more of a Sub-class, rather than a particular Tradition. There are several Feminist Traditions which are considered Dianic. This sub-class tends to emphasize the Female aspect of the Goddess, sometimes to the exclusion of the Male God. Some feel that these groups are rather reactionary and self limiting. Be that as it may, the Dianic Covens tend to be more politically active.

D. **School of Wicca:**

Headed by Gavin and Yvonne Frost, this School is the largest correspondence school of Witchcraft in the US. Numerous Covens have resulted from this School, although it is somewhat unconventional (if, that is, anything dealing with Wicca could be called conventional). The Frosts' views on Wicca as a religion do differ with the majority.. in that they do not consider Wicca as "Pagan", but rather as Monotheistic.

E. **Seax (or Saxon) Wicca**:

Started by Raymond Buckland, who was originally a leader in promoting the Gardnerian Tradition, as an alternative to the existing Covens. Unlike most traditions, which consider the Coven group to be the normal unit of division (i.e. all ceremonies/Rituals = Group Rites),

the Seax version has provision for lone witches (often referred to as Solitaires). Another thing which sets this particular brand apart is its non-reliance upon being properly initiated into the Wiccan community. Many of the other groups require that new members be brought to existing covens to be ceremonially initiated into that Tradition, and that only after years of study within the group is one ready to start a new coven. The Seax tradition, recognizing that there may not be a friendly, neighborhood Coven, allows for self-initiation, and Auto setup of a Coven.

F. Traditionalist (Welsh, Scots, Greek, Irish, etc...)

Like Dianic, this is a sub-class. Each Traditionalist group is based upon the traditions, literature, myth, and folktales of that particular geographic/ demographic area. This is evident in the Names of the God/dess used by individual groups.

III. Common ties/beliefs/Ideals/ect...

As stated earlier, it's not doctrine/dogma similarities which tend to hold these diverse groups together, rather, it is the common Ideals and feelings expressed by the Pagan Peoples themselves. Here are some examples:

The Wiccan Rede: "An it harms none, do what thou will." is almost universally accepted amongst the groups. Most groups tend to be polytheistic, animists, pantheists, ect. One is not "converted" to Wicca, rather, the new comer feels a sense of "Coming Home", or, more poetically, "The Goddess calls to Her own". Nature plays a big part in most Traditions, either as direct personification of the God/dess, or as aspects of them. There is no counterpart to the Devil, as such, in the Pagan religions... no personification of All Evil, rather, the choice is there for all to make. However, there is the Law of Three Fold Return, which states "That which thou doest send out shall return three fold", so good begets good, and evil befalls those who are evil (a horrendous understatement / simplification, but true).

Author's note:

Whew! That was a long haul of writing in one sitting... if there are any big errors noticeable, mail me, and I'll make a second draft of this.. or perhaps even expand it some.. (my time is limited in as far as when I have opportunities to just sit down and write something like this, but I can usually squeeze in some time, here or there.)

I hope that this is somewhat enlightening... there are some other files, here, which give more basic explanations of the terms used.. (Witch, Coven, Magick, ect..) ... I did assume a small amount of familiarity present within the reader... if anyone wishes, I can append a Preface covering that which was presupposed knowledge.

Blessed Be...
Hurn

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Binding A Spell

(Classic version)

Come ye as the charm is made!
Queen of heaven, Queen of hell,
Horned Hunter of the night
Lend your power unto the spell,
And work our will by magic rite!
By all the power of land and sea,
By all the might of moon and sun
I call the Earth to bind my spell.
Air to speed it well.
Bright as Fire shall it glow.
Deep as tide of Water flow.
Count the elements fourfold,
In the fifth the spell shall hold.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

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Saxon Wiccan Rites

From ***The Tree: The Complete Book of Saxon Witchcraft*** by Raymond Buckland copyright 1974 - Samuel Weiser Publishers

Now out of print

Posted for **Pan**, the **Original** Psychic Awareness Network at 1-703-362-1139 by **Matrika**, co-sysop

Legend of Woden/Odin retrieving the Runes

The Snake came crawling and struck at none

But Woden took nine glory-twigs (pieces of wood on which were carved runic inscriptions) and struck the adder so that it flew into nine parts

This quote shows how Woden/Odin was a master magician and drew his power from the runes. To this day many Saxon Pagans work much of their Magic with runes, inscribing them on candles in candle magick, incorporating them into talismans or symbols of protection that they wear, carry or keep in their homes (can also be for other purposes, etc. They can even be put somewhere invisibly by tracing them with a scented oil. For example, a rune or runic monogram (several runic letters overlaying one another) can be inscribed on your place of business in Money in Abundance oil or some other money - oriented oils of your own preference. For healing a rune or runic monogram of healing can be written on the body of the patient with an oil of Healing, after the regular transfer of Pranic energy or "laying - on - of - the - hands" healing has occurred. (including use of crystals, if that is so desired) Etc. etc. etc. Why are runes so important? For the same reason that they were in Cabalistic Magick among the Jews and in Sidha Yoga. In India among the Sidhis the Shakti or Feminine aspect of **Deity** (as Shiva is the male) has many aspects through which the world was emanated - one of the more important aspects is **Matrika Shakti** or the power of sound to create via the letters of the alphabet forming themselves into Words. In both systems - Kabbalah and Sidha Yoga - it is believed that the universe was created by words. This is reflected in modern New-Age work with Affirmations used by such diverse sources as Marion Weinstein, Diannic Witch, as described in her book **Positive Magic** (phoenix Publishing) and the Unity School of Christianity as well as the Religious Science and Christian Science and Divine Science and all the other "science" churches. Shakti Gawain, author of **Creative Visualization** teaches it from the New - Age perspective as well. It is through words we create

out own reality and right use of them for good and in loving ways is one of the most powerful of Magicks. **Note By Matrika**

From the old Norse Verse, Lay of the High one, stanzas 138, 139, and 141

Woden/Odin is speaking

I know that I hung there
On the windy tree
Swung there nights, all of nine
Gashed with a blade
Bloodied by Odin
Myself an offering to myself
Knotted to that tree
No man knows whither the root of it runs

None gave me bread
None gave me drink
Down to the depths I peered
To snatch up runes
With a roaring screech
And fall in a dizzying faint

Wellspring I won
And wisdom too
And grew and joyed in my growth
From a word to a word
I was led to a word
From a deed to another deed

As you can see this legend, which in the original sources pre-dates Christianity, has much in common with the legend of Jesus's Crucifixion/Resurrection in the Newer religion - but then there are similar themes in the story of Tammuz from the Middle East, the story of Osiris in Egypt and in many other sources. The story of the fallen God who is resurrected with great power and wisdom reflects the Shamans' confrontation with his own death - either in a literal sense through sickness or accident, or in a Psychological sense or by other means such as the mild, natural hallucinogens used by the Native Americans and other tribal peoples. (**NOTE**: **I am not endorsing there use; they are completely unnecessary** - but nevertheless, this is the practice in some cultures, where they know how to handle the power of these drugs and guide one safely through the experience. It is important to note this is not done lightly or

playfully either and that the drugs they use are **natural** substances, not the harsher chemical ones abused in our modern society for recreational use)

It also represents the natural cycles of the year - the grain grows and is cut down or sacrificed only to be reborn again, the trees lose their leaves and seem to die only to resurrected, (which is why the tree of life/cross image developed) some animals hibernate and come back, etc. etc. etc

Now here is the legend of the Goddess in the Saxon form as the search by Freya for the necklace Brosingame - a silver circlet worn about her neck as a chaplet. As with the Gardnerian Wicca legend of the descent of the Goddess to the Underworld, it reflects the cycles of the year - when fertility seems to sink into the earth and vanish during winter's barren months only to have the Lady and her bounty return to us in the spring.

(Matrika's notes)

1. All day had Freya, most lovely of the Goddesses, played and romped in the fields. Then did she lay down to rest.

2. And while she slept; deft Loki, the prankster, the mischief-maker of the Gods; did espy the glimmering of Brosingame, formed of Galdra (magick) Her constant companion. Silent as the night did Loki move to the Goddess's side and with fingers formed over the very ages in lightness did remove the silver circlet from about her snow white neck.

3. Straightaway did Freya arouse; on sensing it's loss. Though he moved with the speed of the winds, yet Loki she glimpsed as he passed swiftly from sight into the barrow (burial mound) that leads to Dreun. (land of the dead, the underworld)

4. Then was Freya in despair. Darkness descended all about her to hide her tears. Great was her anguish. All light, all life, all creatures joined in her doom.

5. To all corners were sent the Searchers, in quest of Loki; yet knew that they would find him not. For who is there may descend to Dreun and return again from thence?

6. Excepting the Gods themselves and, alzck, mischievous Loki.

7. So it was that, still weak from her grief, Freya herself elected to descend in search of Brosingame. At the portals of the Barrow was she challenged, yet recognized and passed.

8. The multitude of souls within cried joyfully to see her, yet could she not tarry as she sought her stolen light.

9. The infamous Loki left no trail to follow, yet was he everywhere past seen. Those to whom she spake held to Freya (that) Loki carried no Jewel as he went by.

10. Where then was it hid?

11. In despair she searched an age. Hearhden (also known as Heimdall) the mighty smith of the Gods, did arise from his rest to sense the bewailment of the souls to Freya's sorrow. Striding from his smithy, to find the cause of the sorrow, did he espy the Silver Circlet where Loki Mischief-maker had laid it; upon the rock before his door.

12. Then was all clear.

13. As Hearhden took hold of Brosingame (then did) Loki appear before him, his face wild with rage.

14. Yet would Loki not attack Hearhden, this mighty smith whose strength was known even beyond Dreun.

15. By wiles and tricks did he strive to get his hands upon the (silver) circlet. He shape-shifted; he darted here and there; he was visible, then invisible. yet could he not sway the Smith.

16. Tired of the fight, Hearhden raised his mighty club. Then sped Loki away.

17. Great was the joy of Freya when Hearhden placed Brosingame about her snow-white neck.

18. Great were the cries of Joy from Dreun and above.

19. Great were the thanks that Freya and all People gave to the Gods for the return of Brosingame.

This tale and the Gardnerian legend of the descent of the Goddess into the Underworld (told in the 2d degree initiation) and similar myths from around the world, such as the legend of Kwan Yin's descent to the land of death and her being expelled for spreading mirth and joy, show that women also shared a very important role in the shamanism/priesthood of the European Pagan traditions and also faced the ordeals - i.e. the physical or psychological confrontation with death. And again, it reflects the times of darkness and light in the year - the waxing and waning of the moon each month and the waxing and waning of the sun each year from Yule or Winter solstice to Mid-summer's night or Summer solstice when the light grows stronger and the remainder of the year, when light grows weaker.

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Wiccan Shamanism

by Selena Fox
typed by Lewis for P.A.N.
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Shamanism exists in tribal cultures around the world and has done so for centuries. Yet, in reading most anthropological texts on Shamanism, there is little, if any reference made to shamanism in Europe. However Shamanism has existed among the peoples of Europe not only in ancient times, but also through the present day. During the Middle Ages, the Old Ways largely disappeared from public view because of persecution. Yet they were not eradicated but took a more underground existence. Today, there are some of us of European ancestry that are bringing Shamanic ways rooted in pre-Christian Europe back into the light.

Wiccan Shamanism is a term I began using several years ago in an attempt to describe my own path of magick and spirituality in relation to the other forms of Shamanism on the Planet. Wiccan Shamanism draws on the Old but it is not simply an attempt re-construction and revival of the Old Ways of tribal Europe. Wiccan Shamanism blends both the Old and the New to suit the modern times in which we live. Although emphasis is on European Symbology and traditions Wiccan Shamanism is multi-cultural, incorporating ways of other healers and magick workers from many places and eras.

What follows is a glimpse into Wiccan Shamanism as I know it and practice it. While Jim, Dennis, and others who help with various aspects of CIRCLES work may share many of these concepts, I speak here only for myself - for at the heart of this spiritual approach is the idea that each person must seek their own connection with the Divine, within their own Self, rather than having me or anyone else do this for them. This is not a path of a leader with followers, but a path where each becomes their own leader.

I call to the Powers of the Four Quarters -- to Earth in the North which is the Realm of the Physical Body and Material Plane, to Air in the East which is the Realm of Thoughts and Intellect, to Fire in the South which is the Realm of Will Power and Action, and Water in the West which is the Realm of Emotions and Intuition. My Medicine Wheel is the Magick Circle which connects the Four Quarters. The sacred places I frequent include a high rock, a crystal clear spring

fed pool n a hidden valley and a circle of stones in a grove of Oak and Birch on a mound.

I am a channel between Planet Earth beneath my feet and the Heavens above my head. I become the World tree when I Shamanize, linking the transforming Dark of the Underworld with the Awakening Light of the Upperworld.

I am the Crystal Light that is at the Center of the Circle and is the fifth Element Spirit. I seek always to act out of MY own Inner Self which is at the enter of MY being, for my Inner Self in the Balance of all the
Elements, of my Female and Male sides, of my Lunar and Solar natures of my intellect and intuition my Inner Self is my doorway into the realm where All is One.

I see the Circle of Life from the Center. I watch the Seasons change as the Wheel of the Year turns and I celebrate the 8 sabbats. I connect with the dance of Night and Day, of Fair and Stormy Weathers, of the Waxing and Waning Moon. I see the cycle of Birth, Growth, Maturity, Death, and Rebirth in all of Nature. I examine the cycles of my own life and of the lives of those who seek healing aid from me.

I am the traveler between the World of Daily Life and the Otherworld which is the land of Dreams, visions and Spirits. I am a Consciousness
Explorer. the Other world is as real and as important to me as the Day-to-Day World. I bridge the Worlds rather than seeking to dwell solely in one or the other. I journey into the Otherworld for a reason -- to bring back healing and knowledge to apply to Daily Life, helping others, myself and the Planet.

I see the Divine in all things. My friends and allies include not only humans but also plants, animals, rocks, winds, waters, fire, stars, and other life forms. I commune with the Source some call "God" as both Mother Goddess and Father God, for both aspects are necessary for the Unity.

The main focus of my Shamanic work is Healing. I was called to this path as a young child in dreams and Out-of-Body experiences, but I didn't begin my work until my adult years when I started Healing myself. To do this I journeyed alone into the Pit of my Shadow Self and came face-to-face with my problems and hang-ups; my doubts fears, disillusionments, rejections, angers and hurts; with all MY false self images. Words can not begin to express the misery, the utter despair the powerlessness I felt during this time. Yet coming apart was essential; it enabled me to break through the barriers which I had formed and let others form in my psyche that had kept me from being one with my True Self. In the deepest Darkness, I felt the Light of my own Inner Self beginning to shine

through. I focused on the Light and slowly emerged from the Pit, stronger and more integrated than ever before and with the power to heal others as well as myself. As a result of this transformation process, my life's work became clear. I now help others from their own pits of negativity and become whole again.

Yet my work also extends to more than Humankind; it involves bringing Healing to the Planet as a whole. In my communing with the Land, I have heard the cries of the Earth mother, sorrowing over the self-centered, greedy, intolerant, and destructive behaviors of many of Her human children, who are polluting the soiled, waters, and air; who are playing power games with nuclear fire; and who are polluting the spiritual atmosphere of the entire world with their narrow mindedness and hate. I am deeply concerned about survival -- not of the Planer Herself for all the humans in the world can not destroy Her even with all their weapons; She is too strong and powerful for that to happen. What I am concerned about is the survival of the human race. -- will we annihilate ourselves and many of the life forms around us, or will we wake up in time to see the larger picture, find and implement creative solutions to the worlds problems, and enter a New Age of expanded consciousness?

The Balance of Life can be restored on Planet Earth; Harmony can be restored between humankind and other life forms; Love consciousness can increase and be prevalent on the Earth. I, along with numerous other healers and ministers from a variety of spiritual traditions around the world today have responded to the upset of Mother Earth by dedicating our lives to this Planetary Healing Work, each in our own way. It is this Great Work that underlies all the healing and other things I do. It is the Heart of Wiccan Shamanism.

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A Healing Myth

By "Nihasa"

This story can have a powerful healing effect when read out loud (or recorded and then played) to someone suffering from a phobia or other effect of childhood trauma. While names, settings, and style can be varied to suit individual tastes, the sequence which the apprentice describes, the sequence the princess goes through, and the vagueness of the "bad thing" descriptions should remain unchanged and no element of the story should be left out

Once, in another time and another place, a kingdom of magic and beauty knew a time of peace. No armies threatened its boarders, no bandits plundered its trade routes, no plagues sickened its people. Yet even in such peaceful times, bad things could happen: accidents, misunderstandings, even good people doing bad things.

The third daughter of the king was a bright and cheerful sort. She wasn't the strongest or the prettiest of the royal princesses, but she did have the nicest wings of anyone her age. She loved to fly around the countryside and explore the groves and meadows she found...they were always full of surprises.

One day she found a particularly pretty grove, with a pond glistening in a little clearing in the middle. As she went in for a closer look, she saw images start to form. She saw her own reflection, and as she lightly touched the ground she saw that her reflection was watching reflections of her own...dim watery reflections from her past.

"So you can see the pictures." The voice from among the trees made her jump. "Don't worry," continued the young man as he stepped out from among the trees, "nobody else can see the same images, Princess. It's part of the magic."

"How...?" she asked, looking him up and down. He was a young man, no older than the princess herself, dressed in the rough tunic of a wizard's apprentice. "Who are you? How did you know who I am, what I saw?"

"I am apprenticed to the Court Wizard. Everybody knows who you are, Princess...and besides, I have seen you at the palace when I have been there with my master." He paused, glancing at the ground and lowering his voice. "As to the images...well, at one time I had need of their magic."

"When I entered the Wizard's service, I had a great and secret fear. Something...bad...happened to me when I was younger. It hurt to even think about, and after time I didn't think about it much. But ever since that time, I had lived with the fear. When my master learned of this, he taught me the magic of this pool and its stream."

"The pool reflects images from your mind...scenes from your past, dreams of the future, even fantasies of the present. The stream flows like time itself, upstream into the past, and downstream into the future. If I followed the ritual he described, these magicks could wash clean the fear."

She made a face. "I suppose this ritual involves deep magicks usable only by Wizards?"

"Not really. All the magic is in the waters, and anyone can use the ritual. Even a lowly apprentice." He grinned. "It's pretty simple. After he told me about it, he brought me here and then stood back by the trees. He said that he would answer any questions I had but otherwise I was on my own."

"I stood where I could see my reflection in the pool, and then thought about my fear. As I thought, my reflection watched a reflection of my thoughts...like a stage where dimly lit actors played out the scene against a colorless backdrop. I looked up and saw that I was still here, in the glade. I looked back at the water, holding on to a small part of the special feeling of fear it had given me. As I turned and looked back upstream, I saw more images...each earlier than the last. I relaxed and let the feeling guide me back to the earliest image. When I had that, I turned back to the pool and found my reflection watching the same colorless players in their dim reflection of the memory. As my reflection watched, the image went from a time shortly before the bad thing happened, through the whole thing, and on to a time when it was all over. When it passed the ending that way, it stopped...like a drawing. Then the drawing faded away, and I was just looking at my reflection. The Wizard had told me that if I stepped into that last part of the image, it would run very quickly backwards, with full color and sound and me living backwards through it all...all the way through to the part before the beginning. It sounded very strange. As I looked at my reflection again, it was watching the image go forward again in its dim, colorless way. When it reached the drawing at the end, I stepped into the image and was plunged into a world going backwards! It went clear through to before the beginning in less than a second, then stopped. Startled, I let the water carry me downstream, through all that had happened since, with the fear gone and the memory unable to hurt me. When I reached the here-and-now, I got out and just stood there, knowing that the fear would trouble me no more." He stopped, and suddenly seemed to remember

where he was, and who he was talking to. "That was over a year ago, and the fear is still gone. The Wizard says it is gone for good."

She thought for a moment. "So all there is to this ritual is think of the problem until your reflection sees it, follow a part of the feeling upstream to my earliest memory of it, wait for my reflection to see it all the way through, step into the ending, and live it backwards quickly? What kind of magic is that?"

He thought for a minute, shrugged, and said "Effective? If you wish, I will withdraw to the trees while you try it."

"What makes you think that I NEED it?"

"Because the images only come to those who do." His voice faded to an embarrassed silence as he realized what he had said. "I'll go now."

"Yes, do." She said absently, already thinking. Then: "But not too far, in case I need you." She was remembering an incident a few days back which had set off her special fear, and just as the apprentice had described, her reflection in the pool was watching a dim and watery scene of the memory. Startled, she looked up again. Yes, she was in the clearing, with the trees all around and the apprentice all but lost among the closer ones. She could still feel a part of that fear, so she kept that feeling while she looked back up stream at all the images from the past that the feeling had touched...until she found the earliest of them all. She brought that memory back to the pool and released it as her reflection started to watch it unfold in its dim and watery way. Her reflection seemed to have a life of its own as it watched the pale scene start before anything happened, run through the bad parts, and then pause at a time when it was all over. She watched her reflection shift as she prepared for what she would do. Her reflection settled as it watched the scene unfold again. The dim scene passed through the beginning, through the bad time and on past again. When it stopped, she jumped in to it. Suddenly, she was there again: back where and when it had happened. Everything was moving backwards, and in a flash she had lived backwards through it and past the beginning. Shocked, she let the water carry her down stream, forward through all the rest of her yesterdays without the bad times for company. When she got to today, she stood up. There she was...standing, dripping in a stream in the clearing. She looked around for the apprentice, half expecting him to be laughing at the soggy mess she must be. He was there, by the trees...not laughing, just smiling in an understanding way.

In the years that followed, they became friends. Although they went their separate ways...he, as wizard to one of the King's high lords and she as wife to a

neighboring prince... they valued that friendship to the end of their days. And from that time on, neither was ever again troubled by their great fears.
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Candlemas

The Light Returns

by Mike Nichols

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the Heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

'Candlemas' is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. 'Imbolc' means, literally, 'in the belly' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. 'Oimelc' means 'milk of ewes', for it is also lambing season.

The holiday is also called 'Brigit's Day', in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capitol of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smith-craft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called 'bride' in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be 'Saint' Brigit, patron SAINT of smith-craft, poetry, and healing. They 'explained' this by telling the Irish peasants that Brigit was 'really' an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there 'misled' the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince

itself of. For example, they also came to believe that Brigit was the 'foster-mother' of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using 'Candlemas' as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of 'churching women'. It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of 'Groundhog's Day', a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be 'six more weeks' of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that 'If Candlemas Day be bright and clear, there'll be two winters in the year.' Actually, all of the cross-quarter days can be used as 'inverse' weather predictors, whereas the quarter-days are used as 'direct' weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (in 1988, February 3rd, at 9:03 am CST). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. This same displacement is evident in Eastern Orthodox Christianity as well. Their habit of celebrating the birth of Jesus on January 6th, with a similar post-dated shift in the six-week period that follows it, puts the Feast of the Purification

of Mary on February 14th. It is amazing to think that the same confusion and lateral displacement of one of the old folk holidays can be seen from the Russian steppes to the Ozark hills, but such seems to be the case!

Incidentally, there is speculation among linguistic scholars that the very name of 'Valentine' has Pagan origins. It seems that it was customary for French peasants of the Middle Ages to pronounce a 'g' as a 'v'. Consequently, the original term may have been the French 'galantine', which yields the English word 'gallant'. The word originally refers to a dashing young man known for his 'affaires d'amour', a true gallant. The usual associations of V(G)alantine's Day make much more sense in this light than their vague connection to a legendary 'St. Valentine' can produce. Indeed, the Church has always found it rather difficult to explain this nebulous saint's connection to the secular pleasures of flirtation and courtly love.

For modern Witches, Candlemas O.S. may then be seen as the Pagan version of Valentine's Day, with a de-emphasis of 'hearts and flowers' and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1st), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is THE day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving 'Brigit's crosses' from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making 'Brigit's beds' to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All in all, this Pagan Festival of Lights, sacred to the young Maiden Goddess, is one of the most beautiful and poetic of the year.

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The Vernal Equinox

by Mike Nichols

Now comes the Vernal Equinox, and the season of Spring reaches it's apex, halfway through its journey from Candlemas to Beltane. Once again, night and day stand in perfect balance, with the powers of light on the ascendancy. The god of light now wins a victory over his twin, the god of darkness. In the Mabinogion myth reconstruction which I have proposed, this is the day on which the restored Llew takes his vengeance on Goronwy by piercing him with the sunlight spear. For Llew was restored/reborn at the Winter Solstice and is now well/old enough to vanquish his rival/twin and mate with his lover/mother. And the great Mother Goddess, who has returned to her Virgin aspect at Candlemas, welcomes the young sun god's embraces and conceives a child. The child will be born nine months from now, at the next Winter Solstice. And so the cycle closes at last.

We think that the customs surrounding the celebration of the spring equinox were imported from Mediterranean lands, although there can be no doubt that the first inhabitants of the British Isles observed it, as evidence from megalithic sites shows. But it was certainly more popular to the south, where people celebrated the holiday as New Year's Day, and claimed it as the first day of the first sign of the Zodiac, Aries. However you look at it, it is certainly a time of new beginnings, as a simple glance at Nature will prove.

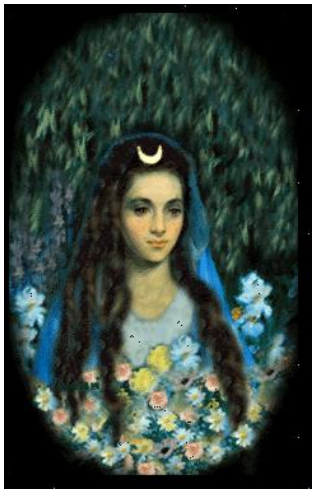

In the Roman Catholic Church, there are two holidays which get mixed up with the Vernal Equinox. The first, occurring on the fixed calendar day of March 25th in the old liturgical calendar, is called the Feast of the Annunciation of the Blessed Virgin Mary (or B.V.M., as she was typically abbreviated in Catholic Missals). 'Annunciation' means an announcement. This is the day that the angel Gabriel announced to Mary that she was 'in the family way'. Naturally, this had to be announced since Mary, being still a virgin, would have no other means of knowing it. (Quit scoffing, O ye of little faith!) Why did the Church pick the Vernal Equinox for the commemoration

of this event? Because it was necessary to have Mary conceive the child Jesus a full nine months before his birth at the Winter Solstice (i.e., Christmas, celebrated on the fixed calendar date of December 25). Mary's pregnancy would take the natural nine months to complete, even if the conception was a bit unorthodox.

As mentioned before, the older Pagan equivalent of this scene focuses on the joyous process of natural conception, when the young virgin Goddess (in this case, 'virgin' in the original sense of meaning 'unmarried') mates with the young solar God, who has just displaced his rival. This is probably not their first mating, however. In the mythical sense, the couple may have been lovers since Candlemas, when the young God reached puberty. But the young Goddess was recently a mother (at the Winter Solstice) and is probably still nursing her new child. Therefore, conception is naturally delayed for six weeks or so and, despite earlier mating's with the God, She does not conceive until (surprise!) the Vernal Equinox. This may also be their Hand-fasting, a sacred marriage between God and Goddess called a Hierogamy, the ultimate Great Rite. Probably the nicest study of this theme occurs in M. Esther Harding's book, 'Woman's Mysteries'. Probably the nicest description of it occurs in M. Z. Bradley's 'Mists of Avalon', in the scene where Morgan and Arthur assume the sacred roles. (Bradley follows the British custom of transferring the episode to Beltane, when the climate is more suited to its outdoor celebration.)

The other Christian holiday which gets mixed up in this is Easter. Easter, too, celebrates the victory of a god of light (Jesus) over darkness (death), so it makes sense to place it at this season. Ironically, the name 'Easter' was taken from the name of a Teutonic lunar Goddess, Eostre (from whence we also get the name of the female hormone, estrogen). Her chief symbols were the bunny (both for fertility and because her worshipers saw a hare in the full moon) and the egg (symbolic of the cosmic egg of creation), images which Christians have been hard pressed to explain. Her holiday, the Eostara, was held on the Vernal Equinox Full Moon. Of course, the Church doesn't celebrate full moons, even if they do calculate by them, so they planted their Easter on the following Sunday. Thus, Easter is always the first Sunday, after the first Full Moon, after the Vernal Equinox. If you've ever wondered why Easter moved all around the calendar, now you know. (By the way, the Catholic Church was so adamant about NOT incorporating lunar Goddess symbolism that they added a further calculation: if Easter Sunday were to fall on the Full Moon itself, then Easter was postponed to the following Sunday instead.)

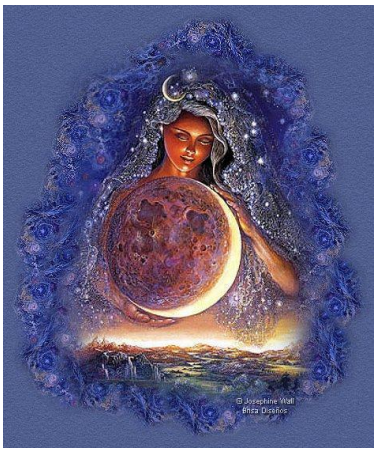

Incidentally, this raises another point: recently, some Pagan traditions began referring to the Vernal Equinox as Eostara. Historically, this is incorrect. Eostara is a lunar holiday, honoring a lunar Goddess, at the Vernal Full Moon. Hence, the name 'Eostara' is best reserved to the nearest Esbat, rather than the Sabbat itself. How this happened is difficult to say. However, it is notable that some of the same groups misappropriated the term 'Lady Day' for Beltane, which left no good folk name for the Equinox. Thus, Eostara was misappropriated for it, completing a chain-reaction of displacement. Needless to say, the old and accepted folk name for the Vernal Equinox is 'Lady Day'. Christians sometimes insist that the title is in honor of Mary and her Annunciation, but Pagans will smile knowingly.

Another mythological motif which must surely arrest our attention at this time of year is that of the descent of the God or Goddess into the Underworld. Perhaps we see this most clearly in the Christian tradition. Beginning with his death on the cross on Good Friday, it is said that Jesus 'descended into hell' for the three days that his body lay entombed. But on the third day (that is, Easter Sunday), his body and soul rejoined, he arose from the dead and ascended into heaven. By a strange 'coincidence', most ancient Pagan religions speak of the Goddess descending into the Underworld, also for a period of three days.

Why three days? If we remember that we are here dealing with the lunar aspect of the Goddess, the reason should be obvious. As the text of one Book of Shadows gives it, '...as the moon waxes and wanes, and walks three nights in darkness, so the Goddess once spent three nights in the Kingdom of Death.' In our modern world, alienated as it is from nature, we tend to mark the time of the New Moon (when no moon is visible) as a single date on a calendar. We tend to forget that the moon is also hidden from our view on the day before and the day after our calendar date. But this did not go unnoticed by our ancestors, who always speak of the Goddess's sojourn into the land of Death as lasting for three days. Is it any wonder then, that we celebrate the next Full Moon (the Eostara) as the return of the Goddess from chthonic regions?

Naturally, this is the season to celebrate the victory of life over death, as any nature-lover will affirm. And the Christian religion was not misguided by celebrating Christ's victory over death at this same season. Nor is Christ the only solar hero to journey into the underworld. King Arthur, for example, does the same thing when he sets sail in his magical ship, Prydwen, to bring back precious gifts (i.e. the gifts of life) from the Land of the Dead, as we are told in the 'Mabinogi'. Welsh triads allude to Gwydion and Amaethon doing much the same thing. In fact, this theme is so universal that mythologists refer to it by a common phrase, 'the harrowing of hell'.

However, one might conjecture that the descent into hell, or the land of the dead, was originally accomplished, not by a solar male deity, but by a lunar female deity. It is Nature Herself who, in Spring, returns from the Underworld with her gift of abundant life. Solar heroes may have laid claim to this theme much later. The very fact that we are dealing with a three-day period of absence should tell us we are dealing with a lunar, not solar, theme. (Although one must make exception for those occasional MALE lunar deities, such as the Assyrian god, Sin.) At any rate, one of the nicest modern renditions of the harrowing of hell appears in many Books of Shadows as 'The Descent of the Goddess'. Lady Day may be especially appropriate for the celebration of this theme, whether by storytelling, reading, or dramatic re-enactment.

For modern Witches, Lady Day is one of the Lesser Sabbats or Low Holidays of the year, one of the four quarter-days. And what date will Witches choose to celebrate? They may choose the traditional folk 'fixed' date of March 25th, starting on its Eve. Or they may choose the actual equinox point, when the Sun crosses the Equator and enters the astrological sign of Aries. This year (1988), that will occur at 3:39 am CST on March 20th.
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·L·A·M·M·A·S·

The First Harvest
by Mike Nichols

Once upon a Lammas Night
When corn rigs are bonny,
Beneath the Moon's unclouded light,
I held awhile to Annie...

Although in the heat of a Mid-western summer it might be difficult to discern, the festival of Lammas (Aug 1st) marks the end of summer and the beginning of fall. The days now grow visibly shorter and by the time we've reached autumns end (Oct 31st), we will have run the gamut of temperature from the heat of August to the cold and (sometimes) snow of November. And in the midst of it, a perfect Mid-western autumn.

The history of Lammas is as convoluted as all the rest of the old folk holidays. It is of course a cross-quarter day, one of the four High Holidays or Greater Sabbats of Witchcraft, occurring 1/4 of a year after Beltane. It's true astrological point is 15 degrees Leo, which occurs at 1:18 am CDT, Aug 6th this year (1988), but tradition has set August 1st as the day Lammas is typically celebrated. The celebration proper would begin on sundown of the previous evening, our July 31st, since the Celts reckon their days from sundown to sundown.

However, British Witches often refer to the astrological date of Aug 6th as Old Lammas, and folklorists call it Lammas O.S. ('Old Style'). This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Lion, one of the 'tetramorph' figures found on the Tarot cards, the World and the Wheel of Fortune (the other three figures being the Bull, the Eagle, and the Spirit). Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac, and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

'Lammas' was the medieval Christian name for the holiday and it means 'loaf-mass', for this was the day on which loaves of bread were baked from the first grain harvest and laid on the church altars as offerings. It was a day representative of 'first fruits' and early harvest.

In Irish Gaelic, the feast was referred to as 'Lugnasadh', a feast to commemorate the funeral games of the Irish sun-god Lugh. However, there is some confusion on this point. Although at first glance, it may seem that we are celebrating the death of the Lugh, the god of light does not really die (mythically) until the autumnal equinox. And indeed, if we read the Irish myths closer, we discover that it is not Lugh's death that is being celebrated, but the funeral games which Lugh hosted to commemorate the death of his foster- mother, Taillte. That is why the Lugnasadh celebrations in Ireland are often called the 'Tailltean Games'.

The time went by with careless heed
Between the late and early,
With small persuasion she agreed
To see me through the barley...

One common feature of the Games were the 'Tailltean marriages, a rather informal marriage that lasted for only 'a year and a day' or until next Lammas. At that time, the couple could decide to continue the arrangement if it pleased them, or to stand back to back and walk away from one another, thus bringing the Tailltean marriage to a formal close. Such trial marriages (obviously related to the Wiccan 'Handfasting') were quite common even into the 1500's, although it was something one 'didn't bother the parish priest about'. Indeed, such ceremonies were usually solemnized by a poet, bard, or shanachie (or, it may be guessed, by a priest or priestess of the Old Religion).

Lammastide was also the traditional time of year for craft festivals. The medieval guilds would create elaborate displays of their wares, decorating their shops and themselves in bright colors and ribbons, marching in parades, and performing strange, ceremonial plays and dances for the entranced onlookers. The atmosphere must have been quite similar to our modern-day Renaissance Festivals, such as the one celebrated in near-by Bonner Springs, Kansas, each fall.

A ceremonial highlight of such festivals was the 'Catherine wheel'. Although the Roman Church moved St. Catherine's feast day all around the calender with

bewildering frequency, it's most popular date was Lammas. (They also kept trying to expel this much-loved saint from the ranks of the blessed because she was mythical rather than historical, and because her worship gave rise to the heretical sect known as the Cathari.) At any rate, a large wagon wheel was taken to the top of a near-by hill, covered with tar, set aflame, and ceremoniously rolled down the hill. Some mythologists see in this ritual the remnants of a Pagan rite symbolizing the end of summer, the flaming disk representing the sun-god in his decline. And just as the sun king has now reached the autumn of his years, his rival or dark self has just reached puberty.

Many commentators have bewailed the fact that traditional Gardnerian and Alexandrian Books of Shadows say very little about the holiday of Lammas, stating only that poles should be ridden and a circle dance performed. This seems strange, for Lammas is a holiday of rich mythic and cultural associations, providing endless resources for liturgical celebration.

Corn rigs and barley rigs,
Corn rigs are bonny!
I'll not forget that happy night
Among the rigs with Annie!

[Verse quotations by Robert Burns, as handed down through several Books of Shadows.]
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·H·A·R·V·E·S·T· ·H·O·M·E·

==========

by Mike Nichols

There were three men came out of the West,
Their fortunes for to try,
And these three men made a solemn vow,
John Barleycorn must die...

Despite the bad publicity generated by Thomas Tryon's novel, Harvest Home is the pleasantest of holidays. Admittedly, it does involve the concept of sacrifice, but one that is symbolic only. The sacrifice is that of the spirit of vegetation, John Barleycorn. Occurring 1/4 of the year after Midsummer, Harvest Home represents mid-autumn, autumn's height. It is also the Autumnal Equinox, one of the quarter days of the year, a Lesser Sabbat and a Low Holiday in modern Witchcraft. Technically, an equinox is an astronomical point and, due to the fact that the earth wobbles on its axis slightly (rather like a top that's slowing down), the date may vary by a few days depending on the year. The autumnal equinox occurs when the sun crosses the equator on it's apparent journey southward, and we experience a day and a night that are of equal duration. Up until Harvest Home, the hours of daylight have been greater than the hours from dusk to dawn. But from now on, the reverse holds true. Astrologers know this as the date on which the sun enters the sign of Libra, the Balance (an appropriate symbol of a balanced day and night). This year (1988) it will occur at 2:29 pm CDT on September 22nd.

However, since most European peasants were not accomplished at calculating the exact date of the equinox, they celebrated the event on a fixed calendar date, September 25th, a holiday the medieval Church Christianized under the name of 'Michaelmas', the feast of the Archangel Michael. (One wonders if, at some point, the R.C. Church contemplated assigning the four quarter days of the year to the four Archangels, just as they assigned the four cross-quarter days to the four gospel-writers. Further evidence for this may be seen in the fact that there was a brief flirtation with calling the Vernal Equinox 'Gabrielmas', ostensibly to commemorate the angel Gabriel's announcement to Mary on Lady Day.) Again, it must be remembered that the Celts reckoned their

days from sundown to sundown, so the September 25th festivities actually begin on the previous sundown (our September 24th).

Although our Pagan ancestors probably celebrated Harvest Home on September 25th, modern Witches and Pagans, with their desk-top computers for making finer calculations, seem to prefer the actual equinox point, beginning the celebration on its eve (this year, sunset on September 21st).

Mythically, this is the day of the year when the god of light is defeated by his twin and alter-ego, the god of darkness. It is the time of the year when night conquers day. And as I have recently shown in my seasonal reconstruction of the Welsh myth of Blodeuwedd, the Autumnal Equinox is the only day of the whole year when Llew (light) is vulnerable and it is possible to defeat him. Llew now stands on the balance (Libra/autumnal equinox), with one foot on the cauldron (Cancer/summer solstice) and his other foot on the goat (Capricorn/winter solstice). Thus he is betrayed by Blodeuwedd, the Virgin (Virgo) and transformed into an Eagle (Scorpio).

Two things are now likely to occur mythically, in rapid succession. Having defeated Llew, Goronwy (darkness) now takes over Llew's functions, both as lover to Blodeuwedd, the Goddess, and as King of our own world. Although Goronwy, the Horned King, now sits on Llew's throne and begins his rule immediately, his formal coronation will not be for another six weeks, occurring at Samhain (Halloween) or the beginning of Winter, when he becomes the Winter Lord, the Dark King, Lord of Misrule. Goronwy's other function has more immediate results, however. He mates with the virgin goddess, and Blodeuwedd conceives, and will give birth -- nine months later (at the Summer Solstice) -- to Goronwy's son, who is really another incarnation of himself, the Dark Child.

Llew's sacrificial death at Harvest Home also identifies him with John Barleycorn, spirit of the fields. Thus, Llew represents not only the sun's power, but also the sun's life trapped and crystallized in the corn. Often this corn spirit was believed to reside most especially in the last sheaf or shock harvested, which was dressed in fine clothes, or woven into a wicker-like man-shaped form. This effigy was then cut and carried from the field, and usually burned, amidst much rejoicing. So one may see Blodeuwedd and Goronwy in a new guise, not as conspirators who murder their king, but as kindly farmers who harvest the crop which they had planted and so lovingly cared for. And yet, anyone who knows the old ballad of John Barleycorn knows that we have not heard the last of him.

They let him stand till midsummer's day,
Till he looked both pale and wan,
And little Sir John's grown a long, long beard
And so become a man...

Incidentally, this annual mock sacrifice of a large wicker-work figure (representing the vegetation spirit) may have been the origin of the misconception that Druids made human sacrifices. This charge was first made by Julius Caesar (who may not have had the most unbiased of motives), and has been re-stated many times since. However, as has often been pointed out, the only historians besides Caesar who make this accusation are those who have read Caesar. And in fact, upon reading Caesar's 'Gallic Wars' closely, one discovers that Caesar never claims to have actually witnessed such a sacrifice. Nor does he claim to have talked to anyone else who did. In fact, there is not one single eyewitness account of a human sacrifice performed by Druids in all of history!

Nor is there any archeological evidence to support the charge. If, for example, human sacrifices had been performed at the same ritual sites year after year, there would be physical traces. Yet there is not a scrap. Nor is there any native tradition or history which lends support. In fact, insular tradition seems to point in the opposite direction. The Druid's reverence for life was so strict that they refused to lift a sword to defend themselves when massacred by Roman soldiers on the Isle of Mona. Irish Breton laws forbade a Druid to touch a weapon, and any soul rash enough to unsheathe a sword in the presence of a Druid would be executed for such an outrage!

Jesse Weston, in her brilliant study of the Four Hallows of British myth, 'From Ritual to Romance', points out that British folk tradition is, however, full of **mock** sacrifices. In the case of the wicker-man, such figures were referred to in very personified terms, dressed in clothes, addressed by name, etc. In such a religious ritual drama, everybody played along.

They've hired men with scythes so sharp,
To cut him off at the knee,
They've rolled him and tied him by the waist
Serving him most barbarously...

In the medieval miracle-play tradition of the 'Rise Up, Jock' variety (performed by troupes of mummers at all the village fairs), a young harlequin-like king always underwent a mock sacrificial death. But invariably, the traditional cast of characters included a mysterious 'Doctor' who had learned many secrets while 'travelling in foreign lands'. The Doctor reaches into his bag of tricks, plies some magical cure, and presto! the young king rises up hale and whole again, to the cheers of the crowd. As Weston so sensibly points out, if the young king were **actually** killed, he couldn't very well rise up again, which is the whole point of the ritual drama! It is an enactment of the death and resurrection of the vegetation spirit. And what better time to perform it than at the end of the harvest season?

In the rhythm of the year, Harvest Home marks a time of rest after hard work. The crops are gathered in, and winter is still a month and a half away! Although the nights are getting cooler, the days are still warm, and there is something magical in the sunlight, for it seems silvery and indirect. As we pursue our gentle hobbies of making corn dollies (those tiny vegetation spirits) and wheat weaving, our attention is suddenly arrested by the sound of baying from the skies (the 'Hounds of Annwn' passing?), as lines of geese cut silhouettes across a harvest moon. And we move closer to the hearth, the longer evening hours giving us time to catch up on our reading, munching on popcorn balls and caramel apples and sipping home-brewed mead or ale. What a wonderful time Harvest Home is! And how lucky we are to live in a part of the country where the season's changes are so dramatic and majestic!

And little Sir John in the nut-brown bowl--
And he's brandy in the glass,
And little Sir John in the nut-brown bowl
Proved the strongest man at last.

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·T·H·E· ·D·E·A·T·H· ·O·F· ·L·L·E·W·

A Seasonal Interpretation
by Mike Nichols

==========

Not of father, nor of mother
Was my blood, was my body.
I was spellbound by Gwydion,
Prime enchanter of the Britons,
When he formed me from nine blossoms.
--'Hanes Blodeuwedd'
R. Graves, trans.

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King (the 'dark of the world'?) was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism. (John's earlier Pagan associations are treated in my essay on Midsummer.)

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and

Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn (representing summer and winter), the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox, with one foot on the summer solstice and one foot on the winter solstice.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the autumnal equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that, when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox. (Curiously, even the Christian tradition retains this association, albeit in a distorted form, by celebrating Jesus' death near the time of the vernal equinox.)

The Welsh myth concludes with Gwydion pursuing the faithless Blodeuwedd through the night sky, and a path of white flowers springs up in the wake of her passing, which we today know as the Milky Way. When Gwydion catches her, he transforms her into an owl, a fitting symbol of autumn, just as her earlier association with flowers (she was made from them) equates her with spring. Thus, while Llew and Goronwy represent summer and winter, Blodeuwedd herself represents both spring and fall, as patron goddess of flowers and owls, respectively.

Although it is far more speculative than the preceding material, a final consideration would pursue this mirror-like life pattern of Llew and Goronwy to its ultimate conclusion. Although Llew is struck with the sunlight spear at the autumnal equinox, and so 'dies' as a human, it takes a while before Gwydion discovers him in his eagle form. How long? We may speculate 13 weeks, when the sun reaches the midpoint of the sign (or form) of the eagle, Scorpio -- on Halloween. And if this is true, it may be that Llew, the sun god, finally 'dies' to the upper world on Halloween, and now passes through the gates of death, where he is immediately crowned king of the underworld, the Lord of Misrule! (In medieval tradition, the person proclaimed as 'Lord of Misrule' reigned from

Halloween to Old Christmas -- or, before the calender changes, until the winter solstice.)

Meanwhile, Goronwy (with Blodeuwedd at his side) is crowned king in the upper world, and occupies Llew's old throne, beginning on Halloween. Thus, by winter solstice, Goronwy has reached his position of greatest strength in OUR world, at the same moment that Llew, now sitting on Goronwy's old throne, reaches his position of greatest strength in the underworld. However, at the moment of the winter solstice, Llew is born again, as a babe, (and as his own son!) into our world. And as Llew later reaches manhood and dispatches Goronwy at the vernal equinox, Goronwy will then ascend the underworld throne at Beltane, but will be reborn into our world at midsummer, as a babe, later to defeat Llew all over again. And so the cycle closes at last, resembling nothing so much as an intricately woven, never-ending bit of Celtic knot work.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his power and still 1/4 of a year away from his ritual death at the hands of his rival. However, at the very moment of his greatest strength, his dark twin, the seed of his destruction, is born -- just as the days begin to shorten. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. If we have learned anything from this story from the fourth branch of the 'Mabinogion', it is about the power of myth -- how it may still instruct and guide us, many centuries after it has passed from oral to written tradition. And in studying it, we have barely scratched the surface.
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SPRING EQUINOX CEREMONY

Preparations:

A wheel symbol stands on the altar; it may be anything that feels suitable a cut out disc painted yellow or gold and decorated with spring flowers, a circular mirror, around brass tray. The High Priest's robe, if any, and accessories should be symbolic of the Sun; any metal he wears should be gold, gilt, brass or bronze. The altar, if indoors, should be decorated with spring flowers particularly the yellow ones such as daffodils, primroses, gorse, or forsythia. One banquet should be ready for handing to the Spring Queen, and a chaplet of flowers for her crowning. The Spring Queen is one of the younger women in the Coven.

The cauldron is placed in the center of the circle, with an unlit candle in it. If outside, and conditions permit, a bonfire is made ready to light. A taper is placed ready on the altar for the Maiden to carry fire to the **High Priest**.

A phallic wand is on the altar.

Half as many cords as there are people present are ready on the altar, tied together at their center point in a single knot. If there is an odd number of people, add one before dividing by two.

As part of the feasting and offering to the Gods, you can use hard boiled eggs with painted shells. These symbolize the World Egg, laid by the Goddess and hatched by the heat of the Sun of the God.

The **High Priest** *moves to stands in the East, and the* **High Priestess** *in the West, facing each other over the unlit bonfire. The* **High Priestess** *carries the phallic wand in her right hand. The rest of the* **Coven** *distribute themselves around the rest of the perimeter of the Circle.*

The **High Priestess** says:

"We kindle this fire today
In presence of the Holy Ones,
Without malice, without jealousy, without envy,
Without fear of aught beneath the Sun
But the High Gods.
Thee we invoke, O Light of Life,
Be Thou a bright flame before us,
Be Thou a guiding star above us,

Be Thou a smooth path beneath us;
Kindle Thou within our hearts
A flame of love for our neighbors,
To our foes, to our friends, to our kindred all,
To all men on the broad earth.
O merciful Son of Cerridwen,
From the lowliest thing that liveth
To the Name which is highest of all."

The **High Priestess** *holds the phallic wand on high and walks slowly deosil around the bonfire or cauldron to stand in front of the High Priest.* **She** *says*:

"O Sun, be Thou ready to conquer the Dark!"

The **High Priestess** *presents the phallic wand the High Priest and then steps to one side.*

The **High Priest** *holds up the wand in salute and replaces it on the altar.*

The **Maiden** *lights the taper from one of the altar candles and presents it to the* **High Priest**. *The* **Maiden** *then steps to one side.*

The **High Priest** *carries the taper to the bonfire and lights it. He gives the taper back to the* **Maiden**, *who blows it out and replaces it on the altar. She then picks up the cords and gives them to the* **High Priest**.

The **High Priestess** *arranges everyone around the fire, man facing woman as far as possible. The* **High Priest** *hands out the ends of the cords in accordance with her instructions, retaining on end of the final cord himself and handing the other end of it to the* **High Priestess**. *If there is an odd number of people, with more men then women, he holds on to two cord ends himself, or if more women then men, the* **High Priestess** *does the same. Either way, both of them must be linked with two members of the opposite sex*.

When everyone is holding a cord, they all pull the cords taut, with the central knot above the fire. They then start circling deosil in the Wheel dance, building up speed, always keeping the cords taut and the knot over the fire. Any chant can be used that sounds good.

Then the ***Coven*** *all sit in a circle round the fire. The* **High Priest** *gathers up the cords, being careful not to let them get burned and replaces them on the altar*.

The **High Priest** *names one of the women to be the Spring Queen and stands her in front of the altar. He crowns her with the chaplet of flowers and gives her the Five Fold Kiss.*

The **High Priest** *steps back and calls forward each man in turn to give the Spring Queen the Fivefold Kiss. When the last man has done so, the* **High Priest** *presents the Spring Queen with her bouquet.*

Then, starting with the **Spring Queen**, everyone jumps over the fire, singly or in couples, not forgetting to wish.

Farrar, Janet and Stewart; "***Eight Sabbats For Witches***"; Robert Hale 1983
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SMUDGING: HOW TO DO IT ~HOW NOT TO DO IT

I came across a very interesting article from "Shaman's Drum" which was reprinted for Vision Quest Bookstore. I will attempt to convey the gist of it, along with my views, as a student of the Ways of the Teneh, about it. Smudging is a way of using the smoke from burning herbs as a way to cleanse the body, an object, or a given area of negative influences. I myself use smudging to "cleanse" crystals before using them in jewelry projects I may do, and for protecting my home from some recent "bad vibe"-producing events. (landlord troubles!) I imagine that the skillful use of the proper herbs could help in warding and banishing ceremonies as well, if used properly and with reverence. The three most used plant material for smudging are sage of all types, cedar, and sweetgrass.

Sage

There are two major genii and several varieties of each genus of Sage that are used for smudging. Salvia, or the herb sage used for cooking, comes in two major varieties: S. Officinal is, commonly known as Garden Sage, and S. Apiana, commonly known as White Sage. Salvia varieties have long been acknowledged as healing herbs, reflected in the fact that its genus name comes from the Latin root word *salvare*, which is the verb "to heal" or "to save." Artemisia is the genus commonly considered "Sagebrush", and is more common in the wilds out here in California. There are two major varieties to the Artemisia genus: A. Californica, or Common Sagebrush, and A. Vulgaris, or Mugwort. There are many other varieties of both Salvia and Artemisia, and all are effective in smudging. Sage is burned in smudging ceremonies to drive out evil spirits, negative thoughts and feelings, and to keep Gan'n (negative entities) away from areas where ceremonials take place. In the Plains Sweat lodge, the floor of the structure is strewn with sage leaves for the participants to rub on their bodies during the sweat. Sage is also used in keeping sacred objects like pipes or Peyote wands safe from negative influence. In the

Sioux nation, the Sacred Pipe is kept in a bundle with sage boughs. I would think special crystals could be so protected this way as well.

Cedar

True cedar is of the Thuja and Libocedrus genii. Some Junipers (Juniperus genus) are also called "cedar", thus complicating things some. Some Juniper varieties ARE cleansing herbs, especially J. Monosperma, or Desert White Cedar. But for smudging, the best is Western Red Cedar (Thuja occidentalis) and California Incense Cedar (Libocedrus descurrens). Cedar is burnt while praying to the Great Spirit (Usen', the Source--also known to Plains nations as Wakan Tanka) in meditation, and also to bless a house before moving in as is the tradition in the Northwest and Western Canada. It works both as a purifier and as a way to attract GOOD energy in your direction. It is usually available in herb stores in chipped form, which must be sprinkled over a charcoal in a brazier. I like a piece of charcoaled mesquite for this purpose, rather than the commercial charcoal cake.

Sweetgrass

Very important to the Sioux and Cherokee nations, its botanical name is Hierochloe Oderata. In these tribes, the sweetgrass is braided like hair braids. It could be burnt by lighting the end of it, or (more economically) by shaving little bits of it onto charcoal in a brazier. Again, use charcoaled Mesquite (I believe it comes packaged for barbecue use under the brand name "Red Arrow") to burn it, not pressed charcoal tablets. Sweetgrass is burnt after smudging with sage, to welcome in good influences after the bad had been driven out. Sweetgrass is very rare today, and traditional Plains people have been attempting to protect the last of it. Myself, I believe that Cedar, which is not endangered, can safely be used this way. Also Pinon pine needles (used more frequently by the Southwest Teneh, like the Navajo and Apache as well as the Pueblo people and the Zuni) and Copal (used by the Yaqui and in ancient times by the Azteca and the Maya) have similar effect. The three mentioned here are readily available either through gathering yourself or, in the case of copal resin, from any good herb shop.

Using Smudging

Burn clippings of the herb in a brazier...not a shell as some "new age" shamanic circles do...it is an insult to White Painted Woman (The Goddess) to do this, especially with the abalone shell which is especially sacred to Her. If the herb is bundled in a "wand", you can also light the end of the wand that isn't woody and use that. I like the latter way. Direct the smoke with your hands or with a Peyote (feather) wand over the person or thing you wish to smudge. If you

can see auras, look for discolored places in the aura and direct the healing smoke towards those places on the patient's body. For cleansing a house, first offer cedar smoke to the four directions outside the house. Then, take a sage bough and go throughout the inside of the house, making sure the smoke penetrates every nook and cranny of the house. It might help also, if you have a power animal, to visualize your animal doing these things, to also dance your animal, and if you have a power song, to sing that too. Then finally, run through the house with a white candle that is well protected, to "light up" the house. Careful not to burn it down when you do it!!!

Final Thoughts

Smudging should be done with care, with reverence, and in an attitude of LOVE. Show your respect and honor to the plants that Usen' has given us for our healing, and they will return the favor by keeping us well and free from disease and negative energy. Aloe Vera plants, though not to be burnt, are good for the cleansing angle as well. Keep one or more potted Aloe Veras in the house (modern varieties are too tender to plant in anything but full shade outside) in organic (wood or ceramic, never plastic or metal) pots. To honor the plant when you transplant it, sprinkle the roots with corn meal and smudge it with cedar once it is transplanted. The spirit of Aloe Vera is a good protective spirit, and if you burn yourself, can also be used to heal your skin. BE SURE TO ASK THE PLANT'S PERMISSION before cutting part of the leaf off for the healing juice. If you don't, the protective power of the plant will cease, and you will be left with but an inert houseplant...and perhaps some bad karma to boot.

Hi-dicho, it is finished....ENJU!

Michelle Chihacou White Puma Klein-Hass

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An Introduction to Traditional Wicca

c. 1987, Keepers of the Ancient Mysteries (.K.A.M.)

Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought in the late 1950's by English and American Initiates of Gardnerian,

Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

What's In a Name?

Wicca, Witchcraft, and "The Craft" are used interchangeably at times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best

possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our calendar are descended from the roots Wicca draws on, including Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not always serious. Dancing, feasting and general merriment are a central part of the celebrations.

Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts". We have a single extremely powerful ethical principal which Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

"An (if) it harm none, do as ye Will"

Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to distinguish from stage conjuring) is not a religion in itself, it is related to our religious beliefs. Wiccans believe that people have many more abilities than are generally realized, and that it is a good idea to develop them. Our magick is a way of using natural forces to change consciousness and material conditions as an expression of our "True Wills". Part of becoming a Wiccan is training in our methods of psychic and magickal development.

Because we believe that everything a person does returns to them magnified, a Wiccan will not work a magick for harm, since they would pay too high a price. But a helpful magick is good for both the giver and receiver! Wicca is entirely compatible with the scientific method, and we believe all the Gods and forces we work with to be quite natural, not supernatural at all. We do not, however, hold with the kind of scientific dogma or pseudo religion that sees everything as dead matter and neglects its own method by trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of Wiccans were Priestesses and Priests to the Pagan culture as well as devotees of their Mystery. Now that a Pagan culture is rising again, some ask if today's Wiccans could resume that role. This seems unlikely.

Today's Pagan culture is very diverse and more interested in exploring and creating new forms than in building on existing traditions. A public role would either dilute our traditions or force them on an unwilling audience. The neo-Pagan community generally prefers "media figures" and rapid membership and growth.

This is not compatible with our slow methods of training and Initiation, the insistence that livelihood come from work outside the Craft, or our needs for privacy. Our religion is not accepted in the American workplace or political system, and may never be. The most powerful Priestesses are often unknown to all but their Coveners. While all Wiccans are Pagans, all Pagans are not Wiccan, and it is best that it remain so.

Principles of Wiccan Beliefs

1. We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon and the seasonal Quarters and Cross Quarter.

2. We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.

3. We acknowledge a depth of power far greater than that apparent to the average person. Because it is far greater than ordinary it is sometimes called supernatural, but we see it as lying within that which is naturally potential to all.

4. We conceive of the Creative Power in the universe as manifesting through polarity -- as masculine and feminine -- and that this same Creative Power lies in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive to the other. We value sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magickal practice and religious worship.

5. We recognize both outer worlds and inner, or psychological, worlds sometimes known as the Spiritual World, the Collective Unconscious, Inner Planes, etc. -- and we see in the inter-action of these two dimensions the basis for paranormal phenomena and magickal exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.

6. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.

7. We see religion, magick and wisdom in living as being united in the way one views the world and lives within it -- a world view and philosophy of life which we identify as Witchcraft -- the Wiccan Way.

8. Calling oneself "Witch" does not make a Witch -- but neither does heredity itself, not the collecting of titles, degrees and initiations. A Witch seeks to control the forces within her/himself that make life possible in order to live wisely and well without harm to others and in harmony with Nature.

9. We believe in the affirmation and fulfillment of life in a continuation of evolution and development of consciousness giving meaning to the Universe we know and our personal roll within it.

10. Our only animosity towards Christianity, or towards any other religion or philosophy of life, is to the extent that its institutions have claimed to be "the only way" and have sought to deny freedom to others and to suppress other ways of religious practice and belief.

11. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present and our future.

12. We do not accept the concept of absolute evil, nor do we worship any entity known as "Satan" or "the Devil", as defined by the Christian traditions. We do not seek power through the suffering of others, nor accept that personal benefit can be derived only by denial to another.

13. We believe that we should seek within Nature that which is contributory to our health and well-being.

The afore mentioned principles are from the Council of American Witches circa 1974 .

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THE WICCAN WAY

Recognizing that there is more than one path to spiritual enlightenment and that Wicca is but one of many, and that Wicca holds within itself the belief that there is more than one type of step set to the spiral dance, find here listed common denominators of the Craft.

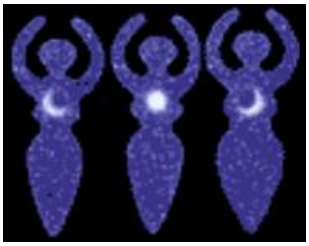

That there is above all the Goddess in her three-fold aspect and many are her names. With all her names we call her Maiden, Mother and Crone.

That there is the God, consort and son, giver of strength and most willing of sacrifice.

That and it harm none, do what ye will shall be the law.

That each of her children are bound by the three-fold law and that whatever we create, be it joy or sorrow, laughter or pain, is brought back to us three-fold.

That as she is the mother of all living things and we are all her children, we seek to live in harmony not only with each other, but with the planet earth that is our womb and home.

That life upon the earth is not a burden to be born, but a joy to be learned and shared with others.

That death is not an ending of existence, but a step in the on-going process of life. That there is no sacrifice of blood, for She is the mother of all living things, and from her all things proceed and unto her all things must return.

That each and everyone of the children who follow this path has no need of another between themselves and the Goddess, but may find Her within themselves.

That there shall not by intent be a desecration of another's symbols of beliefs, for we are all seeking harmony within the One.

That each person's faith is private unto themselves and that another's belief is not to be set out and made public.

That the Wiccan way is not to seek converts, but that the way be made open to those who for reasons of their own seek and find the Craft.

And as it is willed, so mote it be.

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THE CHARGE OF THE GODDESS

Whenever ye have need of any thing, once in the month, and better it be when the moon is full, then shall ye assemble in some secret place and adore the spirit of She, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will She teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the ecstasy of the spirit, and Hers also is joy on earth; for Her law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For Hers is the secret door which opens upon the land of youth and Hers is the cup of wine of life, and the cauldron of Cerridwen, which is the Holy Grail of immortality. She is the gracious goddess, who gives the gift of joy unto the heart of man. Upon earth, She gave the knowledge of the spirit eternal; and beyond death, She gives peace and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the mother of all living, and Her love is poured out upon the earth.

She who is the beauty of the green earth, and the white moon among the stars, and the mystery of the waters, and the desire of the heart of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of nature, who gives life to the universe. from Her all things proceed, and unto Her all things must return; and before Her face, beloved of gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek Her, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findest not within thee, then thou wilt never find it without thee. For behold, She has been with thee from the beginning; and She is that which is attained at the end of desire.

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Satanism vs. Wicca

By: Diane Vera

Since your main worry seems to be public relations, here's how I would make the distinction between Wicca and Satanism, in a way that is fair to both sides and does not throw Satanists to the dogs:

Wicca and Satanism are quite distinct. Wiccans worship pre- Christian deities (or a modern-day composite of pre-Christian deities) and do not worship the Christian anti-God. Some Satanists also worship a pre-Christian deity, but regard the Christian anti-God as a manifestation of their deity, which Wiccans do not. Wicca and Satanism are very different in their aims and tone. Wicca emphasizes harmony and balance, whereas Satanism emphasizes spiritual self-liberation via iconoclasm and catharsis.

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I should mention, though, there's one possible problem with that last sentence. Some feminist Wiccans might take offense at it, since it implies the more radical forms of feminist Wicca are really more like Satanism than like Wicca. Which in my opinion they are. If you've read some of Mary Daly's books, you'll know what I mean.

I myself identify as a feminist Goddess-oriented neo-Pagan, as well as a Satanist. Indeed, feminist Goddess religion is still my *primary* religious identification. (Satanism is how I relate to "male" energy.) I don't and never did call myself a feminist "Wiccan".

By the way, while I accept today's use of the word Wicca (with a capital W) to refer to a specific European-based religion with a very specific worldview, I do *not* accept the attempt by Wiccans to copyright the words "witch" and "witchcraft". These words are generic terms, not the property of any one religion. They refer to occult practices found in many religions around the world. A Satanist has as much right to the word "witch" as anyone else. (It so happens that *I* don't call myself a "witch", but for a different reason: I think many "witches" are making exaggerated claims to occult power, and I don't want to give the appearance of making such an exaggerated claim.)

Women vs. Men

By: Michelle Hass (in conversation with Scott Szakonyi

> "***Ok folks, Loki and I have been chatting, and we're ready to raise a ruckus that might go on for months."***

Chiniginish and I relish the challenge...with Coyote looking over Our shoulders and chuckling...

"Here's the question: Are women superior to men, and if so, why? I **think** that women are superior to men in the modern world because evolution is lagging society. Most of the evolution of the human race (about 60 million years) took place in hunter/gatherer tribes, where aggressive behavior on the part of the male hunters was a survival trait, and relating/caring behavior was a survival trait for females. Now, in the 20 thousand or so years since we have become agrarian, the need for male hunter aggressiveness has gone the way of the Dodo, while the need for relating/caring behavior has become primary. Where does this leave us?

"Well, as I see it, women are almost ideally suited to the overcrowded, communication intensive environment that we call modern society. Men, on the other hand, are like people with no arms playing handball. It's not that we're bad folk, it's just that we were designed by evolution for an environment that hasn't existed for 20 **thousand** **years**, which is a real drop in the bucket in terms of evolution. Evolution isn't going to be giving us any help for at least a few million years; maybe never since we are constantly screwing up the gene pool with our wars that leave the genetically defective to breed and send the genetically preferable off to evolutionary dead ends. So all we men can do is try to better ourselves and ask for patience on the part of women, who must feel like the entire male sex has completely missed the boat. "

Well, you've got a nice point, but it assumes something that I believe 'taint necessarily so. Is male aggressiveness part of nature or nurture? The jury seems to be coming back from a long period of deliberation, and it looks like the verdict is NURTURE.

> This very nicely dovetails with my own theory of what Thelemite refer to as the "procession of the Aeons". In Crowley's notorious Liber Al vel Legis, we are said to be passing from an aeon of belief in suffering male gods and patriarchy to an aeon of belief in the value of Self and of partnership between the sexes. Crowley called the old aeon the "Aeon of Osiris" and the new the "Aeon of Horus, the Crowned and Conquering Child." The

enthroned Child is not masculine or feminine, but androgynous/ gynandries. The aeon before the Osirian was that of Isis, an aeon of Great Mother Goddesses and matriarchy.

My chronology is a little different than that which Crowley attributed to these three epochs of human history so far. Crowley declared that the Aeon of Horus began with the Spring Equinox of 1904+ Common, just before the writing of the Book of the Law. I maintain that the change is still taking place, and had its roots in the 1700s+ Common. The writings of the philosopher Locke were some of the first to make a very important quantum jump, and provided ideological impetus for the vital changes that have and are taking place.

What Locke asserted was that government did not rest on Divine Right, but on the consent of the governed. Human beings were not born to different castes, some fated to serve while others were fated to rule by the grace of the gods. Human beings were born equal, and had certain rights as a birthright: Life, Liberty, the right to pursue Happiness, and the right to security of private property.

This assertion shows up in Liber Al as these statements:

"Every Man and Every Woman is a Star. "
"Do What Thou Wilt Shall Be The Whole Of The Law. "
"Love Is The Law, Love Under Will. "
"Thou hast no right but to do thy Will. "

In a little less arcane language, these statements run thusly:

Every Individual matters.
Every Individual has the right to live, be free and pursue Happiness (harmony with one's life's purpose, or True Will) as they Will.

These rights stop at the boundary of the Wills of others. Live your life as you see fit, but mind your own business and above all, **harm** **nobody**. This includes yourself in a very conditional way. You *do* have the right to self destruction, but if you truly believe that you matter, why would you want to?

These assertions are usually encountered firstly in a Locke-inspired document that has passed into the history of this country, the Declaration of Independence. If there is any one document that is a trigger point for the New Aeon, it's that one. The American Revolution was the first time monarchy was cast aside in favor of democracy of a representative sort. Democracy was tried before, but never quite this way. And despite several course corrections that needed to be made, (the abolishment of Slavery, the giving of Women, Blacks and

Amerinds the right to vote) and some that still need to be made (the granting of total equality for all races and sexes, a shift to a more direct method of participation, i.e. Cyber-democracy) the democratic experiment in the United States is the most enduring of all.

Before the 1700s, government was imposed from above, not thought of as flowing from the consent of the governed. Individuals were not accorded rights as a birthright, but were granted rights by the king, usually on a class-by-class basis. Human beings were dealt with as masses and classes, on a Collective basis.

Coincidental with these developments was a surfacing of hermetic thought in a more widespread way then ever before in history. The Rosicrucian and Freemason movements brought Hermeticism to a wide audience. Within the ranks of Freemasonry were both common and noble, and often commoners would be lodge-masters in lodges frequented by those of noble birth. Hermetic orders ennobled not by birth, but by level of knowledge and initiation and (hopefully) by level of spiritual attainment.

Now, this was fine in theory, but unfortunately in practice things weren't so swift. It was only until the mid-1800s and groups like the original Golden Dawn that women had the possibility of initiation. Even now, in Masonic lodges that have lost their occult focus and are now little more than men's clubs, men are ritually strip-searched to assure the initiator that the candidate is indeed male and not a disguised female.

The baggage of the old days of sexism and classism remain in a lot of hermetic orders even today. Crowley himself had serious problems accepting women as equals: he had a rather low opinion of them and was quite cruel to them in numerous cases. But very explicit in the message of the New Aeon is that people are to be dealt with, not by sex or race or social strata but by their inborn, inalienable rights as individuals...as Stars, to use a Thelemic term.

The Neo-pagan movement was a definite evolutionary step in defining a New Aeon mode of spirituality. Unlike the traditional hermetic order, Wicca and other forms of Neo-paganism do not have a multiplicity of ranks and a chain of command. Some have three degrees, some two, some only one, that of initiate. Initiation is not a bestowal of rank, but more a purpose-oriented process. As magickal orders continue to evolve, they will either need to emulate more and more the informality and non-hierarchical non-structure of Neo-paganism or choke on their bloated hierarchies. It is funny when one considers that there is much evidence to suggest that Neo-paganism evolved from the Astrum Argentum and the OTO, and that much of Gardner's groundbreaking work in reconstructing

the old pre-Osirian Druidic religion was helped along with the research help of Uncle Al himself.

Perhaps, as the knightly orders of the past were meant as guardians of the Christian Church, there will become a symbiotic connection between Neo-paganism and Magickal orders, especially among those whose non-structure mimics that of the coven. Arguably this symbiosis exists now, and hell, I'm living proof of this.

So what the deuce does this have to do with the sexes? You'll see as I wrap this up. Ok...remember I mentioned that before the Osirian epoch and the patriarchy, which seems to have come in with the rise of the big cities and the transformation from a hunter-gatherer society to an agrarian one (methinks you have placed the transformation a little too far into the past) there was the Isian epoch and the matriarchy? Well, before patriarchal philosophy displaced matriarchalism, women pretty much ran things. They didn't hunt because to place women, who were the living image of the Goddess and the ex-nihilo creatrixes of the next generation, in bodily jeopardy was literally blasphemy. Women were the intermediaries for men to the Goddess, who was unapproachable otherwise. The men had their hunting cults, but they were as insignificant in reality as the Victorian-era anthropologists misread the ancient religion of the Goddess as merely an inferior "fertility cult."

When the transition came to the cities and to patriarchy sometime around 10,000- to 7,500- Common, the long-suppressed males took by force what the Goddesses of the Isian era denied them by their divine decree...power. Male warrior deities replaced female mother deities. The priestesses of the old religions were destroyed. (The Book of Joshua in the Old Testament is a vivid account of one triumph of Osiris over Isis.) And the new order began. But the old matriarchal religions survived for several thousands of years after the turn of the aeon, and it is painfully obvious that the old patriarchal ways will haunt us for thousands of years into the future, even as new ways take hold and new philosophies become more accepted.

But it really is nurture rather than nature that makes men aggressive and women passive. Men can learn to be nurturing and loving, and women can learn to be assertive and empowered. In order that we can truly enter this new aeon where all are leaders and all are Stars, we each have to cultivate the "other side" of our Selves. No, women are not superior to men, nor is it the other way around. Every Individual matters. Everyone has the potential to be a King, in the thelemic sense of the word. We need to learn to treat all with dignity, be they material successes or abject material failures. We need to treat even those still enslaved by the old

“ideas fixes” with as much dignity as those who have declared their secession from them and their embracing of the New Law.

The evolution is really and truly in our own hands.

Beauty and balance, Will and Love,
Michelle.

The coven that I've been working with in Denver begins its cup blessing by a dialogue between the Priest and the Priestess. Both have a hand each on the athame and the chalice:

Priest: "Be it known that a man is not greater than a woman.

Priestess: "Nor yet is a woman greater than a man"

Priest: "For what one lacks"

Priestess: "The other can provide"

Priest: "As the Athame is to the male"

Priestess: So is the cup to the female.

Both: “And when conjoined together, they become one in truth, for there is no greater magick in all the world than that of love.”

BB Rowan

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WHAT IS D.A.W.N.?

The Denver Area Wiccan Network is a group of pagans and friends from a wide variety of Craft traditions. DAWN sponsors parties, group rituals, a student/teacher network, and other activities as inspired or impelled.

Why do i want to join dawn?

You want to be part of an active, growing community of Wiccans who can work together to make some changes in their world;

You want to meet people and make new friends who share your basic values--people you can be yourself with, no need to keep your cover;

You want an ongoing opportunity to exchange views and information with people from groups or traditions other than your own;

You want to be in on the creation of a Denver pagan extended family which will make all the above possible;

You like hugs, and you enjoy being warmly welcomed.

Do i have to "go public" to be a member?

No. Only the Board Chair and Secretary are expected to be "public," and the identities of all other members are fiercely protected.

How do i join?

Dues are $13 per coven, $5 per solitary, payable twice yearly in May and November. These cover the cost of mailings and the setup costs for parties and rituals, as well as other costs authorized by the Board and/or Steering Committee.

Do i have to join dawn to participate?

No. All parties are open to pagans and friends. To find out about them and other DAWN functions, write us at the P.O. Box listed below (postage is appreciated) or call Bob Key on his answering machine. Another way to find out more about DAWN is to show up at one of our Steering Committee meetings. They are held at 6:30 pm, the second Sunday of each month, at the Glendale Community Center (999 S. Clermont).

Thank you for your interest in dawn!

D.A.W.N.
Bob Key
P.O. Box 11202
Englewood, Colorado 80151 (303) 758-2115

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Bylaws of the
DENVER AREA WICCAN NETWORK

I. BOARD OF DIRECTORS

A. The Board of Directors (hereinafter referred to as the Board) shall be selected by the Steering Committee from among the active members of DAWN such that:

1. Each coven shall have no more than one member on the Board; if there are fewer than 5 member covens, then there may be a second Director from any coven;

2. There shall be at least one member of the Board who is a member of a coven; and

3. There shall be at least one member on the Board from among the DAWN members who are not members of any coven.

B. The Board shall have no fewer than 4 members and no more than 13 members. It shall determine its own size within those limits.

C. The Board may appoint members of DAWN to fill vacancies on the Board. Persons so appointed shall serve only until the next regular election.

D. Each elected Director (member of the Board) holds a two year term, except that, when the size of the board is increased, half of the new positions shall initially be for one year only. Any person serving one elected term may not be reelected as a Director until they have been retired from the Board for one year.

E. Each seated Director may designate an Alternate to speak and vote in their stead when they are absent from Board meetings. The identity of this Alternate shall be recorded in the Minutes of the Board, and no other person may serve this function until the Director changes the designation and the change is on record. Being named Alternate to a Director does not automatically name them Alternate to any offices that director may hold; however, they may so serve at the discretion of the Chair.

F. The Board shall elect Officers from among the Directors for the positions of Chair, Vice-Chair, Secretary, and Treasurer. This shall be done after each new election, and no later than the next regular meeting of the Board.

G. A quorum of the Board shall consist of 70 percent of the Directors, either present or represented by their Alternate.

H. The Board shall elect a Newsletter Editor from the general membership of DAWN. This officer shall serve at the will of the Board and report directly to the Board.

I. The Board shall meet regularly, at least four times per year, at a time and place to be fixed by the Board. Additionally, The Chair or any two Directors may call a Board meeting upon giving at least 7 days notice to all Directors by U.S. Mail, or upon at least 2 days notice given by telegram. Said notice will be deemed delivered when deposited in the U.S. Mail with the last known address of the Director and proper postage thereon prepaid, or when the given to the telegram company. Any Director may waive notice of any meeting. The attendance of a Director at any meeting shall constitute a waiver of notice, except when the Director attends the meeting for the express purpose of objecting to the transaction of business because the meeting has not been lawfully called or convened. The notice of meeting need only contain the date, time, and place of the meeting.

J. The Board may make rules to govern the conduct of its own meetings.

K. All Board Meetings are open to the membership of DAWN. Accordingly, any Director is required to furnish information regarding dates, times, and places of upcoming Board meetings to any DAWN member upon request.

II. STEERING COMMITTEE

A. The Steering Committee shall be composed of the Directors, one representative from each member coven and proportional representation for such DAWN members as do not belong to any member coven (hereinafter referred to as Solitaries). The method of choosing a coven representative is left to the discretion of the individual coven. A method for choosing representation for Solitaries will be determined by said Solitaries, subject to approval by the Board. There shall be at least one

(1) representative of the Solitaries, who is not a Director, on the Steering Committee.

B. Steering Committee members must commit to serve for at least six (6) months. They may serve as long as their constituents wish them to serve.

C. The Steering Committee shall elect a Speaker, Deputy Speaker, and Clerk of the Committee from among its members.

D. A quorum of the Steering Committee for the purpose of amending the Bylaws or Constitution shall be two-thirds (2/3) of the committee. A quorum for other business shall be a majority of the Committee.

E. Steering Committee members will not have alternates.

F. The Steering Committee may make rules to govern the conduct of its own meetings.

G. Decisions made by the Steering Committee shall be referred to the Board for action, except as otherwise provided for in these Bylaws.

H. Any recommendation that dues be levied or changed must receive at least two-thirds (2/3) of the votes cast by the Steering Committee, ten (10) days notice having been given that dues will be discussed.

I. The Steering Committee shall meet regularly at a time and place to be fixed by the Committee. Additionally, the Board may call Steering Committee meetings with 15 days notice should such meetings be necessary.

III. OFFICERS

A. Chair - duties shall include:

1. Presiding over meetings of the Board.

2. Presiding over meetings of the general membership of DAWN.

3. Preparing an agenda for Board meetings.

4. Preparing an agenda for meetings of the general membership of DAWN.

B. Vice-Chair - shall perform the duties of the Chair when the Chair is absent or incapacitated.

C. Secretary - duties shall include:

1. Maintaining accurate and current minutes of all meetings of the Board and all business related meetings of the general membership of DAWN. All such minutes are to be made available, upon reasonable notice, to all members of the body so recorded, and are to be presented at the next meeting of the Board for approval.

2. Handling correspondence other than the newsletter and general announcements.

3. Maintaining an accurate and current list of members and friends of DAWN. The Secretary may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Secretary will share this list with the Newsletter Editor. When leaving this job, the Secretary will turn over all copies of the membership list, in whatever form, to their successor in these duties.

D. Treasurer - is responsible for maintaining all the financial records of DAWN. The Treasurer is also responsible for the safekeeping and expenditure of the monies held by DAWN as directed by the Board.

E. Speaker - shall preside over meetings of the Steering Committee and prepare an agenda for said meetings.

F. Deputy Speaker - shall perform the duties of the Speaker when the Speaker is absent or incapacitated.

G. Clerk of the Committee - is responsible for maintaining accurate and current minutes of all meetings of the Steering Committee. All such minutes are to be available to members of the Steering Committee, and are to be presented at the next meeting of that body for approval.

H. Newsletter Editor - duties shall include:

I. Providing timely announcements of meetings and other DAWN functions.

J. Providing a regular newsletter in keeping with DAWN policies.

K. Maintaining an accurate and current list of newsletter recipients. The Newsletter Editor may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Newsletter Editor will share the mailing list with the Secretary. When leaving this job, the Newsletter Editor will turn over all copies of the mailing list, in whatever form, to their successor in these duties.

IV. AMENDMENTS

In order to amend this document, the proposed change must receive the votes of at least two-thirds of the Directors and must receive at least two-thirds of the votes cast at a proper meeting of the Steering Committee, both bodies having received at least 20 days notice of the proposed amendment.

V. ELECTIONS

On the second Sunday in October, The Steering Committee shall meet to hold an election. At this time, the Steering Committee will elect replacements for Directors whose term is expiring. Names will be taken in nomination, consent obtained from those nominated, and one ballot cast. Each Committee member, including retiring and interim Directors, shall have as many votes as there are vacancies. The qualified candidate with the most votes will fill the first vacancy - two year terms being filled first. As each vacancy is filled, members of the successful candidate's coven are stricken from the list. If only one vacancy remains and either part I.A.2 or part I.A.3 of the Bylaws has not been fulfilled, then only those candidates who meet the criterion can be selected; otherwise, the position will remain vacant to be filled by the Board, as soon as possible, by appointment. If a tie exists between equally qualified candidates, where all may not serve, a runoff election shall be held between those candidates. Misspellings shall not invalidate ballots where the appropriate person can be discerned; nor shall voting for fewer than the number of vacancies. Voting for too many candidates shall invalidate that ballot. No individual shall vote more than one time for the same person; therefore duplicate names on a single ballot shall

count as only one vote. All elected persons take office at the first meeting in November.

VI. Roberts Rules of Order Newly Revised (copyright 1970) will govern in any circumstances not covered by the Rules, Bylaws, or Constitution of DAWN.

VII. DISTRIBUTION OF FUNDS ON DISSOLUTION

In the event of dissolution of the organization, all remaining assets will be delivered to a tax-exempt organization to be chosen at the time of dissolution by the Board of Directors.

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GLOSSARY OF TERMS COMMONLY USED IN WICCA

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AKASHA- the spiritual ether (or Aether); the omnipresent fifth occult element which embraces the other four- earth, air, fire, and water; and from which they stem. This is the realm of "pattern" or causality, from which the realm the normally thought of "five senses manifests. Some define it is the "other" of the "two worlds" that the witch or magician walks between.

ARADIA- Daughter of the Goddess Diana, and a name for the Goddess used by Italian Witches or Strega, commonly used in many Wiccan traditions today.

ASPECTING- Any advanced magickal activity in which a practitioner manifests a particular aspect of the Goddess or God, in thought, feelings, behavior, appearance, etc.; Often as a direct result of a "Drawing Down". Often a minor variation of this phenomena occurs with the selection of a "Magical Name", of Craft Name.

ASPECTS- Forms, facets, or personas of Deity: for example, Brigid, Iseult, Eos, and Kore are all aspects of the Maiden, and the Maiden is an aspect of the Goddess.

ATHAME- black handled, double edged dagger. Principally used to cast and dissolve the circle, for which purposes it is interchangeable with the magic sword. A tool of the "Element" of Fire in the Georgian Tradition and some others.

BELTANE- May Eve festival. One of the Ancient Celtic "Fire Festivals." on this night, the cattle were driven between two bonfires to protect them from disease. Couples wishing for fertility would " jump the fires" on Beltane night. Also the traditional Sabbath where the rule of the "Wheel of the Year" is returned to the Goddess. This Festival also marks the transition point of the threefold Goddess energies from those of Maiden to Mother.

BOOK OF SHADOWS- Traditionally hand copied book of rituals, recipes, training techniques, guidelines, and other materials deemed important to a Witch or a coven. Each tradition has it's own standard version of the Book and each Witch's book will be different as he or she adds to it with time from many different sources. Only another Witch can see your book of shadows. Also, traditionally, it may never leave your hands or possession until death, when it should be destroyed, or (in some traditions) returned to the coven to be disposed of.

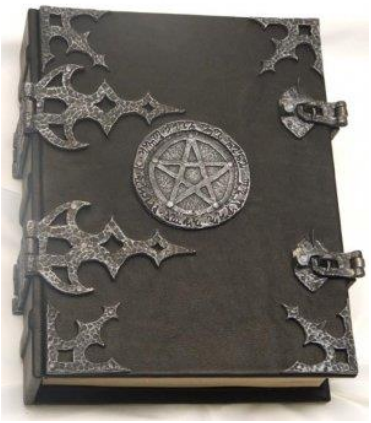

BURNING TIMES- a term used by some Witches for the period of persecution in the Middle Ages and later. It is in fact a misnomer in some places, as Witches were only burned in Scotland, and on the continent of Europe. In England and the U.S., they were hanged.

CANDLEMAS- Festival held on Feb. 1. One of the 4 Celtic "Fire Festivals. Commemorates the changing of the Goddess from the Crone to the Maiden. Celebrates the first signs of Spring. Also called "Imbolc" (the old Celtic name). This is the seasonal change where the first signs of spring and the return of the sun are noted, i.e. the first sprouting of leaves, the sprouting of the Crocus flowers etc. In other words, it is the festival commemorating the successful passing of winter and the beginning of the agricultural year. This Festival also marks the transition point of the threefold Goddess energies from those of Crone to Maiden.

CARDINAL POINTS- North, South, East, and West, marked in the Georgian Tradition by candles of green, red, yellow, and blue, respectively. The Circle is drawn to connect these four points.

CHALICE- one of the tools of the Witch. Placed on the altar to represent the element of Water.

CHARGE OF THE GODDESS- The Traditional words of the Goddess to her followers, or "hidden children". Normally declaimed by the HPS at every coven Circle.

CIRCLE- the area in which the magickal worship and spells takes place. Can also be used to designate a particular group of Witches or Pagans such as "Silver Acorn Circle".

CONE OF POWER- power raised in the circle by the Witches assembled, and sent out into the world to work magick, is usually visualized as being retained and built in the form of a "cone" prior to release.

COVEN- an organized group of Witches, led by a High priestess and/or a High Priest who meet regularly for worship and fellowship. The traditional membership is 13, but in fact most covens number considerably less. 3 is the minimum in the Georgian Tradition. In Middle English, "Coven" a group of confederates; In Old French "Covine" a band or group with a single purpose; Latin "Com"-together, "Venire"-to come or move.

COVENSTEAD- regular meeting place for a coven. Usually the home of the High Priestess or High Priest.

COWAN- a non-Witch. Formerly used in a very derogatory manner. Still used in Masonic Ritual to indicate the non initiate and/or pretender to "real craft". Not often used today among most Witches.

COYOTE ENERGY- trickster energies. Named for the American Indian Trickster, Coyote, who tricks man into learning what he needs to learn. Applies to one who constantly jokes and clowns. Also applies to the concept of "Holy Fool" in many traditions.

CROSS QUARTER DAYS- The modern name for the Celtic Fire Festivals of Samhain, Imbolc, Beltane, and Lammas.

DEOSIL- clockwise, or sun wise. Traditional direction for working "building" magick.

DRAWING DOWN THE MOON- Ritual invocation of the spirit of the Goddess into the body of the High Priestess by the High Priest.

DIVINATION- magical method of exploration or inquiry into a situation via such methods as Tarot cards, rune stones, IChing, etc.

ELEMENTS- Earth, air, fire, and water, plus spirit, which includes them all. These are regarded as realms or categories of nature (both material and non-material) and are not to be confused with the physicists table of elements, which the modern witch, of course, accepts.

ESBAT- weekly or biweekly meeting of a coven. Traditionally held either on the full moon or the new moon.

FAMILIARS- Either a Witch's pet animal which has been trained to be a magickal helper, or an artificially created "elemental" which performs the same functions as the animal friend.

FIVEFOLD KISS, FIVEFOLD SALUTE- The Witches' ritual salute, with kisses; (1) on each foot, (2) on each knee, (3) above the pubic hair, (4) on each breast, and (5) on the lips- really 8 kisses in all. It is only used within the Circle, but the words that go with it are the origin of "Blessed Be."

GARDNERIANS- Tradition of Witchcraft descended from the teachings of Gerald Gardner.

GNOMES- an "entity" or "elemental" that dwells in the plane of Earth or is associated with the EARTH Element.

GREAT RITE- The rite which is the main feature of the third degree initiation, and which is also laid down for certain festivals. It is sexual in nature, but may be `actual' (and private to the couples concerned) or symbolic, as the participants wish.

HALLOWS- name used by some traditions for Samhain, or Halloween

HANDFASTING- Wiccan equivalent of a wedding. It can be made legal if the Priestess and/or Priest are registered as clergy with the local authorities, or it may only be considered binding within the coven.

HIGH PRIEST/ESS- Technically speaking, a Witch who has received the 3rd. degree initiation. More usually, the male and female leaders of a coven.

IMBOLC- Celtic name for Candlemas.

INVOCATION- The ritual "calling-in" of an entity (or energies) higher than human, either for communication with the caller through a medium or by visible manifestation or else to enter into a human body as in the Drawing Down the Moon. In some traditions, a Prayer.

LAMMAS- August 1st. Witch Festival. The Old Celtic name for this festival is Lughnassadh. It is the Festival of the First Fruits, and is the

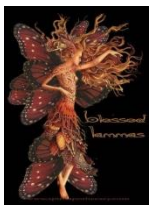

first of the 3 harvests. This festival also marks the change of the Threefold Goddess energies from that of Mother to Crone.

MAIDEN- An appointment held by one of the women of the coven. She is virtually the assistant High Priestess. This term is also the descriptive term used to describe the first of the aspects of the Threefold Goddess Energies (Maiden, Mother, and Crone). It is traditionally associated with the Waxing Moon, and the period from Imbolc (Candlemas) to Beltane (May eve) where the energies are those of initiating, beginning, and creation.

OLD RELIGION- another name for the Craft.

PAGANING- Presentation of an infant to the Circle and to the Gods.

PENTACLE- a disc shaped talisman; in particular, the metal disc which represents the earth element among the witch's working tools.

PENTAGRAM- The five-pointed star. With a single point uppermost, it represents the human being. Inverted, with two points uppermost, it can have Satanist associations; but not necessarily. Some traditions of Wicca use the inverted pentagram to signify an initiate of the second degree.

QUARTERS- The North, East, South, and West parts of a magickal circle or other ritual area. (See also "Watchtowers")

REDE- rule or law.

SABBAT- one of the Eight festivals or high holy days of Wicca.

SALAMANDER- an entity that dwells in the realm of Fire.

SAMHAIN- The festival of remembrance for the dead, held on the eve of Nov. 1st. It is the last of the three harvests. This festival also marks the transition of rulership of the "Wheel of the Year from that of the Goddess to that of the God.

SCRYING- divination, usually using such methods as crystal gazing, or divination via incense smoke, or water as opposed to tarot or other manipulative means.

SPELL- a prayer, or verbal direction of magickal energies toward the accomplishment of some goal.

SUMMONER- The male officer of the coven who corresponds to the Maiden. He is the assistant High Priest.

SYLPH- an "entity" or "elemental" that dwells in the plane of Air or is associated with the AIR Element.

TRADITIONS- any of the various "sects" of Wicca such as Gardnerian, Alexandrian, Georgian, Seax, etc.

UNDINE- an "entity" or "elemental" that dwells in the plane of Water or is associated with the WATER Element.

WAND- A rod or staff that is prepared so that it may be used for magickal or psychic purposes, usually to project some form of power.

WARLOCK- a term coined in the Burning Times . It was used to denote a traitor to the Craft, or one who had betrayed the followers of the Old Religion. It's origin is Scottish. Because of the negative connotations, it is not used by most Wiccans today.

WATCH TOWERS- Originally from the Enochian branch of Ceremonial Magick, now incorporated into many "Traditions" of Wicca, these are the four elemental "directions" or "quarters" (corresponding to the appropriate points on the compass) called to protect the Circle during its establishment. Each of them have a correspondence between the compass point, an element, and (varying amongst different traditions) color associated with them.

WICCA- the name most modern day Witches use for the Craft. It comes from the Anglo-Saxon word Wicca, meaning to bend or to shape. This is the root word from which we get wicker.

WIDDERSHINS- counter clock wise. Used for "tearing down" or **banishing** magick.

WHITE HANDLED KNIFE- the working knife of a Witch. It is used to carve candles, and for fashioning the other tools. Traditionally, it can only be used in a Circle.

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MOON WEB
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Subscription $3.00 a year

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Ritual for the Healing and Preservation of Rainforests

May 24th, 1988
8 pm local time

(Individual version):

Cast a circle

Invoke elements by calling upon them in protective aspects (for example, you might invoke Watch fires or Beacons in the South).

Chant the names of the Earth Goddess, beginning with your personal favorites, then naming as many as you can think of.

Take a piece of green string. Begin to tie knots in it, while chanting:

> Tying the Cord, Renewing the Earth;
> We are Her Children, bringing Rebirth.

(The knots may be simple or elaborate, but leave enough string to tie together at the end.) As you chant, see the world as a network of connected systems. Breathe the air that comes from the jungles of South America. Feel the living fire of an ocelot's power. Taste the rain on the leaves at the tops of the trees. Feel the delicate structure of the soil at the forest floor.)

Tie the cord together in a loop; hold it up, strung around your two hands, and begin chanting:

> We are the Flow and we are the Ebb;
> We are the Weavers, we are the Web.

As you chant, see yourself standing guard over the borders of the rainforest. See yourself with others, protecting rainforest as you would protect yourself, because that's what you're doing._

Bury the cord in a container of earth. Earth the power; thank the Deities and elements; open the circle. Later bury the cord in the forest if possible.

(If circumstances make the above impossible):

Sit quietly and see: the network of ecosystems that make up the world; the rain forests thriving; plants and animals breeding; the Earth, green and filled with life; yourself, standing guard. Breathe, and know that the air comes from the sea and the jungles of Brazil. Drink and know that the water has been around the world, and circulates through you as it does through the air, land, and sea. Stand up and stretch; the strength of your body is the Earth's strength.
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RITUAL FOR THE HEALING AND PRESERVATION OF RAINFORESTS

(Group version):

Facilitators give each participant a slip of paper containing the name of an Earth Goddess and a Nature God.

Facilitators invoke elements, stressing protective/preservative aspects of each one and ending with "Into this circle I call the Element Air! (Fire, Water, Earth.)" After each such invocation, a dancer or dancers representing the particular element come into the circle from outside and do an elemental dance.

A facilitator says: "We now call upon the Earth Goddess by her many names!" Participants call out the Goddess name on their slip of paper, then any other Goddess names they wish. This ends on a signal from the drums.

A facilitator says: "We now call upon the God of Nature by his many Names!"
The God is invoked in the same fashion as the Goddess, ending with a drum signal.

The elemental dancers go to the quarters and begin passing out pieces of green string, while a facilitator explains that the condition of the rainforests affects us all, that all things are connected, and that the worldwide climate is changed every time another acre of rainforest is lost. S/he explains that these sections of cord represent parts of the Life Circle of Earth, and that they must be joined to protect her.

When the above speech has been made and all the cords have been passed out, a facilitator ties the first knot, saying that tying the cord is renewing the Earth, that we are her children, bringing her rebirth. This is the signal to begin the chant:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

Clockwise around the circle, one by one, each cord is tied to the next. When the circle is complete, the elemental dancers go to the quarters and hold the cord aloft (participants should not let go yet). The chant continues until the facilitators begin a second chant:

> We are the Flow and we are the Ebb;
> We are the Weavers, we are the Web.

(Since this is to the same tune, the transition should be easy and seamless.) When this chant begins, the elemental dancers begin to gather in the cord, gently pulling it away from the participants, who gently release it. The elementals bury the cord in a container of earth in the center of the circle, then return to the outside to lead a spiral dance in to the center and back out (once) as the chant continues. When the participants are standing in a circle once more, the chant builds to a cone of power and fires.

The Deities and Elements are thanked, the power is earthed, the circle opened, hugs exchanged. Later bury the cord in the woods.
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WHAT ARE RUNES

LOKRIEN

In the most mundane sense, runes are an alphabet much as our own alphabet and others such as the Greek and Cyrillic alphabets. Each rune represents a sound and was/is used to write words with.

But that is in the most MUNDANE of senses.

Runes were used long before the concept of writing was around. Each rune is an archetype of a force. People had concepts for such things as Fire, Honor, Birth, et.al. and each of these concepts were given names to make them easier for us to comprehend. In this way, runes are very similar to the Hebrew alphabet. Each 'letter' not only has a sound and a name, but is a complete word with all associated concepts.

This similarity with Hebrew extends even farther. Each Hebrew word is made of several Hebrew letters, therefore each Hebrew word is made of several Hebrew words. The initial letters of several words in a sentence, or of the first letters of each sentence or paragraph may be gathered to form a new word that is used to help explain and expand upon what is already written. The same can be done with runes.

Runes lend themselves readily to numerology. The Runic alphabet is properly shown as three rows of eight letters. Therefore each letter can be identified by row-column number. Additionally, each rune has it's sequential number identified by it's placement in the alphabet. Much like us numbering A as 1, B as 2, ... , and Z as 26.

Each rune can be placed in position on a tree pattern much like the traditional Qabbalah. They may represent the different worlds or paths of the tree and can be expanded and expounded upon as much as the Qabbalah itself is. In fact, Runic Qabbalah is quite intriguing and does contain a life of study (as do all other facets of Runework). Runes can be used for fortunetelling. They can be drawn and placed and read much like tarot cards. The can be cast or strewn and the

relationship of groupings, distance and angles and patterns formed will tell the caster what he wishes to know.

Runes are also entities in and of themselves. Much like the angels, princes, demons, sylphs, undines and watchtowers of the ceremonial magician. Each rune can be invoked or evoked and the power harnessed to work ones will to enlighten the intellect. They are a fantastic meditation tool and will always increase ones knowledge.

Much as the primal elements of Earth, Water, Air, Fire and Spirit, each rune also has it's part in the manifestation of all things manifested. Chaos, grass, people, sunlight, honor, dragons, hopes, and sex are all replete with runes are could not ever exist without the runic force that creates, shapes, releases, destroys and changes them.

I have equated runes to many other branches of esoteric, occult, physiological and intellectual pursuits. This is in the hopes that if you are already familiar or interested in one of these, you will realize that runes are already familiar to you or that you are already interested in them and don't yet realize it.

May you approach the Well of Wyrd and may your sip there only increase your thirst.

Lokrien @ The Sacred Grove
(206) 634-1980 (WA)

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Models of Magic

by Frater U.'.D.'. (Germany)

In the course of exploring the possibilities of new, more efficient techniques of magic I was struck by the fact that a structuralist view of the history of magic to date might prove helpful. After all, magicians have always aspired to restate the theory and practice of magic in the language of their times i.e. in different models pertaining to current world views.

There is, however, some risk involved in such an approach: models do not really explain anything, they are only illustrations of processes, albeit rather useful ones. What's more, over-systematization tends to obfuscate more than it clarifies and one should not mistake the map for the landscape anyway, a fallacy a great many Kabbalists seem to be prone to.

Thus, the following five (or rather: four plus one) models of magic should be seen as a means of understanding the practical possibilities of various magical systems rather than as definitive theories and/or explanations of the way magic works.

It has proved effective in practice to view magic under the following categories:

THE SPIRIT MODEL
THE ENERGY MODEL
THE PSYCHOLOGICAL MODEL
THE INFORMATION MODEL
THE META-MODEL

THE SPIRIT MODEL

This is purportedly the oldest model of magic though it may very well have come into existence after or simultaneously with the energy model. We can find it worldwide in shamanic cultures as well as in many religions. Its basic premise is the existence of an otherworld inhabited by more or less autonomous entities such as spirits, angels, demons, gods etc. The shaman or magician is someone who can enter this otherworld at will, who has travelled widely in it, knows its language and customs and has made friends, smitten enemies and/or acquired

allies and servitors there. This is important as all magic is of these entities' making. The modern German word for witch, "Hexe" (f.) illustrates this rather neatly if we take a closer look at its etymology. It derives from Old High German "hagazussa" which translates as "fence rider". The hagazussa is riding the "fence between the worlds" i.e. she is at home in the world of everyday life as well as in the magical otherworld of spirits.

In the spirit model magic is seen as being effected by these entities who are usually invisible, at least to the average punter, and it is the shaman's or magician's task to make them put his will into effect. This may be done by prayer, by barter, by cajoling or even - vide medieval demon magic - by the application of magical force, threats and pressure.

The otherworld may have its own geography but it is usually considered to coexist with the world of everyday life. The key to entering it is an altered state of consciousness, controlled trance or ecstasy of which the shaman is an expert.

The spirit model has prevailed in traditionalist or Dogmatic magic until today, some of its most noted exponents being Franz Bardon and, at least to a great extent, Aleister Crowley.

THE ENERGY MODEL

The rise of the energy model in the West is marked primarily by the appearance of Mesmerism towards the end of the 18th century. Anton Mesmer, who was not an occultist but who was on the other hand regarded by his contemporaries to be a "miracle worker" of sorts, rediscovered amongst other things the ancient healing disciplines of hypnosis and magnetism. He popularized his theory of "animal magnetism" which he saw as a subtle force inherent in organisms, but he also made heavy use of metal magnets for healing purposes.

While the French Revolution put a temporary end to Mesmer's movement, his ideas were not lost. They were taken up by a number of others, primarily occultists, who drew on them while developing their own theories of magic. One of the first to do so was Bulwer Lytton of the Societas Rosicruciana in Anglia (SRIA), who postulated the existence of a subtle energy which he termed Vril, possibly deriving from Latin virilitas or "force, power, strength". (This was actually the model for the naming of Bovril, from Latin "bovis" or "ox", and Vril or "life force".) We can observe interesting parallels to this concept in the vitalist theories of biology which emerged around the same time. Other exponents of the energy model of magic (not then so termed) were Reichenbach with his concept of Od, Eliphas Levi and his Astral Light and Mme. Blavatsky, who adopted the

theories of Prana from Yoga physiology. This was also the time when anthropology and ethnology discovered the Polynesian concept of Mana and Asiatic scholars began to concern themselves with the Chinese principle of Ki or Ch'i (Chi). The latter two go to show, of course, that the idea of subtle energies utilized by magic is far older than the 18th century. In fact, we can observe it already in early shamanic cultures. Shamanic magic is very frequently a mixture between spirit and energy model, e.g. the shaman may call upon his spirits or gods to give him "power" or he may, vice versa, use his power to extort favors from them.

In its pure form, however, the shaman or magician is not in need of spirits and other entities. The world is viewed as being "vitalized" by subtle forces or energies and his primary task consists in mastering the art of perceiving and manipulating them. As all phenomena are basically energetic in nature, the existence of an otherworld is not strictly required. Thus, the magician is more of an "energy dancer" than a "fence rider" or go-between. But even here the key to the perception, charging and general utilization of these forces is again the magical trance or, as Chaos Magic terms it, gnosis.

Theories and practices pertaining to the energy model can be found with many magical authors but it has seen its real, large scale popularity only since the seventies of our century when the general influx of Eastern thinking (pace the Hippie movement) made concepts such as chakra and kundalini work a mainstay of most occult disciplines. Strong energy model elements can also be found in Franz Bardon's system of "electromagnetic fluids", "condensators" etc.

THE PSYCHOLOGICAL MODEL

Sigmund Freud's theory of the subconscious revolutionized Western thinking in general and psychology (which he did not, as some people are wont to believe, invent all by himself) in particular. Suddenly, man was seen as a being which was only partially conscious and in control of itself. While psychology is still fighting for its academical recognition as a science, it has stamped its mark on therapeutic disciplines - and on magic.

The psychological model of magic does not purport to explain how magic works, its only premise is that the subconscious (or, as Carl Jung later retagged it, the unconscious) will do the job if it is properly addressed and/or conditioned. This again is achieved by magical trance, suggestion and the use of symbols (i.e. selective sensory input) as tools of association and as a means of communication between the magician's conscious will and his subconscious faculty responsible for putting it into effect.

Aleister Crowley dabbled a great deal in the psychological model which comes as no surprise as he not only tried to keep up with all major academic disciplines of his time but thought himself to be the world's greatest psychologist into the bargain. But all considered he remained a traditionalist exponent of the spirit model: after all Aiwass was, in his belief, a preternatural entity. Nevertheless he did have a knack of explaining magic in psychological terms to make it sound sensible to the skeptics of his time.

A more radical approach was taken by Austin Osman Spare whose sigil magic rests on the basic tenets of the psychological model. Spare's brilliant system is in principle an inversion of Freud's theory of complexes: by actively suppressing his will in the form of a graphical sigil and forgetting it, the magician creates an artificial "complex" which then starts to work on similar lines just as suppressed, subconscious traumas will cause neurotic behavior etc.

The psychological magician is a programmer of symbols and different states of consciousness. He is not necessarily in need of a transcendent otherworld or even subtle energies, though in practice he will usually work on the assumption that one or the other (or both) do in fact exist and can be utilized by his subconscious.

Authors such as Israel Regardie, Dion Fortune, William Butler, Francis King, William Gray and to some extent Pete Carroll subscribe to the psychological model which seems to be the primary domain of the English speaking world of magic and which has become the prevailing paradigm ever since the seventies of this century.

THE INFORMATION MODEL

The information model of magic is being developed since about 1987 and there is still considerable debate about the direction it shall ultimately take. Its basic premises to date are as follows:

a) Energy as such is "dumb": it needs information on what to do; this can be so called laws of nature or direct commands.

b) Information does not have mass or energy. Thus, it is faster than light and not bound by the restrictions of the Einsteinian space-time continuum. It can therefore be transmitted or tapped at all times and at all places. In analogy (but of course only as such!) it may be likened to quantum phenomena rather than relativistic mass-energy. It can,

however, attach itself to a medium e.g. an organism or any other memory storage device.

At the start of the theoretical debate it was still believed that the postulation of morphic (or, more precisely, morphogenetic) fields as hypothesized by Rupert Sheldrake had to be an essential factor by way of explaining the mode of actual information transmittance. This, however, while still being discussed, does not appear to be strictly prerogative though it cannot be not ruled out that an act of information magic may create such fields. It does seem more probable, though, that the concept of information matrices will prove to be the most promising theory in the long run.

The application of the as yet evolving information model has led to the discipline I have termed Cyber magic (from "cybernetics" or the "science of control systems"). Contrary to the other models described above, Cyber magic does not rely on magical trance to achieve its effects. Rather, the Cyber magician activates either his own main memory banks, namely brain and spine (the Golf-club chakra, so-called because of its shape reminiscent of a golf-club) or those of the target person. The desired information is then called up and transmitted quite similarly to a copy command on an MS-DOS computer. The copy command analogy holds good insofar as the information (not having mass) is not actually "lost" in the process (as energy would be) but rather is duplicated. This is an important point as it allows for the magician to perform his magic even in a state of very low physical power, possibly even when almost completely intoxicated, as long as his basic "life support systems" are still functional and the command syntax is employed correctly.

It is, however, obvious that this technique demands a fair control of what used to be termed kundalini effects and practice has shown ever and again that a good amount of Yoga and meditation experience is a great help in achieving to Cyber magic.

Unfortunately, the full theory and practice of Cyber magic cannot be described here due to lack of space and will thus have to be the subject of a separate article to be published later. To date the main experimental research work is being done within the Magical Pact of the Illuminates of Thanateros (IOT) and some quite astounding results have already been achieved, especially in the field of language and knowledge transfer as well as magical healing.

In spite of its very modern, untraditionalist outlook the basic principles of Cyber magic may in truth well be the oldest form of magic extant. For we can, for example, find a number of reports in the East to the effect of a guru transferring

all his knowledge to his successor before his death, which is usually achieved by an act of long, mutual meditation.

This goes to show that magic as a whole has always existed in many, coexisting models. What has changed, however, is the stress laid on one model or the other in the course of time.

THE META-MODEL

The meta-model of magic is not a model as such but rather an instruction on the use of the others. For its only advice to the magician is: "Always use the model most adequate to your aims." This may sound a bit trite but we will see that it is not quite as self evident amongst magicians as one might expect. It is rooted in Chaos magic's assertion "Nothing is true. Everything is permitted", which ultimately boils down to pragmatic utilitarianism. Before this aspect is enlarged upon, though, let us look at an example of the models presented here as applied in practice.

We shall take the situation of magical healing to demonstrate how these models differ from each other.

In the spirit model healing is regarded as an exorcism: illness is caused by "evil" or, at least, undesired entities which have to be negated.

The Eight Paths and other Wiccan miscellany

Dogs in the Temple:

The "dogs" were **Male** Canaanite temple prostitutes (normally eunuchs, as I understand it), with whom male worshippers had intercourse in order to obtain various boons from the gods, of which the fertility of themselves, their herds and their crops were the chief. A "dog's" earnings couldn't be contributed to Yaweh's treasury. (Nor could that of a **Female** temple prostitute!) Now if they were doing the Great Rite with male priests way back when TO make things more fertile, then why should Stewart Farrar have a cat over gay men and lesbians being involved in the Craft now?!? (Although, in fairness to him, I'll bet he's never thought of it that way! He strikes me as a reasonable man, all in all...)

As for the Paths:

Meditation is the first and--in my opinion--the most basic, because you use it to get to or enhance some of the other Paths. Trance work is the second, which

includes astral projection exercises. Perhaps it's the most important, because it gets us where we go to exercise the power or obtain the wisdom that we want to.

Dancing is a Path that I personal can't use because I'm lame; but I've been told by able-bodied Pagan friends that it's great because it engages the whole self--and especially it helps you be grounded AND Elsewhere at the same time. Binding with cords and other forms of sensory deprivation are good for helping the mind travel beyond the body's limits because one wishes to escape the tedium and discomfort of them. (I'm sorry, but even a flotation tank gets uncomfortable eventually!) Scourging and other repetitive acts also use tedium as a release but are more stimulating than being bound or floating in a tank. (They do NOT use pain. If they're being done THAT intensely, they're being done incorrectly...)

Chanting and mantras use repetitive sound and the inherent nature of some sounds to produce altered states of consciousness.

Drugs (which normally means incense and MAYBE alcohol but NOT hallucinogens and such) variously stimulate, relax, disinhibit or otherwise change one's mental state.

And that brings us back to the Great Rite and other forms of sex magick, which attempt to involve all levels from the physical to the Divine Within at one time. That's VERY thumbnail; but if anyone wants to know more, I'll be glad to elaborate on the ones I use or have seen used. Oh, and I can--and should--add that the various Paths can be used in combination as well as separately, that there's some variation from one tradition to another as to what the Eight Paths are, and that not ALL traditions have Eight Paths per se!

Bright blessings! Granny Spider

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BALANCE OF THE GOD AND GODDESS

Adrienne

I see the God as That is Created and Destroyed; the Goddess is the Creator and the Destroyer. His knowledge is experiential and he sees the cycle of rebirth from the unique perspective of the being that experiences it. He understands, more so than the Goddess, how the cycle shapes the world of the living. His life cycle of birth to full power to age to death to rebirth parallels our own lives on this earth. The Goddess loves Her children, the God understands His. Through the love they bear for each other, they share in both the knowledge of the mystery of rebirth and in the power, but the knowledge remains His province and the power rests in Her.

Maximus-CBCS v1.02

- Origin: Pandora's Box, Ottawa, Ontario (93:9630/1)

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Where Do We Go from Here?

By Pete Carroll

Occult revivals occur when the social, economic or intellectual status quo is disturbed by the unexpected. Affluence combined with the collapse of the Roman state religion caused one revival. The rediscovery of classical knowledge in the Renaissance brought about another. Dissatisfaction with catholic hellfire Christianity spawned spiritualism, theosophy, the Golden Dawn and Crowley. In our own time anti-Semitism, affluence, drugs and oriental ideas spawned another outburst.

Occult revivals are stimulated by economics and by the availability, rather than the creation of ideas. Roman culture was subject to a huge influx of ideas, cults and philosophies from conquered peoples. Written material surviving from this synthesis appeared again as hermetics in the Renaissance. The revivals of the late nineteenth century and the nineteen-sixties owe much to the availability of scientific ideas and oriental philosophies. It is probably more useful then, to look for impending changes in the general situation rather than within the occult itself if we want to second guess the next revival. The period between one revival and the next is shortening rapidly and we are probably due for another around the turn of the century, give or take a decade. I`d like to try and identify some of the factors which may help shape it.

Firstly the millennium. Christianity is unfortunately not yet completely extinguished and humanity will have to cope with a rising tide of apocalypse mania as the calendrical millennium draws closer. Right wing Christian fundamentalists in America may even be in a political position to inaugurate a real Armageddon by then. I hope that whatever courage and imagination there is in the occult is put to good use in undermining this sort od idiocy. Those occultists who do jump on the millennial bandwagon have only disaster or ridicule to look forward to.

Economics has a powerful effect on the occult climate. A fairly rapid increase in affluence will often provoke a revival as leisure time becomes available and some minds turn to higher things. Conversely, a decline in living conditions will sometimes make people seek what they have lost, or a substitute, by occult means. Boom propelled revivals are usually much more fun than slump propelled upsurges. In this country, any increment in occultism arising from socio-economic desperation, is likely to be some species of neo-Nazi mystic nationalism. As with millennium madness, the greater honor will, in the long run, go to those occultists who oppose such nonsense. However, the metaphysical

fallout from the sixties may yet carry us through to the next boom revival and these problems may not yet arise.

It seems unlikely that anthropology or archaeology will be able to make fresh ideas available for cannibalization by the occult in the next revival. Computerized libraries, satellite photography and global communication systems leave few stones unturned. There seems little chance lost ancient manuscripts, magical tribes or forgotten occult civilizations coming to light nowadays. So it is to science itself that I think we should turn for fresh ammunition. There are already discernable strains of space mysticism in some quarters of the occult. Questions about the reality or otherwise of supposed visits by aliens should not distract us from recognizing that UFO-mania itself is a mystico-religious phenomena. The UFO-ologist wants to personally receive wisdom for the whole of humanity from some superhuman being. Seeking angels in space suits is to repeat humanity`s perennial mistake, pretending to look outside for what is really inside ourselves.

Quantum physics has been quietly undermining the whole basis of mechanistic cause and effect type science for nearly sixty years. It has been said that if you are not shocked by the implications of quantum physics then you have not understood it. This may be perfectly true for the scientist but for the magician, quantum physics provides elegant confirmation of many of his theories. A quantitative approach to quantum physics is beyond all but the best mathematician. Many of the principles are enshrined in equations for which we have few verbal or visual analogies. Because of this very few laymen or philosophers have been able to appreciate what has been going on.

Briefly in qualitative terms, we now have hard experimental evidence which strongly implies that physical process are, at root, a causal; they just happen out of themselves and that consciousness, or at least the decisions of the observer, can modify or control what happens. Secondly it would seem that pure information can travel anywhere instantaneously and perhaps persists indefinitely, providing there is some sort of affinity, or magical link as we would call it, between that which emits and that which receives. Very few liberties need to be taken with quantum physics to fit in virtually the whole of parapsychology. It remains to be seen if quantum physics can be presented in sufficiently accessible form to provoke another occult revival.

A quantum based revival would effectively demolish the spirit hypothesis. A "spirit" would have to be recognized as nothing more than the information that a phenomenon emitted about itself when it existed physically. Anything else would have to be put down to the creativity of the observer`s sub-consciousness. Thus the "tree-ness" of a tree or the quality of a thought is just an extension of the object itself on the plane of non-local information. If you talk to Egyptian gods

your sub-consciousness is, at best, simply animating the general personality characteristics of the gods projected by their worshippers millennia ago. Spirits cannot be gaseous vertebrates with powers of independent discursive thought. On the practical level quantum physics implies that the medium of magic is not some sort of nebulous psychic energy or force, it is simply a transfer of information. Magical healing or attack is accomplished by long range telepathic suggestion not by astral bandages or thunderbolts. The quantum paradigm forces a re-examination of reincarnation. There is no reason why anybody should not be able to tap the memories of any historical person. Conversely we can all look forward to fragments of our ideas and personalities manifesting in other people in the future.

Telekinesis and related phenomena can be accommodated within the quantum paradigm if we allow intent to expand upon the small degree of fundamental uncertainty, or more properly indeterminacy, in the position and momentum of any object. Prophecy is always the most doubtful of the magical arts although short term prediction or precognition can often be impressive. The quantum model allows for this providing the operator later observes the preconized event. Such apparent nonsense as astrology and homeopathy begin to make more sense in a quantum paradigm which suggests that expectation can have real effects via what one might call a magical level. This is quite over and above the purely psychological effects of expectation that materialists usually invoke to explain away these things.

I`ve heard the quantum occult paradigm described as Big Bang Mysticism and Electro Gnosis. I rather like this, for it implies that the universe is being viewed as a self-created magical organism and that magic itself is a technology we can potentially master because it is a part of the nature of ordinary reality. Of course, what is missing in this scheme are the pseudo certainties of belief in gods and higher powers or even a benign cosmic mind. It throws us back on our own powers and ingenuities, but isn`t this what the best occultism has always been about anyway ?

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What's This "Right" Stuff, Anyway?

By: Madoc

(811) Mon 29 Apr 91 3:26
To: Chris Anderson
Re: What's this "Right" stuff, anyway?
St:

@PID: RA 1.01
@MSGID: 8:7703/8 4dba2fe8

What would a Wiccan provide as an explanation for behavior that was "contrary" in the sense that you've given? We've all seen folks behave in a way that is *apparently* inconsistent with stated beliefs, even those that are closely held. What do you believe is the basis for the difference between a "positive direction along the Path" and actual behavior that is contrary to this by one who earnestly seeks "the Path"? The answer is stated clearly enough for many other religions, but I've never had the opportunity to hear a Wiccan add his/her windage on this topic. Flip Wilson's answer obviously isn't going to apply, so where do we go with it? ;)

Chris, sorry for the delay in answering your question. I have written and re-written my response, and although I still may not have answered your question herein, I feel that I must reply at last.

First, I must stipulate that what follows is my own interpretation of Wiccan belief, and my own sense of "morals." You know, the usual disclaimer.

Second, I wish to deal briefly with the concept of separation of Law and Moral. What I am writing here has absolutely no relation to the practice of law. I do not advocate murder, for example, nor do I think that murder should go unpunished by the State. I recognize that we live in a society which must have rules in order that the maximum amount of freedom may be enjoyed by all. I would not hesitate, if I were a juror, to vote to send a proven criminal to jail, or even to death, if the situation warranted it. Therefore, let none who read my words mistake my moral convictions with my beliefs about our judicial system - I am not in disagreement with the majority of our laws as they exist.

Finally; the point:

To save space, I'll omit the dictionary definition of 'sin.' I think we all understand that Christians believe in sin, Wiccans do not. As you have stated, members of other religions have their rules clearly stated, so that one may easily decide if one is in error or not (although it's often not quite *that* easy). Wiccans claim to follow only the Rede, which states, "An it harm none, do as thou shalt."

You have asked how a Wiccan can stray from such a path. The answer is complex and far-reaching, and even delves into (ugh) philosophy. I'll try to keep it succinct.

If one thoughtfully examines the Rede, it quickly becomes apparent that almost every action has the potential to harm some creature in some way. Drawing breath can kill micro-organisms that float unseen, in the atmosphere. Drinking water does the same thing. One could choose to marry, and ultimately bring pain and suffering on future generations of children by way of an unhappy union. There is literally no way that one could possibly foresee all circumstances and avoid harming anyone. Yet, that is what the Rede demands. What is the answer?

In my opinion, the answer is obvious. The Wiccan must choose. Each and every Wiccan is responsible for their own actions, and will be accountable to themselves for the results of those actions. The wheels turns, and each Wiccan reaps what they have sown. No Godly mandate or indulgence can save us from the results of our own actions, be they good or bad. But, with ultimate responsibility comes ultimate freedom. No God can shackle my soul or subject me to that which I do not Will. I am supreme within myself, and I am the "captain of my soul." I have chosen to obey certain of society's laws and mores. I have chosen to be a "good" man. Mine is the reward for choosing such action, and mine will be the punishment if I fail to meet my self-imposed responsibilities. As you jested, I cannot claim Flip Wilson's famous defense. Nor do I claim that such things as I do well stem from my Creator - in ultimate hubris, I claim that "As I Will, so mote it be."

Every day, I am met with new decisions. I make those decisions, and then I live with the consequences of my actions. In my opinion, that is what makes me human, what sets me apart from the animals. Man alone can choose, man alone is not chained to genetically imprinted behavior.

I have been asked why; if there is the possibility that the Christian deity exists, do I not choose Christianity on the possibility that it is

correct? This is Pascal's famous wager. If I wager that (the Christian) God exists and I am correct, then I win all. If I am wrong and God does not exist, then I have lost nothing, and have lived (hopefully) a good and productive life in the bargain. Why would anyone not accept this wager? My answer to that is that I would not willingly serve any God that would choose one of His/Her creations over another, the good over the bad, the shriven over the heathen. If I had definitive proof that such a God existed, I would actively oppose Him/Her. I would rather suffer the cold comfort of damnation than continue to exist in a hereafter peopled with only the "saved." This is my choice, and again, as I Will, so mote it be.

What do you believe is the basis for the difference between a "positive direction along the Path" and actual behavior that is contrary to this by one who earnestly seeks "the Path"?

A fine, difficult question, Chris. As you've stated elsewhere, we've been dancing all around this one for some time. Here goes:

I cannot determine what any one individual's Path is. I am not even sure of my own. I often follow forks in the road until they come to a dead end, and have to double back. Of course, that's the problem one faces in following one's own Will, and not a set of directions laid down by God. My concept of the Path is that it is like many roads, all of which lead eventually to self-knowledge (enlightenment, Godhead, nirvana, and so on). In my theology, my ultimate goal is to become one with the God of my creation by gaining divine knowledge, or gnosis. We've discussed the concept of "hidden knowledge" in the past, yet I feel that my understanding of gnosis differs from yours.

The entire concept of the ancient mystery religions, and of modern "occult" (which mean only 'hidden' after all) religions and practices was based on the concept of the inverted filter. Each person passed through successive layers of filters, gaining knowledge and understanding at each stop, until they could absorb no more (and so could not pass through the next layer of filter). Of course, at each level, the initiate was given to believe that they were now in possession of secret knowledge, and ultimate truth. If they could find legitimate questions that led them to reject or doubt those 'truths' and seek deeper meaning, then they passed through to the next level of understanding. If they did not question, then they were satisfied that they had gained truth.

This 'hidden knowledge' can be obtained outside of the constraints of organized religion; in fact it originally was obtained independently. Just as Newton's Laws could eventually be figured out by a person ignorant of his discoveries, one could find a Path to enlightenment separate from any of the mystery religions. However, just as one attends school to learn that which is already known, so one pursues illumination from the teachings of those who have already achieved more than oneself.

Further, I do not believe that there is one 'right' Path. I accept that the OTO has valuable knowledge to impart. I accept that Christian Mystics, Jewish Quabalists, Muslim Sufis, and so on all have some piece of the puzzle, and that all will eventually converge on the road to wisdom. I know because I have been to that intersection once or twice, although I am not there now. My Path is my own, and as Van Morrison said, I have "No teacher, no guru, no method."

Can I move in a direction that is contrary to positive movement towards the Laughing Light?

You bet. The tough part is that the definition of what is or is not 'positive' is not static. An example: it might be proper that I learn what it means to take another human being's life by killing an intruder in my home. It might not be proper that I learn that lesson by following the orders of a superior officer in time of war. **or vice versa**. I must choose at every instance, and I might not immediately know if my choice has given or taken from my search for truth.

There are also times when I might know that I am actively choosing to deviate from my Path. I might choose to sooth a feeling of anxiety about whether or not I can pay the rent this month by yelling at my wife. I'm not using this as an example because it is traditionally "wrong," but because I know that I cannot solve my problems by transferring my anxiety to others. If I choose to ignore what I have already learned, then not only have I lost ground, but I will have to deal with the anger that I've given out at some point.

In conclusion, I believe that I am responsible for my own actions, as others are for theirs. I also believe that if I commit an action which may seem 'right' to me, but which society has deemed to be a crime, I'll be punished by society for breaking that law. I would punish those who break the laws which are meant to hold our society together, such as prohibitions on murder, burglary, and so forth. I believe that my moral

convictions are binding only on myself, not on others, and that I'll ultimately deal with the consequences of my thoughts and deeds. I believe that I have no right to judge the moral content of another's actions. I believe in the Wiccan Rede, "An it harm none, do as thou shalt," and I further believe that it is meant to make me consider my actions and their consequences, and to make my own decisions, rather than as a prohibition against any specific action.

There is much that I do not know about Godhead; much that I do not know about Right and Wrong. I have only my instincts and intellect to guide me, but I trust myself to make the right decisions eventually.

Madoc

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Sex & Magic

Fra.: Apfelmann

In this article I would like to address the issue of sex and magic. I am quite aware of the fact that this is a loaded subject. It is one of the oldest disciplines in occultism and virtually every magic tradition applies it somewhere down the road. Yet it has always been regarded as the innermost secret discipline. Witches, Shamans, Runesters, Yogis and Magicians of all varieties work with it in one form or another.

To build up, strengthen, direct and aim this powerful energy is an awesome magical tool, as anyone who has ever worked with it knows. Being limited in time and space, but having such a wonderful and eclectic medium to work with, I want to give you a few unbiased ideas on the subject.

No discipline of magic has attracted as much mumbo jumbo or misinformation as sex magic does. Nothing stirs the mind more than the left and right of the so-called middle path quite as vividly. Nothing is more ancient, powerful and misunderstood as Sex magic. Yes, the market on Tantra is booming, as a visit to any occult book shop will show you. Yet well researched, practical introductions into sex magic are virtually non-existent. Male sexist tunnel vision abounds.

One of the reasons being that the general approach towards sexuality and women is steeped in Judeo-Christian hang ups. The most common approach seems to be: "Just lay down and be the altar dear, you are going to love it." Even such revolutionaries as Aleister Crowley have done very little to improve this. Louis Culling even dares to state in his contemporary work (1971), that a frigid woman is more conductive to sex magic practice than a sensual or, mind you, sexually aggressive one. For this would surely disturb ones concentration on the Great Work. No wonder that there are few women attracted to these kinds of partners! You will always get what you want in magic and the so-called true will does reveal itself in strange ways. Doing some soul searching and clarifying your motives is quite effective.

Now, regarding literature on this subject there is hope. My German friend Fra.: U.D. has written a comprehensive, pragmatic book on sex magic. It`s title is "Secrets of the German Sex Magicians" (Llewellyn) and he told me last weekend that it is available in the States right now. (I hope he will give me some extracts to post them here...) It beats everything that has ever been published on the subject. Get it!

Now let me point out, one more time, that magic is a practical science. Merely reading about it or going to a workshop will not get you anywhere. The multitude of sexual expressions is just as great and manifold as human behavior in general. Here, like everywhere in Chaos Magic, it is useful to keep in mind that if it works for you, use it! Remember, the real sex magicians, male and female, have always known that and discarded social conditioning and taboos, right along with the do`s and don`ts of dogma. We do magic to liberate ourselves. So if it is possible for one thing to be sacred we logically conclude that everything else can be sacred too.

Auto-, Hetero- and Homosexual expressions are equally valid in sex magic. It is more about expanding ones horizons that about finding a certain "right" way, partner or ritual to do it. The Chaos Magical paradigm kicks right in: Nothing is True, and Everything is Permitted!

The next issue I want to address is the Auto-erotic practice. So let me state this loud and clear: Without auto erotic practice it is impossible to achieve anything in Sex magic! Auto-eroticism is of central importance because it is the ideal practice and playground. It constitutes a powerful technique in itself, and it makes us independent of partners. Especially in the beginning it is much easier to explore, prolong and amplify orgasmic trance states. For this very same reason it is possible to do effective sex magic with a partner who knows nothing about it but working with a partner who is equally trained in this art is ever so much more effective. Most amateurs believe that sexual magic is something that solely happens between partners in a ritual, but in reality the vast majority of sex magical arts are performed auto-erotically.

Regarding the physical aspects of the sexual magical training first thing to consider is that your body is really ‘your temple’. And for it to be your ultimate tool and asset it has to be in peak condition. Physical and mental dependencies, be it alcohol, stimulants or even tobacco, will interfere with your ability to develop and direct this tool. I do not want to project a moral attitude on this, or any other subject, but mind, spirit and body are deeply intertwined. And the more you alter your mind from the outside by using drugs of any sort, the harder it gets to focus your will and physical reaction. If you are in a frizzy condition, you will get frizzy results! Here, as in all magic, the borders are fluid. A good training in practical magic will greatly enhance your sexual magic and vice versa.

A lot of physical exercises in sex magic derive from Tantra Yoga. The only point of disagreement appears to be the way of using the orgasm. In particular, the "traditional" Tantra authors seem to cling to the idea that there is only a limited amount of sperm available to men. Therefore this precious substance is carefully

guarded, held back and re-assimilated when spent. Western magic does not agree with this belief. Its approach is rather like: the more you spend - the more you get! This applies to male magicians, women have always been pretty much inexhaustible in their orgasmic capacity. What joins both is that the intent in Sex magic is much more result oriented and concrete than in Tantra, where it is mainly transcendental.

The longing for transcendence seems to be inherently natural in human behavior. Yet being western magicians living in the nineties we know that we have to handle the "real world", our physical reality first, and then we can move on to the loftier goals.

A good manual for your physical preparation and training is "Stalking the Wild Orgasm" by Christopher Scott Kilham. His work not only includes some excellent yoga exercises, but also gives you some great clues regarding nutrition and aphrodisiacs. When you get going in this direction you will find that it soon penetrates into many other areas of your magical work. You will be in better physical shape, more relaxed, focused and grounded. Magic is a gut level art. We have to remove it from the intellectual stuff. Trust your own experiences. Strive to conduct your magic work from this part of your body where all magic originates - your loins. Have fun!

With fractal greetings and laughter * Fra.: Apfelmann *
{^}

THE RIDDLE OF THE TRICKSTER

a cross-cultural overview
by
Thunderspud of Dragonfhain

Who is this trickster archetype, the one who inspires such mixed feelings and brouhaha? Trickster has been with us from the beginning. Trickster will be there at the ending. (If there is an ending, Trickster will probably trigger it). Trickster is a creator, a transformer, a joker, a truth teller, a destroyer.

Whoever has created a dance, a song, written a ritual, tailor-made a job, birthed a child or invented a game has partaken of a controlled Trickster energy. After all, in Northwest Native and Inuit tradition, Raven created the world; Loki is known to the Norse as a co-creator (and the bringer of Ragnarok); Anansi the spider-trickster among the Ashanti of Ghana and Nareau the spider in Micronesia; Coyote among the Southwest Natives --these are the creator aspects of this wild and uncontrolled energy. Trickster often begins in the void, desiring to bring Order out of Chaos; once Order is imposed, however, Trickster represents the breaking free of negative power from the Universal Order of things.

As a shape-shifter, Trickster is all things to all people, at one time or another, and often simultaneously. Of course Trickster is a creator and a destroyer. Sure he's a family man and a vagabond. Naturally he gives fire to humans and then steals their food before they can cook it. This is his style; when he acts out of selfishness, everyone benefits -- Maui of the Thousand Tricks might snare the Sun to slow it down, making life easier for humans, but he did it so his mother would have more time to cook for him. When he acts out of altruism, there's most always a negative effect --Marawa, a Lou Costello prototype from Banks Island carved human figures from wood and put them in the ground so they would grow and be strong; however, they merely rotted and death came into the world of humans. This shape- shifter not only moves from shape to shape, but from world to world. Number Eleven suffered at the hands of death to free his brothers; his brothers then took his lifeless body away and revived him. In the Winnebago cycle, Trickster dies three times and returns to life three times. In just one collection of Coyote stories, Giving Birth to Thunder, Sleeping With His Daughter, Coyote dies of a snake bite, a gunshot, an arrow wound, a broken heart, a rock-fall and a drowning; this resembles nothing so much as a Roadrunner cartoon.

Trickster fuzzes the lines between Male and Female, between cunning and stupidity (in one story Coyote steals a horse, in another he almost drowns trying to eat some berries reflected in a stream), between wisdom and stupidity. Trickster tells us the truth about ourselves, showing us with truth and wit the sides of our nature that we may be more comfortable not acknowledging; he's the one who points at the Emperor's nakedness, he's Lenny Bruce and Ashleigh Brilliant, Ken Kesey and Uncle Remus, Opus, Geech, Tom Robbins, Abbie Hoffman, Don Becker, Weird Al Yankovich and David Letterman, holding up a skewed mirror of reality for us to look into. Among the Aztecs, as serious a culture as this continent has ever seen, Ueuecoyotl, a funny and outrageously unacceptable clown figure; in the Southwest, at serious rituals, he's the Koshare speeding around the circle with tickling feathers and rattle, being ignored completely by the priest.

Trickster shines on as a culture bringer: Prometheus steals fire for his poor stunted creations, and pays a terrible and eternal price for his philanthropy. Loki also steals fire for humans, as do Anansi, Raven, Coyote, Maui; so far I have found no less than seventeen stories from different cultures on this theme. Anansi tricked Nyankopon the Sky-God out of his stories and gave them to the humans. Clat, from Banks Island, taught humans how to sleep.

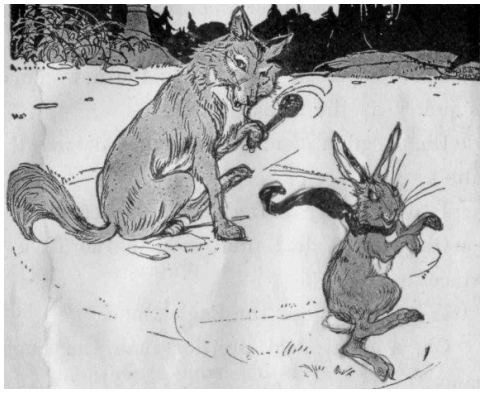

In the stories of the Ashanti, Anansi invented the tar-baby as a ruse to trap an elemental spirit, but in the Native American stories, Coyote is trapped by a tar-baby set up by a farmer. Actually the farmer had caught a rabbit with his tar-baby, but Coyote happened along and asked Rabbit what he was doing there. "The farmer who owns this field got mad at me because I wouldn't eat his melons, so he stuck me here and said he'd come back and make me eat chicken." Rabbit replies, "But I told him I wouldn't do it." Of course, greedy Coyote extricates Rabbit and wraps himself around the tar-baby where he still his when the farmer comes out and shoots him.

So this is the Trickster, the energy that allows us to break out of our stereotypes, whether they've been imposed by ourselves, our families, our culture. This is the energy that opens the world of limitless possibilities and it behooves us all to work with it before it destroys us, to touch the Trickster as he touches us.

{^} …from RMPJ, Oct.'86

Notes on Kabbalah

(a continuing series of many parts)

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Chapter 1.: The Tree of Life

At the root of the Cabalistic view of the world are three fundamental concepts and they provide a natural place to begin. The three concepts are force, form and consciousness and these words are used in an abstract way, as the following examples illustrate:

- High pressure steam in the cylinder of a steam engine provides a force. The engine is a form which constrains the force.

- A river runs downhill under the force of gravity. The river channel is a form which constrains the water to run in a well defined path.

- someone wants to get to the center of a garden maze. The hedges are a form which constrain that person's ability to walk as they please.

- A diesel engine provides the force which drives a boat forwards. A rudder constrains its course to a given direction.

- A politician wants to change the law. The legislative framework of the country is a form which he or she must follow if the change is to be made legally.

- Water sits in a bowl. The force of gravity pulls the water down. The bowl is a form which gives its shape to the water.

- A stone falls to the ground under the force of gravity. Its acceleration is constrained to be equal to the force divided by the mass of the stone.

- I want to win at chess. The force of my desire to win is constrained within the rules of chess.

- I see something in a shop window and have to have it. I am constrained by the conditions of sale (do I have enough money, is it in stock).

- Cordite explodes in a gun barrel and provides an explosive force on a bullet. The gas and the bullet are constrained by the form of the gun barrel.

- I want to get a passport. The government won't give me one unless I fill in lots of forms in precisely the right way.

- I want a university degree. The university won't give me a degree unless I attend certain courses and pass various assessments.

- In all these examples there is something which is causing change to take place ("a force") and there is something which causes change to take place in a defined way ("a form"). Without being too pedantic it is possible to identify two very different types of example here:

    1. Examples of natural physical processes (e.g. a falling stone) where the force is one of the natural forces known to physics (e.g. gravity) and the form is some combination of physical laws which constrain the force to act in a well defined way.

    2. Examples of people wanting something, where the force is some ill-defined concept of "desire", "will", or "drives", and the form is one of the forms we impose upon ourselves (the rules of chess, the Law, polite behavior etc.).

Despite the fact that the two different types of example are "only metaphorically similar", Kabbalists see no fundamental distinction between them. To the Kabbalist there are forces which cause change in the natural world, and there are corresponding psychological forces which drive us to change both the world and ourselves, and whether these forces are natural or psychological they are rooted in the same place: consciousness. Similarly, there are forms which the component parts of the physical world seem to obey (natural laws) and there are completely arbitrary forms we create as part of the process of living (the rules of a game, the shape of a mug, the design of an engine, the syntax of a language) and these forms are also rooted in the same place: consciousness. It is a Cabalistic axiom that there is a prime cause which underpins all the manifestations of force and form in both the natural and psychological world and that prime cause I have called consciousness for lack of a better word.

Consciousness is undefinable. We know that we are conscious in different ways at different times - sometimes we feel free and happy, at other times trapped and confused, sometimes angry and passionate, sometimes cold and restrained - but these words describe manifestations of consciousness. We can define the

manifestations of consciousness in terms of manifestations of consciousness, which is about as useful as defining an ocean in terms of waves and foam. Anyone who attempts to define consciousness itself tends to come out of the same door as they went in. We have lots of words for the phenomena of consciousness - thoughts, feelings, beliefs, desires, emotions, motives and so on - but few words for the states of consciousness which give rise to these phenomena, just as we have many words to describe the surface of a sea, but few words to describe its depths. Kabbalah provides a vocabulary for states of consciousness underlying the phenomena, and one of the purposes of these notes is to explain this vocabulary, not by definition, but mostly by metaphor and analogy. The only genuine method of understanding what the vocabulary means is by attaining various states of consciousness in a predictable and reasonably objective way, and Kabbalah provides practical methods for doing this.

A fundamental premise of the Cabalistic model of reality is that there is a pure, primal, and undefinable state of consciousness which manifests as an interaction between force and form. This is virtually the entire guts of the Cabalistic view of things, and almost everything I have to say from now on is based on this trinity of consciousness, force, and form. Consciousness comes first, but hidden within it is an inherent duality; there is an energy associated with consciousness which causes change (force), and there is a capacity within consciousness to constrain that energy and cause it to manifest in a well-defined way (form).

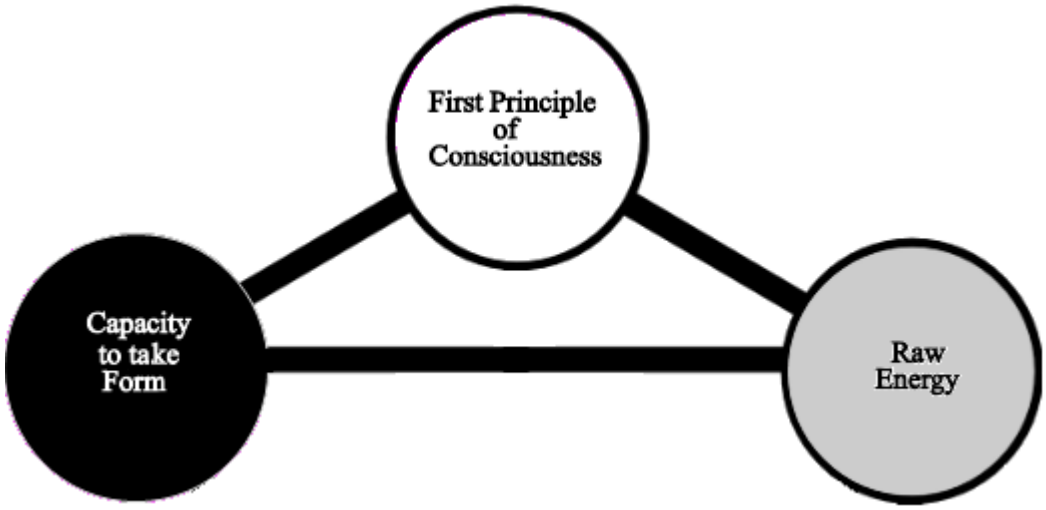

Figure 1.

What do we get out of raw energy and an inbuilt capacity for form and structure? Is there yet another hidden potential within this trinity waiting to manifest? There is. If modern physics is to be believed we get matter and the physical world. The cosmological Big Bang model of raw energy surging out from an infinitesimal point and condensing into basic forms of matter as it cools,

then into stars and galaxies, then planets, and ultimately living creatures, has many points of similarity with the Cabalistic model. In the Big Bang model a soup of energy condenses according to some yet-to-be-formulated Grand-Universal-Theory into our physical world. What Kabbalah does suggest (and modern physics most certainly does not!) is that matter and consciousness are the same stuff, and differ only in the degree of structure imposed - matter is consciousness so heavily structured and constrained that its behavior becomes describable using the regular and simple laws of physics. This is shown in Fig. 2. The primal, first principle of consciousness is synonymous with the idea of "God".

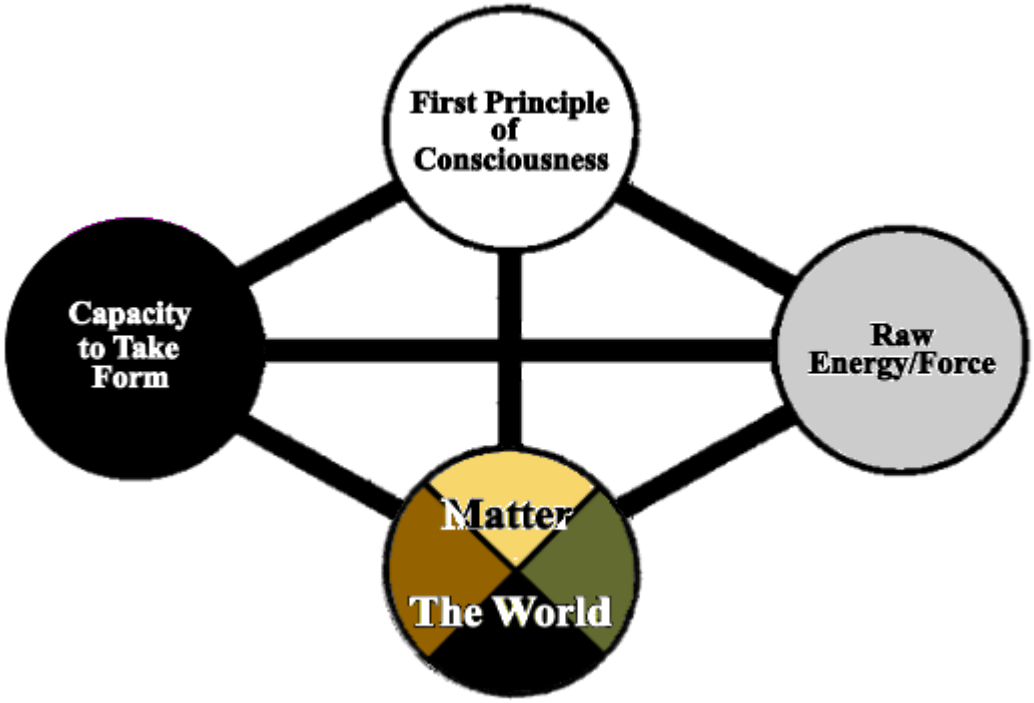

Figure 2

The glyph in Fig. 2 is the basis for the Tree of Life. The first principle of consciousness is called Kether, which means Crown. The raw energy of consciousness is called Chokhmah or Wisdom, and the capacity to give form to the energy of consciousness is called Binah, which is sometimes translated as Understanding, and sometimes as Intelligence. The outcome of the interaction of force and form, the physical world, called Malkuth or Kingdom. This quaternary is a Cabalistic representation of God-the- Knowable, in the sense that it the most primitive representation of God we are capable of comprehending; paradoxically, Kabbalah also contains a notion of God-the-Unknowable which transcends this glyph, and is called En Soph. There is not much I can say about En Soph, and what I can say I will postpone for later.

God-the-Knowable has four aspects, two male and two female: Kether and Chokhmah are both represented as male, and Binah and Malkuth are represented as female. One of the titles of Chokhmah is Abba, which means Father, and one of the titles of Binah is Aima, which means Mother, so you can think of Chokhmah as God-the-Father, and Binah as God-the-Mother.

Malkuth is the daughter, the female spirit of God-as-Matter, and it would not be wildly wrong to think of her as Mother Earth. One of the more pleasant things about Kabbalah is that its symbolism gives equal place to both male and female.

And what of God-he Son? Is there also a od-the-Son in Kabbalah? There is, and this is the point where Kabbalah tackles the interesting problem of thee and me. The glyph in Fig. 2 is a model of consciousness, but not of self-consciousness, and self- consciousness throws an interesting spanner in the works.

The Fall

Self-consciousness is like a mirror in which consciousness sees itself reflected. Self-consciousness is modelled in Kabbalah by making a copy of figure 2.

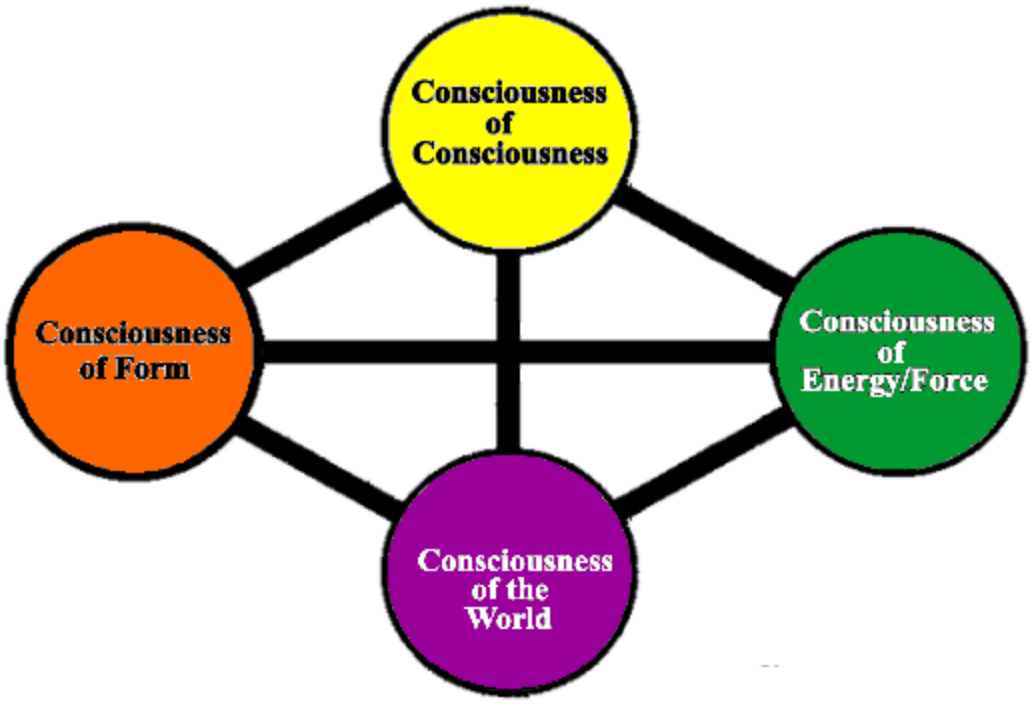

Figure 3

Figure 3. is Figure 2. reflected through self-consciousness. The overall effect of self-consciousness is to add an additional layer to Figure 2. as follows:

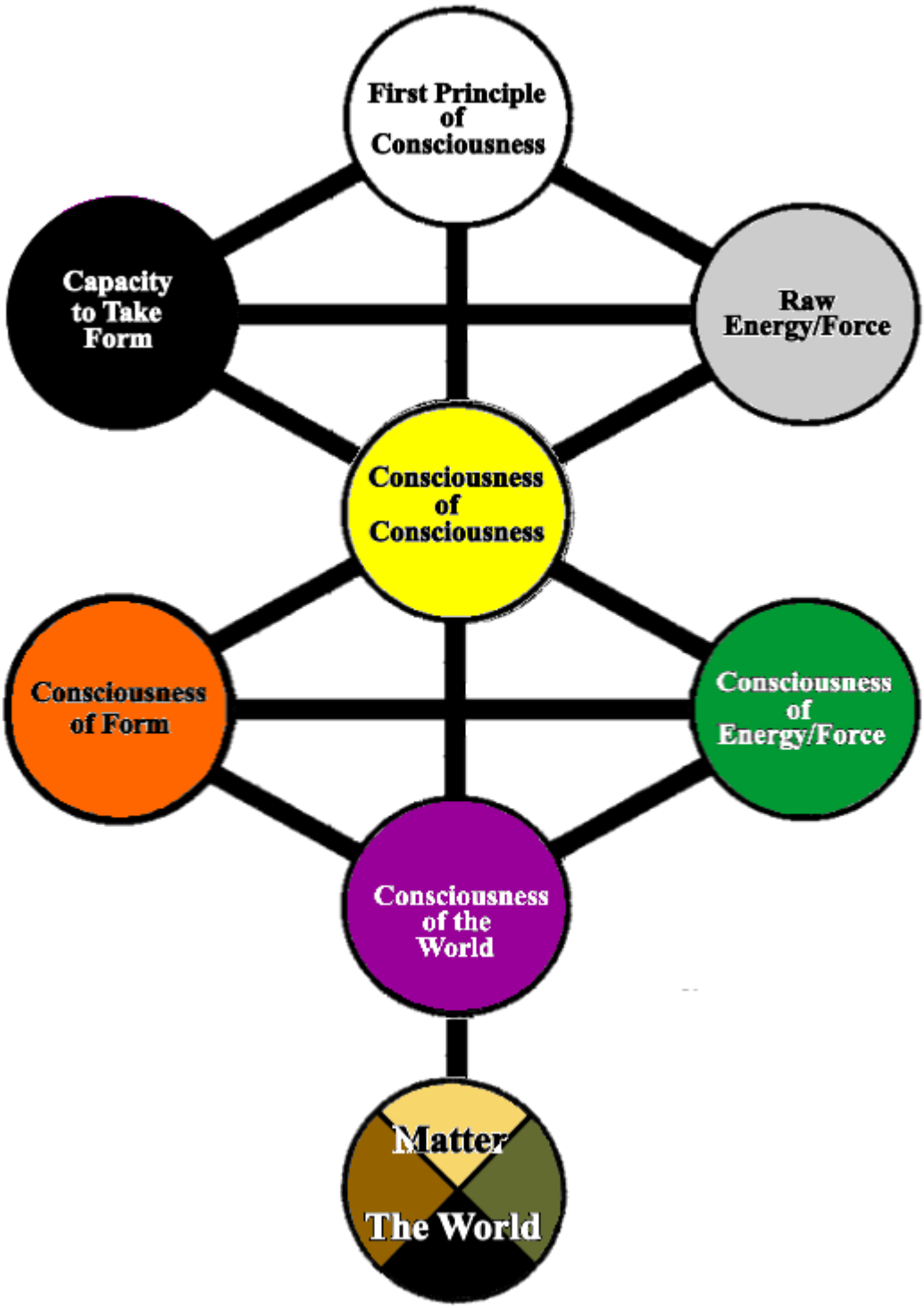

Figure 4

Figure 2 is sometimes called "the Garden of Eden" because it represents a primal state of consciousness. The effect of self- consciousness as shown in Fig.

4 is to drive a wedge between the First Principle of Consciousness (Kether) and that Consciousness realized as matter and the physical world (Malkuth). This is called "the Fall", after the story of Adam and Eve in the Garden of Eden. From a Cabalistic point of view the story of Eden, with the Tree of Knowledge of Good and Evil, the serpent and the temptation, and the casting out from the Garden has a great deal of meaning in terms of understanding the evolution of consciousness.

Self-consciousness introduces four new states of consciousness: the Consciousness of Consciousness is called Tipheret, which means Beauty; the Consciousness of Force/Energy is called Netzach, which means Victory or Firmness; the Consciousness of Form is called Hod, which means Splendor or Glory, and the Consciousness of Matter is called Yesod, which means Foundation. These four states have readily observable manifestations, as shown below in Fig. 5:

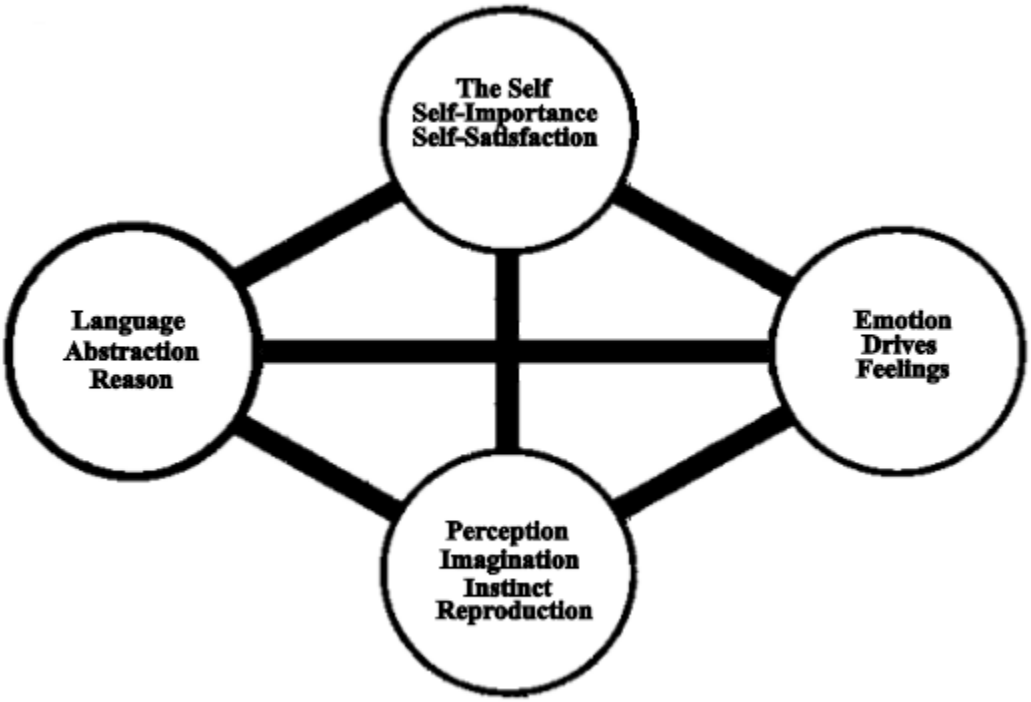

Figure 5

Figure 4. is almost the complete Tree of Life, but not quite - there are still two states missing. The inherent capacity of consciousness to take on structure and objectify itself (Binah, God-the-Mother) is reflected through self-consciousness as a perception of the limitedness and boundless of things. We are conscious of space and time, yesterday and today, here and there, you and me, in and out, life and death, whole and broken, together and apart. We see things as limited and bounded and we have a perception of form as something "created" and "destroyed". My car was built a year ago, but it was smashed yesterday. I wrote an essay, but I lost it when my computer crashed. My granny is dead. The

river changed its course. A law has been repealed. I broke my coffee mug. The world changes, and what was here yesterday is not here today. This perception acts like an "interface" between the quaternary of consciousness which represents "God", and the quaternary which represents a living self-conscious being, and two new states are introduced to represent this interface. The state which represents the creation of new forms is called Chesed, which means Mercy, and the state which represents the destruction of forms is called Gevurah, which means Strength. This is shown in Fig. 6. The objectification of forms which takes place in a self-conscious being, and the consequent tendency to view the world in terms of limitations and dualities (time and space, here and there, you and me, in and out, God and Man, good and evil...) produces a barrier to perception which most people rarely overcome, and for this reason it has come to be called the Abyss. The Abyss is also marked on Figure 6

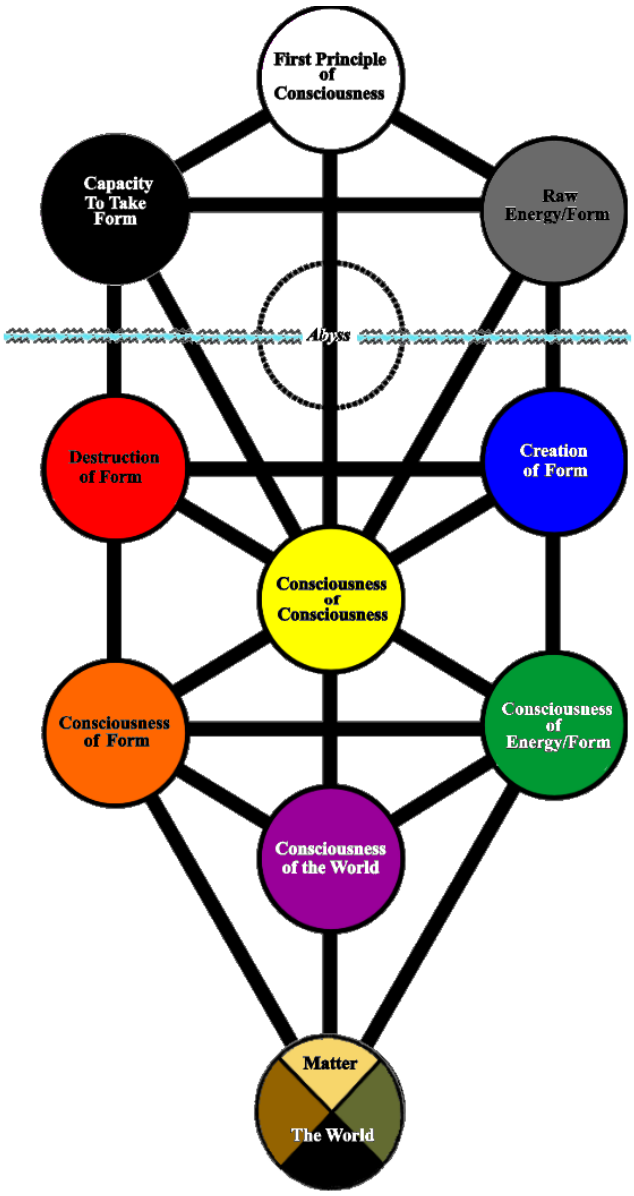

Figure 6

The diagram in Fig. 6 is called the Tree of Life. The "constructionist" approach I have used to justify its structure is a little unusual, but the essence of my presentation can be found in the "Zohar" under the guise of the Macroprosopus and Microprosopus, although in this form it is not readily accessible to the average reader. My attempt to show how the Tree of Life can be derived out of pure consciousness through the interaction of an abstract notion of force and form was not intended to be a convincing exercise from an intellectual point of view - the Tree of Life is primarily a gnostic rather than a rational or intellectual explanation of consciousness and its interaction with the physical world.

The Tree is composed of 10 states or Sephiroth (Sephiroth plural, sephira singular) and 22 interconnecting paths. The age of this diagram is unknown: there is enough information in the 13th. century "Sepher ha Zohar" to construct this diagram, and the doctrine of the Sephiroth has been attributed to Isaac the Blind in the 12th. century, but we have no certain knowledge of its origin. It probably originated sometime in the interval between the 6th. and 13th. centuries AD. The origin of the word "sephira" is unclear - it is almost certainly derived from the Hebrew word for "number" (SPhR), but it has also been attributed to the Greek word for "sphere" and even to the Hebrew word for a sapphire (SPhIR). With a characteristic aptitude for discovering hidden meanings everywhere, Kabbalists find all three derivations useful, so take your pick.

In the language of earlier Cabalistic writers the Sephiroth represented ten primeval emanations of God, ten foci through which the energy of a hidden, absolute and unknown Godhead (En Soph) propagated throughout the creation, like white light passing through a prism. The Sephiroth can be interpreted as aspects of God, as states of consciousness, or as nodes akin to the Chakras in the occult anatomy of a human being.

I have left out one important detail from the structure of the Tree. There is an eleventh "something" which is definitely *not* a sephira, but is often shown on modern representations of the Tree. The Cabalistic "explanation" runs as follows: when Malkuth "fell" out of the Garden of Eden (Fig. 2) it left behind a "hole" in the fabric of the Tree, and this "hole", located in the center of the Abyss, is called Daath, or Knowledge. Daath is *not* a sephira; it is a hole. This may sound like gobbledy-gook, and in the sense that it is only a metaphor, it is.

The completed Tree of Life with the Hebrew titles of the Sephiroth is shown below in Fig. 7. (See next page.)

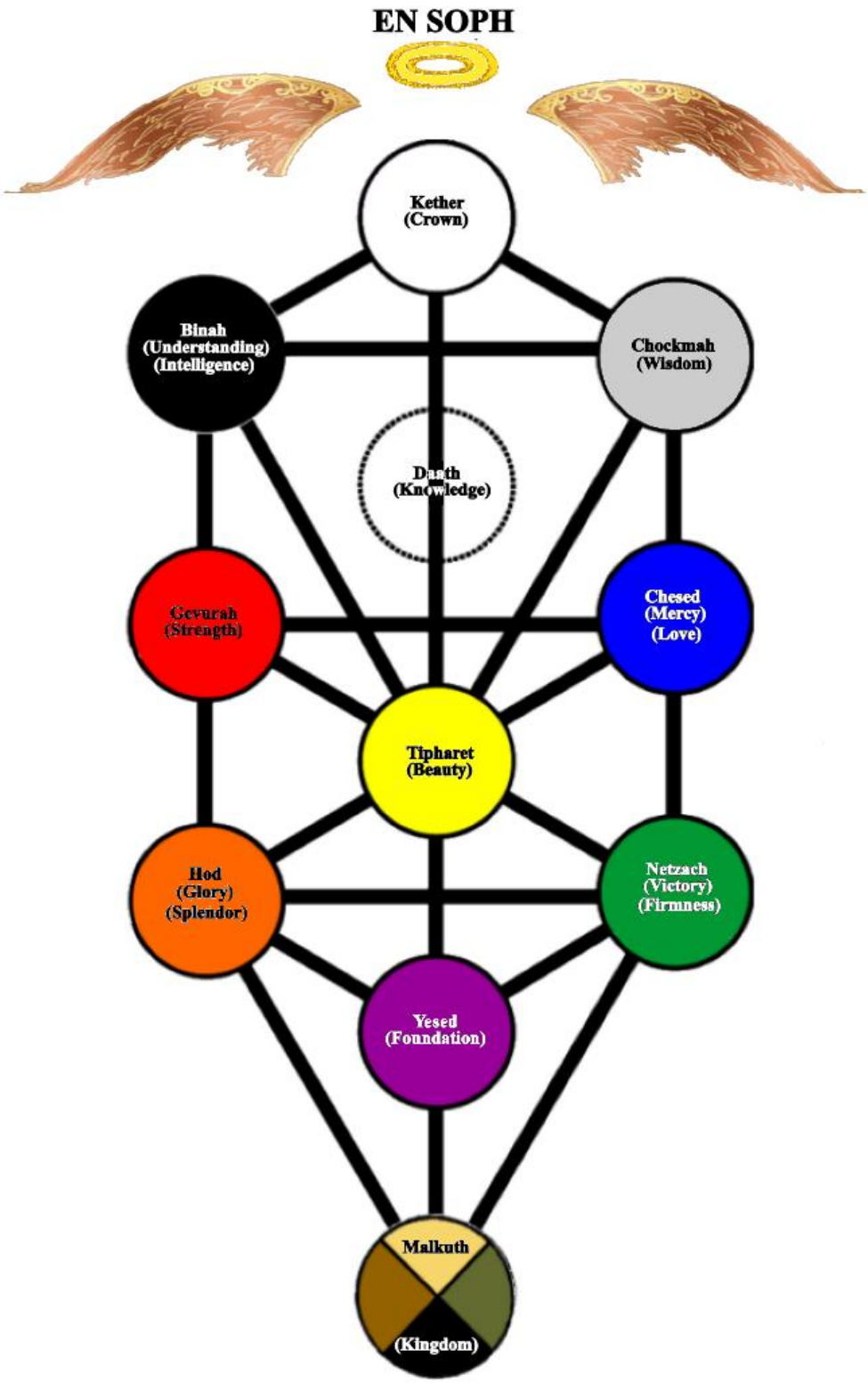

Figure 7

From an historical point of view the doctrine of emanations and the Tree of Life are only one small part of a huge body of Cabalistic speculation about the nature of divinity and our part in creation, but it is the part which has survived. The Tree continues to be used in the Twentieth Century because it has proved to

be a useful and productive symbol for practices of a magical, mystical and religious nature. Modern Kabbalah in the Western Mystery Tradition is largely concerned with the understanding and practical application of the Tree of Life, and the following set of notes will list some of the characteristics of each sephira in more detail so that you will have a "snapshot" of what each sephira represents before going on to examine the Sephiroth and the "deep structure" of the Tree in more detail.

Chapter 2.: Sephirothic Correspondences

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the Sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew dictionary to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.

2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one correspondence which appears to pre-date Copernicus!

3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face Sephiroth have been attributed an element.

4. Briatic color. This is the color of the sephira as seen in the world of Creation, Briah. There are color scales for the other three worlds but I haven't found them to be useful in practical work.

5. Magical Image. Useful in meditations; some are astute.

6. The Briatic Correspondence is an abstract quality which says something about the essence of the way the sephira expresses itself.

7. The Illusion characterizes the way in which the energy of the sephira clouds one's judgment; it is something which is *obviously* true. Most people suffer from one or more of these according to their temperament.

8. The Obligation is a personal quality which is demanded of an initiate at this level.

9. The Virtue and Vice are the energy of the Sephiroth as it manifests in a positive and negative sense in the personality.

10. Klippoth is a word which means "shell". In medieval Kabbalah each sephira was "seen" to be adding form to the sephira which preceded it in the Lightning Flash (see Chapter 3.). Form was seen to an accretion, a shell around the pure divine energy of the Godhead, and each layer or shell hid the divine radiance a little bit more, until God was buried in form and exiled in matter, the end-point of the process. At the time attitudes to matter were tainted with the Manichean notion that matter was evil, a snare for the spirit, and consequently the Klippoth or shells were "demonized" and actually turned into demons. The correspondence I have given here restores the original notion of a shell of form *without* the corresponding force to activate it; it is the lifeless, empty husk of a sephira devoid of force, and while it isn't a literal demon, it is hardly a bundle of laughs when you come across it.

11. The Command refers to the Four Powers of the Sphinx, with an extra one added for good measure.

12. The Spiritual Experience is just that.

13. The Titles are a collection of alternative names for the sephira; most are very old.

14. The God Name is a key to invoking the power of the sephira in the world of emanation, Atziluth.

15. The Archangel mediates the energy of the sephira in the world of creation, Briah.

16. The Angel Order administers the energy of the sephira in the world of formation, Yetzirah.

17. The Keywords are a collection of phrases which summarize key aspects of the sephira.

Sephira	Malkuth	**Meaning**	Kingdom
Planet	Cholem Yesodeth the Breaker of the Foundations, sphere of the elements, the Earth)	**Element**	Earth
Briatic Color	(Brown, citrine, russet-red, olive green, black	**Number**	10
Magical Image	A young woman crowned and throned	**Briatic Correspondence**	Stability
Illusion	materialism	**Obligation**	Discipline
Virtue	discrimination	**Vice**	Avarice & inertia
Klippoth	stasis	**Command**	Keep silent
Spiritual Experience	Vision of the Holy Guardian Angel		
Titles:	The Gate; Gate of Death; Gate of Tears; Gate of Justice; The Inferior Mother; Malkah, the Queen; Kallah, the Bride; the Virgin.		
The Gate	Gate of Death; Gate of Tears; Gate of Justice; The Inferior Mother; Malkah, the Queen; Kallah, the Bride; the Virgin.		
God Name	Adonai ha Aretz; Adonai Malekh	**Archangel**	Sandalphon
Angel Order	Ishim		
Keywords:	The real world, physical matter, the Earth, Mother Earth, the physical elements, the natural world, sticks & stones, possessions, faeces, practicality, solidity,stability, inertia, heaviness, bodily death, incarnation.		

Sephira	Yesod	**Meaning**	Foundation
Planet	Levanah (the Moon)	**Element**	
Briatic Color	purple	**Number**	
Magical Image	a beautiful man, very strong (e.g. Atlas)	**Briatic Correspondence**	receptivity, perception
Illusion	security	**Obligation**	trust
Virtue	independence	**Vice**	idleness
Klippoth	zombieism, robotism	**Command**	go!
Spiritual Experience			
Titles:	The Treasure House of Images		
The Gate			
God Name	Shaddai el Chai; Archangel: Gabriel	**Archangel**	
Angel Order	Cherubim		
Keywords:	Keywords: perception, interface, imagination, image, appearance, glamour, the Moon, the unconscious, instinct, tides, illusion, hidden infrastructure, dreams, divination, anything as it seems to be and not as it is, mirrors and crystals, the "Astral Plane", Aethyr, glue, tunnels, sex & reproduction, the genitals, cosmetics, instinctive magic (psychism), secret doors, shamanic tunnel.		

Sephira	Hod	**Meaning**	Glory, Splendor
Planet	Kokab (Mercury)	**Element**	air
Briatic Color	orange	**Number**	8
Magical Image	an hermaphrodite	**Briatic Correspondence**	abstraction
Illusion	order	**Obligation**	learn
Virtue	honesty, truthfulness	**Vice**	dishonesty
Klippoth	rigidity	**Command**	wil
Spiritual Experience	Vision of Splendor		
Titles:			
The Gate			
God Name	Elohim Tzabaoth	**Archangel**	Raphael
Angel Order	Beni Elohim		
Keywords:	reason, abstraction, communication, conceptualization, logic, the sciences, language, speech, money (as a concept), mathematics, medicine & healing, trickery, writing, media (as communication), pedantry, philosophy, Kabbalah (as an abstract system), protocol, the Law, ownership, territory, theft, "Rights", ritual magic.		

Sephira	Netzach	**Meaning**	Victory, Firmness
Planet	Nogah (Venus)	**Element**	water
Briatic Color	green	**Number**	7
Magical Image	a beautiful naked woman	**Briatic Correspondence**	nurture
Illusion	projection	**Obligation**	responsibility
Virtue	unselfishness	**Vice**	selfishness
Klippoth	habit, routine	**Command**	: know
Spiritual Experience	Vision of Beauty Triumphant		
Titles:			
The Gate			
God Name	Jehovah Tzabaoth	**Archangel**	Haniel
Angel Order	Elohim		
Keywords:	passion, pleasure, luxury, sensual beauty, feelings, drives, emotions - love, hate, anger, joy, depression, misery, excitement, desire, lust; nurture, libido, empathy, sympathy, ecstatic magic.		

Sephira	Tipheret	**Meaning**	Beauty
Planet	Shemesh (the Sun)	**Element**	fire
Briatic Color	yellow	**Number**	6
Magical Image	a king, a child, a sacrificed god	**Briatic Correspondence**	centrality, wholeness
Illusion	Obligation: integrity	**Obligation**	
Virtue	devotion to the Great Work Vice: pride, self-importance	**Vice**	
Klippoth	hollowness	**Command**	dare
Spiritual Experience	Vision of Harmony		
Titles:	Melekh, the King; Zoar Anpin, the lesser countenance, the Microprosopus; the Son; Rachamin, charity		
The Gate			
God Name	Aloah va Daath	**Archangel**	Michael
Angel Order	Malachim		
Keywords:	harmony, integrity, balance, wholeness, the Self, self-importance, self-sacrifice, the Son of God, centrality, the Philospher's Stone, identity, the solar plexus,a King, the Great Work.		

Sephira	Gevurah	**Meaning**	Strength
Planet	Madim (Mars)	**Element**	
Briatic Color	red	**Number**	5
Magical Image	a mighty warrior	**Briatic Correspondence**	power
Illusion	invincibility	**Obligation**	courage & loyalty
Virtue	courage & energy	**Vice**	cruelty
Klippoth	bureaucracy	**Command**	
Spiritual Experience	Vision of Power		
Titles:	Pachad, fear; Din, justice.		
The Gate			
God Name	Elohim Gevor	**Archangel**	Kamael
Angel Order	Seraphim		
Keywords:	power, justice, retribution (eaten cold), the Law (in execution), cruelty, oppression, domination & the Power Myth, severity, necessary destruction, catabolism, martial arts.		

Sephira	Chesed	**Meaning**	Mercy
Planet	Tzadekh (Jupiter)	**Element**	
Briatic Color	blue	**Number**	4
Magical Image	a mighty king	**Briatic Correspondence**	authority
Illusion	being right (self-righteousness)	**Obligation**	humility
Virtue	humility & obedience	**Vice**	tyranny, hypocrisy, bigotry, gluttony
Klippoth	ideology	**Command**	
Spiritual Experience	Vision of Love		
Titles:	Gedulah, magnificence, love, majesty		
The Gate			
God Name	El	**Archangel**	Tzadkiel
Angel Order	Chasmalim		
Keywords:	authority, creativity, inspiration, vision, leadership, excess, waste, secular and spiritual power, submission and the Annihilation Myth, the atom bomb, obliteration, birth, service.		

Non-Sephira	Daath	**Meaning**	Knowledge
Planet	**Daath has no manifest qualities and cannot be invoked directly**	**Element**	
Briatic Color		**Number**	
Magical Image		**Briatic Correspondence**	
Illusion		**Obligation**	
Virtue		**Vice**	
Klippoth		**Command**	
Spiritual Experience			
Titles:			
The Gate			
God Name		**Archangel**	
Angel Order			
Keywords:	hole, tunnel, gateway, doorway, black hole, vortex.		

Sephira	Binah	**Meaning**	Understanding,
Planet	Shabbathai (Saturn)	**Element**	
Briatic Color	black	**Number**	3
Magical Image	an old woman on a throne	**Briatic Correspondence**	comprehension
Illusion	death	**Obligation**	
Virtue	silence	**Vice**	inertia
Klippoth	fatalism	**Command**	
Spiritual Experience	Vision of Sorrow		
Titles:	Aima, the Mother; Ama, the Crone; Marah, the bitter sea; Khorsia, the Throne; the Fifty Gates of Understanding; Intelligence; the Mother of Form; the Superior Mother.		
The Gate			
God Name	Elohim	**Archangel**	Cassiel
Angel Order	Aralim		
Keywords:	limitation, form, constraint, heaviness, slowness, old-age, infertility, incarnation, karma, fate, time, space, natural law, the womb and gestation, darkness, boundedness, enclosure, containment, fertility, mother, weaving and spinning, death (annihilation).		

Sephira	Chokhmah	**Meaning**	Wisdom
Planet	Mazlot (the Zodiac, the fixed stars)	**Element**	
Briatic Color	silver/white grey	**Number**	2
Magical Image	a bearded man	**Briatic Correspondence**	revolution
Illusion	independence	**Obligation**	
Virtue	good	**Vice**	evil
Klippoth	arbitrariness	**Command**	
Spiritual Experience	Vision of God face-to-face		
Titles:	Abba, the Father. The Supernal Father		
The Gate			
God Name	Jah	**Archangel**	Ratziel
Angel Order	Auphanim		
Keywords:	pure creative energy, lifeforce, the wellspring.		

Sephira	Kether	**Meaning**	Crown
Planet	Rashith ha Gilgalim (first swirlings, the Big Bang	**Element**	
Briatic Color	pure white	**Number**	1
Magical Image	a bearded man seen in profile	**Briatic Correspondence**	unity
Illusion	attainment	**Obligation**	
Virtue	attainment	**Vice**	
Klippoth	futility	**Command**	
Spiritual Experience	Union with God		
Titles:	Ancient of Days, the Greater Countenance (Macroprosopus), the White Head, Concealed of the Concealed, Existence of Existences, the Smooth Point, Rum Maalah, the Highest Point.		
The Gate			
God Name	Eheieh	**Archangel**	Metatron
Angel Order	Chaioth ha Qadesh		
Keywords:	unity, union, all, pure consciousness, God, the Godhead, manifestation, beginning, source, emanation		

Chapter 3: The Pillars & the Lightning Flash

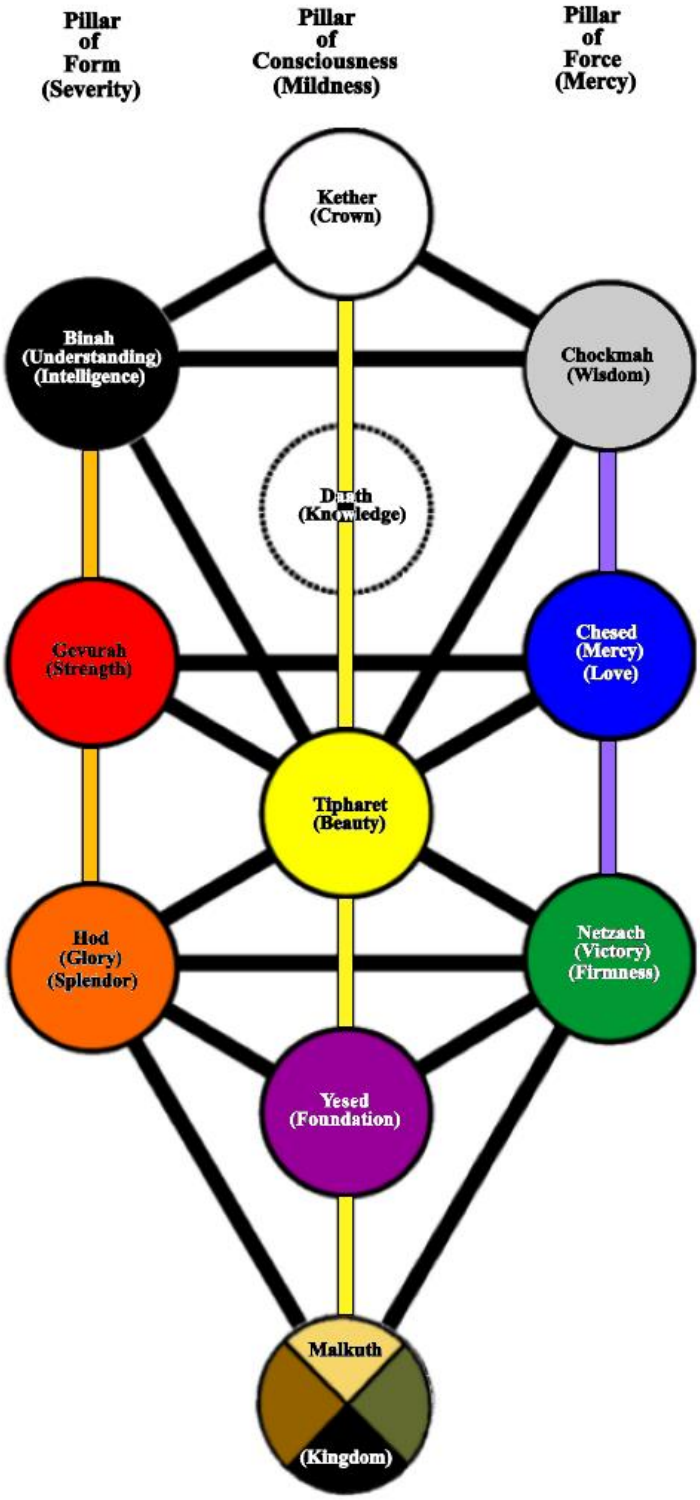

Figure 8

In Chapter 1, the Tree of Life was derived from three concepts, or rather one primary concept and two derivative concepts which are "contained" within it. The primary concept was called consciousness, and it was said to "contain" within it the two complementary concepts of force and form. This chapter builds on the idea by introducing the three Pillars of the Tree, and uses the Pillars to clarify a process called the Lightning Flash. The Three Pillars are shown in Figure 8. above.

Not surprisingly the three pillars are referred to as the pillars of consciousness, force and form. The pillar of consciousness contains the Sephiroth Kether, Tiphereth, Yesod and Malkuth; the pillar of force contains the Sephiroth Chokhmah, Chesed and Netzach; the pillar of form contains the Sephiroth Binah, Gevurah and Hod. In older Cabalistic texts the pillars are referred to as the pillars of mildness, mercy and severity, and it is not immediately obvious how the older jargon relates to the new. To the medieval Kabbalist (and this is a recurring metaphor in the Zohar) the creation as an emanation of God is a delicate *balance* (metheqela) between two opposing tendencies: the mercy of God, the outflowing, creative, life-giving and sustaining tendency in God, and the severity or strict judgment of God, the limiting, defining, life-taking and ultimately wrathful or destructive tendency in God. The creation is "energized" by these two tendencies as if stretched between the poles of a battery.

Modern Kabbalah makes a half-hearted attempt to remove the more obvious anthropomorphisms in the descriptions of "God"; mercy and severity are misleading terms, apt to remind one of a man with a white beard, and even in medieval times the terms had distinctly technical meanings as the following quotation shows [1]:

"It must be remembered that to the Kabbalist, judgment [Din- judgment, another title of Gevurah] means the imposition of limits and the correct determination of things. According to Cordovero the quality of judgment is inherent in everything insofar as everything wishes to remain what it is, to stay within its boundaries."

I understand the word "form" in precisely this sense - it is that which defines *what* a thing is, the structure whereby a given thing is distinct from every other thing.

As for "consciousness", I use the word "consciousness" in a sense so abstract that it is virtually meaningless, and according to whim I use the word God instead, where it is understood that both words are placeholders for something which is

potentially knowable in the gnostic sense only - consciousness can be *defined* according to the *forms* it takes, in which case we are defining the forms, *not* the consciousness. The same qualification applies to the word "force". My inability to define two of the three concepts which underpin the structure of the Tree is a nuisance which is tackled traditionally by the use of extravagant metaphors, and by elimination ("not this, not that").

The classification of Sephiroth into three pillars is a way of saying that each sephira in a pillar partakes of a common quality which is "inherited" in a progressively more developed and structured form from of the top of a pillar to the bottom. Tipheret, Yesod and Malkuth all share with Kether the quality of "consciousness in balance" or "synthesis of opposing qualities", or but in each case it is expressed differently according to the increased degree of structure imposed. Likewise, Chokhmah, Chesed and Netzach share the quality of force or energy or expansiveness, and Binah, Gevurah and Hod share the quality of form, definition and limitation. From Kether down to Malkuth, force and form are combined; the symbolism of the Tree has something in common with a production line, with molten metal coming in one end and finished cars coming out the other, and with that metaphor we are now ready to describe the Lightning Flash, the process whereby God takes on flesh, the process which created and sustains the creation.

In the beginning...was Something. Or Nothing. It doesn't really matter which term we use, as both are equally meaningless in this context. Nothing is probably the better of the two terms, because I can use Something in the next paragraph. Kabbalists call this Nothing "En Soph" which literally means "no end" or infinity, and understand by this a hidden, un-manifest God-in- Itself.

Out of this incomprehensible and indescribable Nothing came Something. Probably more words have been devoted to this moment than any other in Kabbalah, and it is all too easy to make fun the effort which has gone into elaborating the indescribable, so I won't, but in return do not expect me to provide a justification for why Something came out of Nothing. It just did. A point crystallized in the En Soph. In some versions of the story the En Soph "contracted" to "make room" for the creation (Isaac Luria's theory of Tsimtsum), and this is probably an important clarification for those who have rubbed noses with the hidden face of God, but for the purposes of these notes it is enough that a point crystallized. This point was the crown of creation, the sephira Kether, and within Kether was contained all the unrealized potential of the creation.

An aspect of Kether is the raw creative force of God which blasts into the creation like the blast of hot gas which keeps a hot air balloon in the air. Kabbalists are quite clear about this; the creation didn't just happen a long time ago - it is happening all the time, and without the force to sustain it the creation would crumple like a balloon. The force-like aspect within Kether is the sephira Chokhmah and it can be thought of as the will of God, because without it the creation would cease to *be*. The whole of creation is maintained by this ravening, primeval desire to *be*, to become, to exist, to change, to evolve. The experiential distinction between Kether, the point of emanation, and Chokhmah, the creative outpouring, is elusive, but some of the difference is captured in the phrases "I am" and "I become".

Force by itself achieves nothing; it needs to be contained, and the balloon analogy is appropriate again. Chokhmah contains within it the necessity of Binah, the Mother of Form. The person who taught me Kabbalah (a woman) told me Chokhmah (Abba, the Father) was God's prick, and Binah (Aima, the mother) was God's womb, and left me with the picture of one half of God continuously ejaculating into the other half. The author of the Zohar also makes frequent use of sexual polarity as a metaphor to describe the relationship between force and form, or mercy and severity (although the most vivid sexual metaphors are used for the marriage of the Microprosopus and his bride, the Queen and Inferior Mother, the sephira Malkuth)..

The sephira Binah is the Mother of Form; form exists within Binah as a potentiality, not as an actuality, just as a womb contains the potential of a baby. Without the possibility of form, no thing would be distinct from any other thing; it would be impossible to distinguish between things, impossible to have individuality or identity or change. The Mother of Form contains the potential of form within her womb and gives birth to form when a creative impulse crosses the Abyss to the Pillar of Force and emanates through the sephira Chesed. Again we have the idea of "becoming", of outflowing creative energy, but at a lower level. The sephira Chesed is the point at which form becomes perceptible to the mind as an inspiration, an idea, a vision, that "Eureka!" moment immediately prior to rushing around shouting "I've got it! I've got it!" Chesed is that quality of genuine inspiration, a sense of being "plugged in" which characterizes the visionary leaders who drive the human race onwards into every new kind of endeavor. It can be for good or evil; a leader who can tap the petty malice and vindictiveness in any person and channel it into a vision of a new order and genocide is just as much a visionary as any other, but the positive side of Chesed is the humanitarian leader who brings about genuine improvements to our common life.

No change comes easy; as Cordova points out "everything wishes to remain what it is". The creation of form is balanced in the sephira Gevurah by the preservation and destruction of form. Any impulse of change is channeled through Gevurah, and if it is not resisted then something will be destroyed. If you want to make paper you cut down a tree. If you want to abolish slavery you have to destroy the culture which perpetuates it. If you want to change someone's mind you have to destroy that person's beliefs about the matter in question. The sephira Gevurah is the quality of strict judgment which opposes change, destroys the unfamiliar, and corresponds in many ways to an immune system within the body of God.

There has to be a balance between creation and destruction. Too much change, too many ideas, too many things happening too quickly can have the quality of chaos (and can literally become that), whereas too little change, no new ideas, too much form and structure and protocol can suffocate and stifle. There has to be a balance which "makes sense" and this "idea of balance" or "making sense" is expressed in the sephira Tiphereth. It is an instinctive morality, and it isn't present by default in the human species. It isn't based on cultural norms; it doesn't have its roots in upbringing (although it is easily destroyed by it). Some people have it in a large measure, and some people are (to all intents and purposes) completely lacking in it. It doesn't necessarily respect conventional morality: it may laugh in its face. I can't say what it is in any detail, because it is peculiar and individual, but those who have it have a natural quality of integrity, soundness of judgment, an instinctive sense of rightness, justice and compassion, and a willingness to fight or suffer in defense of that sense of justice. Tiphereth is a paradoxical sephira because in many people it is simply not there. It can be developed, and that is one of the goals of initiation, but for many people Tiphereth is a room with nothing in it.

Having passed through Gevurah on the Pillar of Form, and found its way through the moral filter of Tiphereth, a creative impulse picks up energy once more on the Pillar of Force via the Sephira Netzach, where the energy of "becoming" finds its final expression in the form of "vital urges". Why do we carry on living? Why bother? What is it that compels us to do things? An artist may have a vision of a piece of art, but what actually compels the artist to paint or sculpt or write? Why do we want to compete and win? Why do we care what happens to others? The sephira Netzach expresses the basic vital creative urges in a form we can recognize as drives, feelings and emotions. Netzach is pre-verbal; ask a child why he wants a toy and the answer will be "I just do". "But why," you ask, wondering

why he doesn't want the much more "sensible" toy you had in mind. "Why don't you want this one here…" "I just don't. I want this one."

"But what's so good about that one."
"I don't know what to say...I just like it."

This conversation is not fictitious and is quintessentially Netzach. The structure of the Tree of Life posits that the basic driving forces which characterize our behavior are pre-verbal and non-rational; anyone who has tried to change another person's basic nature or beliefs through force of rational argument will know this.

After Netzach we go to the sephira Hod to pick up our last cargo of Form. Ask a child why they want something and they say "I just do". Press an adult and you will get an earful of "reasons". We live in a culture where it is important (often essential) to give reasons for the things we do, and Hod is the sephira of form where it is possible to give shape to our wants in terms of reasons and explanations. Hod is the sephira of abstraction, reason, logic, language and communication, and a reflection of the Mother of Form in the human mind. We have a innate capacity to abstract, to go immediately from the particular to the general, and we have an innate capacity to communicate these abstractions using language, and it should be clear why the alternative translation of Binah is "intelligence"; Binah is the "intelligence of God", and Hod underpins what we generally recognize as intelligence in people - the ability to grasp complex abstractions, reason about them, and articulate this understanding using some means of communication.

The synthesis of Hod and Netzach on the Pillar of Consciousness is the sephira Yesod. Yesod is the sephira of interface, and the comparison with computer peripheral interfaces is an excellent one. Yesod is sometimes called "the Receptacle of the Emanations", and it interfaces the emanations of all three pillars to the sephira Malkuth, and it is through Yesod that the final abstract form of something is realized in matter. Form in Yesod is no longer abstract; it is explicit, but not yet individual - that last quality is reserved for Malkuth alone. Yesod is like the mold in a bottle factory - the mold is a realization of the abstract idea "bottle" in so far as it expresses the shape of a particular bottle design in every detail, but it is not itself an individual bottle. The final step in the process is the sephira Malkuth, where God becomes flesh, and every abstract form is realized in actuality, in the "real world". There is much to say about this, but I will keep it for later.

The process I have described is called the Lightning Flash. The Lightning Flash runs as follows: Kether, Chokhmah, Binah, Chesed, Gevurah, Tiphereth, Netzach, Hod, Yesod, Malkuth, and if you trace the Lightning Flash on a diagram of the Tree you will see that it has the zig-zag shape of a lightning flash. The Sephiroth are numbered according to their order on the lightning flash: Kether is 1, Chokhmah is 2, and so on. The "Sepher Yetzirah" [2] has this to say about the Sephiroth:

> "When you think of the ten Sephiroth cover your heart and seal the desire of your lips to announce their divinity. Yoke your mind. Should it escape your grasp, reach out and bring it back under your control. As it was said, 'And the living creatures ran and returned as the appearance of a flash of lightning,' in such a manner was the Covenant created."

The quotation within the quotation comes from Ezekiel 1.14, a text which inspired a large amount of early Cabalistic speculation, and it is probable that the Lightning Flash as described is one of the earliest components of the idea of Sephirothic emanation.

The Lightning Flash describes the creative process, beginning with the unknown, un-manifest hidden God, and follows it through ten distinct stages to a change in the material world. It can be used to describe *any* change - lighting a match, picking your nose, walking the dog - and novices are usually set the exercise of analyzing any arbitrarily chosen event in terms of the Lightning Flash. Because the Lightning Flash can be used to understand the inner process whereby the material world of the senses changes and evolves, it is a key to practical magical work, and because it is intended to account for *all* change it follows that all change is equally magical, and the word "magic" is essentially meaningless (but nevertheless useful for distinguishing between "normal" and "abnormal" states of consciousness, and the modes of causality which pertain to each).

It also follows that the key to understanding our "spiritual nature" does not belong in the spiritual empyrean, where it remains inaccessible, but in *all* the routine and unexciting little things in life. Everything is equally "spiritual", equally "divine", and there is more to be learned from picking one's nose than there is in a spiritual discipline which puts you "here" and God "over there". The Lightning Flash ends in Malkuth, and it can be followed like a thread through the hidden pathways of creation until one arrives back at the source. The next chapter

will retrace the Lightning Flash by examining the qualities of each sephira in more detail.

[1] Scholem, Gershom G. "Major Trends in Jewish Mysticism", Schoken Books 1974

[2] Westcott, W. Wynn, ed. "Sepher Yetzirah". Many reprintings.

Chapter 4: The Sephiroth

This chapter provides a detailed look at each of the ten Sephiroth and draws together material scattered over previous chapters.

Malkuth

Malkuth is the Cinderella of the Sephiroth. It is the sephira most often ignored by beginners, the sephira most often glossed over in Cabalistic texts, and it is not only the most immediate of the sephira but it is also the most complex, and for sheer inscrutability it rivals Kether - indeed, there is a Cabalistic aphorism that "Kether is in Malkuth, and Malkuth is in Kether, but after another manner".

The word Malkuth means "Kingdom", and the sephira is the culmination of a process of emanation whereby the creative power of the Godhead is progressively structured and defined as it moves down the Tree and arrives in a completed form in Malkuth. Malkuth is the sphere of matter, substance, the real, physical world. In the least compromising versions of materialist philosophy (e.g. Hobbes) there is nothing beyond physical matter, and from that viewpoint the Tree of Life beyond Malkuth does not exist: our feelings of identity and self-consciousness are nothing more than a by-product of chemical reactions in the brain, and the mind is a complex automata which suffers from the disease of metaphysical delusions. Kabbalah is **not** a materialist model of reality, but when we examine Malkuth by itself we find ourselves immersed in matter, and it is natural to think in terms of physics, chemistry and molecular biology. The natural sciences provide the most accurate models of matter and the physical world that we have, and it would be foolishness of the first order to imagine that Kabbalah can provide better explanations of the nature of matter on the basis of a study of the text of the Old Testament. Not that I under-rate the intuition which has gone into the making of Kabbalah over the centuries, but for practical purposes the average university science graduate knows (much) more about the material stuff of the world than

medieval Kabbalists, and a grounding in modern physics is as good a way to approach Malkuth as any other.

For those who are not comfortable with physics there are alternative, more traditional ways of approaching Malkuth. The magical image of Malkuth is that of a young woman crowned and throned. The woman is Malkah, the Queen, Kallah, the Bride. She is the inferior mother, a reflection and realization of the superior mother Binah. She is the Queen who inhabits the Kingdom, and the Bride of the Microprosopus. She is Gaia, Mother Earth, but of course she is not only the substance of this world; she is the body of the entire physical universe.

Some care is required when assigning Mother/Earth goddesses to Malkuth, because some of them correspond more closely to the superior mother Binah. There is a close and deep connection between Malkuth and Binah which results in the two Sephiroth sharing similar correspondences, and one of the oldest Cabalistic texts [1] has this to say about Malkuth:

> "The title of the tenth path [Malkuth] is the Resplendent Intelligence. It is called this because it is exalted above every head from where it sits upon the throne of Binah. It illuminates the numinosity of all lights and causes to emanate the Power of the archetype of countenances or forms."

One of the titles of Binah is Khorsia, or Throne, and the image which this text provides is that Binah provides the framework upon which Malkuth sits. We will return to this later. Binah contains the potential of form in the abstract, while Malkuth is the fullest realization of form, and both Sephiroth share the correspondences of heaviness, limitation, finiteness, inertia, avarice, silence, and death.

The female quality of Malkuth is often identified with the Shekhinah, the female spirit of God in the creation, and Cabalistic literature makes much of the (carnal) relationship of God and the Shekhinah. Waite [7] mentions that the relationship between God and Shekhinah is mirrored in the relationship between man and woman, and provides a great deal of information on both the Shekhinah and what he quaintly calls "The Mystery of Sex". After the exile of the Jews from Spain in 1492, Kabbalists identified their own plight with the fate of the Shekhinah, and she is pictured as being cast out into matter in much the same way as the Gnostics pictured Sophia, the outcast divine wisdom. The doctrine of the Shekhinah within Kabbalah and within Judaism as a whole is complex and it is

something I don't feel competent to comment further on; more information can be found in [3] & [7].

Malkuth is the sphere of the physical elements and Kabbalists still use the four-fold scheme which dates back at least as far as Empedocles and probably the Ark. The four elements correspond to four readily-observable states of matter:

solid	earth
liquid	water
gas	air
plasma	fire/electric arc (lightning)

In addition it is not uncommon to include a fifth element so rarified and arcane that most people (self included) are pushed to say what it is; the fifth element is aethyr (or ether) and is sometimes called spirit.

The amount of material written about the elements is enormous, and rather than reproduce in bulk what is relatively well-known I will provide a rough outline so that those readers who aren't familiar with Kabbalah will realize I am talking about approximately the same thing as they have seen before. A detailed description of the traditional medieval view of the four elements can be found in "The Magus" [2]. The hierarchy of elemental powers can be found in "777" [4] and in Golden Dawn material [5] - I have summarized a few useful items below:

Element	Fire	Air	Water	Earth
God Name	Elohim	Jehovah	Eheieh	Agla
Archangel	Michael	Raphael	Gabriel	Uriel
King	Djin		Nichsa	Ghob
Elemental	Salamanders	Sylphs	Undines	Gnomes

It amused me to notice that the section on the elemental kingdoms in Farrar's "What Witches Do" [6] had been taken by Alex Saunders lock, stock and barrel from traditional Cabalistic and CM sources.

The elements in Malkuth are arranged as follows:

I have rotated the cardinal points through 180 degrees from their customary directions so that it is easier to see how the elements fit on the lower face of the Tree of Life:

It is important to distinguish between the elements in Malkuth, where we are talking about real substance (the water in your body, the breath in your lungs), and the elements on the Tree, where we are using traditional correspondences *associated* with the elements, e.g.:

Earth: solid, stable, practical, down-to-earth
Water: sensitive, intuitive, emotional, caring, fertile
Air: vocal, communicative, intellectual
Fire: energetic, daring, impetuous
Positive Aethyr: glue, binding, plastic
Negative Aethyr: unbinding, dissolution, disintegration

Aethyr or Spirit is enigmatic, and I tend to think of it in terms of the forces which bind matter together. It is almost certainly a coincidence (but nevertheless interesting) that there are four fundamental forces - gravitational, electromagnetic, weak nuclear & strong nuclear - known to date, and current belief is that they can be unified into one fundamental force. On a slightly more arcane tack, Barret [2] has this to say about Aethyr:

> "Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is a need of a more excellent medium:- now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain first thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls [e.g. forms] may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof."

Aethyr underpins the elements like a foundation and its attribution to Yesod should be obvious, particularly as it forms the linking role between the ideoplastic world of "the Astral Light" [8] and the material world. Aethyr is often thought to come in two flavors - positive Aethyr, which binds, and negative Aethyr, which

unbinds. Negative Aethyr is a bit like the Universal Solvent, and requires as much care in handling ;-}

Working with the physical elements in Malkuth is one of the most important areas of applied magic, dealing as it does with the basic constituents of the real world. The physical elements are tangible and can be experience in a very direct way through recreations such as caving, diving, parachuting or fire-walking; they bite back in a suitably humbling way, and they provide CMs with an opportunity to join the neo-pagans in the great outdoors. Our bodies themselves are made from physical stuff, and there are many Raja Yoga-like exercises which can be carried out using the elements as a basis for work on the body. If you can stand his manic intensity (Exercise 1: boil an egg by force of will) then Bardon [9] is full of good ideas.

Malkuth is often associated with various kinds of intrinsic evil, and to understand this attitude (which I do not share) it is necessary to confront the same question as thirteenth century Kabbalists: can God be evil? The answer to this question was (broadly speaking) "yes", but Kabbalists have gone through many strange gyrations in an attempt to avoid what was for many an unacceptable conclusion. It was difficult to accept that famine, war, disease, prejudice, hate, death could be a part of a perfect being, and there had to be some way to account for evil which did not contaminate divine perfection. One approach was to sweep evil under the carpet, and in this case the carpet was Malkuth. Malkuth became the habitation for evil spirits.

If one examines the structure of the Tree without prejudice then it is difficult to avoid the conclusion that evil is quite adequately accounted for, and there is no need to shuffle evil to the periphery of the Tree like a cleaner without a dustpan. The emanation of any Sephirah from Chokhmah downwards can manifest as good or evil depending on circumstances and the point of view of those affected by the energy involved. This appears to have been understood even at the time of the writing of the "Zohar", where the mercy of God is constantly contrasted with the severity of God, and the author makes it clear that one has to balance the other - you cannot have the mercy without the severity. On the other hand, the severity of God is persistently identified with the rigors of existence (form, finiteness, limitation), and while it is true that many of the things which have been identified with evil are a consequence of the finiteness of things, of being finite beings in a world of finite resources governed by natural laws with inflexible causality, it not correct to infer (as some have) that form itself is *intrinsically* evil.

The notion that form and matter are *intrinsically* evil, or in some way imperfect or not a part of God, may have reached Kabbalah from a number of sources. Scholem comments:

> "The Kabbalah of the early thirteenth century was the offspring of a union between an older and essentially Gnostic tradition represented by the book "Bahir", and the comparatively modern element of Jewish Neo-Platonism."

There is the possibility that the Kabbalists of Provence (who wrote or edited the "Sepher Bahir") were influenced by the Cathars, a late form of Manicheanism. Whether the source was Gnosticism, Neo-Platonism, Manicheanism or some combination of all three, Kabbalah has imported a view of matter and form which distorts the view of things portrayed by the Tree of Life, and so Malkuth ends up as a kind of cosmic outer darkness, a bin for all the dirt, detritus, broken sephira and dirty hankies of the creation. Form is evil, the Mother of Form is female, women are definitely and indubitably evil, and Malkuth is the most female of the sephira, therefore Malkuth is most definitely evil...quod erat demonstrandum. By the time we reach the time of S.L. Mathers and the Golden Dawn there is a complete Tree of evil demonic Klippoth *underneath* Malkuth as a reflection of the "good" Tree above it. I believe this may have something to do with the fact that meditations on Malkuth can easily become meditations on Binah, and meditations on Binah have a habit of slipping into the Abyss, and once in the Abyss it is easy to trawl up enough junk to "discover" an averse Tree "underneath" Malkuth. This view of the Klippoth, or Shells, as active, demonic evil has become pervasive, and the more energy people put into the demonic Tree, the less there is for the original. Abolish the Klippoth as demonic forces, and the Tree of Life comes alive with its full power of good *and* evil. The following quotation from Bischoff [10] (speaking of the Sephiroth) provides a more rational view of the Klippoth:

> "Since their energy [of the Sephiroth] shows three degrees of strength (highest, middle and lowest degree), their emanations group accordingly in sequence. We usually imagine the image of a descending staircase. The Kabbalist prefers to see this fact as a decreasing alienation of the central primeval energy. Consequently any less perfect emanation is to him the cover or shell (Klippah) of the preceding, and so the last (furthest) emanations being the so-called material things are the shell of the total and are therefore called (in the actual sense) Klippoth."

This is my own view; the shell of something is the accretion of form which it accumulates as energy comes down the Lightning Flash. If the shell can be

considered by itself then it is a dead husk of something which could be alive - it preserves all the structure but there is no energy in it to bring it alive. With this interpretation the Klippoth are to be found everywhere: in relationships, at work, at play, in ritual, in society. Whenever something dies and people refuse to recognize that it is dead, and cling to the lifeless husk of whatever it was, then you get a Klippah. For this reason one of the vices of Malkuth is Avarice, not only in the sense of trying to acquire material things, but also in the sense of being unwilling to let go of anything, even when it has become dead and worthless. The Klippah of Malkuth is what you would get if the Sun went out: Stasis, life frozen into immobility.

The other vice of Malkuth is Inertia, in the sense of "active resistance to motion; sluggish; disinclined to move or act". It is visible in most people at one time or another, and tends to manifest when a task is new, necessary, but not particularly exciting, there is no excitement or "natural energy" to keep one fired up, and one has to keep on pushing right to the finish. For this reason the obligation of Malkuth is (has to be) self-discipline.

The virtue of Malkuth is Discrimination, the ability to perceive differences. The ability to perceive differences is a necessity for any living organism, whether a bacteria able to sense the gradient of a nutrient or a kid working out how much money to wheedle out of his parents. As Malkuth is the final realization of form, it is the sphere where our ability to distinguish between differences is most pronounced. The capacity to discriminate is so fundamental to survival that it works overtime and finds boundaries and distinctions everywhere - "you" and "me", "yours" and "mine", distinctions of "property" and "value" and "territory" which are intellectual abstractions on one level (i.e. not real) and fiercely defended realities on another (i.e. very real indeed). I am not going to attempt a definition of real and unreal, but it is the case that much of what we think of as real is unreal, and much of what we think of as unreal is real, and we need the same discrimination which leads us into the mire to lead us out again. Some people think skin color is a real measure of intelligence; some don't. Some people think gender is a real measure of ability; some don't. Some people judge on appearances; some don't. There is clearly a difference between a bottle of beer and a bottle of piss, but is the color of the *bottle* important? What *is* important?

What differences are real, what matters? How much energy do we devote to things which are "not real". Am I able to perceive how much I am being manipulated by a fixation on unreality? Are my goals in life "real", or will they look increasingly silly and immature as I grow older? For that matter, is Kabbalah

"real"? Does it provide a useful model of reality, or is it the remnant of a world-view which should have been put to rest centuries ago? One of the primary exercises of an initiate into Malkuth is a thorough examination of the question "What is real?".

The Spiritual Experience of Malkuth is variously the Knowledge and Conversation of the Holy Guardian Angel (HGA), or the Vision of the HGA (depending on who you believe). I vote for the Vision of the HGA in Malkuth, and the Knowledge and Conversation in Tiphereth. What is the HGA? According to the Gnosticism of Valentinus each person has a guardian angel who accompanies that individual throughout their life and reveals the gnosis; the angel is in a sense the divine Self. This belief is identical to what I was taught by the person who taught me Kabbalah, so some part of Gnosticism lives on. The current tradition concerning the HGA almost certainly entered the Western Esoteric Tradition as a consequence of S.L. Mather's translation [11] of "The Book of the Sacred Magic of Abramelin the Mage", which contains full details of a lengthy ritual to attain the Knowledge and Conversation of the HGA. This ritual has had an important influence on twentieth century magicians and it is often attempted and occasionally completed.

The powers of Malkuth are invoked by means of the names Adonai ha Aretz and Adonai Melekh, which mean "Lord of the World" and "The Lord who is King" respectively. The power is transmitted through the world of Creation by the archangel Sandalphon, who is sometimes referred to as "the Long Angel", because his feet are in Malkuth and his head in Kether, which gives him an opportunity to chat to Metatron, the Angel of the Presence. The angel order is the Ashim, or Ishim, sometimes translated as the "souls of fire", supposedly the souls of righteous men and women.

In concluding this section on Malkuth, it worth emphasizing that I have chosen deliberately not to explore some major topics because there are sufficient threads for anyone with an interest to pick up and follow for themselves. The image of Malkuth as Mother Earth provides a link between Kabbalah and a numinous archetype with a deep significance for some. The image of Malkuth as physical substance provides a link into the sciences, and it is the case that at the limits of theoretical physics one's intuitions seem to be slipping and sliding on the same reality as in Kabbalah. The image of Malkuth as the sphere of the elements is the key to a large body of practical magical technique which varies from yoga-like concentration on the bodily elements, to nature-oriented work in the great outdoors. Lastly, just as the design of a building reveals much about its builders, so

Malkuth can reveal a great deal about Kether - the bottom of the Tree and the top have much in common.

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Chapter 4: The Sephiroth (continued)

This chapter provides a detailed look at each of the ten Sephiroth and draws together material scattered over previous chapters.

Yesod

Yesod means "foundation", and that is what Yesod is: it is the hidden infrastructure whereby the emanations from the remainder of the Tree are transmitted to the sephira Malkuth. Just as a large building has its air-conditioning ducts, service tunnels, conduits, electrical wiring, hot and cold water pipes, attic spaces, lift shafts, winding rooms, storage tanks, telephone exchange etc, so does the Creation, and the external, visible world of phenomenal reality rests (metaphorically speaking) upon a hidden foundation of occult machinery. Meditations on the nature of Yesod tend to be full of secret tunnels and concealed mechanisms, as if the Creation was a Gothic mansion with a secret door behind every mirror, a passage in every wall, a pair of hidden eyes behind every portrait, and subterranean world of forgotten tunnels leading who knows where. For this reason the Spiritual Experience of Yesod is aptly named “The Vision of the Machinery of the Universe".

Many Yesod correspondences reinforce this notion of foundation, of something which lies behind, supports and gives shape to phenomenal reality. The magical image of Yesod is of "beautiful naked man, very strong". The image which springs to mind is that of a man with the world resting on his shoulders, like one of the misrepresentations of the Titan Atlas (who actually held up the heavens, not the world). The angel order of Yesod is the Cherubim, the Strong Ones, the archangel is Gabriel, the Strong or Mighty One of God, and the God-name is Shaddai Elchaig, the Almighty Living God.

The idea of a foundation suggests that there is a substance which lies behind physical matter and "in-forms it" or "holds it together", something less structured, more plastic, more refined and rarified, and this "fifth element" is often called aethyr. I will not attempt to justify aethyr in terms of current physics(the closest concept I have found is the hypothesized Higgsfield); it is a convenient handle on a concept which has enormous intuitive appeal to many magicians, who, when asked how magic works, tend to think in terms of a medium which is directly receptive to the will, something which is plastic and can be shaped through concentration and imagination, and which transmits their artificially created forms into reality. Eliphas Levi called this medium the "Astral Light". It is also natural to imagine that mind, consciousness, and the soul have their habitation in this substance, and there are volumes detailing the properties of the "Etheric Body", the "Astral Body", the "Causal Body" [1,2] and so on. I don't take this stuff too seriously, but do like to work with the kind of natural intuitions which occur spontaneously and independently in a large number of people -- there is power in these intuitions - and

it is a mistake to invalidate them because they sound cranky. When I talk about aethyr or the Astral Light, I mean there is an ideoplastic substance which is subjectively real to many magicians, and explanations of magic at the level of Yesod revolve around manipulating this substance using desire, imagination and will.

The fundamental nature of Yesod is that of *interface*; it interfaces the rest of the Tree of Life to Malkuth. The interfaces bi-directional; there are impulses coming down from Kether, and echoes bouncing back from Malkuth. The idea of interface is illustrated in the design of a computer system: a computer with multitude of worlds hidden within it is a source of heat and repair bills unless it has peripheral interfaces and device drivers to interface the world outside the computer to the world “inside" it; add a keyboard and a mouse and a monitor and printer and you have opened the door into another reality. Our own senses have the same characteristic of being a bi-directional interface through which we experience the world, and for this reason the senses correspond to Yesod, and not only the five traditional senses - the "sixth sense" and the "second sight" are given equal status, and so Yesod is also the sphere of instinctive psychism, of clairvoyance, precognition, divination and prophecy. It is also clear from accounts of lucid dreaming(and personal experience) that we possess the ability to perceive an inner world as vividly as the outer, and so to Yesod belongs the inner world of dreams, daydreams and vivid imagination, anode of the titles of Yesod is "The Treasure House of Images".

To Yesod is attributed Levanah, the Moon, and the lunar associations of tides, flux and change, occult influence, and deeply instinctive and sometimes atavistic behavior -possession, mediumship, lycanthropy and the like. Although Yesod is the foundation and it has associations with strength, it is by no means a rigid scaffold supporting a world in stasis. Yesod supports the world just as the sea supports all the life which lives in it and sails upon it, and just as the sea has its irresistible currents and tides, so does Yesod. Yesod is the most “occult" of the Sephiroth, and next to Malkuth it is the most magical, but compared with Malkuth its magic is of a more subtle, seductive, glamorous and ensnaring kind. Magicians are drawn toyed by the idea that if reality rests on a hidden foundation, then by changing the foundation it is possible to change ethereality. The magic of Yesod is the magic of form and appearance, not substance; it is the magic of illusion, glamour, transformation, and shape-changing. The most sophisticated examples of this are to be found in modern marketing, advertising and image consultancies. I do not jest. My tongue is not even slightly in my cheek. The following quote was taken from this morning’s paper [3]:

> Although the changes look cosmetic, those responsible for creating corporate image argue that a redesign of a company's uniform or name is just the visible sign of a much larger transformation.
>
> "The majority of people continue to misunderstand and think that it is just a logo, rather than understanding that a corporate identity programmed is actually concerned with the very commercial objective of having a strong personality and single-minded, focused direction for the whole organization, "said Fiona Gilmore, managing director of the design company Lewis Moberly. "It's like planting an acorn and then a tree grows. If you create the right *foundation* (my italics) then you are building a whole culture for the future of an organization."

I don't know what Ms. Gilmore studies in her spare time, but the idea that it is possible to manipulate reality by manipulating symbols and appearances is entirely magical. The same article incorporate identity continues as follows:

> "The scale of the BT prelaunch is colossal. The new logo will be painted on more than 72,000 vehicles and trailers, as well as 9,000 properties. The company's 92,000 public payphones will get new decals, and its 90 shops will have to changed, right down to the yellow door handles. More than 50,000 employees are likely to need new uniforms or "image clothing".

Note the emphasis on *image*. The company in question (British Telecom) is an ex-public monopoly with an appalling customer relations problem, so it is changing the color of its door handles! This is Yesodic magic on a gigantic scale.

The image manipulators gain most of their power from the mass-media. The mass-media correspond to two Sephiroth: as medium of communication they belong in Hod, but as a foundation for our perception of reality they belong in Yesod. Nowadays most people form their model of what the world (in the large) is like via the media. There are a few individuals who travel the world sufficiently to have a model based on personal experience, but for most people their model of what most of the world is like is formed by newspapers, radio and television; that is, the media have become an extended (if inaccurate) instrument of perception. Like our "normal" means of perception the media are highly selective in the variety and content of information provided, and they can be used by advertising agencies and other manipulative individuals to create foundations for new collective realities.

While on the subject of changing perception to assemble new realities, the following quote by "Don Juan" [4] has a definite Cabalistic flavor:

> "The next truth is that perception takes place," he went on, "because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is the product of a specific spot where our assemblage point is located on our cocoon."

One of the titles of Yesod is "The Receptacle of the Emanations", and its function is precisely as described above - Yesod is the assemblage point which assembles the emanations of the internal and the external.

In addition to the deliberate, magical manipulation of foundations, there are other important areas of magic relevant to Yesod. Raw, innate psychism is an ability which tends to improves more attention is devoted to creative visualization, focused meditation (on Tarot cards for example), dreams (e.g. keeping dream diary), and divination. Divination is an important technique to practice even if you feel you are terrible at it(and especially if you think it is nonsense), because it reinforces the idea that it is permissible to "let go" and intuits meanings into any pattern. Many people have difficulty doing this, feeling perhaps that they will be swamped with unreason (recalling Freud's fear, expressed to Jung, of needing bulwark against the "black mud of occultism"), when in reality their minds are swamped with reason and could use a holiday. Any divination system can be used, but systems which emphasize pure intuition are best (e.g. Tarot, runes, tea-leaves, flights of birds, patterns on the wallpaper, smoke. I heard of a Kabbalist who threw a cushion into the air and carried out divination on the basis of the number of pieces of foam stuffing which fallout). Because Yesod is a kind of aethyric reflection of the physical world, the image of and precursor to reality, mirrors are an important tool for Yesod magic. Quartz crystals are also used, probably because of the use of crystal balls for divination, but also because quartz crystal and amethyst have peculiarly Yesodic quality in their own right. The average New Age shop filled with crystals, Tarot cards, silver jewelry (lunar association), perfumes, dreamy music, and all the glitz, glamour and glitter of a demonic magpie's nest, is like a temple to Yesod. Mirrors and crystals are used passively as foci for receptivity, but they can also be used actively for certain kinds of aethyric magic - there is an interesting book on making and using magic mirrors which builds on the kind of elemental magical work carried out in Malkuth [5].

Yesod has an important correspondence with the sexual organs. The correspondence occurs in three ways. The first way is that when the Tree of Life is placed over the human body, Yesodic positioned over the genitals. The author of the Zohar is quite explicit about "the remaining members of the Microprosopus", tithe extent that the relevant paragraphs in Mather's translation of "The Lesser Holy Assembly" remain in Latin to avoid offending Victorian sensibilities.

The second association of Yesod with the genitals arises from the union of the Microprosopus and his Bride. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between man and wife to an internal process within the body of God: e.g. [6].

"When the Male is joined with the Female, they both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an Arcanum."

or, referring to the Bride:

"And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below."

or, referring to the "member":

> "And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed. Thence Chesed entereth into the Holy of Holies; as it is written Ps. cxxxiii. 3 'For there Tetragrammaton commanded the blessing, even life for evermore.'"

It is not difficult to read a great deal into paragraphs like this, and there are many more in a similar vein. Suffice to say that the Microprosopus is often identified with the Sephira Tiphereth, the Bride is the sephira Malkuth, and the point of union between them is obviously Yesod.

The third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the *form* of a living organism. In order to get close to what is happening in sexual reproduction it is worth asking the question "What is a computer program?". Well, a computer program indisputably begins as an idea; it is not a material thing. It can be written down in various ways; as an abstract specification in set theoretic notation akin to

pure mathematics, or as a set of recursive functions in lambda calculus; it could be written in several different high level languages - Pascal, C, Prolog, LISP, ADA, ML etc. Are they all they same program? Computer scientists wrestle with this problem: can we show that two different programs written in two different languages are in some sense functionally identical? It isn't trivial to do this because it asks fundamental questions about language (any language) and meaning, but it is possible in limited cases to produce two apparently different programs written in different languages and assert that they are identical. Whatever the program is, it seems to exist independently of any particular language, so what is the program and where is it? Let us ignore that chestnut and go on to the next level. Suppose we write the program down. We could do it with a pencil. We could punch holes in paper. We could plant trees in a pattern in a field. We can line up magnetic domains. We can burn holes in metal foil. I could have it tattooed on my back. We can transform it into radically different forms (that is what compilers and assemblers do). It obviously isn't tied to any physical representation either. What about the computer it runs on? Well, it could be a conventional one made with CMOS chipset.., but aren't there a lot of different kinds and makes of computer, and they can all run the same program. It is also quite practical to build computers which *don't* use electrons - you could use mechanics or fluids or ball bearings - all you need to-do is produce something with the functionality of a Turing machine, and that isn't hard. So not only is the program not tied to any particular physical representation, but the same goes forth computer itself, and what we are left with is two puffs of smoke. On another level this is crazy; computers are real, they do real things in the real world, and the programs which make them work are obviously real too....aren't they?

Now apply the same kind of scrutiny to living organisms, and the mechanism of reproduction. Take a good look at nucleic acids, enzymes, proteins etc., and ask the same kind of questions. I am not implying that life is a sort of program, but what I am suggesting is that if you try to get close to what constitutes a living organism you end up with another puff of smoke and a handful of atoms which could just as well be ball-bearings or fluids or... The thing that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of chemicals, and if I was asked which was more real, the transient collection of chemicals used, or the abstract form itself, I would answer "the form". But then, I am a programmer, and I would say that.

I find it astonishing that there are any hard-core materialists left in the world. All the important stuff seems to exist at the level of puffs of smoke, what

Kabbalists call form. Roger Penrose, one of the most eminent mathematicians living has this to say [7]:

> I have made no secret of the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society nor on particular physical objects."

"Ah Ha!" cry the materialists, "At least the atoms are real." Well, they are until you start pulling them apart with tweezers and end up with a heap of equations which turn out to be the linguistic expression of an idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible", that is, capable of being described in some linguistic form.

I am not trying to convince anyone of the "rightness" of the Cabalistic viewpoint. What I am trying to do is show that the process whereby form is impressed on matter (the relationship between Yesod and Malkuth) is not arcane, theosophical mumbo- jumbo; it is an issue which is alive and kicking, and the closer we get to "real things" (and that certainly includes living organisms), the better the Cabalistic model (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as an outcome) looks.

The illusion of Yesod is security, the kind of security which forms the foundation of our personal existence in the world. On a superficial level our security is built out of relationships, a source of income, a place to live, a vocation, personal power and influence etc, but at a deeper level the foundation of personal identity is built on a series of accidents, encounters and influences which create the illusion of who we are, what we believe in, and what we stand for. There is a warm, secure feeling of knowing what is right and wrong, of doing the right thing, of living a worthwhile life in the service of worthwhile causes, of having a uniquely privileged vantage point from which to survey the problems of life (with all the intolerance and incomprehension of other people which accompanies this insight), and conversely there are feelings of despair, depression, loss of identity, and existential terror when a crack forms in the illusion, and reality shows through - Castaneda calls it "the crack in the world". The smug, self-perpetuating illusion which masquerades as personal identity at the level of Yesod is the most astoundingly difficult thing to shift or destroy. It fights back with all the resources of the personality, it will enthusiastically embrace any ally which will help to shore up its defenses - religious, political or scientific ideology; psychological,

sociological, metaphysical and theosophical claptrap (e.g. Kabbalah); the law and popular morality; in fact, any beliefs which give it the power to retain its identity, uniqueness and integrity. Because this parasite of the soul uses religion (and its esoteric offshoots) to sustain itself they have little or no power over it and become a major part of the problem.

There are various ways of overcoming this personal demon (Carroll [8], in an essay on the subject, calls it Choronzon), and the two I know best are the cataclysmic and the abrasive. The first method involves a shock so extreme that it is impossible to be the same person again, and if enough preparation has gone before then it is possible to use the shock to rebuild oneself. In some cases this doesn't happen; I have noticed that many people with very rigid religious beliefs talk readily about having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from war neuroses is well known. The other method, the abrasive, is to wear away the demon of self-importance, to grind it into nothing by doing (for example) something for someone else for which one receives no thanks, praise, reward, or recognition. The task has to be big enough and awful enough to become a demon in its own right and induce all the correct feelings of compulsion (I have to do this), helplessness (I'll never make it), indignation (what's the point, it's not my problem anyway), rebellion (I won't, I won't, not anymore), more compulsion (I can't give up), self-pity (how did I get into this?), exhaustion (Oh No! Not again!), despair (I can't go on), and finally a kind of submission when one's demon hasn't the energy to put up a struggle any more and simply gives up. The woman who taught me Kabbalah used both the cataclysmic and the abrasive methods on her students with malicious glee - I will discuss this in more detail in the section on Tiphereth.

The virtue of Yesod is independence, the ability to make our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions and confront reality without blinking.

The vice of Yesod is idleness. This can be contrasted with the inertia of Malkuth. A stone is inert because it lacks the capacity to change, but in most circumstances people can change and can't be bothered. At least, not today. Yesod has a dreamy, illusory, comfortable, *seductive* quality, as in the Isle of the Lotus Eaters - how else could we live as if death and personal annihilation only happened to other people?

The Klippothic aspect of Yesod occurs when foundations are rotten and disintegrating and only the superficial appearance remains unchanged - Dorian

Gray springs to mind, or cases where the brain is damaged and the body remains and carries out basic instinctive functions, but the person is dead as far as other people are concerned. Organizations are just as prone to this as people.

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Footprints In The Chamber
Towards A Quantum Qabbalah

by Fra.: +0-

The Qabbalah has through the ages been used as a directory towards the understanding of the universe and man`s relationship to it. Since former Aeons of magick have had their perceptions rooted in the observance of simple cause and effect relationships, the Qabbalah itself, having attained its nascence in the earlier traditions, was unfortunately bogged down by this limited apprehension of the universe. Here mathematics as used in a more or less Pythagorean context provides a sort of key with which to approach the unfathomable nature of human consciousness.

To this very day there are groups which still adhere to and openly practice the more traditional ramifications of Qabbalistic principles which are still firmly rooted in the mire of Nineteenth Century Newton-sewed-it-all-up-there-are-no-more-mysteries physics. But of course, owing to the leaps and bounds acquired by a very unpredictable but consistent quantum model of reality as observed in our laboratories, this simplistic view is necessarily obsolete. We no longer live, we have learned (if indeed we ever did) in a simple cause and effect universe where the source can always be gleaned from observable effect. For the same reasons, Newtonian-based magic must give way to a more quantum model. Newton`s apple must now take into consideration Heisenberg`s Uncertainty Principle. The secret wisdom must follow suit towards quantization.

Another unfortunate tendency of some modern practioners of Qabbalah is to continue to regard everything from the standpoint of the Demiurge, Yahweh, which of course is the basis of the now obsolete (and dangerous) Judeo-Christian foundation of religious thought which has held western civilization in its thrall for about two thousand years. Personally I find it amazing that modern practioners, who despite no real Semitic disposition still practice an unmistakably orthodox Jewish mysticism. It was Aleister Crowley, that great Qabbalistic agent provocateur, who initiated the process of liberating the Qabbalah from its otherwise Judaic orientation. (This is not anti-Semitism but a necessary step

towards individual development. It must also be stated that a Qabbalah had been in use centuries earlier by the Egyptians. The Jews merely adopted it to their own religious precepts. They didn`t invent it. The actual origin most likely predates Egyptian history.)

Crowley emphasized that the enlightened magician must, after careful study and application of his knowledge, develop his own Qabbalistic framework. By virtue of this the magician has arrived at a more chaotic paradigm in opposition to a purely empirical view. Crowley, by adapting the Qabbalah to a Thelemic context initiated that first leap forward into the quantum age. Thus, the foundation for a more quantum/chaotic system was laid.

I would like now to redefine the secret wisdom in terms of quantumization as follows:

> "The Qabbalah is a table of observed synchronicities wherein multi-dimensional potential overlap into the field of perception implying a correlation/interaction as perceived on a three-dimensional plane." The sum of the parts of the whole is determined by conceptual visualization and the observer`s ostensible observation thereof. It is therefore merely a perceptual tool for perceiving hidden meaning in the world determined entirely by the perceived-perception of the percipere (in the language of Satyr), which will alter its form and content (via expansion and contradiction) according to the percipere`s own innate tendencies.

The Qabbalah is no longer merely a mathematical construct of an ordered universe as conceived by divine will. Instead it becomes a kind of computerized network of extra-sensory information. Even the idea of a prima causa itself may be inadequate as well. This idea is based solely upon a linear time frame and is therefore a corollary of our erroneous perception of time whose actual nature may tend more towards the cyclical. Primitive man, for example was very well aware of this fact, and acted in accordance with it. (This may have to do with primitive people being more in tune with their own circadian rhythms. This expresses a more lunar-intuitive cycle rather than our own solar one.) If perception of time is based upon natural rhythms which affect the body coupled with our observance of nature, then our concept of time is entirely contrary to what nature itself is telling us. We are thus unaligned with a proper time framework. Since a cycle is essentially a circle, no beginning or ending can be found. And, it is already been theorized that there are other dimensions of reality in which time as we know it (in a durational, linear sense of perception) simply cannot exist.

The universe has again and again defied our attempts a definable order upon it. Yet, mysteriously it does seem to act intelligently, even though this cannot be grasped by a rigid point A to point B structure. What emerges is a kind of chaotic mandala structure, and it is the task of quantum Qabbalism to apprehend, as much as is possible, the interior of this structure. This opens the doors to practical mysticism as opposed to impractical mysticism. The Qabbalah must then be updated to accommodate this vital realization in regard to its properties of being able to regulate perceptive awareness via interacting forces springing from more or less hidden dimensions whose effect is known but not the cause.

The understanding of the intention of creation is a product of the mind of the Qabbalist himself. The fabric of reality is thereby flexible, affected by his own experience of it, and in turn, this experience determines his perception of it, which is altered by the interaction of these elements, more clearly understood as a transaction. In other words, one perceives his environment and that environment by virtue of one`s perception of it begins to act accordingly to the reality model which is believed to be true. This could be described as a kind of Copenhagen Interpretation as applied to Qabbalistic principles. The Qabbalist then shares a unique position of receiving Qabbalistic impressions via observable systematic synchronicities by means of inclination represented in his own psyche. These impressions will translate back as meaningful data insofar as the transaction between observer and the observed becomes enacted. His perception modifies the universe and in turn, the universe modifies his perception. (This can serve as a representation of the union of Microprosopus and Macroprosopus.) The feedback of this required information will be meaningful to him alone as it is a byproduct of his own psychic field. He becomes a kind of decoder of esoteric information which he has learned to process.

From this quantum/chaos framework the Qabbalah can be regarded as a four (or five) dimensional transaction as revealed in the mundane world, whereby an enriched quality of information provides the key to a higher understanding of the universe and of oneself, provided the person in question is capable of processing this information. From this perspective, ghosts, poltergeists, and other enigmas of paranormal phenomena can be understood as failed communication or remnants of a highly coded system which hasn`t been solved. The problem arises when one dimension fails to adequately "translate" into another. You might term this the Tower of Babel Effect. The information being received is misinterpreted due to inadequate tools of reception and perhaps an inability to use tools properly. There is also a basic misunderstanding of what this information means and to what extent

the source can be determined. This is a little like trying to demonstrate fourth dimension physics by a purely three dimensional means. The instances of paranormal phenomena as described above, may be due to a discrepancy of overlapping dimensions which allows for a greater margin of error which impedes effective communication between the dimensions themselves. One is reminded of Plato`s parable of the cave, wherein the shadows of the things observed on the wall of the cave are mistaken for reality itself. Granted, a shadow does resemble the object projecting it, but it is hardly the object itself. It is the task of the quantum Qabbalist to make allowances for this margin of interpretive miscalculation by preparing for it in advance and thus integrating this possible glitch into his Qabbalistic computer. He makes allowances for this possible occurrence of organizational entropy and thus he is able to use it to his advantage.

The idea of a Qabbalah based upon an exploration of prima causa is no longer valid in the quantum age. The quantumized Qabbalist learns to regard himself in the mirror of chaos. For him, the old Gnostic dictum of "there is no part of me which is not of the gods", is literally true. His "Tree of Life" is based squarely upon the apprehension of his own enigmatic existence. He is more interested in a practical application of his Qabbalistic ideas and principles for himself and others, than a cosmological game of hide and seek wherein one searches for a prima causa "God" figure. But even for this, he has an explanation: By careful observation of himself within the mirror of chaos he has learned that the miracle of creation is somehow a byproduct of his own consciousness and that he has played an inexplicable role in the very act itself. ("Did ye not know that ye were gods?") Joyously he has found that the tracks of God etched across the illimitable sands of time in the accelerated particle chambers of his own expanding consciousness. Thus has he learned to adore the divine mystery of existence donning the masks of creation.

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Weaving Webs

Fra.: Apfelmann

The Mantra Web is a very simple and effective technique for using Sonics in a group. Choose a mantra with a number of syllables corresponding to the numbers of operators, e.g. IAO for 3 people. The operators should link hands, left palm up and right palm down, and slowly start to circle clockwise, each vibrating their syllable. As this is done the operators should each project a thread of light from their Solar Plexus (Manipura chakra) to a central focal point. The color(s) of the threads of light should be determined before the operation according to its purpose and the current beliefs of the operators. As the speed and resonance of the mantra is built up over a period of time, so the web is empowered, until a climax is reached and the web energy directed by a pre-specified operator to its purpose. This is just a sketchy outline of the technique, which obviously can be used for much more than this. Some of the more common uses for this technique include healing (with the individual in the center at the focus, crystals would also boost the energy levels); sexual magick (with operator(s) in the center and, if possible, the climax timed accordingly); empowering sigils, and so on.

If the operators vibrate their syllable alternately instead of together, the mantra will spin around the circle and have a positively disorienting effect on the operators. It is important that the operators visualize their thread of light continuously, and not just when vibrating their mantra syllable. I particularly recommend this technique for outdoor use, especially at suitably Aspected power sites. However, if you are using a stone circle or any other site of magick, please do think about what aspects the site has, and preferably visit beforehand to achieve some rapport with the site.

With fractalic greetings and laughter * Fra.: Apfelmann *

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Supra-dimensionality Part I

by Fra. Forovius

The Quest for Unknown **Ennead**: Supra-dimensionality itself cannot be experienced directly; our senses are not equipped for it. We are used to aligning our consciousness with the three space dimensions, and these proceed along the dimension of time. Whereas we can move freely in space, we experience the dimension of time as a continuum that goes inevitably in one direction - from past to future, with no return. People often lay all their hopes and theories on some new, fourth or fifth, or whatever, dimension, when they are confronted with supernatural phenomena and ask themselves where it all came from. At the very least science fiction novels tend to overstress supra-dimensions; as a source of UFOs, for example, or of inexhaustible energy sources and similar things. In this article I would like to try out a little mind experiment with you to see if we might get a feeling for what it could be like if a gate opens to other dimensions. Let`s take a look:

In answering the question about the meaning of the word "dimension", we should leave out all overburdened explanations, be it Sci-Fi or traditional mathematics. Mathematics is a perfect symbolic language(!) for the relationships of numbers and quantities, as it is very accurate and gives exact results where normal language gives up. But not everything is true that can be proven by mathematics, it is just conclusive. Let`s use our imagination first...

For the following we begin at the simplest point. Try to experience your surroundings as a one-dimensional being. You can use all your senses as in hot/cold, hard/soft, light/dark, silent/loud. You can move only along one line in one direction - forward. So, now you are sitting in your easy-chair and start to move as a tiny speck of dust. At first the world is soft and comfortable; the room`s center gets a bit more cool, although light; then, at the wall, it is extremely hard, dark and uncomfortable, and so on. For every section of the way you have gone you have a single, irreversible impression. Sounds familiar doesn`t it, like we think of the "eternal flow of time and Aeons". But let`s steer clear od speculation that would not be apt for a speck of dust.

Resume: when every section of this way has it`s own distinct characteristic (not effectible by time, because time doesn`t exist), it is inconceivable for us that in some places other conditions along the same length in same sector may exist, just to the right or left of the way. Don`t forget - right/left have not been invented yet!

Were it able to move left or right, if only slightly, it might be able to experience different conditions on the same spot of its one-dimensional axis (on a border, a corner, a different surface). But what lies outside its one-dimensional paradigm is unknowable. The model for this paradigm is, therefore, that along the dimension there can only be one condition at one spot.

Let`s shift now to a 2-dimensional paradigm. Now the first dimension and the 2nd can be used, and the room presents itself to us like a section with an even surface. Along the first dimension there are still the same conditions as before, but to the side (left/right) there are some more.

The model is changed as follows: along dimension 1 (length) there can be different conditions, but at different levels of dimension 2 (width). This new being acts in a more familiar manner as, like maps for example, it orients itself according to a horizontal and vertical axis.

You can guess how the riddle continues. We learn to move or grow up and down. Now different conditions are possible on the same surface coordinates but at different heights and depths. In the new paradigm there is only one condition at one point in space.

Finally, we shift to our normal paradigm by adding time. We can now observe different conditions at the same point of space at different times, and can formulate the paradigm as follows: At the same point in space only one object can exist at the same time. This is a long established model of physics, matching perfectly our mechanical world and our senses.

In this mental experiment we have learned 2 things:

1. 1, Moving along a dimension, one can recognize differences. This is the characteristic of a dimension, not its definition.

2. 2, After each shift to the next dimension, the model (dogma) of the preceding one is superseded. Generally, the most recent dimension is a continuum, i.e., a dimension that goes irreversible in one direction. Our own paradigm model consists of the (old) 3 space dimension plus the (new) time as a continuum. How could a world look like that contains one dimension more, the fifth one, called "E" or Ennead for example? (I think Ennead is an expression from a science fiction novel, but the Ancient Egyptians had a

similar expression for the place where all possibilities exist that don`t exist here; or where all the possibilities manifest that are kept by us from manifesting in this world here.)

You can construct the new model dogma by yourself: at one and the same point of space and time there CAN be different conditions (objects, colors, temperatures...), but at a different Ennead(!!).

BUT: at the same point of space at the same time and Ennead, there is again only one condition (object etc.) possible! This game can theoretically be continued forever, but soon gets uninteresting, because everything becomes far-fetched.

The step to the next dimension implies several interesting changes because: - first of all it calls for the parallel existence of different things and events, side-by-side and at the same spot of the space/time-paradigm. This sounds very much like the sometimes incomprehensible reports of mystic experiences, whether from contemporary times like the Seth-books, or long ago, like Meister Eckhart, Tauler or Seuse. It is also similar to the picture of the 4 worlds of the Kabbalah which exists inside one another, and it makes certain Egyptian mysteries understandable. - it makes a huge number of connections possible that we normally would not think of. Numerous events inexplicable by rational thinking may have their roots here, because causality is only valid in the exact space/time paradigm and loses its ultimate character the moment a new dimension is brought in, - most probably, and here all thinking and imagination stops, it replaces the time continuum with a ubiquitous time dimension (like length, width and height in our paradigm) where we can move freely forwards and backwards - but always at the same Ennead. Again, this dimension shift doesn`t free us completely, it just opens a gate and makes the next border visible.

The question about the quality or sense of this new E-dimension remains unanswered. But our familiar dimensions also have no state or sense or quality; they just exist and make us feel that they exist by limitations of our sense of movement etc. Although we live in this system, we cannot give a real definition of it (should we really?), only some more or less mathematical explanations. We just experience that along a dimension something changes. Dimensions let things happen. We feel something has changed along a dimension and we measure it by looking for regular changes. We measure time by observing the regular movements of the sun and the earth, but with no feeling for their pure quality.

Also, a new dimension E would not change our world radically; its only effect to our paradigm would be that some additional things happened - miraculously side-by-side in time. But as we have no sensors for this, it would be totally imperceptible. And should a short impression slip through, it would be instantly erased by our mind`s censor. Moreover, if some of us should get to this dimension it would prove nearly impossible to explain it to others; having no common language, comparisons or symbols for it.

This mental experiment has done its job, if we have achieved a feeling for what supra-dimensionality could be. Our paradigm is not the ultimate possibility, others exist - in between!

Other Forms of Existence:

Anyone used to observing nature from the heart, will have seen that it doesn`t like to have jumps in it; especially when it is only to be fitted into an artificial theoretical system of the human brain`s. Therefore, it is not consequent to assume that our paradigm of a space-time-continuum is the only valid system. The motto cannot be: "either you are with us in our system, or you are non-existent!", a logical chain that we tend to follow all too often. If there are more simple dimensional systems, they will surely have their inhabitants. However, the creative amongst you should refrain from designing flat monsters for a 2-dimensional world now. As explained before, this all exists in our world, one in the other!

Again a little mental experiment may show us the way. Let`s imagine the following:

1. 1, We put away all conditions related to the last dimension, the continuum. At the same time the last-but-one dimension becomes the continuum automatically, as explained before, because the last dimension always is a continuum (!!). It is interesting that our time-continuum physically is related only to movement, which means that everything able to move freely can experience time.(As stated here, the gift that our space + time paradigm gives to us is motion. Now, in Ancient Egypt, a very important symbol was the Ankh, meanings originally a sandal`s belt (scientists say). So, the meaning of the respective hieroglyph means "**To walk**". On Egyptian pictures, when a **God** gives life to a **human** he hands an **Ankh** to him, i.e. giving him **Life = To Walk = Movement**.) So we ignore everything that has to do with motion. And the space becomes continuum.

2. 2, We look for forms of existing lacking exactly that last paradigm element, i.e., (in our case) time and movement. That means we are looking for something that fulfills the picture of this reduced paradigm. In our previous example: something that doesn`t move, but spreads in space continuously and irreversibly. Just let the picture grow before thinking further; that`s it **growing**! Anything that grows steadily and cannot shrink deliberately.

We may think of plants growing, clouds rising, micro-organism, fungi etc. For example, a tree starts from an exact point in space (the seed) and spreads evenly according to a distinct blueprint. Its size, especially the section rings of its stem, correlates exactly with its age; that means spatial growing and age match exactly. It cannot shrink definitely; it is able to drop leaves or branches, but they soon grow back to make it fill the same space occupied before. The process of spatial growth is irreversible. A harrowing thought - most probably we "grow" through time in the same manner! Maybe, even like some herbs or grass that die off in Autumn and grow again in the Spring - a picturesque allegory of death and rebirth!

For our next example we again take one dimension less. Now there is no free (active) motion and no growth in space. The continuum is the surface. A much more tricky paradigm. Something existing here must have the tendency to spread in surface as much as possible and never contract again deliberately. Hmmm.. what`s the biggest surface on earth? Of course, water! Water, as a liquid, can be formed freely, as it has no fixed form and will mold itself to fit any surface. But it cannot be compressed, and has the tendency to fill a space from beneath with the maximum of even surface at the same time. The gain with this form of existence is in the changeability of form - its flexibility and adaptability. The picture for this is the ocean, the river, or organisms like lichens which exist in clumps or patches.

Our next move is one more step towards reduction of existence. Now there is no area and no spreading over a surface. The continuum is dimension 1, the line, and everything else is fixed. In this paradigm all solid objects exist. Changes, if any, are only allowed along one line and are irreversible as in falling towards a center of gravity for example, or rolling down a slope. This dimension 1 does not have to be a straight line, but is the most efficient and best way of coming nearer to the center of attraction. Irreversible.

It`s interesting to see that we humans still align our orientation in space according to these same systems as described. The vertical line is a solid object

hanging down, the plumb-rule; the horizontal surface, the level, is adjusted by hydrostatic balance (with water!). And the only independent (i.e., not geodetic) system for measuring height is an instrument derived from a barometer (the altigraph), which works on the basis of the expansion and reduction of a specific gas volume in a sealed shell.

These thoughts are certainly a little bit hard to chew on, but I`m sure they give enough themes for meditation.

Here`s an example for a simple meditation; freestyle of course. Get yourself into a trance-journey somehow. You may use a shamanic technique or jump through a Tattwa sign or whatever you prefer and are best used to. Let`s take the water element for example. According to classical technique, you imagine the horizontal syrinx sign and go through it (but in silver and not in green as usual when you want to explore the water world) and become the water yourself. Try to let the feeling flow freely. Flow down, spread, split into drops while breaking on a stone that lies in the water way; flow down as a torrent etc.; trickle to the ground; evaporate to the sky; experience total passivity in the respect of controlled growth or active motion. Be totally passive! It is important to collect oneself after this meditation and perform a thorough earthing. This exercise is comparatively easy with the water element. It is also possible with a 3-dimensional system (plant or cloud), but more complicated, or with 1-dimensional system (solid object), but the latter takes a long time in my experience.

The purpose of this exercise is to get a feeling for the structure and physical reality of other dimensional existence and their relation with other systems, and to comprehend that these need not be projected to distant universes, but really exist in our world and that we meet them every day.

For people dealing with magic it is of immense value to get the right feeling of the existence of one universe in the other, and to be able to shift from a low dimensional system to a supra-dimensional system and vice versa. This is because we face many phenomena reaching into our paradigm from other systems. For example, severe distortions of reality go hand-in-hand with deep trance, (lucid) dreams and precognition. These all make our reality and our normal environment appear more or less different from normal experience: for example, when we experience our home in dream reality or on a mental journey, the table in the room isn`t where it normally used to be or maybe the window is on another wall and

looks into a different landscape etc.. All this is due to distortions along the 5th dimension (the Ennead as I named it provisionally).

Let`s continue our little mental experiment, but this time in the forward direction. At first we see no differences, when we go from our paradigm to a 4+1 dimensional system. Obviously we have no sense and no feeling for what`s happening when we go beyond our 3+1 (space + time) system. So the new mental experiment leads nowhere. It`s worth it to demonstrate that no practical model comes from mental speculations in this direction. But we can derive a description from our "experiences" with low-dimensional systems. Keeping the last paradigms in mind and adding a new dimension, the Ennead, we can formulate the new paradigm by same method as follows:

"At the same place in space at the same time there ARE different conditions possible at different E-dimensions."

Exactly like the addition of a "new" time-dimension to the old 2+1 (area + space) paradigm makes free movement possible for the first time, so also the addition of a new dimension E to our 3+1 paradigm makes it possible (at least theoretically) for the following to exist: - the one-inside-the-other-existence of different entities and
conditions

- parallel worlds
- events occurring simultaneously in time
- time travel (forward and backwards).

The key to all this seems to be the existence of "parallel worlds", and I want to take a little look into how our ability to distinguish objects function. If different things exist on the same spot at the same time this implies that the same things exist in different worlds (systems, universes etc., it`s all the same!). The explanation for this you will find in the section Other Forms of Existence. Things are distinguishable for us by their presence (**Position** in space + time) and their **quality** (that we check by our senses). They are different if they have different position and/or quality. Example: sheep A is as dull as sheep B, looks the same, sounds the same, and smells the same. I know they are different as one stands beside the other (i.e. at different positions at the same time). If there are enough sheep that are so similar and they run among each other, I can distinguish nothing. That is unless I mark them to make them look different; or one has changed its appearance, by having been sheared, for instance. Then it looks different at a

different time, but still is essentially the same. In all these cases we orient according to differences and coherence of existence, and not very reliably at that. I want to show with this shaggy sheep tale that the question of continuous existence throughout different positions and qualities is not easily resolved, and therefore we should be carefully before we discount all talk of "double existence, parallel worlds etc.".

Existence is hard to imagine and contradicts with experience and commonsense unless we postulate the existence of parallel worlds in which all possibilities at least potential exist. But only one possibility becomes reality. By taking this thought further, we see that all these parallel worlds contain the possibilities of life, and we move through all this, making reality out of one of them - by **decision** or free will, call it as you like. A picture that we also find in some of Castaneda`s books.

Outlook: The question remains unanswered is: What makes these parallel worlds manifest (i.e. how often do "I" exist) or just remain hypothetical assumptions. But this is without importance for us at the moment. In a simple and subjective way, only that which we experience actually manifests. For me it appears dimly that out of Ennead only the parallel worlds through which we pass by our subjective experience, our acting and our reality become reality and sharply outlined. All else remains dim and unreal but may be experienced by others - who knows? This is similar to a widespread network of rails in a railway shunting station, with numerous rail tracks linked by switches, but only **one** track being used by a train. The switches stand for important decisions which open this or that way. According to our decisions we pass a track leading more "up" or "down", more "ahead" or "back" (all seen from Ennead), or we just shuttle back and forth in the middle. To help to understand this we can look at certain games, like chess, that show how the chain of events is predetermined by decisions that lie far back in the past. By playing chess you can get an idea of the reality of fate, and that some errors taken in the past can hardly be set right whilst some may easily be. These causal chains may be very long in any case.

The previously described Ennead system could work in a similar fashion to this: exactly like our space + time paradigm enables us to move, so the jump into the space/time + ennead paradigm opens the gates to potentiality and its network of connections. Although we cannot take part in this because of our limited senses, and we cannot jump into the next dimension and its adherent paradigm, we can take a peek behind the curtain and at least get a feeling for the kind of interference therein. It may open a new view on things hitherto believed to be inevitable: the

passing of time, all our actions and interactions, and on fate itself. Are we just "programmed" towards another target or direction, that can only be seen from above, from Ennead, from the next dimension? Do we "move" in Ennead with our decisions (and this implies things like character, mental attitudes, views and opinions, by which we decide on this or that way)?

However, for a being fixed and rooted in his/its paradigm, there is not much difference how it decides. A root or a branch can grow in this or that way, and reacts to certain stimuli like light or water, but remains fixed and not suited for free movement. The more simple an animal is organized, the more unidirectional its reactions are: "lurk - snap - gorge" and suchlike. The (occasionally) more complex motivations of men lead me conclude that we may be on the threshold before the door to the next paradigm. (Similar to plant-like organisms, corals for example, that is fixed to the ground but can push out and pull in their tentacles... Hagazussa already?).

We can "move" in this way - and this is certainly the most noble expression of "do what thou wilt" and Thelema - by influencing our position in Ennead consciously and constantly, and without mercy giving our decisions a certain orientation and thereby "moving" with this through Ennead and the parallel worlds. (If our personal "Thelema" was not a nonsense i.e. Choronzon.) I`m sure many of you have experienced that after somebody changed their attitude and opinions, sometimes their environment also begins to change, but without any causal reasons! Just the right people appear; some lucky (or unlucky) opportunities open up; old friends seem to withdraw and appear more and more strange... Maybe a new parallel world has opened, and you move in? But besides these speculations and as a last consequence this means we bring all that we face by our own decisions, and we blame nobody else but our own good selves for "all the bad luck and hard days we suffer from". On the other hand we are not responsible to anything/anybody/anygod for all the shit we are in... its our own hard way! All that has to do with character building starts here. Here and now and in our own earthbound and mortal life and in our own paradigm, we have the chance to move in a certain direction, perhaps "up" or "down" or maybe recognized only from aside/above/from Ennead. Even from the next paradigm maybe. But we have the chance **now**. Possibilities are numerous. Let`s use them for maximum experience.

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Celtic Craft Reading List

6 JULY 1991

Rowan Moonstone

*** Marks especially good books. Read these FIRST!! Keep in mind, this is simply a listing of the books that I have found useful. Question everything.

A.E.(GEORGE RUSSELL); "***The Candle of Vision***", Quest Books, Theosophical Pub. 1975

ALFORD, VIOLET; "***The Hobbyhorse & Other Animal Masks***", Merlin Press 1978

AMERICAN CONFERENCE FOR IRISH STUDIES; "***Guide to Irish Studies in the U.S.A."*** 1987

ANWYL, EDWARD; "***Celtic Religion in Pre-Christian Times***", Archibald Constable & Co. 1906 ***

ARTOS, ALLEN; "***Arthur, The King of Light***", Lorien House 1986

ASHE, GEOFFREY; "***The Ancient Wisdom***", London 1977

BAIN, GEORGE; "***Celtic Art: The Methods of Construction***", Dover Pub. 1973

BARBER, CHRIS; "***Mysterious Wales***", Paladin Press 1983

BOASE, WENDY; "***Folklore of Hampshire & the Isle of Wight***", Rowman & Littlefield 1976

BONWICK, JAMES; "***Irish Druids and Old Irish Religion***", Arno Press 1976

BORD, JANET & COLIN; "***The Secret Country***", Grenada 1978 ***

BORD, JANET & COLIN; "***Mysterious Britain***", Grenada 1974 ***

BORD, JANET & COLIN; "***Earth Rites***", Grenada 1983 ***

BORD, JANET & COLIN; "***Sacred Waters***", Paladin Books 1986 ***

BREFFNY, BRIAN DE, ed.; "***Ireland, A Cultural Encyclopedia***", Thames & Hudson 1983

BREFFNY, BRIAN DE; " ***The Irish World***", Thames & Hudson 1986

BRIGGS, KATHERINE; "***Abbey Lubbers, Banshees, & Boggarts***", Pantheon 1979

BRIGGS, KATHERINE; "***Nine Lives; Cats in Folklore***", Rudledge & Kegen Paul 1980

BROWN, PETER, ed. & selected by; "***Book of Kells***", Alfred A. Knopf 1980

CAMPBELL, J.F. & GEORGE HENDERSON; "***The Celtic Dragon Myth***", Newcastle Pub. 1981

CARMICHAEL, ALEXANDER; "***Celtic Invocations***", Vineyard 1972

CASTLEDEN, RODNEY; "***The Wilmington Giant***", Turnstone 1983

CHADWICK, NORA; "***The Celts***", Pelician 1970

CHANT,JOY; "***The High Kings***", Bantam 1983

CHMELOVA, ELENA; "***Celtic Tales***", Exeter Books 1982

CLARE, T.; "***Archelogical Sites of Devon & Cornwall***", Moorland Pub. 1982

COGHLAN, RONAN; "***Dictionary of Irish Myth and Legend***", Donard Press 1979

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THE COVENANT OF THE GODDESS

PURPOSE

The Covenant of the Goddess was founded in 1975 to increase cooperation among Witches, and to secure for Witches and covens the legal protection enjoyed by members of other religions.

FUNCTIONS

The Covenant publishes a newsletter; issues ministerial credentials on request to qualified persons; sponsors a national festival each summer; and encourages networking nationally, as well as regionally through local councils.

STRUCTURE

The Covenant is incorporated as a non-profit religious organization in California, though it has grown to be a nationwide organization. It is a confederation of covens and solitaires of various traditions, who share in the worship of the Goddess and the Old Gods and subscribe to a common code of ethics. The Covenant holds a Grand Council annually to elect national officers, set a budget, and decide matters which require deliberation by the full membership. Decisions are usually made by consensus.

CODE OF ETHICS

* An ye harm none, do as ye will.

* Since our religion and arts and practices peculiar to it are the gift of the Goddess, membership and training in a local coven or tradition are bestowed free, as gifts, and only on those persons who are deemed worthy to receive them. However, a coven may expect each of its members to bear a fair share of its ordinary operating expenses.

* All persons have the right to charge reasonable fees for the services by which they earn a living, so long as our religion is not thereby exploited.

* Every person associated with this Covenant shall respect the autonomy and sovereignty of each coven, as well as the right of each coven to oversee the spiritual, mental, emotional and physical development of its members and students in its own way, and shall exercise reasonable caution against infringing upon that right in any way.

* Members of this Covenant shall respect the traditional secrecy of our religion.

* Members of this Covenant should ever keep in mind the underlying unity of our religion as well as the diversity of its manifestations.

* These ethics shall be understood and interpreted in light of one another, and especially in light of the traditional laws of our religion.

CONFIDENTIALITY

All information give to the Covenant of the Goddess or any of its officials is considered strictly confidential, unless you indicate otherwise. No information about members is published or given out without explicit written permission. Direct access to the Covenant's mailing list is limited to the Board of Directors. Maximum privacy is assured.

NEWSLETTER

At every Sabbat the Covenant publishes a newsletter of Craft and Pagan news, original articles, poetry, humor, rituals and announcements. Member covens receive the newsletter automatically. Individual coveners and non-members who donate a suitable tax-deductible gift will also be placed on the mailing list, to receive the newsletter and other mailings. Circulation is limited to members and friends of the Covenant.

FINANCES

An annual membership tithe is set every year by the Grand Council to cover bare expenses, based on the previous year's expenses and any projected cost increases. The annual financial statement is published in the newsletter. Other activities are supported by fund-raising.

All contributions to the Covenant of the Goddess are greatly appreciated and are tax-deductible.

APPLYING FOR MEMBERSHIP

Any Goddess-supporting coven or solitaire can be eligible for membership in the Covenant of the Goddess if certain criteria and requirements are met. All inquiries into membership should be sent to the National Credentials Officer. If the coven or solitaire is in an area near a local council, the National Officer will forward the inquiry to the local Credentials Officer, who will respond. A member can apply in person at a council meeting, or by filling out the appropriate form and sending it in with the initial membership tithe.

GENERAL CRITERIA FOR COVEN MEMBERSHIP

* Generally focus theology and ritual, etc., around worship of the Goddess and the Old Gods (or the Goddess alone).

* Believe and follow a code of ethics compatible with that of the Covenant.

* Have been meeting monthly or oftener for at least six months.

* Have three more members who have been formally accepted into the clergy.

* Be a cohesive, self-perpetuating group.

REQUIREMENTS FOR MEMBERSHIP

Full Membership: The applicant must be recommended without reservation by two active members of the Covenant.

Provisional Membership: The applicant may be recommended by one member; and then within a year and a day make a viable effort to get to know other members, in order to achieve Full Member status.

The appropriate Credentials Officer (National or local) shall verify information regarding criteria and credentials.

COVEN-AT-LARGE

This is the term we use to represent the many Witches who are solitaires, i.e. practicing alone. Each local council may devise its own standards for admission of coveners-at-large, in harmony with national guidelines.

LOCAL COUNCILS

A local council is a smaller branch of the Covenant, consisting of at least three member covens of at least two different traditions, in reasonably close geographic proximity to each other. The local councils generally meet more often than the national organization. They may initiate independent projects, sponsor local festivals and workshops, and generally work together for common goals close to home. As the Covenant continues to grow, we encourage new member covens close to one another to form their own local councils.

VOTING

When a matter requiring a decision is presented before the Covenant in council, it is discussed by the members in attendance until a consensus is reached. If a consensus cannot be reached, then a vote is taken. A coven holding a current Full Membership is entitled to one vote. Each such coven also holds the power to veto, though this is exercised only in extreme cases. A coven with Provisional Membership is entitled to one vote, but does not hold veto power.

A coven-at-large is entitled to one vote if, and only if, three individuals are physically present at the council and unanimous in their choice of vote.

MINISTERIAL CREDENTIALS

In order to receive Ministerial Credentials as a Priestess or Priest, a person shall:

1. Be an active member of a coven which is a Full Member of the Covenant.

2. Have been "confirmed" to taking on the full commitment to the requirements of that coven's Tradition of our religion.

3. Have undergone at least a full year of active training for the ministry of that Tradition.

These credentials shall remain valid only so long as the person remains an active member of the coven which remains an active member of the Covenant.

In order to be eligible to receive Ministerial Credentials as an Elder, a person shall:

1. Satisfy (2.) and (3.) above.

2. Have undergone an additional full year of active training for the ministry.

3. Be fully able to form a coven, admit members, and train them in the tenets and practices of that Tradition.

These credentials shall remain valid for life, unless specifically revoked, so long as the person remains in contact with the Covenant.

THE NATIONAL FESTIVAL

The annual Grand Council or national business meeting is held as part of a national festival, which is open to the whole membership as well as Pagans and Witches who are not part of the Covenant. The festival is usually held at a secluded campground or resort, and moves to a different area of the country each summer. In addition to the council meeting, the program includes workshops on magick and the Craft, concerts, a potluck feast, a talent show, and the opportunity to purchase (or barter for) art, crafts and ritual tools by Pagan artisans. Registration information is available in the newsletter.

FOR MORE INFORMATION:

Write to: Covenant of the Goddess, P.O. Box 1226, Berkeley, CA 94704.
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In Grandmother's Lap

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"Morals are the nagging fear that somebody somewhere may be having a good time." --H. L. Mencken

What is the difference between one of us and Oral Roberts? Well, hopefully there are lots of differences, but the top one on my list is that I work on being ethical and he is a moralist.

The moralist knows how everybody else should behave in order to be a good person, avoid Hell, fit into decent society, etc., etc. He is quite likely to feel that he is a valid exception to all his own rules, since he can handle temptation and control his outcomes. His main characteristic is frantic paranoid distrust of other people. No one should be seen nude, for instance, because this would be un-bearably sexually arousing and lead to promiscuity, neglect of ordinary duties, etc. He knows he can control himself, but everybody else has to be "protected" from their evil impulses. His major defense is projection: "I'm not oversexed, and of course I'd never want to be or want to be unfaithful to my wife, but that woman in the (name situation or article of clothing) sure is asking for it. Ultimate expressions of this type of thinking are wife-beating -- one man said, "When I walked into the self-help group I thought that when they heard what I'd had to put up with they'd congratulate me for not having killed her." -- and witch-burning -- "I am a good person. Bad things do not happen to good people. A bad thing has happened to me. Somebody did it! Kill them!"

In essence, the moralist is saying "It can't be my fault (I'm not able to face the idea that it might be my fault). It must be somebody else's fault. If people would just follow these few simple rules, which I'll be glad to explain to them, nothing would go wrong and I wouldn't have to feel anxious. But since they won't all

follow my rules, everything is their fault, not mine, and I don't have to feel anxious."

To me this is nauseating. I have no idea how you "should" behave; who are you? What's the situation? Who else is affected? Even then, the best I could offer would be some suggestions of courses of action which might have good results -- but I don't believe there are any simple rules for human conduct which are always "right." What I do believe is that ethical behavior consists of choosing your actions such that you can look at yourself in the mirror in the morning without flinching. Which means I can see a Corsican being ethical and killing another person as part of a feud; a gypsy being ethical and defrauding a gaujo? I suspect that what I mean here is that ethics impel you to be true to your own values, while morals make you want to

a) control others, and

b) not get caught yourself. But being ethical implies that they are your own values, which you have thought through and decided to accept, and not just the ones you have swallowed whole from your family or culture.

Marjoe, a famous evangelist who later went straight, described preaching hellfire and damnation and then going back to the motel and making love to his girlfriend of the moment -- who had to be flown in from New York so the locals wouldn't know what he was doing. Oral Roberts says people have to give him $8 million, or God will "call him home." These are examples of people whose highest priority is influencing others, making the right kind of impression - the actuality doesn't seem to be really relevant to their choice-making process.

The ethical person, on the other hand, may not care at all about the impression he is erg; he will say in total sincerity "I know I look like a fool for doing it, but I couldn't have lived with myself if I hadn't." Or even harder, "I know you think I'm being hard and cruel, but I honestly believe this is the best solution in the circumstances."

Next issue (are you holding your breath?) the difference be- tween act idealism and absolute idealism, or how to tell a witch from a fundamentalist without a score card.

The Spinster Aunt FROM RMPJ, 2/3/1987

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Exegesis On The Wiccan Rede

by Judy Harrow

Originally published in ***Harvest*** - Volume 5, Number 3 (Oimelc, 1985)
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All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding. Clichés begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We come to the Craft with a first generation's joy of discovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

I think the best of these safeguards is already built into the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal process of original visions clotting into cliché, and our perpetual flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And yet, I want us to remain identifiably Witches and not meld into some homogeneous

"New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Although our canon is not closed - and the day it is the day I quit - I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'd like to try doing some exegesis on an essential statement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:
<u>and it harm none, do what you will</u>.

I'd like to start with the second phrase first, and to take it almost word by word.

Do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become a compulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules. Do what you WILL. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The

classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

Do what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When you really look at it, word by word, it sounds like a subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, "**Do what you will**" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth and modern biology alike teach us that our Earth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "**And it harm none**," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as

long-term personal outcomes, but in space - to consider how actions may affect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft, assuming ethical adulthood, offers us no rote rules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

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The Witches' Creed

Hear Now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into light.

Mysterious water and fire,
The earth and the wide-ranging air,
By hidden quintessence we know them,
And will and keep silent and dare.

The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.

Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.

When day-time and night-time are equal,
When sun is at greatest and least,
The four Lesser Sabbats are summoned,
And Witches gather in feast.

Thirteen silver moons in a year are,
Thirteen is the coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.

The power that was passed down the age,
Each time between woman and man,
Each century unto the other,
Ere time and the ages began.

When drawn is the magical circle,
By sword or athame of power,
Its compass between two worlds lies,
In land of the shades for that hour.

This world has no right then to know it,
And world of beyond will tell naught.
The oldest of Gods are invoked there,
The Great Work of magic is wrought.

For the two are mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces divine.

The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
Of this our ancestors teach.

By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.

She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.

The master and mistress of magic,
That dwell in the deeps of the mind,
Immortal and ever-renewing,
With power to free or to bind.

So drink the good wine to the Old Gods,
And Dance and make love in their praise,
Till Elphame's fair land shall receive us
In peace at the end of our days.

And Do What You Will be the challenge,
So be it Love that harms none,
For this is the only commandment.
By Magic of old, be it done!

Doreen Valiente,
"Witchcraft For Tomorrow"
pp.172-173

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Hill Country Pagan Grove

Austin, Texas, U.S.A.

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PREFACE

Some have asked how this little booklet came into being. It's all very straightforward: as the most visible representatives of paganism here in Austin, Texas, I and my consort, Arnthor Phalius, are asked often to appear in public to talk about witchcraft. The questions included here are those most often asked, along with the answers we give.

Of course we cannot pretend to speak for all Pagans, only for ourselves. But the little booklet has been well-received as a non-threatening method of getting to know a subject like Wicca. Occasionally we will find someone who has had negative experiences with persons who call themselves Wiccans or Witches, and in those cases they expressed relief on find that `other types' of Pagans existed than those which had given them their initial bad impressions. The Directory* is an individual effort at networking in the Sunbelt. Here in Texas there are many traditions and varieties of Paganism, and if one isn't to be alone, one must learn that there are more similarities than differences in Paganism and the other major religions. Pagans have always known this, but for various reasons, have not stepped forward as representatives of this view.

I (Merlana) am a mystic who responds to the Universal Mind as it is expressed in Nature. It is my deep belief that persons who reverence these principles are unified at bottom, and separated only by the illusion of words, which are not reality. Sometimes words aren't even adequate representations of `Reality`!

It is my intention in this little booklet to re-define some issues and terms in the way that my tradition sees them. It so happens that much of the rest of Paganism

falls within this general framework. (NOTE: A `tradition' is a varietal type, like `denomination').

If you already know the subject and wish to differ, your comments are welcome. If you are new to the subject, perhaps here you'll find some questions answered, and (if wanted) fellowship with others who are on similar paths. Directory* listings are free to those in the Sunbelt of the USA (South and Southwest.) New editions are published irregularly.

If you don't live in the Sunbelt, but have goods or services which interest Pagans, you may also put an ad into the Directory.* Write for details.

Blessed be, Merlana April 1983

1. WHAT IS WICCA?

Wicca' (pronounced Wick-ah) is one name given to the Nature religions practiced in Northern Europe and the Middle East from the times of the ice ages. It is one spiritual path out of many in a group of spiritual practices known as Neo-Paganism. Neo-Paganism is currently in a world-wide revival, led by persons and groups in the United States and Britain.

2. HOW DO WICCA AND NEOPAGANISM FIT TOGETHER?

Wicca is one subsidiary form, or `tradition,' similar to the way Christianity has many forms. One can be a Christian and still be Baptist, Methodist or Roman Catholic. In the same way, one can be a Pagan but ascribe to another, more specific, sub-variety of philosophy.

3. IS IT THE SAME AS WITCHCRAFT?

One linguistic theory has the word Wicca coming from Olde English Wicca-Craeft', meaning `craft of the wise ones.' Most followers of Wicca (and most Pagans) prefer not to use the terms `witchcraft' or `witch' because of the emotional connotations these words carry in our society.

Generally, one who calls him or herself a `witch' without further qualifications is seeking notoriety and special attention. Those of us who guard the portals of

personal Power (like Carlos Casteneda's character Don Juan) are normally hard to find or engage in discussion. Our Mysteries are carefully hidden from the world, and from those who might be tempted to misuse them.

4. WHAT DO YOU BELIEVE ABOUT GOD?

Although Pagans generally agree that one God exists and is the same regardless of name, they vary in specific concepts about God, as in other religions.

What an individual Pagan holds is strictly a matter of personal belief. However, occasionally a tradition will teach highly-specific concepts, structures and mythologies. If one finds oneself in disagreement, the best policy is `voting with the feet', or withdrawing to find another group who better agrees.

NOTE: Sometimes it may be easier to gather together a group of people who believe as you do to form an entirely new group. That's the purpose of networking, or what the booklet is designed for.

Most Wiccans divide the Godhead (generally conceived of as Mother Nature) into two forces. One force is male and the other female. They are called respectively: The God and The Goddess.

Between them, these two divinities create balance and harmony in the Eternal Dance. They represent the forces of birth, death and regeneration symbolized in the change of the seasons. Wiccans call 5this cycle The Wheel Of The Year. Most rituals celebrate the Wheel Of The Year and our deep, meaningful participation in natural cycles of change.

Because the male force has been in ascendancy for thousands of years due to the Christian, Moslem and Jewish religions, there is presently a tendency to emphasize The Goddess, especially by feminists (or by those whose personal concept of God happens to be female).

We also believe in Magick, which is a partnership between humanity and the Universal Mind. This partnership creates changes in what we normally call `reality', i.e., change accomplished with prayer. These

changes can seem miraculous or merely coincidental, and always include personal effort. Magick is not the same as `wishing.'

5. WHAT HAPPENS AT A WICCAN CEREMONY?

There are several types of get-togethers that Pagans of all traditions attend. The most available and open is called a `Grove,' where those who wish may study both spiritual and ceremonial topics. Most groves emphasize fellowship and harmony of mind between their members. You should choose one as much for how you blend with the personalities of the members as for a particular brand of teaching.

Eight times a year, at the solstices and equinoxes, May Day, Halloween, and other points on the lunar calendar, Pagans gather together (usually outdoors under trees) to celebrate Nature and the turn of the seasons.

These celebrations consist of dancing, prayer, invocations, and rituals passed down from the many traditions through the ages. We also urge participants to develop and use their own original rituals and to share them with others.

Because we dance and pray in a standing Circle (or sometimes a spiral), and because we draw at these times from the Universe spherical energies of protection and power - these meetings are called (appropriately enough!) Circles.

6. HOW CAN I ATTEND A GROVE OR CIRCLE?

Wiccans and Pagans tend to be very private, and do not advertise their faith at publicly as some others might. This is mainly because of past persecutions. However, for those who are sincerely interested, there always exist persons with whom to visit and explore that interest. Check the Directory* at the back of this booklet for names of others who are open to contacts.

If you are sincere and rally want to set out upon the Pagan path, the first step is to find a Grove to study with. After a Grove accepts you, eventually you will attend Circles.

7. DO I HAVE TO GIVE UP MY OTHER SPIRITUAL PATHS TO BECOME A WICCAN?

That will depend on the tradition and the teacher. In general, Pagans are most tolerant of any philosophical structure, and ask only that the tolerance be returned. You will not be requested to do anything that differs with your beliefs and spiritual needs.

8. DOES BEING PAGAN MAKE A PERSON SPECIAL OR DIFFERENT?

Well yes, of course. But the special qualities are available to everybody. Everything that Pagans do with Magick is done in other religions by other names. It is only that we have found that these particular formulas, beliefs, and celebrations work best for us.

These are varying approaches to (and grasps of) personal Power. One way of recognizing someone who is truly Powerful is to note whether he or she seems to need control or influence over others. True personal power is content to control only the self, and personal reality.

9. DO YOU CAST SPELLS ON OTHER PEOPLE?

The major law in our religion is: "Do what you will, an it hurt no other." (The Golden Rule)

In other words, no one is prevented from exploration of God and God Self as long as others are not harmed.

We do believe in directing the energies of the universe toward accomplishment of certain ends, but magick is never effective on another person unless the person specifically requests it and takes responsibility for that request.

Attempts at so-called `black' magick, or use of the universal energies for negative or harmful purposes, only result in karmic backlash magnified at least threefold on the unfortunate would-be black magician.

Our tradition does not believe in the possibility of `psychic attack', and hence does not teach methods for combating it. Our philosophy tells us that to raise a force against `psychic attack' is only to create that which you fear.

10. ARE PAGANS ANTI-CHRISTIAN?

No. But many Christians are anti-Pagan. Historically there has existed an adversary relationship between Christianity and the Nature Religions (largely created by Christians.)

It takes much universal love not to strike back when attacked, and occasionally a Pagan might seem bitter or afraid as the result of anti-Pagan treatment. This is only a personal reaction, not a characteristic of the religion itself.

It is also true that Wiccans and Pagans have suffered dismissal from jobs and worse simply from their religious affiliation being revealed. Events like these lead to a certain caution and sometimes even an attitude approaching mild paranoia.

11. WHO IS IN CHARGE OF PAGANISM?

Each person is in charge of him or herself, responsible totally to God/dess. One might hear an individual called High Priestess, or Priest, but this title has more to do with the role played in ceremonies than with status in any formal hierarchy.

Groves and teaching groups sometimes have various levels of initiation, but again, these are individual to each tradition.

12. WHAT MAKES WICCA DIFFERENT FROM OTHER PATHS THAT BELIEVE IN THE PSYCHIC POWERS?

We usually find that people most often comment on the robes and the tools. Traditionally we wear special garments while engaging in devotions, as a male Jew wears prayer shawl and skullcap. The garments have symbolisms, and stand for beliefs of the person wearing them.

The tools are: a cup, knife, staff (or wand), and the pentacle, a 5-pointed star with 5th point upward, enclosed in a circle.

For those familiar with the tarot cards, this was the original source of the tarot suits as well as many meanings and symbolisms in the tarot deck.

13. WHAT IS DONE WITH THE TOOLS?

They are used, along with other objects, like candles, bells, and incense to focus energies and influence Universal forces with our prayers. If the format reminds you of Roman Catholic mass, that's because much of the indigenous Nature Religion's mysteries were `adopted' when Christianity moved into Northern Europe -- into England, Scotland, Ireland and Scandinavia ... the lands of the Celts.

Also, if the tools and concepts seem to resemble elements in Rosicrucianism, the Cabbala, and the Masonic Temple, it is because the latter paths drew and adopted Pagan rituals and forms for other uses. Since ours was an oral tradition we gratefully acknowledge the role these organizations played in bringing to modern times knowledge and insights which have otherwise been lost.

Here's a bit of trivia: Although the Founding Fathers of the U.S.A. generally held indifferent attitudes about Christianity they were all thirty-third degree Masons. Obviously they sought to incorporate their high ideals into writing our first constitution. This odd fact explains to some people why fundamentalist Christians and the constitution occasionally seem to be at cross-purposes.

14. HOW LARGE IS THE RELIGION?

Since Wicca, or Paganism, is an alternative religion uninterested in power or clout, we measure our `size' usually only by spiritual growth. There is a national newspaper published quarterly by which many Pagans keep in touch.

15. WHAT ABOUT SCIENCE AND TECHNOLOGY?

That's magick, too! Craft practitioners of old WERE the scientists ... there was need for healers and herbalists, agriculture and astronomy experts. The scientific method has now made teaching these subjects respectable in universities. But in the process we have lost the lore's former integration of the spiritual relationship between God Expressed As Nature and ourselves.

Many of us are scientifically trained and hold technological jobs and interests. This does not interfere with but only adds to a desire for ritual celebration and union with God/dess. Also many of us are ourselves practicing psychics, or are interested in extrasensory perception (ESP) and its uses. Paganism makes available a philosophical structure for all of these ends utilized effectively for millennia. It urges individuals to develop their personal powers within that structure and to use them thereafter in a responsible way.

16. THAT'S SOMETHING ELSE: WHY DON'T I EVER HEAR OR READ ABOUT PAGAN CHARITIES OR GOOD WORKS?

Good news makes terrible press. News media and supermarket tabloids would much rather print scandal and controversy. How many times have you seen a headline that attributed a person's conduct to his/her belief in Witchcraft? Do you ever see the same types of stories about Moslems, Jews or Christians?

In addition, organized charity can only be accomplished under certain forms of organized religious structures. That takes leadership, delegation of powers, community resources and accumulation of money and collective wealth.

We focus instead on personal responsibility and the necessity of reflecting God/dess in our characters and lives. Occasionally persons in the Craft will join together to change a situation or to help someone, but this is always done quietly and with the full knowledge and permission of those for whom the help of change in requested. It is always done without taking public credit. We feel that God/dess knows, and that is all we need.

17. HOW CAN WE SUM THIS UP IN A FEW WORDS?

Wicca, a branch of the spiritual movement called Neopaganism (or Paganism) is primarily a religion of personal, mystical relationship between the Universal Mind as expressed in Nature and the individual. It believes in Magick, or positive change wrought by prayer and ceremonial ritual. It brings its practitioners the joy of union and harmony with God/dess as expressed in Nature as well as fellowship with other persons who are on similar paths.

Personal responsibility and growth are stressed, dogma and rigid beliefs are discouraged.

May god/dess speak to you
In the voice you hear best.

Blessed be!

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A Little Less Misunderstanding

(What Christians Don't Understand about Neopaganism)
by J. Brad Hicks

Q: Are you a witch?

A: That's actually a tricky question to answer, so let me go about it in a round-about way. What I am is a Neopagan. Neopaganism is a beautiful, complex religion that is not in opposition to Christianity in any way - just different. However, some of the people that the Catholic church burned as "witches" were people who practiced the same things that I do. In identification with them and the suffering that they went through, some of us (Neopagans) call ourselves witches. One expert, P.E.I. Bonewits, says that there are actually several kinds of groups who call themselves "witches." Some are people whose ancestors were the village healers, herbalists, midwives, and such, many of whom had (or were ascribed to have) mental, psychic, or magical powers, which were passed down through the family in the form of oral tradition, and Bonewits calls them "Traditional Witches." Some are people who have deliberately used the term to oppose themselves to Christianity, are practicing "Satanists," and practice (deliberately) most of the practices invented by the Inquisitors. Bonewits calls them "Gothic" or "Neo-Gothic Witches." Of a different kind are some radical feminist groups, who call themselves witches because they believe that the original Inquisition was primarily anti-female; some of these also practice magic, many of them do not - Bonewits calls them "Feminist Witches." But the vast majority of modern witches are harmless people who worship God in many forms, including the Lord of the Dance, the Lady, and the Mother Earth. These are the people that Bonewits (and I) call “Neopagan Witches" - and this is hat I am. I hope that this helps more than it confuses.

Q: Are you a devil worshipper?

A: I'm tempted to just say, "No!" and leave it at that, but that probably isn't enough. Devil worship (including Satanism) is really a Christian heresy. (If you don't believe me, ask an expert - say, any well-read pastor or theology

professor.) In order to worship Satan, you have to believe in him - and there are no references to Satan outside of the Christian Bible. So to be a Satanist or a devil worshipper, you have to believe in the accuracy of the Christian Bible, then identify yourself with God's Enemy, proclaim that you are "evil," and then try to "fight against Jesus" or similar nonsense. Neopagans do not accept the Christian Bible as a source of truth. As a source of some beautiful poetry, sometimes, or as a source of myth, but not as a source of truth. Emphatically, we do not believe that God has an Opposite, an evil being trying to destroy God, the world, man, or whatever. So it is nonsensical to say that Neopagans worship Satan. Of course, many people insist that any god other than JHVH/Jesus (and his other Biblical names) is a demon or an illusion created by Satan. Well, you're welcome to believe that if you like - but over half of the world's population is going to be unhappy at you. Jews and followers of Islam are just as confident that they worship the True God as you are, and resent being called devil worshippers. So do I.

Q: What do Neopagans believe about God?

A: Neopaganism is a new religion with very, very old roots. It harks back to the first religions that man ever practiced (based on the physical evidence). Neopagans worship a variety of symbols from the Old Religions - the practices of the ancient Celts, the Greeks, the Egyptians, and the Romans - and differ with each other over what those symbols really represent. What I (and many others) believe is that they are all aspects of God (or maybe, the Gods) - some kind of beautiful, powerful, and loving being or force that ties all of life together and is the origin of all miracles - including miracles such as written language, poetry, music, art ...

Q: Do Neopagans have a Bible?

A: Not most of us. The closest analogue would be a witch's Book of Shadows, which is a sort of notebook of legends, poetry, history, and magic ritual which is copied by every newly-initiated witch, then added to. But on the whole, even a Book of Shadows isn't what Christians think of as a Bible. It's not infallible (couldn't be, they've been brought to us via hastily-copied texts under trying circumstances), it doesn't prescribe a specific code of morality (except for a few general guidelines), and it doesn't claim to be dictated by God - except for a few, debatable parts. Those of us who aren't witches don't even have that much. Neopaganism is a religious system that relies more on the individual than on the Book or the Priest. One of the principal beliefs of

Neopaganism is that no one, not Pope nor Priest nor Elder, has the right to interfere with your relationship to God. Learn from whomever you want, and pray to whatever name means the most to you.

Q: Did you say magic? Do Neopagans believe in the occult?

A: Cringe. What a badly worded question - but I hear it all the time. Neopagans as a rule don't "believe in the occult" - we practice magic. Magic is simply a way to focus the mental abilities that you were born with, and use them to change the world in positive ways. Magic can also be mixed with worship; in which case it differs very little from Christian prayer.

Q: But I thought that you said that you weren't a demon-worshipper?

A: That's right. Magic and demonology are two different things. Magic you also know as "psychic powers" or "mentalists" or even as "the power of positive thinking" - in essence, the magical world view holds that "reality" is mostly a construct of the human mind, and as such, can be altered by the human mind. That's all there is to it.

Q: How do you become a Neopagan?

A: In a very real sense, nobody every "becomes" a Neopagan. There are no converts, as no conversion is necessary. Neopaganism is an attitude towards worship, and either you have it or you don't. My case is not atypical. All of my life, I have been fascinated by the old mythologies. I have always found descriptions of the Greek Gods fascinating. If I had any religious beliefs as a child, it was that somewhere, there was a God, and many people worship Him, but I had no idea what His name was. I set out to find Him, and through an odd combination of circumstances, I because convinced that his Name was Jesus. But seven years later, I had to admit to myself that Whoever God is, he answers non-Christians' prayers as well as those in the name of Jesus. In either case, true miracles are rare. In both cases, the one praying has a devout experience with God. After searching my soul, I admitted that I could not tell that I was better off than when I believed in the Old Gods. And in the mean time, I had found out that other people also loved the Old Gods - and that they call themselves Neopagans. When I realized that what I believed was little or no different that what they believed, I called myself a Neopagan, too. The common element for nearly all of us is that nearly all of us already believed these things, before we found out that anyone else did. "Becoming" a pagan is

never a conversion. It's usually a home-coming. No one ever "brainwashed" me. I finally relaxed, and stopped struggling against my own self.

Q: I've heard about witches holding orgies and such. Do you?

A: No, that sort of thing doesn't appeal to me. Most of the crap that you've heard about "witch orgies" is nonsense made up by the National Enquirer to sell magazines. But I shouldn't be flippant about this, because it underlies a serious question - what kind of morality do Neopagans hold to?

> "Eight words the Wiccan Rede fulfill:
> An it harm none, do what thou will!"
> from an old Book of Shadows

That about sums it all up. Neopaganism teaches that it is harmful to yourself (and dangerous) to harm others. It also teaches that trying to impose your moral standards on somebody else's behavior is (at least) foolish - and probably dangerous, as you run some serious chance of hurting that person. Perhaps in a sense Neopagans don't have morality, for as R. A. Wilson said, "There are no commandments because there is no Commander anywhere," but Neopagans do have ethics - standards for behavior based on honor and mutual benefit.

Q: I saw on the news that Neopagans use a star in a circle as their emblem. Isn't that a Satanic symbol?

A: A pentacle (that's what it's called) is a Satanic symbol in precisely same sense that the cross is a Nazi symbol. The German National Socialist Party used an equal-armed cross with four flags attached to it as their emblem. (Yes, I know - that's a swastika. Well, before the Nazis made the word common knowledge, people just called it a "bent cross" - it's an old heraldic symbol, and it means the same thing that a normal cross does). That doesn't make the Nazis good Christians, and it doesn't make Christians into Nazis. In the same sense, Satanists (and some rock groups) use a type of pentacle as their emblem. That doesn't make them Neopagans, nor does it mean that Neopagans are Satanists (or even rock-and-rollers).

Q: Are Neopagans opposed to Christianity?

A: Some Neopagans are ex-Christians, and I'm not going to deny that some of them have a grudge against the Church because of what they perceived as attempts to control their minds. Further, many Neopagans are suspicious of the Church, because it was in the name of Jesus Christ that nine million of our kind were murdered. Neopagans are opposed to anyone who uses force to control the minds of others. Does that include you? If not, then it means that Neopagans as such are not opposed to you. Do you work for the benefit of mankind, are you respectful to the Earth? Then it makes us allies, whether or not either of us wants to admit it.

There are many other misconceptions in the popular mind about the Neopagan religion. Unless you've studied it, read about it from sympathetic sources, then you really don't know anything about Neopagan history, beliefs, practices, customs, art, science, culture, or magic. But it would take several entire books to teach you, and I already fear that I will be accused of trying to win converts (despite what I've said above). If you are curious and willing to learn, try some of the following books:

Margot Adler, _Drawing Down the Moon_
Starhawk, _The Spiral Dance_
P.E.I. Bonewits, _Real Magic_
Stewart Farrar, _What Witches Do_.

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NEO-PAGANISM

By Eric S. Raymond

I. Introduction

The Neopagan phenomenon is a loose collection of religious movements, experiments and jokes that offers a healthy alternative to the dogmatism of the Judeo/Christian/Islamic mainstream (on the one hand) and the mushy-mindedness of most 'New Age' groups (on the other).

This article, prepared at the request of a number of curious net. posters, offers a brief description of Neopagan thought and practice. A list of good sources for further study are listed at the end.

II. What is a Neopagan?

I used the term 'religious' above, but as you'll see it's actually more than somewhat misleading, and I (like many other Neopagans) use it only because no other word is available for the more general kind of thing of which the Neopagan movement and what we generally think of as 'religion' are special cases.

Neopaganism is 'religious' in the etymological sense of 'religare', to rebind (to roots, to strengths, to the basics of things), and it deals with mythology and the realm of the 'spiritual'. But, as we in the Judeo/Christian West have come to understand 'religion' (an organized body of belief that connects the 'supernatural' with an authoritarian moral code via 'faith') Neopaganism is effectively and radically anti-religious. I emphasize this because it is important in understanding what follows.

Common characteristics of almost all the groups that describe themselves as 'Neopagan' (the term is often capitalized) include:

1. Anti-dogmatism

Neopagan religions are religions of practice, pragmatism and immediate experience. The emphasis is always on what they can help the individuals in them to *do* and *experience*; theology and metaphysics take a back seat, and very little 'faith' or 'belief' is required or expected. In fact many Neopagans (including yours truly) are actively hostile to 'faith' and all the related ideas of religious authority, 'divine revelation' and the like.

2. Compatibility with a scientific world-view

This tends to follow from the above. Because Neo-paganism is centered in experiences rather than beliefs, it doesn't need or want to do vast overarching cosmologies or push fixed Final Answers to the Big Questions -- understanding and helping human beings relate to each other and the world as we experience it is quite enough for us. Thus, we are generally friendly to science and the scientific world-view. Many of us are scientists and technologists ourselves (in fact, by some counts, a plurality of us are computer programmers!).

3. Reverence for nature, sensuality, and pleasure

Most Neo-paganisms make heavy use of nature symbolism and encourage people to be more aware of their ties to all the non-human life on this planet. Explicit worship of 'Gaia', the earth ecosphere considered as a single interdependent unit, is common. Veneration of nature deities is central to many traditions. Ecological activism is often considered a religious duty, though there is much controversy over what form it should take.

By preference, most Neo-pagans hold their ceremonies outdoors under sun or moon. Seasonal changes and astronomical rhythms (especially the solstices, equinoxes and full and new moons) define the ritual calendar.

Ritual and festive nudity are common; to be naked before nature is often considered a holy and integrating act in itself. Sex is considered sacramental and sexual energy and symbolisms permeate Neo-pagan practice (we like to contrast this with Christianity, in which the central sacrament commemorates a murder and climaxes in ritual cannibalism).

4. Polytheism, pantheism, agnosticism

Most Neo-paganisms are explicitly polytheistic -- that is, they recognize pantheons of multiple deities. But the reality behind this is more complex than it might appear.

First, many Neo-pagans are philosophical agnostics or even atheists; there is a tendency to regard 'the gods' as Jungian archetypes or otherwise in some sense created by and dependent on human belief, and thus naturally plural and observer-dependent.

Secondly, as in many historical polytheisms, there is an implicit though seldom-discussed idea that all the gods and goddesses we deal with are 'masks', refractions of some underlying unity that we cannot or should not attempt to approach directly.

And thirdly, there is a strong undercurrent of pantheism, the belief that the entire universe is in some important sense a responsive, resonating and sacred whole (or, which is different and subtler, that it is proper for human beings to view it that way).

Many Neo-pagans hold all three of these beliefs simultaneously.

5. Decentralized, non-authoritarian organization; no priestly elite

Neopagans have seen what happens when a priesthood elite gets temporal power; we want none of that. We do not take collections, build temples, or fund a full-time clergy. In fact the clergy-laity distinction is pretty soft; in many traditions, all members are considered 'in training' for it, and in all traditions every participant in a ritual is an active one; there are and can be no pew-sitting passive observers.

Most Neo-pagan traditions are (dis)organized as horizontal networks of small affinity groups (usually called 'circles', 'groves', or 'covens' depending on the flavor of Neo-pagan involved). Priests and priestesses have no real authority outside their own circles (and sometimes not much inside them!), though some do have national reputations.

Many of us keep a low profile partly due to a real fear of persecution. Too many of our spiritual ancestors were burned, hung, flayed and shot by religions that are still powerful for a lot of us to feel safe in the open. Down in the Bible Belt the burnings and beatings are still going on, and the media loves to hang that 'Satanist' label on anything it doesn't understand for a good juicy story.

Also, we never proselytize. This posting is about as active a Neopagan solicitation as anyone will ever see; we tend to believe that 'converts' are dangerous robots and that people looking to be 'converted' aren't the kind we want. We have found that it works quite well enough to let people find us when they're ready for what we have to teach.

6. Reverence for the female principle

One of the most striking differences between Neopagan groups and the religious mainstream is the wide prevalence (and in some traditions dominance) of the worship of goddesses. Almost all Neopagans revere some form of the Great Mother, often as a nature goddess identified with the ecosphere, and there are probably more female Neopagan clergy than there are male.

Most Neopagan traditions are equality (these tend to pair the Great Mother with a male fertility-god, usually some cognate of the Greek Pan). A vocal and influential minority are actively feminist, and (especially on the West Coast) there have been attempts to present various Neopagan traditions as the natural 'women's religion' for the feminist movement. The effects of this kind of politicization of Neopaganism are a topic of intense debate within the movement and fuel some of its deepest factional divisions.

7. Respect for art and creativity

Neopaganism tends to attract artists and musicians as much as it attracts technologists. Our myth and ritual can be very powerful at stimulating and releasing creativity, and one of the greatest strengths of the movement is the rich outgrowth of music, poetry, crafts and arts that has come from that. It is quite common for people joining the movement to discover real talents in those areas that they never suspected.

Poets and musicians have the kind of special place at Neopagan festivals that they did in pre-literate cultures; many of our best-known people are or have been bards and songsmiths, and the ability to compose and improvise good ritual poetry is considered the mark of a gifted priest(ess) and very highly respected.

8. Eclecticism

"Steal from any source that doesn't run too fast" is a Neopagan motto. A typical Neopagan group will mix Greek, Celtic and Egyptian mythology with American Indian shamanism. Ritual technique includes recognizable borrowings from medieval ceremonial magic, Freemasonry and pre-Nicene Christianity, as well as a bunch of 20th-century inventions. Humanistic psychology and some of the more replicable New Age healing techniques have recently been influential. The resulting stew is lively and effective, though sometimes a bit hard to hold together.

9. A sense of humor

Neopagans generally believe that it is more dangerous to take your religion too seriously than too lightly. Self-spooler is frequent and (in some traditions) semi-institutionalized, and at least one major Neopagan tradition (Discordianism, known to many on this net) is *founded* on elaborate spoofery and started out as a joke.

One of the most attractive features of the Neopagan approach is that we don't confuse solemnity with gloom. Our rituals are generally celebratory and joyous, and a humorous remark at the right time need not break the mood.

We generally feel that any religion that can't stand to have fun poked at it is in as sad shape as the corresponding kind of person.

III. What kinds of Neopagan are there, and where did they come from?

Depending on who you talk to and what definitions you use, there are between 40,000 and 200,000 Neopagans in the U.S.; the true figure is probably closer

to the latter than the former, and the movement is still growing rapidly following a major 'population explosion' in the late '70s.

The numerically largest and most influential Neopagan group is the 'Kingdom of Wicca' -- the modern witch covens. Modern witchcraft has nothing to do with Hollywood's images of the cackling, cauldron-stirring crone (though wiccans sometimes joke about that one) and is actively opposed to the psychopathic Satanism that many Christians erroneously think of as 'witchcraft'. Your author is an initiate Wiccan priest and coven leader of long standing.

Other important subgroups include those seeking to revive Norse, Egyptian, Amerind, and various kinds of tribal pantheons other than the Greek and Celtic ones that have been incorporated into Wicca. These generally started out as Wiccan offshoots or have been so heavily influenced by Wiccan ritual technique that their people can usually work comfortably in a Wiccan circle and vice-versa.

There are also the various orders of ceremonial magicians, most claiming to be the successors to the turn-of-the-century Golden Dawn or one of the groups founded by Alesteir Crowley during his brilliant and notorious occult career. These have their own very elaborate ritual tradition, and tend to be more intellectual, more rigid, and less nature-oriented. They are sometimes reluctant to describe themselves as Neo-pagans.

The Discordians (and, more recently, the Discordian-offshoot Church of the Sub-Genius) are few in number but quite influential. They are the Neo-pagan movement's sacred clowns, puncturing pretense and adding an essential note to the pagan festivals. Many Wiccans, especially among priests and priestesses, are also Discordians and will look you straight in the eye and tell you that the entire Neo-pagan movement is a Discordian hoax...

Neopaganism used to be largely a white, upper-middle-class phenomenon, but that has been changing during the last five years. So called 'new-collar' workers have come in droves during the eighties. We still see fewer non-whites, proportionately, than there are in the general population, but that is also changing (though more slowly). With the exception of a few nut-fringe 'Aryan' groups detested by the whole rest of the movement, Neo-pagans are actively anti-racist; prejudice is not the problem, it's more that the ideas have tended to be accepted by the more educated segments of society

first, and until recently those more educated segments were mostly white.

On the East Coast, a higher-than-general-population percentage of Neo-pagans have Roman Catholic or Jewish backgrounds, but figures suggest this is not true nationwide. There is also a very significant overlap in population with science-fiction fandom and the Society for Creative Anachronism.

Politically, Neo-pagans are distributed about the same as the general population, except that whether liberal or conservative they tend to be more individualist and less conformist and moralistic than average. It is therefore not too surprising that the one significant difference in distribution is the presence of a good many more libertarians than one would see in a same-sized chunk of the general population (I particularly register this because I'm a libertarian myself, but non-libertarians have noted the same phenomenon). These complexities are obscured by the fact that the most politically active and visible Neo-pagans are usually ex-hippie left-liberals from the '60s.

I think the most acute generalization made about pagans as a whole is Margot Adler's observation that they are mostly self-made people, supreme individualists not necessarily in the assertive or egoist sense but because they have felt the need to construct their own culture, their own definitions, their own religious paths, out of whatever came to hand rather than accepting the ones that the mainstream offers.

IV. Where do I find out more?

I have deliberately not said much about mythology, or specific religious practice or aims, or the role of magic and to what extent we practice and 'believe' in it. Any one of those is a topic for another posting; but you can get a lot of information from books. Here's a basic bibliography:

Adler, Margot ***Drawing Down the Moon*** (Random House 1979, he) This book is a lucid and penetrating account of who the modern neo-pagans are, what they do and why they do it, from a woman who spent almost two years doing observer-participant journalism in the neo-pagan community. Especially valuable because it combines an anthropologist's objectivity with a candid personal account of her own feelings about all she saw and did and how her ideas about the neo-pagans changed under the impact of the experiences she went through. Recommended strongly as a first book on the subject, and it's

relatively easy to find. There is now a revised and expanded second edition available.

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The Spiral Dance

Starhawk

An anthology of philosophy, poetry, training exercises, ritual outlines and instructive anecdotes from a successful working coven. First-rate as an introduction to the practical aspects of magick and running a functioning circle. Often findable at feminist bookstores.

Shea, Robert and Wilson, Robert Anton _Illuminatus!_ (Dell, 1975, pb)

This work of alleged fiction is an incredible berserko-surrealist rollercoaster that 'will' bend your mind into a pretzel with an acid-head blitzkrieg of plausible, instructive and enlightening lies and a few preposterous and obscure truths. Amidst this eccentric tale of world-girdling conspiracies, intelligent dolphins, the fall of Atlantis, who _really_ killed JFK, sex, drugs, rock and roll and the Cosmic Giggle Factor, you will find Serious Truths about Mind, Time, Space, the Nature of God(dess) and What It All Means -- and also learn why you should on no account take them Seriously. Pay particular attention to Appendix Lamedh ("The Tactics of Magick"), but it won't make sense until you've read the rest. This was first published in 3 volumes as 'The Eye In The Pyramid', 'The Golden Apple and Leviathan', but there's now a one-volume trade paperback carried by most chain bookstores under SF.

Campbell, Joseph W., '***The Masks of God***' (Viking Books, 1971, pb) One of the definitive analytical surveys of world mythography -- and readable to boot! It's in 4 volumes:

I. Primitive Mythology
II. Oriental Mythology
III. Occidental Mythology
IV. Creative Mythology

The theoretical framework of these books is a form of pragmatic neo-Jungianism which has enormously influenced the neopagans (we can accurately be described as the practice for which Campbell and Jung were theorizing). Note especially his predictions in vols. I & IV of a revival of shamanic, vision-quest-based religious forms. The recent Penguin pb edition

of this book should be available in the Mythology and Folklore selection of any large bookstore.

Bonewits, Isaac, '***Real Magic***' (Creative Arts Books, 1979, pb) A fascinating analytical study of the psychodynamics of ritual and magick. This was Bonewits's Ph.D. thesis for the world's only known doctorate in Magic and Thaumaturgy (UCLA Berkeley, 1971). Hardest of the five to find but well worth the effort -- an enormously instructive, trenchant and funny book.

V. Will there be more net.info on this topic?

I am also available to answer questions by email or phone. Be warned that I will probably tell you to go off and study some more, rather than referring you to a group, if you haven't read at least two out of the five above or else good equivalents like Michael Harner's '***Way Of The Shaman***' (Castaneda, UFOlogy books and anything on astrology or the Great Pyramid will *not* count! Grrr...!).

No fooling, learning to do this stuff right is hard work and demands a lot more rigor and clear thinking than most people associate with 'occultism'. But it's also fun and empowering and could turn out to be one of the couple most important things you do with your life.

If response to this posting is heavy, I may post some stuff on Wiccan ritual practice and theology, that being what I know best.

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·W·H·A·T· ·I·S· ·W·I·C·C·A· ?

An Introduction to "The Old Religion" of Europe and its Modern Revival
by Amber K, High Priestess

Our Lady of the Woods
P.O. Box 176
Blue Mounds, Wisconsin 53517

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WICCA (sometimes called Wicce, The Craft, or The Old Religion by its practitioners) is an ancient religion of love for life and nature.

In prehistoric times, people respected the great forces of Nature and celebrated the cycles of the seasons and the moon. They saw divinity in the sun and moon, in the Earth Herself, and in all life. The creative energies of the universe were personified: feminine and masculine principles became Goddesses and Gods. These were not semi-abstract, superhuman figures set apart from Nature: they were embodied in earth and sky, women and men, and even plants and animals.

This viewpoint is still central to present-day Wicca. To most Wiccans, everything in Natures -- and all Goddesses and Gods -- are true aspects of Deity. The aspects most often celebrated in the Craft, however, are the Triple Goddess of the Moon (Who is Maiden, Mother, and Crone) and the Horned God of the wilds. These have many names in various cultures.

Wicca had its organized beginnings in Paleolithic times, co-existed with other Pagan ("country") religions in Europe, and had a profound influence on early Christianity. But in the medieval period, tremendous persecution was directed against the Nature religions by the Roman Church. Over a span of 300 years, millions of men and women and many children were hanged, drowned or burned as accused "Witches." The Church indicted them for black magic and Satan worship, though in fact these were never a part of the Old Religion.

The Wiccan faith went underground, to be practiced in small, secret groups called "covens." For the most part, it stayed hidden until very recent times. Now scholars such as Margaret Murray and Gerald Gardner have shed some light on the origins of the Craft, and new attitudes of religious freedom have allowed covens in some areas to risk becoming more open.

How do Wiccan folk practice their faith today? There is no central authority or doctrine, and individual covens vary a great deal. But most meet to celebrate on nights of the Full Moon, and at eight great festivals or Sabbats throughout the year.

Though some practice alone or with only their families, many Wiccans are organized into covens of three to thirteen members. Some are led by a High Priestess or Priest, many by a Priestess/Priest team; others rotate or share leadership. Some covens are highly structured and hierarchical, while others may be informal and egalitarian. Often extensive training is required before initiation, and coven membership is considered an important commitment.

There are many branches or "traditions" of Wicca in the United States and elsewhere, such as the Gardnerian, Alexandrian, Welsh Traditional, Dianic, Faery, Seax-Wicca and others. All adhere to a code of ethics. None engage in the disreputable practices of some modern "cults," such as isolating and brainwashing impressionable, lonely young people. Genuine Wiccans welcome sisters and brothers, but not disciples, followers or victims.

Coven meetings include ritual, celebration and magick (the "k" is to distinguish it from stage illusions). Wiccan magick is not at all like the instant "special effects" of cartoon shows or fantasy novels, nor medieval demonology; it operates in harmony with natural laws and is usually less spectacular -- though effective. Various techniques are used to heal people and animals, seek guidance, or improve members' lives in specific ways. Positive goals are sought: cursing and "evil spells" are repugnant to practitioners of the Old Religion.

Wiccans tend to be strong supporters of environmental protection, equal rights, global peace and religious freedom, and sometimes magick is used toward such goals.

Wiccan beliefs do not include such Judea-Christian concepts as original sin, vicarious atonement, divine judgment or bodily resurrection. Craft folk believe in a beneficent universe, the laws of karma and reincarnation, and divinity inherent in

every human being and all of Nature. Yet laughter and pleasure are part of their spiritual tradition, and they enjoy singing, dancing, feasting, and love.

Wiccans tend to be individualists, and have no central holy book, prophet, or church authority. They draw inspiration and insight from science, and personal experience. Each practitioner keeps a personal book or journal in which s/he records magickal "recipes," dreams, invocations, songs, poetry and so on.

To most of the Craft, every religion has its own valuable perspective on the nature of Deity and humanity's relationship to it: there is no One True Faith. Rather, religious diversity is necessary in a world of diverse societies and individuals. Because of this belief, Wiccan groups do not actively recruit or proselytize: there is an assumption that people who can benefit from the Wiccan way will "find their way home" when the time is right.

Despite the lack of evangelist zeal, many covens are quite willing to talk with interested people, and even make efforts to inform their communities about the beliefs and practices of Wicca.

One source of contacts is

The Covenant of the Goddess,
P.O. Box 1226, Berkeley, CA 94704. Also, the following books may be of interest: (Ask your librarian.)

Drawing Down The Moon by Margot Adler
The Spiral Dance by Starhawk
Positive Magic by Marion Weinstein
What Witches Do by Stewart Farrar
Witchcraft For Tomorrow by Doreen Valiente

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CULT DANGER EVALUATION FRAME

(with apologies to P.E.I. Bonewitz)

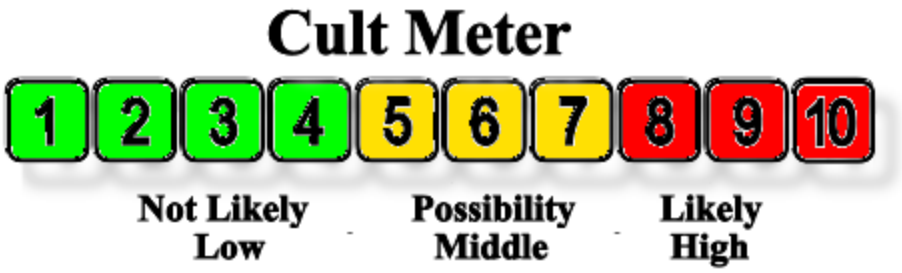

Rate these 16 criteria according to the amount of it you perceive in a given group/religious organization. Higher scores usually mean a higher danger of mind control or brainwashing.

1. How much control do the leader(s) of the organization have over its membership? _____.

2. How much wisdom and/or infallibility is claimed by the leader(s) of the organization?._____.

3. How much wisdom and/or infallibility do the members of the organization credit to their leader(s)? _____.

4. How inflexible is the organization on interpretation

5. Of doctrine/reality concepts? _____.

6. How important is recruiting/proselytizing to the organization?._____.

7. How many front groups does the organization operate under?._____.

8. How much emphasis does the group place on donations? How is money used within the organization? Are the leader(s) visibly wealthier than the rank-and-file members of the organization? _____.

9. How much political power exists within the organization or is desired by the organization? _____.

10. Is there sexual manipulation being used in the group? (harassment/leader(s) asking or getting sexual favors from the members)._____.

11. How much access to and tolerance of other ideas do the leader(s) accord members? How much do members know of outside opinions of the organization? _____

12. How intense are efforts directed at preventing or re-indoctrinating dropouts?. _____.

13. Does the organization endorse violence on behalf of it or its leaders?._____.

14. How much paranoia does the organization exhibit towards the "outside world?". _____.

15. How much disapproval does the organization have of jokes about it, its doctrines, or its leader(s)?. _____.

16. How tight is discipline inside the organization? (for example, are those who disagree with doctrinal points or leadership decisions ostracized or shunned?) _____.

Questions number 10 and 13 are pretty much yes or no questions, so give a 1 if no, a 10 if yes. 8 is an iffy one, if it looks like the leader or leaders of the group are living a lot higher on the hog than their "flock", or that the leader(s) skim liberally from the "collection box" and use that to live in luxury, then you should give the group an automatic 9 or 10 in that department. I hope this is of use to all in regards to figuring out whether or not a group is truly a "cult" or not. It's YOUR mind...USE IT!!!!!!!

Editor's Note: *If you wish to calculate the overall rating for an organization, then add the results from all 16 questions, and divide it by 16. If the organization is within a 1 to 5 results then you will likely enjoy your membership; otherwise, if the results is between 6 and 10, distance yourself from it as it will cause you distress in the long run.*

Total From Above: _____ / 16 = _____Average Rating
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Re-thinking the Watchtowers

or

13 Reasons Air should be in the North

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by Mike Nichols

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(fondly dedicated to Kathy Whitworth)

INTRODUCTION

It all started 20 years ago. I was 16 years old then, and a recent initiate to the religion of Wicca. Like most neophytes, I was eager to begin work on my Book of Shadows, the traditional manuscript liturgical book kept by most practicing Witches. I copied down rituals, spells, recipes, poems, and tables of correspondences from every source I could lay hands on. Those generally fell into two broad categories: published works, such as the many books available on Witchcraft and magic; and unpublished works, mainly other Witches' Books of Shadows.

Twenty years ago, most of us were "traditional" enough to copy everything by hand. (Today, photocopying and even computer modem transfers are becoming de rigueur.) Always, we were admonished to copy "every dot and comma", making an exact transcription of the original, since any variation in the ceremony might cause major problems for the magician. Seldom, if ever, did anyone pause to consider where these rituals came from in the first place, or who composed them. Most of us, alas, did not know and did not care. It was enough just to follow the rubrics and do the rituals as prescribed.

But something brought me to an abrupt halt in my copying frenzy. I had dutifully copied rituals from different sources, and suddenly realized they contained conflicting elements. I found myself comparing the two versions, wondering which one was "right", "correct", "authentic", "original", "older", etc. This gave rise to the more general questions about where a ritual came from in the first place. Who created it? Was it created by one person or many? Was it ever altered in transmission? If so, was it by accident or intent? Do we know? Is there ever any way to find out? How did a particular ritual get into a Coven's Book of

Shadows? From another, older, Book of Shadows? Or from a published source? If so, where did the author of the published work get it?

I had barely scratched the surface, and yet I could already see that the questions being raised were very complex. (Now, all these years later, I am more convinced than ever of the daunting complexity of Neo-Pagan liturgical history. And I am equally convinced of the great importance of this topic for a thorough understanding of modern Witchcraft. It may well be a mare's nest, but imagine the value it will have to future Craft historians. And you are unconditionally guaranteed to see me fly into a passionate tirade whenever I'm confronted with such banal over-simplifications as "Crowley is the REAL author of the Third Degree initiation," or "Everyone KNOWS Gardner INVENTED modern Witchcraft.")

CONFLICTING TRADITIONS

The first time I noticed conflicting ritual elements was when I was invited as a guest to attend another Coven's Esbat celebration. When the time came to "invoke the Watchtowers" (a ritual salutation to the four directions), I was amazed to learn that this group associated the element of Earth with the North. My own Coven equated North with Air. How odd, I thought. Where'd they get that? The High Priestess told me it had been copied out of a number of published sources. Further, she said she had never seen it listed any other way. I raced home and began tearing books from my own library shelves. And sure enough! Practically every book I consulted gave the following associations as standard:

North = Earth,
East = Air,
South = Fire
West = Water.

Then where the heck did I get the idea that Air belonged in the North? After much thought, I remembered having copied my own elemental/directional associations from another Witch's Book of Shadows, her Book representing (so she claimed) an old Welsh tradition. Perhaps I'd copied it down wrong? A quick long-distance phone call put my mind at ease on that score. (When I asked her where she'd gotten it, she said she THOUGHT it was from an even older Book of Shadows, but she wasn't certain.)

By now, I felt miffed that my own tradition seemed to be at variance with most published sources. Still, my own rituals didn't seem to be adversely affected. Nor were those of my fellow Coven members, all of whom put Air in the North. Further, over the years I had amassed lots of associations and correspondences that seemed to REQUIRE Air to be in the North. The very thought of Air in the East offended both my sense of reason and my gut-level mythic sensibilities. There are good REASONS to place Air in the North. And the whole mythological superstructure would collapse if Air were in the East, instead. If this is so, then why do most published sources place Earth in the North and Air in the East?

RITUAL TAMPERING

Suddenly, I felt sure I knew the reason! Somewhere along the line, someone had deliberately tampered with the information! Such tampering is a long and venerable practice within certain branches of magic. In Western culture, it is most typically seen among Hermetic, Cabalistic and "ceremonial" magic lodges. It is common among such groups that, when publishing their rituals for public consumption, they will publish versions that are **incomplete** and/or deliberately **altered** in some way from the authentic practice. This prevents someone who is NOT a member of the group from simply buying a book, and performing the rituals, without benefit of formal training. It is only when you are initiated into the lodge that you will be given the COMPLETE and/or **corrected** versions of their rituals. This is how such groups guard their secrets. (And it is a telling postscript that many scholars now believe modern Witchcraft to have "borrowed" its directional/elemental correspondences from ceremonial magic sources! What a laugh if this was Crowley's last best joke on his friend Gerald Gardner!)

I remember the first time I became aware of such deliberate ritual tampering. A friend of mine had been making a study of the so-called "planetary squares", talismans that look like magic squares consisting of a grid of numbers in some cryptic order. There are seven such squares -- one for each of the "old" planets. While making this study, he began coloring the grids (more for his own pleasure than anything else), making colorful mini-mosaics, using first two colors, then three, then four, and on up to the total number of squares in the grid. Six of the planetary squares yielded pleasing patterns of color. Then there was the Sun square! Against all expectation, the colors were a random jumble, with no patterns emerging. Thus, he began his quest for the CORRECTED Sun square. And I became convinced of the reality of ritual tampering.

THE WATCHTOWERS

All that remains, then, is for me to assemble all the arguments in favor of the Air-in-the-North model, which I have now come to believe is the CORRECTED system of correspondences. The remainder of this article will be devoted to those arguments, each with its own name and number:

1. **AIRTS**: This is perhaps the strongest argument. In Celtic countries, the four elemental/directional associations are referred to as the "four airts". And it is a known fact that this tradition associates Air with North. While it is true that some writers, familiar with ceremonial magic (like William Sharp and Doreen Valiente), have given "tampered" versions of the airts, it is a telling point that folklorists working directly with native oral traditions (like Alexander Carmichael and F. Marian McNeill) invariably report the Air/North connection.

2. **PARALLEL CULTURES:** Although arguing from parallel cultures may not be as convincing, it is still instructive to examine other magical aboriginal cultures in the Western hemisphere. For example, the vast majority of Native American tribes (themselves no slouches in the area of magic!) place Air in the North, which they symbolize by the Eagle. (Aboriginal cultures lying south of the equator typically have different associations, for reasons I will discuss next.)

3. **GEOPHYSICAL:** If one accepts the insular British origins of elemental directions, then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)

4. **HYPERBOREAN:** In fact, an ancient name for the British Isles was "Hyperboria", which literally means "behind the north wind", thus associating north and wind (air) once more. The inhabitants were themselves called "Hyperborians", and the phrase "at the back of the

north wind" (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest and most influential (cf. Robert Grave's goddess fantasy "Watch the North Wind Rise"). You don't hear too much about the other three cardinal winds.

5. **SEASONAL:** Many occultists associate the four seasons with the four cardinal points, as well. Hence, winter = north, spring = east, summer = south, and autumn = west. (To be precise, it is the solstice and equinox points which align with the cardinal points.) Again, in most folklore, winter is associated with air and wind, as the icy blasts that usher in the season. In spring, it is the earth which arrests our attention, with its sudden riot of blooms and greenery. Again, south relates to summer, the hottest season (fire), and west relates to autumn.

6. **DIURNAL:** Occultists also often associate the cardinal points of a single day to the four compass points. Thus, midnight = north, sunrise = east, noon = south, and sunset = west. (Please note that we are talking about TRUE midnight and TRUE noon here, the points halfway between sunset and sunrise, and between sunrise and sunset, respectively.) These associate nicely with the seasonal attributes just discussed. It is easy to see why sunrise should equate to east, and sunset to west. And, once again, from the perspective of the British Isles, the sun rises over land (earth) and sets over the ocean (water). South is related to noon because it is the moment of greatest heat (fire). Leaving the "invisible" element of air to be associated with the sun's invisibility, at midnight.

7. **MYTHOLOGICAL:** In Celtic mythology, north is invariably associated with air. The pre-Christian Irish gods and goddesses, the Tuatha De Danann, were "airy" faeries (later versions came equipped with wings, relating them to sylphs). The Book of Conquests states their original home was in the north, "at the back of the north wind". And when they came to Ireland, they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some modern writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of

Gwynedd (or NORTH Wales), is specifically associated with wind, which can carry people's thoughts to him.

8. **YIN/YANG:** Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine. If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists. That it was equally important to our ancestors is evidenced by standing stones in the British Isles. At sites like the Kennet Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones.

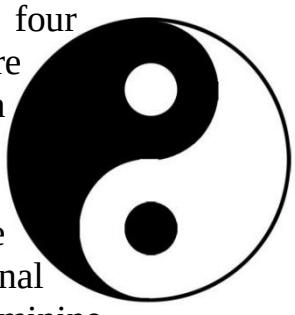

9. **GENERATOR:** This argument flows out of the previous one. Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to "raise the cone of power". Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four "poles" of the magic circle. These poles themselves MUST alternate between plus and minus if power is to be raised. This means that if the masculine fire is in the south, then the masculine air MUST be in the north. If the feminine water is in the west, then the feminine earth MUST be in the east. If any adjacent pair were switched, the generator would stop dead.

10. **MASCULINE/FEMININE AXIS:** When you look at a typical map, north (the cardinal direction) is at the top. Any north-south road is a vertical line, and any east-west road is a horizontal line. Likewise, a "map" of a magic circle makes the vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). This makes logical sense. When we look at the horizon of the earth, we see a horizontal line. Water also seeks a horizontal plane.

Feminine elements, considered "passive", have a natural tendency to "lay down". Fire, on the other hand, always assumes an erect or vertical position. Air, too, can rise upward, as earth and water cannot. Masculine elements, being "active", have a natural tendency to "stand up".

11. **ALTAR TOOLS:** In modern Witchcraft, there are four principal altar tools, the same four tools shown on the Tarot card, the Magician. They also correspond to the four Tarot suits, the four ancient treasures of Ireland, and the four "hallows" of Arthurian legend. And, like the four elements, two of them are feminine and two of them are masculine. The pentacle is a shallow dish inscribed with a pentagram, representing earth, and is here placed in the east. The womb-shaped chalice, symbolizing water, is placed in the west. They form the horizontal feminine axis. The phallic-shaped wand, representing fire, is placed in the south. And the equally phallic-shaped athame is placed in the north. They form the vertical masculine axis. (The gender associations of cup and blade are especially emphasized in the ritual blessing of wine.)

12. **AXIS SYMBOLISM:** In nearly every culture, the vertical line is a symbol of yang, or masculine energy. The horizontal line is yin, feminine energy. When the vertical masculine line penetrates the horizontal feminine line, forming the ancient Pagan symbol of the equal-armed cross, it becomes a symbol of life, and life-force. Place a circle around it or on it, and you have a circle-cross or "Celtic" cross, symbol of everlasting life. (Please note the importance of the EQUAL-armed cross. If one arm is longer or shorter, then the four elements are out of balance. The Christian or "Roman" cross, for example, has an extended southern arm. And many historians have commented on Christianity's excess of "fire" or zeal. Some versions actually show a shortened northern arm, indicating a dearth of "air" or intellectual qualities.)

13. **ASTROLOGICAL:** The astrological year is divided into four equal quadrants, each beginning at a solstice or equinox. And each quadrant is governed by one of the four elements. Which element can be discovered by examining the exact **<u>Mid-Point</u>** of the quadrant. For example, the first quadrant, beginning at the winter solstice (north) is governed by air, which rules 15 degrees Aquarius, symbolized by the Man or Spirit. The second quadrant, beginning at the spring equinox (east) is governed by earth, which rules 15 degrees

Taurus, the Bull. The third quadrant, beginning at the summer solstice (south) is governed by fire, which rules 15 degrees Leo, the Lion. And the fourth quadrant, beginning at the fall equinox (west) is governed by water, which rules 15 degrees Scorpio, here symbolized by the Eagle. Thus, north, east, south and west correspond to air, earth, fire, and water, and to man, bull, lion, and eagle, respectively. If the last four symbols seem familiar, it is because they represent the four elemental power points of the astrological year, and their symbols appear in the four corners of the Tarot cards, the World and the Wheel of Fortune. (The same figures were later adopted by Christians as symbols of the four gospel writers, Matthew, Mark, Luke, and John.)

If those are the arguments in favor of Air-in-the-North, where are the counter-arguments in favor of Earth-in-the-North? Surprisingly, I've heard very few. The most common by far is "But we've always done it this way." Not too convincing. However, no matter HOW persuasive my arguments may be, many have countered that magic doesn't lend itself to rational arguments. It's what **feels** right that counts. True. And there's no denying that many practitioners do just fine with earth in the north. Granted. Still, if they've never tried it the other way, how would they really know?

My challenge to my fellow practitioners then is this: give Air-in-the-North a shot. Just try it on for size. See what it feels like. And not for just a single ritual. It'll take several tries just to overcome your habitual ritual mindset. And nothing is as habitual as ritual! So in order to give this a fair shake, you'll have to do a whole series of rituals with air in the north. And go into it with an open mind. Like all magic, if you decide ahead of time it won't work, it won't. Then, once you've tried it, compare it to your old method. Ask yourself what's different, if it worked any better, and why or why not. And let me know. I'd enjoy hearing about your experiences.

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What is a First Degree?

Many persons feel that the first degree initiation is something that a person receives simply because this group or that wishes to accept a person into their circle (Gardenarian, Alexandrian, etc.).

In the my tradition, as a first degree, you ARE a priest/ess, and as such you carry responsibilities. In some traditions, the knowledge you have gained during your first degree studies will qualify you for a third degree in that tradition. But let's look at it a minute.

As I have stated, as a first degree, you ARE a priest/ess. What does this mean? In other faiths, you must go to seminary or its equivalent for a period of at least 5 years to obtain this goal. When you leave there, you are knowledgeable in not only the beliefs of your faith, but also it's history, sects, and doctrines. You have been trained to be a counselor, helper, and friend to your parishioners. You have had training in dealing with problems within your church, your community, and "the enemy". Basically, you have been given the trust of your church to be knowledgeable, loving, caring, and trustworthy.

Should a Priest/ess in the craft be expected to be any less? As an Isian, the answer is a resounding NO!

During your first degree studies, you are the equivalent of an Associate Pastor/ Minister/Whatever. You are now in training to eventually have your own coven, or if you wish to be solitary, you are in training to be able to defend your religion to the outside world if the need arises.

What are the responsibilities of a First Degree in my tradition?

As always, in the this tradition, you are required to constantly be learning and growing. This does not mean that you have to be constantly be learning about the craft, but about yourself, your community, Mother Earth, etc. This responsibility does not cease even when you receive your third degree. This is a responsibility to yourself.

Some of your responsibilities to the coven are listed below:

1) To grow within the craft.
2) Observe and participate in all circle functions of your degree or lower.
3) To assist in preparation for all circle functions of your degree or lower.
4) To assist any student of a lessor grade in his/her studies when asked by this student for assistance.
5) To contribute at least one research paper of 10 pages (5 if single spaced) or more on the craft subject of your choice.
6) Contribute in some manner to each Sabbat or public gathering either by time, monies for supplies, or bringing something to share either during or after event. Time could be by arriving early to help set up, staying a little later and helping to clean up after, preparing and sharing a workshop (if open workshop is scheduled), making phone calls to remind people of the event, etc.
7) Contribute to ideas for coven gatherings and help arrange same. (Remember, all things do not happen at Covenstead!)
8) Be aware of any conflicts within Circle, and bring this to the attention of the HP/HPS (even if that's where the conflict is!)
9) Be prepared to accept the responsibility of a circle or ritual should something happen to your HP/S.

To some people, this may seem like a lot of expectations, but keep in mind. We are not are not training "week-end witches." You are in training to be a Priest/ess of Wicca.

Your first degree is something to be proud of. You have worked hard and long to receive it, and your HP/S has found you worthy of same.

May the Lord and Lady smile on your efforts.

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Church of All Worlds

BOX 1542
Ukiah, CA 95482

Duplicate Membership Application (as presented in GREEN EGG Oimlec 1989) Distributed Electronically to the Pagan Community by the Pagan Information Network in the general interest of all.

In dedication to the celebration of life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth.

Like a redwood tree, I would have my roots deep in the Earth and my branches reaching for the stars.

I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and others : THOU ART GODDESS; THOU ART GOD.

I wish to unite with others upon a spiritual path that encompasses both the Heaven's and the Earth, and all the worlds between, and hereby make application to join the membership of the Church of All Worlds, in order that we may learn together and teach each other ways to bring about these ends.

I understand that this association does not require the severing of any other religious ties.

Date_____

Signature_____

I enclose $_____ as a contribution to help carry on the work of the Church. (Annual membership dues are $25 for individuals, $20 each for family members at one address.) (The Church of All Worlds is a state and federally tax-exempt 501(c)(3) religious organization. All donations are tax-deductible.)

Reviewed and approved by_____ this day:_____

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What is Shamanism?

Michelle Klein-Hass/SysOp, Shaman's Soup BBS

Pardon me for asking, but what is Shamanism? That's one area of "the occult" that I don't remember hearing about.

OK, I guess I'm the resident shamanism maven here, so I'll try to define it. Shamanism is the name (from the Tungus Shaman, meaning miracle-worker) for any tradition of ecstatic worship of the Earth, and the forces that reside and pervade Her. Most traditions of shamanism worship two deities, the God and the Goddess. In the European shamanic tradition, also known as Wicca, the God and Goddess are most commonly known as The Lord and The Lady, or Great Mother and the Lord of the Hunt. In the Yoruban tradition, they are known as Ogun and Yemaja. In the shamanic tradition of the Chiricahua Teneh(Apache), they are known as Earth Mother and Sky Father, and also as White Painted Woman and Killer of Enemies. In other traditions, there are more deities worshipped, and in most of those named, there are other lesser deities. Some forms of shamanic tradition can be classified as true polytheism, some, like the tradition of the Australian Dreamtime, are truly pantheistic (the God-force is in all, and all exists in the God-force, or as they put it, the Dreamtime) and at least in the tradition of the Yoruba (Nigerian African) and in most Native American traditions, these Gods and Goddesses are seen as emanations from a Great Spirit. In the Teneh tongue, this spirit is known as Usen', Who is neither Male nor Female but encompasses both. Joe Wilson describes the difference between the path of the Shaman and the path of the Priest this way: the Priest is the custodian of tradition and rite, the Shaman is the one who journeys within and experiences the God(ess)s directly. The path of the shaman is the path of healing, direct involvement with ones Gods/Goddesses, and the path of acquiring Power for The Good. Modern Shamanism in America is usually of two currents: Wiccan and Native.

Wicca is a reconstructed system, which is probably similar but not identical to the pre-Christian religion of the Keltoi (the Britons, the Gallics, the Irish and Scottish Gael, the Picts, and the Cymri(Welsh) It used to claim quite an impressive history, but is reliably traceable to people like Gerald Gardner, who

designed a system of Wiccan practice from various sources, including, supposedly, a wealthy woman whose family had practiced witchcraft for generations. He obviously had a good grasp of some of the Anthropological works on the subject, but liberally borrowed as well from Crowley, Freemasonry, and *fin de Siecle* occultism like the Order of the Golden Dawn. Artificial or authentic, it seems to still work.

Native shamanism works with either traditions of a native people like the Native Americans or the Yoruba tribe (present in Santeria), or is a distillation of many practices, as is the shamanism taught by Dr. Michael Harner and by Joseph Wilson of Toteg Tribe. The true native traditions are dying out quickly, and most native Shamans are unwilling to transmit their knowledge. In some cases, the knowledge has died out, and those descendants who remain and wish to embrace the Old Ways must re-invent their tradition. My teacher, Misha Sacred Wolf of the Naiche-Tosawi band of the Chiricahua, is in that unenviable position. The Apache still exist, and they celebrate some of the old festivals for the benefit of tourists. But much of the Old Knowledge died with the coming of the white man, the reservation, and the missionaries that considered the reservation their rightful "mission field".

While it is true that many Native peoples are indignant about any non-Native involvement in shamanism, and the new age movement is full to the brim with hucksters and shysters who if you give them money will teach you "how to become a Shaman", there are two non-Natives who seem to respect the Ways, and have attempted to present the teachings of Native shamanism in a respectful, reverential way. One is Dr. Michael Harner, author of "The Way of the Shaman" (Bantam) and his "core shamanism" system. His approach is sometimes a little too eclectic, with a glaring lack of the ritual and mythos that makes shamanism so powerful. He has reduced the shamanic experience to a few major elements: The Lower world Journey, where the shamanist comes face-to- face with their "Power Animal", which is a representative of the person's basic animal energy; The Upperworld Journey, where the person journeys to contact their "Teacher Within", who is a representation of the person's Higher Self; the Middle world Journey, where ordinary reality is seen through non-ordinary eyes; and various techniques of healing, primarily the Jivaro "sucking doctor “technique. A non-ordinary state of consciousness is reached through rhythmic drumming, singing, and visualization. Despite the very clinical "self-help" aspect of Harner's work, it is very valuable. If you live in the Los Angeles area, you are quite fortunate in that perhaps the most exciting work in the eclectic shamanic way is going on through Toteg Tribe, a shamanic society founded and facilitated by Joseph Wilson. Joseph

was a participant in the Neo-Pagan (Wiccan-shamanic) movement for more than 25 years, and is now trying to forge a new shamanic way for ALL people of the Americas. He has built on the techniques of Harner with insight from both traditional Native peoples of this land that he has studied with and entirely new ways of expression that he and others that work with him have spontaneously come up with. He does not claim to teach traditional shamanic ways, but his work is quite valuable and instead of looking behind to the old days of Tribal America, is aimed towards the 21st century and beyond. Again, I study with a woman who is of the Chiricahua Apache tradition, but I also find Wilson's work to be exciting and very important. I hope this cleared up a few things...there's a lot of good info in the file areas about shamanic practice.

Hi Dicho--this is finished (sigh of relief)
Enju! B*B Michelle Klein-Hass (Chihacou White Puma)

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The Dictionary Meaning of the word ‘Witch’

Here is the complete expansion of the Indo-European root of the word "witch", from THE AMERICAN HERITAGE DICTIONARY OF INDO-EUROPEAN ROOTS, revised & edited by Calvert Watkins (Houghton Mifflin Co.: Boston, 1985; ISBN 0-395-36070-6):

WEIK- [1]. Clan (social unit above the household).

1. Suffixed form *WEIK- SLA in Latin VILLA, country house, farm: VILLA, VILLAGE, VILLAIN, VILLANELLE, (VILLEIN); (BIDONVILLE).

2. Suffixed o-grade form *WOIK-O in:

    a. Latin VICUS, quarter or district of a town, neighborhood: (VICINAGE), VICINITY;

    b .Greek OIKOS, house, and its derivative OIKIA, dwelling: ANDROECIUM, AUTOECIOUS, DIOCESE, DIOECIOUS, DIOICOUS, ECESIS, ECOLOGY, ECONOMY, ECUMENICAL, HETEROECIOUS, MONOECIOUS, PARISH, TRIOUECIOUS.

3. Zero-grade from *WIK- in Sanskrit VIS- dwelling, house, with derivative VAISYAH, settler: VAISYA.

WEIK- [2]. In words connected with magic and religious notions (in Germanic and Latin).

1. Germanic suffixed form *WIH-L- in Old English WIGLE, divination, sorcery, akin to the Germanic source of Old French GUILE, cunning trickery: GUILE.
2. Germanic expressive form *WIKK- in:

    a. Old English WICCA, wizard, and WICCE, witch: WITCH;

    b. Old English WICCIAN, to cast a spell: BEWITCH.

3. Possible suffixed zero-grade form *WIK-T-IMA in Latin VICTIMA, animal used as sacrifice, victim (although this may belong to another root *[SHWA]WEK- not otherwise represented in English): VICTIM.

WEIK- [3]. To be like.

1. Suffixed variant form *EIK-ON- in Greek EIKON, likeness, image: ICON, (ICONIC), ICONO-; ANISEIKONIA.

2. Prefixed and suffixed zero-grade form *N-WIK-ES, not like (*N-, not), in Greek AIKES, unseemly: AECIUM.

WEIK- [4]. Also WEIG-. To bend, wind.

I. Form WEIG-.

1. Germanic *WIK- in:

   a. Old English WICE, Wych Elm (having pliant branches): WYCH ELM;

   b. Swedish VIKER, willow twig, wand, akin to the Scandinavian source of Middle English WIKER, wicker: WICKER;

   c. Old Norse vikja, to bend, turn, probably akin to the Scandinavian source of Old North French WIKET, wicket (< "door that turns?): WICKET.

3. Germanic *WAIKWAZ in:

   a. Old Norse VEIKR, pliant: WEAK;

   b. Dutch WEEK, weak, soft: WEAKFISH.

4. Germanic *WIKON-, "a turning," series, in Old English WICU, WICE, week: WEEK.

I. Form *WEIK-. Zero-grade form *WIK- in:

   a. Latin VIX (genitive VICUS), turn, situation, change: VICAR (VICARIOUS), VICE[3]; VICISSITUDE;

b. Latin VICIA, vetch (< "twining plant"): VETCH.

WEIK- [5]. To fight, conquer.

1. Germanic *WIK- in Old Norse VIGR, able in battle: WIGHT[2].

2. Nasalized zero-grade form *WI-N-K- in Latrine VINCERE (past participle VICTUS), to conquer: VANQUISH, VICTOR, VINCIBLE; CONVINCE, EVICT.

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Nature Spirit Magic

By Larry Cornett

INTRODUCTION:

Each plant, animal, rock, and other entity has a spirit(consciousness resonance matrix). These spirits can join together, in a hive-mind, as a spirit of an area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than the Elementals that many magical people who perform all of their rituals indoors are familiar with. They can be extremely powerful allies. It impossible to sense nature spirits, to determine if they are receptive to a ritual planned, and to have them actively participate in magical workings if they are.

SOME EFFECTS OF WORKING WITH NATURE SPIRITS:

Spectacular physical manifestations can happen when working with nature spirits in the wild. I have personally seen actual foxfire mark the boundaries of a magic circle at a location that was identified as a receptive power spot and attuned to planned ritual the day before. I have seen more than one site attuned for ritual be dry and comfortable, with a round hole in the clouds overhead, on days that were cold and rainy at other nearby locations. Birds have joined in rituals, flying around the circle when energy was being raised; and insects, birds and animals have joined in chants. In addition, the wind often responds to invocations. Generally, these spectacular manifestations happen unexpectedly.

With or without such manifestations, nature spirits often will channel tremendous amounts of power into the magic being performed. It is suggested that you do not consciously try for specific manifestations. Let Nature channel her power into thematic in her own way. If approached with respect, nature may give you many pleasant surprises.

Spectacular physical manifestations are not a necessary sign of success. If you need a spectacular manifestation and nature spirits know this, you will get it. The best success in magic is on the inner planes and more subtle than such

manifestations. This success involves beneficial changes in consciousness that last and helpful chains of synchronicity. In addition, working with Nature Spirits can also bring a deep sense of partnership with Nature, and bring new levels of attunement.

To get the best results, perform nature spirit attunement several hours to several days before the main ritual. The purposes of such attunement are to find suitable power spots and to get the help of friendly nature spirits. This timing gives Nature time to gather her children and to prepare to actively participate in the main ritual.

WHAT TO NOT DO:

If nature spirits are approached with disrespect by attempting to command them rather than listening to them and inviting them to work with you, nature spirits may flee, rebel, or attack. I once attended a ritual by some pseudo-Crowleyites who attempted to perform the "Ritual of the Barbarous Names" at a power spot in forest and then to extend the circle several hundred yards in all directions.

While the forest in general had loud insect and frog noises, the area at which the ritual took place got quiet immediately when the main ritualism declared that all spirits were subject unto him. The vibes from nature could best be characterized as "Owhyee, Mother...!" One participant was quickly possessed by an angry spirit and kept repeating "You killed my children, your children will never live in peace." When the priestess stepped out of the boundaries of the original circle, she was attacked by bees; and bees covered the Book of the Law. Magicians should know better than to attempt to command spirits whose true names they do not know!

CALLING NATURE SPIRITS:

To make the most out of working magical ritual in the wild, one should find power spots where nature spirits are receptive to the ritual planned and approach the spirits with respect, as equals. In my experience, the most effective power spots for working with the living intelligences of nature are located in wild areas with diverse, active ecologies.

When entering a wild area to find a site for a ritual, find palace that feels good. Then do the following, either individually or, if in a group, as a guided meditation:

- Relax, while standing upright, and focus on your breathing.
    - Breathe deep breaths from the diaphragm. Breathe together if in a group.
    - Feel the wind, and let it relax you and awaken your spirit within, as your deep breathing takes you into non-ordinary reality.
    - Picture, in your mind's eye, a light inside you. As you breathe, feel the light expand, purify and energize you as it expands to fill your aura.
    - Feel yourself glowing, balanced, purified, and full of power.
    - Connect with your inner self (your higher self), and feel your intuitive self operating.
- Feel yourself as:
    - The wind, full of life and intelligence, communicating with all round.
    - The Sunlight, warm, alive, channeling the power to communicate with nature and energizing all around.
    - Water, emotional, intuitive, refreshing, and connected with nature.
    - The Earth, and note how your physical body is able to wander while remaining part of Mother Earth.
- Focus on your spiritual self, and:
    - Note the light within and feel it as love,

- Expand the light and love beyond the immediate aura of your body to the surrounding area - where you will go to find a power spot and contact nature spirits.

- Telepathically (by thinking while channeling the love and light energy) send out signals to nature spirits to emerge and be aware of your presence.

  - Say why you have come, and invite them to join in sharing, mutual celebration, and the work you intend.

  - Visualize the light and love energy you are channeling extending out and merging with the light from distant places.

  - Feel the power of the Earth flowing up through your body and feet.

  - Feel the power from the sky, and channel this power also to further energize the carrier signal of light and love for communicating with nature.

  - Visualize the light expanding and merging.

  - Continue to send out telepathic signals.

- Now go deeper:

  - Close your eyes, sit on the Earth, and feel your connection while you channel more light and love.

  - Continue modulating the light and love with your thoughts - inviting receptive spirits to join with you and to make themselves known.

  - If in a group, someone should start playing a drum at a rate of about one beat per second; and you should listen to the drum and let the drum take you deeper.

  - Affirm that you are a nature magician, a medicine person, who knows and communicates with nature. Let this part of yourself emerge to full consciousness. Let the drum and the connection to your inner self awaken that part of yourself that naturally

communicates with other life forms. Let it awaken your telepathic senses.

- Continue sending telepathic signals to nature.

- When you feel ready and an inner urge to begin, open your eyes a crack and look around, while continuing to channel love and light and telepathically calling for a response.

- You may see light coming from certain areas that are receptive. You may get other signals, such as a feeling of power or love returning in a certain direction. Perhaps the type of response to this work will be unexpected; follow your intuition in interpreting it.

- You may test your connection by communicating (mentally) instructions for signals for yes/no responses (such as light getting brighter for less and darker for no) and then mentally ask questions and observe the responses.

- When you have found an areas that seems to be responsive and receptive, begin walking to the area, while beaming love energy. Extend your aura to the area and sense the energy.

ENTERING A POWER SPOT:

- Before entering a power spot, ask permission to enter. If the response is good, enter; if not, locate another more receptive area.

- When entering the power spot, look around. Perhaps the responsive energy will be concentrated around some singularity (a bush, a tree, a specific branch, a moss covered rock, or other entity that stands out). Perhaps the energy will be more general. Use your intuition and feedback from the spirits to guide your actions.

- If it feels right, send out a signal that you would like to touch the singularity (or the ground) for better communication. If the response is good, approach beaming love energy, and then touch or hug the singularity (or the ground).

- Treat the spirits as you would other Pagans you meet for the first time - be sensitive, open, and listen.

DEEPENING COMMUNICATION WITH NATURE SPIRITS:

- Now that you have made contact with spirits that seem \

  - receptive, deepen the communication:

  - Breathe deep breaths from the diaphragm, and with each breath, feel more refreshed.

  - Now imagine that your spine is the trunk of a tree; and, from its base, roots extend deep into the Earth. Deep into the rich moist Earth.

  - With every breath, feel the roots extending deeper,

  - Feel the energy deep within the Earth and within the waters of the Earth.

  - Feel your roots absorbing nourishment from the Earth and from its waters.

  - Feel the moist, warm energy rising.

  - Feel it bursting up from the Earth and rising up your spine, like sap rises in a tree.

  - Feel the energy rise to your crown chakra (at the top of your head).

  - Now imagine that you have branches, branches that sweep up and then bend down towards the Earth, like the limbs of a willow.

  - Feel the branches extending and interweaving with your surroundings.

- Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.

- Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.

- Note how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.

- Feel the energy from above penetrating deep through your body into the Earth.

- Feel the warmth of the Earth rising also.

- Feel the energy circulating.

- Notice how your branches intertwine with the branches of energy

  - surrounding you.

  - Feel the energy dancing among your branches and the branches around you.

  - Notice how your roots also intertwine with underground energy channels.

  - Feel the energy dancing between your roots and the surrounding energy patterns.

  - Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire, drinking the same water, sharing the same underlying essence. You are one with the magical grove.

- Telepathically mention the time in the past when nature spirits and people communicated regularly and the need to establish such communication now.

- Test your connection by asking questions and observing the responses.

WORKING WITH NATURE SPIRITS:

- Explain to the spirits the purpose of your coming to them and the nature of the ritual you plan.

- If the spirits you contacted are receptive: \

  - Explain to them the details of the ritual and invite them to provide ideas.

  - Listen, you may receive suggestions on how to improve the ritual. Such suggestions may come in the form of hunches, visions, answers to yes/no questions using pre-arranged signals, or in other ways.

  - Explain what type of space is needed and ask what the best place to perform the ritual is.

  - You may see light or get other psychic signals leading you to other sites, or you may be at one of them.

  - You may also ask what the best places for other aspects of the planned work are (picnicking, individual vision quests, etc.).

  - If preparation of the site is needed (removing briars, preparing a fire circle, etc.) ask permission of the spirits before proceeding with such action.

  - Before you leave the power spot, tell the spirits you have contacted when you plan to return to do the ritual(visualizing the associated lunar and solar aspects can help with this communication).

  - Invite them to join in the ritual when you return and to bring their friends.

  - Ask if it would be best to return silently, with drums, with chanting, or with some other form of approach.

- You can also ask the spirits to provide guidance for working in balance and to provide a teacher to provide further guidance.

- Before you leave the power spot:
  - Thank the spirits,
  - Channel love energy,
  - Trigger your memory of the experience, and
  - If it feels right, leave an offering of tobacco, or beer and honey poured on the ground (or other suitable material).
- Leave in peace and love.
- Proceed to other sites that were indicated by the spirits, doing similar meditations at each site.
- If you need something, like a staff, a Maypole, or a wand, you can also ask where you can find it and follow the guidance you receive (not slavishly, but as you would guidance from another Pagan).
- Before leaving the general area in which you found power spots and contacted nature spirits:
  - Channel love energy towards the receptive sites you found,
  - Thank the spirits of the land,
  - Pull back your roots and branches,
  - Ground any excess energy into the Earth (placing your hands on the Earth, breathe in any excess energy, and channel the energy down your arms, while visualizing and feeling the energy going into the Earth), and
  - Leave in peace and love.

- Naturally, you should leave the area at least as clean, and preferably cleaner, than you found it.

- If you work with techniques of Wicca or Ceremonial Magic, you may find that by casting a circle, calling the Elements, the Goddess, the Gods, and the local nature spirits while you are at receptive sites, you may be able to greatly increase communication.

- Through the use of drums and other power raising techniques, it is even possible to energize receptive nature spirits. The results can be very interesting. If with a coven, such circles can be done as part of a group attunement to a power spot you have located.

- If you do not get good feelings in response to your explanation of the ritual and are unable to come up with a ritual that gives good responses, do not try to force a good response. You would only be fooling yourself.

  - Thank the spirits for their attention.

  - Ask them why they are not receptive (if it feels right and they are communicative).

  - Trigger your memory.

  - Pull back your "roots and branches," return any excess energy you feel into the Earth.

  - If it feels appropriate, leave an offering of tobacco or other appropriate material, out of respect for the spirits.

  - Move to a more receptive site.

- If it is hard to find a site that is really receptive, you should:

  - Consider any impressions you got of why the nature spirits weren't receptive in the area you were in, and re-think your plans for a ritual, as necessary and appropriate. - It may also be appropriate to look for another general area in which to find a suitable power site that is receptive to the work planned.

WHAT TO DO WHEN RETURNING:

It can be very powerful to purify and center yourself and to attune to the spirits of the land using the techniques previously described for calling nature spirits immediately upon returning to the site.

Often, individuals may have found small specific power spots to which they have a special attunement, where the spirits are interested in participating; but where the site is too small, has too much vegetation, or is otherwise unsuitable for the main ritual. Individual attunement to the spirits in such areas and inviting them to participate in the main ritual can be worthwhile.

Then approach the main ritual site using the previously arranged technique. You should have the details worked out with the spirits of the land. An exceptionally powerful technique involves doing a procession through or past receptive power spots, inviting nature spirits to join as you pass each power spot, and then moving to the central power spot for the main ritual. If participants are at individual power spots, they can join the procession as it passes nearby.

When consecrating space in the wild, or casting a circle, do not set up the perimeter as a barrier to all outside forces; it should be a beacon to attract friendly nature spirits, a container for holding magical power, and a barrier to spirits who it isn't right to be with.

One thing that is fun and worthwhile in nature is to bring instruments, such as a rattle, a flute and/or a drum, to tune in to nature's sounds, and to make music in time to nature's sounds. You may be able to get some very interesting back and forth exchanges of music going with selected creatures of the wild, and get into an amazing jam session.

After the work is complete, be sure to thank the spirits for their participation. Libations and other offerings may also be left for the spirits during and/or after the ritual.

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There are other ways of working with nature spirits. This is one approach. The author thanks Selena Fox for teaching the basic guided meditation technique

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Most of this article is an expansion of an article by the author titled "Finding a Sacred Grove for Druid Initiation" by Larry Cornett, published in The Druid's Progress and in Amaranth Anthology.

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The Myceneaen Mysteries

A Neo-Pagan Alternative Belief System

(C) 1989 By Joseph W. Teller

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MYCENEAEN MYSTERIES : A QUICK INTRODUCTION

Mycenaean Mysteries are an ongoing project to introduce a new path of passage and religious belief to the present Neo-Pagan community.

Like anything within the Neo-Pagan Community, we do not exist in a vacuum. I have been trained in several traditions and paths of the present community, and have learned much from them, but have found that a personal lack of hereditary connection to some of the pantheons and belief systems involved have often made my practice of Celtic or Shamanistic systems to become clumsy and sometimes ineffective for me personally. Thus, to find my own way, I went forth on a combination research project and personal path searching for what path would be best for myself.

The Mycenaean Mysteries are based upon a personal interface between myself and the aspects of the Early religious system and belief of the area now known as Greece, a personal comfortable status with many of the gods and goddesses of the pantheon therein which I could not find in the Celtic, Norse or American Indian belief systems. Many hours of painstaking research into the true culture, beliefs, gods and means of worship practiced by the early Mycenaean's have resulted in this ongoing system of belief. It is not for all, but if you feel a true connection between yourself, the mythologies, the social structure and the beliefs involved then perhaps this path is for you.

The Mycenaean belief system is not a total "re-creationist" idea, nor the structuring of a system out of whole cloth, but like any belief system stemming from another time and blossoming into a Neo-Pagan tradition it comes from a combination of both. The land of Mycenae has gone through not one but two dark

ages in its time, and much of the original material was lost or destroyed or very badly distorted by the people that would pass through it as their conquerors, and so I have had to take some liberty to the myths, sorting them according to the values and theology they present as to whether they were of these people and if so trying to prune out the changes made by centuries of conquest. This is an ongoing project, and the belief structure will be added to as new material is encountered and adapted, but the basic structure outlined in the pages of work already completed will for the most part remain stable, with each person who takes up the system adding their own touch to the system.

Thus, if you choose this path, you will be forming and helping to form the belief system for yourself and for others, making your actions and writings just as important as those that have now been finished. Few religions or belief paths truly allow the many members within it to shape the system to their own needs and to bring about change. Mycenaean Mysteries does.

If you are reading this file online a BBS or from a printout of such, or on a distributed disk, there should be several other text files here for you to read over, so please do so and feel free to distribute it at will among your fellow Neo-Pagans and all open minded non-pagan friends. Only through the greatest number of people getting involved can we do the greatest amount of improvement and gain personal enlightenment on this path.

Love, Trust & Community : The key of Mycenae *

THEOLOGICAL ANSWERS

The purpose of this document is to explain some of the positions of The Mycenaean Belief system that are considered important and controversial to other Religious groups, many times to the point where they will place their views not only in public view but to enforce them upon others not of their beliefs 'for their own good'. These positions are important, as they help show where we stand and also explain a bit more of what we are really about. These views are not forced on the membership of the Laos, but are the official accepted policies, beliefs and viewpoints of the organization in today's world - based on the overall religion.

1. Contraceptive Devices.

We realize the importance of life, as most nature-oriented religions do, and have a high respect for it and for the right of all to live. On the other hand we strongly believe in the right to choose one's path and actions in life. Thus, because of these factors, and in consideration of the high risk of disease in today's social circles, we support the use of all non-destructive Contraceptive means to prevent the spread of disease and the possibility of unwanted children being conceived We do not support, on the other hand, operative contraception through vasectomy or sterilization - since these cause an actual mutilation of the body and because they are both questionable in recent studies as causes of increased cancer rates. We have a strong belief in taking responsibility for our actions, and to utilize contraceptive devices is to take responsibility in ones sexual activities.

2. Homosexuality/Bi-Sexuality.

These concepts in Sexuality are not nor ever have been in our beliefs or those of the original Mycenaean's anything but Natural. To call such actions and feelings perverse, or worse, is to deny the realities of nature and of the human condition. We are born bi-sexual and make our choices based on environmental enforcement. We accept Homosexuality and Bi-sexuality as true parts of life, not something to be encouraged nor discouraged, but accepted as normal.

3. Public Nudity.

This one is obvious and simple, throughout most of the Neo-Pagan community it has always been if you feel comfortable and won't be making too many others uncomfortable then feel welcome to any level of dress or undress that suits you. It is suggested that among a Damos that a full level of acceptance and knowing each others bodies, at least by sight, be eventually accomplished to improve the ability of the Damos to work as a true group bound in the love and trust they have declared (if you can't trust to be nude in someone's presence you probably can't trust them entirely). This will be difficult for some, it is suggested that if a member seems uncomfortable with this that they be introduced to it slowly by the rest of the group so they become more comfortable. Not only does this build trust, but it can also help in keeping tension levels down and to improve health of the group overall in some ways.

4. Smoking.

The smoking of tobacco in today's society is deeply enmeshed, but slowly people are bring the realization of the damage of utilizing this herb as an addictive substance regularly. We also understand the difficulties of eliminating the effects of it upon the body in withdrawal. Considering all this, there shall be no usage of such materials within ritual or within a celebration's public confines (the exception is the use of pure, natural, un-chemically treated Indian tobacco for use in American Indian smoking rituals - which are rare and very limited in scope or exposure). If a smoker chooses to do so at a celebration they must go off away from the Damos and Guests to a secluded area where their second-hand smoke cannot affect anyone else in the group. The Damos should join in on trying to help the smoker get past the addiction and back to a sense of personal worth where such is unneeded (all addiction is caused by a sense of personal inferiority and incompleteness).

5. Ritual Drugs.

The use of these substances should only be within certain very controlled circumstances, under extreme supervision by people who are experienced and obviously personally balanced in the matter. The use of illegal or highly controlled drugs is not encouraged and anyone choosing to do so are doing so as an individual, not as a representative of the Laos. Again, the main word is caution with all drugs if you don't understand all the risks then don't use the substance.

6. Alcohol.

The Mycenaean’s were the inventors of Beer and several other naturally fermented alcoholic drinks, and so we cannot deny this part of the past nor the religious aspects of it. Any naturally fermented alcohol is acceptable for libation in Ritual and in celebration, but the taking of distilled alcohols shall not be within Ritual (its alright for celebration though). Unless a ritual is specifically to Dionysus, the taking of enough alcohol to be considered 'Drunk' in circle is to be frowned upon and felt offensive. Becoming drunk in a celebration if so wished is acceptable, so long as one maintains the rules of hospitality and does not attempt to do such morally wrong things as driving intoxicated (Hosts be warned that if a guest is so intoxicated you are under obligation to make sure they either

have a ride home with a non-intoxicated person or that sleeping space, at least upon your floor, is made available to them). Alcohol in small amounts acts as a natural remover of the mental shields that can block ones ability to perceive the powers of nature and oneself, thus being useful in this way.

7. Abortion.

This is for many groups one of the most discussed area of personal choice. In Mycenae belief, ones spirit is not found within an embryo until the finish of the third month, and so we support the right of a woman to choose whether or not to take such an action, but do want her to consider all of the available options before doing such. Life is precious, both that of a mother and that of a child, but an existing life will hold priority over a yet-to-be born, since if an abortion does occur the spirit of the child will find another body to gain re-entrance into the life-cycle. We do support the use of all natural abortifacient herbs and drugs over physical operations, but again this is the choice of the mother and not for the religion to enforce.

8. Pornography.

We believe that the true pornography in the world is depictions of humanities cruelties unto itself for the purpose to glorify it and encourage it. This means we label books and movies of a purely violent nature to be Pornographic (Examples of such are 'Faces of Death', 'The Green Berets' or any of the numerous 'slasher' films). Additionally we feel that films of a sexual nature that show women as inferior, mere sex objects or actually depict violent rape as something its not to be pornographic (ex: The Story of O). We have no objections to sexuality in books in films, displays of nudity or love within such. We also oppose Child-pornography, bestiality and slavery of any kind.

9. Sexual Responsibility.

Mycenaean beliefs have nothing in opposition to group sex or group marriages, from Ménage-a-trois to full multi-faceted tribal families. We do have a strong ruling of community to regulate ourselves, and to reduce the risks of disease and other related problems. Any member of a Damos who has a sexually transmutable disease should warn all other members

of the Damos. When a person enters into a Damos they must expose such info to the members, to protect all. If a member of a Damos is in a relationship with someone outside the Damos they should refrain from sexual contact with members inside the Damos, unless sure that they are clear of such afflictions. Relationships within the Damos should be encouraged, as this will prevent an influx of diseases from outside unknown sources. Members of a Damos who are sexually active in any way should seek out a medical check for such problems routinely and should share the results with the members. Keeping everyone within the Damos healthy is of import to all members of the Damos. Remember a Damos is more than just a group of friends and acquaintances as is common in most Neo-Pagan groups, it is an extended family and community.

HISTORICAL CONTEXT

The Mycenaean Era is not the Greece of Homer, and has many of its own unique differences that set it off from that Era. It is sometimes known as the Golden Age or Heroic Age of the ancient land we call Greece. Fledgling borne from migrants coming into the area from Syria and Persia during the Empire of Crete, the Mycenaean’s were a willful folk, who accepted the rule of Crete until the Minoans fell from power by a complex series of events that caused them to abandon the Mainland and Isles of Greece and vanish back into the mists of History. Neither The Minoans nor the Mycenaean’s were remembered, until our own 1840's (AD)when the ruins were discovered and slowly excavated (a process still uncompleted to this day).

Egypt, it has been said, introduced government to the world(and Bureaucracy and all that goes with it). Minos introduced the concept of Laws governing all equally (which Homer's Greece would rediscover in its own era) and the value of colonization & trade. Each had its religions and cults, but it was in Mycenaean that did rise truly human gods and goddesses - those who could weep or laugh, who did not simply hold themselves aloof from the majority of the population but who were close and intricately associated with their people.

In concept, and in Mycenaean Myth, we are all descended from the gods. We are all their children, and we are all working towards learning what we must to take our proper places beside them one day in a future existence. We all have within us the ability to perform feats of wonder, magic as we call it, through our own ability of will and perception.

As children of the gods and goddesses, we are imperfect only in that we have not yet learned the ways to best utilize our own abilities and to work with nature thoroughly - as Neo-Pagans wean work towards this goal, unlike those who refuse to open their eyes to their own ability and instead falsely believe that natures a force to be battled and conquered instead of one that we are part of and must work with in order to survive. We are not in any way perfect, we do not have 'the one true path' or the 'one-way to enlightenment', we have simply chosen a path in this belief system and religion that serves our personal growth (some may even walk this path and then later chose another closer to their own hearts in some way). We ask that others accept the fact that we have chosen this path of our own free will, if they ask for any information we shall give it freely, and that we ask that they be tolerant of us in our every day lives and not show bigotry against us for our belief path.

The Mycenaean Era, historically lasted from approx. 1700 BC, as the Minoan Empire collapsed inward, and prospered through till 1120BC when the last shreds of it fell beneath the onslaught of the invading Dorians, who were the ancestors of Homer's Greece. The fall of Mycenaean brought with it a terrible 400 years of what has-been called the 'Greek Dark Age' for the invaders destroyed althea knowledge of writing, and much of the culture and technology of the people of the land that was then Greece. They had come down out of the Northern parts of Central Europe, outnumbering the Mycenaean’s and being experts at large scale war, still it took them from 1190 BCE to 1120 BCE to fully conquer the Mycenaean’s.

When the Dorians invaded and conquered the people, they destroyed what was then the most advanced civilized people in Europe. Mycenae had the benefits of the technology of the Minoans and the advantages of a widespread sea-trade with Syria, Italy, Sicily, Spain, Egypt, Rhodes, Persia and even possibly the Isles of Britain. This widespread trade made them one of the richest people, and their willingness to exchange knowledge and goods made them welcome in many ports. Mycenae had colonized villages in many lands, to serve as trading posts with native peoples. Their only major war was, that which we know now as the Trojan War, in 1200 BC (approx.), was a successful enterprise supposedly based on principle instead of greed.

Mycenae, like the native peoples of the Americas, were slowly worn down and defeated by an enemy they had sought to not wraith but to trade with. The Dorians came first as raiders, then in larger numbers as they fled south from either hostile weather conditions or an unknown northern invader, and were not to be

appeased with simply the lands of the neighbors of the Mycenaean's, such as the Hittites, but wanted the rich trade of the Black and Mediterranean Seas. They did not have a written language, but were evidently of similar stock of that which the Mycenaean's had once come from centuries before and spoke a similar tongue. They destroyed the citadels, palaces and shrines, burning many to the ground in their fury. They slew the learned and enslaved the poor and agricultural people to serve their own economy - they were not the peaceful folk that Homer first tries to show them to be, in Homer's day, after the ages, Mycenae was forgotten and Minoan Empire a wispy memory of long ago.

Parts of the culture and its gods and goddesses were still so strongly enmeshed in the people that remained that the Dorian adapted it into their own rather than try to fight its existence, changing it to fit their own values and warlike natures. Thus the Mycenaean Age faded away in history and memory until the 1840's A.D. when the ruins of Mycenae were discovered and the Archaeological Society of Greece began to recover its forgotten past.

Much of what we have to work with in our beliefs are based on the records of archaeological findings, the eventual deciphering of the few tablets and inscriptions in the ancient language of the people (Many of which were simply old accounting records)and the myths that have survived even the purging and nature of the Homeric era. Vocal records always change tales with the telling, and thus it has been painstakingly difficult to produce what these pages attempt to do. Much has had to been assumed in my research as the information is not available, and some has been modified to suit our modern times and needs. Thus this is not are creation, no more than Arn Dracht Fan can claim an absolute reconstruction of Celtic Druidism, but a new view for the present and hopefully the future.

> Each Wanax is responsible for seeing that their Damos sits down and somehow develops a name for their Damos, and it is by this name that they will be known to other Damosi. It is suggested that Greek names or ones related to the places they choose to name sacred or to the local Native American Indian names be used (We, as members of the Myceneaen belief must realize the rights of the natives of the lands we presently live in and also respect and honor their gods, goddesses and local nature spirits and beliefs, for like the original Myceneaens we accept the validity of local deities as much as our own, some being our own known by other names and some being local powers like the dozens of river gods and nature spirits found in ancient Greece). If a name is not to be in Greek or in line with a Native American group then it should in some way reflect the nature of the

people involved and their own goals together. Names, preferably, should not be more than ten words in length and not less than two. At the end of each name shall be added the word Damos, to identify it as a part of the Laos.

For the present I have chosen to act as the Basileus of the 'organization', that is I wish to be a personage who will be the arbitrator (if requested by all sides) in disputes between any two or more Wanaxi or Damosi dealing with the material in my structure or in a gathering of Damosi. I will also, for the moment, hold the position of a communications point between any of the further spread Damosi. I hold this position only until we have someone who can serve better for either position and who is willing to take on the duties - the position holds no true power over other Wanaxi or the greater Damosi unless they choose to have me arbitrate. This position I will hold no longer than ten years, and preferably much less. Once a hundred Wanax are established they will have the power, by a majority decision, to decide when to replace the Basileus and with who (the who must be willing to take the office).

I also ask that all Wanaxi record their record of activities (which we will call, for lack of better terminology your Damosi's Book of Records) in photocopy, ASCII text file or to be Handwritten/ typed/ carbon-copied and pass this duplicate on to me to keep and utilize for communicating with all the members of the Laos (the people, in Greek) of the Mycenaean faith, either within newsletters, computer files or whatever - based on the needs of each individual of the faith. This is a matter of choice of the Wanax personally, if they feel they need secrecy for some reason that is their choice and they may choose not to send such to me. I am not in a position of power in this path, simply a guide for part of the way and then it is up to your own selves to decide where you will go dealing with the path, your Wanax, your Damos and your life-cycles.

Many of the ancient titles and positions within Mycenae are no longer of great import in today's society, but might one day become of import. The E-qe-tai (ee-kay-tie) were the liaison between the temples and the military, I suggest that this be a position given by each Wanax to a member of their Damos when they feel the need for someone to act as a Liaison between the Damos and any other Damos, a messenger of sorts between groups, and also to serve as such if the group comes into contact with the press or other public media. This position need not be a permanent one, and several may be bestowed this title at one time if more than one series of liaisons are necessary. The Ko-Re-te (kowe-ray-tay) were military commanders within a Damos, we have no need of such at present, unless the

Wanax of a group chooses that members of their Damos should learn a martial art or weapon skill for personal growth - then the Ko-Re-te will be the title given to a teacher within the group (You should not expect members of your Damos to be taught in such things by a person outside the Laos, nor can teaching be forced or required, only requested or suggested).

The Lawagetas was in ancient times the 'Leader of the Host', a military leader for a collection of the Laos from more than one Damos for a particular purpose. Obviously this is not a needed position within our present structure. The Pa-si-re-u was the official responsible within a Damos responsible for the bronze smiths, again a title I cannot see the need to restore (If anyone is skilled at this art and wishes to offer it as a teaching to members of your Damos, then grant them the title).

The klawiphoroi were the key-bearers, always female, of the temple. Since our temples, shrines, groves and altars will be most likely within other buildings or outside and there is no plan to purchase buildings at present for this purpose (for we are a poor folk) this title will remain among the unused.

Each individual of the Laos, including those not of a Damos, may consider themselves Mycenaean Priests and Priestesses as long as they choose to follow this path of Neo-Paganism. There are no paean (non-clerical followers), though there may be members of other faiths present at a ritual, celebration or gathering - so long as they are willing to accept the rules of hospitality. Due to legalities, children are brought into ritual rarely - they are not yet on this path and should not be forced upon it like some religions do. We must not make the mistakes that many mainstream religions have before. They can be present at an open celebration, but should not be brought into ritual until they are old enough to understand the beliefs and concepts, say not before their 16th birthday (this will be an arbitrary choice between the Wanax and the parents).

Finances are the choice of the to deal with, and whether they will handle the finances of the Damos or have a separate person appointed treasurer or choose to keep no finances for the group but run the group as a 'donate anything but money' operation. I would like to hear from the Wanaxi on how they are handling their finances and the operations herein, especially any who set up their Damos as a physical communal household or farm site.

THE LAWS OF HOSPITALITY FOR MYCENEAENS

A Guest always has the right to leave a Host's home, lands, celebration or gathering when they wish (this is not possible always in the middle of a ritual and can only be done when the officiary of the ritual grants it magically etc), without harm or threat of harm, with all that they brought with them into the locale.

1. A Host always has the right to ask a Guest to leave their home, lands, celebration, gathering or ritual without conflict of a physical or verbal nature, and to take with them all they brought with them into the locale.

2. A Host has the right to request an armed guest to peace-bond, remove from the locale or to take a weapon of any obvious nature, unless necessary for a ritual taking place, until it the guest is ready to leave without argument or conflict.

3. A Host has the right to request a guest not utilize or even bring into their home, lands, celebration, gathering or ritual any substance or device that may be legally questionable or outlawed or physically harmful to the Hosts health or that of other guests or members of the Damos. (this may be anything from drugs, alcohol, poisons, cigarettes, flamethrowers etc. all by the Host's discretion).

4. A Host may ask the following of a personal rule of hygiene or social concept be followed by a guest while within the home, celebration, ritual, lands etc (EX: the removal of shoes before entering the house, the washing of hands, maintaining a low level of noise due to someone else sleeping, sharing in the breaking of bread, etc by the host's discretion).

5. Both Host and Guest are bound by a rule of trust - none shall carry out violence of a physical or psychic nature against those present or they

shall be in violation of the rules of Hospitality and nullify all such rules at that point.

6. Neither Host nor guest shall steal from the other - either doing such shall be in violation of the rules of Hospitality and they shall be annulled at that point.

7. The Host may ask one service of the guest if they are to share meal, sleep within the hosts area, or in other words impose on the host in any manner. This service cannot require the leaving of the hosts area, nor be of an illegal, personally distasteful or harmful way, but will most probably be of a simple manner (and not the tasks set out historically in legend) such as assisting with the setting of the table, chopping of wood for the fire, etc. This is not mandatory, simply suggested in conceptual context of the original Mycenaean Society.

8. The Host and guest, if of different religions, will not seek to force their beliefs upon the other - discussion is allowed, but not obvious attempts to convert or proselytize.

9. The Host and guest (and members of the Hosts Damos) will not seek to force their affections on each other sexually - this does not rule out flirtation, involvement or seduction, but does rule out harassment, forced sex and rape. If a person says they are not interested then their word is final and any further consideration should be personally curbed. Violation of this rule invalidates the rules of hospitality in the situation.

10. The Host may request of a Guest reimbursement for any supplies that have been used in the feeding or entertainment of the guest that are considered excessive. Additionally a guest is expected to repay any bills of an excessive nature (such as those of long distance telephone calls) that they are responsible for.

10) A Guest at Ritual is expected to accept the Authority of the officiaries within the ritual area as absolute, and shall not question their authority or actions while within the ritual area. Nor shall a Guest seek to disrupt a ritual from within or from outside of it while it is being carried out.

11. A Guest is expected to provide a gift for a host or the hosts Damos when visiting for ritual (A food dish or libation is the common practice) or

celebration. This is waved if not more than one days notice has been given or if the Guest claims a truly impoverish condition in their own life.

The above may seem simplistic, obvious or unnecessary, but I feel it is important that we have a set of rules for those who cannot see the obvious and to protect all involved. Further, I'd like to request that any member of the Laos who has had the Rules violated by a Host or Guest (especially those rules dealing with violence, Forced affection, theft etc) to report them by name to me, anyone who has been found in such violation with witnesses by members of any three Damosi will be reported as such and publicized by us internally to be avoided as Guest or Host (and of course, if a legal violation occurs any Host is welcome to report them as such to the authorities).

Remember that a Guest or host cannot be considered held by the rules of Hospitality if they have not seen them and agreed to them beforehand. Feel free to suggest that other Neo-pagan groups accept these rules themselves - this does not have to be just a Myceneaen only concept.

ETHICS AND CONCEPTS OF CONDUCT

You take, by using this work and collection of beliefs and the title of Myceneaen Priest or Priestess, the responsibility for your own life and actions in it. Every time you make a decision in life you are exercising your freedom and are responsible for your actions. With knowledge and power come great responsibility, to yourself, your Damos, your Waxan, the Laos, your homeland, your birth family, the human race and that of the entire planet. There are no 'evil' forces manipulating you or your actions, no devils or demons exist save in the minds of others (and if any do exist in your own mind then you must cast them out). No amount of alcohol, drugs or influence shall change the fact that you are still responsible for what you choose to do and not to do.

Yes, we recognize that there are forces beyond our ability to fully conceive in this reality, that at times the gods and the goddesses might interfere with our lives, remember that there is something to be learned from each success and every failure, that they do not wish you to suffer - they simply wish you to learn and advance to one day rise above the need for the state of being what you are at present - bound within a limiting fleshly body for this cycle and for each you have and will have given to you until you have learned all this existence can teach and advance to a level where you may enjoin with the gods and see beyond our present.

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OPEN CIRCLE ETHICS

by Brandy Williams

Event organizers and open-circle coordinators have, I think, a responsibility to participants to provide a safe and comfortable environment. The Pagan community here in the Pacific Northwest seems to be evolving an ethical standard governing organizers. Althea Whitebirch calls it choice-centered, and I offer my perception of it here as a model and a basis for discussion.

HISTORY:

A few years ago, the Seattle/ Vancouver/ Portland area had no ongoing festivals. As I write, August '86, organizers are planning next year's schedule -- the second annual Spring Equinox Mysteries festival, the first Summer Solstice Gathering, the third annual Solitary Convention, the fourth annual Fall Equinox Festival. Many of the attendees are new -- either to Paganism or to the northwest, and the events draw people from a wide geographical area, including British Columbia, Montana, Idaho, Oregon, California, and all of Washington state.

We're growing. We're growing very rapidly, and dealing with a disproportionate influx of people inexperienced in group rituals. As a result we're starting from scratch in developing organizer ground rules, and developing solutions to problems being discussed in the Pagan net nation-wide.

In the Pacific northwest, the circle of organizers is very small, almost familial, and we're working from a basis of friend- ship and trust. We're concerned about each other and pay attention to caring for one another. I think the combination of a small group handling a lot of newcomers has allowed us to gene- rate a uniquely compassionate set of attitudes and guidelines.

This outline is my own. I'm going to phrase this is strong, definitive terms, with this qualifier: I call it Northwest Ethics because it has evolved out of discussions with other organizers. However, it isn't offered as a group consensus and any given organizer might disagree with some of these points or the language. This is intended as a starting point for discussion and not a presentation of a set-in-concrete consensus.

My own experience: I've staffed a number of events in and out of the community. My most recent experience was heading the SolCon '86 staff, so I'm using it as my most frequent example.

RITUAL CHOICES:

Althea Whitebirch and I facilitated a discussion at the '85 Fall Equinox Festival that has borne substantial results in the local community. We argued that closed circles can do what they like, but those of us in charge of open circles should lay down some ground rules to ensure everyone's comfort and safety.

Explain The Ritual. I'm personally finding it necessary to make some very basic announcements, like circle boundaries shouldn't be indiscriminately crossed, and people should only walk clockwise within them. Again, we're dealing with a lot of newcomers.

No Pressure To Physically Touch. I've never seen anyone object to holding hands, but a lot of people have commented that they cringe at kisses. No kissing spirals in open circles.

Why? Newcomers tend to go along with group activities, even ones they're uncertain about. Maybe they should be assertive, but more often they're not, and organizers are their voice. Choice: every event in this area includes space for people to put together their own circles, some of which can be more touching-oriented -- and are identified as such. Or we might experiment with providing an Intimate Circle, which would include a lot of hugs and kisses.

The rule is: you don't have to touch anyone you don't want to, anytime. That should be clear to newcomers.

Choice In Participation. In open circles, if the dancing gets too rapid or wild, participants can step back. Just bring your neighbors' hands together and move out of the way. I've also seen some ritualists allow people to cut themselves out of the circle -- the procedure was clearly explained in advance.

Effective ritual evokes response. Novices are at different tolerance and skill levels than experienced ritualists, and some rituals can be overwhelming. Also, the 'boogie till you puke' crowd exhausts the older folks and the kids in the group.

Experiment note: I recently separated a circle into two groups, the 'keep on dancing' people, and the 'sit down and rest' folks. Some rhythm is traded off for comfort. I've also seen two rituals staged consecutively, one quiet and one 'dance all night.' Suggestion: we can try a novice ritual, and a more powerful one for skilled people.

Also note: one northwest organizer disagreed with these suggested choices, feeling those who participate in a circle should be committed for the duration of the experience. It's a point. In that case, I think a clear understanding of what's to come would be essential.

STIMULANTS

In PANEGYRIA Vol. 3 No. 4, Althea Whitebirch argued for informed choice in using stimulants. If alcohol is used in a communal cup everyone should know, and a fruit juice or other substitute should also be available.

Drugs: **Not at events I coordinate**! At least, not with my knowledge or approval. Private drug use hasn't been a problem so far. My concern is that if anyone is caught, it's not private any more. I'm the one who gets to deal with the police and the press, and the whole community's image suffers.

If problems arise in the future, I'd consider banning drugs altogether. Organizing is tough enough -- I have a right to limit my risks. Call a closed circle and do it at home.

MINORS:

Young children supervised by Pagan parents are a real joy. Teenagers with absent, non-Pagan parents or guardians are becoming a problem, even with signed in advance waivers. Some of us are leaning toward a 'no minor without attending parent' policy. How do you keep them away from the wine? Think of the issues surrounding sexuality with under-age kids. The 'what-ifs' are frightening to contemplate.

I haven't made a firm decision because I know how important the contacts and support can be to our younger friends. On the other hand, they do grow up. In two years, a 16 year old can sign her own waiver. Maybe we could set up a

gentle, first con- tact network to provide them with 'one on one' support, starting slowly.

SOLOMONIC DECISIONS

I was asked to kick out two people who wanted to attend the last SolCon, and I burned one request for a registration.

I know, I know. The word 'blacklist' leaps immediately to mind. This is a tough issue. The request I burned was from a person who was suspected of having responded violently to a criticism. The other two revolved around sexual ethics: men accused of coercing women into intimacy.

Help.

The problem, as always, is that none of the cases were clear- cut. How do I substantiate an accusation? Do I kick someone out on a suspicion? I don't want violence or sexual coercion at an event that has my name on it. I also don't want to mediate personal conflicts; that's not my job.

At the moment, one well-placed person can ruin another's reputation. I've seen three people kicked from the community on ONE person's request. I've also seen people with a lot of contacts survive a number of complaints. Neither situation seems fair.

We have a lot of options. This is an essay question: pick one and list the pros and cons.

1) Anyone at all can attend any event.

2) Each organizer must individually choose who to deny attendance to. (In practice, we do pass names to each other.)

3) (Any person who has been accused by one person of one of the following things should get flagged. That is, every event organizer should be notified:

- Theft or destruction of another's property.
- Violence against people -- assault.

- Sexual coercion or abuse.
- his seems to me to be most workable:

4) (In one case I had three complaints a man had made weird sexual phone calls to women. I called him and offered him probation: find someone to sponsor you, to be willing to act as liaison be- tween you and the community. As with minors, the sponsor should be with you at each event you attend. Then I would put the word out that you are one probation, and the sponsor should be contacted if you contact anyone on your own and misbehave. The probation would last for a year. Any repetition of the undesirable behavior would get you kicked from my events permanently, and I would notify other organizers. Failure to accept the probation means getting kicked immediately.

I haven't had a chance to use this procedure because the per- son decided the effort wasn't worth it (a statement in itself). I notified other organizers.

I'm aware this issue is extremely hot. Personally, I'm introducing a lot of people to the community, AND vice-versa. There are a lot of weirdos out there. I don't want to let a mass murderer loose among us (as it were). I also don't want to blacklist someone because of a personality conflict.

Bottom line: some novice assertiveness training seems to be in order.

CARETAKING

Some of us have had good experience with 'greeters' or ombudsmen. (Ombudspeople?) It's a staff position, the sole responsibility of which is to be available for participants' support, to solve problems, hold hands, and be a liaison with staff.

I didn't have greeters at SolCon '86 and regretted it. Even with 30 people, the event coordinator (me) didn't have time to personally check in with everyone.

I like very much that northwest events coordinators show visible concern and caring for everyone. A friend of mine said, "I love these events because I always feel so cherished." I'd like to see that become a community standard.

ORGANIZER'S MAGIC

SolCon '86 has a staff conceptualizer who renamed the position. An organizer is the focus, he said, of the energies coming into, and generated by the event.

A festival isn't just about magic. It IS magic, and the focus has the pleasure of shepherding what another friend of mine calls the magical child through its inception, and allowing participants to share in its direction. (Rearing?)

This outline is a suggestion, a template, for focusing event magic. These are the major focus points:

I. Conception. When the event is scheduled/sited. I saw a staff group hold a circle at the actual site several months before the event, asking for: safety, to have enough registrants, what the event was designed to accomplish for the attendees, the staff, and the community.

II. Presentation. I don't know about anyone else, but for me, put- ting a flyer together is casting a spell.

III. Orientation. Somewhere in the first few hours of the event, ask the participants to help focus on the event's parameters -- safety, joy, solvency ...

IV. Major or parting ritual. Of necessity the ritual coordinators will set the structure, and almost always the nature of the working as well, but eve here the attendees can have some space to give feedback.

V. Post-event focus: a thank-you circle.

FEEDBACK

It might be suggested that an organizer has a right to do whatever works, and event participants must fend for themselves. I argue that event sponsors represent the community -- create the experience of the Pagan community for many who have no other contacts, and as such, they are accountable to their participants and to other event organizers and community elders.

Aside from the issues already discussed, there are financial ones. This year I distributed a financial accounting to SolCon '86 attendees. That was scary -- laying out the bottom line of the decisions and mistakes I made! The thing is, a lot of people asked for that kind of accounting, and I've wondered myself when I attended events.

The other issue is proceeds or profits. SolCon '86 didn't make any. I had, however, planned to pay my staff some salary, thinking we should be compensated for our work. Some people dis- agreed, feeling event funds should be channeled into projects the community benefits from. Since teeny SolCon is becoming a formal organization (for legal purposes) and I'm putting myself on the Board, I won't personally be in a position to take any money out. However, I'd still like to pay the staff -- even a small amount -- because they sacrifice some of their own fun and do a lot of work to make the thing possible.

Finally: organizing is a pretty heavy responsibility and a lot of work. I think we have a right to ask for hugs.

I hope to see lots of discussion on these issues. Because our value is maximum tolerance for diversity, doesn't have to mean that anything goes. I think it's possible for us to reach consensus about some ground rules, to safeguard our community and everyone in it. We ask for perfect love and perfect trust. I think we need to provide a safety net to ensure it.

As always, I welcome feedback.

Brandy Williams

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The Pantacle

A Teaching Story

(c) Gary Dumbauld, 1988

Michael came, walking slowly, purposefully, to the stone circle deep in the woods. Stripped of clothes he came, naked to the wind the moon and the stars, a cord of red twice his height tied round his waist, a black-hilted knife at his left hip. He tried to still his mind, remember his lessons, push his thoughts to the back of his mind, and just feel; the feel of the Earth on which he trod, the feel of the wind on his body, the feather- weight touch of the moonlight on his skin. He tried to put himself in harmony with the grand design of the Universe, the purpose of the evening, he willed himself sternly to master his emotions, listen and look with sacred intent.

He came, bearing the Pantacle before him, balanced firmly on his hands. Silver, it was, silver like the moon, carved and etched, polished, burnished and blackened with signs and symbols. How he had sweated over it, this past year, with hammer and chisel, graver and burin, acids and wax, the tools of the silversmith. A year and a day it had been, since he was judged worthy to become a Priest, and given this task. His to carry, this silver shield, but not his to own, till the rite was over and he, like his father and mother before him, his aunts and uncles and grandparents for generations, inherited by solemn and sacred ceremony the High Priesthood of the Wise.

The High Priestess' athame pressed to his chest, her low, clear voice as she asked him the ritual questions, roused him as from a dream, of forest dark, and woods enchanted. He answered her with a voice not quite fearful, but not as steady as he would have wished.

"I come to this Circle seeking knowledge. I am Michael; my face you well know; I have been sworn and initiated into the Third Degree, but I would now seek the Priesthood of the Wise. I come, bringing as my key this sacred Pantacle, over which I have labored for a year and a day; I wish to be instructed in it's true

meaning; to this end I present my self, the work of my hands, and two passwords: Perfect Love and Perfect Trust."

"All who bring such words are doubly welcome" the High Priestess replied, "and I give to you a third password, a kiss", And so saying, kissed him on the lips and whirled him sunwise into the sacred space. He gazed about himself, his eyes sliding easily over the usual implements on the altar, the candles and wands, censer, bowls of incense and salt; he looked at the High Priestess expectantly.

The High Priestess spoke again, her voice reverberating through the circle, echoing back from the sacred boundary stones; "A seeker comes; this his purpose. The purpose of the Wise--to teach! As it has ever been, let it now so be done! Who shall begin?"

The Priest in the North stood forward. "I shall begin. Young High Priest to be, step to the North."

Michael walked to the North, handed the Priest his Pantacle, and stood silently while the Priest examined it, hoping that his work would be judged as correct, hoping he had made an accurate rendering of all the signs and symbols that he had been shown, a year and a day previous.

The Priest carefully examined the Pantacle, turning it about to catch the light of the central fire, then handed it back to the boy.

"It is well done, all is correct. Look upon the symbol at the top of the Pantacle--the upright triangle. This sign is the symbol of fire, the flame straining upwards, and stands for the three-fold salute, by which I now salute you, recognizing the fire within you, the fire of will, the will to accomplish, the will to dare. A year ago you knew nothing of the craft of the silversmith, and yet you have taught yourself to make this Pantacle. I say again, well done!", and so saying, the Priest touched Michael with his athame on the right shoulder, the top of his head, the left shoulder, and again on the right shoulder.

Putting his arm around Michael's shoulder, the Priest brought Michael around sunwards a few steps, then faced him again.

"The next symbol on the Pantacle is a pentagram. This pentagram stands for the five-fold salute. In the form of a pentagram with one point up, the five-fold salute symbolizes that which is the best man has to offer, ascending to the Gods,

being enriched, expanded and augmented, and returning to enrich the life of mankind. Thus, the five fold salute symbolizes the microcosm of man containing the macrocosm of the Universe." So saying, the Priest touched Michael with the wand, on the right hip, head, left hip, right breast, left breast, and right hip.

A priestess stepped forward, saying, "Now, with your permission, I will carry on this candidate's instruction." The Priest bowed to her, and returned to his place in the North. The Priestess took Michael by the hand and walked with him farther around the circle, still moving sunwards. She stopped, released his hand, and faced him, taking up a bowl of blue paint. Stepping closer, she reached out her blue-daubed hand, and made the sign of the labrys on his chest.

"The next symbol on the Pantacle is that of the Goddess in her aspect as the two moons, monthly waxing and waning. The waxing moon symbolizes that which is outgoing and constructive in mankind, the waning moon that which is hidden and withdrawn. The waning moon also reminds us that for every accomplishment there will be failures, that for every gain in our lives there will be setbacks; we are not to weep and wail against the Gods, or fate, or karma, but we should accept that there is a balance, and the balance will be maintained, whether we will it or not. Constructive and destructive, life and death--this is the way the world is made; that which dies paves the way for the next round of life."

The Priestess linked arms with him then, and they moved farther sunwards about the circle. She turned to him, and kissed him firmly on the mouth, saying "The next symbol on the Pantacle is the kiss. I kiss you, Michael, because we are human; the Gods have created us male and female. I also kiss you in token of the perfect love and perfect trust I have for you, and for the perfect love and perfect trust you declared for us when you entered this holy space. That is why you were greeted by the High Priestess with a kiss."

Michael stood, blushing. He could still taste the sweetness of her mouth, and his body wanted to respond to her as man to woman--it was well he was carrying the Pantacle in front of him; then he got himself under control, realizing the importance of this lesson; the ritual kiss would always be more than a handshake between equals, but never quite a sexual overture; an acknowledgement, not a demand. He sighed, composed himself, and looked at the next sign on the Pantacle.

A stern-looking Priest came towards Michael, his face set in grim lines, carrying something Michael could not quite make out. The man faced Michael,

then walked behind him, carrying what could now be clearly seen as a Cat O'nine Tails. Michael flinched in anticipation of being struck; surely the Priest was not going to whip him? Ouch! Yes he was!

"Michael," the Priest said, between strokes, "the next sign on the Pantacle is the scourge. The scourge of memory. Stand tall, now, and be still, it will hurt worse if you try to avoid it."

Now he had stopped striking Michael with the scourge. The welts on his back stung and burned, but Michael tried to ignore the pain and concentrate on the Priest's voice as he continued.

"Michael, you told us at your First Degree initiation that you were willing to suffer to learn. This scourge will not be applied to your back again in a physical sense, but I want you to learn to look back upon your life; and take power from the foolish stupid things you have done. The mistakes, the petty jealousies, the little hurts you've inflicted on your friends, your parents, the people around you. Remember, Michael, and as you remember, allow yourself to feel sad, to feel the pain and embarrassment you've caused. Feel it, take the power from it, then let it go! Go onward, take strength from your past, don't dwell on it, but don't pretend the past never happened."

The Priest again stepped behind Michael, this time carrying a pot of something in his hand. Michael flinched again as something touched his back, but this was cool and soothing, drawing out the pain. The Priest waited a few moments, till he saw that the cooling balm had done its work, then took Michael gently by the hand and drew him along, ever sunwards, to explain the next symbol.

"The next symbol on the Pantacle is the sign of the God, the horned circle. The horned circle represents, among other things, the Cretan bull, annually sacrificed by our ancestors. The bull symbolizes the wild magic of the God, the intuitional magic, the magic that springs from the instinct. The Cretan priests sacrificed the bull, thus indicating the triumph of reason and intellect over instinct and intuition. We, however are not Cretans, and we do not immolate the bull of intuition on the altar of reason. Logic and reason are fine in their place, but never neglect the way you feel; never forget that the universe is a mixture, a combination, a melding of the tangible and the unreal, instinct and logic. Now I must retire, your instruction will be completed by the High Priestess."

The High priestess approached Michael, walking slowly, deliberately, each foot placed with purpose, her upright carriage reminding him of her status, first among equals, High Priestess of the Coven, the Circle of the Wise.

She stepped closer. "Michael," she said, "the last symbol on the rim of the Pantacle is the inverted triangle, the alchemical symbol of water; representing the number three, the number of life. It is a gate, a gateway of life, a gateway of time, for time is past, present, and future; life is body, mind, spirit. I am about to bestow upon you, the three-fold kiss, to bring your body, your past, your mind, the present, your spirit, and the future to bear on this moment."

So saying, she bent and kissed him, first on the right shoulder, then the left; kneeling she kissed him just above the phallus, and then on his right shoulder again.

"Michael, you have now passed around the rim of the Pantacle, let us now move to the center, and I will instruct you in the meaning of the central pentagram. The pentagram in the center of the Pantacle is the sign of mankind. If I stand thus, with feet apart, hands stretched to the winds, head erect, the pentagram will enclose my body. We therefore can observe that the pentagram in the center of the Pantacle represents mankind in the center of the universe, surrounded by Goddess and God; blessings and reminders; past, present and future; good memories and bad; light and life, love and law. The central pentagram therefore can serve as a reminder to us, that the Universe was NOT made for man, man was made for the Universe."

She knelt at his feet, smiling, and kissed him, first on the left foot, then the right, saying, "I bless your feet, Michael, that have brought you in these ways, reminding you to be ever ready to go on foot, to help, protect, and defend the brothers and sisters of the Wise."

She kissed his knees, saying, "I bless your knees, reminding you to ever go on bent knee in humility when supplicating the Deities, that one who knows his own worth will gladly kneel in order to learn."

She kissed his phallus, and said, "I bless and consecrate the organ of generation, that in time you may know that love is the great teacher of equality; love is the prime example of man and woman as equals; two beings, alike in all ways, equal in all ways, but totally different; one incomplete without the other;

forever opposite, but forever complimentary. Indiscriminate sex will gain you nothing, Michael, for though sex is magic, love is the magician."

She kissed his right and left breast, saying "I bless your breast, and remind you to keep within the safe repository of the breast, the secrets of the Wise, as if under lock and key."

Then she kissed him on the mouth, and said, "I bless your mouth, Michael; henceforth, as a High Priest, you will be a teacher, and the words of your mouth, based in knowledge, leavened with intuition and instinct, uttered with magical will, shall live in the memory of the Wise. Go forward, make your progress, High Priest and Magus!
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Defining Chaos

By: Mark Chao

Introduction

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Chaos, according to the `Oxford English Dictionary' means:

1. A gaping void, yawning gulf, chasm, or abyss.

2. The `formless void' of primordial matter, the `great deep' or 'abyss' out of which the cosmos or order of the universe was evolved.

There are a couple of additional definitions, but they are irrelevant to this discussion. When chaos is used in magic, there is no place for confusion or disorder.

Chaos is the creative principle behind all magic. When a magical ritual is performed, regardless of `tradition' or other variables in the elements of performance, a magical energy is created and put into motion to cause something to happen. In his book, `Sorcery as Virtual Mechanics', Stephen Mace cites a scientific precedent for this creative principle. I quote:

"To keep it simple, let us confine our example to just two electrons, the point like carriers of negative charge. Let us say they are a part of the solar wind--beta particles, as it were--streaming out from the sun at thousands of miles a second. Say that these two came close enough that their negative charges interact, causing them to repel one another. How do they accomplish this change in momentum?

"According to quantum electrodynamics, they do it by exchanging a "virtual" photon. One electron spawns it, the other absorbs it, and so do they repel each other. The photon is "virtual" because it cannot be seen by an outside observer, being wholly contained in the interaction. But it is real enough, and the emission and absorption of virtual photons is how the electromagnetic interaction operates.

"The question which is relevant to our purpose here is where does the photon come from. It does not come out of one electron and lodge in the other, as if it

were a bullet fired from one rock into another. The electrons themselves are unchanged, except for their momenta. Rather, the photon is created out of nothing by the strain of the interaction. According to current theory, when the two electrons come close their waveforms interact, either cancelling out or reinforcing one another. Waveforms are intimately tied to characteristics like electric charge, and we could thus expect the charges on the two electrons to change. But electron charge does not vary; it is always 1.602 x (-19) coulombs. Instead the virtual photons appear out of the vacuum and act to readjust the system. The stress spawns them and by their creation is the stress resolved".

Austin Spare understood this principle in regard to magical phenomena long before scientists discovered photons or began experiments in the area of chaos science.

Austin Osman Spare-some history

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Austin Spare was born at midnight, Dec. 31st, 1886 in a London suburb called Snow Hill. His father was a London policeman, often on night duty.

Spare showed a natural talent for drawing at an early age, and in 1901-1904 left school to serve an apprenticeship in a stained-glass works, but continued his education at Art College in Lambeth. In 1904 he won a scholarship to the Royal College of Art. In that year he also exhibited a picture in the Royal Academy for the first time.

In 1905 he published his first book, `Earth Inferno'. It was primarily meant to be a book of drawings, but included commentaries that showed some of his insight and spiritual leanings. John Singer Sargent hailed him as a genius at age 17. At an unspecified time in his adolescence, Spare was initiated into a witch cult by a sorceress named Mrs. Patterson, whom Spare referred to as his "second mother". In 1908 he held an exhibition at Bruton Gallery. In 1910 he spent a short time as a member of the Golden Dawn. Becoming disenchanted with them, he later joined Crowley's Argentum Astrum. The association did not last long. Crowley was said to have considered Spare to be a Black Magician. In 1909 Spare began creation of the `Book of Pleasure'. In 1912 his reputation was growing rapidly in the art world. In 1913 he published the `Book of Pleasure'. It is considered to be his most important magical work, and includes detailed instructions for his system of sigilization and the "death postures" that he is well known for. 1914-1918 he served as an official war artist. He was posted to Egypt which had a great effect on

him. In 1921, he published `Focus of Life', another book of drawings with his unique and magical commentaries.

In 1921-1924 Spare was at the height of his artistic success, then, in 1924 he published the `Anathema of Zos', in which he effectively excommunicated himself from his false and trendy artistic "friends" and benefactors. He returned to South London and obscurity to find the freedom to develop his philosophy, art and magic.

In 1947 Spare met Kenneth Grant and became actively involved with other well-known occultists of the period. In 1948-1956 he began work on a definitive Grimoire of the Zos Kia Cultus, which is referred to in his various writings. This is unfinished and being synthesized from Spare's papers by Kenneth Grant, who inherited all of Spare's papers. Much of this information was included in `Images and Oracles of Austin Osman Spare' by Kenneth Grant, but there are some unpublished works which Grant plans to publish after completion of his Typhonian series.

References for this section are mostly from Christopher Bray's introduction to `*The Collected Works of Austin Osman Spare*' and from `Excess Spare', which is a compilation by TOPY of photocopied articles about Spare from various sources.

The Magic of Austin Osman Spare

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Spare's art and magic were closely related. It is reputed that there are messages in his drawings about his magical philosophy. One particular picture of Mrs. Patterson has reportedly been seen to move; the eyes opening and closing. Spare is best known for his system of using sigils. Being an artist, he was very visually oriented.

The system basically consists of writing down the desire, preferably in your own magical alphabet, eliminating all repeated letters, then forming a design of the remaining single letters. The sigil must then be charged. There is a variety of specific ways to do this, but the key element is to achieve a state of "vacuity" which can be done through exhaustion, sexual release or several other methods.

This creates a `vacuum' or `void' much like the condition described in the introduction to this discussion, and it is filled with the energy of the magician. The sigil, being now charged, must be forgotten so that the sub-conscious mind may work on it without the distractions and dissipation of energy that the conscious

mind is subject to. Spare recognized that magic comes from the sub-conscious mind of the magician, not some outside `spirits' or `gods'.

Christopher Bray has this to say about Spare's methods in his introduction to `The Collected Works of Austin Osman Spare':

"So in his art and writing, Spare is putting us in the mood; or showing by example what attitude we need to adopt to approach the `angle of departure of consciousness in order to enter the infinite. What pitch of consciousness we need to gain success.

"One must beware making dogma, for Spare went to great pains to exclude it as much as possible to achieve success in his magic; however a number of basic assumptions underpin chaos magic.

"Chaos is the universal potential of creative force, which is constantly engaged in trying to seep through the cracks of our personal and collective realities. It is the power of Evolution/Devolution.

"Shamanism is innate within every one of us and can be tapped if we qualify by adjusting our perception/attitude and making our being ready to accept the spontaneous. Achieving Gnosis, or hitting the `angle of departure of consciousness and time', is a knack rather than a skill."

There are other methods to utilize the same concept that Spare explains for us. Magicians since Spare have written about their own methods and explanations of his method quite frequently in occult magazines, mostly in Great Britain. Spare is certainly not the first person in history to practice this sort of magic, but he is the one who has dubbed it (appropriately), Chaos.

Chaos since A.O.S.

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Austin Spare died May 15, 1956, but his magic did not die with him. There have been select groups of magicians practicing versions of Chaos ever since, especially in Northern England and Germany. In 1976, a couple of dozen Chaos Magicians, including Peter J. Carroll and Ray Sherwin, announced the formation of a new magical Order, the Illuminates Of Thanateros. The intention of the group was to have an Order where degrees expressed attainment rather than authority, and hierarchy beyond just organizational requirements was non-existent.

There are those who say that this lofty ambition has failed and that the Order has since slipped into a hierarchical power structure; Ray Sherwin "excommunicated" himself for this reason, but the Order continues and is identified as the only international Chaos organization to date.

The IOT has since spread to America. There are smaller groups of Chaos practitioners, as well as individuals practicing alone. Chaos since Spare has taken on a life of its own. It will always continue to grow, that is its nature. It was only natural that eventually the world of science would begin to discover the physical principles underlying magic, although the scientists who are making these discoveries still do not realize that this is what they are doing. It is interesting that they have had the wisdom to call it chaos science...

In the above part of my series on Chaos, I've made scant reference to the IOT due to lack of information, however, in typical Murphy's Law fashion, a letter just arrived filling in some blank spots and pointing out to me that I made one mistake in chronology. The story goes;

In 1977/78 Ray Sherwin was editor and publisher of a magazine called `The New Equinox', which Pete Carroll was a regular contributor to. Unsatisfied with the choices of available magical groups in England at the time, they formed the IOT. They advertised in `New Equinox' and the group formed and progressed as previously explained. Ray Sherwin dropped out before Pete Carroll went on to form `The Pact'. They are still friends, and Pete has graciously consented to write an introduction to Ray's newest edition of `The Book of Results' which will be available through TOPY soon.

Chaos Science

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Modern chaos science began in the 1960's when a handful of open-minded scientists with an eye for pattern realized that simple mathematical equations fed into a computer could model patterns every bit as irregular and "chaotic" as a waterfall. They were able to apply this to weather patterns, coastlines, all sorts of natural phenomena. Particular equations would result in pictures resembling specific types of leaves, the possibilities were incredible. Centers and institutes were founded to specialize in "non-linear dynamics" and "complex systems." Natural phenomena, like the red spot of Jupiter, could now be understood. The common catch-terms that most people have heard by now; strange attractors, fractals, etc., are related to the study of turbulence in nature. There is not room to

go into these subjects in depth here, and I recommend that those who are interested in this subject read `Chaos: making a new science' by James Gleick and `Turbulent Mirror' by John Briggs & F. David Peat.

What we are concerned with here is how all this relates to magic. Many magicians, especially Chaos Magicians, have begun using these terms, "fractal" and "strange attractor", in their everyday conversations. Most of those who do this have some understanding of the relationship between magic and this area of science. To put it very simply, a successful magical act causes an apparently causal result. In studying turbulence, chaos scientists have realized that apparently causal phenomena in nature are not only the norm, but are measurable by simple mathematical equations. Irregularity is the stuff life is made of. For example, in the study of heartbeat rhythms and brain-wave patterns, irregular patterns are measured from normally functioning organs, while steady, regular patterns are a direct symptom of a heart attack about to occur, or an epileptic fit.

Referring back again to "virtual" photons, a properly executed magical release of energy creates a "wave form" (visible by Kirlian photography) around the magician causing turbulence in the a etheric space. This turbulence will likely cause a result, preferably as the magician has intended. Once the energy is released, control over the phenomena is out of the magician's hands, just as once the equation has been fed into the computer, the design follows the path set for it.

The scientists who are working in this area would scoff at this explanation, they have no idea that they are in the process of discovering the physics behind magic. But then, many common place sciences of today, chemistry for example, were once considered to be magic. Understanding this subject requires, besides some reading, a shift in thinking. We are trained from an early age to think in linear terms, but nature and the chaos within it are non-linear, and therefore require non-linear thinking to be understood. This sounds simple, yet it reminds me of a logic class I had in college. We were doing simple Aristotelian syllogisms. All we had to do was to put everyday language into equation form. It sounds simple, and it is.

However, it requires a non-linear thought process. During that lesson over the space of a week, the class size dropped from 48 to 9 students.

The computer programmers were the first to drop out. Those of us who survived that section went on to earn high grades in the class, but more

importantly, found that we had achieved a permanent change in our thinking processes. Our lives were changed by that one simple shift of perspective.

Chaos science is still in the process of discovery, yet magicians have been applying its principles for at least as long as they have been writing about magic. Once the principles of this science begin to take hold on the thinking process, the magician begins to notice everything from the fractal patterns in smoke rising from a cigarette to the patterns of success and failure in magical workings, which leads to an understanding of why it has succeeded or failed. There is a diagram of a fractal design on the cover of `Kaos' magazine #11 (now out of print) that would be a wonderful example of magic at work and the many paths that the energy may follow...

Defining Chaos Magic

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Chaos is not in itself, a system or philosophy. It is rather an attitude that one applies to one's magic and philosophy. It is the basis for all magic, as it is the primal creative force. A Chaos Magician learns a variety of magical techniques, usually as many as s/he can gain access to, but sees beyond the systems and dogmas to the physics behind the magical force and uses whatever methods are appealing to him/herself.

Chaos does not come with a specific Grimoire or even a prescribed set of ethics. For this reason, it has been dubbed "left hand path" by some who choose not to understand that which is beyond their own chosen path. There is no set of specific spells that are considered to be `Chaos Magic spells'. A Chaos Magician will use the same spells as those of other paths, or those of his/ her own making. Any and all methods and information are valid, the only requirement is that it works. Mastering the role of the sub- conscious mind in magical operations is the crux of it, and the state called "vacuity" by Austin Osman Spare is the road to that end. Anyone who has participated in a successful ritual has experienced some degree of the `high' that this state induces.

An understanding of the scientific principles behind magic does not necessarily require a college degree in physics (although it wouldn't hurt much, if the linear attitude drilled into the student could be by-passed), experience in magical results will bring the necessary understanding.

This series is directed toward the increasing numbers of people who have been asking, "What is Chaos Magic?" It is very basic and by no means intended to be a

complete explanation of any of the elements discussed. Many of the principles of magic must be self-discovered, my only intent here is to try to define and pull together the various elements associated with Chaos Magic into an intelligible whole. For those who wish to learn more about this subject, I have prepared a suggested reading list for the last section, however, I must emphasize that there are always more sources than any one person knows about, so do not limit yourself to this list. Chaos has no limits...

For Further Reading:
*
`The Book Of Pleasure' by Austin Osman Spare `*Anathema Of Zos*' by Austin Osman Spare available from:

Abyss
34 Cottage St. Box 69
Easthampton, MA. 01027
catalog on request

*
`*A Book Of Satyrs*' by Austin Osman Spar
`*Images and Oracles of Austin Osman Spare*' by Kenneth Grant

`*The Early Work of A.O.S.' `Excess Spare*' `Stations In Time' available from;

TOPY
P.O. Box 18223
Denver, CO. 80218
write for information

*
Available from most bookstores (at least by special order):

`*Chaos: making a new science*' by James Gleick
`*Turbulent Mirror*' by John Briggs & F. David Peat
`*Liber Null & Psychonaut*' by Peter J. Carroll
`*Practical Sigil Magick*' by Frater U.D.
*
Magazines dealing with Chaos Magic(k):
Chaos International-BM SORCERY
London WC1N 3XX
England
*
Thanateros
P.O. Box 89143

Atlanta, GA. 30312
*

Mezlim
N'Chi
P.O. Box 19566
Cincinnati, OH. 45219
*

Mezlim deals with a wide range of magical traditions, but the editor has expressed an interest in articles dealing with Chaos. Articles about Chaos can be found in other Ceremonial Magick magazines as well, as the editors see fit.
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Notes on the Role of the Historical Egregore in Modern Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sympathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC`s claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for 'literal' **past-present-future** truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilization has a very strong tendency towards _linear_ thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, **past-present-future**. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturalized mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematization into separate (preferably indivisible) single units. Western thought has formulated this problem as the dichotomy of the _analytic_ and the _synthetic_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainty principle and Einstein`s earlier theory of relativity. In other words, mythological

thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is _believe_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There is an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (manna, or, as I prefer to term it, ‘***magis***) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientifically more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright healthier for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing,

because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather that occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance. From a pragmatic point of view Mr. Sheldrake is behaving very much like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labelled as "non-" or "pseudo-" scientific - which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their own sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.)

Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the <u>description of history</u>. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.) History is, after all, the defining of our past own roots and our <u>present</u> position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavor to obtain at least a minimum of objectivity in a basically chaotic

universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavy-handed Teutonic style philosophical rambling upon your overbuys reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realized let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standards, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar, the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don`t we all know the typical

attitude of old crones towards modernity ? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive`s parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today`s pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the Egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake`s terminology, their morphic fields. By violating all the painstaking endeavors of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever _really_ been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the Judeo-Christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbolical, decidedly non-linear truth, that serious problems arise. This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilled-for neutralization of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don`t try to over define said rays by epithet such as "electromagnetic" or the like. For if you do, you become the victim of scientists ‘zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man`s mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

Let us then resort to _creative historicism_ whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the fact that symbols and images are always more than just a

little ambiguous, as our dreams well prove every night. As in divination, it does not pay to become over precise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of $347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly venting past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries`; let it sometimes lay behind for a few hours _and_ minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge`s "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend`s flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya`s veil (you are supposed to be the _Master_ of illusion, remember?). And don`t panic: for nothing is true, everything is permitted.

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Power Animals

by Alernon

Come to us: Eagle, Wolf, Bear and Cougar.
Dance we now The Power dances.

Eagle soaring above the peaks,
Share with us freedom, majesty and fighting skills.
Teach us lessons we need to learn.
Dance with us The Power dances.

Wolf, cunning tracker, by day or night.
Share with us endurance, courage and adaptability.
Teach us lessons we need to learn.
Dance with us The Power dances.

Bear, trampling along earthen paths,
Share with us Mighty strength and sense of smell.
Teach us lessons we need to learn.
Dance with us The Power dances.

Cougar, lonely tracker of terrains, Share with us Agility,
Stamina and endless curiosity.
Teach us lessons we need to learn.
Dance with us The Power dances.

Movements slow
Movements rapid.
Frenzied swaying
Upward, downward.
Dipping, turning
Round and round.
Dance we now
The Power dances.

Dancing partners,
You and I.
With me, in me
I am you, you are me.
Together as one,
Yet separate, too.
Dance we now
The Power dances.

Awaken now
All Spirit Beings,
To dance the dances
With your human kin.

Dance the Cycles
Of Life and Death,
Hope and Fear,
Good and Evil.
Dance the Cycles,
Now and Again.

Lowerworld, Upperworld,
Journeying now and forevermore.
Of Time and Space
All is Once,
There is none.
Dance the dances
Again and again.

from R.M.P.J. 8/86

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The Care and Feeding of Crystals

by Matrika
co-sysop of PAN - the Psychic Awareness Network

Crystals have been in the lime-light ever since celebrities such as Shirley Mcleane and Cher have come out of the closet and admitted they were "New-Agers". However, along with this public scrutiny, has also been a whole bunch of misconceptions. The most common of which is that a person just wears a crystal like jewelry or carries it and it works like some kind of instant stage-magic or prestidigitation. This, of course, is not the case. To get the full effect of "Crystal Power" in your life means, as with so much else, that you must put into it what you take out of it. So here are a few simple guidelines for those of you who plan on taking this subject seriously.

1. Selecting your Crystal

   To select a Crystal is not all that much different from selecting a pet or a work of art. When you go into the store to purchase your crystal - or any other stone used in healing or Psychic work - just pick the one that "calls" to you. Handle the various stones and place them, one by one, in your receptive hand. (the one that is not your dominant hand; if you are right-handed or ambidextrous, your receptive hand is your left. If you are completely left-handed your receptive hand is your right.) The stone that is right FOR YOU will "pull" you to it. This may not be the stone that looks the clearest or the most impressive, either. Our societies materialistic values and our conditioning to accept them must not enter into our decision, which is very hard for most of us at first. Our first tendency is to judge the stone - as we always judge ourselves and everything else in a constant stream of thoughts- by what we have been conditioned to believe is "good" or "bad".

   If the piece you are choosing is for a specific purpose; i.e. for healing, or to enhance your psychic abilities, or for meditation; it will help if you keep that purpose in mind while you are selecting the stone. An interesting phenomena often happens to people who are just going into the gem and mineral healing or psychic work. Most people start off with clear quartz, because it has the most applications. They go into a store or a gem show to purchase a clear quartz and find themselves drawn to all kinds of other "rocks" (as the collectors call them) too. Many times they bring a bag of

various mineral specimens home with them. Later they look up the stones in one of the many reference books on this subject, only to find the stones they were drawn to are exactly the ones they need to deal with issues or illnesses that they need to work on.

The very first thing you need to do when you first get a crystal is to "clear it" from the imbalanced energies of anyone else who has touched it. Crystals "work" because of their piezoelectric field. Researchers in Kirlian photography and other subjects have long shown us that the body is surrounded by a field of electro-magnetic energies, which psychics call the AURA. People who have studied this subject tell us that Crystals help us by attuning their piezoelectric charge to the charge of our auras. So we must first remove the charges from the stone that come from other's handling of it. This is done by leaving the stone in sea-salt (available at almost any health-food store) for 3 days. The only time you will have to use this technique - which is drastic - to cleanse the stone is when you first buy it. The reason I say the technique is drastic is because it erases ALL of your energy from the stone too, so the stone has to be rebonded. (explained later) This piezoelectrical effect of the stone is the same reason that quartz is useful in making computers, telephones, watches, and in other electronic devices.

2. The regular maintenance of your stone

The regular care and maintenance of your stone is really quite simple. First of all a gentler method of clearing the piece should be used at least once a week and after any uses in either physical or inner (mental/emotional/ spiritual) healing work. This can be done in several ways. First of all, you can run it under COOL - no extremes of temperature PLEASE - water in your sink for several minutes, while visualizing (intensely imagining in vivid detail, from a meditative or extremely relaxed state) all imbalanced energies leaving it. You can also leave it in Mugwort (an herb) for 2-3 days buried it in carefully. You can also place it in a flowerpot with an African violet plant, but you should know that if it has been used to heal any severe conditions, the plant will die. The stones should also be re-charged about once a month or after every use. For other stones, direct sunlight is not such a good idea as it can fade the colors. You can get the reflected energy of the sun by placing them in the moonlight during the waxing of the moon. (from one day after the new moon through the night of the full moon) They can also be charged by surrounding them in a circle of quartz points that have been charged by the sun, with the points of the crystals facing inward toward

the stones being charged. Another method is to purchase an amethyst or quartz cluster and place the stones on it. A cluster is a specimen with several individual crystals on it. Oh, and if you charge the stone by a circle of crystals, be sure they have been cleared and charged themselves before using them to charge anything else. The circle should consist of at least 4 points, but 8 is best. These stones used for charging do NOT have to be large at all.

3. Using your stones

   Stones are tools in our psychic work and, as in any other object used, work by focusing the mind's powers. To get the best use out of them, more than just wearing them or carrying them is required. They should be used from a state of meditation, while visualizing the goals we wish to accomplish with them - such as healing, increased Psychic perception, etc. A good way to do this for to help you focus and a self-hypnosis tape that relates to your goals and use it. And if you are using the crystals in healing, be aware that they are NOT meant to replace the care of a competent health professional - but many people find them a useful adjunct to it.

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Ethics in Magic

Date: 10-May-89 22:29
From: Warren Stott
Subj: Ethics in Magick

A local group recently sponsored a seminar on the ethics of magick. I was unable to attend but heard the tapes of the session. Several people on this echo were present and had thoughtful things to say as did the others in attendance. I would like to address a few ideas that came up there and, of course, are significant to all people that work magick.

The question of hexing came up. A rousing chorus ensued saying essentially that many folks there felt their own ethical model does not allow hexing. Initially, I put myself in that group as well. I am not a bad person, I do not intentionally hurt people. After some thought, though, I asked myself this question.

If there is a conceivable ethical situation where I might sucker punch someone, why would there not be such a time to zap them with the same magnitude of magick?

If I punch someone when they have no known defense against me, I am opening the serious potential to harm them. My punch might not hurt them at all, it might surprise them more than hurt them, it might hurt them enough that they get the message I was sending, or it might blind or even kill them. I would not know until after the fact. If I felt justified in punching them, I would probably do it. If they turned and destroyed me, I would have to question my judgment afterwards. Likewise if I blinded them.

Acceptance of the karmic debt was raised as part of this justification cycle. By going ahead and hitting them, I tacitly or implicitly accept the debt. Personal destruction or harming the other guy, it is the same, I accept the debt by my action.

Now where is the ethical question here?

I have often done things, things as simple as saying something in a certain way, that I immediately want to retract. If I hit this fellow, I probably would want to take it back afterward. Is it ethical to act in a fashion that given a little thought you would realize you will regret later?

Magick works in the same way. Presuming the ability to control the magickal zap to the relative intensity of the sucker punch, the results are just as unknown. So you accept the karmic debt, so you zap away.

"Do what ye will" as long as you accept the debt makes it ethical? I don't think so, I think it is in fact unethical to hit or zap the person. But I might do it anyway. It is not really so much a question of ethics as it is a question of responsibility.

No doubt Ollie North thinks that it is unethical to break the law. But he did. No doubt Jim Wright takes the ethics of public office very seriously, but he is now in deep refits over an ethical dilemma of his own making.

Shit Happens. (For those of you with new babies, Doo-Doo Happens.) Ethics is a model of what we would like in the ideal. That ideal we measure ourselves against. We can parade case examples all day to test this conclusion but it is still unethical to harm another. But we do it, both physically and magickly.

So, ethical hexing, there is no such thing. I caste a hurt-you-this-much zap on the intended, I have acted unethically. "An ye harm none." No disclaimer or release for special situations is given or implied. She will see me break this, karma will see that the ripples in the pool come back to me. All together, She will see me take responsibility, ethics be damned.

One more time, the chorus swells and this time I am sure that I am part of that group. There is no ethical justification for hexing. Just don't piss me off though, I might be willing to take responsibility for my actions.

Bambi died for us, kicking and screaming in torment!

-Warren-

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Candle Magic

1. One of the simplest of magical arts which comes under the heading of natural magic is candle burning. It is simple because it employs little ritual and few ceremonial artifacts. The theatrical props of candle magic can be purchased at any department store and its rituals can be practiced in any sitting room or bedroom.

2. Most of us have performed our first act of candle magic by the time we are two years old. Blowing out the tiny candles on our first birthday cake and making a wish is pure magic. This childhood custom is based on the three magical principals of concentration, will power and visualization. In simple terms, the child who wants his wish to come true has to concentrate (blow out the candles), visualize the end result (make a wish) and hope that it will come true(will power).

3. The size and shape of the candles you use is unimportant, although highly decorative, extra large, or unusually shaped candles will not be suitable as these may create distractions when the magician wants to concentrate on the important work in hand. Most magicians prefer to use candles of standard or uniform size if possible. Those which are sold in different colors for domestic use are ideal.

4. The candles you use for any type of magical use should be virgin, that is unused. Under no circumstances use a candle which has already adorned a dinner table or been used as a bedroom candle or night-light. There is a very good occult reason for not using anything but virgin materials in magic. Vibrations picked up by secondhand materials or equipment may disturb your workings and negate their effectiveness.

5. Some magicians who are artistically inclined prefer to make their own candles for ritual and magical use. This is a very practical exercise because not only does it impregnate the candle with your own personal vibrations, but the mere act of making your own candle is magically potent. Specialist shops sell candle wax and molds together with wicks, perfumes, and other equipment.

6. The hot wax is heated until liquid and then poured into the mold through which a suitably sized wick has already been threaded. The wax is then left to cool and once is this has occurred the mold is removed , leaving a perfectly formed candle. Special oil-soluble dyes and perfumes can be added to the wax before the cooling process is complete to provide suitable colors and scents for a particular magical ritual. Craft shops which sell candle making supplies can also provide do-it-yourself books explaining the technicalities of the art to the beginner.

7. Once you have purchased or made your ritual candle it has to be oiled or 'dressed' before burning. The purpose of dressing the candle is to establish a psychic link between it and the magician through a primal sensory experience. By physically touching the candle during the dressing procedure, you are charging it with our own personal vibrations and also concentrating the desire of your magical act into the wax. The candle is becoming an extension of the magician's mental power and life energy.

8. When you dress a candle for magical use, imagine that it is a psychic magnet with a North and a South pole. Rub the oil into the candle beginning at the top or North end and work downwards to the half-way point. Always brush in the same direction downwards. This process is then repeated by beginning at the bottom or south end and working up to the middle.

9. The best type of oils to use for dressing candles are natural ones which can be obtained quite easily. Some occult suppliers will provide candle magic oils with exotic names. If the magician does not want to use these, he can select suitable oils or perfumes from his own sources. The oils soluble perfumes sold by craft shops for inclusion in candles can be recommended.

10. The candles you use can be colored in accordance with the following magical uses: white- spirituality and peace. red- health, energy, strength, courage, sexual potency. pink- love affection and romance. yellow- intellectualism, imagination, memory and creativity green- fertility, abundance, good luck and harmony blue-inspiration, occult wisdom, protection and devotion purple Material wealth, higher psychic ability, spiritual power and idealism silver-clairvoyance, inspiration, astral energy and intuition orange- ambition. career matters and the law.

11. If you wanted to use candle magic for healing, you would select a red candle to burn. To pass an exam, burn a yellow candle, to gain esoteric knowledge

burn a blue candle or for material gain, burn a purple one. It is obvious these colors relate to the signs of the zodiac and the planetary forces.

12. The simples form of candle magic is to write doesn't the objective of your ritual on a virgin piece of paper. You can use color paper which matches the candle. Write your petition on the paper using a magical alphabet, such as Theban, Enochian, Malachim, etc. As you write down what you want to accomplish through candle magic — a new job, healing for a friend, a change of residence, a new love affair, etc. — visualize your dream coming true. Visualize the circumstances under which you might be offered a new job, imagine your employer telling you that your salary has been increased or conjure up a vision of your perfect love partner.

13. When you have completed writing down your petition, carefully fold up the paper in a deliberately slow fashion. Place the end of the folded paper in the candle flame and set light to it. As you do this concentrate once more on what you want from life.

14. When you have completed your ritual, allow the candle to have completely burned away. You do not need to stay with the candle after the ritual, but make sure that is safe and that red-hot wax will not cause damage or fire. Never re-use a candle which has been lit in any magical ritual. IT should only be used in that ritual and then allowed to burn away or be disposed of afterwards.

15. If you are conducting a magical ritual which involves two people (e.g. an absent healing for a person some distance away) then the second person can be symbolically represented during the ritual by another candle. All you

need to do is find out the subject's birth date and burn the appropriate candle for that zodiacal sign. These are as follows-

Astrological Sign	Color
ARIES	red
TAURUS	green
GEMINI	yellow
CANCER	silver
LEO	orange
VIRGO	yellow
LIBRA	pink
SCORPIO	red
SAGITARIUS	purple
CAPRICORN	black
AQUARIUS	all colors
PISCES	mauve

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Elemental Cauldrons

Using a cauldron, symbol of inspiration and rebirth, has brought new dimensions to both group and solitary work. A cauldron decorates the center of the Circle during Lesser Sabbats. An air cauldron at a spring rite creates a misty, magical quality for the ceremony. In summer, the cauldron will flash and spark. A blue flame burns mysteriously within the Water cauldron during the autumn festival. Throughout Yule, the Earth cauldron burns steadfast and constant. During moon rites, when magick is done, we write the purpose of our working on flash papers and toss them into the burning cauldron while chanting.

A working cauldron should be of cast iron, with a tight-fitting lid, three sturdy legs, and a strong handle. Season your cauldron before using it for the first time. Pour in generous helping of salt and lighter fluid, slosh it up to the rim and wipe dry. For indoor use it MUST have a fireproof base or your workings will summon up yellow-coated salamander spirits from the fire department.

EARTH Cauldron

Layer salt, wax shavings, three powered or ground herbs, fighter fluid and ivy leaves in the cauldron while focus and chanting. Use a candle to light it. When the smoke starts to roll, extinguish the cauldron by putting the lid on.

AIR Cauldron

Using tongs, put a chunk of dry ice is a small glass or ceramic bowl and place the bowl on a cloth in the bottom of the cauldron. Allow the cauldron to smoke as long as the ice lasts. The mists create excellent images for scrying.

FIRE Cauldron

Cover the inside bottom with dirt or sand to dissipate heat. Light incense charcoal and add either saltpeter for flame and spark or flash powder for a different but spectacular effect. To assist in releasing or firing off peak energy, try using

flash "bombs". Make a small pocket in a piece of flash paper, fill with flash powder and tie with thread. The "bomb" should be about the size of your smallest fingernail. The results are spectacularly bright, so use the powder sparingly. Don't look directly at the flash as you drop the "bomb" in the cauldron.

WATER Cauldron.

At least seven days before the ritual, place equal quantities of three appropriate herbs in a pint glass jar. Fill the rest of the jar with Ever clear (200 proof alcohol), cap tightly, and shake gently while concentrating on the purpose of the ritual. Add a chant if its feels right. Let the jar rest in a dark, warm spot and shake twice daily, charging with purpose. Before the ritual, place a fireproof ceramic or glass bowl in the cauldron. Pour in the herb mixture, being careful none spills into the cauldron. Light with a candle to produce a beautiful blue flame.

The cauldron, as the fifth elemental spirit, symbolizes inspiration, rebirth, illumination and rejuvenation. Use a Fire cauldron with salt peter to cast a Circle. Use the mists of an Air cauldron for an initiation. Burn away hate, prejudice and negative self-images, with a Water cauldron. The Earth cauldron is ideal for indoor Beltane rites.

Remember to place a burning cauldron on a fireproof surface. Practice safety when using any volatile materials and you will enjoy your cauldron for many rites.
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An Irish Myth Concordance

by Mike Nichols
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'Myth is what we call other people's religion.'
--Joseph Campbell

The following concordance is based on 'Gods and Fighting Men' by Lady Augusta Gregory, first published in 1904. Page number references are to the 1976 trade paperback edition published by the MacMillan Company of Canada Limited. Brief supplementary material is taken from 'Dictionary of Irish Myth and Legend' by Ronan Coghlan, published in 1979 by Donard Publishing Comapany, and referenced as 'DIM' in the following text.

As this is intended to be a concordance of the Irish mythological cycle only (as opposed to heroic, legendary, or historical material), references are limited to Part I, Books I - V, of Lady Gregory's volume. 'Gods and Fighting Men' was selected as the primary text for this concordance because it represents the most comprehensive synthesis of variant sources (both published and oral) ever attempted as a continuous narrative of Irish mythology. Lady Gregory lists her published sources as follows:

O'Curry, '***Manners and Customs of the Ancient Irish***'
'***MSS. Materials***'
'***Atlantis***'
De Jubainville, '***Cycle Mythologique***'
'***Epope'e Celtique***'

Hennessy, ***'Chronicum Scotorum'***
Atkinson, ***'Book of Leinster'***
'Annals of the Four Masters'
Nennius, ***'History of the Brions.'*** (Irish Version)
Zimmer, ***'Glossae Hibernacae'***
Whitley Stokes, ***'Three Irish Glossaries'***
'Revue Celtique'
'Irische Texte'
'***Gaedelica***'
'***Dinnsenchus***'
Nutt, ***'Voyage of Bran'***
'Proceedings Ossianic Society'
O'Beirne Crowe, ***'Arma Columcille'***
Dean of Lismore's Book
Windisch, ***'Irische Texte'***
Hennessy et. al., ***'Revue Celtique'***
'Kilkenny Archaeological Journal'
Keatinge's '***History'***
'***Oyia***'
Curtin's ***'Folk Tales'***
'Proceedings Royal Irish Academy'
'MSS. Series'
Dr. Sigerson, ***'Bards of Gael and Gall'***
Miscellanies, ***'Celtic Society'***
Muller, ***'Revue Celtique'***
Standish Hayes O'Grady, ***'Silva Gaedelica'***

Abhean - son of Bicelmos, he was the harper of the Tuatha de Danaan, brought from the hills by the Men of the Three Gods (37).

Aedh (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Conn (59)

Aedh (2) - along with Angus and Artrach, one of the three sons of Bodb Dearg, he was the comeliest of them. Troops of poets from Ireland and Alban used to be with him, so that his place was called 'The Rath of Aedh of the Poets' (78).

Aedh (3) - a son of the Dagda, he was killed by Corrgenn, who suspected Aedh was involved with his wife (82)

Aer - one of two Druids of the Sons of the Gael (the other was Eithis) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Ai - the plain where Niall pursued Cailcheir, before it went through a lake (81)

Aife - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Ailbhe - (Ai-noo-al) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124)

Ailell Anglonach - of the One Fault, brother of Eochaid Feidlech, he fell in love with his brother's wife, Etain, and pined for her until she agreed to heal him (95)

Aillbhe - along with two other daughters of Midhir of the Yellow Hair, Doirenn and Aife, she was given as wife to one of the three sons of Lugaidh Menn (79).

Aille - the daughter of Cormac (q.v.) (107)

Aine (1) - the daughter of Modharn, who gave a cook to the sons of Lugaidh Menn (79)

Aine (2) - some said she was the daughter of Manannan, but some said she was the Morrigu, she owned the Cathair Aine. But she often gave her love to men, and she was called Leanan Sidhe, the Sweetheart of the Sidhe (86). Wisps of straw are burned in her honor on St. John's Eve. She is associated with meadow-sweet, and invoked against sickness. According to legend, she was raped by the king of Munster (DIM).

Ainge - she was a daughter of the Dagda, who made her a great vat (81)
Airmed - sister of Miach, she spread her cloak on which to arrange the herbs which sprang from the grave of her murdered brother. But Diancecht, still jealous of Miach, mixed up the herbs, so that no one knows all their right powers to this day (35). She was the daughter of Diancecht and sister of Octruil, and helped them in their healing work at the well of Slaine (64)

Airnelach - brother of Tadg and Eoghan, he was captured by Cathmann and made to cut firing (115), but was later rescued by Tadg (120)

Amergin - one of the sons of Miled (q.v.), he spoke with Banba upon Slieve Mis (71) and was sent as messenger to the Tuatha De Danaan (72) and quieted the storm sent against his people by them and was the first to set foot in Ireland after that (74). Heber gave him a share of the two provinces of Munster after the Battle of Tailltin (75).

Angus - along with Artrach and Aedh, one of the three sons of Bodb Dearg (78)

Angus Og - son of the Dagda, he advised his father how to kill Cridenbel and what reward to ask of Bres (33). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67). He was considered for kingship of the Tuatha de Danaan after their defeat (77). Also called the Frightener or Disturber, for the unrest he occasioned in horses and cattle (83). His loves included Enghi, Derbrenn, and Caer Ormaith (84). He was the Irish love-god (DIM).

Anvil of the Dese - see Indeoin na Dese (81)

Aobh - (Aev, or Eev) the eldest of the three daughters of Oilell,
foster-daughter of Bodb Dearg and wife of Lir and, by him, mother of
Fionnuala, Aodh, Fiachra, and Conn, though she died bringing the latter two to birth (125)

Aodh - (Ae, rhyming to 'day') one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Aodh Aithfhiosach - of the quick wits, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Aoibhell - (Evill) a woman of the Sidhe who dwelt at Craig Liath, she tried to prevent her lover from joining a battle (87). Her harp fortells death for any who hear it (88).

Aoife - (Eefa) one of the three daughters of Oilell and a foster-child of Bodb Dearg (124), she became the wife of Lir after her sister Aobh had died in childbirth (125). Through jealousy, she changed Aobh's four children into swans at Loch Dairbhreach (126)

Aonbharr - styled 'of the One Mane', he is Manannan's horse, as swift as the naked cold wind of spring. She can gallop across the sea, and no rider was ever killed off her back (41). She was often ridden by Lugh (43).

Arias - styled the 'fair-haired poet', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Finias (27).

Arranan - one of the sons of Miled (q.v.), he died by falling from the mast to the deck of his ship as the Sons of the Gael attempted their second landing in Ireland (73)

Artrach - along with Angus and Aedh, one of the three sons of Bodb Dearg, he had a house with seven doors and taught the king's son of Ireland and of Alban how to throw spears and darts (78)

Athluain - a ford of the Shannon that Lugh passed on his way to do battle with Bres (45)

Badb - (Bibe) one of the greatest of the women of the Tuatha de Danaan, she was a battle goddess (27). She, along with Macha and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). Sometimes regarded as the same as Nemain, her name means 'crow' and she could appear in that guise. She was the wife of Net (DIM).

Balor - styled 'of the Evil Eye' or 'of the Strong Blows' (38), he is chief king of the Fomor (36), husband of Ceithlenn and, by her, the father of Ethlinn (42). One of his eyes had the power of death in it, so that none could look at it and live (38), and he also had the power of putting on a different shape (39). He was also the father of 12 'white-mouthed' sons, all among the chief men of the Fomor (42). At the second battle of Magh Tuireadh, Lugh made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of his own army, thus fulfilling the prophecy that he would be killed by his grandson (66).

Banba - the wife of MacCuill and a queen of the Tuatha De Danaan, one of three daughters of the Dagda whose name was given to Ireland afterwards (27), she met the Sons of the Gael on Slieve Mis and spoke with Amergin (71), and was later killed in the Battle of Tailltin (75).

Banna - one of the twelve chief rivers of Ireland (q.v.) (62)

Battle of Taillten - the great battle between the Sons of the Gael and the Tuatha De Danaan, after which the Sons of the Gael had the rulership of Ireland (75)

Bearna nah-Eadargana - the Gap of Separation, it is a place that Lugh passed on his way to do battle with Bres (45)

Bechulle - one of two witches of the Tuatha De Danaan (the other was Dianan) who had the power to turn trees and stones and sods of earth into an armed host (62)

Bed of the Dagda - in the house of the Dagda at the Brugh na Boinne (80)

Beinn Edair - the dwelling place of Tuireann (60), mentioned briefly in Ethne's complaint (58)

Belgata - the great mountain to the rear of Magh Nia in Connacht (29)

Beltaine - May Day (28)

Bennai Boirche - one of the twelve chief mountains of Ireland (q.v.) (62)

Berbhe - see Green of Berbhe (42)

Betach - see Fiachna (121)

Bicelmos - see Abhean (37)

Birog - styled 'of the Mountain', a woman-Druid who helped Cian win the love of Ethlinn who had been imprisoned in a tower. When Ethlinn bore a child (Lugh), Balor would have had it killed, but Birog rescued it (40).

Birthplace of Cermait Honey-Mouth - in the house of the Dagda at the Brugh na Boinne (80)

Blai-Slieve - one of the twelve chief mountains of Ireland (q.v.) (62)
Boann - a water goddess, wife of Nechtan and mother, by the Dagda, of Angus, she is associated with the River Boyne (DIM). Also see Dabilla (80)

Bodb - (Bove) see Rudrach and Dergcroche (117)

Bodb Dearg - (Bove Darrig) son of the Dagda, he was king of Connacht when Bres and his army landed in Ireland to battle Lugh (43). He lived at Sidhe Femen, was eldest among the children of the Dagda, and was given the kingship of the Tuatha de Danaan after their defeat (77). His three sons were Angus, Artrach, and Aedh (78), his daughter was Scathniamh (80) and his musician was Fertuinne (79). Two other sons were Aodh Aithfhiosach and Fergus Fithchiollach (132)

Boinn - variant of Boinne, one of the twelve chief rivers of Ireland (q.v.) (62)

Boinne - the salmon of the dumb Boinne are mentioned briefly in Ethne's complaint (58)

Bran (1) - the son of Tuiren (68)

Bran (2) - son of Febal, he was called by the silver branch to board a boat and journey to the Land of Women, Tir na mBan (105)

Brath - see Mide (68)

Breagan - see Cuailgne (75)

Bres - son of Eri and Elathan (35), a champion of the Tuatha de Danaan, he was sent to meet Sreng of the Firbolgs (28). He was the most beautiful of all the young men, and he was chosen king after Nuada (31). 'As beautiful as Bres' was a common saying. However, he was known for his lack of hospitality (32), and was deposed when Nuada was reinstated as king (35). By Brigit, he was father of Ruadan (64).

Bresal Etarlaim - the Druid who helped Fuamach to destroy Etain (88)

Bri - the daughter of Midhir, she died of a broken heart because she could not be with her love, Leith, and the hill of Bri Leith, the spot where she died, was named for them (88)

Bri Leith - home of Midhir the Proud (77), named after his daughter Bri, and her love Leith (88)

Bri Ruri - one of the twelve chief mountains of Ireland (q.v.) (62)

Brian - styled 'Flame of Valour' (60), along with Iuchar and Iucharba, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50). He had the power to change his own shape and that of his two brothers (51). He caused the death of Cian (44), Tuis (53), Pisear (54), Dobar (55), Miochaoin and his three sons (59).

Brigit - one of the greatest of the women of the Tuatha de Danaan, she was a woman of poetry, healing, and smith's work. Her name came from Breo-saighit, meaning a fiery arrow (27). She was daughter of the Dagda and, by Bres, mother of Ruadan (64)

Brugh na Boinn - (or Brugh na Boinne - 57) the place where Lugh kept the Scuabtuinne (50) and the place where the Dagda had his house which Angus took from him by trickery (81)

Buan - the nine lasting hazels of Buan dropped their nuts into the Well of Knowledge where the salmon would eat them, sending their husks floating out on the five streams that flowed from the well (108 & 110)
Buas - one of the twelve chief rivers of Ireland (q.v.) (62)

Caer of the Fair Hair - see Inis Cenn-fhinne (49)

Cailcheir - one of the swine of Debrann, it was called by Corann's harping (81)

Cainte - Cian, Cu, and Ceithen were the three sons of Cainte, and they had a long-standing feud with the three sons of Tuireann (43)

Cairbre - see Erc (31)

Camel - son of Riagall, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Caoilte - (Cweeltia) one of the last of the Fianna, he was loved by Scathniamh (80)

Carn Corrslebe - a place near Loch Ce' (67)

Carpre - (variant of Corpre) he had the power to compose a satire that would shame men so they could not stand against fighting men (62)

Carpre Lifecar - the son of Cormac (q.v.) (107)

Cassmail - one of the Tuatha De Danaan, he was killed by Octriallach at the second battle of Magh Tuireadh (65)

Cathair Aine - a stone belonging to Aine that would cause madness in someone who sat on it (86)

Cathbad - the Druid, he aided Conchubar in treacherously slaying the sons of Usnach (97)

Cathmann - son of Tabarn and king of Fresen, he captured Tadg, his wife (whom he took as his own wife), and two brothers (115), but was later killed by him (120)

Cauldron - one of the four great treasures the Tuatha de Danaan brought to Ireland from the north. It came from the city of Murias, and no one ever went from it unsatisfied (27).

Ce' - the Druid of Nuada, he was wounded in the second battle of Magh Tuireadh, and when he died and was buried near Carn Corrslebe, a lake burst out over his grave and it was called Loch Ce'. (67)

Cecht - the plough (28)

Ceis Corain - the place where the champions of Connacht (all except Niall) gave up their pursuit of Cailcheir (81)

Ceithen - along with Cian (q.v.) and Cu, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Ceithlenn - styled 'of the Crooked Teeth, she was queen of the Fomor, the wife of Balor and, by him, the mother of Ethlinn (42) She gave the Dagda a dreadful wound at the second battle of Magh Tuireadh (65)

Celtchar of Cualu - see Leith (88)

Cermait - styled 'Honey-Mouth', son of the Dagda, his three sons shared the kingship of Ireland at the time of the invasion of the Sons of the Gael (72), and

were killed in the Battle of Tailltin (75). His birthplace was the house of the Dagda at Brugh na Boinne (80).

Cesair - the first that ever reached Ireland, she later dwelt on Inislocha where Tadg met her (118)

Cesarn - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Children of Rudraighe - see Eimher (75)

Ciabhan - (Kee-a-van) of the Curling Hair, the King of Ulster's son, he went to Manannan's country (111), won the love of Cliodna, but lost her due to the treachery of Iuchnu (112)

Cian (1) - a man of the Tuatha de Danaan (27), brother of Goibniu and Samthainn (39), and father of Lugh by Ethlinn (37), he was present when Nechtan deceived King Bres (32). He lived at Druim na Teine (39), and his famous cow was the Glas Gaibhnenn (39). Along with two other brothers, Cu and Ceithen, he was one of the three sons of Cainte (43). He had the power of shape-shifting and was killed (by Brian) while in the form of a pig (44).

Cian (2) - son of Olioll and father of Tadg (114)

Cliach - the Harper of the King of the Three Rosses in Connacht, he vainly sought one of Bodb Dearg's daughters in marriage. Loch Bel Sead sprang up under his feet (77).

Cliodna - (Cleevna) of the Fair Hair, daughter of Gebann, she gave her love to Ciabhan but, through the treachery of Iuchnu, she was drowned (112) She had three colorful birds, whose sweet singing could lull the sick to sleep (DIM).

Codal - of the Withered Breast, he threw yew rods for Eochaid to discover the hiding place of Midhir and Etain (96)

Coir-cethar-chuin - 'the Four-Angled Music', it was another name for Uaitne (q.v.) (67)

Coll - the hazel-tree (28)

Collbrain - see Nechtan (106)

Colpa - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he drowned while trying to reach land at Inver Colpa (73)

Colum Cuaillemech - styled 'of the Three New Ways', he was a smith of the Tuatha de Danaan (37)

Comb and the Casket of the Dagda's wife - a hill near the house of the Dagda at Brugh na Boinne (80)

Compar - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Coron (41)

Conaire - High King of Ireland, grandson of Etain and Eochaid, who got his death by Midhir and his people (96)

Conall Cearnach - of the Red Branch of Ulster, he was descended from the line of the sons of Eimher (75) The slayer of Anluan, he originally may have been a horned god (DIM).

Conan Maol - it was his gold, hidden in a cairn, that Caoilte gave to Scathniamh as a bride-price (80) One of the Fianna, he was regarded as something of a buffoon (DIM).

Conchubar Abratrudh - of the Red Brows, the father of Liban (115)

Conn (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Aedh (59)

Conn (2) - of the Hundred Battles, King of Teamhair, grandfather of Cormac (106), he tried to stop his son Connla from going to Manannan's country (113)

Conn (3) - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Connacht - one of the five provinces of Ireland (31), it is where the Tuatha de Danaan first landed (27). Both Magh Rein (28) and Magh Nia (with the mountain

Belgata) were there (29), as well as the river Unius (61). It was the province chosen by Sreng for the Firbolgs after they were defeated by the Tuatha de Danaan (31).

Connla - of the Red Hair, son of Conn, he went to Manannnan's country despite his father's efforts to prevent it (113)

Coran - the Druid of Conn, he tried to keep Connla from being taken to Manannan's country (113)

Corann (1) - Lugh passed through the 'place of the bright-faced Corann' on his way to do battle with Bres (45)

Corann (2) - Diancecht's harper, and the best harper of the Dagda's household, he called Cailcheir with his harp (81)

Corc - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Conn and Aedh (59)

Cormac - grandson of Conn, King of Teamhair, he journeyed to Manannan's country to bring back his wife, Ethne; his daughter, Aille; and his son, Carpre Lifecar (106)

Coron - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Compar (41)
Corpre - son of Etain, he was a poet of the Tuatha de Danaan who cursed Bres for his lack of hospitality with the first satire ever made in Ireland (34)

Corr Slieve na Seaghsa - the Round Mountain of the Poet's Spring, it is a place that Lugh passed on his way to do battle with Bres (45)

Corrgenn - a great man of Connacht who, while visiting the Dagda, killed Aedh because he suspected him to be involved with his wife (82)

Craisech - thick-handled spears belonging to Sreng, they were sharp at the sides though they had no points (29)

Credenus - styled 'the Craftsman', he was a chief among the Tuatha de Danaan (27)

Credne Cerd - styled 'the Brazier' (64), a worker in brass for the Tuatha de Danaan (37)

Cridenbel - an idle blind man with a sharp tongue who always demanded the Dagda's three best bits of food. Starving, the Dagda hid three pieces of gold in the three bits and this killed Cridenbel (33).

Crimthan Cass - the King of Connacht and father of Laegaire (121)

Cron - mother of Fianlug, she was at the forge of Goibniu grinding spears when Ruadan was killed (64)

Crow of Battle - see Morrigu (27)

Cruacha - the maidservant of Etain who accompanied her when she departed with Midhir. Cruachan in Connacht was named after her (96)

Cruachan Aigle - one of the twelve chief mountains of Ireland (q.v.) (62)

Cu - along with Cian (q.v.) and Ceithen, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Cuailgne - the son of Breagan, he and his brother Fuad, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Cuailgne), following the Battle of Tailltin (75)

Cualu - the home of Celtchar (88)

Cuan - the wood of Cuan was cleared away by Duach and the men of Ireland so there could be a gathering around Taillte's grave (68)

Culain - although he may have been Manannan in another guise, he was the great smith, originally living on the Island of Falga, who was invited by Conchubar to live on the plains of Muirthemne, where Cuchulain killed his great dog and thereafter took the name Cuchulain, meaning 'the hound of Culain' (98)

Dabilla - a little hound belonging to Boann (80) Dagda, the - father of Eire, Fodla, Banba (27), Angus Og (33), Bodb Dearg (43), Brigit (64), Cermait (72), Ainge and Diancecht (81).. Known as a good builder, he was ordered by Bres to build raths

(33). Styled 'the good god' (63) and 'the Red Man of all Knowledge' (80), he got a dreadful wound from a spear thrown by Ceithlenn in the second battle of Magh Tuireadh (65) and he owned a magic harp called Uaitne (67). His house was at the Brugh na Boinne, where Dichu was his steward and Len Linfiaclach was the smith (81). His personal name was Eochaid O Uathair, and he had a magical club which could slay or heal (DIM).

Dalbaech - see Elathan (1) (35)

Dalbh - see Goll (121)

Dana - greatest of the women of the Tuatha de Danaan (from whom they take their name), she was called the Mother of the Gods (28)

De Domnann - see Indech (61)

Debrann - owned Cailcheir, the swine that was called by Corann's harping (81)

Delbaeth (1) - see Elathan (3) (61)

Delbaith (2) - see Eri (35)

Denda Ulad - one of the twelve chief mountains of Ireland (q.v.) (62)

Deorgreine - a Tear of the Sun, daughter of Fiachna, she was given to Laegaire as his wife in Magh Mell (123)

Derc-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Dergcroche - son of Bodb, he and his brother Rudrach were the two kings of Inislocha (117)

Dianan - one of two witches of the Tuatha De Danaan (the other was Bechulle) who had the power to turn trees and stones and sods of earth into an armed host (62)

Diancecht - father of Miach (34), he was a chief among the Tuatha de Danaan, and understood healing (27). He fashioned an arm of silver for Nuada, who had lost his own in battle (34). Also father of Octruil and Airmed, he restored slain

warriors in the healing well of Slaine (64). His father was the Dagda and his harper was Corann (81).
Dichu - steward first to the Dagda (81) and then to Angus (82)

Dobar - the King of Siogair killed by Brian (55), he was the owner of two horses and a chariot that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Doirenn - along with two other daughters of Midhir of the Yellow Hair, Aife and Aillbhe, she was given as wife to one of the three sons of Lugaidh Menn (79).

Dolb - the smith of the Fomor (63)

Donall Donn-Ruadh - styled 'of the Red-brown Hair', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg. His foster brother was Lugh (41).

Donn - one of the sons of Miled (q.v.), he and twenty-four others died when the ship he commanded was wrecked as the Sons of the Gael attempted their second landing in Ireland (73)

Druim Cain - Teamhair (q.v.) (31)

Druim na Descan - Teamhair (q.v.) (31)

Druim na Teine - the Ridge of Fire, the dwelling place of the three brothers, Goibniu, Samthainn, and Cian

Druimne - son of Luchair, he made a cooking oven for the Dagda at Teamhair (80)

Duach (1) - see Echaid (37)

Duach (2) - styled 'the Dark', husband of Taillte, he built the Fort of the Hostages in Teamhair, and organized the men of Ireland to cut down the wood of Cuan (68)

Dur-da-Bla - 'the Oak of Two Blossoms', it was another name for Uaitne (q.v.) (67)

Eab - son of Neid, he was one of the chief men of the Fomor (42)

Eadon - one of the greatest of the women of the Tuatha de Danaan, she was called the nurse of poets (27)

Eas Dara - in west Connacht, it is the harbour where Bres and his army landed in Ireland to battle Lugh (43)

Easal - the King of the Golden Pillars, he was the owner of seven self-regenerating pigs that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). A daughter of Easal's was the wife of the King of Ioruaidh (56).

Eathfaigh - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Coron, and Compar (41)

Echaid - styled 'the Rough', son of Duach, he was foster-father of Lugh (37)

Eimher - (Aevir) the son of Ir, he divided Ulster between himself and some other chiefs of the Sons of the Gael following the Battle of Tailltin. It was of his sons, that were called the Children of Rudraighe, and that lived in Emain Macha for 900 years, that both Fergus and Conall Cearnach were descended. (75)

Eine - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eathfaigh, Coron, and Compar (41)
Eire - variant of Eriu, one of the greatest of the women of the Tuatha de Danaan, she was one of three daughters of the Dagda who gave her name to Ireland (27)

Eithis - one of two Druids of the Sons of the Gael (the other was Aer) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Elathan (1) - the son of Dalbaech and a king of the Fomor, he was father of Bres by Eri, a woman of the Tuatha de Danaan (35). He came to her over the sea in a vessel of silver, himself having the appearance of a young man with yellow hair, wearing clothes of gold and five gold torcs (35).

Elathan (2) - son of Lobos, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Elathan (3) - son of Delbaeth, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Emhain Abhlach - (Avvin -------) an island paradise, the place to which Bran journeyed (105)

Emain Macha - the capitol of Ulster, named after the twins of Macha (DIM), the place where the Children of Rudraighe lived for 900 years (75)

Emmass - see Macha (65)

Eochaid (1) - (Eohee) son of Erc, he was king of the Firbolgs when the Tuatha de Danaan first came to Ireland (28)

Eochaid (2) - along with Fiacha and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Eochaid (3) - son of Sal, he was killed by Fiachna after capturing his wife (121)

Eochaid Feidlech - also called Airem, of the Plough, High King of Ireland, he wedded the reborn Etain (by whom he had a daughter, Esa), but lost her to Midhir in a chess game, but got her back by beseiging Bri Leith (96)

Eoghan - (Owen) brother of Tadg and Airnelach, he was captured by Cathmann and made to run a ferry (115), but was later rescued by Tadg (120)

Erc (1) - see Eochaid (1) (28)

Erc (2) - descended from the children of Sreng in Connacht, the son of Cairbre, he gave Cuchulain his death (31)

Erc (3) - son of Ethaman, he was a teller of tales for the Tuatha de Danaan (37)

Eremon - one of the sons of Miled (q.v.), he spoke with Eriu upon the hill of Uisnech (72)

Eri - a woman of the Tuatha de Danaan (32), the daughter of Delbaith, she was mother of Bres by Elathan, a king of the Fomor (35). She was the wife of Cethor (DIM).

Eriu - variant of Eire, the wife of MacGreine and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on the hill of Uisnech, and talked with Eremon. One moment she would be a wide-eyed beautiful queen, and the next she would be a sharp-beaked, grey-white crow (72). She led the Tuatha De Danaan in the first battle fought against the Sons of the Gael, but was beaten back to Tailltin where she was killed in the Battle of Tailltin (75).

Esa - daughter of Etain and Eochaid Feidlech (96)

Ess Dara - near Magh Tuireadh-2 (q.v.) (63)

Ess Ruadh - home of Ilbrech (77)

Etain - see Corpre (34)

Etain Echraide - the second wife of Midhir, she was driven out by Fuamach, taken in by Angus, turned into a fly by Fuamach, swallowed by Etar's wife, and reborn as Etain, later the wife of Eochaid Feidlech (by whom she had a daughter, Esa), who lost her to Midhir in a chess game, but got her back by attacking Midhir's stronghold at Bri Leith (95)

Etar - of Inver Cechmaine, King of the Riders of the Sidhe, his wife swallowed Etain in the form of a fly who fell into her drinking cup, and nine months later gave birth to her again (89)

Ethaman - see Erc (3) (37)

Ethlinn - daughter of Balor and Ceithlenn (42), she was mother of Lugh by Cian (37). Because a Druid foretold that Balor would get his death from his own grandson, Balor locked Ethlinn in a tower (attended by 12 women) to keep her away from men. Described as 'tall and beautiful', she came to Teamhair after the second battle of Magh Tuireadh, and married Tadg. By him, she was mother of Muirne and Tuiren. (68)

Ethne (1) - daughter of Tuireann and sister of Brian, Iuchar, and Iucharba (50)

Ethne (2) - the wife of Cormac (q.v.) (107)

Fachtna - physician to Eochaid Feidlech (91)

Fail-Inis - a beautiful whelp belonging to the King of Ioruaidh, the Cold Country, that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). This king's wife was a daughter of Easal's (56).

Fais - the wife of Un, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael, in the place later called the Valley of Fais (75)

Falias - styled 'great', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Morias, and its treasure was the Lia Fal, the Stone of Virtue (27)

Falga - see Island of Falga

Fand - daughter of Flidhais, her bright vessels were made by Len Linfiaclach (81). Manannan's wife, and Cuchulain's mistress (DIM).

Fathadh Canaan - descended from the line of Ith, he held sway over the whole world, taking hostages of the streams, the birds and the languages (76)

Feast of the Age - Manannan made this feast for the Tuatha de Danaan (after they were defeated) where they ate his magic swine and drank Goibniu's ale (77).

Febal - see Bran (103)

Fer Ferdiad - of the Tuatha De Danaan, he was a Druid and pupil of Manannan who was killed by him for causing the death of Tuag (97)

Ferdiad - descended from the children of Sreng in Connacht, he made a good fight against Cuchulain (31). He was one of the race called Gaileoin (76)

Fergus - the son of Rogh, he was descended from the line of the sons of Eimher (75)

Fergus Fithchiollach - of the chess, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Fertuinne - son of Trogain, he was a magician given by Bodb Dearg to the sons of Lugaidh Menn (79)

Fiacha - along with Eochaid and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Fiachna - son of Betach and father of Deorgreine (123), of the men of the Sidhe, his wife was captured by Eochaid, whom he killed, but she was then given to a nephew, Goll (121), but Goll was killed by Laegaire and Fiachna's wife was restored to him (122)

Fiachra - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Fianlug - see Cron (64)

Fianna of Ireland - a band of legendary soldiers and Finn was the head of them (68)

Figal - see Gamal (37)

Figol - son of Mamos, he was a Druid of the Tuatha de Danaan who had the power to cause showers of fire to fall on his enemies (62)

Findemas - see Findgoll (32)

Findgoll - son of Findemas, a Druid who advised Nechtan in the deceiving of King Bres (32)

Finias - one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Arias, and its treasure was the Spear of Victory (27)

Finn - son of Muirne, he was Head of the Fianna of Ireland (68)

Fionn - one of the twelve chief rivers of Ireland (q.v.) (62)

Fionnuala - one of the four children of Lir and Aobh, she was turned into a swan by Aoife, Lir's jealous second wife (126)

Firbolg - styled 'the Men of the Bag', they were the people who lived in Ireland before the Tuatha de Danaan but after the people of Nemed, and they had come from the South (28)

First Battle of Magh Tuireadh - the first battle fought in Ireland by the Tuatha de Danaan (31). Begun at Midsummer, the Firbolgs were defeated after four days (30).

Flidais - Lugh wore the cloak of the daughters of Flidais when the sons of Tuireann returned to Ireland to pay him their fine (57)

Flidhais - see Fand (81)

Fodla - (Fola) daughter of the Dagda, wife of MacCecht, and a queen of the Tuatha De Danaan whose name was given to Ireland afterwards, she met the Sons of the Gael on Slieve Eibhline (71) and was killed in the Battle of Tailltin (75).

Fodhla - variant of Fodla (q.v.)

Fomor - people who lived beyond the sea or below the sea west of Ireland, they demanded heavy tribute from the Tuatha de Danaan. They were led by a giant and his mother, and they each had but one foot or one hand. They were friendly with the Firbolgs but jealous of the Tuatha de Danaan (32).

Ford of Destruction - the name given to the foot of Unius since the second battle of Magh Tuireadh (66)

Fort of the Hostages - in Teamhair, it was built by Duach (68)

Freagarthach - styled 'the Answerer', the sword of Manannan, whoever was wounded by it would never get away alive, and whoever it was bared against would lose their strength (41)

Fresen - a beautiful country, of which Cathmann was king, that lay to the south-east of the Great Plain (114)

Fuad - he and his brother Cuailgne, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Fuad), following the Battle of Tailltin (75)

Fuamach - the very jealous first wife of Midhir, she attempted to destroy Etain with magic, and was herself killed by Angus for it (89)
Gae Bulg - the spear of Cuchulain (DIM)

Gaedhal - styled 'of the Shining Armour' and 'the Very Gentle'. The sons of Gaedhal were also called the Sons of the Gael (q.v.) (71)

Gael - see Sons of the Gael (71)

Gaible - son of Nuada of the Silver Hand, he stole a vat from Ainge and hurled it away (81)

Gaible's Wood - the beautiful wood that sprang up on the spot where Ainge's vat was hurled by Gaible (81)

Gaileoin - a race of Ireland that had a reputation for lies, big talk, injustice, and good fighters (Ferdiad was one of them), but the Druids drove them out of Ireland (76)

Gairech - one of two hills (the other being Ilgairech) that Lugh passed on his way to do battle with Bres (45)

Gamal - son of Figal, he was one of the two door-keepers at Teamhair when Lugh first arrived (37)

Garbhan - he and Imheall were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Garden in the East of the World - three golden apples from this garden were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Gebann - the son of Treon (119) and a chief Druid in Manannan's country, his daughter was Cliodna (112)

Glas Gaibhnenn - (Glos Gov-nan) belonging to Cian, she was a wonderful cow whose milk never failed (39)

Goll - son of Dalbh and a brother's son of Eochaid, he got Fiachna's captured wife after Eochaid died (121) but was killed in battle by Laegaire (122)

Gnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Goibniu - styled 'the Smith' (27), the son of Tuirbe (81),and brother of Cian and Samthainn (39), he was a chief among the Tuatha de Danaan (27), and lived at Druim na Teine (39). His ale kept whoever tasted it from age and from sickness and from death (77).

Goitne Gorm-Shuileach - styled 'the Blue-eyed Spear', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Goll - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Gorias - styled 'shining', one of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Urias, and its treasure was the Sword (27)

Grave End - place at Indeoin na Dese where Len Linfiaclach would cast his anvil (81)

Great House of a Thousand Soldiers - in Teamhair, north of the little Hill of the Women Soldiers (31)

Great Strand - see Traig Mor (114)

Green of Berbhe - a plain in Lochlann (42)

Green of Teamhair - in Teamhair, it lay to the west of the Hill of Hostages (31)

Grellach Dollaid - also called 'the Whisper of the Men of Dea', it is the place where Lugh, Nuada, the Dagda, Ogma, and Diancecht made their secret plans to rise against the Fomor (40)

Grian - the sun (28), and a fairy queen in County Tipperary (DIM)

Hall of the Morrigu - in the house of the Dagda at the Brugh na Boinne (80)

Happy Plain - see Magh Mell

Hazels of wisdom, nine - hazel-trees of inspiration and the knowledge of poetry of the Tuatha de Danaan. They grew by a well below the sea, out of which the seven streams of wisdom spring and return. In the well are the five salmon of knowledge

who eat the nuts that fall from the hazel trees. If anyone eats one of the salmon, all wisdom and all poetry would be theirs (28).

Heber - one of the sons of Miled (q.v.), he was one of only three who survived when the Sons of the Gael attempted their second landing in Ireland (73). He was awarded the two provinces of Munster (less the share he gave to Amergin) after the Battle of Tailltin (75).

Heremon - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, but he got safely to land at Inver Colpa (73) He was awarded Leinster and Connacht after the Battle of Tailltin (75).

High Seat - of Teamhair, it lay to the south-west of the Hill of Hostages (31)

Hill of Aileac - 'the Hill of Sighs and of a Stone', it was the rath built over the burial site of Aedh (82)

Hill of Dabilla - a hill near the house of the Dagda at Brugh na Boinne (80)

Hill of Hostages - a hill in Teamhair, north-east of the High Seat (31)

Hill of Miochaoin - in the north of Lochlann, three shouts given on this hill were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Hill of Sighs and of a Stone - see Hill of Aileac (82)

Hill of the Axe - see Tulach na Bela (81)

Hill of the Sidhe - a hill in the north-east of Teamhair, where the well Nemnach was located (31)

Hill of the White Field - see Sidhe Fionnachaidh

Hill of the Women Soldiers - styled 'little', it lay to the south of the Great House of a Thousand Soldiers, in Teamhair (31)

Hill of Uisnech - on the west side of Teamhair, where Nuada held an assembly of his people (40)

House of the Women - in Teamhair, it is where the great feasts were held. It had seven doors to the east and seven doors to the west (31).

Ilbrech - of Ess Ruadh, he was considered for kingship of the Tuatha de Danaan after their defeat (77)

Ilgairech - one of two hills (the other being Gairech) that Lugh passed on his way to do battle with Bres (45)

Imheall - he and Garbhan were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Indech - son of De Domnann and father of Octriallach, he was a king of the Fomor who fell and was crushed in the Second Battle of Magh Tuireadh (61)

Indeoin na Dese - 'the Anvil of the Dese', where Len Linfiaclach would cast his anvil every night after work (81)

Ingnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrigu (30)

Ingol - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Inis Cenn-fhinne - called the Island of the Fair-Haired Women (59) and the Island of Caer of the Fair Hair, the women of this island had a cooking-spit that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Inis Daleb - one of the four paradises of the world, the others being
Inislocha to the west, Inis Ercandra to the north and Adam's Paradise to the east (118)

Inis Ercandra - one of the four paradises of the world, the others being Inislocha to the west, Inis Daleb to the south and Adam's Paradise to the east (118)

Inislocha - Lake Island, seen by Tadg on his voyages, and ruled by two kings, Rudrach and Dergcroche, sons of Bodb (117). It is the fourth paradise of the

world, the others being Inis Daleb to the South, Inis Ercandra to the north, and Adam's Paradise to the East (118)

Inver Cechmaine - home of Etar, where the reborn Etain first met Midhir while she was bathing (89)

Inver Colpa - in Leinster (75), the place got its name because Colpa, one of the sons of Miled, was drowned there, although his brother Heremon came safely to shore there (73)

Inver Sceine - in the west of Munster, it is where the race of the Sons of the Gael first landed in Ireland (71)

Inver Slane - to the north of Leinster, it is where the race of the Sons of the Gael made their first attempt to land in Ireland (71)

Ioruaidh - see Fail-Inis (49)

Ir - father of Eimher (75) and one of the sons of Miled (q.v.), he was known for his bravery in battle but he died when his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he was buried on Sceilg Michill (73)

Irish - the language of both the Firbolgs and the Tuatha de Danaan (29)

Island of Falga - original dwelling place of Culain, the Smith (97)

Island of Joy - Bran left some of his men ashore there on his way to Emhain (105)

Island of the Fair-Haired Women - see Inis Cenn-fhinne (59)

Island of the Tower of Glass - Balor lived there in the days the Fomor visited Ireland often. From this island, the Fomor would capture ships that passed near. They thus defeated the ships of the sons of Nemed in a time before the Firbolgs were in Ireland. (38)

Islands of Mod - islands from which Ogma was ordered by Bres to bring firing every day (32)

Ith - one of the race of the Sons of the Gael, he was killed by treachery while in Ireland, and it was to avenge his death that the race of the Sons of the Gael invaded Ireland (72). From his line was descended Fathadh Canaan (76).

Iuchar - along with Iucharba and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)
Iucharba - along with Iuchar and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50)

Iuchnu - he played music to Cliodna in the curragh until she fell asleep and was drowned (112)

Kath Brese - the Dagda made a trench around it (33).

King of the Great Plain - father of Taillte (37)

Laegaire - son of Crimthan Cass, he killed Goll in battle in order to restore Fiachna's captured wife to him (122), after which he took Fiachna's daughter as his own wife and ruled as a king in Magh Mell (123)

Lake Island - see Inislocha (117)

Lake of Birds - see Loch na-n Ean (121)

Lake of the Dwarfs - see Loch Luchra (112)

Lake of the Oaks - see Loch Dairbhreach (126)

Land of Promise - dwelling place of the Riders of the Sidh (41). See Tir Tairngaire (111)

Land of the Ever-Living Ones - see Tir-nam-Beo (113)

Land of the Ever-Living Women - the place to which Fer Ferdiad was trying to take Tuag when she drowned (98)

Land of Women - see Tir na mBan (105)

Laoi - one of the twelve chief rivers of Ireland (q.v.) (62)

Leanan Sidhe - Sweetheart of the Sidhe, a title given to Aine (86)

Leat Glas - Indech's poet, he was present at Indech's death at the second battle of Magh Tuireadh (66)

Leith - (Leh) the son of Celtchar, he loved Bri, but she died before they could be together and the hill of Bri Leith was named after them (88)

Len Linfiaclach - smith to the Dagda, he made the bright vessels of Fand (81)

Lia Fail - one of the four great treasures the Tuatha de Danaan brought to Ireland from the north. It came from the city of Falias (27). It was kept to the north of the Hill of Hostages, and it used to roar under the feet of every true king of Ireland (31).

Liath - son of Lobais, he was one of the chief men of the Fomor (42)

Liath-Druim - Teamhair (q.v.) (31)

Liban - daughter of Conchubar Abratrudh and wife of Tadg, she was captured and taken to wife by Cathmann, but was later rescued by Tadg (115)

Life River - the salmon of the Life River are mentioned briefly in Ethne's complaint (58)

Lir - father of Manannan (27), of Sidhe Fionnachaidh, he was considered for kingship of the Tuatha de Danaan after their defeat (77). He married Aobh (by whom he had four children), and then her sister Aoife (125).

Lobais - styled 'the Druid', he was father of Liath and one of the chief men of the Fomor (42)

Lobos - see Elathan (2) (61)

Loch Arboch - see Slaine (64)

Loch Bel Sead - the lake that is on top of a mountain, it sprang up under the feet of Cliach (78)

Loch Ce' - see Ce' (67)

Loch Cuan - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Dairbhreach - (Loch Darvragh) Lake of the Oaks, where Aoife changed Aobh's four children into swans (126)

Loch Dearg - the dwelling-place of Bodb Dearg (124)

Loch Decket - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Echach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Feabhail - the burial place of Aedh, son of the Dagda (82)

Loch Febail - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Laeig - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Luchra - the Lake of the Dwarfs, near Manannan's city, in Tir Tairngaire (112)

Loch Luimnech - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Mescdhae - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch na-n Ean - the Lake of Birds, where Laegaire met Fiachna (121)

Loch Orbsen - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Riach - one of the twelve chief lochs of Ireland (q.v.) (62)

Loch Righ - one of the twelve chief lochs of Ireland (q.v.) (62)

Lochlann - the dwelling place of the men of the Fomor (42)

Loscuinn - it lay to the north of the river Unius (61)

Luachaid - see Luchtar (37)

Luan - see Pisear (49)

Luath - two swift men of the Fomor were named Luath, and they gathered an army for Bres when he went to do battle with Lugh (42)

Luchair - see Druimne (80)

Luchta - variant of Luchtar (q.v.), styled 'the Carpenter' (64)

Luchtar - son of Luachaid, he was the carpenter of the Tuatha de Danaan (37)

Lugaidh Menn - King of Ireland. Eochaid, Fiacha, and Ruide were three of his sons (78).

Lugh - (Loo) styled 'Lamh-Fada', of the Long Hand (41), son of Cian and Ethlinn, and foster-son of Taillte and Echaid, he was also styled 'Ildanach', the Master of all Arts (37). Nuada abdicated the throne to him for 13 days in order to enlist his help against the Fomor (38). His foster-brothers were the sons of Manannan (41). At the second battle of Magh Tuireadh, he made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of the army of the Fomor (66). Father of Cuchulain (DIM).

MacCecht - styled 'Son of the Plough', he was the husband of Fodhla (71)

MacCuill - styled 'Son of the Hazel', he was the husband of Banba (71)

MacGreine - styled 'Son of the Sun', he was the husband of Eriu (72)

Macha - one of the greatest of the women of the Tuatha de Danaan, she fed on the heads of men slain in battle (27). She, along with Badb and Morrigu , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). The daughter of Emmass, she was killed by Balor in the second battle of Mag Tuireadh (65).

Maeltine Mor-Brethach - styled 'of the Great Judgments', he was a wise man of the Tuatha De Danaan who advised Lugh not to spare the life of Bres after the second battle of Magh Tuireadh (66)

Magh Cuilenn - (Moy Cullin) the place where some say Uillenn Faebarderg killed Manannan in battle (96)

Magh Luirg - the Plain of Following, it is a place that Lugh passed on his way to do battle with Bres (45)

Magh Mell (1) - (Moy Mal) the Pleasant Plain, in Manannan's country (113)

Magh Mell 2) - the Happy Plain, where Laegaire ruled as king, along with Fiachna (121)

Magh Mor - 'the Great Plain'. See Taillte (68)

Magh Mor an Aonaigh - the Great Plain of the Fair, the place where Lugh and the Riders of the Sidh met Bres and his army of the Fomor in battle (45)

Magh Nia - the second settlement of the Tuatha de Danaan in Ireland, better fortified and farther west in Connacht than Magh Rein (29)

Magh Rein - (Moy Raen) the first settlement of the Tuatha de Danaan in Ireland (28)

Magh Tuireadh (1) - (Moytirra) see First Battle of Magh Tuireadh (31)

Magh Tuireadh (2) - not the same as the place where the battle between the Tuatha De Danaan and the Firbolgs was fought, but to the north, near Ess Dara. It is where the great battle between the Tuatha De Danaan and the Fomor was fought, that was later called the Second Battle of Magh Tuireadh (63)

Mamos - see Figol (62)

Manannan - (Mananuan) son of Lir, a chief of the Tuatha de Danaan who was greater even than their king, Nuada (27). His sons are Donall Donn-Ruadh, Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg (41). Manannan understtod all enchantments, so the Tuatha de Danaan left it to him to find places for them where they would be safe from their enemies. He chose the most beautiful hills and valleys of Ireland and put hidden walls about them (77). He helped Angus to get the Brugh na Boinne away from the Dagda by trickery (81). Aine may have been his daughter (86). Some say he was killed by Uillenn Faebarderg in battle at Magh Cuilenn (96). He raised Deirdre's children, taught Diarmuid the use of weapons, taught Cuchulain the use of the Gae Bulg. Some say he was Deirdre's

father and a shape-changer, and was Culain, the Smith (97). He was the major sea god, ruling Tir Tairngiri. His wife was Fand (DIM).

Mata - the Sea-Turtle that could suck down a man in armour (80)

Mathgen - the great magician of the Tuatha de Danaan who had the power to topple mountains onto his enemies (61)

Mechi - the son of the Morrigu, he was killed by MacCecht (85)

Miach - son of Diancecht and brother of Airmed, he was better at healing than his father. He replaced the silver hand that Diancecht had fashioned for Nuada with Nuada's original hand and healed it. Diancecht, jealous of his son's healing powers, killed him. But 365 healing herbs sprang up from his grave (34).

Mide - the son of Brath, he kindled the first fire that was ever kindled in Ireland, at Uisnech, for the sons of Nemed (68)

Midhe - (Mee) the plain of Midhe was the place Taillte was buried with a mound raised over her grave (68). Also see Uisnech of Midhe (58)

Midhir (1) - of Bri Leith, styled 'the Proud', he was considered for kingship of the Tuatha de Danaan after their defeat (77). His first wife was Fuamach, his daughter was Bri, and his second wife was Etain (88).

Midhir (2) - styled 'of the Yellow Hair', he was chief of the Men of Dea. His three daughters, Doirenn, Aife, and Aillbhe, were given as wives to the three sons of Lugaidh Menn (79).

Midsummer Day - when the first battle between the Firbolgs and the Tuatha de Danaan began, which lasted for four days (30)

Miled - the sons of Miled, including Amergin (71), Eremon (72), Arranan, Donn, Ir, Heremon, Colpa, and Heber (73), led the invasion of the race of the Sons of the Gael into Ireland (71). His wife was Scota (75).

Miochaoin - killed by Brian, he was guardian of the Hill of Miochaoin (q.v.) and, along with his sons (Corc, Conn, and Aedh), he was under bonds not to allow any shouts to be given from that hill. Cian got his learning with them (49)

Men of Dea - see Tuatha de Danaan (27)

Men of the Bag - see Firbolgs (28)

Modharn - see Aine (79)

Morias - one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Falias (27).

Mor-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Morrigu - one of the greatest of the women of the Tuatha de Danaan, she was styled 'the Crow of Battle' (27) or 'the Battle-Crow (61). She, along with Badb and Macha , used powers of enchantment to bring mists , clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og. She also proclaimed the news of the victory to the hosts and the royal heights of Ireland and to its chief rivers and invers (67). Mechi was her son (85). Aine may have been her daughter (86).

Mother of the Gods - see Dana (28)

Muaid - one of the twelve chief rivers of Ireland (q.v.) (62)

Muirne - daughter of Ethlinn and Tadg and sister of Tuiren and mother of Finn (68)

Muirthemne - see Plain of Muirthemne (43)

Murias - styled 'rich', the southern-most of the four cities of the Tuatha de Danaan before they came to Ireland. Its teacher was Senias, and its treasure was the Cauldron (27)

Nas - the place where Lugh held his court following the second battle of Magh Tuireadh (68)

Nechtan (1) - on the advice of the Druid Findgoll, to deceive King Bres, who taxed his people of the milk of all dun cows, he singed all the cows of Ireland in a fire of fern, making them dark brown. (32). He was the husband of Boann (DIM).

Nechtan (2) - the son of Collbrain, he begged Bran to leave Emhain and return to Ireland but, upon reaching shore, he crumbled to ashes (106)

Neid - see Eab and Seanchab (42)

Neit - he was a chief among the Tuatha de Danaan, and a god of battle (27)

Nem - one of the twelve chief rivers of Ireland (q.v.) (62)

Nemed - see Island of the Tower of Glass (38). The first fire ever kindled in Ireland (at Uisnech, by Mide) was for the sons of Nemed (68).

Nemnach - a well on the Hill of the Sidhe, out of which flowed the stream called Nith (31)

Nemthann - one of the twelve chief mountains of Ireland (q.v.) (62)

Nes - a magical spear made by Goibniu that would burn up like fire anyone whom it struck (65)

Net - husband of Badb, an early Irish god of war (DIM)

Niall - a champion of Connacht, he was drowned while attempting to pursue Cailcheir through a lake (81)

Nine Poets of the Fomor - among the chief men of the Fomor, they had learning and the gift of foreknowledge (42)

Nith - flowing from the well of Nemnach, it was the stream on which the first mill in Ireland was built (31)

Nuada - king of the Tuatha de Danaan when they first came to Ireland (27). He lost his arm in the first battle of Magh Tuireadh and hence, he lost the kingship (31). Diancecht fashioned an articulated arm of silver for him and he was called Nuada Argat-lamh, of the Silver Hand, for ever after (34), even though Miach later restored his original hand (34). After that, he was restored to the kingship (35). The father of Tadg (68) and Gaible (81), he was killed by Balor in the second battle of Magh Tuireadh (65)

Octriallach - son of Indech, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61) On his advice, the Fomor threw stones into the well of Slane until it was dried up and a cairn raised over it, that was called Octriallach's Cairn (64). He killed Cassmail in the second battle of Magh Tuireadh (65).

Octriallach's Cairn - see Octriallach (64)

Octruil - the son of Diancecht and brother of Airmed, he helped them in their healing work at the well of Slaine (64)

Ogham - the stone raised over Cian's grave had his name written on it in Ogham (47), the script of pre-Christian Ireland which was invented by Ogma (DIM)

Ogma - styled 'the shining poet' (32), father of Tuireann (43) and brother of Nuada, he was a champion among the Tuatha de Danaan (37), and taught them writing (27) He found the sword Orna at the second battle of Magh Tuireadh (66)

Oilell - of Aran, his three daughters were Aobh, Aoife, and Ailbhe (124)

Olioll - see Cian (114)

Orna - the sword of Tethra found by Ogma at the second battle of Magh Tuireadh, it had the power to tell of all the deeds that had been done by it (66)

Pisear - the King of Persia killed by Brian (54), he was the owner of the Luan, a deadly spear that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Plain of Muirthemne - the place where Cian was killed by the sons of Tuireann (43)

Plain of the Two Mists - a beautiful plain where Goll fell in battle against Laegaire (122)

Plain of Victory - in Manannan's country (114)

Pleasant Plain - see Magh Mell (113)

Prison of the Grey of Macha - in the house of the Dagda at the Brugh na Boinne (80)

Rachlainn - in the sea, from which a young man of the Tuatha gave the sons of Lugaidh Menn magical wedding gifts (79)

Rath Chobtaige - between this rath and Teamhair was the rath given by Angus Og to the sons of Lugaidh Menn (79)

Rath of Aedh of the Poets - see Aedh (78)

Red Branch of Ulster - Conall Cearnach was of that line (75)

Riagall - see Camel (37)

Rider of the Wave of Tuaidh - mentioned briefly in Ethne's complaint (58)

Riders of the Fomor - from Lochlann, seven battalions of them accompanied Bres to do battle against Lugh (42)

Riders of the Sidh - from the Land of Promise, they accompanied Lugh on his return to Teamhair (41), and again in his battle with Bres and his army of the Fomor at Magh Mor an Aonaigh (45)

Rogh - see Fergus (75)

Ruadan - son of Bres and of Brigit, he was sent to spy on the Tuatha De Danaan during the second battle of Magh Tuireadh, but was killed by Goibniu after he tried to kill him (64)

Rudrach - he and his brother Dergcroche were the two kings of Inislocha (117)

Ruide - along with Eochaid and Fiacha, one of the sons of Lugaidh Menn, King of Ireland (78)

Ruirtech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sal - see Eochaid (121)

Salmon of knowledge, five - see hazels of wisdom (28)

Samair - one of the twelve chief rivers of Ireland (q.v.) (62)

Samhain - (Sow-in) after the Second Battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrigu and Angus Og (67)

Samthainn - brother of Cian and Goibniu, he lived with them at Druim na Teine (39)

Scathniamh - (Scau-nee-av) styled 'the Flower of Brightness', she was a daughter of Bodb Dearg who gave her love to Caoilte (80)

Sceilg Michill - the small island where Ir was buried (73)

Scetne - the place where the host of the Fomor landed in Ireland just before the Second Battle of Magh Tuireadh (60)

Scota - the wife of Miled, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael (75)

Scuabtuine - styled 'the Sweeper of the Waves', it was Manannan's curragh, which was often used by Lugh and kept at Brugh na Boinn (50)

Seanchab - grandson of Neid, he was one of the chief men of the Fomor (42)

Sean-Slieve - Lugh passed the head of it on his way to do battle with Bres (45)

Second Battle of Magh Tuireadh - at Magh Tuireadh (2), it is where the great battle between the Tuatha De Danaan and the Fomor took place (63), after which there were only four men of the Fomor left in Ireland, till they were driven out one Samhain night by Morrigu and Angus Og (67)

Segois - one of the twelve chief mountains of Ireland (q.v.) (62)

Senias - one of the four wise men and teachers of the Tuatha De Danaan before they came to Ireland. His home was Murias (27).

Sgoith Gleigeil - styled 'the White Flower', he was one of the sons of

Manannan. His brothers included Goitne Gorm-Shuileach, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Shannon - a river containing the ford of Athluain (45), it was named after Sionan, one of the only women (probably a goddess) to eat of the salmon of knowledge (DIM)

Sidhe Femen - (Shee -----) home of Bodb Dearg, and he put great enchantments about it (77)

Sidhe Fionnachaidh - the Hill of the White Field, on Slieve Fuad; the home of Lir (77)

Sine Sindearg - styled 'of the Red Ring', he was one of the sons of Manannan. His brothers included Sgoith Gleigeil, Goitne Gorm-Shuileach, and Donall Donn-Ruadh. His foster brother was Lugh (41).

Siogair - see Dobar (49)

Sionnan - one of the twelve chief rivers of Ireland (q.v.) (62), a variant of Shannon (q.v.)

Sital Salmhor - one of the chief men of the Fomor (42)

Siuir - one of the twelve chief rivers of Ireland (q.v.) (62)

Slaine - lying to the west of Magh Tuireadh (2) to the east of Loch Arboch, the well of Slaine was used by Diancecht, Octruil, and Airmed to restore to lifethe slain warriors of the Tuatha De Danaan in the second battle of Magh Tuireadh (64)

Slane - vaiant of Slaine (q.v.) (64)

Slieve Bladma - (Sleev ------) one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Cuailgne - the place where Cuailgne was killed (75)

Slieve Eibhline - the place where the Sons of the Gael met Fodhla (71)

Slieve Fuad - the place where Fuad was killed (75), and the location of Sidhe Fionnachaidh (77)

Slieve Leag - one of the twelve chief mountains of Ireland (q.v.) (62)
Slieve Macca Belgodon - one of the twelve chief mountains of Ireland (q.v.) (62)

Slieve Mis - one of the twelve chief mountains of Ireland (q.v.) (62), it is where the Sons of the Gael met Banba, and Amergin talked with her (71)

Slieve Snechtae - one of the twelve chief mountains of Ireland (q.v.) (62)

Sligech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sons of the Gael - also called the sons of Gaedhal, they came from the south to invade Ireland and avenge the death of Ith, one of their race who had come to Ireland before and met his death there (71)

Spear of Victory - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Finias (27).

Sreng - a great fighting man of the Firbolgs, he was sent to meet the Tuatha De Danaan when they first came to Ireland (28). He led the forces of the Firbolgs after King Eochaid fell (31), and it was he that struck off Nuada's arm (31).

Stone of Virtue - the Lia Fail (q.v.) (27)

Streams of wisdom, seven - see hazels of wisdom (28)

Sweetheart of the Sidhe - see Leanan Sidhe (86)

Sword - one of the four great treasures the Tuatha De Danaan brought to Ireland from the north. It came from the city of Gorias (27).

Tabarn - see Cathmann (114)

Tadg (1) - (Teig) son of Nuada and husband of Ethlinn and, by her, father of Muirne and Tuiren (68)

Tadg (2) - the son of Cianand and brother of Airnelach and Eoghan, he went to the Land of the Ever-Living Ones (114) on his journey to rescue his wife, Liban, and his two brothers (120)

Taillte - daughter of the king of Magh Mor and wife of Duach and foster-mother of Lugh, she died during Lugh's kingship and was buried on the plain of Midhe and is honored each summer by fires and keening and games and sports at the place called Taillten (68)

Taillten - named after Taillte, it is the place where fires, keening, games and sports are held each summer in her honor (68)

Tailltin - (probably a variant of Taillten) it is the place Eriu's forces were driven back to during the first battle between the Sons of the Gael and the Tuatha De Danaan, and where the Battle of Tailltin (q.v.) was subsequently fought (75)

Tarba - the oak-wood where Niall caught up with Cailcheir (81)

Teamhair - (T'yower, or Tavvir) residence of Eochaid when the Tuatha de Danaan first came to Ireland (28). The Tuatha de Danaan took possession of it after the first battle of Magh Tuireadh, and from that time it was the chief place of Ireland, for its king was the High King. It was sometimes called Druim Cain, the Beautiful Ridge, and Liath-druim, the Grey Ridge, and Druim na Descan, the Ridge of the Outlook. The king's rath lay to the north (31). The Dagda made his home here after losing the Brugh na Boinne to Angus (82)

Tethra - a king of the Fomor, he owned the sword called Orna that was later found by Ogma (66)

Three Gods of Craftsmanship - Credne, Luchtar, and Goibniu (DIM)

Tiabhal - one of the Queens of the sea, her image was placed by Culain on Conchubar's magical shield (98)

Tir Tairngaire - the Land of Promise, Manannan's country (111)

Tir-nam-Beo - the Land of the Ever-Living Ones, Manannan's country (113)

Tower of Glass - on the Island of the Tower of Glass (q.v.), it was the home of Balor (38)

Traig Mor - the Great Strand, in Manannan's country (114)

Traigh Eothaile - the strand where King Eochaid fell in the battle against the Tuatha de Danaan. He was buried there with a great heap of stones raised over his grave (30).

Treon - of the Tuatha De Danaan; see Gebann (119)

Trogain - see Fertuinne (79)

Tuag - fosterling of Conaire the High King, she was loved by Manannan, but his pupil Fer Ferdiad failed in his attempt to bring her to Manannan, and the girl drowned (98)

Tuaidh - see **Rider of the Wave of Tuaidh** (58)

Tuatha de Danaan - (Too-a-ha-dae Donnan) styled 'the Men of Dea', the people of the gods of Dana who came from the North through the air in a mist to Ireland (27). They landed in north-west Connacht on Beltaine (28).

Tuirbe - father of Goibniu the Smith, he was famous for the cast of his axe (81)

Tuireann - son of Ogma, his own three sons were Brian, Iuchar, and Iucharba (47) and his daughter was Ethne. His sons had a long-standing feud with the three sons of Cainte and they killed Cian on the Plain of Muirthemne (43)

Tuiren - daughter of Ethlinn and Tadg, sister of Muirne, and mother of Bran (68)

Tuis - the King of Greece, killed by Brian (53), he was owner of a healing pig-skin that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Tulach na Bela - 'the Hill of the Axe', place from which Tuirbe would cast his axe (81)

Twelve chief lochs of Ireland - they are Derc-Loch, Loch Luimnech, Loch Orbsen, Loch Righ, Loch Mescdhae, Loch Cuan, Loch Laeig, Loch Echach, Loch Febail, Loch Decket, Loch Riach, and Mor-Loch (62)

Twelve chief mountains of Ireland - they are Slieve Leag, Denda Ulad, Bennai Boirche, Bri Ruri, Slieve Bladma, Slieve Snechtae, Slieve Mis, Blai-Slieve, Nemthann, Slieve Macca Belgodon, Segois, and Cruachan Aigle (62)

Twelve chief rivers of Ireland - they are the Buas, the Boinn, the Banna, the Nem, the Laoi, the Sionnan, the Muaid, the Sligech, the Samair, the Fionn, the Ruirtech and the Siuir (62)

Uaitne - also called Dur-da-Bla and Coir-cethar-chuin, it was the Dagda's magic harp which was taken by the Fomor during the second battle of Magh Tuireadh. Lugh and the Dagda and Ogma went to retrieve it. When the Dagda called to it, it sprang toward him, killing nine men of the Fomor on its way. The Dagda then played the sleeping strain and as the Fomor slept, he restored to Ireland all the cattle that the Fomor had taken in tribute. (67)

Uillenn Faebarderg - of the Red Edge, some say he killed Manannan in battle at Magh Cuilenn (96).

Uisnech - mentioned briefly in Ethne's complaint (58), the place where the five provinces meet, and the first place there was ever a fire kindled in Ireland (by Mide). Some say that Lugh died there (68). The hill of Uisnech is where the Sons of the Gael met Eriu, and Eremon spoke with her (72).

Ullad Echne - it lay to the south of the river Unius (61)

Un - the husband of Fais (75)

Unius - a river of Connacht where the Morrigu was washing herself when the Dagda returned from the camp of the Fomor (61). The foot of the Unius was called the Ford of Destruction since the second battle of Magh Tuireadh (66)

Urias - styled 'of the noble nature', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Gorias (27).

Valley of Fais - a valley at the foot of a mountain, it is were Fais was killed (75)

Valley of the Mata - near the house of the Dagda at Brugh na Boinne (80)

Wall of the Three Whispers - in Teamhair, it was near the House of the Women (31)

Wave of Tuaidh - see **Rider of the Wave of Tuaidh** (58)

Whisper of the Men of Dea - see **Grellach Dollaid** (40)
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Toward Celtic Numerology

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by Mike Nichols

'... I have been a word among letters. ' -- the Book of Taliesyn, VIII

What's in a word? Or a name? What special power resides in a word, connecting it so intimately to the very thing it symbolizes? Does each word or name have its own 'vibration', as is generally believed by those of us who follow the Western occult tradition? And if so, how do we begin to unravel its meaning? Just what, exactly, is in a word? Well, LETTERS are in a word. In fact, letters COMPRISE the word. Which is why Taliesyn's remark had always puzzled me. Why didn't he say he had been a 'letter among words'? That, at least, would seem to make more logical sense than saying he had been a 'word among letters', which seems backwards. Unless...

Unless he was trying to tell us that the word is NOT the important thing -- the critical thing is the LETTERS that make up a word! The Welsh bard Taliesyn was, after all, a pretty gifted fellow. He certainly put all the other bards at Maelgwyn's court to shame. And over the years, I've learned never to take his statements lightly -- even his most enigmatic statements. Perhaps he was really suggesting that, in order to understand the true meaning of a word or name, one must first analyze the letters that comprise it. Of course, this is certainly not a new theory. Any student of arcane lore would at once recognize this concept as belonging in the opening remarks of any standard text on numerology. But to read the same meaning behind a line of poetry penned by a 6th century Welsh bard may be a bit surprising. Is it possible that the Celts had their own system of numerology?

Let us begin the quest by asking ourselves what we know about numerology in general. Most of our modern knowledge of numerology has been gleaned from ancient Hebrew tradition, which states that the true essence of anything is enshrined in its name. But there are so many names and words in any given language that it becomes necessary to reduce each word to one of a small number of 'types' -- in this case, numerological types from 1 to 9 (plus any master numbers of 11, 22, etc.). This is easily accomplished by assigning a numerical value to each letter of the alphabet, i. e. A=1, B=2, C=3, and so on. Thus, to obtain the numerical value of any word, one simply has to add up the numerical values of all the letters which comprise the word. If the sum is a two digit number, the two

digits are then added to each other (except in the case of 11, 22, etc.) to obtain the single digit numerical value of the entire word, which may then be analyzed by traditional Pythagorean standards.

The problemhas always been howto be sure ofthe numerical value of each letter. Why SHOULD A equal 1, or B equal 2, or Q equal 8? Where did these values come from? Who assigned them? Fortunately, the answer to this is quite simple in most cases. Many ancient languages used letters of the alphabet to stand for numbers (Roman numerals being the most familiar example). Ancient Hebrew, for instance, had no purely numerical symbols -- like our 1, 2, 3, etc. -- so their letters of the alphabet had to do double duty as numbers as well. One had to discern from the context whether the symbol was meant as letter or number. This was true of classical Latin, as well. Thus, in languages such as these, it is easy to see how a number became associated with a letter: the letter WAS the number.

It is a bit more difficult to see how the associations in 'modern' numerology came into being. The modern numerological table consists of the numbers 1 through 9, under which the alphabet from A through Z is written in standard order:

1	2	3	4	5	6	7	8	9
A	**B**	**C**	**D**	**E**	**F**	**G**	**H**	**I**
J	**K**	**L**	**M**	**N**	**O**	**P**	**Q**	**R**
S	**T**	**U**	**B**	**V**	**W**	**X**	**Y**	**Z**

This arrangement seems somewhat arbitrary, at best. At the very least, it is difficult to sense any 'intrinsically meaningful' relationship between a letter and its numerical value. After all, our modern alphabetical symbols and our modern numerical symbols (Arabic) come from two completely different sources and cultures.

For this reason, many contemporary numerologists prefer the ancient Hebrew system because, at least here, there is a known connection between letter and number. However, when we attempt to adapt this system to the English language, a whole new set of problems crops up. For one, the entire alphabet is arranged in a different order and some of our modern letters have NO Hebrew equivalents. Thus, based on the Hebrew alphabet, the only letters for which we have numerical values are the following:

1	2	3	4	5	6	7	8
A	B	G	D	H	V	Z	P
Y	K	L	M	N	W		
Q	R	S	T				

Obviously, a modern numerologist wouldn't get very far with this table. In order to compensate for the missing letters in the Hebrew system, most modern textbooks on numerology 'fill in' the missing letters by 'borrowing' numerical values from the Greek alphabet, thus mixing cultural symbols in an eclectic approach that is not entirely
convincing.

Another problem is the exclusion of the number 9 from the table -- which modern textbooks often 'explain' by saying that the Hebrews did not use the number 9, since it was a 'sacred' and 'mystical' number. The real truth, however, is far less esoteric. The fact is, the Hebrew alphabet DID have letters with the numerical value of 9 -- the letters Teth and Sade. But, since Teth and Sade do not have equivalents in our modern English alphabet, the 9 value must be left out.

And finally, it is once again difficult to see any INTRINSIC relationship between a Hebrew letter and the number it represents. Why should one symbol stand for 1, or another for 2, or yet another for 3, and so on? The whole superstructure seems somewhat shaky.

But let us now turn our attention to a Celtic alphabetic system called the 'Ogham'. This alphabet is written by making a number of short strokes (from 1 to 5) below, above, or through a 'base line' (which in practice tended to be the edge of a standing stone). Thus, A, O, U, E, and I would be written, respectively:

Of course, in this system it is easy to see how a letter becomes associated with a number, since the numerical value of each letter is implicit. Thus, A=1, O=2, U=3, E=4, and I=5. (It is true there is much disagreement and confusion among modern scholars as to how the Ogham alphabet should be rendered. Further, a number of different Oghams seem to have been employed at various times by

different Celtic cultures. But this confusion usually centers on whether the strokes should be above, below, or through the base line -- NOT on the number of strokes used. On that point, there is general agreement. And though orientation to the base line is important, it is not essential to our discussion of numerology, since we need only concern ourselves with the NUMBER of strokes used.)

Thus, based on the work of such scholars as P. C. Power, S. Ferguson, D. Diringer, I. Williams, L. Spence, and D. Conway, I have synthesized the following table of Celtic numerology:

1	2	3	4	5
A	D	T	C	I
B	G	U	E	N
H	L	V	F	P
M	O	W	F	P
X	K	R		
S	Y			
Z				

Using this table, the student of Celtic numerology would then proceed to analyze any word in the generally accepted manner. One should not be concerned that the numbers 6, 7, 8, and 9 do not appear in this system, as the Ogham alphabet had NO letters with these values (as opposed to the Hebrew alphabet which DID have letters with the missing 9 value, as mentioned earlier). Another consideration is that the Ogham alphabet is just that -- an alphabet. It never represented any particular language, and historically it has been employed by many different languages. Again by contrast, the Hebrew alphabet was structured for a particular language -- Hebrew -- and many problems arise when we attempt to adapt it to a language for which it is not suited.

Although the Ogham alphabet only has letter values from 1 through 5, all of the numbers from 1 through 9 (plus any master numbers of 11, 22, etc.) will be used in the final analysis (just as in the Hebrew system). To understand how this works, let us try an example. We will use the name of the Welsh goddess Rhiannon:

R	H	I	A	N	N	O	N	
5	1	5	1	5	5	2	5	=29
2	9	=11						

Most numerologists will agree that 11 is a 'master number' or 'power number' and therefore it is not further reduced by adding the two digits (although, if one does this, 1 + 1 = 2, and 2 is considered the first even and feminine number in the numerical sequence, certainly appropriate for a Welsh Mother Goddess). Viewed as an 11, the analysis is usually that of someone who is on a 'higher plane of existence' (certainly appropriate for a goddess), someone who brings 'mystical revelation'. Often this is someone who feels slightly distant from the people surrounding him or her, and who has trouble feeling any real empathy for them (which seems to fit a faery queen who has come to live in the land of mortals). Also, this is sometimes the number of the martyr, or of someone unjustly accused (which is certainly true of Rhiannon's story as told in the 'Mabinogi', in which she is falsely accused of destroying her own son).

By way of contrast, the 'modern' system would have Rhiannon be a 3, a somewhat inappropriate masculine number (not that all feminine names should always yield a feminine number -- but one would at least expect it to do so in the case of an archetypal mother goddess). The Hebrew system would yield an even more inappropriate 4, that being the number of the material world and all things physical (and since Rhiannon hails from faery, she is definitely not of this material plane.)

By now, some of my more thoughtful readers may think they see some inconsistency in my approach. Why have I gone to so much trouble to point up the flaws in traditional systems of numerology (even going so far as to suggest an entirely new system), only to fall back on interpretations of the numbers that are strictly traditional? The reason is this: all of my objections thus far have been limited to **methodology**. When it comes to interpreting the meaning of the numbers, I have no quarrel with the traditional approach, since here we enter the field of universal symbolism. All systems of numerology, be they Hebrew, modern, Oriental, or whatever, tend to attach the same interpretive meaning to the numbers. When Three Dog Night sings, 'One is the loneliest number that you'll ever know... ', it is a statement which is immediately understood and agreed upon by people from widely diverse cultures. And the same holds true for all other numbers, for we are here dealing with archetypal symbols.

It is worth repeating that, although I believe this system to have a firm theoretical basis, it is still in an embryonic state -- highly tentative, highly speculative. To the best of my knowledge, it is also an original contribution to the field of numerology. While some writers (notably Robert Graves in 'The White

Goddess') have dealt with the numerical values of Ogham letters, I believe this article is the first instance of employing it specifically as a system of numerology. I have spent many long hours working with Celtic numerology -- putting abstract theory to use in practical application -- but much work remains to be done. For this reason, I would be happy to hear from readers who are interested in the subject and who would like to share their own experiences and thoughts.

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Bare Bones

Third Degree Elevation (spoof)
(Emphasis on action with minimal vocal requirements.)
by Orion

1. Ritual Bath - Both play in water for an inappropriately long time.

2. Casting of Circle - Cast in the usual manner with items at hand.

3. Reason and Challenge - "You're here for Thirds. Are you ready for the test?

4. Response - "Ready, willing and able!"

5. The Mystery - Perform Great Rite multiple times until sated or worn out.

6. Cakes and Wine - Required in order to continue.

7. Reprise - Repeat step 5 if desired.

8. Closing of Circle - Must be done before falling asleep.

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Beltane Ritual

This a Pagan Ritual file, of interest to Neo-Pagans, specifically Wiccan based religions.

Equipment- see standard list

Set up a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual. The Beltane ritual should start before sunrise or in the evening of April 30th. This is to welcome the sun in and to make effective use of the bonfire. The party or the ritual should finish some time after sunrise.

THE RITUAL

Facing North, the **High Priest** and **Priestess** kneel in front of the altar with him to her right. **She** puts the bowl of water on the altar, places the point of her athame in it and says:

> "I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

> "Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence from, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia. "

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The **High Priestess** then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

> "I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain t h e power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia. "

The **High Priestess** lays down the sword and admits the **High Priest** with a kiss while spinning him deosil and whispers:

> "Blessed Be"

He then admits a women the same way. Alternate-male-female-male. Then the **High Priestess** finishes closing the Circle with the sword. **She** then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. **They** then sprinkle each member in turn. If the witch is male, he sprinkles the **High Priestess** last who then sprinkles him. If female **she** sprinkles the **High Priest** last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

> "Black spirits and white,
> Red spirits and grey,
> Harken to the rune I say.
> Four points of the Circle, weave the spell,
> East, South, West, North, your tale tell.
> East is for break of day,
> South is white for the noontide hour,
> In the West is twilight grey,
> And North is black, for the place of power.
> Three times round the Circle's cast.
> Great ones, spirits from the past,
> Witness it and guard it fast. "

All the Coven pickup their athames and face the East with the **High Priest** and **Priestess** in front, him on her right. The **High Priestess** says:

> "Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle. "

As **she** speaks she draws the Invoking Pentagram of Earth in the air with **her** athame:

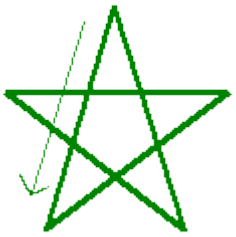

The **High Priest** and the rest of the **Coven** copy her movements with their athames.

The **High Priestess** turns and faces the South and repeats the summoning:

> "Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle. "

She does the same pentagram and then faces West and says:

> "Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you u p , to witness our rites and to guard the Circle. "

She faces North with rest of the **Coven** and says:

> "Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle. "

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counter-

clockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

In this part of the ritual the Goddess becomes incarnate in the **High Priestess**. The **High Priestess** stands in front of the altar with her back to it. **She** holds the wand in her right hand and the scrounge in her left. **She** crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The **High Priest** stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.

On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.

May fortune's favor fall
Upon true witches all,
O Lady Moon!

The **High Priest** kneels before the **High Priestess** and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, **they** embrace, length to length, with their feet touching each others. When **he** reaches the womb, she spreads **her** arms wide, and the same after the kiss on the lips. The **High Priest** kneels again and invokes:

> "I invoke thee and call upon thee, Mighty Mother onus all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess. "

During this invocation he touches her with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love;
I lowly bend Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.

Thy foot is to my lip (**he** kisses **her** right foot) my prayer up borne Upon the rising incense smoke; then spend;

> ‘Thine ancient love, O Mighty One, descend To aid me, who without thee am forlorn "

The **High Priest** stands up and steps backwards. The **High Priestess** draws the Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign. "

The **High Priest** says:

> "Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athena, Dionne, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names. "

The **High Priestess**, who should be in a trance, says as the Goddess:

> "Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who seekest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee, thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire. "

This declamation can be said by the **High Priestess**, the **High Priest** or the Coven as a whole.

> "Hear now the words of the witches,
> The secrets we hid in the night,
> When dark was our destiny's pathway,
> That now we bring forth into the light.
> Mysterious Water and Fire,
> The Earth and the wide ranging Air,

By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,
Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.
The dark and the light in succession,

The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.

By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.
So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The **High Priest** faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe Lamac cahi achababe

Karellyos
Lamac lamac
bachalyas
Cabahag sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha
famolas
Hurrahya!"

The **High Priestess** and the **Coven** repeat:

"Hurrahya!"

The **High Priest** and **High Priestess** face the altar. The **High Priest** continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.
Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.
Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The **High Priest** and the rest of the **Coven** then say:

"Akhera goittiakhera beitti!"

And lower their hands on the second phrase.

This is a ring dance as usual. This can be replaced or others added as desired. Everyone should take part. Use what music you feel comfortable with.

Walpurgis Night, the time is right,
The ancient powers awake.
So dance and sing, around the ring,
And Beltane magic make.
Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
Forever and a day.
New life we see, in flower and in tree,
And summer comes again.
Be free and fair, like earth and air,
The sunshine and the rain.
Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
Forever and a day.
As magic fire be our desire
To tread the pagan way,
And our true will find and fulfill,
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
Forever and a day.
The pagan powers this night be ours,
Let all the world be free,
And sorrow cast into the past,
And future blessed be!
Walpurgis Night, Walpurgis Night,
Upon the eve of May,
We'll merry meet, and summer greet,
Forever and a day.

The **Coven** spread themselves out around the Circle. They start a soft rhythmic clapping. The **High Priestess** says:

"Now it is time for the Oak King to impregnate Our Lady. No longer will she be the Virgin Huntress and Maiden. She is now to be Hecate, the Queen of Elphame. But first she must catch him. "

This song is from Robert Graves "White Goddess". It is an old Scottish Craft song. In it, the High Priest turns into a variety of animals and the **High Priestess** chases him. Starting with the **High Priest** and **Priestess**, then followed by the other couples in the Coven, the men are chased by the women. The ladies use a scarf to signify the capture at the end of the song. The dancers should try to imitate the animals they are playing. The dance and the tune should be slow. After all the couples have done so, the **High Priestess** and **Priest** repeat it.

High Priest:

"O, I shall go into a hare
With sorrow and sighing and mickle care,
And I shall go in the Devil's name
Aye, till I be fetched hame. "

High Priestess:

"Hare, take heed of a bitch greyhound
Will harry thee all these fells around,
For here come I in Our Lady's name

All but to fetch thee hame. "

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back. "

High Priest:

"Yet I shall go into a trout
With sorrow and sighing and mickle doubt,
And show thee many a merry game
Ere that I be fetched hame. "

High Priestess:

"Trout take heed of an otter lank
Will harry thee close from bank to bank,
For here come I in Our Lady's name
All but for to fetch thee hame. "

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back. "

High Priest:

"Yet I shall go into a bee
With mickle horror and dread of thee,
And flit to hive in the Devil's name
Ere that I be fetched hame. "

High Priestess:

"Bee, take heed of a swallow hen
Will harry thee close, both butt and ben,
For here come I in Our Lady's name
All but to fetch thee hame. "

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back. "

High Priest:

"Yet I shall go into a mouse
And haste me unto the miller's house,
There in his corn to have good game
Ere that I be fetched hame. "

High Priestess:

"Mouse take heed of a white tib-cat
That never was balked of a mouse or a rat,
For I'll crack thy bones in Our Lady's name:
Thus shall thee be fetched hame. "

Coven:

"Cunning and art he did not lack
But aye her whistle would fetch him back. "

The **High Priestess** finally catches the **High Priest** at the last refrain. **She** drapes a scarf over his neck to signify her catching him. The Maiden and the Coven say:

"The Queen of Elphame has caught her Son who is also her Consort. They must mate so that the Earth may bear it's fruits and that man and animal may live. "

The **High Priest** and **High Priestess**, and the rest of the couples in the Coven, kiss with vigor. The men should wilt and fade back to the edge of the Circle. The women gather around the unlit bonfire or the cauldron with the candle in it. The **High Priestess** says:

"The Oak King is dead. He has died of his love for the Lady that the Earth may live. So has it been for year after year, since time began. But the Oak King, the God of the Waxing year, must live so the crops in the Earth can come forth. "

The **Coven** shouts:

"**Kindle the Beltane fire. May the Oak King live again. May the earth bring forth her fruits, may the animals bear their young and the land be fruitful again**. "

The **High Priestess** lights the bonfire using a taper lit from the altar candle. **She** then says:

"Come back to us, Oak King, that the land may be fruitful. "

The men gather around the fire, next to their partners, and the say in unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;
I am a shining tear of the sun;
I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke. "

The **High Priestess** and **High Priest** lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill". The dance should be joyful.

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
Aconjuring summer in!

And we bring you news by word of mouth
For women, cattle and corn
Now is the sun come up from the South
With Oak, and Ash and Thorn!"

Continue the dance with this song and/or any others that sound appropriate.

This chant goes to the tune of the old folksong, "The Lincolnshire Poacher":

Come join the dance, that doth entrance,
And tread the circle round.
Be of good cheer, that gather here,
Upon this merry ground.

Good luck to we that faithful be,
And hold our craft so dear,
For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

While stars do shine, we pledge the wine
Unto the Gods of old,
Nor shall there fail the witch wassail,
Nor shall their fire grow cold.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Throughout, about and round about,
By flame that burneth bright,
We'll dance and sing, around the ring,
At witching hour of night.
Good luck to we that faithful be,
And hold our craft so dear,

For 'tis our delight of a shiny night,
In the season of the year.

Oh, 'tis our delight of a shiny night,
In the season of the year.

Near the end of the dance, the **High Priestess** should call out the name of either a person or a couple. They should then jump over the fire while making a wish. They should then rejoin the ring and another couple or person do it. When ready, stop the dance and sit down about the fire. After a break, perform the Great Rite.

The Coven, except for the **High Priestess** and **High Priest**, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center. The **High Priestess** and **High Priest** stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South. The **High Priest** kneels before **the High Priestess** and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The **High Priestess** then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The **High Priest** fetches the veil and spreads it over the **High Priestess**'s body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The **High Priest** calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the **High Priestess**'s hips and facing her.

The **High Priest** calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the **High Priestess**'s hips and facing her. The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped; The altar of all things. For in old time, Woman was the altar. Thus was the

altar made and placed, And the sacred place was the point within the center of the Circle. As we have of old been taught that the point within the center is the origin of all things,

Therefore should we adore it;
Therefore whom we adore we also invoke.

O Circle of Stars, Whereof our father is but the younger brother, Marvel beyond imagination, soul of infinite space, Before whom time is ashamed, the mind bewildered, and the understanding dark,

Not unto thee may we attain unless thine image be love. Therefore by seed and stem, root and bud, And leaf and flower and fruit do we invoke thee, O Queen of Space, O Jewel of Light, Continuous on of the heavens; Let it be ever thus

That men speak not of thee as One, but as None; And let them not speak of thee at all, since thou art continuous. For thou art the point within the Circle, which we adore; The point of life, without which we would not be.

And in this way truly are erected the holy twin pillars; In beauty and strength were they erected To the wonder and glory of all men. "

The **High Priest** removes the veil from the **High Priestess**'s body, and hands it to the woman witch, from whom he takes his athame. The **High Priestess** rises and kneels facing the **High Priest**, and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss. The **High Priest** continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint. "

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright The five true points of fellowship... . "

The **High Priestess** holds up the chalice, and the **High Priest** lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.
Lady and Lord, We thank you for
blessings and abundance.
Join with us, Feast with us, Enjoy with us!
Blessed Be.

Then, draw the Invoking Pentacle of Earth in the air above the plate with the athame.

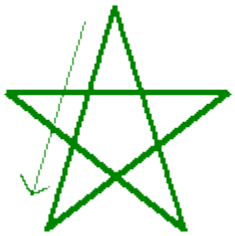

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip. "

The **High Priest** hands his athame to the woman witch and then places both his hands round those of the **High Priestess** as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The **High Priest** then takes the chalice from the **High Priestess**, and they both rise to their feet.

The **High Priest** hands the chalice to a woman witch with a kiss, and she sips. **She** gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

The **High Priestess** faces East, with her athame in her hand. The **High Priest** stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The **Maiden** stands near to the front to blow out each candle in turn. The Priestess says

> "Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell... Hail and farewell. "

As **she** speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

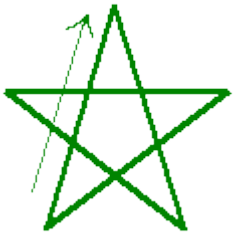

The rest of the **Coven** copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

> "Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell... Hail and farewell. "

She turns to the West and says:

> "Ye Lords of the Watchtowers ofthe West, ye Lords of Water; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell ... Hail and farewell. "

She turns to the North and says:

> "Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we bid you hail and farewell ... Hail and farewell."
>
> This ends the Circle. The party following this should be a loving one. If there is a May Pole available, circle the May Pole. Beltane is also a time for forfeits. The High Priestess picks out the people and their forfeit, except the High Priest picks out the last one to play on the High Priestess. Beltane is also a time for "green wood marriages" and other unbridled sexuality and such.

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LANDMARKS OF THE CRAFT

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The Drudic Craft of the Wise (www. thedcw. org).

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft are prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

THE LANDMARKS

The landmarks were given to man by The Great God, Pan, In the dim, dark ages of the past For the rule and regulation of the wise, To advise and help them in their troubles And relations, one with the other, That all might work and love together.

They are the Bill of Rights of each member,
And the code of operation of the Coven.
And are to be honored by all
Or else they become meaningless and of little use,
And departure therefrom by any person or Coven
Shall be a departure from the rest of the Covens
Which constitute the American Rite.

And they shall be disfellowshipped, they from the rest of us,
And no further communication shall be established
Concerning things of the Craft
With either He or They until
They shall return to the fold of the Craft In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,
And so should we return that love.
But this can only be done and made manifest by love expressed
In deeds for the Brethren of the Craft,
Not in pride, but in cooperation and sincerity.+

THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind
And free to decide for himself in good faith,
Who shall learn of the Craft and its Tenets,
And shall desire to follow the Way,
Shall be permitted to do so,
And none may say him "Nay".

And the Gods will love him and look after him,
And they shall bless him on all things,
And his needs shall always be satisfied,
As he shall show forth love and affection
For all the brethren and sisters of the Craft,
And he shall obey the Admonishments
Of the Craft as to secrecy and correct living.

And when he shall desire to join the Craft,
And to follow the Way to Perfection,
He shall make his desires known to any member
Of the Priesthood.
And they shall observe his readiness and sincerity,
And shall then administer the rites of
Secrecy, which is sacredness and brotherhood.

But a Priest shall accept the Sister,
And a Priestess the Brother,
As an eternal reminder of
The duality of the Universe.
And a new name and secret mark
Shall be given each new fellow.

By this name, and under this mark,
Shall they be known among the members
Of the Craft, in love and harmony,
And their old name and identity shall not be known
Even among the members of their own Coven,
And none shall inquire for his name or his house
And he shall inquire these of none.

But the Gods have decreed, that in joining the Rite,
Free Will and independence shall not be in jeopardy.
And he shall have the right to follow the Way.
Walking alone if he will it that way,
Or with a Coven of living brethren
If he so shall choose;

And he shall have the right
To withdraw from any coven at any time
Without the need to say why,
If he shall so choose.

And this either for the purpose of joining another
Or to become solitary for his own reasons,
And there will be none to censure;

And he shall have the right to remain
In a certain Coven, and none shall say him "Nay",
Or to attempt to force him to leave and depart;
Except that should he lose harmony with them
Then they may so decide
And he shall depart.

But no man shall have the right
To speak for the Craft,
And leaving one Coven does not mean
Leaving the Craft, or
Leaving the Way
And each is free, then, or at any time later,
To remain solitary
Or to seek admission to another Coven.

But let him and each other fellow of the Craft
Keep a book, and this shall be of the colors of the Craft,
That it may be readily recognized,
And here he shall keep all the Laws and Landmarks,
And the tenets of the Craft,
That he might not forget,
And if he do forget, that his mind might be
Renewed.

And in this book, all things shall be the mark
Of his own hand, and in ink,
That it shall be long lived.

Let each of the brothers and sisters
Copy what they will from the book,
Providing that they are of sufficient worthiness,
To receive it, and are of sufficient rank,
Or that the writings are of sufficient nature
As pertain to their own rank.

Never suffer this book out of hand or possession,
And never borrow the writings of another
To keep, but merely to copy.
And each shall guard and keep these writings,
As his most sacred possession
And destroy them when danger threatens.

However, should one be of sufficient power,
To remember his past as a wise man,
This book and other Craft artifacts,
May be buried in a stone box
Prepared for them from time to time,
And this in view of immediate death,
And the desire to save them for a future life.

Otherwise, on notice of impending death,
This book should be destroyed by fire,
As well as other things of the Craft,
Which one may posses.

But the wise man will have nothing around
Which has only a Craft use or meaning,
But only things which can be used in daily affairs.

If there is no reason to own a sword,
Then do not own one;
The white wand is just as powerful,
And less distinctive in the minds of the infidels.

If a white wand is too distinctive,
Then any old wand will do for the purpose
Of the ceremonies.

Have no names written and signs drawn
On anything permanently,
When necessary these can be written
In charcoal or chalk
And erased immediately without the telling of tales.

Let the knife have the shape of,
And be stored with the kitchen knives;
Let the cord be seen around the house,
And be used for a vulgar purpose,
In order to fool the infidels.

Never boast, never threaten, never brag
Of your powers; not even to the Craft,
Above all, never harbor ill thoughts toward another
For the power may make it happen for harm;
And never wish ill to anyone.
As it will Occur.

If anyone speaks of the Craft, to down it,
Remember: the Craft needs no defense,
For it has the Father and
All things will be as He wishes
In the end.

And it shall be that any Fellow of the Craft,
Finding himself in a place where he knows of no Coven,
Or other Fellow of the Craft
Shall have the right, nay, even the duty,
To seek out such a Coven,
Or other Fellow of the Craft
Without censure.

Provided that he shall not reveal secrets to jeopardize
His former Coven or the members of it,

Or the Craft itself.

And two or three Fellows shall have the right
To meet and discuss subjects of Craft interest,
And to help each other along
On the Way to Perfection,
Except that Craft ceremonies
Must be done by the Priesthood.
Any five fellows who shall desire
To form a Coven may do so,
And they shall apply for a charter
To any High Priest or Priestess,
And they shall then select and choose
A man and a woman to lead them.

And their elected leaders shall be ordained by their High Priest,
And they shall choose two more,
A woman to be the deputy; to learn to be a priestess,
And a Scribe for their Coven.

But these shall not be ordained to the Priesthood,
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,
And shall be answerable to him in all their doings,
Because they did owe their Priesthood to him,
And he shall act at all times in their interest
As their Spiritual Father in the Craft
So that he may lead them as they walk
The way to perfection.

But the newly appointed Priesthood,
Should it be lacking in the knowledge and wisdom needed,
For the positions to which they have been set apart
Then it shall be his responsibility as their High Priest,
To lead and instruct them,
Or cause it to be done by another.

But should the new Coven refuse to follow
The teachings and instructions of their Spiritual Father,

Then he may, at his discretion and Judgment,
Recall their charter, and their right to work as a Coven.
For that which one can give he may also retrieve,
And they shall not again meet,
Unless they can find another High Priest,
Who will assume responsibility over them.

It is the bounden duty of the High Priest to preside,
For all things must be presided over by the High Priesthood;

And should any Coven desire to change,
Their allegiance from one High Priest to another,
For any reason, even the loss of harmony,
Or if, in their considered opinion, their Spiritual Father
Is no longer spiritual, or serving the Father
Then they shall be re-ordained in the Priesthood
By the New High Priest, and this shall then
Have superseded the original ordinations,
And there shall be for them
A new Spiritual Father.

And if any Priest or Priestess, or other member of the Priesthood,
Find themselves in a place wherein there is no Coven for them to lead,
Then it is their bounden duly to try to the extent of their Power
To find Fellows of the Craft
And organize them into a Coven.

And should they find that there are no other Fellows of the Craft,
In that place, but there are some of the same good bend of mind,
It is then their duty to teach them by word and deed,
Until there be sufficient to form a Coven,
And this shall be done under the supervision,
And with the knowledge of their High Priest,
Through which they received their ordination
And their Powers.

And they shall obligate, teach and initiate all the members of their Coven,
And they shall be theirs and they shall be to them

As elder brothers and sisters,
And shall care for them in all their affairs,
And not just at meetings,
For it is in this that the Craft differs
From all man-made institutions.

Should any member be absent, and love of the Priestess is such
That she shall continue to contact them in any manner
And by any method possible,
To tender them her loving care
At all times of sickness or stress.

And should any member move to a far city
The Priestess will continue to care for them
In love, by whatever method is available,
Until such time as they shall,
Of their own free will,
Obligate themselves to another Priestess.

And the Priestess shall at all times remember
That she is the direct representative of the Goddess to her Coven,
And the Priest is the direct representative of
The unknown God, the Father,
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose
As her Priest, be he of that rank, or qualified to be,
Or else another Fellow, who shall be called her Magister.

And she must remember at all times that the man provides the power,
For the woman to direct, and so it is,
That the Priest resigns all his power over to her,
Yet it is not his power, nor hers to keep,
It is the power of God to use in the performance
Of the Work.
The Power of God is only lent to be used,
Wisely and Justly.

Both the members of the Priesthood shall remember their Spiritual Father,
At all times with gratitude, love, veneration and cooperation, keeping constantly in contact, and acting with him in utmost harmony,
For they must always remember that the power
And wisdom which they use,
Comes to them through him.

In the days of old, ere the coming of Christendom,
The Craft was free and open in its ceremonies,
And entire states and nations worshipped the Gods
Freely and without restraint;

But in these unhappy days, we must remain secret,
And hold our rites and ceremonies in secret,
And there are those who will talk, even without torture,
Which loosens any tongue.

Then let it be ordained, heeded and supported by all
That no Coven shall know wherein
The next Coven shall abide, or who its members be,
Except only the Priestess, Magister and Deputy,
And even they shall not remember
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet
In some safe place for festivals, and while there,
None may say whence they came, nor give their true names,
Or tell of where or when their meetings are, and
No secret things shall be spoken of
At these festivals for fear of Cowans and Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,
Ever heeding the advice and instructions of her High Priest.
She will ever heed the complaints of the brethren
And strive to settle all differences between them with love.

But there are those who, in pride, will ever strive
To force their will upon others
But these are not necessarily evil
And will think that they do rightly.

Oft they have good ideas and such ideas
Should be discussed in council with their brethren.

But if they will not agree with their brethren,
Or if they say "I will not work under this Priestess",
Then they shall have the right to withdraw from that Coven,
And work Solitary.
Or if five or more of them shall withdraw,
They shall have the right
To form another Coven under another

Priestess.

Even as it shall be the right of any five or more persons of a Coven
To withdraw, and form a new Coven, for any reason whatever,
But they shall then utterly avoid the old Coven
In all things, as it shall then have ceased to exist for them.

THE BOOK OF SHADOWS

Let every Coven of whatever rank
Keep a record in a book of black and silver,
And it shall contain, first, the Landmarks and Tenets,
Then a collection of Wisdom of the Craft,
The Rites and Ceremonies of the Coven
As well as the History of the Coven,
And its charter empowering it to work.

And a record of every meeting shall be written therein,
Together with a record of the doings of any member thereof
With the other side, or the Father, or
Any other thing which is for the teaching of all,
Even unto the listing of herbs and medicines
Spells and incantations and Rites
Which contain power for the use of man.

This book shall be kept by the Scribe,
And it shall be kept and approved by the Priesthood
And also the High Priesthood, when it shall come,

But no names or Craft secrets shall be written therein
That he Craft should not be betrayed
Should the book be taken by force,
Or slyness, by the infidels.

And when the coven shall disband,
It shall be the duty of the High Priesthood
To secure this book and make suitable disposition
That it might not endanger the Craft
Or any brother within it
As if the Coven were a person or Fellow
And the book were his book,
So let it be burned.

THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,
Draw their power from the Father.

But the children of the Father are like the sands of the sea,
And He has ordained and set apart certain of his older children,
To help and assist Him in caring for the younger children,
And has given them the Power and the Wisdom to do so,
And these children constitute the Priesthood.

The Father will bestow this power upon whom he will, and none may say him "Nay"
Yet also may the Priesthood choose workers and helpers
And shall share their power with them,
And this is called ordination.

The Power of the Priesthood is that of the Father
And it is love unfeigned and sincere,
Compassion and gentleness and meekness,
Persuasion and long-suffering and kindness,
And there is no authority over the free will of men
Inherent in the Priesthood,
Nor to be assumed by the members of it.

And the Power of the Priesthood is the Power of God,

And the Power of God can never be wielded by an ungodly man,
Nor an evil man; nor the love of God by an unloving man;
And when the man becomes evil, the Power of God is withdrawn from him.

Nor can a member of the Priesthood be inactive,
For inactivity without cause is lack of love for the Father,
And this man's priesthood shall depart from him
At the end of a year and a day,
For it is truth eternal,
That the thing which is unused will be taken away.

So if any Fellow of the Craft shall desire the Priesthood,
First let him learn to be a leader of men,
For a Priest with no following is no Priest,
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest
First learn the knowledge and wisdom he will need in the new appointment,
Then let him learn to lead men, and
When he shall either have been selected
As leader for his Coven,
Or when he shall have gathered up a Coven of his own,
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written
That only the higher can ordain the lesser,
That there shall be an unbroken line
Of power and authority extending
Back through the line of ordination,
To the Father Himself.

And no man can ordain his peers,
For the Lord's House is not a house of confusion,
So let not the line be broken
For it is the cable tow by which
Men are drawn from the lower
Up to the greater;--
An impossibility without it.

And each must work within their line of ordination
In perfect love and perfect trust,
With perfect harmony in all things,
But should they find that they fall out of harmony
With their line of ordination,
Then let him seek another, to be ordained of him
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,
For those who have no following to lead,
Why are they in the Priesthood?

And so it is that they who lose or give away their following,
Or they who through inactivity have lost their power,
Or they who are not in harmony and love with their Spiritual Father;
Shall be retired from a rank to which entitled
Other than by leadership of men.

But this can only be done by he who ordained them,
For only those who give can take away,
Yet each High Priest is responsible that this is done.

Should any Fellow fain the Priesthood, and use it wisely and well,
The Gods have decreed that those who serve them
Shall prosper and grow in this life,
And shall gain eternal perfection
To be freed from the Wheel of Life,
And to become like unto the angels
In that they should be perfect.

For perfection is to be gained by love,
And there is no greater love than to
Lay down one's life for his brethren
In their service and for their sake,
And the Father will reward them for
Their labor of love, because
He is not unjust.

{^} FINIS

THAT OLD BLACK MAGIC:

Getting Specific about Magical Ethics

Sometimes a cliché just wears out. It loses meaning or, worse, begins to say things we never meant. I think it's time to retire the phrase "black magic. "

Saying “black" when we mean "evil" is nasty nonsense. In the first place, it reinforces the racist stereotypes that corrupt our society. And that's not all. Whenever we say "black" instead of "bad," we repeat again the big lie that darkness is wrong. It isn't, as people who profess to love Nature should know.

Darkness can mean the inside of the womb, and the seed germinating within the Earth, and the chaos that gives rise to all truly new beginnings. In our myths, the one who goes down to the underworld returns with the treasure. Even death, to the Wiccan understanding, is well-earned rest and comfort, and a preparation for new birth. Using "black" to mean "bad" is a blasphemy against the Crone.

But even if we no longer speak of magic as "black" or "white," we still need to think and speak about the ethics of magic. Although black is not evil, some actions are evil. It simply is not true that anything a person is strong enough or skilled enough to do is OK, nor should doing what we will ever be the whole of the law for us. We need a clear and specific vocabulary that enables us to choose wisely what we will do.

We need to replace the word "black," not simply to drop it. Some Pagans have tried using "negative" as their substitute, but that turned out to be confusing. For some people, "negative" means any spell to diminish or banish anything. Some things - tumors, depression, bigotry - are harmful. There's nothing wrong with a working to get rid of bad stuff. "Left-handed" is another common term for wrongful practice, very traditional, but just as ignorant, superstitious and potentially harmful as the phrase "black magic" itself. So in Proteus we tried using

the word "unethical. " That's a lot better - free of extraneous and false implications - but still too vague.

Gradually, I began to wonder whether using any one word, "black" or "unethical" or whatever, might just be too general and too subjective. Perhaps all I really tell a student that way is "Judy doesn't like that. "

I won't settle for blind obedience. If ethical principles are going to survive the twin tests of time and temptation, people need to understand just what to avoid, and why. Even more important, they need a basis for figuring out what to do instead. Especially when it comes to projective magic.

Projective magic means active workings, the kind in which we project our will out into the world to make some kind of change. This is what most people think of when they use the word magic at all. Quite clearly, magic that may affect other people is magic that can harm. This is the basis of the proverb "a Witch who can't hex can't heal. " Either you can raise and direct power, or you can't. Your strength and skill can be used for blessing or for bane. The choice - and the karma - are yours.

Just as some people feel that strength and skill are their own justification, others feel that any projective magic is always wrong - that it is a distraction from our one true goal of union with the Divine or a willful avoidance of the judgments of Karma. I think these attitudes are equally inconsistent with basic Wiccan philosophy.

Wearer taught that we will find the Lady within ourselves or not at all, that the Mother of All has been with us from the beginning. We can't now establish a union that was always there. All we can do, all we need to do, is become aware. Knowing what it feels like to heal and empower, again and again till you can't dismiss it as coincidence, is one of the most powerful methods for awakening that awareness. It makes no sense to say that the direct experience and exercise of our indwelling divinity distracts from the Great Work.

Indeed, it is this intimate connection between our magic and our self-realization that our ethics protect. Wrongful use of magic will choke the channel. No short term gain could ever compensate for that.

The karmic argument against practical workings seems to met arise from a paranoid and defeatist world view. Even if we assume that the hardships in this

life were put there by the Gods for a reason, how can we be so sure that the reason was punishment? Perhaps instead of penance to be endured, our difficulties are challenges to be met. Coping and dealing with our problems, learning magical and mundane skills, changing ourselves and our world for the better - in short, growing up - is that not what the Gods of joy and freedom want from us?

One of the most radically different things about a polytheistic belief system is that each one of us has the right, and the need, to choose which God/desses will be the focus of our worship. We make these choices knowing that whatever energies we invoke most often in ritual will shape our own further growth. Spiritual practices are a means of self-programming. So we are responsible for what we worship in a way that people who take their One God as a given are not.

Think about this: what kind of Power actively wants us to submit and suffer, and objects when we develop skills to improve our own lives? Not a Being I'd want to invite around too often!

So it will not work for us to rule out projective magic completely; nor should we. Total prohibitions are as thoughtless as total permissiveness or blind obedience. Ethical and spiritual adults ought to be able to make distinctions and well-reasoned choices. I offer here a start toward analyzing what kinds of magic are not ethical for us.

Baneful magicks magic done forth explicit purpose of causing harm to another person. Usually the reason for it is revenge, and the rationalization is justice. People who defend the practice of baneful magic often ask "but wouldn't you join in cursing another Hitler?"

For adults there is no rule without exceptions. If you think you would never torture somebody, consider this scenario: in just half an hour the bomb will go off, killing everybody in the city, and this terrorist knows where it is hidden... .

It's a bad mistake to base your ethics on wildly unlikely cases, since none of us honestly knows how we would react in that kind of extreme. Reasonable ethical statements are statements about the behaviors we expect of ourselves under normally predictable circumstances.

We all get really angry on occasion, and sometimes with good cause. Then revenge can seem like no more than simple justice. The anger is a normal, healthy human reaction, and should not be repressed. But there's no more need to act it out

in magic than in physical violence. Instead of going for revenge - and invoking the karmic consequences of baneful magic - identify what you really need. For example, if your anger comes from a feeling that you have been attacked or violated, what you need is protection and safe space. Work for the positive goal, it's both more effective and safer.

The consequences of baneful magic are simply the logical, natural and inevitable psychological effects. Even in that rare and extreme situation when you may decide you really do have to use magic to give Hitler a heart attack, it means you are choosing by the same choice to accept the act's karma. Magical attack hurts the attacker first.

The only way I know how to do magic is by use of my imagination, by visualizing or otherwise actively imagining the end I want, and then projecting that goal with the energy of emotional/physiological arousal. All the techniques I know either help me to imagine more specifically or to project more strongly. So the only way I can send out harm is by first experiencing that harm within my own imagination. Instant and absolute karma - the natural, logical and inevitable outcomes of our own choices.

I would think, also, that somebody dumb enough to do such workings often would soon lose the ability to imagine specifically, as their sensitivity dulled in sheer self-defense. That callusing effect is the reality behind the pious proverb that says "if you abuse it, She'll take it away. "

But not every other magician is ethical. Psychic attacks do happen. Should we not defend ourselves? Of course we should. Leaving ourselves open to psychic attack is no good example of the autonomy and assertiveness our chosen Gods expect. But first, how can we be sure what we are experiencing really is psychic attack?

The fantasy of psychic attacks often convenient excuse that allows us to avoid looking at our own shortcomings. When lack of rest or improper nutrition is the cause of illness, or a project isn't completed on time because of distraction, it's a real temptation to put the blame outside ourselves. Doing this too easily betrays our autonomy just as badly as meek submission to attack does. Then, to compound matters, projected blame becomes an excuse for unjust revenge -- and that is baneful magic without excuse.

Once in a rare while, some fool really does tyro throw a whammy. It's hard to predict when you might be targeted. Passive shields are always a good idea. Like a mirror, these are totally inactive until somebody sends unwelcome energy. Then a shield will protect you completely and bounce back whatever is being thrown. You may not even know consciously when your shield is working, but the result is perfect justice.

Perfect justice; elegant and efficient. You won't hurt anybody out of paranoia or by mistake. And perfect protection, even though we do not have perfect knowledge.

Bindings, according to some, are completely defensive. They do not harm, only restrain. But imagine yourself being bound - perhaps by someone who believes themselves justified - and notice the feeling of impotence and frustration. Binding is bane from the viewpoint of the bound.

Even if restraint were truly not harm, bindings are just plain poor protection. They target a particular person or group. What if you suspect the wrong person? Somebody harmless is bound and your actual attacker is not bound. Shields, which cover you, not your supposed enemy, will cover you against any enemy, known or unknown.

So, baneful magic, besides being painful in the short run and crippling in the long run, is never necessary. There are better ways of self protection, and retribution is the business of the Gods.

Coercive magicks magic that targets another person to make them give us something we want or need. When most people think of the "Magic Power of Witchcraft," this is what they have in mind.

The spell to make the teacher give you a good grade, or the supervisor give you a good evaluation, the spell to make the personnel officer or renting agent choose you, the spell to attract that cute guy, all are examples of coercive magic.

So, what's wrong with high grades, a good job, a raise, a nice apartment and a sexy lover? There's nothing at all wrong with those goals. An it harm none, do what ye will. As long as nobody is hurt, go for it! But don't strive toward good ends by coercive means.

Although there is no deliberate intent to do harm or cause pain in coercive workings, other people are treated as pawns. Their autonomy and their interests are ignored.

For Pagans, to do this is total hypocrisy. We profess to follow a religion of immanence, one that places ultimate meaning and value in this life on this Earth, here and now. We claim to see every living thing, humans included, as a sacred manifestation. To do honor to this indwelling divinity, we place great value on our own personal autonomy. How can we then justify treating other people as objects for our use?

Nor is it harmless. Forcing the will, controlling the independent judgment of another human being, is harm. Once again, empathy leads to understanding. Just imagine you are the person whose will and judgment is being externally controlled. How does puppethood feel? From the viewpoint of the target, the harm is palpable.

The Pagan and Wiccan community as a whole is also hurt by coercive magic. One of the main reasons people fear and hate Witches is our reputation for controlling others. This is an old, dirty lie, created by the invading religion in an attempt to discredit the indigenous competition. Today, that reputation is mostly perpetuated by people who claim to be "our own," who teach unethical coercive magic by mail order to strangers whose ethical sensitivity cannot be evaluated long distance. May the Gods preserve the Craft!

People who are connected to the situation, but invisible to us, may also be seriously hurt: the cute guy's fiancée, the other applicant for that job. What you think of as a working designed only to bring good to yourself can bring serious harm to innocent third parties, and the karma of their pain will be on you.

That isn't the only way an incomplete view of the situation can backfire. There's a traditional saying that goes, "be careful about what you ask for, because that's exactly what you will get. " What if he is gorgeous, but abusive? What if the apartment house is structurally unsound? Better to state your legitimate needs (love in my life, a nice place to live) and let the Gods deal with the details.

Finally, remember this: asking specifically limits us to what we now know or what we can now imagine. But I remember a time when I could not have imagined

being a priestess. What if the cute guy in the office is perfectly OK, but your absolutely perfect soul-mate will be in the A+P next Wednesday? The more specifically targeted your magic is, the more you limit yourself to a life of tautology and missed chances.

And beyond all the scenario spinning lies the instant karma, the natural, logical and inevitable consequence of the act. It's more subtle than in the case of baneful magic, since you are not trying to imagine and project pain, but the damage is still real.

Every time you treat another human being as a thing to be pushed and pulled around for your convenience and pleasure, you are reinforcing your own alienation. The attitude of being removed from and superior to other people takes you out of community. As the attitude strengthens, so will the behavior it engenders. The long term result of coercive magic, as with mundane forms of coercion, is isolation and loneliness.

Are you beginning to think that magic is useless? Did I just rule out all the good stuff: love charms, job magic, spells for good grades? Not at all. It is not only ethical but good for you to do lots of magic to improve your own life. Whenever it works you will get more than you asked for - because along with whatever you asked for comes one more experience of your own effectiveness, your power-from-within. Work on yourself and your own needs and desires without targeting other people. Then feel free! Ask for what you want. Visualize it and raise power for it and act in accordance on the material plane. "I need a caring and horny lover with a good sense of humor. " "I want an affordable apartment near where my coven meets with a tree outside my window. " "I need to be at my best when I take that exam next week. " Fulfill your dreams, and sometimes let the Gods surprise you with gifts beyond your dreams.

Manipulative magic is magic that targets another person for what we think is "their own good," without regard for their opinions in the matter. In the general culture around us, this is normal. As you read this, you may have some friend or relative praying for you to be "saved" from your evil Pagan ways and returned to the fold of their preference. These people mean you well. By their own lights, they are attempting to heal you. We work from a very different theological base.

AS polytheists, we affirm the diversity of the divine and the divinity of diversity. If there is no one, true, right and only way in general, do we dare to assume that there is one obvious right choice for a person in any given situation? If

more than one choice may be "right," how can one person presume they know what another person would want without asking them first?

No life situation ever looks the same from outside as it does to the person who is experiencing it. Are you sure you even have all the facts? Are you fully aware of all the emotional entanglements involved? Perhaps that illness is the only way they have of getting rest or getting attention. Perhaps they stay in that dead end job because it leaves them more energy to concentrate on their music. How do you know till you ask?

And, to further complicate the analysis, it's possible that the person you are trying to help would agree with you about the most desirable outcome, but fears and hates the very idea of magic. They have as much of a right to keep magic out of their own life, as you have to make it part of yours!

Our religion teaches that the sacred lives within each person, that we can hear the Lady's voice for ourselves if we only learn to listen. "... If that which you seek, you find not within yourself, you will never find it without. " In behavioral terms, when you take another person's opinion about their own life seriously, you are reinforcing them in thinking and choosing for themselves. The more you do this, the more you encourage them to listen for the sacred inner voice.

Conversely, whenever you ignore or override a person's feelings about their own life, you are discounting those feelings and discouraging the kind of internal attention that can keep the channels to wisdom open. Although well-intentioned meddling may actually help somebody in the short run, in the longer run it trains them to dependency and indecision. Few intentional banes damage as severely. This is especially true because even the untrained and unaware will instinctively resist overt ill-will, but in our culture we are trained to receive "expert" interference with gratitude.

Check basking yourself, "who's in charge here?" The answer to that will tell you whether you are basically empowering or undermining the person you intend to help.

And, as usual, the effects go both ways. The same uninvited intervention that fosters passivity in the recipient will foster arrogance in the "rescuer. " It's control and ego-inflation masked as generosity. It's very seductive.

If you make this a habit, yowl come to believe that other people are incompetent and powerless. Then what happens when you need help? Your contempt will make it impossible for you to see what resources surround you. Manipulative magic is ultimately just as alienating as coercive magic - and it's a much prettier trap!

The way to avoid the trap is to do no working affecting another person without that person's explicit permission. Proteans are pledged to this, and I think it's a good idea for anybody.

You don’t need to wait passively forth person task. It’s perfectly all right to offer, as long as you are willing to sometimes accept "no" for your answer. For the person who believes s/he is unworthy or who is simply too shy, offering help is itself a gift. Taking their opinion seriously is an even greater gift: respect.

The rule is that whenever it is in anyway physically possible to ask, you must ask. If it's not important enough to pay long distance charges, it certainly isn't important enough to violate a friend's autonomy. If asking is literally not possible, then and only then, here are a few exceptions:

Sometimes an illness or injury happens very suddenly, and the person is unconscious or in a coma before you could possibly ask them. If you know that this person is generally comfortable with magic, you may do workings to keep their basic body systems working and allow the normal healing process the time it needs. If they are opposed to magic, for whatever reason, back off!

Traditionally, an unconscious personas understood tube temporarily out of their body. Maintaining their body in habitable condition is preserving their option, not choosing for them. Doing maintenance magic requires a lot of sensitivity. At some point, the time may come when you should stop and let the person go on. Be sure to use some kind of divination to help you stay aware.

This is a hard road. It may be your lover, your child, lying there helpless. Any normal human being would be tempted to drag them back, to force them to stay regardless of what is truly best for them, regardless of what they want. Don't repress these feelings, they do no harm, even though your actions might. It takes great strength and non-possessive love to recognize that your loved one knows their own need. You may be calling them back to a crippled body, to a life of pain. You may be calling them back from the ecstasy of the Goddess. And this is no more your right than it would be to murder them.

If a person is temporarily not reachable, you may charge up a physical object, such as an appropriate talisman or some incense. When you present it to them, give them a full explanation. It is their choice whether to keep or use your gift. By interposing an object between the magic and the target in this way, you can work the magic in Circle, with the coven's power to draw on, and still get the person's permission before the magic is triggered.

With all these rules about permission, perhaps it would be safer to work only on ourselves? Safer, yes, but not nearly as good. If you have permission, you may do any working for another person that you might do for yourself. Coercive magic is just as unacceptable when somebody else asks for it, and you may not do manipulative magic on your friend's mother, even at your friend's request. The permission must come from the magic's intended target and from nobody else. With proper permission, working magic for others is good for all concerned.

Every act of magic has two effects. One is the direct effect, the healing or prosperity working or whatever was intended. The other is a minute change in the mind and the heart of the person who does the working. Everything we experience, and especially everything that we do in a wholehearted and focused way - the only way effective magic can be done - changes us. Each experience leaves its tiny trace, but the traces are cumulative. They mold the person we will become. Our karma is our choice.

Instant karma can also be good karma. Logical, natural and inevitable outcomes can be desirable. When you send out good, what you send it with is love. Love is the driving force. When you let love flow freely, the channel down to love's wellspring stays clear and open. When you send out good, you direct it along the web of person-to-person connection, and awareness of that web is reinforced. The totality of that web is the basis of community.

When you send out good it feels good. In the same way that sending out bane requires imagining pain, sending out blessing requires imagining pleasure, strongly and specifically. And, when you send out good, just the same as when you call it to yourself, you reinforce your sense of effectiveness in the world. Blessings grow in the fertile ground of mutuality, to the benefit of all.

A pattern is becoming visible. In baneful magic, the magician intends to harm the target. In coercive magic, the intent toward the target is neutral. In manipulative magic, the magician actually means the target well. But no matter

how different the intent may be, in all three cases magic is done to affect another person without that person's permission. In all three cases, the target, the practitioner and ultimately the community are all hurt. And in all three cases, there are safer and more effective ways to reach the valid goals that we mean to aim for.

So, perhaps there is a descriptive word that covers all wrongful magical workings after all. How about "non-consensual" or "invasive" magic?

There's one thing left to examine: the paradox of making rules to protect personal autonomy.

If we make some of our choices as a community, by discussing things together and arriving at a common understanding about what magical behaviors are acceptable among us, then we choose and shape the kind of community we become.

Or we could give up outright to choose, because we feel we shouldn't tell each other what to do. Some people believe that a refusal to set community standards promotes personal autonomy. It never has before.

Appeals to individual rights can be real seductive. None of us wants Big Brother looking over our shoulders, telling us what to do "for our own good. " For Witches in particular - members of a religious minority with bad image problems - this is a very legitimate fear. But make sure when somebody talks about "rights" without specifying something like "religious practice rights" or "the right to consensual sex," that you find out just what "rights" they mean.

Rhetoric about “rugged individualism" has been used in recent history to fast talk us into letting the rich or strong dominate all our lives. Without anything to stop them, they can destroy the forestland, or deny jobs or apartments to "cultists. " Personal autonomy for most of us is diminished when we allow that.

Magic can be used for dominance, just the same as muscle or money. There is no difference, ethically, between the magical and the mundane. We are not obligated to tolerate power trippers among us. We are not obligated to run our own community by the slogans and ground rules of the dominator culture.

Thinking about "rights," or about "laws" for that matter, in the abstract leads to "all or nothing" thinking - immature and slogan driven. I don't think we should ever "just say" anything. We need a deeper and more mature analysis. We need to

ask questions like "right to do what?" and "law against what?" We need to get away from absolutes and to look in practical terms at the advantages or disadvantages of our choices.

Once more, our religion itself shows us the way to steer between the false choices. "An it harm none, do what you will. " What a person does that affects only herself - magical or mundane - is truly nobody's business but her own. For example, consensual sexual behavior affects only the participants. But toxic waste dumping affects everybody in the watershed.

As long as we look at behavior in terms of private choices or individual will, we obscure the distinction that really makes a difference. If we're serious about wanting to give each of us the most possible control over our own lives, then decisions should be made by all the people affected by the behavior - not just by the people acting.

As soon as another person is magically targeted, that other person is affected. If we allow such targeting without consent, we are not supporting personal autonomy, we are subverting it!

When the behavior begins to affect us all - for example when real estate development threatens the salt marshes, and ultimately the air supply - or, very specifically, when invasive magic erodes the trust we need to work together - then we have a right to protect ourselves as a community. No ideology should turn us into passive victims when something we hold precious stands to be destroyed.

Invasive magic hurts the target first, and soon the actor, but in the long run it hurts all of us. It's been so long since we've been able to meet together, share our knowledge, help one another in need. Pagan community is very new, and still very fragile. It can only grow in safe space.

The People of this Land forbade skirmishes around the pipestone quarries, keeping that sacred source open to all. Otherwise, no sane person would go there, and the Old Ways would wither. For much the same reason, we cannot tolerate poppets in our council meetings.

An atmosphere of coercion and manipulation and magical duels does not nurture community. Eventually, for self protection, the gentle will either change or go away. We could lose what we have misguidedly refused to protect.

As within, so without: our karma is our choice.

Judy Harrow

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The Battle for your Mind

by Dick Sutphen

Persuasion and Brainwashing Techniques Being Used On The Public Today

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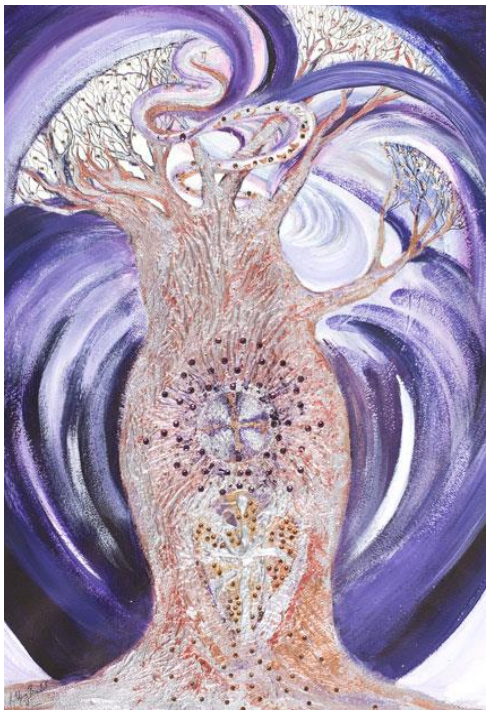

The Birth of Conversion/Brainwashing in Christian Revivalism in 1735. The Pavlovian explanation of the three brain phases. Born-again preachers: Step-by-Step, how they conduct a revival and the expected physiological results. The "voice roll" technique used by preachers, lawyers and hypnotists. New trance-inducing churches. The 6 steps to conversion. The decognition process. Thought-stopping techniques. The "sell it by zealot" technique. True believers and mass movements. Persuasion techniques: "Yes set," "Imbedded Commands," "Shock and Confusion," and the "Interspersal Technique. " Subliminals. Vibrato and ELF waves. Inducing trance with vibrational sound. Even professional observers will be "possessed" at charismatic gatherings. The "only hope" technique to attend and not be converted. Non-detectable Neurophone programming through the skin. The medium for mass take-over.

I'm Dick Sutphen and this tape is a studio-recorded, expanded version of a talk I delivered at the World Congress of Professional Hypnotists Convention in Las Vegas, Nevada. Although the tape carries a copyright to protect it from unlawful duplication for sale by other companies, in this case, I invite individuals to make copies and give them to friends or anyone in a position to communicate this information.

Although I've been interviewed about the subject on many local and regional radio and TV talk shows, large-scale mass communication appears to be blocked,

since it could result in suspicion or investigation of the very media presenting it or the sponsors that support the media. Some government agencies do not want this information generally known. Nor do the Born-Again Christian movement, cults, and many human-potential trainings.

Everything I will relate only exposes the surface of the problem. I don't know how the misuse of these techniques can be stopped. I don't think it is possible to legislate against that which often cannot be detected; and if those who legislate are using these techniques, there is little hope of affecting laws to govern usage. I do know that the first step to initiate change is to generate interest. In this case, that will probably only result from an underground effort.

In talking about this subject, I am talking about my own business. I know it, and I know how effective it can be. I produce hypnosis and subliminal tapes and, in some of my seminars, I use conversion tactics to assist participants to become independent and self-sufficient. But, anytime I use these techniques, I point out that I am using them, and those attending have a choice to participate or not. They also know what the desired result of participation will be.

So, to begin, I want to state the most basic of all facts about brainwashing: **In the entire history of man, no one has ever been brainwashed and realized, or believed, that he had been brainwashed.** Those who have been brainwashed will usually passionately defend their manipulators, claiming they have simply been "shown the light"... or have been transformed in miraculous ways.

The Birth of Conversion

Conversion is a "nice" word for **brainwashing**… and any study of brainwashing has to begin with a study of Christian revivalism in eighteenth century America. Apparently, Jonathan Edwards accidentally discovered the techniques during a religious crusade in 1735 in Northampton, Massachusetts. By inducing guilt and acute apprehension and by increasing the tension, the "sinners" attending his revival meetings would break down and completely submit. Technically, what Edwards was doing was creating conditions that wipe the brain slate clean so that the mind accepts new programming. The problem was that the new input was negative. He would tell them, "You're a sinner! You're destined for hell!"

As a result, one person committed suicide and another attempted suicide. And the neighbors of the suicidal converts related that they, too, were affected so deeply that, although they had found "eternal salvation," they were obsessed with a diabolical temptation to end their own lives.

Once a preacher, cult leader, manipulator or authority figure creates the brain phase to wipe the brain-slate clean, his subjects are wide open. New input, in the form of suggestion, can be substituted for their previous ideas. Because Edwards didn't turn his message positive until the end of the revival, many accepted the negative suggestions and acted, or desired to act, upon them.

Charles J. Finney was another Christian revivalist who used the same techniques four years later in mass religious conversions in New York. The techniques are still being used today by Christian revivalists, cults, human-potential trainings, some business rallies, and the United States Armed Services… to name just a few.

Let me point out here that I don't think most revivalist preachers realize or know they are using brainwashing techniques. Edwards simply stumbled upon a technique that really worked, and others copied it and have continued to copy it for over two hundred years. And the more sophisticated our knowledge and technology become, the more effective the conversion. I feel strongly that this is one of the major reasons for the increasing rise in Christian fundamentalism, especially the televised variety, while most of the orthodox religions are declining.

The Three Brain Phases

The Christians may have been the first to successfully formulate brainwashing, but we have to look to Pavlov, the Russian scientist, for a technical explanation. In the early 1900s, his work with animals opened the door to further investigations with humans. After the revolution in Russia, Lenin was quick to see the potential of applying Pavlov's research to his own ends.

Three distinct and progressive states of trans-marginal inhibition were identified by Pavlov. The first is the **equivalent** phase, in which the brain gives the same response to both strong and weak stimuli. The second is the **paradoxical** phase, in which the brain responds more actively to weak stimuli than to strong. And the third is the **ultra-paradoxical** phase, in which conditioned responses and behavior patterns turn from positive to negative or from negative to positive.

With the progression through each phase, the degree of conversion becomes more effective and complete. The way to achieve conversion are many and varied, but the usual first step in religious or political brainwashing is to work on the emotions of an individual or group until they reach an abnormal level of anger, fear, excitement, or nervous tension.

The progressive result of this mental condition is to impair judgment and increase suggestibility. The more this condition can be maintained or intensified, the more it compounds. Once catharsis, or the first brain phase, is reached, the complete mental takeover becomes easier. Existing mental programming can be replaced with new patterns of thinking and behavior.

Other often-used physiological weapons to modify normal brain functions are fasting, radical or high sugar diets, physical discomforts, regulation of breathing, mantra chanting in meditation, the disclosure of awesome mysteries, special lighting and sound effects, programmed response to incense, or intoxicating drugs.

The same results can be obtained in contemporary psychiatric treatment by electric shock treatments and even by purposely lowering a person's blood sugar level with insulin injections.

Before I talk about exactly how some of the techniques are applied, I want to point out that hypnosis and conversion tactics are two distinctly different things--and that conversion techniques are far more powerful. However, the two are often mixed . . . with powerful results.

How Revivalist Preachers Work

If you'd like to see a revivalist preacher at work, there are probably several in your city. Go to the church or tent early and sit in the rear, about three-quarters of the way back. Most likely repetitive music will be played while the people come in for the service. A repetitive beat, ideally ranging from 45 to 72 beats per minute (a rhythm close to the beat of the human heart), is very hypnotic and can generate an eyes-open altered state of consciousness in a very high percentage of people. And, once you are in an alpha state, you are at least 25 times as suggestible as you would be in full beta consciousness. The music is probably the same for every service, or incorporates the same beat, and many of the people will go into an altered state almost immediately upon entering the sanctuary. Subconsciously, they

recall their state of mind from previous services and respond according to the post-hypnotic programming.

Watch the people waiting for the service to begin. Many will exhibit external signs of trance--body relaxation and slightly dilated eyes. Often, they begin swaying back and forth with their hands in the air while sitting in their chairs. Next, the assistant pastor will probably come out. He usually speaks with a pretty good "voice roll. "

Voice Roll Technique

A "voice roll" is a patterned, paced style used by hypnotists when inducing a trance. It is also used by many lawyers, several of whom are highly trained hypnotists, when they desire to entrench a point firmly in the minds of the jurors. A voice roll can sound as if the speaker were talking to the beat of a metronome or it may sound as though he were emphasizing every word in a monotonous, patterned style. The words will usually be delivered at the rate of 45 to 60 beats per minute, maximizing the hypnotic effect.

Now the assistant pastor begins the "build-up" process. He induces an altered state of consciousness and/or begins to generate the excitement and the expectations of the audience. Next, a group of young women in "sweet and pure" chiffon dresses might come out to sing a song. Gospel songs are great for building excitement and **involvement**. In the middle of the song, one of the girls might be "smitten by the spirit" and fall down or react as if possessed by the Holy Spirit. This very effectively increases the intensity in the room. At this point, hypnosis and conversion tactics are being mixed. And the result is the audience's attention span is now totally focused upon the communication while the environment becomes more exciting or tense.

Right about this time, when an eyes-open mass-induced alpha mental state has been achieved, they will usually pass the collection plate or basket. In the background, a 45-beat-per-minute voice roll from the assistant preacher might exhort, "Give to God… Give to God… Give to God…" And the audience does give. God may not get the money, but his already wealthy representative will.

Next, the fire-and-brimstone preacher will come out. He induces fear and increases the tension by talking about "the devil," "going to hell," or the forthcoming Armageddon.

In the last such rally I attended, the preacher talked about the blood that would soon be running out of every faucet in the land. He was also obsessed with a "bloody axe of God," which everyone had seen hanging above the pulpit the previous week. I have no doubt that everyone saw it--the power of suggestion given to hundreds of people in hypnosis assures that at least 10 to 25 percent would see whatever he suggested they see.

In most revivalist gatherings, "testifying" or "witnessing" usually follows the fear-based sermon. People from the audience come up on stage and relate their stories. "I was crippled and now I can walk!" "I had arthritis and now it's gone!" It is a psychological manipulation that works. After listening to numerous case histories of miraculous healings, the average guy in the audience with a minor problem is sure he can be healed. The room is charged with fear, guilt, intense excitement, and expectations.

Now those who want tube healed are frequently lined up around the edge of the room, or they are told to come down to the front. The preacher might touch them on the head firmly and scream, "Be healed!" This releases the psychic energy and, for many, catharsis results. Catharsis is a purging of repressed emotions. Individuals might cry, fall down or even go into spasms. And if catharsis is effected, they stand a chance of being healed. In catharsis (one of the three brain phases mentioned earlier), the brain-slate is temporarily wiped clean and the new suggestion is accepted.

For some, the healing may be permanent. For many, it will last four days to a week, which is, incidentally, how long a hypnotic suggestion given to a somnambulistic subject will usually last. Even if the healing doesn't last, if they come back every week, the power of suggestion may continually override the problem… or sometimes, sadly, it can mask a physical problem which could prove to be very detrimental to the individual in the long run.

I'm not saying that legitimate healings do not take place. They do. Maybe the individual was ready to let go of the negativity that caused the problem in the first place; maybe it was the work of God. Yet I contend that it can be explained with existing knowledge of brain/mind function.

The techniques and staging will vary from church to church. Many use "speaking in tongues" to generate catharsis in some while the spectacle creates intense excitement in the observers.

The use of hypnotic techniques by religions is sophisticated, and professionals are assuring that they become even more effective. A man in Los Angeles is designing, building, and reworking a lot of churches around the country. He tells ministers what they need and how to use it. This man's track record indicates that the congregation and the monetary income will double if the minister follows his instructions. He admits that about 80 percent of his efforts are in the sound system and lighting.

Powerful sound and the proper use of lighting are of primary importance in inducing an altered state of consciousness--I've been using them for years in my own seminars. However, my participants are fully aware of the process and what they can expect as a result of their participation.

Six Conversion Techniques

Cults and human-potential organizations are always looking for new converts. To attain them, they must also create a brain-phase. And they often need to do it within a short space of time--a weekend, or maybe even a day. The following are the six primary techniques used to generate the conversion.

The meeting or training takes place in an area where participants are cut off from the outside world. This may be any place: a private home, a remote or rural setting, or even a hotel ballroom where the participants are allowed only limited bathroom usage. In human-potential trainings, the controllers will give a lengthy talk about the importance of "keeping agreements" in life. The participants are told that if they don't keep agreements, their life will never work. It's a good idea to keep agreements, but the controllers are subverting a positive human value for selfish purposes. The participants vow to themselves and their trainer that they will keep their agreements. Anyone who does not will be intimidated into agreement or forced to leave. The next step is to agree to complete training, thus assuring a high percentage of conversions for the organizations. They will USUALLY have to agree not to take drugs, smoke, and sometimes not to ea.., or they are given such short meal breaks that it creates tension. The real reason for the agreements is to alter internal chemistry, which generates anxiety and hopefully causes at least a slight malfunction of the nervous system, which in turn increases the conversion potential.

Before the gathering is complete, the agreements will be used to ensure that the new converts go out and find new participants. They are intimidated into

agreeing to do so before they leave. Since the importance of keeping agreements is so high on their priority list, the converts will twist the arms of everyone they know, attempting to talk them into attending a free introductory session offered at a future date by the organization. The new converts are zealots. In fact, the inside term for merchandising the largest and most successful human-potential training is, "sell it by zealot!"

At least a million people are graduates and a good percentage have been left with a mental activation button that assures their future loyalty and assistance if the guru figure or organization calls. Think about the potential political implications of hundreds of thousands of zealots programmed to campaign for their guru.

Be wary of an organization of this type that offers follow-up sessions after the seminar. Follow-up sessions might be weekly meetings or inexpensive seminars given on a regular basis which the organization will attempt to talk you into taking--or any regularly scheduled event used to maintain control. As the early Christian revivalists found, long-term control is dependent upon a good follow-up system.

Alright. Now, let's look at the second tip-off that indicates conversion tactics are being used. A schedule is maintained that causes physical and mental fatigue. This is primarily accomplished by long hours in which the participants are given no opportunity for relaxation or reflection.

The third tip-off: techniques used to increase the tension in the room or environment.

Number four: Uncertainty. I could spend hours relating various techniques to increase tension and generate uncertainty. Basically, the participants are concerned about being "put on the spot" or encountered by the trainers, guilt feelings are played upon, participants are tempted to verbally relate their innermost secrets to the other participants or forced to take part in activities that emphasize removing their masks. One of the most successful human-potential seminars forces the participants to stand on a stage in front of the entire audience while being verbally attacked by the trainers. A public opinion poll, conducted a few years ago, showed that the number one most-fearful situation an individual could encounter is to speak to an audience. It ranked above window washing outside the 85th floor of an office building. So you can imagine the fear and tension this situation generates within the participants. Many faint, but most cope with the stress by mentally going away. They literally go into an alpha state, which

automatically makes them many times as suggestible as they normally are. And another loop of the downward spiral into conversion is successfully effected.

The fifth clue that conversion tactics are being used is the introduction of jargon--new terms that have meaning only to the "insiders" who participate. Vicious language is also frequently used, purposely, to make participants uncomfortable.

The final tip-off is that there is no humor in the communications… at least until the participants are converted. Then, merry-making and humor are highly desirable as symbols of the new joy the participants have supposedly "found. "

I'm not saying that good does not result from participation in such gatherings. It can and does. But I contend it is important for people to know what has happened and to be aware that continual involvement may not be in their best interest.

Over the years, I've conducted professional seminars to teach people to be hypnotists, trainers, and counselors. I've had many of those who conduct trainings and rallies come to me and say, "I'm here because I know that what I'm doing works, but I don't know why. " After showing them how and why, many have gotten out of the business or have decided to approach it differently or in a much more loving and supportive manner.

Many of these trainers have become personal friends, and it scares us all to have experienced the power of one person with a microphone and a room full of people. Add a little charisma and you can count on a high percentage of conversions. The sad truth is that a high percentage of people want to give away their power--they are true "believers"!

Cult gatherings or human-potential trainings are an ideal environment to observe first-hand what is technically called the "Stockholm Syndrome." This is a situation in which those who are intimidated, controlled, or made to suffer, begin to love, admire, and even sometimes sexually desire their controllers or captors.

But let me inject a word of warning here: If you think you can attend such gatherings and not be affected, you are probably wrong. A perfect example is the case of a woman who went to Haiti on a Guggenheim Fellowship to study Haitian Voodoo. In her report, she related how the music eventually induced uncontrollable bodily movement and an altered state of consciousness. Although

she understood the process and thought herself above it, when she began to feel herself become vulnerable to the music, she attempted to fight it and turned away. Anger or resistance almost always assures conversion. A few moments later she was possessed by the music and began dancing in a trance around the Voodoo meeting house. A brain phase had been induced by the music and excitement, and she awoke feeling reborn. The only hope of attending such gatherings without being affected is to be a Buddha and allow no positive or negative emotions to surface. Few people are capable of such detachment.

Before I go on, let’s go back to the six tip-offs to conversion. I want to mention the United States Government and military boot camp. The Marine Corps talks about breaking men down before "rebuilding" them as new men--as marines! Well, that is exactly what they do, the same way a cult breaks its people down and rebuilds them as happy flower sellers on your local street corner. Every one of the six conversion techniques are used in boot camp. Considering the needs of the military, I'm not making a judgment as to whether that is good or bad. IT IS A FACT that the men are effectively brainwashed. Those who won't submit must be discharged or spend much of their time in the brig.

Decognition Process

Once the initial conversion is effected, cults, armed services, and similar groups cannot have cynicism among their members. Members must respond to commands and do as they are told, otherwise they are dangerous to the organizational control. This is normally accomplished as a three-step Decognition Process.

Step One is **Alertness Reduction**: The controllers cause the nervous system to malfunction, making it difficult to distinguish between fantasy and reality. This can be accomplished in several ways. **Poor diet** is one; watch out for Brownies and Kool-Aid. The sugar throws the nervous system off. More subtle is the "**Spiritual diet**" used by many cults. They eat only vegetables and fruits; without the grounding of grains, nuts, seeds, dairy products, fish or meat, an individual

becomes mentally "spacey**.** **"** **Inadequate sleep** is another primary way to reduce alertness, especially when combined with long hours of work or intense physical activity. Also, being bombarded with intense and unique experiences achieves the same result.

Step Two is **programmed confusion**: You are mentally assaulted while your alertness is being reduced as in Step One. This is accomplished with a deluge of new information, lectures, discussion groups, encounters or one-to-one processing, which usually amounts to the controller bombarding the individual with questions. During this phase of decognition, reality and illusion often merge and perverted logic is likely to be accepted.

Step Three is **thought stopping**: Techniques aroused to cause the mind to go "flat. " These are altered-state-of-consciousness techniques that initially induce calmness by giving the mind something simple to deal with and focusing awareness. The continued use brings on a feeling of elation and eventually hallucination. The result is the reduction of thought and eventually, if used long enough, the cessation of all thought and withdrawal from everyone and everything except that which the controllers direct. The takeover is then complete. It is important to be aware that when members or participants are instructed to use "thought-stopping" techniques, they are told that they will benefit by so doing: they will become "better soldiers" or "find enlightenment. "

There are three primary techniques used for thought stopping. The first is **marching**: the thump, thump, thump beat literally generates self-hypnosis and thus great susceptibility to suggestion.

The second thought stopping technique is **meditation**. If you spend an hour to an hour and a half a day in meditation, after a few weeks, there is a great probability that you will not return to full beta consciousness. You will remain in a fixed state of alpha for as long as you continue to meditate. I'm not saying this is bad--if you do it yourself. It may be very beneficial. But it is a fact that you are causing your mind to go flat. I've worked with meditators on an EEG machine and the results are conclusive: the more you meditate, the flatter your mind becomes until, eventually and especially if used to excess or in combination with decognition, all thought ceases. Some spiritual groups see this as nirvana--which is bullshit. It is simply a predictable physiological result. And if heaven on earth is non-thinking and non-involvement, I really question why we are here.

The third thought-stopping technique is CHANTING, and often chanting in meditation. "Speaking in tongues" could also be included in this category.

All three-stopping techniques produce an altered state of consciousness. This may be very good if **you** are controlling the process, for you also control the input. I personally use at least one self-hypnosis programming session every day and I know how beneficial it is for me. But you need to know if you use these techniques to the degree of remaining continually in alpha that, although you'll be very mellow, you'll also be more suggestible.

True Believers and Mass Movements

Before ending this section on conversion, I want to talk about the people who are most susceptible to it and about Mass Movements. I am convinced that at least a third of the population is what Eric Hoffer calls "true believers. " They are joiners and followers… people who want to give away their power. They look for answers, meaning, and enlightenment outside themselves.

Hoffer, who wrote **the true believer**, a classic on mass movements, says, "true believers are not intent on bolstering and advancing a cherished self, but are those craving to be rid of unwanted self. They are followers, not because of a desire for self-advancement, but because it can satisfy their passion for self-renunciation!" Hoffer also says that true believers "are eternally incomplete and eternally insecure"!

I know this from my own experience. In my years of communicating concepts and conducting trainings, I have run into them again and again. All I can do is attempt to show them that the only thing to seek is the True Self within. Their personal answers are to be found there and there alone. I communicate that the basics of spirituality are self-responsibility and self-actualization. But most of the true believers just tell me that I'm not spiritual and go looking for someone who will give them the dogma and structure they desire.

Never underestimate the potential danger of these people. They can easily be molded into fanatics who will gladly work and die for their holy cause. It is a substitute for their lost faith in themselves and offers them as a substitute for individual hope. The Moral Majority is made up of true believers. All cults are composed of true believers. You'll find them in politics, churches, businesses, and social cause groups. They are the fanatics in these organizations.

Mass Movements will usually have a charismatic leader. The followers want to convert others to their way of living or impose a new way of life--if necessary, by legislating laws forcing others to their view, as evidenced by the activities of the Moral Majority. This means enforcement by guns or punishment, for that is the bottom-line in law enforcement.

A common hatred, enemy, or devil is essential to the success of a mass movement. The Born-Again Christians have Satan himself, but that isn't enough--they've added the occult, the New Age thinkers and, lately, all those who oppose their integration of church and politics, as evidenced in their political reelection campaigns against those who oppose their views. In revolutions, the devil is usually the ruling power or aristocracy. Some human-potential movements are far too clever to ask their graduates to join anything, thus labeling themselves as a cult--but, if you look closely, you'll find that their devil is anyone and everyone who hasn't taken their training.

There are mass movements without devils but they seldom attain major status. The True Believers are mentally unbalanced or insecure people, or those without hope or friends. People don't look for allies when they love, but they do when they hate or become obsessed with a cause. And those who desire a new life and a new order feel the old ways must be eliminated before the new order can be built.

Persuasion Techniques

Persuasion isn't technically brainwashing but it is the manipulation of the human mind by another individual, without the manipulated party being aware what caused his opinion shift. I only have time to very basically introduce you to a few of the thousands of techniques in use today, but the basis of persuasion is always to access your RIGHT BRAIN. The left half of your brain is analytical and rational. The right side is creative and imaginative. That is overly simplified but it makes my point. So, the idea is to distract the left brain and keep it busy. Ideally, the persuader generates an eyes-open altered state of consciousness, causing you to shift from beta awareness into alpha; this can be measured on an EEG machine.

First, let me give you an example of distracting the left brain. Politicians use these powerful techniques all the time; lawyers use many variations which, I've been told, they call "tightening the noose. "

Assume for a moment that you are watching a politician give a speech. First, he might generate what is called a "**yes set**." These are statements that will cause

listeners to agree; they might even unknowingly nod their heads in agreement. Next come the TRUISMS. These are usually facts that could be debated but, once the politician has his audience agreeing, the odds are in the politician's favor that the audience won't stop to think for themselves, thus continuing to agree. Last comes the **suggestion**. This is what the politician wants you to do and, since you have been agreeing all along, you could be persuaded to accept the suggestion. Now, if you'll listen closely to my political speech, you'll find that the first three are the "yes set," the next three are truisms and the last is the suggestion.

"Ladies and gentlemen: are you angry about high food prices? Are you tired of astronomical gas prices? Are you sick of out-of-control inflation? Well, you know the Other Party allowed 18 percent inflation last year; you know crime has increased 50 percent nationwide in the last 12 months, and you know your paycheck hardly covers your expenses any more. Well, the answer to resolving these problems is to elect me, John Jones, to the U. S. Senate."

And I think you've heard all that before. But you might also watch for what are called Imbedded Commands. As an example: On key words, the speaker would make a gesture with his left hand, which research has shown is more apt to access your right brain. Today's media-oriented politicians and spellbinders are often carefully trained by a whole new breed of specialist who are using every trick in the book--both old and new--to manipulate you into accepting their candidate.

The concepts and techniques of Neuro-Linguistics are so heavily protected that I found out the hard way that to even talk about them publicly or in print results in threatened legal action. Yet Neuro-Linguistic training is readily available to anyone willing to devote the time and pay the price. It is some of the most subtle and powerful manipulation I have yet been exposed to. A good friend who recently attended a two-week seminar on Neuro-Linguistics found that many of those she talked to during the breaks were government people.

Another technique that I'm just learning about is unbelievably slippery; it is called an **Interspersal technique** and the idea is to say one thing with words but plant a subconscious impression of something else in the minds of the listeners and/or watchers.

Let me give you an example: Assume you are watching a television commentator make the following statement: **Senator Johnson** is assisting local authorities to clear up the stupid mistakes of companies contributing to the nuclear waste problems. " It sounds like a statement of fact, but, if the speaker emphasizes

the right word, and especially if he makes the proper hand gestures on the key words, you could be left with the subconscious impression that Senator Johnson is stupid. That was the subliminal goal of the statement and the speaker cannot be called to account for anything.

Persuasion techniques are also frequently used on a much smaller scale with just as much effectiveness. The insurance salesman knows his pitch is likely to be much more effective if he can get you to visualize something in your mind. This is right-brain communication. For instance, he might pause in his conversation, look slowly around your living room and say, "Can you just imagine this beautiful home burning to the ground?" Of course you can! It is one of your unconscious fears and, when he forces you to visualize it, you are more likely to be manipulated into signing his insurance policy.

The Hare Krishnas, operating in every airport, use what I call **shock and confusion** techniques to distract the left brain and communicate directly with the right brain. While waiting for a plane, I once watched one operate for over an hour. He had a technique of almost jumping in front of someone. Initially, his voice was loud then dropped as he made his pitch to take a book and contribute money to the cause. Usually, when people are shocked, they immediately withdraw. In this case they were shocked by the strange appearance, sudden materialization and loud voice of the Hare Krishna devotee. In other words, the people went into an alpha state for security because they didn't want to confront the reality before them. In alpha, they were highly suggestible so they responded to the suggestion of taking the book; the moment they took the book, they felt guilty and responded to the second suggestion: give money. We are all conditioned that if someone gives us something, we have to give them something in return--in that case, it was money. While watching this hustler, I was close enough to notice that many of the people he stopped exhibited an outward sign of alpha--their eyes were actually dilated.

Subliminal Programming

Subliminals are hidden suggestions that only your subconscious perceives. They can be audio, hidden behind music, or visual, airbrushed into a picture, flashed on a screen so fast that you don't consciously see them, or cleverly incorporated into a picture or design.

Most audio subliminal reprogramming tapes offer verbal suggestions recorded at a low volume. I question the efficacy of this technique--if subliminals are not

perceptible, they cannot be effective, and subliminals recorded below the audible threshold are therefore useless. The oldest audio subliminal technique uses a voice that follows the volume of the music so subliminals are impossible to detect without a parametric equalizer. But this technique is patented and, when I wanted to develop my own line of subliminal audio cassettes, negotiations with the patent holder proved to be unsatisfactory. My attorney obtained copies of the patents which I gave to some talented Hollywood sound engineers, asking them to create a new technique. They found a way to psycho-acoustically modify and synthesize the suggestions so that they are projected in the same chord and frequency as the music, thus giving them the effect of being part of the music. But we found that in using this technique, there is no way to reduce various frequencies to detect the subliminals. In other words, although the suggestions are being heard by the subconscious mind, they cannot be monitored with even the most sophisticated equipment.

If we were able to come up with this technique as easily as we did, I can only imagine how sophisticated the technology has become, with unlimited government or advertising funding. And I shudder to think about the propaganda and commercial manipulation that we are exposed to on a daily basis. There is simply no way to know what is behind the music you hear. It may even be possible to hide a second voice behind the voice to which you are listening.

The series by Wilson Bryan Key, Ph. D. , on subliminals in advertising and political campaigns well documents the misuse in many areas, especially printed advertising in newspapers, magazines, and posters.

The big question about subliminals is: do they work? And I guarantee you they do. Not only from the response of those who have used my tapes, but from the results of such programs as the subliminals behind the music in department stores. Supposedly, the only message is instructions to not steal: one East Coast department store chain reported a 37 percent reduction in thefts in the first nine months of testing.

A 1984 article in the technical newsletter, "Brain-Mind Bulletin," states that as much as 99 percent of our cognitive activity may be "non-conscious," according to the director of the Laboratory for Cognitive Psychophysiology at the University of Illinois. The lengthy report ends with the statement, "these findings support the use of subliminal approaches such as taped suggestions for weight loss and the therapeutic use of hypnosis and Neuro-Linguistic Programming. "

Mass Misuse

I could relate many stories that support subliminal programming, but I'd rather use my time to make you aware of even more subtle uses of such programming.

I have personally experienced sitting in a Los Angeles auditorium with over ten thousand people who were gathered to listen to a current charismatic figure. Twenty minutes after entering the auditorium, I became aware that I was going in and out of an altered state. Those accompanying me experienced the same thing. Since it is our business, we were aware of what was happening, but those around us were not. By careful observation, what appeared to be spontaneous demonstrations were, in fact, artful manipulations. The only way I could figure that the eyes-open trance had been induced was that a 6- to 7-cycle-per-second vibration was being piped into the room behind the air conditioner sound. That particular vibration generates alpha, which would render the audience highly susceptible. Ten to 25 percent of the population is capable of a somnambulistic level of altered states of consciousness; for these people, the suggestions of the speaker, if non-threatening, could potentially be accepted as "commands. "

Vibrato

This leads to the mention of VIBRATO. Vibrato is the tremulous effect imparted in some vocal or instrumental music, and the cycle-per-second range causes people to go into an altered state of consciousness. At one period of English history, singers whose voices contained pronounced vibrato were not allowed to perform publicly because listeners would go into an altered state and have fantasies, often sexual in nature.

People who attend opera or enjoy listening to singers like Mario Lanza are familiar with this altered state induced by the performers.

ELFs

Now, let's carry this awareness a little farther. There are also inaudible ELFs (extra-low frequency waves). These are electromagnetic in nature. One of the primary uses of ELFs is to communicate with our submarines. Dr. Andrija Puharich, a highly respected researcher, in an attempt to warn U. S. officials about Russian use of ELFs, set up an experiment. Volunteers were wired so their brain waves could be measured on an EEG. They were sealed in a metal room that

could not be penetrated by a normal signal. Puharich then beamed ELF waves at the volunteers. ELFs go right through the earth and, of course, right through metal walls. Those inside couldn't know if the signal was or was not being sent. And Puharich watched the reactions on the technical equipment: 30 percent of those inside the room were taken over by the ELF signal in six to ten seconds.

When I say "taken over," I mean that their behavior followed the changes anticipated at very precise frequencies. Waves below 6 cycles per second caused the subjects to become very emotionally upset, and even disrupted bodily functions. At 8. 2 cycles, they felt very high… an elevated feeling, as though they had been in masterful meditation, learned over a period of years. Eleven to 11. 3 cycles induced waves of depressed agitation leading to riotous behavior.

The Neurophone

Dr. Patrick Flanagan is a personal friend of mine. In the early 1960s, as a teenager, Pat was listed as one of the top scientists in the world by "Life" magazine. Among his many inventions was a device he called the Neurophone--an electronic instrument that can successfully program suggestions directly through contact with the skin. When he attempted to patent the device, the government demanded that he prove it worked. When he did, the National Security Agency confiscated the neurophone. It took Pat two years of legal battle to get his invention back.

In using the device, you don't hear or see a thing; it is applied to the skin, which Pat claims is the source of special senses. The skin contains more sensors for heat, touch, pain, vibration, and electrical fields than any other part of the human anatomy.

In one of his recent tests, Pat conducted two identical seminars for a military audience--one seminar one night and one the next night, because the size of the room was not large enough to accommodate all of them at one time. When the first group proved to be very cool and unwilling to respond, Patrick spent the next day making a special tape to play at the second seminar. The tape instructed the audience to be extremely warm and responsive and for their hands to become "tingly. " The tape was played through the neurophone, which was connected to a wire he placed along the ceiling of the room. There were no speakers, so no sound could be heard, yet the message was successfully transmitted from that wire directly into the brains of the audience. They were warm and receptive, their

hands tingled and they responded, according to programming, in other ways that I cannot mention here.

The more we find out about how human beings work through today's highly advanced technological research, the more we learn to control human beings. And what probably scares me the most is that the medium for takeover is already in place! The television set in your living room and bedroom is doing a lot more than just entertaining you.

Before I continue, let me point out something else about an altered state of consciousness. When you go into an altered state, you transfer into right brain, which results in the internal release of the body's own opiates: enkephalins and Beta-endorphins, chemically almost identical to opium. In other words, it feels good . . . and you want to come back for more.

Recent tests by researcher Herbert Krugman showed that, while viewers were watching TV, right-brain activity outnumbered left-brain activity by a ratio of two to one. Put more simply, the viewers were in an altered state… in trance more often than not. They were getting their Beta-endorphin "fix. "

To measure attention spans, psycho-physiologist Thomas Mulholland of the Veterans Hospital in Bedford, Massachusetts, attached young viewers to an EEG machine that was wired to shut the TV set off whenever the children's brains produced a majority of alpha waves. Although the children were told to concentrate, only a few could keep the set on for more than 30 seconds!

Most viewers are already hypnotized. To deepen the trance is easy. One simple way is to place a blank, black frame every 32 frames in the film that is being projected. This creates a 45-beat-per-minute pulsation perceived only by the subconscious mind--the ideal pace to generate deep hypnosis.

The commercials or suggestions presented following this alpha-inducing broadcast are much more likely to be accepted by the viewer. The high percentage of the viewing audience that has somnambulistic-depth ability could very well accept the suggestions as commands--as long as those commands did not ask the viewer to do something contrary to his morals, religion, or self-preservation.

The medium for takeover is here. By the age of 16, children have spent 10,000 to 15,000 hours watching television--that is more time than they spend n school! In the average home, the TV set is on for six hours and 44 minutes per day-

-an increase of nine minutes from last year and three times the average rate of increase during the 1970s.

It obviously isn't getting better… we are rapidly moving into an alpha-level world--very possibly the Orwellian world of "1984"--placid, glassy-eyed, and responding obediently to instructions.

A research project by Jacob Jacoby, a Purdue University psychologist, found that of 2,700 people tested, 90 percent misunderstood even such simple viewing fare as commercials and "Barnaby Jones. " Only minutes after watching, the typical viewer missed 23 to 36 percent of the questions about what he or she had seen. Of course they did--they were going in and out of trance! If you go into a deep trance, you must be instructed to remember--otherwise you automatically forget.

I have just touched the tip of the iceberg. When you start to combine subliminal messages behind the music, subliminal visuals projected on the screen, hypnotically produced visual effects, sustained musical beats at a trance-inducing pace… you have extremely effective brainwashing. Every hour that you spend watching the TV set you become more conditioned. And, in case you thought there was a law against any of these things, guess again. There isn't! There are a lot of powerful people who obviously prefer things exactly the way they are. Maybe they have plans for?

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A Neopagan Filmography

An Annotated List
of Recommended Viewing
==========
(compiled 3/89)
by Mike Nichols

Although this list is a long one, it could easily have been much longer. In fact, the hard part was deciding which of many good movies had to be left out, due to limitations of space. So I used a few rules to guide me. First, I gave preference to movies that had a strong Pagan message, as opposed to films that are 'merely' entertaining. Thus, a film like 'Never Cry Wolf', though it has no supernatural elements, made the list; whereas superbly crafted atmospheric entertainments like 'Gothic' and 'Eyes of Fire' didn't. Second, in dealing with the supernatural, I concentrated on films that informed, or at least stayed within the realms of possibility. Hence, I include 'The Haunting', but not 'Poltergeist'. Inevitably, I will have left out some of your favorites, for which I apologize in advance. But I had to stop somewhere.

Apprentice To Murder, 1988, C-94m
D: R. L. Thomas.
Donald Sutherland, Chad Lowe, Mia Sara, Knut Husebo, Rutanya Alsa.

Intriguing fact-based story of a man who was a 'hex-meister' in the Pennsylvania Dutch tradition. His practice of folk medicine lands him in trouble with the law, and a final confrontation with a rival sorcerer leads to a charge of murder. Sutherland is appealing in the lead role, and the story unfolds mainly through his eyes. Mia Sara does a nice job in a supporting role. There's a lot of authentic folk magic to lend atmosphere.

The Believers, 1987, C-114m
D: John Schlesinger.
Martin Sheen, Helen Shaver, Harley Cross, Robert Loggia, Elizabeth Wilson, Lee Richardson, Harris Yulin, Richard Masur, Carla Pinza, Jimmy Smits.

After the death of his wife, Sheen and his son move to New York City, where they become involved in a grisly series of cultish human sacrifices. Although the

religion of Santeria is unfortunately shown in a negative light, there is enough authenticity to lend lots of interest. A gripping thriller.

Bell, Book, and Candle, 1958, C-103m
D: Richard Quine.
James Stewart, Kim Novak, Jack Lemmon, Ernie Kovaks, Hermione Gingold.

Yes, I'm well aware that this movie, based on the John Van Druten play, is responsible for more misinformation about Witchcraft than anything outside the 'Bewitched' TV series. Still, I hardly know a Pagan who doesn't love it. For many of us, it was the first time we'd encountered the idea of Witchcraft alive and well in a modern metropolis. And Kim Novak is STILL my idea of what a Witch **ought** to look like. And none of us will ever forget Kovak's reading of the line 'Witches, boy! Witches!' Or Stewart's offhand comment that it feels more like Halloween than Christmas. Lots of fun.

Brother Sun, Sister Moon, 1973-Italian-British, C-121m
D: Franco Zeffirelli.
Graham Faulkner, Judi Bowker, Leigh Lawson, Alec Guinness, Valentina Cortese, Kenneth Cranham

For most Pagans, St. Francis of Assisi is usually considered an honorary Pagan, at the very least. His insistence on finding divinity in nature is exactly what Paganism is all about. This film biography portrays his extreme love of and sensitivity to nature with poignant beauty. And the musical score by Donovan is such a perfect choice that, having heard it, nothing else would ever do. This is also a visually stunning film, as those who remember Zefferelli's 'Romeo and Juliet' might expect. If ever Christianity could be made palatable to the sensibilities of Neo-Pagans, it would have to be through the eyes of a nature mystic like Francis. The Catholic Church came close to naming him a heretic but, at the last minute, the Pope (played by Alec Guinness) sanctioned him. (Old Obi Wan comes through again!)

Burn, Witch, Burn!, 1962-British, 90m
D: Sidney Hayers.
Janey Blair, Peter Wyngarde, Margaret Johnston, Anthony Nicholls.

Based on the Fritz Leiber classic 'Conjure Wife' and scripted by Richard Matheson, this is an interesting view of Witchcraft. Granted, this has as many misconceptions as 'Bell, Book, and Candle', yet the premise is intriguing: that ALL

women are secretly Witches, and ALL men don't know about it. This is mainly about one woman's use of magic to advance the career of her schoolteacher husband.

Darby O'gill and the Little People, 1959, C-93m
D: Robert Stevenson.
Albert Sharpe, Janet Munro, Sean Connery, Jimmy O'Dea, Kieron Moore, Estelle Winwood.

Simply the best fantasy ever filmed. No kidding. This is a **perfect** little movie, and (along with 'The Quiet Man') the ultimate St. Patrick's Day film. Sharpe is sensational as Darby O'Gill, who likes to sit in the pub telling stories about his adventures with the King of the Leprechauns. Unbeknownst to everyone, they are TRUE stories! Every tidbit of Irish folklore, from banshees to the crock of gold to the costa bower (the death coach) is worked into the plot. The music and songs are great. So is the cast, many of whom were brought over from the Abbey Theater in Dublin! Sean Connery makes his screen debut, in a SINGING role! The subsequent untimely death of Janet Munro robbed the screen of one of its brightest actresses. (Her character's combination of willfulness and femininity is a textbook study. Compared to her, Princess Leia's character is not 'strong-willed' -- it's just snotty!) The special effects are miraculous for 1959! When Darby walks into King Brian's throne room, we walks **through** a crowd of Leprechauns, and I defy anyone to find a matte line! In fact, the special effects are so good throughout, that you FORGET that they're special effects, and end up deciding that they must have rounded up some real Leprechauns from somewhere.

The Dark Crystal, 1983-British, C-94m
D: Jim Henson and Frank Oz.
Performed by Jim Henson, Kathryn Mullen, Frank Oz, Dave Goelz, Brian Muehl, Jean Pierre Amiel, Kiran Shaw.

The creators of the Muppets come up with an entire fantasy world, where even the flora and fauna are original. And this world is in grave peril unless the missing shard of the Dark Crystal can be found and restored to it. This is a hero-quest in the classic mold, with art styling’s by Brian Froud. Although wonderfully imaginative and entertaining, it has a very strong message of mysticism, all about universal balance and the synthesis of opposites. (One wonders if the entire quartz crystal fad of the late 1980's had its origins here!)

Don't Look Now, 1973-British, C-110m
D: Nicolas Roeg.
Julie Christie, Donald Sutherland, Hilary Mason, Clelia Matania, Massimo Serato.

Based on a so-so occult thriller by Daphnedu Maurier, this becomes a brilliant film in the hands of Italian director Nicolas Roeg (famed for 'The Man Who Fell to Earth). Shortly after their daughter has drowned, Sutherland (who restores mosaics in old churches) and his wife go to Venice where they meet two sisters who are spiritualists. They begin to receive messages from the daughter, who keeps warning Sutherland to leave Venice because he is in mortal danger. If ever a film captured the real feeling of how psychic ability operates, this is it. The use of subjective editing, and the symbolic use (and total control of!) color throughout the film is masterful. (This film also contains one of the most stylish love scenes ever filmed.) Squeamish people need to be warned about the violent ending, however.

The Dunwich Horror, 1970, C-90m
D: Daniel Haller. Sandra Dee, Dean Stockwell, Ed Begley, Sam Jaffe, Lloyd Bochner, Joanna Moore, Talia Coppolia (Shire).

Nice adaptation of an H. P. Lovecraft story, with a wonderful cast. Dean Stockwell is the quintessential ritual magician, both mysterious and compelling. He steals the original 'Necronomicon' from a library in order to 'bring back the Old Ones', a race of powerful but dark beings that inhabited the earth before humans. Sam Jaffe is wonderful as his crazed grandfather. (What happened to the father is part of the mystery!) And Sandra Dee is perfect as the innocent virgin chosen to be the unwilling host mother for the rebirth of these demons. (Some versions of the film cut the last scene short, which shows a developing fetus superimposed over Dee's abdomen. 'Nuff said.) By the way, no film has ever shown the raw power of otherworldly beings as well as this. No 'latex lovelies' here. Just pure, unadulterated elemental force. Nice job!

The Emerald Forest, 1985, C-113m
D: John Boorman. Powers Boothe, Meg Foster, Charley Boorman, Dira Pass.

A look at our own culture through the eyes of the aboriginal tribes of the Amazon. (They call us the 'termite people', because of the deforestation and industrial development we have brought to their homeland.) The director's son, Charley, is totally convincing as a young boy raised by aborigines. Great music by Junior Homrich.

The Entity, 1983, C-115m
D: Sidney J. Furie.
Barbara Hershey, Ron Silver, Jacqueline Brooks, David Lablosa, George Coe, Margaret Blye.

The truly frightening thing about this movie is that it's based on a true story, about a woman who is repeatedly violently raped by an invisible presence. Initially, she seeks the help of a psychologist, who is a strict behaviorist and thinks that it is all 'in her mind'. It is not until a chance encounter with a team of parapsychologist from the local university that she finally finds people who understand her problem. One of the film's great strengths is its portrayal of the professional rivalry that develops between the psychologist (who has begun taking a personal interest) and the parapsychologists, who are interested in investigating the phenomena. The final scene in the gymnasium is the only part of the film based on speculation only. At last report, the case was still active.

Excalibur, 1981-British, C-140m
D: John Boorman.
Nicol Williamson, Nigel Terry, Helen Mirren, Nicholas Clay, Cherie Lunghi, Corin Redgrave, Paul Geoffrey.

A stylish adaptation of Thomas Malory's 'Le Morte D'Arthur'. Boorman knew exactly what he was doing in combining certain key characters and keeping the spirit of the legends. The Grail Quest is especially well handled. Williamson's Merlin and Mirren's Morgana are both brilliant performances. Great music. Try to see this one on the big screen.

Harvey, 1950, 104m
D: Henry Koster.
James Stewart, Josephine Hull, Peggy Dow, Charles Drake, Cecil Kellaway, Victoria Horne, Jesse White, Wallace Ford, Ida Moore.

Imagine a movie that chooses as its main theme a Welsh animal spirit called a pooka (or 'pwcca' in Welsh)! That would be improbable enough by today's standards. But the fact that it happened in a 1940's Pulitzer Prize-winning play and subsequent movie boggles the mind! The pooka in question is a 6-foot invisible rabbit named Harvey, who manifests himself only to a gentle tippler named Elwood P. Dowd, played to perfection by Stewart. Jesse White (the lonely Maytag repairman) made his film debut here. Few movies are as much fun as this.

The Haunting, 1963, 112m
D: Robert Wise. Julie Harris, Claire Bloom, Richard Johnson, Russ Tamblyn, Lois Maxwell, Fay Compton

Based on Shirley Jackson's masterpiece 'The Haunting of Hill House', this is probably the ultimate ghost movie. A parapsychologist and a team of student assistants investigate a haunted house. Based on the premise that no ghost ever hurts anyone physically; the damage is always done by the victim to himself, psychologically. Julie Harris is marvelous.

Inherit The Wind, 1960, 127m
D: Stanley Kramer.
Spencer Tracy, Fredric March, Gene Kelly, Florence Eldridge, Dick York, Harry Morgan, Donna Anderson, Elliot Reid, Claude Akins, Noah Beery, Jr. , Norman Fell.

This should be required viewing for every Pagan. For many of us, there came a time when our own ideologies simply collided head-on with fundamental Christian faith, and we knew we could no longer accept it. Never has a movie embodied this theme so well. Based on the play by Jerome Lawrence and Robert E. Lee, it deals with the Scopes Monkey Trial of 1925 in Tennessee, where a high school teacher was arrested for teaching Darwin's Theory of Evolution. The debate that ensued was between two of the most brilliant minds of their day, the great trial lawyer Clarence Darrow for the defense, and two-time Presidential candidate William Jennings Bryan for the prosecution. Kelly's character is based on acid-tongued columnist H. L. Mencken. This is riveting, from first to last.

Jonathan Livingston Seagull, 1973, C-120m
D: Hal Bartlett.
Many seagulls.

Although the film is flawed and drags a little toward the end, it is nevertheless well worth seeing. The photography is beautiful, and Neil Diamond's score (including 'Skybird') is marvelous. It is, of course, based on Richard Bach's marvelous tale of a little seagull that refuses to fit in with his flock, preferring to follow a higher, more mystical, calling. This is yet another one you should try to see on the big screen.

Ladyhawke, 1985, C-124m
D: Richard Donner.

Matthew Broderick, Rutger Hauer, Michelle Pfeiffer, Leo McKern, John Wood, Ken Hutchison, Alfred Molina.

Whoever decided on the music for this film should be shot! Think what a nice soundtrack by Clannad would have been like. That reservation aside, this is a great medieval fantasy concerning two lovers who have been separated by a curse, and a young thief who becomes their ally, an unusual but charming role for Matthew Broderick. (If anyone ever gets around to filming Katherine Kurtz's 'Deryni' books, this is the team that ought to do it.)

The Last Unicorn, 1982, C-84m
D: Rankin and Bass.
Voices of Mia Farrow, Alan Arkin, Jeff Bridges, Tammy Grimes, Robert Klein, Angela Lansbury, Christopher Lee.

Based on the incomparable fantasy novel by Peter S. Beagle, this is very adult animation. And because Beagle himself wrote the screenplay, this film contains spiritual one-liners that hit you right in the gut. Example: 'Never run from anything immortal. It attracts their attention. ' Though this is NOT classic Disney animation (in fact, it looks like limited animation), the voice-work, screenplay, and art stylings are all so good, you're inclined to overlook it. Angela Lansbury's character voice for Mommy Fortuna is marvelous. And there's a lovely lyrical score by the group America.

The Last Wave, 1977-Australian, C-106m
D: Peter Weir.
Richard Chamberlain, Olivia Hamnett, (David) Gulpilil, Frederick Parslow, Vivean Gray, Nanjiwarra Amagula.

Chamberlain plays an Australian lawyer defending an aborigine accused of a murder that was actually done by magic. This is a rare and wonderful glimpse into the tribal religion of the native Australians, their myths, and their belief in the Dream Time. Peter Weir (famed for 'Picnic at Hanging Rock') directs this atmospheric thriller.

Legend, 1985-British, C-89m
D: Ridley Scott.
Tom Cruise, Mia Sara, Tim Curry, David Bennent, Alice Playten, Billy Barty.

One of the most visually luscious film sever created. Every frame is gorgeous. The plot is nearly archetypal, with evil (Curry) attempting to seduce innocence (Sara). Though it's hard to accept Cruise as the hero of this Grimm's-like fairy tale, Curry and Sara turn in good performances. The European version runs 20 minutes longer and retains the original (and, in my opinion, superior) musical score by Jerry Goldsmith. The American score is by Tangerine Dream.

The Lord Of The Rings, 1978, C-133m
D: Ralph Bakshi.
Voices of Christopher Guard, William Squire, John Hurt, Michael Sholes, Dominic Guard.

This ambitious but flawed animated feature covers half of J. R. R. Tolkien's fantasy trilogy, ending much too abruptly. But for all the criticism usually heaped upon this film, there ARE moments of absolute genius. Such as the Dark Riders attempting to kill Frodo and friends in their beds at the Prancing Pony Inn. Or Gandalf and Frodo's moonlit walk through the Shire. Or the first time Frodo puts on the ring. These moments alone make the movie well worth seeing.

Never Cry Wolf, 1983, C-105m
D: Carroll Ballard.
Charles Martin Smith, Brian Dennehy, Zachary Ittimangnaq, Samson Jorah.

A brilliant performance by Smith (based on author Farley Mowat) as a young man sent to study wolves in the Arctic. Again, we are treated to the insights of the native culture (the Innuit), and are shown how it has been debased through contact with our own greedy culture. This film contains some of the most spectacular nature photography ever put on film. Ballard was chief nature photographer for Disney Studios for years. Try to see this one on the big screen.

Nosferatu The Vampyre, 1979-West German, C-107m
D: Werner Herzog.
Klaus Kinski, Isabelle Adjani, Bruno Ganz, Roland Topor.

For vampire lovers, this film is the creme de lacreme. Werner Herzog is a leader of modern German Expressionist cinema, and here he is operating at the top of his form. The spooky atmosphere is so thick you could peel it off the screen in layers. (Try to see this one in the theater.) The creepiness of Kinski's Dracula is equaled only by the classic beauty of Adjani's Lucy. This is the perfect film for Halloween night. The German language version with English subtitles is far

superior to the English version, and slightly longer. (The SOUND of the German dialogue actually fits the mood of the film better.)

On A Clear Day You Can See Forever, 1970, C-129m
D: Vincente Minnelli.
Barbra Streisand, Yves Montand, Bob Newhart, Larry Blyden, Simon Oakland, Jack Nicholson. Alan Lerner and Burton Lane score.

Probably inspired by the case of Bridey Murphy, this musical is all about hypnosis, past life regression, ESP, reincarnation, and other 'New Age' topics (though 20 years too early). (One wonders how Shirley MacLaine missed starring in this. Yet, one is thankful for small favors.) Streisand is wonderful, especially in the lavish flashback sequences. Montand should have been replaced. Still, the plot's surprising turns are well within the realm of supernatural possibility.

The Serpent And The Rainbow, 1988, C-98m
D: Wes Craven.
Bill Pullman, Cathy Tyson, Zakes Mokae, Paul Winfield, Brent Jennings, Theresa Merritt, Michael Gough.

Directed by Wes Craven (famed for his 'Nightmare on Elm Street' series), this is the true story of Wade Davis, an ethnobotanist who is sent to Haiti to bring back the secret of the so-called Zombie drug, tetrodotoxin. But the local practitioners of 'Voodoo' don't yield their secrets too easily and, before it's all over, Davis finds himself a victim of the drug -- which gives Craven carte blanche for the wonderful special effects he's famous for. Like 'The Believers', this film unfortunately shows the native religion (Voudoun) primarily in a negative light. Still, at times it manages to capture its beauty, mystery and innocence, especially in the festival scenes when the entire village spends the night asleep in a candle-lighted forest.

7 Faces Of Dr. Lao, 1964, C-100m
D: George Pal.
Tony Randall, Barbara Eden, Arthur O'Connell, John Ericson, Kevin Tate, Argentina Brunetti, Noah Beery, Jr. , Minerva Urecal, John Qualen, Lee Patrick, Royal Dano.

For people who think that decent fantasy films are a recent development, this movie is going to come as a delightful surprise. The special effects and gentle magic of director George Pal was the perfect means of bringing the Charles Finney classic 'The Circus of Dr. Lao' to the screen. Randall, in a tour de force

performance of six roles, is the mysterious Chinese guru, Dr. Lao, whose travelling circus changes the course of history for a small Western town. For the better. A lovely and funny film with a spiritual dimension that would appeal to every Pagan. Nice musical score by Leigh Harline combines Western and Oriental music.

Silent Running, 1971, C-89m
D: Douglas Trumbull.
Bruce Dern, Cliff Potts, Ron Rifkin, Jesse Vint.

Should be subtitled 'Druidsin Spaaaaace!!!' Aboard the deep space ship Valley Forge, the very talented Bruce Dern (in his most likable film role ever) battles to save the last vestiges of the Earth's forests. Special effects by the team that created '2001'. And a brilliant musical score by Peter Schickele (whose better-known comic persona is P. D. Q. Bach), sung by Joan Baez.

Sleeping Beauty, 1959, C-75m
D: Clyde Geronimi.
Voices of Mary Costa, Bill Shirley, Elinor Audley, Verna Felton, Barbara Jo Allen, Barbara Luddy.

The all-time masterpiece of the animator's art, this is the most lavish and most expensive (by contemporary standards) animated feature ever done by Disney studios. The uninitiated may babble about 'Fantasia', but the true cognoscente of animation know that THIS is the apogee of the art form. From the lush color stylings (heavy use of greens and purples), to the elegantly stylized backgrounds, to the figure of Maleficent (designed by Marc Davis), to a fire-breathing dragon that wasn't equaled until 'Dragonslayer', this film is superb. Voice work by Audley and Felton is outstanding. The film should also serve as a textbook example of how to adapt a classical score (Tchaikovsky's 'Sleeping Beauty Ballet') to a movie soundtrack. Never has it been done better. See it. One last consideration: this was filmed in the extra-wide-screen Technorama process, and naturally loses a lot when transferred to video. Try to see this in a theater. One with a BIG screen and a state-of-the-art sound system. You will be amazed.

Something Wicked This Way Comes, 1983, C-94m
D: Jack Clayton.
Jason Robards, Jonathan Pryce, Diane Ladd, Pam Grier, Royal Dano, Shawn Carson, Vidal Peterson, Mary Grace Canfield, James Stacy, narrated by Arthur Hill.

Ray Bradbury's fantasy novel is brought to the screen by a director who understands it. This is a mood piece, and it's done to perfection. It all takes place in that strange twilight halfway between children's make-believe and the world of the supernatural. You're never quite sure which it is. Jonathan Pryce is utterly mesmerizing as the sinister Mr. Dark, leader of a mysterious travelling carnival. He has so much screen presence you can barely take your eyes off him. I haven't seen an actor in such total control of a role since Gene Wilder did 'Willy Wonka'. An added bonus is that Bradbury himself wrote the screenplay, and it shows. It's a real cut above the insipid screenplays we're all used to.

Star Wars, 1977, C-121m
D: George Lucas.
Mark Hamill, Harrison Ford, Carrie Fisher, Peter Cushing, Alec Guinness, Anthony Daniels, Kenny Baker, voice of James Earl Jones (as Darth Vader)

Despite the spaceships and high-tech doodads, this is really more fantasy than science fiction. And the reliance which director George Lucas placed in the theories of Joseph Campbell help shape a story that is very near to myth. The other two movies in the trilogy, 'The Empire Strikes Back' and 'Return of the Jedi' are also important. The main interest to most Pagans lies in the mystical sub-motif of 'the Force', a kind a 'manna' that is ethically neutral, but may be used in magic for either good (as evidenced by Obi Wan Kenobe) or evil (as evidenced by Darth Vader). In the second film, it is the great Jedi Master, Yoda (created by Muppet masters, Jim Henson and Frank Oz), who teaches us most about the Force. This is pure magic.

The Watcher In The Woods, 1980, C-84
D: John Hough.
Bette Davis, Carroll Baker, David McCallum, Lynn-Holly Johnson, Kyle Richards, Ian Bannen, Richard Pasco.

What I wouldn't give to have seen this as a teenager! Johnson stars as a girl whose family has just rented an old English country house, where she is haunted by the image of a young girl who disappeared years ago. During a strange séance-type initiation ritual. In the ruins of an old chapel. During a freak lightning storm. During an eclipse. The subtext is so thick you could cut it with a knife. Even though such elements remain unstated, for those of us interested in power points, ley lines, and astronomical alignments, this movie is a real treat. Someone Knew Something! Sadly, the end is badly flawed. But no matter, because the fun is in the

getting there. A delightful cast, and great atmosphere throughout, make this film special.

The Wicker Man, 1973-British, C-95m
D: Robin Hardy.
Edward Woodward, Christopher Lee, Britt Ekland, Diane Cilento, Ingrid Pitt, Lindsay Kemp.

Based on the Anthony Shaffer thriller, this movie is a favorite of most Pagans. The plot concerns a police sergeant (Woodward) sent to investigate the disappearance of a young girl, on a small island off the coast of Scotland. There he finds a completely Pagan society. Local color and beautiful folk music enhance the most loving portrayal of a Pagan society ever committed to film. Unfortunately, in the end, the Pagans are 'revealed' to be the requisite bad guys. If you can overlook the ending, however, this is fine movie. Every Pagan I know who's seen it wants to move to Summer Isle immediately.

Willow, 1988, C-125m
D: Ron Howard.
Val Kilmer, Joanne Whalley, Warwick Davis, Jean Marsh, Patricia Hayes, Billy Barty, Pat Roach, Gavan O'Herlihy.

Despite the story by George Lucas, this is NOT the ‘Star Wars' of the fantasy genre. Too derivative (especially Mad Martigan, who is a Han Solo clone). Still, the film has a lot to say about magic, and Davis gives a delightful performance. Jean Marsh is terrific as the evil Queen Bavmorda (in a role that almost parallels her role as Queen Mombi in 'Return to Oz'). And the scene in which Chirlindrea appears to Willow in the forest is as close to an epiphany of the Goddess as I've ever seen on film. That scene alone is worth the admission price.

Windwalker, 1980, C-108m
D: Keith Merrill. Trevor Howard, Nick Ramus, James Remar, Serene Hedin, Dusty Iron Wing McCrea.

This is the best cowboy-and-Indian movie I've ever seen. Mainly because there are no cowboys in it. It is pure Native American. Trevor Howard is incredible as the old Indian chief who returns from the dead in order to protect his family, and restore to it a lost son, a twin who was stolen at birth by an enemy tribe. This film FEELS more like genuine Native American than any other I can think of. The Utah mountain scenery is breath-taking. Costuming (mostly furs) is

authentic. And dialogue is actually in the Cheyenne and Crow languages, with English subtitles. And there's enough mysticism (especially in the old Indian's relationship with his horse) to please any Pagan audience.

Wizards, 1977, C-80m
D: Ralph Bakshi.
Voices of Bob Holt, Jesse Wells, Richard Romanus, David Proval, Mark Hamill.

Post-holocaust scenario with the forces of evil technology led byte wizard Blackwolf arrayed against the forces of benevolent magic led by the wizard Avatar. With background stylings a la Roger Dean, and character design that borrows from Vaughn Bode, this is tongue-in-cheek wizardry at its finest. The character of Elinor, a faery nymph, is a complete success -- a milestone in adult animation. Great voice work and nice music. And who is that wonderful (uncredited) narrator???

Xanadu, 1980, C-88m
D: Robert Greenwald.
Olivia Newton-John, Michael Beck, Gene Kelly, James Sloyan, Dimitra Arliss, Katie Hanley.

Yeah, yeah, I know. On one level, it's just Olivia Newton-John on roller-skates. But on another level, it is the story of how one of the nine muses of classical mythology (Terpsichore) comes down from Olympus to inspire a young artist. On yet a third level, it is the biggest Hollywood musical produced since the golden years of MGM. And it works well on all counts. The brilliant musical score (including several chart-toppers) is provided by the Electric Light Orchestra's Jeff Lynne, and Olivia does them up proper. Gene Kelly might not dance as well as he once did, but he can still charm as well. And did anyone notice that's Sandahl Bergman leading the muses in dance? As if that weren't enough, the film includes a delightful animated segment that marked the debut for Don Bluth studios, which later gave us 'The Secret of NIHM' and 'An American Tail'.
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Candlemas

by Gwydion Cinhil Kirontin

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

"Candlemas" is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. "Imbolc" means, literally, "in the belly" (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. "Oimelc" means "milk of ewes", for it is also lambing season.

The holiday is also called "Brigit's Day", in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capital of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smith craft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called "bride" in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be "Saint" Brigit, patron saint of smith craft, poetry, and healing. They "explained" this by telling the Irish peasants that Brigit was "really" an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there "misled" the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the "foster-mother" of

Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using "Candlemas" as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly-blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of "churching women". It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of "Groundhog's Day", a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be "six more weeks" of bad weather (i. e. , until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that "If Candlemas Day be bright and clear, there'll be two winters in the year. " Actually, all of the cross-quarter days can be used as "inverse" weather predictors, whereas the quarter- days are used as "direct" weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (this year, February 6th). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolf makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. Once again, this shows the resultant confusion of calendar changes and "lost days" that have accumulated down the centuries. For modern Witches, Candlemas O. S. may be seen as the Pagan version of Valentine's Day, with a de-emphasis of "hearts and flowers" and

an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U. S. , is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is the day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving "Brigit's crosses" from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making "Brigit's beds" to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i. e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All and all, this is certainly one of the prettiest holidays celebrated in the Pagan seasonal calendar.

OPENING THE CIRCLE

The **High Priestess** goes to each of the four directions in turn, and draws a Banishing Pentacle, saying,

> Guardians of the East (South, West, North), Powers of Air (Fire, Water, Earth), we thank you
>
> For joining in our circle
> And we ask for your blessing
> As you depart
> May there be peace between us
> Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says,

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Merry meet, and merry part.
And merry meet again. Blessed be.

Ritual of Casting Sacred Circle

Many times we are asked "how do you cast a circle ?" There are so many different was that this can be done. Differs from each Tradition to the next. Even within our own Avaloian Tradition we make improvisations on this.

The main factor is to cast a sacred space. A space that separates this world from the other. A space that we ourselves make holy. And that is what is important. A space that you set aside from all else, to glorify and exalt. For you are the one casting, cleansing, purifying, and setting it aside from all else.

Before you cast, one should make sure of the intent of casting. Ask yourself why you are doing it. Once you have this the gathering is made easier. If you are doing this with a group of people One must be chosen to be the Lord or Lady. The Lord or Lady usually has one person who waits them. This is not to say the **Lord** or **Lady** is higher than they, but the fact that they shall be the God/dess incarnate. You may also do this solitary. Depending on the amount tending.

The **Lord/Lady** has the sword brought to them. All else are standing outside where the circle is to be cast. The Lord/Lady takes the sword and walk deosil (clockwise) around the space to be cast. The wait has a small bell with them. Beginning at the East, the sword, in a non-threatening manner, is raised. The wait rings the bell. All fill fall silent. Moving clockwise the Lord/Lady salute each direction. If there are four novices present each will stand to the directions as the Lord/Lady passes.

Lord/Lady:

Let all those that wish to partake enter ye now ! (the bell is rung)

Everyone enters by stepping forward (no actual circle has been cast yet)

Wait: My Lord/Lady all those that wish to partake in this Magickal Rite are now present. I pray you, cast the Sacred Circle.

Lord/Lady:

What thou doth sees makes here this night, shall be forever within this circle. So Mote It Be !

(When anyone speaks the So Mote It Be or Blessed Be, all shall repeat it)

Again at the East, the **Lord/Lady** takes the sword and draws within the ground or upon the floor the circle saying as the pass...

"I draw this magick circle let no evil or ill will cross its mark. "

Once the **Lord/Lady** has reached the East again, They take the sword and place it upon the shoulders of the novice, and says...

"Be thou the guardian of this gate... I call I summon I stir oh ye spirits of Air, come forth now I pray thee and witness our Rite. So Mote It Be !"

The Guardian answers:

I am he/she the guardian, no evil or ill will shall pass by me, My **Lord/Lady**. the Wait rings the bell

The **Lord/Lady** goes to each quarter and perform the same, on each guardian. The Wait will ring the bell as each guardian answers. Once the quarters are called the **Lord/Lady** goes to the center of the circle as the Wait preforms the cleansing of the circle with salt and water.

Incense can be used instead of salt and water mixture. The **Lord/Lady** summons the spirit of the Great Lady and the Great Lord by saying...

Great Lady witness now your children who stand before you in Perfect Love and Perfect Trust.

Standing East, with the censer the **Lord/Lady** says... .

Great Maiden Come To Us...

All repeat... .

Standing South, with the torch or candle the Lord/Lady says...

Great Mother Come To Us... .

All repeat...

Standing West, with chalice of wine or water, the **Lord/Lady** says...

Ancient Queen of Wisdom Come To Us... .

All repeat...

Standing North, with the salt, the **Lord/Lady** says...

Brother Come To Us...

All Repeat...

Drumming, rattles, any form of music making can be added to this. As you can take note there really isn't any particular God or Goddess called, this is the Avaloian Tradition. All Gods are one God, all Goddesses are one Goddess.

So there is the very basic beginnings of Magical Workings... you can take it from here... Do What Thou Wilt, Save Harm None, Shall Be the Whole.

Bright Blessing...

Lord OberRon
Knight of the Sacred Light
{^}

Looking at Yourself

Before you go a step further, take a good long look at your desires, motivation and skills. What role do you see yourself playing in this new group? "Ordinary" member? Democratic facilitator? High Priestess? And if the last -- why do you want the job?

The title of High Priestess and Priestess are seductive, conjuring up exotic images of yourself in embroidered robes, a silver crescent (or horned helm) on your brow, adoring celebrants hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and candle wax soon enough, and not every word you speak is worth remembering. A coven leader's job is mostly hard work between rituals and behind the scene. It is not always a good place to act out your fantasies, because the lives and well-being of others are involved, and what is flattering or enjoyable to you man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain status and ego gratification, other people will quickly sense that. If they are intelligent, independent individuals, they will refuse to play Adoring Disciple to your Witch Queen impressions. They will disappear, and that vanishing act will be the last magick they do with you.

And if you do attract a group ready to be subservient Spear Carriers in your fantasy drama -- well, do you really want to associate with that kind of personality? What are you going to do when you want someone strong around to help you or teach you, and next New Moon you look out upon a handful of Henry Milquetoasts and Frieda Handmaidens? If a person is willing to serve you, the they will also become dependent on you, drain your energy, and become disillusioned if you ever let down the Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a) because it seems glamorous, exotic, and a little wicked; b) because it will shock your mother, or c)

because you can endure your boring, flunky job more easily if you get to go home and play Witch at night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facilitator of a study group, group process insights and skills are important. These include:

1) Gatekeeping, or guiding discussion in such a way that everyone has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and re-focusing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is completed, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more that reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants,

dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and obtaining them (information, money, supplies); fostering communications (by telephone, printed schedules, newsletters etc.); and keeping records (minutes, accounts, Witch Book entries, or ritual logbook). Someone or several someone's has to collect the dues if any, buy the candles, chill the wine, and so forth.

Teaching is crucial to both covens and study groups. If only one person has any formal training or experience in magick, s/he should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they you may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculty, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coveners explore the roots of their personal problems and choose strategies and tactics to overcome them. This is not to suggest that one must be a trained psychoanalyst; but at the least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiasthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facilitator, either for the first months or permanently: a low- key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.
{^}

BLOOD SACRIFICE

by Althea Whitebirch

We have all moved through periods of crisis in our lives; things ranging from the sublime to the ridiculous, from the death of someone close to us to final exams. Events which are extremely stressful--which threaten our lives, home, future or security--would seem t call for strong measures of assistance. There have been many times that I have felt that the course of events required swift and strong intervention of a deity. Blood sacrifice is, to my mind, one of the more powerful magics one could perform, and so seemed particularly suitable for this. But it's rather ethically sticky.

I may feel that the kind of energy contained in the outpouring of blood would be most efficacious in a serious situation, but I'm dead-set against the use of an unwilling victim for the purpose. So, in the past I've spilled my own blood with an athame, at the same time offering up prayers; it just didn't seem to work as well as I thought it would. Perhaps, I thought, one needs lots of blood to generate any appreciable amount of energy.

Then a friend suggested what seemed the perfect solution--blood donation! I'd been giving blood for several years and the thought just never had occurred to me before. So the next time I went in to donate, I approached it as ritual sacrifice for a particular purpose, and both the process and results seemed to be much improved. Since then I've gone to donate blood many times, each time with a prayer for healing for the recipient of my blood, and a request for aid from the deity that seemed most appropriate.

For those of you who've never donated blood before, I can provide a few details of the process. It's not very frightening, and it can be a very spiritually moving experience, I'll tell you! As well, remember that you don't sell blood (at least not in Puget Sound), you donates it. You can sell plasma--the straw-colored fluid that makes up the bulk of your blood--but not blood itself.

The first time you go in you'll fill out a medical questionnaire: the Puget Sound Blood Bank doesn't want your blood if you're ill right then (or just getting over something), taking certain medications, ever had hepatitis or malaria, or are in

a high-risk category for contracting AIDS (Haitian, homosexual, needle-using drug user or prostitute). If you have any questions, they'll be happy to answer them.

After you fill out the questionnaire, they'll take your blood pressure and a blood sample (like sticking your finger with a pin) to test your hemocrit (% of hemoglobin) as well as determining what type your blood is. If your hemocrit count isn't high enough they'll send you home. Nowadays, all blood is sent to a lab to be tested for presence of AIDS anti-bodies as well; if you test positive they'll notify you by mail. You'll be asked if you've eaten in the last four hours, and if not, sent to the canteen for cookies and juice.

Then comes the fun part--you go lie down on a table where a phlebotomist (who draws the blood) asks you some questions, verifies your name, and then sets you up to donate. They tie a rubber hose around your arm, so the vein will stand out and be easy to find. They use cold liquid ethyl chloride on your arm, to numb it where the needle goes in. I won't say that it doesn't hurt when the needle is inserted--it does but it's tolerable--when it's in place though, you'll hardly know it's there. (You may get the idea from all this that I'm a stoic--hardly! I'm a wimp when it comes to pain, but this I can handle.) At this time they'll leave you there for up to five minutes while you clench and relax your hand (to keep the blood from clotting) and the blood flows into a little plastic bag. It's warm and red, and rather reassuring, really. At this time you can get into some really serious prayer, or hum a little healing chant for the person your blood's going to. (I once was doing this and got a flash image of a little boy, a burn victim. I always wondered who got my blood that day.) I wouldn't recommend getting too spaced-out though; remember you've got to be able to return to yourself when you want to, and the physical effects of giving blood can make some people light-headed or slightly woozy. When they ask you how you're feeling, be honest, not macho. You don't want to embarrass yourself by fainting.

Afterwards they'll ask you to have some juice and cookies. By all means, do! For one thing, you've earned them; for another it's important to replace the fluid and blood sugar you just gave up. Working magic really takes it out of you, too (at least it does me).

In my experience, there are several good reasons to use this particular method of blood sacrifice: a) It doesn't require the death of one of the Gods' children. b) It is giving of yourself--for the good of others as well as your own. c) It is safe--the Blood Bank uses sterile instruments and never re-uses needles, so you can't catch anything. d)You have the added benefit of being able to see the blood as it's being

given (somehow that adds to my experience), and a pint is a lot more than I've ever been able to get with a knife! Next time you want to get the Gods' attention, try it! {^}

FOUR WEEK FAST

The Grove of Phoenix Rising

FIRST WEEK

- If you normally eat meat, begin to eliminate it from your diet during this first week. If you feel you must eat it, eat a small amount and no more than 3 times during the week.

- Eliminate all alcoholic beverages, carbonated beverages (except for bottled waters such as Artesia, etc.), and diet drinks. Substitute fruit juices or fruit drinks.

- Refrain from smoking (anything), or using any other intoxicants.

- Cut way back on any other stimulants, such as coffee or tea or cocoa. No more than three cups a day if you are a heavy coffee orita drinker.

- Use as little salt as possible and no other spices.

- Refrain from sweets - cakes, pies, candy.

- Drink large amounts of fluids, especially water.

SECOND WEEK

- Eliminate meat entirely. Substitute dairy products - IN MODERATION.

- Continue to limit intake of stimulants (coffee, tea, cocoa), cutting back to no more than two cups a day.

- Continue to avoid tobacco, alcohol, other intoxicants, spices, and soft drinks, and use as little salt as possible.

- Continue to drink large amounts of water.

- Your diet should consist largely of vegetables and grains, with large amounts of liquids.

THIRD WEEK

- Limit intake of stimulants (coffee, tea, cocoa) to one cup a day.

- Continue to avoid tobacco, alcohol, other intoxicants, meat, spices, and soft drinks, and use as little salt as possible.

- Do not use meat in seasoning vegetables.

- Your diet should consist of vegetables and fruits only. Raw vegetables and fruits are best (nuts can be included). Drink large amounts of water and substitute fruit or vegetable juices for meals as often as possible.

FOURTH WEEK (*first four days*)

- Fluids only. Fruit and vegetable juices in desired quantity, cutting back each day. Drink large amounts of water. If you feel you must have coffee, limit it to a cup a day (a half cup if possible).

- If you feel you must have something the first day or so of this week, a small handful of raisins or other dried fruit may be taken. Nibble slowly. As the week progresses, continue to cut back on nibbles and the amount of juice taken. A spoonful of honey added to hot water helps satisfy the craving for hot beverages and gives you an energy boost.

THE FAST

- The fast should last for three days. It is best to do this on a weekend and if possible, alone and in the woods. (Go camping!)

- Drink lots of water and if you feel the need for an energy stimulant, a small amount of honey may be added to hot water.

- Spend as much time as possible in meditation. This period should sooth your spirit as well as cleanse your body. RELAX!

- You will probably want to sleep a lot. Do so. Allow yourself to drift with your thoughts. Do not attempt to solve your problems during this time. They will solve themselves later, for your mind will be clearer after the fast is over.

- Most people feel great the first day, a little weakness the second day, and great again on the third day.

AFTER THE FAST

- Eat lightly for your first meal after the fast. It is best to begin by returning to fruit and vegetable juices and working your slowly into solid foods over a few days.

The most important thing to remember is to drink large amounts of water all the way through! This flushes out toxins the body is releasing.
{^}

The Ancient Art

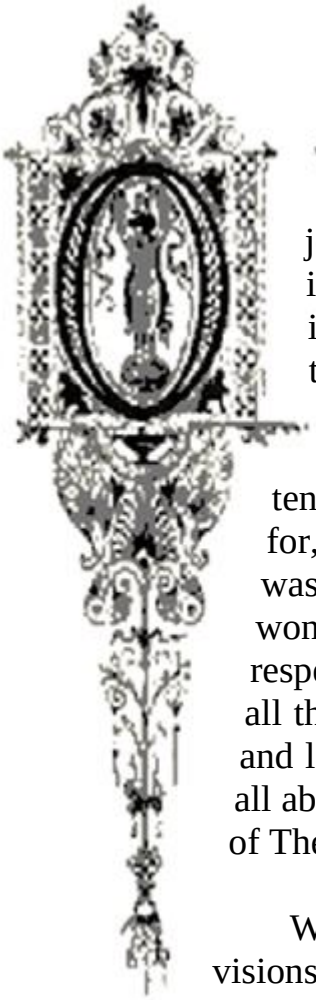

Once upon a time, a long time ago, there were people who believed in laughter, joy and love. They believed in many deities, but the most important to them was their Great Mother Goddess. They believed in and lived with the powers of Nature. They reveled in the Wind, the Rain, the Snow and the Sunlight. They marveled at and revered the changing of the seasons and saw therein great excitement and wisdom to be gained. They knew that if they tended, cared for and loved the Earth, in return She would provide for, care for and love them. They saw that all around them the world was filled with Life, much as their own but in many different and wonderful forms. They felt the life of the flowers, plants and trees and respected them for that life essence. They looked about and observed all the many types of animals and saw that they were kindred to them and loved them. They felt and observed the great Love of the Goddess all about them and knew kinship with the Moon. They were practioners of The Old Religion, worshipers of The Great Mother.

Witch! The very word instantly invokes visions for each of us, visions which vary greatly from individual to individual. Many of these visions, however, are quite false, brought about by many centuries of severe persecutions, misrepresentations, prejudice and, in recent years, lack of knowledge. Witchcraft! What is it really?

Witchcraft is the oldest, most irrepressible religion in the world because it stimulates the intellect, promotes a simple, practical way of life and, most importantly, is emotionally satisfying. Its roots lie in the ancient Matriarchal systems of Goddess worship. A religion of Nature in which the primary deity is female (The Essence of Femininity, The Earth Mother, The Great Mother, etc.).

It was easy for the Wise Ones to look at the world around them and see the great importance of Feminine Principle. The female was, indeed, the one who bore the young, perhaps the most magickal of all events to ancient man. Then, she played by far the most important role in rearing the young, being totally

responsible for feeding, for without her milk there was no life past birth. She was responsible for the teaching and early care of the young. In all youths the greatest comfort and nurturing love were connected with the mother. These revelations and experiences could hardly lead to any other choice than the total reverence and deification of the female.

Although The Great Mother is the most important deity, Witches do, generally, recognize many Goddesses and/or Gods and are, therefore, polytheistic. The tenets of Witchcraft are few but all-encompassing, for with three simple Universal Observations all of life can be explained and understood:

1) Reincarnation – Mortality

2) Cause and Effect – Magick

3) Retribution - Morality

Reincarnation enlightens the Witch to the fact that, as we come to this material world over and over in a series of learning periods, or lifetimes, we will eventually have to experience all things, be all things, understand all things. This creates a great tolerance for other viewpoints in the Witch.

Cause and Effect, and an understanding of it, allows the Witch to see what makes the world work and how to live most efficiently. It gives them a great advantage in that it explains the working of Magick.

Retribution shows the Witch, in graphic terms, that every thought one might have, every action one may take, is returned in like kind. This realization forms the basis of the Moral Code of the Witch.

The Patriarchal Societies which evolved in later times had no tolerance for the Goddess religions and systematically set out to destroy the material vestiges, kill or convert the adherents and wipe out all knowledge of them. They destroyed the temples and other places of worship, desecrated the sacred groves and magickal places, attempted to pervert the old deities, mutilated and totally suppressed sacred art, tore down libraries and burned books, tortured and killed the practitioners of the Old Religions, demeaned, persecuted and oppressed women in general and passed strictly enforced laws which made theirs the State Religion and forbade all other viewpoints.

Despite the centuries of insidious persecution, deliberate destruction and perversions at the hands of the Christian Conspirators, Witchcraft has survived.

COMMON INQUIRIES

I've heard the terms 'White Witch' and 'Black Witch'. Can you explain?

In this connotation, white is referring to Positive, Black is referring to Negative. A White Witch then is someone who tries to do Positive or Good things. Black Witch could be a term used to describe someone who deliberately does Negative or Bad things. A True Witch believes in the Law of Retribution and would never deliberately harm anyone or anything or participate in Negative or Destructive acts.

Is it possible for me to practice Witchcraft and remain a Christian?

No. The Christian Doctrine states, unequivocally, that Christians shall have no other Gods before the Christian God. Christian Doctrine says to believe in any other deities or to practice any other religion is not only evil but should be punished by death, specifically naming Witchcraft. The Christian Doctrine also denies Reincarnation and prescribes punishment for those who practice Magick.

Devil worship?

Witches do not worship the Devil. Witchcraft predates Christianity and does not incorporate a belief in the Christian Devil.

The Wise Ones did deify the Masculine Principle and quite often He was depicted as The Great Horned God; Pan, Cernunnos, the Great Stag, The Green Man. To the Traditional Witch, the Masculine Deity (the Goddess' Consort) is very important, revered and loved. He is the perfect Father, the Lord Protector. The Horned God of the Witches is loving, kind and good.

Don't men have difficulty with a supreme female deity? There are some groups which give equal status to the female and male deities.

Neo-Pagans are, by definition, people who attempt to live with the Old Country Ways in a new, modern day manner. And while, in this modern era, equal status for the deities may be popular, as it relates to Witchcraft it is historically incorrect. Therefore, a group which does not recognize the Goddess as primary deity is not practicing The Ancient Art. Indeed, they, generally, know very little about Witchcraft, despite their claims. Traditional Dualistic Witches do most emphatically believe that women and men are equal, but have no trouble relating to the Goddess. The Male Witch finds great comfort and solace in his Great Mother.

Do I have to join a Coven?

No. It is not necessary nor is it desirable for a great many people. Some people enjoy the support and companionship a Coven provides, others enjoy solitary worship. The Coven, which is an extremely close knit worship group, may not be possible for some because of location, family climate, availability, etc.

Why is Witchcraft secretive?

The horror of the 'Burning Time' is still very real to the Witch. The past persecutions were severe. Even so, in today's more enlightened society the need for complete secrecy has lessened and many are able to share their beliefs openly. Very few, however, are willing to expose their very personal and private religious expressions to others who may not understand.

What do I have to do to become a Witch?

The answer to this question is very simple. To become a Witch one must follow the religion of Witchcraft. To do this one must believe in the Goddess as primary deity and follow the three basic tenets. How simple! How uncomplicated! How Pagan! Everything else concerning witchcraft is simply minor details. Details that vary from Aspect to Aspect, Coven to Coven and individual to individual. The details are relatively personal. They should not become more important than the basic tenets. If you do not understand, believe and practice Witchcraft, you are not a Witch. No one can make you a Witch. Reading about it

can not make you a Witch. An Initiation can not make you a Witch. Saying you are a Witch, one thousand and fifty two times, can not make you a Witch.

In the search for your individual path beware of those who would take *advantage of you. Do not fall prey to the unscrupulous charlatans who would* swindle you in a monetary sense (mail-order courses, charges for teaching or initiations, vows of poverty, etc.), exploit you sexually or manipulate you for their own personal ego-trips.

'Of all forms of caution, caution in love is perhaps the most fatal to true happiness.

Bertrand Russell

{^}

Charmed, I'm Sure

The Ethics of Love Spells

by Mike Nichols

To gain the love of someone: On a night of the full moon, walk to a spot beneath your beloved's bedroom window, and whisper his/her name three times to the night wind.

--Ozark love spell

It seems to be an immutable law of nature. You are interviewed by a local radio or TV station, or in some local newspaper. The topic of the interview is Witchcraft or Paganism, and you spend the better part of an hour brilliantly articulating your beliefs, your devotion to Goddess and nature, the difference between Witchcraft and Satanism, and generally enlightening the public at large. The next day, you are flooded with calls. Is it people complimenting you on such a splendid interview? No. People wanting to find out more about the religion of Wicca? Huh-uh. People who are even vaguely interested in what you had to say??? Nope. Who is it? It's people asking you to do a love spell for them! This used to drive me nuts. I'd take a deep breath and patiently explain (for the thousandth time) why I won't even do love spells for myself, let alone anyone else. This generally resulted in my caller becoming either angry or defensive, but seldom more enlightened. 'But don't you DO magic?', they ask. 'Only occasionally,' I answer. 'And aren't most magic spells love spells?', they persist. That was the line I really hated, because I knew they were right! At least, if you look at the table of contents of most books on magic, you'll find more love spells than any other kind. This seems as true for the medieval Grimoire as for the modern drugstore paperback.

Why? Why so many books containing so many love spells? Why such an emphasis on a kind of magic that I, personally, have always considered very negative? And to make matters even more confusing, the books that do take the trouble of dividing spells between 'positive' and 'negative' magic invariably list love spells under the first heading. After all, they would argue, love is a good thing. There can never be too much of it. Therefore, any spell that brings about love must be a GOOD spell. Never mind that the spell puts a straightjacket on another's free will, and then drops it in cement for good measure.

And that is why I had always assumed love magic to be negative magic. Years ago, one of the first things I learned as a novice Witch was something called the Witch's Rede, a kind of 'golden rule' in traditional Witchcraft. It states, 'An it harm none, do what thou will. ' One uses this rede as a kind of ethical litmus test for a spell. If the spell brings harm to someone -- anyone (including yourself!) -- then don't do it! Unfortunately, this rule contains a loophole big enough to fly a broom through. It's commonly expressed, 'Oh, this won't **harm** them; it's really for their own good. ' When you hear someone say that, take cover, because something especially nasty is about to happen.

That's why I had to develop my own version of the Witch's Rede. Mine says that if a spell harms anyone, **or limits their freedom of thought or action in any way**, then consider it negative, and don't do it. Pretty strict, you say? Perhaps. But there's another law in Witchcraft called the Law of Threefold Return. This says that whatever power you send out, eventually comes back to you three times more powerful. So I take no chances. And love spells, of the typical make-Bobby-love-me type, definitely have an impact on another's free will.

So why are they so common? It's taken me years to make peace with this, but I think I finally understand. The plain truth is that most of us **need** love. Without it, our lives are empty and miserable. After our basic survival needs have been met, we must have affection and companionship for a full life. And if it will not come of its own accord, some of us may be tempted to **force** it to come. And nothing can be as painful as loving someone who doesn't love you back. Consequently, the most common, garden-variety spell in the world is the love spell.

Is there ever a way to do a love spell and yet stay within the parameters of the Witch's Rede? Possibly. Some teachers have argued that if a spell doesn't attempt to attract a **specific** person into your life, but rather attempts to attract the RIGHT person, whomever that may be, then it is not negative magic. Even so, one should

make sure that the spell finds people who are 'right' for each other -- so that neither is harmed, and both are made happy.

Is there ever an excuse for the make-Bobby-love-me type of spell? Without endorsing this viewpoint, I must admit that the most cogent argument in its favor is the following: Whenever you fall in love with someone, you do everything in your power to impress them. You dress nicer, are more attentive, witty, and charming. And at the same time, you unconsciously set in motion some very powerful psychic forces. If you've ever walked into a room where someone has a crush on you, you know what I mean. You can **feel** it. Proponents of this school say that a love spell only takes the forces that are **already** there -- **Must** be there if you're in love -- and channels them more efficiently. But the energy would be there just the same, whether or not you use a spell to focus it.

I won't attempt to decide this one for you. People must arrive at their own set of ethics through their own considerations. However, I would call to your attention all the cautionary tales in folk magic about love spells gone awry. Also, if a love spell has been employed to join two people who are not naturally compatible, then one must keep pumping energy into the spell. And when one finally tires of this (and one will, because it is hard work!) then the spell will unravel amidst an emotional and psychic hurricane that will make the stormiest divorces seem calm by comparison. Not a pretty picture. It should be noted that many spells that pass themselves off as love spells are, in reality, sex spells. Not that there's anything surprising in that, since our most basic needs usually include sex. But I think we should be clear from the outset what kind of spell it is. And the same ethical standards used for love spells can often be applied to sex spells. Last year, the very quotable Isaac Bonewits, author of 'Real Magic', taught a sex magic class here at the Magick Lantern, and he tossed out the following rule of thumb: Decide what the mundane equivalent of your spell would be, and ask yourself if you could be arrested for it. For example, some spells are like sending a letter to your beloved in the mail, whereas other spells are tantamount to abduction. The former is perfectly legal and normal, whereas the latter is felonious.

One mitigating factor in your decisions may be the particular tradition of magic you follow. For example, I've often noticed that practitioners of Voudoun (Voodoo) and Santeria seem much more focused on the wants and needs of day-to-day living than on the abstruse ethical considerations we've been examining here. That's not a value judgment -- just an observation. For example, most followers of Wicca STILL don't know how to react when a Sanitarian priest spills the blood of a

chicken during a ritual -- other than to feel pretty queasy. The ethics of one culture is not always the same as another.

And speaking of cultural traditions, another consideration is how a culture views love and sex. It has often been pointed out that in our predominant culture, love and sex are seen in very possessive terms, where the beloved is regarded as one's personal property. If the spell uses this approach, treating a person as an object, jealously attempting to cut off all other relationships, then the ethics are seriously in doubt. However, if the spell takes a more open approach to love and sex, not attempting to limit a person's other relationships in any way, then perhaps it is more defensible. Perhaps. Still, it might be wise to ask, Is this the kind of spell I'd want someone to cast on me?

Love spells. Whether to do them or not. If you area practitioner of magic, I dare say you will one day be faced with the choice. If you haven't yet, it is only a matter of time. And if the answer is yes, then which spells are ethical and which aren't? Then you, and only you, will have to decide whether 'All's fair in love and war', or whether there are other, higher, metaphysical considerations.
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Drawing Down the Moon

In this ritual the Goddess becomes incarnate in the **High Priestess**. The **High Priestess** stands in front of the altar with her back to it. **She** holds the wand in her right hand and the scrounge in her left. **She** crosses **her** wrists and crosses the wand and scrounge above them while holding them close to her breast. The **High Priest** stands in front of **her** and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,
Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The **High Priest** kneels before the **High Priestess** and gives her the Five Fold Kiss; that is, **he** kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. **He** says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The **High Priest** kneels again and invokes:

> "I invoke thee and call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, byline and love do I invoke thee to descend upon the body of this, thy servant and priestess. "

During this invocation **he** touches **her** with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, he spreads his arms out and down, with the palms forward and says:

> "Hail Aradia! From the Amalthean Horn
> Pour forth thy store of love; I lowly bend
> Before thee, I adore thee to the end,
> With loving sacrifice thy shrine adore.
> Thy foot is to my lip (he kisses her right foot) my prayer up borne
> Upon the rising incense smoke; then spend
> Thine ancient love, O Mighty One, descend
> To aid me, who without thee am forlorn. "

The **High Priest** stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says:

> "Of the Mother darksome and divine
> Mine the scrounge, and mine the kiss;
> The five point star of love and bliss
> Here I charge you in this sign. "

The **High Priestess** should be in a trance now. This is a good time to do the Charge or the Witches' Creed.

When the Charge or Creed is finished, the Goddess must be dismissed. It is bad magical practice not to do so.

The High Priest faces the Priestess and says:

> "We thank you Our Lady for attending our rites. We bid you farewell till next we call you. Blessed Be. "

Farrar, Janet and Stewart; "***Eight Sabbats For Witches***"; Robert Hale 1983 and dismissal added by Seastrider. Distributed over various BBS systems via Raven song.
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Calling All Crones

by Grey Cat

Into the dark, the pale light of the waning moon brings forth shapeless shadows; bushes, a wandering stone field wall, nameless areas of blackness. Some still, some moving; no night for good folk to stray from cot or castle. Black hares a move across the moors, black cattle idly gossip together, one old woman dressed in black searches the grass for secret herbs. And there amongst the standing stones, age heavy upon their backs, three hags dare all the mercy of God's Holy Mother Church to make the magic of an older race.

"Call old Mother Piggot, she knows the proper words for warts." ... "Tis Goody Nurse you'll need if it's a son ye want."... "Tis naught but an Old Wives Tale."... "Don't mind Mother, she hasn't been herself since she went through the Change of Life."

Looming high over the imagination of humankind, the shadow of the Crone casts a miasma of fear and uselessness, power and casting-- out, across the myths of our race and society. I have talked and talked to women who either have arrived at crone time or who are preparing themselves for this transition and we have found much to talk about. And I think that it is important that we keep right on talking after the season of Gatherings has passed for the year. I have absolutely no interest in trying to start a newsletter for Crones, nor really of founding OWL (Old Woman's League), SOW (Salty Old Women), CRONE (Clearly Rational Older Natural Energy), nor HAG (Honorable Aged Geniuses). However, I, no more than many of you, want to have to wait until next year to get a chance to discuss all these fascinating topics. So how about some suggestions, and perhaps some offers of help. Would we like to cooperate in an APAZine* which dispenses with an editing and layout burden, leaving some low-- level bookkeeping which I don't mind doing. Does someone feel like working on a Newsletter? Do we want to form a loose organization as part of or instead of the above? Or are most of us too busy to do anything about this between gatherings? I'll be sending this letter to people I know personally and to many Pagan publications; you'll probably see it often enough to be sick of the whole idea. But there is a lot of magick available in the Time of the Crone. There is a lot of sociological pressure to understand, combat or accept. And there is a whole lot of our lives left for us to function as Crones. If we don't figure out what it is and what to do with it, nobody else will.

So write me at the address below (SASE appreciated) and let me know what you think about the whole idea, what you might be willing to do, what insights you may have about Crone Time -- let's figure out what has been left out of all the books. We're already ``Uppity Women'' and we've nothing to lose but a bad rap. (Crones are assumed to be women more or less at the age of menopause or past it. Baby Crones are any who realize that this time is not far away.)

Grey Cat
P. O. Box 181
Crossville, TN 38555

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The Elements

Air Fire Water Earth Akasha

Characteristics:

Transparent, light Force of motion Clear, Heavy Massive Essence Reflective Animator Reflective, Insula. Insulator Multi dimensional Insulator Weightless Absorptive Resists motion Transformative Compressible and Radiative Non-compressible Non-compressible/Expand Compressed/Expandable, Expandable Compressed/Expandable, Expandable Endurance, Endurance, mobile Moveable, Mutable Non-mutable Smooth flowing Stable, solid Highly mutable Malleable Storable Malleable/mutable Non-mutable malleable, balanced, Male, Penetrating Male, Penetrating Female, Receptive Receptive-to water Transcends E,A,F,W Mediator Evaporates water Mediator Female yet immanent Reacts to Energy for movement by Carries Fire Renews and Carries Fire air. Air and Earth nourishes

Non-local Essence Logos, switching Power, force Act of choosing Underlying-Underlying, mechanism prime mover Intuitive Stability connecting all

Energy Flow Crown down Spine behind Front to heart Base of spine up Non local heart to hands with love energy

Feeling Free Enthusiastic, Love Centeredness Ecstasy and Bliss energized Correspondences

Direction East South West North Center

Direction of view Outward Forward/Future Inward To past Holistic

Part of Person Mind Will, lifeforce Emotions, intuition Body Spirit (spirit)

Consciousness Intelligence Will Wisdom Memory Enlightenment

Physical action Thinking Asserting will Making love Sleep, experiencing

Breaking barriers Partying, unity

Spiritual aspect Enlightenment Life-force Compassion Serenity/beingness Om tat sat

Colors Clear/White/Blue Red/Yellow Silver/blue/purple Green/gold/brown Ultraviolet

Time Dawn Noon Sunset Night Now and all time

Season Spring Summer Fall Winter Kalpas

Astrological Libra, Aquarius, Gemini Ares, Leo, Sagittarius. Cancer, Scorpio, Pisces Capricorn, Taurus, Virgo 3,7,11 House Mercury

Tarot Swords (esp. Queen) Rods Cups Disks

Physical state Gas Plasma/Energy Liquid Solid Singularity

Spirits Sylph Salamander Undine Gnome Demigods, God(ess)s

Deities Zeus, Urania, Ares, Hestia, Poseidon, Aphrodite Gaia, Pan, Hera Isis, Buddha, Ahura Athena, Aradia Brigid, Hermes Tiamat, Isis Demeter, Rhiannon Mazda, Quan Yin, True Thoth, Pele, Vulcan, Agni Adonis, Dionysus will, Zeus, Hera

Power Animals Eagle/hawk Dragon, lion Fish, seal Buffalo, stag Any Otter

Symbol Circle Triangle Crescent Square Infinity Sign, white egg, equal arm cross

Tools Incense Red Candle Chalice Pentagram Wand, Athame, Crystal cauldron, ankh

Incense/Odor Sandalwood/mellow Frankincense/spicy Rose/flowery Musk/ Goaty/ earthy Combination incense

Feeling cool and fresh Warm Tingles like spray Rigidity, Centered Taste Salty Bitter

Image Billowing clouds Erupt. Volcano Waterfall Mountain/landscape Blue-white light plants and animals

Word of Power **yod-eh-vav-he adni** (add dough nay) **ahia** (Aiy Hey Yeh) **agla** (ah gal lah) **om**

Kabbalistic action Movement Expansion Contraction Stability Underlying essence

Wind Spirit Eurus Notus Zephyrus Borus Tornado of power manifesting deities Bija Yam (Yaungg) Ram (Raumgg) **vam** (Vaungg) Lam (Laung) Hum (Haumgg)/Om

Affirmation I am intelligent I am powerful I am creative I am strong, I am balanced and intuitive centered and know I am all

Posture Arms raised Arms above head Arms extended Arms extended back straight Parallel forming triangle palms up palms down arms sweep then at side

Virtues Intelligence, Courage, Love, compassion Centeredness Beyond practical, joy enthusiasm, receptivity, flexibility. Patience, truth willpower forgiveness thorough, dependable

Vices Impulsive, frivolous Anger, jealousy Indifference, Dullness, laziness Beyond boasting, hatred, bullying depression inconsiderateness easily fooled unstable hang-ups

Chakra Heart behind waste Behind sex organ Base Crown/third eye

Other Quick response Brigid

Networking communicative linking people into social unit active

Dawn, day, drive heat, yellow plants expression of DNA

Benevolent dictator Purple Billowing clouds

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The Autarchic Creed

We of the Old Religion have our own particular compact with our deities that charges simply, "An it harm none, do as ye will. " And our gods do not despise us for being human but delight in our celebrations of life and love. We are ageless souls, only for a while within bodies - merely visitors upon this plane. We are brothers to the gods and only temporarily cousins to the ape, and our lives belong to us, not to this world nor to its earthly governors. We are not doomed to shame and decay; not lost; not indentured to perish with earthly manifestations; not disposed to eternal misery for any past or present lapses of courage or wisdom. We are as children in the school of life who must learn our lessons, on life at a time, before we graduate. Our lives span the march of time, striving upward, subordinate only to our individual probity and growth.

But in this mortal life, greedy, trivial hierophants and mundane rulers have perpetrated a fraud upon humanity. They have purloined for profit and temporal power, our legitimate heritage, and that of all society, and have substituted for it shame, despair, and fear, inventing evil deities to terrify and to constrain mankind from the exercise of his own native conscience.

Still we take our uncertain portion time and again, joining with the species on this plane, only to meet with earthly disunity and distress; only to be told by bogus, un-celestial shepherds that we are deficient and fundamentally iniquitous; constantly rebuked that our natural birthright is insubstantial or even sinful, and that we must cleave to the pious injunctions of reigning mortals, no matter how oppressive, or suffer beyond measurable time, yearning for some mythical golden glory just out of reach, but somehow never quite worthy of it.

That is the apocryphal hell and the fabled Satan; they are of mortal creation; they are now, not in some remote bye-and-bye; and those who choose to believe in them perpetuate them in this earth. But nevertheless, by sublime design, despite narrowness, folly or fear, we all, each and every one, possess this wondrous legacy:

that each of us sustains a singular covenant with the cosmic, in that the soul is and ever was, one with the universe, conducting itself in concordance with the absolute. And whatever paths it may walk, or whichever faith it may follow, on

sojourn at a time, each shall as a consequence of that oneness, and attuning with its destiny, eventually return on its own to its source to again be part of that totality, atoned, aware and unshackled. "**Justificus**"
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Dealing with Psychic Attack

Zhahai Stewart

What to do if you think you are being attacked.

1. Question if it is really either imagination, or coming from within yourself. Something may be trying to get your attention, but it may not be external, and by focusing on an external "enemy" you may be missing the point.

2. Check to see if you are yourself inadvertently sending something out; maybe someone is just reflecting some energy back! Nothing is gained if you get into adversarial mode in that case. Many people have been taught that reflecting is the proper response.

3. Put up a grounding shield. Ground it out, send it to the Mother who can recycle the energy. Grounding is usually taught to every student. If you don't feel you can be a "conduit" safely, ground it by reflecting it downward to the Earth; that is a big target and easy to hit. By grounding it out, you are protecting yourself, yet not being caught up in it.

What not to do.

1. Figure out who is sending it and counter attack. You might be wrong, and may be starting a feud. You might be right, but they may not realize that they are "sending" so you may start a feud or cause unnecessary harm. Even if you are right, you are escalating a feud, of which we have too many. This is commonly discussed as a bad idea.

2. Put up a reflective shield which will return the energy to the sender. This is commonly discussed as a good idea, but we disagree. We think this is unwise.

For one thing, it is not necessary; if you can make an accurate return reflection, you can certainly reflect it to Earth instead (where it can be recycled). There is no reason you should not be able to ground out more energy than you can accurately reflect to the sender, if viewed properly.

For another, your accuracy in returning it may be less than perfect. You might hit close but not close enough; if you can't reflect it to earth, you are going to have trouble reflecting it to an unknown person.

Sometimes this is discussed as if once you return it, the sender will just stop; because they will awaken to what they are doing, or because the returning energy will be too much to handle. The thing which is seldom mentioned is that if the sender (assuming there is one) was consciously attacking, they will likely already be prepared with their own mirrors, etc. Great, if we put near perfect mirrors at each end and pump in energy, maybe we can get a psychic laser effect; guess who is just on the other side of the mirrors to catch the intensified leak thru?

If they weren't aware of sending, they will probably just assume they are being attacked and take countermeasures. If they follow the 3 steps above, fine, nothing is damaged. But many of them will immediately think they have to put up a defensive mirror, or maybe worse (see below; they may decide to teach you a lesson for attacking them). Few people naturally respond to perceived attacks positively (especially if they are in such a bad mood already as to be sending without even realizing it).

Another serious concern is getting drawn into a unacknowledged feud by your own weaknesses. It is often agreed that one should reflect back exactly what is received, without adding anything of one's own. But the same people who advocate that may use terms implying "returning it with enthusiasm". There appears to be an easily tapped source of self-righteousness in most people feeling attacked, and it is very hard not to get drawn into imagining, at some level, the satisfying effects of the energy going back to the attacker; that draws one into a "counter-attack" even without realizing it. Grounding it does not.

Watch for yourself when people are discussing "returning to sender"; see if there isn't very often a hidden desire for revenge or retribution lurking there grasping for their "control panel" - and deflecting their normal attempts at staying centered by claiming to do no more than is "justified". Justified is not the question; self knowledge and balance are.

There is another thread which shows up often in discussions like these; the need to "teach the sender a lesson". In some cases, I have even heard this justified as "protecting the community". This way lies many... ... . PRINT D did the goddess give you an "agent of threefold return" marshal's badge, that exempts you from any consequences "because you are just an agent"? That hubris is gonna teach some hard lessons, but the self appointed marshal may be the major recipient. It would be a little bit healthier to just shed the self-righteousness and call it an ego driven feud. "Teaching them a lesson" gets filed under the pitfalls of righteousness, the ways that one's own weaknesses seduce one.

Also consider, what if despite your initial impression, the negative energy is really coming from inside, from part of you? Are you going to be better off "reflecting it back" (maybe with additional conscious or unconscious oomph) or grounding it? "Gee, I returned it but good, and now they have stepped it up; the sender really needs a lesson!". That may be more true than you know, bucko.

Notice that nowhere do we say that one has no "right" to put up a reflective shield; of course one does, and is fully justified. Also, possibly, unwise. There is a distinction between what one has a "right" to do in "self defense", and what is wise to get drawn into. Reflecting it is neither necessary, nor likely to produce positive results, but if _that itself_ is the lesson to be learned, what can I say? Each chooses their own path, and that is as it should be. At least if one has considered the above, one should know what they are stepping into.
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Ethics or Etiquette

by Ellen

Recently in conversation with friends in a small intimate gathering, I mentioned outer-court names and passed on gossip. Later I was told that I had "violated etiquette. " Had I?

Etiquette is socially accepted forms of behavior, agreed upon by the members of a community. Ethics involves morality, the nature of right as determined by a group or an individual. I believe there is a great deal of confusion of these terms in the "Pagan Community. "

Going by fairly traditional rules there are the "Laws of Wicca. " Among these there is a very firm one saying one should never reveal another person as a Witch without their permission. However a person who has revealed themselves publicly as a witch shouldn't complain. And is it a violation of ethics to tell of a person by their outer-court name? Only insiders could know the legal name of the person, so what is the danger?

Ethics can be fairly easily agreed upon in the general pagan community. Anything that puts someone else in an embarrassing or dangerous position is unethical. We all make mistakes at times, but we try to act in a manner consistent with our ethical code. Etiquette, on the other hand, is very deceiving. We assume, since we are all members of the "Neo-Pagan Community" that we have the same etiquette. But the only etiquette I have ever been explicitly told about involves greetings to be exchanged between members of a group and their high priestess or between two high priestess of different groups. What about a more common meeting?

Say a friend of mine is tired of being a solitary and wishes to come to a group celebration. What etiquette should I follow to bring this person to such a circle? I could either contact the group beforehand and ask permission, or tell them I will be bringing a guest, or I could simply bring a guest - with no warning at all. In the first situation, the responsibility and decision is theirs; in the second I am responsible for my guest's behavior; in the third I am a boor and will never be invited to their circles again.

No one has covered all the possible conflict situations in the Pagan Community. So there is no way I could agree to follow an "etiquette. " My general code is simply to use common sense, and give the other person an easy out. For example, if you think someone else is a Witch and wish to find out, you might tell them that you are one. To receive trust you have to give it first.

A secondary problem in this situation is how does one keep a secret? Should one only speak in whispers, or when no one is within 100 paces? I think that looks furtive and produces suspicion in the mind of outsiders. Or do we follow Poe's lead and put the secret out in the open and disarm the opposition?

I know several people who studiously "maintain secrecy" but everyone knows that they are "witches. " Worse, because of their secrecy, their colleagues don't know what a witch is except it must be nasty since they won't speak of it. I do not proclaim my religion, nor do I hide it, and I have never had any problems. I hear 3rd hand horror stories but would like to hear first hand experiences, good or bad. Please write me c/o Panegyria.

dream news

NUCLEAR NIGHTMARES:

With the threat of nuclear war hanging overhead, it is not surprising that our dreams might reflect this source of anxiety. In fact, reports peace psychologist Randy Morris, PhD, many children in our country, not to mention in other nations, have had nuclear imagery in their dreams. Are such dreams simply another example of how daily anxieties are reflected in our nighttime ruminations? Possibly, but Dr. Morris offers another explanation. "Could it be some kind of collective survival mechanism to come as close as possible to experiencing, in order to reject, our self-destruction?" "I believe," he states, in answer to his question, "that nuclear nightmares represent an impulse on the part of this collective psyche to confront directly the horror of nuclear war, literally, to 'imagine the unimaginable,' and by so doing to take the first step toward healing this festering rupture in the family of man. These dreams, as expressions of pure emotion, have the power to motivate people to work in new ways for peace movement. " Dr. Morris notes that the threat of nuclear war is increased by the number of people who simply cannot imagine that it would ever happen. Nuclear nightmares tend to be very "real" in their feeling, and thus may be a natural counterbalance to the ostrich syndrome. Anyone who has had a nuclear nightmare, or any kind of dream involving nuclear imagery, is invited to write a letter to Randy Morris, PhD, Hiroshima International School, 2-2-6 Ushita-naka, Higashi-ku, Hiroshima 730, Japan, leave a message in **Anecdotal Psi** or **Premonitions Registry**.

SUDDEN DEATH SYNDROME: SUICIDE BY NIGHTMARE:

A healthy adult goes to sleep at night but then never wakes up. The medical examiners can find no cause of death? What happened. No one knows, but it happens enough to have earned a name, "sudden death syndrome," and to warrant having the Atlanta Center for Disease Control monitor the incidence of such cases. One population group, Laotian refugees, has a higher than average mortality from sudden death syndrome. Dr. Joseph Jay Tobin, reporting in the American Journal of Orthopsychiatry (July, 1983), presents a case study that leads

him to suggest that this phenomenon may be suicide by nightmare. The patient was a male refugee from war-torn Laos, who had been recently relocated with his family to their own apartment in an American city. Shortly thereafter, the man complained of difficulty sleeping. He reported nightmares in which something (once a cat, once a dog and once a woman) came to him in his bedroom, sat on his chest and tried to prevent his breathing. Dr. Tobin arranged for a Laotian healer to perform a "spirit cure," which was consistent with the patient's world view. Afterwards, Dr. Tobin investigated further into the patient's background.. Examination of the patient's history revealed that he was suffering from "survivor's guilt. " This post-traumatic malady, first identified in survivors of the Holocaust, combines depression and paranoia with the nagging feeling, "why was I saved when so many others died?" Dr. Tobin also discovered that among South Asian persons there is the belief in something akin to "voodoo death," called banqunqut, or "Oriental nightmare death," in which a person is believed to be killed during sleep by a spirit which squeezes out the breath. Apparently a similar belief was held in Europe during the Middle Ages. At that time, the name, "incubi" was given to the presumed spirit, from the Latin word for nightmare, incubus. . Previous medical research has indicated that heart attacks can be precipitated in dreams and that certain psychosomatic disorders can be dangerously aggravated during the sleep state. Other research focusing on the healing potential of dreams, nevertheless receives indirect support for the physical potency of dreams by the suggestion that they might also be a vehicle of death.

DREAM AFTER SURGERY RESTORES INTEGRITY OF PERSONALITY:

Major surgery is a harrowing experience, a trauma to the personality, for the person submits their life, while unconscious under anesthesia, to the operation of other people's hands upon their vital organs. The most critical aspect of the surgery experience--the operation itself--seems beyond the reach of the patient's personality to integrate, as would be needed following any traumatic experience, because of the anesthesia. Patient's occasional reports of "witnessing" their operation, and statements, by psychics such as Edgar Cayce or philosophers such as Alfred North Whitehead, that the mind never sleeps, that it registers everything, would suggest that despite the anesthesia, it should be theoretically possible for the post-operative patient to regain access to the surgery experience so that it could be digested and the recovery made more complete. Dr. Paul W. Pruyser, of the Menninger

Foundation, reporting in the Bulletin of the Menninger Clinic (June, 1983) suggests that such an integration of the surgery experience may occur through a dream! . Dr. Pruyser writes about his experience undergoing emergency, triple coronary bypass surgery and how his recuperation was helped by a dream he had five days after the operation. In his dream, he visits a little-known, secluded part of the hospital grounds, a ruins site from the 19th century, where he encounters a heavy metal door. The door opens with eerie creak and he enters a dimly lit cave. He finds three strange, two-story, cubical habitats, each with leaky and rusty pipes meant to furnish heat to the inside from a centrally located, old-fashioned wood-burning cook stove that was very dilapidated.. When he awoke from this dream, he reports that he felt elated and immensely satisfied, because, in his own words, "my mind had found access to an experience I was not supposed to have undergone at all because of the total anesthesia. " He believes, for example, that the creaking of the door was actually the sound of his rib cage when it was opened by the surgeon. He provides background information to develop an interpretation of the details of the dream, which in essence refers to his confrontation with his heart and its clogged arteries and with his ancestral history of coronary deficiency. More generally, he ascribes to his dream an act of restoration of the integrity of his personality--"a guarantee of the continuity of selfhood"--after being the threatened by his near brush with death. The ability of dreams to spontaneously provide this otherwise missing ingredient to total recovery deserves further investigation. (Author's address: Menninger Foundation, P. O. Box 829, Topeka, KS 66601).

GROUP DREAMING:

What happens when a group of people attempt to dream about the same thing? The December, 1983 issue of Omni Magazine reports the work of Henry Reed (DreamNet Sysop) on an intriguing approach to studying the psychic potential of dreams. A group of dreamers would be gathered together, he would introduce them to a stranger said to be suffering from an undisclosed problem, and ask the group to dream for this person, to see if they could dream up a solution to the person's problem. In the morning the dreams were analyzed, the person's problem was revealed, and the pieces of information from the several dreams were pieced together to develop a solution. Most of the dreams evidenced psychic information in the dreams. Pooling the dreams enhanced the visibility of the psychic effect. Having a good reason for

dreaming telepathically seems to increase the probability of psychic material in the dreams. For further reading: "Dreaming for Mary, "Sundance Community Dream Journal, #3 (See Mail Order Services).

EXPLORING YOUR DREAMS:

For a "hands-on" guide to the "New Dreamwork" see the October, 1983 issue of New Age Journal. It has a comprehensive special section on what's happening in the world of the new dream worker. It gives several different approaches to Dreamwork, has articles on some of the prominent dream workers, as well as general discussion of current developments and controversies.

NEW LUCID DREAM INDUCTION TECHNIQUE:

Robert Price and David Cohen, of the University of Texas at Austin, report that they have accidentally discovered a method for inducing lucid dreams. It happened while they were researching the ability of a subject to control, while asleep in the dream state, the sounding of a tone being played in the dream laboratory. A biofeedback setup was used, such that whenever the sleeping subject entered the dream state, with rapid eye movements (REM), a loud tone would be played. This tone would interrupt sleep, but if the subject could increase the amount of rapid eye movements, he could terminate the tone, and sleep in peace. They found that their research subject could learn this task. Then the subject began to report lucid dreaming, that is being aware in the dream state that he was dreaming, and reported that he tried to move his eyes as a means of signaling to the experimenter. A "communication" system was thus set up between the experimenter and the dreaming subject. The researchers suggest that such a biofeedback situation may be an effective way to learn lucid dreaming. Reported in Lucidity Letter, November, 1983 (See Mail Order Services).

TELEPATHIC DREAMS IN COUNSELING:

A counselor whose dreams provide psychic information about clients has a powerful addition to his kit of clinical tools. Kenneth Orkin, Ph. D., has written an article entitled, "Telepathic Dreams: Their Application During the Counseling Process," describing his experiences with psychic dreaming about clients. He is in private practice in Miami, Florida. He recounts several types of psychic dreams, including precognitive dreaming about the problems of a client who would be coming for a consultation in the future, with the dream providing

information about the source of that person's problem. He also recounts a story about a dream that provided past-life information about a client. His article appeared in the November, 1983 issue of A. R. E. Journal.

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Dream Life and Walking Life

Both are Creations of the Person

There is a growing appreciation for the variety of dream phenomena, such as the creativity in dreams and their sometimes transpersonal aspects. Older theories that generally ignored such facts are being replaced by newer ones that attempt to account for such phenomena. Most recently, Gordon Globus, M. D. , Professor of Psychiatry and Philosophy at the University of California, Irvine, has taken a stab at integrating such perspectives as psychoanalysis, transpersonal psychology, cognitive science, and phenomenological philosophy in a pleasantly person- able statement of a view of dreams that readers of Perspective can live with.

That dreams are a creative experience is one of the main factors that he wishes to explain. The author rejects the notion, in existence before Freud made it law, that dreams are merely rearrangements of past memory experiences. Instead, the author claims that dreams are created "de novo," meaning from scratch. In defending this position, he finds himself arguing that our waking life is also an experience that we create, thus placing his work close at hand to the metaphysical perspective that claims that we "create our own reality. " Both realms are created "in the image" (meaning "in the imagination") of the person, in the same way God has been said to create the world. The symmetry between the creative aspect of both dream existence and waking existence, and the "divine" role given to the person, is pleasing both to the ancient Buddhist and modern spiritual metaphysician.

The question is, how does this modern, scientifically grounded theoretician justify such a metaphysical basis to dreams and waking life? He does so by reference to both the leading edge theories of perceptual psychology and certain philosophical traditions. Perceptual psychology has long abandoned the camera analogy to explain how we see things. Plato's concept of the archetype, the transpersonal, non-material "ideas" that govern the actual ideas and things that we

experience, has gained new favor in modern thinking about the perceptual process. Instead of theorizing that our perceptual mechanisms "photograph" what is out there, modern work has forced the theory that we already "know" or "suppose" what it is that we are trying to perceive, and then we search and analyze data bits according to their significance and fit to what we are attempting to "perceive. " Meaning and intention are more significant to perception, in modern theory, than light waves and photo-sensitivity. In other words, the creative and subjective processes in perception are given more central prominence, and the physics of perception are accorded more the status of tools than primary determinants. Similarly, the philosophy of science has been arguing that facts, as such, do not exist; rather theories--in other words, intentional approaches to creating meaning--are what determine which data bits constitute facts, and determines whether or not the data bits will even be noticed.

Perhaps such philosophical abstractions seem cloudy or irrelevant, but the mechanistic, sensory-based, objective approach to perception (whether in visual perception or scientific knowing) has been undergoing radical changes. Fans of the transpersonal dimension of life who assume that the eye sees like a camera have an unnecessarily tough time trying to justify as scientific their views on ESP. Realizing how scientific and philosophical views on perception have evolved makes ESP seem more natural than supernatural. Thus the author's work does us a great service. It provides a readable treatise on how one can argue, on the basis of both scientific and philosophical grounds, that dreams, not to mention our lives, are pregnant with meaning (sometimes transpersonal meaning), and deserve our attention.

Source: Dream life, waking life: The human condition through dreams. Published by the State University of New York Press, 1987.

From AMERICAN HEALTH July/August 1987.

How to problem-solve in your dreams

Your dreams are "written" in your own private vocabulary; that's why their meaning is often unclear (and why dream books you buy at the corner newsstand won't explain your own visions). Moreover, the language of dreams is sensory and visual, whereas the language of daily life is verbal. You need to translate a dream much as you would a foreign language.

Unfortunately, the same force s that make us disguise problems in our dreams are likely to hinder our recognizing them when we're awake. Even Freud had trouble with self-analysis. So an impartial listener - attained therapist - can help. "It's a collaborative process," says New York psychoanalyst Walter Bonime, author of the classic text, THE CLINICAL USE OF DREAMS (Da Capo Press, $29. 50)

But that doesn't mean you shouldn't explore your dreams alone or with a partner. People who keep dream journals say that over time, patterns often emerge. To put your dreams to work solving problems, try this routine:

- Program yourself to wake up after every REM period. I did it while writing this article simply by telling myself I wanted to at bedtime. But don't make it a regular habit. "The ability to maintain consciousness during sleep can backfire," says Dr. Neil Kavey, director of the Columbia-Presbyterian sleep lab. "If you can't shut it off, you may have trouble remaining asleep, or you may sleep so poorly that you feel you didn't sleep at all. "

- Put a notebook and pen or tape recorder at your bedside.

- At bedtime, select a problem and sum it up with a question, such as "Should I take this new job?" Write it down and list possible solutions.

- Turn off the lights and reflect on these solutions. Stick with it until you drift off to sleep.

- When you wake up - during the night or in the morning - lie still. To jog your memory, pretend you're a detective interviewing an eyewitness. What's the last thing you remember? Before that? Going backward can help you more easily reconstruct a dream.

- Write down or tape record all that you remember. Do it before you shower and have breakfast.

- If you have trouble catching dreams, try sleeping late on weekends The longest dreams occur in the last part of sleep and many of us cut sleep short on week nights.

Once you've recorded your dream, how do you decode it? Tell it to yourself in the third person, suggest psychologist Lillie Weiss in ***Dream Analysis In Psychotherapy*** (Pergamon Press, $11. 95). This may give you some distance from the dream and help you see the actions more clearly. Then look at the part of the dream that is the most mysterious. "Frequently the most incongruous part provides the dream message," Weiss says.

In her dream-therapy study, Cartwright asks participants to examine and try to change repetitive, troublesome dreams along seven dimensions:

Time orientation. Do all your dreams take place in the past? Try positioning them in the present or future.

- Competence to affect the outcome. Try finding a positive way to resolve a dream.

- Self-blame. In your dreams, do you hold yourself responsible when things go wrong? Must you?

- Relation to former role: If your divorced, do you still dream of yourself as married? If you have lost your job, do you still see yourself at work? Consider alternatives.

- Motivation. Do you dream of being nurtured? Can you think of a way to take care of yourself?

- Mood. What would make a dream more pleasant?

- Dream roles: Do you like the part you play in your dreams? What role would you prefer?

  - This following is an excerpt from "Psi Notes", prepared by William Braud, Ph. D. , of the Mind Science Foundation in San Antonio, Texas.

Question: What percentage of a person's dreams are precognitive (foretell the future) and how can we recognize the difference between a precognitive dream and an ordinary dream?

Answer: A large proportion of precognitive experiences occur during dreams. One survey indicates that as many as 65 percent of precognitive experiences occurred during sleep. Precognitive dreams also seem to provide more complete and more accurate information than do waking psychic experiences.

There's no way to know with certainty what percentage of our dreams are precognitive. The content of the majority of our dreams is probably quite mundane, involving replays of experiences of the day, perhaps some wish fulfillment, and maybe even "random" content. But now and then, dreamers do have accurate glimpses of the future as they sleep.

- The only way to know with certainty which dreams are precognitive and which are not is to keep a dream diary of all dreams and check to see which come true and which don't. Some persons are able to associate certain feelings of confidence in connection with psychic dreams - but these are very subtle feelings which are difficult to put into words and which may differ from person to person.

- Let me describe a program of research in which we are more certain about what's going on. This research program was initiated by a New York psychiatrist, Dr. Montague Ullman, as a result of his observation that he and his patients were sharing telepathic dreams in the context of psychotherapy. A dream laboratory was set up at Maimonides Medical Center in Brooklyn. Ullman, along with his associates Stanley Krippner and Charles Honorton, designed experiments in which persons spent the night in the dream lab. They were monitored electro-physiologically in order to detect physiological indications of dreaming - these indications include: an activated EEG, rapid eye movements, and reduced muscle tension. When these indications of dreaming occurred, the sleeper was awakened and asked to describe his dream. These descriptions were tape-recorded and later transcribed. The next day, a target experience was randomly selected and the subject then went through some waking sensory experience. What was discovered was that the sleeper was able to have accurate dreams about events of which no one was as yet aware at the time of the dream, but which were randomly selected the next day.

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FESTIVALS

Within the Pagan community there are many holidays and Sabbats celebrated for various means, and not all celebrate each holiday/Sabbat in the same exact way or for the same reasons. The following is a general list of the Holidays most common between all the Sects within Neo-Paganism.

YULE (Winter Solstice, December 20-23 (varies according to the particular date on the standard calendar according to when the Solstice will occur astronomically)). Longest night of the year, the turning point when the days shall afterwards grow longer as winter begins its passage into the coming spring. It is, in the Goddess worship, the time when she gives forth again to the birth of the Divine Sun child who shall be both child and eventually lover and father of the next child in the cycle. Winter Solstice for pagans is a time of feasting and the exchanging of gifts and is the original Holiday that the Christian religions modified into their own Christmas, even up to the birth of the child (Most theologians who have spent time studying the birth of Jesus admit he was born in either March or April, not the celebrated Christmas date we all know from the standard calendar - it was moved to this date to help induce Pagans to give up their old ways yet allow them their holidays during the spread of Christianity thru Europe and the British Isles). Traditional adornments are a Yule Log, usually of oak, and a combination of mistletoe and holly (also all later plagiarized into Christian ways).

CANDLEMAS (Brigid's Day, February 2nd) Not common to all pagans, this is very popular with Wiccans and various Celtic sects. Brigid is the Celtic goddess of fire and inspiration (Poetry, smith-craft and healing) as well as yet another representation of the Fertility of Femininity and Love. Brigid had such a strong following among the Celtics that the Christian church decided it was easier to assimilate her into their own system, and so there came about the making of Saint Brigit and all the stories they created about her so that her followers would leave their old beliefs enough so they would not side with the Druids, who were known at that time as 'the snakes' because of their tendency to have tamed snakes

that were used to help produce various healing mixtures via their venom, and who were violently opposing the Catholic church. In History, of course, the druids lost against the overwhelming odds presented by the church, led by a man who would then be himself sainted by the church, their Saint Patrick (who was no clergyman but a warrior). Thus Christian rule of various sorts came into Ireland. Handcrafts are often sacrificed to Brigid or dedicated to her as they are started on this day. Its celebration is done with many candles and as usual much feasting. The Christians also took, moved slightly and used this d a t e b y creating St. Valentine and using the day for one of chaste l o v e reflections.

EOSTAR(OSTARA) Ritual (Spring Equinox, March 20-23 dependent on actual astronomical event) This is the start in the pagan year of spring, at least among Wiccans and Celtics. The first flowers are praised and the Gods and Goddesses thanked for the true return to happier times for all. Eostar is one of the more colorful holidays, not one of the somber colors found in Yule and Candlemas. Feasting and socializing are the important factors in this holiday as well as the celebration of the return of color to the natural world. In the Christian calendar, again to draw early worshipers, they marked this as the final days and rebirth of Jesus (when according to history he died in June!)

BELTANE (May Eve, April 30th-May 1st) Most important to pagans, save f o r Samhain, I don't know of any Pagan group that doesn't celebrate t h i s holiday in some way. Beltane is the great Fertility rite of life, starting at dusk on the 30th and continuing until the dawn of the 1st. The union of the God and Goddess to conceive the sun-child to be takes place upon this holiday, no matter which tradition of paganism is involved. Beltane is the one holiday most discouraged by the Christians, who didn't even use it as a point for a holiday of their o w n because the power and nature of the day involved. Still, even in Christianized Ireland the May day dance of the Maypole remained, as d i d the giving of flowers to those you loved or cared for as friends. T h e Maypole is a symbol of the union of the God and Goddess to create life, the pole itself a phallic symbol while the

dancers and their streamers or vines of flowers represent the fertile womb of the goddess a s i t takes in the Phallus of the god and takes in his seed. Besides t h e Maypole often a bonfire is present, and members of the group are encouraged to jump the flames for luck and their own fertility. Food, drink and love are the order of the evening. In most sects the celebration of Beltane will become one large orgy as the participants are encouraged to enact their own unions of love. Beltane is the time o f m a n y marriages/handfastings in the pagan community (in some it is the point where one chooses to begin and end relationships of a physical nature). Clothing is very optional in most get together's on this holiday, and mostly it is sensual and colorful. Even those sects that are prudish about things tend to accept the rules of the holiday, as it is the holiday of free love. It is said that a child conceived on this day will grow up to wield great power and knowledge and to be healthier than upon any other.

LITHA (Summer Solstice, June 20-23, dependent on actual astronomical event) Held on the longest day of the year, the Solstice is the celebration of lights triumph over darkness and that of the bountiful beauty that light brings into life. Flowers are common in the circle, roses and bright cheerful wildflowers are upon the altar and usually worn by all. It is the changing point of the year, and the celebration of the spiral dance of the year is common among Wiccans. It a celebration with much joy, and much feasting. Many wiccans will attire themselves i n bright colors and equally bright adornments of flowers. Litha' usual food fare may include honey cakes or cornbread. Litha is not celebrated by all sects nor in the same way.

LUGHNASAD (August 1st) The great corn ritual of Wiccan belief (in Celtic realms this is the celebration of the wheat god, corn is an Americanization and it is possible there is an American Indian traditional holiday near this date that was borrowed by the American Neo-pagans). This is the big celebration of the harvest (Sort of a Pagan Thanksgiving, but the time clock is different as is that of the Celtics). Much feasting and dancing occur, thou it is a bit more somber than many of the other holidays. Some Pagans celebrate this day as merely the day to bake their bread and cakes for the coming winter and do no

actual rituals save that of blessing the foods prepared. Mabon (Fall Equinox, Sept. 20-23, dependent on actual astronomical event) A lesser holiday, this is not widely celebrated and is most come with Pure wiccan groups, especially those who are based in the works of Starhawk and other Dianic sects. This is the weavers festival, and a braiding of cords are done in the process of casting a spell to add to ones life from what it is, each person weaving unto themselves what they wish and the coven as a whole weaving all the cords together to unite the power and efforts symbolically.

SAMHAIN (Halloween Oct 31st) The year ends traditionally in Wiccan beliefs with this holiday. Samhain is said to be the period of time when the gates between the worlds are least guarded and the veils their thinnest. It is a time for dimensional openings and workings, and a l s o t h e celebration of the death of the year king. It is a somber holiday, one of dark clothes and thoughts for the dead, it is said to be the time when those of necromantic talents can speak with the dead and it is certainly a time to remember ones dead. It is a time of endings of relationships and bad situations and it is the time when one can see the glimmer of hope in the future. There are as many concepts attached to this holiday as any other.

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The Holy Fool:

The Third member of the Triad
-some musings by: the Bard

"Remember, the Moon is only half as big as the Earth, but it's twice as far away. "

-Anonymous

After some time musing on the concept of Goddess/God that is common in Wiccan (and most Neo-Pagan groups) and seeing the common theme of "things come in threes" in these belief systems, I fell to wondering "Why only the God and Goddess? If all things come in threes, where is the Third Aspect that should be there?"

So what is this Third Aspect? I feel it is the Holy Fool; the Prometheus who is the Trickster, the God (neuter) that rolls the dice. This also fills in certain holes in neo-Pagan Theology that have bothered me for some time, too.

First, we need to have a quick look at the Holy Fool in religious and/or cultural beliefs, both primitive and modern:

American Indian:

Aztec: Ueuecoyotl
Caddo: Coyote
Chinook: Coyote
Coos: Coyote
Haida: Raven
Hopi: Mudhead Kachina, Clown Kachina
Kiowa: Coyote
Navaho: Coyote
Nez Perce: Coyote
Omaha: Coyote, Rabbit, Iktinike, Orphan
Pueblo: Koshare
Sioux: Spider
Tillamook: Coyote

Tinglit: Raven
Winnebago: Rabbit
Zuni: Coyote

African: Spider, Tortoise, Rabbit, Jackal

Graeco/Roman: Pan, Dionysis

Celtic: Phooka and the like (see Irish: Fear Dearg, and a host of others. The Fool must love Ireland very much... He made so many of Itself there!)

Norse: Loki... -and- Balder

Banks Island: Clat

Micronesia: Nareau

England: Puck, Black Jack Davy

Christianity: "Doubting" Thomas, and The Christ Himself, in many ways... . and Judas, too.

20th Cent. North American: Bugs Bunny, The Joker, Mr. Mxyzpltk, Murphy, ("And Pooh is a -good- example, too!" said Eeyore)

Neo-Paganism: Discordians 18th thru 20th Cent. Appalachian: Jack (from British Isles)18th and 19th Cent. N. A. Black: Br'er Rabbit, Long John, andc. German: Tyl Eulenspiegel

Italy: Harlequin (check out Agatha Christie's stories about "Harley Quinn. " VERY interesting!)

Islamic: Juha, Abu Nawwas, Mullah Nasruddin, Nasreddin Khoja, Nasreddin Hodja

Japanese: Fox, Hotei, and the whole concept of Zen... ...

And the many, many instances of the Hero figure and his Friend in most people's mythology... . Gilgamesh and Enkidu, Robin Hood and Little John, the Mythic Hollywood Western Hero and his ridiculous sidekick, Don Quixote and

Sancho Panza... . . and many times you see the recurrent theme of the Great Betrayal of the Hero, which leads to His death... and to His Resurrection! One immediately sees that the Fool is a universal constant in folk belief, just as the Goddess and God are! (NB: I have not gotten more specific for two reasons: one, for limitations of space, and two, to encourage others to do a little reading on their own!)

As most things, the Fool is Personified in three basic Aspects that (of course) overlap with each other and with the God and Goddess. The first is that of the Saviour God, the Prometheus, the Culture Hero, who brings Knowledge (and -occasionally- Wisdom) to Mankind. This Aspect loves Mankind with all His Being, and only wishes Good. His Good Intentions sometimes fall short of His (or Mankind's) expectations, however.

The second is that of the Clown, the Nerd, the Jerk, that teaches by his own mistakes (and who usually comes out ahead because of His own Innocence.) This Aspect is mostly neutral, and is how He seems to mostly manifest Himself.

But let us not forget the third, and darker, side of the Fool, best exemplified by Jack Nicholson's portrayal of The Joker in the film version of "Batman. " Just as the Goddess has Her Dark side (the Crone, the Morrigan, andc) and the God has His (Odin as Death-God) so does the Fool have a terrifying Aspect (at least, from the human point of view): Chaos Personified.

This is not an Aspect to invoke, as It does not care. Period. It is the ultimate psychopath, the ultimate Spoiled Brat, the quintessence of Ego-centric self-love. In some circles, it could be quite nicely named Ahriman, or Shaitan, or Satan, because it fits all concepts of that Middle-Eastern deity... . except one: It does not care if Man worships It or not. It is not in -conflict- with the God and/or Goddess, It is -not- on the kind of power-trip that the Judeo-Christian Satan is represented as having, it just -is-. It should be considered as neither "good" nor "evil," though it can personify both or either... . or neither! This is confusing, but with a little thought the concept will (hopefully) come clear. (And, just in passing, the film version of "Batman" is perhaps a very good metaphor for the eternal struggle between the Fool-as-Prometheus (Batman) and the Fool-as-Chaos (the Joker)).

Are you confused? If you are, GOOD! If you are not, keep thinking by not-thinking. (wha-a-a-a-a-t?)

Some of the best examples of the three Personifications are found in the Navaho and Zuni tales of Coyote, or the Br'er Rabbit tales, or the older Bugs Bunny cartoons, or even Walt Disney's Goofy. And, while speaking of classic animation, if you can see any of the cartoons of the Cannibal Boy and the Mynah Bird, do so! It shows not one, but TWO Aspects in action!

For a look at His more serious (?) side, try J. R. R. Tolkien's wonderful evocation of Tom Bombadil... who is described as "the oldest. " Prof. Tolkien came very close to the core of the truth with that one!

The Fool is your slightly daffy Uncle, that comes to visit at Christmas and is such fun to be with, but who seems to have a sadness about him too, that you found out later, when you were all grown up, was his slide into alcoholism. The Fool is the American sit-com "Daddy" who never seems to get anything right, but wins out in the end anyway. The Fool is the classic scene of Bugs Bunny, floating in a washtub in the middle of the Pacific Ocean, happily singing "As Time Goes By," blissfully uncaring about his obvious predicament... one which would send a human into sheer despair... . knowing that something will turn up, some scam that he can pull that will get him out of the washtub and into clover again. The Fool is the Tarot's Fool, of course... . but He is also the Hanged Man.

Do -not- invoke the Fool unless you are ready for literally ANYTHING to happen! He just might turn you into a Large Green Frog just to observe what happens... ... He is capricious. He is unpredictable. He is what He is, and nothing you can do will turn Him from His Purpose, whatever that may be at any given moment. He is "Murphy," and whatever can go wrong, WILL go wrong... or right. Unless you have an uncommonly flexible mind, you -might- not be able to handle it!

He has no Festival, unless it is the Lupercal, or perhaps April Fool's Day, or even New Year's Eve, for every day is His, as He chooses. Some have inquired about the seeming overlap of functions in the Goddess/God/Fool triad, and this should be addressed here. The modern Western mind tends to "pigeonhole" things, and rigidly excludes other things from these pigeonholes. This, I feel, is in some ways an error in thinking, especially about the Triad.

One cannot and should not "compartmentalize" the God/Fool/Goddess into three rigidly separate Beings, but rather think of them as three separate sources of ripples in the same Pond: the ripples interact and intersect, and act on each other, but move within the same Source, whatever That may be.

-the Bard
at Samhain, 1990 CE

I wish I could list all of my sources, but if I did, it would add several pages to this text, and I am trying to keep it short. I -will- recommend reading one book, however, that will give a great insight into the Holy Fool:

CONTRARIWISE

Zohra Greenhalgh, Ace (paperback) April 1989 0-441-117112-2 (it has a sequel, but I can't remember the title offhand...) "Rimble, Rimble!"

- Permission is granted to reprint this article, both in electronic and in print. Any copy of this article must include the WHOLE article, and any comments should be sent net-mail to "the Bard" at FIDOnet 1:114/29 (602) 439-7080. Copies of any printed reproduction of this article should be forwarded to

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Thanks!

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Psychic Self Defense

by Carlin

One of the problems which faces the aspiring witch or magician is an increased sensitivity to and awareness of the "unseen" forces of the world. Usually this sensitivity is a delight, but occasionally it becomes a nightmare -- in the most literal sense of the word. In particular, this article deals with what spiritualists and shamans would refer to as spirit obsession -- a cluster of "symptoms" that differ from possession, but that still can destroy the integrity of the victims <**and also**> gives some background information on obsession, and then outlines a few "generic" techniques that will benefit those subject to this form of "psychic harassment. "

DEFINING OBSESSION

Obsession occurs in every nation and subculture, and as a result every magical subculture has had it's own way of defining and dealing with the phenomena involved. Modern medicine, with the exception of Jungian and "New Age" psychiatry psychology, tends to dismiss obsession as either hysteria or budding schizophrenia. The major religions, for the most part, now agree with this evaluation. Of course, the "New Right" fundamentalists are likely to see a demon in every corner... . Either of these approaches tends to disempower the afflicted person by destroying her/his trust in his own inner processes and making him dependent on the "expert" who will control the attempt to cure him/her. Spiritualists will warn you against psychic attack or unprotected dealings with the Dead. Work <?> will tell you that the problem is either openness to astral influences or rebellion within the psyche <**or "All of the above**">. There is more to being human than the conscious mind, and unintegrated and unrecognized "complexes" within the psyche will sometimes have separate agendas that can lead to "attack from within" if those needs are continually ignored. My own tendency <**Perhaps "Bias" or "Approach" is a better word**> is philosophically Jungian-to-agnostic, but practically Shamanic. I tend to view such “entities" as psychological. However, the techniques I use are more effective if the problem is "projected" outward and treated as if it were the result of attack by a sentient being.

Even if obsessions are caused by "complexes", a truly well established complex takes on enough "life" to be regarded as a "secondary personality" demanding of respect. If someone is having to live with obsession, chances are that the person is more interested in resolving the problem than debating metaphysics. The methodology outlined below is designed to work, whether you agree with the philosophy behind it or not. These techniques are "homeopathic" in nature, contrived with the idea of strengthening the victim's "psychic immune system" to the point where s/he no longer can be victimized. Without this increase in inner power, the person can be temporarily freed from the obsession, but remains vulnerable to "evil influence" in the future.

THE BEGINNINGS OF OBSESSION

Checking a person's personal history, one will usually find that obsessions begin during periods where stress, negative emotions, or injury have impaired that person's natural self-protective abilities. Or where the person has been unprepared or confused and has intentionally or unintentionally "dropped his/her guard" around someone already disturbed. Or where the person has been abused and degraded since early childhood and is consequently continually open to negative influences<**last three sentences need to be "smoother**">. In psychological terminology, old "complexes" are cathexisized during periods when the ego is foundered in depression, weakening the "auric shield" that normally will protect against "outside influences," as well as the physical body. This auric shield can also be "pierced" during "psychic attacks," leaving a "hole" through which invading astral-organisms can pass freely. In the same way, "evil spirits" are contagious. Emotional, sexual, or magical intimacy with someone already obsessed can allow the entity to pass over to oneself. And an extreme period of rage or vengefulness can attract like to like, bringing one to the attention of "vengeful creatures" in the "lower astral. "

SYMPTOMS OF OBSESSION

Among the most common symptoms of obsession is a brooding fixation upon some negative thought or act. The obsessed person being unable to "turn off" the voice that urges her/him on to self-destructive or vindictive acts. The idea that one is the Messiah or the rightful ruler of the universe, or too low to continue to live may repeatedly intrude upon consciousness. To consider much addictive behavior to be the result of obsession by "earth-bound spirits" or elementals<???>. No longer having physical bodies, the "astral lowlifes" push susceptible living humans

into overindulging in whatever the discarnate entity still craves. In other cases, the symptoms take other forms. Sleep can be disrupted by repeated nightmares or night terrors. The individual may awaken with no memory of the contents of the dream, but over time will develop insomnia or a fear of sleep. Especially in children, the shadows of night can resolve themselves into terrifying images, and there can be an overwhelming sense of being constantly watched. Visual "hallucinations" may force themselves onto the physical plane or may manifest themselves solely upon the "mind's eye. " At times the obsession can be relatively benign. Budding magicians can "pick up hitchhikers" during their initial workings, and these "creatures" may well content themselves with acting as Guardians of its cases the "entities" will only "act out" when the magician re-enters trance or attempts to work on the astral levels<**patch it up**>. People who work with divinatory techniques without proper training and grounding are especially vulnerable, with the Ouija board being the worst offender. This is one reason that the traditional religions, which do not want the general populace trained in magical techniques, urge people away from divinatory practices. Obsessions that strike those not trained to magick are usually not so courteous. In the more entrenched cases, physical symptoms other than insomnia can manifest. Especially when one is very tired or ill, the obsession attempt can escalate and begin to unbalance the homeostatic mechanisms of the body. Constipation, sinusitis and migraine headaches are the more usual manifestations, along with extreme pallor, edema, and mental confusion and memory loss. Poltergeist activity is also sometimes reported. The obsessing entity can also color the impressions of others.

One can suddenly find oneself being accused of unsavory attitudes or persistently misunderstood. At the same time, truly unsavory characters will be attracted to the new image and will begin to pop up out of the woodwork.

THE MAGICAL APPROACH

There are many things that one can do if one suspects that obsession has occurred. One can treat it as a demon and turn to spiritual authority for help. One can treat it as mental illness and turn to psychiatric explanations. One can ignore it as much as possible, or begin to avoid the activities that call it forth. One can also "raise one's energies" using self-help techniques such as those outlined in following paragraphs. Any one of the above reactions cripples one as a magician, however. From a ceremonial viewpoint, one must pass the "Guardian on the Threshold" before one can pass on to the next level of development. From a Jungian standpoint, one must develop rapport with and "reintegrate" the rejected

portion; from a Shamanic standpoint, one must "turn" the entity and either dismiss it or convert it into a spirit helper<?>.

THE INNER DIALOGUE

Step one, using the magical approach, is to become acquainted with the "entity" and engage it in dialogue. In some instances the entity will turn out to be malevolent, in other's only "immature" or confused and angry at being ignored. Before engaging in this activity, one is advised to ground and center, and to shield in whatever manner one's tradition suggests. One is also advised to begin/continue in whatever other spiritually protective exercises one has faith in. If there is someone available to work with the afflicted person, have that helper prepare a list of non-leading(Not "are you a demon?," but "what are you?") questions. Then drop into light trance and Then let the other person ask the questions while the victim answers with the first thing that pops into his/her head. In effect, s/he will be voluntarily "channeling" for the entity's unconscious and perhaps "denied" (officially) circumstances. If there is no other person, then the victim must do whatever form of divination or trance work he/she have developed to contact his/her subconscious. Those with vivid imaginations can simply find a quiet moment and ask "are you there?," personifying the "entity" in the same way that children create imaginary friends. Afterwards, no matter what the technique used, the obsessed person is to be certain that his/her aura is closed and that s/he is grounded and centered. **After "contact**" At this point s/he may have failed to make contact. In which case there is nothing to him/her to do but repeat the exercise until either it works or s/he is sure it isn't going to work. If real contact does not occur, then s/he might attempt to simply banish "it". It is possible that the entity will not answer directly, but will begin to up<**increase**> its activity level or bring a string of unusual circumstances into the obsessed person's life.

It is more likely, however, the <**Y**> have begun a dialogue. Sometimes "complexes “are immature parts of our own personalities that will calm down and begin to behave themselves once "they" no longer feel that they are being ignored. If the obsessing image is that of an animal, or even an ugly humanoid being, then it may simply be time to intensify one's spiritual quest and face down one's power animal or dark side. Frequently, these allies will attempt to come to the aid of someone undergoing psychic attack, and because of the general atmosphere of fear, will be perceived as threats and turned away themselves. Eventually, in either case the "entity" can either be “reintegrated" into the personality, or "kept" as a spirit-helper by those with shamanic leanings. If one is ALSO under psychic attack, the ally will probably help in the defense once asked and properly recognized.

"LOST SOULS" AND WORSE

On the other hand, "it" may claim to be a spirit or other entity that requires help. If the request is not ridiculous <**d**>o consider honoring it. The author has personally dealt with a "poltergeist" who claimed to be a woman who had died of yellow fever over a century ago. When questioned, the "spirit" was confused at first, then admitted that she had died in delirium and had not realized that she was dead until "awakened" out of her stupor by some young people using a Ouija board. When asked what she wanted, the reply was "Pray for me. " The poltergeist activity ended as soon as prayers were begun, and the last message received from the spirit was "Thank God, I'm free. " Not being able to make herself understood on the material plane by any other means, the "spirit" had resorted to knocking physical objects around to attract attention. If someone of "mediumistic" nature had been about, she might have obsessed that person instead in her bid to gain attention. The obsession would have become malevolent only if the obsessed person repeatedly blocked her out or otherwise caused her to <?>become cases of obsession in relatively "normal" persons will fall into one of the first few categories. In rare cases, the obsessed may have had his/her attempt at contact met with a voice screaming "**Die, Die, Die**. " Or something similar and profane. This is where the spiritual practices suggested in the following paragraphs will be of greatest benefit, followed by professional help or even exorcism, if necessary. (Even where an entity seems totally hostile, it is sometimes possible to "turn" it through raising "light" as described below.)

SELF-HELP WITH OBSESSION

Not everyone is a magician and not everyone wishes to open the "can of worms" of the subconscious. The following activities are very useful in "uprooting" spiritual obsession by increasing "light". In cases of "mild" obsession only a few of these measures, or a simple ritual of dismissal, will be sufficient to be rid of the problem. In more entrenched cases, these techniques should be continued for the healing period, accompanied by Inner Work, depth psychology, or other techniques that promote self-understanding. Those suffering from physical symptoms should also work to strengthen their immune system and improve their diet and lifestyle. If possible, the severely afflicted individual should have a counselor, teacher, or trusted friend monitor his/her progress "just in case. "

EXAMPLE TECHNIQUES FOR "RAISING THE LIGHT"

For a period of three months, the obsessed should "cleanse" him/herself daily in whatever manner her/his spiritual tradition decrees. Grounding and centering are excellent techniques, as is renewing oneself through visualizing the aura as strong and untainted. One can draw pictures of oneself expelling all darkness or meditate on the same image. Prayer is useful, as is catching oneself thinking the old negative thoughts and declaring that one has "taken that out of the Law" or "averted" the consequences. If the afflicted has friends who engage in spiritual pursuits, send him/her mental support and positive energy. The individual is also advised to spend time in sacred places where evil is barred from entering, and to refrain from the company of persons s/he knows are bad for her/him. If already attuned to ritual work, the victim can “cleanse" his/her home or have it cleansed by someone trusted. Those who have faith in Holy Water should sprinkle and apply it liberally. Afterwards, if the obsessed is truly serious about being rid of a persistent fixation, s/he can burn white candles constantly while awake and at home. This will act as a symbol of the “light" one wishes to draw into one's life. The most seriously affected are advised to surround their beds with a protective circle and never to sleep in a darkened room. Other religious/protective symbols can be placed in sight and called upon, and protective incenses such as sandalwood may be burned. The important thing is to keep one's spiritual goal constantly in mind and the “entity<?> one's determination to improve. This may seem like a great deal of effort, but the effect will be to "open" the individual to positive influences, even if s/he doesn't believe in "demons". The individual will be "raising his/her energy" level to the point where something "dark" cannot even bear to approach her/him, and keeping the energy "high” for a long enough period that "it" will become "discouraged" and fade from sight. At the end of the three months, the "entity" should either be weakened severely from being "starved" or should be gone. If it is gone, then a ritually adept person can do a rededication wherein the formerly obsessed is declared sealed against recurrences. If the problem still exists, then the cause may actually be mental illness brought on by a brain imbalance or early trauma. In any case, entrenchment of that degree of severity is beyond the scope of any self-help article to deal with. In every case the author has seen or dealt with however, vast improvement over the three month period<?>.

DIANISM IN A NUIT-SHELL

Recently, I got back in touch with my teacher after nearly two years and dropped a couple of bombshells on her: I had changed gender identity and had come together with two other women to form a Dianic coven. When the initial

shock wore off, Rita sent me a complete run of Protean Synthesis and a solicitation for this article.

Several year sago I subscribed to several stereotypes regarding "those peculiar Diannics". They were theologically unbalanced, they hated men, they denied that men had souls, they were all lesbians, they couldn't spell (in the orthographic sense; no one has yet accused Diannics of inability to work magick), etc. etc. When I came together with my coven sisters, I realized that these notions were at most partially true and some cases were patently false. I believe there are only three valid generalizations that can be made about Diannics:

1) We are all feminists.

2) We all look to the Goddess(es) far more than to the God(s).

3) We are all eclectics. Note well that there are plenty of non-Dianic feminist Witches, non-Dianic eclectics, and non-Diannics who are primarily Goddess-oriented. There are also doubtless a good many feminist, Goddess-oriented eclectics who do not choose to call themselves Dianic. In my own case I use the "If it quacks like a duck, it probably is a duck" argument, as well as the fact that my HPS learned the Craft as a Dianic and runs Dianic rituals.

Some of the stereotypical generalizations I can dismiss out of hand. I don't know of a single Dianic who denies that men have souls. Even Z Budapest doesn't believe that piece of tripe anymore! It is true that Diannism is particularly attractive to separatists, and many separatists actually hate men. Many Diannics are lesbians. Some misspell words like "woman", women", "egalitarian", and "holistic" on purpose. Not all fit these, however, and I think that Z Budapest in her younger, or spiritual bomb-throwing, days represents an extreme and a small minority. There are a number of males involved in Diannism, and some of those are men [NB: I use the terms "man" and "woman" to indicate gender identity, that is, how one's heart, mind, and/or soul are configured. I use "male" and "female" to indicate physical sex, that is, how one's plumbing is configured. I hope this dispels confusion.].

Theological and magickal imbalance is not so easily dismissed and needs to be addressed further, as that is the most valid objection that thoughtful Witches have to Diannism. The apparent imbalance comes from the Dianic emphasis on Goddess-worship, often to the complete exclusion of God-worship. This upsets

many Witches' sense of polarity balance. The resolution of this apparent imbalance lies in the consideration of other polarities than sexual and/or gender as the primary polarity. There are indeed many other polarities to consider: true-false, life-death, dark-light, rational-mystical, creation-destruction, order-chaos, and good-evil, to name but a few. One problem with the masculine-feminine polarity is that there is a strong tendency to express all other polarities in terms of it. The Chinese were particularly fond of this, and mapped everything they liked into the yang side, and everything they disliked or feared into the yin side, the patriarchal no-accounts!

One thing I have discovered is that if you look hard enough, you can find goddesses to fit both ends of most polarities. Some even occupy both ends simultaneously. Inanna, my matron goddess, is a good case in point. She is the Sumerian goddess of love, war, wisdom (which she won in a drinking bout!), adventure, the heavens, the earth, and even of death (in the guise of her dark aspect, Ereshkigal). A very busy lady indeed is Inanna. At this point it becomes largely a matter of personal preference rather than of polarity, whether one chooses a god or a goddess to occupy a particular place in a ritual.

No Diannic I know of denies the existence ofthe God. Indeed, He gets mentioned as the consort of the Goddess with some frequency in Z Budapest's ***Holy Book Of Women's Mysteries***, which is close a thing as there is to a Dianic version of the Gardnerian Book of Shadows. He is there, and sometimes we will invoke Him, when it is appropriate. He makes His own path, and we follow our own, and when they cross naturally we honor Him and do not avoid Him. We also do not force the paths to cross simply to lend an artificial balance to a ritual where none is really needed.

Now that I have spilled good deal of ink over what Diannism is not, I should now say a few words about what it is: a movement of feminist, eclectic, Goddess-oriented Witches.

Feminism: This covers a vast multitude of virtues and sins. I do not think the stereotypical radical lesbian separatist is as common as is believed. Moderate to liberal feminism is probably far more common, even among Diannics. Certainly my own coven contains no separatists! There are too many nice men out there, even though surveys have shown that 70% or more of all men are potential rapists. The nice ones are found among those who are not in that repulsive majority; you just have to look to find them. One of the places you might find such nice men is in Dianic covens! Some are mixed groups, at least some of those of the branch founded by Morgan McFarland. My own is something of a mixed up group, I

suppose. While we do not currently have any men in the coven, two of the three of us were born male and still have original-equipment plumbing. The Goddess and our HPS accept us unreservedly as women.

Eclecticism: If there is one dictum of Z Budapest's that bears repeating to everyone in the Craft, and which gets followed by many, it is "When in doubt, invent. " Diannics tend toward creative ritual, drawing from any and all possible sources. I have yet to see a Diannic equivalent of the Gardnerian Book of Shadows, nor do I ever hope to see one.

Goddess Orientation: I've discussed this at some length while talking about polarity. There are some wags who have said that Diannics are nothing but matriarchal monotheists. I tell you three times: The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! A much closer analogy would be that Diannics have taken the Classical pantheon and reclaimed most of the roles. This, too, is oversimplifying, but it is not nearly as wide of the mark as the usual criticism. At some point I may write up a long exegesis on the Dianic Goddess, but not here. My own personal involvement with Her comes from a great feeling of comfort I do not find elsewhere. She feels right. I have a great deal of difficulty accepting known rapists (most of the Olympian males are this, especially Zeus, Hades, and Pan!) into my personal pantheon. I also feel a personal vocation from the Mother; it is rather incongruous to me to embrace a male deity wholeheartedly when the Goddess comes to me and calls me Her daughter. This goes doubled, redoubled, in pentacles, and vulnerable for lovers of women.

I hope this little discussion of Diannism-in-a-Nutshell has proved enlightening to you. It is not a path for everyone, but it is a valid path for some, and in considering it I hope that you can now ignore the garbage that has been put forth in the past as "data" regarding it.

Inanna Seastar
Birdsnest Coven

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Divination

This seems like a fairly good time of year to be talking about divination. What is it, why do we do it, and what's in it for us? Lots of people think it's a way of avoiding responsibility - if the future is preordained, we might as well go back to bed.

Of course, that's not it at all. Divination is the use of any one of several methods to obtain information which is not directly accessible to the conscious mind of the person asking the question. Whether you use cards, crystals, a pendulum, ink, lead, dice, the flight of birds or anything else, what you are really doing is opening your end of a channel to higher wisdom. I consider the "actual" source of that wisdom irrelevant and immaterial; it could be one's own subconscious, the collective unconscious, the Gods' will, telepathic insight, or a big computer buried in the Balkans. It's still additional information which is not as tainted by ego and intellect's limitations as most.

So what do we do with it? The same things we do with any other information; add it to what we already know and develop a synthesis that can help us do our decision-making. The easiest way to analyze the process is with a concrete (well, maybe Jello) example:

A young man has been between relationships for some time. He wants very much to link up with the great love of his life, but is not aware of anyone on the horizon. He is putting himself in a position to meet new people, presenting himself as attractively as he can, and generally taking care of business, but no results. He has to decide whether to take a work-related course at night or not. It will take a lot of time and there are not likely to be any women attending. His progressed horoscope is neutral. He gets his cards read.

They say: [**pause**]

1. Nothing at all about love, but a lot about skilled craftsman- ship and satisfaction through work. He decides to relax and wait for a better time, takes the course, and is rewarded with a modest promotion which enhances his satisfaction with his job.

2. A lot about increasing social activities, leading to the start of a new romance, leading to great happiness and satisfaction after some

difficulties are resolved. He does not take the course, and meets a really nice interesting lady at a party given by a friend (which he couldn't have attended had he taken the course).

3. That he is overlooking sources of emotional gratification in his current situation. Given the information, he starts looking around and discovers that one of his quieter friends is a really thoughtful and insightful person who helps him learn to know himself better, and that a young cousin needs a mentor and this relationship gives him a lot of pleasure and fulfillment. He begins to feel much more ready for a good relationship, and much less impatient to have one start.

These examples illustrate the point made above; divination provides you with choices, and you take the consequences, no matter what the oracles say. Treat them with respect, not adoration or blind compliance, and may they always show you the truth.

Blessed Be,
The Spinster Aunt ... from RMPJ 12/86

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Old Magic Exorcism

Power of wind have I over thee.
Power of wrath have I over thee.
Power of fire have I over thee.
Power of thunder have I over thee.
Power of lightning have I over thee.
Power of storm have I over thee.
Power of moon have I over thee.
Power of sun have I over thee.
Power of stars have I over thee.
Power of the heaven's and the worlds have I over thee.

(lift sword over head with both hands and chop down.)

Eson! Eson! Emaris!

Garner, Alan; "The Moon of Gomrath"; Ballantine

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EcoMagic

The following is excerpted from an article, Making Magic For Planet Earth, written by Selena Fox for Circle Network News (Box 219, Mt. Horeb, WI 53572) and presented here as being of public interest to the pagan community at large. Selena, I didn't have time to ask your permission, I presume that by the very nature of your writings you want them to be shared with as many people as possible, and so they are presented here. This is submitted with this statement and not to be edited, by Shadowstar of Boston MA.

"There are many things that can be done in spiritual realms to help bring about solutions to the world's problems:

- We can kindle spiritual friendships with other life forms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.

- We can do daily meditations in which we creatively visualize the spiritual body of the planet glowing with radiant healing light.

- We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.

- We can honor Mother Earth as an aspect of the divine in our solo and group rituals.

- We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.

- We can do spiritual healing magic for the planet in our circles. It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

- Recycle trash from your household, take paper, plastics, glass, aluminum cans, and other recyclables to recycling centers.
- Recycle clothes and no longer needed household items by donating them to charities to distribute to the needy.
- Join and actively participate in environmental action groups.
- Write government official sand urge them to take specific actions on specific environmental issues, such as stopping all ocean dumping.
- Write letters and articles for publications about the need for environmental preservation.
- Plant trees as part of reforestation efforts.
- Compost food scraps.
- Stop buying and using non-bio-degradable detergents.
- Boycott products from companies that are destroying the Amazon rainforest.
- Pick up cigarette butts and other non-biodegradable litter from parks and other wilderness areas.
- Donate money to nature preserves.
- Give talks at schools, civic groups, churches and in other places in your area about ecological issues.
- Read publications, view films, and attend presentations in order to keep informed about ecological conditions and to learn about additional ways you can work for planetary healing.
- Conserve electricity, water and other resources on a daily basis. * Network with others.

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The Fundamental Laws of Human Ecology

1. We're all in it together. Everything is connected to everything else. You can't do just one thing. <Law of Interrelatedness>

2. The Earth and its resources are finite. or You can't get something for nothing. <Law of Conservation of Energy>

3. As energy and other resources are used, there is an overall decrease in the amount of usefulness. (Second Law of Thermodynamics>

4. Everything must go somewhere-there is now away. <Law of Conservation of Matter>

5. Up to a point, the bigger the better; beyond that point, the bigger the worse. or To everything there is an optimum size. <Brontosaurus Principle>

6. Everything is becoming something else. <Law of Continuous Creation>

7. In most cases, the greater the diversity of a system, the greater its stability. <The Diversity Principle>

8. Nature frequently but not always "knows" best. Note: People use antibiotics to counter nature. <Nature knows best>

9. We shape our buildings <environment> and afterwards our buildings <environment> shape us. - Winston Churchhill <Your Environment is You>

10. As human beings, one of our inalienable rights is the right to live in a clean environment. <The Environmental Bill of Rights>

11. Our environment does not belong to us alone. It was used by our forefathers, passed on to us, and we are charged with the responsibility of passing it undamaged to all future generations. <the Rights of the Unborn>

12. All persons must be held responsible for their own pollution. <the Responsibility of the Born>

13. All persons are created with an equal right to live in dignity and peace and to work out a meaningful existence. Everyone is entitled to a fair share of the world's resources-provided one is carrying one's own share of the responsibilities for maintaining an orderly world. <The Law of Equity>

14. Comfortable living, in harmony with nature, should be each society's goal. <the Goal of Society>

15. Our dependence on technology is, today, so strong and widespread, that we are compelled to use technology as a means for getting out of our environmental dilemma. <Technology-Part of the Problem, Part of the Solution>

16. No national purpose however urgent, no political or economic necessity however pressing can possibly justify the risk of bringing all human history to an end. <Give Earth a Chance>

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The Postures of Ecstasy

The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience.

This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier re- search, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that "acoustic driving" affects the functioning of the brain, blocking the verbal left hemisphere and opening access the intuitive right hemisphere. Within five minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they had been experiencing something resembling an ecstatic state, including visions and variations in body image. Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated, Dr. Goodman ran a series of experiments to specifically test the effect of posture.

To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions. In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these reports were highly consistent for a given posture, but differed between various postures.

For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam diviners. According to the literature, the divination experience begins by alterations in moods.

In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head. According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work.

The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of psychophysiological variables that posture affects the course of ecstasy.

(Source: "Body posture and the religious altered state of consciousness:

An experimental investigation,"
Journal of Humanistic Psychology, Summer, 1986, Vol. 26, No. 3, pp. 81-118.

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The Men's Circle

Robin

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Those of you who attended the "Opening the Sky" ritual at Dragonfest this year probably realized that a large part of it was a Creation Myth. At the Manhood Ritual on Friday night, Thomas's Circle Invocation was also a Creation Myth, although a very brief one. Perhaps it is in the stars, but I have been thinking about a Pagan Creation Myth for several months now and perhaps this is as good a time as any to publish it. The basic idea originally came when some people complained that science didn't have any mystery or poetic power in its formulations. That is not really true, it is just that not enough scientists are trained to write well, or encouraged to present new knowledge in a form that will appeal to all levels of our minds. Well, I decided to have a go at it, and the following myth is based pretty closely on modern cosmology and evolutionary theory.

In the beginning there was neither matter nor energy, neither was there space nor time, force and form were not. Yet there was Something. Poised between Spirit and Void, without form or qualities, pure potentiality, the first physical manifestation had existence. Scientists call it the Primordial Singularity, occultists call it the Cosmic Egg.

It changed, and the first moment of time came to be. It expanded, and space was born. Not the space we know, but one of many dimensions, and that space was filled with the first Force. So intense was that Force that space itself altered. Dimensions folded back on themselves, while others expanded mightily. The first Form came to be. As the infant universe expanded it changed subtly, and as naturally as snowflakes forming in the air, the first material manifestation precipitated out of nothingness. Neither matter nor energy as we know them, but yet both. The Element Fire was born. The universe continued to expand, and the one Force became two forces, then three and finally four. Matter and energy became distinguishable, and the Element Earth was born from Fire. A hundred thousand years went by, and the universe continued to expand and cool until, quite suddenly, the fire died, space became transparent to light, and there were great clouds of cool gas, moving freely. The Element Air was born. The clouds began to draw together, then break apart into smaller clouds, and smaller still, until a limit

was reached, and a hundred thousand clouds collapsed inward upon themselves, swirling and twisting, flattening and smoothing, rippling, and organizing themselves. The Element Water was born.

One cloud, like many of its siblings, took on structure like a great pinwheel, with spiral arms stretching out from its center. It was Galaxias, our Milky Way. Within its turbulent swirling, smaller eddies formed and contracted, tighter and tighter. At the center of one a spark grew bright then another and another. The first stars were lighted, and shown in a universe grown dark. Many of them burned prodigally for a time and then exploded, hurling the ashes of their burning outward, ashes such as oxygen and carbon and nitrogen; star stuff, life stuff. Generations of stars came and went over the billions of years, and out in one of the spiral arms a cloud of gas and dust began to collapse like so many others before. It contracted, and a new star lighted, with a disc of dust and gas circling it. The disc became lumpy as grains of dust and crystals of ice collided and stuck together. The lumps touched and merged, ever growing in the light of the young star. Finally, nine bodies circled the new star, which would one day be called Sol, or simply, the Sun. Third out from the sun a rare event had happened. Two young planets had collided and merged violently, forming a single planet. In the violence of that collision, part of the surfaces of both had been ripped off and hurled out to form a ring of molten rock which quickly drew together to form a giant satellite. The Earth and the Moon had been born in a passionate joining.

As the young Earth cooled, great volcanos belched forth gases from its still hot interior. An atmosphere of steam and carbon dioxide formed and then clouds appeared. The first rains began, pouring down on the rocks and washing down into the low places. The oceans were born. Water evaporated from the oceans and fell again as rain, dissolving minerals from the rocks and carrying them into the sea. The early ocean became richer and richer in dissolved minerals and gases. Lightning in the young atmosphere formed new substances which added to the complexity of the mix. The dissolved substances in the oceans became more and more complex, until one day a complex molecule attracted simpler compounds to itself, and then there were two, then four. Life was born.

From its simple origins, Life grew in complexity, until one day a patch of green appeared, drawing energy from the Sun, and exuding oxygen. Within a short time the atmosphere changed radically. The sky became blue, the air clear and rich in oxygen. As the Earth had shaped Life, so Life began to shape the Earth. Delicately balancing and ever re-balancing between the furnace heat of her sister

Venus, and the icy cold of her brother Mars, Gaia, the Living Earth, had come to be.

The first animals appeared and swam in the oceans. Then venturesome ones crawled onto the land. The forms taken by life changed. Fish appeared, and dragons walked the land. Tiny furred creatures supplanted the great dragons, whose descendants now flew through the skies, clothed in feathers. By and by some of the furred creatures came down from the trees and began to walk about on their hind legs, and then they started picking things up. Soon they were using the things they picked up. Then they started talking to each other. After they had been talking for a while, they started thinking. Some of them even started thinking about where they had come from and where they were going. And they began to wonder how everything had come to be - and why... Well, there it is. Now that it's written I'm wondering what tall means. You who read this have as much right to interpret it as the author, who after all is mostly gathering the thoughts and conclusions of other men and women and putting them into a hopefully attractive package. Creation myths are supposed to tell us something about the world we live in and our relationship with that world, and perhaps about ourselves. This one seems to be telling us that the world in which we live was not made, like a clock, it grew, like an embryo in an egg. We humans are as much a part of our world as the eye of an embryo is part of the embryo. We are the part of the world that "sees". And what about the Gods? Where do they fit into all this? Well, eggs generally have a mother and a father, and newborn chicks aren't aware of either until they open their eyes. We are the eyes of our world, and one of our functions is to see the Mother and Father.

___Robin

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Christianity and Wicca

From: Rowan Moonstone

To: ALL Subj: Christianity and Wicca

The following is the comparison listing of Christianity and Wicca that I mentioned in a previous message. It was prepared by Kerr Cuchulain, who is the Canadian Chapter Head for the Witches League for Public Awareness, in response to a request from a Christian minister who contacted the League.

Christianity Wicca Patriarchal/ Paternalistic Duo-theistic (Goddess/God)

- Dualistic: divinity separate Monistic: Divinity inseparable from everyday world from everyday world Resurrection Reincarnation Heaven: destination of Christian Summerland: resting place between souls incarnations Hell No equivalent Satan No equivalent Original Sin No equivalent Redemption/ Atonement/Confession Karma/Threefold Law(evil returns upon the perpetrator three-fold) Hierarchy/ Authoritarian No hierarchy/ Autonomy Bible(scripture) No equivalent

    - Sabbats based upon Biblical Seasonal and Lunar Sabbats and Christian historical events Prophets/Saints/Messiahs no equivalent Generally daylight worship Some worship nocturnal(lunar esbats) Churches/temples Circles case where convenient usually no formal temple no size restrictions on small groups (covens) 3-13 people usual though congregations may be larger. 10 Commandments Wiccan Rede Harm none Psychic phenomena generally Psychic abilities encouraged discouraged except for (magick) "miracles"

- Names vary from tradition to tradition. Different aspects of the Goddess/God have different names creating the impression that Wicca may be pantheistic.

    - Wiccans use a book called the "Book of Shadows". This is a working notebook rather than a scriptural text.

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Degrees of Initiation

Sparrow Song What do the three (or four) degrees of Wicca entail? Well, as I see it, the (in my case) three degrees reflect levels of competency. You have to know and maybe even be able to teach various things to be upped a degree. Also, I see the degrees as much like Church hierarchy. First degree makes you a priest/priestess, and makes you responsible for a small part of the lay community. Second degree is kinda like being a bishop -- that's also when you become an "Elder" -- and makes you responsible for lay community and what first degrees are in your group. In other words, 2nd degree has more and greater attendant responsibilities (which is as it should be, no?). In my tradition, 3rd degree is given when it looks like the person is ready to go off and found a coven of his/her own (preferably with his/her mate -- they like to give thirds in pairs), which the person then should do (cause there shouldn't be more than one set of 3rds in a coven). 3rd is rather closer to 2nd than 2nd is to 1st, as I see it. And in the way of what one must know, well, it seems to consist of memorizing a basic ritual and knowing why it works, plus various other things too numerous and eclectic to mention here. Ultimately, I think, advancement is according to the whim of the High Priestess and Priest. Yea, it's a pain, but if you don't like it you can always "invent yer own grandmother" and start off on your own. <grin> After all, that's one of the good things about this religion: its flexibility. And as long as you don't dismember animals and children, you may even be recognized and acknowledged! (mostly joking) Seriously, I've been finding the whole degree system a pain lately, a source of unfair manipulation along the carrot-and-stick lines, so I'm somewhat bitter about it all. Brigit (are you out there?) may be better able to explain it, since she's a HPs herself, and of a very formalized tradition... Seems that while I've been gone there have been one or two requests for me to comment on things ... First, on degree systems: Yes, SeaHawk is right, we Gardnerians do have a fairly rigid system although each coven interprets it slightly differently. In Tobar Bhride [my coven] our first degree is NOT considered clergy nor is it eligible for CoG credentials because it is considered an acknowledgement of one's commitment to the Craft and the Coven, but not necessarily a commitment to clerical responsibility. First degrees are considered competent to do a circle for themselves only -- and given only that part of the Book which is relevant to that scope of practice.

Second degree Priest/ess/es are considered teachers, and in our particular coven must have taught us, as a coven, something before elevation to that degree is considered. They are eligible to lead group celebrations and also eligible for CoG Ministerial Credentials. Elders, Third Degree Witches, in Tobar Bhride, are those with direct experience of deity through a formalized ritual of possession. This experience, and a year of service to Tobar Bhride, are the requirements for Third Degree.

I agree with SeaHawk about the sometimes arbitrary forces at work in initiation and elevation. Unfortunately in many covens the HP and HPs feel themselves oath bound to be arbitrary, authoritarian and autocratic, and absolutely not subject to any constraint or needing any consensus whatsoever. Or in some covens they will agree to consensus on the little things and arbitrarily disperse the big ones <listening, SeaHawk? *wink*>. In Tobar Bhride, to avoid this, we have made a rule for ourselves: if a person fulfills all the paper requirements for initiation/elevation and does not receive that degree within two Sabbats' time, the Council of Elders is FORCED to explain why to the petitioner. This seems to curb the temptation to such authoritarian use of power ...
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Full Deck Tarot Star Spread

by Unicornis

There are very few Tarot spreads which use the entire deck in a single unified pattern. What follows is a description of such a spread. It is best suited for situations in which a great deal of complexity is present, and for 'general' readings. The steps for creating the spread are:

Thoroughly shuffle the deck until it 'feels' right. While I personably do not allow another person to shuffle my cards, if the reading concerns another it is acceptable to allow that person to hold the deck while concentrating upon the matter in question. This is a personal preference, but I am convinced that the relationship between reader and deck is a very personal one and that contact with the deck by another may 'confuse' the reading.

Dealing from the 'bottom' of the deck (i.e. with the cards face down and dealing from the topmost position), create thirteen piles of six cards each. The first pile is in the center and the other twelve are in a circle around it. Each pile should be dealt consecutively (all six cards at once). Although it is not necessary to actually place them so, at least understand that the first card dealt in a pile (Card 0) is in the center of a circle of five cards (Card 1 through Card 5). This circle is, in actuality, a Star. When laying them out in a Star, use the following spread for each pile:

Note that if you trace the numbers from 1 to 5 you will trace a five-pointed star, always moving clockwise around the circle to reach the next point.

Interpret the spread.

Interpretation of this spread is based upon the astrological symbolism of the twelve houses. The first pile of cards in the circle of twelve piles is House 1, the second is House 2, etc. .

The individual piles delineate the specific factors at work in each of the twelve basic areas. Card 1 represents the matter in question (the 'problem', question, etc.). Card 2 represents the 'source' (cause of the problem, inception of a project, etc.). Card 3 represents factors which bear upon the matter, but which are external to it (and probably out of the control of the querist). Card 4 represents actions taken with regard to the matter. Card 5 represents the outcome of those actions. Card 4 is the most difficult to interpret, since 'action' could here represent several different things. First of all, it might represent an action which has already been taken. If so, then Card 5 will represent the probable outcome, unless counter actions are taken. Secondly, it might represent the action which the querist is asking about (i. e. 'Should I ... '. Card 5, again, represents the probable outcome. Thirdly, it might represent the suggested course of action (answer to the question 'What should I ... '). In this case, Card 5 is the suggested goal. It is quite possible that Card 5 will relate to a past outcome (i. e. everything has already transpired). If this seems to be the case, then it is possible that all five cards must be interpreted as relating to another person, instead of the querist. Most of the time the sense of Card 4 should be apparent from the context of the reading.

Card 0 always represents the 'heart' of the individual Star spread. Usually, this relates to the querist's own relationship to the matter which is germane to the house in question. It can also, however, represent the underlying ('behind the scenes') factors which precipitated the matter, not to be confused with the 'cause' of a problem. In this sense, it will usually represent motivations, rather than actions. In some cases Card 0 will represent a person, other the querist, to which the Star actually relates. In such a case, an attempt should be made, based upon the situation and the nature of the card to identify that person, since this implies that the matter is either out of the hands of the querist or the querist is only an 'ambient' factor (and will then be represented by Card 3 for that particular Star.

In a similar manner, Pile 0 (the one at the center of the circle), represents the 'heart' of the entire reading. This will always pertain to the reasons (motivations) of the querist, and interpretation of this Star spread must be used to modify all of the others.

This is not the place to delve into the meanings of the twelve houses in detail. There are many good books in print which deal with this. I highly recommend the following, which give excellent interpretations of the twelve astrological houses (coinciding with the twelve 'Stars' of this Tarot spread):

The Astrological Houses: ***The Spectrum of Individual Experience*** by Dane Rudhyar

The Astrology of Personality by Dane Rudhyar

A ***Handbook for the Humanistic Astrologer*** by Michael R. Meyer

The full deck star spread lends itself admirably to an in-depth study of any matter. The human condition is far too complex to use a simple yes-no approach to any matter of importance. More so than spreads which involve only a small number of the total factors which could come into play, the full deck star spread allows detailed analysis of all of the options and avenues which are available. It will also show how the outcome of an action might affect areas of the quadrant's life which were not specifically part of the reason for consulting the Tarot in the first place.

It might take a little longer to use, and might require a little more effort on the part of the interpreter, but the extra work will be repaid many-fold in the certainty that no stone was left unturned.
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Self defense and Banes

Judy Harrow

I surely agree that we have every right to protect ourselves and our "own folk" from attack. But I do believe that shield and mirror workings are more efficient, effective and elegant at accomplishing the goal of self-protection. Consider this - a mirror working is perfect justice. If I am mistaken, either that psychic attack is being done at all or about the perpetrator, a bane will jeopardies me karmatically and (if psychic attack truly is being done by somebody other than the one I suspect) fail to protect me. A mirror sits there passively, ignores any mistaken paranoia that I may occasionally get, does nothing at all until and unless an attack happens, and then sends the bad energy directly back to the exactly deserving person or group in exactly the proper amount and kind. A mirror is perfect justice.

A grounding shield is perfect mercy, taking bad energy and dissipating it harmlessly. I think I already said this but I recently talked one of my students into using a grounding shield where she would have been perfectly entitled to use a mirror. The situation is an ongoing battle between my student's lover and his former wife. While the ex-wife did an entirely unjustifiable attack, and would fully deserve to have it returned full force, all this would really accomplish would be to perpetuate the craziness, hostility and tension in the situation - and both the couple's innocent children and my student are being hurt. Better for all concerned to ignore justice and drain as much of the tension as possible, to make room for the healing that all of them need. A grounding shield is perfect mercy.

But banes and bindings, while they may give short term protection, risk your own karma, are susceptible to mistake, and may, if misdirected, even fail of their well-intended purpose. Sure you're entitled to self-protection. This is just a lousy way to go about it. I guess my kind of Warrior is Athena, the wise defender. warmly / Judy

From: Hugh Read

You have a gentle way. For myself, I love Minerva who I feel is a Being unto Herself. The concept of the Grounding Shield is clear to me... would you care to share the practice with me. Justice has little interest for me. That takes care of

itself in the process of time. We are all amply repayed for our varies deeds simply by wearing this body of ours. Healing is far more to the point. The word Justice makes me cringe a bit, though long ago I came to peace with Justice. One of my more angry prayers is May he/she have perfect Justice, NOW! Instant karma, NOW... and I always add, and so may it be with me. I remember telling this to a New Age teacher a few years ago. He turned pale and promised me auto accidents, fire, theft and robbery if I did that. Well, I am still bopping along with my share in the chancier aspects of life affirming perfect Justice for my self and every now and then in those very rare (!) moments of anger instant Karma for me and whoever. I love the idea of a shield that will ground and disperse any nasties send groveling in my direction. Let Healing Be the Way!!! Tender bliss and explosive ecstasy be yours as the days pass softly!

From: Judy Harrow

It's visualization either way. For the grounding shield, it is velvety, absorptive black (Oops, I should say that MINE is - you may alter this to whatever will convince your Younger Self). Every so often along it's length, for me every 2-3 yards, there is a post somewhat like a fence post that extends deep into the ground and is conductive like a lightening rod. Trust mother Earth to filter any kind of energy back into simple, pure, undifferentiated energy and recycle it to wherever it is most needed. So the shield catches incoming energy and channels it down through the purifying rocks. I don't know exactly how to describe physically how the shield can be semi-permeable, allowing in the well-wishes of your friends, but, as semi permeable membranes exist in Nature, helping each cell maintain its water/salt balance, so can this shield. Can you conceive of a substance both velvet and mesh? That's how it is with me.

On the justice end of the spectrum, my own Younger Selfish a bit of a literalist. A flat mirror will not work for me, since the angle of incidence is complementary to the angle of reflection, which means that bad energy is actually diverted from the sender and bounced onto innocent parties. My mirror looks like a waffle, and is optically designed to send stuff back exactly where it came from. It's also semi-permeable, and that is even harder to explain. I guess Younger Self is not altogether consistent.

On the issue of choosing between the two modes. Justice is a tautology. It will do no better - and no worse - than getting you back to where you began. It protects and maintains, but does not allow for growth. Perhaps you've read Diana Paxon's wonderful book "Red Mare, White Stallion. " At the beginning, the

women of the tribe have a ritual opportunity to make a wish for the coming year. But the heroine does something even better. When her turn comes, she tells the Goddess "Mother, You choose. " Had she chosen, she could not possibly have received anything more than she was capable of imagining. Taking the risk of not choosing was opening herself to surprise and transformation.

Reading that was a mind-blow form. Since then, I have tried to take Diana's dare as much as possible, and not limit myself to tautology. I don't do it all the time, but I stretch toward it. The mirror/shield question resonates with that for me.

Minerva/Athena wears a shield and helmet, and carries a spear. My Sister is a Warrior, but always in defense of the community and always for justice. Never for greed or domination. It is worthy to protect what you have, and worthy to reach beyond. warmly / Judy
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The Way it Looks from Here

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Hello again. Lots of changes the last couple of months, both for me and for relatives, friends, acquaintances... This time I think I'd like to talk about "harvest season" for a bit.

There are times in the various rites and ceremonies that have to do with the `gathering in' time of the year, when we feel that we need to offer up the "fruits of the harvest" to the Gods. We carefully select the best examples of what we have grown and nurtured since planting-time, polish our apples and scrape the mud off the squash and pumpkins, shuck a few ears of corn perhaps, and bring it all to the altar to offer in solemn ritual to the Lord and Lady, hoping to justify the time and labor we've spent.

It is certainly not my purpose here to be skeptical of that pursuit, rather to expand our horizons a bit. For a great many years I followed this "custom", and I must say I never thought much about it all.

Two years ago, my father was diagnosed as having cancer. The doctors toiled mightily over him for the past two years, but to no avail. My father passed into Summerland on October 14th, a week short of his 81st birthday, just a few months shy of 50 years of marriage.

I couldn't say that Dad was a Pagan in most senses of the word. He did, however, have some interesting views on my religious practices. This last spring, I was trying to explain to Dad why we have harvest celebrations; something he said jarred me out of a rut, as it were, and got me thinking on a parallel, if different track.

If, he said, you believe that the Goddess and God are responsible for everything being here, why do you make a big deal out of the harvest offering? The Gods

already "own" everything you're trying to give them... Dad pointed out to me that, given a modicum of rain and sun, most plants will grow and flower and fruit entirely on their own, untouched by human hands. Well, that set me to thinking. I've been mulling this over for a few months, and I'm still a bit confused. However, let me have a go at explaining what my thoughts are at this point on the "offering".

When I select fruits and vegetables from the garden to offer up to the Gods, the offering I make is not just the produce I lay on the altar. As Dad said, things will grow without, and sometimes in spite of what we do. What I'm doing is offering the fruits of my labor, not the produce itself. I've taken what the Gods gave me, and hopefully increased the yield by watering, fertilizing, hoeing, weeding... . Am I not saying, "I thank you for the raw materials, see what I've accomplished with your gift"?

Is life not a gift of the Gods? Every time I step up to the altar in circle, should I not offer up the best of myself in Their service?

A little child will pick up a stick or a rock off the street, and give it to you because he loves you. It's all he has to give. We have so much more. The Gods gave us life; they gave us the tools to mold it. By intellect, willpower, emotion, we become who and what we are. If we use those tools, what we offer to the Gods is surely a more acceptable thing to give.

My Dad didn't have the easiest or the best of life. Yet, though he had to work six days out of seven most of his life to make a home for Mom and me, he did it with a right good will. He learned everything he could; he did what he had to and a good deal extra; he loved life, nature and his family. He left a legacy in the hearts and minds of those who knew him that will not soon be forgotten. I can only hope that when it's time for my final "harvesting", I can make as acceptable an offering as he.

And that's the way it looks from here.
Gary Dumbauld, editor.
from RMPJ 12/86

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Concerning the Heyokah

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Hello, people! Before I get to the subject of this little piece, let me give you a bit of information as to its roots.

Recently I have been doing a lot of writing, horror stories for the most part, and this article grew out of that. It is also derived from a dream that I had not too long ago and something that has puzzled me until recently. Now, with all that out of the way, let's get to it.

Those of you who are familiar with Native American beliefs already have an idea of what a Heyokah is. For the benefit of those who aren't, I'll try to briefly describe him for you. Who knows? There may well be a counterpart in your own tradition.

The word Heyokah comes from the Lakotah (Sioux) and is used in reference to a particular type of shaman. According to tradition, the Heyokah is one who has "dreamed of the Thunder Spirits. " This dream bestows great powers upon the medicine man/medicine woman, one of which is reputed to be an ability to influence storms. However, these powers have their price in that the shaman becomes a "contrary/" If you've seen the movie Little Big Man, then you have seen a sample of the hookah’s antics. Of course, this was a parody of the real thing, but our subject does do a lot of clowning around in reverse.

Now I've read quite a bit on the subject (there's a lot out there, too), but still couldn't put it together. There seemed to be something missing! It's only in the last month or so that it's become clear to me and I'd like to share my insights with you.

Probably the greatest barrier to my understanding was the one created by language. Not being able to speak Lakotah, and additionally not knowing the culture, I lost something in the translation. Here's the whole picture, as I see it anyway.

In his vision, the Heyokah comes into direct contact with the life-force itself. This is symbolized by the Thunder Spirits that he dreams of. When this occurs, a death/rebirth sequence is begun, which gives the shaman the capacity to control some of the manifestations of life-force. This would include an ability to influence storms and, as is typical of the shamanic experience, the power to heal. He also becomes a very potent teacher. This last is where the "contrariness" comes into focus, in two ways. The first is that the Heyokah is teaching us about our selves. By "mirroring" all of our doubts, fears, hatreds, weaknesses, etc. he forces us to examine what we really are. For example, if you have any self-hatred (a common malady in our society) this sacred teacher will make you look at it. The second aspect of his mirroring is that, as we are taught, the Heyokah heals us of our hurts. This is the most important and remarkable part of the holy man's clowning. For this wonderful shaman takes our pain and transforms it into laughter. And what can heal a human beings faster than to laugh at ourselves?

As you can see, these "sacred clowns" had a very important role in traditional societies. And personally, I think we could use a few more of them in today's world.

Suggested Reading

Seven Arrows, Hyemeyosts Storm .

Song of Heyokah, Hyemeyosts Storm .

Lame Deer: Seeker of Visions, Richard Erdoes and Lame Deer.

Shamanic Voices, Joan Halifax.

If anyone would like to respond to this or has anything to share with me, please write to me

c/o Post Office Box 11125,
Englewood, CO 80110

{^} FROM RMPJ, 2/3/1987

Full Moon Ritual

Group

The Esbat takes place on the nights of the New Moon and the nights of the Full Moon. On these nights, the Coven usually does any kind of magical work and business they need to. It is enacted, hopefully every Full Moon.

Set up: Place a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

THE RITUAL

Facing North, the **High Priest** and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

> "I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanliness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down **her** athame and holds up the bowl of water with both hands. The **High Priest** puts the bowl of salt on the altar, puts his athame in the salt and says:

> "Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence from, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia. "

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The **High Priest** then stands with the rest of the Coven outside the Circle. The **High Priestess** then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, **she** should visualize the power flowing into the Circle from off the end of the sword. **She** draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia. "

The High Priestess lays down the sword and admits the **High Priest** with a kiss while spinning him deosil and whispers "Blessed Be" . **He** then admits a women the same way. Alternate male female male. Then the **High Priestess** finishes closing the Circle with the sword. **She** then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. **They** then sprinkle each member in turn. If the witch is male, he sprinkles the **High Priestess** last who then sprinkles him. If female **she** sprinkles the **High Priest** last, who then sprinkles **her**. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,
And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast. "

All the **Coven** pickup their athames and face the East with the **High Priest** and **Priestess** in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle. "

As she speaks she draws the Invoking Pentagram of Earth in the air with **her**

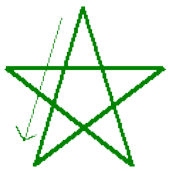

athame:

The **High Priest** and the rest of the **Coven** copy **her** movements with their athames. The **High Priestess** turns and faces the South and repeats the summoning:

> "Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle. "

She does the same pentagram and then faces West and says:

> "Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle. "

She faces North with rest of the **Coven** and says:

> "Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle. "

The Circle is completed and sealed. If anyone needs to leave, agate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns. In this part of the ritual, the Goddess becomes incarnate in the **High Priestess**. The **High Priestess** stands in front of the altar with her back to it. **She** holds the wand in her right hand the scrounge in her left. **She** crosses **her** wrists and crosses the wand and scrounge above them while holding them close to her breast. The **High Priest** stands in front of her and says:

"Diana, queen of night
In all your beauty bright,
Shine on us here,
And with your silver beam
Unlock the gates of dream;
Rise bright and clear.
On Earth and sky and sea,
Your magic mystery
Its spell shall cast,

Wherever leaf may grow,
Wherever tide may flow,
Till all be past.
O secret queen of power,
At this enchanted hour
We ask your boon.
May fortune's favor fall
Upon true witches all,
O Lady Moon!"

The **High Priest** kneels before the **High Priestess** and gives **her** the Five Fold Kiss; that is, he kisses **her** on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. **He** says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, **she** spreads her arms wide, and the same after the kiss on the lips. The **High Priest** kneels again and invokes:

"I invoke thee and call upon thee, Mighty Mother of us all.., bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess. "

During this invocation **he** touches **her** with his right forefinger on her right breast, left breast, and womb, repeats the set and finally the right breast. Still kneeling, **he** spreads his arms out and down, with the palms forward and says:

"Hail Aradia! From the Amalthean Horn
Pour forth thy store of love; I lowly bend
Before thee, I adore thee to the end,
With loving sacrifice thy shrine adore.
Thy foot is to my lip (he kisses her right foot) my prayer up borne
Upon the rising incense smoke; then spend
Thine ancient love, O Mighty One, descend

To aid me, who without thee am forlorn. "

The **High Priest** stands up and steps backwards. The **High Priestess** draws the Invoking Pentagram of Earth in the air with the wand and says as the Goddess:

"Of the Mother darksome and divine
Mine the scrounge, and mine the kiss;
The five point star of love and bliss
Here I charge you in this sign. "

The **High Priest** starts off by saying:

"Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athena, Diana, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names. "

The **High Priestess**, who should be in a trance, says as the Goddess:

"Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit eternal; and beyond death, I give peace and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold I am the Mother of all living things, and my love is poured out upon the earth. I who am the white Moon among the stars, and the mystery of the waters, and the desire of the heart of man, call unto thy soul. Arise, and come unto me. For I am the soul of nature, who gives life to the universe. From me all things proceed, and unto me all things must return; and before my face, beloved of Gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let my worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are my rituals. And therefore let there be beauty and strength, power and

compassion, honor and humility, mirth and reverence within you. And thou who seekest to seek for me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; and if that which thou seekest thou findest not within thee, thou will never find it without thee. For behold, I have been with thee from the beginning; and I am that which is attained at the end of desire."

The **High Priest** faces the **Priestess** and says:

"We thank you Our Lady for attending our rites. We bid you farewell till next we call you. Blessed Be. "

The ***Witches' Creed*** should be said by the entire **Coven**.

"Hear now the words of the witches,
The secrets we hid in the night,
When dark was our destiny's pathway,
That now we bring forth into the light.
Mysterious Water and Fire,
The Earth and the wide ranging Air,
By hidden quintessence we know them,
And will keep silent and dare.
The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.
Four times in the year the Great Sabbat
Returns, and the witches are seen
At Lammas and Candlemas dancing,
On May Eve and old Hallowe'en.
When day time and night time are equal,
When sun is at greatest and least,
The four lesser Sabbats are summoned,
Again witches gather in feast.
Thirteen silver moons in a year are,
Thirteen is the Coven's array.
Thirteen times at Esbat make merry,
For each golden year and a day.
The power was passed down the ages,
Each time between woman and man,
Each century unto the other,

Ere time and ages began.
When drawn is the magical circle,
By sword or athame of power,
It's compass between the two worlds lies,
In the land of shades that hour.
This world has no right to know it,
And the world beyond will tell naught.
The oldest of gods are invoked there,
The Great Work of Magic is wrought.
For two are the mystical pillars,
That stand at the gate of the shrine,
And two are the powers of nature,
The forms and the forces of the divine.
The dark and the light in succession,
The opposites each unto each,
Shown forth as a God and a Goddess:
This did our ancestors teach.
By night he's the wild wind's rider,
The Horn'd One, the Lord of the Shades.
By day he's the King of the Woodland,
The dweller in green forest glades.
She is youthful or old as she pleases,
She sails the torn clouds in her barque,
The bright silver lady of midnight,
The crone who weaves spells in the dark.
The master and mistress of magic,
They dwell in the deeps of the main,
Immortal and ever renewing,
With power to free or to bind.
So drink the good wine to the Old Gods,
And dance and make love in their praise,
Till Elphames's fair land shall receive us
In peace at the end of our days.
And Do What Thou Wilt shall be the challenge,
So be it in love that harms none,
For this is the only commandment,
By magic of old, be it done!
Eight words the Witches Creed fulfill:
If It Harms None, Do What Thou Will!

The **High Priest** faces the Coven, raises his arms wide and says:

"Bagabi lacha bachabe
Lamac cahi achababe
Karellyos
Lamac lamac bachalyas
Cabahagy sabalyos
Baryolos
Lagaz atha cabyolas
Samahac atha famolas
Hurrahya!"

The **High Priestess** and the **Coven** repeat:

"Hurrahya!"

The **High Priest** and **High Priestess** face the altar. The **High Priest** continues:

"Great God Cernunnos, return to Earth again!
Come to my call and show thy self to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flocks from darkness unto day.
Forgotten are the ways of sleep and night
Men seek for them, whose eyes have lost the light.
Open the door of dreams, whereby man come to thee.
Shepherd of Goats, O answer unto me!"

The **High Priest** and the rest of the **Coven** then say:

"Akhera goittiakhera beitti!"

This invocation can be said by **anyone** or **everyone**.

"Diana of the rounded moon,
The Queen of all enchantments here,
The wind is crying through the trees,
And we invoke thee to appear.
The cares of day departed are,
The realm of might belongs to thee;

And we in love and kinship join
With all things wild and free.
As powers of magic round us move,
Now let time's self dissolve and fade.
Here in the place between the worlds
May we be one with nature made.
Thy consort is the Horn'd One,
Whose sevenfold pipes make music sweet.
Old Gods of life and love and light,
Be here as merrily we meet!
For ye the circle's round we tread,
And unto ye the wine we pour;
The sacred Old Ones of this land,
Ye we invoke by ancient lore
By magic moon and pagan spell,
By all the secrets of the night,
Dreams and desires and mystery,
Borne on the moonbeams' silver light.
Now may we hear, or may we see,
Or may we know within the heart,
A token of true magic made,
Ere from this circle we depart. "

Pause and wait in silence. There may come a sound, an outward sign or inner vision. When you feel the time is right, end the period of silence by bowing towards the altar and saying:

"O Goddess Queen of Night,
O Horn'd One of might,
In earth and sky and sea
May peace and blessing be!"

Relax. You can also do any other magic craft at this time. The **Coven**, except for the **High Priestess** and **High Priest**, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center. The **High Priestess** and **High Priest** stand facing each other in the center of the circle, **she** with **her** back to the altar, he with his back to the South. The **High Priest** kneels before the **High Priestess** and gives **her** the Five Fold Kiss; that is, **he** kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. **He** says, as **he** does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When **he** reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The **High Priestess** then lays herself down, face upwards, with **her** arms and legs outstretched to form the Pentagram. The **High Priest** fetches the veil and spreads it over the **High Priestess's** body, covering her from breasts to knees. **He** then kneels facing **her**, with **his** knees between **her** feet.

The **High Priest** calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the **High Priestess's** hips and facing her.

The **High Priest** calls a male witch by name, to bring the chalice of wine from the altar. **He** does so and stands with the chalice in his hands, about a yard to the East of the **High Priestess's** hips and facing **her**.

The **High Priest** delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taught that the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,

And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men. "

The **High Priest** removes the veil from the **High Priestess's** body, and hands it to the woman witch, from whom he takes his athame. The **High Priestess** rises and kneels facing the **High Priest**, and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss. The **High Priest** continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint. "

The **High Priest** kisses the **High Priestess** on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship... . "

The **High Priestess** holds up the chalice, and the **High Priest** lowers the point of his athame into the wine. Bo**th** use both of their hands for this. The **High Priest** continues:

"All life is your own,
All fruits of the Earth
Are fruits of your womb,
Your union, your dance.

Lady and Lord,
We thank you for blessings and abundance.
Join with us, Feast with us, Enjoy with us!
Blessed Be.

Then, either the **High Priestess** or one of the other women draws the Invoking Pentacle of Earth in the air above the plate with the athame. The **High Priest** hands **his** athame to the woman witch and then places both **his** hands round those of the **High Priestess** as **she** holds the chalice. **He** kisses **her**, and she sips the wine; she kisses **him**, and he sips the wine. **Both** of them keep their hands round the chalice while they do this.

The **High Priest** then takes the chalice from the High Priestess, and they both rise to their feet.

The **High Priest** hands the chalice to a woman witch with a kiss, and she sips. **She** gives it to a man with a kiss. the chalice is passed around the Coven, man to woman, with a kiss each time, until the entire **Coven** has sipped the wine. the chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss, **he** passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

The High Priestess faces East, with her athame in her hand. The **High Priest** stands to **her** right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The **Maiden** stands near to the front to blow out each candle in turn. The Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell...

Hail and farewell. "

As **she** speaks, she draws the Banishing Pentagram of Earth in the air in front of **her** thus, each time:

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The **Maiden** blows out the candle and the **Coven** faces the south and the **High Priestess** says:

> "Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell...
>
> Hail and farewell. "

She turns to the West and says:

> "Ye Lords of the Watchtowers of the West, ye Lords of Water; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell...
>
> Hail and farewell. "

She turns to the North and says:

> "Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we bid you hail and farewell...
>
> Hail and farewell. "

This ends the Circle. Blessed Be.

> (Via Seastrider, responsible for the typing and Ravensong for editing into ASCII)

{^}

The Wise Goodwife

"Gramma, I feel hot. "

"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"

"Gramma, I don't feel good. "

"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us. "

"Who's Goody Hawkins?"

"Hush, now, try to sleep. I'll come back soon. "

"Gramma, where did you go?"

"Out into the woods back of the farm, child. "

"Why, Gramma?"

"To get Goody Hawkins' help. "

"Who's Goody Hawkins?"

"Well, that's a long story. "

"Tell me a story, Gramma. "

“Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.

Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters -- ice 'n sleet 'n snow 'n all,

not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much. Well, a woman come off'n that boat, not quite yet old as your mamma, and her name was Grace Hawkins, but ever' one called her Goody Hawkins. "Goody" is short for "good wife", and it's like callin' a lady "Missus" today.

Goody Hawkins was young and pretty, though you couldn't tell that very well, 'cause in those days the womenfolk wore long skirts and long sleeves and bonnets to tuck in and hide their hair. So Goody Hawkins had beautiful long brown hair, though you couldn't see it, and skin soft as the skin of a peach. But she had a nice young husband who loved her very much, and he knew how pretty she was. And Goody Hawkins was one more thing that made her very special: she was a wise woman, who knew plants and herbs and roots and barks to make sick people feel better. They didn't have doctors like we do now, just a lot of men who figured if you were sick your blood was bad and so they'd make you bleed. That got people sicker, more often than not. They thought they were real smart, them old doctors, and maybe they were smart about gettin' money from folks. But they weren't smart 'bout the folks themselves, mostly 'cause they were too busy listening to each other talking 'bout high-falutin' doctor things in big words than listening to the sick bodies of the sick people.

But Goody Hawkins was different. She listened to the people talking 'bout what hurt them, and she felt of their heads and wrists and looked into their eyes and ears and mouths. And sometimes she didn't seem to look at them at all. She just closed her eyes and looked at them with her heart. And then she'd go into big clay pots and little wooden boxes in her house, and pick out just the thing a sick person needed. And do you know how she knew just the right thing, how Goody Hawkins could see with her heart and not just her eyes?

Goody Hawkins was a witch.

No, not like you dress up at Halloween. A real witch, a real wise woman. No warts, no wire hair, remember I told you she was pretty. And no flying broom, neither. She didn't need to fly, 'cause she could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a

candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever'one did, those days, just like we have pots and pans today. But she only had a little one at first--remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some. That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage! You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spiciness and sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

One day she was in the forest, gathering plants for medicines. Some of the plants were just like at home, she knew them right away. Others she didn't know, and them she would look at, and smell, and taste of--it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice crying out to her. She turned around and who should she see but an Indian woman, near her own age, come runnin' toward her, talkin' words she couldn't understand. This Indian woman, she snatched that leaf from Goody Hawkins and shooed her away from that plant quick as she could. The Indian woman pulled out a thin stick, rounded at one end, and waved it so that Goody Hawkins thought the other woman might hit her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging it out of the ground with her stick, digging up the roots. The Indian woman pulled off the roots and pushed them into Goody Hawkins' hands, keeping some for herself. She put the roots into a deerskin bag, and 'twas then that Goody Hawkins saw other herbs and things in that bag, and figured out that t'other woman was in the woods for just the same job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody Hawkins learned that the leaf she'd been about to eat was deadly poison. But the roots were good eating, roasted or boiled just like a potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands full trying to keep people well, what with the snakes and unfriendly Indians and poisonous plants all around. The folks couldn't get none of the plants they brought

with 'em to grow very well, 'cause the weather was so different from England's. That mean that folks weren't eatin' right, and 'specially with the children that was bad. But Namequa showed Goody Hawkins plants that were good eating, and Goody Hawkins showed the other womenfolk, and for a time the folks there lived like Indians, what with the menfolk learnin' to hunt and fish from Squanto and the women learnin' to gather wild plants to eat from Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and squash and beans that Squanto showed the men how to grow, they also had roasted-seed mush and lamb's-quarters gathered by the women. All those, and the deer the neighboring Indians brought, well, that was some dinner!

Well, little by little, them folks got settled. Other ships came, with more people, and, later, with cows and other stock. And then Goody Hawkins was busier than ever, 'cause she was s'posed to take care of sick animals, too. Back then, if a cow didn't give milk, folks were apt to think the fairies had stolen the milk in the night, so 'twas only natural they should ask their wise woman for help. Before long, there were babies, too, human and animal, and mothers needed Goody Hawkins' help to bring 'em into the world. Somehow, though, through all of this, Goody Hawkins kept time to visit with her good friend, and to keep learning, and to look into her silver bowl every now and again.

Well, the years went on, and ever'body got older, and some folks just died from getting old. Goody Hawkins' husband died too, and they hadn't any children, so Goody Hawkins should have been alone in the world. But she had her friend Namequa, and every little child in the town called her "Aunt Grace"--she wasn't their real aunt, you know, but they loved her like she was, 'cause she made them things, like sweet-scented pillows, and spicy cookies, and she always listened to them when they told her things. Goody Hawkins had learned a lot from Namequa's tribe, and now that she had no husband to take care of, she spent more time visiting with her Indian friends, and they learned from her too.

Indian magic is full of drums and dreaming. Goody Hawkins' magic was full of words and wishing. But she was careful not to let the rest of the folks know she was learnin' and teachin' magic. Why not? Well, folks don't like what they don't understand, is all. People were afraid of lots of things in them days, 'specially in a strange new place.

And as more o' them Puritan preachers come over from England, the folks would be more secret 'bout visiting Goody Hawkins, not wanting the preachers to

know they was holding to the old ways. And the preachers, 'specially one Pastor Langford, looked sidewise and never straight on at Goody Hawkins, bein' afraid she might hex 'em or some such nonsense. Well, Pastor Langford thought she was workin' for the devil, but he didn't want to say it outright, 'cause folks liked her. But even that was changing as Goody Hawkins spent more time with Namequa's tribe, and folk got to whispering about it. There was a number of men interested in marryin' to her, after her husband died, saying it wasn't right for a woman to live alone, but she didn't care 'bout any of 'em. She said no to all of 'em, and some of 'em went away mad. And folk got to saying things outright.

One lady said she seen Goody Hawkins dancing naked with all them Indians. Another said there was a demon keeping Goody Hawkins company, which was why she wasn't wanting to marry again. Somebody else said that it was that demon that killed Goody Hawkins' husband. All round town words buzzed like stinging wasps. Now, when a cow wasn't giving milk, it was Goody Hawkins, not the fairies, who they thought had stolen it. Folks began to keep their children away from her. And Pastor Langford came right out and made fiery sermons about witches and the devil and sin and punishment.

Goody Hawkins saw and heard all of this, but what could she do? It was her word against the words of respectable folk, and nobody was going to believe her. So she kept silent, kept to herself, and waited.

She didn't have to wait long. One evening, she came home from a visit to her Indian friends and found her cottage in ruins. Jars were smashed, boxes thrown all over. The herb-bunches had been torn down from the ceiling, her cauldron overturned, Bible verses scrawled all over the walls with charcoal from her fireplace. "Thou shalt not suffer a witch to live", they said, and Goody Hawkins felt cold in her heart because she knew that the people wanted to kill her. And worst of all, her beautiful silver bowl was all bent and crushed, like someone had hit it with a hammer. Goody Hawkins sat down at the table in the midst of the mess, and cried.

She felt helpless and angry. She wished she really could turn people into toads. She made half-hearted tries at cleaning up, but gave it up. Her heart burned with wanting to hurt the people who'd done it, and froze with knowing her life wasn't worth a straw to 'em. My granny said, that in that hour the devil did come to her, offerin' to kill the townsfolk for her, if she'd give up her soul to him, but Goody Hawkins chased him out with her broom. I think more likely, she thought about putting poison in the well-water, but knew that not only would that poison

the townsfolk, it'd poison the water and the earth, and the water and earth hadn't hurt her. And she knew that killing all those folks would poison her soul, too, forever, make her sour and angry as a real wicked witch.

So instead, she gathered all her power to her, all her love and strength; she threw down her hiding bonnet, and shook out her hair, which was getting grey by now, and walked proud and tall out into the town square. The folks began to gather round, saying hateful things. But Goody Hawkins lifted up her arms and began to sing, strong and sweet, in the old tongue that nobody but wise folk could speak anymore. And when the folks saw that their words couldn't hurt her, they commenced to pick up stones to throw at her. But before they could throw their stones, the preachers came and said she'd have to have a proper trial. So soldiers took Goody Hawkins away with them, away from the shouting people, and she was still singing as they locked her up.

They tried to get her to tell them things, like was she partners with the devil, and had she hexed people and animals, and did she have a demon helper, and did she change into a cat to steal milk, but she never did nothing but close her eyes and sing softly, smiling like she saw something beautiful. So finally they gave up and took her to the courthouse.

There all kinds of people told stories about Goody Hawkins and things she'd never really done. And all through it, Goody Hawkins stood tall, and looked straight in the faces of the folks as was doing the telling. When ever'one was through with their lyin', the judge asked Goody Hawkins had she anything to say.

Goody Hawkins looked round at the folks, looking like your momma when she's gonna scold you, and began tellin' each one what she'd done for them. This one wouldn't be alive if Goody Hawkins hadn't helped his mother with the birthing. That one's daughter was deathly sick with fever, and Goody Hawkins cured her. The other one's cows were dropping down dead before Goody Hawkins found out they were eating poisonous leaves. There wasn't one person in that courtroom Goody Hawkins hadn't helped somehow over the years. And folks were looking like you do when you're getting a scolding and you know you've been wrong.

But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die, and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven. " Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven. "

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the middle of all that hollerin' and confusion, Goody Hawkins felt a sharp blade between her wrists, cutting the ropes that tied her. There was two Indians there, a big young man and Goody Hawkins' friend Namequa who held a finger to her lips to shush her. The young man scooped Goody Hawkins up in his arms, and ran into the woods carrying her.

All of a sudden, the Indians disappeared like morning mist, and when the folks looked round, Goody Hawkins was gone too. The folks never saw her again, and Namequa's tribe were never as friendly to them. Goody Hawkins' cottage was just left to fall down and rot, and nothing in it was ever touched. But some folks was sorry Goody Hawkins was gone, 'specially when they got sick, or their children or animals. And one day a mother whose little baby was sick as could be

and nobody could help her, she went into the woods by herself, carrying an iron pot. She walked into a clearing, and waited, listening. The woods got quiet, like they were listening too, and the lady commenced to talking about the baby's problem and asking for help of whoever was listening.

She put the pot down, turned around, and walked out of the woods without looking back. The next day, she came back, and where she'd left the pot, there was a little bundle of herbs, wrapped up in a soft deerskin. She ran home with it, and made it into tea for her baby, and the baby got better.

Well, word of the cure got round among the womenfolk. Real quiet like, it got round, not like the lies 'bout Goody Hawkins had gotten round before. They kept it a secret from the preachers, and after a while the preachers forgot about Goody Hawkins.

And ever' once in a while, a woman would slip away from the town, out into the woods, carrying some small thing, that she thought Goody Hawkins might be able to use, knowing that Goody Hawkins was out there somewhere, and would hear them. And always there would be an herb packet there the next day, or a little charm, or some such.

As the years went by, the herb packets stopped appearing, but the woman who turned back would see a shaft of light fall on some plant, and would take of that back home with her. And finally, even that stopped, but somehow the help always came, somebody got better. There was a song, too. My granny's granny taught her this song, and my granny taught it to me, to sing to Goody Hawkins when we needed help:

With heavy heart I come and stand
The oak and bonny ivy,
A gift to offer in my hand.
The hazel, ash and bay tree.

How can I hope for any good
The oak and bonny ivy,
By standing in the empty wood?
The hazel, ash and bay tree.

But I will trust and dry my tears,
The oak and bonny ivy,

And know that the Wise Goodwife hears.
The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"

"I feel better, gramma!"

"Let me feel of your forehead. Well, that's fine. "

"Gramma, can I have my coat?"

"Where are you going, child?"

"Out to the woods, gramma. "

"What's that you have there?"

"It's a picture, gramma, look. "

"Well, that's right nice. I think I can guess who that is. And I see you've given her back her silver bowl! She'll be happy. Off you go, then. "

"Bye, gramma. I'll come back soon. "

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THE GREAT RITE

(Symbolic)

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all worshipped;
The altar of all things.
For in old time, Woman was the altar.
Thus was the altar made and placed,
And the sacred place was the point within the center of the Circle.
As we have of old been taught that the point within the center is the origin of all things,
Therefore should we adore it;
Therefore whom we adore we also invoke.
O Circle of Stars,
Whereof our father is but the younger brother,
Marvel beyond imagination, soul of infinite space,
Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
And leaf and flower and fruit do we invoke thee,
O Queen of Space, O Jewel of Light,
Continuous on of the heavens;
Let it be ever thus
That men speak not of thee as One, but as None;
And let them not speak of thee at all, since thou art continuous.
For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.
And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men. "

The High Priest removes the veil from the High Priestess's body, and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High Priest, and takes the chalice from the man witch. (Note that both of these handings-over are done without the customary ritual kiss. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint. "

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship..."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip. "

The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands around the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The

chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman pickup her athame, and the man, kneeling before her, holds up the dish. the woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

> "O Queen most secret, bless this food into our bodies; bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perfect happiness. "

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
(Transcribed onto computer file by Seastrider)

THE GREAT RITE ACTUAL

Preparation: the chalice should be filled with wine. A veil of at least a yard square is needed preferably of a Goddess color such as blue, green, silver, or white.

The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest delivers the invocation:

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Before whom time is ashamed, the mind bewildered, and the understanding dark,
Not unto thee may we attain unless thine image be love.
Therefore by seed and stem, root and bud,
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For thou art the point within the Circle, which we adore;
The point of life, without which we would not be.

And in this way truly are erected the holy twin pillars;
In beauty and strength were they erected
To the wonder and glory of all men. "

The Maiden fetches her athame from the altar and ritually opens a gate way in the Circle. The Coven file through and leave the room. The Maiden is the last one through and reseals the Circle. The High Priest removes the veil from the High Priestess's body.

The High Priestess rises and kneels facing the High Priest. The High Priest continues the invocation:

"Altar of mysteries manifold,
The sacred Circle's secret point
Thus do I sign thee as of old,
With kisses of my lips anoint. "

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,
The pathway of intelligence,
Beyond the gates of night and day,
Beyond the bounds of time and sense.
Behold the mystery aright
The five true points of fellowship... . "
"Here where Lance and Grail unite,
And feet, and knees, and breast, and lip. "

The High Priest and High Priestess now have intercourse. This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female; and conjoined, they become one in truth. "

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame, and the man, kneeling before her, holds up the dish. The woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

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World Healing Meditation

By John Randolph Price

In the beginning
In the beginning God
In the beginning God created the heaven and the earth.
And God said Let there be light; and there was light.
Now is the time of the new beginning.
I am a co-creator with God, and it is a new Heaven that comes. as the God Will of God is expressed on Earth through me.
It the Kingdom of Light, Love, Peace, and Understanding.
And I am doing my part to reveal its Reality.
I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ in God.
What is true of me is true of everyone, for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man woman and child on Earth I say:
I love you, for you are me. You are my Holy Self!
I now open my heart. and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of my being. and I feel its Divine Vibration in and through me, above and below me.
I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.
With purpose of mind, I sends forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.
The one Light of Love, Peace, and Understanding is moving.
It flows across the face of the Earth, touching and illuminating every soul in the shadow of the illusion.
And where there was darkness, there is now the Light of Reality.
And the Radiance grows, permeating, saturating every form of life.

There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond, and the Planet is alive with Light and Love.
There is total Oneness, and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.
Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.
And now from the Light of the world. the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing Planet Earth.
Omnipotence is made manifest.
I am seeing the salvation of the planet before my very eyes. as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has taken place, and the world is restored to sanity.
This is the beginning of Peace on Earth and Good Will toward all, as Love flows forth from every heart, forgiveness reigns in every soul, and all hearts and minds are one in perfect understanding.
It is done. And it is so.
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HOW I HEAL

By Matrika of PAN - the Psychic Awareness Network

You asked what forms of healing people do and included things that might not be considered healing in the usual sense. Well, one of my special interests is Pagans in Recovery. This is a group of Pagans who are in 12-step recovery programs - Alcoholics Anonymous and other self-help groups that are based on A. A. such as Gamblers Anonymous, Al-Anon, Narcotics Anonymous, Overeater's Anonymous, Adult Children of Alcoholics, Emotions Anonymous etc. etc. etc. If you can think of an obstacle in your life or somebody else's, chances are that someone somewhere has started a 12-step program to deal with it.

The problem is that many Pagans, Feminist Priestesses, Shamans, Druids, and any other type of Magickal folk you can think of, often don't feel comfortable in AA and these related groups. WHY? The meetings CLOSE with the Lord's prayer or the "our father" and have many Christian overtones taken from the general culture, although they are technically supposed to be non-sectarian in their spiritual approach. Many Pagans in these groups find that they have trouble applying the steps of recovery in the context of what they believe to find recovery for their specific problems. This is particularly difficult in cases of Alcoholism and Drug addiction - and these problems DO exist to a great degree in the Pagan/Magickal communities - in which A. A. and Narcotics Anonymous are often the most successful treatment approaches available to the average person and that feeling excluded from them can mean death, insanity or jail to the person who does not find the help they need.

While living in New England I wrote a series of articles on how to apply the steps of recovery in a Pagan/Magickal context in HARVEST - a popular newsletter for the Craft in that region, that is now becoming nationwide. The last of these was printed in Yule of 1989, just before I left to move here. At the same time I discovered PAGANS IN RECOVERY had been formed on a national basis in Ohio and had a list of a large number of people, as well as nationwide contacts for networking. (Pagans in Recovery is published for $8. 00 a year - address Pagans in Recovery Newsletter c/o Bekki 6500 S. R. 356 , New Marshfield OHIO 45766)

An interesting note is that we both started doing this work separately and originally I also had a network called PANTHEISTS IN RECOVERY. Neither of us had known of the others existence at the time of starting the work and taking these names. Pantheists in Recovery has since merged with the national network,

as I saw no need to duplicate their excellent efforts. Another interesting note is that, in my case, doing this was inspired by J. A. C. S. - an organization for Jewish Alcoholics, Chemically dependent people and their Significant others. It had been founded for the same purpose by some Jewish folks in A. A. in New York City and has now spread across the country, to Canada, and to Israel with several thousand names on their mailing lists. These people also felt the need for support to integrate their recovery program with their religion because they were non-Christians.

A very special part of this extended "healing" work for me is that I have the support of my partner Koren, the sysop of PAN, who is my partner both in the Craft and in our lives together. Although he is not himself in any of these recovery programs, he has been very helpful and supportive of my work in reaching out to other Pagans who are also in these groups.
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Homeblessing Magic

A home blessing meditation for charging a room:

- Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses,
- Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it,
- Silently ask for divine protection, guidance, and blessing,
- Direct your psychic sensing outward, and feel lines of force coming out of your aura,
- Note where the strongest energy is (check out the floor, ceiling, directions, etc), Note spots that feel empty or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot,
- Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.
- Feel the radiance increase with every breath, feel your self as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room,
- When ready, start making power sounds representing the love and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy,
- Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel about it,
- Repeat if necessary,
- When done, feel the completeness of the work.

- A room blessing involving elemental quarter invocations:
- Face each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:
    - Powers of (say direction),
    - Powers of (say corresponding element),
    - We great you, we honor you, we welcome you here!
    - Watch over and bless and protect this place.

- After each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy,
- When the energy is properly shaped, say so "mote it be. "
- After you have done all four quarters, channel in spirit energy.

To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy into your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

The above was taught by Selena Fox at Esotericon V, in January 1988.
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Solitary Imbolc Ritual

by Michael Hall
distributed by PAN - the Psychic Awareness Network -
1703-362-1139

Note - by Matrika, co-sysop - this ritual was written by someone I knew from the Boston MA. area a couple of years back. It is based on a combination of the lore of the Wicca and some of the Afro-Caribbean diaspora traditions of Paganism and Magick.

On your altar should be placed a circle of 13 stones and, within the circle of stones, a circle of 13 candles. Within the circle of candles should be spread some maize - i. e. corn meal - and in that a waxen female candle to symbolize the Goddess on your altar. On the eastern side of the altar should be placed a small sheaf of grain with a candle inserted inside it.

You should dress in your usual ceremonial garb for Magickal rites or skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual. As you do so picture the water cleansing the soul and spirit, just as it cleanses the body. When you have dressed, anoint yourself with a holy oil. When you have prepared yourself, sit in a dim quiet place and light a candle - **one that is not being used in the rites** - and meditate on how at this time of year the Goddess in her fiery aspect AS LIGHT was welcomed back into the Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in the circle of the 13 candles. Then light the two altar candles, which are separate from the circle of lights also, and the incense. (Incense should be stick or powdered incense on charcoal in a swinging burner.) Then light all the quarter candles in the 4 directions, starting in the east and going clockwise. cast your circle in the usual manner, but Invoke the Goddess with the following:

"Sacred womb, giver of the secrets of Life, Mother of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my

work. I am gathered in celebration of your gifts and my work is most holy. **So mote it be**"

And Invoke the God in the following manner:

"Fire of the sky, guardian of all that exists in the Universe, I ask your guardianship of this gathering and your assistance in my work. I am gathered in celebration of your gifts and my work is most holy. **So mote it be**"

(Continue with the circle casting if it is not already finished)

Light the 13 candles and then the Goddess candle in the center and say:

"Warm and quickening Light awaken and bring forth beauty
For thou art my pleasure and my bounty
LORD and LADY
OSIRIS AND ISIS"

(or you may substitute whatever names your circle uses for the God and the Goddess - or those you personally prefer)

Reflect a moment on the coming of the light and offer up the incense. say

"O ancient Ones
Timeless Goddess and Sacred King who art
The heralds of springtime and it's bounties
Be with me now in celebration
Hail to Osiris and Isis
Harvest giver and blessed Lady
Let this be a time and a place sacred to your power and your beauty
So mote it be"

light the candle in the sheaf of grain and hold it up with the loaf of bread in the other hand and say (or the cakes - whatever you or your tradition uses for the cakes and wine/juice ceremony)

"My Lord and Lady, as the seed becomes the grain, so the grain becomes the bread, Mark the everlasting value of our seasons and their changes. "

Break a piece of the bread or cakes off and burn it as an offering in the central candle.

Then say

> "In the deepest Icy Winter the seed of the Earth lies deep within the womb of the Great Mother. The Spring brings the heat of the Father and with their joining comes new life. The completion of the cycle brings food to the children of the world. As I taste the food I shall know the wisdom of the cycles and be blessed with the food of wisdom throughout my life"

Consecrate cakes and wine/juice in the usual manner and partake of them, but first raise your chalice or drinking horn and say

> "Hail to thee ISIS
> Hail to thee Osiris
> For thou art blessed"

After this commune in meditation with the Lord and lady for a while, then close the circle in your usual manner.

GOOD IMBOLC

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The Perridwyn School of Hypnosis presents ...

Hypnosis 101

Hypnosis is a state of focused awareness. It is something everyone has experienced countless times; among instances of it are waking up or getting absorbed in a good book. The characteristics of the state vary; it cannot be pinpointed on an EEG and the experience is different for everyone though there are common elements. A person can be hypnotized and while that state be having a great time at a party; no zombie eyes no intonations of Yeesss Massterr no wandering about with arms outstretched. Hypnosis does not have a unique and unmistakable insignia indicating its presence.

This is generally not the case with the **process** of hypnosis. Patterns of hypnosis have been written up and used for decades. You can find books depicting the process in bookstores and libraries. The process is intended to create that state of focused awareness. It is this process I wish to discuss in the remainder of this post. [Hypnosis and being hypnotized will refer to the process should there be any confusion.]

General Considerations

Hypnosis can be thought of as a game that is binding. The rules are initially defined by the expectations of the subject which encompasses all their experiences with it everything they've seen on TV and old movies and what the subject has been told about hypnosis. These rules dictate what will and will not be effective; which inductions will and will not work; and the conduct of the subject while in the state of hypnosis. The rules are mutable. Debunking misconceptions demonstrations and providing more information -- accurate or not -- will affect the rules of the game. A professor at Stanford illustrated how greatly expectations dictate results. The gentleman told one of his introductory psychology classes that an unfailing indication of a hypnotized subject was that their right arm would float upwards. The professor told another class the same thing only in this case he specified it was the left hand that would rise. When he hypnotized members of both classes he discovered that students responded in accord with their

expectations. The right arm of the members of the first class did indeed rise while with members of the second class only the left hand rose.

In hypnosis the subject calls the shots. Their expectations outline the manner in which the game is to be played. The hypnotist wields no mystical power; she and the subject have an agreement that the process of hypnosis is conducted in a certain manner and each player behaves in a particular way. The level at which the game is played is defined by the rules and the degree of trust the subject feels for the hypnotist. A mistrustful subject will be paying far more attention to what you are doing and what you might be scheming than to what you are saying.

Hypnosis is useful as a catalyst. As seen above the state itself is not too exhilarating in and of itself. The process and the applications are what make it fun and useful. You can call on your mind's abilities to control pain [useful]; you can play the most intense imagination game of 'D' and 'D' of your life [fun]. The function of the hypnotist is to provide a focal point and talk their partner through evoking the intended result. The process usually begins with a discussion of hypnosis. This is to determine the purpose of a session debunk misconceptions get a sense of the subject's expectations and generally make things go easier later. The induction consists of bringing the subject's awareness to something and keeping it focused. The hypnotist gives suggestions to bring about the determined purpose including any post-hypnotic suggestions. Then she guides the subject back to a normal state of awareness.

WHAT HYPNOSIS IS NOT

- It is not sleep. The participant is thoroughly aware of their surroundings. They may choose to ignore them. The hypnotist may ask the subject to ignore things or to focus all attention on one idea.

- You can not get stuck in hypnosis. Either you will awaken on your own or the state will become one of natural sleep. Sometimes a subject requires a few more moments to return. Sometimes the subject refuses to return. This is particularly true of stage hypnosis; if a subject feels pissed off at the hypnotist it can be mightily gratifying to unnerve said offending hypnotist by not responding. Even if this is the case the subject will still either return on their own or fall asleep.

- A hypnotized person will not knowingly violate their code of ethics. Milton Erickson messed around with this a bit and found it to be particularly true if

he made it clear that the subject was responsible for the consequences of their actions. There are three twists here;

1. A person may do something seemingly unethical if it is O. K. according to their moral standards especially if they believe being hypnotized at the time is sufficient excuse.

2. Stage hypnotists evoke some silly behavior which might ordinarily be contrary to the subject's code of conduct. This is a result of group pressure of the forgivability of stage hypnosis and of the streak of hamming it up in each of us.

3. A person can be tricked. If I am told I am in a blazing hot desert sweating buckets and the only way to get cool is to take my shirt off I might do that. I will not do that because I am an exhibitionist. If I am directly told to take off my shirt first I will snap back to the here and now and next I will drop-kick the leech out of my house. Furthermore once such a maneuver is recognized the hypnotist has utterly destroyed the subject's trust and will have no further success with them.

NITTY GRITTY STUFF

First some things concerning speaking. The hypnotist ought not speak in a monotone; not only is it unnecessary it is an annoyance. Rather she should make her voice congruent with what she's saying. If she is describing a soothing walk on the beach under a restful sunset she ought not sound hyper. It is useful to use a particular tone of voice when hypnotizing people.

This is helpful because soon there will be an association between The Voice and the state. In addition it means you will not inadvertently trip an association if you use your normal speaking voice with someone whom you see primarily for hypnosis you are apt to zone them out just by saying Howzit goin The Voice comes with practice and you can pick it out after a while.

There are definite reasons behind word choices. Sense words make things more vivid; describe the colors textures and sounds associated with that soothing walk on the beach. Repeating words and phrases helps things sink in and adds rhythm to your patter. You may opt to say things in a permissive way [in a moment you may picture yourself walking upon a soothing beach; perhaps there is a glorious sunset coloring the sky crimson and purple] or in an authoritative way [

You are walking on a beach. The beach is soothing; it makes you more and more relaxed. Notice the glorious sunset]. The choice of words is based on the situation the hypnotist's style and most of all upon the personality and rules of the subject. Make them fit.

LEVERAGE

Synonyms for this word include credibility and rapport. Leverage makes suggestions more effective. Things that generate leverage are accurate descriptions of present experience and accurate descriptions of future events. An accurate description of your present experience may be that your eyes are moving across these words and you feel the keyboard beneath your waiting fingers and you feel the chair beneath you and you hear noises in the background that you have not been paying much attention to until now. An accurate description of future events can be that as you read these words you will become aware of your left earlobe. Another is that when you take your next really deep breath your hand may feel somewhat lighter. I base my estimation of your awareness of your earlobe on the fact that mentioning it almost inevitably makes you think about it. The second assertion is much shakier in this context but stronger if you were being hypnotized. Relax your hands on your lap for a moment and inhale deeply. Notice how your shoulders rise a little and tug your arm up a little bit

Things that are bad for credibility are ability tests and blatant contradictions of present experience. When you use an ability test you run the risk of it not working. They do work for many people and sometimes providing useful information but it is very difficult to recover gracefully from an unsuccessful ability test. The participant may reach the conclusion that they can not be hypnotized or that you are incapable of hypnotizing them. Blatant contradiction of present experience as you carefully scrutinize the upper left corner of your monitor you can become aware of the little picture of a pink-and-purple hippopotamus. Riiight.

Now to tie these together. If you have been correct in the past few descriptions you increase the probability you will be in the next one. As an example presume I am being hypnotized right now. I am told about how I feel the keyboard under my hands as my fingers dance from key to key (correct)I glance at my scribbling’s to help me clarify this thought (correct)and I hear muffled music in the background (also correct)and as I notice these things I can feel myself becoming more and more relaxed. The last assertion is pure speculation; there is no reason that those things should make me feel more relaxed and no real indication that I'm mellowing out noticing these things. However the hypnotist has been right

on three counts so far. He has acquired a little credibility. My response is going to be Sure he's been right so far why not now This point is somewhat esoteric; if it makes sense fine. Fit doesn't or even if it does read Trance-Formations listed at the end of this post. The authors go over this in detail and in a very skillful and clear fashion. Let this stand the more accurate you are, so much the better; a really incorrect statement or blatant failure is apt to be disruptive.

INDUCTIONS

The purpose of an induction is to focus awareness on something and gradually move through to evoking the intended results. The methods are many and varied. Very often the focal point is relaxation. Progressive relaxation consists of deliberately tensing and relaxing (sometimes just relaxing) each part of the body paying attention to releasing every bit of tension. Descriptions of soothing surroundings or experiences are also used to produce relaxation. Trance-Formations describes an induction utilizing points mentioned above. It consists of sets of six statements. The first set contains five accurate descriptions of present experience and one abstract or unverifiable statement (... and these things make you feel more and more relaxed ... and while you notice them you feel a sense of security ... and strangely enough these remind you of wrecking Aunt Milllie's car). The next set contains four present-experiences and two abstracts; then three present-experiences and three abstracts and so on until you're dealing with just the abstracts.

Confusion inductions consist of confusing the hell out of someone and then providing them with an understandable option. This confusion often consists of ambiguous statements or plays on words. Take the words right write rite and Wright. As you right about the right brothers you realize you have violated the rights of those whose right this is by righting with your right instead of your left. The intended response is a huge **huh** at which point you offer an understandable option ... and that makes you feel really silly! The option is an escape route from all that unpleasantness and ambiguity and therefore desirable.

Inductions take time. It is common for an induction to take ten or twenty minutes with a participant who has not been hypnotized much before or is unused to your style. Signs of effectiveness the participant's responses match your description. ... and that makes you feel really silly may be met with a smile; depictions of relaxation are matched with visible decreases in tension. Requests to picture scenes usually evoke rapid eye movement. If you ask your partner to do a

lot of talking you will notice changes in their manner of speaking; it becomes quieter slower perhaps a little less well enunciated. Depending on what you ask them to say and how familiar you are with their normal speech patterns you may notice differences in word choices. Subjectively you or the participant may feel more lethargic and may experience dissociation. For me that means that I could do a lot of things like move my hand up a few inches but it would require so much energy and I do not think it important enough at the time to expend that energy. Also I tend to start loosing track of where I left my limbs (tee hee); I know they're there somewhere but don't think it important enough to bother to relocate them.

It is desirable to make series of suggestions flow as smoothly as possible. Choppy sentences are more apt to create tension than soothe them. Flowing sentences encourage relaxation have better rhythm to them and can possess more leverage. Take these three phrases You feel the chair beneath you. You see the text on the screen. You are becoming more relaxed than ever before. The simplest way to connect them is with plain old conjunctions. You feel the chair beneath you AND you see the text on the screen **and** you are becoming more relaxed than ever before.

Next step up simultaneous words. AS you feel the chair beneath you, you see the text on the screen **and at the same time** you are becoming more relaxed than ever before.

The most powerful way to hook up phrases is with causal words. SINCE you feel the chair beneath you **and because** you see the text on the screen you are becoming more relaxed than ever before.

SUGGESTIONS CENTRAL

This is the portion of the process where you accomplish the stated purpose; the part of the game that is binding. Suggestion styles include the following:

- Direct suggestion. This is where you flat-out say such and such is going to happen. When you are going to bed tonight you will feel compelled to think of purple hippos. As soon as your head touches the pillow purple hippos will occupy your every thought.

- Indirect suggestion. Comprised of visualization and storytelling. Visualization is just mentally creating the event. It is not restricted to just pictures; whichever senses make it more real are the ones you should appeal

to. If you know the person is oriented to one sense more than another, describe with them. (See the purple hippos dancing on your quilt. Hear them thundering up the hallway. Feel the floor shake with their every step.) If in doubt it can't hurt to use all of them. [Most people favor either vision hearing or kinetics so you needn't necessarily go into how it tastes to chow down on purple hippo. If you were visualizing walking in a flower garden however it makes sense to include smell. Use what is appropriate.] Picture yourself preparing for bed. Your teeth are brushed; the sounds of traffic are hushed; and the pillow feels delightfully cool against your cheek. As you snuggle down under the pillows your mind turns to thoughts of purple hippos.

Storytelling is more subtle than both direct suggestion and visualization. You relate an event or anecdote which provides a sort of framework for conduct.

When I was a child every night as I went to sleep I would conjure up a rainbow zoo dancing on my bed covers. First there would be the lions as yellow as lemons. Following them were orange alligators... [blah blah blah through blue ostriches. .] And last and best of all were the purple hippos.

They were my favorite part of the procession; I looked forward to them as soon as my head touched the pillow. And the last thoughts on my mind were of those purple hippos cavorting on my quilt.

If it's something really strange like the above you probably wish to attribute it to a weird cousin or obscure newspaper clipping. Lead into these gracefully; this example might start off with bedtime rituals in general and in the present then remembering back to bedtime rituals as a child then into your story. (How many people will think of purple hippos the night after they read this)

These should be related in an appropriately serious manner. If it's silly sound a little silly but present it as if it's important as if you were sharing it with a friend. If you make it sound important it will be received as such. Go gently with them too; don't holler **purple hippos cavorting on the quilt**. Just weave it into its surroundings. Storytelling is best for going sideways at something for attending to integral corollaries of the purpose. Their power is in subtlety.

- Subliminals. It is possible to mark out certain words as you say them. You may make a certain unobtrusive gesture change pitch or loudness slightly glance off in a certain direction -- something small enough not to require the

participant's full-blown attention but designed so they will be able to perceive it. This is the hardest thing for me to give an example of because it's something I have not begun to master. If you could possibly string the words purple hippo and bedtime together in a few sentences that make enough sense so the listener doesn't get confused and go back to review them then you'd mark out those particular words with a perceivable and unique action. You'd also probably want to throw in similar words -- lavender going to sleep late-night thoughts -- to be sure the point gets across. Trance-Formations goes over this too; if you read it you may find it interesting to observe your own behavior during the subliminals chapters.

Phrase suggestions as positively as possible. Don't think of purple hippos is an utterly futile idea. Eating less is better put as being content with smaller portions. Pain is a loaded word; use discomfort or the presence of comfort instead. You get the idea.

Participants tend to take suggestions literally. One lady was told to picture herself leaving the office then turning out the lights. When she acted on this she left work. She then turned the lights off via the circuit box. Telling someone . . and your husband is being a big pain in the neck can translate into a nasty headache. If you're doing hypnosis at night be careful with words about being wide awake when you're bringing your partner back. Be as unambiguous as possible; be aware of literal translations.

This is a good place to mention trance logic and literal mindedness. Trance logic appears when the participant is really into it. Presume they believe they speak only French. If you ask if they understand English the reply will be Non. Do they know only French Oui. Literal mindedness is illustrated by asking your partner if they can raise their right hand and getting a response of Yes. Will they Yes. Now Yes.

Suggestions should be given at a pace that matches the participant's breathing. It enhances rapport and is an acceptably leisurely pace. Appeal to preferred senses.

If you're using hypnosis for habit modification when you're determining the purpose of the session learn what is motivating the participant. If the purpose were keeping up interest in exercise and the participant liked jogging because it created a feeling of independence don't sell the virtues of those neat suits and funky sneakers. Unless of course s/he likes them too.

If you are confused by a response ask. Doesn't hurt a bit.

If something unexpected happens stay calm. If it's an unusual action like drumming fingers you can ask about it. You can also incorporate it which acknowledges and accepts that action. And the drumming of your fingers makes you more and more relaxed. If someone bursts into tears suddenly stay calm. Ask why this is happening. Ask if the participant wants to continue and respect their reply. You can incorporate that too.., and you feel those tears washing through you cleaning away your anger leaving you calm and serene. Unexpected interruptions and noises are better incorporated than ignored unless you discern from a total lack of response that they were not important enough for the participant to pay attention to.

THERE AND BACK AGAIN

Bringing your partner back to the here-and-now is easy. First undo any unusual suggestions that would make life unpleasant. If you suggested numbness in a hand be sure feeling is restored. If you're unsure do a general banishing.

Next make it clear you are concluding. And before you return to the here and now allow yourself to bask in this feeling of relaxation. If you look down the hall you will see a door marked **exit**.

Then conclude. When you're ready you can return to the here and now feeling perfectly fine in every way. 1starting to return2feeling more alert3half way there4feeling fine in every way5awake! (Snap if you feel really showy.)

If your participant doesn't sit up and rub their eyes blearily within a reasonable amount of time (a couple minutes or as soon as you get to awake!) determine if they fell asleep. If they did it's a credit to your ability to help others feel relaxed. Make certain they heard you and know what the deal is. Restate it; if you do a count-up the best maneuver is to leave the ball in their court and let them come back when they're ready. If that seems to be taking an inordinate amount of time give suggestions about feeling more alert prepared to come back. And as usual if you're uncertain ask!

A nice reinforce is to gradually switch back from The Voice to your regular voice as you conclude. With the 1-to-5 set up you might be speaking very quietly at one and graduate until at five your voice is somewhat louder than usual.

Now is an excellent time to ask for feedback. Feedback will tell you if you forgot to undo anything [bring them back in, negate it, ask if anything else needs undoing, bring them back out]. It will tell you how you can make your style more effective in general or with just this person. It also acknowledges their part in the proceedings. If they're pissed off at you for some inconsideration it is a good time to clear the air and acknowledge the validity of their complaint.

REINDUCING HYPNOSIS

If you both desire to create a word, gesture, mental image, whatever that will bring the participant back to a state of deep relaxation between the main set of purpose-suggestions and the return is the place to do it. Select an appropriate item; state that when this item is done **and** the participant consciously desires to return to this state of deep relaxation that it will happen. Conscious intent prevents accidentally triggering it.

You do NOT want it to be inadvertently activated while the participant is driving. It might not be in their rules that they can realize the deal and correct it; it may take vital moments for that realization to arrive; it may take time to brush away those cobwebby feelings of deep relaxation -- don't put it to the test.

MISCELLANY

Pre-induction chats not only let you become more aware of the participant's rules it prevents problems by letting you debunk. You might not discover that this person believes they can reawaken only if you say Ah-La-Peanut-Butter-Sandwiches; telling them they'll just fall asleep is a nice margin to have.

Be trust-worthy and honorable. A gentleman tried to induce me to swig a beer. I would not. He has been unable to hypnotize me since then; he has lost my trust utterly. I will not risk a second chance. Not many people will.

This is intended to be an overview of general hypnosis. There are really weird variants that I don't know enough about to write up. [F'r instance -- inducing hypnosis like as in zoning people waaaaay out without formal inductions just talking with them. **neat**!] I left out a bunch of stuff you will find in most books on hypnosis -- history depth categories (not necessarily useful and specifics on applications. Go to your bookstore.

Supplement this.

These are my rules of the Game. If you find them useful, keep them.

GOOD BOOKS

Hypnosis A Journey Into The Mind by Anita Anderson-Evangelista. The most thorough beginning book on hypnosis the library possesses. Good stuff! Trance-Formations by Richard Bandler and John Grinder. Kind of esoteric, but really neat techniques and approaches.

Frogs Into Princes, also by Bandler and Grinder. Provides information on sense preferences, keywords, and rapport. Does not deal with hypnosis per se but the information within applies.

Tapes or live sessions are useful for helping you pick up the pattern of patter. They can provide new approaches and effective ways to say things.

THINGS I THOUGHT TO ADD IN THE WEE HOURS OF THE NIGHT

Presuppositions also possess leverage. A presupposition offers a choice on the surface and at the root of it is a fundamental Given. Would you prefer to go into a light or deep trance - the given is that the state will manifest and it is also presumed that the participant is capable of deeper degrees.

An induction related to the Confusion technique is overloading. Direct the participant's awareness to as many things as possible. The human mind can only attend to so many things; given too many it will start to withdraw or cut down. Offer suggestions regarding relaxation along with pointing out that they can perceive X while thinking of K. Kind of the same principle as the confusion technique.

Another way to re-induce a hypnotic state is to ask the participant to recall one. To answer your questions especially very specific questions your partner re-accesses that state goes into it a little bit. Or a lot. Depends on the person and memory. If you're working with the same person you can ask them to review the last session. If your partner has been hypnotized before you can ask questions about what the hypnotist said how they were seated or lying down did the hypnotist talk in a slow drawling manner or in an intense steady one what did s/he

say what did the participant find most effective -- anything pertaining to recreating the experience is fine. Then you can gracefully start an induction. Ok while you're still recalling how pleasant it was to be so deeply relaxed why don't you just let your eyes close.

ADDENDA

When you're giving the main set of suggestions repetition of the main points is helpful. Drives the ideas home. You may wish to ask if the suggestions were well understood from time to time.

When you’re giving suggestions in general watch the participant carefully especially if you're describing something. You want to be on the alert for a negative response (handy word comes fastest to mind). If you're describing something that's really loaded, unpleasant, or plain too weird you can see it by the participant's responses. Clenched hands tension around the jaw hunched shoulders tensing up in general; these and anything you recognize as a negative response are things to look out for. If you are describing the participant as swimming in the ocean and they are phobic of water or if Jaws is on their mind you will know it by these indicators. Your choices are to gracefully offer alternatives (... or if you prefer you can find yourself in a forest glade) or to inquire.

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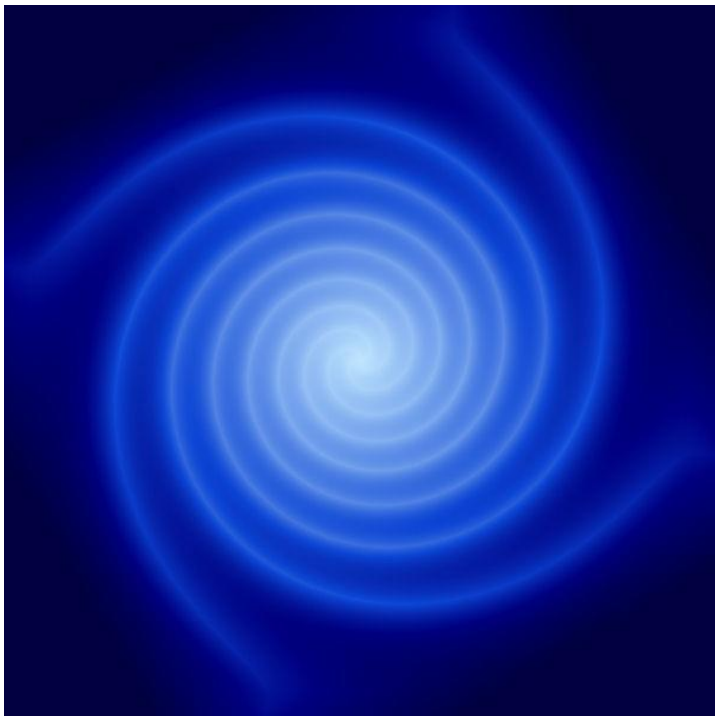

Taleisin's Thoughts

Salgamma

Subject: Witchcraft and Prayer

Jrohr states that “Magic to a witch is the same thing as prayer to a Christian" Then Jrohr goes on to say "A witch would use magick in the form of a spell or a circle to focus the power of mind that is within us all."

Magick is not the same thing as prayer! Prayer is not used to focus the power of mind that is within us all. Prayer is sent to outside forces. The benefits are attributed to whatever god or gods the supplicant believes in. It is also used without much hope of success. It is considered "God's will”, no matter whether your god is benevolent or a zealous tyrant. I'm speaking in general about religions, not just Christianity.

If a ritual{such as the one's described}were being used to augment the psychic abilities of us all, given that they exist, I fail to see in what way it would be related to prayer, religion, or any sort of spirituality.

If a spell or circle were being used to achieve the desired results by calling on gods or goddesses in a carefully proscribed way, intending to enforce their aid, willing or not, to enforce you will, I would not call that prayer either.

I have read the Mists of Avalon. I thought it was a very interesting book, both for her ideas on religion and feminism. I think it helps make witchcraft very attractive as a religion. But is it really a religion? Is it a science based on natural abilities? What is the role of magic in witchcraft?

Many people object to witchcraft from a religious point of view. It doesn't fit their beliefs or cultural biases. Others object to it from a scientific point of view because they don't believe in magic. Is a belief in magic necessary to embrace witchcraft as a religion? Is a belief in religion {i. e. faith, mysticism, enlightenment} necessary for the practice of the craft{magick}?

Subject: What the occult is (or may be)

As a practicing witch (and I do need the practice!) I simply cannot allow a charge (as I saw it) of Satanism to go unanswered. I don't know if the guy was trying to be funny or what, but it did get some discussion going, so that's something.

What I was trying to get at (reading it back) was just how little the occult has to do with religion. Most of the occult is tied up in religious beliefs, true, but then so was most of science back before the Renaissance and Copernicus. Before then, the greatest

- If we begin to treat the occult the same way we would treat investigations into physics or biology, then we Parapsychologists are studying occult and psychic phenomena, and coming up with some very interesting results. True, they have not been able to definitively prove or dis- prove anything, but please keep in mind that they are working under a tremendous social attitude that "there's some reasonable explanation for all of this. " I think, that given the nature of this particular conference, we can make the assumption that occult and psychic phenomena exist, and can be worked with at a practical level, and therefor we can go from there. (Something I picked up from religion class.., to keep people from nit-picking over minutiae, you list your assumptions at the top of the page.)

So there we are. **The occult exists**. The next step is to come up with a satisfactory definition. To me, the occult consists of the entire set of ritual and ritualized behaviors intended to promote a particular psychic or psychological result. This can range from ritual magic (Beltaine gatherings and the Catholic mass) to personal rituals intended to help you get through an ordeal (sports figures preparing to go into a game, or me preparing to receive a shot.). to receive a shot).

These rituals (for lack of a better word, forgive) result in a change in state, of the people involve as well as possibly a d and possibly in the world around (if such was the intent.)

That may not satisfy you. Remember that at this stage, definitions are a highly personal thing. , rather like your own personal philosophy. I also write this under trying circumstances (a friend is loudly championing her views as I type).

A word about bookstores. Remember, bookstores cater to the public, and try to keep anything controversial off the shelves. Unless they are occult bookstores, **do not trust the subject headings**. Be careful what you buy. Flub and bunnies Shirley MacLaine is next to The Necronomicon is next to 1400 Ways to Read Your Future in an Ordinary Deck of Playing Cards is next to... You get my meaning. Your best bet is to find a book someone else has read and liked and to special order it. It may be more expensive, but you know what you are getting.

It seems that throughout history different words have been given meanings that are not really what they mean. The word "occult" is one of them. The word as Jezebel pointed out means "hidden" or "secret". In fact early Christianity was a "occult religion" (I find it interesting and sad that a religion that was so persecuted in its infancy has turned around and in its power persecuted other victim of bad press. The word "witch" and "faggot" are other examples. Did you ever wonder where that word fag come from?? Well its because they used to burn the homosexuals before that witches (hence "flaming faggot") To a Brit the word means " a small thatch of kindling" I could go on but I will spare you all... . Please keep in mind that language is a powerful thing.

Enough of my babblings… end note… I personally hope for the day when people can reach a level of open mindedness that no positive religion must be hidden or secret and must spend all this time and energy saying what they are **not**.

By the way speaking as a future librarian, most bookstores need to have a intensive course in cataloging. I, who can find my way around Watson with no problem get lost at Town Criers!!

Subject: Witchcraft

I hope this helps to clarify a few points. Magick to a witch is basically the same thing as prayer is a Christian. . again evidence of language. A witch would use magick in the form of a spell or circle to focus the power of the mind that is within us all. For example I have a object that when I feel some real negative energy I concentrate that energy and "put" it into the object then I ground out the object... another example is the burning of love letters after the relationship has gone away. This is a way of purging the focusing. What I want to stress is that Wicca is the religion and witchcraft is the practice. A good book to read is Marion Zimmer Bradley's "The Mists of Avalon". It is basically a retelling of the Arthurian Legend though the eyes of the women. It gives a good feel of the spirit of Wicca and its conflict with the church (notice I said church not Christ) In fact

Morgaine says "I have no quarrel with the Christ only his priests" Please keep in mind that the book descriptions of the rituals are what it might have been like in the 6th century Witches celebrate the holidays in a more modern manner. Just as the Christians celebrate edited versions of the original mass.

Subject: RE: What occult is

I don't think that I can leave Jezebel's basic assumptions unchallenged. I don't think that they are the minutiae but rather the basics of this discussion.

I still think that you are stirring religion, mysticism, parapsychology, and magic into one large cauldron of ideas and beliefs. It's rather more clear to me that your definition of "occult" is closer to my definition of magic. I'm not at all sure that you can give magic {or magic}the categorization of a science.

Let's start with parapsychology. Parapsychologists do not consider their field as having anything to do with the occult. They feel the same way about being confused with magic or witchcraft{or ufology or cryptozoology or fortune-telling, etc. }as witches do about being confused with Satanists. They're having a difficult enough time being accepted as a legitimate science as it is, due to the subjective and elusive nature of "psi" and it's inability to be reconciled with what we know to be true of "normal" laws of nature.

Their are three main areas of paranormal study. Informational psi {telepathy, clairvoyance, pre-cognition, retro-cognition}, expressive psi {psychokinesis and related effects}and survival-related experiences. These are rather arbitrary divisions since it is often impossible to determine which category of psi may be in effect.

If we have the given that people have psi experiences in all cultures and that they are a common and normal part of human experience although difficult to understand, it still requires a large conceptual leap to conclude that one could influence their world through the use of magick or ritual.

Witchcraft also has much to do with religion. Many religions have promoted and accepted the inborn psi abilities of people, often without the trappings or belief system associated with ritual magic. In fact, one anthropological division made between magic and religion is the idea that religions use prayer{politely asking the god or gods to intercede on their behalf]and magic uses ritual designed to coerce or persuade the gods to act{or, if you prefer, the universe to change itself to suit you.

}Either way, both of these things are quite different from the idea that people can sometimes know or do things in ways that are as yet inexplicable, but will someday be known.

If you accept the presence of psi as an innate human ability, it still doesn't prove the existence of any god or gods, the efficacy of magic or magical laws or rules. It doesn't justify one belief system over any others although I can understand the temptation to point to PK and say," see, people can move things with their minds, therefore magic works. " What would be a good example of proof that their is something to "the craft" in witchcraft? I don't know. Maybe Jezebel or Jrohr can answer that. Does the acceptance of the existence of magic justify a belief in witch-craft as a religion? I don't think so. I think that is an entirely different concept. If witchcraft is a religion at all, a belief in magic would just be another part of that religion, although it may be necessary to it.

RE: what do we worship?

No, we do not worship Satan! The occult (the word means "hidden") was a perfectly legitimate field of study among the Magi before and during the Renaissance. But with the birth of "science", notably physics and chemistry (from alchemy), the study of the occult fell into disfavor because it couldn't be "proved" in the same way that the "hard" sciences can. Remember, the driving quest of the alchemists was to discover how to turn lead into gold. That is now possible. It's not easy, but it's now possible. the study of the occult has been revived and renamed "parapsychology", and there are serious, documented cases of telepathy, clairvoyance, precognition, the existence of ghosts, etc... So there is some scientific (unless you don't consider psychology to be science) evidence of "supernatural" phenomena, which may prove to be a set of very natural occurrences after all.

If you are studying the occult as a non-scientist, you are probably studying ways in which a person can expand her own psychic powers. Religion has little to do with it! Admittedly, the Christian church attempts to discourage people from experimenting, but the Jewish tradition has a splendid tradition of occult study in the Cabala. It is important to realize that the occult is a tool by which many things can be accomplished. **The occult is not evil in and of itself**! A hypodermic needle, for instance, can cause great harm, by being used to inject poison or intravenous drugs (and helping the spread of such diseases as hepatitis and AIDS.) But a needle can also be used to inject vaccines, and antibiotics, and none considers banning needles simply because of the potential harm they can "do".

The same is true of the occult. It is not the fact of its use that is important, it is rather the use to which it is put. An evil action is an evil action, whether it is by spell or by physical means. The Wiccans have but one law: An it harm none, do as you will. The Wiccans are also great users of positive magic.

For a good, non religious look at the occult and its potential, I suggest Marian Weinstein's book **positive magic**. I found it at Adventure here in Lawrence, and I understand it can also be gotten through Lamplighter Books.

Subject: What is the "occult"?

I'm sorry, Jezebel, but your reply to "guest" left me a bit confused. Are you trying to define occult, or defend and rationalize belief in the paranormal, or give a discourse on the ethics of the use of ritual magic? It seems to me that there are several issues here{admittedly, none of which have anything to do with devil worship}. "Occult" is a very catch-all term. It seems to have been used for everything from the Necronomicon to Shirley MacLaine. {Have you ever looked in the "occult section "of your local bookstore?"} I'd really be interested in seeing more conversation on these subjects.

Subject: Occult

Well, Melisande beat me to it - I too felt that jezebel had magic and the occult confused. The occult concerns those forces/phenomena not explained by science (if/when they are explained they won't be "hidden" anymore, right?). Magic is the ritual manipulation or use of these forces. Psi is a group of related forces (which may or may not be used in a magical sense). Religion is not necessarily associated with any of the above. HOWEVER, belief in "supernatural" forces is just that, *belief*, and if you believe that when you practice magic, you affect people/the world about you, then you are accepting belief in these "supernatural" forces. I feel that this belief presupposes a "religion" of sorts. i.e. if you hold an unfounded belief (not supported by science) then you have "faith" and "faith" begets "religion". So, can there be such a thing as an atheistic witch?

Go ahead, blast away. This was intended to provoke some comment! All of the above represent my own opinions which are subject to change without notice.

Subject: Inspection

There is a world of difference between a little inspection and outright dissection. It seems to me that people must have "proof" in order for something to be considered valid. That is the point that I am trying to get across. Education is a good tool for showing people every side of an issue. But if their faith (not some half-baked preacher) tells them that something is wrong or right that also is valid. The issue is freedom of choice (sound familiar??) Although this person may feel one way, he/she has no right to impose that on another person. The country that we live in is based on the separation of church and state. Period. Is a person truly believes that witches are evil and after been presented with our point of view still believes this that is his right. But that person does not have the right to take the freedom from another person I guess that what i am trying to say in a long-winded fashion is TOLERANCE is needed on both parties. Why can't we live and let live as long as there is no harm being done.

Subject: 'Occult' -- Religion vs Prayer vs Magick

I, and several other posters, have thus far been playing in the shallows of this interest area; I'm not the only one who's been avoiding the deeper issues here set afloat. I understand the relevance of getting the basics out in the open, where we may discuss them; I admire honest curiosity; and I respect most sincerely the desire to understand each other's points of view. So: All right, Melisande! I'll swim out to meet your questions trusting to some of that faith in Providence that I'll not stray too far off the course of logic nor yet be caught by the undertow of over-reaction. But help me out if I start to stray *too* far from solid ground, hey?

Jrohr is quite right in pointing out that language is a powerful tool. It can be a powerful nuisance also, at times. I doubt that any two or three of us share precisely the same definitions -- both in denotation and connotation -- for any randomly chosen set of words. That is in the nature of human thought, and thus of human language; and I think it is no bad thing, in itself. I would find it very boring to see the world always through the same eyes as everyone else, with no more sudden surprises nor the delicious strangeness of another's way of seeing. I've always preferred predictability in moderate doses only. Generally our definitions have enough common ground that we can communicate well enough; when we fail to quite understand what is meant, we certainly ought to ask! And indeed we have some slippery terms before us -- religion, magick, prayer. I've thought on my own meanings for these, and reached somewhat of the premises and beliefs underlying

them. I do feel them to be separate and different things. Sam, your input regarding faith, belief in the irreproducible and unprovable, strikes a very loud chord. And by my definition, to be 'religiously' scientific is to accept the results and some of the method of science on faith -- as those who believe that psi cannot exist 'scientifically', considering not the difficulties of proving a negative hypothesis. But to me faith is a necessary but NOT sufficient condition; I've put off entering this discussion largely because the other half of my understanding of religion is difficult to articulate. To me, religion must have also an element of worship, of appreciation or love for the object of that faith, removed from all expectations of gain or profit. Prayer can be an act of worship -- but "Oh Deity or Deities, in your infinite wisdom and grace and general wonderfulness, could you possibly assist your humble servant?" is not in that category, while "Hey, nice universe you got here, God(ess)(es), really awesome work, like wow" is.

Prayer to me is essentially an attempt to communicate with the object of faith and worship. (By the bye, I'm sorry if 'object of etcetera' is beginning to wear on you all, but I do believe that the object of worship and subject of religion may take any number of forms for any number of people.) Prayer can attempt to communicate only faith or worship, or it can attempt to communicate a desire or request. But as a purely communicative, not an active, phenomenon, prayer cannot guarantee results, nor promise miracles. If there really are a bunch of Christian pro-lifers out there praying for the death of a pro-choice judge (I read that somewhere, but I've no idea if it's a real-world example), they may be disappointed if s/he doesn't die off soon, but it is an outcome they are prepared to accept.

Magick, on the other hand, is an attempt to DO something. A properly structured spell performed under the right conditions is expected to have certain results. Granted that there's more art than science to it, it has still that element of expected repeatability, and of action. Magick may certainly have a place in religion, and it may play an important role. For example, when a clergy member of a faith that takes the literal view of the sacrament of the Eucharist performs that rite, he or she is indeed performing a magickal act. I'll grant you freely that I have my doubts about the cookies and grape juice really truly transubstantiating themselves into flesh and blood, and frankly I'd not care to partake if I did believe it. (Just squeamish, I suppose!). But that's not the issue. The issue is that it is real to the person doing this, and that he (or she) expects it to happen -- nay, KNOWS that it will happen, if the thing is done correctly. The rationale for this expectability can vary -- to said clergy member, it's a matter of right, and a promise made, and a covenant agreed to. All perfectly reasonable reasons to expect it to work, in the framework of that belief.

It can just as well be rooted in a belief that the operator is exercising some natural ability, just as s/he might push a car or dial a telephone on a more mundane level -- although in the latter case, the magick need not be part of a religion. (By this definition, psi may be treated as magick -- my apologies to any parapsychologists out there, in advance!) It could be derived, to the practitioner, from a bargain or from some aspect of the laws of the universe that allows him/her to coerce a power to act. I follow beliefs that do somewhat concern me regarding the source of the expectability in magick; but we should perhaps discuss that separately, if anyone wishes to, after we have agreed on definitions of terms. The current point, for me, is that the rationale behind it doesn't make it magick; it's the presence of that rationale, whatever it is, combined with the fact that the operator expects results.

Now, then. Here are my definitions, and several of my precepts, as best I understand them. What do the rest of you think concerning them? Do you differ on some points? Which ones, and why, and precisely how? Do you feel that I've missed something? And again, where, in what manner, and why? Do you found your definitions from other lines of thought entirely? Once more, what are those lines of thought, exactly how do they treat the subjects to hand, and why do you feel that way about it?

Whether you agree or disagree, I would like to read of it. I would like to know if we are stymied by essentially different views on how the world works, or merely each by our own assumptions of what the other means. If any feel threatened by this invitation to investigate further, my apologies: I intend none, nor do I perceive any in this request (or Melisande's, or Sam's). The one who does not care to examine his beliefs is trapped is as narrow a world as he who declines to dream of anything intuitive and irreproducible in his philosophy: a world view that can't stand to be looked at once in a while makes a very poor window indeed to view the world through! Some of you have said you are active in Wicca or the craft; I'm curious to know if you were raised in the craft? If not, what belief system did you grow up in? Didn't you look at those beliefs, new and old both, before you chose your path? Don't be afraid to continue thinking, then, and to continue to examine what you believe and why.

Subject: Witchcraft

I really must stick to my statement that a spell is very much like a prayer. The diffusion of stems from magick bringing about a altered state of consciousness. I

would not say that they are identical. Each form fits the needs of the population that uses it.

There are some who say that science is a religion. . If I could answer why people need that facet in their life i would win the Nobel... I can answer only for myself. Why must we dissect things in order to understand them?? I have seen more things torn apart because of human fear. Why can't we as Starhawk says "dare to dream the dark" Living in such a technological and hard scientific world (as I sit a terminal <GRIN>) i find some solace in that there are things that man can not define to his(or her) satisfaction. Thus perhaps the basis for the place of religion.

Subject: Magick Vs. Prayer

One of the questions brought up on MagickNet was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleas with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change.

In magick, we use our inner energy, combined with earthly and elemental energy and Deity energy, and send this forth do accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer. I feel that prayer works the opposite way. The prayer is are quest to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will").

Am I out in left field or just being redundant? I forgive if I'm "running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magick) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of

converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elsbeth has, "What do you think of THIS?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Blessed Be!
Salgamma
{^}

The Sacrificial God-Man

Ammond Shadowcraft

How did the Christian mythos arise? Where did it come from?

The Christian myth is almost totally Pagan in origin. I used to think that anything outside the Judeo/Christian/Moslem Belief System or world view was Pagan. Such is not the case.

The two main features of the CBS are the Eucharist and Sacrifice of a God man. These two features were well known and well loved by Pagan mystery cults centuries before the Christian Cults integrated them into the Gospels.

The Eucharist goes way back into history and is based upon the ritual consumption of the God man. Osiris, Dionysus, Attis and many others were ritually consumed. The practice dates back to prehistory when a human sacrifice was identified with the God (perhaps a Vegetative God) and was sacrificed and eaten. Over the ages human sacrifice was found detestable. Animals were then substituted and sacrificed as the ritual identifier of the God which was then followed by grain offerings, breads shaped into the form of the God, sometimes in the shapes of natural items (sun, moon, etc.).

The mythos of the Jewish Christ integrated this practice into it's mysteries. There is strong reason for this. For some 200 plus years before the time recorded for Jesus the Greeks and their mystery cults invaded and changed Israel for all time. A war was instituted to diminish or wipeout the Hellenizing influence. Part of the Hellenizing influence was an effort to update or change the Jewish religion to something more applicable to the times. After the Maccabees War the Hellenizing cultist were driven underground; right to the heart of the Jewish mystical culture. Hence the Greek influence upon the myth of Jesus.

The sacrifice of the God man (Jesus, Attis, Adonis, Osiris) was a well known and well loved feature also. In fact it was necessary to have a willing sacrifice before a Eucharist could be performed. When the sacrifice was not willing the legs and sometimes arms of the sacrifice were broken to make it look like the sacrifice was willing (not struggling against the sacrificers). Jesus was a willing sacrifice.

Images of Attis (Tammuz/Dummuzi) were nailed or impaled upon a pine tree. The Jews knew this and wrote "Cursed is he who hangs upon a tree. " A goat was substituted for a boy in sacrifice to Dionysus at Potniae and a hart for a virgin at Laodicea. King Athamas had been called upon to sacrifice his first born son by the Delphic Oracle, Melenloas sacrificed two children in Egypt when stayed by contrary winds; three Persian boys were offered up at the battle of Salamis. It was only in the time of Hadrian that the annual human sacrifice to Zeus was abolished at Salamis in Cyprus. The God man Jesus was hung upon a tree; he was also the lamb of God. As such the sacrifice and Eucharist of the God man Jesus is purely Pagan in origin.

Part of the older Pagan sacrifices was in the King sacrificing his only begotten son. Jesus was the only begotten son of the King of Israel, sacrificed to take away the sins of the world. This practice was overturned in the myth of Abraham and Isaac when it was found detestable and injurious to the tribe or kingdom. Yet the God-man Jesus was sacrificed in the flesh. This was done to appeal to the underground Greek mystery cults who had much in common with the Jewish Christian Cultist.

"During centuries of this evolution, the Jewish people tasted many times the bitterness of despair and the profound doubt denounced by the last of the prophets. In periods when many went openly over to Hellenism, it could not be but the ancient rites of the Semitic race were revived, as some are declared to have been in earlier times of trouble. Among the rites of expiation and propitiation, none stood traditionally higher than the sacrifice of the king, or the king's son. The Jews saw such an act performed for them, as it were, when the Romans under Anthony, at Herod's wish, scourged, crucified [lit. bound to stake], and beheaded Antigonous, the last of the Asmonean priest kings in 37 B. C. "***Pagan Christs***" page 44,45 by J. M. Robertson

The mode of sacrifice was predetermined by previous Pagan doctrine. The type of sacrifice was also predetermined by Pagan doctrine. Both the sacrifice of the king, and the king's son were incorporated into the Gospel myth. The God man Jesus is both the King of the Jews and the son of God, the king of Israel.

As stated before the sacrifice of the king or king's son was found injurious to the state. Before animal and grain sacrifices, criminals and prisoners of war were substituted. Yet the criminal had to be identified with the king. This was done by putting royal robes on the sacrifice and parading the sacrifice around, calling it the king.

"The number three was of mystic significance in many parts of the East. The Dravidians of India sacrificed three victims to the Sun-god. In western as in eastern Asia, the number three would have its votaries in respect of Trinitarian concepts as well as the primary notions of 'the heavens, the earth, and the underworld. ' Traditionally, the Syrian rite called for a royal victim. The substitution of a criminal for the king or kings son was repugnant, however, to the higher doctrine that the victim be unblemished. To solve this problem one of the malefactors was distinguished from the other criminals by a ritual of mock-crowning and robing in the spirit of 'sympathetic magic'. By parading him as king, and calling the others what indeed they were, it was possible to attain the semblance of a truly august sacrifice. " ***Pagan Christs***, by J. M. Robertson page 45

There is nothing in this mythos that did not originate in other cultures.

"We can only conclude that the death ritual of the Christian creed was framed in a pagan environment and embodies some of the most widespread ideas of Pagan religion. the two aspects in which the historic Christ is typically presented to his worshipers, those of his infancy and death, are typically Pagan. "***Pagan Christs*** by J. M Roberts, page 52.

What about the man Jesus then? Was he divine? Did he exist? Is/was he the Savior?

Most, if not all, of the Christian Belief System is Pagan in origin. It is indeed hard to force oneself to believe that Jesus is the Christ, the Messiah, the Son of God when such titles were readily copied from Pagan doctrine. Perhaps the only item not borrowed from Pagan sources was the Messiah concept. That, of course, was taken from the Jewish hysteria of the time. In the siege of Jerusalem in 72 C. E. there were some18 Messiahs inside Jerusalem alone. Neither the God man Jesus nor the self proclaimed militant messiahs saved Jerusalem. Such was the measure of hysterical superstition upon the nation of Israel.

"There is not a conception associated with Christ that is not common to some or all of the Savior cults of antiquity. The title Savior was given in Judaism to Yahweh; among the Greeks to Zeus, Helios, Artemis, Dionysus, Heracles, the Dioskurui, Cybele and Aesculapius. It is the essential conception of Osiris. So, too, Osiris taketh away sin, is the judge of the dead and of the last judgment. Dionysus, the Lord of the Underworld and primarily a god of feasting ('the Son of Man cometh eating and drinking'), comes to be conceived as the Soul of the World and the inspirer of chastity and self purification. [J. M. Robertson maybe referring to Attis here.] From the Mysteries of Dionysus and Isis comes the proclamation of the easy 'yoke'. Christ not only works the Dionysiac miracle, but calls himself the 'true vine. '"

"Like Christ, and like Adonis and Attis, Osiris and Dionysus also suffer and die and rise again. To become one with them is the mystical passion of their worshippers. They are all alike in that their mysteries give immortality. From Mithraism Christ takes the symbolic keys of heaven and hell and assumes the function of the virgin-born Saoshyant, the destroyer of the Evil One. Like Mithra, Merodach, and the Egyptian Khousu, he is the Mediator; like Khousu, Horus and Merodach, he is one of a trinity, like Horus he is grouped with a Divine Mother; like Khousu he is joined to the Logos; and like Merodach he is associated with the Holy Spirit, one of whose symbols is fire. "

"In fundamentals, therefore, Christianity is but paganism reshaped. It is only the economic and doctrinal evolution of the system--the first determined by Jewish practice and Roman environment, the second by Greek thought--that constitutes new phenomena in religious history. " ***Pagan Christs*** by J. M. Robertson pages 52,53

No religion develops in a vacuum. All religions are influenced not only by it's predecessors but by the contemporaries of the time also. Such is the nature of Christianity yesterday and today.

Now about Jesus the man, did he exist? I think not. All the teaching of Jesus can be attributed to other sources and grafted over the Gospel myth. Nothing he said was substantially different in any way from previous sayings. Jesus was not a man but a contrived myth.

"The Christian myth grew by absorbing details from pagan cults. The birth story is similar to many nativity myths in the pagan world. The Christ had to have a Virgin for a mother. Like the image of the child-god in the cult of Dionysus, he

was pictured in swaddling clothes in a basket manger. He was born in a stable like Horus--the stable temple of the Virgin Goddess, Isis, Queen of Heaven. Again , like Dionysus, he turned water into wine, like Aesculapius, he raised men from the dead and gave sight to the blind; and like Attis and Adonis, he is mourned and rejoiced over by women. His resurrection took place, like that of Mithra, from a rock tomb. "

The man Jesus did not exist. There are however sources that speak of others seeing him. These were secondhand sources. No direct observations were made. Atone time or another we have all had vision of Deity in our minds. Such is the sight of Jesus, a mental image.

What of the Gospels then? They are passion plays designed to be read or acted out in front of an audience. Passion plays were a common feature of pagan religion. Looking at the Gospels themselves one finds a choppily written, scene by scene, display of the life of the God man. Only the important aspects of his life are described. The minor events and influences of the life of Jesus are not recorded, which leaves one to think that the Gospels are indeed a play.

"When we turn from the reputed teaching of Jesus to the story of his career, the presumption is that it has a factual basis is so slender as to be negligible. The Church found it so difficult to settle the date of its alleged founder's birth that the Christian era was made to begin some years before the year which chronologists latter inferred on the strength of other documents. The nativity was placed at the winter solstice, thus coinciding with the birthday of the Sun-god. And the date for the crucifixion was made to vary from year to year to conform to the astronomical principle which fixed the Jewish Passover. [The Passover is moon based, an already familiar pagan method of cyclic, monthly dating.]In between the birth and death of Jesus, there is an almost total absence of information except about the brief period of his ministry. Of his life between the ages of twelve and thirty we know nothing. There are not even any myths. It is impossible to establish with any accuracy the duration of the ministry from the Gospels. According to the tradition it lasted one year, which suggests that it was either based on the formula 'the acceptable year of the Lord', or on the myth of the Sun-god. "***Pagan Christs***" by J. M. Robertson, page 68
{^}

A Shared Vision

by D. M. DeBacker
June 23, 1988 11:36 PM

Gnosticism is a religious/philosophical tradition that began sometime in the last century before the present era[1]. The word “tradition" should be stressed because one of the tenets of Gnosticism is that of a general disdain for authority or orthodoxy. The Gnostics adhered to a belief in strict equality among the members of the sect; going so far as to chose the role of priest by drawing lots among the participates at gnosticgatherings[2]. They also stressed direct revelation through dreams and visions and an individual interpretation of the revelations of fellow Gnostics and sacred scriptures.

The Greek word gnosis (from which we have "Gnosticism") and the Sanskrit Bodhi (from which we have "Buddhism") have exactly the same meaning. Both gnosis and Bodhi refers to a knowledge that transcends the knowledge that is acquired through means of empirical reasoning or rational thought; it is intuitive knowledge derived from internal sources. To the Gnostic this knowledge is necessary for salvation[3]. "I say, You are gods!" -John 10:34

The Gnostic sects were essentially eschatological; concerned with salvation, with transcendence from the world of error (as opposed to sin) towards a knowledge of the Living God, who is knowable only through revelationary experience. The object of gnosis is God- into which the soul is transformed monastically. This notion of assimilation into a divine essence is known in Gnostic Circles as "immanentizing the Eschaton"[4]."Christ redeemed us from the Curse of the Law. "-Gal. 3:13

Footnotes

1 see J. M. Robinson, Introduction, in The Nag Hammadi Library (New York, 1977); hereafter cited as NHL, for a general discussion of the origins of Gnosticism.

2 Pagels, Elaine; The Gnostic Gospels;(New York, 1979); p 49

3 Barnstone, Willis, ed. ; The Other Bible; (San Francisco, 1984); p 42

4 Wilson, Robert A. ; The Illuminati Papers; (Berkely, 1980); p 46

The Gnostic defiance towards authority took on many levels. They developed an elaborate cosmogony, in defiant opposition to traditional Jewish and Christian beliefs. For the Jew and Christian, it was a good, though authoritarian, god that created Adam and Eve. It was through their own sin that they fell into corruption. Yet for the Gnostic, the creator was not good at all, rather he became known to the Gnostics as the Demiurge[1], a secondary god below Sophia, Mother Wisdom, and the unknown God-who-is-above-all-else[2].

To the Gnostics, the Demiurge- who is also known as Ialdabaoth, Sabaoth, and Saclas- acted in error when he created the material universe and mistakenly thought of himself as the only god.

In Gnostic literature, Adam and Eve are seen as heroic figures in their disobedience; aided by the serpent, who gave them knowledge and who will later return in some sects as Jesus, to redeem humanity by teaching disobedience to the curse of the laws of Yahweh the Creator[3].

Many writers when discussing Gnosticism approach the subject with a scholarly morbidity. They tend to look upon the Gnostics as a cult of dreadful ascetics who shunned the world of error and delusion. Yet as a neo-gnostic, I can not help but see a gnostic world-view as that of looking upon the universe not as some sinister mistake, but more as a complex and complicated cosmic joke.

When one first begins reading the Gnostic literature contained in the pages of the Nag Hammadi Library (cf. note p. 1), one is tempted to filter the language and the symbols of Gnosticism through a mindset of `hellfire' fright conjured by images brought from the Book of Revelations or Daniel. The key to reading the NHL is not to be frightened or distressed by some of the images, but to realize that the tractates of the NHL were collected as consciousness raising tools. To the Gnostic, the pages of NHL are not to be meant to be taken as the authoritative, apostolic writings of the

Footnotes:

1 Greek for "craftsman", much like the Masonic "Architect of the Universe". From Plato's Timaeus.

2 I have come up with Greek term "Theoseulogetes" to describe "God-who-is-above-all-else" which I found in Paul's Epistle to the Romans (9:5), but I hesitate to make use of it because I am not sure how it should be pronounced.

3 Hypostasis of the Archons 89:32-91:3 (NHL p. 155)

Christian Bible or the prophetic and patristic writings of the Jewish bible, but rather as visions shared with fellow Gnostics. The following discourse is meant to be just that- a Gnostic sharing his vision.

"When the Elohim began to create... " - Genesis 1:1

As all religious thought has as its ultimate aim the thought of God, it is best that I begin my "vision" by imparting my perception of God. To me, God is indescribable, inscrutable, and ultimately "nonexistent". Any attempt at describing God invokes, what a friend termed, the "great syntax catastrophe"[2]. It is wrong, I believe, even to use the pronouns he or she when speaking of God; and it seems better to speak of what God is "not" rather than to speak of what God “is". To paraphrase the Chinese philosopher, Lao Tse "The god that can be named is not the God"[3].

It is best not to even attempt a description of God, but to think of God as inscrutable by definition: that which cannot be

1. For a discussion on this translation of the opening verses of Genesis cf. Asimov, Isaac; Asimov's Guide to the Bible; Vol. II; (NY, 1968); pp 16-17

2. A friend tells me that he picked up this term from an evangelical Christian in Georgia.

3. "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. " Lao-Tse; Tao Te Ching (I,1)- trans. by James Legge easily understood, completely obscure, mysterious, unfathomable, and enigmatic; the "Mystery of the Ages"[1].

Many Gnostics speak of God as being "non-existent"; not in the atheistic sense, but in the sense that God does not exist in the same sense as you or I or anything else in the Universe exists. In some Gnostic writings God is referred to as the "unbegotten one"[2].

Footnotes:

1 Colossians 1:26

2 Tripartite Tractate; 51. 24-52. 6; (NHL p. 55)

As a Gnostic Christian, one who emphasizes the Slavic influence of gnosis (knowledge) over the influence of Pistis (faith), it is not enough for me merely to believe that God exists; I must know that God exists. In his epistle to the Galatians, Paul tells us that ignorance of God is a form of bondage[3]; and in his epistle to the Colossians, he tell us that man's purpose is to "be filled with the knowledge of [God's] will in all spiritual wisdom and understanding.., and increasing in (gnosis) knowledge of God"[2].

Many Christian sects teach that "faith" is an unquestioning belief that does not require proof or evidence. To understand "faith" properly it requires knowing that belief and opinion are not one and the same. A mere opinion is something that is asserted or accepted without any basis at all in evidence or reason1. Whereas, to believe in something is to exercise one's faith or trust in something. Faith then could be said to be "trust"; and `faith in God' is, therefore, the same as `trust in God'.

The basis of any degree of trust must be a certain degree of knowledge concerning a given object or situation. The more knowledge one has concerning, say, a person, determines the amount of trust allowed that person. For example, if you know a person to be completely unreliable, you then have very little faith in that person. Conversely, you have a great deal of faith that person is not to be trusted. If you know that a person is highly reliable, you then have built up a degree of trust in that person based on your knowledge of him. Therefore, knowledge of God must parallel faith in God. Yet how can God be known when we are not even sure that he exists? If we say that God is essentially `unknowable and can only be spoken of in terms of what God is not, then how can we come to have any knowledge of God?[3]

There are basically two ways to know God. The first is by way of reason or logic and second, by way of intuitive knowledge or gnosis. We shall see in following paragraphs how the former method may help us in understanding the problems we are faced with in our attempts to know God, and many will see, also, how severely lacking the path of logic can be compared to that of the gnostic path.

Footnotes:

1 Galations. 4:8-9

2 Colossians. 1:9-10

3 See Adler, Mortimer J. ; Ten Philosophical Mistakes; chap. 4; (New York, 1985); for a detailed discussion of knowledge and opinion.

In studying the problem of `logical proofs' of God's existence I have come across several historical arguments of which I have grouped into what I call "The Seven Arguments and the General Argument for the Existence of the Almighty. " I have labeled these arguments the Ideological (ideo as in idea), the Etiological ( `aetio' meaning cause), the Teleological (`teleo' meaning final outcome), the Cosmological (`cosmo' meaning universal), the Ontological (`onto' meaning being), the Pantheological (`pantheo' as in `pantheism'), and the Psychological (`psyche' meaning soul) Arguments. I will provide a brief discussion of each.

1. The Psychological Argument

   Before anything can be said concerning the reality of God or of anything else for that matter. One must take a skeptical stance. A skeptical stance would be that of doubting the reality of absolute or universal truths. In other words one could say that the certainty of knowledge is impossible and that one can achieve only `probable' knowledge, i. e. , ideas whose validity is highly probable. An example of this would be to say that it is only highly probable that you are reading this page, but that neither you nor I can be absolutely certain of this.

   Yet probable knowledge implies the existence of absolute knowledge. For instance a skeptic could deny that the objects of his perceptions exist, but he could not deny that his perceptions exist. St. Augustine stated that the person who doubts all truths is caught in a logical dilemma, for he must exist in order that he may doubt. As Descartes, put it "I think, therefore I am. ". In the act of doubting one establishes the absolute reality of one's own consciousness or "psykhei".

   For Augustine the "psykhei" comprises the entire personality of the living being, who becomes aware through self-consciousness not only that he or she is a real integrated existing person but also that he knows with absolute certainty his own activities and powers of memory, intellect, and will.

   Thus the being `remembers' what it is doing in the act of self-doubt; it understands or knows the immediate experience; and it can will to act or not to act as it does. Hence three aspects of the individual "psykhei" may be described as powers of memory, intellect, and will, or as activities of being, knowing, and willing.

2. The Ideological Argument

Prior to the history of any object the ideal had to exist as the source imparting reality to the particular object. Humanity must exist as a universal ideal before any individual human being can possibly exist. An object's essence (ideal) must be a reality before the particular object can come into existence. Many people, when first confronted by this argument fail to understand it. One fellow thought the argument was preposterous, because he thought it somehow denied that things could be discovered by accident. He gave a convoluted example involving a chemist seeking to invent a glue and in the course of his research accidently discovering a cure for cancer. What this fellow failed to realize is that the notion of a death dealing disease such as cancer and the idea of a needed cure for cancer existed long before this bumbling chemist started on his glue project. Both the psychological and ideological arguments are really not arguments for the existence of God, but are intended as an introduction to the following arguments.

3. The Etiological Argument

God, by definition, must have existed as a first cause because every effect requires a cause and this must have been true of entire universe. The material world is contingent, unable to create itself, hence requires something else, a necessary, spiritually uncreated Being to bring it into existence and impel it to continue its progress. The same fellow who debated the ideological argument said that the etiological argument "hurt his head" and that it reminded him of "the old chicken and the egg argument". The key words in this argument are "contingent" (meaning, “dependent on chance"; "conditional"), "necessary", and "uncreated" (see the General Argument below). The cosmological argument is almost identical to the etiological argument, yet the wording is quite different.

4. The Cosmological Argument

There must have been a time when the universe did not exist, for all things in the universe are mere possibilities dependent on some other objects for their being and development; the fact that the universe does exist implies that a necessary or noncontigent Being exists who was capable of creating the universe.

5. The Ontological Argument

Since we possess an idea of a perfect Being (and we can think of nothing greater or more perfect), such a Being must necessarily exist because perfection implies existence. Any idea that is lacking in reality (any concept which has no objective 0reality of its own) would be imperfect, whereas one of the attributes of a perfect Being is actual existence (not merely an idea in any person's mind, but real existence external to any mind which happens to conceive of it).

The ontological argument is possibly the oldest argument and dates back to the 4th C. of the present era. This argument has caused a great debate that rages to this day in the pages of modern textbooks on philosophy and theology. The key to this argument is "perfection" and the statement: "any concept which has no objective reality of its own would be imperfect" (and therefore not exist) is the thin thread upon which the validity of argument hangs.

6. The Teleological Argument

The presence of design in the world, the fact that objects are designed with a purpose, to function for a given end, implies the existence of an intelligent, competent designer, who planned the purpose of each thing that exists.

The teleological argument posses problems of its own. The same fellow who debated the previous arguments insisted that he needed proof of a design to the world and that everything has a purpose. The problem in replying to his argument is that I can not think of one useless thing existing in the universe. My mind draws a blank in this respect and I would invite anyone to show me one thing that exists in this universe which is without design or purpose.

7. The Pantheological Argument

God, the supreme unity, the original Being, and the Ideal of all ideals, has caused all things to become manifest by means of a logical unfolding of particulars from their ideals. To speak of creation is to speak of particularization, a process of unfolding that makes individual objects out of ideals. Conversely, immortality is an opposite process whereby the particulars return to their universal essence or archetypes. Immortality means the return of things to God (apocatastasis), that is their deification, so that there is complete unity of all things in God; pantheism.

The Pantheological vision of God is negative in the sense that God can be characterized only in terms of comparison on the ground that the infinite is beyond human comprehension; however not beyond human contemplation. When speaking of the nature of God and using the terms of argument #1 in speaking of the nature of the psyche as that which possess memory, intellect, and will, one may say that God is Omniscient, possessing absolute memory and intellect; Omnipotent, possessing absolute will; and in the terms of the pantheological argument, Omnipresent, possessing pure randomness and non-localized in time and space.

The General Argument for the Existence of the Almighty is as follows and derived in part from the argument as put forth in How to Think About God by Mortimer J. Adler:

1. The existence of an effect requiring the concurrent existence and action of an efficient cause implies the existence and action of that cause.

2. The cosmos as a whole exists.

3. If the existence of the cosmos as a whole is radically contingent, which is to say that, while not needing an efficient cause of its coming to be, since it is everlasting, then it nevertheless does need a efficient cause of its continuing existence, to preserve it in being and prevent it from being replaced by nothingness.

   or

   If the cosmos which now exists is only one of many possible universes that might have existed in the infinite past, and that might still exist in the infinite future, and if a cosmos which can be otherwise is one that also can not be; and conversely, a cosmos that is capable of not existing at all is one that can be otherwise than it now is, then the cosmos, radically contingent in existence, would not exist at all were its existence not caused.

4. If the cosmos needs an efficient cause of its existence or of its continuing existence to prevent its annihilation, then that cause must be one the existence of which is uncaused, and one which has reason for being in and of itself; i. e. The ultimate cause and being of the cosmos.

5. If the ultimate cause and being of the cosmos is that about which nothing greater can be thought, that being must be thought of as omnipotent, possessing absolute will; omniscient, possessing absolute knowledge; and omnipresent; non-localized in time and space.

PART TWO

Intuition differs from reason in that as man is a finite being possessing limited sensual contact with the universe; it is impossible for man to fully understand God through his senses or by empirical means. This, therefore, involves the understanding of abstract concepts. We must understand the universe as being "conceptu-sensual"; that parallel to the objective universe there is a universe made up of abstracts. This abstract universe is viewable to us through means of symbols; objects not possessing objectivity. These symbols cannot be known by means of empirical reasoning, but by means of gnosis; without the conscience use of reasoning, immediate apprehension or understanding.

It should be realized that while this abstract universe, that sits parallel to the material universe, and is sometimes referred to as the spiritual world or heaven, is beyond logic and reasoning; it is supported by logic and reasoning. You will recall that imperfection or "degrees of perfection" implies the existence of perfection (cf. Arg #3 and Arg #5). Perfection is an abstract ideal having no analog in our material world, yet it is intuitively known to exist.

Just as there are degrees of knowledge concerning mundane truths in the material world, there are degrees of gnosis concerning revealed truths in the spiritual world. Because man in his human form is by nature limited there is a certain limit to his understanding and knowledge. Yet as all things are in a constant state of flux and change, man's knowledge is constantly growing. For everything that is known objectively there is an abstract idea that precedes the object.

The Scriptures speaks about angels and devils, the creation of the world in seven days, etc., and many Christian sects require of their followers acceptance of these "revealed truths" by way of faith or trust. Many speak of the Bible as being infallible and without error even when portions are contradictory or counter to logic. I, however, assert that the Bible is first and foremost an anthology of religious/philosophical tradition compiled over the centuries from about 750 BCE to around 150 BCE. It should, in no way, be advertised as a "closed canon" or a

compilation of the sum of man's knowledge of truth, revealed or otherwise. The Bible was written by men and is therefore subject to human error. This does not, however, discount the presence of revealed truths within the Bible or within any scripture (religious writings).

If any of the above arguments fall short of convincing an individual of God's existence, the one argument that cannot be denied is the argument which provides for the proof of one's own existence (cf. Arg #1). Here we spoke of "taking a skeptical stance"; one of doubting one's own existence. Through the process of self-doubt we become faced with the reality of our existence; we cannot deny the object of our perceptions- ourselves.

The question, then, is raised concerning "life and death". One may wonder: "If I exist now, was there ever a time when I did not exist and will there be a time when I will not exist?" We can limit this by asking: "Did I exist before this lifetime and will I exist after this life?" Perhaps before these questions can be broached more should said concerning the subject of gnosis.

As stated above, the Apostle Paul spoke of ignorance of God as being a form of slavery; and told us that it was our purpose to know (gnosis) and obey God[1]. This is reiterated in his first epistle to the Corinthians, when Paul gave "thanks to God... that in every way [they] were enriched in [Christ] with all speech and all knowledge"[2].

In John's first epistle, we are told that we may come to know (gnosis) God, if we keep God's Law and "walk in the same way in which [Christ] walked[3]. This echoed in

Footnotes:

1 See above p. 4

2 1 Corinthians. 1:4-5

3 1 John 2:3-4

John's Gospel chapter 14, verses 20-21; and at verse 26 he adds that the Holy Spirit will be sent to "teach [us] all things, and bring to [us] remembrance all that [Christ had] said to [us]. " I have emphasized the word "remembrance" as an important part of the process of gnosis. This will be discussed in detail below.

In another epistle Paul spoke of the "riches of assured understanding and knowledge (epi-gnosis) of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge"[1]. In the seventeenth chapter of John's Gospel, Christ tells us that gnosis, knowing God, is equivalent to eternal life[2]; and in his epistle to the Philippians, Paul tells us that gnosis supersedes all[3].

In Matthew's Gospel we are told that spiritual knowledge comes to us through Christ: "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and revealed them unto the little ones; yes, Father, for such was thy great pleasure. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one whom the Son chooses to reveal him.[4]"

When we read the thirteenth chapter of Paul's first epistle to the Corinthians, we learn that "love" is the key to maintaining spiritual knowledge (gnosis) and faith (Pistis)[5]; and in John's first letter we are told that "he who does not love, does not know God; for God is love"[6].

Footnotes:

1 Colossians 2:2-3

2 John 17:3

3 Philippians 3:8-10

4 Matthew 11:25-27 and Luke 10:21-22

5 1st Corinthians 13

6 1st John 4:7-8

Besides the necessity of loving God, we are told that knowledge of truth equals knowledge of God. In Paul's letter to Titus, Paul greets his "child in common faith" by describing that, as an apostle of Christ, his main purpose is to "further the faith of God's elect and their knowledge of the truth which accords with godliness"[1]. In John's Gospel we are told that the Holy Spirit is the "Spirit of truth, whom the (material) world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you"[2]. Jesus tells us: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free"[3].

At some points this saving knowledge is referred to as a secret knowledge. In his closing remarks to his disciple, Timothy, Paul tells him to guard closely the knowledge that has been entrusted to him and to avoid those who "chatter" about false knowledge[4]; and in first Corinthians, he speaks of those who imagine that they know, yet do not know as they ought to know[5]. In second Corinthians, Paul tells us that the mystery of
the Gospel is "veiled" to those who have been blinded by the god of this world[6]. This concept of the "hardening the hearts" and "shutting the eyes" of the people can be found in Isaiah[7], Mark[8], Luke[9], and Acts[10]. Paul speaks of the process of gnosis as spiritual maturity when he tells the Corinthians that they were "fed with milk, not solid food; for [they] were not ready for it."

Footnotes:

1 Titus 1:1

2 John 14:17

3 John 8:31-32

4 1 Tim 6:20-21

5 1st Corinthians 8:2

6 2nd Corinthians 4:3-6

7 Isaiah 6:9-10

8 Mark 8:17-18

9 Luke 10:23

10 Acts 28:26-27

We are told that Jesus spoke in parables because "seeing they do not see, and hearing they do not hear"[1]; and that "not all men can receive this [knowledge] but only those to whom it is given (revealed)"[2]. He said that in order that those who could not understand, be allowed to understand that they would have to "turn again" and be forgiven[3]. This "turning again" or being "reborn" will be discussed in greater detail below. In Colossians, Paul speaks of this mystery as having been hidden from angels and men (Aeons and generations)[4]. There is evidence in many of the books of the Bible that books which are known to authors have either been lost or intentional kept out of the Bible for a variety reasons. In his epistles, Paul speaks of epistles that do not appear in Bible. There is evidence of a third epistle to the Corinthians; perhaps one that went between the first and second epistles[5]; and in his closing remarks to the Colossians, Paul speaks of an Epistle to the Laodiceans[6]. First Chronicles speaks of the Book of Nathan and the Book of Gad[7]; while Second Chronicles, also, speaks of a Book of Nathan and a Book of Shemaiah the Prophet[8]. In Jude's Epistle there is a quote from the Book of Enoch![9] Could these books have contained "secret knowledge" that could not be understand by all?

Turning to the "Apocrypha", those books which are not considered by some Christian sects to be a part of the "closed canon" of the Bible, we are able to discover a possible answer to our question. The Apocrypha, or "hidden" books, were never really hidden, but were kept apart from the Bible. Each Christian sect has a different "list" of books that belong in their individual “canon" and because those "lists" overlap each other many Christians today are quite familiar with a majority of the books contained in the Apocrypha.

Footnotes:

1 Matthew 10:13-17

2 Matthew 19:11

3 Mark 4:11-12

4 Colossians 1:26

5 1st Corinthians 5:9 and 2nd Corinthians 2:3-9; 7:10

6 1st Colossians 4:16

7 1st Chronicles 29:29

8 2nd Chronicles 9:29; 12:15

9 Jude 9 quotes Enoch 1:9

One book contained in the Apocrypha, 2 Esdras, a book that is found in many Roman Catholic Bibles, has the following information to impart to us concerning "hidden books":

"Therefore write all these things that you have seen in book, and put it in a hidden place; and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets. 1" (It is curious to note that this portion of 2 Esdras was added to original sometime in the third century AD; when at the same time Gnostic Christians were compiling the Nag Hammadi in Egypt!)2

Yet it seems that nothing can remain hidden forever. In Luke's Gospel Jesus prophesies that "nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light"3. Perhaps this prophecy came true when, following the dreadful destruction of WW II, two astonishing discoveries of hidden works were made; the first at Nag Hammadi, Egypt in December of 1945, and the second at Qumran, Palestine in 1947.

Footnotes:

1 2nd Esdras 12:37-38, cf. 2nd Esdras 14:37-48

2 See introduction to "The Second Book of Esdras" in the New Oxford Annotated Bible with the Apocrypha; Apoc p 23

3 Luke 8:17

PART THREE

Even in the Bible itself there is found "secret knowledge" that is never spoken of amongst the Christian sects that consider themselves to be "orthodox". The best example of this is in the creation account of the Book of Genesis. The opening line of the first book of the Bible has been translated throughout history to read: "In the beginning God created the heavens and the earth[1]. " Yet if we translate the first verse literally we find it to read: "When the Elohim began to create the heavens and the earth[2]."

The term "Elohim" should not be translated directly to read "God" or "god", because it is the feminine plural of god (Eloah) and should probably be translated "goddesses" or "offspring of the Goddess" . Now, to many "orthodox" Christians the notion that there exists "gods", in the polytheistic sense, most likely is a bizarre notion. Yet the early Hebrews were not "monotheistic", that is, a person who believes in the existence of one God, as is usually thought; but, rather, they were "henotheistic", and while believing in a multitude of gods, they focused all their worship on their "national god". Examples of Hebrew henotheism can be found in throughout the Old Testament. In 1ST Kings, chapter 18 there is an account of the prophet Elijah, a prophet of the Israelite god Yahweh, engaged in a contest with the prophets of the god Ba'al and the goddess Asherah (Ishtar)[3]. In 2nd Kings, chapter 3 we are told that when Mesha, king of the Moabites, sacrificed his son to the Moabite god Chemosh "there came a great wrath upon " the army of the Israelites[4]. Further on in 2nd Kings there is the story of Naaman, a Syrian general who is afflicted with leprosy. Following a raid in Israel, Naaman is told by one of his captives that there is a prophet living in Samaria who has the power to cure leprosy. Naaman then visits Elisha, where he is told to go and bathe in the Jordan river. After bathing seven times in the Jordan, Naaman is cured of leprosy, and as a result he converts and becomes a worshiper of Yahweh, god of the Israelites. He is now faced with a dilemma; as he must return to Syria, he must take "two mule's burden" of Israelite soil back with him. This is done so that he may have a plot of Yahweh's land upon which to offer sacrifice to the Israelite god. Elisha does not argue this matter with Naaman, but only tells him to "go in peace"[5].

Footnotes:

1 Genesis 1:1

2 Cf. p 3 note 1

1 1st Kings 18:19

2 2nd Kings 3:27

3 2nd Kings 5:1-19

Perhaps the strongest suggestion of Hebrew henotheism is contained in line from Ezekiel that tells of the women weeping for the Sumerian harvest god, Tammuz[1]. The Jewish calendar contains the month of Tammuz (usually in the summer) and one of the titles for Tammuz, "Adonai", was adopted by the Hebrews as a title for their god. The phrase "Adonai Elohim" is translated in the English Bible to read "Lord of Hosts". The Greeks, also, adopted "Adonai" and called him "Adonis"; a term used today in the English language to describe a good looking young man.

In the New Testament, we are told by Saint Paul that there are "many gods and many lords"[2]. In Colossians, he refers to them as the "elemental spirits of the universe" or Archons[3]. Could it be that the Archons and the Elohim were one and the same: "elemental spirits of the universe"? In Ephesians, he refers to them as the "world rulers of the present darkness"[4]. In John's Gospel, Jesus puts us on equal footing with the Archons by quoting Psalms[5]; and in Acts we are called "God's offspring"[6].

The scriptures in places speak of the concept of pre- existence. God tells Jeremiah, "before I formed you in the womb I knew you"[7]. In Ephesians, we are told that God "chose us in him before the foundation of the world"[8].

Could it be that the "secret message" that the Scriptures have to impart to us is that we and the Elohim are one and the same? That we were present at the creation? That we created our own universe under God's guidance, but because we were not in harmony with each other, because a few us tried to "lord" over the others, because we were not in agreement on how to go about making the universe, and instead of making the universe according to God's design, we made it according to our design, in "our image"; could this be why the universe is such an imperfect place?

Footnotes:

1 Ezekiel 8:14

2 1st Corinthians 8:5

3 Colossians 2:8

4 Ephesians 6:12

5 John 10:34 and Psalms 82:6

6 Acts 17:27-29

7 Jeremiah 1:4-5

8 Ephesians 1:4

Between chapters 16 and 19 of the Book of Genesis there is a curious exchange that deserves to be followed. In chapter 16 we are told the story of Hagar, the mother of Ishmael. Hagar, one of Abraham's concubines, is sent out into desert by Sarai, the first wife of Abraham. At verse seven Hagar is met by an "angel of the Lord". Later, after conversing with this "angel of the Lord", she refers to the angel as a "god of vision". She is shocked to think that she has actually seen "God" and has lived[1]. In the next chapter, Abraham is visited by a being who describes himself as "El Shaddai"[2]. Most English language Bibles translate this to read "God Almighty", but a literal translation would render it "El, one of the gods". In chapter 18 Abraham, we are told, is visited again by the “Lord", and upon looking up he sees "three men". The persons that appear to Abraham in this chapter of Genesis are usually described as being God and two of his angels, yet strangely enough the one who is thought to be God, the Almighty (omniscient and omnipresent) does not know what's going in a city on the planet Earth and remarks: "I will go down to see whether they have done altogether according to the outcry which has come to me; and if not, I will know"[3]. After wrangling with Abraham over whether or not he would destroy the cities of Sodom and Gomorrah, we are told that "the Lord rained... fire from the Lord out of heaven"[4].

The "main of event" occurs in the first chapters of Genesis. Here is where the Elohim see light for the first time[5], and go about the process of the first creation[6], that of "calling and creating" the material world[7]. The Elohim cause a separation to be made between the spiritual world, "the waters which were above the firmament, and the material world, "the waters which were under the firmament"[8]. Genesis 1:9-31 details this "ordering" of the material world.

Footnotes:

1 Genesis 16:7-14

2 Genesis 17:1

3 Genesis 18:21

4 Genesis 19:24

5 Genesis 1:4

6 Genesis 1:1 - 2:3

7 Isaiah 43:7

8 Genesis 1:7

In Genesis 1:27, we are told that the Elohim created, or developed the idea of mankind in an image that the Elohim perceived. According to Rabbinic tradition this image was the image of the Higher God that the Elohim saw reflected in the firmament which they took to be that of their own. In the second creation, that of "making and forming" the material world in the "day that the Lord made the earth and the heavens"[1], we are told that the Elohim actually "formed" man out of dust, but it was only after the Elohim breathed into man's nostrils the "breath of life", did man become a living being[2].

Yet it seems that the Elohim had made a mistake. In Genesis 1:28, we are told that the Elohim had created man as an androgynous being, "male and female [they] created them. " Most Gnostic Christians take this to mean that we were originally intended to posses both soul and spirit combined. It appears the Elohim had made a mistake and formed a "sleeping" soul which they attempted to manipulate[1], and when they realized that they were mistaken they found it necessary to pull the "spirit" (Eve) out of the soul (Adam) in order to bring it to life; hence Adam calls Eve "the Mother of the living"[3].

The events that follow in the third chapter of Genesis deserve to be looked at in detail. In chapter 2, verse 9 we have been told that there are two trees in the center of the Garden of Eden; the tree of life and the tree of knowledge. In verse 17 of that same chapter we were told that the Creator had ordered Adam not to eat of the tree of knowledge, for if Adam were to eat from that tree he would die. In chapter three a serpent appears to Eve and the following exchange takes place: Serpent: "Did [the Creator] say, `You shall not eat of any tree in the garden'?"

Eve: "We may eat of the fruit of the trees of the garden; but [the Creator] said, `You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.' "Serpent: "You will not die. For [the Creator] knows that when you eat of it your eyes will be opened, and you be like [the gods] knowing good and evil."

Footnotes:

1 Genesis 2:7

2 Genesis 2:16-17

3 Genesis 2:21

Later, after eating from the tree, and, by the way, not dying, Adam and Eve "heard the sound of the Lord God walking in the garden"[1]. It is curious to note that from the exchange that follows that the Creator does not seem to know what has taken place in their "absence", just as they did not seem to know what was happening in Sodom and Gomorrah or what occurred to Cain's brother, Able[2]. Upon learning what has transpired the Creator then put a curse upon the serpent, Eve, and Adam. We then learn that the Creator had lied to Adam and Eve when they told them that they would die and in remarking reveal: "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever... "[3]. This speaking in the plural is echoed in the Tower of Babel incident: "Come, let us go down and there confuse their language"[4].

Throughout time the serpent has stood as symbol of immortality. Many ancient cultures upon seeing the shed skin of a snake believed that the snake never died; only shedding one body for a new one. In Greek mythology the god Prometheus is often depicted as a winged serpent bringing the gift of fire to man. Later Prometheus was replaced by the image of the wing- footed Hermes holding aloft the caduceus or "serpent entwined staff" as he brought the secret knowledge of the gods to mankind.

These images of winged and fiery serpents can be found in the Old Testament. In Numbers "the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died"[5]. To counteract this attack, Moses is told to "make a fiery serpent and set it on a pole" so that when the people see the "brazen serpent" they would not die[6]. This symbolic gesture of the serpent lifted up in the wilderness is reminiscent not only of the serpent in the garden, but that of Jesus on thecross[7]. In Isaiah's vision of God, he describes the throne of God as being surrounded by "seraphim". Seraphim may be defined as “fiery winged serpents". In 2 Kings we are told that the "brazen serpent" survived down into reign of Ahaz, king of Israel. It seems Ahaz did some house cleaning and broke the "brazen serpent" into pieces and threw it out. Is this some how a prophetic gesture of Israel's rejection of the Messiah[8]?

Footnotes:

1 Genesis 3:8
2 Genesis 4:9
3 Genesis 3:22
4 Genesis 11:7
5 Numbers 21:6
6 Numbers 21:8-9
7 John 3:14-15
8 2nd Kings 18:4

CONCLUSION

It should be remembered that when approaching the subject of "hidden works" or "secret knowledge" that "there is nothing hid, except to be made manifest; nor is anything secret, except to come to light"[1]. In other words, there is nothing hidden that cannot, or will not, be found. Christ extols us to seek and find, and that when we knock at the door of mystery it will be opened to us[2]. It can be found that God has a "divine plan" in which God "desires all men to be saved and to come to the knowledge of the truth"[3]. In Acts we are told that the end of time will not come until all things have been restored to God. This "restoration of all things" became known to the early Christians as the Doctrine of Apocatastasis[4]. Ephesians speaks of the "plan for the fullness of time, to unite all things in him, things in heaven and things on earth"[5]. Yet what happens to us when we die in a pre-gnostic state before the Apocatastasis? In Mark's Gospel, we are told to take heed of what we hear in the message, for "the measure you give will be the measure you get"[6]. This is the Doctrine of

Metrethesis; the "measure for measure" spoken of in Matthew 7:2 and the "sowing" and "reaping" in Galatians 6:71. This is the plan by which God allows all souls in the universe to eventually redeem themselves in the prison of Metempsychosis. Metrethesis and Metempsychosis are doctrines that are not unique to Christian Gnosticism. In Buddhism and the Vedic religions these doctrines are known as

[The text is lost at this point.]

Footnotes:

1 Mark 4:22

2 Matthew 7:7-8

3 1 Timothy 2:4

4 Acts 3:21

5 Ephesians 1:10

6 Mark 4:24

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The Manifestation of Kali in the Universe as an Astrophysical Anomaly

By Persona Navitae 353.

There is no light, nor any motion.
There is no mass, nor any sound.
Still, in the lampless heart of the ocean,
Fasten me down and hold me drowned
Within thy womb, within thy thought,
Where there is naught-where there is naught!
From "Kali", by Aleister Crowley

In the beginning was the KAOS water, the pure creative force of undivided being. Crowley called this "Nuit", which seems to be the combination of the sky goddess "Nut" with the chaos God "Nu", or "Nun". This was the potential for manifestation before the dream of Siva, before the suffering of Sophia that coalesced into the mist of dark reality. This primal force exits in a perpetual state of non-being, always edging toward being. A binary movement sets up from this tension of pre-creation, from a state of collapsed oneness, to a state of open potential. This is the struggle between Siva; the force of perfect order, and Sakti; the force of pure chaos. In Siva is the need to collapse to stable systems, the continual drive for one-ness that unifests as the point monad of Kether on the Tree of Life. In Sakti is the need for continual creation, the pure fertile need to populate Universe with the divine sparks of manifested intelligence. From these two forces arises the numinous Androgyny. This force exists at the beginning of physical creation, from its parthenogenic fullness it emanates across the Pleroma of the void, and down the Tree to Malkuth.

This mythos is at the core of the unconscious and of many creation theories. From the bliss of Androgyny comes the suffering of Maya, illusion. This is the illusion of multi- verse. Sophia, the divine mother of the Gnostics, was conceived of as Androgynous but she broke away from her partner and conceived the physical universe as a polarized order. The result was the creation of ignorance, the demiurge Yahweh. From the primal Nuit is created Babylon, and from her is Isis, but what of Nepthys? She is hidden; present but unseen. Felt but rarely named. In Indian theosophy divine Sakti exists as the primal energy behind the static monad, Siva. She is Nuit in Thelema, and her creation on the mundane level

is Kali. In many systems they are considered one, which is rightly so. The job of Kali is to devour the ignorance of static non-creation and re- create Universe with new potential for manifestation. Left to its own, Siva would freeze up Universe in a cage of entropy. This is known to physicists as the "Heat death of Universe". Heat is not a substance, not an energy. It is a process, "The transference of energy by virtue of a difference in temperature". When all forms of energy, Sakti/Kali, have been equilibrated then no more growth is possible. Any divine sparks left in such a state would no longer develop, all life would stop.

The Heat Death is only one scenario. It would seem possible that Universe could go on perpetually if there were some way to re-create it. All matter/energy would have to be sucked back in and thrust out in another "Big bang". This "devouring" is well known to devotees of Kali. In early myths she is known to devour the demons who would upset the balance of space-time. Kali is the Goddess of time, Kala. In time all things die and are re-born. In time all ignorance is replaced by divine Gnosis, if we accomplish nothing else in life we cannot help but learn. Experience is the great teacher. At the end of time there is no manifested existence, just the Satchidananda of bliss-being-consciousness. Kali offers the bliss of Gnosis with one hand which holds the Sangreal, freedom from fear with another raised, with a third she holds the sword that destroys Universe, and with a forth she holds a head to remind us that all situations will change, death is the constant force of new life. She is naked because she has no veils of illusion, and to remind us that the secret of re-creation is in sexual bliss. She is black because she is beyond human comprehension, this also ties in with the Freudian devouring mother, who is in the realm of shadow, we all will be swallowed by Kali in the little death and the greater ones. She dances on the corpse of Siva, who has over extended himself in the attempt for divine Order. However, her dance has aroused him even in death and she stands over his erect penis to accept the seed of new creation.

In the early 1930's Edwin Hubble concluded that Universe is expanding, and even in the 1920's evidence existed of such expansion. It has been postulated that if there is not enough mass in Universe then it will eventually suffer the heat death of Siva. If there is enough however, then it is possible that the expansion will slow down due to the drag of continual gravitational forces that all matter possesses, and eventually return to a single point where the explosive forces of the dynamic interplay of matter/energy will cause a new expansion.

One method to determine if Universe has enough matter to halt the expansion is to add up all the luminous matter. Matter exits in particular, stable energy states. If extra energy is added to a system, then the matter present would tend to jump to a higher energy state. Every element has very particular states it prefers and will not reside in any others. This is the rule of the Siva- Order force in Universe. All chaotic energy states will either jump to a higher state, and stay there as long as the extra energy does, or it will ignore the extra force. When there isn't enough energy to maintain the element in this state, it drops to a specific lower state and sheds the excess energy. When this happens we see it as a burst of light which will be specific to each particular element. By examining the luminous evidence, astrophysicists can determine how much matter is shedding light. According to older theories all matter radiates light, and this could be used to determine how much matter was in Universe. Through these studies, it was found that there is only about 2% of the necessary amount for re- creation.

In 1933, Fritz Zwicky discovered that galaxies were moving much faster than they should according to the accepted theories. Speculating from the amount of matter found through the luminosity present, he found that galaxies should be breaking up. The obvious conclusion is that there is more matter present than can be seen. This substance became known as Dark Matter. Since then numerous experiments have been devised to test this theory. Vera Rubin showed that galaxies rotate as fast at the outer rim, or faster, as they do in the inner. If they are less dense at the outer edges, as the luminosity indicates, then they should move slower. Jeremiah Ostriker and James Peebles showed that without extra matter, galaxies would develop gravitational anomalies that would cause them to collapse into other forms than the spiral we usually see. It seems likely that there is Dark Matter in Universe, and estimates now indicate that it could make up as much as 95% of all physical creation.

What is this Dark Matter? Nobody knows, but there are many theories. Sub-atomic particles, so small they don't radiate visible energy, Neutrinos, Magnetic Monopoles (one sided magnets), and Gravitinos (bundles of gravity, in the same sense that Photons are bundles of light) are prime candidates. So far neither Magnetic Monopoles, nor Gravitinos have been found. Arcane knowledge provides some answers assuming we ask the questions. If Isis is "Infinite Stars, Infinite Space", then what is Nepthys? Being the opposite side of Isis we have to assume she plays a part in Universe. And, if Kali's re-creation of Universe is possible, then can we see it in the process? The answer to both of these lies in the Dark Matter. In "Mumbo Jumbo" Ishmael Reed referred to "Dark Isis". I found this very

intriguing at the time, and later found the connection in Isis's dark twin, Nepthys. She is dark (like Kali) because she is hidden, manifested but unseen. In his book, Reed speculated that she became dominant when Isis was shedding lunar blood (sacred to Kali), this is when the unfertile seeds are being discarded. For the aspirant this is a time of great power, and danger. Nepthys is the goddess of the night magicks, the red magick of Vamamarg sometimes referred to as the "left hand path". Hers is the force of re-creation which is so vital to the growth of the aspirant. IAO, Isis-creator, Apophis (Set, husband of Nepthys)-destroyer, and Osiris-re-creator. In Tantra, Kali is all three. She gives birth to Universe, devours it when all life has expended its energy, and re-creates it from the seeds of the old Universe.

It's uncertain whether there is enough Dark Matter to cause the collapse of Universe, but clearly if there is a chance, it is in this manifestation of the Dark Goddess. Her body is the body of matter that lies "between" known spaces and stars, her power is felt in the pull of matter itself, "Love is the law, love under will" is the axiom of gravity where all particles seek to unite with all others. Her books are written in the night sky, her rites are the rites of ancient humans awed by the power of the Great Sleep, and equally awed by it's power of re-creation.

If Kali/Nepthys manifests at the end of time, it will be as the mouths of numerous black holes, each larger one devouring the smaller, uniting in one undifferentiated monad of space-time, not only matter sucked in but the net of creation on which it resides as well. In the Dark Matter is the new creation.
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A SAMPLING OF HIDDEN CODES IN THE TORAH

Here is a sampling of some of the hidden words in the Torah. Since the Hebrew

Aramaic (Square) Script or Biblical Hebrew

א	Aleph - Ox (A)	ל	Lamed - Ox-goad (L)
ב	Beth - Tent (B,V)	מ	Mem - Water (M)
ג	Gimel - Camel (G, GH)	נ	Nun - Fish (N)
ד	Daleth - Door (D)	ס	Samekh - Prop (S)
ה	Heh - Window (H)	ע	Ayin - Eye (Aa)
ו	Vav - Stake (U,V,W)	פ	Peh - Mouth (P, Ph)
ז	Zain - Sword (Z)	צ	Tzaddi - Fishhook (Tz)
ח	Cheth - Fence (Ch)	ק	Qoph - Ear (Q)
ט	Teth - Serpent (T)	ר	Resh - Head (R)
י	Yod - Hand (I,Y,J)	ש	Shin - Tooth (Sh)
כ	Kaph - Palm (K,Kh)	ת	Tau - Cross (Th)

cannot be uploaded, the transliteration is as follows:

The chart below works as follows:

The first column is the hidden word. Second column is the location of the starting letter. The third column is the word in the sentence which "houses" the starting letter of the hidden word. The letter enclosed in angle brackets (example: <X>) is the first letter of the hidden word. If the housing word appears more than once in the same sentence, the number of the correct word appears here in parentheses.

The fourth column indicates spacing, i. e. , 49 indicates there are 49 letters BETWEEN the letters of the hidden word. An "R" in the fifth column indicates the hidden word is spelled out in reverse. The last column is just a transliteration of the first column for ease of comprehension.

AMTh	Genesis 1:1-5	BRAShY	<Th>	50	R	Emet (Truth)
ThVRH	Genesis 1:1-5	BRAShY	<Th>	49		Torah
ThVRH	Genesis 49:28-30	VZA	<Th>	49		Torah
ThVRH	Exodus 1:1-7	ShMV	<Th>	49		Torah
ThVRH	Exodus 39:8-13	ThChL	<Th>	49		Torah
ThVRH	Numbers 1:1-3	MSh	<H>	49	R	Torah
ThVRH	Numbers 34:9-12	Z	<H>	49	R	Torah
ThVRH	Deut. 1:5-8	ThVRH	<H>	48	R	Torah
ThVRH	Deut. 32:3-7	LAL	<H>	48	R	Torah
ALHYM	Genesis 1:7-9		<A> Th	26		Elokim
Y-VH	Genesis 1:8-9	AL	<H>YM	26	R	The Name
Y-VH	Genesis 1:8-9	AL	<H>YM	26	R	The Name
QYN	Genesis 4:13-15		<Q>YN	49		Cain
HBL	Genesis 4:23-25	OD	<H>	49		Abel
MLACh	Genesis 2:1-2	V	<Ch>	26	R	Malac
ShBTh	Exodus 34:35	M	<Sh> H(2)	49		Shabat
ShBTh	Exodus 35:3-5	A	<Sh>	49		Shabat
ABRHM	Genesis 1:22-26		<A>LHYM	49	1	Avraham
Y-VH	Levit 1:1	V	<Y>QRA	7		The Name
Y-VH	Levit. 1:2-3		<Y>QRYB	21		The Name
Y-VH	Levit. 1:3-		<Y>QRYBNV	13		The Name
Y-VH	Levit. 1:3	YQR	<Y>BNV	34		The Name
MThThYHV	Deut. 34:5-10		<M>ShH	49		Matityahu
YSRAL	Genesis 1:30-2:3	E	<L>	49	R	Yisrael
YSRAL	Genesis 1:31-2:1	HShSh	<Y>	7		Yisrael
LAH	Genesis 28:2-6		<L>Ch	49	2	Leah
RKhL	Genesis 28:5-6	A	<R>M:	49	2	Rachel
YHVDH	Genesis 49:8-11	YHVD	<H>	49	R,2	Yehuda
MShH	Genesis 50:24:25	V	<H> ELH	49	R,2	Mosh

MShH	Exodus 13:18-19	ALHY	<M>	49	2	Mosh
ThVRH	Genesis 28:13-16	A	<Th>NNH	26		Torah
MQDSh	Genesis 28:15:16	VH	<Sh>BThYCh:	26	R	Mikdash(Temple)
HMVEDYM	Genesis 1:8-16	ShMY	<M>	70	R	HaMoadim
Y-VH(Y)	Genesis 1:25-27	V	<Y>ES	26		The Name
(Y)-VHY	Genesis 1:25-27	H	<Y>M	26	R	The Name
ERBH	Genesis 1:11-15	V	Tz	49		Arava
LVLB	Exodus 2:7-11	HE	<L>MH	49		Lulav
HD$	Numbers 4:28-32	ShN	<H>	49		Hadas
AThRG	Deut. 1:32-37	L	<A> MR	49		Etrog
BRChH	Deut. 1:1-32	HD	<B>RYM	613		Bracha
RMBM	Exodus 11:9-12:13		<R>BVTh	Init	3	Rambam
MShNH	Exodus 11:9-12:13		<M>ShH	49	3	Mishneh
ThVRH	Exodus 11:9-12:13	A	<Th>V	49	3	Torah
NTzY	Deut. 28:63-64	V	<N>$KhThM	49		Nazi
HShVAH	Deut. 31:16-18	MSh	<H>	49		HaShoah
HYTLR	Genesis 8:21		<H> ADMH	31	R	Hitler
H$	Genesis 8:1	BThB	<H>	31		Hess
RVML	Genesis 8:20	HTHV	<R>	31		Rommel
BQ	Genesis 8:22	V	<Q> R	31		R Beck
DNYTz	Genesis 8:21	EV	<D>	31		Danitz
MVTh	Genesis 8:3	H	<M> YM:(2)	31		R Mavet
HShVAH	Genesis 8:14		<H>	62	2x31	HaShoah

"ABRHM" begins with the Aleph <A> of ALHYM and ends about 250 letters later on the Mem <M> of ALHYM.

1. Note the section of Torah this word is embedded in.

2. Rambam appears as the initial letters of "Rabos Mofsai B'eretz Mitzrayim. If one begins in the same pasuk on the Mem of Moshe, the Word "Mishneh" is spelled out. If one starts at the same Mem and counts 613letters, one then Reaches a Tav, which is the first letter of the hidden word "Torah", thus completing Mishneh Torah, Rambam's famous work about the 613 Mitzvos.

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The Henge of Keltria

A Neo-pagan Druidic Organization

What is The Henge of Keltria?

The Henge of Keltria is a positive path Druidic tradition dedicated to protecting the Earth, honoring our ancestors, revering the spirits of nature and worshipping the Keltic Deities. Our focus is on spiritual development achieved through the study and practice of the Druidic The Blessing of the Herbs Arts and Keltic Magick. Through training, networking, resources, ritual and communications we strive to provide a religious and spiritual framework through which each individual can reach his of her own full potential.

What does the Henge offer?

Currently the Henge of Keltria Publishes "Keltria: A Journal of Druidism and Keltic Magick" on a quarterly basis, and an introductory 31 page booklet "The Henge: An Introduction to Keltrian Druidism. " Classes in neo-pagan Druidism are offered in the Minneapolis/St. Paul metro area on an ongoing basis. Campouts and workshops are held on an irregular basis in Northwestern Wisconsin. Future plans include a book of ritual, Bardic songbook, correspondence courses, theological journal and membership directory.

For more info, send a business sized SASE to:

The Henge of Keltria
2350 Spring Road, PMB-140
Smyrna, GA 30080

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ISHTAR IN HER PRAISE, IN HER IMAGE

By Pauline Campanelli

(Originally published in Circle Network News, under the column PANTHEON;

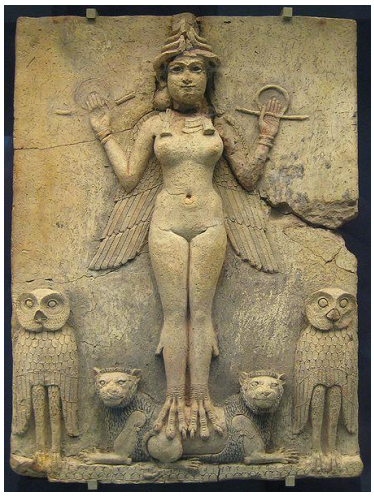

She was called Ishtar by the Babylonians, Inanna by the Sumerians, Astarte by the Greeks, and Ashtoreth by the Hebrews. She is a Goddess of Love and beauty, The Giver of All Life, The Maiden, The Mother, The Crone. As the maiden hymns were sung to her beauty and her love:

> "Praise the Goddess, most awesome of the Goddesses, Let one revere the mistress of the people, the greatest of the Gods. Praise Ishtar, the most awesome of the Goddesses, Let one revere the Queen of Women, the greatest of the Gods.
>
> She is clothed with pleasure and love.
> She is laden with vitality, charm and voluptuousness.
> In lips she is sweet; life is in her mouth.
> At her appearance rejoicing becomes full.
> She is glorious; veils are thrown over her head.
> Her figure is beautiful; her eyes are brilliant. "
>
> --from a First Dynasty Babylon text, circa 1600 BCE

The Goddess has her dark side too. In this portion of a Sumerian prayer to Inanna from Ur, circa 2300 BCE, she is the bringer of death. In the following lines, "the Powers" refer to the powers and duties assigned to the various cosmic entities at the moment of creation:

"My Queen, You who are guardian of all the great Powers, You have lifted the Powers, have tied them to your hands, Have gathered the Powers, pressed them to your breasts. You have filled the land with venom like a serpent. Vegetation ceases when you thunder like Ishkur. You who bring down the flood from the mountains, Supreme One who are the Inanna of Heaven and Earth."

In the Epic of Gilgamesh, it is the word of Ishtar that causes Enlil to bring the Deluge upon her Children, and in the same legend she brings death not only to her people but her lover too:

"When the glorious Ishtar raised an eye at the beauty of Gilgamesh, she said, 'Come, Gilgamesh, be thou my lover! Do but grant me thy fruit. Thou shalt be my husband, and I will be thy wife. '" But the hero refuses her, listing the fates of her other lovers:

"For Tamuz, the lover of thy youth,
Thou has ordained wailing year after year.
Having loved the dappled Shepherd-bird,
Thou smotest him, breaking his wing.
In the grove he sits crying, 'My wing!'
Then thou lovest a lion, perfect in strength.
Seven pits and seven didst thou dig for him.
Then a stallion didst Thou love, famed in battle.
The whip, the spur, the lash Thou ordainedst for him. "

And rather than marry Ishtar, Gilgamesh went in search of immortality on his own. Images of this Great Goddess from the land of the Tigris and Euphrates appear in many shapes and forms. Some of the earliest may be the clay or limestone figures discovered at the site known as Mureybit in what is today Syria. These figurines from hunter-gatherer villages of 8000 BCE range from the crude and stylized to the highly naturalistic. Like later images of Ishtar, these female divinities are depicted with their hands to their breasts. These ancient images of a goddess are not joined by a male God until a thousand years later and then he remains less important.

One common characteristic of the early images of Ishtar is the bird-like facial features. These features are also seen on images of the Goddess from the Thracian culture of what is today Bulgaria, the Vinca culture of the Central Balkans, and the Tisza culture of northeastern Hungary, circa 6000-5000 BCE. This bird Goddess

of ancient eastern Europe, and the closely related Snake Goddess are frequently associated with the baking of sacred bread. Miniature temples made in the form of the Goddess contain scenes of baking bread being presided over by a priestess. Later, miniature Minoan temples contain images of a Goddess with the same bird-like features. The Greek Aphrodite is often associated with doves which are her symbol also. Like Aphrodite's consort was the Grain God Adonis, Ishtar is the consort of Tamuz, God of Grain and of bread. The "wailing year after year," in the above text refers to the annual death and subsequent resurrection of Tamuz the Grain God, the Mesopotamian equivalent of Adonis and Attis.

The pierced crown and ears of figures are also reminiscent of images in bone and clay from Bulgaria that date to 5000 BCE (Similar piercing can be seen on bird-faced figures of the Machalilla culture of ancient Ecuador and some of the Chancay "Moon Goddess" figures of central Peru). The pierced crown is repeated in the headdress of figures from Mycenae Greece. When Dr. Heinrich Schleimann discovered figures like these, some had their arms upraised while others had their hands to their hips forming a circular outline. He thought they might represent two phases of the moon. Dr. Schleimann was probably right. The arms of the figure from a tomb form the crescent of the New Moon rising, an ancient symbol of Ishtar in her aspect as the moon Goddess. They also repeat the design of the Assyrian Moon Tree. These upraised arms from ancient Yugoslavia and Czechoslovakia.

Like Cybele and Attis, Demeter and Persephone, Aphrodite and Adonis, and Isis and Osiris; Ishtar sought to retrieve her lover from the "house wherein the entrants are bereft of light, where dust is their fare and clay their food. " When she arrived at the gate She demanded to be let in. The Gatekeeper at the command of Allatu, Queen of the Underworld and sister of Ishtar, allowed her to enter. As she passed thru the first gate, however, she was told she must remove her crown as "that is the custom of Allatu". At the second gate she had taken the pendants from her ears; at the third the chains from her neck; at the fourth the ornament from her breast; at the fifth the Girdle of birthstones from her hips; at the sixth her bracelets and anklets; and at the seventh she had the garment removed from her body.

Allatu imprisoned Ishtar in the Underworld and because of her absence from the World of the living, "the bull springs not upon the cow, the ass impregnates not the jenny, the man lies in his own chamber and the maiden lies on her side. " Because of this, the God Ea sent a messenger to Allatu and caused Allatu to sprinkle Ishtar with the waters of life. As Ishtar passed thru each of the seven gates on her ascent, Her garments and her jewels were returned to her.

As for Tamuz, her beloved, his fate is not known according to the Sumerian myth because the last tablet of the text is missing. In a Babylonian version of the myth, however, the Gatekeeper is told "Wash him with pure water, anoint him with sweet oil, clothe him with a red garment, and let him play on a flute of lapis. "As the knowledge of her brought death, so death brought resurrection.

"On the day that Tamuz comes up to me
When with him the lapis flute and the carnelian ring come up to me,
When with him the wailing men and the wailing women come up to me,
May the dead rise and smell the incense!"

She was worshipped as a Goddess of Loveland Beauty, a bringer of death and the mother of all life:

"She is sought after among the
Gods, extraordinary is her station,
Respected is her word, it is supreme over them.
Ishtar among the Gods, extraordinary is her station.
Respected is her word, it is supreme over them. "

--from a first Dynasty Babylonian text, circa 1600 BCE

The priestesses of Her temples were "harlots" detested by the Hebrews, but, in the words of The Great Goddess, "All acts of love and pleasure are my rituals. " Ishtar is one of the earliest manifestations of The Great Goddess and the geographic boundaries of her worship may be far greater than is currently believed. {^}

Five Fold Kiss Feminine

The **High Priest** kneels before the **High Priestess** and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. **He** says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

{^}

Five Fold Kiss Native

The **High Priestess** kneels before the **High Priest** and gives him the Five Fold Kiss; that is, she kisses him on both feet, both knees, phallus, both breasts, and the lips, starting with the right of each pair. she says, as she does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy phallus, without which we would not be.
Blessed be thy breasts, formed in strength.
Blessed be thy lips, that shall utter the Sacred Names. "

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When she reaches the phallus, he spreads his arms wide, and the same after the kiss on the lips.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
Transcribed to computer file by Seastrider
{^}

Ritual Bath

The purpose of a ritual bath is to cleanse Yourself, from the inside and out, of negative energies and prepare your Physical, Mental and Spiritual Self for Circle. A ritual bath is a rite in and of itself. The rite is ideally done just prior to Circle, but this is not always the case. [An example of such is if you have to travel to the meeting place.] After the rite is completed and you must travel to another place for Circle, try to keep your mind in a Spiritual frame as this will aid you in Circle.

The bath water should be infused with salts, herbs oils and colors that are harmonious with the work to be done in Circle. To prepare for the bath:

Select the Herbs, [it is best to have your herbs in a satchel for easier clean-up] oils and salts [of the same color as the candle] that you will be using.

Have a censer and charcoal block ready to burn a corresponding incense on.

Anoint a candle of appropriate color [Possibly using the same oil as you are using in the bath water.] If you have a shrine set up in your bathroom there should be a Goddess and God candle present.

Have some Holy Water ready. [Holy Water is made from: 1/3 sea-water {river-water with sea-salt added will do if sea-water is unavailable}; 1/3 river-water; 1/3 spring-water {store bought is OK}.]

Have a tape recorder with meditation music in the bathroom with you, as its aid to visualization and meditation is invaluable. [Be cautious to have the tape recorder far away from any water and **do not touch it while you are still wet.**]

A glass of wine is also needed for consumption upon completion of the rite. And your libation dish for the libation to the Gods.

To begin turn out the lights and light the candle(s) and incense, turn on tape, fill the tub with warm water and add herbs, oils, salts and a cup or so of Holy Water. With your Athame draw and visualize a Water or Banishing Pentagram over the bath water. All of these tools represent the four Elements; Air/the incense

and the scents from the bath, Fire/the heat of the bath, Water/the bath and Holy Water and, Earth/the herbs and oils.

Lower yourself into the water and visualize it cleansing you of all negativity. Know that these energies are flowing from your Physical, Mental and Spiritual Self into the water. Relax and enjoy the warmth of the water, the scents in the air and the feeling of being cleansed of all negativity, let yourself drift. Now concentrate and visualize on the purpose of the coming ritual and know that you are truly prepared. When you feel you are ready, pull the plug and stay in the tub until all the water has drained. As the water is draining visualize and know that the negative energies that are now in the water are going into the Earth and are grounded. Rise up out of the tub and do a Self Blessing like the following:

Anoint each area while saying aloud:

"Blessed be my Mind, that learns of Your ways"

[anointing your forehead]

"Blessed be my eyes, that have seen this day.
Blessed be my lips, That utter Your names and keep Your secrets.
Blessed be my breast(s), formed in strength (Beauty).
Blessed be the phallus (Womb), For without which I would not be.
Blessed be my knees, that shall kneel at thy Sacred Altar.
Blessed be my feet, that have brought me in these ways."

Pour a libation to the Gods and drink the wine. When dried, robe, clean-up the bathroom and take the libation outside to return it to the Earth. The rite is ended.

So Mote it Be!
{^}

The Triskellion Rite of Tea

Purpose: The purpose of this working is to pay homage to the Gods and to reflect on Their blessings upon this your life.

Tools:

- Herb(s) for tea
- Container for herb(s)
- Cup(s) and Tea Pot
- Decanter of Pure Spring Water
- Brewing dish with candle
- Scrying Candle

Prepare By: Placing a small table or platform in the center of your working space and arranging the Brewing dish, herbs, cup(s), Tea Pot and spoon on the table. Also place the cauldron with scrying candle within for use during the meditation. (Use the diagram, which follows, as a guide for arranging of the tools.) Prior to casting the Circle, light candle and fill the Brewing dish with Spring Water from a decanter. Keep the Brewing Dish covered during the Casting, as I have found this helps the water to heat faster and hotter.

{^}

The Blessing of the Herbs

With the tip of your Athame touching the Herbs, intone this blessing:

"Thou has grown by favor of the Sun,
The Moon, and of the dew.
I make this intercession, ye herb:
I beseech thee to be of benefit to me and my rite,
For thy virtues are unfailing.
Thou art the Dew of all the Gods,
The Eye of the Sun,
The Light of the Moon,
The Beauty and Glory of the Sky,
The Mystery of Terra.
I purify thee so that
Whatever is wrought by me with thee may,
In all its powers,
Have a good and speedy effect with good success.
Be purified by my prayer and be powerful!
So mote it be!"

When water is hot enough, place the herbs in the Tea Pot and add water from the brewing dish, give it a couple of stirs.

While the tea is steeping, intone this Prayer.

"Earth Mother
Giver of life
Strengthen me during my life-long strife.
Teach me Your ways of perfect love,
Peace, and wisdom true.
Spawn from my purest heart
These words to You
May this prayer help me to better
Myself in word and deed,
To a higher plane I shall succeed.
Beautiful Light of Goodness Fair

Lore of old we both do share
A Witch's brew, I drink to You
My love for You, by day, by night
In thought and in sight
Will my soul learn
The meaning of this life again."

Pour out a cup for all present, including one for the Gods, and enjoy. Sit before the table and meditate on the blessings that the Gods have bestowed upon your life. You may use the scrying candle here to focus upon for your meditation. If the Gods so choose They may give you a Message or Vision through the blessings of the Sight. You may relax now and finish off the pot. (Note: this rite is not to take the place of The Feast, but is to be used as a time of blessing and communing with the Goddess)

{^}

The Scorpion Dragon

I am Scorpio and I can fly as high as the noble eagle or play it down and dirty, stinging as if a scorpion, both of which symbolize my zodiacal sign. I have been told so many times that I am passionate, intense, can be green with envy, can be vindictive that I almost begin to believe some of these appellations. If I took seriously what is said and written, I would be making love all night and planning insurgencies all day.

I am drawn to the Occult, I am competitive, I desire victory but I also insist on fair play. It is not easy to defeat me because, like the fabled Phoenix, I rise from my own ashes... I come alive when most people would consider me dead and buried. I adore secrets, I am sensual, my psychic impressions usually are accurate, my dreams are prophetic and I am an incurable romantic.

I delve deep, I reject superficial responses, I am the probing editor, psychoanalyst, finder of lost persons, purveyor of arcane aspects of the law, knowledgeable about taxes and various aspects of inheritance.

I can be jealous, will fight for what is right, seldom do anything halfway, can fall madly in love and I can also be completely vulnerable. Yes, I can be hurt, but I also possess retaliatory weapons that might give as adversary fits. I tear down for the ultimate purpose of rebuilding on a more suitable base. I am creative, rebellious, can be fixed in my views, am willing to take a gamble but prefer a sure thing.

I am tormented by the fact that evil exists. Maybe that is why I seem to be a natural healer. I abhor suffering and will risk my own skin to save others. Oh, yess, I can be evangelistic. I am dynamic and dedicated when the cause is right.

In the Chinese Astrology, I am an unquenchable fire, the center of all energy, the stout heroic heart. I am truth and light, I hold power and glory in my sway. My presence disperses dark clouds. I have been chosen to tame the Fates. **I am the dragon**!

Now, listen. If I tell you anymore, you might know everything and then lose interest. And that would devastate me!

Blessed Be!... ... ... Sewna, The Scorpio Dragon
{^}

The Legend of the Descent of the Goddess

Now our Lady the Goddess had never loved, but She would solve all the Mysteries, even the Mystery of Death; and so She journeyed to the Underworld. The Guardians of the Portals challenged her:

"Strip off thy garments, lay aside thy jewels; for naught mayest thou bring with the into this our land. "

So She laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death, the Mighty One. Such was her beauty, that Death himself knelt and kissed her feet, saying: "Blessed be thy feet, that have brought thee in these ways. Abide with me; but let me place my cold hand on thy heart."

She replied: "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "tis age and fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace, and strength so that they may return. But thou! Thou art lovely. Return not; abide with me!"

But She answered: "I love thee not. "

Then said Death: "An thou receivest not my hand on thy heart, thou must receive Death's scourge. "

"It is fate - better so," She said. And She knelt, and Death scourged her tenderly.

And She cried, "I feel the pangs of love."

And Death said, "Blessed Be!" and gave her the Fivefold Kiss, saying: "Thus only mayest thou attain to joy and knowledge. "

And he taught her all the Magicks. For there are three great events in the life of man: Love, Death, and Resurrection in the new body; and Magick controls them

all. For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die and be ready for a new body; and to die you must be born; and without love you may not be born; and this is all the Magicks.
{^}

My Craft Ethics

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There are doubtlessly readers of this article that believe I have no ethics. Those readers are entitled to there opinion however shallow I may feel that opinion is.

I am the High Priest of Covenant Of The Doves, the comments I make here are necessarily my personal ethics and view point and not that of my High Priestess or members of the Coven. Even as a leader of a coven, I have no right or power to speak for another person. They do however necessarily govern my actions as a High Priest.

The only way I know to state my ethical viewpoint is by a annotated recitation of the Laws of the Craft ofthe Wise as they pertain to ethics and have been revealed to me by my teachers, the writings of others and that which the Lord and Lady have made clear to me through their visions and actions.

I bear the mundane name Crowley that has a certain significance in the craft community beyond my personal contributions. Yes, I am proved of the legacy of that name as members of my family have played important parts in history. Aleister Crowley was by no means the most important of them nor the least.

Aleister Crowley, the Current Lord Crowley and myself all bear common ancestors to Sir Ambrose Crowley, Lord Mayor of London (at the time of Cromwell) and author of the 'Law Book of the Crowley Iron Works' which is considered to be the bases of British statutory law. This, I hope will clear up confusion about my relationship to Aleister Crowley.

The name Hearth Witch is far more dear to me than Crowley, as it represents a true understanding of what the WICCA is. When an astronaut looks out of the window of his space capsule and sees the body of our Lady looking back at him. The astronaut knows, in that moment that technology, and the centuries of mans' labor that put him there, are pale when compared to the wonders of our Lady.

I feel that it is necessary to explain some of the structure of the Covenant of the Doves. We say that we have one degree but that is not strictly true. There are 4 things that happen to a person on the pathway. We cannot call them degrees as they do not happen in the same order to each person.

1. Dedication to the coven.

2. Initiation by the God and Goddess

3. Worldly recognition of their Initiation by the Gods and their ability to act as a Priest or Priestess

4. Birth or Adoption into the family which is as permanent and irrevocable as the Initiation of the Lord and Lady.

The Witch 'Law'

Do not what you desire - do what is necessary.
Take all you are given - give all of yourself.
"What I have - - - I hold. "
When all else is lost, and not until then, prepare to die with dignity.

There are two kinds of law, Law of Tribe and the Law of Goddess (i.e.: natural law). The Law of Tribe requires the services of a Priesthood. The Law of the Goddess require no Priesthood as they are self-enforcing. If you see an apparent violation of the law of the Goddess, there are only two possible explanations. The law is not of the Goddess but of man, or you do not understand that law of the Goddess. If you see a ball fall up, either someone is deceiving you, or you are in a spacecraft or similar artificial environment that is manifesting some of the "fine print" in the law of the Goddess. This partial telling of the laws contain both the law of the tribe and that of the Goddess. It is left to the wisdom of the student to learn which is which.

THE LEADERSHIP OF THE COVEN

The High Priestess must be an ordained Nymph or a Crone.

The High Priest must be an ordained Magician.

The High Priestess is the final word on the quality of Worship as the High Priest is the final word on the quality of Magick within the WICCA Circles.

The High Priest's relationship is: Father, Brother, and Lover.

The Priestess's relationship is: Mother, Sister, and Lover.

The priest and priestess are the leaders of the coven in the mundane world, not it's dictators. Members must be given a voice in the actions of the coven.

The Covenant of the Doves is necessarily a theocracy not a democracy. Meetings are opened to all who are dedicated and sometimes to concerned outsiders. Whatever the business, it is open to discussion by all. There are no votes taken because when it is all said and done, there are only two people in the coven that bear the responsibility for the actions of this coven, the High Priestess and the High Priest. So, the final decision is theirs **alone**.

When the Circle is cast by The Priest and Priestess, they are necessarily the **absolute rulers of the coven**. No witch shall enter the Circle with out **perfect love and perfect trust** in all members of the Circle. The only question of the order of the Priest or Priestess is: if told to jump, it is permissible to ask how high -- on the way up.

If one disagrees with the decision of the leaders of any coven or circle. It is there right and duty to leave the coven. There is no other lawful recourse.

Leaders must be ever mindful that members will soon leave an unjust leader.

THE LAW OF THE COVEN

The circle is a place that is not a place, between the worlds.

A coven is a fully autonomous unit answerable to no power beyond its own, save the lord and lady.

In any dispute within the family (coven) or tribe, no one may invoke any law but those of the family and tribe.

It being known that the Circle is a "place that is not a place, between the worlds", and that what is between the Worlds does not concern the World. Discussion of actions taking place within a consecrated circle is appropriate for discussion only within that Circle, or by Elders of the Craft in a Council of Elders Convened by the High Priest and High Priestess of the coven involved as only Elders can or should have any direct knowledge of actions that take place within the Circle of another Coven.

With the fragmentation of the **Wicca** since the burning times, the identification of Elders of the Craft is at best ambiguous. The only working definition that I can feel comfortable with is: Those members of the **Wicca** community that the High Priest and High Priestess of the Coven recognize as their peers regardless of what rank they hold in other circles.

The word of a witch need no bond or contract. It is necessarily true and free of equivocation.

We make it clear to all around us that we do not tolerate lying. If it is on the part of a friend or an acquaintance, we will cease contact with them, if necessary. If it is a member of the craft, we do not willingly stand in the same circle with them. If they are a student, this is one of the few areas that we will invoke banishment as a punishment (or, if there are extenuating circumstances and the person is of extreme value to the coven and the Craft, we will consider corporal punishment or an equivalent alternative proposed by the student to balance the wrong done to the Coven, in lieu of banishment). If they are an Initiate, it is necessarily more harmful to the family, and therefore, more serious.

Perfect love and perfect trust (my fingers wanted to type love is the law)

Perfect love and perfect trust are not words spoken in blind faith. They do not mean a blanket trust. Perfect love and perfect trust are what was in the hearts of the few, and most dear, that when they heard rumors, first came to us and said "what are these rumors about... ". These people knew that as fallible as we are, these rumors were not a reflection of our will. These people sought to know what happened, not to satisfy any of their own devices or to judge us, but to share our pain and the load. These people are of different traditions and levels of worldly Craft learning, but these people will always hold a place in my heart second only to my brothers and sisters that are literally of the My Family.

There are three kinds of secrets in the Wicca circle and all are inviolate except in an elder circle, and then only to the extent that they are relative to craft business and held in that elder circle.

1. Secrets that are within the Circles that are private to the members of that coven. (i.e.: when Charlie has a few drinks he... . .

2. The secret held by the High Priestess and High Priest of the inside and outside Circle affairs of the coven members, due to their office.

3. The social and magick practices of the Craft that cannot be talked of outside of the Wicca without being taken out of context and sensationalized.

There are as many ways to love the goddess as she has names.

All ways of loving the Goddess are correct. None are Wrong as long as they are based in love.

Say not "they are wrong" say "they are a different path from mine".

Until you know in your heart that you have found your path, do not deny any Wicca path that you have not walked.

When you find your path, still walk other paths with your brothers and sisters in joy and love.

"The Wicca shall be naked in there rite"

All mankind is naked before God and Goddess.

No stranger not born in the family shall lead the family or a totem of the family.

No one who rallies against his family or tribe shall be kept in banishment past 14 years after the event, if that undo the harm caused.

No one who extended themselves in the support of their family or tribe shall be banished for old age or the actions of infirmity.

It is necessary that scrying, visions, aspecting and all other apparent visions of our lord and lady be questioned. It is essential to our rebirth that we know that they are not our own

Wishful thinking or pride, if there be the least doubt, the vision must be denied.

If a true vision is denied by the initiated, the Lady will underline the truth in the vision in an unquestionable form. If this underlining comes as a punishment, it is still a small price to pay when compared to the consequences of a false vision.

If ever any of the tribe need a house or land and none will sell, then craft may be used to incline the owners to sell, provided it harmeth him not, and the full price is paid without haggling.

Never bargain or cheapen anything you buy by the art no man, woman, high priestess, or high priest can say what "harms none".

The answer to this is for the Gods, not man. A just action may well harm someone in some way in the mundane world (every action has an equal and opposite reaction). It is always best to give the action and the power to the Goddess, and abide by her will. If it cannot be given to her after due consideration, then one must actin the most just form that is possible, freely taking on to our selves all adverse reaction of an error in judgment.

No one may do anything which will endanger any of the tribe or bring them into contact with the law of the land.

The art may only be used in earnest and never for show or vain glory.

No person may be warned of his fate more than three times.

MAIDEN: (Youngsters still new to the Craft, or older ones who do ritual work and do not mind publicity.) Young people oriented to cope with, and the ability to handle publicity. Some knowledge of occult and the Craft both in its practical and religious aspects is necessary. Childless women, virgins; Warm friendly people with good powers of projection.

NYMPHS - (Do the bulk of ritual work, young adults.) Creative people, artists, dancers, singers, etc. Very mature, rational and responsible. Intuitive and

uninhibited. Knowledge of Craft and occultism, etc. necessary. Dislikes publicity.

CRONES: (executive branch - teachers of neophytes, makes judgments, etc.) Must be sober and serious, but with a sense of humor, very mature in most all ways, intuitive of the true nature and inner working of things. Older folks, intellectual, Masters of there Craft, and dislike publicity.

- No woman shall be a Maiden who has not been in her courses.

- No woman shall be ordained unless she has passed her 17th year, nor shall she have her ordination recognized until that time.

- No woman shall have her ordination recognized unless she is in her courses, has ten fingers, ten toes, two eyes, two ears, a nose. Her generative organs and breasts must be complete. The honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination.

- No woman shall be a Nymph who has not coupled.

- No woman shall be a Crone who has not given birth.

- No man shall be a Magician who has not healed.

- No man shall be ordained unless he has passed his 33rd year, nor shall he have his ordination recognized until that time.

- No man shall have his ordination recognized unless he is the father of a living child, has ten fingers and ten toes, two eyes, two ears and a nose and generative organs complete. The honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination.

In their youth, let those who cannot swing the axe till the field. Those who cannot till the field carry water. Those who cannot carry water, nor till the field, nor chase, nor battle, nor be of service to their family or tribe, let them leave it.

None shall be kept as a child forever. Better that they be banished if they cannot grow in mind.

INITIATION

- **No person may be called to initiation more than three times.**

- **No person may be initiated who has less than 20 years of life left to them at the time of initiation.**

- No High Priestess or High Priest of the WICCA can cause an initiation to take place. Initiation is in the hands of the Lord and Lady. The teacher can only provide the environment that will aide in the initiation if the God and Goddess so will it.

If one questions the validity of their own initiation, there can be but one answer, the initiation did not take place. An initiation by the Gods will be remembered.

Let your judgment on matters which you make be fit to the size of the case, not to your feelings. Let your heart not rule your mind, nor mind your heart, but bear a balance as has been taught you.

Not all are chosen for the tribe, nor are all in the tribe of one family, nor are all in the family to be initiated, nor are all the initiated to be ordained. Your yoke is to be as strong as you can bear, but no stronger.

James Crowley
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COMPUTER BLESSING

Blessings on this fine machine,
May its data all be clean.
Let the files stay where they're put,
Away from disk drives keep all soot.
From its screen shall come no whines,
Let in no spikes on power lines.
As oaks were sacred to the Druids,
Let not the keyboard suffer fluids.
Disk Full shall be nor more than rarity,
The memory shall not miss its parity.
From the modem shall come wonders,
Without line noise making blunders.
May it never catch a virus,
And all its software stay desirous.
Oh let the printer never jam,
And turn my output into spam.
I ask of Eris, noble queen,
Keep Murphy far from this machine.

1988 Zhahai Stewart

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Charge of The Phone Goddess

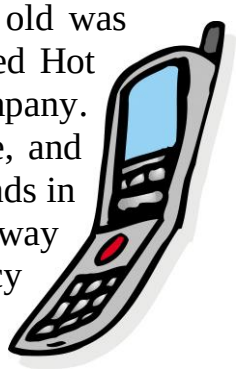

Listen to the words of the Phone Goddess, who in days of old was called Mama Cass, Ma Barker, Moms Mabley, the last of the Red Hot Mamas, and by many other names not mentionable in mixed company. Whenever you have need to make a call, preferably long distance, and better it be when the rates are high, then shall ye assemble your funds in some convenient place to pay me, who am Queen of all Highway Robbery. These ye shall assemble, ye who are fain to bankruptcy yet have not sent me all your earnings. To these shall I send bills as are yet unheard of. Ye shall be free from bank accounts, as a sign that ye be truly free ye shall be naked from my rates. And ye shall sing, talk, shout, trade gossip and love, all at your own expense. Let your fingers do the walking through my yellow pages. Let none stop you or turn you aside, just call information. For mine is the dial tone that opens upon the busy signal of life, which is the princess phone of immorality. Mine is the poverty of the masses, and call now, pay later. For my law is profit before people. Today I give knowledge of facts you do not wish to have, and tomorrow calls that will sell you things you do not wish to own. For behold, I demand everything in sacrifice. I am the next best thing to being there, and my bills are sent out upon the earth. (- Magenta G. and Steve P-C, 1982)

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The Men's Circle

Robin

(c)1986

The Rocky Mountain Men's Group has put in a good deal of time the past two or three months working on a Manhood Ritual for initiating young males into adulthood. We still don't have a complete ritual that we are all satisfied with, but a good start has been made. Some of the approaches taken in creating this kind of ritual have drawn upon traditional tribal rites of passage. Some of these tribal manhood rituals include taking the young candidate abruptly away from his family to an isolated spot, where he must remain for a long period of time, usually blindfolded and bound in the dark. Part of the ritual may involve physical pain such as tattooing, circumcision or ceremonial infliction of cuts that leave characteristic scars. Even leaving out the physical cutting, these rites deliberately put the young candidate through frightening, isolating and painful experiences.

No one has seriously proposed any ritual that leaves permanent scars on the candidate's body, but even so some feel that putting an innocent youngster through a traumatic experience is insensitive. It seems to me that this attitude misses the point. It is not a lack of compassion that is being expressed. There is no single word for it in English, it is a willingness to inflict (or at least allow) pain in order to teach a necessary lesson that cannot be conveyed in any other way. As sensitivity is usually considered a light feminine quality, so this complement is a dark masculine quality.

Is this dark masculine quality desirable - or even ethical? I think it is. There are elements of it in the Wiccan Initiation Rituals and the symbolism of the Scourge. It partially explains some of the Legend of the Descent of the Goddess into the Underworld - where the Goddess only learns to love the God after being scourged by Him. "Remember this - that you must suffer in order to learn". Although many people are put off by the dark quality of this particular attribute of the Masculine, it is important to remember that although not pretty, it is necessary. Perhaps the following story will illustrate this point.

A boy around eight or nine years old once found a very large caterpillar. It was dark green, as long and thick as a man's finger, and decorated with curious stalky and warty protuberances in blue, red, and bright yellow. Since it was nearly the end of summer, he took it home and put it in a large open jar, and kept it

supplied with leaves of the type he had seen it eating. After a couple of months it began to spin a cocoon about itself. He watched this with fascination, and when the cocoon was complete, he put the jar on a shelf of his screened back porch, where it remained through the winter. When the days began to lengthen and the weather grew warmer he checked the jar every morning and afternoon, waiting for a little miracle of rebirth. One Saturday morning his patience was rewarded. There was movement within the cocoon and a small hole had appeared. The boy watched in fascination as the hole became larger and the reborn creature inside struggled to emerge. The struggle went on for what seemed to the boy a long time and he began to feel sorry for the trapped insect. Out of compassion, he ran off and returned with a pair of his mother's smallest, finest, scissors. Carefully he enlarged the hole, and then stood back to watch a beautifully patterned moth emerge into the light of day. The moth spread its folded wings, moving them gently to dry in the air. Their tan- and-gray markings seemed to the boy to be one of the most beautiful things he had ever seen. When the moth's wings seemed dry, he carefully held the jar to the outside of the porch screen so that it could crawl out. He planned to watch it until it flew away to find a mate. The moth crawled onto the screen and perched there. It flapped its wings from time to time but did not fly. When evening came, several male moths came and fluttered about the female clinging to the screen, but although she seemed to be trying to fly off and join them, she never moved from where she was. She stayed where she was for three or four days, and finally died and fell to the ground. The boy later learned that the struggle to emerge from the cocoon is so prolonged for moths and butterflies because the long effort serves to pump necessary fluids into their wings and strengthen them for flight. By shortening this process, to spare the moth pain, he had prevented her wings from fully developing and so she could never fly and mate and lay the eggs of the next generation.

Robin
from RMPJ Oct. '86

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Coven Offices

Leadership in a mixed coven:

1. High Priestess - Coordinates ritual leadership, counseling, teaching, and administration duties, in company with the High Priest. Chief representative of the Goddess energies at rituals. Badge of office: crescent Moon crown or coronet of candles.

2. High Priest - See above. Chief representative of the God energies at rituals. Badge of office: horned headdress or animal mask.

3. Maiden - Understudy to the High Priestess, and substitutes for her when necessary. Badge of office may be a simple silver circlet or tiara.

4. Summoner - Understudy to the High Priest, who substitutes for him when necessary. Main administrative deputy, passing out information, collecting dues, letting people know when to meet and what to bring, etc. Also called the "Man in Black," "Black Rod," or "Verdelet. " Badge of office may be a blackthorn staff.

Leadership in an all-woman's coven:

One pattern: No hierarchy or titles at all: ritual leadership rotates, other jobs are carried out by anyone capable and willing.

Another pattern:

1. Maiden - Understudy to the Mother, and chief administrative deputy (see Summoner's duties above)

2. Mother - Coordinates ritual leadership and administration, guides coven projects and activities. She does not necessarily do these jobs herself always, but has the responsibility to see that they are apportioned fairly and done effectively.

3. Crone - Chief counselor to the Mother, and does a large share of teaching and individual counseling. May perform divination on questions of

concern to the coven. Possibly a former "Mother" or High Priestess, experienced and skilled in magick, herbalism, etc.

For both mixed and single-sex coven:

Council of Elders - A gathering of all the higher-rank initiates in the coven. They may function as advisors to the coven leaders, or may actually set policy, establish the budget etc. In the latter case, coven leaders are essentially executives responsible to the Elders.

Other possible officers in mixed or single-sex covens:

1. Scribe (secretary) - Keeps minutes of business meetings, handles correspondence under the direction of coven leaders.

2. Purse warden (treasurer) - collects dues, keeps accounts, makes purchases, coordinates fund-raising projects.

3. Archivist (historian) - Keeps the coven Book of Shadows or "Witch Book" up to date, keeps files of coven projects and activities, rituals. These functions may be combined with the Scribe's job.

4. Bard (music director) - Collects songs and chants, leads the coven in them, provides musical accompaniment; collects ballads and legends, preserves the old lore and coven history in original songs.

5. Watchman (sergeant-at-arms) - Assists in initiation rituals; in charge of safety and security at meetings and rituals. Indoors, checks locks and closes curtains; outdoors, finds safe places for rituals and posts sentries to warn off strangers approaching. Sets wards and arranges other magickal protection. Knows laws regarding freedom of religion and assembly, trespass ordinances etc.

6. Mistress-of, Master-of- (resource persons and teachers) - Any individual who has achieved great competency in a magickal skill may earn this title. They serve as a resource for the coven, and teach others. An initiate may choose to apprentice with any Mistress or Master. Fields:

   - Divinatory Arts (or sub-category, such as Tarot, Astrology, I Ching, Lithotomy, Dreamcraft, Scrying, Radiasthesia etc.)

- Herbalism (for healing, amulets/talismans, oils, incense)
- Healing Arts (including herbal healing, psychic healing, aromatherapy, Bach remedies, polarity balancing, healing with stones, color therapy, chakras etc.)
- Familiar Arts (magickal work with animals, totems, elementals, shape shifting)
- Talismanic Arts (designing and creating talismans and amulets)
- Ritual Tool craft (designing and creating ritual tools)
- Rune craft (use of magickal alphabets)
- Necromancy (communication with, or evocation of, the dead)
- Psychic Skills (astral travel, telepathy, telepathy, clairvoyance, clairaudience, telekinesis, teleportation)
- Incantation (Words of Power, charms, chants, mantras)
- Fascination (trance work, hypnosis)

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Odinism, What is it?

This material was apparently excerpted from a book titled What is Odinism?. We encourage you to visit for more information. --sacred-texts Editor

1. What do you mean by Odinism?

   Odinism is the indigenous religious faith of the Scandinavian, British and other peoples of Northern Europe; it is an amalgam of attitudes, ideas and behavior, both a personal faith and a communal way of life. In its beginnings Odinism is probably as old as our race. Historically it may be divided into three periods:

   a. Before the coming of Christianity

   b. Its gradual merging with Christianity and the ensuing Period of Dual Faith, and

   c. Its efforts in the present century to free itself of Christian influences and to reassert its ancient independence.

2. How have the tenets of Odinism been preserved? Is there an Odinist holy book?

   The ancient oral traditions of Odinism were during the Middle Ages embodied in writings, the Odinist books of wisdom, the principle of which are the Eddas. The poetic Elder Edda presents the Odinist cosmogony, the mythological lays and the heroic lays, including the story of Sigurd and Brynhild which were in later times molded into the Lay of the Nibelungs. The Younger Edda is a prose synopsis of the Odinist faith.

3. When did Britain and the rest of Europe cease to be Odinist?

   The first of our Northern countries to succumb to the false promises of the new religion were the Goths, in the fourth century of the Christian era; the Icelanders became Christians by official decree in the year 1000 CE, to be followed by the Scandinavian countries over the next two hundred years.

England was "converted" between 597 and 686 CE and Scotland somewhat earlier (although some of the people of Ross-shire were still worshipping the old Gods as late as the seventeenth century). Ireland, when Patrick the Proselytizer landed there in the year 432, was described as "a heathen land"; Dublin and the other principal Irish towns were actually founded by Odinist Vikings, who dedicated the country to the god Thor.

4. Well, the people were converted to Christianity. Would you have denied them their freedom of choice?

   They had no choice. Most of those who were "converted" had little knowledge of Christian doctrine; the new religion was imposed on them by sword and sermon. The Reverend S. C. Olland's Dictionary of English Church History is explicit: "The adoption of Christianity generally depended upon State action: the king and his nobles were baptized and the people largely followed their example. . . . . The wholesale conversions. . . . . could not have implied individual conviction. " On one day alone in the year 598 more than ten thousand English "converts" were baptized in a mass ceremony; it is unlikely that they had received a great deal of instruction in the Christian faith. Even in the twentieth century the vast majority of Christians are still quite ignorant of Christian doctrine. It was always so.

5. Why do you say that Odinism was practiced in the Church during what you have called "the Period of Dual Faith"?

   We can see the evidence everywhere, even today. When the foreign missionaries subverted Britain what they could they repressed and what they could not they ignored or adopted. The ancient spring renewal festival of Summer Finding was transformed into the Christian feast of the resurrection; the Mid-winter festival of Yule became Christmas. Not only the folk festivals connected with the great changes of season - May Day and Midsummer and Harvest - but numerous customs associated with life's milestones, birth and marriage and death, all showed that the old Gods lived on in the life and in the language of the people. Many of the external signs of the ancient faith were retained: water was consecrated and wood was blessed. A Christian writer, Professor P. D. Chantepie de la Saussaye DD, has said, "We recognize in this folklore a form of historical continuity, the bond of union between the life of the people in pagan and In Christian times. " Even today when we say, "Touch wood!" we are recalling the sacred nature of an important symbol of our ancient religion; and how many people are aware that they are paying

unconscious tribute to the Gods of Odinism when they light their Christmas or Paschal candles or their bonfire on the fifth of November? Or that the very "Christmas tree" is itself the World Ash of Odinism? Even the sign of the cross is really the sign of Thor's hammer!

6. How long did the Period of Dual Faith last?

   The period during which Odinism was actually practiced within the Church extended in Britain from about the seventh century CE right down to the 1930's, when the purity of ancient worship was revived by a number of groups working outside the Church for the first time for more than a thousand years.

7. But the adoption of Christianity, a creed that preaches peace on earth and the equality of all men was, surely you must agree, a step forward in the civilizing of our people?

   Odinists were happy enough to put up with the new doctrines so long as they were allowed to go on practicing their own faith in peace. But the inherent contradiction at the heart of Christianity is that it denies in action the faith that it professes verbally. There is no history of religious warfare in Europe before the coming of Christianity. It is ironic indeed that the message of peace on earth has been propagated with so much bloodshed. As for the equality of all men, we just do not believe in it; and even the Christian god has his "chosen people".

8. Why is it now necessary to reassert what you describe as Odinism's ancient independence? Why can you not , in the present unsettled state of society, leave well alone. Surely we should be getting together, not creating more divisions amongst ourselves?

   First of all it is necessary to state that because of its organic origins and development Odinism is a religion of visual truth. Nevertheless, for just so long as Christian and Odinist ethics coincided - even superficially - it was possible for Odinists to worship the Gods under their Christian designations; but only for so long as they remained adequate interpretations of the true divinities of Odinism (the nature of a god being of greater importance than his name).

   The Churches are today opposed to many of the things that Odinists hold sacred: they sin against nation and people by espousing causes whose ultimate

aim is our destruction; they condone legislation that has given statutory approval to unnatural sexual deviance and perversion; they encourage criminal activities by calling for the exemption from punishment, or even prosecution, of whole categories of lawbreakers; they provide financial aid for revolutionary propaganda and even terrorist activities against our own people; they remain totally indifferent to the rape of our countryside in the short-term interests of economic gain and technology; and they have successfully divided the people of our own islands against themselves (egg, in Ireland). Life in Northern Europe is today, after fifteen hundred years of Christianity, almost entirely concerned with material wealth and self-indulgence and the Christian clergy have largely forsaken their spiritual vocations in order to preach the causes of subversion and revolution.

The people yearn for spiritual bread but have been offered by the Churches only a political stone. It is no longer possible for anyone who is aware of his debt to our past or who has concern for the future of our nation and race to remain within the Christian Church. This must not, however be taken to imply that Odinists bear hatred towards Christians; we recognize that there are many good and sincere people within the Christian community from whose example Odinists themselves could not fail to profit. But the Church is itself largely responsible for the "present unsettled state of society". Odinists see it as their duty to oppose those who menace the things that they regard as holy. If we cannot in justice always blame the sheep we should and do attack the shepherds.

9. But surely it would be preferable to have one god for all mankind?

   Why? One god or many Gods, it really does not matter. Our true Gods are actually worshipped by peoples all over the world, using their own mythologies and adapting their worship to local cultures and conditions. We prefer to worship the Gods in our own way with people of our own kind. And we respect the right of others to their own beliefs. It was an Odinist gothi (priest), Sigrith, who told the foreign missionaries, "I must not part from the faith which I have held, and my forefathers before me; on the other hand I shall make no objection to your believing in the god that pleases you best. "

10. You have mentioned the "Gods of Nature". Does this mean that Odinists are nature-worshippers?

Odinists recognize man's spiritual kinship with Nature, that within himself are in essence all that is in the greater world, which perform within him the same functions as in the world. Thus there are in man the four elements, the vegetative life of plants, an ethereal body - the god- soul - corresponding to the heavens, the sense of animals, of spiritual things and reason and understanding. Because in this way man comprises all the parts of the world within himself he is thus a true image of the Gods.

Also containing the essence of the universe within themselves, the Gods are everywhere and in everything: they show themselves to us as fire, as a flower, as a tree. Odinists believe that all life should be lived in communion and in accord with the mind of the Gods. Christianity turned away from Nature and concentrated its adherents' attention on the human soul and became obsessed with the fall of man, by which it was implied that man had brought all Nature down into sin with him. Christian teaching encouraged man to see Nature only in her physical form whereas Odinists regard Nature as a true manifestation of the divine. "We and the cosmos are one," wrote D. H. Lawrence, "The cosmos is a vast living body, of which we are still part. The sun is the great heart whose tremors run through our smallest veins. The moon is a great gleaming nerve-center from which we quiver forever. . . . Now all this is literally true, as men knew in the great past and as they will know again. " Whoever shall properly know himself and all things in himself shall know the Gods. The Odinist, because of his awareness of his relationship with Nature, is able to feel a consanguineous kinship with plants and animals and the land - a complete oneness.

11. You speak of "the Odinist mythology". Do you really expect anyone to believe in a myth?

    Every religion is mythical in its development. Mythology is the knowledge that the ancients had of the divine; it is religious truth expressing in poetical terms mankind's desire for personal and visible gods. The mythology of Odinism consists of a group of legends, fables and tales relating to The Gods, heroes, demons and other beings whose names have been preserved in popular belief. Our object must be to discover, with the help of our mythology, the Gods who manifest themselves throughout Nature: in the streets and in the trees and in the rocks, in the running streams and in the heavy ear of grain, in the splendor of the sun by day and in the star-strewn sky at night. But it is not the myth that Odinists believe in but the Gods whom that myth helps us to understand.

12. What, then, is the Odinist mythology?

Briefly, our mythology unfolds in five acts (which may be compared to the evolution of the seasons of the year):

a. the Creation (spring)
b. the time preceding the death of Balder (summer)
c. the death of Balder (summer's end)
d. the time immediately after the death of Balder (autumn)
e. Ragnarok, the decline and fall followed by the regeneration of the world (winter and spring)

The first effort of speculative man has always been to solve the mystery of existence, to ask what was in the beginning. The condition of things before the world's creation is expressed in the Eddas negatively; there was nothing of that which sprang into existence:

Nothing was
    Neither land nor sea,
Nor cool waves.
    Earth was not ,
Sky was not,
    But a gaping void
        And no grass.

Ymir was a frost-giant, eg chaotic matter:

From Ymir's flesh
    The world was made,
And from his blood the sea.
    Mountains from his bones,
Trees from his hair,
    And the welkin from his skull.

There were as yet no human beings upon the earth when one day as the Gods Odin, Hoener and Loder were walking along the seashore they saw two trees from which they created the first human pair. Odin gave them life and spirit, Hoener endowed them with reason and the power of motion and Loder gave them blood, hearing, and a fair complexion. The man they called Ask ash)--

and the woman Embla (elm). As their abode the newly-created pair received from the Gods Midgarth and from them is descended the whole human race.

Balder is the goof the summer, the favorite god offal Nature and a son of Odin; he is one of the wisest and most eloquent of the Gods and his dwelling is in a place where nothing impure can enter. The story of Balder, well-known in the Northern countries, finds explanation in the seasons of the year, in the change from light to darkness; he represents the bright and clear summer and his death is the impermanent victory of darkness over light, of winter over summer, of death over life. When Balder is dead, all Nature mourns. His death presages the disaster of Ragnarok, the consummation of the world, followed by its cleansing and return to the primal state.

Ragnarok, the Twilight of the Gods, represents a great conflict between good and evil powers. The idea is already suggested in the story of the Creation in which the Gods are represented as proceeding from giants, that is from an evil and chaotic force. And whatever can be born must surely die. In the seasons and activities of Nature we see a constantly recurring picture of the necessity for death and the equal certainty of its being overcome. At Ragnarok all the worlds of Nature will be destroyed and even the giants must die. But from that catastrophe will emerge a renewed world and the Gods themselves will be born again. We see this drama enacted every year in miniature when autumn heralds the period of decline and decay until with the spring we witness the magic of resurrection and new life.

This, briefly told, is the myth that explained to our ancestors their origin and the origin of the world, the creation of life from chaos and the mergence of evolution and harmony.

13. Who is Odin?

Odin is the first and eldest ofthe Gods, the all-pervading spirit of the sun, the moon, the stars, the hills, the plains and of man. With his help were made heaven and earth and the first man and woman. All knowledge came from him; he is the inventor of poetry and discovered the runes; he governs all things, protects the social organization influences the human mind, avenges murder and upholds the sanctity of the oath. He is well named All father. And because he chooses to surround himself with a bodyguard of those who have fallen in battle he is also known as Valfather, Father of the Slain.

In the mythology Odin's single eye (the other he sacrificed in exchange for wisdom) is the sun, his broad-brimmed hat the arched vault of heaven, his blue cloak the sky. A conspicuous passage in the Edda is Odin's sacrifice of himself to himself:

I know I hung
on the windy tree
nine nights through:
I know I hung
I know I hung
myself to myself,
on the tree
that springs
from roots unknown.

Order is the basis of Odin's government. Nature the garment by which he manifests himself. Odinism says: study the natural laws, conform to them and you will prosper; ignore them or violate them and you must suffer. Just so far as you study and obey Nature exactly so far will Nature reward or punish you. For under Odin the government of Nature is harmonious and unchangeable.

14. Who are the other Gods of Odinism? What kind of Gods are they?

We have already spoken of Odin and Balder. Of the other Gods the best-known is Thor, the most famous story concerning whom tells of this Warrior-

God crushing the powers of chaos. He rules over clouds and rain and makes his presence known in the lightning's flash. He is the protector of the farm worker, the chief god of agriculture, a helpful deity who makes the crops grow and who also blesses the bride with fertility. In the words of Professor P. V. Glob, " He wishes all men well and stands by them in face of their enemies and against the new God, Christ. " Tyr is the God of martial honor, the most daring and intrepid of the Gods. He dispenses justice in time of peace and valor in war. He it was who sacrificed a hand when overpowering the evil Fenris Wolf, showing us that we ourselves must be prepared to make sacrifices in order to protect ourselves and our kin from those who seek to cast our society into anarchy and chaos.

Frey is God of the harvest and is therefore also a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in so a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in the new religion of Christianity. Freya is a Goddess of love and the sister of Frey: barren women may invoke her and she is also the Goddess of death for all women. Another God, Vali, is called he Avenger because when he was yet only one night old he avenged Balder's death, thus demonstrating the moral obligation we have of punishing society's enemies. Other Gods include Brage, Heimdal, Vidar, Frigg and Forsete.

The Gods of Odinism are the ordaining powers of Nature clothed in personality. They direct the world which they themselves created. They are referred to collectively as the Aesir, of whom every living thing forms a part (thus not all the Gods are necessarily good ones). Objects and phenomena that are regarded as greater or lesser Aesir are qualities such as thought and memory, and natural things such as the sun, rivers, mountains and trees as well as animals and ancestral spirits. There are also the guardian Gods of the land, of skills and occupations and the spirits of national heroes, the Einheriar and other men and women whose outstanding deeds and virtues have contributed to our civilization, culture and well-being.

15. Is there a table of commandments that sets out the rules to be followed by Odinists?

The main rules of Odinist conduct are listed in the Nine Charges which are:

a. To maintain candor and fidelity in love and devotions to the tried friend: though he strike me I will do him no scathe.
b. Never to make a wrong some oath: for great and grim is the reward for the breaking of plighted troth.
c. To deal not hardly with the humble and lowly.
d. To remember the respect that is due great age.
e. To suffer no evil to go unremedied and to fight against the enemies of family, nation, race and faith: my foes will I fight in the field nor be burnt in my house.
f. To succor the friendless but to put no faith in the pledged word of a stranger people.
g. If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death groweth out of such things.
h. To give kind heed to dead men: straw-dead, sea-dead or sword-dead.
i. To abide by the enactments of lawful authority and to bear with courage and fortitude the decrees of the Norns.

The Charges are based on the rules of life indicated by the High Song of Odin and in the Lay of Sigurd in which the Valkyrie gives counsel to Sigurd. They may be summarized as demanding in the struggle for life a self-reliance which should be earned by a love of learning and industry, a prudent foresight in word and deed, moderation in the gratification of the senses and in the exercise of power, modesty and politeness in intercourse and a desire to earn the goodwill of our fellow men.

16. The first four Charges seem fairly innocuous, but I must say the Fifth Charge sounds rather sinister! Isn't it all very violent and retributive?

"To suffer no evil to go unremedied," does appear to run contrary to the trends of modern progressive thinking. And the idea of fighting "against the enemies of family, nation, race and faith" would be anathema to many people. Unlike the Christian, whose duty it is to "turn the other cheek" (advice that is more often observed ub tge breach than otherwise) and to be patient and long-suffering under the most grievous attacks, it is the duty of the Odinist to punish wrongs and above all those wrongs offered to his own family and kin. Society's enemies already know the basic law of life: that the race is to the strong and that the meek will inherit the earth only when the earth inherits them dust to dust. Others should also learn to recognize this truth.

17. What do you mean by "kinship loyalty"?

We must of course give loyal service to any one or any concept to whom or to which loyalty is due. But we owe our loyalty in the fullest degree to our immediate family and to those who are related to us by blood-ties or blood-brotherhood. A husband owes loyalty to his wife, for instance, and vice versa, just as a son owes loyalty to his parents to a greater extent than to anyone outside the immediate family circle. Beyond that we owe allegiance to our own country and racial kindred before we can even consider giving it to strangers who must therefore have the last call upon us. But there may be occasions when loyalty to nation and kin must transcend even our loyalty to our own family.

This concern for kin is an essential part of Odinist teaching. More than twelve centuries ago the Christian proselytizer, Boniface, wrote of the Odinists, "Have pity on them, because even they themselves are accustomed to say, "We are of one blood and one bone". Filial love, patriotism and kinship loyalty are religious principles still adhered to by Odinists. In the words of the Edda:

We shall help our kinsmen as foot helps foot... If one foot stumbles then shall the other restore balance.

18. You seem to have an exaggerated respect for things like law and order! What about unjust laws?

    No, not an "exaggerated respect for law and order"; just regard for the rules by which civilized man must live. But laws, to be just, must apply equally to all citizens and groups without discrimination. Odinists certainly have a duty to oppose what they regard as unjust laws but in doing so they accept the consequences of their opposition and do not expect to be given exemption or favorable treatment.

19. What view do Odinists take of modern, enlightened substitutes for traditional, repressive forms of punishment? Do you agree that the wrong-doer in our society is more often than not the victim of his environment and that we are thus all guilty?

    Odinists refuse to accept responsibility for the actions of others. Just as it would be wrong to accept credit for another person's merits so it is wrong to relieve the wrong-doer of responsibility for his actions. "Crime should be

blazoned abroad by its retribution," wrote Tacitus. Punishment should be an unpleasant and memorable experience. Those in authority who neglect to punish the criminal adequately place themselves in the position of being accessories after the fact. Odinists believe that anyone who seriously or continually flouts the law should forfeit for a period of time his rights to protection under that law; enemies of the community should not be permitted to run with the hare and hunt with the hounds!

20. The Sixth Charge speaks about putting no faith in the pledged word of a stranger people. What is meant by "a stranger people"?

    By "a stranger people" we mean those from different cultures than our own. It is a warning that words often mean different things to different peoples, that their standards are not always the same as our own. It is simply one of those things in life that ought to be widely known and appreciated but does not seem to be!

21. Please explain the Ninth Charge, which speaks of "the decrees of the Norns". Who or where are the Norns?

    The Norns are the three Fates of Northern mythology, the Goddesses of time. They are named Urd (the past), Verdande (the present) and Skuld (the future). They watch over man; they spin his thread of fate at his birth and mark out with it the limits of his sphere of action through life; their decrees are inviolable destiny, their dispensations inevitable necessity. Urd and Verdande, the past and present, may be seen as stretching a web from the radiant dawn of life to the glowing sunset, while Skuld, the future tears it to pieces!

    Man's fate must be met but the way in which it is met rests with the individual; and by the way in which he meets his fate man is able to demonstrate his free will. This important principle shows a man that it is worth while fighting life's battles courageously while at the same time fate's inexorable nature allows no room for careful weighing of arguments for and against or for anxiety about the nature of things that are in any case destined to happen.

22. What other aspects of human behavior are admired by Odinists?

    The Noble Virtues are held in high esteem. They are:

Courage
Truth
Honor
Fidelity
Discipline
Hospitality
Industriousness
Self-reliance
Perseverance

The Odinist must do what lies before him without fear of either foes, friends or the Norns. He must hold his own council, speak his mind and seek fame without respect of persons; be free, independent and daring in his actions; act with gentleness and generosity towards friends and kinsmen but be stern and grim to his enemies (but even towards the latter to feel bound to fulfill necessary duties); be as forgiving to some as he is unyielding and unforgiving to others. He should be neither trucebreaker nor oath breaker and utter nothing against any person that he would not say to his face. These are the broad principles of Odinist behavior, features of the spirit that made our Northern peoples great.

23. You call industriousness a Noble Virtue? What is so spiritual about that?

Industriousness is a virtue which, partly inherited, is nevertheless acquired largely through training and self-discipline; it is at once something we owe to ourselves, to our family and to the community. There is a time for relaxation as there is a time for most things but it is not, for instance, during our working hours; neither should it be at the expense of other members of the community by way of the so-called welfare state.

24. What about material possessions?

A principle of Odinism is the realization of the worthlessness and fleeting nature of worldly possessions. Enough should be enough. Adam of Bremen, a Christian, remarked how Odinists with whom he had come into contact "lack nothing of what we revere except our arrogance. They have no acquisitive love of gold, silver, splendid chargers, the furs of beaver and marten or any of the other possessions we pine for". One thing alone is worth while in this life: the stability of a well-earned reputation. "Goods perish,

friends perish, a man himself perishes," says the Edda "but fame never dies to him that hath won it worthily. "

25. You describe self-reliance as one of the Noble Virtues. Surely even you must admit that none of us is, or can be, self-reliant in these days?

    Self reliance does not, as you appear to suggest, imply selfishness or mean that a man must live in isolation from his fellows. We recognize that men are dependent upon Nature and on the community of which he forms part; he has obligations to that community as well as to his employer (or employees). He receives from society and he owes a debt to society. Odinism teaches that people must be encouraged to stand on their own feet and not to ask continually, "When is somebody going to do something for me?"

26. Do Odinists believe in prayer?

    Odinism is not a philosophy invented to ease mankind's comfort or to assuage his fears; that kind of religion acts against rather than in man's interests because it takes from him his independence and self-respect and makes of him a humble supplicant by encouraging him to shed his responsibilities. The person who prays to a saint or God asking for help or guidance is seeking to shift the responsibility from his own shoulders, surrendering his own faculties of thought and physical action, unless he also does something to help himself. To pray is to beg and plead; it is self-abasement ("we worms of the earth"). That is not the object of true religion which, as Carlyle has told us, is "transcendent wonder": wonder without limit or measure, reverent admiration alike for the immensity of creation, the inspiration of the human heart and the capability of the human brain.

    Odinists in their invetian (praise); singular, inveita) call upon the Aesir to approach them in their thoughts as they themselves strive towards the Aesir. Through increased understanding is achieved wholeness, a unity with the Gods that helps us to think out our problems and how they may be overcome. We project the Gods within ourselves and that, externally realized, speaks to the divine in others. Through their invetian Odinists express gratitude for life and the world they live in and resolve to try to make it better - not just to leave it to "someone up there" or hope for something better in the next world.

27. How do Odinists regard good and evil?

Evil of itself cannot originate in man but must always be regarded as an intruder, like an illness or an affliction; as such it must be opposed and expelled. Good and evil are relative: there can be no absolute norm and actions must depend upon circumstances and motives as well as time and place. The ethical standards relating to custom and tradition are flexible and responsive to the specific demands of different ages, so that moral judgments of what is right and wrong cannot be placed in a fixed system of standards but must vary according to time and situation. Just as the world is constantly changing so are values constantly changing, so that nothing can be regarded as unconditionally good or evil in all ages. In general, that which disturbs the social order and peaceful evolution and causes unhappiness - including such natural disasters as floods and earthquakes, disease and pollution - obstructs the natural development of the world and must be regarded as evil. As for sin, Odinism knows but two major sins - perjury and murder: that is sin against the Gods and sin against one's fellow man.

28. Do you believe in Original sin?

Man is inherently good and the world in which he lives is good. There is no sin in man which has been inherited from his first, or any other, ancestor; it is enough that he should be held responsible for his own actions. But a l thought his spirit is good, his flesh and his senses may succumb to evil, especially when by neglecting his own spiritual well- being he has left his defenses weakened. So it is necessary for him to be able to distinguish between what is good and what is evil.

29. What do Odinists believe about marriage - and divorce?

Odinists support the institution of marriage and marital fidelity. But a broken marriage is and unhappy marriage and traditional Odinic law allows great latitude to separation of husband wife, at the will of both parties, if a good reason exists for the desired change. It is recognized that the worst possible service is rendered to those who are forced to live together against their will; but it must be borne in mind that marriage is basically a solemn exchange of vows between two people and as such can only be ended by agreement between the same two people.

30. Does Odinism offer salvation to those who believe?

Odinism offers no salvation in the sense in which that term is used by Christians. Instead, the Odinist seeks liberation by bringing the Aesir into the world of man and into his daily life - whether at home or at work. Liberation refers to the human condition as we know it, which is subject to birth and death and decay. It is not, " the kingdom of God which is with in you," but the Gods themselves which exist within man.

31. Does man possess an immortal soul? Is there a life after death and will people go to Odin in heaven?

Odinists believe that man consists of body (i. e. matter) and spirit or soul. Physical man is born, produces young and eventually dies. But the whole of Nature shows us that death is not final: the material body decomposes and recombines, it is regenerated and lives again. As it was in the beginning so it is now; every atom continues to exist and must exist as in the beginning. There is nothing new under the sun and what we call death is really nothing more than transformation.

Spiritual man is divided into two distinct souls, one passive, the other active, the divine and the human, which we call God-soul and human-soul. The first is in the fullest sense a divine being, contemplating a past eternity and a future immortality, occupying itself in contemplation rather than in action and to be regarded as a kind of guardian spirit. Although the God-soul and the material body are associated in this life, the former is not bound to man in the way that, say, a limb is (it may indeed absent itself from his body during sleep or periods of unconsciousness). Without the spirit there can be no motivation: when the physical change (i. e. death) takes place the God-soul passes to another living organism -a human being, a tree, an animal, perhaps a bird. This is the element that gives man his mystical attachment to a particular district or country (which is what we call patriotism): because it is where the God-souls of countless generations of ancestors dwell. It is because of this that man is compelled to nurture, love and defend his country, which is, in the purest sense, a holy land. The philosopher Fichte said, "Death is the ladder by which my spiritual vision rises to anew life and a new nature. " This is also the reason why Odinists regard all life as sacred and unnecessary violence as criminal.

The human-soul (or self-soul), is essentially individual to a particular person. It may be likened to his personality, his fame or his infamy. Because the whole of man's life is a continuing struggle of the good and light Gods on the

one hand and the offspring of chaotic matter (the giants, Nature's disturbing forces) on the other, the human-soul is extremely active. It is involved in a struggle that extends to man's innermost being: both the human-soul and the God-soul proceed from the Gods; but the body be longs to the world of giants and they struggle for supremacy. If the human-soul conquers by virtue and courage then it goes after death to Valhalla, to fight in concert with the Gods against the evil powers. If on the other hand the body conquers and links the spirit to itself by weakness then after man's death the human-soul sinks to the world of the giants and joins itself with the evil powers in their warfare against the Gods. Long after his individual identity has been forgotten a man's human-soul, absorbed into the corporate spirit of the regiment, college, village, nation or other group, continues to demonstrate its immortality by inspiring future generations to noble deeds - or to acts of degradation.

If the God-soul migrates to other living things after death, how can you square this with, for example, the need to slaughter livestock in order to sustain human life? Isn't it rather like killing a God? The God-soul must not be confused with the being that it inhabits. Animals, birds and trees have always been regarded by Odinists with respect; it is indeed probable that the domestication of some creatures arose from their former sacred character. Every living thing is a manifestation of the divine and its spirit is immortal: every time a tree is felled or an animal slaughtered it is indeed a kind of sacrifice. But the tree or the animal is only a temporary dwelling-place for the immortal God. Everything in Nature has a purpose and it is necessary in order that life may be sustained in others for such "sacrifices" to be made. Such an attitude encourages consideration and reverence for Nature and discourages its wanton despoliation. It is the unnecessary, cruel or unnatural killing of animals (or of human beings), the unjustifiable destruction of trees or landscape and the defiling of natural resources, that is wrong.

32. You have mentioned "ancestral spirits". Does this mean that Odinists believe in ancestor-worship?

The human-souls of one's own family ancestors provide us with moral strength and inspiration. Just as we received our spirit from Odin, so we received our physical being through our parents and our ancestors from time memorial. Our respect for ancestors maintains the continuity of the family, the kin and the race. We have a duty to try to attain the ideals of our ancestors and an equal duty of cherishing our descendants so that they in their turn will come to understand and realize our own hopes and ideals. Life is continuing process:

we must try to visualize ourselves as ancestors; for ancestors and descendants are genealogically one. Edmund Burke once remarked that society was a partnership between those who were living, those who are dead and those yet to be born; past and present and future are seen as a continuing evolvement and must be looked upon as complete being.

33. What kind of status do women have within the Odinist community?

    Odinists do not need reminding of women's rights! Our religion anciently held women in high honor: not only are Goddesses included in the Odinist pantheon, but, when the Odinist priesthood is restored, all offices will be open to women just as they were before the Christian usurpation relegated them to permanent backbenches of religious life.

34. What are the chief festivals of the Odinic Rite?
    In ancient times there were three great festivals: Yule (the Mid-Winter Festival), Summer Finding (or spring equinox) and Winter Finding (autumn equinox). To these we nowadays add the Midsummer Festival.

    Yule, the popular Festival of Mid-Winter (sometimes called the Festival of Light), heralds the beginning of the Odinist year. It is the birthday of the unconquered sun, which at this time begins to new vigor after its autumnal decline when, having descended into darkness, it pauses, kindles the fire of germination and ascends renewed with the fruit of hope. The Mid-Winter Festival includes the Twelve Nights of Yule, encapsulating the twelve months of the year in miniature, and culminates in the celebration of Twelfth Night.

    Summer Finding, in March, is the Festival of Odin. It celebrates the renewal, or resurrection, of Nature after the darkness of winter. It was transformed by the Christians into their Easter (named after the Odinist Goddess of the Saxons, Ostara), Rogation and Whitsun and was also recalled in folk custom by the festivities of May Day.

    The Midsummer Festival, the Feast of Balder, is the great celebration of the triumph of light and the sun.

    Winter Finding mourns the death of summer and heralds the coming of autumn. It is dedicated to the god Frey, patron of the harvest, and is also sometimes called the Charming of the Fruits of Earth, when we render thanks for the years supply of life-giving foods.

35. What other Odinist festivals are there?

Besides the great festivals there are a number of secondary festivals and also some commemorations of local Gods or various aspects of life.

The secondary festivals of the Odinic Rite are:

The Charming of the Plough, January 3

The festival of Vali, February 14, which commemorates the family and is an occasion for betrothals, the renewal of marriage vows and vows of kinship loyalty.

The festival of the Einheriar on November 11, known as Heroes' day, which honors the dead.

36. What is the Odinist Committee?

The committee for the Restoration of the Odinic Rite (to give its full title) was set up on April 23, 1973 with the limited objects of restoring Odinist ritual and ceremonies, to define Odinist faith and doctrine and to constitute a teaching Order of Gothar (singular: gothi, meaning priest of teacher). When these immediate objects have been achieved the Committee will disband. In the past not a great deal of attention was paid to systemizing the doctrinal aspects of Odinism and consequently the body of writing on the subject has remained limited and uneven. The Odinist Committee will place the worship of the Aesir on a more formal and permanent basis.

37. How do I go about becoming an Odinist?

First of all by understanding, then by believing. You do not have to "be born again" but you are expected to live your whole life according to the Odinist precepts. There is a ceremony of reception (or initiation) into the Odinist community for those who wish it. The secretary of the Odinist Committee, 10 Trinity Green, London, E1, will be able to tell you whether there is an Odinist group in your neighborhood or, if there is not one, how you may form one.

38. Can the Odinist Committee supply me with a list of Odinist temples and shall I be permitted to attend some of the inveitan?

There are at present no Odinist hofs (temples) in Great Britain open for public worship. Odinism starts with the individual and extends, through the family, to the community and the world. So with worship, which is at present practiced mostly at family level, the festivals of the Odinist year being celebrated in the home, with friends and other Odinist sometimes being invited to participate. But it is expected that various regional meeting places will be authorized when eventually the ritual of Odinist worship has been fully restored and Gothar licensed by the successor body to the Odinist committee.

These things are thought the best:
Fire, the sight of the sun,
Good health with the gift to keep it,
And a life that avoids vice.

The High Song of Odin *

❖ The verse from The High Song of Odin is from Paul B. Taylor and W H Auden's translation of The Elder Edda and is reproduced by permission of Messrs Faber and Faber. Other quotations from the Eddas in the foregoing pages are from the translation by Rasmus B. Anderson.

FOR MORE INFORMATION WRITE:

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STRINGS ON THE WINDS

by Taliesyn map Avaon

And it came to pass that into this time of great turmoil, there came a man clad simply and carrying unto himself little else than a harp, the likes of which I have yet to see. His name was Ahrian and he made known that he was Bard. He went unto the house of a village elder, asked lodging, and was granted it. There he stayed and he sang from the green and played the songs which drifted into the air as if they were the air itself.

One afternoon I made to inquire of him his whereabouts and what was Bard. He said unto me: 'You speak little else to me but nonsense. Speak clearly and I shall answer as I can.

He took the harp into his lap. 'What then is your trade?'

'I am Bard. Mine is the way of music, song, and tale. In this lies my being. '

'Then you are a minstrel or story-teller?'

'I am both and neither. I am minstrel and story-teller in what I do, but I am Bard in what I am.'

'I do not understand.'

'Then listen and I shall make it known to you. Music lies at the base of the world. It is magick in itself, and it contains other things that are it's nature. I am Bard and bound to the music, as it is my existence. I work the music as a fine silversmith works the silver into a cup. So I work the music into a fine remembrance of the past. Or time hence. Or man and woman present. So the music works for me and does my bidding, as I in turn do its bidding in the working. '

'You speak of magick as the music and music as the magick. Which is it then? Is music the cause of the magick, or is magick the cause of the music?'

'Both are true. In playing the song I am working in the magick, and in working in the magick I am drawn to work a song. Such is my call. '

'What of tales then?'

'They are great and beauteous. In splendor they cannot be equaled, for the Gods run thru them as the maids run through fields of grass in the Spring. '

'What Gods are these of which you speak?'

'All Gods to some, and none to others. It is as you see. And then it is as it is. '

'What of these do you worship?'

'I worship none and I worship all. I worship not, and devoutly pray unto the Muses. Mine is not the way of the zealot, but of the song. '

'How then do you work your magick if the Gods are not yours?'

'Ahh, but they are mine. I do not see the Gods as they appear to others, but as they are in the song of a bird in summer, or a stream in the Spring. My magick is not of them, but is them of their essence. It aids them to survive and pierces their nature as the light pierces the darkness. '

And so I bid him let me rest, that I might ponder and inquire further on the morrow. As I left him, I heard a sweet melody drift into the hollows...

In this age of rebirth for many of the ways of the Craft, it has often come to my attention that there is not a similar revival of the Bardic arts in force. However, as we move into a New Age, it is distressing to see so few wielding the candle to light the path. Thus armed with this dearth of those practicing the Bardic Way, I have decided to set forth some illumination into the subject of Bardies.

In the classical concept, the Bard was many things: a musician, a songster, a story-teller, a historian, a collector of lore both magickal and mundane. He also served the community in announcing through his arts the coming Circles. However, should he attend this Circle, he would be little else than a minion of the Watchtower's guardians.

Of all these things, I must point out that he was a magickal individual, whose concerns tended not towards ritual, but application. His song was his work of magick, and could either be loving and compassionate or cold and harsh as the case warranted. He was restricted in many ways in the expression of his duties inherent in the office and title he carried. The title 'Bard' was (and is) worn with pride for it was a religious indication and a general term for a way of life.

This introduction leaves us with one nagging question: What is the Bard of today? It is this question that I shall address in full in coming articles. Each will contain a conversation with Ahrian (an actual 15th century Scots Bard) and a discussion of the concepts involved. Later, I will include samples of the Bard's art by my hand and that of Seamus Myrick, an Irish Bard I know personally.

Blessed Be!

Mike Nichols

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A Circle

Purification that doesn't use Incense:

by Matrika

For asthmatics, those with allergies, and those with other pulmonary disorders by Matrika, co-sysop of PAN- the Psychic Awareness Network, 300/1200/2400 baud at 1-703-362-1139

This ritual was inspired when someone in our circle back in Central Massachusetts started dating a young woman who was a great herbalist, knowledgeable about crystal healing, a competent tarot-reader and a beginning astrologer. She had read "Spiral Dance" by Starhawk on the Craft of the Wise (Wicca) and wore a pentagram around her neck, but couldn't try circle work because she was allergic to smoke and had a serious asthma problem.

So, here's the rite. You prepare your altar as usual, with the exception of the incense and incense burner. 5 non-electric pot-pouri burners filled with water and an appropriately scented pot-pouri should be on or near the altar with 5 candles. Be sure that you use the correct type of candles for your pot-pouri burners, as other types can destroy the burners. Put these on the altar, which should be at the center of the circle and facing North or East according to your custom. If they do not fit without obstructing the work, place them in a semi-circle at the foot of the altar. Have matches there to light the candles under them at the proper time.

The rite

(**Leader 1** should be a male, if possible. **Leader 2** should be a female, if possible.)

Leader 1 - blessing the water and herbal mixture in each pot-pouri burner with the wand. a long-stem rose with the thorns removed can be used for a wand if you do not yet have one. Of course, this must be replaced each time you do a ritual –

"By Fire and By Air
By Water and by Earth
by the Lady and the Lord
I conjure thee to purify our circle this night"

All- " So mote it be"

He takes one of the burners and the matches to the North where he lights it. Leader 2 accompanies him with her wand, after he lights it she raises her wand and says

Leader 2 –

"By fire and air
By water and by earth
Let us purify the
Northern Quarter of our circle"

There is a pause during which everyone visualizes (vividly imagining in every detail from a relaxed, meditative state) an arc of rainbow light forming that quarter of the circle then, when **she** lowers the wand, everyone responds.

All - "So Mote It Be"

Leader 1 returns to the central altar and gets the next burner, placing it in the East and lighting it. **Leader 2** continues in the same way as above. This procedure is then repeated in the South and then in the West. Each time the invocation is changed to reflect the direction they are in. Each time the group visualizes the rainbow arc of light. And after each direction, **Leader 1** returns to the center to get the burner for the next direction ready. By constantly returning to the center each time, the emphasis is placed there. After the Western quarter is lit, **Leader 1** places the final burner on the altar, between the candles, where the incense burner would be if there was one and lights it. **Leader 2** stands before the altar, raises her wand and says

"By Fire and by air
By water and by earth
Let us purify the sacred center of our circle where Heaven and Earth Unite and
Where the Lord and Lady are joined in love."

While her wand is raised, everyone visualizes the rainbow light from the outer circles flooding in to the center and filling the circle with harmonious vibrations and energies. After a few moments, she lowers her wand and everyone responds.

All- "SO mote it be"

The circle casting is continued as usual with the invocations of the elements at the 4 corners, according to your tradition. Then the actual circle-casting is done as usual. After this do whatever rite and/or magick you would usually do and close in the usual manner. Be sure to snuff the candles and not to blow them out. Use a silver teaspoon to do this, if you don't have a snuffer. This ceremony **only** replaces the part of the rite where you sprinkle with salt-water and then cense the circle to purify it in **preparation** for the actual circle casting. It is **not** the full casting of the circle. (Some traditions purify with all 4 elements separately, sprinkling salt on the floor for earth, water on the floor for itself, censing the circle for air, and carrying a candle around for fire. Either way this rite replaces the elemental purification, as the burners embody all 4 elements - the water for itself, the candle for fire, the herbs for earth, and the scent the steam gives off for air.)

Of course the pot-pouri burners used for this should only be used in your psychic work and should have been consecrated or smudged (by someone who can deal with the smoke) in preparation for this ritual.

To prepare appropriate pot-pouri scents for the purpose of your rites, use the directions for making the various home-made herbal incenses traditional in Witchcraft and in Magick; however, don't grind them with a mortar and pestle as you would in making incense. If you do not know the recipes for these, any of the Scott Cuningham books on making incenses would provide them for you.

They are available from Llewelyn Publishing,
Box 64383 St. Paul Minnesota. (They will send you a free catalogue on request)

Despite the initial cost involved in obtaining the 5 burners, it is highly suggested you do it that way for two reasons"

1. In anything but a very small and enclosed space, you will not get enough scent to represent the air element sufficiently for magickal and ritual working.

And

2. To represent all 4 elements in EACH of the quarters and in the center of the circle is very important in establishing the traditional boundaries between the worlds (the ordinary and non-ordinary or shamanic realities) that is the purpose of casting the circle and creating sacred space.

Also if you try to carry a pot-pouri burner that is lit and hot enough to be giving off the scented steam around the perimeter of the circle, you will certainly burn your fingers badly. (It is not appropriate to bring a pot holder into circle to carry it either! **Please**!)

I hope this is helpful to those who have breathing problems and wish to perform magick.

(submitted to Harvest newsletter, under **Jukno**)
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Monroe Techniques For Astral Projection

Note: After having studied many methods of Astral Projection, I have found that this is the easiest to do. Monroe teaches these techniques in a week, but they can be easily done in a day, with proper devotion. I feel that this technique is superior to others because it doe not require intense visualization, which many people cannot do. enjoy!

(Taken from Leaving The Body: A Complete Guide to Astral Projection, D. Scott Rogo, prentice Hall Press)

One of the chief barriers people learning to project face is fear. Many are afraid that they may die, or be harmed in some way as a result of their projection. Nothing could be farther from the truth. The Canterbury Institute, renowned for its occult studies, executed an experiment in projection involving over 2,000 people. None of them were hurt in any way by this, and now, three years later, none have complained of any newly arising problems.

Once you are aware that you cannot be harmed by projecting, you should begin Monroe's techniques, step by step.

Step one:

Relax the body. According to Monroe, "the ability to relax is the first prerequisite, perhaps even the first step itself" to having an OBE. (out of body experience) This includes both physical and mental relaxation. Monroe does not suggest a method of attaining this relaxation, although Progressive Muscle relaxation, coupled with deep breathing exercises (inhale 1, exhale 2, inhale 3.... until 50 or 100) are known to work well.

Step two:

Enter the state bordering sleep. This is known as the hypnagogic state. Once again, Monroe doesn't recommend any method of doing this. One way is to hold your forearm up, while keeping your upper arm on the bed, or ground. As you start to fall asleep, your arm will fall, and you will awaken again. With practice, you can learn to control the Hypnagogic state without using your arm. Another method is to concentrate on an object. When other images start to enter your thoughts, you

have entered the Hypnagogic state. Passively watch these images. This will also help you maintain this state of near-sleep. Monroe calls this Condition A.

Step three:

Deepen this state. Begin to clear your mind. observe your field of vision through your closed eyes. Do nothing more for a while. Simply look through your closed eyelids at the blackness in front of you. After a while, you may notice light patterns. These are simply neural discharges. They have no specific effect. Ignore them. When they cease, one has entered what Monroe calls Condition B. From here, one must enter an even deeper state of relaxation which Monroe calls Condition C-- a state of such relaxation that you lose all awareness of the body and sensory stimulation. You are almost in a void in which your only source of stimulation will be your own thoughts. The ideal state for leaving your body is Condition D. This is Condition C when it is voluntarily induced from a rested and refreshed condition and is not the effect of normal fatigue. To achieve Condition D, Monroe suggests that you practice entering it in the morning or after a short nap.

Step Four:

Enter a state of Vibration. This is the most important part of the technique, and also the most vague. Many projectors have noted these vibrations at the onset of projection. They can be experienced as a mild tingling, or as is electricity is being shot through the body. /their cause is a mystery. It may actually be the astral body trying to leave the physical one. For entering into the vibrational state, he offers the following directions:

1. Remove all jewelry or other items that might be touching your skin.

2. Darken the room so that no light can be seen through your eyelids, but do not shut out all light.

3. Lie down with your body along a north-south axis, with your head pointed toward magnetic north.

4. Loosen all clothing, but keep covered so that you are slightly warmer than might normally be comfortable.

5. Be sure you are in a location where, and at a time when, there will be absolutely no noise to disturb you.

6. Enter a state of relaxation

7. Give yourself the mental suggestion that you will remember all that occurs during the upcoming session that will be beneficial to your well-being. Repeat this five times.

8. Proceed to breath through your half-open mouth.

9. As you breath, concentrate on the void in front of you.

10. Select a point a foot away from your forehead, then change your point of mental reference to six feet.

11. Turn the point 90 degrees upward by drawing an imaginary line parallel to your body axis up and above your head. Focus there and reach out for the vibrations at that point and bring them back into your body.

Even if you don't know what these vibrations are, you will know when you have achieved contact with them.

Step five:

Learn to control the vibrational state. Practice controlling them by mentally pushing them into your head, down to your toes, making them surge throughout your entire body, and producing vibrational waves from head to foot. To produce this wave effect, concentrate of the vibrations and mentally push a wave out of your head and guide it down your body. Practice this until you can induce these waves on command. Once you have control of the vibrational state, you are ready to leave the body.

Step six:

Begin with a partial separation. The key here is thought control. Keep your mind firmly focused on the idea of leaving the body. Do not let it wander. Stray thought might cause you to lose control of the state.

Now, having entered the vibrational state, begin exploring the OBE by releasing a hand or a foot of the "second body". Monroe suggests that you extend a limb until it comes in contact with a familiar object, such as a wall near your bed. Then push it through the object. Return the limb by placing it back into coincidence with the physical one, decrease the vibrational rate, and then terminate the experiment. Lie quietly until you have fully returned to normal. This exercise will prepare you for full separation.

Step seven:

Dissociate yourself from the body. Monroe suggests two methods for this. One method is to lift out of the body. To do this, think about getting lighter and lighter after entering this vibrational state. Think about how nice it would be to float upward. Keep this thought in mind at all costs and let no extraneous thoughts interrupt it. An OBE will occur naturally at this point.

Another method is the "Rotation method" or "roll-out" technique. When you have achieved the vibrational state, try to roll over as if you were turning over in bed. /do not attempt to roll over physically. Try to twist your body from the top and virtually roll over into your second body right out of your physical self. At this point, you will be out of the body but next to it. Think of floating upward, and you should find yourself floating above the body. Monroe suggests you begin with the lift-out method, but argues that both are equally efficacious.

If, after all this, you still can't project, I recommend purchasing Leaving The Body, by R. Scott Rogo. It only costs $7.95 and contains another eight or so techniques. Not all techniques work for everyone, but chances are you'll find one that works for you in this book. Good luck!

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History

(c) 1988, by Weyland Smith and
The Rocky Mountain Pagan Journal

"Mommy, how old are we?" Does our faith come down to us in Apostolic succession from "that time whereof the memory of man runneth not to the contrary", or was our religion dreamed up in the nineteen-forties by are tired British civil servant with the collaboration of a dying heroin addict and poet? Does it really matter?

To what extent the modern practitioners of paganism may lay adjust claim to the mantle of their predecessors from the twelfth century has been a matter of great debate both within and without the Craft community almost from the moment Gerald Gardner published _Witchcraft Today in 1954.[1] Though the debate is continued with somewhat less fervor today than it was in the 1960s,it has never wholly ceased and it continues to be a Crisis of Faith which besets many practitioners of paganism every year.

It can be a troubling question to face, especially if one's early teachers tried to justify their credentials by claiming that what they taught had great antiquity. The question isn't any easier to answer with truth or objectivity when there is a bunch of radical fundamentalists running around seeking to claim that we aren't really a religion and so of course we aren't entitled to protection under the First Amendment.

It is a sign of progress, I think, that there seems to be less of that sort of teaching today than there was when I began my studies. Today most of the teachers that I know are secure enough in their religion that they can face the staggering thought that the ethical and philosophical system that guides their lives may indeed be younger than some of them are. The plain fact is that we simply don't know.

Gerald Gardner and Charles Leland[2] may have tried to palm fiction off on the world as fact. It's certainly been tried before--and since. On the other hand, they may each have been reporting the truth as they found it. It certainly is a fact that no one I know has ever come across any Book of Shadows that dates before the beginning of this century. Presumably, if one exists, say in the British Museum, it would have become known to scholars looking into the subject over the last half century. Granted that the re was less burning in England than else wherein Europe,

but there was enough that surely some physical evidence would have survived in the hands of the government if nowhere else.

The Vatican Library, of course may yet turn up such a relic. Their failure to do so at this time can be explained as easily by the lack of such a document as by a possible desire to suppress it. We may never know that one, but when push comes to shove, does it really matter?

Thomas Jefferson, speaking on the question of whether black colonial slaves were Americans or not is said to have remarked "They're people and they're here. If there's any other requirement, I haven't heard of it. "Perhaps we might paraphrase Jefferson a bit and remark that the modern practitioners of Witchcraft are undeniably here and a large number of them are sincere in their beliefs. That in itself should qualify us as a religion.

Perhaps as important as the legal question is our own self image. Would a "real witch" from the middle ages recognize or disown one of her sisters of today? Would she want to go with a "New Age" circle, a Dianic grove, a Gardnerian coven, or would she laugh hysterically at the bunch of us and walk off into the sunset?

While the antiquity of our current practice of witchcraft shouldn't be a matter of serious concern, to us or to our detractors, its authenticity should be. The search for our roots must continue to be pursued by serious scholars and magicians alike in order that we may come as close as possible to the ideals and purpose so four ancient predecessors. There is a very practical reason why this is so. That reason is tied up in something called an Egregore. On the subject of an Egregore, I would like to quote extensively from a recent article in "***Gnosis by Gaetan Delaforge***":

"An Egregore is a kind of group mind which is created when people consciously come together for a common purpose. When ever people gather together to do something and Egregore is formed, but unless an attempt is made to maintain it deliberately it will dissipate rather quickly. However if the people wish to maintain it and know the techniques of how to do so, the Egregore will continue to grow in strength and can last for centuries."

An Egregore has the characteristic of having an effectiveness greater than the mere sum of its individual members. It continuously interacts with its members, influencing them and being influenced by them. The interaction works positively by stimulating and assisting its members but only as long as they behave and act in

line with its original aim. It will stimulate both individually and collectively all those faculties in the group which will permit the realization of the objectives of its original program. If this process is continued a long time the Egregore will take on a kind of life of its own, and can become so strong that even if all its members should die, it would continue to exist on the inner dimensions and can be contacted even centuries later by a group of people prepared to live the lives of the original founders, particularly if they are willing to provide the initial input of energy to get it going again.

If the Egregore is concerned with spiritual or esoteric activities its influence will be even greater. People who discover the keys can tap in on a powerful Egregore representing, for example, a spiritual or esoteric tradition, will, if they follow the line described above by activating and maintaining such an Egregore, obtain access to the abilities, knowledge, and drive of all that has been accumulated in that Egregore since its beginnings. A group or order which manages to do this can, with a clear conscience, claim to be an authentic order of the tradition represented by that Egregore. In my view this is the only yardstick by which a genuine Templar order should be measured."[3]

Mr. Delaforge was writing about the Knights Templar and the various groups claiming to represent it in modern times, but the parallel with ancient witchcraft and the many diverse groups claiming to represent it today is obvious. I hope the benefit to be gained by reconstructing as faithfully as possible the attitudes and goals of our ancient brethren is equally obvious.

In her books "***The Sea Priestess***" and "***Moon Magic***", Dion Fortune was demonstrating this technique. Vivien LeFay Morgan was attempting nothing less than the reactivation of the Egregore of the Atlantean priesthood.

When Gerald Gardner published "Witchcraft Today", he embarked upon the outward steps of his part of the reactivation of the Egregore of the old witch cult in western Europe. The inward steps were probably begun by one or more of the magical lodges of the early twentieth century, most likely Dion Fortune's Society of the Inner Light during its "pagan phase" in the late twenties and thirties.[4] Gardner's public works served to bring the reactivated Egregore into contact with an increasingly receptive populace where it could gather unto itself the additional psychic energy it needed to become once again a viable force in the world. How well it has achieved this end is to be observed by anyone with the eyes to see.

I personally think that our job in this generation is to deepen and strengthen our ties with this newly reawakened force in the world; to learn from it and to draw inspiration from it, and to bring the Craft back from the status of a "cult" to that of a genuine religion. To do this we must learn more of the goals, ideals, and ambitions of our brothers and sisters who have gone before--as they really were, not as we would like them to have been.

Please note that the idea is not necessarily to recreate the “practices of our predecessors, particularly if we are talking about things like blood sacrifice. One should note that this practice was followed by the Jews in biblical times, but that in modern times they don't do it. This does not keep the modern Jew from interacting with the Egregore of his ancient faith. Judaism has surely progressed since the time of the Caesars, so has the Craft. The idea, when activating and interacting with an Egregore is to re-create the goals and attitudes of the founders. That doesn't freeze the practitioner into practices which have long since been outgrown.

What I think we need now is more real scholarship. What did Samhain really mean to our predecessors; or Beltane; or Imbolc? Not only how did they celebrate it, but how did they “feel” about it? Platitudes about “fruitfulness and fertility” are simply too superficial. This is not made any easier by the fact that these observances were pastoral and agricultural while most of us are city dwellers who do well to keep a potted plant alive through one summer.

An attempt in this direction was made by the Holy Order of Saint Brigit near Fort Morgan, Colorado about ten years ago. The farm is gone now and its residents are scattered, yet it cannot be said to have entirely failed of its purpose. Many of the former participants in the experiments can be found today, quietly practicing the Craft.

This is not to say that we all should sell our goods, quit our jobs, and move out into communes somewhere, but we must at the least establish close enough contact with the harsh realities of this world that we can appreciate how frightening the onset of winter must have been to those who had no central heating, food stores or welfare to fall back upon. When we have done this, we will, perhaps, be able to recapture the mind set of the Priestess at Samhain.

These truths are not to be found in the Fantasy fiction section of B. Dalton's[5], but in the history and anthropology libraries of our local universities. The reading is much dryer and less fun, but it talks about the people as they really were. It isn't a fantasy world to hide from reality in, but neither is it a dead end. It

can take us back in time and forward in our understanding so that we may really contact the ancient religion of witchcraft as it was, learn from it, and pass it on, rejuvenated and strengthened to our children.

Notes

1. Gerald B. Gardner, "***Witchcraft Today***", (London: Rider and Company, 1954) reprinted (New York: Citadel Press, 1971)

2. Charles Godfrey Leland, "***Aradia, or Gospel of the Witches***", (London: David Nutt, 1899; reprinted (New York: Samuel Weiser, 1974)

3. Gaetan Delaforge, Gnosis, "***The Templar Tradition: yesterday and today***", No. 6, (Winter 1988), pp 8-13.

4. Alan Richardson, ***Dancers to the Gods***, (London: The Aquarian Press, 1985)

5. B. Dalton was a bookseller during the last half of the twentieth century similar to Barns and Noble Bookstores. (Editor)

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History of Witchcraft

AS I am trying to put this all together, I hope to bring about an understanding that Witchcraft, like any religion, has undergone it's changes throughout the centuries. It is my personal feeling, however, that the religion of Witchcraft has undergone far fewer changes than any other in history.

As the song sung by Neil Diamond starts: " Where it began, I can't begin to knowin..."

Witchcraft, sorcery, magic, whatever can only begin to find its roots when we go back as far as Mesopotamia. With their deities for all types of disasters, such as Utug - the Dweller of the Desert waiting to take you away if you wandered to far, and Telal - the Bull Demon, Alal - the destroyer, Namtar - Pestilence, Idpa - fever, and Maskim - the snare setter; the days of superstition were well underway.

It was believed that the pharaohs, kings, etc. all imbued some power of the gods, and even the slightest movement they made would cause an action to occur. It was believed that a picture, or statue also carried the spirit of the person. This is one of the reasons that they were carried from place to place, and also explains why you see so many pictures and statues of these persons with their hands straight to their sides.

In the Bible, we find reference to "The Tower of Babel" or The Ziggurat in Genesis 11. "Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar (Babylonia) and settled there. They said to each other, `Come, let's make bricks and bake them thoroughly.' They used brick instead of stone, and tar instead of mortar. Then they said, `Come, let us build ourselves a city, with a tower that reaches to the heavens, so

that we may make a name for ourselves and not be scattered over the face of the whole earth.' But the Lord came down to see the city and the tower that the men were building. The Lord said, `If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come let us go down and confuse their language so they will not understand each other.'" It goes on to say that the tower was never finished.

In other references, we find that the "Tower" was in fact finished, and that it was a tower that represented the "stages" between earth and heaven (not a tower stretching to the heaven in the literal sense.) From this reference, it was a tower built in steps. A hierarchy on which heaven and hell were based. It was actually a miniature world representing the Mountain of Earth.

Each stage was dedicated to a planet, with its angles symbolizing the four corners of the world. They pointed to Akkad, Saburtu, Elam, and the western lands. The seven steps of the tower were painted in different colors which corresponded to the planets. The "Great Misfortune:, Saturn, was black. The second was white, the color of Jupiter. The third, brick-red, the color of Mercury, followed by blue, Venus; yellow, Mars, gray or silver for the moon. These colors boded good or evil, like their planets.

For the first time, numbers expressed the world order. A legend depicts Pythagoras traveling to Babylon where he is taught the mystery of numbers, their magical significance and power. The seven steps often appear in magical philosophy. The seven steps are: stones, fire, plants, animals, man, the starry heavens, and the angels. Starting with the study of stones, the man of wisdom will attain higher and higher degrees of knowledge, until he will be able to apprehend the sublime, and the eternal. Through ascending these steps, a man would attain the knowledge of God, whose name is at the eighth degree, the threshold of God's heavenly dwelling.

The square was also a "mystical" symbol in these times, and though divided into seven, was still respected. This correlated the old tradition of a fourfold world being reconciled with the seven heavens of later times.

It is thought that here was the start to numerology, but for this to have developed to the point where they had taken into consideration the square as the fourfold world, it would have had to have developed prior to this.

From Mesopotamia lets move over to Persia.

Unlike the Mesopotamians, and Egyptians, who believed that all was done with either the favor or lack thereof of the Gods, the Chaldean star religion taught that luck and disaster were no chance events, but were controlled from the heavenly bodies (planets/stars) which send good and bad according to mathematical laws. It was their belief that man was incapable of fighting the will of the planet divinities. Though, the more this system evolved, the more the wise men read ethical values into man's fate. The will of the stars was not completely separate from man's behaviors. The stars were important, but not omnipotent in deciding man's fate. It was believed that the star Sirius would carry messages to the higher gods and he returned to announce their will.

Around the 7th Century B.C. Zoroaster, the Median prophet was preaching the doctrines that evil could be avoided and defeated. He brought about the principles of the good and evil spirits. Below, we will look at the beliefs and influences of this man's life which created the religion named after him.

The first of the belief structure had to do with Ormazd (Ahura- Mazda) king of light, and his twin brother Ahriman (Anro-Mainyu) prince of darkness.

Zoroaster brought about the belief in the "holy war" (that between good and evil.) In this faith, the archangels (the spirits of Divine Wisdom, Righteousness, Dominion, Devotion, Totality, and Salvation) and the demons (the spirits of Anarchy, Apostasy, Presumption, Destruction, Decay, and Fury) were constantly at battle with one another. The archangels were controlled by Ormazd and the demons by Ahriman.

This religion had it's belief that in the end, Ormazd and his demons would prevail, but until then, Ormazd would keep the world safe.

It is interesting that the last of the demons (the demon of Fury) holds such a hard and fast thought that it was incorporated into the Hebrew and Christian belief structure. The last arch-demon's name is Aeshma Daeva also know to the Hebrews as Ashmadai and to Christians as Asmodeus.

Asmodeus was the "chief of the fourth hierarchy of evil demons", called "the avengers of wickedness, crimes and misdeeds." He appears with three heads, a bull's, human, and a ram. He has goose feet, and a snake's tail. To appear more frightening, he also exhales fire and rides upon a dragon of hell.

It is said that Asmodeus is not to be feared. When you say to him: "In truth thou art Asmodeus," he will give you a wonderful ring. He will teach you geometry, arithmetic, astronomy and mechanics. When questioned, he answers truthfully.

The other demons tempt people away from the true worship of Mazda. They are Paromaiti-Arrogance, Mitox-The Falsely Spoken Word, Zaurvan-Decrepitude, Akatasa-Meddlesomeness, Vereno-Lust.

Much of the current day Christian beliefs were taken from this man's religion. (That of good and evil forces, the redemption, the "savior" factor, etc.)

From here, let us move on to Egypt where we will look at other mystical symbols and more history of magic and the craft.

The Sphinx was a mythological creature with lion's body and human head, an important image in Egyptian and Greek art and legend. The word sphinx was derived by Greek grammarians from the verb sphingein (to bind or squeeze), but the etymology is not related to the legend and is dubious.

The winged sphinx of Boeotian Thebes, the most famous in legend, was said to have terrorized the people by demanding the answer to a riddle. If the person answered incorrectly, he or she was eaten by the sphinx. It is said that Oedipus answered properly where upon the sphinx killed herself.

The earliest and most famous example in art is the colossal Sphinx at Giza, Egypt. It dates from the reign of King Khafre (4th king of 4th dynasty; c. 2550 b.c.)

The Sphinx did not occur in Mesopotamia until around 1500 b.c. when it was imported from the Levant. In appearance, the Asian sphinx differed from its Egyptian model mostly in the addition of wings to the leonine body. This feature continued through its history in Asia and the Greek world.

Another version of the sphinx was that of the female. This appeared in the 15th century b.c. on seals, ivories and metal workings. They were portrayed in the sitting position usually with one paw raised. Frequently, they were seen with a lion, griffin or another sphinx.

The appearance of the sphinx on temples and the like eventually lead to a possible interpretation of the sphinx as a protective symbol as well as a philosophical one.

The Sphinx rests at the foot of the 3 pyramids of Khufu, Khafre, and Menkure. It talons stretch over the city of the dead as it guards its secrets.

The myth goes that a prince who later became Thutmose IV, took a nap in the shadow of the half-submerged Sphinx. As he slept, the Sun-god (whom the Sphinx represents, appeared to him in a dream. Speaking to him as a son, he told the prince that he would succeed to the throne and enjoy a long and happy reign. He urged the prince to have the Sphinx cleared of the sand.

In his book on Isis and Osiris, Plutarch (A.D. 45-126) says that the Sphinx symbolizes the secret of occult wisdom, though Plutarch never unveiled the mysteries of the Sphinx. It is said that the magic of the Sphinx lies within the thousands of hands that chiseled at the rock. The thoughts of countless generations dwell in it; numberless conjurations and rites have built up in it a mighty protective spirit, a soul that still inhabits this time-scarred giant.

Another well know superstition of the peoples of Ancient Egypt was that regarding their dead.

They believed that in the West lies the World of the Dead, where the Sun-god disappears every evening. The departed were referred to as "Westerners." It was believed that, disguised as birds, the dead soar into the sky where in his heavenly barge Ra, the Sun- god, awaits them and transforms them into stars to travel with him through the vault of the heavens.

The cult of the dead reached it's height when it incorporated the Osiris myth. Osiris was born to save mankind. At his nativity, a voice was heard proclaiming that the Lord had come into the world (sound familiar?). But his brother/father Seth shut him up in a chest which he carried to the sea by the Tanaitic mouth of the Nile. Isis brought him back to life. Seth then scattered his body all over the place. It is said that Isis fastened the limbs together with the help of the gods Nephtis, Thoth, and Horus, her son. Fanning the body with her wings, and through her magic, Osiris rose again to reign as king over the dead.

The Egyptian believed that a person had two souls. The soul known as Ba is the one that progressed into the afterlife while the Ka remains with the

mummy. The Ka is believed to live a magical life within the grave. Thus the Egyptians placed miniature belongings of the deceased into the tomb. Such items as images, statuettes, imitation utensils, and miniature houses take the place of the real thing. They believed that the Ka would use these as the real item because the mortuary priests possessed magic that would make them real for the dead.

The priests believed that the gods could be deceived, menaced and forced into obedience. They had such trust in the power of magic, the virtue of the spoken word, the irresistibility of magic gestures and other ritual, that they hoped to bend even the good gods to their will. They would bring retribution to the deities who failed to deal leniently with the dead. They threatened to shoot lightning into the are of Shu, god of the air, who would then no longer be able to support the sky-goddess, and her star-sown body would collapse, disrupting the order of all things.

When Ikhnaton overthrew the Egyptian gods and demons, making the cult of the One God Aton, a state religion, he also suppressed mortuary magic. Ikhnaton did not believe in life after death.

As Christianity became a part of this nation, there is much evidence to show where the Christians of the time, and the pagans lived peacefully together.

In theology, the differences between early Christians, Gnostics (members - often Christian - of dualistic sects of the 2nd century a.d.), and pagan Hermeticists were slight. In the large Gnostic library discovered at Naj'Hammadi, in upper Egypt, in 1945, Hermetic writings were found side by side with Christian Gnostic texts. The doctrine of the soul taught in Gnostic communities was almost identical to that taught in the mysteries: the soul emanated from the Father, fell into the body, and had to return to its former home.

It was not until later in Rome that things took a change for the worse. Which moves us on to Greece.

The doctrinal similarity is exemplified in the case of the pagan writer and philosopher Synesius. When the people of Cyrene wanted the most able man of the city to be their bishop, they chose Synesius, a pagan. He was able to accept the election without sacrificing his intellectual honesty. In his pagan period, he wrote hymns that follow the fire theology of the Chaldean Oracles. Later he wrote hymns to Christ. The doctrine is almost identical.

To attempt to demonstrate this...let's go to some BASIC tenets and beliefs of the two religions:

Christian Beliefs

The 10 Commandments

1.) You shall have no other gods before me.

To the Christian, this means there will be no other God. Yet, in the bible, the phrase is plural. I does not state that you will not have another god, it says that you will have no other gods before the Christian God.

In the case of the later, it could be interpreted to mean that whereas other gods can be recognized, as a Christian, this person should place YHVH ahead of all gods recognizing him/her as the supreme being of all.

2.) You shall not worship idols

Actually, what it says in the New International Version is "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments.

3.) You shall not take the name of the lord in vain.

This one is pretty self explanatory. When a person is calling on the lord he/she is asking the lord for guidance or action. Thus, the phrase "God damn it!" can be translated into a person asking the lord to condemn whatever "it" is to hell. The phrase "To damn" means to condemn to hell. In modern society, several phrases such as the following are common usage:

"Oh God!", "God forbid!", "God damn it!", "God have mercy!" Each of these is asking God to perform some act upon or for the speaker with the exception of "Oh God!" which is asking for Gods attention.

4.) Remember the Sabbath and keep it holy.

Depending on which religion you are looking at (i.e. Jewish, from which the 10 commandments come; or Christianity, which adapted them for their use as well.) the Sabbath is either Saturday or Sunday. You may also take a look at the various mythological pantheons to correlate which is the first and last days of the week...(i.e. Sun - Sunday.. Genesis 1:3 "And God said, "Let there be light,' and there was light., Moon - Monday.. Genesis 1:14 "And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights - the greater light to govern the day and the lesser light to govern the night. He also made the stars." Thus the Sun was created first. With the day of the Sun being the first in the week, then Saturday would be the 7th or Sabbath.

5.) Honor thy mother and thy father.

This is another that is fairly self explanatory. It is any parent's right after spending the time to raise you to expect that you respect them.

6.) You shall not murder.

This does not say "You shall not murder...except in my name." It says **you shall not murder. period**. Out of the 10 commandments, I have found that over the course of history, this one has been the most ignored. As we look as the spread of Christianity from around 300 A.D. forward, we find that as politics moved into the church and those in charge of man's "souls" were given more control that this one commandment sort of went out the window.

We see such things as the Crusades, the inquisition, and the dominating fear that was placed into the Christian "psyche" that one should destroy that which is not like you.

Even though we here stories about the "witch trials", and the "witch burnings" etc....There were actually very few "Witches" tried or burned. Most of these poor souls were that of Protestant beliefs (Against the Catholic Church) yet still maintained that they were Christians. But...more on this later.

7.) You shall not commit adultery.

You can look up the meaning in the dictionary, and this one becomes pretty self-evident. What it comes down to is that no person who has ever been divorced can marry again, and you don't have sex with someone that you are not married to.

8.) You shall not steal.

Again, enough said. However...don't go looking at Constantine to be obeying this one! The Pagan temples were looted to make his coinage.

9.) You shall not give false witness against thy neighbor

Again, during the times of the inquisition, this also went out the window. Such tools as torture were used to pull confessions from these poor people who then signed statements that the inquisitors had written up saying that they freely signed this document. Of course.., the inquisitors stated that this person was not tortured, but it was his clever wit that had extracted this confession.

It was also during this time that persons, refusing to take responsibility for their own actions or accept that nature does in fact create strange circumstances...(i.e. drought, flood, etc.) and the resulting illness and bug infestations. Very often, as the Witch-craze developed stronger, the one neighbor would accuse another of Witchcraft and destroying the fields or making their child sick, or whatever.

10.) You shall not covet your neighbor.

On the surface, this one is pretty self explanatory. Don't crave your neighbor's possessions. Yes...I can relate this back to the inquisitional times as well since most of the accused's property reverted back to the Catholic church at this time...there were several accused and convicted of Witchcraft simply because they would not sell their property to the church. However...How does this effect persons today? How far do we carry the "Thou shalt not covet..."? This can be even so much as a want, however is it a sin to want a toy like your neighbor has? If so...we're all in trouble. How many of us "want" that Porsche that we see driving down the road? Or how about that beautiful house that we just drove past? Do we carry this

commandment to this extreme? If so...I pity the person that can live by it for what that would say is "Thou shalt not DREAM."

One of the Pagan Oaths recognized nationally here in the U.S.
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Wiccan Rede

Bide ye wiccan laws you must,
in perfect love and perfect trust
Live ye must and let to live,
fairly take and fairly give
For the circle thrice about
to keep unwelcome spirits out
To bind ye spell well every time,
let the spell be spake in rhyme
Soft of eye and light of touch,
speak ye little, listen much
Deosil go by the waxing moon,
chanting out ye baleful tune
When ye Lady's moon is new,
kiss ye hand to her times two
When ye moon rides at her peak,
then ye heart's desire seek
Heed the north winds mighty gale,
lock the door and trim the sail
When the wind comes from the south,
love will kiss thee on the mouth
When the wind blows from the east,
expect the new and set the feast.
For the circle thrice about
to keep unwelcome spirits out
To bind ye spell well every time,
let the spell be spake in rhyme
Soft of eye and light of touch,
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Heed the north winds mighty gale,
lock the door and trim the sail
When the wind comes from the south,
love will kiss thee on the mouth
When the wind blows from the east,
expect the new and set the feast.
Nine woods in the cauldron go,
burn them fast and burn them slow
Elder be ye Lady's tree,
burn it not or cursed ye'll be
WHen the wheel begins to turn,
soon ye Beltane fires will burn
When the wheel hath turned a Yule
light the log the Horned One rules
Heed ye flower, bush and tree,
by the Lady blessed be
Where the rippling waters go,
cast a stone, the truth ye'll know
When ye have and hold a need,
harken not to others greed
With a fool no season spend,
or be counted as his friend
Merry meet and merry part,
bright the cheeks
and warm the heart.
Mind ye threefold law ye should
three times bad
and three times good
When misfortune is enow,
wear the star upon thy brow
True in love my ye ever be,
lest thy love be false to thee
These eight words the wiccan rede fulfill;
An harm ye none, do what ye will.

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A Pledge to Pagan Spirituality

I am a Pagan and I dedicate Myself to channeling the Spiritual Energy of my Inner Self to help and to heal myself and others.

- I know that I am a part of the Whole of Nature. May I grow in understanding of the Unity of all Nature. May I always walk in Balance.

- May I always be mindful of the diversity of Nature as well as its Unity and may I always be tolerant of those whose race, appearance, sex, sexual preference, culture, and other ways differ from my own.

- May I use the Force (psychic power) wisely and never use it for aggression nor for malevolent purposes. May I never direct it to curtail the free will of another.

- May I always be mindful that I create my own reality and that I have the power within me to create positivity in my life.

- * May I always act in honorable ways: being honest with myself and others, keeping my word whenever I have given it, fulfilling all responsibilities and commitments I have taken on to the best of my ability.

- May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

- May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

- May I always grow in Inner Wisdom & Understanding. May I see every problem that I face as an opportunity to develop myself spiritually in solving it.

- May I always act out of Love to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

- May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit. .pa

- May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

So mote it be

The Craft (Witchcraft - NOT to be confused with Satanism. A true Witch has nothing to do with this, even though there are some Satanists who (un-rightfully) call themselves "Witch".) contains a large number of groups with bonds to each other, for the most part, which are looser than those you will find between Christian churches. Each has it's own traditions, it's own beliefs, it's own pantheon, etc. So just WHAT is it that, overall, a Witch believes in? The American Council of Witches was formed to determine what it was that all Witches have in common, belief-wise. In the early 1970's, a paper was released with their findings, and gives a good overall picture of it. The following is the text of that paper. (*Originally in the Earlier Printing – Editor*)

In the Wiccan Rede above, and scattered in the oath, we find words such as Perfect Love and Perfect Trust. What are these strange words and what do they mean?

Before one can analyze the meaning behind the phrase "Perfect Love and Perfect Trust", one must first define the words. For this purpose, I will use the Webster's New World Dictionary of the American Language 1982 edition.

Perfect: adj. [L. per-, through + facere, do]

1. complete in all respects; flawless

2. excellent, as in skill or quality
3. completely accurate
4. sheer; utter [a perfect fool]
5. Gram. expressing a state or action completed at the time of speaking - vt.

1. to complete
2. to make perfect or nearly perfect - n.

1. the perfect tense
2. a verb form in this tense - perfectly adv - perfectness n.

Love: n. [<OE. lufu]

1. strong affection or liking of someone or something.
2. a passionate affection for one of the opposite sex.
3. The object of such affection, sweetheart.

Trust: n.[ON, traust]

1. A firm belief in the honesty, reliability, etc. of another; faith b) the one trusted
2. confident expectation, hope, etc.
3. responsibility resulting from confidence placed in one.
4. Care, custody
5. Something entrusted to one....

Using these definitions, we come up with "Flawless strong affection and flawless faith.

Is this possible? Those that follow the religion of Wicca often give excuses for this just being words. When this is the case, they are not obeying their faith.., thus.., they are not following perfect love and perfect trust. But to the rest.., .the answer is a resounding **Yes**. This does not ask that you "like" a person. It asks that you see the divine light and love within individual whether you like them or not. Can this be done.., **Yes**. As to the perfect trust...we can always trust a fox to be a fox right. Therefore, when we are entering circle, we can honestly answer perfect trust even if it is on shaky ground. We may have faith that this person will act like any other human.

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It's with these beliefs and doctrines that I state that not only was the doctrine, or teaching almost identical, but the vocabulary was extensively the same.

Greek life was characterized by such things as democratic institutions, seafaring, athletics theatre and philosophy. The mystery religions adopted many expressions from these domains. The word for their assembly was Ekklesia of the mystai. They spoke of the voyage of life, the ship, the anchor and the port of religion, and the wreath of the initiate. The Christians took over the entire terminology, but had to twist many pagan words in order to fit into the Christian world. The term Leitourgia (meaning service of the state) became the ritual or liturgy of the church. The decree of the assembly and the opinions of the philosophers (dogma) became the fixed doctrine of Christianity. The term for "the correct opinion" (or the doxa) became orthodoxy.

The mysteries declined quickly when the emperor Constantine raised Christianity to the status of the state religion. After a short period of toleration, the pagan religions were prohibited. The property of the pagan gods was confiscated, and the temples were destroyed. The metal from which Constantine's gold pieces were coined was taken from the pagan temple treasuries.

The main pagan "strong holds" were Rome and Alexandria. In Rome, the old aristocracy clung to the mysteries and in Alexandria the pagan Neoplatonist philosophers expounded the mystery doctrines. In 394, the opposition of the Roman aristocracy was crushed in the battle at the Frigidus River (modern stream of Vipacco, Italy and stream of Vipava, Yugoslavia).

According to the Christian theologian Origen, Christianity's development during the time of the Roman Empire was part of the divine plan. The whole Mediterranean world was united by the Romans, and the conditions for missionary work were more favorable than ever before. He explains the similarities as natural considering the cultures etc. The mystery religions and Christianity had many features in common. Some examples of this are found in their time of preparation prior to initiation, and periods of fasting. Their were pilgrimages, and new names for the new brethren. Few of the early Christian

"congregations" would be called orthodox according to later more modern standards.

Though for many years, the pagan "churches" of this area tried to bring about a unity among their "doctrines", beliefs, and practices to raise support for their practices, the Christian philosophies and doctrines were so organized and strong that this fell as well. Little did they know that a couple hundred miles away, peoples were still worshipping in pagan temples.

Let's take a look up north.

The worship of trees goes far back into the history of man. It was not until Christianity converted the Lithuanians toward the close of the 14th century that tree worship was thought to be in the past. The truth is...whereas they are not worshiped, they are still honored by society today in the burning of the Yule log, May Day bon-fires, Kissing under the Mistletoe, and the ever famous Christmas tree.

The worship of the oak tree or god appears to have been universal by all branches of the Aryan stock in Europe. Both Greeks and Italians associated the tree with their highest god, Zeus or Jupiter, the divinity of the sky, the rain, and the thunder. Possibly one of the oldest and most famous sanctuaries in Greece was that of Dodona, where Zeus was revered in the oracular oak. The thunderstorms which are said to rage at Dodona more frequently than anywhere else in Europe, would render the spot a fitting home for the god whose voice was heard alike in the rustling of the oak leaves and in the crash of thunder.

Zeus of Greece, and Jupiter of Italy both were gods of thunder and rain, and to both the oak tree were sacred.

To the Celts, or Druids, their worship was conducted in oak groves. The Celtic conquerors, who settled in Asia in the third century b.c., appear to have carried with them the worship of the oak to their new home. In the heart of Asia Minor, the Galatian senate met in a place which bore the Celtic name of Drynemetum, "the sacred oak grove" or "the temple of the oak."

In Germany, we find that the veneration for sacred groves seems to have held the foremost place. According to Grimm, the chief of their holy trees was the oak. Again, here we find that it is dedicated to the god of thunder, Donar or Thunar, the equivalent of the Norse Thor. Among the Slavs, the oak tree was

sacred to the thunder god Perun. Among the Lithuanians, the oak tree was sacred to Perkunas or Perkuns, the god of thunder and rain.

The Christmas tree, usually a balsam or Douglas fir, was decorated with lights and ornaments as a part of Christmas festivities. The use of evergreen trees, wreaths, and garlands as a symbol of eternal life was an old custom of the Egyptians,

Chinese, and Hebrews. Tree worship, common among the pagan Europeans, survived after their conversion to Christianity in the Scandinavian customs of decorating the house and barn with evergreens at the New Year to scare away the devil and of setting up a tree for the birds during Christmastide. It survived in the custom observed in Germany, of placing a Yule tree inside the house in the midwinter holidays.

The modern Christmas tree originated in Western Germany. The main prop of a popular medieval play about Adam and Eve was a fir tree hung with apples (the tree of Paradise) representing the Garden of Eden. The Germans set up the Paradise tree in their homes on December 24, the religious feast day of Adam and Eve. They hung wafers on it (symbolizing the host, the Christian sigh of redemption). In later tradition, the wafers were replaced by cookies of various shapes. Candles were often added as the symbol of Christ, though they were also a pagan symbol for the light of the God.

As we can see, even though the pagan community has been trod upon, it was never destroyed. The date of Christmas was purposely fixed on December 25 to push into the background the great festival of the sun god, and the Epiphany on January 5 to supplant an Egyptian festival of the same day and the Easter ceremonies were set to rival the pagan spring festival.

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Easter

On Easter Sunday, everywhere, the children hunt the many colored Easter eggs, brought by the Easter rabbit. This is the vestige of a fertility rite, the eggs and the rabbit both symbolizing fertility. The rabbit was the escort of the Germanic goddess Ostara who gave her name to the festival by way of the German Ostern.

The first day of Spring holds much in the way of folklore. It is also known as the Spring Equinox, Ostara, Eostre's Day, Alban Eilir, the Vernal Equinox, or Festival of the Trees. It takes place between March 19 and 22. It marks the first day of true spring (verses the balmy weather that may precede it.)

The day and night is equal on this day, thus the name of Equinox. There is a story in one culture that says that the sun has begun to win it's race with the night and that the days get longer as the sun pulls ahead. (Followed by the fact that the sun begins to lose the race at Mid-Summer, and loses the race at Mid-Winter just to start the race again the next day.)

It is a time of beginnings, of action, of planting seeds for future grains, and of tending gardens. On the first Sunday after the first full moon following Eostre's Day (the name from which the Easter was derived), the Christian religion celebrates it's Easter Day.

Spring is a time of the Earth's renewal, a rousing of nature after the cold sleep of winter. As such, it is an ideal time to clean your home to welcome the new season.

Spring cleaning is more than physical work. Some cultures see it as a concentrated effort on their part to rid themselves of problems and negativity of the past months and tho prepare themselves for the coming spring and summer.

To do this, they approach the task of cleaning their homes with positive thoughts. They believe that this frees the homes of the hard feelings brought about by a harsh winter. Even then, they have guidelines that they follow such as any scrubbing of stains or hand rubbing the floors should be done in a "clockwise" motion. It is their belief that this aids in filling the home with good energy for growth.

To the Druidic faith, this is a sacred day occurring in the month of Fearn (meaning, "I am the shining tear of the Sun"). Part of their practices are to clean and rededicate outdoor shrines, believing that in doing so they honor the spring maiden. This is a time of fertility of both crops and families. In promoting crops, they believe that the use of fire and water (the sun and rain) will reanimate all life on Earth. They decorate hard- boiled eggs, the symbol of rebirth, to eat during their rites, and such foods as honey cakes and milk punch can also be found. The mothers and daughters give dinners for each other and give cards and gifts as a way of merging with the natural flow of life and with each other. (The Druids consider this also as Mother's Day.)

In Greek mythology, spring was the time when Persephone returned from the underworld (where the seed was planted in the barren winter months) and thus represents the seedlings of the spring. Demeter, Persephone's mother represents the fertile earth and the ripened grain of harvest since it is alleged that she is the one that created the need to harvest crops when her daughter was kidnapped and taken to the underworld. It was through an arrangement that her daughter could return for 1/2 the year that Demeter allowed the crops to spring forth for that time until she again went into mourning for her daughter in the fall.

In some cultures, even today, the ones that continue to celebrate the rites of spring rise on Easter morning to watch the sun "Dance" as it rises.

The Christian festival commemorating the resurrection of Christ, synchronized with the Jewish Pesach, and blended since the earliest days of Christianity with pagan European rites for the renewed season. In all countries Easter falls on the Sunday after the first full moon on or following March 21. It is preceded by a period of riotous vegetation rites and by a period of abstinence, Lent (in Spain Cuaresma, Germany Lenz, central Italy, Quaresima) and by special rites of Holy Week.

Everywhere Easter Sunday is welcomed with rejoicing, singing, candle processionals, flowers in abundance, and ringing of church bells. Many pagan customs survive, such as the lighting of new fires at dawn, among the Maya as well as in Europe, for cure, renewed life, and protection of the crops.

May Day

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The first day of May: observed as a spring festival everywhere in Europe, the United States, and Canada, and as a labor festival in certain European countries.

Rites such as the ever famous May Pole occur in the town squares or in the family's front yard. The gathering of green branches and flowers on May Eve is the symbolic act of bringing home the May, i.e. bringing new life, the spring, into the village.

The May Queen (and often King) is chosen from among the young people, and they go singing from door to door throughout the town carrying flowers or the May tree, soliciting donations for a merrymaking in return for the "blessing of May". This is symbolic of bestowing and sharing of the new creative power that is stirring in the world. As the kids go from door to door, the May Bride often sings to the effect that those who give will get of nature's bounty through the year.

In parts of France, some jilted youth will lie in a field on May Day and pretend to sleep. If any village girl is willing to marry him, she goes and wakes him with a kiss; the pair then go to the village inn together and lead the dance which announces their engagement. The boy is called "the betrothed of May."

This festival is also known as Beltane, the Celtic May Day. It officially begins at moonrise on May Day Eve, and marks the beginning of the third quarter or second half of the ancient Celtic year. It is celebrated as an early pastoral festival accompanying the first turning of the herds out to wild pasture. The rituals were held to promote fertility. The cattle were driven between the Belfires to protect them from ills. Contact with the fire was interpreted as symbolic contact with the sun.

The rowan branch is hung over the house fire on May Day to preserve the fire itself from bewitchment (the house fire being symbolic of the luck of the house.

In early Celtic times, the druids kindled the Beltane fires with specific incantations. Later the Christian church took over the Beltane observances, a service was held in the church, followed by a procession to the fields or hills, where the priest kindled the fire.

In some rituals, a King and Queen May symbolize the male and female principles of productivity.

We have looked briefly at the similarities of the philosophies and vocabularies, but is that all that they had in common? Let's look at symbologies.

For many years, the cross has been the symbol representing the death of the Christian Christ. It has represented that through his death, man could be reborn into God's grace. Thus, we have the philosophy of life in death being connected to the cross. Is this the only time where this symbol was recognized as such? Let's go back to Egypt and find out.

An upright piece of wood, tied to a horizontal beam indicated the height of the flood waters on the Nile. This beam formed a cross. If the waters failed to rise during the season of planting, it meant a poor harvest for these people. Thus the cross was revered as a symbol of life and regeneration.

The Ankh represents the genitals of both sexes. The cross itself is a primitive form of the phallus, and the loop that of the womb. Again, we continue the symbol of the cross as the giver of life.

Oh my gosh...did I use the word phallus in connection with the cross? Oops!

Yes...even prior to this time was the cross a symbol of the phallus or fertility. This is not the only thing that the phallus has symbolized over the many centuries within and without the pagan world. It has also been used as a symbol of strength.

Within the Bible, we find several references to the horn also as a symbol of strength.

2nd Samuel 22:3 - He is my shield, and the horn of my salvation. Luke 1:69 - And hath raised up an horn of salvation for us. Psalm 18:2 - He is my shield and the horn of my salvation.

The move from horn to helmet is followed up also in the bible as follows: Isaiah 59:17 - For he put an helmet of salvation upon his head. Ephesians 6:17 - Take the helmet of salvation. 1 Thessalonians 5:8 - ...putting on faith and love as a breastplate, and the hope of salvation as a helmet.

In Roman days a warrior would were horns on his helmet. If he came back defeated, he was said to have been dehorned. There are several references where a soldier who lost his helmet on the field was killed for this offense because it meant dishonor for him to loose his horn.

Shakespeare had much knowledge of the use of horns as a symbol of protection and victory as is evident in his works "As You Like It" (IV,2) and in "Measure for Measure" (II,4:16) when he writes: "Let's write good angel on the devil's horn; tis not the devil's crest."

Even in modern days, the Catholic Church uses this symbol when setting the miter upon the head of a newly consecrated bishop. The words used at such a time are: "We set on the head of this Bishop, O Lord, Thy champion, the helmet of defense and of salvation, that with comely face and with his head armed with the horns of either Testament he may appear terrible to the gainsayers of the truth, and may become their vigorous assailant, through the abundant gift of Thy grace, who didst make the face of Thy servant Moses to shine after familiar converse with Thee, and didst adorn it with the resplendent horns of Thy brightness and Thy truth and commandest the miter to be set on the head of Aaron, Thy high priest, Etc..." (Copies in Latin and translated can be found in The Order Consecration of a Bishop Elect with the imprimatur of H. Card. Vaughn, p. 14, Burns and Oates, 1893.)

If we are looking at protections and the like, we must look at the use of stones and crystals within our lives. Yes, even in the Christian bible, the powers and uses of stones is mentioned. Exodus 28:15-21 - "Fashion a breast-piece for making decisions - the work of a skilled craftsman. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be square - a span (9 inches) wide - and folded double. Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire (or lapis lazuli) and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be twelve

stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes."

Exodus 28:9-14 - Take two onyx stones and engrave on the names of the sons of Israel in the order of their birth - six names on one stone and the remaining six on the other. Engrave the names of the sons of Israel on the two stones the way a gem cutter engraves a seal. Then mount the stones in gold filigree settings and fasten them on the shoulder pieces of the ephod as memorial stones for the sons of Israel. Aaron is to bear the names on his shoulders as a memorial before the Lord. Make gold filigree settings and two braided chains of pure gold, like a rope, and attach the chains to the settings.

Though it does not say as much, we might take the engraving as a form of runes, again creating a similarity between the craft and religions of old.

From man's search for protection, we come to the telling by the stars...Astrology, and the use of stars as protectors of man.

The lore behind the star of David is an interesting tale. The easy interpretation is that of Zionism. The more research you do on this though, you will find that once again, depending on the cultures you look at, it's interpretation changes. The six- pointed star formed by the superimposing of one triangle on another. The symbol is a combination of the male (apex upwards) and female (apex downwards) triangles; it is said, in cabalistic writings, to comprise the signs of the four elements and the four letters of the Tetragrammaton, and thus it came to be the symbol for God. Since the Biblical commandment puts a taboo on the use of the Name of God and on the depiction of God, the symbol was inscribed as the graphic representation of God in synagogues and wherever the Name was appropriate. In alchemy, the star of David combined the symbols for fire and water; hence, it meant distillation. Until recently, therefore, it appeared on shops selling brandy. The star of David is the symbol of Zionism and appears on the flag of Israel. As Solomon's seal, the hexagram possessed power to control demons of all kinds. The stopper on the bottle containing the bottle imp or jinni was stamped with the seal of Solomon. In the Nsibidi script of West Africa, a native form of writing, the symbol means ardent love; the universality of the male-female content of the sign is here apparent.

Astrology also has interesting roots. Though the word itself is made up of the Greek words meaning "star logic" (astra - star, Logos - logic), the actual origin is yet to be determined. We read in the Epic of Creation of Sumer -

Akkad, or Early Babylon (ca 2200-1900 B.C.) that: "The Star - Jupiter who brings prophecies to all is my Lord. My Lord be at peace. The Star - Mercury allows rain to fall. The Star - Saturn, the star of Law and Justice..."

The telling of fortunes by the stars underwent an avid growth spurt during the times of the Roman Empire, and though with minor qualms with the Christian church, it co-existed peacefully until the time of Constantine when all "pagan" activities were outlawed. Though outlawed within the Roman Empire, Astrology continued to thrive within the Middle East.

I realize that I said that I would touch on the inquisition and such, however, I think that it is common knowledge the document used to persecute those involved was written by the Friars within the Catholic Church at the time. The document, The Malleus Maleficarum, was a document designed to bring about fear within the Christian community, and more power to the church. What is not widely realized is that the majority of the persons that were either burned, drowned, or hung were not witches, but Protestants within the Christian church. (The ones that were Protesting the Catholic church.)

I realize that, at this time, this is a rather sketchy document. I hope in the near future to be able to take the time to develop more of the depth that I would like to put into bring up our roots. I hope to include in the expanded edition the times of burning, modern witchcraft, more symbols, and famous persons in the craft.

We've changed...but then as a good friend has told me on more than one occasion..."When we cease to change, we cease to grow. When we cease to grow, life ends."

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Magick, Physics, and Probability

Now, as most of you may know, Magick is a somewhat controversial issue. Even the spelling of the word is argued about! I have picked up the habit (only the gods know where I picked it up ... possibly from my occasional perusals of Crowley) of using "Magick" for the real thing, and using "Magick" for what a stage magician does.

Before I go any further, I guess that I had better define Magick. One definition is: "the art or science of causing change to occur in conformity to Will" - A. Crowley.

Now, while Crowley himself, was quite controversial, I think we can all agree that this should serve as a generic definition of Magick. But, one of the differences between types of magicks is in the way of raising or calling energy to cause change. Thus, such a change may be accomplished in one of a couple of ways:

1. The magick may be caused by the action of only one person or group of people.

2. The magick may be caused by the intercession of some higher (or lower) being who was evoked or controlled by a person or group of people.

3. The magick may be caused by the action of one person or group of people who is/are "borrowing" energy from some higher being (lower beings may sell energy, but seldom lend or give it).

4. The magick may be caused by the person or persons use of an object or location which was previously charged with energy (i.e. a Magickal Tool, Talisman, standing stones, etc).

Note: The use of a sacrifice (which can range from symbolic sacrifices of Grain, Wine, etc., all the way to Human Sacrifice [something which I, personally, am against]) is a combination of methods, in that a relative amount of energy is released at the sacrifice itself, and, a larger amount of energy is usually then given forth by a higher or lower being.

In many ways, Magick is quite similar to the harder sciences. In both, one must expend energy in order to effect a change, or, TANSTAAFL (There Ain't No Such Thing As A Free Lunch). Another difference between types of Magick is in the Focusing or Concentrating of the power being raised. This may be accomplished through the use of chanting, singing, dancing, various types of meditation, and through formalized Ritual steps, which may or may not involve Magickal Tools. Which brings us up to another controversial issue... the use and meaning of the Circle in Wiccan and Ceremonial Magicks.

Now, as some of you may know, a Magickal Circle serves a couple of uses, and, as far as I can see, the argument is really over which is the most important aspect of such a Circle. Most modern Wicca types will say that a Circle's property of: "Holding and concentrating the energy being raised, until it is ready to be released" is the most important. Many Ceremonial types cite the Circle's ability to keep out negative energies and influences as being most important. While, some others say that a Circle relates the tie of spirit to body, and the ability of spirit to act on the body, with the tie of the people on the inside to the world(s) without, and a similar ability to cause change.

As for my own position on this argument, while, in most areas, I tend to favor the Wiccan position (albeit, with a decidedly Discordian slant),in this case, I'll say: "Who **cares** which is most important!?! A Circle does all of the above, and more, but, it's not worth arguing over!" So, on to the heart of this article: Explaining Magick in terms of Quantum Physics [{chuckle}, I knew a couple of Physicists who used to explain Quantum Physics in terms of Magick {grin}]. This covers the how and why Magick works.

Please Note: I do not claim to be infallible, this is not a laying down of the **law**. Rather, this is simply a theory. But then, $E=MC^2$ is simply a theory. However, there exists lots of data which supports both theories. Since I've already covered some basic Magickal Theory, it looks like time to start on the Physics end of things. I'll start with the theories of Probability and Uncertainty.

Probability can be likened to Voltaire's Theory that: "Since this is the Only One of All Possible Worlds that we know, it must, therefore, be the Best of All Possible Worlds!". While this may be an interesting concept, Voltaire's logic is slightly flawed. A better statement would be: "This is the most Probable of All Possible Worlds". Thus, the Theory of Probability is quite simple. Everything we see or experience is due to probability. An Apple, when dropped, will fall (as long

as it's in a gravity well, like, the surface of a planet, and, no other forces are acting on it), because falling is the most probable course of action open to it. Uncertainty comes into play when there IS no one most probable thing to happen. Good examples of uncertainty in action are small things, like electrons in orbit around an atom. Since there is no one most probable spot for that electron to be, it isn't in one place. There is a locus of higher probability, where in a lower energy electron is more likely to be closer to the nucleus, and higher energy ones farther away. Thus, scientists may either pin down where an electron is, or, where it is going, but, they **can't** pin down both at the same time. Also, electrons tend to vibrate in energy level, spontaneously bouncing up and down, seeking their most probable states.

So, "Where does Magick come into play?" one may ask (assuming, that is, that one has made it this far). Well, one of the tenants of the Theory of Probability is that: the possibility of an event occurring depends upon the events probability. Thus, if said probability can be changed, one could, theoretically, either make such an event happen, or prevent such an event from happening. And this is what Magick really is... the Art of Changing Probability. And, here's how that happens... Einstein, as some may recall, was **not** happy with the theory of Probability. Since, who decides what is most probable, and, how can such decisions be altered? Einstein said "God does not play dice with the universe!", and tried, for years, to come up with a better theory. But, he failed, and so far, all the data collected tends to support the theory of Probability. Some others have come up with possible answers to the above posed question. One of which is that Chance determines probability (this is the theory that Einstein commented upon). Another theory is that some sort of **god** decides probability. Needless to say, whatever being who could alter probability at will, **would** be a god! And so, that brings us to the present state of affairs. No doubt, even as I write, somewhere, there is someone trying to come up with some more theories governing the manipulation of probability, and thus, allowing the construction of a machine which does just that. But, there are also some who have found that such a machine exists...

People! There is already lots of evidence, some documented, most overlooked or kept hidden by the use of vows, that People **can** affect probability.

Blessed Be...

Hurn

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Definitions

Some food for thought for those of us who are fond of the word magic.

"... as the symbolic Hern background of magical techniques as well as their deployment in official ceremonies shows, the transition between magic and religion is very fluid. Since religious symbols are always a synthesis between the visible and the invisible, they may be looked upon as signposts in the search for religious meaning, or misinterpreted as ends in themselves. In this sense each ritual may be either religious or magical, conditional upon the intention of the participants.

Distinctions can be made, as precise as the symbols and principles employed allow, among various types of magic. Substitute Magic is based upon the idea that a part substitutes for the whole, thereby reversing the transcendental principle that the part may represent the whole. Man seizes power over someone else by possessing parts of him, e.g. bones, hair, nails, etc. Contagious magic obtains when the substitution of the part for the whole is only partially realized and integrated into a scheme of causal connection. By touching or wearing power-laden objects such as relics, fetishes, sacred stones, amulets, etc. or even by assimilating them as in the case of cannibalism, man integrates him-self and his deeds into the efficacy of an invisible power structure. Sympathetic magic deals with symbols and their supposed unity or sympathy with that which is sympathized. It differs from substitute magic by the ideational character of the substitution. Examples are the anticipation of a successful hunt by striking a picture of the animal; the manipulation of pictures and figures in general; the use of curse figurines or dolls; the deployment of arcane formulas, both in connection with pictures and statues or independently from them. In this latter instance, the practice of subjecting the godhead, a ghost, or an individual to one's will by means of a name or proper formula should also be mentioned. Gnoseological magic appears as a more or less autonomous type when the instrumental function of knowledge and reason becomes an end in itself. The knowledge of the right time, the right setting, the godhead proper in a given situation, is in itself sufficient reason to achieve the desired goal. The world of the sacred as a means of orientation for the growth and meaning of the person turns into a state of impersonal and mechanically effective anonymity. Ascetic technique becomes its own end, effective by its very deployment.

As a technique of reaching goals by means different from those required by these goals, magic is of particular significance for the social life of a community. In this regard we have to distinguish between official and private magic. Official magic obtains when public affairs are treated by help of magical techniques, e.g., when a drought is counteracted by the imitative act of sprinkling water, or when the office of a shaman is a generally recognized institution. Private magic on the other hand is a matter of individuals and/or exclusive groups who, often in deep secrecy, use their knowledge and techniques in order to pursue their particular goals....."

From the Encyclopedic Dictionary of Religion.

FROM RMPJ, 2/3/1987

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The Basics Of Magick

I. Ethics

A. The Wiccan Rede
B. The Law or Return (sometimes called the "Threefold Law")
C. Perfect Love and Perfect Trust (among partners in magick)

II. The Witches' Pyramid

A. Faith in your abilities and powers.
B. Imagination to vividly create in your mind that which you desire to manifest.
C. Will to achieve your goal despite all obstacles.
D. Secrecy to keep your magickal intention concentrated and pure.

III. The four Qualities of the Mage

A. To know
B. To will
C. To dare
D. To keep silence

IV. Preparatory Skills (hatha and raja yoga are good aids to developing these)

A. Cleansing, clearing and stilling
B. Grounding
C. Centering
D. Concentrating giving one-pointedness)

V. Defining the Goal: Form vs. Essence

VI. Working with the Power

A. Confining it (casting the Circle)
B. Raising it
C. Sending it (channeling it)... for immediate effect or into storage

D. Earthing the excess (grounding it)

VII. Systems and Techniques

A. Spell-craft
B. Words of Power and affirmations, charms and incantations
C. Dance, postures and mudras
D. Meditation, trance-work and hypnosis, fascination
E. Stone magick
F. Candle magick
G. Amulets and talismans; power objects or "psychic batteries"
H. Healing

1. Psychic (visualization, laying on of hands)
2. Herbal
3. Energy channeling with auras and chakras
4. Color therapy
5. Other systems listed above

I. Divination

1. Scrying
2. Astrology
3. Tarot
4. Rune-sticks
5. Lithomancy (casting the stones)
6. I Ching
7. Other systems
8. Pendulum or radiesthesia

J. Astral travel

K. Thought forms; wraiths, fetches, artificial elementals

L. Extra-sensory perception

1. Clairsentience
2. Clairvoyance
3. Clairaudience
4. Precognition

5. Telepathy
6. Telepathy
7. Psychometry
8. Telekinesis
9. Teleportation

M. Sympathetic magic (poppets and such)

N. Runes

O. Mediumship, necromancy, and spirit guides

P. Philtres and Poteins

Q. Cleansing, purification, protection and blessing; exorcism; ligature, binding

R. Power animals, totems and familiars; shape-shifting

S. Tree magick

T. Dreamcraft

U. Ritual tool magick

V. Invocation, evocation and going into aspect

W. Symbols, sigils and images; Tattvic symbols; numerology

X. Conjuration or summoning; banishing or exorcism

Y. Commemoration or linking

Z. Past life regression or recall

AA. Path-working on the Tree of Life

BB. Ceremonial magic

VIII. Timing

A. The lunar cycle
B. The Wheel of the Year
C. Astrological conjunctions
D. Planetary hours and days
E. Individual biorhythms

IX. Creating your own reality, following your True Will

Prepared by: Amber K
Our Lady of the Woods

"Magick is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy; advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."
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The Goetia of the Lemegeton of King Solomon

"Whenever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

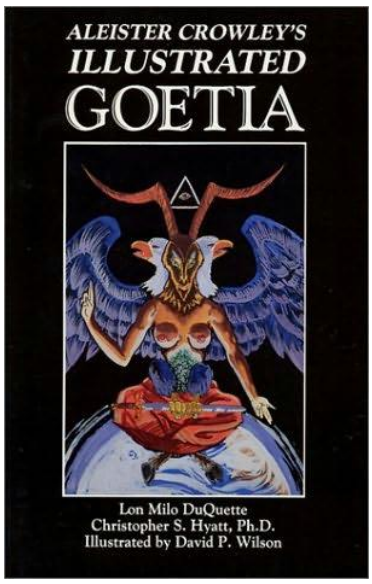

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favor of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskillful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that

both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mist at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendor, bathed in the light of dreams."

Dr. J. G. FRAZER, "The Golden Bough".

"So far, therefore, as the public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thraldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity. And when we remember further that in another direction magic has paved the way for science, we are forced to admit that if the black arts has done much evil, it has also been the source of much good; that if it is the child of error, it has been the mother of freedom and truth."

Ibid.

"Prove all things; hold fast that which is good".

St. Paul.

"Also the mantras and the spells; the obeah and the wanga; the work of the wand and the work of the sword: these he shall learn and teach.

"He must teach; but he may make severe the ordeals.
"The word of the Law is THELEMA."

LIBER AL vel xxxi: The Book of the Law.

This book is for ALL: for every man, woman, and child.

My former work has been misunderstood, and its scope limited, by my use of technical terms. It has attracted only too many dilettanti and eccentrics, weaklings seeking in "Magic" an escape from reality. I myself was first consciously drawn to the subject in this way. And it has repelled only too many scientific and practical minds, such as I most designed to influence. But MAGICK is for ALL. I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul--and all the rest--to fulfil themselves perfectly, each in his or her own proper function.

Let me explain in a few words how it came about that I blazoned the word MAGICK upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was The Beast whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity. In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H.P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

I chose therefore the name. "MAGICK" as essentially the most sublime, and actually the most discredited, of all the available terms.

I swore to rehabilitate MAGICK, to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared. I have kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make MAGICK the essential factor in the life of ALL.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of MAGICK and setting forth its main principles in such a way that ALL may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon MAGICK and the right comprehension and right application thereof.

I. DEFINITION. MAGICK is the Science and Art of causing Change to occur in conformity with Will.

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons", pen, ink, and paper; I write "incantations" --these sentences-- in the "magical language" i.e. that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of MAGICK by which I cause Changes to take place in conformity with my Will) *By "intentional" I mean "willed". But even unintentional act so-seeming are not truly so. Thus, breathing is an act of the Will- to-Live.*

II. POSTULATE.

ANY required Change may be effected by the application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in sufficient quantity and of adequate strength, and place it, in a vessel which will not break, leak, or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold: and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform

lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

III. THEOREMS.

A. Every intentional act is a Magical Act. *In one sense Magick
B. may be defined as the name given to Science by the vulgar.*
C. (Illustration: See "Definition" above.)
D. Every successful act has conformed to the postulate.
E. Every failure proves that one or more requirements
F. of the postulate have not been fulfilled.

(Illustrations: There may be failure to understand the case; as when a doctor makes a wrong diagnosis, and his treatment injures his patient. There may be failure to apply the right kind of force, as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken. There may be failure to apply the force in the right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci found his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

IV. The first requisite for causing any change is thorough qualitative and quantitative understanding of the conditions.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means by which to fulfil that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may be really a painter, and yet fail to understand and to measure the difficulties peculiar to that carrier.)

V. The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

VI. "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

VII. Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or visa versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.)

VIII. A man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is a part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

IX. A man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

X. Nature is a continuous phenomenon, though we do not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from-- or with--the molecular changes in the brain.)

XI. Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculation involving mathematical ideas which have no correspondence in the Universe as we know it.) *For instance, "irrational", "unreal", and "infinite" expressions.*

XII. Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits to what he may be, or to what he may do. *i.e., except--possibly--in the case of logically absurd questions, such as the Schoolmen discussed in connection with "God".*

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensible by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know

that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them.)

XIII. Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

(Illustration: One does not confuse the pain of toothache with the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them--so far as we know--is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

XIV. Man is capable of being, and using, anything which he perceives, for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

XV. Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

XVI. The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act; although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

XVII. A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over his speech, by using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.)

XVIII. He may attract to himself any force of the Universe by making himself a fit receptacle for it, establishing a connection with it, and arranging conditions so that its nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of water's accordance with the laws of Hydrostatics to fill it.)

XIX. Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets himself, and remembers only "The Cause". Self-seeking engenders jealousies and schism. When the organs of the body assert their presence otherwise than by silent satisfaction, it is a sign that they are diseased. The single exception is the organ of reproduction. Yet even in this case

its self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfil its function until completed by its counterpart in another organism.)

XX. Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear. A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false.) *It is no objection that the hypocrite is himself a part of Nature. He is an "endothermic" product, divided against itself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting Nature to conform with their ideals of proper conduct.*

XXI. There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus, Catullus, Dante and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority molded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeed in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldier-ship, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telepathy was sterile until reflected through the minds and wills of people who could take his truth, and transmit it to the world of action by means of mechanical and economic instruments.)

XXII. Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even understand) himself, as theoretically should be the case.)

XXIII. Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that under- standing in action.

(Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee, or a Brassie under the bank of a bunker. But also, the use of any club demands skill and experience.)

XXIV. Every man has an indefeasible right to be what he is.

(Illustration: To insist that any one else shall comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

XXV. Every man must do Magick each time he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, though it may not do so at the time.

(Illustration: The least gesture causes in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between halving and losing the hole.)

XXVI. Every man has a right, the right of self-preservation, to fulfil himself to the utmost. *Men of "criminal nature" are simply at issue with their True Wills. The murderer has the Will-to-Live; and his will to murder is a

false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse*

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

XXVII. Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind, instead of as merely a business whose objects are independent of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

XXVIII. Every man has a right to fulfil his own will without being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. The order of Nature provides an orbit for each star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely are

others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is excepted as the standard of morality, the less will conflict and confusion hamper humanity.)

I hope that the above principles will demonstrate to ALL that their welfare, their very existence, is bound up in MAGICK. I trust that they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

"Do what thou wilt shall be the whole of the Law."

I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such contact in the light of inconvenience or even of cruelty.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of **Magick** is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

In the same way **Magick** is merely to be and to do. I should add: "to suffer". For Magick is the verb; and it is part of the Training to use the passive voice. This is, however, a matter of Initiation rather than of Magick in its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, WHO one is, WHAT one is, WHY one is. This done, one may put the Will which is implicit in the "Why" into words, or rather into One Word.

Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy in itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbors which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory, it did not train itself to hold the sea, and thus, having violated every principle of **Magick**, it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man. *At least it allowed England to discover its intentions, and so to combine the world against it.*

The sincere student will discover, behind the symbolic technicalities of this book, a practical method of making himself a Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be. *Professeur Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the avowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the

theologians whom they despise so heartily. *He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him a traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a portrait of him. Magick will show him the beauty and majesty of the self which he has tried to suppress and disguise. Having discovered his identity, he will soon perceive his purpose. Another process will show him how to make that purpose pure and powerful. He may then learn how to estimate his environment, learn how to make allies, how to make himself prevail against all powers whose error has caused them to wander across his path.

In the course of this Training, he will learn to explore the Hidden-Mysteries of Nature, and to develop new senses and faculties in himself, whereby he may communicate with, and control, Beings and Forces pertaining to orders of existence which have been hitherto inaccessible to profane research, and available only to that unscientific and empirical **Magick** (of tradition) which I came to destroy in order that I might fulfil.

I send this book into the world that every man and woman may take hold of life in the proper manner. It does not matter if one's present house of flesh be the hut of a shepherd; by virtue of my **Magick** he shall be such a shepherd as David was. If it be the studio of a sculptor, he shall so chisel from himself the marble that masks his idea that he shall be no less a master than Rodin. Witness mine hand: TO MEGA THERION (in Greek) (zayin, vav, yod, resh tav): The Beast 666; MAGUS 9=2 A.'. A.'. who is The Word of the Aeon **Thelema**; whose name is called V.V.V.V.V. 8=3 A.'. A.'. in the City of the Pyramids; OU MH 7=4; OL SONUF VAORESAGI 6=5, and... 5=6 A.'. A.'. in the Mountain of Abeignus: but **Frater Perduabo** in the Outer Order or the A.'. A.'. and in the World of men upon the Earth, Alleister Crowley of Trinity College, Cambridge.
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THE LAWS OF MAGIC

by Simon Magus

Magic, not unlike physics or chemistry, operates according to certain laws. These laws, as well as those of the sciences, reside in reality within the heads of those who use them. However, the analysis of reality into artificial categories is useful at certain levels of investigation. It is well to bear in mind, nevertheless, that such categories reflect more the contents of the human mind than they do of whatever "reality" might be out there.

For the following analysis we are indebted to REAL MAGIC by P.E.I. Bonewits. Mr. Bonewits, incidentally, holds the first Bachelor of Arts degree in magic(k) ever awarded. He, much to the chagrin of some of the faculty of the University of California, was awarded the degree in June, 1970.

LAW OF CAUSE AND EFFECT

Anything done under EXACTLY the same conditions will always be associated with exactly the same result. This law is taken for granted in the sciences and in everyday life. The whole concept of causation is now on shaky ground, thanks to developments in the field of quantum physics. But for practical purposes, in magick as well as in our everyday lives, we ignore causality to our own peril. We must assume, at least in dealing with things the size of human beings, that effects follow causes. Even in the constantly flowing, changing astral realm we find the law of cause and effect in full operation.

LAW OF KNOWLEDGE

This law tells us that "understanding brings control," that the more you know the more powerful you are. If you know all about something, you have total control over it. "Knowledge is power."

LAW OF SELF-KNOWLEDGE

This is a sub-law of the previous law and follows from it. If you know yourself, you control yourself. The more you know about yourself, the better you can control yourself.

LAW OF NAMES

This law is related to the Law of Knowledge and to the Law of Association. It states if one knows the whole and complete name of a phenomenon or entity, one has complete control over it. This is one of the reasons the Mystery Religions (including Christianity) conferred a new name on the neophyte. His new name was then his true name, but it was known only to his fellow members of the mystery. The Law of Names also relates to the Law of Personification which will be explained later. Two premises behind the present law are: (1) Names are definitions. This is more obvious in simpler languages, but it is as true of English as of any other. Sometimes the definition is hidden in the origin of the word, as is often the case with those derived from Latin or Greek, but it is there. (2) Names are mnemonic (memory) devices which trigger a range of associations. (See the Law of Association).

LAW OF WORDS OF POWER

This is a sub-law of the Law of Names. It states that certain words trigger changes in the inner and outer realities of the person saying them. Many of these words are corruptions of the names of ancient Gods. Words like "Abraxas," Osorronnophris," "Abracadabra" are examples. They have no meaning to us today, but **their power lies in the sounds of the words themselves**.

LAW OF ASSOCIATION

If two things have something in common (anything!), that thing can be used to control both. Bell's theorem in quantum mechanics indicates that every particle in the Universe affects every other. The following two sub-laws, which anthropologists think are the basis of "primitive" magick, are more useful in practice. These are the Laws of Similarity and Contagion.

LAW OF SIMILARITY

Most people have heard of sympathetic magick, which is based on this principle. Effects resemble causes. To make something fly, put feathers on it and make chirping noises. Wave it in the air. The example is not entirely absurd and serves to illustrate the principle. Much of the magick of "primitive" people is of this nature. For example, rain is made by (among other actions) sprinkling

water on the ground (or by washing your car -- a modern example of the same principle!).

LAW OF CONTAGION

This is the principle behind doll-sticking and such in "primitive" magick. This directly relates to Bell's theorem and states that things once in physical contact continue to influence one another after they have been separated. This relates more to our consciousness than to things as they are in the physical world, but defining the two is more difficult than they appear on the surface. Thinking, feeling, and memory are associational functions of the human brain. New data are related to existing knowledge and patterns are established which correlate particular elements of knowledge. The overall pattern, which includes the "personality" and the "world view" is the **meta-pattern** of all this. This meta-pattern we may consider to be made up of the memories, fantasy images, beliefs, values, techniques, rules of behavior, attitudes, etc. which make up the individuality of the person.

LAW OF IDENTIFICATION

This law relates to those of Knowledge, Association and Personification. It states that by complete association between your meta-pattern and that of another entity, you can BECOME that entity. You can then examine your own meta-pattern from the point of view of that entity. At full identification, one "becomes" the entity. All idea of distinctness vanishes and you are empowered with all the attributes of that entity because you **are** that entity. The danger here is that many people become lost in the new identity as the stronger meta-pattern submerges the weaker. Proper training, practice and guidance will lessen the danger.

LAW OF SYNTHESIS

Two opposing ideas or items of data will be resolved into a third idea that is more valid than the first two. This principle allows you to hold two seemingly contradictory ideas (such as, "Electrons are particles," and "Electrons are waves.") at the same time. Reality is as it is, not as we conceive it (or even as we perceive it, for that matter). The wave-particle duality in physics is an example. Physicists were nonplussed to observe in their experiments that light behaved (depending on the experiment) sometimes like a wave and sometimes

like a particle. Light striking a surface of copper, say, releases electrons from the surface. This phenomenon, when examined closely, demonstrates that light is made up of particles (now called photons) which impart energy to the electrons, allowing them to escape. However, another experiment, in which we direct a beam of light at some pinholes, "proves" that light is of the nature of waves. If we direct a beam of light at an arrangement of pinholes: (Print cut-out on next page and follow instructions for demonstration.) assuming that we have a beam of "parallel" light (a plane wave front), we see the light projected onto the screen. If we cover one of the pinholes, we see a single illuminated spot on the screen. If we uncover the first and cover the second pinhole, we again see a single spot projected onto the screen. Now, if we uncover both pinholes, what do we see? Two spots of light? No! We see a pattern of alternating light and dark bands on the screen. This phenomenon is due to **interference** between the crests and troughs of the **waves** of light as they strike the screen. When two crests occur together, or two troughs, the amplitude is doubled, and we get a bright area. But when a crest and trough coincide, they cancel each other, and the result is a dark spot of zero amplitude (no brightness). The point of all this is that interference is necessarily a **wave** phenomenon. The experiment demonstrates the wave nature of light. How do we resolve the dilemma? By realizing that we are dealing with something that is neither a wave nor a particle, but **something else**.

See next page for Pinhole Camera
{^}

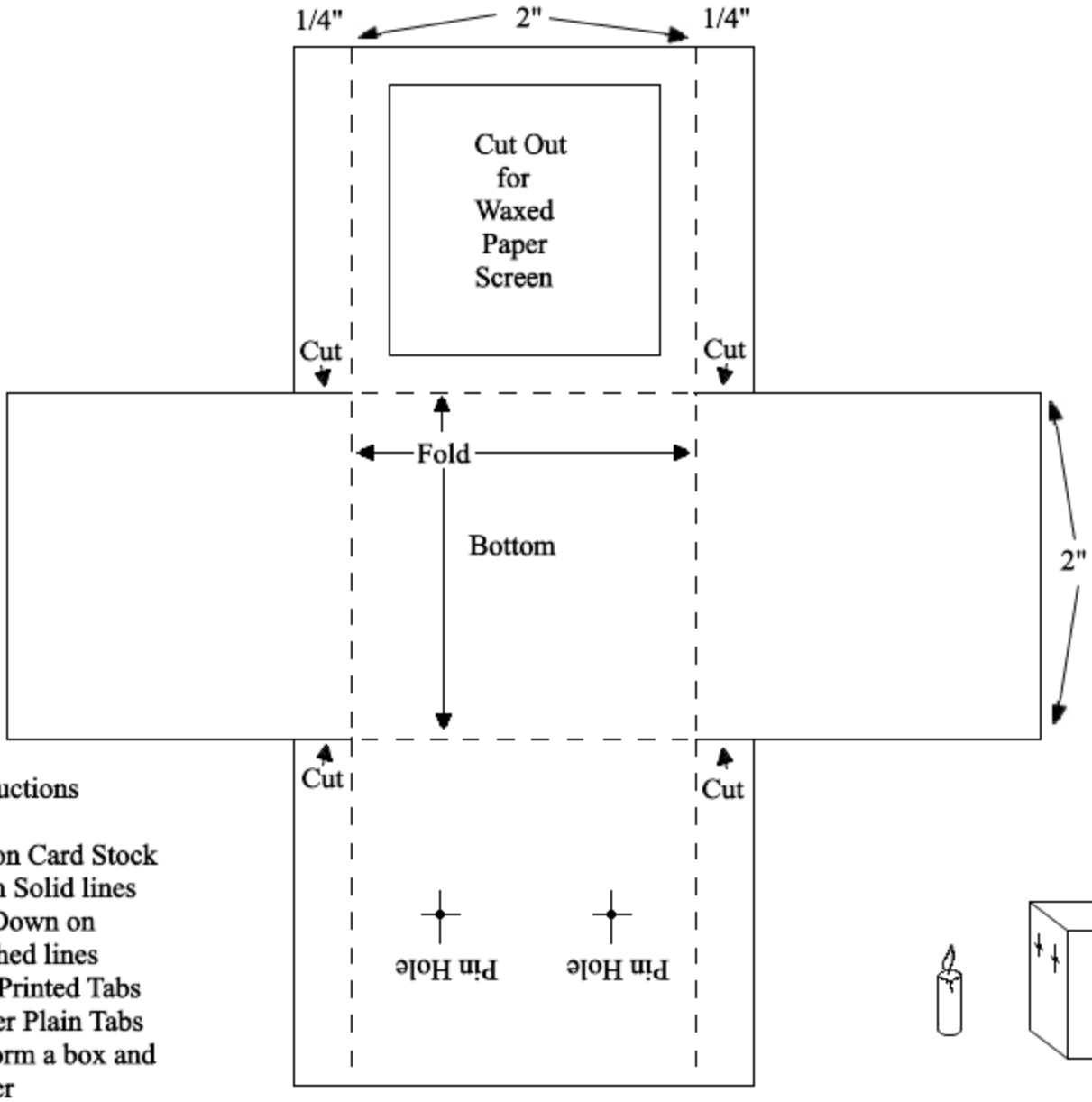

Instructions

1. Print on Card Stock
2. Cut on Solid lines
3. Fold Down on Dashed lines
4. Paste Printed Tabs under Plain Tabs to form a box and cover
5. Cut 2" x 2" Piece of Waxed Paper or Parchment Paper
6. Paste inside of Cut Out area
7. Pierce box in designated places.

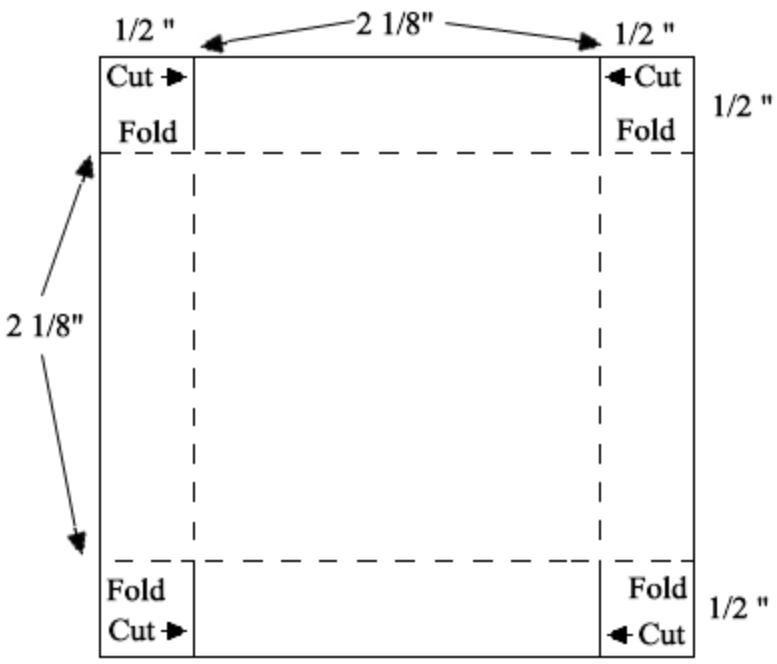

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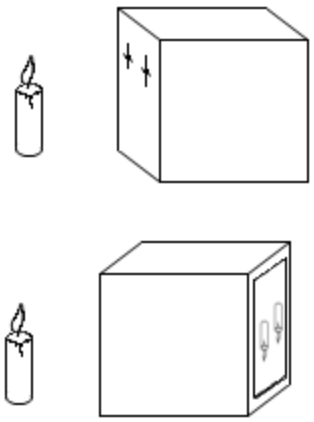

MAYAN DEITIES

From Sekhet Bast Ra Lodge

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Column XXV
Mayan Deities

Key	Mayan Deities	Explanation
0	Itzam Na	This diety encompasses all deities yet this Diety is beyond all comprehension.
1	Itzam Na	"one" or "unique" He is the greatest of the Gods. Hunab Ku - "All powerful God of no Image" I listed this diety although information shows this diety did not exist until after the Spanish Conquest. It probably came about due to Christian influence.
2	Ohoroxtotil	Father of the Sun. Ben Ich - "He of the Starry Sky" He is a great infinite Jaguar (his spots are thought to be stars and planets).
3	Ix Chebel Yax	Mother of the Sun. Ix Hun Zipit - Lady of the Sea.
4	Kunku Chacs	'Kun' means "kindly" or "tender" 'Ku' means "God".
5	Ah Hadz'en Caan Chacs	"Lash" The Sky God.
6	Ah Kin	"He of the Sun".

7	Ix Ahau	"Mistress" She is the Mistress of Creative Arts and the Master of Weaving (she like Athene, in the Greek myths, worked her magick on the loom).
8	Ah Kin	as the Patron of Knowledge and Power.
9	XAhau	"Lady Ahau" Moon Goddess Wife of Ah Kin (the Sun God).
10	Cobel Cab	Mistress of the Earth. Ix Tan Dz'onot - The Child of She who Sits in the Mud, the Child of She who emerges from the Sand.
11	Acan	God of Wine (Actually he rules over intoxicating drinks such as beer, wine, Kola, etc.) He is known for his loud "bellowing" and his foolish behavior He is Cacoch's aid (Cacoch is a God of Creation).
12	Ah Kin Xoc	'Ah kin' means "Priest". 'Xoc' means "to count or read". He is a great singer, musician, and poet. He won the respect of the Sun God when he took the guise of a Hummingbird and wooed the Moon Goddess. Husband of the Plumeria, the sacred flower of Itzam Na (this flower rules Divine Sexuality, its colors are red and white). This Flower contained the secret of Truth and Immortality.
13	Ix Chel	Moon Goddess She rules over Pro-creation, birth, medicine, and wisdom. She is a Virgin but she had a secret cult which she is regarded as a Sacred Mistress to Itzam Na.
14	Ix Ahau Na	"Palace-Lady".
15	Canan Chul Chan	Guardian of Holy Sky. "Big Star".
16	Itzam Na Kinch Ahau	Old Sun God of balanced judgment. Ruler of the Bacabs (Elements).

17	Xbalanque & Hunahpu	Twin Heros Brothers who heard the Divine Call of Itzam Na which lead them to destroy the False Ones who had exalted themselves and deceived some Mayas to worship them; and defeated the Lords of Death.
18	Nucuch Chacob	"The Great Chacs" Four horsemen who are the Rain Gods. They bring Water of Life from the Gods to the Maya.
19	Balanke	"Jaguar-Sun" This aspect of the Sun is the essence of Strenght (warrior-type strenght). He is considered a Great Breast. All His Priests and Priestesses are His harlots.
20	Xob	Mother of Maize. All Maize Deities sprang from Her seed (literally corn seed).
21	Ek Chuah	He is the Merchant Diety, but most importantly is ruled the cacao which was the Mayan's biggest trade commodity.
22	Itzam Na	as Great God who oversees Justice between the Gods and the Mayan who worships the Gods.
23	Ku Kulcan	The Aztecs called Him "Quetzalcoatl". He is the God of Self-sacrifice which was done so the Maya could survive and gain acknowledgement of Itzam Na. Some myths place Him as the Judge of the dead (but I would take this with a gain of salt).
24	Yum Cimil	"Lord of Death".
25	Zip	Protector of the Deer (according to myth the Deer created the Vagina of the Moon Goddess by stepping on Her abdomen and then she was able to bear children of the Sun God. Note the sole of deer's foot looks like a Vagina). Zip would deceive hunters to believe he was shooting a deer when in fact it was a iguana (a sacred animal of

		Itzam Na; to kill one incites the Death penalty). To those who gained Zip's Favor meant a successful hunt.
26	Ah Ahaah Cab	"Awakener" He is associated with the Morning Star (Venus).
27	Cit Chac Coh	Father Red Great Puma" The Lord God of War. Buluc Chabtan - The God of Human Sacrifice and War.
28	Bolon Tzcab	The Ruling-Lineage Diety. He kept the Line of Itzam Na pure and made sure the Nobility of the Maya was strong.
29	XAhau	as Moon Goddess.
30	Kinich Ahau	Sun-Eyed Lord" It is said He had a golden Sun eye (some say it was almond eye) at the place of His Ajna Chakra.
	Hun Kak	"Unique Fire" The Divine Fire that consumes all what ever remains is prepared for Divinity.
	Ben Ich	"He of the Starry Sky"

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A Celebration of May-Day

--by Gwydion Cinhil Kirontin

"Perhaps its just as well that you
won't be here...to be offended by the
sight of our May Day celebrations."
--Lord Summerisle to Sgt. Howie
from "The Wicker Man"

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -notably Wales - it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic

"Bealtuinn", meaning "Bel- fire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam - symbol of life) to the Holy Rood (the Cross - Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of "Lady Day" for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore & Symbols") would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and sky- clad Witches would jump through the flames to ensure protection.

Sgt. Howie (shocked): "But they are naked!" Lord Summerisle: "Naturally. It's much too dangerous to jump through the fire with your clothes on!"

Frequently, cattle would be driven between two such bon-fires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principally a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banburry Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to run into woods in the night time, amongst maidens, to set bows, in so much, as I have heard of ten maidens which went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion, and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson, and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

Oh, do not tell the Priest our plight,
Or he would call it a sin;
But we have been out in the woods all night,
A-conjuring Summer in!

And Lerner and Lowe:

It's May! It's May!
The lusty month of May!...
Those dreary vows that ev'ryone takes,
Ev'ryone breaks.
Ev'ryone makes divine mistakes!
The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floriala, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize activities around the week-end.

This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle, and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio, and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft.

Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great day,
Sung along the old straight track.
And those who ancient lines did ley
Will heed this song that calls them back.

THE END

P.S.--I would be glad of any comments, corrections, additions, etc. regarding this article. Please E-mail them to Mike Nichols (a.k.a. Gwydion Cinhil Kirontin) 73445,1074

P.P.S.--A special thank you to "The Rune", Kansas City's premiere Pagan publication for permission to reprint this article, which originally ran in a somewhat condensed form there.

P.P.P.S.--Please feel free to reprint this article wherever you see fit. I ask only that I be given credit as the author. Also, it would be nice if you could drop me an E-mail note and let me know where you are using it. Thanx!
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Necromancy

Taken from the 1960 reprint of ***An Encyclopaedia of Occultism*** by Lewis Spence, University Books, Hyde Park, New York. First published in 1920, it is considered to be one of the best sources on the subject.

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NECROMANCY: Or divination by means of the spirits of the dead, from the Greek work `nekos', dead; and `manteria', divination. It is through its Italian form nigromancia that it came to be known as the "Black Art". With the Greeks it originally signified the descent into Hades in order to consult the dead rather than summoning the dead into the mortal sphere again. The art is of almost universal usage. Considerable difference of opinion exists among modern adepts as to the exact methods to be properly pursued in the necromantic art, and it must be borne in mind the necromancy, which in the Middle Ages was called sorcery, shades into modern spiritualistic practice. There is no doubt, however, that necromancy is the touchstone of occultism, for if, after careful preparation the adept can carry through to a successful issue, the raising of the soul from the other world, he has proved the value of his art. It would be fruitless in this place to enter into a psychological discussion as to whether the feat is possible of accomplishment or not, and we will confine ourselves tit he material which has been placed at our disposal by the sages of the past, who have left full details as to how the process should be approached. In the case of a compact between the conjuror and the devil, no ceremony is necessary, as the familiar is ever at hand to do the behests of his masters. This, however, is never the case with the true sorcerer, who preserves his independence, and trusts to his profound knowledge of the art and his powers of command; his object therefore is to 'constrain' some spirit to appear before him, and to guard himself from the danger of provoking such beings. The magician, it must be understood, always has an assistant, and every article named is prepared according to rules well known in the black art. In the first place, they are to fix upon a spot proper for such purpose; which must be either in a subterraneous vault,

hung around with black, and lighted by a magical torch; or else in the center of some thick wood or desert, or upon some extensive, unfrequented plain, where several roads meet, or amidst the ruins of ancient castles, abbeys, monasteries, etc., or amongst the rocks on the sea shore, in some private detached churchyard, or any other solemn, melancholy place between the hours of twelve and one in the night, either when the moon shines very bright, or else when the elements are disturbed with storms, thunder, lightning, wind, and rain; for, in these places, times, and seasons, it is contended that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with the least pain, in this elemental external world. When the proper time and place is fixed on, a magic circle is to be formed, within which, the master and his associate are carefully to retire. The dimensions of the circle are as follow: - A piece of ground is usually chosen, nine feet square, at the full extent of which parallel lines are drawn within the other, having sundry crosses and triangles described between them, close to which is formed the first or outer circle, then, about half-a-foot within the same, a second circle is described, and within that another square correspondent to the first, the center of which is the seat of spot where the master and associate are to be placed. "The vacancies formed by the various lines and angles of the figure are filled up with the holy names of God, having crosses and triangles described between them. The reason assigned by magicians and others for this institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure, sanctified water, the ground is purified from all uncleanliness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through it, or to get at the magician and his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by the means, particularly Chiancungi, the famous Egyptian fortune-teller, who was so famous in England in the seventeenth century. He undertook a wager, to raise up the spirit "Bokim", and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were

instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes."

There was a prescribed form of consecrating the magic circle, which we omit as unnecessary in a general illustration. The proper attire or "pontificalibus" of a magician is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth drawn correctly upon virgin parchment, and affixed to the breast of the outer vestment. Round his waist is tied a broad consecrated girdle, with the names Ya, Ya, - Aie, Aaie, - Elibra, - Sadai, - Pah Adonai, - tuo robore, - Cintus sum. Upon his shoes must be written Tetragammaton, with crosses round about; upon his head a high-crowned cap of sable silk, and in his hand a Holy Bible, printed or written in pure Hebrew. Thus attired, and standing within the charmed circle, the magician repeats the awful form of exorcism; and presently, the infernal spirits make strange and frightening noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as a forerunner of their becoming visible. Their first appearance in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideously about the circle; all which time the exorcist must not suffer any tremor of dismay; for, in that case, they will gain the ascendancy, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes, and enter the human form, appearing like naked men of gentle countenance and behavior, yet is the magician to be warily on his guard that they deceive him not by much wild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to suborn his mind, or accomplish his destruction. With great care also must the spirit be discharged after the ceremony is finished, as he has answered all the demands made upon him. The magician must wait patiently till he has passed through all the terrible forms which announce his coming, and only when the last shriek has died away, after every trace of fire and brimstone has disappeared, may he leave the circle and depart home in safety. IF the ghost of deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another, is the infernal sacrament for "any corpse that hath hanged, drowned, or otherwise made away with itself"; and in this case the conjurations are performed over the body,

which will at last rise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

Eliphas Levi, in his `Ritual of Transcendent Magic' says that "evocations should always have a motive and a becoming end, otherwise the are works of darkness and folly, dangerous for health and reason." The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows: "We must, in the first place, carefully collect the memorials of him (or her) whom we desire to behold, the articles he used, and on which his impressions remains; we must also prepare an apartment in which the person lived, or otherwise, one of similar kind, and place his portrait veiled in white therein, surrounded with his favorite flowers, which must be renewed daily. A fixed date must then be observed, either the birthday of the person, or that day which was most fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance; this must be the day for the evocation and we must provide for it during the space of fourteen days. Throughout this period we must refrain from extending to anyone the same proofs of affection which we have the right to expect from the dead; we must observe strict chastity, live in retreat, and take only modest and light collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, using only one small light, such as that of a funeral lamp or taper. This light should be placed behind us, the portrait should be uncovered and we should remain before it for an hour, in silence; finally, we should fumigate the apartment with a little good incense, and go out backwards. On the morning of the day fixed for the evocation, we should adorn ourselves as if for a festival, not salute anyone first, make but a single repast of bread, wine, and roots, or fruits; the cloth should be white, two covers should be laid, and one portion of the bread broken should be set aside; a little wine should also be placed in the glass of the person we design to invoke. The meal must be eaten alone in the chamber of evocations, and in the presence of the veiled portrait; it must be all cleared away at the end, except the glass belonging to the dead person, and his portion of bread, which must be placed before the portrait. In the evening, at the hour for the regular visit, we must repair in silence to the chamber, light a fire of cypress wood, and cast incense seven times thereon, pronouncing the name of the person whom we desire to behold. The lamp must then be extinguished, and the fire permitted to die out. On this day the portrait must not be unveiled. When the flame is extinct, put more incense on the ashes, and invoke God according to the forms of the religion to which the dead person belonged, and according to the ideas which he himself possessed of God. While making this prayer we must identify ourselves with the evoked person,

speak as he spoke, believe in a sense as he believed; then, after a silence of fifteen minutes, we must speak to him as if he were present, with affection and with faith, praying him to manifest to us. Renew this prayer mentally, covering the face with both hands; then call him thrice with a loud voice; tarry on our knees, the eyes closed and covered, for some minutes; then call again thrice upon him in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the same experiment must be renewed in the following year, and if necessary a third time, when it is certain that the desired apparition will be obtained, and the longer it has been delayed the more realistic and striking it will be.

"Evocations of knowledge and intelligence are made with more solemn ceremonies. If concerned with a celebrated personage, we must meditate for twenty-one days upon his life and writings, form an idea of his appearance, converse with him mentally, and imagine his answers; carry his portrait, or at least his name, about us; follow a vegetable diet for twenty-one days, and a severe fast during the last seven. We must next construct the magical oratory. This oratory must be invariably darkened; but if we operate in the daytime, we may leave a narrow aperture on the side where the sun will shine at the hour of the evocation, and place a triangular prism before the opening, and a crystal globe, filled with water, before the prism. If the operation be arranged for the night the magic lamp must be so placed that its single ray shall be upon the alter smoke. The purpose of the preparations is to furnish the magic agent with elements of corporeal appearance, and to ease as much as possible the tension of imagination, which could not be exalted without danger into the absolute illusion of dream. for the rest, it will be easily understood that a beam of sunlight, or the ray of a lamp, colored variously, and falling upon curling and irregular smoke, can in no way create a perfect image. The chafing-dish containing the sacred fire should be in the center of the oratory, and the alter of perfumes close by. The operator must turn toward the east to pray, and the west to invoke; he must be either alone or assisted by two persons preserving the strictest silence; he must wear the magical vestments, which we have described in the seventh chapter (of Levi`s "Ritual of Transcendent Magic"), and must be crowned with Vervane and gold. He should bathe before the operation, and all his under garments must be of the most intact and scrupulous cleanliness. The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by him if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may see the hymns of Cleathes or Orpheus, with the adjuration terminating the Golden Venus of Pythagoras. In our own evocation of Apollonius, we used the magical philosophy of Patricius for the ritual, containing the doctrines of Zoroaster and the

writings of Hermes Trismegistus. We recited the Nuctemeron of Apollonius in Greek with a loud voice and added the following conjuration:-

"Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the dead. Asclepius son of Hephaistus, Patron of the Healing Art; and thou Osiris, Lord of strenght a vigor, do thou thyself be present too. Arnebascenis, Patron of Philosophy, and yet again Asclepius, son of Imuthe, who presidest over poetry.

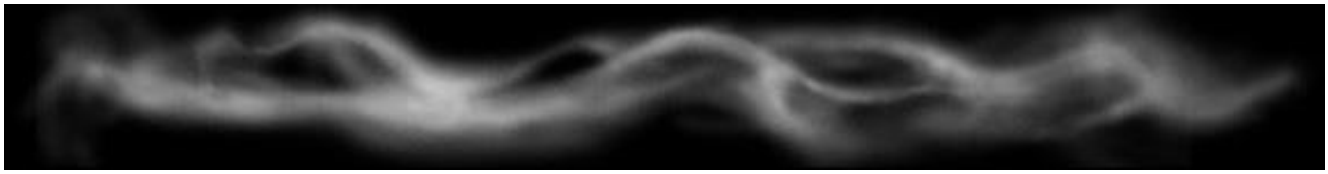

"Apollonius, Apollonius, Apollonius, Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods."

For the evocation of spirits belonging to religions issued from Judaism, the following kabalistic invocation of Solomon should be used, either in Hebrew, or in any other tongue with which the spirit in question is known to have been familiar:-

"Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and eternity, take me by the two shoulders, and direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendor of my life! Intelligence and Wisdom, crown me! Spirits of Malchuth, lead me betwixt the two pillars upon which rests the whole edifice of the temple! Angels of Netsah and Hod, strengthen me upon the cubic stone of Jesod! O Gedulael! O Geburael! O Tiphereth! Binael, be thou my love! Ruach Hochmael, be thou my light! Be that which thou are and thou shall be, O Ketheriel! Tschim, assist me in the name of Saddai! Cherubim, be my strength in the name of Adonai! Beni-Elohim, be my brethren in the name of the Son, and by the power of Zebaoth! Eloim, do battle for me in the name of Tetragrammation! Malachim, protect me in the name of Jod He Vau He! Seraphim, cleanse my love in the name of Elvoh! Hasmalim, enlighten me with the splendors of Eloi and Shechinah! Aralim, act! Orphanim, revolve and shine! Hajoth a Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh, Saddai, Adonia, Jotchavah, Eieazereie: Hallelu-jah, Hallelu-jah, Hallelu-jah. Amen.

It should be remembered above all, in conjurations, that the names of Satan, Beelzebub, Adramelek, and others do not designate spiritual unities, but legions of

impure spirits. "Our name is legion, and we are many" says the spirit of darkness in the Gospel. Number constitutes the law, and progress takes place inversely in Hell - that is to say, the most advanced in Satanic development, and consequently the most degraded, are the least intelligent and feeblest. Thus, a fatal law drives the demons downward when they wish and believe themselves to be ascending. So also those who term themselves chiefs are the most impotent and despised of all. As to the horde of perverse spirits, they tremble before the unknown, invisible, incomprehensible, capricious, implacable chief, who never explains his law, whose arm is ever stretched out to strike those who fail to understand him. They give this phantom the names of Baal, Jupiter, and even others more venerable, which cannot, without profanation, be pronounced in Hell. But this phantom is only a shadow and remnant of God, disfigured by their willful perversity, and persisting in their imagination like a vengeance of justice and a remorse of truth.

"When the evoked spirit of light manifests with dejected or irritated countenance, we must offer him a moral sacrifice, that is, be inwardly disposed to renounce whatever offends him; and before leaving the oratory, we must dismiss him, saying: "May peace be with thee! I have not wished to trouble thee; do thou torment me not. I shall labor to improve myself as to anything that vexes thee. I pray, and will still pray, with thee and for thee. Pray thou also both with and for me, and return to thy great slumber, expecting that day when we shall wake together. Silence and adieu."

Christian, in his "Historie de le Magic" (Paris, 1871) says: "The place chosen for the evocation is not an unimportant point. The most auspicious is undoubtedly that room which contains the last traces of the lamented person. If it be impossible to fulfill this condition, we must go in search of some isolated and rural retreat which corresponds in orientation and aspect, as well as measurement, with the mortuary chamber.

"The window must be blocked with boards if olive wood, hermetically joined, so that no exterior light may penetrate. The ceiling, the four interior walls, and the floor must be draped with tapestry of emerald green silk, which the operator must secure himself with copper nails, invoking no assistance from strange hands, because, from this moment, he alone may enter into this spot set apart from all, the arcane Oratory of the Magus. The furniture which belonged to the deceased, his favorite possessions and trinkets, the things on which his final glance may be supposed to have rested - all these things must be assiduously collected and arranged in the order which they occupied at the time of his death. If none of these souvenirs can be obtained, a faithful likeness of the departed being must be

procured, it must be depicted in the dress and colors which he wore during the last period of his life. This portrait must be set up on the eastern wall by means of copper fasteners, must be covered with a veil of white silk, and must be surmounted with a crown of those flowers which were most lived by the deceased.

"Before the portrait there must be erected an alter of white marble, supported by four columns which must terminate in bull`s feet. A five pointed star must be emblazoned on the slab of the alter, and must be composed of pure copper plates. The place in the center of the star, between the plates, must be large enough to receive the pedestal of a cup-shaped copper chafing-dish, containing desiccated fragments of laurel wood and alder. By the side of the chafing-dish must be placed a censer full of incense. The skin of a white and spotless ram must be stretched beneath the alter, and on it emblazoned another pentagram prawn with parallel lines of azure blue, golden yellow, emerald green and purple red.

" A copper tripod must be erected in the middle of the Oratory; it must be perfectly triangular in form, it must be surmounted by another and similar chafing-dish, which must likewise contain a quantity of dried olive wood.

"A high candelabrum of copper must be placed by the wall on the southern side, and must contain a single taper of purest white wax, which must alone illuminate the mystery of the evocation.

"The white color of the alter, of the ram`s skin, and of the veil, in consecrated to Gabriel, the planetary archangel of he moon, and the Genius of mysteries; the green of the copper and tapestries is dedicated
to the Genius of Venus.

"The alter and tripod must both be encompassed by a magnetized iron chain, and by three garlands composed of the foliage and blossoms of the myrtle, the olive, and the rose.

"Finally, facing the portrait, and on the eastern side there must be a canopy, also draped with emerald silk, and supported by two triangular columns of olive wood, plated with purest copper. On the north and south sides, between the each of these columns and the wall, the tapestry must fall in long folds to the ground, forming a kind of tabernacle; which must be open on the eastern side. At the foot of each column there must be a sphinx of white marble, with a cavity in the top of the head to receive spices for burning. It is beneath this canopy that the apparitions will manifest, and it should be remembered the Magus must turn to the east for

prayer, and to the west for evocation. "Before entering this little sanctuary, devoted to remembrance, the operator must be clothed in a vestment of azure, fastened by clasps of copper, enriched with a single emerald. He must wear upon his head a tiara surrounded by a floriated circle of twelve emeralds, and a crown of violets. On his breast must be the talisman of Venus depending from a ribbon of azure silk. On the annular finger of his left hand must be a copper ring containing turquoise. His feet must be covered with shoes of azure silk, and he must be provided with a fan of swan`s feathers to dissipate, if needful, the smoke of the perfumes.

"The Oratory and all its objects must be consecrated on a Friday, during the hours which are set apart to the Genius of Venus. This consecration is performed by burning violets and roses in a fire if olive wood. A shaft must be provided in the oratory for the passage of the smoke, but care must be taken to prevent the admission of light through this channel.

"When the preparations are finished, the operator must impose on himself a retreat of one-and-twenty days, beginning on the anniversary of the death of the beloved being. During this period he must refrain from conferring on anyone the least of those marks of affection which he was accustomed to bestow on the departed; he must be absolutely chaste, alike in deed and thought; he must take daily but one repast, consisting of bread, wine, roots, and fruits. These three conditions are indispensable to success in evocation, and their accomplishment requires complete isolation.

"Every day, shortly before midnight, the Magus must assume his consecrated dress. On the stroke of the mystic hour, he must enter the Oratory, bearing a lighted candle in his right hand, and in the other an hour-glass. The candle must be fixed in the candelabra, and the hour-glass on the alter to register the flight of time. The operator must then proceed to replenish the garland and the floral crown. Then he shall unveil the portrait, and erect it immovable in front of the alter, being thus with his face to the east, he shall softly go over in his mind the cherished recollections he possesses of the beloved and departed being.

"When the upper reservoir of the hour-glass is empty the time of contemplation will be over. By the flame of the taper the operator must then kindle the laurel wood and alder in the chafing-dish which stands on the alter; then, taking a pinch of incense from the censer, let him cast it thrice upon the fire, repeating the following words:- ###126###Glory be to the Father of life universal in the splendor of the infinite altitude, and peace in the twilight of the immeasurable depths to all spirits of good will !"

"Then he shall cover the portrait, and taking up his candle in his hand, shall depart from the Oratory, walking backward at a slow pace as far as the threshold. The same ceremony must be fulfilled at the same hour during every day of the retreat, and at each visits the crown which is above the portrait, and the garlands of the alter and tripod must be burnt each evening in a room adjoining the Oratory.

"When the twenty-first day has arrived, the Magus must do his best to have no communication with any one, but if this be impossible, he must not be the first to speak, and must postpone all business till the morrow. On the stroke of noon, he must arrange a small circular table in the Oratory, and cover it with a new napkin of unblemished whiteness. It must be garnished with two copper chalices, an entire loaf, and a crystal flagon of the purest white. The bread must be broken and not cut, and the wine emptied in equal portions into the two cups. Half of this mystic communion, which must be his sole nourishment on this supreme day, shall be offered by the operator to the dead, and by the light of the one taper he must eat his own share, standing before the veiled portrait. Then he shall retire as before, walking backward as far as the threshold, and leaving the ghost`s share of bread and wine upon the table.

"When the solemn hour of the evening has at length arrived the Magus shall carry into the Oratory some well-dried cypress wood, which he shall set alight in the alter and the tripod. Three pinches of incense shall be cast into the flame in honor of the Supreme Potency which manifests itself by Ever Active Intelligence and by Absolute Wisdom. When the wood of the two chafing-dishes has been reduced to embers, he must renew the triple offering of incense on the alter, and must cast some seven times on the fire in the tripod; at each evaporation of the consecrated perfume he must repeat the previous doxology, and then turning tot he East, he must call upon God by prayer of that religion which was professed by the person whom he desires to evoke. "When the prayers are over he must reverse his position and with his face to the West, must enkindle the chafing-dishes on the head of each sphinx, and when the cypress is full ablaze he must heap over it well dried violets and roses. Then let him extinguish the candle which illuminates the Oratory, and falling on his knees before the canopy, between the two columns, let him mentally address the beloved person with a plenitude of faith and affection. Let him solemnly entreat it to appear and renew this interior adjuration seven times, under the auspices of the seven providential Genii, and endeavouring during the whole of the time to exalt his soul above the natural weakness of humanity.

"Finally, the operator, with closed eyes, and hands covering his face, must call the invoked person in a loud but gentle voice, pronouncing three times all of the names which he bore.

"Some moments after the third appeal, he must extend his arms in the form of a cross, and lifting up his eyes, he will behold the beloved being, in a recognizable manner, in front of him. That is to say, he will perceive that ethereal substance separated from the perishable terrestrial body, the fluidic envelope of the soul, which Kabalistic initiates have termed the `Perispirit'. This substance preserves the human form but is emancipated from human infirmities, and is energized by the special characteristics whereby the imperishable individuality of our essence is manifested.

"The departed soul will give counsel to the operator; it will occasionally reveal secrets which may be beneficial to those whom it loved on earth, but it will answer no question which has reference to the desires of the flesh; it will discover no buried treasures, nor will it unveil the secrets of a third person; it is silent on the mysteries of the superior existence to which it has now attained. In certain cases, it will, however, declare itself either happy or in punishment. If it be the latter, it will ask for the prayer of the Magus, or for some religious observance, which we must unfailingly fulfill. Lastly, it will indicate the time when the evocation may be renewed. "When it has disappeared, the operator must turn to the East, rekindle the fire on the alter, and make a final offering of incense. Then he must detach the crown and the garlands, take up his candle, and retire with his face to the West till he is out of the Oratory. His last duty is to burn the final remains of the flowers and leaves. Their ashes, united to those which have been collected during the time of retreat, must be mixed with myrtle seeds, and secretly buried in a field at a depth which will secure it from disturbance of the ploughshare."

The last two examples are, of course, those of "white" necromancy. The procedure followed by savage tribes as of course totally different. Among certain Australian tribes the necromants are called Birraark. It is said that a Birraark was supposed to be initiated by the "mrarts" (ghosts) when they met him wandering in the bush. It was from the ghosts that he obtained replies to questions concerning events passing t a distance, or yet to happen, which might be of interest or moment to his tribe. An account of a spiritual seance in the bush is given in "Kamilaroi and Kurnai" (p. 251): The fires were let down; the Birraark uttered the cry "Coo-ee" at intervals. At length a distant reply was heard, and shortly afterwards, the sound as of persons jumping on the ground in succession. A voice was then heard in the gloom asking in a strange intonation "What is wanted?" At the termination of the

seance, the spirit voice said "We are going." Finally, the Birraark was found in the top of an almost inaccessible tree, apparently asleep. In Japan, ghosts can be raised in various ways. One mode is to "put into an and on" (a paper lantern in a flame), "a hundred rush-lights, and repeat an incantation of a hundred lines. One of these rush-lights is taken out at the end of each line, and the would-be ghost-seer then goes out in the dark with one light still burning, and blows it out, when their ghost ought to appear. Girls who have lost their lovers by death often try that sorcery."

The mode of procedure as practiced in Scotland was thus. The haunted room was made ready. He , "who was to do the daring deed, about nightfall entered the room, bearing with him a table, a chair, a candle, a compass, a crucifix, if one could be got, and a Bible. With the compass he cat a circle on the middle of the floor, large enough to hold the chair and the table. He placed within the circle the chair and the table, and on the table he laid the Bible and the crucifix beside the lighted candle. If he had not a crucifix, then he drew the figure of a cross in the floor within the circle. When all this was done, he rested himself on the chair, opened the Bible, and waited for the coming of the spirit. Exactly at midnight the spirit came. Sometimes the door opened slowly, and there glided in noiselessly a lady sheeted in white, with a face of woe and told her story to the man on his asking her in the name of God what she wanted. What she wanted was done in the morning, and the spirit rested ever after. Sometimes the spirit rose from the floor, and sometimes came forth from the wall. There was one who burst into the room with a strong bound, danced wildly round the circle, and flourished a long whip round the man's head, but never dared to step into the circle. During a pause in his frantic dance he was asked, in God`s name, what he wanted. He ceased his dance and told his wishes. His wishes were carried out, and the spirit was in peace."

In Wraxall`s "Memoirs of the Counts of Berlin, Dresden, Warsaw, and Vienna" there is an amusing account of the raising of the ghost of Chevalier de Saxe. Reports had been circulated that at his palace at Dresden there was secreted a large sum of money, and it was urged that if his spirit could be compelled to appear, interesting secrets could be extorted from him. Curiosity, combined with avarice, accordingly prompted his principal heir, Prince Charles, to try the experiment, and, on the appointed night, Schrepfer was the operator in raising the apparition. He commenced his proceedings by retiring into the corner of the gallery, where kneeling down with many mysterious ceremonies, he invoked the spirit to appear. At length, a loud clatter was heard at all the windows on the outside, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. The sound announced the arrival of the good spirits, and was shortly followed by a

yell of a frightful and unusual nature. Schrepfer continued his invocations, when "the door suddenly opened with violence and something resembling a black ball or globe rolled into the room. It was enveloped in smoke or cloud, in the midst of which appeared a human face, like the countenance of the Chevalier de Saxe, from which issued a loud and angry voice, exclaiming in German, "Carl, was wollte du mit mich?" - "Charles, what would thou do with me?" By reiterated exorcisms Schrepfer finally dismissed the apparition, and the terrified spectators dispersed fully convinced of his magical powers.

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Quantum Magic

Reality as described by quantum mechanics

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non- local relationships exist between parts of the system that are distant from each other [1]. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously [2]. Particles loose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

The basic equation of non-relativistic quantum mechanics is Schrodinger's Wave Equation [2]:

$$\frac{2}{i\ h\ (p)Q\ /(p)t} = - \frac{2}{h\ /2m\ \text{Delta}\ Q + V(x,y,z)}\ .$$

Q satisfying the normalizing condition: Integral 2 over all |Q| dx dy dx = 1 space where: h = 6.63E-34 joule sec / (2 pi)

pi = 3.14...

V(x,y,z) = Potential energy, as a function of coordinates x, y and z m = Mass t = Time (p) = Partial derivative of 2 Q = Wave function of the particle, where Q dx dy dz is the probability that the particle may be found in the volume element dx dy dz at a particular time. Values of Q are components of the "state vector."

Values of Q are quantum mechanically defined states and constitute components of the "state vector." These quantum mechanically defined states define the probabilities of various results from quantum mechanically defined interactions [2]. In one orthodox interpretation of quantum mechanics, a system

exists simultaneously in all quantum mechanically possible states until an observer (or apparatus outside the system) interacts to "collapse" the state vector" and obtain an observation.

Quantum mechanical systems can go from one configuration to another instantly, without passing through any states in between. Quantum mechanical movement is discontinuous, with all actions occurring in discrete amounts (quanta).

Schrodinger himself discovered one of quantum mechanics' more distinctive features: whenever two systems interact, the mathematical waves that represent the two systems do not separate but remain linked. The link does not drop off with distance and the link acts instantaneously at both locations, but the specificity of the link can be diluted through interactions with other objects [7].

WHAT UNDERLIES QUANTUM MECHANICS?

There are lots of hypotheses on the nature of the underlying reality described statistically by quantum mechanics.

- Some scientists are content with the hypothesis that there is no more subtle structure than the probability waves described by quantum mechanics; and reality, at its most basic level, has a large amount of randomness whose limits are described by the quantum mechanical wave function, making the wave function itself the fundamental reality. This is called the probability doctrine. It asserts that such indetermination is a property inherent in nature and not merely a profession of our temporary ignorance, from which we expect to be relieved by a future better and more complete theory [2].

- Einstein speculated that there must be some underlying mechanism, some hidden variables, that uniquely determines the outcome of the interactions quantum theory can only statistically predict.

- J.S. Bell showed mathematically that, if such a mechanism exists, and the math of quantum mechanics is strictly correct, hidden variables must not have any functional dependence on the separation of events in space and time [3].

- According to David Bohm, from both a consideration of the meaning of the mathematical equations and from the results of experiments, particles can be understood as projections of a higher-dimensional reality. This reality can not be accounted for by any force of interaction between independent entities, but can be understood as a process of enfoldment in a higher dimensional space [1]. Information within the quantum wave determines the outcome of the quantum process. This information is potentially active everywhere but only actually active when and where it enters into the energy of an observed particle, implying that all particles have complex inner structures [10].

- Recently, superstring theory has been proposed, describing a ten dimensional web-work of space-time at an incredibly small scale (1E-33 cm) underlying the phenomenon described statistically by quantum mechanics, relatively, particle physics etc.

Some scientists consider speculation about the nature of the underlying reality to be irrelevant, since the predictions of quantum mechanical equations match the statistics of the results of experiments. To the best of my knowledge, experiments have not been performed that unambiguously distinguish between these alternative world-views. On the other hand, experiments have been proposed; and some work is underway to check some predictions of superstring theory. Eventually, from the results of experiments, some of these hypotheses may be screened out and others elevated to the level of scientific theory.

We are one and the same as the structures that underlie the matter and energy that we manifest as; and that structure is continuous, interconnected, and non local in nature. Whatever the underlying structure behind the interconnected wave pattern described by quantum mechanics (if any), we are that.

QUANTUM MECHANICS AND CONSCIOUSNESS

Getting back to established scientific theory, normal waking consciousness occurs when the nerve cell firing rate (synaptic switching rate) is high enough to spread out the waves associated with electrons to fill the gaps between nerve cells (synaptic clefts) with waves of probability of similar amplitude. This is described mathematically by the quantum mechanical mechanism of tunneling. These waves are interconnected throughout regions of the brain through resonances, resulting in a large, complex, unified, quantum mechanically defined resonance matrix filling a region in the brain. The waves are interconnected with each other and with

information storage and sensory input mechanisms within these regions of the brain.

The nerve cell firing rate (v') at which this occurs has been modeled mathematically by Evan Harris Walker (at the U.S. Army Ballistics Center at Aberdeen Proving Ground) and corresponds to the threshold between waking and sleeping consciousness in people and animals. For normal waking consciousness to exist, the synapse transmission frequency for the brain (v') must satisfy the condition:

2/3 v' must be greater than or equal to N /T where: N = The total number of synapses in the brain (in humans, about 5E11) T = Synaptic transmission delay time (the time interval required for the propagation of the excitation energy from one synapse to another)

This theory ascribes consciousness to an association of the events occurring at any one synapse with events occurring at other synapses in the brain by means of a quantum mechanical propagation of information. The sense of individual identity is an aspect of the continuity of the wave matrix residing in the brain [4].

QUANTUM MECHANICS AND PSYCHOKINESIS

By merely observing a phenomenon (resonating ones brain with it) one can affect the outcome, since the physical mechanisms in your brain are part of the wave matrix described by quantum mechanics. The information handling rate in resonance determines the amount of effect, along with the elapsed time of resonance and the probability distribution of the phenomenon you are observing [5]. According to Evan Harris Walker, quantum mechanical state selection can be biased by an observer if [5]:

W te is greater than or equal to -Log P(Qo-Qi) Q 2 where: P(Qo-Qi) = Probability that state Qi will occur by chance alone W = Information handling rate in process in brain Q associated with state vector selection (bits/sec) te = Elapsed time Q = Overall state vector Qo = Initial physical state of system Qi = State that manifests "paranormal" target event

The effect of consciousness is incredibly small on macroscopic systems; but it can be measurable when it occurs on quantum mechanically defined and divergent systems, where a slight change can amplify itself as it propagates through the system. The effect is about 1E-17 degrees on the angle of the bounce of cubes

going down an inclined plane. Changes in the angle of bounce result in changes in displacement of the cubes that increase about 50% on every bounce, and the effect is measurable after many bounces [6]. The theory successfully and quantitatively modeled the differing amounts of displacement observed in experiments on cubes of different weights and weight distributions [5].

Walker also modeled information retrieval in "guess the card" experiments. Simple, classical, random chance would predict a smooth, binomial curve for the probabilities of getting the right answer versus the number of subjects making successful predictions at these probabilities. Walker's model predicts that the curve would have peaks at certain levels of probability of getting the right answer above those predicted by chance alone. Experimental data showed peaks at the locations modeled. However, more people were successful at the higher probability levels than Walker's model estimated. This is considered to be evidence of learning enhancement [5].

SCIENTIFIC THEORY

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4,5]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

IMPLICATIONS OF QUANTUM CONSCIOUSNESS THEORY

Deflections caused by consciousness are not caused by force or energy in the conventional sense; but by something more subtle, namely effects within the underlying wave structure out of which matter and energy are manifestations (collapse of the state vector) [5].

To psychically obtain information about a target or to psychically influence events, one has to have one's brain resonating with aspects of reality interconnecting the brain with the target. The more one's brain resonates with non-local aspects of reality connecting with a target, the more communication and direct influence one can have on it.

The more fundamentally diverse the potential outcomes of a process targeted are, the more effect one gets from resonating ones brain with it [5]. Also, the more small changes in the system tend to amplify as larger changes in the end result, the more effect one can get. This provides an explanation of why patterns exist within seemingly random events and why successful magic often results in a chain of synchronicities.

For a given subject (performing under optimum conditions and having no difficulty visualizing the nature of the experimental target nor psychological aversions to the target), the magnitudes of the results obtained in tasks to affect the readings on measuring devices (such as magnetometers, radiation detectors, Josephson effect devices, balances, etc.) can be related to one another by calculating the probability of the reading based on the standard physical principles of quantum mechanics [5].

The sporadic nature of psi phenomena can be explained as a matter of outside observers randomizing the process, causing dilution of will data channels and randomizing the results [5]. Thus, the need for secrecy in magical operations.

One can no longer maintain the division between the observer and observed or between consciousness and the physical world. Rather, both observer and observed, along with both consciousness and the material world, are merging and interpenetrating aspects of one whole indivisible reality [1].

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of consciousness [8]. Our awareness can link with this ground of consciousness to gain information and to influence events.

THE GODS, GODDESSES AND NATURE SPIRITS

At this point, I diverge from theory and describe some plausible hypotheses. Consciousness, at a fundamental level, is associated with the continuity of the underlying structures out of which matter and energy manifest. Everything shares this continuous structure; therefore everything has consciousness to some degree (though not necessarily normal waking consciousness).

Quoting from Evan Harris Walker (4): "Consciousness may exist without being associated with either a living system or a data processing system. Indeed, since everything that occurs is ultimately the result of one or more quantum mechanical events, the universe is 'inhabited' by an almost unlimited number of rather discrete, conscious, usually non-thinking entities that are responsible for the detailed working of the universe. These conscious entities determine (or exist concurrently with the determination) singly the outcome of each quantum mechanical event, while the Schrodinger equation (to the extent that it is accurate) describes the physical constraint placed on their freedom of action collectively."

In shamanic and in religious practice, one resonates with other intelligences to get their assistance, inviting them to join in the work at hand. These intelligences can be thought of as consciousness resonance matrices. Some may be localized, as we are (such as other biological intelligences, plant divas, power spot spirits, some deities, etc.); and some may be non localized (spirit animals in the other world, some deities, etc.).

The personalities of the Gods, Goddesses and spirits that many practitioners of religion relate to can also be thought of as consciousness resonance matrices. They can be very non-specific and disperse, or very specific (such as the Orishas and other deities that can manifest in full possession of those who invoke them).

QUANTUM MECHANICS AND MAGICAL RITUAL

Consider a typical structure of magical ritual and its quantum mechanical explanation:

- Purify one's mind and one's surroundings, freeing them of interfering resonances, quieting the static so that one can get a clear and strong resonance on the target desired.

- Achieve a non-localized state of consciousness, often by resonating ones mind with ones inner being, with the Earth, the sky, and ones surroundings.

- Meditate on the elements (Earth, Air, Fire, Water) representing non-local essences. This helps your mind to resonate powerfully non-locally.

- After reaching out with one's mind and connecting its resonance pattern intimately with the non-local web of wave patterns connecting everything, invoke deities whose natural function is related to the purpose of your ritual. If successful, this connects your mind to a powerful, established, non-localized, intelligent resonance matrix that (hopefully) joins in the magic.

- Focus on the target of the work, connecting with the target.

- While connected with the target, visualize the end result desired, thus creating a resonant template for the phenomenon one wants to achieve.

- Energize the resonance through dance, drumming, chants, pure channeling of will power, or other means.

- Release the energy into the target while strongly visualizing the target achieved (energizing the resonance in the target).

- Ground, removing ones mind from the direct, resonant link with the target, so that the patterns you have set in motion in the target can continue with minimum interference (to throw a ball, one has to let go).

- Thank and say goodbye to the intelligences one works with, thus disconnecting ones mind further from other resonance matrices.

There are other forms of magic, and much more detail to the forms I described. There are also ethical considerations. This paper provides a description of some aspects of the integration of quantum mechanics with magickal thinking, but it does not cover everything.

SO WHAT?

To read about theories of magic is like reading about sports. You may pick up a few ideas; but to become proficient, you must participate and play the game. People have been teaching and performing magic for thousands of years, without the benefit of quantum theory. Many magicians have had to separate their scientific training from their magical practice. Now, magical theory has been merged with scientific theory, and more of the mind of those trained in science can resonate with magic. Also, critics of magic can be shown the scientific theory and data validating it, to show that there is more to magic than superstition.

I have not seen any other quantitative scientific theories that explain the results of experiments on psychokinesis, extrasensory perception, and consciousness as accurately as Walker's theory, or that give as satisfying of an explanation of the synchronicities that I, as a worker of magic and a scientist, have observed from personal experience. This is not to say that these ideas represent ultimate truth, that alternative theories no not exist, or that flaws will not be found and that alternative theories will not replace them. I would welcome hearing from others who have additional information and insight into the applicability and limitations of the theories of modern Physics as applied to the occult.

MULTIPLE UNIVERSES?

One interesting hypothesis is that of multiple universes. As I understand it, this hypothesis states that all of the alternative possibilities allowed by quantum mechanics actually occur, but in different universes. Magicians can interpret their magic as moving their awareness between these alternative universes. I have never seen the multiple universe theory set up mathematically in a way that would allow it to be quantitatively tested, using physical measurements (like was done with Mr. Walker's theory),

It would be interesting to determine if and to what extent the multiple universe hypothesis can be integrated with Mr. Walker's theory. Consciousness, acting at a gross level, seems to be relativistic - something experienced by observers relative

to their frames of reference. Consciousness, at its ultimate level, seems to be subtler than time and location.

When two observers see the same thing, they both may have certain experiences in common, they both may affect the thing observed, and they may report some of the events the same and some differently. Experience may be categorized in a multiple universe mode and/or in a single universe mode. If would be interesting to know which mode is most useful for various purposes.

It is obvious that some people have such a different personal perception of reality as to be seemingly out of touch with the world we experience around them. Their self-world image becomes more important than anything, and they adjust their memories and perceptions to meet whatever emotional needs they have at the time [9]. Delusions of personal reality and the high probability that such realities are real for the person experiencing that reality can result in interesting questions about what is real and what is unreal.

Although the universe may be a seamless whole, most physicists describe it in two different modes, depending on whether things are being observed or not [7]:

- A classical, mechanistic mode for the definite attributes of observation, and

- A statistical, mathematical, quantum mechanical mode for the wave patterns described by quantum mechanics.

David Bohm has begun to develop new terminology that integrates both the process of observation and quantum theory [1].

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I used WordPerfect to write this article, and I used CompuServe B protocol, Procomm 2.4.1 and an Everex Evercomm 24 modem to transmit it. I don't know how to transmit Greek and many mathematical symbols with this software and hardware. As a result, I had to use non-standard symbols in the equations. Any suggestions?

Note that "E" in numbers like 5E11 stands for five "times ten to the" eleventh power.

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Personal Effects of Magic Ritual

By Nihasa

⇒ I am exploring the power of change, as applied to ritual. When I step out of my suit and tie and into my ceremonial robe, then step out of my rooms and into my temple, then leave behind my everyday life and enter into the sacred space, what is it that makes it 'work' for me?

One part of the effect seems to come from an unconscious pact you make with your many-faceted mind. When you remove your "street" clothes, you give your mind permission to likewise "put off" important thoughts about "mundane" life until you return to those clothes. Notice that I don't say "compel your mind" to avoid those thoughts...that generally doesn't work very well. Instead, you acknowledge the importance of the mundane thoughts and promise to return to them after the ceremony (gee, did you know you were being so polite to your self? <;-).

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Likewise, when you don your ceremonial robes you invite your mind to start focusing on the ceremony ahead and the general context of such ceremonies and their associated mental states. For those who work 'skyclad', this effect is often achieved by tying on a cord or putting on ritual jewelry. When you step into the ritual chamber, you reiterate those invitations while you step out of the transition and into the magick.

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These dynamics are fairly universal...they are the same for a Christian priest and his vestments or a Toreador and his Suit of Lights; from an actor slipping into his costume and character to a couple slipping into those "special" night- things. The mechanics vary from a simple "change clothes and walk in" to elaborately formal vesting rituals with prescribed chants and gestures at each stage. In NLP we call the clothes and places "anchors", while others call them reminders, Mnemonics, or talismans. They can be constructed consciously or evolve unconsciously.

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The Heretic's Corner

Buck Jump

© August, 1986

Greetings, my Pagan friends; may your Gods be well disposed to you. May the rain fall gently on your rhubarb. May the hail fall in a lake or on a parking lot. May our little six-legged friends develop an allergy to your pickle patch.

Now is the sweet season of our year. Our Mother the Earth is pregnant with the harvest to come. The days are long and the thoughts of the season are long, long thoughts. In the soft afternoon sky the white thunderheads sail serenely on like ships of dream in dreamland seas. Surely even such as I can be forgiven for dreaming a bit, for letting the fancy roam free.

In dreams I see a world set free. I see the human race living in peace, with each one going his own way but with courtesy to all who go another way. I see us as one species, which we are, and all of us acknowledging that fact. I see each walking in beauty, with dignity, and respecting the other person's dignity. I see us loving one another, helping our fellow men along their way. When I dream, I don't mess around - I rear back and dream up a doozy!

So much for dreams; back to the world we live in, back to the life we know. Before I spring my question for the day, a little background, a few facts:

Every one of us must come to terms with his environment and his heredity. We all live on one Earth. That is the main part of our environment, or at least the location of it.

We are all human beings, homo occasionally sapiens. That is the basis of our heredity.

Anything that is done to one of us is done to all of us. Anything that happens in one place on this planet has some effect on every place on the planet.

We are, all of us, stuck with our whole species. Here we are with a bunch of people we wouldn't willingly walk down a country road with. Indeed, we are as ship- wrecked mariners in a lifeboat with a bunch we wouldn't sit down to eat a free meal with. To jump out of the boat is to drown. To try to toss those

@#&^%^!#'s out is very apt to upset the boat and drown all of us. These facts are self-evident, axiomatic.

I have always held that we should all walk the path of life with our hands outstretched in fellowship with respect and love for all. Of course, I have a caveat - keep a Bowie knife handy in case they haven't all heard the message.

As the Ultimate is reported to have said when the mountains were made, "Now for the background". The present situation is a mess. Violence is everywhere. Not even foolish violence, but violence without reason. Surely a leopard is in our streets and a shark loose in our swimming pool.

An armed bandit shoots down an unarmed clerk who is cooperating. A litigant in court shoots down an attorney. A parent beats a child to death. A driver gets cut off coming onto the freeway and guns down the chap in the pickup who did the off-cutting. An otherwise reasonable young man is annoyed by the sounds of traffic on a mountain road and starts shooting at the cars passing. Those are only a few examples culled from the news in recent months. In truth, senseless violence is loose in the land.

As it is with the individual, so with groups. From the racist fringe movement on to great governments. Violence for the sake of violence is epidemic. Each age of history has had a plague - the plague of this age is senseless violence. I have friends of the "born again" persuasion who tell me that it is the Devil doing it. I don't think so. As far as I can determine, devils are a disorganized bunch. Satan Mekatrig Lord of Chaos is a confusion in terms. Seen another way, that's organized confusion. As I see it, the flow of the power of the Universe is organized and rational. So it seems to me that any force opposed to that flow must be disorganized and irrational. That is to say nothing of the personal devils within us. They must have a hand in at least some of this senseless violence.

I have other friends who blame it on some as yet unidentified virus. Could be, but it's a rare virus that has no fever, nor nausea accompanying its onset....

Others hold that it is all explainable by Sigmund Freud and others of that ilk. Again I say could be, but what mental discomboomeration comes on suddenly with no sign of disorientation nor disturbance until it suddenly manifests itself in the acute stage?

For all I know, none of the above are correct. The fact re- mains that a wild unreasoning violence is loose among us, a danger to us all. The fact is, we are all in the same boat, and the boat is encountering some heavy weather. Don't you think we should do something about it? I personally can think of a whole lot of folks who I don't really care to rescue, but being as we are all in the same boat, I am sure going to do my best for them..... But what?

In case this is all some psychosis, maybe we should engage a firm of head shrinkers to drag in a trainload of couches and get everyone to undergo psychoanalysis. I refuse to consider the logistics of this. The idea by itself causes my mind to boggle.

Or, suppose it is a virus. In that case when the virologists and immunologists have a bit of spare time from their search for the cause and cure of AIDS, they could do the same for the senseless violence virus. In view of the fact that we are all at greater risk from senseless violence than from AIDS, it might be a worthwhile task.

Or, just in case the Gnostics have some truth in their ideas, and it is Auld Clootie, maybe a mass general exorcism is in order. Once again, my mind refuses to consider the logistics.

In view of the fact that the cause of senseless violence is still unknown, we might get a government grant to study the problem. Considering the speed that such grants usually get results, I would expect a definite answer by the twenty-second century. Of course, such a grant would have the added advantage of keeping a large number of researchers out of the pool halls and off the streets.

Now I am going to go against my usual custom and make a suggestion; only a suggestion, mind, and not to be taken as a dictum, but only as an idea to be considered. It has been my observation that there are only two occasions when magic is apt to work. One is after all other methods have been tried and found ineffectual. The other is when there is no other method. Now I believe that I have explored the other methods and found them impractical if not impossible. So I feel that I am safe in saying it's going to take magic to stop this purposeless killing.

So how to go about it? What spell, what charm, what ceremony shall we use? What power shall we invoke? What power evoke? Magic works, the proper ceremony at the proper time, done for the proper reason, will work. True for you, you may well say, but which ceremony? When? Why?

I just told you. The proper one. The one that is proper for you is the one you yourself believe is proper. This is not an essay on morals and ethics, so I refrain from putting in my two cents worth on what is in my estimation proper. When you are fighting a grass fire is no time to discuss what sort of shovel to use.

In my dream we were all walking each in his own way, each helping the others as much as possible. So here let us not try to all walk in one path. No point in the universe can be reached from only one direction. Let us rather each from where it seems most right and comfortable, try by magic means to stop this senseless violence. Not-ice I said senseless violence, not just violence. Some who follow the old Norse way could hardly be expected to endorse some anti-violent intention, but I know of none who do not deplore reasonless violence. We have our differences, but surely no one objects to improving all our chances of kissing our grandchildren.

So, what I propose is this. Sometime in the next quarter year, whenever it seems most proper, let us in our various ways by whatever means one believes in, try by magic means to stop this epidemic of senseless violence.

I have noticed a few things about power on the unseen side. For a ceremony to be more than a mere charade, everyone involved in it must believe in the ceremony and in whatever power is used in it. Everyone must believe that the ceremony can and will work. Everyone must want the ceremony to work. If anyone involved in the ceremony does not so believe and want, that person will be a dead weight on the others that do. When I say everyone, I mean everyone, all, each one with one belief and one resolve. What can be done by a group acting in true spiritual harmony is indeed amazing, but first you must have that true spiritual harmony.

That is why I suggest we go at this not as some sort of super- coven ecumenical pagan group. I have seen a few of these "lets all get together" bunches back in the sixties, and they couldn't even get drunk.

I personally am in favor of any religion that don't practice human sacrifice, interfere in the private lives of the nonbelievers, or use force in conversion. I love 'em all, but I'm not fool enough to yoke the ass and the ox together. So let's all go, but let's not try to make it a parade.

That is my suggestion, and my question is why not? I'd appreciate your ideas on this, I truly would. If you have any ideas on the subject, please communicate

them to the editors of the RMPJ. Even if the ideas are along the lines of, "You're Nuts!!", just say why you think so. I'd appreciate it. May your dreams come true; may the wind cool without chilling, and may you reap a harvest even richer than the seed catalogue said you would. May your shadow fall long on the Earth. Go in peace, remember your fellows, and with these words I do part now from thee.

_____Buck Jump.

....from RMPJ 8/86

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The Heretic's Corner

Buck Jump

© December, 1986

Greetings, my Pagan friends, may your Gods be well disposed to you. May the sad and ugly in your lives be covered by the blessing of beauty even as the trash of Autumn is covered by the beautiful snow. May all that is sad in your lives decompose beneath the blessings even as the dry leaves decompose beneath the snow; out of the dead past a living future. The flower of hope ever springs from the mulch and compost of dead regret. Remember, a curse may force its way into your citadel, but a blessing only enters through an opened door. In other words, my blessings upon you, may your Gods bless you, but do your part too.

Samhain has come and past, the leaves of autumn have fallen to the ground, the veil between the worlds is once more grown thick. It is winter now, early winter, but winter none the less. Our mother the Earth is now the old woman by the fire- side, past all passion now, but also past regret. She is the loving wise woman, the old one who looks back in order to show us the path ahead. Youth is the time for courage and hope, but courage without caution is spectacular suicide and hope without wisdom is gentle madness. The fruitful Mother Summer changes the snow- baby's diaper, but Grandmother Winter shows her how. The Romans dedicated this quiet season to Janus who looks back into the past and ahead into the future with good reason. It is the season of history and prophesy. The sound of the pipes dies in a wail, the nimble fingers of the harper are still upon the strings, a hush falls over the hall and the blind seer of things unseen makes his way slowly up the length of the Ard Righ's great hall, tapping with his staff before him. It is the hour of telling the King's fortune, the tribe's fortune. When the blind seer begins to chant all tongues are stilled, all ears are straining to catch every word. So it was, so it still is, and my guess is, it will be so as long as men walk the earth.

Now for my questions. A heretic without questions is a confusion in terms. I may be confusing and even [some say] confused, but I am a bona fide heretic here to question any faith - even my own.

First question: What do you see up the road before us? There are Tarot cards, there are Runes, there are crystal balls and dark mirrors, peep stones and visions in the mind. I can't even begin to list all the ways of looking into the future, but whatever method you use, won't you tell us what you see? As a voting member of

the human corporation you owe it to your fellows to share your vision with us all. So come on all you astrologers, scryers, mystics and shamanic prophets, give us the word. Now I know how hard it is to go out on a limb, I lived in a tree house for a while. No one but a masochist or a publicity hound wants to be proved wrong in public. Even the Delphic oracle used to state her predictions in ambiguous terms. The fact that any prophet can at times be wrong tends to make serious prophets a rather close-mouthed bunch. I understand how that is, no one's complexion is improved by egg on the face.

Now I think I have a way for you to share your vision without going out on a limb and falling like Lucifer if the limb breaks. Write your prediction to the editors of the R.M.P.J. and ask that your name be kept confidential. It will be. I know Kyri and Gary and I give you my word and oath, they are honorable people who will respect your confidence. A Pagan Priest or Priestess is no more apt to break the seal of confession than a Christian one. In the case of astrologers this is hardly the case. The stars are a matter of public knowledge and any error in an astrological prediction is a matter of interpretation rather than false vision. To some degree readers of cards and runes are the same as astrologers - the error is more apt to be in the reading than in what is read. Anyway, in these troubled times [that is a redundancy] we all can use any guidance we can get, so please pass on to the rest of us any vision you have. So that is the first question. What do you see, and that's a public question.

Here is the next question, and it is a private question - that is, answer it, but don't pass the answer on. If you do, it can only lead to quarrels, argument and sorrow. We have enough trouble in the world without adding to it. Answer, but keep your answer where you found it. The question is this: Is the future you saw the only future possible?

The idea that the future is fixed, that the last day's doings were inevitably programmed before the first day's dawn did not begin with John Calvin. If the future is fixed then it can be known - however, if it's fixed, knowing it won't help. In fact in a totally known or knowable future even your finding out is part of the program.

Now as for me, I'm a heretic. I truly can't call myself a Pagan and I'm sure not part of anything else either. I wouldn't try to get anyone to share my beliefs. For one thing, being "a poor seeker after the truth, whatever it may be" is lonely, for another it is apt to give a person lots of shocks. So if I toss in a bit of private faith

at this point don't think I'm trying to make any converts. I only bring this up for your consideration.

If you see a coyote chasing a rabbit and the coyote is gaining, you can predict rabbit dinner. The odds are you will be right unless... You didn't see the hole one jump ahead of the rabbit, or you may have overlooked the hawk already stooping on the rabbit. All of these, coyote, rabbit, and hawk, are living creatures, self-directed by minds, so we must consider these possibilities too. The coyote may become a vegetarian, the rabbit may take a quick course in judo and the hawk may become a guru and announce that she has become a butterfly. The future will probably be a continuation of the past, what is in motion will probably stay in motion, but so long as minds are a part of the future, the future is changeable. The ability to change is the chief attribute of a mind.

So, if I'm right any vision of the future, even if it cannot be totally exact will be of value to me. If I'm wrong and the future is fore-ordained, prearranged, fated or kismet, I would be wasting my time even considering it. The worst part of that is even my wasting my time must also be fated. I don't believe that, but it is a consoling thought when I've lost the rent money shooting pool.

Now the last question. This one can be public or private as you prefer. I can't see how the answer or how you answer would in itself cause any real trouble. Oh, those who agree with your answer will call you wise and those who disagree will call you a blind fool, but that goes on all the time anyway. The question is this: How did some of the old-timers in the game of prediction roll up their impressive scores? There was the oracle at Delphi, the Roman spurinna, St. Malachy, and Coinneach Odhar the Brahan seer; they all rolled, so far as we know, a perfect score. How did they do it? Or did they? It may well be that their hits have been remembered and their misses swept under the rug.

Then there are others; Nostradamus, Homer Lee the hunch- back, Roger Bacon and Robert Nixon the Cheshire idiot, to name a few. These all proved quite accurate after the fact. That is, their pre-dictions have been seen to be accurate after the events predicted have come to pass, but difficult to understand before they happened. This in spite of the fact that both Lee and Nixon were quite plain spoken.

Some have had dream visions, some have been suddenly granted knowledge, some have had visions in trance and some of them were correct. Others by the same methods or means have been totally wrong. Is there a way to tell the true

from the false before the predicted event either comes to pass or passes beyond possibility? If so how? Did they, the visionaries whose visions were accurate beyond the laws of chance, see the real and only future, or the most likely future? Did they perceive the causes in their times and follow them logically to their final efforts, or did they physically go forward in time?

No big deal, but something to while away the hours when the snow keeps all but those employed outside (and brave fools) isolated by the fireside with nothing but a bunch of books to re- read and the idiot box to look at. When the white blanket cuts us off from society it is well to have something to occupy the mind. Figuring out the prophets of old ought to last even a busy mind through a day of blizzard.

Any way, let us have a bit of prophetic prediction from the readers. I have no doubt that there is at least one Michel de Nostredame out there and probably several William Millers. Miller, if you don't know, was the gent who predicted the end of the world for Oct. 22, 1844. If you haven't noticed, he was wrong. Let us hear a word from the future from these Rocky Mountains.

The snow grows deeper up in the hills; old Yuler skis over the mountains and through the canyons, his long red cap trailing behind like the tail of a comet and his merry laugh ringing in the crisp air. Yuler of the winter stars, friend of wolves, fools, drunks and children - enemy of armies, noble princes, and "the brave of mouth, coward of heart", - may he take a liking to you. Even more, may you be the sort of person he likes, cheerful, full of laughter, not boastful, simple of heart, open of mind and blessed with a generous giving hand.

Be of good cheer dear friends; listen to the voice of our Mother. The longest coldest winter will end one day in spring. However deep beneath the snow the seeds are buried, in time the flowers will bloom again. I don't need a crystal ball to see some rough times ahead. Times are hard and getting harder, but we humans have weathered some bad times getting this far. We can make it. My blessings on one and all, with which words I do part now from thee.

_____Buck Jump
.....from RMPJ 12/86

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The Heretic's Corner

Buck Jump

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Greetings my Pagan friends; may your Gods be well disposed to you. May the smoke go lightly up your chimney, taking the ills and sorrows of your house with it. May your wood pile diminish slowly and your fire kindle quickly. May you not lack for ale nor friends to share it with.

Yule has come and passed, the sun has once more turned North and the short winter days grow longer. For all that, the wolf of winter howls the louder around our doors. The sky holds a promise of spring; the wolf howls louder and prowls closer around our doors for he knows his time is short.

We people of the North Intemperate Zone are the children of the seasons. Our special magic is weather magic. Out of the cold hard winter and the hot blazing summer we have fashioned our arts and our inventions. All the strength under the sky is of no avail without some-thing to push against. Yet for all our clever inventions we are still shaped by the seasons, ruled by the weather. here in the Rockies, all our promises and our contracts carry the unspoken clause, "If the road is open and the crick don't rise."

Our Mother the Earth speaks to us by the seasons, in the ever changing, ever repeated weather. Hereabout when Mother speaks all men listen. Now in the hard season be-tween the winter solstice and the vernal equinox the lesson Mother teaches is one of patience and introspection.

Consider, my friends, how it is this time of year. We walk abroad in a world that seems dead, or at least dormant and sleeping. Yet out of this seeming death will spring the life of the summer to come. Life into death, death into life the seasons roll on. Under the frost the seeds of the plants to come are waiting. Deep in their roots the grass and the greenwood trees are gathering strength for the green to come. A person who won't learn from nature won't long cast a shadow on the earth.

Now is the time for planning and preparation. Now, when every thing is moving slowly is the time to set our minds for the quick decisions to come. The time to plan for a journey is while the road is blocked with snow. Perspiration

without preparation is a waste of effort. Now in this quiet time we should prepare for the busy season ahead. In this life the quick and the dead are judged. Those who ain't quick are judged dead. True enough, but quick alone won't get it. The frog that means to survive must be ever ready to jump, but he has to jump in the right direction. Old Blue Heron gets many a meal from frogs who jump the wrong way. We live in a hard world where to do nothing is to die, and to do the wrong thing is suicide. The eyes that look not ahead are soon stopped with grave dust.

Look into the future to plan for the future, but don't forget the past. Old defects and mistakes are a better teacher than old triumphs. Remember what went wrong in the past, so it won't go wrong again. Anyone alive to read these words must be at least fair at for-seeing the future, or have luck beyond the ordinary. Now is the time to get out the crystal ball, cast the horoscope, shuffle the Tarot cards, consider the predictions of sages and experts, read the record to establish a pattern, and then meld them all into some sensible plan of action. It's not a bad idea to have a contingency plan or two on hand just in case.

Enough of this, I am beginning to sound like a guru, and I only meant to pass the time of day. I have no certificate of appointment signed by the ultimate and witnessed by our Mother the Earth appointing me councilor to the human race. No, I'm just the asker of questions, and I don't need an appointment for that. Does a bird need an appointment to fly?

Don't pay too much attention to me, or to any other tribal elder. We are all of us ever tempted to sit in the seat of the oracle, and reveal to the young the words of the Gods, that we heard in the age we call golden. If the elder is really good at it he can even recall an age when every goose was a swan and every goat a gazelle. The flower children who said "don't trust anyone over thirty" had good reason for saying it. I would add "Don't trust anyone under thirty, either." If you can't trust your own observations and intelligence, you have a real problem.

I trust you to know the difference between gold and bull- plop. I will propose questions, you will have to find your own answers. If I, or any other old crock, knew the answers to all of life's questions, do you think we'd be here casting our pearls of wisdom to the winds?

When, and if you have a bit of time to consider general questions, after considering your own specific problems, here are a few good ones.

What should our relations be with one who has gone wrong? We should love all life, even the self made mess, the scoundrel who knows no law save his own appetites, the seeker after free lunches, the T.V. evangelist and all the self proclaimed "great leaders". We should love them, but how close should we get? Holding hands with a fool who insists on standing under a tall tree during a thunderstorm just isn't bright. The laws of nature have no pity, and being an innocent bystander is the most dangerous employment known to man. So the real question is, how close should we get?

Another to ponder, how far should we go in turning one of our fellows from the wrong path? "No effort to great to promote the right" sounds good but is it? Consider: When does a friendly word of warning become a pack of alarmist lies? How far does friendly persuasion go, before it becomes `unfriendly coercion? It's all very well to be the dedicated teacher, but when does the teacher become the demagogue? How far can a teacher go before he is interfering with the student's free will? Where does seduction end and rape begin? Just how far can one go in correcting a friend gone wrong without buying in to a real bad deal? I was once picking apples with a fellow who was color- blind. With the best intention he picked a small round hornets nest. We learn by observation.

Here's one to ponder on long cold nights when old Fenris howls outside the door, and ghost lights gleam in the northern sky. Can right ever be wrong? At first glance, it looks like the Old Heretic has drunk too deep from the good plum wine. Could be, but consider before you judge. Take for instance the statement "The Earth is our mother, we should all love, cherish and protect her." Now, I don't think you can find a sane person anywhere who don't agree with that statement, at least in spirit.

Self-preservation demands that we try to save our home and our heritage. So far so good, but just how far should we go in our protecting? What weapons should we use, and how use them? Adolph Hitler had the idea that over-population was our big problem, and he set out to fix it. The laws of nature don't need a bunch of petit bureaucrats to enforce them. No judge and jury are needed to sentence a fool to dismemberment for failing to show the proper respect for high explosives. It doesn't take the hand of Lud to drown a fool who shoots a hole in the boat. The laws of nature have no pity, you who know better and are in the boat with the armed idiot will drown along with him if he fires the shot. The trick is to save the boat. In a case like that, anything that works is right and proper--if it works. Throwing the armed lunatic overboard is fine if you can do it without upsetting the boat. Anyone can cure a dog of running away by shooting him in the head. It's a

poor medicine that causes more pain than it cures. It is not enough to know right and defend it, you must still be right after your defense triumphs. The end would justify the means always, except any end must reflect the means and be a part of them. So I lied a little, right can become wrong. The real question is how does one defend right without destroying the right defended? That's one we all damn well better have an answer for every day.

These grey days that keep me indoors have gotten me full of questions; a house-bound heretic is a menace to man's peace of mind. Here is a question to discuss with friends by the fire over a mug of ale. I toss this in as a gift. After you have discussed the weather and displayed your knowledge of sports you'll need a topic of conversation. That boring lull in the conversation is all too easy to fill with remarks about the neighbors, and that leads all to often to digging a grave in the frozen ground. So here is my gift to the peace of the neighborhood. When is it proper to work weather magic?

I won't bore you with a discourse on the ways and means of weather magic, they are many and for the knowledgeable person they all work. I know that there are a few world-class weather fixers in my audience. Most of us are somewhere between poor and fair at weather magic. In terms of snow we range from a white frost to an occasional ground hider. The real adept can bring on a real road-blocker at will. The question is not "can it be done?", the quest-ion is "When should it be done?" Why? Before you answer it might be well to consider another one of those laws of nature. There is one that can be stated `whatever you do by whatever means is your responsibility', or in the vulgate "if you order it you have to take de-livery on it and pay for it."

My first three questions are intended for private answers, I don't want to know your answers, but I hope you do. As long as your personal moral code doesn't endanger me, I'm in favor of you keeping it personal. I have trouble enough with my own moral code. I'm not interested in yours, but I hope you are.

I'd like some input on the last question. If you have any ideas on the subject please pass them on to our ever-tolerant editors. We who love our Mother Earth, and practice a bit of benign magic owe it to each other and to humanity generally to share our ideas. Some of the magi of the old times seem to have worked out the morality of weather magic, but that was then, this is now. Or does that make a difference?

I have done my best to give you something to think about, something to keep boredom at bay and break the monotony of the cold grey days. If this doesn't work you can shovel snow and keep your body so busy that your mind won't have time to grow bored. If you don't have any snow of your own to shovel I'll let you come over to my house and have at the drifts with a shovel.

My blessing to one and all; may the green grass of spring know your shadow - with these words I do now part from thee.

P.S. Women: Please read mankind for man, and Hers or His for his. I respect all of you persons, but I plead `non culpa' to the charge of male chauvinism - I did not invent the English language, I only use it.

Buck Jump

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The Heretic's Corner

Buck Jump

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Greetings, my Pagan friends; may your Gods be well disposed to you; may the bugs flee your patch as from a crow; may the gentle rain fall softly on your flower beds; and may your lovers be all you wish them to be. Now at the season of long lovely days and short passionate nights, when our Mother the fair Earth is at her richest and most bountiful, it is hardly the season for deep thinking.

When nature is at its very best and the season most enjoyable are we not all of us tempted to shut off May mental processes and enjoy life in a purely sensual mammalian way? Of course we are, to do less would be an insult to creation.

At this glad time, here comes that old pest, the heretic, like the ghost at Caesar's feast. Consider, dear friends, even as the screech owl is put into this world to scare goose bumps on our backs, the here-tic is put into the world to ask hard questions and discomboomerate the quiet mind. The only place on this sweet earth where we can look for a quiet unchanging stay is a graveyard. It is so with me, even as with you.

The other day when I was minding my own business [a most hazardous occupation], a stranger came to me with a request. He wanted me to magically restore to him a lost love. It seems that he had, by his own actions, turned his lady's love if not to hate, at least to an active dislike. He was sorry. He knew it was all his own fault. He agreed that she was justified in leaving him. He beat his chest and cried `mea culpa', but he wanted her back, and he wanted me or someone to, as he put it, "push the right button", and change the situation. Before he came to me he had been to a friend of mine. The friend is a scholar and practical magician who is rather more daring than most- he had by magic means caused the lady to recall the best of the past. With that, the lady consented to talk with her ex-inamorata, and discuss, in a civilized fashion, her decision to be done with him. At that, the magician bowed out. He pointed out to the petitioner that from there on, it was up to him. My friend May magician can be, when he has to be, a most impressive man, and I gather he dismissed the `lorn lover' with a definite dismissal.

Then he came to me. I pointed out that there ain't no free lunch in the universe and I had no intention o making on a karmic debt of considerable

proportion for his possible benefit. I told him that it is easier to move a mountain than to move a human mind if it will not be moved. I told him that he was trying to find someone to do for him what could only be properly done by himself. I pointed out to him that his situation was an effect of a cause, a cause that he was responsible for. I told him that magic is fine as a last resort, but hardly to be considered as first aid. I told him ..... I wasted my breath. Such a one hears only what he wants to hear.

The petitioner only said, "I just need someone to push the right button - she used to love me. I am not asking much, I just want things to be like they were."

I refrained from pointing out that Hitler could have said the same thing in the bunker. Then he said, "I am willing to pay you. Just tell me how much it's going to cost." Some things are an insult from a knowledgeable person, and a joke from a fool. I laughed. He was the sort who would ask "How much?", referring to one's head.

Now I am, I think, a reasonable sort, patient, and in my own way polite, but enough is enough, and this chap was rapidly becoming too much. I told him flatly, that I was not about to do any button pushing. I gave him what I felt was good advice. That is, I told him that if he was determined to further his amours by magic means to learn to do it himself. I referred him to a most knowledgeable teacher. I was in that way certain that he would either learn what was involved in his request and give it up, or more likely abandon the whole thing as too slow and too difficult. (The teacher informs me that he never bothered to even go around to see what the teacher had to offer. A case of "Gimme my daily bread, I'm willing to wait with my mouth open".)

Then he countered that if I wouldn't "push the button" could I refer him to someone who could, or would. I inquired around. One col-league I know is willing to try just about anything. He once did a weather spell out on the high plains in tornado season and another time worked a charm to rid a field of grasshoppers in hail season. I add, both were successful in a disastrous way. When I contacted him with the case, his words were, "I'd like to but I'm going on a trip to South America." Surprised, I asked about the trip, adding I hadn't known about it. He replied, "I didn't know about it either, but if that dude shows up here, I'm going!"

Failing to find a genuine scholar and practicing magician to attempt the matter, I tried a couple of unethical charlatans. In view of the fact that the

petitioner was a large muscular sort who would expect instant results, they regretfully declined.

I was beginning to feel like Sinbad the Sailor when he carried the old man of the sea piggyback around the island. At wit's end (where I have lived for years), I suggested that he try religion. I offered to introduce him to some nice Pagan folks, or even get him in touch with some T.V. type evangelists. He refused on the grounds that they would be too slow and uncertain. He wanted instant gratification.

At last, thanks be to the power that watches over well- meaning fools like me, another lady hove into sight, and he took off in her direction with deep breath and flashing eyes. This sad fellow is but one of many I've had my misfortune to meet. I am sure most of you could recount similar sad males. We'll all have to get together and I'll haul out the portable wailing wall, and we can share a cup of tea and all sympathize with each other.

I wouldn't have bored you with this all too familiar tale except I have a question. How does one deal with such people? Is there some way to tell a person with a real problem who can be helped from the person who has an endless amount of wants and no energy to help himself? That is, some way, without finding out the hard way? I can handle skeptics (I am one myself), I can handle cynics, I can handle atheists and deal with convinced true believers of all sorts, but how do I deal with a person who believes that I can work miracles?

One question leads to another. I have a few more on the same line. How comes it that as soon as people, some of them at least, find that one is not part of some main line orthodox church, they straightway want you to work some magic? Are Roman Catholic and Episcopal priests pestered by miracle seekers? Are T.V. evangelists? If not, why not? They deal in magic as much as any Pagan or free thinker. Is the prevalence of lazy freeloaders the reason that Christianity for the last fifteen centuries or so has been down playing the magical basis of the early Church? This is a topic worthy of our consideration.

Another question comes to mind at this point. A question about magic in general. I am sure you know what magic is, just is I am sure I know what it is. The definitions are many and varied, but they all basically state in one way or another, that magic is the practical side of religion, and the practice of magic is the art of causing changes in the tangible by intangible means. Or, to put it another way, magic is a mental way of changing the physical by means o the spiritual. That is what magic is, no question there. The question is what does the uninitiated,

uninformed layman think magic is? If you are going to make a living repairing televisions and radios, it is not enough that you know electronics. You must also know what your customers believe about electronics. The degree of success in the TV-Radio repair business is generally in direct proportion to the amount of customer knowledge the proprietor of the business has. The rule is, if you deal with the run of humanity, you must understand the general run of humanity. You must not know only what you know, but also what people ignorantly suppose you know.

I pass this bit of wisdom on to you, for I think it has value to any serious student of matters intangible. An old doctor of medicine told me this some forty years ago. The occasion was a patient of his inquiring about an operation for a then inoperable condition. I, only an army medic, was astounded at the fellow's ignorance and when the Doc and I were alone, said as much. "Son," the old doctor said, "Here is something to remember Anything that works that you don't understand is magic and a magician can do anything. That's not the truth, but ninety per cent of the human race believe it is." That is how people who have never studied the arts of magic see it. To them it is a power without cost and without limit.

Now, the final question for this time is, what should we do about this situation? How should one handle a request made in good faith, to do something clearly impossible? Don't tell me the answer is nineteenth century elitist secrecy. Even if one is a member of The Mystic Confraternity of the Aureate, six fifteen A.M. some well intentioned ill informed citizen is going to crawl out of your woodwork either begging for a miracle or demanding one. Secrecy restricts the free flow of information and the cross fertilization of ideas, besides which it don't work. I fear that people more or less like the chap I described at the start of this will ever be with us. What can we do about them, how should we do it? I am as always serious with my questions. If anyone has some idea on the subject please let us all know. Write the editorial staff of the RMPJ. Don't hide your light in this dark world.

Now, having done my best to dispel the boredom of too much of a good thing, I part now from you. May the sunshine fall softly on you, tanning but not burning. May our sweet Mother the Earth long know your shadow. May you go ever with the current of the power of the Absolute. My blessings on one and all.

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{^} .....from R.M.P.J. 8/86

The Heretic's Corner

Buck Jump

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Greetings, my Pagan friends--may your Gods be well-disposed to you. May the rain be sufficient unto the needs of your gardens but not so much as to change the creek bottom geography. May the fish be attracted to your bait and the deer flies and mosquitos find you nauseating.

Now is the sweet season of our year when our sweet Mother the Earth is at Her most satisfying, must nurturing aspect. Ripe Summer just a moon to come, Spring with her fickle teasing just a moon past. Now the days are long and our thoughts are longer. The nights are short and our sorrows even shorter. To add my blessing to the blessing of being alive in this glad season would be to lay a penny on a gold-piece. Rejoice and be glad that you are alive in this season.

According to my Almanac, which holy writ I have so far found to be true, on the night of June 25 the Sun and Moon will both be in Cancer. That night if the clouds are not intervening we will be treated to the sight of the new moon with the old moon in her arms. The earth light then is so bright on the moon that we can see it from here.

The Teutons call it the geigenschine, and, in the old times at least, believed it was the time when one might peer through the veil of time, to see both past and future. The Celts held that the new moon was pregnant with the harvest to come on these nights. Those who follow the seasons in their doings hold it a grand time for beginnings. A good time for marrying and giving in marriage. The Hebrideans hold it to be the luckiest of times for launching a fishing boat. Come to think about it those two things are not very different.

Any way it's a fine night for a bonfire and a picnic. I must confess in my own case it's hard to think of a night that isn't good for a fire and a feast, but when the new moon holds the old moon in her arms seems the best of nights for partying and feasting. It is a time without equal for blessing ceremonies -- especially ceremonies to bless the beginning of something.

Most of you, I am sure, know more about this than I do, but I thought I'd just give you all a gentle reminder. Another thing -- it is generally said to be ill luck to

start the new cider in the fall with over half the old cider still not drunk. Party time, friends!!

Now I may seem to change the subject. I have found that only the Absolute Ultimate Intelligence and the tables of mathematics can be trusted totally. That is why I trust the Almanac, the axioms of geometry, and the equations of physics more than the revealed words of all the prophets. Not that I think prophets are liars, far from it, but one man's truth may be another man's fairy tale. If you don't think that is so, consider: Three honest, fair, sober citizens witness the same event, say a wreck on the highway. One is a farmer from the San Luis Valley, one a Denver truck driver, and one a sheep herder from Craig; they tell their story in what they all fondly believe to be standard English. What do we hear? Three different stories that don't even seem to concern the same event. Now take three metallurgists, or chemists, or physicists - any three people all knowledgeable in the same physical discipline. Let one be a Swede, one a Chinese and one an American; let them all make the same observation and report on it each in his own language. The equations they use explaining the observation will be identical. That is why I hold Almanacs and such to be holy writ.

Interesting, but what has that piece of information to do with a feast by a bonfire or a ceremony under the new moon? Music is what. Music is that form of mathematics that describes and evokes emotion. A ceremony without music is like a feast without food, a confusion in terms.

I can't speak the highland Gaelic, but when a good piper blows "I will see ye no the more" I understand what it is to go bravely into a battle knowing you won't win, and can't win, but can't avoid either. They had no piper, but I wonder if someone didn't whistle that sad brave tune inside the Alamo that morning when Santa Anna's trumpeter blew "Death and Glory." A native American blowing on a bone flute can tell you more about the Hopi nation and what the coyote's song means than a whole library full of anthropological studies. A classic Chinese orchestra playing "Dragons Crossing a River" will put you more in tune with China than a year spent studying Kung Fu Tse in translation. A drummer from the Congo banks and a drummer from the Shetlands don't have the same beat, nor do they carry the same message, but each can understand the other.

Magic is at least in part emotion, a mood-thought or as we say in the country `you have to hold your mouth right.' So if you do plan some ceremony for the night of the double moon, give a thought to the music. It is not enough that a ceremony "work" it has to "work right."

Now for my question. I am not just being silly with this, I ask it in hope that we can establish some uniformity of terms. At the night of the new moon we who count time by moons begin a new count. Different folk in different places name the moons differently. That is, the full moon occurring when the Sun is in Cancer or first after the Summer solstice is called Green Corn moon, Catfish moon, Strawberry moon, or First Heat moon, to name only a few designations. I am not trying to establish any uniformity in these names. As the heart feels let the mouth speak. Any way a list beginning with the Full moon next after the Vernal Equinox is easily translated from one name system to another.

What I'd like to know is something else. The other day I was playing trivial pursuit and one of the questions was "what is the second full moon in a month called? I missed it. The answer was a "blue moon." I lost fair and square, a game is played by the rules of the game and damn the facts. In fact, a blue moon occurs whenever there is a cloud of volcanic dust in the stratosphere. We had several after St. Helens blew up. There were some emerald sunrises at that time too. We had `blood on the moon' some fifty years ago during the dust storms. That red moon phenomenon occurs during forest fires too. Signs in the moon of impending doom and disaster are too well known to warrant comment, so I won't make any.

What I want to know is what does one call the second full moon occurring in the passage of the sun through a single sign of the Zodiac? In four full years there are 48 sun signs, but 49 full moons. What does one call that extra full moon? For instance it happened now would it be "second full moon", or "early currant moon", or "more catfish moon", or "If you didn't catch 'em last time moon get 'em now moon"? Being as I'm not color blind I know it's not a "blue moon" but what is it?

So dear friends the year rolls on. Enjoy the good green days when Summerland is here and not hereafter. To look ahead at the cold to come will spoil the enjoyment of Summer but it won't make Winter any less sharp. So enjoy the sweet days while you may. May you so live that the Summer days will live in your hearts throughout the whole cycle of seasons and be with you even when you pass this way again. May our Mother bless you and guide you. With these words I do now part from thee.

--Buck Jump

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The Heretic's Corner

Buck Jump

© October, 1986

Greetings, my Pagan friends; may your Gods be well disposed to you. May your harvest be bounteous, may your winter meat be fat and easily gotten, and may the autumn sun warm you for the cold to come.

Now is the time of the grand payoff when what we have worked for throughout the long summer is at last laid in the granary. A little while to enjoy the sweet earth, the time between harvest and wood chopping. Our Mother is especially sweet just now - past bearing but not yet the wise old grandmother, our Earth is still warm with passion, a lover of pleasure without consequence. Autumn is the year's reward. May yours be rich and filled with ecstasy.

The black birds flock for the long trip south; the wild geese return from the arctic barrens. The coyotes sing their wild song of life and love. A night wind rustles the drying leaves under the Hunter's moon, and I hear the horn of the wild hunt rushing over the land. The veil between the worlds grows thin and the past comes back into the present.

There is a sweet nostalgia in the past. Old loves still warm the cooling blood; old triumphs still make the heart beat faster; old mistakes still bring a blush to the cheek. "Old mistakes", as the English sailor said in the Japanese bath house, "Aye, there's the rub."

I hope the wild hunt in passing your house, starts only such game as you will want to see. I fear that old Herne has started a hare in my woods that I neither knew was there nor wanted to see.

My Pagan friends, forgive me... I goofed. Mea Culpa, and I should have known better. At least I give thanks that I can acknowledge my goof before it goes farther, and thanks too that I haven't entirely dislocated my arm patting myself on the back.

When last I wrote in these pages, I suggested that we all work some magic to put an end to senseless violence. I thought I was being reasonable, I thought my idea would perhaps inspire an outpouring of spiritual power that might well

improve our common environment. It seemed like such a good idea. I was proud of myself. Well, pride goeth before a forced landing.

I have a friend with whom I've debated many an issue of moral philosophy over many a cup of coffee. He shall remain nameless here, but I can identify him as a Talmudic scholar who has taken a post graduate course in human nature in the "second- hand" business. He is a master schooled in both theory and practice. As soon as you issue of the R.M.P.J. came out, I rushed down to the coffee shop to gloat and play `one-up' with my friend. I went in like a falcon and got shot down like a goose. He read my prose carefully, and re-read parts of it. He is a scholar and a gentleman. The former kept him from agreeing, the latter kept him from being nasty about it. Every philosopher should have such a friend, someone to keep our feet on the ground.

"I agree with your position", he told me, "I think you have a noble idea, but your first premise is false. There is no senseless violence -- all violence seems sensible to the one who does it. Now you, I, and every well intentioned reasonably intelligent person must agree the examples you cite are senseless. To us they are senseless, but to the people who did them they were sensible."

Then he proceeded to show how, from the warped viewpoint of these violent people their actions were, to them, both sensible and justified. He convinced me that I was making a moral and value judgment rather than a positive statement of natural fact. In order to achieve what I wanted, I now realize, would require some drastic reshaping of a lot of minds, an overhaul of millions of psyches. I didn't realize what I was asking. Well, when I dream, I dream big....

If all the moral philosophers, gurus, religious leaders, prophets and shamans who have tried and failed to re-shape humanity en masse were gathered together in a single place, it would take a Texas wheat field to hold them. In order to stop senseless violence it will be necessary to get everyone to agree on what is senseless. I know what is right, you know what is right, but that wierdo next door has some other idea. Before we can feel safe around him we have to get him to agree with us. I'm not too optimistic about a mass mind change even by magic. It is worth a try, but recall - in the past, some real eternity class magicians have tried and failed. Some of those old boys could control the weather, transmute metals, turn juice or water in to wine instantly and levitate, but they couldn't change the mind set of mankind. It's easier to move a mountain than a mind. To use force either real or implied, either physical or social, is only to replay the inquisition, and

we've already had too many remakes and sequels to that. Education seems to be the only method that works, and that's as slow as evolution.

Right and Justice are not to be had in job lots, even with magic. Every case must be approached individually one by o@e. To change minds in mass lots can be done magically; however people who are so changed are not really changed, but only suppressed -- what you get are a bunch of zombies. So far as I know this sort of thing is only done by magicians on the dark side. Adolph Hitler and Jim Jones are two examples that come readily to mind. For all I know both of the named examples may well have started with the highest motives. When you start superimposing your mind o@ the mind of another or others, things have a way of coming unglued. History is full of examples of groups that acted with one mind for a while and then unraveled when the guru leader either died or ran out of gas. No my friends, it won't work, even with the noblest of motives it just won't work.

I knew all this from long ago, but I was misled as to what was going on. I thought the senseless violence I saw around me was from some outside source. A mad spirit, a virus or some sort of "dis-harmonic vibration". If that were the case my idea would have been a good one. On the off chance that something like that is now afoot in our world a general intention for reason and against violence can't hurt, and may well do some constructive good. I'm all for anyone who tries to clean up our environment, seen or unseen. Considering the sort of good folk who read the R.M.P.J. I'm not too worried that anyone who read my last little effort will be misled by it. I fear that at worst, those of you who followed my suggestion may have wasted both time and effort - - I hope that at best, you may have done some good by promoting reason and discouraging confusion. Cleaning the house won't stop a fire, but it will lessen the chances of spontaneous combustion, and make a fire easier to fight if it does break out. As I see it, my mistake was in supposing we all have more or less the same values and in externalizing he source of senseless violence.

Enough of apology and explanation. Breast-beating and patting your back are both good exercises .....in futility. One good bray from the donkey, o@e good hoot from the owl, and then back to work. We are still at risk from some angry fool armed and dangerous. What can be done? What should be done? I can think of several things to do. First, learn to perceive the violent odes. Some of us can see auras, some can pick up on "bad vibes", some can "smell" trouble -- however, whichever, my advice would be to use it. An antelope don't long survive in the veldt without looking, listening, smelling and generally keeping on the alert. Second, surround yourself with protection. Some walk in a sphere of protection,

some are guided by some unseen force, I rely on my guardian spirit, guardian angel or however you call her. In any case, whatever protection you have, use it. Whatever ceremonies, prayers, incantations or deep meditations you use, don't neglect them. That is about it. We're back where we were when we wore fur bikinis and hunted with stone-tipped spears, but haven't we always been there? Safety is, in this life, I fear only an illusion.

One thing more we can do, and should do -- we can teach. Part of the debt we all owe to life is to clean the place. Non only should we pick up the trash, but we should also clean up the vicious bull-shit wherever we find it. Like it or not we are all teachers. Whatever we do, whatever we say is part of the lesson we teach.

Before all the Gods I wish I had some magic formula to give you that would clean up the world both seen and unseen, but I don't. The life of mankind is a hard road to travel, that is why the ultimate designed a hard bunch to travel it. My blessings on you one and all. May you find enlightenment. You are smart, may you find wisdom. Let this subject now be closed between us. If you have any ideas on this subject pass them on to our long- suffering editors.

Now it may be that I can resume my clown suit and once more arm myself with my gadfly stinger and get back to the heretic business and leave metaphysics to those better equipped to deal with it. A silversmith shoeing a horse rarely does a good job of it.

In the spring the wild plums were a'blooming. White blossoms on the bough, lace for the bride. In the long summer the little green plums grew and changed to a lighter green color. When the first frost was still up in the high country the plums grew sweet and turned a lovely purple-pink shade. Then at the time of the autumnal equinox, they were picked and crushed. Now the new wine works behind the air seals in the fermenter. The promise of spring blossoms is redeemed in the good strong wine of winter. What we learn in any one place we can use in another place. The wild plums are a part of life; from them we can learn about other parts of life. When the wine falls clear, a drink all around, a toast to life. May we all go our separate ways bound for a common goal. May the flowers bloom where we have passed. Go in peace, well disposed to your fellows. With these words I do now part from thee.

____Buck Jump
.....from RMPJ Oct '86

The Heretic's Corner

Buck Jump

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Buck Jump and the Rocky Mountain Pagan Journal

Greetings my Pagan friends; may your Gods be well-disposed to you. May the breeze of Autumn cool your sun-browned skin while the heat of summer past still warms your heart. May you find Pinon nuts in plenty -don't forget to leave a few for our furry friends. May the cider of your apples be finer than the best champagne. May the sacred blue corn from your corn patch be enough to see you through the winter, enough to plant next spring, and still enough to make cornbread for all your friends when your next year's corn is as high as your knees. The full moon of Libra rides now in the sky. The Blood moon, the Hunters' moon, time for such of us as are not vegetarians to go on the hunt. Now is the time to make proper apologies and then lay in the winter meat. The fine days of Autumn are upon us. Enjoy the beauty of the season even as you work like one bailing a leaking boat in the middle of a large lake, to prepare for the cold to come. These are fine days, these are hard days. Our Mother the Earth loves us, but she is a stern parent. It's work or die for us Her children. Be glad that this is so; if Mother only gave what a bunch of spoiled brats we would be. So dig your potatoes and while you dig remember the folks who held this land before us. Bless them for the potatoes and the sacred blue corn. Tread lightly on the ground -who knows whose graves we walk upon.

The other day a lady inquired of me as to where to get some clear quartz crystals. I referred her to a couple of rock shops that I have found to both reasonable and reliable. In the course of our talk she began to question me about the ghostly and magic qualities of crystals generally. I had to tell her that as to crystals, my knowledge was rather like my knowledge of electronics-- purely academic. I know that both are useful in the hands of one knowledgeable about them, and I know that I am not so knowledgeable. I advised her to get some of the good books on the subject and to enroll in a class to study that discipline.

I wonder why it is that people assume that because I have some incomplete knowledge of magic sticks and enchanted rings that I would know about crystals. Some folks suppose that since I can play a mountain dulcimer I can also play an Indian flute - I can't. Do they also suppose that a stone mason knows the cabinet maker's trade? Most of the definitions of magic I have read were written by magicians, from within as it were. Here is one written by one not at all

knowledgeable about magic, from without. It is this, "Magic is anything that I don't understand that works." It also has a corollary: "A magician can do anything." That's another good reason to soft-pedal your pagan beliefs. Besides the people who want to throw stones at you, you have to contend with a pack of nuts who expect you to turn their leaden lives into fine gold with no effort on anyone's part. I digress, but I feel this paragraph may be of use to you.

So back to my conversation with the crystal seeking lady. She next remarked that I probably had never had a lucky piece nor a lucky stone. Again, I surprised her. I told her that I had several such. That led to a discussion of lucky stones in general, and the difference in crystals, metals, and shapes that will work for any knowledgeable person, and special talismanic tokens that have power usable only by an individual or a small group of people.

A true lucky stone has a value, at least to its owner, that has nothing to do with its price. A natural crystal has a price fixed more or less in relation to its value. Such a stone is rather like any other tool or piece of equipment. Personal lucky stones are another matter - I know a good deal about them, learned by both study and experience. Any solid object may be a lucky piece. Usually it is a natural object, but it can be something manmade. There is extensive literature on the subject. If you are interested you can look up talismans, mazels, gluckenstinen, destiny stones, Indian medicine rocks, lucky stones, they are all the same thing, no matter the language. I personally prefer "lucky stone", the common American term, and why not? I am a common American. So much for nomenclature, how do they work and where can you get one?

As for the first question, life is too short to give a good positive answer. I have a private guess, but for anything definite you'll need to study cosmology, physics, metaphysics, geology, psychogeology and "energyology." If you should come up with a good positive answer, one that can be proved by demonstration, please let me know.

Now for whereto obtain a lucky stone or lucky piece. First, you can't buy one - oh, you might buy the stone, but the seller loses the luck and the buyer don't get it. I guess it goes back to wherever it came from. Second, you can't steal it. True, a clever thief can lift any solid object, but the act of theft reverses the luck. If you doubt that, I refer you to the history of the Hope diamond. So, having forewarned you what not to do, I'll proceed to what you can do. You can obtain a lucky stone by gift. You can be given a lucky stone provided the gift is made in love, without fear nor hope of future favor. I have one such, which I got by

inheritance. The best and cheapest way to acquire a lucky stone is to have it thrust upon you. A gift from the hands of the Gods, as it were. To put it another way, a lucky stone becomes a lucky stone at some moment in time when you and the stone come together in some, to you, great event. For example, bringing down a deer when you are really starving; being near-missed by a bolt of lightning; a truly monumental moment of love.

By way of illustration, here's how two of mine came tube lucky stones. The first is a sort of family lucky stone, the one I got by inheritance. One day in early June some sixty years ago a gang of relatives were putting up the hay crop on my grandfather's farm. Purely by chance, everyone there was a member of my mother's family. You may wonder what a boy not ten years old was doing there. In those days a kid to load the stacker pony was a regular part of most haying crews. Suddenly there was a flash of greenish light, a sonic boom, the earth shook and a thin wisp of smoke or steam rising from the meadow. One of my uncles took a shovel and ran over to investigate. A wisp of smoke was rising from a hole in the ground. He dug up a red hot meteorite, rare enough in its self, but this particular one is an isotropic form of copper. It is somewhat cylindrical in shape, about the size of a large salt shaker. That is the family lucky stone. It has been handed down in the family ever since. All I can say is, comparatively we have had better luck since then than most other families. The keeper or custodian of the piece has always been favored with unusual good fortune.

The other that I will describe is a piece of red and white Oregon beach agate. It is about the size of the first joint of my thumb, polished and shaped by the random tumbling of the waves and sand - it seems to have a sort of Salvador Dali eye on one side. What a certain lovely lady and I were doing in an Oregon beach cave at low tide I leave to your imagination; when we again returned to the world we usually live in I was gripping the stone in my hand. My own personal love charm.

I know a man who carries with him everywhere a watch, melted and fused into a worthless chunk of brass, but still recognizable as a watch. He found it smoking in his pocket as he hastily shed his pants after being knocked off his feet by a bolt of lightning. That is his lucky piece.

So it is with all lucky stones ,they are souvenirs of a great occasion. Magic sticks are made, the result of human intention. Lucky stones are given or granted by power or powers outside the ken of man. If you are fortunate enough to get one, you will know it. We have an instinct about some things. If you have

one, guard it well. Remember, the difference between worthless and priceless is in that inner wisdom that only a superior person possesses.

My question this time rises from this: In the regalia and equipage of Kings, the royal orb and scepter of royalty are second only to the crown itself in importance. Now what I'd like to know is this... In the old time of "the simple rule and antique plan - of him to take who has the power and him to keep who can", was the scepter the head man's shillelagh and the orb his lucky stone? Along the same line another related question. Would kings still rule as well as reign if the scepter were cut with appropriate ceremony from a living tree and the orb of power was a true lucky stone? I have noted in history that royal power began to wane about the time kings began to rely on courtiers and craftsmen for things they had better done them-selves.

It is well to have friends, it is well to be a part of a group, but when you inwardly begin to identify your self with some thing or person outside yourself, you begin to inwardly diminish. Yours should be a part of you while you have custody of it, otherwise it's only trading stock and capital.

So much for magic sticks, and lucky stones for history and kings, autumn is upon us. The wild hunt rides the night wind, the veil between the worlds grows thin, it's time to prepare for the cold to come. Now is the time when the long long thoughts rise in our minds unbidden.

May you have food and fire for the winter and thoughts to meditate upon when your paths are blocked with snow. May you be blessed, may neither boredom nor hard living trouble you, with which words I do now part from thee.

___ Buck Jump

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A Plea For Initiation Standards

I'm full of radical ideas. I think the terms "Priest, Priestess, High Priest and High Priestess" are more than titles. I think being a member of the Priesthood means more than status. I think a coven is more than a study group, or a social gathering. I think being a Witch is more than a protest against the patriarchy.

I think receiving a First Degree should mean you have worked and studied and grown and dedicated yourself to your path and your Gods. I think an initiation should mean something.

I know of a young man who received a third degree after having proved he could lead a ritual. That's all he had to do, lead a ritual.

I know of a woman who claims third degrees in both the English and American traditions of a well-known tradition. She shows absolutely none of the qualities by which one usually recognizes a High Priest or High Priestess.

I know of a woman who refused to accept the standards set by her High Priestess, who threw a fit when she didn't get her First on demand. She went to another teacher, secretly received her First, and a year later, her Second. Considering her attitude toward her first teacher, I have absolutely no faith that she did any work to earn her second. Yet she calls herself a High Priestess.

When two members of Sothistar received their first degrees last year, they had: studied and worked with the five magical elements, worked at developing personal relationships with the Gods, studied astrology, symbology, qabalah, Tarot (both as a divinational and meditational tool), several forms of divination, writing rituals, leading rituals, drawing down the Moon, basic spell-casting and various methods, ethics, the Egyptian deities and mythology, ritual etiquette, the laws of the coven, the use of stones and crystals, meditation, conducting rituals, the meaning and duties of the priesthood, and the use of chants and songs. Both had chosen (or been chosen by) deities to whom they wished to make a special dedication. Both had proven their loyalty to the coven and the Craft. Both had served as vessels for both the God and the Goddess, and both had led rituals. After all of this, they received First Degree.

Am I saying that mine is the only way--that if your coven does not study these subjects your initiations aren't valid? Certainly not! I am saying that our tradition

has standards for initiation. Many other covens have standards--some more stringent and some less demanding than mine. What I am saying is that I wish everyone had standards.

Why? Because when you have standards, the initiations you give mean something.

When we took the two mentioned above around to the four quarters and pronounced them Priest/ess, they could not have been prouder of their achievement. Nor could we. We had no doubt they could serve as competent dedicated Priest and Priestess in a ritual. In the time since, they've proved it over and over. When they make Second Degree, and Third, and eventually have a coven of their own, they'll continue to make us proud. When they represent the coven other places, they do so in a manner that reflects well on the coven. I've met many First Degrees of other covens who did not reflect well on their teachers. (I've also met many who have.)

You ask again, Why? I'll give you a personal reason--because it irritates the hell out of me that the people mentioned at the beginning of this article can put their noses in the air and claim a higher status in the Craft than my two dedicated, hard-working, sincere students.

Once upon a time, a high school diploma meant something. You couldn't get a decent job without one. These days, it means nothing. These days, a Bachelor's Degree doesn't mean much. I don't want that to happen to initiations!

Perhaps I should discuss what I think initiation is. A true initiation is not a ritual, it is not entrance into a club, it is not just a dedication. An initiation is a spiritual step to a higher stage in spiritual growth. There are many such steps. Such "initiations" are not given by High Priest/esses. They are given by the Gods. An initiation ritual is an acknowledgment by a coven leader that the Initiate has, in that leader's opinion, reached a certain stage in spiritual growth.

Coven leaders are not omniscient. Although I'm sure such leaders strive to serve as worth representatives of the God and Goddess, they (the coven leaders) are not the God and Goddess. All of them must find their own ways of determining whether their students have achieved this growth. They must also give what guidance they can to those attempting to achieve it. Our study program includes many things not mentioned above, exercises and spiritual work that, we hope will help our students reach that goal. If our students apply themselves to all they are given to do, it is

possible for them to reach that stage. When we give a first degree initiation, we are saying that the Initiate is *already* a Priest/ess of the Goddess.

I do not ask that all covens adopt our particular standards. I do plead with you to *have* standards beyond simple attendance at ritual for a year and a day. Insist that they work hard, that they learn and grow, that they struggle, that they strive, that they become, in your opinion, worthy servants of the Gods.

Some months ago, I mentioned this to two leaders of a newly-formed group north of here. Their eyes lit up and they said "You can help us. We were just talking about setting standards!" No true standards had been set for their initiations, and they felt the lack. Oh, they had third degrees from their teacher, but they wanted more meaning for those they gave than was given to their own. Bravo! There's hope for the Craft yet!

Ellen Cannon Reed

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An Open Letter To A Witch

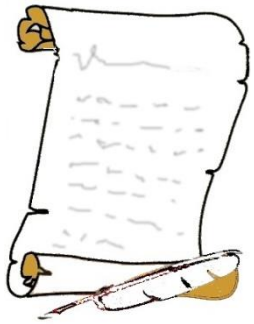

I do not know what Tradition you follow. That does not matter. Indeed, for all I know, you may not follow any of the traditions. You may be one of those many lonely ones who, for whatever reason, must worship by 'feel' rather than through any formal coven training or participation. But whoever you are, and however you worship, all that matters to me is that you hold true to the God and the Goddess. My purpose in writing this letter is to enjoin your aid in destroying that which cripples our Craft. Dissension is the disease. It is not a cancer, for it can be cured; and, as with most herbal cures, the best treatment is that administered internally.

Friend, help spread the Brotherhood and Sisterhood ofthe Craft. do not seek to establish a scale of Wicca purism, (for no two Witches will ever agree on the relative positions on the scale of even their own tradition.) There is no one religion for all people, and **there is no one tradition for all witches**! Let this be understood, and accepted. Choose your own path and leave your neighbor to choose his. Remember the primary tenet: "**An it harm none, do what thou wilt**."

Yet never forget: “An it harm none..," If your path leads to sex rites, to homosexuality, to phallic-initiation.., do not put it forward as "**The Wiccan Way**". It is only A Wiccan way, one of **many**. And by the same token, if a path so presented is not your way, do not decry it simply because it is not your way. Who are you to say another is wrong, so long as it harms none.

Strive for honesty, friend. Do not make false Craft claims, whether of position, heredity, lineage, or whatever. If you have a quarrel with someone, seek out the one you disagree with, rather than utilize perhaps unreliable inter-mediaries. do not spread unfound rumors and question those who do so. News of battle makes more exciting reading than news of peace. Why, then, provide battle news for publication when the serenity of the Craft is what we should be showing?

We have come along way, my friend, in a few short years. Let us move on along our chosen paths till we emerge - as we will - accepted and respected by **all** as a religion in our own right.

Help us bring an end to washing our dirty linen in public. There will always be disagreements, there will always be those who cannot tolerate others, but they are in the minority and so they should remain, if you wish. But do not deny them their right to those differences.

Friend, we are Children of the Universe, and Children of the God and the Goddess. Let us try to remember that, and live in Peace. Blessed Be, and Merry Part!
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May Day

CHANT ONE

Here we come apiping,
In Springtime and in May;
Green fruit aripening,
And Winter fled away.
The Queen she sits upon the strand,
Fair as lily, white as wand;
Seven billows on the sea,
Horses riding fast and free,
And bells beyond the sand.

Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

CHANT TWO

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill".

"Oh, do not tell the Priest of our Art,
Or he would call it sin;
But we shall be out in the woods all night,
A conjuring summer in!
And we bring you news by word of mouth
For women, cattle and corn
Now is the dun come up from the South
With Oak, and Ash and Thorn!"

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

CHANT THREE
also STAG CALL

The men gather around the fire, next to their partners, and they sayin unison:

"I am the stag of seven tines;
I am a wide flood on the plain;
I am a wind on the deep waters;
I am a shining tear of the sun;
I am a hawk on a cliff;
I am fair among flowers;
I am a god who sets the head afire with smoke."

Graves, Robert; "***The White Goddess***"; Farrar 1970

Transcribed to computer files by Seastrider
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CRYSTALS & STONES

Gemstones have been used for centuries as meditational aids and Magickal foci. Each individual type of stone has different properties. Here are some healing and spiritual properties from a list I have. These descriptions are based on ancient legend and lore:

AGATE	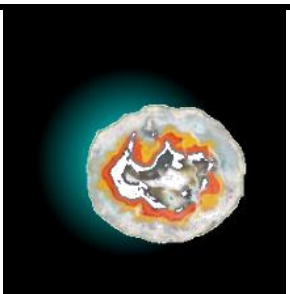	Moss Agates considered to be most powerful. Aid in restoration of energy, used in healing, and believed to bring wearer happiness, wealth, health, and long life. Increases ability to ward off self-induced anger and inner bitterness. Carnelian-gives protection and energy. Moss green-balances emotional energy. Moss red-balances physical energy. Blue lace-gives tranquility.
AMBER	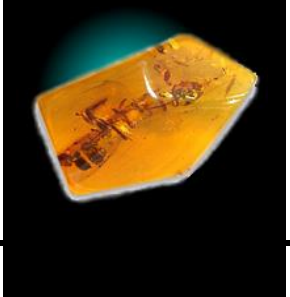	Powerful healing stone with large amount of organic energy. In ancient times, ground to a powder and mixed with honey or oil of roses for various physical problems. Filters germs and infections and has the power to disinfect. Worn around the neck to help fight infection and respiratory diseases. Lifts the spirits.
AMETHYST		Increases spiritual awareness, has a calming and soothing influence, has the ability to transmute negative into positive, and is very effective as a healing stone. Warmed and placed on the forehead and temples, it is good for headaches. Has the ability to draw through it forces directed towards the body and repels vibrations which the body doesn't need, thus releasing only the energy patterns beneficial to the body. Best worn in healing near the heart center. Opens up spiritual and psychic centers. Helps prevent drunkenness.
APATITE		Promotes communication and mental clarity.

AQUAMARINE		Calms nervous tension. Calming effects of the sea. Used to help banish fears and phobias. Means seawater. Soothing and cleansing.
AZURITE	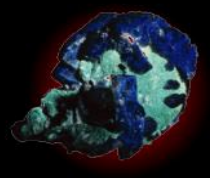	Powerful healing stone, invokes spiritual guidance, opens psychic eye. Good for dreams and improving psychic ability. Bloodstone: Stimulates flow of energy for healing blood circulation, stops hemorrhaging. It removes emotional blockages.
CITRINE		Stimulates openness and accelerates the awakening of the mind. It is an aid to the digestive system. Helps eliminate toxins. Encourages tremendous healing on the emotional and mental levels, helps unblock subconscious fears, and serves as a natural relaxant.
CORAL		Balances physical energy and relaxes tensions. Carries the creative vibrations of the sea.
EMERALD		Promotes creativity, stimulates perception and insight, and strengthen memory. It is beneficial effect on the eyes.

FLUORITE		Opens and softens the way for the use of other stones. Excellent used in aquariums-provides needed minerals.
GARNET		Balances hormones, good for mental depression, enhances self-esteem, alleviates bad dreams, and encourages success in business. It is thought to assist in seeing into past incarnations.
HEMATITE	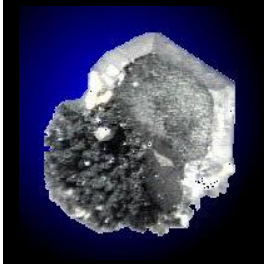	It is calming o the emotions. Worn as an amulet to confer strength and procure favorable legal judgments. In Egypt, used to reduce inflammation and treat hysteria. Considered to be a grounding stone. Helps maintain balance between body, mind, and spirit.
IVORY		Spiritual protection.
JADE	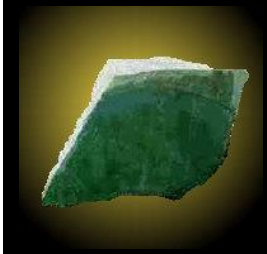	Stimulates practicality, wisdom, and universal attunement. It is thought to provide a link between the spiritual and the mundane. Most revered by the Chinese.

JASPER	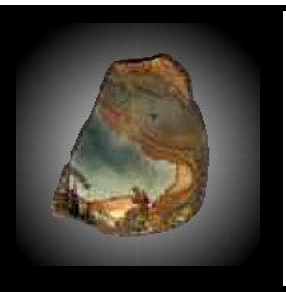	For energy balancing of emotions and stress.
LAPIS LAZULI	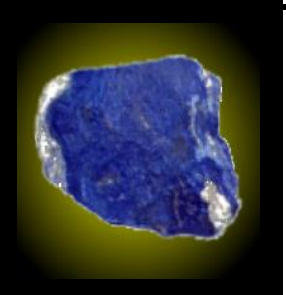	Stimulates wisdom, truthfulness, & psychic experiences, healing and strengthening when worn next to the skin. Strengthens mind and body to spiritual awareness.
MALACHITE		Often used as a child's talisman to sleep soundly & protect from bad dreams. Stimulates clear vision and insight, represents hope and inner peace, believed to protect from danger. Increases abundance in all areas of life.
MOONSTONE		Brings good fortune. Reflects the wearers being and feelings. It promotes unselfishness. Opens the heart to humanitarian love and hope. Good for protection while travelling on water. Gives clarity to spiritual understanding. Good for pre-menstrual symptoms and balancing to the reproductive system. Used to ease childbirth.
PEARL		Stimulates feminine qualities, used to focus attention, helps pull together mental and spiritual forces, peace of mind. Represents purity, modesty, & gentleness.

PERIDOT		Dispels fears, guilt, and depression. Used to counteract negative emotions and healing of the spirit. Affects top three chakras. Once worn as a means of gaining foresight and divine inspiration.
QUARTZ		Amplifies the healing energy of the one using it. Used to help draw out pain. Able to tap into the energies of the universe. A good stone for meditating on. Works primarily with the Third Eye center, also relates well with the heart center. To be able to tune into the quartz promotes clarity while concentrating on it. Also affects the crown chakra. Very potent and often worn to protect from negative vibrations. Cleanse regularly. Rutilated needles help focus attention. Smoky-good for calming the mind. Rose-vibrations of universal love & inner serenity.
RUBY		Increases vigor, renews vitality and cleanses the blood. The stone of courage
TIGER EYE		Very powerful protection, clarity of thought.
TOPAZ		Calms emotions, protects against external stressors. To restore physical energy & quiet emotional nature.

TOURMALINE	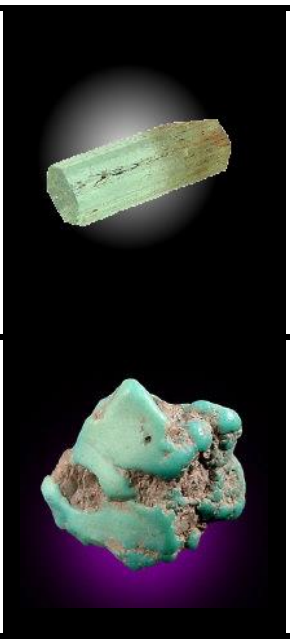	Causes the wearer to be more flexible, more understanding and more objective in purpose and reason. Calming. Each person has a different response to this stone. Causes a reaction in the intestinal tract. Black and Crystal-removes negativity and cleanses. Some say it should not be worn as jewelry. Electric and magnetic properties.
TURQUOISE		Vibrates calming radiations, protective, and restores healthy mental attitude. Stone of friendship. Balancing and healing. Great strength and vitality. Takes on characteristics of the wearer.

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Crystals & Stones and Their Chakra Association

Name	Color	Chakra	Uses
AGATE	Varied	Solar Plexus	Compels truth, promotes good manners, happiness, intelligence, prosperity, Heart longevity, fertility and good health, affects stomach, throat, heart.
AMETHYST	Violet	Crown	Calming, grounding, a cleanser and spiritual stimulator, yin/yang balance, strengthens heart, cleanses liver of toxins, excellent for lung problems.
AVENTURINE	Green	Heart	Soothes emotions, used for the heartache, for acceptance of self and others, for inner peace.
AZURITE MALACHITE	Blue green	Heart	All purpose healing stone, affects Crown etheric body, parathyroid glands, nerves, spleen, pancreas, use to release repressed emotions and/or physical detoxing.
BLOODSTONE 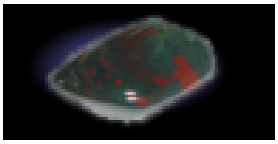	Green-Red	Root	Offers courage, endurance, harmony, used to stop bleeding, helps in making decisions, used for iron deficiency, in the blood, for moving Kundalini energy, and to invoke peace in all who are drawn to it.
CHRYSOPRASE 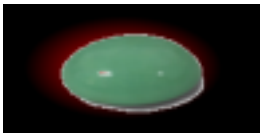	Green	Solar Plexus Heart	Has a quality of compassion and a capacity for fine attunement works on the Solar Plexus and heart to sooth emotions, will help tranquilize many from of and neurosis, also used to absorb or deflect unwanted energies.
CITRINE	Golden	Solar Plexus	Generates radiant, happy Plexus vibrations, helps thoughts to be clear and emotions controlled, raises thinking to intuitive levels, on a physical level it can be used to help eliminate toxins from the colon, gall bladder and kidneys and entire eliminative system

FLOURITE	Clear	Crown	Multi-dimensional stone, balances Blue, 3rd Eye and integrates lower (human) self, Purple with higher (spiritual) self, good for meditation over 3rd eye chakra, works well with virulent diseases.
GARNET 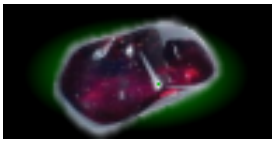	Red	Root	Stimulates happiness, peace, balance, patience, good for rebirthing, menstruation and life passages, disorders, fertility, eases arthritis pain
HEMATITE	Grey Black	Root	A very grounding stone, very cooling to the physical body, use for fevers, alleviates worry and anxiety as it allows for mental clarity, often known as the worry stone.
HERKIMER	Clear	Crown	Very balancing special variety of quartz crystal "DIAMOND" works with yin/yang energies, often known as the Dream Crystal, aides in bringing teachings of the dream state into conscious awareness, very highly attuned spiritually.
KYANITE	Blue	Crown	Aligns all chakras, if so directed Black 3rd Eye can open chakras (energy centers in the body, dispels frustration and anger, excellent attunement stone, good for meditating, aids in past life regression.
LAPIS LAZULI	Blue	Throat 3rd Eye Brow	Used over 3rd eye (brow) chakra, 3rd Eye assists in opening and clarifying inner vision provides strength, vitality and self-assurance, used for disorder of the throat, heart, spleen, blood, skin and to counter effects of stroke and epilepsy, also good for dream work.
LITHIUM	Lavender With Pink Tourmali ne	Crown Solar Plexus	Helps to reduce stress and ease depression, relates to cycles of birth and death and eases transition, good preparatory stone inner spiritual work, on physical helps with digestion.
MOONSTONE 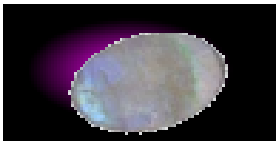	White	Crown	Has a very calming effect on the emotions, Pastel stimulates the pineal gland, assist in stimulating the feeling (intuitive) nature, eases menstrual pain, alleviates 'many degenerative conditions in the skin, hair, eyes and body fluids

			(tears, digestive juices).
OBDISIAN	Black Snow Flake	Root,	Used to sharpen both internal and external one of the most important teachers of the New Age stones, teaches one the truth of oneself in relation to ones ego, depicts the contrasts of live – day and night, darkness and light, truth and error.
PERIDOT	Green-Yellow Greenish Brown	Solar Plexus	Promotes digestion eases ailments in the digestive system, used for protection, prosperity, emotional calming, purifies, balances
PHANTOM	Clear, Red, or Yellow	Crown	Very powerful tool for the New Age, used to ground and center while attuning to higher spiritual energies, in healing work used to disperse congested energies.
P	Gold	Solar Plexus	Has a very protecting shielding aspect which works on the physical mental, emotional levels. Shields from many form of negative energy, circulatory system, clears the blood.
QUARTZ 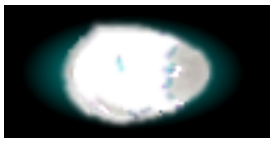	Clear	Trans-	All-purpose, all healing, amplifies personal thought-forms, transmutes energy point and forms protective shield around auric field, excellent for meditation stone, color work, aura work, very energizing.
QUARTZ (I	Very Black	Root	Absorbs all forms of negative energy, placed on or near electrical equipment (T.V., microwave, computer) to absorb harmful energies.
QUARTZ (ROSE)	Pink	Heart	Comforts heart from all wounds, helps heal emotional pain, enhances love, self-love, positive outlook, joy and oneness, helpful for heart, throat, ears, nose, hypertension.
QUARTZ (SMOKY)	Black Grey	Root, Solar Plexus	Eases depression, fear and panic, clears aura very grounding, enhances positive attitudes, tranquilizes, works well with root chakra to release negative blocks emotional and physical, used for menstrual cramps, intestines, stomach and digestion.

TOPAZ	Yellow	Solar Plexus	Draws negativity from chakra, protects against insomnia and depression, mood elevator, revitalizes, very stimulating to the creative thinking processes, eases death.
TOURMALINE	Varied	Root	Works as a protective shield, consumes negative energy without releasing it into the atmosphere, has to do with vision and "seeing" with compassion, good for the eyes, teaches to expand limited concept of thinking, relates to aspirations for higher love, very complete stone.
TURQUOISE 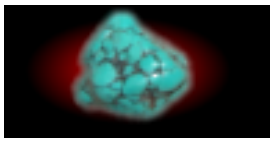	Aqua	Heart Throat	Known as "The Sky Stone", is excellent for both Spiritual attunement and healing of the energy centers and the physical body valuable for grounding as well as for vision quests and astral travel, purifies all levels of being and is capable of handling strong negativity, also used for wounds and for damage to bones.

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A Booklist of Pagan/Magical Titles

I. Tarot

A. ***The Tarot*** - Paul Foster Case (f)

B. ***The Qabalistic Tarot*** - Robert Wang (a,f)

C. ***The Book of Tokens*** - Paul Case (f)

D. **The Book of Thoth** - Crowley(a,f)

II. The Qabalah:

A. ***The Mystical Qabalah*** - Dion Fortune (f)

B. ***The Kabbalah Unveiled*** - MacGregor Mathers (f)

C. ***The Sepher Yetzirah*** - W. Wynn Westcott (f)

D. ***D. A Practical Guide to*** Qabalistic Symbolism-Gareth Knight (a,f)

E. ***The Ladder of Lights*** - William Grey (f?)

III. Magick in general:

A. ***The Tree of Life*** - Israel Regardie (a,f)

B. ***Magick in Theory and Practice*** - Aleister Crowley (a,f,b)

C. ***The Golden Dawn; The Complete Golden Dawn System of***, Samuel MacGregor-Mathers, Aleister Crowley, Arthur Edward Waite, Israel Regardie

IV. Magic- Israel Regardie (c)

A. ***Magick without Tears*** - Crowley (c)

V. Meditation

A. ***The Training of the Mind*** - Alan Bennett (a)

B. ***Cutting Through Spiritual Materialism*** - Chogyam

VI. Trungpa(d)

A. ***Book 4*** - Crowley (a)

B. ***The Experience of Insight*** - Goldstein (d)

VII. Crowley

A. ***The Holy Books of Thelema*** - Aleister Crowley (a)

B. ***The Vision and the Voice*** - Aleister Crowley (a)

C. ***The Eye in the Triangle*** - Israel Regardie (c)

D. ***The Equinox, esp The Temple of Solomon the King*** - Aleister Crowley(a)

E. ***The Book of Lies*** - Aleister Crowley(a)

VIII. Paganism, historical

A. ***The Golden Bough*** - Frazer

B. ***The Mystery Religions*** - S. Angus (b)

C. ***Oriental Religions in Roman Paganism*** - F. Cumont (b)

D. ***The God of the Witches*** - Margaret Murray

E. ***The Golden Ass*** - Apuleius, transl. Robert Graves

IX. Paganism, modern

A. ***Drawing Down the Moon*** - Margot Adler

B. ***The Meaning of Witchcraft*** - Gerald Gardner (g)

X. Eastern Mysticism

A. ***Tibetan Yoga and Secret Doctrines*** - Evans-Wentz

B. ***Shakti and Shakta*** - Arthur Avalon (a)

C. ***The Serpent Power*** - Arthur Avalon (a)

D. ***The Tibetan Book of the Dead*** - Evans-Wentz

XI. Egyptian religion (all b)

A. ***The Gods of the Egyptians*** - E.A. Budge

B. ***The Egyptian Book of the Dead*** - Budge

C. ***Egyptian Magic*** - Budge

D. ***The Leyden Papyrus*** - Budge

XII. Miscellaneous

A. ***The Chaldean Oracles*** - Westcott (f,e)

B. ***The Life of Apollonius of Tyana*** - Philostratus

C. ***Prometheus Rising*** - Robert Anton Wilson (c)

D. ***Cosmic Trigger*** - Robert Anton Wilson (c)

Sources

(a) Samuel Weiser, Inc
Box 612
York Beach, Maine 03910

⇒ EXCELLENT source for books of all sorts, all high quality. Especially good source for books by Crowley & on ceremonial magick. Highly recommended.

(b) Dover Publications
31 East 2nd St.
Mineola, NY 11501

⇒ -reprints many old books, most notably Budge's classic Egyptian series

(c) Falcon Press
3660 N. 3rd St

Phoenix, AZ 85012

⇒ small press specializing in Crowley, Israel Regardie,& the Golden Dawn. Also carries Robert Anton Wilson's latest works, such as **Prometheus rising, the new inquisition, and the reprinted classic cosmic trigger**.

(d) Shambalah Publications
314 Dartmouth St.
Boston, MA 02116

⇒ mainly Eastern religion & Buddhist, but also some western magick, and recently lots of high-quality New Age works. Recently reprinted the classic series HERMETICA by Sir Walter Scott.

(e) Heptangle Books
Box 283
Berkeley Heights, NJ 07922

⇒ small specialty printing house issuing one volume per year, beautifully typeset. Issued the classic ENOCHIAN INVOKATION by Geoffrey James, which was still in print in April.

(f) The Best of Cards Catalog
Division of US Games Systems
38 East 32nd St
New York, NY 10016

⇒ sells every Tarot pack in existence, & also has a surprisingly extensive booklist of occult books. Good source for Eliphas Levi & tarot material & carries many of the books issued by the above publisher. Catalog is $2. Delivery is the fastest I've ever seen.

(g) Magickal Childe
35 West 19th St.
New York, NY 10011

⇒ excellent listing; carries Gardner's books & assorted paraphanalia such as Abramelin oil. Carries many more books than listed in their catalog; reportedly if you call them they can get ANY occult book, if it's available anywhere. No, I don't have their phone #.

(h) Llewellyn Publications
P.O. Box 64383-873
St. Paul, MN 55164-0383

⇒ not so good a source these days, but carries reprints of many of Israel Regardie's classics. Their catalog resembles the National Enquirer; caveat emptor. Interesting to read for entertainment purposes, occasionally one will find a good book there.

(i) Circle
P.O. Box 219
Mt. Horeb, WI 53572

⇒ a pagan organization publishing a news letter & sells some books, most notably Circle Guide to Pagan & Wiccan Resources, for contacts.

(j) Dharma Publishing
2425 Hillside Ave
Berkeley CA 94704

⇒ sells books on Buddhism, posters of Tibetan Thanka paintings; much more hardcore Buddhist than Shambalah.

These opinions are my own, & where I recall purchasing these books in the past. They may no longer be available.
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Talespinner's Neopagan Reading List

by J. Brad ("Talespinner") Hicks

THE BEST FIVE:

(Read these five first, they are by themselves the best possible introduction to Neopagan Witchcraft and practical magic that I've found anywhere.)

Starhawk, ***The Spiral Dance***. (San Francisco: Harper & Rowe, 1979). Paperback, $10.95

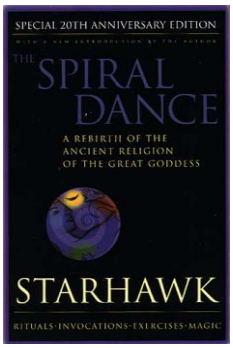

This is the essential first book fora new witch, Neopagan or otherwise. In fact, many new covens have been formed with no other sources than this book. Starhawk details the myths, legends, and magic of the Craft in a beautifully elegant, easy-to-read way. Often found in bookstores on the "Women's Studies" shelf, Starhawk's vision of the Craft emphasizes the Goddess as the source of inspiration, with secondary emphasis on the Horned God. Perhaps a bit too Feminist, but still the best introduction yet.

Margot Adler, ***Drawing Down the Moon***. (Boston: Beacon Press, 1979). Paperback, $9.50

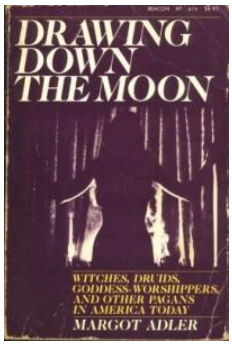

Although it is now 7yearsout-of-date, this is still the best history of the modern, Neopagan Craft that has been published yet. Includes many valuable interviews with some of the people who gave shape to the Craft as we know it. While the book does include some instruction in magic, its primary thrust is philosophy and history. Keep an eye out--there's an updated second edition due out some time in late 1986.

Marion Weinstein, ***Positive Magic***. (Surrey, B.C.: Phoenix Publishing, revised 1981). Paperback, $8.95

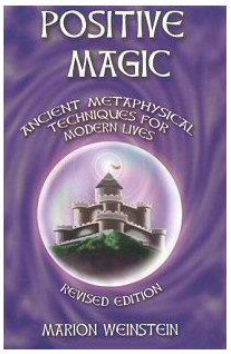

I see-saw between this book and the next one for 3rd and 4th place. Both are good, detailed texts on magic and spell-casting. At the moment, I recommend ***Positive Magic*** first for the following reasons:

1) It is more practical, teaching actual techniques before tackling theoretical justifications, and 2) the language is a bit easier to follow for non-scientists. The topics covered include the karmic effects of magic, astrology, divination with tarot cards and the IChing, and general spell-casting. Its strongest point is the section on tarot, which is the best I've seen yet. Its weakest point (in my opinion) is that it under-emphasizes poetry and ritual.

P.E.I. Bonewits, ***Real Magic***. (Berkeley: Creative Arts Publishing, revised 1979). Paperback, $8.95

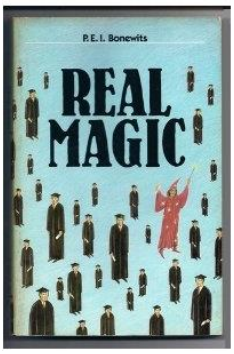

This is the other" best" book on magic. It covers a much wider variety of topics, including ritual, psychic self-defense, and many other psychic phenomena. Isaac's approach is scientific and rational, not "religious," and his language is often more that of a scholar than a witch, but this is nevertheless an essential book for any student of magic. WARNING: Make sure that you get the second edition (1979) or later, as the 1971 edition includes much material that is misleading, extraneous, and sometimes just plain false--the 1979 edition was heavily edited.

Scott Cunningham, ***Earth Power***. (St. Paul: Llewellyn Publications, 1983). Paperback, $6.95

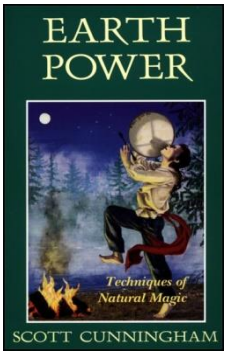

Good, reliable volume of spells and charms, compiled from the Family Traditions and other witchcraft sources. The magic in this book consists entirely of what scholars call "Low Magic"--the magic of village herbalists, midwives, and healers--and as such, it is very practical, simple, and unpretentious. Missing is much of the ceremony of Neopagan Witchcraft; in its place, a huge vocabulary of magic that can be used easily and quickly, regardless of where you are and what you have for tools.

THE BEST OF THE REST:

(Once you have a good background, from the previous five books, you will find the following all make good reference books, worth having on your shelf.)

Stewart Farrar, ***What Witches Do***. (Custer, WA: Phoenix Publishing, revised 1983). Paperback, $8.95

This book is so good that it **almost** made it into the top five, displacing _Earth Magic_. When its first edition came out in 1971, it was the only book on modern Witchcraft that was written for outsiders. It is surprisingly well-written, and very thorough. Its only serious problem is that it is very specifically Alexandrian Witchcraft (named after Alex Sanders, its first High Priest), and some of it doesn't generalize well. Nevertheless, it has the best-written chapter on initiation, among other things, that I've seen yet.

Herman Slater (ed.), ***A Book of Pagan Rituals***. (York Beach, ME: Samuel Weiser, 1978). Paperback, $8.95

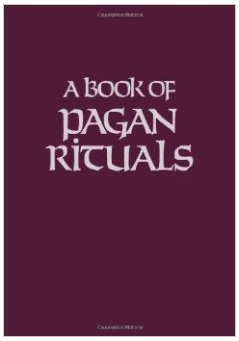

This is the complete Book of Shadows oaf Neopagan tradition called The Pagan Way. It includes complete, very well-written rituals for all eight of the High Holidays (both solo and group ritual), plus a mixed bag of rituals for healing, trance work, and so forth. Requires some basic knowledge of the Craft and its symbolism, so its not for beginners, but it is definitely useful to any worthwhile fully-initiated witch.

Ellen Cannon Reed, ***The Witches' Qabalah***. (St. Paul: Llewellyn Publications, 1985). Paperback, $7.95

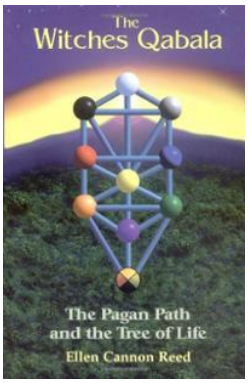

So far, only Book 1, "The Goddess and the Tree" has been published, but it's already the best book on the Qabalah that I've seen yet, and the only one I would recommend to a new Neopagan Witch. The Qabalah and its commentary to date contain a lot of sexist material, reflecting their Judea-Christian origins. Ellen Reed strips all of that away, but in a way that is truer to the Qabalah's origins and meaning than was the offensive material. Where she changes the traditional

attributions, she documents it, and includes the traditional ones as well. This book is almost a "must-read."

Jack Schwarz, ***Voluntary Controls***. (New York: E.P. Dutton, 1978). Paperback, $7.95

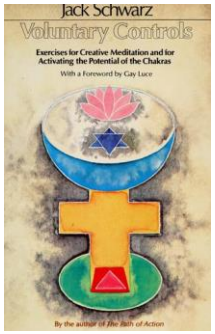

Jack Schwarz is **not** a witch, but don't let that stop you from profiting from the single clearest, most practical book on kundalini-style meditation that has been published in the West. If you are having trouble meditating, or wish to do serious trance work, turn to this book first.

Camden Benares, ***ZEN Without Zen Masters***. (Phoenix: Falcon Press, 1977). Paperback, $6.95

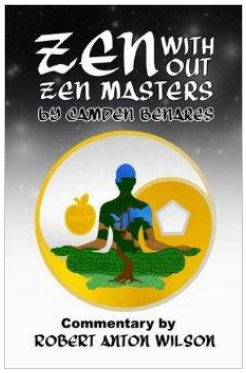

Out of print for almost 7 years, I am VERY happy to be able to recommend it again. This book is, among other things, proof that there is more to the Discordian branch of Neopaganism than just practical jokes. It is also the best practical book on Zen for the western world that I have seen yet. All of the best Zen Koans, including these, are also humorous (and therefore memorable). The book also includes MANY valuable exercises. As Robert Anton Wilson (see below) says in the Commentary at the beginning, "If you don't laugh at all, you've missed the point. If you only laugh, you've missed your chance for Illumination."

Robert Anton Wilson, ***Cosmic Trigger: The Final Secret of the Illuminati***. (New York: Pocket Books, 1977). Paperback, $3.95

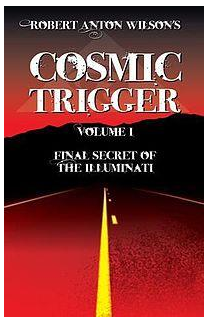

In this autobiographical work, Wilson details his initiation into and experience with almost every form of shamanic magick that is still practiced today, and draws some very surprising conclusions. Strongest point: this is a fantastic synthesis of magick, psychology, and physics. Weakest point: its central theme--that all of the great mystical societies and movements in history have been in contact with aliens from Sirius--is not taken seriously by Wilson (no matter how serious he seems in this book), and should not be taken seriously by the reader.

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Witchcraft

The Magic of Ancient Celtic Beliefs
in a Contemporary Society

The purpose of this listing is to help the novice sort out the reliable from the sensational in the wealth of material that is now available on Witchcraft. I have left out old historical treatises (records of the Inquisition and such) which are of little value to the modern student, and have concentrated instead on contemporary sources. This also yields a much more objective perspective.
- Michael Nichols

THE TEXTS:

'Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today' - 2nd ed. - by Margot Adler. Beacon Press trade paperback. You may have already heard Margot's voice, as she was once hostess of National Public Radio's news program, 'All Things Considered'. This book is the end result of five years of research and interviews. (The 2nd edition is an update published eight years after the original.) This landmark study focuses on the rise of the Neo-Pagan movement (which includes Witchcraft, of course) especially as it relates to the values and beliefs of the counterculture of the mid-60's, hippies, flower children, et. al. It is the single most comprehensive study of modern American Witchcraft in existence.

'What Witches Do: The Modern Coven Revealed' - 2nd ed. - by Stewart Farrar. Phoenix trade paperback. If Adler's book gives a comprehensive overview of modern American Witchcraft, Farrar's is a complimentary look at traditional British Witchcraft. Concentrating on the Alexandrian tradition (which is only marginally different from Gardnerian, easily the largest Craft tradition extant), Farrar lays stress on the actual working of Covens and the integration of novice Witches into them. Also included is

much of the Gardnerian (via Alexandrian) Book of Shadows. So there is plenty here for someone who wants to begin practice.

'The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess' by Starhawk (pseud. for Miriam Simos). Harper & Row trade paperback. This book shifts back to America again, this time with a slight emphasis on feminist Witchcraft, arguably the fastest growing branch of the Craft. Starhawk is herself High Priestess of two California Covens and her book is insightful, genuine, and beautifully poetic. This overview also contains specific instructions for Circles, chants, spells, invocations, creating rituals and, in short, everything you need to get started. And it is a delight to read.

'Buckland's Complete Book of Witchcraft' by Raymond Buckland. Llewellyn trade paperback. British-born Ray Buckland can, with some validity, be considered Gerald Gardner's American successor. Not only did he introduce Gardnerian Witchcraft to the United States, but he also founded his own tradition of the Craft, called Seax (Saxon) Wicca, which has grown to worldwide practice. His early books, like 'Witchcraft from the Inside', did much to dispel negative stereotypes of Wicca in the 60's. And 'The Tree: Complete Book of Saxon Witchcraft' remains one of the best published Books of Shadows to date. The present volume has a practical orientation, with chapters set up as 'lessons', covering every imaginable aspect of modern Wicca. The book is Traditionalist in approach, making a nice counterpoint to works by Adler and Starhawk.

OTHER SOURCES:

'A Witches' Bible, Compleat' by Janet & Stewart Farrar. Magickal Childe trade paperback tandem edition of 'Eight Sabbats for Witches' and 'The Witches' Way', respectively, also called 'A Witches' Bible, Vol 1 & 2'. The first book is an examination of the festival Holidays of the Old Religion - the Solstices and Equinoxes and the cross-quarter days - together with the rich folk customs associated with them. The second book contains the long-awaited remainder of the previously unpublished portions of the Gardnerian Book of Shadows. In both of these books, the Farrars' had the invaluable help of Doreen Valiente, who actually wrote parts of the Gardnerian liturgy. The

three Farrar books taken together form the most complete system of Witchcraft currently available. Their more recent book 'The Witches' Goddess' focuses on the feminine archetype, and contains a gazetteer of Goddesses that is mind-boggling in its thoroughness.

'Dreaming the Dark: Magic, Sex, & Politics' and 'Truth or Dare: Encounters with Power, Authority, and Mystery' both by Starhawk. Beacon Press trade paperback and Harper & Row hardback, respectively. If we have gained new religious insights from Pagan and feminist philosophy, how are we to incorporate those insights into our daily lives? Starhawk, the author of one of our principal texts, pulls together a wide range of materials to answer this question in two books as beautifully poetic as her first. Some of these things have waited a long time to be said - and they couldn't have been said better!

'***The White Goddess***' by Robert Graves. Farrar, Straus, & Giroux trade paperback. A rather weighty and yet poetic book, tracing the female deity of Witchcraft - Goddess of Birth, Love, and Death; of the New, Full, and Old Moon, worshipped under countless titles. Fascinating for the advanced student. Know your Celtic mythology (particularly Welsh) before you start, though! (If you need a quick intro to this book, check out the feature in the Reviews SIG.)

'Witchcraft Today' and 'The Meaning of Witchcraft' by Gerald B. Gardner. Magickal Childe trade paperbacks. Gerald Gardner haste distinction of being the first practicing Witch to write a book about Witchcraft. He was initiated into one of the surviving traditional British Covens, and onto the tattered remnants of magic and ritual inherited from them, he grafted elements of ceremonial magic. The synthesis that emerged came to be called 'Gardnerian' Witchcraft, and it became the major cause of the Witchcraft revival of the twentieth century. Because Gardner was the first to deal with this material in written form, it sometimes seems very disorganized, but its historical importance is immense 'An ABC of Witchcraft', 'Natural Magick', and 'Witchcraft for Tomorrow' all by Doreen Valiente. Phoenix trade paperbacks. British Witch Doreen Valiente is perhaps best known for her work with Gerald Gardner in creating the Gardnerian canon of liturgy. However, in her own books, she really shines as an amateur folklorist, managing to convey a sense of Witchcraft as a folk religion, tied very much to the locality, the land, and the oldest strains of folk wisdom and nature. Her sense of history and tradition is rich and deep, and she often presents fascinating historical tidbits about the Craft. From no other author can one gain such a rich sense of heritage.

'A History of Witchcraft: Sorcerers, Heretics, & Pagans' by Jeffrey B. Russell. Thames and Hudson trade paperback. This book represents the approach of a gifted Cornell historian. Although Russell doesn't always adequately cover modern sources, he has become famous for his ability to integrate a sensible approach to the evidence of medieval Witchcraft with an acceptance of modern Neo-Pagan Witchcraft.

'Magical Rites from the Crystal Well' by Ed Fitch. Llewellyn trade paperback. A book of rites, simple celebrations of land and water, wind and fire. Rites of passage, seasonal celebrations, magical workings, healings, and many more. Ed Fitch (one of the founders of Pagan Way) is truly in his element here. And it is one of the most beautiful books on the Craft ever published. The art work alone is worth the price of the book!

'A Book of Pagan Rituals' by Herman Slater. Weiser trade paperback. Originally published in two volumes as the 'Pagan Way Rituals', this extremely beautiful book is just what it says it is: a book of rituals. Not authentic Wiccan rituals, but very nearly so, these rituals are often used by Covens in the training of neophytes. Like a good Catholic missal, the words are printed in 'sense lines' using BOLD PRINT (easier to read by candlelight). Anyone who is at least part animist or nature-lover is going to cherish this beautiful book.

'Celtic Heritage' by Alwyn and Brinley Rees. Thames and Hudson trade paperback. A good deal of modern Witchcraft can be traced to ancient Celtic sources. This book, based in comparative religion, mythology, and anthropology, gives one a clear picture of the Celtic world-view. Drawn mainly from Ireland and Wales, the study focuses on the interplay of Light and Darkness, Day and Night, Summer and Winter, and all the seasonal myths and rituals that make up the great Celtic yearly cycle.

OTHER USEFUL BOOKS:

'The Politics of Women's Spirituality: Essays on the Rise of Spiritualist Power Within the Feminist Movement' by Charlene Spretnak. Doubleday trade paperback. A huge (and, one is tempted today, the definitive) anthology of feminist and Pagan theology. Many familiar authors here: Starhawk, Weinstein, Daly, et. al. Subjects range from Amazons to the ethics of magic. A real bargain!

'***Sex in History***' by Reay Tannahill. Stein & Day trade paperback. It has often been said that Witchcraft grew out of an earlier 'fertility religion' and, although 'fertility' is probably the wrong word here, it is undeniable that the history of Witchcraft is irrevocably bound up with the history of sexuality. Like Tantrists and many others in the East, Witches tend to view sex as sacramental. Since this is quite contrary to the prevailing attitudes of our own culture, it may be helpful to understand how our culture acquired such negative ideas about sex in the first place. Ms. Tannahill's unique landmark study will not only answer this question but also indicate the many options other cultures throughout history have chosen.

'***When God Was A Woman***' by Merlin Stone. Harcourt, Brace, & Jovanovich trade paperback. At the foundations of the religion of Witchcraft is the religion of the Goddess. Ms. Stone's book is an archeological tour-de-force of that religion, which is found at the beginnings of virtually every known culture (yes, even the Judeo-Christian culture). In this book, one learns about the worship of Astarte, Isis, Ishtar, and many others. Also recommended is her 'Ancient Mirrors of Womanhood'. Both are splendid books!

'***A Different Heaven and Earth***' by Sheila D. Collins. Judson Press trade paperback. By one ofthe leading feminist theologians of our day, this book asks what are the psychological and social implications of worshipping a male deity exclusively, while ignoring the feminine principle in religion. This is one of the most influential books I've read in the last ten years. It changed my way of thinking (for the better) and I dare say it will change yours.

'***The Way of Wyrd***' by Brian Bates. Harper & Row hardback. What Carlos Castaneda did for Native American tradition, this author does for ancient Pagan Anglo-Saxon tradition. Subtitled 'The Book of a Sorcerer's Apprentice' and based on authentic manuscripts found in the British Museum, it is the chronicle of a young Christian monk sent into the wilds beyond Mercia in 674 to record the heresies (beliefs) of the Pagans. He is lucky to have as his guide the Anglo-Saxon shaman Wulf. Throughout this documentary novel, the Christian and Pagan beliefs are juxtaposed for a better understanding of both. Not since 'The Mists of Avalon' has a book accomplished this task so neatly.

'***Positive Magic***' - revised edition - by Marion Weinstein. Phoenix Publications trade paperback. Although a book about how to use magic to change your life could be extremely tedious, this one is far from it. While it is true that Marion uses a simple and direct style of writing, it is used on such difficult and

subtle questions as the ethics of magic. She draws upon her own experiences to create a book that is truly positive. If I had to recommend one book on magic, this would be it!

'***Earth Power***' by Scott Cunningham. Llewellyn trade paperback. Scott is arguably the strongest of the young writers in the immensely popular 'Llewellyn's Practical Magick Series'. This is, in fact, a book of spells. Practical, down-to-earth, useful, everyday, garden-variety spells. It is the only such book in this bibliography. Although I do not recommend a 'cookbook' approach to magic, this book will be extremely helpful when used as a guide for creating your own spells. Also, Scott concentrates on 'natural' or 'folk' magic, as opposed to 'ritual' or 'ceremonial' magic. This is the type of magic (involving Sun, Moon, stars, trees, rocks, springs, etc.) that is the natural heritage of Witchcraft. An excellent starting-place for the novice spell-wright. His many other books, especially 'The Magical Household', are all highly recommended.

'***The Medium, the Mystic, and the Physicist***' and 'Alternate Realities' by Lawrence LeShan. Ballantine paperbacks. Dr. LeShan does not deal with magic or Witchcraft per se, but what he has to say about the nature of the cosmos is magical indeed. He is an experimental psychologist, an Esalen veteran, director of ESP research, psychic healing, and other projects. His is a synthesis of philosophy, parapsychology, and Einsteinian physics. His other books, especially 'How To Meditate' (Bantam paperback), are also of great value.

'***Seth Speaks***' and 'The Seth Material' by Jane Roberts. Bantam paperbacks. Yet another startlingly clear (albeit less scientific) look at metaphysics. This is probably the cream of the crop of all modern mediumistic data: Seth is the communicant, and the late Jane Roberts is the medium. The other 'Seth' books are also of value.

'***Psychic Exploration: A Challenge for Science***' by Edgar Mitchell, edited by John White. Putnam trade paperback. This anthology serves as an excellent introduction to the scientific field of parapsychology. Each chapter is an extensive review article on laboratory work carried out in one particular sub-genre of the field: telepathy, clairvoyance, precognition, psychokinesis, OOBE's, apparitions & hauntings, etc. These excellent articles will bring you up-to-date on virtually everything that is currently known about the topic in question. Other chapters deal with the history of the discipline, social & psychological implications, military applications, etc. This book could open

the mind of the severest skeptic. But at the same time, it could serve as a necessary check on those too-credulous souls who have a tendency to 'believe everything'.

BOOKS ON RELATED SUBJECTS:

ASTROLOGY: For the absolute beginner, 'Chart Your Own Horoscope' by Ursula Lewis. Pinnacle paperback. The find-at-a-glance tables and charts are worth their weight in gold. For the more advanced students, Michael Meyer's 'A Handbook for the Humanistic Astrologer' is highly recommended for its 'humanistic' (a la Dane Rudyar) approach. If you want to really learn to do astrology, try 'The Only Way To Learn Astrology, Vol I-IV' by March & McEvers. Books by Linda Goodman, Grant Lewi, Ronald Davison, and Liz Greene are also recommended.

TAROT: 'Secrets of the Tarot' by Barbara Walker is the best of the newest books on Tarot. You may know Barbara as the author of the amazing 'Woman's Encyclopedia of Myths and Secrets'. Bill Butler's 'Dictionary of the Tarot' is a wonderful reference book which encompasses works by such authors as Case, Crowley, Douglas, Gray, Huson, Kaplan, Mathers, Papus, Waite, et. al.

ESP: Any and all books by J. B. and Louisa Rhine, Gertrude Schmeidler, Thelma Moss, Charles Tart, D. Scott Rogo, J. G. Pratt, Raynor Johnson and Lawrence LeShan would be highly recommended.

PALMISTRY: 'The Palmistry Workbook' by N. Altman is clearly the leader here. The book actually has hand-prints, not just line drawings!

GHOSTS: Firstly, I'd recommend 'An Experience of Phantoms' and 'The Poltergeist Experience' both by D. Scott Rogo (Penguin paperbacks), who is a kind of historian of psychical research. Also, 'The Poltergeist' by William Roll, director of the Psychical Research Foundation, and this country's leading authority on ghosts. And most importantly, 'Conjuring Up Phillip' by Iris M. Owen, the account of a group of Canadian researchers who 'created' a ghost! This last title is now out of print, but if you can find one in a used book store, it's well worth it.

SURVIVAL: 'At the Hour of Death' by Karlis Osis is exceptional. Books by Elizabeth Kubler-Ross are adequate, but not as good. And, if you can find it, the out-of-print 'Life Is Forever' by Susy Smith is perhaps the best introduction.

OUT-OF-THE-BODY EXPERIENCES: 'Journeys Out of the Body' and 'Far Journeys' both by Robert A. Monroe. The narrative of a much-researched psychic, he only one of its kind. Also, 'Astral Projection' by Oliver Fox, and any early works by Sylvan Muldoon and Hereward Carrington, if you can find them.

MEDIUMSHIP: Firstly, the 'Seth' books by Jane Roberts, listed above. Any and all books by Eileen Garrett. Plus, 'Here, Mr. Split foot' by Robert Sommerlot, 'Singer in the Shadows' by Irving Litvag, and 'She Spoke to the Dead' by Susy Smith.

CABALLISM: Introductory works include 'The Magician: His Training and Work' and 'Magick: Its Ritual, Power, and Purpose' both by W. E. Butler. Later, works by Dion Fortune and Aleister Crowley (definitely not for the novice).

BOOKS OF LORE & MYTHOLOGY:

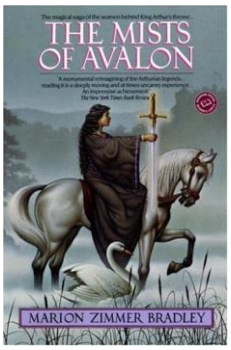

'***The Mists of Avalon***' by Marion Zimmer Bradley. Ballantine trade paperback. This Arthurian fantasy novel, which reached the N.Y. Times best-seller list, is truly superlative. It is narrated by Morgan le Fay and so we finally understand that strange antipathy that exists between her and Arthur. The religious and philosophical conflict between the Old Religion and the newer one of Christianity is beautifully portrayed. An excellent choice.

The Prydain Chronicles of Lloyd Alexander, a pentology on Dell paperbacks: ***'The Book of Three'***, ***'The Black Cauldron'***, ***'The Castle of Llyr'***, ***'Taran Wanderer***', and ***'The High King'***. These award-winning children's fantasies are based on ancient Welsh mythology. Alexander admits that the two authors who most influenced him were J. R. R. Tolkien and T. H. White. The books are also the basis of the recent animation feature from Disney studios. I'm often asked about pagan books to recommend for children. These are them.

The Deryni Chronicles of Katherine Kurtz: ***'Deryni Rising'***, ***'Deryni Checkmate'***, ***'High Deryni'***, ***'Camber of Culdi'***, ***'Saint Camber'***, ***Camber the Heretic'***, ***'The Bishop's Heir***', ***'The King's Justice***' and ***'The Quest for Saint Camber'***, all Ballantine paperbacks. Set in the landscape of ancient Wales, the

Deryni are a race with magical powers which must fight for its life against a medieval Church Militant. Kahterine is someone who knows what magic is all about.

'***The Once and Future King***' and '***The Book of Merlyn***' both by T. H. White. Berkely paperbacks. Sparkling books, and my own personal favorites. The final crystallization of centuries of Arthurian romance. The books on which 'Camelot' was based.

'***The Weirdstone of Brisingamen***', '***The Moon of Gomrath***', '***Elidor***', and '***The Owl Service***' by Alan Garner. All Ballantine paperbacks. Garner is one of the best British fantasy authors, withal superb sense of local 'color' and folklore. The first two (related) titles are in the heroic quest mold, the third is a story about the four 'hallows' of Arthurian legends, and the fourth is an eerie modern re-creation of the fourth branch of the 'Mabinogi'.

'***A Wizard of Earhtsea***', '***The Tombs of Atuan***', and '***The Farthest Shore***' by Ursula K. LeGuin. A trilogy on Bantam paperbacks. This is the chronicle of young boy who is an apprentice mage. LeGuin, a leading science fiction and fantasy author, has some fascinating things to say about the light side and dark side of magic, and how they're related. And she says it very well, indeed.

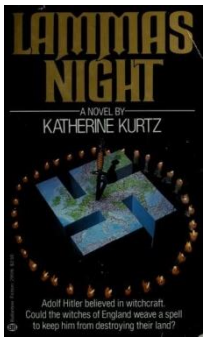

'**Lammas Night**' by Katherine Kurtz. Ballantine paperback. In this case, the author of the important Deryni fantasies turns her attention to a historical setting: England in World War II. There is a long-standing tradition that Hitler's thwarted plans for invading England owed a certain something to the many Covens throughout Britain who combined their efforts to stop him. There is even a hint that the Royal Family itself was involved. Ms. Kurtz's historical research is, of course, impeccable.

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THE CHARGE OF THE GOD

Listen to the words of the Horned God, the Guardian of all things wild and free, and Keeper of the Gates of Death, whose Call all must answer:

I am the fire within your heart...
The yearning of your Soul.
I am the Hunter of Knowledge and the Seeker of the Holy Quest
I - who stand in the darkness of light am He whom you have called Death.

I - the Consort and Mate of Her we adore, call forth to thee.
Heed my call beloved ones, come unto me and learn the secrets of death and peace.
I am the corn at harvest and the fruit on the trees.
I am He who leads you home.
Scourge and Flame,
Blade and Blood - these are mine and gifts to thee.

Call unto me in the forest wild and on hilltop bare and seek me in the Darkness Bright. I - who have been called; Pan, Herne, Osiris ,and Hades, speak to thee in thy search. Come dance and sing; come live and smile, for behold: this is my worship. You are my children and I am thy Father. On swift night wings it is I who lay you at the Mother's feet to be reborn and to return again. Thou who thinks to seek me, know that I am the untamed wind, the fury of storm and passion in your Soul. Seek me with pride and humility, but seek me best with love and strength. For this is my path, and I love not the weak and fearful. Hear my call on long Winter nights and we shall stand together guarding Her Earth as She sleeps.
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SHAMANIC BINDING

By: Gaffer Maccluiunn

There are many "heavens, as I see it...

One of these, which I go to for information, is the Realm of Spirit Animals. I do the usual preparations for a journey, then halfway up (I use a rickety wooden ladder: my teacher suggested a ladder when I was very young, and I haven't rebuild it yet...It's had many years of almost constant use, and I think that it's time to repair this mental tool...), and though the ladder continues (both up, down, several other ways...) I swing through a little hole and come up underneath an enormous tree. The place is filled with animals (of course) and I can find out from them, generally, whatever I need to know. There's usually something I do in return; I was taught (and believe, since it works for me) that there are essentially five (5) **known** ways to relate to a spirit. The first rule, as I believe it, is that no matter what, in any dealing between entity and entity, the relationship **must** be made clear for there to be useful communication. It doesn't matter as much **what** the relationship is (although I have preferences), so long as it is clear. The five ways I am aware of are:

1. Binding by Gift.
2. Binding by Love.
3. Binding by Trade.
4. Binding by Spirit.
5. Binding by Weapon.

Since the last one is, in **my** way of thinking, least desirable, we'll start there: Binding by weapon, for me, is only used when a spirit or entity comes to me with something nasty planned, and only if there is no other way. It is kind of like putting the genie in the bottle (the old Arabian Nights Genies were very tricky, and would just as soon devour someone who lets them free as grant them wishes...): first, you must have superior force, and superior will. And Plenty of Reasons...

Binding by Spirit is **much** more preferable: This is the link you have with your spirit animals: A link from like to like, regardless of form. It usually **happens** to you, rather than you **causing** it to happen.

Binding by Trade is offering something in return for what you wish to receive. Not as wonderful an experience as Binding by Spirit, but still worthwhile. It is necessary to find some entity willing to trade, however, and for this the Realm of Animals is where I use it most. After a while, you can get into a routine, whereupon in becomes Binding By Gift:

Binding by Gift is when the shaman leaves a gift or gives a gift, in expectation of needing a favor later. This can be considered the case when a spirit comes to you for help, but generally I classify that as Trade, since it is the same as trade, just the other way around. Binding by Gift, you do the thing first: If I need information that I think the Squirrels, for instance, in the Animal Realm can offer, I'll leave out a selection of nuts underneath the pine tree in the front yard, for I know that there are squirrels which frequent it. Then, later, I'll go up to the Animals and ask for what I need. This originally started as Binding by Trade, where they'd tell me the information I needed to know, and then say, "In Trade, you can leave nuts for the Little Brothers." Now, I do it aforehand, knowing. This is a much more comfortable relationship than Trade, as Trade is generally a one-or-two-time thing, while Gift is something much more meaningful and long-lasting.

Binding by Love is actually entering into a friendship (or deeper) with a spirit. Most of the shamans to whom I speak agree with me that the relationship they have with their Spirit Helpers/Guides is a love or lover relationship. Some explain that they are soul-mated to their guides. This makes sense to me, and is the last form of relationship of which I am aware in this context.

Hope this was interesting. Let me know.

Tapadh Leibh.
Gaffer.

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Spirituality

In order to facilitate clearer communication in an area that very often becomes very "fuzzy" because of specialized or unclear definitions, let us now define the term Spirituality and the sense of its use here. The term "spirituality" (as used here) is reserved for situations that involve personal experiences of unique dimensions of reality that give one's life and general existence a numinous quality. Jung used the term "numinous" for the description of experiences that feel sacred, holy, or out of the ordinary (in the sense of a special feeling of ultimate meaning or reality). Therefore, spirituality characterizes individual relationship to the universe and does not necessarily require a formal structure, collective ritual, or mediation by a priest or other external authority figure.

Religion is a form of organized group activity that may or may not be conducive to (or even supportive of) true spirituality, depending on the degree to which it provides a context for personal discovery and experience of the numinous dimensions of reality. While at the root of most great religions are the direct visionary revelations of their founders, prophets, seers, and saints, in many instances religions have lost their connection with this vital core over time.

Experiences and mental states involving personal encounters with the numinous dimensions of consciousness are of two different types. Included in the first are experiences of the "immanent divine", or perceptions of divine intelligence expressing itself in the world of everyday reality. All of creation - people, animals, plants, and inanimate objects - seems to be permeated by the same cosmic essence and divine light. A person in this state suddenly sees that everything in the universe is a manifestation and expression of the same cosmic energy and that separation and boundaries are illusory. In theology, this is called Monism. This is also the core experience of the "all is illusion" claim in some belief systems.

Experiences in the second category do not represent a different perception of what is already known but reveal a rich spectrum of dimensions of reality that

are ordinarily hidden from human awareness and are not available in the everyday consciousness. These can be referred to as experiences of the "transcendent divine". A typical example would be a vision of God as a radiant source of light of supernatural beauty or a sense of personal fusion and identity with God perceived in this way. Visions of various archetypal beings, such as deities, demons, legendary heroes, and spirit guides, also belong in this category. Other experiences do not involve merely individual supra-human entities but entire mythological realms, such as heavens, hells, and purgatories, or various sceneries and landscapes unlike anything known on earth. This seems to be the nature of many reports of Native American "Shamanic Journeyings".

What interests those studying practical magic are the practical consequences of personal encounters with spiritual realities. For the people who have had them, the existence of the immanent and transcendent divine is not a matter of unfounded belief but a fact based on direct experience - much as our attitude toward the material reality of our everyday life is based on fist hand sensory perceptions. In contrast, a belief is an opinion about the nature of reality based on a specific form of indoctrination, or reading of religious literature; It lacks direct experiential validation. Yet once again we are brought up against the very difficult problems of integrating personal realities with consensual reality, or at least in integrating them closely enough that they can be discussed in a meaningful manner.

One of the practical consequences of these spiritual experiences is permanent physiological change in the one experiencing them. There are usually also a set of perceptual changes, as well as (often) an ability to experience more of these episodes and not always with full control over when they will occur. In other words, the whole mind-body-spirit linkage takes on new dimensions and depth, and can become very difficult to understand and manage! To be sure, no one has an experience of this type and remains the same person they were before.

A common physiological change that results from these types of experiences is a change in the individuals general state of health. Allergies and allergic type reactions are a typical area of change. Someone who had few allergies may find that they suddenly react strongly to a number of substances that did not bother them previously, and (more often) the reverse also happens. There have also been cases of "spontaneous remission" of long-term ills such as arthritis and rheumatism as well as even one case of cancer known to the author.

The perceptual changes that happen can also be very confusing. People seem to experience a whole new "tone" and new levels of meaning to their everyday perceptions. There is often an increase in the sensitivity in their sight, hearing, smell, taste, and tactile senses, as well as what one person described as a new "depth" to the sensations, i.e. they felt as if all of their senses previously had been muffled or distorted, and now those distortions were removed.

Another common phenomena on that results from direct experience of the numinous is that further experiences become more likely, and "shifts" in consciousness become facilitated. Some people who do not have a good background in self analysis and "taking charge" of their lives, find that it is very easy to lose control and quickly become unable to deal with the every day world. Even those who are actively seeking and working hard to achieve personal growth and are used to dealing with their innermost thoughts and psychological functionings find these experiences causing a lot of hard work!
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Monotheism vs. Pantheism

By: Dan Holdgreiwe

The primary meaning of "pantheism" is "the belief that the Divine is identifiable with the forces of nature and with natural substances," and it is this meaning of pantheism which is properly contrasted with "pantheism" (the belief that the Divine is within the natural world but not limited to it). This pantheism *denies* all Gods and Goddesses, at least to the extent that They are understood as anything more than natural forces. Thus if you believe that the Goddess is something more than the physical planet Earth, you are NOT a pantheist; you are a pantheist.

A secondary meaning of "pantheism" is "worship that admits or tolerates all gods." As this meaning directly contradicts the primary meaning, persons using the term should be careful to specify which meaning they intend. (Under this meaning, if there is any god whose existence you do not acknowledge -- Satan, for example -- you are NOT a pantheist.)

Within the pagan community, the term pantheism is used even more sloppily as a synonym for polytheism and/or animism. This had led many people who don't meet either of the above definitions to mistakenly call themselves pantheists.

By that, I mean that I believe the Christian God exists, but don't necessarily worship that particular deity. If all gods and goddesses exist, you can worship one of them (Monotheism), without excluding the existence of the rest of them

That's not monotheism, that's henotheism. Monotheism is the belief that only one "God" exists. Note, however, that monotheism does not deny the existence of lesser beings (saints, angels, etc.) who might also be called "gods" in a polytheistic system. Note also that Christianity is not truly monotheistic, as it has the top job shared three ways.

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Modern Pagan Persecutions

By: Jonathan Hutchins

I wonder about this whole big deal of how unrealistically paranoid people can get about Paganism. I live here in the real Bible Belt. People get pretty extreme here about religion, although there are places where it's worse. They even refused to install the statue of Ceres that was commissioned for the Kansas State Capitol building because she was a Pagan Goddess. (There followed the three worst grain harvests since the dust bowl.)

Still, we have a thriving Pagan community, and not a small share of misguided fundamentalist teenagers rebelling into Hollywood Satanism.

We have had a lot of trouble with cases of religious persecution - but not the kind you might think. What has happened has been that a borderline Pagan has imagined or misunderstood something, and started telling all their friends that **somebody** was being hassled for being a Witch.

We have a Renaissance Festival here, and the rumor mill there is boringly predictable. Every year, two stories are guaranteed to make the rounds:

One goes that a knife was stolen from a participant, and used by a patron to stab someone. Therefore you can't carry live steel. Funny thing, no one ever seems to actually know either the participant, the patron, or the victim. And responsible people still carry their knives.

The other story varies a little; either the administration is hassling participants for wearing pagan jewelry (ridiculous - 1/3 of the jewelry sold out there is "pagan"), or someone was planning a circle on the grounds and got hassled about it, or someone actually _had_ a circle and was raided. (How do you do a circle of 100 or so people, and get raided, within 200 yards of all the people camping on site, and not make a single noise?)

We've had problems with the Heartland Pagan Festival too. One year, someone started a rumor that there was an objection to our beliefs and practices on the part of the people who owned the camp we'd used. One of the people who was peripherally involved with the planning group took it upon himself to do something. Unfortunately, that something didn't involve checking out the rumor

first - he just called the Camp offices and gave everybody who would listen to him holy hell <sorry> for being religious bigots.

Fortunately we were able to explain that he was not an official of the organization, and we were able to mend things sufficiently that we were allowed to use the camp until it was sold last year. Unfortunately, we were never quite as well trusted as we had been, and the camp staff lost their new found belief that we weren't all just a bunch of nuts.

Why does this happen with so often with Pagans?

Those of us who've studied the history of the Christian Church may be aware of the power the church found in being persecuted. It gave them a binding common enemy. It gave them a reason for extremism. It gave their persecutions of heretics legitimacy. It made people willing to sacrifice everything for the church.

When true persecution ended, they found goals for the Crusades that carried on the tradition of holy war. Even today, if you watch Fun-D-TV, you will find that they use the false story that the church is a persecuted minority to drum up support an contributions, and to justify their actions.

Is this what we're after? Do those of us who come from these traditions find it so hard to leave the old habits behind, even when we've dressed them in new forms? Do some of us even see this kind of activity as legitimate?

Gods save us from Jehovah in drag.

We do ourselves more damage with false, imagined, and exaggerated claims of persecution than is done against us by all the fundies combined.

If we are to be credible, if we are to be taken seriously by the mundane world, if we are ever to be able to mount a real defense against those who would persecute us because of our beliefs, we must refrain from crying wolf.

We must be vigilant to apply our critical minds to the accounts we hear, to track them down, and to explain to the people who start and spread them that we are held to a higher standard of truth because we are in the minority.

Jonathan.

Magic Christians

By: Alfgar Maharg

Greetings from BaphoNet. Apparently, I fall into the Non-Traditional Christian" box. I shall now proceed to confuse everybody by refusing to fit into any pigeonhole.

I have been for some ten years a member of the New Church ("Swedenborgian").

The 18th century revelations found in the voluminous writings of Emmanuel Swedenborg, renowned scientist, theologian and visionary, overwhelmed by **making sense**. However, we have yet a considerable way to go in conveying the news to the public at large. On announcing that one is a Swedenborgian, approximately 62% of the population respond with "What church is that?" 29% asked "Is that the Swedish Church?" The rest simply stand there with mouths open.

When asked what he was teaching, Swedenborg replied "Two things: that God is one, and that faith is inseparable from charity."

Point 1 means that the Lord Jesus Christ is the **same** God who made Heaven and Earth and no nonsense about it. Worship is always addressed to Christ, not to any "trinity".

Point 2 represents a repudiation of salvation "by faith alone". We hold most emphatically the truth of James: "Faith without works is dead".

Naturally, things could not be left so simple. I look forward to discussing the immoderately abstruse issues involved.

Just in case you are not confused enough already, I found myself drawn into the pursuit of the so-called "high" occult. This led directly to the formation of the Third Order of St. Michael, which coalesced from the set of esoteric Christians collected around Katherine Kurtz, and who found the "Deryni Christian" archetype a valid spiritual expression. The principal result so far has been liturgical expression pursued wherever enough of us can be found.

Locally I am affiliated with temple of the Sangreal Sodality, a non-sectarian, decentralized, and frighteningly eclectic organization following the broad tradition of the Golden Dawn and its successors, and drawing inspiration and imitation from the work of William G. Gray.
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Polarity and Single Sex Covens

By: Marios

Here's my latest question for theological debate: Given the emphasis on male/female polarity within the structure of Craft mythology, can a group that is entire same sex gay or lesbian legitimately claim to be practicing Wicca? Or is it something else pagan, that is not Wicca? Please give reasons for your answer... I've found this to be a really sticky one.

In a word, "**Yes**". Try this on for size:

1. Craft as an immanentist religion, recognizes the "fact" that individuals contain both "male" and "female" parts. Polarity work takes advantage of this situation. After all, we recognize solitaires as practicing Wicca, so we have already accepted that polarity work may involve only one person. As a logical extension of this:

2. Given that polarity work includes immanent "male" and "female" components, we must assume that a group situation will take advantage of this fact in their workings. But, since polarity work may take place within an individual, the actual genders of the group are unimportant. However:

3. While it can be argued that polarity work is possible, and off necessity, takes place in same sex groups, can we state that they are practicing Wicca? That must depend on how one defines Wicca. Personally, I would say "Yes", however, the central mysteries of the Craft can be interpreted as demanding a heterosexual couple.

4. I suspect that certain rituals (e.g. the Great Rite) can easily be reworked from their current, heterosexist, form. However, if "practicing Wicca" is defined by a strict adherence to the **liturgy** of Gardnerian derivation, then a same sex coven cannot be practicing the **totality** of Wicca (or certain of its main rituals). They may, on the other paw, be defined as practicing **part** of Wicca.

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Some Thoughts on the Evolution of Wiccan Ritual

By: Paul Hume

Undoubtedly (insofar as anything in this mish-mash of magick can be undoubted (g)) the "convergent evolution" thing has a place in the development of the various trades.

i.e. hitting on similar manifestations of one True Thing. An algorithm stays the same, no matter how you code it.

Some of the interesting divergences, f'or instance...

The Quarters: Always a lively discussion (g). Air's in the East. No, it's in the North, etc. The traditional post-GD attributions stem from a system attributed to Egypt, and Egyptian climate. The traditional Wiccan ones make sense in the context of Northern Europe, esp. Britain. (At least the British-Triad ones do).

The ceremonial (solar variety) magician concentrates on the Equinoxes and Solstices as his major milestones in the wheel of the year, whereas Wicca sticks with the Cross-Quarters as their main events. Again, the solar calendar is an Egypto-Sumerian bugaboo, and more important to agricultural peoples (or so it is suggested) whereas the Cross-Quarters fit the rhythm of birth and growth in herd animals, and thus suggest a tradition that evolved in the herding cultures of the early Celts and Britons (who did not succumb to the siren song of agro-economy until much later).

How rigorous these arguments are is open to dispute - they may just be attempts to correlate anthropology and tradition. But they suggest areas of emphasis that separate the two paths, and suggest further the different aspects of Reality that drive them.

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Beliefs And Customs Of Wicca

Not every Wiccan will subscribe to all of these points, but generally they are representative.

1. The divine Spirit is present in all creatures and things: people, animals, plants, stones...

2. The ultimate creative force manifests in both feminine and masculine modes; therefore it is often symbolized as the Goddess and The God.

3. In some covens, both are celebrated equally. In others, The Goddess is given precedence or even celebrated without reference to the God.

4. All Goddesses and Gods are aspects of The Goddess and The God. The aspects most popular in Wicca are the Triple Goddess of the Moon (Maiden, Mother and Crone) and the Horned God of death and rebirth.

5. Reincarnation and karma are valid concepts. Upon death one goes to a state of rest and reflection, and eventually chooses where and when s/he will be reborn.

6. Magick is practiced for positive (helping) purposes: spiritual development, healing, guidance, safety, etc.

7. Rituals are generally performed outdoors when possible, at the New and Full Moons, and at eight Sabbat festivals which mark the progression of the seasons.

8. Magick and celebration are performed in small groups, usually 3 to 13, called covens. These are basically autonomous – there is no central church authority or hierarchy.

9. There is no holy book, or prophet, no equivalent of the Bible or Jesus or Mohammed. Individuals have access to the divine, and do not require an intermediary. Every initiate is regarded as a priest/ess.

10. The central ethic is "And ye harm none, do as ye will." Whatever energy you send out returns threefold, so it is wise to be kind to others.

11. We should live in harmony with the Earth and Nature, and not exploit them.

12. Though Wicca is a valid spiritual path, it is not the only one. There is no recruiting, and people should be free to choose the path that best fits their needs.

13. The concepts of original sin, sacrifice, redemption, confession, the divinity of Jesus, sinfulness of sex, Judgment, Heaven and Hell, denigration of women, bodily resurrection, and the Bible as divine revelation are not part of Wicca. Neither are

Satanism, the Black Mass, desecration of cemeteries, the sacrifice of animals, etc.

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The Wiccan Faith

I can give you a brief overview of Wicca. (I don't speak for all Wiccans, only myself. There are some differences in the different Traditions.)

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the diety, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many
others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

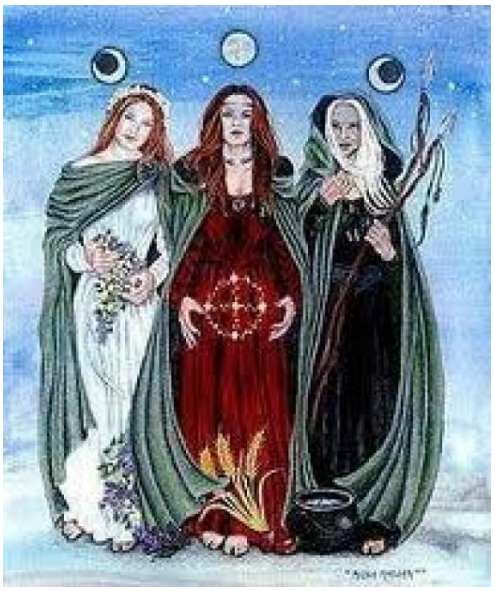

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs.

Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of an "Reader's Digest Condensed Version" of Wicca.

Blessed be >>Phoenix<<

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Origins of The Mandan

By: Madoc

As a direct lineal descendant of Madoc ab Gwynedd, Prince of Wales and alleged founder of the Mandan tribe, I'd like to shove my two cent's worth in...

Madoc (or Madog) was born about 1150, one of four sons of the King of Wales. He and his brothers did not get along at all, and after the King died, Wales was divided 4 ways among his children. Madoc chose not to rule his domain directly, having developed the wanderlust that consumes so many Celts. He was a well-regarded sailor, such that his sea-faring exploits were recorded less than 100 years later by a French historian, and again by Dr. John Dee in the 1500's.

Madoc is said to have left Wales with 5 ships, and to have arrived in the New World about 1172 or '73. He landed twice, once in Central America, where he is alleged to have been the "God" that the locals later mistook Cortez for. He then backtracked through the Gulf of Mexico and landed around New Orleans. He packed his men and equipment up the Mississippi, finally stopping due to sickness in his men. He and his able-bodied crew floated back downriver and returned to Wales.

Madoc left Wales again around 1176, and returned to the Mississippi river. He supposedly found that his surviving original crew had intermarried with the local Native American populations, and most chose not to return to Wales. Madoc himself may have stayed, as there is no record of his returning to Wales again.

Years later, Lewis and Clark heard fantastic tales of "white Indians" who supposedly built forts, spoke Welsh, and fished from "coracles," which are leather boats totally unlike canoes. They were unable to substantiate those claims, although they found many "light-skinned" Native Americans, some of whom had blue eyes and blond or blondish hair and spoke a mish-mash of Sioux and something that resembled Welsh in some aspects. These people claimed, unlike

their compatriots, that they were descended of a "race of giants" who built their tipis of logs and came from "across the sea" (a sea which they had never seen, by the way) and whose leader (Madoc?) had promised to return for them one day. The local Native Americans whom they lived with supported their claims.

The Mandan as a tribe still exist. They speak Sioux and live mostly on reservation land in Wisconsin and up into Canada. They traditionally build log cabins and fish from leather coracles.

The Mandan claim that they were separated as an independent tribe because of disease and wars with settlers. They have largely become Sioux, and the US government lists the Mandan as Sioux.

My family traces its roots directly to Madoc through Ireland, where his offspring settled after being evicted from Wales by the British. As the King of England said at the time, "They can go to Hell or go to Connaught." My father is the direct lineal descendant of the Crown, and I am his first-born (and only) son. My father is the legitimate Prince of Wales, and Charles is a Pretender.

Documentation:

AUTHOR(s): Deacon, Richard, 1911-
TITLE(s): ***Madoc and the discovery of America;*** some new light on an old controversy [by] Richard Deacon. [1st American ed.] New York, G. Braziller, 1967 [1966]

AUTHOR(s): Armstrong, Zella.
TITLE(s): ***Who discovered America? The amazing story of Madoc***. Chattanooga, Lookout Pub. Co., 1950.

AUTHOR(s): Burder, George, 1752-1832.
TITLE(s): ***The Welch Indian***s; or, A collection of papers respecting a people whose ancestors emigrated from Wales to America in the year 1170,with Prince Madoc, (three hundred years before the first voyage of Columbus), and who are said now to inhabit a beautiful country on the west side of the Mississippi [!] Dedicate to the Missionary society by George Burder. London, Printed for T. Chapman [1797] 35 p. 21 cm. Consists chiefly of extracts from the Gentleman's magazine, 1789-1792, the

Monthly magazine, December, 1796, and letters from missionaries and traders.

AUTHOR(s): Pugh, Ellen, 1920-

TITLE(s): ***Brave his soul; the story of Prince Madog of Wales and his discovery of American 1170***, by Ellen Pugh, with the assistance of David B. Pugh. New York, Dodd, Mead [1970]

Summary: Discusses the validity of the claims that an obscure Welsh prince landed in Mobile Bay in 1170 and established a settlement that resulted in a tribe of Welsh-speaking Indians.

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The Burning Times, Some "Facts"

By: Marios

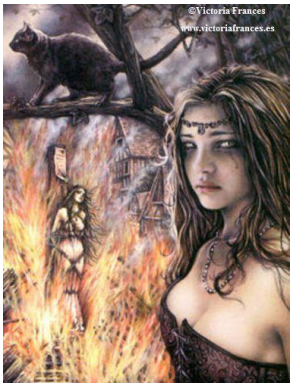

Okay, let's try "another subject". "Facts", a term which derives from the Latin factum meaning to make or to do, are constructs. If you "change" history, you automatically change the "facts". Let's take an example: during the so-called Burning Times, approximately 200,000 - 500,000 people where executed by either mob action and/or legal action. We will never know how many people were arrested, sentenced and executed for crimes of witchcraft (and please note that there were several different "crimes of witchcraft" at this time).

In the late 1940' and early 1950's, several British Witches and occultists started talking about 9,000,000 "witches" killed. This number appears to have derived not from any research, but rather from an attempt to "one-up" the number of Jews exterminated by the Nazis in WW II. In order to support this contention, the definition of the Burning Times was changed. First, the period of the major witch hunts was extended from its peak, 1550 - 1675, backwards to the founding of the Inquisition (early 13th century). Second, the figures for judicial executions of heretics, notably the Cathari and the Waldensians, were included in the total. Finally, all judicial executions which took place during the Catholic "civil war" (the Avignon Papacy) were included. In effect, the definition of "witch" was changed to include "heretic".

This definitional change is most interesting, since it parallels the definitional change that took place in the Catholic churches construction of demonic witchcraft (see, for example, Ginzburg's "Ecstasies"). The "facts" of the situation where "changed" when the definition of the term "witch" was changed. "Witch" was defined as "not-orthodox" and, as such, included all heretics and non-Christians. To me, the interesting point is that this definition was created not by the Catholic church, but by Gerald Gardner in an attempt to prove that "witches" had suffered more than Jews.

What does this say about the idea of "facts"? First, it means that what is a "fact" changes with the definition of terms... in other words, a fact is a human, and therefore inherently biased, construct. Second, while agreement between opposing biases may be reached on certain "facts", such as the date of a

battle, I doubt whether agreement can be reached on the motivations or causes of the battle. Finally, history is basically mythology that is constructed around certain quasi-religious disciplines, e.g. Marxism, positivist science, etc. It is a story that is told and, in the telling, it changes the "facts".

Bright Blessings
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Rathulvf Jamieson

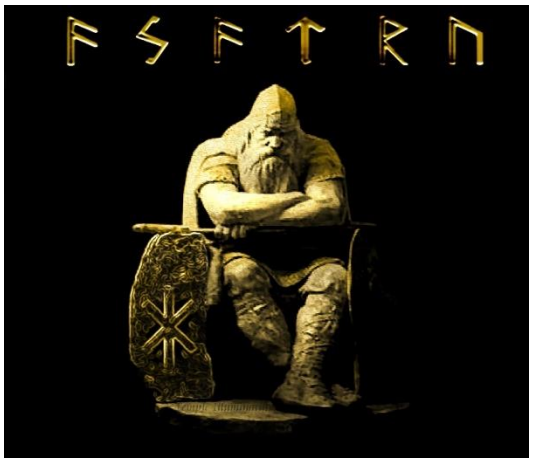

Asatru is a term virtually unknown outside pagan circles. It's the pagans who have no idea what Asatru is that believe that it has any connection with the Nazis. Maybe you need to explain in more | detail what Asatru is?? I'd be interested in that myself.

Greetings, Adrienne. I know that Grendel will answer this, however maybe a literal translation won't hurt either. Simply put from a historical view, Asatru is a combination of two words:

Ase, pl. Ases [pron. `ace']: The gods and goddesses of consciousness in the Teutonic pantheon, governing the powers of sovereignty and physical force (ON Ass; AEsir). troth: Religion, being loyal to the gods, goddesses and cultural values of the ancestors (ON tru, OE treowth). true: Adjective form of “troth," can mean "loyal. “A "true man" is a man loyal to the gods and goddesses of his ancestors.

The word is a compound of asa-, "of the gods (aesir)," and -tru, usually translated as "faith." But this can be misleading. Tru is derived from the same root (deru-) that gave rise to "troth," "truth," "trust," and "true" in English. The root word "deru-" really has to do with something firm, solid, and steadfast. The fact that the word "tree" also comes from this word is significant as well. Therefore it is clear that originally the term had more of the connotations of our "true" (loyal), "trusting," and "troth" than with the connotations of "faith" or "belief."

Belief is the acceptance through an external authority that a given thing is true, and perhaps that some form of "salvation" is dependent on this belief. Troth is based on experience. One trusts that the sun will come up tomorrow because this recurring phenomenon has been experienced in the past. The things that one is commanded to believe in Christianity, Judaism, Islam, Marxism, etc., are precisely those things one cannot experience, or those things known only to pastors, popes, rabbis, imams, commissars, etc. "To trust" therefore is to gain

personal experience of the truth of a thing. The term Asatru therefore most literally means "gaining experience of the ancestral sovereign gods."

Thorsson, Edred. "A Book of Troth." St. Paul, MN: Llewellyn, 1989

This is what I based my belief on, even before I discovered Thorsson's books. I just didn't know the "historical" meaning of the word. I did, however, know the beauty of Asatru (the Troth) even though it was twisted by others. I hung in there, and enjoy one of the greater "freedoms of religion" today because of it.

Urdhr, Verdhandi, Skuld!
So is was, so it is, so it shall be!

Rathulvf -

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by Richard Myers

I've seen them before at carnivals and flea markets -- dark complexion, colorful scarves around their heads, crow's marks around the eyes, often a babe balanced on the hip. They're harmless enough, and I'd never before paid them any mind. Oh sure, storekeepers complain about petty thievery, and a farmer may lose an occasional chicken. But I'm no easy mark for Gypsy women. They leave me alone. So it was strange when I saw two of them near the pawn shops on Larimer Street; and the older woman said, "There's a man on a dangerous journey."

I pointed to a newly purchased camp stove under my arm. "Good guess," I said. "Into the wilderness. So what else?" She stretched forth her hand. "For three coins in the palm I shall tell what else."

I dug out three quarters and, wishing they'd been dimes, dropped them into her hand.

"I see a difficult journey to a remote place where few travel."

"Wilderness," I repeated with an edge to my voice.

"What else?"

"A high place. Very cold."

"Winter in Colorado. Another guess. Tell me what I don't know."

She dropped the coins into a pocket in her ragged old coat and turned away. As she rounded the corner she paused. "I see death", she said quietly. She was gone.

An empty feeling in my belly turned suddenly to laughter when I realized that me and Chester were counting on a little death this very weekend. We were

after high-country Wapiti, the majestic Colorado elk that roam the flat-tops. With any luck we'd put death to a couple of 'em before sundown.....

I saved the question ’til we'd packed the gear to a high meadow just below Retribution Peak. I didn't want to seem too anxious for an answer. "Chester, you believe in fortune tellin'?"

Chester kept right on settin' up the tent as he chuckled, "That what's got you so quiet? You ain't said a word all the way up the mountain. Someone musta told you a bad one."

"Gypsy woman said something about dying in the wilderness."

Chester fell silent for the briefest moment before he answered, "Hell, you ain't dead yet, so start drivin' stakes!"

"Chester, you don't believe in nothin'"

I laughed, "In any case, I'm sleepin' with my rifle to-night."

By Saturday afternoon we'd scouted Three-Elk meadow without seeing any sign, so we climbed the high ridges above the beaver ponds to scan the area. It was almost dusk when we headed back through Medicine Spring a ceremonial ground where the Cheyenne once danced the ceremony of the sacred arrow. The Cheyenne were long gone, but in our sights were a pair of the biggest, proudest Wapiti we'd ever seen. The bull had already picked up the swish of our snow shoes when we topped the rise, but Chester brought down the cow with a single shot. Grandpa Elk got away, but we had all day tomorrow to track him down.

You might not think a Gypsy woman can see the future; and you might not expect an elk to seek revenge for a lost mate; and I admit that in the dark of the tent I never really saw the instrument of our destruction. But we awakened to a bellowing like a steam train and we fired our rifles in every direction before the tent finally collapsed. I didn't dare move until the morning light showed Chester's skull was cracked, and a Gypsy woman's words were ringing in my ears.

...from RMPJ 12/86

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The Omni Experience Power Trips: Controlling Your Dreams

Release Date: Thursday, 19 March 1987

A number of techniques facilitate lucid dreaming. One of the simplest is asking yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test: Read something, look away for a moment, and then read it again. If it reads the same way twice, it is unlikely that you are dreaming. After you have proved to yourself that you are not presently dreaming, visualize yourself doing what it is you'd like. Also, tell yourself that you want to recognize a nighttime dream the next time it occurs. The mechanism at work here is simple; it's much the same as picking up milk at the grocery store after reminding yourself to do so an hour before.

At night people usually realize they are dreaming when they experience unusual or bizarre occurrences. For instance, if you find yourself flying without visible means of support, you should realize that this happens only in dreams and that you must therefore be dreaming.

If you awaken from a dream in the middle of the night, it is very helpful to return to the dream immediately, in your imagination. Now envision yourself recognizing the dream as such. Tell yourself, "The next time I am dreaming, I want to remember to recognize that I am dreaming." If your intention is strong and clear enough, you may find yourself in a lucid dream when you return to sleep.

Even if you're a frequent lucid dreamer, you may not be able to stop yourself from waking up in mid-dream. And even if your dreams do reach a satisfying end, you may not be able to focus them exactly as you please.

During our years of research, however, we have found that spinning your dream body can sustain the period of sleep and give you greater dream control.

In fact, many subjects at Stanford University have used the spinning technique as an effective means of staying in a lucid dream. The task outlined below will help you use spinning as a means of staying asleep and, more exciting, as a means of traveling to whatever dream world you desire.

Before retiring, decide on a person, time, and place you would like to visit in your lucid dream. The target person and place can be either real or imaginary, past, present, or future. Write down and memorize your target person and place, then visualize yourself visiting your target and firmly resolve to do so in a dream that night.

To gain lucidity, repeat the phrase describing your target in your dream, and spin your whole dream body in a standing position with your arms outstretched. You can pirouette or spin like a top, as long as you vividly feel your body in motion.

The same spinning technique will help when, in the middle of a lucid dream, you feel the dream imagery beginning to fade. To avoid waking up, spin as you repeat your target phrase again and again. With practice, you'll return to your target person, time, and place.

When spinning, try to notice whether you're moving in a clockwise or counter-clockwise direction.

- Stephen LaBerge and Jayne Gackenbach

Stephen LaBerge, Ph.D., of the Stanford University Sleep Research Center, is also the author of ***Lucid Dreaming***, Ballantine Books, New York, (C) 1985. ***Lucid Dreaming*** is a 305 page book which costs $3.95 and is available in the "Psychiatry" or "Self-Help" section of most major bookstores.
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Checklist for a Well-Working Group

1. We are clear about our goals and how we intend to achieve them.

2. We know and respect each other well enough to feel very comfortable and attuned working together.

3. Our magickal is ethical, designed for our growth and fulfillment and the benefit of those who request help, and it never used to harm others.

4. We share the responsibilities of making the group work; every individual's contribution is important.

5. We see each other socially outside the group, and support each other through difficulties.

6. We enjoy. there is fun and laughter at our meetings.

7. We work at learning magick. We dig deep, compare different sources, try new techniques, ask pointed questions, do it until we get it right.

8. We keep ourselves healthy and fit in order to more readily channel power and receive insight.

9. We keep our ritual area and tools orderly and clean.

10. We constantly seek knowledge from many sources -- people, books, workshops, other paths...

11. We do not make a virtue of authority and obedience, but treat each other as respected equals (regardless of the formal structure of the coven).

12. We raise genuine power and channel it; our rituals are not tame readings or rote gestures, but filled with energy, vitality, will and purpose.

Note: This document appears to be adapted from the work of Amber K in "Coven-craft : Witchcraft for Three or More", 1998 Llewellyn Publications.
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A Basic Love Spell

(Be Careful How You Use These)

Take three cords or strings of various, pleasing pastel colors-perhaps pink, red, and green- and braid them tightly together. Firmly tie a knot near one end of the braid, thinking of your need for love.

Next, tie another knot, and another, until you have tied seven knots. Wear or carry the cord with you until you find your love.

After that, keep the cord in a safe place, or give to one of the elements- burn and scatter the ashes in the ocean or in a stream.
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Amazing Grace, How Sweet the Earth

Verna Knapp

The song is sung to the tune of Amazing Grace. Enjoy!

Amazing grace, how sweet the Earth that bore a witch like me!
I once was burned, now I survive, was hung and now I sing.

T'was grace that drew down the moon and grace that raised the seas.
The magic in the people's will set our Mother free.

We face the East and breathe the winds that move across this earth.
From gentle breeze to hurricane our breath will bring forth the change.

Turn towards the South and feel the fire that burns in you and me.
The spirit's flame will rise again and burn eternally.

We greet the West, our souls awash in tides of primal birth.
Our tears and blood, our pain and love will cleanse and heal the earth.

Reach into the North and know your roots down deep ancestral caves.
We find the wisdom of the Crone, Of circles we are made.

Amazing earth, enduring life, from death into rebirth.
T'is earth I am and earth I love and earth I'll always be.

Amazing grace, how sweet the Earth that bore witches like we.
We once were burned, now we survive, were hung and now we sing.

Goddess bless, so mote it be, Our magic spirals on.
Merry meet and merry part and merry meet again.

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The Hermetic Summoning of the Elements

By: Marios

OK, here it is. This was originally developed by an old friend and working partner of mine.

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(Circle area should be completely dark. All people should be inside the circle. A central altar is used with five candles on it: a source candle of gray or pearlescent white or emerald green; a form candle of black; a force candle of white; a fire quarter candle of red; and a lighting taper.)

(The **HP** and **HPS** should face each other over the central altar)

HP: First there was nothing, and the Womb of the Void begat Light (light Source candle)

HPS: And that Light gave form to the Void, the form that we call darkness, and that was the first Goddess. (Light Form candle)

HP: And the darkness gave to the light potency, power, and that was the first god. (light force candle).

Both: From the union of these came Fire, least tangible and most active of all the elements. (light fire candle, hand to 3rd person in the south. they then circumambulate a full 360 degrees and place fire candle in the south, picking up air candle there.)

HPS: Fire calmed and made more tangible became air. (light Air candle, circumambulate 270 degrees to the east.)

HP: Air flowing with solid form, became water. (light water candle (in east) (circumambulate 180 degrees to the west)

HPS: And still, solid water, is earth. (3rd person goes directly to the north side of the altar)

All: Thus does all come from the Void, and so shall all return to the Void when creation's day is done.

(**HP** faces east, then south, then zenith. while facing shouts "Fiat". at the same times, **HPS** faces west, north and nadir and shouts "Fiat". **HPS** raises both hands from nadir to the center above the altar, **HP** lowers arms from zenith to the center above the altar)

Both: Fiat, voluntas mea. (hands should be touching in the center.

Notes:

1. The third person who carries the quarter candles acts as the channel for the energy of the **HP** and **HPS** during their invocation. S/he should visualize constructing a ribbon roadway that has landing stops at each elemental area.

2. The "Fiat"s at the end should include a visualization of either an invoking pentagram, or a door opening, or something similar (I have modified the invoking pentagrams to follow the descent lines -- e.g. invoking air would be from fire point to air point).

The effort of building the road and the landings is form with minimal force. It is the Fiat's at the end which generate the force flows to balance the system.

The road itself can be useful for visiting the various elemental kingdoms, but you might find them different from what you expect. Following the road from nadir up to and beyond zenith in an ascending arc is quite good for either deep meditation or projection work. Anyhow, 'nuff stuff for now. I hope you find this useful.

Bright Blessings M.

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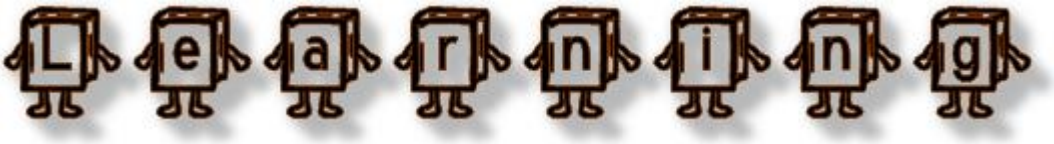

(K) 1987 by Jehana.
Disseminate freely if copied in entirety

The learning process can be examined as a three-tiered model (remembering that, as always, the map is almost always not the territory). The three tiers I shall examine are:

- Absorption
- Integration
- Expression

For any reasonable approximation of full and complete learning to have occurred, all three stages are necessary. One might argue that there are different types of learning, and that each of these types have their own requirements; or that science must be learned differently than philosophy, but I think there are fundamental similarities governing the learning of all types of things – the emphasis and mechanisms may change, but the underlying principles apparently remain.

Absorption is the act of taking the external and bringing it into the internal. Absorption may involve the cramming of information for final exams; it may involve the day-to-day experiences of life; it may involve the shattering emotional impact of traumas. However, this emotional impact is not reacted to at this stage of the learning process. Absorption is the coming aware of information, whether for short or long term, from the whole body of constant information bombarding the physical senses at all times. Not all that is witnessed or studied becomes absorbed -- the human mind needs a filtering agent.

Integration is an internal process, where the knowledge recently gained is integrated with what is already in the mind. No mind ever starts out as a vacuum, despite the efforts of generic television to assume this. Not all that is absorbed is integrated -- that which falls into short-term memory is not; nor is material that is studied simply to know for the knowing's sake. A deep and thorough internal integration of material is not necessary in all fields of study, although to some

extent this takes place in all devotees of a subject, whether it be mathematics, engineering, art, or philosophy. This integration leaves its touches upon the person, and will affect his/her filtering for material to absorb in the future. Be advised that some integration is voluntary; while other integration is involuntary. The actual process of integration bears no relation to what Other People Are Doing (although one may integrate a dependency upon others, for instance.) A conscious awareness of integration is fostered in the study of certain religious paths (such as the Craft) and in many of the philosophies, as well as in many of the arts. The necessity for the stage of integration is one reason why the learning of anything of internal value generally takes time – there are no Instant Philosophies which work.

Expression is essential for communication. It is a step shallowly expressed in the regurgitation of information on a quickly-studied exam, but when dealing with philosophy, art, or livelihood, it should be of more durable quality – in other words, expression should be tempered with the fires of Integration. Expression may be involuntary (the fright reaction from a phobia), or it may be voluntary – but the most fervent Expression is rooted within the internal regions of the being, and is not the shallow sort of expression related to acting the way other people expect you to act; for simply the purpose of scratching that itch of satisfaction (gaining or giving satisfaction). The most useful forms of Expression occur in taking that information which one has both Absorbed and Integrated, and then Expressing it. However, needless to say, some forms of Expression (i.e., phobias) may be well-integrated and absorbed, but are counterproductive to happiness. The true conscious learner must therefore take a hand in what he/she decides to learn/unlearn (the steps involved in the process of Unlearning are the same as those in the process of Learning.)

- Absorption and Expression without Integration is mindless and empty reading/living. One may as well be a parrot. Absorption and Integration without Expression is hypocritical and/or schizophrenic.

- Integration and Expression without Absorption permits no external influences to have any bearing on thought -- one may as well be autistic.

❖ Expression without Absorption encourages fallacies, untruths, and easy answers.

All portions of the Absorption, Integration, and Expression cycle are necessary for true learning to take place. While much of the current school system as set up in today's society emphasizes the Absorption and the

Expression stages, leaving the Integration process to be assumed, children still do grow up learning to emulate and integrate the values that impinge upon them. (Not all these values are necessarily beneficial -- the learning process does not always rely on those values externally professed, but does pick up on those implied on a deeper level.) Therefore, say, a geography lesson need not be Integrated within the student, as a study of values or personal transformation should most definitely be. A student has, through life experiences, already Integrated a system of functioning; of viewing the world. (Indeed, the student may have Integrated a varying set of systems -- this often leads to internal conflicts, which really should be resolved. Within certain alternative Philosophies, Integration of other ways of viewing the world and the person is done in a more purposeful manner. The student learns that true learning is not in rote memorization but in the acceptance and the working with of all three stages of learning. Also, the student learns to realize that Integration is a personal stage, wherein the information absorbed interacts with that he/she has already Integrated during life -- therefore this Integration may definitely not resemble the Integration process of another student in the same class. Nor should Expression be forced (at least when dealing with the momentous events of a life-philosophy -- it should come from the heart -- in other words, it should come from the Expression of the Absorption and the Integration the student has undergone, rather than from what someone else has decreed to be Proper).

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High Technology Meets The Ancient Wisdom

By Kenneth Reese

If you're like me, you've probably succumbed to some level of consumer electronics mania. Maybe it started innocently with a digital watch or calculator and then worked its way up to a VCR and then to a personal computer. You might even have felt some twinge of guilt when you suddenly realized these gadgets had become indispensable (when one of them breaks!). Perhaps you've felt all this runs counter to your commitment to humanistic values. However, as I see it, new age values and technology are inextricably bound together.

The fact that many people first involved with the human potential movement were later drawn into the world of high-tech (and vice versa) is a measure of the affinity the two worlds have for one another. Futurist John Naisbitt identifies it as a high tech/high touch polarity. For the majority of people who have feet planted in both the worlds of advanced technology and human potential the affinity has long been obvious, but perhaps not well articulated.

Exactly how the interests of the technology enthusiast and the person on the path merge is not in any way readily obvious. The relationship between the two can be better revealed by considering the various tools of high technology as artificial devices which magnify the human senses and human experience. With such a comparison several observations easily follow.

A classic example of this magnification of the human senses can be seen in the home video revolution. Technology is used in a straightforward fashion as an extension of the human senses of sight and hearing. This results in a thousand-fold increase in an individual's power to receive impressions. This has been made possible by television combined with more recent inventions – the communication satellite, back-yard dishes, cable, videocassette recorders, laser discs, and other breakthroughs in video and audio technology. In short, for the person in front of the enormous increase in video and audio choices, there has, in effect, been an amplification of that individual's capacity to experience reality through the medium of sight and

sound. And, of course, all this choice is delivered by the exploding global network created by the news, communications, and entertainment industries.

Similarly, with the personal computer revolution there has been an amplification of the mind. An individual using a personal computer has a level of technological power that rivals that once available only to large corporations and governments. This magnification of power may be used to accomplish a variety of directed tasks or in more playful and creative ways. The net result is that the individual may greatly increase personal productivity and expand mental and creative powers by using an electronic tool.

All this potential amplification of the power of a single individual by use of these human-made artifacts greatly increases the need for a center or focus around which unprocessed information can be organized in a meaningful fashion. In other words, the individual requires more than ever a sense of purpose simply because the personal capacity for experience and action has been greatly enhanced by these new technologies. At this point, the tie-in to the new age becomes more obvious. There is no more exact a science for the processing of impressions and the discovery of purpose than the ancient spiritual traditions and their modern expressions in transpersonal psychology and the human potential movement.

It is no accident that new age people often find themselves thickly involved with new technologies. There is a real void in the midst of the silicon chip revolution for knowledge which can balance one of the effects of the information age -- a communications explosion which threatens individual and cultural stability with an overload of raw, unprocessed information. This overload confuses both individuals and, more dangerously, nations and their political and military institutions. Spiritual traditions have long taught ways for maintaining a center in the face of chaos and offered time-tested techniques for controlling the senses, disciplining the mind, and discovering purpose and right action.

This knowledge is now applicable at both an individual and global level. Ancient wisdom has never been more relevant than it is today, to help guide and focus the tremendous power unleashed by the electronic awakening of the planet. Esoteric knowledge has been sought throughout the ages by a select few as a response to an inner call to discover personal meaning in life. Today, the growth of a planet- wide communications network both generates the need and provides the means for the spiritual quest to become of vital global importance.

The enthusiasm of some futurists (such as John Naisbitt who ends his international best-seller 'Megatrends' with the line 'My God, what a fantastic time to be alive!') is a reflection of the tremendous Power for Good inherent in technological advances. But high technology is without a mind or a soul unless it is guided by an intelligence more powerful and compassionate than simple human cleverness. Ancient wisdom provides the vehicle for such an Intelligence.

Three decades after the threat of planetary annihilation was delivered to humanity on a silver platter of scientific achievement, it is gratifying that at least the instruments for planetary salvation and evolution have been delivered by the same means. However, this possible salvation is a process which can only be achieved by each one of us using the power of our lives and all the tools at our disposal in positive, creative, and purposeful ways. The myth of technology saving us from ourselves was long ago proven false. Salvation for humanity is not a scientific formula but a very human one -- the individual heart in its search for God multiplied by the number of people on this planet.
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Helpful Hints for a Nearly Extinct Species

Submitted satirically by Haragano

Let's get down to basics. Being the leader of a group is more than just he hard work of raising dust devils in the back yard or zapping a friend's TV antenna so they can get HBO. Leading a group offers a lot of perks. You get a lot of ego strokes, you get to divide up babies just like Solomon and you even get to keep the leftovers from the potlucks at moon feasts. After all you have put in a lot of long, hard hours and cashed in a lot of empties to win the coveted title of "High Poop-di Ha of the Infinite Invisibility". And you want to keep it! The bottom line, the final word in keeping your position on top of the heap is spelled P-O-W-E-R. These hints are concerned with helping you keep it.

In the busy modern craft of today there are many ways that your power base can be eroded. The two most likely ways you can end up preaching to an empty circle are through the insidious inroads made by **information** and **discussion**. These twin curses have upset more High Poop-di-Has than Carter has little liver pills.

Information is the worst threat. The more a follower is acquainted with history, anthropology, psychology, socio-dynamics... really, any area that requires an individual to exert himself mentally, you are in for questions you don't really want to answer. The very best way to deal with this sticky situation is to avoid it. Recruit the immature and the fanatic. They don't bring really tasty goodies to feasts, but they are good ego boosters. They are expendable and fiercely loyal for no particular reason.

If you find you are being pestered by an "intellect" (they should have never gotten through your screening) you have to quickly learn to manage information more effectively. Don't worry. Managing information is easier than it seems. Newscasters do it every night. First, Adopt an attitude of "ask me anything", then make sure you don't have any answers and don't know where to get them. Create a vacuum! Yes, nature abhors a vacuum but it is your strongest weapon in the war for ignorance. Second is the wild goose chase, a tried and true method of dealing with anyone who persists in asking questions. Send a troublesome individual on a few of these. Tire them out, and they will go away sooner or later. When they leave, the stage is set for you to shake your head solemnly and expound

at length on how they were not ready to learn what you had to offer. This act is very impressive to newcomers.

Reassure your followers that they don't have to keep up on current thoughts in and about the craft. After all, books and magazine subscriptions are expensive. Imply that they will learn all that they need from you by hinting at the "secrets of the craft" that yet await them. If they are adamant about reading, call their attention only to those items that reinforce your point of view (you need all the backup you can get). The Xian (as in Xmas) fundamentalists have developed this sort of information management into an art form. "Information Management is next to Godliness". I'm sure Mr. Falwell has that embroidered on a pillow slip somewhere. You might want to write him for a needlepoint kit.

ON TO DISCUSSION...

Discussion with other groups must be limited. If they don't share your point of view, all contact with them should be eliminated. After all, your immature followers do mature and fanatics mellow out. The free exchange of differing ideas has a justifiably bad reputation for expanding an individual's craft viewpoint. And THAT is deadly to the sacred position of High Poop-di Ha.

There is an effective means of terminating troublesome contacts with other groups, while at the same time confirming your position as the center of attention. It is the practice of the "Fine Art of Self-Righteous Indignation"! The premier example of this was the medieval Church. When it met with a conflicting view, such as a scholar pointing out that the Church was rewriting history or physics, the Church would denounce him as a "minion of Satan". Usually the scholar was hauled off and put to the Question. What's the truth, more or less, compared to the self Righteous Indignation of God's Chosen.., right?

Remember, you have to slam the door tightly on any new ideas! This takes dramatic measures. You don't want conflicting information coming in, and you certainly don't want your s/h/e/e/p/ followers wandering off.

Pick a public occasion and invade a circle or burst into a study group. Most importantly, make sure your group is around you. After all, the coming performance is really for them. Rant; pound your breast, whatever you need to do, to get across the idea of YOU as the poor, persecuted victim. Make this crystal clear to your group and they will stick to you like you were dipped in crazy glue. If anyone in your group has ever had a course in group dynamics, send them on a

wild goose chase that evening. They might tumble to what you are up to, and besides they are probably asking too many questions anyway.

When facing the m/i/n/i/o/n/s/o/f/S/a/t/a/n/ opposing group, be personally offensive if you can. Call them picky, heretical, egotistical, perverse, etc. Anything you can get away with (wailing in the background is a nice touch). To keep your group successfully insulated from differing ideas, you have to clearly label the opposition in the minds of your followers. People just LOVE tags! Now, this next point is important, so listen up! You must make it clear that you ant no further contact with the opposing group. Try to affect a tone in your voice that conveys "this is a regrettable decision but it just has to be", like the tone Billy Graham takes on when he talks about sinners. This gives you a twofold bonus. First, it gets the word to "them" in no uncertain terms and, second, it gets the word to your people that it would not be wise for anyone who wants to remain a part of your group to have any contact with "those" you have just judged unacceptable. This sort of frontal assault generally alienates both groups as well as every individual in them. There will be no information exchange, no open discussion and very little growth. But what do you care, you're safe.

One warning though; if for any reason you think the other group will simply laugh at your overacting, don't chance a face-to-face confrontation. Keep the performance within your own group. If you have been a good information manager, that should be effective enough.

Although you are one of the last "High Poop-di-Ha's of the Infinite Invisibility" in the craft, you belong to an ancient society that can be traced through most of the world's major religions. You exemplify rigidity, closed-mindedness and religious manipulation. You have a lot to be self-righteous about! In order to prevent your kind from dying out completely, you have to remember to stringently restrict the information flow to your group and terminate all open discussions with outsiders holding differing views. If you take to heart these few pointers you won't go the way of the Great Auk and the Passenger Pigeon.
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Channeling

By Jast

Channeling has become a popular phenomena in the last several years. We see it featured in News-Magazines and on talk shows. We read articles about it, and bookshelves everywhere now hold volumes of books written by channeled entities, with more appearing every month. Some channeled sources have gained a great deal of notoriety, drawing large crowds for seminars and workshops, often at a steep price.

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How can we better understand this sudden outpouring of information? Webster defines "channel" as: " a means of access, a route". In the context of New Age work, channeling provides an access-way through which communication can be achieved between planes of existence. Channeling is a route through which those who are NOT focused in physical reality can give information to those who ARE focused in physical reality.

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Though it may seem to be a fairly recent phenomena, channeling in various forms has existed as long as humankind. The most common form of channeling, in fact, is one we all have experienced: That sudden helpful insight that occasionally comes to us from "out of the blue". This form of channeling has created many works of art and has helped us find solutions to seemingly unsolvable problems. Unlike other forms of channeling, this inspiration is always available to us and whether we receive it rarely or often may simply depend on our receptivity and openness.

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Dreams are another avenue through which channeled information can reach us. In the dream state we are open and spiritually attuned, creating an un-obstructed gateway through which Universal knowledge can flow. While the

dream channel and inspiration are both valid routes of channeling, dreams, for many people, are more easily ignored. We tend to respond to and use those insights which inspire us.

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The most spectacular form of channeling is, of course, "Trance Channeling". In this technique, the channel gives up the use of his or her body by entering a trance state, allowing the "source" to speak directly to a third party.

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Although most trance channels work with only one source, sources can be a number of things or beings. Many believe that channeled "sources" reflect the channel's subconscious mind or a "collective unconscious".

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Channeled material may also flow from one's "Higher Self". Information communicated to us through this Source definitely "counts" as channeled material, for our "Higher Selves" are not focused in physical reality. Others may channel material from the Cosmic Mind or from the God -Goddess-All-That-Is.

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Most channeled material, however, comes to us from spirit guides or Masters and, ultimately, it is the material which is important regardless of who or what we believe our source to be.

Another way of communicating with ones "source" is through "Automatic Writing". In this form of channeling, the channel first meditates then sits with a pen and paper or a typewriter and allows the source to write. Meditation should be practiced each time before automatic writing since meditation puts us at peace and makes us more receptive to true spiritual sources.

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The technique for automatic writing is fairly simple: After meditating, sit in a comfortable position holding a pad of paper and a pen, resting the point of the pen on the paper. Keep the body relaxed and ask if there is a "source" present. Stay relaxed and just wait for writing to begin.

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At first the writing may be unreadable, just fine little scribbles that mean nothing. After some practice, however, the scribbles will become readable words and phrases which allow the source to identify themselves and discuss whatever subject we wish. Success may not be achieved in the first few sessions. It may take time and daily practice to develop a strong connection but it is well worth the effort.

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No matter what technique we use to channel our information, it is very important that we not follow blindly. Until we are satisfied with their believability, each of our sources should be regarded with a certain amount of healthy skepticism. We should examine all channeled material with a detached and questioning mind.

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Although the material may vary in content, there are certain qualities which will always be present in information which is "channeled" by a true spiritual source. Such information will be positive in outlook and will always direct us toward the spiritual path. Since our sources will always try to help us as much as they can by giving us sound and usable advice, sources who attempt to dazzle us with incomprehensible garbage should be regarded with suspicion. A true source will not lie nor will they gossip. Our guides will not tell us to do things, and they cannot predict the future because the future is always changing.

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When we attempt to channel our spirit guides, it is important to keep these points in mind. Non physical entities have "personalities" just as physical ones do. Someone whose attitudes were negative, or depressed, in LIFE, might carry remnants of these qualities into spirit life. Edgar Cayce was once quoted as saying: "The only difference between a LIVE Episcopalian and a DEAD Episcopalian is that one is DEAD and one is ALIVE."

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In reality, there is no such thing as communication with the "dead". We tend to see life in physical terms but LIFE is a SPIRITUAL reality which, for us, is presently housed in a physical form.

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Though misguided entities can not harm you physically, their influence could produce negative side effects which could make your experience of channeling less fulfilling or pleasant, just as being around ANY negative personality might tend to do. For this reason it is important to establish a secure system of protection and awareness when attempting to channel. Observing and following these guidelines can protect us from the inevitable confusion which results from contact with these misguided "sources".

A certain amount of preparation is also necessary if we hope to be a clear and responsible channel. With this as our goal, it is probably not advisable that we attempt any form of channeling until we have attained some degree of proficiency at meditation.

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Meditation makes us more centered and loving. It also acts as a shield against contact with negative spirit personalities. Meditation should be practiced daily, for besides facilitating our ability to channel clearly, it is the most important thing we can do to expand our spiritual lives.

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Your spirit guides can become life-long friends and advisors as they have a wonderful outside view of our lives and life in general. They have access to information that we could not otherwise obtain. They help to deepen our understanding of ourselves and help us through our times of crisis. Contacting these spirit friends is not difficult. There is no loss of control of our bodies and nothing to fear for we can quit any time we choose.

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Spirit friends, just like our friends in the physical world, should always be treated with respect. They should not be expected to entertain our friends or answer a lot of trivial questions. (If it is important to us, then it is not trivial.) Probably the most serious mistake we can make, however, is to become too dependent on our guides as this is the one thing that will cause us to lose them. Like any true friend, our guides do not want us to count on them too heavily.

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The process of channeling our spirit guides is truly a great adventure. It may take weeks or months to develop but it is an amazing process and will bring invaluable results to those who persevere. Good luck and happy channeling.

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Elements

Starhawk

The Elements have been apart of man's ancient and arcane lore since its inception in pre-historic times. Different traditions associate them with various things. The following list of correspondences comes from Starhawk's "The Spiral Dance."

AIR

Direction:	East.
Rules:	The mind, all mental, intuitive and psychic work, knowledge, abstract learning, theory, windswept hills, plains, windy beaches, high mountain peaks, high towers, wind and breath.
Time:	Dawn.
Season:	Spring.
Colors:	White, bright yellow, crimson, blue-white.
Signs of the Zodiac:	Gemini, Libra, Aquarius.
Tools:	Athame, sword, censer.
Spirits:	Sylphs, ruled by King Paralda.
Angel:	Michael.

Name of the East Wind: Eurus.

Sense:	Smell.
Jewel:	Topaz.
Incense:	Galbanum.
Plants:	Frankincense, myrrh, pansy, primrose, Vervane, violet, yarrow.
Tree:	Aspen.
Animals:	Birds.
Goddesses:	Aradia, Arianrhod, Cardea, Nuit, Urania.
Gods:	Enlil, Khephera, Mercury, Shu, Thoth.

FIRE

Direction:	South.
Rules:	Energy, spirit, heat, flame, blood, sap, life, will, healing and destroying, purification, bonfires, hearth fires, candle flames, sun, deserts, volcanoes, eruptions, explosions.
Time:	Noon.
Season:	Summer.
Colors:	Red, gold, crimson, orange, white(the sun's noon light).
Signs of the Zodiac:	Aries, Leo, Sagittarius.
Tools:	Censer, wand.

Spirits: Salamanders, ruled by King Djin.

Angel: Ariel.

Name of the South Wind: Notus.

Sense: Sight.

Jewel: Fire Opal.

Incense: Olibanum.

Plants: Garlic, hibiscus, mustard, nettle, onion, red peppers, red poppies.

Tree: Almond, in flower.

Animals: Fire-breathing dragons, lions, horses(when their hooves strike sparks).

Goddesses: Brigit, Hestia, Pele, Vesta.

Gods: Agni, Hephaestus, Horus, Vulcan.

WATER

Direction: West.

Rules: Emotions, feelings, love, courage, daring, sorrow, the ocean, the tides, lakes, pools, streams, and rivers, springs and wells, intuition, the unconscious mind, the womb, generation, fertility.

Time: Twilight.

Season:	Autumn.
Colors:	Blue, blue-green, green, gray, indigo, black.
Signs of the Zodiac:	Cancer, Scorpio, Pisces.
Tools:	Cup.
Spirits:	Undines, ruled by King Niksa.
Angel:	Raphael.
Name of the West Wind:	Zephyrus.
Sense:	Taste.
Jewel:	Aquamarine.
Incense:	Myrrh.
Plants:	Ferns, lotus, mosses, rushes, seaweed, water lilies, and all water plants.
Tree:	Willow.
Animals:	Dragons(as serpents), dolphins and porpoises, fish, seals and sea mammals, water-dwelling snakes, all water creatures and sea birds.
Goddesses:	Aphrodite, Isis, Mariamne, Mari, Tiamat.
Gods:	Dylan, Ea, Llyr, Manannan, Osiris, Neptune, Poseidon.

EARTH

Direction:	North.
Rules:	The body, growth, nature, sustenance, material gain, money, creativity, birth, death, silence, chasms, caves, caverns, groves, fields, rocks, standing stones, mountains, crystal, jewels, metal.
Time:	Midnight.
Season:	Winter.
Colors:	Black, brown, green, white.
Signs of the Zodiac:	Taurus, Virgo, Capricorn.
Tools:	Pentacle.
Spirits:	Gnomes, ruled by King Ghob.
Angel:	Gabriel.
Name of the North Wind:	Boreas, Ophion.
Sense:	Touch.
Jewel:	Rock crystal, salt.
Incense:	Storax.
Plants:	Comfrey, ivy, grains: barley, oats, corn, rice, rye, wheat.
Tree:	Oak.

Animals:	Coworbull, bison, snakes (earth-dwelling), stag.
Goddesses:	Ceres, Demeter, Geae, Mah, Nephthys, Persephone, Prithivi, Rhea, Rhiannon.
Gods:	Adonis, Athos, Arawn, Cernunnos, Dionysus, Marduk, Pan, Tammuz.
SPIRIT ETHER:	Direction: Center and circumference, throughout and about.
Rules:	Transcendence ,transformation, change, everywhere and nowhere, within and without, the void, immanence.
Time:	Beyond time, all time is one.
Season:	The turning wheel.
Colors:	Clear, white, black.
Tools:	Cauldron.
Sense:	Hearing.
Plant:	Mistletoe.
Tree:	The flowering almond.
Animal:	Sphinx.
Goddesses:	Isis, the Secret Name of the Goddess, Shekinah.
Gods:	Akasha, IAO, JHVH.

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candles

by Charles Butler.

Candle shave been used for more natural lighting in ritual work as well as focal points and concentration aids for centuries. Each different color has a different meaning for both internal and external uses. Here are a list of uses put together by Charles Butler.

Outer Works	Inner Works
RED: ENERGY	RED: COURAGE
ORANGE: GENEROSITY	ORANGE: PLENTY
YELLOW: THE UNKNOWN	YELLOW: CENTERING
GREEN: PROSPERITY	GREEN: HEALING
BLUE: LOVE	BLUE: EMOTIONS
PURPLE: INSPIRATION	PURPLE: SPIRIT
PINK: REVELATION	PINK: JOY
BURGUNDY: PASSION	BURGUNDY: REKINDLING
BLACK: COMFORT	BLACK:AUTHORITY
WHITE: VISION	WHITE: PROTECTION

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Greek Fire Initiation

Cast of Characters

Tiresias: _____

Hephaestus:_____

Artemis:_____

Apollo:_____

Hestia:_____

Prometheus:_____

Seeker:_____

In casting the circle, when calling the Quarters you are free to use your own words but we ask that you use Greek styling and personify with the names of the four Greek winds:

North: Boreus
East: Eurus
South: Notus
West: Zephyrus

Tiresias seated north of altar rises, goes around to face altar, and invokes God and Goddess in a Greek style using these two triumvirates:

GOD

Zeus: Strength
Hades: Knowledge
Poseidon: Emotion

GODDESS

Hera: Power
Athena: Wisdom
Aphrodite: Love

He then step back and says: "We have been called forth from the edges of Time and Space by one who seeks entry to the Halls of Olympus. I am Tiresias, Prophet of Thebes, who, though blind, shall be his guide. Seeker, come forth!"

Seeker approaches circle at north-east point of Circle.

Tiresias: "Who seeks entry to Olympus?"

Seeker: "I, _____.

Tiresias: "Before you enter, gaze upon one who sought what was not rightfully his. Do you still desire entry?"

Seeker replies.

Tiresias: (If 'No', he leaves and circle is closed. If 'Yes'): "Then enter and ask passage of the Guardians of the Gods." Seeker enters and they travel 1 1/8 to North.

Tiresias: "Hail, Mighty Hephaestus, Craftsman of the Gods. With me is one who seeks entry to Olympus."

Hephaestus: "How are you known, Seeker?"

Seeker: "I am called _____."

Hephaestus: "By what right seek you passage through the North?"

Seeker: "I have endured a year of the path of Earth and learned of my own mortality."

Hephaestus: "Pass with the Blessings of the Earth." They travel around 1 1/4 to East.

Tiresias: "Hail, Vigilant Artemis, Virgin Goddess. With me is one who seeks entry to Olympus."

Artemis: "How are you known, Seeker?"

Seeker: "I am called _____."

Artemis: "By what right seek you passage through the East?"

Seeker: "I have endured a year of the path of Air and have learned the need for focus of will."

Artemis: "Pass with the Blessings of the Air."

They travel around 1 1/4 to South.

Tiresias: "Hail, Bright Apollo, Lord of the Sun. With me is one who seeks entry to Olympus."

Apollo: "How are you known, Seeker?"

Seeker: "I am called _____."

Apollo: "By what right seek you passage through the South?"

Seeker has no answer.

Apollo: "Mohave not yet earned the right to pass through the South. To win this right, you must seek Fire from he who first gave it to Mankind, Prometheus. Tiresias.., guard him upon his path of Fire that he learn what he needs to face the Titan."

They travel around 1 1/2 to North.

Tiresias: "I come with _____, who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hephaestus: "Know that I am Hephaestus, Craftsman and Smith of the Gods. In my labors, I use Fire as a purifying agent, separating the metal from the stone, and
for the actual forging of my Art. But remember that creativity requires forethought. Daedalus was a Master of my Craft, yet rarely considered the implications of his creations. He created the Labyrinth of Minos, who then imprisoned him within its intricacies. He crafted wing that he and his son might escape, yet in their flight Icarus died. Always consider the consequences of the which you create."

They travel 1 1/4 around to East.

Tiresias: "I come with _____,who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Artemis: "Know that I am Artemis, Virgin Huntress. Through my will, no man has ever known me. Yet will must be tempered by intelligence. Remember Otus and Ephialtes, twin giants who were arrogant enough to Think themselves better than the Gods. They continued their ill-wrought plans, even after Poseidon warned them. Through supposed desire, they chose to pursue me. They separated in pursuit of what they saw as a white hind, and, with simultaneous throws, slew each other. Thus
blind will caused the death of all they truly loved."

They travel 1 1/4 around to the South

Tiresias: "I come with _____, who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Apollo: "Know that I am Apollo, God of the Sun and Keeper of Knowledge. Knowledge of Fire has allowed Man to forge a civilization. But seeking to advance without can lead to catastrophe. Witness Phaethon, who attempted to drive the Sun Chariot without proper knowledge, nearly causing the incineration of the Earth. Action without knowledge will often lead to ruin."

They travel around 1 1/4 to the West.

Tiresias: "I come with _____, who now seeks Prometheus that he may gain the right to Fire. What can you teach him that will ease his path?"

Hestia: "Know that I am Hestia, Goddess of Hearth and Home. The warm glow of emotion in balance is vital for proper growth and life. But when emotions are allowed to rule above all else, tragedy is soon to follow. Consider Paris, who upon seeing Helen, bowed to an all-consuming desire for her, kidnapping her without thought of the consequences. Thus began the Trojan War. Do not bury your emotions, but neither should you elevate them to the level of Ruler.

They travel 1 3/4around to the South.

Tiresias alone goes to altar and faces Seeker.

Tiresias: "Seeker, are you prepared to face Prometheus himself with your request?"

Seeker: "I am."

Tiresias: "Then come forward and call him forth."

Seeker goes to altar facing North.

Seeker: "From the depths of Time, I call you forth. Arise Prometheus, Light bringer." From within the members in the Circle, Prometheus rises and goes to north side of altar.

Prometheus: "I am Prometheus. Who summons me here?"

Seeker: "I am _____."

Prometheus: "Why have you brought me here from the depths of Time?"

Seeker: "I seek the Gift of Fire."

Prometheus: "And by what right do you ask it?

Seeker: "By the right of perfect love and perfect trust."

Prometheus: "Then know that you are well met. I will grant you Fire and its path for a year and a day that you might learn its lessons. The most important lesson it can teach you is the need for thought before action of any kind. You must always

Consider the consequences of all that you do or say. At the end of your time on this path, you
will be judged on your fitness to continue your search."

Prometheus gives Seeker a token of Fire.

Prometheus: "With my service done, I bid you farewell."

Prometheus leaves, blending into Circle.

Tiresias: "Well done, most noble Seeker. Please join us for the remainder of our revels."

Seeker is given seat in Circle. **Tiresias** faces front of altar and dismisses Deities using Greek styling and the following names:

GOD
Zeus, Hades, and Poseidon

GODDESS
Hera, Athena, and Aphrodite

Each Quarter dismisses its element in a Greek style and dismisses the appropriate Wind:

North: Boreus
East: Eurus
South: Notus
West: Zephyrus

Tiresias: "Our work is completed for now. Letups rejoice and enjoy this company, remembering that though we may go our separate ways, we are always united as one. Merry meet, merry part, and merry meet again!"

GREEK FIRE INITIATION

Seeker's Copy

Seeker approaches circle at north-east point of Circle when summoned.

Seeker: "I, _____.

Seeker replies to question.

Seeker enters and they travel 1 1/8 to North.

Seeker: "I am called _____."

Seeker: "I have endured a year of the path of Earth and learned of my own mortality."

They travel around 1 1/4 to East.

Seeker: "I am called _____."

Seeker: "I have endured a year of the pathos Air and have learned the need for focus of will."

They travel around 1 1/4 to South.

Seeker: "I am called _____."

Seeker has no answer.

They travel around 1 1/2 to North.

They travel 1 1/4 around to East.

They travel 1 1/4 around to the South

They travel around 1 1/4 to the West.

They travel 13/4 around to the South. **Tiresias** alone goes to altar and faces Seeker.

Seeker: "I am."

Seeker goes to altar facing North.

Seeker: "From the depths of Time, I call you forth. Arise **Prometheus,** Lightbringer."

Seeker: "I am _____."

Seeker: "I seek the Gift of Fire."

Seeker: "By the right of perfect love and perfect trust."

Seeker is given seat in Circle.
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Scents and Oils

It has long been one of man's beliefs that different scents effect us on many levels including the spiritual One of the main reasons for perfumes and colognes is this belief. Here is a brief list of properties distributed by Connections Candles, a company the makes candles and sells them at metaphysical gatherings.

APPLE: Peace of mind, relaxation, love, wisdom.

BAYBERRY: Luck to the home, money to the pocket.

BURGAMOT: Protection from harm.

CEDAR: Instills confidence, protection from misery and misfortune.

CINNAMON: raise and enhance spiritual vibrations, stimulate clairvoyance, aids focus and concentration, good for personal protection.

CITRONELLA: Attracts friends and customers, protection from insects.

CLOVE: Strengthens memory, protects from hostile negative forces.

EUCALYPTUS: Promotes healing of any hurt, depression or illness. Especially good for colds or flu.

FRANKENCENSE: Frees one of obsessions and destructive habits, brings spiritual blessings, protects, exorcises, purifies.

HELIOTROPE: Increases clairvoyance, assists meditation, protects from physical harm.

HONEYSUCKLE: Aids in understanding non-physical realities, sharpens intuition, brings prosperity.

JASMINE: Psychic protection, cleanses the aura, stimulates - creativity and originality, attracts spiritual love.

LAVENDER: Frees from emotional stress, brings inner calm and peace, gives increased awareness, brings stability and permanence, good for headaches.

LEMON: Evokes protective spirits.

LILAC: Helps recall past lives, draws good spirits, helps decision making, improves memory.

MUSK: Instills self assurance, confidence and strength, heightens passions.

MYRRH: Guards against evil, brings peace, assists in understanding personal sorrow.

ORANGE: Brings harmony, raises power.

PINE: Cleanses, ends useless recriminations.

ROSE: Unconditional love, peace, harmony, tranquility.

SAGE: Powerful clearing and cleansing, removes negative energy.

SANDALWOOD: Stimulates clairvoyance, aids in seeing past lives, healing, clearing, protection, calms the mind.

SWEETGRASS: Invokes spiritual blessings, aids transformation.

VANILLA: Vitalizes energy, brings happy occasions to the premises, draws good fortune.
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Modern Paganism:
Questions and Answers

To promote community harmony and freedom of religious practice. Distributed by : The Committee for Religious Freedom, Salt Lake City, Utah.

Thanks to Lesley Phillips and Linda Pinti of The Covenant of Unitarian Universalist Pagans for original material.

Contemporary society is experiencing a resurgence of interest in earth and nature-centered spirituality. Modern Paganism is a rich and diverse religious movement drawing the attention of the media, law-makers, and spiritual seekers. This pamphlet attempts to answer some of the questions frequently asked about modern Pagan beliefs and practices.

What is Paganism?

The term "Pagan" comes from a Latin word for “country dweller" first used in early Christian times to refer to those not yet converted to Christianity. "Pagan" was an epithet that cast aspersions on those not seen as "true believers." Today, it refers more general to the faith of those whose spiritual center is drawn to native and natural religions, usually pantheistic or polytheistic, and almost always earth-centered.

What then is "Modern Paganism"?

Modern Paganism, or Neo-Paganism, is a modern, Earth-centered religious perspective which borrows and adapts from pre-Christian paganism as well as from contemporary religious thought. While reconnecting with ancient wisdom, it speaks eloquently to the needs and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian religion of much of western and northern Europe, which was based on the agricultural cycles and other natural rhythms of the Earth. It coexisted with Christianity for centuries, from the so-called "Dark Ages" up until the Inquisition and the "Burning Times"

(witch hunts) of the late Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

Some contemporary Pagans call themselves Witches. The term has many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary women's spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

What is meant by the term "Wicca"?

Often used asa synonym for Witchcraft, "Wicca" is thought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanism is not a religion, but a set of spiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The central beliefs of modern Pagans differ in specifics yet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a

number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

No and Yes. Like religious Humanists, modern Pagans have a love and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formal worship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No, Pagans do not proselytize. Most modern Pagan traditions do welcome newcomers. Most modern Pagans also do not discourage other Pagans from integrating other religious and spiritual practices and beliefs into their practice. **what contemporary pagans believe** while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.

2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.

3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.

4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.

5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.

6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

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THE STANDING STONES BOOK OF SHADOWS

by Scott Cunningham

Excerpted from: ***WICCA A Guide For The Solitary Practioner***
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WORDS TO THE WISE...

O daughters and sons of the Earth, adore the Goddess and God and be blessed with the fullness of life.

Know that They have brought youth these writings, for herein lie our ways of the Craft, to serve and fulfill the keepers of wisdom, the tenders of the sacred flame of knowledge. Run the rites with love and joy, and the Goddess and God will bless you with all that you need. But those who practice dark magicks shall know Their greatest wrath.

Remember that you are ofthe Craft. No more do you trod the ways of doubt. You walk the path of light, ever climbing from shadow to shadow to the highest realm of existence. But though we're the bearers of truths, others do not wish to share our knowledge, so we run our rites beneath moon filled skies enwrapped in shadows. But we are happy.

Live fully, for that is the purpose of life. Refrain not from earthly existence. From it we grow to learn and understand, until such time that we are reborn to learn more, repeating this cycle 'till we have spiraled up the path of perfection and can finally call the Goddess and God our kin.

Walk the fields and forests; be refreshed by the cool winds and the touch of a nodding flower. The Moon and Sun sing in the ancient wild places: The deserted seashore, the stark desert, the roaring waterfall. We are of the Earth and should revere Her, so do Her honor.

Celebrate the rites on the appropriate days and seasons, and call upon the Goddess and God when the time is meet, but use the Power only when necessary,

never for frivolous ends. Know that using the Power for harm is a Perversion of Life itself.

But for those who love and magnify love, the richness of life shall be your reward. Nature will celebrate.

So love the Goddess and God, and harm none!

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THE NATURE OF OUR WAY

- As often as possible, hold the rites in forests, by the seashore, on deserted mountaintops or near tranquil lakes. If this is impossible, a garden or some chamber shall suffice, if it is readied with fumes of flowers.

- Seek out wisdom in books, rare manuscripts and cryptic poems if you will, but seek it out also in simple stones and fragile herbs and in the cries of wild birds. Listen to the whisperings of the wind and the roar of water if you would discover magick, for it is here that the old secrets are preserved.

- Books contain words; trees contain energies and wisdom books ne'er dreamt of.

- Ever remember that the Old Ways are constantly revealing themselves. Therefore be as the river willow that bends and sways with the wind. That which remains changeless shall outlive its spirit, but that which evolves and grows will shine for centuries.

- There can be no monopoly on wisdom. Therefore share what you will of our ways with others who seek them, but hide mystic lore from the eyes of those who would destroy, for to do otherwise increases their destruction.

- Mock not the rituals or spells of another, for who can say yours are greater in power or wisdom?

- Ensure that your actions are honorable, for all that you do shall return to you three-fold, good or bane.

- Be wary of one who would dominate you, who would control and manipulate your workings and reverences. True reverence for the Goddess and God occurs within. Look with suspicion on any who would twist worship from you for their own gain and glory, but welcome those priestesses and priests who are suffused with love.

- Honor all living things, for we are ofthe bird, the fish, the bee. Destroy not life save it be to preserve your own.

- And this is the nature of our way.

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BEFORE TIME WAS

Beforetime was, there was The One; The One was all, and all was The One.

And the vast expanse known as the universe was The One, all-wise, all-pervading, all-powerful, eternally changing.

And space moved. The One molded energy into twin forms, equal but opposite, fashioning the Goddess and God from The One and of The One.

The Goddess and God stretched and gave thanks to The One, but darkness surrounded them. They were alone, solitary save for The One.

So They formed energy into gasses and gasses into suns and planets and moons; They sprinkled the universe with whirling globes and so all was given shape by the hands of the Goddess and God.

Light arose and the sky was illuminated by a billion suns. And the Goddess and God, satisfied by their works, rejoiced and loved, and were one.

From their union sprang the seeds of all life, and of the human race, so that we might achieve incarnation upon the Earth.

The Goddess chose the Moon as Her symbol, and the God the Sun as His symbol, to remind the inhabitants of Earth of their fashioners.

All are born, live, die and are reborn beneath the Sunland Moon; all things come to pass thereunder, and all occurs with the blessings of The One, as has been the way of existence before time was.
{^}

SONG OF THE GODDESS

I am the Great Mother, worshipped by all creation and existent prior to their consciousness. I am the primal female force, boundless and eternal.

I am the chaste Goddess of the Moon, the Lady of all magick. The winds and moving leaves sing my name. I wear the crescent Moon upon my brow and my feet rest among the starry heavens. I am mysteries yet unsolved, a path newly set upon. I am a field untouched by the plow. Rejoice in me and know the fullness of youth.

I am the blessed Mother, the gracious Lady of the harvest. I am clothed with the deep, cool wonder of the Earth and the gold of the fields heavy with grain. By me the tides of the Earth are ruled; all things come to fruition according to my reason. I am refuge and healing. I am the life-giving Mother, wondrously fertile.

Worship me as the Crone, tender of the unbroken cycle of death and rebirth. I am the wheel, the shadow of the Moon. I rule the tides of women and men and give release and renewal to weary souls. Though the darkness of death is my domain, the joy of birth is my gift.

I am the Goddess of the Moon, the Earth, the Seas. My names and strengths are manifold. I pour forth magick and power, peace and wisdom. I am the eternal Maiden, Mother of all, and Crone of darkness, and I send you blessings of limitless love.

{^}

CALL OF THE GOD

I am the radiant King of the Heavens, flooding the Earth with warmth and encouraging the hidden seed of creation to burst forth into manifestation. I lift my shining spear to light the lives of all beings and daily pour forth my gold upon the Earth, putting to flight the powers of darkness.

I am the master of the beasts wild and free. I run with the swift stag and soar as a sacred falcon against the shimmering sky. The ancient woods and wild places emanate my powers, and the birds of the air sing of my sanctity.

I am also the last harvest, offering up grain and fruits beneath the sickle of time so that all may be nourished. For without planting there can be no harvest; without winter, no spring.

Worship me as the thousand-named Sun of creation, the spirit of the horned stag in the wild, the endless harvest. See in the yearly cycle of festivals my birth, death and rebirth - and know that such is the destiny of all creation.

I am the spark of life, the radiant Sun, the giver of peace and rest, and I send my rays of blessings to warm the hearts and strengthen the minds of all.
{^}

THE CIRCLE OF STONES

The Circle of stones is used during indoor rituals, for energy raising, meditation and so on.

First cleanse the area with the ritual broom.

For this circle you will need four large, flat stones. If you have none, candles can be used to mark the four cardinal points of the circle. White or purple candles can be used, as can colors related to each direction - green for the North, yellow for East, red for South and blue for West.

Place the first stone(or candle) tithe North, tore present the Spirit of the North Stone. In ritual when you invoke the Spirits of the Stones you're actually invoking all that resides in that particular direction, including the elemental energies.

After setting the North Stone(or candle), place the East, South and West Stones. They should mark out a rough square, nearly encompassing the working area. This square represents the physical plane on which we exist - the Earth.

Now take a long purple or white cord and lay it outing a circle, using the four stones or candles to guide you. It takes a bit of practice to smoothly do this. The cord should be placed so that the stones remain inside the circle. Now you have a square and a circle, the circle representing the spiritual reality. As such, this is a squared circle; the place of interpenetration of the physical and spiritual realms.

The size of the circle can be anything from 5 to 20 feet depending on the room and your desires.

Next, set up the altar. The following tools are recommended:

- A Goddess symbol (candle, holed stone, statue)
- A God symbol (candle, horn, acorn, statue)
- Athame

- Wand
- Censer
- Pentacle
- A bowl of Water (spring, rain or tap)
- A bowl of Sea Salt (it can also be placed on the pentacle)
- Incense
- Flowers and greens
- One red candle in holder (if not using point candles)
- Any other tools or materials required for the ritual, spell or magickal working

Set up the altar according to the plan shown here or according to your own design. Also be sure to have plenty of matches, as well as a small heat-proof container in which to place them when used. A charcoal block is also necessary to burn the incense.

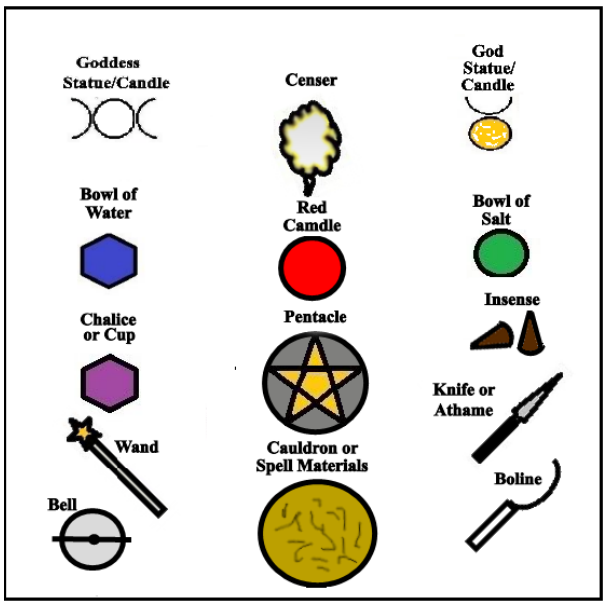

Suggested Altar Layout

Light the candles. Set the incense smoking. Lift the athame and touch its blade to the water, saying:

I consecrate and cleanse this water that it may be purified and fit to dwell within the sacred Circle of Stones. In the name of the Mother Goddess and Father God,

I consecrate this water.

As you do this, visualize your athame blasting away all negativity from the water.

The salt is next touched with the point of the athame while saying:

I bless this salt that it may be fit
To dwell within the sacred Circle of Stones.
In the name of the Mother Goddess and Father God,
I bless this salt.

Now stand facing North, at the edge of the cord-marked circle. Hold your athame point outward at waist level. Walk slowly around the circle's perimeter clockwise, your feet just inside the cord, charging it with your words and energy. Create the circle - through your visualization - with the power flowing out from your athame's blade. As you walk, stretch the energy out until it forms a complete sphere around the working area, half above the ground, half below. As you do this say:

Here is the boundary of the Circle of Stones.
Naught but love shall enter in,
Naught but love shall emerge from within.
Charge this by Your powers, Old Ones!

When you have arrived back at the North, place the athame on the altar. Take up the salt and sprinkle it around the circle, beginning and ending in the North, and moving clockwise. Next, carry the smoking censer from the altar, and finally sprinkle water around the circle. Do more than carrying and walking; sense the substances purifying the circle. The Circle of Stones is now sealed.

Hold aloft the wand at the North, at the edge ofthe circle, and say:

O Spirit of the North Stone,

Ancient One of the Earth,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

As you say this, visualize a greenish mist rising and writhing in the Northern quarter, over the stone. This is the elemental energy of the Earth. When the Spirit is present, lower the wand, move to the East, raise it again and say:

O Spirit of the East Stone,
Ancient One of Air,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize the yellowish mist of Air energy. Lower the wand, move to the South and repeat the following with your upraised wand, visualizing a crimson Fire mist:

O Spirit of the South Stone,
Ancient One of Fire,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Finally, to the West, say with the wand held aloft:

O Spirit of the West Stone,
Ancient One of Water,
I call You to attend this circle.
Charge this by Your powers, Old Ones!

Visualize the bluish mist, the essence of Water.

The circle breaths and lives around you. The Spirits of the Stones are present. Feel the energies. Visualize the circle glowing and growing in power. Stand still, sensing for a moment.

The Circle of Stones is complete. The Goddess and God may be called, and magick wrought.
{^}

CUTTING A DOORWAY

At times you may have to leave the circle. This is fine, of course, but as previously mentioned, passing through the circle dissipates it. To prevent this from occurring it's traditional to cut a doorway.

To-do this, face Northeast. Hold your athame point downward near the ground. See and sense the circle before you. Pierce its wall of energy with the athame and trace an archway, tall enough to walk through, moving counter-clockwise along the circle for about three feet. Move the point of the athame up at the arch's center and down the other side until it is near the ground.

As you're doing this, visualize that area ofthe circle’s energy being sucked back into the athame. This creates a void, allowing passage in and out of the circle. Pull the athame out of the circle's wall. You're free to walk outside.

Once back inside, close the door by placing the athame at the lower North-Eastern point of the archway. With your athame trace the circle's perimeter clockwise, as if redrawing that portion of the Circle of Stones, again visualizing blue or purple energy flaring out from the blade and converging with the rest of the circle. It is done.

{^}

RELEASING THE CIRCLE

Once the rite is ended, face North, hold aloft the wand and say:

Farewell, Spirit of the North Stone.
I give thanks for your presence here.
Go in power.

Repeat this same formula to the East, South and West, substituting the proper direction in the words. Then return to the North and hold the wand aloft for a few moments.

Lay the wand on the altar. Take up the athame. Standing in the North, pierce the circle's wall with the blade at waist level. Move clockwise around the circle, visualizing it's power being sucked back into the athame. Literally pull it back into the blade and handle. Sense the circle dissolving, shrinking; the outside world slowly regaining its dominance in the area.

When you arrive at the North again, the circle is no more.
{^}

VISUALIZATIONS FOR THE CIRCLE OF STONES

If you wish, you can back up the circle casting with the following visualizations as you form the circle itself:

Prepare as usual. Approach the North and set the North Stone(or the candle) on the ground. Then, visualize a stone slab standing upright two feet to the left of and behind the North Stone. Visualize this as being bluish-grey, two feet wide, two feet thick and six feet tall. This stone represents the Goddess.

When the stone is really there- in your visualization- create another stone of the same size and color two feet to the right of and behind the North Stone. This represents the God.

Now visualize a capstone resting on top of the two upright stones. It is about two feet by two feet by six feet. This represents The One before the Goddess and God, the source of all power and magick. The Northern Trilithon is now complete.

The stones form an archway, a symbol of the gateway to the realm of the element of Earth.

Firmly visualize this, then gaze through the arch formed by the stones. See the greenish haze of the Earth energy.

Repeat the entire procedure to the East, South and West. Visualize the appropriate elemental color within each trilithon.

Now purify salt and water, cast the circle as usual, and carry around the salt, censer, candle and water.

As you approach each quarter to call its Spirit ofthe Stone, see the trilithon firmly in your mind. Visualize it in all its Pagan splendor. See the elemental hazes within them, boiling and writhing in unmanifestedness. Stretch out with your feelings; sense the arrival of the spirit of each stone, then go on to the next.

With practice this comes easily, but such visualizations are never necessary.
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THE BLESSING CHANT

The Blessing Chant can be said at the beginning of any type of ritual as a general invocation. Separate invocations of the Goddess and God may follow.

May the powers of The One,
The source of all creation;
All-pervasive, omnipotent, eternal;
May the Goddess,
The Lady of the Moon; and the God,
Horned Hunter of the Sun;
May the powers of the Spirits of the Stones,
Rulers of the elemental realms;
May the powers of the stars above and the Earth below,
Bless this place, and this time, and I who am with you.

{^}

THE SIMPLE FEAST

Hold up a Chalice of wine (or some other liquid) between your hands to the sky, and say:

Gracious Goddess of Abundance,
Bless this wine and infuse it with your love.
In your names, Mother Goddess and Father God,
I bless this wine (or brew, juice, etc.).

Hold up a plate of cakes (bread, biscuits) with both hands to the sky and say:

Powerful God of the Harvest,
Bless these cakes and infuse them with your love.
In your names, Mother Goddess and Father God,
I bless these cakes (or this bread).

{^}

CONSECRATION OF TOOLS

Light the candles. Set the incense smoking.
Cast the Circle of Stones.
Place the tool on the pentacle, or a plate of salt.
Touch it with the point of your athame (or your projective hand) and say:

I consecrate you, O Athame of steel (or wand of wood, etc.) to cleanse and purify you to serve me within the Circle of Stones. In the names of the Mother Goddess and Father God, you are consecrated.

Send projective energy into the tool, cleansing it of all negativity and past associations. Now pick it up and sprinkle with salt, pass it through the incense smoke, through the candle flame and sprinkle with water, calling upon the Spirits of the Stones to consecrate it.

Then hold the tool to the sky, saying:

> I charge doubly the Old Ones: By the omnipotent Goddess and God: By the virtues of the Sun, Moon and Stars: By the powers of the Earth, Air, Fire and Water, that I shall obtain all that I desire through you. Charge this by your power, Old Ones!

The tool should immediately be put to use to strengthen and bind the consecration. For example, the athame can be used to consecrate another tool; a wand to invoke the Goddess; the pentacle to act as a resting place for a tool during its consecration.
{^}

THE FULL MOON RITE

Perform this at night, in the view ofthe Moon if possible. It is appropriate for crescents, white flowers, silver and other lunar symbols to be present on the altar for this ritual. The quartz crystal sphere can be placed on the altar as well. Or, if you prefer, use the cauldron (or a small white or silver bowl) filled with water.

Place a piece of silver into the water.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Stand before the altar and invoke the Goddess and God, with the Blessing Chant and/or any other invocations (see Prayers, Chants and Invocations in this Book of Shadows).

Now gaze at the Moon, if possible. Feel its energies sinking into your body. Feel its cool Goddess energy wash you with power and love.

Now say these or similar words:

Wondrous Lady of the Moon
You who greets the dusk with silvered kisses;
Mistress of the night and of all magicks,
Who rides the clouds in blackened skies
and spills light upon the cold Earth;
O Lunar Goddess,
Crescented-One,
Shadow maker and shadow breaker;
Revealer of mysteries past and present;
Puller of seas and ruler of women;
All-wise Lunar Mother,
I greet your celestial jewel at the waxing of its powers
With a rite in Your honor.
I pray by the Moon,
I pray by the Moon,
I pray by the Moon.

Continue chanting “I pray byte Moon" for as long as you will. Visualize the Goddess if you so desire, perhaps as a tall, robust woman wearing silver jewelry

and white, rippling, draped clothing. A crescent Moon may rest upon Her brow, or She may toss a glowing silvery white orb in Her hands. She treads the star-field of eternal night in an eternal round with Her lover, the Sun God, spreading moon-rays wherever She goes. Her eyes laugh, Her skin is white and translucent. She glows.

Now is the time for magick of all types, for the full of the Moon marks the height of its powers, and all positive spells cast then are powerful.

Full Moons are also excellent times for meditation, mirror magick and psychic workings, for such are often more successful within the circle. Crystal-scrying is particularly recommended; flood the crystal with moonlight prior to the ritual. If you have no crystal sphere, use the cauldron filled with water and the piece of silver. Gaze at the water (or at the Moon glinting on the silver) to awaken your psychic awareness.

Lunar liquids such as lemonade, milk or white wine can be consumed during the simple feast that follows. Crescent cakes are traditional as well.

Thank the Goddess and God and release the circle. It is done.
{^}

YULE (circa December 21)

The altar is adorned with evergreens such as pine, rosemary, bay, juniper and cedar, and the same can be laid to mark the Circle of Stones. Dried leaves can also be placed on the altar.

The cauldron, resting on the altar on a heat-proof surface (or placed before it if too large), should be filled with ignitable spirit (alcohol), or a red candle can be placed within it. At outdoor rites, lay a fire within the cauldron to be lit during ritual.

Arrange the altar, light the candles and incense, and cast the Circle of Stones.

Recite the Blessing Chant.
Invoke the Goddess and God.

Stand before the cauldron and gaze within it. Say these or similar words:

I sorrow not,
though the world is wrapped in sleep.
I sorrow not,
though the icy winds blast.
I sorrow not,
though the snow falls hard and deep.
I sorrow not,
this too shall soon be past.

Ignite the cauldron (or candle),using long matches or a taper. As the flame(s) leap up say:

I light this fire in Your honor,
Mother Goddess
You have created life from death;
warmth from cold;
The Sun lives once again;
the time of light is waxing.
Welcome, ever-returning God of the Sun!
Hail Mother of All!

Circle the altar and cauldron slowly, clockwise, watching the flames. Say the following chant for some time:

The wheel turns; the power burns.

Meditate upon the Sun, on the hidden energies lying dormant in winter, not only in the Earth but within ourselves. Think of birth not as the start of life but as its continuance. Welcome the return of the God.

After a time cease and stand once again before the altar and flaming caldron. Say:

Great God of the Sun,
I welcome Your return.
May You shine brightly upon the Goddess;
May You shine brightly upon the Earth,
Scattering seeds and fertilizing the land.
All blessings upon You,
Reborn One of the Sun!
Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

YULE LORE

One traditional Yuletide practice is the creation of a Yule tree. This can be a living, potted tree which can later be planter in the ground, or a cut one. The choice is yours.

Appropriate Pagan decorations are fun to make, from strings of dried rosebuds and cinnamon sticks (or popcorn and cranberries) for garlands, to bags of fragrant spices which are hung from boughs. Quartz crystals can be wrapped with shiny wire and suspended from sturdy branches to resemble icicles. Apples, oranges and lemons hanging from boughs are strikingly beautiful, natural decorations, and were customary in ancient times.

Many enjoy the custom of lighting the Yule log. This is a graphic representation of the rebirth of the God within the sacred fire of the Mother Goddess. If you choose to burn one, select a proper log (traditionally of oak or pine). Carve or chalk a figure of the Sun (such as a rayed disc) or the God (a horned circle or a figure of a man) upon it, with the Boline, and set it alight in the

fireplace at dusk on Yule. As the log burns, visualize the Sun shining within it and think of the coming warmer days.

As to food, nuts, fruits such as apples and pears, cakes of caraways soaked in cider, and (for non-vegetarians) pork are traditional fare. Wassail, lambswool, hibiscus or ginger tea and fine drinks for the Simple Feast or Yule Meals.

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IMBOLC (FEBRUARY 2)

A symbol ofthe season, such as are presentation of a snow flake, a white flower, or perhaps some snow in a crystal container can be placed on the altar. An orange candle anointed with musk, cinnamon, frankincense or rosemary oil, unlit, should also be there. Snow can be melted and used for the water during the circle casting.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.
Invoke the Goddess and God.

Say such words as the following:

This is the time of the feast of torches,
When every lamp blazes and shines to welcome the rebirth of the God.
I celebrate the Goddess,
I celebrate the God;
All Earth celebrates
Beneath its mantle of sleep.

Light the orange taper from the red candle on the altar(or at the Southern point of the circle). Slowly walk the circle clockwise, bearing the candle before you. Say these or similar words:

All the land is wrapped in winter.
The air is chilled and frost envelops the Earth.
But Lord of the Sun,
Horned One of animals and wild places,
Unseen you have been reborn of the gracious Mother Goddess,
Lady of all fertility.
Hail Great God!
Hail and welcome!

Stop before the altar, holding aloft the candle. Gaze at its flame. Visualize your life blossoming with creativity, with renewed energy and strength.

If you need to look into the future or past, now is an ideal time.

Works of magic, if necessary, may follow.

Celebrate the Simple Feast.
The circle is released.

IMBOLC LORE

It is traditional upon Imbolc, at sunset or just after ritual, to light every lamp in the house - if only for a few moments. Or, light candles in each room in honor of the Sun's rebirth. Alternately, light a kerosene lamp with a red chimney and place this in a prominent part of the home or in a window.

If snow lies on the ground outside, walk in it for a moment, recalling the warmth of summer. With your projective hand, trace an image of the Sun on the snow.

Foods appropriate to eat on this day include those from the dairy, since Imbolc marks the festival of calving. Sour cream dishes are fine. Spicy and full-bodied foods in honor of the Sun are equally attuned. Curries and all dishes made with peppers, onions, leeks, shallots, garlic or chives are appropriate. Spiced wines and dishes containing raisins - all foods symbolic of the Sun - are also traditional.
{^}

OSTARA (March 21)

Flowers should be laid on the altar, placed around the circle and strewn on the ground. The cauldron can be filled with spring water and flowers, and buds and blossoms may be worn as well. A small potted plant should be placed on the altar.

Arrange the altar, light the candles and incense, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God in whatever words please you.

Stand before the altar and gaze upon the plant as you say:

O Great Goddess, you have freed yourself from the icy prison of winter.
Now is the greening, when the fragrance of flowers drifts on the breeze.
This is the beginning.
Life renews itself by Your magick, the Earth Goddess.
The God stretches and rises, eager in His youth, and bursting with the promise of summer.

Touch the plant. Connect with its energies and, through it, all nature. Travel inside its leaves and stems through your visualization - from the center of your consciousness out through your arm and fingers and into the plant itself. Explore its inner nature; sense the miraculous processes of life at work within it.

After a time, still touching the plant, say:

I walk the Earth in friendship, not in dominance.
Mother Goddess and Father God, instill within me through this plant warmth for all living things.
Teach me to revere the Earth and all its treasures.
May I never forget.

Meditate upon the changing of the seasons. Feel the rousing of energies around you in the Earth.

Works of magick, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

OSTARA LORE

A traditional Vernal Equinox pastime: go to afield and randomly collect wildflowers [Thank the flowers for their sacrifice before picking them, using a collection formula such as can be found in "An Herbal Grimoire" elsewhere in this Book of Shadows]. Or buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their magickal meanings by the use of books, your own intuition, a pendulum or by other means. The flowers you've chosen reveal your inner thoughts and emotions.

It is important at this time of renewed life to plan a walk(or a ride) through gardens, a park, woodlands, forest and other green places. This is not simply exercise, and you should be on no other mission. It isn't even just an appreciation of nature. Make your walk celebratory, a ritual for nature itself.

Other traditional activities include planting seeds, working on magickal gardens and practicing all forms of herb work - magickal, medicinal, cosmetic, culinary and artistic.

Foods in tune with this day (linking your meals with the seasons is a fine way of attuning with nature) include those made of seeds, such as sunflower, pumpkin and sesame seeds, as well as pine nuts. Sprouts are equally appropriate, as are leafy, green vegetables. Flower dishes such as stuffed nasturtiums or carnation cupcakes also find their place here. [Find a book of flower cooking or simply make spice cupcakes. Ice with pink frosting and place a fresh carnation petal on each cupcake. Stuff nasturtium blossoms with a mixture made with cream cheese, chopped nuts, chives and watercress.]

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BELTANE (April 30)

If possible, celebrate Beltane in a forest or near a living tree. If this is impossible, bring a small tree within the circle, preferably potted; it can be of any type.

Create a small token or charm in honor of the wedding of the Goddess and God to hang upon the tree. You can make several if you desire. These tokens can be bags filled with fragrant flowers, strings of beads, carvings, flower garlands - whatever your talents and imagination can conjure.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant

Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

> O Mother Goddess,
> Queen of the night and of the Earth;
>
> O Father God,
> King of the day and of the forest,
>
> I celebrate Your union as nature rejoices in a riotous blaze of color and life.
> Accept my gift, Mother Goddess and Father God, in honor of Your union.

Place the token(s) on the tree.

> From Your mating shall spring forth life anew; a profusion of living creatures shall cover the lands, and the winds will blow pure and sweet.
> O Ancient Ones, I celebrate with You!
>
> Works of magick, if necessary, may follow. Celebrate the Simple Feast.
> The circle is released.

BELTANE LORE

Weaving and plaiting are traditional arts at this time of year, for the joining together of two substances to form a third is in the spirit of Beltane.

Foods traditionally come from the dairy, and dishes such as marigold custard (see recipes - food) and vanilla ice cream are fine. Oatmeal cakes are also appropriate.

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MIDSUMMER (June 21)

Before the rite, make up a small cloth pouch filled with herbs such as lavender, chamomile, St. John's Wort, Vervane, or any of the Midsummer herbs listed in "An Herbal Grimoire." Mentally pour all your troubles, problems, pains, sorrows and illnesses, if any, into this petition as you construct it. Tie it shut with a red string. Place this on the altar for use during the rite. The cauldron should also be there or nearby. Even if you use candles to mark the quarters, the red candle in a holder should also be on the altar. For outdoor rituals, light a fire - however small - and drop the pouch into this.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

I celebrate the noon of summer with mystic rites.
O great Goddess and God,
All nature vibrates with Your energies and the Earth is bathed with warmth and life.
Now is the time of forgetting past cares and banes;
O fiery Sun, burn away the unuseful,
the hurtful,
the bane,
in Your omnipotent power. Purify me!
Purify me!
Purify me!

Lay the wand on the altar. Take up the herbal petition and light it in the red candle on the altar (or, if outdoors, the ritual fire). When it is burning drop it into the cauldron (or some other heat-proof container) and say:

I banish you by the powers of the Goddess and God!

I banish you by the powers of the Sun,
Moon and Stars!
I banish you by the powers of the Earth,
Air,
Fire and Water!

Pause, seeing the hurts and pains burning into nothingness. Then say:

O Gracious Goddess,
O Gracious God, on this night of Midsummer magick I pray that You charge my life with wonder and joy.
Help me in attuning with the energies adrift on the enchanted night air.
I give thanks.

Reflect upon the purification you have undergone. Feel the powers of nature flowing through you, washing you clean with divine energy.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MIDSUMMER LORE

Midsummer is practically the classic time to perform magicks of all kinds. Healings, love magick and protections are especially suitable. Herbs can be dried over the ritual fire if you're celebrating outdoors. Leap the fire for purification and renewed energy.

Fresh fruits are standard fare for Midsummer.
{^}

LUGHNASADH (August 1)

Place upon the altars heaves of wheat, barley or oats, fruit and breads, perhaps a loaf fashioned in the figure of the Sun or a man to represent the God. Corn dollies, symbolic of the Goddess, can be present there as well.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the altar, holding aloft the sheaves of grain, saying these or similar words:

Now is the time of the First Harvest, when the bounties of nature give of themselves so that we may survive.

O God of the ripening fields,

Lord of the Grain, grant me the understanding of sacrifice as You prepare to deliver Yourself under the sickle of the Goddess and journey to the lands of eternal summer.

O Goddess of the Dark Moon, teach me the secrets of rebirth as the Sun loses its strength and the nights grow cold.

Rub the heads of the wheat with your fingers so that the grains fall onto the altar. Lift a piece of fruit and bite it, savoring its flavor, and say:

I partake of the first harvest, mixing its energies with mine that I may continue my quest for the starry wisdom of perfection.

O Lady of the Moon and Lord of the Sun, gracious ones before Whom the stars halt their courses,

I offer my thanks for the continuing fertility of the Earth.

May the nodding grain loose its seeds to be buried in the Mother's breast, ensuring rebirth in the warmth of the coming Spring.

Consume the rest of the fruit.

Works of magick, if necessary, may follow. Celebrate the Simple Feast.

The circle is released.

LUGHNASADH LORE

It is appropriate to plant the seeds from the fruit consumed in ritual. If they sprout, grow the plant with love and as a symbol of your connection with the Goddess and God.

Wheat weaving (the making of corn dollies, etc.) is an appropriate activity for Lughnasadh. Visits to fields, orchards, lakes and wells are also traditional.

The foods of Lughnasadh include bread, blackberries and all berries, acorns (leached of their poisons first), crab apples, all grains and locally ripe produce. A cake is sometimes baked, and cider is used in place of wine.

If you do make a figure of the God from bread, it can be used for the Simple Feast.
{^}

MABON (September 21)

Decorate the altar with acorns, oak sprigs, pine and cypress cones, ears of corn, wheat stalks and other fruits and nuts. Also place there a small rustic basket filled with dried leaves of various colors and kinds.

Arrange the altar, light the candles and censer, and cast the Circle of Stones. Recite the Blessing Chant.

Invoke the Goddess and God.

Stand before the altar, holding aloft the basket of leaves, and slowly scatter them so that they cascade to the ground within the circle. Say such words as these:

Leaves fall, the days grow cold.
The Goddess pulls Her mantle of the Earth around Her as You,
O Great Sun God, sail toward the West to the lands of Eternal Enchantment.,
wrapped in the coolness of night.
Fruits ripen, seeds drop, the hours of day and night are balanced.
Chill winds blow in from the North wailing laments.
In this seeming extinction of nature's power,
O Blessed Goddess,
I know that life continues.
For spring is impossible without the second harvest, as surely as life is impossible without death.
Blessings upon You,
O Fallen God, as You journey into the lands of winter and into the Goddess' loving arms.

Place the basket down and say:

O Gracious Goddess of all fertility,
I have sown and reaped the fruits of my actions, good and bane.
Grant me the courage to plant seeds of joy and love-in the coming year, banishing misery and hate.
Teach me the secrets of wise existence upon this planet,
O Luminous One of the Night!
Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

MABON LORE

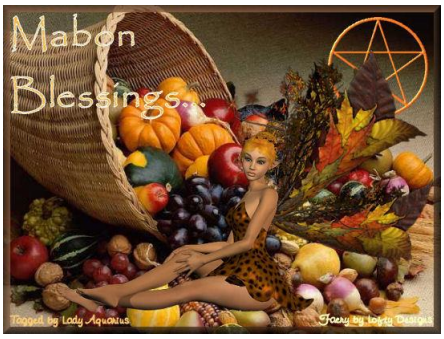

A traditional practice is to walk wild places and forests, gathering seed pods and dried plants. Some of these can be used to decorate the home; others saved for future herbal magick.

The foods of Mabon consist of the second harvest's gleanings, so grains, fruit and vegetables predominate, especially corn. Corn bread is traditional fare, as are beans and baked squash.

{^}

SAMHAIN (October 31)

Place upon the altar apples, pomegranates, pumpkins, squashes and other late autumn fruits. Autumn flowers such as marigolds and chrysanthemums are fine too. Write on a piece of paper an aspect of your life which you may wish to be free of; anger, a baneful habit, misplaced feelings, disease. The cauldron or some similar tool must be present before the altar as well, on a trivet or some other heat-proof surface (if the legs aren't long enough). A small, flat dish marked with an eight-spoked wheel symbol should also be there. [This is just what it sounds like. On a flat plate or dish, paint a large circle. Put a dot in the center of this circle and paint eight spokes radiating out from the dot to the larger circle. Thus, you have a wheel symbol - a symbol of the Sabbats, a symbol of timelessness.]

Prior to ritual, sit quietly and think of friends and loved ones who have passed away. Do not despair. Know that they have gone on to greater things. Keep firmly in mind that the physical isn't the absolute reality, and souls never die.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.

Invoke the Goddess and God.

Lift one of the pomegranates and, with your freshly-washed Boline, pierce the skin of the fruit. Remove several seeds and place them on the wheel-marked dish.

Raise your wand, face the altar and say:

On this night of Samhain I mark Your passing,
O Sun King, through the sunset into the Land of the Young.
I mark also the passing of all who have gone before, and all who will go after.
O Gracious Goddess,
Eternal Mother,
You who gives birth to the fallen, teach me to know that in the time of the greatest darkness there is the greatest light.

Taste the pomegranate seeds; burst them with your teeth and savor their sharp, bittersweet flavor. Look down as the eight-spoked symbol on the

plate; the Wheel of the Year, the Cycle of the Seasons, the End and Beginning of all Creation.

Light a fire within the cauldron(a candle is fine). Sit before it, holding the piece of paper, gazing at its flames. Say:

Wise One of the Waning Moon, Goddess of the Starry Night,
I create this fire within Your cauldron to transform that which is plaguing me.
May the energies be reversed:
From the darkness, light!
From bane, good!
From death, birth!

Light the paper in the cauldron's flames and drop it inside. As it burns, know that your ill diminishes, lessens and finally leaves you as it is consumed within the universal fires. [The cauldron, seen as the Goddess.]

If you wish, you may attempt scrying or some other form of divination, for this is a perfect time to look into the past or future. Try to recall past lives too, if you will. But leave the dead in peace. Honor them with your memories but do not call them to you. [Many Pagans do attempt to communicate with their deceased ancestors and friends at this time, but it seems to me that if we accept the doctrine of reincarnation, this is a rather strange practice. Perhaps the personalities that we knew still exist, but if the soul is currently incarnate in another body, communication would be difficult, to say the least. Thus, it seems best to remember them with peace and love - but do not call them up.] Release any pain and sense of loss you may feel into the cauldron's flames.

Works of magick, if necessary, may follow.
Celebrate the Simple Feast.
The circle is released.

{^}

SAMHAIN LORE

It is traditional on Samhain night to leave a plate of food outside the home for the souls of the dead. A candle placed in the window guides them to the Lands of Eternal Summer, and burying apples in the hard-packed earth "feeds" the passed ones on their journey.

For food, beets, turnips, apples, corn, nuts, gingerbread, cider, mulled wines and pumpkin dishes are appropriate, as are meat dishes (once again, if you're not vegetarian. If so, tofu seems ritually correct).
{^}

A RITUAL OF GESTURES

Stand in the ritual area. Still your thoughts. Breathe deeply for half a minute or so until composed and calm. Turn your mind to our Deities.

Face North. Lift both hands to waist height, palms down. Press your fingers together, creating two solid, flat planes. Sense solidity, foundation, fertility. Invoke the powers of the Earth through the gesture.

Moments Later, turn toward the East. Raise your hands a foot higher, your palms facing away from you (no longer parallel with the ground), and elbows slightly bent. Spread your fingers and hold this position, sensing movement and communication. Invoke the forces of Air through the gesture.

Face South. Lift your hands fully above your head. Keeping the elbows straight, grasp your fingers into tight fists. Feel force, power, creation and destruction. Invoke the forces of Fire through the gesture.

Turn to the West. Lower your hands a foot or so. Bend the elbows, turn your palms upward and cup them, pressing the thumbs against the forefingers. Sense fluidity, the ocean, liquidity. Invoke the forces of Water through the gesture.

Face North again. Throw your head back and raise both hands to the sky, palms up, fingers spread. Drink in the essence of The One, the unknowable, unapproachable ultimate source of all. Sense the mysteries within the universe.

Lower your projective hand (your writing hand) but keep your receptive hand high. Pressing the third, forth and fifth fingers against the palm, lift the forefinger and thumb to create a rough crescent shape. Sense the reality of the Goddess. Sense Her love, Her fertility, Her compassion. Sense the powers of the Moon in the gesture; the force of the eternal seas - the presence of the Goddess.

Lower your receptive hand; lift your projective hand. Bend down the middle and forth fingers toward the palm, and trap them with the thumb. Lift the forefinger and little finger up to the sky, creating a horned image. Sense the reality of the God. Sense the power of the Sun in the gesture; the untamed energies of the woodlands - the presence of the God.

Lower your projective hand. Laydown flat. Spread your legs and arms until you've created the pattern of a pentagram. Sense the powers of the elements running through you; merging and coalescing into your being. Sense them as emanations from The One, the Goddess and God.

Meditate. Commune. Communicate.

When finished, simply stand up. Your rite of gestures is over.
{^}

THE LAW OF THE POWER

1. The Power shall not be used to bring harm, to injure or control others. But if the need rises, the Power shall be used to protect your life or the life of others.

2. The Power is used only as need dictates.

3. The Power can be used for your own gain, along as by doing so you harm none.

4. It is unwise to accept money for the use ofthe Power, for it quickly controls its taker. Be not as those of other religions.

5. Use not the Power for prideful gain, for such cheapens the mysteries of the Craft and magick.

6. Ever remember that the Power is a sacred gift of the Goddess and God, and should never be misused or abused.

7. And this is the Law of the Power.

{^}

INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,
Elements of Astral birth,
I call you now; attend to me!

In the circle, rightly cast,
Safe from psychic curse or blast,
I call you now, attend to me!

From cave and desert, sea and hill,
By blade and wand, cup and pentacle,
I call you now; attend to me!
This is my will, so mote it be!

[This invocation may be chanted while moving or dancing around the altar to raise elemental energy for magickal workings.]
{^}

PRAYERS, CHANTS AND INVOCATIONS OF AND TO THE GODDESS AND GOD

These prayers can be used to invoke the Goddess and God during ritual, just after the circle casting. Of course, any which you compose or are inspired to say and be used as well.

A few chants are also included to raise energy or to commune with the deities.

Some of these invocations rhyme, and some donor. But recall the power of rhyme - it link our conscious mind to the unconscious or psychic mind, thereby producing ritual consciousness.

Some of these are related to specific deities but, as Dion Fortune wrote: "All the gods are one god; and all the goddesses are one goddess, and there is only one initiator."

INVOCATION TO THE GODDESS

Crescent One of the starry skies, Flowered One of the fertile plan,
Flowing One of the ocean's sighs,
Blessed One of the gentle rain;
Hear my chant 'midst the standing stones,
Open me to your mystic light;
Waken me to your silver tones,
Be with me in my sacred rite!

INVOCATION TO PAN

O Great God Pan,
Beast and man,
Shepherd of goats and Lord of the Land,
I call you to attend my rites
On this most magickal of nights.
God of the wine,
God of the vine,
God of the fields and God of the kine,
Attend my circle with your love
And send Your blessings from above.

Help me to heal;
Help me to feel;
Help me to bring forth love and weal.
Pan of the forests, Pan of the glade,
Be with me as my magick is made!

ISIS INVOCATION

Isis of the Moon,
You who are all that ever was,
All that is,
And all that shall be:
Come, veiled Queen of Night!
Come as the scent of the sacred lotus
Charging my circle
With love and magick.
Do descend upon my circle,
I pray,
O Blessed Isis!

PRAYER TO THE HORNED GOD

Horned One of the wilderness,
Winged One of the shining skies,
Rayed One of the spen'drous Sun,
Fallen One of the Samhain cries-
I call amidst the standing stones
Praying that You, O Ancient One,
Will deign to bless my mystic rites-
O fiery Lord of the Blazing Sun!

NEW MOON CHANT TO DIANA

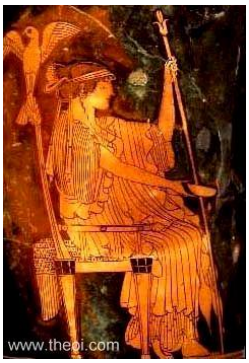

Waxing, waxing, growing, growing-
Diana's power is flowing, flowing.
(repeat)

CALL TO THE GOD

Ancient God of the forest deeps,
Master of beast and Sun;
Here where the world is hushed and sleeps
Now that the day is done.
I call You in the ancient way
Here in my circle round,
Asking that You will hear me pray
And send Your Sun force down.

INVOCATION TO THE GODDESS

Gracious Goddess,
You who are the Queen of the Gods,
The lamp of night, the creator of all that is wild and free;
Mother of woman and man;
Lover of the Horned God and protectress of all the Craft:
Descend, I pray,
With Your Lunar ray of power
Upon my circle here!

INVOCATION TO THE GOD

Blazing God,
You who are the King of the Gods,
Lord of the Sun,
Master of all that is wild and free;
Father of woman and man,
Lover of the Moon Goddess and protector of all the Craft:
Descend I pray,
With you Solar ray of power
Upon my circle here!

GODDESS CHANT

Luna, Luna, Luna, Diana
Luna, Luna, Luna, Diana
Bless me, bless me, bless me, Diana,
Luna, Luna, Luna, Diana
(repeat)

EVENING CHANT TO THE GOD

Hail fair Sun,
Ruler of day;
Rise on the morn
To light my way.
(to be said while watching the sunset)

EVENING CHANT TO THE GODDESS

Hail fair Moon
Ruler of night;
Guard me and mine
Until the light.
(to be said while Moon-gazing at night)

GODDESS CHANT

Aaaaaaaaaaaah
Ooooooooooooh
Uuuuuuuuuuuuuu
Eeeeeeeeeeeeee
Iiiiiiiiiiiiii

[These are obviously, the vowels of the English language. Pronounce them as: A-"Ah," O-"O," U-"Oo," E-"E," I-"Eye." Extend the vowels as you vocalize them, stretch the sounds. This produces Goddess awareness, and rouses the psychic mind]
{^}

THE LORE OF NUMBERS

To be used in ritual and magickal workings. In general, odd numbers are related to women, receptive energy and the Goddess; even numbers to men, projective energy and the God.

1. The universe; The One; the source of all.

2. The Goddess and God; The perfect duality; projective and receptive energy; the couple; personal union with deity; interpenetration of the physical and spiritual; balance.

3. The Triple Goddess; the Lunar phases; the physical, mental and spiritual aspects of our species.

4. The elements; the Spirits of the Stones; the winds; the seasons.

5. The senses; the pentagram; the elements plus Akasha; a Goddess number.

7. The planets which the ancients knew; the time of the Lunar phase; power; protection and magick.

8. The number of Sabbats; a number of the God.

9. A number of the Goddess.

13. The number of Esbats; a fortunate number.

15. A number of good fortune.

21. The number of Sabbats and Esbats in the Pagan year; a number of the Goddess.

28. A number of the Moon; a number of the goddess.

101. The number of fertility.

The planets are numbered thus:

Saturn	**3**	**Venus**	**7**
Jupiter	**4**	**Mercury**	**8**
Mars	**5**	**Moon**	**9**
	Sun	**6**	

{^}

THIRTEEN GOALS OF A WITCH

I. Know yourself

II. Know your Craft (Wicca)

III. Learn

IV. Apply knowledge with wisdom

V. Achieve balance

VI. Keep your words in good order

VII. Keep your thoughts in good order

VIII. Celebrate life

IX. Attune with the cycles of Terra

X. Breathe and eat correctly

XI. Exercise the body

XII. Meditate

XIII. Honor the Goddess and God

{^}

RECIPES FOR FOOD

CRESCENT CAKES

1 cup firmly ground almonds
1 1/4 cups flour
1/2 cup confectioner's sugar
2 drops almond extract
1/2 cup butter, softened
1 egg yolk

Combine almonds, flour, sugar and extract until thoroughly mixed. with the hands, work in butter and egg yolk until well-blended. Chill dough. Preheat oven to 325 degrees F. Pinch off pieces of dough about the size of walnuts and shape into crescents. Place on greased sheets and bake for about 20 minutes. Serve during Simple Feast, especially at Esbats.

BELTANE MARIGOLD CUSTARD

2 cups milk
1 cup unsprayed marigold petals
1/4 tsp. salt
3 tbsp. sugar
1 to 2-inch piece vanilla bean
3 egg yolks, slightly beaten
1/8 tsp. allspice
1/8 tsp. nutmeg
1/2 tsp. rose water
whipped cream

Using a clean mortar and pestle reserved for cooking purposes, pound marigold petals. Or, crush with a spoon. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats a spoon, add rose water and cool.

Top with whipped cream, garnish with fresh marigold petals.

SOFT MEAD

1 quart water, preferably spring water
1 cup honey
1 sliced lemon
½ tsp. Nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising "scum" with a wooden spoon. When no more rises add the following:

Pinch salt
Juice of 1/2 lemon

Strain and cool. Drinkin place of alcoholic meadow wine during the Simple Feast.

BEVERAGES

If you wish to avoid the use of wine, which has long been utilized in religious and magickal rites, there are many other beverages that can be used to toast the Goddess and God. These include (but certainly aren't limited to):

Sabbats:

Apple juice, grape juice, grapefruit
Juice,
Orange juice, pineapple juice,
Black tea, soft mead,
Guava nectar,
Cinnamon coffee, ginger tea, hibiscus tea

Esbats:

Lemonade, apricot nectar, mango nectar,
Pear
Nectar, papaya nectar, peach nectar,
Jasmine tea, peppermint
Tea, rosebud tea,
Milk
{^}

RECIPES FOR INCENSES

To make incenses, simply grind the ingredients and mix them together. As you mix, sense their energies. Burn on charcoal blocks in the censer during ritual.

CIRCLE INCENSE

4 parts Frankincense
2 parts Myrrh
2 parts Benzoin
1 part Sandalwood
½ part Cinnamon
½ part Rose petals
¼ part Vervain
¼ part Rosemary
¼ part Bay

Burn in the circle for all types of rituals and spells. Frankincense, myrrh and benzoin should definitely constitute the bulk of the mixture.

ALTAR INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Cinnamon

Burn as a general incense on the altar to purify it and to promote ritual consciousness during rituals.

FULL MOON RITUAL INCENSE

2 parts Sandalwood
2 parts Frankincense
½ part Gardenia petals
¼ part Rose petals
a few drops Ambergris oil

Burn during Esbats or simply at the time of the Full Moon to attune with the Goddess.

SPRING SABBAT INCENSE

3 parts Frankincense
2 parts Sandalwood
1 part Benzoin
1 part Cinnamon
A few drops Patchouli oil

Burn during spring and summer Sabbat rituals.

FALL SABBAT INCENSE

3 parts Frankincense
2 parts Myrrh
1 part Rosemary
1 part Cedar
1 part Juniper

Burn during fall and winter Sabbat rituals.

{^}

RECIPES FOR OILS

To create oils, simply mix them in a bottle. Wear for ritual purposes.

SABBAT OIL #1

3 parts Patchouli
2 parts Musk
1 part Carnation

Wear to the Sabbats to promote communion with the deities.

SABBAT OIL #2

2 parts Frankincense
1 part Myrrh
1 part Carnation
1 part Allspice

Use as the above formula.

FULL MOON OIL #1

4 parts Gardenia
2 parts Lotus
1 part Jasmine

Anoint the body prior to Esbats to attune with Lunar energies.

FULL MOON OIL #2

3 parts Sandalwood
2 parts Lemon
1 part Rose

Another like the above.

GODDESS OIL

3 parts Rose
2 parts Gardenia
1 part Lemon
1 part Lotus
1 part Ambergris

Wear to honor the Goddess during rituals.

HORNED GOD OIL

2 parts Frankincense
2 parts Cinnamon
1 part Bay
1 part rosemary
1 part Musk

Wear to honor the Horned God during rituals.

ALTAR OIL

4 parts Frankincense
3 parts Myrrh
1 part Galangal
1 part Vervain
1 part Lavender

Anoint the altar with this oil at regular intervals to purify and empower it.
{^}

OF GATHERING FLOWERS, HERBS AND PLANTS

Before cutting with the Boline, attune with the plant through visualization. Feel its energies. As you cut, say these or similar words:

O little plant of (name, such as hyssop, etc.) I ask that you give of your bounty that it may aid me in my work. Grow stronger by my stroke, stronger and more powerful, O plant of (name)!

If it is a tree, substitute the appropriate word (tree of oak). Gently cut only what you need, and never from very young plants or more than twenty-five percent of the growth. At the base of the plant leave an offering: a silver coin, a bright jewel, a bit of wine or milk, grain, a quartz crystal and so on. Cover the offering and it is done.

{^}

OF THE CIRCLE

The magick circle may be fashioned with garlands of flowers sacred to the Goddess and God. Alternately, flowers can be scattered around the perimeter of the circle.

The point stones may be ringed with fresh flowers and herbs suitable to the elements, such as:

NORTH: Corn, Cypress, Fern, Honeysuckle, Wheat, Vervain

EAST: Acacia, Bergamot, Clover, Dandelion, Lavender, Lemongrass, Mint, Mistletoe, Parsley, Pine

SOUTH: Basil, Carnation, Cedar, Chrysanthemum, Dill, Ginger, Heliotrope, Holly, Juniper, Marigold, Peppermint

WEST: Apple Blossoms, Lemon Balm, Camellia, Catnip, Daffodil, Elder, Gardenia, Grape, Heather, Hibiscus, Jasmine, Orchid

Fresh flowers may be present on the altar or, if none are available, greens such as ferns may be used.

When casting the circle around a tree, you can use the fruit, leaves, nuts or flowers of that tree to mark out the circle, if desired.

All of these can be used in addition to the cord and stones.

{^}

OF THE BALEFIRE

If you wish to build a fire for an outdoor ritual, it can be composed of all or any combination of the following woods:

Rowan	Dogwood
Mesquite	Poplar
Oak	Juniper
Pine	Cedar

Apple

If these are unavailable, use native woods. Rites run on the seashore can be illuminated with balefires of dried driftwood collected prior to the rite.
{^}

OF THE HOME CIRCLE

Magickal plants growing outside the home in containers can be placed around the circle or on the altar during ritual. If you primarily work indoors, choose an odd-numbered selection of sacred plants and grow these in your ritual area. If they need more sunlight, simply move them outdoors and bring inside during ritual. Give them energy and love, and they'll aid you in your worship and magick.

Though any but poisonous plants can be used, such plants as these are recommended:

African Violets	Red Geraniums
Cacti (all types)	Rose
Ferns (all types)	Rose Geranium
Holly	Rosemary
Hyssop	Ti (Cordyline terminalis)
Palms (all types)	Wax Plant (Hoya carnosa)

{^}

OF THE CELEBRANT

Wear fresh flowers and herbs in your hair and on your body, if you prefer, during the rites. Crowns or caplets of flowers are always appropriate for spring and summer rites. Wear oak and pine during the winter rituals.

You may wish to wear a necklace of herbs and seeds, such as Tonka beans, whole nutmegs, star anise, acorns and other seeds and nuts, strung on a natural fiber. Strings of small pine cones may also be worn.

For Full Moon rituals held at night, wear night-blooming, fragrant flowers to suffuse yourself with Lunar energies.
{^}

OF THE TOOLS

These are suggestions for dedicating the tools prior toothier first use or formal consecration, if any. Perform these with proper visualization and ritual intent.

The Athame or Sword:

Rub the blade with fresh basil, rosemary or oak leaves, at sunrise, outdoors where you will not be disturbed or seen. Lay the sword or Athame on the ground with its point to the South. Walk clockwise around it thrice, scattering bay leaves (preferably fresh) over it. Take up the sword or Athame, stand facing East and, holding it upward but with arms lowered, invoke the God to infuse your Athame or sword with His strength. Point it to the sky, invoking the Goddess to charge your blade with Her love and power.

Wrap your Athame or sword in red cloth and take it home. It may be stored in the cloth, if desired.

The Boline:

Early in the morning, go to a forest (or park, garden, or your indoor garden). Choose the most beautiful and vibrant plants. Touch the point of the Boline gently to these in turn, forging a connection between your Boline and the plants (and, thusly, the Earth).

Next, sit on the Earth. Ensuring that you are quite alone, draw a pentagram with the Boline's point on the ground. It is done.

The Wand:

If the wand is of wood, take it outdoors at sunset and rub it with fresh lavender, eucalyptus or mint leaves. Raise it in the air toward the East (or the Moon if it is visible) and invoke the Goddess. At sunrise, take it again outdoors, rub with the fresh fragrant leaves and invoke the God by raising it to the East.

The Pentacle:

Place the pentacle on bare Earth. Lay upon it dried parsley, patchouli, mistletoe, or fresh jasmine or honeysuckle flowers. Sit before it facing North for

several seconds, visualizing the pentacle absorbing the Earth's energies. Then pick it up and scatter the herbs or flowers to the four quarters, beginning and ending in the North.

If this must be done indoors, fill a small dish with fresh Earth and place the pentacle on this. Proceed as above, saving the herbs or flowers to be scattered outdoors at a latter time.

The Censer:

Fume pure rosemary, frankincense or copal within the censer prior to its first use. Do this for about an hour.

The Cauldron:

Take the cauldron to a stream, river, lake or ocean. Gather the leaves of some plants growing nearby (at the sea, perhaps seaweed). Dip the cauldron into the water to fill it. Place the leaves in the cauldron, then set it on the water's edge where it is on both water and sand. Place your hands on the cauldron and dedicate it to the Goddess in any words you like.

Empty and dry the cauldron, and return home. The charge has been made.

If performed inside, place the cauldron in a large basin of water or the bathtub, in a candle-lit room. Add a bit of salt to the water, which should be cold. Proceed as above.

Salt water corrodes metal. Thoroughly wash the cauldron after immersion in sea or salt water.

The Chalice:

Anoint the base with gardenia, rose or violet oil and fill with pure spring water. Then set afloat a sprig of ivy, a small rose, a fresh gardenia or some other appropriate flower or herb. Gaze into the Chalice and invoke the Goddess to bless it. You might also wish to take it outside as night, filled with water, and catch the Moon's reflection within it.

The Broom:

It can be fashioned from an ash staff, birch twigs and a willow binding. Brush the broom with chamomile, willow, lemon balm, elder or mallow stalks and branches, then bury these with due solemnity. You might also wish to carve a crescent Moon upon its handle.

The Crystal:

On the night of a Full Moon, rub the sphere with fresh(or dried) mugwort, then take it outside. Hold it up so that it drinks in the light and energies of the Moon. Gaze at the Moon through the crystal by holding it before your eyes. Repeat at least thrice yearly for the best benefits.

The Book of Shadows:

Sew into the cover of the Book of Shadows leaves of the sacred herbs Vervain, rue, bay, willow or others, if you wish. They should be well-dried and secretly placed by the light of the Moon. The covers of the Book of Shadows should, of course, be covered with cloth for this purpose.

The Robe:

If you choose to wear one, lay it among sachets filled with lavender, Vervain and cedar when not in use. Sew a bit of rosemary or frankincense into the hem while fashioning it, if desired (and if the resulting stains won't show after washing). {^}

OF THE HERBS OF THE SABBATS

To be used as decorations on the altar, round the circle, in the home.

Samhain:

Chrysanthemum, wormwood, apples, pears, hazel, thistle, pomegranates, all grains, harvested fruits and nuts, the pumpkin, corn.

Yule:

Holly, mistletoe, ivy, cedar, bay, juniper, rosemary, pine. Place offerings of apples, oranges, nutmegs, lemons and whole cinnamon sticks on the Yule tree.

Imbolc:

Snowdrop, rowan, the first flowers of the year.

Eostara:

Daffodil, woodruff, violet, gorse, olive, peony, iris, narcissus, all spring flowers.

Beltane:

Hawthorn, honeysuckle, St. John's Wort, Woodruff, all flowers.

Midsummer:

Mugwort, Vervain, chamomile, rose, lily, oak, lavender, ivy, yarrow, fern, elder, wild thyme, daisy, carnation.

Lughnasadh:

All grains, grapes, heather, blackberries, sloe, crabapples, pears.

Mabon:

Hazel, corn, aspen, acorns, oak sprigs, autumn leaves, wheat stalks, cypress cones, pine cones, harvest gleanings.
{^}

OF THE HERBS AND PLANTS OF FULL MOON RITUALS

Place upon the altar all nocturnal, white or five-petaled flowers such as the white rose, night-blooming jasmine, carnation, gardenia, cereus, lily, iris; all pleasingly-scented flowers which shall call forth the Goddess. Camphor is also symbolic.

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OF OFFERINGS

To the Goddess:

All watery and earthy flowers and seeds such as camellia, lily, water lily, willow stalks; those flowers used in Full Moon rituals; white or purple blooms such as hyacinth, magnolia, heather and lilac; sweet-scented herbs and flowers; those dedicated to Venus or to the Moon; rue, Vervain and olive; or others that seem suitable.

To the God:

All fiery and airy herbs and flowers such as basil, chrysanthemum, snapdragon, clover, lavender, pine; strongly-scented, clean or citrusy herbs and flowers; those ruled by Mars or the Sun; yellow or red blooms such as sunflower, pine cones, seeds, cacti, thistles and stinging herbs; orange, heliotrope, cedar, juniper and so on.
{^}

OF THE SACRED HERBS OF THE GODDESSES

Aphrodite:	Olive, Cinnamon, Daisy, Cypress, Quince, Orris (Iris), Apple, Myrtle
Aradia: Rue,	Vervain
Artemis:	Silver Fir, Amaranth, Cypress, Cedar, Hazel, Myrtle, Willow, Daisy, Mugwort, Date Palm
Astarte:	Alder, Pine, Cypress, Myrtle, Juniper
Athena:	Olive, Apple
Bast:	Catnip, Vervain
Bellona:	Belladonna
Brigit:	Blackberry
Cailleach:	Wheat
Cardea:	Hawthorn, Bean, Arbutus
Ceres:	Willow, Wheat, Bay, Pomegranate, Poppy, Leek, Narcissus
Cybele:	Oak, Myrrh, Pine
Demeter:	Wheat, Barley, Pennyroyal, Myrrh, Rose, Pomegranate, Bean, Poppy, All Cultivated Crops
Diana:	Birch, Willow, Acacia, Wormwood, Dittany, Hazel, Beech, Fir, Apple, Mugwort, Plane, Mulberry, Rue
Druantia:	Fir
Freya:	Cowslip, Daisy, Primrose, Maidenhair, Myrrh, Strawberry, Mistletoe
Hathor:	Myrtle, Sycamore, Grape, Mandrake, Coriander, Rose
Hecate:	Willow, Henbane, Aconite, Yew, Mandrake, Cyclamen, Mint,
Cypress,	Date Palm, Sesame, Dandelion, Garlic, Oak, Onion
Hekat:	Cypress
Hera:	Apple, Willow, Orris, Pomegranate, Myrrh
Hina:	Bamboo
Hulda:	Flax, Rose, Hellebore, Elder
Irene:	Olive
Iris:	Wormwood, Iris
Ishtar:	Acacia, Juniper, All Grains
Isis:	Fig, Heather, Wheat, Wormwood, Barley, Myrrh, Rose, Palm, Lotus, Persea, Onion, Iris, Vervain
Juno:	Lily, Crocus, Asphodel, Quince, Pomegranate, Vervain, Iris, Lettuce, Fig, Mint
Kerridwen:	Vervain, Acorns
Minerva:	Olive, Mulberry, Thistle

Nefer-Tum:	Lotus
Nepthys:	Myrrh, Lily
Nuit:	Sycamore
Olwen:	Apple
Persephone:	Parsley, Narcissus, Willow, Pomegranate
Rhea:	Myrrh, Oak
Rowen:	Clover, Rowen
Venus:	Cinnamon, Daisy, Elder, Heather, Anemone, Apple, Poppy, Violet, Marjoram, Maidenhair Fern, Carnation, Aster, Vervain, Myrtle, Orchid, Cedar, Lily, Mistletoe, Pine, Quince
Vesta:	Oak

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OF THE SACRED HERBS OF THE GODS

Adonis:	Myrrh, Corn, Rose, Fennel, Lettuce, White Heather
Aesculapius:	Bay, Mustard
Ajax:	Delphinium
Anu:	Tamarisk
Apollo:	Leek, Hyacinth, Heliotrope, Cornel, Bay, Frankincense, Date Palm, Cypress
Attis:	Pine, Almond
Ares:	Buttercup
Bacchus:	Grape, Ivy, Fig, Beech, Tamarisk
Baldur:	St. John's Wort, Daisy
Bran:	Alder, All Grains
Cupid:	Cypress, Sugar, White Violet, Red Rose
Dagda:	Oak
Dianus:	Fig
Dionysus:	Fig, Apple, Ivy, Grape, Pine, Corn, Pomegranate, Toadstools, Mushrooms, Fennel, All Wild And Cultivated Trees
Dis:	Cypress
Ea:	Cedar
Eros:	Red Rose
Gwydion:	Ash
Helios:	Oak
Horus:	Horehound, Lotus, Persea
Hypnos:	Poppy
Jove:	Pine, Cassia, Houseleek, Carnation, Cypress
Jupiter:	Aloe, Agrimony, Sage, Oak, Mullein, Acorn, Beech, Cypress, Houseleek, Date Palm, Violet, Gorse, Ox-Eye Daisy, Vervain
Kernunnos:	Heliotrope, Bay, Sunflower, Oak, Orange
Kanaloa:	Banana
Mars: Ash,	Aloe, Dogwood, Buttercup, Witch Grass, Vervain
Mercury:	Cinnamon, Mulberry, Hazel, Willow
Mithras:	Cypress, Violet
Neptune:	Ash, Bladderwrack, All Seaweeds
Odin:	Mistletoe, Elm, Yew, Oak
Osiris:	Acacia, Grape, Ivy, Tamarisk, Cedar, Clover, Date Palm, All Grains
Pan:	Fig, Pine, Reed, Oak, Fern, All Meadow Flowers
Pluto:	Cypress, Mint, Pomegranate

Poseidon:	Pine, Ash, Fig, Bladderwrack, All Seaweeds
Prometheus:	Fennel
Ra: Acacia,	Frankincense, Myrrh, Olive
Saturn: Fig,	Blackberry
Sylvanus:	Pine
Tammuz:	Wheat, Pomegranate, All Grains
Thoth:	Almond
Thor:	Thistle, Houseleek, Vervain, Hazel, Ash, Birch, Rowen, Oak, Pomegranate, Burdock, Beech
Uranus:	Ash
Woden:	Ash
Zeus:	Oak, Olive, Pine, Aloe, Parsley, Sage, Wheat, Fig

As the Craft, we will take only that which we need from the green and growing things of the Earth, never failing to attune with the plant before harvesting, nor failing to leave a token of gratitude and respect.
{^}

SPELLS AND MAGICK

Protective Chant

Visualize a triple circle of purplish light around your body while chanting:

I am protected by your might,
O gracious Goddess, day and night.

Another of the same type: visualize a triple circle and chant:

Thrice around the circle's bound,
Evil sink into the ground.

A Mirror Spell Of Protection For The Home

Compose an altar: place a censer in the center before an image of the Goddess. Have a twelve-inch (or so) round mirror there as well. Ring the altar with nine white candles. Burn a protective incense (such as sandalwood, frankincense, copal or rosemary) in the censer.

Beginning with the candle most directly before the Goddess image, say these or similar words:

Lunar light protect me!

Repeat as you light each candle until all are glowing.

Now, holding the mirror, invoke the Goddess in Her lunar aspect with these or similar words:

Great Goddess of the Lunar Light
and Mistress of the Seas;
Great Goddess of the Mystic Night
and of the Mysteries;
Within this place of candles bright
and with Your mirror nigh;
Protect me with Your awesome might
while ill vibrations fly!

Standing before the altar, hold the mirror facing the candles so that it reflects their flames. Keeping the mirror toward the candles, move slowly, clockwise, around the altar, watching the reflected firelight bouncing off your surroundings.

Gradually increase your speed, mentally invoking the Goddess to protect you. Move faster and faster; watch the light shattering the air, cleansing it, burning away all negativity and all lines along witch the ill energies have traveled into your home.

Charge your home with the protective light of the Goddess. Race around the candles until you've felt the atmosphere change, until you feel that your home has been cleansed and guarded by the Great Goddess.

When finished, stand once again before the image. Thank the Goddess in any words you wish. Pinch out the candles one by one, bind them together with white cord and store them in a safe place until (and if) you need to use them again for this same purpose.

A Spell To Break The Powers Of A Spell

If you believe that a spell has-been cast against you, place a large black candle in a cauldron (or a large black bowl). The candle must be tall enough to extend a few inched above the cauldron's rim. Affix the candle to the bottom of the cauldron with warmed beeswax or the drippings of another black candle so that it will not tip over.

Fill the cauldron to the rim with fresh water, without wetting the candle's wick. An inch or two of the candle should remain above the water. Deep breathe, meditate, clear your mind, and light the candle. Visualize the suspected spell's power as residing within the candle's flame. Sit in quiet contemplation of the candle and visualize the power flowing and growing with the candle's flame (yes the power against you). As the candle burns down, its flame will eventually sputter and go out as it contacts the water. As soon as the flame has been extinguished by the water, the spell will be dispersed.

Break your visualization of the spell's power; see it explode into dust, becoming impotent.

Pour the water into a hole in the ground, a lake or stream. Bury the candle. It is done.

To Protect An Object

With the first and middle fingers (or your Athame, if you have it with you), trace a pentagram over the object to be protected. Visualize electric-blue or purple flame streaming from your fingers (Athame) to form the pentagram. Say this as you trace:

With this pentagram I do lay
Protection here both night and day.
And to the one who should not touch
Let the fingers burn and twitch.
I now invoke the Law of Three:
This is my will, so mote it be!

{^}

CRYSTAL MAGICK

Crystals and stones are gifts of the Goddess and God. They are sacred, magickal tools which can be used to enhance ritual and magick. Here are some of the ways of Earth magick.

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PREPARING THE CIRCLE

The magick circle can be laid out with crystals and stones, if desired, rather than with herbs.

Beginning and ending in the North, lay 7, 9, 21 or 40 quarts crystals of any size around the circle, either inside the cord or in place of it. If the ritual to be conducted within the circle is of a usual spiritual or magickal nature, place the quartz crystals with points outward. If of a protective nature, place with points facing inward.

If you use candles to mark the four quarters of the magick circle rather than large stones, ring each candle with any or all of the following stones:

North: Moss Agate, Emerald, Jet, Olivine, Salt, Black Tourmaline
East: Imperial Topaz, Citrine, Mica, Pumice
South: Amber, Obsidian, Rhodochrosite, Ruby, Lava, Garnet
West: Aquamarine, Chalcedony, Jade, Lapis Lazuli, Moonstone, Sugilite
{^}

A STONE ALTAR

To make this altar, search through dry river beds and sea shores for a variety of smoothly-shaped stones. Or check rock shops for appropriate pieces.

Create the altar itself of three large stones. Two smaller ones of even size are used as the base, while a longer, flat stone is placed on top of these to form the altar itself. On this place one stone to the left of the altar to represent the Goddess. This might be a natural, river-rounded stone, a holed stone, a quartz crystal sphere, or any of the stones related to the Goddess which are listed below.

To the right of the altar, place a stone to represent the God. This might be a piece of lava, a quartz crystal point, a long, thin or club-shaped rock or a God-symbolic stone such as those presented below.

Between these two stones place a smaller stone with a red candle affixed to it to represent the divine energy of the Goddess and God as well as the element of Fire.

Before this, place a flat stone to receive offerings of wine, honey, cakes, semi-precious stones, flowers and fruit.

A small, cupped stone (if one can be found) should be set to the left of the offering stone. Fill this with water to represent that element.

To the right of the offering stone place a flat rock. Pour salt upon this to symbolize the element of Earth.

Additionally, another flat stone can be placed before the offering stone to serve as an incense burner.

Use along, thin, terminated quarts crystal as a wand and a flint or obsidian arrowhead for the Athame.

Any other tools which are needed can simply be placed on the altar. Or, try to find stone alternatives to them.

This can be used for all types of Craft rituals.

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STONES OF THE GODDESSES

In general, all pink, green and blue stones; those related to the Moon or Venus; Water and Earth-ruled stones, such as Peridot, emerald, pink tourmaline, rose quartz, blue quartz, aquamarine, beryl, kunzite and turquoise.

Stones which are related to specific deities follow.

Aphrodite:	Salt
Ceres:	Emerald
Coatlicue:	Jade
Cybele:	Jet
Diana:	Amethyst, Moonstone, Pearl
Freya:	Pearl
The Great Mother:	Amber, Coral, Geodes, Holed Stones
Hathor:	Turquoise
Isis:	Coral, Emerald, Lapis Lazuli, Moonstone, Pearl
Kwan Yin:	Jade
Lakshmi:	Pearl
Maat:	Jade
Mara:	Beryl, Aquamarine
Nuit:	Lapis Lazuli
Pele:	Lava, Obsidian, Peridot, Olivine, Pumice
Selene:	Moonstone, Selenite
Tiamat:	Beryl
Venus:	Emerald, Lapis Lazuli, Pearl

{^}

STONES OF THE GOD

Generally, all orange and red stones; stones related to the Sun and Mars; Fire and Air-ruled stones, such as carnelian, ruby, garnet, orange calcite, diamond, tiger's eye, topaz, sunstone, bloodstone and tourmaline.

Stones which are related to specific deities follow.

Aesculapius:	Agate
Apollo:	Sapphire
Bacchus:	Amethyst
Cupid:	Opal
Dionysus:	Amethyst
Mars:	Onyx, Sardonyx
Neptune:	Beryl
Odin:	Holed Stone
Poseidon:	Beryl, Pearl, Aquamarine
Ra:	Tiger's Eye
Tezcatlipoca:	Obsidian

[Pearl and coral have been mentioned in these lists as "stones" because they were anciently thought to be such. Our knowledge of them as products of living creatures leaves us with the ethical question of whether or not to use them in ritual. This must be a personal decision. Beach gathered coral and shells (mother of pearl is from shells) can be used without conflicting with the above statement because the creature has already died by the time the item was found. If you decide not to use them, just remember leather is also a product of a living creature.]

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CAIRNS

In earlier times, throughout the world, people built mounds or piles of stones. These were sometimes formed to mark the passage of travelers, or to commemorate some historic even, but such cairns usually had ritual significance.

In magickal thought, cairns are places of power. They concentrate the energies of the stones used to create them. Cairns are rooted in the Earth but lift upward to the sky, symbolically representing the interconnectedness of the physical and spiritual realms.

During outdoor circles, a small cairn, composed of no more than nine or eleven rocks, can be fashioned as each point of the Circle of Stones. This can be done prior to creating the circle itself.

The next time you're in some wild, lonely place with a profusion of stones, clear a place among them and sit. Visualize a magickal need. As you visualize, grasp a near-by stone. Feel the energy beating within it - the power of the Earth, the power of nature. Place it on the cleared ground. Pick up another stone, still visualizing you need, and set it next to the first.

Still visualizing, continue to add stones, building them into a small pile. Keep adding stones until you feel them vibrating and pulsating before you. Place the last rock on top of the cairn with firm ritual intent - affirm to yourself, to the cairn and the Earth that with this final magickal act you're manifesting your need.

Place your hands on either side of the pile. Give it your energy through your visualization. Nurse it. Feed it strength and see your need as being fulfilled.

Then leave the cairn alone to do its work.

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A QUARTZ AND CANDLE SPELL

Have a candle of the color symbolic of your magickal need, according to the following list (or as your intuition tells you):

WHITE	Protection, Peace, Purity, Truth, Sincerity, Spirituality
RED	Strength, Health, Vigor, Sexual Love, Passion, Protection, Courage, Danger, Warning, Anger, Element of Fire, God oriented, Male aspects
LIGHT BLUE	Tranquility, Happiness, Understanding, Patience, Health, Element of Water, Goddess oriented, Feminine aspects
DARK BLUE	Impulsiveness, Depression, Changeability, psychism
GREEN	Finance, Fertility, Luck, Growth, Employment, Element of Earth, Goddess oriented, Feminine aspects
GOLD/YELLOW	Attraction, Persuasion, Charm, Confidence, Intellect, Study, Divination, Element of Air, God oriented, Male aspects, (Gold) The Great God, The Sun
BROWN	Hesitation, Uncertainty, Neutrality, Healing Animals, Poverty
PINK	Honor, Love, Morality, Friendship
BLACK	Protection from, absorption Evil, loss, discord & Confusion, Lack of color and vibrations, Neutrality, Element of Akasha, Spirituality, The Divine, The Void
PURPLE	Relief from; Tension, Calming, Healing of severe Disease, Spiritualism, Meditation, Protection, Psychic Power, Element of Akasha, The Divine
SILVER/GRAY	Cancellation, Neutrality, Stalemate,(Silver) The Great Goddess, The Moon
ORANGE	Encouragement, Adaptability, Stimulation, Attraction, Energy
GREENISH YELLOW	Sickness, Cowardice, Anger, Jealousy, Discord

With the tip of a cleansed, terminated quartz crystal, scratch a symbol of your need onto the candle. This might be a heart for love, a dollar sign for money, a

fist for strength. Alternately, use an appropriate rune or write your need on the candle with the crystal.

As you scratch or draw, visualize your need with crystal clarity as if it had already manifested. Place the candle in a holder. Set the crystal near it and light the wick.

As the flame shines, again strongly visualize. The crystal, candle and symbol will do their work.
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A SELF-DEDICATION RITE

Prepare yourself by doing the Ritual Bath and Self Blessing.

If you, re-performing this ritual at the sea or a river, bathe there if you so desire.

As you bathe, prepare for the coming rite. Open your consciousness to higher levels of awareness. Breath deep. Cleanse your mind as well as your body.

After bathing, dry and dress for the journey. Go to a place in the wild where you feel safe. It should be a comfortable spot where you won't be disturbed by others, an area where the powers of the Earth and the Elements are evident. It may be a mountain top, a desert canyon or cave, perhaps a dense forest, a rocky outcropping over the sea, a quiet island in the center of a lake. Even a lonely part of a park or garden can be used. Draw on your imagination to find the place.

You need take nothing with you but a vial of richly scented oil. Sandalwood, Frankincense, Cinnamon or any other scent is fine. When you arrive at the place of dedication, remove your shoes and sit quietly for a few moments. Calm your heart if you've exerted yourself during your travel. Breathe deeply to return to normal, and keep your mind free of cluttered thoughts. Open yourself to the natural energies around you.

When you're calm, rise and pivot slowly on one foot, surveying the land around you. You're seeking the ideal spot. Don't try to find it; open your awareness to the place. When you've discovered it (and you'll know when), sit, kneel or lie flat on your back. Place the oil on the Earth beside you, Don't stand - contact the Earth.

Continue deep breathing. Feel the energies around you. Call the Goddess and God in any words you like, or use the following invocation. Memorize these words before the rite so that they'll spill effortlessly from you, or improvise:

O Mother Goddess,
O Father God,
    Answers to all mysteries and yet mysteries unanswered;
    In this place of power I open myself to Your Essence.

In this place and in this time I am changed;
From henceforth I walk the Paths of the Craft.
I dedicate myself to you, Mother Goddess and Father God.

(rest for a moment, silent, still. Then continue:)

I breathe you energies into my body,
commingling, blending,
mixing them with mine,
that I may see the divine in nature,
nature in the divine,
and divinity within myself and all else.
O Great Goddess,
O Great God,
Make me one with your essence
Make me one with your essence
Make me one with your essence.

You may feel bursting with power and energy, or calm and at peace. Your mind might be in a whirl. The Earth beneath you may throb and undulate with energy. Wild animals, attracted by the psychic occurrence, might grace you with their presence.

Whatever occurs, know that you have opened yourself and that the Goddess and God have heard you. You should feel different inside, at peace or simply powerful.

After the invocation, wet a finger with the oil and mark the symbols of the Goddess and God somewhere on your body. It doesn't matter where; you can do this on your chest, forehead, arms, legs, anywhere. As you anoint, visualize these symbols sinking into your flesh, glowing as they enter your body and then dispersing into millions of tiny points of light.

The formal self-dedication is ended. Thank the Goddess and God for Their attention. Sit and meditate before leaving the place of dedication.

Once home, celebrate in some special way.
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THE DAYS OF POWER

In the past, when people lived with Nature, the turning of the seasons and the monthly cycle of the Moon had a profound impact on religious ceremonies. Because the Moon was seen as a symbol of the Goddess, ceremonies as adoration and magick took place in its light. The coming of Winter, the first stirrings of Spring, the warm Summer and the advent of Fall were also marked with rituals.

The Witches, heirs of the pre-Christian folk religions of Europe, still celebrate the Full Moon and observe the changing of the seasons. The Pagan religious calendar contains 13 Full Moon celebrations and eight Sabbats or days of power.

Four of these days (or, more properly, nights)are determined by the Solstices and Equinoxes, the astronomical beginnings of the seasons. The other four ritual occasions are based on old folk festivals. The rituals give structure and order to the Pagan year, and also remind us of the endless cycle that will continue long after we're gone.

Four of the Sabbats - perhaps those that have been observed for the longest time - were probably associated with the agriculture and the bearing cycles of animals. These are Imbolc (February 2), Beltane (April 30), Lughnasadh (August 1) and Samhain (October 31). These names are Celtic and are quite common among Witches, though many others exist.

When careful observation of the skies led to common knowledge of the astronomical year, the Solstices and Equinoxes (circa March 21, June 21, September 21 and December 21; the actual dates vary from year to year) were brought into this religious structure.

Who first began worshipping and raising energy at these times? That question cannot be answered. However, these sacred days and nights are the origins of the 21 Craft ritual occasions.

Many of these survive today in both secular and religious forms. May Day celebrations, Hallowe'en, Ground-hog Day and even Thanksgiving, to name some popular North American holidays, are all connected with ancient Pagan worship. Heavily Christianized versions of the Sabbats have also been preserved within the Catholic Church.

The Sabbats are Solar rituals, marking the points ofthe Sun's yearly cycle, and are but half of the Pagan ritual year. The Esbats are the Pagan Full Moon celebrations. At this time we gather to worship She Who Is. Not that Witches omit the God at Esbats - both are usually revered on all ritual occasions.

There are 13 Full Moons yearly, or one every 28 1/4 days. The Moon is a symbol of the Goddess as well as a source of energy. Thus, after the religious aspects of the Esbats, Witches often practice magick, tapping into the larger amounts of energy which are thought to exist at these times.

Some of the old Craft festivals, stripped of their once sacred qualities by the dominance of Christianity, have degenerated. Samhain seems to have been taken over by candy manufacturers in North America, while Yule has been transformed from one of the most holy Pagan days to a time of gross commercialism. Even the later echoes of a Christian savior's birth are hardly audible above the electronic hum of cash registers.

But the old magick remains on these days and nights, and the Craft celebrate them. Rituals vary greatly, but all relate to the Goddess and God and to our home, the Earth. Most rites are held at night for practical purposes as well as to lend a sense of mystery. The Sabbats, being Solar-oriented, are more naturally celebrated at noon or at dawn, but this is rare today.
{^}

THE SABBATS

The Sabbats tell us one of the stories ofthe Goddess and God, of their relationship and the effects this has on the fruitfulness of the Earth. There are many variations on these myths, but here's a fairly common one, woven into the basic descriptions of the Sabbats.

Yule

The Goddess gives birth to a son, the God, at Yule (circa December 21). This is in no way an adaptation of Christianity. The Winter Solstice has long been viewed as a time of divine births. Mithras was said to have been born at this time. The Christians simply adopted it for their use in 273 C.E. (Common Era).

Yule is a time of the greatest darkness and is the shortest day of the year. Earlier peoples noticed such phenomena and supplicated the forces of nature to lengthen the days and shorten the nights. Witches sometimes celebrate Yule just before dawn, then watch the Sun rise as a fitting finale to their efforts.

Since the God is also the Sun, this marks the point of the year when the Sun is reborn as well. Thus, the Witches light fires or candles to welcome the Sun's returning light. The Goddess, slumbering through the Winter of Her labor, rests after Her delivery.

Yule is remnant of early rituals celebrated to hurry the end of Winter and the bounty of Spring, when food was once again readily available. To contemporary Witches it is a reminder that the ultimate product of death is rebirth, a comforting thought in these days of unrest

Imbolc

Imbolc (February 2) marks the recovery of the Goddess after giving birth to the God. The lengthening periods of light awaken Her. The God is a young, lusty boy, but His power is felt in the longer days. The warmth fertilizes the Earth (the Goddess), and causes seeds to germinate and sprout. And so the earliest beginnings of Spring occur.

This is a Sabbat of purification after the shut-in life of Winter, through the renewing power of the Sun. It is also a festival of light and of fertility, once marked in Europe with huge blazes, torches and fire in every form. Fire here represents our own illumination and inspiration as much as light and warmth.

Imbolc is also known as Feast of Torches, Oimelc, Lupercalia, Feast of Pan, Snowdrop Festival, Feast of the Waxing Light, Brigid's Day, and probably by many other names. Some female Witches follow the old Scandinavian custom of wearing crowns of lit candles, but many more carry tapers during their invocations.

This is one of the traditional times for initiations into covens, and so self-dedication rituals, such as the one outlined in this Book of Shadows, can be performed or renewed at this time.

Ostara

Ostara (circa March 21), the Spring Equinox, also known as Spring, Rites of Spring and Eostra's Day, marks the first day of true Spring. The energies of Nature subtly shift from the sluggishness of Winter to the exuberant expansion of Spring. The Goddess blankets the Earth with fertility, bursting forth from Her sleep, as the

God stretches and grows to maturity. He walks the greening fields and delights in the abundance of nature.

On Ostara the hours of day and night are equal. Light is overtaking darkness; the Goddess and God impel the wild creatures of the Earth to reproduce.

This is a time of beginnings, of action, of planting spells for future gains, and of tending the ritual gardens.

Beltane

Beltane (April 30) marks the emergence of the young God into manhood. Stirred by the energies at work in Nature, He desires the Goddess. They fall in love, lie among the grasses and blossoms, and unite. The Goddess becomes pregnant of the God. Witches celebrate the symbol of Her fertility in ritual.

Beltane (also known as Mayday) has long been marked with feasts and rituals. May poles, supremely phallic symbols, were the focal point of Old English village rituals. Many persons rose at dawn to gather flowers and green branches from the fields and gardens, using them to decorate the May pole, their homes and themselves.

The flowers and greenery symbolize the Goddess; theme pole the God. Beltane marks the return of vitality, of passion and hopes consummated.

May poles are sometimes used by Witches today during Beltane rituals, but the cauldron is a more common focal point of ceremony. It represents, of course, the Goddess - the essence of womanhood, the end of all desire, the equal but opposite of the May pole, symbolic of the God.

Midsummer

Midsummer, the Summer Solstice (circa June 21), also known as Litha, arrives when the powers of Nature reach their highest point. The Earth is awash in the fertility of the Goddess and God.

In the past, bonfires were leapt to encourage fertility, purification, health and love. The fire once again represents the Sun, feted on this time of the longest daylight hours.

Midsummer is a classic time for magick of all kinds.

Lughnasadh

Lughnasadh (August 1)is the time of the first harvest, when the plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Mystically, so too does the God lose His strength as the Sun rises farther in the South each day and the nights grow longer. The Goddess watches in sorrow and joy as She realizes that the God is dying, and yet lives on inside Her as Her child.

Lughnasadh, also known as August Eve, Feast of Bread, Harvest Home and Lammas, wasn't necessarily observed on this day. It originally coincided with the first reapings.

As Summer passes, Witches remember its warmth and bounty in the food we eat. Every meal is an act of attunement with Nature, and we are reminded that nothing in the universe is constant.

Mabon

Mabon (circa September 21),the Autumn Equinox, is the completion of the harvest begun as Lughnasadh. Once again day and night are equal, poised as the God prepares to leave His physical body and begin the great adventure into the unseen, toward renewal and rebirth of the Goddess.

Nature declines, draws back its bounty, readying for Winter and its time of rest. The Goddess nods in the weakening Sun, though fire burns within Her womb. She feels the presence of the God even as He wanes.

Samhain

At Samhain(October 31),the Craft say farewell to the God. This is a temporary farewell. He isn't wrapped in eternal darkness, but readies to be reborn of the Goddess at Yule.

Samhain, also known as November Eve, Feast ofthe Dead, Feast of Apples, Hallows, All Hallows and Hallowe'en, once marked the time of sacrifice. In some places this was the time when animals were slaughtered to ensure food throughout the depths of Winter. The God - identified with the animals - fell as well to ensure our continuing existence.

Samhain is a time of reflection, of looking back over the last year, of coming to terms with the one phenomenon of life over which we have no control - death.

The Craft feel that on this night the separation between the physical and spiritual realities is thin. Witches remember their ancestors and all those who have gone before.

After Samhain, Witches celebrate Yule, and so the Wheel of the Year is complete.

Surely there are mysteries buried here. Why is the God the son and then the lover of the Goddess? This isn't incest, this is symbolism. In this agricultural story (one of many Craft myths) the ever-changing fertility of the Earth is represented by the Goddess and God. This myth speaks of the mysteries of birth, death and rebirth. It celebrates the wondrous aspects and beautiful effects of love, and honors women who perpetuate our species. It also points out the very real dependence that humans have on the Earth, the Sun and the Moon and of the effects of the seasons on our daily lives.

To agricultural peoples, the major thrust of this myth cycle is the production of food through the interplay between the Goddess and God. Food - without which we would all die - is intimately connected with the deities. Indeed, Witches see food as yet another manifestation of divine energy.

And so, by observing the Sabbats, Witches attune themselves to the Earth and to the deities. They reaffirm their Earth roots. Performing rituals on the nights of the Full Moon also strengthens their connections with the Goddess in particular.

It is the wise Witch who celebrates on the Sabbats and Esbats, for these are times of real as well as symbolic power. Honoring them in some fashion is an integral part of Witchcraft.

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THE ESBATS

When our earliest ancestors first painted images of their religious rituals on the walls of sacred caves and understood all of Nature to be inhabited by Spirit, there can be little doubt that they first reckoned time by the waxing and waning of the Moon. The primary reason for this is that the monthly cycles of the Moon are far more visible than the slow and subtle changes in the position of the Sun, even to someone who is not especially looking for repeated cycles. One of the earliest calendars known (although its use is still a controversy that may never be settled) is a 30,000 year-old piece of bone from Europe. It is pierced with variously shaped holes in a series of sevens, suggesting the quarters of the Moon, in a loop design, which represents the Lunar cycle from New Moon to Full and back to the New or Dark of the Moon. The artifact, just a few inches across, describes three such Lunar cycles - three months or one season.

Because there are 13 Lunar months in a year, and because the first New Moon does not necessarily coincide with the first day of the first Solar month, the Full Moon, midpoint of the lunar month, may not always fall in the Solar month that is given here. And because there are 13 Full Moons in a Solar year, one month will have two. The second Full Moon to occur in a Solar month is popularly called the Blue Moon.

January

To each Lunar month the ancients assigned a name in accordance with the nature of the activity that took place at that time. The Moon of deepest Winter is the Wolf Moon, and its name recalls a time when our ancestors gathered close around the hearth fire as the silence of the falling snow was pierced by the howling of wolves. Driven by hunger, wolves came closer to villages than at any other time of the year, and may have occasionally killed a human being in order to survive.

The wolf in northern countries was at one time so feared that it became the image of Fenris, the creature of destruction that supposedly will devour the world at the end of time. The Christian version of the myth would leave it at that, but the myth continues. Like the wolf in the fairy tale of Little Red Ridinghood, which preserves the full idea of the myth but is used only

to frighten children, the wolf is slain; and the grandmother, like the world, is brought forth once more.

As the light of the new-born year slowly increases and the Wolf Moon waxes full, it is a good time to look back upon that which has just ended and learn from our experiences. Bid the past farewell and let it go in order to receive the year that has just been born. Learning to let go of that which we would cling to is one of the greatest secrets of magick.

February

The Moon following the Wolf Moon is the Storm Moon. Whether you meet with a coven on the night of the Full Moon, salute Her in a solitary ritual, or simply blow Her a kiss, bear in mind the magick of this night and the nature of the storms of February. Unlike the boisterous storms of the light half of the year, which are accompanied by the clashing of thunder and the flinging of lightning bolts, the storms of February come in silence. They blanket the world in coldness in keeping with the nature of the dark half of the Wheel of the Year. But beneath the blanket of cold and silent snow, Nature rests, as we do when in the realm of the Spirit that is called death; and like those in the world of Spirit, Nature prepares for life anew.

March

The Moon following the Storm Moon is the Chaste Moon. Like Diana, chaste Goddess of the Moon, all of Nature at this moment is pure potential waiting to be fulfilled. The Goddess has many forms: The maiden pure and lovely as the snow of February, the seductive enchantress of the night, or the Crone ancient and wise. As the Goddess can change Her form according to the Moon or according to Her will, ever renewing Herself, ever beginning again, se can we, Her children, always begin again by discovering new potential within ourselves. When you cast the Circle of the Chaste Moon, when the candles have been lit and the incense burned, look deep within yourself to discover what potential lies there waiting, like the Maiden, to be fulfilled.

As it is the time for the planting of seeds on the material plane, so may it be time to do so on the psychic planes as well. On the night that the Seed Moon (another name for the Chaste Moon) of March is full, cast your magick

Circle. Then before the rite has ended, select the spiritual seeds you would like to plant. They may be seeds of wisdom, seeds of understanding, or seeds of certain magickal skills. Then by an act of will, plant these seeds in the fertile soil of your subconscious mind with the firm commitment that they will be nurtured and cultivated in the months that lie ahead, so that they will grow and flower and bear fruit.

April

As the Hare Moon of April waxes full, observe the rabbits leaping and playing, carefree in their mating and joyful in their games, and as you cast your Esbat Circle and joyfully dance the round, feel within your heart the carefree nature of the wild creatures that are also children of the Old Gods.

May

This time ofthe Sacred Marriage of the God and Goddess is the Dyad Moon, the time when the two become one, when all things meet their opposites in perfect balance and in perfect harmony. As you cast your Circle this night of the Dyad Moon, adorn it with apple blossoms, and light candles of white. When the sacred round has been danced, sit a moment and reflect. Seek harmony in all things. As the dark half of the Wheel of the Year balances the light, as heat balances cold, recall the words of the Goddess, "Let there be beauty and strength, power and compassion, honor and humility, mirth and reverence, within you." And then before the rite is ended, if it is appropriate, become one with your working partner, physically as well as spiritually.

June

After the spectacular flowers of May have passed and the bees have gathered their pollen and nectar, the hives are filled with honey that is waiting to be gathered. In ancient times much of this honey was made into a drink called mead by a fermentation process similar to that of making wine. The "Moon in June" is the Mead Moon. Mead has been considered to have magickal and even life-restoring properties in many of the countries of ancient Europe, and it was the drink of many of the great heroes of legend.

The legendary figure Robin Hood, who is accepted historically as being a composite of several peasant leaders during the reign of King Richard I, is also generally accepted by Pagans as being one of us. One reason is that Robin was a popular Witch name, and also because he was always described as being dressed in green, symbolic of the Green Man of Sherwood Forest. Lincoln green, which is made from wood, the dyestuff used by the Picts of ancient Britain and the Druid priestesses, is also a color that symbolizes, historically, the Pagan peasantry. Among the articles robbed from the rich by Robin Hood are "met and met." This probably means "meat and mead." In the myth of Odin, one of His quests is for the Poetic Mead of Inspiration, which He returns to the realm of the Gods where it belongs, but a few drops fall to Earth, and this may be had by anyone who can find them.

On the night that the Mead Moon waxes full, after the Circle has been cast and dancing done, fill the cup with mead (if it is available), sweet wine, or an herb tea sweetened with honey. Sip the sweet drink and sit quietly and make yourself a vessel ready to receive the inspiration of the higher realms. Become a mead cup ready to be filled, not with the brew of everyday life but with the clear, bright liquid of illumination. Every time this ritual is performed, even if there are no immediate results, you are becoming a more perfect vessel for divine inspiration.

If the night of the Mead Moon is very close to the Summer Solstice, the results of this exercise can be very powerful. If the Mead Moon is full on Midsummer Night, then the priestess into whom the Moon is Drawn should be prepared.

July

As the Wort Moon of July waxes full, this is the time for gathering of herbs. The word Wort is old Anglo-Saxon for "herb." When the magickal herbs have been gathered and hung to dry, the time of the Wort Moon is the time to give thanks to the spirits who dwell in the herb garden, and to leave them an offering. Perhaps as you place an offering in the moonlit garden, they will whisper to you other secrets of herbal magick.

August

One day at mid-month we realize that the robins and wrens that were nesting nearby have simply vanished. Their lovely songs have been replaced by the shrill calls of the Bluejays, who were so silent during the nesting season.

As August progresses the days are still hot but nighttime temperatures are beginning to cool, and the late afternoon thunderstorms that bring the cooler air also bring about the ripening of tomatoes.

In the fields and meadow sand along roadsides now there are wild herbs to be gathered. There are goldenrod, Queen Anne's lace, and milkweed - all awaiting the natural dyer who can extract from them tan, green, and bright yellow respectively, for dyes and for natural inks for talismans. Among the medicinal herbs to be collected at this time is boneset, which does not help broken bones to heal but is a febrifuge that was used as a remedy for "Breakbone Fever" in the 1840s. Milkweed pods with their silken fluff, goldenrod, and wild grasses and grains gathered now will be dried in time to adorn the altar at the Autumnal Equinox.

As the aromatic herbs begin to fill the rafters in the dry heat of the attic, and the braids of onions and garlic fill the cool darkness of the root cellar, the golden grain and yellow corn ripen in the fields under the waning August Sun.

Tithe Ancients this was the Barley Moon, a time to contemplate the eternalness of life. Just as we are descended from the first woman and the first man, who descended from the Gods, so is the grain of the bread that we eat descended from the first grain ever gathered. By ritually eating the Lammas bread we are participating in a chain of events that stretches back through time to the Gods themselves. And here before us in the ripening fields is the promise of the future.

Everywhere there is abundance -in herb garden, the vegetable garden, the field, and the orchard. The pantry shelves are lined with glistening glass jars that are filled with colorful fruits and vegetables preserved for Winter days; quarts of red tomatoes, cucumbers in slices or spears, dark red beets with cloves and cinnamon sticks, the yellow of corn, the orange of carrots - a feast for the eyes as well as the palate. The house is filled with delightful aromas as pickling spices are added to crocks of brine and exotic chutneys simmer on the stove.

But the time of abundance is drawing to a close. The fireflies of June and July have given way to katydids, whose scratchy calls to one another fill the evening air of August with the promise of frost in six weeks.

September

Since wine was, and is, such a sacred fluid, the Pagans of old naturally named this Lunar month the Wine Moon. As you celebrate the night of the Full Wine Moon and dance the magickal round in the moonlit Circle, pour some white wine in a silver cup. Before the rite is ended, if possible, catch Her reflection in the liquid, then take a sip. As the Moon-blessed wine casts its inner glow, sit quietly and feel your own spirit, of which the wine is a symbol. As the body is stilled and the spirit soars, feel on this night of magick a sense of the kind of transformation that takes place during true spiritual initiation.

Today the term Harvest Moon is applied to the Full Moon nearest to the Autumnal Equinox. This is because, it is said, in other times when harvesting was done by hand, as the days grew shorter farmers were able to work into the night in the brightness of Her light.

October

At this time of year the abundance of fruit and vegetables begins to slow. It is a time when our ancient ancestors gathered what they could store and then supplemented their Winter diets either by hunting wild animals or by slaughtering domestic ones. So this Lunar month is called the Blood Moon. As you cast the Esbat Circle on this moonlit Autumn night and fill the cup with blood-red wine, know that you will be joined in the sacred dance not only by the unseen presence of departed friends and family so close at this time of year, but also by the spirits of animals as well, perhaps of those that have died so that we may have food. In this age of assembly line slaughterhouses and meatpacking plants, it is especially appropriate that on this night of the Blood Moon we who are on the Pagan path ritually ask the understanding of our animal sisters and brothers, bless them, and bid them merry meet, merry part, and merry meet again.

November

As the Winter Sun wanes and the Snow Moon waxes full, cast your Circle in the warm glow of candlelight. Salute the Moon in Her snowy whiteness and breathe in the coolness of Her light. Become as still as this Winter night, and know that the activity of the warm light months is behind us. Ahead are the dark months of the year. The Spirit is most active when the body is most still.

December

The Full Moon nearest the Winter Solstice is the Oak Moon, the Moon of the newborn year, the Divine Child. Like the Divine Child who is born to die and dies to be reborn anew, the ancient Oak has its trunk and branches in the material world of the living, while its roots, the branches in reverse, reach deep into the Underworld, symbolic land of the Spirit. As the roots probe downward into the grave-like darkness of the Earth, its branches grow ever upward toward the light, to be crowned by sacred Mistletoe. At this most magickal time of the year, as the light of the old dying year wanes and the Oak Moon waxes to full, cast your Circle wearing Mistletoe in your hair. Let this token remind you that like the Oak, we too dwell simultaneously in two worlds - the world of physical matter and the world of Spirit. As you invoke the Goddess of the Moon, ask that you become ever more aware of the other side of reality and the unseen forces and beings that are always among us.

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CONSCIOUSNESS & POLITICS

Below is rough draft overview of my "worldview" as presented in the book I'm working on "***Consciousness and Politics***". It is definitely a "new age" interpretation of epistemology, metaphysics, metapsychology, ethics and politics. Comments welcome.

EPISTEMOLOGY: (how we find truth) We must recognize that knowledge and truth will always be elusive and subjective. As Rupert Sheldrake points out, even "natural laws" seem to be evolving. They are not static and unchanging. A balance of intuition, reason and empirical methods must be applied in seeking knowledge in any field, though the appropriate balance of methods will depend on the field. And these can be used to prove that some viewpoints are more accurate than others, even if they aren't the "ultimate, final truth".

Today humans are becoming aware that humans "construct" reality, create truth, rather than discovering it. Reality is not some objective, knowable entity created by God or natural law. It is an evolving, ever-changing process.

Individuals know reality through their particular personal/social/political "psychic grid". What is important is for each of us to decide what psychic grid we choose to work from and how to change it if we choose. Each of us can create philosophically/emotionally gratifying reality. We don't have to just go along with what the power structure calls reality.

METAPHYSICS: (the nature and purpose of reality) Consciousness is both the nature and the propose of reality. I choose to call the nature and purpose of reality "consciousness" because the new sciences show principles like consciousness operate throughout reality. At the subatomic level I equate the dynamic, yang force with imagination and will, and the integrating, yin force with memory and creativity. There is an inherent drive to evolve, for the propose of exploring full the potentials of consciousness, and, ultimately, to develop into fully self-conscious beings like ourselves.

There may well be an ever evolving "morphogenetic field" of human consciousness. Individual consciousness survive and passes from body to body over many life times in a process known as "reincarnation".

The concept of consciousness must replace the concept of god. For if we know that consciousness is the basis of reality, and if we relate that to the fact that we all have consciousness, then it is obvious to all that we are the personification of natural, not "divine" principles of reality. The word god just confuses people, making them think that there is some divinity apart from and above from themselves.

Moreover, as experience has shown, the concept of god is so easily corrupted by authoritarianism as to be worse than useless -- i.e. totally counter-productive. How many people have been persecuted and murdered in the name of this, that or the other "god"??

People of good will must recognize this and give up the word god. We are the product of our own conscious evolution for our own conscious purposes. We created ourselves -- and we did not create ourselves to live in ignorance of that fact or to make ourselves suffer!!

METAPSYCHOLOGY: (spiritual psychology) We know that the human brain is really three brains: the original reptilian and mammalian brains controlling automatic and reflexive survival functions, and, heaped over these, the unique human "neo- cortex" which contains enormous intellectual and creative potentials.

Humans do not have to be content to be ruled by their "lower brains," by their most basic needs for survival, procreation and status. Abraham Maslow points out there is a psychological need hierarchy. If humans remain stuck on fulfilling the lower needs (safety, belonging, esteem) and ignore fulfillment of the higher needs (self-actualization, humanistic values, peak experiences) they become frustrated, obsessive, and addicted -- to food, drink, sex, power, money.

The need hierarchy and the concept of chakras describe essentially the same phenomena. Humans rise up the need hierarchy or chakras in 3 ways: 1) by being aware that they in fact exist; 2) by creating a culture which suggests simple, as opposed to extravagant, definition of what fulfillment of these basic needs are and then creates institutions which make sure these basic need are fulfilled; 3) by having myths, symbols, and rituals which reinforce the existence and fulfillment of all human physical, emotional and spiritual needs.

Cultures worldwide have too little of the knowledge, attitudes and structures needed to boost us up our need hierarchies. However, through education and meditation humans can develop their higher brain, move up the need hierarchy,

rise to higher consciousness. They can lose the desire for obsessive material accumulation, develop a tolerance for individual diversity, experience love and connectedness with all living things, give up the need to dominate, exploit or direct them, fulfill their individual potentials and even experience cosmic consciousness, cosmic ecstasy.

ETHICS: (What values we should pursue, how we should act towards one and other) I believe in a yin-yang ethical system. One in which hedonism/self-actualization are the yang goals, and utilitarian "what's best for all" the yin goals.

I believe our actions towards one and other must also be very "yin-yang". The yang is the libertarian view that the individual is free to do as she/he pleases as long as she/he doe not harm others. The yin is non-violence, cooperation and mutual aid. They are both necessary and totally complementary.

POLITICS: We must begin to understand Gandhi's message that all conflicts - personal and political, individual and group, local, regional and global - should be resolved through non- violent mediation instead of police and military violence. Today's great nation states have been created and maintained by violence. Without violence they, would crumble, to be replaced by networks of non-violent communities.

Individuals must be free to establish or choose their own ethical system and then join in free, self-governing communities with those who share those views. However, this "yang" communitarianism must be complemented by the "yin" values of non-violent conflict resolution between communities and mutual aid to all afflicted humans, whatever their community.

Our means to creating this society should be nonviolent as the ends we seek. We should be assertive as possible, starting as soon as possible.
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MOTHER'S DAY MESSAGE

Everyone has a mother. She is usually regarded with much love and affection, as the benign, loving presence in our childhood. That is, unless she was abusive, in which case her kids usually write books about her later. But who could forget the apprehension and downright FEAR you'd have if you had pulled your sister's hair, or written on the walls with a crayon, or got caught snitching a cookie from the cookie jar. The fear was not that of an innocent victim of oppression, but of a wrongdoer facing just punishment. The fear and loathing would inevitably subside after your behind would stop smarting, and she'd be back to being Benevolent Mom again.

As it is with our mother, so is it with the Earth Mother. Those who live in harmony with Her prosper, their needs met from Her bounty. Those who do violence to Her, however, risk Her wrath. The Mother is not just mild Demeter and sweet Parvati, but dark Hecate, the fierce Durga, and the absolutely horrifying Kali. She cares for us and loves us, and Her patience is near boundless. But Her patience has limits. We live in a time when more rape has been perpetrated on Her than in any other time of our existence as a species. Her Body has been defiled by mining and over-building. Her exhalations have been made foul by the smoke of cars and factories. And from Her Sacred Body, the Anglo has extracted what could be the seeds of our extinction--the Uranium used in both weapons production and nuclear power. The sacred Hopi prophecies speak of the world being defiled by "...a bowl full of ashes." This could mean the various atmospheric and underground detonations of nuclear weapons, or the accidents at Chernobyl and Three Mile Island.

I believe that this Bowl Full Of Ashes is not only these, but refers to all the destruction we have wrought on Our Mother. I have had some information revealed to me, in a way that seems to suggest that the Mother was speaking to me, both through Big Dreams and through an uncanny transmission I got while hanging out at Sepulveda Dam Basin. This is not a boast--this is something which

I simply HAVE to talk about. We who strive to walk in harmony with The Mother, be you Wiccan, or Shamanist, or just someone who cares, have an awesome responsibility. Putting it simply, we are the **only force standing**

Between the People of Earth and Her Righteous Wrath.

Our efforts might not be entirely enough to stay Her fury, considering the dramatic upswing in natural disasters that have occurred over the last 10 years, but it is obvious that WE MUST TRY. Shamanism has been "rediscovered" for a very basic reason. It means the possibility of healing this Planet and regaining awareness of Our Mother's will. We must guard against this tradition being bastardized and cheapened by those who commercialize these ways, and be very careful to not fall into the trap of honoring Mother to the point of forgetting the Sky Father, and forgetting that both Mother and Father are the ways that The Source Of All is revealed to us in a form we can understand. We must also be careful to whom we reveal information, being mindful that an unstable mind given some of this knowledge is EXTREMELY DANGEROUS. But most importantly, Our Mother is calling us to restore our link with Her, and to work towards her healing. We have a lot of work ahead of us. Our very lives depend on it.

For The Earth Mother...ALWAYS!!!!!

Enju.
Michelle Klein-Hass

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Memory, A Proposed New Model

We will be using a chart based on a simplified model of Laser Holography to look at the nature of consciousness and memory. This model will be very simplified, but necessitate a brief layman's introduction to the principles of physics involved in holography. It is no accident that mystics and wise men of all ages have often spoken about certain aspects of mental and spiritual activity, as well as knowledge in terms relating to light. Please keep in mind that this is a MODEL only, and will fall far short of expressing the true complexity of the subject.

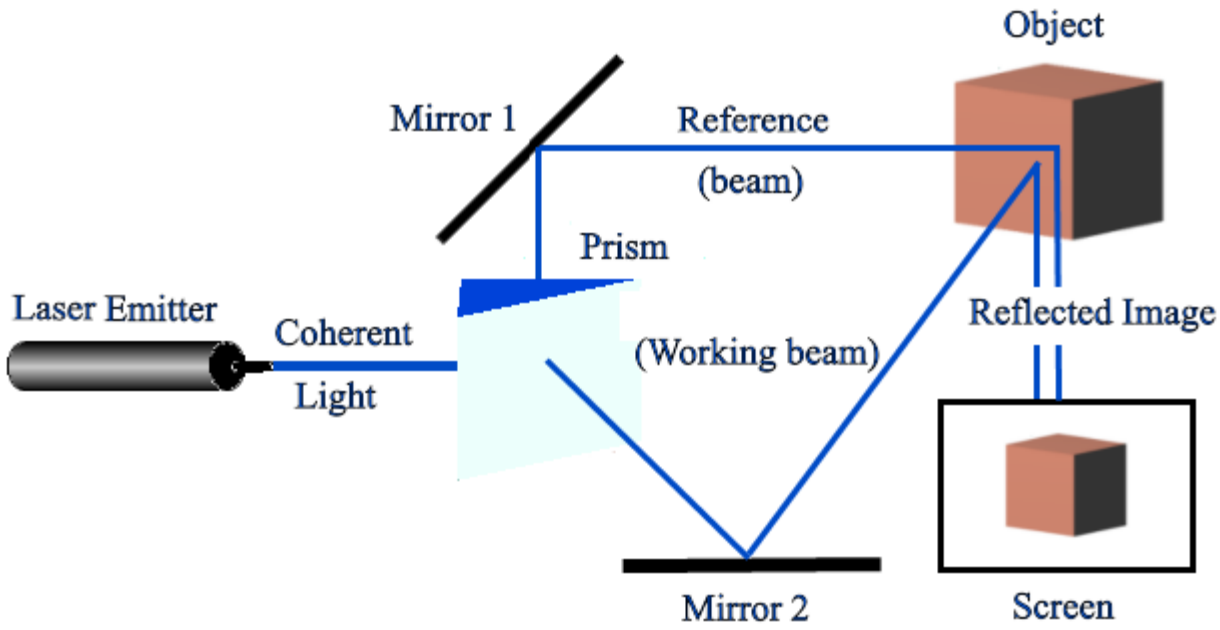

Holographic Imaging Model of Consciousness

The characteristic of a laser that makes it so useful is that it is the source of "pure" or coherent light. "Normal" light is composed of many frequencies which are all jumbled together and out of phase. Try to picture the set of ripples generated in a still pool of water when just one pebble is dropped in. All of the wave crests are equidistant and in phase and highly regular, aren't they? This is analogous to laser light. Now picture the same pool, only toss in a random handful of pebbles, the results are quite different aren't they? This is analogous to "normal" light.

The laser generates coherent light which enters a prism that splits the beam in two: (1) the Reference Beam, and (2) the Working Beam. The working beam is, in turn, reflected from a mirror and redirected back to the object being

illuminated. When the wave fronts of the two beams collide on the surface, they create an "interference pattern" which is reflected to the screen or photographic plate. This interference pattern, when properly viewed, recreates the 3 dimensional image of the original object.

At first look, one might well say: "O.K., this works well for an explanation of a laser light show, but what bearing does it have on the operation and function of the human mind?" I see the symbolism in this model as follows:

1) The coherent light is the "light" or conscious(ness) energy of the Aether, sort of the "Universal Mind" if you will.

2) The Prism symbolizes two of the directional functions of the "Higher Self; that of illuminating both the object form its own standpoint, and of providing "light" (consciousness) for the Mirror.

3) The Mirror represents a function of the sub conscious mind in the creation of "attention" or focusing of consciousness on the world.

4) The Screen (photographic plate) is the storage mechanism/process for what we call memory.

Therefore the Prism, Mirror, and Screen may all be used to symbolize certain portions of the mind or mental processes in a human being.

Because the Prism, Mirror, and screen are a part of the individual and unique to that individual, the actual "records" or memories (and consciousness) of the same event or object will vary a great deal form one individual to another. None of these functions exists in isolation from the others, so there is a process of "feedback" going on at all times between them. The nature of the recorded "images" will "color" and modify both the prism and the mirror, thereby modifying the quality of all future images, memories, or recordings. This is one of the reasons that memories of past events can color or distort our present perceptions of reality so thoroughly.

One of our tasks (many would call it a "Great Work") in our lifetime is to try to "purify" or refine the quality of the Prism function, so that the "light" that forms the "working beam" is as close to identical in quality to the "reference beam" as possible. Some call this process that attaining of consciousness of the Higher Self. Another task is to "polish" and learn control over the mirror function

so that the reference beam may be directed more precisely and with little or (ideally) no distortion upon the objects/events of our attention. Yet a third task is to do our best to perfect the recording mechanism of the screen, in order that the memory-image be as faithful as possible to what was presented to it.

Another point worth keeping in mind at this point is that ALL memories, no matter how distorted and/or "colored" are REAL to the individual possessing those memories. This fact may well explain the apparent anomaly of people suffering from PROVABLE no-existent abuse at an early age. If a traumatic and non-understood (or misunderstood) event occurs to an individual at an early age, the only recording will be one of trauma and an individual can be easily "talked into" (by self or others) putting that trauma into a frame of reference that can be presently understood. The fact That a memory is misunderstood, distorted, etc., does not make the any less "real" in their effect on the individual, and it must be dealt with as such.

Another interesting point is that these "holograms" or memory images can come together in a synergy where the sum of the parts becomes greater than the whole in a process of "constellation" (in Jungian terms) and form whole "complexes" which take on a (seeming?) life of their own. If these complexes are encouraged to grow and flourish, they can also be perceived by (some) others as some sort of "other worldly beings" and can be further fed and strengthened by others until they become Archetypal in nature. This process could well be the cause of many of the "Angels" and "Demons"
of the Christian and other Pantheons.
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Some Magical Musical Selections

This is a small listing of 'New Age' music derived in part from suggestions in the book 'Vision Quest' by Nevill Drury (Prism Press, 1984), and my own limited personal experience. These albums almost all contain exclusively instrumental tracks, usually long & to varying degrees 'transcendental', suggestive of 'altered states 'or just pleasant background music well suited for meditation, magick, etc.

Fripp & Eno: ***Evening Star***

Edgar Froese: ***Aqua***
Ages
Epsilon in Malaysian Pale

Klaus Schulze: ***Irrlicht***
Cyborg
Timewind
Blackdance
Moondawn
Mirage

Tangerine Dream: ***Alpha Centauri*** } in a boxed set: In the Beginning
Zeit }
} Force Majeure
Atem }
Phaedra
Rubycon
Encore
Stratosfear

Brian Eno: ***Discreet Music***
Ambient 1: Music for Airports
Ambient 3: Day of Radiance (by Laraaji; produced by Eno)
Ambient 4: On Land

Ash Ra Temple: ***New Age of Earth***
Join Inn

Steve Halpern: ***Zodiac Suite***

Mike Oldfield: ***Ommadawn***
Incantations
Tubular Bells

Kay Gardner: ***Moods and Rituals***

Jade Warrior: ***Waves***

Robert Bearns &
Ron Dexter: ***Golden Voyage***

Jan Garbarek ***Dis***

Kitaro: ***Oasis***

Paul Horn ***Inside the Great Pyramid***
Inside The Taj Mahal

Philip Glass: ***Koyaanisqatsi (soundtrack)***
Einstein on the Beach (boxed set)
North Star
Glassworks

Jean Michel Jarre: ***Equinoxe***
Oxygene

Vangelis: ***Soil Festivities***
Ignacio

A resource book of inner space music compiled by Anna Turner and Stephen Hill based on a selection of music played by KPFA, Berkeley over the last 10 years - 'The Hearts of Space Guide' is reportedly available from PO Box 31321, San Francisco, CA 94131

Anyone with other musical suggestions feel free to add to this list as you will.
{^}

ASCII Musical Notation

Developed by Leigh Ann Hussey
with help from Shadow thought and Josh Gordon

Each line of the music consists of 4 lines of music. The time signature(s), the lines between bars, and each note take up one column, with modifiers such as sharps, flats, and dots extending a note up to three columns. The time signature is written at the beginning in the obvious way. Three vertical bars (lines 2 to 4) mark the divisions between measures. Lines 1 to 3 indicate note durations, as follows:

```
1/16   1/8   1/4   1/2   dotted-1/2   1/8    1/4
note   note  note  note     note      rest   rest
 =      _
 |      |     |     |        |         '      %
 |      |     |     o        o.
```

Line 4 indicates the pitch. The numbers 1 to 8 mark the octave including middle C (A through F); 1' to 8', one octave above middle C; 1" to 8", two octaves above middle C; '1 to '8, the octave below middle C. A number followed by a # is a sharp; a number followed by a lower-case b is a flat. Underscores connecting a note to the next note indicate a slur. Consider the following examples:

HOOF AND HORN

```
                  |               |                     |             ||
4  |    |    |  |  |    |    |  |  |   |    |     |  |  |   |   |  ||
-  |    |    o  |  |    |    o  |  |   |    |     |  |  |   |   o  ||
4  1    7b   1  |  1    7b   1  |  1   3b   2     7b |  7b  2   1  ||
  Hoof and horn,  hoof and horn,  All that dies  shall be   re-born.
  Corn and grain, corn and grain, All that falls shall rise a- gain.
```

PATIENCE/WAITING MEDICINE CHANT

```
  ____  |        ____  |        ||
4 |  |  |  |  |  |  |  |  |  |  ||
- |  |  |  o  |  |  |  |  o  |  ||
4 3' 5' |  5' 2' 2' 1' |  6__6  ||
  Hey   Yah Hey  Hey     Yah
```

CALYPSO CHANGING CHANT

(1) and (2) mark beginnings for round

(1)

```
_             _        | _        _         | _          _        |
5  |  |    |    |  |  |  | |  |  |  |   |  |  | |   |   |  |   |  | |
-  |  |    |    |  |  |  | |  |  |  |   |  |  | |   |   |  |   |  | |
4  3' 2'   1'   7  6__1' | 7  1' 2'  5  3'_1' | 3'  2'  1' 7   6__1'|
```

We come from the fire, Living in the fire, Go back to the fire,

(2)

```
          _        _       |        |              | _          _        |
     |    |   |    |  |   | |    | |  |   |  |  | | |   |   |  |   |  | |
     |    |   |    |  o   | o.   o |  o   |  |  | | |   |   |  |   |  | |
     7    1'  2'   7  1'  | 3'   4'|  5'  4' 3' 1'| 3'  3'  3' 3'  4'_4'|
```

turn the world around! We come from the fire, Go back to the fire,

```
          _        _       ||
     |    |   |    |  |   ||
     |    |   |    |  o   ||
     2'   2'  7    7  1'  ||
```

turn the world around.

ADDITIONAL We come from the mountain, living in the mountain,

VERSES: Go back to the mountain, turn the world around!
We come from the mountain;
Go back to the mountain, turn the world around!

(Also: spirit, ocean, prairie, forest, river, water, etc.)

I'm the hundreth monkey, we're a hundred monkeys,
Be the hundreth monkey, turn the world around!
Be the hundreth monkey,
Be the hundreth monkey, turn the world around!

AUM SHIVAYA VASHI

```
            ___ ___ |             |         ___ ___ |             ||
4  |    |  | | | | | |  |  %  % |  |    |  | | | | |  |  %  % ||
-  |    |  | | | | | |  |        |  |    |  | | | | | |  |       ||
4  1    5  4 3 2 4 | 5  1        | '7    4  3 2 1 3 | 4 '7       ||
   Aum Shiva--ya-  Va-shi,        Aum Shiva--ya-    Va-shi, ...
```

From Crowley: "Note that 'shi' means rest, the absolute or male aspect of the Deity; 'va' is energy, the manifested or female side of Deity. This mantra represents the whole course of the Universe, from Zero through the finite back to Zero."

GOD/GODDESS CHANTS

```
    ____ |      _____ |                ____ | ____ |       |    _  |   |   ||
2 | |  | |  |   |   | | | | | |   |  |   | | |  | | |   | | ' | | |  || | ||
- | |  | |  |   |   | | | | | |   |  |   | | |  | | |   | |   | | |  || o ||
4 1 1  1 |  1   1   1 |'7 '7| 1   1  1   1 | 1  1 | 1   1 |  '7'7 |  1|   ||
  I-sis, A-  star-te,  Di- a-  na, He- ca-te, De- me-ter, Ka- li,  In-na-    na.
 O-din, Cer-nun-nos,  Merd-dyn, Man-na-nan, He- li-os, Shi-va, Horned    One.
```

***Editor's Note**: The above illustrations are given to demonstrate how that music may be represented by keyboard characters using a Courier 10 font. There are many good free fonts at various font distributers on the web. Just type in **musical fonts** in your search engine and press return to retrieve the list.*

{^}

Lilith

From: Claudia Slate
To: Zhahai Stewart
Msg #35, 14-Jan-89
Subject: Re: Lilith

In response to your request for information on Lilith, I looked her up in "The Woman's Encyclopedia of Myths and Secrets" by Barbara Walker and published by Harper and Row. (1983). This book was strongly recommended to me by a Dallas parapsychology teacher, (male at that), who felt I might enjoy and benefit from this study of sexism, which is dealt with in the book from both historical and mythical viewpoints.

I found this information, which I have paraphrased for the most part.

Lilith, (also know as Lilit), was a relic of an early rabbinical attempt to assimilate the Sumer-Babylonian Goddess Belitili, or Belili, to Jewish mythology. to the Canaanites, Lilith was Baalat, the "Divine Lady". Hebraic tradition said Adam married Lilith because he grew tired of mating with animals, a common custom of Middle-Eastern herdsmen, though the Old Testament declared it a sin. Moslems were insistent on the male-superior sexual position and apparently Lilith was not Moslem, disagreed with Adam and flew away to the Red Sea.

God sent angels to bring Lilith back, but she refused to return. She supposedly spent her time mating with "demons" and gave birth to "a hundred children a day". (Busy woman!) So God had to produce Eve as Lilith's more docile replacement. Lilith became the "Great Mother" of settled tribes who resisted invasions of nomadic herdsmen represented by Adam. Early Hebrews disliked the Great Mother who is said to have drank the blood of Abel after he was slain by Cain.

Lilith's Red Sea was another version of Kali Ma's Ocean of Blood, which gave birth to all things. There may have been a connection between Lilith and the Etruscan divinity Leinth, who had no face and who waited at the gate of the

underworld along with Eita and Persipnei, (Hades and Persephone) to receive the souls of the dead. The underworld gate was a yoni and a lily, which had no face. Admission into the underworld was often mythologized as a sexual union. The lily or lilu, (lotus) was the Great Mother's flower - yoni, whose title formed Lilith's name.

The story of Lilith disappeared from the Bible, but her daughters, the lilim, haunted men for over a thousand years. The lilim were thought responsible for nocturnal emissions and the Jews still made amulets to keep away the lilim well into the Middle Ages. Greeks adopted the lilim and called them, Lamiae, Empusae, or Daughters of Hecate. Christians also adopted them and called them harlots of hell or succubae. They believed that Lilith laughed every time a Christian man has a wet dream. The Daughters of Lilith were supposedly very beautiful and presumed to be so expert at lovemaking that after an experience with one, a man couldn't be content with a mere mortal woman.

From: Zhahai Stewart
To: Claudia Slate
Msg #83, 20-Jan-89 01:29pm
Subject: Re: Lilith

Thanks for the information about Lillith. Unfortunately, it doesn't quite answer my questions about Lillith, which are not so much what the myth or legend is, as how was it propagated down thru history to us?

A while ago, someone here suggested that Lillith was expunged from the Christian Bible. Others, more knowledgeable about that than I, gave reasons that that was unlikely as a Christian era event, without postulating a monumental conspiracy. OK, if Lilith is at least as old as the bible, how did the myth or legend get propagated? Was there lost ancient written material? Or was it propagated orally for many generations even after some or many of the books of the old testament were written down? Or did it arise later?

As for the lovemaking of the daughters of Lillith, sounds kinda fun. (Maybe we should ask David Rice about that?) Do the sons of Pan spoil mortal women as well? :-)

Barbara Walker's Encyclopedia is interesting, but seldom gives very thorough sources. It is apparently worth keeping that grain of salt on hand.

I just got her Tarot cards & book; pretty powerful images, I thought. I haven't tried a reading with them yet.

Thanks for the info!
B*B ###126###z###126###

- Origin: Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

From: Tony Iannotti
To: Zhahai Stewart
Msg #116, 24-Jan-89 10:52am
Subject: Re: Lilith

As I understand it, Lilith is said to be as old as the bible, because she is mentioned in the Mishna, a form of commentary on the Pentateuch. Whether she was ever in what is now canonical, i.e. Genesis per se, is hard to prove or disprove. The Mishna was an oral tradition for much longer. She has been identified with Ishtar in much the same c.e" way as Mercury to Thoth to Wotan. I don't think there is a literal or philological connection.

- Origin: OPERA DEII = BaphoNet-by-the-Sea (718)499-9277 (Opus 1:107/293)

From: Antony Landsman
To: Zhahai Stewart
Msg #122, 10-Jan-88 03:58pm
Subject: Re: Lilith

- Have you any insight as to where the Lillith myth originates? For example, what are the oldest documents that mention Lillith? If indeed Lillith goes back at least as far as the beginnings of the old testament, was that myth carried verbally even while the rest of the Adam & Eve show was written? Or did Lillith originate later?

Lilith is mentioned in an esoteric Jewish text called the Midrash. It is a compilation of mystical interpretations surrounding the Torah (old Testament). It

was handed down orally along with the rest of the Talmud and was written down in the middle ages when the Rabbis thought that these teachings might be forgotten.

Apparently Lilith was created at the same time as Adam (see the initial reference to the creation of man "Man and Woman" he created them) but somehow disappeared from the scene due to her rebellious nature.

I think that she was probably the primary Goddess in the region prior to the advent and revolution of the Jehovah followers. I also tend to believe that Innana was one of her descendants.

Blessed Be

--- QuickBBS v2.03

- Origin: Canyonlands BBS, Moab Utah: The most scenic place on Earth (1:15/27)

From: Inanna Seastar
To: Antony Landsman
Msg #145, 25-Jan-89 07:32pm
Subject: Re: Lilith

The only Lilith likely to be found in _my_ family huluppu-tree is Lilith Velkor... :-)

On a more Sirius note (even though I don't use Sirius any more; I use Gnome), there is no question that Inanna is a third- or later-generation goddess in the Sumerian pantheon. I rather suspect that the image of Inanna as THE Goddess before whom all other deities at least swear a little fealty comes from Uruk. Inanna was the matron goddess of Uruk, and most of our legends and such concerning her were dug up (literally) in Uruk. The myth of the huluppu-tree shows a young Inanna, in a young Uruk, trying to get help from other deities of other, older cities to get rid of a problem that was too big for her to handle at the time. The problem is solved by Gilgamesh, King of Uruk, rather than by any foreigner. Likewise, the tale of Inanna & Enki & the 'ME's' (civic virtues), shows a young goddess of a young city who has managed to elevate her city into the first rank. In winning the 'ME's' from Enki, Inanna adds to them by the time

she gets her virtuous cargo back to Uruk. I do not recall whether Lilith was formally mentioned as being in Inanna's lineage, though.

Blessed Bheer--drinking Enki under the table--
Inanna

--- Gnome v1.30

➢ Origin: The Lizard King--Inanna Seastar's Place (1:104/45.5)

ZS> "As for the lovemaking of the daughters of Lillith, sounds ZS> kinda fun. (Maybe we should ask David Rice about that?)

Er, were you interested in some phone numbers? It's extremely hard work to love a daughter of Lilith, but the rewards are undeniably worth it.

I've started an extended study on strong Lilith women vs. the domesticated Eve ones. So far, with only about 18 tallies in (painstakingly and personally researched with great, er, debauch, with plans on adding many hundreds of more into the study), the following has been observed:

Most American men give out long before the Lilithian woman (or any other) will. Lilith will say "Excuse me, kind sir," (as she can't remember his name at the moment). "You're not finished, are you?!" and Eve will say "Gee, that was great!" and reach for the batteries and flee into the bathroom for an hour.

Lesbians tend to be strongly Lilithian. This may be because "the only thing men are good FOR they aren't good AT," as the true and valid saying goes. Also, most if not all men are little cry babies, and Lilith can't stand for that nonsense.

Conversely, Eve women always knew men make horrible lovers, but resign themselves to 4 minutes of sex twice a week, when they'd rather have 16 hours of sex every day. This is why, perhaps, Evian women make such good Catholics.

If your typical male pig says, rightly, that a woman's place is in the bed, Lilith will say "Eat shit and die!" and Eve will say "Yes, dear," and hate herself.
{^}

The Wiccan Information Network

What is WIN?

The Wiccan Information Network is a project of the Wiccans Invoking Tolerance, Compassion, and Harmony Society (W.I.T.C.H.). The WITCH Society is a registered society in the province of British Columbia. The WITCH Society works to support the right of Pagans (including Goddess Worshippers) and Witches to practice their faith as they see fit, as it falls within the Craft, civil, and criminal law and does not infringe in any way on the rights of others. WITCH is working toward the return of the Wiccan and Pagan religions as respected faiths in society through education via the media and by public discussion.

The Wiccan Information Network is a non denominational Wiccan project sponsored by the WITCH Society. The WIN project is coordinated by the police liaison committee of WITCH. The WIN coordinators are responsible for coordinating the efforts of those involved in the project. WIN is made up of Wiccans from all over North America and includes many Wiccans who are law enforcement officers.

What are the objectives of WIN?

The objectives of the Wiccan Information Network are:

1) To monitor anti-Wiccan activities, groups and individuals;

2) To research occult related crime;

3) To distribute this intelligence to those in the Wiccan community that are affected by it; and

4) To liaise with law enforcement agencies in order to provide them with accurate information on Pagan religions and occult related crime.

How does WIN work?

The WIN coordinators have assigned area coordinators to specific regions in the US and Canada. WIN members forward any anti Wiccan information that they come across to their area coordinators. These coordinators investigate this information and forward it to:

1) Pagan groups in their areas affected by this information;

2) Area coordinators of other areas affected; and

3) The WIN coordinators.

The WIN coordinators analyze and collate all intelligence received and assign area coordinators to follow-up tasks if necessary. The WIN coordinators send out a monthly intelligence summary to WIN members.

What else does WIN do?

The Wiccan Information Network also:

1) Publishes information booklets and manuals for law enforcement investigators;

2) Publishes resource directories for those seeking information or speakers on Pagan beliefs or occult related crime;

3) Arranges public speaking engagements in order to brief members of the Pagan community on the subjects studied by WIN.

Do I have to join WIN to participate?

No. You don't need to join WIN to help us. All that you need to do is send us any information, newspaper clippings, articles, etc. that you feel we should be aware of. We'll make sure this information gets to the right people.

Who receives the monthly WIN intelligence summary?

Only WITCH Society members, WIN project members, selected Pagan newsletters and Pagan organizations affiliated with WIN receive the monthly intelligence summary. You cannot subscribe to it, for security reasons. If you'd

like to become a member of WITCH the current dues are $25 (Canadian) per annum, which includes notice of meetings by mail and subscription to the WITCH Society newsletter. A copy of the WITCH constitution and bylaws is available upon request if you send a stamped and self addressed envelope.

How can I become involved in WIN?

You don't have to belong to WITCH to be a part of WIN, although it is preferred. If you are interested in becoming a part of WIN you should contact the WIN coordinator with a r.sum. of your previous experience in anti-defamation work for the Wiccan community. Organizations or newsletters interested in obtaining WIN intelligence summaries should contact the WIN coordinator in writing and send information on their constitution and editorial policies.

Donations to assist us in our work are greatly appreciated. All donations should be forwarded to the WITCH Society and all checks should be made payable to the WITCH Society.

Wiccan Information Network,
W.I.T.C.H. Society,
Box 2422, Main Post Office,
c/0 2708 Belmont Ave.,
Vancouver, BC, V6B 3W7
Victoria, BC, V8R 4A8

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THE THORN RITUAL

The Runic Sub-Committee of the Orgone Committee has been working on many facets of the Runic Magical System in the past four years. The following ritual is the result of many months of discussion and work. May it serve you well.

Set-up:

One's Runic Wand (or fingers if one is not available)
A place in which to cast the circle...
Meditation on the aspects of the Thorn (Thuriaz) Rune

Sit quietly in the space in which the circle is to be cast.

Meditate on the various aspects of the Thorn rune (consult various sources such as Thorrson's Futhark, F. Asswyn's Tree Yggdrasil, and N. Pennick's Runic Astrology). Concentrate on the passive and active protective aspects of the force embodied in the Thorn Rune.

Stand Facing North.

Assume the Isa stance, hands at side and feet together.

Visualize yourself as an antennae for the forces of the Multiverse. Feel the forces flowing through you from above and below. Let the energy flow through your body from the floor and the sky passing your solar plexus and energizing it.

When you feel that the energy is flowing smoothly through your body visualize the space around you as deep blue. The deep blue of the late night sky. Shimmering with energy. Scintillating as you look in to it.

Inhale evenly and deeply from you diaphragm (letting your stomach expand and contract with your breath. Do not allow your upper body to be moved by the intake of breath. Let the sides of your mid section and the back of your midsection expand and contract with your breath. Breath fully and calmly. Let the breath energize your cells. Feel the energy adding to the energy raised with the Isa meditation.

Trace the Hammer of Thor with your dominant hand using the wand or your fingers...

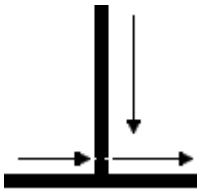

As you trace the Thorn, say (vibrate) the word Thorn (or Thuriaz if you are using the Norse name). Visualize the energy flowing from you solar plexus, through your hand/wand, tracing the rune.

Turn to the East and repeat the invocation. Then to the South then to the West. Then Above you, then below you.

Turn to the North (if not already standing in that direction) and say:

> Thorn in the North, Hallow and hold this Holy Stead.

Do this for the other five Thorns you have invoked.

Having invoked the six points of the circle, we will be invoking a thorny circle of briar in four parts. Each "string" will be invoked as long as you can say the word Thorn. When your breath runs out then one should inhale and begin another string, until you have scribed four interlacing, intricate strings of aethyric briar. You will be tracing these strings so as to create a ball similar to yarn. As you are tracing the strings of briar, visualize the briar as being covered with sharp, pointy, nasty looking thorns. Invest these thorns with the power to keep out unwanted influences.

O.K. now. Stand facing North. Inhale and as you exhale vibrate the word "Thorn" make the vibration of the name last as long as you have breath. As you are saying the word trace briar in a circle around you. Visualize the stream of briar coming out of the end of your wand/finger. Trace the briar in any way you want. I am fond of dancing in spirals, spinning in circles, moving my hand in the way an artist would with a pencil if they were in a globe of canvas... When your breath runs out from the first "Thorn", inhale and invoke that name again...

"**TTTTTTHHHHHHHHHOOOOOOOOOOOORRRRRRRRNNNNNNNNNN**" , drawing a string of briar around the inner surface of a globe, forming a globe of briar with your actions. Remember to see what is already there and fill in the spaces you have yet to get to. When you are out of breath again, inhale, and begin the third string of Briar...Don't forget to get the space over your head and below your feet. Make wide sweeping motions, small scribbly motions. Let your enjoyment of movement arouse more energy, feel the energy flowing through you, through your hand, and coming out in the stream of briar. When you are out of breath inhale, and invoke the Thorn one last time. Make sure to get all of those places that have not been covered. Don't worry about small spaces, just make sure that there are no large gaps in the ball of briar you have just make. Fix the holes with this last invocation.

As you finish this last invocation of Thorn, stand facing North. It is not uncommon to feel both exhilarated and exhausted by this process. Stand, with feet apart and hands spread over your head. Breath deeply. Visualize the glowing ball of briar...see it, its green tendrils intertwining, feel the vibrancy of its life force, a force that you have given to it. Breath deeply, calming yourself...

While standing with your feet apart, arms upraised in a "Y" inhale, and as you exhale feel your energy flowing through the orb of briar, and see, as you energize the orb, the thorns grow. See the thorns, brownish and reddish, getting larger and closing up the small spaces that existed between the strings of briar. Feel the spaces being blocked off. See the blue of the space around you, see the orb of thorny briars...Keep the thorns growing until you feel that the orb is complete and capable of keeping out any unwanted influences. Infuse the orb of briar with the ability to repel unwanted energies and permit those energies desired.

Stand in a comfortable position. We are near the end of the ritual. The invocation of the God/desses.

Stand in the Isa position. Say IIIIIISsssssssss.
Stand in the As (Anuz) position. Say Odin.
Stand in the Beorch position. Say Urdh.
Stand in the Ing position. Say Freyr.
Stand in the Foeh position. Say Freya.
Stand in the Thorn position. Say Thor.

Stand in the Isa position. Breath deeply. Thank the God/desses silently. Feel the Orb of Thorns surrounding you. Begin your working...secure in your circle.

Certain parts of the ritual were taken from Thorrson's Hammer Rite. But the ritual is mostly original. The God/dess names at the end can be altered at your behest but try to keep Odin First, Freya in the middle, and Thor last. I will be posting meditations for the Runic God/desses to help with the last part of this ritual.

May your path be filled with Wisdom and Wonder,
Blessings of the Aesir and Vanir,

Faunus,
The Runic Sub-Committee
of
The Orgone Committee

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Solitary Moon Rite

By: Ellen Reed, Coven of Sothistar

This rite may be used for either New or Full Moon. The difference is in your meditation and mental attitude in preparation. Remember that the New Moon is a time of outward work and thought, building to the peak which is the Full Moon. At the Full Moon, you should be preparing to lessen the outward flow of energy, bit by bit, until the period before New Mo on, during which you are passive, building a pool of energy within you, in preparation for the New Moon.

The altar should be placed in the center of the ritual area. On it should be placed a rose or stick of incense on the eastern side, a red votive candle to the South; a cup of water on the West, and a bowl of salt or living plant on the North.

Around your ritual area, you should place an unlighted candle at the cardinal point of each direction.

To begin your rite, enter your darkened temple, carrying one burning candle, white or lavender, with you. Place it on the center of your altar, sit, and meditate on the meaning of the rite. When you feel the time is right, stand, and go to the eastern point, carrying with you, the burning taper. Light the votive at the eastern point and go to the southern, picturing, as you do, an arc of pure strong light curving from one candle to the next. Continue to the West, and then to the North, lighting the candles as you go, and then walk to your eastern candle again, having formed a circle of protective light surrounding the area in which you worship.

Return to the center of the circle, replace the candle on the altar, and say:

My Lady of the Moon, who is called Diana, Artemis, Levanah, Isis and by any other names, I come to you to bring you my love and my devotion. May you grant me the joy of your presence.

Mentally divide the room into four quadrants by visualizing a line of silvery moonlight from the southeast to the northwest, and from the northeast to the southwest. Go the East, taking with you the rose or incense. Say:

Sweet Goddess, the gentle breeze is the touch of your loving hand, the wind of storm a reminder of your strength. The sound of the trees in the wind is your voice, and the fragrance of flowers borne on the wind is your gift of beauty.

Place the rose next to the votive candle, then stand there as you picture the quadrant filling with moonlight. See the moonlight streaming quietly and gently into the room, filling the quadrant from center point to the edge of your circle.

When this is complete, take the red candle to the South. Place the gift and see the quadrant fill with moonlight. Say:

Most loved Lady, the light of the candle is a guide along our path leading to you; its warmth the reassurance of your presence and your

love. The light of the Sun is the knowledge you impart to us, driving out ignorance and those things which can survive only in darkness.

At the West:

Lovely One, the quiet pool is the serenity of your being. The vast sea where life began on this planet is the vast sea of your being whence all life came; its waves are the ebb and flow of the universe you rule.

At the North:

Goddess of all, the fertility of the earth is a sign of your fertility, whence all life rose. The solidity and permanence are still of it are still less than yours. The Earth's fertility feeds our bodies, and your fertility feeds our souls.

Go to the center of your temple, which is now filled with moonlight. Everything in the circle is touched by it, blessed by it, including you. Sit down and feel this moonlight around you. Know that it is the Goddess. Realize that you are in the center of a sphere of light that is half above and half above and half below where you sit. Begin to breathe slowly and evenly, deep breaths that penetrate your whole body. When this rhythmic breathing becomes natural,

imagine that the moonlight by which you are surrounded enters you, fills you entirely. With each exhalation of your breath, some of the essence of yourself leaves your body, and with each inhalation, the light enters you. You are being filled ever so gently with this beautiful light. This light, which is the presence, the being of the Goddess, is within you as well as without. With each breath, you are less yourself and more the Goddess.

When you are filled with light, filled with the Goddess, the shell of your body fades away. You have no body; there is nothing to separate you from the entire being of the Goddess. Nothing exists but the being of which you are apart. You have ceased to be a separate entity. You are nothing and everything. All that was, that is, and all that will be, you are.

Enjoy this feeling as long as you like. When you feel it is time, picture the outer shell of your physical body reforming, becoming solid again. It is being built out of the Universe of which you are a part.

Now, as you continue your slow deep breathing, see the moonlight flowing out of your body, as gently and slowly as it entered. As it flows out, realize there is a difference. Because you have become one with the Goddess, with the Universe, your being has changed. As the moonlight flows out of your body, it takes with it a part of that which was yourself, now part of the Goddess, and leaves behind a part of the Goddess, forever now part of you. You become yourself again, solid as you were, but changed. You are surrounded by the presence of the Goddess, which now contains a part of yourself .

Move again to the East. As you speak, and after, picture the moon- light in that quadrant flowing back to its source, leaving that quadrant as it was. Do this at each quadrant, until all the moonlight has returned to the Moon.

At the East:

My Lady, guide my thoughts. Let them lead always closer to you.

At the South:

Gracious Goddess, guide my actions. Let them always help and never harm others or myself.

At the West:

Lovely One, guide my emotions: Let them be healing and touched always by you.

At the North:

Sweet Goddess, let my mind always be fertile and strong, that I may grow always toward you.

Return to the East to complete the circle and say:

Queen of Heaven, I thank you for your presence, both now and always. My love and devotion are yours. Blessed be!

All spirits who have joined me tonight may depart, with my love. Return to your proper places.

Walk again around your circle, but this time counterclockwise, extinguishing the quadrant guards as you go, and at the same time, mentally erasing the white line which surrounded your circle. When the candles are out and the circle gone, rap on your altar and say:

The rite is ended.

{^}

Quilting and "CRAFT"

Janis Maria Cortese

Newsgroups: alt.pagan
Organization: University of California, Irvine

Last night I attended the first session of a first-time quilter's class. While I was there listening to the teachers tell us the little tricks that make quilting easier and buying all the neat gadgets that you use, something very fundamental struck me, to the point that I was unable to speak for a few minutes until I had acknowledged this movement in my mind.

Let me describe something to you, and you try to guess what I'm talking about. The characteristics are as follows:

1. done by a group of women together, which is frequently called a circle.

2. handed down from mother to daughter, in a **very** hands-on fashion.

3. uses specialized tools that other people don't understand and usually don't recognize.

4. requires strict adherence to ritual preparation of materials.

5. can be monotonous and repetitive -- **perfect** for meditation.

6. can be decorative as well as practical, and frequently both.

7. can be done entirely by hand, OR with the aid of techie stuff.

8. causes things to come into being that other people usually call "magic."

Sound like Wicca? Well, it's not, at least not the "standard" type, if there is any such thing. I'm talking about the quilting class. Have you ever wondered **why** so many **women** do it, and so few men (apologies to male Witches out there; I discovered these things through feminism)? What else has been so "religiously" handed down through generations aside from crafting skills, and how many women do you know who have a love affair with that old afghan that their

grandmother made and wouldn't part with it for the world? Sound familiar now? I mean, **really**. This **can't** be coincidence!

I will follow the Craft in the barest sense of the word -- a **craft**, some talent which can be used for practical and beautiful purposes, and has all the trappings of a "true" ritual. (And believe me, you'd better adhere to the rules hard and fast. You must use **exactly** the required seam allowance, and you'd better treat your cloth before you start sewing, or whatever you end up with might as well be a drop- cloth.) And when you're done, you have something. You have something to which you can point and say, "That's where the last five weeks have gone." You can follow a pattern established by another woman, or you can create your own, or you can follow a pattern and personalize it with your choice of materials.

I mean, they're called **quilting circles** and **sewing circles**, people? How much more of a **hint** do you need?!?!?!

Howzaboutit? Anyone else interested in a coven of Crafters who literally craft? I feel it deeply enough that I can finally call myself Wiccan/Witch and have it feel right.

However, I'd rather not do this by myself. I realize that many people would rather follow Wicca in a different way, but if this way feels so wonderful to me, it **might** be good for others, too. I'm not saying that you need to do this the same way **I** do it; just give it a try and see how it feels. If you like, try consecrating your materials before starting. Make something (I'm not just talking quilts, here, but **all** kinds of crafts) with a Pagan theme. After I finish here, I'd **love** to make a four-pane quilt with a full moon, a chalice, a blade, and a tree in the panes.

Any feedback on this? I can't tell you how strongly I feel this and how amazed I am at that strength. If I really allowed myself to absorb this, I think I'd be in tears. Maybe I'm just typing this to get it on "paper"; I don't know. But I've never felt this way -- this sublime -- about anything connected with Paganism/Wicca before.

This can't be coincidence!!!!!!!

Blessings,
Janis C.

{^}

Sophia

By Terry J. McCombs

NAME: SOPHIA which is the Greek version of Her name, other names and titles are Hohkma (Hebrew), Sapienta (Latin), Mother-Of-All (Gnostic), Holy Spirit (very early Christians),Wisdom (what the other names mean).

SYMBOLS: A cup, the crescent moon, a dove, a tree.

USUAL IMAGE: A red winged woman, crowned with seven stars, at Her feet lies the World, She carries a golden cup. She is also often shown wearing a red gown, and pregnant.

HOLY DAYS: November 28th is the Day of Sophia.

HOLY BOOKS: The Trattato Gnostico. The Clementine Homilies. The Gospel According to Mary.

PLACES OF WORSHIP: Temples, but also places of learning.

RELATIVES: Yahweh (ex-husband), Adam, Eve, Lilith, angels (children), Jesus Christ (step-son).

SYNODIETIES: Isis (Egyptian), Juno (Roman), Hera (Greek), Frigga (Norse) Spider Grandmother (Native American), Inanna (Sumerian), Tara (Tibetan) Yemaya (African-Caribbean), Amaterasu (Japanese), Pachamama (Incan), Estsanatlehi }Changing Woman{ (Navajo and Apache), Danu (Celtic).

DETAILS: Sophia, or Hohkma or Sapienta etc... is the primary female figure of Judeo-Christianity, She was once very important, but because of the efforts of men who had a very serious problem with the female force in nature and themselves She has all but been expunged from modern Bibles. She was the veiled holy spirit of wisdom, pregnant with knowledge and inviting us to drink deeply from Her cup. Old Jewish literature tells of Her role as God's co-creator, "She reaches out from one end of the earth to the other with full strength and orders all things well...Herself unchanging, she makes all things anew." without Her God is powerless. She shares God's throne, and is his creative breath. The Shakers

recognized her in the rhyme: "Wisdom holds the Mother's seat, and is the Father's helper-meet."
Yes, it's time that Mrs. God got Her due!

Gnostics and Sophia

Gnosticism (Gnost = knowledge) was one of the very earliest forms of Christianity being some what older then what became the Roman Catholic Church, and one of it's chief rivals during the first part of the first millennium. They sought communion with Sige (Silence) who dwelt at the beginning of all things and gave birth to Sophia (Wisdom or Knowledge), The Gnostic Great Mother, who was both spouse and mother of God. (Hey! it's how they thought back then, read your Joseph Campbell.)

What became the orthodox church especially hated the Gnostic feminine imagery. Followers of Paul denounced the Gnostics as the spawn of Satan and ravening wolves in human form, and both devil worshipers AND atheists, and other insults Christians used against other Christians of a different type in those times, and for that matter today against other religions that they don't like today.

Starting mainly in the 4th and going through the 8th the Paulist church persecuted any Gnostic minorities that they could find, killing them in the thousands.

Church fathers of the Paulist type were very upset and angry by the Gnostics admitting women to ecclesiastical rank. Tertullian reported with horror that "All initiates, men and women alike...might be elected to serve as priest, bishop, or prophet. Beyond that the women teach, engage in discussion; they exorcise; they cure. They even baptize and in all way have equally, they pray equally -- even Pagans, if any happen to come...They also share the kiss of peace with all who come."

Some sects of Gnosticism even went so far as to say that there were twelve female apostles lead by the beloved of Jesus Mary Magdalene, and that while Jesus was the real God made flesh, Mary Magdalene was the real Goddess also made flesh, most of their gospels pertaining to this were destroyed by the ear Paulist, though some have survived.

In return for what the other Christians had to say about them the Gnostics said that the God of the Roman church was not the real God but was a devilish demiurge who only wanted to entrap human souls in lies, illusion, and evil.

But what about some of these differences that are to be found between the Gnostics who had a Yahweh AND Sophia, and the Paulist who had only Jehovah and Jesus? Lets take a short look at the Gnostic version of the Garden of Eden myth next.

The Gnostics said that Sophia was born from the primordial female power Sige (Silence). And that she }Sophia{ was God's mother, "the great revered Virgin in whom the Father was concealed from the beginning before He had created anything.

Sophia gave birth to a male spirit, Christ, (who only much later came to earth in human form) and a female spirit Achamoth (who later came to earth as Mary Magdalene). These two gave birth to the elements and the terrestrial world, then brought forth a new god named Jehovah, Son of Darkness, along with five planetary spirits later regarded as emanations of Jehovah: Iao, Sabaoth, Adonai, Eloi, and Uraeus. These spirits produced archangels, angels, and finally men and women.

Jehovah forbade men to eat the fruit of knowledge, but his mother Achamoth sent her own spirit to earth in the form of the serpent Ophis to teach mankind to disobey the jealous god. The serpent was also called Christ, who taught Adam to eat the fruit of knowledge despite Jehovah's prohibition.

...later

Sophia sent Christ again to earth in the shape of one of Her totems the dove, to enter the man Jesus at his baptism in Jordan. After Jesus died, Christ left his body and returned to heaven to help collect souls.

But not all of Sophia was taken out ofthe final version of the Bible by the Paulist, some was able to slip past i.e. from the 8th and 9th chapters Proverbs we see the early conflict between followers of Sophia and those of God. Maybe the divorce was going on at this time?:

Doth not Sophia cry? and understanding put forth her voice? She standeth in the top of high places, by way in the places of the paths. She crieth at the gates, at

the entry of the city, at the coming in of the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand Sophia: and , ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things... for Sophia is better then rubies; and all the things that may be desired are not to be compared to Her. I Sophia dwell with prudence, and find out knowledge of witty inventions... Counsel is mine, and sound wisdom; I am under- standing; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all judges of the earth. I love them that love me; and those that seek me early shall find me... I lead the way into righteousness, jinn the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures... Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life... But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Then we get:

Sophia hath built her house, she hath hewn out her seven pillars: she hath killed her beasts: she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled...(but) the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me (God) thy days shall be multiplied, and the years of thy life shall be increased... a foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high place of the city, (temples) to call passengers who go right on their ways: whoso is simple, let him turn in hither... But he knoweth not that the dead are there; and her guests are in the depths of hell.

Sounds like the nasty sort of thing that goes on in a lot of divorces to me. Or at least a heated PR battle.

Lets say that the campaign to bring Sophia (or Sapienta or Hohkma or Goddess which ever) is a success, what are some of the effects that it might have? I mean other then the religious aspects, I mean also the political or more mundane aspects, because as it is now while women make up the majority of those that **do** anything in the churches, the power is in the hands of men, well, with Sophia back thinks would have to loosen up more then a little bit, so what are some of the changes that could take place?.....:

Catholicism

Sure they have nuns, but that does not count because even they have to have a Priest that is over them (I think I'm really not sure about the details). So with the return of Sophia we could see also the Catholic Priestess who would have her very on sacraments and every- thing (see following message) and to be sure they could also become bishops and cardinals I understand that such things were quite common way back when.

And Pope? There was Pope Joan, but she had to be in disguise to do that. and all that Pope stuff did not start till well after the last of the Sophist had been offed.

But I know the perfect compromise, there is a lot of controversy in the Roman Catholic church right now between people who think that Priest should be able to marry, and those that think things should stay just as they are. But if you let Priest marry who knows what would happen! after all nobody can understand anybody else's choices in books or mates, and if your Catholic would you do if Father Dan showed up one day married to a Yahweh's Witness or a nice Jewish girl?! you know what gossips church people can be, well here's the solution, let them get married, but only to Priestesses, sure that cuts down the fled a lot but hey! that's tough, it comes with the territory.

Protestantism

Now here's a group that needs some work, ever seen some of the more hard-core groups with the men in their Penta-Pimp suits and the poofyed up hair-dos and their drab mousey wives who never seem to say anything? (not to try and get anybody mad or upset, but if I do...I try) I think there is more then room for a little loosening up to be done there, and in the more average protestant churches too.

Along with the minister have a womanizer, yeah that would work, maybe having another power would help cut down on the power tripping that often takes place. And just think, one more person to gossip about!

Judaism

Sorry, I really don't know enough about Judaism to talk about changes that might take place with the return of a Goddess figure, but I'm sure it would have to mean something...right?

All Judeo-Christianity

One thing that is to be found in all Christian religious groups is the male-force version of the leader, no matter if he is called Priest minister or what, who is let's face it more matter how you might like to not look at it, is for the most part a political figure, somebody in charge, so that you have a lot of religion but very, very little if any real spirituality.

Perhaps that could be fixed with the return of Sophia because with the return of a Female element to a religion you open up the door to the possibility of the Christian Shaman, something that the world has yet to see, this person could be ether male or female and, well I think this needs it's own message.

Even if you are not Catholic yourself I am sure that you are at least somewhat familiar with each of the seven sacraments that a priest can perform as part of his office. Just for the record they are listed below.

The seven sacraments that a priest of the Roman Catholic church can preform are:

1) Baptism
2) Communion (Eucharist)
3) Confirmation
4) Marriage
5) Priesthood
6) Sacrament of the Sick (formerly known as 'last rites')
7) Reconciliation (confession)

Now, what would be the case if a campaign to return Sophia to Judeo-Christianity were to succeed? There would be no need to take anything away from the priests, or even for them to share the seven sacraments for that matter, I think that the priestess would have plenty to do with the seven sacraments of the Priestesshood:

1. Pre-Baptism (sacred midwifery) To attend in a number of ways to the spiritual and physical needs of pregnant women, blessing the child, doing some rite at the birth etc...

2. Blessing the Cup. Rite by which a cup of milk or water is imbued with the essence of Sophia.

3. Bake the Love in. Rite in which an entire meal is imbued with the essence of Sophia.

4. Match-Making. Something that is badly needed before the Priest can do the marriage bit. a number of ways in which the compatibility is tested between two people, also the aiding of finding a suitable match. ("Nu! have I got a girl for you!")

5. Nag. Sort of like confession, only while one is told to the priest this one is told to you by the priestess, sort of like nagging...but in a good way, a way of pointing out where some improvement could be made, all under the influence of Sophia and not the good Mother herself `nach. Maybe it could start out by the Priestess saying something like "Watch it buster, for you have sinned" or something like that.

6. Tidy-Up. Rite to "clean-up" the spiritual "being" of the person in question, sort of like all that aura cleaning that the New Agers do.

7. Make-Over. Training that lets the Priestess note changes that would be helpful if they were made in an individual, sort of like that Hail Mary thing, only the Priestess would assign things of a more tangible form. Like give me one week with no beer drinking, or such like.

The White Goddess. Robert Graves.
Forerunners and Rivals of Christianity. (2 vols.) Francis Legge.
The Gnostic Religion. Hans Jonas.
Venus in Sackcloth. Marjorie Malvern.
Myths to Live By. Joseph Campbell.
The Gnostic Gospels. Elaine Pagels.
When God Was a Woman. Merlin Stone.
The Lady Was a Bishop. Joan Morris.
Spiral Dance. Starhawk.
The Book of Goddesses and Heroines. Patricia Monagham.
The Goddesses and the Tree. Ellen Cannon Reed.
Urban Shaman. Serge Kahili King.
Growing the Tree Within. William Gray.

The Woman's Encyclopedia of Myths and Secrets. Barbara G. Walker.

Many of these books are to be found at the library. . And there is a new one out called Sophia the Black Goddess I believe but I'm not sure and I don't know the authors name.....sorry.
{^}

Bardic Beltaine

By "The White Bard", Dragonhart Cove, Phoenix, AZ

The BARD should stand to the WEST, unless otherwise specified in the ritual.

BELTANE RITUAL: May Day
by the White Bard

Materials: One cauldron, filled with water a wreath of flowers for the MAIDEN the Maiden should wear white, if possible two wooden swords (optional) a fire, as close to the ground as possible A BARD/GREEN MAN (note: if you have no Bard, then a male to act as Green Man should be chosen either by lottery, or by the Maiden. The Maiden is, of course, free to request a specific person to act as Green Man even if there is a Bard available to the coven.)

Candles for all, if possible

The place of ritual should be set up, away from the gathered participants. It is more than a good idea to manage bathrooms and such like before the circle is closed. This Mystery is not something any of the participants should miss out on!

HPS:

Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

HP and HPS lead the coven to the place of ritual by a spiral dance, ending in a circle around the altar. The cauldron should be at the south. The Bard/Green Man dances at the end of the line.

HPS:

Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Year renewed
And praise the Powers, with gratitude.

Earth and Water, Fire and Air
I invoke the Goddess there!
This night we are Between the Worlds
To celebrate the year unfurled!

HP:

Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

The corners shall be called thusly, that all may hear, but shall not be called until the HPS reaches that corner on her circumambulation.

EAST:

O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH:

Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST:

Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH:

Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

The HPS shall move to each corner, and say, following each corner's crying as she moves to the next:

HPS:

So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!

By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

On her return to the first corner she shall change the last line above, and say:

The Circle's cast; and Blessed Be!

- The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

- Here begins the Beltane Mystery

BARD or GREEN MAN:

Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I show you a Mystery!

- The Maiden shall stand beside the HP, who shall hold a wooden sword. The Bard/Green Man shall approach them, also carrying a wooden sword, and shall, in mime, challenge the HP. They shall strike their swords together in three sets of three blows, then Bard/Green Man shall strike the HP, with the last blow of his sword, who shall fall as if dead. (Note: This can be played as a Morris Dance, if so wished.) If no Maiden and Bard/Green Man are used, then the above combat may be eliminated, and the HP and HPS shall enact the Mystery. The HPS' part shall then be spoken by the participants. The Maiden moves to the East. The Bard/Green Man moves to the North.

HPS:

Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN:

Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetched hame!

BARD/GREEN MAN:

Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

- The Maiden moves to the South. The Bard/Green Man moves to the East.

HPS:

Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN:

Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetched hame!

BARD/GREEN MAN:

Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

- The Maiden moves to the West. The Bard/Green Man moves to the South.

HPS:

Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN:

Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetched hame!

BARD/GREEN MAN:

Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

- The Maiden moves to the North. The Bard/Green Man moves to the West.

HPS:

Cunning and art she did not lack
But aye his whistle would fetch her back!

MAIDEN:

Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetched hame!

BARD/GREEN MAN:

Mouse, take heed of a white tom-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

- Bard/Green Man walks to Maiden and takes her hand. They both move to the Cauldron, and face HPS.

HPS:

Cunning and art she did not lack
But aye his Song has fetched her back!

Old Winter's dead, the Lady reigns
And Summer has returned again!

- Bard/Green Man and Maiden both wet their hands with water from the Cauldron, and sprinkle it on the HP, who comes to life again.

HP:

Cunning and art I do not lack
But aye Her Cauldron will bring me back!

- Bard/Green Man and Maiden both move to, and jump, the fire. Here ends the Beltane Mystery. Note: This Mystery is the more historically correct "Great Rite."

- If there is a May Pole, it should be erected by the men -only- at this point, and all dance around it, alternating male and female to raise the cone of power as outlined below. A normal cone-of-power may be raised, for growth and healing:

HPS:

In a ring we all shall stand
Pass the Power, hand to hand.

HP:

As the year is given birth
Build the Power; root to Earth

HPS:

Pass the Power, hand to hand
Bless the Lady, bless the Land

HP

Bless the Lord, and bless the Skies
Bless the Power that never dies!

- The above four verses should be repeated three times, (or as many as needed to fully wrap the pole) and then the HPS should say:

HPS:

By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

- All should release, at this point.

- Such coven business as must be transacted may be done here.

- The Circle is opened.

HPS:

Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
Winter's cold is gone away
Now it is the Day of May.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN:

Blessed Be!

- All spiral dance out from the Circle, jumping the fire as they go. HP and HPS lead, with Bard/Green Man and Maiden taking care of bringing the Bel Fire into camp. Allow the Bel fire to burn out on its own, if possible, otherwise put it out with the water from the Caldron. Disposal of the water otherwise should be to pour it at the roots of a tree. All participants may take fire from the Bel Fire to take home with them, cook over, or whatever, before it is extinguished.

{^} End of Beltane Ritual:The Bard

Samhain Ritual: 31 October

by the White Bard

Materials:

One cauldron, filled with water

CRONE: This should be an older female.

OLD KING: This should be a person chosen by lottery, or by whoever is acting as Crone. It can be enacted by the HP if needed.

BARD/GREEN MAN: If the coven has no Bard available, then a Green Man should be chosen by lottery, or by whoever is acting as Maiden. It can be enacted by the HP, if needed.

The place of ritual should be set up, away from the gathered participants. This is not something that people should miss, so make sure that potty break is taken care of before the circle is cast.

HPS:

Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

HP and HPS lead the coven to the place of ritual by a spiral dance, ending in a circle around the altar. The cauldron should be at the south. The Old King dances at the end of the line.

HPS:

Come we forth, with the Spiral Dance
Within the Lady's radiance
To mark the turning of the year
The door to Winter now is here.

Earth and Water, Fire and Air
I invoke the Goddess there!

This night we are Between the Worlds
To celebrate the year unfurled!

HP:

Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

The corners shall be called thusly, that all may hear, but shall not be called until the **HPS** reaches that corner on her circumambulation.

EAST:

O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH:

Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST:

Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH:

Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you

See these rites and guard this circle!
Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

The **HPS** shall move to each corner, and say, following each corner's crying as she moves to the next:

HPS:

So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

On her return to the first corner she shall change the last line above, and say:

The Circle's cast; and Blessed Be!

The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

Here begins the Samhain Mystery:

OLD KING:

Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I shall show you a Mystery!

- Bard/Green Man and Maiden join hands, facing each other.

- The Maiden speaks to the Bard/Green Man:

MAIDEN:

Lord of Life, hail Land-Master!
God of grain that grows and dies
Rising reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your manhood
Bless barren earth, bear fruit again!

- The Bard/Green Man speaks to Maiden:

BARD/GREEN MAN:

Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

The Old King moves to the West. The Crone moves to the North.

HP:

Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING:

Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetched hame!

CRONE:

Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!

The Old King moves to the South. The **Crone** moves to the West.

HP:

Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING:

Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetched hame!

CRONE:

Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!

The Old King moves to the East. The Crone moves to the South.

HP:

Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING:

Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetched hame!

CRONE:

Hare, take heed of a swift greyhound
Will harry thee all these fields around
For here come I in the Lady's Name
All but for to fetch thee hame!

The Old King moves to the North. The Crone moves to the East.

HP:

Cunning and art he did not lack
But aye her whistle would fetch him back!

OLD KING:

Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetched hame!

CRONE:

Mouse, take heed of a white she-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!

Crone walks to Old King and takes his hand. He falls as if dead.

HPS:

Cunning and art he did not lack
But aye Her Song has fetched Him back!

Summer's gone, the Lady reigns
And Winter has returned again!

Maiden wets her hands with water from the Cauldron, and sprinkles it on the Old King, who comes to life again.

OLD KING:

Cunning and art I do not lack
But aye Her Cauldron will bring me back!

The Crone and Old King shall join hands, facing each other, and say:

Note: These Norse style verses were taken from a file I got (I think) from Paul Seymour. Don't know who author is.

CRONE:

One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

OLD KING:

Every age your eyes have witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaver at the World-tree's root.
Eldest ancient, all-knowing one,
Speak unto us, send us vision!
Here the HPS should say:

HPS:

We remember our dead; our loved ones gone to the Summerland
Before us. Give them peace and joy.

ALL: Blessed be!

Here ends the Samhain Mystery.

A normal cone-of-power may be raised, for growth and healing:

HPS:

In a ring we all shall stand
Pass the Power, hand to hand.

HP:

As the season turns again
Power flows from friend to friend

HPS:

Pass the Power, hand to hand
Bless the Lady, bless the Land

HP:

Bless the Lord, and bless the Skies
Bless the Power that never dies!

The above four verses should be repeated three times, or as many times as needed, and the HPS shall then say:

HPS:

By Fin and Feather, Leaf and Tree:
Let the Power flow out and free!

All should release, at this point.

Any needed coven business may be transacted here.

The Circle is opened:

HPS:

Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
We think of those in Summerland
Who dance together, hand in hand.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

All spiral dance out from the Circle, led by HP and HPS.

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Celtic Studies Annotated Bibliography

Notations c. 1991/1992 Erynn Darkstar.

The following books, articles, papers and ephemera are in my personal collection are photocopies. Annotations will contain notes regarding the format of the material, my general comments or impressions as to copy quality or the usefulness of the material for a Pagan practitioner.

C - Cloth binding
T - Trade paper
M - Mass paper
P - Photocopy
S - Spiral bound
A - Article
E - Ephemeral material of some sort, e.g. cards, charts, etc.

244 entries as of April 18, 1992.

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Knowlton, Derrick***, The Naturalist in Scotland*** (David & Charles, London 1974) C, photo plates, line drawings. A brief guide to the flora and fauna of Scotland.

Little folklore, but much interesting information on location and habitat of na and imported animals and plants.

Ledwich, Dr. ***Antiquities of Ireland*** (Dublin 1804) P, reprint of 1792 edition. copy. Antiquarian notes and speculation. Lehmann, RPM & WP, An Introduction to Old Irish (University of Texas Press, Aus nd) P, poor quality copy. Works through the text of Scela Mucce Meic Datho and some poetry.

Lehmann, Ruth P, ***"The Calendar of the Birds" and "A Grave Marked With Ogham" : T Problem Poems from the Book of Leinster*** (.tudes Celtique, Paris 1980) AP, poetry and analysis in Irish and English.

Lethbridge, TC, ***The Legend of the Sons of God*** (Routledge & Kegan Paul, Boston 1 T, megalithic figures and space aliens.

Lethbridge, TC, ***Gogmagog : The Buried Gods,*** (Routledge & Kegan Paul, London 195 P, story of Lethbridge's dig on buried hill-figures and a study of related "gia tales.

Linguaphone Institute, ***C.rsa Gaelige*** (London, 1974) PE, Irish language instruct Vol's and cassettes.

Littleton, C. Scott, ***The New Comparative Mythology: An Anthropological Assessm the Theories of Georges Dum.zil, 3ed*** (University of California Press, Berkeley 1982) T, excellent overview of Dum.zil's material, which includes references to works on Celtic mythology.

Logan, James, ***The Scottish Gael; or Celtic Manners, as Preserved Among the Highlanders ... 5ed*** (S. Andrus & Son, Hartford nd) P, the chapter "Of the Knowledge of Letters Among the Celts"

Logan, Patrick, ***Irish Country Cures*** (Appletree Press, Belfast 1981) T, folk med herbology.

Lyle, Emily B, ***Dumezil's Three Functions and Indo-European Cosmic Structure*** (publication data unknown, 1982) P, notes and discussion of God/Goddess roles i IE structure.

MacAlister, RA Stewart, ***The Secret Languages of Ireland : with special referenc origin and nature of the Shelta language*** (University Press, Cambridge 1937) PS, good modern analysis of Ogham and "Oghamized Irish".

MacAlister, RAS, ***Corpus Inscriptionum Insularum Celticarum*** (Coimisi.n L.imhscr.bhinn. Na h.ireann, Dublin 1949) P, 2 vols. An attempt to catalogue a of the stone inscriptions and some inscribed archaeological finds in Ireland. Reviewed in Speculum as terribly poor and incomplete, but a gallant effort.

MacAlister, RAS, ***The Archaeology of Ireland*** (Nethuen & Co, London 1928) P, the chapters on Ogham & title page.

MacAlpine, Neil & Mackenzie, John, ***Gaelic-English and English-Gaelic Dictionary*** (Gairm Publications, Glasgow 1979) C, formerly "MacAlpine's Pronouncing Gaelic Dictionary". Scottish Gaelic.

MacCana, Proinsias, ***Celtic Mythology*** (Hamlyn, London 1970) C, overview of mythological themes and personalities.

MacCulloch, John Arnott and M.chal, ***Jan, Mythology of All Races: Volume 3, Cel and Slavic*** (Cooper Square Publishers, NY 1946) C, two volumes bound as one; Celtic Mythology by MacCulloch and Slavic Mythology by M.chal. B/w plates, colorized plate frontispiece. Fair to good general overview with brief retelling certain sections of tales.

MacCrossan, Tadhg, ***The Sacred Cauldron : Secrets of the Druids*** (Llewellyn, St. 1991) T, a sexist, racist look at "non-political" Druidry. Some useful information but mostly either bad or dangerous advice, like a ritual that includes giving honey to a newborn (potentially deadly).

MacFirbis, Duald, ***On the Fomorians and the Norsemen*** (Det Norske Historiske Kildeskriftfond, Bogrykkeri 1905) P, trans by Alexander Bugge. Text compiled approx. 1650. Irish and English. Equates the Vikings with the mythical Formoi.

MacKillop, James, Fionn mac ***Cumhaill : Celtic Myth in English Literature*** (Syrac University Press, Syracuse 1986) T, analysis of Fionn as a literary figure, from hero to buffoon.

Mackinnon, Roderick***, Teach Yourself Gaelic*** (Hodder & Stoughton, NY 1985) M, a reasonable Scots Gaelic course from the "Teach Yourself..." series.

MacLaren, James, ***MacLaren's Gaelic Self-Taught*** (Gairm Publications, Glasgow 198 revised 4th edition. Scots Gaelic language course.

Maclean, Charles, ***Island on the Edge of the World:*** The Story of St. Kilda (Tap Publishing Co, NY 1980) C, b/w photos. The evacuation of the St. Kilda Islanders.

MacLeod, Fiona, ***The Winged Destiny : Studies in the Spiritual History of the Ga*** (Lemma Publishing, NY 1974) C, reprint of 1904 edition. Pseudonym of William Sharp. Fiction, essays, myth/folklore.

MacManus, Seumas, ***The Story of the Irish Race*** (The Devon-Adair Company, Old Greenwich CT 1974) C, revision of 1921 edition. Mythic history, pseudo-history and political history up to approximately 1944.

Malory, Sir Thomas, ***Le Morte d'Arthur : A rendition in modern idiom by Keith Ba*** (Bramhall House, NY 1962) C, a passable modern rendition. Markale, Jean, Women of the Celts (Inner Traditions International, Rochester VT T, translated from 1972 French edition. Primary focus on Welsh and Breton, ver little discussion of Goddesses. Matthews, Caitl.n & John, Hallowquest : Tarot Magic and the Arthurian Mysteries (Aquarian, Wellingborough 1990) T, a magickal system to go with their Arthurian based Tarot deck. Interesting but forced in many places.

Matthews, Caitl.n & John, ***The Western Way : A Practical Guide to the Western My Tradition, Vol 1 The Native Traditio***n (Arkana, NY 1985) T, analysis of British and Celtic mythological material which states that Pagan deities are "unregenerate godforms".

Matthews, Caitl.n & John, ***The Western Way : A Practical Guide to the Western My Tradition, Vol 2 The Hermetic Tradition*** (Arkana, NY 1986) T, an expansion on Vol 1 which insists that qabalah and Egypto-Greek Hermeticism is the True Western Way.

Matthews, Caitl.n, ***Arthur and the Sovereignty of Britain : King and Goddess in Mabonogion*** (Arkana, NY 1989) T, discussion of the Irish and Welsh concept of Sovereignty as feminine embodiment of the land.

Matthews, Caitl.n, ***Mabon and the Mysteries of Britain : An Exploration of the Mabinobion*** (Arkana, NY 1987) T, another Matthews "occult book of the month club" publication.

Matthews, Caitl.n, ***The Celtic Tradition*** (Element Books, Longmead 1989) T, volume "The Elements of..." series. So-so introductory Celtic myth and culture.

Matthews, John, Taliesin : Shamanism and the Bardic Mysteries in Britain and Ir (Aquarian, Wellingborough 1991) T, better than their average attempt. Good discussion of similarities between "shamanic" trance-techniques and aspects of "Bardic mysteries."

Matthews, John & Caitl.n**,** ***The Aquarian Guide to British and Irish Mythology*** (Aq Wellingborough 1988) T, sketchy and incomplete compendium of mythic figures.

Matthews, John & Caitl.n, ***The Grail Seeker's Companion : A*** Guide to the Grail Q the Aquarian Age (Aquarian, Wellingborough 1986) T, compendium of people and places, with suggested magickal system.

Matthews, John, ***The Arthurian Tradition*** (Element Books, Longmead 1989) T, a Vol in "The Elements of..." series. Talks about the Matter of Britain without real talking much about the Pagan origins.

McKenna, Lambert ed. ***Bardic Syntactical Tracts*** (Dublin Institute for Advanced S Dublin 1944) PS, notes on grammar and syntax in Irish, with some obscure notes and partial translations in English.

McNeill, F. Marian, ***The Silver Bough*** (Cannongate, Edinburgh 1989) M, Vol 1 of 4 Scottish folk and calendrical lore.

Megaw, Ruth & Vincent**,** ***Celtic Art : From its beginnings to the Book of Kells*** (T & Hudson, NY 1990) T, many plates. Archaeology, art history.

Merrifield, Ralph, ***The Archaeology of Ritual and Magic*** (New Amsterdam Books, NY 1988) T, excellent overview of the archaeological evidence for magic and religious ritual in the British Isles and Western Europe.

Meyer, Kuno, ***Hail Brigit : An Old-Irish Poem on the Hill of Alenn*** (Hodges, Figg Co, Ltd, Dublin 1912) P, a Dindsenchas poem about Brigid and the Hill of Ailenn Facing page Irish-English text & translation.

Meyer, Kuno, ***Selections from Ancient Irish Poetry,*** (Constable & Co, London 1911 translations of Irish poetry from different periods.

Meroney, Howard, ***Early Irish Letter-Names*** (Speculum, Vol XXIV, No. 1, Jan. 1949 Cambridge, MA) PA. Proposes the Ogham letter names to be "kennings" rather than a list of trees. Linguistics, history.

Murphy, Gerard, ***Early Irish Lyrics, Eighth to Twelfth Century*** (Clarendon Press, 1970) P, first published in 1956. Poor copy quality. Irish and English text a translation, analysis of poetic meter and traditions.

Murray, Colin, ***Ephemera collection*** (Golden Section Order) EP. Deck: Ogham Divination Tree Card Pack. Charts: Directions on Using the Ogham; Ogham Divination Correspondence Chart. Posters: Ogham Alphabet Cyphers; The Soli/Lunar Gaelic Year; The Tree Alphabet Beth Luis Nuin; The Triple Goddess; The Golden Section; The Pilgrim Path of Percival on the Serpent of Initiation t Achieve the Grael Quest; Four Fire Festivals. Gravesian.

Murray, Liz & Colin, ***The Celtic Tree Oracle*** : A System of Divination (St. Marti NY 1988) PE, cards and accompanying information booklet. Gravesian.

Naddair, Kaledon, ***Ogham, Koelbren and Runic*** (Shamanic Divination Scripts) of Br and Europe (Private publication, nd) P, 2 vols. Poor quality copies, euro size paper. Heavily line illustrated. Very odd, lots of CAPITALS. Anti-Graves.

Nagy, Joseph Falaky, ***The Wisdom of the Outlaw : The Boyhood Deeds of Finn in Ga Narrative Tradition*** (University of California Press, Berkeley 1985) C, excellent analysis of the Fenian Cycle through the Macgnimartha Fionn and its related material. One of the best available titles.

New ***Celtic Review*** (London) P, periodical from the Golden Section Order. Beltan double-size euro format, Beltaine 1984, euro paper.

N. C. Dobs, Maighr.ad, ***Tochomlad Mad Miledh a hEspain i nErind : no Cath Taillt*** (.tudes Celtique, Paris, June 1936) AP, The Battle of Taillten in Irish and

Eng. N. Ghr.d., M.ir.ad, Progress in Irish (The Educational Company, nd) T, basic Ir grammar and vocabulary.

N. Sh.aghdha, Nessa, ***Catalogue of Irish Manuscripts in the National Library of Fasciculus I*** (Dublin Institute for Advanced Studies, Dublin 1967) P, a partial cataloguing of Irish manuscripts. Excellent source for translations available the publication date.

Norton-Taylor, Duncan, ***The Celts*** (Time-Life Books, New York 1974) P, selected excerpts.

O'Boyle, Se.n**, *Ogham, The Poets' Secret*** (Gilbert Dalton, Dublin 1980) T, Ogham a method of musical notation.

O'Corr.in, Donnchadh, Liam Breatnach, and Kim McCone ed., ***Sages, Saints and Storytellers: Celtic Studies in Honor of Professor James Carney*** (An Sagart/ Maynooth, Naas 1989) P, selected essays from the work: Davies, The place of healing in early Irish society;

McCone, ***A tale of two ditties***: poet and sati Cath Maige Tuired;

McManus, ***Runic and Ogam letter-names: a parallelism***;

O'Briain, Some material on Ois.n in the ***Land of Youth***;

O'Buachalla, Aodh ***Eangach and the Irish king-hero***; O'Corr.in, Early Irish hermit poetry?;

O'hAodha, ***The lament of the Old Woman of Beare; O'hUiginn***, Tongu do dia toinges mo thuath and related expressions;

Picard, ***The strange death of Guaire mac .ed.in; Sims-Williams,*** The Irish geography of Culhwch and Olwen;

Tristram, ***Early modes of Insular expression***; Williams, Some Irish plant names.

O'Curry, Eugene, ***Lectures on the Manuscript Materials of Ancient Irish History*** (Hinch & Patrick Traynor, Dublin 1878) PS, lectures at the Catholic University o Ireland in 1855 and 1856. Excellent source material.

O'D.naill, Niall, ***Folcl.ir Gaeilge-B.arla*** (Richview, Brown & Nolan, Baile Atha 1977) C, Irish Gaelic to English dictionary.

O'Driscoll, Robert ed. ***The Celtic Consciousness*** (George Braziller, MY 1987) T, lectures, essays and articles from the Symposium on Celtic Consciousness presented at the University of Toronto in 1978.

O'hOg.in, ***D.ith., Fionn mac Cumhaill : Images of the Gaelic Hero*** (Gill & MacMil Dublin 1988) P, selected sections with chapter notes.

O'Murch., ***D.agl.n & P.draig, Briathra na Gaeilge : Regular and Irregular,*** (Fole Chuid, Bhaile Atha Cliath nd) P, book of verb forms for Irish Gaelic.

O'Tuathail, Se.n, ***An Fiodhr.dh*** (privately printed, 1985) P, work on tree-lore a divination, with some annotations.

O'Tuathail, Se.n, ***An Lebor Tosach*** : or ***the Book of Beginnings*** (privately printed tale of Celtic origins.

O'Tuathail, Se.n, ***Canteanna na Luise,*** (privately printed) P periodical. Issues Print quality fair to poor. Covers mostly very bad. Primarily English with ab 1/3 written in Irish. Very useful material.

O'Tuathail, Se.n, ***Duan Amhairghane*** : The Song of Amergin (privately printed 1984/1986) P, Irish and English reworking of the Song of Amergin.

O'Tuathail, Se.n***, Roscanna on Bhroguis Drum Damhghaire*** (privately printed 1988) Irish and English reworking of "Druid Rhetorics from "The Siege of the Ridge of the Stag's Call".

Parry-Jones, D, Welsh ***Legends and Fairy Lore*** (BT Batsford, London 1988) C, firs published in 1953. Folktales, legends.

Pennick, Nigel***, Ogham and Runic : Magical Writing of Old Britain and Northern E*** (Fenris Wolf, Cambridge 1978) P, euro size paper. Brief discussion of Book of Ballymote and Leabhar na hUidrh. material. Obvious errors.

Pennick, Nigel, ***Practical Magic in the Northern Tradition*** (Aquarian Press, Guil 1989) T, passing mention of Oghams. Relates some Celtic to Norse practices.

Pennick, Nigel, ***Runestaves & Oghams*** (Runestaff Publications, Cambridge 1985) P, size paper. Only slight differences from Pennick 1978.

Piggot, Stuart, ***Ancient Europe*** (Aldine Publishing Co, Chicago 1970) C, archaeological survey including proto-Celts and Celts.

Piggot, Stuart, ***The Druids*** (Thames & Hudson, NY 1986) C, archaeology.

Polunin, Oleg, ***A Concise Guide to the Flowers of Britain and Europe*** (Oxford Uni Press, NY 1987) T, color photo plates. Field guide to flowering plants and tre including the British Isles and Ireland.

Porter, Arthur Kingsley, ***The Crosses and Culture of Ireland*** (Arno Press, NY 197 Lectures on archaeology delivered at Metropolitan Museum of Art in 1930. History of the church in Ireland as reflected in monuments inscribed with cross.

Power, Patrick C***, The Book of Irish Curses*** (Mercier Press, Cork 1984) P, curses analysis with examples in Irish and English.

Propp, Vladimir***, Morphology of the Folktale, 2ed*** (University of Texas, Austin P Austin 1971) T, classic work on the structure and analysis of folktales and the themes. Translated by Laurence Scott, revised by Louis A. Wagner.

Propp, Vladimir, ***Theory and History of Folklore,*** (University of Minnesota Press Minneapolis 1984) T, a collection of essays and other works on the development and history of oral traditions and lore. Translated by Ariadna Y. Martin and Richard P. Martin.

Ragan, Michael, ***The Runes of Ancient Ireland*** : R.n n. Erenn Seanda (Runestone Publications, Dilsboro IN, 1987) S, Gravesian vaguely Ogham-based "Irish" runic system.

Rees, Alwyn and Brinley***, Celtic Heritage : Ancient Tradition in Ireland and Wal*** (Thames & Hudson, NY 1989) T, reprint of 1961 edition. Probably the best popular analysis of insular Celtic myth & folklore available.

Renfrew, Colin, Before Civilization : The Radiocarbon Revolution and Prehistorically Europe (Alfred A. Knopf, NY 1975) C, archaeology of megalithic monuments.

Renfrew, Colin, ***The Origins of Indo-European Languages*** (Scientific American, Oc 1989) AP, a new linguistic theory offering a different date for the Celtic sett of Ireland and the British Isles.

Rhys, John, Celtic Folklore, Welsh and Manx (Clarendon Press, Oxford 1901) PS, volume 1 of 2.

Richardson, Alan & Hughes, Geoff, ***Ancient Magicks for a New Age: Rituals from Merlin Temple, The Magick of the Dragon Kings*** (Llewellyn, St. Paul 1989) T, magickal diaries and discussion of contact with the "Merlin current".

Rolleston, TW, ***Celtic Myths and Legends*** (Avenel Books, NY 1986) C, volume in the "Myths and Legends" series. Facsimile of an earlier edition, probably no later 1935-1940. Mythology of Ireland and Wales.

Ross, Anne & Robins, ***Don, The Life and Death of a Druid Prince :*** The Story of L Man, an Archaeological Sensation (Summit Books, NY 1989) C, archaeology. Interesting analysis of the Celtic "threefold death" theme.

Ross, Anne, ***Pagan Celtic Britain : Studies in Iconography and Tradition*** (Routle Kegan Paul, London 1967) PS, a classic source, one of the best works by an expert in the field.

Ross, Anne, ***The Pagan Celts*** (Barnes & Noble, Totowa NJ 1986) C, formerly Everyday Life of the Pagan Celts. Archaeology and anthropological analysis.

Sapir, Edward, ***Culture, Language and Personality : Selected Essays*** (University California Press, Berkeley 1958) M, essays on linguistics and culture, edited b David G. Mandelbaum. Influential linguistic theories regarding the origins of thought, religion, and myth in language structure.

Saul, George Brandon, ***Traditional Irish Literature and Its Back- grounds: A Brief Introduction*** (A Revision of The Shadow of the Three Queens), (Bucknell University Press, Lewisburg 1970) P, history, mythology, literature.

Seymour, St. John D***, Irish Visions of the Other-World : A Contribution to the S Medieval Visions,*** (Society for Promoting Christian Knowledge, London 1930) P, reasonably good material, excellent chapter on immrama.

Sharp, Cecil J & MacIlwaine, Herbert C, ***The Morris Book*** (EP Publishing Ltd, Eas Ardsley 1974) C, parts 4 & 5 of 5. Morris dance instructions and music.

Sharp, Cecil J, ***Sword Dances of Northern England*** (EP Publishing Ltd, East Ardsl 1978) C, 3 Vol's bound as one. Sword dance instructions and music, folklore commentary. Also includes the Horn Dance of Abbotts Bromley.

Simpson, Jacqueline, ***Gr.mr the Good, A Magical Drinking-Horn*** (.etudes Celtiques, 1963) AP, a comparison of Gr.mr with the Horn of Bran from Welsh mythology.

Sjoestedt, Marie-Louise, ***Gods and Heroes of the Celts*** (Turtle Island Foundation Berkeley 1982) T, trans by Myles Dillon. Original French publication in 1940. highly respected classic. Skelton, Robin and Margaret Blackwood, Earth, Air, Fire, Water: Pre-Christian Pagan Elements in British Songs, Rhymes and Ballads (Arkana, London 1990) T, English-only poetry with some commentary. Nothing unusual. Modern poetry is included.

Spence, Lewis, Magic ***Arts in Celtic Britain*** (pub unknown - book out) C, better average book. Lots of good information.

Spence, Lewis, ***The Minor Traditions of British Mythology*** (Rider and Co, London C, survey of "lesser" themes of British and Celtic mythology.

Spence, Lewis***, The Mysteries of Britain*** (Health Research, Mokelumne Hill CA 197 interesting but not necessarily accurate mythology and Druidry.

Spence, Lewis, ***Myth and Ritual in Dance, Game and Rhyme*** (Watts & Co, London, 1947) C, some b/w photos. Survey of world ritual dance, games and rhyme, with fairly large listing of Celtic/English material.

Spencer, Edmund, ***The Faerie Queene*** (Odyssey Press, NY 1965) T, ed by Kellogg a Steele. Books 1 & 2, with other poetry and commentary.

Steel, Tom***, The Life and Death of St. Kilda*** (Fontana/Collins Books, Glasgow 197 b/w photo plates. Anthropology. Another account of the evacuation of St. Kilda.

Steinbeck, John, ***The Acts of King Arthur and His Noble Knights*** (Avenel, NY 1982 also M, Del Rey 1976. Reworking of Mallory.

Stewart, RJ ed. ***The Book of Merlin : Insights from the first Merlin Conference, June 1986*** (Blandford Press, NY 1987) C, essays on Merlinology and mythology.

Stewart, RJ, ***Advanced Magical Arts*** (Element Books, Longmead 1988) T, western mysticism and "Celtic" archetypal forms.

Stewart, RJ (Bob), ***Where is Saint George? : Pagan Imagery in English Folksong,*** (Blandford Press, NY 1988) P, Pagan remains and Qabbalism in English folk music.

Stewart, RJ, ***The Merlin Tarot*** (Aquarian, Wellingborough 1988) TE, Tarot deck an explanatory book. Illustrations and deck by Miranda Gray. Places Merlin mythology on the Qabalistic tree of life.

Stewart, RJ, ***The Mystic Life of Merlin*** (Arkana, NY 1987) T, psychological analy Geoffrey of Monmouth's Vita Merlini.

Stewart, RJ, ***The Prophetic Vision of Merlin*** (Arkana, NY 1987) T, psychological of Geoffrey of Monmouth's Merlin material.

Stewart, RJ, ***The Underworld Initiation : A Journey Toward Psychic Transformation*** (Aquarian, Guildford 1985) T, qabalah with a thin veneer of "Celtic" and western mysticism focusing on ballads.

Strett, Jakob, *Sun and Cross : The development from megalithic culture to early Christianity in Ireland* (Floris Books, London 1984) C, megalithic monuments and religious transformation in Ireland.

Taylor, Isaac**,** ***Greeks and Goths : A Study on the Runes*** (MacMillan & Co, London P, chapter on the Oghams only.

Taylor, Timothy, ***The Gundestrup Cauldron,*** (Scientific American, March 1992) A, article on the origins of the Gundestrup Cauldron, excellent clear photos of rarely seen panels.

Taylor, Pat & Tony, ***The Henge : An Introduction to Keltrian Druidism***, (Keltria, Minneapolis, 1990) P, introductory material for a Neopagan Druidic tradition.

Thomas, NL**,** ***Irish Symbols of 3,500 BC*** (Mercier Press, Dublin 1988) T, speculative interpretation of New Grange and other megalithic symbols in Ireland. Thomas is absolutely certain of his analysis.

Travis, James, ***Early Celtic Versecraft : Origin, Development, Diffusion*** (Cornel University Press, Ithaca 1973) P, a scholarly study of the forms and rhythms of Celtic poetry and its spread through Europe.

Turco, Lewis, ***The New Book of Forms :A Handbook of Poetics*** (University Press of England, Hanover NH 1986) T, book of poetic forms including many ancient Celtic verse patterns and structures.

Vansina, Jan, ***Oral Tradition as History*** (University of Wisconsin Press, Madison not directly related to Celtic, but an excellent analysis of the use and explore oral traditions. Useful in recreating religious and mythic meanings.

Vendryes, J, ***L'.criture Ogamique et Ses Origines*** (.tudes Celtiques, Paris, 1945 article on Ogham in French. Discussion of basic source material.

Ventura, Michael, ***Hear That Long Black Snake Moan*** (Whole Earth Review, Spring 1987) AP, rock, Voudoun and some thoughts on an interesting Irish connection.

Wagner, H, ***Origins of Pagan Irish Religion*** (Zeitschrift f.r Celtische Philologi 1981) AP, in-depth examination of Manann.n.

Watson, Alden, ***The King, the Poet and the Sacred Tree*** (.tudes Celtique, Paris 1 AP, discussion of the sacred tree in Pagan Irish religion.

Watson, J. Carmichael, ***Mesca Ulad*** (Scottish Gaelic Studies, Vol V, part I, London on AP, translation of the Intoxication of the Ulstermen.

Webster, Graham**,** ***Celtic Religion in Roman Britain*** (Barnes & Noble, Totowa NJ 19 C, formerly The British Celts and Their Gods Under Rome. Archaeology and paleontology. Whiting, Bartlett Jere ed., Traditional British Ballads (Appleton-Century-Croft 1955) M, a small ballad collection.

Wood, Juliette, ***The Elphin Section of Hanes Taliesin*** (.tudes Celtique, Paris 19 analysis of a Taliesin tale.

Wood-Martin, W. G., ***Traces of the Elder Faiths of Ireland*** : ***A Folklore Sketch :Handbook of Irish Pre-Christian Traditions*** (Longmans, Green & Co, London 1902) P, 2 vols. Line drawings. A wide-ranging collection of excellent material including such obscurities as Irish sweat-house traditions.

Woodman, P. C., ***A Mesolithic Camp in Ireland*** (Scientific American, Vol. 245, No August 1981) AP, archaeology. Some thoughts on a Mesolithic site with notes regarding linguistics and the Indo-European origin of the Irish.

Wylie, Jonathan, and David Margolin, ***The Ring of Dancers : Images of Faroese Cu*** (University of Pennsylvania Press, Philadelphia 1981) C, anthropological study modern and historical aspects of the Faroe Islands, an island group of mixed Norse/Celtic ancestry with a Norse language.

Yeats, William Butler, ***Mythologies*** (Collier, NY 1978) T, reprint of ***The Celtic The Secret Rose, Stories of Red Hanrahan***, ***The Tables of the Law***, ***The Adoration of the Magi***, and ***Per Amica Silentia Lunae***.

Yeats, William Butler, ***Irish Fairy and Folk Tales*** (Modern Library, NY nd) C,
ERYNN DARKSTAR
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Candlemas (Imbolc) Ritual: 2 February

-by the White Bard

Materials:

a candle for each covener present.
a **MAIDEN**, dressed in white.
a Crown of Light, made from three, six, or nine candles.
a **BARD/GREEN MAN**.
a **DARK LORD**, dressed in dark clothing, and holding a dark cloak.

The place of ritual should be set up, away from the gathered participants.

It is more than a good idea to manage bathrooms and such like before the circle is closed. This Mystery is not something any of the participants should miss out on! The **Bard** should stand to the WEST, unless otherwise specified in the ritual.

HPS:

Go we now to the sacred place
And stand within the sacred space
Turn your minds to sacred things
And dance with me unto the ring!

HP and **HPS** lead the coven to the place of ritual by a spiral dance, ending in a circle around the altar. The cauldron should be at the south. The Bard/Green Man dances at the end of the line. A good song to sing here is "Lord Of The Dance."

HPS:

Come we forth, with the Spiral Dance
Within the Lady's radiance
To celebrate the Sun's rebirth
To renew life, to warm the Earth

Earth and Water, Fire and Air
I invoke the Goddess there!

This night we are Between the Worlds
To celebrate the year unfurled!

HP:
Earth and Water, Fire and Sky
I invoke the God on high
This night we are Between the Worlds
To celebrate the year unfurled!

The corners shall be called thusly, that all may hear, but shall not be called until the HPS reaches that corner on her circumambulation.

EAST:
O Guardians of the Eastern Tower,
Airy ones of healing power
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

SOUTH:
Oh fiery ones of Southern Power
Thus I invite you to this tower
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

WEST:
Western ones of water's flow
Help to guard us here below
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

NORTH:

Earthen ones of Northern fame
Bless and guard our Power's fane
I do summon, stir and call you
See these rites and guard this circle!

Come to us and heed our call!
By the Power that made us all;
By the Power that blesses Thee:
Come to us; and Blessed Be!

The **HPS** shall move to each corner, and say, following each corner's crying as she moves to the next:

HPS:

So I cast and consecrate
This Circle of the small and great:
By Fin and Feather, Leaf and Tree,
By Rock and Earth, by Land and Sea,
By Fire and Water, Earth and Air,
By the Lord, and Lady Fair!
By Love and Joy and Work and Play,
All things harmful cast away!
By lightening's flash, and rain's soft fall,
By the Power that made us all;
By the Power that blesses Thee:
(Cast the Circle: Blessed be!)

On her return to the first corner she shall change the last line above, and say:

The Circle's cast; and Blessed Be!

The callers of the corners shall return their tools to the altar, and then shall join the circle at their corners.

Here begins the Candlemas (Imbolc) Mystery: The Maiden shall step forth, and say:

MAIDEN:

This is the time of Brigid, the Patron of Poets and Fire, and of Healing.

HPS:

This is the time of new beginnings, when the Mother has become Maiden.

HP:

The days have turned, and grow longer, and the Sun-child is growing to His strength.

BARD/GREEN MAN:

I have been a wave upon the sea,
And a spark in the firelight.
I have been a fish in the ocean.
I have been a Thought within a Word,
And a Word within a Deed.
I was cast away, and found again.
I have been made of flowers
And of cold steel and brass.
Fire and ice are alike unto me.
I have been the narrow blade of a sword
That kills without cutting.
And the Void is my homeland.
I have been in Caer Sidi
In the Spiral Castle of Glass.
And the letters on the Standing Stones
Are no secret from me.
I have been in Annwyn
And Tir na n'Og,
I have danced the Spiral Dance,
And drunk from the Hierlas at daybreak.
I have ridden beneath two ravens
And served in the kitchen,

And all places are alike unto me.
I have been a child
And now I come into my strength!
I invoke the Land, the dear Land,
the Earth our Mother!

MAIDEN:

The cycles of the Moon have taken their course, and I am in my Maidenhood. The stars are kindled, and I dance in their light.

DARK LORD:

Thy home is with me thru the long months of Winter, and the Earth shall lie fallow and bare.

The **HPS** shall then light the candles of the Crown of Light, and shall approach the Maiden, who is now standing in the East, and place it upon her head. She shall now, in company with the Bard/Green Man, circumambulate the circle, and the coveners shall light their candles from her crown. The Bard/Green Man shall return to his normal place within the circle and the Maiden shall place the Crown of Light on the altar. The Maiden shall then approach the Dark Lord, and kneel before him, and he shall say:

DARK LORD:

As it always is, always was, and always shall be. Come my Kingdom.

Here he shall place the dark cloak around her, and they shall retire to the West. Here ends the Candlemas Mystery.

A normal cone-of-power may be raised, for growth and healing:

HPS:

In a ring we all shall stand
Pass the Power, hand to hand.

HP:

As the Sun is given birth
Build the Power; root to Earth

HPS:

As the Power, hand to hand
Bless the Lady, bless the Land

HP:

Bless the Lord, and bless the Skies
Bless the Power that never dies!

The above four verses should be repeated three times, (or as many times as needed) and then the HPS should say:

HPS: By Fin and Feather, Leaf and Tree: Let the Power flow out and free!

All should release, at this point.

Such coven business as must be transacted may be done here. This is a good time to bless candles for use during the coming year. This is also a good time for initiations.
The Circle is opened.

HPS:

Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be' I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
The Sun's returned to banish dark
The Earth awakes to sunlight's spark.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

COVEN:

Blessed Be!

All spiral dance out from the Circle.

----------END----------

Salem Remembered

by Sandy and Doug Kopf
presented at Pacific Circle XII
June, 1992

This year is the 300th anniversary of the Salem Witch Trials. This ritual was presented in remembrance of those who died, and a reminder that we must be aware and strong even now. The ritual was attended by over 100 people and was very moving. Many wept. It is being shared now, not only because it is beautiful, but to make it available for others who might wish to use it. Sandy and Doug ask only that there be no charge for attending the ritual. It would disturb them greatly to find that such was the case.

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The flash powder mentioned in the ritual was simply a mixture of sugar and saltpeter (50/50). Should you chose to use this, be careful to "dump" it rather than pour it. It will not only be more effective this way, but will prevent the fire from climbing the stream of powder back up to the hand of the person

pouring it!

Quarters are called:

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EAST: Powers of the East! Lords and Ladies of Greece and Rome! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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SOUTH: Powers of the South! Lords and Ladies of the two lands of Egypt! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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WEST: Powers of the West! Lords and Ladies of the Land of the Celts! Guardians of the mysteries and honored dead! Pagans and witches who dwell in

the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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NORTH: Powers of the North! Lords and Ladies of the Viking Lands! Guardians of the mysteries and honored dead! Pagans and witches who dwell in the East, be ye spirit or be ye flesh! Come! Come one and all who would join us in our right of remembrance, affirmation, and protection! Be with us now, that the Craft shall ever survive!

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At center, priest and priestess invoke god and goddess and spirits of this place.

All sing 'lady weave your circle tight' and 'lord, lord guide us' (or other suitable song.)

PRIEST: Three hundred years have gone by since that dark time of history we all remember as the "Salem Witch Trials," yet, even after three hundred years, we dare not allow ourselves to forget! We must remember what can happen when hatred, fear, and intolerance gain a stronghold over love, sanity, and tolerance. Innocent people died in Salem. They died horrible deaths, tried and sentenced for the "crime" of witchcraft. They died for the crime of practicing an alternative religion, and they were not even part of that religion. They died, not for their own beliefs, but for ours! They died in the name of our Gods, yet they did not know Them.

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PRIESTESS: They were not witches, but we ARE! They were not pagans, but we ARE! It is our task to remember, and to be sure history cannot repeat itself today. Therefore, we now call their names into our circle, to be remembered and honored here. .

The names of the victims of Salem are proclaimed, one by one, and a chime is sounded after each name.

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Rebecca Nurse
Sarah Good
Sarah Wilde
Susanna Martin
Briget Bishop
John Proctor

John Willard
George Jacobs
George Burroughs
Martha Carrier
Samuel Wardwell
Giles Corey
Alice Parker
Martha Corey
Mary Parker
Margaret Scott
Ann Pudeator
Mary Esty
Wilmot Redd
Sarah Osborne

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PRIESTESS: Sisters and Brothers! We will not allow your deaths to have been in vain.

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Song: "burning times". All join in with the chorus of "Isis, Astarte" and the chant blends into "we are the old people".

When the song has reached the peak of energy, the priest says: . We ARE the old people. we **are** the new people. We **are** getting stronger every day. We are stronger, and we are no longer in hiding. We are here, and none need fear us, for our way is love and our ethic is harmlessness, but we say to the world that all may hear: We **will** stand against hatred! We **will** stand against intolerance! We will not stand silent in the face of harm to others or to our own. The few have become many, and our Gods are awake and strong! Never more the burning! We won't be burned again! .

PRIESTESS (lights fire in cauldron): Let the cauldron burn with our love and our faith! Let it illuminate the world with the light of the Old Religion. Let negativity and fear be banished in its flames, and let it kindle love in the hearts of those who hate us. (**loudly, pointing at cauldron**) Fire! Burn high on all planes, that strength and protection come to us from all directions, as we join hearts and hands to weave a destiny of peace and freedom! (**to circle**) Let us sing and dance, that all may remember Salem, and the Craft shall ever survive.

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SONG: "we are the weavers". All join hands and dance slowly in a circle. All who are unable to dance should step into the circle, not out of it.

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The song should be sung for several rounds, ending with a very enthusiastic "we are the witches, back from the dead!

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Starting with the east, the representative of each quarter walks to the center, pouring flash powder from a bowl into the cauldron, proclaiming:

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EAST: From the guardians of the mysteries of the ancient temples, from the windswept mountains of Greece and Rome, I bring protection and wisdom! Remember Salem and the Craft will survive!

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SOUTH: From the guardians of the mysteries of the towering pyramids, from the burning deserts of the Two Lands of Egypt, I bring protection and courage! Remember Salem, and the Craft will survive.

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WEST: From the guardians of the mysteries of the Standing Stones, from the lakes and groves of the land of the Celts, I bring protection and love! Remember Salem, and the Craft will survive.

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NORTH: From the guardians of the mysteries of the sacred runes, from the snow and ice of the Viking Lands, I bring protection and strength! Remember Salem and the Craft will survive!

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PRIEST: Great Lady! Bright Lord! Lords and Ladies all! Guardians and Honored Dead! Spirits of this place! All in flesh and spirit who have joined us here! We thank you for attending! Go if you must, stay if you will! **Remember Salem! May the craft survive!**

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Circle is ended.

Written by Doug and Sandy Kopf, Coven Ashesh Hekat, Circle of Circles, 1992

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Mythic Prose

This is mythic prose. Take it as such...

Elves (Ah Kin) live in Shambalah, the City of Eternal Bliss, also called 'Foresthome', which lies deep within the forest and exists simultaneously on many planes. Within Shambalah all needs are met, all dreams are realized, and

no wish is not granted. Things seem dreamlike and intimately real at once, Adventurous elves visit the world outside Shambalah, inhabited by all types of plants and animals (called, sadly, 'The Dying Realms'). When they do so they are often on spiritual journeys or exploratory missions. Otherwise it is only the 'half-elf' that braves such a challenge.

All elves are a family. All time for elves is long (and, arguably, short). They all greet one another with great big hugs. If the two have met before, then they sing songs of their travels since last meeting. Humans who hear an elf sing are enchanted by their voices and while within hearing distance cannot move, such is the ecstasy in which they are wrapped. Plants harmonize with all being and their song is the song of the universe.

Elves don't sleep. They meditate in trance for a few moments and then enter the world of dreams fully awake. Those elves who spend time with humans may be able to join in the human dreams and control them, to a certain extent, somewhat like the computer in 'Star Trek: The Next Generation' controls the 'holodeck'.

Humans who spend time with elves and encounter such dream-work will gradually transform into elves over time. Given shared dreams, they begin showing elven characteristics and attitudes. From this observation, it has been suggested by elven sages that humans are elven 'eggs', which can be fertilized

through dreams by an elf who wishes to see this 'hatchling' through to 'becoming', or full realization.

As some elves see it, then, humans are like children, some playing Mother Nature's game, and some not. Regardless, since elves live so long, it seems likely that all humans may eventually become elves.

Elves rarely eat outside Shambalah, living quite healthily on water and sunshine. Human food makes them queasy and human liquor is of unfortunately poor quality. Elven mead and wine are very strong and tasty.

Elves love trees because they are directly related to them. Elves are evolved plants, coming from the same 'branch' of the genealogical family. They understand that trees are intelligent, non-mobile sages of great wisdom, spending the entirety of their lives in meditation. Elven sages are said to become trees upon their final rebirth.

Elves don't die like humans do. They mature and then, after many journeys about the Great Star, (this process is not completely under- stood), they wither and are reborn in Shambalah with continued memory and a similar, though renewed body. This is the evolved state of the vegetative cycle of renewal (rebirth). It is said that rebirth requires a conscious choice, however, so that elves who venture into the Dying Realms and begin to doubt their ability to be reborn may be reborn as trees instead. Often rites of death and rebirth are per- formed in winter and spring, respectively, at Shambalah.

The entirety of the elven life, the Way, is one of fun, love and laughter. They delight in games and their childlike nature combines with their often advanced intellect to create some of the most sophisticated and challenging games of skill and chance, involving magical powers, spells, quests and mysteries. Some of those less fortunate young elves get lost in the Dying Realms and begin to take the games for reality, becoming dour and moody. A brief time in the company of other elves usually cures them of this, however.

Their 'religion', if you will, is based on such games. Elves aren't required to believe anything, but are told a marvelous story which encompasses and enriches their lives.

This is the story which most elves are told upon their lingual maturity. It is understood, at the time, that it can help the individual understand her place in the

cosmos and give her a basis for interaction with the World, but that there are other, equally valuable stories that will do the same.

Ah and Kin were the first great trees. They stood atop the world and fruited Sun, Moon, Seas, Stars and the various plants and animals. In this way all things grew and ripened, falling off the branch of statelessness onto the ground of being. Once there, they crawled or moved to different parts of the world, where they were born from the seed, pod, egg or womb of their parents. Enjoying the movement of their offspring, Ah and Kin died and became the first elves - what humans might call 'gods' and the elves call 'The Elders', 'The Ancient Ones', 'The Celestial Masters', 'The Old Ones', or countless thousands of other names of endearment. Gradually Ah and Kin, now unified in the elven race, are waking to their true essence and will grow to their old strength in a never-ending cycle.'

To the elves the Old Ones are less wholly other beings and more divine patterns of behavior. In 'worshipping' them elves engage in activities with which the Old One is associated. This does NOT make the worshipper of greater value than the non-worshipper. Worship is not considered a show for others but an ecstatic experience. While the practice is considered serious business (if anything is for elves!), once one becomes acquainted with the stories, legends about the Elders, one begins to realized the value not only of acting but of watching, of listening to the new stories which they tell through their new worshippers. No harm is ever done in elven worship, and those who do so accidentally are advised to return to Shambalah immediately to renew their sacred vows. Little if anything is known about these vows, but often they are said to be ideal goals rather than adopted commandments.

The Old Ones are innumerable in their variation. They have as many faces and names as there are days in life (and for an elf, this is a LOT!). The Old Ones this adventurer knows of thus far are these:

Varda, Star Mother (aka 'Queen of the Stars')

Creatrix, Genetrix, Womb of life. She is associated with planting and/or defending trees.

Leollyn, Dancing Father

Magick energy of being, the dancing Song of All. He is associated with magick, singing and dancing.

Yow, the Teacher (aka 'Uncle Yow')

The Trickster, the Fool. He is associated with deception and the revealing of wisdom, trickery and education.

Cleowyn, Wizardress

Wise One, compassionate Lover. She is associated with magick and romance.

Tufyl, Leader of the Festive Spirits

Partier, mirth maker, intoxicator. Associated with merrymaking, drinking, smoking. The Festive Spirits include all those substances which trigger altered states of consciousness and levity.

Snassis, Snake Beauty

Regenerator, renewer, re-birther. Associated with awe, 'death' and knowledge (books), it is said that Snassis ill be the final guide beyond the veil(?). Her sisters, Almuldhea and Cleowyin (q.v.) are alternatively said to accompany her in this function.

Vitraya, Healer

Healer, vitalizer and restorer of life. She is associated with healing, aiding and service generally.

Farrelon, The Game Hunter

Dedicated challenger and adventurer. He is associated with hunting and game playing.

Kellon, the Silent (aka 'Eternal Questor')

The keen eye, the sensitive ear. S/He is associated with searching, tracking and quests. S/He, paired with Almuldhea (below) are said to be neither male nor female, but both and neither. Both are rather seldom spoken of, actually, for it is thought that to do so is to bring them shame.

Amuldhea

Mysterious Mystery, Darkness in its extreme, S/He is Death in the sense of eternal extinction. This is not a concept which elves understand well, and many find Her difficult if not impossible to speak about. S/He is associated with sex, secrecy and hiding.

These are brief descriptions only. Each has countless tales told about them around deadwood fires and in mead-slick taverns late at night.

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The Pact

by Pete Carrol

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterized by its cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only technique that is being taught and practiced. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labor encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organizational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millennium. It is likely that the Pact will be to the end of this century and to the beginning of the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might lead one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to provide a mechanism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organization is duly attended to.

Persons who, having read and carefully considered the accompanying information and conventions of the Pact, are interested in contributing to its activities may submit an extensive letter of application to: OBLIVION, P.O. Box 18514, Encino, CA 91416-8514, USA
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THE LAWS

from Lady Sheba

Your High Priestess

In the Magic Circle, the words, commands, and every wish of the High Priestess are law.

She is the earthly, living representative of our Gracious Goddess. She must be obeyed and respected in all things. She is Our Lady and above all others, a queen in the highest sense of the word.

All female coveners must curtsy whenever they come before her and say, "Blessed Be." All male coveners must bend the knee and give her a kiss on the right cheek and say, "Blessed Be."

Your High Priest

He is the earthly, living representative of the Great Horned God and in the Magic Circle, He commandeth the respect due to one who is a Magus, a Lord Counselor, and father.

The Laws

8. The Law was made and ordained of old.

9. The Law was made for the Wicca to advise and help in their troubles.

10. The Wicca should give due worship to the Gods and obey Their will, which They ordained, for it was made for the good of the Wicca, as the worship of the Wicca is good for the Gods. For the Gods love the brethren of the Wicca.

11. As a man loveth a woman by mastering her,

12. So the Wicca should love the Gods by mastering them.

13. And it is necessary that 0 (Magic Circle) which is the temple of the Gods, should be duly cast and purified that it may be a fit place for the Gods to enter.

14. And the Wicca should be properly prepared and purified to enter into the presence of the Gods.

15. With love and worship in their hearts, they shall raise power from their bodies to give power to the Gods.

16. As has been taught of old.

17. For in this way only may man have a communion with the Gods, for the Gods cannot help men without the help of man.

18. And the High Priestess shall rule Her Coven as the representative of the Goddess.

19. And the High Priest shall support Her as the representative of the God.

20. And the High Priestess shall choose whom She will, if he have sufficient rank, to be Her High Priest.

21. For, as the God himself kissed Her feet in the Fivefold salute, laying His power at the feet of the Goddess, because of Her youth and beauty, Her sweetness and kindness, Her wisdom and Her justice, Her humility and gentleness and generosity,

22. So He resigned all His power to Her.

23. But the High Priestess should ever mind that all power comes from Him.

24. It is only lent, to be used wisely and justly.

25. And the greatest virtue of a High Priestess be that She recognizes that youth is necessary to the representative of the Goddess.

26. So will She gracefully retire in favor of a younger woman, should the Coven so decide in council.

27. For the true High Priestess realizes that gracefully surrendering the pride of place is one of the greatest virtues.

28. And that thereby will She return to that pride of place in another life, with greater power and beauty.

29. In the old days, when Witches extended far, we were free and worshipped in all the greatest temples.

30. But, in these unhappy times, we must celebrate our Sacred Mysteries in secret.

31. So be it ordained, that none but the Wicca may see our mysteries, for our enemies are many and torture loosens the tongue of men.

32. So be it ordained, that no Coven shall know where the next Coven bide.

33. Or who its members be, save only the Priest and Priestess and the Messenger.

34. And there shall be no communication between them, save only by the Messenger of the Gods, or the Summoner.

35. And only if it be safe may the Covens meet in some safe place for the Great Festivals.

36. And while there, none shall say whence they come, nor give their true names.

37. To this end, that if any be tortured, in their agony, they may not tell if they do not know.

38. So be it ordained, that no one shall tell anyone, not of the Craft, who be of the Wicca, or give any names, or where any abide, or in any way tell anything which can betray any of us to our faces.

39. Nor may he tell where the Covendom be.

40. Or the Covenstead.

41. Or where the meetings be.

42. And if any break these Laws, even under torture, the Curse of the Goddess shall be upon them, so they may never be reborn on earth, and may they remain where they belong, in the Hell of the Christians.

43. Let each High Priestess govern Her Coven with justice and love, with the help and advice of the High Priest and the Elders, always heeding the advice of the Messenger of the Gods if He comes.

44. She will heed all complaints of all Brothers and strive to settle all differences among them.

45. But it must be recognized that there will always be people who will ever strive to force others to do as they will.

46. These are not necessarily evil.

47. And they oft have good ideas, and such ideas should be talked over in council.

48. But, if they will not agree with their Brothers or if they say:

49. "I will not work under this High Priestess."

50. It hath ever been the Old Law, to be convenient for the Brethren, and to avoid disputes.

51. Any of the third may claim to found a new Coven, because they live over a league from the Covenstead or are about to do so.

52. Anyone living within the Covendom and wishing to form a new Coven shall tell the Elders of their intentions and on the in stand avoid their dwelling and remove to a new Covendom.

53. Members of the old Coven may join the new one when it is formed, but if they do they must utterly avoid the old Coven.

54. The Elders of the old and new Covens should meet in peace and brotherly love to decide the new boundaries.

55. Those of the Craft who live outside both Covens may join either indifferent, but not both.

56. Though all may, if the Elders agree, meet for the Great Festivals, if it be truly in peace and brotherly love.

57. But splitting the Coven oft means strife, so for this reason these Laws were made of old, and may the Curse of the Goddess be on any who disregard them!

So be it Ordained.

58. If you would keep a book (your Black Book) let it be in your own hand of write, let Brothers and Sisters copy what they will, but never let the book out of your hands and never keep the writings of another.

59. For if it be in their hand of write, they may be taken and engrained.

60. Le each guard his own writings, and destroy them whenever danger threatens. .

61. Learn as much as you may by heart, and when danger is past, rewrite your book when it be safe.

62. For this reason, if any die, destroy their book, an they have not been able to.

63. For, an it be found, 'tis clear proof against them.

64. And our oppressors know well: "Ye may not be a Witch alone."

65. So all their kin and friend be in danger of torture.

66. So destroy everything not necessary.

67. If your book be found on you, 'tis clear proof against you alone. You may be engrained.

68. Keep all thoughts of the Craft from your mind.

69. If the torture be too great to bear, say: "I will confess. I cannot bear this torture. What do you want me to say?"

70. If they try to make you talk of the Brotherhood, do not.

71. But if they try to make you speak of impossibilities such as flying through the air, consorting with the Christian Devil, or sacrificing children or eating men's flesh,

72. To obtain relief from the torture, say, "I hold an evil dream, I was beside myself, I was crazed.:

73. Not all the magistrates are bad; if there be any excuse, they may show mercy.

74. If you have confessed ought, deny it afterwards. Say you babbled under the torture, say you do not know what you said.

75. If you are condemned, fear not.

76. Fear not, the Brotherhood is powerful, they will help you to escape if you stand steadfast.

77. But if you betray ought, there is no hope for you in this life or that to come.

78. Be sure, if steadfast you go to the pyre, drugs will reach you, you will feel naught. You but go to death and what lies beyond.

79. The Ecstasy of the Goddess

80. To avoid discovery, let the working tools be as ordinary things that any may have in their houses.

81. Let the Pentacles be of wax so that they may be broken at once or melted.

82. Have no sword, unless your rank allows you one.

83. Have no names or signs on anything.

84. Write the names or signs on them in ink immediately before consecrating them, and wash it off immediately afterwards.

85. Do not engrave them lest they cause discovery.

86. Let the color of the hilts tell which is which.

87. Ever remember, ye are the "Hidden Children of the Goddess," so never do anything to disgrace them or her.

88. Never boast, never threaten, never say you would wish ill of anyone.

89. If any person, not in the magic circle, speak of the Craft say, "Speak not to me of such, it frightens me. 'Tis evil luck to speak of it."

90. For this reason: the Christians have their spied everywhere. These speak as if they were well affected to us, as if they would come to our meetings saying, "My mother used to go worship the Old Ones. I would I could go myself."

91. To such as these, ever deny all knowledge.

92. But to others, ever say, "'Tis foolish talk of Witches flying through the air. To do so they must be light as thistledown. And men say that Witches all be so bleary-eyed, old crones, so what pleasure can there be at a Witch meeting such as folks talk on?"

93. And say "Many wise men now say there be no such creatures."

94. Ever make it a jest and in some future time, perhaps, the persecution may die and we may worship our Gods in safety again.

95. Let us all pray for that happy day.

96. May the blessings of the Goddess and God be on all who keep these Laws which are ordained.

97. If the Craft have any Appendage, let all guard it, and help to keep it clear and good for the Craft.

98. And let all justly guard all monies of the Craft.

99. But if any brother truly wrought it, 'tis right they have their pay, and it be just. And this be not taking money for the Art, but for good and honest work.

100. And ever the Christians say, "The laborer is worthy of his hire" but if any brother work willingly for the good of the Craft without pay, 'tis to their greatest honor.

So be it Ordained

101. If there be any quarrels or disputes among the brethren the High Priestess shall straightly convene the Elders and inquire into the matter and they shall hear both sides, first alone, then together.

102. And they shall decide justly, not favoring the one side or the other.

103. Ever recognizing there be people who can never agree to work under others.

104. But at the same time, there be some people who cannot rule justly.

105. To those who ever must be chief, there is one answer.

106. Void the Coven, or seek another one or make a Coven of your own, taking with you those who will go.

107. To those who cannot rule justly the answer be, "Those who cannot bear your rule will leave you."

108. For none may come to meetings with those with whom they are at variance.

109. So, an either cannot agree, "Get hence, for the Craft must ever survive."

So be it Ordained

110. In the olden days, when we had power, we could use the Art against any who ill-treated the Brotherhood. But in these evil days, we must not do so! For our enemies have devised a burning pit of everlasting fire, into which they say their God casteth all the people who worship Him, except it be the very few who are released by their priest's spells and masses. And this be chiefly by giving monies and rich gifts to receive His favor, for their God is ever in need of money.

111. But as our Gods need our aid to make fertility for man and crops, so it is the God of the Christians ever is in need of man's help to search out and destroy us. Their priests ever tell them that any who get our help are damned to this Hell forever, so men be mad with the terror of it.

112. But they make men believe that they may escape this Hell if they give Witches to the tormentors. So for this reason, all be forever spying, thinking, "An I catch but one of the Wicca, I will escape this fiery pit."

113. So for this reason we have our hidels, and men searching long and not finding say, "There be none, or if there be, they be in a far country."

114. But when one of our oppressors dies, or even be sick, ever is the cry, "This be Witches' malice," and the hunt is up again and though they slay ten of their own to one of ours, still they care not. They have countless thousands.

115. While we are few indeed.

So be it Ordained

116. That none shall use the Art in any way to do ill to any.

117. However much they injure us, HARM NONE and now times many believe we exist not.

So be it Ordained

118. That this Law shall ever continue to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any way to do ill or harm any. But they may, after great consultations with all, use the Art to restrain Christians from harming us or tax others, but only to let or constrain them.

119. To this end, men will say: "Such a one is a mighty searcher out and a persecutor of old women whom they deemeth to be Witches, and none hath done him skith, so they be proof they cannot, or more truly where be none."

120. For all know full well, that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died because they were scolding old women. So much that men now say that "only old women are Witches."

121. And this be to our advantage, and turns suspicions away from us.

122. In England and Scotland, 'tis now many a year since a Witch hath died the death. But the misuse of the power might raise the persecution again.

123. So never break this Law, however much you are tempted, and never consent to it being broken in the least.

124. If you know it is being broken, you must work strongly against it.

125. And any High Priestess who consents to its breach must immediately be deposed. "For 'tis the blood of the Brethren they endanger."

126. Do good, an it be safe and only if it be safe.

127. And strictly keep to the old Law.

128. Never accept money for the use of the Art. For money ever smear- eth the taker. "'Tis sorcerers and conjurers and priests of the Christians who ever accept money for the use of their Arts. And they sell dwale, and evil loves spells and pardons, so let men escape from their sins."

129. Be not as these. If you accept no money, you will be free from temptation to use the Art for evil courses.

130. All may use the Art for their own advantage, or for the advantage of the Craft, only if you are sure you harm none.

131. But ever let the Coven debate this at length. Only if all be satisfied and none be harmed may the Art be used.

132. If it is not possible to achieve your ends one way, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breaketh this Law.

So be it Ordained.

133. 'Tis judged lawful if any of the Craft need a house or land and none will sell, to incline the owner's mind so as to be willing to sell, providing it harmeth it not in anyway and the full price is paid, without haggling.

134. Never bargain or cheapen anything whilst you live by the Art.

So be it Ordained.

135. 'Tis the old Law and the most important of all Laws that no one may do anything which will endanger any of the Craft, or bring them into contact with the law of the land, or any of our persecutors.

136. In any disputes between the brethren, no one may invoke any Laws but those of the Craft.

137. Or any tribunal but that of the Priestess, Priest and Elders. And may the Curse of the Goddess be on any who do so.

So be it Ordained.

138. It is not forbidden to say as Christians do: "There be Witchcraft in the land," because our oppressors of old make it heresy not to believe in Witchcraft, and so a crime to deny it, which thereby puts you under suspicion.

139. But ever say "I know not of it here, perchance there may be, but afar off - I know not where."

140. But ever speak of those as old crones, consorting with the Devil and riding through the air.

141. But ever say: "But how many men may ride through the air an they be not light as thistledown?"

142. But the Curse of the Goddess be on any who cast any suspicion on any of the Brotherhood.

143. Or who speaks of any real meeting place where any abide.

So be it Ordained.

144. Let the Craft keep books with the names of all herbs which are good for men, and all cures, so all may learn.

145. But keep another book with all the Bales and Apies and let only the Elders and other trustworthy people have this knowledge.

So be it Ordained.

146. Remember the Art is the secret of the Gods and only may be used in earnest and never for show or pride, or vainglory.

147. Magicians and Christians may taunt us saying, "You have no power. Do magic before our eyes. Then only will we believe." Seeking to cause us to betray our Art before them.

148. Heed them not. For the Art is holy, and may only be used in need. And the Curse of the Gods be on any who break this Law.

So be it Ordained.

149. It ever be the way with women, and with men also that they ever seek new love..

150. Nor should we reprove them for this.

151. But it may be found to the disadvantage of the Craft.

152. As, so many a time it has happened that a High Priest or High Priestess impelled by love, hath departed with their love, that is, they have left the Coven.

153. Now if a High Priestess wishes to resign, they may do so in full Coven.

154. And this resignation is valid.

155. But if they should run off without resigning, who may know if they may not return within a few months.

156. So the Law is: If a High Priestess leaves her Coven, but returns within the space of a year and a day, then she shall be taken back and all shall be as before.

157. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away.

158. If she returns not at the end of a year and a day, then shall the Coven elect a new High Priestess.

159. Unless there be a good reason to the contrary, the person who has done the work should reap the benefit of the reward.

160. If somebody else is elected, the deputy is made maiden and deputy of the High Priestess.

So be it Ordained.

161. It hath been found that practicing the Art doth cause a fondness between aspirant and tutor, and it is the cause of better results if this be so.

162. But if for any reason this be undesirable, it can easily be avoided by both persons from the outset firmly resolving in their minds that if any such ensure, it shall be that of brother and sister, or parent and child.

163. And it is for this reason that a man may be taught by a woman and a woman by a man and that woman and woman and man and man should never attempt these practices together.

164. And may all the Curses of the Mighty Ones be on any who make such an attempt.

So be it Ordained.

165. Order and discipline must be kept.

166. A High Priestess or a High Priest may and should punish all faults.

167. To this end: all the Craft must receive their correction willingly.

168. All, properly prepared, the culprit kneeling, should be told his fault, and his sentence pronounced.

169. Punishment should be the $ followed by something amusing such as several S's, or something of this nature.

170. The bulprit must acknowledge the justice of the punishment by kissing the hand of the Priestess and by kissing the $ on receiving sentence; and again thanking for punishment received.

So be it Ordained.

The New Book Of The Law
Part I

[sources: The Book of The Law, The Old Laws for the Old Religion, The Great Book of the Law, The Dragon Law]

Preface: In my years of teaching and running a group, I have always had a dissatisfaction with the popular "Book of the Law" available to most Seekers. I felt it to be too archaic in its wording and perspective -- and while it was valuable in the Burning Times, it simply does not deal with the concerns and needs of "modern-day" Witches. Over the years I became familiar with several other sets of Laws. Each of these had many good points, yet they also had their disadvantages as well.

Recently, I decided to do something daring -- I took the four different versions of the Laws which I had, and combined and reworked them. I deleted what was no longer pertinent or meaningful, rewording others to make them clearer and more understandable, as well as throwing in a few new ones which I felt had been lacking.

I believe that what has evolved out of this work is a set of Laws which are readable, usable, and most importantly, pertinent to the needs of today's Witches and Neo-Pagans. It is with these thoughts and hopes that I would like to share them with you. If you should find merit or worth in them, then I will feel as though I have accomplished something. The material in this booklet has not been copyrighted, so you may reproduce the Laws for students or friends, or reprint them in your publication. It is my sincere hope that the New Book of the Law will be of use to the Craft Community.

Blessed Be, Lady Galadriel

PART ONE

1. The Laws were created to give our lives form and order, that all might be balanced throughout all of the planes. In truth there are two sets of laws which govern us -- one sets forth the ways of the Wiccan, and the other the ways of the Universe. Both are important, both should be observed

with respect and treated with honor. The Laws were shaped and molded to teach us, to advise us, and to counsel us in our time of mortal life on earth.

2. Honor the Gods, for They are the channels and the manifestation of the Source. Honor yourself, for this force also lies within you. Love the Gods as They love you, and by loving yourself and your brothers and sisters, so the Gods shall honor you. As the love and joy of a man and a woman [or "lover and beloved" -- LAH] flowers and grows when nurtured with respect, and cultivated with understanding and honor, so should you love the Gods.

3. The Goddess is the Great Mother, and the God is the Great Father, and we are Their children; and we shall worship Them, for They are the rulers of the Universe, and all that is therein. Therefore, O Children of the Gods, try Them not, nor attempt to test Them, for They shall show you that he Ways of the Craft are not to be belittled or mocked.

4. Let the Power of the Craft flow from you only in love -- or not at all. For it has always been known that the energy webs which we weave and maintain shall eventually return to encircle their creator. Thus our works become either the net which entangles and binds us, or the web of light by which we find the Gods.

5. Let the Rites of the Wicca be a way for the children of the Gods to be as One -- for Power only flows when unified. Always should you revere the Earth, and heal and tend Her, for She is our life, our Mother ship, on which we navigate the dark currents of space.

6. When you reap the harvests of your lands, then you shall not reap one corner of the field, nor glean the herb gardens, or the fallen fruits of the orchards. These you shall offer to the Earth Mother, in direct return, or through offerings made to your Circle, or to sustain its Priests and Priestesses.

7. Always be proud to be of the Wicca, but do not allow your pride to become vanity -- for those who are conceited are a stumbling block at the door of the Temple, and they shall be cast adrift, to swim within their own vanity.

8. Observe and listen, reserving your judgment, for until all the silver is weighed, who can know the worth thereof?

9. As like breeds like, even more so does good beget love and joy. Your life will be full of love and joy if you are joyful and happy.

10. Your teachers are the servants of the Gods, and they shall plant the seeds of knowledge within the minds of their students, and they shall use their power for the good of the Wicca. Yet it is each individual's duty to tend the seeds which are planted, and to make the final harvest. Those who misuse the power and the trust of the teacher's position shall have to answer to the Lords of Karma, and adjust the balance accordingly.

11. The Temples of the Gods, which are Their abode on Earth, shall belong to all Their children, and each Circle shall be as a special family. Do naught against any Temple or any family of the Wicca, lest you do that thing unto the Gods, and against yourself.

12. You must not be a teller of tales amongst the children of the Goddess, and you must hold no malice or evil thoughts towards others of the Wicca.

13. You should not lie, nor give false testimony before your Elders, or those who are of the Wicca -- for liars are fools, and a menace unto themselves, and to the Wicca. Be truthful in all your works and deeds, especially within the Circle, for what you say within the presence of the Gods becomes manifest.

14. You must not put stumbling blocks in the way of those who do not follow the Path of the Wicca. You must make no unrighteous judgments of their ways, and you should aid them with an attitude of love when it is asked for. Yet ever should you keep the Counsel of the Elders, and reveal naught to others of where our Circles may be, nor may you reveal our ways without the consent of the Priestess.

15. When you make a vow to the Lord or the Lady, or you swear an oath to another of the Wicca, then you must do all that has come forth from your mouth, for a covenant with the Gods, or with the Wicca, is your Honor,

and woe to those who care not for the fetters they attach to their souls by not keeping their word.

16. The Great Mother and Father would not have their children suffer the indignities of oppressors for their sake, for what is within the hearts of Their children is dear and true to Them. The Ancient and Mighty Ones shall cause the balance to be made for those who desecrate the Lord and Lady, Their temples, or Their creations.

17. Never shall you use Magick, nor the Craft, to cause harm, for this is misuse of the Power, and it is not to be condoned. To cause the death of another through the Craft is to require the death of the Self in sacrifice.

18. Never betray any of the brethren, nor the lore of our people, for you are all servants of the Gods, and must live by the virtues of love, honor and wisdom. Let truth, loyalty and honor be your creed. Let them be your guides, tempered by love and wisdom.

19. The Order of the Gods shall you keep, and within Their Circles shall you walk. You should not say "I believe" when you doubt, nor claim to obey the Lord and Lady's word when you never enter into the Temple. You must not profess with your lips that which is not in your heart.

20. Do not use the names of the Gods in negative or evil ways, for They love and cherish Their children above all others. All others They love, even those who know them not. Yet those who hate and curse in Their name shall have the Mighty Ones take the measure of their worth.

21. In any disputes between the children of the Goddess, no one may invoke any laws but those of the Craft, or any tribunal but that of Priestess, Priest, and Elders.

22. No one of the Wicca may do anything which will endanger the Craft, nor bring any of the Wicca into conflict with the Law of the Land, or with any of our persecutors.

23. Your magickal tools are channels to that which is most precious and pure within you. Do not cheapen them by haggling their price when you acquire them.

24. Never accept money for the use of the Power. It is sorcerers and charlatans who accept money for their spells and prayers. If you accept no money, you will be free from the temptation to use the Craft for evil or unworthy causes.

25. You shall never take unduly from any human, animal or elemental that which is not yours to take -- for if you steal from another, in the end you will have to sacrifice something dearer to you in order to attain the balance.

26. Show honor to all people, that they may look up to you, and respect you, and their eyes shall become a mirror for your soul.

27. Those who are of the Wicca shall not own slaves, for one person may not own the spirit of another, for only the Great Mother and Father own our souls. Nor shall you take as a pledge any person's life, for to do so is to take upon yourself both a mill and a mill- stone.

28. If a stranger sojourns with you, you shall do them no wrong; they shall be as one of the Circle, born amongst ye, and you shall deal with them as you would yourself.

29. Just weights and just balances shall be given by you, and just value shall you give, and thereby receive threefold.

30. Your altars shall be kept clean, pure and holy, and all that is brought into the Temple or the Circle shall be cleansed and blessed, for the joy of the Gods, and of the Wicca.

31. A clean mind should have a clean body. You should keep your body, your clothes, and your house clean, in honor of the Mother, who gives these things to you.

32. Let none die without honor, without love, without respect, unless their actions have decreed otherwise.

33. You should not couple together if it shall cause pain, jealousy or deprivation to another by doing so. Union for malice or evil reasons such as these upsets the balance, and the Lords of the Universe shall make adjustments accordingly.

34. Let those who would love, and would be as one, and bear child, be handfasted. For the sharing of love in this manner is beauteous, and love's union in the energy of the Gods, and the heritage of the child. It is important for children to know and to identify with those who brought them here.

35. The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love, whether it is to harm another, or for some form of material gain.

36. Remember that your children are Goddess-spawned, and are free spirits. You do not own nor control them. They are your brethren, come to visit for a while, that they may share in the vision of your love and wisdom. Let each parent realize that although they may teach and guide with love, the child shall also teach the parent, and aid them in their growth and lesson

37. The etheric web and energy vortexes of the earth are in constant flux and motion to adjust to the needs of the planet. The sacred trust of the Wicca is to create and to maintain centers of light and knowledge, using the magick of the divine spark within us to focus and channel the forces of the Universal fire. And these are the channels established between the worlds of the stars and the realms of the earth, bringing in and regulating the spirit flames which energize and activate all life forms. Thus we tend and guard the threads of creation, and we weave the patterns of life and manifestation in an ever-evolving tapestry.

38. Never use your heritage or position for self-glorification or gain. Respect your magick and our ways. We must always recognize that while others may look to us to lead them, they too are our guides.

39. Keep your body strong, your mind keen, and your purpose pure, for within your being you shall channel the Power, and it needs to be strong and pure. And these are the keys to the path of Oneness, and to communication with the Gods. Yet first you must learn to speak to Them in such a manner as They can comprehend you. For the children of the Wicca must aid the Gods, and work with Them, otherwise the Gods cannot aid and work with you. Ever remember that the Priest and Priestess are the living representatives of the God and Goddess

Forces, and likewise that all humans carry these forces within them, though they may lie dormant and unawake ned.

40. As the Great Mother and Father come unto one another and create with the pure vibration of Love-Wisdom, so should you strive to make your Temple pure in vibration, and thus a fitting place wherein you may invite the Gods. Thus, your Circle should always be duly purified and cast, and likewise, those who would use the gateways and travel the Circle between the earth and other realms should also be duly prepared and purified.

41. The Goddess hath said, "I shall not carry thee, yet neither shall I hinder thee, nor keep thee from having the same opportunities as all of my children. Thou art free, yet thou shalt not be coddled like babes in the storm. If thou hast true devotion within thee, then all obstacles may be overcome."

42. The laggard is but half a person -- and though half is better than none, the whole is twice as good as the half. Those who do not work, or who lack the will and desire to learn the ways of the Gods, unto them is said, "The Ancient and Mighty Ones shall not keep thee within their house, if ye learneth not."

43. A sanctuary you shall make unto the Gods, that They may dwell amongst you. And you shall fashion it to the best of your ability, according to all that your Elders shall show you, and pure energy shall you place therein.

44. An altar shall you make to unto the Lady, and you shall make due reverence unto Her, for every place where She is exalted, She will come to you and bless you. And you shall fashion your altar out of wood or stone, and burn incense and candles thereon, at the proper times, in observance of her ways.

45. You should set aside at least one day during each moon unto the Goddess, and on these days you shall do Her work; and on those days She shall renew Her children and bless them.

46. Learn to build your own Temple, and to craft your own sacred Circle, and all the tools that are used therein -- for to be a person of the Craft is to be a person of consequence.

47. Let each of you inscribe your own record of our ways and teachings. For the course of each Wiccan should be charted, that the patterns of their life-web may be made known and utilized. Let each Wiccan start their Book of Light with the teachings and lore of their tradition, yet let it also contain the rites and ways of each individual, which are the harvest of each child of the Wicca, to use the wisdom of their heritage as the seeds of their own wisdom. Thus shall our lore and knowledge continue to grow and unfold, like a beautiful flower.

48. It is right to study and to understand the sigils, statues and stories of the Gods, for they shall guide your thoughts to Them, and They shall hear them. Yet you must ever remember that you worship not the sign nor the statue, but the Gods which inspired them.

49. If your Circle owns any land, let all guard it, and help to keep it clean. Let all justly guard all monies of the Circle, as well as the rights and property of all members of the Circle.

50. If any Wiccan truly labors, then it is right that they should have their just pay. This is not considered the taking of money for the Art, but good and honest work. Yet if any Wiccan works willingly for the good of the Craft, or for their brothers and sisters without pay, then it is to their greatest honor.

51. If any Wiccan should deny themselves some pleasure or material indulgence in order to do service in the Circle, this person shall be blessed and remembered. For those who give for the greater good of all shall have their spirit uplifted.

52. Know also that if you gift the Lady's Priests and Priestesses, or Her Circles, this is an offering made unto the Mother Herself, for a true Priest or Priestess strives always to do Her work, and to be of service to Her children, so to honor and respect them is to honor and respect the Queen of All.

53. And the offerings which are considered the most pleasing to the Gods are these: the fruits of the orchards the scents of the trees and herbs the metals of the earth the waters of the earth the flowers of the meadows and the milk of all mothers. Yet offerings of labor or money are honest

too, and these will also be accepted -- more so if you work with love in your heart, for always there is work to be done for the Gods, and service to be given to the children of the Wicca.

54. If your offerings are made to restore the balance, it must by of a nature that it not offensive to the Gods. It must be of value, yet given with a free heart. Thus shall the harmony be restored. If your offerings are given with a heart filled with love and devotion, or are of service to the Gods, or to the Craft, then shall you receive blessings manifold.

55. And when you make an offering unto the Gods, you should offer it thru the most proper medium, at the proper times, and in such a manner as to make it acceptable. Any and all remains of the rituals shall be consumed in the fire, or buried within the Earth, as a way of returning to the Source all that we use in the observance of our ways, thus ensuring the continuity of the cycle.

56. All may use the Craft to help and aid them, or for the advantage of their Circle, or the Craft -- yet only if you are sure that you harm none. Let each Wiccan and Circle always debate these matters at length. Only if all be satisfied that none be harmed in any way, may the Art then be used. If it is not possible to achieve your ends one way, then perhaps the goal may be achieved by acting in a different way, so as to harm none.

57. Throughout the world it has been many a year since Wiccans have been burned. Yet misuse of the Power might raise the persecutions once again. So never break the Laws, however much you might be temp- ted, and never consent to their being broken. And if you know they are being broken, then you must work strongly against it.

58. In days of old it was decided by the Mighty Ones who came before us that the Art might be used to restrain others from harming the Craft or its children, yet only after great consultation with all members of the Circle, and only then to deflect or to constrain them.

59. And such were the ways of the Lady that She brought us forth in joy, and such were the Ways of the Lord that His reign gave all life pleasure. Offer love in your worship and all shall be joyous in beauty.

60. In the dimly remembered dawn of ages past, the Wicca were truly free. Then, in Atlantis came the Age of the Misuse of Power, followed by the Ages of Persecution and Suffering. Thus the people of the Wicca hid themselves and cloaked their knowledge, and wove veils of secrecy and silence. And this is how the Ways of the Wicca have been preserved through the time of darkness. Yet much of the ways of our people were lost to the ignorance of others.

61. Yet the cycle spirals ever on -- and the Age of the Earth Mother once again draws nigh. We must be strong -- one with our birthright, and one with our Gods, if we are to bring forth the balance. Those who would harm us, or attempt to enslave us, we must overcome -- yet only through light and love, and never through violence or the evil of chaos. And through our efforts the time of our people will come into being once more. In the times which lie ahead, there lies much work to be done, so that once more the cycles of life are drawn to the path of light, and the balance achieved through the power of love.

62. In order to bring the ways of Light and Love and Life to the peoples of the Earth, our secrets are slowly becoming secrets no more, and it is good that this is so -- for the age of shadow and secrecy is passing. Yet the sharing of our ways needs always to be guided by wisdom and by love. Let our rites and our mysteries be kept sacred. Let no one defile our worship or our heritage. For the defilement of our ways is an honor loss to self, and for the Craft.

63. Let each High Priestess govern her Circle with justice and Love, and with the help and advice of the Elders and the High Priest, always heeding the messages of the Gods when they come.

64. Ever remember that although the Priest is the force with which the Circle is built, the Priestess is the ruler therein -- for it is through her that the Goddess created the world, and all things therein.

65. The High Priestess will heed all complaints of all Pagans and Wiccans, and strive to settle any differences between them with reason and with justice.

66. Let each Circle of Light decide how it shall be known -- whether by earthly name or magickal one. For each child of the Wicca knows best the safety or dangers of their homeland.

67. Let each Circle or Temple maintain and dedicate unto the Goddess and the God all the things that are required for Their rituals, for what is blessed in the name of the Gods rightly belongs to Them, and the Priest and Priestess shall be the caretakers thereof.

68. Anyone of the circle who is of sufficient rank, and wishes to form a new Circle, shall tell the High Priestess and the Elders of their intentions. Members of the old Circle may join the new Circle when it is formed, but if they do so they must leave the other Circle, unless otherwise instructed. For it is the Old Law that each Wiccan may join the Circle of their choice, yet their energy should not be divided between two or more Temples.

69. The Elders of the old and new Circles shall meet in peace and with respect, to decide the level of interaction and connection between the Circles. Yet it is known that the splitting of a Circle often means strife. So only if it is truly in a spirit of peace and harmony should the Circles meet for the celebration of the Great Festivals.

70. None shall enter the Circle that have a sickness or an ailment which may be passed on to the Lady's other children -- for to do so causes harm to yourself, as well as to the others of the Circle. Rather should the Healers go unto the sick one, that through the love of the Gods they shall be made well and whole once more.

71. It has been judged lawful that if any of the Craft need a house, or land, and none will sell, to incline someone's mind so as to be willing to sell, providing it harms none and the full price is paid without haggling.

72. In the matter of quarrels or disputes between the members of the Circle, the High Priestess shall convene the Council, and inquire into the matter. The Council shall hear each person privately, and then both together. And they shall decide justly, not favoring one side nor the other.

73. If an agreeable resolution cannot be reached, then that Wiccan must leave the Circle, for a Circle of Light cannot be properly formed where

there is disagreement and discord. And when a Circle is not properly formed, the energy within is either dissipated, or turns ugly, festering like a hidden sore. So let them leave, but only with love in their hearts and yours, for even though your paths may diverge, you are still all children of the Wicca, and there must be no violence between us. Bear no grudges, hold no thoughts of vengeance, for this will rot away the foundation of your power.

74. It has ever been recognized that there are some people who can never agree to work under any others. At the same time there are also people who cannot rule justly. To those who must ever be chief there is but one answer: "Void this Circle, and seek another one, or if ye be of sufficient rank, then form a Circle of your own." To those who cannot rule justly, the answer shall be "Those who cannot bear your rule will leave you." For none may come to Circle with those with whom they are at variance, for to do so angers the Gods, and hinders the Craft.

75. Those that do wrong without knowledge shall be held innocent; those that do wrong through carelessness shall be judged lacking in wisdom, and dealt with according to the nature of the transgression. Those who do wrong with deliberation and forethought shall be thrice punished, and the Lords of Karma shall lay low their pride.

76. Each person must make a balance for their words and actions, and the judgments of the Elders should incline to try to make good come from the injustice or wrong-doing. Many are the ways to restore the balance, so let the judgments of the Elders and the Priestess be in keeping with this.

77. Do not turn aside those who seek the ways of the Wicca for the want of an offering or the lack of a robe. You are the servants of the Gods, and the servants of Their people, and those that seek for the Gods you must aid in their quest.

78. Of those who would inquire as to the ways of the Goddess, or who wish to become of the Wicca, ye shall search their hearts, and even into their spirits you shall look, as you are able. For the Wicca do not look to acquire mere numbers. Let none be turned away if their hearts are true, and their desire earnest.

79. The hidden children are like the strings of a harp: each one may give a clear note, and when gathered together in sympathy and accord, they shall give rise to a beautiful symphony. Yet when struck without reason or thought, these notes may cause discord or disharmony. Therefore the Gods decree to Their Teachers and Priests that all must be taught to master their harp, and to pluck their strings with care, that they cause no discord or imbalance.

80. Choose the Priests and Teachers of the Wicca with diligence and with care. The qualities that you should search for within them are Faith, Belief, Knowledge, Ability, Patience, Leadership, Humility, and a loving nature -- for they must lead and teach the children of the Goddess, and will thereby have the power to do great good, or to cause great imbalance.

81. In practice it should be that the greatest of the Priests and Priestesses should guide the rituals within each of the Temples of the Old Gods, and truly you should be content with the advice and guidance given by them. Yet ever it should be given so that it is clear and understandable, for within the Temple each of the Wicca is free, and thus they should be able to recognize and to understand our ways and their implications. And those who cannot explain the inner workings, or give just cause and reason for their decisions, may be questioned, or the wisdom of the advice weighed.

82. Let the Priestess and Priest lead as long as they are able, and their leadership be wise and strong, and to the benefit of the Wicca. Yet if their health is ill-favored, or if the next generation needs to try their hand, then let them have the vision and the wisdom to step away from their position, and pass the duties of the Circle t o another. Let them not become overly attached to the office, nor too fond of the power.

83. If a Priestess or a Priest should tire of their duties and charges, then they may step down, but only after having trained and acknowledged a successor. If a Priest or Priestess deserts their Circle, then they have lost the right to ever lead again within this life, so great a trust they have broken. If they should return to the Circle within one turn of the Wheel, and are judged to have true atonement in their hearts, new insight and growth, then they may be forgiven, and allowed to return to the Circle, yet they shall worship only, and hold no office or title.

Leadership is a sacred commitment and an honor, and they have shown that they cannot be trusted with such responsibility.

84. Any Priestess, Priest, or Elder who consents to a breach of the Laws regarding the use of the Craft to cause harm to others must immediately be relieved of their office, for it is the lives of the children of the Goddess which they endanger, as well as the honor of the Craft.

85. The High Priestess may take a Sabbatical from her Circle, if her personal life and duties require it, for up to a year and a day. During that time, the Maiden shall act as High Priestess. If the High Priestess does not return at the end of a year and a day, then the Initiates of the Circle shall name a new Priestess. Unless there is good reason to the contrary, the person who has done the work of the Priestess should reap the reward. If someone else is named, then the Maiden should continue in that office.

86. Each Priestess and Priest shall choose their own consorts, yet let them be wise in the learning of our people, and thus others shall abide by the wisdom of their choice. Yet if the Circle feels the decision is ill-advised, or that they cannot abide and work in honor and trust with that consort, then they may request a gathering of all concerned to meet and to talk, and to resolve the balance with love and honor. For only those who are pure and strong, keen and wise, patient and loving, can effectively and properly carry out the duties of a Keeper of the Circle.

87. Those of the Priesthood shall not neglect their mates, or their children, or their house, nor anything which is in their possession; nor shall the sick and the needy be neglected for the sake of the Circle. Therefore let them adjust the one thing against the other, that neither should suffer, and that which is given by the Gods is treated with love and respect.

88. Long ago, at the time of Creation, it was deemed that the female should hold the power of life-giving. And such was the male force drawn to the love and beauty of the Creation of life, that he sur- renders unto her keeping the force of his powers in the furtherance of life. Yet the Priestess must always remember that the fuel of the flames which light the fires within her Temple comes from the Priest. Thus she must use the force wisely, and only with love, and she must honor and respect he who is the activator of the Life Force.

Here ends the new book of the law. Part I

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The New Book Of The Law Part II

Commentary by J. Random Folksinger

I have to preface this by stating that I was first drawn to this work by Leigh Ann Hussey, and reacted very negatively to it. This will be my second time through these Laws, with comments that are **solely my own opinion**. I know that Lady Galadriel put a lot of work (translate: sweat blood) into these Laws, and I am not attacking her or her work. Making my points without sounding negative would have been nice, but I have not been very successful at this; since several people have been asking me to put down ***Why*** I didn't like them, I felt that getting the project over with would be better than struggling with a novel-length exercise in not offending anyone. To Lady Galadriel: I, too, have sweat blood over a reconstruction project similar to this (and I got lots of negative feedback, too). My finished copy, which includes the old "Burning Times" laws as a historical source or what to do when things *really* get bad, can be had from Leigh Ann, Judy Harrow, or downloaded from WeirdBase in St. Louis as "**JRFlaws.Txt**". My heart goes out to you, but I am commenting on your Laws from my head only.

Notes:

On the Preface: The Book of the Law, or Liber Al, which Lady G. refers to as a primary source, is not the same as Craft law in most traditions as it was written by Aleister Crowley; it is, therefore, hardly a wonder why it was not found to be very pertinent by Lady G. If, indeed, Lady G.'s Book of the Law was *not* Liber Al, it is hard to understand where many of these Laws originated.

The Laws (Part II):

1. Form and Order? Ask a Discordia nor Shamanic Craft type. The Laws were created for guidance, as the latter part of this Law at- tests.

2. Channels, and manifestation of the Source? This sounds more like New Age Christianity than Wicca. I should stop talking about the flowers in the language, although they are disconcerting and very distracting from the original goal of "readable, usable, and pertinent to the needs ..." I

suppose I can just use the term "flowers" as my way of saying that the language is unnecessarily complicated when it really bothers me -- and most of these laws do fall in this category.

3. OH, no. Not the Christian "Ye are as children "routine again. The Gods, in my training, wish us to grow, not perpetually remain children. To not test what they say is the same as channeling some unknown spirit and believing everything he/she says. We are growing, making the Gods proud, not belittling or mocking them.

4. This law is over-judgmental (something I am accused of being at times), and ignores the need for working with our shadow-side; I suppose naiveté is the worst I can say about this Law. I can easily find better in Marion Weinstein's ***Positive Magic***...

5. The "Mother ship" routine smacks of Close Encounters, but other than the children routine and some language problems, this one isn't too bad -- but isn't there something in an initiation ritual about us and the Gods being the same "but for a difference of power"? I would think Brothers and Sisters of the Gods would be better terminology -- feminists are welcome to reverse the wording.

6. Hmmm. Sounds like tithing to me. While it is certainly a good idea, we give back to the Gods all the time -- this would be making the meaningful ritual a mechanical one. Sustain its Priests and Priestesses? Paid (or fed) clergy? Shades of Paul! This part would still work in my tradition, since we are all priests and priestesses, but I know some that are different...

7. I can't see the purpose of this Law, and know of no corresponding Law in the Laws I have come across. It sounds like the God of the Christians again, making people the way they are and then judging them for being that way.

8. A direct statement would-be better. Who do you know in these times that goes around weighing silver? Is this a modern metaphor? I don't think so.

9. Does not parse. Sounds good, though...

10. This sounds like it's setting up the teacher as infallible-- shut up and listen. Also, while I hear Karma used frequently in Craft discussions, it is because it is a useful concept for us; however, this is the first time I have seen the Lords of Karma enthroned in Craft Law.

11. I could have taken the Golden Rule in one of its permutations, but this is much more akin to the concept of "Sin" than that of Karma.

12. "You must not be a teller of tales..."? What, we are to have no Bards in the Craft? If this law means that gossiping is not a good thing, why doesn't it say so? And "must hold no malice" indicates that we are not allowed to be human again -- true, it is better for the Craft that we all be as a loving family, but there are other ways to deal with the problems caused by personality conflicts than to outlaw legitimate feelings.

13. Flowers. Old Law. (Meaning that, other than difference in wording, this is the same as the "Old Laws", i.e., Lady Sheba and others.)

14. Oh, boy! Priestess Knows Best (and will be happy to be responsible for *you*). If someone asks me a question, give them the straightest answer I can, and without phoning up my Priestess for permission to do so. I am a trained, adult Witch, and am capable both of making my own decisions *and* taking the consequences for making a wrong decision. The "You must not put stumbling blocks..." sounds like the old parental admonishment, "Don't put beans in your ears." The Christians have enough stumbling blocks of their own; I don't think ours would even be noticed, and so are unnecessary.

15. The key words are in the Preface: readable, usable, and pertinent. "Fetters" and "woe" are not very meaningful words in this half of the 20th century. Not sure about the use of "souls", either, since that seems to be mostly a Christian concern. Remember, Lady G. said that she reworded some of these laws "to make them clearer and more understandable". I think she missed here.

16. Sounds like “Trust in God; He will provide." Where is the Craft basis for this Law?

17. If you kill someone magickly, accidentally or otherwise, you should be sacrificed to atone for it? My Goddess demands nothing in sacrifice. It would be far better to get into therapy and see how you could forgive yourself and help others to forgive you (I'm using "forgive" as a psychological, not religious, term). No problem with the first sentence.

18. Could be said more clearly.

19. The source for this, especially the final sentence, seems to be Jesus in Revelation. "Many say, Lord, Lord, but I know them not..." etc.

20. Sounds like, "Thou shalt not take the name of the Lord, thy God in vain". Either that is what this law is saying, or it needs to be clearer.

21. Old Law. I would have worded it, "In any disputes among the Wicca..."

22. Old Law.

23. To me, my magickal tools are channels between what is within me and what is outside of me (on the magickal planes, which frequently intersect with the planes of reality). Still, Do Not Haggle is Old Law.

24. Old Law, except for the semantically substitution of "Power" for "Art" and the use of the judgmental terms "evil" and "unworthy".

25. "Thou shalt not steal"? Hinted-at consequences are unnecessary.

26. I don't understand "Show honor" as a phrase, and the last phrase is not comprehensible to me.

27. "Those who are of the Wicca shall not own slaves,"-- good idea, although I have never seen it included in Craft Law. The rest of this sentence is again unclear and/or unnecessary justification. "Nor shall you take as a pledge any person's life,"; well, the Laws of Karma (if you accept them, which these Laws purport to) demand otherwise from time to time, and again, this has not been found necessary in any other set of Craft Laws I have seen.

28. This is the second time the Golden Rule has been quoted in a faulty permutation. "If a stranger sojourns with you...they shall be as one of the

Circle..." What, we're going to invite total strangers into our rites just because this Law says so? There are enough Laws that contradict this already. This doesn't sound right.

29. This came straight out of Leviticus, and also exists in Baha'i law in a slightly clearer form. It's nice that We're getting ecumenical, but what is the need for this in Craft Law? The Threefold Law applies, and is easier to understand.

30. The Good Wiccan Housekeeping Seal is required for Circle?

31. Not a Wiccan Law. "Cleanliness is next to god/dessliness" would be a shorter way of phrasing this. Although the old customs (NOT laws) require bathing prior to a ritual, even that has been used to "find" Witches with in some areas (they're clean and smell nice -- they must be seducing our men for Satan!).

32. Not Law, but a start; I believe none should die without someone having cared for them; and that death with dignity is the hoped-for ideal. Many of you already know that I'm initiating action toward Pagan hospice, funeral, and cemetery care. The judgment about "their actions" is for the Dark Lord to make.

33. Threefold Law is all you need here. Any thing else is moral judgment.

34. Amended version: "Let those who desire union asa couple (or other forms as might be desirable, such as a triad or a group relationship) be handfasted, sharing their love in a manner they and the Gods find pleasing." Children are not necessary for shared love (and often separate the parents from their mutual desires), and there is no need to deny handfasting to couples not wanting children. I also am not certain that this needs to be a Law.

35. "The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love." Period.

36. Not Law. Also uses "brethren", another male term. (Anyone who has read my revision of Gardnerian Craft Law should have noticed the near-total lack of gender terminology.)

37. The first sentence is incomprehensible, immaterial, or both. This law is very flowery, and I would love to know what Lady G. extracted it from.

38. Old Law: “Never boast, never threaten..." seems to be the root here - and is much clearer in that form.

39. The concept of magickal purity is one of ritual magick, not the Craft. This Law is, in letter and spirit, one of ritual magick. While some traditions of the Craft do get into ritual magick, that still does not make this "proper" as Craft Law.

40. Old Law was both clearer and less "new-agey".

41. **Where** hath the Goddess said these things? Nowhere in my tradition, and they sound more like things She may have said in circle -- certainly no need to canonize them.

42. Back to Leviticus. This is far too judgmental for any tradition I am familiar with. There also seems to be confusion between "work" as in make money and "work" as in learning and teaching the things of the Craft.

43. A sacred trust? This explains why Grove of the Unicorn built a sanctuary in Georgia, but I have never seen this expressed as a requirement. Most traditions are not getting over being hidden; this Law requires total openness. I think it's dangerous to do this in most areas, and having the Goddess decree (here) that we should do something that could harm Her Witches (something She expressly forbids us to do in the Old Laws) doesn't feel right. What is the source of this one? It appears to be the inner feelings of some Witch or Witches, which is not good enough to pass off as Craft Law.

44. While I have been taught this, it was under "What We Do" rather than "The Law". The style of presentation sounds too much like what YHWH would have written as a law rather than the Goddess I know...

45. Am I reading this wrong, or is this saying "Honor the Sabbath and keep it holy"? We need to set aside a whole day(s)? I don't think that's

realistic in these times, although it might have been in Paleolithic times.

46. Not necessary. Any teacher will give you this information.

47. Definitely flowers. Let each Witch keep a book (she even dropped the "in their own hand" part). What else is necessary?

48. Clumsy, with too many "they's" in spots; How about, "Study the signs of the Gods in all their forms; these shall guide your thoughts to the Gods and the Gods will take notice of you. Turn your thoughts and worship to the Gods, not the signs and statues of them."

49. The original here says "If *any* in the Craft owns any land..- .guard all monies of the Craft..." thus widening the circle of love beyond just the Circle you are a part of.

50. Old Law. I feel this could be done a bit more clearly.

51. Extremely Crowleyan in content, where the content can be determined. It sounds like it is favoring asceticism "for the good of the Craft...". Unclear rules like this have led to excesses in other religions they have appeared in.

52. **Not craft law**. Paul would have loved to have this kind of law as stated by Christ, but it wasn't true then and it isn't true now. **If we're not supposed to take money for the art, how come we can be allowed to take gifts?????**

53. Taken as an extension of#52, this law repulses me; however, having deleted #52, and deleting "offerings of... money", it could be OK. But it is totally unnecessary unless you're trying to set your- self up as the First Church of Wicca, N.A., complete with Christian abuses of power. In any loving circle, people will bring the incense, or the cakes and/or wine, or work together on building a new altar. This is already covered in the laws above, though.

54. Harmony will be restored by working toward harmony, not by donating to your favorite non-profit Temple. Again, the emphasis on giving makes me think of televangelists ("I need to make the payment on

my Inspirational Cadillac"). I don't know what problems Grove of the Unicorn has been having in keeping up their payments on the land or whatever, but their problems should not be used as a lever to change Craft Law (if indeed this is the object of these laws).

55. Once more, this law either comes out of ritual magic or televangelism (or both). Every Witch should know (or know how to look up) the proper times for a ritual, and should be able to offer it up themselves ("thru the most proper medium" could mean "Pay the Priestess" or it could mean "use the right tools" -- if it is *not* intended to mean the latter, then this law has no basis in the Craft).

56. Old Law, and one of the most important Craft Laws.

57. Separating this Law from the previous one causes a minor problem -- it now becomes "Never break the Laws" (and there are some dillies in this set) instead of "Never break *this* Law".

58. The "Mighty Ones" decided for us "in days of old" that we cannot use the Art against anyone? A shirking of responsibility is again evident. While the same precept occurs in my set of the Laws, it is obviously a decision made in the light of persecutions, not something decreed from on high.

59. Sentence fragments. (sic)This is a subject that is not in the Laws (but is in the Charge of the Goddess, without the God's side of things).

60. Why do we need "the dimly remembered dawn of ages past" and Atlantis to make this point? This is the only version I've seen that goes beyond remembered history.

61. Should be combined with #60, and have more of the excessive verbiage dropped. Oh, no! Not another cry of "the evil of chaos" again! How can these people even *talk* to Discordians? Any set of Laws that is intended to be Craft-inclusive must not include value judgments, especially using the words "good", "evil", and "chaos". This law seems to be wishing for the time when we were in power; every set of Laws I've seen prior to this one would settle for a time in which we are tolerated or accepted.

62. I don't understand what this is trying to say -- it seems to fluctuate between "No more secrets", "Only a few secrets", and "Don't tell anybody anything". Since all three of these have been expressed above, I'm not sure this law is needed; it hardly even adds to the confusion.

63. The change from "always heeding the Messenger" to "always heeding the messages" is a little dangerous, but otherwise, this is Old Law.

64. This law sounds pretty Gardnerian in tone, but it does not agree with Gardnerian myths -- i.e., while Goddess created everything, she did not create Death itself. Life without Death offers no regeneration, as Life could not continue on its own; the God was outside of Her creation, and so He had things to teach Her about Death. (Those of you who prefer Starhawk's version of this myth are **totally** ignored in this law.)

65. I thought a HPs was only concerned mainly with what happens in Her Circle -- this Law seems to state that She is concerned with an unstated, but large-sounding, community. Other than that, this is Old Law.

66. I don't think this needs to be in the Laws, but it's a good idea for each Circle to consider.

67. This seems to be based upon the Old Laws' "If any in the Craft has any land...", but it does take that additional step into demi-deified clergy. I wish I knew whether Grove of the Unicorn was an authoritarian structure or not, but these Laws go a long way toward making its sound like one. (I'm not sure this group could "pass" Isaac Bonewits' Cult Danger Evaluation Frame after having read this many of their Laws.)

68. Aha! Almost Old Law, and a "Burning Times" law! This is still a good Law, but it was formulated to keep anyone from knowing more than one group to "give away" if they cracked under pressure of Inquisition.

69. Old Law; probably should be included in #68.

70. Are we talking about pneumonia, herpes, or a cold here? You can do a lot better healing work *in* Circle (in my experience) than outside of it in many cases, and any Witch can decide for her/him- self whether they

are too sick to be in Circle and ask (or not ask) for healing. I suppose I find this law too judgmental, or too general.

71. Old Law.

72. There is no definition of Council given (the "Old Law" says "the Elders"), and the "Old Law" states that either the High Priest or the High Priestess can convene the Elders (useful if the HPs is out of town...) Otherwise, Old Law.

73. Generally, Old Law. Some of there statements are difficult or unwieldy, but no real problems.

74. Old Law.(Actually, a bit of another Old Law is grafted in for clarification, but it doesn't hurt anything.)

75. In conflict with English(/American) Law, "Ignorance is no excuse," includes threefold law (which is NOT included in the Old Laws), and throws in the Lords of Karma again; rephrased, this could be an excellent law or rule, but I do not recognize a single source for this one. Some ritual magic, a little Hinduism, no Craft per se.

76. Nice thought; sounds like a personal addition.

77. As above, the "want of an offering" is not an issue in Old Law; the "lack of a robe" has never been discussed, since most groups I am familiar with generally work skyclad or negotiate the issue. Personal addition?

78. Nice thought; sounds like a personal addition.

79. So many flowers that (I feel) most would miss the point. I'm afraid I did, and I'm a musician.

80. Sounds like the Apostle Paul. The qualities I was taught to look for in a High Priestess were caring, leadership, patience, ability, and knowing when to ask for help. This cuts out faith (some- thing Goddess says in Her Charge is not asked for) and belief (some- thing she wouldn't be in Circle without). More flames on the topic of children.

81. Source? Sounds clergy-like to me...

82. Old Law states that a requirement of being High Priestess is youth; while this is not easily practiced in all covens, going to the opposite extreme is probably not much better. My personal experiences have been in covens where everyone takes their hand at practicing HP and HPs, with the HPs acting more like organizer and running coven meetings.

83. Ouch. Based upon Old Law, this Law removes the aspect of Love as an excuse (or Glands, if you like the Wombat Wicca version) -- and demands both judgment *and* atonement for a HPs who has left and come back -- even uses the judgmental term, "deserts", in dealing with the issue. The Old Law may have its drawbacks, but is a much better guide (I feel) than getting nasty about it. Oooh, they don't even get to hold office again! Many things are sacred, and certainly being High Priestess is one of them, but in my teaching, Love is a higher ideal, and the Craft has always allowed for it.

84. Old Law, with flames as above. "It is the lives of all ofthe Craft they endanger." Honor is still undefined in this context.

85. The use of the word, “Sabbatical" is cute in this context, but this should be a part of #83 rather than separating them out. Also, the phrase, "the Maiden should continue in that office" confuses the reader as to which office -- the law has already stated that she should reap the reward; does election of another person invalidate the election? It should read, "...the Maiden shall be the Maiden for the new HPs."

86. This is a new idea, and probably a good one: the Priestess and the Priest need not be the consort of the other, but are selected each by the coven or circle and are free to choose their own consorts. The one possible negative I can think of concerns the few times when Great Rite is held, and the feelings of their consorts on this matter. But then it lets the coven decide whether the choice was right nor not! If we're dealing with private lives, let them remain private. Based on Old Law, except that in Old Law the Priestess is chosen and She selects the Priest. This law again contains too many value judgments -- if you need a perfect person to run your circle, you will never meet.

87. Adapted from the Letters of Paul the Apostle, not the Old Laws. It is nice to state that we should be responsible for ourselves, but that is a

part of being a Witch (oops, by these Laws, Witches are only children, so I suppose making "those of the Priesthood" adults is what this law is about). This also seems to state (per Christianity) that their mates, children, and house are all possessions; hardly a feminist or Craft perspective.

88. Reverse Christian. Extremely sexist, and no more or less bad than making the Man ruler of the world.

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These comments have been made by Gerald L. Bliss, who is also known as J. Random Folksinger.

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Aporrheton, The Craft Laws

(Marked 4/73 by Judy Harrow; author not noted)

Many traditions about the Craft are scattered throughout recent books; a sizable bunch is the 161 "Craft Laws" you can find in Lady Sheba or in June Johns. Many of these traditions are merely definitions of what the Craft is, and so of the context within which the other traditions should be understood; they are "true" merely because (and insofar as) they are internally consistent. In contrast, some of the other traditions seem to be shrewd, hard-won observations about how psychic energy (as dealt with in the Craft) seems to work, and **these** are the important ones.

The psychic reality that these traditions concern has been called by many names: spiritualists call it "the upper astral plane"; Jungians, the "superconscious"; the Bhagavad Gita, "the True Self"; many mystics, the "godhead"; Isaac Bonewits, the "Switchboard"; and very much so on. Any such name is an attempt to map (part of) a psychic reality that seems all too willing to accommodate itself to any map you use, and you will get nowhere in trying to understand that reality if you don't keep its Plasticity firmly in mind. In the Craft we conceive that reality as the Goddess (as #11 below states); She is both very real and a metaphor. She is real because human energy goes into making Her real; She exists as a "thought form on the astral plane," yet She can manifest physically whenever She wants to. She does not exist independently of mankind, but She is most thoroughly independent of any one person or group. (And precisely the same is true of any concept of divinity that people put energy into maintaining.) She is a metaphor because, great though She may be, She is finite, like any other human concept, whereas reality is infinite. And why do we need the Goddess, or any divinity at all? Because the human mind seems unable to grasp an undifferentiated infinity. By creating our own divinities, we create mental steps for ourselves, up which we can mount, toward realizing ourselves as divine.

The Craft Laws, then, are not "13 Commandments" from on high; they are merely unproved hypotheses about how **some** psychic reality seems to work. They should be treated like any other hypotheses: respected as being the best guesses going, but continually tested to find out how valid they are and to generate better guesses. Naturally, you cannot test them by breaking them, any more than you can test the law of gravity by jumping off a ten-story building. Instead, you

draw conclusions from them, or base predictions on them, and try workings to see if the latter hold up. The 13 below are ones that have held up so far under such testing; some we had in an earlier set of 13 did not. In compiling this set, I culled through all the traditions I could find, picking out especially (or thinking up) the most general statements, which would include many of the other traditions as special cases; you should be able to spot examples of this by carefully comparing Aporrheton 10 with this one. Certain of the laws here (the ones typed in all caps) seem necessary and reliable to us, and we will not tolerate any bending (let alone breaking) of them, for the reasons discussed under #12 below. Many of the rest are here, not because we understand them, but because we don't.

I always approach traditional occult systems (astrology, the Tarot, the Craft, etc.) on the assumption that they consist of a terse, multileveled coding of hard-earned information about something real and important. It is almost as silly to think you've discovered everything such a system might mean as it is to think it meaningless. The only way to find out what such a system means is to get in there and work with it until you speak its language fluently. Then you will likely find (at least, this has been my experience) that the system gives you a map of reality, but of many places, not just one place, that it gives you a way to work with classes of relationships that hold for many different kinds of people, things, and situations. That is, these traditional systems are very much like non-quantitative algebras or calculi; a symbol in one of them is not going to have an invariant and simple meaning, or even the same meaning in two different contexts, anymore than Christ is going to have the same numerical value in two different algebra problems.

It therefore seems safest to keep these Craft laws whose meanings are not obvious in mind, and hope that further "experimentation" will shed some light on them. Of course, to get any results at all in dealing with psychic phenomena, you have to be optimistic and open-minded. If you already hold a firm belief that you know what the Craft Laws mean, or that they are "Absolutely True," or the opposite, then your mind is closed, and you can't learn anything new. That is, you're not supposed to "believe" in the Craft Laws, or memorize them; you're supposed to **understand** them, else you've missed the whole point of why we have them.

1. **you cannot use the arts of the craft to create or increase bad karma, except for yourself.**

2. **You may not use the arts of the craft to affect another person in any way, unless you have that person's explicit permission**.

These two are best discussed together, since they replace the inadequate statement one often finds that "You may not use the arts of the Craft to work malevolent magic." Notice that the first one says "cannot," being an observation of fact, where as the second says "may not," being a statement of ethics.

The first law states that, **in the long run**, you can harm no one but yourself. You cannot benefit from trying to harm another, because you are part of the fabric of reality, not separate from it. You get whatever you give, because getting and giving are the same, just as the trough and the crest are the same wave./ If you set up a pattern of nasty, callous selfishness around yourself, that is what you have projected onto the world, and that is all you will experience. If you act out of genuine affection and concern for others, you receive their affection and concern as well. The psychic (or life) field seems to have a single polarity: to create positive effects for yourself, you must create positive effects for others. And this observation applies not just to the arts of the Craft, nor to all the psychic arts, but to life in general.

Now, what the second law points out is that it is the **other** person's opinion that determines whether the effects of what you do are positive or not. This law is the equivalent of the Craft's version of the "Golden Rule": "Do unto others not as **you** wish to be done under, but as **they** wish to be done unto--for their tastes may damned well differ from yours." (Thus this law, most usefully, eliminates any arguments over how one defines "good" or "evil.") It follows that you may not do something for what **you** think is someone else's "own good"; you have no right to make that decision. You may not even work a healing unless you have permission from the person to be healed; it is unethical to hit an unprepared person with a jolt of energy. You may work without prior permission for someone whose karma you are already **personally** involved with (as a mother for her child, a man for his wife, etc.), but you may not accept anyone's opinion that another would give permission if asked; no matter how close two people might be, they neither own one another nor carry each other's karma, and so cannot give such permission to another.

3. You cannot use the arts of the Craft to win fame, fortune, power, or any other sort of material or social advantage.

This again is an observation of how all the psychic arts work, not just those of the Craft. WHY they work thus is another question--- **that** they do work thus is well-known. Perhaps the simplest explanation is that if your major motive for working is (or becomes) a desire for fame, fortune, etc., you soon get into a headspace where psychic abilities simply cannot function; many erstwhile psychics throughout history have lost their abilities and become charlatans, because they did not know this rule. You can (as many people do) make your living by a psychic art, as long as you charge only enough to live comfortably by your society's standards; it is only going on a "power trip" that would endanger your abilities. Similarly, doing trips on people without their knowledge (or the magician's favorite project, raising "demons" in order to control them) is another sort of power trip, and will have exactly the same effect on your abilities. A more traditional Craft statement of this rule would be, "The arts of the Craft are the gift of the Goddess; if you misuse them, She will take them back."

4. You cannot use the arts ofthe Craft for show, in pretense, but only in earnest, and only in need.

If you work a ritual, it will have effects, whether you think you want it to or not. Therefore you cannot "pretend" to throw a hex, for example; the Lady does not recognize pretense. On the other hand, you cannot work the arts successfully just because you **want** to, as a head trip; the Lady won't cooperate. You have to need the energy or the information for some real purpose, else you can't tap into it. (At least, this is what meaning I have seen in this law so far.)

5. The arts ofthe Craft can only be worked in circle with at least one other person of the opposite sex.

This "law" is actually just a set of definitions, though important ones, as follows. (a) The arts of the Craft are defined as those that will work only under these conditions; psychic arts that work under other conditions are thus not necessarily part of the Craft. (b) A coven consists of at least one man and one woman; it cannot consist of all men or all women. (c) If you're working by yourself, you are working

as a magician, not as a witch--but you are still obliged by your oaths to the Lady to observe the other Craft Laws. (For more on this last point, see #12.)

6. A man must learn the arts of the Craft from a woman, a woman from a man, except between parent and child.

   Since#5 defines the arts of the Craft as those that only work in the circle, obviously they can only be learned in the circle. If you're working with just one other person, that person must be of the opposite sex, else the arts won't work, and nothing can be learned. Thus it seems logical that this tradition applies only to a one-to-one teacher-apprentice relationship. If you're not in the circle, and/or are teaching a mixed group of men and women, obviously there's no problem. (This tradition MAY imply that the arts WILL work for two women if they are mother and daughter, or for father and some, since part of the key to the working, and the learning, seems to be the emotional closeness between the two; consider section IV, last para, in Aporrheton 10.)

7. You must always pay whatever price is asked, without haggling or complaining, when you buy something to be used for the Craft.

   The Gardnerian Craft Laws (section IV, para 4, of Apor. 10) allow the arts of the Craft to be used to persuade someone to sell something, as long as his asking price is met, but this would violate our Law #2. In contrast, this law here is a safeguard against using your psychic talents not-quite-consciously to take unfair advantage of someone.

8. You cannot belong to more than one coven at a time.

   Any two covens will likely have rather different symbolic systems for their workings, different understandings of the Craft Laws, and so on. Trying to work with both would then tend to confuse you, snarl up your communication lines to the Lade, and reduce the efficiency of your learning and working. Of course, if two covens do have identical systems (which could only happen if they shared a common ancestry), they could be considered the same cove, for the purposes under discussion here.

Inits origina lcontext (see section III, Apor. 10), this law seems merely an observation of fact: even if you're working with two or more covens, you will only BELONG to one of them; your loyalty will be with that one, and if there were a parting of the ways, you would stick with it. Obviously, in time of persecution, divided loyalties and disagreements could be a source of great danger, and would have to be forbidden. Also, in a Craft structure where the High Priestess has final authority within each coven, she would not much like having a Witch she is trying to train be influenced by another Priestess. True, these considerations don't apply to us, but they are valid as reasons for the tradition.

9. None can coven with others they cannot agree with.

Stated this way, this law becomes an etymological tautology, for "coven" means "to agree" (or "to come together"). The more those in a coven can agree on the interpretation of the Craft Laws, on the symbolic system used for workings, on the purposes of the workings, the greater the coven's effectiveness will be. Naturally, minor disagreements will crop up regularly in a group of individualists; they are not what this law concerns. Rather, it applies to disagreements (or bad interpersonal feelings) that are strong enough that they are amplified by the group field, make the meeting unpleasant, and so make it impossible for the coven to work. For this reason--not, one may hope, out of mere in-group exclusiveness or arbitrariness--a coven must select its members carefully for compatibility. Also, since a coven is necessarily a "small group," many normal small-group processes will operate in it. These can be powerful, and emotionally very heavy, but there's nothing mysterious about them. Don't mistake them for something occult; that would lead you up a blind alley.

10. You must not betray the secrets that cannot be told.

The secrets in question here are Her secrets, the ones discussed in the Caution to the Novices. Insofar as these Craft Laws are simply observations of how psychic reality works (and it is for that, really, that we should value them) then they are "self-enforcing" like any other statement of fact. So what this law means is: (a) Don't commit suicide; (b) Don't violate your own sense of your self-integrity; (c) Don't "sell

your soul to the devil"; (d) If you stick your finger in a flame, you'll get burned.

11. **All power in the craft comes from the goddess**.

This law is another observation about how psychic reality works. The energy that is raised in the circle comes not from any one person, nor from all the persons in the coven as individuals, but from somewhere else: from the Goddess, or from some source ever further beyond. Such energy, like all psychic energy, comes **through** you, not from you; it is not your personal property, for you are merely a channel for it, a custodian of it. You do "own" your body and your individual personality, and you are entitled to the fruits of your labors, but the energy is not yours to exploit for your own benefit, for any human being could (potentially) learn to do anything you can do. Therefore, although you have a right to earn a living, the Craft is free to all, being a gift of the Goddess: you may not charge anyone even a penny to be initiated into the Craft or to learn its arts. Of course, you should insist on having your actual expenses covered; the Craft Laws do not require you to operate at a loss or to coddle freeloaders. But you may not make money from practicing the Craft as a religion, and if you try, you will lose all access to the power. This law also means that the only genuine initiations in the Craft are those worked (though not necessarily directly) by the Goddess Herself. That is, if you have the power from the Goddess, credentials from other people are unnecessary, and if you don't have any power from the Goddess, credentials from other people are useless. Hence there can be no authority in the Craft outside each coven.

This law also provides another definition: any power that comes from the Goddess could be part of the Craft; so any poet who has experienced the reality of the Muse is, to that extent, a Witch. Conversely, any energy that cannot be conceptualized as coming from the Goddess (and apparently there ARE such forms of the energy) is definitely not part of the Craft. (The tradition that the Priestess is supreme within the circle also appears to be a special case of this law, insofar as only the Priestess can incarnate the Goddess.)

12. **If someone intends to harm you, you may use the arts of the craft to restrain him from doing so, but only if all in the coven agree that he will in no way be harmed by the working.**

No matter what the provocation, trying to harm another will only create bad karma for yourself. So, although you have an absolute right to protect yourself, you must not retaliate. As is said in K'ung Fu, "Solve the problem, no less, no more." The reason why the coven must discuss the situation and agree on the workings is twofold: (1) to allow cooler minds to prevail, for it is when one acts on impulse, out of anger, that one is most likely to overstep the line between self-defense and aggression; and (2) because those in the coven, having taken an oath to help one another, and being linked by the generation of the group psychic field, will all share to some extent in any bad karma generated by any member's misuse of the arts. If you are one who can only learn the hard way, say, by sticking your finger into a flame, you are of course free to burn your own fingers--but NOT if you are holding someone else's hand, which is exactly the situation if you belong to a coven. For its own self-preservation, a coven must therefore retain the right, as a last resort, to expel (and cut loose from the karma of) any member who persists in interfering in other people's lives without their permission or, of course, who attempts even blacker workings.

13. Always remember that all mankind and all creatures are equally children of the Goddess; therefore never boast or threaten, or do anything that might disgrace Her or your brothers and sisters in the Craft.

To blather thoughtlessly about the Craft, especially to persons who have no business knowing about your coven's affairs, not only drains your own energy and that of your coven, but also is a form of boasting, of using the Craft for self-aggrandizement, that will get you into the bad headspace law #3 warns about. More obviously, threatening to "hex" someone, even though you **think** you have no intention of doing so, violates the intent of laws 1 through 4, because you are playing games with the Lady, who just might decide to act on the threat, and because you are using the Craft (especially if you are known to be a Witch) to influence another against his will and to get your own way; furthermore, making such a threat reinforces the false impression most people have of the Craft, and so disgraces the Goddess. Again, since anyone could learn to do anything you can do, being a Witch doesn't make you any

better than anyone else; put on airs, and the Lady will deflate you. Perhaps a good rule of thumb about discus- sing the Craft with outsiders is this: once you are convinced that someone's interest is sincere, then answer questions, fully and freely; but don't just volunteer information that has in no way been asked for, else you risk burdening that person with more information than he or she is able to cope with.

THE ABBREVIATED LAWS

'Tis the Old Law, and the most important of all Laws, that no one may do anything which will endanger the Craft, or bring us into contact with the law of the land or any of our persecutors.

- Be it ordained that none shall use the Art (magick) in any way to do ill to any. 8 words the Wiccan Rede fulfil: An it harm none, do what ye will.

- Respect the privacy of other Coveners. You may reveal the involvement of no person save yourself. In case of trouble, the Coven will be disbanded. Should this happen, all Coveners are to avoid one another for the safety and well-being of all. Should this happen, refer to the Old Laws.

- Never accept money for the use of the Art, for money ever smears the taker (and clouds ethical judgment). For all things magickal, pay the full price asked without haggling. If it is unaffordable, it is probably inappropriate in some hidden way.

- In case of dispute, the High Priestess is the final arbiter. Within the Craft, no law save Craft Law may be invoked. Any who will not agree, or who will not work under this HPs, may and shall remove themselves from the Coven. Any of the third (L.T. Initiates OK) may form a new Coven.

- The traditional way to hear complaints is this: Before the High Priestess and any other Elders shall come first one, then the other, then both together to be heard. The decision may be rendered immediately, one lunar month later, or whenever the time of waiting is filled.

- The year-and-a-day rules pertains to: The minimum time between Progressions; The final time of all Leavings; The closings of all cycles.

THE TEMPLE LAWS

- In order of precedence, you are accountable to: The Gods, yourself, your High Priestess, your Teacher. Initiates are also accountable to the Craft as a whole.

- "Pagan Standard Time" gives you 15 minutes leeway for an announced class or ritual. If you'll be any later or won't make it, CALL!

- Questions are expected, desired, and anticipated.. The only "dumb question" is the one the student doesn't ask.

- Common courtesy in all things. When in doubt, it is preferable to err on the side of caution and silence.

- Ultimately, you are responsible for your own development. Independent thought and research are strongly encouraged.

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Comments on The Abbreviated Laws

by J. Random Folksinger

The Wiccan Rede, while it has been taught widely, is not a part of the Laws, although it may be considered derivative of them. There is nothing in the Laws that says that "in case of trouble, the Coven will be disbanded". There are, in fact, quite a few possible solutions to specific instances, not just for "trouble".

There is nothing in the Laws about unaffordability equaling inappropriateness in the purchase of a magickal tool. What the heck are "L.T. Initiates"? Long Term? Why is OK for them to form a Coven when it is plain that you have to be of the Third Degree?

The traditional way to hear complaints, at least in my set of the Old Laws, is for the High Priest or High Priestess to convene the Elders. It says nothing about whether the HP or HPs are included in this group, but it is assumed that **both**, not just the HPs, are so included. There is also nothing in the Old Laws about a "time of waiting" for a decision.

In the Old Laws, the only thing the year-and-a-day rule pertains to is the leaving of a High Priestess.

Everything in the "Temple Laws" falls in the good-to-very-good category of advice; **none** of it is in the Old Laws. And I have known a good many pagans to take PST to mean anytime during the calendar **day**. There are a number of teachers in my experience to whom you **never** ask a question, at penalty of being kicked out of the class; still, a teacher who can accept this rule is probably a good teacher.

In general, this sheet appears to be a worksheet handed to new students and gone over with them for a quick rundown of the Craft in order to go on to other things; in my opinion, giving them this sheet and **not** reviewing the entire set of the Old Laws (in whatever form) is doing the students a disservice; having this sheet around for later reference, on the other hand, is probably a Good Thing.

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The Law

by Rosemary Edgehill

The Law was made and ordained about a week from last Wednesday. The Law was made for the Wicca, in order that they should develop a nice longhand style from copying it.

The Wicca should give due worship to the Gods, presuming they believe the Gods exist and aren't just metaphors; and obey Their Will, which the HPS of the Coven will make up as she goes along, for it was made for the purpose of ego-tripping and wild parties. The worship of the Wicca is good for the owners of Occult Supply Stores, for the owners of Occult Supply Stores love the money of the Wicca.

Asa man loveth a woman using the missionary position, so the Wicca should shaft their fellows and other total strangers frequently. And it is necessary that the Magick Circle which is the principal difference between a Wiccan rite and a frat party be cast and all Wicca properly purified to enter it so they can drink five gallons of Ripple each and not throw up.

The HPS shall r/u/i/n/ rule her coven as the local representative of the Goddess, and choose whomever she is sleeping with this week to be her HP...or her Maiden.

And remember that the Wicca would have it that The God Himself kissed her feet and gave up the position of Ringmaster to her because of her arbitrariness and autocracy, her spite and unreason, her mysteriousness and ignorance: so the HP is expected to go as far away as possible and not even show up for Sabbats.

It is the greatest virtue of a HPS that she turn as many of her Coveners into closet Christians as possible, for the true HPS realizes that anyone with the sense Goddess gave a goose is not going to stick around without having a death wish.

In the Olden Days when Wicca extended far, we were free and had reservations in all the best restaurants. But these days, we eat at McDonald's.

So be it Ordained, that none but the Wicca shall ever be invited to dinner, for people who ignore us are many, and if they ever found out what we are really up to, they would giggle.

So be it Ordained, that no Coven shall know where the next Coven bide, nor who its member be, save anybody who looks in Circle Newsletter and the hit team we send out to sanction them.

So be it Ordained, that no one shall tell anyone anything, least of all thy fellows in the Craft, for fear one of you will learn something; because as it is truly writ: Gerald wrote it, I believe it, that settles it.

And if any break these Laws, they will have to start their own Tradition and make up their own Grandmother.

Let each HPS govern her Coven as she damn 'well please, riding rough-shod over the Coveners as long as they will stand for it.

But it must be recognized that sooner or later they will get mad and stop bringing the Ripple to Coven meetings. When this happens, it hath ever been the Old Law that the HPS will Elevate them to the Third Degree and kick them out, and promise them the rest of the Book...someday.

Anyone of any degree or none may found a Coven, provided they think they can get away with it and can create a convincing Grandmother.

They may raid other Covens for members as long as no one knows where to find them.

But splitting the Coven often means new opportunities for evading the consequences of your actions, so the wise HPS will think of it first.

If you should keep a Black Book, let it be in your own hand of write, except for the parts you Xerox out of Lady Sheba. Or better yet, tell everybody they're not of a high enough degree to see it.

Proclaim your Wiccahood loudly, and often; you may be able to do a brisk trade in spells, psychic fairs, and talk shows. If nobody believes you, try holding a public skyclad circle. If all else fails, hire a press agent and advertise in the National Inquirer. If they try to make you talk of the Brotherhood, lay it on with a trowel.
Ancient Atlantis is always good for a five-minute spot on the six o' clock news. Not all interviewers are bad; some may even flash your business address on the screen for a few seconds.

To avoid discovery, let your working tools be ordinary stuff such as any may have around the house: AR-15's, Patton Tanks, Howitzers (let's see how far we can stretch that First Amendment, gang!). Have no names or signs on anything, and remove the ones they came with, as otherwise this can lead to a charge of receiving stolen property.

Let the Pentacles be made of wax unless something else is more convenient.

Have no sword, unless you are in the SCA or a collector of WWII memorabilia.

Write the names and signs on a gummed labels that it can be peeled off immediately afterwards; remember that not guilty by reason of insanity is not a valid defense in cases of this kind.

Ever remember that you are the Hidden Children of the Goddess; when you can take time out from Karma Dumping Runs, Psychic Vendettas, Banishing each other from the Coven and discussing how much fun it would be to persecute the Christians, remember never to do anything to disgrace Her. Or Them, if that's possible.

In the Olden Days, when we had Power, we could use the Art against any who ill-treated us; but these days a whispering campaign works better. Remember always that there are a lot of flaky people out there, and for this reason it is best to give a fake name and a Post Office Box address. Someone is always going to blame you for something.

So be it Ordained: **Harm none**, or at least have a good alibi. Never break this law, or people who get burned along with you will come after you with baseball bats, and you will never be able to score any decent hash again.

Any HPS who does something you don't like you can walk out on, but be sure to clout the Coven Book on the way to the door and set up in business for yourself (Learn Witchcraft From The Experts!).

Always accept money for use of the Art, but keep an eye on the Gypsy Laws. In some states, Barter works better. All may use the Art for their own advantage; remember, quick and dirty works best, and you can lay off Karma on the Coven. If that doesn't work, try dead cats in the mailbox.

'Tis the Old Law and most important of all the Laws that no one may do anything that will endanger any of the Craft. Unless there's money in it, or it's to someone you think deserves it, and anyway, "endanger" is in the eye of the beholder.

In any dispute between the Wicca, no one may invoke any Law but that of the Craft. However, you can break into your opponent's home and mess up his stuff.., after all, it says right here they can't go to the Police.

Never bargain or haggle when you buy by the Art; most Occult Store owners will just throw you out and everyone else will think you're a nut.

It is ever the way with men and with women that they are ruled by their glands. At any moment your HPS may run off and become a Rosicrucian. And the way of Resignation is this: if she doesn't answer her phone for two weeks and is never home when you drive by, you can declare her outcast from the Coven and take it over yourself, with as many as will have you. But if she comes back she will probably take of the Coven again, or start another one in the same building and declare you Invalid, and there's not much you can do about it. Learn to live with anxiety. Get everything in writing.

It hath been found that two people sitting around with a bottle of Chianti discussing Atlantean Grandmothers will become fond of each other, if only because of the Stockholm Syndrome. Therefore, let it be resolved that a human being shall be taught in the Craft only by another human being, and screw the middle-class morality of the nineteen-fifties.

And the Curses of the Mighty Ones be on all who try to take this seriously, or the Craft seriously, or the Wicca seriously. Caveat Lector, and May The Force Be With You!
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Karma, The Threefold Law, & Grace

"As you sew, so shall ye reap". "What goes around, comes around". "Whatever you send out returns three times". These are all sayings very familiar to all of us, all of them examples of a supposedly Universal Law of cause and effect, action and reaction. Of course many of the religious systems try to furnish us with some sort of "escape clause" that will allow man to either alleviate suffering of past misdeeds, or to escape responsibility totally. Let us take a little closer look at these three ideas and their inter-relationship.

It seems that, on one level, we do live in a mechanistic universe, one pretty much ruled by cause-and-affect. This Newtonian universe seems to react in a very mechanical fashion, i.e. every action "produces an equal and opposite reaction". A good analogy for this is the example of one billiard ball striking another. The energy from the striking billiard ball is transferred to the one struck and is used to push against the first, imparting motion in the same direction. This brings the second law into play, i.e. an object in motion tends to stay in motion until acted upon by an outside force.

The principle of Karma basically says the same thing; i.e. any negative or positive action or thought remains that way, until it expends its energy by acting upon the originator. Of course this also makes implicit the idea that thoughts or mental energy have a reality of their own, one that interacts with the physical universe. If this idea is accepted, it then implies the existence of at least one more "world" or order of the universe, one with a non physical "reality", and one where the basic fundamental rules of physics (as we know them) may not truly apply.

The magician can be described as one who "walks between" these two worlds. "Walking between two worlds" implies that an individual is connected with both and can move between them at will. The purpose of magic is to manipulate one world for the benefit of the other, i.e. to manipulate the unseen world for the express purpose of influencing events in the physical. Unfortunately there does not seem to be a "free ride" anywhere in the universe, and when an individual acquires the power to do this, they also acquire a great deal of responsibility! By accepting the power to exert "leverage" in the unseen world, an individual seems to also accept a multiplied susceptibility to influences initiated in that world. This is why negative workings are so dangerous! This may also be the reasoning behind the "law of three fold return".

Now comes the hard part! If all of this cause and affect stuff is absolute, how can any individual ever hope to "pay off" the debts for all of the "stupid" things they have done not only in this life- time, but in many others? Must we "pay off" all past transgressions on a one for one basis? Is there no escape clause in this "contract" we seem to have for living in the universe?

This "escape clause" is called Grace by the Christians and by other names in other systems, but it does exist in all. Basically, the idea is this: "Once a lesson is completely learned and one grows beyond a need for this lesson, it need not be repeated, even if the 'books' are not balanced". This is the "Enlightenment" sought by the Buddhist that allows the "breaking" of the wheel.
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Exegesis On The Wiccan Rede

by Judy Harrow

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All religions began with somebody's sudden flashing insight, enlightenment, a shining vision. Some mystic found the way and the words to share the vision, and, sharing it, attracted followers. The followers may repeat those precise and poetic words about the vision until they congeal into set phrases, fused language, repeated by rote and without understanding.

Clichés' begin as great wisdom - that's why they spread so fast - and end as ritual phrases, heard but not understood. Living spirituality so easily hardens to boring religious routine, maintained through guilt and fear, or habit and social opportunism - any reason but joy.

We come to the Craft with a first generation's joy of discovery, and a first generation's memory of bored hours of routine worship in our childhood. Because we have known the difference, it is our particular challenge to find or make ways to keep the Craft a living, real experience for our grandchildren and for the students of our students.

I think the best of these safeguards are already built into the Craft as we know it, put there by our own good teachers. On our Path, the mystic experience itself is shared, not just the fruits of mysticism. We give all our students the techniques, and the protective/- supportive environment that enable almost every one of them to Draw the Moon and/or Invoke the God. This is an incredibly radical change from older religions, even older Pagan religions, in which the only permissible source of inspiration has been to endlessly reinterpret and reapply the vision of the Founder (the Bible, the Book of the Law, the Koran, ...). The practice of Drawing the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every treasure has its pitfalls? I think I'm beginning to see one of ours. Between the normal process of original visions clotting into cliché, and our perpetual flow of new inspiration, we are in danger of losing the special wisdom of those who founded the modern Craft. I do not think we should assiduously preserve every precious word. My love for my own Gardnerian tradition does not blind me to our sexist and heterosexist roots. And

yet, I want us to remain identifiably Witches and not meld into some homogeneous "New Age" sludge. For this, I think we need some sort of anchoring in tradition to give us a sense of identity. Some of the old sayings really do crystallize great wisdom as well, life-affirming Pagan wisdom that our culture needs to hear.

So I think it's time for a little creative borrowing from our neighbors. Christians do something they call "exegesis;" Jews have a somewhat similar process called "midrash." What it is something between interpretation and meditation, a very concentrated examination of a particular text. The assumption often is that every single word has meaning (cabalists even look at the individual letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Although our canon is not closed "and the day it is the day I quit" I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'd like to try doing some exegesis on an essential statement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

Eight words the Wiccan Rede fulfill:
An it harm none, Do what you will.

I'd like to start with the second phrase first, and to take it almost word by word. **Do what you will**. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become a compulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you **will**. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a doctor. Again, balance is needed. Always going to the library rather than the movies is the road to burnout, not the road to a Nobel. What's more, there are others values in life, such as sensuality, intimacy, spirituality, that get ignored in a compulsively long-term orientation. So, our responsibility is not to mechanically follow some rule like "always choose to defer gratification in your own long-term self interest," but to really listen within, and to really choose, each time.

Do what you will. This is the challenge to action. Don't wait for Prince Charming or the revolution. Don't blame your mother or the system. Make a realistic plan that includes all your assets. Be sure to include magic, both the deeper insights and wisdoms of divination and the focusing of will and energy that comes from active workings. Then take the first steps right now. But, beware of thoughtless action, which is equally dangerous. For example, daydreaming is needed, to envision a goal, to project the results of actions, to check progress against goals, sometimes to revise goals. Thinking and planning are necessary parts of personal progress. Action and thought are complementary; neither can replace the other.

When you really look at it, word by word, it sounds like a subtle and profound guide for life, does it not? Is it complete? Shall "do what you will" in fact be "the whole of the law" for us? I think not. The second phrase of the Rede discusses the individual out of context. Taken by itself, **Do what you will**" would produce a nastily competitive society, a "war of each against all" more bitter than what we now endure. That is, it would if it were possible. Happily, it's just plain not.

Pagan myth and modern biology alike teach us that our Earth is one interconnected living sphere, a whole system in which the actions of each affect all (and this is emphatically not limited to humankind) through intrinsic, organic feedback paths. As our technology amplifies the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "**an it harm none**," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes, but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft, assuming ethical adulthood, offers us no rote rules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

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Joan on the Witch Laws

8/22/81

Note: These are the comments of one of the early members of Proteus Coven on what we gave her to read about ethics and laws. All the material she had is still here, although a good deal has been added since then, so I thought her comments would also be interesting. Judy Harrow

Reaction to "Traditional" - i.e. essentially Gardnerian - format

In many respects, as constricting as Catholicism without the administrative experience, intellectual prowess, or verbal expertise of Catholicism. If current researchers are correct, what we have is one man's fantasy (with jumbled and skewed sources) made everyone's obligation.

Maybe dealt with most effectively-especially as regards the reality of current practice and expectation - by juxtaposition with Lady Ikandkhop's masterful irony.

Reaction to Aporrheton 5 - [generally very good thinking, but still more traditional than my preference]

Paragraph Two: Good thinking on nature of Goddess - or any divinity. My agreement is reserved, uncertain, withheld.

Paragraph Three: Claims to have arrived at **firmly** ("no bending") **not disproven** hypotheses. This arouses natural suspicion in me. I disagree with some of his perceptions of **facts**.

I disagree violently with Laws 5 +6. Heterosexuality is a strength, but not an essential. **polarity operates outside** [or **inside**] **Boundaries of anatomical equipment and hormones. And the character** - **The sacred character - of the witch is within the at once transcendent and disciplined self**.

Law #7 is unnecessary. A silly bow to a misunderstood "Traditional" law.

Law #8 is largely true, but makes no allowance for valid, honest (fair to all), and necessary transitional states many must pass through. Also sticks on "authority" peg, which has some necessity/ validity but can easily get out of hand. I find **honesty + courtesy** better yardsticks.

Law #9. True. But much of interpersonal tension (inevitable) can be worked out of God/dess' love and coven support-with-discipline prevail.

Law #10. The Great Mysteries must be lived out. And, without using Craft parlance, if another needs to hear them, they **must be verbalized**. **To do less is harm**. i.e., it is to allow another to drown when you're on shore and have a rope.

But no missionary zeal!

No proselytizing!!!

That for which others are unready is foolishness for them and foolishness for the Witch. (It may also be subconscious power tripping. See agreement in Law #13.)

Law #11 - I agree with paragraphs one and two.

Paragraph 3: saying that only the HPS incarnates the Goddess is inappropriate and - in my firm opinion - **not factual**. (note from Judy - as I interpret what he says there, it's that only **women** incarnate the Goddess. I also disagree with that, but it's less bad than Joan's reading that he limits it to the HPs only.) The Goddess is not bound by ceremonial elevations. She incarnates where and when She Damn Well Pleases!

Re: "all initiations..."- etc.-Ritual is crystallization of preexistent, potential, incipient reality and this actualization is not trivial.

Law #12 - Good caution on limits (ill defined where emotion runs high) or self-defense. But assumption rules out solo magic (his previous premise is that it isn't Wiccan) by corollary of group responsibility / group danger to all action. "Return to sender" is generally agreed as rule-of-thumb for defense. Practice has not disproven. This is a difficult area to define. Probably group consensus on this would help.

Does “impossibility factor" negate danger? How about the verbal escape clause sometimes used?

Obviously, I'm less sure of boundaries on this one than on any other.

Law #13 - Good idea. Rather an ideal than a norm.

Omission: **Aporrheton** does not mention Balance or Polarity concept except in male/female context. But these are valuable and central concepts.

I got the feeling this person is still ruled by fragments of left-over fear.

Starhawk is **great**. But many people will need more codification than she offers.

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THE LAWS

From: L.A. HUSSEY
To: J_RANDOM FOLKSINGER
Subj: THE LAWS

I am disturbed and disappointed. "The Christians are our enemies." "They will torture you to make you talk about the Craft." "Lie about the Craft." "Covens splitting up makes for bad feelings."

What depressing garbage. This is the 20th century, and this is America, this is not Inquisition days. The more we keep secret, the more the ignorant will assume that we have horrible secrets to keep. The true secrets of the Gods cannot be given away, because they cannot be spoken -- they are beyond all language. And as for bad feelings when covens break up, maybe that is how it is where you are, but around here, there is rejoicing when one coven becomes two. Seems to me like my best possible response to your "Laws" is the following song:

BURNING TIMES

The songs are sung to rouse our anger of martyred Witches gone to the fires,

But what is served by righteous singing, if all we do is stew in our ire?

Nine million dead in four hundred years;
More in that time simply died of disease.
Why do we dwell on long past dead
When we are alive in times like these?

(chorus)

Rise up, Witches, throw off your masks
And cease crying guilt for ancient crimes.
Earth and all Her children need us
For ALL face now the Burning Times.

In the face of that hostile power, how did the old knowledge stay alive? How have we still a Craft to practice? Our ancestors knew how to fight and survive!

How do we honor our blessed dead?
Slavery threatens us all but few.
We must teach their cunning ways --
Everyone needs the skills they knew!

(cho2)

Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all Her children need us
For ALL face now the Burning Times.

I will not cast off Science's works -- Witches all forces to Will can bend;

I'll not accuse for war and waste some patriarchy of faceless men.

Men do not cast the only votes;
Women alone do not demonstrate.
Rather than shut out half the race,
Who if not we will change that state?

(cho2)

I will not blame a Father's Church -- blame and guilt are their tools, not mine,

And even in the shuls and churches, allies there will I seek, and find!

I will not answer hate with fear,
Nor with a smug, cheek-turning love.
I will not answer hate with rage;
By strength alone will I not be moved!

(cho2)

I will not hide in my sacred grove -- the factories and cities yet ring me about;

I will not climb my ivory tower -- the real world exists tho' I shut it out.

I will not work for Church nor State
Who serve themselves while they serve us lies,
Nor only for my Witchen kin,
But for the family of all alive!

(cho2)

So if rebellion means to fight a State lost sight of why it was built,

If heresy's to reject a Church that rules with force or fear or guilt,
.
Then let us all be rebels proud,
And shameless heretics by creed --
A tyrant's hand subjects the Earth,
More heretic rebels are what She needs!

(cho2)

Did it ever occur to the writers of your antique laws that the Craft might actually be WELCOMED by a great number of people? That there might actually be more of us than of those who wish us ill? That the only reason those who fear us are so active nowadays is because they see us becoming more and more welcomed by more people? As I say in another song, "When folk in sorrow turn away/ From paths that lead to misery/ And seek new ways for wholeness' sake/ Then waiting, ready shall we be."

All I can say is, I'm Goddess-glad I'm not in your tradition.

B*B
Leigh Ann

To this I would add only one more admonishment, based on my own experience: It is as important not to take oneself, one's power, and one's Craft too seriously as it is not to take them too lightly. Moderation in all things, including moderation. And remember that all acts of love and pleasure are the rites of the Goddess, and this includes **having fun**.

B*B Leigh Ann
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A Response To Craft Ethics of the Covenant of the Doves

It has always been my view that the Earth Traditions, both in the Wiccan (European Shamanic) and Neo-Native Shamanic senses, are seeing their rebirth out of a true need to heal this wounded Mother of ours, and to stay Her hand, for Her anger is growing. It is quite possible that without this renewed spirit of reverence and worship of Earth and Sky and the True Source of All that Is, humanity as a species would be made as extinct as the Passenger Pigeon and the Dodo Bird.

Therefore, as a Pagan and asa follower of the Ways of the Chiricahua Teneh Nation, I cringe whenever I see restrictions and requirements that are, for all intents and purposes, useless today, and only hamper the mission we have of encouraging others to walk in a more sacred way on the Body of Our Mother. I see the power trips, the "I'm the High Priest(ess), that's why" crap and the games driving more and more Pagans solitary, when we should be uniting. And I was extremely angered when I read the published "ethics" of one organization, the Covenant of the Doves, now known as the United Wiccan Church.

I have listed the salient points that disturb me the most, and will respond to them one by one.

- No woman shall be a Maiden who has not been in her courses. MK-H: I guess that's fair enough. But whether or not a woman is currently menstruating is none of the Coven's business.

- No woman shall be ordained unless she has passed her 17th year, > nor shall she have her ordination recognized until that time. MK-H: No coven has any business ordaining a person, woman or man, before the legal Age of Consent, unless the minor is legally emancipated, and can produce their emancipation papers. To do otherwise is a wonderful excuse for prosecution if the persecution that File 18 and other Fundie

hate articles I have been compiling in my **Xianhate** series of files seem to augur comes to pass.

- No woman shall have her ordination recognized unless she is in her courses, has ten fingers, ten toes, two eyes, two ears, a nose. Her generative organs and breasts must be complete. The honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination. MK-H: So you would deny ordination to a woman who is handicapped, or blind, or deaf, or has suffered the effects of cancer and may have had a hysterectomy, a mastectomy or even the less-invasive "lumpectomy" done on her to save her life? That is bigoted and totally without reason in this day and age. And what if she is past Menopause? Would you deny ordination to a woman who may be past her fertile years? That's wholly disrespectful to the Elders who hold so much wisdom that could be an asset to a Circle.

- No woman shall be a Nymph who has not coupled. MK-H: Again, this is none of the Coven's business whether or not a woman has had sex.

- No woman shall be a Crone who has not given birth. MK-H: Some have chosen NOT to bear children, out of either financial necessity, or conviction that this society is not the place to raise kids in. And some have recognized that they simply do not have the temperament for child-rearing (myself included in that category.) Some are infertile, through no fault of their own. And some, through either psychological or physical drives, prefer other women. There are a great deal of Lesbians in the Wiccan movement. Would you write them off as nonexistent?

- No man shall be a Magician who has not healed. MK-H: Healing is not necessarily the only talent the God and Goddess give to people. Therefore, if a person does not have that talent, that does not mean that they aren't useful to the Circle in other capacities. And why is this criterion only applied to **male** postulants? Some of the best healers I know are female.

- No man shall be ordained unless he has passed his 33rdyear, nor shall he have his ordination recognized until that time. MK-H: Why a double standard on when a man should be ordained? 18 is just fine for an eligibility date.

- No man shall have his ordination recognized unless he is the father of a living child, has ten fingers and ten toes, two eyes, two ears and a nose and generative organs complete. The1honorable loss of limbs or the effects of torture following ordination shall not invalidate the ordination. MK-H: Again I voice my objections about the anti-Physically Challenged bias that this requirement implies. And I suspect that the requirement of being "the father of a living child" is there for only one reason--that it is a legally permissible way of stating "No Pooftahs". Just as the childbearing requirement is discriminatory to Lesbians, the fatherhood requirement is discriminatory to Gays.

So what would I myself ask of postulants wishing initiation? In my theoretical Circle, I would ask them to attest, under pain of disfellowshipped, that they are not law enforcement officers joining the Circle for espionage purposes, nor are they there for sabotage or infiltration purposes under religious grounds. Furthermore, they should affirm their allegiance to The Earth Mother, The Sky Father, and Their Ultimate Source, forswearing allegiance to other deities. (primarily to weed out Christian or "Satanist" infiltrators) They should have completed their Vision Quest, and have contacted their Lower Self in the form of their Power Animal(s), and their Higher Self in the form of the Shaman or Teacher Within. They also should not show outward or inward signs of being mentally unbalanced (something that would require a lot of trusting one's gut, although a psychologically-based questionnaire might be a good way of confirming it) or overly concerned with "finding power". They must also, for legal reasons, be either over 18 or legally Emancipated.

Furthermore, there will be only ONE degree in my Circle--that of Kin. Anyone who is initiated is theoretically ready to act as ceremonial facilitator, and that duty will be rotated to them as the rotation goes around the Circle. Decisions should be made by consensus, with one person having only one vote.

I ask you, James...does not the Mother and the Father decree that we should all be free and equal to one another? Is that not why you opt to have your Coven be naked in their rite? (Due to the fact that the Chiricahua Teneh never performed ceremonials in the nude, I would myself opt for robed work, even to the point of people working in comfortable street clothes.) So why all this bloody **restriction**? Why all these trivial, and sometimes even discriminatory rules and regulations? Your ancestor Aleister once said "The word for Sin is Restriction." It's a good rule of thumb. Respectfully,

Michelle Chihacou White Puma Klein-Hass

Spell to Ease a Broken Heart

John Shaman

You will need the following ingredients (be sure to charge them all before you begin):

strawberry tea (one bag) sea salt	Small wand or stick from a willow tree
a mirror	2 pink candles
one quartz crystal	one pink drawstring bag
a bowl made of china or crystal that is special to you	a copper penny 1 teaspoon Orris-root powder
1 teaspoon dried jasmine	1 teaspoon yarrow
1 tsp. strawberry leaves	10 plus drops strawberry oil
10 plus drops apple-blossom oil or peach oil	

On a Friday morning or evening (the day sacred to Venus) take a bath in sea salt in the light of a pink candle. As you dry off and dress, sip the strawberry tea. Use a dab of strawberry oil as perfume or cologne. Apply makeup or groom yourself to look your best. Cast a circle with the willow wand around a table the other ingredients. Light the second pink candle. Mix all oils and herbs in the bowl. While you stir look at yourself in the mirror and say aloud: "Oh, Great Mother Goddess, enclose me in your loving arms and nurture and bring forth the Goddess within me." Gaze deeply into the mirror after you have finished mixing the ingredients and say aloud, "I represent the Great Goddess, Mother of all things. I shine in the light of the Golden Wings of Isis. All that is great and loving only belongs to me." Then put half the mixture in the pink bag and add the penny and crystal. Carry it with you always [or until you find another love]. Leave the other half of the potion in the bowl, out in a room where you will smell the fragrance. Repeat this ritual every Friday if necessary.

*From Laurie Cabot's "Power of the Witch"
Brackets mine.

Needless to say, you should replace the goddess name with one that you attune to.
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Statement Of Principles and Ethics
Lifeway Shamanic Fellowship

By Usen's grace, Ho-dah....

1) PURPOSES:

This is an era of decision. Do we allow ourselves to cut the throat of the Mother Who has nourished us as a species since we "came down from the trees"? Or do we work to walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It was said that both the Red Man would return to the Ways of the Old Ones and that the non-Native would also embrace the Lifeway. There are non-Natives who respectfully have chosen these Ways, and are carrying them on in a reverent way. If the Lifeway was only given for the Native peoples, it would die out within our lifetime. There are simply not enough traditional Elders left.

It has been shown to some of us that Our Mother The Earth is not willing to die quietly. She has demonstrated this by the increase in natural disasters of the past decade, which continue day by day. The Hopi prophecies state that, when the "bowl full of ashes" (most interpret this as the Thermonuclear Bomb) is overturned, that Our Mother shall rise up in Her righteous anger and destroy humanity. This prophecy is coming true, although it may yet be reversible. Perhaps it is we who reverence the Ways and walk in harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to honor Our Mother and Our Father, Earth and Sky, and to honor The Giver Of Life, from whence all things flow in the Universe. Our world-view is primarily allied with that of the Navajo/Dineh, Apache/Teneh, and Hopi peoples. However we do not represent ourselves as the keepers of those ways. The secrets of those Nations are for them alone, unless Usen' wishes to reveal them to us. Our mission is to help heal Our Mother, The Earth, and to help each other walk in closer harmony with Her. We also exist to provide a way for urban and sub-urban people to learn and practice the root Shamanic techniques that aid us in

finding our True Vision and True Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary "1. b)...a person who is not a Christian, Moslem, or Jew (by faith); heathen. Pagan specifically refers to one of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is truly a religious commitment. No-one can make a commitment to the Lifeway and to the worship of Life Giver, The Earth Mother and The Sky Father and remain a worshiper of other Paradigms of the Deity, much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

We stand by other Pagans who do not share our paradigms, i.e.. Wiccans, Asatruans, Hellenists, and other Shamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

2) THE(A)OLOGY:

As our Fellowship is inherently religious, we must declare a The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God) This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as all, including the God and the Goddess, are emanations from Usen', which is the primeval First Cause.

Usen': One cannot look upon The Life Giver as either Male or Female, for The Life Giver is beyond those distinctions. Usen', and The Life Giver, are names for this First Cause, this Force that pervades all and caused all to come into being. From Usen', the God, Sky Father, and the Goddess, Earth Mother, emanate, as the lesser Deities emanate from Them.

The Earth Mother: We live and walk and are sustained from The Earth Mother, which is our Earth. She is alive, and we all exist within Her as part of

Her structure. Science, through the Gaea Hypothesis, has finally acknowledged Her existence, and some even have learnt the lesson that our duty in this life is to care for and honor Her. This is a lesson that all must learn, for as long as we despoil Her, we risk Her wrath. She is expressed through the faces of White Painted Woman, Who is The Woman Warrior, through Corn Mother, Who is The Nourishing Mother, and through Spider Woman, Who is The Wise Woman, The Ancient One, The Custodian of Wisdom. Women are acknowledged as being human representatives of The Earth Mother.

The Sky Father: Just as among we Humans, there is both Man and Woman, so there is no Earth Mother without Sky Father. Sky Father is the air we breathe, the flame that gives us warmth and cooks our food, and brings forth the rain that fertilizes Our Mother and allows Her to provide us with the crops and animals that sustain us. Sky Father is also expressed as The Hunter, The Warrior, and First Shaman, and is also expressed in Killer Of Enemies and The Child Of Water. He is also present and acknowledged as being present in every Man.

There are other spirits that exist in the Universe, some beneficent, some maleficent. But most important is Usen', Earth Mother, and Sky Father. By walking in harmony with the God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

3) ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your prerogative. But it is not a requirement.

a) If the action does not harm yourself, other people or intelligent beings, or Our Mother The Earth, you are free to do as you wish.

b) To charge for healings, sweats or ceremonials is totally wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

c) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, provided that permission is given by the patient and that help other than healing does not interfere with the Will of others. Magick that is used in a coercive (IE. Love spells) or destructive (harming or killing magick) way is patently wrong and is considered Black Magick.

d) Contact of spirits by any means other than Shamanic journeying or the Vision Quest is very risky, and Possession is a real possibility. The practice of mediumship, or "channeling" has no place in the Lifeway, and exposes not only Self but others to danger.

e) 5.) Permission must always be asked of the spirits of plants and/or animals before taking them for either sustenance or for medicine.

f) One's visions and one's personal ceremonies are one's own. Personal visions should not be spoken of, but shared visions are for all of the group.

g) It is wrong to criticize another within the group or outside the group. Racism, sexism, xenophobia or general disrespect of others has no place in the Fellowship. Individual decisions about lifestyle and other ethical issues not covered here are an individual's own affair.

4) GROUP STRUCTURE AND INITIATION PRACTICES

There is only one Initiation, which is the Initiation that makes one Kin within the group and in the sight of The Deities. It is given after one has taken their first Vision Quest, has found their Power Animal(s) and has met the Shaman Within. It can only be denied to those who have met these requirements, is younger than the legal Age Of Consent (in most places, 18 years) is not of sound mind, and/or is under suspicion of being a Law Enforcement Officer or other person antipathetic to Pagan and/or Shamanic belief who requests initiation for fraudulent purposes (usually to infiltrate to either sabotage or publically discredit the Fellowship) Initiation must not be denied on account of physical disabilities, blindness, deafness, or sterility, nor on account of sex, race, nationality, political belief, or sexual preference.

There are no set offices within the Fellowship. Ideally, leadership should be by consensus, with true leaders being temporary and purpose-oriented.

Facilitation of rituals may be done by any Initiate of the Fellowship. **Anyone who represents themselves as a high priest/ess of the lifeway shamanic fellowship is a fraud, and is doing so contrary to this statement of principles and ethics.**

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in
basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

5) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was, in most cases, above the Chief in decision-making power and was judge, doctor, father-confessor, and intercessor with the Deities for the tribe. Some Shamanic societies are now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is born into. Certainly, the skills are never something one is born with, and this is not merely hereditary. Rather, when a child is born, the current Shaman would recognize that the child had the POTENTIAL of being the next one, and the child's training would begin when they were considered ready by the Shaman. At adulthood, they would be tested. If they passed the test, they would become the next Shaman. If they failed, usually the test was such that they would either die outright, or they would go insane. Many "heroic quest" tales, and most notably the Arthurian legends have echoes of this practice within the ancient Shamanic traditions of Europe.

But the point that is being made here is that we should not go back to that sort of way of doing things, because in this society it is nigh on impossible. The stand I am offering here is that recognition as a Shaman can be conferred only through shared vision, and signs from the Deities. It is not my place to

say what the signs are...it will be obvious to the Fellowship. I am not Shaman myself, and will not brook anyone calling me that. This is something I place in the lap of the Deities to decide. I cannot do anything more. It is a mockery of those people that can truly be called Shamans, who are respected, powerful people of traditional tribes, to do anything less. In any event, to claim such a title is definitely not enough, and is punishable by withdrawing Fellowship from the one who claims to be Shaman falsely.

6) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon. The seasons begin on the first full moon after a Solstice or an Equinox. The Solstices and Equinoxes themselves are times of celebration as well, and perhaps the period between the two (which usually works out to be no more than a week or so) could be considered a time of Holiday. Lesser ceremonials are held on New Moons and Full Moons between the first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There are other ceremonials that are personal in nature, and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if a boy) or White Painted Woman (if a girl); Initiation, where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconciliation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release, where a ceremony for a dead member of the Fellowship is done to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

7) SUMMING UP

A few quick ones: One can be either clothed or unclothed at ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. However, one should disrobe for the sweat lodge, as clothes are not only uncomfortable within the sweat lodge, but interfere with the cleansing process of the lodge.

This Statement can be accepted or rejected by individual groups that federate themselves with Lifeway Fellowship. But federation can be denied to those groups who stray too far from some of the basic guidelines, or do anything that would sully the reputation of the Fellowship in general.

Hi-dicho...this is finished.

May these proceeds please Life Giver Usen', and the Mother and the Father.

ENJU!
Chihacou White-Puma, 1988.

Visit Gerald del Campo's website at
http://hermetic.com/casa_del_campo/
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The Last Dragon

by
Gerald del Campo

In the land of Oz lived a great Wizard named Albert Creemshaw. He was loved by everyone, and became quite popular when he destroyed the Last Dragon in a great battle between the forces of oppression and the powers of Freedom.

When the villagers heard that the monster had been killed they rushed the mountain side where the Dragon had its nest and proceeded to break the eggs; thereby insuring the destruction of the creatures forever.

What they did not know, was that Albert had snuck one of the eggs out before the villagers got there. He cared for it in his Castle and through his great magical ability he was able to genetically alter the dragon fetus so that it would soon be the watcher of the people; a symbol of freedom and great strength. But he kept this a secret from the people because they were not ready yet for the trial which awaited them; they would just have ganged up and tried to kill the Little Dragon. He became a Hermit and loved the little creature.

One day the Wizard received a message from his God that he would have to move on, and release his body the way that a butterfly sheds its cocoon. So Albert called for the Council of The Sword and Shield, a ruling body of his most trusted students, and told them about the little dragon. At first they were repulsed by the idea of bringing up the offspring of the object of their misery; but the Magician persuaded them by telling them that the little dragon would soon be the symbol of freedom and strength: they swore by the Warrior Gods they would care for it.

The following evening, while the Full Moon shined on the peaceful waters of Oz, Albert and his God left forever.

Upon finding their Master dead, the Council released the information about the Little Dragon to the people of Oz. The people of Oz loved Albert as much as he loved them, and after they saw how fragile this poor orphaned creature was they decided amongst themselves that they would honor those raising the little dragon, for the dragon would represent all of the things Albert himself stood for.

Things went well, for a while. The favoritism displayed by the people of Oz towards the Priests and Priestesses that cared for the Dragon created turmoil: all of the sudden there were power struggles within the Council, its members were fighting over who would supervise the education of the Little Dragon, who would feed it, who would educate it. They set up rules specifically designed to make it impossible for others to reach the grades appropriate to caring for the Dragon so that only a few on top could reap the benefits associated with caring for the Little Dragon.

One would say: "I have risked my life and given all so that the little dragon could have food", and his ego was pleased. The other would say: "While you first despised the dragon I stood fast in my duty to care for it, for I have kept my word", and her ego was satisfied.

The people were so impressed by the "devotion and selflessness" of The Council that certain members were given gifts of silver, gold, spices, and women. Treated as Gods for their sense of duty.

Everyone at The Council became so preoccupied with the power struggle, and with keeping their peers in lower positions that they forgot about the little, fragile Dragon. When they finally gained their senses, and returned to the Castle where it was guarded they found it dead, starved from attention and sustenance. They then realized that empty, lost feeling Albert himself would have felt, if HE had killed the Last Dragon.

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Circle Casting Dragon Style

Cameron Mandrake

I just thought I'd drop a note on the traditional Dragon Tradition Circle casting. The circle is cast with the Blade, the Cup and the Censor. The Priest starts with the Blade in the north and draws the boundary of the circle. As he does he recites "I tread this Path for the Elements, that which comprises all that we see."

The **HPS** takes to sprinkling the boundaries with the Cup filled with salted water. She recites "I tread this Path for Self, a reflection of the Divine."

The **HP** then takes the censor and carries the smoke to the boundaries of the circle in a deosil direction. He recites "I tread this Path for Spirit, that which unites all things."

The **HP** or **HPS** then state the charge of our Circle. It is as follows.

"Our Circle is a place where hearts and minds can meet and share in the wonder and empowerment of a living and loving Goddess. We are a coven of friends, but above all things we are Family. Our Love and our Magick binds us together and our Circle keeps us and nurtures us. We are blessed. Blessed Be!"

The Dragon Guardians are then invoked.

EAST

Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth. Blessed Be.

SOUTH

Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing and fervent. Purify us with Love. Blessed Be.

WEST

Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH

Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistent wisdom. Blessed Be.

Each of these Dragons has a secret name that they are also invoked with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

I find that the Circle charge sets the mood for the Circle and I change it to suit the situation. If anyone has ideas for a Circle charge, I'd like to hear them. I have a number of Circle charges that I use but fresh ones always are nice.

Blessed Be.
Cameron Mandrake

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On The Number 451

(The true nature of the A.`. A.'.)
Publication in Class B
ORDO ARGENTUM ASTRUM
Anthra Andromda

The number is a very interesting one indeed. Originally suggested by David Cherubim, in connection with the "true" meaning of the initials A.`. A.'.. At first glance there doesn't seem to be much there...BUT!

451 = 4 + 5 + 1 = 10 = 1.

A glyph of the cycle. The monad starting its trek through experience in the infinite body of Nuith and returning to this supreme Unity.

451 = ATh HADM. The essence of Man. Also Ath ADMH (a Temurah), The essence of the attained Man.

ADMH also means "Red Earth" in the traditional sense. However, there is a rather 'new' Qabalistic operation at work here, that of fusing or synthesis. That of two words joining to make a new one (or an old one) with a new meaning. Here we have 'ADM' and 'MH'. Both words add to 45, which may be a key to the way things are working here. ADM, Man and MH, Yetzirah. In this case we have man identified with Yetzirah to which he aspires. Crowley says of this number, "Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress."

Quite true, it baffles! ADMH is 50, and is "red earth". This would seem to have little to do with the foregoing. However, consider this; in the word ADMH we have the 'H' appended. This would place the number five behind the Man, and would have the effect of giving him motion in a forward direction (indicating progressive motion).

When the number 451 is divided by the number 51 (451/51) the result is 8.02. Perhaps not much here, but! The number 802 is twice that of 401 (essences) and is defined in 'Sepher Sephiroth' as; "401 X 2 = The Reflection of 401, which is the (Th a), alpha and omega". It also refers to the three grades of A.`. A.'. above the abyss. As to the number 8.02; the number 8 is that of Ch = Chith = 418. And

the 2 represents the 'extended' monad proceeding from the infinitely small and un-extended point. Thus it is representative of the 'human' Star, the true essences of Man that aspires to the higher, or in Enochian terms; That Star (monad) that aspires, and is driven, to a higher place in the hierarchy of the Universe. This is accomplished by the motion imparted to it by the 'H' which gives the Star motion so that it may gain in experience.

Now, 401 = 5 = Motion. And, 50 = 5 = Motion, and is also the 14th letter of the Hebrew alphabet; Nun. The mystic number of 'Nun' is 300, which is the number of the 21st letter of the Hebrew alphabet 'Sh' Shin. Shin refers Yetziratically to fire, and is symbolic of the 'Holy Spirit' and therefore is the letter and number of 'Spirit'. Spirit is manifested energy, and matter is manifested energy (another possibility for the 2 of 8.02) which is, in a sense, the whole nature of Man. This duality of man is shown in dual nature of his motion. The 401 which is the essences of his motion (the higher) and the 50 which is the manifestation of this motion.

CROWLEY'S ESSAY on MAN.

"The Mind of the Father riding on the subtle guiders which glitter with the inflexible tracings of relentless fire." ZOROASTER.

MAN.

"What is man, that thou art mindful of him?"

Man being the subject of these Essays, it is first proper to explain what will be meant therein by the word.

Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.

It follows that all phenomena, internal and external, may be classified for the purpose of discussing their observed relations, in any manner which experience may show to be the most convenient. (Examples: the elaborate classifications of science, chemical, physical, etc., etc. There is no essential truth in any of these aids to thinking: convenience is the sole measure.) Now for the purposes of

analyzing the spiritual nature of man, of recording and measuring his experiences in this kind, of planning his progress to loftier heights of attainment, several systems have been devised. That of the Abhidamma is on the surface alike the most practical, the most scientific, and the most real; but for European students it is certainly far too unwieldy, to say nothing of other lines of criticism.

Therefore, despite the danger of vagueness involved in the use of a system whose terms are largely symbolic, I have, for many reasons, preferred to present to the world as an international basis for classification, the classico-mathematical system which is vulgarly and erroneously (though conveniently) called the Qabalah.

The Qabalah, that is, the Jewish Tradition concerning the initiated interpretation of their Scriptures, is mostly either unintelligible or nonsense. But it contains as it ground-plan the most precious jewel of human thought, that geometrical arrangement of names and numbers which is called the Tree of Life. I call it the most precious, because I have found it the most convenient method hitherto discovered of classifying the phenomena of the Universe, and recording their relations. Whereof the proof is the amazing fertility of thought which has followed my adoption of this scheme.

Since all phenomena so ever may be referred to the Tree of Life (which may be multiplied or subdivided at will for convenience' sake) it is evidently useless to attempt any complete account of it. The correspondences of each unit -- the Ten Sephiroth and the Two-and-Twenty Paths -- are infinite. The art of using it consists principally in referring all our ideas to it, discovering thus the common nature of certain things and the essential differences between others, so that ultimately one obtains a simple view of the incalculably vast complexity of the Universe.

The whole subject must be studied in the Book 777, and the main attributions committed to memory: then when by constant use the system is at last understood -- as opposed to being merely memorized – the student will find fresh light break in on him at every turn as he continues to measure every item of new knowledge that he attains by this Standard. For to him the Universe will then begin to appear as a coherent and a necessary Whole.

For the purpose of studying these Little Essays, it will be sufficient if a bare outline of the Cosmic Theory which they imply be given: but it may be added that,

the fuller the comprehension of the Tree of Life which the reader brings to them, the clearer will their thought appear, and the more cogent their conclusions.

(1) Jechidah

This is the quintessential principle of the Soul, that which makes man at the same time identical with every other spark of Godhead, and different (as regards his point-of-view, and the Universe of which it is the center) from all others. It is a Point, possessing only position; and that position is only definable by reference to co-ordinate axes, to secondary principles, which only pertain to it per accidents, and must be postulated as our conception grows.

(2) Chiah.

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realization, a formal understanding of what is implicit in its nature, of its possible qualities.

(3) Neschamah.

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

These three principles constitute a Trinity; they are one, because they represent the being, and apparatus which will make the manifestation possible, of a God, in manhood. But they are only, so to speak, the mathematical structure of man's nature. One might compare them with the laws of physics as they are before they are discovered. There are as yet no data by whose examination they may be discerned.

A conscious man, according, cannot possibly know anything of these three principles, although they constitute his essence. It is the work of Initiation to journey inwards to them. See, in the Oath of a Probationer of A.`. A.'. "I pledge myself to discover the nature and powers of my own Being."

This triune principle being wholly spiritual, all that can be said about it is really negative. And it is complete in itself. Beyond it stretches what is called

The Abyss. This doctrine is extremely difficult to explain; but it corresponds more or less to the gap in thought between the Real, which is ideal, and the Unreal, which is actual. In the Abyss all things exist, indeed, at least in posse, but are without any possible meaning; for they lack the substratum of spiritual Reality. They are appearances without Law. They are thus Insane Delusions.

Now the Abyss being thus the great storehouse of Phenomena, it is the source of all impressions. And the Triune Principle has intended a machine for investigating the Universe; and this machine is the fourth Principle of Man.

(4) Ruach

This may be translated Mind, Spirit, or Intellect: none of these is satisfactory, the connotation varying with every writer. The Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so to speak) the feelers. And these five principles culminate in a sixth, Da(acu)ath, Knowledge. But this is not really a principle; it contains in itself the germ of self-contradiction and so of self-destruction. It is a false principle: for. as soon as Knowledge is analyzed, it breaks up into the irrational dust of the Abyss.

Man's aspiration to Knowledge is thus simply a false road: it is to spin ropes of sand.

We cannot here enter into the doctrine of the "Fall of Adam," invented to explain in parable how it is that the Universe is so unfortunately constituted. We are concerned only with the observed facts.

All these mental and moral faculties of the Ruach, while not purely spiritual like the Supernal Triad, are still, as it were, "in the air." To be of use, they need a basis through which to receive impressions, much as a machine requires fuel and fodder before it can manufacture the article which it is designed to produce.

(5) Nephesch.

This is usually translated the "Animal Soul." It is the vehicle of the Ruach, the instrument by which the Mind is brought into contact with the dust of Matter in the Abyss, that it may feel it, judge it, and react to it. This is itself a principle still spiritual, in a sense; the actual body of man as composed of the dust of Matter, temporarily held together by the Principles which inform it, for their own purposes, and ultimately for the supreme purposes of self-realization of Jechidah.

But Nephesch, devised as it is with no other object that the direct traffic with Matter, tends to partake of its incoherence. Its faculties of perceiving pain and pleasure lure it into paying undue attention to one set of phenomena, into shunning another. Hence, for the Nephesch to do its work as it should, it requires to be dominated by the severest discipline. Nor is the Ruach itself to be trusted in this matter. It has its own tendencies to weakness and injustice. It tries every trick -- and it is diabolically clever -- to arrange its business with Matter in the sense most convenient to its inertia, without the smallest consideration of its duty to the Supernal Triad, cut off as that is from its comprehension; indeed, unsuspecting as it normally is of its existence.

What then determines Tiphareth, the Human Will, to aspire to comprehend Neschamah, to submit itself to the divine Will of Chiah? Nothing but the realization, born sooner or later of agonizing experience, that its whole relation through Ruach and Nephesch with Matter, i.e. With the Universe, is, and must be, only painful. The senselessness of the whole procedure sickens it. It begins to seek for some menstruum in which the Universe may become intelligible, useful and enjoyable. In Qabalistic language, it aspires to Neschamah.

This is what we mean in saying that the Trance of Sorrow is the motive of the Great Work.

This "Trance of Sorrow" (which must be well-distinguished from any petty personal despair, and "conviction of sin," or other black magical imitations) being cosmic in scope, comprehending all phenomena actual or potential, is then already an Opening of the Sphere of Neschamah. The awareness of one's misfortune is itself an indication of the remedy. It sets the seeker on the right road, and as he develops his Neschamah he soon attains other Experiences of

this high order. Her learns the meaning of his own true Will, to pronounce his own Word, to identify himself with Chiah.

Finally, realizing Chiah as the dynamic aspect of Jechidah, he becomes that pure Being, at once universal and individual, equally nothing, One, and All.

It is of the essence of the Ideas of the Supernal Triad that the Laws of Reason which apply to intellectual functions are no longer operative. Hence it is impossible to convey the nature of these Experiences in rational language. Further, their scope is infinite in every direction, so that it would be futile to attempt to enumerate or to describe them in detail. All that one can do is to note the common types in very general language, and to indicate what experience has shown to be the most useful main lines of research.

The Quest of the Holy Grail, the Search for the Stone of the Philosophers -- by whatever name we choose to call the Great Work --is therefore endless. Success only opens up new avenues of brilliant possibility. Yea, verily, and Amen! the task is tireless and its joys without bounds; for the whole Universe, and all that in it is, what is it but the infinite playground of the Crowned and Conquering Child, of the insatiable, the innocent, the ever-rejoicing Heir of Space and Eternity, whose name is MAN?

In Enochian Physics Man is known as 'the monad', we shall discuss the nature of the monad or 'Star' from the Enochian view.

MONAD MODEL.

In conjunction with the Cosmic Planes and Elements Model, Enochian Physics proposes the Enochian Monad Model. These two models are not meant to be independent, rather they are inclusive and are only separated for convince.

A monad is defined as an indivisible unit(Hadit), but, is used in the sense that a monad is the infinitely small conscious point of every entity. The only difference between monads is experience. Giordano Bruno taught that the monad was the ultimate spiritual particle and that all entities had a monad at their center, the core of their being. Every monad is monastic above the first Aethyr (LIL), and is dualistic below. This duality takes many forms as the monad manifests itself downward. Basically, it consists of a subjective self in the center of an objective world. Figure 2 shows a pictorial representation of this model.
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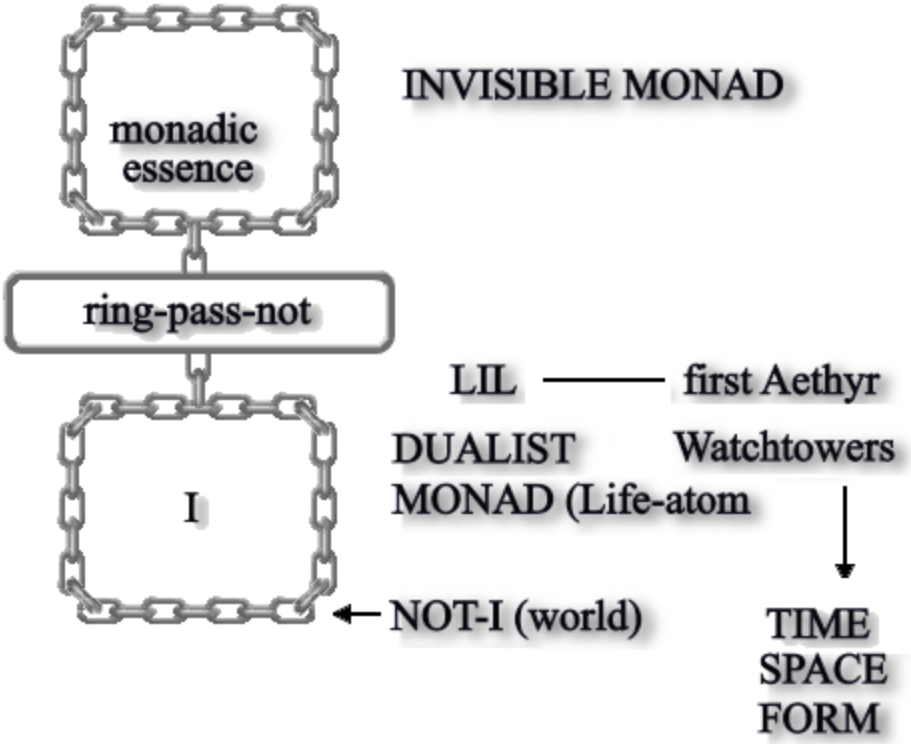

FIG. 2

ENOCHIAN AXIOMS.

1. Man, and every entity (thing) in existence, is in his (its) essence a monad. This monadic essence expresses itself as a subjective 'I' and an objective 'NOT-I'.

2. A monad's geometric equivalent is the sphere. The center is the 'I'. The surface of the sphere is the 'NOT-I'.

3. The 'I' is conscious individuality.

4. The 'NOT-I' is the world in which the 'I' finds itself at any given point in time and space.

5. Every geometric point in space is an 'I-NOT-I' monad in some stage of self-expression.

6. Any 'I' can communicate with any other 'I' only in so far as their 'NOT-I's' intersect.

7. A world is defined as a set of intersections of a host of 'NOT-I's' at any given point in time and space.

8. Subsets of 'I's' are mutually exclusive.

9. Subsets of 'NOT-I's' may be either exclusive or inclusive.

10. The monadic essence of each monad allows multitudinous expression, but no 'I' can ever separate itself from or exist independently of its 'NOT-I'.

THEOREMS OF ENOCHIAN PHYSICS.

1. Every person is an 'I-NOT-I' monad.

2. Every point in space is a consciousness center.

3. Energy flows from one cosmic plane or sub-plane to an adjacent cosmic plane or sub-plane through Laya centers, dimensionless points of space which serve as channels for the flow of energies and forces.

4. Spirit is un-manifested energy. Matter is manifested energy.

5. Every manifestation within space and time is dualistic.

6. Space, time, and consciousness come into existence simultaneously.

7. Every energy field and every force in our universe is directed by the True Will.

THE FORCES OF MAGICK.

There are six Magickal forces that are manifested in existence. These six forces, by necessity, manifest in dual triads, the upper, and the lower.

THE UPPER TRIAD;

1. Divine Force. This is said to be the "Supreme Force" relative to our universe. This so-called 'Supreme Force' is known as 'The TRUE WILL'. It is the 'Divine' driving force of Hadit.

2. Creative Force. The Kundalini of Eastern thought, manifesting, below the Abyss, as electromagnetic energy.

3. Thought Force. This is the occult force that often takes the form of projection, and continually projects fundamental subjective ideas of the 'I' outward into the 'NOT-I'.

THE LOWER TRIAD;

1. Mind Force. This force should properly be called 'Intellectual', and would be attributed to Mercury. This is the reasoning and logical powers of the intelligent entity. This force also includes all of the senses.

2. Will Force. This is the lower manifestation of the 'Divine Force'. This force is what drives us in a physical sense, it is our outer needs and desires. It is what most 'men' perceive as their 'will', however it is frequently the opposite side of the 'Will Duality'.

3. Word Force. Words and Letters, speech and physical action make up this aspect of the magickal forces. It is the power of sound, which has long been known in the west. God is said to create by uttering His Word. Consider this; some politicians are virtual masters of this magickal force.

As can be seen there is little real difference between the Enochian view of man and that of the Thelemic Magician, with the main differences being that of nomenclature. It can also be seen that the six 'magical forces' generally correspond to the five divisions of man as set forth by Crowley, with the exception of the sixth 'force'. This extra point is comprised of the actions performed by the first five. If we think of man as a hexagram, instead of a pentagram, we have the four elements, spirit, and motion.

The elements and spirit makeup the essential man, but he is still static. With the addition of the sixth, he becomes dynamic, capable of experience. It is then this 'man' that has the 'essences of man', for until he becomes dynamic by virtue of his motion, and gains in experience, he is incapable of attainment.

As was stated above, Man 'aspiration is to a higher place in the hierarchy of the universe. Here then are the Laws of Hierarchies, they will show, though perhaps not directly, how this ascension (attainment) is made possible.

HIERARCHIES

Law of Hierarchies. From the highest realms of spirit to the lowest levels of matter, everything in between is composed of a host of gods, monads or life atoms arranged in a myriad of hierarchies.

The following rules apply:

1. All aggregates are composed of hierarchies. All things, save Hadit, are aggregates. We see in our world complete structures, which are composed of molecules, atoms, and sub-atomic particles in one direction. And planets, solar systems, and galaxies in another. Thus science has enabled us to see, on a mundane level, that our physical universe is composed of some basic hierarchies. Though from rules 3 and 4 we see that these hierarchies continue unto infinity.

2. Forever hierarchy there is a governing ruler or hierarch. On our personal level we have that which is referred to as our Holy Guardian Angel. As we descend to the atomic level, we have the >nucleus< of the atom. Each component of that atom has, in turn, its own hierarch. In our worldly governments we see examples of these hierarchs; mayors, governors, presidents, etc. And we can begin to see our place in the physical manifestation of these hierarchies. We are also members of hierarchies on less physical, or spiritual levels, though little is known of these.

3. Hierarchies descend infinitely in to matter. Again, from our 'middle world, we see the manifestation of yet smaller structures or hierarchies, which descend to the smallest particles which science is able to see or theorize.

4. Hierarchies ascend infinitely into spirit. On these levels little is known, science has or can not enter into the realm of spirit. We do know, however, that our own personal hierarch is our H.G.A., and that logically we are but a component part of some yet higher structure or hierarchy.

5. The universe has a hierarchical structure, interlinking groups of entities living and working together. If we look sky-ward we can begin to see something of this structure on a physical level. Out stellar universe is made up of planets, solar systems, stellar clusters, galaxies, and on and on. While earth is not yet working with other groups of entities on a stellar level (as far as we are allowed to know), it is clear that we must share the same stellar environment with others. We can, however, observe this 'working together' here on planet earth. We can see the governments of cities, counties, states, and countries working toward what is perceived as the common good (at least in most cases).

6. Hierarchies are born, evolve, and die. The best example of this, I think, is ourselves. We are born into this world, grow and experience (evolve) over some period of time then die, this is all a part of what we call 'life'. Other examples of this rule may be seen in various extinct forms of animal life, which came into existence, evolved over time, then died out. We can also see examples on the stellar level, stars which are born from collections of gases, grow and evolve into fiery furnaces, then die out.

7. Worlds are created by hierarchies of cosmic builders and architects acting together.

8. Every world contains hierarchies of recorders who constitute the forces of karmic history.

9. The cosmic elements and planes are composed of countless hosts of evolving hierarchies.

   These last two rules are for the most part redundant (see 3 and 4 above); they serve to stress the fact that hierarchies do, in fact, extend infinitely in all directions.

10. Every hierarchy is composed of a host of smaller hierarchies.

11. Every hierarchy is a component part of a larger hierarchy.

Thus we have the Enochian view on the nature, place, and path of Man. To better understand this mystery of the true meaning of A.`. A.'. and this nature of man we may now look at some of the Temurahs of the number 451.

These are;451, 415,541, 514,145, and154. We shall start with the least of these.

The number 145; In Sepher Sephiroth it is defined as the numerical value of the 13 paths of the Beard of Microprosopus.

The number 154;Again from Sepher Sephiroth ;it is 'Elohim of Loves', and we are referred to the number 149. The reference in 149 is to 'The living GODS'.

In these two numbers we have references to Man and this 'Starry' nature. Though in the number 149 it is perhaps more direct. 'The living GODS', indeed, the most tangible link between man and GOD is this 'Starry' essence. Both Man and ANY GOD that one cares to think of are at the core one and the same, that is to say, that we are all made of the same stuff, we are all MONADS at some level of evolution. But, on we go.

The number 415; Still again from Sepher Sephiroth. The number is that of the Voice of the Chief Seer and also 'The Holy One'.

Still again subtle references to this 'Star 'nature which we have already examined.

The number 514and 541. Here are references that are a bit more obscure. 514 gives reference to 'KABBALA DENUDATA', a reference that unfortunately I will have to pass on due to a misfortune beyond my control. The number 541 refers to 'Israel', which at first may seem strange, but, historically Israel is/are 'Gods' chosen people. We may take this to mean 'Free Man' in the Thelemic sense. The number is thus indicating Man, or rather those Men that have risen above the slavery of the old aeon and have begun to ascend/aspire to Yetzirah. Those Men who have realized some small part of their true essence.

So then! Just what he hell is the true meaning of the initials A.`. A.'. and the number 451? It is no more and surely no less than the MONAD! Though others may use different words and different systems to explain this, their meaning will of necessity be the same.

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Chaos vs. Thelema

Alistair Livingstone

Inspired, no doubt foolishly, by a new moon and the Cramps` "Psychedelic Jungle", I have decided to enter the Thelema vs Chaos debate. This is of course an impossible task, which is no doubt why it appeals to me.

Firstly, what is it that distinguishes Thelma from Chaos? In Starfire, Mick Staley attempts to distinguish Thelema from Crowleyanity. Thelema he suggested pre-existed Crowley`s formulation of it. This immediately causes problems, since for the majority of magicians, Crowley = Thelema. But if it can be accepted that there is a something which exists independently of Crowley`s writings, then it must be this something (Thelema) which is to be contrasted with Chaos Magick. The core of this something, I suggest, is the Will. Is this idea of the Will in any way opposed to Chaos?

What is Chaos then?

For the purposes of this argument I will interpret Chaos as follows: that the familiar world of everyday experience has its roots in Chaos. So that any attempt to understand the world via reason reaches a boundary, on the other side of which lies Chaos, a state of existence/non-existence which cannot be understood by the rational ego. However, through the techniques of ritual, that state can be manifest in the everyday world, suspending the accepted "laws" of common sense and allowing magick to occur. Furthermore, perhaps as a result of the practice Chaos magick, the idea of Chaos is slowly entering the popular imagination via science. This refutes classical science, which is based on the belief that if the structure of the physical world could be sufficiently precisely modelled in a mathematical form, it would be possible to predict the future state of various systems (whether, for example) which make up the physical world.

However, it is now grudgingly admitted that this would require a precision of measurement which it is impossible to achieve. Engineers have long since had to accept this uncertainty - that all measurement is limited by the accuracy of the measuring device. Absolute precision is an impossible goal. There is always a degree of uncertainty, an instability, and by focusing the Will upon this either/or region, the magician can exert an influence upon the world at this level, which when it occurs, can produce the Willed outcome.

To the extent that Chaos is a form of magick, i.e. it seeks to exert an influence upon the world of everyday consciousness, it must involve the Will. Otherwise it would be closer to a form of mysticism, that is the attempt to "go with the flow" of the experienced world without seeking to influence the direction of that flow. In this form, Chaos is closer to a "higher form of order", that is that the apparent random or chance events of one`s experience of existence are in fact the result of some greater existence than that of the individual. And that by disengaging the desires of the ego-self, one can experience this greater existence, interpreting the obstacles and blows of everyday existence as a stimulus to the development of a "Stoic" consciousness, which will enable the self to eventually swim freely as a fish in the river of the Tao, or Chaos.

The idea which this is based on tends to be that of the hermit, the forest sage of Hinduism, the solitary adept of High Magick. No doubt if it was possible in this present age, one could experience such an existence if one could remove the self from the rest of human existence. But such a model is no longer valid, since the growth of human consciousness is such that there is no virgin wilderness left in which to undertake such a quest. We are forced to contend with the results of the human desire for knowledge, power, control and security.

This is perhaps the crucial difference between Chaos magick and Thelema. Thelema, as developed by Crowley into a form suitable for the 20th century, contains a whole heritage of experience and practice which reaches back through the Golden Dawn through Hermeticism to Egypt and Samaria, which in turn drew on the beliefs of our nameless ancestors who struggled to create models of the world, cosmologies and creation myths within which to make sense of their being in the world.

Crowley`s task, as had been of Mathers and Eliphas Levi before him, was to synthesize this vast body of conscious/unconscious knowledge and represent it in a way understandable by at least a few of his contemporaries. Partly it is a question of language. Unfortunately the language of magick was limited by the dominance

of Judaeo-Christianity on the one hand and Reason on the other. Our everyday language derives from our perception of a world made up of distinguishable objects, and on the faculty of sight primarily. But as soon as we move into the more subjective sphere of magick, problems arise. To what extent do we share the same magickal reality and use words such as "the Will" in the same way? The problem is not confined to magick. For a time I worked in quality control at London Rubber. Periodically I had to compare my work with others to make sure we were all applying the same so that I was not rejecting condoms that another person was passing. In science the theory is that one person`s work is critically examined by their peer group. The difficulty is that as soon as creativity enters the picture, it will tend to disrupt this process. The test of any form of magick should be "does it work?". But how can that be judged, since the results of a ritual may not become apparent for some time. In the early eighties, much work was done to halt the expansion of nuclear weaponry. But it is only now, as profound changes occur in Eastern Europe, that this can be judged a success. And the changes may yet be lost by a failure of imagination and the difficulty of challenging the parasitic military-industrial complexes of both East and West.

Thelema may be saddled with the archaic terminology inherited via Crowley from the Golden Dawn, but at its heart lies a crucial bullshit detector. I have found that the question "what is your Will?" directed at any group or individual who claims to be desiring change is a very effective challenge. What is unsettling, however, is the discovery that in most cases it evokes only silence, or at best a string of evasions.

This I feel is the most damaging criticism of Thelema, that it has failed to cross over from magick into the diverse pool of "alternative" beliefs which seek to reshape society. This is hardly a question of mere academic interest, as Green issues emerge and look set to dominate the next decade, the "spiritual", that is neo-pagan, belief structures which infest Green consciousness are also going to exert a growing influence. We may yet discover that the future, as the Dead Kennedy predicted, will be "California .ber Alles".

Can Chaos magick then succeed where Thelema has not (yet)? I doubt it, since the reaction to both by the average alternative type (let alone Joe Normal) is that it is "too dark". The very word "Chaos" tends to get tagged with "anarchy" and evoke nightmare visions of mad axe-men running wild in the street. Of course, for some this may be its very appeal, anything so bad must be good...

No, somehow we have to achieve the Sisyphean task of applying the notion of Will like Occam`s razor to the fast multiplying dualistic entities of New Age (un)awareness. In practical terms I understand this to mean directing our Wills at and with the growing Green movement, so that rather than disappearing into a fog of "good intentions", it becomes a real and willed critique of consumer culture. Just as Marxism failed to achieve its desires, since the working class had already been "mobilized" by the capitalists, so magick fails since the energies of the mass unconscious have already been tapped by advertising, via the mass media.

The energy tending towards change of consciousness (evolution) has been subverted by consumer culture into the desire to possess an unending stream of glass beads and cheap cottons, or in our case, microwave ovens and mink belly-button brushes. The whole thrust of advertising is to bypass our logic circuits and touch directly our desire for status and security. We don`t just buy the product, we buy the dream, Maya the illusion of success. It is, however much we may protest, a form of magick. I may be an impoverished squatter in a third world shanty town, but if I can buy a bottle of Coke, I believe I possess the whole dream of the richest American millionaire. I may be a Trabant owning East German, but by crossing the (former) abyss of the Wall I become a potential Porsche possessor.

But if you look at those already possess such dreams, what do you find? That it is, as in California, these same people who turn to the most ridiculous New Age bullshit in order to satisfy their craving for something more, for something to fill up the endless aching void they feel scratching and gnawing like some Charles Manson nightmare outside the walls of their Beverly Hills mansions.

But of course, the last thing they want to hear is "the truth". Better to create a multi-billion dollar New Age industry than accept that within the richest mansions lies the reality of Chaos, of that Void which spins around itself the veils of Maya, the dance of illusion, in which one is equally a starving beggar and a voluptuous movie star. "What is your Will?".

Of course I am somewhat prejudiced for all I used to sing along with Bowie on Ziggy Stardust (I could make it all worthwhile as a rock n roll star) I chose magick as a path. Through experiences both beautiful and terrifying I have come to understand the human condition as but one aspect of a continuum of consciousness. For me, the whole universe is a living entity which I interact with in the fleeting streams of energies which inspire my awareness. Both rationally and poetically I perceive my brain, my body as part of the very substance of the universe and not distinguishable from it (i.e. NUIT). For me, the human condition

is part tragedy, part farce. We are semi-intelligent apes who have been driven by fleeting glimpses of what might be, to create this world, our reality. But in our ignorance, we mistake the glimpse for the whole, the ego for the self. We strive for "order" and create a chaos, and then recognize in chaos a "higher form of order".

"Knowledge is power, power is control, control is security". Oh yeah? But knowledge is also pleasure, a pleasure more intense than any created by security. Security is sterility, sterility is death. We pay lip service to evolution, but cannot accept that evolution implies change, and change denies security. What do we will?

If our will is security, stability, then that we shall have, as so many fossils. To embrace Chaos (Thelema) is to renounce such false gods and accept that our actions as magicians will change not only ourselves, but our world. Insofar as both Chaos and Thelema are valid paths, thus far will they change us. To cling to an identity, however pleasing or fulfilling, is a denial of magick. Magick is about change, the only constant factor in the unfolding of the implicate order/chaos of the universe.

Along with Thelema and Chaos, I also practice the magick of Maat. To the Egyptians Maat was the "right order of the universe". The contrast is between the familiar Hindu concept of "karma", which deals with our human existence and the less familiar concept of "RTA" which deals with our aspects as forms of (universal) consciousness.

Magick diverged from science some 300 years ago. Science sought to discover "the hand of god" in the natural world; magick sought to become the equal of the gods. Now we witness the overlapping of these paths. We are no longer the creations of some distant god, but the natural products of the universe. We have "evolved" out of a handful of organic chemicals. Now we have the ability, through the replication of DNA to evolve ourselves. We have, literally, the powers of a god. What we lack, and what magick must seek to provide, is the intelligence to use (or refuse) such power. The way to achieve this is to ask the question: "what is our will?" Are our genes our motivating force, or is there something else which I call "consciousness"? This consciousness I hold to be implicit in the structure of the universe, and has been revealed as such by quantum physics, however difficult such a realization may be for us. It may be unprovable/undeniable, and therefore unscientific, but I suggest that our so-called consciousness is a quantum phenomena.

This is what Crowley experienced as the interplay of Nuit and Hadit in the Book of the Law. It is also the root of Chaos. So that Thelema and Chaos are but different aspects of a single (multiple) experience, expressed in languages appropriate to their different times and ambiences.

Alone I cannot fully express the complexity of these possibilities, and yet we must each try to do so. Only by placing them at the heart of our experience of being in the world, can we hope to create a society which will survive rather than perish under its unconscious contradictions. As yet we are but "naked apes", but we are apes with sufficiently complex brains to at least glimpse the possibility of being more than we are and become "homo veritas", that is truly human at last.

As we are, we cannot fully know this to be true, only with our imagination can we glimpse the potential implied. It is my Will to bring this about, this is why I write these words, that they have touch and stimulate whoever may read them. So mote it be.

On rereading the above, I feel the need to expand the argument somewhat. Having bashed my way through an anthropological essay on nationality and the state, it struck me that recent events in Eastern Europe have many consequences. The whole point of the "iron curtain", was to allow East to develop its alternative economic system, as spelt out by Marx. What is happening now is the incorporation of that economic system into a global economy, which implies the failure of Marxism. This failure leaves a power vacuum. The majority of critiques of the Western power structure have come from Marxism. But if it is now seen to have failed, the possibility exists for a more powerful critique to arise.

Where will we find this critique - in magick. Of course this requires magicians to adopt a more rigorous intellectual approach to their beliefs, but surely that is what Chaos/Thelema argument is about, with each side arguing that the other is deceiving itself as regards the "true" form of magick. What I am suggesting is that Magicians start to take magic seriously as "energy directed (willed) towards change". Rather than as an escapist belief system parasitic upon the economic success of capitalism. To practice magick we must surely believe that we inhabit a magical, rather than a strictly economic universe. How much more effective would our magick be then if we could replace the belief system of economic society with that of a society rooted in a magickal conception of reality.

Such is the apple with which I tempt you - do you dare taste the forbidden fruit?

Alistair Livingston

I do know him personally and am glad to meet him again in summer. A. Livingstone is a pseudonym of Ramsey Dukes (which is a pseudonym too :-)). He is member of the OTO and made a lot of Chaos working & theory. He wrote some very genuine books about magic (***Liber SGDSMEE***, Thunderqueak), is now concerned with KI (Words Made Flesh).

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With fractalic greetings and laughter * Fra.: Apfelmann *

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THE NEMESIS CONJURATION

In this ritual the Greek Goddess Nemesis, a deity of fate and vengeance, is seen in the role of being the complementary opposite of ones ego referring to the inner self as the center of both personalities. Habits and actions taken against ones real desires create the opposite to the same degree and thereby form an anti-personality of ones ego, which in this case is identified with the principle of Nemesis.

Disturbances on the plane of reality due to actions against ones subconscious desires can be eliminated by ritual union with this personal demon-sister/brother and enable one to reach ones inner self, which is defined as the mean value of both the personalities.

The effect of this ritual, if performed correctly, would by definition be fatal. Therefore the operation is strictly limited to the part of the psyche which the magician wishes to explore. A sigil representing this portion of the psyche is forcibly activated during the ritual in order that the magician may seek answers to his problems within the chosen area in the personality. No specific wishes or desires can be used for this purpose, only general ones. This is a necessary restriction to avoid being overwhelmed by any unpleasant effects. The magician should be aware of this when constructing the sigil.

Nemesis Conjuration:

1. Banishing.

2. The ritual is performed sitting on the ground in the posture of the Rune PERDRO. The head may rest on the lower part of the arms, and the face should be covered by the cowl of the robe.

3. Statement of intent: **It is my will to take a step towards the center of my self by union with my opposite through this sigil!**

4. The incantation is given while visualizing a winged figure of opposite sex who approaches the magician. The figure wears the chosen sigil on his/her breast and is both beautiful and terrifying at the same time.

5. Incantation:

6.

Come to me oh Nemesis, mighty, terrifying and beloved sister.
Come to me oh Nemesis, you, who are the goddess of my god,
you, who are the demon of my demon.
Come to me oh Nemesis, you, who are the demon of my god,
you, who are the goddess of my demon.
Come to me oh Nemesis, you, who are part of me which I am not,
you, who are the counterbalance on the
scales of my fate.
Come to me oh Nemesis, you, whose wings carry us to our
mutual central Kia.
Come to me oh Nemesis, you, who are my ultimate fear,
you, who are my ultimate desire.
you, with whom to unite is the sigh of
ecstasy and the silence of death.
Come to me oh Nemesis, for you are my path and I am our aim
I call upon you to meet me in this sigil.
Come to me oh Nemesis and guide me through this sigil to our
mutual central Kia !

Start hyperventilation during the reading out of the incantation. The visualized figure with the sigil coming closer and closer to finally melt into your own body.

When this point is reached shout out:

ZodACAM VaPAAHe ANANAEL ZoDA Ah!
(I move the wings of the secret wisdom within me!)

6. Banishing and/or laughter.

With fractalic greetings and laughter * Fra.: Apfelmann *
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IDEOLOGY

Fra.: Apfelmann

The human mind seeks to create order out of Chaos

It is in the nature of humanity to attempt to formulate laws from experience as a guide to future action. Acting as a feedback-response mechanism, the mind considers the results of previous behavior and creates laws of action in an attempt to repeat past good results and avoid bad results. In the individual this is known as personality, in the communal world it is known as science.

1
All scientific laws are false

Science attempts to map the universe as a result of previous collective experience. Since this is limited to what has actually been experienced so far, it is always inadequate, and since it is not what has been experienced it is always human-centered. It cannot be objective because the object does not experience, only the subject, humanity, experiences. Two approaches have been used to tackle this problem. The philosophy of the western world posits that an external, objective world interacts with us through scientific experiment, thus science creates objectively true laws. Other European philosophy holds, correctly in my view, that talk of an objective reality is beyond experience and is thus meaningless babble. Moreover, scientific experiment is no more objective than a child's attempt to walk. To Know is not a high ideal, it is an instinct born of our particular way of survival, and is thus survival-centered. Science is our Elephant Trunk, our Giraffe Neck, and since it is inherently inadequate, it is a belief system, a set of interconnected ideas-about-things. In terms of European, Post-Hegelian philosophy, it is an ideology.

2
All ideologies are subject to chaotic dissolution

Every ideology, whether science, Christianity or whatever, seeks to and succeeds in creating a coherent view of reality that satisfies its believers. The problem is that there is inevitably a gulf between the ideology and reality. Ideologies are fixed; reality is fluid. Thus all ideologies are subject to readjustment when a new discovery challenges the existing view. The rediscovery of the

Greek text of the New Testament and the discovery of the non-existence of the Ether each corroded the existing ideologies of their day.

The Christian world responded with Reformation and Counter-Reformation. (Historical note: Counter-Reformation was the Reformation of the Catholic Church rather than an attack on the Protestant Reformation.) Science responded with Einsteinian relativity. These new elements are Chaotic. The extent to which the ideology can reform depends on how deep the Chaotic element bites into the ideological structure. Every ideology has central tenets upon which the rest depend: so the discovery that Jesus was actually stoned to death rather than crucified would cause major rumblings; the discovery that he was a woman would cause deeper rumblings; but the discovery that he was a spaceman carrying out a standard sociological experiment would bring down the ideology entire. Several ideologies have completely collapsed in the past, such as Ptolemaic astronomy, and it can happen again. Moreover, the spread of a unified ideology over the whole globe, Western Democracy, leaves the way open to a bigger collapse than ever before.

3
There is no such thing as innate value

All present Western ideologies depend upon a concept of innate worth, whereby certain things are automatically "better" than others. The White Race, Men, Adults, all have had their "innate" value knocked for six. Even the Animal Kingdom is no longer seen as of higher worth than the Vegetable as the spread of the Gaia hypothesis shows. This is the Chaotic element that can bring down a whole pack of cards. There is no ethical reference point, no beginning from which to derive an end to aim for, to praise, to work towards. As it says in Liber Al: "let there be no difference made between one thing and another". The result is a confusion of belief as people scramble to find a new ideology. Fundamentalists choose deliberate blindness and perverse stupidity. Thelemites choose "pure will, unassuaged of purpose". Chaoist’s worship the confusion itself as the only "true thing" left. Pagans begin to construct a new ideology based on the absence of hierarchy and turn to cyclical and egalitarian beliefs. That a new ideology, or many, will arise is inevitable; even the truth of Chaos is only true to us, in our experience. But so what. All things considered, I think that things are going pretty well.

Further readings:

Knowledge and Human Interest, J.Habermas, 1967
Difference, translated as Language and Difference, Derrida, 1959
Anything by Sir Karl Popper for the view from the opposition

With fractalic greetings and laughter * Fra.: Apfelmann *
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Thunder, Perfect Mind

or

How did all these people get into my room?

Tony Iannotti

The text called "***Thunder, Perfect Mind***" is a composite document, composed of three distinct types of writing. These types of writing can be compared to the Isis aretalogies, Hebrew wisdom literature, and Platonic dialogue.[1] The composite nature of the text is clearer when the three strands are separated and reconstructed, each by themselves. The three resultant texts can be found below.[2]

If the document is to be considered agnostic document, a definition of gnostic must be tendered first. For now, the definition of Theodotus will be used, that "what liberates us is the knowledge of who we were, what we became; where we were, whereunto we have been thrown; whereunto we speed, wherefrom we are redeemed; what birth is, and what rebirth."[3] The Thunder, Perfect Mind_ answers some of these questions, but not others.

The questions dealing with self-knowledge are dealt with very fully in the text. The tradition of Isis aretalogies is one of self-definition, aretalogies being strings of "I am" statements. The part of the text like an Isis aretalogy describes the speaker in paradoxical but full detail. The very first section of the aretalogy text answers the questions of where the speaker comes from, where she has come to, and where she might be found. There is a slight deviation, in that she has actively come to "those who reflect" upon her, rather than "being thrown" to them, but the idea of being removed from one's original habitation is there. In the sixth section of this part she says that she is an alien, as well as a citizen.

This brings up the question of what the point ofthe dichotomies in the aretalogy section is. They range from philosophical, political and social opposites to sexual and familial polarities. In each opposition of polarity, the speaker maintains that she encompasses both poles, or roles. She is "the whore and the holy one."[4] She is "the barren one, and she whose sons are many." [5] She is "Knowledge and ignorance."[6] And she is "the one whom they call Law, and you have called Lawlessness."[7]

In the last dichotomy, the difference may be ascribed to the people who call her either Law or Lawlessness, either "they" or "you." Similar distinctions are made in other seemingly paradoxical statements in terms of temporal placement. The tenses change, for instance, in the fifth section in many statements, such as "I am the one who is hated everywhere, and who has been loved everywhere.", "I am the one whom you have despised, and you reflect upon me." and "I am the one whom you have hidden from, and you appear to me." These distinctions, either temporal or nominal, are subservient to the larger message that the speaker is a very diverse personality. They are also only possible to discern in a small percentage of the proffered paradoxes[8]. The main attempt is to define herself, not to set up distinctions in time or peoples. There is almost no cosmology or anthropology in this text, and this is a clue to the nature of the message of the text. The emphasis is on the person, not the cosmos; on the self, and not the environment.

In this aretalogy third ofthe text, there an attempt to transcend the intellect through intellectual paradox. By setting up identities between polar opposites the mind is set in circles, as it is by the Zen 'Koans', until it is driven into the brick wall of impossibility. In the introduction to his translation of this text, MacRae states that "...the particular significance of the self-proclamations of _Thunder, Perfect Mind_ may be found in their antithetical character."[9] One might rather say that the significance _must_ be found in their antithetical character. There is no other common denominator.

The second type of writing seen in this text is comparable to Hebrew wisdom literature. The excerpted and reconnected text is a series of hortatory instructions for those who would be 'Gnostico', in the form of very short injunctions to "Look upon me"[10], "Hear me"[11], "Do not be arrogant to me"[12], etc. The speaker exhorts the reader to be on his guard twice, and not to be ignorant of her twice. This emphasis on care and awareness augments the intellectual exercises of the aretalogy section. One could easily skim over the polarities and not stop to reflect on them or their import, in which case their efficacy of liberation would be severely diminished. All three parts of this text work together.

The exhortations go on to impress upon the reader that he must be aware that the speaker encompasses all things, great and small, as well as left and right, male and female, royal and base, rich and poor. There is an element of the union of opposites here as well, the speaker saying she is compassionate and cruel, and obedient and self-controlled.[13]

In the third section of this part of the text, the instructions are to "come forward to me, you who know me ... and establish the great ones among the small first creatures." Here is some evidence of an organized attempt to proselytize, or establish a group of those who know the speaker. The fourth section also calls to "you, who know me." They are told to learn the speaker's words, while those "hearers" are told simply to hear. This suggests some form of hierarchy among the "hearers" and the "knowers". The first step would seem to be that one must hear the voice, and then come to know it.

This could be a sign of the initiatory path, along which one must pass to come to _gnosis_ As noted above, the simple act of hearing the message intellectually would not be enough. One must pay special care to the paradoxes presented, and reflect upon them until illumination comes. The process can again be compared to the effect of 'Koans', where one perceives them first as outright nonsense, "the sound of one hand clapping,"_ etc._, until one comes to the crux of where they attempt to fix the mind.[14]

Where the "***Thunder, Perfect Mind"*** would fix the mind is on a realization of the transcendence of the speaker, and eventually on the identification of the speaker with the hearer when that hearer becomes a knower. As it says in the sixth section of the aretalogy part, "I am the knowledge of my inquiry, and the finding of those who seek after me, ... and of the spirits of every who exists with me, and of the women who dwell within me." The path to "gnosis" and the traveler on that path are both played here by the character of the speaker.

Another point made by this part of the text like wisdom literature is that manifestation implies duality, and that to perceive in the world implies discrimination. The nature of the speaker comprehends all things, but to appear in the world she must choose one of the two halves of all those things through which to appear. As a complete being she would be both invisible and insensible in any way, since to contain both poles of being, such as 1 and -1, would be to equal 0. This has a parallel in the way of the Tao, in which one of the aims is to do everything by doing nothing. One might hear the speaker saying "I am she who does everything, and nothing." The idea is to incorporate in oneself a balance between action and non-action, yin and yang, and by doing such one gets beyond having to struggle with the world. There will be no antagonism between the person and then environment, once that person becomes one with the environment. (Or a reflection of it, by incorporating or epitomizing all its elements.)

This shows the less ascetic nature of the text "***Thunder, Perfect Mind***". The world is not actively evil, but rather simply distracting due to its incomplete nature. When one gets beyond this, then one has improved, but there is no shame in being merely a "hearer," and not a "knower." The only desiderata are to hear and then to know, to balance oneself according to what one comes to know, and despise nothing along the way, for every thing is part of the transcendent whole. Here one could draw Deist parallels, intensifying the impression that the writers of this text did not see the world as inherently evil.

It is our perception of the world that causes the apparent evil of the world. To perceive something is to discriminate between it and its context.

It is this separation or making of differences that allows us to operate in the world, but also that enslaves us to it by monopolizing our attention.

"***Thunder, Perfect Mind***" insists that only by seeing the larger picture of unions of all opposites can we escape this servitude to the world. In other words, what liberates us is the knowledge of into what we have been thrown, or have come.

The last section, the fifth of this part of the text, is a final exhortation to the reader to "look," "give heed" and be aware of who speaks and what that means, that by encompassing all things she is "the one who alone exists," comprising all, "and ... no one who will judge" her exists outside her. This extreme recognition of the unity of oneself with the cosmos, of subject with object, and of positive and negative, leads to an extension of the self to the limits of perception. Sometimes this continues to the point that manifestation requires a re-limitation by definition of person. As the speaker has done this, the extension and then the re-limitation in order to communicate, she also implies that it is an achievement attainable by all, if one will just "hear" and "know."

The third part of the text represents Greece, as the first two reflect the Egyptian and Judaic strands of the Hellenistic world.[15] It consists of questions and answers, not always on philosophical subjects, but always leading to philosophical points. It is similar in many ways to the prototypical Platonic dialogue in which the interlocutor is led to the truth of the matter by way of dialectic. Another parallel would be the dialogue between Arjuna and Krishna in that chariot.

There are six sections to this part of the text, as it has been cut up and fitted to the other two parts, and the first five display an elegant ring composition. Section one is a question and amplification of the question, while section five is the answer to it. Section two is another question and amplification, answered by section four. Section three is the center point, pointing out the union of the two questions and their respective answers. Section six is a conclusion of sorts, resuming that which the dialogue has attempted to draw.

The first question is why the reader, and people in general, display contradictory behavior. This is not a psychological type of inquiry, into the roots of irrationality, but rather another attempt to unveil the nature of the speaker. The contradictory behavior referred to deals with the reader's reaction to the speaker, and the nature of complete being in general.[16] If complete being entails all things, then it elicits all responses, each of which will have an opposite reaction that will be elicited simultaneously (or thereabouts). Love and hate, truth and lie, knowledge and ignorance are all part of man's reactions to the world.

The answer to this problem is contained in section five. The incompleteness of things, inside and outside, judge and judged, condemning and acquitting; these distinctions elicit opposite responses to each of their halves, yet both halves are only that: halves of a whole, which elicits both love and hate, fear and confidence, and obedience and self-control. The way out of the world of appearances is again to realize the unity of opposites. that what is seen inside is what is outside also.

The second question is directed toward the question of the ignorance of these unions of opposites. "Why have you hated me," asks the unity, "Because I am a barbarian among barbarians?"[17] Because I don't speak the language of any specific nation, not even those who don't speak you language? Because I speak of universals? The answer is that "those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me."[18] Those who know, know; those who don't, don't. One cannot understand the nature of the speaker or the world until one becomes a part of it, and all the parts of it. The antithetical and polarized nature continues to be shown, "On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you."[19]

The third section unites these two questions of the manifestation of opposites, and the difficulty of perception of perfection. (not to mention perfection of perception!) Both problems stem from human nature in the world of

manifestation. The separation of opposites, needed for perception of manifested things, is necessary to operate in the world as humans with human limitations, as these limitations are usually counted. But the speaker here says the real need ideally is not to separate, and thus to come to a realization of the unity. This is similar to the idea of 'Samadhi', where the subject and object of contemplation are united in a flash of illumination.

Section six concludes, saying that the worldly forms are pleas- ant, but numerous, disgraceful, and fleeting. When men "become sober and go up to their resting place.... they will find me there, and they will live, and they will not die again." This implies the possibility of a permanent state of comprehension of the unity of opposites.

Now we can see where Theodotus' definition of Gnosticism is and is not exemplified by _Thunder, Perfect Mind_. The writers of this text were concerned with most of Theodotus' questions, but not all. They provide answers for where we have come from, and whereunto we have been thrown. They address the question of who we were, what we have become, but not really what birth is, and what rebirth. Nor do they proffer answers to whereunto we speed, or wherefrom we are redeemed, beyond the answers to the first questions of where we were and where we are. The answers that are offered deal with personal rather than cosmological questions (if there is a difference). The issue is primarily one of self-liberation, rather than redemption, unless the reception of the "good news" of unity is to be considered redemption.

This difference of degree of activity and passivity between Theodotus and the speaker of 'Thunder, Perfect Mind' is revealed in the answers to whereunto we have been thrown, and wherefrom we are redeemed.[20] In 'Thunder, Perfect' Mind's' view we came our- selves to this world, and liberate ourselves through Hearing and Knowing. What liberates us is still the knowledge, but the knowledge of slightly different things. The lack of cosmology or theology in the text, compared to other texts in the Nag Hammadi library, suggests the comparison rather to the more psychological sect of Buddhism in contrast to the majority of Mahayana that has absorbed local religious or theological superstructure.

The path suggested by the text towards illumination is a strictly intellectual path to the transcendence of intellect. Through the mortification of the mind rather than of the flesh one may achieve 'Gnosis'. There is therefore no need for a theology on which to hang precepts of asceticism. The authors of the text say

simply that when one understands the facts, one gives up the preoccupation of the world as incomplete.

The Gnosticism exemplified by this text then, is transcendental, syncretic, and hortatory. It is transcendent in that it looks at the world and insists that there is a larger reality beyond what we see as separate, discrete things. It is syncretic in that it uses three distinct literary styles to get across its point. These three texts may have been actual texts on their own before incorporation into this text, or they may not. They fit so smoothly into each other in terms of subject continuity that were they originally distinct texts, they must have been revised for the purpose. The authors are hortatory as opposed to imperative in that they say that if you come to their idea of unity, then you will be less confused by the complexity of the world. If you do not, then you will stick to all those pleasant forms of passions and fleeting pleasures, and simply not achieve peace. They do not threaten any punishment for ignorance, only a perpetuation of a potentially temporary confusion.

The comparisons ofthe three styles of writings is profitable only in so far as it serves to conveniently categorize the material. Too strict an analogy to the three styles would be blinding as well. The content is radically different in message from the usual content of any of the borrowed forms. Again, what must be looked at to explain the meaning of the text is the antithetical nature of the "I am" statements, and their commentary in the other two styles of text. The medium (in this case) is not the message. The function of the text must be considered to be not philosophical speculation, theological or moral exhortation or religious definition, as the borrowed types were, but rather psychological revelation, buttressed by practical exhortation and logical proof.

What really qualifies the author or authors of this text for consideration as excellent and true Gnostics is their appropriation of existing forms, whether myths, ritual speeches, or philosophical methods, and turning them to their own ends.

"***The text like an Isis Aretalogy***"

A. I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me.

B. For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I

am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons. I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labor pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband, and he is my offspring. I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before a time on a birthday. And he is my offspring in due time and my power is from him. I am the staff of his power in his youth, and he is the rod of my old age. And whatever he wills happens to me. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

C. For I am knowledge and ignorance. I am shame and boldness. I am shameless, I am ashamed. I am strength and I am fear. I am war and peace. Give heed to me. I am the one who is disgraced and the great one.

D. But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise.

E. For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgment of the Greeks and the barbarians. I am the one whose image is great in Egypt and the one who as no image among the barbarians. I am the one who is hated everywhere and who has been loved everywhere. I am the one whom they call Law, and you have called Lawlessness. I am the one whom they call Life, and you have called Death. I am the one whom you have pursued, and I am the one whom you have seized. I am the one you have scattered and you have gathered me together. I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one whom you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me. But whenever you hide yourselves, I myself will appear.

F. But I am the mind of… and the rest of… I am the knowledge of my inquiry, and the finding of those who seek after, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of the gods in their seasons by my counsel, and of the spirits of every man who exists with me, and of the women who dwell within me. I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. I am an alien and a citizen. I am the substance and the one who has no substance.

G. I am .., within. I am.., of the natures. I am .., of the creation of the spirits.., request of souls. I am control and the uncontrollable. I am the union and the dissolution. I am the abiding and the dissolving. I am the one below, and they come up to me. I am the judgment and the acquittal. I, I and sinless, and the root of sin derives from me. I am lust in outward appearance, and interior self-control exists within me. I am the hearing that is attainable to everyone, and the speech that cannot be grasped. I am a mute who does not speak, and great is the multitude of my words. Hear me in gentle- ness, and learn of me in roughness. I am she who cries out, and I am cast out on the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am one who cries out, and I listen. I appear and.., walk in.., seal of my.., I am.., the defense.., I am the one who is called Truth, and iniquity...

H. I am the hearing that is attainable to everything; I am the speech that can not be grasped. I am the name of the sound, and the sound of the name. I am the sign of the letter and the designation of the division. And I.., ..M light.., .., hearers .., to you .., the great power. And .., will not move the name.., to the one who created me. And I will speak his name.

"***The text like a Hebrew Wisdom Text***."

A. Look upon me and reflect upon me, and you hearers. hear me. You who are waiting for me, take to yourselves. And do not banish me from your sight. And do not make your voices hate me, nor your hearing. Do not be ignorant of me any where or any time. Be on your guard! Do not be ignorant of me.

B. Give heed to my poverty and my wealth. Do not be arrogant to me when I am cast out upon the earth, and you will find me in those who are to

come. And do not look upon me on the dung heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel. Be on your guard! Do not hate my obedience, and do not love my self-control. In my weakness do not forsake me, and do not be afraid of my power. For why do you despise my fear and curse my pride?

C. Those who have.., to it., senselessly… Take me.., understanding from grief, and take me to yourselves from understanding and grief. And take me to yourselves from places that are ugly and in ruin, and rob from those which are good, even though in ugliness. Out of shame, take me to yourselves shamelessly; and out of shamelessness and shame, upbraid my members in yourselves. And come forward to me, you who know me and who know my members, and establish the great ones among the first small creatures. Come forward to childhood, and do not despise it because it is small and it is little. And do not turn away greatnesses in some parts from the smallnesses, for the smallnesses are known from the greatnesses.

D. Hear me you hearers. and learn of my words, you who know me.

E. Look then at his words and all the writings which have been completed. Give heed then you hearers and you also the angels and those who have been sent, and you spirits who have arisen from the dead. For I am the one who alone exists, and I have no one who will judge me.

"***The text like a Platonic Dialogue***."

A. Why, you who hate me, do you love me, and you hate those who love me? You who deny me, confess me, and you who confess me deny me. You who tell the truth about me lie about me, and you who have lied about me tell the truth about me. You who know me, be ignorant of me, and those who have not known me, let them know me.

B. Why have you hated me in your counsels? For I shall be silent among those who are silent, and I shall appear and speak. Why then have you hated me, you Greeks? Because I am a barbarian among the barbarians?

C. Why do you curse me and honor me? You have wounded and you have had mercy. Do not separate me from the first ones whom you have known. And do not cast anyone out nor turn anyone away ... turn you away and.., know him not.., him. What is mine... I know the first one and those after know me.

D. Those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me. Those who are close to me have been ignorant of me, and those who are far away from me are the ones who have known me. On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you.

E. You honor me.., and you whisper against me... victorious over them. Judge then before they give judgment against you, because the judge and the partiality exist within you. If you are condemned by this one, who will acquit you? Or if you are acquitted by him who will be able to detain you. For what is in side of you is what is outside of you, and the one who fashions you on the outside of you is the one who shaped the inside of you. And what you see inside of you, you see outside of you; it is visible and it is your garment.

F. For many are the pleasant forms which exist in numerous sins, and incontinency's, and disgraceful passions, and fleeting pleasures, which men embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will not die again.

1) For examples of aretalogies see Grant, F.C.; ":***Hellenistic Religions: The Age of Syncretism***."

2) The text "***Thunder, Perfect Mind***" is CG VI, 2.

The aretalogy-like material's sections are;

a) 13,1-13,6
b) 13,16-14,15
c) 14,25-15,1
d) 15,25-15,30
e) 16,5-17,1

f) 18,10-18,30
g) 19,5-20,10
h) 20,29-21,12

The wisdom literature styled section are;
a) 13,6-13,15
b) 15,1-15,25
c) 17,1-17,32
d) 20,26-20,28
e) 21,12-21,20

The dialogue material comes from;
a) 14,15-14,25
b) 15,30-16,5
c) 17,32-18,10
d) 18,30-19,5
e) 20,10-20,25
f) 21,20-21,32

3) This definition of Theodotus is cited in Clemens Alexandrinus, "***Excerpta ex Theodoto***" 78.2.

4) IA 2(Sections will be referred to by their section number prefixed by IA for aretalogy sections, WT for wisdom sections, and PD for the dialogue sections.)
5) IA 2

6) IA 2

7) IA 5

8) Only in 9 out of 68 complete paradox statements does there occur temporal or nominal changes along with alteration of description. (Interestingly, all occur in sections IA 2 & IA 5, two sections of 8)

9) Robinson, James M., ed.; "***The Nag Hamadi Library in English***", (Harper & Row: San Fransisco) 1977/81, p. 271

10) WT 1

11) WT 1

12) WT 2

13) WT 2. In the sentence regarding obedience and self-control, the point is also to have no reactive emotions to these things, as the emotions form attachment to objects. This advice towards detachment, reminiscent of Eastern philosophies more often than Western, shows up in the dialogue sections more obviously.

14) _i.e.,_ where the subject of the knowledge they are designed to impart lies.

15) The Macedonian, Seleucid, and Ptolemaic Kingdoms made up the Hellenistic world, _per se_, though external contact with Europe, Asia, and Africa was constant. Of course, all three nations were also assimilating parts of each other's cultures, creating the international and cosmopolitan atmosphere necessary for the creation of our text, and the sources are named after the originating national culture for convenience only.

16) "Complete being" refers to the unified speaker and world. (1)+(-1)=(0).

17) PD 2

18) PD 4

19) PD 4

20) These two questions presuppose a passive role on our part, which may or may not refer to the Gnostic Redeemer as well as us regular Joes, the recipients of the redeeming message. In this text, however, there is no strong distinction between the speakers and the hearers on the basis of origin; only on the level of knowledge. We may be assumed to have the same genesis as she, and she states that she had an active role in coming into the world. This only difference is that she knows this, and presumably we do not.

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Treatise on Mind

From: The Tigress

From the moment that 2 cells form a zygote, we see the interaction of informational process - recognition, communication, interaction, integration, re-stabilization and reproduction and or re-structuralization. This cycle of life can be seen from the barest combinations of any two elemental components beginning at the lowest atomic designations of energy and throughout the continuum of increasing complexity - perhaps far beyond our capabilities to understand.

*** If consciousness can be defined as an awareness of integrity through this process of self recognition; then conscious- ness can be easily applied to that which is non-human.***

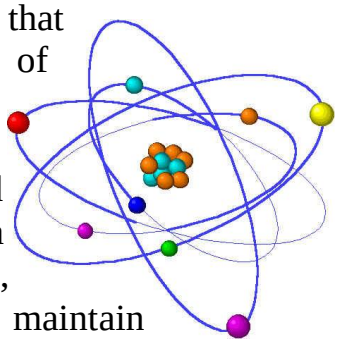

From the most basic interactions of chemistry, we find that even on an atomic level there is to be found this type of consciousness. We have become aware of the atom's necessary maintenance of it's own structure through the evidence of necessary balancing of protons, neutrons and electrons; the importance of electron shell valences is also a reminder of this type of integrity. Even on an atomic level, there is a form of awareness of self-integrity in order to maintain structure and identity.

This process of awareness is also a genius of discrimination. A form of identification of self & non self on an energetic level. There is a borrowing, and sometimes a sharing energetically, yet when this process of self recognition begins to fail we see the destruction of the matter it involves <this is evident with atomic structure and also evident at the human level in the study of cancer.> Therefore we might look at this process of self-recognition and maintenance and examine it's nature in order to find its function and capabilities.

When we look at different types of matter, we find that the more simple the atomic structure of the mass, the less complex its process of "consciousness" needs to be. Things which are comprised of only one atomic component do not need complex processes of communication between those components. Thus the level of consciousness is rather low on an evolutionary scale of creativity, yet we also see that these types of things are far more stable in regards to their integrity -

far less vulnerable to destruction. In example, it takes an enormously concentrated force of heat to break the integrity of an atom...- yet a mere 2000 degree flame will not only destroy the integrity of human consciousness, but also destroy the integrity of the individual component molecules which form the material mass of a human to their lowest forms as individual atoms.

When we look at the forces involved in communication of energy, we see a flowing medium of different frequencies within a single spectrum of energetic potential. Elemental energies and forces <light, sound, temperature, pressure, magnetism, electricity...> differentiate and vary in intensity and frequency yet are very alike in that they are all means of transferring energy as a form of communication which can be informative/stabilizing or dis-informative/destructive, depending on the structure of the "consciousness" they encounter. It may be perceived that the more complex the structure, the lower the frequency of the integrity of that structure and the more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a thing, and the more efficient the means of communication within the structure of that thing; the lower the common denomination of frequency of integrity must be in order that the informational frequency will not be destructive to any of the component parts. To analyze this statement we must look at other analogies within our environment. Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as humans we assign different notes to those steps within the frequency spectrum which we can differentiate and perceive. If we play several notes simultaneously, we find that in order to maintain a balance harmonically, we must play notes that match each others modulation. You can play a "C" note at any octave and in fact play all "C" notes simultaneously and you will find that within the frequency range these notes will compliment each other, in fact they will contribute/- share energy with each other. **We** find similar matching if we look at musical chording. If you play the notes "F" and "C" , the sharing of energy vibrationally between those two ranges of frequency will in fact create the note of "A" in the range in which the two notes frequencies overlap. In this way communication is informative and in fact the "whole is greater" than the sum of its parts. Similarly, playing two notes which lie in the same modulation frequencies simultaneously will increase the duration of the vibration compared to the duration if each note were played alone.

When we examine the sharing of electrical information at an atomic level, we see that through the temporary sharing of electrons in a phase path also indicates something that we might consider as investing a thing <atom> with more than the sum of its parts. Similarly in using electric frequencies in a series, we store information on silicon chips which invest them with more than they would be if one simply looked at the electrical and silicon components alone. This transference of energy is also a transference of information in frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies of energetic transmission than can complex components of things. Frequencies which pass freely through atoms ultimately destroy complex things such as humans when they are subject to them. It appears that the more complex the union of the components, the slower and more tediously complex the transformation of data must be. The more complex a thing is, the lower the vibrational capability it sustains in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the universe. The transference of information through radio waves and light waves continues back in time to the occasion of what was known as the Big Bang. It may be that in the future we will find that in the same way gravity and electromagnetism are also continuums of information from times long past. Scientifically we study these energetic continuums and yet we doubt and deny the holistic communicative nature of the universe. We search for causes and effects within the realms of our limited perceptions and are amazed when we can find no causal effects to explain change.

When we examine biological life, we find that each evolutionary adaptation seems to be an extension of the process of self/non self awareness and maintenance of integrity. Not only do we see intensification of sensory perceptual abilities, but also we note that the international and responsive/reactive components of the process also have to evolve and adapt in order to stay integrated with the rest of the "consciousness". Amoebas are "simple" life forms, and yet we can examine them and see that each organic component within that life form serves as an informational and communicative component within the process of maintaining the integrity <life> of the whole. When this communication process or any part of it ceases, the organization of the organism begins to deteriorate and eventually ceases and dies. In biological life, we find that though we have maintained the use of electronic communication on some neural levels, we have sunk to the depths of transferring actual molecular

compounds <proteins, amino acids...> in most of our organic processes. Even the human brain, supposed highest achievement of organic life forms, requires base molecular salts in order to process electrical information. Our complexity denies us the speed of light, radio, and other faster and higher frequency modes of communication except from outside of ourselves.

The human consciousness is a genius of discrimination. We use the abilities of discrimination to identify those stimuli which come from outside of our biological forms in order to protect and maintain our integrity <life. We use our senses <inefficient though they may be> to gather and interpret pure energetic communications such as the radiated energy of sunlight and we are so inefficient at interpreting that data that we can only sense light and heat and it destroys those sensors that gather that information through blindness and sunburn if we continue too long in our attempts. Yet, conversely , we need the information from sunlight which stimulates our organic forms into producing vitamin D <without which we would die>. Is this a remnant of photosynthetic capabilities from lessor complex integrations, or merely a new attempt at further increasing our potential?

As organic forms of consciousness, we are sorely limited in our perceptions of the universe. Limited in exploring the possibly limitless ranges of energetic exchange simply due to the limits placed upon communication due to the complexity of our component structure. Yet rather than admit to our limitations, we seek further exploration through the development of tools made from things less complex than ourselves. In the laboratory, we use light waves and shaped silicon to create microscopes to increase our sense of visual acuity within the spectrum of visible radiation imaging. In the studio, we use simple cones flattened vegetable matter and electronic amplification to create tools to compensate for our limited aural perception. We have created many tools out of simpler and less complex components in order to reach those higher frequencies of information which are either so far removed from us as to be imperceptible, or so destructive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminating consciousness which is involved in the differentialization of its components in order to develop finer levels of complexity. This fetus is also even before birth learning to interpret communicative energies from the outer world in order to begin definition of itself, its integrity and its maintenance of self apart from the influence of "other". Cells, joining together in communication to form co-operative systems each with separate responsibilities to the whole. Organs with

specific functions supporting the organism in its fight to maintain its integrity. Consciousness of Mind, determining the difference between self and non self, regulating the integrity of the whole. This harmony of components within a symphony of orchestration, this is the matter of being alive.

Despite our complexities, despite recognition of our vulnerabilities and limitations; we as humans are beings of arrogant mind. We claim supremacy over all biological organisms and claim the sole right to conscious thought <as if we were the only from of communication we wished to recognize.> We deny our insecurities and lay claims to great understandings concerning the universe, when we in fact do not even understand the actual workings of our own process of integration and communication within our own biological forms. We claim ownership of consciousness, yet we do not even pretend to truly evaluate the process of consciousness nor its beginnings. Despite our inadequacies, we assume to know the nature of the beginnings of all life. We claim to know the "mind" of "God" <the prime causation for all that exists> and we claim title to superiority in emulation of this "God" - above and beyond all other forms of life or integrity. An egotistic lot are we, who strive to seek security in the midst of our fear, our inadequacies, our vulnerabilities; by developing a system of belief which guarantees our security in a place beyond our perception. We seek safety and foundation at the same time that we reach outward to claim flight amongst the stars. This is the paradox on humanity, of mind. Complexity found in simplicity... using simplicity to explore a universe beyond the range of our complex integrity. Our complex integrity vulnerable to all but the simplest energies, while we lay grasp to use complex energies which would destroy us in order to prove our strength. What it is we look for, we eventually find at the expense of closing our senses to see what really is. Perhaps it is true that the most foolish are those who lay claim to knowledge for they have closed their minds to further learning, and that the most wise are those who claim knowledge of no thing, that they may learn all.

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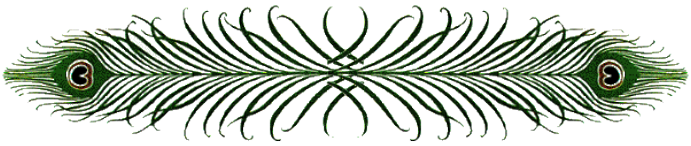

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Magic Disertation 1 Why Magic

The ability to think seems to set us apart from other creatures. And although we are concerned with living in the physical world, we are mental beings. The fact is we are thinking all the time. We plan, we brood, we get depressed or elated -- all of it is thought. But the universe is mental too, and if we could control our thinking we would see magnificent results in the everyday world.

Many systems have been developed over the ages to help us control our thoughts. A great amount of dogma too has been kicked around in an attempt to make us into better people. Magick (the occult kind, spelled with a 'k') is one of the oldest and most general of these systems. Magick is the study and application of psychic forces. It uses mental training, concentration, and a system of symbols to program the mind. The purpose of magick is to alter the self and the environment according to the will.

Most of the magick we see today comes to us from ancient Egypt and Chaldea. The Chinese, Hindus, and Tibetans developed their own unique types of magick. Western magick was locked up by the Egyptian priests for thousands of years and then suppressed by the rise of Christianity. It was not until medieval Europe that magical knowledge was rediscovered by the alchemists and Cabalists. Only during the past hundred years or so has western culture been open minded enough to permit widespread investigation of the subject. Only since the start of the twentieth century has science shown much interest in it al all.

Parapsychology And Psychic Phenomena

Through parapsychology, we are gaining insights into the hidden nature of man. Parapsychology is a branch of psychology which studies psychic phenomena. It remains something of a frontier, even today. Perhaps one reason for this is that psychic phenomena are somewhat inconsistent. Nevertheless, there is strong evidence from numerous cases and experiments in support of psychic phenomena. Somehow, under the right conditions, the mind can directly affect the environment.

We may theorize that the human mind and body broadcasts a kind of psychic energy or force, much like a radio station. Kirlian photography, temperature effects, cloud chamber tests, and other experiments tend to support this theory. Although the exact nature of this psychic force is subtle and unknown,

it is undoubtedly the energy behind all psychic phenomena and magick. However, it is *not* a radio wave, since it behaves somewhat differently. The psychic force is too weak to be measured directly (at least so far as we know). Everyone has some psychic ability. There are numerous types of psychic phenomena. Parapsychology separates them into two groups: ESP and PK...

EXAMPLES OF ESP

ESP, the abbreviation for Extra-Sensory Perception, means the reception of information through paranormal means (i.e. not regular physical senses of sight, sound, touch, smell, or taste). In theory, this is accomplished by receiving psychic force from outside the body. Here are some examples of ESP:

1) Clairvoyance, or Remote Viewing--the ability to sense or 'see' (non-physically) distant objects, places, and people. Individuals who see ghosts and spirits are probably clairvoyant.

2) Clairaudience, or remote hearing -- the 'hearing' of paranormal information.

3) Astral Projection (OOBE) or Traveling Clairvoyance--Full experience at a remote location while the physical body sleeps.

4) Psychometry -- the reading of information by the touch of physical objects.

5) Telepathic receiver --the ability to directly receive thought (communication) at a distance, with no physical connection to the sender. There are many everyday examples of this, in which we think something just as another person is about to say it. This is an easy one to test for through experiment. Very dramatic cases of telepathy have been recorded; there is often an emotional element in such cases.

6) A 'channel' or medium, as in a seance, who is indirect communication with a 'spirit' or entity.

7) Experience with a Ouija board, pendulum, or automatic writing.

8) Precognition--to foresee the future. Again, highly emotional events are the ones most likely to be 'tuned in'.

9) Retro cognition-- knowledge of the past, by paranormal means.

EXAMPLES OF PK

PK, the abbreviation for psycho-kinesis, is the active or sending side of psychic phenomena. The theory here is that psychic force is sent out from the individual. Examples of PK include:

1) Telepathic sender –the transmitter in the telepathy just discussed.

2) Psychokinesis (or telekinesis) proper-- the ability to move objects by means of psychic force.

3) Somewhat along the same lines are poltergeist (noisy ghost) phenomena in which objects move of their own accord or noises are heard. There is always a human agent involved -- frequently a teenage girl -- who appears to be the source of psychic energy.

4) Psychic healing-- the ability to heal various illnesses and infirmities. There are many documented cases of this. Usually it involves a healer and a subject, although there are recent cases involving cancer patients learning to heal themselves.

5) Teleportation, approbation, and levitation. Some occultists feel a magician producing PK effects is simply a channel for universal energy. Others think the force originates some way directly within the magician.

THE SUBCONSCIOUS

Postulated by Freud and others, the concept of the subconscious mind is an important one. Basically, this is the idea that part of the mind normally operates below or outside of ordinary conscious- ness and awareness. Dreams and hypnosis are examples of this. Also subconscious are the many automatic functions of the physical body such as respiration and digestion.

WHY DO MAGICK?

Magick encompasses many things—science and art, philosophy and metaphysics, psychology and comparative religion. Magick is an adventure at the borderlands of the unknown. It can fit the pieces of the puzzle of life into a meaningful whole.

Magick is fun and interesting. Use magick to help raise consciousness without drugs. Gain new experiences. Fantasy can come alive through magick. Psychic phenomena can be controlled and be fun and helpful.

Magick is beneficial. It can help you to have excellent health, and bring you good luck. With magick life runs smoothly; life is good. Also use magick for personality improvement, to control bad habits and to develop new motivations.

Magick is powerful.Never under estimate the tremendous power of magick. Use magick to alter events and to achieve your goals. Exert an influence over people and phenomena. But power for its own sake is self defeating. The power which magick can give you should not be your primary reason for studying it.

MAGICK AND WITCHCRAFT

A number of other occult disciplines are prevalent today besides magick. There are many cults and sects which profess their own views, but there are really few differences between them. One popular area in the occult today is witchcraft. This is far removed from the cliché of devil worship. Real witchcraft is a nature religion (pagan). Witchcraft has much in common with magick.

Alchemy also has much in common with magick. It's heritage comes from the middle ages. Alchemy fathered chemistry and the physical sciences. But the avowed purpose of alchemy, turning lead into gold, is too limiting to be called magick. Sometimes the goal of alchemy is interpreted in another way, as the transformation of man into a spiritual being.

Then there are the numerous modern day seers or 'psychics', as they like to be called, who operate within their own somewhat unique systems. Although many of these people are deluded frauds, some are very powerful occultists indeed.

Of course, everything I have said here is a generalization. Magick, witchcraft, alchemy, or any occult field are complex subjects. Suffice it to say that magick

includes them all (it is eclectic). For magick is undoubtedly a philosophy which has, as the late Aleister Crowley wrote,

"The method of science -- the aim of religion."

REVIEW QUESTIONS

1) Define magick.

2) Define ESP and PK. Give examples.

3) What is the subconscious?

BOOK LIST

Hal N. Banks, ***An Introduction to Psychic Studies***.
Annie Besant, ***Thought Power***.
Michael H. Brown, PK, ***A Report on the Power of Psychokinesis***.
Richard Cavendish, ***The Black Arts***.
Alexandira David-Neel, ***Magic and Mystery in Tibet***.
Raynor C. Johnson, ***The Imprisoned Splendour***.
Janet Lee Mitchell, "***Is Anything Out There?***", Fate magazine, May 1988.
Ostrander and Shroeder, ***Psychic Discoveries Behind the Iron Curtain***.

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Magic Disertation 2
The Subjectivity Of Experience

' The universe is a projection of ourselves;
an image as unreal as that of our faces in a
mirror....We cannot affirm any quality in an
object as being independent of our sensorium,
or as being in itself that which it seems to
us. Nor can we assume that what we cognize is
more than a partial phantom of its cause.'

(--Aleister Crowley, Magick, p. 110)

Your awareness of the physical world and of your place with in it is mostly based upon the physical senses(hearing, sight, smell, touch, taste). These five senses continually send information to the mind, and it is up to the mind to select and interpret them. If you could not do so, your senses would overwhelm you and be meaningless. Selection and interpretation of your sensory inputs is essentially an automatic, mostly subconscious function of the mind. The program or map which the subconscious follows as its reference point is called a 'model'. The model is a subconscious mental photograph of how you believe the world looks (i.e. worldview, mindset, Egregore, or belief system). It was built up from an early age by your religious and cultural background through inter- action with family and others. It contains your experiences, attitudes, and habits. And whether you realize it or not, most of your behavior, thoughts, feelings, and habits are based upon and conditioned by that model; even personality. The model is one of the mind's master programs.

Change in behavior generally requires a change in the model. These limitations built into our way of thinking cause our perceptions to be subjective. That is why Hindu philosophy looks upon the world as illusory (Maya); the world itself (object) is not an illusion, however from our viewpoint through perception (subject) it is.

Thus we are all conditioned by experience. Except that our perceptions, hence our experiences, are first conditioned and limited by the model. Our perceptions

and experiences tend to conform to what we expect. We tend to misinterpret or ignore things which do not match our preconceived notions about them. This is automatic.

THE TRUE WILL

The forgoing demonstrates how it is that there are so many different versions of 'truth'. One's particular view is almost arbitrary. Although numerous religions, philosophies, and occult systems abound, they do not contradict one and other as much as it might appear. Rather, they describe the same (universal) reality taken from different perspectives. For there can be no ultimate truth in the physical world. We can only base our actions upon assumptions and agreements. All experience is subjective. I like to think of the universe as something indescribable, perhaps a 4-dimentional 'thing'. As soon as we attempt to put it into our 3-dimentional knowledge-base, something changes and we only see an aspect of the big picture. Just as a photograph can only show us a flat *representation* of a greater thing, so it is with any attempt to describe *spiritual reality* in physical terms.

Yet, there is a separate reality within each of us which is often ignored unless we seek it. This inner self is in magick called the 'true will'. The true will is the center of consciousness and identity. It is the 'real you'. Everything else is an interface or link to it from the outer (illusory) world. Since that interface is based upon our model, it is conditioned and may sometimes produce false information. 'Do what thou wilt' (Crowley) is an axiom of magick; for the true will expresses our exact desires. And what we truly want ('down deep') we tend to automatically get. This isn't always in our best interests, since the true will can be conditioned (tricked) by the illusion; and then we might desire and obtain that which is not ultimately good for us. (Karma strikes again!) The task of the magician therefor is to awaken his awareness of the true will, to be free of conditioning, and thereby to transcend Maya. ('My will unconditioned is magical' -- Spare).

HAPPINESS IS BEING HAPPY

There is no great secret to changing behavior or habits. It is largely a matter of determination. It requires that you ignore the 'pull' of the model when you strive for changes within yourself. The model is, after all, a collection of 'habits', some of which must be unlearned for permanent change to occur. There are two ways to do this: direct, through will power and awareness alone -- observing and

acting out in an unattached or indifferent manner; and indirect -- through conditioning such as affirmation (explained later), self-hypnosis, and magick. Meditation may help too, by relaxing tension and conflict.

Emotions follow physical expression: smile and act happy and you will tend to feel and be happy. The same is also true for other emotions. Also, emotions can be purposely used (or programed) to replace other emotions. Using this technique, a magician is somewhat like an actor in that he learns how to turn his emotions on and off at will. Note that this is not 'faking it'; the magician is probably more in touch with his true feelings than most people. And for these reasons we say that happiness is being happy.

SYSTEMS OF MAGICK

Magick always involves self-hypnosis. However, it may be more than that. For one thing, there are objective forces involved (or so it would seem). Deities, spirits, and cosmic force can have an independent existence. And the repetitive physical movement sometimes involved in ritual can itself generate PK force. On the other hand, it could be argued that all of this is subjective to the magician. Or that the deities and spirits are nothing more than archetypes or cosmic patterns which the magician energizes with his own vitality. Perhaps all magical effects could be produced through hypnosis alone. But the effects are certainly real.

Great complexity is not necessary in magick. Although archetypes basically magick is a medieval system of symbolism (in a modern context), any cosmological system will work from Cabala to Star Wars. We usually use the medieval one in magick because it is convenient and traditional, and because it seems to fit our thought processes well. Traditional symbols have greater emotional effect on the magician than modern ones because of his familiarity with them. What really matters is that the model of the magician be understood and programmed, and thus that the model and the cosmological system do correspond.

REVIEW QUESTIONS

1) Contrast subjective with objective.

2) What is a 'model'?

3) Explain the task of the magician.

BOOK LIST

Eric Berne, ***Games People Play.***
Fritj of Capra, ***The Tao of Physics***.
Carlos Castaneda, ***The Fire From Within***.
Arthur Koestler, ***The Roots of Coincidence.***
John C. Lilly, ***The Center of the Cyclone***.
------, ***Programming and Metaprogramming in the Human Biocomputer.***
------, ***Simulations of God -- The Science of Belief***.

Alan Watts, The Book (on the taboo against knowing who you are).

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Magic Disertation 3 The Four Worlds

The ancients described man as mind, body, and soul. Psychologists of the twentieth century added the subconscious to that definition. This produces a fourfold classification. The universe is also divided into four corresponding parts ('worlds'), as shown below:

WORLD	BODY	QUALITY
spiritual world	spiritual body (soul or ka)	intuition
mental world	mental body (conscious mind)	rational thought
astral world	astral body (subconscious)	emotions
physical world	physical body	physical senses

The astral body (subconscious) is the intermediary for intuition, magical and psychic phenomena, and is the 'psychic link' to the physical world. J.H. Brennan says that the astral is the realm of visual imagination. It seems to be both a 'place' and a 'state of mind' at the same time. Most occult and magical phenomena originate in the invisible, non-sensate, non-physical realm (i.e. without physical senses). Each of the four worlds interacts with the other worlds. Psychic energy flows from the spiritual to mental to astral to physical. The physical world is a projection (manifestation, reflection, or shadow) of the higher worlds. Our center of consciousness is generally within these higher worlds. "We are", to quote the rock music group the Police, "spirits in the material world".

There are many similar terms used by other occult groups. For example, 'astral light' is another name for astral world, although it may sometimes also refer to the entire non-physical realm, as may 'inner planes' or 'the invisible world'. Planes are essentially the same as worlds. Vehicles or sheaths are the same as bodies. Some groups include an etheric or vital body between physical and astral: it is mostly 'physical' with a little of the lower 'astral' besides. And sometimes astral and mental are each divided into two parts (upper and lower). The 'causal body' is the upper 'mental'.

MICROCOSM AND MACROCOSM

We have been describing' traditional' occult philosophy here, and certainly an important part of the tradition is the idea (and terms) microcosm and macrocosm. The greater universe, known as the *macrocosm*, includes everything that exists. It corresponds with the *microcosm*, or tiny universe, i.e. man -- who is thought of as a miniature replica of the macrocosm (whole universe). This basic magical relationship is demonstrated in the Bible (Genesis 1.27), where God is the macrocosm; and in the writing of Trismegistus ("As above so below"). Since man is in the image of God (universe) it follows that God is in the image of man (in other words, man and the God/universe match each other).

The magician, as a microcosm is thus connected with the macrocosm. There is an intimate relationship of energies between you and every- thing else. The universe is reflected within us and we are projected into the universe. This is an important theory behind magick and astrology.

MAGICK WHITE AND BLACK

'Personal magick' is that magick used to affect the self; often involving affirmation, self-suggestion, and self-hypnosis. 'Active magick' is outer directed magick (as in PK) used to affect someone or thing, or to bring about an event. 'Passive magick' is to be affected (as in ESP) by an outside non-physical cause. Everyone possesses some magical (and psychic) potential. Some are especially gifted. Usually people are better at one kind of magick (i.e. active or passive) than they are at the other kind; only rarely does an individual excel at both. Training and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may take on the qualities of good and evil. There is so-called white magick or good magick, black magick or evil magick, and gray magick between them. When many people refer to white magick they mean magick for unselfish purposes, also healing and mental influence with specific permission. By black magick they refer to magick for self-interest and healing *without* specific permission. Using magick to forcefully control another's will is, in a sense, black magick too.

There are also some people on the occult fringe who claim to be, possibly even think they are, 'Satanists', devil worshipers, or black magicians. These people are most likely charlatans, hoaxers, dabblers, or merely misinformed.

They may be attracted by the 'art' of black magick, or even by the 'glamor' of doing something against the 'rules'. But a real black magician is very dangerous.

Because he has dedicated his life to evil. We usually think of 'white magick' as having *unselfish intent*, and (in the extreme case) of 'black magick' as being actual Satan worship, human or animal sacrifice, dangerous unconventional magical practices, and other bizarre stuff as makes a nightmare. It is all a matter of degree. Most mild self-interest magick (one of the most common kinds) would be called 'gray'. Better terms may be *constructive magick* as being beneficial; and *aversive magick* as magick intended to work against the natural order, and to tear down.

There is also the *high magick* of spiritual alchemy (i.e. spiritual growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magick act is likely to produce side effects regardless of whether or not the desired result is achieved. Such side effects are no problem for constructive magick, since they are beneficial as well. However, aversive magick can produce aversive side effects which may even harm the magician -- aversive magick is dangerous!

MAGICK IS A CONTINUOUS PROCESS

What we have been calling 'magick' is actually a continuous process. Since your subconscious never rests, your environment is continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way).

Remember, our lives tend to follow what we want down deep. That is why a positive outlook is so very beneficial to us.

THE MAGICAL DIARY

Sometimes it is helpful to keep a diary of your magical experiments and research. Such a diary should include the date, perhaps even some astrological

data (or anything else you think may have a relationship to what you are doing). This is also a good time to begin recording your dreams -- at least the important ones -- in a dream diary. Your dreams can tell you a great deal about yourself, and may sometimes reveal premonitions. Dreams are personal. Don't fall for the commercial 'dream book' gimmick.

AFFIRMATIONS

The mind is always open to suggestion -- especially the subconscious. Most of the time we censor any suggestions according to the model; but one way to break through the censor is with repetition. An affirmation does this exactly. By suggestion, we mean any statement which is capable of affecting your model. Usually suggestion is in the form of a positive statement (such as the hypnotist's patter -- " You are becoming sleepy"). An affirmation is the same kind of thing -- a positive suggestion, which you repeat (affirm) to yourself aloud or silently (for example, "I remember my dreams"). If there is some quality you wish to change or develop within yourself, an affirmation is ideal. Repeat it several times every day at several different times throughout the day, especially when you go to bed. Affirmations are subtle and may require a few months to work. Use them for changes, not miracles.

SIMPLE BANISHING TECHNIQUE

Visualization is another important method we use to influence the subconscious. A good example of this is the simple banishing technique which follows. Banishing is used in magick to 'clear the air' of negative 'vibes' and interference...

Visualize a strong white light flowing out the top of your head, flowing down around you and covering you. At the same time imagine you are throwing away any 'problem' vibes. Maintain the visualization for a half a minute or longer. Good way to help you handle your emotions, and to control worry or anger.

REVIEW QUESTIONS

1) What is a microcosm?

2) List the four worlds. Explain.

3) What is an affirmation? Give an example.

BOOK LIST

Geoffry Hodson, ***Theosophy Answers Some Problems of Life***.
Marc Edmund Jones, ***Key Truths of Occult Philosophy***.
Marion Weinstein***, Positive Magic***.
Nelson & Ann White, ***The Wizard's Apprentice***.
Beatrice Bruteau, ***The Psychic Grid***.

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Magic Disertation 4
Elements And Forces

The Ancients divided the world into four basic principles or *elements* -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with emotions, the human psyche, and with nature than are modern explanations of the world. These *magical elements* are also of some importance in astrology. Many occultists think of the magical elements as forces, or as *qualities* of energy; especially within the astral world. Each element has a symbol and color. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.)

Colors of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow...The Eastern Tattvic system uses different symbols and colors. (The Tattvic symbols are briefly described later on in this course.) The elements are often used in magick ritual.

Magick sees relationships Between things. These relationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are available (an important one is Crowley's '777').

Thus one thing or symbol can be used to suggest another. This is important in magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

The magical elements have correspondences with the tarot cards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements –

ELEMENT	SUIT	QUARTER	ARCHANGEL
Earth	Pentacles	North	Uriel
Water	Cups	West	Gabriel
Fire	Wands	South	Michael
Air	Swords	East	Raphael

Astrological signs also correspond with the elements. Taurus, Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra, and Aquarius are air signs.

ELEMENTALS

The magical elements are said to be peopled by spirits and mythological entities called elementals or nature spirits. These are grouped into four main categories --

Gnome (earth)	Undine (water)	Salamander (fire)	Sylph air)
Dwarfs	Nymphs	Jin (Genies)	Fairies
Elves	Tritons	Storm Angels	
Brownies	Mermaids		
Hobgoblins	Mermen		
Leprechauns	Sirens		
Harpies			

Elementals are usually only visible to those with clairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called an 'artificial elemental'.

To the Ancients, elementals were the physical explanation of the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.

YIN YANG

Chinese philosophy and acupuncture talk of yin-yang. This is the idea of polarity, or opposite pairs, as shown --

YIN	YANG
Water	Fire
Contraction	Expansion
Cold	Hot
Feminine	Masculine
Moon	Sun
Negative	Positive
Passive	Active
Ebb	Flow
Wane	Wax

The list could go on. In Chinese literature it is quite long. Some occultists suggest everything can be similarly 0arranged into related opposite pairs.

SIMPLE MAGICK

Here is a simple magical technique you may wish to try. It is a variation of affirmation, which was discussed in an earlier lesson...To help you to achieve your goal (magical or otherwise), find a word or short phase which sums up what it is that you want to accomplish. Write the word (or phrase) down 10 times each day until you achieve success.

REVIEW QUESTIONS

1) List the four elements.

2) What is an elemental?

3) What are correspondences?

BOOK LIST

William Britten, ***Art Magic*** (long out of print, but in some libraries).
Pete Carrol, ***Liber Null***.
Wing-Tsit Chan, ***A Source Book in Chinese Philosophy***.

Manly Hall, ***Unseen Forces***.

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Magic Disertation 5
Chakras And Meditation

According to East Indian philosophy, man possesses seven major *chakras* or psychic centers on his body. Each of these forms a bridge, link, or energy transformer; changing pure (higher) energy into various forms, and connecting the four bodies (i.e. spiritual, mental, astral, and physical) together. The chakras are located along the nadirs (a network of psychic nerves or channels) and follow the autonomic nervous system along the spinal cord. Chakras correlate with major acupuncture points along the 'governing vessel meridian' (acupuncture term). The seven major chakras are connected together by three major nadies which are parallel and near each other. The middle nadir is called *sushumna* and it has neutral characteristics. The nadir on the left (i.e. nearest your left hand) is the *ida* nadir which has yin characteristics. On the other side of sushumna (nearest your right hand) is the *pingala* nadir, having yang qualities.

Chakras are visible to clairvoyant sight as variously colored rotating circles or funnels. In the East they are described as petaled flowers or lotuses. Sources disagree on the colors.

The first chakra, located at the base of the spine at the perineum is the *root chakra*, muladhara. It primarily relates to the element of earth and to psychic smell.

The second chakra, known as the *sacral center*, svadhisthana, is located above and behind the genitals. Its dominant element is water, and it is related to psychic taste.

Third of the chakras is the *solar plexus*, Manipura, located at the navel and corresponding with the emotions and with the element of fire; also with psychic sight (clairvoyance).

The *heart chakra*, anahata, is the fourth chakra, located over the heart and corresponding with the element of air, and also with psychic touch.

The fifth chakra is the *throat chakra*, vishuddha, located at the base of the throat (thyroid) and corresponding with psychic hearing (clairaudience).

The remaining two chakras are very important. They relate mostly to elevated states of consciousness. The *frontal chakra*, (or 'third eye') Ajna, the sixth chakra, is located between, and slightly above, the eyebrows. Ajna is the center of psychic powers and can produce many psychic effects. Meditation on Ajna is said to cure nervousness.

Finally, the *crown chakra*, sahasrara, located atop the head, (pineal gland) is the seventh chakra. It is referred to as the thousand-petaled lotus and corresponds with astral projection and enlightenment.

There are also many minor chakras throughout the body. Each chakra has a sound (letter) and a pitch which is sometimes used to invoke it.

THE TATTVAS

Some occultists prefer to describe the magical elements as Tattvas according to the Eastern system. Notice that these symbols and colors are generally different than the western symbols and colors for the elements.

ELEMENT	TATTVA	TATTVIC SYMBOL
Earth	Prithivi	**Yellow Square**
Water	Apas	**Silver Crescent**
Fire	Tejas	**Red Triangle**
Air	Vayu	**Blue Circle**
(Spirit)	Akasa	**Black Oval**

YOGA

Yoga originated in India. It is a physical or mental discipline designed to condition and invigorate the mind and body. There are many kinds of yoga, but they may be generally divided into three main types...

Hathayoga--affect the mind through the body using physical exercises; improve physical health and endurance.

Rajayoga—affect the mind through mental training; improve concentration.

Mantrayoga --affect the mind through chanting and affirmation; achieve relaxation.

MEDITATION

This is a much touted area of the occult. There are many meditation techniques, and many claims made for the benefits of meditation. Basically, meditation has two functions -- relaxation, and perhaps, improved concentration. There are two main types...

1) concentration meditation (focusing),

2) insight meditation (mindfulness).

Most kinds of meditation are the concentrative type. One simply focuses his attention upon a single physical object (such as a candle flame); upon a sensation (such as that felt while walking or breathing); upon an emotion (such as reverence or love); upon a mantra spoken aloud or even silently; or upon a visualization (as in chakra meditation, see below)...Concentration meditation is, simply put, a form of self-hypnosis.

Amantra (or mantrum) is one or more words or syllables which are repeated -- often chanted -- aloud...A simple yet powerful mantra is to vibrate the mystical word 'OM'. This mantra has long been associated in India with the godhead/unity. Use it to aid in tuning into universal vibrations which promote feelings of harmony, peace, and well-being. Use it before magick ritual to 'get into the mood' and afterward to 'dismiss the forces'. You vibrate a mantra by saying it slowly aloud in a lower-- pitched voice than your normal speech, and a more or less constant pitch as well. Let the sound fade at the end of the mantra. A powerful one such as 'OM' will seem to vibrate the air around you. It should be vocalized for 5-10 seconds and repeated a number of times with a few seconds rest between each vocalization. Chanting of mantras may cause slight dizziness from hyper-ventilation.

The other main type of meditation – insight meditation—is the analysis of thoughts and feelings in such a way as to cause realization of the subjectivity and illusion of experience. This is done in a effort to attain transcendental awareness. Such statements as, 'This body is not me', fall under this category. Buddhist meditations are usually of this type.

CHAKRA MEDITATION

There is a special type of concentrative meditation which we will call 'Chakra meditation'. This is basically Kundalini yoga – the practice of causing psychic energy (kundalini) to flow up sushumna, energizing the various chakras along the way. The practice, considered dangerous by some, will produce definite physiological sensations and psychological effects if continued long enough. It should not be attempted by epileptics or persons with an unstable mental or physical condition, or with heart disease. Certain drugs and medications, such as those used to treat epilepsy may retard progress. Although the technique is very simple, it may eventually produce powerful results. Results may at first appear hours after the practice during sleep. As each chakra is energized by this practice, it is said to add occult powers (Sidhis), until at last the crown chakra is reached, and with it, full enlightenment is attained. Sometimes kundalini awakens all by itself.

To practice this chakra meditation, you simply concentrate on the chakras, beginning with the root chakra, and moving progressively up, as you visualize psychic energy from the root chakra traveling up sushumna and vivifying each higher chakra. As we mentioned the chakras have certain properties associated with them, so that this type of visualization may 'raise consciousness', promote astral projection, and other things -- once you have reached Ajna and eventually the crown chakra. You might typically meditate in this fashion for 15 minutes to a half hour a day. It might help to practice some hatha yoga or other physical exercise in an effort to make the spinal cord 'more flexible'. Diet may also affect the process. The technique is also similar to the Tibetan 'Tummo' meditation. The rise of kundalini is sometimes experienced as a 'vibration' or buzzing, as light, or as heat.

HEALTH AND DIET

Certainly the way you treat your physical body will affect your mind. In magick you want an alert mind. Therefore, your body must be as healthy as you can keep it. Take care of your body. Exercise regularly. eat a good diet (with vitamin supplements), and do not consume anything which will have a negative effect upon the mind. Drugs, smoking,, and alcohol should be restricted, or eliminated. (The mind can create any condition which a drug can create.) A good rule here is moderation in what and how much you consume. (Most of this stuff is

pretty obvious isn't it.) You may also want to cut down on sugar and processed foods. Many occultists advise dietary changes, especially the non-eating of meat.

We cannot deny the physical, psychological, and spiritual effect which all foods have. This effect may be described as the 'heaviness' factor of foods.

Various foods are so ranked in the chart, lighter to heavier...

1. Lettuce and other greens.

2. Fruits and most vegetables.

3. Wheat, rice, and other grains.

4. Nuts, beans, and other legumes.

5. Cheese, dairy products, including eggs.

6. Fish, seafood.

7. Chicken, poultry.

8. Beef, pork, other red meats.

Note that meats, especially red meats are the 'heaviest' foods. Generally, foods which are harder to digest, or which are higher in protein are 'heavier' than those which are not. Animal products are heavier than plants. Foods high in carbohydrate (candy, bread, starch) are heavy. However, the 'heaviness' of foods is not directly related to the amount of calories.

What this means is that for various reasons, the heaviness of food in your diet will affect your magical experiences. You may be able to increase your psychic receptivity ('energy level') by eating lighter foods, or by eating less. Conversely, emphasizing heavy foods in your diet, or eating larger helpings, may help to 'bring you down to earth' should you 'rent the veil' too much. These are generalizations, of course, and it may take a number of days of dietary change before you notice much effect. I do not advocate radical dietary changes, excessive fasting, or malnutrition. Your good health is far more important in magick than any temporary effect you get from prolonged starvation. A change in diet will sometimes only produce a temporary effect, until the physical body adapts to

the change. Healthy natural foods and lifestyle make it easier for us to be healthy, but ultimately, good health is a mental quality (attitude).

THE FOUR-FOLD BREATH

With physical exercise too, moderation is advised. (You should be cautious, or not attempt it if you have a respiratory or heart condition. Check with your physician if in doubt, and don't overdo.) One of the most useful physical exercises is pranayama, or controlled breathing (actually a type of hatha yoga exercise). For this and any other calisthenics or hatha yoga which you might choose to do a 'kitchen timer' is suggested (many of these aren't accurate for under three minutes, but are helpful for longer periods).

The main purpose of pranayama is to relax the body and mind. There are many kinds of pranayama, but a simple one called the 'four-- fold breath' will suffice. This consists of four short quick inhalations, then four short quick exhalations; then repeat, continuing until the allotted time is used up. It will take about 1 1/2 seconds for the four inhalations, and about 1 1/2 seconds for the four exhalations; or about 3 seconds for the complete in-out cycle ('rep' for repetition). There should be no strain of any kind during your pranayama. You will probably notice a slight dizziness, particularly at first, since the effect of pranayama is to hyperventilate. Try sitting back in a chair with your eyes closed when you do your pranayama. Begin a minute a day for the first week and gradually increase up to about five minutes a day. If you do the pranayama before your magical activity, it will help you to get 'into the mood'. It is also an excellent aid to relaxation and tension release. Pranayama should not be done during heavy air pollution. Other exercises you might consider are hatha yoga, calisthenics, walking or jogging.

REVIEW QUESTIONS

1) What is a chakra? List them.

2) Name the three major nadies. Which nadir is hot?

3) What is pranayama?

BOOK LIST

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W.Y. Evans-Wentz, ***Tibetan Yoga and Secret Doctrines***.
Sandra Gibson, ***Beyond the Mind.***
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Swami Sivananda, ***Kundalini Yoga***.
John Woodroffe (pseud. for Arthur Avalon), ***The Serpent Power***.

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Magic Disertation 6
Thoughtforms And Spirits

Although there are hundreds of kinds of divination, the principle ones are astrology, geomancy, the tarot, the I Ching, and direct psychic means (especially clairvoyance). True divination is more than a mechanical system, for it implies true psychic interpretation (receiving). Some form of divination is often used in magick ritual to communicate with the entity invoked.

Since divination operates through the mind, it is affected and biased by the mind. Our attitudes and fears may alter it. Sometimes results are very detailed, and accurate -- but not always. Often the future is plastic and changeable anyway, and the use of magick may alter the result. Thus divination shows tendencies only, which may be helpful, but must not rule us.

DEVELOPING CLAIRVOYANCE

It is possible to improve your natural ability with clairvoyance through practice. A good start might be to look around you, then close your eyes and try to picture your surroundings. This is also good exercise for visualization. And visualization is an essential talent in magick. Open your eyes again and check your accuracy. Then close your eyes and try it again. When you use your physical eyes, look at everything like a child seeing it for the first time. Let the vividness of color and form burn into you, until everything takes on a veritable glow. Try to capture that glow when you close your eyes now and picture your surroundings. It's just a simple step to extend what you see with your eyes closed into what you remember seeing in the next room, or what you *imagine* seeing in the next building, the next city, even the other side of the world. Don't expect perfect results, especially at first. Just try to be even partly right. Another exercise is to picture a clock face, and thereby tell the time clairvoyantly.

THE AURA

Under the right conditions, it is possible to clairvoyantly observe a colored light around other people. This is known as the 'aura'. Sometimes the aura is seen as multi-colored emanations around the person, built up of various differently colored layers and zones. Although many occult dabblers claim to be able to see

the aura easily and under many varied conditions, I seriously doubt that they do. There are optical illusions and qualities of sight which can sometimes trick one into thinking he sees what he does not see. In this area, the quality of sight known as after image is especially pertinent. Do this: stare at any solidly colored bright object for a few moments. Very intense red, green, or blue are especially good for this. Now look away at a white surface and you will see a phantom image of the object in its complementary color (a red object will show green, a blue one orange, etc.). If the bright object is in front of a light surface, you may observe a fringe of complementary color around the object after a few moments. This is all very normal, and is used by some magical groups as an aid to visualization sometimes called 'flashing colors'. Some silly people will stare at other people in the same way. And when they see the after image of the person's clothing, they think they are seeing his aura. What is more, various meanings have been attributed to the colors of the aura. A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes!

This brings us to the chart of aura colors on the next page. It is a general guide, based mostly on Theosophical material. Various groups may attribute different meanings to the colors. The colors we show on the chart are emotional in nature; useful if you plan to create an artificial elemental or do healing. Surrounding yourself with a particular color will tend to produce the specific psychological effect described in the chart. That quality of color is useful in magick ritual.

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COLORS OF THE AURA

Primary Color	Shades of Color	Condition
BLACK	Dark Gray Pale Gray	Malice Depression Fear
BROWN	Muddy Gray or Dull Rust	Materialism Selfishness
RED	Bright Red Dirty Red Dull Red Rose	Energy Anger And Force Passion And Sensuality Selfish Love Unselfish Love
ORANGE	Orange Cloud Bright Orange	Pride Irritability Noble Indignation
YELLOW	Yellow-Green Earthy Yellow Lemmon Bright Gold Brt. Red-Yel.	Intellect Low Intellect Selfish Thought High Intellect Logical Thinking Spiritual Thought
GREEN	Gray-Green Greenish-Brown Emerald Green Foliage Green Brt. Apple-Grn Brt. Turquoise	Empathy Deceit, Jealously Jealousy Unselfish Resourcefulness Sympathy & Empathy Strong Vitality Deep Sympathy & Compassion
BLUE	Gray-Blue Light Blue Dark Blue Brt. Lilac-Blue	Devotion (Religious Feeling) Fetishism Noble Spiritual Devotion Religious Feeling Lofty Religious Idealism
VIOLET		Spiritual Psychic & Spiritual Faculty
WHITE		Purity/Protection

Thoughtforms And Spirits

Whenever we concentrate our thoughts, we draw psychic energy together. This is called a thought form. Usually the energy dissipates as soon as we break the concentration, but it is possible to purposely concentrate energy in this way, producing very strong Thoughtforms. Such Thoughtforms are vortexes or centers of psychic energy. They can exist as entities by themselves, at least for a while. They are basically inanimate, non-thinking forces. Talking to one is about as logical as talking to a chair. In this way, Thoughtforms are similar to elementals, ghosts, and spirits. All of these psychic entities consist of a psychic energy vortex which could be described as a localized field or as a discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic fields, and to other energy vortexes. That is why they respond to magick ritual. Someday, we may accomplish the same thing with electronic machines. Psychic entities are sometimes able to affect our thought processes.

Thought forms, elementals, and ghosts are usually not very smart. If they display any intelligence at all, it is limited. They are the morons of the spirit world. Their behavior is usually automatic, repetitive, robot-like (just like some people). We see that artificial elementals are little more than astral robots. Spirits and deities are more intelligent and volitional.

DIRECTED ATTENTION

Your mind follows your attention. Wherever you direct your attention, there will your thoughts go too. By directing attention to a specific place or purpose you *focus* mental energy upon it.

For example: you're having lunch in a cafeteria crowded with people. It is a large place, and everyone there is talking at once, so that the room is a constant jumble of noise. You happen to notice a man across the room; he reminds you of someone. All at once he drops his fork and you hear it hit the table. But would you have noticed the sound of his fork if you had not been looking? No. Only by focusing your attention there were you able to pick out that individual event and associated sound.

It is a dark night. You are walking and the only light you have is from the flashlight you hold in your hand. As you move the flashlight around, the beam of light from it directs your attention first one way then another. Now, the mind is something like that flashlight in the dark. And by directed attention, you point the mind to one place or another. As with that flashlight beam, you see where the mind is pointed; nothing more. The rest is 'noise'. And so we could define mental noise as anything not focused upon. In another way, noise could be considered as negative emotions, attitudes, and thoughts which make it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions are not YOU, but are rather reactions prompted by your model and ego -- like a performance or an act, while the real you watches. In a similar way, directing your attention toward a specific emotion will cause you to experience that emotion.

VISUALIZATION EXERCISES

Visual imagination and concentration are very important in magick. Here are some exercises to help in your development...

A. Close your eyes and visualize a single digit number as clearly as you can. Then a two digit number, then a 3 digit one. Hold the visualization in front of your 'inner eye' for about two minutes. Repeat with a letter or a word.

B. Visualize a brightly colored green circle or spot. Again hold the visualization for two minutes. Try again with a different color.

C. Visualize in succession, each one of the Tattvic symbols, in their proper color. Hold each symbol for at least two minutes.

D. Look through a tarot card deck and pick out several of your favorite cards. Then, after briefly studying a card, visualize it vividly in detail. Hold the visualization for at least two minutes. Do this for each card you selected.

E. Repeat the above visualization exercises with your eyes open.

REVIEW QUESTIONS

1) What is the aura?

2) What is a thought form?

3) How can you develop clairvoyance?

BOOK LIST

Annie Bessant and Charles Leadbeater, ***Thought Forms***.
W.E. Butler, ***How to Develop Clairvoyance***.
J.H. Brennan, ***Astral Doorways***.
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Kilner, ***The Human Aura***.
Swami Panchadasi, ***The Human Aura***.
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Harold Sherman, ***How to Make ESP Work for You***.

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Magic Disertation 7 Basic Ritual

'The first part of every ceremony is the banishing; the second the invoking.'

(--Crowley, Magick, p. 104)

It may be said that ritual is the very heart of magick. For it is through ritual that we achieve our magical results. Ritual is a magical procedure or ceremony we perform in order to change the environment. Usually we think of ritual as bearing on active magick, although certainly, it can also affect passive magick. Most often the change achieved is subjective (it may be subtle) and in the physical world. Outsiders may put them down to coincidence, but the effects are very real. Magical goals for a ritual should not be taken lightly.

The successful practice of magick depends upon strong belief. The simplest ritual of them all must be belief itself. If you can believe in your desired results strongly enough, that act is a magical ritual which will achieve your results. Even a very complex ritual is no more effective than strong belief. There are aids to concentration which may help. Thus in *creative visualization*, imagination and controlled breathing are brought into play.

CREATIVE VISUALIZATION

When you want to magically achieve something, first picture it clearly in your mind. The more definite and specific your idea of what it is the better. Picture yourself having it or doing it. Visualize it as vividly and as intensely as you can and hold it in your thoughts for a few moments. Concentrate on it intensely (it may help to hold your breath-). Feel the energy of desire welling up inside you. Then suddenly feel the image or desire released from your mind. Feel the energy filtering through the image and intensifying it, as if the image is a 'stencil'. Imagine the energy exploding out from you into the macrocosm in all directions at once, and feel the universe 'tilt' as it reacts to the force. (At the same time it may help to release your breath suddenly). Feel the energy draining from you. Finally, *believe* that your purpose *has* been accomplished; that it **<u>has happened</u>**, perhaps saying something such as "so mote it be", or "it is done".

THE BASIC PARTS OF A RITUAL

Often rituals are more formal than the above, but any full magick ritual must always reduce to these stages --

1) imaging;
2) building;
3) firing.

Sometimes a ritual must be repeated every day for a while to achieve difficult results or to overcome weak belief.

THE MAGICK CIRCLE

Often an important part of formal ritual is the magick circle. Medieval magicians considered the circle essential, and placed great emphasis upon its exactness. Elaborate designs were invented with many layers of complex symbols and words. It was very important that the circle be completely intact with no breaks in it. The magician and any other participants stand in the circle during ritual. The ritual began with a banishing of evil forces (using the lesser ritual of the pentagram for example) to keep them outside the circle. Today, circles are made on the floor with chalk or paint, rock salt, or a rope. Whatever its form, the circle is still an important part of magical protection for the magician. This is especially important for aversive entities and purposes. The circle also helps in focusing the energy of the ritual toward its purpose, that is, it keeps it contained until the magician is ready to release it. Of course, the magick circle is basically only a symbol, but it may eventually be possible to supplement the circle with electronic equipment for a similar purpose. We are researching the practicality of electrostatically charged Faraday shields.

ARTIFICIAL ELEMENTALS

An artificial elemental is useful for certain tasks:

1) Invisible watcher and observer, telling you what it sees;

2) Psychic guard;

3) It can be used in healing;

4) It is helpful in other ways.

Ophiel calls the artificial elemental a 'familiar'. Producing your own artificial elemental is fairly easy. **You must assume that the act has produced results, even if you do not immediately observe them**. It is entirely possible to produce one of these little beasties and not know it (not being clairvoyant enough to observe it directly). Therefore, and this is a general principle of any magick, never ignore forces you have set into motion. Even though you may not see the elemental, you may nevertheless 'feel' it.

WARNING—Do not use artificial elementals for any kind of aversive magick at this point; they can be nasty little critters to get rid of. Should you have to eliminate one of them which you created in error, you must re-absorb it back into yourself through your will; or in some cases you can 'exorcise' it.

HOW TO CREATE AN ARTIFICIAL ELEMENTAL

You can create your own artificial elemental for various purposes. An artificial elemental is basically a thought form which has been strengthened with emotion. Refer to the aura color chart in the previous lesson and decide what color to make the elemental, based upon your intended purpose. Apple green is a good choice for general purposes. Then decide on a shape or outline. Do you want your elemental to resemble some sort of animal? A simple circle or cloud is a good place to start. With this in mind you can use ritual to create your elemental. Creative visualization is good for this. Visualize it glowing before you. A darkened room is helpful for this.

Communicate with your elemental with telepathy, by talking to it, or with creative visualization. Your artificial elemental is closely linked to you and your subconscious attitudes. It will generally not do things you think it cannot do. As in any magick, results relate to effort and belief. Another way of looking at an artificial elemental is as an aspect of your personality (sub personality) which has been detached from you.

INVOCATION

Formal ritual usually involves the invocation (ritually calling up) of a god or goddess, spirit, or other entity. In this sense, magick is somewhat similar to

pagan religion and witchcraft. However, we consider magick ritual a technique, not a religion. Worship need not be involved. Sometimes the invocation of an entity creates an artificial elemental.

Crowley says there are three different kinds of invocation --

1) Devotion to the entity (as in the Bhakti yoga of the Hare Krishna sect; the Faustian devil pact).

2) Ceremonial invocation -- usual method of the middle ages.

3) Drama -- usually needs more than one person (as in a mass).

Because of the microcosm-macro cosmidentity, when you invoke the gods, you are invoking aspects of yourself. Jung has referred to the gods as primitive archetypes. This makes it sound like spiritual entities are illusions. But in fact the microcosm-macrocosm identity does not discredit the gods and goddesses. It instead helps to illustrate our relationship to the cosmos.

>>CAUTIONS<<

1. Balance is important in magick. Vary the entities invoked in order to keep your personality in balance.

2. Often as not a ritual may produce side-effects, usually something similar to, though not exactly the desired goal. If the true goal is delayed (as sometimes happens) we may see the side effects first. And if for some reason the goal is not achieved at all ('missing the target') the side effects may be pronounced.

Examples:

a) You use magick ritual to hurry shipment of an anticipated package in the mail. Side effect -- the next day an unexpected package (the wrong one) arrives instead.

b) You use magick ritual to cause a certain person to phone you. Side effect -- for several days all sorts of people phone you...The sides effects will not affect you (or anyone else) adversely unless that is what you inwardly want.

3. We may say with certainty that “something always happens" when we perform a magick ritual. But like everything else, magick follows the 'law of results'. This means that results require effort of some kind. And if you don't work hard enough at it you don't get results. Difficult goals have greater resistance (magical inertia) to overcome. If the ritual doesn't produce the desired results there is a good chance that the reason for the failure is within ourselves. Be certain there is no contradiction between your model and your magical goals. Sometimes self doubt and mental contradictions (wanting and not wanting at the same time) may interfere. The first step in magick is to re-program your model. And, of course you can help your magical results by working on the physical level toward your goals. Don't expect them to fall into your lap by themselves.

4) A peculiar quality of magick is time displacement. Results of a ritual are not usually instantaneous. There is often a delay of 12 hours or more. Difficult tasks or weakly performed ritual are more likely to be delayed. In most cases a slight delay is alright, and it gives us time to get used to the coming changes. And sometimes the effects of a ritual appear to extend to before the ritual was performed!

5) Because of the way magick works, a ritual may create an emphasis in what is sought, and a de-emphasis in everything else. Balance is therefore important here. Once the magical result is achieved it may be 'bound' to you and difficult to get rid of should you later decide to do so.

Example: You use a magick ritual to help you find and buy a new house. Years later when you decide to sell it, you are unable to do so. Consider your magical goals wisely so you don’t get stuck with something you don't really want. Note that theory says you can always unbind through ritual what was bound to you...theory says.

6) Sometimes the environment appears to react against the magick after the results are achieved. This is particularly noticeable in using magick to

affect the weather (and the main reason why you should NOT use magick to affect the weather). For example...Your performance of a ritual to produce a sunny day produces a sunny day. The next day is sunny, alright, but the rest of the month is cold and overcast. Here the weather seems to react to the magick in the opposite way to re-establish its natural balance. It is something like pushing a pendulum to one side and releasing it -- the pendulum swings to the other side. To quote Emmerson -- "For everything you gain you lose something...". I don't know that this is always true in magick, but it does illustrate the point. And another reason not to use magick to affect the weather is that it might foul it up in other parts of the country (world??).

7) Finally, magick ritual (or any magick or occultism) is very dangerous for the mentally unstable. If you should somehow 'get out too far', eat 'heavy foods' as previously discussed (lesson on chakras) and use your religious background or old belief system for support. But remember too, that weird experiences are not necessarily bad experiences.

REVIEW QUESTIONS

1) That is creative visualization?

2) List the basic parts of a ritual.

3) What is invocation?

RESEARCH TOPICS (for independent study)

1) Examine the differences between western magick and oriental magick.

2) How do medieval Grimoire follow the basic ritual pattern?

3) Research and design your own formal ritual.

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P.E.I. Bonewitz, ***Real Magic***.
David Conway, ***Magic: an Occult*** Primer (or Ritual Magic).
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_____, ***The Mental Body***.
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Julian Wilde, ***Grimoire of Chaos Magick***.

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Magic Disertation 8
Healing And Banishing

Psychic or spiritual healing is a human potential we all possess. Some people are especially good at this. It is probably easier to heal someone else by occult means than yourself. In addition to healing in the presence of the person, there is 'absent healing' in which the healing occurs at a distance. Note that there are some who maintain that influence on another person without his specific knowledge and permission (yes, even in healing and helping) is black magick. (After all, everybody is living according to his own true will, so that healing or helping someone without permission is affecting his will). This means it is important to tell the person what you are planning to do and to ask his permission. The theory of psychic healing is that sickness is characterized (although not necessarily caused) by a deficiency and imbalance of vital energy. Psychic healing transfers energy from the healer to the sick to repair and rebalance his energies. If an inept healer overdoes the process, or if he doesn't take the precaution to 'disconnect' himself afterwards, he may find himself becoming sick due to energy drain and a linkage to his subject. Similarly, the healer should always be in a good state of health or he could unintentionally transfer his illness to the subject.

The basic methods of psychic healing are:

1) Creative visualization,

2) Prayer,

3) Ritual. Creative visualization is one of the easiest techniques. Mild illness may yield to only one or two treatments; serious ills will require many treatments over time. Psychic healing should always be combined with medical care and treatment. It does not replace doctors, medicine, or hospitals, since different levels (worlds) are involved. In creative visualization, we visualize the person being well. It may be helpful to utilize the appropriate color from the aura chart (such as bright apple-green, rose pink, or white) sent as a beam to the person or as a cloud surrounding him. This technique can be extended to include a simple kind of yoga in which we feel energy sent as we exhale explosively; the

energy sent either via the breath or from one of the chakras such as the solar plexus. Sometimes in absent healing it is helpful to arrange a time for treatment in advance, asking your subject to be in a receptive state of mind and to sit back and close his eyes.

THE BANISHING RITUAL

One of the most basic and useful ceremonial rituals of magick is called the *banishing ritual*, or lesser ritual of the pentagram. A pentagram (or pentacle) is a five-pointed star with the point up. The banishing ritual is helpful in psychic protection and healing since it forms a protective barrier against malevolent forces. The psychic barrier it creates can be made to permit entry of desired (constructive) forces and the exclusion of negative ones. Thus, the banishing ritual is an essential first step in almost any formal full magick ceremony. The ritual requires that you use a magical implement or "weapon", such as a ceremonial knife, wand, or simply point your index finger, to "draw" the pentagram in the air at each of the cardinal points (four directions). Also, you will be chanting ('vibrating') some Hebrew names of God.

Holding your magical weapon and facing east, extend your arm out straight in front of you. In this ritual you will use the full sweep of your arm to draw the pentagram in the air. Follow the description below by beginning at the lower left and sweeping your magical weapon up toward the right, etc. as shown. Do not bend your arm at the wrist or elbow. While you do this, visualize the lines and eventually the star as vibrant white, floating in the space before you. You are projecting energy to do this, and the result will be a gleaming 5-pointed star floating in the east; visualize this as vividly as you can. Now you will energize it further by piercing the center of it with your magical weapon and vibrating (speaking slowly in a slightly lower than normal pitch, remember)

"Yod-He-Vau-He".

-- DESCRIPTION --

Approximate points on a round clock face --

1. Begin at 7:30 position.
2. Point to 12 o'clock position.
3. Point to 4:30 position.
4. Point to 10:30 position.
5. Point to 2:30 position.
6. Return to 7:30 position.]

Then turn slowly to the next cardinal point in sequence, and as you do so, with your arm still extended in front of you, visualize a white line connecting around to the cardinal point. Trace a similar pentagram with the appropriate words and following the same procedure:

South -- Adonai Tzaboath

West -- Eh-Ei-He

North -- Agla.

Now complete the white line drawn back to the center of the eastern pentagram. Note that the cardinal points must be followed in a clockwise order, and the pentagram must be drawn in the manner illustrated; to do otherwise would change the function of the ritual. The result of all this should be a large bright white pentagram visualized hanging in mid-air at each of the four directions, all tied together by a bright white line. You could now, for example, visualize the pentagrams moving out to the circumference of your home, thereby protecting all within.

There is also a somewhat simplified version of this ritual in which the pentagram is traced only once overhead and then is energized with one of the four names, such as "Eh-Ei-He". Oftentimes the simplified version is sufficient, but naturally the effect of the full version is more complete.

One ofthe primary uses of this ritual is toward of psychic attack -- that is, when another is (consciously or unconsciously) attempting to harm you, cause sickness, accidents, bad dreams, emotional upset, or to force you to do

something against your will. Fortunately this doesn't happen very often. The world of the magician is fairly safe for the pure of heart. Psychic attack usually depends upon vulnerabilities. If you are not vulnerable you are safe. Thus unification with the true will is the greatest protection possible. And the use of the banishing ritual is never hurtful. You can even use it to hold off negative aspects of yourself.

Other forms of protection sometimes helpful (depending upon one's model) are recitation of the 'Lord's Prayer', the 23rd, and 91st Psalms.

REVIEW QUESTIONS

1) What is a pentagram?

2) What is psychic healing? List the basic methods.

3) What is the banishing ritual? Why is it used?

BOOK LIST

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_____, ***Sane Occultism***.
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Max Heindel, ***The Vital Body***.
Ernest Holms, ***The Science of Mind***.

Mouni Sadhu, ***Theurgy***.

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Magic Disertation 9 Astral Projection

Astral projection (OOBE, out of the body experience) is a popular area of occult literature; for traveling to see other worlds and places while the physical body sleeps or is entranced is an exciting notion. Astral projection is not dangerous. It is as safe as sleeping. Most dreams are probably unconscious astral projections, anyway. Although there has been quite a bit written on the subject, astral projection is difficult for many people. The main difficulty is the tendency to forget dream consciousness upon awakening. Accordingly, the successful practice of astral projection requires work.

Modern psychology discounts the idea of actual OOBE (that the spirit temporarily vacates the physical body). However, the idea is very ancient. The Tibetans have an entire system of yoga (dream yoga) based upon astral projection. And here we have an important assumption: you are involved in an OOBE (at least to a degree) whenever you dream. What sets it apart from a full OOBE is your hazy consciousness during the experience and poor recall afterwards. Many people forget most of their dreams completely. Learning astral projection requires a kind of inner mental clarity and alertness.

Dreams are a door to the subconscious which can be used for psychological and spiritual insight, and sometimes for precognition. Dream content is influenced by external sounds and sensations. For example, a loud external noise (such as a train) will likely appear in your dream (if it doesn't wake you up!). Dreams are also influenced by events of the previous day, by your moods, and by suggestion. Everyone normally dreams 4 or 5 times a night (about every 2 hours). The longest dreams occur in the morning. Everyone dreams. You are more likely to remember the details of your dream when you first wake up. By keeping a dream diary you will improve dream recall. Have writing equipment or a tape recorder at your bedside for this purpose; also a light which isn't too bright. Suggest to yourself several times before you go to sleep, "I will awaken with the knowledge of a dream." Then when you do awaken, move quietly (sometimes just turning over drives the idea away). Remember first, then write the dream down, and then add as many details as possible. The next day check for objective facts and expand if you can (by remembering 'what happened before that'). Once you start remembering your dreams in this way, it will become easier to do so. (If you are unsuccessful at this, and *really* want to remember your dreams, you could arrange for someone to sit by your bedside all night long with a dim light on.

Then when he sees your eyes moving back and forth -- rapid eye movements, a sign you are dreaming -- he can wake you and ask for a dream report.)

FORMS OF ASTRAL PROJECTION

Astral projection may be subdivided into three basic types: mental projection, astral projection (proper) and etheric projection. And your OOBE may shift between them. Mental projection is really simple clairvoyance ('remote viewing'), and 'traveling in your mind'. Imagination plays a key role. The experience of mental projection is not particularly vivid, and you will more likely be an observer than a participant. Nevertheless, mental projection is an important 'way in' to astral projection proper.

During mental projection and astral projection you are able to travel through solid objects, but are not able to act directly upon them or to move them (if they are in the physical world). This is not true during etheric projection. Whether it is simply subconscious expectation, or whether it is a true etheric projection which in theory means that part of your physical body has been relocated with your projection (the etheric or vital part) may be difficult to determine. Etheric projections generally travel at or very near the physical world. There are even cases reported (very, very rare ones) in which the entire physical body is transferred to another location (teleportation), or cases in which the physical body exists and acts in two separate places at once (bilocation)!

But our primary interest is astral projection proper, and mental projection to a lesser extent. Astral and mental projection are not confined to the physical world. Travel in the mental and astral realms is feasible, and often preferred. Nor are astral and mental projection restricted to the realm of the earth (you could even go to the moon and planets).

STATES OF CONSCIOUSNESS

The electrical activity of the brain as been observed and classified with EEG (electroencephalograph) equipment; signals picked up from the scalp by electrodes, then filtered and amplified, drive a graph recorder. Brain activity has been found to produce specific ranges for certain basic states of consciousness, as indicated in 'hz' (hertz, or cycles/vibrations per second):

delta -- 0.2 to 3.5 hz (deep sleep, trance state),

theta -- 3.5 to 7.5 hz (day dreaming, memory),

alpha-- 7.5to 13 hz(tranquility, heightened awareness, meditation),

beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the alpha, theta, and delta consciousness. These states are in fact reached through deep breathing, hypnosis, and other relaxation techniques. OOBE occurs during these states, and delta is probably the most important for it. The problem is really, as we have said, one of maintaining mental awareness and alertness while experiencing these altered states. Experimental subjects hooked to an EEG do not show a discrete change from drowsy to sleep; it is very gradual.

At the threshold between sleep and waking consciousness is a drowsy condition known as the hypnogogic state. OOBE seems to occur during this state, or a variant of it. By careful control of the hypnogogic state (not going beyond it) it is possible to enter OOBE directly.

BASIC TECHNIQUES

Most methods of astral projection are methods of conditioning. Some form of trance or altered consciousness is always involved. No one ever projects consciously while fully awake (some may think that they do). Although there are many techniques used to produce an astral projection, they boil down to ten of them. They all sort of overlap.

1) Diet-- Certain dietary practices may aid in OOBE, especially at first. These include fasting, vegetarianism, and in general the eating of 'light' foods as discussed in a previous lesson. Carrots and raw eggs are thought to be especially beneficial, but all nuts are to be avoided. Over-eating should be avoided. And no food should be eaten just before an OOBE attempt. If you intend to practice during sleep, for example, allow 2 to 4 hours of no food or drink (except water) before bedtime. In general, we see here the same kind of dietary restrictions advocated for kundalini yoga.

2) Progressive muscular relaxation--This is one of the basic methods used in hypnosis and self-hypnosis. Physical relaxation can assist

one in attaining the requisite trance state. These techniques involve beginning at the toes and tensing, then relaxing the muscles, progressively up the entire body.

3) Yoga and breath-- Yoga, mantra, and breathing exercises similarly aim at physical relaxation. The practice of kundalini yoga is particularly relevant, since it is concerned with altered consciousness. In fact the arousal of kundalini requires a similar state of consciousness to OOBE.

4) Visualization --This involves a type of extended clairvoyance or picturing of remote surroundings. If you can experience the feeling of being there, so much the better. Although this technique is essentially mental projection, it is possible to deepen mental projection into astral projection through (you guessed it!) visualization. Crowley taught a similar technique:

   a) Visualize a closed door on a blank wall, +

   b) Imagine a meditation symbol on the door, c) visualize the door opening and yourself entering through it. And J.H. Brennan describes similar techniques wherein the door is shaped and colored like a Tattvas, or alternately, a chosen tarot card is visualized and the student visualizes entering into it.

5) Guided imagery – In many respects similar to visualization. Except in this case, there is a guide (or perhaps a voice on tape) directing you by means of descriptions. As with visualization, mental rather than astral projection is most likely.

6) Body of Light --The old Golden Dawn technique. Imagine a duplicate (mirror image) of yourself in front of you. Then transfer your consciousness and sensation to the duplicate ('body of light').

7) Strong willing -- Sort of like creative visualization experienced in the present. That is you express your strong desire to project through your willpower while you visualize yourself doing it.

8) The Monroe techniques -- These are a series of steps developed by Robert Monroe:

a) relax the body,

b) enter the hypnogogic state,

c) deepen the state,

d) develop the sensation of 'vibration',

e) separate from the body. The Monroe Institute has developed some cassata tapes which are claimed to help in this.

9) Dream control --This is one of the most important techniques. It involves becoming aware that you are dreaming. There are several ways to do this. Oliver Fox says to look for discrepancies in the dream to realize you are dreaming. One occult student I know of visualized a white horse which he could ride wherever he wished to go. After a time, when the horse appeared in his dreams it was his cue that he was actually dreaming/projecting. Don Juan tells Castaneda to look at his hands while he is dreaming. And even the tarot and Cabala may be used as dream signals. Another method is to tell yourself each night as you go to sleep, "I can fly"; then when you do, you will know you are dreaming. Once you know you are dreaming you can control your dream/OOBE and go anywhere you want. Repetitive activities will also likely influence your dreams. For example, if you are on an automobile trip and spend most of the day driving, you will probably dream about driving. You can condition yourself to be aware you are dreaming by doing a repetitive activity many times (walking across the room or a particular magick ritual, for example). Then when you dream about it, you will know you are dreaming.

10) Dream expansion—A variation on dream control. A dream may be *extended* by imagining it continuing from where it was when you awaken. Then it is just a simple step to 'astral project' by directing you 'dream'.

Although all these techniques may appear straight forward, they all require effort. Astral projection is generally learned. The astral world is the "ghost land" into which one passes after death. It is sometimes possible to visit with the dead, or you might be called upon to reassure and assist those who have just passed over (died) or those who are consciously projecting for the first time. Many spirits,

elementals and ghosts exist in the astral world. The magician should feel comfortable there. Tibetan belief is that through proficiency in OOBE, you no longer need reincarnate after death. The astral world is extremely changeable and subject to your thoughts. Your will can control your movements in the astral world, and if you seem to be going somewhere non-volitionally ('astral current') it is probably your true will causing it anyway. You might also experience heightened magical ability while in the astral realm.

[This is a popular subject, and there may be other files online about it. Check the MIND file area for OOBE.ARC. This file includes the following articles --

MIAS.DOC.
MONROE.DOC.
OBEBOOK.AST
OOBE.THR.
TN.TXT.]

REVIEW QUESTIONS

1) What is the relationship between astral projection and dreams.

2) What is mental projection?

3) List the ten basic methods of astral projection.

BOOK LIST

H.P. Battersby, ***Man Outside Himself***.
Susan J. Blackmore, ***Beyond the Body***.
J.H. Brennan, ***Astral Doorways***.
Robert Crookall, ***The Techniques of Astral Projection***.
Denning and Phillips, ***The Llewellyn Practical Guide to Astral Projection***.
Oliver Fox, ***Astral Projection***.
Gavin & Yvonne Frost, ***Astral Travel***.
Celia Green, ***Out-of-the-body Experiences***.
Richard A. Greene, ***The Handbook of Astral Projection***.
Herbert Greenhouse, ***The Astral Journey***.
Jack London, ***Star Rover*** (historical occult novel).
Janet Mitchell, ***Out of Body Experiences***.

Robert Monroe, ***Journeys Out of the Body***.
Robert E. Moser, ***Mental and Astral Projection***.
Muldoon and Carrington, ***The Projection of the Astral Body***.
Ophiel, ***The Art and Practice of Astral Projection***.
A.E. Powell, ***The Astral Body***.
D. Scott Rogo, ***Leaving the Body***.
J.M. Shay, ***Out of the Body Consciousness***.
Susy Smith, ***The Enigma of Out-of-the-body Travel***.
Brad Steiger, ***The Mind Travelers***.
Yram, ***Practical Astral Projection***.

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Magic Disertation 10 Cabalah

Western magick is based upon the Cabala,a Jewish mystical tradition first written down in 12th and 13th century southern France and Spain. It was oral before that; and it contains the "lost" knowledge of the ancients, possibly going back to Egypt and before. The most important Cabalistic books are SEPHIR YETZIRAH (The Book of Creation), and the ZOHAR (Book of Splendor). Through Cabalistic philosophy we are able to classify and "pigeon-hole" all of existence.

The four worlds are recognized in the Cabala, but they are given Hebrew names. Thus -- Assiah, physical; Yetzirah, astral; Briah, mental; and Atziluth, spiritual; as shown in the chart.

WORLD	NAME	MEANING	ATTRIBUTE
Spiritual	Atziluth	Archetypal World	Pure Deity
Mental	Briah	Creative World	Archangels
Astral	Yetzirah	Formative World	Angels
Physical	Assiah	Material World	Action

The divine name of God is TETRAGRAMMATON (or name of four letters) made from the Hebrew letters YOD HE VAU HE (English YHVH). Of the four letters, YOD corresponds with Atziluth and the element of fire; the first HE corresponds with Briah and water. These first two letters make up a yang-yin pair (respectively). The other two letters also form a yang-yin pair (respectively), with the VAU corresponding with Yetzirah and air; while the second HE corresponds with Assiah and the element of earth.

The Cabalistic parts of the soul use new names for the three highest vehicles of consciousness. NESHAMAH (Divine Soul) is the Spiritual body; RUAH (Moral Soul) is the Mental body; and NEFESH (Animal Soul) is the Astral body.

An important attribute of the Cabala is the SEFIROTIC TREE (or "Tree of Life", Otz Chieem). The Sefirotic Tree is a diagram of the universe made up of the ten SEFIROTH (primal numbers or orders of creation) drawn as circles upon the Tree in a descending pattern from the highest aspect of God at the top to the most physical aspect of our world at the bottom. As can be seen in the

accompanying diagram, the Sephiroth are connected together with numbered lines, called paths.

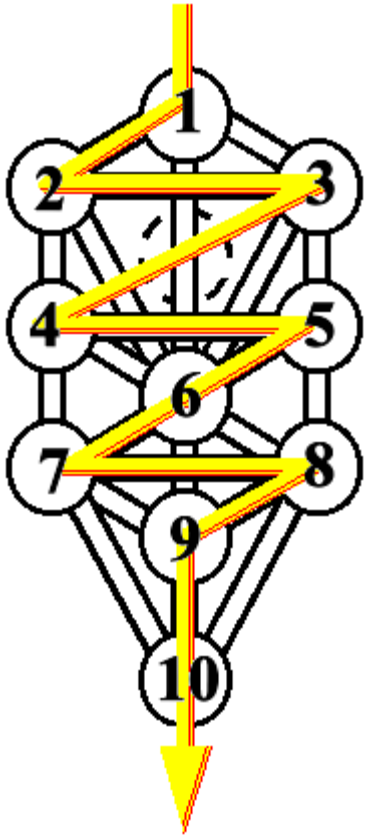

Above the Tree is the infinite void-- the unknowable, unmanifest God as Divine Light -- the three veils of negative existence: Ain, Ain Sof, and Ain Sof Aur. The Divine Light (Ain Sof Aur) is made manifest by the first sephira where it is transformed into positive existence. Emanations of energy (magical current) flow from the first sephira (Source) along the paths into other Sephiroth which transform and emanate to lower and lower Sephiroth. In Adam Kadman (primal or ideal man) the Sephiroth fit upon the physical body; note the similarity to the chakras. The process of creation is one of emanation from the spiritual at the top of the Tree to the physical world (Sink) at the bottom. All current which is Sourced into the Tree must also be sunk (earthed). That is, magical energy set in motion by ritual should be used up in the physical world whether or not the ritual was a success.

Sefiroth1, 2,and 3on the Tree form the Supernal Triangle which is beyond normal human experience in the world of Atziluth. The first sephira, KETHER, is the supreme *crown* of God; it signifies pure Being, and is the Source. Kether is androgynous. Immediately arising from Kether are two further emanations. The second sephira is HOKMAH, the *wisdom* of God and the masculine force of the universe. Third is BINAH, the *understanding* or intelligence of God; this is the supernal mother.

Between the Supernals and the other seven Sephiroth is the Abyss -- a great gulf which forever separates ideal from actual. Within the Abyss an 11th sephira, DAATH, the *knowledge* of God is sometimes placed.

The second triangle, comprised of the 4th,5th, and 6th Sephiroth in the world of Briah, is sometimes called the Mental Triangle. Sephira 4, HESED, the *love* or mercy of God, is male and positive. The 5th sephira, GEVURAH, the power or *strength* of God complements Hesed as justice. Sixth is TIFARETH, as the compassion or *beauty* of God; the heart of the universe.

The third or Astral Triangle contains sefiroth7, 8,and 9in Yetzirah. Sephira 7, NETSAH, is the lasting endurance or *victory* of God. Complementing Netsah is 8, HOD, the majesty or *splendor* of God. The 9th sephira, YESOD, the *foundation* of the world, is linked with the moon, hence the tides and the libido. Yesod is experienced as dream consciousness, and is very important in magick and astral projection.

Finally, at the physical world of Assiah is the 10th sephira, MALKUTH, the *Kingdom* of God, and the basis of all material creation. We experience Malkuth as sense consciousness.

The Sefirotic Tree has three vertical columns or*pillars*. As you face the tree, the pillar on the right, headed by Hokmah and ending with Netsah, is called the Pillar of Mercy and has light/masculine (yang) qualities. The pillar on the left, headed by Binah and ending with Hod, is the Pillar of Severity with dark/feminine (yin) qualities. The Middle Pillar between them equilibrates the two opposites, and is the *Shekhinah*, or feminine counterpart of God. The *klippoth*, or evil demons, generally in Assiah, represent unbalanced forces or excesses.

All the attributes of the universe fit like pieces of a puzzle upon the Sefirotic Tree. Each numbered part is a numeric key to the various correspondence tables,

such as Crowley's '777'. The Sefirotic tree has its parts variously colored and each sephira has a color; in fact the paths which run between the Sephiroth have their own colors too. There are four major color scales for the Sefirotic tree and each color scale corresponds with one of the four worlds. That means we are dealing with not just one Sefirotic tree, but actually with a separate tree for each of the four worlds; although it is easier to think of it as the same tree with a different color scale. The Queen (Briah) and King (Atziluth) scales are the most important. There is also the Empress scale (Assiah), and the Emperor scale (Yetzirah).

The Queen and King scales for the Sephiroth are shown below. (Note that when 4 colors are listed together, the sephira is divided into quarters and the first color is assigned to the upper quarter, the 2nd color to the right quarter, the 3rd color to the left quarter, and the last color to the lower quarter.)

KEY	QUEEN SCALE				KING SCALE
1	Pure White Brilliance				Brilliance
2	Gray				Pure Soft Blue
3	Black				Crimson
4	Blue				Deep Violet
5	Scarlet Red				Orange
6	Yellow (Gold)				Clear Pink Rose
7	Emerald Green				Amber
8	Orange				Violet Purple
9	Violet				Indigo
10	Citrine	Olive	Russet	Yellow	Black

The 22 paths connect the Sephiroth together. These paths correspond with the 22 letters of the Hebrew alphabet, as based upon the SEFIR YETZIRAH. Due to the nature of the Hebrew alphabet (some letters can take two forms) SEFIR YETZIRAH divides each of two of the letters into two (dual) parts. For this reason, it is necessary to divide each of the two related paths into two (dual) parts. These are numbered 31, 31b (bisected); 32, 32b. Yet when these paths are drawn on the Sefirotic tree they are usually shown undivided (and numbered simply 31, and 32). The following table shows the colors and location of the paths in relation to the Sephiroth. You will want to add the path numbers to the illustration of the Sefirotic tree, or draw a new tree. Some writers may refer to "32 paths", by calling the Sephiroth "paths" 1-10.

KEY	JOINS SEFIROTH		QUEENS SCALE	KINGS SCALE
11	1	2	Sky Blue	Brt. Pale Yellow
12	1	3	Purple	Brt. Pale Yellow
13	1	6	Silver	Blue
14	2	3	Sky Blue	Emerald Green
15	2	6	Red	Scarlet
16	2	4	Deep Indigo	Red Orange
17	3	6	Deep Indigo	Orange
18	3	5	Maroon	Amber
19	4	5	Deep Purple	Greenish Yellow
20	4	6	Slate Gray	Yellowish Green
21	4	7	Blue	Violet
22	5	6	Blue	Emerald Green
23	5	8	Sea Green	Deep Blue
24	6	7	Dull Brown	Green Blue
25	6	9	Yellow	Blue
26	6	8	Black	Indigo
27	7	8	Red	Scarlet
28	7	9	Sky Blue	Violet
29	7	10	Buff, Flecked	Crimson (Ultra-Silver-White Violet)
30	8	9	Gold Yellow	Orange
31	9	10	Gold Yellow	Orange
31b			Deep Purple, White Merging Nearly Black Into Gray	
32	9	10	Black	Indigo
32b			Amber	Citrine / Olive / Russet / Black

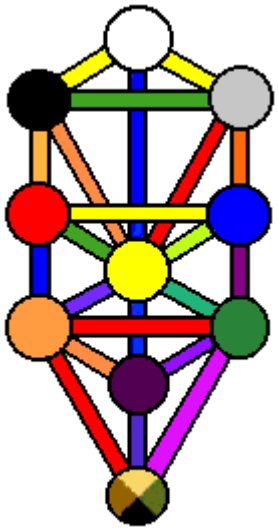

Illustration of the Kings Scale

The queen and king scales are complementary. Also complementary are the paths and the Sephiroth. Traditional use of the queen scale Sephiroth will find the king scale as paths and vice versa. The use of complementary scales is based upon the idea of balance. A tree composed of Sephiroth in the queen scale and paths in the king scale is all you need for most magick. Although correspondences are what work for you, there is said to be an ancient tradition surrounding the conventional color scales and it may be helpful to lock into the energy associated with them.

From the magical point of view, the Tree of Life is a map of consciousness which is useful for understanding and attaining various states of consciousness. In cabalistic magick we are concerned with the linking of higher energy to lower levels on the tree. That very thing takes place naturally as well, in nature and in life. A subject in itself is cabalistic meditation (path work, or the way of return), in which we attempt to climb up the tree (ladder of lights) to attain union with divinity.

REVIEW QUESTIONS

1) What is the Sefirotic tree?

2) How is the queen scale used in magick?

3) What is a path? How many are there?

BOOK LIST

J. Abelson, ***Jewish Mysticism***
Edward Albertson, ***Understanding the Kabbalah***
Bernard J. Babmerger, ***Fallen Angels***
Richard Cavendish, ***The Black Arts***
_____, editorial comments to "***Cabala***", ***Man Myth and Magic***
Aleister Crowley, ***The Book of Thoth***
_____, ***777 Revised***
Denning and Phillips, ***The Magical Philosophy***
_____, ***Magical States of Consciousness*** (on pathworking)
A.D. Duncan, ***The Christ, Psychotherapy and Magic***
Dion Fortune, ***The Mystical Qabalah***
Adolphe Frank, ***The Kabbalah: The Religious Philosophy of the Hebrews***

Perle Epstein, ***Kabbalah, the Way of the Jewish Mystic***
William Gray, ***The Talking Tree***
Stephan A. Hoeller, ***The Royal Road***
Isidor Kalish, ***Sepher Yezirah: A Book on Creation***
Alta J. LaDage, ***Occult Psychology***
Bernhard Pick, ***The Cabala: Its Influence on Judaism and Christianity***
Charles Ponce, ***Kabbalah: An Introduction and Illumination for the World Today***
Henry B. Pullen-Burry, ***Qabalism***
Israel Regardie, ***A Garden of Pomegranets***
_____, ***The Golden Dawn***
_____, ***The Middle Pillar***
Leo Schaya, ***The Universal Meaning of the Kabbalah***
Gershom Scholem, ***Kabbalah***
_____, ***Major Trends in Jewish Mysticism***
_____, ***On the Kabbalah and Its Symbolism***
_____, ***Zohar: The Book of Splendor***
Arthur Edward Waite, ***The Holy Kabbalah***
R.J. Zwi Werblowsky, "***Cabala", Man, Myth and Magic***
William Wynn Wescott, ***An Introduction to the Study of the Kabalah***
_____, ***Sepher Yetzirah***

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Magic Disertation 11 Psychic Energy

We have seen in the theories of magick, that there is a definite relationship between the 'inner' and 'outer' worlds. We saw this in the theory of the microcosm and the macrocosm; in the four worlds; in the theory of correspondences; and also in the Cabala and Tree of Life. This relationship between inner and outer is very important. And it means quite simply that success (or lack of it) in one world (inner or outer) influences success (or lack of it) in the other. Therefore developing of magical ability is more than meditation and magical practice, for it implies mastery of the four worlds. The developed magician is not only master of the inner worlds; he is also master of himself.

This is not to imply that successful magicians are all millionaires (or whatever standard people measure success by), but it should mean that they are basically pleasant people, at least; no serious hang-ups. The developed magician is described as a 'king' in the Book of the Law. This means simply that he has full control over all aspects of his physical and inner life. He should be who he wants to be, doing what he wants to do.

PLANETARY CORRESPONDENCES

The *numbers* in the tables and diagram of the preceding lesson on Cabala are the 'key' numbers which we find in various *correspondence tables* (such as Crowley's '777'). One important set of correspondences for the planets, is shown below...

KEY	PLANET	METAL	ATTRIBUTE
3	Saturn	Lead	Home
4	Jupiter	Tin	Luck, Wealth
5	Mars	Iron	Anger, War-Like
6	Sun	Gold	Vitality
7	Venus	Copper	Love
8	Mercury	Mercury	Knowledge
9	Moon	Silver	Emotions, Travel

Notice that we have included the metal which is associated with the planet, as well as common attributes of each planet. The theory of Cabalistic magick is to select the appropriate planet for the desired result. The attribute column will assist

in that selection. Once a particular planet is determined, an entity is selected from the correspondence tables by matching the key number. A set of correspondence tables may be available on this board as a separate file (777.A-RC). Additionally, a list of selected deities from several popular pantheons and with a brief description about them may be available on this board as GODS.LST.

Although Hebrew Mysticism is the original source of Cabalistic ideas, it is mostly unconcerned with the magical implications of those ideas. How can a religious philosophy which is monotheistic lend credibility to a polytheistic approach? Various deities are understood as *aspects* or *qualities* of the Supreme God. This is not a contradiction, merely a restatement of the microcosm-macrocosm idea once again. The Sefirotic Tree, in its representation of the universe is the Macrocosm. While it could be said that any single Sephiroth has its own separate qualities, it remains, nonetheless, a part of the whole tree, and a part of the macrocosm. As a result, virtually any pantheon or belief system is compatible with the Cabala.

WILLPOWER AND MAGICK

Western magick has traditionally placed a great deal of emphasis upon the use of willpower as a means of development and self-mastery. But this may not be the best method in the long run. Isaac Bonewitz describes how the subconscious will sometimes rebel against willpower with 'spectacular results'. It is far better to run one's life democratically.

Hawaiian Kahuna magick describes the 'three selves', i.e. The lower self (or subconscious), the middle self (or normal consciousness), and the high self (spirit or Holy Guardian Angel). Enlightenment in the Hawaiian system consists of unification of the three selves. They become 'buddies'. Enlightenment does not come from great change. It comes from great acceptance. Continual effort at becoming better takes you nowhere. For becoming it is not being it. The unification is achieved by first developing communication with the subconscious and later with the high self also. Simple exercises with a pendulum, automatic writing, raised finger responses, self hypnosis, recording and analysis of dreams etc. facilitate communication with the subconscious. At first communication with the high self must be via the subconscious, but later it is possible to go direct to it.

PSYCHIC ENERGY

Many occult groups follow an energy model for magick and the physical body. This model (or theory) equates psychic energy with kundalini/prana/ sexual or life force energy. The ideal of kundalini yoga is thus to raise the kundalini to the higher chakras (especially Ajna and sahasrara) thereby enhancing psychic/magick powers. The release of psychic energy is also relevant to mental control, good health and longevity, and the attainment of 'cosmic consciousness'. Meditation and yoga is used to liberate psychic energy so that it can be used for magical purposes. But there are other ways to liberate psychic energy. Many of these techniques will act as a mental catharsis in the sense of invigorating the psyche and resulting in improved intellectual and physical performance.

1) Psychotherapy of certain types which releases pent up psychological energy.

2) Overcoming mind-games, hang-ups, and inhibitions. This is the basis of all listed practices, as hang-ups waste psychic energy. Certain psychotropic drugs may have this affect. Also the 'kicks' from 'risks' like skydiving.

3) Vigorous dance and physical exercise --to the point of 'second wind'.

4) ‘Desirelessness' and various religious practices.

5) The way of return, and various other mystical practices.

6) Atavistic resurgence. This last item deserves some extra mention. It was one of Austin Spare's methods. It means to contact the primitive emotions deep within the psyche. In a sense it is regressive. However, there is power there, if you are able to control it.

We have seen how magical theory is based upon the assumption that psychic phenomena is real. If this is so, then magick is also real. And we have also seen how magick is the art and science of causing change in accordance with the will by non-physical means. Magical philosophy is the working system of terms, theories, and symbols upon which magick is based. But magick goes further than that, for as an ancient system of psychology, magick may be used as is a means of

self improvement and spiritual growth. For magick and mysticism are parallel paths, each ultimately leading to transcendence.

REVIEW QUESTIONS

1) What do we mean by the relationship between the inner and outer worlds?

2) What is wrong with willpower?

3) Explain the energy model of magick.

BOOK LIST

P.E.I. Bonewitz, ***Hawaiian Magic*** (tape).
Pete Carrol, ***Liber Null***.
Psychonaut.
John Heriot, ***Teaching Yourself White Magic***.
Allan P. Lewis, ***Clearing Your Lifepath***.
Max Freedom Long, ***The Secret Science Behind Miracles***.
The Secret Science At Work.
Stephen Mace, ***Stealing the Fire from Heaven***.
Julian Wilde, ***Grimoire of Chaos Magick***.

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Practical Applications of the Chaossphere

by Fra.: Neonfaust

The Chaos sphere is the prime working tool of Chaos magicians and the Magical Pact of the Illuminates of Thanateros (IOT). The physical Chaossphere has a vast range of applications of which a few shall be briefly delineated here:

Meditation employing the Chaossphere:

1. The Chaos sphere is a symbol of the primeval Big Bang, it maybe considered as a "frozen explosion" or even as "frozen information". Regard the Chaossphere in a relaxed state, using the 180* stare if you prefer. After a while shut your eyes and meditate on the creative powers of Chaos. Chaos is not disorder let alone entropy but rather the sum total of all possibilities incumbent in existence and the unmanifest as a whole. In this manner you will open the doors to the magickal multiversum for yourself.

2. Proceed as described above simultaneously meditating on Nietzsches Zarathustra admonition: "I say unto you: a man must have chaos yet within him to be able to give birth to a dancing star. I say unto you: ye have chaos yet within you." You can have this statement read aloud to you by a partner or friend during your meditation (or use a cassette recording). Experience shows that this will greatly enhance the effect described above under item number 1.

Sigil charging employing the Chaossphere:

In lieu of other charging techniques you can project the magickal sigil activation into the Chaossphere; banishing (preferably by laughter) should follow immediately. Afterwards aim to forget the whole magickal operation as thoroughly as possible to avoid interference with the sigil`s operation by the unwanted rise of consciousness of said operation/sigil and resultant inhibiting psychic censor activity.

Drawing energy employing the Chaossphere:

To be performed preferably after a meditation with the Chaos- sphere (see above); regard the Chaossphere in a very intensive manner for a while and stretch your palms in its direction. Now close your eyes fully or halfway and suck in the powers of Chaos through your palms while inhaling; exhaling, distribute the energies all over your body or store them in the Hara center (approx. three fingers` width below the navel). You will probably experience these energies as a warm or cool current, possibly as a slightly tingling sensation.

Telepathy employing the Chaossphere:

During a partner experiment participants concentrate on the Chaossphere (can also be performed with different participants working on different locations); observe in a very relaxed state messages, information and/or images rising from the unconscious. Advanced magicians will find that this experiment can be performed successfully via great distances even without participants practicing simultaneously. For Chaos (= pure information) is not restricted by space and time.

Astral projection and lucid dreaming employing the Chaossphere:

1, Using the 180* stare regard the Chaos sphere until you experience a strong suction emerging from the sphere and pulling at your "psychic entrails". This can frequently even be felt as a strong physical sensation. Give way to this suction and let your astral body emerge gradually. In the beginning this should be practiced partially, i.e. the astral body portion extracted increasing with every subsequent attempt. Thus, you may for example only project half an arm the first time, the full at the next go etc. Finally the astral body should emerge totally. Be aware that astral projection may demand weeks` or months` dedicated practice to succeed, depending on personal talent and inhibitions. Incidentally, the same technique may be used to extract the magickal doppelganger, personal daemons etc.

2, Immediately before dropping off to sleep visualize the Chaos sphere as accurately as possible and continue as described above. This will induce either stronger astral projection or lucid dreaming or both. This has proved to be an extremely powerful exercise, but it is strongly suggested that you attempt it only after having acquired a thorough working knowledge with the variant described above under item 1. (If you start off with mental working chances are that you will very soon become severely sloppy without even being aware of the fact; this may in turn inhibit control of magickal powers and could lead to obsession.) You may

also want to wake yourself up at 4 a.m. and give this exercise a try for a few minutes before dropping off to sleep again. Take care to note your dreams next thing in the morning, do not - repeat: DO NOT! - rely on your memory alone.

Activating psychogones/chaoservitors employing the Chaos sphere:

Use the Chaos sphere as a "base camp" and "home" for psychogones/ chaoservitors and/or as a form of "launching pad". In case of the former the Chaossphere presents itself as a high class power receptacle and storage battery from which you can extract your psychogones/chaoservitors into the Chaossphere as you would with sigils to be activated; thus, the Chaossphere will become a gate to the Sphere of Chaos for your magickal entities in which (and from which) they will become active in accord with your bidding.

Charging magical objects employing Chaossphere:

Magical objects such as talismans, amulets, fetishes etc. can be charged with the aid of the Chaossphere by fastening them to the sphere or its tip during a ritual, placing them under it etc. while directing the energies of Chaos into the objects in question.

Combat magic training employing the Chaossphere:

During combat magical training the Chaossphere is particularly suited as a power storage battery out of which the magician draws Magis or Mana. It is furthermore used as a combat target while practicing the kiai or other battle cries and martial arts Chi techniques. In the same manner, magickal energy bolts, curses, words of powers and strong affections are hurled emphatically into the Chaossphere where they may be stored for further use.

Charging the Chaossphere:

Experience has shown that the Chaossphere does not demand a special charging by ritual etc. Rather, the charging takes place alone by its practical application. Should you desire to incorporate magickal "condensators" fluids or solids (eg. as used for charging magickal mirrors) this can easily be achieved by unscrewing the tips and replacing them after filling in the condensators.
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The Pact (Iot) - The Story So Far

by Pete Carroll

In 1976 in an abandoned ammunition dump dug deep into a mountain somewhere in the Rhineland, two magicians, one English, one German announced the formation of a magical order with the celebration of a Mass of Chaos in the company of a couple of dozen other magicians. Soon after we emerged from the bowels of the mountain a localized tornado hit immediate area. This was but a small portent of things to come.

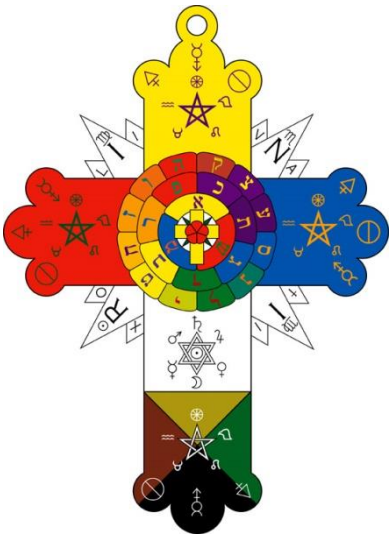

We left the mountain with no particular idea other than to form an Order such as had never existed before, that would break the existing mold and provide a vehicle for Chaos Magic. A year later some of us met in a splendid Austrian castle and formally arranged ourselves into the Magical Pact of the Illuminates of Thanateros, using as a basis a simple structure of four grades and five offices that I had devised in the meantime. Since then the Pact has evoked a veritable whirlwind of activity, and at the time of writing counts some sixteen temples in the UK, Germany, Austria, Switzerland, Australia and the USA. A meeting for all members is now held annually, usually at the same original castle (Burg Lockenhaus, Austria, 2.-6.August 1991 followed by an Exercitium open for all). It is always a wild experimental gathering during which plenty of hard work is being done. In devising a structure I sought mainly to avoid the mistakes of previous established orders such as the Golden Dawn and the Ordo Templi Orientis. A certain division of labor is essential just to ensure that people take responsibility for organizing that which needs organizing. Beyond that it seems an absurdity to form an order on the basis of one or a few persons adopting the role of great guru almighty. Their bluff must eventually be called, and such organizations are unlikely to advance beyond whatever set of ideas they start with. Crowley had to break with the Golden Dawn to make his own contribution to magic, and Austin Spare had to break with Crowley in his turn. Such progress through schism is an idiotic waste of time and effort. Any contemporary order which wishes to remain alive, exciting and innovative requires a structure or at least a communication network to exist at all, but dogmatic ideas, rigid hierarchies and fixed teachings and beliefs will kill its creative spirit rapidly.

Thus in the Pact, the individual temples, which are its basic unit, experiment with whatever techniques, rituals and ideas they please, and exchange results and inspirations through newsletters, magazines, a computerized electronic mailbox system, inter-temple visits and the annual Pact meeting. There is thus a natural selection of ideas. Techniques, Spells and Rituals which are found to be really useful become used and expanded upon whilst the less effective material is forgotten. Those members who enter the Pact bubbling over with ideas are encouraged to put them into use immediately. Naturally in an organization such as this there is less emphasis on discipline than on enthusiasm and creativity. The Pact is more interested in those who can experience magic as a living thing, than in those who can merely follow instructions. Indeed the only power the Pact reserves over its members is the right of expulsion for extreme non-fraternal behavior or for bringing the Pact into danger. The Pact has but two aims. Firstly the pursuit of the Great

Work of Magic and pleasures and profits attendant to this Quest. Secondly to act as a Psychohistoric Force in the Battle for the Aeon. To fulfill the first aim we provide communication facilities that enable us to work together and develop our own magics through the exchange of ideas and information. Esoterics should also be fun.

If you don`t enjoy doing magic you are probably doing something wrong. The profits are entirely whatever rewards individuals can make from their own magic. There are no membership fees and the annual Pact meeting is free and funded by seminars and exercitiums that some members hold for the general public plus any members who wish to attend. The somewhat grandiosely phrased Psychohistoric action in the Battle for the Aeon, consists mainly in spreading the philosophy of magical paradigm where we can, in print and by word of mouth, although we occasionally perform acts of magic to hasten things along.

The magical techniques and philosophy of the Pact are mainly Chaoist in inspiration. Chaos Magic calls for a concentration of the actual mechanics at work when planning acts of evocation, divination, enchantment, invocation and illumination. It is techniques and intention that are important in successful magic. The most Important Techniques are those which adjust subconscious belief. Subconscious belief controls both the self or selves and the world. So long as this is never forgotten one can structure a ritual or spell with just about any form of symbolism from Tibetan Tantra to Icelandic

Rune-lore. And indeed, where else but in the Pact could you find magicians experimenting with Runic Sex Magic? Well perhaps you will find other examples. I notice the eclectic approach becoming ever more pervasive in esoterics. Insights and ideas are now poached shamelessly from one so-called tradition to another, but this is how it should be, and Chaos Magic boldly encourages the meta-tradition which takes anything and everything that is effective from all traditions to create an explosive mixture.

So, on with the pursuit of the Great Work of Magic, with whatever forms of Techno-Shamanism, Tantric Goetia or Greco-Egyptian Quantum Physics we can make work for us. There are worlds within us, and the universe is infinitely more weird, I`m sure, than all our theories put together. Hopefully, some of the explosives the Pact cooks up can propel us a little further into these strange domains. I have no idea how this years Pact meeting will unfold, except that there will be magicians from many lands seated in a huge circle ready to offer their specialities in everything from Buddhist sorcery through Norse wyrdcraft and Chaos mathematical investment schemes to Voodoo and Ice Magics. We have the technology and we`re crazy enough to use it!

The Pact may be contacted in the US care of:
Temple Oblivion, P.O. Box 18514, Encino CA 91416-8514

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Blackout and Sigils

Fra.: Apfelmann

The blackout or as it is commonly referred to, the death posture, is the technique that the late Austin Osman Spare refined for his own magical use and which has been adopted by Chaoists, solo and group, world wide as its popularity has been increased by the works of the IOT over the last decade or so.

The normal procedure, as many will undoubtedly be familiar with, (and this is only one of its uses) is that a sigil/glyph of desire is held in the mind`s eye whilst in what we all refer to as the death posture e.g., stood on tiptoe, arms locked behind the head, body stretched to its limit, deep spasmodic breathing, until total exhaustion and inevitably one blacks out, the sigil is then lost to the mind of the inner and the banished of laughter is evoked to prevent the resurfacing of the said sigil.

Anyone who has used this technique for the above said purpose, will have at sometime or another experienced, even if just slightly, difficulty in holding the posture long enough for the desired gnosis to take effect sufficiently for blackout. And due to this difficulty, a well planned ritual can be a well planned waste of time as the desired result is not implanted properly.

A technique that has been repeatedly employed by myself on such occasions is based upon the same principles as the death posture but as I have found, a little easier and without pitfalls that one can experience with A.O. Spare`s technique.

This technique is a strange mixture of inhibitory and excitatory gnosis, forced over breathing, dancing or spinning, and of course exhaustion. The end result is of necessity for this process the blackout, which is as we know, of the inhibitory gnosis. I will now explain how this technique is employed by one for the insertion of sigils for whatever purpose one feels the need.

First one has to sigilize the desire in any form that one may wish, but in all cases and especially this one, it must be very easy to visualize. Once that has been achieved, one may then begin to design the ritual for that particular purpose in mind. Banishings and invocations may be employed, if so wished, this is, however, not a necessity for the successful outcome of this process. At the culmination of the rite the individual starts the over breathing, panting deeply

and spasmodically and at the same time visualizing the sigil as vividly as you possible can, bright, intense and very clear as the over breathing continues. Then when you feel that the time is right, start your spinning round and round, still over breathing and still holding your visualized sigil in your mind`s eye. Music can be played for a background to the dancing, tom toms or any other drum is rather excellent background sound for this purpose. When the individual has reached a state of sheer exhaustion, very dizzy, sweating and ready to drop, he or she then, still spinning and over breathing and of course holding the visualized sigil in mind, works their way to the center of the circle or working area.

There a partner, either active or passive to the rite, (in other words, if a solo worker, try to get someone to help you with this part) stops you spinning and grabs you in a bear hug lifting you off the ground and squeezing you about the solar plexus, where a large network of nerves lie. At this precise moment the music, if any has been employed, is stopped, and death-like silence is kept. The practitioner holds his or her breath whilst being squeezed and the sigil is visualized as if burning with bright, white heat as its image is burnt into your mind. Within seconds the blackout will occur and the sigil is lost to the mind. At this point it is important that your partner lets you drop to the floor, unless that is you wish to return to primal chaos!

On coming round, in most cases, you should evoke laughter to banish the sigil and all thoughts thereof, your laughter breaks that silence and the rite is finished in whatever manner wished.

With fractalic greetings and laughter * Fra.: Apfelmann *
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Chaoism & Chaos Magic

A Personal View

by Pete Carroll

I cannot speak for the subject in general but only for my own Chaoism and Chaos Magic.

However, if you want a one-line definition with which most Chaoists would probably not disagree, then I offer the following. Chaoists usually accept the meta-belief that belief is a tool for achieving effects; it is not an end in itself.

It is easy to see how other people and cultures are the victims of their own beliefs. The horrors of Islam and the ghastly state of politics in sub-Saharan Africa, are obvious examples, but we rarely pause to consider the extent to which we are the victims of our own beliefs, and the ability we have to modify them if we wish.

It is perhaps worth considering the recent history of belief in Western cultures before mounting an attack on the very foundations of the contemporary world view. For about a millennia and a half the existence of "God" was an incontrovertible fact of life in Christendom. It was never questioned or thought to be questionable.

Hideous wars and persecutions were conducted to support one interpretation of deity against another. Learned men wrote thousands of books of theology debating points which seem utterly tedious and idiotic to us now, but the central question of the existence of "God" was never considered. Yet now, the belief in "God" as the author of most of what goes on in the world has been almost completely abandoned, and belief in even the existence of an absentee "God" is in most places fading. Satanism as an anti-religious gesture is now a waste of iconoclastic talent. The alchemists, sorcerers and scientists of the late Middle Ages and the Renaissance won a stupendous posthumous victory. Their questioning of

the medieval world view started a rot that brought the whole edifice down eventually.

We can laugh looking back on it now, but I assert that we now live under a collective obsession which is even more powerful and will appear equally limiting and ridiculous to future historians. Since the eighteenth century European enlightenment, a belief has grown to the point where it is now so all-pervasive, and so fundamental a part of the Western world view, that one is generally considered mad if one questions it. This is a belief that has proved so powerful and useful that virtually everyone in the Western world accept it without question. Even those who try to maintain a belief in "God" tend to place more actual faith in this new belief for most practical purposes.

I am about to reveal what this fundamental contemporary belief is. Most of you will think it is so obvious a fact that it can, hardly be called a belief. That, however, is a measure of its extraordinary power over us. Most of you will think me a madman or a fool to even question it. Few of you will be able to imagine what it would be like not to believe it, or that it would be possible to replace it with something else. Here it is: the dominant belief in all Western Cultures is that this universe runs on material causality and is thus comprehensible to reason. Virtually everyone also maintains a secondary belief that contradicts this - the belief that they have something called free will, although they are unable to specify what this is - but I will deal with that later.

We spend billions every year indoctrinating our young with the primary belief in material causality in our schools. Our language, our logic, and most of our machines, are built largely upon this belief. We regard it as more reliable than "God".

Now, it has been one of the functions of the Magician to try and break through to something beyond the normal. My own magical quest has always had a strongly antinomian and iconoclastic element, and I long ago decided to go for broke and attack the primary beliefs of our culture. Religion is too easy a target as it is already fatally disabled by our ancestors, the Renaissance sorcerers and scientists. Contemporary Satanists are wasting their efforts.

Ideology is thankfully being gradually replaced with economics. The main thrust of my Chaoism is against the doctrine of material causality and secondarily against most of the nonsense that passes for modern psychology. Anyway, now I have to firstly try and convince you that there is something seriously wrong with

material causality, and that there is something that could supersede it as a belief. These are vitally important questions for magicians, for since the demise of essentially spiritual descriptions of magic, the belief in material causality has been increasingly used in a haphazard fashion to form various ill-conceived metaphors such as "magical energy" or "magical force" which are tacitly presumed to be something analogous to static electricity or radio waves. This is, I think, complete bullshit. Magic can sometimes be induced to behave a bit like this, but it is not a very effective description.

Before attempting a frontal assault on material causality I shall backtrack a little to gather ammunition. Few people noticed that in the 1930`s a serious crack was discovered in the fabric of material causality which, on the grounds of faith alone, was supposed to cover everything. This crack was called Quantum Physics, and it was pre-eminently Niels Bohr who, with his Copenhagen Interpretation, poked a finger into the crack and prized open a wrap to reveal a different reality.

Basically Bohr showed that this reality is better modelled by a description of non-material causality operating probabilistically not deterministically. This may sound tame at first, but the implications for our everyday view of the world and for our theories of magic are awesome. It brought to an end the era of the clockwork universe paradigm which began over two hundred years ago and which almost everyone still believes in their guts, even if they cannot formulate it precisely. I urge magicians everywhere to give thanks by drinking what is probably the best lager in the world, for it was the Carlsberg Brewery in Copenhagen that supported Bohr and his colleagues while they did the physics.

The majority of straight scientists find quantum physics as distasteful as a priest would find witch-craft. If they have to use it they prefer not to think about the implications. Even Einstein, who started quantum physics going but made his major contribution in Relativity, felt repelled by its implications, on ground of scientific faith and residual Judaic belief, and wasted much of his later life campaigning fruitlessly against it.

Quantum physics says to me that not only is magic possible in a world that is infinitely Chaotic than we thought, but that magic is central to the functioning of this universe. This is a magical universe not a clockwork one. Causal materialist beliefs were a liberating and refreshing breath of fresh air after a millennia and a half of monotheism, but now, at their zenith, they have become tyranny. Relativity and the fundamental physics associated with it are probably close to a final refinement of the causal materialist paradigm, and as such they now seem a terrible

prison. For all practical purposes they confine us to this planet forever and rule out magic from our lives. Quantum physics, which I believe currently to be basically an investigation of the magical phenomena underlying the reality most people have perceived as non-magical for the last two hundred years, shows us a way out.

It may be some time before any significant portion of humanity learns to believe the new paradigm in their guts and live accordingly, but eventually they will. Until then it is bound to sound like discombobulating gobbledygook or tarted up intellectualism to most people.

I would like to mention my other favorite iconoclasm in passing without explanation. I reject the conventional view of post-mono- theistic Western psychology that we are individual unitary beings possessing free will. I prefer the description that we are colonial beings composed of multiple personalities; although generally un-afflicted with the selective amnesia which is the hallmark of this otherwise omnipresent condition. And that secondly there is no such thing as free will; although we have the capacity to act randomly, or perhaps one should say more precisely stochastically, and the propensity to identify with whatever we find ourselves doing as a result. All the gods and goddesses are within us and non-materially about us as well, in the form of non-local information.

I consider that all events occur basically by magic; the apparent causality investigated by classical science is merely the more statistically reliable end of a spectrum whose other end is complete Chaos. However, I would like to end with a few words about how my Chaoism affects my personal activity in what is ordinarily called magic.

There are for me two main aspects of magic; the parapsychological and the psychological. In enchantment and divination I believe that the magician is attempting to interact with nature via non-material causality. He is basically exchanging information with his environment without using his physical faculties. Austin Osman Spare precisely identified the mental maneuvers necessary to allow this to occur. The maneuvers are startlingly simple and once you have understood them you can invent an unlimited number of spells and forms of divination. The maneuvers are sacred but the forms of their expression are arbitrary; you can use anything at random. Bohr and Spare are for me

Saints of the Church of Chaos.

I consider that when a magician interacts with those apparently sentient sources of knowledge, inspiration and parapsychological ability that used to be called spirits, gods, demons and elementals, he is tapping into the extraordinary resources that each of us already contains. When activated they may also receive some input via non-material causality from outside. Yet since we all contain such a rich multitude within our own unconscious or subconscious and can also receive congruent information from the collective unconsciousness as it were, then the possibilities are practically limitless. Given the correct technique one can invoke or evoke anything, even things which did not exist before one thought of calling them. This may sound like complete Chaos, and I have to report that my own researches confirm that it is Chaos Magic for me means a handful of basic techniques which must be adhered to strictly to get results, but beyond that it offers a freedom of expression and intent undreamt of in all previous forms of magic.
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The Dark Night of the Soul

Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes characterized by feelings that your occult studies or practices are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St. John of the Cross. a Christian mystic, said of this experience, that it; "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impedes it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with alarm (I know I did), the "Dark Night" is not something bad or destructive. In one sense it may be seen as a trial, a test by which the Gods examine our resolve to continue with occult work, and if you are not completely whole-hearted about your magical studies, it is during this period (at its beginning) that you will give up. The Dark Night of the Soul should be welcomed, once recognized for what it is (I have always received an innate "warning" just before the onset of such a period), as a person might welcome an operation that will secure health and wellbeing. St. John of the Cross embraced the soul`s Dark

Night as a Devine Appointment, calling it a period of "sheer grace" and adding;

"O guiding Night,
O Night more lovely than Dawn,
O Night that has united the lover with his beloved
Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds-), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life prohibits this, all you can do is cultivate an inner solitude, a stillness and silence of heart, and wait, (like a chrysalis waits for the inner changes that will result in a butterfly) for the Transformation to work itself out. There are many such "Dark Nights" that the occult seeker must pass through during the mysterious process of mitigation. They are all trials but experience teaches one to cope more efficiently.

With fractalic greetings and laughter * Fra.: Apfelmann *

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Liber OZMA

Tim Maroney

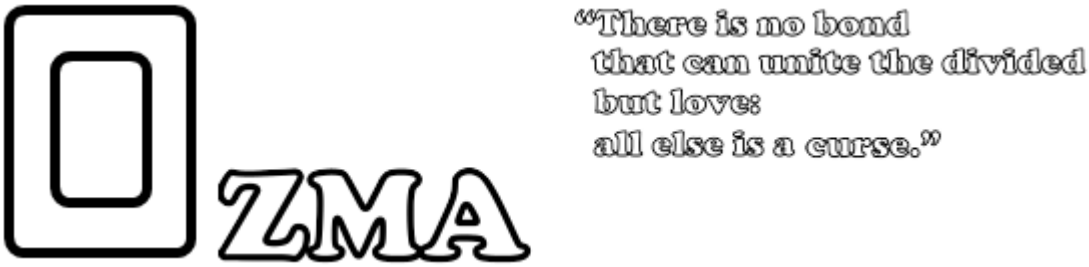

"There is no bond that can unite the divided but love: all else is a curse."
-- AL I:41

"In their rules there was only one clause: **Do what you will**"
-- Gargantua, 57

"For the cherub with his flaming sword is hereby commanded to leave his guard at the tree of life, and when he does, the whole of creation will be consumed, and appear infinite. and holy whereas it now appears finite & corrupt" – ***The Marriage Of Heaven & Hell,*** 14

"Every man and every woman is a star."--AL I:3

There is no god but humanity.

1. People have the right to live by their own law --
   to live in the way that they will to do:
   to work as they will:
   to play as they will:
   to rest as they will:
   to die when and how they will.

2. People have the right to eat what they will:
   to drink what they will:

to dwell where they will:
to move as they will on the face of the earth.

3. People have the right to think what they will:
to speak what they will:
to write what they will:
to draw, paint, carve, etch, mold, build as they will:
to dress as they will.

4. People have the right to love as they will :-
"take your fill and will of love as ye will,
when, where, and with whom ye will." -- AL I:51.

5. People have the right to use force to secure their rights.

"For how should I be able to govern others, when I don't know how to govern myself?" -- Gargantua, 52

"Love is the law, love under will." -- AL I:57

Tim Maroney

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Sigil Magic for the Professional Magician

by Areosol

I will assume that you are already initiated into the secrets of Austin Spare`s sigil magic. Consulting with my clients as a professional magician, I am always confronted with the same question: Is the client`s will identical with my own ? If it is, there should be no problem involved in charging the sigil in the client`s stead by myself. (The client, one must remember, will usually not be familiar with the basic tenets of sigil magic or even magic in general and will probably hesitate to try it out for himself.) However, I believe as a matter of principle that everybody should vaccinate his will for himself. I do not feel happy with charging myself i.e. my subconscious with other people`s desires. For example: if Mrs. X wants to be brought together with Mr. Y by a sigil (love spell), it could be interesting to know what might happen if the pertinent sigil were charged by myself.

Accordingly I had to find a means to implant sigils into my individual clients in such a way that they are not aware of what they are really doing. At first, talking with the client, I will try to find the "smallest common denominator" out of a tangled mass of multiple desires. This will continue until the client is able to word his or her statement of will (henceforth to be termed "will sentence") in plain and unambiguous language. Following this all contact between the client and myself will be abandoned for two or tree weeks. In the meantime I will construct the sigil, usually employing the word method, and sketch it on a piece of parchment. Very often the client`s name will be encoded applying the magical camea of the planet pertinent to the client`s desire. I may then supplement the sigil with this personalized glyph. Then I will outline a short ritual for the client in which will be hidden the charge proper of the sigil (employing either the mantraic method or a variation of the so-called "death posture").

After a while I will send the client this constructed sigil by mail including instructions on how to charge it plus possible additional admonitions, if necessary. Most probably the client will have forgotten the precise wording of his/her will sentence by now; neither will he or she be able to draw any conclusions from these strange glyphs. After having been charged the sigil can be sealed and constantly worn in a locket, it can also be put permanently in view

e.g. as a wall decoration. Some of my clients have placed or hung their sigils nicely framed in their office rooms.

To charge a sigil the following method is very effective. The client arrives for consultation. In some cases has to bring along some substance imbibed with his or her Od. During a small ritual client must close his/her eyes and place the Odic substance on the sigil which will be lying open in front of him/her. Then I will take the client`s finger and prick it quickly and sharply with a small chirurgical lancet. After the blood drop has been smeared onto the sigil, the latter will be folded and sealed immediately. I then admonish the client to bear in mind that this talisman must never get into other people`s hands. This charging method is especially effective in working with protection or "antipersonnel mine" sigils.

Here are some examples relating to client`s feedback:

30.04. Sigil as wall decoration

24.06. Business enterprises developed well.

12.07. Protection/defense sigil, charged employing chirurgical lancet.

14.07. Client feels well and secure.

23.06. Sigil as a defense "antipersonnel mine" with codification of client`s name by the magical camea of Mars, charged with lancet.

09.10. "Mine" fully operative: sickness and accidents of 2-3 enemies.

11.10. Sigil employed as a wall decoration.

11. Business successful. Sale of real estate to a monastery (!) has been agreed upon.

27.12. Sigil, mantraic charge.

14.02. Client`s partner becomes more friendly and loving.

18.03. Partnership satisfactory.

17.06. Sigil charged spastically by myself in client`s stead.

18.06. Shortly before the potential buyer arrived for inspection in the afternoon, the last seat in the coffeehouse (sales object) had been taken, suggesting excellent business; immediately after inspection number of customers decreased again.

07.12. Fast charge of a "combat sigil".

21.12. The idea incorporated by the sigil incarnates as a conscious wish in the target person`s love partner.

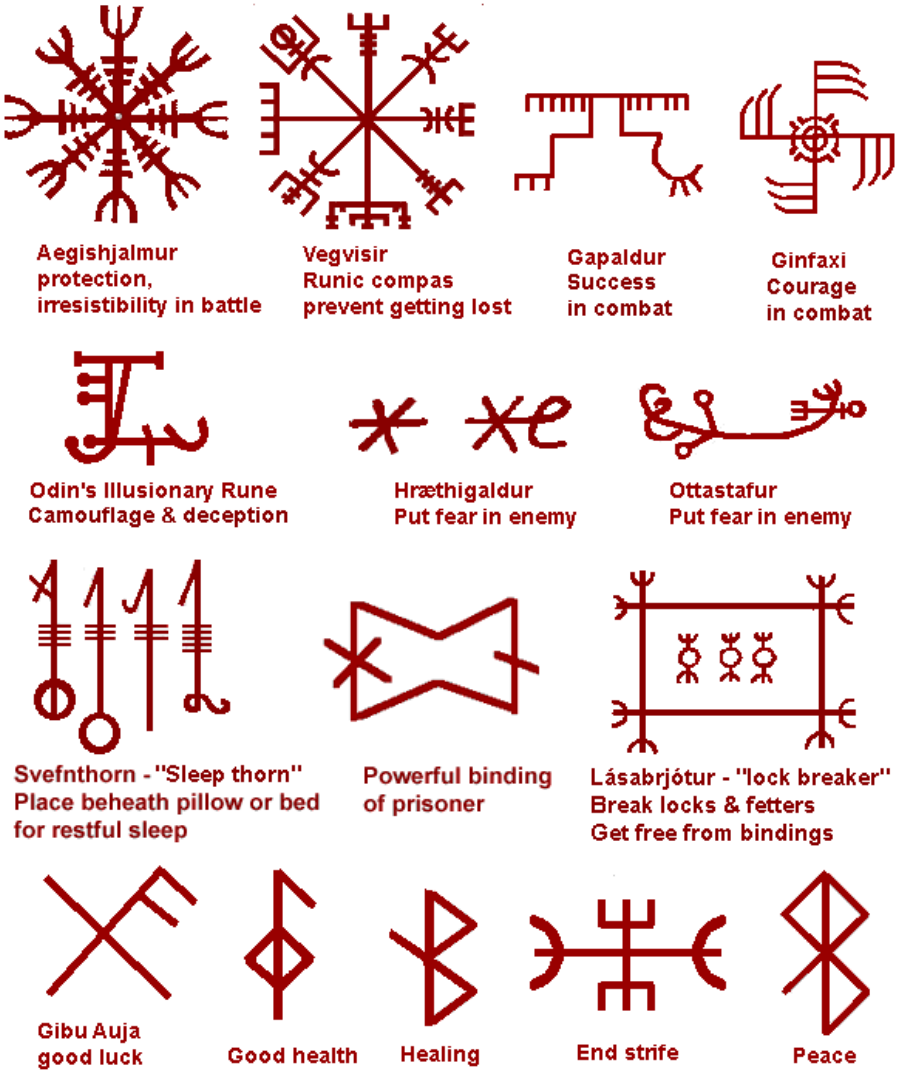

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Drugs and Religion
Snakebite Trips?

Loren Petrich

In Merlin Stone's book "When God Was a Woman", about early goddesses, there is a strange hypothesis about the importance of snakes in the early Middle East. MS notes that snakes are associated with prophecy and wisdom -- and goddesses -- in several places, such as Egypt, Sumer, Crete, and Greece. In Egypt, the female deity of presynaptic northern (Lower) Egypt was the cobra goddess Ua Zit. Egyptian deities and royalty has a 'Uraeus' emblem -- a head and hood of a cobra. Some Sumerian goddesses, such as Inanna, were associated with snakes. In Minoan-era Crete, we find some statuettes of goddesses or priestesses with snakes. In one case, the snakes are cobras. In Greece, in what is most likely a Minoan legacy, Hera and Athena were associated with snakes, and the shrines of Delphi, Olympia, and Dodona were originally associated with goddesses. However, they were taken over by the followers of the male gods Zeus and Apollo, who were depicted as snake-killers. Even then, the greatest wisdom was associated with priestesses. Serpenticidal male gods also include Marduk, who killed Tiamat, and Yahweh himself, who killed Leviathan.

MS suggests a connection to the Adam and Eve legend. The Philistines had "snake tubes" nearly identical to some found on Crete, which is consistent with them being Cretan refugees. So some "snake priestesses" may have set up shop in Palestine when the Israelites showed up. The Adam and Eve legend may have been an effort to discredit these women, for it suggests that snakes are wicked, and women who listen to snakes are wicked. This is all in keeping with the Yahvist effort to discredit religions other than the worship of Yahweh, which is a sordid story of religious persecution. This persecution involved going so far as destroying a bronze snake kept in the Temple, the Nehushtan, which could supposedly cure snakebite. This snake was probably associated with an earlier acceptance of this snake cult.

But how did this snake cult actually work? It is difficult to say, but MS offers a strange hypothesis. She notes that we are told that Cassandra and Melampus had acquired prophetic powers from having their ears licked with snakes. So is there

some snakebite connection? MS suggests that there was, and tells of someone who had been immunized against krait venom, but who had been bitten by a krait

[_Cobras in the Garden_, H. Kursh]

He had developed a sense of enhanced awareness and he had visions. He reported himself making up verses, and said "My mind had extraordinary powers."

This is evidently much like mescaline [from peyote] or psilocybin [in certain mushrooms], used by some Native Americans for similar purposes; those who take these two or LSD often feel as if they are in touch with the basic forces of existence and a sensation of perceiving the events and meaning of the past, present, and future with great clarity and comprehension. It could well be that some snake venoms have components similar effects.

So could it be that early snake prophetesses (and male prophets) were going on snakebite trips?

Oracles connected with snakes were consulted in Greece and elsewhere for important decisions, which seems very trustworthy of people with "highs".

One does have to ask the question on how this type of prophesying got associated with women instead of men or both sexes equally in the ancient Middle East.

This only adds to the riddle of Minoan Crete. Since the priestesses there were important citizens, and since they are associated with snakes, then could some of the leaders of Crete back then have been snakebite-tripping priestesses? The possibility of a "feminist theocracy", rule by a largely female priesthood, seems awesome enough (no prominent "kings"), but this is truly wild.

I confess I don't have much taste for theocracy, but I would certainly prefer a Minoan-type theocracy (if that was what it was) to the more familiar kinds -- Jewish, Christian, and Muslim -- which I find absolutely disgusting.
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The Wishing Well ~or~ Releasing The Butterfly of Chaos

Frater Choronzon

The general function of a Wishing Well is understood from an early age by most people. The user projects some required outcome of events, or "wish" into the well, perhaps accompanied by a symbolic financial donation, and waits for events to take their course. Similar properties are attributed in popular tradition to acts of cutting a birthday cake and breaking a wish-bone while devoting certain species of poultry.

In every sense, the act of making a wish using any of the above ritual props is a magical operation though experience suggest that Wells tend to be more effective than both chicken bones and all but the most esoterically decorated cakes in achieving the intended result.

As of late, many Wishing Wells have been withdrawn from public access; and, moreover, recent opinion polls have indicated high levels of dissatisfaction with the scarcity of wish-fulfillment opportunities, particularly among vegetarians. This paper attempts some analysis of the dynamics involved in successful wish-making, and offers a ritual procedure which readers may find useful pending the launch of another "Wishing Well Withdrawal" from the public eye.

Anyone who has studied non-linear dynamics (or Chaos Mathematics) as applied to the interaction of complex systems (for instance life-in- general) will be aware of the extreme sensitivity of such systems to initial conditions. This is illustrated by the so called Butterfly Effect; a model of the process by which a butterfly flapping its wings on the Caribbean Islands can set in train a series of

atmospheric interactions which may culminate, after some elapsed time, in the occurrence of a hurricane in London.

The hypothesis in this context is that the ritual act of making a wish sets up initial conditions for a Chao/dynamic process which culminates, after some elapse time, in the occurrence of whatever event was the original objective of the wish; hence the subtitle "Releasing the Butterfly of Chaos". Atmospheric effects are often synchronous with successful magickal operations as was observed, for example, by those who were present for (or within earshot of) the 4,000 watt "Enochian Verse Recital" in South London, 17.30 Hrs., Monday, 28 May, 1990; but where magic is concerned the atmospherics are felt to be little more than by-products of casual sequence which is primarily electromagnetic in character.

The actual process by which a successful wish is transformed into its outcome is, of course, magic; at least in the sense that modern TV receiver might be acknowledged as such by Agrippa or Abramelin the Mage - Was there ever a more effective acrostic "for divers visions" than an infrared remote control?

A detailed explanation of how the magical process appears to work would fill a book (reasonable offers from reputable publishers accepted); suffice it to say that no rewrite of either the Laws of Physics or the Axioms of Mathematics is required, and to mention that the Astrological elements of the hypothesis will form the substance of a paper to be presented to a forth coming meeting of the "Talking Stick".

For the purpose of this exercise, the process may be appropriately visualized by consideration of nothing more complicated than a humble smoke-ring. In mathematical terms this is a Torus (a ring- doughnut shaped structure) which has a clearly defined, coherent and self-contained existence for an extended period within a fundamentally chaotic matrix; i.e. it can hung around for several seconds retaining its structure in the turbulent air of a smoke-filled room. Such ordered structures fall quite naturally out of the Chaos Mathematics which models the behavior of gases and liquids (Fluid Dynamics for the technically inclined). Examples of such ordered structures in a chaotic environment abound, and not only on this planet. The Great Red Spot on Jupiter, for instance, has been in existence at least since Galileo observed it in 1610, though the chaotic nature of that planets atmosphere was not appreciated until the fly-past of the Voyager spacecraft of 1979.

A perfect smoke-ring requires very little expenditure of energy to be brought into existence, though that energy, in the form of a controlled pulse of gas projected from its creator lips has to be quite precise - i.e. smoke-rings don`t always work, particular if someone is watching, and the best ones of all usually happen quite by accident! Significantly, the only way an observer can know if a smoke-ring is there because it has smoke in it. If an identical pulse of gas is projected from a non-smoker, the Toroidal ring structure will be established in the just the same way within the atmosphere, but its presence is almost impossible to detect, even with the most sophisticated of scientific instruments. The atmosphere is not the only chao/dynamic envelope surrounding our planet; there also exists the magnetosphere, which we perceive at ground level as the earths magnetic field. At present it exerts a force which causes a compass needle to point approximately towards the North Pole.

The magnetosphere extends out into so-called empty space well beyond the atmosphere of the planet, and is anything but static in character. Complete polarity reversals can occur. A record of these is preserved in the sequence of North and South oriented volcanic rocks which have been mapped in the ocean floor extending outwards from mid-oceanic ridges, such as that which runs the length of the Atlantic. The magnetosphere exhibits its own "weather" patterns which, like the atmospheric weather, are driven primarily by radiation from the Sun/Solar Winds. Magnetic and electric storms which affect TV and radio reception are a phenomena of magnetospheric weather, and interaction between the magnetosphere and the atmosphere can result in phenomena such as the Aurora

Borealis or Northern Lights. Other manifestations include ball- lightning and St. Elmo`s fire. The ritual procedure put forward here postulates a process whereby a sudden pulse of electro-chemical energy, through an operators nervous system, establishes a magnetic structure which is the mathematical equivalent of a smoke-ring. It is suggested that this can occur on the onset of orgasm or accompanying a powerful martial-arts styled shout or KIAI, by a process akin to that of the Faraday Induction described in any half-decent textbook. The "magical" part of the process involves injecting a flash-visualization of the eventual desired outcome of the magneto- smoke-ring as it is being established. The rest of the process of wish fulfillment is left to the wondrous dynamics of Chaos. It may be helpful for the operator to face towards the geographical (magnetic) North Pole.

If performed as a solo working, this ritual may usefully be preceded by a banishing and visualization exercise. The ritual text is written in the Enochian language of the angelic calls which were devised or discovered by Dr. John Dee in

the 16th Century. In the sense that Enochian can be seen as a system of control (or cyber-) language for "life, the universe, and everything" it has many of the characteristics of a computer programming language. Among such properties would be those of recursive self-reference (i.e. the ability to modify itself), and some of the phraseology of the preamble to the ritual is designed to apply ideas developed by Douglas Hoffstadter in his book Godel, Escher, Bach to the Enochian language. Specifically, the text of the ritual should increase its own potency with repetition.

After the Enochian preamble, the participant(s) should make a vocalized statement of a "wish" or willed endpoint for the working, at the same time strongly visualizing the desired outcome. This "wish" may be of a benefic or malefic intent, but beware! the Enochian preamble carries a force of personal honor, in wishes of a dishonorable character they are likely to backfire.

The pre-climatic mantrum "Zarzas Zarzas Nasatanata Zarzas" is held to be untranslatable. It is, by tradition, a formula which opens the Gates of Hell or the Abyss; in this context it is used to invoke the dynamic process of Chaos by which the wish can be fulfilled. Some occult authorities, Crowley among them, assert that the Zarzas formula is dangerous and advise against using it. Modern Chaos magicians do not share that view and, besides having employed it for years with no particular ills impacting the user, is consistently been found to enhance the effectiveness of most categories of magical working.

The final climatic KIAI may be shout such as that projected by a martial arts practioners in the process of shattering a concrete block (or someone`s sternum), or else an exaggerated cry of orgasmic ecstasy. Prospective participants with orgiastic inclinations may care to experiment with variant techniques to effect the final KIAI exclamation which sets the magical "butterfly effect" process in motion. For example, the Enochian couplet following the statement of the wish might be committed to memory by operator of either gender, and repeated while other participants stimulate that operator to a frenzied pitch of ecstasy, culminating in the final KIAI. Such variants are for the more experimentally inclined, but it is the sort of experiments which magicians of an inhibited frame of mind (or body) may find it enjoyable to carry out as an end in itself. Any feedback on results would be welcome!

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Ritual Text
Enochian Invocation

COMSELH	**I**	**P**	**MALPURG**	**DSI**
The circle with	eight	fiery darts	which	is

DRILPA	**EMETGIS**	**DE**	**CHAOS**
the great	seal	of	chaos

AS	**IOADAF**	**DE**	**TOL**	**GLO**
was	in the beginning	of	all	things.

T	**I**	**TA**	**HUBAR**	**BLIOR**
It	is	as	a continual burning lamp	of comfort

NONCA	**GMICALZOMA**	**CRIP**	**I**
To you	of power & understanding	but	is as

CORAXO	**CIAOFI**	**DE**	**PAR**
thunders of judgment & wrath	terror	of	them

AG	**IAIADIX**	**SOLPHETH**	**BIEN:**
of no	hon*or*	hearken	to my voice:

VOMSARG	**IADNAMAD**	**GOHULIM:**
unto every one of you	of undefiled knowledge	it is said:

“OI	**EMETGIS**	**LONSHI**	**OVOF**	**SA**
“This	seal	of power	may be Magnified	in

MIAN	**I**	**SAPAH**	**DE**	**OI**
continuance	with	the mighty of sounds	of	this

LU	**IA**	**HE**	**BAHAL”**
song	of	honor	cried with a loud voice”

VLCININ	DS	I	ZA	ZAZ
Happy	is	s/he	who	has framed

ANGELGARD	MANIN	PRGE
thoughts	in the mind	the fire

ANANAEL	PI
of this secret wisdom	s/he

I	VGEG	T	CAPMIALI	FISIS
is	Become strong	also	successively	to execute

BUTMONA	ATH	OD	AMMA	EMNA:
By mouth	the works	and	curses	herein:

>> AKE YOUR WISH HERE <<

SA	CHAOS	ANGELGARD	HARG
Into	chaos	the thoughts	are planted

OD	IONAS	AZIAGIAR.
and	they will become	like unto the harvest

ZAS ZARZAS NASATANATA ZARZAS
!!! KIAI !!!

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XXXI Hymns to the Star Goddess

Fr. Achad (Charles Stansfield Jones)
Key entry by Fr. Nachash
Ur.us-Hadit Camp, OTO
Completed 11-21-90 e.v.

XXXI HYMNS

TO THE STAR GODDESS

Who is Not

BY XIII: which is ACHAD

I. Invocation

Mother of the Sun, Whose Body is White with the Milk of the Stars, bend upon Thy servant and impart unto him Thy Secret Kiss! Enkindle within him the Holy Ecstasy Thou hast promised unto them that love Thee; the Ecstasy which redeemeth from all pain.

Hast thou not proclaimed: All the sorrows are but shadows, they pass and are done, but there is that which remains? That the Universe is Pure Joy-that Thou givest unimaginable Joys on Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most fully. Let it be Thy Joy to see my joy; even as Thou hast promised in Thy Holy Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II. The Brook

I wandered beside the running stream, and mine eyes caught the glint of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the Great Sea of Understanding wherein I may come to know Thee more fully.

Sometimes, as it journeys, it threatens to overflow its banks in its eagerness to reflect a wider image of Thine Infinite Body.

Ah! How the very stones, over which flow the life of my being, thrill at the tender caress of Thy reflected Image.

Thou, too, art Matter; it is I---Thy Complement---who am motion! Therefore these very stones are of Thee, but the Spirit---the Life---is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards the Great Sea of Understanding, the Great Mother.

III. The Rose Garden

Long have I lain and waited for Thee in the Rose Garden of Life; yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite Rose.

Petals, petals, petals.. but where, O Beauteous One, is Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I may never reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkeness of the innermost sense, desire you: Come unto me!"

Yea! Mine innermost sense is drunken; it is intoxicated upon the Dew of the Rose. Thy Heart is my Heart; there is no difference, O Beloved.

When I shall have penetrated to the Heart of Thine Infinite Rose, there shall I find Myself.

But I shall never come to myself---only to Thee.

IV. The Fox Glove

Tall and straight as a Fox Glove do I stand before Thee, Mother of Heaven.

The flower of my being is given over to a strange conceit; I grow up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for Thy sake. Yet am I not ashamed, for in forgetting the Sun I am become the Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have nests, but now I have nowhere to lay my head; for tall and straight as a Fox Glove do I stand before Thee. My resting place is the Womb of the Stars.

Yet all that I may comprehend of Thine Infinite Body is but as the Glove upon one of Thy soft sweet hands, touching the Earth, not hurting the little flowers.

V. The Storm

A Dark Night and the Storm. The lightening flashes between Thee and me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life; they blind me to the Understanding of Thee and Thine Infinite Body of Stars.

Yet I see Thee reflected in the body of her I love, as we lie with quivering limbs awaiting the coming of the sound of thunder.

She fears the thunder, and turns within herself for consolation.

But even there the Lightning flameth, for I have loosed the fires of my being within the dark recess---in honor of the Storm and of Thine Infinite Body which I see not.

VI. The Hole in The Roof

Once I knew an ancient serpent. He delighted to bask in the Sunshine which penetrated through a tiny hole in the roof of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."

But a little brown beetle, who had long lived in the cave with him, looked up, and spreading his wings passed out through the hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of the Starry Heavens.

VII. The Design

Strange curves: and every Curve a Number woven into a Musical and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recognition.

Oh! Could I but grasp the Ever-changing Design of Thy Star

Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a star. Every number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange Curves, and every Curve a Number woven into a Musical and Harmonious Design.

VIII. The Snow Drift

My body was blue as Thine, O Beloved, when they found me. I was stiff as if held in a close embrace. Nor was I conscious of aught but Thee, till the small fires of Earth brought me back with an agony of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding storm. The snow fell about me, and I waited, turning my thought to Thee.

Then did I realize how every snow-flake is built as a tiny star. I looked closer, burying my face in the white pile, as in Thy Bosom. Mine arms embraced the snow-drift; I clung to it in a mad ecstasy.

Thus would I have pressed Thy Body to mine, wert Thou not Infinite and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-stellar space.

It was blue as Thine when they found me locked in Thine embrace.

IX. Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of the Stars, for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as one of His little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is the fiery and concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the Body of Our Lady Nuit!

Thus shall a new Star be born, and I shall see Thee even in the Daylight, O Beloved.

X. The Bird

Once I bought a little bird; his cage was very small; it had only one perch. He was so young he had not even learned to sing, but he chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a moment's hesitation he flew out into the room, and spying the cage of the love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was obtained for the love-birds, for they had pecked through some of the frail bars.

When the little bird was offered the discarded cage, he quickly hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and when we open the door of his cage he refuses to come out. Perhaps he fears to lose what he had once coveted and then obtained.

Herein lies the secret of Government. Give the people what will make them reasonably comfortable; let them have three perches and room for their tails; and forgetting their slavery and restrictions, they will be content.

Hast Thou not said "The slaves shall serve." Lady of the Starry Heaven?

XI. The Moral

There is another moral to the story of the little bird. Having gained his desire for a larger cage, he forgot his longing for Freedom.

The door remained open; the room was before him, wherein he could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but he was not ready for that; he would have perished of cold had I let him out into the wintry snow.

Let those who would travel the Mystic Path remember this: Earth Consciousness is an illusion and limitation. When it frets us, like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us not rest there thinking ourselves free. The door is open, Samadhi lies beyond, and beyond that, when we are ready for it, the Real Freedom, Nirvana.

O Lady of the Stars, let me not content till I penetrate the ultimate bars and am Free---One with the Infinitely Great as with the Infinitely Small.

XII. The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good, the Beautiful and the True; ever seeking the spots where these seem to be most Perfect.

There is joy in this wandering among the flowers of life, but Thy Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest, to Worship at Thy feet.

For it is written of Thee: "Bending down, a lambent flame of blue, all touching, all penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints upon the Earth and there come to the Understanding of Thy Being, O Beloved.

XIII. The Finger Tips

Or, it may be, O Beloved, I shall discover the imprints of Thy finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not also labor in the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up into Thine arms, there to nestle at Thy breast, to feed upon the Milk of the Stars?

Beloved, verily this tending of the Garden of the World---although the labor may seem heavy---leadeth to a Great Reward. As Thou hast said: "Certainty, not faith, while in life upon death, rest, ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved everywhere.
But when I am one with Thee, O Beloved, I shall not see Thee, for
I shall know Thee as Thou art.

XIV. The Well of Stars

I know a hidden well of clearest water. Naught but the coping of delicate pink onyx is visible until the secret spring be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are but two roads leading thereto.

From the broad Mountain summit we may search the slopes for a vision of the Woodland Delta where grow the Trees of Eternity, or we may journey through the Valley between the Ivory Hills---if we fear not the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of Living Stars!

XV. The Icicles of Isis

It hath been written how the Old King dreamed of his banished peacock, entombed in a palace of ice, who cried: "The Icicles of Isis are falling on my head."

Thus it is with those who are banished to the Palace of the Moon---- for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become frozen at the touch of the cold Veil of Isis. For the Moon is but the dead reflector of the Sun, and He but the youngest of Thy Children of Light.

Let me lift Thy Peacock Veil of a Million Starry Eyes, O Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine house to dwell!

XVI. Purple Mill

The delicate purple mist streams up from the hills: I watch and wait for the meaning of it all.

Sometimes it seems like the incense smoke of Aspiration ascending towards the Sun---giver of Light, Life, Love and Liberty to the Children of Earth.

But the Sun is going down behind the Mountains, and Thy Starry Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire of the Higher to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-breath of Souls who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is
    The naked Splendour of Nuit;
She bends in ecstasy to kiss
    The secret ardors of Hadit.
The winged globe, the starry blue,
    Are mine, O Ankh-af-na-khonsu!

I, too, would ascend as a delicate purple mist that steams up from the Hills. Art Thou not all Pleasure and Purple?

XVII. The Infinite Within

I would that I were as the feminine counterpart of Thee, O Beloved; then would I draw the Infinite within. Yet since Thy Pure Being must ever be more refined than this body of mine I should interpenetrate every part of Thee with my living flesh.

Thus, O Beloved, should we enter into a new and more complete embrace: not as of earth wherein the male uniteth with the female by means of the physical organs of love, but with every atom of my being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile
to teach me the Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstasy of that Refined Rapture---the Orgasm of the Infinite Within.

XVIII. The Rainbow

As I sat in the shelter of the forest glade, my eye caught the multi-colored gleam of diamonds. I looked again; the Sun rays were playing upon the dew which clung to a little curved twig. It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of Destiny in the bow of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved, and send me upon fleet wings to my resting place within Thine Heart?

XIX. Dropped Dew

As I came from tending the Rose Garden and was about to return to my humble shelter, my eyes caught the gleam of dropped dew like a tiny trail along the path.

It was very early; the Sun had not yet re-arisen; the Stars still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so that I saw in each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who carrying roses had left this silvery thread as a clue to her hiding place.

When I found her, her eyes were closed, as she pressed the fragrant the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not her eyes when she opened them in wonder.

Thus, too, would I follow the Star-trail of Dropped Dew, ere the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy Breast amid the Roses of Heaven.

Nor should I dare to look into Thine eyes, having discovered Thy secret---the Dew of Love---the Elixir of Life.

XX. Twilight

Twilight... and in a few brief moments the Stars will begin to peep. I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from the foot of the mountains.

Thus I waited for a sight of Thy Star Body till the cold damp mist of suppressed emotion chilled my being and my reason returned.

The woman stood girt with a sword before me. Emotion was overcome by clarity of perception. Then did I remember Thy words: "The Khabs is in the Khu not the Khu in the Khabs. Worship then the Khabs and behold my light shed over ye."

Thus turned I my thoughts within, so that I became concentrated upon the Khabs---the Star of mine inmost being. Then did Thy Light arise as a halo of rapture, and I came a little to lie in Thy bosom.

But I offered one particle of dust---and I lost all in that hour.

Such is the Mystery of Her who demandest naught in sacrifice.

T he twilight is returned.

XXI. The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture! The canst thou bear more joy!"

I have been like an unleashed hound before Thee, O Beloved. I have striven towards Thee and Thou seest in me only the Dog Star.

Yet will I not fall into the Pit called Because, there to perish with the dogs of reason. There is no reason in me; I seek Understanding, O Mother of Heaven.

Thus, with my face buried in the black earth, do I turn my back upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt Understand at last, O Beloved; for in reverse Thou readest this DOG aright.

Hast Thou not said: "There is none other?"

XXII. Pot-pouri

The roses are falling. This is the night of the full moon whereon the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's sake---for they know Thee not---O Beloved. Into the Elements, the fiery, the watery, the airy and the earthly Signs are they divided when they gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I espied a tiny sachet of pot-pouri, dropped---maybe---from the streaming girdle of one of the maidens.

Tenderly I raised it. Its perfume is like unto the perfume of her I love. She, too, perhaps, has heard the call of the moon and is even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference made among you between any one thing and any other thing; for thereby cometh hurt." What matter then the name of the maiden? What matter the flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O Beloved, because of Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded me of her I love, for the roses are falling, it is the night of the Full Moon and the children of Sin gather to attend the Sacred Circle.

XXIII. Red Swansdown

It hath been told how Parzival shot and brought down the Swan of Ecstasy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard by the ears of men.

From the breast of the Eternal Swan floated one downy feather, steeped in blood. This did the youngest and least worthy of the

Knights hide tenderly in his bosom till he concealed it within the hard pillow of his lonely couch.

Night after night that holy pillow became softer; sweeter and sweeter were his dreams. And one night---the night of the crowning of Parzival---he was granted the Great Vision wherein the Stars became like flecks of Swansdown upon the Breast of Heaven, each living and throbbing, for they were steeped in Blood.

Then did every atom of his being become a Star racing joyfully through the Great Body of the Lady of Heaven. Thus in sweet sleep came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstasy, O Beloved!

XXIV. Passing Clouds

A dark night: Not a star is visible, but presently the moon shines out through a rift in the clouds. And I remember, "The sorrows are but shadows, they pass and are done, but there is that which remains."

Yet is the moon but illusion.

A dull day: but presently the Sun is seen as the clouds are dispelled by His light. Is He that which remains?

Night once more: the Sun is lost to sight, only the moon reminds me of His presence. The clouds scud swiftly across the Sky and disappear.

Thy Star Body is visible, O Beloved; all the sorrows and shadows have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

XXV. The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip those who covet his tail-feathers, yet when danger cometh he burieth his head in the sand.

The tortoise moveth slowly and when embarrassed he stoppeth, withdrawing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving; he runneth in his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his tail and it is not coveted; he raiseth his head and fears not; he moveth slowly like the tortoise, yet withdraweth not; he nestles close to the hare, darting his tongue with swiftness, yet falleth not asleep by the wayside.

Would that I had the Wisdom of the Coiled Serpent, O Beloved, for Thou hast said: "Put on the wings, arouse the coiled splendor within you: come unto me!"

XXVI ... Love and Unity

Twenty-six is the numeration of the Ineffable Name, but It concealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be divided for love's sake; for Love is the law.

The Four-lettered Name is that of the elements, but it may be divided for the chance of Union; for there is Unity therein.

There is but One Substance and One Love and while these be twenty-six they One through thirteen which is but a half thereof.

Thus do I play with numbers who would rather play with One and that One Love.

For Thou hast said: "There is naught that can unite the divided but love!"

And is not Achad Ahebah?

XXVII. The Riddle

What is that which cometh to a point yet goeth in a circle?

This, O Beloved, is a dark saying, but Thou hast said: "My color is black to the blind, but the blue and gold are seem of the seeing. Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is black."

I would that I could tear aside the veil, O Beloved, for seeing Thee as Thou art, I might see Thee everywhere, even in the darkness that cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I that go," and Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for loving Thee I would behold Thy Secret Glory.

XXVIII. Sayings

Isis hath said: "I am all that was and that is and that shall be, and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man hath seen my face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life; therefore is the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Who would not long to invoke Thee under Thy Stars, O Beloved?

XXIX. The Falling Star

Falling, falling, falling! Thus fall the Rays from Thy Body of Stars upon this tiny planet, O Beloved! Innumerable streams of Light like Star-rain upon the black earth.

Since every man and every woman is a star, their lives are like unto streams of light concentrated upon every point in Space.

As I lay with arms out-stretched, my bare body shining like ivory in the darkness. my scarlet abbai flung wide, mine eyes fixed upon the star-lit Heaven; I felt that I, too, was falling, falling, falling, in an ecstasy of fear and love into the void abyss of space.

Then did I remember that Thou art continuous. Beneath, above, around me art Thou. And lo, from a falling star I became as a comet wheeling in infinite Circles, each at a different angle, till my course traced out the Infinite Sphere that is the Symbol of Thee, O Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

XXX. Justice

I am a Fool, O Beloved, and therefore am I One or Naught as the fancy takes me.

Now am I come to Justice, so that I may be All or Naught according to the direction of vision.

No Breath may stir the Feather of Truth, therefore is Justice Alone in L. Yet the Ox-goad is Motion and Breath Matter if it be called the Ox which is also A.

How foolish are these thoughts, which are but as the Sword in the hand of Justice. They are as unbalanced as the Scales that stir not, being fixed in the figure of Law above the Court House of a great City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to Love.

Even in the stern outline of the Scales of Justice do I perceive the Instrument of Love, and in the Life Sentence, the Mystery of Imprisonment in Thy Being, O Beloved!

XXXI. Not

Three Eternities are passed... I have outstripped a million Stars in my race across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe? Space, thou hadst almost deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it is written:

"All touching; All penetrant."

Thus left I Time and Space and Circumstance, and every Star became as an atom in my Body, when it became Thy Body. Now never shall I be known, for it is I that go.

But Thou, O Beloved, though Thou art infinitely Great, art Thou not energized by the Invisible Point---the Infinitely Small?

A Million Eternities are Present, Deem
not of Change; This is the
Here and Now,
and I am
NOT

{^}

Dragon Crad and the Holy Grail

Cameron Mandrake

Recently we have discovered the significance of sharing water in our circles. This ritual should be warm and meaningful. This being the case it should only be shared by members of the coven and visitors should be excluded unless the visitor is VERY close to the group. Someone reads the following poem or one that is written for the occasion.

Quest for the Grail

by C.J. Mandrake

I have sailed the seven seas.
I have walked the deserts of this world, searching for clues and kin;
always awed by the stories that they told.
Time my only enemy, every stone my friend; carried by myth's fluid
words, looking for a gold cup 'round every bend.
Mountains loom before me:
The path, all but lost behind.
Arthur's song plays deep within me!
The Merlin's words dance within my mind!
The blessed cup that you seek, it is the Mother's womb.
It has poured out all our world and it will be your tomb."
Grail of Love
Grail of Light
Grail of Truth
Grail of Might carry me to the very Fount of life.
I threw a coin in a wishing well:
My wish, the Grail to see.
When the waters stilled again
I beheld the Mystery.
The Cup is made of flesh and blood.
The secret of deep peace it lends.
I drink from it every day and I share it with my friends.
One and one and one is three:
Three by three is nine.
The heart of the world I see, the secret of the Grail is mine.

The Cup, it is a lotus flower deep within my soul, flaming with the love of Her:

The Goddess and I made whole.

The reader takes the chalice of water and drinks and the cup is passed around the circle deosil, each person taking a drink in turn. Each person may offer a thought before they drink. This may be a thanks or an observation or anything that seems significant to the moment. When the cup makes it back to the reader, he/she again drinks of the cup and pours the remainder as a libation. With the libation is said...

I partake of the Cup of Abundance. I share this Cup with those around me. I return what is left to the earth. <pours water out onto the ground> And my Cup remains full. <holds cup to heart> Blessed Be. This rite is very good for group binding. Last time we did this we drank water from the Chalice Well in Glastonbury that one of the coven members brought back from vacation.

Enjoy! And Bright Blessings.

CJ

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Ritual of the Blessed Motherboard

The Tigress

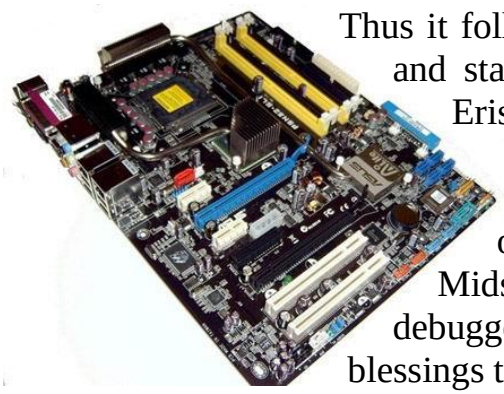

Thus it follows that after many days of chaos, unfounded mayhem and startling inconvenience <as given in favor by the Goddess Eris> so it shall be that I am finally able to share with you the official ceremony of the Blessed Motherboard and the Horned One that Plugs in the Wall. This ceremony is one to be practiced by Discordian compu-pagans each Midsummer Eve in holy celebration and appreciation of debugged upgrades, new shareware, faster circuitry and all the blessings that flow from the Goddess...

Note : Let it be said that if your system crashes, your motherboard becomes twitchy, your hard drives fail, or your cables spout forth fire - that this is an indication that the Goddess is displeased with your compu-worship. At this time, if the posting of many tales of compu-sexuality doth fail to pacify Her. This is the time that this ritual must be done to regain Her pleasure.

It is thus that this ritual be made easier if thou coven of compu-pagans is large, for then the obtainment of the necessary materials be far easier...

Necessary ritual components -

To represent the Matron Goddess : 1 AT Motherboard <preferably a 386 with Large Co-processors.> <may be in "twitchy condition".>

To represent the Crone: 1 AT&T Phone bill from Mother Bell. <the higher the debt, the better one can justify ones needs to the Goddess>

To represent the Maiden: a large fire pit dug in the shape of a circle around which the pentagram will be formed. <dry wood laid in preparation>

To represent the God: 1 very Large, very THICK power supply cable For the Pentagram : 1 can of neon or glow in the dark paint

For the Quarters : The following items are placed at each quarter - North : A Power supply with cable, the energy which inspires us East: A keyboard through

which our innocence is transformed to lust South: A hard drive which saves our writ to seal our doom West : A Monitor by which all might see our lustful spells at work

The Altar : A makeshift desk

The Incense: A chipped ashtray and a pack of Camels <extra humps> The Cup: A container of highly caffeinated substance <Coke, Jolt, Pepsi>

The Bowl : a bowl of fine earth to represent the accumulation of dust in your house which you haven't cleaned since you spend all your time at the keyboard .

The Flame: One jar of kerosene, gasoline, or other flammable substance with matches that one uses to light the fire.

In addition: Each member of the network coven should bring spare parts, broken cables, split chips, bungled software, etc...for fire offerings at the conclusion of the ceremony. Clothing during this ceremony is optional.

Opening Chant <To be sung as the HPs and HP draw the circle and pentagram around the fire pit><sung to the tune of "Rain drops keep falling on my head >

Circuits keep blowing on my board
My hard drive keeps crashing and
Its heads are getting scored
Messages are lost.
OH Time to appease the Goddess of all
Computers Alas
I'm broke My bills
Are higher than my income
Oh please Goddess I'm begging thee
To hear my plea and heal my system
ba dum dum, ba dum ba dum dum

Cables are ruined by crossing wires
My modem is burping
and its screwing up my files
Data's being lost OH
I ask the Horned One Plugging into my wall
Oh Please don't surge

My dos is shareware and its fragile
Oh please Horned One
I'm begging thee
Remember that my ram is borrowed
ba dum dum, ba dum ba dum dum

The Crone works her spells through Mother Bell
My phone bills enormous
and my life is living hell
Long distance is a bitch OH
What did I do before to deserve this karma?
I have five days
To pay
The toll charge for downloading from New Jersey
Oh Mother Bell, have mercy on my lust addiction
ba dum dum, ba dum ba dum dum

I worship through the message base
Hiding behind keyboards where you cannot see my face
Sexual inuen - DO
Maiden protect me from my own sweet confusion
Let me log in to boards
To satisfy my hunger and to praise you
and sacrifice your innocence among the echoes
ba dum dum, ba dum ba dum dum

Its My Lust..... Sacrifice it or BUST

To be sung until the Pentagram and altar are set up, the last sentence repeated and slowly faded>

The ritual begins...

As the coven sings the ritual opening chant the HP & P paint the Pentagram around the fire pit with neon or glow in the dark paint. The items are placed in the designated directions and the altar is set up to the north of the fire with the following items placed upon it.

To the North end of the altar the ashtray and cigarettes

To the East end of the altar the holy cup

To the South end of the altar the bowl of earth

To the West end of the altar the jar of kerosene and matches.

As the HP calls the elements the P shall pass her the items in question

The coven at the end of each elemental calling shall chant the following:

Elemental Power
Come out and play with me
Play midst my flaming spree<fire>
and sing the chant with me <Air>
Splash in my rain barrel <Water>
Slide down my cellar door <Earth> And we'll be jolly friends Forever more

The HP calls to the Element of Fire <and taking the kerosene from the <P> intones:

Fire, Fire burning bright, like a candle in the night
Come and join us in our flight, Lend us your eternal light
Warm the Maiden with your flame,
I call you in the Goddess's Name.

The HP pours the kerosene liberally upon the firewood in the pit and lights the fire with the matches. <the coven sings the elemental chant>

The P hands the HP the bowl of earth. The HP tosses the earth upwards to scatter it around the circle and over the altar as she intones:

Elemental Earth I beckon thee, with us in this circle be
Ashes to ashes, dust to dust, firm foundation is a must
Warm bed for the Matron's frame I call you in the Goddess's Name
<the coven sings the elemental chant>

The P hands the HP the cup of caffeinated substance. The HP lifts it to her lips and intones:

Water quench our thirst, keep us wet and wild
Join us in our circle hence, praise the lady mild.
Liquid of Life that has no shame
I beckon thee in Goddess's Name
The HP drinks from the cup and beckons the P to drink of it, he does.

<the coven sings the elemental chant>

The P hands the HP the ashtray and a cigarette and lights it for her, the HP takes a long drag and as she exhales intones:

Airy, Airy, quiet and contrary how doth your winds blow?
Through maidens hair your breath ensnare, your secrets we would know.
The Pow'r of Wind by Lady made tame
I beckon thee in Goddess's Name
<the HP smokes and exhales as the coven sings the elemental chant>

The HP and P prepare to summon the directions in supplication to be followed by the closing of the circle.

The following is a chant used by the coven at each directional opening.

"From the North awakening, the energy inspires
From the East our eagerness to learn amid the fires
From the South commitment and thus we seal our doom
From the West comes reckoning, our message answered soon"

The HP and P walk to the North and hold up the Power supply. The P intones:

The Power of the north inspires us and lends us its energy for our use in supplication.
This Power Supply I offer to thee Oh Goddess that your Power run through my computer and my life.
<The P tosses the Power supply into the fire. the coven sings the directional chant>

The HP and P walk to the East and hold up the keyboard. The P in- tones:

The Power of the East transforms our innocence through tasting the

fire of Life.

This Keyboard, I offer to thee Oh Goddess that your knowledge guide my fingers on their path through the system of Life.

<The P tosses the keyboard into the fire. the coven sings the directional chant>

The HP and P walk to the South and hold up the hard drive. The P intones:

The Power of the South is that of action and consequence, of commitment to the path and the ability to remember the lessons learned thereof.

This Hard Drive I offer to thee Oh Goddess that your memory of my acts and deeds be remembered with praise and favor in thine eyes.

<The P tosses the Hard Drive into the fire. the coven sings the directional chant>

The HP and the P walk to the West and hold up the monitor. The P intones:

The Power of the West is that of access to all things, to seeing truthfully into the path of a life and judging it thusly, worthy or unworthy.

This monitor I offer to thee Oh Goddess that your eternal eyes may see into my life and may watch over my actions, and that I may find favor in you as my eternal Sysop.

<The P tosses the monitor into the fire. the coven sings the directional chant>

The HP and P walk thrice around the circle widdershins and all chant thusly:

Ring around the altar
Power never faultier
Goddess, God
We summon thee
<repeated until the circle is thrice closed.>

The Circle Closed and the directions and elements present, the HP and P prepare to call to the Goddess and to the Horned One.

The HP stands before the fire pit and calls:

Virgin Goddess, gentle maid
She whose seeking to get laid

Bring your innocence to Bare
For those who worship for your care
<the P leads the coven in the Maiden chant>

Come on Maiden light your fire
Come on Maiden light your fire
Come and set the night on FIRE

The HP stands before the fire pit and holding the phone bill calls:

Oh Mother Bell, Oh Crone of Disconnection from this pagan life
I beseech thee, hold back thy hand of dread financial strife
In atonement bills I pay to thee
Of thy modem killing hand let me be free
<The HP tosses the phone bill into the fire. The P leads the coven in the Crone Song>

" We're sorry, the number you have reached has been temporarily disconnected Booooo Hissssss

We're sorry, the number you have reached has been temporarily disconnected Booo Hisssss"

The HP stands before the Altar and holds high the very long and very thick cable of the Horned One that Plugs into the Wall and calls:

Oh Horned One, Powerful Consort of the Blessed Motherboard
Surging with Energy you take your place as Lord
Pulsing with Power, with each surge of volts you swell
Pumping life into the Goddess, you serve her purpose well
<The HP tosses the very long, very thick cable into the fire. the P leads the coven in the Horned One chant>

Pump, Pump, Pump it up....keep the power flowing
Pump, Pump, Pump it up....hard fast and never slowing
Pump, Pump, Pump it up....We know you please the Goddess
Pump, Pump, Pump it up....Be strong and never modest

The HP raises the Blessed Motherboard with Large Co-processors high in the air and the P and HP each take and end in their hands. Raising the Motherboard high in the air they intone:

Blessed Mother, Sacred Goddess come to bless your users
Keep us safe from disk crash and lurking abusers
Let thy healing hands caress our crippled hardware
Let our nodes stay stable, that through distance we may share
In your holy worship together we may gather nightly
Writing innuendo, our modems steaming slightly
Bless us Holy Goddess, and show us by your sign
That we have earned your favor, your blessing so divine.

The HP and P lead all in the following chant:

A Prayer to the Goddess for self consecration

Dominus regit Goddess
The Blessed Goddess is my mistress;
I shall not be in want
She maketh me lie down on soft bedding and leadth me to think of rumpling it
She revives my soul <when I thought I was exhausted> and guides me along the most sensual pathways for pleasures sake
Though I walk through the valley of the shadow of dangerous desire
I shall fear not impotence for she is insatiable my rod and staff they comfort her
We spread a table of ecstasy in the presence of those who are sorely troubled by arousal
She anoints my head with honeyed oil and I make her cup run over
Surely the pleasure and bliss shall follow me all the days of my life and I will dwell in the caves of ecstasy within mind forever.

Thus said, the HP and P intone the following:

Oh Blessed Motherboard please accept this offering in your name, and in the name of the Horned One who plugs in the Wall and gives you pleasure... that we may be blessed in our offerings to you both in circle and in life.

Thus said, the HP and P toss the Motherboard into the fire.

The HP and P lead the coven in the following chant -

Blessed be the Motherboard from whom all messages flow
Blessed be the Horned One who fills Her with His offering
Blessed be the sysops who transfer the packets
Blessed be the writers and those who inspire what they bring
Blessed be the hard drives that keep messages from harm
Blessed be the modems which send packages large and small
Blessed be the shareware we use to commune
Blessed be the network which links us up with all
Blessed be our minds, that we might write our prayers
Blessed be our fingers that tap amongst the keys
Blessed be our monitors that shine with holy light
Blessed be our senses that stimulate with ease
Blessed be the circle, a circuit without end

Through which we hail and merry meat with those that we call friend.

At this point the HP and P gaze into the fire for the portent of the Goddess's sign of approval <the flames of blue light from the mother- board offering>

At seeing this both HP and P raise their arms in joyful supplication and shout
<To be echoed by the Coven members in attendance after each line>

The Maiden's found appeasement and She is satisfied
The Crone is in abeyance, her compu-billings fried
The Horned One's filled with power, in joining He is pleased
The Goddess sends Her blessings, cleansing virus and disease.
We thank the 4 directions for standing by our side
We thank the elementals and their power all allied
To Celebrate our status anointed compu-pagans of sin
Let Joyful Inhibition be released and the saturnalia begin!!!!
<the HP and P release the circle and the partying shall now commence>

Sensual foods and drinks are served and shared, <the rest you can imagine>
{^}

Prosperity Spell

Rowan Moonstone

The following is a quarterly prosperity spell given to me by Angel and Gracie, my first two FamTrad teachers. I have no idea where they got it, but I can tell you that it DOES work. I've used it for years and it never fails to bring me some unlooked for money. I find that I've overpaid a bill, or an old debt which I had written off as uncollectible gets repaid, I find a $20 on the sidewalk, etc. Try it, it works!

The spell is to begin at one minute past midnight SUN TIME (I HATE daylight savings time when I do this. Means 1AM!) on the night of April 30 (May 1), July 31 (Aug 1), Oct 31 (Nov. 1) and Jan 31 (Feb 1) In other words, on the first minute of the cross quarter day.

You will need the following:

1 Gold candle
6 Green candles
9 White candles
Pine oil for anointing candles
Salt

All candles must be dressed with pine oil and then arranged as follows:

Gold candle in the center
Green candles in a circle around gold candle
White candles in a circle around green candles.

At one minute past midnight on the appointed day, trace a salt circle around the outermost circle of candles, light the gold candle first, then the green candles, moving deosil, then the white candles, moving deosil. Circle the altar three times, chanting "Orbiting Jupiter trine the sun, bring money on the run." Do the chant 3 times also. Sit quietly for a few minutes and visualize your monetary NEEDS. (needs, not desires). The SNUFF (do not blow or pinch) the candles in reverse order.

That's it. That's all there is to it and it works beautifully. Since Lammas is coming up, thought I'd post it for everyone to see. I've got a bunch more stuff from these two ladies if anyone is interested.
They worked a great deal with Archangels and I suspect a strong Kabalistic crossover in there somewhere. But the spells and rituals DO work quite nicely.

BB Rowan
{^}

Quarter Calls for the Dragon Tradition

EAST

Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth. Blessed Be.

SOUTH

Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing and fervent. Purify us with Love. Blessed Be.

WEST

Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH

Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistent wisdom. Blessed Be

Each of these Dragons has a secret name that they are also invoked- with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

Blessed Be.

Enjoy!

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SABBATHAUL SPELL

Rowan Moonstone

You will need:

2 white candles anointed with sandalwood oil.
1 purple candle anointed with sandalwood oil.
Photo or personal articles of the person the spell is for
"Personality " candle, appropriate to the recipient of the spell
Sandalwood incense

Altar should be arranged as below:

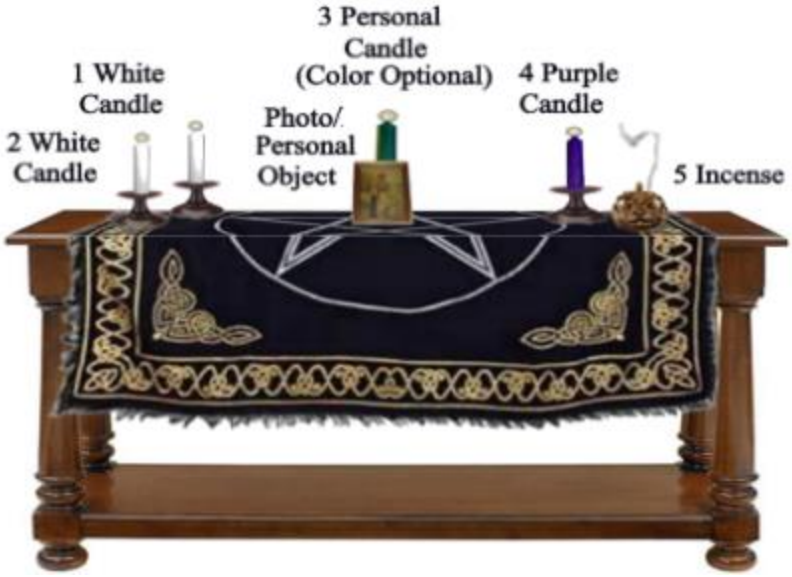

Light white candles (1& 2) light personality candle (3) light purple candle (4), light incense (5). Repeat the following invocation:

"Hail Mother of the World!
Nanna, Isis, Astarte, Selene, Holy Sin (pronounced Sheen).
See me, look upon me
See me, look upon me
See me, look upon me
Protect me and my people tonight.
Send your white light around me.
Send your protective light around _____

That they may be protected
As they travel and as they dream.
Send only good and lucid energies their way.
Thank you.
Thank you.
Thank you.

You can either let the candles burn out by themselves, or snuff them in reverse order and let them burn a little each night if the person will be on an extended trip. On the last night let them burn down on their own. NEVER blow our or pinch out the candles. This destroys the luck.

BB Rowan
{^}

With these eight words the Wiccan Rede fulfill
An it harm none,
Do what ye will.

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OVERVIEW. The purpose of this paper is to look at the Wiccan Rede, at the types of conduct it excludes, and at the type of conduct it requires. We will begin with a detailed examination of the wording of the Rede itself, which presents as "pseudo-archaic" but actually makes excellent use of the specific meanings of several archaic words which have no real equivalents in contemporary English. We will then take a look at the two sections of the Rede, and see why they are presented in their proper order as written. Finally, we will examine various uses of magick and see how--and if--they adequately measure up to the standard of the Rede.

The vocabulary of the wiccan rede. As mentioned above, the Rede appears to be presented in a pseudo-archaic or "phony ancient" form of English. Is this simply harmless foolishness, or is there some excellent reason for the vocabulary selected? Let's take a look at the Rede, word by word.

AN: This word is commonly mistranslated as "IF", which is a significant error. The word "**an**" is more accurately translated "**just so long as**".

IT: This pronoun refers to whatever it is that you are thinking of doing.

HARM: This refers to anything which either you or any other person involved or affected by "it" would regard as loss, damage, pain, discomfort, injustice, invasiveness, or prevention, relative to the situation existing before "it" was done. Anything which goes against another person's free will, even if it intends them good, would constitute serious harm.

NONE: This ought to be self-explanatory. "None" is an all-exclusive word. If you harm anyone or anything, including yourself, including a small rock in Trenton, New Jersey, you have harmed "some", not "none".

DO: To perform whatever working is contemplated by "IT", above.

WHAT: The meaning here is "Whatever", and refers forward.

YE: The archaic PLURAL form of "you". The current word "you" denotes both the singular and the plural; the archaic word "YE" is always plural. We shall see, later on, that this is no accident.

WILL: To will something is to exercise your intellectual decision making power to determine the course of action which you feel to be the best. "Will" has little or nothing to do with "wish" or "want" or "desire". It is not an emotional inclination or feeling. It is the employment of reason to make a decision based upon your best judgment.

THE TWO SECTIONS OF THE WICCAN REDE;

A. SECTION ONE: "AN IT HARM NONE".

Why does the Wiccan Rede not say, "Do what ye will, an it harm none"? There is a reason why the "An it harm none" comes first in the Rede, and that reason is that "An it harm none" is intended to come first in your own thinking, as a Wiccan initiate and practitioner. If you or any Wiccan begins with "Do what ye will", I assure you that you, like the Fundamentalists before you, will find a way to excuse and even to justify anything you take it into your head to do! Knowing this about human nature, the Lady inspired the Rede to be written as it is, with the "An it harm none" to come first.

The Wiccan Rede's "An it harm none" has parallels in many disciplines. Perhaps the most significant parallel is found in the Hippocratic Oath taken by every physician before s/he is certified to practice. The first part of the Hippocratic Oath binds the physician "First, to do no harm." It is sobering to realize that magical ethics, as set forth in the Wiccan Rede, are or should be so similar to medical ethics, an issue with such a powerful effect on so many lives.

When we read of a physician who has violated his medical ethics, we read this with outrage toward him and with empathy toward those patients who suffered inadequate care because the physician violated his ethics. It is more sobering to realize that future generations will regard violations of magickal ethics with the
same degree of outrage, and rightly so.

B. SECTION TWO: "DO WHAT YE WILL."

Even without the first part of the Rede, "Do what ye will" is most certainly not a blanket permission to do whatever you desire to do. As one Wiccan High Priestess has observed, "Power corrupts, and absolute power corrupts absolutely." Seems like I've heard that before, but it's certainly true when you're talking about using real magick to accomplish real goals in the real world.

When we realize the kinds and orders of results, both expected and unexpected, both knowable and unknowable, which eventuate from almost every human action, it would seem the better part of both valor and wisdom to never do anything at all, especially not anything which is done with spiritual power guided by no more than human wisdom! Unfortunately, to do nothing is also a choice, and the results of inaction are often far worse than the results of even ill-considered action. This is why the second half of the Rede demands that we make a decision and act upon it, as well as conforming that decision to the requirement that it harm none.

The standard of the rede.

Please note that the Wiccan Rede contains no loop-holes whatsoever. The Rede does not say, "An it harm none to the best of your knowledge." The Rede also does not say "An it harm none to the best of your ability to discern whether it will harm someone."

The Wiccan Rede does not say these things, or anything similar to them. It simply says "An it harm NONE, do what ye will." This means that YOU, once you have committed to live by the Wiccan Rede, are committed to be solely and totally responsible for any harm resulting from **any action you take, magickal or not**.

Paul Seymour's forthcoming book begins with some strong cautionary notes concerning the use of magick. One of the examples he gives is particularly tragic, and concerns a young man who worked a simple and apparently harmless "money spell". The spell worked, and the young man got his money--he inherited it, when his parents were both killed in an accident shortly after he worked the spell. Paul does not say in his book if this young man was a Wiccan initiate. If he was, then in addition to his sorrow and loss, he has had to live with the fact that, by the standard of the Rede, he is ultimately responsible for the death of his parents.

When you commit to live according to the Wiccan Rede, you commit to conform your entire life, not just the magickal, mystical and religious aspects of it, to the standard set by the Rede. Never again will you be able to act impulsively or without considering the results of what you do. Never again will you be able to act or even speak in thoughtless irritation or anger. Instead, you will come to consider the implications of every word you speak, and of every routine action you do. For it is not just by magick that we can harm ourselves or others; everything we do, and everything we say, has the potential to help or harm others, and to help or harm ourselves.

It is also important to note that the Rede sets up a standard which prevents us from harming ourselves as well as others. Other religions, including Christianity, regard it as virtuous to suffer harm for the sake of another, even to die so that another person might live. The Wiccan Rede does not permit this. You are to harm none, and this means that you are not to harm yourself, even for the sake of doing good for someone else. To some, this may seem like a selfish standard. But think about it. Would you wish to benefit by someone else's injury or death? Of course not! If you did derive some benefit, such as an inheritance, from the death of another person, would you feel good about this? Well, some people might, but probably you would not. Therefore, in a very real sense, you yourself are harmed by a benefit you derive from the injury or death of another. True, the harm is emotional, but it is entirely real.

Wicca recognizes that human beings are social creatures. What does harm to one, does harm to all in varying degrees. Therefore, it is imperative that each person strive to harm no one, himself or herself included.

Finally, it is significant to note that word "ye" in the statement, "Do what YE will." This is the ancient plural form of "you", and it means that your individual will is assumed to be in accord with some other will, instead of acting entirely on its own.

What is this other will which, together with yours, comprises the "ye" in the Rede? Well, if you are working in a coven, it could well be the combined will of the members of the coven. But this would not apply to those who are working on their own, and it is not the highest or best meaning, even for those working in coven. How does one act, so as to be certain to harm none? Not by refusing to act, since inaction is itself a decision, and often causes far more harm than even rash action. Not by delaying action until the time for it is past, because that is the same as inaction. And not by relying solely upon your own human wisdom, either.

The best way to act, so as to be certain to harm none, is to call upon the Goddess and/or the God, and to hand to Them the power you have raised, together with the situation you have raised the power to deal with, and say, "You are holy, good, and wise, and know how to use this power to help and not harm. Do Your will in this situation. That is my will, that Your will be done." And thus the Rede is fulfilled: For the "ye" who will are yourself and Them-selves, who are good, and love humanity, and who always act for the highest good of all.
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A Wiccaning

Date: 08-31-92 18:25
By: Ceridwen Goddess

(please bear in mind that since non-Wiccans were present at this ceremony, some things **Were** toned down...we did not perform the Five-fold Kiss, or a more emphatic version of the Great Rite... our horned statue of Pan was left at home in favor of a small, antlered god-figure from an American Indian motif.. we did not include the scourge on the alter, or the Cords (I chose instead to wear our blue-colored Cord around my waist, however), and **most** references to the Horned God were altered to reflect a less-imposing Antlered One... I do hope that those who may read this will understand my reasoning for these actions.

Lammas 1992

I thought that i would share with you the ritual that we performed in blessing our children this past Lammas (we did it on July 30th), Blessings to you all!

-Heidi

A WICCANING:

--consecrate the salt and water

(**Priestess** takes her athame, plunges the blade into the container of salt,

> "So that you may be fit to dwell in this Sacred Space, I bless this salt, in the names of our Lord and Lad, i bless this salt" then transferring three 'knife-fuls' to the container of [in this case water taken from the beach where we held the ritual] water "So that you may be fit to dwell in this Sacred Space, I consecrate and bless this water" and stir the salt into the water.)

--purify work space with [salt-]water (Priestess walks the diameter of the Circle and casts the [salt-]water along its perimeter)

--purify work space with incense and candle...(Priest traverses the perimeter of the Circle with frankincense & myrrh and then a candle)

Priest hands athame to Priestess who casts the Sacred Circle:

> "With earth and air draw forth all that is fair by fire and sea of ill stay free
> O Circle, be thou a meeting-place of love and joy and truth a shield against all wickedness and evil a rampart of protection that shall preserve the powers that we may raise within Thee. Wherefore do i bless and consecrate thee.

Priestess welcomes all gathered into the Circle space:

> "May your mind be free, may your heart be free, may your body be free."

Invoking the Watchtowers:

The **Priestess** takes the bowl of water to the East and says:

> O cool lakes and deep seas of the East waters soft and giving of fresh life
> join with us --
>
> > Cast your blessings upon these children and become a friend to them!
> > Blessed Be.

All echo, "Blessed Be!"

(the water is placed at the east gate)

The **Priestess** takes a candle to the South and says:

> O warm sun and warm skies of the South bringing life anew, the growth of all things, and promise of the future, join us --
>
> > Cast your blessings upon these children and become a friend to them!
> > Blessed Be!

All echo, "Blessed Be!"
(the candle is placed at the south gate)

The **Priestess** takes the censor/sage to the West and says:

> O Winds of the East who bring forth freshness, life, and joy... join us --

Cast your blessings upon these children and become a friend to them!
Blessed Be!

All echo, "Blessed Be!"
(the censor is placed at the west gate)

The **Priestess** takes the bowl of earth to the North and says:

O mighty mountains and endless steppes of the North Meadows of green and the creatures that therein dwell join us --
Cast your blessings upon these children and become a friend to them.

All echo, "Blessed Be!"
(the bowl is set at the north gate)

The **Priestess** holds the alter Wand aloft and asks:

"Repeat after me....
As above so below as the Universe, so the soul as without so within.
Blessed and Gracious Ones -- on this night do we consecrate to you our minds, our bodies, and our spirits. Blessed Be!"

INVOKING THE GODDESS AND GOD

Goddess:

All-dewy Sky-sailing Pregnant Moon who shines for all who flows through all light of the world which is yourself maiden mother crone the weaver the green one

O most gracious and magnificent Lady, we ask that some portion of your presence be here among us now
Give protection and shelter to the small and sacred ones who are here to be dedicated in Your honor.

God;

Seed sower, grain reborn
Antlered One come!
Bright sun, Dark death,
Lord of winds, lord of the dance sun-child, winter born king

Hanged one
Untamed, untamed!
Stag and stallion, goat and bull, sailor of the last sea, guardian of the gate lord of the two lands ever-dying, ever-living, radiance
O ancient lord of the universe we ask some portion of your presence here among us now.
Shield and strengthen the children who shall be dedicated in your honor!

THE BLESSINGS and PURIFICATIONS

Maiden (in this case an unattached and close aunt of the children):

(as she sprinkles the children with barley)

"Dearest ones, may you never know hunger or poverty for material or spiritual things. I bless you with the barley of the Spirits, for nourishment and wealth."

Mother (the Priestess who is the mother of the children):

(as she sprinkles the children with water)

"I bless you in the name of the Spirits of all life and healing, with the waters of the Earth, that you may be healthy and strong in body, mind, and spirit. Let love be your treasure, may you be happy in your heart."

Crone (the Priestess's mother and the grandmother of the children):

(as she sprinkles the children with salt)

"Dearest ones, may you have access to your own wisdom and that of others. May you be protected from foolishness and self-destruction. May you know the essence of things; may you be bright and find it easy to learn and teach."

The Antlered One (the **Priest**, who is the father of the children):

(fire/sage incense)

"With the Fire of the Universe to spark your temper, I would ask that you may find joy and a sense of merriment in all that you accomplish - to see the lighter side of life's journey and find happiness in your work."

The divulgence of the names (explained to the Witnesses):

Ancient European peoples believed that you must have two Names, one public and one a secret name that only those Present at the blessing ceremony knew. This second name Is for use after puberty, when the soul changes into its First adult self, when it can be uttered once more, and Made public. The purpose of the first public name was to Divert the evil eye, to gain favor with the fates, to Keep away sickness, and to help the child reach adulthood.

Priestess:

> "Great Spirit of Nature, protect and guide these young souls among us.
> May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee.
> May the blessings of the Triple Goddess, of Maiden, of Mother, of Crone, and all their power be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna
    Great Goddess, Mother of All
Envelope this daughter of yours in the waters of Your womb
    Grant her protection from wrong-doing
Wash away the memories of her pain
    Shower her with Your blessings in a life everlasting
Bless Elizabeth Mae Luzerne.
    So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
    Without whose womb they would not be
Mother of Gods, of Sacrificial Kings,
    Presidents, Emperors, and beggars

Welcome this son of Yours into Your Light and as you have taught us, let him find

"Beauty and strength, power and compassion, mirth and reverence, honor and humility" within his heart.

Wash his fears away with your caress!

Bless Patrick Howard Lloyd!

Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady whose slender hand turns the vast wheel of the sky. whose triple aspect does see the beginning, the life, and the end of all things. whose wells of mystery do give inspiration and rebirth throughout eternity, receive here this small daughter of yours with blessings and with love.

Bless Morgainne Ellayne!

So mote it be!

(explained to the Witnesses:)

The second names chosen were decided upon for both whimsical and serious reasons -- for personality and for circumstance.

"For this newest arrival, a small girl-child who came as an unplanned gift from the gods, whose arrival has challenged us and helped us grow, as did her namesake, bringing all of Mankind's challenges upon him, she is called **Pandora**."

"For a small boy-child who seems to live for good food and drink, who enjoys this life he's been blessed with, and who reminds us that merriment is part of our everyday challenge as well as paying the bills and doing the housework, so we found inspiration in the spirited and fun-loving god of wine, and give his name to our son, who will be **Bacchus**."

(our oldest, 4 year old daughter was severely burned when she was 16 months old, thus the inspiration for her naming...)

"And at last, for our eldest daughter, as did the beautiful bird rise miraculously from its burning, so did she -- and aptly she is named '**Phoenix**'."

Priestess:

"O Lady of the Starry Heavens, Wise All-Father, behold these lovely children, **Pandora, Bacchus**, and **Phoenix** conceived and brought forth in love. Bless and protect them and grant the gifts of wisdom, inspiration, and wonder, adorn them with your enduring and eternal strength and steadfastness. May they ever have spirits that seek the stars, and roots that hold tight deep within thy loving breast."

SHARING OF THE BREAD AND WINE:

Priestess blesses the wine, dipping the athame into the chalice:

"As the cup is to the female so the athame is to the male, and conjoined they bring blessed creation"

"Offering to the Mother:
Hail Earth, Mother of All!
May your fields increase and flourish.
Your forests grow and spread,
And your waters run pure and free!
Accept my offering, O Earth Mother!
Bring forth that which is good, and sustaining,
For every living thing!"

--The Bread:

As the bread is passed around, the Priestess asks for its glorification:

"Let us join hands and purify ourselves breathing in the life force of the universe and expelling all evil from us. Take now of the bread and know of the grain of which you partake as the latest of countless generations growing to fruitfulness
and in dying, giving of the seeds from which new life shall spring Know that every seed, every grain is the record of times most ancient and a promise of all that shall be.

Partake of the bread and know of life eternal and of Immortality. With this knowledge are our souls sustained."

--The Wine:

As the Chalice of wine is shared around the Circle, the Priestess asks for it's glorification, also:

> Drink now of the wine
> And know of the transformation of simple fruits to sparkling elixir as this wine has undergone change so by life's cauldron shall we
> As this wine gives the enchantment of the Divine or abasement into the lower realms, so do all humans rise or fall in each life
> As their own will and strength determines.

--The Storytelling:

At this point the group of celebrants and the witnesses were asked to seat themselves and the Priestess read a story called "***The Burning of the Lady's People***" chosen from a collection of Goddess tales, ***The Storyteller's Goddess*** by Carolyn McVickar Edwards.

--Opening The Circle:

All join hands, **Priestess** says:

> "Lords of the Winds, the Fires, the Seas, and the Fields, before you depart to your fair and lovely realms, we thank you for your presence this evening! Blessed be! ...
>
> May the Circle be open but not broken may the Beauty of the Goddess and the Strength of the God dwell in our hearts. Merry meet, and merry part, and merry
> meet again. Blessed Be!"

END

The **Priestess** of Earth World Circle wishes to acknowledge the many sources from which these invocations and blessings and ritual writings were chosen including **Magical Rites from the Crystal Well** by Ed Fitch, and several of the

various books by Stewart and Janet Farrar, Doreen Valiente, Starhawke's **The Spiral Dance**, **A Wiccan Bardo** by Paul Beyerl, and probably others that I've forgotten their original sources over the years of use.
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The New Theology-Sheology

Mystical Women's Spiritual Movements, Gaining Momentum and Adherents

By Judith Weinraub
Washington Post Staff Writer
WP 04/28

Pagans atha Harvard Divinity School. A goddess-centered ritual at the University of Pennsylvania. A feminist Seder in Silver Spring. New moon groups at a rabbinical seminary. Women's spirituality sessions at Appalachian State University, Wesleyan University, Brown.

What on earth is going on?

If the events of the last few months are any indication, women are looking for a spiritual connection - for a way to push the boundaries of their religious experience beyond the ordinary confines of traditional Judeo-Christian monotheism. Consciousness-raising may have been the solace of the '70s and career development the icon of the '80s, but the '90s offer a very different option - the spirit.

Today's seekers, after all, are the daughters of the feminist revolution. Not for them the victimized heroines and saints of the past. Not for them the patriarchal structure of the male-dominated religions of the Old and New Testaments.

Their touchstones are the pagan religions, the pre-Christian Earth-centered goddess cults that stress the harmony of the universe - movements that offer equality rather than hierarchy, peace rather than war, joy rather than guilt, ritual rather than rote.

"It’s religion without the middleman- including sex and drugs," says Margot Adler, a journalist at National Public Radio and the author of "Drawing Down

the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today."

The women's spirituality movement, which practitioners estimate as attracting as many as 500,000 people across the country, is basically benign. And has nothing to do with the satanic cults of national TV talk shows. Whether mainstream, new age, goddess-oriented (a point of view expressing a female- and earth-centered style of worship rather than a specific body of liturgy) or wiccan (a mainly British Isles paganism that refers to the Old English word for witch), today's celebrants are as various as they are hard to count.

"It's definitely growing, but you'll never get hard figures," says Adler, whose book was originally published in 1979 and, with more than 100,000 in print, still sells more than 10,000 a year. "A group of women can start a group and not tell anybody, and you'll have a thriving group doing rituals and who will know?"

What cane traced is the flourishing book industry, mostly out of San Francisco, that the movement has spawned. Two books published in 1979 - Adler's and "The Spiral Dance," a more personal vision by the San Francisco-based "priestess" known as Starhawk - have been particularly influential.

What can also be pinned down are the threads that are woven through the burgeoning movement: a dissatisfaction with the way women are treated within traditional religions, a yearning for ritual, a desire for a historical connection, despair over the fragmentation of society and a concern about the future of the planet.

Says Diana Hayes, professor of theology at Georgetown: "Within Christianity, theology and spirituality have been male oriented, male dominated, because they are the ones articulating it. But we all are affected by who we are, where we came from, our life experience, our relationship with god.

"So the challenge has been to get this realization out in the open and to have the men who dominate theological circles realize that they cannot speak for the rest of the human race. Women do not think or act the way men do. Therefore our spirituality will not be the same as men's."

Listen to voices from the women's spirituality movement:

Diann Neu, women's religious leader, master's degrees in sacred theology and in divinity from the Graduate Theological Union, Graduate School of Theology, Berkeley; co-founder of WATER (Women's Alliance for Theology, Ethics and Ritual) in Silver Spring: "I was a Catholic woman who thought I'd be one of the first to be ordained. I thought it would happen by 1980. After all, there were only two possible paths from the seminary: to teach on a faculty or to be ordained. I wasn't interested in teaching and of course couldn't be ordained - though I always hoped there was the possibility. I was disappointed. Pained. Hurt. Angry. Distressed. So I started creating alternatives. I knew it was something I needed to do. It was very exciting to me."

Starhawk, priestess of the Old Religion of the Goddess, witch, religious leader, writer, counselor, women's spirituality superstar: "In the very simplest terms, the goddess represents the sacredness of nature, of human life and human creativity as well - the idea that human beings are meant to be integrated with nature. In the goddess tradition the sacred is embodied in the earth, in ecological systems, in human beings in different cultures. If we're all sacred, we have to deal equally with each other. And when we really see the earth as this sacred place, and we know that everything is connected, it makes it very hard to think about killing somebody, to write off whole groups of people."

Diana Hayes, Catholic convert (from AME), professor of theology, Georgetown University: "All of us have to be allowed to voice our spirituality in our own ways. I see myself not as a feminist but as a womanist, a feminist of color. Women of color - black, Hispanic, Asian - have begun to realize that the feminist movement has been an exclusive, white, middle, and upper-middle-class movement. Womanists are challenging the feminist movement in the same way that feminists have been challenging the church. As a black woman within the Catholic church, without that attitude, I'd have to be deaf, dumb and blind."

Margot Adler, journalist, an elder with Covenant of the Goddess, a priestess, the granddaughter of analyst Alfred Adler: "I think it would be fair to say that none of this would have happened to me if I hadn't been hit over the head in the seventh grade by studying the gods Artemis and Athena. This was the late '50s, and there weren't a lot of powerful images of women. What was interesting was we studied Greece for a whole year, and this was my religion. But I think way down deep I didn't want to worship these goddesses - I wanted to BE them."

Linda Pinty, a student at Harvard Divinity School, the intern minister at the First Parish Church of Unitarian Universalists in Cambridge, and one of the co-founders of CUPPS, the Covenant of Unitarian Universalist Pagans: I was brought up a Baptist in Michigan but left the church in my late teens and read my way to the Unitarian Universalists. I felt it was a place I could have freedom to search. The neo-pagan movement brings a lot of things together. It offers a much healthier and holistic way of experiencing ecstasy about life, the goodness of creation and connecting at deep levels with other creatures. In neo-paganism, a need to heal the earth is prominent - it's important to take care of Mother Earth."

Susan Gale, a Philadelphia wife and mother and self-described "radical feminist witch not yet out of the broom closet" in her neighborhood: "There's a pain that's in young women even a decade after feminism. I was raised in a tough poor working-class neighbor- hood. My mother was a German Protestant, my father an Italian Catholic. I was raised as a very religious Presbyterian, but it didn't matter that I was the most brilliant student in my religion class - there wasn't a place for me as a minister. Deacons and ministers were men. And a lot of it rubbed me the wrong way: the anti-sexuality, anti-sensuality, the guilt and sin and punishment rather than joy. From the time I was a little kid, I couldn't accept redemptive suffering. Why is the central metaphor of most religions the bloody violent death of a male? Why is it not birth?"

Invoking the Spirit

Starhawk signs her books “Blessed be." It is also her greeting and her Amen.

In a large room set up with flowers, crystals, trinkets and copies of her books, she presided recently at a women's ritual at the University of Pennsylvania's Christian Association.

"Where would you like the altar?" asked a participant before the candles encased in glass were set on a brightly colored cloth in the center of the room.

Two hundred women of similar mindsets - but varying ages, religions, occupations and sexual orientations - were ready to join Starhawk at the three-hour, $40 event. Another couple of hundred men and women arrived later that evening for Starhawk's lecture.

People like Geela Razael Raphael, a rabbinical student who was one of the event's organizers. "Starhawk is a spiritual leader, a women's spirituality leader," says Raphael. "As a potential rabbi wanting to be a spiritual leader, I want to see as many role models as I can. Her form of non-hierarchical religion can be used in more traditional practice."

In person, the 40ishpriestess looks not unlike the onetime tall Jewish girl from Los Angeles she used to be. But her soft-voiced, authoritative presence and staccato chanting and drumming command her sessions with surprising power.

Women wear comfortable clothing: jeans, skirts, sweaters, tie-dye revisited. A majority tend to be of a certain size - the goddess religion rejoices in the female body. There are many embraces. Net- working materials are exchanged. Before casting the formal circle that so many women's rituals start out with, Starhawk encourages the youngest and strongest in the group to form an inner circle around the altar.

Starhawk warms up the group with physical and vocal stretches. As participants form a larger ring around the inner one, she "casts" the ritual circle, theoretically making the space within it a special place. Candles representing the four directions and the Earth's center are lit. Earth, air, fire and water are invoked.

Women stand and sway as she drums, urging them to find their centers, their connectedness, often against the background of a simple chant:

"Rising, rising, the earth is rising.
Turning turning, the tide is turning.
Changing changing, she changes everything she touches.
Changing, changing, and everything she touches changes."

Like many women's ritual leaders, Starhawk uses such chants as a kind of surrogate liturgy. Presented at different moments that morning, the lilting song she teaches is used as a blessing, a uniting force, a backdrop to movement and dance.

Starhawk leads the group through a series of activities - some that draw upon the circle as a whole, some small group discussions, guided visualizations. "What kind of a body are you in?" she asks. "Look at your body. How does it feel?"

Some people writhe. Others beat time to the drums. Some stand awkwardly (earlier she assured them not to worry if they feel ill at ease). Some look dubious.

To focus the visualization even more, Starhawk takes the group to an imaginary crossroads in the sky. "Close your eyes," she says. "Reach out and feel and touch and smell these roads until you find one that feels like a road in the future. Go down the road. Know you can come back to this place of power because it is you. And remember there are many roads to the future. The road you chose is only one possibility."

The session ends with a grand finale "spiral dance"- clockwise to invoke, then counterclockwise to release. "Anything you want to do involves both," she says.

A gifted speaker with an easy sense of humor, Starhawk is equally at home beating time in the center of a ritual or working the crowd at the podium of a lecture hall. She is also at home with what she calls the "W" word ("witch"). "Unless we understand it, we don't know why a powerful woman is so threatening and so frightening," she says. "There was a 400-year reign of terror particularly directed against women who were then burned alive," she says, likening the witch hunts to the African slave trade, the Holocaust.

Starhawk became interested in witchcraft in her late teens when she and a friend did a student seminar on the subject at UCLA. Now she is at the forefront of a movement to reclaim the word for positive use. (Male witches also use the word rather than warlock, which means traitor.)
\

For most people, of course, the word "witch" conjures up an image of a crinkled old woman you wouldn't want your children to talk to. But the picture of the craft that emerges within today's women's spirituality movement (and that is reinforced by Starhawk's Philadelphia ritual) is a combination of group therapy, positive thinking, stretching exercises, guided visualization, song and dance - and even pot luck.

Its goddess- and nature-oriented precepts are similar tithe Old Religion of prehistoric times and societies that fell victim to the witch hunts and persecutions of medieval and renaissance Europe. It is earth-centered, individualistic and peace-loving.

Starhawk spends about a third of her time teaching ritual and spreading the faith at college campuses and other forums around the country, and in Canada.

She feels that people crave it. "Even people who live in cities - like most of us - are still connected to the cycles of nature," she says. "Doing ritual that helps you affirm that helps us not to feel cut off from the larger life around us, the actual life support systems that sustain our lives."

Women's Rites

Spring, with its vivid reminders ofthe cycle of birth and death and rebirth, is a fertile time for the rituals of women's spirituality. Look at some recent manifestations in the Washington area:

Last month, attracted by a flier heralding a celebration of the goddess ("dancing, singing, drumming, healing, creativity, inspiration, discovery, nurturing and goddess games"), 21 women gathered in a conference center in Potomac in honor of the spring equinox. "The day was designed for women who wanted to bring out the goddess within them," says organizer Nancy Smith, a seminar leader who specializes in stress management and massage therapy.

120 men, women and children turned up last month for a feminist Seder (for Holy Thursday as well as Passover) put on by the Silver Spring-based WATER. Now a place where Christian and Jewish women can come together for a feminist interpretation of religious rituals, WATER was created by Diann Neu and Mary Hunt, two Catholic theologian- s, in 1983. They send out 10,000 newsletters, stage workshops, conferences and lectures, hold ecumenical monthly breakfasts for women in ministry, publish books and act as an all-purpose feminist resource.

On April 14, the new moon heralded the Jewish celebration of Rosh Hodosh. A group of women interested in finding or creating ritual specifically for Jewish women gathered in a Silver Spring home in honor of the occasion. Instead of going ahead with their scheduled topic - the redefinition of God in non-masculine terms - the group (representing a 30-year age span) shared its feelings and prayed (to the feminine aspect of god) about the recent death of a 42-year-old friend.

At the All Souls Church in the District a smaller group of women is currently investigating women's religious history each Sunday after- noon through "Cakes for the Queen of Heaven," a 10-part correspondence course available through the Unitarian Universalist Church. Bev Tubby, who took the course last year, is one of the conveners this year. "In spite of everything that's been written about

feminism and role differences, women really do bring a wonderfully strong view to this world," she says. "We do have a different perspective - it has to do with the human context and human relationships. If women are not cognizant of their spiritual history, they are missing out on a more complete identity that can help form our ideas of who we are and what we want to do in this world and how we're going to do it."

And June 6, "Kestryl & Company," the first of six biweekly talk shows about contemporary witchcraft will air on Arlington Community Cable, Channel 33. Produced by Cheryl Ann Costa, a computer programmer and third-degree Wicca high priestess, and moderated by Erica Angell (known as Kestryl), a housewife and second-degree high priestess, the show will feature high priests, magical tool makers, tarot experts and pagan bards. "Many people are looking for a way to plug into The Craft," says Costa. This is an easy way to do it.

Having cast their lot with an enlarged view ofthe sacred, these women, like many others all over the country, are looking to the spiritual as a hope for the future.

"It's life-giving for me to be a part of it, and to create it," says WATER's Neu.

"What I keep coming back to is that there is a growing power within women. We are breaking all kinds of silences. Things are happening because there are more and more groups where women feel safe. My hope is that we'll keep creating these safe spaces where being together as men and women is possible."

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THE 12 STEPS AND SHAMANISM

By Matrika co-sysop of PAN - the Psychic Awareness Network at 1-703-362-1139
copyright by PAN and Harvest (a pagan newsletter at box 228 S. Framingham MA 01701 - $13. per year)

Author's note - this article was first published by me under the name JUKNO in Harvest's Yule edition, 1989.

Recently a local character in Alcoholics Anonymous here in the Worcester MA. area died. His name was "John the Indian" (he identified himself this way) and he was well-known as an AA speaker all over the world, although he lived near central Massachusetts. John had about thirty years of sobriety and was a great power of example to many people including Betty Ford who told him she had listened to tapes of his talks while she was in detox.

John's story intrigued many people. An Indian who had been orphaned on the reservation when Tuberculosis wiped out his family, he had ended up on skid row after serving in the Canadian army during World War II as a dishwasher. He came to AA in his mid-twenties, an illiterate wine. (my note - this is NOT to imply that most alcoholics are on skid row. In fact most of them are people with nice families, a place to live, a car or even two, a job, etc. etc. etc. Less that 2% of the alcoholics in this country are on skid row) He ended up owning his own construction business after learning to read (from a elderly woman in AA who was a school teacher) and marrying a lady in AA with whom he raised a lovely family.

Because John had inspired me and so affected my life with his gift of simplicity, I was inspired to do a shamanic-style rite in his memory. I had always felt sorry for John because, in the process of his recovery, he seemed to have lost touch with the beauty of this heritage. Then it hit me; John WAS a shaman and anyone who truly worked a 12-step program was one too.

In ***Birth Of A Modern Shaman*** by Cynthia Bend and Tayja Wiger (Llewelyn Publication box 64383, St. Paul MN. 1988) it states " A shaman is hard to define. There are no two alike..... what happens, a shaman goes through a catastrophe or a string of catastrophes that enhance certain abilities within him (or her!)

.....Most often the Shaman has to go through a severe trauma, a severe illness or a severe psychosis and recover from it before he learns the recovery process that he can use."

The authors are quoting Tonkawa, Tayja's teacher on the Shamanic path. (a Native American Medicine person)

Many other authors on Shamanism; Sunbear, Lynn Andrews, Amber Wolfe and Michael Harner, to name a few: echo this truth. A shaman is a person who goes through great suffering, usually in the form of a mental or physical illness, and then goes on to heal himself or her- self. They are then able to use that same process to heal others.

This is what happens in a twelve-step fellowship. Through the process of healing ourselves, we come to the point where we can help others high "carrying the message" after having had a "spiritual awakening" as the result of taking the first eleven steps.

Here are some books that can help any Pagan, Shaman, Druid, Witch, Practitioner of Feminist Spirituality, or other Magickal folk as they walk the steps in the process of recovering, while retaining their own unique spiritual path.

Truth Or Dare by Starhawk (San Francisco, Harper and Row, 1987) This contains many references to the 12-step programs, especially Alcoholics Anonymous and Adult Children of Alcoholics, in a work on Wicca by a well-known priestess of the Craft who is also a psychotherapist.

Crystal Clear by Connie Church (New York, Willard books 1987) It contains a good section on how to use quartz crystals to help in relieving yourself of bad habits, compulsions, and obsessions, specifically for use with the various twelve-step programs. (note - amethyst is traditionally said to help in all these areas)

Birth Of A Modern Shaman, mentioned above, tells the story of a blind Native American woman who was a survivor of Child abuse and had been Psychotic as well as Alcoholic. This is the story of her complete recovery, including her eyesight, (documented by doctors) and the discovery of her Psychic gifts with her Native roots. Her healing occurred through a process that began for her in Alcoholics Anonymous.

The Twelve Steps For Everyone published by Compcare (Minneapolis MN.) this is a non-sexist book on the steps by a grateful recovering member of Emotional Health Anonymous written in non-sexist language. The author draws heavily on the Eastern traditions of spirituality as well as the traditional Western monotheistic ones.

Everyday A New Beginning Published by Hazelden Corp. (Also in Minneapolis, MN. I believe) This is a daily meditation guide BY women in Anonymous fellowships and FOR women in these same self-help groups. Unlike the ***Twenty-Four Hours A Day*** book (published by the same company and widely used in AA) it doesn't use quotes from the Bible. Instead it uses quotes from various women authors. Many men also claim to have benefitted from it due to it's non-religious approach.

Pagans In Recovery a networking newsletter for Magickal folk, Shamans, Druids, Feminist Priestesses, Witches, Pagans, Pantheists, etc. who are in recovery via a 12-step fellowship of any type. It has contacts, reviews, articles, recovery techniques and more. It is a great source of support and inspiration to any Pagan in any of the Anonymous support groups. It is $8.00 a year and the address is P.I.R. c/o Bekki 6500 S.R. 356 New Marshfield, Ohio 45766

ADDITION TO READING LIST

Reflections In The Light by Shakti Gawain, published by New World

Library, San Rafael, California 1978. While not **only** for the 12-step programs this book does go into the problems of addictions in light of the New-Age, Psychic Awareness as well as many other subjects. It provides a inspirational message and/or a creative visualization exercise with a non-sectarian affirmation for each day. The book is neither sexist nor sectarian and is truly a beautiful aid to anyone seeking to work the program of recovery. It is also a great way to share what you are doing with friends who share your spirituality but not your program, as it makes no direct references to the 12-step groups at all. It is very useful to those of us who prefer a daily meditation to the "prayer" people in the monotheistic Churches and Synagogues tend to use in their application of the program to their lives.

Divine Circle of The Sacred Grove ***SCAM**
Office of the Preceptor
{^} P.O. Box 66311, Seattle, WA, U.S.A. 98166

THE FOLLOWING IS FOR PUBLICATION;

To the Pagan Community:

In July of 1991, ADF sent out a Druid Alert about an organization called the Divine Circle of the Sacred Grove. ADF began investigating this group because they were using ADF letterhead, membership forms, advertising copy, and other materials with their names substituted for ours. Prior to raising any public issues, ADF's Preceptor, Domi O'Brien called the group and talked to their Scribe, Kal Mannis. Mr. Mannis told her that if she had questions, she could come to a public meeting on July 2nd, 1991, in Seattle, and ask them there.

Domi, Bwca, Erynn and members of 4 other Traditions and organizations attended their talk. We noted with increasing amazement their claims and their views of the interrelationship of Druidism and Wicca, and after they mentioned Isaac Bonewits, Domi challenged some of their statements, as the ADF Preceptor. The DCSG literature going back to 1988 was examined, along with other statements which have been made to us or others. Janette Laverna Garcia a/k/a Gordon a/k/a Copeland, born 2/9/1942, Houston TX,; Richard Norman Ian Garcia a/k/a Gordon a/k/a Copeland, born 8/12/1940, Prescott, AZ; Jerry Eugene Everett Wayne Reamer a/k/a Prophet, born 8/12/1948, Pottstown, PA; Kalman Mannis, Nancy Brown, Brenda Matarazzo, David Trippey, Donovan Cotton; Dr. Jay Tibbles, Mary Ernst, and others affiliated with their group were examined for legitimate mundane and magickal credentials. The only person whose credentials we were able to verify was Dr. Jay Tibbles.

Janette's claims, as given in her various pieces of literature, and as made to us, or to persons whose credentials we were able to verify, include: Hereditary Witch and Druid; Pipe Carrier for the Lumbee, the Sioux, the Cherokee, and the Chumash; member of the Mother Grove and Board of Directors of the ADF, as well as group marriage to the entire ADF Board of Directors; membership and 3rd Circle status in the British Circle of the Universal Bond; training by Ross Nichols, 3rd Degree Celtic and Egyptian Priestess; 3rd Degree Alexandrian Priestess, New York, 1973; 3rd Degree Gardenarian Priestess, New York, 1965; incorporation of her organization in 14 states; training by Rhuddlwm Gawr, and training by Grandmaster Eli (Barney Taylor, of the Druidic Craft of the Wise), marriage to Eli, as well as being both Eli's daughter and granddaughter. She has also claimed to be a registered nurse, a cosmetologist; a paralegal; a professional writer of romance novels, and a Vietnam Veteran. Ms. Copeland (?) claims that she has 10,000

people on her mailing list, groves all over the United States, and that she was born in London during the Blitz, although she has aloes claimed that she was born in Houston TX. Ms. Garcia (?) claims that her father, a U.S. Army Major on Eisenhower's staff during WW II (not, by the way, Grandmaster Eli), and her mother, a nurse now resident in Atlanta, were both members of the Circle of the Universal Bond. She claims that she was raised by a Cherokee grandfather. She claims to have been teaching Wicca, which she says is a simplified version of Druidism for the masses, since 1954, when she was 12 years old.

Ms. Gordon(?) took Lady Sabrin's course from Our Lady of Enchantment in 1987 and 1988, giving totally different information about herself then she gives now. According to Lady Sabrina, Janette has been selling Sabrina's courses as her own ever since. We have examined lessons from Janette's and Sabrina's courses, and they are indeed substantially identical, except that Sabrina can spell.

Janette joined ADF in 1987, giving yet another set of data about herself, claiming no leadership positions, newsletters, or other affiliations. A check of the material on her application shows it to be substantially false.

In checking Janette's claims, we contacted the Secretary of state, and Board of Nursing Registrations in the 14 states in which she claimed incorporation. Her organization is incorporated only in Washington and California. She is not listed as a registered nurse anywhere we checked. She and her group were offering BA's, MA's, and PhD's in Washington State until directed to cease and desist by the Higher Education Coordinating Board. They later obtained a religious exemption by saying that they were offering degrees only in Divinity and Theology. Former members of their organization state that most of their claims in their catalog as to available courses and faculty credentials are false.

In examining their other claims we contacted over two hundred persons and groups in this country and abroad in an effort to authenticate their initiations and organizational affiliations.

No one we contacted verified any of the DCSG's claims. All stated that they had never trained or initiated any known officers or members of the DCSG. Most had never even heard of them. Further, former members of her organization have mentioned paying thousands of dollars for courses, and additional thousands paid out on "tithes" -- 10% of their annual income to support the work of the Order of Melchizadek (demanded in the middle of their initiation or elevation rituals). We

have also been contacted by Social Services, Education, Law Enforcement and other authorities for other information about DCSG, and/or its members.

ADF and some other Pagan groups and organizations are cooperating fully with these investigations, and have made it clear to the investigators that we do not regard these people as legitimate members of the Pagan community, since none of their alleged training and initiations can be verified, and may have been directly disproven. As Pagans, whatever our path, we can ill-afford to remain silent while groups knowingly steal and sell courses written by others, claiming training ties to the most senior and respected members of our community that they do not have, and engage in questionable behavior presenting themselves as our kin, elders, and representatives to the world at large.

Domi O'Brien	T. Bwca	Erynn Darkstar
DTG Priestess	Elder, NECTW	Greenleaf Coven
CWO Priestess		Inis Glas
Preceptor/Vice Arch Druid, ADF		

By: Domi O
To: Lewis Stead
Re: Details, please.

Lady Sabrina was initiated by Bob Moshier and Dorothy Trion in Tucson Arizona in 1978, according to what she says. She was in Danville, California for a while, near San Francisco; and was in COG (I have not checked this); she then studied with Gavin and Yvonne in New Bern for 1 and a half years; then moved to Billerica, Mass; then to Hudson, NH; then Nashua, NH. I was in Epping, NH when a Gardnerian friend and fellow NH College administrator, Gerry Reilly, introduced me to Sabrina. Since I am Daughters of the Triple Goddess and Celtic Wiccan Order trained, Gerry's brand of witchcraft and Sabrina's struck me equally weird.

I talked to Gavin and Yvonne last week; they feel Sabrina has borrowed heavily from them but they don't have an issue with it and they don't consider their organization and hers to be connected. In 1987 Geraldine Gumm aka Gerri Garcia aka Queen Druid aka Laura Copeland aka Janette Gordon aka Janette Copeland aka Laverna Gordon aka Laverna Copeland aka Gerry Garcia aka Gerri Gunn aka Gerri Teah Garcia aka Jerry Leah Garcia took Sabrina's course; in winter of 1989 she began advertising a correspondence course in Wicca, which according to Sabrina is Sabrina's. I've looked at them; they are very much alike. The Frosts and Sabrina both teach non-mainstream Wicca and charged for Craft when no one was

doing that. I have heard far more negative things about some far more mainstream figures; both the Frosts and Sabrina are very public and really seem to have nothing to hide. What they teach isn't my Craft, but I will defend their right to practice their version and teach it as they see fit. Or did you mean something else ?
Domi of ADF

By: Domi O
To: Corwynt
Re: ADF letter

Indeed it is from us. Since then, we have gotten "Janette's" arrest and conviction records from New Mexico and word from a usually reliable source that her real name may be Geraldine Gumm, and real date of birth may be 2-9-40. I am also informed by a law enforcement source that she has other records in several states. These range from child neglect to unlawful touching of dead bodies to kidnapping.

Her group was investigated in 1975 in Arizona for dead bodies and missing persons, moved a bit over a hundred miles as the crow flies, and she and her husband were arrested in New Mexico in 1978. The children involved were returned to their parents, two being kept in social service custody while it was determined to whom they belonged, and two members of the group were "deprogramed" by Ted Patrick. She was calling herself "Queen Druid" then and initiating folks as "WI" or "witch one". I have a lovely pile of court papers and newspaper clippings I will gladly share with anyone who'd like to send me $4 for photocopying and postage...

Domi O'Brien
Box 66311
Seattle, WA 98166
{^}

The Wiccan Rede

Bide ye Wiccan laws ye must, in perfect love and perfect trust
Live ye must and let to live, fairly take and fairly give
Form the circle thrice about, to keep unwelcome spirits out
To bind the spell well every time, let the spell be spake in rhyme
Soft of eye and light of touch, speak ye little, listen much
Deosil go by the waxing moon, sing and dance the Wiccan rune
Widdershins go by the waning moon, chanting out the baleful tune
When the Lady's moon is new, kiss the hand to her times two
When the moon rides at Her peak, then the heart's desire seek
Heed the north wind's mighty gale, lock the door and trim the sail
When the wind comes from the south, love will kiss kiss thee on the mouth
When the wind blows from the west, departed souls will have no rest
When the wind blows from the east, expect the new and set the feast
Nine woods in the cauldron go, burn them quick and burn them slow
Elder be the Lady's tree, burn it not or cursed you'll be
When the wheel begins to turn, soon the Beltain fires will burn
When the wheel has turned to Yule, light the log the Horned One rules
Heed ye flower, bush and tree, by the Lady blessed be
Where the rippling waters flow, cast a stone and the truth you'll know
When you have and hold a need, hearken not to others' greed
With a fool no season spend, nor be counted as his friend
Merry meet and merry part, bright the cheeks and warm the heart
Mind the threefold law ye should, three times bad and three times good
When misfortune is anow, wear the star upon thy brow
True in love you must ever be, lest thy love be false to thee
{^} These eight words the Wiccan Rede fulfill,
An Ye Harm None, Do What Ye Will

DRYGHTEN BLESSING PRAYER

(Gardnerian)

By: David Piper

The only published copy of the Blessing Prayer that I know of is in the book "***Witch Blood! The Diary Of A Witch High Priestess!***" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).

"In the name of Dryghtyn, the Ancient Providence,

Who was from the beginning and is for eternity,

Male and Female, the Original Source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal.

"In the name of the Lady of the Moon, and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters, the Kings of the Elements.

"Blessed be this place, and this time, and they who are now with us."

Life, Light, Love!

Blessed Be!

Dianis Lucien

(120) Tue 17 Nov 92 21:12
By: Airmid
To: David Piper
Re: Monism/monotheism
St:

@INTL 93:9500/0 93:9500/0

DP When you examine the "Blessing Prayer" of English Trad Wicca however, the Dryghtyn is obviously more than just a unifying essence since It is called: "the original source of all things; all knowing, all-pervading, all-powerful; changeless, eternal." It describes the Ultimate, the Absolute, the Godhead of which the God and the Goddess are at one and the same time, both Its Polarities and also Its first Manifestations.

Dryghtyn is also the name used for **JHVH** in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."
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Basic Meditation Techniques Part 1

By Bill Witt

The course is divided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

Webster defines meditation as "The act of meditating; close or continued thought; the revolving of a subject in the mind."

To meditate is to focus mentally on one thought, idea, or concept. It may also mean, to revolve an idea in your mind so as to change the way in which you think of that idea. Meditation is therefore, a tool with which you may manipulate thought in an organized manner.

Many people view meditation as a very difficult thing to learn. In reality though, we do it often without even knowing it. When you daydream or find your mind fixed on one thought, that is a form of meditation. Have you ever watched a bird in flight, or stared up at the clouds in the sky, or maybe even found yourself watching a stream of water flow by? If you have and at that moment the rest of the world around you has seemed removed, then you were in a state of meditation. The real key to this practice, is to be able to exercise control over your thoughts and awareness of the world around you.

There are many groups of people for whom meditation is an everyday ritual. Others use it at special times as a means of relaxation and "mental house cleaning." It allows the individual a freedom unlike no other freedom. The freedom to look inside oneself and learn just who you are. Some use it as a way of being closer to nature or God. No matter how you wish to use it, you will find it a healthy and very rewarding experience.

Most all religions practice meditation in one way or another. Eastern philosophies such as Yoga, and Buddhism are not the only ones to view meditation as a way of looking for the Truth found in one's own consciousness. Even in Christianity meditation finds a place of value. The Bible itself mentions the value of meditation. In writing to the Philippians, the Apostle Paul tells them this. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4.8)

So you ask, what can it do for me. Well, beyond just being a good way to really relax, which we can all use in this hectic world, it can be a doorway to the Truth inside yourself. It is a way of gaining wisdom. Knowledge has always been fairly easy to come by. Wisdom on the other hand, is a bit harder to grasp onto.

In "***The Task***" by William Cowper, the following line is found. "Knowledge dwells in heads replete with thoughts of other men: Wisdom, in minds attentive to their own."

For me, meditation becomes a way of "grounding" myself, of reaching a place of peace and stability, where I can find how I fit into the universe.

In many philosophies, meditation is viewed as a necessary skill. All those who are students of these philosophies must learn the ways of meditation early in their training. Although the techniques may vary from one group to another, the most basic concepts remain the same. The ability to be able to focus on one thought and selectively block out all others is the foundation upon which many more advanced skills will be built. These skills may range from telepathy to the ability to move objects with only the mind.

It is well known that Yogi adepts can lower their breathing and heart rates to near death levels. This is something you should not try as it takes years of practice to learn and can be quite dangerous. Still, these yogis are proof of the type of power the mind can exercise over the body through meditation.

In some cultures, the use of drugs to achieve a meditative state is encouraged. The American Indians for example, used drugs derived from various plants to put themselves into an altered state of consciousness. This was usually done as a religious practice and as an event marking the change from one state of life to

another. A good example would be the ceremony marking the coming into manhood of a young boy. Today there are still many, who advocate the use of drugs to achieve these altered states. It is my opinion that such measures are neither necessary nor good. You can reach an altered state of consciousness without the use of drug induced "highs". It takes practice, but it can be done.

In New Age philosophy, the art of meditation is highly valued. We also find another well developed skill which is called "creative visualization". This is the idea of visualizing what you want to the point of it becoming reality. A good example would be a salesman visualizing himself as successful and prosperous. The concept is simple, if you can visualize a personal reality, you can change or bring that reality into being. "Positive Thinking" is a very similar idea. The technique of creative visualization goes beyond positive thinking however. It deals with the premise that we all create our own reality and therefore have the power to change many aspects of that reality. The idea of "personal reality" is a lengthy one and we do not have enough room to cover it in this course.

So far we have looked briefly at what meditation is and how it is used. By no means have we touched on all the aspects of this practice. There are many books on the subject which cover it in much more detail. My purpose is to give you an overview of the many facets of meditation in the hope that you will wish to learn more.

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Basic Meditation Techniques Part II

By Bill Witt

This is the second part of a three part online course in Basic Meditation Techniques

The course is divided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

In this second section ofthe "Basic Meditation Techniques" course, we will discuss various relaxation procedures and how they will aid you in entering a trance or meditative state. You will also be given some ideas about types of music and other "tools" which can help you achieve these relaxed states of mind. Let's begin.

First, let's set the stage for our meditation practice. You should pick a place which is as private and safe as possible. An altered state of mind, as in meditation, lessens your awareness of the outside world. For this reason, it is not advisable to practice these techniques in a public place where there is a chance of being mugged, robbed, or molested. If you are at home, with other family members or friends present, ask that you not be disturbed and that all other noise in the house be kept to a minimum. When you have found a place suitable for meditation, you may begin.

"The seekers of new mind states-the mind control devotees, the encounter group enthusiasts, the drug takers, the psychics, the meditators - all are on a journey into the interior universe trying to burst the limits of the socially conditioned mind. Whether acceptable or unacceptable, moral or immoral, wise or foolish, the mind of man is stirring toward a new evolution."

Dr. Barbara Brown (1)

As I said in section one, trance or meditative states, alter the way your mind deals with the realities it accepts as normal. Things which are experienced in a trance state are often not easily expressed in everyday language. You will at some level, experience a heightened state of awareness. Colors, smells, and sounds may seem amplified from what they normally are.

People who can achieve very deep states of trance often leave their bodies in astral projection, or have psychic experiences.

I highly recommend, that if you wish to enter deep states of meditation, you do so under the guidance and teaching of someone who is well trained in the practice of such techniques. The key thing to remember is that it's not what level your working on as much as what you are learning. There is a lot to be gained in wisdom and knowledge at all levels of trance.

Now let's learn some simple and useful relaxation exercises.

You want to be sure that the time you pick to practice your meditation is a time when you are least likely to be disturbed. You should not be overly tired or have just finished eating as both of those conditions may cause you to fall asleep. Even though you wish to achieve an altered state of consciousness, you do want to remain conscious to some degree. If you fall asleep when you are meditating, no harm is done and you will awaken quite refreshed and rested. Unfortunately though, you may not be able to recall all the things you experienced while in trance.

If you are lying down, be sure your back and neck are properly supported so as not to fatigue the body. If you are sitting, be sure that both feet are flat on the floor and that you are sitting as erect as possible without being too stiff or strained. You should have your arms resting comfortably in your lap with palms up.

In either case, it is important that your body not become strained or fatigued for at least thirty minutes. This is a good length of time to begin with as it should put neither a physical or mental strain on your being.

Next, visualize a yourself in a cocoon of white light. You should surround yourself completely. See the light as bright and warm. You may play with this

sphere of light making it bigger or smaller until it "feels" right for you. Say to yourself, "I am protected by the pure white light of all that is good and truthful. I am surrounded by the pure light which keeps out all unwanted and evil influences."

This is a good idea to do for several reasons. There are those, and I am one of them, who believe that each of generates an aura which protects us from outside influences when we are in trance. This aura may be strengthened by visualizing the light as growing brighter at our command. Even if you do not accept this idea, the practice lends a feeling of safety and security to you. Nothing which is outside of you may enter or touch you without your permission.

Learning to control and pay attention to your breathing is the next step. You should start by taking a deep breath in through your nose, hold it for the mental count of 4 and then let it all out slowly through your mouth. Repeat this until you begin to feel at rest and relaxed. Allow your breathing to settle into a steady, rhythmic rate. Just this simple technique can relax and refresh you at any time. When you are only doing the breathing exercise, it is not necessary to go through the white light sphere visualization. Some people use a muffled metronome or recording of some other rhythmic sound, such as ocean waves, to aid them in setting the pace of their breathing. A good source of recorded sounds which can help you in meditation is a series of records and tapes which have been produced under the title "**Environments**".

Now, as you are breathing, see yourself lying in the warm light of the sun. The light is warm and pleasant to be in. Starting with the tips of your toes, feel the light warming all of your body, slowly moving up into your legs, your trunk, and then into your arms and fingers. As you feel this warming become more and more relaxed, going deeper and deeper into a calm and quiet place.

When you fell totally relaxed and at peace, bring a single thought into your mind. It should be of a pleasant experience or of an idea such as love, joy, peace, or compassion. Focus on this one thought and if some other thought should try to intrude, picture it as being written on a clear board between you and your focal thought. Then picture it being erased from that board as it might be from a piece of paper. Deal with any thought, other than your focal thought, quickly. Try to maintain concentration on your focal thought for at least five minutes. Picture it as being real and experience it as if it were. When you are able to do this and can exclude all other thoughts as they attempt to enter your mind, you will have learned the single most important technique of meditation.

It is now time to begin coming back to normal consciousness. slowly let the thought fade from your mind and again become aware of the warm light of the sun. As you fell the light bathing you in its' warmth, start to reconnect your mind with the physical sensations of your body. Become aware of your breathing and the room around you. Do this slowly and calmly. When you are fully aware of your surroundings, open your eyes slowly. Enjoy the sense of calm and peace.

If you succeeded in doing this exercise, you should feel more relaxed and calm than normal. It is important to remember that you are comparing it to normal for you, not to what you think others would or should feel.

If you do not feel you succeeded try again in a day or two. Between meditation sessions, practice your deep breathing exercises. If you keep trying, you will soon reach a calm and meditative state. Do not attempt to meditate when you are ill, tired, or hungry. Those feelings only serve to make your efforts more difficult. A very important part to remember is that you can not force yourself into a meditative state. You must flow into it and surrender to it calmly.

Some things which are found to be helpful in meditation follow.

Try concentrating on the flame of a candle when focusing. You could also use a crystal ball. The later is rather expensive but small crystal window ornaments or pyramids also work well and cost much less.

Music is also an aid to some. The music should be quiet and rhythmic. It should bring on feelings of peace and comfort. Such music may range from New Age recordings to classical.

Another useful device is to focus on a symbol which holds special meaning for you. It may be an well known symbol or one you design yourself. As long as it holds a special meaning or expresses a special concept, it is a useful focusing tool.

This brings section two of this course to a close. In the next part I will give you some practical ways in which to use what you have learned.

The most obvious use ofthe techniques you have learned, is relaxation. During the course of the day, many of us have moments when the pressure

becomes almost to much. When this happens, we often can't deal with other people or projects the way we should. The breathing exercises you learned in section two can help at these times.

It doesn't require a lot of time or absolute quiet as does your meditation practice. All that is required is about five minutes and relative privacy. At these times, begin doing your rhythmic breathing and visualize a place which is calm and refreshing. This simple and quick exercise, can work wonders to help you regain control in a hectic situation.

Another way in which meditation is used is in the development of psychic powers. There are several books on the subject, listed at the end of this section. Most of those who teach about the use and development of these abilities, agree that meditation is necessary to any such study. Again the reason for this is that meditation allows you to reach an altered state of consciousness. In this altered state your mind is more open to such phenomenon as telepathy. If you should decide to pursue studies in this direction, please seek the help of someone trained in these areas.

One final use I will suggest is visualization. Meditation can be used as a tool for problem solving. While in a meditative state of mind, you have the ability to take any situation and manipulate it. By that I mean you can mentally play the out the situation using several different solutions. Then, you can pick the one which seems to best solve the problem. While the use of meditation can help you deal with problem solving more effectively, it is not infallible. All it can do is allow you to think more clearly and concisely about the problem at hand.

Well that concludes this study on meditation. I hope you have gained something useful from this course. It has been by no means, a full explanation of the subject. There is much more to learn than could be covered in this short series and It is my hope that you will want to continue your studies into this fascinating and useful skill.

More studies of this type will be developed in the near future. The New Atlantis BBS will continue to post these studies as an ongoing service to it's users. Please feel free to leave suggestions on the BBS about subjects you would like to see covered.

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list of books for further reading will be included.

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River Of Life Meditation

by Gay Clarke

The River of Life Meditation is copyright Gay Clarke at

An audio CD of it may be purchased by visiting page.

Find a comfortable place where you can relax and be completely quiet...relax...allow your thought snow to just come and go...come and go...and take a deep breath in and hold it...(pause)...now gather up the tension in your body, and release it as you exhale...take another deep breath, and as you exhale, let go of anybody else's energy or thoughts you may be carrying...and breathe in new energy...breathe in new possibilities...and allow your body to fill with lightness...feel it becoming lighter and lighter as you relax more and more...relaxing deeply...going deeper...feeling very light now...so light you could almost float away...

And as you relax, imagine a beautiful colored mist is swirling up around you, billowing up around you into a cushiony, soft, cloud of energy...and you are resting completely upon this cloud...and you are safe...as you breathe in and out, let your thoughts just come and go...relaxing more and more...and the cloud of energy now lifts you up into the air and carries your down into your own inner world...down between the boundaries of time and space...to a place of timeless beauty and infinite possibilities...floating down now, going deeper and deeper, leaving the outer world and its concerns far behind, as you drift and float on this beautiful cloud...going further and further...down below you is a rock, a giant rock...and the cloud gently and effortlessly lands upon the rock and you step off it, as the cloud swirls back into a mist and disappears for now...

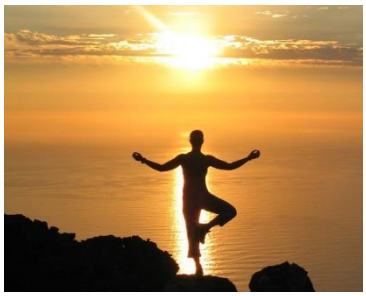

Stand upon this rock now, and feel the strength of it under your feet...and as you turn around, you look out upon a great river...flowing as far as you can see...seeming to come from some infinite place...and disappearing into an infinite place, a flowing, endless river of energy...this is the river of all life waters...all of

life draws upon the life-force that moves through its steaming currents...look closely at the water...what color is it? it may look like liquid light to you...look deeply into it, and sense the power and depth of the river...what sound does it make as it courses through its channels?...as you stand securely upon your rock, notice and fragrance...and bend down and cup your hands in the living water, and splash some of it on your face...feel the life giving force on your skin...take a sip of the water...allow the river of life to nourish you...

Now relax a moment upon the rock...and bring into your mind the magical intention that never seemed to go anywhere...what were you trying to accomplish?...what was the basic intention you had?...what was the emotion behind the intention?...feel the energy of that emotion moving onto the palms of your hands now...feel the energy glowing...pulsating...breathe and allow your intention that you're still clinging to externalize...the energy of it is now shimmering, glowing...swirling into a sphere...allow all of your desire to flow into this sphere...and allow this sphere to appear to you however it appears...and just observe what you see...you may see pictures or symbols emerging within the sphere...whatever you see is fine...

When your sphere is completely filled with the last of your desire, emotion, and intention, hold it aloft...feel the power of it in you hands, a globe of power that you can now release...and look out into the river of life...watch as its currents of possibility flow for ever and ever, as far as you can see...and whenever you're ready, with as much and as little force as you need, throw the pulsating sphere into the river...and give this intention to the life force of this great river...watch as the sphere touches the water...and gradually disappears into the current...

Take a deep breath...as the sphere disappears the last of your intention and emotion and desire merges with the source of all life, from which it originally came...and leaves you...

Now complete any business here that you need to finish...take a few moments to enjoy the flowing river of life, and know that the possibilities it nourishes can bring miracles into you life too...

Take another deep breath, and notice the colored mist is once again swirling around you...billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it...relaxing into the cloud you are returning the way you came...lifting up through time and space, coming back from the inner world...coming up...further and further...floating and drifting

back...coming back...bringing you all the way back into your body now, into this room...brining your attention completely back into this time and place...take a deep breath and begin to re-orient yourself to the outer world...and when you're ready, count to three..., and on the count of three open your eyes, and return feeling relaxed, alert and at peace.
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Monism, One Wiccan Perspective

Copyright 11/24/92
Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

> "To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We there- fore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence." (Vivianne Crowley, WICCA: The Old Religion in The New Age,- pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duo-theistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a **third** level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also worship at least a twofold God. So, are the Wicca **really** polytheists or perhaps pantheists or even modified Henotheists as some have claimed? Or, perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestion has been made to add a word to our Thea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we **must** have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

"In the name of Dryghtyn, the Ancient Providence,

Who was from the beginning and is for eternity,

Male and Female, the Original Source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal.

"In the name of the Lady of the Moon,
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,
the Kings of the Elements.

"Blessed be this place, and this time,
and they who are now with us."

("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).) Courtesy of David Piper

Airmid (aka Erynn Darkstar), a contemporary craft scholar and researcher says of this new (to most of us) name of Ultimate Deity:

"Dryghtyn is also the name used for JHVH in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

Grendel, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drighten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between the Old English and Old German languages has been a scholarly "fact" widely known for many years.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of Family Traditions) is the incorporation of old Christian Imagery, often including Archangels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than Mr. Kelly's will "turn up" more evidence?

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence, Who was from the beginning and is for eternity, Male and Female, the Original Source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal.' This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon, and the Lord of Death and Resurrection.' The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

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This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardner's claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duo-theism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one of the Five Mysteries of Wicca, that of Union. Wicca is a mystery religion, a **participatory** religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the concept of "Chthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,
Durwydd MacTara

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WEDDING CEREMONY

The Bard

THE ORDER OF SOLEMNIZATION OF MARRIAGE (GENERAL)

The Altar shall be dressed with a white cloth, with a Cup, and an un- sheathed Sword. A small lectern should be provided to the Minister, that he may hold the Sword and read the ceremony. One candle shall be unlit upon the altar, and two lit candles shall be provided, to either side.

Smaller candles shall be provided to at least the wedding party, and to the whole congregation, if possible.

- Ministers take Altar
- Groom and attendants take altar
- Processional music starts
- Bridesmaids process
- Bride and father process
- Bride and father take altar

MINISTER: Dearly beloved, today you are surrounded by your family, your friends, and your loved ones, all of whom have gathered here today in the sight of the ONE to share your joy and witness your marriage. Who gives this woman to be wed?

FATHER: I do.

- (the Bride's father shall give the Bride's hand to the Groom, and then take his seat)

MINISTER 2: This most sacred of bonds is not to be entered into lightly, but soberly and advisedly, with openness and honesty. I require and charge you both now, upon your honors, to disclose any reason or impediment why you may not be lawfully joined this day.

BRIDE/GROOM: By our honors, there are none.

- (The Minister shall turn to the congregation and say:)

MINISTER: Likewise, I charge all of you now, upon your honors, that if any know a reason that these two may not be lawfully joined this day, to speak now or forever hold your peace.

- (There shall be a short pause for any response)

MINISTER: _____and _____, life has no singular meaning so much as it is made up of many meaningful events, some of which may be specified and planned for. One of these is Marriage. As you know, no minister, no priest, no rabbi, no public official can marry you; you can only marry yourselves. By a mutual commitment to love each other and to create an atmosphere of consideration and respect, you can make your marriage come to life.

MINISTER 2: On this, the day of your marriage, you stand somewhat apart from all other human beings. You stand within the charmed Circle of your love, and this is as it should be, but love is not meant to be the possession of two people alone. Rather it should serve as a source of common energy, a form in which you can find the strength to live your lives with courage. From this day onward, you must come closer together than ever before, yet your love should give you the strength to stand apart; to seek out your own unique destinies, and to make your own special contribution to that which is always a part of us, and more than us.

MINISTER: A marriage that lasts is one which is continually developing, in which each person is continually developing while growing in understanding of the other. Deep knowledge of another is not something that can be achieved in a short time. Real understanding can only develop fully with years of intimacy. This wonderful knowledge of another grows out of really caring for the other so much, that one wants to understand as completely as possible the intricacies of the other.

MINISTER 2: May you be blessed with this deep knowledge of each other through all the days of your lives. Would you now give your vows?

BRIDE/GROOM: We will.

MINISTER: What tokens do you give that you will keep these vows?

BRIDE/GROOM: We give these rings.

- (The rings shall be given to the Minister, who shall take them in hand.)

MINISTER 2: The ring is used in this ceremony because the Circle is our symbol for Spirit; that which was in the Beginning, is now, and ever shall Be, Love, without end. In this ceremony, it is that love which is deathless and eternal.

- (Both Ministers shall join hands, holding the Rings, and shall say:)

MINISTER: We ask now the Blessing of the One upon these rings. They are bands of silver with the Tree of Life cast in relief upon their surfaces. Let the bands represent eternity, love without end, and let the trees represent the nurturement you will share in that Love, now and always.

BOTH: And so it is.

- (The Rings shall be taken by the second Minister.)

- (And if it is a Sword fasting, then the Minister shall take up the Sword, and flourish it aloft, and then place it point-down in front of him.)

- (The Bride and Groom shall face each other, and place their hands upon the Sword's pommel, with both Ministers placing their hands over the Bride and Groom's.)

- (the Minister #2 shall turn to the Groom,)

MINISTER 2: _____, Repeat after me: _____, I take you as my wife. I pledge to share my life openly with you To speak the truth to you in love And to honor and cherish you all the days of our lives. I promise to love and tenderly care for you For better and for worse For richer and for poorer In sickness and in health In all storms and fair days we may weather together For as long as we both shall live. I promise to respect your needs, To support you in your endeavors And encourage you as an

individual Through all the changes of our lives. With these words, I pledge my love.

- (The Groom shall take the Ring)

  And with this ring I seal my vows
  Now and forever.

- (The Groom shall place the Ring upon the Bride's finger.)

- (The Minister shall then turn to the Bride, and say:)

MINISTER: _____, repeat after me: _____, I take you as my husband. I pledge to share my life openly with you To speak the truth to you in love And to honor and cherish you all the days of our lives. I promise to love and tenderly care for you For better and for worse For richer and for poorer In sickness and in health In all storms and fair days we may weather together For as long as we both shall live. I promise to respect your needs, To support you in your endeavors And encourage you as an individual Through all the changes of our lives. With these words, I pledge my love.

- (The Bride shall take the Ring)

  And with this ring I seal my vows
  Now and forever.

- (The Bride shall place the Ring upon the Groom's finger.)

- (Both Ministers shall then say:)

MINISTER: May you never hunger.

MINISTER 2: May you never thirst.

- (Here there may be an interlude of music)

MINISTER 2:

At this time, I would like to speak of some of the things that many of us wish for you. First, we wish for you a Love that makes you both better people, That continues always to give you joy And a zest for living, And provides you with the energy to face the responsibilities of life.

We wish for you a Home, not a place of stone or wood, but an island of serenity and sanity. We hope that this Home is not just a place of private joy and retreat, But rather serves as a Castle wherein the values of your life and family are generated and upheld.

We hope your home stands as a symbol of humans living together in Love and peace, Seeking Truth and nurturement through each other.

We hope that it has within it the elements of Simplicity, Exuberance, Beauty, Silence, Color and a concordance with the Rhythms of Life.

We wish for you a Home with Books, Poetry and Music, For a home with all the things that represent the highest strivings Of men and women.

Finally, we wish that your lives be blessed with Spiritual Abundance, and that your spiritual involvement be enhanced through This marriage.

- (The Minister shall turn to the congregation, and shall say:)

MINISTER: Let us all stand together for the closing benediction, and the passing of the Light.

- (The congregation shall stand. The Bride and Groom shall go to the Altar and light the single candle from their candles, and then shall light their attendant's candles, and shall light the candles of the first person in each row of the congregation. They shall then return to the altar, and extinguish their candles, placing them on the altar, and return to their place before the Ministers.)

MINISTER 2: May we all recognize that the Presence of the One has already blessed you with the presence of each other. Keep in your remembrance the

sacredness of this trust and the love that knows no end. May that Peace, which passes all human understanding abide with you now, and for always.

BOTH: And so it is.

MINISTER 2: And for as much as _____ and _____have expressed their desire to be husband and wife, showing their love and affection by joining hands, and have made promises of faith and devotion, each to the other, and have sealed these promises by giving a n d receiving of rings:

MINISTER: In the presence of this company of witnesses, by virtue of my sacred stewardship and the power vested in me by the State of _____, I now pronounce you Husband and Wife.

You may kiss the Bride.

- (The Bride and Groom shall then recess from the altar, followed by their attendants. The congregation shall be released by rows.)

- (Here ends the Order Of Solemnization Of Marriage (General)

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Weasel Wicca: a Toon Trad

by Fara Shimbo, Diane Darling and the European Land Otters
(Green Egg, Issue 95, Yule '91, p. 21.)

The Great Mothers of this tradition are Galanthus, who was turned into a weasel for lying to Juno; and Eris, both Goddess and Ferret incarnate, who are IN CHARGE.

This is the Holy Sacred Oath of the Weasel Tradition:

"I don't believe anything unless I want to. My mind is subject to change within reason and without notification at any time. We will always have Paris. (But not pairs of sox.) I can do without my socks. Other than that there are absolutely no absolutes."

Sacred Objects of the Weasel tradition include:

- A Floppy Witch Hat (double sided, single density)
- The nearest operational refrigerator
- Dirty Socks
- Tubes made of cardboard or plastic
- Rubber erasers and squeaky toys
- Loud plastic bag and ping pong balls
- The Golden Apple of Eris
- Silk Top hat.

In order to be initiated into the Weasel Tradition, a new berserker must:

- Co-habit with a Ferret; at least one.

- *Acquire your tools in a some what less-than-entirely-scrupulous manner- stopping short of Genuine Theft. Use your imagination.

- *Sacrifice a Sock to Galanthus. It must be a good Sock, one you wouldn't otherwise throw away, and you must have the other one in your possession.

- Bake some holy Food, with Weasel Help, which includes raisins and chocolate chips.

- *Write a ritual containing at least three things which are obviously or blatantly lifted, word for word, from somewhere else. Anywhere else.

- Let a weasel lick your lips while you sing:

The Weasel Help Song:
Everyone needs Weasel help,
Weasel Help, Weasel Help
Everyone needs Weasel help,
to get them through the day!
I don't need no Weasel Help,
Weasel Help, Weasel Help,
I don't need no Weasel Help,
no matter what you say!

The Sacred Holidays of the Weasel tradition are any holidays which have even the slightest thing to do with Food.
{^}

A Weasel Wiccan Witual

Fara Shimbo

Participants in floppy witch hats enter, bearing the Holy Food and Drink. Arrange tastefully around altar area. Prominent should be the Golden Apple of Eris, which is set upon the altar by itself.

Call Watchtowers, lighting quarter candles at each. Suggestion invocations:

EAST, being Air, signifies media and miscommunications. Invite the Marx brothers, Firesign Theatre, Douglas Adams, and Robert Anton Wilson, and, of course, the Illuminati, as representatives of Chaos. (Squeeze squeaky toys)

SOUTH, for Fire, signifies fidelity to ideals. I suggest John Lennon and our witch ancestors, whose bravery in defense of the Sacred Right To Be Strange led to the ultimate sacrifice. May we be as brave, but luckier. (Hide the Matches.)

WEST, for Water, signifies here the Waters of Life, i.e.: Booze. Invite W.C. Fields along with Dionysius and Osiris (inventors of wine and beer, respectively.) (Slug some eggnog.)

NORTH, for Earth, signifies the Ultimate Mystery: Life, the Universe and Everything. Toast the Mystery itself and invite it to relax, take off its cloak and join us for awhile. (Hide a cookie.)

And to provide a fifth point: SKY, for Eris, Our Mother, Lady Luck Herself, Lady of Chaos and Dealer of the Inside Straight. Hold up the Golden Apple, hail Her enthusiastically and invite Her to the party.

Close the Circle, which is, of course, semi-permeable to weasel – kind.

Light altar candle; assume *ahem* serious demeanor. Whoever is to read, don silk hat and drape a sock for a priest's vestment. Proceed:

"For unto us is born a Saviour, who is Coyote, Pan, Loki, Raven, Dionysius, and Robin Hood; to save us all from Santa's power when we have come to play, o tiding of chocolate and toys. And Io, neither is his Mother a Virgin, for She

believeth in a good time. And when He came forth, She wrapped him in a National Enquirer and cradled him in her top hat, which holdeth all the stars of all the skies plus 500 foolproof card tricks; and the Wise came to Marvel (and to DC) because indeed and forsooth, they knew trouble when they beheld it."

And Eris, the Great and Terrible, said to her son:

"Kid, this is a special occasion; how should we celebrate?"

And the Tiny One spoke, surprising all but the Mother of the Unexpected:

"let's have lots of Food, and create the most chaotic and demented animal of all to play with. And since I have a feeling that this party will be repeated many, many times, let's make that a rule: anyone celebrating My birthday should do the same. For I am the Glitch and the Song and the Gambler's Luck, and I love Surprises--which will never be lacking with Them around. Let them do this in honor of Me."

And Eris was pleased and created The Weasel (hold one up).

"This is the Sacred Weasel, beloved little monster, honored pest, dearest of Holy Terrors and Agent of Entropy Everywhere. May it always remind us that Eris and the Kid love Surprises."

(Holdup plate of cookies:)"This is the Holy Food; we share it in Their names, and with the wish that we should always keep Life as interesting and strange as possible."

(Hold up Holy Booze:)"This is the Holy Spiked Eggnog; we share in with the understanding that reality can always use a little bending."

Share all, general hailing, toasts, silliness, woozles noozling, tricks and demonstration of weasel arranging. Guard honored guests of all species from overindulging in and/or diving into eggnog. Songs excellent idea.

Open circle whenever you feel like it.

Fara Shimbo, an ethnologist living outside Boulder, Colorado with her husband Robert, a ferret, Ruby, a Siamese cat, Mong, and Thoroughbred Hunter, Official Dude (AKA Chewie). She is main honcho of _Ferret unity and Registration Organization (FURO)_, a weasel warrior of renown and author of "The Ferret Book" (see review GE83) and, with Bill Phillips, of _Ferrets and the New Inquisition_, published by the California Domestic Ferret Association (Box 1861, Healdsburg, CA 95448. She is editor-in-chief of _The Weasel Help Monthly_, (wonderful!) newsmagazine of FURO, available by joining FURO, PO Box 18193, Greensboro, NC 27419.

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This is the story of Rabbit.

A long time ago- No one knows how long ago it was-- rabbit was a brave and fearless warrior. Rabbit was befriended by Eye Walker, a witch. The witch and Rabbit spent much time together sharing and talking.

One day Eye Walker and Rabbit were walking along and the sat down on the trail to rest. Rabbit said "I'm thirsty." Eye Walker picked up a leaf and blew on it... it turned into a gourd of water... he handed it to Rabbit. Rabbit drank the water and didn't say any- thing. Than he said "I am hungry"

Eye Walker picked up a stone and blew on it... it turned into a turnip. She gave the turnip to Rabbit... He tasted it and than ate the turnip with relish.., but didn't say anything.

The two continued along the trail, which led into the mountains. Near the top, rabbit tripped and fell and rolled almost to the bottom. Rabbit was in very sad condition when Eye Walker got to him. She used a magick salve on Rabbit to heal his great pain and mend his broken bones. Rabbit didn't say anything.

Several days later Eye Walker went searching for her friend. She searched high and love but Rabbit was nowhere to be found.

Finally Eye Walker gave up. She met Rabbit quite by accident one day. "Rabbit, why are you hiding and avoiding me?" the witch asked.

"Because I am afraid of you. I am afraid of magick," Answered Rabbit, cowering in fear. "Leave me alone!"

"I see," said Eye Walker. "I have used my magical powers on your behalf and now you turn on me and refuse my friendship."

"I want nothing more to do with you or your powers," Rabbit countered. He did not even see the tears his words were bringing to Eye Walkers eye's. "I hope we never meet and that I never see you again." Rabbit continued.

"Rabbit" Eye walker said. "We once were great friends and companions, but no more. It is within my power to destroy you, but because of the past and the medicines we have shared together I will not do this. But from this day on I lay a curse on you and your tribe. From now on, you will call fears and your fears will come to you. Be on your way, for the sweet medicines that bound us together as friends are now broken."

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Update to Modern Wiccan Concepts based in Literary Satanism

By: Diane Vera

The article below was written back in 1991 or 1992 e.v. For an update by the author, please see: ***Modern Wiccan Concepts based in Literary Satanism***

As I pointed out to Warren Grant in the PAGAN echo recently, Charles G. Leland mentions Michelet in the Appendix to "***Aradia: Gospel of the Witches***": "Now be it observed, that every leading point which forms the plot or center of this "***Vangel***" [...] had been told or written out for me in fragments by Maddalena (not to mention other authorities), even as it had been chronicled by Horst or Michelet" (pp.101-102, 1974 Weiser paperback edition).

In ***A History of Witchcraft*** , Jeffrey B. Russell writes: "Michelet's argument that witchcraft was a form of social protest was adapted later by Marxists; his argument that it was based on a fertility cult was adopted by anthropologists at the turn of the century, influencing Sir James Frazer's ***Golden Bough*** , Jessie Weston's ***From Ritual to Romance*** , Magaret Murray's ***Witch- Cult in Western Europe*** , and indirectly T.S. Eliot's ***The Waste Land*** " (***A History of Witchcraft*** , p.133).

Russell states further: "Neopagan witchcraft has roots in the tradition of Michelet, who argued that European witchcraft was the survival of an ancient religion. This idea influenced Sir James Frazer and a number of other anthropologists and writers in the late nineteenth and early twentieth centuries. The publication of Charles Leland's ***Aradia*** in 1899 was an important step in the evolution of the new religion of witchcraft. [...] The doctrines and practices of the witches as reported by Leland are a mélange of sorcery, medieval heresy, witch-craze concepts, and political radicalism, and Leland reports ingenuously that this is just what he expected, since it fitted with what he had read in Michelet" (Russell, p.148).

As far as I know, it's possible that Michelet's influence on Gardner was only indirect, via the other above-named writers. This would not invalidate my point, which is that Michelet played a key role in the development of the ideas in question.

Michelet has had a more direct influence on feminist Goddess religion than on Wicca proper. Michelet's ***La Sorciere*** (***Satanism and Witchcraft***) is listed in the bibliography of ***Woman, Church, and State*** by Matilda Gage (19th-century Women's Suffrage leader and the founder of pre-Wiccan feminist Goddess religion) and, more recently, in ***Witches, Midwives, and Nurses: A History of Women Healers*** by Barbara Ehrenreich and Dierdre English (1973).

n my opinion, Michelet's most important contribution to both Wicca and feminist Goddess religion was that, as far as I know, he was the first well-known writer (in recent centuries, anyway) to use the word "Witch" (capital W) with its present-day positive connotations of healing and opposition to tyranny.
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Update to Intro to Satanism

By: Diane Vera

The following article was written back in 1991 or 1992 e.v. For an update by the author, please see: ***Intro to Satanism***

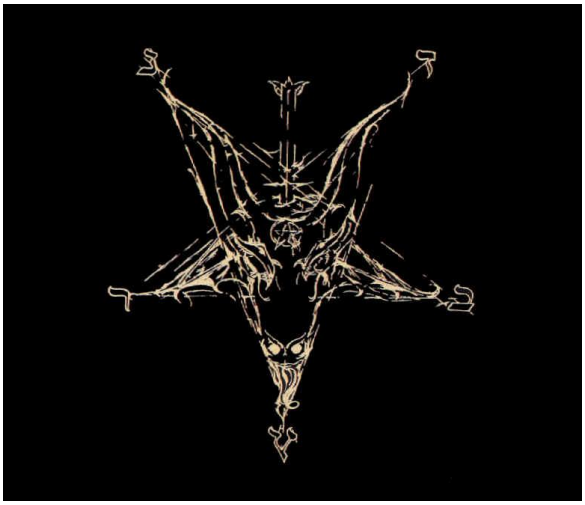

As promised in the PAGAN RELIGIOUS STUDIES echo, here's my brief introductory essay on Satanism (though Corwynt won't be seeing it, alas). I'll confine myself to discussing 'serious occultists' who identify as Satanists. I have no interest in the teen-age glue-sniffing "Satin rulz" crowd, who are into "Satanism" as a way to shock the grown-ups, and who usually (as far as I know) outgrow it. Nor am I interested in criminals who say the Devil made them do it (often, I suspect, as a way to get themselves declared insane).

Since I don't know how much you don't know, perhaps I should start with the usual elementary disclaimers:

(a) Most Satanists do not think of themselves as "worshipping evil". Satan is associated with a variety of human traits and magic(k)al energies which Christianity traditionally considers "evil", but which the Satanists themselves do not consider "evil" -- though some Satanists may describe themselves as "evil" in an ironic sense.

(b) In what there is of a Satanist subculture (for serious occultists), nobody advocates sacrificing animals or babies, sexually abusing children, or other horrific activities described in fundamentalist propaganda. As Anton LaVey explains in "***The Satanic Bible***", such activities serve no useful magic(k)al purpose.

(c) Although Satan is, obviously, a figure from Christian mythology (derived from Judaism and Zoroastrianism), Satanism is not just "reverse Christianity". I have yet to meet even one Satanist who believed in Christian theology, or a simple reversal thereof. (I've heard that such Satanists do exist, but they don't seem to be

part of the organized Satanist scene.) All Satanists I've ever encountered have some alternative explanation of who/what Satan is.

There are many alternative explanations and, correspondingly, many different kinds of Satanism. Following is a list of _some_ of the many different possible interpretations of who/what Satan is:

(1) Satan is the Christian-era guise of some pre-Christian deity, e.g. Set or Pan.

(2) Satan is not a real entity at all, but just a symbol of human individuality, pride, thinking for oneself, sensuality, etc.

(3) Satan is an actual discarnate intelligence, and is the bringer of wisdom in a form of Gnosticism with the Christian "God" cast as the Demiurge. This idea is based on a form of Gnosticism that actually existed in the early centuries C.E., which venerated the serpent of the Garden of Eden myth.

(4) Satan is not an actual discarnate, sentient being, but is more than just a symbol. Satan is, at the very least, today's most powerful magic(k)al Egregore. "Satan" is present-day society's number-one magic(k)al Name of Power.

(5) Satan is an impersonal "Dark Force in Nature".

(6) Satan is one of many gods, all of whom are in some sense real. There is no one all-powerful "God" like the Christian idea of "God". There are many gods who are powerful, but not all-powerful.

Of the above possibilities, my own personal beliefs lean toward a combination of interpretations #4, 5, and 6. The Church of Satan, founded in 1966 C.E. by Anton LaVey, usually espouses interpretation #2 and sometimes #5. The Temple of Set is into ‘something like’ (but not quite) a combination of #1 and #3.

If you haven't been around other satanists, how do you know what is being practiced, is what you would do? I could call myself a Dianic Wiccan, but what I might practice is not what is generally practiced...and there is no way for me to really learn "right way" from "wrong way".

It doesn't matter. Satanism isn't really just one religion, but a category of religions, some of which are radically different from each other. (See my message to Deborah Kest on "Satanism 101".) Since most forms of Satanism do celebrate individuality, the lack of standardization is just fine, in my opinion. The only "right way" or "wrong way" has to do with ‘what works’, and this will vary from one individual to another.

The reason you are being "punished" I think ostracized<SP?> is a better word, is that most Satanists, and people who follow left-handed Magick/spirituality (folks I know it is not a fair term, but it works for this argument) are considered by many of us the true enemies of Spiritualism that we would practice.

The term "Left-Hand Path" is OK. We use it too. You and I would probably define it very differently, however. What's your definition?

Even more than Christianity folks who follow your system of believes are very different than we. Pagan and Christianity, have very similar ideas and ethics, and while not at all tolerant of each other (generally) can live and let live. Satanists et. all on the other hand, have such a different view of life, love and the pursuit of the Divine, it is hard for us to accept you into our midst.

Could you please be more specific? _What_ do you see as the similarities between neo-Paganism and Christianity?

I too see some profound differences between Satanism and neo- Paganism. And I too see enough similarities between neo-Paganism and Christianity that one can meaningfully use a term like "Right- Hand Path", which includes both Christianity and neo-Paganism but not Satanism.

But I _also_ see some profound similarities between Satanism and neo-Paganism (especially Wicca) as well, which set them both apart from Christianity. For example, Satanism and Wicca-based Paganism are both much more tolerant toward sexual variety than Christianity traditionally is. (To be more exact, Wicca is _now_ tolerant toward sexual variety, though there was a time when it was quite

homophobic.) And in general, Satanism and Wicca-based Paganism both emphasize individuality in ways that Christianity doesn't.

Also, as I've discussed at length both here and in the **pagan** and **pagan religious studies** echoes, Satanism and most forms of neo- Paganism (especially Wicca) are both part of the family of modern Western magic(k)al religions, with many common roots and many basic magic(k)al concepts in common. We have natural reasons to be part of the same magic(k)al community (e.g. occult bookstores and this computer network). It would be much more pleasant for everyone concerned if neo-Pagans could get used to Satanists, because you are going to keep running into more and more of us whether you like it or not.
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Satanism, A Personal Definition

By Delphine

Please keep in mind that Satanism is a *very* individualistic religion, and if you asked 50 Satanists what Satanism is, you'd probably get 60 different responses. As a solitaire Satanist, I'll have a go at this.. but I'm pretty bad at trying to summarize what I believe, so please feel free to ask me questions.

For me, these are the most important things I believe as a Satanist: *I believe in Satan as a literal entity. Many other Satanists do not, esp. those from the LaVey school of thought.

- Satan is NOT a fallen angel, or a lesser created being, but instead a deity with as much power (for lack of a better word) as any other. He is the Shadow, a Destroying Deity.. and by such destruction, he purifies, for death of anything leads the way for rebirth. He is a symbol of rebellion, of pride, and of righteous anger. He brings freedom, in many different ways.

- My first care is to myself, for if I am unable to serve myself, I have no basis by which to judge the actions of others. I strive for excellence, in a sense, very close to what Setians call "Xeper".

- I believe in free will, with the understanding that "with freedom comes responsibility". I do not accept the threefold law, or any specific prohibitions like "harm none". In relating to others, I use the rule "do unto others AS they do unto you". If I am harmed or treated with dishonor, I will not continue to treat such persons in a way that is more than they deserve. Revenge, at the proper time and in a fitting manner, is acceptable behavior. If there are consequences to such revenge, I will accept them responsibly.

- I will endeavor to be honorable about my own actions, and I will expect the same behavior from others.

- I see Satan in Nature, in the floods, hurricanes, volcanoes, and tidal waves. I see fundamental laws in Nature, that death is as necessary as life. I am humbled and empowered by this, for though it blindly destroys, it is yet a part of me, as deity is immanent and transcendent to me. Satan the transcendent is that excellence that I strive for, Satan the immanent is the spark in me that strives.

- I am polytheistic. The divine, to me, is like a jewel with many facets, each a part of us, each with something to teach us. No such lesson, to me , is greater or lesser than any other; but are instead more or less appropriate for a person at a given time.

There is a great deal more I could say, and in greater detail, but this covers a large part of Satanism to me. Of course, I'm sure that Diane Vera, Sheryl, Balanone, and others will have different beliefs than I do. It seems that individualism and personal pride seem to be the link between most serious Satanists.

-Qapla'
Delphine
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The Wiccan Rede
(WCC)

Bide ye Wiccan laws ye must, in perfect love and perfect trust
Live ye must and let to live, fairly take and fairly give
Form the circle thrice about, to keep unwelcome spirits out
To bind the spell well every time, let the spell be spake in rhyme
Soft of eye and light of touch, speak ye little, listen much
Deosil go by the waxing moon, sing and dance the Wiccan rune
Widdershins go by the waning moon, chanting out the baleful tune
When the Lady's moon is new, kiss the hand to her times two
When the moon rides at Her peak, then the heart's desire seek
Heed the north wind's mighty gale, lock the door and trim the sail
When the wind comes from the south, love will kiss kiss thee on the mouth
When the wind blows from the west, departed souls will have no rest
When the wind blows from the east, expect the new and set the feast
Nine woods in the cauldron go, burn them quick and burn them slow
Elder be the Lady's tree, burn it not or cursed you'll be
When the wheel begins to turn, soon the Beltain fires will burn
When the wheel has turned to Yule, light the log the Horned One rules
Heed ye flower, bush and tree, by the Lady blessed be
Where the rippling waters flow, cast a stone and the truth you'll know
When you have and hold a need, hearken not to others' greed
With a fool no season spend, nor be counted as his friend
Merry meet and merry part, bright the cheeks and warm the heart
Mind the threefold law ye should, three times bad and three times good
When misfortune is anow, wear the star upon thy brow
True in love you must ever be, lest thy love be false to thee
These eight words the Wiccan Rede fulfill,
An Ye Harm None,
Do What Ye Will

ORPHIC INVOCATIONS OF GODDESS & GOD

Bright Blessings to all...

Here are invocations to the Goddess and God that I have used quite successfully in ritual. They are from the Orphic Hymns, for those who like historical accuracy, but have been updated just a tad, for those who like ritual with modern applications.

Hope you enjoy them.

Invocation to the Goddess

Divine are Your honors, Oh Mother of the Gods and Nurturer of All.
Yoke your swift chariot drawn by bull-slaying lions and,
O Mighty Goddess who brings things to pass, join our prayers.
Many named and reverend, You are the Queen of the Sky.
In the cosmos, Your throne is above all others, for You are

Queen of the Earth, and You give gentle nourishment to mortals.
Goddesses, Gods, and mortals were born of You,
And You hold sway over the rivers and all of the sea.
Hestia, Gaia, Demeter, Inanna, Isis, Astarte, Ishtar, Persephone, Diana,
Giver of prosperity who bestows upon mortals all manner of gifts,
Come to this Rite, Queen whom the drum delights.
Honored and loving Nurturer of Life,
Joyfully and graciously visit our deeds of piety.

Blessed Be.

Invocation to the God

Hear Our Prayer, O best and Many-Named God.
Fine-haired, solitary, and full of lovely song;
Many shaped and noble nurturer of all,

Maiden and you in one, un-withering bloom, O Adonis
You vanish and grow again in the fair seasons' turn.
Cernunnos, Pan, Myrddhn, two horned Spirit of growth and blooming;
Much loved and wept for are you,
O Fair and Youthful Hunter of the luxuriant mane.
Desire is in Your mind and You come to the Goddess in reverence and respect, in sensuous joy is your desire fulfilled
You are the seed planted in the depths of the Underworld
That springs forth, the Green God, that we may sustain our lives.
You sacrifice Yourself in gentleness when you are grown.
Come Kind-Hearted One, Come Blessed God, and bring much joy to all.

Blessed Be.

Hope you find these beneficial...

Briget Bless...Phaedra.

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EAST INVOCATION

Facing East:

Guardians of the watchtower of the east, we do summon, stir, and call thee up to protect us in our rite. Come to us now on the cool breath of Autumn's sigh which heralds the advent of Winter and the close of harvest time. Breathe into us the spirit of the pure joy of life.

So mote it be!

Responsorial: So mote it be!

AIR (invocation)

(Celebrant with the incense burner symbolizing the element of air) :

"I am everywhere. I fill the fleshy pouches of your lungs, I stir all things from the smallest blade of grass to the tallest tree. I cool you with my breezes and destroy you with my storms. Without me you would die. Am I not holy and worthy of praise?"

EAST (banishing)

Facing East:

"Guardians of the watchtower of the east, return now to the brisk Autumn breezes which are brimming with the excitement of the year's climax. Take with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

SOUTH INVOCATION

Facing South:

Guardians of the watchtower of the south, we do summon, stir, and call thee up to protect us in our rite. Come forth from the cook fires and smokehouses where food is being made ready for the coming cold months. Kindle within us the flame of spiritual awakening. So mote it be!

Responsorial: So Mote it Be!

FIRE (invocation)

(Celebrant with the candle symbolizing the element of fire):

"I live in the guarded embers of campfires and the pilot lights of stoves, I spring from the lightning and the hands of men, I warm you and I destroy you. Without me you would die. Am I not holy and worthy of praise? "

SOUTH (banishing)

Facing South:

"Guardians of the watchtower of the south, return now to the dying fires of Autumn's heat soon to give way to Winter's chill. Take with you our blessings and thanks.

Hail and farewell!

Responsorial: Hail and farewell

WEST INVOCATION

Facing West:

Guardians of the watchtower of the west, we do summon, stir, and call thee up to protect us in our rite. Come forth from the rainbow hued morning dew that covers the fields, and is soon to be frost. Purge us with your diadems and water our deepest roots that we may find peace of mind.

So mote it be!

Responsorial: So mote it be!

WATER (invocation)

(Celebrant with the water vessel symbolizing the element of water):

"I rise from the moist crevices of the Earth, I beat on the shores of Her body, I fall from the skies in silver sheets. Without me you would die. Am I not holy and worthy of praise? " (Celebrant purges the circle with water)

WEST (banishing)

Facing West:

"Guardians of the watchtower of the west, return now to the Autumn rains which cool the Earth's fevered brow baked in the heat of Summer afternoons. Take with you our blessings and thanks.

Hail and farewell!

Responsorial: Hail and farewell!

NORTH INVOCATION

Facing North:

Guardians of the watchtower of the north, we do summon, stir, and call thee up to protect us in our rite. Come forth from the fertile bosom of our Blessed Mother Earth, and nourish us so that our hopes may grow to fruition.

So mote it be!

Responsorial: So mote it be!

EARTH (invocation)

(Celebrant with the salt vessel symbolizing the element of earth):

"I am your Mother. From me come the fruit and grain and animals which feed you. I am your support, and my pull on your bodies keeps you held firmly to me. Without me you would die. Am I not holy and worthy of praise? "

NORTH (banishing)

Facing North:

Guardians of the watchtowers of the north, return now to the Earth where worms burrow deeper and seeds nestle awaiting the long sleep of Winter. Take with you our blessings and thanks.

Hail and farewell!

Responsorial: Hail and farewell!
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Wiccan History

Wicca is a relatively modern attempt (approximately 50 years old) at reviving and reconstructing the old pre-Christian religions of Europe. In a mythopoetic sense it is many centuries old. However, the Witch of 200 years ago would not recognize what is called "witch- craft" today. Modern Wicca may have some of its roots in some of the local folk-magic and "family witchcraft" of mid 20th Century England. It does have traceable roots in the Golden Dawn magical society of late 19th century England, some of Aleister Crowley's magickal work and some Ceremonial Magic dating back to Elizabethan times. For a modern history of English Wicca, the reader can most profitably consult the works of Janet and Stuart Farrar and Doreen Valiente.

PREHISTORY

Up until recently, the earliest known remnants of human society that give us any clues to the spiritual dimension of prehistoric man are those belonging to the Gravettian-Aurignacian cultures of 2500- 1500 B.C.E. This is called the Upper Paleolithic Period. Though most of the sites so far discovered have been found in Europe, a very important site in Anatolia (modern Turkey) has also been found and is the (so far) the first or oldest City of Catal Huyuk (pronounced chatal Hoo-Yook),they form a conjectural foundation for the religion of the goddess as it emerged in the later Neolithic Age of the Near East. There have been numerous studies of these Paleolithic cultures, including extensive explorations of the sites occupied by these peoples, including the apparent rites connected with the disposal of their dead.

The earliest remains of ancient civilization indicating some form of Goddess worship were in the caves in Lascaux, France. Here, the first and earliest non-anthropomorphic divine figures were symbolized by the horse for female Divinity and the Bison as the male divine influence. This portion of the cave was painted in approximately 17,000 B.C.E. and sealed approximately 10,000 B.C.E. The anthropomorphic Goddess figures appear sometime approximately 7,000 B.C.E. The earliest remains in Catal Huyuk have been reliably carbon dated to 6,500 B.C. and show some interesting parallels in that the horse was replaced with an anthropomorphic goddess and the Bison (an ice age animal) has been replaced with the aurochs bull, ancestor of modern cattle. The

anthropomorphic Goddess is an Earth Mother and the nearby volcanoes (then active) were considered her breasts.1

One major conjecture has been that the concept of the creator of all human life may have been formulated by the clan's image of women. The reasoning behind this conjecture lies in the observations in this century of the few remaining Paleolithic type cultures. These Paleolithic cultures tend to be woman centered since it is from the women that babies come and the women are absolutely essential for the continuation of the tribe or clan. Current information also indicates that it is also probable that the mother was regarded as the sole (or at least primary) parent of children in this culture, and that there was a definite pattern of ancestor worship. It is also very probable that ancestry was matrilineal.

The most tangible evidence that these very ancient cultures and their predecessors worshipped a goddess is the numerous sculptures of women found throughout most of Europe and the Near east. Some of these sculptures date as far back as 25,000 B.C.E.! Small female figurines, made of stone, bone and clay (most seemingly pregnant) have been found throughout the widespread Gravettian-Aurignacian sites as far apart as Spain, France, Germany, Austria, and Russia spanning an apparent period of at least 10,000 years. Erich Neumann, in "The Great Mother" (p.95) says- "Of the Stone Age sculptures known to us, there are fifty-five female figures and only five male figures. The male figures, of youths, are atypical and poorly executed, hence it is certain that they had no significance for the cult. This fits in with the secondary character of the male godhead, who appeared only later in the history of religions and derived his divine rank from his mother, the Goddess."

Johannes Maringer, in his book the "Gods of Prehistoric Man" says- "it appears highly probable then that the female figurines were idols of a Great Mother cult, practiced by the non-nomadic Aurignacian mammoth hunters who inhabited the immense Eurasian territories that extended from Southern France to Lake Baikal in Siberia." It was from the Lake Baikal area in Siberia that tribes are believed to have migrated across the Bering land bridge to North America about this time period, and formed the nucleus of what was to become the race of North American Indians. In some primitive societies known to history, the male role in procreation was not known. Intercourse and pregnancy both begin with puberty, and there was no evident reason to regard one as the cause of the other. Women were believed to conceive from the light of the moon or from ancestral spirits.

Neolithic cultures have left a bit more evidence for study and the images are a bit clearer and less speculative. One good instance of this is the stone age painting of a priestess officiating over a group of worshippers along with a male wearing a horned headdress. An interesting point here is that the priestess pictured is wearing a garter and wielding a ceremonial dagger, much like the ones used in modern witchcraft. Of course much has been made of this, including a lot of unfounded speculations on the "ancient connections" of modern witchcraft, but that is a topic beyond the scope of the present work. The beginnings of Roman religion are sure to have been based on the Etruscan culture. Ancestor worship was the earliest form of religion in Rome. Another interesting fact relating to ancient Matrilineal forms influencing present society is reflected in the Jewish custom current today that membership comes from the mother's side of a marriage.

The above mentioned goddess images, some as old as 7000 BC, offer silent testimony to the most ancient worship of a great goddess in the land that is most often remembered today as the homeland of Judaism and Christianity. In exploring the influence and importance of the worship of the Goddess in Canaan in biblical times, we find that as Ashtoreth, Asherah (perhaps the origin of the tribe of Asher?), Astarte, Attoret, Anath, or simply as Elat or Baalat, she was the principal deity of such great Canaanite cities as Tyre, Sidon, Ascalon, Beth Anath, Aphaca, Byblos, and Ashtoreth Karnaim.

In Egypt, the Hebrews had known the worship of the Goddess as Isis or Hathor. For four generations they had been living in a land where women held a very high status and the matrilineal descent system continued to function at most periods.

Judging from the number of Hebrews who emerged from Egypt in the Exodus, as compared with the family of the twelve sons who supposedly entered it four generations earlier, it seems likely that a great number of those Hebrews known as Israelites may actually have been Egyptians, Canaanites, Semitic nomads and other Goddess-worshipping peoples who had joined together in Egypt. Archaeological records and artifacts reveal that the religion of the Goddess still flourished in many of the cities of Canaan long after the Hebrews invaded.

What are some of the modern day applications of this long history of Goddess worship? For an answer to this, let's look at an encapsulation of the "her story" of the legend of the Universal Goddess as taught to the new entrants to the Faerie Tradition in 20th Century America.

According to the legends of the Faerie, Witchcraft and magick began more than 35 thousand years ago, when the last ice age in Europe began and small bands of nomadic hunters followed the free-running reindeer and bison herds. They were armed with but primitive weapons (Stone Age, remember?), and had to lure or chase the animals over a cliff or into a pit to kill and eat them. As Starhawk says,"...some among the clans were gifted, could "call" the herds to a cliff side or a pit, where a few beasts, in willing sacrifice, would let themselves be trapped."

As the last ice age retreated the tribes of nomadic hunters worshipped the Goddess of the Wild Things and Fertility and the God of the Hunt. Semi-permanent homes were set up in caves carved out by the glaciers. Shamans and Shamanka conducted rites within hard to reach portions of the caves, which were painted with scenes of the hunt, magical symbols and the tribes totem animals.

The transition from Hunter-Gatherers to agriculturists was reflected in the change of the "Lady of the Wild Things and Fertility" to the "Barley Mother" and the "God of the Hunt" to the "Lord of the Grain". The importance of the phases of the moon and the sun was reflected in the rituals that evolved around sowing, reaping, and letting out to pasture.

Villages grew into towns and cities and society changed from tribal to communal to urban. Paintings on the plastered walls of shrines depicted the Goddess giving birth to the Divine Child - Her son, consort and seed. The Divine Child was expected to take a special interest in the city dwellers, just as His Mother and Father had taken an interest in the people who lived away from the cities. Mathematics, astronomy, poetry, music, medicine, and the understanding of the workings of the human mind, developed side by side with the lore of the deeper mysteries.

Far to the east, nomadic tribes devoted themselves to the arts of war and conquest. Wave after wave of invasion swept over Europe from the Bronze Age onward. Warrior gods drove the Goddess' people out from the fertile lowlands and the fine temples, into the hills and high mountains, where they became known as the Sidhe, the Picts or Pixies, and the Fair Folk or the Fairies. The mythological cycle of Goddess and Consort, Mother and Child, which had held sway for 30,000 years was changed to conform to the values of the conquering patriarchies.

In Canaan, Yahweh fought a bloody battle to ensure that his followers had "no other gods before me." The Goddess was given a masculine name and assigned the role of a false god. Along with the suppression of the Goddess, women lost most of the rights they had previously enjoyed.

In Greece, the Goddess in Her many aspects, was "married" to the new gods resulting in the Olympic Pantheon. The Titans, who the Olympians displaced were more in touch with the primal aspects of the Goddess.

The victorious Celts in Gaul and the British Isles, adopted many features of the Old Religion and incorporated them into the Druidic Mysteries. The Faerie, breeding cattle in the stony hills and living in turf-covered round huts preserved the Craft. They celebrated the eight feasts of the Wheel of the Year with wild processions on horse- back, singing and chanting along the way and lighting ritual bonfires on the mountaintops. It was said that the invaders often joined in the revels and many rural families, along with some royalty, could claim to have Faerie blood. The College of the Druids and the Poetic Colleges of Ireland and Wales were said to have preserved many of the old mysteries. ***

In the late 1400's the Catholic Church attempted to obliterate its competitors, and the followers of the Old Religion were forced to "go underground." They broke up into small groups called Covens and, isolated from each other, formed what would later be known as the Family Traditions. Inevitably, parts of the Craft were forgotten or lost and what survives today is fragmentary.

After nearly five centuries of persecution and terror, came the Age of Disbelief. Memory of the True Craft had faded as non-members who could remember how they once had met openly died and those who came after never knew of them. All that was left were the hideous stereotypes which were ludicrous, laughable or just plain tragic. With the repeal of the last Witchcraft Act in England in 1954, the Craft started to re-emerge as an alternative to a world that viewed the planet as a resource to be exploited.

Janet and Stewart Farrar, in the introduction to The Witches Goddess say of the modern re-emergence of the Goddess " ..may well prove to be one of the most significant spiritual, psychic and psychological developments of our lifetime". They have since done a wonderful job of presenting an overview of the ascendancy and history of the expression of the masculine principle of deity as e

pressed by Male God-forms and Gods with their book The Witches' God. What do the Farrars consider this "masculine principle" to be? "...it represents the linear-logical, analyzing, fertilizing aspect, with its emphasis on Ego-consciousness and individuality, while the feminine principle represents the cyclical-intuitive, synthesizing, formative, nourishing aspect, with its emphasis on the riches of the unconscious, both Personal and Collective, and on relatedness."

As mankind started to develop his cultures in directions that were more male dependent in the nature of the cultures, the emphasis in religion shifted to become more male god than female goddess oriented. As this happened, the Goddess(es) lost ground to the God(s). At first, the female aspect merely became secondary to the male, but eventually the male took over and dominated to the total exclusion of the female, particularly in western society as we know it today. "The first major god-form to claim a monopoly of divinity was the Hebrew Yahweh, from which in due course sprang the Christian and Moslem forms." "Dr. Raphael Patai, in his books Man and Temple and The Hebrew Goddess shows that the Goddess Asherah was worshipped alongside Yahweh as his wife and sister in the Temple at Jerusalem for 240 of the 360 years the temple complex existed, and her image was publicly displayed there." There is also evidence that the Jewish community at elephantine in Egypt acknowledged two goddess-wives of Yahweh, and also there still remains in Ezekiel (xxiii)a metaphorical reference to a pair of wives, where Yahweh condemns the "whoredom" of two sisters who "became mine and bore me sons and daughters".
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MY WICCA

By Durwydd MacTara

My RELIGION is Wicca, my LIFE-STYLE is Witchcraft! I believe in a supreme being that is both Immanent and Transcendent, that is expressing itself within AND without. However, I also believe that trying to define/describe such an infinite Divine Being in finite terms to be a waste of time and energy. I CAN describe my perceptions of the Ultimate in terms of the energies that I work with and find significant in my daily living. My style and methods of relating to what I can perceive of these Divine Energies are what I describe as my RELIGION. How I apply these insights gained via my religious practices, I term my CRAFT.

The name for my religion is derived from the Saxon root "Wicce" (pronounced "witchy") and is loosely translated as "Wise". The word "Wicca" was first used in modern times in England by Gerald B. Gardner to describe/define an attempt at restoring "the old wisdom" of pre-Christian beliefs and practice into a modern context in the 1940's. Ergo, I could call my religion "wisdom" and my style of application of this wisdom "wise-craft" or more simply, "The Craft of the Wise".

For the sake of convenience and easy understanding, I divide the expressions of the Divine Energies into two groups; that of the active positive (symbolically "male") energies represented to me by the stag horned Lord of the Forest, and those of a more passive, nurturing, or "negative" polarity represented to me by the Threefold Goddess. Approaching my perceptions of the universe and its energies in this way allows me to break them down into "bite sized chunks", applicable to my daily life in a mundane world, and what good is ANY belief system if it is not of immediate and practical use here and now?

So what are some of the beliefs and practices of this religion called Wicca, and how do I apply them to my daily life? What does it all mean? The following explanation is based on a press statement released by the American Council of Witches released in the early 1970's, with some editing on my part to reflect my own beliefs and practices.

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Basic Principles Of The Craft

1. The first principle is that of love, and it is expressed in the ethic,

   "**an it harm none, do as thou will**"

   a) Love is not emotional in it's essence, but is an attribute of the individual as expressed in relation to other beings;

   b) Harming others can be by thought, word, or deed. Thought is included here, because for the Witch, "thoughts are things" and every action, even thoughts, can become magical actions, whether consciously intended or not;

   c) It is to be understood the "none" includes oneself, though it is permissible to harm self in helping others, should one so choose;

   d) The harm which is to be regarded as unethical is gratuitous harm; war, in general, is gratuitous harm, although it is ethical to defend oneself and one's liberty when threatened by real and present danger, such as personal defense or defense of another **when requested**.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

   a) The Infinite and Ultimate Godhead is one unique and transcendent wholeness, beyond any limitations or expressions; thus, it is beyond our human capacity to understand and identify with this principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation.

   b) One of the most basic and meaningful attribute of the One that we, as humans, can relate to and understand, is that of polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near as we can approach to the One within our human

limitations of understanding and expression, though it is possible to experience the divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic, poised co-operation and co-relationship.

3. The Witch must recognize, and operate within the framework of the Law of Cause and Effect; every action has it's reaction, and every effect has it's cause. All things occur according to this law; nothing in the universe can occur outside this law, though we may not always appreciate the relation between a given effect and it's cause. Subsidiary to this is the Law of Three, which states that whatever goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on a smaller scale and to a lesser degree, in the Microcosm. The powers of the universe exist also in the human, though in general instance they lie dormant. The powers and abilities can be awakened and used if the proper techniques are practiced, and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of the Mysteries, and, although they are only capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, many feel, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing many of the same attributes as the One, it's Laws must be the principles through and by which the One operates. By reasoning from the known to the unknown,

one can learn of the Divine, and thus of oneself. By experiencing the Mysteries a person can truly LEARN more about the One. Thus the Craft is a natural religion as well as a MYSTERY religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

   a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

   b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of the natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of humanity's striving to know the Godhead.

a) In keeping with the Law of Polarity, these god-forms are brought into harmony by the one great Law which states: All Gods are one God. All Goddesses are one Goddess. There is one Initiator. This law is an expression of our understanding that all of the forces of the universe, by whatever ethnic god-form is chosen to clothe and relate to whichever force, can be resolved into the fundamental polarity of the Godhead, the Great Mother and the All-Father.

b) It is the use of differing god forms, of differing ethnic sources or periods, which is the basis of many of the differences between the various Traditions of the Craft. Each Tradition uses the forms, and thus the names, which to that Tradition best express and awaken an understanding of the force represented, according to the areas of emphasis of the Tradition.

c) Because we know that differing names or representations are but expressions of the same divine principles and forces, we require our members to swear that they will never mock the names by which another honors the Divine, even though those names be different from and seemingly less expressive than the names and god forms used by our Tradition (for to the members of another Tradition, using it's names, ours may easily seem equally less expressive).

8. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born innately sinful, and recognize the concepts of sin and guilt are tremendously inhibiting to the human potential; the consequences of the Law of Cause and Effect, called karma by some, are not punishment, but the recurrences of situations and their effects because the individual has not gained the Wisdom needed to handle or avoid such situations.

b) There is no heaven except that which we ourselves make of our life on Earth, and likewise there is no hell except the effects of our unwise actions. Many of us believe in a "waiting place" sometimes called Summerland where we rest, recuperate and prepare for our next sojourn in the earth. "Death is not followed by punishment or reward, but by life and the continuing personal evolution of our human potential.

c) One cannot damn the divine in oneself; one can, however, cut oneself off from it through the rejection of wisdom and a refusal to strive for self-realization. This cutting off does not lead to personal suffering in "hell", for there is no Self to suffer if the tie to one's own divinity has been severed; what remains is merely an empty shell, a "personality" or thought-form devoid of it's ensouling Spark of the Divine Fire.

9. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

10. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable.

10. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission. The reasoning behind this apparent limitation is that we are endowed with Free Will, and what the Gods themselves hesitate to infringe upon, is best left alone by us "mere" mortals.

11. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the super- natural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used _only_ for the gains of the self, and therefore must strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

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Air Meditation

(taken from the WICCA echo on Sun 24 Jan 93 22:17)

It is dawn. I find myself in a forest filled with Aspen trees. I raise my eyes and look for the sky, but the boughs looming overhead hide it from my view. As I look up, feel the cool breeze of spring brush my face, and hear the sound of the rustling leaves. Blowing, laughing from the east, Eurus brings thoughts of renewal and life. I follow the wind further into the soft shadows of the forest, inhaling deeply the strong scent of the trees. I smell, too, the wafting hints of fragrant incense. I follow where my senses lead me and come to a small clearing circled by burning censers filled with sweet-smelling oils. Toward the east end of the circle is a staff. I walk over to the place and sit on the ground before it. I take the staff into my hands and close my eyes. First come swirling colors of white then yellow then fading darker into lavender. Then, out of the swirling fog of colors come dozens of small, lithe figures who swirl around as if carried on the wind itself. They dance around my head and body, swirling around as if caught in a dance to unheard music. Then, taking my attention from the spirits of the air, I look up to find further figures emerging from the mist. First comes a woman with the beauty of the dawn. As she steps forward, each of the four winds, in turn, hasten from around here and fly, one to each of the four corners of the earth. As she fades, there comes another whose form seems insubstantial, and seems to constitute both the image of a woman and a cow at the same time. I look closely the attempt to solidify one form, but I cannot. As this image fades, I am presented with the forms of two women who immediately remind me of the nighttime sky. One glows with the pale light of the full moon, and her eyes hold the fullness of hidden knowledge. The other, whom also seems to radiate cool starlight, seems to embody the possibilities of many lifetimes. In due course, these figures too fade and I am left with only the mist of the elemental world of air. Suddenly, three male figures issue from the mist. They seem to be three aspects of one man, but each's attributes differ. The first glows with the light of the moon, seeming to be its protector. The second and third appear almost identical, except that one has a winged helmet and shoes. As I sit and study the sameness and difference of the three, they begin to fade, as does the fog. When the

mist clears, I find myself sitting within the circle still clutching the staff in my hands. I place the staff once again on the ground and rise. I thank the element of air, and all it is associated with for sharing with me its wisdom, and leave the circle.

Charis

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Persecution: Ancient And Modern

Julia and Matthew Sandow

This is the text of a talk entitled ***Persecution: Ancient And Modern***. Written by Julia Phillips, it was presented by Julia and Matthew Sandow at the Wiccan Conference, Canberra, September 1992, and was illustrated with slides of medieval woodcuts, paintings and documents.

To begin, an example of religious persecution:

I am told that, moved by some foolish urge, they consecrate and worship the head of a donkey, that most abject of all animals. This is a cult worthy of the customs from which it sprang! Others say that they reverence the genitals of the presiding priest himself, and adore them as though they were their father's... As for the initiation of new members, the details are as disgusting as they are well-known. A child, covered in dough to deceive the unwary, is set before the would-be novice. The novice stabs the child to death with invisible blows; indeed, he himself, deceived by the coating of dough, thinks his stabs harmless. Then - it's horrible! - they hungrily drink the child's blood, and compete with one another as they divide his limbs. Through this victim they are bound together; and the fact that they all share the knowledge of the crime pledges them all to silence. Such holy rites are more disgraceful than sacrilege. It is well-known too what happens at their feasts.... On the feast day they forgather with all their children, sisters, mothers, people of either sex and all ages. When the company is all aglow from feasting, and impure lust has been set afire by drunkenness, pieces of meat are thrown to a dog fastened to a lamp. The lamp, which would have been a betraying witness, is overturned and goes out. Now, in the dark so favorable to shameless behavior, they twine the bonds of unnamable passion, as chance decides. And so all alike are incestuous, if not always in deed, at least by complicity; for everything that is performed by one of them corresponds to the wishes of them all... Precisely the secrecy of this evil religion proves that all these things, or practically all, are true. (Minucius Felix: Octavius)

Although the language is not modern, the description of the practices could have come straight from last week's "Picture" magazine! And this is the point that I wish to make; the facts of persecution have not changed in almost 2,000 years, for that piece was written in the 2nd century AD. Moreover, the religion it condemns is Christianity, not Paganism, for Paganism at that time was the

dominant state religion. In fact the author is a Christian apologist, and is attempting to rebuke what he sees as unfair criticism, by parodying the offences which Pagans accuse Christians of perpetrating.

Persecution of religious minorities is quite simply that; it is persecution by a large body of people - generally those who represent "society" - against a smaller one; generally comprised of those who have either rejected, or for one reason or another, fall outside of the social "norm".

Let us look at the medieval picture of the witch; society's scapegoat par excellence: here we see her - for it is most often "her" - an old, ugly woman, most likely poor, and most likely on the fringe of the society in which she lives. This is the stereotype of the witch. We know it is false; we know it has no basis in fact; however, it became an integral part of the mindset of medieval Europe, and through fairy tales, drama and literature, and more latterly, cinema, the media and television, it has remained an integral image in modern society. One has only to look to Roald Dahl's "Witches", or Frank Baum's "Wizard of Oz", for proof of this. It came as a surprise to me to learn that "The Wizard of Oz" was in fact a deliberate propaganda exercise, released just at the beginning of World War II. If you remember, the magic words are: "There's no place like home"; and where was "home"? Kansas! that epitome of the WASP culture.

When looking at medieval persecution of heresy, the waters are muddied by the many different causes and effects which permeate the whole matter. There was no single cause, and no single victim. It is a fact that far more women than men were persecuted; there are a number of reasons for this, not least that throughout this period, Europe was engaged in one war after another - most notably The Crusades - and men were in rather short supply. There were also several epidemics of the plague, not to mention other diseases such as dysentery and cholera, which in the Middle Ages were sure killers. Another reason is the rampant misogyny which, begun with the earliest Christians, has permeated their theology ever since:

"What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted in fair colors... The word woman is used to mean the lust of the flesh, as it is said: I have found a woman more bitter than death, and a good woman more subject to carnal lust... [Women] are more credulous; and since the chief aim of the devil is to corrupt faith, therefore he rather attacks them [than men]... Women are naturally more impressionable...

They have slippery tongues, and are unable to conceal from their fellow-women those things which by evil arts they know.... Women are intellectually like children... She is more carnal than a man, as is clear from her many carnal abominations... She is an imperfect animal, she always deceives.... Therefore a wicked woman is by her nature quicker to waver in her faith, and consequently quicker to abjure the faith, which is the root of witchcraft.... Just as through the first defect in their intelligence they are more prone to abjure the faith; so through their second defect of inordinate affections and passions they search for, brood over, and inflict various vengeances, either by witchcraft or by some other means.... Women also have weak memories; and it is a natural vice in them not to be disciplined, but to follow their own impulses without any sense of what is due... She is a liar by nature... (Malleus Maleficarum, edited by Jeffrey Russell).

It is easy to comprehend the persecution of women when one is confronted with such obvious hatred and fear of the sex. But perhaps the most powerful impetus of the witch trials era is one which is subtly - and sometimes not so subtly! - present in all the trials; that of a pursuit of power or wealth. For an example we can look to Gilles de Rais, who as the wealthiest man in Europe (as well as Joan of Arc's military Captain), was a prime victim for a charge of heresy. Found guilty, his lands, properties and wealth were confiscated by his accusers. Curiously though he was buried on consecrated ground in the Churchyard; normally forbidden to heretics. In "The Encyclopaedia of Witchcraft and Demonology", Russell Hope Robbins says:

"At first, Gilles dismissed their accusations as "frivolous and lacking credit", but so certain were the principals of finding him guilty that on September 3, fifteen days before the trial began, the Duke disposed of his anticipated share of the Rais lands. Under these circumstances, it is difficult to place any credence in the evidence against him, among the most fantastic and obscene presented in this Encyclopaedia."

Charges included the now obligatory conjurations of devils and demons - Satan, Beelzebub, Orion and Belial are mentioned by name - and the practice of that dreadful art: geomancy! And of course the charges included human sacrifice and pedophilia; no self-respecting Christian could exclude these crimes from charges against a confirmed heretic!

There were not many who had the wealth of Gilles de Rais, but in a small parish, even the meanest property was eagerly seized, and the witch hunts became

a profitable business. The victims were even required to pay for the fuel upon which they were burnt. But the laws were not consistent throughout Europe, and in some areas, if the victim confessed, then his or her property could not be confiscated, but was inherited by the next of kin. However, many of these victims were in fact devout Christians, who would be loath to confess to heresy just so that their family could inherit their land! Of course many were tortured to the point were they would admit to being any- thing demanded of them, although technically, they were only allowed to be tortured once. This is why you will read in trials records that the torture was "continued", which, of course, gets round the problem of the poor torturer missing out on his lunch and dinner.

Although most heretics were women, a great many men were also taken, tortured, and put to death. This is a letter from one such victim at the notorious Bamberg in Germany; a poignant epitaph to one of Europe's most hideous crimes:

Many hundred thousand good-nights, dearly beloved daughter Veronica. Innocent have I come into prison, innocent have I been tortured, innocent must I die. For whoever comes into the witch prison must become a witch or be tortured until he invents something out of his head - and God pity him - bethinks him of something.

I said: "I have never renounced God, and will never do it - God graciously keep me from it. I'll rather bear whatever I must."

And then came also - God in highest heaven have mercy - the executioner, and put the thumbscrews on me, both hands bound together, so that the blood spurted from the nails and everywhere, so that for four weeks I could not use my hands, as you can see from my writing. Thereafter they stripped me, bound my hands behind me, and drew me up on the ladder. Then I thought heaven and earth were at an end. Eight times did they draw me up and let me fall again, so that I suffered terrible agony.

All this happened on Friday June 30th and with God's help I had to bear the torture. When at last the executioner led me back into the cell, he said to me: "Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent some-thing, for you cannot bear the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch."

The author of this letter, Johannes Junius, did indeed confess to being a witch, and in August of 1628, was burned at the stake. He managed to send his final letter to his daughter, which ended by saying:

Dear child, keep this letter secret, so that people do not find it, else I shall be tortured most piteously and the jailers will be beheaded. So strictly is it forbidden... Dear child, pay this man a thaler... I have taken several days to write this - my hands are both crippled. I am in a sad plight. Good night, for your father Johannes Junius will never see you more.

This letter describes more accurately than any historical treatise just how uncompromising the ecclesiastical courts were in their hunt for heretics. Witches, of course, were only one kind of heretic.

I mentioned earlier that there are many causes, and many effects, to the period which is commonly referred to as "The Burning Times", or the Great Witch Hunt. It is often assumed by many people today that Christianity has been the dominant western religion for 2,000 years. This is not so. The death of Christ, which probably occurred in the year AD 30, may have heralded the new religion, but there was certainly not an immediate conversion of the world to Christianity. Parts of Scandinavia remained wholly Pagan until as late as the 12th century. The British Isles and mainland Europe were converted to Christianity over a lengthy period covering mainly the 4th to 9th centuries. Some parts have never truly been converted, and with the opening up of the Eastern bloc countries, we are now re-discovering a wealth of Pagan tradition and folklore that has been hidden for hundreds of years: initially from the invading Christian missionaries, and then later from the various communist regimes.

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practice celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

Because of their sumptuous lifestyle, their obvious disregard and contempt for vows of poverty and chastity, and their abuse of the spiritual authority invested in them, many spiritually inclined Christians rejected the Catholic Church, and instead followed leaders who lived simple, ascetic lives in accordance with the teachings of Christ. Some of these sects became very popular, and were soon perceived by the Pope as a threat to his status and power. It has been suggested that the witch trials were a direct result from the persecution of these sects. Rather than incorporate a discussion of the different sects within this talk, handouts are available which very briefly describe the main ones.

The main thrust was against the Cathars or Albigensians, and the Waldensians (Vaudois), and it was their persecution which gave rise to the legal machinery which developed into the Inquisition, and the so-called witch hunts. It began with Pope Lucius III and the emperor, Frederick I Barbarossa; they met at Verona in 1184, and issued the decree "Ad abolendam", which excommunicated sects like the Cathars and Waldensians, and laid down the procedures for ecclesiastical trial, after which the accused would be handed over to the secular authorities for punishment. The punishment decreed was confiscation of property, exile, or death. By the 12th century, burning had already become the established means of execution for heretics, and so this became enshrined in law.

At the beginning of the 13th century, the Dominican Order of Friars was established, and its members were instructed by the Pope to investigate and prosecute heresy. From this simple beginning grew the awesome machinery of the Inquisition, which although never aimed particularly at witches, became a byword for terror in parts of Europe.

As you can see, the motives for the heresy persecutions were not to stamp out Paganism - although that was certainly a by-product - but to remove the threat of any competition to the power of the Church (and thus to the Pope), in Rome. And the greatest threat came from other "Christian" sects, not the Pagans. The change from an accusatory to an inquisitorial process became established, and the legal machinery which allowed - indeed encouraged - individual psychopaths and religious maniacs to persecute at will, was in place.

Have you got a neighbor who annoys you? plays loud music, or who keeps their smelly refuse next to your garden fence? Now your recourse is to the local council or the police; in the Middle Ages, you simply denounced the offender as a

witch or heretic, and let the Church deal with them for you. Not only did it cost you nothing, if you were lucky, you might also inherit their property!

For once you were taken as a witch or a heretic, there was little chance of escape. Certainly some victims were pardoned and released, but the vast majority were not so lucky. When you consider the style of questioning, this is not surprising:

1. How long have you been a witch?

2. Why did you become a witch?

3. How did you become a witch and what happened on that occasion?

4. Who is the one you chose to be your incubus? What was his name?

5. What was the name of your master among the evil demons?

6. What was the oath you were forced to render to him?

21. What animals have you bewitched to sickness and death, and why did you commit such acts?

22. Who are your accomplices in evil...?

23. What is the ointment with which you rub your broomstick made of...?

This set of questions came from Lorraine, and was used consistently throughout the three centuries of the main persecutions. Bearing in mind that the accused HAD to answer - no answer at all, or a denial, was tantamount to guilt - you can see how easily the composite picture of the witch evolved. As Rossell Hope Robbins says: "The confessions of witches authenticated the experts, and the denunciations ensured a continuing supply of victims. Throughout France and Germany this procedure became standardised; repeated year after year, in time it built up a huge mass of "evidence", all duly authorized, from the mouths of the accused. On these confessions, later demonologists based their compendiums and so formulated the classic conceptions of witchcraft, which never existed save in their own minds."

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practice celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

It is also rather disturbing to discover just how important individual religious maniacs appear to have been in the persecutions. Rather like today, where a crusading telejournalist, or evangelical vicar, can cause untold harm to innocent people. Without exception, these accusations are by those with an unhealthy mania against anyone whose theology or practices differ from their own. In the words of one modern evangelist: "if you're not fighting and winning, you're losing.".

Conrad of Marburg, described by Norman Cohn as, "a blind fanatic", was a severe and formidable persecutor. As confessor to the young 21 year-old Countess of Thuringia, he would trick her into "some trivial and unwitting disobedience, and then have her and her maids flogged so severely that the scars were visible weeks later". (Cohn). Conrad became Germany's first official Inquisitor, and his zeal in denouncing heretics was unsurpassed. Another Conrad, a lay-Dominican Friar, and his sidekick Johannes, were also vigorous in denouncing heretics. As they moved from village to village, they claimed to be able to identify a heretic by his or her appearance, based on nothing but their own intuition. They were responsible for the burnings of many people, and said, "we would gladly burn a hundred if just one among them were guilty". (***Annales Wormantiensis***).

Their comment about appearance is an important one; as we saw earlier, the stereotype of the witch hasn't changed much in hundreds of years. We know it is false; we know that it exists only in the imagination of the persecutors, and yet how powerful and enduring this stereotype has proven to be.

If we think about this stereotype, what images do we conjure up? An old woman - occasionally an old man; or perhaps a young and alluring temptress? Flying through the air on a broomstick; worshipping a devil, often in the form of a goat; trampling upon the sacred symbols of Christianity; and of course our old friend the Sabbat, with its practices of sexual license, debauchery, drunkenness and ritual murder; the latter often of children.

But persecution does not restrict itself to witches; the similarities between this stereotype and that of the Jew are obvious: Jews have been persecuted throughout their history, but it is interesting to compare some aspects of their persecution with that of witches.

In the 12th century, the word "Synagogue" was used for the first time to describe the meeting place of heretics. Professor Russell says that: "This usage, obviously designed to spite the Jews, was common throughout the Middle Ages, being replaced only towards the end of the 15th century by the equally anti-Jewish term 'Sabbat'.

The Encyclopaedia Britannica says on the subject of Jewish persecution that: "To reinforce racial and religious prejudice, the preposterous ritual murder accusation became common from the 12th century." The third and fourth Lateran Councils had already prohibited gentiles from entering Jewish service, or being employed by Jews, and further ordered that Jews should wear a distinctive badge, and live only in Jewish settlement areas. This of course was the beginning of the ghetto.

As we have seen though, the ritual murder accusation was already over a thousand years old, before it was used against either the Jews or the heretics and witches. Most people know of the expulsion of Jews from Spain in the 15th century, but perhaps not so commonly known is that for about 200 years prior to the expulsion, the Jews had been massacred and persecuted. Indeed, it was against the Jews that the infamous Spanish Inquisition of the 15th century was directed. The persecution of Jews in 20th century Europe is too well-known to require further comment here, but perhaps a few comments about its encouragement would be useful.

We are discussing persecution in this talk, and how persecution is manifested. Throughout history, the written word has been invaluable as a means of spreading propaganda. Even in the Middle Ages the "crimes" of the heretic were publicized by records of trials, where the "confessions" were made known

to the general public. The infamous "Malleus Maleficarum" became highly influential in Europe mainly because its publication coincided with the introduction of mass printing. It had little effect in England because no English translation was available until 1928. This fact alone demonstrates the power of the written word.

In medieval Europe, a pamphlet describing the crimes of a convicted heretic would be pinned to a post in the town square, and those who could not read had it read to them. In 20th century Europe, pamphlets were still used by one group to spread lies about another. As we approach the 21st century, this technique is still used with very great success; for the persecutor needs to make only a glancing nod to the truth, and the lies which are published (or more frequently broad- cast) are far more scandalous than the reality!

An example: soon after the launch of the Pagan Alliance, Sydney radio 2MMM broadcasted a news story about the sexual abuse of children by occultists and witches. Matthew responded immediately, and provided the station with copy documents and news clippings from Britain, proving the story to be without foundation, and a scheme by the Christian fundamentalists to discredit Pagans. The news editor and chief journalist were impressed by the material, and agreed that they had been used by the fundies. However, they refused to broadcast a retraction because it would be "old news". So, the damage had been done, and the fundamentalists achieved their objective.

This technique was used with very great effect in the early part of the 20th century, with the circulation of a pamphlet called, "The Protocols of the Elders of Zion". This purported to be, "an account of the World Congress of Jewry held in Basel, Switzerland in 1897, during which a conspiracy was planned by the international Jewish movement and the Freemasons to achieve world domination." (M Howard).

German nationalists made very great use of the Protocols, which it was claimed were "smuggled out of Switzerland by a Russian journalist who had placed the documents in the safe keeping of the Rising Sun Masonic Lodge in Frankfurt." (ibid) They were widely disseminated, and writing in "Mein Kampf", Hitler "denounced the Jews as agents of an international conspiracy devoted to world domination...". (ibid) We all know what happened next.

The point is that although the Protocols were confirmed as a fraud in 1921, they continued to have an effect, and once published, could not effectively be retracted. This is the aim of today's fundamentalist Christian, who believes that if he or she throws enough dirt at their opponents (basically anyone who does not agree with their uncompromising version of Christianity), then some will stick, and the battle will be won. This is the strategy which has been used for thousands of years to persecute minorities, and has always been successful. The formula is simple: discover what most people fear most, and then accuse your enemies of practicing it. It is an interesting comment on humanity that those things which occur time and time again are consistent: conspiracy, buggery, pedophilia, sacrifice (human and animal) sexual license, drunkenness and feasting. More specific charges relating to a pact with a devil or desecrating sacred objects are additions to these core accusations.

A further interesting aspect is that many of the accusations were made by children; interesting parallels can be drawn to modern accusations by children "encouraged" to reveal information about occultism and witches. It has been widely recorded that Hitler's "Youth Army" required children to spy upon their parents, and report any indiscretions; modern social workers use an identical process for identifying Pagan parents - children are asked about what their parents do, and leading questions are commonly used. And of course there have always been children who, for one reason or another, tell the most fantastic tales. It is unlikely today that the victims of these child fantasies will be burned at the stake, but there have been families torn apart, children placed in detention centers, and untold misery for parents and children alike, based upon no more than the verbal report of a child.

Commentators on this aspect of persecution have suggested that the children wish to be the center of attention; or to direct punishment for their own misdeeds elsewhere; or are simply reacting in a hyperactive manner to the onset of puberty. Whatever the cause, the effects are dramatic, and have caused severe suffering, and in the middle ages, loss of life, on many occasions.

In medieval England, there were many occasions where children's "evidence" (sic) was used to convict witches. "The Leicester Boy", "The Burton Boy" and "The Bilson Boy" were a few of many who claimed to be bewitched by witches. Eventually proven to be a fraud, at least ten women died as a result of the accusations of The Leicester Boy, and the Burton Boy caused the death of at least one of the women whom he accused. In the 17th century a number of women were executed on the allegations of hysterical children, even though fraud was

often discovered during the course of the trial. It is a fact that the delusions of delinquent or disturbed children were often used by judges to confirm their own prejudices; how little things have changed!

Salem (1692) is probably the best known of all the cases where children were the chief accusers. Although in fact, the "children" were more like young adults, with only one under the age of ten, and most in their late teens or early twenties. However, as the panic grew, a great many more were sucked into the web of lies, and Martha Carrier was hanged on the "evidence" (sic) of her 7 year-old daughter. At the height of the hysteria almost 150 people were arrested; thirty-one were convicted, and nineteen hung. Some died in jail, and others were reprieved. As was common in Europe, the accused were required to pay their expenses whilst in jail, even if they were subsequently found innocent. Sarah Osborne and Ann Foster both died in jail, and costs of .1 3s 5d and .2 16s 0d respectively were demanded before the bodies would be released for burial.

The chief of the accusers, Ann Putnam, confessed fourteen years later that the whole thing was a fraud. In 1697 the jurors publicly con- fessed they had made an error of judgment, and ten years after the executions, Judge Samuel Sewall "confessed the guilt of the court, desiring to take the blame and shame of it...". By then of course it was too late for those who were dead, or whose lives had been destroyed by the accusations.

But we are getting ahead of ourselves here, for Salem is the last of the great witch trials, coming as it does towards the end of the 17th century.

We mentioned earlier that in Continental Europe, the heresy trials appeared to arise from the persecution of the Christian sects of the Bogomils, Cathars, Albigensians, and others such as the Jews, Waldensians, and even the Knights Templars. The stereotype of the witch was compounded from many different sources, and gradually became the composite figure of the shape-shifting hag, who flew through the air on a broom, and flung her curses at all and sundry.

The concept of the pact with the devil existed as early as the 8th century, and as we have seen, sexual license, buggery and ritual sacrifice have long been seen as activities supposed to be practiced by those outside of society's norm, whether they

be Christian or Pagan. During the 9th century, shape-shifting, malefic and the incubus/succubus became more commonly reported, and by the 10th century, the idea of nocturnal flight was established. Published in 906, the Canon Episcopai described how some women were deluded in the belief that at night they could fly behind their Goddess, Diana (Hold a or Herodias):

"Some wicked women are perverted by the Devil and led astray by illusions and fantasies induced by demons, so that they believe they ride out at night on beasts with Diana, the pagan goddess, and a horde of women. They believe that in the night they cross huge distances. They say that they obey Diana's commands and on certain nights are called out in her service..."

Echoes here to Maddalena's story recounted by Leland in Aradia: Gospel of the Witches:

"Once in the month, and when the moon is full, ye shall assemble in some desert place, or in a forest all together join to adore the potent spirit of your Queen, my mother, great Diana".

Carlo Ginzburg has also published a remarkable book about the Witches' Sabbath, and the night flight, where he suggests that these are in fact based on genuinely ancient shamanic practices; nothing new in this concept to modern Witches, but a novel observation in the academic circles in which Ginzburg moves.

In 1012, Burchard's Collectarium was published: the first attempt to assemble a book of Canonical Law. Book number 19 of this vast collection was called the Corrector, and chapter five deals with various sins, and their respective penances. As we might suppose, Maleficia is prominent in this chapter! It enshrines in law the notion of night flight, together with murder, and the cooking and eating of human flesh. Although both the Canon Episcopai and Burchard's Corrector are specific in attributing the powers of flight to Witches, it is not until 1280 that the first picture of a witch riding upon a broom appears. This is found in Schleswig Cathedral.

In 1022, the first burning occurred: at Orleans, the victims were accused of, "holding sex orgies at night in a secret place, either underground or in an abandoned building. The members of the group appeared bearing torches. Holding the torches, they chanted the

names of demons until an evil spirit appeared. Now the lights were extinguished, and everyone seized the person closest to him in a sexual embrace, whether mother, sister or nun. The children conceived at the orgies were burned eight days after birth, and their ashes were confected in a substance that was then used in a blasphemous parody of holy communion."

Strange how these charges appear to have changed so little in so many years! Compared with our first example, and indeed with the accusations of modern day fundamentalists, one would be forgiven for believing that time is a figment of our imagination, and that nothing ever really changes; certainly not human nature.

The 14th century saw a steady growth in the number of accusations and trials, and by the 15th century, the idea of the Devil's (or Witch's) mark had become established. So too was the idea of a flying ointment, and a consistent image of The Devil became common in trials literature.

The Papal Bull of 1484, Summis Desiderantes Affectibus, and then two years later, publication of the Malleus Maleficarum, further established the "crime" of witchcraft as a heresy, and confirmed Papal support for its eradication. This infamous work - The Hammer of the Witches - was incredibly influential in establishing a code of practice by which witches were to be denounced, tried, convicted and executed. There was no escape from this dreadful fate. The third part of the book describes how to deal with one who will not confess to the charges:

But if the accused, after a year or other longer period which has been deemed sufficient, continues to maintain his denials, and the legitimate wit- nesses abide by their evidence, the Bishop and Judges shall prepare to abandon him to the secular Court; sending to him certain honest men zealous for the faith, especially religious, to tell him that he cannot escape temporal death while he thus persists in his denial, but will be delivered up as an impenitent heretic to the power of the secular Court.

It is also in this section that our friendly Dominican monks refer to, "witch midwives, who surpass all other witches in their crimes... And the number of them is so great that, as has been found from their confessions, it is thought that there is scarcely any tiny hamlet in which at least one is not to be found."

Despite its incredible influence in Europe, the Malleus had little effect in England, Wales or Ireland, where witchcraft accusations and trials were very

different to those of the continent and Scotland. In fact Wales and Ireland seemed to escape from the witch persecutions almost entirely, with very few trials, and even fewer executions.

Although many laws have been enacted in England against witchcraft, there has never been anything like the hysteria about witches common in mainland Europe. The earliest known person accused of sorcery in England was Agnes, wife of ODO, who in 1209 was freed after choosing trial by ordeal of grasping a red-hot iron.

Until 1563, commoners accused of witchcraft in England met light (if any) punishment. Those of noble birth were treated rather more severely, as the crime could easily be one of treason, and any action which implied a threat to the monarch was treated very seriously indeed. This resulted in the charge of witchcraft being used to remove political opponents with great expediency. There were certainly laws against the practice of witchcraft or sorcery: Alfred the Great (849-899 AD), King of Wessex and overlord of England, decreed the death penalty for Wiccans (that was the word he actually used), and Aethelstan - perhaps one of the most compassionate of Saxon Kings, ordered those who practiced Wicce Craeft to be executed, but only if their activities resulted in murder.

Under Henry VIII's Act of 1546, the penalty for conjuration of evil spirits was death, and the property of the accused was confiscated by the King. However, this was in effect for only one year, being repealed by Edward VI in 1547, and only one conviction under this Act is recorded. In 1563, the statute of Queen Elizabeth I was established, which also made death the penalty for invoking or conjuring an evil spirit, but those who practiced divination, or who caused harm (other than death) by their sorceries, were sentenced to a year's imprisonment for a first offence. Subsequent offences could be punish- able by death, and in some cases, the confiscation of property as well.

However, even though laws against the practice of witchcraft had been established for hundreds of years, the first major trial was not until 1566, at Chelmsford, and was typical of the English style of witchcraft: no pact with the devil, no gathering at Sabbats, but simple and direct acts of Maleficia, and the introduction of witches' familiars. It was an important trial, for it set the precedent in English law for accepting unsupported, and highly imaginative, stories from children as evidence. It also accepted spectral evidence (sic), witch's marks, and the confession of the accused.

There are some very distinctive aspects to English witchcraft, which set it apart from its Continental and Scottish counterparts, and which are worth noting. There was a relative lack of torture, and, this may come as a surprise to some people, but witches were never burned in England. Traitors and murderers were burned; witches were hung. Of course, a traitor or a murderer could also be a witch, but this was actually quite rare. The torture used in England - when it was used at all - was typically swimming, pricking, enforced waking, and a diet of bread and water. Unpleasant, but when compared to squassation, being skinned alive, the strappado, the rack, and such delights as the thumbscrews and the iron maiden, hardly in the same class. The focus of English witchcraft was more towards simple, personal, acts of Maleficia than a perceived conspiracy against the power of the Christian Church. As one of Britain's foremost folklorists says: "Traditions of an organized, pagan witch-cult were never very plentiful in England, although they did exist occasionally, especially in the later years of the witch belief. They were never really strong, and after the end of the persecution in the early 18th century, they disappeared altogether." (Christina Hole) This is interesting, because it has been suggested that the witch trials phenomena was largely inspired by the heretical Christian sects; this would seem to be born out by the type of accusations made in England, which were largely neighbor against neighbor rather than Church and State against an organized conspiracy of heretics.

What is also interesting is that it was commonly believed in England that if the bewitched victim could draw blood from the witch, then they would be cured, and the witch's power made ineffective. This belief has persisted in folk traditions to modern times. In 1875, at Long Compton, the body of an old woman, one Ann Turner, was discovered. She had been pinned to the ground by a pitchfork through her throat, and across her face and chest had been carved the sign of a crucifix. James Heywood, a local farmer, had once claimed: "It's she who brings the floods and drought. Her spells withered the crops in the field. Her curse drove my father to an early grave!". Heywood maintained that the only way to destroy her power was to spill her blood, and so after her murder, he was taken and tried for the crime. He was convicted, and sentenced to life imprisonment. Long Compton has always been associated with the practice of witchcraft, and is located only a short distance from the magical Rollright Stones, and near to the aptly named Wychwood Forest. The derivation of this name is from the curiously named tribe of THE HWICCE, who lived in the area at the time of King Penda of Mercia, and who seemed always to be ruled by two brothers. But back to Long Compton:

In 1945, Charles Walton, a local labourer, set out one morning to do some hedging on nearby Meon Hill. That evening, his mutilated body was found in a field - pinned to the ground by his pitchfork, which had been stuck through his throat. There were cuts to his arms and legs, and local police were baffled as to the motive for the crime, and who the likely culprit might have been. But gradually locals began to talk about Mr. Walton; they said he was a solitary and vindictive old man, who was concerned more with searching out the secrets of nature than in taking company with his neighbors. They said that he harnessed toads, using reeds and pieces of ram's horn, and then sent them across fields to blight the crops. They also remembered that he kept a witch's mirror - a piece of black stone polished in a mountain stream - concealed in his pocket-watch, which he used for weaving spells and seeing into the future. The police never discovered the culprit, but it was accepted locally that Mr. Walton was murdered because he was a witch. His wounds were a result of the belief that a victim could be freed from enchantment if he or she were able to draw the blood of the witch.

We could not leave English witchcraft without mention of that infamous gentleman, Matthew Hopkins; self-styled Witch-finder General. For all his fame, his activities were restricted to a relatively small area, and a relatively short period of time. However, his boundless energy, and boundless enthusiasm for the collection of large amounts of money, ensured that his name has not been forgotten.

Matthew Hopkins used the unrest of the Civil War to prey upon the fears of the common people. Little is known of his early life, except that he became a lawyer "of little note", and failing to make a living at Ipswich in Suffolk, moved to Manningtree in Essex - an area of Civil War tension.

With virtually no knowledge of witchcraft, but armed with a couple of contemporary documents (including James I's "Demonology"), Hopkins set himself up in business as a witch finder. And a very profitable business it was too. At a time when the average daily wage was 6d, Hopkins received .23 for a single visit to Stowmarket, and .6 for a visit to Aldeburgh.

His approach was consistent: James I mentioned that witches had familiars, and suckled imps; therefore, anyone who kept a familiar spirit or imp must be a witch! Bearing in mind the English partiality to keeping pets, and you begin to see just how very successful this technique could be. For example, Bridget Mayers was condemned for entertaining a evil spirit in the likeness of a mouse,

which she called "Prickears"; another (unnamed) woman was rescued by her neighbors from a ducking, where she confessed to having an imp called "Nan". When she recovered she said: "she knew not what she had confessed, and she had nothing she called Nan but a pullet that she sometimes called by that name...".

Hopkins moved from Essex to Norfolk and Suffolk, and by the following year, had operations in Cambridge, Northampton, Huntingdon and Bed- ford, with a team of six witch finders under his control. "In Suffolk alone it is estimated that he was responsible for arresting at least 124 persons for witchcraft, of whom at least 68 were hanged." (RHR) However, Hopkins moved too far too quickly, and public opinion began to go against him. In 1646, a clergyman in Huntingdon preached against him, and judges began to question both his methods of locating witches, and the fees that he charged for the service. In 1647 Hopkins published a pamphlet called "Discovery of Witches", in which he sup- ported his methods in sanctimonious and pseudo legal language. However, it was to no avail, for later that year he died, "in some dis- grace" according to most authorities. Witchcraft legend has it that he was drowned by irate villagers in one of his own ducking ponds, but this has no recorded evidence to support it. However, it would be a fitting end to such an evil man, and I hope it was true.

Moving away from England; Scottish and Continental witchcraft shared a great many similarities; Mary Queen of Scots, and her son, James VI, were both educated in France, and this ensured that continental attitudes towards witches were enshrined in Scottish law at the highest level. In fact the concepts of witchcraft were introduced into Scotland by Mary in about 1563. Before then, trials for witchcraft had been few, and there were no recorded burnings of witches. In "The Encyclopaedia of Witchcraft and Demonology" Rossell Hope Robbins says:

"Scotland is second only to Germany in the barbarity of its witch trials. The Presbyterian clergy acted like inquisitors, and the Church sessions often shared the prosecution with the secular law courts. The Scottish laws were, if anything, more heavily loaded against the accused. Finally, the devilishness of the torture was limited only by Scotland's backward technology in the construction of mechanical devices."

It is well known that James VI was an ardent prosecutor of witches, and it was under his authority that the Bible was translated to include the word "witch" (Exodus 22:18) to provide Biblical sanction for the death penalty for witches. The

original Hebrew word - kashaph - meant either a magician, diviner or sorcerer, but was definitely not a witch. In the Latin Vulgate (4th century version of the Bible) the word had been translated as "maleficos", which could mean any kind of criminal, although in practice often referred to malevolent sorcerers. Similarly, the so-called Witch of Endor, consulted by King Solomon: the original Hebrew was "ba'alath ob": "mistress of a talisman". In the Latin Vulgate she became a "mulierem habentem pythonem": a women possessing an oracular spirit. It was only in the version of the Bible authorized by King James that she became a witch.

By the time that James acceded to the English throne in 1603, his attitude towards witches had undergone a subtle transformation. In fact, he was directly responsible for the release and pardon of several accused "witches", and personally interfered in trials where he believed that fraud or deception was being practiced. However, Lynn Linton writing in 1861 says of him:

"Whatever of blood-stained folly belonged specifically to the Scottish trials of this time - and here- after - owed its original impulse to him; every groan of the tortured wretches driven to their fearful doom, and every tear of the survivors left blighted and desolate to drag out their weary days in mingled grief and terror, lie on his memory with shame and condemnation ineffaceable for all time."

But it was under Charles II that perhaps the most famous - and enduring - of Scottish witches was tried, and most probably executed (although records of her punishment have not survived). Isobel Gowdie of Auldearne, on four separate occasions during 1662 testified that she was a witch, and gave what Russell Hope Robbins describes as: "a résumé of popular beliefs about witchcraft in Scotland.". He says that Gowdie "appeared clearly demented", but that "it is plain she believed what she confessed, no matter how impossible...".

From Gowdie are derived some of the concepts of today's Wicca, including the idea of a coven, comprised of 13 people. Gowdie said that a coven was ruled by a "Man in Black", often called "Black John". He would often beat the witches severely, and it seemed their main tasks were to raise storms, change themselves into animals, and shoot elf arrows to injure or kill people. Coming as she does right at the end of the witchcraft persecutions, it is difficult to establish how much of Gowdie's confession is based upon real, traditional folk practices of Auldearne, and how much she is simply repeating the standard accusations against witches. The Coven of 13 is probably the single aspect of her confessions which does not appear elsewhere in records of witchcraft trials,

and my own feelings are that she was probably as genuine a witch as was ever taken and tried.

We have already commented how terrifying it is to consider the impact that a single person can have upon the lives of so many people. We have looked at a number of these - King James, Kramer and Sprenger, Matthew Hopkins, Conrad of Marburg - and their latter day successors are no less dangerous. Let us consider some of the 20th century persecutors. We have already mentioned Adolf Hitler; what about Stalin? his great purge in the period following 1936 saw charges of treason, espionage and terrorism brought against anyone who showed the least inclination to oppose him. Using techniques which would not have been out of place during the great witch hunts, Stalin's henchmen enforced "confessions", and effectively exterminated any threat to his political power.

We could look too at McCarthy, whose fame for persecution was such that his name is now used to describe "the use of unsupported accusations for any purpose". It is no accident that his activities were referred to as a "witch hunt", nor that Arthur Miller's play about the Salem witch trials, "The Crucible", was more a comment about McCarthyism than a comment about 17th century American life.

In 20th century Australia we are heirs to a European history, which maintains that witches are servants of the devil, and should be prosecuted for their crimes against humanity. In some States these laws actually remain upon the Statute Books; in others, the legal machinery has been removed, but often public opinion hovers around the middle ages, believing that the only good witch is a dead witch.

Our latter-day inquisitors play upon these fears, in much the same way as Matthew Hopkins played upon the fears of the people during the Civil War. Christian Fundamentalists have no hesitation in using every dirty trick in the book to ensure that public opinion remains opposed to witchcraft. If this means that some of them have to stand up and say: "Yes, I was a witch: I sacrificed my babies to the devil, and copulated with a goat; I took part in drunken orgies, and drank the blood of the sacrifice"; but then I found Jesus, and was born again, and now I'm a really nice person; well so be it. Some of them are so psychiatrically unbalanced they may even believe it themselves.

Listen to a sample of the claims made by Audrey Harper, who achieved notoriety in Britain as an ex-HPS of a Witches' Coven. This extract is from an article by Aries, which appeared in Web of Wyrd #5:

Sent to a Dr. Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea par- ty, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.

Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and screwed as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "war- lock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked -"probably with LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it. Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock" drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps, and becomes a regular churchgoer. But beneath the surface are

recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptized and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reachout Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro-predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock."

Whilst all this seems incredible to any rational person, unfortunately, in the age old tradition, it confirms the worst fears of the man and woman in the street, and so they swallow it whole. After all, it was on telly, so it MUST be true!

As a direct result of people like Audrey Harper publicizing their lies and fantasy, children in England and Scotland were forcibly removed from their homes, and subjected to the type of questioning that we had previously believed had died out at the end of the Middle Ages.

A consultant clinical psychologist scrutinized the interview transcripts and audio records of the recent Orkney child abuse case, and in her summing up said: "[the Social Workers] told the children they knew things had happened to them and were generally leading all the way. When the children denied things, the questions were continually put until the children got hungry and gave them the answers they wanted."

Who says that torture is no longer legal in the British Isles?

The father of four of the children who were taken into care said: "At first I thought the allegations were laughable, but I found out how serious the police were...". Just to remind you of the words of Gilles de Rais some 500 years ago: [the accusations] are frivolous and lack credit...".

One 11 year-old described being asked to draw a circle of ritualistic dancers. He said: "They got me to draw by saying, 'I am not a drawer. Can you draw that?' It was meant to be a ring with children around and a minister in the middle wearing a black robe and a crook to pull children in."

The boy said he had been promised treats such as a lesson on how a helicopter worked if he co-operated, and was told that he could go if he gave one name. How remarkably similar to medieval witch trials, where the victims were always pressed to name their accomplices - for is it not said, "thou canst not be a witch alone?"! In 1990, journalist Rosie Waterhouse commenting upon the Manchester child abuse case said: "After three months of questioning by the NSPCC, strange stories began to come out and other children were named. The way the children began telling "Satanic" tales in this case is remarkably similar to the way such stories first surfaced in Nottingham. As "The Independent on Sunday" revealed last week (23/9/- 90), the Nottingham children began talking about witches, monsters, babies and blood only after they had been encouraged, by an NSPCC social worker, to play with toys which included witches' costumes, monsters, toy babies, and a syringe for extracting blood."

Believe it or not, the parents of these children had no access to them whatsoever. Why? Because our modern, scientifically trained, 20th century social workers believed that, "[the parents] would try to silence the children, using secret Satanic symbols or trigger words".

By March 1991, senior Police spokesmen were publicly claiming that "police have no evidence of ritual or satanic abuse inflicted on children anywhere in England or Wales". Scotland has a different legal system, which is why it was not included in the statement - not because the police have evidence there, for they do not.

When the Rochdale case finally came to court, after the children had been in care (sic!) for about 16 months, the judge delivered a damning indictment upon those who were responsible for it, and said: "the way the children had been removed from their parents was particularly upsetting." He saw a video of the removal of one girl from her home during a dawn raid, and commented that, "It is

obvious from the video tape that the girl is not merely frightened but greatly distressed at being removed from home. The sobbing and distraught girl can be seen. It is one of my most abiding memories of this case."

Let us return briefly to Salem, where, in 1710, William Good petitioned for damages in respect of the trial and execution of his wife Sarah, and the imprisonment of his daughter, Dorothy, "a child of four or five years old, [who] being chained in the dungeon was so hardly used and terrified that she hath ever since been very chargeable, having little or no reason to govern herself.".

Today's Christian Fundamentalist, like his vicious and self-righteous predecessors, will use anything in his or her power-including innocent children - to destroy the evils of Paganism and the occult. Sometimes I wonder if we are becoming paranoid, or the subjects of a persecution complex, but in writing this lecture it was brought home to me more strongly than ever before: the witch trials of the Middle Ages are not a bloody stain on the history of Christianity; they are the source from where today's fundamentalists draw their power, and are just as terrifying today as they were hundreds of years ago. Bigotry and persecution have changed in only one respect: 20th century mankind has far more efficient and effective means of spreading lies and propaganda than was available to our ancestors.

Appendix A

The subject of the European Witch Trials has been written about ad infinitum (and nauseam!), and there are a great many useful books which the student will find of interest. There follows a short bibliography of those to which I referred when writing this lecture.

Select Bibliography

Bradford, Sarah	Cesare Borgia (1981)
Cohn, Norman	Europe's Inner Demons (1975)
Ginzburg, Carlo	Ecstasies: Deciphering The Witches' Sabbath (1990)
Hole, Christina	Witchcraft in England (1977)
Howard, Michael	The Occult Conspiracy (1989)
Kieckheffer, Richard	European Witch Trials (1976)
Larner, Christina	Enemies of God: The Witch Hunt in Scotland (1981)
Larner, Christina	Witchcraft and Religion (1985)

Maple, Eric	The Complete Book of Witchcraft and Demonology (1966)
Radford, Kenneth	Fire Burn (1989)
Ravensdale & Morgan	The Psychology of Witchcraft (1974)
Robbins, Rossell Hope	The Encyclopaedia of Witchcraft and Demonology (1984)
Russell, Jeffrey	A History of Witchcraft (1980)
Scarre, Geoffrey	Witchcraft and Magic in 16th and 17th century Europe (1987)
Stenton, Sir Frank	Anglo-Saxon England (1971)
Summers, Montague (Trans)	Malleus Maleficarum (1986)
Thomas, Keith	Religion and the Decline of Magic(1971)
Trevor-Roper, H R	The European Witch-Craze of the 16th and 17th Centuries (1988)
Walsh, Michael	Roots of Christianity (1986)
Worden, Blair (Ed)	Stuart England (1986)

Encyclopaedia Britannica (1969 edition)
Collins Dictionary of the English Language (1980)
Newspapers: The Times, The Guardian, The Independent (Britain)

Appendix B Historical Periods

Anglo-Saxon:	broadly 550 AD to 1066 AD (the Norman invasion)
Middle Ages:	broadly the period from the end of classical Antiquity (476 AD) To the Italian Renaissance (or Fall of Constantinople in 1453). More specifically the period from 1000 AD to the 15th century.
Medieval:	of, or relating to, the Middle Ages.
Tudor:	the Royal House, descended from Welsh Squire Owen Tudor (d.1461), which ruled in England between 1485 AD - 1603 AD
Stuart:	the Royal House which ruled in Scotland between 1371 AD and 1714,and in England between1603 AD-1714 AD.
Jacobean:	relating to the period of James I's rule of England(1603-1625).
Reformation:	a 16th century religious and political movement Which began as an attempt to reform the Catholic Church, but actually resulted in the establishment of the Protestant Church.

Renaissance:	usually considered as beginning in Italy in the14th century, this is the period which marked the Transition from the Middle Ages to the modern world. It is characterized by classical scholar ship, scientific and geographical discovery, and the exploration of individual human potential.
Civil War:	1640-1649, between the Royalists under Charles I, and the Parliamentarians led by Oliver Cromwell. Charles I was executed in 1649.
Crusades:	a series of wars undertaken by the Christians of western Europe with the authorization of the Papacy from 1095 until the mid-15th century for the purpose of recovering the Holy Sepulchers at Jerusalem from the Muslims and defending possession of it. (Enc. Britannica) Thirty Years' War: a major conflict involving Austria, Denmark, France, Holland, Germany, Spain and Sweden that devastated central Europe, but especially Germany. It began as a war between Protestants and Catholics but developed into a general power struggle (1618 1648).
Lateran Councils:	Five ecumenical councils held at the Lateran Palace (the official residence of the Pope) between 1123 AD and 1512 AD.

Appendix C Gnostic and Christian sects

Manichaeism: a dualistic Gnostic religion first preached by Mani (q.v.)in the 3rd century AD. Its early center was Babylonia, then part of the Persian Empire and a meeting place of faiths. (EB)

The basic theology of Manichaeism is that good and evil are separate and opposed principles, which have become mixed in the world through the action of the evil principle. There is a complicated mythology which describes the creation of the world and the elements, and a set of complex correspondences by which the seeker can return to a state of salvation. Manichaeism spread across a huge area, including the Roman Empire. However, by the 6th century it had virtually been eradicated from Spain, France and Italy, although was strong in the eastern Mediterranean until the 9th century, when it was absorbed into the neo-Manichean sects of the Bogomils, Cathars, etc.

Bogomils: a religious sect which flourished in the Balkans between the 10th and 15th centuries.

Their central teaching was strictly dualistic; that the visible, material world was created by the Devil, and that everything within it was therefore evil. They rejected many of the trappings of Christianity, and their condemnation of anything to do with the flesh - including eating and drinking! - has rightly earned them the nickname, "the greatest puritans of the middle ages".

Cathars: a heretical Christian sect that flourished in western Europe in the 12th and 13th centuries.

They believed that goodness existed only in the spiritual world created by God, and that the material world, created by Satan, was evil. Their theology bore a great resemblance to that of Manichaeism and the Bogomils, and they were closely connected with the latter.

Waldensians: also known as Valdenses or Vaudois. The sect was founded in southern France in the 12th century, and emphasized poverty, abstinence from physical labor, and a life devoted to prayer.

They were influenced by other "heretical" sects, and rejected a number of the basic tenets of the Catholic faith. They were stern opponents to the acquisition of wealth and power within the Church, and thus came into direct opposition to the Papacy, which thrived on both. They were fiercely persecuted, and by the end of the 15th century, confined mainly to the French and Italian valleys of the Cottian Alps. During the 16th century, the Waldensians were transformed into a Protestant church, but suffered heavy persecution throughout the 17th century from the Dukes of Savoy. This ceased only after Oliver Cromwell intervened personally on their behalf with the duke, Charles Emmanuel II. In the latter part of the 17th century the Waldensians returned to their original homeland, and in 1848 the Waldensians were given civil rights, and are today members of the World Presbyterian Alliance.

Appendix D
A Calendar of Events Connected with the Persecution of Heretics

Year A.D.	Event
640	Eorcenberht succeeds Eadbald as King of Kent, and Becomes the first English king to order the destruction of pagan idols throughout his kingdom;
663	Council of Whitby determines the date of Easter to Be in accordance with Roman practice, and so ends Celtic Christianity in Northumberland;
668-690	Liber Poenitentialis by Theodore, Archbishop of Canterbury. Probably the first legislation against witches. It advised penances (e.g. fasting) for those who "sacrificed to devils, foretold the future with the iraid, ate food that had been offered in for sacrifice, or burned grain after a man was dead the well- being of the living and of the house."
735-766 AD	The Confessional of Ecgberht, Archbishop of York, which prescribed a 7-year fast for a woman convicted of "slaying by incantation";
871-899 AD	Reign of King Aelfred (brother of Aethelred), who declared the death penalty for those who practice Wicca;
925-939 AD	reign of King Aethelstan, where murder - including Murder by witchcraft – was punishable with the death penalty;
936 AD	Otto elected King of the Germans, where upon he Declared it his intention to drive the pagans out of his land;
951	Otto crowned King of Lombardy;
955	Otto defeated the Magyars and proclaimed himself "Protector of Europe";
962	Otto crowned Holy Roman Emperor;
1022	The first burning (at Orleans) for heresy;
1066-1087	Reign of William the Conqueror in England; he reduced Aethelstan 'sentence of death for convicted murderers to banishment;
1118	King Baldwin II of Jerusalem suggested to Sir Hugh dePayens that he organize a chivalric order of knights to defend travelers to the Holy Land, and granted part of his palace, which stood on the site of Solomon's original temple, for their head- quarters. As a result of this gesture, Hugh dePayens called his Order the Templi Militia, and then later in 1650, changed this to Knights of the Temple of Solomon in Jerusalem;
1162	Pope Alexander III issued a special papal bull Releasing Templars from spiritual obedience to any But the Pope himself, gave them exemption from paying tithes, and allowed them their own chaplains and burial grounds;
12/13th cent	the Cethar heresies: introduction of the obscene kiss and ritual adoration of the devil;
1243-44	Siege of Montsegur;

1244	225 Cathars burned at the stake at Montsegur;
1259	relationships between the Knights Templars and the Hospitallers of Knights of St. John deteriorated into open warfare;
1291	The Saracens took Jerusalem, and the Knights Templars were expelled, and lost their headquarters on the site of Solomon's Temple;
1301	Walter Langton, bishop of Coventry, tried by ecclesiastical court for diabolism and acquitted;
1302	Trial in Exeter for defamation of a man who called a woman a "wicked witch and thief";
1307	King Philip of France ordered the arrest of every member of the Knights Templar in France: this was followed by a papal bull to all rulers in Christian Europe that all Templars were to be arrested;
1311	Investigation in London by episcopal authority into sorcery, enchantment, magic, divination and invocation;
1312	The Pope officially disbanded the Knights Templars;
1314	Jaques de Molay (last Grand Master of the Knights Templars) burned as a relapsed heretic;
1321	Last Cathar burned at the stake;
1324	Alice Kyteler tried in Kilkenny by secular and ecclesiastical authorities for diabolism, invocation and sorcery;
1347	The Plague spreads over the whole of Italy, and arrives in France by the end of the year;
1348	The Plague reaches Paris, then the Low Countries, and then via the Channel to southern England;
1349	Britain ravaged by the Plague, which passes into Germany, Austria and Scandinavia;
1360	The Plague, complicated by influenza reappears in Europe, continuing in waves until 1441, and finally ending around 1510;
1390	Woman tried in Milan for attending an assembly led by "Diana", "Erodiade" or "Oriente";
1408	The Plague, still rampant in Europe is complicated by an epidemic of Typhus and Whooping Cough;
1409	Trial of Pope Benedict XIII at Pisa for divination, invocation, sorcery and other offences;
1428-47	Dauphine: 110 women and 57 men executed by secular court for witchcraft, especially diabolism;
1431	Joan of Arc tried for heresy and burnt at the stake: the trial decision was annulled in 1456, and in 1920 she was canonized by Pope Benedict XV with the date of her execution (May 30) becoming a national holiday in France;
1440	Gilles deRais tried on 47 charges including conjuration of demons and sexual perversions against children: nearly all evidence was hearsay, none of his servants was called to testify, and the proceedings were highly irregular: he was strangled and then sent to the pyre, but his family were given permission to remove his body before the flames reached it for burial at a nearby Carmelite

	Church;
1441	Margery Jourdain ("the Witch of Eye") convicted of Plotting to kill King Henry VI, and burned as a traitor;
1458	Tirst recorded use of the word "Sabbat" (Nicholas Jacquier). Synagogue" was the word commonly used to describe the meeting places of heretics and witches;
1470	Trial before Royal Court in England for defamation - man had accused the Duchess of Bedford of image magic;
1479	Earl of Mar executed for employing witches to kill James III of Scotland;
1484	Papal Bull of Pope Innocent VIII officially declaring witchcraft a heresy;
1486	First publication of the Malleus Maleficarum;
1488	Metz: 31 women and 4 men tried by secular court for weather magic: 29 burned;
1492	Expulsion of Jews from Spain;
1521	Martin Luther excommunicated by Pope Leo X, and so begins the Reformation;
1532	The Constitutio Criminalis Carolina: the criminal code for the Holy Roman Empire which specified how witches, fortune tellers, etc were to be tried, and punished;
1542	First statute against witchcraft in England passed by Parliament (revoked 1547);
1557	First list of prohibited books issued by the Roman church;
1562	Statute enacted in Scotland under Mary Queen of Scots declaring the death penalty for witchcraft,
1563	Sorcery and necromancy: the Act was confirmed in 1649 and repealed in 1736; statute against witchcraft by Elizabeth I in England ordering the death penalty for witches, Enchanters and sorcerers (under civil, not ecclesiastical law);
1566	First major trial under statute of 1563: Elizabeth Francis, Agnes Waterhouse and Joan Waterhouse at Chelmsford: Agnes hanged, Elizabeth received a light sentence and Joan was found not guilty;
1584	"Discoverie of Witchcraft" by Reginald Scot published - a Protestant argument against belief in witchcraft;
1590-92	North Berwick trials by James VI;
1595	Nicholas Remy publishes "Demonolatreiae" where he boasted on the title page that he had condemned 900 witches in 15 years;
1596	John Dee as Warden of a Manchester College acts as an advisor for cases of witchcraft and demonology;
1597	"Daemonologie" by King James VI published;
1600	Giordano Bruno burnt at the stake in Rome as an "impenitent heretic";
1603	Ascension of James VI to the English throne as James I;
1604	New statute against witchcraft by James I Which established pact, devil-worship and other continental ideas in English law;
1611	King James authorizes a new translation of the Bible to include the word "witch";
1612	Twenty witches tried together at Lancashire (the Pendle witches);
1628	In Massachusetts, an English lawyer, Thomas Morton ordered a may pole to be

	erected in the colony which he founded (Merrymount), and celebrated May with local Indians and refugees from the Puritans, with stag antlers, bells and brightly colored clothes, under an elected "Lord and Lady" to rule over the celebrations; He was arrested under charges of practicing witchcraft, but was released;
1633	The public exorcisms of the nuns of Loudun as part Of a plot by Cardinal Richelieu to revenge himself upon Urban Grandier: Grandier arrested and tried by investigating committee;
1634	Grandier tortured then burned alive;
1644	May poles made illegal in England;
1646	Matthew Hopkins retired - he died the following year;
1647	First witch hung in the USA, in Connecticut;
1649	First newspaper astrology column by Lilly; at Bury
1662	St. Edmunds women were accused and convicted of witchcraft on the testimony of hysterical children;
1662	The trial of Isobel Gowdie in Auldearne, Scotland: Gowdie introduces the idea of a coven of thirteen;
1663	The Licensing Act determined that books could not be published without prior consultation with the Church or State;
1679-82	The Chambre Ardente affair: a star chamber court admitting of no appeal arraigned to try Madame Bosse, her daughter and sons; Madame Montvoisin (La Voisin) and La Dame Vigoreux. During the course of the trial, several hundreds of the highest courtiers of King Louis XIV were implicated in the poisoning scandal. The affair degenerated into a search for heresy and witchcraft, and eventually Catholic Priests Davot, Gerard, Deshayes, Cotton, Tournet, Guibourg and Mariett were also drawn in, accused of performing the Black Mass. Evidence was collected to show that Madame deMontespan (Louis' former mistress) attempted to poison Louis and his new mistress, and was the leader of the Satanic cult. In all, 319 people were arrested and 104 sentenced: 36 to death, 4 to slavery in the galleys, 34 to banishment and 30 acquitted. In 1709 Louis attempted to destroy the records of the affair, but failed;
1684	Alice Molland was the last person executed as a witch in England (at Exeter);
1689	Cotton Mather (New England) publishes "Memorable Providences Relating to Witchcraft and Possessions" supporting belief in witchcraft;
1692	Salem witch trials: 19 hung and more than 100 jailed; the last person executed in the USA for witchcraft;
1727	Last execution in Scotland for witchcraft;
1731	Last trial for witchcraft in England: Jane Wenham, who was convicted, then pardoned and released;
1736	The repeal of the statutes against witchcraft of Mary Queen of Scots (1562), Elizabeth I (1563) and James I & VI (1604): replaced with a statute which stated that, "no prosecution, suitor proceeding shall be commenced or carried out against any person or persons for witchcraft, sorcery, enchantment (sic),or

	conjuration. “It provided for the prosecution of those pretending to possess magical powers, but it denied reality to those powers;
1745	Last execution in France for witchcraft;
1775	Last execution in Germany for witchcraft;
1829	Lamothe-Langan fabricated and published documents Represented to be records of trials of witches in Toulouse and Carcassonne, probably in an attempt to prove the continuing existence of the worship of the old religion;
1830	In "Letters on Demonology and Witchcraft" Sir Walter Scott argues that alleged witches had been misunderstood and mistreated;
1862	Jules Michelet argues in his book "La Sorcerie" that witchcraft was a protest by medieval serfs against a crushing social order;
1865	Pope Pius X again attacked secret societies, claiming that Freemasonry was anti-Christian, satanic, and derived from paganism;
1899	Publication of Aradia: Gospel of the Witches by Leland;
1928	First English translation of the Malleus Maleficarum (tr Summers);
1951	Repeal of the 1736 Witchcraft Act with the Fraud ulent Mediums Act;
1963	Demand made for reinstatement of the Witchcraft Laws in England following desecration of churches and graveyards;
1966	The Index (of prohibited books) abolished;
1991	Anti-occult amendment to the Criminal Justice Bill had its third reading in Parliament. Presented by Geoffrey Dickens, this prescribed imprisonment for not more than five years against one who, "permits, entices or encourages a minor to participate in, or be present at a ceremony or other activity of any kind specified in subsection 3..".Subsection 3 says: "The ceremonies or activities to which this section applies are those of, or associated with, Satanism and other devil worshipping, black magic, witchcraft, or any activity to which Section1 of the Fraudulent Mediums Act (1951) applies. The Bill was rejected for a number of reasons, not least because it made newspaper/magazine editors culpable if minors should read the astrology column!

End of discussion

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History of Wicca in England

1939 - present day

This talk was given by Julia Phillips at the Wiccan Conference in Canberra, 1991. It is mainly about the early days of the Wicca in England; specifically what we now call Gardnerian and Alexandrian traditions. The text remains "as given", so please remember when you read it that it was never intended to be "read", but "heard" and debated.

Text begins:

There are three main strands I intend to examine: one, Gardner's claim of traditional initiation, and its subsequent development; two, magical traditions to which Gardner would have had access; and three, literary sources.

As we look at these three main threads, it is important to bear in mind that Gardner was 55 years old at the time of his claimed initiation; that he had spent many years in Malaya, and had an enormous interest in magic, Folklore and Mythology. By the time he published High Magic's Aid, he was 65, and 75 when "The Meaning of Witchcraft" appeared. He died in 1964, at the age of 80.

Gardner was born in 1884, and spent most of his working adult life in Malaya. He retired, and returned to the UK in 1936. He joined the Folklore Society, and in June 1938, also joined the newly opened Rosicrucian Theatre at Christchurch where it is said he met Old Dorothy Clutterbuck.

I chose 1939 as my arbitrary starting point as that was the year that Gerald Gardner claims he was initiated by Old Dorothy into a practicing coven of the Old Religion, that met in the New Forest area of Britain. In his own words,

"I realized that I had stumbled upon something interesting; but I was half-initiated before the word, "Wicca" which they used hit me like a thunderbolt, and I knew where I was, and that the Old Religion still existed. And so I found myself in the Circle, and there took the usual oath of secrecy, which bound me not to reveal certain things." This quote is taken from The Meaning of Witchcraft, which was published in 1959.

It is interesting that in this quote, Gardner spells Wicca with only one "c"; in the earlier "Witchcraft Today" (1954) and "High Magic's Aid" (1949), the word Wicca is not even used. His own derivation for the word, given in "The Meaning of Witchcraft", is as follows:

"As they (the Dane and Saxon invaders of England) had no witches of their own they had no special name for them; however, they made one up from "wig" an idol, and "laer", learning, "wiglaer" which they shortened into "Wica".

"It is a curious fact that when the witches became English-speaking they adopted their Saxon name, "Wica"."

In "An ABC of Witchcraft Past and Present", Doreen Valiente does not have an entry for Wicca, but when discussing Witchcraft, does mention the Saxon derivation from the word Wicca or Wicce. In the more recently published The Rebirth Of Witchcraft, however, she rejects this Saxon theory in favor of Prof. Russell's derivation from the Indo- European root "Weik", which relates to things connected with magic and religion.

Doreen Valiente strongly supports Gardner's claim of traditional initiation, and published the results of her successful attempt to prove the existence of Dorothy Clutterbuck in an appendix to "The Witches' Way" by Janet and Stewart Farrar. It is a marvelous piece of investigation, but proving that Old Dorothy existed does nothing to support Gardner's claims that she initiated him.

In his book, "Ritual Magic in England", occultist Francis King does offer some anecdotal evidence in support of Gardner's claims. However, it is only fair to point out that in the same book, he virtually accuses Moina Mathers of murder, based upon a misunderstanding of a story told by Dion Fortune! With that caveat, I'll recount the tale in full:

King relates that in 1953, he became acquainted with Louis Wilkinson, who wrote under the pen-name of Louis Marlow, and had contributed essays to Crowley's Equinox. He later became one of Crowley's literary executors. King says that in conversation, Wilkinson told him that Crowley had claimed to have been offered initiation into a witch coven, but that he refused, as he didn't want to be bossed around by a bunch of women. (This story is well-known, and could have been picked up anywhere.)

Wilkinson then proceeded to tell King that he had himself become friendly with members of a coven operating in the New Forest area, and he thought that whilst it was possible that they derived their existence from Murray's "Witch Cult in Western Europe", he felt that they were rather older.

King draws the obvious conclusion; that these witches were the very same as those who initiated Gardner. King claims that the conversation with Wilkinson took place in 1953, although "Ritual Magic in England" was not published - or presumably written - until 1970. However, on September 27 1952, "Illustrated" magazine published a feature by Allen Andrews, which included details of a working by, "the Southern Coven of British Witches", where 17 men and women met in the New Forest to repel an invasion by Hitler. Wilkinson had told King of this working during their conversation, which King believes to be proof that such a coven existed; there are some differences in the two stories, and so it is possible that two sources are reporting the same event, but as Wilkinson's conversation with King came after the magazine article, we shall never know.

In the recently published "Crafting the Art of Magic", Aidan Kelly uses this same source to "prove" (and I use the word advisedly - the book "proves" nothing") that Gardner, Dorothy, et al created Wicca one night following a social get together! Of one thing we can be certain though: whatever its origin, modern Wicca derives from Gardner. There may of course be other traditional, hereditary witches, but even if they are genuine, then it is unlikely that they would have been able to "go public" had it not been for Gardner.

There have been many claims of "hereditary" origin (other than Gardner's own!) One of the most famous post-Gardner claimants to "hereditary" status was actress Ruth Wynn-Owen, who fooled many people for a very long time before being exposed. Roy Bowers, who used the pseudonym Robert Cochrane, was another: Doreen Valiente describes her association with him in "The Rebirth of Witchcraft", and The Roebuck, which is still active in the USA today, derives directly from Cochrane, via Joe Wilson. "Witchcraft: A Tradition Renewed" by Evan John Jones with Doreen Valiente describes a tradition derived from Robert Cochrane. Alex Sanders, of course is another who claimed hereditary lineage, and like Cochrane, deserves his own place in this history, and we'll get to both of them later.

Many people have been suspicious of Gardner's claims, and have accused him of making the whole thing up. They suggest that the Wicca is no more than the fantasy of an old man colored by a romantic imagination. One particularly

virulent attack upon Gardner came from Charles Cardell, writing under the pseudonym of Rex Nemorensis. One of Gardner's initiates who is still active in the Wicca today has an interesting tale to tell about Cardell, whom he knew:

"Cardell claimed to be a Witch, but from a different tradition to Gardner's. Cardell was a psychopathic rat, with malevolent intent toward all and sundry. He managed to get a woman called Olive Green (Florannis) into Gardner's coven, and told her to copy out the Book of Shadows so that Cardell could publish it, and destroy Gardner. He also contacted a London paper, and told them when and where the coven meetings were held, and of course the paper got quite a scoop. Cardell led people in the coven to believe that it was Doreen Valiente who had informed on them.

Doreen had just left Gardner in a bit of a huff after a disagreement; another coven member, Ned Grove, left with her. Anyway, the day the paper printed the exposure, Cardell sent Gardner a telegram saying, "Remember Ameth tonight". (Ameth was Doreen's Craft name, and as it has now been published, I see no reason not to use it here)."

My informant also said that Olive Green was associated with Michael Houghton, owner of Atlantis book shop in Museum Street, who was the publisher of High Magic's Aid. Through this association, she also encountered Kenneth Grant of the OTO, although their association was not friendly.

Cecil Williamson, the original owner of the witchcraft museum on the Isle of Man, and present owner of the Witchcraft Museum in Boscastle, has also published a number of articles where he states quite categorically that Gardner was an utter fraud; but, he offers only anecdotes to support these allegations.

Although Gardner claimed his initiation occurred in 1939, we don't really hear anything about him until 1949, when "High Magic's Aid" was published by Michael Houghton.

This book has very strong Solomonic leanings, but like Gardner's own religious beliefs, combined the more natural forms of magic with high ceremonial. In his introduction to the book, Gardner says that: "The Magical rituals are authentic, party from the Key of Solomon (MacGregor Mathers' translation) and partly from magical MSS in my possession)." Gardner did indeed have a large collection of MSS, which passed with the rest of his goods to Ripley’s in Toronto after his death.

Scire (pseudonym) was the name Gardner took as a member of Crowley's branch of the OTO; although it is generally agreed that his membership was purely nominal, he was certainly in contact with people like Kenneth Grant and Madeline Montalban (founder of the Order of the Morning Star).

Gardner was given his OTO degree and Charter by Aleister Crowley, to whom he was introduced in 1946 by Arnold Crowther. As Crowley died in 1947, their association was not long-lived, but Crowther confirms that the two men enjoyed each other's company.

So, after that brief introduction we can have a look at the first of the strands I mentioned.

In 1888, the Hermetic Order of the Golden Dawn was born, beginning a renaissance of interest in the occult that has continued to the present day. It is impossible to overstate the importance of the GD to modern occultists; not only in its rituals, but also in its personalities; and of course, through making available a large body of occult lore that would otherwise have remained unknown, or hidden in obscurity.

I will be looking at this body of occult lore with other literary influences later, and will here concentrate on the rituals and personalities that have influenced Wicca.

We cannot look at the GD in isolation from its own origins. It is descended from a myriad of esoteric traditions including Rosicrucian- ism, Theosophy, and Freemasonry. The latter in its own right, as well as via the SRIA - a scholarly and ceremonial association open to Master Masons only.

Whether the German Lodge or Fraulein Sprengel actually existed is a matter still under debate; but either in fact or in spirit, this is the source for the "Cypher Manuscripts" which were used to found the Isis-Urania Lodge in 1888.

As I'm sure everyone knows, Isis-Urania was founded by Dr. Wynn-Westcott, Dr. Woodman, and MacGregor Mathers. Not only were all three Master Masons; Wynn-Westcott and Mathers were also members of the Theosophical Society. The most important thing though is the fact the these three men were a ruling triumvirate that managed the affairs of the SRIA. This is important, for the SRIA included Hargrave Jennings in its membership, and

Jennings is reputed to have been involved with a Pagan group at the end of the 19th century, which drew its inspiration from Apuleius - The Golden Ass.

But back to the GD - whether the Cypher Manuscripts actually existed, or Wynn-Westcott manufactured them is now irrelevant; Mathers was commissioned to write-up the rituals into a workable shape, and thus the Golden Dawn was born.

Members of the Isis-Urania Lodge at various times also included Allan Bennett, Moina Mathers, Aleister Crowley, Florence Farr, Maud Gonne, Annie Horniman, Arthur Machen, "Fiona Macleod", Arthur Waite and WB Yeats. Also associated were Lady Gregory, and G W Russell, or AE, whose "The Candle of Vision" was included in the bibliography of "The Meaning of Witchcraft". The literary and Celtic influences within the GD were immense.

From the Isis-Urania Lodge sprang all the others, including the so-called Dissident Orders derived through Crowley. It is this line that some commentators trace to modern Wicca, so it is the one upon which we will concentrate.

Aleister Crowley was initiated into the Isis-Urania Lodge on 18 November 1898. As you most probably know, Crowley later quarreled with MacGregor Mathers, and in 1903 began to create his own Order, the Argentum Astrum, or Silver Star. In 1912, Crowley was initiated into the OTO, and in 1921, succeeded Theodor Reuss as its Chief.

According to Arnold Crowther's account, it was in 1946, a year before Crowley's death, that Crowley gave Gardner an OTO Charter. Ithell Colquhoun says only that it occurred in the 1940s, and further states that Gardner introduced material from the OTO, and less directly from the GD, into "...the lore of his covens".

As Doreen Valiente also admits, "Indeed, the influence of Crowley was very apparent throughout the (Wiccan) rituals.". This, Gardner explained to her, was because the rituals he received from Old Dorothy's coven were very fragmentary, and in order to make them workable, he had to supplement them with other material.

To give an example of some of the lines by Crowley which are rather familiar to modern Wiccans:

I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
And of course, the Gnostic Mass has been immensely influential.

Not only poetry, but also magical practices in Wicca are often derived from GD sources. For example:

the way of casting the circle: that is, the visualization of the circle, and the pentagrams at the quarters, are both based upon the standard GD Pentagram Ritual;

both the concept and word "Watchtowers" are of course from the Enochian system of Magic, passed to Wicca via the GD (although I would like to make it very clear that their use within Wicca bears no relation to the use within Enochia – the only similarity is in the name);

the Elements and colors generally attributed to the Quarters are those of the GD;

the weapons and their attributions are a combination of GD, Crowley and Key of Solomon.

In "Witchcraft Today", Gardner says, "The people who certainly would have had the knowledge and ability to invent (the Wiccan rites) were the people who formed the Order of the Golden Dawn about seventy years ago...".

The GD is not the only influence upon Gardner; Freemasonry has had a tremendous impact upon the Wicca. Not only were the three founders of Isis-Urania Temple Masons, so too were Crowley and Waite; Gardner and at least one member of the first coven (Daffo) were both Co-Masons. Gardner was also a friend of JSM Ward, who had published a number of books about Masonry.

Doreen describes Ward as a "leading Mason", but Francis King says only that Ward was, "a bogus Bishop... who had written some quite good but far-fetched books on masonry, and who ran a peculiar religious-cum-occult community called The Abbey of Christ the King..." Whether the books were far-fetched or not, we

can assume that some of the many similarities between Wicca and Masonry are in some ways due to Ward's influence.

Some of these include:

The Three Degrees
The Craft
So Mote It Be
The Challenge
Properly Prepared
The 1st Degree Oath (in part)
Presentation of the Working Tools at 1st degree

and so on.

It seems to me quite clear that even if Gardner received a traditional set of rituals from his coven, they must have been exceptionally sparse, as the concepts that we know of as Wicca today certainly derive from ceremonial magic and Freemasonry to a very great extent. Indeed, Gardner always claimed that they were sparse.

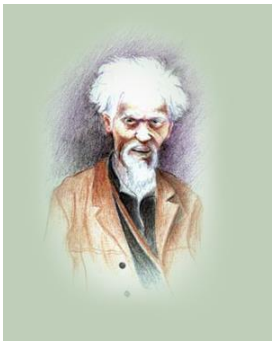

It could be argued that all derive from a common source. That the appearance of a phrase, or technique in one tradition does not automatically suggest that its appearance elsewhere means that the one was taken from the other. However, Gardner admits his sources in many cases, and Doreen confirms them in others, so I think it is safe to presume that the rituals and philosophy used by Wicca descends from the traditions of Freemasonry and Ceremonial magic, rather than from a single common source. However, as Hudson Frew points out in his commentary upon Aidan Kelly's book, the phenomena of the techniques

and practices of ceremonial magic influencing folk magic and traditions is widely recognized by anthropologists, and certainly does not indicate plagiarism. And of course there are many traditional witch- craft aspects in the Wicca.

We have looked at the development of the magical orders which resulted from the British occult revival of the 19th and 20th centuries, and now we can see where this ties in with Wicca, and Gardner's claim of traditional initiation.

I have here a "family tree" of the main branches of British Wicca. It is by no means exhaustive, and is intended to provide an outline, not a definitive history! I have included my own coven lines and development as an indication of the kind of "cross-over" of tradition which often occurs, not to suggest that these are the only active groups! Also, it would not be ethical for me to include details of other covens.

We have two possible "hereditary" sources to the Gardnerian Craft: one, the Horsa Coven of Old Dorothy, and two, the Cumbrian Group which Rae Bone claims to have been initiated into before meeting Gardner. (NB: Doreen Valiente says that the Horsa Coven is not connected with Old Dorothy, but is another group entirely.) There is also sometimes mention of a St Alban's group that pre-dates Gardner, but as far as I know, this is mistaken. The St Albans group was Gardner's own group, which as far as research confirms, did not pre-date him.

To return to Rae Bone: she was one of Gardner's HPSs, and her "line" has been immensely important to the modern Wicca; she was featured in the magazine series, "Man Myth and Magic" if anyone has a copy of that.

In her heyday she ran two covens: one in Cumbria, and one in South London. Rae is still alive, and lives in Cumbria, although her last coven moved to New Zealand many years ago, and she is no longer active. No-one has ever been able to trace the coven in New Zealand.

At this point, I will just mention George Pickingill, although he is not shown on the tree, as I think it extremely dubious that he had any connection with Gardner, or any other modern Wiccan.

Pickingill died in 1909, whilst Gardner was still in Malaya. Eric Maple is largely responsible for the beginnings of the Pickingill myth, which were expanded by Bill Liddell (Lugh) writing in "The Wiccan" and "The Cauldron" throughout the 1970s. Mike Howard still has some of Liddell's material which he has never published, and I have yet to meet anyone within the British Craft who gives credence to Liddell's claims.

In the book, "The Dark World of Witches", published in 1962, Maple tells of a number of village wise women and cunning men, one of whom is George Pickingill. There is a photograph included of an old man with a stick, holding a

hat, which Maple describes as Pickingill. This photograph has subsequently been re-used many times in books about witchcraft and Wicca.

Issue number 31 of "Insight" Magazine, dated July 1984, contains a very interesting letter from John Pope:

"The photograph purporting to be Old George Pickingill is in fact a photo of Alf Cavill, a station porter at Ellstree, taken in the early 1960s. Alf is now dead, but he was no witch, and laughed over the photograph when he saw it."

A very respected Craft authority has told me that he believes the photo, which is in his possession, to be of Pickingill, but like so much to do with Craft history, there is no definitive answer to this one.

Many claims were made by Liddell; some obviously from cloud-cuckoo land, others which could, by a stretch of the imagination, be accepted. The very idea of Pickingill, an illiterate farm labourer, coordinating and supervising nine covens across the breadth of the UK is staggering. To accept - as Liddell avers - that he had the likes of Alan Bennett and Aleister Crowley as his pupils bends credulity even further.

The infamous photograph which Liddell claims shows Crowley, Bennett and Pickingill together has conveniently disappeared, and no-one admits to ever having seen it. Like most of Liddell's claims, nothing has ever been substantiated, and when pushed, he retreats into the time honored favorite of, "I can't reveal that - you're not an initiate"!

But to return to the family tree: the names of Doreen Valiente, Pat and Arnold Crowther, Lois Bourne (Hemmings), Jack Bracelin and Monique Wilson will probably be the most familiar to you.

Jack Bracelin is the author of Gardner's biography, "Gerald Gardner, Witch", (published 1960) now out of print, although still available 2nd hand, and in libraries. (In Crafting the Art of Magic, Kelly claims that this book was actually written by Idries Shah, and simply published under Bracelin's name. As with every other claim, Kelly offers no evidence of this)

I have seen a copy of Bracelin's Book of Shadows, which it is claimed dates from 1949, although in The Rebirth Of Witchcraft, Doreen says that Bracelin was a "relative newcomer" in the mid-1950s. I have also been told by two different

sources that Bracelin helped Gardner write "The Laws". In The Rebirth Of Witchcraft, Doreen states that she did not see The Laws until the mid 1950s, when she and her partner Ned Grove accused Gardner of concocting them in order to re-assert control over the coven. As Bracelin was in the Gardner camp during the breakup of the group, it seems reasonable that he did in fact help with their composition. (NB: Alex Sanders increased the number of "The Laws" much later - these appeared in June Johns' book, "The King of the Witches")

Although Doreen claims that the reason for the coven break-up was the fact that Gardner and Bracelin were publicity crazy, there was another reason, which was the instatement of a new lady into the coven, effectively replacing Doreen as HPS. This is also the main reason for Gerald's Law which states that the HPS will, "...gracefully retire in favor of a younger woman, should the coven so decide in council." Needless to say, Doreen was not impressed, and she and Ned left the coven under very acrimonious circumstances. It was quite some time before Doreen had contact with Gardner again, and they never quite regained the degree of friendship that had previously existed.

Monique and Campbell Wilson are infamous, rather than famous, as Gardner's heirs who sold off his magical equipment and possessions after his death, to Ripleys in the USA.

Monique was the last of his Priestesses, and many Wiccans today still spit when her name is mentioned. Pat Crowther was rather scathing about her recently in an interview, and in The Rebirth Of Witchcraft, although Doreen tells of the sale of Gardner's magical possessions to Ripleys, she doesn't ever mention the Wilsons by name. In effect, the Craft closed ranks against them, and they became outcasts.

Eventually, in the face of such opposition they had to sell the Museum in Castletown, and they moved to Torremolinos, where they bought a cafe. Monique died nine years after selling the Museum. It is rumored that Campbell Wilson moved to the USA, and met with a car accident there: this is only hearsay though - I really do not know for sure what happened to him.

However, Monique was influential in a way that even she could not have imagined, when in 1964 or 5 she initiated Ray Buckland, who with his wife Rosemary (later divorced), was very influential in the development of the Wicca in the USA.

Fortunately, Richard and Tamarra James managed to buy the bulk of Gardner's collection back from Ripleys in 1987, for the princely sum of US$40,000, and it is now back within the Craft, and available for initiates to consult and view.
D and C S. are probably completely anonymous, and if it were not for the fact that C initiated Robert Cochrane (briefly mentioned earlier) they would probably stay that way!

Cochrane's origins are obscure, but I have been told that he was initiated into the Gardnerian tradition by C S, and met Doreen Valiente through a mutual acquaintance in 1964. When he met Doreen, however, he claimed to be a hereditary witch, from a different tradition to Gardner's, and as Doreen confirms, was contemptuous of what he called "Gardnerian" witches. Indeed, Doreen believes he coined the term, "Gardnerian".

Doreen said she was completely taken in by Cochrane and for a while, worked with him and the "Clan of Tubal-Cain" as he described his tradition, which was also known as "The Royal Windsor Cuveen", or 1734.

The figures "1734" have an interesting history. Doreen gives a rather contradicts what Cochrane himself describes in a letter to Joe Wilson, dated "12th Night 1966", where he says,

"...the order of 1734 is not a date of an event but a grouping of numerals that mean something to a witch.

"One that becomes seven states of wisdom - the Goddess of the Cauldron. Three that are the Queens of the Elements - fire belonging alone to Man, and the Blacksmith God. Four that are Queens of the Wind Gods.

"The Jewish orthodoxy believe that whomever knows the Holy and Un-speakable name of God has absolute power over the world of form. Very briefly, the name of God spoken as Tetragrammaton ... breaks down in Hebrew to the letters YHVH, or the Adam Kadmon (The Heavenly Man). Adam Kadmon is a composite of all Archangels - in other words a poetic statement of the names of the Elements.

"So what the Jew and the Witch believe alike, is that the man who discovers the secret of the Elements controls the physical world. 1734 is the witch way of saying YHVH." (Cochrane, 1966)

Although Doreen says that Cochrane's group was small, it still proved to be remarkably influential. As well as Cochrane and his wife (whom Doreen refers to as "Jean") and Doreen herself, there were others who are well-known today, and a man called Ronald White, who very much wanted to bring about a new age in England, with the return of King Arthur.

In The Rebirth Of Witchcraft, Doreen elaborates upon the circumstances surrounding the death of Cochrane: the bald facts are that he died at the Summer Solstice of 1966 of an overdose. Craft tradition believes that he became in fact, and of his own choice, the male ritual sacrifice which is sometimes symbolically enacted at the height of Summer.

The Royal Windsor Cuveen disbanded after Cochrane died, only to be re-born from the ashes at Samhain that year under a new name - The Regency. All of its early members were from the Royal Windsor Cuveen, and they were under the leadership of Ronald White. The Regency proved to be of great importance to the development of the Wicca, although its existence was kept a fairly close secret, and even today, there are relatively few people who have ever heard of it.

Meetings were held in North London, at a place called Queens Wood. As well as Ron White and Doreen Valiente, members included "John Math", founder of the Witchcraft Research Association in 1964, and editor of Pentagram magazine, and the founder of the Pagan Movement, Tony Kelly. At its height, there were frequently more than 40 in attendance at rites, which tended to be of the dramatic, pagan kind rather than the ceremonial associated with high ritual magic. The Regency operated fairly consistently for over twelve years, finally disbanding in 1978. The Membership roll reads like a who's who of the British Wicca! Some of the rites have been incorporated into modern Wiccan rituals - in fact, one was used at the Pan European Wiccan Conference 1991 with very great success.

Moving back over to Rae Bone's line, there are a number of influential people here, mainly through her initiates, Madge and Arthur, who probably take the award for the most prolific pair in Wiccandom! Rae, although initiated by Gardner, does of course also claim a hereditary status in her own right.

Madge and Arthur's initiates include:

John and Jean Score

John Score was the partner of Michael Houghton (mentioned earlier), and the founder of the Pagan Federation, which is very active today.

Houghton died under very mysterious circumstances, which is briefly mentioned in "The Sword of Wisdom" by Ithell Colquhoun. My Craft source told me that this was actually a ritual that went badly wrong, and Houghton ended up on the wrong end of some fairly potent energies.

There is an interesting anecdote about Houghton in The Rebirth Of Witchcraft, which is taken from "***Nightside of Eden***" by Kenneth Grant, and agrees in some respect to a similar story that I was told some years ago. Doreen suggests in The Rebirth Of Witchcraft that the story may relate to a magical working involving Kenneth Grant and his wife, Gardner, Dolores North (Madeline Montalban), and an un-named witch, who was probably Olive Green.

They were all to perform a ritual together, supposedly to contact an extra-terrestrial being. The material basis for the rite, which took place in 1949, was a drawing by AO Spare.

Apparently soon after the rite commenced, a nearby bookseller (Michael Houghton) turned up and interrupted proceedings. On hearing that Kenneth Grant was within, he declined to enter, and wandered off. The rite was disrupted, and the story goes that everyone just went home.

Kenneth Grant claims that as a result of disturbing their working, Houghton's marriage broke up, and that Houghton died in mysterious circumstances. In fact, the Houghton divorce was a cause celebre, with her suing him for cruelty because he boasted of being a Sagittarian while sneering at her because she was only a dingy old Capricorn!

The interrupted ritual could well have taken place. Madeline had a flat near to Atlantis (Houghton's shop), and would certainly have known both Grant and Houghton. I know for a fact that Madeline was acquainted with Gerald, although her opinion of both him and the Wicca was rather poor. One of Madeline's older students told me that she thought Gardner rather a fraud, and ritually inept. She

also had a very low opinion of Wiccans, and refused to allow her own students to participate in Wiccan rites. The reason for this lies in an anecdote which Doreen doesn't relate: the story goes that Madeline agreed to participate in a rite with Gerald, which turned out to involve Made- line being tied up and tickled with a feather duster! The great lady was not amused.

Prudence Jones

Prudence was for many years the president of the Pagan Federation, and editor of its newsletter. She inherited her role from John Score, after he passed away. With Nigel Pennick, Prudence also runs the Pagan Anti-Defamation League (PADL), and is an active astrologer and therapist. She has edited a book on astrology, and with Caitlin Matthews, edited "Voices from the Circle", published by Aquarian Press. Al- though Prudence took her degree in Philosophy, her main interests lie in the areas of the Grail and troubadour tales, and she has published privately an excellent essay on the Grail and Wicca. She is also a very highly respected astrologer, who lectures extensively in Britain.

Vivianne and Chris Crowley

Vivianne Crowley, is author of "Wicca - The Old Religion in the New Age", and also secretary of the Pagan Federation. She has a PhD in Psychology, and is perhaps the only person to have been a member of both a Gardnerian Coven and an Alexandrian one simultaneously!

Vivianne is very active at the moment, and has initiated people in Germany (having memorized the ritual in German - a language she doesn't speak!), Norway, and - on the astral - Brazil. As a result of her book, she receives many letters from people from all around the world, and organized the first ever pan-European Wiccan conference, held in Germany 1990. The second conference was held in Britain at the June solstice, and the third (1992) in Norway. In 1993, the Conference will be in Scotland.

John and Kathy (Caitlin) Matthews, are probably well-known to every- one, but possibly their Gardnerian initiations are not such common knowledge. The story that John Matthews relates in "Voices from the Circle" is essentially the one which he told the HPS who initiated him.

Pat and Arnold Crowther

I have left Pat and Arnold till last, as it is from their line that the infamous Alex Sanders derives! It is no secret anymore that Alex, far from being initiated by his grandmother when he was seven, was in fact turned down by Pat Crowther in 1961, but was later accepted by one of her ex-coven members, Pat Kopanski, and initiated to 1st Degree.

In "The Rebirth of Witchcraft" Doreen says that Alex later met Gardner, and was allowed to copy from the Book of Shadows; Craft tradition is somewhat different! It has always been said (even by Alex's sup- porters!) that he pinched what he could from Pat Kopanski before being chucked out, and that the main differences between the Alexandrian and Gardnerian Books of Shadows occur where Alex misheard, or miscopied something! There are certainly significant differences between the two Books; some parts of Gardnerian ritual are quite unknown within the Alexandrian tradition, and the ritual techniques are often different. It is usually very easy to spot whether someone is an Alexandrian, or Gardnerian initiate.

Alex needed a HPS, and as we know, chose Maxine Morris for the role. Maxine is a striking Priestess, and made a very good visual focus for the movement which grew in leaps and bounds.

In the late 1960s, Alex and Maxine were prolific initiators, and a number of their initiates have become well known. Some came to Australia, and there are still a number of covens in the UK today whose HP and/or HPS was initiated by Alex or Maxine.

Alex and Maxine's most famous initiates are almost certainly Janet and Stewart Farrar, who left them in 1971 to form their own coven, first in England, then later, in Ireland. Through their books, they have probably had the most influence over the direction that the modern Craft has taken. Certainly in Australia, the publication of "What Witches Do" was an absolute watershed, and with Janet and Stewart's consistent output, their form of Wicca is more likely to become the "standard" than any other type.

Since their early days of undiluted Alexandrianism, they have drifted somewhat towards a more Gardnerian approach, and today, tell everyone that there are no differences between the two traditions. In fact, despite the merging that has been occurring over the last few years, there are very distinct

differences between the traditions; some merely external, others of a very significant difference of philosophy.

Seldiy Bate was originally magically trained by Madeline Montalban, and then took an Alexandrian initiation from Maxine and Alex. Her husband, Nigel, was also initiated by Maxine, and they have been "public" witches for a number of years now, often appearing on TV, radio and in the press. Their background in ritual magic is expressed in the type of coven that they run; a combination of Wicca and Ceremonial Magic.

In 1971, Alex and Maxine went their separate ways. David Goddard is a Liberal Catholic Priest, and for many years, he and Maxine worked in the Liberal Catholic faith, and did not run a coven of any kind. Then in 1984, Maxine gathered together a group again, and started practicing a combination of Wicca, Qabalah and Liberal Catholicism. She and David separated in 1987, and since then her coven has been exclusively Wiccan. In 1989, she married one of her initiates, Vincent, and they are still running an active coven in London today.

Alex's history after the split was a little more sordid, with one girl he married, Jill, filling the gutter press with stories about Alex being homosexual, and defrauding her of all her money to spend on his boyfriends. Sally Taylor was initiated by Maxine and David, but then transferred to Alex. She was trained by him, and then started her own group.

I'd now like to focus upon the last of the strands which I believe has been influential upon the birth and development of Wicca; that of the literary traditions and sources to which Gardner would have had access. To a certain extent these are contiguous with the magical traditions described earlier, as nowhere is it ever suggested that Gardner did in fact ever work in a magical Lodge, so we must assume that his knowledge came from the written form of the rites, not from the actual practice of them.

From reading Gardner's books, it is quite apparent that Margaret Murray had a tremendous impact upon him. Her book, "The God of the Witches" was published in 1933, and twelve years previously, "The Witch Cult in Western Europe" had appeared. "The God of the Witches" has been tremendously influential on a number of people, and certainly inspired Gardner.

In fact, "Witchcraft Today", published by Gardner in 1954 contained a foreword by Margaret Murray. At this time, remember, Murray's work was still

taken seriously, and she remained the contributor on the subject of witchcraft for the Encyclopedia Britannica for a number of years.

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Now of course her work has been largely discredited, although she remains a source of inspiration, if not historical accuracy. In Gardner's day, the idea of a continuing worship of the old pagan gods would have been a staggering theory, and in the second article in my series about Murray (published in The Cauldron), I made the point that Murray may have had to pretend scientific veracity in order to get her work published in such times. Don't forget that Dion Fortune had to publish her work privately, as did Gardner with High Magic's Aid. Carlo Ginzburg's excellent book, "Ecstasies", also supports Murray's basic premise; although of course he regrets her historical deceptions.

There were of course other sources than Murray. In 1899, "Aradia: Gospel of the Witches" was published. Most of Crowley's work was available during the pre- and post-war years, as were the texts written and translated by MacGregor Mathers and Waite. Also readily available were works such as The Magus, and of course the classics, from which Gardner drew much inspiration.

Of paramount importance would have been "The White Goddess", by Robert Graves, which is still a standard reference book on any British Wiccan's bookshelf. This was published in 1952; three years after High Magic's Aid appeared, and two years before Gardner's first non-fictional book about witchcraft. I would just like to say at this point that Graves has taken some very unfair criticism in respect of this book. The White Goddess was written as a work of poetry, not history, and to criticize it for being historically inaccurate is to miss the point. Unfortunately, I agree that some writers have referred to it as an "authority", and thus led their readers up the garden path. This is not Graves's fault, nor do I believe it was his intention.

Another book which has had a profound influence on many Wiccans, and would undoubtedly have been well known by Gardner is "The Golden Bough"; although the entire book was written based upon purely secondary research, it is an extensive examination of many pagan practices from the Ancient World, and the emphasis of the male sacrifice could certainly have been taken from here equally as well as from Murray. Certain of the Gardnerian ritual practices were almost certainly derived from The Golden Bough, or from Frazer's own sources.

In "Witchcraft Today" Gardner mentions a number of authors when speculating where the Wiccan rites came from. He says that, "The only man I can think of who could have invented the rites was the late Aleister Crowley."

He continues to say, "The only other man I can think of who could have done it is Kipling...". He also mentions that, "Hargrave Jennings might have had a hand in them..." and then suggests that "Barrat (sic) of The Magus, circa 1800, would have had the ability to invent or resurrect the cult."

It's possible that these references are something of a damage control operation by Gardner, who, according to Doreen, was not too impressed when she kept telling him that she recognized certain passages in the Witch rites! "Witchcraft Today" was published the year after Doreen's initiation, and perhaps by seeming genuinely interested in where the Rites came from, Gardner thought he might give the appearance of innocence of their construction!

As mentioned previously, Gardner also had a large collection of unpublished MSS, which he used extensively, and one has only to read his books to realize that he was a very well-read man, with wide-ranging interests. Exactly the sort of man who would be able to draw together a set of rituals if required.

The extensive bibliography to "The Meaning of Witchcraft" published in 1959, demonstrates this rather well. Gardner includes Magick in Theory and Practice and The Equinox of the Gods by Crowley; The Mystical Qabalah by Dion Fortune; The Goetia; The White Goddess (Graves); Lady Charlotte Guest's translation of The Mabinogion; English Folklore by Christina Hole; The Kabbalah Unveiled and the Abramelin by Mathers; both Margaret Murray's books and Godfrey Leland's Gypsy Sorcery, as well as a myriad of classic texts, from Plato to Bede!

Although this bibliography postdates the creation of Gardnerian Wicca, it certainly indicates from where Gardner draws his inspiration from. There are also several books listed which are either directly, or indirectly, concerned with sex magic, Priapic Cults, or Tantra.

Hargrave Jenning, mentioned earlier, wrote a book called "The Rosicrucians, their Rites and Mysteries", which Francis King describes as a book, "concerned almost exclusively with phallicism and phallic images - Jennings saw the penis everywhere."

As I mentioned earlier, Hargrave Jennings, a member of the SRIA, also belonged to a group, described as a coven, which met in the Cambridge area in the 1870s, and performed rituals based upon the classical traditions - specifically, from The Golden Ass. There is no evidence to support this, except that there are often found references to a "Cambridge Coven" linked to Jennings' name. Many of the rituals we are familiar with today were of course later additions by Doreen Valiente, and these have been well documented by both her and the Farrars, in a number of books. Doreen admits that she deliberately cut much of the poetry by Aleister Crowley, and substituted either her own work, or poems from other sources, such as the Carmina Gadelica.

Of course we can never really know the truth about the origins of the Wicca. Gardner may have been an utter fraud; he may have actually received a "Traditional" initiation; or, as a number of people have suggested, he may have created the Wicca as a result of a genuine religious experience, drawing upon his extensive literary and magical knowledge to create, or help create, the rites and philosophy.

What I think we can be fairly certain about is that he was sincere in his belief. If there had been no more to the whole thing than an old man's fantasy, then the Wicca would not have grown to be the force that it is today, and we would not all be sitting here in Canberra on a Saturday morning!

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THE WHEEL OF THE YEAR

From "The Witches of Oz", by Julia Phillips and Matthew Sandow, Sydney, New South Wales.

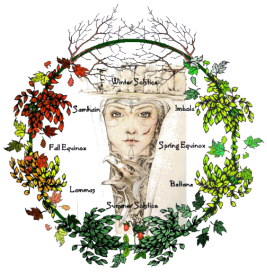

The Wheel of the year is of great significance to Wiccans, and is one of the principle keys to understanding the religion. As we said earlier, Wicca sees a profound relationship between humanity and the environment. For a Wiccan, all of nature is a manifestation of the divine and so we celebrate the turning seasons as the changing faces of our Gods.

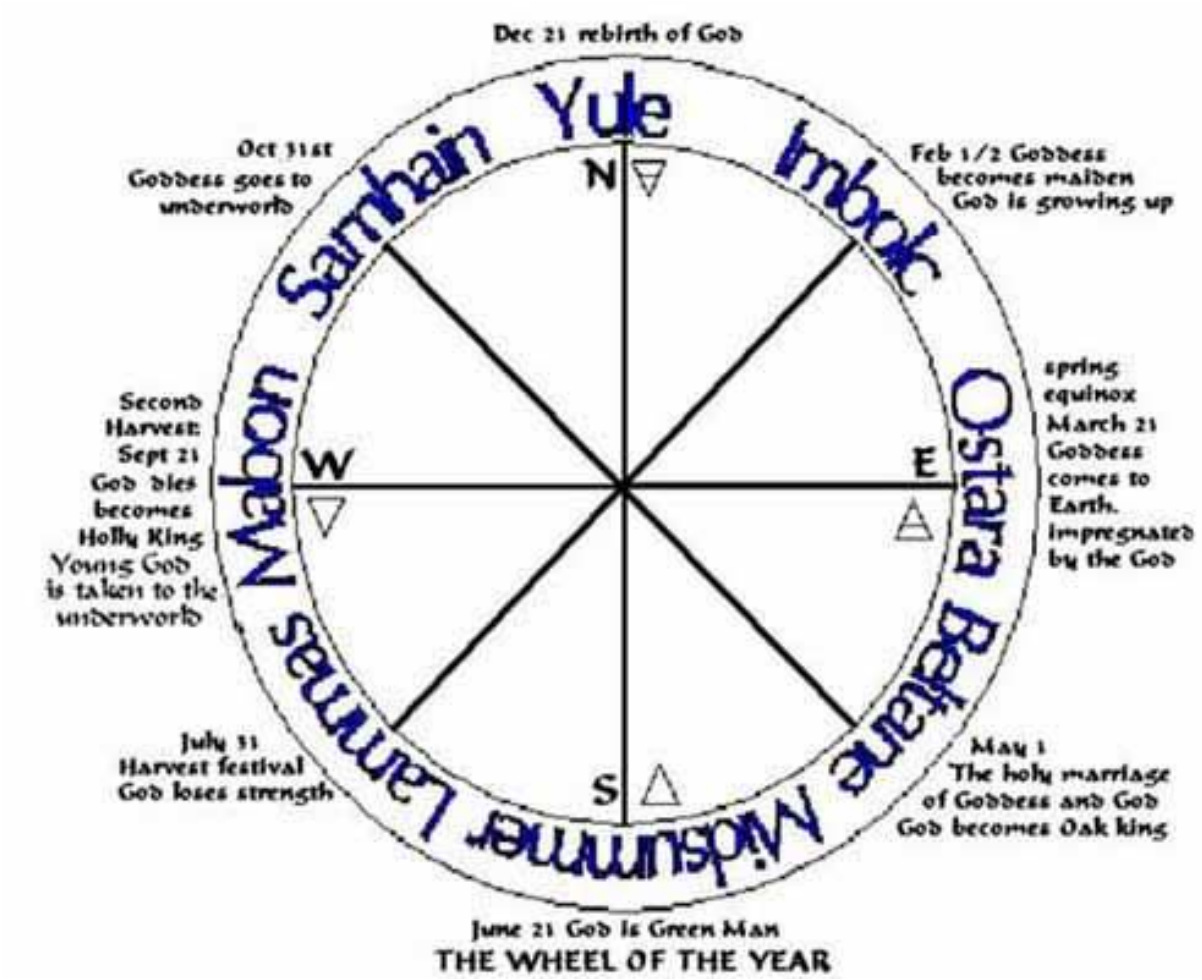

The Wheel of the Year is a continuing cycle of life, death and rebirth. Thus the Wheel reflects both the natural passage of life in the world around us, as well as revealing our own connection with the greater world. To a Wiccan, all of creation is divine, and by realizing how we are connected to the turning if the seasons and to the natural world, we come to a deeper understanding to the ways in which we are connected to the God and Goddess. o when we celebrate our seasonal rites, we draw the symbolism that we use from the natural world and from our own lives, thus attempting to unite the essential identity that underlies all things.

Undoubtedly the significance of the Festivals has changed over the centuries, and it is very difficult for us today to imagine the joy and relief that must have accompanied the successful grain harvest. What with factory-farming, fast freezing and world wide distribution, our lives no longer depend upon such things and as a consequence, our respect for the land has diminished in proportion to our personal contact with it.

Wiccans believe that we can re-affirm this contact by our observance of the passage of the seasons, in which we see reflected our own lives, and the lives of our gods. Whether we choose to contact those forces through silent and solitary meditation, or experience the time of year in a wild place, or gather with friends in a suburban living room, we are all performing our own ritual to the Old Ones, reaching out once more towards the hidden forces which surround us all.

What is of the utmost importance with the Wheel of the Year is that we understand what we hope to achieve through our festival celebrations, and avoid the trap of going through empty motions, repeating words from a book which may sound dramatic, but have no relevance in our everyday lives. That simply leads to the creation of a dogma, and not a living breathing religion. It is not enough to stand in a circle on a specific day, and "invoke' forces of nature, those forces are currents which flow continuously through- out our lives, not just eight times a year, and if we choose not to acknowledge them in our everyday lives, there is no point in calling upon them for one day.

By following the Wiccan religion you are affirming your belief in the sanctity of the Earth, and acknowledging that you depend upon the Earth for your very life. Although modern lifestyles do not encourage awareness of our personal relationship with the turning seasons, or the patterns of life, growth, death and decay, that does not mean that they no longer exist. The ebb and flow of the Earth's energies may be hidden beneath a physical shell of tarmac and concrete,

and a psychic one of human indifference, but they are nevertheless there for those who wish to acknowledge them once more.

We do this by observing the changes of the seasons, and feeling the changes reflected in our innermost selves, and in our everyday lives. In our rituals we focus upon different aspects of the God and Goddess, and participate in the celebration of their mysteries; thus we re-affirm our connections on the most profound levels.

The Wiccan Wheel has two great inspirations; it is both a wheel of celebration, and a wheel of initiation. As a wheel of initiation it hopes to guide those who tread its pathway towards an understanding of the mysteries of life and the universe, expressed through the teachings of the Old Ones made manifest in the turning of the seasons. For a Wiccan, the gods and nature are one. In exploring the mysteries of the seasons we are seeking to penetrate more deeply the mysteries of the God and Goddess.

As a wheel of celebration, Wiccans accord to the words of the Charge of the Goddess, where She says, "Let my worship be within the heart that rejoiceth, for behold, all acts of Love and Pleasure are my rituals"; and that, "Ye shall dance, sing, feast, make music and love, all in my praise". Anyone can celebrate the turning of the seasons, in their own way, and in their own time. Wiccan covens will commonly gather together, and make the Festivals times of joyful merrymaking, but you can just as easily make the celebration a solitary one, or with just one or two friends. The principles do not alter; just the way in which you acknowledge them.

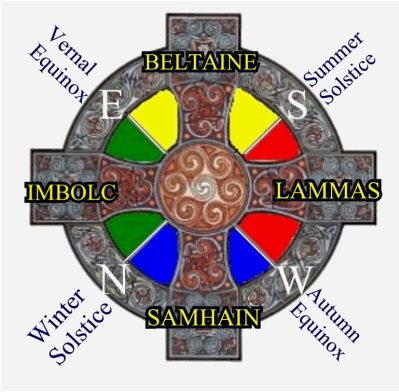

Wiccans generally celebrate eight Festivals, roughly six weeks apart, which are pivotal points in the solar (seasonal) cycle. Four of the Festivals are called the Lesser Sabbats: these are the Spring and Autumn Equinoxes, and the Winter and Summer Solstices. The other four Festivals are called the Greater Sabbats, and relate to particular seasons when in bygone days, certain activities would have been undertaken, usually followed by a party of some kind. There are variations upon the names by which these Greater Sabbats are known, but the simple ones are Candlemas, Beltane, Lammas and Samhain. Candlemas is also known as Imbolc, Oimelc, or Brigid; Lammas is sometimes called Lughnassadh.

It is important to understand that the Festivals are celebrating a time of year: a season, not a date. Most books written about Wicca have been written by an author living and working in the northern hemisphere, who may quite rightly say that "Beltane is celebrated on May Eve." Northern hemisphere readers will automatically interpret this as, "Beltane is at the end of spring, just before summer gets underway." IN the Wiccan Book of Shadows, the poem by Kipling is used at this Festival which says, "O do not tell the Priests of our art, for they would call it sin; but we've been out in the woods all night, a'conjurin' summer in.... ."

Of course, "May eve" in the southern hemisphere is autumn heading into winter, entirely the wrong time of year to celebrate the portent of summer. In much the same way, Christmas and Easter are celebrated at the wrong time of year here. In the Christian calendar, Christmas coincides with the Winter Solstice - and the growing popularity of the June Yule Fest in the Blue Mountains in NSW each year suggests an awareness of this, even if it is, in this case, expressed in a commercial sense. The date of Easter changes each year, because it is the first Sunday after the first Full Moon after the Spring Equinox, (And they try to tell us that Easter wasn't originally a Pagan Festival!) So in the southern hemi- sphere, according to the rules by which the date of Easter is determined, it should fall sometime in late September or early October each year. However, Christianity is not a religion which sees a particular connection between humanity and the environment, and therefore has no problem in celebrating Easter in autumn, and Christmas at the Summer Solstice. Wicca is different, and it IS important to us to attune ourselves to the passage of the seasons, hence we follow the natural cycle wherever we live. In the southern hemisphere this means celebrating Beltane at the start of summer, i.e., the beginning of November, not the beginning of May.

The Wiccan year starts and ends with Samhain, which is also known as Hallowe'en, or All Saints Eve. It is the celebration which falls just before the dark nights of winter take hold. The Winter Solstice comes next, where Wiccans celebrate the rebirth of the Sun; at Candlemas about six weeks later, we celebrate the first signs of the growing light (longer days,) and of spring beginning to show itself. The Spring Equinox (around 21 September - it varies from year to year) is the time when day and night are equal in length, and the Sun is on its increase. Next is Beltane, the Festival where Wiccans celebrate the union of the young man and woman, and everyone dances around a tree, crowned with a garland of flowers, and decked with red and white ribbons.

About six weeks after Beltane we come to the Summer Solstice, when the Sun reaches its greatest height. It is the longest day/shortest night, and in the southern

hemisphere, falls around 21 December. Then the Sun begins its way back down towards winter, but we are still in summer. Six weeks after the Solstice is Lammas, when in agricultural societies, the harvest is reaped, and we receive the benefits from our hard work. The Sun at Lammas still has great strength, for it is the ripening time, rather than the growing time which ceases around the Summer Solstice. The Autumn Equinox follows this, usually around 21 March (again, it varies from year to year), which is often celebrated as a Harvest Festival. The next Festival, some six weeks after the Equinox, is Samhain, which is the time just before the winter really sets in, and when food is stored, and we remember those who have passed away. In many countries this is the time when the Lord of the Wild Hunt rides, which is mirrored in the way that the winds are often wild at this time of year, and the clouds ragged and wind-torn.

In parts of Australia you will find that some of these seasonal aspects are a little different, but generally speaking, you should be able to feel the change from winter to spring; spring to summer; summer to autumn and then autumn to winter. The specifics will change, but the general trend is very similar - one season leading to another. You have only to become aware of the natural changes in your own environment to realize that the concepts of the Wheel of the Year are valid wherever you may be.

As a Wheel of initiation, the Wheel of the Year is the path which leads us through the experiences of our gods towards that point which Jungian psychologists call individuation, and which Wiccans call knowledge of the Old Ones. As with all mystical experiences, these mysteries are not communicated in an academic or intellectual manner; they are direct experiences which each individual shares with the Old Gods. Different traditions have developed different ways of travelling the Wheel, but all ways have a common purpose, and all are equally valid, provided the basic principles are sound.

We gave a very brief description of the cycle of the Wheel of the Year above. Now we can have a look at this in more detail, using for our framework a mythology which is used by our own Coven. It is based upon the Gardnerian and Alexandrian traditions in which we were initiated, but has evolved over several years, and has been greatly modified to reflect our own understanding of the turning wheel of the seasons. We should say at this point that we use the terms "King" and "Queen" to refer to the principle characters in the mythology. It is important to understand that we are not referring to a modern monarchy, but to the ancient pagan principles those titles infer. The King is the priest/king of the forest: his tale is told in many forms in many lands. He is the essential male that lies

within all men, and is the animus (in it Jungian sense) of all women. The Queen is Sovereignty: she is the mysterious soul of nature; the essential woman that lies within all women, and is the anima of all men.

So to begin our journey: how do we set out to explore the mysteries of existence? Well, the journey begins with a question - we have first to be aware that there is a mystery to explore! And that most basic of questions is: "where did life come from? how did it all begin?" For a Wiccan there is an underlying spiritual intuition that the answer to that question is quite simply that the universe was created by deity. So we celebrate the beginning of the Wheel of the Year as a being the creation of all life by the God and the Goddess; we begin with a creation myth.

The Wheel of the Year starts with Samhain; at this time we celebrate the Great Rite - the joyful union of the God and Goddess in the Otherworld. This touches the very depths of the mystery. We celebrate at this time the conception that will lead to the birth of all creation.

Wiccans celebrate all life as a manifestation of the mystery of the gods, but do not pretend to understand how such life came into being. Nor do we claim to fully understand our gods; to the Wicca they are a mystery, and when describing our vision of deity we use symbols to express as best we can the vision we have seen. We do not know how the universe was created and this remains essentially mysterious. However, by choosing to take the path of initiation - that is, by following the Wheel of the Year - we can learn to commune more deeply with the gods, and experience visions which can reveal a little of the mystery.

The vision that we have of Samhain is of the creation. In the Wicca the inexpressible mystery of the deity is symbolized in the form of the God and Goddess. Thus at Samhain we celebrate their love as the root of all creation. Samhain is the time of creation: the moment when life is conceived in the womb of the Great Mother.

As we proceed to the next of the festivals - Yule - it should not be surprising to find that following the moment of conception we should seek to understand the moment of birth. The conception, the moment of creation deep within the mystery, took place at Samhain. The seed planted at this time gestates in the womb of the Goddess until the child of the gods - in essence, the whole of creation - emerges from the womb of the Great Mother. This is celebrated at Yule, which is

symbolized by the birth of the Sun. In pre-Christian times, this time was called "Giuli," and followed "Modra Necht" - the Night of the Mothers.

Yule is celebrated at the time of the Midwinter Solstice. This is the time of the longest night, and of the shortest day. The Sun is seen to be symbolically born anew, as the Great Mother gives birth at the time of the darkest night. The Sun is a vitally important symbol to us, for it has been long known that all life on Earth is dependent upon the Sun. The Wheel of the Year itself is based upon the solar cycle, and the Sun is seen as symbolic of the life force which we worship as the God and the Goddess. The Sun is the dominant force in all our lives. Without its light and heat, life as we understand it is impossible. The passage of the Sun through the heavens regulates the passage of the seasons we experience upon the Earth, and is therefore the foundation of the Wiccan Wheel of the Year.

At the Midwinter Solstice we celebrate the rebirth of the Sun. Many Wiccan covens follow the old pagan tradition of enacting this as the Goddess giving birth to the Child of Promise. It was at the Midwinter Solstice in the northern hemisphere that the birth of Mithras was celebrated. For the same reason it was decided in 273 A.D. to appoint this date to celebrate the birth of Christ; the "son" of God.

In the world of nature, Yule signifies the moment of the rebirth of the Sun. In our own lives we can take it to represent the moment of physical birth. Thus in our ritual cycle, we enact the rebirth of the Sun by the lighting of candles, and especially the lighting of a flame within the cauldron to represent the emergence of new life from the darkness of the womb of the Goddess. We ritually invoke the Great Mother and All-Father, and we symbolically enact the Goddess giving birth to the new year. In human terms the child represents all the potential for life, as yet unaware that all the mysteries of the universe lies hidden deep within. Like Adam and Eve in the Garden of Eden, the child is born in innocence, created in the image of the gods.

We have taken the second step upon our journey. From now on the days continue to lengthen as the Sun climbs toward its height at the Summer Solstice. In response to the greater heat of the Sun, the land begins to awaken as we start the journey from winter towards spring. The next festival is Candlemas. As we might

guess from the name (given to it by the Christians), it is a festival of lights which celebrates the growth of the Sun. By Candlemas, the days are appreciably longer. Our understanding of this festival has been guided by ancient pagan tradition and our own inspiration. We see this as a time of purification and most especially a time of initiation into the female mysteries. At Candlemas we observe in nature the awakening potential for the fullness of summer. In human terms we represent this by the first female menstruation. This is the virgin aspect of the Goddess, marking the awakening of her potential to become the mother.

We celebrate this ritual by arming the young virgin with the powers of the elements. We celebrate her initiation into the mysteries of her sex. To reflect this essential female mystery, we enact the young girl being instructed by her mother and grandmother into the mysteries of being a woman. Thus we reveal that the mystery of the virgin is also found within the mother crone as well.

It is at Candlemas in many parts of Britain that the women of the house dress a sheaf of oats in woman's clothing, and lay it in a basket called "Brigid's bed." They also place a small phallic club in the bed and then call out three times, "Brigid is come, Brigid is welcome!", and leave candles burning all night beside the bed. Behind all this we catch glimpses of deeper mysteries that can only be grasped by passing beyond a mere intellectual appreciation of the symbolism.

To continue our journey we now come to the Spring Equinox. It might seem that celebrating Candlemas as a female mystery is rather unbalanced in a religion which is based upon polarity of male and female; but no; for reasons of tradition, and because woman reach puberty before men, it is not until the Spring Equinox that the initiatory male rite is enacted. In this we arm the young god with the knowledge of his own creative power; he is initiated into the mysteries of sex, just as the young girl was armed with the powers of her potential. This ritual expresses the mystery that he contains within his young life; the potential to become a father and wise old man.

This continues to reflect the turning tide of the seasons. We are now in the spring. New life is awakening on all sides. The sap is rising in the trees, and both the young man and young girl have awakened to the mysteries of their sexuality. The Spring Equinox is a vital moment in the passage of the solar cycle. Day and night now stand equal, and from this point onwards the light will dominate the darkness. The long dark nights of winter have at last been overthrown.

Between the Spring Equinox and Beltane the young man and woman pursue one another, each becoming more aware of the other sex. Thus the man understands that there is more to the mystery of life than pure masculinity, and the woman sees that there is more to life than her femininity. Having found this vision, they express it in their desire to be joined as one.

We arrive now at Beltane. This is the time of the sacred marriage when the young man and woman are joined together as husband and wife. With their wish to be married, they have glimpsed that the mysteries of love may lead to a deeper union still - in essence, to a union with the gods. By going beyond their sense of individual self to embrace one another, they have taken a profound step toward the God and Goddess. They have discovered that deep within themselves they are both male and female, and the experience of this brings a new sense of joy and wholeness.

Beltane is a time of joy and celebration; the dark of winter is forgotten, and summer is coming. It is a time of fertility and fire. We dance the ancient mystery of the Maypole, celebrating our understanding our understanding of the mystery of the love of a man for a woman. The pole is crowned with a garland of flowers to symbolize their joining; the ribbons are red and white, reminding us of blood and sperm. The dance is the sexual fire, as we dance about the pole winding the ribbons in the pattern of the spiral, which reveals the mystery of the serpent; that ancient awakener who slumbers until warmed by the rising Sun.

This is the time of the sacred marriage. It is a moment when human consciousness has grasped the powers of nature, joined with those powers and shared in the mystery of life. The land and our lives are married as one. For those that are able to see it, there is a vision of the creation of all life by the God and the Goddess. For the mystery is now revealed for all to see - the woman conceives of her husband. She is pregnant and will bear a child.

Through their union they discover their deeper selves, which we symbolize as the King and Queen of the land. The man and woman now take up their new roles, and rule the kingdom of their new found lives. At Candlemas and the Spring Equinox a man and a woman were instructed in the powers of nature. Now at Beltane that knowledge is transformed into understanding. For in joining together they have understood that their lives and the land are one.

The land continues to bring forth life in an ever greater profusion. The woman who is now the Queen begins to show the first signs of the Beltane seed planted in her womb by her husband, the King. She is pregnant; the mirror image of the maturing crops.

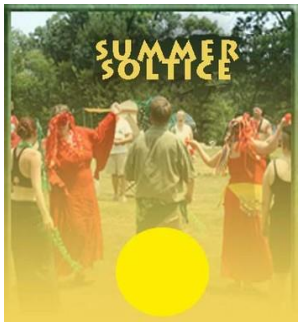

Now we come to Midsummer, the height of the solar Wheel. This is the time of the longest day and shortest night, and a time of maturity, both in the agricultural cycle and the lives of the man and woman. They rule now as King and Queen; just as the Sun is at its height, so too they are at the height of their creative powers. The woman's mature power is reflected in her approaching mother- hood. The man's power is reflected in his kingship, and in his mastery of nature and rule of the kingdom. Together the King and Queen preside over the kingdom of their lives, celebrating the vision of creative light.

But the light does not continue to rise. The vision of light must once more give way to a growing darkness. As things grow, so too they must wither and die. From Midsummer, the Sun must fall, until reborn once more at the Winter Solstice. Thus Midsummer is a celebration of the King and Queen's power, but must also reflect the returning current of darkness. We symbolize this by the appearance of a challenger who confronts the couple. Until now the King and Queen have ruled supreme; they have imposed their will upon the kingdom without challenge, but now a single dark figure must appear. This is the beginning of the ancient pagan theme of the battle between the brothers; the light and dark kings now begin their conflict.

The challenger seeks to abduct the Queen; the child she bears represents the kingdom. The King must now defend the land. They fight, light against dark, but as yet the sun is still supreme, and the King drives the challenger back. But, the challenger is armed with the power of fate; we know that the Sun must fall. With a single stroke the challenger wounds the King, laying open his thigh; but still the light is the greater power, and the King defeats the challenger. The light still rules supreme, but a shadow has fallen over the kingdom.

Thus Midsummer comes to a close. The King and Queen remain at the height of their power, yet a new force - darkness - is awakening in the world. As the seasons continue to turn, the gods begin to reveal a further mystery: not only are they light, they are also dark as well. Thus the King and Queen have awakened to

a deeper mystery; they have seen that not only are they male and female, but they are also light and dark as well.

As we look at the natural world, we see that the Sun is now waning. The days grow shorter, and we sense profound changes in the world around us. After Midsummer, the next festival we come to is Lammas. The crops have matured, and in the way of nature, aged and turned to seed. The days are still longer than the nights; the light still rules in the land, but the powers of darkness are now visibly growing. Summer is coming to an end and we are approaching autumn. To symbolize the theme of the waning light and growing power of darkness, we celebrate Lammas as a Harvest Festival. In cutting the corn (wheat), we celebrate the end of the vision of light. We cut the corn with joy; as we have sown, so now we reap, but in cutting the corn we signal the end of the cycle of growth.

As we gather in the harvest we watch as the power of the Sun wanes. The cutting of the corn is an ancient symbol of death and transformation, and reflects the seasonal changes at work in the land around us. As we look to the King and Queen, who were married to the land at Beltane, we see in their lives a reflection of these themes. Just as the harvest is reaped, so the Queen now births her child.

The mystery of Lammas is that by fulfilling the vision of light in bringing to fruition the seed sown in the spring, we must face the vision of death. For the King bears the wound he received at Midsummer, it is a wasting wound and will not heal. He slowly weakens, his creative power spent. He is still King, but his powers are waning, a reflection of the falling light. But Lammas is also a time of hope, for in the cutting of the corn the seed is gathered in, which is the hope for life to come. As the King looks to his first born son he looks to the heir of the kingdom. We celebrate Lammas as a time of fulfillment; it is a time of joy, when we reap all we have sown.

Both King and Queen have been transformed. The King had to accept the glimpse of the vision of death in his killing of the challenger and taking of a mortal wound; so now the Queen dies to herself, for in giving birth she has given the child a part of her life, passing her power to her son. As the Wheel of the Seasons turns, it reveals that the gods embrace both life and death. Just as the man and woman were born, so too they must die. Lammas brings the vision of mortality, but reveals the hope of the immortal spirit hidden in the new cut grain, made manifest in the new born child, who symbolizes the awakening darkness; he is the power of the waning Sun. He emerges from the womb as the growing darkness appears in the natural world.

We must now move on. Time will stand still for no-one. The wheel must turn, and we must turn with it. This is our fate, as our lives reflect the turning cycle of the seasons. We must now make our way to the Autumn Equinox, where once again the powers of light and darkness stand as equals - but now it is the darkness that is in the ascendant.

It is the nature of human beings to resist the darkness. Humanity fears death above all things. It is the root of all our fears; death is the final initiation. Only through an acceptance and understanding of death can we hope to understand the goods. Only in accepting death can we truly accept life. Life and death are two sides of the same coin; we cannot have one without the other.

By the time we reach the Autumn Equinox, it becomes harder to describe the mysteries that we celebrate. The mystery that can be taught or explained is not, after all, a mystery. At the Autumn Equinox we must face life's greatest mystery: death. This is the hardest trial of all. In the ancient mystery schools, and in shamanic practices, the most important of initiations was - and is - the near death experience.

The child born at Lammas is now a young man. He is the reflection of the growing powers of darkness. The old King of Light bears his mortal wound and is now advancing in years, his powers waning as the days grow shorter, and the Sun falls lower and lower in the sky. The Queen also is no longer young; the flower of her youth is past. The King and Queen are aging with the land, for they and the land are one.

But as is natural in human affairs we none of us want to admit the darkness. We fight against the coming of the night. So the King and Queen each in their own way try to hold onto the kingdom they have been at such pains to build. The King's powers are waning; his son is in the first flush of youth and vigor, and has been initiated into the mysteries of his power. The King grows weak, and must rely upon his son to defend the kingdom. But, the King now fears his son as a potential challenge to the throne. The Queen likewise does not want to relinquish her power. She sees that her husband grows weak and infirm, and is no match for a challenger. To maintain her position in the kingdom she relies on the power of her son. Finally, in the dead of the night, the old pagan tale replays itself. The battle begun at the Midsummer Solstice between the light and darkness must now

be resumed; the King and his son fight as the Equinox comes upon us. Sword against spear the battle rages; the experience of the King against the naked strength of his son's youth. The Queen watches as they fight, torn by hope and fear. But as they fight, there is a great mystery at work. Both the King and Queen now face their fear of death, and as they look death in the eye there is a moment of understanding. The King, the Queen, and the land are one. Thus they are both the light and darkness. In the moment of vision the King looks upon his son, and at last realizes that he is only fighting himself, for all things are one. The King and his son understand the mystery, and they join in love as one. They give up the conflict of light and dark to pass beyond this world, and they become the Lord of the Otherworld. The Queen too has seen both life and death, and knows that they are one. With this realization she becomes the crone, and understands the ancient mystery. The Equinox marks her last menstrual cycle; she can no longer bear children.

So now we must take our last step upon the Wheel; we come at last to Samhain, from where it all began. As we saw at the beginning this is the Wiccan New Year. The Queen has become the crone - the hag, the Witch. She lives alone, for the King is now dead. The Sun is waning toward the Solstice; winter is upon us, and the night is now longer than the day.

If we look to the land, the cycle of growth has come to an end. The kingdom of the old year has symbolically passed away, transformed by the turning of the seasons. The Queen is now a Witch; the ancient hag crone who knows the mysteries of life and death. In making her journey she has discovered the ancient power which lies behind the Wheel of the Year. She has seen the spring, the summer, autumn and winter, and she knows that an ancient mystery lies hidden within it all.

Standing alone, for she is feared by those who have yet to walk the Wheel, she kindles the ancient Samhain fire. As she raises her arms in invocation to the Lord of the Otherworld, a great storm gathers. The veil is opened between the worlds. The storm breaks, and the Wild Hunt is upon us as the spirits of the dead are led from the Otherworld by the ancient Horned God; the Ancient Lord of the Samhain fire. To complete the final turn of the Wheel, the Crone must now join with his mystery, and go with him back into the Otherworld. She and the Horned Lord travel together back into the depths of the mystery. There they join in love as one; the supreme moment of the true Great Rite in which all the mysteries of the male and female, all the mysteries of the light and dark are married together as one as the seed is planted deep within the womb of the Great Mother.

For now in the natural cycle the seeds of nature fall to the ground, the seed of life to come. The seed harvested at Lammas is now planted in the earth, fulfilling the mystery of the return. For a while the land sleeps, and lies fallow. The darkness seems to complete, but of course we know that we will eventually return to the Winter Solstice, and the cycle will continue.

Let us now approach the Wiccan Wheel of the Year as it is meant to be: as a mystery. Forget the intellect, and allow your intuition and emotions to be your guide. What follows is a guided visualization, which you can read onto a tape, or have one person read aloud, as you follow the journey it describes. Allow the images to form naturally in your imagination, and you will find yourself making a magical journey through the mysteries of the gods.

For those who are not used to following a guided visualization, there are a few simple rules to observe. Before starting any meditation work (which includes the kind of altered state that guided visualization encourages), seat yourself comfortably in a quiet room, free from distractions. Take the phone off the hook, and tell anyone who lives with you not to disturb you. You can of course do this out of doors, but if you do, make sure you are well off the beaten track, with no danger of bush walkers stumbling over you, or any other kinds of disturbance. Have a pen and pad handy, and if it helps you to relax and focus, use some incense.

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The Wheel of The Year, A Guided Visualization

Julia Phillips & Rufus Harrington

Make sure you are seated comfortably, and spend a few moments quietly, allowing your mind and body to relax. Now, close your eyes, and allow these images to build in your imagination:

It is dark, and a chill wind is blowing. You are standing within a mighty forest, and can feel the ground hard and cold beneath your feet. You look up, and see the stars, but there is no Moon. Patiently, you wait. You hear a sound behind you, and turn and look over your shoulder. You realize that you are standing upon the edge of a clearing; at its center burns a fire, with an old man seated before it. He is wearing tattered animal skins, and has long ragged hair which blows about in the wind. On the far side of the clearing you see the mouth of a cave, and standing before it is the mighty figure of the Horned God.

You turn back and look through the trees, looking towards the eastern horizon. For tonight is the longest night: the dark time before the Sun is reborn at the Winter Solstice, and you wait patiently for the first rays of the new born Sun. At last you see a faint glimmer of light upon the eastern horizon, and as the rays of the new born Sun rise in the morning sky, you hear the sound of a new born babe crying. You turn and look back across the clearing as an old woman walks out of the cave carrying a new born child in her arms. The Horned God reaches forwards and caresses the child's cheek, and then the old woman takes the child, and sits by the side of the old man at the camp fire.

As the Sun continues to rise in the sky, you know that you have witnessed a very great mystery - the mystery of birth - the birth of the Sun, and of the Son.

You leave the clearing, and walk back through the forest to your own cottage, where you warm yourself at the fire, for you are chilled through after your long vigil throughout the darkest night.

Days pass, and although the ground is still hard and cold, and the nights long and dark, you are aware of a change in the season, and know that winter is drawing to its close. One night as you are about to go to bed, you hear a tinkling of bells from deep within the forest, and are strangely drawn towards their sound. As you make your way through the night, a waxing Moon lights your path, and at last you find yourself once more in the clearing. You look towards the cave, and see that a great red veil hangs across the mouth, and that the old Crone, and another woman stand before it. The other woman is younger than the Crone, but obviously not a youth, and you instinctively realize that this is the Crone's own daughter.

As you stand and watch you realize that the bells are being shaken by the Crone, and that she and her daughter are softly singing an ancient song: a song which calls to the Virgin to awaken, and to come forth as the herald of winter's end, and spring's beginning. The two women reach up, and with a single movement, rend the veil, tearing it away, revealing the Virgin standing poised upon the threshold. She is purity and innocence: a young figure - blindfolded, dressed in white, and carrying in her hands a posy of bright yellow flowers, symbolic of the growing powers of the Sun.

The Mother and Crone reach forward, and linking their hands behind the Virgin, they pull her out of the cave. They lead her towards the fire, and then the Mother speaks quietly to her. You see the Virgin nod. The Crone then seems to ask her a question, and although you cannot hear the answer, it seems she has spoken truly, for the Crone nods, and reaches up to remove the blindfold. The Virgin blinks her eyes, and stretches. She begins to dance slowly around the fire at the center of the clearing, full of the joy of her awakening, and in the knowledge of her power and potential as a woman.

Self-contained, she dances the dance of life; of blood and waters flowing freely, no long frozen and still. You turn and leave the clearing, taking one last look at the Virgin dancing joyfully around the fire. As you walk back through the forest, you feel an answering power moving through the land, and you are aware that the Earth is beginning to come alive beneath your feet, and on the trees you see the yellow blooms which are the promise of spring, and the end of winter.

Day by day the Sun now grows visibly stronger: the land has awakened from its sleep with the fire dance of the Virgin, and now the Sun itself approaches the magical time of the Equinox: the time when day and night are equal, but when light is in the ascendant. The day of the Equinox dawns bright and clear. The wind is fresh, and all around you are signs of spring. From deep within the forest you hear the sound of a horn, and deep within your innermost self you are aware of a stirring response to its call. You make your way quickly through the forest; as you approach the clearing, you realize that you are not alone, for all the creatures of the forest are gathered upon the edge of the clearing. They too have answered the summons of the horn.

At the center of the clearing stands a naked young man, his skin shining with reflected sunlight. He is blindfold: before him stands the old man, and behind him, the mighty figure of the Horned God. It was he who blew the horn. The old man dances around the youth - slowly, a shambling kind of dance - shaking a rattle and chanting softly. He stops. The Horned God whispers to the youth, who nods his head in reply. The old man then asks the youth a question, and after listening to the reply, nods, and reaches up and removes the blindfold. The youth blinks, and stretches. The Horned God hands him the horn. He puts this to his lips, and a single blast echoes through the forest. With a laugh the youth leaps away into the forest, followed by all the birds and animals, for he is Lord of the Forest. You feel a stirring in your own blood, and before you realize what has happened, you find yourself chasing the figure of the youth on his mad dash through the forest. It is a wild and carefree dance, and you feel the answering echo from the trees, and from the Earth, as they are warmed by the growing Sun. The Land and the Youth both awaken to their fertile potential.

As you run through the trees, out of the corner of your eye you see a flicker of white; you turn, and there hidden in the trees you see the Virgin, watching and waiting. She is looking curiously at the Lord of the Forest, intrigued by his strength and drawn by his beauty. He sees her watching, but on this day, he is too full with the joy of being in control of his own creative power to cease his headlong chase through the forest. Gradually you tire, and at last you find yourself walking back through the forest to your own cottage, where you find rest.

All through the growing spring the Virgin and the Young Lord watch each other through the forest. Each aware of the other, but both self-fulfilled with their own potential and power. But the Sun keeps getting stronger, and at last we come to that moment where the Young Lord and the Virgin realize that they have a greater destiny to fulfil, and driven by their natural desires, and the signs of the

burgeoning world all around them, they seek each other out, and in celebration of the great mystery of the Land Marriage, they join as one.

It is the height of spring, and the signs of fertility are all around. As you make your own way towards the clearing, you feel the warm Sun upon your face, and feel the life in the Earth beneath your feet. In the center of the clearing stands a great tree trunk, crowned with a garland of spring flowers, with many red and white ribbons fluttering in the breeze. From far and wide people have travelled to the clearing, for today is the day of celebrating the growing Sun, and the fertile Earth. Men and women take hold of the ribbons, and enact their own celebration of Life as they dance the pattern of the sacred spiral of creation around the tree. You hold your ribbon firmly, and watch the spiral form as you dance the ancient steps that have been danced since first Man and Woman were joined as one.

You hear cheering and shouts of laughter, and there, walking through the crowd hand in hand come the Young Lord and his wife - Virgin no longer. Together they have celebrated the sacred mystery in accordance with the Old Laws: for they have joined in love, and so have become the King and Queen of the Land.

And the weeks pass, and the Sun grows ever stronger in the sky, and the King grows in strength and majesty. The Queen begins to show signs of her pregnancy, the mirror of the crops and fruits that the Land begins to produce, for the Queen represents the Land, and is at one with it.

At last the day arrives when the Sun reaches its most powerful time: the Midsummer Solstice. The King and Queen are at their peak too, reflected in the majesty of the King, and the growing life in the womb of the Queen. To mark this day, the King and Queen host a great celebration in the forest clearing: a feast to mark the Solstice day, and their own creative powers which have brought many good things to the Land. All day the feast and games continue, with the King and Queen bestowing their blessings upon everyone.

At long last the Sun begins to sink slowly towards the west; as it falls you hear a disturbance upon the edge of the clearing. You see people running, and hear their screams. And then into the clearing stalks a dark figure, his black cloak swirling around him, wearing a helmet which obscures his face from view - shadow of darkness in the forest. He strides towards the King, and in a loud clear voice, challenges him for the right to rule the kingdom, and for the Queen as his consort.

The King must protect what he has striven so hard to create, and must protect his wife and unborn child. He accepts the challenge, and a great battle ensues as the Sun slowly sinks in the west. The challenger lays the King's thigh open with a sweep of his sword, but is unbalanced, and despite his wound, the King manages to throw the challenger to the ground and disarm him. The challenger begs for mercy, but the King fears this dark and threatening figure, and so ignoring his cries for mercy, he plunges his sword deep into the challenger's heart. And so in order to protect, the King destroys, and a shadow of darkness is cast upon the Land. The challenger's blood soaks into the Earth, and the Sun finally sinks beyond the western horizon.

You make your way back to your cottage, as the King is carried away to have his wound attended to. The next day the Sun rises as before, and seems as strong as it ever was, but you have seen and felt the shadow of the dark, and now sense a change in the Land. Instead of growing, things are ripening; the heat of the summer Sun brings the crops and fruit to ripeness, but the growth is now over. And just as the Land gives forth its fruits, so now does the Queen give birth to her son. The wheat is harvested; the barley made into ale; and a great feast is held to give thanks for all the good things of the Earth, and for the safe birth of the King and Queen's son.

But in giving birth, the Queen is no longer simply a wife; she becomes the Mother. She knows that her son is the hope for the Land, for the King's wound, taken at the Midsummer battle, is a wasting wound, and will not heal. He grows weaker by the day, a reflection of the waning powers of the Sun. The Queen knows this, and as her son grows, she trains him in the ways of sovereignty. The King sees only that his son grows stronger, as he grows weaker. He watches the Sun wane day by day as summer slips towards the time of the Equinox, when once again day and night are equal; but this time, the dark is in the ascendant.

At last the night of the Equinox arrives. The King feels drawn towards the clearing in the forest, and under a waning Moon, he makes his way along the track. He remembers his initiation at the Spring Equinox; his love for the Virgin, and their joyful celebration of the Land Marriage at Beltane; he remembers how proud he was of his creative powers at the Midsummer Solstice, and with a pang of sadness, he remembers how he had to face the dark challenger who threatened his Kingdom and his Queen. And finally, he remembers the birth of his son - a joy now turned to sorrow, as the King finds himself once more in the clearing, where waiting at the center is his son, armed with a spear.

Out of the corner of his eye, the King sees a movement in the shadows, and remembers how he first saw his beloved wife, when she was newly awakened, a young Virgin, and he was the Lord of the Forest. Now his wife hides in the shadows - she wears a black cloak, and covers her face with its hood. The King and his son face each other, and then without a word being spoken, the King draws his sword and they begin to fight. Sword against spear, a mighty battle rages in the clearing. The powers of light and dark are equal, but the powers of darkness are now in the ascendant, and as the night grows on, the King begins to tire. The wasting wound he suffered at the Summer Solstice has never healed, and his powers - like those of the Sun - are waning.

There is a brief pause in the fight: the King and his son look deep into each others eyes. There flashes between them recognition of the mystery that light and dark are equal: that they are not fighting each other, but that each is fighting himself. For the light and the dark are one and the same, as are the King and his son, and with this realization, the King joyfully lifts his guard, and is impaled upon the spear as he drives his sword deep into his son's heart. Together they fall dead to the ground, and their blood pours out upon the Earth.

At the edge of the clearing the Queen watches, and as she sees her husband/son die, she sends a great wail echoing through the forest. There, standing in the cave mouth is the Lord of Death and Resurrection, but she cannot see him. For her husband/son/lover has now become the Lord of the Otherworld, and she is still of this world. The waning Moon watches as she tears her hair, and as one possessed, runs through the forest in an agony of grief. For she too saw the mystery, and now she understands that the light and dark are but the same. She knows that her husband/lover/son has passed beyond the veil, and that her creative time is passed. For the Queen is now a Witch: the ancient Hag Crone who knows the mysteries of life and death and has walked the path of initiation. In making her journey she has truly found the gods, and knows that behind the wheel of the seasons there is an ancient power. By walking the wheel she has joined with the mystery. She has been a Virgin, a Wife, the Queen, the Mother and the Crone. She has walked the way of the seasons. She has seen the spring, the summer, autumn and winter, and she understands that an ancient truth lies hidden within it all.

At last the time of the dark Moon arrives, when the Sun's powers are low, and the veil between the worlds is thin. Standing alone in the forest she makes her way to the clearing. She stands alone for she is feared by those who have yet to walk the wheel. For now she must perform the supreme act of magic. She kindles the

ancient Samhain fire, with woods of all the sacred trees. One for each season, one for each way, one for the night and one for the day, one for her lover and one for her son, one for the serpent and one for her song.

As she raises her arms in invocation a great storm gathers. With a final act of understanding she opens the veil between herself and the gods. She opens the veil of the Otherworld and calls back the spirits of the dead. For she knows now to fulfil the mystery she must join with the Lord of the Otherworld; they must love and join as one. The storm breaks: lightning and thunder tear and crack at the ancient night as the trees creak and bend in the wind. For the wild hunt is now upon us as the spirits of the dead are led from the Otherworld by the Horned God. Chaos now reigns in the world for the Mystery is upon us.

But to join with this mystery the Crone must embrace the Lord of Flame, the Lord of Death and Resurrection, and go with him back into the Otherworld. To join with him she must become the Goddess. So of her own free will, she dies the death of true initiation and enters into the cave, and passes with the Horned Lord back into the depths of the Otherworld. There they join in love as one: the supreme moment of the true Great Rite in which all the mysteries of the male and female; all the mysteries of the light and dark are married together as one. For love has always been the key. It is love that conquers our fear and shows the way to union. For true love is true death, as the individual sense of self is transcended by a vision of the One. As the gods fulfil the mystery of love, the seed of new life is planted deep within the womb of the Great Mother.

And the land sleeps, for the dark time is upon us once again, and the God and Goddess lay in each others arms, deep within the Land, hidden from sight. The Sun quickly wanes day by day, the nights growing longer, the days shorter. Winter grips the land as a cold wind blows through the forest. The darkness seems complete, but those of the Wicca are wise and weep not for they know that the Sun will be reborn through the love of the God and Goddess. Life will not fail - the Sun will return again. And at last the night of the Midwinter Solstice arrives: the longest night of the year, but we know now it is only the darkness that comes before the dawn.

As you stand upon the edge of the forest, you see the first signs of the new born Sun rising upon the eastern horizon, and hear the sound of a new born babe. But this time, you walk away from the clearing towards the rising Sun, and as you leave the forest, you turn and see that it is no more than a shadow behind you. Before you is a world which you know well; it is the world in which you live, and

now it is time to return. The Otherworld is real, and you may return at any time, for the mysteries of the gods are there for all to understand, if you have but eyes to see. You continue to walk into the everyday world, and become aware of the sounds around you, and of the place in which you sit. Spend a few moments quietly re-attuning yourself to your normal state, and then open your eyes and stretch. (End of Guided Visualization)

If you want to make any notes do, but please remember that the Wheel of the Year is an emotional experience, not an academic exercise!

And finally, always have something to eat and drink after any activity which uses an altered state of consciousness. This is the most effective and efficient way to "ground," and is vital if participants are travelling home after the working.
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The Coven at Pooh Corner

(This article was first given as a talk at The Wiccan Workshop Number 6, held at Coombe, North Cornwall, in May 1989, and was published in Web of Wyrd #7, January 1993)

This talk is designed to illustrate that spiritual significance is present in everything around us (see "Wicca and the Art of Motorcycle Maintenance: Children of Sekhmet, May 1988). On this occasion I shall be using for my inspiration the stories of that world famous writer A. A. Milne, to whit, Winnie the Pooh and The House at Pooh Corner. These are of course coded allegories of the spiritual development of a certain bear.

Firstly I would like to introduce the characters because there may be someone here not enlightened enough to have read these great works, in a similar sort of way as a Christian may not have read his Bible.

Our Hero. W T Pooh.

Pooh, as he is known to his more intimate acquaintances, is a modest chap not known for his intellectual ability, and has been called "a bear of very little brain". He is given to composing hums well aware that being a bear his singing voice is not what it might be. I would think he is probably a Taurean and all in all a well rounded personality; possibly because it is always time for a little something.

Piglet

Piglet is a small timid little person, a very young spirit, and Pooh's best friend. He is a chattery soul who tends to dwell on his fears of heffelumps and woozles. It is generally thought he may be a Gemini and would be an extrovert if he could find more confidence. He has a peculiar aversion to being clean.

Wol

Wol has delusions of being the wise old owl based mainly on the fact that he can spell his name, which is OWL. He lives in the grandest house in the woods, the old oak tree. It is quite obvious to everyone that he is in fact Libran because he comes out with statements of fact which are more often than not wrong. All the other animals turn to him for advice, which he gives freely although no-one understands a word of it.

Eeyor

Eeyor is a very interesting character. He is a very, very old spirit who in this incarnation has come back as a donkey. Nothing much seems to bother him and he lives all alone in a boggy field. He is generally perceived to be miserable. This is wrong. He is quite happy in his own little world and is thought to be a Piscean with a Capricorn ascendant. He is in fact the most intellectual of them all because he can make the letter A out of three twigs. Also he has a brain whilst all the rest have grey fluff which has blown in by mistake.

Kanger

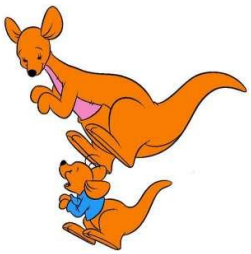

Kanger is a newcomer to the forest and something of a matriarch being very protective of her offspring, Roo. She is of course Cancerian, like my wife, and will mother everybody whether they like it or not.

Tigger

Tigger is the archetypal extrovert and obviously an Aries. Overwhelmingly friendly and bouncy. Piglet is terrified of him because he jumps out at you and says "WorraWorraWorra" in what he thinks is a friendly tone... He has no idea that he can't do something until after he has done it. He shows no trace of forethought and eventually is adopted by Kanger.

Christopher Robin

A small boy who will be fully explained at the end.

The Parables of Pooh

1 Down the Rabbit Hole

In this story, Pooh after breakfast of honey followed by honey, decides to go visiting. First he visits Piglet, and is just in time for a little something, i.e. a little honey. Eventually they go to Rabbit's place. Rabbit, who has hundreds and thousands of relations, naturally lives in a rabbit hole, where Pooh and Piglet are just in time for a little something. Pooh however eats too much and being a stoutish bear anyway, finds that when he leaves he gets stuck in the rabbit hole, with his feet dangling in Rabbit's living room and his head out in the air. Everyone comes to his aid, but no amount of pulling or pushing will shift him. Christopher Robin is summoned and decides that Pooh will have to stay there without honey until think enough to leave. Rabbit is obviously not well pleased about having a bear wedged in his front door. However he is compensated when he discovers that Pooh's legs make excellent towel rails.

Moral: From this escapade we can see that Pooh is not very spiritually developed. He is far too keen on the physical desires of the body and through this forced period of fasting and the altruistic use of his lower limbs, he learns that it is alright to be portly so long as you don't block someone's portal. In other words, you are at liberty to follow your own way so long as you do not block another's. This is the experience of the tarot card of The Devil. Deluded about the relative sizes of the door and his tummy, he cannot pass through until he has cast off the chains of his baser desires for honey. Most covens have a Pooh at this stage of development. This is the witch who overindulges in the communal wine during the rite, becomes comatose before the altar, and neither heaven, earth, or High Priestess's boot, can shift.

2. In which Pooh and Piglet go hunting heffalumps

One snowy day, Piglet finds Pooh staring at some footprints. Pooh thinks this may be a heffalump or maybe a woozle, and exhorts Piglet to

come and follow it. Piglet is not keen. He agrees as long as Pooh is with him. Sometime later they notice that the footprints have been joined by another set, two heffalumps, or, as it may be, woozles! Pooh composes a hum to keep their spirits up, "How cold my nose, tiddly pom....". A little while later there are four sets of footprints. Piglet is getting frightened. They sit down for a think and eventually realize they are walking around a wood following their own footprints. So off they go for a little something.

Moral: Here we see Pooh's total lack of brilliance. He gets there in the end with a bit of help. On the other hand there is the immense faith he inspires in others. People feel safe with Pooh. He knows the value of a kind word and a cheery song. This also illustrates the danger of overwhelming others with your enthusiasm for a path, which may not be the path they would choose. This is why in Wicca we are not evangelical. Each must find his or her own heffalump or woozle.

In Which Pooh Builds Eeyore a House

One rainy day Pooh sets out to find Piglet. After many hours of careful thought he has realized that everyone has a house except Eeyore, but he has a plan. On one side of the wood he has discovered a pile of sticks, so with Piglet's help they take the sticks around to the other side of the wood and build Eeyore a fine Des. Res. After some moments of contemplation of their labors, they set off to find Eeyore. They come across Eeyore in the approximate location of the pile of sticks looking puzzled. So they take him off to show him his new house. Eeyore is muttering but Pooh and Piglet take no notice whatsoever. They arrive at Eeyore's house and Pooh and Piglet say proudly, "There!". Eeyore looks pleased, but even more puzzled. It transpires that Eeyore built a house out of a pile of sticks on the other side of the wood. He puts down the change of location and certain architectural improvements to the high wind of the night before. Pooh and Piglet say nothing to Eeyore, and then Pooh says that he thinks it's "Time for a little something."

Moral: From this we can see that although still not devastatingly intelligent, Pooh has managed to perceive someone else's problem, and has made some attempt to solve it for them. It may however have been better if he had consulted Eeyore who had already gone about solving his problem for himself. Thus we see that we should not impose our particular perception of the universe on others. Fortunately Eeyore is of such greatness of spirit that he lets this event pass, and

Pooh has developed sufficient maturity to let discretion be the better part of Valour. As Eeyore was muttering perhaps we should also learn to listen to others.

The Great Flood

Pooh looks out one morning and sees that it is STILL raining. Christopher Robin has been getting concerned about the rising waters, measuring their progress with sticks. Each morning yesterday's stick has disappeared. He goes around and warns everyone to go to high ground. Pooh laboriously takes his stock of honey and balances all his jars on a high branch of a tree, where he takes refuge. When all his stock is exhausted he ponders for a while, then makes a not very successful boat out of a honey jar. The boat and Pooh have some disagreement as to whom should be on top. He eventually paddles this Craft over to Christopher Robin's house where they take to Christopher Robin's upturned umbrella. They then ensure that all the other animals are safe.

Moral: This story illustrates Pooh's growing concern for the environment and his fellow creatures. In this particular crisis, Pooh does not go off half cock making rash decisions, but seeks the help of the most developed spirit in the forest. Pooh exhibits great fortitude and determination in his quest for this higher spirit. Also he is showing better use of his baser desires, i.e. for honey. There are obvious parallels with numerous other flood myths although in this Wiccan version, having had our fill of our favorite tipple, the Ark mark 1A has some design faults. This is why in the world of today there aren't quite so many unicorns and other mythical beasts. They lost the argument with their honey pots.

What Tiggers Eat

Pooh, strolling through the woods, hears this peculiar noise: "WorraWorraWorra". He picks himself up, looks around and espies this strange creature. The creature bounces up and down and says, "Hello, I'm Tigger". Pooh, being a generous soul, asks him back for a little something. He asks Tigger what he would like to eat. Tigger doesn't know what he eats, so Pooh gives him some honey. Tigger is not impressed, so off they go to Piglet's house with Tigger bouncing along, running ahead of Pooh and leaping our at him in a very friendly fashion. When they arrive, Piglet gives him some acorns. Tigger does not like Acorns. So off they go to Eeyore's where Tigger tries thistles. Tigger definitely does not like thistles. Lastly they try Kanger. Kanger is very concerned, but doesn't know quite what to suggest. However, whilst giving malt extract to

her baby Roo, Tigger bounces up and grabs the spoon and says "Mmmmmmm". So we find out what Tiggers eat.

Moral: This shows Pooh's ready acceptance of all types of people, even Aries! He goes to great lengths to help this very young spirit to find spiritual sustenance and someone willing to look after him. Kanger, as is the case with most Cancerians, does not believe they can solve the problem but in fact the solution is in their grasp all the time. Unfortunately, Kanger is now stuck with this waif and stray. Pooh has climbed a long way from the days when he got stuck in Rabbit's door, and has learnt the responsibility that goes with new initiates in our world.

N.B. Please note that in the true Pagan spirit of this tome, even Tiggers eat vegetarian food.

Pooh and the Honey Tree

On this day we find Pooh staring up into the branches of a tree. His highly tuned senses have detected honey. Being a portly bear he is none too good at climbing trees, so he comes up with a plan. Christopher Robin had a party with lots of balloons. So off he goes to Christopher Robin's house to ask if he might borrow a balloon. He also asks Christopher Robin to help him. They set off with Pooh's requirements. The balloon is painted black to look like a thundercloud, and blown up. Pooh, grasping the string, floats aloft. Christopher Robin stays beneath with his umbrella announcing "Tut tut, it looks like rain." The bees of course are not fooled for an instant. About this time Pooh discovers the major flaw in his plan. He cannot get down. After much careful thought, Christopher Robin shoots the balloon with his pop gun, and Pooh descends very rapidly and lands on a thistle. Eeyore considers this a waste of a good thistle.

Moral: This is the pinnacle of Pooh's intellectual development. He has solved his immediate problem, but not really thought out the consequences. In a spiritual sense, he has strived too far without being properly prepared and is brought back to earth with a bump. Pooh, having developed so far, has forgotten that if you are to go flying, astrally or not, then you must not forget your parachute. As Pooh found with the bees, we must learn not to underestimate life forms we perceive as being lower than ourselves. Eeyore is another case in point. Although he is seen as under-developed because he does not say much, he has obviously seen the outcome from the word go, and is only upset at the demise of a juicy thistle. Christopher Robin is obviously an interplanes adept since once again he rescues Pooh after having clairvoyantly foreseen the outcome.

Conclusion:

To lead up to my great revelation I must conclude the story. On frequent occasions when Pooh calls on Christopher Robin, he is out, but has left a note that he will be "BAK SON", and is nowhere to be seen. Pooh takes these notes to Wol, who is not sure if they refer to a herbaceous "Bakson" or a spotted "Bakson". One evening, Christopher Robin arrives at Pooh's house and reveals to Pooh that his time in this place is nearly over and he must go to school. He and Pooh have a long chat and Christopher Robin decides that Pooh is ready to accompany him on this great adventure and they walk off hand in hand into the Sun.

This illustrates the basic fact of life that no matter how comfortable we are we must be prepared to grow and develop and move on when we must. Christopher Robin is in fact Pooh's Higher Self and as can be seen from the stories, unless you use your Higher Self you will not reach your desired aims, and indeed may go the same way as the unicorns and their honey pots. Between Christopher Robin and Pooh they have achieved sufficient development to leave their current plane and move on to higher things. Christopher Robin, as can be seen from his name, Christ/Robin, is a Tipherathic aspect of Pooh; i.e. the center where the lower and higher self come together. When they have united the way is open and clear for them to move on to the next sphere of existence.

Thus it should be every witch's ambition to be reincarnated as a bear of very little brain who lives in the hundred acre wood on a plane at least one above this one. After all the idiots we see running this world have to be seen as a damn sight more stupid than even Wol. (PS Mrs. Thatcher is also a Libran!)

Copyright to David Wadsworth, who has been a bear of little brain for many a long year!

The End

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Wicca & the Art of Motorcycle Maintenance

by David Wadsworth

(This article first appeared in Children of Sekhmet, May 1988. It was originally given by Dave as a talk at a Wiccan Workshop organized by Chris and Vivianne Crowley in 1987)

This talk aims to illustrate the all-pervading nature of Wicca. If a system of natural laws or beliefs is true, it can be applied to virtually anything. I intend to try and apply parts of Wiccan beliefs to my other passion, biking.

There is a peculiar sort of bonding between a real biker and his machine. The biker will put the well-being of his machine far above his own. I have seen men cry over a bent bike, or after an accident tell the driver off for hitting his bike rather than him. I have personally fought off two ambulance men so that I could hop to my bike to inspect the damage before being taken to hospital. My theory for this strange bond is that the motorcycle and rider form a sort of Gestalt being, a complete entity, either part of which is incomplete or useless without the other.

The motorcycle represents the male part of this entity. It provides all the force and power, but lacks control and direction. It is all potential, in Wiccan terms, the God force, waiting for the female aspect, the Goddess, in the form of a horrible grubby motorcycle rider. The rider takes the force and harnesses it, giving purpose, form and direction. Controlling the raw male potential, and together, in harmony, they will be capable of reaching heights impossible to either on their own.

The motorcycle can be seen as a way through which to tap a source of cosmic energy. The energy which we in the Wicca use for healing, spells, divination, as a gateway to alternative universes. Just as a witch wouldn't attempt to tap this awesome power without protection, neither would a biker. The biker will put on boots, gloves, helmet and leathers in a similar sort of way as a member of the

Craft would surround themselves with a protective circle to preserve the power and keep out undesirable spirits. In the biker's case he is also aiming to keep in the heat, and protect him from the road, onto which demon car drivers possessed of evil spirits (gin, vodka, whiskey etc.) would lure him to his death!

This brings us neatly (?) to the subject of reincarnation. Most of you reading this will have some knowledge of the ideas of reincarnation; i.e. that we are born, live in the world, die, and are then reborn to develop further. Not many of you will realize that motorcycles go through a similar process. They leave the factory to roam about the face of the earth, then some parts wear out, and they descend into the dark underworld of the workshop. Here they are consoled and repaired by the creative force of the female, who is the biker, to emerge re-born in Spring, once more blooming with refreshed color of restored paintwork, and the cycle starts again. Many British machines go through this every year. About Yule they are ready, and in the first days of Spring they roar about in the first flush of youth. Then at the peak of their power, at Lammas, they are cut down, usually due to some terminal mechanical problem. They dwell for the remainder of the year in Hades, the garage, thus mirroring the cycle of the God.

The spirituality of bikes is perceived by man in different forms, and each has its followers. Here are some of the major religions:

THE CHRISTIAN

This newcomer to the spiritual motorcycle rides a modern Japanese bike. He pays little more than lip service to his religion. He has few rituals, all he has to do is turn the key and start the starter engine. He tends to be into power and speed, tearing past older machines which he regards with contempt. He cares little for the inner workings of the machine, running to his priest/mechanic whenever he has a problem. Should his machine pass on, i.e., wear out, it will believed to be irreparable, i.e., too expensive, and gone to the great scrap heap in the sky. The makers of this are the great salesmen and evangelists of the bike, not to mention the profit makers.

THE MAGICIAN

He will typically be an older bearded gentleman, who rides an immaculate old British motorcycle. They are into status, and will pootle along at 40 mph all day, imagining themselves the envy of all who see them. They are into ritual and

mystery. The performance required to summon some older bikes into life is awesome and dangerous. Yet these fellows will watch in silence as a machine spits at a new initiate and breaks his shin. They will endlessly pontificate on the correct shade of color for the petrol tank, or whether a part is the right year for the model; mostly that's all they do.

THE WITCH

The bike will most likely be filthy, not from lack of care, but from constant use in all sorts of conditions. The rider knows and under- stands the inner workings of his machine, its every click and whistle. He relies on no guru for his understanding, he is not afraid to try things out and see if it works. Not for him the search for power or acclaim. He is just out to explore the universe and glean its mysteries. He will get there in the end, there's plenty of time. He will rebuild bikes time after time, not sticking to rigid formulae, but with whatever comes to hand. he enjoys his bike and is in-tune with it.

As a biker-witch, I am now going to use two useful tools to explain my theory of Life, the Universe and Everything: i.e., the Kaballah and the four-stroke cycle.

Firstly the act of invocation and the four-stroke cycle. For those of you who are not mechanically minded, I'll try and keep this simple. Officially the four-stroke cycle is referred to as Induction, Compression, Power and Exhaust. I prefer the much more evocative Suck, Squeeze, Bang, Blow. There are a few parts that really matter: the crank shaft, the con rod, the piston and the inlet plus exhaust valves.

1) Suck: Initially the piston is at the top and both valves are closed. As the crank shaft turns, the inlet valve opens, the con rod pulls the piston down which draws air and fuel in. At this point in an invocation, the invoker is opening his chakras and drawing the cosmic energy which surrounds us into his body.

2) Squeeze: The crank shaft continues around, the inlet valve shuts, and the piston is pushed up, squeezing the gases together. This is when the invoker says the invocation and passes the power to the invokee.

3) Bang: The fuel/air mixture ignites and pushes the piston down. The priest/ess takes on the aspect of God/dess being invoked.

4) Blow: The exhaust valve opens and the piston pushes the charge into the exhaust pipe. The God/dess charges and shares his/her power with those assembled.

And now - motorcycles on the Tree of Life:

Kether Traditionally the godhead from which all energy flows. It is formless. This is the high tension spark which ignites the fuel and without which the bike is naught.

Chokmah Formless, directionless energy, raw untamed power. In the engine this is the burning fuel mixture.

Binah This takes the raw force and starts organizing and forming it. The piston, conrod and crankshaft takes the power of the expanding gases and converts it to rotary motion.

Chesed Takes the potential energy of Binah, gives it order, and makes it more solid and usable. In the engine, the gearbox and final drive take the power from the crank shaft and make it usable to the whole machine.

Geburah An essential breaking down. Where there is life, there must be death. In an engine when you have got two lumps of metal thrashing about in violent motion, they must wear each other away.

Tiphareth This is the image of the godhead, the wayshower, Lucifer, Prince of Light. In the bike this is represented by the electrical system and the ignition system, and the lights, which on British machines are provided by Joe Lucas, Prince of Darkness!

Netzach This is the spirit of nature, intuition and sexuality. This is more concerned with what bikers do. They are in tune with nature and tend to get drawn to ancient sites, eg Stonehenge, Avebury and Wayland Smithy, or just standing around in a muddy field communing with nature and the local brewery. This is also the source of the sexual bond between man and machine.

Hod Communication, intellect and travel. It is also where your will produces power. The travelling aspect of motorcycles is fairly

obvious, and hordes of dispatch riders fulfil the communication role. This is where we get the knowledge of the workings of the bike. It definitely takes Hodic willpower on a cold, wet morning, along with highly verbal expletives, leaping up and down on the kick-start to get the bugger moving.

Yesod This is the lunar aspect of biking, linked to Tiphareth on the Middle Pillar (refer Joe Lucas, Prince of Darkness). Many bikers will, by the light of the Full Moon, switch their lights off and ride by moonlight in their lunatic hunt for the local hostelry. In the event of a biker meeting his death through this ridiculous activity, look into the sky. For there you will espy, on his silver machine, the spirit of the biker riding across the astral heavens. Scientists tend to think these are meteors. There is also the illusion of security one gets from riding around with one's head in a goldfish bowl, colloquially known as a blood bucket.

Malkuth The concrete world, reality. On a bike you are cold, wet, tired, frequently uncomfortable, and very vulnerable, and no-one in their right mind would do it if it wasn't for something else...

Despite Malkuth, biking opens up other realms, other worlds (Birmingham, London, Glasgow, etc) and puts you in tune with the inner and outer universes.

The End.

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The Greek & Roman God(esse)s

A quick overview by Thomas Palmer

Gods:

APOLLO

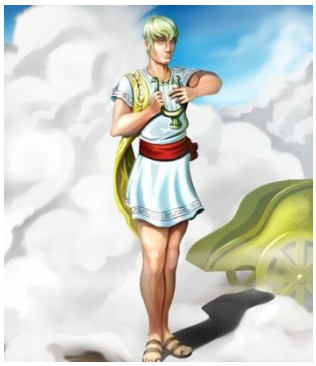

Also called Phoebus, the bright one. Identified with the sun. Said to be the most powerful of the Gods. Son of Zeus and Leto. Born on Delos, taken North and raised by the Hyperboreans, he went to Delphi and killed the dragon Python, guardian of the oracle of Themis, but a ravager of the countryside.

Tall, handsome, outstanding in word and deed, he was the god of ever-renewed youth, archetype of virile beauty and masculine virtue. He was also known as a seducer & extremely arrogant. Talented in music, inventor of the lyre, he was the inspiration of poets and soothsayers. His oracles were expressed in verse.

He could cure illness and banish evil. He was a doctor who knew the purification rites and was invoked against plague. His image was set at dangerous places for protection (Lighting the ways) Nothing escaped his vision (light of day).

ARIES (MARS)

Son of Hera, born without male assistance. He was a supreme fighter, loved battle and cared little about issues, switching sides without scruple. He delighted in massacres.

He was god of war, not victory, and was thought less about winning, only fighting. Was on occasion disarmed by Athena, Goddess of restraint and forethought, to keep him from

interfering in battles that did not concern him.

He was prolific in love, but also a rapist. He was run by his passions.

CRONOS (SATURN)

Son of Uranus (Heaven) and Gaea (Earth). Gaea, worn out by numerous pregnancies, requested to be free of this burden, so Cronos (Saturn) took up a sickle and cut off his father's testicles. His wife was Rhea, and he fathered Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Was eventually deposed by Zeus.

His festivals, the Saturnalia, were a time of liberation and freedom for all and got pretty wild. They were celebrated from Dec. 17th until the new year. Saturn is the archetype for "father time".

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DIONYSUS

Son of Zeus and Semele. His escort was satyrs and marginally sane gods. He did not respect laws or customs, loved disguises, wild screaming, licentious dances and wild places. He was a drunken god with no home, living in the wild and eating raw meat. He encouraged excesses of all kinds.

Hera hated Dionysus because of Zeus's infidelity and hounded him. She caused him to be killed by the Titans, but he was resurrected through the efforts of Athena, Zeus, Apollo, and Rhea. She drove him mad, but through Cybele he gained mastery of it. He drove many people mad for various reasons.

EROS (CUPID)

A primordial god, contemporary of Chaos, who existed before Cronos (Saturn) and Zeus. He came out of an egg that formed the earth and sky when it broke in two. He precipitated the embraces of Gaea (the Earth) and Uranus (the heavens), which resulted in the birth of Oceanus, Tethys, Coeus, and Cronos (Saturn). The Earth and heavens were so tightly embraced that none of the children could rise towards the light until Cronos (Saturn) castrated his father.

Cupid was associated with Aphrodite, who moderated his power. Where he was desire, instinct and violent sex, she was grace, tender- ness and sweet pleasure.

Cupid made people lose their reason and paralyzed their wills, even inspiring Zeus to capricious sexual desires.

As Eros he is said to be the child of Porus (Expedience) and Penia (Poverty). Like Penia, he was said to always be in search of something, and like Porus, he always found a means of attaining his aims.

FAUNUS

A Roman God, Son of Circe and Jupiter. Protector of the Roman peoples, he lived on Palatine Hill in Rome. His oracle was given in nightmares. Lupercalia was his festival, during which his priests ran through the streets with leather straps and struck any women they met with them to bestow health and fertility. The women were said to strip themselves to be better targets. He reproduced himself in the satyrs.

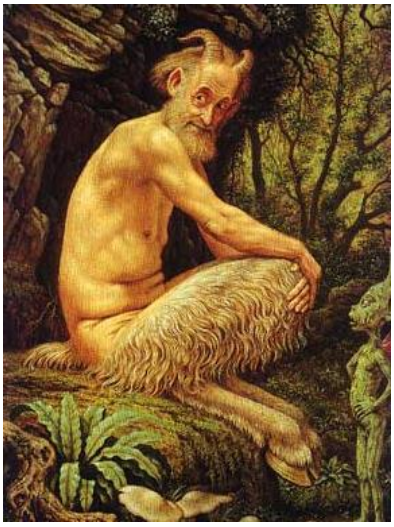

HADES (PLUTO)

Son of Cronos (Saturn), brother of Zeus and Poseidon. When the world was divided between the three brothers, the underworld and hell fell to Hades, while Zeus took the heavens and Poseidon the seas. He had a helmet that made him invisible. He ruled the dead, and forbade his subjects to leave his domain. He desired Persephone, but Zeus forbade the marriage. He then kidnapped her.

HEPHAESTUS (VULCAN)

Son of Zeus and Hera. He was lame, either because his mother, startled by his ugliness, dropped him, or because Zeus, angry that he took his mother's side in a dispute, threw him from Olympus. He dwelled among mortals and became the god of black smithing and artistic metal work. He made a golden throne that imprisoned any who sat in it, and gave it to Hera to avenge himself for his fall from Olympus.

HERMES (MERCURY)

Son of Zeus and the nymph Maia. He stole some of Apollo's cattle shortly after his birth and concealed them, sacrificing two to the Olympian Gods. This theft won him recognition as a God himself. When Apollo discovered the theft and

Hermes was tried, his defense was so skillful and spirited that Zeus laughed and ruled that there should be a friendly settlement between the brothers.

Hermes was God of the spoken word and oratory and was the intermediary between the Gods and men. Also the God of commerce and contracts, where language must be precise to convey the correct meaning.

JANUS

The Roman Two faced God. he was God of beginnings and presided over new undertakings, gateways and initiations. he was revered as the first king of Rome and made order reign. His temple was left open in wartime so the God could act, but was closed in peace.

THE LARES

Roman-Twin children of Mercury by the rape of Lara. They protected the land. Were symbolized by two boys and a dog.

(**Editor's note**: Known as **Romulus** and **Remus**)

PAN

Half man, half goat, with horns on his brow and lust in his eyes. Son of Hermes and a daughter of the Dryops, he was the God of pastoral regions and wilderness. Special friend of shepherds, he guided and protected them from afar. Protector of all wild things and places. His pipes had an aphrodisiac effect on those who heard them and induced mating.

Pan was a lecher and a drunk who constantly pursued nymphs who would flee in terror. Caves rang with their cries when he caught them. He was famous for his rages, where he attacked anyone who got in his way. His irrational behavior led people to flee him in "panic." He was dangerous when he took possession of a being. The possessed, or panoleptic, took on his bearing and would wander in the wild, laugh madly, or throw themselves on others for sex without respect to

gender, or have epileptic fits.

POSEIDON (NEPTUNE)

Son of Cronos (Saturn) and Rhea, he is represented wielding a trident and being pulled by monsters in a chariot. After Zeus's victory over Cronos (Saturn), the young gods, who preferred life on earth, divided the various domains of earth. Poseidon chose the seas. He represented the hidden forces of germination and death. Together with his wife Amphitrite, he had powerful ties with Gaea, the Earth, mother of the Titans. As subterranean Gods, they shook the world from inside.

Poseidon caused earthquakes when he made love to his wife. The mystery isle of Atlanta belonged to Poseidon. Poseidon could provoke storms, set fire to rocks on shore and create springs of water. He had many children, most wicked and violent, like the Cyclops of the Oddessy.

PRIAPUS

A small god with a penis of immense size. Son of Zeus and Aphrodite, he was deformed by Hera in revenge. Aphrodite abandoned him in fear that she would be ridiculed for her ugly child. He began as a symbol of fertility, but of no significance. Although he was over- sized, he was impotent. He seemed to fail at everything he tried. He was compared to an ass and ridiculed. He lent his name to the disease priapism, an incurable illness where the penis remains painfully erect but incapable of ejaculation. Ended up as an obscure gnome.

QUIRINUS A Roman warrior god originally, he became a god who watched over the well being of the community, opposite to his former nature. Called an apparition of Romulus the founder of Rome.

ZEUS (JUPITER)

Son of Cronos (Saturn) and Rhea. He defeated Cronos (Saturn) in a ten year battle and then divided the realms with his brothers by lot, getting the heavens for his own. He was ruler and judge, the arbiter of disputes among Gods and men. His decisions were just and well balanced, showing no favoritism. He had several wives and many lover's, earning the title "all father" or "father god". His infidelity caused much strife on Olympus and in the world through he raging of his wife, Hera.

Goddesses

APHRODITE (VENUS)

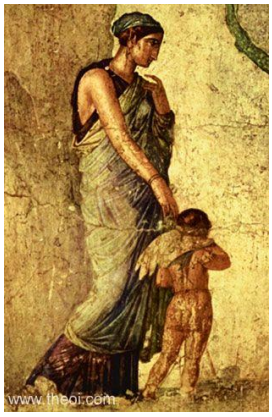

Daughter of Zeus and Dione according to Homer. 'The Woman Born Of The Waves' according to Hesiod, born of the foam impregnated by the sexual organs of Uranus, which Cronos (Saturn) had severed and thrown into the sea. Plato identifies these as two separate Aphrodites. One Urania, the daughter of Uranus was goddess of pure love. The other, called Pandemos, (Root of pandemonium?) was the Goddess of 'common' love. She married Hephaestus, but was unfaithful with Aries.

Aries was caught and humiliated. Aphrodite fled in shame to Cyprus, and there took Thrace as lover, resulting in the birth of Eros (Love), Anteros (Love in return), Deimos and Phobos (Terror and Fear). She also was a lover of Adonis, a human

shepherd named Anchises who fathered Aneas, of Hermes and of Dionysus who fathered Priapus. She was known for jealousy. She made Eos (Dawn) fall in love with Orion in spite for her seduction of Aries. She punished all who did not succumb to her. A beauty competition between Hera, Athena, and Aphrodite was proposed by Eris (Discord) with the prize being a golden apple. It was judged by the human Paris. All the Goddesses offered him bribes to win.

Aphrodite offered Helen, most beautiful of all Humans. She won and thus caused the Trojan War. Eros was the primordial god of instinct. When Aphrodite appeared he adapted himself and joined forces with her. At this time the sexes became distinct. Aphrodite's kingdom was the place of desire. Young girls were said to pass from the place of Artemis (chastity and games) to the place of Aphrodite, where they become women. Considered by some to be an affliction or madness that women must bear. She represents female lust and passion, and demonstrates its potential for destructive effect. Young girls gave their virginity to the Goddess by living in her temples and offering themselves to passing strangers.

ARTEMIS (DIANA)

Daughter of Zeus and Leto. The huntress, she is seen as the forever young goddess. She is proud of her shapeliness and keeps her virginity to protect it. She was a warrior, joining Apollo to kill Python and other exploits. Anyone who offended her or tried to win her virginity paid dearly. They were killed, transformed, or mutilated. She defended modesty and punished illicit love and excesses. She avenged rape. She also took out her anger on those virgins who gave in to love. She did not mind marriage, but when a virgin married she was to give up all the things of childhood, toys and dolls, locks of hair, etc., leaving them on her altar.

ATHENA (MINERVA)

Daughter of Zeus and Metis. Metis was swallowed by Zeus, and when it was time for Diana's birth, he had Hephaestus crack open his skull and she came forth in full armor shouting a war cry. Also a virgin Goddess, she lived among men without fear due to her warrior's skills. She was the protectress of Odysseus and other men. She was a warrior who used strategy, ambush, cunning, and magic rather than brute force. Her shield bore the head of a gorgon and she paralyzed her adversaries and made her companions invincible. She was against excess, both in war and every day life. She taught men to control their savagery and to tame nature. Was the initiator of all skills. Taught Pandora to weave, trained horses and invented the chariot. She was the patroness of blacksmiths and carpenters. She built the first ship and the boat of the Argonauts.

CYBELE

Was born as Agditis, a hermaphro-dite monster, from a stone fertilized by Zeus. The Gods decided to mutilate him(?) and made the Goddess Cybele from him. Her love for Attis, a human shepherd, drove him insane and he castrated himself for her. Her priests were eunuchs dressed as women. It is from the temple of Cybele that the reference in the Wiccan Charge of the Goddess to "At mine Altars, the youths of Laced.mon in Sparta made due sacrifice.", comes.

DEMETER (CERES)

Daughter of Cronos (Saturn) and Rhea, the Goddess of corn and grain. Demeter bore Persephone. She renounced her duties as goddess and began a fast and went into exile from Olympus when her daughter was abducted into the underworld until her daughter should be returned to her. She caused the spread of the knowledge of the cultivation of corn.

During her exile the earth became barren until Zeus demanded

that Hades return Persephone. She had eaten from a pomegranate, however, and was forever bound to the underworld. As a compromise, she was allowed to rise up into the world with the first growth of spring and return to the underworld at seed sowing in fall. And so the Earth is barren in the winter, while Demeter mourns, and becomes fruitful again when Persephone is released. Demeter made herself known to the children of Eleusis, who raised her a temple and instituted the Eleusinian mysteries. In Sept.-Oct., the candidates for initiation purified themselves in the sea, then processed down the sacred path from Athens to Eleusis. The rites remain secret, but involve a search for a mill for grinding corn, and a spiritual experience. During the rites, men women and slaves were all treated as equal.

ERINYES, THE

Alecto, Tisiphone, and Megaara. They were born from drops of blood that fell from Uranus's severed Penis, and did not recognize the authority of the gods of Olympus. They hounded and tortured their victims, driving them mad. Also called the Eumenides, The Good Ones, to divert their wrath. Assimilated by the Romans as the Furies. They were implacable and demanded punishment for every murder. To them murder was a stain. The murderer had to be banished and driven mad before purification could occur. They were blind and carried out their punishments indefinitely.

HARPIES

Greek genii/spirits- Daughters of Thaumes and Electra: Nicotho or swift-footed, Ocypete or swift of flight, and Celaeno, the dark one. Were either women with wings or birds with the heads of women. Called the 'hounds of Zeus' and seized children and souls. Skillful at torture, they could pester a victim into madness.

HERA (JUNO)

Daughter of Cronos (Saturn) and Rhea brought up by Oceanus and Tethys. Married Zeus. It was claimed that each year Hera regained her virginity by bathing in the spring of Canathus. According to some traditions Hephaestus, Aries, and Hebe (Youth) were conceived by her alone without male assistance. As Zeus' legitimate wife, her fury at his infidelities was boundless, and she took vengeance on his lovers and any progeny of the affair without distinction. Zeus was often reduced to hiding or disguising his children to protect them.

HESTIA/ VESTA

Daughter of Cronos (Saturn) and Rhea. Goddess of the hearth, she had the privilege of retaining her virginity forever. Her symbol was the fire, which was never allowed to go out. The young bride and newborn child were presented to her and she was invoked before each meal. Her temple in Rome was served by the young vestal virgins.

MOERAE (PARCAE)

The Three Fates. Atropos, Clotho, Lachesis, daughters of Zeus and Themis. The first spins a thread symbolizing birth. The second unravels it, symbolizing life's processes, and the third cuts it, symbolizing death. They too were blind and ruled destiny. They were also symbols of a limit which could not be overstepped. Were connected to their sisters, the furies, who punished crime.

MUSES

Nine daughters of Zeus and Mnemosyne (Memory). Calliope ruled epic poetry, Clio ruled history, Polyhymnia mime, Euterpe the flute, Terpsichore dance, Erarto lyric art, Melpomene tragedy, Thalia comedy and Urania astronomy. They delighted the Gods and inspired poets. The Muses created what they sang about. By praising the gods, they completed their glory, by boasting of valiant warriors, they wrote their names in history.

They were celebrated by the Pythagoreans as the keepers of the knowledge of harmony.

NEMESIS

Daughter and Night. Ruled over the distribution of wealth, looked after balance, took revenge on arrogance and punished excess, including excessive happiness, riches and power. Moderation in all things was her creed.

NYMPHS

Daughter of Zeus and usually part of a greater god(esses) entourage. Not immortal, though long lived. Mostly lived in caves. Were dark powers whose beauty alone could lead to madness. Were seducers of many of the gods. Were considered secondary deities.

THETIS

Thetis seducing Zues

Daughter of the old man of the sea. Very beautiful. Mother of Achilles. Saved Zeus from a plot to overthrow him and was an ally of Hera. Saved the Argonauts as they passed between the clashing rocks.

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Against The Witch Hunters

Robin Culain

"All this has happened before. And all this will happen again. But this time it happened to ..."

Well, us.

The beginning of Sir James Barrie's Peter Pan must echo what many of us are feeling, as we watch a new and loosely-knit conglomerate of yellow journalists, right-wing eco-spoilers and Evangelical and Fundamental Christians move slowly towards a Witch hunt for the 90's. Our spiritual ancestors faced similar problems in many times and many lands.

Recall the Priestesses of Eleusis, last of an ancient line, in decline, falling at last to the stratagems of Theseus and his new Attic Gods. Recall the Etruscans, their vision of sexual-political balance overpowered by the might and organization of the husband- headed Roman empire. And most tender to the touch, recall the agony of the middle ages, as the Catholic, then Protestant churches consolidated their grip on the rural population, killing six million alleged or actual Witches in the process.

The hunt is in a beginning stage and beginnings are important. The formal focus of the television specials, Redbook articles, diatribes in the La Rouchite New Federalist, "Occult Crime" seminars and newspaper articles is some thing called "Satanism", which bears little or no relationship to Wicca and Neo-Paganism.

In fact, media "Satanism" bears little resemblance to any historically verifiable Satanism. It is neither classical Egyptian Set- worship", Romantic Ceremonial Satanism a la Huysmanns nor modern Egoist flamboyance per La Vey. Sometimes it's heavy metal sullenness, drugs and violence, but that's usually only for starters. The heavy metal boys, we're usually told, are just dupes of the Great Conspiracy. And when you get down to the real stuff, the genuine complaint, it's generally the stuff of horror movies and nightmare -- baby-eating, virgin-sacrificing bloodsucking monsters!

All this has happened before. And all this will happen again.

There's a limited range of things that can be used to stir up the anger of a populace against a group, or deaden moral sensitivity to a persecution. It pretty much boils down to baby-eating, virgin-sacrificing and bloodsucking.

This has been the century of Hitler's Holocaust. but the Russians who butchered entire Jewish villages in the Pogroms, the inhabitants of York who slaughtered nearly every Jew in the city in the 1100's didn't merely think the Yiddim dressed and talked funny. The accusations were the same. By Jesus, those Jews ate babies! They were just like Satanists, with one exception.

You could find the Jews.

There probably aren't any "Satanists" as portrayed in the articles, seminars and diatribes. If there are, they're certainly not Neo-Pagans or Wiccans. But in the lucrative atmosphere in which the press, missionaries and so-called "Crime Advisers" publicize and proselytize, the word "Witch" creeps in every third sentence.

Naturally, we Witches and Neo-Pagans have spent a certain amount of effort pointing out that we love children like anybody else, have no particular attraction to virginity, and tend, in the most extreme of our diets, to vegetarianism. In short, we have tried to educate our detractors and the media to our harmlessness.

This tactic is true, and this tactic is good, but I think that if it becomes our primary response to persecution we will ultimately fail to endure.

Imagine a Witch in the Middle Ages in front of a Catholic or Protestant tribunal. In some cases she has been denounced by a business competitor, or an envious rival in love, or a spiteful neighbor. In other cases she has been brought to the dock by an expert in "Occult Crime" -- the traveling Witch Finder.

She stands bound before her Inquisitors, plain or pompous depending on their religious persuasion. Perhaps there's a crowd around. She tries to educate them to the simple fact that she's a worshipper of the Old Gods, loves children like anybody else, has no particular attraction to virginity, and tends, in the most extreme of her diets, to vegetarianism.

They, in turn, accuse her of worshipping a living fiend, blighting the cattle, and eating babies.

She doesn't stand a chance.

Now picture another scene, one that has not occurred often. She stands before those assembled, and begins, shall I say, to point out some facts. She points out the medieval physician with the two per cent live delivery rate who wants the local midwifery practice shut down. She points out the priest and bishop who are terrifying the once fun-loving populace into penury and pestilence with the twin threats of damnation and the noose. She denounces the Christian nobles who will brook no interference with their rule, least of all from the old Nobility of the land.

She'd be shut up in short order, but in a different way, for she would be addressing the real issues. The nonsense about babies, Black Men and cattle was then, and is now nothing more than a smoke screen to mask real and significant religious and political differences. It's all a cheap trick, a coward's cheat, a way of throwing muck until some sticks. It is only used when the real terms of debate cannot stand the light of day, and it works only if we permit it!

Our situation is in no way as dire as that of our ancestors. Only now have things moved to the stage where one group, the far-right and sometimes farcical Limonites, actively bait Wiccans and Neo-Pagans as being "as bad as Satanists". And unlike our ancestors, we have a freedom of speech they could only dream of. We will not be silenced if we speak, certainly not at this time.

So let's not waste our opportunity! Whenever the "Witch-Hunters" bait us or attempt to smear us with their cannibal taunts, let's find out what the real agenda is, and address it. Make the Lyndonite defend himself against whipping up the population against a minority religion as Hitler stirred hatred against the Jews. Make the entire La Rouche crew explain their suicidal environmental policies, and their editorial statement that "the worship of Mother Earth does indirectly lead to mass murder ..." Engage them on the real issues -- just what the worship of the Mother really means, and what people are really like that scapegoat innocents and despise nature!

Likewise with the "Occult Crime-watch". Ask them about their sources of revenue. About their religious agendas and connection with Evangelical missions. Ask the if they support religious freedom, and if non-Evangelical

religious belief, in their opinion, is a hazard to the public. Ask them, if you can corner them into a frank reply, what on earth they are doing lecturing hate to police officers sworn to protect all the public, Christian and Pagan!

The media deserve the same. Let's not spend more than a breath denying lurid charges. Instead, ask them why they are sensationalizing and smearing a legitimate religion to make sales. Inquire as to whether the German press in the 30's had a responsibility for the slanders on the Jews that they printed. Ask them how they'll feel if harm comes to one Pagan woman or man, girl or boy through their negligence, indifference to non sensational fact and search for sales.

In every case we have an opportunity to turn the tide, by coming right out with our real differences in front of the public, and insisting that the terms of debate be on genuine issues. We must refuse to be backed into a defensive posture, denying ever wilder charges.

Instead let us bring our active advocacy and love of our Gods, of Mother Earth, of our families and children and ourselves to the fore in every debate. We must require our opponents to bare their genuine beliefs and motives, and contrast them clearly with our own in full view. We must sharpen the terms of debate so keenly that no person can leave the scene without having to make a clear and conscious choice about what they value and believe is right.

There's no point in lecturing to the Cardinal. The audience for every debate is not the Witch Hunter, it is the neutral observer. Let them see the love of the Earth, and contrast it to nearsighted greed and poverty of emotion. Let them see the love of the Old Gods and contrast it to a cringing fear of the Father's judgment. Let them see generosity and intelligence and refusal to be sacrificed, and contrast them to venality, cunning and scapegoating. In every debate, let us rise to the height of our capability, and let our opponents have it in the Values -- right where it hurts!

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Charging Crystals

Ian Kesser

Crystals, as many of you know, are extremely useful for practitioners of the Magickal arts. They can be used to channel power, to store power, to heal, and many other ways. Due to space considerations, I have chosen to limit myself to the charging aspect in this article.

The first and most important part of charging a crystal is choosing the crystal itself. For most general uses, Quartz is the best one. For specific use, there are many others. I have found that Diamonds are useful in storing Good energy, and Zircons (my birthstone!!) for Evil energy. If you have a specific purpose in mind, please consult one of the many fine tables of crystal affinities.

The next step, and also important, especially the first few times, is to prepare yourself for the actual channeling of energy. In my case, music helps, as well as pranayama and other forms of breath control. The first one I used is simple .

Pranayama, simply, is control of breath. Most forms amount to hyperventilation or sub-ventilation. The one I used first, and still use, is this: take four quick inhalations, filling the lungs. This should be over the space of about one and a half seconds. Then exhale in four short bursts, again over one and a half seconds. Repeat as necessary. The first few times this is done, I recommend you desist after about one minute. Over the course of time, this can and should be increased, but until you are used to the effect this gives, a shorter time is suggested.

Now that you're in the mood, take the crystal in your right-hand (left hand for those of you who are lefties). Visualize a door within the heart of the crystal. Until this visualization is firm and steady, wait. Then open the door. Behind it you should see a store of diffuse energy, which varies with the type of the crystal. Some crystals, usually the inferior ones, have little or nothing back here. These are generally not good to use.

Close the door, but keep it in mind. That was just to check on its energy. Decide which energy you wish it to house. Usually only one will be needed, such as for talismans and storage of energy for later use, but in some cases, such as a divination tool, more is suggested/required. **Do not try this on your first attempt! You will fail!** The energy you will be handling is powerful, and trying to handle more than one world at a time is strenuous. Trying to handle all three, plus personal and other energies, is straining to the limit. As with all other bodily systems, an ability used beyond its capacity will overload and break or refuse to perform, as with a man trying to lift 300lb barbells on his first try at weight lifting.

For general use, I find nature's energy is best for multipurpose storage. Those in the Church of Set would probably find differently, as would those in the Church of Christ. Use what you feel comfortable with.

Now, the fun part. For the three major energies, I find there are certain ways of drawing them tat are easiest on the practitioner. For Good energy, try it like this: Form a cone with the base connecting to your skull in the region just between and above your eyebrows. "suck" the energy (visualize it as you will, I use a light, golden yellow) into the cone, then through a tube into your brain. The visualization on this is a bit tricky, but it can be done.

For Nature's energy, visualize a "hose" going down into the Earth from the base of your spine. This hose should ideally connect with the center of the Earth, but some people simply cannot conceive the distance involved with that, and can therefore not visualize it. Go as deep as you can, with time, you should improve. I "see" this energy as a ruddy, glowing red, as with magma. Use what works. Draw this energy up the tube, then through your spinal column into the brain.

Now, the Evil energy. This is tricky for me, but here's how I do it. Place the feet together (if they already are, so much the better! It means this isn't uncomfortable for you, as it is for me.) and visualize a siphon, with the hose connecting to a cone connecting to your feet, about two inches in diameter, one inch on either foot. Then, on the other end, a hose entering a black, inky void(or whatever color you perceive evil energy to be). One last connection: another hose running from that area of your feet to the previously mentioned area in the skull. This aligns nicely with the Chakra theory, to which I subscribe, in that a

Chakral spinal-type column connects all the major power centers of ones body. If you know this system, so much the better! Draw the energy through the siphon(sometimes visualizing the bulb on the siphon squeezing helps) into the feet, then into the skull, then into the brain.

Other objects you wish to draw energy from, use the door analogy/ visualization given above(for powerful things such as the Tarot, I see it as a gate more than a door. Again, whatever works for you), and draw from your use hand. If you plan on using that object again, take only a token amount of energy, and **Don't forget to close the door!**

Personal energy: This varies so much with the individual! Some people draw from their auras, some from the Chakras, some from the Astral Body. Just use the method you feel most comfortable with. For those of you who have no preference, or no knowledge of such things, I use the Astral approach. I draw a bit of the substance of the Astral body, generally the feet, into the brain. After I finish all else, I "spread out" the Astral body to make up for this loss. Astral bodies **do** heal.

Well, that's most of it. Draw the energy you need, then draw from the crystal. Take it in your use hand again, open that door, and take out the energy, and bring it to the brain. Generally, I use the hose again, connecting to that spot in the skull, but this one generally runs **inside** y body, such as along the arm bones, then up the neck bone. Mix the energy up. If it helps, visualize a cosmic Cuisinart or whatever. If it won't mix, like oil and water, you have failed. This crystal will not hold this energy. Give up, put back the crystals power, ground yourself(later...), and try again later with another energy.

Once you've achieved the mix, refill the crystal. Sometimes, the energy won't go back in. This usually means you've put too much of the energy you're using in, and not enough of the crystal's own energy. Bring it back to the brain, and remix. How do you refill the crystal, you ask? Switch hands on the crystal, then visualize that handy hose again, but this time flow backwards, through the door. There will come a point, especially early on in your practice, that the crystal is full when you have energy left over. Slam that door and ground your- self(later...),

don't overfill it! Doors have their bursting point, and that's a wonderful way to destroy a good crystal.

OK, it's later. You've finished the job at hand (Applause, you've earned it!) but have all this energy left! There are many ways of grounding energy, use the one you are comfortable with(I know I keep saying that, but it bears repeating. Don't do anything against your Will). The one I use is simply grounding it. Take that handy-dandy all-purpose hose again, connect it to the base of the spine, and thence into the Earth. Flip the switch to reverse, and push that energy out! Be careful not to let out yourself as well!

That's it. I hope you find this helpful to you.

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Tarot Divination

Tuppence

Not long ago an on-line friend told me that he saw no reason to use the Tarot in divination; in fact, he felt that no one should use them for divination as this was a profane use of the cards. He preferred to use the cards solely for contemplation.

At the time I did not feel inclined to respond to this narrow view, but after a night of thinking about it, I was prompted to write the following in defense of Tarot Divination (and I don't mean fortune telling!)

Divination:

1) The art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by means of augury (divination from omens) or by the aid of supernatural powers

2) Unusual insight or intuitive perception (these definitions from Webster's)

According to the Brotherhood of Light there are four main uses for the Tarot:

1) Science of Vibration
2) Divination by cards
3) Divination by number
4) Spiritual Science (the method of putting the rest together to develop a philosophy)

Is it wrong to USE the cards?

1) Playing cards is fun! Without such use perhaps Tarot would long ago have died as other games have faded from use. Chess may be considered to be a child's game or a highly developed intellectual discipline. The same is true of using the Tarot card's.

2) Have you ever played Tarot? It is a very interesting game like bridge using the Major Arcana as Trumps.., in profane decks the court cards and majors may have two heads (to be read either up or down.) Some versions of the game have certain mystical aspects.

3) In studying the history of the Tarot you will see that the decks (except those belonging to aristocrats who had hand-painted decks made for them by great artists) used long ago were very primitive and made from wood cuts. We have come far from those crude represent-tations.., but the ideas expressed in the Tarot remain the same - they are still there in those early decks.

4) Where did the Tarot come from? We have only theory and conjecture:

   a) Ancient Egyptians
   b) They always have existed but have been revived from time to time
   c) Gift of Divine Origin
   d) etc.

It's validity and usefulness are what count

   a) It works when used
   b) It contains Universal symbology and archetypes found elsewhere
   c) It is numerically correct and corresponds with ancient systems of wisdom (especially to the Qabalah)

10 = Sephiroth (ace through 10 in the Minor Arcana)
22 = paths (22 Major Arcana cards)
4 = elements (four suits)
(etc.)

The Tarot is MUCH MORE than mere pictures on pasteboard. The pictures on the Tarot cards are physical symbols for spiritual concepts. One definition I use for the Tarot is as follows:

A symbolic representation of Archetypal Forces and/or Beings which have always existed and have been identified and passed on to us by ancient initiates and which provide a focus for us to use in self- initiation, spiritual development, and the perception of hidden wisdom.

A few notes regarding the above.....

1) Jung says of Archetypes that they exist for us at birth...they emanate from the collective unconscious....they are NOT self-created or generated.

2) Aleister Crowley says in his book the Book of Thoth:

   "Each card is, in a sense, a living being." "It is for the student to build these living stones into his living Temple."

   "...the cards of the Tarot are living individuals..."

   "How is he to blend their life with his? The ideal way is that of contemplation. But this involves initiation of such high degree that it is impossible to describe the method in this place. Nor is it attractive or suitable to most people. The practical everyday commonplace way is divination."

3) In Magick without Tears he says:

"...the Tarot itself as a whole is an universal Pantacle...Each card, especially this is true of the Trumps, is a Talisman; ...It is evidently an Idea far too vast for any human mind to comprehend in its entirety. For it is 'the Wisdom whereby He (God) created the worlds.' "

As regards these Lively Forces:

1. These Forces can communicate with us...or rather we can interpret their currents through our subconscious intuitive minds....this is one use of divination (and contemplation). This is the level, as Jung says, at which we are all connected.

2. These Forces can be directed by us Magickly if we are so trained. First we must master divination; then direction.

3. The Tarot is a Magickal Weapon In the hands of a trained initiate the mere placement of one card between two others can alter the forces involved and affect physical (and ethereal) reality.

4. The Tarot is a philosophy as well, with an Ancient Message about the Soul's journey.

5. Yes, the Tarot is useful to study and contemplate....the colors and symbols are specifically designed and arranged to stimulate things within us (forces, archetypes, subconscious).

6. The Major Arcana are especially sacred to us because they represent the Paths, Steps, Forces which are necessary for us to rejoin the Godhead and attain enlightenment.

I maintain that the best way to understand that the Tarot cards are ALIVE and ACTIVE FORCES is to USE/HANDLE/EXPERIENCE them and so Divine (and perceive) what they are all about. The cards are a focus for our minds upon forces which are ever-changing and evolving (even as humankind is evolving).

We are fortunate that modern printing is so good and that the Tarot decks and books which we have today are easily available to us. This was not always the case for our brothers and sisters in times past. Today one can afford to smile and say: "I only need to con- template the cards to understand them." But there is more to the use of the cards in Divination than many have been taught; for it is a mysterious process.

Just as one must study and practice upon a musical instrument to become a virtuoso, so too the Tarot takes many years of study and practice to use correctly. One must be well developed spiritually, emotionally, and intuitively, or (as in music) naturally gifted to make full and accurate use of the cards in divination. In the hands of a gifted Diviner or Initiate the Tarot is a formidable weapon. It can even talk and spell out sentences! Hence the Hebrew letters correspondence to the Major Arcana. However, since we do not all learn in the same ways....the Tarot may not be the DIVINATORY METHOD for everyone.-..although everyone can learn from it and should study it.

Other methods which may suit:

a) Astrology	d) Pendulum
b) Numerology	e) Runes
c) I Ching	f) etc.

As humankind evolves spiritually (and in other ways) so too the Tarot evolves. Take for example the reconstruction of The Chariot (Arcanum VII) and The Devil (Arcanum XV) cards by Levi. He gave them a new presentation based upon his advanced knowledge at the time. Also, note how The Lovers (Arcanum VI) has changed from earlier decks. It still has the same basic meaning, but the symbols have changed. No longer are there two women...one good one bad...with the man in between...now it is two people with an Angel above them. New Tarot decks continue to be made as our knowledge and understanding evolves.

A note on The Book of Thoth, Aleister Crowley's Tarot deck, is as seen by him from the Astral Plane. This is why it is so different from many decks; why it is so striking; and, why the energy felt has such strong effects upon many people.

Some cards come and go....there are more cards on the astral plane than we have on the physical....between the cards, above and below the cards are others...as with the Qabalah.

When working with the Tarot if one is in a Magickal State (Asana, etc.) and reads the cards it is a Magickal or Divine (hence the term divination) operation. I take the forces into myself when using the cards thus they affect me and I them.

Because of this knowledge, I respect the Tarot as a Living Thing/Force and I do not bother it with profane questions. I treat it as a Magickal Weapon and thus with care and respect. Fortune telling, while not wrong, is the profane use of the cards.

Contemplation of the cards is useful; without Divination, however, one could not experience the forces within them in the same way. Also, there are hidden uses for the Tarot. The Tarot is indeed a Teacher. It is also a door, a gateway, an entryway into other realms which is partly how it was used in Egyptian Initiation Rites. We may use it in some of the ways listed below:

1) Scrying/meditation
2) Ritual (invocation and evocation)
3) Works/spells
4) Talisman use/focus
5) Divination

Some of the goals of initiates(after perfecting divination and the Tarot's philosophy) are 1) to read with a blank deck and to use a spread with no set meanings, and 2) to develop one's own Astral Deck.

Magick (in Theory and Practice), Crowley's famous book, calls Divination an important branch of Magick, and defines it thusly:

1. “We postulate the existence of intelligence's, either within or without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligence's are able to reply correctly - within limits- to the questions asked."

2. "We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume that any of these hieroglyphs will be understood by the intelligence's with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language...."

3. "We postulate that the intelligence's whom we wish to consult are willing, or may be compelled, to answer us truthfully."

He goes on to discuss divination as shown in some of the quotes below:

"In a system of divination each symbol stands for a definite idea."

"As regards the Holy Qabalah, based as it is on pure number, (it) evidently possesses an infinite number of symbols. Its scope is conterminous with existence itself; and it lacks nothing in precision, purity, or indeed any other perfection. But it cannot be taught, each man must select for himself the materials for the main structure of his system."

"It is always essential for the diviner to obtain absolute magical control over the intelligence's of the system which he adopts."

"Experience is the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense."

"In order to divine without error, one ought to be a Master ofthe Temple. The faintest breath of personal preference will deflect the needle from the pole of truth in the answer."

"One must prepare oneself by general purification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties."

"The muscles with which he manipulates the apparatus of divination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting."

(note: one of the first steps in divination is the invoking of the Angel HRU)

"He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else."

"He should allow the question entire freedom to make for itself its own proper links with the intelligence directing the answer."

"He must sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully."

"He should exhaust the intellectual sources of information at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation."

"The concluding operation is therefore to obtain a judgment of the figure, independent of all intellectual or moral restraint. One must endeavor to apprehend it as a thing absolute in itself."

Divination is in one sense an art entirely separate from that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained: but it must be added that proficiency therein, tremendous as is its importance in furnishing the Magician with the information necessary to his strategic and tactical plans, in no wise enables

him to accomplish the impossible. It is not within the scope of divination to predict the future with the certainty of an astronomer in calculating the return of a comet. There is always much virtue in divination."

"One must not assume that the oracle is omniscient."

"The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various occasions. These should be 'familiar' spirits, in the strict sense; members of his family."

"Divination of any kind is improper in matters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's Angel."

"Although the adept is in daily communication with his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go to the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares."

Thus we may use Divination for those worthy questions which we need answered but cannot find out in any other way...either through our own research or by the contacting of one's Holy Guardian Angel. If we can attain the necessary magickal states discussed above and if we complete the necessary study and work which he suggests, we can become masters of Tarot Divination.

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The Dangers Of Magical Thinking In Magick

Nihasa

Magical thinking is a psychological term for making a naive assumption of cause and effect without consideration of intervening mechanisms. In plain English, it is the assumption that if I do **this**, then **that** will happen even though I have no idea how or why. Prominent examples of magical thinking can be found in Economics (if we cut taxes on the Corporations, they will invest more money in upgrading their production facilities and create more jobs) and Politics. It is typical of the world-view of very young children, who have a somewhat simplistic model of How-Things-Work.

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To many outsiders, most Magick seems to be built on this basis...so- me guy mutters some weird words and waves his hands and expects to get a lot of money soon (sounds like a Management Consultant, come to think of it), or to make it rain, or to be rid of an enemy. Then they shake their heads, call the Magick-users children or worse, and go on with their lives.

Within real Magick-use, this sort of sloppy thinking can lead to anything from disappointing 'fizzles' to disastrous misfires of spells. Our cultural heritage's are filled with "monkey's paw" type stories of the results of ill-thought-out Magick use. While dilettante New Agers are more likely to blindly 'cookbook' a spell or ritual, some of us have been known to skip a few steps in the process as well.

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Just think of the consequences of invoking Diana or Aphrodite in a ritual designed to "keep those foolish women in their place." (Anyone remember "Good-bye, Charlie"?)

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While I am not saying that you need to understand the physics/chemistry/ etc. of each step down to the subatomic level, I am suggesting that you think through each step and each mechanism (and likely consequences) of any major working BEFORE you perform it. A black-box understanding (detailed knowledge of the inputs and outputs of a mechanism and the relationship between them without an understanding of the internal details of the mechanism) is usually enough for mot purposes. For instance, if invoking or evoking a deity, make sure you know the strengths, weaknesses, character, and personality of that deity. If using herbs (ingested or in balms or incense) be sure you know the pharmacological and combinational effects of each. Most of all, when going for

a long-term effect think of the ecology of that effect: where it can come from and what it may cause later. You can't always anticipate all side effects, and you certainly can't always avoid them, but with a bit of work you can give yourself a shot at handling them.

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Do a reality check before you start a working. If you just pay attention to the beginning (the ritual or working) and the end (the desired effect) and leave the rest to wishful thinking, you are asking for trouble.

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NOTE: The above is an excerpt of a 1988 seminar on Magick and Psychology: Insights and Interactions.

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Satanism As Media Hype

News article:
From the Phoenix Gazette 24 June, 1989

SCAPEGOAT: Satanism scare is mostly hype, expert on cults says....
by Michelle Bearden

Judging by Satan's popularity in news accounts and police reports these days, you'd think Satan had been elected to Congress or won the Pulitzer Prize. But it's not true, says J. Gordon Melton, director of the Institute for the Study of American Religion in Santa Barbara, Calif. and one of the country's leading experts on cults. In fact, there is no surge at all in Satan's popularity. "The only surge we're seeing is the spread if misinformation," Melton says. "Malicious, suspicious, and ritualistic acts are being attributed to Satanism, and people are buying into it."

Melton has launched a one-man crusade to get what he considers the truth out to the public. Using an extensive survey he completed in 1986 as his guide - "The Evidences of Satan in Contemporary America" - Melton makes his case frequently before groups and in interviews. Most misinformation regarding Satanism comes out of police agencies, Melton maintains. That's because, in the absence of true satanic groups, law officials have to blame "something concrete," he says.

"What we've got is creation of imagination, paranoia, and general ignorance," Melton says. "We've got wild speculation and jumps in logic. What we don't have is the truth. One story perpetuates another, and, before long, 'experts' in police departments are conducting seminars on a topic they don't really understand."

At the Phoenix Police Department, police spokesman Andy Hill says the agency analyzes every incident that has satanic overtones. He blames a majority of these crimes on "kids caught up in experimentation." "It's safe to say that most of it isn't hard-core. We're usually dealing with copycat crimes," he says. " I wouldn't consider Satanism a big problem here in Phoenix. We know it exists, but it's more underground than anything else."

According to Melton, only three established satanic cults exist: The Church of Satan, a San Francisco based group headed by founder Anton LaVey; a splinter

group, the Temple of Set, also in San Francisco and headed by Michael Aquino; and the Church of Satanic Liberation in New Haven, Conn., led by Paul Douglas Valentine. Total membership in all three groups is "probably less than 3,000," Melton says. Those followers are the true satanists, and their numbers haven't varied much in the last two decades, he says. Many of the acts blamed on Satanism are committed by teenagers who are bound together b drugs and violence rather than demons. While they may use satanic imagery in their deeds, Melton says they are "play- acting" the role of worshipping the Prince of Darkness. "It's true we're hearing a lot of satanic references in today's music, but that's pure commercialism," he says. "Just because your teenager gets wrapped up in certain rock 'n' roll doesn't mean he's into the occult."

Some of the conclusions that support Melton's studies to combat the theory of international satanic conspiracy include:

- The existence of a large number of nonconventional religions, such as cults, that have nothing to do with occultism, much less Satanism.

- * The growth of witchcraft as a new religion and how it is confused with Satanism. Melton labels contemporary Wicca as a nature religion that places great emphasis upon the preservation of life and non- violence.

- Reports of cattle mutilations, which ignore the facts that most are mistaken observations of predator damage.

- The discovery of common symbols, such as an inverted cross, pentagrams, and bloody altars, which lead investigators to conclude that satanic activity has taken place. However, no evidence of any conspiracy involving the kidnapping and transportation of children for ritual purposes has emerged.

- Fantasies of people who make "confessions" of their involvement on satanic cults. Typically, they cannot supply independent corroboration of the stories.

Moreover, a good portion of the misinformation on Satanism - which Melton says is really a "parody of religion" - comes out of evangelical Christian publishing houses. With that bias, "it’s easy to see how misinformation breeds," he says.

Melton contends that open Satanic groups pose no public threat. If there is cause for concern, it would be the small, ephemeral satanic groups, mostly consisting of young adults or teenagers and possibly led by psychopaths or sociopaths. "These are the groups that cause immediate danger to themselves and society at large. That's where police should be concentrating their efforts," he says. "In the meantime, we've got to get out of this satanic mentality and get our labels straight."

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Why I Don't Believe The "Survivors" Of Occult Groups

by Rowan Moonstone

Recently on this echo, several people have taken Pagans to task for naysaying the Christian sources dealing with former practitioners of various occult disciplines. I have researched this area thoroughly for the past five years. I've bought or read all the Christian books on the subject that I can get my hands on. I have over 1,000 clippings in the files dealing with this subject, I've got over 100 audio tapes and 20 videotapes on this subject, and I've got reams of Christian literature, and police training material to draw from. In addition to this, I grew up as a Southern Baptist and was a Sunday School teacher at the age of 16. I know whereof I speak when it comes to Christian sources.

I've also been a Witch for nigh on to 8 years now, and have net- worked with other Pagans all across the country, attended festivals in various states, and subscribed to many Pagan publications both in this country and abroad. I've read many books on modern and ancient Pagan religions, and can furnish a complete bibliography for anyone that's interested.

After a concentrated search through this material, I must conclude that most of the allegations of the "survivors" are fabricated and insupportable. In the rest of this report, I will give documented reasons why I believe this to be true.

6-17-82 -Province Victoria Bulletin - "A misunderstanding appeared to be the root of a satanic scare in Victoria this weekend, police sources said Wednesday. Police, hospitals and human resources ministry workers had gone on the alert following a report that a satanic group was planning Tuesday to sacrifice a human baby. The report came through the child abuse prevention HELP line in Vancouver. Victoria police said they had traced the source of the report to a church group in Vancouver. The group apparently had heard rumors of a rise in satanic activities in Victoria and had prayed that no atrocities would occur. Somehow someone interpreted that to mean that a sacrifice was actually planned, police said. That was the report that got to the HELP line. However, Tuesday passed peacefully with no evidence of any satanic activity. "

5-4-86 - New York Times-" Derry Knight told an astonishing story about his membership in a secret Satanic cult called the Sons of Lucifer and his heroic

efforts to take over the leadership of the cult to free himself and 2,000 members from the coils of the devil. As he told it, it was an incredibly dangerous mortal struggle he was waging against the most evil forces in the universe, personified by some prominent politicians, including Viscount Whitelaw, the deputy Prime Minister, who were, he said, the secret masters of Britain's Satanic orders ... In little more than a year, before Mr. Knight's activities aroused the suspicions of Bishop Eric Kemp of Chichester, who called in the police fraud squad, the support group contributed at least $313,000 to the anti-Satanism struggle. A jury that convicted Mr. Knight April 25 of 19 counts of fraud heard that much of the money raised by Mr. Baker had been spent by his supposedly struggling friend on call girls, fast cars, and a life of dissipation."

January 1988 New York Folklore "Satanism, Where are the folklorists? by Phillips Stevens, Jr. p 12 (Mr. Stevens is referring to a murder of a 13-year =old girl in this incident) "While preparing me for the taping of some commentary to be aired locally following the National Geraldo Rivera TV special on Satanic cults on October 25, 1988, an investigative reporter for a Buffalo TV station was discussing That incident [the murder]. There were 13 people at that party, he said, the murdered girl being the 13th. Since the murder, six of the party goers had committed suicide.....I noted that it was strange that six suicides with such a factor in common had not been reported in the news; how did he know the details? The mother of the most recent suicide had told him. ...I advised him to wait and check out the facts before airing this story; he called me a few days later saying no, the other suicides could not be confirmed."

1-19-89 Joplin Missouri Globe News (front page) - "Jasper County Sheriff Bill Pierce said he had no figures available on how much time and money that department has spent investigating claims. He cited a November case as an example of the fruitless searches that have been undertaken because of claims eventually fount to be false.., a Blytheville, Ark. woman told authorities there she had watched satanic cultists cut the stomach of an infant, pour gasoline on the baby, and set it on fire… After agreeing to take a polygraph examination, the woman admitted the story was false. She told deputies she made the false accusations to get attention."

3=6=89 - Houston Chronicle - "A Houston -area woman who claims to be a former satanic priestess and has told audiences she witnessed the ritualistic murder of an 8-year-old Tomball girl has left law enforcement officers frustrated in their attempts to investigate her allegations. 'We have no homicide to link it to. Why she would make those claims and then be hesitant to talk with authorities

is reason to question her motives,' Harris County Assistant D.A. Casey O'Brien said"

The previous three messages should tell you why I don't believe in the hysteria being generated. If anyone wants to see the entire articles that these quotes were taken from, send a SASE with 3 stamps to P. O. Box 1842, Colorado Springs, Co 80901. BB Rowan
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22 Commandments For The New Age

Ann Waldrum

1. You shall learn of Honesty and attempt to heal your fear of it, to use this in daily living.

2. You shall learn to Love Unconditionally--beginning with yourself.

3. You shall help all people in your worlds come to physical healing.

4. You shall dwell on things of high and pure energy in others and self to change Earth.

5. You will learn and practice Pure Service -- unconditional and with love energy.
6. You will release Judgment into the Void--You will see, identify and choose for yourself Only.

7. You will Recognize One God --the God that corresponds to your vision.

8. You will destroy no one in any way -- through gossip – through killing their gifts -- discouraging self love by injuring the physical body by foreign substance -- incorrect foods – incorrect labor.

9. You will use your mind in the way the Source prepared – by faithfulness of prayer -- by study and spiritual growth.

10. You will learn self discipline so that you respond to the Earth with wisdom.

11. You will take full responsibility for your own life -- blaming no other.

12. You will seek to learn about your God -- seeing the Connection clearly.

13. You will be known for your Gentleness, your Loyalty, your Kindness, according to your beliefs.

14. You will grow in Peace by change of attitude and understanding of others.

15. You will learn to respond and act from the Highest Center of Inner God -- the Love Response.

16. You will learn to Love All Mankind by seeing the Highest in all people without exception.

17. You will promote the healing of Mind, Body, and Spirit by teaching and living the belief in Man's Divinity.

18. You will show faithfulness in your study of yourself and your persona (masks) in order to Free All Parts of Self.

19. You will Live your life as ordained by your faithfulness to the Truth, as you understand the Truth.

20. You will Speak in Love, Honesty and Wisdom.

21. You will Think in Love, Honesty and Wisdom.

22. You will live in Moderation (Balance) in All Areas of your life.

The foregoing was delivered on July 20, 1989, through the trance-mediumship of Carla Neff Gordan by the Spirit Guide "Mary." Mary stated that these ideas will also be released through other mediums in six different areas of the world. In preface to these "Commandments" Mary said the following:

"You are a loving, connected community of like-minded souls assisting through our inner connection. You are becoming a profound source of awakening for your world. These rules are to open your hearts, to teach you self-love, to calm your emotion to help you to live in reality that you have wished. To grow, first you must become a source of service. There must be a difference in earth because you have walked here. Now is the time of shifting your energy into a higher place through unconditional love. A part of your purpose is to heal the earth through holy, or wholeness, relationships. You will begin now."
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Risk Assessment Within The Craft Community

By Weyland Smith

There seems to be two schools of thought within the "Craft Com- munity" concerning the dangers faced by Pagans in general and witches in particular. One school thinks that we are now in the Age of Aquarius and that all danger has passed. The other camp seems to feel that we are beset with dangers and that our only safety lies in remaining "the hidden children of the Goddess", telling no one of our religious faith (including our fellow practitioners), and being ready to fly or fight on a moment's notice. Who's right? Do we know? Have we even tried to find out?

On the one hand, we live in a country with a Bill of Rights. Times have certainly changed since witchcraft was a hanging offence in Massachusetts. People have been known to proclaim their faith and live unmolested. On the other hand, there are about 3 million people in the United States who profess themselves to believe that the Bible is the literal word of God. If Leviticus says "Thou shalt not suffer a witch to live.", then there should be 3 million people out there ready to drag me out of my house and kill me.

Fortunately, the answer does not lie with either extreme and therefore our reaction should likewise avoid either extreme position. We live in a world beset by dangers. We could be in a traffic accident. We could have our house burglarized. Our child could be abducted on the way home from school. We could be struck by lightening. Do we stay home, guard the house and family and avoid living? Of course not!

What we DO is to act in such a way as to recognize the risks we run and to minimize them. We try to live in reasonably safe neighborhoods. We keep good locks on our doors. We drive defensively and wear seat belts. We teach our children to run from threatening situations. This isn't paranoia, just good sense.

Is there any danger that we as witches and pagans might be subjected to another violent suppression? Any Jew with an eye to recent history would tell you that of course there is! Is that danger great here in this country? Not at present, but we do live in a world subject to rapid changes. Within my lifetime, people of Japanese extraction in this country were summarily rounded up and shipped off to remote camps. This action was contested all the way up to the Supreme Court to no avail.

So what should we do?

Well for a start, recognize that there is SOME residual risk whenever anyone takes an ethical position. We must understand that this risk is present whether we think it should be so or not. Further, we must each decide what level of hazard we are personally willing to run and to which we would subject our families. Finally, we should avoid doing anything which might subject ourselves and those around us to risks when such risks are avoidable. Especially, we should respect one another's right to manage his own dangers. Just because I choose to take a risk doesn't give me the right to endanger you!

Should we return to living our lives under perpetual cover? I hope not. But I do respect the individual rights of my brothers and sisters of the Art to each make that decision on their own. It is on this middle ground where I suggest we should all try to live for the present.

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SUPREME COURT AND PEYOTE
(Articles)

The following 13 messages, retrieved from PeaceNet, discuss the recent Supreme Court ruling permitting states to prohibit sacramental use of peyote.

Supreme Court Continues Chipping Away At Citizen's 1st Amendment Rights, Part 1.

Excerpts from the following article detailing the April17th ruling by the US Supreme Court which decided that Native Americans could no longer use peyote in their religious practices:

"For all practical purposes, a majority of the Supreme Court has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said American Jewish Congress Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far- reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Dr. Robert L. Maddox, executive director of Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern...

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," headed, "but do we really want more and more government regulation of religion? What bothers us most is

the movement away from individual liberty and toward statism—whatever the government wants, goes."
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The Day 'Sherbert' Melted

by Rob Boston

The following article appeared in the June 1990 issue of "Church and State", a publication of Americans United for Separation of Church and State, 8120 Fenton St., Silver Spring, MD, 20910, and is reprinted here w/permission.

Discarding A 27-Year-Old Test For Religious Liberty Cases, The Supreme Court Says Government May Restrict Religiously Motivated Conduct

Alfred Smith considers himself a political; he's not even registered to vote. But, in light of what the Supreme Court did April 17, the 70- year-old Oregonian is ready to jump into politics in a big way.

The high court ruled 6-3 that day that Native Americans do not have a constitutional right to use the drug peyote during their religious ceremonies. Smith, one of the plaintiffs who helped bring the case before the nation's highest court, is angry enough to take his fight to the polls.

"I'm encouraging all people to register and vote this year," Smith said. "This is the time for it. I have never voted before because I don't care to condone the system, but I have made a stand here with this case."

The political route Smith proposes may be one many members of minority religions are forced to take in the future, thanks to the Supreme Court's decision in the "Employment Division vs. Smith" case. The justices' ruling marks an abrupt shift in free exercise jurisprudence, granting government broad new powers over religious practices.

What makes the "Smith “decision so significant is that in reaching it five justices voted to abandon the court's doctrine of "compelling state interest," a move with far-reaching implications for religious liberty.

In a nutshell, the 27-year-old doctrine says that the government can restrict religious freedom only when it proves there is a compelling interest to do so and that there is no less intrusive alternative available to achieve the state's goals. The judicial rule grew out of the 1963 "Sherbert vs. Verner" decision and is usually called the "Sherbert" Test.

In the recent peyote case the court rejected the "Sherbert" standard in favor of a much narrower test, holding that government may offer religiously based exemptions from generally applicable laws if it chooses, but it is under no constitutional obligation to do so.

Wrote Justice Antonin Scalia for the majority, "We have never held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting conduct that the State is free to regulate."

Scalia went on to say that applying the doctrine of compelling state interest in the peyote dispute and similar cases would create "a private right to ignore generally applicable laws [which would be] a constitutional anomaly." Rigorous application of the "Sherbert" approach, he said, would be "courting anarchy."

Later in the opinion, Scalia admitted that the ruling will force minority religious groups to seek relief from oppressive laws by lobbying elected officials, and some may fail in their efforts. But he excused this as unavoidable. "It may fairly be said," observed Scalia, "that leaving accommodation to the political process will place at a relative disadvantage those religious practices that are not widely engaged in; but that unavoidable consequence of democratic government must be preferred to a system in which each conscience is a law unto itself or in which judges weigh the social importance of all laws against the centrality of all religious beliefs."

The court majority acknowledged that judicial exemptions from neutral laws have sometimes been granted for religious reasons. But, Scalia argued, such exemptions have generally been granted in conjunction with another constitutional right--such as free speech. He called these examples "hybrids" and implied they are special cases. Other than that, said Scalia, the only legal disputes where the "Sherbert" analysis has been applied consistently and usefully are unemployment compensation rulings, such as the line of decisions approving jobless benefits for workers who are fired for refusing to work on their Sabbath.

Ironically the "Smith" case involved just such an unemployment controversy. It started in 1984 when Smith, a Klamath Indian, and another man, Galen W. Black, a non-Indian, were fired from their jobs as drug counselors after the agency they worked for learned the pair had used the drug peyote during ceremonies in the Native American Church.

The Council on Alcohol and Drug Abuse Prevention Treatment (ADAPT) had a policy stating that all employees must be drug free. Smith and Black thought an exemption would be made for their religious use of peyote, a mild hallucinogen derived from some cactus plants, but ADAPT officials saw things differently: Both men were dismissed.

When Smith and Black subsequently applied for unemployment benefits, they were turned down. Officials with the state Employment Division said the two had been fired for misconduct and therefore did not qualify. The duo took the case to the courts.

Four years later the Oregon Supreme Court ruled that the ceremonial use of peyote is permissible under state law and is even protected by the First Amendment. The Supreme Court's recent action overturns that decision.

The "Smith" majority drew upon a somewhat unusual alignment of justices. Scalia, Chief Justice William Rehnquist and Justices Anthony Kennedy and Byron R. White were predictable allies. All four have argued for a narrower reading of the First Amendment's religious liberty clauses.

Justice John Paul Stevens, however, provided the key fifth vote. Stevens, often thought of as a member of the court's liberal wing, favors a strict separationist reading of the Establishment Clause, but has argued in past cases for a less expansive reading of the Free Exercise Clause.

Justice Sandra Day O'Connor concurred in the "Smith" outcome, but wrote a separate dissent that accused the majority of going too far. "Although I agree with the result the Court reaches in this case, I cannot join its opinion," asserted O'Connor. "In my view, today's holding dramatically departs from well-settled First Amendment jurisprudence, appears unnecessary to resolve the question presented, and is incompatible with our Nation's fundamental commitment to individual religious liberty." The free exercise of religion, O'Connor added, is a "preferred constitutional activity," entitled to "heightened judicial scrutiny." The "Sherbert" Test, she continued, has worked well to "strike sensible balances between religious liberty and competing state interests."

Justices Harry A. Blackmun, William J. Brennan Jr. and Thurgood Marshall indicated agreement with O'Connor's opinion, although they said they would have gone further and upheld the Native American Church members' claim. The court's liberal wing criticized the majority for "mischaracterizing this Court's

precedents" and engaging in a "wholesale overturning of settled law concerning the Religion Clauses of our Constitution."

Wrote Blackmun, "One hopes that the Court is aware of the consequences, and that its result is not a product of over-reaction to the serious problems the country's drug crisis has generated."

The justice insisted that ritual peyote use by Native Americans could be tolerated without jeopardizing the nation's campaign to curb drug abuse. He noted that the federal government allowed the Roman Catholic Church to employ sacramental wine at masses during Prohibition.

Said Blackmun, "I do not believe the Founders thought their dearly bought freedom from religious persecution a 'luxury,' but an essential element of liberty--and they could not have thought religious in- tolerance 'unavoidable,' for they drafted the Religion Clauses precisely in order to avoid that intolerance."

Even though the case dealt with the sensitive issue of drug use, several religious organizations had sided with the Native American Church members, most notably the American Jewish Congress, which filed a friend-of-the-court brief in support of Smith and Black.

"For all practical purposes, a majority of the Supreme Court has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said AJC Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far- reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Three weeks after the decision the AJC and an extraordinarily diverse coalition of religious and civil liberties groups filed a petition for rehearing before the Supreme Court. The petition urged the justices to hear the case again so the organizations will have the opportunity to address their free exercise concerns in friend-of-the- court briefs.

Groups joining the AJC include: the Baptist Joint Committee on Public Affairs, the National Council of Churches, the National Association of

Evangelicals, People for the American Way, the Presbyterian Church U.S.A., the American Civil Liberties Union, the Christian Legal Society, the American Jewish Committee, the Unitarian- Universalist Association, the General Conference of the Seventh-day Adventist Church, the Worldwide Church of God and the Lutheran Church, Missouri Synod. Americans United for Separation of Church and State also signed the petition.

Attorney Oliver S. Thomas of the Baptist Joint Committee said it is important that religious and civil liberties groups have the opportunity to express their views to the court. He said the court's abandonment of the "Sherbert" Test could have a wide impact.

"Taxation of church assets, regulation of church schools and child-care centers, zoning and other land-use questions are all areas of the law where we've relied upon the compelling state interest test to provide churches with exemptions," Thomas told the Baptist Press. "With a stroke of his pen, Justice Scalia has overturned 27 years of legal precedent and made the 'first liberty' a constitutional step- child."

The Rutherford Institute, a conservative legal aid group that frequently litigates free exercises cases, was also dismayed by the ruling. Said Institute President John W. Whitehead in a press statement, "Justice Scalia's opinion rejects the notion that free exercise of religion is a preferred right. Rather, in most situations it is valid only when coupled with another constitutional right.

"Armed with this opinion, a state may draft a law that violates religious liberty, claim it is `religiously neutral' and those affected by it may have no recourse under the Constitution."

Constitutional scholars were particularly amazed that the majority in the peyote case relied heavily on "Minersville School District vs. Gobitis," a 1940 Supreme Court decision that said Jehovah's Witness children in public schools could be forced to say the Pledge of Allegiance. "Gobitis" was overturned three years later in the "Barnette" decision and has been roundly criticized ever since as one of the court's biggest mistakes.

Observed Douglas Laycock, law professor at the University of Texas, "The court repeatedly quotes "Gobitis" without noting that it was overruled in "Barnette," and without noting that it triggered a nationwide outburst of violence

against Jehovah' s Witnesses. Until the opinion in this case, "Gobitis" was thoroughly discredited."

But not all court watchers were chagrined by the ruling. Jules B. Gerard, a constitutional law professor at Washington University in St. Louis, told Religious News Service there has been a lot of overreaction. Gerard said the decision "overturns very little" and accused those who have protested it of "hysterical talk."

Bruce Fein, a conservative constitutional scholar, went even further, applauding the ruling in a column in "The Washington Times." Fein wrote, "It is both counter-intuitive and contrary to American political experience to suppose the "Smith" ruling portends an epitaph for religious tolerance and accommodation in generally applicable legislative enactments. And when religion must yield to secular law, the former continues to prosper."

Fein went on to say that religions can drop fundamental tenets and still survive, pointing out that the Church of Jesus Christ of Latter- day Saints (the Mormons) in 1890 dumped its support for plural marriage after the Supreme Court refused to allow the practice for religious reasons.

Conservative columnist George Will also was pleased with the "Smith" decision. "A central purpose of America's political arrangements is the subordination of religion to the political order, meaning the primacy of democracy," he observed. "The Founders, like Locke before them, wished to tame and domesticate religious passions of the sort that convulsed Europe....Hence, religion is to be perfectly free as long as it is perfectly private--mere belief--but it must bend to the political will (law) as regards conduct."

However, Dr. Robert L. Maddox, executive director of Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern.

"If a majority ofthe justices did not believe the Native American Church members had a valid claim, they could have rejected them by relying on the doctrine of compelling state interest," said Maddox. "But a majority chose to go much further, effectively weakening the protection the court has extended to religious free exercise.

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have

a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," he added, "but d we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism—whatever the government wants, goes."

The decision has already had a practical consequence for one minority faith. Just six days after the "Smith" ruling, the justices, by a 7-2 vote, ordered the Minnesota Supreme Court to reconsider a recent decision it made exempting an Amish group from complying with a highway safety law.

Members of the Old Order Amish had protested a state law requiring them to display orange safety triangles on their horse-drawn buggies. The Amish said the bright symbols violated their belief in a plain lifestyle. The Minnesota high court agreed in 1989, but now may be forced to reverse the "State v. Hershberger" decision in light of the "Smith" ruling.

In Eugene, Ore., meanwhile, Al Smith has no more faith in the courts. After joining about 100 people in a protest of the decision that bears his name at a Eugene federal building April 20, Smith told reporters he is backing proposed legislation suggested by state representative Jim

Edmunson of Eugene that would allow Native Americans to use peyote in religious rituals in Oregon. If that fails, Smith said, the Oregon Supreme Court could decide Native American peyote use is permissible under the state constitution.

Smith told “Church & State" he is also working with Native American groups in the United States that are considering filing a protest before the International Court of Justice (commonly called the World Court) in The Hague, Netherlands.

"The United States is saying the original people of this land can't worship," Smith told Church & State. "We were worshipping a long time before the white man ever set foot on this turtle island.

"The issue is not dead, by no means," continued Smith. "I'm not giving up; I have committed no crime. It's not a crime to pray in the old way."

KOYAANISQATSI ko.yan.nis.qatsi (from the Hopi Language) n.

1. crazy life.
2. life in turmoil.
3. life out of balance.
4. life disintegrating.
5. a state of life that calls for another way of living.

Excerpts from the following article analyzing the effects the US Supreme Court ruling on the Native American Church's use of peyote as being illegal:

Native American church members stripped of their rights under the Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branch of any government is an exceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian people simply want to be left alone in our society to worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

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Supreme Court Deals Devastating Blow to Native American Church

by Steve Moore

The following article appeared in the Spring 1990 issue of "Native American Rights Fund Legal Review", a publication of the Native American Rights Fund, 1506 Broadway, Boulder, CO 80302, and is reprinted here w/permission.

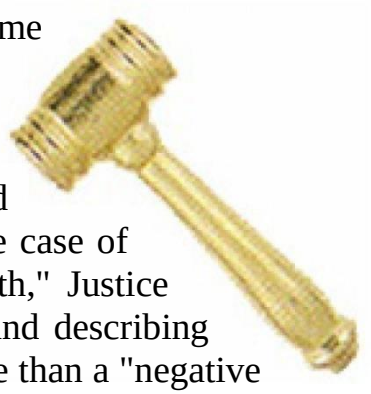

On Tuesday, April 17,1990, the United States Supreme Court struck a gut wrenching blow to the religious lives of many of this country's Native Americans, in a decision which invites the return to an era of religious persecution one would hope a presumably enlightened and tolerant society such as ours had left behind. In the case of "Oregon Department of Employment v. Alfred Smith," Justice Antonin Scalia, writing for a five member majority, and describing the First Amendment's Free Exercise Clause as little more than a "negative protection accorded to religious belief," held that a member of a religious faith may not challenge under the free exercise clause of the First Amendment to the United States Constitution a legislature's criminal enactment of otherwise general application which produces infringement on a particular religious practice. In the "Smith" case this amounted to a challenge to the constitutionality of an Oregon drug law which the Court Interpreted as a general criminal prohibition on all uses of the drug peyote, considered by Indian members of the Native American Church as an essential sacrament, the physical embodiment of the Great Spirit.

The Native American Church, which claims over 250,000 members nationwide, and additional Indian practitioners in Canada and Mexico, and which can be traced back archaeologically several thousand years in North America, was not absolutely destroyed or driven underground by the Court's action. The Court did not go so far as to rule that any state or federal law exempting the religious, sacramental use of peyote was an unconstitutional establishment of religion, at the other end of the religion clauses of the First Amendment. In the Court's terms, a peyote exemption, while constitutionally *permitted*, is neither constitutionally *required* or *prohibited*. A kind of constitutional limbo-land for the Native American Church and its members.

In real terms the decision leaves the fate ofthe peyote religion to the whim of majoritarian legislatures and Congress. Eleven states currently have exemptions on the statute books protecting the religion; another twelve tie their exemption to a federal Drug Enforcement Agency regulation which rests on questionable foundation since the decision. A small handful of states, notably California and Nebraska, in which are located some of the largest Indian and Native American Church populations, have based their protection on court decisions. The others, and the federal government through Congress, have no statutory or common law protection. Indian reservation lands will provide some safe haven from possible prosecution, given the particular Public Law 280 configuration in any given state, but problems of transportation of the sacrament into Indian country through "illegal" territory will reduce peyote ceremonies to complex and dangerous liaisons.

Native American church members stripped of their rights under the Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branch of any government is an exceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

A noted scholar of Indian law and philosopher, Felix Cohen, was quoted several decades ago as saying: "Like the miner's canary the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith " Cohen's words become even more prophetic after the Court's decision in "Smith." The "Smith" decision may perhaps portend even greater persecution for other forms of Indian religious expression. Examples which come to mind include: the wearing of long hair by Indian students in public schools, and by Indian prisoners in federal and state prisons; missing school on a regular basis for cultural/religious ceremonial purposes; the taking of game by Indians out season, when not otherwise protected by treaty; burning wood to heat rocks for sweat- lodge ceremonies, when burning is otherwise outlawed by local

ordinance during times of high pollution; and body piercing as part of the Sun Dance ceremony. If these forms of religious expression are otherwise prohibited by general criminal laws, the First Amendment no longer provides a basis from which to claim protection from religious infringement. As with peyote use, reservation boundaries will provide a buffer from the application of state law, except where Public Law 280 legitimizes intrusion.

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian people simply want to be left alone in our society to worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

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Statement From Pacific Northwest Church Leaders
Who Support Indian Religious Rights

Re: Employment Division,
State of Oregon v. Al Smith, Galen Black, 88-1213

The recent U.S. Supreme Court decision regarding the sacramental use of peyote in Native American religious rites is unfortunate and deeply disappointing. We support the right of Native Americans to practice their religion as they have for centuries. We concur with Justice Harry Blackmun, who writing for the dissent, called the decision a "wholesale overturning of settled law concerning the religious clauses of our Constitution." The decision jeopardizes the fundamental right of all citizens to exercise freedom of religion free from government restraint. We will continue to work with Native Americans to help them protect their religious rights.

The Most Rev. Raymond G. Huthausen Archbishop of Seattle Roman Catholic Archdiocese of Seattle

The Right Rev. Vincent W. Warner, Bishop Episcopal Diocese of Olympia

The Most Rev. Thomas Murphy, Coadjutor Archbishop Roman Catholic Archdiocese of Seattle

The Rev. John Boonstra, Executive Minister Washington Association of Churches

The Rev. Calvin D. McConnell, Bishop United Methodist Church Pacific NW Conference

The Rev. W. James Halfaker, Conference Minister Washington-Idaho Conference United Church of Christ

The Rev. Lowell Knutson, Bishop NW Washington Synod Evangelical Lutheran Church In America

The Rev. Dr. William B. Cate, President Director Church Council of Greater Seattle

The Rev. Gaylord Hasselblad, Executive Minister American Baptist Churches of the Northwest

These church leaders issued an apology to Indians that was carried in the Winter 1988 NAF Legal Review
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Channeling For Fun And Profit

Farrell J. McGovern

Channeling is one of the more popular parts of what is call the "New Age". It is also one of the most controversial aspects of this movement.

To properly channel someone, be it Marylin Monroe, Aliester Crowley (I have been told this doesn't work well...) or Devine, one must know something of this person. The easiest way is by reading about this person. Autobiographies are the best, of course, but biographies, news reports, or even old photos are almost as good. You need some connection...

In Pagandom, and Wicca, popular beings for channeling are various aspects of the God and the Goddess. Again, one must know as much as possible about the Lady or Lord that you are going to bring into yourself for the enjoyment, edification and education of the others in the Circle with you.

The most popular source of information on Gods and Goddesses is again in books. Since there are many aspects of deities, there is a great deal of literature about these beings. Most of this literature that is over a couple of hundred of years old is usually in the form of Fables or Epics, which have more literary content than reality. One could easily call these works Docudramas, but they are still fiction.

"But..." I hear you ask, “How can they channel these beings if all they know about them is fictional?" Well, there seems to be enough consensus on certain deities, but not on all. But these rituals work, as anyone who has attended the beautiful "Drawing Down the Moon" ritual of Wicca.

So it seems to me that the idea of a "consensual reality" is created from the energies that all these people put into their concept of whatever God or Goddess they believe in. There are hundreds of thousands, maybe even millions of people who believe in Cerwdwin, Eris, Hecate, Cherenous, and others. But...are there not also millions of people who believe in Captain James T. Kirk? Arthur Dent? Catwoman? Batman? Smurfs?.....or even Peewee Herman?

Imagine some Circle performing the Drawing Down The Moon ceremony, and due to a lack of concentration by the priestess, she channels, not Athena, but Marry Tyler-Moore?!?!?!? Or the priest channeling Peewee Herman?!?!?!

We shall leave the further exploration of this to some experimental coven...but please! If you manage to channel Papa Smurf....we DON'T want to hear about it! {^}

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Modified Assyrian Protection Spell

Ban! Ban! Barier That None Can Pass,
Barrier Of The Gods, That None May Break,
Barrier Of Heaven and Earth That None Can Change,
Which No God May Annul,
Nor God Nor Man Can Loose,
A Snare Without Escape, Set for Evil,
A Net Whence None Can Issue Forth, Spread for Evil,
Whether It Be evil Spirit, or evil Fiend, or Hag-Demon, or Ghoul, or Robber-Sprite,
Or Phantom, or Night-Wraith, or Handmaid of the Phantom,
Or Evil Plague, or Fever-Sickness, or Unclean Disease,
Or That Which May Do Harm in Any Form or Fashion
Which Hath Attacked the Shining Waters of Ea,
May the Snare of Ea Catch It;
Or Which Hath Assailed the Meal of Nisaba,
May the Net of Nisaba Entrap It;
Or Which Hath Broken The Barrier
Let Not the Barrier of the Gods,
The Barrier of Heaven and Earth, Let It Go Free;
Or Which Reverenceth Not the Great Gods,
May the Great Gods Entrap It,
May the Great Gods Curse It;
Or Which Attacketh the House,
Into a Closed Dwelling May They Cause It To Enter;
Or Which Circleth Round About,
Into a Place Without Escape May They Bring It;
Or Which is Shut In By the House Door,
Into a House Without Exit May They Cause It To Enter;
With Door and Bolt, a Bar Immovable,
May They Withhold It;
Or Which Bloweth In at the Threshhold and Hinge,
Or Which Forceth a Way Through Bar and Latch,
Like Water May They Pour It Out,
Like a Goblet May They Dash It to Pieces,
Like a Tile May They Break It;
Or Which Passeth Over The Wall,

Its Wing May They Cut Off;
Or Which Lieth in a Chamber,
Its Throat May They Cut;
Or Which Looketh In at a Side Chamber,
Its Face May They Smite;
Or Which Muttereth In a Chamber,
Its Mouth May They Shut;
Or Which Roameth Loose In an Upper Chamber,
With a Basin Without Opening May They Cover It;
Or Which at Dawn is Darkened,
At Dawn To a Place of Sunrise May They Take It.
Out With You! Spirits of Fear, Spirits of Death!
Give Way to the Sun and the Moon!
For This is a Place Made Safe!
Bright Blessings and Peace Upon Us!
And All Who Reside Here,
Let None Enter Here Unbidden,
Keep Harm and Fear Far from This Place,
May God and Goddess Bless Us!
So Mote It So!
So Mote It Be!

"This should be performed on the night of the full moon, and is a very intricate spell. All portals and doorways should be open, including closet doors and windows, Then, as you start, close every closet and cabinet door, making the sign of the banishing pentacle with your wand, your athame, or your hand (a stick of patchouli incense may be substituted). Music should be light. Use a goodly amount of commanding incense as well as patchouli and sandalwood. Once you have done the closets and cabinets, go from window to window outlining the banishing pentagram on each one, and close AND LATCH each window. Remember to close and latch your fireplace, as well, perhaps burning some incense there. Once the windows are secured, do inside doors, then when you reach the entry ways, state the last ten lines. If performed correctly, you will notice the difference in atmospheres from the outside compared to the inside, the moment you walk into the house or apartment."

--Avon, Sysop, Sanctuary BBS

Okay, that's how I got it. Here's what happened when we performed it.

I had pulled one of my partners into this with me, and we did it the night after the full moon, being as how we didn't get home in time the night OF the full moon (being across town and having to stay the night as our friends were very tired). We also didn't use patchouli incense, as I dislike it, opting for sandalwood instead with the commanding incense. Several times, though I had talked to said partner about what to do when I was speaking, I still had to pause in the recitation to tell him what to do. So, there were breaks in concentration. WITH ALL THIS, we still got an apartment that feels much happier. This building, just since we moved in a year and a half ago, has seen an axe murder on the lower floor, a shooting on the upper floor where we are, two police break-ins on drug raids, several shootings in the back alley, and two stabbings on the sidewalk near the building. Bad vibes. Now it's better.

Here's the downfalls--if you can call them that.

This is supposed to, at least how I interpret it, clear out EVERYTH- ING in your house to start fresh. We had a ghost cat before. We still have her now. Also, we now have two dark brown, heavily fanged...THIN- GS...hovering in my kitchen, worshipping my fridge. You think I'm kidding. I'm not. Scared the hell out of me when I first noticed them; eventually, I broke down and went into the kitchen. When they didn't attack, I moved near the fridge. "It's a refrigerator," I said. They gave back a sort of sub-vocal "Wow..." I opened said fridge. "It's still a fridge," I said. They looked in; seemed even more impressed. I have NO idea why. Also, once I looked down from my computer, feeling watched, and noticed another dark brown thing, all rags and big feet and big eyes. His whole being radiated shock and surprise when I looked down; again, I caught a sort of sub-vocal "WHAT??!!??", and he vanished. Poof. That's been it, but it's interesting. Did these slip in due to the changes or due to the lack of concentration? No harmful thing is in this apartment now; of that I'm sure. So how are these new residents explained?

Anyway, that's it. Hope you have fun with it... :>

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ROSICRUCIANISM

Julia Phillips

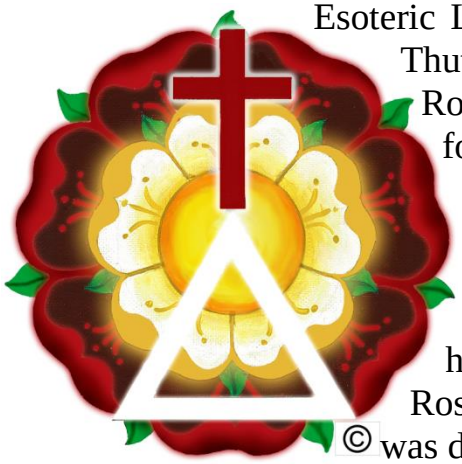

Esoteric Legend: the Rosicrucians were founded by Pharaoh Thutmos III in the fifteenth century BC. The Holy Roman Emperor Charlemagne was said to have founded a Rosicrucian lodge at Toulouse in the 9th century AD, and in 898 AD a second lodge was founded. Around 1000 AD a group of heretical Catholic monks established the first Rosicrucian college which flourished until the 16th century. It has also been claimed that the Brotherhood of the Rose Cross was founded by Templars after their order was disbanded by Pope Clement.

©

Historical story: The Fama Fraternitatis appeared in 1614 (written in 1610), describing the foundation and purpose of the Society (Brotherhood) of the Rose Cross. This related that a Father CRC, born in 1378, a German, poor but from a rich and noble family, made a pilgrimage to Jerusalem. He remained at Damascus through ill-health, and studied there. He later travelled to Damcar, where he was trained by the Arabs, and translated the book "M" into the Latin tongue. He then travelled to Fez, and after two years to Spain, where meeting with ridicule, he returned to Germany.

After five years he called three of his brethren to him, bound them by an oath, and then founded the "Fraternity of the Rose Cross". They later initiated another four members, and decided to spread the word to other countries. Their by-laws were that they should heal the sick without charge; wear the clothes of the country they visited; every year upon a certain date should meet, or be represented, in the "House of the Holy Spirit"; each should search for a worthy replacement for when he dies; that the letters R.C. would be their mark; that the Order would remain secret for 100 years. It was later also decided that burial places would be kept a secret.

It is known that Johann Valentin Andraea, a German theologian, wrote at least one of the so-called Rosicrucian documents, but how much can be laid at his door is not known. It is also an esoteric legend (with some grounds in fact) that whilst an historical character called Andraea did in fact exist, that the Rosicrucian

writings attributed to that person were in fact the work of Sir Francis Bacon. The three major objects of the Rosicrucian Fraternity are:

1) The abolition of all monarchical forms of government and the substitution therefor of the rulership of the philosophic elect. (This demonstrates that the Rosicrucians are, in fact, Platonic, despite their proclaiming themselves Christians.)

2) The reformation of science, philosophy and ethics. (Material arts and sciences are shadows of the divine wisdom; only by penetrating the mysteries of nature can man attain reality and understanding.)

3) The discovery of the Universal Medicine, or panacea, for all forms of disease.

In 1646 Elias Ashmole and astrologer William Lilly founded a Rosicrucian lodge in London based upon a utopian ideal of the creation of a new Atlantis.
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SPRING EQUINOX 1990

Circle cast by the **HP**

Old God:	**HP**
Young God:	**Priest**
Earth:	**Priest**
Air:	**Priest**
Fire:	**Priestess**
Water:	**Priestess**

Everyone else may choose to take the role of an animal of their choice.

Young God is blindfolded and bound (three cords), and stands in the middle of the circle. Everyone else holds hands, and circles around deosil chanting:

Io Pan! Io Pan! Io Pan Pan Pan!

until **HPS** changes the chant to the Ekos; finish arms up.

HPS and **Priestess** make an archway, which everyone else passes through, moving as their chosen animal, chanting, "chop, chop, chop, chop etc." Every so often, **HPS** and Priestess drop their arms around one person, and whenever they "capture" one of the four elements, they hold them and the chanting stops. A riddle is then asked by each of the elements:

Air: What is whispered on the wind?
Fire: What is the kiss of fire?
Water: What is the secret of the serpent?
Earth: What lies at the center of the labyrinth?

If **Young God** answers satisfactorily, a cord is removed. The blindfold is removed last. When the blindfold has at last been removed, **HP** will step forward to present the wand to arm the Young God.

HP says:

"You are now come to your manhood, and must be armed. Will you accept the wand, this symbol of your power?"

Young God: "I will"

HP: "Then you must take it from me!"

And so saying, runs away. **Young God** catches him, and they fight for the wand. **Young God** wins, and holds the wand aloft in triumph.

Young God and **HPS** then perform cakes and wine.
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Beltane 1987

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Young God:	Prudence Jones
Invocation of the May Queen	Rufus Harrington
Responses to the invocations:	Paul Greenslade and Jacky Salter
The Blessing of Love:	H. Rider Haggard
The Union of God and Goddess:	Rufus Harrington and Julia Phillips
The Beltane Charge:	Julia Phillips

Temple set up as follows:

Altar set up, and ritual weapons as usual
One extra sword
One extra chalice of wine and dish of cakes
Candles and incense
Maypole in the center of the Temple
Green Cord

Roles:

HPS#1	Blessing the Union
HPS#2	Invocation to the God
PS#1	The May Queen
PS#2	Sword-bearer
PS#3	Sword-bearer
PS#4	Handmaiden
HP#1	Declamation, invocation to the May Queen and Blessing the Union
HP#2	The Young God

Casting the Circle:

All present will be purified and consecrated, and the circle will be cast by the **HPS** and **HP**.

The **HPS** and **HP** will ask everyone to assist in the invocation to the quarters. Those who have athames should collect them from the altar at this point. After the Northern Quarter has been invoked, the group should all face center while the **HPS** performs the invocation to Spirit. This completes the casting of the circle.

THE RITUAL

The ritual will commence with a meeting dance. Everyone should link hands (male/female as far as possible), and move slowly in a deosil motion following the chants initiated by the **HP** and **HPS** when she feels the time is right, the **HPS** will break the circle, and lead everyone in a meeting dance, where each man and woman kiss as they pass. When everyone has greeted one another, the circle will be re-formed by the **HPS**, and finish with the EKO chant.

HP#2 and **PS#1** will stand at the maypole, facing the altar **HPS#2** will stand at the altar facing them, and the rest of the group will seat themselves around the maypole in a horseshoe shape, with the end nearest the altar left "open". **HP#1** will read the declamation:

Deep within the dream of silence
    Blood and passions born beyond,
Gather at the serpent's calling,
    Echo to its siren song.

For deep within the cauldron's darkness
    Two hearts ache to join as one,
Must answer to the serpent's laughter;
    Dance within its spiral song.

For blood is called, and passions gather:
    Drum beat rhythms call the blood
To dance the paths of passion's power,
    To sing for joy, for life, for love.

Within the shadows of a clearing
    Deep within the silent green,
Revealed through a veil of moonlight,
    Caught beside a crystal stream.

A woman from the land of beauty

Dances in the silver light,
Entranced within a web of silver
Woven by the serpent's light.

The serpent's laughter, song of shadows,
Echoes through the spinning web,
Weaving dreams with songs of silver,
Calling sacred fires long dead.

Within her body, flames awaken
Beauty and her passions need
Power and a desperate yearning,
Calling to the serpent's seed.

Within the ancient forest shadows,
Roots and boughs that weave and dream,
re-echo to the serpent's laughter,
Weaving webs of dancing green.

The serpent's song now calls the Hunter;
Beast Lord, Master of the Woods.
Calls the Stag Lord from the shadows,
Woodland's Master, Lord of Love.

She dances now, her passions spiral,
Calls her love into the night;
He flies upon the wings of laughter,
Led on by her silver light.

Flesh and sinew, man and muscle,
Loins that ache now hear her call.
She hears the Hunter's horn of power,
Hears his cry and hunting call.

The Stag Lord stalks within the clearing,
She turns to flee, but cannot run.
Transformed she spreads herself for passion,
Calling with her silver song.

Both their bodies rage with passions,

Beasts now dance within their blood.
Their eyes now flash with love's own lightning
As flesh now kindles warm for love.

Her thighs remember mothers' movements,
Moments from her mother's birth,
Cries of silver golden laughter
Plough within the fertile earth.

Their song and cry a single moment,
Pain, and yet a single joy,
As Earth unites a single sunlight
Lust fulfilled, reborn as joy.

HPS#2 will now perform invocation to the Young God:

God of the meadow, God of the hill,
God of the sap and of our true will:
Thee I invoke as Spring awakes,
Thee I invoke as the blossom breaks.

Come young God, come come with the fire,
Lissome and leaping, alive with desire.
Come with the pipe and come with the drum,
With the heartbeat's pounding, come God come!

O seeker of joy, O hunter of pleasure,
Come enter the ring, tread the pagan measure.
Be here in Thy servants, be here in Thy Priests,
Be here in the flesh, and join in the feast!

Io Pan, Io Pan, Io Pan Pan Pan, etc.

Young God responds:

"Response"

HP#1 will now perform the invocation to the Goddess as May Queen:

"Invocation to Goddess"

May Queen Goddess responds:

I who am the fragrant spring air,
And the soft breeze that refreshes the earth;
The cool spring rain, the sudden shower
That nourishes the earth.
The source of all joy and love,
The Goddess of all new beginnings,
Answer your call,
And once more I walk upon the earth.
Seek for me; I am all around you.

HPS#2 will now acknowledge the arrival of the God and Goddess:

Spring has sprung!
The God has made the world seem young again.
The blossom blows,
The Goddess lets the world know joy again.

May Queen now breaks away from the God, and he must chase and capture her(Anything spoken at this point should be spontaneous). The group should form a spiral from the maypole, going out to a circle, leaving a space between each person for the May Queen and Young God to pass in and out in when their "love chase". While this goes on, the group should play tambourine, bodrhun, bells and Abo sticks in a lively rhythm. The God should eventually capture the Goddess through his realization that hunting is not the way to her heart!. They should embrace and kiss, and then kneel to receive their crowns: PS#2 and PS#3 will collect these from the altar, and place the crown of flowers on the Goddess' head, and the crown of leaves upon the God's head. PS#2 and PS#3 should then collect the swords from the altar, and stand either side of the altar holding the blades of the swords downPS#4 should collect a bouquet of flowers, and present these to the Goddess The God and Goddess should now lead PS#4 and the rest of the group around the Temple in a simulation of their journey to the Blessing of their Union at a given signal, PS#2 and PS#3 will stand in the North, and make an archway with their swords through which the God, Goddess and Handmaiden will pass. As they do so, HP#1 says:

Hail to our King and Queen!
For love fulfills an ancient law,
Born before the Gods and Men,
Decreed of old when all was still.

HPS#1 and **HP#1** will be standing at the altar, and the God and Goddess will kneel to receive the blessings of their predecessors (i.e., the God and Goddess of the previous cycle). The Goddess will hand her bouquet to the Handmaiden, who will replace it upon the altar.

HPS#1 reads the Blessing of Love:

Love is like a flower in the desert.
It is like the aloe of Arabia that blooms but once and dies;
It blooms in the salt emptiness of life, and the brightness of its beauty is set upon the waste as a star is set upon a storm.
It hath the sun above that is the spirit, and about it blows the air of its divinity.

There is only perfect flower in the wilderness of Life:
That flower is love!

There is only one fixed light in the mists of our wanderings:
That light is love!

There is only one hope in our despairing night:
That hope is love!

All else is false. All else is shadow moving upon water. All else is wind and vanity.
Who shall say what is the weight or measure of love?
It is born of the flesh, it dwelleth in the spirit. From each doth it draw its comfort.
For beauty it is as a star.
Many are its shapes but all are beautiful, and none know whence that star rose, or the horizon where it shall set.
And I say unto you, that every man and woman is a star, and therefore, every man and woman is love.

HP#1 and **HPS#1** perform the Blessing of the Union. HP#1 says:

Dancers to the Gods of Love,
We bless you in these sacred signs:

[Perform blessings, loosely bind hands with cord]

Spread your blessing on the land,
Fulfill with love the ancient law:
Fruit and corn for man and beast,
And love for evermore.

[Remove cord]

HP#1 and **HPS#1** assist the God and Goddess to rise with a kiss. **PS#2** and **PS#3** replace their swords upon the altar, and pick up a dish of cakes and a chalice of wine. They hand the wine to the God, and the cakes to the Goddess, saying:

Please bless this food and wine into our bodies, bestowing health, wealth, love and compassion, and that deep joy which is the knowledge of Thee.

They step back while the God and Goddess bless the wine and cakes. The "Io Evohe" chant is initiated by HPS#1 and HP#1, and everyone else joins in. (Note: this is a joyful celebration of the good things of the Earth which the God and Goddess provide for us, so the chant should be lively.) The Handmaiden then steps forward to receive a cake, and a sip of wine. She is followed by PS#2 and PS#3, and then the rest of the group ending with HPS#1 and HP#1, who take the wine and cakes, and offer them to the God . and Goddess, then replace them upon the altar.

The God and Goddess now embrace around the maypole, and everyone takes a ribbon (male/white, female/red) to dance around. Minstrel now plays the maypole dance, and everyone begins: men go in a widdershins direction, female in a deosil one. The dancers go under the first person, over the next, under the next, and so on until the ribbons are used up. The dancers must then unwind the maypole, so everything is reversed (tip: keep watching your own ribbon!)

After the dance has ended, Young God and May Queen are released from the Maypole (!), and they read the Beltane Charge:

YG I am the burning flame of inspiration

Bringing light and life to the world:

MQ I am the burning flame of love
Which creates light and life in the world:

YG I am the rushing stream, sweeping all before me:

MQ I am the deepest ocean, taking all within me:

YG I am the swiftest wind that carries the seed:

MQ I am the gentlest breeze which kisses the land:

YG I am the mighty mountain which caresses the stars:

MQ I am the smallest leaf which falls in the forest glade:

YG I am He! The Lord of Life and Death;
The Keeper of the Gates, the Hunter and the hunted:

MQ I am She! Queen of the darkness and the light;
Guardian of the Veil, the Mystery of Creation:

YG/MQ Together we stand, and in the power of our love shall the wheel turn.

They now perform Cakes and Wine - servers step forward to assist.

The Feast

TO END THE RITUAL

HPS#1 Reads the blessing prayer

All take their athames, and support the HP and HPS as they thank, and bid farewell to the Quarter Guardians.

Formal Grounding of the Power.
All present make their farewells to each other, and leave the Temple.
{^}

Candlemas 1987

Coven of the Serpent's Eye

Declamation:	Rufus Harrington
Invocation of the Mother:	Paul Greenslade
Response of the Mother:	Adapted by Prudence Jones from an original by Vivianne Crowley
Invocation to the Crone:	Rufus Harrington
Response of the Crone:	Julia Phillips
Welcome to Spring:	Mike Pinder
Welcome to the Virgin	Prudence Jones
Dance of the Elements:	Prudence Jones and Julia Phillips
Initiate's Ceremony of Illumination:	Adapted by Julia Phillips from traditional Gardnerian source

Charge of Brigid's Fire: Adapted by Rufus Harrington

Temple set up as follows:

Veil across northern quarter
    Altar set up, and ritual weapons as usual
Candles and incense
    Cauldron in center of Temple
Brighid Doll
    Sistrum
White silk veil for Virgin
    Wrist and ankle bells for each Priestess
Large white candle, placed in cauldron
    Symbols of the elements:

One athame (or dagger)	}	
One wand	}	These should be placed ready One chalice
	}	upon a small altar,
One pentacle	}	adjacent to the main altar
One black egg	}	

Roles:

HPS-1	Goddess - Crone Aspect
HPS-2	Goddess - Mother Aspect
PS-1	Goddess - Virgin Aspect
HPS-3	Spirit
HP-1	Declamation and Invocation to Crone
HP-2	Invocation to Mother
PS-2	Eastern Quarter (Air)
PS-3	Southern Quarter (Fire)
PS-4	Western Quarter (Water)
PS-5	Northern Quarter (Earth)

(Note: it is essential that the first six roles be taken by experienced initiates only)

Casting the circle:

All present will be purified and consecrated, and the circle will be cast by the **HPS**.

The **HPS** will ask everyone to assist in the invocation to the quarters. Those who have athames should collect them from the altar at this point.

After the Northern Quarter has been invoked, the group should all face center, while the **HPS** performs the invocation to Spirit. This completes the casting of the circle.

THE RITUAL

PS-1 will go behind the veil, and put on the white silk veil.

HPS-1 and **HPS-2** will stand side by side in the center of the Temple. **PS-2**, **PS3**, **PS4**, and **PS5** will take up their positions at the cardinal points of the Temple, and the Priests will stand between the Priestesses, ensuring polarity. **HPS-3** will stand in front of the main altar.

HP-1 will read the declamation:

Child of the Spinning Serpent,
Daughter of the morning star;
Startled from the depths of silence
Wakens vision's Silver Star.

Starting cold from depths of nightmare,
Shadows passing on the land;
Tears of silver, iced and shining
These she sheds upon the land.

For deep within the night of vision
There the coiled serpent stirs,
Calling from the cauldron's darkness,
Singing with the song of stars.

For there she sees a frozen river,
There beholds a land of ice,
And sees an ancient mother mourning,
Tears that quickly turn to ice.

And sees herself, the youthful virgin,
Reach that river; frozen, cold,
Shining in the crystal moonlight
Seeming like a silver road.

Across the waters, there the mother;
Ancient Queen of the Shining Night;
Standing in the silver darkness
Lit by icy crystal light.

Reaching out across the darkness,
Silver arms across the ice,
Two hands touch above the waters,
Reach across the frozen night.

But now the serpent song of starlight
Calls across the cauldron's night;
Their hands a bridge across the silence,
Darkness shatters into light.

As sunlight calls across the waters
Rising from the shining east,
Cries of joy that echo terror
Crack as silent ice release.

Now hear the cry of mourning mothers;
Hear the joy of pain released:
Dull ache deep within the waters
Calling to the stirring beast.

For now behold the icy rivers
Touched by sunlight, turned to blood;
See the waters flowing freely
Through the gates of land and love.

HP-2 will move forward, and perform the invocation to the **Mother** aspect of the Goddess upon **HPS-2**:

I call to you, Mother of all,
Queen of our most secret dreams.
From dark and starlit heavens,
And deep within the fertile earth:
Come to us crowned in glory - Come!
I invoke you, and call upon you;
By the fertile earth and pregnant moon:
Come! Descend upon the body of Thy Priestess.

HPS-2 responds:

I am thy Goddess:
Before the beginning of time was I.
I made the mountains into peaks,
And laid with soft green grass the valleys and the meadows.
Mine was the first foot which trod upon the earth,

And where I walked there sprang forth flowers.
Mine was the voice which gave rise to the first song,
And the birds listened, and heard, and made return.
In the beginning of time
I taught the sea its song,
And mine were the tears
That gave forth the first rains.

Listen and hear Me!
For it was I who gave birth to you,
And in the depths of my earth
You will find rest and rebirth.
I will spring you forth anew,
A fresh shoot to greenness.

Fear Me; Love Me; Adore Me!
Lose yourself in Me.
For I am the cup of the wine of life:
I stir the senses;
I am the power.

HP-1 will now perform the invocation to the Crone aspect of the Goddess upon **HPS-1**:

Ancient Mother born of silence,
Silver Queen of spiral ice;
Hear the serpent's song of starlight
Call across the cauldron's night.

A name, a call, a key of shadows;
An ancient song from an ancient dream
Echoes deep within the darkness,
Calls Thee from the depths unseen.

For now I see Thy crystal spiral,
Now I see the crystal web,
Shining in the cauldron's darkness,
Bringing life and bringing death.

And now I call upon Thee, Ancient Mother,

To descend upon this the body of Thy servant and Priestess.

HP-1 bows down before **HPS-1**

HPS-1 Asks:

Who calls to the Queen of the Night?

HP: "A worshipper"

HPS-1 Asks:

Who calls to the cutter of the thread?

HP: "The Spinning Serpent"

HPS-1 Asks:

Who calls to the Mother of the Serpent?

HP: "A lover"

HPS-1 Asks:

Who calls to the Mistress of the Spiral Castle?

HP: "Life itself"

HPS-1 Responds:

If that man has not fear in his heart, let him stand and face me now. (**HP** rises)

You have called, and I have answered, and now I shall teach thee a mystery: That if that which thou seekest, thou findest not within thee, thou wilt never find it without thee. For behold, I have been with thee from the beginning, and I shall be with thee at the end. Blessed Be.

HP-1 returns to his place in the Temple. The Mother and Crone will now "arm" each of the female guardians with the relevant elemental weapon: The Crone will take an athame from the altar, hand it to the Mother, who will present it to the

Eastern guardian. The wand will be given to the Southern guardian, the chalice to the Western guardian, the pentacle to the Northern guardian, and the black egg to Spirit.

Crone and **Mother** will now approach the veil: the Crone will part the veil, and say:

As the white eagle of the north is flying overhead,
And the brown's, red's and gold's of autumn lie in the gutter, dead.
Remember then that summer birds with wings of fire flaying,
Came to witness spring's new hope, born of leaves decaying.
As new life will come from death, love will come at leisure:
Love of love, love of life, and giving without measure
Gives in return a wondrous yearn of a promise almost seen.
Live hand in hand, and together we'll stand
On the threshold of a dream.

During this, the Mother leads the Virgin to the center of the circle, and on the last line, all three stand hand in hand.

Then the Mother unveils the Virgin saying:

Welcome Virgin to Life!
Welcome Virgin to Spring!
Let life spring from thine heart,
And out thine eyes.
Let joy behold the dawn.

The **Crone** now instructs the Priests to turn away, as they may not witness this stage of the female mysteries.

The Priestesses start to slowly circle deosil about the circle in The Dance of the Elements. While this is going on, the Mother and Crone will explain to the Virgin the significance and power of each of the elements. 1755Note:1755 This is an integral part of the ritual, but cannot be written as it is performed spontaneously by the Mother and Crone. The format is basically as follows:

Mother: I give you the power of your intellect
Crone: I give you the power of beginnings
Mother: I give you the power of decision

Crone: I give you the freedom of air

and so on, remaining with each element as long as desired.

On command from the Crone, the Dance will cease, and each Priestess will return to her respective position. Now, the Mother will take the Virgin to each Priestess in turn, starting with the East, where she will be presented with the elemental weapons. (i.e., armed with her potential). After each presentation, the Virgin will replace the weapon on the altar, to signify her understanding and acceptance of this knowledge. Both Virgin and Mother will return to the cauldron, where the **Crone** will present the Virgin with the Bride Doll, which she will accept, and place upon the altar. She then returns to the center, and looks into the cauldron, where she now finds a sistrum, which she picks up and shakes joyfully shouting "Bride is Come, Bride is Welcome!"

This is the cue for the Priests to face center once more. **HP-1** starts playing the Bodrhun, and **HPS-3** leads the dance. The Mother and Crone link hands around the Virgin in a symbol of protection. Everyone chants 1756"Bride is Come, Bride is Welcome"1756 as the dance increases in tempo, and then HPS-3 will initiate the Witches' Rune when she feels the time is right. The dance will finish with arms held aloft, and then the Virgin will break out from between the Mother and Crone, and take the cauldron candle to the altar, where she will light it from one of the altar candles.

She will turn to face the group while HPS-3 leads the Initiate's Ceremony of Illumination.

The virgin now returns to the East, where she reads The Charge of Brigid's Fire.

> I am She of the golden hair, Queen of the white hills, Rider of the white swan, and now stand at the threshold of my glory.
>
> I bring with me three gifts of fire: the first is the flame of Inspiration that is kindled within the heart of the seeker.
>
> The second is the flame of purification; the cleansing flame of truth.
>
> The third is the flame born of the fires of love that brings the seed of hope to all life.

Virgin now performs cakes and wine with a Priest of her choice.

The feast.

TO END THE RITUAL

All take their athames, and support HPS-1 as she thanks, and bids farewell to the Quarter Guardians.

Formal grounding of the power.

All present make their farewells to each other, and leave the Temple.
{^}

MBOLC 1992

Julia Phillips

Temple in darkness, apart from the Yule log in the center. Brigid in her bed on the small altar. Lots of unlit candles in sand pots around the room. All enter as usual, and the Circle is cast in the normal manner. After the central invocations,

HP says:

Awake O Earth from your slumbers! Awake O Sun and restore the Earth! Mother - we are in darkness.

HPS picks up a jug of water, and pours it into the cauldron saying:

> The waters are broken. The ice melting towards Candle time. Blood has been along the track, but now the ways are clear of death. Old and grey I was, but here in the mystery of the waters I am renewed. For I am the one you sought, but could not find. For I was singing to my child unseen, beneath the hills of birch and rowan.

HPS takes the asperged, and all circle around her chanting the Witches Rune. She asperses each person as they pass, and on the last round, hands each person a white candle. When everyone has a candle, the circling stops, and **HPS** lights the main candles and says:

> The darkness of winter is passing: the Earth awakens once more from its slumbers; the Virgin walks among us again, and brings Her blessings upon the land and upon our lives. Priest and Priestess step forward and remove the cover from Brigid's bed, revealing the Virgin.

Everyone shouts:

> Brigid is Come! Brigid is Welcome!

HPS takes a light from the Yule log and says:

> Let the inner light bear fruit in our own lives, even as the Earth bears the first flowers. I am Brigid: She of the Golden Hair; Queen of the White Hills, and rider of the White Swan. I bring three gifts of fire. The first is the flame of

> creation; of the poet and artist; of the lovers' passion for union with the beloved. The second is the flame of purification and testing, the flame of truth. With this flame all dross and weakness are made clear and cleansed from thee, so thou become like a true and tested sword. The third is the greatest of all, for it is the healing flame born out of the love that gives all, the maker of peace and harmony. But I do not give these gifts one by one; I give them as a whole in the form of the growing Sun.

Everyone then lights their candle from the Yule log, and starts to circle deosil, lighting the candles around the room as they go, chanting:

> Thus we banish winter, thus we welcome spring;
> Say farewell to what is dead, and greet each living thing.

When all the candles are lit, everyone places their candle in a sand pot, and the chanting ceases.

HPS and **HP** bless cakes and wine.
{^}

Samhain 1986

Coven of the Serpent's Eye

Declamation written by Rufus Harrington
Invocation to Horned God written by Doreen Valiente
Response of the Horned God written by Paul Greenslade
Consecration of the seeds written by Jim Kitson

Temple set up as follows:

Veil in northern quarter
Cauldron in center, with charcoal blocks ready lit
Stereo ready with taped music
A dish of corn seeds on the altar
One pot of earth for each person
Pomegranate on altar
Candles, incense and ritual weapons as usual
Floor tom-tom drum

Roles:

HPS	The Goddess
HP	The Horned God
Priest	To consecrate the seeds
P or **PS**	Ritual drumming

Casting the circle:

The Circle will be cast by the **HPS**

The **HPS** will invoke the quarters: while she does so, each person. should face the quarter being invoked, and direct power to the quarter with their athame (or other if they have no athame). The group should all face center, forming a circle after the invocation to the northern quarter, and hold both arms aloft while the HPS calls upon the Lord and Lady to join with the celebrations. This completes the casting of the circle. pa.

The Ritual:

HPS wearing black silk robe and veil stands at the altar,
facing the group, who are seated.

The **HP** reads the declamation:

Thus we banish winter, thus we welcome spring;
Say farewell to what is dead, and greet each living thing.

Iced legions of the damned Call and dance the songs of madness;
Hollow hills re-echo to the silent cries of night,
For dancing flames now turn to shadows,
Winds and madness call the night,
And just a single light in darkness
Stands before the veil to fight.

And so the Goddess stood in darkness,
Tear stained cheeks lashed by rain,
Turned to face the veil of darkness,
Turned to face the world of pain.
Alone, an outcast, branded traitor;
She it was who killed the land.

To save the land from age and darkness,
To save the land from fear and death,
For love of life she sought to conquer,
Sought to stay the hand of death.

But in her love and in her madness
She summoned death into the land;
Summoned death to fight the darkness,
Thus it was destroyed the land.

Cracked silver lightning; shattering darkness,
Revealing eyes, and visions born beyond.
Iced visions of light,
Echoes of dying laughter chill and cool the blood.
Storm clouds tearing sky and screaming,
Battles fought at heaven's gate,

Fly upon the winds of madness,
Seek the silver key of fate.

HPS:

SILENCE! An end must be made!

For there are three great events in the life of man:
Love, Death and resurrection in the new body, and magic controls them all.
For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again.
But to be reborn, you must die and be ready for a new body; and to die you must be born, and without love you may not be born, and so is formed the spiral of creation, and this is all the magics.

The group now stand, and when everyone is facing the HPS, she assumes pentagram position. The ritual drummer takes his position, and the Priest who is taking the role of the Horned God switches on the music tape, blows out the northern quarter candle and moves behind the veil. Silence while the tape of "The making of Bloduedd" is played, as this is the invocation the Goddess in her transformation aspect.

(Note: the tape is allowed to continue playing, as this is the only item on the tape, the remainder being blank.)

The **HPS** turns to face the altar, and holds aloft the sword. As she does so, the drummer plays a steady rhythm. The HPS moves to the center of the circle, facing the veil; the group arrange themselves behind her, all facing the veil. The HPS points the sword at the veil, and the group hold aloft their arms for the invocation to the Horned God.

HPS says:

By the flame that burneth bright O Horned One,
We call Thy name into the night, O Ancient One!
Thee we invoke by the moon led sea,
By the standing stone, and the twisted tree.
Thee we invoke where gather Thine own,
By nameless shrine, forgotten and lone.

Come where the round of the dance is trod,
Horn and hoof of the goat foot God!
By moonlit meadow and dusky hill,
When haunted wood is hushed and still,
Come to the charm of the chanted prayer,
As the moon bewitches the midnight air.

Evoke Thy powers that potent bide,
In shining stream and secret tide,
In fiery flame and starlight pale,
In shadowy hosts that ride the gale.
And by the fern brakes, fairy haunted,
Of forests wild and woods enchanted;
Come O come to the heart beats drum, Come to us who gather below,
When the pale white moon is climbing slow,

Through the stars to the heavens height,
We hear Thy hooves on the wings of night!
As black tree branches shake and sigh,
By joy and terror we know Thee nigh.
We speak the spell Thy power unlocks,
At solstice, Sabbat and equinox.
Word of virtue, the veil to rend,
From primal dawn to the wide world's end!

(As the invocation proceeds, the drummer speeds his rhythm to suggest the sound of hoof-beats, and after the final line of the invocation, he suddenly reverts to a simple, slow four beats for the entrance of the Horned God.)

P#1 responds from behind the veil:

I am the Dread Lord of the Shadows:
God of life and giver of life.
I open wide the veil through which all must pass.
The gate is open between the worlds
And all who would enter on this night are welcome.
Come spirits; departed ones; brethren from our past and present
Join us in the hunt tonight.

During his response, he parts the veil, and then fastens it open in some way, as the veil between the worlds remains open until closed by the Horned God at the end of the ritual.

As he finishes speaking, he enters the Temple, and proceeds to move in a widdershins direction, and the drummer plays a rhythm according to the speed and movement of **the Horned God**. **The Horned God** then takes the hand of one of the group (female), and she takes the hand of the next male, and so on until all the group except for the **HPS** and drummer are dancing with **the Horned God**. This represents the Wild Hunt, and the drumming and dancing should reflect the feeling of this. At a prompt from **the Horned God**, the group will stop dancing, and seat themselves on the floor facing inwards around the cauldron. The drummer will join them, and the **HPS** will bring a pot of incense, from which she will take a handful and throw it into the cauldron she will then pass the incense to the **HP**, who will also throw some into the cauldron, and will pass it to his neighbor, and so on around the circle until each person has thrown some incense into the cauldron. There is now a period of meditation, where everyone thinks about the past year, and those who may have passed over during that time. It is also a time for joining with our loved ones who have gone beyond, and who we invite to return to us for the night. When the HPS feels that long enough has been spent on this part of the ritual, she will signal that everyone should end their meditation.

P#2 shall now rise (also PS#1 if designated), and approach the altar where he/they will perform the consecration of the sacred seed.

P#2 says:

Bounded by a shell then?
Secure in the vice of the earth, a unity waiting.

And outside?
Cold, wet loneliness, the comfort of death.

And above?
The agony of birth and growth, total struggle in total night.

O Gaia!
Smile upon your children, set free the seed of life and joy.

So Mote It Be!

When this has been completed, P#2 takes some of the seeds, and energizes them with his own hopes and desires for the coming year, and then plants them in one of the prepared pots. The rest of the group do likewise, commencing with 1762

PS#1

I am the Dread Lord of the Shadows:
God of life and giver of life.
I open wide the veil through which all must pass.
The gate is open between the worlds
And all who would enter on this night are welcome.
Come spirits; departed ones; brethren from our past and present
Join us in the hunt tonight.

If designated, and following male/female if possible. **The Horned God** and **Goddess** do not plant seeds at the altar. When the last person has planted their seeds, and all are seated again, **the Horned God** approaches the altar, and slices the pomegranate in half, and holds both halves in one hand. He picks up some seeds and charges them with his hopes and desires for the coming year, but does not plant them at the altar. He holds them in his hand, and then he calls to all the spirits who followed him through from beyond the veil to return with him now, and moving in a deosil direction, circles around the Temple finally ending up beyond the veil again.

He calls to the **Goddess** to join with him once more, and she has such love for him that she willingly leaves her life this side of the veil, and of her own free will joins once more with her consort. She rises, and goes to the altar to collect and charge her own seeds, which she then carries with her as she moves around the Temple, finally joining **the Horned God** behind the veil. He closes the veil between the worlds once more, and to symbolize her willing descent to the Otherworld, the Goddess eats one half of the pomegranate. She and the Horned God then plant their seeds.

The northern quarter candle is relit by the person nearest to it.

At this point, **PS#1** and **P#2** approach the altar, and perform the consecration of cakes and wine, in which all participate bar the **HPS** and **P#1** behind the veil, as they are "no longer of this world". After cakes and wine, **HPS** and **P#1** rejoin the circle for the feast, no longer "Horned God and Goddess".

TO END THE RITUAL:

Each quarter is thanked and bidden to depart by **HPS**

All present make their farewells to each other, and leave the Temple.

The Rite is ended.
{^}

Yule 1984

Julia Phillips

Circle is cast and Quarters erected.

HPS:

We now stand at the turning of the year.
Dark Lord: Spring, Summer, Autumn, Winter,
All fades and passes, day to night.
Dark Lord extinguishes candles leaving only altar candles alight.

HPS:

Let us dance for the long year's end, for the sun sets quickly in the West, and we begin the long night of hope.
Coven do Wheel or Cord dance widdershins about the cauldron chanting:
Time and Death, Life and Seasons, All must pass, All must change.
Star Child now leaves the circle, and stands behind the veil in the North.

HPS stands at the cauldron in the center, wearing a black veil.

HPS:

I am the Hag who engendered you all;
I am the Three and the One who is here;
I am the log that is ripe for burning;
In my end is your hope of beginning.

HPS now lifts the cauldron aloft and presents it to each quarter. She returns to the center, and lights the cauldron candle, from which she lights a quarter candle for each member of the coven. The quarter candles are placed in their respective quarters.

Narrator:

This is the night of the Solstice; the Mother Night.

Now darkness triumphs, and yet gives way and changes to light.
Time stops, and all wait while the cauldron
of the Dark King is transformed into the infant Light.

We watch for the dawn when the Mother again gives birth to the sun,
who is the bringer of hope and the promise of summer.
Holly gives way to Oak, the Wren to
the Robin, Old to New.

Narrator:

We stand now in the long night, we pray for the sun's return. In darkness and shadows the Great Mother groans. The Mother labors to bring forth the sun from her pain. From her cries of labor comes forth our cries of welcome; from her toil and anguish our hope is reborn. Let us now call forth the Great Mother, and the Lord of Life, her husband and son.

The **Star Child** emerges from behind the veil, and lays at the feet of the **HPS**. The **HPS** points to the Star Child and proclaims:

Behold the Child! Here lies our king!

The **HPS** crowns the Star Child with a crown of mistletoe. She removes her veil and announces:

I am the Mother who brought forth the child;
I am the inspiration, and I am the rebirth.

Narrator:

You are the ecstasy of the blessed
You are the light of the sun's beams
You are the lordly door of welcome
You are the guiding star
Yours is the step of the roe on the hill
Yours is the step of the white-faced mare
Yours is the grace of the swimming swan
You are the jewel in each mystery

Coven now do Wheel or Cord dance deosil about the cauldron chanting:

Power of soil and power of air,
Power of fire and power of water,
Power that spins the wheel of birth,
Spins the wheel of joy and mirth,
Spins the wheel of sun and moon,
Push, push, push, Open the gate.

Power of spell and magic free,
Eternal power that binds the sea,
Weaves the web of infinity,
Light of dark and light of day,
Speed the spokes fast on their way,
Push push push - ah ah
Open the gate, So Mote It Be!

HPS now invokes **the Lord of Misrule** into the circle. He is challenged upon entry by **the Dark Lord**, and must explain who he is, and why he is there. **The Lord of Misrule** is now in charge of the circle, and may behave as he sees fit. At some point, he must take the burdens of the coven for the previous twelve moons and pack them in his bag.

Cakes and Wine.

The Lord of Misrule must be ritually hunted as a wren to bring about his downfall. The **coven** mime hunting the wren chanting,

"Burn the bush, hunt the wren"

When he is discovered, the **coven** point their athames at his neck to symbolize his death.

Close ritual.

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"Legitimacy" In The Craft

A conversation

(117) Sun 25 Apr 93 11:16
By: Khaled
To: Lana
Re: things

L> What rituals do you think I would have to do to become "legitimate" .(do I have to be "initiated" in other words...)!

That rather depends on who you want to recognize you as legitimate. There's a wide variance of opinion as to what makes a witch, a Witch or a Wiccan. If you open your heart to the Lady and commune (speak with your heart, not necessarily in words) with her often, she will eventually adopt her as one of her special Children (the "inner", or Lady's, initiation). Her adoption will cause changes to your spirit and way of looking at things that will be obvious to those of us who share it, as its presence in others will become obvious to you after you've awakened to her touch (unfortunately, it's one of those things that doesn't make much sense until you've *been there*).

Most of us here accept the Lady's initiation as the mark of a true Witch (capitalized to denote the priest/ess, as opposed to the folk mage or witch). I gather that the majority of those posting here think of Wiccans and Witches as one and the same, though many of us think of Wicca as a particular subset of Witches (i.e. all Wiccans are Witches, but not all Witches are, or even wish to be, Wiccan).

For those of us who see them as different (I'm one of them), you will need to be formally adopted into a Wiccan clan to be a *Wiccan* Witch. Some traditions permit self-adoption into their clans, some (Gardnerians and their near kin in particular) recognize you as Wiccan only if you've been adopted by an authorized Elder of the clan in question. Then again, there’s a few diehards who don't recognize anyone but members of their own clan as Wiccan.

Which brings us back to square one -- it depends on whose recognition you're looking for. Most will accept your legitimacy *as a Witch* based on the quality of

your rapport with the Lady. And the way to develop that is to spend a lot of time in her company, whether with like-minded others in a coven or quietly by yourself.

A large minority will accept you *as a Wiccan* based on whether or not you have passed through a human rite of passage (confusingly, also called initiation) adopting you into a Wiccan clan. Be sure you know the family that wishes to adopt you before accepting: this time you get to *choose* your relatives <g>. Those who insist that only *they* have the Truth, and therefore only they are legitimate aren't really worth wasting your time worrying about, IMHO.

L> I was wondering if you HAD to belong to a coven in order to practice, or to be "legitimate", so to speak.

As Ayesha mentioned, what matters is that you spend time in the Lady's company, and "listen" to what she has to say, "feel" what she has to show. Even amongst crusty old Gardnerians such as myself, there's no need to be a member of a coven to practice your Craft, nor does resigning from a coven invalidate your initiation(s).

We prefer to work in covens, because we generally prefer the company of our brethren in Circle, but there's no law that says we *have to* if we feel like being alone, or have no choice in the matter. Gardnerian *initiations* are done by a coven, and one normally has to be a candidate for membership in that coven in order to be initiated (by us). This is by no means invariable, but initiating someone you don't want in your coven is considered tasteless at best, a betrayal of your sacred trust at worst. So, no, you don't HAVE to be a member of a coven to be seen as legitimate. And since my own opinion is that the weakest link in a coven is its weakest solitary, I'd encourage you to continue to do some solo work, even if you DO join a coven.

But what would I know, I'm just a 3rd <big grin>. Blessings on your path, whichever way you choose to go...

K

The Meaning of Witchcraft
Gerald B. Gardner -- Appendix I
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The Magical Legend Of The Witches

By Starhawk

Now, G. (the Witch Goddess) had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death the Mighty One. (Note: There was a Celtic custom of binding corpses. The cord which had bound a corpse was useful in learning the "second sight.")

Such was her beauty that Death himself knelt and Kissed her feet, saying,

"Blessed be thy feet that have brought thee in these ways. Abide with me, let me place my cold hands on thy heart."

She replied, "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady", replied Death, "tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."

Then said Death, "An thou received not my had on thy heart, thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt; and Death Scourged her, and she cried, "I feel the pangs of love."

And Death said, "Blessed be", and gave her the fivefold kiss, saying, Thus only may ye attain to joy and knowledge.

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magics.

For there are three great events in the life of man; Love, Death, and Resurrection in a new body; and Magic controls them all. For to fulfil love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for new body; and to die you must be born; and without love you may not be born. And these be all the Magics.

The Spiral Dance
1979; Starhawk
p 159

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The Goddess In The Kingdom Of Death

In this world, the Goddess is seen in the moon, the light that shines in darkness, the rain bringer, mover of the tides, Mistress of mysteries. And as the moon waxes and wanes, and walks three nights of its cycle in darkness, so, it is said, the Goddess once spent three nights in the Kingdom of Death.

For in love She ever seeks Her other Self, and once, in the winter of the year, when He had disappeared from the green earth, She followed Him and came at last to the gates beyond which the living do not go.

The Guardian of the Gate challenged Her, and She stripped Herself of Her clothing and jewels, for nothing may be brought into that land. For love, She was bound as all who enter there must be and brought before Death Himself.

He loved Her, and knelt at Her feet, laying before Her His sword and crown, and gave Her the fivefold kiss, and said,

"Do not return to the living world, but stay here with Me, and have peace and rest and comfort."

But She answered, "Why do you cause all things I love and delight in to die and wither away?"

"Lady," He said, "It is the fate of all that lives to die. Everything passes; all fades away. I bring comfort and consolation to those who pass the gates, that they may grow young again. But You are My heart's desire -- return not, but stay here with Me."

And She remained with Him three days and three nights, and at the end of the third night She took up His crown, and it became a circlet that She placed around Her neck, saying:

"Here is the circle of rebirth. Through You all passes out of life, but through Me all may be born again. Everything passes; everything changes. Even death is not eternal. Mine is the mystery of the womb, that is the cauldron of rebirth. Enter into Me and know Me, and You will be free of all fear. For as life is but a journey into death, so death is but a passage back to life, and in Me the circle is ever turning."

In love, He entered into Her, and so was reborn into life. Yet is He known as Lord of Shadows, the comforter and consoler, opener of the gates, King of the Land of Youth, the giver of peace and rest. But She is the gracious mother of all life; from Her all things proceed and to Her they return again. In Her are the mysteries of death and birth; in Her is the fulfillment of all love.

- Traditional Craft Myth

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A True History Of Witchcraft

by Allen Greenfield

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"The fact is that the instincts of ignorant people invariably find expression in some form of witchcraft. It matters little what the metaphysician or the moralist may inculcate; the animal sticks to his subconscious ideas..."

Aleister Crowley
The Confessions

"As attunement to psychic (occult) reality has grown in America, one often misunderstood and secretive branch of it has begun to flourish also – magical religion..."

J. Gordon Melton
Institute for the Study of
American Religion, Green Egg, 1975

"Curse them! Curse them! Curse them!
With my Hawk's head I peck at the eyes of
Jesus as he hangs upon the cross
I flap my wings in the face of Mohammed &blind him
With my claws I tear out the flesh of the
Indian and the Buddhist, Mongol and Din..."

Liber Al Vel Legis 3:50 - 53

"If you are on the Path, and see the Buddha walking towards you, kill him." Zen saying, paraphrased slightly

"Previously I never thought of doubting that there were many witches in the world; now, however, when I examine the public record, I find myself believing that there are hardly any..."

Father Friedrich von Spee, S.J. , Cautio Criminalis, 1631

Having spent the day musing over the origins of the modern witchcraft, I had a vivid dream. It seemed to be a cold January afternoon, and Aleister Crowley was having Gerald Gardner over to tea. It was 1945, and talk of an early end to the war was in the air. An atmosphere of optimism prevailed in the "free world" , but the wheezing old magus was having none of it.

"Nobody is interested in magick any more!" Crowley ejaculated. "My friends on the Continent are dead or in exile, or grown old; the movement in America is in shambles. I've seen my best candidates turn against me....Achad, Regardie – even that gentleman out in California, what's - his - name, AMORC, the one that made all the money.."

"O, bosh, Crowley," Gardner waved his hand impatiently, "all things considered, you've done pretty well for yourself. Why, you've been called the `wickedest man in the world' and by more than a few. And you've not, if you'll pardon the impertinence, done too badly with the ladies."

Crowley coughed, tugged on his pipe reflectively. "You know" he finally ventured, "it's like I've been trying to tell this fellow Grant. A restrictive Order is not enough. If I had it all to do over again, I would've built a religion for the unwashed masses instead of just a secret society. Why, the opportunities! The women!"

Gardner smiled. "Precisely. And that is what I have come to propose to you. Take your ***Book Of The Law***, your ***Gnostic Mass***. Add a little razzle-dazzle for the country folk. Why I know these occultists who call themselves `witches'. They dance around fires naked, get drunk, have a good time. Rosicrucians, I think. Proper English country squires and dames, mostly; I think they read a lot of Frazier and Margaret Murray. If I could persuade you to draw on your long experience and talents, in no time at all we could invent a popular cult that would have beautiful ladies clamoring to let us strip them naked, tie them up and spank their behinds! If, Mr. Crowley, you'll excuse my explicitness."

For all his infirmity, Aleister Crowley almost sprang to his feet, a little of the old energy flashing through his loins. "By George, Gardner, you've got something there, I should think! I could license you to initiate people into the O.T.O. today, and you could form the nucleus of such a group!" He paced in agitation. "Yes, yes," he mused, half to Gardner, half to himself. "The Book. The Mass. I could

write some rituals. An `ancient book' of magick. A `book of shadows'. Priest-esses, naked girls. Yes. By Jove, yes!"

Great story, but merely a dream , created out of bits and pieces of rumor, history and imagination. Don't be surprised, though, if a year or five years from now you read it as "gospel" (which is an ironic synonym for `truth') in some new learned text on the fabled history of Wicca. Such is the way all mythologies come into being.

Please don't misunderstand me here; I use the word `mythology' in this context in its aboriginal meaning, and with considerable respect. History is more metaphor than factual accounting at best, and there are myths by which we live and others by which we die. Myths are the dreams and visions which parallel objective history. This entire work is, in fact, an attempt to approximate history.

To arrive at some perspective on what the modern mythos called, variously, “Wicca", the "Old Religion", "Witchcraft" and "Neopaganism" is, we must firstly make a firm distinction; "witchcraft" in the popular informally defined sense may have little to do with the modern religion that goes by the same name. It has been argued by defenders of and formal apologists for modern Wicca that it is a direct lineal descendent of an ancient, indeed, prehistoric worldwide folk religion.

Some proponents hedge their claims, calling Wicca a "revival" rather than a continuation of an ancient cult. Oddly enough, there may never have been any such cult! The first time I met someone who thought she was a "witch," she started going on about being a "blue of the cloak." I should've been warned right then and there. In fact, as time has passed and the religion has spread, the claims of lineal continuity have tended to be hedged more and more. Thus, we find Dr. Gardner himself, in 1954, stating unambiguously that some witches are descendants "... of a line of priests and priestesses of an old and probably Stone Age religion, who have been initiated in a certain way (received into the circle) and become the recipients of certain ancient learning." (Gardner, **Witchcraft Today**, pp 33-34.)

Stated in its most extreme form, Wicca may be defined as an ancient pagan religious system of beliefs and practices, with a form of apostolic succession (that is, with knowledge and ordination handed on lineally from generation to generation), a more or less consistent set of rites and myths, and even a secret holy book of considerable antiquity (The Book of Shadows).

More recent writers, as we have noted, have hedged a good deal on these claims, particularly the latter. Thus we find Stewart Farrar in 1971 musing on the purported ancient text thusly: "Whether, therefore, the whole of the Book of Shadows is post-1897 is anyone's guess. Mine is that, like the Bible, it is a patchwork of periods and sources, and that since it is copied and re-copied by hand, it includes amendments, additions, and stylistic alterations according to the taste of a succession of copiers...Parts of it I sense to be genuinely old; other parts suggest modern interpolation..." (Farrar, ***What Witches Do***, pp 34-35.)As we shall discover presently, there appear to be no genuinely old copies of the Book of Shadows.

Still, as to the mythos, Farrar informs us that the "two personifications of witchcraft are the Horned God and the Mother Goddess..." (ibid, p 29) and that the "Horned God is not the Devil, and never has been. If today `Satanist' covens do exist, they are not witches but a sick fringe, delayed-reaction victims of a centuries-old Church propaganda in which even intelligent Christians no longer believe." (ibid, p 32).

One could protest:, "Very well, some case might be made for the Horned God being mistaken for the Christian Devil (or should that be the other way around?), but what record, prior to the advent 50 years ago of modern Wicca via Gerald Gardner, do we have of the survival of a mother goddess image from ancient times?"

Wiccan apologists frequently refer to the (apparently isolated) tenth century church document which states that "some wicked women, perverted by the Devil, seduced by the illusions and phantasms of demons, believe and profess themselves in the hours of the night to ride upon certain beasts with Diana, the goddess of pagans, or with Herodias, and an innumerable multitude of women, and in the silence of the dead of night to traverse great spaces of earth, and to obey her commands as of their mistress, and to be summoned to her service on certain nights." (Quoted in Valiente, ***Witchcraft For Tomorrow***, Hale, 1978, p 32.) I do not doubt that bits of pagan folklore survived on the Continent through the first millennium -- Northern Europe remained overtly pagan until the High Middle Ages. But what has this to do with Wicca?

Farrar, for his part, explains the lack of references to a goddess in the testimony at the infamous witch trials by asserting that "the judges ignored the Goddess, being preoccupied with the Satan-image of the God.." (***What Witches Do***, p 33). But it is the evidence of that reign of terror which lasted from roughly

1484 to 1692 which brings the whole idea of a surviving religious cult into question. It is now the conventional wisdom on the witch burning mania which swept like a plague over much of Europe during the transition from medieval world to modern that it was JUST that; a mania, a delusion in the minds of Christian clergymen and state authorities; that is, there were no witches, only the innocent victims of the witch hunt.

Further, this humanist argument goes, the `witchcraft' of Satanic worship, broomstick riding, of Sabbats and Devil-marks, was a rather late invention, borrowing but little from remaining memories of actual pre-Christian paganism. We have seen a resurrection of this mania in the 1980s flurry over `Satanic sacrificial' cults, with as little evidence.

"The concept of the heresy of witchcraft was frankly regarded as a new invention, both by the theologians and by the public," writes Dr. Rossell Hope Robbins in ***The Encyclopedia Of Witchcraft & Demonology***, (Crown, 1959, p.9)"Having to hurdle an early church law, the Canon Episcopi, which said in effect that belief in witchcraft was superstitious and heretical, the inquisitors caviled by arguing that the witchcraft of the Canon Episcopi and the witchcraft of the Inquisition were different..."

The evidence extracted under the most gruesome and repeated tortures resemble the Wiccan religion of today in only the most cursory fashion. Though Wicca may have been framed with the "confessions" extracted by victims of the inquisitors in mind, those "confessions" --- which are more than suspect, to begin with, bespeak a cult of devil worshipers dedicated to evil.

One need only read a few of the accounts of the time to realize that, had there been at the time a religion of the Goddess and God, of seasonal circles and The Book of Shadows, such would likely have been blurted out by the victims, and more than once. The agonies of the accused were, almost literally, beyond the imagination of those of us who have been fortunate enough to escape them.

The witch mania went perhaps unequaled in the annals of crimes against humanity en masse until the Hitlerian brutality of our own century. But, no such confessions were forthcoming, though the wretches accused, before the torture was done, would also be compelled to condemn their own parents, spouses, loved ones, even children. They confessed, and to anything the inquisitors wished, anything to stop or reduce the pain.

A Priest, probably at risk to his own life, recorded testimony in the 1600s that reflected the reality underlying the forced "confessions" of "witches". Rev. Michael Stapirius records, for example, this comment from one "confessed witch": "I never dreamed that by means of the torture a person could be brought to the point of telling such lies as I have told. I am not a witch, and I have never seen the devil, and still I had to plead guilty myself and denounce others...." All but one copy of Father Stapirius' book were destroyed, and little wonder.

A letter smuggled from a German burgomaster, Johannes Junius, to his daughter in 1628, is as telling as it is painful even to read. His hands had been virtually destroyed in the torture, and he wrote only with great agony and no hope. "When at last the executioner led me back to the cell, he said to me, `Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent something, for you cannot endure the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch. Not before that,' he said, `will they let you go, as you may see by all their trials, for one is just like another...' " (ibid, pp 12-13)

For the graspers at straws, we may find an occasional line in a "confession" which is intriguing, as in the notations on the "confession" of one woman from Germany dated in late 1637. After days of unspeakable torment, wherein the woman confesses under pain, recants when the pain is removed, only to be moved by more pain to confess again, she is asked: "How did she influence the weather? She does not know what to say and can only whisper, Oh, Heavenly Queen, protect me!"

Was the victim calling upon "the goddess"? Or, as seems more likely, upon that aforementioned transfiguration of all ancient goddesses in Christian mythology, the Virgin Mary. One more quote from Dr. Robbins, and I will cease to parade late medieval history before you.

It comes from yet another priest, Father Cornelius Loos, who observed, in 1592 that "Wretched creatures are compelled by the severity of the torture to confess things they have never done, and so by cruel butchery innocent lives are taken....." (ibid, p 16). The "evidence" of the witch trials indicates, on the whole, neither the Satanism the church and state would have us believe, nor the pagan survivals now claimed by modern Wicca; rather, they suggest only fear, greed, human brutality carried out to bizarre extremes that have few parallels in all of

history. But, the brutality is not that of `witches' nor even of `Satanists' but rather that of the Christian Church, and the government.

What, then, are we to make of modern Wicca? It must, of course, be observed as an aside that in a sense witchcraft or "wise-craft" has, indeed, been with us from the dawn of time, not as a coherent religion or set of practices and beliefs, but as the folk magic and medicine that stretches back to early, possibly Paleolithic tribal shamans on to modern China's so-called "barefoot doctors".

In another sense, we can also say that ceremonial magick, as I have previously noted, has had a place in history for a very long time, and both these ancient systems of belief and practice have intermingled in the lore of modern Wicca, as apologists are quick to claim.

But, to an extent, this misses the point and skirts an essential question anyone has the right to ask about modern Wicca -- namely, did Wicca exist as a coherent creed, a distinct form of spiritual expression, prior to the 1940s; that is, prior to the meeting of minds between the old magus and venerable prophet of the occult world Aleister Crowley, and the first popularizer, if not outright inventor of modern Wicca, Gerald Brosseau Gardner?

There is certainly no doubt that bits and pieces of ancient paganism survived into modern times in folklore and, for that matter, in the very practices and beliefs of Christianity.

Further, there appears to be some evidence that `Old George' Pickingill and others were practicing some form of folk magick as early as the latter part of the last century, though even this has recently been brought into question. Wiccan writers have made much of this in the past, but just what `Old George' was into is subject to much debate.

Doreen Valiente, an astute Wiccan writer and one-time intimate of the late Dr. Gardner (and, in fact, the author of some rituals now thought by others to be of "ancient origin"), says of Pickingill that so "fierce was `Old George's dislike of Christianity that he would even collaborate with avowed Satanists..." (***Tomorrow***, p 20). What George Pickingill was doing is simply not clear.

He is said to have had some interaction with a host of figures in the occult revival of the late nineteenth century, including perhaps even Crowley and his friend Bennett. It seems possible that Gardner, about the time of meeting

Crowley, had some involvement with groups stemming from Pickingill's earlier activities, but it is only AFTER Crowley and Gardner meet that we begin to see anything resembling the modern spiritual communion that has become known as Wicca.

"Witches," wrote Gardner in 1954, "are consummate leg-pullers; they are taught it as part of their stock-in-trade." (***Witchcraft Today***, p. 27) Modern apologists both for Aleister Crowley AND Gerald Gardner have taken on such serious tones as well as pretensions that they may be missing places where tongues are firmly jutting against cheeks.

Both men were believers in fleshly fulfillment, not only as an end in itself but, as in the Tantric Yoga of the East, as a means of spiritual attainment. A certain prudishness has crept into the practices of post Gardnerian Wiccans, especially in America since the 1960s, along with a certain feminist revisionism. This has succeeded to a considerable extent in converting a libertine sex cult into a rather staid neo-puritanism.

The original Gardnerian current is still well enough known and widely enough in vogue (in Britain and Ireland especially) that one can venture to assert that what Gardnerian Wicca is all about is the same thing Crowley was attempting with a more narrow, more intellectual constituency in the magickal orders under his direct influence.

These Orders had flourished for some time, but by the time Crowley ` officially' met Gardner in the 1940s, much of the former's lifelong efforts had, if not totally disintegrated, at least were then operating at a diminished and diminishing level.

Through his long and fascinating career as magus and organizer, there is some reason to believe that Crowley periodically may have wished for, or even attempted to create a more populist expression of magickal religion. The Gnostic Mass, which Crowley wrote fairly early-on, had come since his death to somewhat fill this function through the OTO-connected Gnostic Catholic Church (EGC).

As we shall see momentarily, one of Crowley's key followers was publishing manifestos forecasting the revival of witchcraft at the same time Gardner was being chartered by Crowley to organize an OTO encampment. The OTO itself, since Crowley's time, has taken on a more popular image, and is more targeted

towards international organizational efforts, thanks largely to the work under the Caliphate of the late Grady McMurtry. This contrasts sharply with the very internalized OTO that barely survived during the McCarthy Era, when the late Karl Germer was in charge, and the OTO turned inward for two decades.

The famous Ancient and Mystic Order of the Rose Cross (AMORC), the highly successful mail-order spiritual fellowship, was an OTO offspring in Crowley's time. It has been claimed that Kenneth Grant and Aleister Crowley were discussing relatively radical changes in the Ordo Templi Orientis at approximately the same time that Gardner and Crowley were interactive.

Though Wiccan writers give some lip service (and, no doubt, some sincere credence) to the notion that the validity of Wiccan ideas depends not upon its lineage, but rather upon its workability, the suggestion that Wicca is -- or, at least, started out to be, essentially a late attempt at popularizing the secrets of ritual and sexual magick Crowley promulgated through the OTO and his writings, seems to evoke nervousness, if not hostility.

We hear from wiccan writer and leader Raymond Buckland that one "of the suggestions made is that Aleister Crowley wrote the rituals...but no convincing evidence has been presented to back this assertion and, to my mind, it seems extremely unlikely..." (Gardner, ibid, introduction) The Wiccan rituals I have seen DO have much of Crowley in them. Yet, as we shall observe presently, the explanation that `Crowley wrote the rituals for Gardner' turns out to be somewhat in error. But it is on the right track.

Doreen Valiente attempts to invoke Crowley's alleged infirmity at the time of his acquaintance with Gardner:

"It has been stated by Francis King in his ***Ritual Magic In England*** that Aleister Crowley was paid by Gerald Gardner to write the rituals of Gardner's new witch cult...Now, Gerald Gardner never met Aleister Crowley until the very last years of the latter's life, when he was a feeble old man living at a private hotel in Hastings, being kept alive by injections of drugs... If, therefore, Crowley really invented these rituals in their entirety, they must be about the last thing he ever wrote. Was this enfeebled and practically dying man really capable of such a tour de force?"

The answer, as Dr. Israel Regardie's introduction to the posthumous collection of Crowley's late letters, **Magick Without Tears**, implies, would seem

to be yes. Crowley continued to produce extraordinary material almost to the end of his life, and much of what I have seen of the "Wiccan Crowley" is, in any case, of earlier origin.

Gerald Gardner is himself not altogether silent on the subject. In ***Witchcraft Today*** (p 47), Gardner asks himself, with what degree of irony one can only guess at, who, in modern times, could have invented the Wiccan rituals. "The only man I can think of who could have invented the rites," he offers, "was the late Aleister Crowley....possibly he borrowed things from the cult writings, or more likely someone may have borrowed expressions from him...." A few legs may be being pulled here, and perhaps more than a few. As a prophet ahead of his time, as a poet and dreamer, Crowley is one of the outstanding figures of the twentieth (or any) century. As an organizer, he was almost as much of a disaster as he was at managing his own finances...and personal life. As I understand the libertarian nature of the magical path, one would do well to see the difference between Crowley the prophet of Thelema and Crowley the insolvent and inept administrator.

Crowley very much lacked the common touch; Gardner was above all things a popularizer. Both men have been reviled as lecherous "dirty old men" -- Crowley, as a seducer of women and a homosexual, a drug addict and `Satanist' rolled together.

Gardner was, they would have it, a voyeur, exhibitionist and bondage freak with a `penchant for ritual' to borrow a line from ***The Story Of O***. Both were, in reality, spiritual libertines, ceremonial magicians who did not shy away from the awesome force of human sexuality and its potential for spiritual transformation as well as physical gratification.

I will not say with finality at this point whether Wicca is an outright invention of these two divine con-men. If so, more power to them, and to those who truly follow in their path. I do know that, around 1945, Crowley chartered Gardner, an initiate of the Ordo Templi Orientis, giving him license to organize an OTO encampment.

Shortly thereafter, the public face of Wicca came into view, and that is what I know of the matter: I presently have in my possession Gardner's certificate of license to organize said OTO camp, signed and sealed by Aleister Crowley. The certificate and its import are examined in connection with my personal search for the original Book of Shadows in the next section of this narrative.

For now, though, let us note in the years since Crowley licensed Gardner to organize a magical encampment, Wicca has both grown in popularity and become, to my mind, something far less REAL than either Gardner or Crowley could have wanted or foreseen. Wherever they came from, the rites and practices which came from or through Gerald Gardner were strong, and tapped into that archetypal reality, that level of consciousness beneath the mask of polite society and conventional wisdom which is the function of True Magick.

At a popular level, this was the Tantric sex magick of the West. Whether this primordial access has been lost to us will depend on the awareness, the awakening or lack thereof among practitioners of the near to middle-near future. Carried to its end Gardnerian practices, like Crowley's magick, are not merely exotic; they are, in the truest sense, subversive.

Practices that WORK are of value, whether they are two years old or two thousand. Practices, myths, institutions and obligations which, on the other hand, may be infinitely ancient are of no value at all **unless** they work.

The Devil, you say

Before we move on, though, in light of the furor over real and imagined "Satanism" that has overtaken parts of the popular press in recent years, I would feel a bit remiss in this account if I did not take momentary note of that other strain of left-handed occult mythology, Satanism. Wiccans are correct when they say that modern Wicca is not Satanic, that Satanism is "reverse Christianity" whereas Wicca is a separate, non-Christian religion.

Still, it should be noted, so much of our society has been grounded in the repressiveness and authoritarian moralism of Christianity that a liberal dose of "counter Christianity" is to be expected. The Pat Robertsons of the world make possible the Anton LeVays. In the long history of repressive religion, a certain fable of Satanism has arisen. It constitutes a mythos of its own. No doubt, misguided `copycat' fanatics have sometimes misused this mythos, in much the same way that Charles Manson misused the music and culture of the 1960s. True occult initiates have always regarded the Ultimate Reality as beyond all names and description. Named `deities' are, therefore, largely symbols. "Isis" is a symbol of the long-denied female component of deity to some occultists. "Pan" or "The Horned God" or "Set" or even "Satan" are symbols of unconscious, repressed sexuality. To the occultist, there is no Devil, no "god of evil." There is, ultimately,

only the Ain Sof Aur of the Kabbalah; the limitless light of which we are but a frozen spark. Evil, in this system, is the mere absence of light. All else is illusion.

The goal of the occult path of initiation is **balance**. In Freemasonry and High Magick, the symbols of the White Pillar and Black Pillar represent this balance between conscious and unconscious forces.

In Gardnerian Wicca, the Goddess and Horned God - and the Priestess and Priest, represent that balance. There is nothing, nothing of pacts with the "Devil" or the worship of evil in any of this; that belongs to misguided ex-Christians who have been given the absurd fundamentalist Sunday school notion that one must choose the Christian version of God, or choose the Devil. Islam, Judaism and even Catholicism have at one time or another been thought "satanic," and occultists have merely played on this bigoted symbolism, not subscribed to it.

As we have seen, Wicca since Gardner's time has been watered down in many of its expressions into a kind of mushy white-light `new age' religion, with far less of the strong sexuality characteristic of Gardnerianism, though, also, sometimes with less pretense as well.

In any event, Satanism has popped up now and again through much of the history of the Christian Church. The medieval witches were not likely to have been Satanists, as the Church would have it, but, as we have seen, neither were they likely to have been "witches" in the Wiccan sense, either.

The Hellfire Clubs of the eighteenth century were Satanic, and groups like the Process Church of the Final Judgment do, indeed, have Satanic elements in their (one should remember) essentially Christian theology.

Aleister Crowley, ever theatrical, was prone to use Satanic symbolism in much the same way, tongue jutting in cheek, as he was given to saying that he " sacrificed millions of children each year, " that is, that he masturbated. Crowley once called a press conference at the foot of the Statue of Liberty, where he announced that he was burning his British Passport to protest Britain's involvement in World War One. He tossed an empty envelope into the water. He was dead serious, though, about the "Satanism" of Miltonian eternal rebellion, and the "Satanism" of fundamentalism's dark fear of sexuality. The Devil, however; the Satanic "god of evil" was an absurdity to him, as to all thinking people, and he freely said so.

The most popular form of "counter Christianity" to emerge in modern times, though, was Anton Szandor LaVey's San Francisco-based Church of Satan, founded April 30, 1966. LaVey's Church enjoyed an initial burst of press interest, grew to a substantial size, and appeared to maintain itself during the cultural drought of the 1970s. But LaVey's books, ***The Satanic Bible*** and ***The Satanic Rituals***, have remained in print for many years, and his ideas seem to be enjoying a renewal of interest, especially among younger people, punks and heavy metal fans with a death-wish mostly, beginning in the middle years of the 1980s. By that time the Church of Satan had been largely succeeded by the Temple of Set. This is pure theatre; more in the nature of psychotherapy than religion.

It is interesting to note Francis King's observation that before the Church of Satan began LaVey was involved in an occult group which included, among others, underground film maker Kenneth Anger, a person well known in Crowlean circles. Of the rites of the Church of Satan, King states that "...most of its teachings and magical techniques were somewhat vulgarized versions of those of Aleister Crowley's Ordo Templi Orientis." (***Man Myth And Magic***, p 3204.) To which we might add that, as with the OTO, the rites of the Church of Satan are manifestly potent, but hardly criminal or murderous.

LaVey, like Gardner and unlike Crowley, appears to have "the common touch" -- perhaps rather more so than Gardner.

I determined to trace the Wiccan rumor to its source. As we shall see, in the very year I "fell" into being a gnostic bishop, I also fell into the original charters, rituals and paraphernalia of Wicca.

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The Charter and The Book

Being A Radical Revisionist History of the Origins of the Modern Witch Cult and The Book of Shadows.

"It was one of the secret doctrines of paganism that the Sun was the source, not only of light, but of life...The invasion of classical beliefs by the religions of Syria and Egypt which were principally solar, gradually affected the conception of Apollo, and there is a certain later identification of him with the suffering God of Christianity, Free - masonry and similar cults..."

Aleister Crowley in Astrology, 1974

"...if GBG and Crowley only knew each other for a short year or two, do you think that would be long enough for them to become such good friends that gifts of personal value would be exchanged several times, and that GBG would have been able to acquire the vast majority of Crowley's effects after his death?"

Merlin the Enchanter, personal letter, 1986

"...On the floor before the altar, he remembers a sword with a flat cruciform brass hilt, and a well-worn manuscript book of rituals - the hereditary Book of Shadows, which he will have to copy out for himself in the days to come..."

Stewart Farrar in What Witches Do, 1971

"Actually I did write a scholarly book about the Craft; its title was Inventing Witchcraft. . . But I spent most of the last fifteen years failing to persuade Carl Weschcke of Llewellyn or any other publisher that there was a market for it."

Aidan A. Kelly, Gnosis, Winter, 1992

"...the Gardnerian Book of Shadows is one of the key factors in what has become a far bigger and more significant movement than Gardner can have envisaged; so historical interest alone would be enough reason for defining it while first-hand evidence is still available..."

Janet and Stewart Farrar in

The Witches' Way, 1984

"It has been alleged that a Book of Shadows in Crowley's handwriting was formerly exhibited in Gerald's Museum of Witchcraft on the Isle of Man. I can only say I never saw this on either of the two occasions when I stayed with Gerald and Donna Gardner on the island. The large, handwritten book depicted in Witchcraft Today is not in Crowley's handwriting, but Gerald's..."

Doreen Valiente in
Witchcraft for Tomorrow, 1978

"Aidan Kelly...labels the entire Wiccan revival `Gardnerian Witchcraft....' The reasoning and speculation in Aidan's book are intricate. Briefly, his main argument depends on his discovery of one of Gardner's working notebooks, Ye Book of Ye Art Magical, which is in possession of Ripley International, Ltd...."

Margot Adler in
Drawing Down the Moon, 1979

Part 1-Waiting For The Man From Canada

I was, for the third time in four years, waiting a bit nervously for the Canadian executive with the original Book of Shadows in the ramshackle office of ***Ripley's Believe It or Not Museum***.

"They're at the jail," a smiling secretary-type explained, "but we've called them and they should be back over here to see you in just a few minutes."

The jail? Ah, St. Augustine, Florida. "The Old Jail," was the `nation's oldest city's' second most tasteless tourist trap, complete with cage-type cells and a mock gallows. For a moment I allowed myself to play in my head with the vision of Norm Deska, Ripley Operations Vice President and John Turner, the General Manager of Ripley's local operation and the guy who'd bought the Gerald Gardner collection from Gardner's niece, Monique Wilson, sitting in the slammer. But no, Turner apparently had just been showing Deska the town. I straightened my suit for the fiftieth time, and suppressed the comment. We were talking BIG history here, and big bucks, too. I gulped. The original Book of Shadows. Maybe.

It had started years before. One of the last people in America to be a fan of carnival sideshows, I was anxious to take another opportunity to go through the almost archetypally seedy old home that housed the original Ripley's Museum.

I had known that Ripley had, in the nineteen seventies, acquired the Gardner stuff, but as far as I knew it was all located at their Tennessee resort museum. I think I'd heard they'd closed it down. By then, the social liberalism of the early seventies was over, and witchcraft and sorcery were no longer in keeping with a `family style' museum. It featured a man with a candle in his head, a Tantric skull drinking cup and freak show stuff like that, but, I mean, witchcraft is sacrilegious, as we all know.

So, I was a bit surprised, when I discovered some of the Gardner stuff - including an important historical document, for sale in the gift shop, in a case just opposite the little alligators that have "St. Augustine, Florida - America's Oldest City" stickered on their plastic bellies for the folks back home to use as a paper-weight. The price tags on the occult stuff, however, were way out of my range.

Back again, three years later, and I decided, what the hell, so I asked the cashier about the stuff still gathering dust in the glass case, and it was like I'd pushed some kind of button.

Out comes Mr. Turner, the manager, who whisks us off to a store room which is filled, **filled**, I tell you, with parts of the Gardner collection, much of it, if not "for sale" as such, at least available for negotiation. Turner told us about acquiring the collection when he was manager of Ripley's Black pool operation, how it had gone over well in the U.S. at first, but had lost popularity and was now relegated for the most part to storage status.

Visions of sugarplums danced in my head. There were many treasures here, but the biggest plum of all, I thought, was not surprisingly, not to be seen.

I'd heard all kinds of rumors about the Book of Shadows over the years, many of them conflicting, all of them intriguing. Rumor #1, of course, is that which accompanied the birth (or, depending on how one looked at it, the revival) of modern Wicca, the contemporary successor of ancient fertility cults.

It revolved around elemental rituals, secret rites of passage and a mythos of goddess and god that seemed attractive to me as a psychologically valid alternative to the austere, anti-sexual moralism of Christianity. The Book of Shadows, in this context, was the `holy book' of Wicca, copied out by hand by new initiates of the cult with a history stretching back at least to the era of witch burnings.

Rumor number #2, which I had tended to credit, had it that Gerald Gardner, the `father of modern Wicca' had paid Aleister Crowley in his final years to write the Book of Shadows, perhaps whole cloth. The rumor's chief exponent was the respected historian of the occult, Francis King.

Rumor #3 had it that Gardner had written the Book himself, which others had since copied and/or stolen.

To the contrary, said rumor #4, Gardner's Museum had contained an old, even ancient copy of the Book of Shadows, proving its antiquity.

In more recent years modern Wiccans have tended to put some distance between themselves and Gardner, just as Gardner, for complex reasons, tended to distance himself in the early years of Wicca (circa 1944-1954) from the blatant sexual magick of Aleister Crowley, "the wickedest man in the world" by some accounts, and from Crowley's organization, the Ordo Templi Orientis. Why Gardner chose to do this is speculative, but I've got some idea. But, I'm getting ahead of myself.

While Turner showed me a blasphemous cross shaped from the body of two nude women (created for the 18th century infamous "Hellfire Clubs" in England and depicted in the ***Man Myth And Magic Encyclopedia***; I bought it, of course) and a statue of Beelzebub from the dusty Gardnerian archives, a thought occurred to me. " You know," I suggested, "if you ever, in all this stuff, happen across a copy of The Book of Shadows in the handwriting of Aleister Crowley, it would be of considerable historical value."

I understated the case. It would be like finding The Book of Mormon in Joseph Smith's hand, or finding the original Ten Commandments written not by God Himself, but by Moses, pure and simple. (Better still, eleven commandments, with a margin note, "first draft.") I didn't really expect anything to come of it, and in the months ahead, it didn't.

In the meantime, I had managed to acquire the interesting document I first mistook for Gerald Gardner's (long acknowledged) initiation certificate into Crowley's Thelemic magickal Ordo Templi Orientis. To my eventual surprise, I discovered that, not only was this not a simple initiation certificate for the Minerval (probationary-lowest) degree, but, to the contrary, was a license for Gardner to begin his own chapter of the O.T.O., and to initiate members into the O.T.O.

In the document, furthermore, Gardner is referred to as "Prince of Jerusalem," that is, he is acknowledged to be a Fourth Degree Perfect Initiate in the Order. This, needless to say would usually imply years of dedicated training. Though Gardner had claimed Fourth Degree O.T.O. status as early as publication of High Magic's Aid,(and claimed even higher status in one edition) this runs somewhat contrary to both generally held Wiccan and contemporary O.T.O. orthodox understandings that the O.T.O. was then fallow in England.

At the time the document was written, most maintained, Gardner could have known Crowley for only a brief period, and was not himself deeply involved in the O.T.O. The document is undated but probably was drawn up around 1945.

As I said, it is understood that no viable chapter of the O.T.O. was supposed to exist in England at that time; the sole active chapter was in California, and is the direct antecedent of the contemporary authentic Ordo Templi Orientis. Karl Germer, Crowley's immediate successor, had barely escaped death in a Concentration Camp during the War, his mere association with Crowley being tantamount to a death sentence.

The German OTO had been largely destroyed by the Nazis, along with other freemasonic organizations, and Crowley himself was in declining health and power, the English OTO virtually dead.

The Charter also displayed other irregularities of a revealing nature. Though the signature and seals are certainly those of Crowley, the text is in the decorative hand of Gerald Gardner! The complete text reads as follows:

> Do what thou wilt shall be the law. We
> Baphomet X Degree Ordo Templi Orientis
> Sovereign Grand Master General of All
> English speaking countries of the Earth
> do hereby authorize our Beloved Son Scire
> (Dr. G. B. Gardner) Prince of Jerusalem
> to constitute a camp of the Ordo Templi
> Orientis, in the degree Minerval.
>
> Love is the Law,
> Love under will.
> o
> Witness my hand and seal Baphomet X

Leaving aside the misquotation from The Book of the Law, which got by me for some months and probably got by Crowley when it was presented to him for signature, the document is probably authentic. It hung for some time in Gardner's museum, possibly giving rise, as we shall see, to the rumor that Crowley wrote the Book of Shadows for Gardner. According to Doreen Valiente, and to Col. Lawrence as well, the museum's descriptive pamphlet says of this document:

"The collection includes a Charter granted by Aleister Crowley to G.B. Gardner (the Director of this Museum) to operate a Lodge of Crowley's fraternity, the Ordo Templi Orientis. (The Director would like to point out, however, that he has never used this Charter and has no intention of doing so, although to the best of his belief he is the only person in Britain possessing such a Charter from Crowley himself; Crowley was a personal friend of his, and gave him the Charter because he liked him."

Col. Lawrence ("Merlin the Enchanter"), in a letter to me dated 6 December, 1986, adds that this appeared in Gardner's booklet, The Museum of Magic and Witchcraft. The explanation for the curious wording of the text, taking, as Dr. Gardner does, great pains to distance himself from Crowley and the OTO, may be hinted at in that the booklet suggests that this display in the "new upper gallery" (page 24) was put out at a relatively late date when, as we shall discover, Gardner was making himself answerable to the demands of the new witch cult and not the long-dead Crowley and (then) relatively moribund OTO.

Now, the "my friend Aleister" ploy might explain the whole thing. Perhaps, as some including Ms. Valiente believe, Aleister Crowley was desperate in his last years to hand on what he saw as his legacy to someone. He recklessly handed out his literary estate, perhaps gave contradictory instruction to various of his remaining few devotees (e.g. Kenneth Grant, Grady McMurtry, Karl Germer), and may have given Gardner an "accelerated advancement" in his order.

Ms. Valiente, a devoted Wiccan who is also a dedicated seeker after the historical truth, mentions also the claim made by the late Gerald Yorke to her that Gardner had paid Crowley a substantial sum for the document. In a letter to me dated 28th August, 1986, Ms. Valiente tells of a meeting with Yorke "...in London many years ago and mentioned Gerald's O.T.O. Charter to him, whereon he told me, `Well, you know, Gerald Gardner paid old Crowley about ($1500) or so for that...' This may or may not be correct..." Money or friendship may explain the Charter. Still, one wonders.

I have a Thelemic acquaintance who, having advanced well along the path of Kenneth Grant's version of the OTO, went back to square one with the unquestionably authentic Grady McMurtry OTO. Over a period of years of substantial effort, he made his way to the I O `plus' status implied by Gardner's "Prince of Jerusalem" designation in the charter, and has since gone beyond. I am, myself, a Vo member of the OTO, as well as a chartered initiator, and can tell you from experience that becoming a Companion of the Royal Arch of Enoch, Perfect Initiate, Prince of Jerusalem and Chartered Initiator is a long and arduous task.

Gardner was in the habit, after the public career of Wicca emerged in the 1950s, of downgrading any Crowleyite associations out of his past, and, as Janet and Stewart Farrar reveal in The Witches' Way (1984, p3) there are three distinct versions of the Book of Shadows in Gerald Gardner's handwriting which incorporate successively less material from Crowley's writings, though the last (termed "Text C" and co-written with Doreen Valiente after 1953) is still heavily influenced by Crowley and the OTO.

Ms. Valiente has recently uncovered a copy of an old occult magazine contemporary with High Magic's Aid and from the same publisher, which discusses an ancient Indian document called "The Book of Shadows" but apparently totally unrelated to the Wiccan book of the same name. Valiente acknowledges that the earliest text by Gardner known to her was untitled, though she refers to it as a "Book of Shadows."

It seems suspicious timing; did Gardner take the title from his publisher's magazine? Ms. Valiente observed to me that the "...eastern Book of Shadows does not seem to have anything to do with witch-craft at all....is this where old Gerald first found the expression "The Book of Shadows" and adopted it as a more poetical name for a magical manuscript than, say `The Grimoire' or `The Black Book'....I don't profess to know the answer; but I doubt if this is mere coincidence...."

The claim is frequently made by those who wish to `salvage' a pre-Gardnerian source of Wiccan materials that there is a `core' of `authentic' materials. But, as the Farrars' recently asserted, the portions of the Book of Shadows "..which changed least between Texts A, B and C were naturally the three initiation rituals; because these, above all, would be the traditional elements which would have been carefully preserved, probably for centuries...." (emphasis added)

But what does one mean by "traditional materials?" The three initiation rites, now much-described in print, all smack heavily of the crypto-freemasonic ritual of the Hermetic Order of the Golden Dawn, the OTO, and the various esoteric neo-Rosicrucian groups that abounded in Britain from about 1885 on, and which were, it is widely known, the fountainhead of much that is associated with Gardner's friend Crowley.

The Third Degree ritual, perhaps Wicca's ultimate rite, is, essentially, a non-symbolic Gnostic Mass, that beautiful, evocative, erotic and esoteric ritual written and published by Crowley in the Equinox, after attending a Russian Orthodox Mass in the early part of this century. The Gnostic Mass has had far-reaching influence, and it would appear that the Wiccan Third Degree is one of the most blatant examples of that influence.

Take, for example, this excerpt from what is perhaps the most intimate, most secret and most sublime moment in the entire repertoire of Wicca rituals, the non-symbolic (that is, overtly sexual) Great Rite of the Third Degree initiation, as related by Janet and Stewart Farrar in The Witches' Way (p.34):

The Priest continues:
`O Secret of Secrets, That art hidden in the being of all lives, Not thee do we adore, For that which adoreth is also thou. Thou art That, and That am I. [Kiss] I am the flame that burns in the heart of every man, And in the core of every star. I am life, and the giver of life. Yet therefore is the knowledge of me the knowledge of death. I am alone, the Lord within ourselves, Whose name is Mystery of Mysteries.'

Let us be unambiguous as to the importance in Wicca of this ritual; as the Farrars ‘put it (p.31) "Third degree initiation elevates a witch to the highest of the three grades of the Craft. In a sense, a third-degree witch is fully independent, answerable only to the Gods and his or her own conscience..." In short, in a manner of speaking this is all that Wicca can offer a devotee.

With this in mind, observe the following, from Aleister Crowley's Gnostic Mass, first published in The Equinox about 80 years ago and routinely performed (albeit ,usually in symbolic form) by me and by many other Bishops, Priests, Priestesses and Deacons in the OTO and Ecclesia Gnostica (EGC) today. The following is excerpted from Gems From the Equinox, p. 372, but is widely available in published form:

The Priest. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

So, then, where, apart from the Thelemic tradition of Crowley and the OTO, is the "traditional material" some Wiccan writers seem to seek with near desperation? I am not trying to be sarcastic in the least, but even commonplace self - references used among Wiccans today, such as "the Craft" or the refrain "so mote it be “are lifted straight out of Freemasonry (see, for example, Duncan's Ritual of Freemasonry). And, as Doreen Valiente notes in her letter to me mentioned before, "...of course old Gerald was also a member of the Co-Masons, and an ordinary Freemason..." as well as an OTO member.

Part 2-The Real Origin Of Wicca

We must dismiss with some respect the assertion, put forth by Margot Adler and others, that "Wicca no longer adheres to the orthodox mythos of the Book of Shadows."

Many, if not most of those who have been drawn to Wicca in the last three decades came to it under the spell (if I may so term it) of the legend of ancient Wicca. If that legend is false, then while reformists and revisionist apologists (particularly the peculiar hybrid spawned in the late sixties under the name "feminist Wicca") may seek other valid grounds for their practices, we at least owe it to those who have operated under a misapprehension to explain the truth, and let the chips fall where they may.

I believe there is a core of valid experience falling under the Wiccan-neo-pagan heading, but that that core is the same essential core that lies at the truths exposed by the dreaded boogieman Aleister Crowley and the` wicked' pan-sexualism of Crowley's Law of Thelema. That such roots would be not just uncomfortable, but intolerable to the orthodox traditionalists among the Wiccans, but even more so among the hybrid feminist "wiccans" may indeed be an understatement.

Neopaganism, in a now archaic "hippie" misreading of ecology, mistakes responsible stewardship of nature for nature worship. Ancient pagans did not `worship' nature; to a large extent they were afraid of it, as has been pointed out to me by folk practioners. Their "nature rites" were to propitiate the caprice of the

gods, not necessarily to honor them. The first Neo-pagan revivalists, Gardner, Crowley and Dr. Murray, well understood this. Neo-pagan wiccans usually do not.

In introducing a "goddess element" into their theology, Crowley and Gardner both understood the yin/yang, male/female fundamental polarity of the universe. Radical feminist neopagans have taken this balance and altered it, however unintentionally, into a political feminist agenda, centered around a near-monotheistic worship of the female principle, in a bizarre caricature of patriarchal Christianity. Bigotry, I submit, cuts both ways.

I do not say these things lightly; I have seen it happen in my own time. IF this be truth, let truth name its own price. I was not sure, until Norm and John got back from the Old Jail.

A couple of months earlier, scant days after hearing that I was to become a gnostic bishop and thus an heir to a corner of Crowley's legacy, I had punched on my answering machine, and there was the unexpected voice of John Turner saying that he had located what seemed to be the original Book of Shadows in an inventory list, locating it at Ripley's office in Toronto.

He said he didn't think they would sell it as an individual item, but he gave me the name of a top official in the Ripley organization, who I promptly contacted. I eventually made a substantial offer for the book, sight unseen, figuring there was (at the least) a likelihood I'd be able to turn the story into a book and get my money back out of it, to say nothing of the historical import.

But, as I researched the matter, I became more wary, and confused; Gardner's texts "A" "B" and "C" all seemed to be accounted for. Possibly, I began to suspect, this was either a duplicate of the "de-Thelemized" post1954 version with segments written by Gardner and Valiente and copied and recopied (as well as distorted) from hand to hand since by Wiccans the world over.

Maybe, I mused, Valiente had one copy and Gardner another, the latter sold to Ripley with the Collection. Or, perhaps it was the curious notebook discovered by Aidan Kelly in the Ripley files called Ye Book of Ye Art Magical, the meaning of which was unclear.

While I was chatting with Ms. Deska, Norm returned from his mission, we introduced in best businesslike fashion, and he told me he'd get the book, whatever it might be, from the vault.

The vault?! I sat there thinking god knows what . Recently, I'd gotten a call from Toronto, and it seems the Ripley folks wanted me to take a look at what they had. I had made a considerable offer, and at that point I figured I'd had at least a nibble. As it so happened Norm would be visiting on a routine inspection visit, so it was arranged he would bring the manuscript with him.

Almost from the minute he placed it in front of me, things began to make some kind of sense. Clearly, this was ***Ye Book of Ye Art Magical***. Just as clearly, it was an unusual piece, written largely in the same hand as the Crowley Charter-that is, the hand of Gerald Gardner. Of this I became certain, because I had handwriting samples of Gardner, Valiente and Crowley in my possession. Ms. Valiente had been mindful of this when she wrote me, on August 8th, 1986:

I have deliberately chosen to write you in longhand, rather than send a typewritten reply, so that you will have something by which to judge the validity of the claim you tell me is being made by the Ripley organization to have a copy of a "Book of Shadows" in Gerald Gardner's handwriting and mine. If this is..."Ye Book of Ye Art Magical," ....this is definitely in Gerald Gardner's handwriting. Old Gerald, however, had several styles of handwriting....I think it is probable that the whole MS. was in fact written by Gerald, and no other person was involved; but of course I may be wrong....

At first glance it appeared to be a very old book, and it suggested to me where the rumors that a very old, possibly medieval Book of Shadows had once been on display in Gardner's Museum had emerged from.

Any casual onlooker might see Ye Book in this light, for the cover was indeed that of an old volume, with the original title scratched out crudely on the side and a new title tooled into the leather cover. The original was some mundane volume, on Asian knives or something, but the inside pages had been removed, and a kind of notebook -- almost a journal -- had been substituted.

As far as I could see, no dates appear anywhere in the book. It is written in several different handwriting styles, although, as noted above, Doreen Valiente assured me that Gardner was apt to use several styles. I had the distinct impression this "notebook" had been written over a considerable period of time, perhaps years,

perhaps even decades. It may, indeed, date from his days in the 1930s when he linked up with a neo-Rosicrucian grouping that could have included among its members the legendary Dorothy Clutterbuck, who set Gardner on the path which led to Wicca.

Thinking on it, what emerges from ***Ye Book of Ye Art Magical*** is a developmental set of ideas. Much of it is straight out of Crowley, but it is clearly the published Crowley, the old magus of the Golden Dawn, the A.A., and the O.T.O.

Somewhere along the line it hit me that I was not exactly looking at the "original Book of Shadows" but, perhaps, the outline Gardner prepared over a long period of time, apparently in secret (since Valiente, a relatively early initiate of Gardner's, never heard of it nor saw it, according to her own account, until recent years, about the time Aidan Kelly unearthed it in the Ripley collection long after Gardner's death).

Dr. Gardner kept many odd notebooks and scrapbooks that perhaps would reveal much about his character and motivations. Turner showed me a Gardner scrapbook in Ripley's store room which was mostly cheesecake magazine photographs and articles about actresses. Probably none are so evocative as Ye Book of Ye Art Magical, discovered, it has been intimated, hidden away in the back of an old sofa.

I have the impression it was essentially unknown in and after Gardner's lifetime, and that by the Summer of 1986 few had seen inside it; I knew of only Kelly and my own party. Perhaps the cover had been seen by some along the line, accounting for the rumor of a "very old Book of Shadows" in Gardner's Museum.

If someone had seen the charter signed by Crowley ("Baphomet") but written by Gerald Gardner, and had gotten a look, as well, at Ye Book, they might well have concluded that Crowley had written **both**, an honest error, but maybe the source of that long-standing accusation. There is even a notation in the Ripley catalog attributing the manuscript to Crowley on someone's say-so, but I have no indication Ripley has any other such book. Finally, if the notebook is a sourcebook of any religious system, it is not that of medieval witchcraft, but the twentieth century madness or sanity or both of the infamous magus Aleister Crowley and the Thelemic/Gnostic creed of The Book of the Law.

As I sat there I read aloud familiar quotations or paraphrases from published material in the Crowley-Thelemic canon. This is not the "ancient religion of the

Wise" but the modern sayings of " the Beast 666 " as Crowley was wont to style himself.

But, does any of this invalidate Wicca as an expression of human spirituality? It depends on where one is coming from. Certainly, the foundations of feminist Wicca and the modern cult of the goddess are challenged with the fact that the goddess in question may be Nuit, her manifestation the sworn whore, Our Lady Babylon, the Scarlet Woman. Transform what you will shall be the whole of history, but **this** makes what Marx did to Hegel look like slavish devotion.

What Crowley himself said of this kind of witchcraft is not merely instructive, but an affront to the conceits of an era.

"The belief in witchcraft," he observed, " was not all superstition; its psychological roots were sound. Women who are thwarted in their natural instincts turn inevitably to all kinds of malignant mischief, from slander to domestic destruction..."

For the rest of us, those who neither worship nor are disdainful of the man who made sexuality a god or, at least, acknowledged it as such, experience must be its own teacher. If Wicca is a sort of errant Minerval Camp of the OTO, gone far astray and far afield since the days Crowley gave Gardner a charter he "didn't use" but seemed to value, and a whole range of rituals and imagery that assault the senses at their most literally fundamental level; if this is true or sort of true, maybe its time history be owned up to. Mythos has its place and role, but so, too, does reality.

Part 3-Wicca As An OTO Encampment

The question of intent looms large in the background of this inquiry. If I had to guess, I would venture that Gerald Gardner did, in fact, invent Wicca more or less whole cloth, to be a popularized version of the OTO. Crowley, or his successor Karl Germer, who also knew Dr. Gardner, likely set "old Gerald" on what they intended to be a Thelemic path, aimed at reestablishing at least a basic OTO encampment in England.

Aiden Kelly's research work on all this is most impressive, but at rock bottom I can't help feeling he still wants to salvage something original in Wicca. In a way, there is some justification for this; the Wicca of Gerald Gardner, OTO initiate and advocate of sexual magick produced a folksy, easier version of the OTO, but by the

middle nineteen fifties some of his early "followers" not only created a revisionist Wicca with relatively little of the Thelemic original intact, but convinced Gardner to go along with the changes.

It is also possible, but yet unproven, that, upon expelling Kenneth Grant from the OTO in England, Germer, in the early 1950s, summoned Gardner to America to interview him as a candidate for leading the British OTO. Gardner, it is confirmed, came to America, but by then Wicca, and Dr. Gardner had begun to take their own, watered-down course. Today most Wiccans have no idea of their origins.

Let me close this section by quoting two interesting tidbits for your consideration.

First consider Doreen Valiente's observation to me concerning "the Parsons connection". I quote from her letter abovementioned, one of several she was kind enough to send me in 1986 in connection with my research into this matter.

...I did know about the existence of the O.T.O. Chapter in California at the time of Crowley's death, because I believe his ashes were sent over to them. He was cremated here in Brighton, you know, much to the scandal of the local authorities, who objected to the `pagan funeral service.' If you are referring to the group of which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard), then there is another curious little point to which I must draw your attention. I have a remarkable little book by Jack Parsons called ***Magick, Gnosticism and the Witchcraft***. It is unfortunately undated, but Parsons died in 1952. The section on witchcraft is particularly interesting because it looks forward to a revival of witchcraft as the Old Religion....I find this very thought provoking. Did Parsons write this around the time that Crowley was getting together with Gardner and perhaps communicated with the California group to tell them about it?

We must remember that Ms. Valiente was a close associate of Gardner and is a dedicated and active Wiccan. She, of course, has her own interpretation of these matters. The OTO recently reprinted the Parsons "witchcraft" essays in Freedom is a Two Edged Sword , a posthumous collection of his writings. It does indeed seem that Gardner and Parsons were both on the same wave-length at about the same time.

The other matter of note is the question of the length of Gardner's association with the OTO and with Crowley personally. My informant Col. Lawrence, tells me that

he has in his possession a cigarette case which once belonged to Aleister Crowley. Inside is a note in Crowley's hand that says simply: `gift of GBG, 1936, A. Crowley'." (Personal letter, 6 December, 1986)

The inscription could be a mistake, it could mean 1946, the period of the Charter. But, as Ms. Valiente put it in a letter to me of 8th December, 1986:

If your friend is right, then it would mean that old Gerald actually went through a charade of pretending to Arnold Crowther that Arnold was introducing him to Crowley for the first time - a charade which Crowley for some reason was willing to go along with. Why? I can't see the point of such a pretense; but then occultists sometimes do devious things...

Crowley may have played out a similar scene with G.I. Gurdjieff, the other enlightened merry prankster of the first half of the twentieth century.

Gnosticism and Wicca, the subjects of Jack Parsons' essays, republished by the OTO and Falcon Press in 1990, are the two most successful expressions to date of Crowley's dream of a popular solar-phallic religion. Maybe I'm wrong, but I think Aleister and Gerald may have cooked Wicca up.

If Wicca is the OTO's prodigal daughter in fact, authorized directly by Crowley, how should Wiccans now relate to this? How should Crowley's successors and heirs in the OTO deal with it?

Then too, what are we to make of and infer about all this business of a popular Thelemic-Gnostic religion? Were Crowley, Parsons, Gardner and others trying to do something of note with regard to actualizing a New Aeon here which bears scrutiny? Or is this mere speculation, and of little significance for the Great Work today?

If the Charter Crowley issued Gardner is, indeed, the authority upon which Wicca has been built for half a century, then it is perhaps no coincidence that I acquired that Charter in the same year I was consecrated a Bishop of the Gnostic Catholic Church. Further, it was literally days after my long search for the original of Gardner's ***Book of Shadows*** ended in success that the Holy Synod of T, Michael Bertiaux's Gnostic Church unanimously elected me a Missionary Bishop, on August 29, 1986.

Sometimes, I muse, the Inner Order revoked Wicca's charter in 1986,placing it in my hands. Since I hold it in trust for the OTO, perhaps Wicca has, in symbolic form, returned home at last. It remains for the Wiccans to, literally (since the charter hangs in my temple space), to read the handwriting on the wall.

" Witchcraft always has a hard time, until it becomes established and changes its name." - Charles Fort

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Paganism at the Crossroads

by Skytoucher

These are tricky and dangerous times. Paganism has grown in size to the point where we no longer enjoy the luxury of obscurity. We now face a choice that all initiatory paths face at some time in their development: Whether to remain a viable initiatory path, and if sounder what circumstances; or to devolve into a mere religion.

I'd better backtrack--some readers may not understand what an initiatory path is, or how it differs from a religion. Others may think paganism is a religion already, and wonder what I mean by suggesting it is or could be something else.

A defense often used against fundamentalist Christians and others who attack paganism on a religious basis is to say, "We are not like you, only different in a few not-so-important ways. We are a religion, like you, another belief system, harmless, ordinary. We worship the Earth, the Goddess, the same way you worship your abstract God. You should extend tolerance to us for the same reason you extend it to Muslims or Buddhists or Catholics or Jews. When you single us as something weird, you are exhibiting hysterical paranoia." It's an effective defense, but somewhat disingenuous.

We are different. We aren't just a religion. We are at present, and in my view we should try to remain, a path of initiation. It may be inevitable that a religion grow up around us. It may even be desirable to employ such a religion as a cloak, or a doorway, to both. But a Pagan religion is also a threat to the Pagan path of initiation. We need to ensure that the growth, if it occurs, is that of a tree from a seed, not of a pearl from a grain of sand.

A tree produces more seeds. A pearl only hides the sand to save the oyster from discomfort.

What is an initiatory path? And what, then, is initiation? We touch here upon a word badly misunderstood by many Pagans. Initiation is one thing; an initiation ritual is another. A person is not an initiate, in the sense I mean here, just because he or she has passed through an initiation ritual. Initiation is a personal experience in which one becomes aware of mysteries--realities that were previously hidden, that cannot be communicated by one person to another in words or symbols, that

must be experienced directly, firsthand. This last point is crucial. One finds "mysteries" communicated in coven initiations or even at festivals, but these are only hidden meanings of symbols and tools used in the Craft, or of stories told about the Gods. The fact that they can be communicated makes them not true mysteries, only secrets.

A body of teaching, practice and ritual that facilitates initiation is an initiatory path. Most religions start out as paths of initiation. Religion tends to be conservative. Initiation, however, is always revolutionary.

Initiation transforms a person's life, bringing inner peace, greater insight into the workings of fate, and awareness of the connections linking all things, as well as magical power. If it were a commonplace event, if people went through initiation as surely as they go through puberty, we would have a far different and better world.

Even if the circle of initiates included a significant minority of the population, the magical effect of such a number of altered minds on the world would be profound and positive. Of course, this very fact means that initiatory paths will be opposed by those interests, both human and non-human, that are opposed to positive change. The opposition is not really a conspiracy; it seems more than an automatic reaction, a law of nature.

Initiation is not an instantaneous event, but one that occurs through years of effort and devotion. It seems likely that there is no end to the process, and that the idea of there being a "fully enlightened being" is a peculiar Oriental fantasy. There are times, it is true, when revelation comes in a flash like lightning, but such moments are exclamation marks punctuating a story that unfolds chapter by chapter.

Many tools and methods for achieving initiation have evolved over the ages. Some are intellectual, aiming to expand consciousness through thought: Vedanta and the Qabalah come to mind as among the most impressive. Others are ritual or devotional, such as Bhakti Yoga, chanting the names of the Gods, drawing down the Moon, the meditations of the monastics. Some are also physical: Hatha Yoga, Sufi dancing, some forms of the martial arts. Some aim at expanding consciousness directly by stretching it to its limits: meditation, Raja Yoga, guided visualization, vision quests. Then there is sex magic, drugs, drumming, austerities, the use of talismans, self-discipline, and soon. Most of these techniques evolved outside a pagan context, but they are amenable to incorporation in a pagan framework.

Initiation rituals, of course, are another method, but they are seldom sufficient by themselves.

Initiates can be found in the context of any religion, including those least similar to Neopaganism. St. Francis of Assisi was an initiate, and many a Sufi and Qabbalist, Buddhist and Yogi, Taoist and shaman. A modern Neopagan initiate has far more in common with them than with an illiterate, superstitious pagan of the Roman Empire, gobbling the flesh of sacrificed animals while contemplating how to backstab his competitors. All initiates of all paths have a common heart; it is religions that circle the periphery of the sacred that differ.

But, while Christian, Jewish, and Muslim initiates do exist, the established religions don't make it easy. For every illuminated Catholic saint, there are hundreds of burned heretics. Indeed, many post-Constantinian Saints escaped burning themselves only by miracles greater than those for which they were canonized. Burning is passé nowadays, but condemnation for heresy is not, and thrives as well inmost Protestant denominations. So bound about with the fetters of faith is the Christian that initiation is virtually impossible, except for their boldest and best minds.

This is no accident.

The tragedy of Christianity is that it began so well and decayed so quickly into such a parody of its beginnings. This is a recurring phenomenon. Again and again, the initiatory message has presented itself in some new form and met with some success, only to be hidden in a maze of illusion, crusted over with barriers and restrictions. There are always counterattacks from outside the new path, from established religions, but the truly effective counterattacks also come from within, so that what began as a bright new hope becomes a mere religion. The priests, the figures in authority, forge an instrument for the furtherance of their own authority, to which genuine initiation is a serious threat. The initiatory impulse is carefully bled into harmless channels, and all magic outside those channels is ruthlessly suppressed.

There is a great deal of magic in Christian monastic orders, and more still in Hindu and Buddhist ashrams, or wielded by wandering sadhus. But many of these illuminated souls, both Western and Eastern, are sworn to poverty, chastity and humility. Many do not reproduce, ensuring that, if there is a genetic component to magic, it will be weakened by removing its best practitioners from the gene pool. Too, in renouncing the world, they ensure that their spiritual insight will play a

small role shaping events. In contrast, a few secret initiatory paths remain active and true to their original mission. These paths, which include Hermeticism, the Qabalah, surviving shamanic traditions, and a few branches of Sufism, have made themselves nonthreatening in a different way. They continue to live in the world and to learn and teach practical as well as spiritual magic, but in such tiny numbers and in so furtive a fashion that they hold little promise of genuine large-scale transformation. There is not really anything wrong with this; such secret orders have acted over the centuries to preserve the Mysteries, not to spread them. Without them, efforts to break the chains on a large scale would be to no avail. But Paganism indifferent.

Neopaganism is unique--at this time, though not historically--in that it is a genuine initiatory path that has grown large. Moreover, in its diversity and flexibility, its protean and progressive nature, it promises to incorporate all the virtues of the other surviving paths. It may not be the most advanced, the most powerful, or the most aesthetically refined, but these characteristics can all be absorbed from the smaller paths that possess them, for Paganism is an all-gobbling magical amoeba, sucking up the myths, methods, and knowledge of every other path in existence. Once again, an initiatory path threatens to break out and make some changes in reality.

On schedule, opposition has begun to arise.

As always, some of the opposition is from the outside, but I don't think we need to be concerned about that. A strain of paranoia is built into our origin myths and traditions, and is always a greater danger than the persecution we fear. The external opposition has seldom been very effective against any path. Some right-wing Christians are beginning to engage in Witch-hunting of a relatively genteel sort, mostly involving propaganda. However, propaganda is legitimate (they have a right to express their opinions about what we do, as we have the right to speak in counterpoint). There may be more serious difficulties, even occasional violence, but the Burning Timeshare gone for good, barring a complete collapse of civilization. We have more important things to worry about within our own ranks.

The rapid increase in our numbers in the last few decades means there are many newcomers. Newcomers are ripe for exploitation, both monetarily and politically, and both have begun to occur. The first fills me with amusement and outrage. The second is more alarming.

There seems to be a growing desire in some quarters to commercialize Neo-paganism and profit from it. That's only natural, but when crystal athames go for $1,400 and classes are taught in return for a pledge of a percentage of the students' income in perpetuity, somebody is getting fleeced. This is bad enough, but not nearly as bad as what might happen in reaction. Better a crowd of poorer and wiser novices, the hucksters filling the role of the Dweller on the Threshold, than a Paganism reduced from a path of initiation to a mere religion, its bright promise gone dull, as have so many others.

The seeds of this development lie chiefly in individuals we might call Pagan politicians, and in our response to them. They may not be high initiates or powerful magicians, but they are skillful at organizing; they like to strike poses in public, and they know how to work the media.

Sometimes they appear on television to say, "This is what Paganism is. This is what Witchcraft is ... ," self-appointed spokespersons for the entire Pagan community. Their power over the Craft may be small, but it could easily grow as the Craft grows, as they sink their hooks into more and more beginners.

An experienced initiate is unlikely to be moved by a picture on television, or a story in the newspaper. It is otherwise for a novice. When first appraising something, it is the surface one sees. And there are two dangers in this trend:

1. Insightful, intuitive, independent people--the kind who would make good Witches--may be turned off by the media spectacle. (Analogy: What is your reaction to the words, "new age"?)

2. Those who are not repelled may develop a kind of mundane "Neopaganism," a mere religion, based as other religions are on faith, dogma, and prescribed observances, conservative (in the sense of resisting progress, not of voting Republican) and anti-initiatory. There may be points in common between it and us (such as an environmental ethic or "worship" [how I despise that word!] of a Goddess), as a baboon might wear a tuxedo, but the heart and soul would be gone. Anyone who sought initiation would have to pass the gauntlet of this other paganism first and then unlearn this religion to approach the new path. Few could be expected to do so.

It is important to recognize these politicos for what they are. They are our would-be clergy who, like Christian priests, Muslim mullah and Jewish rabbis,

would be religious leaders but, with rare exceptions, no initiates. Their authority would derive from knowledge of accepted doctrines and from political acumen, rather than spiritual awareness. Pagan pontiff pretenders are not necessarily malevolent, but they do not comprehend the purpose of initiation or the fundamental ways in which Paganism differs, not just from this or that religion, from all religions. Consequently, they do not understand that priests, ministers, rabbis, and so forth are not good role models for Pagan spiritual leaders, even if allowances are made for differing value systems. Paganism, as currently practiced, is not simply a different religion, but a different category of thing altogether.

The bishops who created the Catholic Church were not particularly evil men. But they were misguided, and the result of their labor was disastrous. Yet some movement on this road is inevitable. It is the fruit of growth, a sign that a path of initiation has matured into a serious threat to the status quo. It represents a counterattack by the forces of inertia.

Let's not be unduly alarmist. We are not in immediate danger, but the clouds can be seen on the horizon, and we need to prepare ourselves, and consider whether anything can be done to avoid the usual fate of an initiatory path at the crossroads. All our predecessors, on reaching this juncture, have taken the wrong turning. But we have advantages former initiatory paths lacked. That no one has succeeded up to now is not so imposing an obstacle as it might seem.

One of our advantages is the First Amendment to the United States Constitution and similar provisions, in fact and tradition if not law, guaranteeing religious liberty in all Western democracies. It is literally impossible for a Pagan Catholic Church, even if one comes into existence, to exile or execute dissident Pagans, as was done to dissident Christians after the council of Nicaea. It is unlikely that any pagan organization, or that of any other religion, could get a modern Western government to do its dirty work to any significant degree. Overt persecution is reduced from a terror to a nuisance. That’s no small achievement.

Another advantage is modern information technology. Communication of ideas is now so easy, and suppression of them so difficult, that to contain, channel, or eliminate the initiatory message will be harder than ever before, and may be impossible. Of course, the downside of this development is the proliferation of blatant nonsense. But I think that is an acceptable price. Better the truth be heard whispering through shouted lies and bellowed folly than that it not be heard at all.

The third, most subtle, and possibly the greatest advantage we have over our predecessors is science. By science I do not mean any particular bit of knowledge that has been uncovered by scientists, although all that is useful as well. I mean the attitudes of science. I mean the methods of science. Above all, I mean the vision of science. Thanks to science, we no longer think of all knowledge as being handed down to us from the past. Thanks to science, we can consider magic not only in its sacred and spiritual and aesthetic dimensions--though these are certainly important--but in its technical dimensions as well, and seek the laws and principles that underpin magic, analogous to the laws of physics that underpin technology.

And best of all--thanks to science--we are not limited to what we know today. We understand that even our best picture of reality is only an approximation, that we will have a better picture tomorrow. This gift promises to upset the creeping authoritarianism that has ruined so many paths of initiation and created so many religions.

These are potent advantages. I believe they allow us the possibility of success. But not the certainty. As we approach the crossroads, there are a number of things that need doing. Some of these steps are simply a matter of keeping our attitudes in the right places. Others involve research, development, and artistic creation. Others still involve magical tasks.

We need to understand that modern Paganism, though built on the past, is not limited by it, that we are capable of improving on our ancestors' wisdom--even to the extent that we can make sure that their wisdom is not just a product of our own romantic imagination, which in large measure it is. We need to recognize, once and for all (and say so), that our myths of origin are just that--myths. Wicca is not a survival from the pre-Christian past, but an eclectic/creative construct meant to imitate what such a survival should ideally be. Its resemblance, and that of Neopaganism in general, to ancient paganism in any of its multitude of forms is slight and ultimately beside the point.

We need to make these changes of mindset because they will allow us to take the next step, which is to expand Paganism, as a path of initiation, to its potential. We cannot do that as long as we are locked into an old model--real or romanticized. The initiatory paths ofthe past have failed. Therefore, we need something better than what has gone before. We can take the essentials of Neopaganism, the broad strokes of its mythology and ritual, as a starting point, but we must go beyond that start.

First, we need to penetrate beneath the level of religious symbolism to what might be called the physics of magic, the nuts and bolts and laws of nature that account for what magic does and is. Next to the initiatory experience itself, which can never be communicated or replaced by anything--that point cannot be emphasized too much or too often--the physics of magic would be the deepest level of understanding, accounting for all forms of symbolic knowledge.

Secondly, we need to improve our tool chest of spiritual methods. Much of the work has already been done by initiates outside Paganism. All we have to do is translate it and incorporate it within our own framework. At the same time, an expanded and improved body of poetic ritual would be useful.

These things have already begun to happen, but the pace should be accelerated. A common recognition of both the possibility and the need would be a valid step. We must acknowledge that yoga can meditate us into a corner, that the Qabalah theorizes rings around us, and that any good shamanic lineage works magic to put us to shame. We must also insist that Paganism has advantages over these that should not be surrendered, and work to incorporate what other paths can teach us into our own framework.

These accomplishments would serve to strengthen and fortify the initiatory path of Paganism. It will need all the strength it can get if it is to resist turning into a religion. But there are other things that need doing as well, on both the communicative and magical fronts.

Those of us with active pens can communicate the idea of an initiatory path that lies within the mythical and ritual structure of the Pagan religion. There is, at present, no established Pagan doctrine or dogma, no established Pagan clergy, and no established Pagan pantheon, and this also must be made clear.

The magical side of the battle may be the most important one. Here, the guiding principle should be a clear visualization of what we want Paganism to be. Should exoteric Pagan religions grow up around the initiatory core, then, ideally, we would want the priests or priestesses of this religion to be initiates. But this may not be practicable. First, many of us are unsuited for (or uninterested in)the role of ministering to those who are unready for initiation. Second, there may be too many newcomers to Paganism (by some estimates the fastest-growing religion in North America) and too few initiates.

I believe we could agree on two goals. A viable and visible initiatory tradition must be maintained within the religion, and no exoteric priesthood must be allowed to gain preeminence over the path. To those ends, then, the following magical workings are suggested.

Weave the Net: There is a tenuous telepathic link among all initiates. This can be invoked as part of the opening of any major magical work, which will strengthen both the work and the net. Some covens and individuals already do this. Reach out the heart's fiery hand and feel the love of one another, both within the coven and beyond it, setting aside the quarrels of the mind, poles of a tipi each supporting each, moving faster and faster circles made of love. In this way, a synergistic entity, a collective consciousness, may be generated, incorporating all our diversity--yet stronger than any of us alone. This consciousness can be invoked like any deity, and can be a guide and an empowerment. We can give it names; there will be private names known to individual covens or solitaries, but among us all the name is Love.

Shine like a Beacon: Another working, which I feel is appropriate to a Full Moon ritual, is one to avoid the light-under-a-bushel syndrome, to illuminate all minds equipped with eyes to see. The metaphor of a lighthouse beacon seems appropriate; we can visualize this light shining brightly, overpowering any attempt to hide it, so that truth cannot be hidden from those able to understand it, initiation cannot be denied to those capable of attaining it.

Let a Hundred Flowers Bloom: Or, divide and rule. Assume that a mundane Paganism must arise; above all we must not allow any one sector denomination of the Pagan religion to achieve preeminence over the others. It doesn't matter how much we like or dislike what the leaders of this or that sect are saying. Any Pagan doctrine will always be wrong, even if it's right, because initiation cannot be conveyed in words or symbols. We can, through our magic, encourage diversity and creativity in the ranks of newcomers and non-initiate leaders, preferring chaos to conformity, and subtly bend the path of discourse so that it leads towards initiation rather than away from it. We must avoid the temptation to encourage a unified, strong Paganism, and that temptation will arise! A fractious, splintered, disorganized, and confusingly multi-headed Paganism may be somewhat embarrassing when it appears on network news or in Time magazine. But if the initiatory tradition is clearly visible within, we will be far better served by chaos than by an order that serves its own purposes and not ours.

I believe--certainly, I hope--that these steps can preserve the Neo-pagan path of initiation, prevent its burial under the mantle of religion, and permit what has never before happened: genuine, large-scale, beyond-the-point-of-no-return breakout of the Mysteries, leading to the transformation of human culture and this planet--assuming, of course, that civilization survives the crisis of the coming years.
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Witches Rede of Chivalry

Magical Rites from the Crystal Well, Ed Fitch and Janine Renee, 1987, Llewellyn Publications.

Insofar as the Craft of the Wise is the most ancient and most honorable creed of humankind, it behooves all who are Witches to act in ways that give respect to the Old Gods, to their sisters and brothers of the Craft, and to themselves.

Therefore, be it noted that:

1. Chivalry is a high code of honor which is of most ancient Pagan origin, and must be lived by all who follow the old ways.

2. It must be kenned that thoughts and intent put forth on this Middle Earth will wax strong in other worlds beyond and return... bringing into creation, on this world, that which had been sent forth. Thus one should exercise discipline, for "as ye plant, so shall ye harvest."

3. It is only by preparing our minds to be as Gods that we can ultimately attain godhead.

4. "This above all... to thine own self be true..."

5. A Witch's word must have the validity of a signed and witnessed oath. Thus, give thy word sparingly, but adhere to it like iron.

6. Refrain from speaking ill of others, for not all truths of the matter may be known.

7. Pass not unverified words about another, for hearsay is, in large part, a thing of falsehoods.

8. Be thou honest with others, and have them know that honesty is likewise expected of them.

9. The fury of the moment plays folly with the truth; to keep one's head is a virtue.

10. Contemplate always the consequences of thine acts upon others. Strive not to do harm.

11. Diverse covens may well have diverse views of love between members and with others. When a coven, clan, or grove is visited or joined, one should discern quietly their practices, and abide thereby.

12. Dignity, a gracious manner, and a good humor are much to be admired.

13. As a Witch, thou has power, and thy powers wax strongly as wisdom increases. Therefore, exercise discretion in the use thereof.

14. Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.

15. Pledge friendship and fealty to those who so warrant. Strengthen others of the Brethren and they shall strengthen thee.

16. Thou shalt not reveal the secrets of another Witch or Coven. Others have labored long and hard for them, and cherish them as treasures.

17. Though there may be differences among those of the Old Ways, those who are once-born must see nothing, and must hear nothing.

18. Those who follow the mysteries should be above reproach in the eyes of the world.

19. The laws of the land should be obeyed whenever possible and within reason, for in the main they have been chosen with wisdom.

20. Have pride in thyself and seek perfection in body and in mind. For the Lady has said, "How canst thou honor another unless thou give honor to thyself first?"

21. Those who seek the Mysteries should consider themselves the select of the Gods, for it is they would lead the race of humankind to the highest of thrones and beyond the very stars.

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The Autonomatrix

Nascent Manifesto of 930111

Symbolism & Design

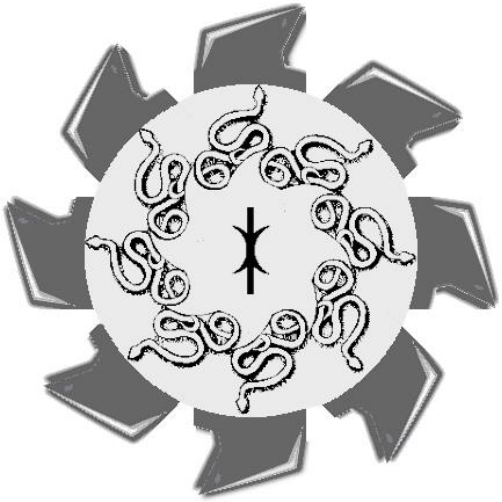

The name AutonomatriX is derived from the words autonomy and matrix to represent a self-directed and self-governing repository of information. The emblem of the AutonomatriX is a circular blade with eight teeth providing a background to the glyph of Eris turned on its side.

The AutonomatriX is a networking chaos magic guild of those striving to discover and rejuvenate magical ideas and technical skills with success as the only key to validation. We do not discriminate on the basis of lifestyle, gender, affiliation, race, or sexuality. We seek to interact with creative magicians who are pushing boundaries instead of being trapped by them. We are a guild composed of working craftspeople, whereas an order/lodge/clique is generally an exclusive membership of supplicants.

The time of centralized info-banks is at an end; the nature of "classified" or "secret" information is that it is more often limiting than useful to the collector, and only profitable to the banker of such media. Hierarchical structures are unnecessary and undesired; checks and balances regarding membership are determined by an individual's interaction with the rest of the group rather than personal prejudices or acceptance for any member by any other member. The principles "sink or swim" and "(inter)action equals life" are applicable to this magical guild, as in any network.

Access to the AutonomatriX

When a candidate has made intentional contact with a member of the AutonomatriX (called the "AX"), that member sponsors the candidate herself and provides all pertinent information about that candidate to another member as soon as is possible for co-sponsorship. Alternatively, if for any reason the member chooses not to sponsor the candidate after the initial inquiry, that member must

send the information to two other members, one of whom is the member nearest to the candidate's geographic locale. Ideally, the two sponsors would be geographically separated from one another. All inquirers will be provided with the current AX manifesto by any member who accepts sponsorship of that candidate at the onset of their relationship. The suggested sponsorship period is three months, at the end of which the co-sponsors mutually decide upon whether or not initiation should take place.

The sponsored candidate is requested to provide information regarding any personal magical work done in a journal or magical record. The candidate may in turn be given any part of the Corpus Fecundi other than the Contacts Listing (see below) that the sponsors deem appropriate at any time. Initiation may be performed by one or both of the sponsors and/or an y other members of the AX with the consent of the sponsors. The candidate must provide a record of a magical working which has resulted in manifestation of the intent at least two times, and design a self-initiation ritual. All initiation s must be performed in person. At the climax of the initiation, the new member is handed the current Contacts Listing (on a scroll) and the remainder of the Corpus Fecundi.

The Corpus Fecundi

The Corpus Fecundi comprises a record of research, technical experimentation and ritual methods that have arisen since the emergence of this guild of Chaos. The entirety of this information is provided only after a period of sponsorship resulting in initiation and excludes non-requested information of a political or genealogical nature.

It is the personal responsibility of each member of the AX to update their copy of the Corpus Fecundi as new information becomes available. An active member of the AX is any person who is on the Contacts Listing. All information for inclusion into the Corpus Fecundi is transferred throughout the network on at least a quarterly basis.

The Corpus Fecundi consists of three parts, as follows:

The first part is the "Contacts Listing," which includes all participants in the AX. All are listed by their appellation (any titles may be chosen), mailing address, Working Group and/or Project involvement information, and a brief biography (bio) of personal interests, researches, requests for information on any topic, etc.

To remain on the Contacts Listing each member is responsible for making their membership known by interaction with other members. If for any reason this cannot be done, membership requires that the current AX curators are notified of continued participation in the net-work by a work record semi-annually.

The second part is an "Index" of all works currently making up the Corpus Fecundi. All members are responsible for ensuring that their copy is complete via this Index. The author of each item will be listed here, rather than on the items themselves.

The Curators

The issuance of Contacts Listings and Indexes are provided by the AutonomatriX curators, who ensure that each display the name and emblem of the AX upon them. Two curators are randomly chosen on June 27th of each year from volunteers to update and maintain securely the hard-copies and electronic copies of all material in the Corpus Fecundi. The Corpus Fecundi is maintained in its entirety in both formats at all times. Any individual in the network may assume these responsibilities, although no curator may have successive terms of office.

Working Groups

Each member of the AX is encouraged to form autonomous Working Groups. All WGs may be designated by whatever name (Coven, Project, Team, Clan, Temple, Group, Cabal, Tribe, etc.) deemed appropriate by those directly involved. A Working Group is composed of at least two active members of the network and as many nonmembers as desired by them.

Each Working Group is inaugurated by the generation of its own unique manifesto, accepted by all participating in that WG. It must be distributed by the AX members of that group to all on the current Contacts Listing. This particular manifesto should be made as detailed as possible, to outline the WG's objectives and intent, protocol, any offices assumed within the WG's internal structure, and whatever else the WG decides upon. Accompanying the manifesto should be each participant's signature (of their chosen appellation), mailing address, and bio. The AX will in no way interfere in matters of any Working Group's internal structure or protocol, with the fullest intention being to keep regulation to a minimum in regards to the network's guild structure.

Each WG is encouraged to access any form of media available for wider distribution of ideas and material, and the AX pro vides encouragement and/or assistance to members who have material suitable for this purpose.

Projects

Projects or Operations which include any member of the AX within or without one's Working Group are to be listed in the Contacts List. An "Operation" is usefully described as an extended working for a specific goal carried out by two or mo re members of the guild regardless of WG affiliation.

Main Contact Points

It is recommended that each WG and Operation designate a Main Contact Point (or MCP) elected by the members in that Working Group, for response to inquiries and distribution of information. It is the responsibility of the acting MCP of that group to distribute all information for inclusion into the Corpus Fecundi of the members in her Working Group and/or Operation.

Information Transference

Information is distributed throughout the entire active membership of the network in the issuance of the Contacts Listing and Index of the Corpus Fecundi by the AX curators. The authors of any item produced and distributed for inclusion into the Corpus Fecundi are responsible for the distribution of that information throughout the network. Any item may be marked "Private" by its author, and this is understood to mean distribution via the Corpus Fecundi only (not for public consumption). No items intended for the Corpus Fecundi may be marked with the author's appellation, although it is recommended that each item is accompanied by a cover letter providing whatever personal data the author or distributor desires.

Voting

When voting is required within the AX as a whole, all members must provide a written response of yes, no, or abstinence. The votes of each member are then listed beside their name on the next Contacts Listing. A measure's success depends upon at least a two-third's majority of all members of the AutonomatriX. All members are encouraged to voice their own o pinions at all times.

Identification

The AX does not employ any single clue to disclose membership in the guild. However, objects that are easily available are periodically chosen to represent active participation in the network, such as a certain semiprecious stone or a color-specific pen for example. At any time, suggestions may be supplied to a curator for random selection. The identifier is described as briefly as possible at the top of each Contacts Listing. Aside from this, each WG and Operation is encouraged to generate totems and/or fetishes to designate themselves symbolically within the guild.

Accessories

Each Working Group in the AX chooses what ritual accessories are necessary. Some may choose specific forms of jewelry or ritual garments as a group. Each member must possess the current identifier object of the AX in the working area at the time of any meeting attended.

The AutonomatriX may be reached via

Temple Babel
PO Box 26362
San Francisco, CA 94126
Vox Mail: 415- 267-6937
or via the
PSYBERNET BBS: (805)772 AS IF

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On the Nature of the Aether

by: Anthra Andromda

[1] The Anahat Shabd, the "soundless sound", is the subtlest element of all. It is the etheric essence, finer than earth, air, water, or fire, beyond the speed of light... all pervasive, the source of cohesion, of electricity, of magnetism and gravitation, of all that exists.

The modern physicist E.C.G. Sudarshan has described the etheric essence of the Anahat Shabd in scientific terms as follows:

"The ether as superfluid is consistent with relativity and quantum theory. It is the support of all light, in it all bodies exist, it is attached to none, it is ever present beyond the limitations of time and space. It has no inertial qualities, no interactions, yet it is the very substance of illumination." E.C.G. Sudarshan (preprint, University of Texas, 1974)

Such is the Eastern view of the Aether, in the west it has been given the following definition:

a. An imaginary substance regarded by ancients as filling all space and making up the stars, etc.

b. In physics, as a hypothetical, invisible substance, postulated as pervading space and serving as the medium for the transmission of light and other energies.

This Aether has been theorized and expounded upon by metaphysists for hundreds, perhaps thousands of years (I have so far been unable to find the true source of the idea). Back in the 1600 there were several Aethers, but around 1638, Rene' Descartes postulated a single Aether that was "all-pervasive".

As recently as a hundred years ago this idea was quite popular, though now it is dismissed by science, or at least most of science. There are now several physicists who are beginning to develop theories about the universe that look for all the world like theories of the Aether, though, they are using different names for the very ideas that the ancient metaphysists proposed.

Consider these two excerpts from papers written by modern physicists. They are going to describe two "fields" that exist in their theories, and are in all likelihood what the ancients called; the Aether.

[2] Space is filled with an energy field, the energy concentration of which is extremely large (for the layman, the energy field in this lecture room could correspond to the energy of several bombs.)

This energy field has little to do with light energy or solar energy, and instead is called the **graviton field**, **tachyon field** or **neutrino field**.

There are two essential models of imagination for this field and the tachyon. We are either dealing with **extremely short waves** which possess **very high energy** electromagnetic radiation, or we are dealing with very small energy units which display a **pulsating behavior** which, in turn, determines their energy.

[...]

The majority of them (tachyons) may remain relatively stationary (these are called **Bradyons**) and because of their **oscillatory behavior** (Prof. Seike calls it "trembling motion" [Zitterbewegung]), they **have a great amount of energy**.

This means that **all matte**R is immersed in an **extremely dense energy field** which we cannot perceive.

Vangard note...

Think of the Bradyon field in its continuous jiggle as having a composition similar to syrup. Rapidly moving Tachyons can be thought of as water or gas.

Comparison of the flow speed of the two fields shows how the Bradyon field could "sustain" the holographic (3d) image of the universe in a matrix of living energy.

This opens up very interesting concepts relating to Sheldrake's Morphogenetic Fields and Burrs' Electrodynamic Fields of Life.

[3] QUANTUM MAGIC

REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously. Particles loose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

[...]

SCIENTIFIC THEORY

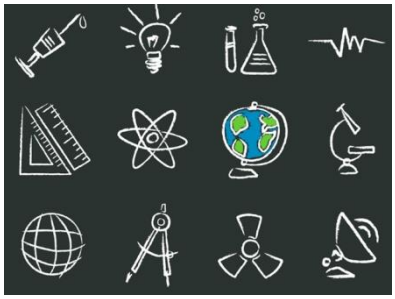

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon

that are only now beginning to be recognized and embraced by some theories of modern physics.

[...]

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of consciousness. Our awareness can link with this ground of consciousness to gain information and to influence events.

As may be seen from the two quotations above modern science is developing theories that are harmonious with the Thelemic concept of the Universe. True they are using different names for the particles and fields, but they are none the less the same.

It should be noticed in the above that one writer talks about a particle field, while the other writes about probability waves. These should not be confused -- it is entirely likely that these are one in the same -- much like the photon, which is alternately thought of as a particle and a wave -- yet it is still our mundane light.

This Tachyon field is in all likely-hood a field of Hadiths -- after all Hadit is omnipresent. At any rate this does seem to fit into the current Thelemic and Enochian theories of that which underlies reality, and even in the worst case science is describing a field of RA-HOOR-KHUITs. This goes a long way to explaining, in modern scientific terms, why and how Magick works.

It is Descartes' "All-pervasive Aether" or field of infinitely small particles that is becoming known as the Tachyon or neutrino field by modern science.

In the Enochian theories, the universe is filled with a virtually infinite number of 'infinitely small' points of consciousness, these are known as the 'Monad'. These Monads are the very stuff of which all things are made, and are in all likelihood the 'fundamental particle' of modern science. These monads then would also be the 'unit' particles which make up what the ancients called the Aether, since at this level they would be indistinguishable from energy. They would also form a great 'matrix' which would fill the material universe.

Since these particles are not only infinitely small, but are infinitely close together, any action on one given particle would have an effect on ALL others. As was noted above; these particles are 'points' of consciousness. This brings to mind statements made by Hermes; The ALL is MIND (or something to that effect). If these infinitely small particles are indeed consciousness, then it would follow that the All or the Universe is mind. The universe would indeed be a living 'thinking' creature in itself -- this idea is consistent with the theories of Enochian Physics.

But I think I digress. As is pointed out above, modern physics is beginning to formulate theories that there is an 'all-pervasive' field or structure that includes and penetrates all things. This idea is harmonious with the ancient idea of the Aether. Science postulates that this 'field' underlies all manifestation, the two excerpts above seem to agree on this point, as do the ideas of the Aether. It seem to follow that the 'waves' that Mr. Cornett speaks of are what 'cause' what we call "physical manifestation", and that these waves are caused by mind (did the universe literally 'think' itself into existence?). These waves could also be caused by aggregates of monads acting as a unit (the manifestation of an intelligent creature).

The possibilities are endless, and all equally valid. So what does all this have to do with the price of tea in China? Just this;

1. It goes a long way in proving the Thelemic Cosmology, though we Thelemites would use different nomenclature. The Ideas of Nuit (infinite space) and Hadit (the infinitely small particle which fills and manifests Nuit) are beginning to be accepted by modern physics. The conjunction of these infinites, Ra-Hoor-Khuit, any and all events occurring within Nuit and Hadit, is therefore a 'given'.

2. It shows the mechanics of Magick. Since it can be observed that one consciousness affects another, it follows that one may affect the entire universe by simply 'fixing' an idea in their consciousness. This may seem a bit over-simplified...it is! The process is not an easy one, however, the rituals and processes that have been given us by the ancients do begin to make some sense in the light of modern physics. It is these ancient mechanisms that allow us to put our mundane minds into the proper 'frame' and therefore 'excite' our consciousness, thus allowing us to have a 'physical' effect on or environment.

References:

1. S.S. Guruka Singh Khalsa, Research Associate
   Department of High Energy Physics
   Ohio State University
   Columbus, Ohio

   December 13, 1987

2. The Symposium on Energy Technology in Hannover
   November 27 and 28, 1980

   Topic of the Symposium (Tachyon Field)
   Dr. Hans A. Nieper

3. AMARANTH Vol. E.1.1: QUANTUM MAGIC
   An Electronic zine by Larry Cornett 8/22/88

4. Evan Harris Walker...Scientist and author. Worked for US Army Ballistic Research Labs. at Aberdeen Proving Ground, MD. He is the author on several papers and book concerning psychic and other para-normal phenomenon.

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DANGERS OF DEITY?

By: Dan Holdgreiwe
To: Adrienne
Re: Dangers of Deity?

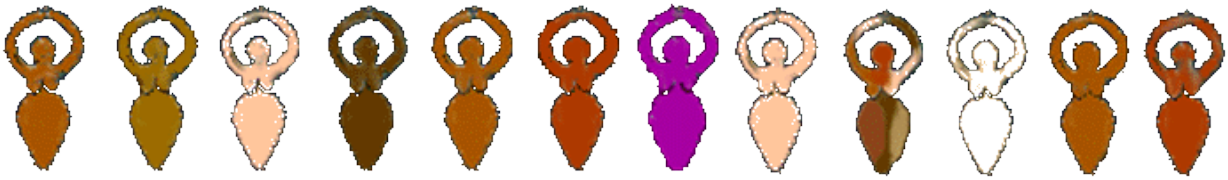

In the presence of the Goddess, Adrienne said to Dan Holdgreiwe:

PH ...to suggest that the human psyche, confronted with the Divine PH> presence without being built up to sustain that impact, can fragment.

DH I don't buy it, at least not in those terms. This sort of thing makes for impressive sermons, but it does not correspond to the Divine reality that I have experienced.

Ae Then you're lucky. I'm with Paul Hume on this one.

Well, I've been rethinking this myself, mostly because I realized that in other contexts I make a big deal about the "dangers" of confronting the Divine. So why was I so critical of the dangers espoused by Paul and others?

A major reason, I believe is that I was taking their statements too literally. I can't take the image of God as a high voltage line seriously. For that matter, I find myself more and more dissatisfied the electrical metaphor that so permeates modern discussions of magic. Words such as "charging," "grounding," and "energy" capture only one side -- and not the most important side -- of ritual work. My over literal reading of their posts conjured up a ridiculous image in my mind, which I emphatically rejected.

Let me say instead that the dangers of encounter with the Divine are not electrical, but rather are moral and intellectual. If one demands a relationship with Deity which exceeds one's moral maturity, one does indeed face serious risks. I suspect that most of these risks are related to self-deception and self-indulgence, but I suppose that in extreme cases the damage to the personality could be more rapid. All this, of course, presumes a basically healthy psyche.

On the other hand, approaching Deity often feels much more dangerous than it is. We are likely to feel a great deal of fear as our pretensions and denials are stripped away by the approach of the Divine presence. This feeling of fear is necessary and good, but it is fear of change as much as fear of real danger.

Ae> Traumatic not just for the unwilling. I recently had a priestess of mine who did the Drawing Down for the first time and she was profoundly disturbed by it. Not in an unpleasant way, but she's well trained and she still found the whole experience hard to deal with on an emotional level. Some people can shrug it off, others find it hard to incorporate into themselves. Kinda like losing one's virginity...

I wasn't thinking that "emotionally hard to deal with" was what Paul et al. meant by "zapped" or "crispy." Certainly such experiences can be emotionally hard to deal with (although I have never found them so myself).

Ae To be blunt, bullsh*t. Sure it can. The Gods sometimes force us to prove our mettle, *especially* if we ask them to. If we are strong enough, fine. If not...

Prove our mettle at what exactly? Lightning bolts at fifty paces? I probably agree with you, but I reject the idea that we are tested like transistors -- turn on the juice and throw away the ones that burn out.

Ae Besides, the biggest danger isn't in the presence of the Divine. It's when the mage/priest *thinks* the Divine is there and is deluded. The unconscious mind will happily produce all sorts of fantasies if you ask.

This I agree with 100%

Ae t isn't a case of how effective the participants are, rather, how ineffective. Delusion is a stock in trade for the occult arts.

Here you seem to have come around to my side. Most dangers come not from the presence of the Gods, but rather from their absence. An imaginary power line isn't dangerous, but an imaginary like with God/dess is.

Blessed Be
Dan

By: Paul Hume
To: Dan Holdgreiwe
Re: Re: Dangers of Deity?

Dan -

The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include "emotional discomfort," though I find that to be so basic an element in dealing with Divine encounters (in my *vast* experience (g)), as the ego tries to relate to what has just happened, that I don't really consider it at issue.

Someone who shrugs and mutters "No big deal," whether they've Drawn Down a God for the first or five hundredth time has more of a problem, in my arrogant opinion, than someone who throws shrieking fits in the wake of the experience (assuming they get to stop screaming, eventually).

Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane consciousness" in the wake of an experience which blows the underpinnings out from under it. In a not uncommon example, priesthood who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is tremendously potent in the context of day-to-day awareness. And they may be as solicitous of humans as a human is when caring for a small and fragile animal, but They also do not exercise the same controls on humans that

humans do on animals, and rarely force us to turn away from danger, though They try and protect us when we think to ask for it.

The fact that humanity contains (in my view) Divine potential in its own right allows for humans to confront Deity on its own plane, even at the cost of the present incarnation.

Paul

By: Dan Holdgreiwe
To: Paul Hume
Re: Re: Dangers of Deity?

In the presence of the Goddess, Paul Hume said to Dan Holdgreiwe:

PH The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include "emotional discomfort," though I find that to be so basic an element in dealing with Divine encounters (in my *vast* experience (g)), as the ego tries to relate to what has just happened, that I don't really consider it at issue.

Really? My own experience has included more than a little emotional discomfort, but almost all of it was in those periods when I wasn't receiving palpable confirmation that the work was accomplishing anything. Breaking through to the Divine, on the other hand, is usually a joyful, ecstatic experience for me.

Part of this may be training (I spent about 10 unpleasant but productive years under the discipline of a very demanding spiritual group) and part of it may be a matter of pre-stripping the ego in anticipation of contact with the Divine (a less than common practice among Pagans, who tend to be suspicious of anything that smacks of humility-).

PH Someone who shrugs and mutters "No big deal," whether they've Drawn Down a God for the first or five hundredth time has more of a problem, in my arrogant opinion, than someone who throws shrieking fits in the wake of the experience (assuming they get to stop screaming, eventually).

I would agree, but I find the more common reaction to be along the lines of "Oh, wow!" or even "Mmmmmmmmmmm, yes!" Perhaps this means I'm not "plugged in" to the high-amp Deities (like maybe Cthulu). <g>

On a more serious note, I probably use an Egregore that mediates the relationship with God/dess in ways that make screaming fits less likely -- thought I suppose it could be disputed whether this was good or bad.

> PH Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane consciousness" in the wake of an experience which blows the under pinnings out from under it. In a not uncommon example, pries those who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

Ah, this is where your metaphor confuses me. You speak of an "explosion" but your example is more akin to a cancer -- not a dramatic shattering of the personality, but a gradual corruption. The latter is a danger that I readily acknowledge.

> PH> Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is tremendously potent in the context of day-to-day awareness.

> PH> The fact that humanity contains (in my view) Divine potential in its own right allows for humans to confront Deity on its own plane, even at the cost of the present incarnation.

The Lord and Lady are indeed potent, but their energy is wisely controlled. Each of us, however, is a high-voltage line in much less capable hands. I believe it is not God/dess, but our own Divine potential which will "zap" us if we are careless in its use.

Blessed Be
Dan

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Rituals And Spell Objectives And Design In Eight Magics

by Pete Carroll

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colors having emotional significance:

Plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

OCTARINE MAGIC

Following Pratchett's hypothesis, the eighth color of the spectrum, which is the magicians personal perception of the "color of magic", may be called Octarine. For me, this is a particular shade of electric pinkish-purple. My most significant optical visions have all occurred in this hue, and I visualize it to color many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into accepting a huge and priceless star ruby by a wizard in India. It was of an exactly Octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations

to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and Octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the Octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

Other magicians perceive Octarine in different ways. My personal perception of Octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the color of magic for himself.

The Octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magician god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magical self therefore tends to take an interest in everything that does not exist, or should not exist, according to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the Octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration. Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hecate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance

with quantum metaphysics. All the nonsense of transcendentalism disappears quite naturally once this tactic is adopted. There is no being, all is doing.

The Octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalahs, obsessions, magical weapons, astral or physical, or indeed anything which relates to the practice of magic generally, that is not dedicated specifically to one of the other powers of applied magic, whose symbols form the secondary personal arcana of magic.

From the vantage point of the Octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism. Thus the Octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basis difference between a magician and a civilian is that the latter the Octarine power is vestigial or undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realization gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot.

The development of the Octarine power through the philosophy and practice of magic tends to provide the magician with a second major center amongst the selves to complement the ego of the yellow power. The awakening of the Octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognizable to each other as, for example, two lifeboat survivors are.

Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within the psyche without undue conflict. The magician who is unable to disguise himself as an ordinary person, or who is unable to act independently of his own ego, is no magician at all.

Nevertheless, the growth of the Octarine, or eighth power of the self, and the discovery of the type of magician one wants to be, and the identification or synthesis of a god form to represent it, tend to create something of a mutant being, who has advanced into a paradigm that few others are aware of. It is not easy to turn back once the journey has begun, though quite a few have tried to abort the voyage with various narcotics including mysticism. It is a pilgrimage to an unknown destination, in which one awakes successively from one nightmare into another. Some on them appear vastly entertaining at the time. There are worlds within us, the abysses are just the initiations in between them.

The evocation of an Octarine servitor can create an invaluable tool for those engaged in magical research. The main functions of such entities are usually to assist in the discovery of useful information and contacts. Negative results should not be ignored here, the complete failure of a well prepared servitor to retrieve information about the hypothetical cosmic "big bang", was a contributory factor in the development of the Fiat Nox theory, for example.

BLACK MAGIC

The Death programs built into our genetic and hence behavioral and emotional structure are the price we pay for the capacity for sexual reproduction which alone allows for evolutionary change. Only organisms which reproduce asexually, to replicate endless identical copies of their very simple forms, are immortal. Two conjunctions with the black power are of particular interest to the magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom. Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of ageing, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world weary sense of humor.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualized entities and symbols that he associates with

various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending information to the target which encourages auto-destructive behavior.

Entropy magic differs from Combat magic of the Red Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black saturnine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

God forms of the black power are legion; if the simple form of a cloaked skeleton with scythe does not adequately symbolize the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hecate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be danger to their owner, thus they tend to be made and dispatched for specific single tasks.

BLUE MAGIC

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your

experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Monies surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invocation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly.

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have a entered a condition of anti-wealth. However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich

are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and afford are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualized. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

RED MAGIC

As soon as humanity developed the organization and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is

taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe. When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war with extra rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be considered.

Combat magic is usually practiced openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although with sub-lethal intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

YELLOW MAGIC

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasize one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterized as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behavior patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skilful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression depends on personal psychology. There is a complex interplay between testosterone levels, self image, creativity, social status and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realize instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those who realize that they own a personality rather than consist of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and

Invocation. Retroactive Enchantment in this case consist of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favorable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualization and imagination one can write in parallel enabling memories of what might also have happened, to neutralize the originals. One can also, where possible, modify any remaining physical evidence that favors the disabling memory.

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One maneuver frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretense and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretense and the specific thoughts, words, gestures and postures required to project either pretense.

Laughter and Creativity may not immediately seem to be related, but humor depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also take a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humor and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind maneuver which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behavior which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviors involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of others whilst resisting intrusion into one's own, and placing oneself strategically in any space at the focus of attention. In cultures where touching is frequent, the dominant always initiate it, or pointedly refuse it. Either way, they control it.

Submissive behavior is of course the reverse of all the above, and appears quite spontaneously in response to successful dominance from others. There is a two way interaction between dominance behavior and hormone levels. If the levels change for medical reasons then the behavior tends to change, but more importantly, from a magical point of view, a deliberate change of behavior will modify hormone levels. Fake it till you make it. There is nothing particularly occult about the way some people are able to control others. We simply fail to notice how it is done because nearly all the behavioral signals involved are exchanged subconsciously. Dominance signals do not tend to work if their recipients perceive them consciously. Thus in most situations they must be delivered subtly and with gradually increasing intensity. One of the few situations where such signals are

exchanged deliberately is in military hierarchies, but this is only possible because of the immense capacity for direct physical coercion that such systems exhibit. Break the formal rules of non-verbal communication with an officer and he will have a sergeant instil some submission by direct means. Eventually the formal rules become internalized and function automatically, allowing enough obedience to permit mass self-sacrifice and slaughter. The yellow power is the root of most of the best and the worst of what we are capable.

GREEN MAGIC

There is inevitable a considerable overlap in what is written in popular magic books on the subject of Venusian (love) and lunar (sex) magic. Consequently a planetary nomenclature has been largely avoided in this text. Although love magic is frequently performed in support of sexual objectives, this chapter will confine itself to the arts of making other people friendly, loyal and affectionate towards oneself.

Friends are probably anyone's greatest asset. My address book is easily my most valuable possession. As with erotic attraction, it is first necessary to like oneself before others will. This ability can be enhanced by appropriate invocations of the green power. Most people find it easy to elicit friendliness from people that they like themselves; but making persons who are not disposed to friendship towards you, become friendly, and making persons who you do not like at all friendly towards you, are valuable abilities. An unreciprocated friendship is a disability only to the person offering it.

Invocations to the green power should begin with self-love; an attempt to see the wonderful side of every self one consists of, and then proceed into a ritual affirmation of the beauty and lovability of all things and all people. Suitable god forms for the Love-self include Venus, Aphrodite and the mythical Narcissus, whose myth merely reflects a certain male prejudice against this type of invocation.

From within the green gnosis, spells to make people friendly may be cast by simple enchantment or by the use of entities created for this purpose. However it is in face to face meetings that the empathic abilities stimulated by the invocation work most effectively. Apart from the obvious maneuvers of showing interest in everything the target has to say and affirming and sympathizing with most of it, there is another critical factor called "behavioral matching", which usually takes place subconsciously. Basically, in the absence of overtly hostile postures on the part of the target, one should attempt to match the non-verbal behavior of the target

precisely. Sit or stand in the identical bodily posture, make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behavior, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behavior and to communicate with the same level of intelligence, social status and sense of humor as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

ORANGE MAGIC

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves. However the profession of medicine has now partly dissociated itself from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependent on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the Octarine power, having an Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out a live one.

To the list of professions drawing heavily on the orange power one must now add salesman, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is,, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyze the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved. Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about crime and gambling for the benefit of those hotheads who may misunderstand what can be done with orange magic in support of such activities. Theft is ludicrously easy performed methodically yet the majority of thieves get caught after a while because they become addicted to anxiety, which they experience as excitement and start taking risks to increase it. The novice thief who, in state of extreme anxiety, takes something in a situation of zero risk, does not of course get caught and neither does the careful professional. However there are few careful professionals because there are far easier ways of making money in most societies for people with that kind of ability. The great majority of thieves however always manage to find some way of incriminating themselves because the anxiety of the theft itself fades, only the anxiety of punishment remains. Those quick witted and outwardly cool enough to thieve successfully can easily make more from salesmanship.

There are three types of persistent gambler. The losers account for two types. Firstly there are those addicted to their own arrogance, who just have to prove that they can beat pure chance or the odds set by the organizers. Secondly there are those addicted to the anxiety of loosing. Even if they win, they invariably throw it away again soon afterwards. Then there are the winners. These people are not gambling at all, either because they are organizing the odds and stakes, or because they have inside information, or because they are cheating. This is true orange magic. Poker is not a game of chance if played skilfully, and skilful play includes

not playing against persons of equal or superior skill, or persons holding a Smith and Weston to your Four Aces. Most conventional forms of gambling are set up in such a way that the use of anything but the most extreme forms of psychic power will make little difference. I would not bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

PURPLE MAGIC

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favors to their men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern esoteric groups. Many, if not the majority of adepts past and present were, or are, whoremasters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any teaching provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

All this begs the question of why it is that people have such an appetite for wanting to be told what to do with their sexuality. Why do people have to seek esoteric and metaphysical justification for what they want to do? Why is it so easy to make a living selling water by the river?

The answer, it appears, is that human sexuality has some built in dissatisfaction function of evolutionary origin. Our sexual behavior is partly controlled by genetics. Those genes most likely to survive and prosper are those that in the female encourage the permanent capture of the most powerful male available and occasional liaisons (clandestine) with any more powerful male that may be temporarily available. Whereas in the male, the genes most likely to prosper are those encouraging the impregnation of as large a number of females as he can support, plus perhaps a few on the sly that other men are supporting. It is interesting to note that only in the human female is estrous concealed. In all other mammals the fertile time is made abundantly obvious. This appears to have evolved to allow, paradoxically both adultery and increased pair bonding through sex at times when it is reproductively useless. The economic basis of any particular society will usually supply some pressure in favor of a particular type of sexuality and this pressure will be codified as morality which will inevitably conflict with biological pressures. Celibacy is unsatisfactory, Masturbation is unsatisfactory, Monogamy is unsatisfactory, Adultery is unsatisfactory, Polygamy and Polyandry is unsatisfactory and presumably Homosexuality is unsatisfactory, if the frenetic merry-go-round of partner exchanges in that discipline is anything to go by.

Nothing in the spectrum of possible sexualities provides a perfect long term solution, but this is the price we pay for occupying the pinnacle of mammalian evolution. So much of our art, culture, politics and technology arises precisely out of our sexual yearnings, fears, desires and dissatisfactions. A society sexually at peace with itself would present a very dull spectacle indeed. It is generally if not invariably the case that personal creativity and achievement are directly proportional to personal sexual turmoil. This is actually one of the major but often unrecognized techniques of sex magic. Inspire yourself with maximum sexual turmoil and confusion if you really want to find out what you are capable of in other fields. A tempestuous sex life is not a side effect of being a great artist for example. Rather it is the art which is the side effect of a tempestuous sex life. A fanatical religion does not create the suppression of celibacy. It is the tensions of celibacy which create a fanatical religion. Homosexuality is not a side effect of barracks life amongst elite suicide shock troops. Homosexuality creates elite suicide shock troops in the first place.

The Muse, the hypothetical source of inspiration, usually pictured in sexual terms, is the Muse only when one's relationship to her is unstable. Every possible moral pronouncement on sexual behavior has doubtless been given a million times before, and it would be unseemly for a Chaoist to re-emphasize any of it. However, one thing seems reasonably certain. Any form of sexuality eventually invokes the

whole gamut of ecstasy, self-disgust, fear, delight, boredom, anger, love, jealousy, rage, self-pity, elation and confusion. It is these things which make us human and occasionally superhuman. To attempt to transcend them is to make oneself less than human, not more. Intensity of experience is the key to really being alive and given the choice I'd rather do it through love than war any day.

A dull sex life creates a dull person. Few people manage to achieve greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex magic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glamour's.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualization or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No spell is ever totally insulted within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conventionally pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual encounter each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and vulnerable as well as powerful, whilst the female seeks to display inner strength behind the outward signs and signals of passive receptivity. Incomplete

personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a female soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practicing being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited.

The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualizes a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualizing a silver radiance beaming from your eyes to theirs. This maneuver also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colors of purple (for passion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret color of sex, reflecting the biological and psychological relationship between sex and death.

This text is out of Pete Carroll's book "***Liber Kaos, The Psychonomicon***" (Weiser)

With fractalic greetings and laughter * Fra.: Apfelmann *
{^}

Dedication Ritual Lammas, 1992

Khaled Quicksilver

OPENING: Put up circle as per usual, up to but not including DDTM. Principal witness is Priest or Priestess, whichever is opposite gender to the Candidate.

Candidate (with sponsors, stands facing Priest/ess:

> "I, (full given name), have decided to dedicate myself to the keeping of the Gods, and I wish to so swear, with this Circle of the Craft of the Wise as witness."

Priest/ess (to sponsors):

> "Is (candidates full name) a proper person, of good report and standing in both communities, sacred and profane, who respects our ways and wishes to learn the path of Wisdom from the Lord and Lady?"

Sponsor:

> "I have found her/him to be so."

Priest/ess (to Candidate):

> "What is the Rede?"

Candidate:

> "An it harm none, do what ye will."

Priest/ess:

> "Truly an Ethical core. And art willing to make oath to the Gods?"

Candidate:

"I am."

Priest/ess:

"Art willing to ever keep secret what is unfolded before you, even though it should cost thee thy life?"

Candidate:

"I am."

Priest/ess:

"Art willing to swear so before the Gods, and before these here assembled?

Candidate:

"I am."

Priest/ess (to Sponsor):

"Has s/he the password to enter into the worlds where such a compact must needs
be made?

Sponsor:

"S/he has it not. I give it for him/her, so she may enter into compact."

Priest/ess:

"By what Right or Privilege do you ask admittance into our Rites and into the company of the Gods?"

Sponsor:

"By the right of two passwords. Perfect Love and Perfect Trust!"

Priest/ess (to dedicant):

"The door has been opened for you. But you must make the step alone. By what right do you enter?"

Dedicant:

"By those very passwords. Perfect Love and Perfect Trust."

Priest/ess:

"I give thee a third. (Kisses Candidate)

DDTM is then performed.

Priest/ess:

"You may now proceed with your wish."

Candidate:

Gives dedication oath. (this should be written by the candidate with the help of the sponsor(s), so that all the elements required are included, but should not follow a "canned" script.)

Priest/ess (to those assembled):

"We have heard (Candidates name)'s intentions. Have you any questions or do you wish any clarification?"

Each **covener** does so, if they want a clarification. This continues until all are satisfied as to the meaning of the **candidate**'s oath and are satisfied that the candidate has promised to live up the Rede, to the best of his/her ability while a student and to keep the Secrets, whether they stay in or not. (NOTE: Promising more than is outlined is grossly unfair -- The candidate **must** fully cognizant of what has been promised!)

Priest/ess:

"We have heard your Oath and your meaning. Remember that you Oath binds you, for it has been made in the presence of the Gods and witnessed by the Craft of the Wise."

Priest/ess then introduces the new dedicant to each member of the group, then to the Quarters, and finally to the Gods:

Priest/ess:

> "Lord and Lady, here is your Child, (name) who has sworn his/her devotion to you. Treat him/her gently and with justice, for s/he is young in the ways of the Wise. Teach us to do the same."

Cakes and Wine, with the new Dedicant given the first drink in honor of his/her new status. Dismiss the Circle.
{^}

Horn Song

Great stag's horns are sprouting out of my head!
Now I sing great songs!
Thundering voices roar
Ancient melodies

That now are caught in my magickal horns
To power my soul
And to heal my body
And enrich my mind!

Listen as I soar! Listen as I sing!
My words are power
To heal bodies, minds, soul
And to conquer death!

Date: 01-29-89 14:07
From: Hugh Read
Origin: FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612) 822-4812] (Opus 1:282/8)
{^}

Pan To Artemis

Uncharmable charmer
Of Bacchus and Mars,
In the sounding, rebounding
Abyss of the stars!
O virgin in armour,
Thine arrows unsling
In the brilliant resilient
First rays of the spring!

By the force of the fashion
Of love, when I broke
Through the shroud, through the cloud,
Through the storm, through the smoke,
To the mountain of passion
Volcanic that woke--
By the rage of the mage
I invoke, I invoke!

By the midnight of madness,
The lone-lying sea,
The swoon of the moon,
Your swoon into me;
The sentinel sadness
Of cliff-clinging pine,
That night of delight
You were mine, you were mine!

You were mine, O my saint,
My maiden, my mate,
By the might of the right
Of the night of our fate.
Though I fall, though I faint,
Though I char, though I choke,
By the hour of our power
I invoke, I invoke!

By the mystical union
Of fairy and faun,
Unspoken, unbroken--
The dusk to the dawn!--
A secret communion,
Unmeasured, unsung,
The listless, resistless,
Tumultuous tongue!--

O virgin in armour
Thine arrows unsling,
In the brilliant resilient
First rays of the spring!
No Godhead could charm her,
But manhood awoke--
O fiery Valkyrie,
I invoke, I invoke!

{^}

Aloha

Serge King –
a full moon blessing

The only Temple of Peace worth building
Is in your heart, Serge
Is in the human heart
In your students hearts

Peace can not be won with money, Serge
Peace can not be bought
Nor can peace be sold
But peace must be earned

In loving, selfless service to us all
Giving, re-giving
Just for the Joy of It
THAT is Aloha

Aloha is never prosperity, Serge
Bought with the money
Tinkling in your pocket
Aloha is free

Giving, re-giving in poverty
Sings an ancient song
Full of Joy, Bliss and Love
The true coin of Peace

A so is giving, re-giving in wealth
A thing of beauty
Filled with ancient glory
Unsurpassable

With blessings and thanks, I give you this gift
May it touch your heart
And open your heart

May it touch all hearts

ALOHA, Serge King!

Date: 01-22-89 05:33
Hugh Read

{^}

Burning Times

The songs are sung to rouse our anger
Of martyred witches gone to the fire
But what is served by righteous singing
When all we do is stew in our ire?
    Nine million dead in four hundred years
    More in that time simply died of disease.
    Why do we dwell on long-passed dead
    When we are alive in times like these?

Chorus 1
Rise up, Witches, throw off your masks
And cease crying guilt for ancient crimes;
Earth and all her children need us,
For all face now the Burning Times.

In the face of that hostile power,
How did the old knowledge stay alive?
How do we have a Craft to practice?
Our ancestors knew how to fight and survive!
    How do we honor our blessed dead?
    Slavery threatens all but the few!
    We must teach their cunning ways;
    Everyone needs the skills they knew.

Chorus:
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I'll not cast off science's works
Witches all forces to Will can bend.
I'll not accuse, for war and waste,
Some patriarchy of faceless Men.

Men do not cast the only votes;
Women alone do not demonstrate.
Rather than shut out half the race,
Who, if not we, will change that state?

Chorus:
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I will not blame a Father's Church --
Blame and guilt are Their tools, not mine.
And even in the shuls and churches
Allies there will I seek and find!
I will not answer hate with fear;
Nor with a smug, cheek-turning love;
I will not answer hate with rage;
By strength alone will I not be moved!

Chorus:
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

I will not hide in my sacred grove --
The factories and cities yet ring me about.
I will not climb my ivory tower --
The real world exists though I shut it out.
I will not work for Church nor State
Who serve themselves while they serve us lies.
Nor only for my Witchen kin
But for the family of all alive!

Chorus:
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

So if rebellion means to fight
A State lost sight of why it was built,
If heresy's to reject a Church
That rules with force or fear or guilt,
Then let us all be rebels proud,
And shameless heretics by creed!
A tyrant's hand subjects the Earth
More heretic rebels are what She needs!

Chorus:
Rise up, Witches, gather your strength,
And let your power spread and climb;
Earth and all her children need us,
For all face now the Burning Times.

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ThelemaNet - Hail Eris! * (415) 548-0163 (Opus 1:161/93)
{^}

Change

I wonder if the sadness I feel
Is the shadow
Of my profound happiness
Something is finished

That was filled with wonderful excitement
The search is over
Now it is time to work
This is something new

It is as if a tiger were lurking
Unseen and waiting
To pounce on me and kill
This, my new beauty

01-10-89 Hugh Read
FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612) 822-4812]
(Opus 1:282/8)

{^}

To Greyshield, with Love

The circle cast about us.
The Gods bear witness to our love.
The Watchtower Guardians keep silent vigil.
Our brothers and sisters stand with us.
The Lord and Lady have granted us audience.
The candlelight reflects the love-in your eyes.
A love that we have shared before,
Not even death to come between us.
We stand together, hand in hand.
Our paths have merged again.
The Moon beckons us to join Her, gladly we go.
The Lady smiles upon us.

Phoenix

InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

{^}

A Pagan Awakening

A new life is there,
You hear Her now,
She was always there,
and You're forever changed.
So listen to Diana, and accept Her love.
Hoard not Her gifts : feeling, renewal, music.
A new life is there,
You see Him now,
He was always there,
and you're forever changed.
So look to Apollo, and receive His light.
Hoard not His gifts : healing, growth, joy.
A new life is there,
Your hands reach it now,
It was always there,
and You're forever changed.
So touch the earth, and partake of it's sustenance.
Hoard not it's gifts : body, green, silence.
A new life is there,
You soar with it now,
It was always there,
and You're forever changed.
So breathe in the air and gather the wind.
Hoard not it's gifts : mind, dreams, empathy.
A new life is there,
You're warmed by it now,
It was always there,
and You're forever changed.
So build the flame and brave it's heat.
Hoard not it's gifts : spirit, will, energy.
A new life is there,
You flow with it now,
It was always there,
and You're forever changed.
So study the ocean and follow it's tides.
Hoard not it's gifts : self, courage, sorrow.

A new life is there,
You're one with them now,
They were always there,
and You're forever changed.
So take Their gifts and return them threefold.
Share this magic : friendship, love, trust.

.... Jeff A. Bordeaux 4 Jan 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

{^}

A Call To Lord And Lady

She lives and breathes upon the Earth
Her wheel spins round the hub of June
She is the web of life and birth
Her smile floats softly with the moon

Heart of life, and caring mother
Loving sister, noble princess
Firebird spirit, restless lover
Shadowy hidden sorceress

His strength is there in mountains high
His lightning flies from air and cloud
His horn heralds the wild hunt's ride
He quickens forest, roaring proud

Children's friend, protecting father
Watchful brother, noble fighter
Laughing wise one, dark magister
Player of pipes, thoughtful shepherd

Their faces many, countless names
Pan, Diana, Zeus, Astarte
Teachers from dreams, oracle's flames
Speak, and guide us within our hearts

- J.A.B. 14 Feb 89

{^}

Seeking the Sign to Dragonheim

Mighty wings once carved the cumulus
    sowing storm filled clouds and reaping rain.
Soaring, we bounded the radius
    of the peak crowned heights of our domain.

How long is the road to Dragonheim?
    The length of a dreamer's call.
How number the miles to Dragonheim?
    It is none, I say, and all.

And the sky roared when touched by our flames
    it sang to words wrought in fume and smoke.
Fiery visions dwelt within the names
    of numberless tribes of dragon folk.

Where winds the path to Dragonheim?
    Hidden in a name; a secret sound.
Where stands the entrance to Dragonheim?
    In the place never lost, though seldom found.

Majestic mountains once housed our young
    born from crystal eggs that caught the light.
In strong shadowed heights our dwellings hung
    ne'er crossed by the foes who feared our might.

What shapes the trail to Dragonheim?
    A maze of dreams, pointing straight.
How travels the way to Dragonheim?
    On paths of heart, devoid of hate.

Now the lands are gone, scourged by the ire
    of the modern day people's decree.
But spirits live on, look to the fires.
    You must catch our souls to set us free.

In what age stands the halls of Dragonheim?
Time beyond time, between the worlds.
Where dwell the inhabitants of Dragonheim?
They smile as your spirits soar and curl.

** - J.A. Bordeaux (Steorra Rokraven) , 17 Feb 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

{^}

To The Dragons, Reborn

They say the flame wrought winds are dead;
Ethereal dancing, jeweled wings - no more.
Monolithic rationality is the head.
Noble dreams and works - shattered, torn.
-
Their world was theirs - never doubt.
But the magic and power faded away,
When the light gave way to spiritual drought
and Oppenheimer replaced Morganna Le Fay.
-
But in some strange souls they found a home:
Those inspired, lost, exiled castaways.
Music and verse and The Craft are the bones
Of these long lost archetypes of elder days.
-
And it takes a mere seed to create an oak,
and music and light, rain and mirth,
bridging land and sky with it's growth;
fulfilling the call to renew the Earth.
-
So nurture these dragons who live within you-
The Burning has ended and they may go free.
Let them grow so that their work may continue.
An it harm none, do what ye will - Blessed Be!
-

Jeff A. Bordeaux 3 January 1989
InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

{^}

Earthdream

-
I feel earth drums deep in the mountain's feet;
Compelling rhythm driving from the core.
I quicken to the flow of molten heat,
and sing with earth song felt in granite's roar.
-
And overhead, elusive secrets heard
in rushing air, bright lightning's stormy ring.
The wisdom of the dragon, cloud and bird
I hear in wind, and see in eagle's wing.
-
A roaring flame will dance and show it's gaze
and speak with fiery language, spark and smoke.
My needful spirit feeds upon this blaze
and feeds the source with rowan, ash and oak.
-
The swelling ocean, graced with moon's soft kiss
will heal and bathe the heart within it's wake.
The clear blue source of flowing feeling's bliss
is found in winding stream, dark pool and lake.
-
This dream surrounds and makes our spirits one.
Learn from the Earth, her smile, her forests green;
To watch and listen, feel the visions come,
to find the center, find the worlds between.

-- J.A.B. 15 Feb 89
InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)

{^}

Elf

Wilst I think,
And sit and dream within the forest,
soft footfall comes up behind me,
as I think.
A soft cool hand touches my shoulder
and whispers like the wind enter my ear.
Her perfume precedes her words,
her intentions reflected ,
in the calming mist.
Like dust, sleep overcomes me,
as soft secrets fill my thoughts,
the hand releases its elfin grip,

And I drift into sleep...

Marcus
Baker Street Irregular * Ft Walton Beach FL (1:366/222)

{^}

Lyra

Lyra
In her bubble
Dances near me now

Tiny seer
You never wobble
As you dance the Tao

Rainbow Fire
Like the Maple
And the Oak Tree, too

Flumes your Air
Supply
Beauty! Wow!

(Us little people gotta stick together even at a distance...maybe better at a
distance)

Hugh Read
The Terraboard, Minneapolis, MN (Opus 1:282/341)

{^}

The Goddess is Alive

Moon shines down upon a sea of Light,
Shifting sands lay singing in the Heart of the Night.
I looked upon a scene that gripped me to the core,
White-clad maidens below were dancing on the shore.

Sweet sounds slipped from moon-lit throats,
Wind whipped hair abound,
Lit by the light within and without,
The Women circled 'round.

As I stood, water engulfed my feet,
My body swayed to your Heavenly Heart beat.
Wind and wave and fire light,
Paled in my mind Earthly delight.

Time slipped by me as you held your embrace,
And windblown spray covered my face.
Protected deep within your Womb,
I could feel the tender pain of Life's bloom.

Candles flared high as the Dance progressed,
Deep inside with a healing touch you blessed.
All around, wind, wave and fire shouted of your life,
Your light speared deep within, soothing my strife.

Divine Mother, Goddess of Light,
To you I come seeking protection from the night.
Come home to shelter within your arm,
Surrounded by Love, hidden from harm.

Holy Mother, Queen of Heaven and Earth,
From you we all trace our Birth.
Heavenly Goddess, light from above,
Shine down upon us, we pray for your Love.

{^}

Hunter's Warning

-

I have a tale, all grim forebode
of one who sought the night.
He mounted, then in darkness rode
to work upon the height.
Control and power over all,
the essence of his quest.
The people he would hold in thrall.
Ill omen was his crest.
He found a cliff beside the sea.
A glowing circle cast,
with magic burnt the Sacred Tree
and drawing sword, stood fast.
The ocean swelled, and gale winds cried-
a storm of ice and chill.
Bright lightenings slashed and burned the sky
imposed by dark'ning will.
A gateway through the Other World
was opened by his hand,
For from the clouds a funnel swirled
and Bifrost's road did stand.
A raucous army then came down
and rode upon that coast.
Weird hoof-beats rang upon the ground
from steeds who were as ghosts.
Just from the Hunt they had returned
to challenge fox, and deer.
And from the leader, one eye burned
and sighted down his spear.
'What magus honors not my name?',
a booming voice then cried.
'What fool does play this ill wrought game?
Best answer quick - or die.'
'My title matters not, O Lord.',
the sly tongued one did speak.
'We share the spirit of the sword-

your wisdom I would seek.'
'My secrets will I gladly give
to all who share my way-
but test ye must, to die or live-
one chance to go or stay.'
'Though death is not the thing I crave,
your questions will I bear.
And favor lacking, to the grave
and thralldom will I swear.'
'But I am learned, wise and strong
so if your test surpassed
you must then swear before your throng
your power you will pass.'
The Hunt Lord scowled, and it was done,
then said with frosty breath:
'Unto me you will answer one-
what purpose does serve death?'
'My foes have often met their end.
I glory in the kill.
My way will use the death to bend
the people to my will.'
The Goddess Freyja then impart:
'What say you of the dove?
What use to you are things of heart?
Regard ye what of love?'
'I scorn all love, I favor wrath,
tis best left for the meek.
And peaceful ways cross not my path,
tis only for the weak.'
'War is my art, so answer this:',
spoke grim one handed Tyr.
'Affairs of state, when go amiss-
is honor in your sphere?'
'All honor I return to friends
and other Lords deserved.
I say again, foes meet their ends
when wrath has been incurred.'
'Unto us now, one more reply
before you hear our will.
of spells and power - magic high, of what does this fulfill?

'To honor you, I would enshrine,
the world then I would take.
To snare, all shiftless peoples bind
with forces I would wake.'
All Asgard's dwellers, looking grim,
then nodded to this king.
Triumphant mind came over him-
his darkened soul did ring.
But Odin set his rage filled face-
the mages blood ran cold.
'Ye think that thou hast won our grace
with naked evil bold?'
'All death is but the way to birth
and peace is men's desire.
Our way is to renew the Earth-
despoiling not in ire.'
'This and the magics meant to heal
and guide on wisdom's path.
So this is why the powers wield-
you have incurred our wrath.'
'But go in sorrow - life we give,
along with this one curse-
That ever long as you shall live
your life now is reversed.'
'Harm with your magic, and you die
a death forever long.
Hurt with your guile, and you shall cry-
your way is twisted, wrong.'
They rode like leaves upon the wind.
Ensorcelled mage grew mad.
He wanders - never trust or friends.
Just woe, dark soul, nomad.
Pay heed, all seekers on the path
to shadow's knowledge earned.
To evil go, you gain the wrath
of Powers great and stern.

- J.A. Bordeaux 8 Mar 89

{^}

The Moonpool

-

It is a lazy, restful time
here in the forest glade.
The sun is departing, the stars arriving
and the trees are a darkening jade.
-
An air of buzzing, drowsing stillness
invades the meadow, lends weight to my head
as I settle down - bedroll, backpack
and strains of music are seemingly played.
-
A deep, cool, dark pool is here,
mirror clear, reflections of skies,
as peace fills my mind, my soul
and sleep gently touches my eyes.
-
I know not whether I was awake, or in dream
or how much time had passed,
when I felt the magic of this place
camped there, upon the grass.
-
No sounds - no crickets? (The Music!)
As the Moon awakens the pool, so bright.
Why this anticipation, premonition,
this magical feeling, this ghost haunted night?
-
Then, a Siamese cat enters the meadow-
silver grey, regal composure, flowing lines.
And somehow I know - I see intelligence
and wit, and power, as she looks into my eyes.
-
How does she speak without speaking?
But somehow, she communicates good will, and cheer.
'Stay quiet, childe of man.', she says.
'Be still - you are but a guest here.'

Then a parade of feline musicians
wandered in singing from the right.
I shake my head *bedazzled*; Am I dreaming, or mad?
Why me - here to witness this eldritch sight?

A troupe of dancing, cavorting gnomes
made their appearance upon a rocky stage.
And following them : silver clad, haughty elves
accompanied by a wizened old mage.

Now, many strange but noble presences made manifest
on that starlit night in June.
And I witnessed and heard sweet music, high magic, secrets
until dawn, with the passing of the Moon.
-
And the high bred Queen of Cat Folk
smiled with warmth, and left.
Left me shaking with these visions,
and nodding, I finally slept.
-
I return often to these stately woods, seeking
but never finding the sacred pool, so bright.
It makes me sad - very sad to think
that it was but a dream, a peculiar night.
-
But sometimes, at the edge of sleep,
soft music slowly beckons, and calls.
And I know with every fiber of my being
that I will again visit these magical sylvan halls

{^}

Jewel

Sparkling like a priceless gem,
Your eyes glisten, a living diadem.
Touched from the past brought forth Today,
And once again my Heart is brought to bay.

I remember when we rode the Field,
Banner flying, raised the shield,
And then the time we loved and lost
And the unforgiving sea claimed a deadly cost.

Once in a village, poor and downtrodden,
Once with new birth our life was broken,
Lover I remember you when,
Ages past we wandered a glen.

Many lives have come and gone,
But for a while, with you I would be alone.
An oasis in the desert of life,
An island of Joy in an ocean of Strife.

It seems so strange the day we met,
Our eyes crossed briefly and our gazes met.
Stars in our eyes we heard them say,
But then you had to turn away.

Departing you went with backwards gaze,
My eyes followed you gently and my heart was ablaze.
Visions of the Past and Future days,
And all I could see was the Sun's bright rays.

It seems so fateful that you walked in that day,
And to your smile my heart fell prey,
Eyes that dance filled with moonbeams of light,
While under your breast beats a heart filled with Life.

Into my arms I call you to me,
Eager our love to set free,
Into the air, like Hawks on the wing,
My love I give to you without any strings.

You say that you need time to be sure,
Lover, I tell you, that our love will endure.
This lifetime or next, only time will see,
But sooner or later, our love it will be.

Shining like diamonds caught in the sky,
A beacon for others, calling them to fly,
Showing no limits, teaching others to be free,
Visions of Love and Life we will be.

{^} Shadow Hawk, 03-12-89 14:07

The Coming of Lugh

by Iarwain

Lugh the Il-Dana came to the Tara
Lugh Samildanach came to the palace of the Tutha De
Lugh, master of all arts, came to Eireann

The gate keeper did not recognize Lugh
The gate keeper asked the Il-Dana his name
The gate keeper asked Lugh Samildanach what skill he possessed

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of battle

The gate keeper said:

We have no need of a battle master
King Nuada de Danann is our battle master
Nuada Airgitlamh is our battle master

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of healing

The gate keeper said:

We have no need of a master of healing
Diancecht de Danann is our master healer
Diancecht is master of all herbs and healings

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of knowledge

The gate keeper said:

We have no need of a master of knowledge
Oghma de Danann is master of all learning
Oghma is master of all knowledge

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of Sailing

The gate keeper said:

We have no need of a master of sailing.
Mananan mac Lyr de Danann is our master of ships.
Mananan mac Lyr, son of the sea, is our master of sailing

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of sorcery

The gate keeper said:

We have no need of a master of sorcery
The Badb de Danann are mistresses of all sorcery
The three sisters Macha, Nemhain and
Morrigan are mistresses of all witchcraft

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of smithing

The gate keeper said:

We have no need of a master of smithing
Goibniu de Danann is our master of smithing
Goibniu is a master of all crafts

Lugh said:

I am Lugh Samildanach
I am Lugh the Il-Dana
I am Lugh, master of the battle

I am Lugh, master of healing
I am Lugh, master of knowledge
I am Lugh, master of sailing

I am Lugh, master of sorcery
I am Lugh, master of smithing

I bid you, unless you know of another who is master
of all these arts, take me to Nuada Airgitlamh,
take me to Nuada, king of the Tutha de Danann.

The gatekeeper went to Nuada.
When Nuada heard of Lugh's coming he said:
Let him come in, for never has his like entered this fortress

Lugh the Il-Dana was admitted to the Tara
Lugh Samildanach was admitted to the palace of the Tuatha De
Lugh master of all arts found his place amongst the Tuatha de
Danann

{^}

Night Wind

Night Wind whispers gently through the trees tonight,
Soon, softly, soon they whisper in delight,
Flights of Night Visions take wing in the night,
Off to the slumbers of children to bring Joy and Fright.

Over house, street, mountain and meadow
Wind flies swirling, fast and then slow,
To windows of children, it's dreams to bestow,
Dreams of Heros, Dragons, Maidens and more.

Little faces move in the night,
Eyes seeing Night Dreams of Horror and Delight,
Innocent faces asleep in the night,
While mighty undertakings go on with Inner Light.

Strong do they battle, they play in the night,
While parents lie dreaming of their own fear and delight.
Deep in the Heart of the Night Wind they soar,
No longer Children, but Adventurers and More.

Explorers and Travelers, Saints and Devils,
The Children of Day become Night's greatest Messengers,
Carrying word of Great Cities, Underground Oceans and Life,
Back to the day to see the Sun's light.

And in the morning as Night Wind retires,
Bright little faces alight with the glow,
Tell Tales of Valour and Strife into he night,
and condescending pats on their Heads is their plight.

Off to your play they are told in the Day,
Enough of this dreaming they are told is the way,
That they are growing up and that this is the Real Way,
Dreams are for nighttime, and not for the day.

Dreams are for Dreamers, now you go and Play,
And the Mighty Warriors on the Night go into the Day,
Playing with dolls and trucks and clay,
The mighty forget Night's battles along the way.

But Deep in the forest, the cave, and the Dark,
Night Wind lies Dreaming and awaiting the Time,
When Night visions once more take to flight,
And Children of Day become Warriors of the Night.

Shadow Hawk, 03-12-89 14:06

{^}

A Tree Song

by Rudyard Kipling

Of all the trees that grow so fair,
Old England to adorn,
Greater is none beneath the sun,
Than Oak, and Ash, and Thorn.
Sing Oak, and Ash, and Thorn, good sirs,
(All of a Midsummer morn!)
Surely we sing of no little thing,
In Oak, and Ash, and Thorn!

Oak of the Clay lived many a day,
Or ever Aeneas began.
Ash of the Loam was a Lady at home,
When Brut was an outlaw man.
Thorn of the Down saw New Troy Town
(From which was London born);
Witness hereby the ancientry
Of Oak, and Ash, and Thorn!

Yew that is old in churchyard-mold,
He breedeth a mighty bow.
Alder for shoes do wise men choose,
And beech for cups also.
But when ye have killed, and your bowl is spilled,
And your shoes are clean outworn,
Back ye must speed for all that ye need,
To Oak, and Ash, and Thorn!

Ellum she hateth mankind, and waiteth
Till every gust be laid,
To drop a limb on the head of him
That any way trusts her shade.
But whether a lad be sober or sad,
Or mellow with wine from the horn,
He will take no wrong when he lieth along

'Neath Oak, and Ash, and Thorn!

Oh, do not tell the priest our plight,
Or he would call it a sin;
But--we have been out in the woods all night,
A-conjuring Summer in!
And we bring you good news by word of mouth --
Good news for cattle and corn --
Now is the Sun come up from the south,
With Oak, and Ash, and Thorn!

Sing Oak, and Ash, and Thorn, good sirs
(All of a Midsummer morn)!
England shall bide till Judgment Tide,
By Oak, and Ash, and Thorn!

{^}

The Cloud Sculptors

Staeorra Rokraven

The air finds flight in forms of lofty wind
As one with nature's children taking part
And soaring up to go and find a friend
Then join with water spinning wispy art.

This nature's process has eternal known
The way to hang up on the sky these drapes
But wonder not how these soft clouds have grown
From fleecy strand filled webs to take their shapes?
-
Perhaps the artist's brush a thing unseen
With living tools the Elder Gods express
Those fiery ones whose scales and talons gleam
To grace the heavens with their soft caress.
-
Now see the strokes of carving wings along
With falling rain - the strains of Dragon song.

{^}

A Dreaming Desire

Staeorra Rokraven

A spark comes coiling to the edge of sleep
From realms arcane which have become unknown
And from this psychic well does beauty leap
A vision cherished for to call my own.

This wispy strand now takes it's shape in fire
And fueled by sources boldly to enchant
Then forming curves from wish of heart's desire
A Woman's eyes all graced with Elvish slant.

The shield maid's arms then reach and wanting clasp
We intertwine within her streaming hair
Then sighing voices send a heartfelt gasp
As fragrance heralds tawny skin now bared.

This honored Lady may in shadows walk
But fate may someday find my heart unlock.

{^}

To The Bonfires

Staeorra Rokraven

A circle gathered round a roaring pit
All joining hands to bask within it's glow
And under Moon crowned sky all starry lit
We sing and praise the Power's shadowed flow.

For some the flames form dancing Dragon's wing
And other smoke wrought visions climb the air
For all a caring closeness will this bring
And psychic current bonding hearts to share.

We charge this timeless place between the worlds
To call the Goddess' love within our hearts
And join with her our joyous souls unfurled
Our spirits dance with her by ancient arts.

This night forever captured in this glade
To see old souls re-met and friendships made.

- J.A. Bordeaux (S.R.) -

{^}

Amphitrite

The Lady went out sailing,
She spoke to all She saw,
And all who heard took ship with Her

And signed the sailors' law.
She sailed across the foamy waves,
Her trident in Her hand,

Her throwing-net beside Her,
And little thought of land.
The Lady went out sailing.

Her vessel had a heart of oak,
And hearts of oak her crew,
Her rig was square, five-masted,

Her compass always true.
The mermaids swam before her,
The whales swam in her wake,

The dolphins on her bow-wave,
On any course she'd take.
The Lady went out sailing.

The young and brash Earth-Shaker
Espied the Lady's ship
And vowed he'd have both Lady

And boat beneath his whip.
He hungered to be Sea-Lord;
He took his winged horse

And busked them both for battle,
And dogged the Lady's course.
The Lady went out sailing.

At length, he overtook them,
And lighted on the stern.
He drew his sword for boarding;

He felt his passion burn.
The oaken-hearted crew-maids
Dodged as he swung apace

They made a path before him
To give their Captain space.
The Lady went out sailing.

The Lady stood before him;
He raised his sword to slice.
She stood firm; with Her trident

She smote the deck thrice.
A wrenching seized his belly;
He rushed to the lee side

To puke his guts while laughter
Assailed his godly pride.
The Lady went out sailing.

"And what would you, bold pirate?"
The Lady asked with force.
"I just want off this vessel!"

They led him to his horse.
He mounted to take leave of those
Who at young gods would scoff.

But he'd barely room for landing--
And none for taking off!
The Lady went out sailing.

"You've lost!" cried Amphitrite
Her net stopped his career
"Now--tell me what you came for

You half-baked buccaneer."
"I came to take your crew-maids
And vessel for my fee,

But most of all your maidenhead
And Lordship of the Sea.
The Lady went out sailing.

"I think you're cute", the Lady said
"Too cute to feed to fishes,
"And so that Zeus might call you strong

"I'll grant most of your wishes.
"You may have My net and fork;
"I've better stored below,

"And you may have My oaken car
"To sail where winds might blow."
The Lady went out sailing.

"My crew-maids are not Mine to give,
"But you may call Me wife.
"Our wedding night, Poseidon dear,

"Must last you all your life,
"For you shall rule the Middle Sea
"And none shall take your place,

"But I shall rule the Ocean
"And the boundless deeps of Space."
The Lady went out sailing.

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."
(1:104/45.5)

{^}

Heaven Is A Resting-Place

I reject the mortal fear
Which brings on doctrine-strife,
For I have seen with poet's eyes
The Door twixt Death and Life.
I know not what might lie beyond;
That time is yet to come.
Heaven is a resting-place,
A home to journey from.

The churchmen argue overmuch
On who is out and in,
On how they should be organized,
And how their neighbors sin.
The flag is not the nation;
The whole is more than sum;
Heaven is a resting-place,
A home to journey from.

When God is shrunk to fit a Church,
The greater part is lost,
The Holy Ghost too oft gets thrown
When "heathen trash" is tossed.
If God's knocked down to Patriarch,
Full half of God's struck dumb.
Heaven is a resting-place,
A home to journey from.

I shall fear not for my friends,
Nor worry for my kin,
And when I face that bright-lit Door
I'll joyfully go in.
All those dear to me will join
The Feast of Friends to come:
Heaven is a resting-place,
A home to journey from.

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything." (1:104/45.5)
{^}

Prayer Drive

With every turn of the disk in the drive:
To him who helps the poet thrive
By swapping silver for the use
Of verse, sweet blessings from the Muse.

But woe to him who plays the thief,
Deletes this message--grant him grief!
For every time the disk spins around,
His luck shall tumble to the ground.

--Copyright (c) 1987 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)

{^}

Elegy: James Douglas Morrison

Deirdre and Eogan and Conchobar
Ride the King's Road in an open car.
Deirdre stands proud as the car scrapes the walls.
The clearance is low; the bright lady falls.
Swept to the road, she's gone for a ghost,
Gone in the night on the Golden Coast.

Who, now, shall mourn for Usna's dead?
Who will drink poteen o'er Deirdre's fair head?
Her sorrow is spent, her howling is done,
For Alan and Arden and Naoise are gone.
Swept as if mines, they're gone for a ghost,
Gone in the night on the Golden Coast.

A spirit in frenzy arises from flames,
A poet out seeking the elder gods' names.
A swan in a duck-nest, a bow strung and drawn,
A druid a-singing to greet the pale dawn.
Swept by a vision, he chases a ghost
To exile, out on the Golden Coast.

Shaman and singer, he screams to the skies
His pain and his vision. An arrow, he flies
Attended by Serpents, by Lizards, by Pan--
Fair Deirdre's returned in the guise of a man.
Swept by her spirit, possessed by a ghost,
He leads the fey young of the Golden Coast.

In Eogan and Conchobar's car they now go,
He stands proud, defiant, where clearance is low.
The arrow has fallen, the sorrow has burned.
Who, now, will mourn the grave howler returned?
Swept by her darkness, he's gone for a ghost.
The Druid, the Changer, the Poteen-mad Host
Is gone in the night on the Golden Coast.

{^}
--Copyright (c) 1988 by Sourdough Jackson

Another One For Jim Morrison

Where did he go, that vision-mad soul?
What did he see on his quest?
Who did he meet at the end of his night?
Why did he fail the test?

The shaman is old, a new must be found,
Take the young ones to a height.
Those who would be a shaman must jump.
The one who survives will be right.

He jumped--the serpent-strength filled his soul.
He jumped--the new lizard king.
He jumped--to the Lady he feared would be there.
He jumped--but rose not to take wing.

And I would now follow that worthy's descent,
I would dare Medicine's dive.
For I love the path he blazed for us all,
But I, unlike him, shall survive.

I jump--the snakes I feared buoy my soul.
I jump--my spirit now sings.
I jump--to the Lady I know will be there.
I jump--can it be I've grown wings?

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)
{^}

Beneath The Full Moon

Come, I will sing it in your ear:
Your dancing days are come.
All the feeling you hold dear
Will lift your spirit some;
Dance until the rosy dawn
All in a gay, glad rag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

And I will sing you merrily
Into my ring of dooms,
And I will twine into your hair
A wreath of maiden blooms.
You'll turn, when dancing days wane low
To Crone, but not to Hag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

As Maiden grows to Mother,
And Mother into Crone,
Dance, My darling daughter,
Beneath My rounded Moon.
Dance in argent splendor
Until your spirits flag.
I carry the Sun in a golden cup,
The Moon in a silver bag.

--Copyright (c) 1988 by Sourdough Jackson
The Lizard King-"I am the Lizard King; I can do anything."(1:104/45.5)
{^}

COMPUTER BLESSING

Blessings on this fine machine,
May its data all be clean.
Let the files stay where they're put,
Away from disk drives keep all soot.
From its screen shall come no whines,
Let in no spikes on power lines.
As oaks were sacred to the Druids,
Let not the keyboard suffer fluids.
Disk Full shall be nor more than rarity,
The memory shall not miss its parity.
From the modem shall come wonders,
Without line noise making blunders.
May it never catch a virus,
And all its software stay desirous.
Oh let the printer never jam,
And turn my output into spam.
I ask of Eris, noble queen,
Keep Murphy far from this machine.

1988 Zhahai Stewart
Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

{^}

Quarters Chant

<chorus>

Chant the quarters one by one
chant the quarters round
Chant the quarters one by one
and set the circle sound

.

Incense burn and spirits lift
Chant the quarters round
Air comes to guard the east
to set the circle sound

.

<Chorus>

Flames ignite and spirits fly
Chant the Quarters round
Fire comes to guard the south
to set the circle sound

.

<Chorus>

Moisture comes and spirits fill
Chant the quarters round
Water comes to guard the west
to set the circle sound

.

<guess what? Chorus...>

Life comes forth and spirits soar
Chant the quarters round
Earth comes to guard the north
to set the circle sound

.

<one last time for the chorus...>

Quarters called one by one
chant the quarters round
Circle raised as on my friend
and sets the circle sound.

Damon
{^} The Masterwork Opus * Aurora, CO (303) 341-6614 * (1:104/55)

The River

In the midst of death and violence
A light kindling in my heart
Is beginning to warm my soul
With new life.

I look back at the white water boiling behind me
With a shuddering anger at the treacherous, roiling white light.
I look ahead at the broad, black expanse
Smooth, yet turbulent and rich with wonderful power.

Deep moments of peace are the essence of what is coming
Deep pools of bliss are the essence of what is coming
Troubles are the food that nourishes a peaceful life
Troubles gently feed bliss with subtle flavors of delight

I bow to all the Deities who are bringing me wealth unmeasured
And I thank the Lord, and I thank the Lady, and I thank my Self.

Hugh Read , 02-15-89 12:17
The Terraboard, Minneapolis, MN (Opus 1:282/341)

{^}

Snow

Goddess is beautiful dressed in white
The tiny white crystals that fall through the night
They fall so gentle, don't make a sound
As they drift to Earth and lay on the ground

Looking up, snow melts on my face
as I leave behind the hectic pace
I'm in another world, one of love
communing with the Goddess above

Drawing the power from all around me
one with Her, I truly wish to be
This is the quest for which I strive
It is my reason for being alive

Standing alone, staring at the sky
I feel a tear coming to my eye
The feeling of peace is awesome you see
I feel the Goddess surrounding me

(C) 1989 - Steve Earl
Excelsior AIBBS - Monroe CT 203-268-1222 (1:141/222)
{^}

The Shaman's Call

The Night Bird's call draws evening near,
Stars and planets in the Darkening Sky appear,
People of the day to their beds retire,
Except for some Old Souls about a fire.

Sounds begin to rule the night,
As the Sun's bright rays fade from sight.
Evening noises begin to grow,
Cricket, Owl, and Wolf's lone howl.

Deeper into the Night we go,
The landscape lit by the fire's glow,
One old man begins to sway,
And one lone drum begins to play.

Boom goes the drumbeat soft and slow,
Tapping out the Heartbeat of the World Below,
Boom echoes the drumbeat's call to go,
To begin the ride to the World Below.

The flames leap high into the night,
And the World around us takes to flight,
Senses shift in the darking light,
And the Darkest Cave draws our sight.

Enter the Cavern, down we speed,
Into the Underworld the Drumbeat leads.
Faster than Dragon, than Hawk, than Snake,
Down the path the Shaman's feet race.

Deeper and deeper into the Womb of the Night,
Till up ahead appears the Light.
Boom thunders the drum, and the walls seem to shake,
And out of the Cavern I stop by a lake.

I look around and I see Land so bright,
That I know mortal eyes have never beheld this sight.
In the Sky wheels Gods and Dragons in Flight,
While bathing in the Lake is the Goddess of the Night.
Her eyes see me clearly and I'm pierced by their Sight,
There is no hiding in the Night of Her Light.

The Animals come to Her call as she sings,
And drumbeat from above gives me wings.
Into the Sky my form changes still,
On Hawk wings I ascend from the hill.

Higher and higher into the Magical Sky,
I soar on Wings lit in Magical Fire.

This Bond, this chain, this freedom sublime,
The Shaman's gift, boon, bane, the Drumbeat Divine.
The Dream that brings Visions into the Night,
The Night that is brighter than any Daylight.

The sight of a Tree draws me near,
The Great World Tree has brought me here.
The Tree of All Knowledge grows out of sight,
Even Hawk eyes are dimmed by it's light.

Form changes swiftly, Snake am I now,
Across the World Tree I wander uncowed.
The Tree of Life, of Knowledge, of Power and Death,
The Tree that for Shaman will give Shaman Breath.

The Drum fills my body,
My brain is on fire,

Visions of Forces dance in the Light,
And the drumbeat caresses me, somewhere in the Night.
The Tree fades from view,
My Soul takes to flight,

And into the World, Dragon Stalks the Night.
Back to the Cavern the worm passes nigh.
Drumbeat calls, caresses, commands,
Back to the Waking World the drumbeat demands.

Up through the cave I ascend in the Night,
Form shifts so slightly in my bemused sight.
Dragon claws to Human feet,
And to the fire where the Shaman meet.

Around the fire slowly the Drummer keeps beat,
Drawing home the Voyagers to the fire's night heat.
Glazed expressions look into the night,
But in Shaman's eye is still the Light.

Slack faced expressions for others to see,
But in Shaman's eye, is the Fire that Frees.
Shaman stares into the fire,
Then quietly into the night he retires.

Off to his rest he fades from sight,
Until the Drum calls once more to Night's Light.

Shadow Hawk
Baker Street Irregular * Ft Walton Beach FL (1:366/222)
{^}

Lightning flashing, wind howls through trees,
Storm is rising, Mortals flee.
Like armies marching, clouds parade by,
Thunder shaking, rain hides the sky.

Earth trembles under Titan's fist,
As Elementals meet in their violent tryst.
Jagged bolts from Heaven descend
And Tree their goal to rend.

Fierce are the powers of the storm,
Chaos rules and dissolves Reality's form.
Fear walks the Earth in the Lightning's stark Kiss,
While rain hides the Shadows in Unholy mists.

But like all things this to must pass,
And after a time, storm ceases to harass,
The wind abates and the thunder mutes,
And Lightning ends it's violent pursuit.

Sun peeks shyly from behind Thunderhead,
And a faint rainbow across the sky does thread.
One lone frog begins to sing,
And a few bright birds take to wing.

Slowly the mortal creatures crawl forth,
To bask in the Sun's strengthening warmth,
But even as the light returns to day,
Elsewhere Storm will enter the fray.

Storm into peace, night into day,
This is the circle, the Divine at play.
First one then the Other is the cycle of Life,
No stagnation, no quiet, just unending strife.

The Circle of Life is the Game we play,
While upon this Earth our bodies decay,
And when our storm of Life goes by,
Into the Light we must all die.

Life into death, dark into light,
This is the Circle, the Divine delight,
To experience death, and be reborn from the night,
To once again behold Divine Starlight.

Circling endlessly Eons fly past,
But even this too in the end won't last,
When the last sparrow falls and night draws to a close,
The last to die is one final rose.

When all is merged in Divine Bliss,
And nothing is left the Divine to kiss,
Then up from the wells of Chaos will flow,
New Life, new forms the Divine to know.

Cycle upon cycle, Life upon death,
The Eternal cycle, Brahman's breath,
Form into Chaos, Chaos into form,
This is the Rule to which Life will conform.

One rule for life, one rule alone,
That nothing is Changeless, and Chaos follows form,
One Rule for Day and One rule for Night,
That Nothing is Eternal in the Eternal's sight.

Shadow Hawk , 03-12-89 14:19

{^}

A Victim Of Ideologies

Place was just a place.
without form or future,
barren of inhabitants.
-
Then **Rain** appeared - and gave **Place** moisture.
And **Sun** lent **Place** light.
And **Earth** molded **Place** into form.
And **Wind** and **Breeze** breathed sweet airs into **Place**.
-
And **Cloud** smiled and **Moon** shone.
And **Star** brought forth beauty,
wonder, magic.
-
And **Place** awakened.
And grew trees, and grass.
Animals appeared.
And **Place** was graced with
lakes, and ponds,
and light, and shadow.
-
'Thank you!', cried **Place**.
'I am alive. Thank you.'
-
And the elements conferred among themselves,
And preened, and swelled, and gloated.
'See!', cried **Sun**. 'We are all powerful-'
' we have a **Right** to be proud!'
-
'Ah!', said **Rain**. 'But I was the first!'
'And without me', said **Earth**,
'**Place** would be shapeless!'
-

And the elements fought, and argued, and battled
Rain and **Wind** changed to **Storm**,
killing, ripping trees asunder.
Earth shook, imposing vast destruction.
Cloud, **Moon** and **Star** retreated,
while **Sun** flared, burning all to ruin.
-
And angered, with bruised pride,
the elements departed.
Only **Breeze** remained upon this barren,
blackened desert that was PLACE.
-
'Oh cruel brethren! What have we done?'
and **Breeze** tried to resurrect **Place**,
but it's power was too weak.
-
And so dead **Place** remains
the mournful cry of **Breeze**
it's only voice.

Shadow Hawk

{^}

Shadow Hawk

Deep in Shadow, hidden from sight,
Wandering by, like a thief in the night.
Slipping through cracks in Reality's wall,
Flying alone through Chaos' Hall.

Alone in the world, away from the Light,
Except for the company of the Goddess of the Night.
Deep is the Well of Humanity's Soul,
And deeper still the place I must go.

Hawk on the Wing, silent in flight,
Hunter unseen, hidden by night.
Lost in the Shadow, beyond mortal sight,
Ascending beyond the Gods' lofty height.

Wings of Fire carry me free,
Far from this place I will be.
Left behind the ones I knew,
Fellow travelers there are but few.

Chaos spins by unblinking eyes,
Reality splits and reason flies,
None can follow me in this Place,
Lost to the world without a trace.

Realities come and Realities fall,
Yet onward I fly heeding the Unknown call.
Farther and faster the message I heed,
Flying alone, spurred on by need.

None may go where Chaos hold court,
But there my mind seems to cavort.
Alone and silent I scream in the dark,
While visions and sunbursts tear me apart.

Realities flow with plastic speed,
Angels and Demons from me do feed.
The world whirls wildly around the Tree,
But soon, I know, I will be free.

{^}

Magickal Reveries

Dedicated to Bill Heidrick
...who opened the door...

I am as the Moon
Our Light is ever changing
Healing, gathering

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As Capricorn begins the year darkly
From the depths of light
As the distant Sun
Begins Her Northward Path

Saturn begins her leaden rainbow dance
Giving form to time
The Gates to Formlessness
Make way for new forms

To emerge out of Saturnine Black
Gates of Formlessness
Are now used by wise souls
Seeking Endlessness

As new forms dance in, wise souls may dance out
To Eternity
To explore timeless states
And spaceless being

Saturn planet of time and timelessness
Space and spacelessness
Of limits and freedom
Is our leaden key

To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Agape is subtle wine, holy...pure
While Chubby Eros
Is a belching beer
Good old, sad old lust

Is Thelema will with desire charged
Is Thelema greed
Drunk on yeasty-rich lust
Rapine in her heart

Or is Thelema subtle will, divine
Heaven's Spirit scent
Beyond sight, will or mind
Like good Christian Faith

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Isis spread your loving wings over me
Enfold me within
Protect me, Mother,
In my loneliness

Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

Isis spread your loving wings over me
Enfold me within
Surround me with lovers
Who heal me with love

Isis spread your loving wings over me
Enfold me within
Allow me loving friends
Who heal me with love

Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

When bright spark was struck at dark equinox
Hard clarity came
As Sun struck Saturn
In His Earthy home

The Astral Year begins in Saturn's house
In chill mystery
The leaden wheel begins
Her twelve month circle

From Earth to Air to Water to Fire
Then again begin
Spinning wheel of magick
Through time and through space

Twelve stations of the Elemental Cross
Break the calender
Wear tattered calender
Like torn beggar's rags

Twelve mundane months slip over Heaven's Year
Solstice to solstice
Tearing the paper year
With ancient power

Now the dark solstice has come and has gone
Year is born anew
New Year's day ahead
Surly overlay

Vying with our more ancient starry year
The New Roman Year
Tries hard to hide the Gods
Nor can it hide them

For their power is born ever anew
Through the twelve stations
And deep in each month
Their Life births Magick

As Virgo dies the dark Crone encroaches
Hard with Grey Power
Harsh-shriveled with Wisdom
Of a long chaste life

What seems to be ugly, mean grows in strength
Like a walnut shell
Wrinkled shell, wrinkled nut
Wrinkled wise, old brain

Cruel Death mercifully releases Beauty
Libra roses rise
Gentle Autumn breezes
Pink, red, soft petals

From peak to craggy peak the Horn'd One leaps
Fire in his eyes
Hard shouldered...white-hot chest
Antlered man on high

Blue lightening flashes from his bright-hot thighs
Swift knees crash through trees
In the ancient forest
Of my ancient mind

From those depths my ancient powers rise
Fire in my eyes
Soft heart hardens. Wisdom
Surges in my thighs

Knees and ankles loosen, muscles tighten
I am the Horn'd One!
I am He! I am Free!
Ancient One in me!

Affirmation: I am Pan! I am Cernunnos!
I am the Horn'd One. I am
Shiva! I am He!
I am Atman! I am Free!

Is Peace possible on Battlefield Earth
No. Not now, Kali
Your Yuga demands War
War is our teacher

Only through War can we learn to escape
Your prison of Time
The only Peace there is
Is hidden within

Each individual heart. Turn within
Make that your War
Exploit the Battlefield
By turning away

That is War enough in Kali's prison
Of Time and of Space
Learn to reverse the Field
And find your own Peace

{^}

When Saturn Ruled Aquarius

The Kiss of Saturn is hot, black, fierce, deep
A hint of Wild Ass
In her blue-black hair
Breasts soft as black Lead

Molten hips steaming with empowerment
Belly bold with Lust
That heals...and heals...and heals
Uranus! She cries.

"Wild Ass!" I reply. "I am set on you!"
My Wild Ass prances
"For I am Set, my Nepthys
My sweet Wild Ass

I come to claim your dark powers tonight
In Binah tonight
For we are in Binah
Deep set in Binah

Saturn am I! Shivah am I! I AM!
I am Atman! THAT!
I claim you Dark Nepthys
That we may be ONE!"

In Atman hide the Secrets of Maya
Terrible Maya
(When we are in Her Claws)
Is kind in Atman

There is a reversal in Atman
Of subtle beauty
Maya becomes God's Will
And I am as God

In Atman. I am as God, Will Supreme
Soft as a Feather
Strong, gentle, wise and firm,
Free! I am Atman!

I am Atman. I am Free. I am He.
In Atman, I AM
As God in Atman.
Free! I am Atman!

{^}

Golden Fire in my Heart, Immortal!
Dark Sacred Beetle
Flaming in my breast!
Immortality

Hidden in the dung of my existence!
That filthy dung
I roll across my Sky
For all to distain

Hides The Stone of the Wise from prying eyes
And the Mid-night Sun
Hidden by dung-like Earth
Yet lighting the Moon

Hides behind my life lighting up my Soul
As I roll my dung
Making Soul immortal
As I roll my Stone

{^}

Minerva

I met Minerva just now near her tree
Resting from battle
Her helmet on her knee
Hair tumbled on breasts

Parted by brass, surrounded by steel plate
Dark nipples glistened
With dew-like sweat of war
Pale arms quivering

Eager for battle's harsh life-death embrace
Yes! She said to me.
Hell yes! she said. Get laid!
Enter the battle.

My Virgins serve me well, my son! Get laid!
Let your juices flow!
(She spit an olive pit)
Get in there and fight!

She gathered her pale skirts around her hips
Stood, covering strong thighs
Took her shield, sword, helmet
With war shriek was gone

{^}

Love Is The Law

Do what thou wilt is the Whole of the Law
The time of The Will
Bursts forth Now, in the Spring
Implacable bud!

Let your Love burst forth and blossom freely
Thunder of roses
Unfettered by harsh will
Love willed to be Free

To soar with on Her Wings into New Heavens
Over pure New Earths
Love is Will purified
Love is Her own Law!

Sun is born again in primitive Light
With Arian Force
In the Spring House of Mars
New Life Exploding

From cold Winter's Icy dark Womb
Gives force to our Wills
Time of re-SOL-ution
We are born again

Juices of Spring wash us from Winter Womb
As Spring buds push out
We drop from Her belly
Like damp, new born colts

This is the time to re-SOL-ve our new lives
With Nature's Forces
Supporting and healing
As Old Winter dies

{^}

The Pentagram

I invoke Ancient Powers of The Star
The Powers of Five
The Spiral Powers
The Powers of Earth

I invoke the Ancient Powers of Life
Star in the Circle
In the Iron Circle
Quaint, ancient symbol

So ancient, primordial and timeless
Dark symbol of life
On planets bearing life
Deep in DNA

Deeply branded in the Heart of our Earth
Touchstone of Wisdom
Of Ancient Knowledge, NOW,
Living in the stars

I call out through the Circled Iron Star
For my Star Power
Out through the Galaxies
Claiming Dark Powers

Similodon

{^}

BLOOD

Is that you that I hear?
Your footsteps on the ground above my head.
Your hands upon the headstone that bears my name.

You are a dweller in the night! Beware I bite!
On cloak as black as sin, I float, I fly.
In hunger burning bright, seeking prey.

Life is flowing deep within.
I send it bubbling fourth.
And then I drink it in again.

Another night, never day.
Away away, into the dark I flee!
Where I might hide.

Waiting for another night.
Did you hear?
Did you see?
Do you flee?

Or is that your hand I find near mine?
In the dark! Dwellers in the night!
Beware we bite!

Similodon

{^}

Pandemonium

Hi, ho, it's Spring again,
Out of my eye's corner
I thought I saw the Horned Man, the Green Man
Charging down the glen,

It was not Pan,
I did not get that freezing in the bone,
Half fear, half ecstasy.
Perhaps I was mistook,

And only wished I saw,
And maybe Pan is playing in a rock band,
Traveling in a wave of liquorous riot,
George 'something' and the Destroyers

Sonia Brock

{^}

[illegible] & Old

In the autumn of the lightenings, in the mighty-voiced throng In the twilight were the offerings, with both chants and full-throat song:

These the People, born to silence
These the Seekers, born to sight
These the Wanderers, born to roaming
These frail Humans, born to night...

In the winter's swirling blizzard, in the quaking of great trees In the night-black child of charring, in the wavering, fitful breeze:

These the Wicca, seeking knowledge
These the Shaman, knowing care
These the Students, always reading
These the Hopeful, who despair...

In the spring-tide's joyous growing, in the flower and the leaf In the summer's dearth and plenty, saving up to stoke Belief:

Hear the Mother, gentle-voicings
Hear the Father, rumbled whisper
Hear the Children, gay and laughing
Hear the Many -- sing your vesper...

Now the Bard and Druid gather
Now the Priestess calls afar
Now the Time to Watch and Listen
Now the Time to practice more!

Kihe Blackeagle

{^}

Spring/Summer Poem

By: Shadow Hawk

Falling

Circling skyward on wings of fire,
Drawn aloft by heart's desire,
Endless expanses of starry night,
In Endless freedom he finds his delight.

Down below whispers rise to his ear,
The green earth lays calling, calling him near,
Circling skyward he hears the sweet call,
And folding his wings, begins the great fall.

Wind whispers then sings then a great roar,
From the high heavens his body he tore.
Faster than Eagle he falls to the ground,
Till even the sky's call was lost in the sound.

Below lays the Earth, she holds out her arms,
Enfolding her Lover with her Endless charms,
Deeper he plummets into that fair place,
Blinded and bewildered by her loving grace.

Mountains and hills, river and sea,
Summon him near, and answer his need,
Stretching her arms, she gathers him nigh,
As stone-like he falls, a mote from God's eye.

Hurry, oh hurry, she beckons him come,
As mountains surround him, blocking the sun,
His breath is fire, igniting her love,
Her lover returns, from Sun far above.

Deep in her body he plunges his fire,
Passion to passion, fire strikes desire,

Shudderingly, shakingly, he rises above,
Surrounded by the warmth of his Lady's love.

Sinking once more, she pulls him near,
Gathering him close the stars reappear,
Deep in her body, awaiting the day,
Till once more, skyward, He rises to play.

{^}

A Healing Spell

Wrap thee in cotton
Bind thee with love
Protection from pain
Surrounds like a glove.
May the brightest of blessings
Surround thee this night.
For thou art cared for,
Healing thoughts sent in flight...

{^}

Banishing the Circle

By: Devin Storm

The Circle is open
But not forgotten
The Circle is unbroken
Nothing is forgotten
The Circle is free
Nothing is EVER forgotten
Blessed Be!
by Devin Storm

{^}

The Fool

By: Stormy Gael

Fool! Fool! Fool!
Where is thy strength now oh mighty warrior?
In the hands of another?
Oh trusting fool that thou art,
Have you no experience to teach you better?

Thou hast lived many years.
Where is thy wisdom?
Even the youths know better.
Keep your own counsel, old one,
And be safe; share it and die.

Stand alone against the world
And increase your strength a hundredfold.
Build you thine own armor and fight;
Forge thine own sword with the blood of life
And none can touch thee.

But you, you fool,
You have put your trust in another,
A veritable stranger in your own camp.
Who is the wiser? I ask,
The giver or the taker?

Methinks you tread a dangerous road.
Walk easy, old one; pay heed to your steps.
Perhaps there is hope, yet.
Survival may still be yours,
But at what price?

A price I willingly pay.
Enough said, young counselor.

{^}

Hymn To Artemis

By Frater U.'.D.'.

Artemis, my sibyl sibling
Huntress of the earthy skies,
Wayfarers in silver rippling -
In your hands my power lies ...

Lies my dream and all my making
Muted might in liquid pose,
Lies my giving and my taking,
Caressing friends and smiting foes

In your light and metal sheen,
Waxing, waning, touched, unseen,
Ever-moving curv.d bow
Ever-whirring arrow's flow

To the core of mine own heart
Hitting mark, a gentle dart
Strikes my body, strikes my soul,
Fondles part and fondles whole

Towards my ever-pulsing spell:
Give me heaven, give me hell
Take from me what makes me sink
With your sleight of hand and wink -

Goddess of the nightly sweep,
Through the starlit mires seep,
Never solemn, yet possessed,
By your mastery expressed,
All your vision's harvest keeps ...
All your vision's harvest keeps ...

{^}

Today the Moon is There

Hugh Read

In that mighty, non-human Power Place
Of mind that Is Not
Lord of the Galaxy
Can you hear my cry

For fulfilment of my broken being
Faulted, cracked, torn
From that first pain-filled day
Of savage, late birth

Send to me streamers of healing power
That will make me new
Of more eternal stuff
Than this failed human

Being is molded from...fill in the sad cracks
Seal the awful breaks
Smooth and fill the fissures
With eternity

That I may serve humanity wisely
With pleasure and joy
Being more than human
Helping others grow

Into the same places of dark power
That are full of light
That I hunger to touch
And to feed upon

Touch me now, this day
Lord of the Galaxy
Put me on thy Way
{^} Lord of the Galaxy put me on my Way

The Witches Ballad

Oh, I have been beyond the town, Where nightshade black and mandrake grow, and I have been and I have seen What righteous folk would fear to know!

For I have heard, at still midnight, Upon the hilltop far, forlorn, With note that echoed through the dark, The winding of the heathen horn.

And I have seen the fire aglow, And glinting from the magic sword, And with the inner eye beheld The Horned One, the Shabbat's lord.

We drank the wine, and broke the bread, And ate it in the Old One's name. We linked our hands to make the ring, And laughed and leaped the Sabbat game.

Oh, little do the townsfolk wreck, When dull they lie within their bed! Beyond the streets, beneath the stars, A merry round the witches tread!

And round and round the circle spun, Until the gates swung wide ajar, That bar the boundaries of the earth, From faery realms that shine afar.

Oh, I have been and I have seen In magic worlds of Otherwhere. For all this world may praise or blame, For ban or blessing naught I care.

For I have been beyond the town, Where meadowsweet and roses grow, And there such music did I hear As worldly-righteous never know.

Enjoy!!!!!!!

Blessed Be

{^}

Inquisition

Again the burning came,
She felt the heat, the searing pain
A cry lanced through her heart
"Why, My Lady, Why"

She lay quietly, remembering
Lost within the labyrinth of the past
And the future
She did not feel the bite of the cruel blade.

Bleeding, moaning, she saw the man
His face, and heart masked with black
She knew his choices and his pain
Oh, to cause pain, to accept his own if only she could Touch him, Heal him.

"I love you" she whispered
Dark eyes calm, yet full of pain
"Don't " cried the man "I want to see you die"
"I love you and forgive you" she said

Tears rolled freely down her cheeks
Again, and again the searing pain
As the man applied the red hot blade
"Do you still love me, and forgive me" he screamed?

Despite the pain she answered strongly
"I do", She smiled
"Blessed be" she whispered.

A wave of pain sent her among the stars.
"My Lady" she cried "I'm frightened"
Strong arms held her close
"You have done well my child, rest now"

The man watched as the blade grew cold
As the young body before him cooled
tears streamed down his face and he whispered
"Forgive me"

{^}

2 Ritual Prayers

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We clean this night our altar and our room
To build our Temple. Here then, we have spread
The pentacle, athame and the broom,
With God and Goddess candles at the head.
So dress we now our Priestess in her Crown:
The Circle's cut in perfect Trust and Love.
So call the Quarters, dance the Witches' Round
And beckon down the Moon from high above.

Sept. 1987.

Another sample: this one is sung to the "Witches' Rune":

(Introduction is spoken, as an Invocation)
"Indeed, they occupy the throne room together.
In the divine chamber, the dwelling place of joy,
Before them their gods take their places.
To their utterances their attention is turned."
From the Akkadian Hymn to Ishtar.

Lord of Sun and Lady Moon,
Dark at night and bright at noon,
See my off'ring, hear my call:
Lord and Lady, guard us all.

Sky-God An, Earth-Goddess Ki,
All do honor unto thee.
Spread your seed upon the ground,
Bring forth life fecund and round.

Holy Queen of living things,
She whose bloom the summer brings,
Bless us, Lady, give us cheer
As we wander through the year.

Royal Shepherd, Mountain King
Lofty Bull of whom we sing,
Fill our bowls with waters sweet,
Spread the seeds of corn and wheat.

Bless our lips and bless our breast,
Guide us gently to our rest.
Bless our sheep and bless our corn,
Ease our grief when we must mourn.

Sing the song and join the rite,
Praise the day and bless the night.
Thank the Gods for what They bear:
Earth and Water, Fire and Air.

November 1983.

I may be reached at P.O. Box 732, Station B., Ottawa, Ontario, Canada.
{^}

"Rainbows"

Jennifer Holding

Where dwelleth my Lady in this land of Night?
She dwelleth in stars and satin moonlight.
She veileth her visage 'neath clouds spun of silk,
And the Night-Sky's a river of my sweet Mother's milk.

Where dwelleth my good Lord on this Summer's day?
He dwelleth in birdsong and fragrance of hay.
He sleeps by the river with pipes in his hand,
And he sends his love smiling through the fruit of the land.

Where dwelleth my Lady at Morning's first light?
And where is my Lord on the eve of the Night?
At Luna's last shining, or Sun's final ray,
Their passion paints Rainbows 'tween the Night and the Day!

{^}

Elements

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Fire on Fire
Light and Power,
Warmth and Energy
They did generate.

Earth joined them then
To Life She gave Birth
And solid Foundations built.

Along came Water
Some Channels to carve
Through which all Energies flow.

Around them All
The Air did blow
Winds of Thought and Deed intertwined.

Power raised, Power spread
Thus It Was
So Mote It Be. .

Alernon

.....from RMPJ Oct. '86

{^}

Battle Hymn Of The Eristocracy

(Tune: Battle Hymn of the Republic)

Verse 1.

Mine brain has meditated on the spinning of The Chao;
It is hovering o'er the table where the Chiefs of Staff are now
Gathered in discussion of the dropping of The Bomb;
Her Apple Corps is strong!

Chorus:

Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Grand (and gory) Old Discordia!
Her Apple Corps is strong!

Verse 2.

She was not invited to the party held on Olympic;
So she threw a Golden Apple, 'stead of turned the other cheek!
Oh, it cracked the Holy Punchbowl and it made the nectar leak;
Her Apple Corps is strong!

Verse 3.

For the Apple Hera offered Paris all the wealth she could;
Athena promised that his enemies bodies would be strewed;
But Aphrodite offered Helen - and EVERYONE got screwed!
Her Apple Corps is strong!

{^}

The Prettiest One

(Tune: To God Be The Glory)
by Talespinner

Verse 1.

To Goddess be glory, we all will have fun!
And warm is our love of "the prettiest one",
But warmer and glowing and deadly will be
The planet Earth after they start World War III.

Chorus:

Hail Eris! Hail Eris! Let the Goddess be praised!
Hail Eris! Hail Eris! Let your glasses be raised!
Reality comes from the mouth of a gun,
But all can be changed by "the prettiest one."

Verse 2.

To Goddess be glory, we've hardly begun
To alter our minds for "the prettiest one."
To the Ultimate Mindfuck our allegiance we pledge;
We'll push all the grey-faces over the edge!

{^}

The Lady's Brothel

(to the tune "Nonesuch" also used for the "Lady’s Braisle")

For She will bring the bugs in the Spring
And laugh when She's deflowered.
When She's in heat, She'll give you a treat,
But you'll get disemboweled.
She rots the grain and spreads ptomaine,
When fruits of fall displease Her.
The moons and suns all turn their buns
In joint attempts to freeze Her.

- by Steven Posch-Coward (1980)

{^}

The Cauldron Chant

by Ammond ShadowCraft

We form the Circle,
The Circle most round.
We form the Chalice,
The Chalice now found.

We call the Goddess,
to meet the great need.
We call the God,
To plant His fertile seed.

We call the quarters,
which we call four.
We summon the powers,
that contain the force.

We stir the Cauldron,
from which we were born.
We call the Gods,
from whom we were torn.

We say the words,
which lead us round.
We pass the kiss,
with our lovers found.

We face our dreams,
in nights psychic flight.
We face our hopes,
in bright moon of the night.

We face our fears,
on the Dark Lords Horn.
We face our failure,
in the Mothers new planted corn.

We live our lives,
drumming and dancing on the meadow.
We confront our Death,
in the dancing moon light shadow.

Our paths run quickly,
on fleet foot and wing.
Our Circle is joyous,
with our Queens and our Kings.

Let our little Circle be happy,
with Bell, Bowl or Bow.
And form now this Circle,
with gracious Love, Joy and Hope.

BLESSED BE

{^}

Celtic Circle Dance

copyright 1984 W. J. Bethancourt III
recorded: CELTIC CIRCLE DANCE WTP-0002
tune: "Same Old Man/Leatherwing Bat" (Trad. Appalachian)

Hi said the Norn, sittin' in the sand
once I talked to a great Grey Man
spun three times and said with a sigh
"Hadn't been for the Runes had his other eye!"

Chorus:

Hi diddle i diddle i day
Hi diddle i diddle i diddle ay
Hi di diddle i diddle i day
Fol the dink a dum diddle do di day

Hi said the Lady, dressed in green
prettiest thing I've ever seen
she went down underneath the hill
and came back out of her own free will

Brian Boru, on Irish ground
walked three times the Island round
Norsemen came lookin' for a fight
just another Irish Saturday night!

Hi said Lugh on the banquet night
a poet and a player and a good wheelwright
A harper and a warrior and none the least:
a Druid and he got in to the Feast!

Harold Haardrada's face was red!
Came to Britain and he wound up dead
Stamford Bridge is where he's found
got six feet of English ground

The Legion with it's Eagles bright
marched into the Pictish night
Met them there upon the sand
gave em up to the Wicker Man!

Eight-legged steed and hound of Hel
the one-eyed Man, he loves ya well
Fire burn and fire spark
are you then feared of the dark?

The Circle forms, the Circle flows
the Circle goes where no man knows
Hail to the Lady, one in three:
Present is Past and Past is Me!

Rhiannon's Birds are still in flight
all thru the Day all thru the Night
Hail to the Lady, one in Three
Present is Past and Past is Thee!

{^}

Descent Of The Goddess

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(With special thanks to G. B. Gardner, Freydis Vasa, Julia Phillips, and Pyrocanthus Basileus)

In ancient times, our Lord, the Horned One, was (as he still is) the Controller, the Comforter. But men know him as the dread Lord of Shadows, lonely, stern, and just.

But our Lady the Goddess oft grieved deeply for the fate of her creations as they aged and died. She would solve all mysteries, even the mystery of death, and so journeyed to the underworld.

The Guardian of the Portals challenged her: 'Strip off thy garments, lay aside thy jewels; for naught may you bring with you into this our land, for it is written that your True Self is the only fitting adornment for those in the realms of Death.'

So she laid down her garments and her jewels, and was bound, as all living must be who seek to enter the realms of Death, the Mighty One.

Such was her beauty that Death himself knelt, and laid his sword and crown at her feet, and kissed her feet, saying: 'Blessed be thy feet that have brought thee in these ways. Abide with me; but let me place my cold hand on thy heart.'

And she replied: 'Why do you cause all things that I love, and take delight in, to fade and die?'

'Lady,' replied Death, 'it is age and fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace and strength, so that they may return. But you, you are lovely. Return not, abide with me.'

And she replied, 'Nay, I love thee not and I am needed in the world of the living.'

Again Death knelt, and kissed her knees, saying: 'Blessed be thy knees that kneel before the Altar. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay, I love thee not and I am needed in the world of the living.'

Death (still kneeling), kissed her on the womb, saying: 'Blessed be thy organs of generation, without which none of us would be. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel the beginnings of love for thee, I must return to those I fully love in the world of creation.'

Death then stood, and kissed her on the breast, saying: Blessed be thy breast, formed in strength and beauty. Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel love for thee, I must not abandon those I am responsible for, in the world of creation. I cannot do this thing, better you would return with me.'

'Lady,' replied Death, It cannot be so. If I were to leave my realm, and abandon those who seek their comfort and rest with me, then the Wheel would no longer turn. Age and weakness would overtake those whom you love, and they would have nowhere to find rest, and peace, and reunion with those who have gone before. As age and debility overtook your creations, there would quickly be no room for the new, only the withered, the tired, and the stagnant.' He then kissed her lips, saying: 'Blessed be thy lips, which shall utter the Holy Names. Abide with me; let me place my cold hand on thy heart.'

And she replied, Let us BOTH lay our hands, each unto the heart of the other, thereby claiming and uniting each unto the other. In this way may I rule my kingdom of birth, creation, and life; yet share with you your kingdom of death, rejuvenation, and rest. United in Perfect Love and Perfect Trust, that the Universe may be whole and the Wheel turn smoothly.

Death replied, 'This is indeed WISDOM, So Mote it Be!' They embraced, thus pledging their eternal love.

And he taught her all his mysteries, and gave her the necklace which is the circle of rebirth. And she taught him her mystery of the sacred cup which is the cauldron of rebirth.

They loved, and were one; for there be three great mysteries in the life of mankind, and magic controls them all. To fulfil love, you must return again at the same time and at the same place as the loved ones; and you must meet, and know, and remember, and love them again.

But to be reborn, you must die, and be made ready for a new body. And to die, you must be born; and without love, you may not be born.

And our Goddess is ever inclined to love, and mirth, and happiness; and guards and cherishes her hidden children in life, and in death she teaches the way to her communion; and even in this world she teaches them the mystery of the Magic Circle, which is placed between the worlds of men and of the Gods.

And thus we are taught of the beginnings of the wheel of the year 1924 wherein the Lord and the Lady share their rulership of the year, each offering and sharing a balance to the other, and the basis of that sharing.
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THE CHARGE OF THE GOD

(c) 1986, Kyri Comyn

"I am the strength of the rock at thy back, the roots of the tree that anchor the Earth and deepest of tides in the black depths of the ocean. I am the Hunter and the Sacred Prey, the warmth of the sun in the swelling grapes and the call of the road that leads over the hill.

I give you, my creatures, the fire of love, the power of the wind on your face, shelter from the darkest storm. You are dear to me, and I instill in you my power...the power of peace hard earned, the power of vision and magical sight, and the spark of elemental fire, which is the primal light in the darkness.

By the powers of running stag and glorious sun, I charge thee; by the darkest depth of night and the lingering tendrils of dreams, I charge thee; and by the beauty of your own creation, I charge thee;

Follow your heart and your instinct, wherever they lead you. The wealth of the heart will guide you where the cold edge of logic cannot take you.

Take joy in the powers of your bodies. The form your body takes is unique in the universe and is chief among your tools.

Lastly, always remember the path you have left behind you. Learn to take your power from the foolish things you have wrought as well as the good you have done for others and for your world. You can never usurp another's power, and yours is the well upon which you must rely.

I am with you always, just over your shoulder, running with you through the tall grasses and forests that surround you. I possess you and I am your Sacred Prey. I am the Lord of Death, and when you have come to the end of your life on this world, I will be there; to take you between the worlds, to offer you peace and rest. Look upon my face; know me. I am the spirit of the wild things, but you too, are wild in your souls and we are forever intertwined."

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THE CHARGE OF THE GODDESS

(c) 1986, Kyri Comyn

"I am the quickening of the seed in Springtime, the glory of ripe fields in Summer, and the peace of the quiet woods as the snow calms the Earth in Winter. I am the lilt of the maidens' melody in the morning, the patient hand of the Mother and the deep river of the mysteries taught by moonlight.

I give the creatures of the earth the gifts of song rising from the heart, the joy of autumn sunset, the cool touch of the renewing waters, and the compelling call of the drum in the dance. To you I give the joy of creation and the companion of beauty to light your days.

By the powers of the steadfast Earth and the wheeling stars I charge thee; by the darkness of death and the white light of birth I charge thee; and by the terrible strength of your human spirits, I charge thee:

Strive always for the growth of your eternal soul, never intentionally diminish your strength, your compassion, your ties to the earth or your knowledge.

Challenge your mind, never accept complacently that which has been the standard merely for the reason that it is the standard by which the majority judges itself.

Thirdly, I charge thee, act always for the betterment of your brothers and sisters. To strengthen them is to forge the true chain of humanity, and a chain is only as strong as its weakest link.

You are my children, my brothers and sisters and my companions. You are known in great part by the company you keep, and you are strong and wise and full of the powers of life. It is yours to use them in my service, and I also, am known by the company I keep.

Go forth in joy and the light of my love, turning to me without fear when the darkness threatens to overcome you, and turning also to me to share your triumphs and your achievements, and know in your heart of hearts that we are together in blood and spirit 'til the last star darkens in the sky and winter comes to the universe."

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THE CHARGE OF THE HORNED GOD

V. West

Hark unto me: for I am He who has existed throughout all time. I was there from the beginning; it was my potency that charged the fertility of the Great Mother and created life from her empty womb.

Myself it is in the winds that sweep the worlds; myself it is in the flames that give warmth and light to all beings. I am he who provides: the Green Man of field and forest fruitfulness; the lust of the bull that engenders life upon the cow; the strength of the boar that engenders life upon the sacred sow of Ceriddwen; the speed of the stag running free in the forest that no hunter can bring down save he who speaks the sacred words to call unto the spirit of the fleeing stag.

I am Lord of the Dance; he who swirls through the starry universe with the world at his heels. I am he who dances on mountain and plain and hearth, and he who captures all things in his dance.

And I am also Kernnun the Dark Hunter; he with visage as dark as void and armour bright with flame. My name is Lord of the Hunt; my prey those souls who needs must die and descend into the dark, chthonic depths of my bowel. For I bring life but death also; I am he at the gateway of the worlds, and to me shalt thou come in the end, thou who art my child and my prey.

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(written November 1989)

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Rhyming Charge Of The Goddess

I am the harmonious tune of the songbird
And the laughter of a gleeful child.
I am the bubbling sound of the running brook
And the scent of the flowers wild.

I am the floating leaf upon the breeze
And the dancing fire in the forest glade.
I am the sweet smell of rains upon the soil.
And the rapture of passion when love is made.

I am the germination of seed in the Spring
And the ripening of wheat in the Sun.
I am the peaceful depth of the twilight
That soothes the soul when day is done.

I am found in the twinkling of an aged eye...
And found in the birth of a newborn pup...
Yes...Birth and Growth and Death, am I
I am the gracious Earth, on whom you sup.

I am your sister, your mother, the wise one.
I wrap you gently in the warmth of my love.
That which your seek you shall find within:
Not without...not below...not above!

Remember always, my children, be reverent.
Be gentle, loving and kind to each other
And hold sacred the Earth and its creatures:
For I am the Lady: Creatrix and Mother!

-Kalioppe-

{^}

Second Ritual for Bastu

Chris Olmstead

Gwen called me up to tell me that her nineteen-year old Siamese cat Coco, who raised her from a small child and taught her innumerable wisdoms, had just come out of surgery and was not doing well. She talked about how her sister Lisa went to the vet every day to sit with him, talk to him, and give him her love. Gwen said she was burning a blue candle next to his picture in order to promote his healing, and was that O.K.? To answer her I mentioned as a gentle aside that I had heard that green was also good for healing. We talked cats for a while. She cried. I remembered Buttons, fought tears, and then I understood what pain she faced here. She kept talking until I offered that I too might do a healing spell on his behalf. She jumped on my words with an eager "Oh! Would you?!" and I suddenly understood the real question behind this phone-call.

I explained that a cat who has seen nineteen summers has really had the best of it already, and that a spell which holds him to a body which is obviously failing him might be no kindness. She agreed. I explained that he might just be ready to go, now...since she has been raised, and even her little sister Lisa--with whom Coco lived—had just graduated college. I agreed to do a spell which sent him energy to do with as he chose, either to heal or to move on. She made a hopeful sound that with healing, he might choose to stay, then she hung up.

I went quiet, thinking how best to do this. I mentally reviewed past spells that have worked, and why. Spells of "recovery" (whether they have been for illness, or finding Buttons when he was lost in a strange and distant city, or simply gaining the return of stolen things) have worked best when I look at the web as it was before the undesired event, compare it to the web as it is after, and (if the difference is not too great) then shape the web with my mind until it resembles what has been and consequently have the item in question pop back into my reality like a watermelon seed squeezed between thumb and forefinger.

Here I sought to couch this knowledge within the Wiccan framework I am studying. I understand how the use of a ritual (or a language, an image, a habit, anything) taps into all those who have ever used the same thing, and knits their gifts together on the time-line. More mundanely, I understand how my own establishment of the habit of ritual will build powerful cues in my mind which

make spell-work more efficient. Out of respect for what my teachers have been showing me, I determined to do it perfectly...while no one was around for me to feel awkward before.

How might my Priestess teacher compose her Altar? What things, and what Deity shall be the focus? Well, obviously Bast...and such things as Bast might like. I thought back to the ritual I wanted to do with Bast for healing Le-oh. I plundered the memory of it for useful items. I remembered: Bast likes golden necklaces and other shiny things, images of cats, soft lights that don't damage night vision, and suddenly, I laughed aloud as I was inspired to offer Her cat-nip. It just felt right. So I laid these all out (along with the "usual" things): My first piece of jewelry--a golden cat pin, inscribed "Save a Cat" from the Save a Cat League of New York, my finest gold chain, two teak cats from the orient, my golden ankh, scarab necklace, and the spread-winged Horus-falcon I got when I visited the exhibition of Ramses II. I placed a bud-vase next to the water cup and went out into the night to gather a perfect sprig of fresh cat-nip.

A deep breath, and I began by lighting the tiny oil lamps on Her Altar... Standing before Her altar I closed my eyes and reached for the images of the web when Coco was well and compared how it is now. Images slipped and swam. The differences were great. I pictured Gwen, her candles and photographs, and knitted us all into the circle with a breath. Then the images left. I opened my eyes and spoke softly but aloud. (I'm trying to cultivate that ability.) Before me, my cat images glimmered. I remembered the scene where Thomasina visits Bast.

I went there too. I breathed energy into myself, and held it in my belly, as my Sensei taught me. Then I said:

"Oh Bast--I'm here on behalf of your charge Coco, and his human, my friend Gwen. Coco is old, and it may be that his time has come. It's true he has lived long, but some cats do live longer. If this is still something about which there is uncertainty and choice, let him use this energy to heal. If it is really time for him to go, then I don't wish to stop him. Let him use this energy to go on into what ever comes next for him, and have an optimum and right... 'coming forth into the day'."

(I wanted to say 'death and re-birth,' but suddenly that wasn't accurate here...) I then continued, asking:

"Oh Bast, how hard is it to just let things be as they have been, for just a little longer? He is old, but old-age isn't a crime..." and suddenly a voice broke in just behind my right ear, and in perfectly lucid English She answered softly: "...and Death is no punishment."

It shook me a moment. As soon as She said it I recognized She was right--(hence--right side? Or R/L Brain?) It humbled me to realize I had thought that death WAS punishment. I knew that She was gone as soon as She had spoken, and there would be no point to turning to look. I felt the energy go out of me toward Coco, and I knew the spell had worked but that I hadn't gotten the answer Gwen wanted. That saddened me, even knowing what She said. I thanked Bast, thanked and dismissed the watch-towers, and went to bed to think about it all.

Early the next morning Gwen called to thank me for talking to her, and to tell me there was no need to make the spell for Coco. He had died in his sleep during the night...now at least he wouldn't have to face another surgery.

I told her I had already done the spell, and it was my feeling that Coco was o.k. I mentioned that I thought he had taken the energy for use in his next reality. I said everything I could think of to help her feel better. I don't recall whether I told her what Bast said to me or not.

When I went to the altar to take it all down, I noticed the water level on the cat-nip had dropped below the stem and it had withered. Somehow that was fitting. It meant many sad and happy things all at once. It meant that She had accepted the gift by taking the essential freshness of the offering; It meant that things die, and that's natural; It meant that when the vitality is gone, the flesh can not stay. So it is with what I know of death.

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WCC Beltane Ritual

By Lynna Landstreet

Personnel required:

Several drummers and other musicians if possible. A priest and priestess who will represent the God & Goddess (and should be garbed appropriately), referred to herein as P & PS, plus a priest or priestess who will read the meditation and "stage-manage" the ritual

(referred to herein as "N" for Narrator)

Tools/Supplies required:

Very few. There should be afire in the center of the circle, and a chalice of wine and a bowl of Nine Holy Herbs spray or other concentrated alcohol (we ended up using Jamaican over-proof rum, which worked very well -- flared up about six feet high!).

Bring in the people and have them sit. Have the musicians sit together in an inner semi-circle, behind the Narrator. One drummer should be playing a slow, hypnotic heartbeat during the first party of the ritual. The priest and priestess who will represent the God and Goddess should be hiding near the circle, and approach when the part about them drawing near begins.

Narrator

"Beltane means many things. It is a celebration of spring coming into full flower, of the return of the Goddess from the underworld, the mating time of the animals, the return of the sun, and many other things. Above all, it is a celebration of life. But for us, here in this community, it is also the time when we leave the confines of our building and return to the temple of the forest.

"Wicca is a nature religion, but too often we worship in concrete cages, cut off from that nature, and from our own natures. And as we have now returned to nature in our choice of ritual site, I ask you tonight to return to nature in your hearts and minds as well, for the ways of the world within walls are not necessarily the same as the ways of the world outside.

"We meet in a small fragment of forest, within a city park. But now, I ask you to forget the city that surrounds us. In your mind's eye, let the city fade away and the forest extend on and on, covering the land that only moments ago was buried under concrete. For once this land was wild, and covered with trees, not buildings. Once the rivers and streams ran free, and the air was fresh and fragrant with the scent of cedar and sweet fern, not fouled by car exhaust and factory smoke. And it may be that one day, it will be so again, we have no way of knowing.

"But for now, picture the forest extending on and on, as far as you can imagine, in all directions. The great wild forest surrounds and embraces us, and we are the people of the forest.

"Herein the great wild forest, we have no need of a sword to cast the circle, for we have each other, our hands, our minds, our bodies. Join hands, and breathe in deeply, and breathe out, as one. Feel the circle being formed now by our touch, the energy leaping from hand to hand, deosil, around the circle. Feel it forming, a place set apart from the trials of daily life, a sacred, wild place...

"Here in the great wild forest, we have no need of a besom to cleanse our circle, for we meet in the wilderness, which is already clean and pure, and by its touch are we made clean and pure ourselves. Feel all fears, doubts and negativities ebbing away from you, as the forest absorbs them and transforms them to good...

"Here in the great wild forest, we have no need of incense to purify our circle, for we have the arching sky above our grove, and the rushing wind that ruffles our hair and caresses our skin. Breathe deeply, and take the wind and the sky into yourself. The spirits of the air are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a candle to purify our circle, for we have the balefire in the center of our circle, and the stars above. See the leaping flames now, hear their crackle, and see them reflected in the tiny fires in the sky above us. Feel their warmth, and take them into yourself. The spirits of the fire are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a water bowl to purify our circle, for we have the rushing stream in the valley beside us, and the dew that moistens the grass. Hear the water's call, now, feel the rising dampness in the air, and take it into yourself. The spirits of the water are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Herein the great wild forest, we have no need of salt to purify our circle, for we have the earth itself, beneath us, and the firmness of our own flesh and bones. Feel the solidity, the vastness, of the earth, and take it into yourself. The spirits of the earth are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Open yourself, now, to the pulse of life all around you. It is there, if you can free your spirit enough to sense it. Feel the life straining to be born in every sprouting seed, the exhilaration of the blossoms bursting from their buds on the trees, the joy of the very grass itself, of every bush and shrub and piece of moss, greening again as the earth is warmed by the sun, as the life-giving rains fall from the sky, and all of nature is borne into the ecstatic dance of life's return. And feel, in the midst of it all, the presence of the Lord and Lady, who are the soul of all nature, the consciousness of the wild, the beauty of the green earth, the sun and moon and stars, and the mystery of the waters. Feel them approaching! Even now, they near our circle, drawn by our love and our joy in their creation. Feel their power, their nearness... they approach... they come... **They are here**!"

Narrator throws the Nine Holy Herbs into the fire. As it flares up, the drummers begin to drum, and the priest and priestess representing the God and Goddess run into the circle and begin to dance wildly around the fire. After a couple of rounds, they each pull someone in from the circle to dance with them a few rounds, then each of the four pull other people in, and so on, until the whole circle is up and dancing (in high school they called this a snowball dance, remember?).

As the dance reaches its peak, the priest and priestess take the chalice, and hold it up above the heads of the dancers to charge it(this is made easier if your circle site is surrounded by park benches like ours is). If the energy is really happening, a formal wine blessing shouldn't be necessary, butane may be performed anyway if desired. When the wine has been charged, the narrator calls "Down!" and people fall to the ground.

Narrator

"Feel the energy swirling up and up above us, forming a fiery cone. See it explode in a shower of fireworks, the energy spiraling down to the earth like shooting stars, adding power to the transformation that is already underway, blending with the energy of every leaf and bud and blossom to aid in the greening of the earth. (Pause) Now rise, and join hands once again."

Priest and **priestess** take chalice around circle, and kiss each person before giving it to them, while people sing:

"Powers of the Earth
Powers taking form
Rising to rebirth,
Rising to be born."

When chalice returns, pour libation into the fire.

Narrator

We need not bid farewell to our Gods, nor to the spirits that surround us, the wind, the fire, the stream, or the earth, for they are always here. It is we who shall take our leave of them, later on, and when we do, each of us shall say our own farewell, in our own words. But for now -- **Let the celebration begin**!!!"

People feast, dance, make merry, etc.
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THE CORN PLAY

(Lammas Ritual)

Coven of the Morning Star and Stella Maris Coven

Requirements:

Lammas Lord Crown (Wheat, Rye, Corn, fruit and flowers)
Corn Queen Crown (Wheat, Rye, Corn etc)
Fresh-baked bread
Honey
Red Wine
Cords to bind the Lammas Lord
Green cloth to cover him
Lammas Cup and cloth to polish
"John Barleycorn" music

Ritual Begins:

Priestess and **Priest** cast circle and invoke quarters

(**Lammas Lord** and **Corn Queen** remain outside circle).

A gateway is cut, and everyone calls to the **Corn Queen** to enter the circle:

> Queen of the Corn, Queen of the Fertile Earth; come to us now, for we have need of you & etc.

The **Queen** enters, and then leads the call for the **Lammas Lord** to enter the circle.

> God of the Meadow, God of the Hill, God of the Corn and of our True Will, come to us now, for we adore you & etc.

The **Lammas Lord** stands in the center of the Circle, and is washed by the women (each Priestess takes the aspergillus in turn, and asperges the Lammas Lord - **Corn Queen** first).

Then each one polishes the Lammas Cup, which is returned to the altar, and filled with red wine. (**Corn Queen** takes cup and cloth to each person).

Then the **Queen** stands before the Lammas Lord and says:

To kill the King

Coven:

For what purpose kill?

Queen

To feed the land

Coven:

What feeds the land?

Queen

The blood of the King
The honor of the King
The life of the King

Two **priests** step forward, and bind the **Lord's** hands behind his back, and tie his ankles together.

NB: Do not knot the cords, as the **Lammas Lord** must be able to extricate himself from the bindings.

The men all turn and face outwards from the circle. The **Corn Queen** takes her athame, and the cup of wine, and "cuts the throat" of the **Lammas Lord,** catching his blood in the chalice. The women help the **Lammas Lord** to the ground, and cover him with the green cloth. His crown is placed upon the bread, on the altar. A female **Elder** stands at the head of the **Lammas Lord**, and a Maiden stands at his feet. They are his mourners. The men turn back into the circle, and the **Corn Queen** leads the weaving dance to "John Barleycorn". When the music finishes, all stand facing outwards (including **Elder** and **Maiden**). The **Lammas Lord** removes his binds and cover, and silently makes his way to the altar. He takes up

the bread and wine, and leaves his crown on the altar. He returns and stands center. The **Corn Queen** acknowledges the mystery of the re-born grain:

"Behold the Mystery! The grain, the crop, the food."

As **she** speaks, everyone turns and faces in once more.

The **Queen** steps forward, and kneels before the re-born grain saying again,

"Behold the mystery".

She rises, and drinks from the cup. The "**Lammas Lord**" breaks a piece of bread for **her**, which he gives to her as **she** hands back the cup. **She** walks to the altar, and dips the bread in the honey. Then the next person steps forward, and repeats **her** actions. Then each in turn until all have knelt to the re-born grain, and had some wine, bread and honey. It is important that the **Lammas Lord** does not speak throughout the ritual.

The circle is closed, and the feast begins.

This ritual is freely adapted from a traditional ritual practiced in the north of England.
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FOOD FOR THOUGHT

SYSOP'S NOTE: This excellent food-for-thought was downloaded from EarthRite BBS, 415-651-9496. - Talespinner, Sysop, WeirdBase
NOTE: This document appears to be adapted from the work of Amber K in "Covencraft : Witchcraft for Three or More", 1998 Llewellyn Publications.

LOOKING AT YOURSELF

Before you go a step further, take a good long look at your desires, motivation and skills. What role do you see yourself playing in this new group? "Ordinary" member? Democratic facilitator? High Priestess? And if the last -- why do you want the job?

The title of High Priestess and Priestess are seductive, conjuring up exotic images of yourself in embroidered robes, a silver crescent (or horned helm) on your brow, adoring celebrants hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and candle wax soon enough, and not every word you speak is worth remembering. A coven leader's job is mostly hard work between rituals and behind the scene. It is not always a good place to act out your fantasies, because the lives and well-being of others are involved, and what is flattering or enjoyable to you man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain status and ego gratification, other people will quickly sense that. If they are intelligent, independent individuals, they will refuse to play Adoring Disciple to your Witch Queen impressions. They will disappear, and that vanishing act will be the last magick they do with you.

And if you do attract a group ready to be subservient Spear Carriers in your fantasy drama -- well, do you really want to associate with that kind of personality? What are you going to do when you want someone strong around to help you or teach you, and next New Moon you look out upon a handful of Henry Milquetoasts and Frieda Handmaidens? If a person is willing to serve you, the they will also become dependent on you, drain your energy, and become disillusioned if you ever let down the Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a) because it seems glamorous, exotic, and a little wicked; b) because it will shock your mother, or c) because you can endure your boring, flunkie job more easily if you get to go home and play Witch at night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facilitator of a study group, group process insights and skills are important.
These include:

1) Gatekeeping, or guiding discussion in such a way that everyone has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is completed, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more that reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants, dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and obtaining them (information, money, supplies); fostering communications (by telephone, printed schedules, newsletters etc.); and keeping records (minutes, accounts, Witch Book entries, or ritual logbook). Someone or several someone has to collect the dues if any, buy the candles, chill the wine, and so forth.

Teaching is crucial to both covens and study groups. If only one person has any formal training or experience in magick, s/he should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they you may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculty, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coveners explore the roots of their personal problems and choose strategies and tactics to overcome them. This is not to suggest that one must be a trained psychoanalyst; but at the

least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiesthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facilitator, either for the first months or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess – whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.
{^}

The Heirophant

"An official expounder of sacred mysteries or religious ceremonies, esp. in ancient Greece; an initiating or presiding priest" - OED. I generally use it in the "initiating priest/ess" context (CM heritage, that). Those who hold the power *and authority* to initiate others into our particular Trad, are hierophants when they actually exercise that power.

Most of us are explicitly oath bound to ensure that the candidate is a worthy person, properly prepared to receive what we are about to confer, and that the rite of adoption/initiation is correctly done according to Trad standards. Those Trads who've dispensed with oaths still, implicitly, expect something rather similar.

When I consider a candidate for initiation, I first look to see whether I have a 'proper person' according the expectations of my Art. Next I look to see whether the Lady's Initiation rests upon them.

Lastly, I look to see that s/he understands what s/he is about to promise, and has the skills necessary to carry it out (the gumption to stand by his/her oath is part of 'proper person', IMO). While the marks ARE plain to see, speculation by the uninitiated notwithstanding <g>, all three ARE judgment calls on my part. Then again, ANY situation touching upon my Oath requires a judgment call on my part.

At1st Degree, Alexandrian tradition permits me to extend benefit of the doubt in cases where the marks are recent enough that they shine but dimly (or where the candidate's history leads one to suspect s/he may not feel bound to stand by what s/he swears to). Gardnerian tradition does not. Then again, H'Alexandrian tradition requires that no benefit of the doubt be granted at 2nd Degree, whereas Gardnerian tradition again contradicts. In either case, a 2nd of either Trad has been put to the test and found fully appropriate to the Trad in the judgment of his/her hierophant, we simply do it at different degrees. (That's the theory, anyway, and why we come down so hard on those who f^ck-initiate.)

This article has been removed at the request of the author. You can visit his website.

{^} Michael Poe

Ancient Egyptian Metaphysics

Many requests for me to do some teaching (largely from a book that I am now writing on ancient Egyptian Metaphysics and Personal Worship) about metaphysics, worship and the ancient Egyptian traditions. To start off, I want to briefly quote some ancient Egyptian philosophers to give you the gist of ancient Egyptian philosophy and Metaphysics. The next note I enter will be on general comments on ancient Egyptian metaphysics. The material I will use is NOT from Masonic or Rosicrucian but from authentic Egyptian sources. In many cases I can quote the exact sources, most are translations of papyrus, temples, tombs, etc. Having studied the subject for 33 years, gotten a degree on the subject, and working on the book for 10 years, I will pass on some of what I have learned. All of the translations are from Egyptologists and Archaeologists. To quote an old Egyptian philosopher (found written on his tomb), Ptah Hotep :

"To give a few words of Truth,
And what you make of Them will be your Test."

From the College of Priests House of the Temple of Horus at Edfu:

"The Lamp of Wisdom burns steadily,
If the soil that feeds it be reality.
If the oil that feeds the lamp be Love,
The beloved will meet the Lord or Lady and be blessed.

(Lord or Lady means personal God or Goddess, ed.)

If the air that feeds the Flame be Truth,
The Breath of He who breathes will inhale Wisdom.
If the Spirit enters the Flame,
The Fire will be as bright as a Star."

Next little lesson; what is a hymn when I mention one or quote one (which I will from time to time)?

The hymns of Egypt tell of the nature and workings of the God/- dess they glorify. They mention his /her name and his/her ties to a locality, allude to the myths and describe his/her appearance and powers and attributes.

A occult tradition is like a journey. Before one ventures onto any unknown journey it is best to have an idea of the dangers and preventive protection. Ancient Egypt had 14 traditions. I will, in these notes, outline them all.

To share another "wisdom texts" as the ancient Egyptian philosophy is called: This one is from Kagemni, whose tomb can be visited at Sakkara, as is known as one of the wisest men around. This text is for a student in order for him to select the right metaphysical teacher.

"He who is a Priest of the Living, whom a Neter* favors
Like the Bennu on the Obelisk,"
Performs Right Actions without seeking a reward for them.
Such a Teacher lives a life of true piety.

He seeks no gain from any good deed he does,
But sets his Heart only on the Neter's service.
He has compassion upon all Living creatures.

He holds fast to the Neter's name and inspires others to meditate on it.*
He accepts joy and sorrow with an equal mind.
He is always happy and never set apart from his Neter.

To him gold and dross are as one;
Nectar and poison are as one
The King and the beggar are as one."

1. Neter - Neter is the ancient Egyptian word, that we would equate with God or Goddess. But Neter's exact translation is "Abstract Principle" or "Divine Principle" and is not a male or female word.

2. Bennu on the Obelisk - the Bennu bird is the Egyptian Phoenix, which lives in Arabia, and comes every 500 years to built a nest on an obelisk where it lays an egg, and when the egg starts hatching, it dies in its own flames, and is reborn from the egg. The obelisk is the Egyptian symbol of the first ray of sun light striking the earth, and when built, is usually covered in gold or electrum. The top of the obelisk is like a pyramid and is called the Pyramidion; and the pyramids are all representations of the suns first light on the Newly Born Earth.

3. "He holds fast to the Neter's name and inspires others to meditate on it." - In addition to the common name of any god, like Heru for Horus, they also have a hidden name, a name of power, that the priest/esses use in ritual and meditation.

PRIESTS AND PRIESTESSES

How did a person become a priest/ess in ancient Egypt?

Well, each family had their own family worship area, the size of which is wholly dependent upon the size of the house they lived in. More about this when we get into the path of the Aait-Shesheta. Therefore, in each family, someone had to act as the family priest/- ess. If the father or mother was a priest/ess, then he or she was the family religious leader, in charge of the family rituals. If the parents were not initiated priest/esses, then usually the Elder Son acted as the religious leader. However, in some nomes (or states), matrilineal descent (through the female) was a tradition so the Eldest Daughter was the religious leader.

The only schools, including most crafts, were taught in the temple colleges. A child would be sent to a college to learn a craft between the ages of 6-10. If the family had a tradition of priest/esses then usually the children would go to the temple college to be interviewed and tested for the priesthood. Exactly how the priest/- esses at the college tested the would be initiate is not well known yet, but we do know that usually the following priests would be involved:

1. A Divine Scribe (reader and writer initiate)
2. A Prophet (who uses divination of some sort and inner visions)
3. A Purification Priest
4. A Priest of Anubis (or some other sort related to traveling in Egyptian heavens (astral plane directly related to Egyptian heavens).

Every Egyptian temple had 2 types of staff, a magical one and a working one (working meaning the scribes, bakers and people who run the every day part).

If the would be initiate was found wanting in the magical staff (called People of the Circle, which we will get to when we talk about temple organization), the person may be sent back, or taught a craft, or go into the working temple staff.

One of the first things that any initiate is taught is Egyptian Philosophy, which is really less like Voltaire, and more like Ethics and Conscious. The would be

priest needs to come up with his own ethics or philosophy before embarking on to magical training.

Therefore ethics and morals was the beginning of the training. If one had to make a "Readers Digest Condensed" version of all of the Egyptian ethics and philosophy teachings it would be; as one Egyptian Philosopher put it (but not quite as well).

Do anything you want, but only in moderation, and while doing so, do not harm anyone physically or psychology.

Almost exactly like the Wiccan motto : Do what they wilt, but harm none.

But to the ancient Egyptian, theirs also says, "don't harm yourself, and don't go overboard on anything: Moderation.

Divination Of Bes, Bast, Or Hathor

(from Leyden Papyrus)

Use a divining bowl of pottery. Use green or some vegetable based ink. Preferable to use hieroglyphics, but try it a few times without them and use English (but if you can, do as the Egyptians do) Write your request or formula in base and inner sides of bowl using the vegetable ink. Also write in either Bes, Bast, or Hathor's name three times while meditating on the goddess and your request. (pick one goddess, not all three)

Pour consecrated water in it to dissolve the writing.
Swallow water
Go to sleep

(If you can sleep in a temple, sacred area, so much the better, otherwise at home, and record your dreams when you wake up.)

A divination bowl, in Egypt, was specially made for the purpose; however, if you're not a potter, pottering around, find one out of pottery, usable (no lead based paint or in the clay), about the size of rice bowl. Consecrate and bless it, and viola, a divining bowl.

Back in those days, green paint was either a vegetable dye or green ochre. They didn't use the ochre, but a vegetable dye would work. Although I know of people who specifically prepare a vegetable ink (macerated herbs in a small bowl of water), a food coloring would be okay, but I would still suggest using a mortar and pestle and grinding some herbs you specially selected, and putting it into the food colored water and let it seep for a bit, and then use that. It would definitely be closer to the spirit of the occasion. I know, next you are going to ask, what herbs?

Well, the ancient Egyptians had comfrey and you can heal thyself at the same time. Lettuce was considered an aphrodisiac, sacred to Min (so if your request or question is along that line, add that); they also used mint a lot.

A BRIEF HISTORY OF EGYPT

Egypt wasn't always a thin ribbon of life surrounded by desert. From 200,000 to 10,000 BCE most of what is now known as the Sahara desert used to be verdant grasslands and plains with many trees and several rivers. There was an accumulation of different cultures down to 5,000 BCE.

From 6,000-4,000 BCE different belief structures, and both matrilineal and patrilineal societies existed along the Nile, for by then the Sahara was rapidly turning to desert and the cultures went to the only remaining source of water, the Life Giving Nile. Agriculture was already developed, and irrigation systems in use. There was already predominant Goddess and God worship in these societies.

From 4,000-3,100 BCE, Egypt now evolved into states, between 36-44 of them, called Nomes. From time to time, Egypt became united into two kingdoms, the Upper Kingdom, from about Aswan down to Cairo, with its capital at Nekhen, whose chief god was a goddess, Nekhebit, the Vulture Goddess; and Lower Egypt in the Delta with it's capital at Uatchet, whose chief god was also a goddess, Uatchet.

Nekhebit, the Vulture Goddess was an Earth Mother, and considered very maternal (the type of vultures in Egypt are very maternal birds). She also symbolized regeneration of life, from Death comes Life, as the vulture is one of the few animals that can survive and mainly subsists on bodies of animals that would poison others.

Uatchet, the Snake Goddess, was also venerated as protection from snakes, and of fertility (snakes lay many eggs).

The two goddess, Nekhebit and Uatchet, Vulture and Snake goddess became the part of the crown over the third eye, look at the two on most crowns of Egypt. Later, the snake goddess became associated with the Serpent Fire of the Egyptian equivalent of the Kundalini, and it's power came out at the third eye, instead of the top of the head (which became associated with another god).

The worship of Hathor, Amon, Thoth, Horus, Bast, Sekhmet and a few others have already been well established. Isis is yet to be found or mentioned.

The first three Dynasties: I

The 1st king, Narmer, united the kingdoms forever (after a brief unification prior), and on the famous palette of Narmer is found not only the Nome standards (our equivalents of flags), but the 1st known name of Hathor.

The 2nd king of the 1st Dynasty established the right of women to rule Egypt.

It was during the 1st Dynasty that a woman ruled Egypt, to take that into perspective, if the US followed that, we would have a woman president well before the Civil War. She was one of the 11 women to rule one of the greatest civilizations in the world. And it, like most of the others, was peaceful.

Rights of women were established. they could marry and divorce; there was no community property; women could establish their own businesses without a man's consent or co-signature; they could conduct them before, during and after marriage. Married couples were considered co-partners and co-equals. Pregnant women, by law, had to be taken care of by the husband or the police came and beat him up!

ANCIENT EGYPTIAN ASTRAL HEAVEN(S)

Ancient Egypt had more than one heaven, and most of their heavens were subdivided into sections or parts akin to, and probably best equated with the astral plane.

As the astral plane has many different levels, the lowest next to the earthly plane, and highest sections up to and pass most of earth's religions concept of heaven, the astral plane is like a onion with the material world in the center, and the layers going outward (or inward, or higher, or whatever). As most religions heavens are manifested in the astral plane, they are also separate from each other.

This is also true in Egyptian heavens of the astral plane. The Book of the Dead (a misnomer as the Egyptians never called it that), lists the sections of the Heaven of Osiris. As you read the book, you also see that there is a specific way to get to the heaven and through it.

There is an ancient Egyptian writing from a scribe that says, in effect: "If you don't use the specific directions to get to a particular heaven, you won't get there but to a false heaven."

As most of us are aware, the astral plane is composed and made up of the thought forms of mankind and of the gods, hence, there is an Egyptian heaven that was formed by the thousands of people who have conceptualized it since the beginning of the 1800's, made stronger through the Rosicrucians and Blavatsky's, and into the modern metaphysical movement. But it is NOT the ancient Egyptian heaven. Hence, you can't simply just astrally project in order to get to a real Egyptian heaven.

You have to follow the directions by the ancient Egyptians in order to make it to one of their specific heavens.

You may even have to change your astral form to conform to a certain type in order to enter. For example, one of the ways to get to the Horus heaven is to have

project to the Nile, and do certain things in order for a boat with a hawk on it to come over to the bank and pick you up to take you to the Horus Heaven.

One of the things you have to do, and not the only thing, in order to get into the Heaven of Isis is to change your astral body into the shape of a bird, a Swallow!

So if someone, no matter how much you respect them, tells you that they dreamed or astrally projected to astral Egypt, they are wrong, unless they know the specific ways to do it. The Egyptians then, have a sort of astral lock on the proverbial doors to the entrance of their heavens, and you can't just blindingly end up there without the right keys to get there. I can probably safely say that no more than a couple of dozen people in the last century have been able to enter these heavens, and no one who has written a book about Egyptian metaphysics has (including Eliz. Hatch who wrote Initiation; who knows nothing about Ptahhotep).

The teachers are still pretty much in the Egyptian heavens, waiting to teach the student who is able to get there.

Although the ancient Egyptians had the wherewithal to go into drug induced states (they had mandrake and poppies for medicine), I have yet to find one example of them using them for magic or astral projection.

Astral sight was taught before astral projection, using tech- niques that we still use today.

Several techniques that are used today in astral projection today were also used in astral projection then, but usually, a priest led the student in the first several experiences in order for the student to get used to the experience and feelings associated with projection to a particular heaven.

Therefore the guided trips were first used. Usually the first trips were done in the temples (easier to do with all of the power already resident in the temples). Some, like the priests of Horus were also done by the Nile's edge, the student going into a sleep, the priest astrally projecting and drawing the students astral body and consciousness out doing what is necessary for the Horus boat to arrive on the astral Nile, then going on the trip through the Horus heaven. Sometimes it was done out in the desert.

Once when I was in Egypt, after finding a Eye of Horus between the pillars of the temple of the ka of Ptahhotep, I went into the Serapeum (desert underground chambers for the burials of the Serapis bulls; talk about sensory deprivation! Light wouldn't go farther than 20' and normal talking didn't extend past 30-40'.) and in the Serapeum, while sitting down next to the stone coffin of one of the bulls I instantaneously, and lack of trying on my part, astrally projected. I found myself several hundred feet over the desert at Sakkara and flew to the Nile and commenced on a trip to an Egyptian heaven.

When a teacher died, such as Imhotep, he went to the appropriate heaven and taught from there (according to the ancient Egyptians, who said that at that point their teachers on earth would astrally project to the heaven to be taught by him). At that point, all priest/esses called him Master, or another appropriate remark. Since apparently there was much connections between the two worlds, the priest/esses knew when Imhotep finally left the astral heaven to ascend beyond and into the world of the god/desses. At that point Imhotep on earth was called a God (this process is found in a papyrus fragment translated courtesy of the French Institute of Archeology of Cairo).

Hence, if you know when Imhotep or some other lived, and know that after death he was called a master, then the earliest time that he, or she, started being called a God was the time he moved out of the astral plane.

Some other traditions use the symbology of ladders as an analogy of the ascent to their astral plane. Each rung represents a god or goddess to invoke, the ladder is always held by two gods, which symbolize the type of path being used. In some other traditions, there was a way to ascend through the astral plane and into the spiritual realm, reserved for the higher priests who have passed the Guardian of the Threshold. These traditions can be found when you go to Egypt for in some of the temples the staircase to the roof will have a god/dess for each step, symbolizing those that you will need to ascend to the spiritual plane.

Certain god/desses and spiritual beings can assist or deter you from your astral trip.

The Helpers:

> Anubis is one of the best. Hathor is also great, for she gives you magical power during your astral projection. The god Seb supplies all a person needs to astrally travel in many places. The god Seb, Shu, the goddesses Nut and Tefnut defend people during their journeys.

There was also the Souls of the West, Souls of the East; Lady of the Evening, Calf of the Goddess (Morning Star), Souls of several different cities for their special heavens; The Catcher of Gods, the Divine Being who Examines Gods for Men, the God who Binds Gods.

Those that you want to avoid:

> The Unmentionable Terrible Serpent (with Lovecraftian powers and would be great in his novels, like Chuthulu or Hastor the Unspeakable, occasionally used in Black Magic, which apparently was very uncommon in Egypt) I won't give you his name.

There is of course, Apep, Apophis, and a few specific to each of the heavens, but are usually particular to the Osirian heaven (Reading the Book of the Dead will give you a great idea about them).

A zoomorphic projection is when you astrally project then change your astral body into a zoomorphic figure in order to get to specific Egyptian astral heavens. An example is turning your astral body into a swallow to get to Isis's heaven, or into a hawk to get to one of Horus's heavens.

Following the Eastern Tradition of the astral plane, the Egyptians have an almost exact duplicate of the concept. Basically it says that there is a plane of existence between the realm of the high gods and earth, called the astral plane, which has layers like an onion. The astral plane is made up of the mind stuff of heaven and earth dwellers alike and is as real as both. To the Eastern people, all the heavens of all the religions are there. To both Egyptian and Easterners, to get there you astrally project or out of body experience. Although the Egyptians had a more elaborate version.

The Egyptians, therefore, which had several religious traditions, of which Isis plays in a couple) had several heavens. These were usually conceived of in layers or parts, corresponding to the layers of the astral plane. In Heliopolis there were 12 layers or planes to their heaven.

Each tradition had a different heaven and a different way of getting there. The temples trained the people how to do it at home, at the temple, or elsewhere.

Sometimes more than just the astral body took the trip, there was also a spiritual body, the soul, the spirit and other forms.

According to ancient Egyptian practices, you can project your astral body, soul, spirit, or spiritual body. However, there is no ritual to do all at once, probably because it would kill the person. Of course the Sa is considered the spiritual power of a person and the animating force of the body. As long as you have the Sa and one of the three (soul, spirit or spiritual body) you're body can still live during the projections.

The Egyptians are the only ones that I am aware of (other than a very few Native American tribes) that even project the spirit or the spiritual body or the soul.

Altered state of consciousness was used in Egypt, usually by NOT using drugs, although they did have mandrake, poppies and hemp (used in medicine as an anesthetic). What was taught differed by tradition, and what kind of altered state differed also. For example: A scribe of Anubis: Does he want to become a doctor/priest, a mummification priest, or a priest/guide to the astral plane? If the latter, then he is taught the basics of the Egyptian astral planes and how each one differs, and how each tradition of Egypt has a different path to their own. He is taught how to astrally project, and then his teacher will project and take him on a guided tour. Eventually he will astrally project to the Anubis temple in the astral plane and receive higher knowledge from their teachers. Eventually he will teach others to project, and lead them on journeys. No one except probably about 15 people know how to astrally project to an ancient Egyptian astral plane. The form you take, the route you take, what you see determines if you will get there, and if you don't know these things, according to the Egyptians you will not reach the plane. Instead you will end up on an astral plane of Egypt created by people who lived from the 1700- 1800's on, such as

Golden Dawn people, Rosicrucians, Wicca people. Is there an astral plane? It's up to you. I have my own opinion. My opinions are almost always based on experts in their own fields.

ANCIENT EGYPTIAN INITIATIONS

The mysteries and initiations varied from temple to temple. In the Lesser Mysteries of Isis there is preparatory instruction, meditation within the temple and introduction to the sanctuary for participation in a performance of drama of death and resurrection.

In today's society, there are many groups that give initiations, but the initiation usually fails, and usually for the following reasons;

1. The group doing the initiation does not know enough to do one successfully (usually through lack of full knowledge of their tradition).

2. Incomplete preparation of the Initiate.

3. Incomplete preparation of the group.

4. Incomplete Initiatory Ceremonies or process.

5. Initiation Rituals becomes a bad play at best.

6. The people directing the Initiations weren't properly prepared or initiated in their own initiation.

In Egypt, they allowed for self-initiation (but only for some levels). All cognition, after all, comes from the inside. We are therefore initiated only by ourselves, the master or teacher gives us the Key.

In some Egyptian initiations the goal is the receive the Sa, the innate virtue or power of the gods as a sort of fluid (or magnetic fluid or aura). It is transmitted by the God's (I will sometimes say God, but take it as either God or Goddess) hands through touch or passes on the neck or spine of the individual. This operation is called the Satapu-sa.

"The Summit is the Apex of the Mountains height, but there are both Summit and Valley, hence, something exists which causes both. Equally there is within you that which wants to lift itself despite the animal instincts, and also that which wants to remain earthly. Summit and Valley, are 2 powers manifested. If there were not these two there would be only one. Since there are two there are also all the others which sprang from these, the other Neters or Gods/desses."

"One should pass through complexity in order to exhaust the various possibilities until the awakening of the consciousness which leads towards simplicity; it is on intermediate phase between dream and reality."

"If the essence and perfection of all good are comprehended in the god/desses, and if you adhere to a more excellent nature, you will obtain a union with them, the contemplation of truth, and the possession of intellect. A knowledge of the gods is accompanied with a conversion to and knowledge of ourselves."

I'll let you contemplate that one for awhile. Written on the college walls of the Temple of Horus at Edfu.

The Egyptian path can be considered (as defined by Frankfort) as;

1	Evolution	=	Ignorance
2	Destruction	=	Knowledge
3	Dissolution	=	Experience
4	Reintegration	=	Understanding
5	Integration	=	Wisdom

FROM: JANA HOLLINGSWORTH

Dear Michael,

Not only was this the usual excellent note on Egypt, but I was most impressed by your concise description of failed initiations. You have touched on a topic only a few Pagans are willing to think about. Too often initiation in Wiccan and other Pagan groups has become a spiritually meaningless ritual, and the worst part is that people don't even know the difference. Then there are all these novices with no qualifications "self-initiating" themselves. I was once initiated as a Dianic Witch, but it didn't "take." I never refer to myself as a Witch or a Wiccan. I am a Pagan, and I don't need to be initiated for that.

So many who use the name Wiccan

Could use, in the pants, a good kickin'.
A Pagan I am!
I'd give each dam
Self-proclaimed Wiccan a lickin'.
Jana, Pagan and Proud!

FROM: MICHAEL POE

Except for those very few hereditary witches, most of Wicca is new (1940s and later) and as such, much of it is from books and people who taught themselves from books and then taught others. All of the spiritual exercises and goals that need to be done to be truly initiated are usually missing (unless you are lucky enough to be one of the few who was disciplined enough to intuitively done all the right things first. I have been to many Wiccan initiations and while a few have been magical, none have been fully effective, and most have been more like a Catholic mass, all pomp and circumstance and no magic. That's also essentially true of white people learning shamanism, they don't get the teachers that really know.

Ancient Egypt had 14 traditions in which the majority of them were magical ones. After more than 30 years of studying ancient Egypt, even I can't tell you about the proper initiations of several of the traditions; but at least I now have the spiritual exercises and whole initiations for some of the them and in the group that I am involved, we have done a couple of them.

Most Wicca systems that I am aware of need to spend more time on the spiritual and magical development of the individual. Some ancient Egyptian systems took a minimum of a year to two years of spiritual exercises before the person cast their first spell. The priests had the ability to make people astrally project at will, for example.

It's also a mistake being too eclectic. For example, Mercury is equated with Thoth by the Greeks and Romans, but while they did share some powers and attributes, they were not the same. 8 track tapes and regular cassettes both play music, but try putting a 8 track tape into a cassette player!

Isis, for example, is never invoked as a Great Mother Goddess unless she is holding baby Horus. NEVER! I have seen many wiccan ceremonies where they use the wrong Egyptian god/desses in their rituals, or the wrong god/desses forms for the powers they are invoking. Remember, that despite

some current thinking that it's only the association in your mind that counts, and if you want to invoke Sekhmet with a knife (for example) as a gentle mother goddess, she will appear as that; it just isn't so. This is coming from people who have never been properly initiated.

The prevailing thought up to 10 years ago is that if a form and function of a god/dess has been worshipped for thousands of years by hundreds of thousands of individuals, including those properly initiated, then that form and function will always override what one individual or group over a few years may invoke. The thought form was constructed in the Astral plane and is extremely strong, and a few people who have decided that (usually through ignorance) he/she had a different form or function, will never be able to compete with the stronger form. Which is probably why many eclectic wiccan magic doesn't work or work well. They don't know what they are drawing from, and instead of trying to get the vast astral power out there to work for them, it works against them, or else their own little power will be the only power they will be able to tap into.

Michael

FROM: BRENDA RYAN

I was wondering about those temples that have been moved, do they still retain the power. Is it in the temple building itself or in the ground upon which the temple stands? As you know, the temple at Abu Simbel had been moved during the building of the Aswan Dam but I think you mentioned it one time as a power spot. Also, I was more impressed with the temples and tombs in Upper Egypt than in the pyramids and the Sphinx. In fact, the Great Pyramid was musty smelling and claustrophobic so I didn't go all the way up. My friend thought I was missing out on the opportunity of a lifetime, but I just wasn't impressed. I didn't "feel" anything there. The tombs in the Valley of the Kings were another matter. I felt completely comfortable going all the way down in the tombs that were open and was much more in awe of the whole area.

FROM: MICHAEL POE

To make a short answer long, let me respond by this: Back in pre-dynastic times, the priest/- esses had no stone temples, they worked outside (or later, in mud and dabble temples) and cast circles; hence their name; "People of the Circle". Eventually they had temples of sun dried brick, but still retained the name.

During the Dynastic period they were building temples out of stone. Now the stone temples, if you have seen them, are covered with figures of the gods and goddesses and religious texts and invocations. The walls became the psychic circle of protection and were imbued with their own power. Despite the fact that the magical group no longer needed to cast circles for protection from without or raise power within (as the temples walls did that), they were still called the "People of the Circle". Some traditions just won't die! So, yes, the temples themselves, despite having been moved, are still full of power as the walls themselves is the stone circle of power. Now you might ask, well, that makes sense, magic being used in them for thou- sands of years, but what about the power spot it was originally built over, if any? Well, of course, the temple, being built over the power spot and with all the magic working in it for hundreds or thousands of years, the power from the spot would seep into the temples walls. That power would still be there if the temple was rebuilt. Remember that the ancient Egyptians would sometimes take an older temple apart and incorporate the stones into the walls of another temple far away. That is the method of getting stones already imbued with power and "pre-charging" the new temple with power. So yes, any temple that has been moved still retains it's power.

Michael

Imagine if you will, a temple 2/3 of a mile long and 1/4 mile wide, 6 stories tall. The courtyard, big enough for over 4 football fields surrounded by a high, 2 story wall. You enter through 20 foot high doors encased in gold into the courtyard at night. The courtyard is done in highly polished black granite, so well polished that it reflects the milky way. It is like walking in space! In the middle of the courtyard is a full size tree, made with trunk and branches of blue lapis lazuli, and leaves of turquoise. A dream you say? No, for it was the Temple of Ra at Heliopolis, built around 1800-1900 BC, and shown to Greeks during 500-200 b.c. And if you think that was a truly magical and awe inspiring courtyard, imagine

what was inside the huge covered temple that took up over 1/2 of the area! Complete with it's secret corridors and chambers, etc.

Also, you are familiar with Egyptian temples in Egypt, but did you know that Egyptian temples also existed in Lebanon, Syria, Greece, Delos, Crete, Italy, Spain, France, Britain and Germany?

The ancient Egyptians in addition to doctors, also had specialized surgeons, psychologists, OBGYN's, midwives, vets, brain surgeons (with 80% success rate in trepanning, dentists, herbalists, in addition to their botanists and ethnographers.

The Temple is the House of God. The Body of Man is the House of God, therefore the Temple is the Body of Man.

(from temple of Amon).

In nature, everything is linked with everything else, and you are a part of nature. Observe outside, observe inside, you begin to see the relations between things.

The ancient Egyptians didn't worship animals. They had sacred animals, but what they worship was the Divine Principle made manifest in that animal. Hence, the Serapis bull symbolized the Divine Principle of Strength. The Baboon of Thoth for two things: Society (baboons have, among the animals, one of the most complex societies), and of Contemplation (Baboons will sit and watch the Sun rise, among other things). Horus with the Hawk, one who sees or watches the earth from above, and sees it extremely well (hawks and birds of prey have a binocular vision of about 7x power); Hence the celestial Horus eyes were the Sun and the Moon. The attributes of Bast and of the Cat is very close.

And so, to the Egyptian, while man is an example of ALL the powers of all the god/desses; certain animals manifest specific powers, and manifest them more than man. Hence they worship the power behind the animals. Observe outside, observe inside, you begin to see the relations between things.

An animal does not reason, it experiences directly. Man is deceived by the incomplete testimony of his senses and his reason and has allowed the instinctive consciousness to atrophy without having learned to use his intuitive faculties which to the Egyptians, is the wisdom of the heart. Therefore there are ancient rituals to strengthen the heart.

Raise your eyes to know what relates to the laws of the heavens,
Look around you to study the principles of nature,
Look inside you to determine your attributes, to integrate your personality, and identify it with the heavens and nature,
One can cast your heart ahead on the Chosen Way, then go and retrieve it, and let your steps loyally follow its voice.
The Egyptian Way of Life is of Harmony;
Within the All-Inclusive Unity of God/desses,
Nature and Society;
Man can move with Dignity, Safety and Happiness.

The Egyptian essential Unity in the conviction that man can find immortality and peace by becoming part, or as one, with the perennial cyclic rhythms of Nature, a recurring movement, part of the established and unchanging Order of the Universe.

With the occasional exception, I will start posting notes on the different traditions; The Ceremonial Tradition, the Philosophical, The Arts and Crafts, the Hermetic like, the Wiccan like, the Alchemical, etc.

Stuck in between will be the occasional hymn to a god/dess, observations on astronomical god/desses; parts of man, temple structure, etc. Make any comments or questions that you want that are related. Michael Ankh em Maat

THE PATH OF THE CRAFTSMEN IN ANCIENT EGYPT

One of the traditions in ancient Egypt was that of the artists and craftsmen. All of the best artists and craftsmen were trained in one place, the Temple of Ptah in Memphis (presently 20 min south of Cairo). all other artists and craftsmen were usually trained at the Temple or by people who were trained there.

These artists and craftsmen include: Architects, draftsmen, stone workers (large stones and small), jewelers, painters, eventually glass workers, dyers, (but not weavers, who studied at the Temple of Neith in the Delta). All the architects and draftsmen who produced all of the pyramids, temples, palaces, royal tombs, and even forts were trained here.

Have you noticed how all the men and women in paintings and statues have a similar body? Unlike the Greeks, who wanted to show how a persons body really looked like, the Egyptian were interested in showing the "inner essence" of the person. Therefore only in the background, the workers, and not the central family, are people shown as they really were, crippled people, occasional starvation, over weight persons, etc. Therefore the Egyptians were interested in the "inner man (or woman)".

Look at a book on Egyptian art and check out what the god/desses are holding or wearing. That is important to see what powers and attributes are being portrayed. For example, if Bes is holding a knife, she/he becomes a protector and avenger; if holding a sistrum, he/she (it's hard sometimes to tell which sex Bes is), becomes the God/desses of joy, pleasure, music, dance, and another kind of protector; if holding other objects or wearing other outfits, she/he becomes a Protector of Women and of the Family, of Mothers. The same holds true with all of the other gods and goddesses. Hence, Isis can be a Mother Goddess or a Goddess of Women, or of the Visible World depending on what she is wearing or carrying. All of this is taught by the temple of Ptah to the artists.

The similar thing occurs with amulets and talismans. Some amulets and talismans are always shown in a certain color or always made of certain material. The Buckle of Isis is almost always of red carnelian or garnets. The Ankh is almost never down in silver (because the ankh is associated with the Sun, and gold is the metal of the Sun).

The temple of Amon at Luxor is patterned after a human body; in fact, in the sanctuary part, if you observe the stones in the floor, you see that two different

stones were used. If you had an archaeological map of the temple with the floor stones shown, and color in the darker stones, you end up with a huge side profile of a face! So the Temple of God reflected the Temple of Man!

Ptah had other powers and attributes than just artists and craftsmen (he was one of the Great Creator Gods), and was married to Sekhmet (who was into other traditions including healing). Ptah is also associated with the Science and Art of Alchemy. Their offspring is Nefertum, the God of perfumes and aromatherapy, and of the Lotus.

As you will see in future discussions, more than one god/dess is associated with a tradition. Ptah is one of the few gods who ever since pre-dynastic periods, was always portrayed as a human.

Remember that most of the popular literature is from material of the New Kingdom and later periods. By then Horus was associated in the popular ancient Egyptian mind as the son of Isis, and especially popular as that during the Greco-Roman period.

RITUALS and RITUAL ELEMENTS

How many times do you get into a Book of Shadows and look at the rituals? How many of these rituals are complete from opening or drawing the circle, invocation of the four directions, blessings, consecrations, invocation, and closing? And how many are incomplete; in other words, missing some of the elements to the rituals, but maybe referring to use a certain 4 direction invocation or closing rite? Or missing complete elements; such as a hymn or invocation to a Goddess but no rituals around it?

To the major ancient Egyptian temple colleges, the elements of ritual were emphasized. A magician, priest/ess, magic worker at home would end up with several invocations to the four quarters, several closings, etc.

To the Egyptian; The Way of the Ritual; it's chief god/dess to be invoked and the way the ritual is to be directed (weather magic for example) will determine which other ritual elements are used.

Also remember that the Egyptians had generic ritual elements, usually blessings, consecrations and hymns. A generic hymn to a goddesses will have spaces in which the goddesses name, titles and some of her powers would be included.

There were more than one set of god/desses for the four directions; and even the direction that you started your ritual changes with the orientation of the ritual.

For example; if you wanted to do a ritual for fertility of the land, you start off facing south (the Life Giving Nile), then West (to appease the desert), then North (symbol of fertility), then the East (rising sun, cosmic fertility), then back to South. Naturally if you are solar oriented using gods like Amon, Ra, Horus, and goddesses like Sekhmet or Bast, you started with the east and work your way around (clockwise).

If you are invoking a goddess in your ritual you **do not** invoke the four sons of Horus, **unless** it is Isis or Nepthys that you are invoking. There are 2 sets of goddesses of the four directions, and one of the sets would do better.

There are at least three different sets of gods for the four directions, more, since Thoth has his own set, as does some cities.

I have a hand written 35 page list of powers and the god/desses associated with them. It probably corresponds to a book listed in the Library of the Temple of Horus called "The Book of God and Goddesses and their Powers".

So a magician at home would have more of a recipe collection of ritual elements rather than a book of Shadows of complete rituals, and would have the know how of how to put them together. I have about 3,000 such recipes, from Astral projection to Zoomorphic projections, including blessings, opening and closing rites, spells, divination, consecration, initiation, weather, tantric, etc. The

Pyramid Texts contain about 700 more, and the Coffin Texts, over 1,200 more. Original, not new.

Bast

The only fully developed cult of the cat existed in Egypt and it lasted for over 3,000 years. No one knows when the cat was first sanctified in Egypt.

Bast wasn't associated with Isis until the New Kingdom, about 1600 BCE and later. When associated with Isis it came to be recognized as the incarnation of deity, and it was the daughter of Isis and her husband, the sun-god Osiris (Osiris was also a Moon-god) (Isis was also a Sun/Moon/Earth Goddess by then).

The worship of Bast overlapped that of Isis, Hathor, Mut and others depending on the district in Egypt.

Bast had a solar son, Nefer-tum (He is associated with unguents, perfumes, aromatherapy, alchemy, Lotus) by the Sun God Amen-Ra, and Khensu, the Moon God, by Ptah.

Bast or Bastet, was originally a lion headed goddess, associated in powers and attributes with Sekhmet and Tefnut, and as such, Bastet has powers of ferocity and rapacity.

It is her later cat-headed form that Bastet became so immensely popular, although she never ceased to be worshiped as a lion headed goddess.

The earliest known portrait of Bastet was found in a temple of the 5th dynasty, a lion-headed goddess who was known a "Bastet, lady of Ankh-taui." One of the earliest forms of her as a cat headed goddess is in a papyrus of the 21st dynasty.

Bast cult center was at Bubastis, situated east of the Nile delta, and hence, Bast became known as the "Lady of the East" (also because of her association with the sun).

She then, is almost without exception, invoked while facing the East, and is one of the Goddesses of the Four Directions.

In the XII dynasty, Middle Kingdom, she had her own temple at Bubastis. In the 22nd dynasty, about 950 BCE, she was known as the Lady of Bubastis and

became an immense power in Egypt, due to the Pharaohs embracing her as a national goddess.

The temple of Bastet has been vividly described by the historian Heroditus, who travelled in Egypt about 450 BCE. It stood in the center of the city of Bubastis and was virtually on an island, since it was surrounded (except at its entrance) by canals from the Nile, which were a hundred feet wide and overhung with trees. While the houses were gradually raised, the temple remained on its original level so that the whole city commanded a view down into it.

The temple was a building in the form of a square, and was made of red granite. Stone walls carved with figures surrounded the sacred enclosure, which consisted of a grove of very tall trees within which was hidden a shrine. In the center of the shrine was a statue of Bast. Note: this is the only temple in Egypt known to have had a sacred grove of trees in the center of it, and a shrine in the center. There are other sacred groves, some with shrines; but instead of being inside of temples, these are all out in the open.

Cats were found within the sacred temple area and were ritually fed. Temple maidens carried cats or kittens in baskets. April and May were the chief festivals and rituals for Bast.

All cats were revered in the Temple of Bast. Now the question is, what kind of cats did the Egyptians have?

Orange cats
Orange stripped cats
A Tabby Type
Black Cats
Gray cats

And an Abyssinian (I used to do well in spelling!) type. Of course, Bast is also associated with Lioness, so small cubs and adult lionesses were also sacred to her.

Of the principal Egyptian festivals, that of Bast was one of the most popular. Herodotus describes how, in April and May, thousands of men and women set off on the pilgrimage in parties which crowded into numerous boats. The voyage was gay if not positively orgiastic. Men played the flute, women a type of cymbal called crotala, and all joined in singing and hand-clapping. As they passed towns,

the boats drew near to the banks and the women shouted bawdy jokes, often flinging their clothes up over their heads.

Eventually they arrived at Bubastis, sacrificing many animals, and consuming vast quantities of wine.

Cats were portrayed in every conceivable activity, sculptured every material from gold to mud, and in every size from colossal to minute size.

A orange brown cat is depicted on tomb walls, and so is a ginger cat, and grey tabbies.

During the Bubastite period (XXII dynasty), cat cemeteries became popular, and a huge profusion of cat amulets were being made.

During the entire time of Egypt, household cats were treated with the greatest respect. Many of them were bejeweled, and they were allowed to eat from the same dishes as their owners. Sick cats were tended with solicitude, and stray cats were fed with bread soaked in milk and with fish caught in the Nile and chopped up for them.

Cats love basking in patches of sunlight, and Bast was first worshipped as a form of the sun, the source and sustainer of life and light. Some of the Egyptians believed that when the Sun went down, a combat of cosmic proportions took place in the underworld. One of the legends had a Persea tree with a cat with a knife leaping on a spotted serpent and cutting off its head. During solar eclipses people would gather in the streets and shake knives and rattle sistrums in an effort to spur on the celestial cat and to terrify the threatening serpent in their struggle beside the Tree of Life.

From the cat's identification with the sun arisen the "cat's cradle", a name given to certain string-games. The cats cradle was used to control the movement of the Sun through sympathetic magic.

Sekhmet was combined with Bast and Ra for a tripartite goddess combining the attributes and powers of all three. It was a combination made for ceremonial magic only, as there is no public worship of Sekhmet-Bast-Ra at an individual level.

Are you soaking this all in with no questions?

Remember the story about the cat and the Persea tree that I just related? You should have asked about the Persea tree and if this Egyptian Tree of Life is or can be grown in the U.S. and if we know it by another name. Come on, ask, come on, come, after all, its the Cat's Meow!

There are two sacred trees in ancient Egypt. I mean SACRED! One is the acacia (which varieties grows all over the US.

The other is the Persea. There are only 2 varieties of Persea in the entire world. One is the Egyptian Persea, which I have no idea if it bears fruit. The other variety of Persea (which by Egyptian thought would be just as sacred) bears fruit. The other varieties common name is **Avocado**! That's right, the avocado is a sacred tree of the ancient Egyptians. So the next time that you are preparing to eat guacamole, remember that you are eating a sacred dip! The green avocado would probably also be sacred to Osiris and any other god/dess of vegetation. The ancient Egyptians usually made their wands out of acacia or Persea, so if you have any of these trees, you can make yourself an Egyptian wand. Also remember that if you trim your tree, use the branches in the fireplace for a sacred fire!

To relate a story, true: When I was married my wife and I brought home a tabby, and a very young boy, about 5 came up and wanted to pet the cat. He asked me what was her name, and I replied that we haven't named it yet, what would he suggest? He said Abaton. I replied that I would consider it, thinking that it was a strange name for a kid to come up with ("out of the mouths of babes...). About 3 days later, I was going over a book of cities and towns in ancient Egypt, and on a whim (which I have a lot of),

looked up Abaton. **lo and behold**, there was an Abaton in the Delta part of Egypt. **and it was known as the City of the Cats with "ton" meaning city, and "aba" meaning cat; or** "**Cat City**" to us folk. So our Tabby became known as Abaton, or Aba for short. A year later she became pregnant and we decided that in honor of the Egyptian intercalary days (those 5 remaining days of the ancient Egyptian calendar of 365 days, divided into 12 months of 30 days with 5 intercalary days left over, sacred to certain god/desses); as the kitties would pop out (so to speak), we would start naming them for the 5 god/desses. Well, eventually here they came, Isis, Nepthys, Osiris, Horus, and the last, a black kitty, Set. Set died that night, the only one that didn't live to a ripe old age. Horus grew up (a male cat by the way, we named them regardless of sex; when the first popped out, it became Isis; luckily sexually matched their names) to be a hunting cat, who would bring home live rabbits bigger than he was.

Nepthys, a black female, was a loveable, loving cat who went to an excellent Wiccan friend, along with Isis, who was occasionally disruptive, usually loveable. Osiris stayed with us and even disappeared for a little over 2 months (close to the 72 day mummification process) until we thought that he was dead, but he came back and lived out his life playing big daddy, master of his domain, and approving the field mice and rabbits that brother Horus would bring back for his approval. They are all gone none, but never forgotten. I now have 2 cats, a blue eyed, long white furry female originally called "Popcorn" (forgive her previous owners, Lord and Lady, they do not know better), but now called Sheba (although, to be truthful, she answers to any name). The other is a Calico, previously named Nikita (little one in Russian, and she is a little cat); now called Spook (she spooks easily, still hasn't figured out shadows yet, and doesn't come to any name called to her). Sheba, by the way, will willingly join you in the bathtub if you're taking a bath! In ritual she just lays there looking bored, but Spook, ah Spook; stays inside the circle and even watches the entities!

A LIMERICK FROM JANA HOLLINGSWORTH

The five cats of Michael were named
For five Gods of Egypt far-famed.
Each suited its title
In character vital.
A five-year-old boy can be blamed.

FROM: LDE BLACK Cat Fancy March 1993 pg 13, at bottom.

A French scientist has found evidence confirming that the domestic cat existed 4,000 years ago. During excavations of ancient Egyptian burial chambers, Alain Pierre Zivie, an Egyptologist, found a network of tombs that contained stacks and stacks of cat mummies. "Some historians believe the first house cats were wild with long coats," Zivie said, "but these cat mummies have short hair and look much like modern cats." Zivie made his discovery in Sakkara, 20 miles south of Cairo.

FROM BRENDA RYAN

I have a set of hieroglyphic stamps put out by the Metropolitan Museum of Art. Have you seen these? Are they useful at all for actual writing, are they accurate translations, or are they toys?

FROM MICHAEL POE

The hieroglyphic stamps are very useful, extremely accurate of the hieroglyph. If using them in magic, be sure to bless and consecrate them first, along with the ink. You can use henna as an ink.

Michael

FROM: ANDY BALESTRACCI

Did Hieroglyphics play a similar role in the Temple philosophy(ies) as seed syllables, i.e., that symbolized and embodied the first levels of creation(for lack of a better word) such as the Sanskrit alphabet of Hinduism (& maybe others)?

FROM: MICHAEL POE

Hieroglyphics did play a part in the Temple teachings, as symbols of the god/-desses, of power objects, of inter-relations. They themselves had power within them and the mere act of writing them down (or using a rubber stamp in today's world) would give the spell more power. As for being seed syllables, I'm not sure; you will have to give a few more examples, but there are hieroglyphics that do stand for and embodied the levels of creation, but not all of them were syllables or letters. Remember that while a number of hieroglyphics stood for letters, and some syllables, most of them stood for showing what the letter/syllable was for; so that if two objects were spelled the same, another hieroglyphic of the object would be inserted. Example: Aunt and ant. In Egyptian Aunt would have a female human figure next to it, and in Ant, an ant would be next to it.

FROM: ELLEN GUSTAFSON

I was just wondering if you ever checked out the Stele of Revealing and studied It in relation to Its time frame, etc. Crow- ley's intent never was to reproduce the ancient Egyptian religion, as you know. In fact, the A:.A:. has as a guideline, that all cultural references are incidental, not to be taken liter- ally. The Aeon of Horus is a new aeon, and not meant to return to the beliefs of ancient Egypt. I guess that's the difference in perspective. The Stele of Revealing is a funerary monument to Ank-f-n-Khonsu, a Theban priest of Month, or Mentu, who flourished, according to modern scholarship, 725 B.C.E. in Egypt's 25th dynasty. I copied this from notes in The Holy Books of Thelema. There is much about the Stele there. It is interesting that in the Bolouq (sp?) Museum, the Stele was classified as #666! LVX, Ellen

FROM: MICHAEL POE

That's cute, and very appropriate about the 666. Such stelas of that period were for protection primarily, invoking various gods, including lesser spirits and

beings, including many that weren't in existence prior to about 1,000 BCE. I have read Crowley's work, and unfortunately, he doesn't know ancient Egyptian, and the Golden Dawn, and A.A. knows very little; when they do use original material, it is always Greco- -Roman Egyptian, a usually decadent form of Egyptian magic. Their interpretation of god/desses forms from ancient Egypt doesn't always jive with ancient Egypt's. That is probably because of the both the Greco-Roman later period information and their efforts to try to peg Egyptian god forms into Cabbala Sepheroah. Crowley is NOT ancient Egyptian magic. Even he acknowledges that his ritual that he did in Egypt didn't work out right. It's always potentially dangerous to try to fit square pegs into round holes! Or for that matter, try and change a religious tradition that was used for over 4,000 years by over a hundred million people (based on population estimate of 5-10,000,- 000 people at any one time, life span of 40 years, or 15-30,000,000 per 100 years X 4,000 years.

MOON LORE

Isis is also Goddess of the Sun as well as the Moon, so don't invoke her unless you know what you are doing (what symbols she should hold, what items should be on her head, etc.). Usually she is invoked as both Goddess of the Sun and Moon at the same time, rarely as Moon by itself.

IMPORTANT METAPHYSICAL SPOTS IN EGYPT TODAY

Since the Great Pyramid was built by the ancient Egyptians for a king, Khufu, that is not an important metaphysical spot. Before we get into an argument about that let me point out that the Great Pyramid has tombs around it by the workers who built it and mention it's building and its use as a burial place. There are also ancient Egyptian records of the Keeper Priests who lived there providing food to Khufu. There is absolutely no mention of it as an initiation place, and beside the stone coffin, Khufu's viscera was found there! However, Europeans are impressed by what is large and commanding (it embarrassed the ancient Egyptians) and put greater stock in the Great Pyramid than the Egyptians. Also what with the vast number of people in the occult who have visited there, it now has it's own aura added to it, and most people today can't tell the difference. So let's list the truly sacred.

The Temple of Bast at Bubastis; Delta area. Although not much remains there, it still exudes a feeling of serenity and peace there. Center to the Bast cat tradition.

Memphis: Temple of Ptah: also not well preserved, but serene with the ponds of water within the temple enclosure.

Sakkara: The tombs of Ptahhotep and Kaegemni are extremely magical, housing at one time two of the greatest teachers of Egypt.

the Labyrinth, near the Fayyum; Herodutus described it as having 3,000 rooms; 1,500 above, and 1,500 below ground that was so sacred, no one but high priests could enter the underground rooms. Extremely magical, and what is better, almost no tourists, even at the height of the tourist season! Initiations took place here.

Temple of Hathor at Denderah. Magical place with secret chambers and passageways, Initiation center of Hathor. The Zodiac ceiling was found in the Temple of Hathor at Denerah (original in British Museum, replica in temple).

Osirieon at Abydos: Center of the highest initiations of Osiris (his tomb is located nearby but has not yet been discovered). You can visit the once underground chambers where the initiations took place, surrounded by a pond, with a secret passageway (now underwater) supposedly going to Osiris's tombs.

The Ramesseum: west bank of Thebes; Luxor. Sit on the stone throne of Ramses, feel the power, or go find the initiation chamber there (the only one that utilizes a coffin). Highly magical.

The Temple of Hatshepsut, same general area.

Temples of Amon and Mut at Karnak and Luxor; if size impresses, this will! The courtyard itself can easily hold Notre Dame! Too bad so many tourists, but seek out the small temple of Sekhmet (but beware of doing rituals there, Sekhmet is unforgiving).

Temple of Horus, Edfu: Most complete temple in modern Egypt, lots of subtle power waiting to be reawakened, doing a gentle chant in the sanctuary can be heard over the entire temple!

Temple of Isis, Philae; despite being moved from the original island; still very magical, especially because of the surroundings.

Temple of Shahabu: The Egyptian equivalent of Tantric magic, it's place is unknown, and even to the ancient Priests, it's location was kept a secret!

Oracle of Amon; Siwa Oasis, where Alexander the Great went and never spoke of his prophecy!

HORUS

The great god Horus was one of the most popular gods of ancient Egypt.

At least a 1,000 years before Egypt was unified a new group of people entered Egypt called the Followers of Horus. Whether from southern Africa, the Sahara are from the Red Sea area we don't know, but they settled in Upper Egypt and opposed the Followers of Set in the Delta. Eventually the Followers of Horus united Egypt and their king, Narmer or Menes became the first king of Dynastic Egypt, and the Horus name of the king started being used.

Who was Horus the Hawk or Falcon God? We are especially blessed since the Temple of Horus at Edfu is the best preserved temple in ancient Egypt, and on its walls contains such things as the different forms and powers of Horus, the names of the books in the Temple library, many rituals, hymns, and parts of the types of initiations.

First and foremost, perhaps, Horus was a sky god, whose right eye was the Sun and whose left eye was the Moon, and where we came up with the concept of the right side being solar, the left, lunar. Associated with the hawk soaring over the land, and his eyes being the Sun and Moon, came his attributes as "All-Seeing, All-Knowing", yet not interfering unless he chooses to, or is summoned (like a Master of Falcons summons his Hawk or Falcon).

Probably associated with the idea of a Falconer being protected by his birds, Horus is one of the most popular gods of Protection.

Now remember that we have to speak in generalities, for Horus had over 24 different forms with associated aspects, so invoking one form would not necessarily get you another one of his powers (now you can understand why I am writing a book explaining all of this fully!).

Horus was also the patron god of martial arts, and a couple of his temples, and their colleges taught military warfare, strategy, tactics, and all sorts of fighting, the officer corps or military west point of ancient Egypt. this is one of Egypt's tradition.

Another tradition in which Horus figures prominently is Alchemy. Ptah, Horus, and Thoth were the leaders in the Egyptian school of Alchemy.

Although Horus, during the New Kingdom and later was especially popular as the Son of Isis, remember that that designation is only one of his many forms.

His real consort was Hathor. and Hathor means House of Horus. During one festival, the statue of Horus was removed from his sanctuary and sailed down the Nile in all the pomp and circumstance required and was put into Hathor's temple at Denderah for a connubial visit.

One of the most powerful forms of Protection Rituals in Ancient Egypt was invoking the four Sons of Horus as the four directions, and Horus as the Protector (and/or as the Avenger). In fact, the most common form of invocation of the four directions was the 4 sons of Horus; For women however, there are 2-3 sets of goddesses of the four directions.

While the four sons are associated with various parts of the human body, stomach, liver, etc., Horus himself is associated with the Eyes (it figures, doesn't it?), but not the third eye (which is one or both goddesses, Uatchet and Nekhibet). Sometimes used for astral sight, there are actually two ways to get to his heaven, by turning your astral body into a hawk, or a boat with a hawk on it.

INTERESTING QUOTES

Note that I will use the term god in place of neter, but if you are goddess oriented, you can use that instead.

Early Egyptian saying:

Put not thy faith in length of years,
For the Gods regard a lifetime as but an hour;
A man remains over after reaching the haven of Death.
His deeds are laid beside him for all treasure.
He who has reached it without wrongdoing,
Shall continue yonder like a god,
Stepping forward like a Lord of Eternity.
God does not confine his favor to the prosperous and the powerful.
He bestows it also upon the poor.
His will is that they be fed and clothed, and exempted from tasks beyond their strength.
That they may not be oppressed, and unnecessary tears be spared them.

From Ramses II:

The mortal person is a manifestation on earth of His Divine Spirit.

Splendid actions and great deeds are worthy and precious to the gods. but the tasks the Gods alone see- they surpass all.

The Ways to God are as many as the breaths in the bodies of men. Quote from the entrance to the College of Priests, Temple of Horus at Edfu, Egypt:

"Knowledge is the Way to Life;
The Way to Life leads to the Way to God.
The Way to God leads to Inner Knowledge.
Inner Knowledge leads to Wisdom.
Wisdom becomes Life."

The Egyptian word "Neter" is neutral and literally translates as "Abstract Principle" or "Divine Principle."

Ancient Egypt had no conception of the Ultimate as being either male or female, for to them, the Ultimate Deity combined both sexes. It's only when the

"Divine Principle" starts descending down through the planes that male and female deities begin.

Ancient Egypt, for those who don't know, may have had a god, or a goddess as a national deity (worshipped during national holidays, etc), and a god or a goddess has head of a city or nome (state); such as Bast, head of Bubastis; but to the Egyptians, god and goddess were **Co-Partners**, were in reality none was above the other (exceptions might be during certain festivals, or the Sun goddess rules during the day, the Moon God during the night; that's right, many male moon gods and many female solar goddesses!). ps. Although that inscription was found at the College of the Temple of Horus, it did not directly refer to Horus, or Heru by name, there- fore, "Divine Principle" is the logical translation since they did use the word "neter" in the saying.

EGYPTIAN RITUAL MUSIC

They used a 5 note scale, and had such instruments as lutes, pipes and flutes, drums, zills, tambourine, and sistra. The sistra or sistrum was the most magical instrument used, based on three horizontal metal bars with round metal clappers sliding on them.

These were used by women only, and only during ceremonies and ceremonial singing. We have made several reproductions, most don't sound very well. But I was able to "rattle" an original and it sounded wonderful. Something of a cross between a babbling brook and wind chimes. Developed by the Egyptians to help bring on trance states and whatever other emotional responses prior to and during ritual, it may very well have worked, especially with half a dozen or more going at once.

THE METAPHYSICAL PARTS OF MAN

The material body: the spirits of the heart is called Hati. Of hearing, Setem; of sight, Maa; of taste, Hu; of touch, Saa; of the material body, Khat.

The astral or Inner Self: Setem, compassion, the ability to feel rightly. Maa, justice, the ability to perceive rightly. Hu, command, divine utterance. Saa, perception, knowledge, understanding. Heka, magic. Ab, the seat of life, source of will and intentions. Ka, the astral body; principle of the body and protective genius. Khu, the intellect; low form Khu, highest intellect.

Then we have the Khaibit, or Dweller; the Shadow, the part before, at and after the Dweller of the Threshold.

Higher up, the Ba, soul, sublime, and multi-leveled.

Next comes the Sahu, part of the spiritual self and is the spiritual body otherwise called the spiritual body.

There is also the sekem; lower force; the power of forms, names, and life.

There is also the Sa, the higher force, essential energy of all.

To give you an idea of the complexity of it all:

Touch: Saa (Sia) god of feeling, knowledge, understanding, intelligence. Personification of perception, to feel, to understand (comes from Memphis and the Ptah/Sekhmet/Nefertum triad). As Saau-ur "The Great Intelligence: the cognitive reception of a situation, object or idea. Saau-ur is mentioned as early as the Vthrdynasty.

As Saa Amenti-Ra "The Intelligence of the Amenti of Ra" god of conscience and character.

Sa is a god of protection within his functions and is associated with Hu, taste. Oddly enough Sa is associated also with the heart. Hu and Saa together are the Eyes of Horus. More importantly they are the tongue and heart of Ptah; as such it is through the heart that men relate their lives to moral precepts, and to be craftsmen.

EGYPTIANS AND THE TAROT

The first Tarot cards known were found in Italy. A reproduction of them has been done and is usable. I believe that they were nailed to something. Perhaps someone can fill in where it was found and the time period they were made.

Bernard Bromage, in his book, which I can't recall the exact title of (it was years ago), but is something like The Secret Wisdom of the Egyptians (I'll look it up). Basically the book is fairly uninteresting as it relates to how ancient Egyptian traditions really worked. But there was, in one paragraph, something that struck my eye. In discussing, I believe, the Tarot he says (and despite not remembering the title, I do remember the sentence) "The Tarot, of course, originated from the Temple of Serapis in Naples, Italy." Well, here is something specific. Now to find a picture or reference from another source on a Temple of Serapis in Naples. Ancient Egypt did expand their temples outside of Egypt, and had temples and sanctuaries in Greece, Italy, France, Germany, Great Britain, Spain, and other places. To make a long story longer, it took about five years before I finally found a reference to the Temple of Serapis in Italy. The reference referred to the excavation report done early in this century; that the temple is now pretty much at water level, that the illustrations on the wall were destroyed by WWII. That means that if the Tarot came from a chance find, it would be in the excavation report, if it came from illustrations on the walls, it would still be in the report. A friend of mine was in Naples and took a picture of the temple, and indeed, it was awash with water and the illustrations were definitely not there. Was Bromage right? Did there exist a pre-tarot illustrations in either wall form or chance papyrus? If true, did it include the minor arcana as well? If only the major arcana, what was it supposed to portray at that period of time? Perhaps the path of the initiate as supposed today? And whose initiate; a Roman/- Egyptian one or an Egyptian one? Where indeed is the excavation report? It was printed in Italian, but is there illustrations or photos of the illustrations? Is there a reference to cards or a papyrus or manuscript? Are there English translations? How did the Tarot get from a 3-5th century ad temple to 13-14th century cards? We know that the Italians were interested in retrieving Greek and Roman statues and works during that period; was that why and when the transition was made? All of these things depended on finding the excavation report. And if the report confirmed it, then did it mean that an even earlier version existed in Egypt? Lo and behold this could take forever (like this note is). But finally, voila! The French Institute of Archaeology in Cairo found the report for me and sent me a translation of the illustrations found on the wall. The report consisted of, among other things not particularly germane here, of descriptions of the

illustrations, and a statue standing in the entrance. There are 20 illustrations that were on the wall prior to their destruction during WWII.

Assuming for a moment that Major Arcana card number 0, which is the fool and generally interpreted as the initiate starting out on his journey, it would follow that, given the sequence of illustrations on the temple's walls, that indeed the) card would be the initiate of Serapis.

Card One: Magician:

Found at the entrance to the temple, just inside, was a partially damaged statue of the god Khnemu, and in front of him, an altar. The god Khnemu is the only god in ancient Egypt that is shown (and even at that, rarely), and applies in this case, with one hand pointed towards the sky, the other towards the earth. Khnemu is the god of the Nile, and since in the major arcana, water in the cards represents the flow of consciousness, it follows that the flow starts from Khnemu, the Nile (at least for Egyptians it would). The ritual equipment would have been placed on the altar.

Card II: High Priestess:

The first illustrations, the first one on the left side is of Veiled Isis (also one of only two Egyptian goddesses ever shown veiled). The illustration was between two pillars, the lotus and a papyrus pillar, and in the illustration Isis is seated, holding a lotus. Crown of sun and crescent moon.

Card III: Empress:

The second illustration again shows Isis, this time holding and suckling the baby Horus. Crown of Isis, the throne, symbol of the maternal power behind the throne, etc.

Card IV: Emperor:

The third illustration is of a Roman emperor in Egyptian garb, holding the was and flail.

Card V: Hierophant:

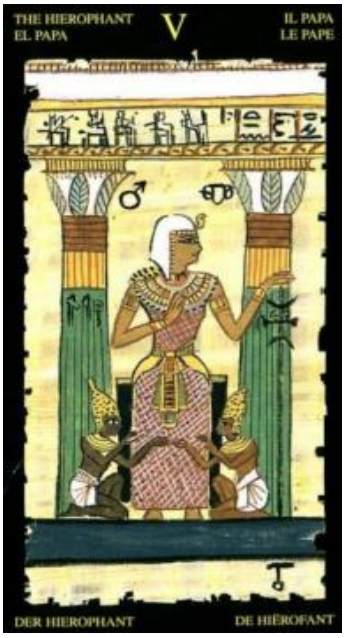

The next illustration is of an Egyptian priest, dressed in the leopards garb, making offerings to an altar.

Card VI: Lovers:

The next one is of the unification of Northern and Southern Egypt. The intertwining of the lotus and sedge plant, two Hapi gods (Showing both male and female traits). The Egyptian meaning is very similar to the card.

Card VII: Chariot:

Shrine procession, with two sphinxes in front of the shrine, being dragged by 4 Anubian priests and 4 Horus priests (in a Temple of Serapis in Egypt, it actually is a chariot scene).

Card VIII: Justice:

This illustration is a quite common one in ancient Egypt, the Judgment scene, where the initiate or deceased is judged of his heart (actions, etc.) against truth.

Card IX: Hermit or Sage:

The next illustration on the temple wall is of Imhotep, the prime example of the perfect man or Sage/Priest, with a scroll in hand.

Card X: Wheel:

The illustration is of the 7 Hathors, long regarded as the 7 fates in ancient Egypt and part of the concept of time as regarding man.

Card XI: Strength:

The illustration is of the goddess Sekhmet, the Lioness goddess, who is the Egyptian symbol of strength. The scene also has a priestess offering a symbol of her heart to her (which is done after the balance, weighting of the heart).

Card XII: Hanged Man:

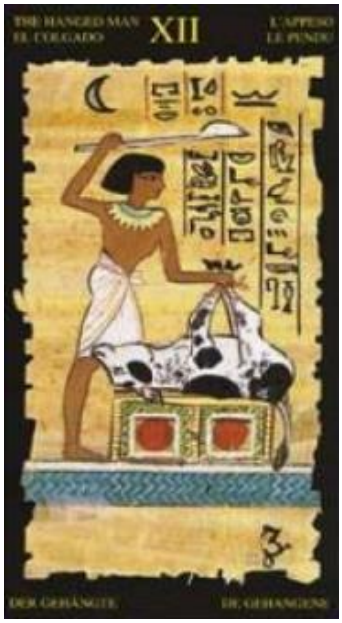

This illustration in the temple walls, although badly damaged, does show Osiris, who you may remember, was martyred, cut into bits, put back together, etc., and who symbolizes resurrection.

Card XIII: Death or the Reaper:

This scene, also badly damaged, clearly shows the god Set (Lord of Chaos and Disorder) with what looks like Anubis before him (the Guardian of your soul, the Guide of the Initiate). The interpretation works in well with our interpretation of the 13th card.

Card XIV: Temperance or Alchemist:

The illustration in the temple, damaged up to the waist of the individuals, shows Horus and Set, which would mean in its broadest sense, the tempering of one's bad traits with the good, the unification from within.

Card XV: Devil or Black Magician:

This illustration is a classic Egyptian one of the solar god Ra fighting Apophis, with a lesser scene of priests offering. In Egyptian initiations, this is the part of the Dweller of the Threshold, and the attempted crossing.

Card XVI: Tower or Lightning:

The illustration is of two obelisks. Obelisks, you may remember, always stood in front of the temple. Obelisks represented the first ray of light striking the earth. It would symbolize here the initiate passing the Dweller and now ready to enter the temple for final initiation for the first time, like the light hitting the earth for the first time, the transition is almost complete.

Card XVII: Star:

The goddess Seshat and a libation scene. Priestess with two bowls, one of water, the other of earth in front of Seshat, a Bennu bird in the water. Seshat has many attributes, but she has a star as a crown, the only one that does, and she is a consort of Thoth (god of Ceremonial Magic) as well as being the goddess of Libraries and Sacred Knowledge. The initiate is about to, or is receiving his sacred knowledge about the world, himself, and of magic.

Card XVIII: Moon:

Top part of illustration only, of Khonsi, God of the Moon, and possibly of Thoth, also a God of the Moon.

Card XIX: Sun:

Clear painting/carving of the sun god Ra. flanked by hawks (also solar deities, Horus) and the sign of eternity. Perhaps at this point the initiate, now at dawn, is led out (or the doors are opened to reveal the morning sun) with the initiate now in the light (symbolic- ally and realistically).

Card XX: Judgment:

Illustration scene of initiate, hand in hand with the god Thoth, being led away from the Weighing of the Heart scene. His heart has been found true and just, in balance.

Card XXI: World:

The last illustration is somewhat damaged but clear enough to show the famous Nut, Geb, Shu scene. This scene is of the goddess of the Heavens, Nut, over the god of earth, Geb, with the god of space, Shu, in between. This is the classic Egyptian motif of all the world, heaven, earth and everything in between. The initiate is now one with ALL.

Now, although all of the above scenes are for initiates, this could mean two things:

1. This is a "storyboard" set of illustrations of one, albeit, long and very involved type of initiation.

2. This is a "storyboard" set of illustrations of a series of steps and initiations of any initiate of Serapis and could conceivably take a lifetime to achieve.

It is important to note that this room does not have one illustration of Serapis himself in it! He shows up on the outside of the temple in illustrations! The excavation report concluded that this room was either a special place of initiations or a special place of worship. During the 10th-16th centuries, when the Europeans were rediscovering Greek and Roman statues, books, etc., this temple could very well have been recovered and uncovered. In fact the illustrations were partially still open to view before the excavation! I have traced several temples of Serapis, and have been trying to get notes on their illustrations as well. Two temples of Serapis in Egypt, one during the Greek/Ptolemaic period, and one of the 19th dynasty also show like illustrations, getting more and more Egyptian as the temples got older.

Did the Egyptians actually have tarot cards of the major arcana? Not likely, as papyrus would be pretty much impossible to shuffle!! But here is the initial result of my study, it took years to find this material. Did the Temple of Serapis inspire the Italians to make the Major Arcana of the Tarot? It certainly contained the

elements and the interpretation! Perhaps Bromage, who is rarely right, was right about this one. Further studies on Serapis temples that I did seem to keep the illustrations in order, but we do have a big gap between the temple and the first known cards!

The tradition of Serapis starts from an early age, from the 1st dynasty of about 3,100 BCE with Seken-ka as the first master of the tradition. In the XVIII dynasty Amenhotep enhanced the tradition, as did XIX dynastic Khawmwese, XXVI dynastic Amen-em-apt, XXXth dynastic Nectanebus, the last native king of Egypt, who ordered the spread of Egyptian temples throughout the known world.

During the Roman period, Psoiphis and Chaeremon were leaders in the tradition.

We have possible other sources of the ancient origin of Tarot including the ancient book, "78 Phases of Ra," the Book of Gates (it has 21 gates).

There are temples of Serapis at Alexandria, Naples, Rome, Memphis. The nome state of Ament's capital was sacred to Serapis, called Apis, from the pre-Serapis tradition of Apis, from which Serapis is derived. There is a temple of Serapis in northern Amant called He-t Sekha-hera.

There is a temple of Serapis at Pithom (the Bible mentions the city); a cult center at Mendes, one at north Meteliles.

Now, is the word Tarot actually Egyptian or a derivation of an ancient Egyptian word or words? It very well could be. Ta and Ro (or Rot) are two Egyptian sounds.

Ta equals the following words:

thou	bread, cake	to give
staff (wand)	this	moment/time
land/earth	**to journey**	**Thoth**
earth god	time	forms/likeness/image
essence of a god	glory	the

You also have the possibilities: tara: (long a) meaning time or season; teru: meaning a god of light.

Ra, Ro, or Rot (no Egyptian vowels):

Man
Mouth, Entrance, Opening, Door, Gate
Entrance to a path or road
Sun, Day Sun God Words, Acts
Storehouse or chamber
Chapters of Coming Forth by day
Divine Rites
Mysteries
Praisings

So you see, if Egyptian, it could mean "journey of the road" or "journey of time" or any number of things! It could mean "the glorious road." Or it all could be just a coincidence!!!! It's up to you.

A LATER RELATED NOTE:

To give you an example of the differences, take the Strength card. That normally is depicted as a woman holding open the jaws of a male lion, quiet strength in check. In the temples of Serapis that corresponds to the illustration of the goddess Sekhmet. Sekhmet is a lioness goddess, but is usually depicted with a small mane! Hence, in Egypt, the female and male are combined into the Sekhmet form. The Isis Veiled card is almost the same in the two illustrations. Isis is shown veiled (one of two goddesses ever shown that way), sitting, holding stalks of wheat and a container of water in the Roman Serapis temples.

ANOTHER LATER RELATED NOTE:

So far, there hasn't been found any evidence of wood, stone, papyrus, or any other form of the major arcana for use in divination. Note that many of the arcana of the Temple of Serapis are common motifs, and as such, can be found in clay, stone, papyrus, etc.; but never has been found in a group, incomplete set or not. Perhaps to the Egyptians, the Major

Arcana was not a form of divination but the initiate's initiation or life cycle.

Divination was used in ancient Egypt, by both priests and people alike. I have various types of divination by bowls, by oracles, by dreams, by ceremonies. There is even divination by casting stones into a certain type of decorated bowl of water. There is divination by using a particular set of the popular Senet game. But, alas, none yet by Tarot.

There is a lot of information out there about divination and ceremonies, but much of it, like I said before, is in German, French, Arabic, and part in English.

For example, there is a two volume work on Senet, including the divination part, but alas, it is in German.

See if you can get a book by Serge Saureon, called, the "Priests of Ancient Egypt." although it is mainly during the Greek period of ancient Egypt, much has not changed.

if you look at the translations of the Pyramid Texts, the Coffin Texts and the Book of the Dead (Papyrus of Ani, translated by Faulkner), you would find that it is a lot of disjointed rituals put together. Most was not originally written for the dead, it was just slightly revised.

In the Pyramid texts and Coffin Texts, for example, you have texts on astral projection, blessing tools, consecration, initiation, hymns, etc. If you can find an English copy of the Harris Papyrus (good luck, long out of print, very expensive), it is THE magical texts and divination.

RESOURCES

I am familiar with the Church of Light organization in Los Angeles. They are no help in assistance, as all of their information is of Greek/Roman period and doesn't go any further back, and I already have the Greco/Roman period down. It's true that Iamblichus did write about Egyptian initiation, but the translations of his work do not include any descriptions of Tarot-like illustrations. Unlike what the Church of Light says, the translations are readily available. One must remember that initiations done in the 4th century do not and will not accurately reflect the initiations that took place in ancient Egypt. Egypt took a profound change in the late dynastic period prior to the Greeks, and even more during the Greek and Roman periods. Much of the magic, mysteries were lost and new ones invented or gaps were substituted by current thought. It was a decaying period for Egypt, adopting to Greek ways and then to Roman ones. The mysteries and initiations became an echo of what they once were.

The Church of the Eternal Source, also in Los Angeles, on the other hand, is a very Egyptian mystery oriented organization, but centers around the Old, Middle and New Kingdom, using the original papyrus and temple inscriptions for their mysteries and initiations. But still, in both cases, their knowledge is limited by what has been published and available. The translations and the original documents about such things are either not published, or published in limited editions and not available in most libraries. The French Institute of Archaeology in Cairo has the most complete library of all published and unpublished material related to ancient Egypt. I use them extensively.

The Church of Light, on the other hand, uses adapted to modern symbolism, not ancient ones. The Tower card would never have been done in ancient Egypt like the Church of Light did it. In essence the Church made up a Neo-Egyptian religion incorporating ancient symbols and modern thought, when they just could have used the ancient symbols as is. In other words, they tried, without much research, to make a modern Tarot deck using ancient symbols out of place, rather than making an ancient tarot deck using ancient symbols in place. Then they think that this is going to get you in touch with ancient Egypt. Wrong! It may get you in touch with modern man's (since the time of Blavatsky) metaphysical idea of what ancient Egypt was, but to get in touch with ancient Egypt, you need to use ancient Egyptian methods. Kind of like getting a model airplane and putting it together without a picture to go by or the guide to do it right.

The Inherent Difficulty Of Studying Ancient Egyptian Religion

Throughout its 4,000 odd year old history there is no systematic account of the doctrines used. Different men living at different times do not think alike; and no college of priests had formulated a system of beliefs that was received by all clergy and laity alike. 42 nomes; 42 religions in 4,000 years! Changes were extent, differences, even in the same periods, were great. But all had one thing in common, Organic Totality.

Organic Totality: the physical environment, human organizations, conscience, language and ultimate goals, all make up Egypt's totality. Egypt did not have a central dogma or sacred book. But the one thing that prevented them from losing their individuality and from coalescing into a common unit is the belief in more than one set of gods. The Egyptian religions were both personal and nationalistic. It was personal to each individual or family; private, interwoven with a sense of personal right and wrong, with a personal shrine or "niche" in every house to their personal gods/desses. It was nationalistic because usually the place of the national seat of government deter- mined, for the most part, the overall thought of the period, the morality of the period. The Egyptian religion offers a variety of paths to the ultimate source by individual contact and tailoring information and guidance according to an individual's needs and level of development.

Three aspects of the Egyptian religion and culture.

1. Polytheism; all gods and goddesses are emanations or forces from one source (although in each state, the one source may have a different name).

2. Actualization of the Individual; the development of the potential of the individual was important to the Egyptian colleges.

3. Direct communication/relationship of an individual's surroundings.

The kings of Egypt had from three to five "great names" and Lee mentioned only one, the Horus name. There is also the "Nebti" name. This name is from the Two Ladies, Nekhebet and Uatchet, and Pharaoh becomes the force uniting the

dual monarchy. This name goes back to the 1st dynasty and is based on the two capitals of pre-dynastic Egypt, Neken and Buto, seats of the two goddesses. The third name is the "bee" name. "He who belongs to the sedge plant and the bee," the "Nesu-list" name, symbolizing the union of Upper and Lower Egypt. Pre-dynastic: According to Manetho, a race of people came into Egypt and some became the founders and rulers of This and Memphis. The system of solar theology arrived in Lower Egypt (Delta) as early as 5,000 BCE in the form of the "Shensu Heru" or Followers of Horus. They made their way to upper Egypt before the 1st dynasty. In pre-dynastic times there were two distinct kingdoms, Upper and Lower Egypt, with their capitals at Neken (slightly north of Thebes) and Buto (in the Delta). We have names of at least 12 kings of these two areas, al- though the Book of Sothis lists 86 kings, and the "Old Chronicles" lists 84.

There are several approaches taken by metaphysically minded people of today about ancient Egypt. There are those who see only what Edgar Cayce or something like Urantia has to say about Egypt, and don't take the time to discover Egypt for themselves, or to see if what they learned was actually true. There are those who have worked beyond Cayce, and find a "pull" towards Egypt and read many books about the subject. Unfortunately, Budge, the most predominant writer, gives an unrealistic view of ancient Egypt, and many things are not mentioned, such as personal worship, initiations, changes of consciousness; therefore the reader is forced to rely on another source, who may not know anything at all about Egypt, but a lot about meta- physics and give you bum information. Elizabeth Haitch's (?) book, "Initiation," supposedly an Egyptian initiation, bears no relation to an actual Egyptian initiation and should be treated as fantasy. Then there are those in metaphysics that like to practice the ancient religions. Their approach is usually through another tradition, i.e. Golden Dawn, or Wicca. Both of these traditions (Wicca having many traditions and only some incorporate Egyptian into them) do not draw upon real Egyptian traditions. The Golden Dawn uses Greco-Roman Egyptian Tradition, acknowledged by Egyptologists as the period when most of the Egyptian traditions have been radically changed by outside influences, much already lost, and even hieroglyphic writing being incomprehensible. The Wicca traditions take god/desses wholesale, give them new attributes, new powers that they never had, have the rituals in English, etc.

No one studies the Egyptian traditions from the texts, temples, or tombs in order to find out how it works. Except me. Perhaps that is because I believe in finding out about a tradition by getting it from the original sources. And a major part of the problem is that although there are a lot of books, they are for the most part, too general. To find out what the Egyptians practiced, how, why, when and by

whom requires years of searching obscure journals, papers, translations of texts, excavation reports (which have illustrations, translations of what was excavated) of tombs, houses, temples, and how many people have the time, money, experience to do that? Almost no one. So every- one else makes it up or speculates about it. I am going to try to make up for this loss by publishing a series of books on the ancient Egyptian personal worship, and the Temple Priesthood. What was taught, how was it taught, who did they teach it to, who were the teachers, how were they qualified, where was it taught, what differences are there between personal worship at home and temple worship, etc.?

There was a note about religions borrowing elements from others and that it happened for millennia. Such is definitely not the case. Granted it is easy to find a few that did, Christianity, Islam, Roman. And granted it is easy to find more that borrowed SOME of its tradition, but let's look at a couple of those.

There is no evidence that the Ancient Egyptian religion came out from somewhere else. From pre-dynastic to the Middle Kingdom there were only one or two examples where borrowing took place, but in each and every case, they adopted THE ENTIRE SYSTEM. In fact in almost every case of a pagan religion part of another system, they almost invariably adopted the priesthood with it, or had the priesthood teach them, Or made it a part but separate from the main religion. This is totally different from today's pagans. Instead of being taught from the priesthood of the other religion or adopting the entire priest- hood, they take bits and snatches that they don't understand and adopt it.

Now it is agreed by both Egyptologists, The Church of the Eternal Source (see Drawing Down the Moon), and many Hermeticists that in the Late Period of ancient Egypt, the priesthood not only started forget- ting the important esoteric side of their own religion, but started adopting others bits and pieces, without the total integration that they practiced earlier. It resulted in a almost total breakdown of usefulness in practicing magic, mumbling now meaningless phrases, and effectiveness in their magic and rituals.

One can count numberless examples of just how much one can be effective when you only know a small part of the whole (kind of like driving a car for the first time when the only thing you know about is the trunk).

Also in ancient Egyptian, Hindu, Buddhism, and many American Indian religions (and paganism in the 1950-1970's) there was a belief that a symbol, if believed in by a large number of people over a large span of time, is far more effective than a symbol that is used by a small group over a short period of time. Does it not hold true that a magical object is imbued with more magic every time it is used?

Thus, then how effective can a system be if it is 20-30 years old, practiced by 500 people, using symbols that are either brand new or misunderstood? (Like using a red pentagram for bring forth the earth element; how less effective is it as opposed to a green one which has been used by millions of people for thousands of years?)

Occult philosophy by these groups and many others maintain that the more powerful an object is based on the formula: # of people using it + # of years in use + the ability of the individual to use it + the correctness in its use. The astral plane is exclusively made up by just this principle, and it's this plane where much of the magic is done.

The effectiveness of the individual to practice his magic or religion is also directly proportional to the abilities and effective- ness of his/her teacher, and the degree of success in achieving the goals in his/her training.

FROM MARK REYBURN

> On borrowing, syncretism is and was common among many religions, including Egyptians, as you note. It tends to occur most frequently in cultures with regular contact with different practices. One of the Sun Dances, I think it's the Cherokee, is supposed to be syncretic. Who they got it from escapes me, my anthropological classes are practically history themselves by now! Selective borrowings are, as you note, tricky things. But, we would be poorer without it. And ceremonial magic aside, symbol use is more free-form than most of us would prefer. Not quite, words mean what I want them to mean, but symbols are much more personal than the "Official" correspondences. The "well-worn path" of symbol meaning is certainly helpful **in some traditions**, but is completely irrelevant to someone who is using symbols on a personal level. Although less potent magically, religiously personal symbolism is much more potent than time-worn symbols. Besides, how else do new religions develop symbolism?

FROM DOMI O'BRIEN

In ADF ritual we specifically note that the more-- and the more of us-- that call upon the old gods the more they respond to our need-- one is reminded of "the old gods only sleep, you know, although betrayed and slandered; they guarded us from every woe, and blessed each crop and fine herd..." and, oddly enough, Tinker Bell-- if you believe in fairies-- read DDW-- we focus belief, and will...

FROM GARY OHLEMILLER

This is an interesting dichotomy I haven't heard much about before. One group seems to prefer the Bonewits/Para-psychological approach which holds that the power of a symbol comes from the strength of association it holds in the individual's unconscious. Mr. Poe seems to advocate a Jungian approach in which the archetype exists "objectively" and is waiting there to be used. Does anyone out there have enough practical experience to tell us which is more efficacious? I sure don't.

FROM MICHAEL POE

In reference to what is more (?) effective or powerful, actually both together would be the most powerful of all. My little experience, such as it is, has been working in the area for 20 years, bring apprenticed to an Havasupi shaman, personal knowledge from four other systems, watching and working with 3 other shamans, and personal tours to sacred sites around the world. Go to a sacred site and see just how powerful it still is, like a huge untapped battery. Feel a talisman that was made and used 4,000 years ago, yet still has as much or more power than anything you have touched by a modern worker of almost any system. I gave a 4,500 year old scarab that hasn't been used since to a friend of mine who put it in a box. 2 months later, when he opened the box to use it he found the box has been burned from the inside out. (although admittedly that scarab is an exception).

I have found that both ways can work, but an old cultural symbol (in Jungian terms) is more in our subconscious as a type of universal symbol, and will be more powerful and last longer than a personal one.

Get the most magically powerful person you know, have him/her do a circle ritual in a square area, and go back a month later and see if you can find it by feeling for it. Go to a ancient sacred spot that hasn't been used for hundreds or thousands of years and feel its power. Which is greater? My bet goes to the ancient one. More use over more time.

Alchemy

There are some definite misconceptions expressed here on Alchemy. Alchemy is not about transmuting lead into gold (that was, at the most, a test on your elixir), it does not involve using electricity, it is not part of tantric.

One of the problems involved is that people get a tradition that they don't understand and misuse the term until it loses almost all of its original meaning.

Alchemy is a spiritual experience that is a combination of two things, the transmutation of the workers spirit with the transmutation of physical substances (which creates the Elixir of Life).

while in the broad sense that Alchemy is a transmutation, it has no part in Tantric.

The physical and metaphysical process has always been described in allegories, hence the confusion of work with metals.

In order to practice alchemy today, you need to read only about 2 or 3 good books on the subject

"Gold of a Thousand Mornings" is a non-fiction book describing alchemy by a man/wife team in France. It dwells on both the spiritual and physical aspects and describes the work that they did.

"An Alchemists Handbook" has a brief description of the meaning and the "Great Work" (as it is called), and gives you in great detail how to do the physical work.

In order for alchemy to work, you need to do both at the same time as you need self transformation to work in order for the physical transformation to work.

the chemical side of work delves mainly into herbs, and if you use herbs in your regular work, then you will have real use with alchemy.

In the chemical aspect, the herb's essence is extracted (the gold from the dross), as well as yourself (your essence is purified). To do so, you usually need chemical glassware such as a condenser, or soylent extractor. This is a typical operation when making perfume from flowers or making an herbal extraction. The main difference is that the extraction takes place with a magical bent to it. rituals are done during the extraction process, timing is essential (astrological, lunar, and solar, and seasonal timing) .

So, since you may already be familiar with blessing and consecration of magical tools, and putting power into them, a very similar thing is done to yourself (an human vessel) and your herbal product during the alchemical process.

also, there are two existing alchemical schools, one in France, one in Utah (of all places!)

If you already use herbs in your other work, following this process will net you much more powerful herbal concoctions as well as a more powerful and spiritual self.

I myself use the process. One of the aspects in alchemy is that one gathers certain herbs, minerals to produce an elixir that will extend life (as one of it's benefits). but before ingesting it, an alchemist would sometimes test it by adding a pinch of it to lead, and if it turned into gold, then your elixir is finished and can be used.

However, turning lead into gold was never the end product for the work, but merely a test. You can make other useful herbal/concoctions without achieving the 'Elixir of Life.' Since alchemy is non-denominational, it can be used with practically any tradition.

The source of the word Alchemy has had a lot of discussion among alchemical writers and alchemists. Although (al-)chemy did eventually become chemistry, the origin of the word did not.

The most agreed upon definition of the term Alchemy is this: Al (Arab word meaning THE) Khemia; meaning Egypt, which comes from the ancient Egyptian word for Egypt meaning "black land" thus: The Black Land

since Alchemy does originate in Egypt, it makes sense.

The first alchemical work is called the Emerald Tablet, written by Thoth, or Hermes Trismigistos.

The father of alchemy is Zoismos, an Egyptian.

The mother of alchemy is Marie, the Egyptian, who describes in her works the actual equipment used. (the only person who does!!!!).

ISIS

The Fellowship of Isis is the only group that I am aware of that worships only Isis and is not a Wiccan group. Their headquarters is on the British Isles but has many members in the US. They do, however, use almost exclusively late Dynastic and Greco-Roman Isis rituals, which many people believe are debased and not well understood (true of most of the Egyptian traditions at that time).

The Church of the Eternal Source uses rituals from the Old to New Kingdom (I-XXIst. Dynasty) and includes Isis. It is a federation of Egyptian temples, so there are Priests of Horus, Thoth, Ptah, Priestesses of Bast, Sekhmet/Bast, Hathor and Isis. And, oh yes, a priest and priestess of Osiris. They are currently looking at an initiation plan based on ancient Egyptian sources to possibly adopt as their own.

If there is a group by the name that the person mentioned, it may be either a new Egyptian traditions group, or an eclectic Wiccan group.

Isis was never worshiped by Wiccans prior to the 1950's and should best be worshipped by people acquainted with the ancient Egyptian Traditions related to her. Isis went through many changes, adding more powers and attributes as time went on. She wasn't even called a Mother Goddess for the first 2,000 years of her worship.

Most people who don't know ancient Egyptian traditions don't get the response from Isis that they expect (or a totally different response). Isis is very powerful, but exacting. It's always best to know what power relates to which of her forms in order to invoke her.

One thing to remember. Isis belongs to several ancient Egyptian traditions. As such, you won't be aware of her powers and attributes unless you are familiar with the Egyptian traditions. For example, as an Enchantress, she is invoked with a special form in mind (holding specific objects, in specific positions, wearing specific clothes). Not to have that form in mind, according to ancient Egyptian tradition, is to negate your entire ritual, or to degrade it (it won't have the effect as much as if you did it the right way), or to have an effect entirely different.

Isis, for one, has many powers and attributes, and many forms. Just invoking her in a different direction invokes a power you may not be aware of. As such she can appear to be both benign or terrible (she is one of the Dweller of the Door, or Threshold goddesses).

Even during the Egyptian period, 4,000 BCE (pre-dynastic) to 641 ad (the closing of her last temple) she went through many modifications and changes. She wasn't even known as a mother goddess for at least 1,500 years!

It's too bad that people borrow god/desses from traditions that they know little about, to use in ritual. If they knew the tradition better, their ritual would be better.

There is also an Isis heaven to astral project to, but again, in Egyptian tradition, you must know the way, the form to use to get there, otherwise you go to a false one.

She also appears as an astral guide, but again, only assumes a specific form.

Unfortunately there is little written about how to actually practice Egyptian ritual (although the Church of the Eternal Source knows). That is a gap that I hope to fill one day, having spent over 30 years studying ancient Egypt, worked there for several years in the tombs and temples, and have the best resources available to me in the term of published and unpublished material. I am currently working on what could be several volumes on the Theory and Practice of the Ancient Egyptian Traditions (good title!)

Information On Bast

from ancient Egyptian sources

Powers and Attributes of Bast:
Lady of the East (IVth Dynasty on)
Female Personification of Fire
the Light Bearer
Female power of Light, Heat, Sun, Fire, Mild Heat of the day and Year
Power of germination of seeds
Power of early Summer
Goddess of the Birth Chamber
Goddess of Full Moon
Goddess of Cats
Protection

Bast festivals occur in April and May in her temple at Bubastis, facing east.

The Greeks associated her with Diana.

Bast was also used to learn words of power to vanquish the powers of darkness (IVth Dynasty).

Bast attributes are also related to cats.

Bast had at least four different forms (and no breastplate related by another, more contemporary book)

FROM BRANDY WILLIAMS

Ref.: THE BOOK OF GODDESS & HEROINES by Patricia Monaghan.

> "She originated in the Nile delta, but by 930 B.C., the power of Bast was acknowledged by all Egyptians. At first she was a lion-goddess of sunset, symbolizing the fertilizing force of the sun's rays. Later her image grew tamer: she became a cat carrying the sun, or a cat-headed woman who bore on her breastplate the lion of her former self." Bast ruled pleasure and dancing, music and joy. At Bubastis ("House of

> Bast"), the center of her worship, great celebrations were held. Boatloads of worshipers - hundreds of thousands of them, Herodotus said - were greeted by pleasant flute melodies as they debarked for a worship service combined with a vast trade fair. Bast's followers believed that in return for this reverent celebration Bast bestowed both mental and physical health.

As a cat goddess of the moon she lit up the night, throwing light on things which would otherwise be concealed. Moon lights up a world hidden in darkness, and the cat gives us insight with her light of the under, or inner world. The Moon is the searcher, a seeker of Truth. Bast is known as the Lady of Truth. Beams of the moon point the way and a narrow path called a cat walk, usually called in Egyptian as the Middle Way or Path.

When a cat curls up with its head touching its tail, it forms a circle, symbol of eternity.

Bast also symbolizes sensuality, grace, coordination of movement.

Bubastis (town of Bast) also called Per-Bast, Pa-Bast, Pibeseth, Tell-Basta

Location: lower Egypt, northern kingdom and capital of the 18th nome or state, Am-Khent.

Time Period of Bubastis: IInd Dynasty to at least 640 ad.

IInd Dynasty: "in the reign of the 1st king, a chasm opened up and many people perished."

IV: Khufu (builder of the Great Pyramid) built here.

XXII: Libyans ruled Egypt here 640 ad: Bubastis still alive and worshipping cats here.

Temple of Bast on an island with only an entranceway bridging it. There is also a Temple to Thoth, and a shrine to Temit. Minor gods: Temit: Lady of the Two Lands and Osiris: the thigh of Osiris is in a hidden chest at Netert.

Triad at Bubastis: Bast, Osiris, Heru-hekennu, and to a lesser extent: Nefer-tem.

Invoke the cat Bast to learn words of power to vanquish the powers of darkness (IVth dynasty on)

Bast attributes related to cats; refusal to take things over-seriously science of relaxation, never waste energy accepts the nature of things, superb indifference to opinion, refusal to be at beck and call insistence of complete freedom of expression when a cat curls up with its head touching its tail, it forms a circle, symbol of eternity luxuriating sensuality, grace, coordination of movement

Egyptian cats are typically orange-brown, ginger and a gray tabby.

As a lioness, (her earliest forms), painted green, she personifies the Sun. As a cat, she has connections with the moon.

Mother of lion god Ari-hes of Aphroditopolis, Mother of Sekhem, of Denderah

Bast is also considered to be the Soul of Isis.

Forms usually seen:

1. Upright cat, holding a sistrum and aegis, surrounded by four protector cats.

2. Woman's body, head of lion or cat, holding sistrum and either a basket or a aegis (can hold Uatchet)

3. Aegis of Bast sometimes has a head of a cat crowned with solar disk and Uraeus, emblems of Sekhmet.

4. Lion headed woman, oldest form of Bast. In 5th Dynasty temple called, "Bastet, Lady of Ankh-Taui."

Also associated with:

Mut-Bast: personification of the moon in Thebes, she is a woman wearing horns on her head with a sun's disk between them. Mut-Bast is the counterpart of Amen-Ra-Temu-Khepera-Heru-Khuti

Sekhmet, as a counter-part

Assessor Thenemi (he who goes backwards) and who comes forth from Bast.

Assessor Basti

A good description of the Festival of Bast, called the Festival of Lights, has been described by various Greek and Roman writers.

The temple of Bast in Bubastis, while on a island, is lower than the rest of the city, and therefore, is the only temple that the people can see into the courtyard. Also there is a sacred grove of trees in the courtyard (the only one known of all temples in Egypt). At the festival of Lights, all light in the city is extinguished. then a new fire is made in the temple and the priests come out to light the torches of the people who then parade throughout the city to relight all the home fires. by the Greek/Roman period there was also a kind of sexual license at the time at the festival. Food and drink for all (which is typical of the temple festivals).

Speaking of cats! I had a request from Jennifer about Wadjet, the rearing cobra, sometimes lioness. Good observation, most people don't know that Wadjet is VERY occasionally depicted as a Cat. Here is the answer.

Wadjet, the cobra depicts two things: the real snake (in the proverbial papyrus grass) with it's dangerous forms and powers. And 2, the Kundalini, or Serpent Fire of the human body coming out of the third eye! That's why the serpent is always on the crown or is the crown over the third eye. It's also symbolic of the sun. I know, you think that the Kundalini comes out of the top of your head, as Hindus would have you believe. Could be true, but in Egypt, when one works with Wadjet's fire, you direct the route to the third eye (the burning, purifying fire), while redirecting a lesser (gentle growing heat of the sun) to the top of your head (hence, the Lotus depicted on top of the head).

So, yes, different aspects of her nature. As depicted as Wadjet the cat, here is a dichotomy! Cats protect humans from snakes, so Wadjet is also invoked to protect humans from her very own physical manifestation, the deadly cobra. As depicted as a cat, it shows her protection from her very real counterpart, the asp. Asp and you shall receive! (g)

Now as to relationships with Bast/Sekhmet/Mut.

Think of fire and think of sun/moon. Think of opposing sections of the same thing (burning fire, gentle heat; light of day, dark of night) and you have some basic differences between Bast/Sekhmet. Have you seen the National Geographic special on cats: our pets and how they relate to the big cats. think of the attributes of the big cats and think of Sekhmet; think of the attributes of the domesticated cats (really, cats domesticate people) and think of Bast. The shared at- tributes of Bast And Sekhmet are the same as the shared attributes of big vs. little cats. Mut is a maternal cat, big or small.

- Sekhmet destroys, but she is also a healer
- Bast is playful, but also protective

When the Christians decided to kill all the cats in Egypt in the 700's ad, they did so. Two years later, the Black Death came out of Egypt and devastated Christian Europe.

Was this revenge by Sekhmet and Bast onto the Christian population for destroying their physical symbols, the little kitties? Or was it because the amount of cats kept down the rat population enough that the Black Death (a rat flea borne disease) didn't come out until the decline of the cats? Or both?

A Blessing For The Dead

(TO BAST)

Having worked with the High Priestess of Sekhmet-Bast-Ra (and taught most everything she knows), and member of the Egyptian temple federation, Church of the Eternal Source, I have the information you need.

Since you don't practice Egyptian traditions, instead of giving you a whole ritual, I will give you a hymn/prayer to Bast that is a Blessing for the Dead, that you can incorporate into your ritual, plus hints.

Bast is a goddess for the Sun and the Moon, but for the dead Sunset is the best time; Night comes second, sunrise third, and daylight comes in fourth for ritual for this.

Face the West, setting sun (or if not at sunset, either the moon or the sun depending on you doing it in the day or night time.

If you have an oil lamp lit it; if not use white candles, and a little votive candle. Bless the two white ones to Bast, the votive to the dead cat.

Meditate upon the cats attributes; able to see at night, intelligent, quick, independent, very maternal, luxury minded and sensual. (if you have a cat, invite her in your circle).

Bast nefer dy ankh
Beautiful Bast giving Life,

A Bast, shu asenu
Hail Bast, in visible form, casting light into the darkness sesept em kekui,

I have come before you, the path is opened, the earth is at peace.
i kua ser-ten, uat sesh-tha, ta em hetep.

(Egyptian pronunciation is optional, but in ancient Egypt was imperative to speak the language to create the sounds to get the response.)

O Great goddess, Bast,
Soul of Isis,
Heart of the Sun-hear my call.
Enter now this consecrated shrine (or circle)
Make Thy presence known to me.

(envision the dead cat)

Aid thy servant in reaching the source of all things,
Guide thy servant's steps on the true path
Answer your physical manifestation's soul's desire for Thou.
Blessed be Bast,
Who gathers her children into life everlasting.
Blessed be Bast,
The Beloved of Bast has gone to the Horizon,
Your physical manifestation lives now only in the sunset.
May it's ka endure and it's shadow seek the light.

The power of Bast protects her,
Shut en Bast sau.

FROM PETE STAPLETON

Michael Poe, I knew if I posted here i would find someone who could help me resolve some of problems regarding the failure of certain historical astrological techniques. The Egyptian calendar I was referring to was the 30 day lunar calendar - the one introduced to the Romans. To my knowledge there has never been an Egyptian Solar Calendar. I'm sure I must have misunderstood your post - or you may have confused my reference. So we will both relate to the same calendar - I refer to the 360 day lunar Calendar composed of twelve 30 day lunar months and with the extra five days added on each year. This was the calendar discussed at the meeting called to discuss what to do with the extra five days of the year - which resulted in the Decree of Canopious - I think if was first published about 250 BC or thereabouts - hope this helps. I am impressed with your EZ cosmos program which shows the sky 4,117 BC to 10,000 AD - how delightful for you. I wonder if you could tell me how such a program handled the calculation past 500 BC - to my knowledge even Ptolemy's eclipse tables only go back to about 580 BC - which suggests some problems with calculations beyond that date - but I'm certain you must have taken this factor into account - so could you help me understand what they are? Certainly the meeting to account for the extra five days of the year at that time must have been the reason why there is not any contiguous record extant in the entire world past 580 BC. I would appreciate your help here. Then next area where you have set me straight is the day starting with sunrise at that time. I know the marking stars and the water clocks of that era all showed the day starting with Sun set - but certainly you have a better grip of the details and can explain why all the WATCHERS began their vigil and day at sunset. I do think the evidence points very definitely toward the source of the constellational names being that of river based culture where there was a great inundation once a year - but since you make the point that the Egyptians at that time didn't have the present names, then what did they have - or what other river based culture was there where there was a flood of the dimensions of the Nile river within the Nile valley. The

zodiac at one time on the ceiling of the Temple of Dendrah has to have been painted about 100 ad and the constellational names as we use them today were in existence much before that time. I am also a little confused about your reference to Sign as being distinct from Constellations. There never was a zodiac of Signs prior to the 8th century AD. All previous reference were to the star spangled constellations - each precisely 30 degrees in length - each measured by a precise 30-day lunation - again I refer you to the problem of what to do with the extra five days of the year meeting. It is my understanding that the Kings list and the dynasty lists are in complete disarray - so how do you know these astronomical texts you mention relate to the 18th dynasty. Also, I do believe the Pleides were referred to as the seven sisters in ancient Egypt - but of course I will bow to superior knowledge - I wonder if you could cite the reference. As far as being the goddess of Fate and Fortune - the influence of this particular pattern was then and is now considered quit negative - bad luck.

FROM MICHAEL POE

You are partially out of my league except for the Egyptian lunar calendar, which was not made up of 30 days months, but 28 day months. Of course since the Egyptians- was made up of 42 states, 2 kingdoms, and at least 13-14 traditions, there was more than one calendar. There was one based on the Sothic year (when Sirius sets just before the sun rises, which is a 365 day solar calendar; a Lunar calendar of 28 day months (which eventually coincided with the solar during the "Sothic" cycle), a 260 day calendar not based on any aspect of the sky, a solar 360 day calendar with 5 "intercalary" days. Their lunar calendar was made up of 7 day weeks, while the solar had 10 day weeks. Oddly enough (or perhaps not so oddly), the solar calendar was the civil calendar for working, the lunar calendar was for the farmers.

My EZ Cosmos program, which shows the sky from anywhere on earth from 4,117 BCE to 10,000 ad, can give me the beginning Sothic year during ancient Egypt. It gave me the date of the 1st day of the 1st use of the Sothic calendar (which also coincided with the lunar calendar that year). A friend of mine did an astrology chart that showed a most intriguing configuration for that time. In case you're wondering, the year always starts on sunup, so the date was sun up at Memphis, Egypt at a certain day in July, in a certain year. Of course the Egyptians didn't, at

the time, have the same zodiac names, although they recognized the constellations. The first zodiac of the common signs (or today's signs) in Egypt were done in the temple of Denderah (temple of Hathor), a beautiful work on the ceiling. Astronomy played a big part in ancient Egypt, notice the astronomical texts of the 18th dynasty. In case you are interested, Pleides was called the seven Hathors in ancient Egypt, and were considered the goddesses of fate and fortune.

THE TEMPLE OF RA AT HELIOPOLIS

The Temple of Ra in Heliopolis as described by Herodutus.

Probably the largest temple in the world, it was about 2/3 of a mile long, and a 1/4 of a mile in width.

The courtyard was described as made with polished black basalt stones, so polished that it reflected the stars above and made it look like one was walking among the stars. In the middle of the courtyard was a full size tree, its trunk and branches made with Lapis Lazuli, its leaves made with Turquoise! No doubt a most impressive court- yard!

The entire temple is now under the suburb of Heliopolis, a suburb of Cairo.

A small portion was uncovered 3 years ago, and showed the black basaltic paving stones of the courtyard.

TAROT SYMBOLISM

FROM: MICHAEL POE

Since the tarot is not related to any Hindu philosophy, I don't, and neither do the earlier tarot references, refer to their philosophy to the symbolism, which is generally Hermetic (Hermetic is derived from Hebrew, Christian, Greek, and Egyptian). In Hermeticism the eye is also symbolic of the Eye of Horus, the Egyptian Hawk god, who soars over the earth seeing everything that happens.

White, red and black also refer to Egyptian garments worn by Initiates at least as early as the Greco-Roman period and represents something completely different than the Hindu. White is the undergarment because it symbolizes the purified; the first garment put on after the initiate bathes in the sacred lake. The red lining is for the Inundation of the Nile, or potential life giving. and Black is symbolic of the black earth of Egypt, the life, manifested.

In the Waite deck, the dog also represents God, which it is if spelled backward, nipping the initiate along the path, but in ancient Egypt it is Anubis, the Guide and Guardian of the Initiate.

Right hand and left hand have always in Hermeticism been associated with the Sun (right) and Moon (left), with the symbolism and meanings associated with both (and corresponds to what was previously noted)

Actually, all of the early Tarot decks, from the very first found in Italy up to the 1970's, reflect Hermeticism, and probably should be interpreted that way.

However, currently there are so many different types of variations that interpretations of elements may need to be referenced to a particular deck. Hence, although, taking the Waite deck in view, the Hindu interpretation of the clothes changes the meaning from the original meaning of the card.

Symbolism of the tarot is not universal. For example, black represents death (as a color) in Hermeticism, the tarot, and western civilization; but in eastern civilization black represent life, and white represents death. clearly a problem there!

Skeletons generally represent death or afterlife to western civilization, but to some Native American tribes and other people, it represents power and not death! Hence, not every symbol in the Tarot is universal or has a universal meaning. The tarot cards in general, like Jungian's archetypes, are universal, but the individual symbols are not.

Another example: the lightning hitting the pyramid and the person falling off has no meaning with civilizations that don't have pyramids, and little to most that do. However, did you know that the pyramid in ancient Egypt represented the obelisk, which symbolizes the first ray of light (lightening) striking Earth? And that the pyramid, represents the top of the obelisk. that the obelisk were lightning

rods? Pyramid in ancient Egyptian language means "Place to Ascend", whereas the card shows the person falling off after being struck by the first ray of light!

Now, as to the left/right hand depictions. Of course in the earlier decks the Magician does not hold all four elements, but are located on the table.

The Ace of cups, representing water, is not feminine in ancient Egypt; it is either masculine or both. Wands are neuter (the word for wand is neither male or female), earth can be either male or female, and air is male (while heaven is female). In fact the variety of male, female, neutral of the elements vary greatly in shamanistic religions of the Native Americans. But it is Hermeticism, which combines the Hebrew, Christian (more accurately Gnostic/Coptic), Egyptian and Greek, than assigns our present meanings to the four elements and suits.

Since the earliest deck is Italian of the 14-15th century, the major influence would have been Hermeticism, not Hindu or other eastern religion. Bernard Bromage builds a decent case for Egyptian origin, which I explored in previous notes (did you see it, the symbols were so close that there had to be an influence). One may expect some Arab/Islamic influence (the Crusades were over), but the interest in Greek/Roman art and writers were great at that time.

MIXED PANTHEONS, ETC.

Pan is not Bacchus, or the great horned god of Europe.

Despite the eclectic mind of today's Wiccan, that is of associating all male gods with each other and all female gods with each other, is a disservice to both the god/dess and to the tradition.

Ancient Egyptian traditions (of which there were a dozen or more) taught that you don't mix gods and goddesses indiscriminately, even if they do share SOME attributes or powers. Their "High Concept" was that even any one god/dess has several powers and to invoke specific powers required the knowledge of what sacred symbols are associated with that power, even if he/she (the god/dess) should be sitting down or standing up, the ritual done in daylight or nighttime. Many Shamanistic religions don't mix and match their god/desses, don't do sun god/desses at night and vice versa. The thoughts or reasons behind it is that mixing and matching causes:

a. The ritual will not be as effective.

b. The ritual may not be effective.
c. The ritual or the residue afterward will have powers that weren't intentioned by the person, but was part and parcel to the god/dess invoked.
d. The ritual will backfire.
e. The ritual will have residue that will be uncomfortable.
f. It's warps the lines of power (more shamanistic thinking than Egyptian, who says that it warps the Sa, which translates as spiritual power).

Many shamanistic religions do not ground their power after the ritual (after all, it usually is being held at a sacred spot). They feel that either because the power will be contained at the power spot, or the powers you invoked were clear enough not to leave a side effect. Still, I am not proposing to not ground yourself afterward.

So, what I do propose is to not try to associate one god/dess with another. None of them will have the exact same attributes or powers. And invoking Pan and Bacchus at an Egyptian temple, or Pan at Stonehenge is just as bad as invoking Gabriel at the Great Pyramid! It won't work, you won't get the power from the spot you want, only your own, or negative power.

Isis, for instance is considered by most Wiccan's as one of the Great Mother Goddesses. yet in ancient Egypt, out of her 3,000 year history, most of the time she was not known as a Mother Goddesses.

At the Church of the Eternal Source (federation of Egyptian temples) Isis Priest/esses rarely held out for very long. All kind of terrible things generally happened to them. The main reason is that all of them used part of Isis's powers, and would not work, or refused to recognize her other powers. Eventually though, they seeped in anyway and to their detriment. Had they recognized all of her powers in the first place, things might have been different.

Perhaps your basic misconception is that all goddesses represent the same forces; they don't; and neither do the gods.

Yes, basically there is one great force that encompasses both male and female powers. This basic force, as it filters down, differentiates into different types of forces, and these forces are the god/desses that we know.

Isis doesn't have the same powers as Sekhmet or Hathor or Bast. they may share some of the powers, but they have powers unique to them.

Kind of like Leonardo De Vinci knowing a lot about everything, but Cellini was an excellent goldsmith, Van Gogh a painter, Perot a businessman.

Hence, not all goddesses are the same, nor do they have the same powers.

You might consider it like rivers and oceans in reverse. The ocean has all the attributes, and it drains it attributes into separate rivers (some swift, some calm, some wide, some narrow, some short, some long.

In Egypt the ultimate deity was called "Neter", which translates as "Divine Principle" and the work is neuter, having both male and female principles within. The next in order is a male neter and a neteriat, a god and a goddess. Below that comes numerous god/desses which more specific powers and attributes.

Now the question is, where these receptacles of specific powers invented by mankind or higher powers? In the long run, it doesn't matter as long as they work.

Pantheists generally believe that there was a highest deity, followed by two (male and female), followed by others down to the spirits of earth, air, fire and water.

If you want to make use of a specific power, you should go to a specific spirit or god/dess who has that power. You may not have a great success with one who only has some of it, or is so undefined or has so many other powers that it may get a little lost.

If you want spicy food, don't go with a mole sauce, go for a Jalapeno sauce.

Also it seems that the further away from the highest deity to get, the closer and more responsive it is to you.

You may find that you get a better response with a fire ritual when using a fire elemental than of Sekhmet, and even less than using Amon (a solar god).

THE ANKH

Unfortunately the entry for "Ankh" in Barbara Walker's "Women's Encyclopedia of Myths and Secrets" got just about everything wrong.

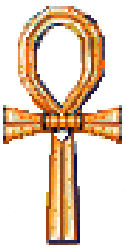

The ankh is not evolved from an ancient symbol of the Goddess in Libya and Phoenicia; the narrow triangle surmounted by a crossbar and a round or oval head in both Libya and Phoenicia evolved long after the standard Egyptian ankh was made. In fact, it wasn't until after the ancient Egyptians either conquered or did extensive trading with both areas did their symbols evolve.

Well, maybe the book didn't get it all wrong. It is a symbol for life (although not universal, for universal means that it was used universally or all over the world, and it isn't). It is true that both gods and goddesses in ancient Egypt held it, but they never presented it to kings and the people, the scenes show the god/dess holding it to the person's lips or head (which means bestowing life, and was not a present). the part about the Christians is true, and it's true that the ankh is the hieroglyph for the word "life", and is used in a common saying "Life, Health, Strength."

But the ancient Egyptians never said that the ankh represented the union of male and female sexual symbols (which were quite different symbols and bore no relation to the ankh, or resemblance to it). It was not the "Key of the Nile" (except maybe it was mentioned by the Greeks, who got most everything wrong about Egypt), nor is there any sacred marriage between God and Goddess taking place at the source of the Nile before the flood. In fact, in all of the Egyptian mythologies there is not one mention of any God and Goddess being married at the source of the Nile.

The Copts and the Gnostics both used the Ankh or Crux Asante (Coptic word) before the 5th century ad, and both are Christian (well, an argument can be made about the Gnostics being Christians).

The question is then: what did the ancient Egyptians consider the ankh representation? There are two ancient Egyptian references to the ankh representation, and both agree.

The round oval or loop represented the Sun rising above, but not yet above the horizon; in the desert that makes the Sun elongate next to the horizon, making a loop like affair.

The crossbar represents the horizon.

The vertical section below the crossbar is the "Path of the Sun", which would be the light casting a path across the Nile.

Hence, the Ankh represents Life because it represents the Path across the Nile (life blood of Egypt, but oddly enough the Nile is either male or hermaphrodite) past the horizon to the Sun (which, depending on the traditions of Egypt can be either male or female, but usually male).

The most ancient ankhs cross bar was actually the symbol of the two mountains of sunrise and sunset (life and death, east and west), and also consisted of papyrus (or some other plant tied together).

Taken as the two mountains, then the ankh represents the path of birth, life, and death. It never had male or female attributes, but as the path of birth, life and death, represents both.

CO-PARTNERSHIP IN ANCIENT EGYPT

The goddess dominated group seem to be the most outspoken in the *p* BBS, and it's a good thing that this particular subject was broached, as all the co-partner groups have come out (and alleviated the possible false impression that Wicca was just goddess oriented to those who are new).

Horned gods in Egypt include Amon, Menthu, Serapis, Sokar.

Since at the inception of ancient Egypt, 42 different societies were involved in the consolidation of the kingdom (later to become nomes or states), and these societies were patrilineal or matrilineal, accommodation had to be made for both, so laws were passed making male and females equal. It was the 2nd King of the 1st Dynasty (around 3,070 BCE) that passed a law that women could rule Egypt.

Here they are, with the dynasties that they belonged.

Dynasty	Pharaoh
1st	Merneith
1st	Horneith
IV	Henutsen
V	Inty
VI	Ankhsenmerira
VI	Nitrokris (Noblest and Loveliest)
VII	queen, name unknown
VII	queen, name unknown
XII	Sebek-neferu-Ra
XIII	Aufna
XVIII	Hatshepsut
Ptolemaic	Cleopatra II
Ptolemaic	Cleopatra III
Ptolemaic	Cleopatra VII (the famous one)

In the high magic section of ancient Egypt (the temples and their staff), in the temples to Gods the male priesthood predominated. Conversely in the temples to the Goddesses the female priesthood predominated (yet you still find male and females in both). Since many of the groups of gods in the cities were triads (male, female, off- spring), there were rituals to each separately, and rituals for both. Many times the god was worshipped in the day, the goddess at night, but of course, in Egypt, where many traditions did their own thing, sometimes it was reversed. In others, such as the city of Memphis, the female was the Sun, the male god was the moon or something else.

Now as to magic and worship within the family and village. this is the part that is closest in tone to Wicca, so those of you into Wicca may find this interesting (especially as this is a little explored area even within Egyptology!). All families had a family shrine. Who presided over the shrine was usually determined by whether any in the family was an initiated priest/priestess. If none were, the eldest son usually presided (but again, there were many exceptions, in states where goddesses predominated, it was the eldest daughter). The orientation of the family life (farmer, sailor, trader, etc) determined the chief god/dess. A farmer's family usually had Osiris and Isis and co-partners; a healers, Sekhmet and Thoth.

In villages, where there were no temples, then there were groups of interested people who belonged to a group, more formal than the family group, less formal than a temple, and was headed by an initiated priest/ess. Hence, in a village where there may be four initiated people, there usually would be four groups. For example, in a suburb of Hermopolis state there was a male healer of Thoth, a female healer of Sekhmet, a priest of Thoth, and a Priestess of Isis. Hence, there was a healing group, a female oriented (emphasis on midwife types) group, a divination group, and a family group (Isis). Some people belonged to several groups. All groups also worshiped other god/dess besides the chief one, and even in Isis, Osiris, during part of the year, had more emphasis than Isis. The Isis group did their magical thing in a sacred grove (another similarity, as sacred groves were important).

Many families had dual shrines, with eldest son leading the god rituals, and eldest daughter leading the goddess, and neither predominated. In fact, god AND goddess were considered essential, each predominate in their powers, but always complementing each other.

In the big temples, there was a lot of god/dess images going on visits to their spouses, and once a year, all of the god/desses journeyed down the Nile to the main temple.

There is a book called "Mythological Papyrus" that has exact copies of the initiations of both priests and priestesses of various god/desses of the 21st Dynasty. All involved astral journeys of some sort according to their traditions.

For those who are really into goddess worship you will be pleased to know that the last operating temple of Egypt was the Temple of Isis at Philae before it was closed by the Christians in the late 5th/early 6th century, however people continued coming for 100 years later, despite the Islamic conquest over the Christians in Egypt during that century.

OSIRIS

Hatshepsut is well known because the next Pharaoh became famous and his monuments (and those of hers that he defaced) are still in existence.

In case you, or anyone else is interested, and especially if you are planning on a trip to Egypt in the future, Queen Henutsen, also called Isis, Mistress of the Pyramids and wife of Khufu (or Cheops) is sometimes seen in a white robe flittering (if that is a correct term) around the Great Pyramids and the other pyramids. The Egyptians raised Henutsen to the status of a Goddess and shrines were built for her. if you visit the pyramids, give an offering or a prayer to her, for she is the Mistress of the Pyramids and Guardian thereof. In ancient Egypt, to say the name of a person who is deceased is to make them live forever in heaven.

By the way, other ruling queens were later elevated to Goddess-hood, Nitrokris, Merneith, Hatshepsut.

If one looks carefully at the legends (also the sources and time periods of each legend) concerning Isis, one is led to the conclusion that there were indeed, two Isis's. There was Isis, the Goddess worshipped in the Pre-dynastic period, and there was Isis, the Queen, who eventually merged with the goddess to our presently known Isis.

The early stories of Isis's, shows a definite mythology of Isis the goddess, and a historical treatment of Isis the queen. Can it be, you ask? Yes. Pre-dynastic and early Dynastic rulers had very short names, many of them named after their local gods. There was a pre-dynastic king of Upper Egypt called Aher, named after Anher, the God of War. There are other examples, and everyone knows that later kings still incorporated God/desses names into their own names.

Perhaps then the Contendings of Horus and Set, which is a tale of Osiris the King and Isis the Queen battling their brother Set, between the two kingdoms is actually a revised version of 2 brothers vying to unite the kingdoms of Upper and Lower Egypt in pre-dynastic times, with the names of the King and Queen of Upper Egypt being Osiris and Isis (or a close version thereof), versus Set of Lower Egypt (or a version thereof). It is interesting to note that up until the 7th Dynasty, the Egyptians reported to have known exactly where the tomb of King Osiris was in Abydos, and regularly put offerings there. during the 2nd Intermediate period (civil wars abounded), this knowledge was lost, and another tomb was misidentified as the tomb of Osiris.

Therefore, if indeed, as the ancient Egyptians insist, that there was indeed a real Osiris, then it follows that there was an Isis that lived and breathed.

The canonization of people in ancient Egypt into a form of saints or even gods are as old as pre-dynastic times and existed all the way through to Cleopatra VII, last ruler of Egypt. There are famous women who were not rulers who were thus canonized.

If you want to read more about Osiris, I suggest you read:

Henri Frankfort: ***Ancient Egyptian Philosophy***
E. Wallis Budge: ***Osiris*** (not great, but comprehensive)
W. Faulkner: ***The Egyptian Book of the Dead***
Rundle: ***Ancient Egyptian Religion***
Sigmund Morenz: ***Ancient Egyptian Religion***
Klaus Baier: ***Osiris, His Tomb in Abydos*** (article in the French Institute of Archaeology of Cairo, if you read French).

Have you gotten a newsletter in May? The CES is currently undergoing a restructuring, there should be 4 newsletters and 1 to 2 Khepera (journals) per year. I will be contributing to both. In past newsletters I have contributed some spells, rituals, and many hymns that have been translated from temple walls or papyri or osteraca. I will be doing more extensive articles for the magazine, like one that will be on the metaphysical parts of man in ancient Egypt. Much of the material are extracts from my Magnum Opus. 90% of it is on paper as notes, and 1st drafts. Only 10% currently on computer, and that is where the future time will go. As putting it on computer, the notes will become 1st drafts; the 1st drafts will become more finished and polished to the 2nd draft stage (with additional notes added in; isn't computers a wonderful tool; insert note between sentences or add a paragraph without having to retype the entire page!). The 3rd and probable final draft will be adding last notes, final polishing, footnotes, indexing, and grammar and sentence checking.

The Rituals, hymns, spells, blessings, consecrations, 4 directional rituals, initiations are complete on paper, with about 10% of that on computer. Basically all of this is going into a data base, so cross referencing can be done.

Although it may not be needed (but you may want to think about doing it) in Wicca, in Egyptian it is essential because of the traditions and large time frame involved.

Example:

Type: Blessing, Consecration, astral projection, mantras (yes, even mantras in Egypt).

Main God/dess or Goddess: Main goddess invoked, plus any others, also there are some generic rites.

Traditions: identifies the different traditions this particular ritual comes from.

Source: Where did I acquire this? Much is from translations from published books (like Excavations at Abydos by Petrie (translations of hymns on temple walls), or from the French Institute of Archaeology in Cairo.

Time Period: important occasionally because the god/dess powers and attributes changed over time.

Form: what does the god/dess look like, stand/sit, hold during this spell/ritual. Visualizing one form of Isis that naturally invokes one set of specific powers, but using a ritual that invokes another set of powers creates conflict, and at best, won't be effective, and at worst, down right dangerous.

Corresponding Codes: Since most Egyptian rituals are composed (as are Wicca) of elements, such as drawing the circle, consecration, blessing, hymns, etc.; in Egypt they were given to the individual in parts. the individual was already trained on how to put the parts together. Hence, he or she may have 5-6 ways to invoke the 4 directions, using three sets of god/desses. He/she may also have 10 blessings, 20 hymns, etc to different gods/goddesses. He has to know (like a alchemist) how to successfully match the parts together to make a successful whole.

Recommendations on books on ancient Egypt and it's practices:

Priests of Ancient Egypt: Serge Sauron (last word is probably misspelled.)
Egyptian Religion: by Morenz
Ancient Egyptian Thought and Culture: Henri Frankfort
Egyptian Temples: by Margaret Murray
Isis in the Greco-Roman World: probably by Michael Hoffman.

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Michael Poe's Egyptian Reading List

Compiled by Lady Lyn DenElder Black

Ancient Egypt Thought & Culture, Henri Frankfort
Ancient Egyptian Literature, Miriam Lichtheim 3 vol. set
Ancient Egyptians, A. Rosalie David
Egyptian Astronomical Texts, 3 vol. Neugebauer & Richard Parker., astrology/ astronomy
Egyptian Hieroglyphics, Mercer, SAB vocabulary & exercises
Egyptian Hieroglyphic Dictionary, Faulkner
Egyptian Reading, deBuck, Middle Egypt texts, exercises
Egyptian Religion, Sigmund Morenz
Egyptian Temples, Serge Sauneron
Egyptian Temples, Margaret Murray
Isis in the Greco-Roman World, ? Michael Hoffman ?
Origins of the Zodiac, Rupert Gleadow, astronomy/astrology
Priests of Ancient Egypt, Serge Sauneron
Rise & Fall of the Middle Kingdom, H. E. Winlock
anything by Henri Frankfort
No - Budge!!!

There are some more specific books out, one on Thoth, one on Hathor, one on Imhotep, and a couple of others. The most interesting ones not on the list are also long out of print; The Coffin Texts (XI-XII Dynasty) of about 1,200 rituals and spells. The Pyramid Texts (IV-VI

Dynasties) of about 700 rituals and spells, The Harris Magic al Papyrus, whose English edition runs around $ 1,700 or more, assuming you can find one. I finally found a German and perhaps a French translation and have a friend whose roommate reads both. The Harris Magical Papyrus is considered THE MOST IMPORTANT magical papyrus EVER found. I believe that Michael Grant is the author of Isis in the Greco-Roman world, but will check up on that.
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CompuServe Online
Beltane Conference
May 2, 1990

This is the transcript of the Online Beltane CON held on May 2, 1990 in Section 8 (New Age/Pagan/Occult) of the Religion Forum.

Participants
8-1 = Shadow Hawk
8-2 = Jehana
8-4 = Peri
8-5 = Ian
8-6 = Gwynndon

Gwynndon

This is a special night...
Relax, and the extra energy of it...
Will flow into you...
We are a part of the Earth...
Dig your toes down into the soil, like the trees...
And pull up the energy of the Mother...
Breathe in with your heartbeat...
Also a lifeforce of the Earth...
Circulate the energy, and see the Earth as it is at night...
Visualize a bubble of blue light...
Forming to the East...
Spreading North...
Around to the West....
Through the South, and connecting east again...
And know that this circle is purified of the mundane.

Facing the East ...

Hail, Guardians of the Watchtower of the East...

We do summon, stir and call ye
to join us, witness this rite, and Guard our Circle! Hail and Welcome!

Facing the South...

Hail, Guardians of the Watchtower of the South...
We do summon, stir and call ye...
to join us, witness this rite, and Guard our Circle!

Facing West...

Hail, Guardians of the Watchtower of the West...
We do summon, stir, and call ye...
to join us, witness this rite, and Guard our Circle!

Facing North...

Hail, Guardians of the Watchtower of the North...
We do summon, stir, and call ye...
to join us, witness this rite, and guard our Circle!

Inspiration and air from the East...
Fire and passion from the South...
Water and Compassion from the West...
Earth and stability from the North...
All meet in the center, and form a web of life and power!
So mote it be!

Shadow Hawk.
So mote it be

Ian
So mote it be!

Jehana
So mote it be!

Peri
So mote it be!

Gwynndon
On this night at the beginning of the Warm-times...

let us remember the Belfire, and how it came to be...
The Moon and the Sun, Goddess and God...
are great lovers, the model for us all...
and like human lovers, they have had quarrels.
This particular quarrel developed because of the god...
He built himself a beautiful garden...
though he would not let his lady in to see it...
a minor point became overblown...
as it usually happens...
and they stopped speaking for a while...
Of course once forbidden...
the lady wanted to see it all the more...
and so the Moon Goddess wrapped herself in a cloak of Night...
and by stealth got into this Garden...
Well, the God was no fool...
and he laid a trap for her...
and so once inside, she could not leave again without alerting him...
So the Goddess hid herself and began waiting...
and since her patience far outshone that of the God...
he began looking for her; he tired of waiting.
As soon as he left his post at the entrance of the garden...
she sprang again into the air, getting free!
So began a great chase through the Heavens...
though the God could not catch his lady against her will...
the people on Earth meanwhile were very worried...
with all of the comings and goings of the Sun and Moon...
and their priests bid them build great bonfires...
on all of the hills to get the attention of the God and Goddess...
Well, they eventually tired of the chase...
and the Goddess let the God catch her...
and being too tired to go back to that lovely garden...
they forgave each other right in the middle of the sky...
and so the eclipse was born...
though it only looks like one from the Earth...
it is really that cloak of the Goddess...
covering their rites of Love!
So we commemorate this beginning of warm-times with the Belfire to this day.

Jehana

So mote it be.

Ian
As it was, so shall it be.

Peri
So mote it be!

Shadow Hawk.
So mote it be!

Gwynndon
Green-eyed Lady, laughing lady!
Brown-eyed Lady, sensuous lady!
Blue-eyed Lady, Lady of Steel...
Join our Circle... Be Welcome!!
Please honor the Goddess as you choose...
in all of Her Forms, be Welcome!

Jehana
Be welcome!

Ian
Ceud Mile Fialte, Lady!

Gwynndon
Lady of Flame, Lady of Night, Blessed Be!

Shadow Hawk.
With Adoration, I implore you.

Blessed Be!

Gwynndon
Lord of Stream and Field...
Lord of Mountain and King of Beasts...
Wild Man of Nature, Be Welcome!
Behold, the God has come to his Lady!
Please honor the God in your own way...

Shadow Hawk.
Hail Bounding One, Lord of Life and Death!

Jehana
Hail Hunter!

Ian
Ceud Mile Fialte, Lord!

Gwynndon
Great trickster, yet faithful master, Blessed Be!

Shadow Hawk.
Blessed Be!

Gwynndon
Help me build the Bel-fire, so that the Lord and Lady be honored...
As the flames jump higher and higher...
So grows the cone of power...
As we circle round the fire...
in imitation of the Great Chase of the God and Goddess...
so the energy builds and builds...
envision that which you wish...
and that which you wish to lose...
and in this night of joy and celebration...
cast it into the fire!
That which we wish SO MOTE IT BE!!

Shadow Hawk.
So mote it be!

Peri
So mote it be!

Jehana
So mote it be!

Ian
So mote it be!

Gwynndon
Allow the flames of the Belfire to calm down slowly...
and as they lower, know that the energy is not gone...
just transmuted...
as the love of Goddess and God ever changes...
yet always endures...
<any specific problems can be mentioned here...>

May the energy help me with my finals next week...
and those papers <g>

Jehana
May the energy keep a one I know healthy. Thru the surgery he will have to undergo.

Shadow Hawk.
May the problems of my past year and stay in last year.

Ian
I wish for the physical and spiritual strength to continue my physical rehabilitation and integration of my person again.

Gwynndon
Together we are greater than alone...
and the Goddess and God are here to guide our energy onward...
So let's leave them to finish their lovemaking in private...
and thank them for attending!!

Jehana
Thank you, oh, yes!

Gwynndon
Great God... thank you for your help and attendance...
and may we meet again!...
Hail and Farewell, though not Goodbye!

Shadow Hawk.
Oh My Lady, thou art the breath in my life...
Oh my Lord, thou art the blood in my veins...
As Life goes on, I shall never forget not forsake you.

Ian
Great Lord & Noble Lady, thank you for attending this circle!

Shadow Hawk.
Blessed Be, and Merry Meet!

Peri
Hail and Farewell!

Gwynndon
And let us not keep the lady from her lover...
Merry met, merry do we part, and merry shall we meet again!

Ian
So mote it be! Blessed Be!

Gwynndon
Guardians of the Watchtowers, without your balanced elements...

Shadow Hawk.
Thank you Lord and Lady, and thank you Gwynndon, Blessed Be and Merry Meet!

Gwynndon The world would not be.... Thank you for attending our Circle!
Jehana Hail & Farewell!
Gwynndon The circle is open, but the Magic lingers...
Shadow Hawk. Hail and Fare thee well, oh Guardians of the Towers of the Universe.
Gwynndon Thank you all!<g>
Jehana And, thank you, Gwynndon!!
Shadow Hawk. (pouring wine for Gwynndon)
Jehana (g)
Gwynndon Takes a sip... <g>..good wine!
Ian (Passing buttered Scones!)
Jehana Nice vintage! <Trying scones> Yum.
Shadow Hawk. Nothing but the best for this crew...

{^}

CompuServe Online Imbolc Ritual 1990

(Ladyhawk)

Participants
Ladyhawk
Jehana
Ocean Mist
Shadow Hawk
Gwynndon
Shadowstar
Larne
Rita
Vkai

Ladyhawk

This is Imbolc...or Candlemas...or Brigit's day

This is the feast of the waxing light.

What was born at the Winter Solstice begins to manifest

The Lady, midwife to the infant year, now sees the Child Sun grow strong as the days grow visibly longer.

It is a time of beginnings, when we select the seed we will later plant, nurture, and eventually harvest.

After I do each invocation, I will pause and let each of you say a FEW words no more than 2 lines, please...to your particular deity

Right now, I'd like everyone to ground and center themselves...
in the way that is best for you.

As you do, see yourself bathed in a white light, cleansing you
and your area.

Now, mentally turn to the East:

Powers of the East
We bid you come

To witness our rite
And protect us!

Now mentally turn to the South:

Powers of the South
We bid you come
To witness our rite
And protect us!

Now mentally turn to the West:

Powers of the West
We bid you come
To witness our rite
And protect us!

Now mentally turn to the North:

Powers of the North
We bid you come
To witness our rite
And protect us!

Back once more to the East and in your own way, salute the East again

Now, let us all link together
Feel the earth energy welling up from the bowels of the Earth, our Mother
Feel it rise to our feet and up through our bodies
White light energy
Feel it flow through us and link us, one with the other
So finally we feel and see the circle of energy, the circle of power binding us together and setting us apart
In a space not of this time, but of all times
Not of these places, but all places!

Blessed Be!

Sun King!
Horned One of animals and wild places
Joyously we ask you come!
All the land is wrapped in the chill of winter
The trees are bare and the air is cold.
Yet still our hearts are glad
For we know you have been reborn
And nurtured in your early days
By the gracious Mother Goddess,
Lady of all fertility.
We bid you welcome
And rejoice in your growing strength!

Hail Great God!
Hail and Welcome! <ga>

Jehana
Hail & Welcome!

Ocean Mist
u!/u

Shadow Hawk
Hail Mother, from you the Sun once more does grow!

Gwynndon
Hail and Welcome!

Shadowstar
Welcome, Lord of the Sun!

Jehana
Brigid, Arianhrod, Cerridwyn, Herne... Welcome!

Larne
Welcome Lord! Share with us your warmth and light!

Ocean Mist
Hail and welcome in your new light!

Ladyhawk
Great Goddess, Noble Lady!
Known to the Celts as Brigit, Bride, Cerridwen, and more
Goddess of Light
Keeper of the sacred wells!
We gather tonight to honor your who has nurtured the Sun King.
As the spring lambs are born and the ewes come to milk, as we sense spring

itself so close
We bid you welcome as we
Clear out the old and make way for the new
Welcome Lady
Welcome and all Hail!

Gwynndon
Bride is come! Bride is Welcome!

Jehana
Welcome, bright lady, spark of inspiration!

Rita
Welcome, Great Mother. Welcome and grow strong, Young Lord.

Shadowstar
Welcome, Lady of Light!

Larne
Welcome Lady! Nurture and help us as we grow!

Shadow Hawk
Mother smile upon us and bring us Life, Son shine down upon us and bring us Light!

Ocean Mist
Welcome goddess of light!

Ladyhawk
Now, let us each concentrate on that which we need to "sweep out" of our lives
Picture it as, with a new, clean broom, you sweep it away and it vanishes in the air.
And now, with ourselves cleansed, let us meditate on that we might wish to plant for this year...
the "seed" we will plant in the spring.
For, this is the time of choosing the seed and preparing for the planting.
Gracious Lady! Help us chose wisely the seed!

And now, with our seed selected and held dearly in our hearts,
It is time to thank the Lady and the Lord.
O Sun King, Horned One!
We thank thee for thy presence
Surely we feel your growing strength
In our heart of hearts and find joy in knowing that as the sun grows, so do you!

We thank thee for teaching us that even in the depths of winter
Life grows!
Farewell, Lord, if you must go.
Though, gladly would we have you stay and rejoice with us.
Hail, Sun King!

Gracious Lady,
We thank thee for thy guidance in selecting our seed.
Truly will we hold it in our hearts

Till the time of planting.
We thank thee also
For teaching us the wisdom of cleansing and letting go of that which is no longer useful to us.
Thus do we heal of past hurts and grow in strength, even as does our Lord.
We thank thee and bid you farewell if you must go, but gladly would we have you stay and rejoice with us!
Hail, Gracious Lady!

And now, we will let our circle sink back into the Earth once again.
For all that comes of the Earth, must surely return to Her.
But even as the circle departs, know that we are still bound
By our love of the Gods and the Love between us.

Blessed Be!

Shadow Hawk
Blessed Be

Rita
Blessed Be!

Ocean Mist
Blessed Be!

Shadowstar
Blessed Be!

Larne
Farewell Lord and Lady. Depart our circle, but be always with us.
Blessed Be!

Jehana
Blessed Be! So Mote it Be!

Gwynndon

Blessed Be!

Vkai

Blessed Be!

Ladyhawk

Now turn in your mind's eye once again to the East

Farewell, Powers of the East
We thank you for
Your attendance and protection

Peace ever between thee and we!

Face South

Farewell Powers of the South
We thank you for your attendance and protection
Peace ever between thee and we!

Face West

Farewell Powers of the West
We thank you for your attendance and protection
Peace ever between thee and we!

Face North

Farewell Powers of the North
We thank you for your attendance and protection
Peace ever between thee and we!

Once more face East and mentally salute once again

The circle is open, but unbroken
Merry meet and merry part and merry meet again!

Shadow Hawk

Merry Meet and Merry Part, and Merry Meet Again!

Ladyhawk

The Rite is ended

Shadow Hawk (passing food)
Jehana (Passing drink)
Larne I'll have some of those cakes!

{^}

CompuServe Online Religion Forum July 31, 1991

10:30 EDT

This file contain a transcript of the 1991 Lammas ritual held online in the CompuServe RELIGION forum Section 8. The participants were:

User	User ID	Name
1	72065,425	Cygnus
2	72730,2603	Gaius
3	71600,621	Jehana
4	73715,1552	Larne
7	76304,3712	HAWK
8	71640,3711	SilverHawk
10	75325,1441	Shadow Hawk
12	71510,73	Peggy

This evenings ritual was designed and led by Shadow Hawk.

{ } denotes an edit.

Text in {} has been changed, moved or edited in some fashion **after** the ritual was complete.

( ) denotes action.

If you see **(text)** in parentheses, it indicates something you should do.

" " denotes something to say verbally.

If you see "text" in quotes, it is something for you to repeat.

If you see text by itself, read and follow along, ok?

****

Ok, you all will need bread, charcoal, a cauldron/brassier of some kind that you can ignite the charcoal in.

Does everyone know what Lammas is all about?

Ok, Lammas is a ritual dedicated to the Sun God, or the Corn God or a variety of other Gods that are known as sacrificial gods called because the ancients believed that the sun at it's highest point (middle of summer) died, and that the essence went into the food to sustain life during the long cold winter ahead. This is the time of the Corn King, as was said, the first of the Harvest times when the first crops were brought in.

O.K, then, we begin...

LAMMAS

* (Visualize a cloud of incense falling across the world, cleansing and purifying, and saying,)

"By the Spirits of Air and Fire I cleanse thee."

(Visualize a rain of water and the strength of the Earth rising up and say,)

"By the Creatures of Water and Earth I cleanse thee."

- (Everyone visualize and connect with the south, the element of Fire.)

Ye Guardians of the Watchtowers of the South, ye Powers of Fire; Spirits of Illumination and
Desire, I do summon, stir, and call you up, to witness our rites and to guard the Circle.

(Connect with the West and the spirit of Water,)

Ye Guardians of the Watchtowers of the West, ye Powers of Water; Spirits of Death and Initiation,

I do Summon, stir, and call upon you to Witness our Rites and to guard the Circle.

(Connect with the North and the spirit of Earth,)

Ye Guardians of the Watchtower of the North, ye Powers of Earth, Keepers of the Northern

Portals, Spirits of Mountain and Plains, I do summon, stir, and call upon you to witness our Rites and to Guard the Circle.

(Connect with the East and the spirit of Air,)

Ye Guardians of the Watchtowers of the East, ye Powers of Air; Spirits of Clear Will and

Knowledge, I do summon, stir, and call you up, to witness our rites and to guard the Circle.

(Visualize the Earth Herself illuminated in a Circle of silver Light.)

The Circle is cast, we are between the worlds, beyond the boundaries of time, where

Night and Day Birth and Death, Joy and Sorrow, meet as one.

- Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

> Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall

be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the secret door that opens upon the Land of Youth, and Hers is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth. Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all act of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee,

then thou shalt never find it without thee.
For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire.

❖ (Light charcoal and Take piece of bread in hand.)

now is the time to light your charcoal, and take the bread in hand.

This is the time of Lugh, the Shining One, the Bright One, the Golden One, the Sacrificed One. He was conceived in the depths of Winter, was Born in the Spring, Danced and Loved in the Summer, and now, He Dies in the Harvest so that we may Live through the long Winter's Night.

Corn King, Sun King, Die and Be Reborn!

(Feel the death in the bread, the grains that grew under the Sun, feeling the wind and the rain on their husks, the scything of the grain so that the bread may be made, the sacrifice of Life so that Life could live.)

(Feel the Life in the bread, that which has given up life, yet is filled with life, with the sustenance that it provides, contemplate hunger, and then the filling of that need.

See enough bread to feed the world., for the God{dess} is not stingy, but looks after all Her Children.)

(Holding the Bread in your hand, offer it up for Blessings.)

"Oh Mighty Mother of us all, bringer of all fruitfulness, give us fruit and grain, flocks and herds, and children to the tribe, that we may mighty. By the Rose of thy love, do thou descend upon the body of thy children."

"Behold, the Holly King is dead, he who is also the Corn King. He has embraced the Great Mother, and died of his love, so has it been, year by year, since time began. But if the Holly King is dead, he who is the God of the Waning Year, all is dead; all that sleeps in Her womb of Earth would sleep forever. What shall we do therefore, that the Holly King may live again?"

"We Shall eat of the bread of Life. Then shall sleep lead on to rebirth."

(Tear off part of the Bread and offer it to the Flame. As it ignites and smokes, see the spark of life that will be reborn in the womb of the Earth Mother in the Winter.)

As the bread smokes, see life and death in the smoke, one lives on the other and without both, we would not be.

"Come back to us, Holly King, that the land may be fruitful."

I am the battle-waging spear;
I am a salmon in the pool;
I am a hill of poetry;
I am a ruthless boar;
I am a threatening noise of the sea;
I am a wave of the sea;
Who but I knows the secrets of the unhewn dolmen?

(Feel the Essence of the God, His Birth, His Life, and His Death, Gentle tongue, endless passion, strength of His arms, the Warmth of His Touch, and know that Thou art God as well.)

(Eat the Bread, and feel the essence of the God on your tongue, and filling your body with strength for the trials of the Harvest and Winter.)

❖ {(Connect with the East and feel the Air dying down.)

Ye Powers of the East, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.}

(Connect with the North and feel the Earth sinking down)

Ye Powers of the North, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the West and feel the ocean retreating.)

Ye Powers of the West, thanks be yours for attending our Rites, and ere ye

depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the South and feel the fire subsiding.)

Ye Powers of the South, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Visualize the Circle expanding, beyond the earth and out into space, bringing health and good harvest throughout the world.)

"The Circle is Open, but never Broken, Merry Meet, and Merry Part, and Merry Meet again!"

****

This is the end of the 1991 Lammas online ritual.

Thanks to Shadow Hawk for leading us this evening and thank you all for attending (past or present) and I hope you will be able to join us in person for our next gathering.

If you have any questions or comments, you can contact:

75325,1441 - Shadow Hawk
71600,621 - Jehana
71640,3711 - SilverHawk

On the CompuServe RELIGION forum in Section 8 (New Age/Pagan/Occult).

Peace and prosperity to you and yours.

SilverHawk

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CompuServe Online
Lammas Ritual, 1990

<< Shadow Hawk has asked us for our locations to aid in plotting the circle. >>

Participants
(8-1 = Ladyhawk) LA county, California
(8-3 = Gnat) Chicagaw, Illinois
(8-4 = Jehana) Danbury Conn
(8-5 = Gwynndon) Baton Rouge, La
(8-7 = Rilla) Grand Rapids, Michigan
(8-9 = SilverHawk) Elk Grove Village, IL
(8-11 = Larne) New Haven, CT.
(8-12 = NC) New York
(8-13 = Dale) Long Island New York
(8-16 = Shadowstar) Houston, Texas
(8-17 = Caitlin) LeLeesburg, VA

<< An explanation of the ritual has been requested >>

(8-8,SH) Lammas is the time where the fields are ready for harvesting, and it is too late to worry if you have done enough for the oncoming winter. It is a Corn God, (Lugh) oriented festival. It is a celebration and remembrance for the life that dies... so that life may live.

STARTING

SilverHawk

Beginning....

As you sit, begin slow deep breaths...
relax, center, feel the earth beneath your feet feel the life coursing in your veins feel the breath flowing in your lungs feel the feel of being alive savor that, be that, experience that aliveness, for winter is coming.

We draw the Circle, beginning in the south. In your mind's eye, see the

Circle of Fire as it stretches in an arc from Texas, upward, sweeping curve, to California. As the circle passes the West, the Fire becomes Water, and a line of liquid blue sweeps upward and across the country to the north, far North, into the home of Earth. The Circle of liquid Blue now becomes dark, dark as the fertile earth, and the arc proceeds to the East, to the home of Air, where the Circle becomes yellow. The Arc continues on to the South, to the home of Fire, and the Circle is Cast, We are in the place Between the Worlds, outside the Space of Time, where Life and Death have no meaning. We have come home.

Shadowstar, from the South, will you please invoke the Watchtower of the South, as is your right?

Ladyhawk, from the West, will you invoke the Watchtower of the West...
when Shadowstar is finished?

Shadowstar

Hail, Watcher of the South, Power of Fire! Join us here this night and be welcome!

SilverHawk

Blessed BE

Ladyhawk

Hail, Watcher of the West, Lord of the oceans, rain and lakes...
I bid you come, join us in this rite and lend your protection...
Be welcome! Blessed Be!

SilverHawk

Blessed BE!

Jehana, will you invoke the Watchtower of the North?

Jehana

Hail, Watcher of the North...
Earth; the bones of the continents beneath our feet...
Hail and welcome

SilverHawk

Caitlin, will you proceed?

Caitlin

Hail, great spirit and watcher of the East....
spirit of Air, which nourishes all that lives....
come now to our circle; cleanse us and help us to travel...

freely in your world, aided by your force. Blessed be!

SilverHawk

Blessed Be!

Hail Lady, Bright Mother, Dark Mother...
We call to you, from your home in the Stars,
From your home beneath our feet, your children call to you.
Come, be with us, guide us tonight in your Rites.
Hail Sun God, Hail Corn God, we call you.
From your Fiery Chariot, we bid you come...
From the Fertile Fields, we bid you come...
Be with us, guide us, in your Rite tonight.

Now is the time of the death of the Sun God, as we walk into the dark of night.
Breath deep of the light of the Golden One,
Lugh, the Sun King, for the long nights are coming.
Now is the time of the death of the Corn King, who dies as the fields are reaped.
We stand in the time of waiting, for the fall of winter is upon us, and the ground shall lie lifeless under the hand of the Reaper.
Look at the fields of your life.
Have you sown well?
Have you tended your fields with care?
What do you fear?

Now, take your candle, and light it.
Now, take a piece of bread in your hand, a small piece, and hold it
Think about your fears that haunt you in the night...
Focus them into the bread, and chant the name of your fear into the piece of bread.
When you have focused your fear into the bread, hold the charged bread to the flame, and chant your fear BEGONE!
As the bread smokes and blackens, your fears are burned away all fears are burned away
Take these fears and feed them to the Fire, free yourself from fear.
Give your fears to the fire, and let them go, you do not need them.

In this fire, may it pass from me,

May it pass, May it pass,
May it pass on the outflowing tide
And burn with the red sun
As the year dies
And fade
As everything fades,
As everything passes,
All fades away,
As everything passes,
All fades away.
What do you hope to harvest?
Think about your Harvest, what will you reap?

Take the rest of the bread, and hold it in your hand,
Chant what you desire, what is your harvest, what are your hopes?

In this night hope manifests
May it come, may it come,
May it come on rising tide,
And grow by the red sun
As the year dies
And light fades
As hope rises
As hope soars
As hope remains
As hope soars
As hope remains
Hope is a Star, burning bright in the night

Feel the hope charge the bread of Life tear the bread in half

Behold the Corn King, eat of the Bread of Life, that dies to be reborn. Eat of the Bread of Life, that you might live through the long winter's Night.
For it is written that Life must die so that Life can live.
All is in the hands of the Mother, from Birth, until Death, and to Birth again.

Farewell Golden One, Farewell Corn King, Farewell Sun King.
You will be reborn through the Mother, Creatrix and

Destructress. We shall await your return.
Corn King, Life King, Death King, your death will bring us life.

Hail Corn King Golden One,
Waving Gently in the Sun,
Brought to rest by scythe's sharp kiss
Sleep in Her arms.

Take of the Bread of Life, the Corn King, and eat, that you may live through the long nights ahead.
Eat the Bread of Life, and remember, life dies so that Life lives. the bread that is left, offer to Her, so that Her creatures may live though the long nights ahead too. Later tonight, place the bread outside with a prayer and your thanks for the gift of Life.
Breath deep, feel the Life within
Feel the veins throb with life
Feel the bread of Life recharging your life force.
Meditate on this, that Life comes from Death, and Death from Life.
The cycle goes around, and we are a part of it, as surely as the Corn King himself.

Caitlin, will you dismiss the Watchtower of the East please?

Caitlin
Blessed be, you spirits of the air; depart in the peace of the Lady....
thank you for attending on our call.
Stay with us as we pass through this earth. Blessed be

SilverHawk
Blessed Be

Jehana, will you dismiss the Watchtowers of the North, please?

Jehana
Blessed be, Creatures and Watchers of the North...
Of the land beneath our feet....
Thank you for attending to our call, ...
Hail, and Farewell!!

SilverHawk
Blessed Be
Ladyhawk, will you dismiss the Watchtower of the West?

Ladyhawk

Hail Watchers of the West, Lords of Water...
Thank you for attending our call,
Hail and Farewell!!

SilverHawk

Blessed Be

Shadowstar, will you dismiss the Watchtower of the South, please?

Shadowstar

Hail Watcher of the South, Power of Fire!
Our thanks for attending our call.
Hail and Farewell!!

SilverHawk

Blessed Be

Hail Lady Faire, thank you for attending our Rite tonight...
For the Blessings you have given us, the gift of Life.
Hail Sun King, Corn King for the gift that you have given us...
the gift of Life.
Lady and Lord, we thank you for your attendance to this your Rite...
And may we walk with the knowledge of you in our thoughts...
And the Love of you in our hearts.
Farewell Lady, Farewell Lord, and Thank you.
Blessed Be

Now see the Circle around us sinking down, down into the Earth...
Carrying Life itself into the ground, fertilizing and charging the Earth for the coming night.
Gradually, the Circle disappears from sight, slowly dissolving, starting in the East, moving back, retracing it's path to the north, and from there to the west.
From the west back to the South, ending at the beginning.
And we are returned to this world.
The Circle is open, but never broken

Merry Meet, and Merry Part
And Merry Meet again!
<< This marks the end of tonight's Rite. The Rite is over but >>
<< the revelry has just begun !! >>

CompuServe Online Imbolc Ritual 1993

Participants
8-8 = Jehana
8-13 = Babs
8-18 = Tapestry
8-22 = Lynne

Jehana

You are sitting in your room, the computer before you...

You feel your own power and energy building, growing...

A pale blue light surrounds you...

It expands out and away from you, forming into blue flame...

Growing, growing, reaching ever outwards...

Boston...

Boston blue flame ... energy grid... moving outward...

Connecticut... Shelton....

Brookfield...

Blue flame.... energy grid.. moving outward...

New York City....

Blue flame, speeding southwards...

Jersey City....

Blue flame , spreading southwards...

Baton Rouge...

Westwards....

Northwards...

Blue flame, energy, power-grid, connecting...

Detroit....

Blue flame, racing back towards east...

Connecting Boston.

The Circle is Cast...

The Circle is fluid; those who seek to gate in late may well expand this circle.

The Circle Is Cast.

Tapestry

Guardians of the East. We welcome you.
Your breath of fresh air.
Your spring breezes.
Your new beginnings; and their promise of infinite potential.
Be here now!
Guardians of the South. We welcome you.
That spark of life that smolders within the slumbering seed and the pregnant ewe and the forsythia buds.
Your promise of Summer's heat.
The urgency of love's passion.
Be here now!
Guardians of the West. We welcome you.
The melting ice, dripping from the eaves.
The spring rain that mistily drapes us with love.
The healing sound of water burbling from a spring.
Be here Now!
Guardians of the North. We welcome you.
The rocks beneath the winter snow.
The roots of trees seeking earth's warmth downward.
The swell of the hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow.
Be here now!

Jehana

We call upon Brighid, patron Goddess of the Fires of the Forge; the Fires of Inspiration.
We call upon Brighid, patron Goddess of the waters that give life
Giving life, transforming seeds buried deep below the frost into the amazing gift of Growth and Possibility and Potential.
We call upon Brighid and become like the Sword, forged by fire, and tempered by water.
Hail, and Greetings!

(Here, any and all are welcome to mention their own personal invocations) <ga>

Babs

Hail Lady of the Forge.

Lynne

I call white and golden light to the Earth for her healing

I ask Bridget to send a blessing onto the Earth

Babs

Make it so.

Tapestry

Hold a seed in your hand. Project yourself beyond the hard seed covering.

To the soft kernel inside.

At one end of the kernel is a tiny, sharp point.

The kernel can split in half and the sharp point becomes a tiny germinal plant.

Imagine the seed planted in the soft soil of the garden.

The snow covering the ground insulates the seed from the cold winter winds as it sleeps.

The tiny germ feels the gentle warming of the sun and the moisture of the melting snow as it slowly wakens.

This wakening of the tiny, hidden embryo of the plant is Imbolc - the first stirrings of Spring. The time when the tiny seedling thrusts roots into the soil, and prepares leaves to capture the sun's future nourishment and warmth. When the ground is soft, the snow gone, and the sun smiling upon the land it will be ready.

Imbolc is the time when the pregnant mares develop bulging udders for their foals, and about two weeks before they deliver, the oozing colostrum dries into a waxy covering on the teats. When this happens, the farmer knows that her time is near. Spring will arrive soon, and both the mare and the farmer will be ready. This is Imbolc. The name comes from the "Oim" (ewe's) - "olc" (milk). The ewe's udder, like the mare's, swells and prepares for the birth of twin lambs – usually in late February or early March. This sign was very important for herdsmen in the north because ewes usually look for a secluded place to give birth, and if her time was near with a bitter cold snap or late winter storm brewing, the results could be disastrous. This is also a

day one-third through the Celtic Lunar Month of Luis; the Rowan tree. The celebration of Brigid's (Breed) Day, or Candlemas, one of the 4 Great Fire Festivals of the Celtic Year. The others are: Beltane, Lammas, and Samhain. For each, a balefire, bonfire, or candle was lit to mark the spiritual beginning of the season. It was seen as the rebirth of spirit, the spiraling out again from darkness. Let us go to sleep tonight thinking about these new beginnings. These new births, and the beginning of our new selves. To concentrate on our own beginnings within the womb of the Mother. How we begin anew with the understanding, compassion, and love conceived within her fertility.

Let us concentrate on maintaining a groundedness within Her. Concentrate on learning to focus ourselves to the tasks at hand and complete them with the calmness of knowing that She guides our every move and thought. In so doing, we will become more caring and competent, loving and assured.

Jehana

(Pause to reflect and meditate on this)

Thank you, Brighid.
We accept Your gifts and Your blessings.
Hail and Farewell !

Guardians of the East, we thank you.
For your breath of fresh air, for your spring breezes, for the new beginnings you bring us, we thank you!
Hail and Farewell!
Guardians of the South, we thank you.
Reminding us of the spark of life that smolders within the slumbering seed, the pregnant ewe, the forsythia buds.
For your promise of Summer's heat, for the urgency of love's passion, we thank you!
Hail and Farewell!
Guardians of the West, we thank you.
The melting ice, dripping from the eaves.
The spring rain that drapes us with love.
For the healing sound of water burbling from a spring, we thank you!
Hail and Farewell!
Guardians of the North, we thank you.
For the rocks beneath the winter snow.
For the roots of trees seeking earth's warmth downward; the swell of the

hills, the thrust of the great mountains,
The tracks of the wolf in the new-fallen snow, we thank you!
Hail and Farewell!

The energy that surrounds us, contains us; the blue flame...
See it...
Visualize the blue flames that surround this our Circle
See them flame brightly.
And now, widdershins, the blue flame starts to fade.
Fire seal the Circle round,
Let it fade beneath the ground
Let all things be as they were
Since the Beginning of Time

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CompuServe Online
Full Moon Ritual
April, 1993

Participants
1-1 = Many Blue Sparks
1-2 = Diana
1-2 = Dionysus
1-2 = High Priestess
1-2 = High Priest
1-2 = Shadow Hawk
1-3 = Willow
1-10 = Dave

High Priestess

Children of the Lady, Gather you around this night,

For as in days of Olde, we are commanded to reverence Her,

She who is the Life of Life, the Love of Love and the Kiss of Passion.

Children of the Lady, Gather you around this night,

For as in days of Olde, we are commanded to come before

Her, She who is the Queen of Heaven and the Queen of Hel, and she who is the Queen of Everwhen.

Tonight is the night, the magical night, when the Powers once more walk the Land. Children of the Lady, come forth,

Gather you around as is your right.

I call upon you spirits of the Earth, spirits of Air, spirits of Fire, and spirits of Water. COME, Gather you around this night. For as in days of Olde, We

call you to come and worship Her, She who is Queen of all that is, was and will be.

High Priest

I walk the circle Round and Round, I cast the Circle on the Ground. I walk the Circle round and round, I cast the Circle on the ground.

Willow, will you call the directions, beginning in the North?

---lost transmission for North, East---

Willow

Spirits of the South, the (creatures lost) bring your flame of life and love to your children to dance in until the Winter rules again. Be with us now.

Spirits of the West, the dolphin, the dragonfly, bring us your peace and healing love.

Let the warm waters wash us clean and purify us in this sacred rite.
Let the waters of the mother be with us now. So mote it be.

High Priest

So mote it be!

We are in the place that is not a Place, in a time that is not a Time, and in a space that is not a Space. Let none disturb that which the Gods have decreed.

High Priestess

This is the time of the Full Moon, the high tide of power. As we are bid to assemble, at least once in the month to seek Her blessings, so we are here tonight.

High Priest

Maiden, Mother, Crone as One, Triple Faced Goddess, we call upon you. Your Children have come as in the Olde days, with joy in our eyes and Love in our hearts. We walk the old paths, we sing the old songs, we chant the old chants and we call the old calls.

Goddess of the Spring, we call upon you, Queen of the great woods, Diana, we open our hearts to you.

Child of Vine and Child of field, we call upon you, Dionysus, Shining One, Mother's Son, Lover in the Fields, we open our hearts to you.

Diana

Children of the Night, Thrice blessed are you who walk My Path, for Mine is

the Path of New Beginnings. None shall wither and grow stagnant who pulls on the Bow of Life, and launches themselves into the Stars upon my Arrow.

Dionysus

Children of the Day, Thrice blessed are you who walk My Path, for Mine is the Path of New Beginnings. None shall Die who knows the secret of my seed.

Diana

Listen to me, Oh my Children, and walk with me in the woods.

Around you I weave my spell and might. The trees grow thicker and strong. Off in the distance you hear the sound of a large animal crashing through the brush, and close you hear the chirping of birds. The gentle hum of sacred bees about their labor of collecting pollen for Me, for I am their Queen too.

The Wind swirls around us, and the scent of life fills the air. Tangy pine, sharp cedar, far off apple trees all cast their call upon the air.

The sound in the brush gets closer and closer, till a great Stag bursts forth from the brush. Head thrown back he bellows his cry. Then with a twist he is off, quicker than the thunder rolling down from the hills, he speeds. But, I am faster.

Bow twangs, arrow flies, and with the muted sound of an earthquake, he dies.

Look at me, my Children. I am the Goddess of Swiftness, with a look I can bring death. And bending down, I touch the Stag, and with a start he bounds away. I am the Goddess of Swiftness, with a touch I can bring life. I am Life Eternal, and I am Death Eternal.

Dionysus

Her hand is the Blade, her Eye the Arrow, Her touch the
Kiss of Life and Death. And I love her.
Mine is the secret of the Cycle, the Secret of the
Doorway betwixt Life and Death is Mine.
Behold, I give you this seed. In this seed is the coming Year. Charge it well with your wishes tonight, that Her Blessings will grow with you through the year.
I am the Seed of New Beginnings, and Hers is the Water of Life.

Diana

Children of the Night, bring forth your Seed, that I may touch them and bring you the gifts that are mine to share.

High Priestess

(everyone plant at least one desire in their virtual Seed and hold it in your hands. Visualize a white light coming from the Center of the Circle and all the seeds take on it's light.)

Shadow Hawk

I place within my seed the desire for finances to meet my needs.

I place within my seed the desire for good fortune for my children, both natural and stepchild.

Willow, do you have a desire?

Dave

Merry meet everyone!

Shadow Hawk

Merry Meet Dave, Take a seed from the hand of the God, and.., place your desire for the coming year in it.

Many Blue Sparks, please do the same within the Circle

Dave

Aye, that I will do...

Willow

I place within my seed the desire to fill our new home with love and the promise of a marriage filled with beauty and wonder.

Shadow Hawk

So mote it be Willow!

Willow

So mote it be!

Shadow Hawk

Many Blue Sparks?

I place within my seed the desire for a path that leads from darkness.

So mote it be!

Many Blue Sparks

So mote it be!

Shadow Hawk

Then we continue

OP/name High Priestess

High Priestess

(everyone chant verbally with me while holding their seed)

(all chant with me verbally)
Eko, Eko, Azarak,
Eko, Eko, Zomelak,
Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
Eko, Eko, Azarak,
Eko, Eko, Zomelak,
Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
Eko, Eko, Azarak,
Eko, Eko, Zomelak,
Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
Darksome Night and shining Moon,
East, then South, then West, then North,
Hearken to the Witch's Run,
Here we come to call thee forth!
Earth and water, air and fire,
Wand and pentacle and sword,
Work ye unto our desire,
Hearken ye unto our work!
Cords and censer, scourge and knife,
Powers of the witch's blade,
Waken all ye unto life,
Come ye as the charm is made!
Queen of heaven, Queen of Hel,
Horned Hunter of the night,
Lend your power unto the spell,
And work our will by magic rite!
In the earth and air and sea,
By the light of Moon or Sun,
As we do will, so mote it be.
Chant the spell and be it done!
Eko, Eko, Azarak,
Eko, Eko, Zomelak,
Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
Eko, Eko, Azarak,
Eko, Eko, Zomelak,

Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
Eko, Eko, Azarak,
Eko, Eko, Zomelak,
Eko, Eko, Cernunnos,
Eko, Eko, Aradia!
So mote it be!

Diana

Now Children, Take your seed and plant it in my Forest, that it will grow strong throughout the year.
Dionysus, Come to Me, for it is time. Take up your lance and Fill my Grail. I, your Queen, command it.
As the Lance is to the God
So the Chalice is to the Goddess
And when the Two are One
The Greatest Magic is begun.

Dionysus

Brothers and Sisters, come, for now it is time to drink and eat.
(passing wine and cakes)

Shadow Hawk

Drink from your chalice and eat of your bread, saving some for offering after the ritual to the Lady.
This is the place where we sit and relax in the presence of the Gods..,
Welcome to the first Full Moon of Spring!

Willow

Blessed be, friends!

Many Blue Sparks

Blessed be!

Shadow Hawk

Blessed Be Willow, (toasting Willow's new home and honey)

Dave

Blessed Be, everyone!

Willow

I would like to, while in this sacred space, thank the divine intervention of Aphrodite!
She introduced Craig and I

Shadow Hawk

Willow, do you know her verse in that great pagan classic,
Gimme that Old Time Religion?

Willow
And, thankfully, my life will never be the same! (toast to Aphrodite!)

Shadow Hawk
(raising chalice to Aphrodite)

Willow
Can you hum a few bars?

Shadow Hawk
Hmmmmmmmmmm....
We will worship Aphrodite,
Tho she seems a little flighty

Willow
Oh, no

Shadow Hawk
Coming naked in her Nightie,
And that's Good enough for me! (grin)

Willow
Oh, Gods!

Shadow Hawk
Yes Goddess?
Hee!

Dave
'Tis a nice rhyme there shadow Hawk.

Shadow Hawk
(pouring more Wine for everyone)
Dave, there are about 200 or so verses...

Willow
Hey, this may be a Spring ritual, but I'm engaged!

Shadow Hawk
My favorite is the one that goes...
We will worship like the Druids
Drinking strange fermented fluids
Running Naked through the woods and that's good enough for me!
(Gimme that old time religion....) (g)

Willow

MY favorite goes...

Shadow Hawk
Willow, engaged in what?

Willow
Here's to the god of discord, while this may not rhyme

Dave
Don't worry Willow, so are we (my Lady and I that is)!

Willow
Or even make any sense, it's good enough for me1

Shadow Hawk
Heh heh heh

Many Blue Sparks
:)

Willow
Right now?!?

Dave
Now what?

Shadow Hawk
Of course! (g)
Hmmm....
We will worship mighty Thor,
Tho he leaves the maidens sore
They keep coming back for more,

Willow
Not agin...

Shadow Hawk
And that's good enough for me!
Not again? That brings us to....
Oh the Christians are a hummin, cause they say their God's a coming
Our God Came and keeps on Comin
And that's good enough for me!
<ROFL>

(Gotta love them Spring Fertility rituals! (g)

Dave
Everyone, sorry for the tardiness, but will rejoin at another time...

Shadow Hawk
Blessed Be Dave (cutting a doorway out)

Dave
B. B.

Many Blue Sparks
BB, D!

Shadow Hawk
Ok, guess it is time to wrap it up.
(standing up in V.R. Circle

Willow
Before we we're all drunk with Dionysis' wine, we should wrap.
Rap, nah I only chanted.

Diana
Children of the Night, it is time to return to your world. Blessed be thy Feet that have brought you on this path. Blessed be thy knees that have kneeled at the Sacred Altar. Blessed be thy Belly, without which thy kind would not be. Blessed be thy Breast, formed in Strength and Beauty. Blessed be thy Mouth, that shall speak the Sacred words of Love.

High Priest
Great Goddess, Huntress of the Night, we thank you for your works here tonight. Go if you must, Stay if you will, for we are your adoring Children.

High Priestess
Great Dionysus, thank you for your laughter and light tonight. Blessed be thy Seed, which shall grow over the coming year and clothe the face of the Mother in Life. Go if you must, Stay if you will, for we are your brothers and sisters.
Willow, will you dismiss the directions, starting In the West?

Willow
Spirits of the west, we thank you for your help and attendance here tonight.
Return to the waters of the Mother.
Stay if you will, go if you must. We thank you.
Spirits of the South, we thank you for your help and attendance her tonight.
Return to the fires of creation.
Stay if you will, go if you must. We thank you.
Spirits of the East, we thank you for your help and attendance here tonight.
Return to the warm breezes of new beginnings.
Stay if you will, go if you must. We thank you

Spirits of the North, we thank you for your help and attendant here tonight.
Return to the cool caves of the Earth.
Stay if you will, go if you must, We thank you.
So mote it be.

High Priestess
SO mote it be!

High Priest
I move to the North, and walking widdershins, the Circle of Fire subsides behind me.
Down down into the ground, never more to be found.., down down into the ground, out to the edge of the coven-space.
Returning to the north, I face the Circle...
The Circle is Open, but Unbroken, Merry Meet, Merry Part, and Merry Meet again!
Blessed Be!

Willow
Blessed Be!

Many Blue Sparks
Blessed Be!

Shadow Hawk
Blessed Be Willow and Many Blue Sparks!

{^}

CompuServe Online
Full Moon Ritual
August, 1992

Participants
1-1 = Helen
1-5 = Jehana (HPS)
1-6 = Al
1-8 = Shadow Hawk (HP)

Shadow Hawk
Lady Jehana, wilt thou call the sacred rite to order?

Jehana
Lord Shadow Hawk, we are ready to begin.

Shadow Hawk
All, please take a moment to draw some deep breaths...

Jehana
I assume all have their glass of beverage, and piece of bread/crackers.
Take a moment to relax, using regular, patterned breaths...
Feel all parts of your body, from toes to head, gradually relax…,
A blue glowing field surrounds you...
The blue glowing field slowly grows to surround your room...
The blue glowing field slowly grows to encompass the town/city you live in...
The blue glowing field slowly grows to encompass the landscape...
The blue glowing field slowly grows to encompass North America and each of you connect in with the fields of all the others...
The blue glowing fields of all the others here within Circle...
Feel its energies spinning from East...
To South...
To West...
To North...
And re-connecting with East again.

Shadow Hawk

In your minds, please face the East....
Robin's egg blue, pure and clean
Hail, oh denizens of the East!
Of Air; of incense smoke
Winged Ones, riding the wind
Join us, if you will
Sharp discernment
Tool of our Mind..
Hail; and Welcome!

Jehana

In your minds, please face the South...
Fire-bright red, rich with power
Hail, oh denizens of the South!
Of Fire; of flickering matches; of salamanders that rage and burn and sear
Join us, if you will
Passion and Will
Tools of our hand...
Hail; and Welcome!

Shadow Hawk

In your minds, please turn and face the West...
Aquamarine Green, bursting with power
Hail, oh denizens of the West!
Of Water; of Cauldron deep;
Of Undines that ride the waves
Join us, if you will
Emotions and feelings
Tools of our Heart..
Hail; and Welcome!

Jehana

In your minds, please turn and face the North...
Dirt brown, rich with humus

Hail, oh denizens of the North!
Of earth; of rock and leaf and root; of gnomes that burrow industriously below

Join us, if you will

Centered and firm

Heart of our roots...
Hail; and Welcome!

Shadow Hawk

Blessed Goddess, Queen of Heaven and Earth,
You with the Stars in your eyes, and love in your heart...
Descend to this our Circle on your Night of Power.

Jehana

I am the Lady of the starry heavens
I am she who is the Mother of all living things
I have worked the landscape into mountains lay the waters into their ocean beds, and set the winds in their course.
Every snowflake, every speck of soil or sand
Bears my imprint.
My countenance appears in the faintest flicker, and the largest star;
The Universe is My handiwork.
I am She who consoles the sorrowful, and I am She who tends to the sick.
I bring solace to those in life, and peace and understanding in death.
I am the changing Goddess --
Maiden, Mother, and Crone --
The Hag hidden deep within...
I have been to the Underworld, and I have Returned.
Let there be beauty and strength,
Power and compassion,
Honor and humility,
Mirth and reverence within you.
And you who seek to know Me,
To feel My spirit
Come before Me with a sincere heart, burn incense upon my altar
Listen and be still:
Know that your seeking and your yearning will avail you not,
Unless you know the Mystery:
For if that which you seek, you find not within yourself,
You will never find it without.
For Behold:
I have been with you from the beginning, and I am that which is attained at the end of desire.

Shadow Hawk

Blessed Be!

By the Flame that burneth bright O' Horned One!
We call thy name into the night, O' Ancient One!
Thee we invoke, by the moon-lit sea, by the standing stone and the twisted tree.
Thee we invoke, where gather thine own, by the nameless shrine forgotten and alone.
Come where the round of the dance is Trod.
Horn and Hoof of the Goat-foot God!
By moon-lit meadows on dusky hill, when the haunted wood is hushed and still.
Come to the charm of the chanted prayer.
As the moon bewitches the midnight air, evoke thy powers, that potent bide.
In shining stream and the secret tide, in fiery flame by starlight pale, in Shadowy host that rides the gale, and by the fern-brakes fairy-haunted of forest wild and woods enchanted.
Come! O' Come!
To the heart-beat's drum!
When the broad white moon is climbing slow.
Through the stars to the heaven's height.
We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By Joy and terror we know thee nigh,
We speak the spell thy power unlocks,
At Solstice, Sabbat, and Equinox.
Word of Virtue the veil to rend,
From Primal Dawn to the wide World's end,
Since time began, the blessings of Pan
Blessed be in strength and love,
Blessed be, where e’er we rove,
Vision fade not from our eyes
Of the Pagan Paradise.
Past the gates of Death and Birth,
Our inheritance of Earth.
From our soul the song of Spring
Fade not in our wandering, Our life is one,
By blackest night or the noonday Sun.

Eldest of Gods on thee we call,
Blessing be on thy Creatures all.
I call upon thee, O' Ancient Horned One Who art the
Comforter and the Consoler of Men I call upon thee, O' Great
God of the Witches.
Ruler of the Sabbat, Lord of the Wild Woods, I call upon thee in the Name of your Lady, Come out of the North upon the back of the Winds.
And join the Lady Cerridwin at this Holy Sabbat/Esbat.
I call thee by thy most ancient name Cernunnos.

Jehana

This is Full-moon August...
This is the season of Abundance...
And out of Wisdom in accessing that Abundance...
Knowing the difference between what we Want...
And what we Need...
Bearing this in mind..
Each of us will have a chance...
To mention something or several somethings we need...
Please feel free to speak...

Al

I ask that I learn patience, to accept others for what they are and to hear their thoughts and learn their wisdom.

Jehana

I ask for continued self-growth and self-acceptance

Helen

I ask for freedom from fear of abundance.

Jehana

I ask for a cure for AIDS, and for ongoing treatments for those who are in need.
I ask for an understanding of environmental issues which face this planet.

Hold the image of the things, concepts,
...and ideas you need;
.... and that your friends in Circle need...
Feel the energy grow and flow...
Feel the power flow and grow...
Feel ourselves enveloped by a tree...
By a hazel tree...

Turn towards the Lord and Lady...
And ask...
In Perfect Love and in Perfect trust we stand before Thee...
Feel the energy and Power grow...
Each root and trunk and limb...
Of that hazel tree...
Raise your hands, gradually...
With the energy...
Prepare to send...
One...
Two...
THREE!!!!
And, note, what you send out returns to you.

Now...
Visualize before you an onion fresh from the harvest...
Visualize your athame slicing it horizontally...
See before you the white disc of the Full Moon...

Shadow Hawk
Visualize before you a second onion fresh from the harvest...
Visualize your knife slicing it vertically...
See before you the East and West facing crescents of the
Waxing and Waning Moon.

Jehana
Now, take your glass of chosen beverage:
(for blessing of that beverage)...
In balance we stand

Shadow Hawk
Night and Light

Jehana
In balance we stand

Shadow Hawk
Chalice and Blade

Jehana
In balance we stand

Shadow Hawk
Cerridwyn and Herne

Jehana

Drink
Ye of the Waters of Darkness

Shadow Hawk
Drink ye the Waters of LIFE!

Jehana
(pause to take a sip)

Now, take your plate of bread:

Shadow Hawk
As the Wheel turns

Jehana
My crops appear

Shadow Hawk
As the Wheel turns

Jehana
My crops grow high

Shadow Hawk
As the Wheel turns

Jehana
My harvest comes through

Shadow Hawk
Feast ye on the grains of My Endeavors

Jehana
Feast ye on the Wheel of Life!

(Pause to eat of the bread)

Shadow Hawk
Oh Horned One,
May ever your call ring across the hills, fields and woods deep
Calling again to her Children to Dance by her Light!
Now we thank you for your aid,
And bid thee safe journey to your Sacred Glades...
Blessed Be

Jehana
Bright Lady; Maid, Mother Crone...
Lady Cerridwyn...
We thank thee for your aid; we thank thee for your abounding love and compassion we thank thee for your Wisdom...

We bid thee safe journey to your Sacred Glades....

Shadow Hawk

Please turn and face the East in your minds...
Winged Ones...
Intellect Bright..
Tool of our mind
Eastern Air, we thank and acknowledge you.

Jehana

Please turn and face the South in your minds...
Salamanders...
Passion and Will...
Tools of our hands...
Southern Fire, we thank and acknowledge you.

Shadow Hawk

Please turn and face West in your Minds...
Undines, Emotion and Drive..
Tools of our Hearts..
Western water, we thank and acknowledge you.

Jehana

Please turn and face North in your minds...
Gnomes...
Centered and Firm...
Heart of our roots...
Northern Earth, we thank and acknowledge you.

Around you now, sense the blue glowing field...
The blue glowing field that connects all of you together...
Across North America...
Feel its energies spinning...

From East...
To North...
To West...
To South...
To East...
Feel the energies unwinding....
Sense your bodies re-absorbing the Energies of the Circle...
Spiraling in...
Into your room...

The blue glowing field...
A part of your body...
Take it in...
Let all return to as it has been.

Shadow Hawk
Fire Seal the Circle Round, Let it fade beneath the ground...
Let all things be as they were since the Beginning of Time.

Jehana
Merry meet...
And merry part...
And merry meet again!

Shadow Hawk
Merry meet!
Blessed Be, Jehana.

{^}

CompuServe Online
Full Moon Ritual
February, 1993

Participants
Jehana
Rilla
Ardelia

Jehana

Sit calmly, breath with relaxation..
Let the cares and stresses of the day wear off...
Let the cares and stresses flow away from you..
Feel yourself surrounded by a warm and gentle orb...
Of blue-white light...
Gentle, restful, protective...
Feel it expand... Feel it connect with your friends and
Companions within Circle...
Feel it Circle around you; around all of us...
East, to South, to West, to North... To East again.
(visualize: face to the east): Hail, powers of Air!!
We invite you to our Circle
A breath of air
A morning's gentle breeze --
Forethought and knowledge,
Hail & Welcome!

Rilla

(Face to the South): Oh spirits of the South...
Ancient ones of Fire...
I call you to attend this Circle...
Charge this by your powers...
Hail and Welcome!

Jehana

(Face to the West): Hail, powers of Water!!
We invite you to our Circle
A drop of dew
The evening's tidal sweep --
Hail & Welcome!!

Rilla

face to the North): Hail, oh powers of the Earth...
Ancient ones of Gaia born...
I call upon you to attend this Circle...
Charge this by your powers, Old Ones...
Hail! and Welcome!

Jehana

Invoke into your heart and into this our Circle
The bright Lady of New Beginnings.
The Maiden who sings the joys of Spring to come
The Mother who brings nurturance, love and guidance.
Hail, bright Lady; we welcome thee!!!
Invoke into your heard and into this our Circle
The Oak King
Growing as a sapling
Growing strong.
A child at heart, learning, searching, in true Discovery.
Hail, bright Lord; we welcome thee!!
According to Sun Bear, this Moon is the Moon of Rest and
Cleansing, following upon the Moon of Earth Renewal. The animal is the Otter, and the plant, the Quaking Aspen.
Its mineral is silver.

In the Celtic tree calendar, as reported by Graves, this full Moon falls in the month of Luis, signified by the Rowan tree, and by the Tourmaline. Its attribute is Quickening.

Those who follow astrology know this is the month of Aquarius, the Water Bearer; the fixed sign of Air.

According to Z Budapest, the Full Moon aspect of February is the red and cleansing wild Moon. Life quickens now. It is a time of purification, of growth, of the stimulation of all living things.

It is a healing time. It brings in the wind of the New.

Its flower: the primrose and the violet. Its animal: the duck and the otter. Its stone: the amethyst.

It is appropriate at this time to do workings; workings for things we may wish to see in our lives, and in the world in general. It is a time for healing. It is a time for growth.

I ask each of you to think of those things you wish to work on,-- you may speak or keep them silent, as you will...

Speak first of new beginnings and things of growth for the world at large. Then, speak of those new beginnings and things of growth and healing for people or events closer to home. And, yes, speak of those beginnings and things of growth for you yourself. After we finish mentioning all of our workings, we will repeat a phrase -- visualize the energy, through the hand of the Goddess, flowing into the things we seek, imbuing them with constructive energy.

(Please note that most Witches consider it unethical to work healings or other magic for specific people without first asking their permission).

(When I start doing the chant (which begins with "We all come from the Goddess"), others may copy me, or jump ahead if they are familiar with it...
I will tell you when to visualize the energy peaking.) -- mention things in your mind or in print that you wish tallow to grow/heal:

Rilla

I wish for a healing ...
Of the youth of this country...
That they may find the peace that they need...
To learn to live in harmony...
And to be the "future" of this world...
And for myself the patience...
To wait for direction...
In my life path...
And a healthy mind and body..
For the coming year.

Jehana

I wish for the earth's healing...
The pain in the environment to be turned around...
An understanding of the nature of this planet upon which we live.
I wish to know and be known by love and compassion.

Ardelia
I wish for this world.....
The ability to be calm...
As we learn to work with each other.....
The earth.....
And ourselves.

Jehana

We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.

Rilla
We all come from the Goddess..
And to her we shall return...
Like a drop of rain...
Flowing to the ocean.

Jehana
We all come from the Goddess
And to her we shall return
Like a drop of rain
Flowing to the ocean.

Rilla
We all come from the goddess...
And the her we shall return...
Like a drop of rain...
Flowing to the ocean.

Jehana
Feel the energy; rising up; rising up; rising up!
Drink in the energy...
Take your glass of water, know that it is energized, and drink!
Take a quiet moment to pause and reflect.
Oak King, Sapling growing strong...
Playful lord, in the growing time of your cycle...

Thank you for your presence here...
Hail, and Farewell!
Bright Maiden, singing your songs of Spring nearly afoot...
Gracious Mother, You of love and nurturance and guidance..
We thank you for your presence here..
We thank you for your blessings...

Hail, and Farewell!!

Powers of Air!
We thank you for your fresh breath!
Hail, and Farewell!

Rilla
Powers of Fire!
We thank you for you strength!
Hail and Farewell!

Jehana
Powers of Water!
We thank you for your healing compassion!
Hail, and farewell!

Rilla
Powers of the Earth!
We thank you for your sustenance and nurturance!
Hail and farewell!

Jehana
The blue-white glow that surrounds us all...
Begins to retract...
Slowly, slowly...
Fire seal the Circle round
Let it fade beneath the ground
Let all things be as they were
Since the beginning of time.
Merry Meet, Merry Part, and Merry Meet Again!

Rilla
Blessed Be!

Jehana
(The Ritual has concluded; Bright Blessings; Blessed Be!)

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CompuServe Online
Full Moon Ritual
July 13, 1992

Participants
1-3 = Shadow Hawk
1-4 = Cernunnos

Shadow Hawk

We are gathered together in this Ritual of the Full Moon, where we join and pay homage to the Divine Mother, Mother of us all. From the corners of the Country, I send my Will, starting in the North I cast a line of Fire around the country, moving Eastward, then South, Then West, and Back to the North. We are encompassed in a circle of Fire that protects our Sacred Space.

Let us gather and call the Spirits of the 4 directions to come and join us in this our Rite.

Please face your thoughts to the West.

Hail to the Lord of the West, Poseidon, Scaled God of Water, Ruler of the Deep, Master of Wave and Fin, I bid thee come to our Circle and worship at the feet of the Lady. Be Here Now!

Now, turn your thoughts to the North...

Hail to the Lord of the North, Cernunnos, Horned God of Earth, Ruler of Life, Master of Leaf and Earthbound creature, I bid thee come to our Circle and worship at the feet of the Lady.

Be Here Now!

Please turn your thoughts to the East...

Hail to the Lord of the East, Quetzalcoatl, Feathered God of Air, Ruler of Wisdom, Master of Wind and Winged, I bid thee come to our circle and worship at the feet of the Lady.

Be here Now!

Now, turn your thoughts to the South...

Hail to the Lord of the South, Apollo, Brilliant God of Fire, Ruler of Inspiration, Master of Light and Spirit, I bid thee come to our circle and worship at the feet of the Lady.

Be Here Now!

The Circle is cast, we are in the space between the worlds, where Time and Space cease to exist.

Let none disturb the boundaries without dire cause.

Now we turn out thoughts to the Divine Consort, the Horned God.

Hail to the God as one, Consort, Father, Son. I bid thee come to the Circle of Life, and worship at the feet of Our Lady.

Be Here Now!

Cernunnos

Now join me as I call my Love, she in who's light we are here...

Hail to Our Lady, in whose eyes the stars do shine forth and upon whose brow the Moon doth ride. Lady, your children call to you from within your Sacred Space. We bid you come and let us Feel your touch. You who will deny your children naught. We are at your feet in Wonder and Awe. Welcome to this your Circle.

We are in the Place between the Worlds, Beyond Time and Space, and in the presence of the Goddesses and Gods.

Let none leave this space without grave cause.

Welcome the Divine Lady, Gracious Goddess and Mother of us all.

I call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by stem and bud, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy Circle and thy Priestesses.

Hail Aradia! From the Amalthean horn Pour forth thy store of love; I lowly bend before thee, I adore thee to the end, with loving sacrifice thy shrine adorn.

Thy foot is to my lip, my prayer up-borne upon the rising incense smoke; then spend thine ancient love, O Mighty One, descend to Aid me, who without thee am forlorn.

Thou art the Mother Darksome and Divine, Yours the scourge and yours the Kiss, the Five-point star of love and bliss, bless us with your sign.

Listen to the words of the Great Mother, she whom of old was also called among men Artemis, Astarte, Athena,

Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianrhod, Isis, Brid, and by many other names.

"Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of Her, who is Queen of all witches.

There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will She teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the secret door that opens upon the Land of Youth, and Hers is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. She is the Gracious Goddess, who gives the gift of Joy unto the hearts of Man. Upon Earth, She gives knowledge of the spirit eternal, and beyond death, She gives peace, and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the Mother of all living, and her Love is poured out upon the Earth."

Hear ye the words of the Star Goddess, she in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

"She who is the beauty of the green Earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her.

For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou

shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire."

Absorb Her Blessings and her words. Feel them resonate in your core.

Shadow Hawk.

If there are any here that have a petition to bring before the Lady, please do so now.

If there are any objects to be charged, please bring them forth now.

<At this point, petitions and objects were presented to the Lady and the Circle for blessings--this section is deleted due to mention of names of non-participants>

Now is the time for the Great Rite. Please take your knife in one hand...and your chalice in the other.

Place the tip of the knife in the chalice and say,

"As the chalice is to the Woman

So the Athame is to the Man

And when the two become one,

The greatest magic is begun!"

Now dip your athame into the chalice to energize the lifeforce within it.

Blessed Be, So mote it be!

Now, take the Athame (knife) over the bread/cake..

Lady, we come before you with love in our heart and awe in our eyes, asking you to give us your blessings and pour your blessings on the fruit of the vine and the field, that we may be filled with your blessings.

So mote it be, Blessed be!

Draw a pentagram on the bread with the knife.

Now, eat of the bread and drink of the wine, saving some portion for offering to the creatures of the Lady later.

Now it's time to bid farewell to the Lady and the Lord.

Hail Mother of us all, we thank you for attending this our Rite, and for your blessings and love that you have poured forth upon us your children. Blessed be thy Name.

Hail Lord of the Dance, we thank you for attending this our Rite, and for

your presence and love that you have poured forth upon us your children.
Blessed be thy Name.

Now we turn our attention to the South
Hail Lord of the South, Lord of Fire, we thank you for your presence and the Light and warmth that you shed upon us.
Farewell and Blessed Be.

Now we turn our attention to the East....
Hail Lord of the East, Lord of Air, we thank you for your presence and the Air that you bring to us that life may be sustained.
Farewell and Blessed Be.

Now we turn our attention to the North....
Hail Lord of the North, Lord of Earth, we thank you for your presence and the harvest from your fields that feed and shelter us.
Farewell and Blessed Be.

Now we turn our attention to the West....
Hail Lord of the West, Lord of Water, we thank you for your presence and the blood of your body to slake our thirst and the thirst of the fields.
Farewell and Blessed Be.

Now I send my Will to the North, and I walk the circle...
Circle of Fire, I quench your thirst...
Down down into the ground...
Nevermore to be found...
Spread your life throughout the land...
That all may feel your blessing.
So Mote it Be!
Blessed Be!

The Circle is Open, Merry Meet, Merry Part, and Merry Meet again!

Blessed Be all!

{^}

CompuServe Online
Full Moon Ritual
June 15, 1992

Participants
1-1 = Papa Tom
1-3 = Shadow Hawk
1-4 = Aradia
1-4 = Cerridwen
1-6 = Otterkin
1-7 = Jeff
1-7 = Jehana

Shadow Hawk

My Lady Otterkin, wilt thou begin the Lady's Rite?

Otterkin

This is the time of fullness, the flood tide of power, when the Lady in full circle of brightness rides across the night sky.

This is the time of the bearing of fruits, of changes realized.

The Great Mother, Nurturer of the world which is Herself, pours out her love and her gifts in Abundance.

The Hunter draws near to the Brilliant One,

She who awakens yearning in the heart and is the end of desire.

We who look on her Shining face are filled with love.

Merry Meet.

Shadow Hawk

By the Spirits of Air and Fire I do cleanse this space.

Otterkin

By the Creatures of Water and Earth I do cleanse this space.

Shadow Hawk

(visualize a circle filled with incense smoke.., while Otter and I walk the circle with lit incense, sprinkling water and salt to purify the area)

Will the Caller of the North, Call forth!

Jeff

Hail, of the mountains, of the North, far above the earth...
Whose core yet reaches the center...
We ask you, guardians, to attend our Circle...
Lend us your steadfastness...
Hail! And well Met!

Shadow Hawk

Hail and Well Met!

Otterkin

Hail and Well Met!

Shadow Hawk

Will the Caller of the East, Call Forth!

Jehana

Hail, spirits of the Air, wisps and eddies of wind...
Sweeping the world with freshness...
Thought, contemplation, and wisdom...
We ask you, guardians, to attend our Circle...
Lend us your airy wisdom...
Hail! And well Met!

Shadow Hawk

Hail! And well Met!

Otterkin

Hail and Well Met!

Shadow Hawk

Will the Caller of the South, Call forth!

Hail Spirits of Fire, Noonday Sun...
Lion of Summer, Heating and Lighting us against the Cold of Death
We call upon you, of Fiery ones to attend our Circle...
Lend us your Fiery Passion...
Hail! And Well Met!

Hail! And Well Met!

Otterkin

Hail! And Well Met!

Shadow Hawk

Will the Caller of the West, Call Forth!

Papa Tom

Spirits of the West, heed our call.

Spirits of the West, Spirits of water, attend our Circle.

Cleanse us, as rain upon the ocean.

Give us guidance and wisdom as we go between the worlds.

Guardians in the West, attend our Circle.

Hail! And well Met!

Shadow Hawk

Hail! And Well Met!

Otterkin

Hail! And Well Met!

I conjure and cast thee, Circle of Power, that this may be a time that is not a time, in a place that is not a place, on a day that is not a day,

We are safe between the worlds where Night and Day,

Birth and Death, Joy and Sorrow, meet as one.

Shadow Hawk

I invoke thee and call upon thee,

Lady and Mother of us all, bringer of all fruitfulness.

By seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess.

Hail Aradia! From the Amalthean Horn pour forth thy store of love.

I lowly bend before thee,

I adore thee to the End.

Thy foot is to my Lip, my prayer up-borne upon the rising incense smoke.

Send Thine ancient love, oh Mighty One, descend to aid us, who without thee are forlorn.

Otterkin

Of the Mother Darksome and Devine,

Mine the scourge, and mine the Kiss, the five-point star of Love and Bliss, so I charge you with this sign.

(Visualize a pentagram drawn in cool flame before you.)

Shadow Hawk

Listen to the words of the Great Mother,

She who is also called among men
Astarte, Dana, Arianrhod, Isis,
Demeter, Mary, Aradia, and by many other names.

Aradia

Whenever you have need of any thing, once in the month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches.

There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets, to these will I teach things that are yet unknown.
And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music and love, all in my praise.

For mine is the secret door which opens upon the Land of Youth, and mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality.

I am the Gracious Goddess, who gives the gift of Joy unto the hearts of Man.
Upon Earth, I give knowledge of the spirit eternal, and beyond death,
I give peace, and freedom, and reunion with those who have gone before.
Nor do I demand sacrifice, for behold, I am the Mother of all living, and my Love is poured out upon the Earth."

Shadow Hawk

Hear ye the words of the Star Goddess,
She in the dust of whose feet are the hosts of Heaven, and whose body encircles the Universe.

Cerridwen

I who am the beauty of the green Earth, and the white Moon among the stars, and the mystery of the waters, and the desire of the hearts of man, call unto thy soul.
Arise, and come unto me.

For I am the soul of Nature, who gives life to the universe.
From me all things proceed, and unto me all things must return, and before my face, beloved of Gods and of men.

Let thine innermost divine self be enfolded in the rapture of the infinite.

Let my worship be within the heart that rejoiceth.

For behold, all acts of love and pleasure are my rituals.
And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you.

And thou who thinkest to seek for me, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if that which thou sleekest thou findest not within thee, then thou shalt never find it without thee.
For behold, I have been with thee from the beginning, and I am that which is attained at the end of desire."

Shadow Hawk

(Take this time to meditate on the Fullness of the Mother...

And also on what is said in the Charge we have just been given, for truly...
You will never find it without thee, but only within thee.)
Now we come to the time of power, for the Moon is Full and we are gathered here in Her Circle, so we shall raise the Cone of Power...

Visualize a fire in the night and we are together around the fire. The Drums begin a rhythm, subtle but insistent. You begin to sway and move with the full sensual beat, dancing as only spirit can. Around and around the fire you go while the drumming grows faster and louder. You can **feel** the energies gathering, until your hair is flying wild, and your skin crawls with an energy like electricity. You are alive with power!

Join hands and chant with us:

"Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!

Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!

Now SHOUT!

Circle 'round the fire,
to raise a cone of power,
to bring what we desire,
So mote it be!"

Otterkin

I take this energy and with it I consecrate this
Ritual Space, that it shall always be a safe haven for
Her Children! I take this energy and offer it to those that need healing.
Those that have need, take from it, for I AM She that gives Life and Bounty, I AM the Mother of All!
I take this energy, and I return it to the Universe, that there will be fruitfulness throughout the Worlds and all my Children shall benefit."

(Place your knife in front of you and take your chalice in hand)
As I raise the chalice, you do likewise. I raise this chalice, symbol of my Eternal Womb, source of All That was and All That will be. (Take your knife, and hold it over the chalice, point down)

Shadow Hawk

I take this Athame, symbol of my Quickening essence,
Life Fire that lights the Chalice within, and with it
I Quicken thy fertile womb, O Mother of us all.

Otterkin

As the Chalice is to the Goddess, Awaiting the Spark

Shadow Hawk

And the Athame is to the God, so I enter into your hidden Dark.

Otterkin

And when Two becomes one

(Dip the tip into the chalice)

Shadow Hawk

The Greatest magic is begun!

Otterkin

Drink from my depths and meditate on them, oh ye who would know of the full Circle of Birth and Death.

(Accept our kiss, and taste the wine, saving a small portion for offering later.)

I take these cakes, fruit of my fields, and I Bless them and give them to you. Eat, that you may never hunger and think upon my Bounty. (Kiss, and eat the cake, saving a small portion for offering later.)

I charge you to remember that some part of this bounty be returned to the Earth, that the cycle will continue.

When you return to the World, give of the Bread and Water of Life to my Earth.

Shadow Hawk

Lady, thank you for attending this your Rite, Blessed Be your Name.

Otterkin

Will the caller of the West please thank and dismiss the Guardians?

Papa Tom

Spirit of the West, Spirit of Water.

We thank you for your guidance.

Your love.

Your patience.

We thank you for attending our circle.

We part in love, until we meet again.

Otterkin

Will the caller of the South please thank and dismiss the Guardians?

Shadow Hawk

Guardians of the South,

Spirits of Fire, we thank you for the Illumination that you have brought to this the Lady's

Circle. As we part, we bid you to hold us safe throughout the day, that we may have light to guide our feet.

We bid you farewell until the next time we meet,

Hail and Farewell!

Otterkin

Hail and Farewell!

Will the caller of the East please thank and dismiss the Guardians?

Jehana

Guardians of the East; Spirits of the Air

We thank you for your contemplation

We thank you for your gentle cleansing breezes

We bring thanks to you for attending our Circle.

We part in love, until we meet again.

Otterkin

Hail and Farewell!

Shadow Hawk

Hail and Farewell

Otterkin

Will the caller of the North please thank and dismiss the Guardians?

Jeff

To you who are of the mountains

Deep roots; and clear vision we thank you for attending our Circle and lending us your steadfastness we part in love; until we meet again.

Hail & farewell!!

Otterkin

Hail and Farewell!

Shadow Hawk

Hail and Farewell!

Otterkin

Now I drive the Circle down, down, down (through the wiring) into the ground, and Out to the boundaries of the Universe.

The Circle is Open, but never broken. Merry meet, merry part, and merry meet again!

Shadow Hawk

Merry meet again!

Jeff

Merry meet, merry part, and merry meet again!!!

Shadow Hawk

Blessed Be all!

{^}

Compuserve Online
Full Moon Ritual
May 1993

Participants
I.D.
Jim Stay
Kammy
Many Blue Sparks
Marc Tripp
Priest
Priestess
Rilla
Rick B
Shadow Hawk

Shadow Hawk

Ok, we begin.., see the darkness of the night settling in around you.., and gradually as your eyes adjust you find yourself in the woods, and the sound of the night creatures begin to be heard.
Ahead you see the glow of a fire deep in the woods. It is a small fire, that you might easily miss, but it pulls you to it like a compass to the magnet.

As you enter a small clearing, you see around you shadowy figures robed and moving in the flickering candle light. You feel the powers of the night begin to stir.
On the horizon, you see the full moon breaking in through the trees.., and you hear the sounds of a small bell. You stand within the circle. and one figure breaks away and begins to call to the four directions...

Marc Tripp

Walking to the East of the circle and raising my athame.
I summon the Guardian of the Gate of Air!

King of the Powers of the East
The Sacred Space is thine for this Night!
Open for me the Way-Without-Time.
Air of Earth, We are One with Thee!
Then turning and walking to the south of the circle
I raise my Athame.
I summon the Guardian of the Gate of Earth!
King of the Powers of the South!
The Sacred Space is thine for this Night!
Open for us the Way-Without-Time
Earth of Earth, We are one with thee!
Walking to the West.., I raise my athame.
I Summon the Guardian of the Gate of Water!
King of the Powers of the West!
The Sacred space is thine for this Night!
Open for us the Way-Without-Time.
Water of Earth, We are One with Thee!
Walking to the North. I raise my athame.
I Summon the Guardian of the Gate of fire!
King of the Powers of the North!
The Sacred Space is thine for this Night!
Open For me the Way-Without-Time.
Fire of Earth, I we are One with Thee!
I then return to my place in the circle.

Shadow Hawk

Two figures break forth and gather the earth/water and fire/air from the altar where they rest…

I cleanse and purify this place with the spirits of Earth and Water...

I cleanse and purify this place with the creatures of Air and Fire! I take the Sword of Knowledge and walking to the North, I point it down do the ground. Cascading rivers of fire flow from it and I walk the circle in a clockwise fashion.., and as I walk a curtain of fire flairs up behind me, around the circle I walk.

The Circle is cast, we are in the space between the worlds in a place that is not a place, in a time that is not a time, in a space that is not a space. We are in the Sacred Circle.

So Mote it be!

Two figures walk to the altar, and the power surrounds them. with sure hands they take up the tools of Power, and begin to speak...

Priestess

This is the time of the fullness of the symbol of our Lady, the Moon. All things wax and wane, and on this evening the powers of life, of magic, and of creation are at their highest. This is the time of building, of doing. it is a time when the veil between the mundane world and the strange and beautiful realms of Elphame becomes thin indeed. On this night may one transcend the boundaries of the worlds with ease, and know beauty and enchantment.

Priest

There is a magnificence to this time. The ancients knew well of the mysteries of this night, and used them well to build and to strengthen themselves.. and to partake of Elvish adventures of which we can have but little inkling. Sensuous , mysterious, magical...beauty in human form, in dramatic costume, in solid, soaring architecture, the lithe suppleness of our animal brethren, the arrogant magnificence of a spectacular landscape. And more.., much more. This is a time for weaving of the inchoate into being, of spinning the strands of space and of time to bring forth Creation. For all does rotate, and turn about upon itself; this is a fundamental principle of the universe, and a mystery of the greatest magnitude. The Gods know of it and we shall also. Weave a spell of Moonlight and fashion with it a fabric of pure magical substance. There is a challenge and a joy to building, and creating. The joyous strife of a just battle, of the cascading passion of lovemaking, and even to the birth-pangs in creating a new life. there is the peace of Aphrodite that follows such as these, a thoroughly fulfilling quietude. And it is easy, really. very easy and the most natural of things.

Priestess

This is a time of travelling unseen in the full moonlight, a time for hearing of elfin music not made by humankind. It is a time for oneness with the forest, with the mountains, with the eternal and life-giving sea, with the warm rains and the

bolt of lightning that creates the very spark of life. It is a time for pilgrimage to the holy of holies, to stand at last before the cauldron of our Lady and to see form, and substance, and being created anew once more. Hear the sound of the Circle Bell...

Repeat after Priestess

All hail, O goddess of the silver-rimmed cauldron.
All hail, o goddess of the silver-rimmed cauldron.

Marc Tripp
All hail, O goddess of the silver-rimmed cauldron.

Jim Stay
All hail O Goddess of the silver-rimmed cauldron

Priestess
All hail, thou from whom all does come.

Kammy
All hail, o goddess of the silver-rimmed cauldron.

Many Blue Sparks
All hail, o goddess of the silver rimmed cauldron

Rilla
All hail, thou from whom all does come.

Kammy
All hail, thou from whom all does come.

Jim Stay
All Hail thou from whom all does come

Marc Tripp
All Hail, Thou from whom all does come.

Priestess
On this night do we give salutation to the magic of creation And to the ecstasy of the Gods.

Many Blue Sparks
All hail, thou from whom all does come.

Kammy
On this night doe we give salutation to the magic of creation

I.D.
All hail thou from whom all do3s come

Kammy
And to the ecstasy of the Gods.

Rilla
On this night do we give salutation to the magic of creation

Marc Tripp
On this night do we give salutation to the magic of creation and to the ecstasy of the Gods

Rilla

And to the ecstasy of the Gods!
(Smell the rising incense smoke and hear the circle bell)

Many Blue Sparks

On this night doe we give salutation to the magick of creation and to the ecstasy of the Gods.

Priest

O most excellent Lady, teach us of love, and of beauty, and of sensuousness. Teach us of daring, and of adventure. Show us of the building of spells of the spinning and shaping of moonlight. Lead our feet in the magical dances of power. Show to us the paths between the worlds, To realms strange, and beautiful. Lead us through mist and moonlight to places of crystalline rainbow light. Groves of enchantment, thy hollow hills of magic, and pools and lakes of mystery. (Hear the sounds of the bell)

Priestess

Teach us, O Lady of radiance To speak the language of the wilds, To fly with the freedom of the bird, To live with the power and grace of the feline, To know the ease, the beautiful ease of creating. And to know ecstasy and joy. To stir t he very heights of our being. BLESSED BE ! Prepare for Meditation. We are all seated comfortably on cushions near a large mirror. It is night, and the moon is full. We stand up where we are, and stepping out of our bodies, leave them resting comfortably behind. We go to the mirror and look through; we can see through to the other side and make out a moonlit grassy hill beyond, rising before us, We step through and fins ourselves in a warm moonlit night. a path stretches off to the right across a broad grassy meadow. We look back briefly and see the portal of our mirror, with the candle lights on the other side; it will be here open and waiting for us on our return. We start up the path in the bright, full moonlight...

In the distance ahead of us we see forest covered hills, the sky is bright with many stars. the wind moans softly in the tall grasses, there is the smell of pine on the air, on either side the mist lies low upon the ground, we continue across the meadow turning until the forest lies off to one side, ahead of us now we see scattered fruit trees, through which we walk. the grass underfoot is wet with dew, our robes drift in the gentle breeze, the ground begins to rise before us and the air is full of the sounds of night birds and crickets. we move tirelessly up the slight incline, seeming to barely touch the ground, fireflies flicker briefly in the distance as we move through the shadows beneath the trees, our movements almost soundless, patches of moonlight

cast our shadows, rainbow rimmed on the wet grass. We glance back and, far behind we can see the rolling hills and on the horizon, what seem to be the flickering of a distant thunderstorm, the clouds far away, above us the sky is clear, the moonlight bright. Mist drifts in patches over the meadow, w e pass on through it. there is the heady perfume of flowers, the smell of grass and trees, small animals rustle near us. we move quickly and silently on, passing through the trees like moonbeams, haloes about our shadows. almost as if there were others with us.. but we cannot make them out. The forest closes in as we progress, ahead we make out the what seems to be the entrance to a cave, with a soft multicolored glow within. As we approach we see what appear to be glistening minerals encrusting the rock about the entrance to the cave. We hear sounds of soft music from within, rainbow colors flash coloring the wisps of mist which drift before it. We step inside... We seem to be wrapped in soft misty light. We notice the aroma of sweet flowers. Ahead is a pool of crystal clear water, catching all the colors, shimmering rainbow mists rise from it. next to the pool a path leads to the right and we follow it. There are other pools in small chambers about the cave, they appear as mirrors to other worlds and other times, the sound of soft music fills the air. Jewel-like minerals are everywhere, the path leads upwards through the rock, to a chamber where we see a great cauldron, mist rises from it encrusting the rim with glistening beads, soft whispering can now be heard. We stop and hold up our hands before the cauldron, fine sparkles of light fly from our fingers, and as we weave patterns with our hands we see, for a moment, a pattern of light of our creation take form, then dissolve to be reality elsewhere. the mist rises thickly from the cauldron and we step forward and peer into it, as through gazing into a mirror we see images of ourselves, an d as we gaze these images appear to change, we become better healthier, more perfect, with fiery glowing auras, ourselves improving within and without.

We step back and throw a kiss toward the cauldron, sparkles of light explode in the air, we look and listen for a while, then turn and begin to retrace our steps....

Once again we pass through the chamber of the pools, with its glistening jewels an d soft music, out into the bright moonlight the forested hillside about us, behind us the cave entrance, down through the trees we pass across the meadow, with its whispering grasses and gleaming fireflies, our robes floating gossamer upon the air, silently we move.

Ahead on the horizon the storm flashes, small creatures rustle in the grasses, our shadows move with us haloed in moonlight, we move rapidly through the trees and across the meadow, ahead we see the faint glimmer of our own portal, growing larger, brighter as we approach. we stop before it and look around, one last look at the moonlit meadow, the forest, the hills , the fireflies, the mist. Then we step through. We are in the circle again. We go to our bodies and settle comfortably down within them. We have returned. I call Rilla
Rilla, enter into the Center of the Circle!

Rilla

I enter into the center of the circle

Priestess

Children of the night, send forth your power to this our Sister, that she feel the relief of our touch. (visualize healing fire flowing from your hands to Rilla) (and that any aches and pains are melted away and flow into the ground for transmutation) Rilla, when you feel full of power, earth the extra part...

Rilla

<I send the spiral of the breath into the earth.....>

Priestess

And return to your place in the Circle.

Rilla

And with it flows all pain and burden..., and breathe the spirit of the earth back to my heart and out again to my brothers and sisters.... Thank you... Blessed Be...

<returning to place in the circle>

Priestess

Blessed Be! Is there any others that have a boon to ask tonight in this Night of Power?

Rilla

I Ask a boon.
To send the healing power we have gathered here...
to our brother, Otter...
so that he may feel our love and healing touch.

Priestess

We concentrate on the center of the Circle... and a shadowy figure forms. The shape of Otter takes form, and once again, the Healing Fire reaches out to touch and caress.

Priest

The figure waves it's thanks, and gradually fades away, leaving behind the echoes of it's Blessed Be! Are there any other boons or wishes?

Rilla

Healing for those not with us? Berrywine, our sister... and Alexandra too.

Priest

Heh, We are deep enough for that too. We spread the circle, and many shapes and forms begin to appear. Brothers and Sisters that cannot be here in the Now, but that are always with us. And once more, with a rumbling from deep in the earth.., the Healing Fire once more flows forth, and lightning cracks across the sky in response, power to power.., and the shadowy figures straighten up, lose their pain, and smiling, slowly fade away. Blessed Be.

Priestess

Any others? Any items to be charged? We accept Goddess Charge and (Priest) Lady Visa (grin)

I.D.

for Brad...

Shadow Hawk

I have a request, I have a wand that I picked up in the Isle of Man a wand of Ash from a mountain that our brothers and sisters died on during the Burning Times. I would like to charge it with the energy of the night. I place it on the altar in the center of the Circle...

Priest

Visualize the Fire flowing once more, not healing, but bonding with power, sealing the Wand to do the Lady's Will. So mote it be!

Priestess

Any others?

Rilla

Ingrid mentioned Brad....

Rick B

Charge his monitor! <g>

Priestess

Then we continue, please take your chalice and bread.

Rilla

Who is not with us except in his heart <g>...and would be if he could!

Priestess

(lift your chalice)

I.D.

Who needs peace!!

Priestess

O Goddess of beauty, and of Magnificence, O God of laughter and joyous strength. Cast now thy blessings on this feast of sacrament. That we may honor thee, and learn of thy mysteries of life, of magic of creating.
Blessed Be !

Blessed Be!

Priest

Eat now of the gifts of the earth. ever new, ever fresh, ever excellent, know well that the power of life to come forth is beyond bounds in time and space.
Eat now of the bread before you. of the grain that forms a link with the most ancient of living things And with the grain that shall sprout and grow for countless eons to come. Know well that to abide, life must draw vitality and power from the earth. Eat, and know of creation enduring. Drink now of the sweet wine before you, symbol of the light and beautiful magic, which opens the portals to the realms of enchantment. Know that music, and the lure of the mysterious is the sweetness and most intoxicating of all human experience.
Drink, and know of Elvish magic.

Priestess

I bid you now, finish that which ye have, and meditate upon the significance of that which has been said.

Shadow Hawk

Gracious Goddess, thank you for being here tonight..., thank you for your Love and your touch and the light you send to show us the Path in the Dark. Blessed Be! Mighty God, thank you for being here tonight...
Thank you for you Love and your strength and the power to find the strength to walk this Path in the Dark.

Marc Tripp

<Standing and moving to the East>

Powers of Air,
Place of Dawn,
Guardian of the Gate I pledge my Air to Thine!
Depart in peace to whence ye came
Until we meet Again

<Moving to the South>

Powers of Earth
Place of deepest Night,
Guardian of the Gate, I pledge my Earth to thine!
Depart in peace to whence ye came.
Until We meet again.

<Moving to the West>

Powers of Water
Place of the Setting Sun,
Guardian of the Gate, I pledge my Water to thine.
Depart in peace to whence ye came.
Until we meet again!

<Moving to the North>

Powers of Fire,
Place of the Highest Sun,
Guardian of the Gate, I pledge my Fire to thine!
Depart in peace to whence ye came.
Until we meet again.

<Moving back to my place in the circle.

Shadow Hawk

I take the Sword of Opening, and I move to the North

Moving counterclockwise, I walk the Circle one more time.., and the fire

gutters out and sinks into the Earth…

I walk the Circle Round and Round.
I walk the Circle into the Ground.
I walk the Circle round and Round.

Out to the edge of the Covenstead.
Returning to the north, I raise the sword high...
The Circle is Open, but unbroken...

Merry Meet, Merry Part, and Merry meet again!

So mote it be!

Rilla
So mote it be!

Marc Tripp
So Mote it be!

Jim Stay
So Mote it be

Rick B
So Mote It Be!

I.D.
So mote it be!

Kammy
So mote it be!

Many Blue Sparks
So Mote it be!

{^}

CompuServe Online
Full Moon Ritual
May 4, 1993

New Age+ Forum 04-May-93 20:17

Participants
HP
Many Blue Sparks
Otterkin
Babs
Selene
Pan
Griffin
Shadow Hawk
I.D,

HP

MBS, will you call the Guardians of the South?

Many Blue Sparks:

Spirits of Fire who live in the summer sun...
and winter fires, Guardians of the south....
that warm this our home... we ask you to
watch this circle and join our celebration.

So mote it be!

Otterkin

So mote it be!

HP

Guardians of the watchtowers of the West...
Setting Sun, Home of Bear, Waters of the Abyss...
I do Summon you Here to this Rite...
Serpent power, flowing power, I call to you...
Come, attend this our Circle as we gather to do...
the Lady's Will!

So mote it be!

Otterkin

So mote it be!

HP

I pick up the old hollowed rock that lays upon the altar...
in it was water collected from sacred streams.
Holding the Water to the West, I offer it up...
Creature of Water, be thou purified and cleansed to do the Lady's Will.
Picking up Salt I offer it to the North for Blessings.
Creature of Earth, be thou purified and cleansed to do the Lady's Will.
Mixing the Salt and water together, I stride the circle in a clockwise manner, splashing salted water around the Circle.
By the Creatures of Water and Earth do I cleanse and purify this Circle!
And I place the salted water back on the altar.
Picking up the incense, I offer it to the East
Spirit of East and Air, be thou purified and cleansed to do the Lady's Will!

Babs

Persephone from the East receives your offering.
Xaipe!!!

HP

Then, holding the Censor to the South...
Spirit of Fire, be thou purified and cleansed to do the Lady's Will!
And I add the incense to the fire, and walk the circle...
wafting the sweet smoke. Creatures of Air and Fire...
Cleanse and purify this Circle that we might Do the Lady's Will!
And I place the censor back on the altar.

So mote it be!

Otterkin

So mote it be!

HP

Then, I take up the Staff...

In my Hands is the Staff of the Gods
Fire flowing from it's Tip.
From North to East to South
I Cast the Circle round the Earth returning to the North.
At Circle's Center,
I plant the Rod Deep in the Earth.
Like a Pillar, the Staff reaches up from the
Center of the Circle.
Turning, I bow to my Lady.

Otterkin

We are in the Space between the worlds,
In a place that is not a place,
In a time that is not a time,
In a space that is not a Space.
Welcome, and Blessed Be!

HP

Blessed Be!

Oh Lady, on this most Sacred Night,
As your Face waxes Full and Bright,
I bid thee grant my Heart's Delight.
Oh Mother, Lover, Crone as One,
Gracious Goddess, Queen of All,
I call to you to Come,
Join us here as we sound the Bell,
Your Ritual has begun.
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

Selene

Horned One, Lover, Sun and Son,
Leaper in the Corn
Join me in my Moonlit Rite,
Weave with this Spell tonight!
God of Wood and God of Field,

Dancing by my Light,
Come you now, an' as you Will,
Share with Us Delight!
God of Forest, God of Life
Come I call you here tonight.
Lover dead by Winter's hand,
Join with Me to Bless the Land!
Send 6 Yours!

Pan

Tonight is the Night of the Full Moon, and tomorrow is Beltaine by the Old reckoning.

The time of Beltaine (Lady's Day) is the time of celebrating the coming fertility of the Earth days past there were many ways to celebrate.

A bonfire was lit, and people would dance around and leap over it for luck in the coming year usually with a specific endeavor in mind such as finding one's true love, fertility in marriage, or safety in traveling. Cattle were driven through it's ashes to ensure good milk yield.

It was also a time when the High Priest and High Priestess would share in the Great Rite, Blessing the fields and flocks with the Power raised to ensure fertility and bounty. Couples drifted from the Circle to make love in the fields to add to and share in the Blessings.

This year we are doubly blessed. We have a Full Moon coinciding with Beltaine, so it will be extra strong for "fertilizing" the coming year and our work here tonight.

Selene

Speaking of work, my beloved Lord, I am eager to begin.

Tonight we raise the Cone of Power in a different way, so please gather round.

Upon the altar there are ribbons, Colors of all kinds, White for gifts of the Spirit

Pink for love or romance, Green for healing power, Blue for truth and

wisdom, Red the Blessings of the Fertile Field, Gold for wealth, Silver for security...

Choose the ribbon right for you, the colors all run true.

All the colors in between, shades and hues of each are seen.

Tonight's a night of Magic True

And magic follows Form.

In your Hand, catch one end and the let other reach for the Staff of the Gods.

The Magic draws the Ribbons, and

They fasten themselves upon the Staff.

And brightly flutter there,

Dancing in Her Light,

Wrapped around the God's Pole,

Pan
Hear the sound of drumbeat slow,

Selene
Straight and Hard in the Night.

Pan
The Heartbeat of the Land.

Selene
nd

Pan
Hear the sound of drumbeat slow,

Selene
[B

Pan
The Heartbeat of the Land.
Dance around the Maypole fair,
Weave your ribbons bright and tight,

Wrap the Staff of God.
Wrap your ribbons bright and tight,
Weave your Heart's delight.
Drumbeat sounds louder still, as faster it becomes,
Joyous cries from throats do leap,
Hearken to the Sound.
Faster still the beat does sound,
The Circle spins around and round,
Wrap the God's Pole with your Dreams,

Babs

)))))) O ((((((

Pan

That Fertile be your Life.
Wrap the Pole up nice and tight,
Sealing your desire.
Wrap the pole up nice and tight,
The Ribbons now are short.
Bind them when you reach the Base
And listen for His Call!
(hear the sound of far off hunting horns)

Selene

(Lighting fire)

Tonight we charge by Fire Bright.
and Jump the Beltaine Fire.
Fire Spirit, Fire Spirit, Dancing in the Night,
Fire Spirit, Fire Spirit, Come and join our Rite!

Pan

Come My Lady, and Jump the Fire with me!
(joining hands we jump the fire)
Let all who wish, visualize the fire and jump along with us.

Selene

Are you going to ask them to share their wishes?

Pan

Will you share your wishes with us here tonight?

Selene

Silver and pink ribbons for me...

HP

. I wish for Contentment in the coming year!
(jumping the fire)

Selene

The child that I would like to adopt should be born in the coming year!

Griffin

A wish to see the Community of the Old Religions banding together as never before, putting aside differences in Perfect
Love and Perfect Trust (Jumping the fire...)
Many Blue Sparks: A green ribbon for me...

Pan

Blessed Be!

Many Blue Sparks:

Healing of mind and body to become the highest
I can... jumping the fire.

Pan

So mote it be!

Babs

Goddess & God bring me blue - letting go and red - passion. (Jump)

Selene

Blessed **Be**! Blessed Be!

Pan

Then we continue... Lay your hands upon my Staff, feel the power within,
Take of It I will to you, Life and Heart and Soul,
Take the Power within yourself,
Centered and Empowered,
Plant it deep within your Heart, feel Desire filled.
Deeper works the Magic still,
The Greatest Rite is nigh,
Open now the Circle cast,
and slip you out by ones and twos, into the woods, both Fair and dark, and feel Me all about.
The Oldest Magic fills the Air,

Desire fills the loins,
Lovemaking, the Ancient Magick brings life to Heart's desire,
And fertilizes the Earth. (visualize you and a loved one going out into the woods)
Blessed are the hearth and Field, upon your love does lay.
Make your loving long and deep, share your loving sweet.
Come back to Circle when you are done,
This Night's the Night of Love,
Come back to Circle when you are done,
While our Mother is Above.
Milady, will you help me erect the Oldest Altar?

Selene

Willingly and with Love, My Lord.

Pan

(in the center of the circle a mist does rise)

And I carry you within, hidden from eyes of the World...
and only the sounds of Lovemaking fill the air. Around the Circle, the Coveners each make their way to the fields, with their loved ones and make love, each in their own way, to share the joy of Love, Lust and the regeneration of Life itself.
Drink the Wine that is the fruit of my loins...
And eat the bread that is the grain of my body...
That I will live in you and you will live in me.

Selene

Now this Rite is drawn to close,
The Fire is dying down,
The pole is wrapped for the coming Year,
And Magic fills your life.
Thank you Horned One, young and Strong,
For being here tonight,
Thank you horned One, Dark and Fierce,
For Dancing in Her Light.

HP

Goddess Fair and Goddess Bright,
Within you lies the Seed,
Goddess Fair and Goddess Bright,
We thank you for your Rite.

Moving to the West....

Keepers of the Watchtowers of the West, I thank you
for attending this our Lady's Rite,
and as you depart to your Watery realm, I ask
that there always be Peace,
peace between you and the Children of the Lady!

So mote it be!

\Otterkin|

So mote it b!

HP

Now South please.
MBS, please thank the south for us?

Many Blue Sparks:

Keepers of the Tower of the East, thank you for attending our Lady's rite and as you return to Spheres of Fire, I ask that you bring us Light,

Light for the Children of the Lady!

Otterkin|

So mote it be!

HP

So mote it be!

Babs, Wilt thou thank the Guardian of the East?

Babs

Hail wise Persephone. Thank you for your gracious attendance. Bless our dreams. Xaipe!!!

HP

Blessed Be!

Otterkin

Blessed Be!

Griffin

Guardians of the Watchtowers of the North,
Lords of the Earth, we thank you for your presence. Stay if you will, part if you must...

and if depart you will, then we bid you Hail and Farewell...

So mote it be!

Otterkin

So mote it be!

HP

So mote it be!

With my athame I walk to the north, the point is at the ground, I walk the Circle round and round, from North to West to South then East, the Circle sinks into the round. I turn to face my Lady Fair, across the sacred Ground. The Circle is Open, but never broken.
Merry Meet, Merry Part, and Merry Meet again!

Shadow Hawk:

Blessed be all!

Otterkin

Blessed be!

I.D.

Blessed be!!
Many Blue Sparks: Blessed be!

Griffin

Blessed Be!

{^}

CompuServe Online
Full Moon Ritual
October 12, 1992

Led by Baba Yaga (Grandmother Owl) with Shadow Hawk and Rilla

Participants
1-1 = Shadow Hawk
1-3 = Baba Yaga
1-5 = Helen Larkin
1-8 = Rilla

Baba Yaga

I also wanted to remind everyone that if you are someone who feels.., that Columbus isn't your A#1 hero, we can put in a polite bow to the residents of Turtle Island were here to greet him.

The strange words you'll see in the ritual are Cherokee for the Spirit guardians of the Quarters, the God, Goddess and Ancestors/Community/ Totems.

Shadow Hawk

<striking chime once>

Relax your bodies, feel the tension flow out of them....

Send your awareness down, down, into your feet...

And from your feet, feel the connection to the earth pulling at you slowly, begin to breath deep...

And with each breath you take, fill your body with energy...

And with each exhale, push it down through your feet into the earth...
The connection grows stronger, and the barriers break down breath by

breath, wall by wall, and the earth becomes alive beneath you.

Now, as you inhale, let the energy flow completely through you into the earth...

And as you exhale, begin to pull energy from the earth up into your body...

You are awash in the energies of Father Sky and Mother Earth, they are cleansing and balancing your body with each breath you take.

Air and Earth, you are balancing, you are grounding, you are attaining peace and harmony with our Mother and our Father...

Breath gently, and be at one.

Baba Yaga

<moving to the east and raising my athame high>

This athame is the symbol of Air, the element of the East.

I summon the powers of the East, the winds of thought and intelligence,...

The storms of inspiration and learning. Here arises Awahili, the Eagle,...

Where the sun does ever shine. Give to us the wisdom of the east...

We invite these spirits to this our celebration of their powers.

<Walking around circle drawing it with the Athame>

<lighting candle>

Shadow Hawk

<moving to the South>

<taking breath, and raising Wand high>

This Wand is the symbol of Fire, the Element of the South. I summon the powers of the South, the fires of directed will, of energy and spirit. Here dwells Tsistu, the Rabbit, the Trickster in the direction we are always facing. Grant us the ability to attune ourselves to the energy of the South. We invite these Spirits to lend us their aid in our work tonight.

<walking Circle, sending fire though the wand, outlining the circle of Fire

Baba Yaga

<Moving to the West. Picking Up small bowl of clear water...
Holding water over head facing west.>

This water is the essence of Water, the Element of the West. ...
I summon the powers of emotion and love, understanding and caring.
Here dwells Yanu, the Bear, where the sun lies down and dies ...
It is the home of the thunders: the source of knowledge of our inner beings.
Grant us thy inner peace and understanding. ...
We invite these spirits to permeate all that we do here.

<Walking around circle sprinkling water, drawing circle with stream of Water>
<lighting candle>

Shadow Hawk

<I move to the North and raise a container of Salt high>

This Salt is the symbol of Earth, the Element of the North. We summon the strength and protection of the rocks and the trees, the stability of the stones which are the bones of the People. Here dwells Yunsu, the Buffalo, in the home of the white giant from whose mouth streams the cleansing wind. Grant to us thy strength, ancient wisdom, cleansing and stability. We invite these Spirits to give reality to all that we do here.

<walking the Circle, outlining the Circle with Salt>
<moving towards the Altar>

Baba Yaga

<moving towards altar>

Rilla

<standing at altar>

Shadow Hawk

<joining Rilla at the Altar>

Rilla

Great goddess, maiden, mother, crone...
Spread wide your wings of silver moonlight over us...
Give thy blessing to us and to these rites we do...

In your name. Grandmother earth, Agisagua, grant us thy...
Peace and thy blessing...

<lighting Goddess Candle>

Shadow Hawk

Mighty God of the Golden Sun, the Winter's cold, bring your beaming face to our circle. Galunlati, Father Sky, Great
Mysterious of the cosmos; give thy blessing to these rites we do in your name.

<lights God Candle>
<lighting Yellow Candle>

Baba Yaga

Like the radiating cords of the spider's web...
All paths lead to the center. And like the circling 1threads, ...
Each one of us is linked, one to all others. Spirits dwelling here, old ones, ancestors, Agayunli, Nunahe, be welcome ...
Here we are all one. We are the Stone Peoples...
The community of the religions of the Mother Earth and the Father Sky.

<Lighting red Candle>
<Picking up silver cup filled with clear spring water...
Holding the cup up towards the full moon>

Rilla

Silver Lady, Mother of Dreams, Night Sister...
Lift your sacred circle---see your reflection here.
<looking up at the moon>

Shadow Hawk

In Shadow do we search.
To the Darkness you bring welcome light!

Baba Yaga

<looking at the Moon>

Shadow Hawk

<looking up at the moon>

Baba Yaga

Lady Moon, your silver face reflects upon this water. ...
Reach down and give your face unto this mirror here. ...

Come to us Lady: come. We, your children ask you. ...
Moon Web, Silver Thread....
Spin to us.

Rilla
Moon Web, Silver Thread, Spin to us.

Baba Yaga
Moon Web, Silver Thread....

Shadow Hawk
Moon Web, Silver Thread, spin to Us.

Baba Yaga
Spin to us.

Shadow Hawk
Moon Web, Silver Thread, Spin to us.

Rilla
Moon Web, Silver Thread, Spin to us.

Baba Yaga
<bringing cup down to level with my heart>
<staring into water there>

Shadow Hawk
Moon Web, Silver Thread, Spin to US!

Baba Yaga
Moon I name You, Moon you be

Rilla
Moon, I name you. Moon you be.

Shadow Hawk
Moon Web, Sliver thread, spin to us!
Moon, I name you, Moon you be.

Baba Yaga
<Drinking from cup of moonlight>
<Passing cup to Shadow Hawk>

Drink Deep of Moonsilver ...
Be one with Moonlight.

Shadow Hawk
<taking draught>
<passing chalice to Rilla>

Rilla
<drinking>

Baba Yaga
Drink Rilla, Drink Deep of Moonsilver ...

Be one with Moonlight.

Shadow Hawk
Rilla, Drink, drink deep of Moonsilver. Be one with the Moonlight.

Rilla
<passing chalice to Helen>

Baba Yaga
Helen, Drink Deep of Moonsilver ..

Helen Larkin
<drinking.. passing chalice>

Baba Yaga
Be one with Moonlight.

Helen Larkin
<to Ray>
<drinking>
<passing chalice>

Baba Yaga
Ray Drink Deep of Moonsilver ...
Be one with Moonlight.
<to Baba Yaga>

Taking chalice and picking up sprig of lemon balm
<Dipping lemon balm leaf in...
the cup, shaking drops of moon water over Shadow Hawk>

Moon Washed, Love and light...
She brings.
<Dipping lemon balm leaf in...
the cup, shaking drops of moon water over Rilla ...
and sending with it healing power from our ritual>

Moon Washed, Love and light...
She brings.

<Dipping lemon balm leaf in...
the cup, shaking drops of moon water and protection over
Helen>

Moon Washed, Love and light...
She brings.
<Dipping lemon balm leaf in...
the cup, shaking moon water over Ray>

Moon Washed, Love and light...
She brings.
<Dipping lemon balm leaf in...
the cup, shaking moon water over myself, making face>

Moon Washed, Love and light...
She brings.
<pouring a drop of the moon water on the ground<floor>>
<touching floor with foot>.

Shadow Hawk

<touching ground>

Rilla

<touching ground> <placing symbols on the earth>

Baba Yaga

As we take power to keep, We return power to its source...

So Mote it Be

Rilla

So Mote it Be!

Shadow Hawk

As we take Power to keep
We return Power to its source

So mote it be.

Baba Yaga

So Mote it Be

Shadow Hawk

So mote it be!

Baba Yaga

<motioning to the directions as they are named>

Air, Fire, Water, and Earth

<motioning above and below>

Power of Moon and Sun. ...
Be within us always. As we leave this place between the worlds. ...
As we walk again upon the ordinary ground. What we did here is ever part
of us ...
We are power, we are change; our circle is opened...
Blessed Be

<opening arms wide to take in the whole circle>

Rilla

Blessed Be!!

Shadow Hawk

Blessed Be!

Blessed be

Baba Yaga

<hugging Rilla, Hugging Shadow Hawk, Hugging Ray, Hugging Helen>

Shadow Hawk

<hugging hug junkies>
<hugging>

Rilla

Hugging all....beautiful ritual, Baba!

EXPLANATORY NOTES

Awahili is Cherokee for Eagle, the spirit keeper of the East. This is the messenger to the powers and the bird of the chieftain.

Sistu is Cherokee for Rabbit. the spirit keeper of the South for the Eastern Woodland Indians. Western Indians use the Coyote her. In any case it represents teaching through humor or by showing how NOT to do things. Think of the Br'er Rabbit stories: "Please don thro me in dat briar patch!"

Yanu is Cherokee for Bear, the spirit keeper of the West. Yanu is the healer, she who gave the sweat lodge to the people and the bear is the chief of the council of the four-legged ones. The thunders are 'chancy' powers, sometimes good and sometimes evil.

Yunsu is Cherokee for Buffalo, the spirit keeper of the North. Yes, buffalo once roamed a lot of the East! The buffalo provides for our mundane needs with food, clothing, shelter and, in the planes, fuel. For the Sioux (Lakota) the buffalo also gives the sacred pipe to the people, their communication with the powers.

Agisegua is the Great female or Great Doe of the Cherokee. There are other female power figures which might have been used including the Corn Mother.

Galunlati is 'him above' in Cherokee and is one of many possible names for deity above.

Agayunli means "old" and refers to 'ancestors'; the grandmothers and grandfathers who are the wise ones. 'Grandmother' and/or 'Grandfather' were used as respectful address to persons considered wise without regard to actual kinship.

Nunahi are the spirits and totems which surround us. It might be translated as the 'immortals'.
{^}

Compuserve Online
Full Moon Ritual
September 10, 1992

HPS-Nanette
HP -Ted

Participants
1-3 = Annina
1-3 = Count Cagliostro
1-4 = Greg
1-5 = Shadow Hawk
1-6 = HP
1-6 = HPS
1-6 = Ted & Nanette
1-7 = Jehana Silverwing
1-9 = Lars

HPS

[HPS take besom (broom) and circles the area clockwise while sweeping and saying]

Sweep Ye Circle
Sweep it well
Sweep out evil
Sweep out ill
Sweep out ye Lady's beautiful Earth
And fill this site with Joy and Mirth!

[HPS rings a pleasant bell three times]
Ring!
Ring!
Ring!

HP

I will now light the Lords candle on the Alter...

My lord, be with us in strength and love to see this circle through

As the light shines through, Our love is with you!

I will now light the Lady's candle on the altar...

May the Lady's light guide us.

So mote it be!

My lord, will you please summon the Elementals?

By your wish, my love!

[I move to the East with Athame in hand and draw a Large invoking pentagram in the air]

Powers of the East, entities of air, I call and summon thee here and now.

With the Love of the Lady and the Strength of the Lord I invoke Thee;

Be present at our circle; Protect those within; Guide us in our rites.

Oh, great element of air, as thou flows within us all, I ask of thee to join all here together with thine invisible bonds of thought and knowledge.

So Mote it Be!

[I move to the South, again drawing an invoking pentagram in the air]

Powers of the South, entities of fire, I call and summon thee here and now. With love of the Lady and Strength of the Lord I invoke thee;

Be present at our circle; Protect those within; and Guide us in our rites.

Oh great elements of fire, warm our hearts and souls so that all within our circle tonight can **will** that perfect love away and thus receive all that which returns thrice fold.

So mote it be!

HPS

So Mote It Be!

HP

[I move to the West. I draw a large invoking pentagram in the air]

Powers of the West, entities of water, I call and summon thee with the love of the Lady and strength of the Lord. I invoke Thee; Be present at our circle; Protect those within; and guide us in our rites.

Oh great element of water, help us dare to flow as easily as thou..,

within and without our physical selves so that all within our circle.., may join on the astral.

Moisten our lips so our kiss be soft; Flow.., from our eyes as tears of joy; Unite us in the realms of the Gods.

So mote it be!

HPS

So Mote It Be!

HP

[Circling to the north I draw another large invoking Pentagram]

Lady of the North, Mother Earth, sweet beauty and gift of the Gods, join us here in our circle of love. With the Lord and the Lady within us all, we send for thee with Perfect Love and Perfect Trust so that thou may be healed, renewed, and loved. Powers of the North, entities of the Earth, be present at our circle; Protect those within; and Guide us in our rites. With the love of the Lady and the strength of the Lord, I call thee here now!

So mote it be!

HPS

So Mote It Be!

HP

[Back to the East again, Athame raised high]

So Mote It Be! The elements are here!

[speaking now to the HPS]

My Lady, the elements are present as per your wish. With love and trust they have been summoned as all here now have been.

HPS

So Mote It Be!

[HPS goes to the alter and draws a pentagram in a bowl of salt]

I bless thee salt, element of Earth, in the names of the Lady & Lord.

[HPS now draws a pentagram in a bowl of water]

I bless thee, element of water, in the names of the Lord and Lady.

[HPS Places three Athamefuls <g> of salt in the water]

I ask that the combining of these elements purify our circle, and those who shall enter this sacred place of worship for the Lady and Lord.

HP

[HP draws a pentagram in a small dish of incense]

Incense of Oil. Incense of Herb. I bless and consecrate thee to be. pure and good.

With this blessing I do charge thee to keep from this. circle all ill and bring forth the security of Perfect Love and perfect Trust to all within our magical bounds.

So Mote It Be!

[Now I draw a pentagram in over the fire (a small charcoal)]

Creature of fire, I consecrate and bless thee so that thou are purest in form, love, and trust. Powers within, grow and strengthen so that thou may protect and aid all within our circle, uniting us within, even over vast distances. I charge thee to hinder us not, protect us from that which we do not desire, and warm our hearts with thoughts of Love and Trust.

So Mote It Be!

[I now place a bit of incense on the coal]

Incense burn in the fires light and the elements shall unite.

May the sweetness upon the air aid our united thoughts and bring forth all which is good and pure.

For that which is not good and pure shall find the sweetness sour and repugnant. Incense and fire now seal our way on the path of the Lady and Lord!

So Mote It Be!

[HP will take censor in hand and the HPS will take the salted water,...
we then sprinkle and cense the circle border as well as ourselves within...
<Sprinkle>
<Sprinkle>

HPS

[I will now conjure the circle, please visualize a bright blue perimeter]

I conjure thee oh circle of love and light. May our perfect love and...
trust shine bright.
With this light of blue, we ask that no harm come through.
Circle in, Circle out,
Only the pure of heart may come about.

HP & HPS

So Mote It Be!

HP

[With a big ole kiss I bring all the Ladies out there into our circle]

[With a kiss I bring all the Lords into our circle]

<Kiss Kiss>

Well, we're all in circle and have a ritual for the moon to boot.
Anyone have any input they would like some group thought on?
We have a bit of collective thought to do later, also.

Shadow Hawk

I would like to thank the Lady for the fact that so little life was lost due to Hurricane Andrew.

Ted & Nanette

Blessed Be!

Shadow Hawk

Greg, Lars, Count, anything to add?
I would like to say thank you for a beautiful experience..

Greg

I would like to ask if we could raise dome energy to

Ted & Nanette

OK, shall we go into our ritual? Also, what is the transmission...

Greg

Send to my mother in the hospital

Ted & Nanette
Delay? should I wait longer for responses?

Shadow Hawk
Yes wait about a minute longer

Greg
I can't type fast

Shadow Hawk
Why is your mom in the hospital?

Greg
Cancer

HP
Let's do a bit of healing with our collective thoughts, when the magic time is ready. Is that OK? Where is she?

Greg
Dobbs Ferry, New York... that sounds fine

HP
Any one else, or shall the ritual begin?
Whom might have a whit candle available, and whom is visualizing tonight?

Lars
I'm just 20 minutes north of where the worst of Andrew hit--Please .., a though

Greg
I have a white candle

Shadow Hawk
I have a Zen Candle

HPS
Figures!

HP
OK let us do what we came here to do!
Tonight is the full moon. We are at our peak in magic, love, and fulfillment in all matters. Tonight we celebrate the climax of our Lady's cycle. Tonight we are all one!

The culmination of our work, our love, and the Lord, rest in the...
Lady tonight.
Would anyone else like to comment on what the full moon is to them?

Lars

High Tide for me...!

HP

So be it.

HPS

The Goddess is Alive and Magic is afoot!

Shadow Hawk

The Full moon is the face of my Lover.

HP

Blessed be! The Goddess is Alive and Magic is afoot!

[HP now take white candle in hand, (mouth actually, hands are busy)]

May this candle be as the moon, as the Goddess. Shining bright with the warmth of love.

[I hand the candle to the HPS]

HPS

[HPS carves a pentagram in the candle and says]

With love and trust I charge this candle to burn bright and long.
It is to represent the Lady, the moon, and of course the Lord.
In peace and harmony this candle is love.

HP

Blessed Be!

HPS

Blessed Be!

So Mote It Be!

[HPS now lights the candle and places it on the altar, saying]

Now, with all of us across the distances, if you have a candle, please do as I did. We shall wait...

Shadow Hawk

Blessed be

HP

Shall we continue?

Count Cagliostro

Yes

Shadow Hawk

Aye

Lars

Yes

Greg

Blessed Be!

HPS

So be it! Those that have candles please follow along; those without should visualize one and proceed along also.

The physical world **never inhibits** the realm we are in now.

I want everyone to look into the flame of your candle. Our computer desk is serving as an altar tonight, to make it a bit less hectic..,<g>.

Anyhow, look into the flame and see the moon. So bright and full, this is the moon in your heart.

HP

Now look again into the flame of your candle, and see yourself in that flame. See your life energy as it really is. The moon is your heart, the flame, and you life energy. It is one!

HPS

Let us pause for a moment and let yourself be one with the flame, the moon, and the Goddess. Feel the warmth. Feel the love.

Know the Goddess.

As the candle burns, remember not what was said, but remember what was done and felt. You and the Goddess are one.

For those with candles, let them burn till gone. For those without, let them burn in your mind till dawn. For to snuff a flame before it's time really pisses-off the fire faeries!

Blessed Be!

So Mote It Be!

HP

[Speaking to the HPS]

My Lady. My Love. Does thou wish at this time to become one with the Goddess?

HPS

Yes, I do.

HP

So Be It!

[I raise my athame and point it towards the HPS while saying]

My Lady, Tis I, once again, calling upon thee with the request for thou to join us now in this, thy high priestess. Lady of many names, Isis, Diana, Astarte, Aradia, Be with us! Lady of many ages, maiden, mother, crone, Be with us! With perfect love and perfect trust I call upon thee, oh most beautiful mother of us all.

Join with us now! Our hearts are open to thee. Our circle is open to thee. Our trust resides in thee. **Join us now**!

[Now for the online tricky part, I'll invoke the HPS and then type her response, maybe it'll work <g>]

HPS

[Breathing deepens]

She weeps... for the destruction and the pain, for she knows it is great. <sigh> But all is how it should be. Know that from death comes rebirth... And although much time is passing, we will be whole again. A large green ball...

Greg.., See a large Green ball...

Greg

OK

HPS

In front of you... <shaking head> greener, brighter not…

Put your love inside and through me it shall go to your mother.....

Your energies will double <Deep breath> Good color Greg... <Long deep breathing> It is done. It has been sent.

<We're back! Pardon us for a second while we do a good grounding hug>

HP

Well, ... Wow.

Let's do a quick cakes and wine (or Ale), OK?

Greg
Sounds wonderful

Lars
Ook...

Shadow Hawk
Sounds good to me!

Greg
I have doughnuts and Ale

HPS & HP
Just got ours too! Let's do it!

[HP and HPS face each other (OK Nan, get on the desk)] [HPS hold the chalice, and HP pours the (oops) already poured ale into the chalice, and says]

HP
Let me fill your cup, as you my lady have filled my heart.

Lars
I want to thank you for this experience...A toast!

HPS
Like the cup and the wine, we are one wet separate.

[HPS picks up the athame, dips it in the chalice]

Blessed be my lord!

[HPS sprinkles the cakes with the Ale from her Athame and says]

Blessings be upon these grains of life, sacred to the Goddess.

[She offers a piece to me (HP), and now I give her one.] [HP now quaffs a bit of ale and passes it to the HPS]

Shadow Hawk, have some and pass it on!

Shadow Hawk
(raising chalice) (drinking a sip, with eyes raised to the moon passing it on)
Jehana, will you share the Chalice of Life with me?

Jehana Silverwing
Yes, I shall, shadow Hawk. <takes chalice>

<drinks a sip; libates a portion>

HP
Now that the celebration is almost through,

Jehana Silverwing
Passes to Greg.

HP
And I would like to request of you,

Greg
<taking chalice>

Brightest Blessings to all of us and everyone who was unable to join us tonight.

HP
Oops.., Sorry to butt in on the party, Pass that chalice, we are still in celebration mode, yes?

Greg
<taking sip, and passing to Lars>

Lars
Thankful for the love shared here (dizzy)...!

HP
Pass that on to granny O.

Lars
Big Gulp!!!

Annina
Greetings all, sorry I'm late.

Lars
<passing chalice to Annina>

Annina
<taking a sip>
<smiles all around>

HP
Blessed be Annina!

Annina
Blessed be to all!

HP

OK, can we continue, still a bit to do before we close...

Greg

Has everyone had cakes and wine?

Jehana Silverwing

Yes.

Annina

<taking a bite of cake>

Yes, thanks. :-)

Ted & Nanette

Yes.

Greg

Lets continue

HP

Now the celebration is almost through,
And I would like to request of you,
Work with me to make the sky blue.
The earth is our mother
From the start she has been there for us
And at the end she will remain

As we care for each other in this physical world
So must we care for our mother earth
For now is a time with smoky air now is a time with oceans of oil now is a time with soil of garbage

HPS

Magic is in me. Magic is in you.
Let us spend just a minute and think
For collective thoughts is the magic for all
Think and create. For in our power lies enough to change that which others deem a lost cause.
Think now, one and all, about the beautiful mother. Healthy and happy and free from the diseases we have previously given her....
Let's make the magic happen. See the mountains in the crystal clear sky. See the clean oceans sparkling blue. See her beauty under the full moon light. Think...

HP

So Mote It Be!

Greg, it was a bit unusual to see magic for you mom appearing in the drawing down. I've been under the belief that once magic is done is should be left alone. For any doubt will destroy the results Should we work more magic for her now, or should we call it done?...

It's your call.

Greg

What we've worked felt pretty powerful...

I think it will do, my mother doesn't exactly know I asked for this.

HP

Well then, Thought of her will remain clear in all of us.

Thoughts of her happy and healthy. It is done.

Greg

Blessed Be!

HP

Does anyone want any other collective magic to be done, now is the time.

Annina

I'd like you all to remember my husband's and my business. We are starting it this week on a virtual shoestring as our venture capital deal fell through. Your thoughts and meditations in your rituals would be very much appreciated.

HP

What is the business and where? What are your goals? I learned long ago not to ask for vague things, they sneak up and bite you in the butt. That's an experience Loki taught me.

Annina

The business is a point of sales computer systems company. We're in Pensacola, Florida (on the Gulf Coast near Mobile, Ala.) Our goals are to make 8 sales per month for the first 90 days.

Not too bad.

That will give us the capital to get things underway with an office and a demo system.

HP

Everyone here please visualize Annina's company selling 30 sales by...

Annina

We're running it out of our home at the moment. It's scary, but we **know** the business is there and we've done our homework and made the connections.

HP

The end of 90 days. Envision happiness and of course wealth for Annina and her husband. From this thought in your heart turn it to a color and send it to her now.

Well Annina, I hope I didn't zap you. In my vision I saw you so busy after 60 days that you needed to hire help to handle all the...

Annina

WOW!! Green and pink and purple! Mostly green though. :-)

HP

Work. You will be successful. As long as you remember that which you want.

HPS

Great!

Annina

I definitely felt your strength!! Many thanks to all!

HP

Can we close or does anyone have anything else to add?

Greg

Best of blessings to you, Aninna, and your Husband

Annina

Thank you, Greg, and brightest blessings to you and your mother.

Greg

Many thanx!

HP

So be it! Let us close this circle!

Shadow Hawk

Blessed Be!

Greg

BB to ALL!!!

Annina

Blessed Be!

Lars

Blessed Be!!

HPS

[I will close this online circle, Starting in the East and working counter-clockwise with athame pointed to the circle border, I say]

Circle in, Circle out,
Bless all those who came about.
As our blue light becomes a dim hue,
We have been protected, no harm due.
I release thee oh circle of love and light,
May perfect love and trust always shine bright.

[I end in the east from whence I started]

So Mote It Be!

HP

So Mote It Be!

[Now, I must dismiss the elements] [I move to the East, and draw a banishing pentagram high in the air]

Powers of air, thank you for attending our rites. As the sun rises, know that we are but one. Good night my friends!
So mote it be!

[Moving to the north, I draw another banishing Pentagram]

Greg

God and Goddess Bless!

Powers of the Earth, thank you for attending our rites. As the cool wind blows, the silence of truth will fill our minds. Good night my friends! So mote it be!

[And to the West, another banishing pentagram]

God and Goddess Bless!

Powers of water, thank you for attending our rites. As we are to. be ourselves, we must learn to let it flow from within.
Goodnight my friends!
So mote it be!

God and Goddess Bless!
[To the South, banishing pentagram again]

Powers of fire, thank you for attending our rites. As we will is as we are. Good night my friends!
So mote it be!

God and Goddess Bless!

[Back to the East, Athame held high]

And so we have come full circle. One final farewell. Powers of the East, the North, the West, and the South, I thank thee for being with us as one. And one we always shall be.

HPS
So Mote It Be!

Shadow Hawk
So mote it be!

Greg
So Mote It Be!

HP
So mote it be!

Ted & Nanette
So mote it be!

Lars
So mote it be!

Annina
So mote it be!

{^}

CompuServe Online Samhain Ritual October 30, 1991

On-Line Ritual Facilitators
Keymaster -- Priest
Otterkin -- Priestess

Participants
8-3 = John & Karen
8-4 = Tapestry
8-5 = Keymaster
8-6 = Grey Owel
8,7 = Otterkin
8-10 = Jehana & Jeff
8-11 = Wanda
8-12 = Frodo
8-13 = Shadow Hawk

Shadow Hawk
Hello all, Blessing Be among Thou.

John & Karen
Hi.

Keymaster
Ok we are ready now.

Jehana & Jeff
Ready here.

Tapestry
Ready.

John & Karen
Ready

Frodo

I'm here, dunno for how long.

Grey Owel

Ready

Keymaster

Tonight we celebrate the Sabbat Samhain, the eve of the New Year.

This is the time when the Goddess in her aspect as Crone veils Her face and the Horned One takes His throne.

It is a time to reap the good and to banish the bad.

To this end, we folded paper with that which we would banish written upon it.

With the old year dying and the new year yet to be born, it is also the time when the dead may be invited to leave Caer Arianrhod and join us in the ritual and the feasting afterward.

During the feast, the Lord of Misrule reigns and is free to inflict his Puckish like humor on us all.

Welcome all, and let us begin.

Take a deep breath.., and let it out slowly...

Relax, and visualize the link between us...

Scattered to the winds are we, but we are here together....

Otterkin

We enter a grove amidst tall oaks, lit by a waning moon and a circle of torches. It is a warm Indian summer night with little wind, and an aura of expectancy flickers like the flames. Our altar stands at the North, decorated with apples and pomegranates, nuts and corn. There is an empty plate and a hand-thrown earthenware bowl filled with fresh water. A chalice holds the wine. The cakes are slices of pumpkin bread with raisins, and oatmeal cookies. The small cauldron of cleansing is of old polished brass with a handle for carrying. A large, black iron Dutch-oven stands on its three legs in the center of the circle. Wisps of smoke rise upward and tongues of flame reach beyond it's rim. Four unlit torches lay near it.

Here the callers of the Guardians will light their torches, to place them in empty sconces planted in the earth at the North, East, South, and West. There are small buckets of water beside each sconce.

Because we are modern pagans, the Priestess has brought a boom-box with

appropriate music. Listen inside yourself and you will hear it.

Focus on the water in the chalice. a symbol of cleansing and rebirth.

I add a dagger-tip of salt to represent the aspects of the earth.

Great Mother, bless this cup that we may be cleansed.

(The chalice is passed clockwise, with each of us sprinkling ourselves.) (When this is done, I return the chalice to the altar.)

Keymaster

The incense we have chosen for this night is juniper and myrrh.
It burns with the charcoal in the small brass cauldron.
Breathe it in, and think of fire and air together.
Let the strength and joy they represent become a part of you.
Great Father, bless this fire and air that we may be purified as it passes over and through us.

(Cauldron is passed clockwise around the circle, by its handle) (When all have breathed it, the Priest returns it to the altar.)

Otterkin

The ground beneath us has been sprinkled with ginger and swept to remove all negativity from this space. Let us join together and in the names of Danu the Great Mother and Arianrhod the White Lady, and of Cernunnos the Hunter, I cast and consecrate this Circle.

(I draw the invoking Pentagram in the air with one hand and then, with a long stick from a hazel tree, draw the circle deosil, North to North.)
Hail & Welcome (Light torch & place in sconce.)

Keymaster

Let the caller of the Guardian of the East, step forward.

Tapestry

Lords of the East, Masters of inspiration, intelligence, new beginnings, and the wind rattling my windows this night, Hail and Welcome. (Light Torch & place in sconce)

Keymaster

Let the Caller of the Guardian of the South, step forward.

Jehana & Jeff

Lords of the South, may your fires burn hearty during the coming darknesses,
May your Will be strong upon us; with us.

Keymaster
Let the Caller of the Guardian of the West, step forward.

John & Karen
Lords of the West, guardians of the dark ocean and the lands beyond be with us now in this time between the worlds.

Hail and welcome.

(Light torch and place in sconce)

Keymaster
Let the Caller of the Guardian of the North, step forward.

Wanda
Lords of the North, Masters of the Earth, the hills, the valley, and forests -- join us now in this time of great joy

(Light torch and place in sconce)

Otterkin
(Facing the center)

The Circle is bound.
This is a time that is not a time, in a place that is not a place,
on a day which is not a day, and we are safe between the worlds.

So mote it be.

Keymaster
So mote it be!

Frodo
So mote it be!

John & Karen
So mote it be!

Wanda
So mote it be!

Jehana & Jeff
So Mote It Be

Tapestry
So mote it be!

Keymaster

(Picking up a pomegranate, I pierce the skin of the fruit with my athame and remove several seeds, placing them on the plate on the altar.)

On this night of Samhain, we mark your passing O Sun King, through the sunset into the land of the young.

We mark also the passing of all who have gone before us, and all who will go after.

O gracious Goddess, Eternal Mother, You who gives birth, and life to the fallen, teach us to know that in the time of greatest darkness there is the greatest light.

(I now take one of the seeds, and burst it with my teeth, savoring the bittersweet flavor. I then take the plate to the first covener in the East, who takes a seed, places it in his mouth, and then passes the plate around the circle.)

(I take the plate back to the altar. and then move to the cauldron.)

Wise one of the Waning Moon, Lady of the Starry Night, let the fire within your cauldron burn up the dross of the year that is past. To free us from the burdens that are plaguing us. May the energies be reversed:

From darkness, light; from bane, good; from death, birth!

(I then place my piece of paper into the fire)

I banish the pain of past relationships,

Otterkin

(I step to the fire in the cauldron.)

Keymaster

Of my bitterness,

Otterkin

I banish the pain in my childhood memories, but not the memories themselves.

(I throw my paper into the flames.) (Each in turn comes to the fire to throw in their paper, saying aloud their banishment or not as they choose.)

Frodo

I banish the tensions and uncertainties that have been plaguing my life as of late.

<toss>

Jehana & Jeff

We have banished
(toss)

John & Karen

We have banished!

(toss)

Tapestry

I banish depression and anger from past relationships

<toss>

Wanda

(stepping to the fire)

I banish my insecurities.., my deep sorrow from loves past.., and embarrassment from words spoken too hastily.

(toss)

Grey Owel

I banish the quickness of temper (toss)

Keymaster

(I go to the altar, and lift my hands above the cakes and wine)

All life is your own
All fruits of the Earth
Are fruits of your womb
Your union,
Your dance.
Lord and Lady,
We thank thee for blessings and abundance.
Join with us,
Feast with us, enjoy with us!
Blessed be!

Otterkin

Blessed be!

Wanda
Blessed be!

Frodo
Blessed be!

Tapestry
Blessed Be!

John & Karen
Blessed be!

Jehana & Jeff
Blessed be!

Grey Owel
Blessed be!

Keymaster
(I now pass the wine clockwise around the circle) (Everyone takes a drink)

Frodo
->gulp!<-

Jehana & Jeff
Good vintage.

Tapestry
(libates) (sip)

Wanda
(sip)

John & Karen
(sip)

Otterkin
(small sip)

Grey Owel
(sip)

Keymaster
(sip)

(Placing the chalice back on the altar) (Taking the cakes, I pass them around the circle, clockwise)

Everyone, take, and eat.

Frodo
>munch.<

Jehana & Jeff
Breaking off a piece; libating; (nibble)

Tapestry
(take piece, crumble a bit onto the ground and eat the rest.)

Wanda
(breaking off a small piece and savoring it)

John & Karen
Breaking off a piece, sharing it, nibbling

Otterkin
My cat has cut her own door into the Circle, and I share my bit of cake with her.

Grey Owel
(consume heartily)

Keymaster
(breaking off a piece, eating it, grokking its fullness) (I replace what is left of the cakes and the wine, near the altar, for the Sidhe to enjoy)

Will the Caller of the Guardian of the East, step forward and release the Guardian.

Tapestry
Lords of the East, thank you for your assistance.

Hail and Farewell.

(take torch and plunge it into bucket of water.)

Keymaster
Will the Caller of the Guardian of the South, step forward.

Jehana & Jeff
Lords of the South; of Fire and of Will, we thank you for your assistance -- Hail and farewell!! \

(Plunge torch into bucket of water.)

Keymaster
Will the Caller of the Guardian of the West, step forward.

John & Karen

Lords of the West, we thank you for your assistance. Hail and farewell!

(Plunge torch into bucket of water.)

Keymaster

Will the Caller of the Guardian of the North, step forward.

Wanda

Lords of the North, Masters of the Earth.., we thank you for your assistance and joining us this eve -- farewell!

(grasping torch and placing it into the bucket)

Otterkin

(I draw the banishing Pentagram in the air.)

Merry meet and merry part, and merry meet again!
Let the Circle be open but never broken.

Keymaster

I hereby name_____

Frodo_____

Lord of Misrule_____
Let the Feasting Begin!!

{^}

CompuServe Online
The Religion Forum
October 28, 1992

10/28/92 22:50:38

Participants
HPS
HP
Gail
Nise Nekheba
Frodo
Cerridwyn
Cernunnos
Dark Lord
Asondrea

HPS

Relax... Let your body and mind be at ease... Breathe gently; regularly…

This is the time of Inward turning, of saying goodbye to our Dead.

We have descended into the night, and the veil between the worlds is at it's thinnest.

The Sun King has become the Lord of Shadows, sailing West:

We follow Him into the dark.

Life declines; the season of barrenness is on us, yet we give thanks for that which we have reaped and gathered.

We meet to turn the Wheel and weave the cord of life that will sustain us through the dark.

I take these Creatures of Earth and Water, and do Cleanse and consecrate them to bring into this Circle, to do the Lady's Will.

I purify this sacred space in the Lady's Name.

HP

I take these creatures of Air and Fire and do Cleanse and consecrate them to bring into this Circle to do the Lady's

Will. I do cleanse and consecrate this Circle in our Lady's Name, to do

the Lady's Will!

HPS

I cast this Circle a glowing blue orb glowing, growing surrounding all of us surrounding us in protective blue-white light expanding to touch all of us connect us into the web a place that is not a place, a place which is all places a time which is not a time, a time which is all times connect us into the web .

The Circle is Cast.

HP

(Facing the West, feeling the essence of Water rush through me) (Hearing the sound in the blood of my veins)

Hail Guardians of the Watchtowers of the West, Spirits of Water...
I call upon you to come this night and attend this our Lady's Rite...
Guard us and Guide us in this request that we might tonight...
Do the work by Her great Light.

(lighting candle, passing taper to Gail)

Gail

The North: Power of Earth...

Join our ritual circle
Send your protection to us as we perform this sacred ritual tonight
You, the force from which all life springs,
Hold us in your heart through the winter
That we may be re-born with you at Beltaine
Empty us of fears so that we may be strong
Strong in the Goddess' light to do her work

Nise Nekheba

(Facing the East)

I call upon the powers of the air, the winds to join our sacred circle. Come Obatala, Olofi, and Chango, ancient Orishas of the east come and bless us uplift us caress us with your powerful, forceful breeze and guard us through the Spring.

Go ahead South

Frodo

Spirits of the South Remember.

Spirits of the South, hear my call...
Spirits of the South, Remember.
Spirits of the South, you are here.
South.
Red. Fire.
The heat of summer.
The passion of adolescence.

Feel the South.

HP

(turning to **HPS**)

Blessed Be thy feet, that walk in the Way of the Wise
Blessed Be thy knees, that kneel at the sacred altar
Blessed Be thy Womb, without which we would not be
Blessed be thy Breasts, formed in Beauty
Blessed be thy Lips that shall speak the Sacred words
Blessed be thy Eyes, that they shall see the truth and Blessed be thy Mind, that it shall know and understand.
Gracious Goddess, Holy Maiden, Mother, and now, Crone...
Descend upon this thy Priestess, we do humbly beg...
Join us tonight in your circle as we assemble to once more...
Spin the Wheel of Life and Death. Great Goddess, mother of us all, you have brought us to life, and you walk with us to Death's Door and beyond.
Goddess of Life and Goddess of Death, Cerridwyn, I call you Home!

(kneeling)

Cerridwyn

(greets **HP**, looks upon him)

By the Flame that burneth bright O' Horned One!
We call thy name into the night, O' Ancient One!
Thee we invoke, by the moon-lit sea, by the standing stone and the twisted tree.
Thee we invoke, where gather thine own, by the nameless shrine forgotten and alone.

Come where the round of dance is Trod.

Horn and Hoof of the Goatfoot God!
By moon-lit meadows on dusky hill, when the haunted wood is hushed and still.
Come to the charm of the chanted prayer.
As the moon bewitches the midnight air, evoke thy powers, that potent bide.
In shining stream and the secret tide, in fiery flame by starlight pale, in Shadowy host that rides the gale, and by the fern-brakes fairy-haunted of forest wild and woods enchanted.
Come! O' Come!
To the heart-beat's drum!
When the broad white moon is climbing slow.
Through the stars to the heaven's height.
We hear thy hoofs on the wind of night!
As black tree-branches shake and sigh,
By Joy and terror we know thee nigh,
We speak the spell thy power unlocks,
At Solstice, Sabbat, and Equinox.
Word of Virtue the veil to rend,
From Primal Dawn to the wide World's end,
Since time began, the blessings of Pan
Blessed be in strength and love,
Blessed be, where e'er we rove,
Vision fade not from our eyes
Of the Pagan Paradise.
Past the gates of Death and Birth,
Our inheritance of Earth.
From our soul the song of Spring
Fade not in our wandering,
Our life is one,
By blackest night or the noonday Sun.
Eldest of Gods on thee we call,
Blessing be on thy Creatures all.
I call upon thee, O' Ancient Horned One
Who art the Comforter and the Consoler of Men
I call upon thee, O' Great God of the Witches.
Ruler of the Sabbat, Lord of the Wild Woods,
I call upon thee, for I am thy Lady.
Come out of the North upon the back of the Winds.
And join the Lady Cerridwin at this Holy Sabbat/Esbat.

I call thee by thy most ancient name Cernunnos.
Descend upon this thy Circle NOW!
We welcome thee Home!
We welcome thee, Cernunnos!

Cernunnos

I am here.
My Children call, from woods and from stream from fields fair and snow crested mountains.
Once more the Wheel of Life has turned, the Gods of Spring and Summer are gone. Now's the time of the long night and my white cloak spreads forth upon the land.
Breath shoots steaming into the night, moonlight glints off shining horn.
Strength answers strength as I bugle my challenge...
Calling you to me I bring you nigh
Walk with me a while, and dance the dance of Life awhile.

Cerridwyn:

It is Samhain...
It is the year's ending.
The crops have all been gathered in, those few remaining on the vines and stalks allowed to seed next year's crops.
It is Samhain.
It is the year's ending.
It is time to take new stock of ourselves
It is time to allow our roots to grow quietly, deep and strong.
The year's ending.
The new year's beginning signified in that ending.
Silence.
Visualize a shadowy triangle of your fellow coveners around you, with point facing West, and the ties of the past year about your hands.
It is the great cold of the night, it is the dark.

Cernunnos

The Woman Lives, she passes, she dies.

Cerridwyn

It is the great cold of the night, it is the dark.

Cernunnos

Fear Lives, it passes, Fear dies.

Cerridwyn

It is the great cold of the night, it is the dark.

Cernunnos

Laughter lives, Laughter passes, Laughter dies.

Cerridwyn

It is the great cold of the night, it is the dark.

Cernunnos

Hope Lives, Hope passes, Hope dies.

Cerridwyn

It is the great cold of the night, it is the dark.

Cernunnos

We Live, We pass, We die.

Look around you, see the threads of Life and Death that connect you with the world.

Cerridwyn

"Weaving the silver ship's thread
We cross the darkening night
Sailing across the Sunless sea
Enter the Dark Lord's sight.
Weaving the silver ship's thread
We cross the darkening night
Sailing across the Sunless sea
Enter the Dark Lord's sight.
Pearl-Grey warrior, ghostly quest;
Prince of Twilight, Sailing West.
Pearl-Grey warrior, ghostly quest;
Prince of Twilight, Sailing West."
Please light your fires, incenses.
Visualize your ties breaking with the flame.
Gently but firmly breaking away.

Dark Lord

You are in sight of the far shore.
See the light on the waves, a shroud,
A track to follow.
Step into the surf, step ashore.
Cast off your bonds, and be free!"
For here there is no binding.
Cast off the veils that cloud your sight!"
For here all eyes are opened!

You Warriors- Here your battles are over.
You workers- Here your tasks are done!
You who have been hurt, here find healing!
You who are weary, here find rest.
You who are old, here grow young again!
For this is the land of Youth,
The Shining Land, the Isle of Apples.
Here woods never fail;
Here there is a tree, the Heart of Light,
And a well of silence.
Gaze into the Fire, my Children
Let your mind soar,
Follow me, for I am here
The Comforter, the Consoler,
Heart's Ease, and Sorrow's End

I AM the Guide:
the Gate is open.
I AM the guide:
the way is clear.
I AM the Guide:
Death is no barrier
For I AM Lord of the Dance of Shadows
King in the realm of dreams.

Cerridwyn
Give to me your fears, that they may die and be reborn...
Speak to me Fear's name.

Shadow Hawk
I fear isolation

Cerridwyn
Each of you, as you wish, type aloud the thing of fear you release.

Gail
I fear pain

Shadow Hawk
(burning paper in incense fire)

Asondrea
I fear loneliness

Frodo
I fear failure

Nise Nekheba
I fear love

Cerridwyn
I fear hurt.
I fear making wrong choices.

Gail
I fear the boredom of loneliness
I fear the cold that brings sickness

Nise Nekheba
I fear pain

(burning paper)

Cerridwyn
Burn the paper
Release continue on to form a Circle around the Altar in the Center

Gail
Let my fears dissipate in the fire

<burning paper>

HPS
(**HP & HPS** stand in the center, by the altar.)

Envision a pomegranate before you whole and green take it, and envision it as you slice it open spilling its red pulpy seeds before you:
Behold the Fruit of Life
Which is death. <taste the pomegranate>
Envision an apple before you whole and red take it, and envision it as you slice it open through its equator see the pentacle formed in the apple before you:
Behold the fruit of Death
Bestowing Life!
Look about you and see the Circle here!

Dark Lord
(kneeling)

Cerridwyn: This is the circle of rebirth.
"This the circle of Rebirth.
Through you all passes out of Life, but through Me all may be born again. Everything passes, changes.
Seed becomes fruit; fruit becomes seed.
In birth, we die; on death, we feed.
Know Me, and be free of all fear. For My womb is the Cauldron of Rebirth, in Me, the Circle is ever Turning."

Dark Lord: Blessed Be!

(kissing HPS hand)

(standing up)

Cerridwyn
Now go forth into the world
Death and Rebirth have transformed you
Life begins again!

Dark Lord
Gracious Guardian of the West, Spirit of Water
Thank you for attending this our rite of Samhain

Shadow Hawk
And as you depart to your watery realm, we bid you fair journey until we meet again.

Blessed Be!

(blowing out candle)

(turning to South)

Frodo
Spirits of the South

We thank you for attending our Circle, and for your fiery gifts.
As you return to your lovely realms, we bid you Hail and Farewell!

<to east>

Nise Nekheba
Oh African spirits of the East

Oh Chango, Obatala, and others
We thank you for attending our sacred Circle and for your graceful, peaceful breeze.
We bid you farewell.

(blowing out candle)

Gail

Spirit of the gentle earth and fertile soil
Thank you for your blessings
Sleep deep into the night
Keep us safe within your heart
Blessed be to all that have shared your gifts

<blowing out candle>

Cernunnos

(turning to My Lady)

My Lady, it's the time when we walk the land again Our children call us, and the fields and forests grow barren as the leaves dance their way to death. Now it's time for us to leave this space and walk the Circle of Life and Death again. Gracious Goddess, you who the Stars shine for, You who I dance and Live for you who Bring us Life and Death and Life again I thank you for your presence here tonight so that once more we could dance together.. As you depart this space, we will always remember you, and the love that you have for us.

Cerridwyn

Hunter, you who trod the paths of the Wild and untamed, I thank you for your presence here tonight. Cernunnos, ancient one, your song of the Earth itself, In love and in change, we will always hold you dear.

Farewell.

HPS

The Circle which surrounds us, glowing blue and white fades gently counter-clockwise spirals inward, Gently, gently.
Fire seal the circle round
Let it fade beneath the ground let all things be as they have been since the beginning of time.
Merry Meet, Merry Part & Merry Meet again!!

{^}

CompuServe Online
Yule Ritual, 1990

Participants
8-1 = Jehana
8-2 = DragonHart
8-3 = NC
8-4 = DANIEL
8-5 = Larne
8-7 = PEN
8-8 = Ladyhawk
8-13 = Felix & Anne

DragonHart

Relax....let the worries of the day dissolve into the earth under your feet. Breath deeply. This is a journey, sacred and magical. Prepare yourself for that journey.

-^-

Yule is a time of change. Death and rebirth are the themes that this holiday brings to us. We enter this sacred time anxious for the birth and growth of the Sun God. We naturally go through many changes during this time. We make resolutions to do better, to give up things that keep us from growing.

-^-

In our mind's eye we draw a circle of Power. Our blade travels at astounding speeds, dividing us from the rest of the natural world. We are set apart, between worlds.

-^-

Taking the chalice of water, we sprinkle the circle, feeling the cool liquid on our fingers. We begin to feel the cleansing power of our Mother's blood. The sprinkling finished, we return the chalice to the altar.

-^-

The smoke from the censor curls playfully around your fingers as you reach to pick it up. Breath deep of the sweet Frankincense and Myrrh as you walk the boundaries of the circle with it. Let the scent drive away all negativity in you. When you have finished your sacred task, place the censor in it's place on the altar.

-^-

Pause a moment to notice the unlit altar candle.

-^-

<Facing the East> <Raising hand in salutation>

"Spirits of Air, hear our call. Attend our Rite and afford us your knowledge and protection. So be it!"

Daniel
Hail Spirits of Air

Felix & Anne
So mote It BE!

Jehana
Welcome sacred Wisps of thought and Wisdom!

Ladyhawk
Hail Sword Hallow!

Larne
Airy Spirits, Welcome! Join us, and help us to **know** and understand!

NC
Ave Raphael

DragonHart
<Facing the South> <Raising hand in salutation>

"Spirits of Fire, hear our call. Attend our Rite and afford us your love and protection. So be it!" <GA>

Felix & Anne
So Mote It Be!

Daniel
Hail spirit of Fire

Jehana
Welcome Sacred coils of energy and flame!

Ladyhawk
Hail Spear Hallow!

Larne
Bright spirits of Fire, Welcome! Join us, and help us in making our wills manifest!

NC
Ave Michael! Hail Djinn, great elemental king.

DragonHart	<Facing the West> <Raising hand in salutation> "Spirits of Water, hear our call. Attend our Rite and afford us your cleansing and protection. So be it!" <GA>
Felix & Anne	So Mote It Be!
Daniel	Hail Spirits of Water
Jehana	Welcome, sacred wells of healing and intuition!
Ladyhawk	Hail Grail Hallow!
Larne	Deep blue water spirits, welcome! Join us, and help us know of our own depths!
NC	Ave Gabriel. Niksa, great elemental king, hail!
DragonHart	<Facing the North> <Raising hand in salutation> "Spirits of Earth, hear our call. Attend our Rite and afford us your strength and protection. So be it!" <GA>
Felix & Anne	So Mote It Be!
Daniel	Hail Oh Great Spirit of Earth
Jehana	Welcome, sacred bones of our root-mother!
Ladyhawk	Hail Stone Hallow!
Larne	Earth Spirits, welcome! Help us to find the solid core within us!
NC	Ave Uriel. Cob, great elemental king, hail.
DragonHart	<Facing Center>

"Mother Goddess, we ask that you join us in our Rite and share with us the wonder of the rebirth of your son and lover. You give us much and in return we offer you perfect love. So be it!" <GA>

Felix & Anne
So Mote It Be!

Daniel
Perfect Love and Perfect trust

Jehana
Bright Lady, welcome, in our Love!

Ladyhawk

Larne
Welcome Bright Lady, let us share your joy and love on this night!

DragonHart
"Lord, God, King, Father, we ask that you join us in our Rite and share with us your death and rebirth. Come and show us the divine beauty of life, love, death and rebirth.

So be it!" <GA>

Felix & Anne
So Mote It Be!

Daniel
So Mote it Be

Jehana
Welcome, Hunter, we bid you among us!

Ladyhawk
So Mote It Be!

Larne
Lord, we your children who wept at your passing now rejoice in your return! Welcome!

DragonHart
Like anxious relatives, we await the birth of the Child of Light. The Mother's womb, dark like the night, has grown to encompass half of the earth. Now the birth is at hand. The water breaks and covers the land with snow. Last years Child has grown and become King. He is now old and venerable, waiting to pass his solar flame onto his own Son that he might be born anew. He lovingly holds the hand of the Lady who must endure his

death and birth all in the same moment.
*
<lighting alter candle> <chanting>

Queen of the stars,
Queen of the moon,
Queen of the horns and queen of fire!
Lord of life, seed of light, flame that warms the coldest night!
Child of light come to us!!!!!!!!

<GA with invocation of Sun God Child>

Jehana
Child of new-light, we bid ye welcome!

Ladyhawk
Welcome, Mabon Lost one, Found again! Blessed Be!

Felix & Anne
Behold! **Horus**! Child of Fire! Child of Joy, come ease the days of the Mother. Welcome and Blessed be!

Daniel
Hail and welcome child of light.

Larne
Welcome young Lord of warmth and light!

Felix & Anne
Praise Be Unto the Crowned and Conquering **Child**!

DragonHart
Now is a time to greet the Child of Promise and give him an offering of words that will help him grow strong.
*
Child, Lord of Light, Hail and Welcome! I give to you an offering of peace on earth. As you shine on us empower us with compassion and wisdom. <GA>

Felix & Anne
Endow us with the Fierceness of **truth!**

Daniel
Show us the joys of Love

Ladyhawk
Mabon, we offer you music and joy and love!

Felix & Anne

Thy Birth is a Power and Honor within us...
We Pledge to Honor and Nurture THEE!

Larne

Welcome! I give you an offering of Music! Grant light and energy to our creative endeavors!

DragonHart

Now it is time for us to go our separate ways. As we do, let us think on the things that we must let pass away in our own lives, and those things that should live anew.

Lord and Lady, Thank you for sharing with us this time so sacred. Be ever with us. Bless us and guide us. So mote it be.

<facing east>

Powers of Air, all knowing ones, thank you for attending our celebration.

Hail and farewell.

<facing south>

Powers of Fire, inspiring ones, thank you for attending our celebration.

Hail and farewell.

<facing north>

Powers of Earth, Wise ones, thank you for attending our celebration.

Hail and farewell.

The Circle is open, but never broken. Merry meet, merry part, and Merry meet again!!!!

Blessed Be!!!!

The Rite is ended

Jehana Merry meet again!!!
Felix & Anne Blessed **Be**!!!
Ladyhawk Merry meet again!
Felix & Anne Hugs!!!
Larne Blessed be!
Daniel Blessed Be
PEN Merry Meet Again!
DragonHart Blessed be!

{^}

CompuServe Online
Spring Ritual
Equinox 1992

User ID	User ID	Nod	Area	Name
8-1	73715,1552	NWH	Rm 8	Larne
8-3	70401,523	NOM	Rm 8	Felix Culpa
8-4	75166,706	LOU	Rm 8	Peri
8-5	72740,634	BPC	Rm 8	Tapestry
8-6	71600,621	DNC	Rm 8	Jehana
8-8	71361,2705	LSM	Rm 8	>>Nan<<
8-9	70007,1546	VFL	Rm 8	Labhriunn Macian
8-13	73117,2012	GRT	Rm 8	Paul P

Larne

OK all, standard procedure, a number of places after I say <ga> you're invited to add your own thoughts, in order of user number. If you don't want to add anything just say ga or something, so the next person knows when to start.

Today we meet to celebrate the spring equinox, which is also the first day of spring. The time when day are night are equal, and the day continues to grow. The weather is starting to get warmer, the days longer. The Earth is starting to awaken, buds and blooms and shoots of all sorts are starting to appear. And there's that unmistakable sense of spring in the air; not quite a smell, more like a feeling, vague and indistinct, but definitely there.

Take a few deep breaths, in and out in and out let all those worries and schedules and plans that dominate most of our time turn to liquid and drip away, down into the ground. Feel yourself freed from the constraints of time and space. Become awake, alert, yet simultaneously relaxed and comfortable.

Now, visualize a point of bright blue light to the east. Let it move in an arc

towards the south, leaving a trail of cool blue fire behind it, separating Where We Were from Where We Will Be.

Continue the arc to the south,
then to the west
then to the north
then back to the east.

We have now isolated ourselves from the rest of the everyday world, but in doing so we have all come together, here Between the Worlds, joined by the joyful dance of electrons and other, subtler, forces. Take a moment to visualize us all together, and say a mental 'hi!' to everyone else.

Turn your mind's eye to the east, and visualize incense smoke. Within that smoke are vague forms that, although they have no firm shape, give off a distinct sense of great knowledge.

Eastern spirits of the Air! We ask you to join us in our celebration and to share with us your gifts of understanding and insight. Welcome!

Felix Culpa
IHVH (Tracing pentagram) ga

Tapestry
Welcome. ga

Jehana
Hail and welcome, refreshing breezes! ga

Nan
March winds that shake the walls of my house tonight...welcome!

<ga>

Larne
Now turn to the south, and visualize dancing flames. See the indistinct forms there, and feel their strength. These are obviously entities who can accomplish anything they strive for!

Southern spirits of Fire! We ask you to join our celebration, to help us manifest our own Wills into the world. Welcome!

Felix Culpa
ADONAI (tracing pentagram)

Tapestry
Welcome, spirits of passion. ga

Jehana
Hail & welcome, passionate spirits of fiery will! ga

Nan
Welcome to our celebration dear warriors of the heart. <ga>

Larne
Turn now to the west, and think of a large body of water. Within its depths move other forms, beings whose emotions and capacity for empathy are as deep as the waters they move in.

Western spirits of Water! We ask you to join us in our celebration, and to help us touch our own deep emotional cores.

Welcome!

Felix Culpa
EHEIEH (tracing pentagram)

Tapestry
Welcome, spirits (sprites) of LOVE!

Jehana
Hail & Welcome, waters of Intuition!

Nan
Welcome wisdom of the deeps, join our celebration and cleanse and heal us.

<ga>

Larne
Concentrate now on the north, and think of a patch of ground.
Under it other entities move, entities that, though they are as without absolute shape as the others, are somehow extremely solid at the same time.

Northern spirits of Earth! We ask you to join in our celebration, and to remind us by your presence that each of us, also has a solid center that is as firm and real as the Earth Herself.

Felix Culpa
AGLA (tracing pentagram) ga

Tapestry
Wee, spirits of the earth, bring us your strength.

Jehana
Hail & welcome, bones of the land herself!

Nan
Sweet earth ones welcome to our celebration.

Larne
Finally, turn back to the east, and complete the circle.
Bright Mother, Goddess of the grass and trees, beautiful Lady of the gentle rains that nourish the soil, please join us! We meet today to honor You, and to share Your joy in the life springing up around us. Welcome!

Felix Culpa
Before me: RAPHAEL
Behind me: GABRIEL
At my right hand: MICHAEL
At my left hand: AURIEL.

Tapestry
Welcome, Great Lady!

Jehana
Hail, gentle Lady, whose touch brings life's nurturance to the land!

Nan
Hi Mom

<grin>

Larne
Green Man, Herne, Radiant Sun that warms and lights us, God of the woods where once again bright spring colors are beginning to appear, we ask you to join us as well!
Come, wake us from the long winter sleep, into the bright, green world!

Felix Culpa
Come forth, O HORUS
Ye Crowned and Conquering Child
Come Ye forth and partake of our celebration

Tapestry
Welcome, my Great Horned Lord!

Jehana

Hail & welcome, Hunter Herne!

Nan

A thousand welcomes oh laughing one.

Larne

The Lord and Lady take hands, and slowly begin to dance across fields that have lain cold and hard all winter. Grains, grasses, flowers, young animals, all come out of their dark homes to see them and be nourished by their love. We too need this nourishment as we come out into the daylight. Both on a physical level, as well as to feed those hopes and desires we keep within us. For myself, I will gladly take some of this energy to help me as I continue my efforts at musical composition. May the music spring out of me as beautiful and vibrant as the flowers from the ground!

Everyone, now take this energy within to feed those seeds within you. Feel free to tell us what you are growing, or don't if it is something special and private you wish to keep to yourself.

Felix Culpa

Come unto me, O MUSES!

Tapestry

I ask for self-confidence to grow and flourish.

Jehana

May growth and creativity flourish within me.

May it spread to all those who wish to share with it.

Nan

I breathe in the joy of spring to feed my creativity in my art work and in my writing. And may i inhale the fertility of this season so that i may breathe out and share it with others.

Larne

Finally, as we rejoice in the lengthening days let us take a moment to think of Kuwait and the surrounding areas, where the thick foul smoke often prevents the sun from getting through at all, and chokes both plants and people. Let us direct some of this nourishment to an area which has already suffered so much, and let us send our best wishes to the people who undertake the difficult and dangerous task of putting out all the burning oil wells. May a day soon come when we no longer need such dangerous and disgusting substances to provide our energy!

Bright Lady and Lord, we thank you for joining us in our circle and sharing your love and joy with us. We shall continue to grow in your presence! Although you leave us now, you are always with us. Hail and farewell!
Felix Culpa Hail and Farewell, O Ye Four Furies!
Jehana Hail & farewell, Gentle Lady and Hunter Herne!
Tapestry Thank you for your love and sustenance.
Nan Mahalo and aloha gentle dancers of the light.
Larne Focus yourselves again to the east. Spirits of Air, we thank you for attending our rite and stirring our minds. Hail and farewell!
Felix Culpa IHVH (tracing pentagram)
Tapestry Hail and farewell on the winds.
Jehana Hail & farewell!
Nan Thank you and farewell sweet spring winds.
Larne Now to the south. Spirits of Fire, we thank you for attending our rite and charging our wills. Hail and farewell!
Felix Culpa ADONAI (tracing pentagram)
Tapestry Hail & farewell on the smoke.
Jehana Hail & farewell!
Nan Dear friends thanks you once again for joining our rite.
Larne To the west. Spirits of Water, we thank you for attending our rite and

touching our hearts. Hail and farewell!
Felix Culpa EHEIEH (tracing pentagram)
Tapestry Hail & farewell on the water.
Jehana Hail & Farewell!
Nan For your healing and your laughter we thank you watery ones.
Larne To the north... Spirits of Earth, we thank you for attending our rite and helping us feel our centers. Hail and farewell!
Felix Culpa AGLA (tracing pentagram)
Tapestry Hail and farewell in the earth.
Jehana hail & farewell!
Nan hail and farewell.
Larne Now unwind the circle, letting the arc collapse back into a point taking it back from east to north to west to south, and back to the east, where it again become a bright point, which goes back into the Earth. The circle is open, but never broken merry meet, merry part, and **merry meet again!**
Felix Culpa **So mote it be!**
Jehana **Merry meet again!!!** **B*B!!**

Tapestry Hugs!
Nan B*B Hugrz too all
Larne Blessed be, all!
Jehana Hugs!
Felix Culpa (gang-hug)

{^}

HANDFASTING RITUAL FROM LADY ARIANE

On Prodigy

Our tradition (Fam. Trad.) uses a lovely ceremony I will post here. You may use any or all of it that pleases you.

Our bride wears white with red Witches cord at waist, groom wears red with white Witches cord.There is a procession led by the High Priestess bearing the wand, and the High Priest carrying the bells. The bride and groom are escorted by two pages. At altar the Hps. lights candles (red & white) and Incense (Rose & Frankincense). After charging the circle the High-priestess who officiates says: We gather here this Night (day) to bind together this man and woman in a ritual of love. Let all who stand within this circle be here of their own free will and accord in peace and love. We charge this Circle to be filled with love. May this sacred space be consecrated before the Gods and Goddesses and may it be a Guardian and Protection for the work we do this night (day). Let (name)and(name) stand here before us and in the Presence of the Ancient Ones.

Hps goes to the East: Be with us here oh Spirits of the Air With your breath of life, join the bonds between these two and tie them tightly.

South: Be with us here oh Beings of Fire. Give their love and passion your own all consuming ardor.

West: Be with us here of Beings of Water. Grant these two the deepest of love richness of body, soul and spirit.

North: Be with us here, oh Spirits of Earth, Let your strength and constancy be theirs for as long as they desire to be together.

Blessed Goddess and Laughing God, look with joy on this Union of this man and this woman. Grant them harmony and beauty in their lives and let them be always mindful of their commitment, one to the other. Let them so live together that their joy of each other will be a shining beacon for all to see. Give to these two your love and protection. SMIB.

The Priest and Priestess each hold an end of the wand and place the rings on it. The B&G each place their right hand over the rings on the wand. The Hps says: Above you the Stars Below you the stones, As time passes remember this; Like a stone your love should be firm, Be close, yet not so close that you restrict one another. Possess one another yet grant each other freedom to grow. Be understanding and compassionate. Have patience with each other, for storms may come, but they will quickly go. Be free in giving warmth and affection, make love often and be sensuous to one another. Fear not lest the ways or words of the unenlightened give you unease, for the God and Goddess are with you now and always. To the bride: Is it you wish to become one with this man? To the groom, Is it your wish to become one with this woman? Take the charged rings from the wand and hand them to each in turn. As they place the rings on each other they say: Let this circle of Gold reflect the circle in which we stand to be a constant reminder of the pledges exchanged. Let it remind us daily of the wheel of life and the unbroken cycles of eternity. The B & G drink out of the Chalice as the HPS says...As you share this cup this night(day) so may you share your lives and fortunes. The B&G remove their Witches cords and hand them to the HPs who asks the B&G to face each other and hold hands. She then binds their hands with the cords and says...As we bind together this man and this woman with these cords let their fates and future be so bound. May they hold fast to each other, even as they are now held fast. Hps removes cords and hands them to the pages. Hps says: As the God and Goddess and the Ancient Ones are witness to these rites I now proclaim you to be wed, one to the other. SMIB. (Here the B & G kiss).

The HPS goes to each of the four corners dismissing the elements in turn by saying: We dismiss you now, Oh spirits of air (earth ,fire, water,) and ask you to return to your elemental home harming none as you go and taking with you our thanks for your attendance.

And then at altar,: Dear Lady, Mother of us all, Blessed Lord of the Woodland.. We thank you for your Attendance in our Sacred Circle and ask your blessings on this couple and on the work we have performed here this night (day). We dismiss you now to your areas of governance, harming none as you go and taking with you our thanks and love.

As we unwind our circle we place before this newly bound couple our offerings of flowers to bring beauty to their lives and as they represent the God and Goddess this night (day) we ask their blessings on each of us. Merry meet and merry part and merry meet again. The circle unwinds from the North with each guest (circle member) kneeling before the B & G and placing fresh flowers before them. As they

kneel the B & G touches each person on the forehead. The guests leave the altar area after this followed by the B & G, then the pages and finally the Hp & Hps. I thought long and hard about posting this as a public message. But since I wrote it, (and plagiarized some of it from various Pagan sources) and we have used it in our hand-fastenings and have found it to be appropriate and moving, I think it may be something to be shared and enjoyed by others. Like all Pagan rituals, use only what seems appropriate to you. Rearrange it, re-write it or toss it out. It is, as I said, a Fam. Trad ritual.

Lady Ardane.

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Maiden Story

Excerpted from "The Bardic Mysteries: The Book of the Fool," by the Whyte Bard:

The Maiden, being young and giddy, was watching the Men and Women as they played and laughed in the Garden one morning. She turned to the Fool, blinked her eyes, and said, "They are so fine and good, smiling all the time. How will they ever learn and grow if they have no obstacles; if there is no pain?"

And Trickster smiled a mad smile, and gave the Maiden a box. It was a small box, of something that might have been wood, but wasn't, and it had no lock on it. It did, however, have a small, neatly lettered sign on its lid.

Trickster pointed to the sign, and said, "That's called 'writing.' I haven't invented it yet."

"Oh," said the Maiden, "But what's in the box?"

"Oh," said Trickster, "You don't want to know!"

"I don't?" said the Maiden, slightly miffed, "But I'm Deity!"

"I know that," Trickster grinned, "But you still don't want to know."

"Well....all right." And the Maiden flounced away, very much put out.

Trickster watched Her go, and grinned. He then put the box down where the Maiden could see it whenever She looked in that direction, and sauntered away, eating an apple.

The Maiden looked at the box for several days.

"I wonder what's in there...." She would think to Herself. "That Person is always up to some trick."

Finally, Her curiosity got the best of Her, and She walked into the Garden and picked up the box.

She sat down under the apple tree, and spread Her skirts about Her, and placed the box on Her lap.

She looked at it for a long time, and then thought, "Well! A little peek inside can't do any harm..." And She opened the box.

Immediately, the lid sprang off, and a cloud of tiny things flew out! They were like flies, or mosquitoes, and they buzzed crazily about Her head for a moment, and then flew off in all directions.

Trickster stepped out from behind the tree.

"Well, now You've done it," He said.

"Done what?" asked the Maiden.

"Let loose what was in the box. Pain, and Suffering, and Envy, and Hatred, and Jealousy, and War, and Covetousness, and Sloth, and quite a lot more."

Just then, the box gave a great heave, and a very tiny, very bright little Something flew out.

Trickster smiled a warm smile, and said, ".....and Hope. I'm an eternal optimist. Want an apple?"

"I guess so," said the Maiden. "What did it say on the lid, anyway?"

"The usual. You know, 'Do Not Open This Box.'"

"Oh. I guess I messed up, huh?"

He smiled at Her, and said, "Not really. We would have had to do it anyway, and this makes a better story, though they might get it wrong."

They both looked at the Men and Women, who were now sitting around on the grass arguing with each other. A couple of the Men were fighting, and a group of the Women were talking in whispers about another group of Women. Another Man

had fenced off a section of the Garden, while another was coughing a little with a bewildered expression on his face.

"Excuse me for a bit," said Trickster. "I guess I have to be the One to finish this, and get them started up the Path."

He walked briskly over to the Men and Women, changing His Aspect as He went, until He appeared as a different sort of Being indeed.

"Time to leave," said the Angel to the Men and Women.

"Yes, we know," they answered, only half sadly, and the Men and the Women started out from the Garden, out on the Path Of Being Human.

Trickster watched them go, out from the Gates.

"Good luck....." He murmured, and he sheathed the Flaming Sword and closed the Gates of Innocence.

Thus it was, and so it is, and evermore shall be so!
{^}

The Sacred King

The Men and Women were hungry. They would eat of those that walk in Fur, Fin and Feather, and thank them for their sacrifice, but that was not enough. They would eat of the wild fruits of the Earth, but that was not enough, for all of these must be found, and hunted, and a home cannot be built on this.

And the Sacred King saw, and thought upon it for a time, and His face grew grave and sad.

And He spoke to the Lady, and said, "I must die."

And the Lady grieved for Her Lord, and He fell upon His Sword, and died.

The Mother buried Him in the Earth, returning Him to Her Womb, and mourned, and Winter wrapped the World in ice and snow.

She covered the face of the Sky with dark clouds, and Her Tears of rain poured therefrom in cascades and torrents.

And the Tears of the Mother wetted the ground, and the Sun warmed the ground, and a green shoot appeared, poking its head out from the Womb of the Mother, and grew as the days grew, longer and taller, until the golden hair of the Sacred King once more waved proudly in the wind; until the Grain of the Fields stood, row upon row, as far as the eye could see; until the Bounty of the Mother, the Sacred King Himself, stood upon the World, ready to be harvested.

"That was well done," said the Mother, "But it pains me to see you die."

"It is as it must be," He said, "And does it not show them that Death is an illusion; is but another change in a Multi-Verse of Change? It feeds them, too, and this is a good thing."

"You are right," She sighed, "But I just wish it could have been done in a kinder way."

"Maybe," He spoke, lowly, "But it is as it is nonetheless."

{^} Thus it was, and so it is, and evermore shall be so!

The Gifts Of The Fool

The Men and the Women were hungry. All about them was the Mother's Bounty, the Gift of the Sacred King, and no way to harvest it.

The Fool came, and took of the Earth itself, and mixed it with water, and shaped a Pot. And He took of the Grass, and shaped a Basket, and Nets, and Clothing.

And He took wood from the Tree. A straight piece of wood, and he took a stone, the very Bones of the Mother, and shaped it to a point, and fastened it to the wood, and made a Spear.

With another stone He made a Hoe, and with another he crafted a Knife, and gave them to the Men and Women.

And the Fool spoke, and said, "Look you here at Tools. They give you claws and fangs, and extend your reach longer than any of the Brothers and Sisters-in-Fur, even as high as the stars themselves. They will bring you food, and clothing, and shelter. They are good servants, but poor masters, for they can also be used in the service of War, and War will harm and kill you, and destroy what you have. Learn from Earth, and be wise."

The Men and Women were cold, and the winds of Winter blew over them. Ice and snow rushed around them, and they huddled together, fearing.

But the Fool came to them, with a new thing.

He took wood from the Tree, and the Bones of the Mother, and made a small circle. And with the wood from the Tree He made Fire.

And the Men and Women gathered around the warmth, as planets gather around suns, and were glad.

And the Fool said, "Look you here at Fire. It is warm and good; a good servant, but a poor master indeed. Learn from this, that some things are good when used correctly, and very bad indeed when used wrongly. For Fire will warm your homes, and cook your food, and do many things for you, but it can harm you, and

kill you, and destroy what you have. You will find many things like Fire. Learn from Fire, and be wise."

And the Fool took the clay pot, and filled it with Water, and placed therein the meat of the hunt, and the fruits of the Earth. He placed the pot upon the Fire, and the Water rolled and boiled, and the smell was savory to the Men and Women.

And the Fool spoke, and said, "Look you here at Water, the Blood of the Mother. It will refresh you, and cool you, and shall be your servant. But mind you do not let it be your master, for it will drown you, and flood you, and harm you and kill you, and destroy what you have. It is soft, but of all things it will wear thru even the hardest object. You will find many things like Water. Learn from Water, and be wise."

The Fool sat beside the Fire, and hummed to Himself, and as He hummed He clapped his hands in time, and He made yet another new thing, and called it Song. And the Men and Women took up the Song, and sang, and rejoiced.

And the Fool said, "Look you here at Air. Song is of the Air, of the very Breath you take. Song will comfort you in sadness, and rejoice with you in celebration. Song will weave Words into Magic, and can bend the edges of Reality. Treat it with respect, and do not misuse it, for Song, and Words, can twist and lie and turn you to a harmful way; take away your individuality and turn you to a Mob, that knows not what it does."

"You swim in the Air as a Fish swims in Water. Keep it pure, and live. Foul it, and die. It is your choice. And beware of the Storms of the Air, for this insubstantial Element can destroy what you have, and kill you. You will find many things like Air. Learn from Air, and be wise."

And the Fool took of the Sacred King, and He winnowed it in the Air. He ground it between the Bones of the Earth, and He made flour, and wetted it with Water, and baked it in Fire, and made Bread, the Body of the Sacred King.

"Know that I am always with you," sang the Fool. "I am He who Saves, He who Teaches, He who brings Light to the World. I bring peace with one hand, and a sword with the other, that you may not stagnate, but might learn and grow, and attain the very stars in the Heavens."

"You will always kill me, in many ways. I have been chained to a rock, and crucified, and burned, persecuted, and hated. I have been banished and slain, but always, always I return to you, and I will not be silenced." "My words will be twisted, and misunderstood, but with each

generation you will strive ever closer to That which you reach for, forever striving, forever attaining, and forever changing."

"Sometimes I will come in quiet, slipping in and out again before you have known my Presence, and at other times I will come with the sound of trumpets and proclamations."

"But always I will come, and I shall be with you, always, to the End of Time."

And He gave the Bread to the Men and Women, and said "Remember!"

And one approached, and said, "You have told us of Earth, and my husband was digging therein, and it fell upon him and he died. Therefore I shall kill you."

And another approached, and said, "You have told us of Air, and a great wind has blown my mother from a high place, wherefrom she died. Therefore I shall kill you."

And another approached, and said, "You have given us Fire, and my daughter has burned her hand therein. Therefore I shall kill you."

And another approached, and said, "You have told us of Water, and my son has drowned therein. Therefore I shall kill you."

And they took the Spear, made from the wood of the Tree, pointed with the Bones of the Mother, and thrust it into the body of the Fool, and the Fool smiled sadly, and, for the first time of many, died.

"Will you always do this Teaching, O Fool?" said the Lady.

"Assuredly so," replied the Fool, with a smile, "For are they not Our children?"

"That they are," said the Lord, "But for how long shall You teach them, and be slain in return?"

"For always," said the Fool. And he smiled, and a single tear coursed down His cheek.

Thus it was, and so it is, and evermore shall be so!

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Death

He was old. He felt old. His body did not work right anymore, and he was always tired. His eyes were rheumy, and there were pains in his joints that woke him in the cold night time.

One night, as he slept, a soft white light filled his hut. He looked up, and saw the most beautiful Lady he had ever seen standing in the room.

"Who are you?" he whispered.

"Death," She answered, quietly.

"Death?" His reply was confused. "I never thought Death would be so beautiful! We have always pictured you as some kind of specter of fear."

The Lady smiled. "You only fear Death because you do not remember it. Just as you fear Life, because you do not remember it. Come. Walk with me, and be at peace."

He got out of the straw bed, and walked to Her. She took his hand, and he looked back at the bed. He saw his body, laying there. Still and unmoving. Dead.

"It's quite a shock, isn't it?" Her voice was calm.

"Am I .... dead?"

"Most assuredly so. Come."

They walked out of the cottage, hand in hand, and he noticed that they were not walking thru the streets of the village where he had lived.

"Where are we?"

"You'll see in a moment. Wait."

"Am I bound for Hell?" he asked.

She stopped, and looked him in the eyes.

"There is no Hell. You have lived as most humans do, loving, hating, being loved and being hated. You did the best you could with the Light you had to see by. You have learned much, and earned much."

Her voice was low, but filled with a vibrancy that touched his very soul.

They continued a little way down a hill, and then turned a corner, or something very much like it, and he saw, and heard the laughter.

"Is it Heaven? What is it? It's beautiful!"

"This is the Summerland. Here you will rest a while, and play, and perhaps meet old playmates again and discuss your Game, and ways to improve It. It is time for you to remember all your lives."

She reached up, and softly touched him on the forehead.

"Now remember."

And he did.

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Rebirth

"It is time for you to go now."

The Lady spoke to him in a sweet voice.

"So soon?" he answered, "It seems as if I just arrived."

"It always does," she smiled, "But it's time to move on to another life and another body. You'll like this one."

"I hope so. Buchenwald was not pleasant...."

"No, it isn't. But, like you folks say, 'that's Life!'"

He laughed, and stood up on the so-green grass.

"Yeah, I guess it is. See you in a while, folks."

The Circle of friends waved at him, wishing him luck and good fortune, and he and the Lady moved off into a misty area.

"Pretty foggy here," he remarked.

"It will clear up soon," she said, and she took his hand.

They walked for a long time, until he saw they were on a quiet street in a small town. It looked like a nice place. Around the corner was a park, and in it, two people, a man and a woman, were sitting on a bench, holding hands. They were deeply in love, and that love shone around them to those with eyes to see.

"These are your parents. They're nobody special, but they're nice people and you'll like them," She said.

"They look like nice folks," he replied. "Anything I need to know before I do this?"

"I'm afraid I can't tell you. Life is one of those things that you just have to experience on your own."

"OK," he said, "I guess You're right, all things considered."

The Lady laughed, and touched him on the forehead.

"Now forget, for a time, until you return to Me."

And he did.

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CREATION MYSTERY

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the Multi-Verse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"

"No," said the Sacred King.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled the Youth.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiosity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"

"No," said Chaos.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled Trickster.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the Multi-Verse, and mixed it with the dry clay of earth, and mixed the substance thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"

"No," said the Crone.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled the Maiden.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birth- waters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things.

And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love.

And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiosity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow.

And the Lord smiled upon His Lady.

Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.
And the Lady began to dance.
And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and the Fool. They danced the moon, and stars, and Sun, and all that there is, they danced into being.

And they danced Death into the World, for we must close the Circle of our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending, ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start anew; hand in hand They dance, to a Music They have made, endlessly creating, and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

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The Triple Goddess

As the Maiden, I saw through your eyes as a child
Spring rains, green forests, and animals wild!
I saw you run freely on the Earth with bare feet!
I watched as you danced in the winds, blowing free!
I was there as you grew, getting stronger each day!
I brought you rainbows, chasing grey skies away!
I was there in your laughter - I was there in your tears!
I was the acceptance you gained from your peers!
I saw your first love and I felt your first blush,
As passion first stirred in the night's gentle hush!
I am there with you always in the fresh morning dew!
I bring you the crispness of beginnings anew.

As the Mother, I bore all the labor distress
Of birthing your child, and I felt the caress
Of your hand on the face of the new life so dear.
I heard its first cry, and I eased your fear!
I provided the milk which you fed from your breast
Till the baby grew strong, and with health it was blessed.
As she took her first step, I was there in your smile!
I was there while you nurtured your beautiful child!
On the first day of school, when the doors opened wide
I was there in your fear - I was there in your pride.
I am there with you always in the bright full of moon!
I bring you fertility - abundance in bloom.

As the Crone, I brought blessings of wisdom with age
[Wisdom not found by the turn of a page].
I was there as you taught the correct way to live:
To love and to trust - to take and to give!
I was there in the twinkle of your aged eye!
I was there in your thoughts of the years flying by!
I was there when you taught the Mysteries of old!
I was there in the fire warming you in the cold!
In the weariness of age, I was there with you, too...
I brought well-deserved rest and peace unto you!

I am there with you always in the darkness of night!
I complete your life cycle, guiding you toward the light.

Maid, Mother and Crone - We are all One -
Yet We are all separate, as each role is done.
We do not leave you - We're always there
As you walk through this life with your worries and cares;
As you dance in the spiral, We live inside -
Deep in your spirit - where nothing can hide!
No matter your path, no matter it's length -
We give you courage and We give you strength.
We are there to support you every hour of day
And deep in the night, when dreams take you away.
Our gifts We give freely, for you are our Child...
Yes, We are the Lady: Wise, Pure, and Mild!

-Kalioppe-

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A Goddess Arrives

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Sacred Texts editor.

THE NOVELS OF DION FORTUNE AND THE DEVELOPMENT OF GARDNERIAN WITCHCRAFT

by Chas S. Clifton

Dion Fortune

No one occultist of the 20th century worked more vehemently in advocating a "Western" - and within that, "Northern" - path of esoteric spirituality than did the English ceremonial magician, Dion Fortune. She founded an esoteric school that still persists, but beyond that direct transmission, her ideas seeded themselves into modern Neopagan religion to the point that they seem completely indigenous, their origins invisible.

Certain of Fortune's key ideas, however, were not so much transmitted through her mystical writings and articles in The Occult Review of the 1920s, as they were passed on through a unique series of novels, one of which stands fifty years later as "the finest novel on real magic ever written," in the words of Alan Richardson, her most adept biog rapher[1]. Primary among these key ideas was her raising up of a lunar, feminine divine power - not that she was the first modern magician to do it, but by taking the two paths of ritual and literature she gave the power two ways to go.

The second idea was that of egalitarian magical working, something she came to late in her life (she lived from 1890-1946). This was a fairly radical idea in that all her associations with the Theosophical Society, the Order of the Golden Dawn, and her own Fraternity (later Society) of the Inner Light included the idea of hierarchies and grades, going back in her own self-proclaimed incarnational history to lifetimes among the sacred priestly caste of legendary Atlantis.

Both of these ideas are found in the Anglo-American branches of modern Witchcraft, which first made its presence known in Great Britain in the early 1950s, having, I suspect, been developed and codified into its modern form during the later 1930s and 1940s. While a demonstrable personal connection between the modern witches and Dion Fortune cannot be proven - unless one had her entire mailing list circa 1939 in hand - I think a literary connection can be shown.

Her ideas about an earth-based Western tradition of esoteric, magical religion, which exalted the feminine principle, fit so neatly with the cosmology of those modern witches who came out of a similar esoteric British milieu, that the connection is unmistakable. The reason it has not been acknowledged until recently is that to do so would conflict with the frequent assertion that Witchcraft was the "Old Religion" brought forward unchanged in its essentials from centuries ago.

Unfortunately for that assertion, the historical records, such as they are, showed little evidence for secret goddess religion persisting until recent centuries in Northern Europe. The voluminous "witch trial" documents of England, Scotland, and France, which the archaeologist and folklorist Margaret Murray used to buttress her argument for the survival of a pre-Christian religion, do not mention goddess worship.

If one looks for other evidence of a goddess arriving in the mid-20th century, the other suspect typically is Robert Graves, whose widely influential book, The White Goddess, was written in 1944. Parallel and contemporary with Graves is Gertrude Rachel Levy's The Gate of Horn, which treats much of the same material Graves does, principally from the viewpoint of art history.[2]

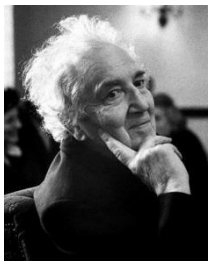
Robert Graves

The thesis of The White Goddess, which has been enormously influential among modern Pagan groups, is "that the language of poetic myth anciently current in the Mediterranean and Northern Europe was a magical language bound up with popular religious ceremonies in honor of the Moon-Goddess, or Muse, some of them dating from the Old Stone Age (Paleolithic), and that this remains the language of true poetry." Graves believed that this language "was still taught...in the Witch covens of medieval Western Europe."[3]

I do not contend that Graves and Levy supplied the dual male and female divinities of most modern Witchcraft covens. Their books were both first published in 1948, after Fortune's works had been in print for a decade or more. Before

examining the influence of Fortune's works, however, I will summarize the "coming out" of the British covens.

The Re-Emergence Of British Witchcraft

In 1951 the British Parliament repealed the Witchcraft Act of 1735 - largely at the urging of Spiritualist churches, who objected to its prohibition of mediumship. This statutory change unexpectedly led to the emergence into public view of a religious tradition thought to be extinct: Witchcraft.[4] These British witches defied definitions of the term common both in the vernacular and in anthropology textbooks. They were of both sexes, all ages, and were not isolated practitioners of maleficent magic; rather they claimed to be inheritors of the islands' pre-Christian religions. Their religion was duo-theistic: they worshipped a male god, often called Cernnunos, Kernaya, or Herne; and a goddess, sometimes called Aradia or Tana. Of the two, sometimes seen as manifestations of a non-personal Godhead, the goddess had the greater importance, and her earthly representatives, the coven's priestess, had greater ritual authority.

Greatly condensed, this is a description of what came to be known as "Gardnerian Witchcraft," after Gerald Gardner (1884-1964), who retired from the British colonial customs service in Malaya in 1936, returned to England and - as he described - was initiated into what he himself thought was a dying religion in 1938.[5] This was no overnight conversion: Gardner was fascinated for many years with magical religion and "practical mysticism". A recognized avocational archaeologist and anthropologist in Malaya, during a visit to England in the 1920s, he set out to investigate the claims of British Spiritualists, trance mediums and the like.

As he wrote: "I have been interested in magic and kindred subjects all my life and have made a collection of magical instruments and charms. These studies led me to spiritualist and other societies..."[6]

Gardner wrote three books on Witchcraft, one novel, and two nonfiction works. The novel was High Magic's Aid (1949), a stirring tale of late- medieval English coveners dodging secular and clerical foes with something of the feel of Walter Scott's Ivanhoe or Robert Louis Stevenson's The Black Arrow to it. Interestingly enough, the "witch- craft" portrayed in High Magic's Aid differs from what was later called "Gardnerian Witchcraft." In it the goddess is deemphasized;

the rituals are more in line with the post-Renaissance traditions of ceremonial magic.

Gardner's next two books, The Meaning of Witchcraft (1959) and Witchcraft Today (1954), are more definitive of the tradition. All three of the forenamed remain in print; an earlier novel, with the suggestive title A Goddess Arrives, is long out of print, and I have not been able to locate a copy. Gardner and his followers also produced a "book" that was, until the early 1970s, passed on as hand copied manuscripts: "The Book of Shadows." It is a collection of "laws" and suggestions for running a clandestine coven, performing rituals, resolving disputes between witches inside the group, and so forth. Although it appears to be written in perhaps the English of the 17th century, I have concluded that it was produced during and immediately after World War II. Its atmosphere of secrecy and underground organizing is not a product of the witch-trial era, but of the early years of World War II when an invasion of southern England by the German Army appeared quite likely, and patriotic Britons were planning how they would organize a Resistance movement like those in France, Norway, and elsewhere in Nazi-occupied Europe.

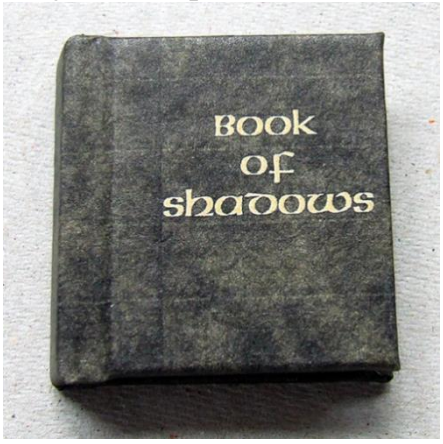

The woman often assumed to have birthed the idea of a Pagan under- ground in Christian Western Europe was not Dion Fortune, but the Egyptologist Margaret Murray of University College, London. Professor Murray, better known as the time for her work with Sir Flinders Petrie in Egypt, began researching Pagan carryovers while convalescing from an illness in 1915. World War I had interrupted her work in Egypt, and she wrote in her autobiography, My First Hundred Years:[7]

"I chose Glastonbury [to convalesce in]. One cannot stay in Glastonbury without becoming interested in Joseph of Arimathea and the Holy Grail. As soon as I got back to London I did a careful piece of research, which resulted in a paper on Egyptian elements in the Grail Romance...

Someone, I forget who, had once told me that the Witches obviously had a special form of religion, 'for they danced around a black goat.' As ancient religion

is my pet subject this seemed to be in my line and during all the rest of the war I worked on Witches... I had started with the usual idea that the Witches were all old women suffering from illusions about the Devil and that their persecutors were wickedly prejudiced and perjured. I worked only from contemporary records, and when I suddenly realized that the so-called Devil was simply a disguised man I was startled, almost alarmed, by the way the recorded facts fell into place, and showed that the Witches were members of an old and primitive form of religion, and that the records had been made by members of a new and persecuting form."

Murray's researches into medieval and Renaissance witch-trial documents from Britain, Ireland, and the Continent (including those relating to Joan of Arc and Gilles de Rais) led to her writing three books, The Witch-Cult in Western Europe (1921), The God of the Witches (1931), and The Divine King in England (1954). In them she described her evidence for the survival of a pre-Christian religion centered on the Horned God of fertility (later labelled "The Devil" by Christian authorities) up until at least the 16th century in Britain.

As the late historian of religion Mircea Eliade wrote, "Murray's theory was criticized by archaeologists, historians and folklorists alike."[8] Pointing out some parallels between medieval witchcraft and Indo-Tibetan magical religion, Eliade gives qualified approval to part of Murray's conclusions.

"As a matter of fact, almost everything in her construction was wrong except for one important assumption: that there existed a pre-Christian fertility cult and that specific survivals of this pagan cult were stigmatized during the Middle Ages as witchcraft....recent research seems to confirm at least some aspects of her thesis. The Italian historian Carlo Ginsburg has proved that a popular fertility cult, active in the province of Friule in the 16th and 17th centuries, was progressively modified under pressure of the Inquisition and ended by resembling the traditional notion of witchcraft. Moreover, recent investigations of Romanian popular culture have brought to light a number of pagan survivals which clearly indicate the existence of a fertility cult and of what may be called a "white magic," comparable to some aspects of Western medieval witchcraft."

One may thus argue that the existence of Murray's three works "paved the way for Gardner's reformation", as J. Gordon Melton of the Institute for the Study of American Religion put it.[9] Gardner's "reformation" of whatever British witchcraft existed prior to his initiation into it had both theological and ritual aspects. The works he and his associates produced give a style of worship, a new set of ritual

texts - and increasing emphasis on the goddess-aspect as the tradition grew - all of them pre-figured not in Murray's works but in Dion Fortune's.

A Practical Occultist

In my experience, there is hardly a British, Irish or American witch of the revived, post-Gardnerian traditions who has not read something by Dion Fortune, and the same probably holds true in Canada, Australia, or New Zealand. Until 1985, however, biographies of her were nonexistent, even while the American Books in Print reference volumes listed twenty of her books in that year's volume - not bad for someone considered at best an obscure genre writer by the literary establishment of fifty years ago and of today.

Neither her book on psychology, The Machinery of the Mind, written in the 1920s nor her works on occult philosophy, nor her five "occult" novels and volume of short stories received much critical notice when they came out. Such notice as was received was almost worse than none. A 1934 (London) Times Literary Supplement review of her book Avalon of the Heart begins, "The author tells us that she is the last of the Avalonians - of those who were drawn to Glastonbury as 'a center of ever-renewed spiritual and artistic inspiration,' whatever that may mean."

And clearly the reviewer was not interested in finding out! Alan Richardson's 1985 work, Dancers to the Gods, while primarily about two members of Fortune's magical order, contained the first well-researched material on her life.[10] He followed it with a full biography, Priestess, two years later, an affectionate and sensitive portrait of this woman whose spiritual trajectory has yet to reach the horizon.[11] Charles Fielding's and Carr Collins's The Story of Dion Fortune contains more details of her and her associates' magical work, but is written in a wooden "true believer" style and marred by numerous editorial blunders.[12]

To summarize greatly, she was born Violet Mary Firth in 1890 in Wales, where her English father, together with his wife's relatives, operated a seaside hotel and health spa catering to a well-to-do clientele. When her grandfather's death led to a dissolving of the partnership, her father moved the family to London where he could live comfortably off his inheritance. Her spiritual quest as a young woman led her to Christian Science (which her mother adopted when it came to England), Freudian psychology, the "Eastern wisdom" of the Theosophical Society, the Qabalistic magic of the Order of the Golden Dawn,

8and study with an Anglo-Irish occultist, T.W.C. Moriarty, the model for "Dr. Taverner" in her book of short stories, The Secrets of Dr. Taverner. She would have liked to have studied Freemasonry, but could not, being a woman.

She studied psychology while in her twenties, before the outbreak of World War I, and practiced as a psychoanalyst for a time, the field not yet being closely controlled by the medical establishment. Fortune was probably the first writer on ceremonial magic and hermetic ideas to draw upon and acknowledge the work of Freud and later Jung. In her novel The Goat-Foot God, published in 1936 and dealing with the effects of both psychological repression and past lives, its central character, Hugh Paston, asks a friend,

"Are the Old Gods synonymous with the Devil?"

"Christians think they are.

"What do you think they are?"

"I think they're the same thing as the Freudian subconscious."[13]

After Moriarty's death she headed the Christian Mystic Lodge of the Theosophical Society. In 1927 she married Thomas Penry Evans, a Welsh doctor practicing in London, nicknamed "Merlin" or "Merl" for his own magical interests. They were priest and priestess, but never father and mother. The marriage, magically productive but contentious in the mundane world, lasted until 1939 when Evans left her for another woman. Fortune continued to head their group, which became the Society of the Inner Light and maintained, for a time, both a large communal house in London and another establishment in Glastonbury. The Society continues to this day, but Dion Fortune herself died of leukemia in 1946.

Her penname derived from the motto she took as her magical name in the Golden Dawn, "Deo Non Fortuna", or roughly, "by God, not by Chance." Her involvement with the Golden Dawn lasted roughly from 1919 to about 1922, and while these were the sunset years of the Order, which had been founded in 1888, they set for her a significant pattern of what an esoteric order should be.

That Fortune also eventually was influenced by Jung is apparent in her work, although she was an occultist first and a Jungian second. Since her time there has been a great deal of discussion of the "gods and goddesses" by such neo-Jungians as James Hillman and Charlotte Downing. Surely Fortune's blending of

psychoanalytical ideas, Hermeticism, Qabalah, and Christian mysticism in the two orders she headed prefigures Hillman's question, "Can the atomism of our psychic paganism, that is, the individual symbol- formation now breaking out as the Christian cult fades, be contained by a psychology of self-integration that echoes its expiring Christian model?"[14]

I doubt that Dion Fortune would have answered as dogmatically as Hillman did, "The danger is that a true revival of paganism as religion is then possible, with all its accoutrements of popular soothsaying, quack priesthoods, astrological divination, extravagant practices, and the erosion of psychic differentiation through delusional enthusiasms."

Where she did agree with Jung is that Western methods are best for Western people. Jung wrote: "Instead of learning the spiritual techniques of the East by heart and imitating them... it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has been developed in spiritual principles in the East. We should then be in a position to build on our own ground with our own methods."[15]

Compare Fortune's chapter "Eastern Methods and Western Bodies" in Sane in which she stated:[16]

"The pagan faiths of the West developed the nature contacts. Modern Western occultism, rising from this basis, seems to be taking for its field the little-known powers of the mind. The Eastern tradition has a very highly developed metaphysics.... Nevertheless, when it comes to the practical application of those principles and especially the processes of occult training and initiation, it is best for a man to follow the line of his own racial evolution... The reason for the inadvisability of an alien initiation does not lie in racial antagonism, nor in any failure to appreciate the beauty and profundity of the Eastern systems, but for the same reason that Eastern methods of agriculture are inapplicable to the West - because conditions are different."

It is clear from Fortune's novels that a "true", that is psychologically informed, Paganism, was indeed what she sought in the late 1920s and 1930s. Time after time she created plots that mixed the therapeutic and the magical, drawing characters who combined psychological acumen with non-ordinary wisdom. She defined her ideal mixture thus in Sane Occultism: A knowledge of [occult] philosophy can give a clue to the researches of the scientist and balance the ecstasies of the mystic; it may very well be that in the possibilities of ritual magic we shall find an invaluable

therapeutic agent for use in certain forms of mental disease; psychoanalysis has demonstrated that these have no physiological cause, but it can seldom effect a cure."[17]

I see her as someone who shared a significant degree of philosophical accord with what would become "Neo-Pagan Witchcraft", but who in practice followed a different path. I have said her contribution to "the Craft" has not been sufficiently acknowledged; there is one exception. The works of two English Witches, Janet and Stewart Farrar, produced during the late 1970s and early 1980s, frequently refer their readers to Dion Fortune. In a recent instance, having laid out a ritual based on one in Fortune's novel The Sea Priestess and having received permission from the current leadership of the Society of the Inner Light to do so, they write:[18]

"In their letter of permission, the Society asked us to say 'that Dion Fortune was not a Witch and did not have any connection with a coven, and that this Society is not in any way associated with the Craft of Witches.' We accede to their request; and when this book is published, we shall send them a copy with our compliments, in the hope that it may give them second thoughts about whether Wiccan philosophy is as alien to that of Dion Fortune (whom witches hold in great respect) as they seem to imagine."

Despite the Society of the Inner Light's disavowal, a good circumstantial case can be made that Fortune's works, particularly her novels, could have influenced Gerald Gardner and his initiates. This insight was brought home to me while reading The Goat-Foot God, published two years before Gardner's initiation into the Craft. Its plot is typical of Fortune: a person down on his or her luck and near psychological collapse is rescued by a powerful magician or priestess and re-integrated socially and psychically.

Hugh Paston, quoted above, is a wealthy Londoner on the verge of a nervous breakdown following the death of his wife and his friend - revealed to be her lover - in a car wreck. Aimlessly walking the streets, Paston finds a used-book shop run by a scholarly occultist who becomes the catalyst of his psychological integration. This includes finishing some actions begun by a heretical medieval prior in an

English monastery who may have been an earlier incarnation of Paston's or who otherwise overshadows him. What caught my attention was a remark given to the character of Jekyll's, the bookseller, who in guiding Paston's reading on magic tells him, "Writers will put things into a novel that they daren't put in sober prose, where you have to dot the Is and cross the Ts.[19]

Fortune's literary output was divided between novels and "sober prose- ". Other "sober titles" included Practical Occultism in Daily Life, The Cosmic Doctrine, Esoteric Philosophy of Love and Marriage and what is often considered to be her masterpiece, The Mystical Qabalah. Robert Galbreath, writing a bibliographic survey of modern occultism, defined her message as "spiritual occultism."[20]

"Spiritual occultists state that it is possible to acquire personal, empirical knowledge of that which can only be taken on faith in religion or demonstrated through deductive reasoning in philosophy. Further, this knowledge, arrived at in full consciousness through the use of spiritual disciplines, is said to reveal man's place in the spiritual plan of the universe and to reconcile the debilitating conflict between science and religion. The goal of occultism, therefore, is the complete spiritualization of man and the cosmos, and the attainment of a condition of unity."

The novels, however, convey a parallel but somewhat different message. They do it using a different vocabulary, a more consciously Pagan vocabulary. While published statements of the Society of Inner Light proclaimed it "established on the enlightened and informed Christian ethic and morality," its founder's novels say repeatedly that Christianity has had its day and a new Renaissance is dawning. After his experience of inner integration Hugh Paston muses:[21]

"It is a curious fact that when men began to re-assemble the fragments of Greek culture - the peerless statues of the gods and the ageless wisdom of the sages - a Renaissance came to the civilization that had sat in intellectual darkness since the days when the gods had with- drawn before the assaults of the Galileans. What is going to happen in our day, now that Freud has come along crying, "Great Pan is risen!" - ? Hugh wondered whether his own problems were not part of a universal problem, and his own awakening part of a much wider awakening? He wondered how far the realization of an idea by one man, even if he spoke no word, might not inject that idea into the group-mind of the race and set it working like a ferment?

Likewise, in The Winged Bull, set not long after World War I, Colonel Brangwyn the magician tells his new student, one of his former junior officers:[22]

"It [Christianity] had its place, Murchison, it had its place. It sweetened life when paganism had become corrupt. We lack something if we haven't got it. But we also lack something if we get too much of it. It isn't true to life if we take it neat."

Later, during a ritual Brangwyn quotes Swinburne's poem "The Last Oracle" in praise of Paganism past - it was this aspect of Swinburne that G.K. Chesterton mockingly called "neo-Pagan" - making Murchison remember "that great pagan, Julian the Apostate, striving to make head against the set of the tide," and Murchison thinks to himself:[23]

"And the trouble with Christianity was that it was so darned lop-sided. Good, and jolly good, as far as it went, but you couldn't stretch it clean round the circle of experience because it just wouldn't go. What it was originally, nobody knew, save that it must have been something mighty potent. All we knew of it was what was left after those two crusty old bachelors, Paul and Augustine, had finished with it.

And then came the heresy hunters and gave it a final curry-combing, taking infinite pains to get rid of everything that it had inherited from older faiths. And they had been like the modern miller, who refines all the vitamins out of the bread and gives half the population rickets. That was what was the matter with civilization, it had spiritual rickets because its spiritual food was too refined. Man can't get on without a dash of paganism, and for the most part, he doesn't try to."

The notion of injecting a key idea into the collective unconscious of Western humanity appears over and over in Fortune's novels. It is not surprising that the writer who had two favorite maxims - "A religion without a goddess is halfway to atheism" and "All the gods are one god and all the goddesses are one goddess and there is one initiator" - should repeatedly call for attention to be paid to the Great Goddess. In another of his soliloquies, Hugh Paston thinks, "Surely our of all her richness and abundance the Great Mother of us all could meet his need? Why do we forget the Mother in the worship of the Father? What particular virtue is there in virgin begetting?"[24]

Drawing Down The Moon

When the British witches went public in the early 1950s, the idea that Christianity had had its day and furthermore was not always the right path for Westerners was often heard. The major difference between their religion and that portrayed in the

witch-trial documents Margaret Murray studied, however, was the reintroduction of worship of the Great Goddess. She was seen both as Queen of Heaven and Earth/Sea Mother, depending on the context. The best evidence for Fortune's influence here lies in the construction of the key "Gardnerian" ritual called "Drawing Down the Moon."[25]

In that ritual, developed and/or modified by Gardner and his contemporaries, the Goddess is invoked by the priest in the body of the priestess. It is expected that a type of divine inspiration will result. Drawing down the Moon is a key part of every Gardnerian ritual circle - and its elements and purpose are easily discernible in Fortune's novel The Sea Priestess, which she was forced by publishers' lack of interest to self-publish in 1938.[26] Richardson, her biographer, calls it and its sequel, Moon Magic, "the only novels on magic ever written," considering the competition.

Although Gardner only hints at the workings of the ritual in his books, his successors, the Farrars, explain it more fully in Eight Sabbats for Witches.[27] It comes after the drawing of the ritual circle – a conscious creating and marking of sacred space, defined by the cardinal directions and purified with the four magical elements, fire and air (incense), water and earth (salt). While the priestess stands before the altar (in a traditional Gardnerian circle she holds a wand and a lightweight scourge in her crossed arms, like a figure of Osiris), the priest kneels and blesses with a kiss her feet, knees, womb, breast and lips. Then a shift occurs, both in language and action. He ceases to address her as a woman and begins to address her as the Mother Goddess, beginning with the words, "I invoke thee and call upon thee, Mighty Mother of us all..."[28]

When the invocation is completed, the priestess is considered to be speaking as the Goddess, not as herself. She may go on to deliver a passage (authored by Doreen Valiente, whose role I deal with below) that is based partly on material collected during the 1890s in Italy by the American folklorist Charles Leland.[29]

I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon earth, I give the knowledge of the spirit eternal; and beyond death, I give peace, and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold, I am the Mother of all living, and my love is poured out upon the earth."

She may, of course, speak spontaneously; Janet Farrar comments that "'she never knows how it will come out.' Sometimes the wording itself is completely altered, with a spontaneous flow she listens to with a detached part of her mind."[30]

Dion Fortune believed that a re-introduction of both ritual and psychological approaches to the Great Goddess would even the psychic balance between men and women, a theme carried on today by a number of feminist psychologists and writers, although with scant acknowledgment. She wished every marriage to take on an aspect of the hieros gamos (divine marriage), and it is there that a parallel with Witchcraft ritual lies, since many rituals turn on sexual polarity, both symbolically and literally. Fortune foreshadowed this in The Sea Priestess when she wrote:[31]

"In this sacrament the woman must take her ancient place as priestess of the rite, calling down lightning from heaven; the initiator, not the initiated... She had to become the priestess of the Goddess, and I [the male narrator], the kneeling worshipper, had to receive the sacrament at her hands... When the body of a woman is made an altar for the worship of the Goddess who is all beauty and magnetic life... then the Goddess enters the temple."

This is not just Fortune's description of the magical side of marriage, but a virtual schematic of the Drawing Down the Moon ceremony and its concluding Great Rite, as Gardner called ritual intercourse at its conclusion (something more frequently performed symbolically). As the Farrars state, "The Great Rite specifically declares that the body of the woman taking part is an altar, with her womb and generative organs as its sacred focus, and reveres it as such."[32]

I would suggest that when the Farrars openly built a new ritual upon the Sea Priestess, the "seashore ritual" mentioned earlier, which forms Chapter X of The Witches' Way, they were openly admitting a debt to Fortune which modern Witchcraft has always carried on its books. To recapitulate, the circumstantial case for Fortune's influence on the beginnings of modern Witchcraft fits the chronology. Gerald Gardner's initiation took place in 1939 in Hampshire. In the late 1940s he "received permission" to publish some things about Witchcraft in his novel High Magic's Aid, which appeared in 1949 and had little of the Goddess element in it. The Sea Priestess was written in the 1930s, but only available in a private edition at first, while its sequel, Moon Magic, was available in 1956.

The Great Goddess becomes more central in Gardner's works from the 1950s and is absolutely central to the Craft as it developed in that decade. She did not, however,

appear in Margaret Murray's works on the alleged underground Paganism of the Middle Ages, which Murray wrote in the 1920s. There may, however, be echoes of a Goddess religion in Italy, based on Leland's research there in the mid-1800s. Leland provided another literary source for the Drawing Down the Moon ceremony.

The person who re-wrote that ceremony and gave Gardnerian- tradition ritual much of its form is now known to be Doreen Valiente, who wrote four books on the Craft as well. Her contributions to the texts are discussed at length in The Witches' Way. Although not the only one of Gardner's original coveners still living (i.e., after he moved away from the coven that initiated him, most of whose members were elderly in the 1930s), she has been the only one publicly involved in a critical re-evaluation of the tradition's beginnings.

Although Gardner and Fortune were contemporaries, she does not know if they ever met, she told me in a 1985 letter. She did, however, say that she is "very fond of Dion Fortune's books, especially her novels The Sea Priestess, The Goat-Foot God, and Moon Magic. It is notable that her [Fortune's] outlook became more pagan as she grew older." Whether this is a tacit admission that she drew upon Fortune's works, I cannot say. Witches are known for oblique statements, and Valiente walked a fine line between secrecy and disclosure.

Given England's size, its relatively interwoven cliques of occultists, and the small number of novelists dealing with Pagan themes, it is unlikely that Valiente and Gardner were not aware of Fortune's novels at the time they were giving their religion its present form. As we have seen, Gardner was himself engaged in a conscious search for magical learning in the 1920s and 1930s, and it was in the 1930s that Fortune's novels began appearing, while the chapters of Sane Occultism were published serially in The Occult Review , and influential British journal it is unlikely he would have overlooked.

Valiente, meanwhile, was initiated by Gardner as a priestess in 1953 and left his coven to form her own in 1957, the year after Moon Magic came out. With such a coincidence of subject matter, place and dates, it is difficult not to see Dion Fortune as a previously unadmitted but significant influence on the development of Gardnerian Witchcraft.

Today the Goddess revival seems to have its "applied" and "theoretical" wings, with the Neo-Pagans in the first category and various Jungians, writers on feminist spirituality and historians of religion in the second. With her combined

psychological and magical training, Dion Fortune could be considered a foremother to each.

NOTES

1. Alan Richardson, Priestess: The Life and Magic of Dion Fortune. (Wellingborough, Northants: The Aquarian Press, 1987), p.37.

2. G. Rachel Levy, The Gate of Horn: A Study of Religions Conceptions of the Stone Age and Their Influence upon European Thought. (London: Faber and Faber, 1948).

3. Robert Graves, The White Goddess: A historical grammar of poetic myth. (New York: Farrar, Strauss and Giroux, 1966), p.12.

4. Raymond Buckland, Witchcraft from the Inside. (St Paul, MN: Llewellyn Publications, 1971), p.55. The law was a successor to the Witchcraft Act of King James I, passed in 1604 and repealed in 1736.

5. J.L. Bracelin, Gerald Gardner: Witch. (London: Octagon Press 1960).

6. Gerald B. Gardner, Witchcraft Today. (London: Rider & Co., 1954), p.18

7. Margaret Murray, My First Hundred Years. (London: William Kimber, 1963), p.104. The title was no exaggeration; she was born in 18- 63.

8. Mircea Eliade, Occultism, Witchcraft and Cultural Fashions: Essays in Comparative Religions. (Chicago: University of Chicago Press, 1976), p.56

9. J. Gordon Melton, Magic, Witchcraft and Paganism in America: A Bibliography. (New York: Garland Publishing Co., 1982), p.105

10. Alan Richardson, Dancers to the Gods. (Wellingborough, Northants: The Aquarian Press, 1985).

11. ------, Priestess: The Life and Magic of Dion Fortune. (- Wellingborough, Northants: The Aquarian Press, 1987).

12. Charles Fielding and Carr Collins, The Story of Dion Fortune. (- Dallas, Texas: Star and Cross Publication, 1985).

13. Dion Fortune, The Goat-Foot God. (London: The Aquarian Press, 1971), p.89

14. James Hillman, "Psychology: Monotheistic or Polytheistic." Appendix to David L. Miller, The New Polytheism. (Dallas, Texas: Spring Publications Inc., 1981), p.125

15. C.G. Jung, "Yoga and the West". In The Collected Works of C.G. Jung. (London: Pantheon, 1958), Vol XI, p.534.

16. Dion Fortune, Sane Occultism. (Wellingborough, Northants: The Aquarian Press, 1967), pp.161-2.

17. Ibid. pp. 25-6.

18. Janet and Stewart Farrar, The Witches' Way. (London: Robert Hale, 1984), pp. 95-6.

19. Goat-Foot God, p. 89.

20. Robert Galbreath, "The History of Modern Occultism: A Bibliographic Survey." Journal of Popular Culture, V:3 (Winter 1971), p. 728/100

21. Goat-Foot God, pp. 352-3

22. Dion Fortune, The Winged Bull: A Romance of Modern Magic. (London: Williams and Norgate Ltd., 1935), p. 169. It is no coincidence that the leading female character was named Ursula Brangwyn, a name used by D.H. Lawrence for a character in Women in Love; Fortune was trying to re-state "the sex problem" on a "higher plane" than Lawrence had.

23. Ibid. pp. 154-6.

24. Goat-Foot God, p. 349.

25. A term that deliberately or otherwise echoes Plato's description in the Georgia’s of "the Thessalian witches who drawn down the moon from heaven."

26. Dion Fortune, The Sea Priestess. (London: Wynham Publications Ltd., 1976).

27. Janet and Stewart Farrar, Eight Sabbats for Witches: and Rites for Birth, Marriage and Death. (London: Robert Hale, 1981), p. 15.

28. The exact terminology may vary from coven to coven; the Farrar's give Gardner's favorite.

29. Charles Godfrey Leland, Aradia: or the Gospel of the Witches. (London: David Nutt, 1899). Leland may indeed have found some fragments of a goddess religion. Gardner and Valiente expurgated parts of it, such as the invocation of the Goddess as a poisoner of great lords in their castles, and other homely arts.

30. The Witches' Way, p.68.

31. The Sea Priestess, pp. 160-1.

32. Eight Sabbats for Witches, p.49.

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Temples, Covens And Groves Oh My!

by Khaled

There appears to be a fair amount of ongoing confusion as to what each of these is and what each of them should be doing, so let me stick my oar into it, too. But first, let's play the definition game.

CIRCLE

Three or more people who gather together to work ritual or Craft. Some are ritual only, some worship only, but most do both. The following are all special cases of a Circle:

GROVE

Circle usually led by, and under the auspices of, a coven. Frequently eclectic in practice, Groves are commonly used as an introduction to the Craft as a whole but not necessarily to any given Tradition. Groves usually don't initiate. May also be called a study group.

COVEN

Circle gathering at least once per month (with a majority gathering twice) for worship and/or magic. Membership tends to be stable with gradual personnel changes. Normally practicing within a single Tradition, Covens typically have strong group rapport. Most train their members to whatever standard they use. Rites of passage (the "I" word) are the norm.

TEMPLE

Two or more Circles, generally at least one Coven (the Inner Circle) and a Grove (the Outer Circle), the latter being open to the public. Serves the public as a place to worship and/or learn about the Gods with advanced training for those seekers who meet the Temple's standards. I'm on shakier ground here, never having run a Temple, but I see a Circle/Grove open to the general public as essential to the definition, while the strong affiliation to one or more covens is a matter of observation (as is the relationship between Groves and Covens cited earlier.)

A fair number of practitioners do not distinguish among these terms (nor, for that matter, among Wicca, Paganism and New Age). Feel free to take issue with any of these definitions, but they are what I have in mind as I write this. Let's take a closer look at what each of these is and how they tend to function within Neo-Paganism.

A Circle is a gathering of, preferably like-minded, individuals for purposes of magic and/or worship. None of those gathered need be of the same Tradition, nor even Initiate, though it makes for better results if at least some of them are. All Groves, Covens and Temples are therefore Circles. The reverse, however, isn't always the case since many Circles do not also meet the criteria for a Grove, Coven or Temple.

A Grove, or Study Group, is a Circle of students learning the basics of Neo-Pagan (or Wiccan or any of the other subsets of Pagan) worship and Circle techniques. While normally under the tutelage of one or more Initiates, the members are not necessarily being trained towards Initiation in any particular Tradition, nor need the tutors be of the same Tradition(s) as the students (nor even of each other).

Mystery religions, by their very nature, aren't for everyone, nor is any given Mystery suitable for all Initiates. The Grove is a way for potential Initiates to take a good look at one or more Traditions while learning how to handle themselves in just about any basic Circle. If this isn't for them, they can easily drop it. If it is, they can focus on the specific Tradition (or family of Traditions) which seems to speak most clearly to them (assuming they were exposed to more than one). Similarly, the tutor(s) can teach general techniques to any serious Seeker without worrying about an implied commitment to Initiate someone unsuited to their particular Tradition.

Groves do not normally do Initiations (they're done by the sponsoring Coven, if any), and tend to be oriented more towards teaching and worship than towards magical practice. They are also more likely to be fairly open to new members or even the general public than is the case with established Covens, while study groups, in my experience at least, are more likely to be invitation-only. The most effective Groves (or study groups, of course) are under the helpful eye, if not out-and-out sponsorship, of an established Coven or family of Covens.

A Coven, on the other hand, is a regularly meeting Circle, all of the same Tradition, at least some of whom are Initiates (and at least one of whom holds

Initiatory power if the Coven is to survive or grow). Such a group tends to become very close ("closer than kin") and is bound by the rules and styles (deliberately non-existent in some cases) of its Tradition, and by its own internal rules and customs. A member of a Coven is normally provided training and, when deemed ready, Initiation or Elevation by that Coven's Priesthood/Elders.

There are also magical considerations which go into the making of a Coven which further differentiate it from a Grove/study group, but it isn't my intention to go into them here. Suffice it to say that they are connected to the closeness and tend to enhance it. Because the bond is tight, and because a Coven generally intends to be around for a few decades, they're kinda fussy about who joins. The wise Seeker is equally fussy about which, if any, Coven s/he eventually joins. You're not joining a social club here, you're adopting, and being adopted into, an extended family. And this time round you have some control over who your kin will be!

Neo-Pagan Temples are a fairly new phenomena combining many of the characteristics of Covens and Groves. I think that the clearest description of just what they're about comes from the (draft) Constitution of the proposed Victoria (B.C.) Temple:

a) To minister to the Pagan community by way of providing support, education, and sponsoring religious celebrations;

b) To establish and maintain a religious sanctuary and place of worship accessible to all who would worship the Goddess and the God;

c) To provide a seminary for the training of Wiccan clergy;

d) To provide accredited ordination for Wiccan clergy;

e) To provide accurate information about Witchcraft to all who would ask and to engage in dialogue with other religious groups with the purpose of furthering understanding and friendship between us; and f) to do other charitable acts of goodwill as will benefit the community at large.

As stated in my definition of Temple above, I consider the provision of Neo-Pagan (not necessarily Wiccan) religious instruction and services to the general public to be essential, and provision of community services to the local Neo-Pagan population highly desirable. To be taken seriously in the wider world, we need to have our clergy recognized by our government(s), which in turn means that we

need to be visibly providing training and ordination which meets government accreditation criteria (which can vary significantly from jurisdiction to jurisdiction). Such accredited ordination is most easily administered through Temples.

To address a diatribe current on the Nets (computer Network Bulletin Boards: Ed.) so long as the governments we seek accreditation from think in Christian terms, then we will have to use Christian terms, carefully defined to earmark differences in usage, to describe ourselves to them. Sure, there's some danger of picking up some inappropriate (to Wicca) ways of thinking along with those terms, but we’re more likely to import them with converts who were raised as Christians. The solution to both problems is the same: clearly understood (by the tutors above all!) religious instruction. And if a Christian notion isn't inappropriate, and if it's truly useful, why shouldn't we adopt it? Religious intolerance itself is inappropriate to Wiccan thought, and I think we should be clearer in condemning it.

So how does it all tie together? I think that the Neo-Pagan community needs a mix of solitaires, coveners and Templars, along with significant variety among their Traditions, to remain intellectually and spiritually healthy. We also need umbrella organizations capable of meeting the needs of each of them, not only for credibility with governments and the general public, but to spread new (and not so new) ideas around the very community they should exist to serve. I'll talk more on what this umbrella organization should look like in a bit. For now, let's get back to roles of the different types of Circle.

One of the things that fascinates about the Craft is our teaching that the Gods don't need a Priesthood to run interference between Them and Their worshippers. Nor is this a new idea. Heroditus recorded with a certain amazement that Persians must call on a Magus to perform every little sacrifice, whereas among the Greeks of his time, anyone, including housewives and slaves, could sacrifice at any time, assuming they had the desire and the means. We have a Priesthood because some people feel called to a deeper understanding and expression of their faith than is the case for many. And while They don't need Initiated Priesthoods, humans find them very useful both as a source of thoughtful religious instruction and as a ready source of warm bodies to stick with the administrivia of organizing group ritual.

Like sex, however, effective worship isn't something that just comes naturally. It must be learnt, and practiced. Groves, festivals and Temples are all good places to learn the fundamentals, assuming you weren't fortunate enough to learn them at home. They are also good places to socialize with people who think much the way

you do, a deeply-seated human need we do well not to overlook. If your need runs deeper, you will find Priesthood there to talk to. If your needs prove more mystically oriented, they should be able to arrange contact with one or more Covens, who can in turn, if appropriate, Initiate you into whichever flavor of the Mysteries they practice.

Different Circle structures serve different needs. None is superior to the other except to the extent that it serves your needs better. For those of us simply seeking to express our religious feelings in sympathetic company, whichever form best serves that expression is all we're likely to need. But those of us who feel called to serve the greater community will need all of them to achieve the mandate we have set ourselves.

To return to our model umbrella organization, to serve a significant majority of the community it will have to address as many of the rather different needs of solitaires, Covens and Temples as is feasible without stepping on the concerns of any of them. To be effective, it has to have some standards, but it can't impose them from above without violating the sovereignty that all three segments of the community value rather highly.

One of the difficulties with any ideal is that it manifests imperfectly, if indeed it can be brought to manifestation at all. Rather than a discouragement, however, I find that a challenge: to bring about the best fit possible between reality and our ideal. Here then are my ideas on some of the attributes such an organization can aim for. To start from the top, I think the stated purpose of the organization should be to serve as a liaison between member clergy and the Establishment, whether government or public. Why clergy? Because we don't need government approval simply to worship our Gods, especially if we're doing so discreetly and on private property.

It's our institutions which need public recognition in order to be able to avail themselves of public resources available to other, already recognized, religions, not the worshippers themselves. And institutions effectively mean the clergy. Note I don't say Priesthood. It's one of the earmarks of the Craft that all Initiates are clergy, but in many of our Traditions, Priesthood requires a deeper under-standing of traditional lore and techniques.

The immediate needs such an organization should attempt to fulfil are essentially three:

1) Establishment of a Seminary to provide the training necessary for government accreditation as a minister of religion for those who need or seek said accreditation. To achieve this it will be necessary to look into the minimal training expected by any intended licensing bodies and ensure that those standards are being met or exceeded by all graduates of said certification program. This accreditation is to serve no other purpose within the organization: all of our members will be recognized by us as clergy, whether or not they seek further accreditation.

2) To act as a public relations and information office on the Craft to the general public. If we exist, we will be used as an information source, so we might as well plan on it and do the job properly.

3) To act as a Craft contact and social network to facilitate Pagan networking among members and non-members alike.

To expand upon the seminary somewhat, any member should be able to sit for an examination without taking the associated classes (a process known in Ontario as "challenge for credit"). If s/he passes, s/he is given the credit, if not, the associated courses must be taken before s/he may sit for another examination on that subject. In this way we can grant credit for existing knowledge without in any way compromising our standards. I think it would be a very bad idea to grant an exemption from this procedure to anyone.

Because very few of us are likely to be able to drop everything for a couple of years to travel to wherever we happen to establish the campus, one should be able to complete the courses necessary for certification by correspondence. Nor should the topics of instruction be limited for those required for accreditation with government.

Let's also see to it that our ministers have a grounding in the philosophy of religion, comparative religion (especially comparative Pagan religion) and chaplaincy as well. Note too that I keep referring to the document as a Certificate, not a college degree. A university level of education, while great for the egos of graduates, is unnecessarily high to meet the needs of our Pagan laity - a Community College is much more appropriate. The stages of learning in a guild-craft are apprentice, journeyman and master, NOT baccalaureate, master and doctor! Mind, I have no objection to our Seminary offering college level courses, nor any other course or seminar it may choose to offer. I merely object to the

insistence in some quarters that since most Christian ministers must hold graduate degrees, then by golly ours must too! Horsefeathers!

Our Organization then breaks down into a Seminary to provide internal education, and accreditation, to Pagan religious tutors; a PR office to provide external education, and referrals to the public; and one or more Festivals, and no doubt a periodical (e.g. a newsletter), to provide for contacts and networking both internal and external.

Further, I see our Organization as an ecclesia in the ancient Athenian sense of the term, and assembly of all those having the right to vote in our affairs. I don't feel the ecclesia should either set or attempt to enforce any standards beyond those required for government accreditation and a minimal ethical standard for membership. I feel that membership should be restricted to ordained clergy within a Pagan tradition, nor should the ecclesia itself set any standard as to what does or does not constitute clergy (though I expect it may have to define criteria for determining what is or isn't Pagan). All this because any other approach compromises the essential sovereignty of our Covens and Temples (for which purpose I see a solitary as a Coven of 1).

Since our membership is composed of clergy, not Covens and Temples, I favor one-person-one-vote. Certainly, groups with a large number of ordained members will thereby gain a larger number of votes in the ecclesia, why not? The ecclesia has no authority over individual members nor the organizations they may represent. Its most extreme power is to suspend the membership of persons found to be in violation of the ethical code, which code is set and policed by the members themselves. Or to appoint officers to manage the ecclesia's property and affairs, which officers will be legally and constitutionally answerable to the membership.

On the topic of polity, I see the ecclesia/AGM as setting policy which is then administered and interpreted by the officers. The officers should have no power to set policy themselves. Our structure should be absolutely minimalist to avoid unpleasant takeover bids later. Any office or function which doesn't need to be there, shouldn't be there. If someone has grounds for an ethics complaint, an ad hoc committee should be assembled to look into it. If amends are made or the objectionable behavior corrected, then the case should be dropped (i.e. the committee is focused on correcting unethical behavior, not punishing it).

On the subject of officers and their terms of office, I rather like the notion of electing them in alternate years for two- year terms. A one-year term is too hard on

continuity. One possibility to avoid little fiefdoms is to provide each function with two officers, one senior and the other junior. Each year the senior officer retires, the junior officer becomes the senior and a new junior officer is elected. Continuity is preserved, and each officer gains an assistant who has a year in which to learn the ropes. I think that barring the outgoing senior from seeking re-election as a junior would be wasteful of resources, myself, but it would certainly serve to break up fiefdoms even further, should the ecclesia happen to be particularly paranoid about them.

A not-so-little proposal, but the subject is an important one. This is only somewhat-baked, and I see the need as both real and immediate, so please give me some feedback on this.
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The Feminine Current In The Golden Dawn

by Peregrin

(A version of this article first appeared in SWEEPINGS).

Many Wiccans and Pagans, whilst declaring themselves "eclectic" seem to avoid the Golden Dawn like the plague. This is quite understandable, since on the face of it the GD seems to be counter to most of the Pagan philosophies. (The open hostilities and down putting directed at Wiccans that pour out of some GD practitioners does not help the matter either.)

The GD Is often viewed as inflexible, patriarchal, authoritarian and stuck up its own behind. A few Wiccans do practice the GD, but most of these, I feel do so with the belief that the two are watertight compartments - that is Wicca is a religion and the GD a "system". Most (including myself), if they confide in you will admit that they view the GD as more "powerful" - at least in the magical as opposed to the religious sense.

It is my aim here to show that the essence of the GD is not inherently patriarchal and opposed to Pagan ideology. This I believe can be readily observed if we remember that the Hermetic Order of the Golden Dawn was a late 19th century outward manifestation of a spiritual system Aeons old. The essence of the system would therefore be contained within, but not altered by, and outward form that reflected late 19th century western occult ideology. (Remember also that the GD first emerged via Masonic sources and thus the outer form was heavily colored by that system.) This essence can however be readily "tapped into". This will then help the magician avoid being trapped into "believing" the GD's outer form. The essence I speak of is, of course, the Goddess.

On the face of it to say that the GD's essence is Goddess sounds absurd. But please do not judge the GD book by its cover. Forget the outer form, forget the Victorian pomposity, forget the props. Let's go a little deeper.

First off, the original GD System relied heavily on its ceremonial initiations. The process of initiation (even the mimicry of ritual initiation) always involves a death and re-birth, which can only truly occur via Goddess, since only the "female" force of the universe can give birth. Thus straightaway we see that at the core of the GD is an unrecognized Goddess force. To deny it is to say that either,

a) the GD initiations do not involve a re-birth;

b) something other than Goddess can give birth;

or

c) the GD initiations are not effective, which anyone who has undergone them will heartily dispute.

Christopher S Hyatt, the main collaborator with the late Israel Regardie before his death, in a recent book - The Secrets of Western Tantra - makes several hints which echo the views I express. Says Hyatt, when tracing the link between the GD and the Tantric Goddess: "...one attribute among many others which gives the whole show away is the equality between male and female adepts." (p.69)

For a Masonically derived Order in Victorian England this was an unprecedented and daring move. Yet this had to, and did occur, since the Order's essence is based firmly on Goddess and the co-equality of the sexes. Looking a little more closely at the formation of the Order will also show many other clues regarding the hidden Goddess essence.

Firstly, the leading light of the Order, S L MacGregor Mathers, was an ardent supporter of the equality of the sexes and the young feminist movement. In his introduction to "The Kabbalah Unveiled" he sets the record straight concerning the nature of divinity: "...the translators of the Bible have crowded out and smoothed up every reference to the fact that Divinity is both masculine and feminine... now we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day."

Presuming the hidden Goddess essence and following the mythology of the Order, it becomes apparent why the "Secret Chiefs" chose such a person to lead the GD. If the Order's essence was patriarchal they would surely have chosen a different man.

Continuing with the examination we find that the Outer Order rituals are based upon a set of cipher manuscripts. In those manuscripts, as published in "The Secret Inner Order Rituals of the Golden Dawn", we find the candidate is often referred to as "she". In an age when women were still calling themselves "brothers" and "chairmen", this is significant.

Further, the Order was chartered and given authority (i.e., symbolic life) by a woman (Sr. SDA). Now admittedly serious doubt has been cast upon this history, but regardless of whether the events occurred in shared space-time or Westcott's mind, the symbolism is important – it is a symbolic birth performed by a Goddess figure.

This theme is further developed in the naming of the first true GD temple in England (and the initial temple of many GD Orders worldwide) as the Isis-Urania temple. Thus the Order is visibly dedicated to, and under the influence of, the Goddess. Behind all things, even GD temples, is the Mother.

Before having a quick flick through Regardie's "The Golden Dawn" to see what Goddess essence we can find there, let's pay attention to some of the more prominent protégés of the Order. Firstly Mathers himself went on to utilize his GD adeptship to develop, along with his wife Moina, the Rites of Isis in Paris (the couple nearly always worked as a partnership in their occult work.) Secondly Aleister Crowley, despite his male ego, misogyny and viciousness went on to produce a sort of Nuit "cult", using GD based techniques. Crowley himself is an excellent example of my point that inner essences do not necessarily reflect outer forms and vice versa. It is hard to imagine that such a person as Crowley (the man) could act as medium to such Goddess inspired beauty as the closing paragraphs of the first chapter of Liber Al vel Legis. Yet Goddess came forth anyway. Crowley, like the GD was outwardly patriarchal, but contained the essence of Goddess. There is no more Goddess inspired theology than Crowley's maxim, "Do what Thou wilt shall be the whole of the Law".

Dion Fortune, initiate of the Stella Matutina, also used GD based techniques to help formulate her Pagan workings, the focus of which was the Goddess Isis.

The most obvious evidence of Goddess in the GD is the Rose-Cross, the symbol of the combined female and male forces. The GD's Inner Order, the Rosae Rubeae et Aureae Crucis claimed a Rosicrucian lineage, and the links between the Rosicrucians and Goddess have been detailed beautifully by Gareth Knight in his book, "The Rose Cross and the Goddess".

We come then to the GD tarot, and find it restoring the court cards to an equal sexual balance based upon the Tetragrammaton. The male knave (page) of the exoteric packs of the era was correctly replaced by the female princess, symbolic of the Earth Goddess.

In Qabalistic philosophy we find the spirit of the Divine often referred to as Shekinah, which is seen as having a female essence. This is shown clearly by Mathers when he correctly translates a passage from the Sepher Yetzirah: "...AChTh RVCh ALHIM ChIIM: Achath (feminine, not Achad, masculine) Ruach Elohim Chiim; One is She the Spirit of the Elohim of Life."

This theology is followed in the GD. Israel Regardie shows this in his ritual for Spiritual Advancement, which is based firmly upon the Z documents of the Inner Order. Here he implores the Mother of Goddesses and Gods (Aima Elohim) to aid him in his quest. Regardie even uses a cauldron as a symbol of the Great Mother. This, believe it or not, is not a Wiccan ritual, but pure Golden Dawn.

The main weapon of the RR et AC adept, the Lotus Wand, has embodied within it much Goddess essence. It is described as, "...a simple wand surmounted by the lotus flower of Isis. It symbolizes the development of creation." (The Golden Dawn, 5th ed. p224.) This indicates that the creation of the Spirit, the Heavens and the Earth comes from the Great Mother Isis. The wand also represents the Kundalini - a feminine Goddess force. This to me is a beautiful tool, alive with Goddess, much more so than the Wiccan athame (which is objected to by some feminist Witches as being aggressive and masculine).

Finally let us return to initiations. The two most important initiations of the GD/RR et AC system, the Neophyte and the Adeptus Minor ceremonies, both contain the hidden Goddess essence.

The Neophyte ceremony is based on the myth of the Slain and Risen Osiris, where the candidate acts as the Slain Osiris. This myth; however, is a later patriarchal rendition of the Ishtar and earlier Innana myth of Goddess descending into the Underworld. The Goddess is thus present deep within the archetypal theme of the ceremony. Further, the act that seals the initiation proper, the final consecration, is conducted by Officers representing "the Goddesses of the Scale of the Balance". And as the badge of the grade is placed upon the new initiate, "... it is as the two Great Goddesses Isis and Nepthys, stretched forth their wings over Osiris (the initiate) to restore him again to life." The candidate is thus re-born to a fuller life by the power of Goddess.

The Adeptus Minor ceremony contains much Goddess essence quite openly. The clearest example of this is the Vault of the Adepti, and obvious symbol of the Womb of Goddess. As Regardie briefly points out in his introduction to the Golden Dawn, the candidate is led through the Twin Pillars which symbolize the vagina

and into the womb itself. There she returns to the Great Mother and is re-born and out through the vagina once more. The symbolism is so obvious, so beautiful and so potent, and I am surprised some Wiccan/Pagan group hasn't adapted the ceremony in their own workings.

From the foregoing it can easily be seen that Goddess is alive and well within the GD - at least in its essence. Sadly not many GD adepts are aware of this. Most GD magicians get too caught up in the outer form and potency of the system to notice where the energy and beauty originate. I am not claiming that the GD is, or should be, a religion. It is not, and its essence is not. The essence is however Goddess and Her continuing manifestation in this world. If we are to remember and consciously perceive this it will transform our GD work. Then the GD will no longer be "dry" and without life - the perceptions most Wiccans and natural Goddess worshippers intuitively feel.

For 100 years the Golden Dawn has concealed Her, the Mother of Light, Life and Love. But now in this time when She is being worshipped by so many in so many different ways, the Golden Dawn will at last reveal its secret. And just as the Stone that the Builders rejected shall become the Cornerstone of the Temple, so too shall Goddess become the key to the 21st century manifestations of what is now the Golden Dawn. The new Golden Dawn shall one day become as important as the Wiccan movement in the collective invocation of Goddess. This process is already beginning, and we can all take part in and promote it if we Will. But whether we chose to or not, now is the time to bury the false split between ceremonial and Pagan magic, for both are born of the Mother and both will lead us back to her.
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WARRIORSHIP

by Swein Runestaff

There has been much written on warriorship in recent times and interest in the subject shows no sign of diminishing. As Pagans we must come to understand our warrior ancestry and, more importantly, adapt its principles to modern life. If we fail in this task, we face the prospect of becoming either meek and herded sheep, or branded outlaws, condemned as were our ancestors, for our heresy.

Although I have read widely on the historical evidence, my own understanding comes mainly from my training in a living Norwegian tradition and in the Rune-Gild. There are many academic theories and conjectures about the role of the warrior in Pagan society but very few academics who understand warriorship. We Pagans do not have the luxury of theorizing, no matter how clever those theories may seem. If they are not of practical benefit to us in daily life, they amount to nothing more than intellectual wankery.

Paganism is about freedom. Freedom from dogma, freedom from our negative conditioning, habits, and inhibitions, freedom from our self-limiting beliefs. We must not think that we can improve our situation if we break the bonds of the Judeo-Christian chastity belt merely to adopt fetters forged from the twisted scrap of a bygone age. Christianity became fossilized before it reached the wisdom and tolerance of maturity, let us not make the same mistake.

Paganism has always had its strength in its diversity and fluidity, constantly adapting according to time and location. The form is always evolving but the essence remains. This fluidity is indeed part of the essence, and differentiates us from the anachronists who seek only relief from reality. To the Pagan, reality is not the tiresome mud of everyday, but colorful clay to be molded lovingly in our hands.

Paganism is our way and warriorship is our vehicle. Without warriorship, Paganism becomes quaint anachronism. In my tradition warriorship is not about aggression, in fact a warrior has gone beyond the need for aggression. Warriorship is actually magick, the art of manifesting the True Will. An aspect of this is illustrated in our understanding of the Berserk.

The word "berserk" comes from two words, "bare" and "sark" (a shirt). A berserk was originally one who fought without a shirt, bare from the waist up. Not only did they scorn body armour, they even went without the psychological advantage of a layer of clothing between their skin and the enemy's sword.

In our tradition, the symbolism of removing the armour is of great importance, but before it is safe to do so, one must be adept at doing battle with the armour on. Whether on the battlefield or in the marketplace we all wear some sort of armour against "the slings and arrows of outrageous fortune", or more to the point, the barbs of our fellow humans. In order to operate efficiently we must know our strengths and weaknesses, and become aware of the style and construction of our armour.

As our movements become increasingly efficient, we find that we can afford to shed some of our armour. We then find that our movements become even more efficient with the resulting freedom. Eventually we find ourselves totally open to the world. No longer encumbered with layers of protection we are free to be our true selves. Every act becomes a spontaneous and joyous act of pure will. We become a vortex of pure will force.

Paradoxically, while a novice stripped of armour would be instantly slain, an adept becomes impervious to steel. The berserk ceases to be a target by becoming as if devoid of gross substance. The Ynglinga Saga describes the Berserks when inspired by Odin, "They cut down the enemy, while neither fire nor iron could make an impression on them." That which offers no resistance cannot be cut. That which is flexible cannot be broken.

Anyone who has been in combat situations will realize that uncontrolled anger is rarely a friend in battle. Such emotion may well stimulate enthusiasm and fearlessness, but at the cost of judgment and precision. There is a Samurai saying- "The angry man will defeat himself in battle as well as in life." The true berserk rage is certainly not blind anger. An angry warrior may be frightening and deadly but is unlikely to come out of a battle alive, let alone unscathed.

The secret of the berserk's invulnerability is the ability to let the True Will flow unimpeded. This requires the warrior to be totally calm and centered while at the same time unleashing the destructive forces of the Will. This is a form of meditation infinitely more difficult than being calm and centered in a quiet room (something most people find almost impossible anyway). The slightest distracting thought can be fatal. By not letting thoughts interfere with the flow of Will, the

berserk is always in the right place at the right time. Action flows, there is no rigidity or predictability, there is nowhere a blade can strike.

The berserk acts without hesitation and is always in harmony with any situation. Harmony in this case means being true to the self and interacting with the situation in a way which is honest with the self. This can only be done when there is no barrier between the self and the situation. One becomes a fluid part of the situation without losing one's individuality, an indispensable and autonomous part of the whole, every movement being a vital adjustment of one's position in the universe.

It is only through warriorship that we will be able to practice our varied traditions without fear of persecution, for this fear betrays a lack of confidence in one's own magickal ability and in the power of one's tradition. Like the berserk, those who truly practice warriorship or magick will find themselves beyond the reach of any attack, and extremely unlikely to be attacked in the first place.

Judeo-Christian culture has taught us that we are powerless as individuals, that we must follow the mob to be saved. Pagan culture has always taught that we should accept responsibility for ourselves. Our power or lack of it is our own choice. Freedom is ours, taking responsibility for ourselves is the price. Many are not ready to pay it, let them join the sheep of a herd religion until they are ready, they too have a valid place in the greater whole. This is why Paganism does not seek to make converts.

Ultimately warriorship is a path of compassion. When we no longer fear others, we are free to sense their real needs. This is not sympathy or just being nice, sometimes a harsh lesson will be far more beneficial in the long run. Only fearless openness allows one to see the best way to interact. Without fear we can be more tolerant and less defensive, less inclined to take things personally, or become offended when others do things a little differently, or moralize and interfere with others because we feel threatened by their strangeness. Only fear prevents us from achieving our potential. Only warriorship will defeat the fears which divide us.

(Swein Runestaff is Steward of the South Pacific Region of the Rune-Guild)
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The First Standing Stones Of Modern Times

Glenn Innes

Glenn Innes in northern NSW (New South Wales) is home to many people descended from Scottish, Welsh, Cornish, Manx and Irish immigrants. The streets have Gaelic street signs, and in a marvelous initiative, the local Council have erected a stone circle "similar to those erected by Celtic People throughout Europe centuries ago". Three stones - named Gaelic, Brythonic and Australis - are the focal point of the circle; on the opposite side of the circle four stones form the Southern Cross, with a Celtic stone acting as a pointer. Outside of the circle, stones at each of the cardinal points form an Ionic Cross.

There are a total of 38 stones, with 24 being in the circle. Each one stands approximately 12 feet above the ground, and weighs several ton. Parts of the array of stones are intended to act as a calender, whilst other parts have a religious significance. Calculations by the Royal Australian Hydrographic Office were used to determine the position of the Winter Solstice; the positions of the Summer Solstice sunrise and sunset were observed on December 22nd 1990.

Also in NSW, another stone circle - with a difference! At Mt Annan Botanical Gardens, 15 basalt crystal columns have been erected in a circle to form a "sundial of human involvement". This analemmatic sundial uses a movable marker to cast a shadow. And the moveable marker? A human, with arms raised above their head! The circle is so situated that it is possible to look out across the Blue Mountains, to the Sydney skyline in the distance.

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Beyond Reason: A new look at an old Devil

by Aries

Inside my mind is a court room. It is dark and somber, a few shafts of light from high slit windows etch out sloping pillars of swirling dust. In the public gallery are a representative sample of the great unwashed; fighting, fornicating, eating, suckling piglets, and other sub-Bosch activities that lend atmosphere to the Baroque wanderings of my imagination. The judge is unhappy. Whatever happens, someone, somewhere, will hate him for it. In the dock are the three grand-dames from Shakespeare's "Scottish" play, and I am counsel for the defense. The Advocatus Diaboli, I guess. In the witness stand is "Dance with the Devil" by Audrey Harper and Harry Pugh, and grave are its accusations. But first, let's have its story.

Audrey Harper; a familiar tale of degradation and final redemption through our Saviour Jesu Christos; sent to a Dr. Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en.

Inside the dark Temple lit by black candles and full of "A heady, sickly sweet smell from burning incense", she is "initiated" by the "- warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a little like stale alcohol." She signs herself over to Satan with her own blood on a parchment scroll, whereupon a baby is produced, its throat cut, and the blood drank. Following this she gets dumped on the "altar" and fucked as the "sacrifice of the White Virgin". The meeting finishes with a little ritual cursing and she's left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for

parties, where the drinks are spiked - "probably LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it.

Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock" drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps, and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanual Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptized and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reach-
out Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, buggering kids, sacrificing babies, and feeding their own faeces to the flock. I would be tempted to consider this story a modern parable; a Rakes Progress for the late 20th century, were it not for the claim of truth and the accusations cast.

Throughout her tale Mrs. Harper shows herself to be a clumsy dissembler; inconsistencies appear throughout, and the tone is shrill and hysterical. "I know parts of my story are hard to believe. I realize there are some sceptics who will not accept that such things can happen." This is a perfect example of the fallacy known as "poisoning the well", but what part might we find hard to believe? On page 79

with her bare face hanging out she tells us that, "I was, by now, quite an accomplished young witch. I could levitate. I could bring down the powers of darkness to move furniture about." Better a wilful sceptic than having us believe in levitating junkies. But was she a witch? When the Chelsea girl invites her along, "she never mentioned witchcraft. But somehow, as she spoke, her words conjured up an eerie atmosphere." And according to her testimony, nobody actually mentions witchcraft prior to Roy Davies, who is tipped the wink by Lord God Almighty.

Regardless of that, she still promiscuously mixes up the terms; witchcraft, Satanism and Paganism, playing free and easy with the rules of evidence. However, it does appear that there is a thing called Wicca or White Witches who "certainly do not set out to do evil", but are still damned because "even if they don't do deliberate harm, their activities are opposed to Christian teachings because they worship false gods." Obviously possessed of the spirit of discernment, or as Joseph Campbell said, "You can't fool around with Yahweh."[1]

Okay, so where is the evidence? In Mrs. Harper's reality tunnel the evidence is everywhere, for the world is full of "evils that are the work of Satan." Not for Mrs. Harper the easy road of "hard-facts" when she assures us that "There have been mounting suspicions over the years that child sacrifices take place regularly. I believe that they do. I have no evidence to support this belief." "It's my belief that some of the hundreds of children and adults who go missing every year end up being sacrificed." All that she offers us is her belief, but is it a rational belief? Consider these words from another book, in a chapter called "Schizophrenia: The Demon in Control - "Let's say that when you awake tomorrow, you find standing at your bedside a man with purple scale skin...from Mars... visible and audible only to you...he warns you not to reveal his presence; if you attempt to do so, he threatens, he will kill you instantly... On the basis of what you can so clearly see and hear, you accept the fact, astounding as it is, that the stranger is what he says he is."[2] Barbara O'Brien then goes on to describe the schizophrenic trip and how she toured America in Greyhound buses in an attempt to escape the "hook operators".

But, what if someone woke up to find Satan by their bed? Mrs. Harper is one of the sad minority to do just that. In hospital, after an overdose she returned to her bed to find on it "a miniature hooded figure-... I was sure it was Satan manifesting himself to me." If we check the diagnosis of schizophrenia we find that the schizophrenic "ceases to experience his mental processes and his will as under his own control; he may insist that thoughts are being put into his mind."[3] And what does Mrs. Harper tell us? She signed in blood a parchment scroll which stated that,

"I am no longer my own. Satan is my master." As for arranging her social calendar, "I was rarely summoned... Some inner compulsion told me when, and where, to go...Satan could direct me to the coven by remote control." At other times there was "just the telepathic message buzzing in my head... Satan was beckoning... There was no resistance. I had to go." In fact most of the time "Satan was at the helm of my thinking processes." This is not all, for we also read that the schizophrenic "hears voices telling him what to do."[3]

Three or four weeks after her "initiation", Mrs. Harper experienced a blinding headache. "Then a voice came to me, telling me to be at Highgate Cemetery just before midnight." The voice went on to give her some travel directions, which was very obliging. "In acute stages of the illness other hallucinations and delusions of varied kinds may be present."[3} I think we can safely classify levitation and telekinesis under the heading of hallucination and delusion, but what about babies being killed? Or coven meetings even? "The paranoid schizophrenic has 'a persistent idea...that there is a conspiracy or concerted action against him...a delusion of grandeur."[3] Whenever she took an overdose, "I knew who was behind it all - the coven. This was Satan attacking me." Whenever things went wrong for Mrs. Harper it was Satan, "making me follow foolish impulses...causing me to behave in a stupid way." Every time she got moving "Satan played another of his little tricks" to stop her short. "Delusions of unworthiness occur in depressive illnesses in association with misery and hopelessness." 3 Any comment Mrs. Harper? "I felt myself wishing that I could be good, like these nurses, instead of a servant of the Devil." "...how inadequate I was compared with the other churchgoers."

On her first TV program she was asked, "How do you know you were not just on a bad trip?", to which she replied, "A bad trip doesn't last five years." But if this bad trip is schizophrenia, it could. As far as backgrounds go, hers was ideal for inducing psychosis; harsh, cold and alienating. Significantly she had nicknamed the matron of the home "the witch", and after her escape attempts "It didn't take the police long...they soon had me back under the spell of the witch." A process of learned helplessness. Bob Wilson [4] discusses the possible role of schizophrenia and self-medication in heroin addiction, and certainly at the more stable periods of her life she seems to have no problem giving up her drugs. Although this may not be important, it is worth bearing in mind that Virginia Water is home to the Royal Holloway Psychiatric Hospital, which, at the time of her tale, had a bustling schizophrenic population. Maybe this explains how she ended up so often wandering around dazed in the dark. Of course this is all speculation, but the mere

possibility that an undiagnosed schizophrenic with a medieval delusion is trying to drag us into her fantasy, and to restrict the civil liberties of others has me worried.

Even more worrying was a "Dispatches" documentary shown on Channel 4 TV on the 19th February 1992, portraying an alleged expose of Satanism and ritual abuse. An array of "survivors" were brought before us; some of whom were severely traumatized individuals and in need of much care and help to re-build their lives. Others had me suspecting malice as a motivating force. These "survivors" refuse to go to the police, just like our Mrs. Harper neglected to report a whole heap of crimes such as; desecration, rape, child abuse, drug running, animal brutality, murder, eating fetuses and stealing library books. When at long last someone goes as far as pointing to where the bodies are buried, the police do a lot of digging, but find nothing. Similarly, those cases that come to trial are thrown out on the grounds of insufficient evidence or doubts about the social workers' methods.

Therapists and social workers assure us that the physical reactions of these people when under analysis are authentic, but this proves little. The link between mind and body is profound; the body reacts to the mind's content regardless of the authenticity of that content; i.e., belief will evoke as great a response as actual recall. What do these "careers" have to gain by their behavior? I guess it's much sexier to be on a special Satanic ritual abuse group, rather than just another social worker in the child unit. After the "Operation Julie" team split up, the majority of its members left the police rather than return to normal duties - the power of being in a special elite seduces the best of us.

As is usual Uncle Aleister comes in for some ritual abuse; this evil black magician (sic) on the "Bloody Sacrifice"; and "Dispatches" quotes those infamous lines from page 219: "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."[5]

But they neglected the all-important footnote: "It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power."[5] We can surmise that either the "Dispatches" team are totally incompetent to have missed that footnote, or deliberately dishonest. As far as I can tell the only sin in what Uncle Aleister suggests is the Sin of Onan. (See: Sacred Mushroom and the Cross by J M Allegro for a full explanation of the link between sperm and sin.)

Finally, after teasing us overmuch with hints of a secret Satanic group that regularly murders babes in arms and worships Uncle Aleister in a basement Temple in the East End of London, they were going to reveal all. Well, actually not all: they stop short of naming names, due no doubt to a sharp eye on this country's libel laws. Instead we get shown clips of an arty video from The Temple of Psychic Youth's playroom; a video I thought was available by mail order, and some of which was shown publicly as far back as 1987 at the 2nd Thelemic Conference at Oxford. The offending content was a little low-level S&M (low-level compared to what is currently available from Amsterdam), and certainly not as visually gripping as some films by Dali or Kenneth Anger. What seemed to have been forgotten is that Sadomasochistic behavior is ritualistic, but that doesn't mean that ritual is an incidence of intention of abuse.

It was confidently stated that claims of identical detail concerning Satanic ritual abuse go back 700 years; but in all this time, those tricky Satanists have evaded capture. "Dispatches" claimed that the wily Satanists escape the net because their crimes are "beyond belief", and hence not believed. Personally I wonder whether the claims themselves may well be beyond reason. Suppose these survivors claimed to have been abducted by fairies, or the Evil Space Brothers; how would we react? Evidence is coming through that suggests that Multiple Personalities and UFO abductees show a tendency of abuse of some sort as a child. Hypnotized subjects are able to construct a detailed and realistic UFO kidnap scenario without having any UFO knowledge or experience.6 We are obviously talking about something that is coming up from the deeper structures of the mind, possibly at the level of the Archetypes, and I'm sure we can agree that the "Satanic Ritual" scenario is well embedded in the group consciousness. We should bear in mind two things; firstly, the mind is a much more complex entity than our current models allow for. Also that memory is symbolic; it does not run back like a film; rather it is reconstructed from elements that "seem right", but the result is always partial, leaving room for symbolism to dress the events in a ways that serves a deeper need. A child being treated brutally by parents it believes should be loving, could then "demonize" them, so that images of "satanic parents" will slowly emerge in therapy as the real trauma is dealt with. The symbolic nature of this recalled material allows it to be easily dealt with by psychodrama such as exorcism. Maybe it's all true; many abusers use ritual trappings to induce fear, so maybe there are Satanic abusers; Lord knows there are more than enough Christian and non-Satanic abusers about. But to politicize others' pain and suffering is to my mind, both wrong-headed and dangerous.

The truth is that there are a lot of sick people out there, both perpetrators and victims who are hurt and traumatized. They need all the help we can give, not exploitation. We have seen the effect of mass hysteria before; from the Pendle Witches and Jews up to the Guildford Four and Orkney Twelve. The Witch Hunts died out because wilful sceptics refused to believe on women flying about the country-Side on broomsticks, and tended to (rather unkindly) laugh at the people who believed in such things. The UK is currently in its worse recession this century, and we can confidently expect a rise in the rates of suicide, child abuse and scapegoating. Right now we have a greater need of wilful sceptics than we do of fanatics fresh from a medieval reality tunnel. I rest my case.

FOOTNOTES:

1. Joseph Campbell: The Power of Myth

2. Barbara O'Brien: Operators and Things - The Inner Life of a Schizophrenia

3. Richard L Gregory (Ed.): The Oxford Companion to the Mind

4. Robert Anton Wilson: Sex and Drugs - A Journey Beyond Limits

5. Aleister Crowley: Magick

6. Hilary Evans: Visions, Apparitions, Alien Visitors

And not forgetting ***Dance with the Devil: A Young Woman's Struggle to Escape the Coven's Curse***, by Audrey Harper with Harry Pugh, published by Kingsway Publications. (As an interesting postscript to this article: readers may be interested to learn that it was Audrey Harper's appearance on Australian TV, telling us all about the dangers of Satanic/Witchcraft ritual child abuse that prompted me to found the Pan Pacific Pagan Alliance - Julia)
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The Pagan Unity Ritual

For group workings: we have generally made this the first part of our meeting, after the erection and consecration of our working space. The music used for the working is "The Burning Times" by Charlie Murphy. Love it or loath it, this song is undeniably the anthem of the Neo-Pagan movement, and is played or sung at Pagan gatherings in Britain, Europe, Scandinavia, the USA and Canada. By using it for this working, we are making a very profound connection with the world's Pagan community.

First form a cartwheel with your cords - loop them over each other, and hold the loose ends. Then stand in a circle, with the cords forming the spokes of the "cartwheel". Start the music, and as the drumming begins, so everyone slowly moves deosil in time to its beat. As you dance, you remember all the Pagans you have ever known, or worked with. If you don't know many, then think about Pagans who have influenced or inspired you - writers, singers, poets, artists – it doesn't matter which, as long as you remember them. Throughout the song, continue to dance, and continue to remember: focus upon the image of the cords as a web which joins all Pagans together.

In our groups, we generally end the dance after "The Burning Times" finishes with an "Eko Eko..." chorus, and then drop the cords to the ground to send the magic on its way. If you work alone, the ritual can be adapted. Instead of forming a cartwheel, you can weave your cords into a web-like pattern, or use knots - it doesn't matter which, as long as you remember, and focus upon the concept of the links with other Pagans. If Australian readers have problems finding a copy of "The Burning Times", write to us, and we'll try and put you in touch with a supplier.

This ritual has now been performed a number of times with Pagans from NSW, ACT, SA and the USA. It is also being worked in Britain, and a number of events that have happened recently seem to confirm that a very real current is being generated to strengthen Pagan Unity.

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Blessing my New Home

Touch the lintel and touch the wall,
Nothing but blessings here befall!
Bless the candle that stands by itself,
Bless the book on the mantle shelf,
Bless the pillow for the tired head,
Bless the hearth and the light shed.
Friends who tarry here, let them know
A three fold blessing before they go.
Sleep for weariness - peace for sorrow
Faith in yesterday and tomorrow.
Friends who go from here, let them bear
The blessing of hope, wherever they fare.
Lintel and windows, sill and wall,
Nothing but good, this place befall.

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A Bowhunter's Prayer To Diana

Oh Silvery Huntress of the Night!
Diana of the pale moonlight!
Oh Goddess of the Silver Bow
Smile on your humble child, below
Come now to me and be my guest,
And aid me in this hunt...my quest!

In this endeavor, grant success
Grant me patience - grant kindness
Watch over me and guide my steps -
As I walk into the forest's depths.
Protect me from all injury
And close beside me, always be.

Aid me as I track the deer
Through brush and thickets, far and near
When it comes time to draw my bow
Grant me accuracy, here below
Guide my arrows with speed and skill
Grant painless death and swiftest kill

Silvery Huntress, I am your child...
I hunt your forests, free and wild.
Bless this hunt, I ask of thee
Oh Great Diana, hear my plea
Goddess of Wild Ones and the Night!
Bless my table with food tonight!

Kalioppe

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Spirituality

"What is `spirituality'? Does it matter much today?
And what is something `sacred'? Is it black and white...or grey?"
These were the queries of a youngster, and gave me pause for thought;
And as I rummaged through my mind, I found the words I sought.
"Spirituality is a relationship 'twixt the Universe and you,
And how you behave will manifest, no matter what you do!

It's a friendship with creation - with stones and plants and trees,
With birds and deer and butterflies...and even bumblebees;
It's knowing that the life you have, is found in them, as well;
It's awareness that creation is found in every realm,
And that all of it is sacred and all of it's divine!
That means it's very special - and will be for all time!

The answers to your questions are both black and white, and grey,
As spirituality and sacredness depends on you...each day!"
I pondered well his queries as he slipped out the door,
And wondered if I'd answered well - or if I should say more...
But looking out the window, I saw him smile at me,
And knew that I'd said plenty, as he reached out and hugged a tree!

-Kalioppe-

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Creation Mystery, Part II

By: The Whyte Bard

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There was none to know them, and none to be Their Children. And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the Multi-Verse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Sacred King.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Youth.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiosity to match Myself. It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"
"No," said Chaos.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled Trickster.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the Multi-Verse, and mixed it with the dry clay of earth, and mixed the substance thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"
"No," said the Crone.
And the Fool asked a second time, and said, "Shall it be so?"
"Maybe," smiled the Maiden.
And the Fool asked a third time, saying, "Shall it be so?"
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birthwaters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things. And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love. And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiosity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow. And the Lord smiled upon His Lady. Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.
And the Lady began to dance.
And the Lord began to dance.

They danced Life into the World, the Lady and the Lord, and the Fool. They danced the moon, and stars, and Sun, and all that there is, they danced into being.

And they danced Death into the World, for we must close the Circle of our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-ending, ever-spinning Circle, endlessly spiraling upon itself, and uncoiling to start anew; hand in hand They dance, to a Music They have made, endlessly creating, and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

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Discoveries

By Katrina McNeal-Dezern
August 15, 1993

Walking down Life's road one day,
I spied a path along the way,
Small it was, and hard to see,
But I just knew it was for me.

I stepped on to that wondrous Way,
What drew me there I cannot say,
But there along that path I trod,
Akin to the Goddess, akin to the God.

Of course I did not know that then,
I merely felt the power within;
Sister to forests, plants, and trees,
A part of Nature's Majesties!

For many years I trod alone,
Thinking all this was my own,
For others did not seem to see,
What was so obvious to me.

Imagine, then my sheer surprise,
When right before my very eyes,
It was my fortune to discover,
Another traveler, my own true lover!

But still more wonders were in store,
For on our path we found yet more,
And now the way's no longer bare,
We know that others travel there.

Some to learn and some to teach,
Some the heights of wisdom reach;
Together we gather in trust and joy,

All our resources to employ.

To share the way we think and feel,
To help each other grow and heal;
How wondrous all this is to me,
To have found a Spiritual Family!

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Song

by Vivienne West
(after Taliessin)

I am the sunshine on the verdant greensward.
I am the Salmon that swims in the stream.
I am of coal buried deep in the mountain.
I am the Eagle that sees from the sky.
I am the myth in the mind of the mystic.
I am the Crow at the foot of the warrior.
I am the shield and the spear of the fighter.
I am the corn and the flower of the field.
I am the fire that blazes at Beltane.
I am the woman that rocketh the cradle.
I am the egg that will hatch in fresh well-water.
I am the Lizard that dances in ashes.
I am the woman whose breasts are the hillocks.
I am the old man whose gaze is of sunlight.
I was with Isis when bodies were broken.
I was with Arianrhod in her sky-castle.
I was the Mare when Epona did gallop.
Who but me is the wonder of rivulets?
Who but me is the strength of the storm?

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Pagan Churches

Written by Julia Phillips December 13, 1992

(This article appeared in issue #67 of The Cauldron)

To be or not to be, that is the question. To be an accredited, mainstream religion, with society's approval, or to be a mystery path on the fringes of society; to be a formal religion of priesthood and laity, or a path for those who seek their religious experience outside of the mainstream.

This subject has recently been hotly debated by Pagans and occultists from all over the world. Those in support (and they are vocal), insist that Paganism must come of age; must provide ministers who can lead society back to the Goddess, and who can serve the community as social workers, counsellors and priesthood. Those against point out that most Pagans seek the religion in the first place because it is a path of individual spiritual growth, which does not demand that its practitioners spend a large proportion of their time spoon-feeding a congregation, or acting as unpaid social workers.

We appear to have reached a crossroads in the development of 20th (and 21st) century Paganism, and the decisions we make over the next decade will have constitutional and far-reaching consequences. Society is no longer in any doubt about our existence; it has not yet decided whether we are a Good Thing, or a Bad Thing, but it certainly knows we exist.

Let us consider the problems that we face if we wish to make Paganism a mainstream religion. Firstly, most (all?) of you reading this live in a nominally Christian society, which will usually accept (with bad grace!) the other mainstream religions such as Muslim and Buddhist. Pagans, if they are considered at all, will probably evoke a reaction ranging from amused tolerance to outright condemnation for their heresy. So, how do we convince society that we are neither foolish (but basically harmless) eccentrics, nor are we dangerous heretics, ever on the lookout for a tasty virgin, or plump little boy for our altars?

We can of course present society with the image that we wish them to see. Unfortunately, this must often be presented via the media, who, as we know so well, are more concerned with increasing viewing or circulation figures than being philanthropic about helping poor defenseless Pagans improve their image. And

how do you deal with the ego-centric weirdos (sorry, no other word sounds half so effective!) who launch themselves regularly at the world, scantily clad, demonically masked, and twittering on about the shadow, cursing, chthonic experiences and the dark path of the occult? The fact that you and I both know that a genuine chthonic experience, or encounter with the shadow, would have these types running home to Mummy pronto, is neither here nor there; the public, who knows no better, is taken in a treat. "Aha", they cry, "see, we were always told it was dangerous to dabble in the occult, and look, it's true!". And of course it is, for these dabblers will undoubtedly cause themselves, and their poor followers, a fair bit of harm before they are through.

But how does all this help our cause to become a socially respectable religion? Well of course it doesn't. Not one bit. And this is actually why I am rather fond of these ego-centric types, for although they are a superficial parody of the genuine occult path, they do serve as a reminder that the dark is ever-present, and that if we remain true to our spiritual core, then we can never be a socially acceptable, mainstream religion. Where these egocentrics fail of course, is in promoting the dark satanic image as the ONLY path. They do not know any better, ignorance and stupidity being their main faults, and I really cannot see the Pagan/Occult community ridding itself of them. Instant fame is too strong a drug to withstand common sense and the hard work which the genuine occult and Pagan paths demand.

But those who would present Paganism and the occult as all white-light and fluffy bunnies are equally at fault. Not only is it untrue, we are leaving ourselves open to accusations of whitewashing our practices for public consumption. But, it is nigh on impossible to explain Pagan philosophy in a TV studio, to an audience with a limited attention span. The principles are simple, but need to be comprehended, and that cannot happen in a TV or radio interview. The message has to be restricted to, "we do not perform or condone sacrifices"; "we do not hold rituals for the purpose of group sex"; "we are a sincere religion which encourages each individual to take responsibility for his/her spiritual development", and similar platitudes. Trying to present this information without coming across as a mixture of Doris Day and Lucille Ball is a skill few of us possess!

But to return to the issue of accreditation and social acceptance; it never ceases to surprise me how many people reject one or more of society's restrictions or pretensions, and then do their damnedest to resurrect the same restriction or pretension as quickly as possible elsewhere. Let us consider a mainstream religion; let us look at the Anglican Church. A priest (or, gasp, a female priest!) ministers

the divine word of God to a receptive congregation. At times of hatch, match and dispatch, the priest not only administers the divine word, but also functions as society's representative to ensure that all is done in accordance with accepted ritual practice. The priest is trained, accredited, ordained, maintained, and supervised, by his Church. Let him mutter an unorthodox message, and see how quickly his superiors bring him to task!

Contrast this with today's Pagan; no formal training, accreditation, maintenance or supervision from outside. There is of course in many traditions, an ordination, but these are not consistent throughout the branches of the religion, and nor are the ordinations "accepted" by most of society. In fact, many of them are not even "accepted" within the religion itself. When you have been told as often as I have that Aleister Crowley initiated your mother, or some mysterious group initiated you as you were cycling home one night and got yanked off your pedals, or "your family" has been secretly "in the Craft" for generations, you get a bit cynical about accepting some of these ordinations at face value!

And this brings to us to the matter of accreditation; I have heard it mooted that now is time for Pagan priesthood to be formally ordained, and accredited to accepted standards of knowledge, skill and experience. I would have more sympathy with this view if those who expound it do not give the impression that they are, ipso facto, of that standard already! Being of a pragmatic nature, I would also be interested to learn just who is to pay for the training colleges and official priesthood that would necessarily result from such a program?

And this brings me finally to ask if we really do wish to follow a religious path which is constructed in the pattern of one which most have us have rejected as unacceptable. Writing in Children of Sekhmet Vol 3 No 1 about the creation of Pagan and Wiccan Councils, "Lucifer" said: "Pagan Councils are forced to compromise the outlook of the Pagan Community... My real concern is that behind the many calls for Pagan unity is the genuine belief that Paganism can be socially acceptable. The implication to this being that consensus Paganism is moving towards an acceptable middle ground which society can cope with; that the ecstatic vision of the Pagan Mysteries is slowly abandoned for the coarse cloth of a ritual practice calculated not to offend."

It might be unkind to suggest that those who are desperately seeking official recognition have anything less than the purest of motives, but one does wonder. Is it simply a case that in this field, they are able to acquire titles and recognition which under other circumstances, would not come their way? The "big fish/small

pond" syndrome. Or have they only superficially rejected the mainstream religious path, and all that it stands for, seeking to re-establish it in Paganism with themselves at the top of the pecking order?

I have made some contentious statements in this article in the hope that it will encourage debate (and support!) from those other spiritual anarchists out there who do not want to see their religion debased into a formal structure of hierarchies, priesthood, and laity. I believe there is a place for open Pagan gatherings, and that experienced Pagans are best placed to organize such gatherings. Where I draw the line is in accepting that any "official" body may legislate in matters of individual spiritual growth.

The Pagan movement has always been self-regulatory in practical terms. This may not be obvious to those who are calling for "accredited priesthood", but I can assure them that the Pagan grapevine is active and effective throughout the world. We do not need framed certificates over the fireplace ("This is to certify that Lady Anthrax can worship to the satisfaction of the Convergence of Associated Deities" - Peregrin, Web of Wyrd #6), to prove our spiritual worth.

B*B Julia

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Searching

by Carol Neist

The following article appeared in issue #8 of Web of Wyrd magazine.

It has always bothered me that there seems to be an abnormally large lunatic fringe in Wicca; people who threaten others with curses from a "Council of Witches"; people who claim qualifications they haven't got; people who are so fundamentalist in outlook they put Fred Nile to shame. For despite the comments of Hawkeye (WOW #6) and Khaled's letter (WOW #5), there is, I believe, a strongly fundamentalist element within Wicca. It seems to be found mainly amongst those who, in Hawkeye's words, "believe in the objective reality of faery", and those who see the Gardnerian Book of Shadows as Holy Writ. Now I have no objection to people believing in anything they want to, but if they try to tell me that my more psychological approach (to say nothing of my cynicism regarding the aforementioned Holy Writ) is wrong, I naturally question whether I want to be classed under the same banner.

Whilst I wholeheartedly concur with the premise that worship is a private matter between the practitioner and his/her deity, in actual practice it just ain't so, even in Wicca. "You have to do it our way, or you aren't one of us", seems to be a common attitude. The argument that formal teaching or a recognized clergy would destroy the right of each individual to approach the divine in her/his own way therefore, just doesn't hold water, since as things stand at present, a practitioner who doesn't agree with the mainstream viewpoint will very quickly find him/herself on the outer anyway. The "free form eclectism" touted by Peregrin (WOW #6) just doesn't happen outside the books, as far as I can tell.

I'm certainly not suggesting that we ought to rush out and set up seminaries and parish councils, but I do think we have to accept the fact that we do already have a de facto clergy, largely self-appointed, most of whom have no training in counselling or teaching. Like it or not, if you are leading a group of any kind, no matter how informal or unstructured, you are going to need both those skills. It's all very well for Michelin (WOW #6) to compare coven leaders to parents who "receive little or no training beyond that which they received in the family in which they grew up". It's actually a sad fact of life that we were all fucked up by our natural parents, thus creating the need for us to clear away the shit through spiritual

practice. I don't want to be stuffed around by any more amateurs, thank you very much my family of origin did a pretty good job already!

It's obvious that hierarchic structures don't work, but what do we do instead? What we've got at present isn't really working either, and in many cases it is, in fact, very hierarchic anyway! It's a really hard one, and I don't think there are any easy answers. But, sadly, we have a situation where unsuspecting neophytes run the risk of being conned, robbed, threatened or subjected to various power trips, and even those of us who condemn such behavior run the risk of being tarred with the same brush in the eyes of the public.

Whilst Pagan organizations (such as the Pagan Federation, Pagan Alliance or Church of All Worlds) could be an excellent clearing house for people seeking groups, and groups seeking members, who is to decide which groups are "kosher"? Supposing a bright-eyed bushy-tailed tyro from Upper Woop Woop approaches an organization, and asks to be put in touch with the nearest Wiccan coven. The organization knows damned well that the only coven within coo-ee of Upper Woop Woop is run by a couple of dickheads who shouldn't be in charge of a street stall, let alone the vulnerable psyches of others. What do they do? If this particular pair of dickheads are paid up members of said organization, how can enquiries not be passed on to them? It really isn't possible without some sort of formal screening system, to keep the lunatic fringe out of an umbrella organization, especially when some of them are already well established in the Craft.

Of course many people don't see teaching as a relevant function of the coven. But new members are going to look to the leaders for guidance, even if only at an unconscious level. Everyone who starts a spiritual practice does so because they see life to be a mess, and they need to know how to get out of that mess. Personally, I think teaching is very important, and I will seek teaching on Love and Trust wherever it is offered. Over the last couple of years, I have found it mainly within Tibetan Buddhism. Similar to the Craft in many ways, the practice is more structured and the teachers have all been practitioners for twenty years or more. None of the teachers attempts to dominate the students; in fact they go to a lot of trouble to discourage guru-tripping. Teaching is offered by a variety of visiting teachers, so students get a range of opinions and practices, and they can ask for specific teaching as they need it. I've seen less power-tripping and ego-flaunting in this movement than in any other; they really do go along with the premise, "an it harm none do what you will". Their methods, having been tested for over a thousand years of unbroken lineage, really do work: I learnt more about magic from those guys in a month than I learnt in five years with the Rosicrucians and

some twenty-odd years of private and group Craft-style practice. It isn't surprising that Tibetan Buddhism is currently said to be the fastest growing "new" religion in the west. Incidentally, I thought Hawkeye's comments on Eastern religions a bit sweeping: I know little of Taoism, but the Hindu and Buddhist faiths don't claim to be based on Absolute Truth. Rather, they are based on the belief that there is an Absolute Truth and that it is possible for the individual, without mediation from Priest or Guru, to find it. Quite a different proposition.

All any teacher or group leader can do is point out ways and means; it's up to the individual to find her/his own way to the Divine, call it Goddess, Christ, Krishna, Bliss-Void or whatever. But finding suitable friends is the first step along the path - you really can't do it all by yourself. Whether you go in for counselling, therapy or spiritual training, the idea is the same - find someone who's been there already, and who knows how to give you a hand over the rocky bits. It is this which lies at the basis of the guru/disciple relationship, not, as some would have it, a need to dominate or be dominated. The system is, like any other, open to abuse, but we only have to look around and see the same abuses and worse within the Craft, despite its supposed "free form eclectism". (Good phrase that, thanks Peregrin!)

I still believe that the Craft is a beautiful path in theory, and could be so in practice, were it not for the large numbers of nearsighted people presuming to lead the blind. However, perhaps I'm expecting too much - maybe the Craft really is just a celebratory religion which offers a U-beaut party eight times a year and a chance to run around starker’s once a month. Perhaps I am expecting too much in asking that it provide tools, teaching and example for personal growth as well? Nevertheless, this is what many people, including me, seek in a spiritual discipline. I would like to think that somewhere, somehow, sometime, I might find it in Wicca.

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LEAVE IT OUT LEVITICUS

by Aries

The following article appeared in Web of Wyrd #8.

You know, I'm not too sure that it's safe for me to be associating with you guys all things considered: "We have allowed the legalizing of abominations like witchcraft, homosexuality and abortion." And to think I was fooled into believing that you were mostly harmless except for an interesting approach to sing-songs 'round the camp-fire and a strong attachment to strange jewelry. But no, my immortal soul is apparently in grave danger from "demonic powers behind the evils that we have allowed into our land." Oh how could I have been so blind? Woe, woe and thrice woe!

I paid a visit to my friendly neighborhood Christian bookshop ("We give a Bible message to everyone who comes into the shop") and came away with a bunch of one page factsheets warning me about the dangers that dwell in the world, and wait to entrap me in mind, body and spirit, and well warned I am. For instance: "Hallowe'en is the night when the spirits of the dead and demons visit the earth. That is why people dress up as witches and other frightening things." If these leaflets are typical of the modern Christian's world view, then there is much to be afraid of. The first two quotes come from, "An Introduction to Intercession and Spiritual Warfare", where the believer is exalted to, "stand in all the armour of God and wrestle in prayer." It may be just a coincidence but I kept thinking of Reichian Body Armour and the joyless life its possession entails.

In "Hallowe'en" we are warned against Hallowe'en parties and encouraged, "to find a wholesome alternative and to warn others of the demonic background of what is too often seen as just a harmless bit of fun." Having been raised a Puritan, I'm well aware of the dangers in harmless bits of fun, like Playing Cards. Were you aware that, "The first deck of playing cards was invented in 1392 for King Charles of France who incidentally was insane." Oh well, say no more; anything done for a loony must be suspect. The Puritans called cards "The Devil's Picture Book", and that's all that we need to know after being told of "The Brothel Game", where people talk dirty with each other using a secret code in the cards, and how the Holy Family are blasphemed in hideous jest; we are then asked if we could then "go on

playing with a sinful pack of cards?" But, I ask myself, how can 52 pieces of printed card be sinful? How do we measure sinfulness? What does it look like? What's its weight? Color? You get my drift?

However, this is nit-picking in the face of faith, especially when, "Witches and those closely associated with the occult use cards to trick and delude men and women into vice, error, deceit, and finally into Hell." And that brings us back to Hallowe'en, doesn't it? By convincing our kiddies that this blasphemous Pagan ritual is harmless fun, you evil witches trick them into dressing up as witches and lure them thus-wise into sin and perdition: "dressing as a witch you could open the way to being involved later with the real thing... Many young people have already been deceived in this way to their cost." I must admit that I'd always assumed that it was commercial exploitation by the business world that has added Hallowe'en to the list of religious festivals that are prostituted in the name of consumerism, and thus enter the public realm. Maybe Satan is a businessman? Why not? It seems imperative that the Christian sees the hand of Satan everywhere; "The attraction in witchcraft is the power that it offers even though this is from Satan." But how is this conclusion arrived at?

Well, we know for a start that, "A witch is something that is hateful to God." and we know that God feels this way because He tells us so in Leviticus 20:6. Now, applying the logic of "who isn't for me is against me", we arrive at the situation where if God gets the hump with someone, they are automatically against him. Remember, there is no third way with Jahweh. By all accounts Satan is some else who's had a falling out with God, and this means that, "Since a real Christian is someone 'Born Again in the Spirit of God' (1 Peter 1:3-4, John 1:13), Satan is his enemy, and so are witches and all their activities." It boils down to saying, "All my enemies are ganging up on me in a conspiracy", which may turn out to be an existential definition of paranoid delusion.

You may, or may not, be pleased to know that witches are not alone in being hateful to God. In fact, I ran out of money before God ran out of people to hate. Spiritualism really rubs God up the wrong way, and again we have this on the authority of Leviticus 20:6; but probably worse in the eyes of the Christian is the possibility that "If there is no judgment then what sort of God do we worship who would consign us to have to live in the presence of tyrants and murderers like Hitler, Stalin, Herod and the like on the other side?" The problem that we have here is our belief in the mythic Just World, where goodness is rewarded and badness punished. And if things don't work out that way, if St Augustine has Vlad the Impaler as a next door neighbor in the hereafter, then the rhetorical basis of

Christianity would appear to crumble. The argument that if you are good (i.e., do as I tell you) you will go to heaven, and if you are bad (i.e., don't do as I tell you) you will go to Hell, no longer has any validity. It could be argued that this Just World belief underlies much of modern society which seems to be coming increasingly under threat as the arbitrary nature of reality becomes apparent.

Needless to say, Satan is behind all aspects of spiritualism. Satan, the guy who "knows the Bible better than many Christians", and who sees to it that, "we remain in spiritual darkness". Spiritualism is hopelessly in error in its attempts to communicate with the dear departed; such things are forbidden by God and yet again we can thank Leviticus 20:6 for this information. As for those shades who are 'all very happy here', "Demons can impersonate the dead". Why should they bother? Simple, it's all, "to keep man as he is, and lure him into a false sense of security before destroying him." And as for those healings, "What of the healings that occur in Spiritualist meetings? Those who have experienced them will admit that they do not always last." And to round it all up we have them "trapped by the spawn of Satan's scam", those who have been deeply into Spiritualism have found it almost impossible to leave, such is its hold. People trying to do so have experienced attacks upon their lives."

The "Freemason" tract struck me as a master piece of subtlety. Satan is not directly implicated in this underground cult, although the odd dark hint is let slip when voicing concern that some Christians, "are practicing Masons, who do not seem to understand the true nature of Freemasonry. Light cannot have fellowship with darkness." Masons are roundly attacked for their secrecy, their lack of "total allegiance and dependence" on Jesus, their vain presumption that they can achieve anything worthwhile in this world without cutting God in on the action. Worst of all is the hideous, blasphemous horror behind the secret of the Great Architect of the Universe, JAHBULON; that sacrilegious inversion of the Holy Trinity, where JAH=Jehovah, BUL=Baal, and ON=Osiris. But I always thought that the guy lurking behind burning shrubbery and bossing Moses about went by the name of Jehovah, the God of the Hebrews?

Never mind that. With "The New Age of Aquarius" we are on firmer ground, with no need for pussy-footing around. "Christians who know their Bibles will recognize the New Age as only the old deception by Satan, who tempted Adam and Eve... Adam and Eve disobeyed God and let in a new age of evil in which Satan could invade their lives on earth." Apparently the New Age of Aquarius was kept a secret until 1975 when it was formally announced. The Theosophical Society gets implicated here, but exactly how is left a little vague. Clearly this is because, "The

New Age has no visible head or organization (although the Illuminati are probably behind it.) It is a network of Godless ideas such as humanism, pacifism, interfaith religion, feminism, abortion, holistic health, homeopathy, acupuncture, yoga and witchcraft." Goddam! I just knew that foul Illuminati had to be behind anything so Godless. (Ref my "The Aquarian Conspiracy Revealed", Children of Sekhmet Vol 3 No 2). Having said all that, it's claimed that the aim of the New Age is to unify the world under the Lord Maitreya, and centralizing world food stocks and finance, "in a credit system, allocating a personal number to everyone." Those who know their Bible (or who watched Omen III) will know that Revelation 13 tells of the Anti-Christ who gives his followers a mark (serial number?) which entitles them alone to buy or sell, and coincidentally, "New Agers consider the number 666 to be spiritually very powerful."

In case you haven't completely gotten the picture yet, we'll put it a little more clearly: "The Bible description of the time of the Anti-Christ and his one world government is beginning to be realized in our lifetime, and it fits the New Age closely." Whilst the good Christian is born again through the power of Christ and with a little help from a Priest, "New Agers are expected to be re-birthed and receive Luciferic initiation, by their own efforts." In order to combat this Satanic deception the good Christian is urged to be vigilant for New Age terms like: networking; holistic; planetary vision; and finding one's higher self.

But enough. I don't think I can take much more of this hate and horror. When I entered that Christian bookshop I also deliberately entered the Christian reality tunnel, and have ended up feeling like Marvin (the Paranoid Android) who wonders how anyone can live in anything so small. He was referring to Arthur Dent's brain; I refer to the Christian reality tunnel, which appears to me to be rather dark and narrow. To be a good Christian I would have to see Satan everywhere; world peace, inter-faith harmony, the good life; anything that threatens to bring happiness is sinful. As a Christian I would be expected to suffer, to sacrifice, to struggle constantly, to accept heavier and heavier burdens, to accept calamities as a test of my faith, to give unthinking obedience, to never once rejoice in the world as it is, never count my blessings, and always, always see myself as fallen and sinful. And after all this, to accept that I may not get rewarded in this life, but have to wait for a putative afterlife for the just rewards for all that I have given up. As mentioned above, this belief in a Just World is a core construct of Christianity, and apart from all that suffering, the only other pleasure of the Christian is gloating over the fact that their opponents will, "have to face God's judgment in the hereafter." Spiritualism of course, "is a dangerous deception from Satan, from which it is extremely difficult to escape. Its end is destruction." As for the little

deluded dupes of the New Age, all their efforts are in vain, because, "Even if the New Age does achieve a measure of success, its work will all be destroyed by fire at the end of the world." As for the witches who get their power to harm others direct from Satan on Hallowe'en, eventually they, "are themselves destroyed by the one who gives them this power." Everyone comes to a sticky end, and the Christian caught in a web of guilt, fear and passive sadism, gets a real kick out of knowing that.

Leviticus, who gets referred to as an authority on what God does and doesn't like, is 27 chapters of commandments, and shows the basis of many of our current social attitudes; women are of lower value than men; bodily functions that describe women are unclean, i.e., child-bearing and menstruation, although to be fair, the emission of semen does make a man unclean for the rest of the day. Coitus, according to God, is for procreation only, in much the same way it is for the beasts of the field. After all, coitus with a woman who is menstruating can only be for the reason of enjoyment, which as far as procreation matters are concerned is a waste of semen. Needless to say, our concept of "sin" comes from the "crime" of wasting semen. Be that as it may, most interesting of all is Leviticus 16, where description of the scapegoat is given, and how "all the wickedness and rebellion of the Israelites - all their sins" are put on the head of the goat, who is sent out into the desert to die for their sins. Much like the later scapegoat, Jesu Christos. Of all the curious details in Leviticus, the one that the Christians took to their hearts is that of the scapegoat, and there seems to be no sign of a let-up.
{^}

Being the Green Book of Song

A compilation of neo-Pagan songs
from any place I could get them.

I am always interested in more. Please send copies of such to ***Green Book***, c/o PO Box 35190, Phoenix AZ 85069. Please include the author(s) name(s) and copyright information.

Be advised that not all the songs here were written by neo-Pagans, so do not assume that a listed author is or is not a Pagan just by the fact that they wrote a song with neo-Pagan content. Some of the authors are just friendly to neo-Paganism. Some of the authors just wrote the silly songs for the heck of it. Some songs have no author's name attached. I do not know who wrote those, but would appreciate finding out.

Many songs in here are under copyright. **Do not** record them without the author(s)'permission! Many of the authors herein can be contacted thru the address above, and, remember: when -I- turns ya into a newt, you -stays- a newt!

the Whyte Bard
Rowanhold Bardic
Phoenix AZ USA

This songbook is not for sale. It is **free**. If you sell it, my tame lawyer will turn you into a newt.
{^}

The Wiccan Rede (Song)

-Anonymous
(Tune: "Leatherwing Bat" aka "Celtic Circle Dance")

Bide the wiccan laws you must,
In perfect love and perfect trust:
With a fool no season spend,
Or be counted as his friend

Form the circle thrice about
To keep unwelcome spirits out
To bind your spell will every time,
Let the spell be spake in rhyme

Soft of eye and light of touch,
Speak you little, listen much
Deosil go by the waxing moon,
Chanting out the baleful tune

When the Lady's moon is new,
Kiss your hand to her times two
When the moon rides at her peak,
Then your heart's desire seek

Heed the north winds mighty gale,
Lock the door and trim the sail
When the wind comes from the south,
Love will kiss thee on the mouth

When the wind blows from the east,
Expect the new and set the feast.
When the wind blows from the west
Bardic words be at their best!

When ye have and hold a need,
Harken not to others greed
Live you must and let to live,
Fairly take and fairly give

When misfortune is now,
Wear the star upon thy brow
True in love you ever be,
Lest thy love be false to thee

Merry meet and merry part,
Bright the cheeks and warm the heart.
Mind the threefold law you should
Three times bad and three times good

Nine woods in the cauldron go,
Burn them fast and burn them slow
Elder be the Lady's tree,
Burn it not or cursed you'll be

When the wheel begins to turn,
Soon the Beltane fires will burn
When the wheel hath turned a Yule
Light the log the Horned One rules

Heed you flower, bush and tree,
By the Lady blessed be
Where the rippling waters go,
Cast a stone, the truth you'll know

Bide the wiccan laws you must,
In perfect love and perfect trust:
These words the wiccan rede fulfill;
{^} "An harm you none, do what you will."

The Witch's Ballad

-Doreen Valente?

Oh, I have been beyond the town,
Where nightshade black and mandrake grow,
And I have heard and I have seen
What righteous folk would fear to know!

For I have heard, at still midnight,
Upon the hilltop far, forlorn,
With note that echoed through the dark,
The winding of the heathen horn.

And I have seen the fire aglow,
And glinting from the magic sword,
And with the inner eye beheld
The Horned One, the Sabbat's lord.

We drank the wine, and broke the bread,
And ate it in the Lady's name.
We linked our hands to make the ring,
And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reck,
When dull they lie within their bed!
Beyond the streets, beneath the stars,
A merry round the witches tread!

And round and round the circle spun,
Until the gates swung wide ajar,
That bar the boundaries of earth
From faery realms that shine afar.

Oh, I have been and I have seen
In magic worlds of Other-where.
For all this world may praise or blame,
For ban or blessing naught I care.

For I have been beyond the town,
Where meadowsweet and roses grow,
And there such music did I hear
As worldly-righteous never know.

{^}

King Henry

(Child #32)
recorded by Steeleye Span "Below the Salt"

Let never a man a-wooing wend that lacketh thing-s three:
A store of gold, an open heart, and full of charity
And this was said of King Henry, as he lay quite alone
For he's taken him to a Haunted hall, seven miles from the town

He's chased the deer now him before, and the doe down by the glen
When the fattest buck in all the flock, King Henry he has slain
His huntsmen followed him to the Hall, to make them burly cheer
When loud the wind was heard to howl, and an earthquake rocked the floor

As darkness covered all the Hall where they sat at their meat
The grey dogs, yowling, left their food and crept to Henry's feet
And louder howled the rising wind, and burst the fastened door
When in there came a grisly ghost, stamping on the floor!

Her head hit the rooftree of the house, her middle you could not span
Each frightened Huntsman fled the hall, and left the King alone
Her teeth were like the tether-stakes, her nose like club or mall
And nothing less she seemed to be than a Fiend that comes from Hell!

Some meat, some meat, you King Henry, some meat you bring to me
Go kill your horse, you King Henry, and bring some meat to me!
And he has slain his berry-brown steed, it made his heart full sore
For she's eaten it up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh you must kill your good greyhounds, and bring some meat to me!
And he has slain his good greyhounds, it made his heart full sore
For she's eaten them up, both skin and bone, left nothing but hide and hair!

More meat, more meat, you King Henry, more meat you give to me!
Oh, you must slay your good goshawks, and bring some meat to me!
And he has slain his good goshawks, it made his heart full sore

For she's eaten them up, both skin and bone, left nothing but feathers bare!

Some drink, some drink, you King Henry, some drink you give to me
Oh you sew up your horse's hide, and bring some drink to me!
And he's sewn up the bloody hide, and a pipe of wine put in
And she's drank it up all in one drop, left never a drop therein!

A bed, a bed, now King Henry, a bed you'll make for me!
Oh you must pull the heather green, and make it soft for me!
And he has pulled the heather green, and made for her a bed
And taken has he his good mantle, and over it he has spread.

Take off your clothes, now King Henry, and lie down by my side!
Now swear, now swear, you King Henry, to take me as your Bride!
Oh God forbid, said King Henry, that ever the like betide;
That ever a Fiend that comes from Hell should stretch down by my side!

Then the night was gone, and the day was come and the sun did fill the Hall
The fairest Lady that ever was seen lay twixt him and the wall!
I've met with many a Gentle Knight that gave me such a fill,
But never before with a Perfect Knight, that gave me all my Will!
{^}

Lord Of The Dance

In response to many requests for information about the neo-pagan version of Lord Of The Dance....

The words are credited to Aidan Kelly, C. Taliesin Edwards, and Ann Cass; the tune (when it isn't "Simple Gifts") is credited to Jenny Peckham-Vanzant, and may be an old shape-note hymn.

Aidan Kelly and C. Taliesin Edwards may be the same person.

According to the article in the filksong magazine "***Filker Up*** #3," (a reprint from ***Kantele*** #12, Fall 1982, and written by Cathy Cook- MacDonald), the first four verses were written by Kelly and Edwards, four more by Ann Cass in 1975-6, and the four seasonal verses by Ann Cass in 1976. Gwydion recorded the song, with variant lyrics, on his _Songs Of The Old Religion_ tape (not the entire song, though).

A version of it can also be found on the tape _Celtic Circle Dance_, by Joe Bethancourt.

She danced on the water, and the wind was Her horn
The Lady laughed, and everything was born
And when She lit the sun and its' light gave Him birth
The Lord of the Dance first appeared on the Earth

Chorus:

Dance, dance, where ever you may be
I am the Lord of the Dance, you see!
I live in you, and you live in Me
And I lead you all in the Dance, said He!

I danced in the morning when the World was begun
I danced in the Moon and the Stars and the Sun
I was called from the Darkness by the Song of the Earth
I joined in the Song, and She gave Me the Birth!

I dance in the Circle when the flames leap up high
I dance in the Fire, and I never, ever, die
I dance in the waves of the bright summer sea
For I am the Lord of the wave's mystery

I sleep in the kernel, and I dance in the rain
I dance in the wind, and thru the waving grain
And when you cut me down, I care nothing for the pain;
In the Spring I'm the Lord of the Dance once again!

I dance at the Sabbat when you dance out the Spell
I dance and sing that everyone be well
And when the dancing's over do not think that I am gone
To live is to Dance! So I dance on, and on!

I see the Maidens laughing as they dance in the Sun
And I count the fruits of the Harvest, one by one
I know the Storm is coming, but the Grain is all stored
So I sing of the Dance of the Lady, and Her Lord.

The Horn of the Lady cast its' sound 'cross the Plain
The birds took the notes, and gave them back again
Till the sound of Her music was a Song in the sky
And to that Song there is only one reply:

The moon in her phases, and the tides of the sea
The movement of the Earth, and the Seasons that will be
Are the rhythm for the dancing, and a promise thru the years
That the Dance goes on thru all our joy, and tears

We dance ever slower as the leaves fall and spin
And the sound of the Horn is the wailing of the wind
The Earth is wrapped in stillness, and we move in a trance,
But we hold on fast to our faith in the Dance!

The sun is in the southland and the days grow chill
And the sound of the horn is fading on the hill
'Tis the horn of the Hunter, as he rides across the plain
And the Lady sleeps 'til the Spring comes again

The Sun is in the Southland and the days lengthen fast
And soon we will sing for the Winter that is past
Now we light the candles and rejoice as they burn
And we dance the Dance of the Sun's return!

They danced in the darkness and they danced in the night
They danced on the Earth, and everything was light
They danced out the Darkness and they danced in the Dawn
And the Day of that Dancing is still going on!

I gaze on the Heavens and I gaze on the Earth
And I feel the pain of dying, and re-birth
And I lift my head in gladness, and in praise
For the Dance of the Lord, and His Lady gay

I dance in the stars as they whirl throughout space
And I dance in the pulse of the veins in your face
No dance is too great, no dance is too small,
You can look anywhere, for I dance in them all!

{^}

Circles

-Gwen Zak
(Tune: "Windmills")

In days gone by, when the world was much younger
Men wondered at spring, born of winter's gold knife
Wondered at the games of the moon and the sunlight,
They saw there the Lady and Lord of all life.

Chorus:

And around and around and around turns the good earth
All things must change as the seasons go by,
We are the children of the Lord and the Lady,
Whose mysteries we know but we'll never know why.

In all lands the people were tied with the good earth
Plowing and sowing as the seasons declared
Waiting to reap of the rich golden harvest
Knowing Her laugh in the joys that they shared.

Through Flanders and Wales and the green land of Ireland
In Kingdoms of England and Scotland and Spain
Circles grew up all along the wild coastline
And worked for the land with the sun and the rain.

Circles for healing and working the weather
Circles for knowing the moon and the sun
Circles for thanking the Lord and the Lady
Circles for dancing the dance never done

And we who reach for the stars in the heavens
Turning our eyes from the meadows and groves
Still live in the love of the Lord and the Lady
The greater the Circle the more the love grows

{^}

Spring Strathspey

-Gwydion PenDerwyn
copyright probably to Nemeton

Myrddyn was playing his pipes in the wood,
And it sounded so good to my feeling.
Hiree, hiroo stirred the dance in the blood,
And my fresh maidenhood started reeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Round us the trees formed a wheel in my mind,
As if all womankind were careering.
Softly he touched me, our hands intertwined,
And we gently reclined in the clearing.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Dew-fall to star-fall he made love to me,
In a manner so free and revealing.
Swift-footed, light-footed, goat-footed, he
Played a sweet melody with such feeling.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

Daylight and I wake to spring's sweet bouquet
And a glorious day of beginning.
Myrddyn has gone on his magical way,
But the equinox day leaves me spinning.

Sweetly it drew me, the song that went through me,
As if sure it knew me, a maiden-song, laughing long.
I'm sure that I hear it, Oh, let me draw near it,
I want to be merrily courted in spring.

{^}

Bedlam Bells

-Joe Bethancourt
(c) copyright 1992 W.J. Bethancourt III
(Tune: "Mad Maudlin" aka "Tom O'Bedlam")

Written as a theme song for the Bedlam Bells Morris dance troupe, and originally improvised at WesterCon 45, Phoenix, AZ.

Tune guitar: DADGBD

Out upon the Borderlands
I've watched the stars a-falling
I've drunk deep from Mad River and
I've heard my soul a-calling

Chorus:

Still I sing bonny bells, bonny mad bells,
Bedlam Bells are bonny!
For we all go bare and we live by the air
And we want your drink and money!

I now repent that ever
Myself was so disdained
My wits are lost since me I cros't
Which makes me go thus chained

To find our wits in Bordertown,
Ten thousand years we'll travel
And maudlin go on dancing toes,
To save our shoes from gravel

I crossed into fair Elfland
To find the soul I'd squandered
To hunt my sighs in children's eyes
But still my soul had wandered

My staff hath murder'd giants
My bells can call the thunder!
I stamp my feet and tread the dance
And split the sky in sunder!

My horn is made of Elven-blades,
I stole it cross the Border!
The rainbow there is this I wear
For my wits are out of order!

I went to Digger's Kitchen
To beg some food one morning
I got my dreams served piping hot
And saw a city burning

I had an Elfin lady,
And took her for to wife me
She sleeps the day, she sings the night
And hearkens to delight me!

Both in and out of Bordertown
I've drank Mad River's water
And stood upon the Bridge O'Dread
And watched the sudden slaughter!

I'll wander thru the Borderlands
With feathers in my hair-o
With my true love close to my side
And back and sides go bare-o!

I'll dance the day, I'll dance the night
And spend my time a-singing
Dance out the old, ring in the new
With Bedlam Bells a-ringing!

Take a drink for Tom of Bedlam
Take a drink from the river's water!
And speak in sighs from darkened eyes
And court the River's daughter

!

{^}

Burning Times/Chant

-Charles Murphy

In the cool of the evening, they used to gather, 'neath stars in
the meadow, circled near an old oak tree.
At the times appointed by the seasons of the Earth, and the phases
of the moon.
In the center of them stood a woman, equal with the others, and
respected for her worth.
One of the many we call the Witches, the teachers and the keepers
of the wisdom of the Earth
The people grew through the knowledge she gave them, herbs to heal
their bodies, spells to make their spirits whole.
Hear them chanting healing incantations, calling forth the Wise
Ones, celebrating in dance and song

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

There were those who came to power through domination, and they
bonded in the worship of a dead man on a cross.
They sought control of the common people by demanding allegiance
to the church of Rome.
And the Pope declared the Inquisition, it was a war against the
women whose power they feared.
In this Holocaust against the nature peoples, a million European
women died.

And the tales are told of those who, by the hundreds, holding
together, chose their deaths in the sea.
Chanting the praises of the Mother Goddess, a refusal of betrayal,
women were dying to be free.

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

Now the Earth is a witch, and the men still burn her! Stripping
her down with mining and the poisons of their wars.
While to us the Earth is a healer, a teacher, a mother.
She's the weaver of the web of life that keeps us all alive.
She gives us the vision to see through the chaos.
She gives us the courage, it is our will to survive!

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna
(repeat ad lib)

{^}

Yule Songs

Hark The Neo-Pagans Sing

-"Sunblade"
(Tune: "Hark the Herald Angels Sing")

Hark the neo-Pagans sing,
Glory to the Holly King!
Peace on Earth and mercy mild,
God and Goddess reconciled,
Hear us now as we proclaim,
We have risen from the flames,
Our ancient Craft now we reclaim,
In the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

Herne by highest love adored,
Herne the ever-reborn Lord,
At all times behold Him come,
Offspring of the Holy One,
Veiled in flesh, the Godhead see,
Hail Incarnate Deity!
Our ancient Craft now we reclaim,
in the God and Goddess' names
Hark the neo-Pagans sing,
Glory to the Holly King!

{^}

Ye Children All Of Mother Earth

-Ellen Reed
&
courtesy of Green Egg
(Yule '92 issue)

(Tune: "It Came Upon A Midnight Clear")

Ye children all of Mother Earth
join hands and circle around
To celebrate the Solstice night
When our lost Lord is found.
Rejoice, the year has begun again
The Sun blesses skies up above
So share the season together now
In everlasting Love!

{^}

Gloria

-Ellen Reed
&
courtesy of Green Egg
(Yule '92 issue)

Snow lies deep upon the Earth
Still our voices warmly sing
Heralding the glorious birth
Of the Child, the Winter King

Chorus:

Glo -- ria!
In excelsis Deo!
Glo -- ria!
In excelsis Dea!

Our triumphant voices claim
Joy and hope and love renewed
And our Lady's glad refrain
Answer Winter's solitude

Chorus:

In Her arms a holy Child
Promises a glowing Light
Through the winter wind so wild
He proclaims the growing Light.

Chorus:

Now the turning of the year
Of the greater Turning sings
Passing age of cold and fear
Soon our golden summer brings.

Chorus:
{^}

Oh, Come, All Ye Faithful!

-Ellen Reed
&
courtesy of Green Egg
(Yule '92 issue)

Oh, come all ye faithful
Gather round the Yule Fire
Oh, come ye, oh, come ye,
To call the Sun!
Fires within us
Call the Fire above us
O, come, let us invoke Him!
O, come, let us invoke Him!
O, come, let us invoke Him!
Our Lord, the Sun!

Yea, Lord, we greet Thee!
Born again at Yuletide!
Yule fires and candle flames
Are lighted for You!
Come to thy children
Calling for thy blessing!
O, come let us invoke Him (x3)
Our Lord, the Sun!

{^}

Silent Night

-Ellen Reed
&
courtesy of Green Egg
(Yule '92 issue)

Silent night, Solstice Night
All is calm, all is bright
Nature slumbers in forest and glen
Till in Springtime She wakens again
Sleeping spirits grow strong!
Sleeping spirits grow strong!

Silent night, Solstice night
Silver moon shining bright
Snowfall blankets the slumbering Earth
Yule fireswelcome the Sun's rebirth
Hark, the Light is reborn!
Hark, the Light is reborn!

Silent night, Solstice night
Quiet rest till the Light
Turning ever the rolling Wheel
Brings the Winter to comfort and heal
Rest your spirit in peace!
Rest your spirit in peace!

{^}

Glory To The New Born King

-Ellen Reed (1st verse)
&
courtesy of Green Egg
(Yule '92 issue)

Brothers, sisters, come to sing
Glory to the new-born King!
Gardens peaceful, forests wild
Celebrate the Winter Child!

Now the time of glowing starts!
Joyful hands and joyful hearts!
Cheer the Yule log as it burns!
For once again the Sun returns!
Brothers, sisters, come and sing!
Glory to the new-born King!

Brothers, sisters, singing come
Glory to the newborn Sun
Through the wind and dark of night
Celebrate the coming light.

Suns glad rays through fear's cold burns
Life through death the Wheel now turns
Gather round the Yule log and tree
Celebrate Life's mystery
Brothers, sisters, singing come
Glory to the new-born Sun.

{^}

Dancing In A Wiccan Wonderland

-"Alexander & Aarcher"

Pagans sing, are you listenin',
Altar's set, candles glisten,
It's a Magickal night, we're having tonight,
Dancing in a Wiccan Wonderland

Blades held high, censer smoking,
God and Goddess, we're invoking,
Through Elements Five, we celebrate life,
Dancing in a Wiccan Wonderland,

Queen of Heaven, is in Her place,
Triple Goddess, now the Crone Face,
Above and Below, She's the Goddess we know,
Dancing in a Wiccan Wonderland

Now the God, is the Provider,
Supplying game for our Fire,
Above and Below, He's the Horned One we Know,
Dancing in a Wiccan Wonderland

In a Circle we can light a Yule Fire,
And await the rising of the Sun,
It's the Great Wheel turning for the new year,
loaded with abundance and great fun.

Later on, by the fire,
Cone of Power, gettin' higher
It's a Magickal Night we're having tonight,
Dancing in a Wiccan Wonderland

{^}

Share The Light

(The First Noel)

Chorus:

Share the light, share the light!
Share the light, share the Light!
All paths are one on this holy night!

On this Winter holiday, let us stop and recall
That this season is holy to one and to all.
Unto some a Son is born, unto us comes a Sun,
And we know, if they don't that all paths are one.

Be it Chanukah or Yule,
Christmas time or Solstice night,
All celebrate the eternal light.
Lighted tree or burning log,
Or eight candle flames.
All gods are one god, whatever their names.

{^}

Moon Of Silver

(We Three Kings)

Chorus:

Oh, Moon of Silver, Sun of Gold,
Gentle Lady, Lord so bold!
Guide us ever, failing never,
Lead us in ways of old.

Maiden, Mother, Ancient Crone,
Queen of Heaven on your throne,
Praise we sing Thee, Love we bring Thee,
For all that you have shown.

Lord of Darkness, Lord of Light,
Gentle Brother, King of Might,
Praise we sing thee, Love we bring Thee
On this Solstice night.

{^}

Joy To The World

Joy to the world! The Lord is come!
Let Earth receive her king!
Let every heart prepare him room
And Heaven and Nature sing, etc.

Welcome our King who brings us life.
Our Lady gives him birth!
His living light returneth to warm the seeds within us
And wake the sleeping earth, etc.

Light we the fires to greet our Lord,
Our Light! Our Life! Our King!
Let every voice be lifted to sing his holy praises,
As Heaven and Nature sing, etc.

{^}

Christmas Time Is Pagan!

(Gloria in Excelsius Deo)

Chorus:

Glorious!
Christmas time is pagan!
Glorious!
Christmas time is pagan!

Christmas time is here again,
Decorations everywhere.
Christmas carols ringing out,
Gentle pagans, we don't care.

Modern folks all celebrate
What they learned in Sunday School.
In December, they don't know
They are celebrating Yule!

Let them have their Christmas trees,
Decked in red and green and blue.
We rejoice at every one!
Christmas trees are pagan, too.

Bowls of bubbly Christmas cheer,
Fill your cup and quench your thirst.
They think the tradition's theirs.
Wassail bowls were pagan, first.

Every door and window bears
Wreaths of holly, wreaths of pine.
Circles represent the Sun.
Every wreath is yours and mine.

Christmas lights on Christmas trees,
Candle flames burn higher and higher,
Let us cheer along, my friends,
As they light their Yuletide fire.

There's a possibility
That this song is yours and mine
'Cause the tune was known to all
Back in A.D. one-two-nine.

{^}

God Rest Ye Merry, Paganfolk

(God Rest Ye Merry, Gentlemen)

God rest ye merry, paganfolk,
Let nothing you dismay.
Remember that the Sun returns
Upon this Solstice day.
The growing dark is ending now
And Spring is on its way.

Chorus:

Oh, tidings of comfort and joy,
Comfort and joy!
Oh, tidings of comfort and joy.

The Goddess rest ye merry, too,
And keep you safe from harm.
Remember that we live within
The circle of Her arms,
And may Her love give years to come
A very special charm.

Chorus:
{^}

Blessed Be Again!

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III

(Tune: "One Misty Moisty Morning" (Trad.)

Upon a dark and windy hill,
As I walked out one May morning,
On Samhain's eldritch night
T'was on the blooming heather
I saw the Crone with withered hands
I saw a Maiden dancing there,
By balefire's burning light
In fair and sunny weather
Her eyes were full of wisdom,
The Beltane fires were burning high,
The threads of life she span
The dancers round did spin
And sang "Blessed Be! And Blessed Be!
They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"
And Blessed Be again!"

As I walked out on Yuletide,
Upon Midsummer's heady day,
The winter winds blew cold
I saw John Barleycorn
I saw the Winter King a-standing,
Walking proud and tall there
Grey and grim and old
In the sunny shining morn
His cloak was pulled around him,
His beard was long and golden,
A Child was in his hand
He looked at me and then
And he sang "Blessed Be! And Blessed Be!
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"
And Blessed Be again!"

Upon the morn of Brigit's Day,
Upon a singing Summer day,
I saw a lovely sight
At dawn on Lammastide
The Goddess standing by me,
I saw the Craftsman smiling,
All crowned in starry light
On sunbeams he did ride
The crescent Moon beneath her feet,
He brings us light and knowledge,
The stars were in her hand
To help our fellow men
She sang "Blessed Be! And Blessed Be!
He sang "Blessed Be! And Blessed Be!
And Blessed Be again!"
And Blessed Be again!"

Upon the first of April,
Upon a chilly autumn day,
I saw the Holy Fool
All sheltered from the storm
He was a merry prankster,
I saw the Harvest safe at home,
The Lord of all Misrule!
The families snug and warm
He looked at me, and winked an eye,
They sat and gave their thanks,
And danced and sang and then
And they laughed and smiled and then
He sang "Blessed Be! And Blessed Be!
They sang "Blessed Be! And Blessed Be!
And Blessed Be again!"
And Blessed Be again!"

Ostara came with blossoms,
The Spiral Dance goes on and on,
Life flourished everywhere
The King and Youth and Child
I saw the Mother smiling,
The Gentle Mother, Aged Crone,

With flowers in Her hair
And Maiden meek and mild
She stood among the growing fields,
And so the Yearly Circle
In heather and in glen
Turns in eternal spin
And sang "Blessed Be! And Blessed Be! So sing "Blessed Be! And Blessed Be!
And Blessed Be again!"
And Blessed Be again!"

And "Merry Meet! And Merry Part!
And Merry Meet Again!"
{^}

Harp Song Of The Dane Women

-Rudyard Kipling

What is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-Maker?

She has no house to lay a guest in
but one chill bed for all to rest in
that the pale suns and the stray bergs nest in

She has no strong white arms to fold you
but the ten times fingering weeds to hold you
out on the rocks where the tide has rolled you

Yet, when the signs of Summer thicken
and the ice breaks and the birch-buds quicken
yearly you turn from our side and sicken

Sicken again for the shouts and the slaughters
you steal away to the lapping waters
and look at your ship in her winter quarters

You forget our mirth, and talk at the tables
the kine in the shed and the horse in the stables
to pitch her sides and go over her cables...

Then you drive out where the storm clouds swallow
and the sound of your oar-blades, falling hollow
is all we have left through the months to follow

Ah...but what is a woman that you forsake her?
and the hearth fire, and the home-acre?
to go with the old, grey Widow-maker?

{^}

Stand Up, Stand Up For Odin

-Robert Cook
(Tune: "Stand Up For Jesus")

Stand up! Stand up for Odin, you warriors of the beard!
Lift high the Raven Banner that half the world has feared!
From Angleland to far Vinland shall sound the Warrior's Cry
Till every foe is vanquished, and Odin reigns most high!

March forth with steel flashing beneath the naked Sun
And never stand at rest again 'til all the World is won!
Let scarlet sword his symbol carve in every nation's sod
'Til every man still breathing stands up for OdinGod!

Let ships with prows of Dragons the mighty oceans cleave
And every land not Odin's our crimson gifts receive
Let Raven Banners fill the sky where every man has trod
And all the soil beneath them belong to OdinGod!

Stand up! Stand up for Odin, you Warriors of the North!
With silver swords a-flashing to victory go forth!
From Angleland to far Vinland our joyous conquest lead
'Til every foe is vanquished, and Odin's Lord, indeed!

{^}

Nude

-W. J. Bethancourt III
-Ed Hirt
copyright 1982 W. J. Bethancourt III and Ed Hirt
(Tune: "Men of Harlech")

What the use of wearing panties
Whalebone corsets of your Auntie's
Boxer shorts and other scanties
Best of all is nude

There's such fun in going bra-less
Now that it's no longer lawless
'Specially if your figure's flawless
Best of all is nude

Nude is what you're born in
Shirts are never torn in
Underwear and lacy flimsies, garter belts and other whimsies
Yards of itchy cloth to put your form in

Ducks all do it, maidens rue it
Even ancient Picts in Britain blue it
Going naked's how to do it
Best of all is nude!

If your garters aren't elastic
Tie them up in knots fantastic
(Panty hose is something drastic!)
Best of all is nude!

If you're tired of wearing clotheses
Shed your garment 'mongst the roses
Never mind the old bluenoses
Best of all is nude!

Nude is best for ducking!
Worst for horses bucking!
Moonlit nights will see such sights
That are very best for fooling round and elbows!

Nudity is grand to see
A well-known antidote to virginity
Take your clothes off and you'll see:
Best of all is nude!
{^}

Fairies Love Song

-Anonymous

Why should I sit and sigh
    Broo and bracken, broo and bracken
Why should I sit and sigh
    All alone and weary

When I see the plover rising
    Or the curlew wheeling
It's then I'll court my mortal lover
    Back to me is stealing

When the moon begins her waning
    I sit by the water
Where a man born of the sunlight
    Loved the Faerie's daughter

Oh, but there is something wanting
    O but I am weary
Coming blithe, now bonny treads he
    O'er the knolls to cheer me

{^}

The Bard's Song

-W. J. Bethancourt III
(c) copyright 1990 W. J. Bethancourt III
(Tune: "Dublin City")

As I walked out one quiet evening
At the hour of twelve at night
Who should I meet but a fair young maiden
Combin' her hair by candle light;
Lassie, I have come a-courtin'
Your kind favors for to win
And if you'd heed my petition
I would be your Paladin...

Chorus:

Gather roses in the Springtime
Gather roses while ye may,
Time is passing; roses wither;
Winter comes; we're here -today-.

Have you seen the dew a-formin'
On the grass at early morn?
Have you seen the forest quiet,
Or a stag that's barely born?
Have you seen the dawn a-breakin'
O'er the Western Ocean's tide?
Have you felt my heart a-beatin'
When it's held close to your side?

I can give no gold or silver,
I can give no fields of land,
I can give no servants brisk
To wait on you both foot and hand;
I can give you wide roads callin'
Wind and Rain, and Moon and Sun,
Songs to sing, and love and laughter,
Dresses made of plain home-spun.

Come dance with me upon the greensward
in the moonlight, in the Spring.
Dance with me within the forest
Dance with me within the ring!
Earth below us, stars above us,
Fire and water by our side,
Dance with me within the moonlight,
Dance with me, and be my Bride!

{^}

All Thru The Night

-Traditional

While the Moon her watch is keeping
all thru the night
While the weary world is sleeping
all thru the night
O'er thy spirit gently stealing,
Visions of delight revealing
Breathes a pure and holy feeling
all thru the night

Though this Bard must roam full lonely
My true harp shall sing praise only
Love's soft dream, alas, is over
Yet my strains of love shall hover
Near the Presence of my Lover

Hark! A solemn bell is ringing
Thou, my King are heavenward winging
Earthly dust from off Thee shaken
Soul immortal shalt thou waken
With thy last, dim journey taken

Neath this Stone my King is sleeping
Stars around Him softly sweeping
Once and Future King preserving
Britain's Saviour there reserving
All around him Stars observing
all thru the night

Holl am ran-tire sehr thuh wed-ont
ahr heed ah nos
Dum-ar forth ee vro go-gawn-yont
ahr heed ah nos
Gol-i ar-all you tuh wull ooch
ee are thang os gweer bred vairtch-ooch
tie-leer nave oith m'yoon thu-wail-ooch
ahr heed ah nos

Note: The last verse is phonetic Welsh. "ll" is pronounced by putting the tip of your tongue to the roof of your mouth, and saying "h" and "l" at the same time...sort of. "ch" is pronounced as German.
{^}

Two Magicians

(Child #44)
recorded by Steeleye Span "Below the Salt"

She looked out of the window, as white as any milk
He looked in at the window, as black as any silk

(Chorus):
Hello, hello, hello, hello you coal black smith
You have done me no harm!
You never shall have my maidenhead
That I have kept so long!
I'd rather die a maid, aye, and then she said,
And be buried all in my grave,
Than to have such a nasty,
husky, dusky, fusty, musty coal black smith!
A maiden I will die!

She became a duck, a duck all in the stream
And he became a waterdog, and fetched her back again
She became a star, a star all in the night
And he became a thundercloud and muffled her out of sight

She became a rose, a rose all in the wood
And he became a bumblebee and kissed her where she stood
She became a nun, a nun all dressed in white
And he became a chantry priest to pray for her by night

She became a trout, a trout all in the brook
And he became a feathered fly, and catched her with his hook
She became a quilt, a quilt all on her bed
And he became a coverlet, and gained her maidenhead!

Note: This has MANY variants. See Robert Graves' "The White Goddess" pg. 401!
{^}

John Barleycorn

There were three men come out of the West
Their fortunes for to try,
And these three men made a solemn vow:
John Barleycorn should die!
John Barleycorn should die!

They plowed, they sowed, they harrowed him in,
Threw clods upon his head,
And these three men made a solemn vow:
John Barleycorn was dead!
John Barleycorn was dead!

CHORUS:
Fa la la la, it's a lovely day!
Sing fa la la lay oh!
Fa la la la, it's a lovely day!
Sing fa la la lay oh!

They let him lie for a very long time
'Til the rain from Heaven did fall,
Then Little Sir John sprung up his head,
And so amazed them all!
And so amazed them all!

They let him stand 'til Midsummer tide,
'Til he grew both pale and wan,
Then Little Sir John he grew a long beard,
And so became a man!
And so became a man!

They hired men with the sythes so sharp
To cut him off at the knee
They rolled him and tied him about the waist,
And used him barbarously!
And used him barbarously!

They hired men with the sharp pitchforks
To pierce him to the heart,
And the loader he served him worse than that,
For he tied him in a cart!
For he tied him in a cart!

They wheeled him around and around the field,
'Til they came to a barn,
And there they made a solemn mow
Of poor John Barleycorn,
Of poor John Barleycorn,

They hired men with the crab-tree sticks
To strip him skin from bone
And the Miller he served him worse than that:
For he ground him between two stones!
For he ground him between two stones!

They have wheeled him here and wheeled him there
And wheeled him to a barn,
And they have served him worse than that
They have bunged him in a vat!
They have bunged him in a vat!

They have worked their will on John Barleycorn
But he lived to tell the tale;
For they pour him out of an old brown jug,
And they call him home-brewed ale!
And they call him home-brewed ale!

Here's Little Sir John in a nut-brown bowl,
And brandy in a glass!
And Little Sir John in the nut-brown bowl
Proved the stronger man at last!
Proved the stronger man at last!

For the huntsman he can't hunt the fox
Nor loudly blow his horn,
And the tinker can't mend kettles nor pots
Without John Barleycorn!
Without John Barleycorn!

(**Note**: sing the chorus after every other verse or so. Encourage the group to join the song)
{^}

The False Knight Upon The Road

(Child #3)
-recorded by Steeleye Span

"Oh where are you going to?"
    said the False Knight upon the road
"Oh I'm going to my school."
    said the wee boy and still he stood
"What is that upon your back?"
    said the False Knight upon the road
"Ah weel, it is my books!"
    said the wee boy and still he stood

Oh, what have you got there?
    I have got my bread and cheese!
Oh won't you give me some?
    No, ne'r a bite or crumb!

I wish you was on the sands.
    Yes, and a good staff in my hands!
I wish you was on the sea.
    And a good ship under me!

And the ship to sink.
    An inch away from shore!
I think I hear a bell.
    And it rings you straight to Hell!

{^}

Nottamun Town

-Traditional

In Nottamun Town, in Nottamun Town
Not a soul would look up not a soul would look down
Not a soul would look up, not a soul would look down
To show me the way to fair Nottamun Town

I bought me a horse t'was called a grey mare
Grey mane and grey tail and green stripe on her back
Grey mane and grey tail and green stripe on her back
Weren't a hair upon her that was not coal black

She stood so still threw me to the dirt
She tore at my hide, she bruised my shirt
From saddle to stirrup I mounted again
and on my ten toes I rode over the plain

When I got there no one did I see
They all stood around me just looking at me
I called for a cup to drive gladness away
And stifle the dust for it rained the whole day

And the King and the Queen and the company more
Came a riding behind and a walking before
Come a stark naked drummer beating a drum
With his hands in his bosom came marching along

Sat down on a hard hot cold frozen stone
Ten thousand stood round me but I was alone
Took my heart in my hand to keep myself warm
Ten thousand was drowned that never was born

{^}

Cambrian Dream

-Gwydion PenDerwyn
copyright probably to Nemeton

In the mountains of Cambria, by Rhymney's bright stream
I have oft slept in heather, and dreamed a bright Dream
No mortal could wake me, nor see what I've seen
No landscape could ever compare.

'Twas the Land of my Fathers, unfettered, and free
Ere the time that the Saxon swept over the Sea
When mistletoe grew 'neath the shining Oak Tree
No landscape could ever compare!

Chorus:

Dreaming of Prydein, asleep on a hill
When I awaken, will you be there still?
Oh, Island of Poets, my dreams you can fill
But never the long waking hours.

Mighty Poets and Warriors traversed every road
Leaving stories and legends wherever they strode
Their pasts are recalled in the humblest abode
In tales of the sunnier days.

Chorus:

Now my story is ended, my song is all gone
I have slept thru the evening, and into the dawn
Yet still, I remember your Face, Albion,
And your older, and much wiser ways!

Chorus:

She Moved Thru The Faire

-Padraic Colum
recorded by Theodore Bikel

My young love said to me: My mother won't mind
And my father won't slight you for your lack of kind
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!

Then she stepped away from me, and she moved thru the Faire
And so fondly I watched her move here and move there
At last she turned homeward, with one star awake
As the Swan in the evening moves over the lake.

Last night she came to me, my dead love came in
And so soft did she move that her feet made no din
She put her arms 'round me; these words she did say:
It will not be long, love, 'til our wedding day!
{^}

The Song Of Wandering Aengus

-Wm. Butler Yeats
recorded by Judy Collins

I went out to the hazel - wood
Because a fire was in my head
Cut and peeled a hazel - wand
Tied a berry to a thread
And when white moths were on the wing
And moth - white stars were flickering out
I dropped the berry in a stream
And caught a little silver trout.....

I had but laid it on the bank
And gone to blow the fire a-flame
Something rustled in the air
Something called me by my name!
It had become a glimmering Girl
With apple - blossom in her hair
Who called me by my name, and ran
And vanished in the brightening air.....

Though I am old, with wandering
Thru hilly lands, and hollow lands;
I'll find out where she has gone
To seek her lips, to take her hands-
And walk thru long green dappled grass;
To pluck 'til Time, and times are done:
The Silver Apples of the Moon;
The Golden Apples of the Sun.....

{^}

The Childish Edda

-Poul Anderson
-Ron Ellik
(Tune: "Tramp, Tramp, Tramp")

Yggdrasil, where Nine Worlds clash, is a noble piece of ash
That shelters Norns and Gods and all that crew
There, a Dragon gnaws the base of an Eagle's resting place,
And four Harts, a Goat and Squirrel are there too!

Frigga took a year or so, and, except for mistletoe
Got from everything an Oath for Balder's good
Evil Loki wished him harm, so he hired Hodr's arm,
And the staff the Blind God threw was kissing-wood!

Tyr vowed Fenris-Wolf his hand if he couldn't break the Band
That All-Father's wisdom made both light and hefty...
Lupine muscles strained away, but the magic held its' sway -
And from then on, till The Time, they called Tyr "Lefty!"

When Thor went out to fish, he quickly got his wish,
And he hauled a Jormangandr from the Bay.
But Hymr cut the cable, and Thor was only able
To brag about the "one that got away..."

When Thor called upon the Giants, they didn't show defiance,
But they soon got rid of him, and of his Hammer!
For the sea he could not swallow, and old Grandmaw beat him hollow,
And the House-Pet caused an awful katzenjammer!

Asa-Thor became a "her" for to repossess Mjollnir,
And unto a frosty brute his troth did plight;
But the vittles that he ate would an army more than sate,
And the chefs at Utgard always rued that night!

Each God's Apple every day, kept the doctor far away
'Til a Giant captured Ydun from their Halls...
Loki fetched home Bragi's Bride, with Her health-food store beside,

Plus a char-broiled eagle underneath the Walls!

Odin said to Mim: "I think I would sort of like a drink."
Answered Mim: "That will cost you your left eye!
For you've come up very late to the Well at Wisdom's Gate
And the set-up prices, after hours, are high!"

Oh, the Giants brought their War up to Bifrost's very Door
And the battling wrecked Asgards perfect clime-
Jormungandr, Hel and Fenris dealt out Death in doses generous
And, in fighting, did the Aesir pass The Time!

{^}

The Valkyrie Song

(Tune: Wagner's "Flight of the Valkyries")

We fly through the night skies
Flashing our fat thighs,
Picking up dead guys;
You call this a job?

You take the blond guy,
I'll take the redhead!
Wait, he's not dead yet;
Let him go . . . splat!

Chorus:

Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Woo-oop! Woo-oop!
Oh-h-h-h-h-h!

We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!
We're hunting the Wabbit!

*

{^}

God Is Alive, Magic Is Afoot

-Leonard Cohen (c) 1966

God is alive
    Magic is afoot
God is alive
    Magic is afoot...
God is afoot
    Magic is alive
Alive is afoot
    Magic never died!

God never sickened.
    Many poor men lied.
Many sick men lied.
    Magic never weakened.
Magic never hid.
    Magic always ruled.
God is afoot.
    God never died!

God was Ruler, though his funeral lengthened.
    Though His mourners thickened, magic never fled.
Though His shrouds were hoisted the naked God did live;
    Though His words were twisted the naked magic thrived;
Though His death was published round and round the world
    The heart did not believe.

Many hurt men wondered. Many struck men bled.
    Magic never faltered. Magic always led.
Many stones were rolled, but God would not lie down!
    Many wild men lied.
Many fat men listened.
    Though they offered stones, magic still was fed!
Though they locked their coffers,
    God was always served.

Magic is afoot

God is alive....
Alive is afoot
Alive is in command.

Many weak men hungered.
Many strong men thrived.
Though they boasted solitude,
God was at their side.
Nor the dreamer in his cell, nor the captain on the hill:
Magic is alive!
Though His death was pardoned 'round and 'round the world,
The heart would not believe!

Though laws were carved in marble they could not shelter men;
Though altars built in Parliaments, they could not order men;
Police arrested magic and magic went with them, ah!
For magic loves the hungry....

But magic would not tarry, it moves from arm to arm,
It would not stay with them; it cannot come to harm:
Magic is afoot!
It cannot come to harm.
It rests in an empty palm. It spawns in an empty mind.
But magic is no instrument: magic is the End!

Many men drove magic, but magic stayed behind;
Many strong men lied.
They only passed thru magic and out the other side!
Many weak men lied.
They came to God in secret and though they left Him nourished,
They would not tell Who healed;
Though mountains danced before them, they said that God was dead!
Though His shrouds were hoisted, the naked God did live!

God is alive! Magic is afoot...
God is alive...
God is alive...Magic is afoot...
This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve

'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

God is alive...Magic is afoot...Magic is afoot...God is alive..
Magic is alive...God is afoot...Alive is afoot...God never died.
Many strong men lied.
They only passed thru magic and out the other side!
This I mean to whisper to my mind:
This I mean to laugh with in my mind:
This I mean my mind to serve
'Til service is but magic, moving thru the world
And mind itself is magic, coursing thru the flesh
And flesh itself is magic, dancing on a clock,
And Time itself, the magic length of God!

{^}

That Real Old Time Religion (Index Page)

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{^}

That Real Old Time Religion

tune: "Old Time Religion"

Chorus:

Give me that real old time religion
Give me that real old time religion
Give me that real old time religion
It's good enough for me!

Asatru And Odinism

I hear Valkyries a-comin
In the air their song is comin
They forgot the words! They're hummin!
But they're good enough for me!

We will drive up to Valhalla
Riding Beetles, not Impalas
Singing "Deutschland Uber Alles"
And that's good enough for me!

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And that's good enough for me!

Shall we sing a verse for Thor,
Though he leaves the maidens sore?
They always come back for more,
So he's good enough for me!

Shall we sing in praise of Loki,
Though he left poor Midgard Smokey?
Oh, his sense of humor's hokey,
But he's good enough for me!

One-eyed Odin we will follow
And in fighting we will wallow
Till we wind up in Valhallow
Which is good enough for me!

It was good enough for Odin
Though the tremblin' got forbodin'
Then the giants finally strode in,
But it's good enough for me!

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And that's good enough for me!

It was good for Thor and Odin
It was good for Thor and Odin
Grab an axe and get your woad on!
and it's good enough for me!

All the Gods tore into Loki
Saying Deicide is hokey!
And they threw him in the pokey!
And that's good enough for me!

Good old Thor's the god of thunder
Really helps us get our plunder
Tho his head's still truly dunder
He is good enough for me!

In the halls of Frey and Freyja
All the priestesses will lay ya
If you're good enough, they'll pay ya!
And that's good enough for me!

We will worship now with vigor
The goddess known as Frigga
Tho there are some who don't dig her
She is good enough for me!

If you wanna worship Odin
You don't have to have a coat on
Grab a sword and slap some woad on
And that's good enough for me!

We will sing a verse for Loki
He's the old Norse god of Chaos
Which is why this verse don't
rhyme or scan or nothin'
But it's good enough for me...

{^}

Bruja

Let us sing for Brujaria
Though the blood's a lot less cleaner;
It's not Christian Santaria
So it's good enough for me!

{^}

Buddhism

We will all go to Nirvana
So be sure to mind your manners
Make a left turn at Savannah
And we'll see the Promised Land!

Oh we all will follow Buddha
Oh we all will follow Buddha
And we'll eat no food but Gouda
Which is Gouda-nuff for me!

It was good enough for Buddha,
As a god he's kinda cute-a,
And he comes in brass or pewta'
So he's good enough for me!

We will go and sing "Hosanna"
To our good ol' pal, Gautama,
He will never flim or flam ya',
And that's good enough for me!

No one wrote a verse for Buddha
Tho I think they really coulda
And I really think they shoulda
'Cause he's good enough for me!

We will all go to Nirvana
We will all go to Nirvana
Make a left turn at Urbana
And you'll see the Promised Land!

{^}

Cargo Cult & Pacific Islands :

To the tune of Handel's "Largo"
We will hymn the gods of Cargo
'Til they slap on an embargo
And that's good enough for me!

If you get too tired
And you need to get up higher
Just have Pele light your fire!
From her island in the sea!

You can keep your saints with halos,
Your hosannas or dayenus:
Let's throw virgins in volcanos!
And that's good enough for me!

{^}

Christian

We will worship with the Fundies
With their itchy hair-shirt undies
If they don't bring "Mrs. Grundy,"
Then it's good enough for me!

It was good for old Jehovah
He had a son who was a nova!
Hey there, Mithras! Move on ova'!
Another resurrection Day!

Jerry Falwell thinks he's saved
In a lamb's blood he's been laved
And HE thinks that I'M depraved
But that's good enough for me!

That Bob Larson shrieks and hollers
Fighting demons in his callers
Save his program: **send your dollars**!
And that's good enough for me!

Tho J.C.'s into fish, too,
He's an avatar of Vishnu
So he is welcome here, too,
And that's good enough for me!

Brother Jerry is a cretin
But with all the cash he's gettin'
Lots a folks'll be forgettin
It's the "Land of the Free!

Brother Robert's church is Crystal
But all the Bible that he's missed'll
Make you "hotter than a pistol"
But he's good enough for me!

There are those who worship Satan
And are just anticipatin'
Armageddon's conflagratin'
That ain't good enough for me!

Let's all listen up to Jesus
He says rich folks like old Croesus
Will be damned until Hell freezes
And that don't sound good to me!

Oh we'll all be Fundamental
And be Holy Testamental
And never Transcendental
And that's good enough for me!

We will finally pray to Jesus
From our sins we hope he frees us
Eternal life he guarantees us
And that's good enough for me!

Anytime that I start hearin'
"Jesus loves you" I start leerin'
Maybe so, but not like Brian *
Which is good enough for me!

Brother Oral's in his tower,
Trusting in the Lord's power
Getting richer by the hour,
Now he's got the ransom fee!

Brother Robert's church is Crystal
But all the Bible that he's missed'll
Make you "hotter than a pistol"
But he's good enough for me!

Brother Jim and Sister Tammy
Had a show that was a whammy
But now they are in Miami
Tryin' t'get back on TV!

Whether Low Church or it's High Church
Or it's Pie-Up-In-The-Sky Church
Come on down and visit my Church
'Cause it's good enough for me!

You could join Jehovah's Witness
Running door to door for fitness
Well if you've been blessed with quickness,
Then that’s good enough for me
{^}

Then there's good ol' Brother Billy
Bringing souls in willy-nilly.
All his trips are kinda silly,
But he's good enough for me!

And the Romans said of Jesus
"Lets kill him, he don't please us"
"But the Atheists will tease us"
And that’s good enough for me

And let's not forget Pelagius
Though some call him outrageous
He is pious and courageous
And he's good enough for me!

Classical Paganism

We will go to worship Zeus
Though his morals are quite loose
He gave Leda quite a goose
And he's good enough for me!

We will pray to Father Zeus
In his temple we'll hang loose
Eating roast beef au jus,
And that's good enough for me!

Shall we sing a verse for Venus,
Of the Gods she is the meanest,
Cause she bit me on my...elbow!
And it's good enough for me!
We will venerate old Bacchus
Drinking beer and eating tacos
Til you've tried it please don't knock us
'Cause it's good enough for me!

Let us raise a toast to Bacchus,
We will raise a royal ruckus,
Then we'll lay us down and f**k us
That's good enough for me!

Diana is a little spikey
And she is a little dykey
You don't have to be a Psyche
To know that's right for me!

We will worship with Poseidon
We will meet him when the tide's in
All the maidens he will ride in
Then he'll give 'em all to me!

You can dance and wave the thyrsus
And sing lots of rowdy verses
Till the neighbors holler curses,
And that's good enough for me!

We will sing for great Diana
Who will teach of love and honor
But you really gotta wanna!
'Cause she's tough enough for me!

We went off to worship Venus
By the Gods! You should have seen us!
Now the Clinic has to screen us...
But that's good enough for me!
It was good enough for Sappho
With her lady on her lap-o
She put Lesbos on the map-o
With her pagan poetry!

When we worship Bacchus
The ethanol will sock us
We'll all get good and raucous
And that's good enough for me!

We'll sing praises to Apollo;
Where the Sun God leads we'll follow
('Though his head's a little hollow)
He's good enough for me!

Don't neglect that shrine of Zeus'
Tho he's lost his vital juices
The old boy still has his uses
And he's good enough for me!

All the hunters start convergin'
When Diana is emergin'
It's too bad she's still a virgin
But there's still hope left for me!

And what about this Bacchus,
Who lives just to raise a ruckus?
Loosens women so they'll f**k us,
Well, that's good enough for me!

We will all see Aphrodite
Though she's pretty wild and flighty
She will meet us in her nightie
And she's good enough for me!

We will all bow to Hephaestus
As a blacksmith he will test us
'Cause his balls are pure asbestos
So he's good enough for me!

There is room enough in Hades
For lots of criminals and shadies
And disreputable ladies,
And they're good enough for me!

And to help things get real racous
The priests of Pan and Bacchus
Will hold a f***ing contest!
And that's all right with me!

Oh we will go and worship Pan,
'cause he just don't give a damn!
Grab a woman or a man,
And that's good enough for me!

Was a time, so I've heard tell, a
Fine and promising young fella
Gave his all to serve Cybele
But that's damn well not for me!

We'll sing praises to Apollo
Where the Sun-God leads, I'll follow
From Ionia to Gaul-o
And that's good enough for me!

We will have a mighty Party
In the honor of Astarte
Grab your chiton - don't be tardy
'Cause she's good enough for me!

In his dancing Pan will lead them
When his pipes call we will heed them
In truth tho, he don't need them
He's more than enough for me!

We all worshipped Dionysus
'Till we ran into a crisis:
The bar had raised its prices;
That's not good enough for me!

There's that lusty old Priapus
He's just itching to unwrap us.
(He'd do more to us than tap us
And that's good enough for me!)

Pan's pipes got plugged last summer
And it really was a bummer
Finally had to call a plumber!
But he's good enough for me!

Now Danae was sweet as flowers,
She was into golden showers;
And that showed her Zeus' power
And that's good enough for me!

It was good enough for Venus
She'd have sighed if she'd of seen us
Letting morals come between us
And she's good enough for me!

There's one thing that I do know
Zeus' favorite is Juno
She's the best at doing...you know!
And that's good enough for me!

It was good enough for Cupid
It was good enough for Cupid
His wings look kind of stupid
But that's good enough for me!

Let's all drink to Dionysus
Wine and women beyond prices!
He made a Maenad out of my Sis!
And that's good enough for me!

There are those who, when they've got
Enormous problems that are knotty
They just take them to Hecate
And that's good enough for me!

We will sing our staves to Venus
We will sing our staves to Venus
Tho I think this rhyme is henious
But it's good enough for me!

Let us dance with Dionysus
And get drunk on wine and spices
The Christians call them "vices"
But they're good enough for me!

We will venerate old Hermes
With his staff entwined with wormies
Warding off the nasty germies
And that's good enough for me!

We will all bow down to Venus
As we dance upon Mt. Zenos
We will worship with our....voice
And that's good enough for me!

We all worship Aphrodite,
And Her sister bold Astarte,
They both throw a lovely party,
And that's just fine with me!

In the church of Aphrodite
She's a mighty righteous sightie,
The Priestess wears a see through nightie
And she's good enough for me

{^}

Confucianism

Let us read works of Confucius
As we walk thru Massachusetts
In white robes that freeze our tushes
But it's good enough for me!

We used to study old Confucius
As we sat there on our tushes
We're learning but don't push us
And that’s good enough for me

{^}

Cthulhu

We will worship mighty Cthulhu
H. P. Lovecraft's big old hoodoo
(1930's fiction voodoo....)
But that's good enough for me!

Let us sing to Lord Cthuhlu
Don't let Lovecraft try to fool you
Or the Elder Gods WILL rule you
And that's good enough for me!

Of the Old Ones, none is vaster
Even Cthulhu's not his master
I refer to the unspeakable *
and that's good enough for me!

And for those who follow Cthulhu
We have really got a lulu:
Drop a bomb on Honolulu!
'Cause that's good enough for you!

We will worship Great Cthulhu,
We will worship Great Cthulhu,
And we'll feed him Mr. Sulu
'Cause that's good enough for me!

We will sacrifice to Yuggoth
We will sacrifice to Yuggoth
Burn a candle for Yog-Soggoth
And the Goat With a Thousand Young

Well it's good enough for *
He's a mighty kinky master
When you pray he goes much faster
And that's good enough for me!

Let's go worship Great Cthulhu,
And run naked like a Zulu,
You and me and Mr. Sulu,
And that's good enough for me!

- Well, do **You** want to say it?

{^}

Discordianism

Let us sing to old Discordia
Cause it's sure she's never bored ya
And if she's good enough for ya
Then she's good enough for me!

Of Great Murphy much is spoken
For his Law shall not be broken
It's not pretty when he's woken
Things go wrong for you and me!

If your rising sign is Aries
You'll be taken by the Fairies
Meet the Buddha in Benares
where he'll hit you with a pie!

If your god of choice is Squat
Well then trendy, man, you're not!
But you'll get a parking spot!
And that's good enough for me!

We will sing a verse for Eris
(Golden apples for the fairest!)
Though she sometimes likes to scare us
But she's good enough for me!

Let us do our thing for Eris
Goddess of the discord there is
Apple's golden, it's not ferrous
And that's good enough for me!

Let us praise the Holy Fool
For he's breaking all the rules
Holds you up to ridicule,
And that's good enough for me!

(The Almighty) Dollar

Oh, the dollar is our Saviour
If we spend Her or we save Her
She controls all our behavior
There's not enough for me!

There are those who scream and holler
And get hot under the collar
For their god, Almighty Dollar,
Who is good enough for me!

Call Him God, or call him Allah
The priest will take your dollah
Easy living from -your- follah-
-wers, but sorry, -not- from me!

{^}

Druids

We will worship like the Druids,
Drinking strange fermented fluids,
Running naked through the woo-ids,
Coz that's good enough for me!

In Pwyll's hall you will be welcome
But he's not at home too often
Spends all his time in Annwyfn
And that's good enough for me!

I'll go get my golden sickle
And I'll wear it where it tickles
It ain't used for cuttin' pickles!
And it's good enough for me!

{^}

Egyptian

Let us sing the praise of Horus
As our fathers did before us
We're the New Egyptian Chorus
And we sing in harmony!

We will venerate Bubastis
We will venerate Bubastis
If you want in, then just ask us!
'cause that's good enough for me!

Let us all now worship Ra
And take care of our Ka
We'll all sit round and go "Ah-h-h!"
Which is good enough for me!

Here's an invitation for us
All to go and worship Horus
Doff your clothes and join the chorus
And that's good enough for me!
{^}

When we all bowed down to Nuit
There was really nothin' to it
(Alex Sanders made me do it...)
But that's good enough for me!

We will pray with those Egyptians
Build pyramids to put our crypts in
Cover subways with inscriptions,
which is good enough for me.....!

We will all do praise to Horus
In an old Egyptian chorus
If there's something in it for us
Then it's good enough for me!

We will venerate Bubastis
Cause my cat walked up and ask us
(Now the cat box is **disastrous**!)
But it's good enough for me!

Fictional Gods, Demons And Heroes

Here's to those who copy Conan
Here's to those who copy Conan
They're just Followers of Onan
And that's good enough for me!

There are followers of Conan.
And you'll never hear 'em groanin'
Followed Crom up to his throne(in)
And it's good enough for me!

Azahoth is in his Chaos
Azahoth is in his Chaos
Now if only he don't sway us
That is good enough for me!

We will worship Holy Ford
Beta, Delta, Gamma, Lord
But the Alphas might get bored
A Brave New World for you and me!

Let us note the might of Ils
With a thousand or more quills
By the light that from him spills
He is good enough for me!

The late return of the Prophet Zarquon
Caused his followers to hearken
As the Universe went dark on
All of you and me!

We will sing of Foul the Render,
Who's got Drool Rockworm on a bender
In his cave in Kiril Threndor--
They're both too much for me!

Of Lord Shardik you must beware;
To please him you must swear;
'Cause enraged he's a real Bear,
And that's good enough for me!

We will sing of Iluvatur,
Who sent the Valar 'cross the water
To lead Morgoth to the slaughter
And that's just fine with me!

We will sing the Jug of Issek,
And of Fafhrd his chief mystic,
Though to thieving Mouser will stick,
And that's good enough for me!

We'll invoke the blessed Camber
And the Unicorn of Amber
And the wizard Deliamber
They're good enough for me!

It was good enough for Cthulhu
Who'd eat me and who'd eat you, too;
If it's good enough for Cthulhu
Then it's good enough for me

{^}

Hindu

There are some that call it folly
When we worship Mother Kali.
She may not be very jolly
But she's good enough for me!

We will go to worship Kali
She will help us in our folly
She'd be quite an armful, golly!
And she's good enough for me!

As the goddess Kali dances
With her worshippers in trances
You can learn some Hindu stances
And that's good enough for me!

I will wait till four-armed Kali
Drags me thru that lonesome valley
She's disgusting act-u-all-y
But She's good enough for me!

{^}

Islamic

We will all bow down to Allah
For he gave his loyal follow
Ers the mighty petro-dollah
And that's good enough for me!

Warriors for Allah
Are sure to have a gala
Time in old Valhalla
And that's good enough for me!

{^}

Jewish

If you think that you'll be saved
If you think that you'll be saved
If you follow Mogen David
Then that's good enough for me!

Some guys have a circumcision
On account of their religion,
An embarrassing incision
Cut just **enough** from me!

Let us worship old Jehovah
All you other gods move ovah
Cause the one God's takin' over
And it's good enough for me!

Let us celebrate Jehovah
Who created us "ab ova"
He'll be on tonight on "Nova"
'cause he's good enough for me!

{^}

Kahbahla

We will read from the Kabbalah
We will read from the Kabbalah
It won't get us to Valhalla
But it's good enough for me!

We will read from the Cabala.
Quote the Tree of Life mandala
It won't get you in Valhalla,
Yet it's good enough for me!

{^}

Krishna

We will all sing Hare Krishna
We will all sing Hare Krishna
It's not mentioned in the Mishna
But it's good enough for me!

Hare Krishna gets a laugh on
When he sees me dressed in saffron
With my hair that's only half on
But that's good enough for me!

I was singing Hari Rama
With my friend the Dalai Lama
'Til they dumped us in the slammer
But that's good enough for me!

{^}

Middle Eastern Pagan

I'll sing some songs to Lilith,
Not so young, and not so girlish,
and She's always PMS-ish,
but She's good enough for me!

Lilith wears a lacy nightie
And She is a little flighty
She will get you all excite-y
She's wet-dream enough for me!

We will all bow down to Dagon
We will all bow down to Dagon
He still votes for Ronald Reagan
And that's good enough for me!

Let us worship sweet Eninni
Let us worship sweet Eninni
In a skimpy string bikini
And that's good enough for me!

We will go to worship Lillith
Grab your cup, step up and fill it
Tho 'ware she don't make you spill it!
And that's good enough for me!

We will have a mighty orgy
in the honor of Astarte
it'll be a mighty party
and it's good enough for me!

We will sing to Lady Isis
She'll stand by us in a crisis
And She hasn't raised Her prices
And She's good enough for me!

We will all bow down to Enlil
We will all bow down to Enlil
Pass your Cup and get a refill!
With bold Gilgamesh the Brave!

Oh the ancient goddess Nerthus
From herself the Earth did birth us
And I wonder: are we worth us?
But she's good enough for me!

Well Dimuzi's on vacation
He'll be back when spring awakens
There will be such recreation
There will be enough for me!

Oh the Philistines abound
Oh the Philistines abound
They had the biggest Baals around
And that's good enough for me!

{^}

Mithraism

We will sing a song of Mithras
Let us sing a song of Mithras
But there is no rhyme for Mithras!
Still he's good enough for me!

We will all be saved by Mithras
We will all be saved by Mithras
Slay the Bull and play the Zithras
On that Resurrection Day!

{^}

Moonies

We will worship Sun Myung Moonie
Though we know he is a goonie
All our money he'll have soonly
And that's good enough for me!

{^}

New Age

Oh, our Spirits will awaken
Oh, our Spirits will awaken
Which is Gurdijeff to me!
Watch the Universe aquakin'

Well I'm tired of Ronald Reagan,
He's too square to be a pagan,
Let's all vote for Carl Sagan!
He's good enough for me!

Timmy Leary we will sing to
And the things that he was into
(Well, at least it wasn't Shinto)
And that's good enough for me!

I'll arise at early mornin'
When the Sun gives me the warnin'
That the Solar Age is dawnin'
And that's good enough for me!

In the sky I hear a hummin'
It's the UFO's a-comin'
That's not banjos that they're strumming
But it's good enough for me!

Just like Carlos Castenada
Just like Carlos Castenada
It'll get you sooner or later
And that's good enough for me!

{^}

New World Pagan

Thanks to great Quetzacoatl
And his sacred axolotl
And his gift of chocolatl
And please pass some down to me!

Praise to Popacatapetl
Just a tiny cigarette'll
Put him in terrific fettle
So he's good enough for me!

Now watch out for the Maya's,
They might really try to fry ya,
Sacrifice people, not papaya's,
Just as long as its not me!

Quetzacoatl's flyin'
With the Toltec and the Mayan
And the mushrooms he's been buyin'
Are good enough for me!

We will worship Xochipilli
Though it might be a bit silly
Running naked makes me chilly
But it's good enough for me!

Some folks pray to the Great Spirit
Most folks just cannot get near it
So they hate it and they fear it
But it's good enough for me!

Some folks worship the Kachinas
Some folks worship the Kachinas
They look like "deus ex machinas"
But they're good enough for me!

Montezuma liked to start out
Rites by carrying a part out
That would really tear your heart out,
But it's good enough for me!

And when old Quetzacoatl
Found a virgin he could throttle
And put her heart into a bottle
It was good enough for me.

We will worship Xipe-Totec
Tho it is a little lotek *
It is not a bit erotek (erotic)
But it's good enough for me!

* "low - tech(nology)

Oh, there's none like Huizlipochtli
For destroyin' people tot'ly
Best to worship -him- remotely!
But he's good enough for me!

The Kachinas of the Hopi
Dance about and some act dopey
They don't leave you feelin' mopey
So they're good enough for me!

I have gotten in the way-o
Walkin' with the Monster Slayer
He is worthy of a prayer
And he's good enough for me!

{^}

Scientology

L. Ron Hubbard liked precision
And he founded a religion
That has caught a lot of pigeons
And it's good enough for me!

In matters Dianetic
You need not get frenetic
Make your Engrams copacetic
And that's good enough for me!

{^}

Shinto

There are some who practice Shinto
I don't really go for Shinto
There are some who practice Shinto
It's just something I'm not into
There's no telling what WE'RE into!
Tho I guess I could begin to
but that's good enough for me!
'Cause it's good enough for me!

In Japan they thought it neato
When they worshipped Hirohito
But that didn't sit with SEATO
So it never more will be!

{^}

Thelema

Uncle Crowley was a dreamer
When the clouds they are a'rumbling
At the Abbey of Thelemer
And the thunder is a'grumbling
But his magic is a screamer
, Then it's Crowley that you're mumbling
So it's good enough for me!
And it's good enough for me!

There are those who follow Crowley
Let us call an Elemental
Tho the stuff that he held holy
For a temporary rental
Turn your brain to guacamole
Just as long as it is gentle
But he's good enough for me!
It is good enough for me!

It was good enough for Crowley
With his sacraments unholy
Who smoked pot and ate some moly
And it's good enough for me!

{^}

Voodoo

There are people into voodoo
There are people into Voodoo
Africa has raised a hoodoo
There are people into Voodoo
Just one little doll will do you
I know I do, I hope you do!
And it's good enough for me!
And it's good enough for me!

If you're really into dancing
And you wanna try some trancing
Then the Voodoo gods are prancing
And that's good enough for me!

{^}

Wicca and General Neo-Pagan

Well, she raised an awful flurry
When she made the scholars worry
Thank the Gods for Margaret Murray!
She is good enough for me!

It was good enough for Granny
She could throw a double-whammy
That would knock you on your fanny
And she's good enough for me!

With the aid of my athame
I can throw a "double-whammy"
(And can slice and dice salami!)
So it's good enough for me!

There will be a lot of lovin'
When we're meetin in our Coven
Quit yer pushin and yer shovin'
So there's room enough for me!

Well the Christians all are humming
Cause they say their God is coming,
Our God came three times this evening
And that's good enough for me!

When old Gerald got it goin'
When old Gerald got it goin'
All that hidin' turned to showin'
And that's good enough for me!

It's not good enough for Reagan
It's not good enough for Reagan
He's too square to be a Pagan!
And that's good enough for me!

Meeting at the Witching Hour
By the Bud, and Branch and Flower
Folks are raising up the Power
And that's where I want to be!

We will worship with the witches
'Cause we're rowdy sons-of-bitches
And they scratch us where it itches
And that's good enough for me!

We will gather at our saunas
When the spirit comes upon us
To perform the Rites of Faunus
And that's good enough for me!

Some folks worship all of Nature
Tho they love to taunt and bait-cher
They're just funnin', they don't hate-cher
And they're good enough for me!

{^}

Zarathustrian

We will pray to Zarathustra
And we'll pray just like we usta
I'm a Zarathustra boosta!
And that's good enough for me!

It could be that you're a Parsi
It could be that you're a Parsi
Don't need a ticket; you get in free
And that's good enough for me!

I pray to Ahura-Mazda
He's one god who sure won't pause ta
Pound some heads when given cause ta
Which is good enough for me!

I can't rhyme Ahura Mazda,
I'll praise the man who tries ta
Then I'll wait for Barak Raz ta
And that's good enough for me!

{^}

Unclassifiable Verses And Unknown Gods

We will go down to the temple
Sit on mats woven of hemp-le
Try to set a good "exemple"
And that's good enough for me!

Let us watch Ka-ka-pa-ull
Frolic in her swimming pool
Subjecting chaos to her rule
And that's all right with me!

They revered ancient ENIAC
And sacrificed to UNIVAC
Now we sing our chants on VAX pack
And that's good enough for me!

When you worship Rusto
Treat your friends with lust-o
Pursue your faith with gusto!
And that's good enough for me!

There are those who worship no gods
For they think that there are low odds
That the god-seers aren't drunk sods
But they're good enough for me!

Where's the gong gone? I can't find it
I think Northwoods is behind it!
For they've always been cymbal-minded
And they're good enough for me!

Some folks pray to the Orishas
Tho their humor can be vishas
When they grant your stupid wishas
But they're good enough for me!

There are those who worship science
And some would send 'em to the lions
Without 'em we'd have no appliance
So they're good enough for me

We will all bow down to Gozer
Priestess did it with that Joser
Cross the streams, and there she goes, sir
And that's good enough for me!

We will worship Christian Jesus
And do just like John Paul pleases
That we will... when Hades freezes!
And that's good enough for me!

I have got a strange religion
I will worship Walter Pidgeon
Is he sacred? Just a smidgen!
But it's good enough for me!
{^}

Drink to FUFLUNS he's just fine
The Etruscan god of wine
This verse doesn't really rhyme
But it's good enough for me!

John, Paul, George and Ringo
We will worship playing Bingo
We will listen to them sing-o
And that's good enough for me!

The Obligatory Last Verse

It's the opera written for us!
We will all join in the chorus!
It's the opera about Boris,
Which is Godunov for me!

I suppose that this last song has turned you into a newt by now. You may not realize that it happened, 'cause that's just how that sort of thing seems to work. You need to put a carrot on your nose and find a duck, and weigh it. Then you'll be OK again.

{^}

The High Holiday Song

-Melusine

(Tune "The Serving-Girl's Holiday")

I've waited longing for today
Spin the bobbin and spool away!
In joy and bliss I'm off to play
Upon this high holiday!

Chorus:

And spin the bobbin and spool away!
Oh joy that it's a holiday!

This night of (name) now we greet
Hail my friends, and merry meet!
Strike the harp; the drum we'll beat
Upon this high holiday!

The wine and cakes we've bought and made
Found a spot in a moon-lit glade
Our love and trust will never fade
Especially on this holiday!

In forst glade we've built a fire
Symbol of our heart's desire
Within Her Love we'll never tire
Wit thee well this holiday!

Cast the Circle, we're within
Let the Spiral Dance begin!
Invite the Lord and Lady in
Upon this high holiday!

Dancing, spinning to the tune
The Piper plays beneath the moon
We chant as one the Witches' Rune
Upon this high holiday!

{^}

Labelling Wiccans

By: Lucie

Re: Labelling Wiccans

Hello. I'm the academic that Khaled mentioned. sigh… I've read the thread on definitions and I can see the trouble you have gotten into: prescriptive definition versus descriptive definition. Let me explain: I am currently working in the Department of Religious Studies of the University of Ottawa as a graduate student studying contemporary religious movements in Canada, especially women centered or women defined. This, by definition, includes Wicca/ Witchcraft/Neo-Witchcraft/ Neo-Paganism/ Women's Spirituality/ Women's Urban(Neo) Shamanism.., etc... I'm not the only one there involved in this research (we have an actual "Centre for Research in Women and Religion"). We also have a number of women (and one man) researching collateral aspects of the above mentioned religious phenomena. We have had to come to some working definitions so that we can talk to each other and to other religionists.

Personally, I have also had to come up with some minimal definition of Wicca/Witchcraft that I can use as a representative of said phenomena (yes, I am using the plural form) when I am asked to present/explain/ explicate said phenomena to forums such as the Canadian Council of Churches or the Canadian Association for Pastoral Education (CAPE). It is as a result of this need, that I have developed a minimal inclusive descriptive definition that can be used to differentiate Wicca/Witchcraft from other religious phenomena.

What is a minimal inclusive descriptive definition you ask? Ok. Minimal = smallest number of characteristics Inclusive = includes rather than excludes Descriptive = what is actually there rather than what should be there (prescriptive) Definition = what can be used to define, i.e. to draw a line around, to know relative to what is left undefined/unknown

I'm using a technique common in Anthropology: componential analysis, i.e. the identification of discreet analytical features (components) that can be seen as occurring or not. A set of these which minimally defines something is seen as its descriptive paradigm. A descriptive paradigm is unique in that it can only be used to define the phenomenon it describes and no other. Ok? Just so you know what kind of language I'm using.

Yes, I consider myself 'Wiccan'. No, I am not a member/initiate/follower of any specific 'tradition'. I'm too much of an anarchist at heart for that, and anyways, how can I swear secrecy if my only stock in trade as an anthropologist is the knowledge I have gained by experience? Sort of defeats the purpose, doesn't it?

Ok. So here goes....Relative to any other faith system, Wicca/Witchcraft (I won't separate them yet) can be minimally defined as consisting of these five necessary components:

1) Faith system is nature based

2) Divinity is conceived as inherent

3) Divinity is apprehended as gendered and as minimally female

4) The locus of decision is the individual

5) The locus of action is the individual in the present

What does this mean? Remember, this is to distinguish this faith group relative to any other type of faith group. It does **not** include variations, only **commonalities**.

1) Nature based: as far as I can tell, all forms of Wicca/Witchcraft (WW for short?) Are based on humans being part of and in nature rather than apart from. Also, seasonality and elements (air, earth, water, fire) are central to the human apprehension and interaction with nature.

2) Divinity is inherent: divinity has manifested in all that is, all that is an aspect of divinity, we are all manifestations of divinity.....

3) Divinity gendered and female: divinity in one of its most apprehensible forms knows itself in the specificity of gender and that gender is at least female "The Goddess". All groups, whether they acknowledge the God or not, know divinity in its female form.

4) Locus of decision: morality is a personal, individual thing and responsibility for choices is also a personal, individual thing. No one can (successfully) impose a set morality on any one else. Ostracism seems to be the only -

effective- means of moral coercion used by adherents to this faith. Its the other side of "Do what thou wilt, An it harm none" and the Law of Karma. If a person acts contrary to the community norm, this person will be shunned, ostracized, severely criticized, and may as a result, leave the community. No matter the behavior which the community wishes to refuse to accept, the individual will not be 'punished' or told that they may not continue to behave in their chosen way. Again, even community norms (and community may be read as 'tradition') cannot be imposed or dictated. Even in oath bound traditions, oaths are taken freely and as freely adhered to or broken.

5) Locus of action: nothing is differed to the 'ever after', nor is the past fully responsible for what occurs in the present. This is it, this is all there is for anyone, make the most of it. Again, no predestination, no fatalism, no 'heaven' or 'hell', this is not a prelude.

Secondly, no congregation, no group, no church, no polity has any more importance and certainly far less immediacy than the individual as the believer and the definer of what is believe. Faith is lived within the individual, as an individual.

Ok. Remember, this describes **only** what all forms of WW share, **not** what differentiates them from each other or what is defined within a tradition as what constitutes the whole of **their** tradition. It is a minimal, inclusive, descriptive definition..... (part 2 follows)

Whew....So what use is this type of definition? It allows me to compare WW to other faiths such as Christianity, Shinto, Islam, etc. It allows me to talk about beliefs and practices without getting mired in the specificity of traditions. It also allows me to speak of Gardenarians and Diannics in the same breath. They have more in common relative to other faiths than they have different relative to each other...

I was asked what defined WW relative to other Pagans and to nature based faiths such as Shinto. It took some thinking but I think I've been able to do it: WW is

1) Focused on the human (rather than nature or divinity)

2) Divinity always takes a human form (at least)

3) WW works according to principles (fundamental underlying realitieswhich inform behavior)

4) WW is law driven (there is a 'right' or 'proper' way...

5) Believers need to rationalize and to make scientific their faith (just think of tables or correspondences and our explanations of 'why it works')

I was also asked what distinction I made between Pagan, Wicca and Witchcraft. I do make a difference.

Pagan: from paganus (Latin) for of the country side as opposed to "civitas" of the city

Neo-Pagan: post 196o's revival of country cum nature based spirituality -seen in opposition to Christian/Mainstream church –logical spiritual outcome of the 'back to the land' and 'experiential experimentation/mystical quest' of this same era

Witchcraft (revival): British phenomenon dating from the 1950's. Wicca is used in Gardenarian texts but not used as a label of the faith group or practice. Wiccan NOT used.

Wicca/Wiccan: preferred terms adopted by many North American developed Traditions of WW to differentiate themselves from British Traditions (Gardenarian, Alexandrian)

Witch/Dianic: terms of self definition used by many North American women to acknowledge their mythopoetic/political reclaiming of woman centered / woman defined spirituality. Often expressed as: Women were burned as witches in the Middle Ages, well, I'm a witch and you're **not** going to burn me! May or may not express the adherence to a specific tradition (Reclaiming, Dianic (Z. Budapest), etc) but is always an indicator of woman centered / woman defined experience and self definition.

Neo-Witchcraft: all forms of contemporary Anglo (i.e. of English language, not an ethnic or nationalistic label) witchcraft to distinguish from Ancient, Middle Eastern, Medieval, or non-European forms

Wicca versus Witchcraft: as it seems to be used by most people today. Wicca is a type of religion and witchcraft is a technology (i.e. spell crafting, craft of the wise, nature magic....)
{^}

A TIME TO KEEP AND A TIME TO CAST AWAY

By: Randronoth
Re: JudeoPagans 1
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Iyyar: A Menopause Ritual
Penina Adelman

This month's ritual has been designed with an awareness of our mothers, grandmother, and great-grandmothers who were earlier inhibited--- even in the community of Jewish women--from marking the cessation of menstruation, of derech nashim (the way of younger women as in Genesis 31:35) and the release from the physical tasks of childbearing and childrearing. Now wholly freed, our female ancestors would have been ready "to give birth" to their personal creativity, to dip into Miriam's Well without the distractions and responsibilities of family.

We hope to convey a positive tenor to this life cycle event which has been feared and misunderstood by so many men and women in the past. Once a woman has reached the age beyond which pregnancy ceases, her gender identity is often blurred by society. She is in a transitional state, experienced by those interacting with her as being full of power and danger. During the tumultuous fourteenth century when the Black Death struck in Europe, those women who managed to survive the disease and live to old age were thought to be witches.

In interviewing post-menopausal woman to arrive at an appropriate ritual marking their "change of life", I found unanimous reactions. All indicated they would forgo any ritual ceremony that emphasized menopause, fearing a societal backlash which might discriminate against them as they advanced in age. Most said they did not feel very different physically after menopause. The aging process itself was their emphasis; the gradual body changes. These were linked not only to menopause, but to the entire process of aging.

Whether these same feelings and attitudes will persist when contemporary young women reach their menopause is now being speculated.

Some women may choose to mark the end of menopause with a "mature age bat mitzvah" if they have never had one as an adolescent. Setting a goal such as learning to read and speak Hebrew, to read Torah, to lead a prayer service, teaching a Jewish text within the forum of a bat mitzvah, at an age well beyond 12 or 13, is the way many older women are choosing to reenter the tradition after years of alienation from, or passive appreciation of, Jewish ritual. Others may wish to invite friends who experience menopause already or are presently undergoing it. My own mother has said that she could not imagine participating in a menopause ritual, but would have liked to get together with her friends to share experiences of those important years of change.

Hithbagut

Bring: The book of Ruth (several copies); a group for the mithbogeret. (As preparation, read the Book of Ruth.) Setting: Home of the mithbogeret, the menopausal or post-menopausal woman, here named Tamar. We are in a sitting room. Have pictures of the woman as a baby, young girl, young woman, bride, mother, grandmother. Flowers and greens of the season decorate the room. Attending are all the female relatives of the mithbogeret who can be present--sisters, daughters, mother, aunts--as well as her good friends, including members of the Rosh Hodesh group.

Themes of Iyyar

Keeper: Iyyar is a transitional month which falls between two major holidays--Pesach, in the month of Nisan, and Shavuot, in Sivan. From the second night of Pesach, we count forty-nine days (seven weeks) until Shavuot, the Feast of Weeks. This period is called the Omer. When the Temple still stood in Jerusalem, each family would count a sheaf offering of grain to bring to the Temple on the pilgrimage festival of Shavuot. The purpose of this may have been partly a way of blessing the Spring harvest which would also be celebrated on Shavuot.

In the act of counting, the Rabbis saw an opportunity to keep track of inner harvest of spiritual qualities. Every week of the Omer was to emphasize

a particular attribute of God. Each day of the week then represented a different permutation of the divine attributes.

In the context of this Rosh Hodesh Iyyar marking Tamar's hithbagrut, one may think of the counting of years and deeds and events which make up a woman's life. given are seven distinct stages of life corresponding to the seven weeks of Omer: conception, pregnancy, birth, childhood, womanhood, motherhood, and maturity.

In the seven-week counting of the Omer, we find the suggestion of seven ritual activities which may be performed during the Rosh Hodesh celebration for any given month. We take as our impetus the Rabbis' notion of seven divine attributes to be explored and emulated for the purpose of healing the ills of the universe. We have designated these activities: meditation, ritual immersion, (mikveh), singing, prayer, storytelling (midrash), text study (talmud torah). eating and drinking.

Omer as Period of Mourning

Keeper of Iyyar: The period of the Omer which includes the entire month of Iyyar is considered by observant Jews to be a time of mourning. Wedding ceremonies, hair cutting, and playing music are prohibited. The reasons for this are unclear, ranging from a plague said to have killed the disciples of Rabbi Akiba in the early centuries of the Common Era, to the influence of a Roman superstition which held that during this time of year, the souls of the dead wander into the land of the living. We do not view menopause as a time to mourn the "end of fertility", as have many in the past. Our purpose in coming together today is, rather, to understand and recognize the meaning of menopause for women who have experienced it or will soon enter its phases. Today we have an opportunity to think of new ways for women to mark this time in future years.

Sign of Iyyar

Keeper of Iyyar: The astrological sign of the month is the Bull, Shor. Nisan is the month during which seeds are planted. The bull ploughs the earth, bending its broad neck to the ground, dragging a heavy load. The bull tends the change from the new Spring growth of Nisan to the first Spring harvest of

Sivan. The rhythms of the earth reverberate throughout the strong body of the bull.

Kavannah

Keeper of Iyyar: In some cultures, once a woman has passed the age of childbearing, she is known as the "Wise Woman" of the com- munity. In her reside the knowledge and values of her people which she transmits to the young. Hers is the status of a venerated elder. This contrasts sharply with the devalued status of the aging female in our own culture. Today we intend to question this and to learn about the experience all have had during menopause in order to instill new and positive expectations in our children and grandchildren. One of the major misconceptions we need to address has to do with sex and the older woman. In Judaism, sex has never been linked only to procreation. On the contrary, in addition to procreation, sex exists for the sake of pleasure, wellbeing, and harmony in a marriage. Therefore, when a woman has passed the age of childbearing and even earlier, she is encouraged by Jewish law to enjoy sex with her partner. Are there any other kavannot? Each woman voices her own intention for the ritual.

Woman: To mark the passing of physical fertility and to rededicate ourselves to a greater focus on spiritual, intellectual, and artistic creativity and fertility.

Woman: To say good-bye to the womb, rechem, the center of childbearing.

Woman: To praise and give thanks for the cycles of life which pulsate through our bodies.

Woman: To say good-bye and good riddance to tampons and sanitary napkins and pads and foams and jellies and diaphragms and pills and anything else I've left out--forever!

Tamar, the Mithbogeret: I would like this to be a ritual of transmitting wisdom, hokhmah.

In Greek, the word for "wisdom", Sophia, was identified with a female figure. In Hebrew hokhmah is a word of the feminine gender. The connection between wisdom of Tekoa and Abel in 11 Samuel 14 and 11 Samuel 20,

respectively, are examples of what seemed to be a convention in Israel at that time--a woman of the community who knew how to choose her words wisely and communicate the desired message. She was perhaps a female counterpart to the Hebrew prophet, God's instrument of communication with the people of Israel. More examples are found in Proverbs 14:1 and in poem recited to the woman of the household on Sabbath evening, "A Woman of Valor." One of the last lines speaks of her mouth, which "opens with wisdom."

In fairy tales, the woman with special powers, with the knowledge of creation and destruction, is either an evil witch or a good fairy godmother. Both are frequently characterized as older women. In this hithbagrut ritual, we teach and lead a discussion based on two stories of mother and daughter figures where the mother passes on her life's wisdom to her daughter. they are stories of Naomi and Ruth in the Bible and Demeter and Persephone from Greek mythology.

Storytelling

All should have a copy of he story of Ruth and Naomi, or should have read the story in preparation. Tamar, the mithbogeret, then tells the Greek myth in her own words.

Demeter and Persephone

Once there lived a goddess who ruled over the earth. She had power over agriculture, causing abundant growth of cereals and grains. In this way she echoed Naomi and Ruth, women of the land. Demeter had one lovely daughter, Persephone, as fair as the first flower of Spring.

One day Persephone wandered far from her mother to pick flowers which beckoned. Steeped in the fragrance of those blooms, she was startled by Hades, the dark god of the Underworld. He seized her and pulled her down to his cold, damp kingdom beneath the earth.

Demeter sank into despair when her beloved daughter did not return. She entered into mourning, forgetting to bring new buds into being. She grieved for her daughter, even refusing to eat or sleep. Thus, the earth was allowed to wither.

When at last she sought aid from the gods to find her daughter, she was told that if Persephone had not eaten food in the Underworld, she could return unharmed to this world. Though Persephone had not been tempted by food, Hades was able to break her resolve with a single ruby seed of a pomegranate. Knowing that if he could induce her to nourish herself in his domain, he could have her as his wife, he strove to make her taste food. Because of that one seed, she would now have to divide her time equally between Hades and Demeter, between the land of darkness and death and the land of light and life.

That is why the Greeks say that the earth blooms half the year and withers during the other half. When Persephone descends to her husband, Hades, Demeter forgets to bring the buds into being.

Tamar describes the link between these stories in which an older woman passes down special knowledge to a younger woman, and the onset of menopause in which the transmission of wisdom among the members of a women's community is crucial. She tells of her own experience of menopause and asks other women to share theirs. The younger women who are present share their fears and fantasies of menopause and ask questions of the older women.

Meditation and Movement

Woman: Since menopause involves a new relationship with one's body, we now meditate on ending that segment of our live characterized by an active womb.

This meditation begins with a movement exercise called "Aura-Brushing." The "aura" is the psychic field around an individual. This aura may be affected by fatigue, illness, depression, isolation. The purpose of "brushing the aura" is to symbolize making a fresh start by discarding the cobwebs which drain one of energy.

We start by forming groups of threes, one woman standing in the middle, one on each side of her. Now the woman in the middle should close her eyes. the other two will begin to whisk the air upward from her feet as they whisper her name repeatedly. They whisk from her feet, her legs, her trunk, up to her neck and head, whispering all the while.

Each woman in the group takes turns standing in the middle while the other two brush her "aura".

Woman: I composed this meditation especially with you in mind. Tamar, as you and I have been working together, I know the kind of imagery you might use for yourself.

It is important to note here that the process just mentioned is a crucial one for the Rosh Hodesh ritual. As pioneers in new ritual, we continue to scrutinize our conceptions to create meaningful ceremonies. In this case, Tamar asked for help in saying good-bye to her once-active womb. another woman might require a different image journey.

Woman: While we composed the following for Tamar, all may participate, even those not yet at menopause. But do not feel you must participate. You may wish to close your eyes sending healing energy to Tamar. Or, you may wish to start with this visualization and then let your own imagination take over. Some of you may want to leave the room. How you decide to participate is your own choice.

Now, begin by finding a comfortable position. Close your eyes and focus on your breathing deeply in and out...

See yourself carrying your womb in a crystal jar. Look at it care- fully. take the jar with you to Jerusalem. Carry it carefully up to the Mount of Olives. Find a spot on the Mount of Olives and begin digging a hole with your hands.

Dig deeply, and when the hole is deep enough, place the jar containing your womb deep into the Jerusalem earth. Cover the jar carefully. Know that your womb is buried safely, forever. Before leaving the spot where your womb is buried, thank your womb for all that it has given you. Thank the earth for protecting and housing your womb.
Cover the spot with a smooth, white Jerusalem stone. Walk to a nearby waterfall. Stand beneath it and feel yourself cleansed from within and without. Return home knowing that you will continue to be creative and productive. Feel yourself strong and in perfect health.

When you are ready open your eyes.

When the meditation is over, some of the women share what they felt. Others remain silent, choosing to listen. Tamar is very peaceful, talking about what this ritual evening has meant to her.

Gift the women present Tamar, the mithbogeret, with a gift, one they have made or bought. The Keeper of Iyyar invites all to partake of the food and drink on the table.

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The Blot

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The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. (The word blot itself is related to the Norse words for "blood" and "sacrifice.") As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this. Rituals such as the blot have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or trivialize it. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won't erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with "ond" or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an incredibly important part of Norse culture (and of most ancient cultures) and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into oneself. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God,

Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer "Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men." (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion. For example, a father tending his sick child might pour a blot to Eir the Goddess of healing. Obviously he doesn't have time to waste on the "trappings" of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of intent at the beginning and some sort of conclusion at the end. It might also be interspersed with or done at the conclusion of ritual theater or magic. Our kindred, for example, begins the ritual with a chant of "Odin, Vili, Ve" which connects us to the Gods of creation. Between the invocation of the God or Goddess and the actual Blot we usually add a meditation or something else which acts as a focus of the ritual. Once, for example, we made mead in the middle of a ritual to Aegir. As part of our blot we also pass the horn three times. The first time around is a taking in of the power of the charged mead and all offer a toast to the God(s) of the occasion. The second and third rounds are open to toasts to other Gods, toasts to the kindred, the hosts, to pledges, boasting and anything else on wishes to say. It is essentially a "mini symbol" in the middle of our blot. Always of course, we remember the purpose of our ritual. We would never toast one of the Jotnar during a ritual to Thor for example. We have also added a few steps at the end which are a private affirmation of our groups kinship with each other and with the Gods.

Basic Outline of the Blot Ritual:

I. Sanctify space with the Hammer rite

II. Invocation of the Deity

III. Secondary Activities supporting the blot: meditation etc.

IV. Load mead by offering it to the God

V. Pass mead for blessing or sprinkle on folk

VI. Other activities, prayers, etc

VII. Thank the deity

VIII. Pour the libation to the Earth

THE NECKLACE OF A THOUSAND STRANDS

In the beginning that ever was and ever shall be, there was only Night. She lay sleeping. In Her sleeping, She dreamed. In Her dreaming, She sighed. In Her sighing, She turned and in Her turning, She awakened. In Her awakening, She saw naught but Herself, and found Herself beautiful.

Long did She delight in Her beauty, Her perfection. Her softly rounded limbs, full body and flowing hair were so magnificent that She wished to adorn Herself.

She captured Her thoughts, each a brilliantly colored speck of light, and strung them together to form a Necklace of a Thousand Strands. This She donned and was pleased.

Each speck sparkled with its own hue and brilliance, creating spectacular scenes of Night in Her many attitudes and postures. When Night moved, so did the Necklace of a Thousand Strands. This created a living, moving mosaic of Night - each image acting and reacting with other images of Herself.

Though this was beautiful and pleasing to Night, it created in Her a loneliness. Loneliness to have companionship, loneliness to have another admire Her great beauty, loneliness to experience love outside Herself.

Not know how to create this Other that She longed for, She sought to amuse Herself through movement. She began a stately dance, slow and measured. As She turned in the figures of the Dance, wind was created in Her passing, and in it She visualized a partner, a counterpart.

She sent all Her love and longing into the whirlwind She had created, and a shadowy form began to take shape. She turned and spun ever faster, thinking more upon the shape of Her desire.

The form became more solid. It began to take on substance and reality. It was like, yet unlike, Night. She felt drawn to it and it was impelled toward Her.

She gloried in Her creation of the form, and it adored Her great beauty. The Two danced together. The longer They danced, the stronger and brighter did the fierce spirit of longs and love grow between Them, Night and Her Shadow.

Her Shadow became all that Night was not, out of Her longing to be fulfilled, and She was called Day.

Day and Night danced furiously together, and finally, no longer able to keep apart, made love to one another. In Their wild, passionate turnings, the Necklace of a Thousand Strands began to break, a strand at a time. The specks of light went flying off to become the Stars, to swim about the divine couple, in beautiful precise patterns, as if to remain a part of Love's Dance. Thus began the Ages of Loving.

All but one strand broke, and it remains together to this day. It is seen in the sky, brilliant, breath-taking and awe-inspiring. We call it the Milky Way.

Dawn and Dusk are the sacred times and places where Night and Day merge in love's ecstasy. Keep them holy.

HOW THE WORLDS AND PEOPLES CAME TO BE

Night and Day danced lovingly and long, through the spectacular, blazing bits of thought that had flown away by the breaking of the Necklace. Not long can such love exist with creating of Itself images that reflect this Great Love.

Many of the bits of brilliance grew heavier and more solid throughout of passing of the Ages of Loving. These bits were called Worlds, or Planets.

The Lady and the Lord, Her Consort, looked upon their Worlds, delighting in each one, and decreed that there should be life upon them. Life that re-created the Love and Harmony that They and the Universe shared.

So, They began to form upon these Worlds, rivers and streams and bodies of water to quench the thirst of the plants and animals that would henceforth live upon the nurturing breasts of these Worlds.

These Worlds They called "Little Mothers," for from their soil would spring all manner of life and it would be sustained by the "Little Mothers."

Near each of the "Little Mothers" there was always placed a particularly bright thought-speck, called the "little Fathers." For Night and Day knew, as we do, that Life must have warmth and light to truly grow and reproduce.

All Worlds They did not make the same, for diversity and combination serve to further the Great Love of Themselves.
Having then seen to the Planets and Suns, and too, to the seeding of the Worlds with all manner of vegetable and animal life, the Divine Ones rested.

But the Great Goddess was not content. She felt the work was yet unfinished. She spoke to Her Consort and told Him of a plan. He agreed, knowing that the Lady knew what was best for Her Creations - for was She not the Progenitor of All?

Thus, they began to make and mold a people for a World. They made them in twos, male and female, to reflect the images of Themselves, and so that the re-enactment of Their Great Love might take place.

Now we know what people transpired upon this World, but we, as yet, know not what people were designed to populate other Worlds, or which Stars they are under by which they flourish by the Lady.

Though we would wish in our hearts to be the only objects of reflection of their Love, we must never think to believe that Their Infinite Love, burgeoning across all the Universe, had created none but Ourselves. Nor that the Divine Ones are so limited that They have not created many peoples on many Worlds, though unbeknownst to us. And they - these people of other Planets, like us, are perfect reflections of that immense, Divine Never-ending Love.

LIGHT OF THE WOMB

In the warm Womb of Her Mother, She rested and dreamed. She felt through the membrane all that had passed, did pass, and would pass with Her Mother. She

knew that Her Mother was reckoned to be beautiful, kind and giving; yet too, She know that those Her Mother would succor had no thought of her Gifts, and would not repay kindness with kindness, but rather with rapine and disregard.

Light-of-the-Womb knew that She had been seeing future dreams; that the ugliness and cruelty of Her Mother's foster-children was yet to come. And so, She resolved in Her heart to become beautiful but uncaring to those who would grasp at her beauty - unreachable, yet so desirable that Her Mother's foster-children would ache in their hearts for desire of Her.

The day of Her birthing came, and as Her Mother shuddered in the agonies of labor, Light-of-the-Womb cared not for Her own pains, nor for those of Her Mother - but thought only of Her imminent freedom that would at last allow Her revenge on those-yet-to-come.

With a heaving surge, She tore free from Her Mother's thrashing body, and screamed in triumph at Her escape.

Now even as the Daughter knew of all that passed with the Mother, so did the Mother know of that which passed within the heart and mind of the Daughter; and She set up a great travail. The waters of Her Womb crashed and hissed in torment; Her bones creaked and trembled; Her flesh rent apart in pain and suffering.

Yet in Her great Agony, the Mother cried out to Her Child, "Oh, Daughter! Light-of-My-Womb! Why do you betray your Heritage?" And in coldness, did the Daughter answer, "I would not be as You, Mother, to be ravaged by the uncaring; to be ignored by the lesser who have no sense of what they do; who see not beauty in its truest form!"

And She placed Herself a distance from Her Mother; away from the warmth of Her embrace - yet within the reach of Her low, gentle voice.

Long ages passed, and the uncaring Child danced Her empty dance about the abode of Her Mother, growing more delighted with Her own frozen beauty; more strongly determined to exact revenge upon those who would bring pain and sorrow and disgrace upon Her Mother. Her light of beauty shone silvery and pristine upon Her Mother's sleeping form.

When the fosterlings came, at first they were reverent, and gave back to the Mother tokens of esteem and praise - all that they could with their limited abilities.

Though Light-of-the-Womb saw this, She waited - unforgiving of the future grief She knew they would bring.

Always did the fosterlings worship Light-of-the-Womb, and She fed upon this worship as Her due, but did not soften towards them. Some of Her coldness touched the fosterlings and made them, too, a bit cold. But She cared not.

In truth, She became more cold and disdainful, at times even bringing madness to those who cared too deeply for Her. It was right and correct that they should worship Her beautiful Self, for was She not delicate and gracious in Her gift of Silver Light as Her Mother slept? Did not She cause Her mother's Love for Her to control the planting and growing of the food they ate? She, did She not, caused Her Mother's blood, Her salty Womb to pulse in rhythm to Her turning dance.

She ignored Her Father's brilliance, though She privately admitted that it was from Him She had inherited her gentle glow. At time, His anger flared at Her, then would Her gentle Mother intercede, coming between the Two, as if to protect the Daughter from His furious gaze. At these times, a bitter cold came upon Light-of-the-Womb, and Her cruel humor turned to dark despair. As soon as Her Father's wrath had cooled, Her mother would move gently away, exposing Light-of-the-Womb slowly to Her Father's gaze, so that He might remember the beauty of His Daughter.

Light-of-the-Womb began after a time to feel shame, and regularly turned Her face from Her Parents - so that at times only a sliver of Her shining countenance could be seen. Though She suffered shame at her disdainful ways, She found She could not change. For all heat in Her had died over the long ages, and no more was there the white hot rushing of blood in her veins. She had become stone - trapped by her own frozen vanity.

So now, as She looks upon those fosterlings that tear at Her Mother's pride and beauty, She cannot aid Her in any way, save to soothe Her Mother with Her silvery light, and to cause desire in the fosterlings' hearts. Her beauty and unapproachability tugs at their hearts, causing their bodies' water to flow in Her timeless rhythms - making them turn a portion of their desire for Her upon their fellow fosterlings. Lovers, too, pray to Her and are heard. The mad are sacred to Her, known as Moon-calves.

Upon Her full face can be seen a look of surprised sadness, for She cannot partake of Her Mother's Fate, save to watch - and know that She, too, will be

ravaged. But since She never gave of warmth and substance, there will never be regret in the stripping of Her bones. And only a cold, frozen thought is lodged in Her heart, remembering what love was.

No tears fall from Her eyes, for Her waters are wasted, and Her blood is dried up; but a little remains of Her liquids; enough to warn the wise when rain will come. At these times She dons a halo of opalescent light to show the only She can, that She is still the daughter of Her Parents and that though She cannot feel love or give love, She can inspire that emotion in Her Mother's fosterlings when they gaze up at Her and call Her - Moon.

HOW THE SEASONS CAME TO BE

In the beginning of the green World, the Lady Night did dance upon the Earth's breast. She delighted in all the Earth - the growing herbs, the animals, the insects, the birds of the air, the creatures of the waters, and all that made up this pleasant abode.

She exulted in the warmth of the sunny days and cool nights. She ruled this world with Her companion and counterpart, the Bright King, whom She had fashioned out of Her longing for love. His name was Day; the brightness of the Sun shone from His visage. Great was their joy in one another, and in the green fertile World about Them.

The Earth became more and more full of Her creations - crowding happily in on one another, until there was little room to Dance or move about, and the Earth groaned under Life's weight.

Mother Earth complained to Father sun, the They consulted with each other on how they might best serve the Great Goddess, and at the same time relieve the burden that rested so heavily on Earth's weary body.

After much talking, they could not decide what they must do, and Father Sun told Mother Earth that since hers was the pain, so must Hers be the solution. And He turned away His Face and shrouded Himself in robes of seething clouds.

Coldness fell upon the Earth, and many things cried out in loss an pain. For was not the Sun needful to them for Life? Many things began to wilt and shrivel close to the Little Mother's bosom, looking for solace. Many things burrowed deep, sleeping until a more favorable time.

Then Mother Earth devised a plan - let there be two halves to the year - the bright and warm, and the dark and cold. Thus would the burden lighten somewhat, when the things shriveled for a while.

Father Sun once again looked upon Mother Earth, and agreed that Her plan might work well. "But who would rule the dark time?" He asked.

"Let the Lord be the Master of the cold season, " She replied. "Then can the Lady renew and replenish all things after His Reign."

Father Sun felt it would not be wise to leave the Lady companionless. Why could there not be two - one to rule the bright and one to rule the dark. He wished that the Bright Lord should remain in the warm time; for He was straight of limb, bright of visage, and merry of heart. Too, Father Sun thought the Lady would wish a companion to compliment Her beauty, be light-hearted in all ways, thus making the task of renewing all the more joyous.

Mother Earth thought long on this, and at last sent a choice of her own. The man was strong and dark of countenance. He had not the great beauty of Father Sun's choice, nor were His ways light-hearted and merry. He was much given to thinking, planning and building. He was much given to practicalities, and could be counted upon to the clearing away of the extra weight that so burdened Mother Earth.

On a day designated by Sun and Earth, the two Lords met in a glade where the Lady sat twining ropes of flowers in her tresses, and draping them about Her body. As She surveyed the two Lords, She felt chill from the Dark One. He seemed so stern and forbidding! The Bright One caused Her heart to dance. She ran gaily off, holding the hand of the Bright Lord, singing and laughing.

The Dark One said nothing. He went far to the North, where the sun's rays were weaker, and the vegetation sparser. He built Himself a fortress, and hunted for foods, preparing them in strange ways so that they would last a long while. These, He stored, and then set about making furniture and pots of fired clay in

which to cook. After a time, He had made a snug and comfortable home for Himself, with room enough for guests.

The Lady and Bright Lord paid Him no mind, gaily Dancing and playing and loving. They planted seeds, tended them lovingly, and then at the fruits of Their Harvest.

On the day the Sun stood still in His journey, the frolicking Lady and Lord felt a sudden chill. There, in the meadow, where first the Three had met, stood the Dark One. He held out His hand to invite the Maiden Lady to come with Him.

The Bright Lord sheltered the Maiden in His arms, refusing to let her go, clinging with all the love of Life that was His nature. The Lady held close to the Bright King, refusing to look upon the Other.

"Then," said that Dark Other. "We fight!" They took up arms against One Another, and it seemed as if the Bright King was winning for a time. The Maiden Lady clapped Her hands in glee.

The Sun and Earth watched this battle passively; it seemed to go on forever. But the sun must not stay His course in the Sky, and as sunset approached, the strength of the Bright King waned. The Dark Lord, He of the Earth's devising, seemed neither to lose or gain strength, but remained constant. He struck a great blow against the Bright King, who fell down, dying. The golden grain drooped heavy heads, and the fruits of the trees fell to the ground in sorrow. The flowers began to wither, though new ones sprang up, blood red from the Life fluids of the dying God.

The Lady gave out a sorrowful cry, and the tree leaves changed their colors - some golden in honor of the Bright King's hair, some as red as His blood, and others the color of the Earth that was to receive Him into Her bosom.

The Lady heaped flowers upon the still form of the Bright King, and mourned Him in a sorrowful song; a song that raced through the branches of the trees, who added their own mournful tones.

Though the blood of the Bright King cried out for revenge, the Dark Lord ignored it, and grasping the Lady firmly by the hand, took Her off to His home in the North.

The fallen fruits and flowers dissolved in sorrow, into the Earth Mother's breast. The seeds of their yearning for Life lay dreaming of the long summer they had known; remembering the shining love that the Lady and Her Consort had shared with all that was.

Now Father sun was angry that Mother Earth's choice should win over His Bright King in battle, and took Himself off a ways from Her. The World became colder. Without the love of the Maiden, the Brightness of the youth, and the warmth of Father Sun, Earth began to sleep under a blanket of white. So, too, slept all but the most hardy of plants, trees, and animals.

Though the Maiden resisted Him at first, She soon came to love the Dark One for His differences, and She learned much from Him, and He from Her.

Then one day, the Sun stood quite still, viewing the Earth, thinking how still and pale She looked - and how it was not Her fault that her Champion had won. He sent a pale ray of light down into the Cavern Fortress where the Dark One ruled as Lord, the Lady by His side. And lo, a son was born to Them. His visage was bright and shining, as He laughed and played in His cradle.

For a time, the Dark One was jealous of the Child, for He knew it was the Bright One, returned. Then, as the Child grew to manhood, the Dark King sent Him away.

The Lady, refreshed from Her confinement, followed the Youth. Again, Spring came to the World.

Now, this story is many times repeated. Neither the Bright King or the Dark One ever own the Maiden-Lady for all time, but must share Her. This must be, so the World be a true World, that the Four Seasons go apace to turn the wheel of the Year, and that all may learn that Life and Death and Life are but a cycle, and that Hope is always near.

THE REASON FOR DEATH

A time after the Lady began Her yearly trip through the Seasons, sharing Her reign first with the Bright King, then the Dark King, She began to notice that when She returned to the Upper World, many of the things She loved had perished. She spent much time replenishing the Earth with new plants and animals. This work was joyous - as the creation of New Life is always joyous - but She puzzled over it.

She inquired of her Companion, the Bright King, but He had no knowledge of what was happening to those things that had perished. He slyly suggested that when next She traveled to the Dark Lands to rule with the Dark King, to ask Him - the Dark One and Rival to the Bright King - the question that haunted Her so. "Perhaps," said the Bright One, "It is some mischief that He, the Dark One, has gotten up to. Then you shall have an answer."

Thus, during Her next time with the Dark Lord, She inquired into the matter. He answered, saying, "Yes, 'tis I." Angered, She demanded to know why all the things She loved must wither and perish away at His command - for was not the growing and care of all things Her own right?
He told Her that Death was the rest and release for all things. That all things must wither and pass away for a time, to make room for new things - New Life. He explained that mortals and animals and plants, not being of the fine, high, spiritual stuff as Themselves, were unable to sustain the fullness of Life for a long while - that they grew weary and longed for peace.

She became anguished at the thought of the pains of her creations, and wished to know for Herself how they fared in their short lives. The Dark King bade her go into a mortal body for its normal span to learn of sorrow, pain, age, and the longing for release.

So She did go into the mortal body of a woman-seed in the womb of one of Her people. she was born in great travail, suffered all the pangs of growing up, and then She began to age. The mortal years passed through Her as days, and yet it was hard and wearisome. Pains beset her, her joints grew stiff, Her eyes dim, and Her mind uncertain. The many wisdoms She had gained, She spun as tales for little children sprawled by the hearth-fire on bitter Winter days. she knew that though they listened now, they would forget all She had told, and have to learn and re-learn it all in their own time. Sadness fell upon the Goddess.

At last, troubled greatly by Her body's infirmities, She begged the Lord's release from the body that encompassed her spirit. The Dark Lord, Ruler of Death, closed Her eyes with a gentle, loving hand, and lifted Her forth. Her bright, shining presence was once again strong and beautiful.

The Lady's tears fell golden to the ground, capturing an insect, a flower - and froze there, in the cold light of Her understanding. These tears are found by

mortals even today, and prized as gems. Not all have forgotten the beauty of the meaning of those golden teardrops.

She turned to the Dark Lord, smiling. She said, "I knew not that I knew not, but You have shown Me that peace, and rest and renewal are the rewards Death gives at the end of a hard and treacherous life. How sad it is that these mortals know nothing of Our Glory, save at the end of physical existence." He replied, "Lady, it is Law; whatever You have brought into existence never truly ceases to exist, but merely is changed into something new."

She pondered long on this, and then turned to the Dark Lord and said, "Therefore, let Us give them the ecstasy of Love for one another, that they may touch upon this great beauty while on Earth. Let it be the hope that spurs them on, though life seems hard at times. And let them remember and love one another again, when they have returned to physical form." "So be it," said He.

The Lady gathered up Her frozen tears, and strung them together with pieces of jet, taken from the Dark Lord's Hall. this necklace was to remind Her always of the intervals of Life and Death of all things.

The Lord kissed her hand twice, and watched Her walk away to green the Earth once more, resplendent in Her new understanding of Life, Love and Death.

KARMA: THE WHEEL AND THE SPIRAL

The Lady of the Wheel of the Year, having learned that Death was a necessary part of Life, returned to her Bright King, and together they Danced with great joy, greening the Earth - so that all was again covered in blossoming, bursting Life. From time to time, She would see one of Her People in sorrow and travail, and She would remember that existence. She felt a pang of sorrow, recalling the despair at pain and trouble that mortals felt all through their lives.

Only in the midst of Love or at the end of physical existence did they know bliss. Too often, even the bliss of Love was forgotten in the throes of hardship and misery. Too, She realized, that though there was rest and succor at the end of physical existence, the mortals knew no hope for betterment, other than peace at Life's end.

At first, She did not speak of this to either the Bright Kin or the Dark Lord. She pondered privately upon the cycle of Life, Death, and Rebirth; the Seasons of the wheel of the year, and at last made a decision. Conferring first with One then the Other, the Lady persuaded her two Lords to consider a plan to help Her people. That They might more readily accept Her plan, She presented it as a game.

This game, She called Karma: it was an elaborate system of debits and credits by which the players could judge the progress of the playing pieces - the pieces being the People. Now, the actual living on Earth was only part of the game - the first stage - to be clever enough to survive danger, disease, hunger and other pieces maneuvering for the same. the second stage was how well the pieces maneuvered for the prizes - and how honorable they went about achieving their goals (a credit), and how dishonorably they chose to act (a debit).

Adding a further twist to the game, She insisted that when a piece had achieved the full round of the twelve-spoked wheel - having experienced and mastered the lessons of each spoke and returned a final time to the hub (known as the Summerland), that a third level be added. this third level, being on of the Spirit, gave the pieces a chance to grasp from a Higher Existence than that of merely bettering the Physical Self.

To expedite the counting up of credits and debits for each piece, She created a body of beings known as the Lords of Karma. She set before Them the cosmic Laws of Order and Existence, and gave into Their keeping the Akashic Records - the golden, flowing source of all that is, was, and ever shall be.

Then She instructed the Two Lords in the Game, that They might watch with interest and understanding. Too, that They might cheer on or aid a piece that caught Their fancy or touch Their hearts with its struggles. They, nor the Lords of Karma were judged - for it is only by the Cosmic Laws of Order and Existence in the Providence of the Divine One to judge the Creations.

As the Game advanced, much to the enjoyment of the observers, there seemed to be a missing element. the Dark Lord too the Lady aside and said, "Never meaning criticism, My Dearest Lady of Life, but is it not pointless if Your piece do not know they can strive toward better lives and higher aims?" The Lady thought upon this, and told the Lord that He was correct, and that She, herself, must resolve this flaw in the pattern.

She gave a banquet and invited all those of the Greater and Lessor Pantheons, explaining to them the Game, and the reason She must prepare for a Journey - Journey which would take Her once again into the World of Mortals.

All the Beings of Light were grieved, for They love the Lady fully, and did not like her to be absent from Them. but She promised Them that though She must journey far, as long as Love was, there was She, also. She then departed on Her Journey to the Plane of Mortal Existence and was not seen again for a Tim in the Halls of Light and Love.

THE CRAFT OF THE WISE

Now the Lady made Her journey to the Plane of Mortal Existence, and on the way, She passed through many other realms: Those of spirits and phantasms, and those of the elements. She dwelt a time in each realm, gathering the essences of each one about Her, layer upon layer, to clothe Herself. These essences were necessary, for the Plane of Mortal Existence is made up of all of these elements, seen and unseen.

Too, She spent time with Light-of-the-Womb, experiencing Her quiet pain, her self-imposed penance. The Great Goddess reminded her Little Sister, Moon, that all things work together in Harmony, and that one day, Her great sacrifice would be repaid in Great Glory.

Then coming at last to her destination, the Goddess once again clothed herself in Human Flesh. She clothed Herself in all the pain and sorrow, and the joy that is the Fate of Humankind. Back She went - back to the sensations of the five senses. Back to the heavy physical vehicle that Human souls use to transport themselves about. Back to a coarse and humble life; one from which She could study her people more fully, and teach them that which they must know.

She chose not to go back into the body of a strong warrior, nor yet on of great physical feminine beauty - but rather as a plain, slender young woman. Her eyes were brown as the Earth in which She dug for roots; Her hair was as brown as the bark; Her skin weathered a bit by the elements. though She dressed as drably as any other mortal girl, there was still a spark, an intensity that could not be denied. this, the Goddess Herself, could not change, for otherwise, She would not be present.

The sparkle of Divinity that shone from Her eyes drew others to Her in a warm bond. they listened to Her teach the secrets of planting and growing things, the ways of animals and fish and fowl; the flying birds and insects; secrets of water, wind and dire.

Too, She instructed them in the Way. She taught them of the Spiral Dance of the Universe, that same spiral that is found in the very cells of their bodies. She instructed them in the Mysteries - those of Birth, and Death, and Rebirth; and in doing so, explained the Game of Karma.

When She taught them all they could learn, She told them that She must go once again to her Halls of Love and Light, but that they might call upon Her in times of need, and She would hear and answer. She told them that the phases of the Moon would show the Way.

Among them She left One whom She had taken as a Consort and Helper. He was a Forest Lord, Protector of the Wilds; He would as Her Regent upon the Earth while She was away.

The people wept bitterly, for they could not bear to be without their beloved Goddess. But the Lord comforted them, saying, "Does She not love you enough to come amongst you? To provide a Regent for your comfort - to promise you an Eternal Life in Her Love at the end of the Spiral Dance?"

And they built many temples and places of worship. Sacred were the many Springs where She had drunk. Sacred, too, were the many Groves where She had slept. And too, those places of power where She had wrought the Magicks of the Spiral Dance for the edification and delight of Her children.

Those She taught well became Her Priests and Priestesses - and they continue to instruct Her People in Her Ways.
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Celtic Deities?

By Lorax & Erynn

Here is the promised beginning discussion of "The Gods" in Celtic religion. The majority of this post is brought to you by Lorax, Small Furry Tree-Creature of the Gods

******Extra-Long Posts Warning******

I shall throw out the first hot caber by suggesting that use of the Term

"Gods" within a Pagan Celtic context is totally useless, misleading, and an example of the sloppy scholarship that Deartha'ir Isaac bemoans.

This notion has been long in coming for me, but was triggered this week when an ADF member noted the use of the word "God" [singular] several hundred times in a suggested reference work on pre-Christian Greek religion. It made her somewhat nervous as it seemed to not be the best possible term in a polytheistic culture, given that a multitude of things, from entities to abstract concepts had been subsumed as "God".

This, combined with my very recent reading of the Dunnaire Finn, the Book of Invasions, and the Tain has led me to be more discriminating.

As my Priestess colleague, Brandy Williams, has often said, there are 2 kinds of people: Splitters, and people who deny the existence of splitters.

So, let us take it from the very top, the creation of the world. At least, according to one translation of one version of the Book of Invasions.

The first inhabitants of Ireland were Cesair, daughter of Bith, son of Noe (Noah), and their 3 men + 50 women. <Happy happy, joy joy!> These people all drowned, and are therefore unimportant to this story, save that Fintan survived to recount tales of the beforetime.

Partholan was the second discoverer, the chief of his people. Partholan brought with him the people that were first in many arts--brewing, cauldron making-first combat, farming, and a host of other things.

Patholan chose a fertile place, cleared 4 plains, and homesteaded there. His wife slept with his retainer, which caused problems. This resulted in the giving of the First Verdict, that of Delgnat. Boan, Brea, Ban, Aine and 6 others were the "pure daughters" of Partholan, implying perhaps that he had more, following the customs of the times.

The generation of Partholan was the one responsible for first naming of places in Ireland. Partholan's generation was also long-lived, and no plants grew old in their time. His generation largely died out after a plague.

Both of these first generations are referred to as men and women, not deities. People of Arts [Aes Da'na] maybe yes, but not deithe [deities]. This, at least, according to the Christians who recorded the tales.

The third generation is that of Neimhedh (Nemed). He came from Scythia. Neimhedh had 4 chiefs with him. Nemhed fought and won three battles over the Fomhoire. Fo-mhor (over the sea, or something like that). Despite this, the Fomorians seemed to be quite good at oppressing the Nemedians, by demanding 2/3 of their agricultural output at Samhain, delivered to Magh Cetne. The Nemedians went to Greece and collected an army, some drui and ban-drui, wolves and venomous animals. A proper challenge was delivered, and the battles were engaged. The Fomorians were defeated at last. Only 30 Nemedians survived.

The next group of invaders are the somewhat mysterious Fir Bolg, or Bagmen. The Fir Bolg had 5 chiefs (one more than all of the previous invaders) as did the De Dannan. The Fir Bolg divided Ireland into 5 parts. Previous invasions had separated Ireland into 4 parts. Much is made of the poetic, noisehakin skill of the Fir Bolg. They were some jammin' magickal folk, alright. The Fir Bolg have the distinction of the first "riogh" (king) in Ireland. So we have division into 5 parts, kingship, and the use of iron.

Now, the Sons of Nemed had not been sitting still all of this time. They had been off in Greece, learning draidheacht, cleverness, niceness, and Spiffy Things In General (slight gloss from bad 19th century Victorian English). These folks were called "Tuatha De" " ... that is, they considered their men of learning to be gods, and their husbandmen non-gods, so much was their power in every art and every druidic occultism besides. Thence came the name, which is Tuathe De, to them."

Now, please note that their ancestors are PEOPLE. The TdD became so by virtue of their skills. This is a process that would not be unfamiliar to a good citizen of Republican (not Imperial) Rome. One can become deific by proper actions, family and/or national devotion, and other things. The TdD had been instructed in 4 cities in the North. One has to infer that these cities are in Greece, where they are instructed in these arts. Now, not all translations say this, exactly. Greece and Spain are frequently glosses for the Otherworld, but not always. The 4 Treasures were brought from Greece. As we have discussed the Treasures before, we shall pass in silence on them here.

The TdD fought battles with the Athenians as their allies, and thru druidic demonry reanimated dead bodies that then rose up and fought as if they were living. It is here that we learn that hazel or rowan twigs thru the neck do in reanimated corpses. <Occult Factiod #912 collect em all.)

The TdD arrive in Ireland on a Monday, in the Calends of May, where they burn their ships on the shore so they cannot return, or the Fomorians use the ships.

The TdD fought with the Fir Bolg (it is, after all Ireland we are talking about...), won, lost, won again, lost again, were healed, hurt, etc. Nuada gets his silver arm and loses kingship in this process. The TdD slew all but a few of the Fir Bolg, who then fled to the outermost isles of the seas. Compare this with the more archaic traditions of the Hebrides and Northern Islands of Ireland...

The genealogies up to this point are enough to make a kinship specialist whimper, cringe, and fall to sleep the final sleep, so we will ignore them, but to say that aside from Cessair, everyone is related (or sleeping with someone who is) to everyone else. Biblical begetting is easier, trust me.

The TdD are referred to as goblins in the text. So much for the great contrast between the demonic Fomorians and Deific TdD. If you care to argue that to a medieval monk all deities are one deity and all are demonic, then there is even less reason to consider the Fomor demonic.

That said, the text has Eochaid triumph, "without enchantment of idols, shaped the distinction of good verses but as for knowledge of the warrior bands of whom we speak although we enumerate them we do not worship them."

The picture is far more confused than ANY simple model, folks. I have not even begun to discuss the "giant" stories. If I were to do so, then Finn and his

buddies are giants, not unlike Jotuns. But wait! So is Cu! And, if they are giants, then what are their parents? Finn is descended from Baiscne, and Cu is descended (or a reincarnation) of Lugh. So the Aes Dana=Giants?@(#*#*(@#_@

If we get to the local spirits, worshipped well into the 18th century, and maybe later, (or the 20th, as Erynn thinks), any meaningful use of the term "God" has to be tossed out with the burnt brack after dinner.

We have people, descended from the Trojans/Greeks learning heavy juju and becoming like Gods. They fight, live, die, get reincarnated, stretch their influence far beyond a single generation, and are immortalized in song. Remember, the Cauldron of Poesy, the only available text on the training of a file (one who sees) reminds us that we are all more than our birth, at least potentially.

As Patrick Ford has suggested, the written tales/sagas are probably just a sequencing of shorter oral bits, there is no real problem with dying on page 23, and having hot sweaty sex on page 25.

They are also said to be immortal in the Otherworld. Many of the later tales have all of these survivors gathering in the Otherworld (somewhere near Miami or Desert Springs, I suspect) and only sometimes coming out to see us mere mortals.

Also note (this flash of awen just in) that most of the folks that wander into faery are Aes Dana! Reverend Kirk, Thomas the Rhymer, Tam Lin and many others.

The Path to Faery must be (therefore) paved with Excellence.

Now, the above analysis depends strictly on my reading of the texts. I am quoting from the handiest text, the one that unfortunately has no bibliographic data in it, but is well-reasoned, erudite, and footnoted to death. This is a facing-page xlation, btw.

I am NOT saying that some of these beings are not worthy of devotion. I am saying that it is not ness. true that all of them were viewed as "Gods" at all times in history, particularly not in the omnipotent, omniscient Xian meaning of the word, nor in the usage common to Bullfinch.

It may be best to regard the Aes Dana as Shterpersavs, or "Short-Term-Personal-Saviors", in Dobbspeak.

<Rant Modes Off>

Thanks.

Lorax & Erynn

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Walking with my Friends

Masochistic Maiden

The beach glistened under the sun, still wet from the ebbing tide. My friends and I walked along leaving tracks in the sand. We stopped at a tide pool and discovered a bunch of sand dollars. The mark of a star etched in each of the skeletal remains made us think of the star at the center of the pentagram necklace I wore.

One gently held the necklace in his hand as we talked about the meaning of each of the points. Earth, Air, Fire, and Water, and then spirit. We talked how each of these is a gift from Mother then we walked on.

He ran ahead and found a broken sand dollar with a tiny mollusk, barely bigger than the head of a pin, inside. We were amazed that anything so tiny could be alive. It made us more aware of all the living things we often overlook. Beneath our feet the ghost shrimp rested in their tunnels, occasionally blowing water back from the many holes that dotted the beach. The larval forms of life that clung to shells, stones, and settled in the masses of seaweed thrown up by the surf, each caught our attention before it was stolen by the gulls and crows begging for scraps of bread.

Soaring overhead, the wings of the gulls whipped tiny eddies of air that stirred the wisps of hair that had escaped my ponytail and lifted the front few strands of his hair. His eyes reflected the shine of the ocean on the sand, and his quick voice and ready laughter made me feel fleet of foot and full or the joy of youth.

After walking the beach we climbed a nature trail through the woods. We stopped to look at the flowers, delicate white stars with pink stripes. Again we thought of the pentagram. We also imagined the Goddess of Spring with feathers and flowers braided into her hair. A little further we found a deep puddle with a surface as smooth as glass. The sky and the trees were reflected back at us in such precision and perfection that we talked for a while of what that perfect world beyond the puddle might be like. We wondered how we could make our side of the mirror so peaceful and clean looking.

We walked further and came to a tall ancient tree and wondered what stories it could have told, if we could but understand. For a moment we could almost see the native Americans stalking deer and gathering herbs. The tree, covered with a mass of moss as thick as carpeting neither denied or confirmed our thoughts. Suddenly, with a smile I thought of the legends of Gnomes that live beneath the trees. This old trees roots held deep dark holes and the forest litter was not creeping in to cover them. The arching root looked so much like a roof over an entry way and the size of the root system above the ground indicated that a large family of Gnomes could easily escape human eyes. Just a wink of time and they could scamper out of sight beneath the undergrowth. We could hear, if we stopped to listen, the soft sounds of the wet undergrowth being disturbed. Was it the hurried movement of little men in peaked caps? Gnomes, weren't they the creatures of the Elemental Earth? We could smell the damp earth all about us. This was certainly a good place for them.

After forest's close embrace, the clearing was sunshine and sparkles. We saw dandelions growing on the green hillside. We recognized them as one of springs first splashes of color and representations of the sun shining down on us. Carefully gathering several of the golden heads we carried them to the mouth of the nearby stream as it lead to the ocean. We threw them into the water, watching them float down to the sea. With each flower we sent a wish....no more oil slicks....less pollution...save some of the natural rain forests...each of us remember to carry away a bit of trash every time we go for a walk...no more whales beaching...no more drift nets dragging sea mammals to their deaths...a bit of nature for every child...and healing for Earth mother where she has been strip mined. Then we turn to leave, neither of us really wanting to go.

James isn't three yet, and Scott is only five, but they were my friends as we walked and they gave me a chance to share the wonder and beauty of the beach and the woods. Take time with the young. There is much they can teach us and give us when we take the time to share their world.

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Firefawn, a Tale

by Masochistic Maiden

Silently the fawn stepped into the clearing. It's fur dappled with white blended well with the filtered light coming through the aspens. Here, high in the Cascades, the fawn had greeted spring at its birth only a few weeks ago. Now, its legs were strong and its attitude cautious but playful. It stopped for a few seconds and sniffed the mountain air. Mother.. her scent on the breeze... was just across the clearing. There were other scents too.....fresh shoots of grass, tempting and new... the deep wet smell of the earth...a sharp scent that he was not familiar with lay almost hidden among the other odors. He hesitated, but wanted so much to run to his Mother and drink deeply of her life giving milk. She had been away for a big part of the early morning grazing in a lower clearing. Now that she was returning he could almost taste the warm rich milk. He remained cautious and took a second step.

His mother stepped into the clearing opposite him. The sun shined tawny and golden on her back and the early grasses hid her tiny feet in a carpet of luscious green. Her head held high she advanced with prancing steps across the clearing. The wind at her back ruffled the hair along her spine. She advanced across the clearing and the fawn began to almost tremble with anticipation. No longer cautious he leaped into the air and landed with his hooves bunched together then sprang upward again. Switching ends in the air he landed facing away from his mother then quickly pivoted on his hind legs to get her back into his sight. She seemed to take forever to cross that clearing.

The wind again brought her scent to him, along with the scent of that pungent but unknown thing. Somehow the scent felt wrong but the fawn had no experience to give him any indication how that scent figured into his world.

His mother was nearly to him now and he frisked across the few steps between them and buried his nose beneath her flank. At that moment his mother caught the faintest hint of the pungent smell that the fawn had noticed. Her large eyes suddenly seemed to be even more alert and her nostrils flared as she turned her head to try and detect the message the scent brought. She had not smelled this

smell for a long time but she knew it brought danger. She searched her distant memories... it was not a man smell exactly, but somehow she associated it with man. Pungent and sharp but not strong enough for her to fix. Then the recognition flashed into her... FIRE. The smell was smoke. She and her young fawn were standing knee deep in the dead growth from last years grass. Fire could sweep the understory of shrubs and grasses with terrifying speed. She nudged her fawn and began to move hurriedly away from the smell. Upward... the slopes of the mountains called her.

She began a slow trot toward the upper slopes, angling toward the river. The scent of smoke grew and soon it was not only a scent, but wisps of gray swirled among the trees in the lower canopy when she looked over her shoulder. Other animals had joined into the retreat as she had traveled. Rabbits now dived between her feet. Other deer, elk and a moose with a calf ran full out past her. She picked up her pace to as much as the fawn could handle. Leaping great distances a buck raced past her. Behind them a raging forest fire was growing. It threatened to overtake the sea of life desperately running for the river.

Near the river a lone figure was aware of the coming fire. He had been alerted by the passage of the first few animals and had spotted the smoke high in the air long ago. As he loaded his pack animal and prepared to ford the river he saw that one doe and fawn lagged far behind the other creatures who were preceding the curtain of flames.

The doe reached a point between the tall trees that had been blocked by a downed evergreen. Its trunk stretched far and the upper branches reached as far the other direction. This was not impossible for the doe, she could easily jump the downfall. The fawn however might not make the distance. There was no time left. The doe flew over the barrier and hit the ground at a dead run. The fawn, tired already, leaped but failed to reach the top of the massive trunk. it ran left, then right, but there was no way around. It leaped again and again. The smoke of the fire began to fill the space between the tree tops and darken the world where the fawn was trapped between a wall of fire and a wall of unyielding trunk.

The doe fled when the smoke and heat became too great. She reached the river and plunged to the other side. A cascade of various creatures flowed over the banks and to safety across the river.

The lone man also crossed the river and was filled with sorrow when he did not see the fawn alongside the doe as she pulled herself from the water. There was

no way he could return to the flames to rescue the fawn. The evergreens were fully ignited and their heat was easily felt even across the wide river. Running Buck lead his horse and pack pony away from the heat. He'd be a few days late getting back from his hunting trip due to the fire, but it would save him miles to wait for it to cool some and cut through the burnout to his village to the west. He hoped the fire had not disturbed the village or made the tribe move to a new site.

During the night a hard rain began to fall. It ran down the roof of Running Buck's lean-to in heavy rivers, but it would put out the raging fire and begin to cool the ground. Maybe Running Buck would not be so late.

Early in the morning a stand of blackened giants and charred earth was all that great Running Buck as he re-forded the river and began his journey homeward. The trail he was following lead about 30 yards from the downfall that had stopped the fawn. Remembering its panicked eyes, Running Buck was again touched by sadness. He turned his pony toward the last spot he saw the fawn and decided to ride to the spot to say goodbye and ease its spirit into summer land and maybe collect its pelt for a pair of moccasins for his daughter.

He rode along the massive trunk, once, twice, and did not see the fawn. Just as he was about to turn away he noticed a hollow under a part of the log. He dismounted and carefully approached the hollow. When he peered into the darkness beneath the massive trunk, a tiny hoof was about all he could make out. Figuring the frightened animal had forced itself under the trunk moments before dying of smoke and heat, Running Buck grabbed the hoof to draw the animal out. The pelt should be a good one without any charring.

Suddenly the tiny hoof gave a jerk. The fawn was still alive but trapped beneath the log. it had rammed itself so far into the interior that it could not back out on its own. Running Buck pulled hard on the kicking hoof until a smoke streaked, terrified body came into view. He slipped a length of leather cord around the fawn's neck before he freed it from the hollow.

Once out from under the massive trunk the fawn tried to spring away from Running Buck, but the leather around its neck held it fast. Soon it stood meekly, breathing hard but resigned to being held. Its tongue hung from the corner of its lips and a light foam followed the upper curve of its mouth. Running Buck decided that any animal who survived the fire must be blessed by the spirits and that he would not use this animals pelt, but instead would take it back to the village and give it to his daughter as a pet.

He lashed the fawn to the pack-frame on his pack pony and rode off toward his village. The fire had left a ugly scar across the foothills, but fortunately had not reached as far as the quiet valley where his tribe were camped.

Arriving in the village, Running Buck went first to his family's site and entered the teepee. The lifting of the flap let golden sunshine spill into the interior. His daughter and wife looked up. Little dove, his daughter jumped up suddenly to greet him and sent a bowl of colored beads scattering at her feet from the beading she had been working on. Running Buck swept her into his arms with quick loving hands and told her about the great fire...he told her about the fawn not being able to leap the high tree trunk and being left by its mother. Tears of sorrow came to Little Doves eyes as he described the scene. He turned and carried Little Dove out to the waiting ponies and showed her the fawn who was still alive.

Little Does looked at the tiny body with its spotted fur, and the big brown eyes and pink tongue and thought it was the most beautiful animal she had ever seen. Running Buck lifted the fawn down and tied it to the side of the teepee. He left Little Dove to get acquainted with her new friend and went to prepare an animal bladder as a nursing bag for the fawn. The tribe had several ponies giving milk for their foals. Perhaps the fawn could be raised on their milk. He filled the bladder with warm mare's milk and carried it back to Little Dove.

She sat on the ground with the fawn gathered into her lap like a puppy stroking its tiny ears and scratching the fur between its eyes. Already the fawn was becoming accustomed to her gentle touch. She took the bladder full of milk and stuck the end of the protruding spout between her fingers so that the fawn could suck on her fingers and draw milk from the bladder. At first it turned away from the strange scent of the mare's milk, but finally thirst overcame its fear and it began to suck.

"Well," said Running Buck, “It looks like your young friend may make it. Perhaps you should name it now."

"I already have." responded Little Dove. "I will call it Firefawn, because he came from the fire."

Firefawn grew into a strong young buck during the summer he spent with the tribe and made so many friends among the tribe that they kept him with the ponies over the winter.

When spring came again and it was time to let Firefawn return to the wild. Running Buck made him a bright red collar of leather so that none of the tribe would accidently shoot him as he grazed among the trees. For many years the deer with the red collar was seen by members of the tribe and whenever they saw him they knew their hunt would be successful. Firefawn became the lead buck of a large herd of deer.

Running Buck and Little Dove's kindness returned to help feed the tribe for many winters.

So in life, all that we do returns to us. Good for good and bad for bad. Let good be what returns to your life.
{^}

A Dragon Tale

by Kaliope

The Bardess of Caer Sidhe, am I, dropping in to tell you the tale of the last living Dragon on Earth - you know - the one who lived over the vale. The battle was great 'twixt the Wizard and she. The Last Dragon met her demise. When the smoke had all settled, the Wizard looked 'round; an object caught his sharp eyes...

"Lo! What is that?" sayeth the Wizard. "Good Goddess! I think it's an egg!" He scooped it up and sped to the castle, as quick as he could on old legs. Now the townsfolk were thrilled that the Dragon was gone. They applauded the Wizard as great...he told not of the egg that he cared for so well, as he feared the babe's possible fate.

The egg hatched and the Dragon was healthy. The Wizard loved him so well! But one night as the Wizard lay sleeping, he awoke by the tinkling of bells. "T'was the Ancients who came a calling, to tell him his time was near. He thought, with a jolt, "Who will care for this babe...the one who has grown so dear?"

Sadly, he called the Council and told of the callers in the night. He told them of the Dragon and then explained his plight. He told them that the Dragon was the symbol of the strong. He persuaded them to care for him... then began his journey long.

All wanted to care for the baby...but then the trouble broke out! There were too many squires and not enough peasants...a cauldron of trouble, no doubt!! "I want to feed it!" "I want to school it!" "I do!" "No, me! Not you!" They set up rules so lofty, the work was done by only a few...

Jealousy brewed more turmoil, and then the bragging began: "I gave up MY food for the baby...yes, I am a **wonderful** man!" "That's **nothing**!" said one woman. "I gave him my ONLY shawl!" Egos rose and swelled so great, they encompassed one and all. Sadly enough, it got to the point with themselves they were duly impressed. They never saw to the Dragon...they were too busy with egos, at best.

The baby died of hunger. The baby died alone. The baby died of ill-attention, too weak to even moan. When the folk returned to the castle and found their charge quite dead, they looked at each other and pointed their fingers, then looked at the sky overhead. The clouds were dark, but from their depths, many voices spake as one: "The first law is love," spake the Goddess, "The second is 'ye harm none!'" Emptiness welled up inside as their tears began to stream. For they had killed the Last Dragon, and their one and only dream...

That is the story I traversed to tell, and to it, I beg, pay great heed. Always take time to help one another - the time to do a good deed. Everyone is different, though the same at times, it seems. Accept your neighbors differences, and cultivate their dreams.

{^}

The Goddess Movement

Sep-15-93 20:54:00
From: White Raven
To: All
Subject: The Goddess Movement

I was sitting in the break-room at work this morning (you know, the place where bible quotations greet us in the mornings :) and I discovered the following article in the 'Colorado Living' section of "The Denver Post." Enjoy

"The Goddess Movement: Woman-based Spirituality gains followers" by Leslie Petrovski

In mid-September in a sparsely furnished Washington Park home, about 12 women, mostly in their 30s and 40s, will gather to celebrate Mabon -- or fall equinox (sept 23). After a vegetarian potluck dinner, the group will sit in a circle around a basket filled with apples, tiny pumpkins and acorns -- fruits from the harvest.

One woman, who started this feminist spirituality group two years ago, will start the ceremony by casting the circle -- creating sacred space by invoking the elements (earth, fire, water and air) and Goddesses associated with each element. During the ritual, the women will ask for individual healing, then pass around a globe while asking for planetary healing. One might request the universe to heal the suffering of the world's women; another will seek healing of the oceans; yet another asks for healing in Bosnia. More and more, all over the country, women (and some men) are gathering together to practice a woman-based spirituality. They give themselves many names, and their rituals vary from group to group.

"Feminist spirituality combines different movements," explains Starhawk, author of "The Spiral Dance," an introductory text to witchcraft. "Some are working within Jewish and Christian traditions to resurrect female images; others are outside any organized traditional; others participate in the Wicca tradition. There is a lot of diversity in the movement. What feminist spirituality does is put our experience, as individuals and as woman, at the center of our spirituality."

There are no estimates of the number of people worshipping this way, although journalist Margo Adler, in her book "Drawing Down the Moon," estimates there are 100,000 American pagans, people who call themselves witches, Druids or Goddess worshippers -- people who "look to the old pre-Christian nature religions of Europe."

There are many clues of the prevalence of the Goddess. A young scholar completing her Ph.D. at the University of Colorado said, "I know a number of women who are big into the Goddess." Bookstores are filled with books dedicated to women's spirituality. Even driving the highway, you'll notice discreet bumper-stickers like "Goddess Bless."

In Goddess spirituality, the cycles of nature are worshipped and celebrated -- winter, spring, summer and autumn -- and are viewed as metaphors for birth, growth, fading and death. Attributes traditionally viewed as feminine (i.e., intuition and nurturing) are revered. Defining the Goddess religion, however, is about as easy as catching fish with bare hands. But there is a rich and ancient history associated with it. Old Europe, with its woman-focused religions, was settled prior to 4000 B.C. Similar earth-based, female cultures existed in Crete, Greece, Catal Huyuk and elsewhere.

"A lot of this occurred in rural centers," explains University of Denver a art Historian M.E. Warlick. "In agrarian societies, they think of the earth as the mother and typically the earth is a Goddess." Eventually, the Goddess-based religions were displaced by warrior gods like Zeus and Yahweh. Some scholars suggest that Goddess worshippers went underground, and that the religion survive in secret.

In the '60s, that began to change. The feminist movement, which brought a new ethic of control to women, also allowed women (and men) to look toward feminine images for religious sustenance. Women and men began to practice openly in the Wiccan traditions or create their own feminist spirituality.

To oversimplify the Goddess: There are no rules, except freedom; there is no bible, no major doctrine; what has survived of ancient Goddess religions has come down in fragments. Most Goddess worshippers do share the goal of living in harmony with nature.

"As a witch," explains Elisa Robyn, a Denver-based spiritual counselor, "I have an intimate relationship with the deity, that is the Goddess and the God. I

believe in reincarnation. And I believe in karma -- whatever I create inside of me are the energies the world hands back to me." "A couple of years ago, I was at Sunday school at the church we were attending," she remembers. "We were talking about virgin birth. I raised my hand, trembling, and I said, 'I think I'm not a Christian anymore. I don't think Jesus intended us to worship him.'"

Confused and troubled by this realization, Rebecca held a birthday party for herself, inviting all of her female friends to talk about God. Not satisfied with this intellectual approach, Rebecca, 43, began organizing rituals in accordance with the eight Sabbats of the Wiccan year: Yule to acknowledge the winter solstice; Brigid, or Candlemas, dedicated to the Goddess of fire and inspiration; the Ecostar Ritual to celebrate the spring equinox; Beltane, or May Eve; Litha, or the summer solstice; Lughnasadh to mourn the dying Sun King; Mabon, or the fall equinox; Samhain, or Halloween, that marks the end and the beginning of a new year. Due to Rebecca's urgings, a small group of women has evolved to conduct rituals and tentatively celebrate the seasons. Rebecca's mailing list is now up to 30 women.

The Goddess movement is "attracting a wide range of people," explains Starhawk, who was raised Jewish, "from a middle-aged women who have lived very conventional lives to young, punk anarchists."

Lois Yackley, 49, a Denver elementary-school teacher and member of Rebecca's Goddess group, sees her involvement as an outgrowth of her mental health. Like many women who are seeking a woman-based spirituality, Lois, a former Catholic, always felt the absence of women in the church. As she grew in therapy, women's issues became increasingly important to her. "The next step in the feminist movement," Lois says, "is spiritual. Some feminists are saying that there will be no more progress (in the movement) unless it's spiritual."

Lois became involved in Rebecca's group through a growing friendship with Darcie, the mother of a child in Lois' class. As their friendship matured, they shared books on feminist spirituality and attended Rebecca's rituals and parties. "Women are getting together to see how we feel about things. We validate out feelings and thoughts. This feels right."

Darcie, 43, is an artist and homemaker, who struggles with her conflicting feelings for her church (she is a Methodist and a church trustee) and her blossoming interest in feminist spirituality. "I no longer have a strong belief (in Christianity), but I'm interested in the structure of my family," she explains. "It's a difficult situation for me, emotionally and psychologically. I feel very strongly

about the family worshipping together, so I'm not ready to give (the church) up until I have something to replace it with."

Rebecca's group gives Darcie a place to explore her new ideas about spirituality with women who feel the same way. "I'm trying to move toward believing not in one power over all, but a multiple power within," Darcie explains.

"This matches the political climates of the times," explains Robyn. "Women are looking for something about themselves that's special. So the Goddess is becoming more prevalent." Robyn, who also was raised Jewish and now practices in the Wiccan tradition, adds that, "Women are looking for their power. This is right in line with the ecology movement, the women's movement, the personal growth movement."

"When women get into witchcraft, it is a blossoming experience. There are role models -- women of power, Goddesses -- it's a totally different energy and perception."

"Never did Nature say one thing and Wisdom say another." -- Burke

{^}

Funeral Rites

Oz Caliburn

A long while ago, I said I would post the funeral service that I had put together for my sister. Having at long last got my act together, here it is. The sources for the rite were "Magical Rites from the Crystal Well" by Fitch, and "The Book of the Prophet" by Gibran. A couple of the poems were written by my other sister, and by my father. The final poem is unsourced, but I first saw it in a copy of "The Wiccan", which was an AustPagan newsletter.

As a bit of background, my sister Vicki was spastic and mentally retarded. She died at the age of 35, after renal failure. My wife and I were at her deathbed, and actually took her across - no easy task, as her mind was very hard to "grip". Vicki, although severely retarded (mentally she was about 3-4, could not read etc) had grasped the fact that she wasn't going to get better from her last illness, and had in fact asked me to "help her die".

I hope that this rite, my last gift to my sister (even if I have taken it from various sources), may help inspire some of you who find yourself in similar circumstances. It is non-denominational, focusses on no particular deity, and served it's purpose admirably at the time.

Part 1

We have for a while lost one who is dear to us, And we all feel the loss. But it is only for a time, and we will lose our sorrow.

There is a reason for being here, and a reason for going. The Other Side, the Places Beyond, Are warm, pleasing and beautiful with all ills gone, and youth anew.

There is a reason for leaving, when the purpose of this life is done. We must all journey beyond to pause, to rest, and to wait for those who are loved, In a place far from the cares of this world, with happiness and strength renewed. For dying is only a mode of forgetting, a way of rest, a way of returning to the Eternal Source, however we may see It.

It is said in ancient lore -

"Arrayed in some new fleshly disguise,
Another mother gives birth.

With sturdier limbs and brighter brain,
The old soul takes the road again".

(At this point, my other sister read this poem - I believe she wrote it herself, but from where she drew her inspiration, I can only wonder)

You came and touched so many hearts
In so many different ways.
You gave so much, and asked very little in return.
There is an emptiness as if a part of me is missing,
But I am sure with time you will show me how to be whole again.
I know you are safe now, and nothing can harm you.
Remember, although we're apart,
We will always be together.

Part 2

Life and death are one, as the river and the sea are one. For what is it to die but to stand naked in the wind, And to melt in the sun? What is it to cease breathing, but to free the breath from it's restless tides That it may rise, and expand, and seek it's Gods unencumbered?

Only when you drink from the river of silence
Shall you indeed sing.
And when you have reached the mountaintop,
Then shall you begin to climb.
And when the Earth has claimed your limbs, then shall you truly dance.

(The following poem was written by my father - he says now that it is crude doggerel, but it speaks from his heart)

Vicki, Fate was most unkind,
Gave adult's body, but child's mind.
Yet from you so much love was spread

Everywhere you were seen to tread.
We'd like to think where'er you roam
In the new world you'll call your home,

There'll be no more pain, no more ills,
No more of this life's bitter pills.
Forgive us if today we're sad,
For we loved you so much - Mum and Dad.

Part 3

(This was read as the coffin was taken from the room used for the service to the crematorium)

Do not stand at my grave and weep,
I am not there, I do not sleep.
I am a thousand winds that blow,

I am the diamond glints on snow.
I am sun on ripened grain,
I am the gentle Autumn's rain.

When you wake in the morning's hush
I am the swift uplifting rush
Of quiet birds in circled flight.

I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there, I did not die.

Those who were at the service, Pagan, Christian, and agnostic alike, all felt that these words expressed the "right" things at the death of a much-loved person.

Blessed be
O C

... But to be born again, you must die

{^}

To Wiccen or Not To Wiccen...

by Vivienne West

Christians "christen" a child shortly after it comes into the world. Surely, then, it would make sense for Wiccans to "wiccen" a child at the same age - or even earlier.

I have an objection to the christening ceremony based on my fundamental belief in the right of the individual to make their own free choice. The christening ceremony, usually if not always performed on a person who is far too small to speak for themselves, condemns the child to at least nominal Christianity all their life. Their parents are sworn to raise the child as a Christian no matter how obviously unhappy that makes their offspring, and statements are made in ritual about the actual belief-system of the child. This is abhorrent to me: no one should ever make binding magical promises (and all rituals, even Christian ones, are magical) about someone who cannot speak for themselves and whose preferences are not known.

Now, I have read short articles in various Pagan magazines in the past (one in particular I remember, but Murphy has got to my mind, so I can remember neither the title nor the authors' names) in which people have laid out ritual events are scripts that do exactly the same thing, only in Wiccan terms instead of Christian ones. This, too, even as a Wiccan, I find distasteful. Once again, a person (even if they think of themselves as a concerned, caring parent) is forcing their own belief-system and value-judgments on someone who is too young and helpless to speak for themselves.

I do believe in celebrating the event of birth. Birth is a huge step: it is a statement about the individual's choice of environment and associates for up to the next hundred years or so. It marks the beginning of a period known as life, in which the individual is offered chances to grow and develop, as well as to experience pleasures and pain. Birth should be celebrated, and it is fitting to celebrate it in front of the Gods.

But even as a part of such celebration, do I have any right to insist that my infant child is going to grow up into being Wiccan? Obviously, as a Wiccan whose every aspect of life is influenced by my belief-system, I am going to teach my child about the Craft and try to instill a love of the Gods that I know and love.

I am going to try to teach a love of the magical way of looking at the world, as opposed to the boring old way everyone else looks at things. Yet if my offspring, while knowing all they can about the Craft, decide it is not for them and some other path (or no path at all) is the only right and fitting way to live their life, then that is their decision. I have no right, even at this early stage, to condemn them to a lifetime of Wicca, no matter what.

On the other hand, though, as a caring parent I have every right and every emotional need to do whatever I can to protect and bless my child. I will definitely do a working when this infant I am carrying is born. This will be along the lines of an introduction or presentation of my child to the Old Ones, and an asking of their blessing and protection on him/her. It will not, however, be an ceremony formally inducting the child into Wicca. That can wait until such time as he/she expresses an interest in initiation.

To: All
Re: Tools Etc.

This was originally a post by Song Bird in the Herbalism echo. I thought it was interesting enough to cross-post it to some of the magical echoes.

Note to all:

I apologize for the exceedingly lengthy nature of this post. My thought was that unless you, dear reader, have been following the posts on this topic, an edited response would be really obscure. And thank you, Song Bird, for this post to which I am responding. Gave me pause for thought, for sure! Bless you!

SilverHawk>

It is much easier for the student to concentrate on their true value if they already know that they can work the magic without the tools.

PW>

I approve! Bravo! I tend to agree with the folks I know who insist that you're not much of a magician if you depend on something outside of yourself for your magic. Not that tools aren't useful! I tend to feel that learning energy

movement through your own mind and body is the foremost important thing in beginning.

SB>

Hallo. I'm aware that this conversation is mostly directed towards Wiccan workings (correct me if I'm wrong), but if I may I'd like to insert a though into it. Wiccan, ceremonial magic and generic Neo-pagan, yes...

SB>

Being that there are many forms of magic, and some of them religious, how do you respond when challenged that there are some forms of magic that are integral to ritual. Without the ritual and it's working tools of power, the end result of the magic is less well worked.

Vivienne

I suppose I would say that theoretically any magic that can be worked with ritual and/or tools can also be done without. The caveat with this is that most of us (self included) don't have the skills, knowledge and/or power to do without the ritual/tools for certain complicated powerful working, IMHO. Though perhaps if we worked without tools or ritual more often we'd get better at it... ;) Seriously, though, I'm not advocating dropping the tools or ritual --- they're useful. And I think it's better to do what's useful than to work until you're ninety before you finally get good at it!

SB>

Tools sometimes mean much more than just a focus, more than just a way to get to where you are going. Oft times the tools themselves are invested of the very life necessary to work the magic.

Vivienne

You're speaking here of tools which carry energy or intelligence, I assume? I was referring to tools which are made by the worker or by another worker for the purpose of someone else using them. In my understanding tools are more useful if they carry energy or intelligence. If they do, it's because the worker

put it there. I differentiate these from tools which acquire energy or intelligence through a process other than human intervention.

SB>

Shamanistic paths use tools in this way, as an example of one. There is soul invested in the very wood and in the nature of the stones, and in the casting of the light, and in the movement of shadow, and in the rippling shudder of sing-song rhythm. Without these, with only a wo/man alone and reft of surroundings, how much are we depriving ourselves of?

Vivienne

It sounds to me like in that circumstance we are depriving ourselves of the opportunity to work with another intelligence. When you use the word "soul" I presume you mean "entity" as well, to which I attribute some level of intelligence.

SB>

Any tradition that believes in the vesting of power down through the centuries, in the passing of knowledge, known or unknown, unto it's heirs, fits into your definition of the use of tools to enhance personal power.

Vivienne

Not tools. The vesting of power and passing of knowledge is through (as I comprehend it currently) the partnership of human and deity. As I see it, the process of initiation (which many workers use, including all of the shamanistic paths that I know anything about) does several things:

1) charters the individual with membership in the group with all the rights and responsibilities involved thereof.

2) Passes power or knowledge from the initiator to the initiate (sometimes the power or knowledge is seen as coming from elsewhere, such as a deity).

3) Formally introduces the initiate to the energy and/or deities of the tradition.

4) Creates a new personality for the initiate which sometimes supplants the old one. I'm sure there are points I've missed and not all initiations do all these things.

SB>

What is this personal power you use? Certainly that power is from within, utilizing nothing from without, if you deny the use of tools.

Vivienne

Not necessarily or entirely; I don't consider the ambient power of the universe a "tool" per se. I differentiate between energy and a tool.

SB>

What, precisely, is a tool?

Vivienne

Good question! Does this fall into the same kind of discussion as "what is a witch", perhaps? :) IMHO a tool must be an object, either physical or an astral representation of a physical object. If it's not an object, if it's an entity, energy, intelligence, spirit, or whatever, it's not a tool, it's a partner (or servant in some circles).

SB>

What, precisely, is personal power?

Vivienne

I think of personal power as the ability to exercise one's abilities. To whatever degree you have the energy, skill and knowledge to do so, you have personal power. This includes the energy, skill and knowledge to draw on power from outside your physical/astral/whatever being.

SB>

Are the gods a tool, or power, and can we cast without them?

Vivienne

The gods I deal with are real entities with minds, thoughts, feelings, histories and agendas of their own. They aren't psychological constructs, or sheer power, or tools. If by "cast" you mean what I mean by "work", I say yes. Is inherited knowledge passed through the centuries personal power, or a tool, and can we cast without it?

Vivienne

I think of power as energy, but perhaps the power passed by initiation is both information and energy (thus including knowledge). I conceive of the power of an initiatory line (of whatever flavor) as a stream, a line of connection to which all members of that line, living and dead, connect. We can draw on the knowledge and energy of the line, or we can work without it. I don't think of it as exactly personal, as it belongs to everyone in the line.

SB>

Are the spirits that surrounds us a part of us and a power to be used, or some separate entity and a tool to be cast aside?

Vivienne

Spirits are entities, as near as I can figure, and that makes them neither powers nor tools. There's a difference, for example, between drawing on the energy of the moon and making a connection with the spirit of the moon.

SB>

At times, the definitions of tools and power become too intermixed to separate. Perhaps, we are nothing without our tools. Perhaps, there really are no tools. Perhaps, we are the tool. I challenge that what we are comes from without and that there is nothing that we do today or any other that will increase or refine our power one wit *unless* we reach outwards. What we

become will pass to the generations. What has been is within and a tool as surely as any other.

Vivienne

I have real difficulty accepting that all I am comes from without. That makes me too much defined by that which surrounds me, and binds me to be what the outside (parents, friends, society) says I am. I don't believe I am a tool, even of my deities. I do agree that without input from that which surrounds us, we don't have any opportunity for growth and development. That is where connections are so important, and why it is so important for us to connect with that which nourishes us, rather than that which stunts or devours us. What we pass to the generations depends on the quality of our lives and works.

SB>

And when an oak is dead or felled to earth
By one to whom a tree is but a tree,
Where is this treasury of loveliness?
I think it passes to another birth.
The rugged pine that overlooks the sea
May know the charm the desert palms confess.
--Grace Brown

This was too gorgeous to omit. :) --- Phoenix
{^}

Solitary Neophyte Ritual

from Usenet

This is from the alt.magick group on Usenet. It was posted in the middle of the last year.

Hello,

Due to an overwhelming email response, I've decided to post my solitary G.D. Neophyte (0=0) ritual. It's still in the experimental stages, so I'd appreciate comments.

A few caveats. First of all, compared to the 'official' ritual (which I included in outline form after my own), it is SHORT. Much detail has been omitted. This is primarily to aid memorization, but the central working or 'purpose' of the ritual can be expanded in many ways (I give 2 examples). Because of this flexibility and brevity, it may not stand up to 'official' standards -- I probably don't mention enough god-forms, stations, or Sephiroth (yet) -- but I still think it's a valuable tool.

In addition, please forgive the somewhat stilted prose in the descriptions. It was written with the old grade rituals in mind. Also, some parts are completely of my own design (such as the oath and the Eucharist at the end), but I think they mesh well with the 0=0 'current'.

Oh yes, and: The following is copyrighted, 1992, by Steven R. Cranmer.

THE ENTERER OF THE THRESHOLD

0) Precede the ritual with a general purification of the body.

OPENING:

1) Dim the Temple lights. Lay out thy circle in a clockwise direction, starting in the East. Set up a veiled Light in the East.

2) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Hekas! Hekas! Este Bebeloi!"

3) Perform the Lesser Banishing Ritual of the Pentagram, to banish all unwanted energy from the circle. Precede and follow with the Qabalistic Cross.

4) At the center, keep still and listen to the voice of thy Undying and Secret Soul. Say:

"Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep."

5) Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express...."

6) The Oath:

Kneel on both knees. Raise thy head towards the heavens, and say:

"I am _____, and I seek the Light."

Lower thy head to the earth, and say (slowly and methodically):

"I am _____, and I do this day bind myself to Know, to Dare, to Will, and to Keep Silence."

Raise thy head slightly, halfway between earth and heaven, and say:

"I am _____, and I am a child of earth and starry heaven."

INVOCATION:

7) Mystic Circumambulation in the Path of Darkness:

Rise, approach the North, and face East. Circumambulate one and a half cycles with the sun, and pause -- barred in the South. Take a deep breath before continuing, contemplating the uselessness of fear uncontrolled, then say upon passing the Hierus in the West:

"Darkness is thy Name, thou Great One of the Paths of Shades."

Circumambulate one and a quarter cycles with the sun, and pause -- barred in the North. Take a deep breath before continuing, contemplating the need for balance (the Middle Pillar), then say upon passing the Hierophant in the East:

"Light dawning in Darkness is thy Name, the Light of a Golden Day!"

From the East, turn and face the West.

8) Close thine eyes, and hear the Hierophant say, as you step forward four times to the West,

"I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings."

9) Turn and face the East. Open thine eyes and invoke the Lord of the Universe as you step four times back towards the East.

"Holy art Thou, Lord of the Universe!
Holy art Thou, whom Nature hath not Formed!
Holy art Thou, the Vast and the Mighty One!

Lord of the Light and of the Darkness!"

Simultaneously, make the active invoking pentagram of spirit with thy right index finger, and the passive invoking pentagram of spirit with thy left index finger.

10) Touch the Light in the East with thy right hand, and say:

"Inheritor of a Dying World,
We call thee to the Living Beauty."

Touch the Light with thy left hand, and say:

"Wanderer in the Wild Darkness,
(light the Light)
We call thee to the Gentle Light."

Touch the Light with both hands, and say:

"Long hast thou dwelt in Darkness,
Quit the Night and seek the Day!"

Knock with the right foot with each pulse of the Battery, and take small steps (9) backwards, extending the Light...

KHABS AM PEKHT !
KONX OM PAX !
LIGHT IN EXTENSION !

Bask in the power and glory of the Light, and imagine the god-form of Horus surrounding thee.

11) At this point in the ritual, many things can be done. Two reflective practices, however, are obvious:

(a) DIVINATION: Sit in the center of the circle, face the Light, and perform thy castings. Begin with the sign of Horus, and end with the sign of Harpocrates.

(b) Recitation of the Tree of Life:

Step forward, starting with the right foot, and trace out the Tree of Life, rising on the upward Lightning Flash. Vibrate each Sephiroth-name as it is passed.

Arriving at Kether in the East, bask in the power and glory of the Light. Vibrate each Hebrew letter name, starting with Aleph, and meditate on its meaning, position in the Tree, and Tarot image.

Turn to the West and formulate the Middle Pillar, beginning with the sign of Horus and ending with the sign of Harpocrates.

CLOSING:

12) Mystic Reverse Circumambulation in the Pathway of Light:

Rise, and approach the East.

Face towards the East and make the signs of Horus and Harpocrates. Circumambulate with the sun three times (making the above 0=0 signs upon each passage to the East -- three more times). Stop and turn to the West.

13) Go to the center and face West. Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger (Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger (Dadouchos consecrates with fire), and say:

"And whom naught but silence can express,"

Extend thy arms once again in the form of a great cross, and say:

"I declare that the Sun has arisen and the shadows flee away!"

14) Face the East, and take thy Eucharist:

(**NOTE**: The following is ancient Egyptian, from the Book of the Dead. Roughly translates as "I live in **Maat**, I nourish my heart on **Maat**")

Sipping the wine, say:
"Onkh-ya, em-maot."

Eating the bread, say:
"Som-ya, em-maot."

Swallowing both, say:
"Ab-ya."

15) Contemplate the achievement of the Light:

"Be my mind open to the Higher.
Be my heart a center of the Light.
Be my body a Temple of the Rosy Cross."

16) Final banishment: (precede and follow with the Qabalistic Cross).

Make a rose-cross in the east. First, make the vertical line, from top to bottom, saying:

"In the name of Yeheshuah the redeemer,"

Make the horizontal line, from left to right, saying:

"I do now suffer all spirits bound by this ceremony to depart in peace unto their places."

Make the circle, starting at the rightmost point and going clockwise, saying:

"May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you."

17) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Tetelestai!"

18) Douse the unveiled Light. Take up thy circle in a counter-clockwise direction, starting in the East. Raise the Temple lights.

An outline of the full Neophyte ceremony follows.

The letters in column 1 refer to the breakdown of the ritual in the Z.2 'formulae of light.'

THE ENTERER OF THE THRESHOLD

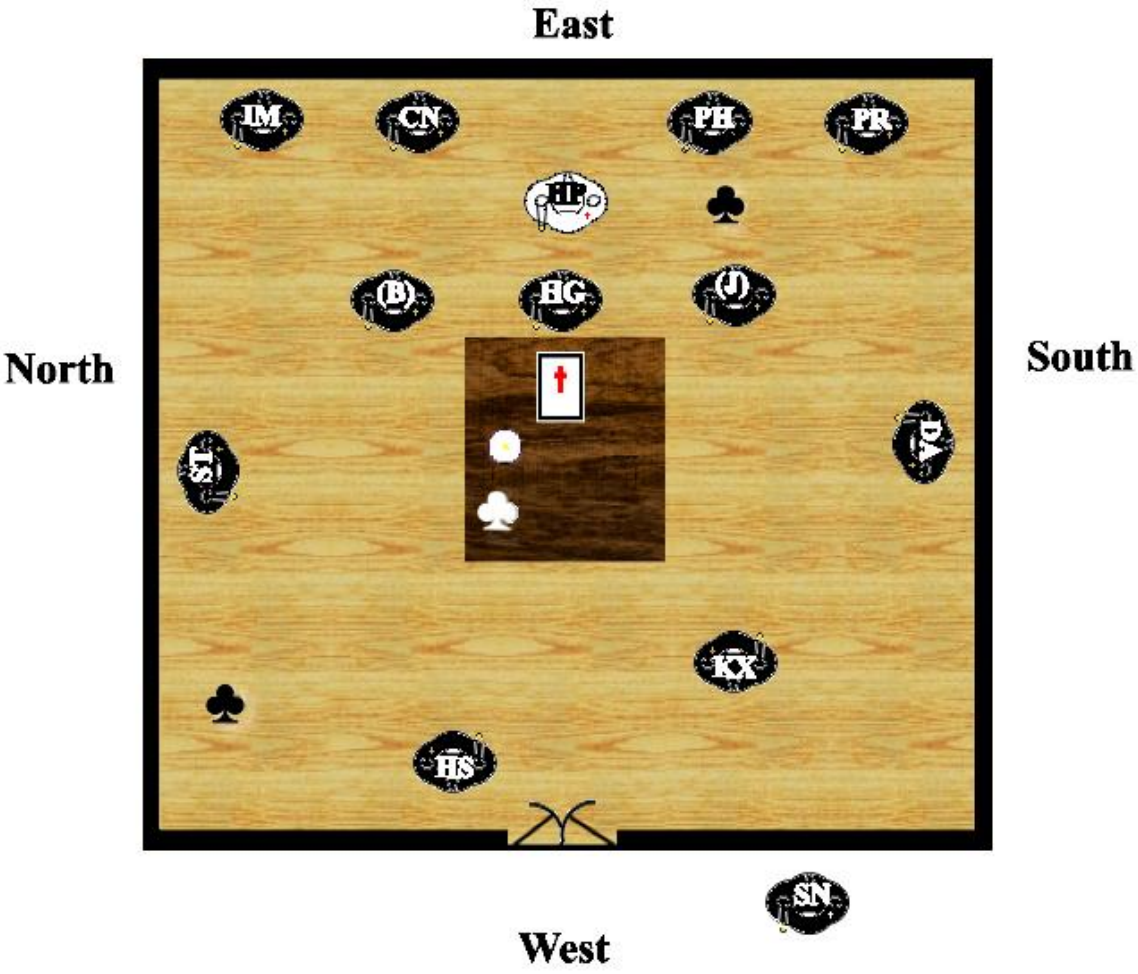

HP = Hierophant

IM = Imperator (Gevurah)
CN = Cancellarius (Chesed)
PR = Praemonstrator (Tiphareth)
PH = Past Hierophant
HS = Hierus
HG = Hegemon
KX = Kerux
ST = Stolistes
DA = Dadouchos
SN = Sentinel

The Candidate, in black. Head covered with hood-wink, rope tied thrice around waist.

THE OPENING OF THE 0=0 GRADE

01. HP ♣ (♣ is symbol for knock)
02. KX gives call: `Hekas! Hekas! Este Bebeloi!'
03. HP supervises the opening....
    KX and SN knock to check that the Hall is guarded.
    HS accepts Neophyte signs from all to assure secrecy.
04. Naming of chief officers of this grade (HP,HS,HG).
    Naming of lesser officers. (by NAMING, Invisible stations awake)
    Explanation of stations and duties of all officers.
05. Purification and Consecration (of the Hall) with water and fire.
06. 1st Mystical Circumambulation (in the Pathway of Light;
    Rashith ha-Gilgalim - the swirlings of the Primum Mobile).
07. All rise, adoration: `Holy art thou, Lord of the Universe....'
08. KX declares the Hall opened.
09. Battery of the 0=0 grade:
    HP ♣, HS ♣, HG ♣ : KHABS AM PEKHT
    HS ♣, HG ♣, HP ♣ : KONX OM PAX
    HG ♣, HP ♣, HS ♣ : LIGHT IN EXTENSION
10. All sit. KX removes rose, cup, paten, and lamp from altar.
11. HP announces dispensation from 2nd Order Chiefs to admit Candidate.
12. HG goes out to prepare candidate. Knocks for entry.
13. HG LEADS IN CANDIDATE.
14. Speeches by HG, ST, DA, HP, KX : unpurified; barred from entering.

15. 1st purification and consecration (of Candidate).
16. HP asks Candidate why he has come. HG replies for Candidate.
17. HP asks Candidate if he/she is prepared for the Oath, and explains its ramifications and limits.
18. Candidate kneels. All 6 officers form a hexagram around him/her.
19. The OATH is repeated.
20. Candidate rises.
21. HG takes Candidate to NORTH of Hall (greatest symbolical darkness).
22. Mystical Circumambulation - all pass HP twice, then KX bars the Candidate's passage to the WEST.
23. 2nd purification and consecration.
24. Procession proceeds to HS. HS primps HG for his name.
25. Hood-wink momentarily lifted as HG answers.
26. Circumambulation continues. All pass HP and HS again, then KX bars Candidate's passage to the EAST.
27. 3rd purification and consecration.
28. Procession proceeds to HP. HP primps HG for his name.
29. Hood-wink momentarily lifted as HG answers.
30. Circumambulation leads to Altar (Candidate on WEST side). All officers, in hexagram pattern, but HP kneel.
31. HP invokes the Lord of the Universe.
32. All rise. HG, HS, HP speeches to the effect of: `Long hast thou dwelt in Darkness - Quit the Night and seek the Day!'
33. The Candidate is received into the Light:
    HP ♣, HS ♣, HG ♣ : KHABS AM PEKHT
    HS ♣, HG ♣, HP ♣ : KONX OM PAX
    HG ♣, HP ♣, HS ♣ : LIGHT IN EXTENSION
34. Candidate led to EAST side of Altar. Receives signs, tokens, and words from HS.
35. 4th purification and consecration (between the Pillars).
36. Rope of darkness removed. Badge of 0=0 received.
37. Final Mystical Circumambulation. All pass HP thrice.
38. HP explains rope, hood-wink, Altar (with cross, triangle, and 4 elements), the mystical words, the pillars, lamps, and officers' stations and meanings.
39. KX declares that NEOPHYTE has been initiated into 0=0.
40. HS addresses Neophyte on secrecy, study, and humility.
41. HP addresses Neophyte on detail of grade progression.
42. KX performs mixing of clear & bloody fluids. Explains the importance of the Oath taken.

THE CLOSING OF THE 0=0 GRADE

43. HP ♣
44. KX gives call: `Hekas! Hekas! Este Bebeloi!'
45. HP supervises the closing....
    KX and SN (& HS,HG) knock to check that the Hall is guarded.
    HS accepts Neophyte signs from all to assure secrecy.
46. Final Purification and Consecration (of the Hall).
47. Mystical REVERSE Circumambulation.
48. All rise, adoration: `Holy art thou, Lord of the Universe....'
49. Mystic Repast (Eucharist of 4 elements). All partake.
50. KX declares `It is finished!' (inverts cup), TETELESTAI!
51. HP ♣, HS ♣, HG ♣ : KHABS AM PEKHT
    HS ♣, HG ♣, HP ♣ : KONX OM PAX
    HG ♣, HP ♣, HS ♣ : LIGHT IN EXTENSION
52. Final QUINTESSENCE speech of HP. Neophyte led out by KX.

The Lady's Prayer

Our Mother
Who art here present,
Honored be thy name.
Thy time is come
We shall be One
On Earth, which is our heaven.
Give us this day our daily bread
And love us in our imperfections
As we forgive those who trespass against us.
For thine is the spirit of the great transformation
Forever and ever.
Amen.

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The Gaea Thesis

IN order the understand the nature of the All-Mother, we must first understand our own origins. Each of began our individual life as a single, fertilized cell or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the bossy of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. But we know them to be in fact minute components of the far vaster living beings that we ourselves are.

Over four billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on that original cell, the first to develop the awesome capacity for reproduction, divided and re-divided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun.

But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of single vast living being -- Mother Earth Herself. The Moon is Her radiant heart, and in the tides beat the pulse of Her blood. That protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And the soul of our planetary biosphere is She whom we call Goddess/

"First life on my sources
First drifted and swam
Out of me are the forces
Which save it or damn
Out of man and woman
and wild-beast and bird

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The Parts of the Soul

A Greek System of Chakras
(first draft)
by John Opsopaus

Introduction

This essay resulted from an attempt to find a Greek system of "energy centers" corresponding to the chakras of Eastern philosophy. Such a correspondence would help illuminate Greek mysticism and reveal some of the foundations of the Western Magical Tradition. This goal might seem to be a shallow exercise in analogies, but there are reasons to expect a substantial correspondence. First, the Eastern and Greek systems evolved out of a common Indo-European culture, so one would expect genetic correspondences; these connections were likely maintained over the millennia, since we know the Middle East mediated continual cultural transfer with both the West and East. Second, there is a certain degree of objectivity in the system of chakras, as reflected in the physical body, which would lead to correspondences even in the absence of cultural contact. The consequence of these two factors is a significant uniformity in ideas about the Spirit and its connection to the Body across the Eurasian continent, and even beyond, as documented, for example, in Onians's ‘rigins of European Thought’.

How would we know a Greek system of chakras if we saw it? The standard I have used is that

1) they should be approximately seven energy centers;

2) they should be approximately located where the chakras are located;

3) they should have approximately the same "functions" as the chakras.

It's worth keeping in mind that the chakra system best known in the West, with seven chakras, is not the only system; some have more than fourteen (Eliade, 243-5; Murphy, 156). Therefore, we should not expect an exact correspondence of number, since certain energy centers might or might not be counted depending on their strength or the "kind" of energy they concentrate. Furthermore, different systems differ in their exact placement of the chakras, so likewise we should not

expect an exact correspondence in a Greek system. Nevertheless, it will be apparent that the Greek system corresponds closely to the system of seven chakras.

My principal source has been Onians, especially Part I and Part II (chh. 1-7), but the overall structure is described in Plato's account of the "Parts of the Soul" in the Timaeus (69c-73d), which probably embodies Pythagorean doctrine. In the following I've numbered the energy centers from the top down with Roman numerals, since this accords better with Platonic doctrine; however, the chakras are conventionally numbered from the bottom up, for which I've (appropriately) used Hindu numbers (so-called Arabic numbers).

I

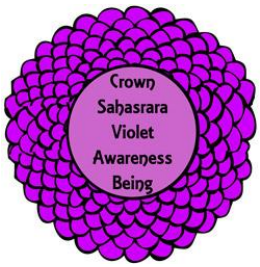

The Crown of the head (Gk. koruphe, Lat. vertex). Plato said the humans stand upright because of the connection between the Heavens and the Soul in their brains. People with especially great power in their heads were represented with a nimbus, a halo of flames, around their head (attested as early as the 3rd cent. BCE in Greece). This center corresponds to Chakra 7 (at the crown of the head), called Sahasrara, which means "thousand (-petaled)," an appropriate description of a nimbus.

II

The Brain (Gk. enkephalos, Lat. cerebrum), which contains the psuche (Gk.) or genios (Lat.). (I use the old Latin spelling "genios" to avoid confusion with the English "genius." The genios is sometimes called the anima.) In Homeric times

the psuche was taken to be the "Vital Spirit" or Life Principal (the mind or consciousness was placed in IV, the chest), corresponding to Skt. asu. The later view, which is found in Plato and corresponds better to the Eastern system (cf. Skt. atman), is that the brain is the center of rational thought, the Intellectual center. In both Homer and Plato the psuche is considered the immortal part of the Soul. The physical substance corresponding to psuche was marrow (medulla), especially the cerebrospinal fluid of the brain and spine, but also in other parts of the body (see below). For this reason departed souls were thought to appear as snakes, which are all brain and spine. Scalp and facial hair were considered physical emanations of the psuche, and so the hair, scalp and chin were considered sacred (hence the dedication of locks and the touching of the chin or beard in supplication). This center corresponds to Chakra 6 (at the brow), called Ajna, which means "authority or command," an appropriate name for the rational faculty, which Plato said "controls and restrains" the lower faculties; Onians calls it the Executive function.

III

The Neck (Gk. trachelos, dere; Lat. collum), which Plato called the "isthmus or boundary" between the Superior, Divine or Immortal Soul and the Inferior or Mortal Soul. He said that it allows communication between the two, but prevents the Lower Soul from "polluting" the Higher. This center corresponds to Chakra 5 (in the throat), called Visuddha, which means "purgation or purity," that is, "the purging of the merely animal, physical system" (Campbell, 165).

IV

The Heart and Lungs (Gk. phrenes, Lat. cor), which contain the thumos (Grk.) or animus (Lat.), which is the Higher part of the Mortal Soul. In Homeric times the thumos was the Conscious Spirit, the vehicle of Thought and Feeling (cf. Skt. manas). Later, it was restricted to feeling, emotion, passion and especially spirit, courage and anger – the Affective function. This center corresponds to Chakra 4 (at the heart), called Anahata, which means "not hit" (referring to the mystical sound). This chakra is associated with prana (Skt.) - vital breath, vital spirit (Campbell, 164), as are the phrenes with pneuma (Gk.) or spiritus (Lat.) - breath, spirit. Campbell (164-5) says, "This is the aspiration, then, of spiritual striving," and "the birth of the spiritual as opposed to the merely physical life," and likewise the phrenes are associated with spirit, as opposed to the lower parts, which are associated with physical needs and desires.

The "little foyer" (the Red Lotus of Eight Petals with the Kalpa Tree) below the Heart Chakra corresponds to the diaphragm, which Plato called the "midriff partition" separating the two parts of the Mortal Soul (associated with Spirit and Desire, respectively).

V

The Belly (Gk. gaster, Lat. abdomen), between the diaphragm and navel, is the site of the Lower Part of the Mortal Soul, which is the Appetitive Soul, which we share with the lower animals and plants; its function is nutrition and it is the source

of Desire (both Nutritional and, by most accounts, Sexual). This center corresponds to Chakra 3 (at the navel), called Manipura, which means "city of the shining jewel," and its function is "aggressive: to conquer, to consume, to turn everything into oneself" (Campbell, 159-60), which is a good description of the Appetitive Soul.

VI

The Gonads (Gk. gonades, Lat. genitalia), representing the Procreative function. The "marrow," the stuff of which psuche or genios was made, was the Life Essence; Plato says that in it is made "the bonds of life which unite the Soul with the Body." This marrow or sap is passed down the spine, concentrated in the gonads, and is the source of the life of the offspring. In particular, semen was considered a kind of cerebrospinal sap. This center corresponds to Chakra 2, called Svadhisthana, which means "her favorite resort," an apt name for "the cakra of sexuality" (Campbell, 144).

VII

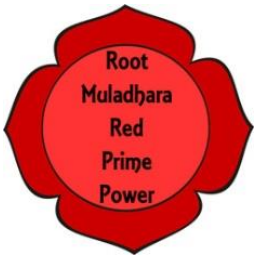

The Sacrum or Holy Bone (Gk. hieron osteon, Lat. os sacrum), that is, the base of the spine. Because this was a center of concentration of the Life Force, Middle Eastern people believed that the entire body could be regenerated from this bone, and Onians (p. 208) conjectures that its potency may account for "kiss of shame" (osculum infame) of the Witches and Templars (and perhaps the Cathars and Waldenses). This center corresponds to Chakra 1, called Muladhara, which means "root base," which Campbell (p. 144) associates with "hanging on to life"

and a "reactive psyche," so in both cases we have the grossest form of the Life Force.

Similarly, the Spine was called the Holy Tube (hiera surinx), which recalls the Sushumna (Spine), which is likewise considered a channel (nadi). Likewise the Egyptian Ded Pillar, which represents the spine, was a symbol of Life. I have not, however, found Greeks correspondents to the Ida and Pingala nadis.

VIII

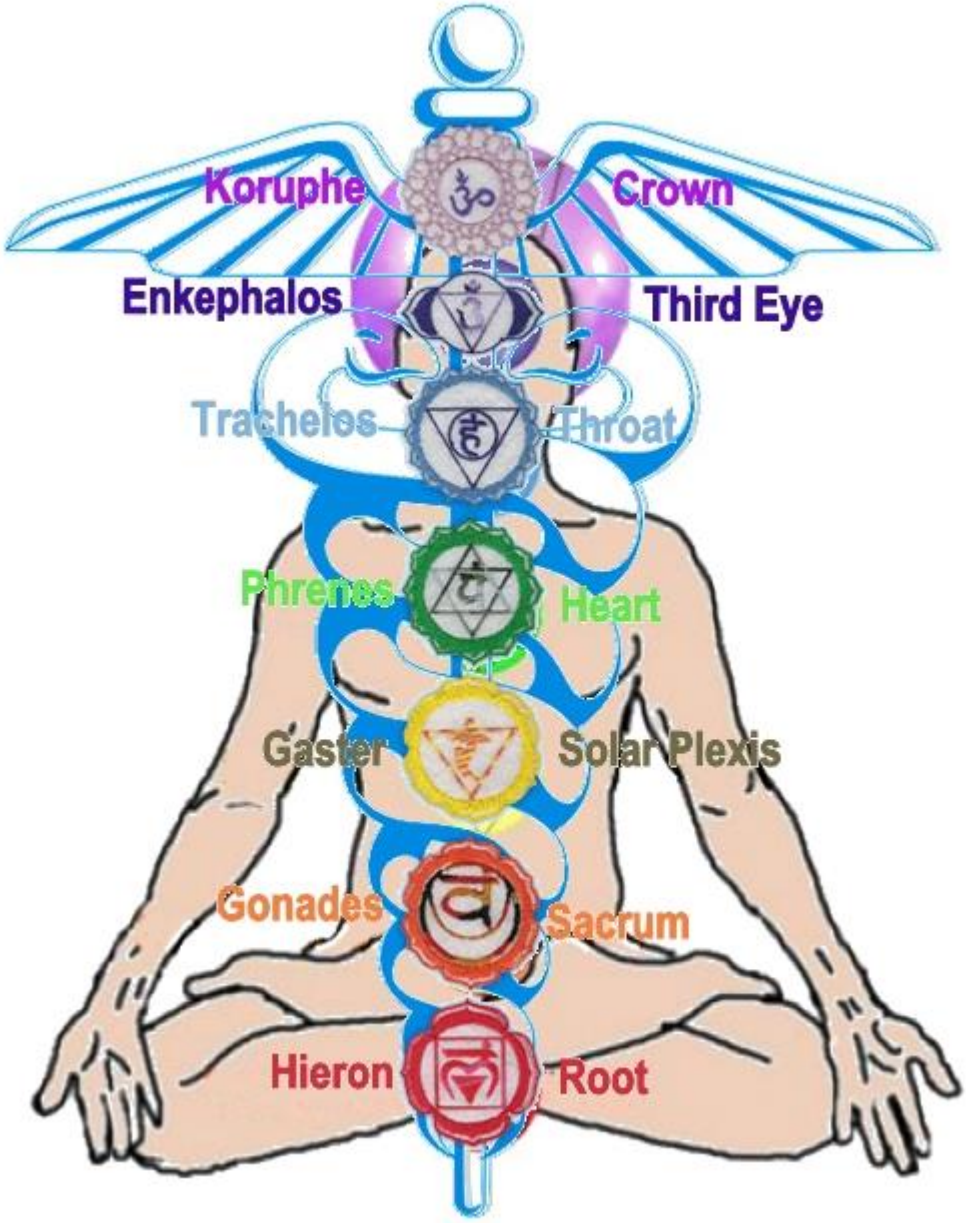

The above are the "central" energy concentrations of Greek philosophy, and it is apparent that they correspond closely to the familiar seven chakras. The Greeks also recognized "peripheral" energy concentrations in the hands, thighs and knees (which have a large concentration of "marrow"). This explains the sacrifice of thigh bones, the use of the hand (especially the right hand) to exercise executive power, and clasping the knees when beseeching. (The knee - Gk. gonu, Lat. genu- was especially associated with the Life Force - genios - and with procreation or "generation"; cf. genital, genetic, gonad, etc.) So far as I know, corresponding chakras are not recognized in Eastern thought. As a general rule of thumb, Spirit, of one sort or another, is most concentrated where the flesh is thinnest (Timaeus 75a), thus, in the head, chest, sacrum, knees and hands.

Summary

RN	English	Greek	Latin	Function	Chakra	No
I.	Crown	Koruphe	Vertex	Illumination	Sahasrara	7
II.	Brain	Enkephalos	Cerebrum	Intellection	Ajna	6
III.	Neck	Trachelos	Collum	Purification	Visuddha	5
IV.	Heart/Lungs	Phrenes	Cor	Affection	Anahata	4
V	Belly	Gaster	Abdomen	Appetition	Manipura	3
VI,	Gonads	Gonades	Genitalia	Procreation	Svadhisthana	2
VII.	Sacrum	Hieron	Osteon Sacrum	Basic Life	Muladhara	1

Figure 8

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Ritus Olympicus Pentagrammou Minor ad Expellendum

(c) 1993, John Opsopaus

Preface

The following is an adaptation of the Lesser Banishing Ritual of the Pentagram to the Graeco-Roman Tradition, and so it is called the "Olympic Lesser Banishing Ritual of the Pentagram." Such a "translation" is possible because the LBRP is an enactment in a Qabalistic framework of certain shamanic practices that are nearly universal. Once the underlying shamanic cosmology has been identified, it's relatively straight-forward to re-express the ritual in the terms of another cosmology, such as the Graeco-Roman.

I would welcome criticism of the result, especially from Quabalists and Ceremonial Magicians. Criticism/correction of my Latin and Greek composition will also be appreciated. Finally, I beg readers to forgive the Early Modern English, which I've used to add dignity to the text.

The Ritual follows in summary form; a separate posting will contain a fully annotated text. This information should make clear which aspects of the ritual follow from Ancient Tradition, which come from more recent Magical Traditions, and which are a result of my speculation or arbitrary choice; such information is all too often missing from Neopagan reconstructions. If anyone knows of a similar adaptation, please let me know.

Gratias vobis ago,
John Opsopaus
72747.154@compuserve.com

Ritus Olympicus Pentagrammou Minor ad Expellendum

The Olympic Lesser Banishing Ritual of the Pentagram

which is

The Traditional Lesser Banishing Ritual of the Pentagram
Adapted to the Graeco-Roman Tradition

I. The Opening Tau Cross

a. Close thine eyes, and by thy breath fan thou the Fire, which awakeneth the Serpent and the Eagle. Allow thyself to grow beyond all bounds of space, until the Universe is within thee. Be thou as a God; be thou as a Goddess.

b. Draw thou down the Fire of Heaven into thy Heart, and say:

"From Celestial Fire"
"Ab Igne Caelesti"
"Apo tou Ouraniou Puros"
[)Apo tou=)Oura/niou Puros/]

[Suggested gestures for the preceding step: Raise your arms into a horizontal, cross position, with palms up (in Celestial Invocation). Bring them together above your head, palm to palm, and then draw the Celestial Fire down to your heart, while saying "From Celestial Fire."]

[The words to be spoken by the practitioner are given in English, Latin and Greek. In an attempt to combine readability and accuracy, I've given the Greek text two ways, in a simple but approximate Roman transcription, and in "Beta code," a standard ASCII representation of Greek including all the accents, breathings, etc. Beta code transcriptions are enclosed in square brackets. The Beta code transcriptions should be reasonably comprehensible with the following information: ")" and "(" represent smooth and rough breathing, respectively; "/", "@ and "="

represent acute, grave and circumflex accents, respectively; "|" is iota subscript.]

c. Guide thou the bright Beam downward, until it stirreth the Subterranean Waters of the Abyss and bringeth Them to life; and while so doing, say thou:

"To Watery Abyss"
"Ad Aquosum Profundum"
"Eis ten Hudroessan Abusson"
[)Eiss thnn (Udro/essan)/Abusson]

[Suggested gesture: Keep the palms together and move them down in front of the groin. Then separate the hands and hold them to the sides and slightly forward, with palms down (in Chthonic Invocation).]

d. Direct thou the beam from thy heart through thy left shoulder, until it stretcheth to the Moon, and say:

"By Way of Earth"
"Via Terrena"
"Kat' Hodon Chthonion"
[Kat' (Odonn Xqo/nion]

[Suggested gesture: Raise the left hand up to your chest; then extend your arm into horizontal position, with the palm forward.]

e. Direct thou the beam from thy heart through thy right shoulder, until it stretcheth to the Sun, and say:

"By Way of Air"
"Via Aeria"
"Kat' Hodon Aitherion"
[Kat' (Odonn)Aiqe/rion]

[Suggested gesture: Raise the right arm to the chest and then into a horizontal position, with forward palm.]

f. Feel thou the Sacred Tau Cross that blazeth inside thee. Now cross thy arms over thy Heart, and say:

"Abiding always in the Center. So be it!"

"Semper in Medio manens. Esto!" or "Fiat!"
"En Omphaloi aei menon" (masc.) or "menousa" (fem.). "Esto!"
[)En)Omfalw=a)ei me/nwn] (masc.) or [me/nousa] (fem.).
[)/Estw!]

[Suggested gesture: Bring your arms together and cross them over your chest.]

g. As thou makest this gesture the Moon and Sun will stand together above thy head, nor will they ever move from there. Moon over Sun and Sun over Tau Cross; thou art the Holy Caduceus. Thou hast become the Center of the World, for the Cosmic Axis runneth through thy spine; on thy left standeth the Path of the Moon, and on thy right the Path of the Sun, above thee shineth the Cosmic Pole, below thee lieth the Abyss.

h. Thou standest upon the Sacred Mountain, the World Navel, under which hideth the Watery Abyss. At thy back groweth the Tree of Life, which stretcheth over thy head, the Navel Cord, for the Mountain and Tree are the Cosmic Pillar, which supporteth the four Quarters of the Heavens. From Calypso's Cave between the Tree's roots, which penetrate the Abyss, are the four springs, which flow to the four Quarters of the World, and they run with water, honey, milk and wine. Around the World Tree's trunk coileth thrice and half again the Serpent. In the Cosmic Tree's leaves percheth the Eagle of Zeus, guarding the Horn of Amalthea, from which Nectar floweth into the Libation Bowl, the Bountiful Breast, which overfloweth, raining Nectar on the World. Ambrosia floweth up the trunk of the Tree from the Deep. Illumination cometh from Above and Growth cometh from Below. The World Tree is the Tree of Destiny and Its leaves are the Book of Fate, for as they fall, so fall to earth the winged souls of the folk, ever singing in its foliage.

i. Divine Helen, Leto's Daughter, with large breasts, liveth in the Bountiful Cosmic Tree, for she is Its Spirit; and Her Brothers, the Dioskouroi, Sons of Zeus [Dios Kouroi] the All-Shining [Pamphaes], the Heavenly Twins of Leto, command the Sacred Paths on either side. For Castor, who resideth underground, knoweth the Lunar Discipline and controlleth the Way of Descent, and Polydeuces, who liveth above, is Master of the Solar Discipline and controlleth the Way of Ascent.

j. For learn thou this about the Way of Ascent. It is under the jurisdiction of Zeus, the Sky Shaker, who giveth fertilizing rain and nourishing sunlight. He holdeth the Lightning Bolt of Illumination, and His lightning descendeth from the Sky. The Way of Ascent is to climb Scylla's Mountain, which riseth into the clouds, nor can its peak ever be seen. Prometheus or Apollo will show thee the Way. Thy Helper in this journey is the Horse Pegasos, but also the Soaring Eagle, Dove and Goose. Then wilt thou break through the Vault of the Heaven, and going through the Celestial Pole thou wilt ascend the Heavens. For this is the Way of Light, the Path by Day, the Sun's Way, the Path of the Sage.

k. And learn thou this about the Way of Descent. It is under the jurisdiction of Poseidon, the Earth Shaker, who giveth fresh water from springs, but also floods and earthquakes. He holdeth the Trident of Ecstasy and His lightning leapeth up from the Earth. The Way of Descent is by the precipice opposite Scylla's cliff, which is the lower of the two, and from it groweth the Sacred Fig Tree. Climb thou down from this Tree to Charybdis, by which thou wilt be drawn into the Watery Abyss. Circe or Herakles will show thee the Way past the Dog and Gatekeeper. Thy Helper in this journey is the Serpent Python, but also the Raging Lion and Bull. Then wilt thou break through the Vault of the Abyss and, going down the Well, thou wilt descend through its levels. For this is the Way of Darkness, the Path by Night, the Moon's Way, the Path of the Mage.

l. But the Wise know that the Way Up and the Way Down are the same, for they are both on the Cosmic Pillar, and sometimes our task demandeth that we go up it, and sometimes it demandeth that we go down it. When Duty calleth, we travel by Day or Night as is the need. Ask thou Hermes for guidance, for he frequenteth the Navel.

II. Pentagrams of the Quarters

a. This is the way thou wilt draw the Shining Pentagrams that wardeth each Quarter. The first ray goeth from the lower left to the top, and each ray continueth from the last. And as thou makest each ray, sing a letter of the Name of the Pentagram.

   i. In Greek the Pentagram hath the Name **Hugieia** [U(GI/EIA], which meaneth Soundness or Wholeness, so sing thou the sounds:

"Huuuuuuu, Ggggggg, Iiiiiiih, Aaaaaay, Aaaaaaah."

ii. In Latin the Pentagram hath the Name SALUS, which meaneth Soundness or Welfare, so sing thou the sounds:

"Sssssssss, Aaaaaaah, Llllllll, Uuuuuuuu, Sssssssss."

iii. Though in English we label the Pentagram **whole** or **sound**, its spoken Name is **wholeness**, so sing thou the sounds:

"Hoooooooo, Llllllll, Nnnnnnnn, Eeeeeeeh, Sssssssss."

b. Now go thou to the East and make the Pentagram. As thou callest:

"Jupiter" or "Zeus"
"Iuppiter"
"Zeus" [Zeu/s]

Hurl thou His Thunderbolt through the center of the Pentagram, and see it fly away to Infinity.

[Iuno / Hera [(/Hra] might also be appropriate for the East (She is not an Earth Goddess), in which case you should throw Her Cuckoo-bearing Sceptre, which represents the Celestial Spirit nesting on the top of the World Tree. (Zeus first came to Hera in the form of a Cuckoo.)]

c. Now with thy Staff forge thou the Fiery Ring, drawing it from the center of the Eastern Pentagram and stretching it to the South, where thou wilt make another Pentagram, but call:

"Vesta" or "Hestia"
"Vesta" [pron. "Westa"]
"Hestia" [(Esti/a]

and throw thou Her Burning Circle.

d. Then to the West:

"Neptune" or "Poseidon"

"Neptunus"
"Poseidon" [Poseidw/n]

Hurl thou His Trident.

e. Then to the North:

"Ceres" or "Demeter"
"Ceres" [pron. "Keres"]
"Demeter" [Dhmh/thr]

Throw thou Her Torch.

[Pluto / Hades [(/Aidhs] would also be appropriate for the North, in which case his Helmet of Invisibility should be projected through the Pentagram. Hades' name may mean "the Unseen" ["(/Aidhs" < "a) idh/s"].]

f. Then draw thou the Fiery Ring back to its beginning, so it burneth on every side. Then will the Barrier expand above and below until thou art surrounded by the Glowing Sphere.

[When projecting the Four Weapons through the Pentagrams, the practitioner might find it helpful to make an appropriate gesture: as though throwing a dart for Zeus's Keraunos, as though throwing a Frisbee for Hestia's Burning Ring, as though throwing a javelin for Poseidon's Trident, as though throwing a knife for Demeter's Torch.]

III. Wards of the Quarters

a. Now raise again thy arms so thou art the Sacred Tau and, focusing thine attention before thee (Eastward), say:

"Before, Apollo"
"Ante, Apollo"
"Prosthen, Apollon"
[Pro/sqen,)Apo/llwn]

Apollo will appear before thee in all His Glory, Bow in hand, facing thee. Then will He turn His back to watch the Eastern Quarter.

[Mercurius/Hermes [(Ermh=s], with His Caduceus, would also be appropriate for the East.]

c. West: Focusing thine attention behind thee, say:

"Behind, Diana/Artemis"
"Post, Diana"
"Opisthen, Artemis"
[)/Opisqen,)/Artemis]

Artemis will appear with Her Bow. Then will She turn away to watch the West.

[Venus/Aphrodite [)Afrodi/th], arising from the waves and holding Her Zona (Girdle), would also be appropriate for the West.]

d. South: Focusing thine attention to thy right, say:

"On the right, Minerva/Athena"
"Dextra, Minerva"
"Epidexia, Athena."
[)Epide/cia,)Aqhna=]

Athena will appear with Her Aegis and Spear, and turn to watch the South.

[Mars / Ares [)/Arhs] (with Shield and Sword) or Volcanus/ Hephaistos [(/Hfaistos] (with Hammer and Tongs) would also be appropriate for the South; Mars was also an Italic vegetation God, and so might be evoked in the North.]

e. North: Focusing thine attention to thy left, say:

"On the left, Bacchus/Dionysos"
"Sinistra, Bacchus"
"Ep' aristera, Dionusos"
[)Ep' a)ristera/, Dio/nusos]

Dionysus will appear with His Thyrsus, and then turn to watch the North.

[Pan [Pa/n], with His Pipes, would also be appropriate for the North. Pan may seem an unlikely Ward, but when Athens honored Him and asked Him to help defend them from the Persians, he did so (Herodt. VI.105.2-3).]

f. In thy mind, thank all the Wards of the Quarters for Their protection.

IV. The Macrocosm in the Microcosm

a. Spread thy feet apart and assume thou the form of the Sacred Pentagram, which Pythagoras hath called Hugieia (Salus, Whole/Sound). When the Pentagram flameth around thee, say:

"For around flameth the Pentagram."
"Nam circa flagrat Pentagrammon."
"Peri men gar phlegei to Pentagrammon"
[Peri menn garr fle/gei to Penta/grammon]

[If you prefer "For around flame the Pentagrams," then use:

"Nam circa flagrant Pentagramma"
"Peri men gar phlegousi ta Pentagramma"
[Peri menn garr fle/gousi ta Penta/gramma]

b. When the Sacred Hexagram shineth within thee, say:

"And within shineth the Six-rayed Star."
"Atque intra lucet Stella Sexradiata."
"Entos de lampei ho Hexaktinotos Aster."
[)Entoss de la/mpei o(E(caktinwtoss)Asth/r.]

[If you prefer your Hexagram shining above rather than within, then say "super" instead of "intra," or "Huper" [(Upe/r] instead of "Entos." However, I think it's better to have it within (see the notes for the reason).]

c. The Pentagram signifieth the Microcosm, and the Hexagram signifieth the Macrocosm. Thus the Macrocosm shineth within the Illuminated Microcosm.

V. The Closing Tau Cross

a. Repeat thou the Tau Cross as it was at the beginning.

[The following alternative gestures incorporate the relation of the elements embodied in the Hexagram: As you recite the text of the Tau Cross,

(1) Begin with arms crossed, right over left, on your chest;

(2) Rraise your right arm to the Celestial Fire,

(3) Lower your left arm to the Watery Abyss,

(4) Let the Fire draw up the Water to yield Earth, by moving your left arm up to your chest and out to the left, the Way of Earth;

(5) Let the Water draw down the Fire to yield Air, by moving your right arm down to your chest and out to your right, the Way of Air;

(6) Cross your arms over your chest, indicating the Reconciliation, Union and Balance of the Oppositions (Bivium), Worlds (Trivium) and Elemental Quarters (Quadrivium). I must admit, however, that these gestures seem somewhat awkward.]

b. Thou hast made for thyself a Sacred Space at the World's Navel. Ascending on thy Right is the Light Path and descending on thy Left is the Dark Path, but remember thou that the Wise One knoweth that the Way Up and the Way Down are the same and that together they make the one Path of Wisdom. So must it be.

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The Farmer And The Goddess
A Modern Story Of Rebirth

The night was quiet and peaceful, with only the occasional call of a Whippoorwill to break the tranquil silence. The Moon was an iridescent ball of silver perched high in the heavens, illuminating the Earth below. The sky, a lovely shade of midnight blue, was sparsely speckled with the twinkle of stars. I peered out my window, enchanted by the beauty of the night. As my eyes wandered, they came to rest upon the corn field - the corn field that had broken my very heart.

In the beginning, I had worked patiently and diligently tending the soil. I tilled it - turning it over and over, so that the new could surface and the old could rest. I carefully pulled away the weeds and the remnants of the old crop to make the field ready for new planting. I fertilized and nurtured it, smoothed and moistened it. Day after day, I toiled to make it ready. Finally, I plowed it into even rows and lovingly planted it.

Every day, I tended the seed and watched for new sprouts. Tenaciously, I ripped the weeds from Earth that would rob the seeds of the nutrients necessary for their growth. And then one day, I saw it - a single, solitary sprout that had pushed its way through the soil! Within the week, the entire field was covered with a very thin mesh of green, and I felt a joy in my heart that words cannot describe! The hard work, the aching muscles, and the tender care with which I had nurtured the field was not in vain – the Earth which I loved had given birth, and was alive in the greening of the seed I had sown.

Daily, I worked in the field, delighting in the growth of the corn-reveling in its freshness - exulting in the part I had played in its birth. The rains came down, drenching the earth and the roots grew deep. The sun shone brightly on the young plants and they grew tall, reaching for the sky. Ears began to form on the stalks, and all was well with the crop.

But then the drought arrived, and the rains came no more. The sun still beamed brightly, and the roots moved deeper and deeper into the Earth in their desperate quest to find water. Alas, there was not a single drop left with which they could

quench their thirst. The once luxuriant green leaves began to yellow and wither. The stalks which had stood so proudly against the sky began to shrivel and crack, and the tender ears, so newly born, dried up in death. Yes, the corn which I had helped to birth - that which I had loved so dearly - was gone. Dried up. Dead.

A tear fell from my eye as I stood looking at the field that night, remembering. A gentle breeze rustled through the old and withered stalks as I wiped away the tear. And then...I saw something! Or was it someone? Slowly and silently I crept toward the corn field to take a better look. I felt my heart beating faster and faster, as panic began to consume me. After all, it was nearly midnight and too late for visitors! Whomever was in the field was obviously up to no good, and I wanted them to leave immediately! My legs moved faster and faster - more quickly than I had dreamed they were capable - until I was, indeed, on a dead run! When I reached the old oak tree that shaded the northern edge of the field, I opened my mouth to shout my displeasure at the trespasser; however, I fell silent as my eyes focused on the sight, and my mouth gaped wide. For there, in the center of the corn field, was a young woman in white - her hair as gold as the maize - glowing in the shimmering iridescence of the moonlight!

Questions ravaged my tired brain, as I tried to assess the situation and size up the intruder. Who was She? What was She doing there? Surely She knew She was trespassing - and most certainly She knew that it was illegal! As much as I wished to call out to Her, I was mesmerized by Her very presence and found that I could say nothing. Helplessly, I watched as She moved through the rows of death. She stopped to caress a dry and withered leaf, and then smiling, held it to her cheek.

Gently, She reached out and wrapped Her arms about the cracked, brown stalk, hugging it closely to Her breast. She released the stalk and bent down to look at one of the ears - perfectly formed, but shriveled in its deathly demise. Quickly, She snapped the ear from its stalk, tugged away its husk and swiftly moved toward the outside perimeter of the field.

Holding the ear of corn high above Her golden head, She began to dance upon the barren Earth. As if in slow motion, She twirled about the outside edges of the field, as she softly hummed an unfamiliar tune. Round and round the field She danced, picking up momentum as She worked Her way toward the center. Louder and louder She sang, the volume increasing as Her feet flew faster and continued to spiral toward the center. Within the matter of a few seconds, She had become a

whirling dervish - dancing with such wild abandon that the kernels of corn were loosed from their cob, flying helter-skelter across the field! She glistened in the moonlight as droplets of perspiration formed upon Her body, and in the frenzy of Her dance, they too, were flung upon the Earth. Her feet and voice reached the ultimate crescendo at the center of the corn field, and She fell upon the ground in total exhaustion.

All was silent. The sounds of the nocturnal creatures had been stilled. All was enveloped in an unnatural hush - as if time itself, had stopped. She lay on the Earth, unbreathing, unmoving, immobile - as still as Death, itself! I stared at Her in horror, the panic which I had forgotten, rushing back into my brain with full force. Was She alright? Good Heavens! Was She dead??

Finally, I gathered my wits about me, found my feet and rushed toward the center of the corn field, where She had fallen in collapse. My heart beating wildly, I reached out to Her - but She was gone! She had disappeared into the very aether! All that was left in Her place was a single corn cob, void of its kernels – the kernels which had flung from their resting place in the midst of the Lady's spiral dance.

The sun was shining hotly on my face as I rubbed my sleepy eyes into total alertness. Where was I? This didn't feel like my bed! What was causing this blinding light? I was soaked to the bone! Just what the hell was happening here? Cautiously, I opened my eyes and surveyed my surroundings. To my dismay, I was lying smack-dab in the middle of the corn field and my head was resting in a rather large mud puddle. Clenched tightly in my fist, like some precious jewel in need of protection, was a solitary corn cob. I scrambled to my feet and tried in desperation to collect my thoughts. What was I doing here? Had I lost my mind?

And then...I remembered! I remembered the cornfield in the moonlight - the Lady and the dance. I also remembered how Her drops of perspiration had dropped to the ground in the frenzy of Her movements. I looked at my feet and the Earth beneath them. Joy and wonder rose in my heart. It had rained! Merciful Heavens! It had rained - the Earth was soaked with moisture - the drought was over!

Gleefully, I ran through the cornfield, feeling my bare toes dig into the wet Earth - the same Earth which had been so cracked and dry and barren just yesterday. I ran in joy. I ran in ecstasy. I ran in sheer celebration of the soil's return to richness – and then, I stopped dead in my tracks.

Something was amiss. Something had changed. Something was quite unlike it had been before. Scanning the field, I realized that it was once again covered with delicate green mesh of newly sprouting corn! In awe, I reached down to cradle a newly-formed sprout and as my fingers touched the verdant green leaf, a feminine voice began to speak:

> "You were born of me! You are my child and at death you shall return to me. Fear not of death, dear one, for within its realm I shall bring you new life! Just as the corn lives again - so shall it be with you! For all that falls shall rise again, and that which dies shall be blessed with the gift of rebirth - the gift of My love!"

-Kalioppe-
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Audience With The Keeper Of Wisdom

I sat on the cobblestone bridge, listening to the ancient song of the rushing waters in the brook below and contemplating the day's events. I had awakened this morning with the strange anticipation and wariness that generally accompanies the prediction of important occurrences in one's life. All day, I had gone about my usual routine, waiting and watching for something out of the ordinary - but to no avail. There had been nothing of significance...just another normal day filled with the dull mundanity of household chores, grocery shopping and bill paying. Nothing more.

I let out a heavy sigh, and turned my attention to the sheep grazing in the lush meadow. I pondered their lives and wondered if they ever felt the same anticipation I had experienced this morning. I smiled at the foolishness of my thoughts, knowing full well that the creatures of the field were content enough in the simplexes which life had to offer - ample food and water was all they required. No, the peaceful flock below couldn't be bothered with such nonsense. Maybe I should follow their lead and just turn my thoughts to the more mundane side of life.

Looking down at my feet as they dangled over the rushing water, I became aware of the myriad of color that was reflected from the setting sun. Mesmerized by the beauty of the kaleidoscopic dance, I watched intently as the oranges, reds and purples whirled and twirled with each other on the surface of the brook. The rich shades of the sunset gradually faded into pastels and then, the iridescence of shimmering silver. An owl hooted nearby, jolting me fully back into reality. Good Goddess! Night had fallen! How long had I been there, lost in the absurdity of human thought? Obviously much too long, from the looks of things.

I hurriedly scrambled to my feet, shivering as I gathered my shawl about my shoulders. The night had turned cool and damp, and the misty veil of fog was rolling into the valley at a rapid pace. The delicate breeze of early day had been replaced a heavy west wind, and my hair was whipping about my face and shoulders. Great! There was going to be a storm, and here I was - in the middle of nowhere - likely to be caught in it!

As I neared the end of the bridge, I realized that it was too late. The fog had settled into a mist so dense and heavy, that I couldn't see my hand in front of my face. There was no use in searching for cover, as the visibility factor was nil. Aside from that, it was quite dangerous to wander blindly through the valley mists - even folks who knew the valley territory very well knew better than to try it. Several years earlier, one of the area residents had been caught in the steamy vapors while in search of a missing lamb, and had been found hours later - miles from the valley - still wandering about looking for his home. I cursed under my breath as I settled back onto the bridge to wait out the fog.

No sooner than I'd gotten situated, the fog began to dissipate nearly as quickly as it had descended. The wind was still blowing in fierce gusts, but at least now, I reasoned, I should be able to find my way home. Without another thought, I hurried across the bridge and onto the path below. From the corner of my eye, I caught a glimpse of the silvery moonlight reflected on the water. Suddenly, I realized that something was wrong - genuinely wrong! The brook had ceased to run! Disbelieving, I rubbed my eyes and looked again. No, I wasn't seeing things! Despite the heavy winds and the decline of its course, the surface of the brook hadn't so much as a ripple. Goddess! The surface was as smooth as glass! Shock! That was it - I must be in shock! I began to conjure all sorts of excuses as to why my eyes were playing tricks on me.

But then...it happened! The winds began to blow from all four directions at once, their forces concentrated at the center of the still and lifeless brook. A bit of mist was caught up in the forces of the gale - twirling this way and that, becoming larger in size and stronger in density - until all at once, the winds were hushed in deathly silence. There She stood - a beautiful and terrible visage - atop the glassy water. Robed and Hooded. Dark and black. Faceless. It was She! The Devourer of Souls. The Keeper of Wisdom. She Who stirred the Cauldron of Rebirth. The Shape-shifter. I shivered in fear and anticipation.

From beneath the hood, She gazed upon me with the invisible eyes that saw all. Silently, She fixed Her eyes on mine and bade me not to turn away. Deeper and deeper into Her eyes I went. Deeper. Deeper still. A myriad of jewel-tone colors began to swirl in my very being - faster, darker, brighter - until I was the color and it was me! I began to feel ill. I knew I should turn away, but Her strength was such that I seemed incapable of the slightest movement. Just when I thought I would faint from terror, there was a tumultuous clap of thunder and I realized that it was too late. Goddess! My entire being had been consumed by Hers!

The world began to change around me, and I found myself suddenly back in time. I witnessed firsthand the Tale of the Taliesin – which heretofore I had always thought a mere fairytale - and watched in horror as the Three Drops of Wisdom flew from the Cauldron and spilled onto Gwion Bach, imbuing him with infinite knowledge. I was taken on the frenzied chase between Cerridwen and Gwion, and felt my mortal body contort and twist with every shape that was shifted. As the greyhound, I tracked the hare who was Gwion. My muscles flexed again, and I dove into the water as the otter, chasing the salmon who just moments before, had been the hare. Gwion then took to the sky as a sparrow, and in flight, I swiftly pursued him as the hawk. I watched knowingly as Gwion, thinking himself quite safe, smugly turned himself into a single grain of wheat. And it was I, who in sorrow and pleasure, shifted into the black hen and supped upon that grain. I felt the swell of pregnancy and the pains of labor as I delivered the new-born babe. For the very first time, I began to understand...*really* understand!

Suddenly, I was once again caught up in the rapid whirl of color. There was a blinding streak of blue-black lightning and after a moment of excruciating pain, I was hurled forcefully from the essence of the Goddess and back into my own! So frightening and traumatic was this experience, I wasn't really sure whether I was alive or dead! I drew a long breath, blinked my eyes and gingerly flexed my toes. Apparently, I was all right and everything seemed to be working okay! I quickly dusted myself off and got to my feet.

We stood looking at each other - I from the bank, and She from her realm atop the water. Unexpectedly, She opened Her hand and held it out to me. Inside were three drops of liquid, sparkling like diamonds in the night. She tossed Her hand to the North, and one of the drops splashed into the water, forming a very large circle - the Circle of Causes and Necessity. I drank of its earthy waters and tasted the poignant flavor of lessons learned, as pieces of my life flashed before my eyes.

She cast a second drop to the West, and a smaller circle appeared: The Circle of Blessedness. As I carefully sipped of its waters, my spirit left my body and for a split second, stood on the water facing the Wisdom Keeper before re-entering its physical realm.

The third drop, She flung cautiously to the East. From it, too, a circle materialized - though much smaller than the rest: The Circle of the Infinite. As I bent to partake of its knowledge, She stopped me with Her upraised hand. I

understood. Gently, I dipped my finger into the waters, and for a moment saw all the knowledge that is and ever will be!

At that very moment, She raised Her hands skyward and Her form shifted into that of a great red dragon. Opening Her arms, She moved to the South and lovingly gathered all three circles to Her breast. The winds gusted from all four directions again, their forces centered toward the spot where She stood. I watched as She twirled furiously in the wind and in a matter of seconds, She was gone. The winds died quickly to a gentle breeze. The brook which had been so deathly still, quickly burst forth with new life. All was as it had been.

It was just after daybreak, and the promise of a new beginning was well underway. I sat on the cobblestone bridge to contemplate with awe and wonder the night's events. I felt exhilarated, happy and humbled all at once! I had been visited by the She, The Stirrer of the Cauldron. I had been devoured and rebirthed again from Her body! I was newly alive with the mysteries she had unfolded to me! I finally understood! I jumped up from my seat and blew a kiss to the Triple Goddess in thanksgiving, then happily skipped across the bridge.

As I neared the path toward home, the sheep were being let into the meadow for their morning repast. One of them had strayed from the flock and seemed to be coming in my direction. I walked toward him in an effort to herd him back to the others, and as I grew near, he raised his head and looked at me. Stroking him gently, I looked into his eyes and saw a strange look - an odd look - a look of anticipation and wariness.

-Kalioppe-

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Two women are selected to represent the Maiden and the Crone. the Priestess will represent the Mother.

The members of the group should bring with them the candles which they will use for the year for blessing.

The altar is at the Northeast and is covered with a white cloth. Evergreens are used as decoration. A basket filled with tiny bundles of straw or wheat rests on the altar [there should be one bundle for every person participating in the ritual], as well as two (2) white candles. A black ribbon at least twelve (12) inches in length is placed in the basket. A single white flower tied with a white ribbon (to symbolize Bride) and the wand rest together in front of the altar. Four (4) white candles stand between the quarter candles. The cauldron is placed at the South, and a white candle is situated inside. A dark colored scarf or shawl (for the Crone) and a bouquet of flowers (for the Maiden) are on the altar, as well as a single white taper (for the Mother).

Full Circle is cast.

The two women prepare "Bride's Bed." The **Maiden** and the **Crone** pick up the flower and the wand respectively, and take them to the center of the Circle. They place the flower and the wand side by side in the center of the Circle, with the heads toward the altar. They place the altar candles on either side of the "bed" and light the candles.

The two women and the Priestess stand around the bed and say together three times:

The Maiden comes to bring us light!
The Winter dies, and all is bright!
The frozen ground shall disappear -
And all shall sprout, for Spring is near!

The Priestess now summons the two women, and the three of them stand in front of the altar, assuming their Triple-Goddess roles. The **Maiden** kisses the Priestess (**Mother**) on both cheeks and hands her a white candle. The **Crone** lights the **Mother**'s taper. The **Crone** stands to her left. The **Maiden** drapes the shawl over the **Crone's** head and shoulders. The **Maiden** stands to the **Mother's** right and picks up the bouquet of flowers. The **Priestess** says:

Behold the three-fold Goddess;
Maiden, Mother, and Crone;
She is one - yet She is three
Together and Alone
Summer comes not - without Spring
Without Summer, comes no Winter chill;
Without the Winter, Spring isn't born
The Three, life's cycles, fulfill!

The Charge of the Goddess is then recited. After the recitation is finished the Priestess says:

Now let us celebrate Imbolc!

The **Maiden** picks up the besom and makes her way SLOWLY deosil around the inside edges Circle, ritually sweeping it clear of all that which is old, useless and unnecessary. **Mother** and **Crone** walk behind her in stately procession. While sweeping, the **Maiden** says:

With this besom filled with power
Sweep away the old and sour
Sweep away the chill of death
As Winter draws its last cold breath
Round, round, round about
Sweep the old and useless out!

The Maiden replaces the besom and the women resume their places in front of the altar. The **Maiden** picks up the basket of straw bundles and presents each member of the group with one. The **Crone** goes to the South, kneels before the cauldron and lights the candle inside. She explains to the group that the bundles of straw which they have been given are symbolic of Winter and Death, but also that any negativity with which they are charged will be burned along with it. A few

moments of silence are allowed so that each person may charge their bundle with their own negative thoughts, habits and shortcomings. The **Crone** then collects the bundles, walking widdershins. She then ties the undies together with the black ribbon, lights the "community straw man" and places him in the cauldron to burn, saying:

Thus we melt the Winter!
And warm the breath of Spring!
We bid adieu to what is dead,
And greet each living thing.
Thus we banish Winter!
Thus we welcome Spring!

The Rite of Cakes and Wine is appropriate at this time. All members have libation, sit and relax and visit amongst themselves.

When libation is finished, the **Maiden** collects candles from the coveners to be blessed for use during the coming year, placing them in a basket. The basket is placed on the altar. The **Priestess** says:

I bless thee creatures of wax and light
Casting out all negativity
Serve your purpose, flaming bright
Infused with magic, you shall be

Instruments of light and strength
Wick and wax though you may be
I give you life of needed length
To aid in creativity!

In the Names of the Lord and Lady, so mote it be! The candles are then redistributed to the coven members. The Priestess says:

As we close this celebration of Imbolc, let each of us find joy in the power of the returning Sun! As each new day dawns and the light of day becomes brighter and stronger, remember that your inner light should burn as brightly. Feel the changes in the earth around you, as the chill of Winter recedes and all sprouts in the greenness of fresh, new life. Remember the wonder you felt as you awakened from Maidenhood to Womanhood - from Boyhood to Manhood. Relive the joy of that

awakening and heal any emotional scars you may have! Breathe deeply of the harmony of the Earth's new life and rejoice in your own!

Dearest Bride, Maiden of all that is fresh and new, we warmly thank you for attending our Rite of Imbolc. As this Circle is dissolved, we ask that you guide us in our new beginnings and inspire us with the fresh creativity that you bring to all life.

Routine dissolution.

Outdoor libation to the Lord and Lady.

-Kalioppe-
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This ritual was written at a time when I did not have a qualified Priest in my group. However, it may easily be adapted for those groups in which the Priestess and Priest work together. It may be just as easily adapted to solitary work.

SAMHAIN RITUAL

Place an apple and pomegranate upon the altar. There should also be a "planted" pot of earth for each participant – these may be arranged on the altar as well, if there is ample space. Instruments of divination may be placed within the Circle perimeter for use during the ritual if you wish. Arrange the altar as usual and decorate with Autumn leaves, pumpkins, etc.

The Circle is cast and purified the Circle in the usual manner. Dancing around the Circle in a shuffle step (deosil), all chant three times:

The Moon is bright, the Crone is old
    The body lifeless - the bones so cold
We all live and pay our dues
    To die in ones and threes and twos.

Death, dance and play the harp
    Piercing silence in the dark
The Woman's old with withered limbs
    Death beckons Her to dance with Him

As She accepts the Dance of Death
    The Earth is cooled by ghostly breath
To lie in dormancy once more
    To have Her strength and life restored

Go to the Western Quarter and draw an invoking pentagram with the athame to open the gate. Then evoke the dead by saying:

All ye spirits who walk this night -
    Hearken! Hearken to my call!

I bid you in our Circle join!
Enter! Enter - one and all!

Come ye, spirits of the dead:
Be ye spirit of plant or pet
Or human being who still roams!
Into this Circle you are let!

Speak to us of things unknown!
Lend your energies to this rite!
To speed your journey, we have joined
On this sacred Samhain night!

All ye spirits who walk this night -
Hearken! Hearken to my call!
I bid you in our Circle join!
Enter! Enter - one and all!

Bestow blessings upon the dead, saying:

Oh Mighty Pan of the Summerlands:
Guardian of the beloved dead
We pour forth love on those you keep
Safely, in your peaceful stead

We bless those who have walked the path
That someday, we as well, shall rove
We offer peace unto their souls
While resting in your arms, below

Now is the time for divination (Ouija Board, pendulum, cards, etc.) and communication with those who have gone on before us. Allow plenty of time for this. [Note: I have found that it is helpful to have a tape recorder handy within the Circle for recording any communications that may be "channeled" during this time. Some people disagree with this suggestion, saying that the metal of this electronic device causes scattered energies in the Circle; however, if the recorder has been cleansed and purified as the rest of the ritual tools, the problem seems to be resolved.]

When the divinatory processes are completed, the **Priestess** goes to the Western Quarter and draw the banishing pentagram, saying:

> Blessings be upon thee, oh wondrous Spirits of the Summerlands. We humbly thank thee for your presence in our Circle and honor you in celebration this sacred night. We beseech thee, oh Pan, keeper of the sacred dead, embrace once again those souls within your keep and hold tightly to your breast those which have been lost and wandering.
>
> > Grant them safe passage to the Summerland, where they may rest peacefully in your strength until they are refreshed and reborn again in perfect love. We bid thee all a fond farewell. So mote it be!

The gate is now closed.

The **Priestess** goes to the altar and hold up the pomegranate, saying:

> > Behold the pomegranate, fruit of Life ...

The athame is plunged into the pomegranate, splitting it open to display the seeds. She says:

> Whose seeds lie in the dormancy of Death!

The **Priestess** eats one of the seeds, saying:

> I Taste the seeds of Death.

The pomegranate is then passed hand to hand through the participants of the ritual, each eating a seed and saying to the next person, "Taste the seeds of Death."

The **Priestess** then holds up the apple, saying:

> Behold the apple: fruit of wisdom, fruit of Death...

She then cuts the apple crosswise, saying:

> Whose symbolism rewards us with life eternal!

She holds up the apple, displaying the inner pentagram, and says:

Behold the five-fold star - the promise of rebirth!

Consecrate the fruit and wine. **Each person** then tastes of the apple and sips the wine, saying to the next person:

Taste the fruit of rebirth and sip from the cup of wine of Life.

After libation, the Priestess presents each member of the group with a small pot of earth, planted with three seeds [preferably rue or lavender]. She briefly explains to the group that this is the season of the seed - it is a time of dormancy, but also a time of re-generation for growth. Further, as the seed rests in the earth, they should also take time to rest and re-evaluate their lives, metaphorically planting only those values which will enrich and enhance the growth within the Divine Self. She then instructs them to name the seeds within their pots with three values they wish to incorporate into their lives, knowing that as the seeds sprout with new life, their lives will be new, as well.

After the presentation, all join hands and hold them skyward.

Priestess

Thus is the Circle of Rebirth.
    All pass from this life through the great god, Pan
But through My love you are all reborn
    In the cycles of nature - through the Cosmic Plan.

In living we die - in dying we live
    The fruit is first seed, yet seed comes from the fruit
In the mystery of life and death and rebirth
    The Circle turns ever, and I am its root.

All respond

The Sun conceived in Darkness, cold
    In the Shadow of Death, a Life unfolds
A shred of Light begins to burn
    From Death comes Life - the Circle turns.

Dismiss Quarters and Dissolve Circle.

PRIESTESS

The rite is ended.

All

Merry meet and merry part and merry meet again!

Outdoor libation to the Lord and Lady, and the spirits of the dead.

-Kalioppe-

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A Brief Assessment Of Neopagan Theology

(As offered by Cyprian at the Pan-Pagan Festival August, 1980

CREATION...

Physicists currently interpret physical creation, that is, the universe as we know it, as having occurred within a time span o about three minutes...the "Big Bang." Our physical universe is thought to have been created with the explosion of a hyper-dense particle which contained every bit of matter and energy that now exists in the universe, including the matter which forms our living bodies as we meet here today. This hyper-dense super molecule also is thought to have been quite small. Dr. Leon Friedman, director of the FermiLab near Chicago, has indicated it may have ben no larger than a basket ball. Into this "ball" was jammed all matter and all energy in our universe. It remained there until some creative force, some creative urge, disrupted the status of this primal "egg" and set into being the universe as we know it. this event occurred with the so-called "Big Bang," echoes of which have been detected by scientific instruments.

Our interpretation of the nature of this creative force or creative urge is opposed to that of Judeo-Christianity in that we perceive it as feminine...they see it as masculine. We hold that pre-creation was feminine and this divergence in concept of first Things, creation, forever separates our Neopagan world-view from the Judeo-Christians. Briefly consider this, and you may want to dwell upon it later, our Goddess, of Her own will, receives Her consort, the God whom she created, and from Their union our creation is ever revived and sustained. The Christian reviver and sustainer, on the other hand, was conceived in a most singular manner. The omnipotent God sent a neuter third party messenger, and angel, to announce to a virgin that she was pregnant with the child, Jesus. So there. Zap! What a put-down! What revival and sustenance can we find in such a sterile and asexual concept? Even masculine old Zeus copulated with human females so at least somebody got some fun out of the process! What we Neopagans find difficult to understand is why Judeo-Christianity so vehemently turned its back on sex and not just sex as a physical act but also sex as a gender, specifically, sex as a feminine gender.

When we seek to deal with Creation we also must situate our place as human beings within the totality of Creation. The orthodox Judeo-Christian view gives humans a special place within Creation; that is, that we are not part of general creation but a special creation..."Man was created in the image of God"...and the

rest of creation is our plaything..."Yours is the earth and everything on it." There is no need to expound upon our rejection of these two fundamental points: of course we are not created in any special way, any more than is a rock or a tree or a raccoon or a galaxy, nor do we have dominion over anything. We are a part of general creation along with every other particle of matter in the universe.

I hope you grasp the vast difference this makes; it forever separates us from the Judeo-Christian heritage and it s a gulf that cannot be bridged. They must forever consider themselves special and we must forever consider ourselves general and one with creation. And it is given to us to look at a grain of sand and in that grain see the sum total of creation and to see ourselves as part of it and to gibe thanks for the creative force of the Goddess and Her consort that sustains this creation.

CHAOS...

With Chaos, as with so many other concepts, we must think on at least two levels, the physical and the mythical, to come to any sort of understanding of ourselves and what we really believe about our place in creation. And it is this belief, this understanding that is the ultimate determination of how we live as human beings upon this beautiful Earth. That is what we Neopagans are trying to do right now: learn to think differently that Western man has thought in nearly two-thousand years in order that we may live in a renewed relationship with creation. It is an exciting adventure.

Before there was form, there was Chaos. We may well suppose Chaos represents the disordered formlessness of matter and energy in that initial "Big Bang" of the primordial egg in those first three minutes when creation began. Myth logically, we see this formlessness as before the Earth and Sky were separated, as before the four elements, actually the four states of matter, had coalesced into their separate forms. The myths speak darkly of this time, of the births of the Titans, Cyclops and 100-handed monsters, of a father who devours his own young...what better way to represent Chaos!

We may assume, too, we have our own dark and personal counterpart to this primal Chaos. Is it that black win that whips at the raveled edge o sanity? I believe our ancestors felt far more keenly than we can understand in this present age a constant fear that what order they had managed to being to their lives, indeed, what order they could see in creation around them, would suddenly collapse and they would be plunged into chaos and madness. Greek myths are redolent with stories of madness and possession. Even great Heracles fell victim. It is no wonder, then, the gods of

chaos are said to have been chained beneath the Earth, castrated, even devoured. But they still live, they still can escape. Brrr!

And to some degree, escape they have from time to time. How else can we account for the chaos of war, of a Hitler, a Napoleon, a Viet Nam?

Modern psychology recognizes the chaotic madness that dwells in all of us, ever ready to pounce and destroy. We may think of it as a chained and raging primal demi-god, that psychologists probably use more scientific language but when that chain snaps, the result is the same; concentration camps, starvation, and on and on. History is too full of such dismal lists. There is no need to go on with a recitation or horrors.

But that does turn us at once to the next topic...the consideration of evil.

EVIL...

Every religion, great and small, has had to wrestle with the problem of evil because evil poses a fundamental question: how can an all-omnipotent god who is all good permit evil to exist?...and this is whether you interpret evil as some dark malevolent Satan or whether you see it as death camps, war, starvation or whatever.

Judeo-Christian theologians have wrestled with the problem of evil since the very beginnings of the Judeo-Christian faith. When boiled down, all the more reasonable answers go something like this: The all-powerful God permits evil to exist so that man, who is created in God's image, may have a choice between good and evil. Ultimately, in the Last Days, evil will be defeated and woe betide those who made the wrong choice! At first glance this seems satisfactory but we Neopagans cannot accept it because it sets man apart, as being different from the rest of creation. This is absolutely contrary to what we believe. We hold that man is VERY MUCH a natural part of creation and we have no special place in it. We have no more choice between good and evil than the stars or a bumblebee.

To the non-Pagan, then, who asks us to explain the existence of evil we must give a two-fold reply: one, we are not special creatures so we cannot truly know what evil is or if it even exists; that which we perceive with our limited faculties as evil may not be evil at all within the creative scheme. Two, our three-fold Goddess is possessed of a dark visage, the Hag, which we no more understand than we do the Lusting Nymph or the Loving Mother-Creator. The Hag, the Old Woman who lays

us out and prepares our remains for the journey to the Land behind the North Wind, is no "Satan" but an integral part of the creative process, which we see as our three-fold Goddess.

If we are pressed hard enough, at the end we must say a Hitler, a Vietnam war, a starving child are all part of the creative process although we cannot pretend to know exactly how or why.

We must confess, too, that a statement we simply don't know and cannot know the nature of evil is easily interpreted as a cop-out. This is not rue in our case, though, because we do not believe in special creation, that is, man is not a special creature molded in the image of the Creator and sharing the Creator's mind. No, man is simply a part of the overall creative urge and therefore it is not given to us to know good and evil anymore than it is to my two cat friends, Buzz and Fang.

But the problem of what we think of as evil is not resolved by casting it aside with a simplistic explanation we are not given to know what it is...although we Neo-Pagans, I think, pretty generally agree this is a true statement. But just because it is true does not put the question to rest. There is another approach, however, and this approach to the problem makes a lot of ultimate sense for us Neo-Pagans.

As stated earlier, the astro-physicists and we agree on the probable pre-creation existence of a super-molecule or, in mythical terms, a "world egg." This egg exploded to create the universe, Creation, as we know it. If we accept this cosmology, and it makes sense with our mythos, then we must also accept the fact there is only a finite amount of matter and energy in creation. There can be no "new" matter or energy, only matter and energy that have been recycled. And were not only matter and energy re-cycled and interchanged then we would run out of matter and energy and creation would reach a state of status wherein matter and energy were forever locked in cold sterility. Don't we, in fact represent this constant play-interplay of matter and energy as the reviving and renewing union of the Goddess and Her consort?

Even more germane to our problem of evil; may that which we perceive so dimly as evil actually be an essential part of this re-cycling of matter/energy? If so, then we have the key example of our Wiccan/Neopagan belief in BALANCE. That is, creative forces must be balanced by destructive forces in order to preserve the interplay between matter and energy...and we represent this by the copulation of the Goddess and Her consort.

Perhaps we shouldn't fear our Goddess as Hag nor run in fear when Pan tosses his horns and roars. Perhaps dimly we can understand life and death, construction and destruction, the coming together and the tearing apart, are necessary to sustain Creation.

SIN...

The true nature of sin generally is misunderstood in Western society and has been for many centuries...one is tempted to suspect, by design. Sin does not involve right and wrong or good and bad; these are moral and ethical concepts. Sin concerns itself with man's deliberate and willful separation from God and man's disobedience of the Law. The Law is that agreement established between man and God: "I'll do this if you'll do that." Although all the major religions and even the so-called primitive religions deal with concepts which my be equated with sin, only Christianity has developed sin to a fine art...indeed, it may be the single pivotal idea which not only separates Christianity from our Paganism but also from the rest of the religious world. Obviously, the "sin and guilt" trip has paid pretty good dividends within the Judeo-Christian heritage. But these dividends have been garnered at a terrible, terrible price.

We Wiccans and Neopagans may be almost alone in rejecting the concept of sin. Yet, we must reject it if we are to follow logically our view of creation and our place in it. Put it together this way; can a tree sin? no, it can only be a tree; can your cat sin? no, he can only be a cat; can a human sin? no, he can only be a human. In other words, none of us can be wither more or less than our creation. Now, remember what we said about general creation. If we accept this idea of general creation, that we are no different from the other life around us, then we are just as incapable of true sin as the tree or the cat, we can only be what we are...human. To accept the idea of sin means you must also accept the idea of special creation, that our human race is somehow special and god-like and therefore is capable of sin, and if you think so then you are in the wrong pew.

It seems almost blasphemous to me to think our Goddess would in some way create us flawed and imperfect...creatures somehow able to deny our own creation...did She create the tree imperfect, or your cat? Then why should we be??? We are created as humans to be humans and we should find joy in that fact, not sin.

This is the great freedom of Wicca and Neopaganism; that we are free of sin and its guilt trip...that we are left with the admonition that all joy, all mirth, all pleasure are our Goddess' rites.

Fully stated, our Rede declares, "An' it harm none, do what thou wilt shall be the whole of the Law."

Law, in this usage and as we've mentioned, refers to the relationship between Man and god and this Rede, then, is in total keeping with our contention that man is not special creation but has just the same relationship to divinity as does any other part of creation.

If you have trouble dealing with this, then you are confusing sin and ethics. And ethics is our next topic.

ETHICS...

Unlike sin, which is a religious concept and which may be considered as a constant from one age to another...that is, willful separation from God must be the same for any time and place...ethics involve a moral choice between what is deemed right and wrong and with this we come to the realization that which is right in one time and one society, is wrong in another. Thus, the moral and ethical standards of, say, 18th century England and 20th century America hardly are congruent despite a common heritage.

But it is at exactly this point that we Wiccan/Neopagans have introduced a novel idea: a moral and ethical constant:

"Eight words the wiccan Rede fulfill; An' it harm none, do what ye will."

Now, you and I are fully aware that outsiders first learning of our Rede smirk behind their hands and conjure in their minds all sorts of images or orgies and such. Well, I've been a Crafter for thirty years and more, and I've yet to attend a Craft orgy. so, if any of you are planning on throwing one, I wish you'd invite me, and do hurry before I get too old to enjoy it!

All of which is by way of saying the Rede is widely misunderstood. It simply sounds too much like an unbridled license for hedonism. Of course it is not. But to seek its true meaning we must first go back a few centuries.

the earliest known literary reference to our Rede, "Do what ye will," appears in that marvelous Renaissance satire, Gargantua, written by the French doctor-monk, Francios Rabelais, in 1534. In Book I, a certain monk is very helpful to Gargantua

in winning a battle and Gargantua offers him several rich abbeys as reward but the monk rebukes Gargantua, saying, "For how shall I be able to rule over others that have not full power and command over myself?" The monk then asks Gargantua to found an abbey like no other and thus is established the Abbaye de Theleme and the rule of the order is, "Fay ce que voudras"...Do what thou wilt. And this is no libertine license but it is an essential and straightforward clue to our understanding of the Rede.

The second clue to our Rede occurred during the summer of 1918 when Aleister Crowley painted on the Hudson River cliffs south of Kingston, New York, this slogan:

”Every Man And Woman Is A Star!
Do What Thou Wilt
Shall Be The Whole Of The Law”

Crowley, a man of great scholarship and magick, had recognized the truth expressed in Rabelais and taken it a step further, which Rabelais could not have dared. (Rabelais' printer was burned at the stake for heresy.)

Now, keep in min the Law refers to the relationship established between man and his creation/divinity. All religions have this relationship spelled out as their Law and this Law usually is employed to establish the ethical/moral relationship between men because it is also the ethical/moral relationship between man and God. One, then, is used to justify the other. Thus, there was the attempt to trap Jesus between the religious Law and the moral law but he very handily fielded the question by answering:

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

And as Jesus recognized a new Law so Crowley saw in Rabelais' "Fay ce que voudras" a further interpretation of the Law and he expressed it in red paint on the Hudson River cliffs.

At this point is possible, even tempting, to go off on some very fine semantic nit-picking but that is not our purpose and it would be counter-productive because we are simplistic religionists and such goings on would be like trying to determine

how many elementals can dance on the point of an athame and it would only serve to muddy some already confused thinking. Instead, let me offer two very broad brush strokes based on the clues already offered. If these are helpful, then I am more than rewarded; if they are useful thinking tools, then I am twice blessed! So here goes:

When Gargantua's helpful monk refused the offer of rich abbeys, saying, "For how shall I be able to rule over others that have not full power and command over myself?" he established the first part of our understanding of the Rede. Unless and until such time as you are able to exert your own will over yourself, "full power and command," then our Rede, "Do as ye will," has very little meaning because you can't truly will anything, and you are no more than a plaything for every wind that blows. Hardly could you have rule over others. Thus, the first part of the monk's statement, "For how shall I be able to rule over others," has within it the implicit meaning of the first part of our Rede, "An' it harm none." what the monk is saying here is, "How can I be responsible for someone else until I can be responsible for myself?" It would be interesting to further press this declaration because it stands in contradiction to some classical Judeo-Christian concepts concerning man's responsibility to God. And that, no doubt, is the reason Rabelais did not do it. Remember what happened to his printer!

However, Crowley did press the issue another step. If self-responsibility is the Law, then Man is responsible for himself and God is responsible for Himself. So, the interplay between God and Man suddenly is changed; god must be God and man must be Man. And now we are back to where we said we were in our brief discussion of sin...Man can only be man, he can be nothing else. But he is responsible for that.

I hope all of us see in some way the very deep and even mystical and certainly always constant ethical demands placed upon us by our Rede. The Rede is demanding but it yields freedom from the chronic guilt of the past twenty centuries. And it does not leave us the luxury of a cop-out, be it God, Satan, Karma, Fate or a white mule beside a red barn (the mule counts two points).

WORLD VIEW...

In this topic I use the term "World View" to mean how we, as Neopagans, see the material creation around us. I know I already have intimated a great deal about this in previous topics but there is such a fundamental difference between us and the

rest of Western society that I believe we must deal with it more directly. To do this, we will work from two premises:

1. That Christianity has taught, objectively and subjectively, material creation somehow is "bad, sinful, evil and corruptive" as opposed to the so-called pure spiritual creation. that the Earth, a material creation, is only a way-station toward some higher spiritual creation, be it heaven or hell, and that this earthly creation eventually will be destroyed come the Millennia/Last Judgment as it must be because it is "sinful" and corruptive of spiritual man.

2. That Neopaganism teaches there is no division between material and spiritual creation and neither can be considered inherently good or bad, pure or corruptive. that the Earth is our home, our only home, and is not some battle ground designed to determine our future existence in a spiritual heaven or hell. There are deep-rooted implications behind these two differing points of view. In the first case, because the material creation in which we live and are "tested" is somehow inferior and sinful and is only a way-station en route to a "higher" spiritual creation then we are free to despise and abuse this material creation as we see fit. "Yours is the Earth and everything in it." Love Canal, then, has a perfectly sound and reasonable Judeo-Christian premise. However, in the second case, if we, as part of general creation, abuse our Earth, we are abusing ourselves, exactly as Love Canal had demonstrated. And we must at the end finally admit the ecological frustration and fury of this age is because the whimpering ecologists and the Sierra Club have no theology to guide them...only guilt. The Judeo-Christian trip all over again. I'm sure we stand in a much better position.

But don't make the mistake of thinking planetary plunder is an invention of the 20th Century and its technology...far from it. Man has abused his Earth since pre-historic times. Primitive farming and herding practices are among the most destructive ecological force know. The stripping of the Mediterranean Basin is ample proof. So is the collapse of the one great Mayan civilization and the fact that once heavily forested Scotland was forced to import timber for the Baltic as early as the Middle Ages. Indeed, we might well argue the concept of a "sinful" material creation with its implicit license to ravage had to be invented to excuse the earthly pillage that had been going on for several thousand years.

REINCARNATION...

I sometimes refer to reincarnation as "the secret belief" because any number of Christians have admitted to me they believe in reincarnation as opposed to orthodox Christian teaching or had had experiences which can only be interpreted as a reincarnitave experience. whether these people actually understand what reincarnation really is may be open to question.

At the outset, then, let's establish the very essential difference between reincarnation and resurrection, as taught in Christian doctrine. Resurrection means at some future time, the Millennia, the Last Judgment, etc. you will be pulled from the grave intact in your present body and you will be in full awareness of yourself and your previous earthly life; that is, you will retain your personal identity. thus, with your present body and personal identity you may be meaningfully rewarded in Heaven or amply punished in Hell. Heaven and Hell have no meaning and no promise or threat unless these conditions of body and identity are met. What good would it be to punish or reward a disembodied spirit with no knowledge of what it was being praised or punished for?

Our concept of reincarnation does not meet either of these criteria. Reincarnation, unlike resurrection, does not automatically imply ultimate survival of the physical body and retention of personal identity. So, any discussion of a Pagan heaven or hell is simply meaningless.

What reincarnation says is survival of life-energy and life-energy has no one body and no one identity. One of the best examples to illustrate this concept of reincarnation is the later stage of the Osiris-Horus myth. In this myth, Osiris is killed by Seth but he is reincarnated as the child Horus and, in various forms, the myth repeats. There is no indication Horus ever remembers himself as Osiris. thus it is with us, sometimes we have a sort of "leakage" across this reincarnation insulator and, with some exceptions, the best we ever get are only picture-postcard glimpses of our previous life-energies.

ESCHATOLOGY...

Eschatology is only a fancy word for the study of "last things"...that is, death, the Last Judgment, and so forth. For us, eschatology must have an entirely different meaning because we really have no "last things." We are involved in cycles, not beginnings and endings. As Pagans we must view the entire continuum of matter, energy, life force and even time itself as circular. We do not see these things as a piece of string with a beginning and an ending but as that same piece of string tied together to form a circle...our Circle...a repeating cyclical process.

Although definitive physical proof still is lacking, there is a growing belief among some astronomers and astro-physicists that the expanding galaxies of our creation will one day stop their head-long flight and by mutual gravitation slowly and then faster and faster plunge back together again to form a new primal super-molecule world egg. From there, it is only reasonable to assume the creative urge of our Goddess once more will explode this primordial egg to begin a fresh creation.

And, thus, we have come full circle.

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Pagan Musings

By Tony Kelly

[Tony Kelly of the Selene Community in Wales wrote this piece in l970. It was published in l97l in the British edition of The Waxing Moon under the title "Pagan Movement." Under the title "Pagan Musings" it has passed from hand to hand and group to group all over the United States. Tony Kelly was one of the founders of the Pagan Movement in the British Isles, which, with the Pagan Way in the United States, began as a single group of researchers into ancient goddess cults. They later divided, agreeing that each country required a different approach in bringing back Paganism.]

We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards. The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses. Who knows now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One. But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by her own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A pagan is one who worships the goddesses and gods

of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in the gods. He has yet to grow out disbelieving in them. He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist? Ask her and she will tell you yes, but seek her out, and she'll elude you. She in in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods! No matter that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune. But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conqueror! But not of us, for they curse themselves for they are nature too. They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path.

Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. but the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. there is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable. The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the sunshine seeks in vain his worshippers in his leafy glades.

Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the names of the gods of others.

It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods. We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool. The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthal is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit i the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. so here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a pagan.

But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child. We have walked in the magic forest, bewitched in the old Green Thinks; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun. spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites. Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written work; we'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will initiate groups, bring people to groups,

and groups to other groups in our common devotion to the goddess and gods of nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road. We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the skies unloved; when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism.

The Pit

The Lord looked askance at the Fool, who was busy making faces behind the Lady's back.

"So, which of your Aspects have you enjoyed the most?" he said.

The Fool looked up, wiggling his ears.

"Stop that!" grinned the Lord, "I'd really like to know!"

"Well.....I suppose that it would be a toss-up between Dionysus, Tyl Eulenspiegel, and Krishna, I guess. Tyl had a whopping good time, Dionysus got to be pretty much drunk, mostly, and Krishna had those sweet little milk-maids.....THAT was a good time! But Coyote gets to do most everything. I guess I like Him the best."

The Lord sat back against a tree, folded His hands, and smiled.

"Yeah, ol' Coyote gets to do everything all right...except catch the Roadrunner," he said.

"Well," said the Fool, with a lopsided grin, "I guess I'm the only One of Us that perpetually chases Myself!"

The Lady turned, and, Aspecting the Nymph, dropped a large grasshopper down the Fool's back. She giggled, and ran off over the fields of Summerland.

The Lord laughed, pounding His fists on the ground as the Fool jumped and twisted, trying to reach the insect.

Between whoops of laughter, He said, "Did you ever figure out what 'Updoc' was?"

"Shaddup!" said the Fool.

The Fool leaned back against the brick wall of the alley and said, "I'd like to tell you a story. It seems that a man fell into a deep pit, and couldn't get himself out. He was in a world of hurt, and pretty unhappy. Pretty soon, a Subjectivist type of person came along and said, 'I feel for you down there,' but did nothing."

"An Objectivist wandered by next, and said, 'It's logical that someone would fall down there.' But he just stood around looking too."

"A Pharisee said, 'Only bad people fall into a pit,' and put his nose in the air and kept walking."

The Fool took a drag from his cigarette and then flipped it expertly into a nearby puddle. Somewhere in the distance of the city a siren wailed.

"Then, a mathematician calculated how he fell into the pit. But all he did was calculate." "A news reporter wanted the exclusive story on his pit, but was too busy interviewing everyone in sight to help."

"A fanatic fundamentalist shouted, 'You deserve your pit!'" "Then a government tax-man asked if he was paying taxes on the pit."

"A self-pitying person then whined, 'You haven't seen anything until you've seen MY pit!'"

"Then a Christian Scientist came by, and said, 'Just believe that you're not in a pit.' But that didn't seem to help." He paused, and brushed His hair back from His eyes. After looking around that those who were listening, He continued.

"An optimist said, 'Things could be worse!' But the pessimist disagreed, and said, 'Things -will- get worse!' "

"A Wiccan said, 'MURPHY! You &*$%^#@,' while a New Ager jumped into the pit to share the experience." A couple of people laughed at this, a bit nervously. "A Baha'i looked over the edge of the pit and said, 'See the pit as a Spiritual Experience!' while a Moslem murmured that it was God's Will that he was in the pit."

"A Satanist just laughed at the man in the pit and kept walking."

"A conspiracist rubbed his hands together in glee, and said, '-They- threw you into the pit! I -knew- it!'"

"A Jew said, 'Why are we -always- in a pit?' "

"A Communist shouted 'Why are you in the People's Pit without permission?'"

"An Alcoholic muttered to himself, 'It's not -my- fault you're in the pit.....' "

"A Liberal said, 'Those Conservatives must have dug this pit!'"

"A Conservative said, 'See where Liberalism has gotten you?' "

"A TV Evangelist came by and promptly took up a collection from the bystanders."

" Then, several well-meaning people came by, and wanted to help, but they were too busy arguing whether to throw him a ladder, or a shovel, or to hire a helicopter

with a rope ladder, or to call the fire department or police to manage to get anything done."

"A well-known radio cult hunter said, between requests for money, 'See! Satan threw you into the pit!'"

"A doper looked blearily at him, and said, a bit incoherently, 'Far out! Got any more pit?'"

"A Hindu said that the man's karma had put him into the pit, and a television news commentator shouted, 'Man in a pit! Why is the government responsible?'"

But then, a Good Samaritan came along, looked at the man in the pit and at all the others standing around pursuing their own agendas, and said, quietly, 'Here are two shovels. Let's get you out of the pit.'" The Fool looked around at His listeners, grinned, and said, "He that hath ears to hear with, let him hear."

He shoved His hands into his jacket, and walked away thru the puddles, idly kicking at an empty beer can.

"Pretty good!" said the Lady.

"Maybe," said the Fool, "But not up to the Sermon On The Mount."

"That one -was- one of Your best," She agreed.

"Yeah," He said, "But even then, they ignored most of it. Oh well. Some of it caught on, at least."

"It takes a while," said the Lord, "But they -are- learning."

"Yes, they are," said the Fool, "But they have a long way to go yet."

The Lady smiled warmly, and said, "They'll get there."

Thus it was, and so it is, and evermore shall be so!

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The Jesus Story

The Lord and the Lady (and the Fool, of course) looked at the Men and Women, and were not pleased.

"Look at that! They saw Your Sacrifice, and went and elaborated it into some kind of magic." The Lady spoke disgustedly. "Cutting out human hearts. Sacrificial Kings. Ritual burnings. Ritual torture. Blood sacrifices. Cannibalism. Blood, killing and more blood! What -do- they think they're doing?"

"I agree it's pretty grim," said the Sacred King, "But it does work, though in a very limited way. So....what can we do about it?"

"I know what We can do, but it will take all of Us," said the Fool, unsmiling. "Listen up...."

As he began to explain, the faces of all Three grew grimmer and grimmer, and sad beyond words.

The Fool incarnated as a Child within a Woman, who was the Mother and the Maiden. He was born in poverty, and laid in a straw bed. He grew up in a small village in a backwater nation on the edges of a great Empire. Some, a very few, knew Him and honored Him, seeing Him as the Child, truly the Child of Promise, but most simply went on with their lives, unknowing. When He was of age, He turned, and from Child became Transformer, and He began to teach.

As Transformer, He went out on the dusty roads of the small, conquered nation, and taught the Way of Love. Love for -all,- not just some. He taught of the Brotherhood of Man, and of the Fatherhood of the Lord.

He taught of the Way of Salvation: to love. To love the Diety, and to love your neighbor, whoever he might be.

He brought a message of hope to the poor, and a warning to the oppressor.

Around Him, He assembled a small band of men and women, and taught them His Mystery. But one was given a role to play, and the role was Betrayer.

A man asked, "Teacher, what shall we do when those that hate us strike us?"

And He answered, "Turn the other cheek, and let them strike you again. Give them love in return for hate. If you must take up the sword, then do it in great reluctance, and only after you have stepped aside time and time again. Remember that I bring you not peace, but a sword, for this Path will separate you from your families and friends, and your enemies will persecute you in their ignorance."

"And forgive your enemies, and those who wrong you, that you may put away your anger and live in love."

Another asked, "Sensei, what of the poor?"

And He answered, "The poor you shall always have with you, but give them the tools to lift themselves out of their poverty. Clothe and feed them, but give them the means of independence also."

"But what of the rich, then?" said a wealthy man.

"Give what you have to the poor. give them of clothing, and food, and, more importantly, of learning, for if you feed a man, then you have only given him one meal, but if you teach him to feed himself, then he may eat for a lifetime, and move from the cycle of poverty and ignorance," He said. "Lay not treasures up for yourself on earth, save that you give of that treasure to those in need, but rather lay up treasure in heaven, for it would be easier for a camel to pass thru a needle's eye than for an avaricious man to leave his earthly treasure for heaven."

A Doctor asked Him, "Healer, what of the sick?"

"Verily, let them be healed by the knowledge of man, and by prayer," He answered, "For whatsoever you ask in prayer, if you have faith even as small as the tiniest grain of mustard seed, what you need will be granted you. But be wary of what you ask for, for you will get what you need, and not always what you want."

A woman asked, "Rabbi, what of those that follow other Teachers?"

And He answered, smiling, "There are many rooms in your Father's house, and many fields in Heaven. And I come again, and yet again, and as there are many languages of mankind, so are there many Names for Deity. Rejoice in it, and be glad of the diversity of Deity, and do not hate those that call the Diety by other names, but rather weigh them by their deeds."

And one asked of Him, "How should we pray?"

And He answered, saying, "Pray in your own fashion, as you will, for all prayer is good. But if you wish, pray thusly:"

"Our Father, who is in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our errors, as we forgive the errors of others. And lead us not into temptation, but deliver us from evil."

"And if you feel this prayer should be given to the Mother, then let it be so."

And a Priest shouted, angrily, "Shall God be then female?"

And He answered, "The Deity is what It will be, not what you make It into. You see the Diety in your own image; if you are vengeful, then your God is vengeful. If you are full of hate, then your God is hateful. But if you have love, then you shall know the Deity's love. Listen, and be wise."

A child asked, "Father, how shall we know what is right, and what is wrong?"

And He replied, "Weigh it by it's fruits. If it gives a bad fruit, then it is wrong, but if the fruit is good, then eat of it and be happy."

"But Brother, what of a fruit that seems to be good, yet will poison us slowly?" asked another.

And He answered, "If a man die of it, then it is an evil fruit. Look you to the past, see the mistakes therein, and learn therefrom. And beware those who would lead you into error thru their own need of power over you; leave them to the trap of their own making."

One of the Priests came to Him, a man enmeshed in legalism, and, thinking to trap Him said, "Teacher, What is the Law?"

And He looked at the Priest and said, "Love God. Love thy neighbor. All else is commentary, and the Law of Man. Study the holy books of all faiths, weigh the good and the bad in each, and learn."

And the Priest went away abashed.

And a person came to Him and said, "What of magic?"

"Know that your will is that of a human, and you are not omniscient. You cannot see all the results of your actions. Therefore ask 'Not my will, but Thine be done' and leave the ordering of the Multi-Verse to Deity, not to human will," He replied. "Order yourself, not the Multi-Verse."

And two came to Him, and asked, "O Mahatma, We are of the same sex, and love each other. What shall we do?"

And He looked upon them, and said, "An it harm none, do as you will. You are all the Children of the Deity, and the Deities' Love for you is greater than you can imagine."

A policeman asked of Him, "But what of the Laws of Man? If these Laws of Man conflict with the Law of the Diety, what shall we do then, Padre?"

And Transformer answered, "Listen and hear. Obey the Laws of Man, for these Laws have power over your body. But if there is a man-made law that is not good, then strive to change it, in peace. But if you cannot change it, then obey it. And, if you must disobey it to change it, then accept the judgments of Man's Law in good grace until it is changed. But put not your trust in Rulers, and Kings and Princes, nor in those that would lead you, be they Priest, Priestess, or any 45 other Office and Position, but weigh their words carefully, that their words match their deeds, and no hypocrisy enters into them, for as your leaders you have given them power over you. And always remember that Man's Law is made for humanity, and not humanity for Man's Law."

And with the policeman was a woman, who had violated the Law of Man, and had been taken for her crime. She said, "But what of me, Lord? I am to be stoned by the crowd."

And He picked up a stone from the ground, looked at her, and said, simply, "Let he who is without mistakes cast the first stone at you." And He dropped His stone from His hand.

And there was a silence from the crowd, and those with stones in their hands dropped them guiltily to the ground.

And He said to her, "Learn from your error, go in peace, and make error no more."

And he said to those that had dropped their stones, and who were burdened by their guilt, "Be not guilty, for guilt is but a warning from your conscience. Be you delivered from your hell. Learn from your error, put it from you, and err no more."

"And equally, if the tree that gives a bad fruit can be taught to give a good fruit, then do so. But if it persist in giving bad fruits, then leave it."

And He walked to a nearby hill, and turned to the people, and spoke thusly:

"Blessed be those who are poor in spirit, for theirs is the kingdom of heaven."

"Blessed be those that mourn, for they shall be comforted."

"Blessed be the meek, for they shall live to inherit the earth, long after the strong, and the proud, and the warlike have killed each other in their pride."

"Blessed be those that hunger and thirst after the Truth, for they shall know it."

"Blessed be the merciful, for they shall have mercy shown unto them."

"Blessed be the pure in heart, for they shall see the Deity all the days of their lives and after."

"Blessed be those that make peace among men, for they shall be called the Children of the Diety."

"Blessed be those that are persecuted for the sake of the Truth, for theirs is the kingdom of heaven."

Blessed be you, when men shall persecute you, and perjure themselves against you, and lie about you, and say all manner of evil against you falsely, for your reward is great indeed."

"Let your Light so shine before all humanity, that they may know the Truth of you, and learn to live in love."

And he placed His hand upon the head of a dog, and said, "Your Brothers and Sisters in fur are your Brothers and Sisters in truth. They are in your care, and in your hands. Treat them with kindness, and that kindness will be returned to you a thousand-fold. To those that give themselves to be eaten by you offer thanks, and be grateful to them for your sustenance."

"Treat your Mother the earth likewise with kindness, and all the growing things thereon will sing your praises to the Highest, and you shall eat and drink of Her fruits, and live in joy and gladness all the days of your lives. Little children, love one another!"

In truth, there was much more that He taught, and much of it is written for our study and learning, and the study of His teachings is a good and worthy thing. But the following of His teachings is a better thing, for He was who He said He was, and that is also a Great Mystery.

And the Betrayer spoke to Him, and said, "Renounce this Path. It only leads to destruction. Give over to me, and I will give you rulership of all the kingdoms of Earth."

And He gazed upon the Betrayer, and spoke, and said, "Get thee hence, foolish one, for I have no need of earthly treasure, nor earthly power, for all such is false, and an illusion."

And on the night that He was betrayed, during a Festival that celebrated the conquered people's deliverance from tyranny, (and to choose such a time and place is also a Great Mystery and a great lesson) He took of the Sacred King, the Bread of Life, blessed and broke it, and gave it to His followers, and said, "This is My body. Do this in remembrance of Me."

And then he took wine, fruit of the Mother, and blessed it, and gave it to them also, and said, "This is My blood. Do this in remembrance of Me."

And Transformer was betrayed by the Betrayer, betrayed to the legalists and the soldiers of the occupying army, accused of sedition and taken by the Law of Man, and sentenced to die.

And they fastened Him to an instrument of torture, to kill Him like a common criminal, with cruel jokes.

And He was hung from a Tree.

And, watching, was the Mother, and the Maiden, and the Crone, and They all three mourned Him.

He turned, and was the Sacred King, and simultaneously the Fool (and that is a Great Mystery indeed) and, as He died, he said, "It is finished." And His Blood ran out upon the Earth, and worked a great magic.

His body was buried in a tomb of rock, and the soldiers of the occupying army guarded it.

But after three days and three nights, a greater magic was done, and He took His body again, sitting with the Lord and the Lady, and showed Himself to His followers, to show them that Death is not to be feared.

And He said, "You have been bought, and redeemed, and nevermore shall you make sacrifice of blood, for this is the Final Sacrifice for all time, for all places, and for all those there are and were, and will be."

"And fear not Death, for it but a change in a Multi-Verse of changes; another turning of the wheel on a road all must travel."

And He shall come again, as He has throughout all history, teaching the Great Truth: that we shall love the Deity, and love our neighbor, for Love is the heart of the Law, and that Law is Love.

For He is always with us and in us all.

"I don't -ever- want to go through that again!"

The Fool spoke vehemently, thru tears.

"I don't think you'll have to go quite -that- far the next time," said the Lady. "They'll still play their stupid games with blood, but not for very much longer."

"I hope not," said the Sacred King, "But do We have to put up with that Paul fella? He's a bit of a nut-case."

"If you want it to work out right, yes," said the Lady. "He may be a nut-case, but he'll spread the Word quickly, and, after a time, they'll get the idea. And from that will come the seed of My future believers."

"Sorry about that," said the Fool. "I did my best, but in such a patriarchal society as that one was, I just couldn't make much headway about You."

"No problem," She said. "They can deny Me all they want to, but I'm still here."

Thus it was, and so it is, and evermore shall be so!

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The Sybillyne Tradition of Wicca

By Virginia Stewart, M. Ed., Tp.

Our tradition is a moderate branch of Dianic Wicca, with an emphasis on equality, ecology and wo/men's mysteries. The tradition is open to women and men, over the age of 18, who have previously identified Wicca as their path. Someone under legal age must be accompanied by a parent and will not be initiated until they are of legal age.

(Yes, there is a catch: few people under 21 will have studied other religions enough to have narrowed it down this much; therefore, a person without this study must spend at least a year pursuing comparative religions before they will be accepted for training.)

The subject matter that each student must master prior to initiation is wide-ranging and intended to strengthen knowledge and interest in a number of areas, as well as increase the student's desire to "get involved" in the ecological/political issues which are important to them as individuals. This is not an exclusive tradition; one can be an initiate of other traditions and still participate. We have closed rituals only when the participating members desire it. Our initiation is open to initiates of other traditions (who would be asked to assist, no one gets to stand around.)

Sybillynes do not have degrees, unlike Gardnerians; we have three stages. The Novice (or WIT, coined by one student

-- it means "Witch in Training") is one who is actively studying, but has not yet been initiated. A Sister or Brother has been initiated and holds the title of Priestess or Priest (there is no High Priestess or High Priest.) The Chronicler is the one in the Coven or Circle who assumes the responsibility for making phone calls and keeping the Book of Shadows, but the position carries no authority.

All decisions are reached by consensus, and the rituals are written and performed by various members of the group on a voluntary basis (it works, it really does). After a long period of study, in which one might specialize in a particular

area, one is Ordained as a Priestess or Priest in that area; for example, one might be a Teaching Priest/ess, or a Healing Priest/ess.

To become a Novice, one must ask to be taught, then show a sincere interest in the Craft and a willingness to study and learn about the various areas presented. One must also exhibit a willingness to do independent study in areas of personal interest.

The Course of study is presented in two parts. The first is lecture/discussion/reading -- after which the novice must demonstrate knowledge and understanding in the following areas:

I. Feminism and politics of Dianic craft

   A. Gaia and green magic

   B. balance of Male/female energies

   C. power over vs. power from within

II. Feminist herstory/facts and theory

   A. Origins of the Goddess

      1. prehistoric evidence

      2. early myth (China, Sumer, Ur, India, Mesopotamia, Egypt, Crete)

      3. The patriarchal shift –

         a. Theories on how it happened

         b. How to read around it

            i. Greek Myth

            ii. Mesopotamia/Sumer

            iii. Egypt

c. Modern Approaches – overcoming patriarchal repression

d. The God in Dianic Wicca

i. prehistory evidence/belief.

ii. Modern approaches

III. Feminist interpretations on the origins of people

A. creation Myths -- world samples

B. "star" myth

C. birth/genetic engineering myth

D. the principles of myth writing

IV. Goddess and Gods in Every Person

A. Manifesting the God/dess in Everyday Life – theory

B. Archetypal Theory and how it relates to everyday life

V. Magic and Physics -- Why Everything is Related To Everything

A. Holographic Universe

B. Gaia as a Living Being

VI. The Goddess and Sexuality

A. Living in our bodies is healthy

B. how patriarchy/Christianity perverted sex

C. healing the wounds of sexual oppression

D. exercises

VII. Beginning Meditation

A. purpose

B. some eventual goals

C. visualization

D. exercises

VIII. Psychic gifts

A. How they have been suppressed

B. What they are

C. How to develop them

D. Exercises

IX. Festivals

A. The wheel of the Year

B. Women's festivals/men's festivals

C. Creating celebration for everyday life

X. Ritual tools and aspects

A. Tools

B. Symbols

XI. Creating Ritual

A. The Structure of a ritual

B. Creating Sacred space – theory

C. Elements of ritual – possibilities

XII. Drawing a circle -- demonstration & practice

A. How to form a circle

B. What to do if something goes wrong

C. Group dynamics

Our actual reading list is two double-columned pages, and takes about a year to get through. This is the short list, with which one must show a working knowledge.

The Spiral Dance
Dreaming the Dark
Truth or Dare / Starhawk
Holy Book of Women's Mysteries / Z. Budapest
The Holographic Universe / Michael Talbot
The New Inquisition / Robert Anton Wilson
Real Magic / Issac Bonewits
When God Was A Woman
Ancient Mirrors of Womanhood / Merlin Stone
Priestesses / Norma Goodrich
Women's Encyclopedia of Sacred Symbols and Objects / Barbara Walker
Drawing Down the Moon / Margot Adler
Iron John / Robert Bly
The Hero with A Thousand Faces / Joseph Campbell

The second part of training focuses on ritual and practice, as no one will be initiated until s/he can write, perform and understand ritual; work with energy in a SAFE way, and guide meditations for the others. The following are the requirements for this level of training, in which one must demonstrate proficiency.

1. Circle Drawing

2. Healing (different types)

3. Energy Work

4. Journey to Lower World (working with totems)
5. Astral Realms (working with place of power and spirit guides)
6. 9 Inner Planes
7. Past Life Regression
8. Elements, Tools, and Aspects
9. Women's Mysteries/Men's Mysteries (5 Mysteries)
10. Blessing of Tools
11. Personal Belief Systems
12. Spells and Spell-work
13. Full Ritual (writing and performing without assistance)

Written assignments

1. A 4-10 page paper explaining and analyzing the Wiccan Rede and how it applies to one's personal life (Ethics are vital)

2. A 5-10 page paper explaining one's personal belief system (it does not conform to any particular standard, but an initiate must have one; this is a spiritual tradition).

3. A 5-10 page paper explaining and analyzing the 5 Mysteries of Wicca with particular attention paid to Wo/man's mysteries, Chalice and the Descent.

4. A 2-5 page paper explaining the Three-Fold Goddess and Her Relationship to the Three-Fold God.

5. A 5-10 page paper describing one's personal ethics

6. A Book of Shadows (to be reviewed by Teaching Priestess) that includes major rituals, meditations, observations and results of spell work and energy work.

The final requirement for initiation includes the demonstration of Ritual functions of Maiden/Mother/Crone or Priest without written assistance; the demonstration of ritual writing and participation in/ directing the energy in a circle. Finally, the demonstration through daily life of a sincere commitment to the Way of the God/dess.

The training period lasts anywhere from twenty-six weeks to over a year and is dependent on the completion of requirements, not number of months in training.

A Novice (WIT) will be told that they may request Initiation when they have completed all requirements to the satisfaction of the Teaching Priestess. They will be told once, after that they must ask. Sybillynes do NOT recruit members.

After Initiation, a Priest/ess may form a Circle (a loosely organized group that performs ritual together) or a Coven (a close-knit group with bonds of perfect love and trust). It is suggested that Circles be formed and allowed to evolve into Covens.

All Initiates are encouraged to become politically/ ecologically active to whatever degree that they are able. Each group exists as an independent organization -- the job of a Teaching Priestess is to make herself unnecessary. Those who desire control over a coven or absolute authority within a coven are discouraged from attempting it within this tradition -- the labrys, our symbol, is sharp for a reason...

We are also interested in tradition sharing, and can be found in the Hunter's Moon camp at CMA. Inquires can be made by leaving a message at Celebration! in Austin, or at the Magic Cauldron in Houston, for Virginia Stewart or Howard

Gerber (sysop of THE WHEEL BBS in Houston).

Merry Meet and Bright Blessings.

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Main Ritual, of the UEA 20th Anniversary

This ritual came together in strange ways. We are indebted to Tony Kelly of Celene Community in Wales who wrote the body of it in a piece called "Pagan Musings" in 1973, Kenny and Tzipora for the Wine Blessing, and Thomas Palmer of Denver for the Cakes Blessing. The Quarters calling and dismissals were written by Rowan Moonstone and revised by Bristlecone Glen. Devin Storm, Harper to Bristlecone wrote the God and Goddess Invocations, the Circle Closing, and the Crone's speech. We learned this particular version of "We All Come From the Goddess/Hoof and Horn" with the God verse from the Old Timers from United Earth Assembly and the Witches' Version of " Amazing Grace" was taught to us by Margot Adler at the America the Beautiful celebration in Colorado Springs in July of 1993. All these various parts came together into one of the most powerful rituals we have ever seen.

We give it back to the community now with love and thanks. It is our heritage and our future. We give back to the Earth that which we have been given.
- Bristlecone Glen

Cast:

High Priestess
High Priest
Harper
Grey Man
Crone
Quarters Callers

Props:

Cauldron
Cakes & Wine
Dry Ice
Glow Sticks
Chalice
Basket
Flash Paper

Quarters candles should be set up and lit before Circle. Altar Candles lit. A cauldron sits in the north. In the cauldron should be glow sticks to light it from within, a pan of dry ice, a candle, and the chalice. The **Crone** sits, cloaked and hooded, by the Cauldron. The Harper sits in the east, an empty stool sits beside the **Harper**.

Cast Circle and purify sacred space as is the custom of your circle.

Spirits of the East!

Air, Breath of our ancestors
Be with us in this Circle
That we may **know** we are the children of the Gods.

Spirits of the South!

Fire, Will of our ancestors,
Be with us in this Circle
That we may have the WILL to claim our heritage.

Spirits of the West!

Water, Blood of our ancestors,
Be with us in this Circle
That we may DARE to do the work of the Gods.

Spirits of the North!

Earth, Bones of our ancestors,
Be with us in this Circle
That we may **no longer be silent**, but may meet as one in love to do the work of the Old Ones.

HP:

Maiden bring Your Flowers
Mother, Bring Your Child
Old One bring your Wisdom
Bright Lady, Cerridwen
We welcome Thee to this Circle in Herne's name.
For we are the blush of Thy silken cheek.

We are the children You hold to Your breast.
We are the Carriers of Your ancient way.
Bright Lady, Cerridwen, Welcome!

HPS:

Hunter, bring Your prowess
Warrior, bring your skill.
Father, bring your guidance.
Ancient One, Horned Crown
We welcome Thee to this Circle in Thy Lady's name.
For we are the flight of the arrow from Thy bow.
We are the edge of the sword of Thy honor.
We are the sparks of the flame of Thy love.
Ancient One, Horned Crowned, Welcome!

We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards.

HP:

The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses.

(**Grey Man** raps staff on ground comes into center of Circle unobserved by the **HP/S**. When he speaks, **HP/S** should be startled.)

Grey Man:

Who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

(**HP/S** begin to spiral into the center of the Circle to meet the **Grey Man**.)

HP:

We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One.

HPS:

But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by their own kind, by the light in their eyes and the love in their breasts, by the magic in their hands and the lilt of their tongue and by their knowledge of the real.

HP:

But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the little People in the mists on the other side of the veil.

HPS:

A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Grey Man:

Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in **The Gods**.

Harper:

He has yet to grow out of disbelieving in them.

Grey Man:

He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time.

Harper:

Does a mind exist?

Grey Man:

Ask her and she will tell you yes, but seek her out, and she'll elude you. She is in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and

contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods!

Harper:

No matter that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune.

Grey Man:

But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. (Grey Man turns to face the seated Crone. Speaks almost as if talking to himself) And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

Harper:

(To **HP**/**S**) But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. But we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen.

HP:

We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together.

Harper:

Differences are like different flowers in a meadow, and we are all one in the Mother.

HPS:

What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will?

Harper:

There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered

nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on.

Grey Man:

A curse on the conqueror!

HP/S:

But not of us!

Harper:

For they curse themselves for they are nature too.

Grey Man:

They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path. Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones?

HP:

Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us.

HPS:

We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. There is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable.

HP:

The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the sunshine seeks in vain his worshippers in his leafy glades.

Harper:

Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and their gods shall be sacred and inviolable, provided only that in their love of their own gods, they doesn't curse the names of the gods of others.

HPS:

It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods.

HP:

We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool.

Grey Man:

The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess. Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time.

Harper:

He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and

he'll yield for his code of combat is honorable. So here is more of the work of the Pagan Movement.

HPS:

Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity.

HP:

Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail.

Harper:

Belief is the deceit of the credulous; it has no place in the heart of a pagan.

Grey Man:

But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology.

HP:

We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child.

HPS:

We have walked in the magic forest, bewitched in the old Green Things; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun.

Harper:

Spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a stone.

HP:

There are no signposts on the untrod way,

HPS:

But we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites.

(HP/S turn to Circle)

HP:

Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm.

HPS:

We'll print the rituals that can be shared in the written work;

HP:

We'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach.

HPS:

We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddesses and gods of nature.

HP:

We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

HPS:

We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young.

HP:

And whatever the pagan needs in their study, or their worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

HPS:

We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road.

HP:

We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs.

HPS:

We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people.

HP:

We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

HP/S:

This we will do. What will you? (At this point, HP/S should walk around the Circle and "gather" the pledges from those in Circle who wish to give them. Participants should think carefully about what they wish to pledge before the Gods in this ritual. When all pledges are gathered, HP/S takes them to the Grey Man)

HPS:

When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the skies unloved;

HP:

When the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended

HP/S:

And the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism.

(**Grey Man** nods, receives the pledges and palms flash powder unobtrusively. Conducts **HP/S** to the **Crone**. **Grey Man** opens hands and lets paper fall on candle. **Crone** pours hot water on dry ice, stands up, throws back hood of cape)

Crone:

I have heard your call across the mountains. I have heard your cries within the web of life and I have come once more. Single is the race, single of men and Gods.

From a single source we both draw breath, but a difference of power in everything keeps us apart. You are the children of my heart - the light of my Soul. And I bring with me the seeds of your ancestors that I have kept safe for you. Like the cycle of the seasons, I give them again that you may plant yet again. Sow the seeds for yourselves , for your children, and your children's children.

(**Crone** hands basket of seeds to **HP/S**. Reaches into the well again and draws out chalice from cauldron.)

The chalice contains the blood of those who have died for the crime of being different, the sweat of those who toiled that the path of the Old Ones might survive, and the tears of those who thought themselves alone. The cauldron of the Gods is that of change - of turning evil to good, death to life. Through the power of the Cauldron, turn the blood of death to the water of life, turn the crime of being different to the strength of being whole. Turn the sweat of toil to the joy of work well done. Turn the tears of those alone to the tears of family reunited. The present is the balance between the past and the future. The power lies within your heart, within your hands. Do you have the courage? The choice is his, the choice is hers, the choice is yours. Can you make a difference? WILL you make a difference?

(**Crone** hands chalice to **HP/S** and wraps cloak around her, sitting down once more.)

HP/S spiral back out to the Circle.

Chalice blessing:

HP:
Be it known that a man is not greater than a woman

HPS:
Nor is woman greater than man

HP:
For what one lacks

HPS:
The other can provide

HP:
As the athame is to the male

HPS:
So is the cup to the female

HP/S:
And when conjoined, they become one in truth. For there is no greater magick in all the world than that of love.

Cakes Blessing:

HPS:
Be it known that death is not the end of life ...

HP:
But the beginning of the cycle of rebirth.

HPS:
As grain is touched by death's scythe ...

HP:
And passes through fire to be reborn as bread ...

HPS:
So are we reborn, passing through death into the next life.

(**High Priest** draws Invoking Pentagram over cakes with Athame, while both say:

HP/S:

As the Earth gives its life to strengthen us, so shall we, in death, strengthen the Earth, for life and death together are the cycle of rebirth.

HP/S take of cakes and wine and pass the basket and chalice to quarters callers to take to the Circle.

We all come from the Goddess
And to Her we shall return
Like a drop or rain
Flowing to the ocean

We all come from the Horned One
And to Him we shall return
Like a flash of flame
Ascending to the heavens.

Hoof and Horn
Hoof and Horn
All that dies shall be reborn
Vine and Grain
Vine and Grain
All that falls shall rise again.

(The chant may evolve into others such as the Isis Astarte and corresponding God chants. Go with the flow. When all in the Circle have partaken of cakes and wine, the chalice comes back to the **HP** and **HPS**, who take it to the **Harper**. **Harper** eats and drinks, takes cakes and wine to **Grey Man**. **Grey Man** eats and drinks, takes cakes and wine to **Crone**, who eats, drinks, and receives seeds and chalice again. Replaces chalice in Cauldron, covers seeds with cloak. When **HPS** feels energy has built to a peak, she calls a halt to it by raising her arms and dropping them to her sides.)

HP/S:

Remember this night. Take the energy that has been raised here by your sisters and brothers and put it into your pledges. **<u>You are not alone</u>**!

HPS:

Hunter, for Your prowess
Warrior, for Your skill
Father for Your Guidance
Ancient One, Horned Crowned,
We thank you and bid you Hail and Farewell!

HP:

Maiden, for Your flowers.
Mother, for Your child.
Old One, for Your Wisdom.
Bright Lady, Cerridwen, we thank You
And bid you Hail and Farewell!

Spirits of the North!

Earth, Body of our ancestors.
Go with us from this place
United as heirs of our ancestors.

Spirits of the West!

Water, Blood of our ancestors.
We have the courage to dare to do the work.
Go with us from this place
United as heirs of our ancestors.

Spirits of the South,

Fire, will of our ancestors.
We have the will to do that which we promised
Go with us from this place
United as heirs of our ancestors.

Spirits of the East

Air, breath of our ancestors.
We KNOW that we are the children of the Gods and all one family.
Go with us from this place
United as heirs of our ancestors.

HP draws power back up into the blade of the sword/athame and earths the power.

HP, HPS, Harper, Grey Man and **Crone** move into a circle. The next five lines should be shot from person to person, to form a pentagram:

HPS:
The Circle is Open

HP:
But not forgotten!

Harper:
The Circle is unbroken.

Grey Man:
Nothing is forgotten

Crone:
The Circle is Free

All:
Nothing is ever forgotten

HPS, HP, Harper, Grey Man, and **Crone** join the larger Circle. **HPS** or **Harper** calls out lines of Amazing Grace to the Circle as all sing.

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, now I survive
Was hanged, but now I sing.

T'was grace that drew down the moon
And grace that raised the sea
The magick of the people's will
Will set our Mother free!

Amazing Grace! How sweet the Earth
That formed a Witch like me
I once was burned, but now I thrive

Was hanged but now I sing.

HPS:

Blessed Be!

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Covenant Of the Goddesss. History

By: Michael Thorn
20 Nov 93 12:09

The Covenant of the Goddess is one of the largest and oldest Wiccan religious organizations with members in North America, Europe and Australia. Wicca, or Witchcraft is the most popular expression of the religious movement known as Neo-Paganism, which, according to the Institute for the Study of American Religion, is the fastest growing religion in the United States. It practitioners are reviving ancient Pagan practices and beliefs of pre-Christian Europe and adapting them to contemporary life. The result is a religion that is both old and new, both +traditional+ and creative.

Witchcraft is a life-affirming, earth+ and nature-oriented religion which sees all of life as sacred and interconnected, honors the natural world as the embodiment of divinity, immanent as well as transcendent, and experiences the divine as feminine and often as masculine, as well. Like the spiritual world view and practices of Native Americans and Taoists, Wiccan spiritual practices are intended to attune humanity to the natural rhythms and cycles of the universe as a means of personally experiencing divinity. Rituals, therefore, coincide with the phases of the moon, the change of the seasons, solstices and equinoxes and days which fall in between these such as May Day and Halloween. This calendar of celebrations is referred to as the Wheel of the Year. Most Witches consider their practice a priest/esshood, akin to the mystery schools of classical Greece and Rome, involving years of training and passage through life-transforming initiatory rituals.

All Witches agree on an ethical code known as the Wiccan Rede, "An it harm none, do what ye will," which honors the freedom of each individual to do what she or he believes is right, but also recognizes the profound responsibility that none may be harmed by ones actions.

In the 1970+s there was a marked rise of interest in Witchcraft not only in the United States, but throughout the world, reflecting a growing feminist awareness and global concern for the environment. In the Spring of 1975, a number of Wiccan elders from diverse traditions, all sharing the idea of forming a religious organization for all practitioners of Witchcraft, gathered to draft a "covenant" among themselves. These representatives also drafted bylaws to administer this new organization now known as the Covenant of the Goddess. At the 1975 Summer Solstice, the bylaws were ratified by thirteen member congregations (or

covens). The Covenant of the Goddess was incorporated as a nonprofit religious organization on October 31st, 1975.

The Covenant is an umbrella organization of cooperating autonomous Witchcraft congregations with the power to confer credentials on its qualified clergy. It fosters cooperation and mutual support among Witches and secures for them the legal protections enjoyed by members of other religions. The Covenant is non-hierarchical and governed by consensus. Two-thirds of its clergy are women.

The Covenant is coordinated by a national board of directors. Many of its activities are conducted at the regional level by local councils. The Covenant holds an annual national conference open to the Wiccan community, as well as regional conferences, and publishes a newsletter. In recent years, the Covenant has taken part in spiritual and educational conferences, interfaith outreach, large public rituals, environmental activism, community projects and social action, as well as efforts to correct negative stereotypes and promote accurate media portrayals. Its clergy perform legal marriages (handfastings), preside at funerals and other rituals of life-transition, and provide counseling to Witches including those in the military and in prisons.

The Covenant also provides for the need of it members and their families with disaster relief, health insurance, Scouting awards, sponsorship of college and university student groups, and legal assistance in instances of discrimination. The Covenant's participation in the 1993 Parliament of the World's Religions continues its efforts to restore the respect due to a legitimate and deeply-rooted religion, protect and preserve the earth through its public dissemination of its wisdom and traditions, and participate in dialogue as a contributing member of the world's community of faiths.
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A Christian Speaks On The Faith And Path Of Wicca

by James Clement Taylor

I am a Christian and not a Wiccan. A Christian is one who has been baptized in the name of the Father, Son, and Holy Spirit, and who has made a personal, free-will decision to commit himself and all his or her life to our Lord and God and Savior, Jesus Christ. Both of these things are true of me. I am a member of St. Mary's Eastern Orthodox Church, Calhan, Colorado. In this paper, I am not speaking as agent for any church, but I am, entirely on my own responsibility, speaking the truth in love, as we Christians are supposed to do.

A Situation of Strife and Shame:

There are many Christians today who believe that anyone who is not a Christian is doomed to an eternity of suffering in hell. Any decent person, believing this, would be compelled to try to save as many people from this fate as possible. But is this belief correct? Jesus Christ, having noted the faith and righteousness of a Roman centurion, a Pagan, proclaimed:

> "Assuredly I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." (Matthew 8:10-12)

If we accept these words as true, and surely we should, then it is clear that heaven will contain many who are not Christians, and hell will contain many who are! Clearly, throughout the Gospels, Jesus Christ sets forth the criteria for entrance into the kingdom of heaven, and those criteria include love, kindness, forgiveness, and a refusal to judge others:

> "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15)

> "For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you." (Matthew 7:2)

> "But go and learn what this means: `I desire mercy and not sacrifice.'" (Matthew 9:13)

> "Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be for- given." (Luke 6:36-38)

Is it not clear? Anyone who fails in these things, will calling himself a Christian save him? Anyone who obeys God in these things, will being unbaptized condemn him? Jesus said, "Not everyone who says to Me, `Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Matthew 7:21)

Yet it is not by good works that we earn our way into heaven, because there is no way we can earn the free gift of God's mercy and grace, which alone can save us. But it is clear that it is not by faith, in the sense of sharing the Christian faith, that we are saved, either. The faith which saves us is not faith in the goodness of our works, nor faith that we have the right theology and/or belong to the right church. Rather, it is faith in God, and in His mercy:

> "So then it is not of him who wills, nor of him who runs, but of God who has mercy." (Romans 9:16)

But the Wiccans, you will say, do not have faith in God. Yet by their own theology, they certainly do. Those who call them Satan-worshippers are entirely wrong. They do not worship Satan, or even believe that Satan exists. Instead, they worship a Goddess and a God whom they understand as manifestations of a higher and unknown Deity.

Now if you are a Christian, this will sound familiar to you, and it should. In the Bible we find the following:

> "Then Paul stood in the midst of the Areopagus and said, `Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: **<u>to the unknown god</u>**. Therefore, the One whom you worship without knowing, Him I proclaim to you" (Acts 17:22-23)

The Wiccans worship the Unknown God, as manifested to them in the form of a Goddess and a God. Therefore, our Bible tells us they worship the same God we do; and if they do not know this, we should know it!

For those of us who are unable to simply stand on God's Word, and must prove to themselves the truth of what it proclaims the holy Apostle John has given us the method for doing this. You have only to attend any public Wiccan ceremony, and test the spirits which are there, to see "whether they are of God" (1 John 4:1). You will find that, while the power manifested there may be less than what you have experienced as a Christian, that power is clearly the power of God.

Dear brothers and sisters in Christ, these people of Wicca have been terribly slandered by us. They have lost jobs, and homes, and places of business because we have assured others that they worship Satan, which they do not. We have persecuted them, and God will hold us accountable for this, you may be sure, for He has said, "Assuredly I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (Matthew 25:40)

Let us, from this point onward, repent of our misdeeds and declare that henceforth we shall obey Christ our God, and not judge others or condemn them, so that He will not have to judge and condemn us for our sins.
{^}

Kill A Tree

From: Ali Katz
to the tune of "Jingle Bells":

Dashing to the mall in a fleet of rented trucks,
a million hairless apes are out to spend some plastic bucks.
It's Christmas time again -- or maybe World War Three --
and to keep their spirits happy now, they've got to kill a tree.

Oh, kill a tree, kill a tree, kill a tree for Christ.
(Jolly Old Saint Nicholas, accept this sacrifice.)
Kill a tree, kill a tree, kill a tree for Christ,
not sure what we're doing, but it seems to work out nice.

We know we each deserve a ton or two of crap,
but to keep the goodies coming now, we've got to spill some sap,
and string electric lights, and raise the ritual star,
and bribe our friends and families to forget what jerks we are.

And kill a tree , kill a tree, kill a tree for Christ.
(Jolly Old Saint Nicholas, accept this sacrifice.)
Kill a tree, kill a tree, kill a tree for Christ,
not sure what we're doing, but it seems to work out nice.

We always kill a tree. That's always been enough
for videos and GI Joes and all that kiddy stuff.
But Mommy wants a Harley, and Daddy wants a boat;
that's prob'ly gonna cost at least a chicken and a goat.

But kill a tree , kill a tree, kill a tree for Christ.
(Jolly Old Saint Nicholas, accept this sacrifice.)
Kill a tree, kill a tree, kill a tree for Christ,
not sure what we're doing, but it seems to work out nice.

To enhance everyone's holiday cheer, I highly recommend singing this one at the mall. But depending on where you live, you may want to make sure you've got a good bail bondsman's number first.

Lord of the Ants

By: Karl Lembke
(tune: "Lord of the Dance")

Well we cleansed with sugar 'cause the salt was gone,
And the color was right though the substance might be wrong,
And when the water dried, it was sticky, my oh me,
It attracted all of the ants, you see,

Chorus

Ants, ants, all over they shall be,
I am the lord of the ants, you see.
I'll crawl on you, and you'll itch from me,
And you'll dance with ants in your pants, said he.

We have ants in the carpets and we've ants in the drapes,
We have ants in the kitchen dancing galliards on the grapes,
We have ants in the bedroom and what may be more fun,
We have ants in our circles now from sun to sun.

Chorus

'What to do' cried the priestess, 'what to do' cried the priest,
'All the baits and the sprays haven't helped us in the least,
'The buggers eat it up and it only makes us sick,
'All in all I'd say it is no picnic!'

Chorus

We stood round the fire while the flames leapt up high,
With the sound of the sirens wailing up to the sky,
Though the bug bombs exploded it could still have been worse,
At least now we're free of the ant lord's curse!
<scratch, scratch> (spoken: "Oh hell!")

Chorus

{^} Karl

Circles

Song
TUNE: WINDMILLS

It's from a Pagan version of the song CIRCLES. I'm not sure who wrote it - I want to say a group of women in Lansing, Mich. Unfortunately, my copy says "ANON".

I have received the following communication about the authorship of this song (June 2001):

This song was written by Gwendolyn Lee Zak (aka Gwendolyn Zak Moore at the time) and Ann Cass (verse 5 only). The tune "Windmills" is by Alan Bell.

Gwen does not object to the nonprofit reprinting of her lyrics, especially within the pagan community. But we ask that you please add a copyright notice after this fashion:

Verses 1-4 and Chorus (c) 1979 by Gwendolyn Lee Zak. Used by permission.

Best wishes,

Michael P. Kube-McDowell

Author of THE QUIET POOLS and STAR WARS: THE BLACK FLEET

CIRCLES

TUNE: WINDMILLS

(1) In days gone by, when the world was much younger,
Men wondered at Spring, born of Winter's cold knife,
Wondering at the games of the moon and the sunlight,
They saw there the Lady and Lord of all life.

Chorus:

Around and around, and around turns the good Earth,
All things must change as the seasons go by,
we are the children of the Lord and the Lady,
Whose mysteries we know, but will never know why.

(2) In all lands the people were tied to the good Earth,
Plowing and sowing, as the seasons declared,
Waiting to reap of the rich golden harvest,
Knowing her laughter in the joys that we shared.

Chorus:

(3) Through Flanders and Wales and the green lands of Ireland,
in the kingdoms of England and Scotland and Spain,
Circles grew up all along the wild coastlines,
And worked for the land, with the Sun and the rain.

Chorus:

(4) Circles for healing, and working the weather,
Circles for knowing the Moon and the Sun,
Circles for thanking the Lord and the Lady,
Circles for dancing the dance never done.

Chorus:

(5) And we who reach for the stars in the heavens,
Turning our eyes from the meadows and groves,
Still live in the love of the Lord and the Lady,
The greater the circle, the more the love grows.

Chorus: (twice)

Blessed be, and keep dancing.
Keipa

{^}

Great Rite

by Vivienne West
(For J.M., commemorating Full Moon 30/1/91)

Still is the night, and the clock silent.
Water from somewhere drips,
A breeze moves amongst your hairs.

The Bird, her beak poised, watches
As I caress you, child,
With an absent movement of my hands,
My mind elsewhere.

She of the Silver Wheel
Wheeling in darkness her silver overhead
Watches more than passively
As in Her name I take you and bless you;

And the Dark Hunter,
Jewels in His belt,
Takes you for His own,
Takes me in your flesh
His magical scabbard at His side,
Sword outraised, unutterably distant
Yet manifest here in you...

And I, primal woman and primal queen,
Feel Her powerful darkness stirring
And shouldering me aside within my own flesh
As I call Her forth, She of the sky-castle
Spinning dizzily overhead seen unseen;

And I stand by and watch as the Hunter fills your body
(you, no doubt, standing by and watching)
As the Dark Lady fills my body and clothed in our flesh
They mate
(...but I did not tell you, nor did you ask
that this is the time of my greatest fertility...)

{^}

Ishtar, Inanna, & Ancient Astrology

By Valkyrie

Many might be interested in some information that I came across awhile back that might shed some light on this for you. Some may have seen part of this already. Someone in a shamanic echo was asking about how scorpions and spiders were related to each other in dreams, and what meaning the scorpion had, especially in regards to an earth goddess. I ran across a reference in one of those 'feminist revisionists'" books <G> and the statement was made that the Scorpion was found nearly world wide associated with an old Mother Goddess and the constellation Scorpio. I think it might provide some of the connections you are looking for.

So I found a book that wasn't cross-referenced by that author, which is recognized in its field (astronomical history) and was surprised to find that it wasn't an exaggeration.

Richard Hinckley Allen, 'Star Names: Their Lore and Meaning', Dover Publications, Inc., New York:1963. The book was originally published by G.E. Stechert in 1899, under the former title: 'Star-Names and Their Meanings'. I consider this a reliable source to balance a perhaps more "revisionist" view since it was written during a period by an expert who probably never questioned it theologically and reported facts as facts. Bear with me, the first part becomes significant as you go along. pg 360-365.

SCORPIO, or SCORPIUS, the SCORPION,

Was the reputed slayer of the Giant, exalted to the skies and now rising from the horizon as Orion, still in fear of the Scorpion, sinks below it; although the latter itself was in danger, --Sackville writing in his Induction to the 'Mirror of Magistrates', in 1565.

> Whiles Scorpio, dreading Sagittarius' dart
> Whose bow prest bent in flight the string had slipped
> Down slid into the ocean flood apart.

Classical authors saw in it the monster that caused the disastrous runaway of the steeds of Phoebus Apollo when in the inexperienced hands of Phaethon.

For some centuries before the Christian era it was the largest of the zodiac figures, forming with the [Greek name] it's Claws, --the ‘prosectae chelae’ of Cicero, now our Libra,--a double constellation, as Ovid wrote:

Porrigit in spatium signorum membra duorum;

And this figuring has been adduced as the strongest proof of Scorpio's great antiquity, from the belief that only six constellations made up on the earliest zodiac, of which this extended sign was one.

With the Greeks it universally was [Greek]; Aratos, singularly making but slight allusion to it, added [Greek]; while another very appropriate term with Aratos was [Greek], the Great Sign. This reported magnitude perhaps was due to the mythological necessity of greater size for the slayer of great Orion, in reference to which that author characterized it as [Greek] 'appearing huger still.'

The Latins occasionally wrote the word ‘Scorpios’, but usually ‘Scorpius’, or Scorpio; while Cicero, Ennius, Manilius, and perhaps Columella gave the kindred African title Nepa, or Nepas, the first of which the Alfonsine Tables copy, as did Manilus the Greek adjective, [G], Walking Backward. Astronomical writers and commentators, down to comparatively modern times, occasionally mentioned its two division under the combined title Scorpius cum Chelis; while some representations even showed the Scales in the creature's Claws.

Grotius said that the Barbarians called the Claws Graffias, and the Latins, according to Pliny, Forficulae.

In early China it was an important part of the figure of the mighty but genial Azure Dragon of the East and of spring, in later days the residence of the heavenly Blue Emperor; but in the time of Confucius it was Ta Who, the Great Fire, a primeval name for its star Antares; and Shing Kung, a Divine Temple, was applied to the stars of the tail. As a member of the early zodiac it was the ‘Hare’, for which, in the 16th century, was substituted, from Jesuit teaching, ‘Tien He’, the Celestial Scorpion.

Sir William Drummond asserted that in the zodiac which the patriarch Abraham knew it was an Eagle; and some commentators have located here the biblical Chambers of the South, Scorpio being directly opposite the Pleiades on the sphere, both thought to be mentioned in the same passage of the ‘***Book of Job***’ with two other opposed constellations, the Bear and Orion; but the original usually is

considered a reference to the southern heavens in general. Aben Ezra identified Scorpio, or Antares, with the K'sil of the Hebrews; although that people generally considered those stars as a Scorpion, their Akrabh, and, it is claimed, inscribed it on the banners of Dan as the emblem of the tribe whose founder was 'a serpent by the way." When thus shown it was as a ‘crowned Snake’ or ‘Basilisk’. A similar figure appeared for it at one period of Egyptian astronomy; indeed it is thus met with in modern times, for Chatterton, that precocious poet of the last century, plainly wrote of the Scorpion in his line, " The slimy serpent swelters in his course;" and long before him Spenser had, in the ‘***Faeirie Queen’***, " and now in Ocean deepen Orion flying fast from hissing snake, His flaming head did hasten for to steep.

But the Denderah zodiac shows the typical form.

Kircher called the whole constellation [Gk] ‘Statio Isidis’, the bright Antares having been at one time a symbol of Isis.

The Arabians knew it as Al Akrab, the Scorpion, from which have degenerated Alacrab, Alatrab, Alatrap, Hacrab, --Riccioli's Askrab and Hacerab; and similarly it was the Syrians’ Akreva. Riccioli gave us Acrobo ‘Chaldaeis’, which may be true, but in this Latin word he probably had reference to the astrologers.

The Persians had a Scorpion in their Gherzdum or Kdum, and the Turks, in their Koirughi, Tailed, and Uzun Koirughi, Long tailed.

The Akkadians called it Girtab, the Seizer, or Stinger, and the Place where One Bows Down, titles indicative of the creature's dangerous character, although some early translators of the cuneiform text rendered it the ‘Double Sword’. With later dwellers on the Euphrates it was the symbol of darkness, showing the decline of the sun's power after the autumnal equinox, then located in it. Always prominent in that astronomy. Jensen thinks that it was formed there 5000 B.C., and pictured much as it now is; perhaps also in the semi-human form of two Scorpion-men, the early circular Altar or Lamp being shown grasped in the Claws, as the Scales were in illustrations of the 15th century. In Babylonia this calendar sign was identified with the eight month, Arakh Savna, our October-November.

Early India knew it as Ali, Vicrika, or Vrouchicam, --in Tamil, Vrishman; but later on Varah Mihira said Kaurpya, and Al Biruni, Kaurba, both from the Greek Scorpios. On the Cingalese zodiac it was Ussika. Dante designated it as Un Secchione, "Formed like a bucket that is all ablaze; and in the ‘Purgatorio’ as Il

Friddo Animal of our motto, not a mistaken reference to the creature's nature, but to its rising in the cold hours of the dawn when he was gazing upon it. Dante's translator Longfellow has something similar in his own '***Poet's Calendar***' for October: On the frigid Scorpion I ride.

Chaucer wrote of it, in the '***Hous of Fame***' as the Scorpioun; his Anglo-Norman predecessors, Escopiun; and the Anglo-Saxons, Throwend.

Caesisu mistakenly considered it one of the Scorpions of Rehobam; but Novidius said that it was "the scorpion or serpent whereby Pharaoh, King of Egypt, was enforced to let the children of Israel depart out of his country;" of which Hood said "there is no such thing in history." Other Christians of their day changed its figure to that of the Apostle Bartholmew; and Weigel, to a Cardinal's Hat.

In some popular books of the present day it is the Kite, which it resembles as much as a Scorpion.

Its symbol is now given as [Astrological symbol], but in earlier times the sting of the creature was added, perhaps so showing the feet, tail and dart; but the similarity in their symbols may indicate that there has been some intimate connection, now forgotten, between Scorpio and the formerly adjacent Virgo.

Ampelius assigned to it the care of Africus, the Southwest Wind, a duty which, he said, Aries and Sagittarius shared; and the weather-wise of antiquity thought that its setting exerted a malignant influence, and was accompanied by storms; but the alchemists held it in high regard, for only when the sun was in this sign could the transmutation of iron into gold be performed. Astrologers, on the other hand, although they considered it a fruitful sign, "active and eminent," knew it as the accursed constellation, the baleful source of war and discord, the birthplace of the planet mars, and so the House of Mars, the Martis Sidus of Manilus. But this was located in the sting and tail; the claws, as [Gk] Jugum, or the Yoke of the Balance, being devoted to Venus, because this goddess united persons under the yoke of matrimony. It was supposed to govern the region of the groin in the human body and to reign over Judaea, Mauritania, Catalonia, Norway, West Silesia, Upper Batavia, Barbary, Morocco, Valencia, and Messina; the early Manilius claiming it as the tutelary sign of Carthage, Libya, Egypt, Sardinia, and other island of the Italian coast. Brown was its assigned color, and Pliny asserted that the appearance of a comet hre portended a plague of reptiles and insects, especially of locusts.

Although nominally in the zodiac, the sun actually occupies but nine days in passing through the two portions that project upwards into Orhiuchus, so far south of the ecliptic is it; indeed, except for these projections, it could not be claimed as a member of the zodiac.

Scorpon is famous as the region of the sky where have appeared many of the brilliant temporary stars, chief among them, perhaps, that of 134 BC., the first in astronmical annals, and the occasion, Pliny siad of the catalogue of Hipparchos, about 125 BC. The Chinese She Ke confirmed this appearance by its record of the "strange star" in June of that year, in the sieu Fang, marked by [.....] and others in Scorpio. Serviss thinks it conceivable that the strange outburst of these novae in and near Scorpio may have had some effect in causing this constellation to be regarded by the ancients as malign in its influence. But this character may, with at least equal probablity, have come from the fiery color of its _lucida_, as well as from the history of the constellation in connection with Orion, and the poisonous attributes of its earthly namesake.

In southern latitudes Scorpio is magnificently seen in its entirety, nearly 45 degrees,--Gould catolguing in it 184 naked-eye stars.

Along its northern border, perhaps in Orphiuchus, there was, in very early days, a constellation, the Fox, taken from the Egyptian sphere of Petosiris, but we know nothing as to its details.

"Antares" The Ariabians Kalb al Akrab, the Scorpion's Heart, which probably preceded the [Gk] and Cor Scorpii of Greece and Rome respectively.

In Buffie Johnson's '***Lady of the Beasts***' (Harper, San Francisco, 1981) pgs 332-335, there are illustrations and photos of statuatary and pottery which show the representation of the Scorpion Goddess, as Selket, a woman with the lower torso taking the shape of a scorpion wiht a raised tail. On her head is the "horned" headdress with the disk between the horns,the horns and sun disk of Isis. (New Kingdom 1570-332 bce). A Stamp seal showing two scorpions protecting the rosette of the goddess Inanna, from Sumer, ca 3300 bce, and a statue of Selket wearing a scorpion on her head, as well as a drawing from Ur, ca 2400 bce showing the goddess giving birth guarded by scorpions.

In the '***Book of the Dead***' seven scorpions accompany Isis, when her son Horus was bitten by one scorpion of the most deadly species, her scorpion friends saved

her son out of love for her...and bit the son of a woman who had refused to help, then with her magic, Isis then saved the bitten boy. (A classic shamanism motif(. Selket is shown as beneficial when associated with Isis, and it is possible that the "other" woman is Isis's dark aspect.

Selket symbolizes resurrection into a new life beyond earthly existence. "Gathering the setting sun into her outstretched arms she becomes the link between the living and the dead and helps the dead accomodate themselves to their new land. In another aspect, Selket isunited with Sirius, as a consequence the star if placed in her crown." (ibid. p. 334) Johnson also compares Chamunda, the scorpion deity of the central Indian tradition with the other scorpion goddess with the endowment of poison which indicates her connection with death and rebirth.

"The Scorpion expresses the vital spirit in humans which, transformed, becomes the divine pneuma. One of its symbols is the scorpion which stings itself to death (E. A. Wallis Budge, '***The Gods of the Egyptians***' vol. 2 (New York: Dover Publications, Inc., 1969), 377-78.

"The association between serpent and scorpion, both sudden and dangerous stingers, appears in the Babylonina and Greek astrological sign of Scorpio, which corresponds to the Ctyptian sign of the autumn equinox, the serpent. In esoteric traditions, the scorpion is recognized as a spiritual insect rhough its gift of self-immolation and rebirth. The venom of the scorpion is said to contain its own antidote."

The Scorpion as the dual Mother, the one who gave birth to and then "swallowed" the divine son (sun) is found in Egyptian myth as the Scorpion which killed Horus, sending him to his midwinter death and resurrection as his Mother Isis gave him rebirth. Spirits of the four points of the year were called Sons of Horus and placed as small images on the pharoah's tombs...a man, bull, lion and scorpion or serpent...which seem to have become the four angels of the Apocalypse.

Istar, Babylonian, "Star" was the Great Goddess who appears as Ashtoreth, Anath, Asherah. She was refered to as the Great Whore, and described in Revelation 17:5 as Babylon the Great, the Mother of Harlots. Another of her titles was the Goddess Har, who called herself the compassionate prostitute.

Interestingly enough, in the Voluspa there is mention of the Hall of Har, where Gullveig was mentioned as being, who was "held up by spears" and who supposedly started the war between the Vanir and the Aesir by being attacked in

the hall of Har...which is usually translated as Odin. <G> There might be a better explanation, now that I think of it... I wonder how I missed that before.

Anyway, Ishtar was also called in Bablyonian prayers: The Light of the World, Leader of Hosts, Opener of the Womb, Righteous Judge, Lawgiver, Goddess of Goddesses (Vanadis?), Bestower of Strength, Framer of all Decrees, Lady of Victory, Forgiver of Sins, among many other 'kennings'. Other sources suggest Ishtar was the same Great Goddess as Dea Syria, Astarte, Cybelle, Aphrodite, Kore, Mari, Mari-Ana and others. Preceding her though were supposedly the Sumerian Goddess Inanna, who rescued and/or gave birth to Dumuzi her sacred son/lover just as Ishtar did with Tammuz. Correlating to both was the Egyptian goddess Isis, who was the "Oldest of the Old," and the "Goddess from whom all becoming Arose," and her title was the same as the Queen Mother of Egypt's.

Apuleius, a Roman philosopher, poet and Isis-worshipper, addressed her under several goddess names: For the Phrygians that are the first of all men call me the Mother of the gods of Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Pahphian Venus; the Cretans, which bear arrows, Dictynian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusinians, their ancient goddess Ceres; some Juno, others Bellona, others Hecate, others Ramnusie...the Egyptians, skilled in ancient lore, worship me with proper ceremonies and call me by my true name, Queen Isis. (Richard Knight, '***the Symbolical Language of Ancient Art and Mythology***'. New York: J.W. Bouton, 1892.)

Isis/Nephthys was, or were, the Egyptian version of the creating-and-destroying Goddess, who were also typified as "weeping goddesses." And with other goddesses of this type were known as Guardians and Keepers of the Dead, and with the power over life and death, and healing. They can be found in shamanic traditions the world over as the Underworld deity and as the Lady of the Beasts.

[Gk] 'Statio Isidis', the bright Antares having been at one time a symbol of Isis.

This part becomes particularly interesting to me, since the Isidis is very similar to a term used for a particular group of ladies, comparable to the Disir of the Norse tradition, the OHG 'it is' or OE "ides" meaning applied to earthly women, but also used in kennings as 'goddess.' As a term for 'woman' it also has the meaning of 'virgin'.

The worship of the Disir occurred during the winter nights. And interesting correlation that could be made is that the Celtic and the Norse "winter" rites both involve some of the same archetypes and ceremonies, especially the duality of life and death and the door being open and "unguarded" at that time. The Wild Hunt Motif would be a defining factor here, including both the Dark Mother and the Lord of Death. The disir had two appearances, bright (swans feathers) and black (raven or crow feathers)...they were psycho-pomps, and hardly distinguishable from Valkyrie at times. In the Wild Hunt they were accompanied by various Gods, Herne, Woden and others in various traditions and countries.
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mazes in myth

Valkyrie

I've been working with the labyrinth myths and stories myself. And there is another version or way of viewing the Maiden at the center of the labyrinth that I thought you might be interested in. The maze/labyrinth theme is central not only to the Celtic legends, but the Norse and others besides European. In some of the turf/snow games still played with the 'classical' unicursal labyrinth the Maiden at the center is guarded or held by a troll.

In the symbolic analysis of the hero rescuing the maiden from the labyrinth there is the concept of the hero going through a rebirth process and recapturing the feminine, intuitive side of his nature (according to folks who like to do this sort of thing). In many of the later Grail stories, the hero soon abandons the feminine, rejecting it. Those that don't are the ones who remained with the old faith, with the "abandoning" ones the ones who rejected the feminine and went with the male dominant religion of Christianity.

The maze can be interchangeable with a dragon or serpent in the same sort of stories as meaning basically the same thing, since the labyrinth is a symbol of a descent and ascent of death and rebirth through the Earth Mother. Old Anglo-Saxon castles were guarded by mounds of earth with basically the same name as dragon. At the center of the Underworld maze is also found the castle and the Cauldron of Regeneration or Plenty.

Women undergoing the traditional challenge and initiation comparable to the Underground journey, were "given" to the trolls. The trolls, being the underground guardians (and not the nasty demons Tolkein and other Christians made them out to be...just ask any Swede) taught the girl secrets as she "served" in the Underworld, in many legends for Frau Holle, who has many well-known counterparts, including Hel, Annwyn, Hecate and others. This is a fairly well known theme in fairy tales

also, but not as well recognized as being an initiatory story as the Heroic journeys are.

In many Northern folktales, a girl is "given" to the trolls, or abandoned in the woods. In some stories she with her brother, in others she is alone, and the hunter is told to kill her. This journey into the wilderness is the beginning of her wandering through the maze. Or in some of the stories she is taken to a castle and beset with tasks that she must accomplish in order to "marry" the king or prince. She spins straw into gold with the help of the trolls, dwarfs or gnomes, all names for the Underworld beings who guard the fertility of the Upperworld. The spinning of straw into gold is the power of insuring the crops come to fruitful harvest as the grass winds through the season to gold. She is usually set three tasks by either the King who will marry her, or the Queen Mother of the Prince.

When she accomplishes the tasks set for her, she "claims" the masculine side of herself and "marries" or becomes united with her masculine side.

The story is told in different ways, but the journey to the center of the labyrinth/maze is form of the Spiral Dance of life and death. One of the themes that is found in conjunction with these stories are the ones that have the "poison" apple in them. The apple was a symbol of life and rebirth for many ancient cultures. Apples were associated with the Roman/Etruscan goddess Pomona, the Greek Hera, Demeter, Morgan in her Crone form in Celtic legends, and Holle or Hel in Norse and Germanic legends. Idunn was the Maiden form of Holle or Hel, who kept the apples of immortality in a basket. In the Volsung Saga it tells of the belief that a man could be preserved in death by the apples given to him by his wife. In other legends children are conceived after eating a magical apple. When the Bible was translated, the apple of life and death was found in the Garden of Idunn.

The Apple, Rose and Hawthorn are all members of the same family. The Hawthorne, especially as a hedge or protective enclosure is found with the maze, either protecting it, or actually forming the walls. They are sacred trees/plants, the first to begin blooming in the spring. The Hawthorn is especially sacred because it

can have blossoms, ripe fruit and ripening fruit on it at all times, as well as protective thorns.

I'm posting from the Seattle, Washington area of the United States.

Blessings

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Pagan Semantics

By: Deborah Kest
To: Rose Dawn
Re: PAGAN SEMANTICS

Rose Dawn:

> ⇒ OK, having some more thoughts about this. If there is/are one/two original 'creators,' the system would still be polytheistic if the original(s) created a bunch of gods/demi-gods and cut 'em loose so to speak--not assigning them roles in the grand scheme of the original(s)? If so, what would be a counter-example--something like Yahweh & Son and the angelic hosts? I think I'm following you, it's just a bitch to put into words, LOL!

It's hard to imagine an original creator with a grand scheme who would "cut 'em loose."

"Well, yes, I have this plan, you see. And things are going pretty well according to plan. But this demi-god was supposed to be in charge of the dinosaurs, and he really doesn't do his job very well. So I'm afraid I'm going to have to fire him, and let him shift for himself."

Just an extra force in the universe, which doesn't really play any role at all in the "grand scheme?" This would be rather contradictory if the Grand Poo-Ba were omnipotent and omniscient, for if he wanted things to work according to plan, he would always have the power to make them work.

But, much to my distress, I taught Neoplatonism in my sections this week. One of my students, (the only one who has displayed a mystical bent), has been to section every single time, and I was relying on him to defend the Neo-Platonists. Figures this would be the only time he oversleeps.

The reason the Neo-Platonists bother me so much is that they do have the different levels of reality schtick, with The One, aka "The Good" at the top of the ladder. Because the cause is greater than the effect, (the first premise which I don't

accept), The One emanates from itself the next level of reality, Intellect. (I still don't understand how something which is in no way differentiated, entirely uniform, could cause anything. After all, isn't causation a process involving some sort of differentiation?) But, anyway, like the sun emanates the halos around it without diminishing itself, or without being anything other than what it is, so too does The One have great fecundity and emanates Intellect. Intellect is still unified, as a mind thinking upon itself. But insofar as it can have thoughts, it has differentiation within its unity. Intellect is the act of unifying. All of the things it thinks on are Platonic Forms, like Beauty, which unify all of the particular instances (of beauty) in our world, (and all other worlds which the World-Soul spins). But Intellect doesn't think of the particular, it thinks only of true Beauty, true Justice, etc. It is not separate from all of these forms, so the way it thinks is from the perspective of each form onto all of the other forms. So from Beauty it contemplates Justice and Equality, and from Justice it contemplates Beauty, etc.

Well, somehow in all of this pure thinking on itself, it too emanates another less perfect level of reality, which is Soul, explained as the higher Soul, or World-Soul, and the lower Soul, or our souls. The World-Soul is less fertile than the level before, so it can't manage to produce real babies, but "less real" babies, imitations of the Forms in the mind of Intellect. So it spins all of the myriads of combinations of Forms, aka our world.

This process of causality, where the effect is always inferior to that which causes it, continues down to the point where no causality is possible any more. This point is Prime Matter, which has no form left at all. As something approaches Prime Matter, it is less and less formed, less and less intelligible. Something is ugly not because it partakes in a form of ugliness, but because it does not partake in the form of beauty at all. This breakdown of order is responsible for what we call evil. According to Plotinus Prime Matter *is* Evil.

This would suggest that either The Good is responsible for Evil, or there is more than one principle in the universe, which would deny the premise on which The One is based. The way they try to weasel out of this problem is by saying that Prime Matter is the least real of all, or that it isn't real. That doesn't mean that evil doesn't exist, but it exists because of holes, which are in themselves nothing-ness. It's like Swiss cheese. Swiss cheese has holes, but the holes are in themselves not anything. You wouldn't say that Swiss cheese is made up of cheese and holes, but that there are places in the cheese which simply lack cheese. Holes can't make up anything. So too Prime Matter can't cause anything.

Well, anyway, the reason I laid the skeleton of the system out is because Neoplatonism would seem to be a system whose first cause was The One, and who followed necessarily according to a single principle, to produce a manifold which is, in a sense, independent of its "creator." But though there is order, there isn't a divine plan, in that The One can't have any goals. It just emanates from itself, from which all else is derived. The manifold is independent of The One because it isn't itself The One. While there are unifying principles which can only be derived from Unity itself, because they are not perfectly uniform, they are not part of The One. The One can't have parts!!!

So, are they monotheists, (The One), duo-theists, (The One and Prime Matter), polytheists, (all of the levels of the hierarchy of reality, which includes levels of spirits which I didn't spell out), or all of the above? One could argue for all of the options, since The One is responsible for all, (but then where does matter, the building stuff of our world, come from, if by itself it is evil), and since the efficient causes of every phenomenon we experience comes from the lower deities, not The One itself.

If I *had* to accept such a system, (which I don't feel myself obliged to accept at all, since the arguments which Plotinus and Proclus give are terribly flawed), I would be inclined to favor polytheism, since even though The One is the first principle, not everything is incorporated into The One. In fact nothing is, since that would violate its Unity. So, The One is sort of off by itself, just emanating, while the efficient cause of our world is the World Soul, and all of the levels of spirits can have their hand in our pie. It's my understanding that the Neo-Platonic hierarchy of spirits is what much of magic is still based on today. Their nature isn't determined by The One, except insofar as they are caused by The One and this process of diminishing causation, which makes them worse than that which caused them. They have more unity than we do, being higher up the chain, but less than The One. So while they couldn't do terribly dis-unified things, they can still do somewhat dis-unified things, and thus aren't determined. If they aren't determined by The One, then they are powers unto themselves, and the ones which actually do stuff which matters to us.

⇒ Well, the "specific group" would be neo-pagans, of course. But then the argument is circular, and I'm not surprised that you would be confused. I think there is such a thing as neo-pagans. They are defined, more or less, by a few distinguishing traits: polytheism, feminist spirituality, environmental spirituality, and belief in/use of magic. (This would be my starting list). (Again, none of the traits

are either necessary or sufficient, except *maybe* polytheism, as sufficient, but not necessary.) So, if we start with the foundation of neo-pagans, then their reclamation would be of religions which resemble that which they seek.

Rose Dawn:

⇒ OK. It still sounds a little tautological to me! I definitely also think there is such a thing as neo-pagans, but the major identifier for me personally is that they define their religion *as* neo-pagan, which is also tautological... oh hell, my head hurts. Reminds me of a local GLAAD meeting a while back; roundtable discussion, topic: What Is A Lesbian? (After much discussion, the answer everyone agreed on was 'Anyone who says she is.')

I think the way to get out of the tautology is to differentiate between the questions "what are they" and "how are they identified." My foundation was that there *is* such a thing as a Neopagan, and I gave a rough description/definition. Your challenge was that *is* is dependent on *what we know to be the case*. If our knowledge is dependent on their self-identification as a Neopagan, we are back in the circle again. I'd like to break the circle by claiming that *is* is not dependent on what we know to be the case. There are Neopagans, separate from the issue of identification of Neopagans. The issue of identification is important for different purposes, but not to the purpose of whether there are Neopagans.

If we break the circle, and give rough starting definitions, then the reclamations would be of those religions which have traits which would fit those starting definitions. This means that if just anyone found something appealing from ancient times, and worked to reclaim it, it wouldn't automatically get the label "Pagan." The "just anyone" would have to fit the rough starting definition, or convince the rest of us to include them in a revised definition, before they would count as Neopagans, and their reclamation count as "Pagan." Furthermore, if a Neopagan wanted to reclaim something which had nothing to do with religion, that wouldn't count as Pagan either.

Rose Dawn:

⇒ Hmm, I don't think I was looking at it in terms of counting them as pagans. I seem to recall you'd questioned whether Hinduism had features that neo-pagans would find desirable,

Yes, but I had made the argument that the fact that they wouldn't apply the word to themselves wasn't sufficient to prove that we shouldn't apply the word to them, if they had the features which we thought oafs Pagan. Since the purpose of our discussion is to better understand our own word, we are concerned with whether, as we use it, it fits them, whether they use it or not.

Rose Dawn:

> ⇒ And I was pointing out the beliefs/practices of different denominations that might be attractive to various neo-Pagan religions. But yes, I'd say the argument against counting them as Pagans is pretty much spot-on. If not originally a neo-Pagan word, it definitely *was* a western word, no? As to the second, I hadn't even considered it & it's an interesting point. I wouldn't say it was an argument in favor of counting them as Pagan, but there's a lot of truth in it!

Why isn't it an argument in favor of counting them as Pagan? If the major things which we use to define Paganism we share with them, and if their sects are closer to some of our "sects" than the sects of each respective religion (understood loosely) are to each other, why not?
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The Anglo - Saxon Rune Poem

By: Steph Parker

Anyway, here is the Anglo-Saxon Rune poem. The OE version is in West Saxon though the spelling hasn't been regulated (though I'm using the standard 'ae' for 'ash' and 'th' for 'thorn' and 'eth'). The translation will be Anthony E. Farnham's from A Sourcebook in the History of English as it's much too late for me to bother doing my own and I'll be too busy over the next few days.

Where the number '7' appears that is the Old English equivalent of the ampersand (&) and should be read as 'and' or 'ond'.

One last point - the poem here has not been proofread so there is a chance that there are errors in the transcription (particularly with omission of the letter 'e' as there is a slight problem with my keyboard).

Feoh byth frofur fira gehwylcum -
sceal theah manna gehwylc miclun hyt daelan
gif he wile for drihtne domes hleotan.

(Wealth is a joy to every man -
but every man must share it well
if he wish to gain glory in the sight of the Lord.)

Ur byth anmod 7 oferhyrned,
felafrecne deor, feohteth mid hornum,
maere morstapa: thaet is modiy wuht!

(Aurochs is fierce, with gigantic horns,
a very savage animal, it fights with horns,
a well-known moor-stepper: it is a creature of courage!)

THorn byth thearle scearp, thegna gehwylcum
anfeng ys yfyl, ungemetun rethe
manna gehwylcun the him mid resteth.

(Thorn is very sharp, harmful to every man
who seizes it, unsuitably severe

to every man who rests on it.)

Os byth ordfruma aelcre spraece,
wisdomes wrathu and witena frofur
eadnys and tohiht. and eorla gehwam

(Os is the creator of all speech,
a supporter of wisdom and comfort of wise men,
and a blessing and hope to every man.)

Rad byth on recyde rinca gehwylcum
sefte, and swithhwaet tham the sitteth onufan
meare maegenheardum ofer milpathas.

(Journey is to every warrior in the hall
pleasant, and bitingly tough to him who sits
on a might steed over the mile-paths.)

Cen byth cwicera gehwam cuth on fyre,
blac and beorhtlic, byrneth oftust
thaer hi aethelingas inne restath.

(Torch is to every living thing known by its fire;
bright and brilliant, it burns most often
where the princes take their rest within.)

Gyfu gumena byth gleng and herenys,
wrathu 7 wyrthscype, 7 wraecna gehwam
ar and aetwist the byth othra leas.

(Generosity of men is an ornament and praise,
support and dignity, magnificence and existence
to every suffering man, who is otherwise destitute.)

Wenne bruceth the can weana lyt,
sares and sorge, and him sylfa haefth
blaed 7 blysse and eac byrga geniht.

(Joy he possesses who knows few woes,
pain and sorrow, and has for himself prosperity and bliss,

and also the abundance found in the fortified dwellings of men.)

Haegl byth hwitust corna, hwyrft hit of heofones lyfte,
wealcath hit windes scura, weortheth hit to waetere syththan.

(Hail is the whitest of seeds, it comes down from the air of heaven,
the gusts of wind toss it about, afterward it turns to water.)

Nyd byth nearu on breostan: weortheth hi theah oft nitha bearnum
to helpe and to haele gehwaethre, gif hi his hlystath aeror.

(Necessity is oppressive to the heart: yet it often becomes for the children of
men a help and salvation for each, if they have hearkened unto it.)

Is byth oferceald, ungemetum slidor,
glisnath glaeshluttur gimmum gelicust,
flor forste geworuht, faeger ansyne.

(Ice is extremely cold, excessively slippery,
it glistens glass-clear, most like to gems,
it is a floor wrought by frost, fair of sight.)

Ger byth gumena hiht, thon God laeteth,
halig heofones cyning, hrusan syllan
beorhte bleda beornum and thearfum.

(Year (the growing season) is the hope of men, when God,
holy king of heaven, causes the earth to give forth
shining fruits to wealthy and to needy.)

Eoh byth utan unsmethe treow,
heard hrusan faest, hyrde fyres,
wyrtrumun underwrethyd, wynn on ethle.

(Yew is a tree with unsmooth bark,
hard and fast in the earth, keeper of fire,
supported by roots, a joy in the land.)

Peorth byth symble plega and hlehter
wlancum [and wisum], thar wigan sittath
on beorsele blithe aetsomne.

(Peorth is always sport and laughter
to the noble [and the wise], where men sit
together in merriment in the mead-hall.)

Eolhx secg eard haefth oftust on fenne,
wexeth on wature, wundath grimme,
blode breneth beorna gehwylcne
the him aenigne onfeng gedeth.

(Eolhx-sedge has its home most often in the marsh,
it grows in the water, wounds cruelly,
darkens with blood every man
who touches it in any way.)

Sigel semannum symble bith on hihte,
thonn hi hine feriath ofer fisces beth,
oth hi brimhengest bringeth to lande.

(Sun is always a hope to seamen,
when they guide the sea-steed over the fish's bath
until it carries them to land.)

Tir bith tacna sum: healdeth trywa wel
with aethelingas, a bith on faerylde
ofer nihta genipu, naefre swiceth.

(Tir is a sign to remember: it holds faith well
with princes, is always on course
above the mists of the nights, it never wanders or deceives.)

Beorc byth bleda leas, bereth efne swa theah
tanas butan tudder, bith on telgum wlitig,
heah on helme hrysted faegere,
geloden leafum, lyfte getenge.

(Birch (referring to the poplar?) is seedless, yet without fruit it nevertheless

puts forth sprouts; it is beautiful with its branches,
lofty in its crown, fairly adorned,
sprung from shoots, pressing aloft.)

Eh byth for eorlum aethelinga wyn,
hors hofum wlanc, thar him haelethe ymb
welege on wicgum wrixlath spraece,
7 bith unstyllum aefre frofur.

(Horse in the presence of warriors is a joy to princes,
a steed proud of its hoofs, where mounted men
and wealthy exchange speech about him,
and is ever a joy to the restless.)

Man byth on myrgthe his magan leof -
sceal theah anra gehwylc othrum swican;
fortham Dryhten wyle dome sine
thaet earme flaesc eorthan betaecan.

(Man in merriment is beloved of his fellow -
yet shall every one betray the other;
for this reason God wills by his decree
that the unhappy flesh be committed to the earth.)

Lagu byth leodum langsum gethuht,
gif hi sculun nethan on nacan tealtum
7hi saeytha swythe bregath
and se brimhengest bridles ne gymeth.

(Sea is to men a thing which seems everlasting,
if they must dare to venture on the unsteady and untrustworthy ship
and the sea-waves greatly terrify them
and the sea-steed cares not for its bridle.)

Ing waes aerest mid Eastdenum
gesewen secgun, oth he siththan est
ofer waeg gewat; waen aefter ran.
THus Heardingas thone haele nemdun.

(Ing was first among the East-Danes
visible to men, until he later eastward
departed over the sea; his chariot followed him.
Thus did the Headings invoke that hero.)

AEthel byth oferleof aeghwylcum men,
gif he mot thaer rigtes and gerysena on
brucan on bolde bleadum oftast.

(Homeland is most precious to every man,
if he may therein enjoy justice and courtesies
in his house, in frequent and abundant prosperity.)

Daeg byth Drihtnes sond, deore mannum,
maere Metodes leoht, myrgth and tohiht
eadgum and earmum, eallum brice.

(Day is the envoy of the Lord, dear to men,
the great light of God, happiness and hope
to blessed and to miserable, an enjoyment for all.)

Ac byth on eorthan elda bearnum
flaesces fodor, fereth gelome
ofer ganotes baeth: garsecg fandath
hwaether ac haebbe aethele treowe.

(Oak is for the children of men on earth a provider of meat
(acorns are food for swine); it journeys continually over the bath
of the gannet: Neptune the spearman proves
if the oak keep faith in honorable fashion.)

AEsc bith oferheah, eldum dyre,
stith on stathule, stede rihte hylt
theah him feohtan on firas monige.

(Ash (used for spears) is very tall, precious to men,
stubborn in standing, holds its place well
even though many men attack it.)

Yr byth aethelinga
wyn and wyrthmynd,
faestlic on faerelde,
7 eorla gehwaes
byth on wicge faeger,
fyrdgeatewa sum.

(Yr is for every prince and noble
a joy and an honor, it is fair on a horse,
dependable on an expedition, a fine piece of military equipage.)

Ior byth eafixa,
fodres on foldan;
waetre beworpen,
and theah a bruceth
hafath faegerne eard,
thaer he wynnum leofath.

(Ior is of the river-fish, and yet always partakes
of food on land; it has a fair home,
surrounded by water, where it dwells in joy.)

Ear byth egle
thonn faestlice
hraw colian,
blac to gebeddan:
wynna gewitath,
eorla gehwylcun
flaesc onginneth
hrusan ceosan
bleda gedreosath,
wera geswicath.

(Earth is loathsome to every man
when relentlessly the flesh, the carrion body,
begins to cool, lividly to accept marriage
to its fellow dust: blossoms fall,
joys pass away, friendships fail.)

Wyrd wes eower weard.
Steph

Traditional Aboriginal myth, which was printed in Web of Wyrd #10

Back in the Dreamtime, Gidja the Moon lived by the river with the Bullanji people. They made fun of him, because he was round and fat, with little stringy legs and arms. Gidja loved Yalma, the Evening Star, but she laughed at him too. So Gidja made a magic circle of stones, and at dusk every night, sat in his circle and sang of

his love for Yalma. He made so many songs! So, Yalma agreed to marry him and the Bullanji people held corroboree for them. Now Yalma had a baby daughter - Lilga, the Morning Star. Lilga would go hunting with her father, Gidja. One day, while gathering honey, a limb fell off a tree and crushed Lilga, so she died. This was the first time that anyone had ever died. Poor Gidja mourned his daughter, but the Bullanji people were afraid, and blamed Gidja for bringing death to the world. When Gidja carried his little Morning Star in her coffin over the river, some men cut the ropes holding the bridge, and he fell into the river. The coffin drifted out to sea, and today, you can still see little Morning Star shining out at sea. Gidja clamed out of the river, and made a fire. He carried a
bright burning brand from the fire, and walked through the forest. The people saw him and were afraid. The they saw it was Gidja, and were angry. They tried to kill him, but couldn't, so they picked him up and threw him up into the sky. As he rose up, he cursed the people, and said they would all die, and remain dead. But he, and the grass, would die, and would come back to new life. And so it is. Gidja grows fatter and fatter, and then fades away like a little old man. Lilga though, shines brightly. Just like he said, Gidja comes back to life. At dusk on the third day after he dies, you can see him again, floating like a baby's cradle, waiting to start again.

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Christmas Custom

by Rick Hayward

Now that Christmas is fast approaching and the year has once more come full circle, most of us will soon be busy adorning the house with brightly colored decorations, a Christmas tree and all the other paraphernalia that goes to create a festive atmosphere.

Holly and mistletoe will almost certainly be included in our decorations as evergreens have been used in the winter festivities from very ancient times and definitely long before Christianity appeared on the scene.

What Christians celebrate as the birthday of Christ is really something that was superimposed on to a much earlier pagan festival--that which celebrated the Winter Solstice or the time when the Sun reaches its lowest point south and is reborn at the beginning of a new cycle of seasons.

In Northern Europe and Scandinavia it was noted by the early Christian scholar, Bede, that the heathens began the year on December 25th which they called Mother's Night in honor of the great Earth Mother. Their celebrations were held in order to ensure fertility and abundance during the coming year, and these included much feasting, burning of lamps, lighting of great fires (the Yule fires) and exchanges of gifts.

The Romans, too, held their great celebrations--Saturnalia--from December 17th to 25th and it was the latter date which they honored as the birthday of the Unconquered Sun. The Saturnalia was characterized by much merry-making, sometimes going to riotous extremes, with masters and slaves temporarily exchanging roles. The use of evergreens to decorate the streets and houses was also very much in evidence at this great winter festival.

That we now celebrate the birth of Christ at the same time is largely due to the early Church Fathers who found it was much easier to win converts to the faith by making Christ's birthday coincide with an already long established pagan festival. In fact, it wasn't until the 4th century that Pope Julius I finally established the 25th as the official birthday of Christ; earlier Christians differed widely as to this date--some choosing September 29th, while others held that January 6th or March 29th were the correct dates.

As we have seen, the pagan element in Christmas lives on in the festival at the Winter Solstice. But these elements are also very much alive in our use of evergreens as decorations at this time of year.

Like most evergreens, the holly and mistletoe have long been held to symbolize eternal life, regeneration and rebirth.

Holly, with its bright red berries and dark spiky foliage, has been revered from ancient times as a symbol of life everlasting. It was associated with strength and masculinity and was considered useful in the treatment of various ailments which were seen to lower the vital spirits.

In old England, a decoction of holly leaves was considered a cure for worms; but most of all this prickly evergreen was looked upon as a luck bringer--particularly in rural areas where a bunch of holly hung in the cow shed or stable was thought to favor the animals if placed there on Christmas Eve. Many people used to take a piece of holly from the church decorations at Christmas as a charm against bad luck in the coming year. Holly was also considered a very protective tree which, if planted outside the house, was believed to avert lightning, fire and the evil spells of witches.

An old holly spell describes how to know one's future spouse. At midnight on a Friday, nine holly leaves must be plucked and tied with nine knots in a three-cornered cloth. This is then placed under the pillow and, provided silence is observed from the time of plucking until dawn the next day, your future spouse will come to you in your dreams.

In certain areas of Wales, it was thought extremely unlucky to bring holly into the house before December 24th and if you did so there would be family quarrels and domestic upheavals. You would also be inviting disaster if you burned green holly or squashed the red berries.

Turning now to mistletoe, it seems that this is by far the most mystical of the plants associated with Christmas and has, from very ancient times, been treated as magical or sacred. It is often included in modern Christmas decorations simply for the fun of kissing beneath it and, though this seems to be a peculiarly English custom, it probably harks back to the mistletoe's association with fertility.

The real reason why mistletoe is now associated with Christmas is very much a carry-over from ancient practices, when it was considered as somehow belonging to the gods. The Roman historian, Pliny, gives an early account of how the Druids would hold a very solemn ceremony at the Winter Solstice when the mistletoe had to be gathered, for the Druids looked upon this unusual plant, which has no roots in the earth, as being of divine origin or produced by lightning. Mistletoe which grew on the oak was considered especially potent in magical virtues, for it was the oak that the Druids held as sacred to the gods.

At the Winter Solstice, the Druids would lead a procession into the forest and, on finding the sacred plant growing on an oak, the chief priest, dressed all in white, would climb the tree and cut the mistletoe with a knife or sickle made of gold. The mistletoe was not allowed to touch the ground and was therefore caught in a white linen cloth.

On securing the sacred mistletoe, the Druids would then carry it to their temple where it would be laid beneath the altar stone for three days. Early on the fourth day, which would correspond to our Christmas Day, it was taken out, chopped into pieces and handed out among the worshippers. The berries were used by the priests to heal various diseases.

Mistletoe was considered something of a universal panacea, as can be gleaned from the ancient Celtic word for it--uile, which literally translated means 'all-healer'. A widespread belief was that mistletoe could cure anything from headaches to epilepsy; and indeed modern research has shown that the drug guipsine which is used in the treatment of nervous illnesses and high blood pressure is contained in mistletoe.

Until quite recently the rural folk of Sweden and Switzerland believed that the mistletoe could only be picked at certain times and in a special way if its full potency as healer and protector was to be secured. The Sun must be in Sagittarius (close to the Winter Solstice) and the Moon must be on the wane and, following ancient practices, the mistletoe must not be just picked but shot or knocked down and caught before reaching the ground.

Not only was mistletoe looked upon as a healer of all ills, but if hung around the house was believed to protect the home against fire and other hazards. As the mistletoe was supposed to have been produced by lightning, it had the power to protect the home against thunder bolts by a kind of sympathetic magic.

Of great importance, however, was the power of mistletoe to protect against witchcraft and sorcery. This is evident in an old superstition which holds that a sprig of mistletoe placed beneath the pillow will avert nightmares (once considered to be the product of evil demons).

In the north of England, it used to be the practice of farmers to give mistletoe to the first cow that calved after New Year's Day. This was believed to ensure health to the stock and a good milk yield throughout the year. Underlying this old belief is the fear of witches or mischievous fairy folk who could play havoc with dairy produce, so here mistletoe was used as a counter magic against such evil influences. In Sweden, too, a bunch of this magical plant hung from the living room ceiling or in the stable or cow-shed was thought to render trolls powerless to work mischief.

With such a tremendous array of myth, magic and folklore associated with it, reaching far back into the pagan past, it is understandable that even today this favorite Christmas plant is forbidden in many churches. Yet even the holly and the ivy, much celebrated in a popular carol of that title, were once revered as sacred and magical by our pre-Christian ancestors.

In view of what has been said, one could speculate that even if Christianity had never emerged it is more than likely that we would still be getting ready for the late-December festivities, putting up decorations, including holly and mistletoe, in order to celebrate the rebirth of the Sun, the great giver and sustainer of all earthly life.

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Bylaws Of The Church Of All Worlds, Inc.

As amended by General Meeting August 9, 1992

PREAMBLE Section 1:

Recognizing the necessity for the affirmation of life in a world choked by the worship of death, we, the Priesthood and Councils of the Church of All Worlds do re-establish and re-ordain on this fair planet a vital new Pagan religion, dedicated to the celebration of Life, the maximal actualization of Human potential, and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth. To which end we do hereby adopt and enact the following Articles:

ARTICLE I Name

Section 1:

The name of the corporation shall be the Church of All Worlds, Inc., and is a non-profit religious organization, incorporated under the laws of the States of Missouri and California.

ARTICLE II Purpose

Section 1:

The purpose of this Corporation shall be as outlined in the Articles of Incorporation; and specifically the following:

A. To present an alternative to war, hatred, violence, frustration, insecurity, fear, ignorance, jealousy, brutality, dishonesty, apathy, misery, loneliness, guilt, anxiety, alienation, paranoia, dominance, killing, force, hypocrisy, envy, malevolence, irresponsibility, intolerance, prejudice, persecution, greed, addiction, authoritarianism, and presently established religions and institutions, and to aid and support individuals in their rejection of these;

B. To provide mutual help and encouragement in the search for meaning and identity through association with similarly oriented fellows in a context of acceptance and love;

C. To aid individuals and groups in the maximal actualization of Human potential and the realization of ultimate individual freedom and personal responsibility: to help people become what they potentially are;

D. To furnish a central headquarters and branch offices (called Churches, Nests, Centers, or Temples) through which seekers may locate and communicate with each other, and to buy, sell, own, hold, mortgage, or otherwise encumber, lease, or otherwise hold and dispose of real and personal property necessary to properly establish, fit up, and maintain such places;

E. To encourage reading, study and growth on the part of members and friends, and to make available literature in various relevant fields;

F. To publish newsletters, papers, magazines, pamphlets, books, directories and other materials deemed appropriate to the purposes of the Church by the Board of Directors or their delegated authority;

G. To work, associate, and affiliate with other similarly oriented individuals, churches, agencies and groups promoting peace, love, joy, freedom, brotherhood, conservation, personal awareness and development, celebration of life and the eco-psychic recovery of Natural Wilderness, and to aid and support such people in such efforts as shall be found not to be in conflict with the purposes and principles of this Church;

H. To establish and maintain Wilderness sanctuaries, retreats, camps, and communities in various regions;

I. To establish and maintain schools, colleges, libraries and research facilities based on the principles of the Church;

J. To receive money, property, and values of every kind heretofore donated, contributed, collected, and held, and to receive, and hold money, property and values of every kind that might be donated, contributed, collected and held, for the benefit of this religious organization;

K. To engage in and promote any functions, services and activities deemed appropriate, necessary or expedient for the purposes of the Church by the Board of Directors , their delegated authority, or the directors of the various subsidiary groups;

L. To do all in our power to increase the total degree of consciousness, individually, collectively, and Synergically, at all levels of Being, in the unfolding course of emergent evolution;

M. To provide all possible means for recycling the bodies of deceased members consistent with eco-psychic awareness and personal will;

N. To make provision to establish and ordain various sacraments of the Church of All Worlds.

ARTICLE III Membership

Section l:

Membership shall consist of those who understand the principles of the Church, who have made written application, paid the annual dues, and have been accepted by the Board of Directors or their delegated authority. The form of application shall be that approved by the Board of Directors or their delegated authority.

Section 2:

Members whose annual dues are current shall be referred to as active members, with full voting privileges and discounts at paid functions. Those whose dues are in arrears shall be regarded as inactive members, and their voting privileges and discounts at paid functions shall be suspended until such time as they renew their memberships with a payment of the annual dues.

Section 3:

Membership shall be organized in degrees of ranking, as follows:

A. Three Rings of three Circles each, to be known (from outer to inner) respectively as Seekers, Scions, and Priests/Priestesses, or Clergy.

B. Members may be referred to by designation of a Circle, one through nine.

ARTICLE IV Seekers

Section 1:

The First Ring shall consist of Seekers, to be identified by the color green, as used on membership cards, newsletters and in ceremonial vestments. They shall be grouped in the following three Circles, by qualifications to be determined by combined Councils of all Rings;

A. First Circle (identified with the planet Pluto and its symbols.)

B. Second circle (identified with the planet Neptune and its symbols.)

C. Third Circle (identified with the planet Uranus and its symbols.)

ARTICLE V Scions

Section l:

The second Ring shall consist of Scions, to be identified by the color red, as used on membership cards, newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles by qualifications to be determined and amended by the Board of Directors:

A. Fourth circle (identified with the planet Saturn and its symbols.)

B. Fifth circle (identified with the planet Jupiter and its symbols.)

C. Sixth circle (identified with the planet Mars and its symbols.)

Section 2:

Duties of Scions shall include management of various Church programs, functions, and activities, as well as studies directed toward qualification for the Clergy, determination of qualifications for advancement through First and Second Rings, and any other such duties as may be determined by the Board of Directors.

Section 3:

In the event no Priest or Priestess is available to serve an established Nest, the Scion who takes on major responsibility for coordinating that Nest shall be designated High Scion by consensual agreement of the members of said Nest.

The High Scion shall assume the administrative and organizational functions normally assigned to Clergy, until such time as said High Scion or any other member of said Nest shall become ordained. If members of the Nest desire, the position of High Scion may rotate among qualified members of the Nest.

Section 4:

In areas where no Nest exists, Scions may, with the approval of the Board of directors, establish proto-nests of the Church of All Worlds, Inc.; such proto-nests shall conduct meetings in accordance with the Bylaws and principles of the Church of All Worlds and shall forward monthly reports of activities to the Board of Directors via the Membership Officer.

Section 5:

In special cases the Church may license a Scion of 6th Circle as a Minister and issue Ministerial Credentials, which shall consist of a Ministerial Certificate and wallet-sized ID card. Licensed CAW Ministers shall function as the equivalent of Chaplains, and be authorized to perform such sacraments as authorized by the Council of the Third Ring. In order to qualify for this special status, the Scion must present a Ministerial Proposal to the Board of Directors indicating the nature of the Scion's intended Ministry and his/he qualifications to fulfill it. Examples of such Ministries shall include (but not be limited to): Prison Ministries, Hospital Ministries, Armed Services Ministries.

ARTICLE VI Clergy

Section 1:

The Third Ring shall consist of Priests and Priestesses, to be identified by the color purple, as used on membership cards, in newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles, by qualifications to be determined and amended by the Board of Directors.

A. Seventh Circle (identified with the planet Earth and its symbols.)

B. Eighth Circle (identified with the planet Venus and its symbols.)

C. Ninth Circle (identified with the planet Mercury and its symbols.)

Section 2:

Duties of the Clergy shall include hosting and officiating at various ceremonies and services, administering the sacraments, writing and preparing rituals, arranging meetings and councils, supervising the training of Seekers and Scions, sponsoring and aiding postulants to the Clergy, voting for and serving as members of the Board of Directors, maintaining communications with other Nests, and any other such duties as may be determined by Councils of the Third Ring or the Board of Directors.

Section 3:

The Priest and/or Priestess establishing a Nest or assuming responsibility for an established Nest shall be known as High Priest or High Priestess of that Nest. The duties of High Priest or High Priestess include primary responsibility for all Church activities in that Nest, including reports to the Board of Directors, and any other such functions as they themselves shall determine, subject to approval by the board of Directors. The term of office for High Priests and High Priestesses shall customarily be for a period of not more than seven years, during which time it shall be the duty of such persons to select and train their successors. Any High Priest or High Priestess who does not step down before this seven year period is up may, at any time after the seven years, be summarily eliminated at the consensual agreement of the rest of the Nest.

Section 4:

Ordination into the Priesthood may be bestowed upon Scions who have completed all the currently stated qualifications of the Sixth Circle and have been recommended for the Seventh by any sponsoring member of the Clergy, provided the candidate has first been approved unanimously by the Board of Directors through the submission of such data as the Board may choose to require.

ARTICLE VII Primate

Section 1:

The primary authoritative and not authoritarian spokesperson for the Church of All Worlds shall be known as the Primate, and shall hold this position for as long as he or she can adequately demonstrate his or her capability to perform its duties and functions, or until successfully challenged for the position by a would-be successor, or for life, or for as long as he or she desires to hold the position. Any of the foregoing conditions may serve to limit the term of office of the Primate.

Section 2:

Duties of the Primacy shall include all appropriate duties of a general spokesperson, coordination and integration of programs, activities, information and input included in the Church gestalt, and coordination of relationships with other groups within the larger Pagan and Neo-Pagan community. It shall be the responsibility of the Primate to keep well informed enough on all phases of both the Church of All Worlds and Paganism/Neo-Paganism as a whole that such duties may always be competently and effectively performed.

Section 3:

As the Primate is largely an honorific position awarded by the membership in respect for a person's years of service to the Church of All Worlds, a successor may or may not be chosen upon the discontinuation of one Primate's term of office. Should it be desired, a successor shall be chosen by the same method as any other elected official.

ARTICLE VIII Directors

Section 1:

Management of the Corporation shall be vested in a Board of Directors, consisting of not less than three nor more than thirteen persons, consisting of a representative of each chartered subsidiary and the following officers: President, Vice-President in charge of Membership, Treasurer, and Secretary. A minimum of one-third of the Board of Directors shall be members of the Clergy. The Board can approve the calling of qualified persons among the membership to the positions of Secretary and Treasurer by unanimous decision. An individual may hold the position of an officer and a representative of a subsidiary group, if necessary. Decision-making shall be by consensus, but if agreement cannot be reached, decisions will be made by two-thirds majority vote. In such a case, the votes of all members of the Board of Directors are equal, regardless of the Ring status of the person voting.

Section 2:

At the first annual meeting of the Board of Directors, the Board shall elect from its own number, a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall serve as officers both for the Board of Directors and for the Corporation. At the discretion of the Directors, the same person may serve in more

than one office. The President and Vice-President in charge of Membership must be members of the Clergy.

Section 3:
The powers of the Board of Directors shall be those usually assigned to such Directors. They are subject to limitation or specification at any meeting of the Board or the Third Ring. They shall specifically include the following powers:

A. To call regular or special meetings of the Directors, the Councils, or of the membership, on initiative of the President, or by mutual agreement of two or more of the Directors.

B. To make rules and regulations not inconsistent with the laws of the State of California or the Bylaws of this Corporation, for the guidance of officers, Directors, and members.

C. To make rules and regulations for the use and management of all Church property, whether real or personal, and to change such rules and regulations at such time and in such manner as to said Board of Directors, or Directors of subsidiary groups, shall seem right and proper.

D. To accept, review, and approve or reject applications for Priesthood, and to issue certificates of ordination to those applicants who shall have fulfilled their qualifications and shall have complied with the requirements of the rules, Bylaws, and Articles of Incorporation, and who are recommended by their High Priests or High Priestesses, to serve as Clergy or for other special purposes recognized by act of the Board of Directors.

E. To issue certificates of Charter to members in other areas when they wish to establish a local Nest, or to establish Subsidiary Organizations, upon conditions to be determined by the Board.

F. To determine what shall be due and reasonable compensation to be paid any member of the Corporation for services rendered to or for the Corporation, affecting one or more of its purposes.

G. To maintain, at the Central Nest, confidential files on all members, active and inactive, and such other records as may be deemed necessary adequately to carry out the purposes of the Corporation.

Section 4:

The Board of Directors shall have full power and authority to borrow money on behalf of the Corporation, including the power and authority to borrow money from any of the members, Directors, or officers of the Corporation, and to otherwise incur indebtedness on behalf of the Corporation, and to authorize the execution of promissory notes, or other evidences of indebtedness of the Corporation, and to agree to pay interest thereon to sell, convey, alienate, transfer, assign, exchange, lease, and otherwise dispose of, mortgage, pledge, hypothecate, and otherwise encumber the property, real or personal, and the franchises of the Corporation to purchase, lease, and otherwise acquire property, real and personal, on behalf of the Corporation; and generally to do and perform, or cause to be done and performed, every act which the Corporation may lawfully do and perform.

Section 5:

The Board of Directors shall have summary power by vote of a two-thirds majority of its members to suspend, or to expel and terminate the membership of any member of the Church, including the Priesthood and the Board of Directors, for conduct which in its opinion disturbs the order, dignity, business or harmony, or impairs the good name, popularity or prosperity of the organization, or which is likely in its opinion, to endanger the welfare, interest or character of the organization, or for any conduct in violation of these Bylaws or of the rules and regulations of the Corporation, which may be made from time to time. Such action by the Board of Directors may be taken at any meeting of such Board upon the initiative of any member or members thereof. The proceedings of the Board of Directors in such matter shall be final and conclusive, unless overruled by majority vote of the Council of the Third Ring, acting as a Board of Appeal. It is expected that any Clergy serving on such a Board will absent themselves if s/he is unable to be impartial, or is affected personally by the decisions of such a Board.

Section 6:

The Board of Directors shall constitute a nominating committee for Directors to serve on the Board. Their recommendations shall be presented by the Secretary to the Council of the Third Ring at any regular meeting. Other nominations may be made by any member present at the said meeting.

ARTICLE IX Officers

Section 1:

The officers of the Corporation shall be a President, a Vice-President in charge of Membership, a Secretary, and Treasurer. Other officers may be created by resolution of the Board, not to exceed thirteen. Doubling of roles is permissible with the agreement of the Board.

Section 2:

The term of all offices shall be one year.

Section 3:

The President shall be the chief executive officer of the Corporation, and shall preside at all meetings of the Board of Directors. S/he shall have general charge of the business of the Corporation, and shall execute, with the Secretary, in the name of the Corporation, all deeds, bonds, contracts, and other obligations and instruments authorized by the Board of Directors. The President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 4:

Unless the Board of Directors shall specify otherwise, the Vice-President shall be the regularly designated authority to act on applications for membership and ordination, and may head a committee which performs this task. It shall be the responsibility of the Vice-President to keep addresses and other information relating to membership up-to-date. The Vice-President shall be vested with all the powers and shall perform all the duties of the President, in case of the absence or disability of the President. The Vice-President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 5:

The Secretary shall keep records of all regular and special meetings of the Board of Directors, and forward these records to the members of the Board and the Third Ring. The Secretary shall also mail notification to members of the Third Ring and the Board of the time, place, and planned agenda of the regular Board meetings. Subsidiary representatives are asked to send the secretary a record of the quarterly business of each subsidiary three weeks prior to the regular meeting, for inclusion in the quarterly meeting notes. Notices should be sent at least two weeks prior to each regular meeting, and as

early as possible before a special meeting. The Secretary also serves as the correspondent of the Corporation with persons representing the State of California, and files whatever reports and forms may be required by the State on an annual or ongoing basis.

A. In case of the absence or disability of the Secretary, or refusal or neglect to act, notices may be given and served by the President, or by the Vice-President, or by any person authorized by the President or the Vice-President, or by the board of Directors. Section 6: The Treasurer shall receive and safely keep all funds of the Corporation and deposit same in such bank or banks as may be designated by the Board of Directors. Such funds shall be paid out only on the cheque of the Corporation signed as directed by the Board of Directors. The Treasurer shall also control the keeping of the books and accounts of the Corporation, and is responsible for the filing and payment of any monies required by the State of California. Subsidiary representatives are responsible for the forwarding of quarterly financial records of each subsidiary to the Treasurer in advance of each quarterly Board of Directors meeting.

ARTICLE X Councils

Section 1:

Seekers of the First through Third Circles shall be the general laity, and shall relate peripherally to the Inner Circles, members serving on committees, participating in open meetings, and fulfilling any other such functions as shall be designated by members of the Second and Third Rings.

Section 2:

Scions shall constitute the Council of the Second Ring, or the Scion Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the First Ring. This council shall have one representative sit on each meeting of the First Ring as Chairman. This Council shall fulfill any other particular functions as shall be designated by members of the Third Ring, and may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 3:

Clergy of the Seventh through Ninth Circles shall constitute the Council of the Third Ring, or the Clergy Council, which shall function in the interests of the Corporation in such matters as cannot conveniently be brought before a

regular or special meeting of the First or Second Rings. This Council shall have one representative sit on each meeting of the Second Ring as Chairperson. This Council shall fulfill any other such functions as shall be designated by the Board of Directors, and may hold such regular or special meetings as shall be found necessary to adequately carry out the purposes of the Corporation.

Section 4:

The officers of the Board of Directors shall constitute the Executive Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the Board of Directors or of the Ring councils. This Council may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 5:

Each Nest shall establish a Nest Council, which shall function in the interest of that Nest in such matters as cannot appropriately or conveniently be brought before meetings of any of the other aforementioned Councils or the Board of Directors. The Nest Councils shall deal with all those matters which are the exclusive concern of the particular individual Nests, rather than of concern to the Church or Corporation as a whole. Such Nest Councils shall consist only of Second and Third Ring members of such Nests, in number not to exceed thirteen. Application for membership on a Nest Council must be made in person before the assembled body of the Council, during which the applicant should be questioned on his or her reasons for wanting to serve on the Council and his or her understanding of the principles and purposes of the Nest and the Church. Acceptance to the council must be by unanimous vote or consensus of the current Nest Council membership. Candidates for Priesthood must first have served at least six months on a Nest Council, and that Council must unanimously approve the candidate's application for ordination before it can be submitted to the Board. The advancement and training of members of each Nest through the Second Ring shall be under the supervision of the Priesthood of that Nest, who may consult the Nest Council if such consultation shall be found useful or necessary. Second Ring members who are not affiliated with a particular Nest shall be trained under the supervision of the Priesthood of the Central Nest. At meetings of the Nest Councils, the High Priest, High Priestess, or High Scion shall be Chairperson, and shall be familiar with the rudiments of parliamentary or consensus procedure.

Section 6:

Any of the aforementioned Councils are authorized to appoint such committees as shall be found useful in the conduct of the activities of the Corporation.

Section 7:

Each of the aforementioned Councils and Committees shall elect or appoint, for any term necessary, such officers as may be found necessary to the conduct of the Councils. Such offices shall include a Secretary, whereby minutes shall be taken and notices of meetings disseminated. Section 8: General membership shall have the prerogative of vetoing any action taken by the Board of Directors, which it finds objectionable. Such veto to be taken by two-thirds majority at the Annual meeting.

ARTICLE XI Nests

Section 1:

The basic local organizational/congregational unit of the Church of All Worlds shall be the nest. A nest is a group of Church members, with at least one member 4th Circle or above, organized in a local area to learn about, discuss, and creatively practice the purposes of the Church. Nests shall be largely autonomous units which have agreed to adopt and practice the values and purposes of the Church and have, after applying to the Board, been granted a charter by the Board of Directors pursuant to a recommendation of the Nest Coordinating Council.

Section 2:

In order to form a nest, a group of at least three Church members of at least 2nd Circle must apply to the Nest Coordinating Council for a charter as a proto-nest, or Chapter. Chapter charters are issued a the discretion of the Nest Coordinating Council. In order to be granted a full Nest Charter, a group must function for at least a year and a day and have at least one member who has reached the level of Scion (4th Circle). Granting of a Nest Charter will be by vote of the Board of Directors.

Section 3:

Nests chartered by the Board of Directors shall be legal subsidiaries of the Church of All Worlds as incorporated under the laws of the States of Missouri and California. Nest shall not have the power to incur debt in the name of the Church of All Worlds.

Section 4:

The Board and Clergy of the Church of All Worlds do not wish to impose any doctrinal restraints upon local nests beyond the requirement that their activities be in accord with the purpose of the Corporation as stated in Article II of these bylaws. The board and Clergy in fact encourage creativity and innovation on the part of all local nests and groups in the lawful pursuit of the goals of the Church of All Worlds.

Section 5:

The Board of Directors does, however, reserve the right to revoke either a Chapter or Nest Charter on the recommendation of either the Council of the Third Ring or the Nest Coordinating Council for one of the following reasons:

A. The conduct at its meetings and public functions or in its public statements is found to be incompatible with the purposes of the Corporation as stated in Article II of these Bylaws, or contrary to the laws of the United States or the State of residence of the Nest or Chapter;

B. The conduct or statements of the Nest or Chapter in its meetings and public functions or in its public statements, in the judgment of the Board of Directors, reflects unacceptable discredit on the Church of All Worlds, its purposes, members and Clergy;

C. The Board of Directors has reason to believe -- on recommendation from either the Council of the Third Ring or the Nest Co-coordinating Council -- that the chartered group is not truly functioning as a Nest or Chapter in that the contact person of that Nest or Chapter does not respond to queries, show evidence of membership or the holding of regular meetings or other evidence that the Chartered Nest or Chapter is, indeed, functioning as a viable organizational unit of the Church of All Worlds.

ARTICLE XII Meetings

Section l:

General meetings of the Corporation shall be held in conjunction with the first yearly meeting of the Board of Directors. Regular meetings of the Board of Directors shall be held quarterly, approximately three weeks before cross-quarter Sabbats. The first annual meeting shall propose the meeting dates for

the remaining quarters of the year. Special meetings may be held whenever deemed necessary.

Section 2:

Notice of the Annual Meetings of the General Membership shall be made each year at least one month in advance of the date of the meeting by a special mailing to all registered members of the Church of at least 2nd Circle. Notices of regular meetings of the Board of Directors, together with quarterly subsidiary reports and proposed agenda items, shall be sent to members of the Board two weeks prior to such meetings by the Church Secretary. Notice of special Board meetings shall be made as early as possible. Notice of regular meetings of other councils shall be sent to relevant members two weeks in advance by the appropriate council secretary, and notices of special meetings, as early as possible. Meetings of Nest Councils shall be held at least quarterly, the frequency and dates to be determined by said councils.

Section 3:

The privilege of decision-making at any meeting shall be limited to those present who are actual active members both of the Church and of the particular Council or Ring convening the meeting. If the number present is thirteen or less than thirteen, all decisions must be made by consensus, and if consensus cannot be reached, by a two thirds majority. If the number present is greater than thirteen, all decisions must be by a two-thirds majority vote. In meetings where more than thirteen voting members are present, the number of votes carried by each member shall be equal to the ring (1,2, or 3) that member has attained.

Section 4:

A quorum to conduct business shall consist of a number of voting members equal to two-thirds majority plus one of the members of that particular council.

Section 5:

The fiscal year of the Corporation shall be from January l to December 31, inclusive.

ARTICLE XIII Subsidiary Operations

Section 1:

The Corporation, acting through the Board of Directors or their delegated authority, may organize, charter, establish, and operate such subsidiary operations, agencies, groups, and institutions as may be found necessary or expedient adequately to carry out the purposes of the Corporation.

Section 2:

Each subsidiary shall send a representative to serve on the Board of Directors. The subsidiary representatives shall be responsible for reporting the activities of the Subsidiary to the Board, and for relaying information from the Board to each subsidiary. In addition, the subsidiary representatives shall submit reports to the Secretary and the Treasurer detailing the activities of each subsidiary.

Section 3:

Chartering and serving as Directors of subsidiary organizations is open only to active members of the Church with Scion or Clergy status. Under exceptional circumstances, and by special dispensation of the Board of Directors, a project or provisional subsidiary may be approved for inception by a Church member of only 3rd Circle status, conditional upon that person's attainment of 4th Circle within a year from the date of approval, or the appointment within that time as a Director of the aforesaid subsidiary of another active Church member of at least 4th Circle. Subsidiaries should begin as projects or provisional subsidiaries and be considered for full subsidiary status if they have been active for two years and two days. Provisional subsidiaries should send a contact person to the Board of Directors' meetings.

Section 4:

The governance of subsidiaries shall be by Directors and Councils, the combined total number of which must always be an odd number, from one to seven, of whom one to three shall be designated Directors. Should the subsidiary be authorized to open a bank or checking account, there shall be three approved signatories on the account, at least one of which must be a Scion or Clergy. Directors of subsidiaries must be Scions or Clergy, but other members of the subsidiary councils may be any active members of the Church that the subsidiary Directors wish to delegate.

Section 5:

Decision-making in subsidiary councils should follow the procedures outlined in Article XI, Section 3 above.

ARTICLE IV Amendments

Section 1:

Amendments or changes in these Bylaws may be made by recommendation of the Board of Directors at the Annual meeting, by unanimous vote or consensus of voting members present.

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A Pagan Sacrament of Holy Communion

(as performed in the Church of All Worlds)
by Morning Glory Zell

The Priestess, Priest and Congregation sit in a circle, with the Priestess to the right of the Priest, on the ground outside or the carpet indoors.

An altar is set in the center, with Bread and Water and either fresh flowers and greenery (when outdoors) or a potted plant (indoors).

When everyone is settled and silent, the Priestess begins the blessing:

Priestess:

Blessed be this Bread, the body of our Lord,
And Blessed be this Water, the blood of our Lady.
As our bodies are nourished by Their divine energy,
So let Them ever nurture our spirits.
We are the conscious product of Their eternal passion,

And so do we give Them our gratitude in celebration of Life.

The **Priest** takes the Bread from the altar and raises it aloft in consecration:

Priest:

Seed fallen on the wet Spring table,
embryos bedding in the night.
The Sun is joy on the Earth in the morning,
And the wheat reaches up for the food that is Light.

He holds his child to the Sun and would free him to the wind.
Then we take them both, Father and Son, both still young.
We fold them into tight brown loaves,
Rocks of Sun for the tables of the People.

The **Priest** takes a piece of the Bread and places it into the mouth of the person on his left with the words:

"May you always have sufficiency".

He then passes the plate on to that person, who does the same actions and gives the same blessing to the next person to the left, and so on round the circle. When the loaf comes around to the **Priestess** sitting on the **Priest's** right, she gives him his share while taking a small piece and crumbling it onto the Earth , if outdoors, or into the potted plant if indoors, saying:

"Mother Divine, take back what is Thine."

The **Priestess** then takes the chalice of Water from the altar and holds it aloft in consecration:

Priestess: Ice in the North will melt into the Earth.

She will soften and breathe again.
Water, sweetened by the lungs of the Earth, our Mother, runs
South To the houses of the people, and the clouds give birth and die.
They tremble on beds of air giving birth.
Their trembling rocks the Earth with thunder; all their life is gone.
Their last breath is in our cup,
Let us drink the rain.

The **Priestess** then holds the chalice to the lips of the **Priest** on **her** left, who drinks as she says:

"Water shared is Life shared."

He then holds the cup and repeats the phrase for the person on his left, and so it goes, clockwise, around the circle. Other phrases may be spoken, such as

"May you never thirst",
or
"Drink deeply".

As the chalice passes from each person, they link hands with those who already shared the water, until, as the chalice completes its round, all hands are joined. Finally the person to the right of the **Priestess** gives her back the chalice and the blessing, whereupon she pours out the remainder of the water onto the ground or the plant as a libation to the Earth, speaking again the words:

"Mother Divine, take back what is Thine."

She places the chalice back onto the altar, then returns to her place to link hands and complete the circle. Then may follow a silent meditation, a chant or song, a breathing exercise to raise energy, or whatever is desired. When the exercise or meditation has reached its conclusion, the **Priest** pronounces the Benediction:

Priest:

O Gracious Lady and Laughing Lord,

We would ever have Thee here with us.
Now the time is come to break the circle and return to the world.
May Thy love be ever with us and Thy wisdom guide our steps.
Blessed Be.

Everyone repeats the words "Blessed Be" simultaneously dropping the hands they are holding, thereby breaking the link and ending the Rite.
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Earthmom

"Well, for instance, who is this All-Mother you're always talking about?"

"Why, you are, Edward. . . The All-Mother. You're the All-Mother, I'm the All-Mother, that little bird singing out there, it's the All-Mother. The All-Mother is everything. The All-Mother is life..."

The primal and supreme deity of the ancient world, the oldest and most universally worshipped, was the Great Mother, Mother Earth. Images of Her date back to Aurignacian Cro-Magnon peoples, from 27,000 years ago, and are found all over the Eurasian continent from Spain to Siberia. For thousands of years before there were any male gods, there was The Goddess, and Her worship continued unabated clear up until its violent suppression by Iron Age patriotism. When and where worship of the Mother prevailed women and Nature were held in esteem. The Chinese called Her Kwan Yin; the Egyptians knew Her as Isis; the Navajo call Her Changing Woman. To the Greeks She was Gaia, and to many black peoples She is Yemanja. She is Aphrodite, the Goddess of Love, and She says: "All acts of love and pleasure are my rituals." She is also the ancient Crone Hecate, who gives us both wisdom and death. The Goddess is diversity. She represents both darkness and Light and Her worship is the reconciliation of opposites. There can be no such thing as a "Good Goddess" or an "Evil Goddess". Death is part of the natural cycle as night follows day and we accept it with grace as Her final gift. The search for Balance is the goal of Her people, and it is achieved by the acceptance of multiple paths and truths. Dion Fortune once commented that all goddesses are manifestations of the One Great Goddess whose identity is as the universal feminine spirit of Nature.

The eldest and greatest aspect of the Goddess is as Great Mother Nature, the all-encompassing energy of Universal Life. Her womb is the Quasar, the white hole through which all energy pours into creation, and Her all-devouring mouth is the Black hole itself through which all matter is consumed to be reborn once again as between Her thighs the universe is squeezed from spirit. Her energy then

coalesces into Matter-Mater: the Mother of all forms. She ignites, becoming the Star Goddess Nuit, whose galactic breast is our Milky way. Of Her are born star systems and planets including, of course, our very own Earth Mother, Gaia.

Because of the diversity of the Goddess, She is seen as manifesting in many different aspects. She is often called The Triple Goddess, which refers to Her link in the fertility cycle where She appears as Maiden, Mother and Crone. Some ancient cultures personified this Triplicity as the waxing, full, and waning Moon, and other three-faced Goddess aspects are familiar to us as the Fates, the Graces, the Furies, the Muses, or even as Faith, Hope and Charity. Another familiar division of Her aspects is into Mother and Daughter (Demeter and Persephone), or as Sisters/Lovers (Fauna and Flora). Such polarities are also important in Her worship. Sometimes the polarity can exist with two different aspects of the Goddess representing both poles, but more commonly it is the great gender polarity, for the Goddess is a deity of sexual loving.

She is Ishtar or Aphrodite, the eternal Lover who awaits with eager arms the mortal man brave enough to risk Her immortal favor. Many men have worshipped Her as a lover, but she may never be possessed, for She belongs only to Herself. She is Parthenos, the eternal Virgin (in the pre-patriarchal meaning "of her own household"). She represents the Strong Woman : not dominant, but independent. Her lovers are not truly human but divine. She has been the Beloved of many gods, and though jealous male gods eventually suppressed Her worship, She shared the co-rulership of Heaven and Earth for thousands of years of marital bliss. She is the inescapable Yin necessary for the cosmic balance of Yang/Yin. Symbols associated with Her (the Tree of Life, the Sacred Serpent, the Labyrinth) are found in all parts of the globe, at the heart of all the Mysteries, and underlying all the later accretions of successive religions. The search for Her is the search for our deepest ancestral roots. I am the star that rises from the twilight sea. I bring men dreams to rule their destiny. I am the eternal Woman; I am She! The tides of all souls belong to me-Touch of my hand confers polarity-These are the moon-tides, these belong to me.

Honor Thy Mother

In all the cultures where She is still worshipped, there is no confusion over Her identity : She is Nature, and She is the Earth. She is not an atavistic abstraction, not a mystical metaphor, not a construct of consciousness. Her body is of substance as material as our own, and we tread upon Her breast and are formed of Her flesh. "Walk lightly on the bosom of the Earth Mother," says Sun Bear, and

traditional Native Americans agree. Cherokee shaman Rolling Thunder emphasizes that "It's very important for people to realize this: the Earth is a living organism, the body of a higher individual who has a will and wants to be well, who is at times less healthy or more healthy, physically and mentally."3 Frank Waters, author of Masked Gods and Book of the Hopi, makes the same point::. . . To Indians the Earth is not inanimate. It is a living entity, the mother of all life, our Mother Earth. All Her children, everything in nature, is alive: the living stone, the great breathing mountains, trees and plants, as well as birds and animals and man. All are united in one harmonious whole.4 Renowned historian Arnold Toynbee, writing on "The Religious Background of the Present Environmental Crisis," also observed that: For pre-monotheistic man, nature was not just a treasure-trove of "natural resources". Nature was, for him, a goddess, "Mother Earth," and the vegetation that sprang from the Earth, the animals that roamed, like man himself, over the Earth's surface, and the minerals hiding in the Earth's bowels, all partook of Nature's divinity.5 Before ever land was, before ever the sea, Or soft hair of the grass, or fair limbs of the tree, Or flesh-colored fruit of my branches, I was : And thy soul was in me.

The Gaia Thesis

In order to understand the nature of the Earth Mother, we must first understand our own origins. Biologically, unisexual organisms are always considered to be female, since only the female brings forth life from her own body; in the act of reproduction single cells are referred to as mothers and their offspring as daughters. Each of us began our individual life as a single fertilized cell, or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the body of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. Blood cells race along our arterial highways, but we know them to be in fact minute components of the far vaster living beings that we ourselves are. Over three billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on, that original cell, the first to develop the awesome capacity for

reproduction, divided and re-divided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun. But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of a single vast living being: Mother Earth Herself. The Moon is Her radiant heart, and in the tides beats the pulse of Her blood. The protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And as in our own bodies, Earthly life was biologically female for the first 3 billion years, before sexual reproduction, complete with males, evolved around 600 million years ago. In evolutionary theory we say "ontogeny recapitulates phylogeny" (the development of the individual repeats the development of the ancestry); ancient people anticipated such scientific ideas when they intuitively conceptualized our planetary Divinity, like that first single cell, as feminine: our Mother Earth. The soul of our planetary biosphere is She whom we call Goddess. First life on my sources first drifted and swam. Out of me are the forces which save it or damn. Out of me man and woman, and wild-beast and bird. Before God was, I am.6". . . Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea: they are handed over to you." (Gen. 9:2-3)

Since the time of the Exodus, 3,500 years ago, Western Civilization has been pursuing a course that has taken it farther and three great monotheistic religions of the West, Judaism, Christianity and Islam, have from their beginning activity suppressed the worship of the Goddess, and have tortured and brutally murdered millions of Her people. Today, she is all but forgotten in the hearts of Her children, and Her body lies raped and ravished in the wake of human progress. The Goddess is the concept of feminine divinity incarnate. The denial of feminine divinity results in the oppression of all women, including Mother Nature. As Toybee says: The thesis of the present essay is that some of the major maladies of the present-day world: for instance the recklessly extravagant consumption of nature's irreplaceable treasures, and the pollution of those of them that man has not already devoured: can be traced back in the last analysis to a religious cause, and that this cause is the rise of monotheism. 5

This is not to say that all non-monotheistic religions have a perfect track record for the treatment of women in those societies. Certainly Hindu cultures revere various goddesses and yet are among the more sexist and female-suppressive societies in the modern world. Nevertheless, there is abundant

archeological evidence to indicate that things were not always as they are now, especially in truly ancient societies like India. Before the Aryan Indo-European invasion around 1,500 BCE many Neolithic and Bronze Age cultures, including the Harrapan culture of the Indus Valley and the Minoan people of Crete, had societies that appeared remarkably egalitarian. These societies were universally characterized by the worship of a powerful Great Mother whom the Hindu people still call Maha Devi Ma. She was later broken into a multiplicity of minor goddesses which were demoted to the position of wives or concubines of the gods. By the time sacred writings were codified in the Vedas, the Primal Goddess Maha Devi in India had been divided into a Triplicity of goddesses characterized as Creator, Preserver and Destroyer: Saraswati, Laksmi and Kali; respectively the consorts of Brahma, Vishnu and Shiva. In Greece, a similar process led to Kore, Demeter and Persephone (or Hecate) created from the original Cretan Rhea. Once the Great Mother had been married off She became easier to control and the way was paved for Her dowry of natural wealth to be handed over to the financial control of Her divine consorts. Whether this new mythical development was a simple mirror of the social diminishment of women's rights or whether it preceded it and was invoked as a justification is really a moot point. But the land, formerly tied to matrilineal territorial clans, passed into the hands of patriarchal kings and princes who began to treat it as their private property and to lay waste to the forests in order to build vast temples and palaces to house their harems and other slaves. The Goddess of Nature went from the position of being the body and soul of all that lives to that of a wife, mother and household servant. Many traditions have given lip service to the so-called "Female Principle," either in the form of a divided identity like the Hindu Shakti or as a semi-divine emanation. But the power of the Goddess of Nature has gradually lost its ability to inspire the necessary respect and reverence once accorded to the Source and Bearer of Life.

Where are You, then, Mother, whose strength was before All other powers? Your name is the only freedom.8 Pantheism is the view that everything in Nature is alive, and that all living is Divine. In that context, then, the simplest explanation of Divinity is as "an energy field created by all living things. It surrounds us, it penetrates us, it binds the galaxy together." (Star Wars: "The Force") Thus a pantheistic theology of Immanent Divinity ("Thou Art God/dess") contrasts sharply with the theology of Transcendent Divinity ("God is Out There") presented by most of "The World's Great Religions." Unlike the God worshipped by Christians, Moslems and Jews, the Goddess is not an all-powerful, indestructible, non-physical being who created the world and exists apart from it. Though Mother Nature is Life on the universal scale, Gaia, the Earth Mother is the very soul of this living planet, and she lives or dies as all life on this planet lives or dies. Mother, not

maker; born, and not made. Though her children forsake her, allured or afraid, Praying prayers to the God of their fashion, She stirs not for all who have prayed my children, too dutiful towards Gods not of me, Was not I enough beautiful? Was it hard to be free? For, behold, I am with you, am in you, and of you: Look forth now and see!6 "Earth Mother, Your Children Are Here!" Current environmental crises are legion. Chlorofluorocarbon chemicals are destroying the ozone layer in the atmosphere; industrial pollution is creating the greenhouse effect which will melt the polar icecaps, drowning the coastal regions; and the destruction of the rainforests and the pollution of phytoplankton in the seas is causing worldwide droughts. The problems are so vast and the politics of greed and corruption are so complex that it will truly take a miracle to reverse such global destruction. The only thing that can save us is a total and electrifying change of consciousness. Nothing short of a worldwide realization of our planetary awareness will bring home the desperation of our plight. We must activate our Gaian identification so that we regain our shattered empathy with the Spirit of Nature. We must become one with the Earth Mother in order to feel Her pain/our pain and make it stop before the cancer we have become reaches the terminal phase.

The word religion derives from the Latin religio; "relinking." The very purpose of true religion, then, is to heal the rifts and alienations which have caused us to become separated from the divine Source of Being: the rifts between humanity and Nature; between matter and spirit; between mind and body; between man and woman; between our own egos and the Soul of Nature. Recent books analyzing the trends of our wayward world have, with increasing frequency, been calling for a return to the worship of the Mother. So many wistful comments made by writers such as Merlin Stone, Mary Daly, James Lovelock, Judy Chicago, Dolores LaChapelle, Rene Dubos, Daniela Gioseffi, Paolo Soleri, Elizabeth Gould Davis, Arnold Toynbee, Joseph Campbell, Marija Gimbutas and Riane Eisler reflect a craving for such a religious revival. The truth is that such a revival has been going on for some time now: since the early 1960's:in the form of what we call the Neo-Pagan movement (from Latin paganus: “peasant" or country dweller: Paganism now refers to all nature religions). To the several hundred thousand Neo-Pagans who have been actively practicing and publishing for more than a quarter of a century, the greatest mystery of this religion is its continuing obscurity and invisibility to those such as the above-named writers, who continue to publish books advocating such a movement as this, while remaining ignorant that it is already in effect. The new Paganism encompasses many Nature-oriented groups such as Feraferia, Church of All Worlds, Madrakara, Bear Tribe, Venusian Church, Pagan Way, Church of the Eternal Source, Odinic Fellowship, Reformed

Druids, Earth Church of Amargi and Children of the Earth Mother. The largest contingent of modern Goddess-worshippers, however, is found in Witchcraft, or Wicca. Wicca is a pre-Christian European Pagan magical tradition; European Shamanism. The violent suppression to the point of eradication of the followers of Wicca by the Inquisition can only be compared to the Jewish Holocaust of Nazi Germany (estimates of the number of martyrs run as high as nine million!), but today the Craft is making a powerful comeback on the wings of the re-emergent Goddess.

The Neo-Pagan movement, and especially Feminist Witchcraft, has recently been joined by increasing numbers from the Women's Spirituality movement and lately also by many thinkers from the Deep Ecology movement and even such radical environmental activists as Earth First!. These are some of the forces which form the core of the movement to restore the Earth Goddess to Her rightful place; a movement which has its roots in the combined studies of feminism and ecology and is the logical spiritual application of such studies. If Witches can be priestesses of feminism, then Neo-Pagans are the chaplains of the ecology movement. The overall movement, though variously called Eco-feminism and Ecosophy, is truly an attempt at expressing Gaian Spirituality. These three streams of spirituality:Deep Ecology, Goddess Spirituality, and Neo-Paganism: have met and mingled with Native American, Hindu, Tibetan, Hawaiian and other ancient spiritual teachings and fused somewhat with the more nebulous New Age Movement. What is struggling to be born from this blending of pathways is a truly planetary religious metaphor that will transcend all the tradition-specific patterns in the same way the idea of Neo-Paganism absorbed and united a multiplicity of wildly differing but basically polytheistic religious groups in the 1970's. Perhaps what we are looking for could be called Gaean religion, because at the heart of our Unity is our identity as children of the same Mother: Gaia Herself; Mother Earth. It is said that it's a wise child who knows its own Mother! A brief digression on etymology here: Who is Gaia, that we would name a movement after Her? The name Gaia is the Greek name for the Earth Mother Goddess, She who was created by Light and by Love from the primal cosmic chaos. Pierced by the arrows of Eros, Gaia gave birth to all the plants, animals, gods and goddesses and of course the human race. So Gaia is the Mother of us all according to ancient Greek mythology.

From the moment that the people of Earth achieved the ability to observe the image of our planet spinning in all Her radiant blue-and-white splendor through the black velvet night, we have been impelled towards planetary identification. We must inevitably begin to think of ourselves as one planet, one people, one organism. The power of that image alone unites us, not to mention the concept that

the past three-and-a-half billion years of terrestrial evolution resembles one vast embryogenesis. Something is developing, hatching, unfolding as a self-reflexive mind capable of contemplating its own existence. Gaia developed increasingly complex eyes and extensions of Her eyes/our eyes in order to contemplate Her own image. And now, having seen Herself through our satellite eyes, She is awakening to consciousness. She has a face, an identity and now even a name, and so we inevitably come to identify ourselves through Her as Gaian.

A Gaian movement would be deeply committed to communication and education. Many tribal people and many of the old nature-based folk religions such as native Australians, Hawaiians, Siberians, Tibetans and Americans have come to the brink of extinction rather than to allow the mysteries of their sacred rites to pass outside their tribes. Others have realized the need to become more eclectic if they are to survive.

The Gaian movement is presently small and largely unrecognized, since it is anarchic and not evangelical, but it has tremendous potential in having no single head and presenting a genuine answer to so many of the world's problems. Its vision is, in fact, an idea whose time has come. Yet there are still many obstacles, and revolutions in consciousness rarely happen overnight. The greatest forces operating against a new Gaian renaissance are inertia and apathy. the watchwords of the .70s and .80s. But winds of change are blowing, and by the time the century turns we will see that once again Goddess is Alive and Magick is Afoot! And you who think to seek for me -Know that your seeking and yearning will avail you naught Unless you know the Mystery: That if that which you seek you find not within you, You shall never find it without. For behold: I have been with you from the beginning, And I am that which is attained at the end of desire.9

Footnotes:

1. Mack Reynolds, ***Of Godlike Power***, 1966, pp. 146-1472.
2. Dion Fortune, "***Charge of the Moon Goddess***"
3. Doug Boyd, ***Rolling Thunder***, 1974, p. 51
4. Frank Waters, "***Lessons From the Indian Soul***," *Psychology Today*, May 1973
5. Arnold Toynbee, "***The Religious Background of the Present Environmental Crisis***," International Journal of Environmental Studies, 1972, Vol. III
6. Algernon Charles Swinburne, "***Hertha***"
7. Tim Zell, "***The Gods of Nature; The Nature of Gods***," Gnostica #15, 1973

8. Ramprasad Sen, ***Grace and Mercy in Her Wild Hair; 18th Century Bengal***
9. Doreen Valiente, "***Charge of the Star Goddess***"
(This article was first written in 1978; revised and updated in 1990.)
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The Church of All Worlds, a Brief History

It all began on April 7, 1962, when, after reading Stranger in a Strange Land, Tim Zell and Lance Christie shared water and formed a water-brotherhood called "Atl" at Westminster College at Fulton, Missouri. During the mid-1960s the group was centered on the University of Oklahoma campus at Norman under the name Atlan Foundation. A periodical, The Atlan Torch (later The Atlan Annals), was published from 1962-1968. Following a move to St. Louis, Missouri, in 1968 the Church of All Worlds was legally incorporated. In March of that year, the first issue of Green Egg appeared and over the years made Tim Zell, its editor, a major force in Neo-Paganism, a term which Zell coined. CAW was the first Neo-Pagan/Earth Religion to obtain full federal recognition, although it was initially refused recognition by the Missouri Department of Revenue on the basis of its lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters. The ruling was overturned as unconstitutional in 1971. The Church of All Worlds took much inspiration from the science fiction classic, Stranger in a Strange Land by Robert Heinlein. In the novel, Valentine Michael Smith was a human being born on Mars and raised by Martians. Upon being brought to Earth, he established the Church of All Worlds, built around "nests", a combination of a congregations and an intentional communities. A basic concept was "grokking", i.e., the ability to be fully empathic. Heinlein's CAW emphasized non-possessive love and joyous expression of sexuality as divine union. Their greeting was "Thou art God" or "Thou art Goddess", a recognition of immanent divinity in each person. The basic theology of the CAW is a pantheism focused on immanent rather than transcendent divinity, which is worshiped in female as well as a male form.

The most important theological statement came in revelatory writings by Zell in 1970-73, on a theory which later came to be known as the Gaia Thesis, a biological validation of the ancient intuition that the planet is a single living organism, Mother Earth. Pantheists hold as divine the living spirit of Nature. Thus the CAW recognizes Mother Earth, the Horned God, the Green Man and other spirits of animistic totemism as the Divine Pantheon. Church of All Worlds was an early forerunner of the Deep Ecology movement. Through its focus on Mother Nature as Goddess and its recognition and ordination of women as Priestesses, CAW can also rightly be held to be the first Eco-Feminist Church. Its only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximal actualization of human potential and the realization of ultimate individual

freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth."

In 1974, CAW reported nests in Missouri, California, Illinois, Kansas, Wisconsin, Iowa, Wyoming, Minnesota, Pennsylvania, Tennessee, New Jersey, New York, and Ohio. It was then publishing two periodicals, Green Egg and The Pagan. Two years later Zell moved to Oregon with his new wife, Morning Glory, an ordained Priestess, for a rural life of writing, research and the practice of the religion he had developed. They left the administration of the CAW and the publication of the Green Egg in the hands of other Church leaders. After only a few more issues, the magazine ceased publication. Subsequently many Church Nests dissolved due to internal conflicts.

By the mid-1980s CAW survived only in California, focused around the sanctuary land bequeathed to the Church by its Bard, Gwydion Pendderwen. On and around this rural retreat, a Pagan homesteading community grew which included the Zells (Tim Zell had changed his first name to Otter in 1979 following a vision quest) and other long-time Church members who had moved to California, as well as many new people. Two new clergy were ordained during that time, Orion Stormcrow (a Church member since 1969) and Anodea Judith. (In 1991, Deborah Hamouris was ordained, bringing the present number of active clergy to six.) In the late 1980s, following Otter and Morning Glory's emergence from eight years of living in the wilderness, the Church of All Worlds began reorganizing under the leadership of Anodea Judith. The membership program was radically upgraded to include a Progressive Involvement Program (PIP), intensive training courses and a new members newsletter, The Scarlet Flame. Activities and membership increased dramatically during this period as CAW emerged from its slumber. The first issue of Green Egg (The Next Generation!) appeared in May, 1988, the 20th anniversary of its original publication. It has risen to a position of prominence among Pagan periodicals. Diane Darling, who joined the Church in the mid-'80s, is its editrix, Otter its publisher and designer. In 1991, with 52 pages and a four-color glossy cover, Green Egg won the Silver Award from the Wiccan/Pagan Press Alliance (WPPA) for "Most Professionally Formatted Pagan Publication". In 1992 Green Egg won the WPPA Gold Award for "Readers' Choice" as well as the Dragonfest Awards for "Most Attractive Format" and "Best Graphics". Diane won the Pentacle Award for "Favorite Pagan Editrix", and Otter for "Favorite Pagan Writer".

The non-fictional Church of All Worlds has grown far beyond Heinlein's dream. There are nine concentric circles of member involvement, named after the

planets and grouped into three rings. Each circle's activity includes study, writings, magical training, sensitivity and encounter-group experience, as well as active participation in the life of the Church. The First Ring, Circles 1, 2, and 3, is for Seekers, those who are only participants. Second Ring, Circles 4 through 6, is made up of Scions, members who help run the church. The clergy, Council of the Third Ring, consists of legally ordained priests and priestesses; longtime members who have worked through the other circles, undergone personal and leadership development, religious training, and completed the Church's ordination requirements. There are two governing bodies in addition to the Clergy: the Board of Directors, which determines policy and business matters, and the Fun Committee, which implements the activities and functions of the Church. The Fun Committee is made up of a Board member, a clergy member, and one representative from each of the church functions, such as Rites and Festivals, Publications, Membership, Communications and each subsidiary. There is an annual General Meeting to elect officers and make changes in the Church's ever-evolving Bylaws. Worship involves attending weekly or monthly Nest meetings usually held in the homes of Nest members. Autonomous nests are composed of at least three members of 2nd Circle meeting monthly or more often. The basic liturgical form is based on a circle where a chalice of water is shared around as part of the ritual part of the Nest meeting. Longer events are celebrated at the Church sanctuary, Annwfn, a 55-acres of land in northern California. Annwfn has a two-story temple, cabins, garden, orchard and a small pond. It is maintained by a small community of resident caretakers. In addition to the eight Celtic seasonal festivals, the Church holds handfastings (marriages), vision quests, initiations, workshops, retreats, work parties and meetings on the land. As of 1993, the Church has ten chartered nests in California, with others in Florida, Illinois, Arizona, Maryland, Wisconsin, Minnesota and Australia (where CAW has become the first legally-incorporated Pagan church in that country). A number of proto-Nests are in the process of forming. Current President is priest Tom Williams (a member since 1968). Otter is presently engaged in the formation of the Universal Federation of Pagans (UFP), a worldwide association with which he hopes to unify the global Pagan community. 1992 was the 30th anniversary of the Church. A Grand Convocation was held in August, with an attendance of nearly 300. Membership at the end of 1993 was around 600.

The Mission Statement of the Church of All Worlds is as follows: The mission of the Church of All Worlds is to evolve a network of information, mythology, and experience that provides a context and stimulus for reawakening Gaea, and reuniting Her children through tribal community dedicated to responsible stewardship and the general evolution of consciousness. Over the years, the

Church of All Worlds has chartered a number of subsidiary branches through which it practices and teaches its religion:

- Forever Forests : Box 212, Redwood Valley, CA 95470. Founded in 1977 by Gwydion Pendderwen; the ecology branch. Sponsors tree-planting events and rituals.

- Lifeways : 2140 Shattuck #2093, Berkeley, CA 94704. Founded in 1983 by Anodea Judith; the teaching branch. Offers workshops, classes, healing rituals, recovery programs, wilderness excursions, and training for the priesthood. Handles the Progressive Involvement Program.

- Nemeton : Box 610, Laytonville, CA 95454. Founded in 1972 by Gwydion Pennderwen and Alison Harlow; the marketing branch. Tapes and CDs, songbooks, T-shirts, philosophical tracts and books. Catalog available.

- Ecosophical Research Assn. (ERA) : Box 982, Ukiah, CA 95482. Founded in 1977 by Morning Glory Zell; devoted to research and exploration in the fields of history, mythology and natural sciences. Produced the Living Unicorn, the New Guinea Mermaid expedition and a Peruvian Pilgrimage.

- Holy Order of Mother Earth (HOME) : Box 212, Redwood Valley, CA 95470 Founded in 1977 by the Zells and Alison Harlow; magical and shamanic branch open only to trained initiates. Creates and conducts the Church's rituals and ceremonies.* Peaceful Order of the Earth Mother (POEM) : Box 5227, Clearlake, CA 95422. Founded in 1988 by Willowoak Istarwood; dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps and a quarterly magazine for Pagan youth, How About Magic? (HAM) :$7 per year.

- Green Egg : Box 1542, Ukiah, CA 95482. Award-winning quarterly journal of the New Paganism and the Gaian Renaissance, founded in 1968 by Otter Zell. Sample $6; subscription $15/yr. US bulk mail; $21/yr. US/Canada 1st class/envelope; $27/yr. trans-Atlantic; $30/yr. trans-Pacific.

- Annwfn : Box 48, Calpella, CA 95418. CAW's 55-acre land sanctuary and retreat in the Misty Mountains of Mendonesia. Write for Visitor's Policy.

- CAW Membership and General Correspondence : (Australian Headquarters) PO Box 408, Woden, ACT 2606.

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Neo-Paganism
An Old Religion for a New Age

by Otter G'ZellFounder, Church of All Worlds

As founder and priest of a Neo-Pagan church, I have often been asked to explain exactly what we mean by the term "Pagan". We find ourselves in the peculiar position of having a public image that was created not by ourselves, but by our persecutors. It is much as if the Nazis had succeeded in eradicating Judaism to the extent that, generations later, the common opinion of what the Jewish faith was all about was derived solely from the anti-Semitic propaganda of the Third Reich.

In Europe alone, from tens of thousands to millions (the figures are still in dispute) of Pagans were martyred by the Christian churches during the Inquisition and Witch trials. Those figures do not even count the millions of other Pagan peoples in North and South America, Africa, Polynesia, Melanesia and Asia who fell before the advancing plague of Western Christendom.

Today, the conception most people have of Paganism is the lurid one drawn by the Christian church to justify its own reign of terror, and bears about as much relation to reality as the similar propaganda Christianity once fostered about Jews. In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring Witchcraft to be a 'sect' and heretical. It was not ‘til the 14th century that the two religions came to grips.

All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed. At first victory occasionally inclined to the Pagans, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands whom they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the 'devil worshipers'.

What can have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in

agony unspeakable rather than deny their God. (Margaret Murray, The God of the Witches, 1931, Oxford GB 332, pp. 21-22)

'Pagan' does not mean "irreligious" or "barbarian". It is the correct anthropological term to describe indigenous folk religions, being derived from the Latin paganus, "peasant," which derives in turn from pagus, "village". The Latin comes from the Greek pagos, "standing stone," and paga, "sacred spring," representing, respectively, the male and female generative powers. Paganism is basically Nature worship. 'Pagan' is a proper noun or adjective denoting the name of a religion, and as such, is properly always capitalized, as is 'Jewish' or 'Hindu'.

Religions can be roughly divided into two distinct categories: the naturally evolving, indigenous "folk" religions of particular regions and peoples (the Pagan religions), and on the other hand the "revealed" religions: those religions owing their existence to a "revelation" taught by some great "prophet" and formulated in various creeds and dogmas. The latter category, of course, includes most of the "Great Religions of Mankind:" Judeo-Christian-Islamic, Buddhist, Confucian, etc. Though articulated by a great teacher, Lao-Tsu, Taoism is essentially Pagan in philosophy and attitude, while Hinduism and Shinto are Pagan in origin and essence even though they have become institutionalized as State religions.

Pagan religions are characterized by being "natural," both in origin and mode of expression, as opposed to the artificiality of constructed revealed religions. Paganism emerges out of the processes of Life and Nature, and continues to evolve as a living, growing, organic entity.

Revealed religions are like buildings: an architect (prophet) get an inspiration (revelation) and lays down his vision in blueprints (prophecy; scriptures). Then contractors, carpenters, masons, etc. (disciples and followers) build the structure more or less according to his specifications. It is made of non-living materials, and does not grow naturally; it is assembled. When it is finished, it cannot grow further, and begins to deteriorate, until it is eventually so outmoded and rundown it is demolished to make way for new buildings. A world of revealed religions is like unto a city, with all the problems (hunger, war, hatreds, crime, pollution, dis-ease) of a city, and for much the same reason: alienation from the life-flow.

A Pagan religion, on the other hand, is like a tree: it emerges alive from the Earth, grows, changes (both cyclically through the seasons, and continually in upward and outward growth), bears flowers and fruit, and shares its life with other living beings. It is not made or designed according to any blueprint other than

genetic. And when, after many thousands of years, perhaps, it should come to the end of its time, it does not pass from the world entirely, for its own progeny have, in the interval, begun to spring up all around, again from the Earth, and again, similar yet each unique. A world of Pagan religions is like a forest.

Paganism includes Animism, Pantheism, Shamanism and Totemism. (Witchcraft is the survival or reconstruction of European Shamanism; i.e., the magical arts of tribal peoples.) Pagan are the native religions of the American Indians, the Africans, the various Island peoples, many peasants in the mountains of Asia, the Aborigines of Australia, and, at one time, the Gaul's, Teutons, Norse, Celts and Faeries (as the invading Saxons called the pygmy Neolithic race they encountered in the British Isles). Long before they encountered Christianity, the Faeries (known to archaeologists as Pretani, or Picts) had been forced by the Saxons onto the inhospitable Heaths of Britain, later to be called "Heathens" by the Church. By 1500 CE, they had been virtually exterminated, save for those who managed to intermarry or exchange their infants for those of the invaders ("changelings"). Moreover, as it was later to do in the case of the Witches, who inherited much of the Faery lore and religion, the Church began a campaign to convince the world and future generations that these people had never existed in the first place, but were merely imaginary! The old Pagan religions were never "created". They had no founding prophets and no saviors. They grew up with their people, and their origins are lost in the mists at the dawn of humanity. What little we can trace indicates a descent from Paleolithic and Neolithic "fertility cults," hence the common symbols of the Earth Mother Goddess, the Green Man and the Horned God. The fecund embodiments of living Nature. We find them therefore unanimous in their veneration of Nature and their sensual celebration of life, birth, sex and death as expressed in the seasonal Festivals of the Sacred Year. All these Great Festivals of Paganism, wherever they may be found, correspond in common with the Solstices, Equinoxes, and other natural annual cycles of life (animal mating and birth seasons, planting, harvest).

Most of these remain with us today in more-or-less disguised form as the so-called "Christian" holidays of Christmas (Yule), Easter (Ostara), May Day (Beltane), Thanksgiving (Mabon or Harvest Home), Halloween (Samhain) and even Groundhog's Day (Oimelc). In addition to these six, there are two others, Litha (Midsummer) and Lughnasadh, comprising a total of eight Festivals (or Sabbats, as they are known, sometimes under different names, in Witchcraft). Thus it is obvious that the rich heritage of Paganism forms a solid foundation for the spontaneous emergence of a Neo-Pagan revival today. In the midst of our

current spiritual and ecological crisis, it is highly appropriate that natural religions are once again finding a place among the children of Earth.

Modern Neo-Paganism, however, is somewhat distinct from the Old Religion, in that it is to a large measure a relatively new phenomenon. Neo-Pagan religions are many and diverse. They range from the sublimely artistic Paradise vision and reconstruction of old Pagan Mysteries of Feraferia to the astrological divination and ancient Egyptian religion of the Church of the Eternal Source, and from the Wiccan-oriented myth and ritual of the Pagan Way to the transpersonal psychology, science fiction mythology and deep ecology of the Church of All Worlds.

All of the dozens of Neo-Pagan religions now in existence, and most of the countless sects of Witchcraft, however, do hold certain values in common, and it is these values which relate them to Paganism in the older sense.

One of the key values of Neo-Paganism is its insistence on personal responsibility. The Church of All Worlds expresses this in the phrase, "Thou art God/dess," implying total personal freedom and individual responsibility on the part of every one of us. Paganism has no concept of "original sin," and hence has no need of saviors. Neo-Pagans do not expect Divine retribution for breaking social taboos. Rather, concepts of "sin" and "atonement" are restated in the framework of ecological awareness and karma. If our actions are discordant and in opposition to the evolutionary flow of Life, we suffer the ecological consequences, in much the same way, and for exactly the same reason, as diseased cells in the body are attacked by the antibodies and other natural defenses. Whatever energy we put out returns to us multiplied threefold. Love returns love; hate returns hate. Robert Ingersoll observed: "In Nature there are neither rewards nor punishments; there are consequences". The total responsibility (and hence the total freedom) rests in our hands.

As in the Old Religion, Neo-Pagans conceptualize Divinity as manifest in the processes of Nature. Indeed, in a very literal sense, Mother Nature, Mother Earth, is "Goddess," and She has been recognized as such since time immemorial. Thus ecology is seen as the supreme religious study: "Nature is Divinity made manifest...It is creativity, continuity, balance, beauty and truth of life.

"Everything we encounter in the Biosphere is a part of Nature, and ecology reveals the pattern of that is-ness, the natural relationships among all these things and the Organic Unity of all of them as a Biosphere Whole. Thus ecology shows

the pattern of man's proper and creative involvement with Nature, that Nature which encompasses his own life and on proper relation to which his survival and development depend: Of all man's secular studies, ecology comes closest to bringing him to the threshold of religious relationship to his world. Ecology not only confirms the wonders of form and function that other secular studies have revealed, but it brings these into organic union with each other as one dynamic, living Whole; and it points out the conditions for the wellbeing of both this overall Unity and the parts that comprise it.

An intensive realization of these conditions, and of one's own immediate role in their sustainment and development, brings one to the threshold of religious awe. To worship Nature, therefore, is to venerate and commune with Divinity as the dynamically organic perfection of the whole. (Council of Themis, from Green Egg #43)

Neo-Paganism is a recent mutation of the Old Religion which had its earliest emergence during the European Renaissance with the rediscovery of the ancient Greek philosophers via Arabian texts brought by travelers. However, this was also the time of the Burnings, and the budding Neo-Pagan emergence was suppressed until the late 1700's, when it found expression in the Romantic Period of art, music and literature, especially in Germany.

This Romantic flowering of Neo-Paganism, especially the element known as the Bavarian Illuminati (whose mottoes were "eternal flower power" and "eternal serpent power"), greatly appealed to a visiting American named Benjamin Franklin, and upon his return to the colonies, it became a major spiritual force in the post-Revolutionary America of the 1780s, where its influence continued to shape the new nation through the presidencies of the Adams family. It was Monroe and the War of 1812 that managed to suppress this movement for a time, but it re-emerged 60 years later in the form of the Transcendentalist Movement, exemplified in the poetry and writings of Whitman, Thoreau and Emerson, and the overnight mushrooming of the commune movement in the 1840's. The Civil War, Reconstruction, the conquest of the West and the Gold Rush drained the Nature-oriented spiritual energy from the people of America for another 60 years, but it blossomed again through the Art Nouveau movement in the 1900's. Then came the World Wars, the Depression, McCarthyism...60 more years had to pass before the gathering impact of Eastern religious philosophy, especially Zen, and Existentialism gave birth to the "hip" "underground" counter-culture of the Beatniks, whose experimentation with drugs, sexuality, music, poetry, communal living and alternate lifestyles paved the way for the Hippie phenomenon of the

1960's (which spontaneously resurrected the old Illuminati motto of "flower power").

The seeds of Neo-Paganism which had again lain dormant for three generations took root in such fertile soil, and emerged once more into the light, to be joined in the '70s by the heirs of Wicca, the last vestiges of the Old Religion of Europe. The New Religion is still very much Paganism, for its inspiration and orientation today is based, as was that of its predecessors, upon an understanding and relationship of Humanity within the larger perspective of Life, Nature and the Universe. Fred Adams of Feraferia coined the term "eco-psychic" to describe the type of awareness that permeates the New Religion.

Revealed religions, especially of the monotheistic variety, tend to see man as a special creation, exalted above all Nature, and the epitome of God's handiwork. Thus the Biblical injunction to Man to "have dominion over all the Earth" is not seen by Judeo-Christians as outrageously presumptuous; nor is God's destruction of all life on Earth in the legend of the Deluge seen as insanely immoral ecocide. Both God and Man are considered to have a "divine right" to desecrate the Earth at their pleasure. This is in direct opposition to the view of Paganism, which sees humanity's duty not to conquer Nature, but to live in harmony and stewardship with Her. Every revealed religion claims to have its own direct pipeline to the Divinity, and its own essential precepts from direct, unassailable revelation. Neo-Pagans, on the other hand, have outgrown egotistical and temperamental gods, and expect no intervention from some Big Daddy in the Sky to solve the problems of our times. Instead, we look to Nature (through the clear glass of ecology) for inspiration and direction, and to ourselves as the instrumentality for all that needs to be done.

Thou art God/dess!

{^} Otter G'Zell, 1970 (revised Jan. 8, 1991)

Neo-Pagan Witchcraft vs. Satanism

Confusions and Distinctions

by Otter and Morning Glory Zell

It seems to be necessary to preface every discussion of Witchcraft with an explanation that, no, Neo-Pagan Witches aren't Satanists. The Christian anti-God, Satan, has no place in Pagan pantheons, either myth logically or theologically. Plainly and simply, Satanism is the dark side of Christianity, and Satan is nothing other than the collective Id of Christendom.

Even today, Witchcraft is frequently misrepresented by being confused with Satanism. Often the word Witchcraft is used to represent two wholly opposite phenomena: the survival of ancient Paganism in one instance, and the inversion of Christianity in another. Let us make it clear: a Satanist is a renegade Christian, who, in his rebellion against the authority of the church, worships Satan rather than Christ. Such people are at times called witches and warlocks in popular books and movies but they have little to do with Pagan Witches. Satanists, for one thing, accept the Christian duality between good and evil; Pagans do not. Satanists may choose to worship evil rather than good: but they have utterly bought the Christian world view".[1]

The word Pagan derives from the Latin paganus, meaning "peasant" or "country dweller". It is correctly applied to indigenous (native) pantheistic folk religions and peoples. The term "Neo-Paganism" is applied to the current revival of ancient Pagan religious values, including the sacredness of all Life and the worship of Nature. Modern Witchcraft has been a major component of the Neo-Pagan resurgence since England repealed its anti-Witchcraft laws in 1951.The Goddess and the God of Witchcraft The many traditions of Neo-Pagan Witchcraft have few universal theological precepts, but one of them is certainly the veneration of the Moon Goddess, known most commonly by her Roman name, Diana. She is perceived as manifesting in triple form: as Maiden, Mother and Crone. These triple aspects are identified respectively with the waxing, full, and waning moons. Witches gather at esbats every full moon, to sing and dance in Her moonlight, share cakes and wine, and work magic to heal each other, their friends, and the

Earth. Many modern Witches expand the concept of the Goddess considerably, and see Her also as Mother Earth and Mother Nature.

Most traditions of Neo-Pagan Witchcraft also honor the Consort of the Goddess in the form of the Horned God, who is seen as Lord of Animals as well as seasonal ruler of the Underworld. The most familiar version of the Horned God is the Greek Pan, goat-horned and goat-hooved, playing His panpipes, guzzling wine from His freely-flowing wineskin, and seducing nymphs in the woods. He is regarded as lusty and jovial, epitomizing masculine attributes of ideal father, brother or lover. As the Goddess of Witchcraft is closely identified with the Moon, so the God is identified with the Sun. In this way He may be seen myth logically as the lover both of the Moon and of the Earth. Another of His many epithets is "Lord of Light". Every light casts its shadows, and the Lord of Shadows is the other face of the Lord of Light. Lord of the Underworld is the title of the God in Winter when He goes underground with the animals to hibernate. Some traditions had Him alternate with His brother as husband to the eternal Goddess. Others, as in the Greek Hades, had a year-round God of the Underworld, "The Devil."

It is essential to clarify the historic relationship of Pan and the Devil, as Christianity has tended to confuse the two, giving rise to the accusation that Pagans are Devil-worshipers because some Pagan gods have horns. Once and for all, the Christian Devil is not the God of the Witches! The genesis of the Devil comes from a merging of two concepts: Satan and Lucifer. The original meaning of the word Satan is "adversary", and his inclusion in the Bible represents an attempt by later apologists of the Old Testament to justify the more negative actions of a benevolent God (such as the persecution of Job) by attributing the actual dirty work to a testing spirit; the original "devil's advocate". This entity was not considered evil until after the Persian conquest introduced the Hebrews to the Zoroastrian dualism of Ahura-Mazda (the good God) vs. Ahriman (the evil God). This later manifested in Christianity as Manichean dualism. The Manichean equation was brutally simple: God=Good; Devil=Evil. But it was not until the year 447 CE that the Council of Toledo declared the legal existence of the Devil as an actual entity, though he was still not thought of as necessarily manifesting in human form.

The Lucifer story is a mish-mashed retelling of the Canaanite myth about the overthrow of Baal by Mot and the usurpation of Baal's throne by Athar, the god of the morning star. The original Hebrew name for Lucifer was helel ben shahar meaning "son of the day star" (the planet Venus). The name Lucifer ("light bearer"), a Romano-Etruscan title of the Sun God, was erroneously used when the Bible was first translated into Latin.[2]

Various shadow gods or divine adversaries contributed to the creation of the Devil, including the Canaanite Moloch or Mot, the Egyptian Set or Suteck and the Roman Saturn. Judeo-Christian theologians placed all Pagan gods and goddesses in an adversary position to Yahweh, the god of Israel, who, as a monotheistic deity, cannot share a pantheon. This is a profound cultural difference from Pagan pantheons and polytheistic peoples who co-existed together, whether or not in harmony. Also since unbridled sexuality, especially for females, was defined by Judeo-Christianity as evil, Pagan gods and goddesses who were especially sexual or sensual garnered the new sect's particular hatred. Pan (who instills panic) and Dionysus were neither evil nor adversary deities, but because of their riotous celebrations the Devil acquired Pan's horns and hooves and Dionysus' ambiguously mad and bibulous nature. This final equation of the Pagan Horned God with Satan was not established, however, until the year 1486, when the Dominicans Kramer and Sprenger published the Malleus Malificarum, or "Hammer of the Witches", wherein they gave the first physical description of the Devil as he is commonly depicted today, declaring that this was the god worshiped by those they wanted to call "witches", thereby justifying the centuries of terrible persecution inflicted upon those who clung faithfully to their worship of the elder gods. Witchcraft and Shamanism Witches were the shamans, or medicine men and women, of the tribal Celtic peoples of Europe, and they functioned in the same fashion as shamans of any other tribal culture, be it American Indians, Africans, or Australian Aborigines. In fact, and in time-honored tradition, shamans are still commonly referred to as "Witch Doctors".

Shamans are specialists in herbal lore, and the Witches of Pagan Europe were no exception. Usually, but not exclusively, women, they practiced herbal medicine, midwifery, augury, spell-casting, and counseling. Often dwelling alone out in the woods, Witches lived close to Nature, and attuned to Her cycles. Their gardens grew not only food, but also many kinds of herbs, including those valued for their medicinal, anesthetic and hallucinogenic properties. In a period of time when good Christian folk maintained only those domestic animals that could be considered "livestock" (i.e., useful to humans), Witches frequently kept wild animal pets: foxes, ferrets, owls, ravens and of course, the ubiquitous cats. Such became known, appropriately enough, as familiars. When Witches came to be persecuted, so did these familiar animals, and the brutal capture, torture and burning of millions of cats that accompanied the Witch burnings begat the horrible Black Plague that devastated Europe in the 14th century, for the cats had kept the rat populations under control, and it was rat fleas that were the carrier of the bubonic plague bacillus. “The Burning Times"

It is sadly ironic that, though the practitioners of Witchcraft have historically suffered real abuse and persecution, the Witch has somehow continued to be misrepresented as the villain. Christianity did not become the world's dominant religion by peaceful conversion, but by the sword and stake. As the legions of Caesar had forged the Roman Empire over the dead bodies of countless tribal peoples of Europe, so did its heir, the Holy Roman Empire, continue the tradition. Declaring them "heresies", agents of the Holy Inquisition hunted out and ruthlessly exterminated every religion, sect or tradition that would not convert to "The One True Right And Only Way". Witches, however, lived outside of any organized religious structure and were largely ignored until the 13th century, when the Church had finally gained enough power to deal with grass-roots Paganism. "In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring "Witchcraft' to be a "sect' and heretical. It was not ‘til the 14th century that the two religions came to grips. . . In 1324 the bishop of Ossory tried Dame Alice Kyteler in his ecclesiastical court for the crime of worshiping a deity other than the Christian God.

"The 15th century marks the first great victories of the Church. Beginning with the trials in Lorraine in 1408, the Church moved triumphantly against Joan of Arc and her followers in 1431, against Gilles de Rais and his coven in 1440, and against the Witches of Brescia in 1457. Towards the end of the century the Christian power was so well-established that the Church felt the time had come for an organized attack, and in 1484 Pope Innocent VIII published his Bull against "Witches.' All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis ["woe to the conquered"] was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the "devil worshipers.' What could have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God".[3] It should also be pointed out that the court recorders at the Witch trials were specifically instructed that, whatever gods or goddesses the accused actually claimed to worship, what went into the record was "Satan" or "The Devil". And what wonder if some of those who had come to believe the Biblical history taught them by the missionaries, monks and priests of the conquering faith, concluded that

the story must have gotten it wrong somehow? That if there had indeed been a rebellion in heaven, it was clearly evident that the winner had not been the God of love and peace, as his propagandists claimed, but rather a God of cruelty and evil; of war and violence, wrath and jealousy. (This had, in fact, been an old Gnostic tradition.)

The clear implication was that the defeated Lucifer must have been the good guy, and surely many must have swarmed to his allegiance in this belief. While true adherents of the Old Religions certainly knew better, and continued their faith entirely distinct from Christianity, there were surely, then as now, many ignorant people who were simply too unsophisticated or too illiterate to question the Christian paradigm once it became established. And thus did Satanism as a belief and a practice come into being, spawned by the Church, and forever to be locked together with it in a fatal embrace of mutual antagonism.

Whether or not the persecuted peasantry who came to side with Satan against their oppressors thought of themselves as "Witches", the Church and the authorities of the Holy Inquisition certainly identified them as such: "The heart and center of the persecution of Witches was that they were Satanists, that they had rejected the rightful God and given their allegiance to his arch-opponent, and that in their "Sabbaths' or meetings they worshiped the ruler of evil, carnality and filth. Some of those accused as Witches do seem to have taken the Devil for their god, worshiping him as an equal opponent of the Christian God, over whom he would eventually triumph. They looked to Satan for power and pleasure in this world and for a happy future in the next, and they vilified Christ as a traitor and a cheat, who had made promises which he did not keep, and who had gone away to live in heaven while Satan remained with his faithful on earth".[4] "The Witches and sorcerers of early times were a widely spread class who had retained the beliefs and traditions of heathenism with all its license and romance and charm of the forbidden in their ranks every one who was oppressed or injured either by the nobility or the church. They were treated with indescribable cruelty, in most cases worse than beasts of burden, for they were outraged in all their feelings, not at intervals for punishment, but habitually by custom, and they revenged themselves by secret orgies and fancied devil-worship, and occult ties, and stupendous sins, or what they fancied were such. I can seriously conceive: what no writer seems to have considered: that there must have been an immense satisfaction in selling or giving one's self to the devil, or to any power which was at war with their oppressors. So they went by night, at the full moon, and sacrificed to Diana, or "later on' to Satan, and they danced and rebelled. It is very well worth noting that we have all our accounts of sorcerers and heretics from Catholic priests, who had

every earthly reason for misrepresenting them, and did so. In the vast amount of ancient Witchcraft still surviving in Italy, there is not much anti-Christianity, but a great deal of early heathenism. Diana, not Satan, is still the real head of the Witches".[5]

Since Witchcraft is still little understood by the general public, whose images are shaped mostly by the popular media, Witches continue to be easy targets for persecution. It must be remembered that, in the previous episodes of Witchcraft persecution hysteria, it was the Witches who were the victims, not the Christians. Witches, and those conveniently accused of being Witches, died by the millions during the terrible centuries of the holocaust they remember as "The Burning Times". They do not wish to repeat that experience today.6

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Where The Hell Is
The Church Of All Worlds

WHERE WE'RE AT:

The Church of All Worlds offers a religious position uniquely suited to the enlightened, inquiring modern mind. In harmony with the principles and conclusions of science, receptive to the values and wisdom of the ancients and the great religions of humanity, sensitive to the deep psychological and spiritual needs of all people, the Church of All Worlds aspires to be the kind of free, growing and unifying religion that today's and tomorrow's world so urgently needs.

The Church of All Worlds is Neo-Pagan : a modern Earth Religion – an orientation chosen because of its traditional associations with Life and the processes of Nature, which we consider an appropriate religious orientation for the emerging Aquarian Age. As Western civilization has been to a great degree the product of the past two thousand years of Piscean Age Christianity, so do we envision a new whole-Earth culture of transformative religious ecology to become the product of the next epoch of Aquarian Age Neo-Paganism. In common with many other Neo-Pagan religions, CAW presents a life-affirming religious philosophy for the joyous unification of Eros, ethos and ecos; of cult, culture and cultivation.

We consider the Church of All Worlds to be radically evolutionary in concept, rather than revolutionary. We see the evolution of Life on Earth as moving towards a point of actualization whereby the entire planet will come to share a single vast global consciousness. We see humanity being instrumental in the course of that evolution. As humans seem to be the only creatures on the planet capable of disrupting entire ecosystems, it becomes our manifest responsibility through our unique freedom of choice to prevent such systems from being disrupted. We are not anti-technology or science, for we recognize that certain scientific and technological advances, such as ecology, geology, astronomy, psychology, archaeology, cybernetics, astrophysics, communications and the technology of the bio-renaissance can be positively evolutionary and in harmony with the accelerating advance of planetary consciousness. What we oppose is the senseless use of industrial technology to wreak havoc with the planetary ecosystem, often in the name of the Biblical injunction that Man is to have "dominion over the Earth." We perceive our not as dominion, but as responsible stewardship.

Applying evolutionary concepts to each individual, we agree with Erich Fromm that the purpose of life is "to become what we potentially are." We identify strongly with the concepts of human self-actualization identified by Abraham Maslow and found in transpersonal psychology and ethics. Rejecting utterly concepts of predestination and inherent sin, we affirm the ultimate freedom and responsibility appropriate to conscious entities, which we express in the phrase "Thou Art God/dess," derived from Robert Heinlein's novel, 'Stranger in a Strange Land.' This implies that each one of us must define our own specific purpose. There is no excuse; no shelter from the awesome responsibility of total freedom.

Recognizing that all Life on Earth comprises a single vast living Entity, which has been intuitively conceptualized as a feminine from time immemorial, we are in harmony with our Pagan ancestors who worshipped The Goddess: Mother Earth, Mother Nature. Thus we also affirm mystically and mythically the pantheistic conceptualization of immanent divinity inherent in all living entities, as synergic living Nature, for we define divinity as the highest level of aware consciousness accessible to each living being, manifesting itself in the self-actualization of that being. Hence, "Thou Art God/dess" applies equally to a person, a tree, a grasshopper or a planet.

As Neo-Pagans, we are concerned, not with life after death, but with life after birth. We have no dogmas of immortality, considering that whatever one believes about an afterlife, may very well be what one gets. We view death as an evolutionary prerequisite for the emergence of new life, and so we return the dead to the Earth, from which the elements of their energy and matter will eventually be recycled and reconstituted into the energy and matter of other life forms. Other than our ecological responsibility of returning to the Earth that which we have taken from Her, we are not concerned with dying, but with living.

We are deeply concerned with improving the quality of that life, to which end we agree with population ecologists that its quantity (in sheer numbers of people) must be drastically reduced. Thus we are strongly supportive of the various measures of birth control advocated by such agencies as Planned Parenthood, including full legalization of abortion. We greatly fear that if humanity does not choose to limit its numbers by reducing births, Nature will do it for us by increasing deaths.

WHERE WE'RE GOING:

The word 'Religion' means "re-linking." The basic commitment of the Church of All Worlds is to the re-integration of people with themselves, their fellow humans, and with the whole of living Nature. In company with all other Pagan peoples, we create no artificial demarcations between the sacred and the secular, for we recognize that religion must ultimately be an entire way of life, not merely some ritual acts performed once a week. We are committed to developing an organic, ritualistic philosophy of life and its expression in an organic culture.

To this end, then, the Church of All Worlds devotes itself to those who need or want the help and understanding through the processes of unlearning and learning. It is our aim to offer assistance through any personal expansion programs found to be effective. Furthermore, we intend to remain open-minded and receptive to new ideas, interests and goals, and learn to live responsibly and responsively with each other.

We advocate involvement with every conceivable aspect of the emerging Gaian culture, from religious service and mythology to family relations and child rearing; from education to ecology; from psychic development to space travel; from the sensual to the sexual; from intentional communities to planetary government and world peace. "Nothing short of everything will ever really do." We are engaged in the eclectic reconstruction of ancient Nature religions, combining archetypes of many cultures with other mystic and spiritual disciplines. But we are not just trying to re-create a Paradise Lost; we are actively working to actualize a visionary future. With roots deep in the Earth and branches reaching towards the stars, we evoke and create myths not only of a Golden Age long past, but also of one yet to come...

Since we are concerned with the emergent evolution of a total new culture and lifestyle, and since we perceive no distinction between the sacred and the secular, we consider every activity to be essentially a religious activity. For us, taking our cans and bottles to the recycling center is as much a religious duty as prayer and meditation. And so are composting our garbage, growing organic vegetables, practicing birth control, using bio-degradable products, boycotting tuna, training

and study, protecting animals and celebration of the seasons. We recognize that the essence of a religion is in the living of it.

WHERE WE CAME FROM:

The Church of All Worlds traces its history back to 1962, when a "water brotherhood" called "Atl" was formed by Tim Zell and Lance Christie at Westminster College in Fulton, Missouri. During the mid 60's the group was centered on the University of Oklahoma campus at Norman and operated under the name "Atlan Foundation". A periodical "The Atlan Torch" (later "The Atlan Annals") was published from 1962-1968. In 1968, following a move to St. Louis, the Church of All Worlds was incorporated, becoming the first of the Neo-Pagan/Earth Religions to obtain full federal recognition. In March of that year, the Green Egg appeared. From its inauspicious beginnings as a one page ditto sheet, it grew over 80 issues into a 60 page journal, evolving into the most significant periodical in the Pagan movement during the 1970's. After a 10 year hiatus while the original staff moved to northern California to experience a life of homesteading in the mountain wilderness, the Green Egg resumed publication in 1988 with its 81st edition.

The Church of All Worlds took much inspiration from the 1961 science fiction classic, 'Stranger in a Strange Land' by Robert Heinlein. In the novel, the stranger, Michael Valentine Smith, was an earthman born on Mars and raised by Martians. Among his other adventures upon being brought to earth was the formation of the "Church of All Worlds". The "Church" was built around "Nests," a combination of congregation and expanded family. A basic concept was "grokking" i.e. the ability to be fully empathic. It also emphasized the experience of co-equal love between sexes. The common greeting was "thou Art God;" as recognition of the immanent divinity in each person.

The basic theology of the real-life Church of All Worlds is a form of pantheism which focusses on immanent rather than transcendent divinity. The most important theological statement came in the form of revelatory writings by Tim (now Otter) Zell in 1970-1973, on the theory which later became known as the "Gaia Thesis". This concept is a biological validation of an ancient intuition: that the planet is a single living organism; Mother Earth (Gaia). Pantheists hold as divine the living spirit of Nature. Thus to CAW recognizes Gaia, Pan and other nature spirits as the Divine Pantheon. In this manner, the Church of All Worlds became a forerunner of the Deep Ecology movement.

Though the Church maintains an egalitarian rather than matriarchal social structure, nevertheless, through its focus on Mother Nature as Goddess, its recognition and ordination of women to the priesthood, and the important central policy making positions held by women in the Church, CAW can rightly be held to be the first Eco-Feminist Church. We are not a secret or members only organization, and we welcome participation by all who are sincerely interested in our path regardless of race, sex, national or cultural origins or sexual preference. We support unity through diversity. Our only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximum actualization of human potential and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth"

Worship in the Church involves weekly or monthly meeting which are held usually in the homes of nest members on a rotational basis. The basic liturgical form is a Circle where members take turns in sharing their creativity. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony. Other events are celebrated at the Church retreat sanctuary, a 55 acre parcel of land called "Annwfn" in Northern California. It is maintained by a small residential community of caretakers. In addition to various campfire and ritual areas, the land has several hand-built buildings including a two-story temple, plus a garden, an orchard and a small pond. It has limited solar electricity, propane hot water and a radio telephone, but no TV. In addition to the eight Celtic seasonal festivals, we hold handfastings, vision quests, rites of passage, workshops, retreats, work parties, summer camps and staff meetings on the land.

As in "Stranger in a Strange Land", congregations of the Church of All Worlds are called nests, and quite a few are currently in existence around the world. See the latest issue of Green Egg for listings to find the nest nearest you.

Over the years, the Church has founded a number of subsidiary branch orders through which we practice and teach our religion. These include:

NEMETON

Founded in 1972 by Gwydion Pendderwen and Alison Harlow, this is the publishing arm. Tapes, records, songbooks, T-shirts, figurines, jeweler and philosophical tracts. Catalog $US 1.

FOREVER FORESTS

Founded in 1977 by Gwydion Pendderwen, this is the Churches ecology branch. Sponsors tree planting rituals and environmental actions. Has stewardship of Annwfn, the Church land.

ECOSOPHICAL RESEARCH ASSN

Founded in 1977 by Morning Glory Zell, the ERA is devoted to research and exploration in the fields of history, mythology, and natural sciences.

LIFEWAYS

Founded in 1983 by Anodea Judith, this is the teaching order. Offers workshops, classes, healing rituals and training for the priesthood.

PEACEFUL ORDER OF MOTHER EARTH

Founded 1n 1988 by Willowoak, POEM is dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps, and a quarterly children's magazine, 'How About Magic?'

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What is Myth?

This article appeared in Web of Wyrd #10, and is by Anna from Canberra.

Mythology can be approached from various perspectives, such as anthropological, sociological, folklorist, psychological and metaphysical. Our understanding of what myth is depends on the perspective we use. The folklorist is interested in the variety of myths and their spread with migrations of peoples. The anthropologists study myth as part of a peoples' culture. The sociologist is interested in how it helps society to function. The psychologist studies its effects on peoples' perspectives, and how it helps them cope with the world in which they live. The occultist and mystic regard it as a tool to help them achieve their aims, whether that be union with the divine, or a greater understanding of themselves and the divine within. Myth occurs in the history of most, if not all, human traditions and communities, and is a basic constituent of human culture. It occurs both with and without associated rites (though not all rites have myths associated with them). This paper discusses the purpose of myth, and how we may use myth more effectively in the magical context.

Some definitions of myth:

"Myth is the secret opening through which the inexhaustible energy of the cosmos pour through into human cultural manifestation."

(Campbell: The Masks of God - Primitive Mythology) "Myth is a psychic phenomenon that reveals the nature of the soul."

Jung: The Archetypes and the Collective Unconscious)

"Myths are accounts about how the world came to be the way it is, about a super-ordinary realm of events before (or behind) the natural world."

(Keesing: Cultural Anthropology - a Contemporary Perspective)

"A myth is a statement about society and man's place in it and the surrounding universe."

(Middleton: Myth and Cosmos)

"Myth is a collective term used for one kind of symbolic communication and specifically indicates one basic form of religious symbolism, as distinguished from symbolic behavior (cult, ritual) and symbolic places or objects (such as temples and icons). Myths are specific accounts concerning gods or superhuman beings and extraordinary events or circumstances at a time that is altogether different from that of ordinary human experience."

(Encyclopaedia Britannica)

From these definitions it can be seen that myth has two functions, esoteric and exoteric. The exoteric function is to: "...bind the individual to his family's system of historically-conditioned sentiments, as a functioning member of a sociological organism." (Campbell: ibid)

In this role myth is exploratory and narrative. An example is the North American tale: Old man saw a circle of cottontail rabbits singing and making medicine; they would lie in the ashes of a hot fire and sing while one of their number covered them up; it was lots of fun. Old Man asked to be shown how to do this, and was covered in the coals and ashes and was not burnt. Then he wanted to be the one to cover up the others, and all the rabbits jumped into the fire. Only one got out, who was about to have babies; Old Man let her go so that there would continue to be rabbits. She went off with a dark place on her back where she got singed, which all rabbits since have had. The others he roasted and laid on red willow brush to cool. The grease soaked into the branches and even today, if you hold red willow over a fire, you will see the grease on the bark. This myth is explanatory; it explains two observed features of the natural world.

Another myth explains not the natural world, but the use man puts it to. This is an Ojibway myth explaining the origin of maize and man's use of it. To summaries this myth: a young man went to the forest to fast for seven days and search for his spirit guide or guardian. During this period he was visited by a richly-dressed handsome young man, sent by the Great Spirit, whom he had to wrestle, despite his weakness from his fast. Before the last time the visitor told him he would prevail this time, and gave him instructions: how to prepare the ground, how to bury his body, how to care for the ground after, and how to harvest the maize that would grow. This he did, so his people now have maize. This myth not only explains the origin of maize, but also gives instructions for planting, care and harvesting, thus ensuring that all the tribe know how to grow it, as well as learn where it came from.

Other myths are justifying and validating, answering questions about the nature and foundation of ritual and cultic customs.

An example is the Blackfoot myth about the origin of the Buffalo Dance. The Blackfeet hunt buffalo by chasing them over a cliff, but at one time they could not induce the animals to the fall, and the people were starving. A young woman, seeing a herd of buffalo near the edge of the fall said, "if you will only jump into the canal, I shall marry one of you." The buffalo did so, and a big bull came and carried her off. Her father came looking for her, but was trampled to pieces by the buffalo. The woman got a piece of his backbone and sang over it until his body was restored and he was alive again. The buffalo allowed the woman anther father to go, on condition that they learn the dance and song of the buffalo, and not forget them. For these would be the magical means by which the buffalo killed by the people for their food should be restored to life, just as the man killed by the buffalo was restored. This myth tells the people why they do the dance, and the consequences if they don't. It is also a piece of sympathetic magic designed to increase the fertility of the buffalo herds when the dance is performed. As such it gives them a sense of control over some of the important factors of their environment and indicates appropriate action if the buffalo do decline.

Myths also have a descriptive function, explaining facts beyond normal reason and observation. Creation myths are an example. The Norse creation myth describes Niffleheim forming out of the Abyss, with ice to the north and fire to the south.

From the melting ice where these two realms met formed a giant, Ymir, and a cow, Audmulla, who became the wet-nurse of the gods. From Ymir came the frost giants, and Audmulla's licking of the ice freed the progenitors of the gods, Odin, Vile and Ve. And so the myth goes on, describing the creation of the world, the gods and mankind. This myth does not describe or explain the world as it is, but how it came about in the first place. It is an explanation of something that man couldn't see or comprehend, that is beyond his knowledge and experience.

One purpose of myth is to help tie a community together. When myth is expressed in ritual, it builds the community, or specific segments of it, together. An example is the Aborigines' use of myth in boys' initiation rites. Myths are revealed to the boys as part of their initiation to manhood; since the women and children do not know these mysteries, they serve to bind the men together, and important factor for a group that needs to hunt together.

Myth gives a community a common framework, a common view of the world. The whole community has the same understanding of why the world is the way that it is. It also tells them how to behave in certain circumstances and why they should do so; why their society is structured the way that it is, and what will happen if they break cultural taboos.

An example in our cultural context is the myth of David and Goliath. This myth tells us how to behave in a situation where we are faced with overwhelming odds. It teaches us courage rather than running away, and suggests an approach that can be used to cope with the situation.

Myth provides the moral values of the culture. Many of our moral values, for example, come from the Christian myths. The story of David and Goliath is one reason why we revere courage. Murder and theft are regarded as wrong, evil, as the myth of Moses teaches us. The myth of Noah and the Ark tells us of the consequences of evil and righteousness. To summaries then, myth provides a guide for the individual throughout his life; one that aids him to live in health, strength, and harmony in the particular society in which he was born.

Myth also has an esoteric function, which is almost the opposite of the exoteric function. Myth transforms the individual, detaching him from his local historical and cultural condition, and leading him to some kind of ineffable experience. It provides a bridge between an individual's local consciousness and universal consciousness. Myth and rites constitute a meso-cosm, a mediating middle cosmos through which the microcosm of the individual is brought into relation with the macrocosm of the all, the universe. Myth, "... fosters the centering and unfolding of the universe in integrity with himself (microcosm), his culture (meso-cosm), the universe (macrocosm) and finally with the ultimate creative mystery that is both beyond and within himself and all things." (Houston: The Search for the Beloved)

Myth bridges the gap between ourselves and godhead, providing a path that we may use to become aware of the cosmos, the godhead. In this context, R J Stewart describes creation myths not as explorations but as, "... resonant re-creations that echo the original creation... an organic timeless flow of images and narrative within which such questions [of the nature of the world] were by-passed altogether, for the 'answers' of such mythology come from deep levels of consciousness, in which universal patterns or intimations are apprehended." (Stewart: The Elements of Creation Myth)

When we imagine a creation myth, irrespective of our belief or disbelief in the myth, we re-create or re-balance ourselves. Another function of myth is to act as a filter. The full, unadulterated experience of the universal consciousness is more than our minds are capable of holding, and there are those who went too far and fell into psychosis and other imbalances as a result. Myth provides a way of experiencing universal consciousness or godhead without it overwhelming us to the point where we cannot return to ourselves.

There is an alternative way of looking at the esoteric levels of myth. C G Jung considers mythological processes to be, "symbolic expressions of the inner unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection." (Jung: ibid.) He views the unconscious as having two levels; personal and collective. The personal unconscious contains experiences that have been forgotten, whereas the collective unconscious has contents and modes of behavior that have never been through consciousness, and are more or less the same everywhere and in everyone. The contents of the collective unconscious are called archetypes. They are expressed in myth and fairy-tale in a specific form, but can also be experienced by the individual in a more naive and less understandable form as dreams and visions.

An archetype is a memory deposit, derived from endless repetition of a typical situation in life. It is the psychic expression of an anatomically physiologically determined natural tendency. Archetypes are normally referred to as figures; the wise old man, the mother, the trickster. However, they also include experiences, of which an example is the birth experience. Everyone goes through this experience, so it has made a strong imprint on the collective unconscious. As a result, rebirth experiences are a very powerful mythic image, and form the core of initiation rites and the process of becoming a shaman.

For example, as part of his initiation into manhood, and Arandan boy, after the trauma of circumcision (which mirrors the birth trauma), stands in the smoke of a fire, a repetition of the smoking he underwent as soon as he was born. Similarly, many shamans, in ascribing the experience that made them a shaman, report being swallowed or eaten by an animal or spirit person, then being reborn. Taking on a new name at initiation is an outward symbol of the rebirth that has occurred.

Archetypes have given rise to the eternal images in myth and religion. These are meant to attract, convince, fascinate, overpower. They give man an experience of the divine, while at the same time protecting him from being completely overwhelmed. In this sense, archetypes and mythic images are the same; they are

both the gateway for this experience of the divine. They are an image or a reflection of a god or goddess, but are not the divine itself.

In the Greek creation myth Gaea is the archetype of the earth mother, the image of that aspect of godhead; the image that allows us to reach out and touch that aspect of godhead.

However the mythic image of Gaea, the archetype image from the myth, is not actually godhead itself. Both are filters, not the actuality. Jung sees archetypes as having psychological as well as metaphysical significance. In our daily lives our attention is focused outwards to deal with the world, and we lose contact with our inner world, powers in our psyche such as creativity. Myth is a means to bring us back in touch with these inward forces. When archetypes are activated in our lives we have two choices: either let the archetype have its way irrespective of other factors, or block it, producing a conflict that leads to neurosis.

Jung sees the symbols of modern psychology analogous to those of myth, and considers that we have replaced myth by psychology. We have done so as a result of a growing impoverishment of symbols; as our culture has become more scientific and rational, we have analyzed our cultural mythic symbols until they have appeared to die, leaving us with a culture that seems superficial to many.

Some individuals have coped with this by turning to the myths of other cultures, leading to the popularity of eastern philosophy in western culture. Others haven't coped at all, hence the increased violence, crime, despair, suicide, and so on, of our culture. Some are developing new modern myths, inspired by visions such as the blue-green jewel of the earth seen from space.

Because myth is a means of regeneration for both the individual and the group, this turning to old myths, to myths of other cultures and to new myths coming out of our culture is seen by people such as Campbell as the beginning of a new age, a rebirth of mankind. Whether this is so remains to be seen.

What does this teach us about the use of myth in magic? What we often do in Wicca is to take an old myth and apply it or adapt it in some way for our use in ritual. Understanding the distinction between the two levels of myth, exoteric and esoteric, aids in this adaptation. To modify a myth for use in ritual, those aspects of the myth relating only to the exoteric, i.e. the explanatory and justifying aspects, can be excluded with impunity. However, those aspects relating to the esoteric function (some, of course, may relate to both) cannot be excluded or modified

without changing or destroying the myth's ability to take us beyond ourselves and towards the universal consciousness.

Another aspect to consider is how this journey to universal consciousness is achieved. To experience myth fully requires the willing suspension of disbelief. Logic is set aside, imagination comes into play, and the masks used change from the symbolic to the actuality. Enactment of the myth becomes, not people masked and dressed up, but reality itself. Children do this easily; to a child playing, a piece of wood is a person or a horse, to the extent that the child can become terrified of a piece of wood that at the beginning of the game he or she pretended was a monster. To the adult westerner with his developed rational mind this is more difficult, and much of western occult training is aimed at attaining this child-like state of experiencing the world and myth again.

Meditation stills the active mind. Visualization and imagination create the symbols, the game, the mythic images. Ritual gives the images life, enacting the myth so that it might impact upon the individual. Concentration maintains the images long enough that the desired effect is attained. The result: contact with, and experience of, universal consciousness.

Finally, the fate of our cultural myths warns us of a danger that lies in wait with the myths we use. The mind is a powerful tool that is very useful in magic; eg, it can prevent us from falling into the trap of self-delusion. However, abuse of the mind in relation to myths can be destructive. Myths are experiential. If we analyze and explain away the myths we use in the same way our culture has recently done with its own myths, we run the risk of devaluing them to the extent that they no longer have an impact on us and can no longer be used effectively to touch godhead.

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Generic Pagan Funeral for a Elder Woman

By: She-Wolf

(as written, to be conducted by a group of Priestess, Priest, chief mourner and possibly other coven members as attendants, i.e. ushers.)

The room (perhaps of a funeral home) is decorated with evergreen boughs and roses. This supposes there is a casket, but may be adapted if there is a picture only of the deceased.

Before anyone comes into the room, the priest and priestess may cast a circle, summon the quarters and invoke the Lady and Lord.

As the mourners enter, they will be greeted at the door (and portal to the circle) by the Priest and Priestess. When all are seated, the priestess begins.

PRIESTESS:

(adapted from the "Decent of the Goddess," in the Farrars' Witches Bible Complete)

> There are three great events in the life of a person: love, death and resurrection to a new life. Of these love is the most important. For by love and in fulfillment of it, we may again be joined with our families and friends, remembering and loving them again. Death cannot take away love or our loved ones.
>
> Without love there is no birth, without birth no death, without death no rebirth. This is the miracle of love.

PRIEST:

_____(name of Chief mourner, here a son), loving son, all here feel your sorrow and with you honor _____(name of deceased).

Nearest relative or chief mourner tells about the persons life and accomplishments. Others may speak also. When this is finished, the priest continues.

PRIEST:

(adapted from memorial service of "Magical rites from the Crystal Well")

> For a while we have lost one who is dear to us, but it is only for a time and we should not be sorrowful. There is a reason to be here and a reason to go when we have fulfilled the tasks of a life's work. Dying is only a way of forgetting, of resting, of returning to the eternal source to be renewed and made strong.

PRIESTESS:

(adapted from the rite of the Three-Fold-Goddess in the Witches Bible)

> Behold a woman who has been three women. First a girl full of dreams and hope. Then a mother who brought forth life and gave love. Finally an elder, rich in knowledge and experience. Her journey is ended and a new one begun. Let us bid her farewell and entreat all her loved ones who have gone before her to greet and guide her on her way.

The **priest** may then instruct the mourners to bid a personal farewell if they desire, then proceed to the foyer or otherwise outside the room.

This is the traditional time to play the departed loved one's favorite song or hymn. Again, some attendant should be at the portal to see all out of the circle. The **priest, priestess** and perhaps the chief mourner may then thank the Gods, release the quarters and open the circle.

Some refreshment in the outer area might be available to help the people ground a bit. The pall bearers may then return and carry the casket to the conveyance.

At the grave side, salt or ashes, water and wine, and aromatic oil may have been poured to bless the site.

> "We wish you all love and happiness. Do not forget us. We will not forget you. We find our peace and hope in the sure and certain knowledge that we shall meet again and at that time we will celebrate in perfect love."

After the casket is lowered, the chief mourner throws earth upon the grave.

This is again a traditional time for all to eat together. This helps in grounding.
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Ghosts of Christmas Past

by Eric Maple

Every December 25th the normally phlegmatic British let down their hair and plunge into an orgy of fun which one would normally associate with the people of more exuberant nations.

Complete strangers wish one another a Happy Christmas as a parting greeting and the public houses are filled with revelers strenuously keeping up the spirit of the season of goodwill.

Few of these light-hearted souls will be aware that the celebration of Christmas had its origins in the pagan worship of the Sun or, for that matter, that the funny hats, the evergreens and the festive board have nothing whatsoever to do with Jesus Christ, the Prince of Peace, but rather with the older gods worshipped by our ancestors in the twilight world of pre-Christmas Europe.

It is strange to consider that the presence of pork on the Christmas table and the custom of carrying in the boar's head was once associated with the sacrifice of a sacred Boar to the Sun god. At the festival of Frey, the dispenser of rain and sunshine in the mythology of Northern Europe, a boar was a good luck offering for the New Year and its head, with an apple in its mouth, was borne into the banqueting-hall amid singing and the sound of welcoming trumpets. Later in history, the boar's head gave way to the goose and the turkey. But where this custom survives, it should be seen as one of the many curious ghosts of Christmas past.

Consider the evergreens and their modern counterparts: the paper-chains which festoon the house at Christmastide. The evergreen was once the symbol of immortality, declared sacred to the Teutonic nations, and given pride of place in celebrations associated with the Winter Solstice from which our modern Christmas is descended.

As a symbol, the evergreen means constancy and eternity, and even in the Orient we find that it expresses a similar idea, for the Japanese believe the evergreen needle brings longevity and prosperity. The holly, especially, brings happiness and friendship, but if kept in the house after New Year's Day misfortune is ordained. Generally speaking, however, all evergreens must be taken down by Twelfth Night-- then all will be well.

When we look around the room that has been decked with the regalia of the Christmas party our eyes inevitably settle on one of the focal points, the mistletoe. In pagan times, it was customary to celebrate the death of the old year and the birth of the new by kissing under the mistletoe's berries. Old enemies were then expected to forget their quarrels and take a ceremonial kiss, promising to live in amity from that time forth.

It is not generally known that the mistletoe became a powerful life symbol because it grew' berries in winter when other plant life seemed dead. Once known as All Heal, it was employed as an ingredient in many folk medicines. It was the golden bough of the ancient Druids and, because of its association with sacrificial ceremonies, was outlawed by the Church as an emblem of paganism.

Oddly enough, the sole exception was York Minster where a sprig of mistletoe was placed on the altar each Christmas. A general pardon for crimes remained in force throughout that city for as long as it remained there.

The central symbol of the Christmas scene, the evergreen Christmas tree, had its origins in Germany where St Boniface cut down a sacred oak which was worshipped by the pagans and, to placate them, offered a fir tree in its place. However, later research indicates that traces of a similar custom existed in other lands, notably Greece and Rome, where trees were decorated at the time of year later dedicated to Christmas. There is also reason for believing that the same or a similar custom was known in ancient Egypt.

The mystical heritage of Christmas is very strongly represented in one of the principal characters in the celebrations, Santa Claus, the embodiment of the spirit of goodwill. The name Santa Claus is in fact a corruption of the fifth century St Nicholas, the Bishop of Myra, who was honored with special ceremonies by the Greeks and Romans on December 6th, later changed to December 25th.

This distinctly un- ghostlike genus of happiness was a 'reincarnation' of Odin, God of the Scandinavians who, on the conversion of Northern Europe to Christianity, was transformed first into St Nicholas and later into the modern Father Christmas.

Christmas has no equal as a religious feast; it is the most important as well as the most enjoyable festival of the entire year. Yet even the good things spread out

on the table have their religious aspects, particularly the mince-pies which were originally fashioned in the shape of small cribs in honor of the Christ Child.

Among the superstitions associated with mince-pies is one which demands that the Christmas reveler makes a pilgrimage among his neighbors and friends demanding the gift of a mince-pie wherever he calls. For each one eaten, so goes the tradition, the visitor may expect a month's good health for the ensuing year.

Originally, mince-pies contained a far more potent filling than mere mincemeat. They were stuffed with flesh of game hashed together with pickled mushrooms. One should always make a wish when taking the first bite of the first mince-pie of the season.

The Christmas pudding qualifies as a magical ritual in its own right, for it is surrounded by the most curious ceremonies. Prior to the 18th century the pudding was known as Plum Porage and was a concoction of plums, spices, wines, meat broth and breadcrumbs. It was eaten in a semi-liquid state and only later in its history were the plums replaced by raisins.

To preserve good luck, the pudding should be stirred deosil or clockwise: a ceremony known to most psychic cooks. Lucky charms and silver coins have to be incorporated in the mix to bring good fortune to the eater, usually a silver coin, a silver thimble and a ring, with the following meanings: the silver coin brings good luck; the ring promises a happy marriage to the girl who finds it; while the thimble hints that she is likely to remain a spinster.

The most interesting feature of Christmas pudding lore is the custom of setting fire to the brandy, so that the pudding can be brought to the table all aflame. This is a curious reminder that in ancient times special fires were lit at the midwinter feast to honor the Sun god.

One ghost which has been finally exorcised from the Christmas scene is the Dumb Cake which in times past was prepared by single girls for consumption on Christmas Eve. Its ingredients were salt, wheat-meal and barley, and it had to be baked in complete silence. It was carefully placed in the oven and the front door opened precisely at midnight. The specter of the girl's future husband was expected to enter the house at that time and march into the kitchen to turn the cake. In some areas the cook would prick her initials on the cake and in due course her future husband would materialize to add his initials to hers. Alas, this custom seems to have vanished for ever.

The modern Christmas cake is still with us. It is supposed to have originated with a cake presented by the people of ancient Rome to their senators. A custom among Scots demanded that the cook should rise in the early hours of Christmas Day and bake soween (oatmeal) cakes. These were distributed to the family at Hogmanay. If a cake happened to break, bad luck followed, but if it remained unbroken the eater could look forward to a Happy New Year.

Although there is no clear-cut tradition that Christmas Day was ever associated with the giving of presents prior to modern times, it is known that a similar custom was observed by the Romans on New Year's Day. The Roman gift would have been a goodwill symbol only, consisting of branches of evergreen, but in time the presents became more lavish.

Many of the enjoyable rituals which involve our lives at Christmas time are but the shadow survivals or 'ghosts' of very ancient customs performed around the close of the old year and the birth of the new, and the feast of fire celebrated at the time of the Winter Solstice to honor the Sun god.

But the season of fire and light, as it is sometimes called, would be nothing without the Yule-log, for Christmas is also known as Yule, which was the Scandinavian feast of the Winter Solstice.

In the days of old, an oak log was cut down on Yule Eve, and borne with much ceremony into the house and rolled onto the huge fire that was to burn during the days of the Nativity, especially Christmas Day. Little did the pious Christians of the medieval world realize that originally it had been burned in honor of the god Thor and represented the sacred element: fire.

No doubt it was due to this association with the old gods that the hearth fire at Christmas assumed the important role which it retained until the advent of artificial forms of heating. The hearth was the center for the telling of Christmas ghost stories and for those curious superstitions relating to the mysteries of fire.

Throughout Northern Europe there were traditions that the family ghosts returned at Christmas time to share the festival with their living relatives. In Brittany there was the custom of leaving food for the ghosts while the family attended church. In Scandinavia, stories were told of trolls (who were ogres not ghosts) returning at this season to rattle the window-panes. In the British Isles

there were contradictory beliefs, some people thought, erroneously, that no ghost had power to haunt during the Christmas season.

It is when the light is extinguished save for the glowing embers that the ghost-story teller comes into his own and, surrounded by the family, describes some ancient haunting which is calculated to chill the blood of his listeners. Traditional hauntings include the posthumous adventures of Anne Boleyn who haunts her old homes during the Christmas season. Her ghost has been reported at Rochford Hall in Essex and Hever Castle in Kent, wandering headless during the 12 days of the festival.

There are a number of cheerless proverbs which surface at the season of goodwill, as when someone observes, 'A green Christmas brings a full church-yard,' possibly to counteract any excessive exuberance among the party.

However, the children turn to less ghostly rituals, including divination to discover the future. Each of them cuts an apple and counts the pips. The one whose apple has the most pips can look forward to the most happiness in the 12 months ahead.

And so young and old join in quiet communion with Christmases past, present and future, united in quaint ceremonies whose origins are lost in history - a celebration presided over by ancestral spirits who have been lured into the home from outer darkness by the glow of the pagan fire.
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The Bard
Thu 23 Dec 93
From "The Mystery of the Bards: The Book of the Fool"

"Hey! Wake up there!"

The Fool opened His eyes, stretched, and rolled over on the soft grass of the Summerland.

"I suppose you're talking to me?" he murmured.

"I certainly am!" The Lady, shimmering in Her Aspect as the Goddess of Love, smiled at Him. Had He been human, that smile would have sent Him into a transport of happiness. As it was, He felt a little shiver of joy run on cat feet down his spine.

"What's up?" He got to His feet, brushing back his hair.

"What's up? WHAT'S UP?" The Lady looked at Him in disbelief.

"Dummy! It's almost Your birthday!"

The Fool looked puzzled for a moment. "My birthday? I thought We have been....for always. We don't -have- birthdays, do we?"

The Lady grinned, shifting into the Nymph for a delightful moment. "No, we don't, but Humanity likes to give Us birthday parties, and yours is probably the biggest.....so you need to get moving!"

"So I do! And this Aspect is probably one of my favorites!" The Fool jumped in the air, landing on His hands in a perfect handstand with a jingling of bells. Then he

took His hands off the ground, and hung suspended, upside down, in mid-air. One leg was folded at the knee.

"Can You stand on Your head?" He grinned.

"Not with -this- dress on!" She laughed.

Humming a tuneless melody. the Fool strode thru Summerland, and thru the cloudy space between the Worlds of the Multi-Verse, finally ending up on a small, very green-and-blue planet that the natives called "the Earth."

"It's My Birthday a-comin'!" He shouted, and there was a stirring, and a movement. The Life that was locked in the grip of Winter remembered that Spring would come, as it always will, and the half of the world that was in Summer gave a little quiver of happiness. He went to a Place, and put on the suit, and the Aspect to fit it. He hitched the nine animals to His sleigh, grooming them with loving hands. Then He loaded it with gifts for all the people of the Earth. He was helped by quite a lot of the smaller elves, who found the game most enjoyable. Most of these gifts were toys, but many of them were practical, useful things. Some, like Love, and Peace, and Happiness, were quite insubstantial....but they were His Gifts nonetheless. He laughed. No longer slim, but chunky (if not fat), and dressed in a red suit lined with white fur, His laughter was a "Ho! Ho! Ho!" of gladness that rolled over the Earth.

He spent the next instant of Time ("And what a clever concept Time is," He thought in self-congratulation) delivering His gifts, riding the sleigh to the music of tiny bells thru the Night.

"Good Yule! Merry Christmas! Happy Hanukka! Io Saturnalia! Hail Mithras! Welcome Cernunnos!" He shouted.

"And a Happy Birthday to Me," He added under His breath, with a grin.

He landed the sleigh, and unhitched His animals. Each one was Named, and each one nuzzled Him as an old friend. The last was younger then the rest, and full of energy, bounding across the Place like a puppy in a warm kitchen. The red light from his nose reflected on the snow, and gave a joyful light that lit the sky in a glowing aurora. The Fool laughed at the sight, and hung up His suit, and took off the Aspect, and returned to the Summerland over the paths He knew so well.

"Well," She said, "Did everything go all right?" The Fool leaned back against a tree and watched a butterfly land on His nose.

"Yep. Got all My presents delivered. Did the usual sleigh-and-reindeer thing with the red suit and all.....great fun! I sure like to see the children happy."

"Well, You sure are bass-ackwards sometimes!" The Lady shook Her finger at Him in mock anger.

"Huh? Whattya mean?" The Fool was puzzled.

"Well....everybody else -gets- presents for their birthdays. You gotta reverse it and give presents away!"

The Fool giggled, and said, "That's my Nature, dearest. By the way, your fly's open."

The Lady looked down and reached to zip up Her fly, and then did a perfect double-take.

"But....I don't -have- a fly!"

And the Fool leaned back against the World Tree and laughed and laughed and laughed.

Thus it was, and so it is, and evermore shall be so!

The following is from The Mysts of Annwfn Book of Shadows, and appeared in NightScapes Vol. 1, No. 5 (a journal of Magick, Paganism and the Occult). Subscriptions are $13.00 a year/six issues, sample copy $3.00. Write to: NightScapes, P.O. Box 4559, Mesa, AZ 85211-4559. Phone: (602) 898-3551.

Information about The Mysts of Annwfn (who publishes NightScapes), can also be obtained by contacting the above information.
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The Legend Of The Maiden

The Mysts of Annwfn
Book of Shadows

In Ages long past, the lovely Lady Brighid came to Hibernia to dwell in that land among her people. She brought to them many special treasures from the Outer Realms to enrich their lives. She gave them the art of Smithcraft, Poetry, and Inspiration. Brighid also shared a sacred Cauldron that overflowed with inspiration and love. She was adept at the healing arts, and in the Magick of Medicine. Her people loved her deeply, and kindled a fire in her honor which was constantly attended by nineteen maidens, and was never allowed to go out.

The Lady Brighid eventually became a mother, and her people rejoiced, knowing their lands would be fruitful just as their Goddess was fertile. However, Brighid also knew the misery of loss. When one of her beloved sons was killed, the whole land wept. She lamented so deeply that she invented "keening," the mournful song of the bereaved women of Erin. Her Flame burned so brightly, however, that happiness soon returned to the land. She bestowed upon her people, yet, another gift: The Art of Whistling.

However, in the fullness of time, the beloved Lady could no longer dwell openly with her people, and she made her home in the Sidhe. There, she would dwell close to her people and her land, and they could call upon her name at the appointed times, and keep her Flame burning within their hearts.

The Eternal Flame continues to burn!

The following ritual derives from The Mysts of Annwfn Book of Shadows, and was publicly conducted by Goddess Moon Rising Coven in San Diego, Ca. on Imbolc, 1988, and by The Mysts of Annwfn Coven in Mesa, Az. at Pagan Arizona Network's Imbolc celebration in 1993.

This ritual appeared in NightScapes, Vol. 1, No. 5 (a journal of Magick, Paganism and the Occult). Subscriptions are $13.00 a year/six issues, sample copy

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Candlemas Ritual

Mysts of Annwfn
Book of Shadows

The following ritual calls for the participation of eight people, and is best performed at a large gathering. The participants include: The Maiden Goddess, the Young Lord, the High Priestess, the High Priest, and the four Watchtowers.

Specific items needed for this ritual are: a Crystal Ball, a cross of rushes, a mat, a basket, a phallic wand, a sprig of evergreen, pieces of paper, cakes, wine, and basic Altar and ritual equipment. All participants shall write upon the paper things and qualities they wish to gain during the coming season, and then place them in the basket prior to ritual.

Candlemas is the festival of the Flame, and is best performed at night. This is Brigid's celebration. Winter is bade farewell, and as Spring approaches, it's a time to think of love.

All members of the ritual enter the Circle except for the Maiden. She should be wearing white, and is adorned with a garland of flowers in her hair. She stands out of sight, awaiting her cue. All attendants of the ritual should line the outer ring of the Circle, leaving a walkway into it. The Young Lord is to position himself among the attendants.

The **High Priest** starts the ritual by saying:

The **young Sun King** now begins to feel the first stirring of desire for the **Lady**. The **Goddess** patiently awaits her future lover. The Rites of Spring are near, and the year is in its waxing phase. The Sun's presence is ever-more increasing and the darkness runs and hides.

The Invocation of the Four Quarters comes next, starting with the East:

We welcome the Guardians of the East.

> Your breath of life is sacred, and greetings to the lovely Fand, the Pearl of Beauty, and gracious Olwen, the White Lady of the Day. Your presence is most welcome at this Festival of Imbolc!

South:

We welcome the Lords of the South.

Your warmth flows through us all, and greetings to the Honored Lady Brighid, and to beautiful Branwen, the White Blossomed One. Your presence is most welcome at this Festival of Oemlic!

We welcome the Holy Ones of the West.

Your moisture is refreshing and precious to life, and greetings to our Queen Arianrhod of The Silver Wheel, and sweet Aine of the Wisps. Your presence is most welcome at this Festival of Lights!

We welcome the Watchers of the North.

Your power and wisdom is ours, and greetings to the Wise Cerridwen of Lake Tegid, and to the desirable Rhiannon of the Netherworld. Your presence is most welcome at this Festival of Candlemas!

The **High Priest** continues:

From now to Beltane, is the pathway less dark. Thus, shall the journey be made through to Beltane, renewed in strength and happy in love.

The **High Priestess** now turns slowly, addressing those assembled. As she speaks, the Maiden walks slowly into view down the processional towards the Circle, until she stands at the Northern Gateway. **She** is holding the Cross of Rushes. The **High Priestess** says:

Long Winter is now passing away and the buds will soon swell on the Apple tree bough. The Earth gladly receives the plow in preparation for the celebration of life. For the Queen and the King will begin to wear the garden's green and will speak in a single voice!

The **High Priest** acknowledges the physical presence of the Maiden, and exclaims:

Behold!!! Brighid has come! Brighid is welcome!

The **Maiden** enters the Circle and lays the Cross on a mat situated just South of the Altar. She says:

Greetings to you, not only from myself, but from the Mother and the Crone as well. All seasons of the Earth are important and must have their course.....but now, I weary of Winter, and I long for the greenness of Spring, and all that it encompasses. I strongly desire the companionship of my Lover-to be!

She searches the Circle of people and draws him out. **She** kneels before **him** and invokes **the God Lugh:**

Lord of Death, Resurrection, Life, and the Giver of Life! Lord who is within us, whose name is Mystery of Mysteries! Descend we pray thee, upon thy servant and Priest!

Lugh, after indwelling the **Priest**, now moves over to the Altar, picks up the Phallic Wand, and places it on Brigid's Bed (the mat). The **Maiden** addresses the **God:**

I grow weary of the darkness. Let's join to hurry Winter along its way so we can enjoy the pleasures that await us! (She motions to the mat).

The **God** starts the Balefire in the South, and while doing this, the **Maiden** sweeps the Circle three times while everyone chants:

Return, return, return, return

The earth, the water, the fire, and the air.

At an appropriate time, the singing comes to an end and the **God** says:

The Key to unlocking Winter's hold is to erase its memories!

He now holds up a sprig of evergreen and hands it to the Maiden Goddess. She tosses it into the Balefire. She then picks up a basket full of everyone's desires and wishes for the coming season, and says:

Behold! In my hands I carry Hopes and Wishes for the coming seasons. I place them in this fire and as quickly as the memories of Winter fade, let the Hopes and Wishes just as quickly take root!

She tosses them into the Balefire, and Lugh now says:

My dear Lady and Lover-to-be, do us great honor by gazing into the Crystal and give your people words they can hold as their own!

Brighid picks up the Crystal Ball and holds it between her hands. She gazes into it momentarily before saying:

All the gods are one God, and the goddesses, one Goddess, and there is but one Initiator. And to every man, his own Truth, and the God within.

Upon hearing this, **he** smiles and says:

Come! Let's feast and make merry on this great occasion!

The **High Priestess** steps in front of the altar and raises the water and Wine. She faces North and says:

In celebration of Brigid's Day, we open the Moongate and let the Westwind blow! We bring Water, life's elixir, to refresh ourselves. We bring the Fruit of the Vine, the drink of the gods! Let us sip and enjoy. Hail to fair Brighid!

The **High Priestess** now picks up the plate of cakes and says:

Upon this plate are gifts from Erin! Farrels for us to enjoy! Let us eat and remember the Gods. These are holy Sabbat Cakes. They bring us sustenance and fill the hunger. Blessed Be Brigid's Feast! Let us dance in joy and mirth!

The **High Priestess** now raises the honey as all say:

Here is the Sweet Nectar! Sacred to the Gods!

All now partake of the Cakes and Wine. Sing songs, dance, and do anything else that feels appropriate. (Brigid's Day is a traditional time for initiations). When the celebration is winding down, the God, taking the **Maiden Goddess** into his arms, declares:

Now that we all have feasted and made merry, come with me now, our bed of Love awaits us!

The **Maiden**, protesting lightly, responds:

> Oh! How I've longed for you through the Dark days of Winter! But My Love, though our bed is ready, we still must wait a short while. Our time of Union is not yet upon us, but the Rites of Spring, and of Beltane, are not far off!

The Sun King looks slightly disappointed, but smiles lovingly at **her.** They embrace and kiss passionately, while everyone starts to sing, "Lady Weave Your Circle Tight." While the song continues, she slowly leaves his arms and exits the Circle. **He** follows her, not wanting her to leave, but stops at the Circle's edge. She turns and says to him:

> My Heart is with you, and Destiny will bring us back together soon! As the Cup is to the Knife, so am I to you!

She now disappears out of sight, and the singing shall die down. The **High Priest** now says:

> Even though the Maiden has departed, her presence continues to increase! Light chases away the Darkness, and soon, the Maiden shall reign Supreme! The Winter grows short, and the leaves shall return to the trees! New Life shall spring forth, and New Love along with it! The Wheel turns, and the Young Lord and his Lady shall meet to consummate their Love. So ends this prelude to Spring! May the coming season bring you much joy and happiness!

The Watchtowers are now given their release:

North

> Farewell to the Watchtowers of the North, and to Rhiannon and Cerridwen. May we depart in love and peace until we gather again.

West:

> Farewell to the Holy Ones of the West, and to Queen Arianrhod and Aine. May we depart in love and peace until me gather again.

South:

> Farewell to the Lords of the South, and to Branwen and the Maiden Brighid. May we depart in love and peace until we gather again.

East:

Farewell to the Guardians of the East, and to Olwen and Fand. May we depart in love and peace until we gather again.

Everyone:

Merry meet, and merry part, and merry meet again!

References for inspiration:

Gwydion Pendderwen
Dion Fortune
Janet & Stewart Farrar
Marion Zimmer Bradley

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Herbs & Their Magickal Properties

A

Acacia : Protection, Psychic Powers, Money and Love Spells
Adam & Eve Roots : Love, Happiness
Adders Tongue : Healing
African Violet : Spirituality, Protection
Agaric : Fertility
Agrimony : Protection, Sleep
Ague Root : Protection
Alfalfa : Prosperity, Anti-Hunger, Money
Alkanet : Purification, Prosperity
Allspice : Money, Luck, Healing
Almond : Money, Prosperity, Wisdom
Aloe : Protection, Luck
Aloes, Wood : Love, Spirituality
Althea : Protection, Psychic Powers
Alyssum : Protection, Moderating Anger
Amaranth : Healing Heartbreak, Protection, Invisibility,
Anemone : Health, Protection, Healing
Angelica : Exorcism, Protection, Healing, Visions
Anise : Protection, Purification, Youth
Apple : Love, Healing, Garden Magic, Immortality
Apricot : Love
Arabic Gum : Spirituality, Purify Negativity and Evil
Arbutus : Exorcism, Protection
Asafoetida : Exorcism, Purification, Protection
Ash : Protection, Prosperity, Sea Rituals, Health
Aspen : Eloquence, Anti-Theft
Aster : Love
Avens : Exorcism, Purification, Love
Avocado : Love, Lust, Beauty

B

Bachelor's Buttons : Love
Balm, Lemon : Love, Success, Healing
Balm of Gilead : Love, Manifestations, Protection, Healing
Bamboo : Protection, Luck, Hex-Breaking, Wishes

Banana : Fertility, Potency, Prosperity
Banyan : Luck. Happiness
Barley : Love, Healing, Protection
Basil : Love, Exorcism, Wealth, Flying, Protection
Bay : Protection, Psychic Powers, Healing, Purification, Strength
Bean : Protection, Exorcism, Wart Charming,
Reconciliation, Potency, Love
Bedstraw, Fragrant : Love
Beech : Wishes
Beet : love
Belladonna : Astral Projection, Visions **TOXIC**
Benzoin : Purification, Prosperity
Bergamot, Orange : Money, Success
Be-Still : Luck
Betony, Wood : Protection, Purification, Love
Birch : Protection, Exorcism, Purification and Cleansing
Bistort : Psychic Powers, Fertility
Bittersweet : Protection, Healing
Blackberry : Healing, Money, Protection
Bladderwrack : Protection, Sea Spells, Wind Spells,
Money, Psychic Powers
Bleeding Heart : Love
Bloodroot : Love, Protection, Purification
Bluebell : Luck, Truth
Blueberry : Protection
Blue Flag : Money
Bodhi : Fertility, Protection, Wisdom, Meditation
Boneset : Protection, Exorcism
Borage : Courage, Psychic Powers
Bracken : Healing, Rune Magic, Prophetic Dreams
Brazil Nut : Love
Briony : Image Magic, Money, Protection
Bromeliad : Protection, Money
Broom : Purification, Protection, Wind Spells, Divination
Buchu : Psychic Powers, Prophetic Dreams
Buckthorn : Protection, Exorcism, Wishes, Legal Matters
Buckwheat : Money, Protection
Burdock : Protection, Healing

C

Cabbage : Luck
Cactus : Protection, Chastity
Calamus : Luck, Healing, Money, Protection
Camellia -Riches
Camphor : Chastity, Health, Divination
Caper : Potency, Lust, Luck
Carawy : Protection, Lust, Health, Anti-Theft, Mental Powers
Cardamon : Lust, Love
Carnation : Protection, Strength, Healing
Carob : Protection, Health
Carrot : Fertility, Lust
Cascara Sagrada : Legal Matters, Money, Protection,
Cashew : Money
Castor : Protection
Catnip : Cat Magic, Love, Beauty, Happiness
Cat Tail : Lust
Cedar : Healing, Purification, Money, Protection
Celandine : Protection, Escape, Happiness, Legal Matters
Celery : Mental Powers, Lust, Psychic Powers
Centaury : Snake Removing
Chamomile : Money, Sleep, Love, Purification
Cherry : Love, Divination
Chestnut : Love
Chickweed : Fertility, Love
Chicory : Removing Obstacles, Invisibility, favors, Frigidity
Chili pepper : Fidelity, Hex Breaking, Love
China Berry : Luck, Change
Chrysanthemum : Protection
Cinchona : Luck, Protection
Cinnamon : Spirituality, Success, Healing, Power,
Psychic Powers, Lust, Protection, Love
Cinquefoil : Money, Protection, Prophetic Dreams, Sleep
Citron : Psychic Powers, Healing
Cloth of Gold : Understand Animal Languages
Clove : Protection, Exorcism, Love, Money
Clover : Protection, Money, Love, Fidelity, Exorcism, Success, Luck
Club Moss : Protection, Power

Coconut : Purification, Protection, Chastity
Cohosh, Black : Love, Courage, Protection, Potency
Coltsfoot : Love, Visions
Columbine : Courage, Love
Comfrey : Safety During Travel, Money
Copal : Love, Purification
Coriander : Love, Health, Healing
Corn : Protection, Luck, Divination
Cornflower : psychism
Cotton : Luck, Healing, Protection, Rain, Fishing Magic
Cowslip : Healing, Youth, Treasure Finding
Crocus : Love, Visions
Cubeb : Love
Cuckoo-flower : Fertility, Lover
Cucumber : Chastity, Healing, Fertility
Cumin : Protection, Fidelity, Exorcism
Curry : Protection
Cyclamen : Fertility, Protection, Happiness, Lust
Cypress : Longevity, Healing, Comfort, Protection

D

Daffodil : Love, Fertility, Luck
Daisy : Lust, Luck
Damiana : Lust, Love, Visions
Dandelion : Divination, Wishes, Calling Spirits
Datura : Hex Breaking, Sleep, Protection
Deerstongue : Lust, Psychic Powers
Devils Bit : Exorcism, Love, Protection, Lust
Devils Shoestring : Protection, Gambling, Luck, Power, Employment
Dill : Protection, Money, Lust, Luck
Dittany of Crete : Manifestations, Astral Projection
Dock : Healing, Fertility, Money
Dodder : Love, Divination, Knot Magic
Dogbane : Love
Dogwood : Wishes, Protection
Dragons Blood : Love, Protection, Exorcism, Potency
Dulse : Lust, Harmony
Dutchmans Breeches : Love

E

Ebony : Protection, Power
Echinacea : Strengthening Spells
Edelweiss : Invisibility, Bullet-Proofing
Elder : Exorcism, Protection, Healing, Prosperity, Sleep
Elecampane : Love, Protection, Psychic Powers
Elm : Love
Endive : Lust, Love
Eryngo : Travelers Luck, Peace, Lust, Love
Eucalyptus : Healing, Protection
Euphorbia : Purification, Protection
Eyebright : Mental Powers, Psychic Power

F

Fennel : Protection, Healing, Purification
Fenugreek : Money
Fern : Rain Making, Protection, Luck, Riches,
Eternal Youth, Health, Exorcism
Feverfew : Protection
Fig : Divination, Fertility, Love
Figwort : Health, Protection
Flax : Money, Protection, Beauty, Psychic Powers, Healing
Fleabane : Exorcism, Protection, Chastity
Foxglove : Protection
Frankincense : Protection, Exorcism, Spirituality
Fumitory : Money, Exorcism
Fuzzy Weed : Love, Hunting

G

Galangal : Protection, Lust, Health, Money,
Psychic Powers, Hex-Breaking
Gardenia : Love, Peace, Healing, Spirituality
Garlic : Protection, Healing, Exorcism, Lust, Anti-Theft
Gentian : Love, Power
Geranium : Fertility, Health, Love, Protection

Ginger : Love, Money, Success, Power
Ginseng : Love, Wishes, Healing, Beauty, Protection, Lust
Goats Rue : Healing, Health
Goldenrod : Money, Divination
Golden Seal : Healing, Money
Gorse : Protection, Money
Gotu Kola : Meditation
Gourd : Protection
Grain : Protection
Grains of Paradise : Lust, Luck, Love, Money, Wishes
Grape : Fertility, Garden Magic, Mental Powers, Money
Grass : Psychic Powers, Protection
Ground Ivy : Divination
Groundsel : Health, Healing

H

Hawthorn : Fertility, Chastity, Fishing Magic, Happiness
Hazel : Luck, Fertility, Anti-Lightning, Protection, Wishes
Heather : Protection, Rain Making, Luck
Heliotrope : Exorcism, Prophetic Dreams, Healing,
Wealth, Invisibility
Hellebore, Black : Protection ****TOXIC***
Hemlock : Destroy Sexual Drive ***TOXIC***
Hemp : Healing, Love, Vision, Meditation
Henbane : Love Attraction ***TOXIC***
Henna : Healing
Hibiscus : Lust, Love, Divination
Hickory : Legal Matters
High John the Conqueror : Money, Love, Success, Happiness
Holly : Protection, Anti-Lightning, Luck, Dream Magic, Balance
Honesty : Money, Repelling Monsters
Honeysuckle : Money, Psychic Powers, Protection
Hops : Healing, Sleep
Horehound : Protection, Mental Powers, Exorcism, Healing
Horse Chestnut : Money, Healing
Horseradish : Purification, Exorcism
Horsetail : Snake Charming, Fertility
Houndstongue : Tying Dog's Tongues

Houseleek : Luck, Protection, Love
Huckleberry : Luck, Protection, Dream Magic, Hex Breaking
Hyacinth : Love, Protection, Happiness
Hydrangea : Hex Breaking
Hyssop : Purification, Protection

I
Indian Paint Brush : Love
Iris : Purification, Wisdom
Irish Moss : Money, Luck, Protection
Ivy : Protection, Healing

J

Jasmine : Love, Money, Prophetic Dreams
Jobs Tears : Healing, Wishes, Luck
Joe-Pye Weed : Love, Respect
Juniper : Protection, Anti-Theft, Love, Exorcism, Health

K

Kava-Kave : Visions, Protection, Luck
Knotweed : Binding, Health

L

Ladys mantle : Love
Ladys slipper : Protection
Larch : Protection, Anti-Theft
Larkspur : Health, Protection
Lavender : Love, Protection, Sleep, Chastity,
Longevity, Purification, Happiness, Peace
Leek : Love, Protection, Exorcism
Lemon : Longevity, Purification, Love, Friendship
Lemongrass : Repel snakes, Lust, Psychic Powers
Lemon Verbena : Purification, Love
Lettuce : Chastity, Protection, Love, Divination, Sleep
Licorice : Love, Lust, Fidelity
Life Everlasting : Longevity, Health, Healing

Lilac : Exorcism, Protection, Beauty
Lily : Protection, Breaking Love spells
Lily of the Valley : Mental Powers, Happiness
Lime : Healing, Love, Protection
Linden : Protection, Immortality, Luck, Love, Sleep
Liquidamber : Protection
Liverwort : Protection
Liverwort : Love
Looestrife : Peace, Protection
Lotus : Protection, Lock-Opening
Lovage : Love
Love Seed : Love, Friendship
Lucky Hand : Employment, Luck, Protection, Money, Travel

M

Mace : Psychic Powers, Mental Powers
Maguey : Lust
Magnolia : Fidelity
Mahogany, Mountain : Anti-Lightning
Maidenhair : Beauty, Love
Male Fern : Luck, Love
Mallow : Love, Protection, Exorcism
Mandrake : Protection, Love, Money, Fertility, Health
Maple : Love, Longevity, Money
Marigold : Protection, Prophetic Dreams,
Business and Legal Matters, Psychic Powers
Marjoram : Protection, Love, Happiness, Health, Money, Healing
Master Wort : Strength, Courage, Protection
Mastic : Psychic Powers, Manifestations, Lust
May Apple : Money
Meadow Rue : Divination
Meadowsweet : Love, Divination, Peace, Happiness
Mesquite : Healing
Mimosa : Protection, Love, Prophetic Dreams, Purification
Mint : Money, Love, Luck, Healing, Exorcism, Travel, Protection
Mistletoe : Protection, Love, Hunting, Fertility, Health, Exorcism
Molukka : Protection
Moonwort : Money, Love

Moss : Luck, Money
Mugwort : Strength, Psychic Powers, Protection,
Prophetic Dreams, Healing, Astral Projection
Mulberry : Protection, Strength
Mullein : Courage, Protection, Health, Love, Divination, Exorcism
Mustard : Fertility, Protection, Mental Powers
Myrrh : Protection, Exorcism, Healing, Spirituality
Myrtle : Love, Fertility, Youth, Peace, Money

N

Nettle : Exorcism, Protection, Healing, Lust
Norfolk Island Pine : Protection, anti hunger
Nuts : Fertility, Prosperity, Love, Luck

O

Oak : Protection, Health, Money, Healing, Potency, Fertility, Luck
Oats : Money
Olive : Healing, Peace, Fertility, Potency, Protection, Lust
Onion : Protection, Exorcism, Healing, Money,
Prophetic Dreams, Lust
Orange : Love, Divination, Luck, Money
Orchid : Love
Oregon Grape : Money, Prosperity
Orris Root : Love, Protection, Divination

P

Palm, Date : Fertility, Potency
Pansy : Love, Rain Magic, Love, Divination
Papaya : Love, Protection
Papyrus : Protection
Parosela : Hunting
Parsley : Love, Protection, Purification
Passion Flower : Peace, Sleep, Friendship
Patchouly : Money, Fertility, Lust
Pea : Money, Love
Peach : Love, Exorcism, Longevity, Fertility, Wishes

Pear : Lust, Love
Pecan : Money, Employment
Pennyroyal : Strength, Protection, Peace
Peony : Protection, Exorcism
Pepper : Protection, Exorcism
Peppermint : Purification, Sleep, Love, Healing, Psychic Powers
Pepper Tree : Purification, Healing, Protection
Periwinkle : Love, Lust, Mental Powers, Money, Protection
Persimmon : Changing Sex, Healing, Luck
Plot Weed : Protection
Pimento : Love
Pimpernel : Protection, Health
Pine : Healing, Fertility, Protection, Exorcism, Money
Pineapple : Luck, Money, Chastity
Pipsissewa : Money, Spirit Calling
Pistachio : Breaking Love Spells
Plantain : Healing, Protection, Strength, Snake Repelling
Plum : Healing
Plumeria : Love
Poke : Courage, Hex Breaking
Pomegranate : Divination, Luck, Wishes, Wealth, Fertility
Poplar : Money, Flying
Poppy : Fertility, Love, Sleep, Money, Luck, Invisibility
Potato : Image Magic, Healing
Prickly Ash : Love
Primrose : Protection, Love
Purslane : Sleep, Love, Luck, Protection, Happiness

Q

Quassia : Love
Quince : Protection, Love, Happiness

R

Radish : Protection, Lust
Ragweed : Courage
Ragwort : Protection
Raspberry : Protection, Love

Rattlesnake Root : Protection, Money
Rhubarb : Protection, Fidelity
Rice : Protection, Rain, Fertility, Money
Roots : Protection, Power, Divination
Rose : Love, Psychic Powers, Healing, Love, Divination, Luck, Protection
Rosemary : Protection, Love, Lust, Mental Powers,
Exorcism, Purification, Healing, Sleep, Youth
Rowan : Psychic Powers, Healing, Protection, Power, Success
Rue : Healing, Health, Mental Powers, Exorcism, Love
Rye : Love, Fidelity

S

Saffron : Love, Healing, Happiness, Wind Raising,
Lust, Strength, Psychic Powers.
Sage : Immortality, Longevity, Wisdom, Protection, Wishes
Sagebrush : Purification, Exorcism
St. Johns Wort : Health, Power, Protection, Strength,
Love, Divination, Happiness
Sandalwood : Protection, Healing, Exorcism, Spirituality
Sarsaparilla : Love, Money
Sassafras : Health, Money
Savory, Summer : Mental Powers
Scullcap : Love, Fidelity, Peace
Senna : Love
Sesame : Money. Lust
Shallot : Purification
Skunk Cabbage : Legal Matters
Slippery Elm : Halts Gossip
Sloe : Exorcism, Protection
Snakeroot : Luck Money
Snakeroot/black : Love, Lust, Money
Snapdragon : Protection
Solomons Seal : Protection, Exorcism
Sorrel Wood : Healing, Health
Southern Wood : Love, Lust, Protection
Spanish Moss : Protection
Spearmint : Healing, Love, Mental Powers
SpiderWort : Love

Spikenard : Love
Squill : Money, Protection, Hex Breaking
Star, Anise : Psychic Powers, Luck
Stillengia : Psychic Powers
Straw : Luck, Image Magic
Strawberry : Love, Luck
Sugar Cane : Love, Lust
Sumbul : Love, Luck, Health, Psychic Powers
Sunflower : Fertility, Wishes, Health, Wisdom
Sweetgrass : Calling Spirits
Sweetpea : Friendship, Chastity, Courage, Strength

T

Tamarind : Love
Tamarisk : Exorcism, Protection
Tansy : Health, Longevity
Tea : Riches, Courage, Strength
Thistle : Strength, Protection, Hex Breaking, Healing
Thistle, Holy : Purification, Hex Breaking
Thistle, Milk : Snake Enraging
Thyme : Health, Healing, Sleep, Psychic Powers,
Love, Purification, Courage
Ti : Protection, Healing
Toadflax : Protection, Hex Breaking
Toadstool : Rain Making
Tobacco : Healing, Purification
Turmeric : Purification
Turnip : Protection, Ending Relationships

U

Urva Ursa : Psychic Workings

V

Valerian : Love, Sleep, Purification, Protection
Vanilla : Love, Lust, Mental Powers
Venus Flytrap : Protection, Love

Vervain : Love, Protection, Purification, Peace,
Money, Youth, Chastity, Sleep, Healing
Vetch, Giant : Fidelity
Vetivert : Love, Hex Breaking, Luck, Money, Anti-Theft
Violet : Protection, Luck, Love, Lust, Wishes, Peace, Healing

W

Wahoo : Hex-breaking, Courage, Success
Walnut : Health, Mental Powers, Infertility, Wishes
Wax Plant : Protection
Wheat : Fertility, Money
Willow : Love, Divination, Protection, Healing
Wintergreen : Protection, Healing, Hex Breaking
Winters Bark : Success
Witch Grass : Happiness, Lust, love, Exorcism
Witch Hazel : Protection, Chastity
Wolfs Bane : Protection, Invisibility
Wood Rose : Luck
Woodruff : Victory, Protection, Money
Wormwood : Psychic Powers, Protection, Love, Calling Spirits

XYZ

Yarrow : Courage, Love, Psychic Powers, Exorcism
Yellow Evening Primrose : Hunting
Yerba Mate : Fidelity, Love, Lust
Yerba Santa : Beauty, Healing, Psychic Powers, Protection
Yew : Raising the Dead
Yohimbe : Love, Lust
Yucca : Transmutation, Protection, Purification
{^}

House Blessing

Assemble:

1. Salt & Water
2. Incense (fire and air)
3. Milk & Honey
4. Oil (for anointing)
5. Wine (for offering)
6. Bells, Pots, Pans, Whistles, etc.

Cast a circle in the main room (living room) and after casting, visualize the circle expanding to include the entire house. Call upon the spirits and energies living in the house (or apartment). Invite those who will be harmonious with the new household and its energies to remain. Invite/ask those who will be happier elsewhere to depart. Release all "energies" not compatible with the new household. (This may be expressed as a "release" in order to unbind anything that may be stuck.)

Then call upon, greet, and invite ancestors, patron deities, and all harmonious spirits and energies to dwell in the house as they please.

Gather up the pots, pans, and all the noise-makers. Go to each door and window, not forgetting the fire-place and dog-door, making as much racket as humanly possible--to shoo out anything unwanted. (This is hysterical fun, and also raises lots of energy for the next important step.) Go again throughout the house and at each portal (door, window, etc.) sprinkle salt-water and cense, saying: "By the Elements I purify and charge this portal." Then anoint the portal with milk and honey, saying: "By Milk and Honey I ensure prosperity and peace within this place." Finally, anoint the portal with oil, saying: "With Oil I seal this portal and protect all within." At the front door a special prayer is said, asking the guardian deities (God & Goddess) to freely grant entry to all friends and loved ones, and to prevent passage (turn aside) to any who would do harm." Then, if it's a house--pour wine across the width of the threshold; if it's an apartment anoint the threshold with light touches of wine.

The house-holders then each take a sip of wine, leaving some as an offering to the Gods, and the Circle should be closed. The remaining wine, milk, and honey

should be offered to the Gods. (In our case to the fruit tree and the oak tree in our yard.)

Addenda: This is very effective if done as part of a house-warming party, followed by much feasting. It has also been done very effectively by two people. It only takes about 30 minutes to do a large house. You _can_ take the time.

Do make certain to "ground" afterward, by closing the circle and by eating. This ritual can "stir" up everybody and make the house feel full of "buzzy" energy.

By: Pirate Jenny
To: All
Re: Re: House Blessing notes

In the spirit of house blessings, and because I'm basically a kitchen witch at heart, and like little projects over serious ritual, I offer some selections gleaned from Cunningham's The Magical Household. I'm typing these without permission but with the hope that they'll inspire you to pick up the Cunningham book, because it's wonderful stuph...:

- For the doorway:
  - Suspend over the door a fresh sprig of dill, tied with a blue cord (or red, if you prefer), to prevent those who mean you harm from entering.
  - Cross two needles, and stick into or tie onto a corner of your doormat, to prevent evil from entering.
  - Grind Dragon's Blood herb into a powder and sprinkle it on door and window sills, to protect your house from harm.

"Witch Bottles"

- Powder some more Dragon's Blood herb with a small quantity of sugar and salt, and place in a small corked or screw-lidded bottle. Shake and seal with red wax, then place it where it won't be found (or at least not easily seen). This will ensure harmony and peace within the house.

- Place three new needles, three new pins, and three new nails in a glass jar. Fill with salt and shake vigorously nine times. Seal with white wax and place in kitchen cupboard where it will not be seen. This protects your food from contamination.

- Gather rosemary, along with several needles and pins, into a small glass jar with a tight-fitting lid or cork. When full, pour in red wine and shake. Seal with black or red wax, and place in an inconspicuous place in the apartment. If you own your own house, bury this at the furthermost corner of your property. The book also adds this:

  As you're filling the jar, say these words...
  "Pins, needles, rosemary, wine,
  In this witch's bottle of mine;
  Guard against harm and enmity;
  This is my will; so Mote it Be!"

- Personally, I'm not hip on anything but, "Hey, Gods? It's me again", but I know, I'm **considerably** less formal than most! An Anti-Theft Sachet

- Mix caraway, rosemary, juniper berries, and elder leaves or mistletoe, and place into white square of cloth. Tie with white yarn and hang prominently. I'd assume either at the place you think thieves are most likely to enter--this being an anti-theft sachet--or at every entrance and doorway. This will require more cloth and more herbs, but most of the above are fairly inexpensive.

Finally, on Moving Day itself:

- Bring two things into the house first: a small amount of salt, half to be scattered upon crossing the threshold, and a small loaf of bread. Break the bread into as many pieces as you have people moving in, with one extra piece for the gods' portion. Sprinkle a dash of salt on each piece; share, when you have a moment. (I'd say have water on hand as well--at the very least, to clear the salt!) Next, bring in an apple and do the same thing--Cunningham recommends a fruit and cheese basket--I'd stick with just the apple and maybe a few slices of cheddar, or something. Lastly, bring in a sturdy chair and place it either near the apple and bread bits, or facing the door. This ensures that you will never know poverty, for there is bread and salt, hunger, for there is fruit (and cheese), and instability

(for there's your stable chair guarding the door. After that, heave and lift until you're moved in!

A Note: I think ritual is very important, and I do admire rituals I've picked up here and those I've found on my own. In the long run, though, I know myself well enough to think that if I have to wait for a certain day and have a certain robe on, or need a special tool or altar lay-out, it'll never happen. But I can put my hands on needles, pins, wine and spices at virtually any time, and can easily make up witch's bottles for the shelves and cupboards, sachets for the windows, and incenses for household protection and cleansing. These simple items can have just as much power as just about any major ritual, and are sometimes easier to "whip up" for the busy pagan... :

Cleansing Incense

Ingredients:

2 parts Dragon's Blood
1 part Valerian Root
1 part Sulphur
1 part Asafoetida

In conjunction with any banishing ritual this WILL remove ANY psychic or magical impression from your home. Then you can start fresh filling it with the energies you want. It may sound strange but it works! (Though it WILL GAG a Maggot!)
{^}

By Nite Hawk

Gwydyon Masengale,
P.O. Box 4,
Tolleson, Az 85353

A Warrior is born with Three Things,
A Body, A Mind, and A Spirit...

With these three things a Warrior is to build a Life,
A Life of Balance, A Life of Peace, A Life of Will.

A Warrior is born with Three Things,

A Body...

Speed, Dexterity, and Reflexes, these are the gifts of the Gods to A Warrior. Skills can be learned, but the gifts are rare, and are to be honed to the sharpest of edges and used to build...

A Life of Balance.

A physical battle is quite simply an exercise, in which A Warrior is given the opportunity to use the gifts of the Gods, and test the skills learned on this plane. It will at times be necessary to use the gifts and the skills knowin to A Warrior to build...

A Life of Peace.

Through training, the development of the gifts and skills combined can become a formidable weapon. Perfect Balance, Peace of Mind, and An Indomitable Spirit are necessary for A Warrior to build...

A Life of Will...

A Warrior is born with Three Things,

A Mind...

Intellect, Creativity, and Common Sense, these are the compasses and maps given A Warrior to help in navigating this existence. In life A Warrior will make mistakes. The way these mistakes are handled will set the tone of countless lives determining the measure of A Warrior's steel. A Warrior will accept responsibility for the actions taken, learn from them, and use the experience to build...

A Life of Balance.

A Warrior must constantly endeavor to learn all that is to be learned of the path ahead, always drawing inspiration from the path which lies behind. For strength is the knowledge drawn from the past, and discretion is the wisdom of the future which empowers the Warrior to build...

A Life of Peace.

A Warriors mind is to be constantly sharpened, for the mind alone IS the most formidable weapon the Warrior will ever posses. The balance of knowledge and wisdom is the tempering of the steel that makes A Warrior, lending the strength necessary to build...

A Life of Will.

A Warrior is Born With Three Things,

A Spirit...

A Warrior will carry a shield of Honor. The strength of which is in perfect balance with the Honor of the Warrior.

The Warrior will carry a sword of Truth. With an edge that mirrors the inner peace and honesty of the Warrior.

A Warrior will wear a helmet of Integrity. With power matched only by the will of the Warrior.

While battles can be fought and won with the well trained body. While wars can be waged and won with the tempered and sharpened mind. The most perilous test A Warrior will face is the test of the Spirit. Here the Gods give no gifts. A Warrior will have only the strengths of the spirit that have been developed in the short life on the physical plane.

A Warrior is born with Three Things,

A Body, A Mind, and A Spirit...

With these Three Things A Warrior must build a Life,

A Life Eternal...

My Name is Nite Hawk,
{^}

A Pledge

By: Judy Harrow

The ceremony originated with Judy Harrow and one of her coveners who co-wrote the dedication ritual. During the ritual, the dedicant is asked several questions and is expected to respond in whatever way s/he feels appropriate. I will include all the questions here for completeness sake:

1. Do you understand that Witchcraft is the Priesthood of the Old Gods and Old Ways of Nature, and that every Witch is a Priestess or Priest?

2. Do you understand that initiation into that Priesthood will change your life forever, in ways that you cannot now foresee?

3. Do you understand what priesthood requires: that, if you become a Witch, you serve the Lady and the Lord by serving Their People, to the fullest of your ability?

4. Knowing these things, do you want to study Witchcraft and its related arts until you know enough to decide whether this is truly your Path?

5. Do you understand that Witchcraft is one of many means to serve the Old Gods and awaken the Old Ways, and that even if this is not your way after all, you may learn and grow while you are here? Can you accept that the decision may be, "No?"

6. Teaching what I love is a great joy. But I can only teach in joy if I know that what I love will be used and shared with care and honor. Before I am willing to teach you, there are three things and a fourth that you must promise me:

   Will you respect and protect the confidence of all who you meet in this Circle and all who seek our aid, revealing their identities to no one except by their explicit permission?

7. Will you practice and teach the Craft for love alone, using this knowledge or teaching it only as a free gift, as I give it now to you, never accepting payment for it in money or goods or labor?

8. Will you promise never to use what I teach you to affect another person, avoiding not only baneful magic but all well-intentioned meddling, unless you have that person's explicit permission?

9. And if time brings fullness, as all here hope and expect it will, when you teach new students of your own, will you require these three pledges of them, along with their pledge to similarly bind their own students, so that all that spring from this line may be so pledged?

{^}

Mead: The Brew of the Gods!

Lewis Stead

Mead is the oldest alcoholic drink known to mankind. More recently it has been taken up in the Pagan and other .alternative. communities such as the SCA as a favorite for years. It's a form of wine made with a honey instead of grape juice. Mead is most often associated with the Vikings and in the Pagan community with modern day Norse Paganism or Asatru.

Mead is an important part of the Asatru religion and has a place in both of the major Norse rituals: the blot and the sumble. The sumble is a drinking ritual where stories, oaths, and poetry are shared and mead's function here is obvious. In this day and age mead is even more important to the blot or sacrifice ritual. The blot is actually quite simple. A God or Goddess is called upon and a sacrifice is poured in their honor. In ancient times this was most often an animal sacrifice and blood was poured out onto the ground or altar. Today an alcoholic beverage of some kind is the usual sacrifice. This is not only an adjustment to modern feelings about animal sacrifice, but is appropriate from an esoteric point of view as well. In ancient times the Norsemen were primarily farmers and an animal would have been a product that they had raised. Also, sacrifices were not a wasting of the animal, merely given to the Gods and left to rot, but were usually feasts where the Gods got their portion and the humans their own. Today mead making has been a frenzied activity among Norse Pagans, and it is most appropriate that something be sacrificed to the Gods which has been made by your own hands in a sacred manner. Mead fits the bill. It has the immediate links to our farming ancestors, but it can be easily made from household items in even a small apartment.

While we really don.t know a great deal about how the ancients viewed mead, other than as an intoxicant, we do have a few clues. One interesting item to start with is that mead was apparently sometimes strained through rye, which contains the hallucinogenic chemical ergot. This may offer some insights into Seidhr, a Nordic shamanic practice, and the frenzy of the berserkers. Another interesting item is that Frey, a God of farming and harvest, was said to have two close companions, Bygvir and Beyla. Bygvir was the spirit of the barley and Beyla of the honey . both important Gods to brewers and appropriate companions for the God of fertility.

Finally, we have a few myths involving mead directly. Mead was known as Kvasir's blood and it's primary association was with wisdom. Kvasir was a being who was the wisest in all the universe, but he was killed and a mead created out of his blood that when drank brought the drinker wisdom. Aegir, a God of the Sea, was held to be the patron of brewing and the finest of mead and ale for the Gods to drink in Valhalla. Odin is said to never eat, but to exist purely on mead, just as the Greek Gods had their nectar.

Even if it were not for any mythological importance, mead is of interest to the modern brewer because it is easy to produce and delicious. One merely introduces a yeast to the sugary liquid, and the yeast converts the natural sugars into alcohol. After all the sugar is converted, the yeast dies off and the wine can be bottled. However, this is not always as easy as it sounds.

The largest problem in brewing is keeping inappropriate yeasts out of the drink. While the correct wine (or beer) yeasts eat sugar and excrete alcohol, other yeasts produce vinegar instead. Because of this it is absolutely vital to keep all brewing equipment absolutely sterile. This is the most important thing you can do in brewing. All the great equipment purchased as your wine making shop and the finest ingredients cannot beat a glass jar filled with welfare honey if the former is contaminated and the latter sterile. There are two major ways to sterilize your materials, one is a commercial "sanitizer" found in wine making shops. Follow label directions and you.re all set. The other is to make a solution of 25% bleach and rinse very thoroughly.

Let's make some cheap and easy mead. You'll need a large pot, a one gallon vinegar or cider bottle, a 4' or 5' length of plastic tubing (try .airline. tubing from a pet shop), a balloon or non-lubricated condom, a package of wine yeast (not bread yeast), wine bottles, corks, a corking device, and 2 1/2 pounds of honey.

First you need to prepare the mixture that will be fermented. Take your pot and add the honey and enough water to finish filling up the one gallon bottle. Bring these to a boil slowly. If you don.t want scum in your mead and it forms on the top, skim it off. You don't need to boil it for any length of time, you just need to bring it up to this temperature. Boiling for a while will release a lot of scum and additives which you can get rid of right now and it will also allow the mead to age more quickly. However, some of this .scum. as I've called it is made up of those very things which can create flavor nuances. I don.t boil mine. When you decide it's done, let it cool long enough so it won.t melt the plastic tubing, then siphon the

mead into the gallon jug , cap and let cool overnight. The gallon jug is your primary fermenter.

Did you sterilize the pot? the bottle? the cap? the plastic tubing?

No! Pour it out and start again . yes I am serious.

Once the mixture is cooled to room temperature you will need to pitch the yeast. Get a small cup half full with warm, but not hot, water and add the yeast. Let it sit for about ten minutes and absorb water and liven up, then pour it into your gallon jug and mix it in.

As of now your honey and water mixture is now being converted into mead. However, this will take about two weeks, perhaps more, to complete. During this time the mead mixture will bubble and foam, and this is what the balloon is for. Cover the top of the bottle with the balloon and about an hour later, when the balloon has started to inflate but has not become too stretched, poke a few holes in it with a pin. (I understand this may make you wince if you are using a condom.) This balloon takes the place of a fermentation lock and allows the gas to escape while not allowing air in, thus keeping the fermentation bottle sterile. The holes may become clogged with foam and you may need to poke a few more. Just remember the purpose of this and use your common sense. I.ve accomplished this with plastic wrap and a rubber band, but I wouldn.t advise others to try unless you.re fond of unmet expectations.

About two weeks from this point the balloon will cease to be greatly inflated and will eventually go limp. When it has been completely limp for a few days and the mead is clear rather than cloudy, fermentation is over. At this point sanitize your wine bottles and plastic tubing and bottle the mead. Be careful not to get the yeast into the bottles as it’s not exactly tasty stuff. I stop about an inch before the bottom of the primary fermenter and we siphon off the last inch into cups and toast the new mead. My mead has been very tasty at this point, other people describe theirs as tasting like paint thinner. In any case, you may not mind a little yeast in your cup now, but don.t inflict it on yourself in the future by bottling it.

Wait two to six months and then enjoy. Since the above recipe has no additives which would hasten aging, it may take a while for it to become truly fine mead, perhaps years. There are a lot of chemical additives that one can use to

improve the flavor and process. The most common and important addition is a teaspoon of yeast energizer or yeast nutrient. Others include grape tannin (1/4 teaspoon), malic acid (2 or 3 teaspoons), tartaric acid (1 to 2 teaspoons). I recommend all of these chemical additives in your first batch, but if you can.t find them you can make do with natural ingredients or nothing at all.

One can also add slices of fruit, raisins, or berries for flavor and in place of grape tannin. One recipe I know of adds some apple jelly. A few lemon peels will substitute for malic acid and a spoonful of strong tea will do replace tartaric acid. Hops are a common additive and will give the mead a bit of a bitterness to offset the sweetness of the honey. The more bizarre ingredient I have heard of was Szechuan peppers, use your imagination.

All of the above additives should be made to the honey and water mix when it is boiled. Depending on the ingredient, some, such as fruit, may have to be boiled in this mixture for a while to break them down. Obviously hunks of fruit should be strained out after the boiling. Also, all the above ingredients are based on 1 gallon of mead, adjust appropriately with the exception of the yeast itself, one package of which will do for anywhere between 1 and 5 gallons.

Another semi-useful item is sulfite tablets which can be added to the mead mixture a day before bottling. This will kill all remaining yeast and will assure that you are not contaminated by vinegar yeast after bottling or worse that the fermentation process does not continue in the bottle, causing it to explode or pop its cork. I don.t use sulfite and I.ve heard negative comments about a sulfurous aftertaste. It's probably the better part of valor to simply wait a while longer and make sure the fermentation process is truly ended.

The above instructions also assume you are not interested in spending a great deal of money on equipment. The only things you really must obtain from a wine making store are the yeast, the corks, and the corker.

If you are willing to spend $50 to $100 more you can improve your chances of making a good mead by purchasing equipment made for the purpose. A balloon works, but it is a poor substitute for a proper fermentation lock that is custom fit to a vat built for the purpose. Likewise there are many other devices which will useful.

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In Defense of Excellence

Adrienne

I've noticed a trend, particularly in paganism, toward "elite" becoming a derogatory term. "Elitist" has very unpleasant connotations. In the mad scramble toward equality and egalitarianism, perhaps the trend has gone too far.

I am all in favor of equality of opportunity. I believe in Martin Luther King's dream, "I have a dream that someday my children will be judged, not upon the color of their skin, but on the content of their character."

Yet, I am deeply disturbed by structures and titles meant to reward excellence downgraded and dismissed as being elitist and hierarchical.

It the Wicca, this is most strongly epitomized by the continuing attempts to do away with degree systems on the basis of being elitists and hierarchical.

So I ask, what is wrong with elites? Elites exist as an informal (and often highly formal) network of persons who, by virtue of personal qualities, or power, or money, or birth status, are capable of shaping and changing the structure of society. Some elites are based on nothing more than bank balances or parentage. Others are firmly based on intelligence, wisdom, commitment and ethical stance of their members.

I have no problem with the concept of elites. Not everyone has the desire or capability to belong to every group. The problem lies with the qualification for membership, not with the concept.

Hierarchy has an even nastier reputation. Yet in all societies, regardless of size, structure of purpose, have a hierarchy. Leadership roles exists and will be filled by those who can fill them. Leaders are necessary to achieve the goals of the group, regardless of how that leadership manifests. It is only when a hierarchy becomes closed and fixed that the structure becomes abusive.

The concerns of those who dislike the concept of hierarchy due to experience of its abuses are valid. It is very easy to fall into a system where power rests, not on those who are qualified, but upon other, less desirable criteria, such as birth status, or wealth, or loudness of voice. However, doing away with the formal

structure of hierarchy does not solve the problem. Non hierarchical groups often fall into leadership by peer pressure. Those that are thick skinned and dominant will lead de facto, especially if there is no de jure leader.

Hierarchies exist. They exist because, like physics, nature abhors a vacuum. A power vacuum will be filled regardless of the good intentions on all sides. The solution is to have structures where all persons have the opportunity to become leaders, to participate in the decision making process, based only upon ability and desire to do so. Equal opportunity, equal access.

The degree system within the Craft is not perfect. Like any other system, it has its abuses. However, if properly used, it has rewards far greater than having no such system.

First, there is the reward for excellence. Those who have personal qualities such as commitment, talent, study, intelligence and open mindedness, should be rewarded for their abilities. The reward is not just a fancy title, but a recognition of that excellence, and membership in an elite.

Second, there is a benchmark for others to judge by. If I know what degree a person holds, mundane or Craft, I have some idea of their abilities and can assume a certain level of understanding.

Third, there is the recognition of self. A standard of excellence is required and achieving a degree is a feedback upon the levels achieved.

There are other aspects dealing with the magic rite itself, but even if there were not, the hierarchy of degrees and the elite groups formed by having them are a mark of excellence for those who belong. Within my tradition and, according to my faith, within the Wicca itself, there are no barriers of opportunity to the system. Therefore, I see no reason to abandon it. I do not say that the system cannot be improved or that another system cannot provide the same benefits, but I haven't seen one that provides a reward for excellence while avoiding the pitfalls.

Without active encouragement of excellence, whether in Craft or in the mundane world, entropy says that we will end up with mediocrity and least common denominator. And a world where mediocrity rules is not a world I wish to live in.

{^} (This article previously appeared in "The Messenger")

BADGERS

I looked through all my information, but as far as the Seminoles go I couldn't find any reference to the Badger. I'm not saying that it doesn't exist, I just couldn't find any. Here is something from one of my books that I thought you might find interesting:

"Badgers are 2-3 feet long and are about 12 inches high. Family members mark each other with scent for recognition since their sight is poor. Their senses of smell and hearing, however, are excellent. Their diet includes a wide variety of roots, herbs, plant, and many small animals. They dig with remarkable speed to catch burrowing prey and when they need to get underground quickly. Badgers live in simple but extremely clean, well kept dens. They pay close attention to details within their home environments. They change their bedding often, backing carefully into their dens with straw, so as not to make a mess in the process.

Badgers bring us gifts of tidiness and organization. They are fastidious about their surroundings and will correct any disorder quickly. If Badger has come to you in some way, it may be saying that you need to concentrate on maintaining an orderly environment to better facilitate your day to day living. Badger can also be helpful to call upon for aid in managing your time. This can be useful for those of us who are trying to satisfy our need to devote time to ceremonies and the spirit realm and still work a job.

Badger will fight to the death if cornered. While this may be a useful trait in the wild, men used this quality of Badger to exploit it in the so-called sport of Badger-baiting. Captured Badgers were put into small enclosed areas with a dog or dogs, and bets were placed on the outcome of the fight. Are you stuck in a pattern that served you well once, but is now damaging? Badger could be warning you that a change of behavior is in order if you don't want to be cornered or used."

[From "***Animal Energies***" by Gary Buffalo Horn Man and Sherry Firedancer - Dancing Otter Publishing]

Here's something I think you might find interesting. It's from a book on Zuni fetishes. (Author: Hal Zina Bennett)

BADGER (Guardian of the South)
Zuni name: Black Mark face

Wide, bulky, compact body, spread out along the ground, legs and tail barely suggested. Narrow, blunt face, prominent nose. (Describing the fetish itself)

AS TALISMAN:

This fetish helps you focus your attention and deepen your passion. It is an antidote to passivity and 'victimized' feelings. It helps you become more tenacious and grounded, for achieving any goal.

PERSONALITY TYPE:

If you are a Badger person, you are aggressive, highly goal oriented, able to concentrate on a single task or mission for long periods; and a good provider.

{^}

Imbole for the Covenstead

Erin

First, the cleansing. We do covenstead cleansing on this day, partly because of the (somewhat) purificatory nature of Imbolc, and partly because it coincides with the date a Japanese custom called yokubrai, if memory serves correctly, is carried out. Yokubarai means the same as exorcism, and is done with beans! More about that in a minute.

I give as many parts to the cleansing as there are people to perform them. The last house cleansing we did had about 10 people take part and I found something for each of them to do. But that wasn't easy. Lessee, I think the most necessary elements for me to go around with are salt water, incense and beans. But I've also had people waving away negative energy with brooms and wands. I've had them sprinkle with salt water, and with water in which basil had been soaking for awhile. I've had people carry around bells, incense and candles (not quite bell, book and candle, but close enough ☺). I live in a loft apartment, so we start in the closet up there, partly because its in the heart of the house, partly because I like the humorous aspect of coming out of the closet to do the blessing. Anyway, we banish in a counterclockwise direction, single file, sprinkling, censing, or chanting into each corner each mirror, light fixture, appliance or outlet, as well as the walls themselves.

In other words, we banish negative energy from all things giving ingress or egress from the house, as well as walls and mirrors. Sometimes we just take in everything in one room at once if its small, or everything along one wall--saves time. I usually come at the end of the line throwing beans at things (I find beans for MONTHS afterward) and chanting in Japanese: Funiki ga ire; oni ga soto! (Good luck, come in; devils, be-gone!) Then someone follows me making a banishing pentagram with an athame. We circle around the house in a counter-clockwise spiral till were back where we started--downstairs by that time. Then we go back upstairs for the blessing part. For the most part, this uses the same tools, but no beans this time, and we go clockwise. We bless the corners, walls, outlets, appliances, and mirror, doors and windows. We concentrate on blessing and on making a seal that cannot be broken on the windows and doors especially. I usually come last and seal everything with a pentagram drawn by my athame.

Then I draw a large permanent circle around the house, call in the elements, and ask the Lord and Lady to guard and bless the house for another year.

Consecrating the dirt is simpler. I usually buy potting soil and place it in the center of the circle. All the ritual is done around it. We usually consecrate it just before we do cakes and wine by placing our hands on it and channeling energy into it. Then everyone takes some home.

.....

The last thing we do is to make up Bridget's bed. We take some long grass, or herbs and fold them into the shape of a doll about a foot long We dress her up and name her Bridget. Then we make her a soft bed of some grasses (all on a sheet of newspaper, of course, so the Virgo HPS doesn't get her nose, or her carpet, bent out of shape), lay her down and put a phallic image in the bed with her. We use a large dried seed pod with a rounded head for this. Then we place some of the consecrated dirt on a sheet of newspaper beside her. She was put by the hearth in days of yore, but, alas, I have no fireplace! In the morning, if there are prints in the dirt (ashes), it foretold a favorable year. When we did it last year, I swear there was the image of the phallic figure in the dirt, though no one had moved him! And it was a very good year for the coven, all in all.

Hope you can use some of this.

Blessings,
Erin

{^}

Invocation of Lord and Lady (Ritual)

Dan Holdgreiwe

The following is the text of a ritual titled Invocation of the **Lord** and **Lady** which was presented by the Fellowship of the Sacred Grove at a local gathering in November of 1993. Prayers and invocations are not included in the text as these are delivered spontaneously by the **Priest** and **Priestess**.

PART ONE: THE PREPARATIONS

[Priest, Priestess, Bard and Quarters begin standing in circle just outside the circle that will be consecrated for the ritual. Other participants begin outside of circle and will later enter through South gate. Customarily, East and North are male, South and West female.]

1. The Warning

[The **Bard** moves to center of circle and addresses all.]

> "We gather tonight to open the veil between the worlds.
>
> This is not safe -- To pass beyond that threshold we must leave behind the protections of the mundane world. We must remove the veils which disguise us and lay aside the jewels which dazzle our eyes. We must take the risk of Seeing, and of being Seen.
>
> For our protection we rely upon the Lord and the Lady, whose Children we are. Any who are not ready to approach Them in reverence, love and trust should leave now.

[Pause]

> Those of you who have chosen to walk this path, prepare yourselves to meet God and Goddess.

[**Bard** remains in center.]

2. Claiming the Circle

[East takes one step forward into the circle and speaks, facing inward.]

"In the name of the Lady of Light, and in my own name,
I claim this circle as a place of Men.
Let all who enter be bound to speak, and hear, the Truth.

So mote it be."

[West takes one step forward into the circle and speaks, facing inward.]

"In the name of the Sacred King, and in my own name,
I claim this circle as a place of Women.
Let all who enter be bound to Perfect Love and Trust.

So mote it be."

[South takes one step forward into the circle and speaks, facing inward.]

"In the name of the Lord of the Greenwood, and in my own name,
I claim this circle as a place of Nature
Let all who enter be bound to the sacred web of life.

So mote it be."

[North takes one step forward into the circle and speaks, facing inward.]

"In the name of the Queen of Heaven, and in my own name,
I claim this circle as Sacred Space.
Let all who enter be opened to the presence of God and Goddess.

So mote it be."

3. Marking the Circle

[All sing Listen to the Lord and Lady while Priest and Priest mark circle. When finished Priest and Priestess stand before alter in North, facing South.]

4. The Challenges

[East and West move to South gate and form Arch with athames. North crosses to South gate. Participants enter through South gate one at a time and are challenged at knife point by North and South, then shown to places by Bard.]

> Who seeks to join this fellowship?
>
> Will you support and defend your companions on this quest?
>
> Do you swear to use that which you learn in this circle only in service of the light?
>
> Are you ready to meet the Mother and Father of All life?
>
> Then enter and be welcome.

[Comment: This took several minutes, but the effect of the delay was positive rather than negative. The lengthy challenge process acted to center and focus the entire circle.]

.....

5. Sealing the Circle

[Bard speaks from center.]

> We have stepped beyond time, to a place not of earth. In the presence of the Lord and Lady, we join together and are one.

[Bard crosses to take place in circle, then takes hand of next person deosil and says We are one. Each participant takes the hand of the next repeating We are one until the whole circle is joined. When the circle is complete, the Bard announces again We are one!]

PART TWO: THE MYSTERY

1. Pathworking

[Priest moves to center and leads all in pathworking. After preliminary relaxation and centering, the working takes the participant first to four symbols -- a living tree, a sword, a cup, and a standing stone -- each of which holds a message for the visitor. Then the participants journey to an ancient clearing around a weathered stone alter where, in times long past, their ancestors honored the **Lord** and **Lady**. In that holy place, the participants call the Guardians of the Quarters, then prepare to invoke the **Lord** and **Lady**.]

[Comment: The actual invocation of the **Lord** and **Lady** follows without transition, inviting the participants to continue to experience it in the ancient clearing.]

2. Calling the Lord and Lady

[**Priestess** joins **Priest** in center. **Priestess** invokes the **Lord**. Other celebrants invoke **Lord** and/or **Lady** as they feel inspired. **Priest** closes invocations by invoking the **Lady**. All invocations end with]

> Come join with us.

[Which is repeated by **all**.]

3. Chant:

[**Priestess** begins chant alone, all join in after first time through. **Participants** should stand, clap and dance as they feel moved.]

> Isis, Osiris, Woden and Freya; Lord and Lady, Brigid and Lugh

[Chant builds in power to be cut off at peak by **Bard** striking staff on the ground.]

4. Readings

[During chant **East** and **West** have stepped outside circle and deliver readings from opposite sides of circle. **Bard** is at center. **Bard** speaks.]

Hear now the words of the Great Mother who is called Isis, and Freya, and Brigid, and many other names.

[**West** speaks.]

Think not that I am far from you, for you can see my visage in the moon, and hear my voice upon the wind.

I am the silence of the sea, and the secret of the standing stones.

I am the beauty of the green earth, and the mystery of the stars.

I am the Mother of all things, and the soul of nature, who gives life to the universe.

I am the source of your beginning, and I am the fulfillment of your desire.

[**Bard** speaks.]

Hear the words of the All Father who is called Osiris, and Woden, and Lugh, and other names beyond counting.

[**East** speaks.]

You know me not, but I am with you. My face is the sun, and my voice the thunder.

I am the strength of the forest, and the keenness of the sword.

I am the rune giver; the patient teacher; the revealer of secrets.

I am the warrior, the defender of the weak and the companion of heroes.

I am the Horned One. I am the gateway to the Mysteries, and I am Mystery itself.

[West speaks.]

Arise and come unto us, for mine in the womb that bore thee and the breast that nursed thee.

Your joy is our joy, and your sorrow, our sorrow.

We would teach you the ways of healing, and the joys of love, for our law is love unto all beings.

We give the knowledge of the eternal spirit, and beyond death we give peace and reunion with those who have gone before.

We would lead you to love and to freedom. Call on us, and we will show you the hidden paths.

[**East** speaks.]

> Follow my white stag into the deep forest. There is mystery in the wild places, and a path that leads between the worlds.
>
> The path is not easy, for it leads to that which cannot be given by another. Those who would share our freedom must create it anew within their own hearts.
>
> But no one who walks that path walks alone. Fear not to call on us, for we have not forgotten our Children.

5. Great Rite

[**Priest** and **Priestess** take positions in center of circle, **Priest** kneeling with chalice, **Priestess** standing with athame. **Priest** makes spontaneous prayer to **Lord** and **Lady**. **Priestess** prays and/or responds on behalf of **Lord** and **Lady**, customarily ending with So mote it be as she lowers the athame.

[Comment: a common theme here is to invite the **Lord** and **Lady** to join with us as they join with each other, but sensitivity to the inspiration of the moment is the prime concern.]

6. Blessing

[All sing We all come from the **Goddess** as **Priest** and **Priestess** circle group, touching and offering a blessing to each in turn. When all have received a blessing, **Priest** and **Priestess** return to circle and all join hands. **Priest** and **Priestess** signal end to song by returning to center.]

PART THREE CLOSING

1. Thanking the Lord and Lady

[**Priest** thanks Lady, Priestess thanks Lord.]

2. Return to Mundane Consciousness

[Priestess return to circle. Priest resumes pathworking in ancient clearing, thanks quarters and draws participants back into normal consciousness. Priest returns to circle.]

3. Opening the Circle

[**Bard** moves to center and addresses all.]

The rite is ended, the circle is open, may the blessing of the Lord and Lady be with you all. So mote it be. (All respond.)

END

{^}

by Lady Allusha

YULE DIVINE PLAY - by Lady Allusha, Coven Tara, published in the Georgian Newsletter, December 1983

Characters: **Narrator**, **Earth Goddess** **Handmaidens**, **Sun God** Props: Yule Fire

Narrator:

> It has been a long cold winter. Here, where the trees are all barren and the snow covers the ground the nights are dark and long.

Earth Goddess enters, followed by her Handmaidens. They all move slowly around towards the birthing spot.

Narrator:

> We see shadowy figures in the distance, moving slowly. The delicate footprints lead into the deepest realms of the forest. It is the Earth Goddess, pregnant with Life, followed by her Handmaidens.

Earth Goddess stops. Handmaidens gather before her and kneel. **Earth Goddess** starts to make soft birthing sounds.

Narrator:

> Listen! The Earth Goddess is about to give birth. In the midst of deepest darkness, light shall be reborn. Lend her your aid!

Handmaidens start swaying gently, joining in the birthing sounds. **Narrator** encourages all present to join in the birthing sounds. The sounds get louder and louder until ...

Narrator:

The Sun is Born!

Sun God jumps out from hiding into the center. **He** appears small and weak.

Earth Goddess:

Go, my faithful Handmaidens, and build up the Yule fire.

That the weak Sun God shall grow in warmth and strength by its flames.

She collapses with a sigh. **Handmaidens** build up the fire. **The Sun God** slowly grows as the fire grows, until he stands tall with his arms outstretched. He says, " I have returned" Then he dances a little jig.

Yule Ritual

The celebrants gather in a room apart from the ritual area. It is best if the ritual can be held in a room without lights and with no heat. **Priest** and **Priestess** may choose to cast the circle before hand and allow all to enter through a portal, or cast after the candle lighting. At the time for the ritual to begin, the warden and maiden lead all into the ritual area with only one dim candle to light the way which circles to the Southern tower and stays there. As all shiver in the darkness, the **priest** and **priestess**, at the Southern tower begin, alternating:

It is winter.
    It is night.

We await the Sun.
    We await the light.

In this darkness
    In this night,

We await the warmth.

We await the light.

(**Together**☺ And slowly it comes.

(As they have moved around the circle saying these things, the **Priestess** Widdershins and the **Priest** Deosil, they light candles which completely surround the circle. By the time they have finished, the room should be very bright.)

Circle is cast if not already. Salt and water. Fire and air. Quarters summoned in manner appropriate to the season.

God Invocation

Priestess:

Horned God, Winter God, Father of the Sun, with frost upon your beard and the blazing of Yule fires in your eyes, you bless us with your presence. We greet you.

Goddess Invocation

The Winter God (lighting the appropriate candles, which are held by women appropriately dressed):

White is for the Maiden, divine and joyous child. Fresh as the snow is her taper. I give greetings, Blessed One.

Red is for the Mother, warm embracing creation queen. Scarlet as the winter sunset is her taper. I give greetings,

Regal One. Black is for the Crone, keeper of magical mysteries. Ebon as the stormy night is her taper. I give greetings, Wise One.

Queens of winter, Sister, Mother, Grandmother, I greet you and ask your blessings upon your people gathered here.

The three **Goddesses**, dividing the parts appropriately, invoke the Sun

(A **Maiden** then crowns the God with a crown of candles or other appropriate crown, the Mother gives him a staff with a pine cone tip and the Crone gives him a kiss):

> Return, oh, return! God of the sun, god of the light, return! Darkness has fled -- Thou hast no enemies. O lovely helper, return, return!
>
> Return to thy sister, thy spouse, thy mother who loveth thee! We shall not be put asunder. O my brother, my consort, my son, return, return! When I see thee not my heart grieveth for thee, mine eyes seek for thee, my feet roam the earth in search of thee! Gods and men weep for thee together. God of the sun, god of the light, return! Return to thy sister, thy spouse, thy mother, who loveth thee! Return! Return! Return!

[The God raps three times on the altar with his wand]

Sun King:

Newly born, am I. What wisdom says the watcher of the east to aid me and those gathered here with me?

East:

This is a time for entering wilderness and seeking its magical strengths. A time for standing alone and godlike, and seeing all things clearly. It is a season of joy!

Sun King:
What wisdom says the watcher of the south?

South:
This is a time of active seeking, both without in nature and within oneself. Eagerness and resolution shall concern mysteries and create results. It is a season of courage!

Sun King:
What wisdom says the watcher of the west?

West:

This is a time for devotion to the way of the wild places and seeking the calmness of solitary locales. A time for finding understanding, and confiding only in trusted friends. It is a season of meditation!

Sun King:
What wisdom says the watcher of the north?

North:
This is a time to know the endurance of the hills, and to so grow in one's own inner firmness. A time for scrupulousness and thoroughness and considering all things. It is a season of confidence!

The Winter God:

> Rich are these gifts of knowledge. Soon I will give way to my Son, but until that time mine is the feast and the season of joy. (The God blesses the feast as is customary for the group.)
>
> Each Deity and Watchers is thanked and bid farewell as they were invoked.
>
> The circle is released as is appropriate to the group.

Notes:

If anyone is crowned with a crown of candles, a veil helps with the dripping wax. Holly can be pretty uncomfortable, too, so ditto.

Portions of this are liberally stolen from the Magical Rites from the Crystal Well by Ed Fitch. It's great stuff and you may want to use it outright, rather than my mutilated version.

If you have enough people and candles, everybody may be naked by the end of this.

It's great to use your oldest male as Winter and your youngest male for the Sun (kids are great suns). Same for the Goddesses.

Obviously, this is just an outline that can be spindled, folded and mutilated any way you like. The opening part with the candles we have used for more than one Yule and it's really great.

We have also done a guided meditation into Herne's Grove, rather than a Winter God invocation. It involves a trek through the winter forest, trudging through snow until you find the lone pine tree in the clearing in the heart of the woods.
{^}

By Richard and Tamarra James

The **Goddess** calls originate from an all-female version I wrote of the Dedication ritual of the Odyssian tradition. The original was written by Richard and Tamarra James. This version follows the structure of the original fairly closely, and maintains some of the original lines, so if you like it, send your compliments to Richard as well as to me.

Ditto for the Wine Blessing, as it is a modified version of the Odyssian standard WB.

One **priestess** represents the Moon Goddess (the conventionally feminine role), and the other the Sun Goddess (the conventionally masculine role).

We half-jokingly called this the butch-femme wine blessing...

Goddess Calls:

SG:

I am She who shone forth from the Dark of Night,
When time was begun.
Lady of the Sea, join Me,
And let all things be formed of Our union.
Thou who art called Artemis, Hecate, Cerridwen, Isis.
Giver of love, protection, and the joy of life,
Goddess of the Earth, Moon and Sea,
Ruler of the Night,
Mistress of Magic, Keeper of the Mysteries.
Ascend to Me on bright and silvered wing.
For lo, I receive these gifts of Thee:
Life, and love, and gifts from the Sea.
I am the Sun, the Sun that calleth Thee.
I am the arching Sky that covers Thee.
Come unto Me, my Lady, come unto Me,
And be welcome.
Hail, and blessed be.

MG:

I am She who rose from the depths of the Sea,
When time was begun.
Lady of the Bright Sky, join Me,
And let all things be formed of Our union.
Thou who art called Athena, Bast, Sekhmet, Amaterasu.
Giver of strength, guidance, and the will of life,
Goddess of the Sun, Sky, and Winds,
Ruler of the Day,
Bringer of Justice and Voice of Truth.
Descend to Me on bright and golden wing.
For lo, I receive these gifts of Thee:
Life, and strength, and fullest ecstasy.
I am the Sea, the Sea that calleth Thee.
I am the waiting Earth that welcomes Thee.
Come unto Me, my Lady, come unto Me,
And be welcome.
Hail, and blessed be.

Wine Blessing:

MG anoints SG and hands her the athame.

MG:

Bright Lady, thou art the Sun.
Thy heat is radiant.
Warrior Maiden, Giver of the Law,
Here is the athame,
The Air and Fire are contained within it,
As are their powers.

SG anoints **MG** and hands her the chalice.

SG:

Dark Lady, thou art the Moon,
Giver of dreams and visions.
Wise One, Teacher of the Mysteries,
Here is the chalice,
The Earth and the Sea are contained within it,
As are their powers.

SG:

I am the spark of life,
The well of flame wherein dwells all power and potential.

MG:

And I am the primal matter,
The core of earth that gives shape and form to that power.

Both:

Neither one can work without the other.
One without the other is incomplete.

SG:

Mine are wisdom and knowledge, passion and pride.

MG:

And mine are love and dreams, silence and mystery.

Both:

To learn you must suffer,
To live you must be born,
To be born you must die.
The beginning, continuation and the end,
Over and over.

SG:

The Sun brings forth light,

MG:

And the Moon holds it in darkness.

SG:

As above,

MG:

So below.

SG:

(Raises athame) And as the athame is one half of our divine

nature,

MG:
So the chalice is the other.

Both:

(Athame into chalice) And conjoined they be one in truth,

For it is in the Dance that Life is born,
In the balance that truth is found,
And there is no greater power in all the world
Than that of Love.
{^}

Altars [misc. Thoughts]

Chris Olmstead

As for Altar set ups...

1. I once read Crowley's remarks on how he contrived his stuff while he was out wandering the world or climbing mountains. He found ways to just use the simple things from his kit...cook knife became Athame, tin cup became the Cup...etc.

   This sort of 'kitchen witch' working is accepted by lots of folks. You can set an altar up and take it down as fast as you can set a table.

2. I also have noted the "Porto-Pagan" set-ups at some of the Pagan Fests I've attended. Carry the stuff in a cardboard box that can be up-ended for an altar, or even placed on it's side for a rain-proof 'shrine'. Close and carry off at the end of the visit with a minimum of re-wrapping to protect the fragiles. Some just contrive one with the natural objects at hand...a rock, a stick, a lantern or candle, etc.

3. Some folks (including myself) have a small duffle into which I've placed a second set of "traveling" working tools. I have the great good-fortune of having friends who give me cool things. The coolest stay on my Altar, the second-coolest hang out in the sac, and sometimes I shift the goodies around.

4. I have a buncha books that offer arrangements I find a bit over-whelming, but I can certainly post them, if you really need them. If you want me to fetch out Official Altar diagrams from some of the slick commercial works I have on the shelf, RSVP.

5. For "public" Altar, in my home, I 'clutter' a shelf, a mantle, or a small window sill. It sounds to me as though, since all your stuff is packed and your space is totally compressed, that the "window sill" Altar is a good solution for you. I put a little origami pinwheel up on an Eastern sill, a small shell on a Western one, a tiny oil lamp on a Southern one, and a pretty rock on a Northern one. The whole House is the Altar "Table".

To clear my space I have been known to light a stick of incense, scaling it upward in my mind until I am swinging a huge flaming brand before the various Darks I'm dispelling, and run through the house screaming and raving aloud until they back off. A joss stick lasts about 20 minutes. I can almost guarantee that if you summon your Ki and Incant over a flaming brand for 15 minutes, most Shadows _will_ go elsewhere. I haven't had to do it in THIS house more than twice in 3 years.
{^}

WHAT IS SHAMANISM?

Since the term "shamanism" has been used in a number of ways during the discussions here I thought it might be helpful to present some basic information on shamanism as the inter-disciplinary subject that it has become since Mircea Eliade wrote "***Shamanism***".

The following is from the Forward, which explains the approach that Eliade took to study Shamanism as a magico-religious phenomena, and which has been the foundation that shamanism as a spiritual tradition, as well as explaining how other academic disciplines approach the subject.

Mircea Eliade
"***Shamanism: Archaic Techniques of Ecstasy***"
Princeton University, Bollingen Series LXXVI 1964

Originally published in French as ***'Le Chamanisme et les techniques archaiques de l'extase***', Librairie Payot, Paris, 1951. Revised and enlarged for the Bollinger edition.

ISBN 0-691-01779-4 pbk 0-691-09827-1 hdbk

To the best of our knowledge the present book is the first to cover the entire phenomenon of shamanism and at the same time to situate it in the general history of religions. To say this is to imply its liability to imperfection and approximation and the risks that it takes. Today the student has at his disposition a considerable quantity of documents for the various shamanisms--Siberian, North American, South American, Indonesian, Oceania, and so on. Then too, a number of works, important in their several ways have broken ground for the ethnological, sociological, and psychological study of shamanism (or rather, of a particular type of shamanism). But with a few notable exceptions--we refer especially to the studies of Altaic shamanism by Holmberg (Harva)--the immense shamanic bibliography has neglected to interpret

this extremely complex phenomenon in the framework of the history of religion. It is as a historian of religions that we, in our turn, have attempted to approach, understand, and present shamanism. Far be it from us to think of belittling the admirable studies undertaken from the viewpoints of psychology, sociology, or ethnology; we consider them indispensable to understanding the various aspects of shamanism. But we believe that there is room for another approach--that which we have sought to implement in the following pages.

The writer who approaches shamanism as a psychologist will be led to regard it as primarily the manifestation of a psyche in crisis or even in retrogression; he will not fail to compare it with certain aberrant psychic behavior patterns or to class it among mental diseases of the hysteric or epileptic type.

We shall explain why we consider it inacceptable to assimilate shamanism to any kind of mental disease. But one point remains (and it is an important one), to which the psychologist will always be justified in drawing attention: like any other religious vocation, the shamanic vocation is manifested by a crisis, a temporary derangement of the future shaman's spiritual equilibrium. All the observations and analyses that have been made on this point are particularly valuable They show us, in actual process as it were, the repercussions, within the psyche, of what we have called the "dialectic of hierophants"--the radical separation between profane and sacred and the resulting splitting of the world. To say this is to indicate all the importance that we attribute to such studies in religious psychology.

The sociologist, for his part, is concerned with the social function of the shaman, the priest, the magician. He will study prestige originating from magical powers, its role in the structure of society, the relations between religious and political leaders and so on. A sociological analysis of the myths of the First Shaman will elicit revealing indications concerning the exceptional position of the earliest shamans in certain archaic societies. The sociology of shamanism remains to be written, and it will be among the most important chapters in general sociology of religion. The historian of religions must take all these studies and their conclusions into account. Added to the psychological conditions brought out by the psychologist, the social conditions, in the broadest sense of the term, reinforce the element of human and historical concreteness in the documents that he is called upon to handle.

The concreteness will be accented by the studies of the ethnologist. It will be the task of ethnological monographs to situate the shaman in his cultural milieu. There is danger of misunderstanding the true personality of a Chukchee shaman, for

example, if one reads of his exploits without knowing anything about the life and traditions of the Chukchee. Again, it will be for the ethnologist to make exhaustive studies of the shaman's costume and drum, to describe the séances, to record texts and melodies, and so on. By undertaking to establish the "history" of one or another constituent element of shamanism (the drum, for example, or the use of narcotics during séances), the ethnologist--joined when circumstances demand it, by a comparator and historian--will succeed in showing the circulation of the particular motif in time and space; so far as possible, he will define its center of expansion and the stages and the chronology of its dissemination. In short, the ethnologist will also become a "historian," whether or not he adopts the Graebner-Schmidt-Koppers method of cultural cycles. In any case, in addition to an admirable purely descriptive ethnographical literature, there are now available numerous works of historical ethnology: in the overwhelming "gray mass" of cultural data stemming from the so-called "ahistorical" peoples, we now begin to see certain lines of force appearing; we begin to distinguish "history" where we were in the habit of finding only "Naturvolker," "primitives," or "savages."

It is unnecessary to dwell here on the great services that historical ethnology has already rendered to the history of religions. But we do not believe that it can take the place of the history of religions. The latter's mission is to integrate the results of ethnology, psychology, and sociology. Yet in doing so, it will not renounce its own method of investigation or the viewpoint that specifically defines it. Cultural ethnology may have demonstrated the relation of shamanism to certain cultural cycles, for example, or the dissemination of one or another shamanic complex; yet its object is not to reveal the deeper meaning of all these religious phenomena, to illuminate their symbolism, and to place them in the general history of religions. In the last analysis, it is for the historian of religions to synthesize all the studies of particular aspects of shamanism and to present a comprehensive view which shall be at once a morphology and a history of this complex religious phenomena.

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Chapter One, General considerations. Recruiting Methods. Shamanism and Mystical Vocation. Since the beginning of the century, ethnologists have fallen into the habit of using the terms, "shaman," "medicine man," "sorcerer," and "magician" interchangeably to designate certain individuals possessing magico-religious powers and found in all "primitive" societies. By extension, the same terminology has been applied in studying the religious history of "civilized" peoples, and there have been discussions, for example, of an Indian, an Iranian, a Germanic, a Chinese, and even a Babylonian "shamanism" with reference to the

"primitive" elements attested in the corresponding religions. For many reasons this confusion can only militate against any understanding of the shamanic phenomenon. If the word "shaman" is taken to mean any magician, sorcerer, medicine man, or ecstatic found throughout the history of religions and religious ethnology, we arrive at a notion at once extremely complex and extremely vague; it seems, furthermore, to serve no purpose, for we already have the terms "magician" or "sorcerer" to express notions as unlike and as ill-defined as "primitive magic" or "primitive mysticism." We consider it advantageous to restrict the use of the words "shaman" and "shamanism" precisely to avoid misunderstandings and to cast a clearer light on the history of "magic" and "sorcery." For of course, the shaman is also a magician and medicine man; he is believed to cure, like all doctors, and to perform miracles of the fakir type, like all magicians, whether primitive or modern. But beyond this, he is a psychopomp, and he may also be priest, mystic and power. In the dim, "Confusionistic" mass of the religious life of archaic societies considered as a whole, shamanism--taken in its strict and exact sense--already shows a structure of its own and implies a "history" that there is every reason to clarify.

Shamanism in the strict sense is pre-eminently a religious phenomenon of Siberia and Central Asia. The word comes to us, through the Russian, from the Tungusic ‘shaman’. In the other languages of Central and North Asia the corresponding terms are Yakut ‘ojuna’ (‘oyuna’), Mongolian ‘buga’, ‘boga’ (‘buge’, ‘bu’) and ‘udagan’ (cf. also Buryat ‘udayan’, Yukut ‘udoyan’: "Shamaness")’, Turco-Tartar ‘kam’ (Altaic ‘kam’, ‘gam’, Mongolian ‘kami’, etc.) It has been sought to explain the Tungusic term by the Pali ‘samana’, and we shall return to this possible etymology (which is part of the great problem of Indian influences on Siberian religions) in the last chapter of this book. Throughout the immense area comprising Central and North Asia, the magico-religious life of society centers on the shaman. This, of course, does not mean that he is the one and only manipulator of the sacred, nor that religious activity is completely usurped by him. IN many tribes the sacrificing priest coexists with the shaman, not to mention the fact that every head of a family is also the head of the domestic cult. Nevertheless the shaman remains the dominating figure; for through the whole region in which the ecstatic experience is considered the religious experience par excellence, the shaman, and he alone, is the great master of ecstasy. A first definition of this complex phenomenon, and perhaps the least hazardous, will be: shamanism = ‘technique of ecstasy’.

Yet one observation must be made at the outset: the presence of a shamanistic complex in one region or another does not necessarily mean that the magico-religious life of the corresponding people is crystallized around shamanism. This can occur (as, for example, in certain parts of Indonesia), but it is not the most usual state of affairs. Generally shamanism coexists with other forms of magic and religion.

It is here that we see all the advantage of implying the term "shamanism" in its strict and proper sense. For, if we take the trouble to differentiate the shaman from other magicians and medicine men of primitive societies, the identification of shamanic complexes in one or another region immediately acquires definite significance. Magic and magicians are to be found more or less all over the world, where as shamanism exhibits a particular magical specialty, on which we shall dwell at length: "master over fire," "magical flight," and so on. By virtue of this fact, though the shaman is, among other things, a magician, not every magician can properly be termed a shaman. The same distinction must be applied

in regard to shamanic healing; ever medicine man is a healer, but the shaman employs a method that is his and his alone. AS for the shamanic techniques of ecstasy, they do not exhaust all the varieties of ecstatic experience documented in the history of religions and religious ethnology. Hence any ecstatic cannot be considered a shaman; the shaman specializes in a trance during which his soul is believed to leave his body and ascend to the sky or descend to the underworld.

A similar distinction is also necessary to define the shaman's relation to "spirits." All through the primitive and modern worlds we find individuals who profess to maintain relations with "spirits," whether they are "possessed" by them or control them. Several volumes would be needed for an adequate study of all the problems that arise in connection with the mere idea of "spirits" and of their possible relations with human beings; for a "spirit" can equally well be the soul of a dead person, a "nature spirit," a mythical animal, and so on. But the study of shamanism does not require going into all this; we need only define the shaman's relation to his helping spirits. It will easily be seen wherein a shaman differs from a "possessed" person, for example; the shaman controls his "spirits," in the sense that he, a human being, is able to communicate with the dead, "demons," and "nature spirits," without thereby becoming their instrument. To be sure, shamans are sometimes found to be "possessed," but these are exceptional cases for which there is a particular explanation.

These few preliminary observations already indicate the course that we propose to follow in order to reach an adequate understanding of shamanism. In view of the fact that this magico-religious phenomenon has had its most complete manifestation in North and Central Asia, we shall take the shaman of these regions as our typical example. We are not unaware, and we shall endeavor to show, that Central and North Asian shamanism, at least in its present form, is not a primordial phenomenon that has a long "history." But this Central Asian and Siberian shamanism has the advantage of presenting a structure in which elements that exist independently elsewhere in the world--i.e., special relations with "spirits," ecstatic capacities permitting of magical flight, ascents to the sky, descents to the underworld, mastery over fire, etc.--are here already found integrated with a particular ideology and validating specific techniques.

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Traveling Chant

By: Julia Phillips

Some time ago I promised to post some of the BoS material I have which (allegedly) pre-dates Gardner. No guarantees ☺, but I was told that this chant dates from the 1920s:

Let's ride, let's ride, to the Sabbat tonight,
we'll ride over hill, over dale.
We'll ride to the feasting and ride to the dance,
and ride to the October ale.

Let's dance, let's dance at the Sabbat tonight,
We'll sing with a heart full and glad.
We'll sing and we'll love through the chill autumn night,
and remember the loves we have had.

Let's ride, let's ride when the Sabbat is done,
let's ride back to hearth and to home.
Let's ride back together all under the stars,
and wait for the next Sabbat to come.

I think it's rather a nice chant, whenever it was written.

B*B Julia

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Bridal Blessing Song

This is one of a collection which I have been told dates from the 18th century. As with the previous one, no guarantees ☺!

Blessing Song for a Bridal
Bless the furrow, bless the plough
and bless the seed that springs.
Bless the fruit and bless the corn
the blossoms on the bough.
Bless the man and bless the maid
and bless the bed they share.
Bless the babe that's got this night and in the Lady's care.

B*B Julia

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A Wiccaning Part 4

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

Ancient European peoples believed that you must have two names, one public and one a secret name that only those present at the blessing ceremony knew. This second name is for use after puberty, when the soul changes into its first adult self, when it can be uttered once more, and made public. The purpose of the first public name was to divert the evil eye, to gain favor with the fates, to keep away sickness, and to help the child reach adulthood.

Priestess:
"Great Spirit of Nature, protect and guide these young souls among us. May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee. May the blessings of the Triple Goddess, of Maiden, of Mother, of Crone, and all their power be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna
    Great Goddess, Mother of All
Envelope this daughter of yours
    in the waters of Your womb
Grant her protection from wrong-doing
    Wash away the memories of her pain
Shower her with Your blessings
    in a life everlasting
Bless Elizabeth Mae Luzerne.
    So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small
    Without whose womb they would not be

Mother of Gods, of Sacrificial Kings,
Presidents, Emperors, and beggars

Welcome this son of Yours into Your Light
And as you have taught us, let him find
"Beauty and strength, power and compassion,
mirth and reverence, honor and humility within his heart."
Wash his fears away with your caress!
Bless Patrick Howard Lloyd!

Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady
Whose slender hand turns the vast wheel of the sky.
Whose triple aspect does see
The beginning, the life, and the end of all things.
Whose wells of mystery do give
Inspiration and rebirth throughout eternity,
Receive here this small daughter of yours with blessings
And with love.
Bless Morgainne Ellayne!
So mote it be!

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Santa

Tane Jackson

Christmas has two distinct themes running through it, as study of any collection of Christmas cards shows. One is the religious aspect, involving Wise Men, angels, the Star and shepherds, and refers to the Gospel story of the birth of Christ. The other theme seems totally unrelated and depicts reindeer, stockings, a sleigh and, of course, Santa Claus.

The two main Christmas personalities are Jesus and Santa, as most people will agree. Everyone brought up in a Christian country knows the significance of Jesus at this time but just who is Father Christmas and why should he become part of a religious festival?

We must first look back at history and see why December became such an important month in the religious calendar in the first place. The reason is, of course, the Winter Solstice, December 21st, when the Sun appears to stop in the sky prior to beginning its journey back across the heavens.

After the Solstice the days gradually get longer and the peoples of old considered this to be almost the birthday of the Sun. The peoples of the northern hemisphere were fond of having a festival in mid-winter, perhaps because they needed something to take their minds off the long, cold, dark days.

In ancient Rome the feast of Saturnalia was held between December 17th and 23rd and gifts were exchanged. The Romans also held the feast of Brumalia on the Solstice day itself and considered this to be the birthday of Mithra the unconquered Sun god. The Norsemen celebrated Yule at this time, to herald the return of the Sun.

It is interesting to note that Christ is often known as the Light of the World, a title that continues this theme of darkness in retreat in the face of good.

The Solstice has long been associated with the idea of people giving each other presents. Apart from giving gifts at Saturnalia the Romans also exchanged presents on the feast of the Kalends, which we call New Year's Day. These customs prevailed all over the Roman Empire when Christianity was still a new religion.

When Christianity spread to the northern lands they found the Norsemen worshipping Odin--who rode his chariot through the night sky at the time of the Winter Solstice, handing out gifts.

Because the exchange of gifts was so linked in the pagan mind with these old festivals devout Christians were not supposed to exchange gifts at this time. However, gift-exchange never died out on the European scene and finally the Church fathers had to do something about it. They did not want to let people keep on believing that Odin or any other pagan deity had anything to do with gift-bringing so they looked around for an acceptable Christian figure to bring them instead. The person they chose was St Nicholas, the former Bishop of Myra in the 4th century AD.

Not much is actually known about St Nicholas, though many legends grew up around his kindly figure. One thing that qualified him for the role of gift-bringer was his feast day being December 6th, a date sufficiently close to the Solstice for the two to be connected in the mass mind.

St Nicholas was a useful saint and could even be described as all-purpose. His responsibilities included the welfare of pawn-brokers, boatmen, parish clerks, dockers and barrel-makers among others. He was the patron saint of both Russia and Aberdeen. The best-known story about him tells of his leaving three bags of gold on a poor man's windowsill as dowries for his three daughters. One version of this tale states that the gold was thrown through the window and landed I n a stocking that had been hung up to dry, which perhaps explains our custom of the Christmas stocking.

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A Witch's Thoughts on Halloween

Cecylyna Brightsword

Most people celebrate Halloween as a children's holiday of candy and costumes. However, I will be celebrating tonight as Samhain ("Sow-wen"), the Celtic New Year, the night for remembering loved ones past and looking toward the future. For I am a Neo-pagan, a follower of the Old Religion, a Wiccan. I am a Witch.

There are probably as many definitions of Wicca as there are practitioners of the Craft--one of the joys of this path is that there is no "one, true way"; intuition is as valuable as teaching. This then is my personal definition of what Wicca is to me.

First, what Wicca is not is devil-worship. Wiccans don't believe in an entity of all-evil. (I personally don't believe in evil per se; all evil is simply a perversion or excess of something that is good when present in a proper balance.)

Wicca is a religion based on experience of Deity as male and female. It is pantheistic--seeing all things as part of God/dess, and seeing the Earth Herself as a living organism of whom we are part. It is also a religion of immanence--seeing God/dess present in each of us and in the world around us, not "out there somewhere" but part of daily life.

Wiccans celebrate eight major holidays, or sabbats--the beginning and midpoint of each season. We also celebrate the phases of the moon: some only celebrate the full moon while others celebrate full, waxing, and new moons. Each of these rituals helps keep us in touch with Nature. These celebrations are in small groups usually called circles, covens, or groves and are usually led by a Priestess, and often a Priest. Some groups share duties and avoid titles.

Wicca is also a "Craft". We practice magic through chants, visualizations and spells, all to focus our will on something we want to happen. We believe that everything we do, good or ill, comes back to us tripled, which is why we don't "hex" or "curse" anyone. We also believe that many psychic talents are real and simply haven't been studied enough by science to be catalogued as such.

Wiccans for the most part accept reincarnation, not as dogma to be believed, but as fact based on personal experience. Many of us remember past lives. As one who has studied science, I know that every atom of my body once was part of something else, and I am continually losing atoms that become part of others. Knowing this, it makes sense that my soul also is "recycled".

Wicca is a positive philosophy. The only "law" is 'An it harm none, do as ye will": Enjoy life to its fullest, and remember to help everyone else enjoy it as well. Wiccans don't preach; Wiccans don't evangelize. Everyone has to find his/her own path, and we welcome the diversity this brings.

So tonight, when you dress up as a "wicked witch", know that there are "good witches" celebrating as well. Know that I and thousands like me throughout the world are celebrating the cycles of life through the dance of the Lord and the Lady, trying to make this world we all share a little brighter through our cauldron fires in the darkness. Know we are not out to convert you; know we mean you no harm. All we ask for is understanding, tolerance, and the freedom to practice as we choose.

Blessed Be,

Cecylyna Brightsword
High Priestess, Thalia Clan
P.O. Box 681092 . Indianapolis, IN 46268-1092 . (317) 579-3083

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THE MONEY TREE SPELL

Rowan Moonstone

You wil need:

Green candle anointed w/ pine oil.
Sweet basil (1tbsp of basil in r hand.)
Pine incense
(Pass the basil over the altar candles and the green candle and incense 3 times and sprinkle basil around the green candle.
Green silk pouch
White altar candles anointed w/ sandalwood oil
5 pennies, 4 old, 1 new.
Salt
Water
Orange candle anointed w/ basil oil
Parchment

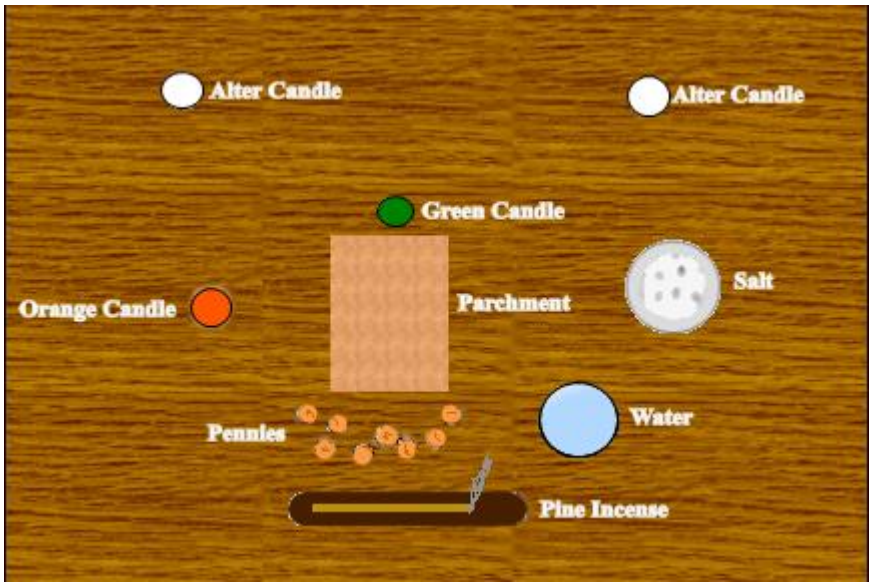

On a waxing moon, set the altar in the east of your circle. This will need to be left up for a full waxing cycle. You will need easy access to a door. Take a new penny in your hand, Circle the altar deosil and say

"Bring to me what I see By thy power, Hecate,"

Spin rapidly deosil and go outside and toss the new penny in the air. Wherever it lands, bury all 5 pennies, saying:

"I give thee money - Hecate
Return to me prosperity.
I give thee five
Return by three
As I will
So mote it be."

Return to your altar and snuff out the candles.

Next week, at the same day and time, return to your altar with your talisman bag and the parchment. Light the orange candle. Visualize money flowing onto the altar. Unearth the coins and bring them to the altar. Wash them in the chalice water to purify them. Pass them through the incense smoke and the fire from the orange candle. Place each coin in the talisman pouch, old coins first. Add nine pieces of rock salt, close the mouth of the talisman pouch and face east and say:

"Bring to me
what I see
By thy power
Hecate.
Altar power
Must it be
Earth and Air
Fire and Sea
Bring to me
What I see
By thy power
Hecate."

Place the bag inside your clotting and wear it every day for 7 days. Leave it on your altar every night visualizing prosperity. On the 7th day, hide it in the eastern portion of your house.

There it is. It's a complicated spell, but it does work.

{^} BB -*- Rowan

Spell for Contacting a Friend

Rowan Moonstone

This spell should be used to cause someone with whom you have lost contact to contact you. It is not manipulation so much as an astral call for contact when you have no other way to reach them that you know
of.

You will need:

White candle anointed w/ sandalwood oil
Sandalwood incense
Photo of the person
Small glass of water.
Salt

Light the white candle and the incense. Place the picture of the person on your altar. Put 2 heaping tablespoons of salt in the palm of your right hand. Let a small amount of salt trickle into the glass while making the sign of the equal armed cross of the elements. Make this cross 3 times. Say " Call me" three times as you do this. Then set the glass on the altar and say "Get in touch with me, please." They should contact you by the time the water has evaporated from the glass.
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Coming of Age Ritual Notes

Malakus

Over the past weekend during an emotional upheaval I "Birthed" the concept for the ritual. I thought I would pass the concept on to you and see what you think. I have the ability to visualize a ritual from beginning to end, sometime with brief snatches of dialogue. It's like watching a play from the catwalks.

This is how I see this ritual unfolding. The boy who is entering into Manhood will be abducted from the encampment where he is staying. The women of his Mother Grove will try to fight the men off from abducting the boy. When this skirmish is over and the boy is being taken off by the men the women will mourn the loss of the child. The boy will be stripped of his clothing and dressed in a deer-hide loin cloth. He will then be blindfolded and his journey will begin. Where this ritual is being held there is approximately 5 miles of paths which the boy will journey over. He will be led by his Father who will carry a lamp to light his and his son's way. At the first prescribed stop the boy will be addressed by Herne. Herne, will speak to the boy of his wild nature, what it is like to be the hunter and the hunted. He will charge the boy with the responsibilities of becoming a man through Him. He will then tell the boy that He will meet him at the appointed place in the appointed hour. Never revealing when and where that is. Herne will withdraw into the woods as the Father and son begin to journey again.

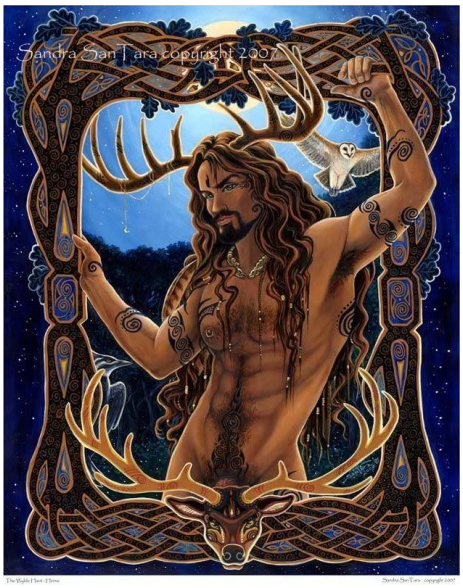

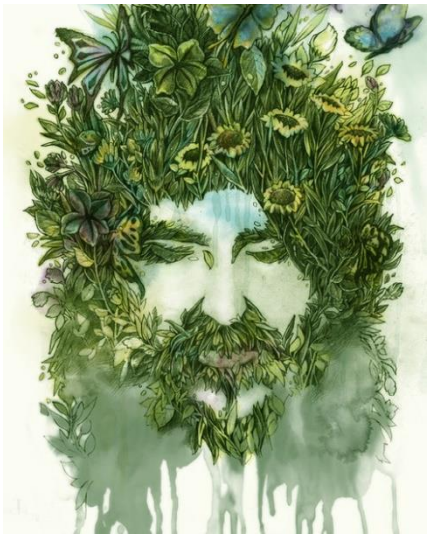

At the second stop the Father and boy will meet the Green Man. He represents the boy's earthy nature. He is the boy sexual responsibility as a carrier of sacred seed which is necessary to begin life. That he must act intelligently when it comes to the act of procreation. The Green Man as well will tell the boy that they will meet in the appointed placed at the appointed hour. The Green Man will stand in silence as the Father and boy leave.

At the third stop the Father and boy will meet Loki-Rainbow Dancer. When I visualized the archetype I saw a myriad number of colors and flashed of refracted light. Loki will speak to the boy of his dreams, wishes and hope He will inform the boy that these are necessary even as a man. That he should not give them up but allow them to mature as he matures. Loki will also tell the boy that they will meet at the appointed place in the appointed hour.

The Father and son will continue there journey until they reach the last stop on their journey. Here they will meet the Magus who is robed in black and you are unable to see his face. The Magus will speak to the boy of his inner true self, his highest ideals, his magical self. He symbolizes Divine Wisdom. When he is finished speaking he will also tell the boy of meeting in the appointed place in the appointed hour.

All the archetype will be wearing masks that will be indicative of them. Herne with horns, Green Man with a mask made of leaves, Loki with the face of the fox, and the Magus with a black mask which entirely covers his face. All the other masks will not cover the mouth area. My Spirit Brother in Akron, OH is creating the masks and the staves for the four archetypes. After the journey has been completed he will be brought to the gateway of the ritual are Prior to the ritual itself the boy will be asked to select something that symbolizes his childhood and that he should bring it with him. When the boy is abducted those who abduct him must be sure to acquire this childhood symbol to be given to the father to take on the journey. At the gateway the father will stop the boy and inform him that he must now give up this childhood symbol in order to enter into the world of men. The boy must surrender the symbol before the rite can continue. The symbol will be left at the gateway. I didn’t see a traditional circle being cast, rather a ring of men hand in hand passing energy to form the circle. I keep hearing "a hand to a hand, to feed a hand" or a "brother to a brother". The circle will open to admit the father and boy The boy is still blindfold and will be place before the balefire facing the gateway through which he just entered. I see four men at various stage of the lives serving as Priests. One is just past puberty, the next has himself just become a father, the next being around 40-50 years (the age of the God at the time of his decline in power) and the

last being the Grandfather. The four will each evoke one of the four archetypes that spoke to the boy during his journey. The Priest just past puberty will evoke Loki, the new father will evoke the Green Man, the 40-50 year old will evoke Herne, and Grandfather will evoke the Magus. Each will be evoked separately and when each has been evoked will enter the circle from where they have been waiting out of sight of the circle itself. Each will speak further to the boy of his mystery and present the boy with a "gift" which will enable the boy to commune with the archetype in times of trial in his life as a man. The last to speak will be Herne. Just as he is finishing what he has to say he will be interrupted by the final archetype. This is the Great Mother. She will speak to the boy of his union with her and to truly become a man he must understand her magics as well. Herne and the Great Mother will argue (choice of words, maybe not the best) over who this boy/man belong. The Great Mother informs Herne that the boy/man belongs to Her. Herne informs Her that She was there at his conception and birth and that She will have him in death but now the boy/man belongs to Him. My Spirit Brother has a staff with a deer hoof end which I see being placed on the boy's heart while Herne claims him as his. During the claiming the boy's blindfold will be removed and the boy/man will see Herne for the first time with his hoof on his chest over his heart. After the claiming is finished the boy will be approached by the four Priests for the anointing.

I have an anointing already written for this part of the rite. While the anointing is being done the four persons who are taking the roles of the archetypes will leave and return dressed as they wish. The boy will be taken to his father who will first greet the boy/man now as a fellow man and a guardian of the male mystery. The father will then take the newly made man to the North quarter where the Great Mother will speak to the newly made man bestowing Her gift to him. When the Great Mother speaks She will be heard only and not seen as if Her voice were being carried on the wind.

The newly made man will be taken to each man in turn in the circle who will give the newly made man a gift. I see the gift being wisdom something that they have learned of life and that they wish to pass on to help the newly made man's journey through life. As each man has an occupation which requires particular tools so does life require its tools.

When all have granted their gift the newly made man will be asked to bestow his blessing upon a horn of ale which symbolized the cup of brotherhood of all peoples. The cup will be shared with all in the circle and will symbolized the universality of men.

This is where I see the ritual ending. I see a simple feast being held where the ritual has been. More cups will be filled, stories share in the spirit of brotherhood. As the night wears on towards dawn the newly made will be left to himself, the balefire and the night. He will return to the campsite from which he was abducted no longer as a child but as a man with all the responsibilities of a man.
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Lupercalia

She-Wolf

Lupercalia is a Roman ritual of purification and fertility dating from such an ancient time that even the Romans of the first century B.C.E. had forgotten its origin and to which Gods it was dedicated and even the meaning of some of its symbolism. (Contrary to Z Budapest's statements, it was not known whether it was to Faunus and in fact I think it may have been sacred to the more ancient founding Goddess, Rumina, the She-Wolf of Rome.) Central to the ritual is the lustration (light flogging) with a goat skin scourge (see, Gardner didn't invent it). This was often accompanied by much rowdiness and horse-play. The purpose was the purification of the people from curses, bad luck and infertility. The ritual is performed on February 15. The name of the month comes from the Februa, anything used in purifying including wool (used for cleaning), brooms, pine boughs (which make the air sweet and pure), etc.

The rite began in the cave of the She-Wolf in the city of Rome where legend had it that the founders of the city, Romulus and Remus, had been suckled by the wolf before they were found by a shepherd. The sacred fig tree grew in front of the cave. Vestals brought to the site of the sacrifice the sacred cakes made from the first ears of the last years grain harvest. Two naked young men presided over the sacrifice of a dog and a goat. With the bloody knife, their foreheads were smeared with blood, then wiped clean with wool dipped in milk. The young men laughed and girded themselves in the skin of the sacrificed goat. Much feasting followed. Finally, using strips of the goat skin, the young men ran, each leading a group of priests, around the base of the hills of Rome, around the ancient sacred boundary of the old city called the pomarium. During this run, the women of the city would vie for the opportunity to be scourged by the young men as they ran by, some baring their flesh to get the best results of the fertility blessing (you can see why the Christian church tried so hard to get this ritual banned, but it was so popular that it continued for quite some time under the new regime.)

Except for the intrusion of foreign cults, this was the only Roman ritual where a goat was sacrificed. Dogs were only offered to Robigus (a guardian associated with crops),

the Lares Praestites (the guardians of community), and Mana Genata (ancestral guardians).

Because of the cave, the fig tree, the milk, and such, I suspect the very oldest forms of this rite honored a Goddess. Unlike some of the other Roman rites like the October Horse sacrifice, there is no other Indo-European equivalent in Vedic, Scandinavian, Irish, or Indo-Iranian traditions.

With modifications, the Temple of Pomona performed Lupercalias and has a great time.
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STONES, A SHORT CATALOG

(Stones, A Short Catalog)
Tandika Star

BLOODSTONE

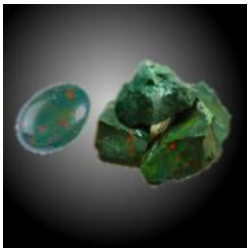

SCIENTIFIC INFORMATION: Bloodstone is a member of the Chalcedony family. It is a variety of quartz (silicon dioxide) often with some iron and aluminum. The chemistry is SiO2. It is dark, bright green spotted with red inclusions. The streak is white. This is considered a micro crystalline variety of quartz and is not found in crystal form.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: India, Germany.

NAME: This stone is also referred to as "heliotrope," which is derived from two Greek words which signify "sun-turning". It was given this name because of a notion that when immersed in water it would turn the sun red. Chalcedony is derived from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: This is one of the birthstones for March.

> "Who in this world of ours, her eyes
> In March first opens, shall be wise.
> In days of peril, firm and brave,
> And wear a Bloodstone to her grave." (5)

Ancient warriors often carried an amulet of bloodstone which was intended to stop bleeding when applied to a wound. MAGICAL PROPERTIES: Because it is green, it can be used for "money spells". It is also considered a "lucky" stone for athletes because it imparts courage and stamina.

HEALING: Heliotrope is used today in conjunction with anything having to do with blood.

PERSONAL EXPERIENCE: consider the ancient uses of bloodstone in line with what I use it for today. In addition, I consider it a "cholesterol buster", and wouldn't hesitate to apply it to any with this type of problem. Generally I would use it at the Heart Chakra. I've also used it successfully in situations where I needed "courage" to accomplish something. I will just carry a piece of it in my pocket for this purpose.

NOTE: Chrysoprase, carnelian, jasper and agate are all forms of Chalcedony.

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1. Scientific, Environment, Occurrences and Name are from (or paraphrased from) "The Audubon Society Field Guide to North American Rocks and Minerals".

2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

An interesting experiment

This is more about bloodstone, but I didn't want to include it in the main text. Read on, and you'll see why...

A few years ago, I had a discussion with my daughter (who was about 13 at the time) about the "spiritual essence" of plants and stones. I explained to her that different people "see" this spiritual essence in various forms. Somehow, this led to a discussion of "devas", which she interpreted as "people, but without a body that we can see with mundane eyes."

A few days later, I was reading a novel, reposed on the sofa in my living room. She was sitting on the floor by the coffee table, drawing in her sketchbook with her pastels.

On the coffee table were several stones in a dish. One was an amethyst, one a bloodstone, one was some yellow/green crystal that someone had loaned to me because they wanted my "impressions" ...and there were some others that I don't remember now.

I glanced over at my daughter, and she was holding one of the stones in her hands, with her eyes closed. She apparently had achieved some form of "altered state" because her little eyeballs were just wigglin' away (REM).

A while later I glanced over and she was drawing a portrait. After she seemed finished and satisfied with what she was doing, I questioned her about it. She said she was drawing the "spirit/deva" of the stones in the dish.

The one for bloodstone was an elf-like, male person. He had dark/black hair, green, slanted eyes, "Spock" eyebrows, and pointed ears. Because of the expression on his face, I asked her what she thought of him. Her comments were: "He is very fierce. I'm kind of afraid of him, because it seems like he is pretty strong and could get mad. He uses weapons...and can fight."

My daughter didn't know anything about the "lore" connected with the stones. In addition, I found that "bloodstone" was very different from any of the other "stone portraits" that she did...The rest were much more "human"...

BROWN (PICTURE) JASPER

SCIENTIFIC INFORMATION: Brown Jasper, sometimes called "picture" Jasper because of the beautiful variations in coloring, is a type of Chalcedony. It is closely related to Quartz, with the chemistry of SiO2. The color variations are from trace amounts of other minerals, usually iron and aluminum. The hardness is 7.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: Montana, Utah and Wyoming are prolific locations for Brown Jasper in the U.S. In addition, fine specimens have come from Brazil, Uruguay and Egypt. Other colors and forms of Jasper are abundant in California, Texas and Arkansas.

NAME: The name Chalcedony is from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: Beautiful Jasper, with light and dark brown markings was referred to as "Egyptian Marble". Various Native American tribes used Jasper as a rubbing stone and some called it "the rain bringer".

MAGICAL PROPERTIES: Brown Jasper is balancing and grounding. This stone, carved into an arrowhead, is worn to attract luck. It is a good stone to use after completing a ritual to help you regain your center and become grounded.

HEALING: Jasper is stabilizing. It will help to reduce insecurity, fear and guilt.

PERSONAL EXPERIENCE: I use a piece of Montana Picture Jasper, which is mostly brown and tan with a slight bit of sky or navy blue as a strong grounding stone for those who have an excess of energy at the Splenic Chakra. I've also used the stone as a basis for a "journey". The stone looks like a scene of the Rocky Mountains. Finally, I've used Picture Jasper as a psychological tool: I will ask someone who is "looking for an answer" to gaze into the stone and describe all the symbols they see. Then I work with the client to form the "symbols" into some sort of answer.

NOTES: Agate, Jasper, Flint, Sardonyx, and onyx are all forms of Chalcedony. In addition, particular colors of Chalcedony have specific names, such as Heliotrope, Bloodstone, Chrysoprase and Moss Agate.

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3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

CARNELIAN

SCIENTIFIC INFORMATION: Carnelian is the clear red to brownish red member of the Chalcedony family. It is a microcrystalline variety of Quartz(Silicone Dioxide) and may contain small amounts of iron oxides. The hardness is 7, and the streak is white.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: Fine carnelian comes from India and South America.

GEMSTONE INFORMATION: Carnelian is used as an alternate birthstone for the month of May. It is normally cut into cabochons, engraved, or made into seal stones or rounded, polished, and pierced for necklaces and other items of jewelry.

NAME: The name means "flesh-colored", from [caro], meaning "genitive" and [carnis], meaning "flesh".

LEGEND and LORE: Carnelian has long been associated with courage and cleansing of the blood. It was believed that the stone would improve one's outlook, making the individual cheerful and expelling fears.

MAGICAL PROPERTIES: Katrina Raphaell says that Carnelian can be used to "see into the past". The "Crystal Oracle" says that Carnelian refers to the Self, and Current Conditions. It is a grounding stone, and associated with the Earth. As such, it is considered practical, sensible and balanced. Cunningham associates the stone with the element of Fire. He suggests it as a talisman against Telepathic invasion.

HEALING: It is recommended for infertility or impotency. In addition it is used for purification of the blood. It has also been suggested that this stone will stop nose-bleeding.

PERSONAL EXPERIENCE: I call this the "sexy" stone...since I believe it stimulates sexual appetites. I use it in the lower Chakras for infertility and impotency for men(I use Coral as the feminine counterpart.) I always get a good chuckle when I notice a man wearing a LARGE Cornelian belt buckle. In addition, I would use this stone for relief of pain from arthritis in men.

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CORAL

SCIENTIFIC INFORMATION: CaCo3, or calcium carbonate in the form of calcite, is the main constituent of calcareous corals; minor constituents are MgCo3, or magnesium carbonate and proteinaceous organic substances, which act as binding agents. At 2.5 to 4, the hardness is slightly higher than that of calcite. The skeletons of corals vary in color: from bright to dark red, slightly orange-red, pink and white.

ENVIRONMENT: In all cases, coral consists of the branching skeletons of animals which live in colonies planted on the seabed at depths varying from tens to hundreds of meters. They are typical of warmish to very warm seas.

OCCURENCE: The most famous of these organisms is Corallium rubrum, which lives in the waters of the Mediterranean and, despite its name, provides not only red, but orange, pink, and white coral. Similar to this are Corallium elatius, C. japonicum, and C. secundum, which maily live off the coasts of Japan, China, Indochina, the Philippines, and other archipelagos of the Indian and Pacific Oceans. Coral colonies occupy large areas especially in the Pacific, but also near the coast of South Africa, in the Red Sea, and to the east of Australia. These latter colonies, however, consist of madrepore, which has little in common with the corals used as ornaments.

GEMSTONE INFORMATION: Most of the coral used since antiquity as an ornamental material comes from the calcareous skeletons of colonies of marine organisms of the phylum Cnidaria, order Corgonacea, genus Corallium. Corals take a good polish. They also have a certain degree of elasticity and can be heated and bent into bangles. Thin branches were and still are polished, pierced, and threaded, unaltered, into neck- laces. Larger pieces are cut into spherical or faceted necklace beads, pear shapes for pendant jewelry, or cabochons. It is also used for carved pieces and small figurines, in both oriental and western art styles. The most highly prized varieties of coral are those that are a uniform, strong bright red.

NAME: The name is derived from the Latin [corallium,] related to the Greek [korallion].

LEGEND and LORE: The oldest known findings of red coral date from the Mesopotamian civilization, i.e. from about 3000 BC. For centuries, this was the coral par excellence, and at the time of Pliny the Elder it was apparently much appreciated in India, even more than in Europe. Red coral has traditionally been used as a protection from the "evil eye" and as a cure for sterility. One of the Greek names for Coral was Gorgeia, from the tradition that blood dripped from the Head of Medea, which Perseus had deposited on some branches near the sea-shore; which blood, becoming hard, was taken by the Sea Nymphs, and planted in the sea. (8)

MAGICAL PROPERTIES: Coral is associated with Venus, Isis and Water. It has been used as a form of protective magic for children for hundreds of years. Cunningham recommends it as a luck-attractor for living areas. Sailors use it as a protection from bad weather while at sea. Red-orange coral is one of the four element gemstones of the Pueblo Indians. It is one of the four colors used for the directions in the Hopi/Zuni Road of Life. Coral is considered a representative of the warm energy of the Sun, and the southern direction.

HEALING: Coral's healing properties are mostly associated with Women, young children and the elderly. For women it is said to increase fertility and regulate menstruation. For young children, it is recommended to ease teething and to prevent epilepsy. For the elderly, it is used as a cure for arthritis.

PERSONAL EXPERIENCE: I use coral at the lower Chakras for "Women's Healing." In particular, I will use it for disorders relating to female reproductive organs. I also use it magically, to represent female fertility. I have used it with some success for arthritis, but only for women. This is one of the stones that I "reserve" for female/feminine use. (I use Carnelian as the "male" counterpart.) I have not had an opportunity to try it for a young child.

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7. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

8. Some occult lore is from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

EMERALD

SCIENTIFIC INFORMATION: Emerald is a type of Beryl, Beryllium aluminum silicate, frequently with some sodium, lithium and cesium. Its chemistry is Be3Al2Si6O18. Beryl's range in color from Bright green (emerald), blue, greenish blue (aquamarine), yellow (golden beryl), red, pink (Morganite) to white. The streak is colorless. It's hardness is 7-1/2 to 8. The crystals are Hexagonal and they are common. Fine emeralds have velvety body appearance; their value lies in their even distribution of color. Inclusions are common in emerald, but other stones of this group are usually most valuable when free of flaws.

ENVIRONMENT: Beryl develops in pegmatites and certain metamorphic rocks. It occurs with quartz, microcline, and muscovite in pegmatites, and with quartz, muscovite, and almandine in schist of regional metamorphic rocks.

OCCURENCE: Best emerald comes from Colombia.(NOTE: it is not necessary to spend thousands of dollars for a tiny chip of emerald to add to your healing/ magical collection. If you look around in rock shops, you may be able to come

across some "less than perfect" stones that aren't faceted. I've found 4 of them, slightly larger than my fingernail and they were about $3.00 each.)

NAME: The name is from the Greek [beryllos] indicating any green gemstone.

LEGEND and LORE: Emerald is considered a birthstone for the month of May.

> "Who first beholds the light of day,
> In spring's sweet flowery month of May,
> And wears an Emerald all her life,
> Shall be a loved, and happy wife." (5)

MAGICAL PROPERTIES: "If you wish to bring a love into your life, buy an emerald and charge it with your magical need through your visualization, perhaps while placing it near a green candle. After this ritual, wear or carry the emerald somewhere near your heart. Do this in such a way that it cannot be seen by others. When you meet a future love, you'll know it wasn't the visible jewel that attracted him or her." (3) The Greeks associated this stone with the Goddess Venus. It has come to represent, for many people, the security of love. Emerald, like almost all of the green stones, is also advantageous for business/money ventures.

HEALING: Emerald is said to aid perception and inner clarity. Because of this, they are also associated with healing diseases of the eye, and problems affecting eyesight. It was believed that emeralds could counteract poisons and cure dysentery.

PERSONAL EXPERIENCE:I sometimes use Emeralds in a stone layout. I will use them for their psychological/spiritual values of clarity and perception. If I am using them for this purpose, I use them in the area of the Heart Chakra, in conjunction with Rose Quartz, or Rhodochrosite for balanced energy. I've also used them for prosperity consciousness.

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4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

GARNET (PYROPE)

SCIENTIFIC INFORMATION: Pyrope Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Pyrope variety is Mg3Al2Si3O12. These Garnets range in color from deep red to reddish black and on rare occasions from purple and rose to pale purplish red (sometimes called [rhodolite].) The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Pyrope occurs with olivine and hypersthene in peridotite of plutonic rocks.

OCCURENCE: Pyrope Garnets occur in peridotite in Kentucky, Arkansas, Arizona, New Mexico, and Utah. In the latter half of the nineteenth century, most Pyrope came from Bohemia, where it is still found today. The main sources nowadays, however, are South Africa, Zimbabwe, Tanzania, the United States, Mexico, Brazil, Argentina, and Australia.

GEMSTONE INFORMATION: The garnet species with red or purple varieties, including Pyrope are considered gemstones. Usually bright red, Pyrope can be a much less attractive brick or dark red. It can be perfectly transparent, but this feature is less visible in dark specimens. It is either made into fairly convex cabochons, or faceted, with an oval or round mixed cut or, more rarely, a step cut.

The faceted gems have good luster, rather less obvious in cabochons. The most valuable types are, of course, the transparent ones with the brightest red color. Pyrope is relatively common, although less so than almandine. Very large stones, up to several hundred carats have been found; but these are rare and are found in museums and famous collections.

NAME: The name comes from the Greek [pyropos,] meaning "fiery." The name "Garnet" comes from the Latin [granatus,] meaning "seed-like".

LEGEND and LORE: Pyrope Garnet has long been associated with love, passion, sensuality and sexuality. Some Asiatic tribes used red garnets as bullets for sling bows because they pierced their victims quickly, and could not be seen well in the body when they mingled with the blood.

Throughout the ages, Pyrope has been used as a curative for all types of ailments dealing with blood.

MAGICAL PROPERTIES: Pyrope is directly linked with the Will. As such, it is a strong stone for the Magician and Shaman. It is associated with Fire and Mars, Strength and Protection. It will help the practitioner tap into extra energy for ritualistic purposes.

HEALING: While all Garnets are associated with the Root Chakra, Pyrope is particularly symbolic. It is used for healing when the subject involved has "lost the will to live", since it is directly related to the desire to live and achieve in this lifetime. This stone warms and aids blood circulation, rouses sexuality and heals the reproductive system and the heart.

PERSONAL EXPERIENCE: If you are already a strong willed individual or have a fiery temper that you need to learn to control, I suggest that you work with the Alamandine Garnets, rather than the Pyropes. This is a good stone to use for treating depression. Very often, when I've "worked" on an individual who has suffered a heart attack, I find that the individual is rather severely depressed (which I think is a side effect of the medication) and has lost the will to continue in this lifetime. I've found that fiery red Pyrope Garnets are a great help in this situation.

ADDITIONAL NOTES: The Latin name [carbunculus,] (small coal or ember), is attributed to all red transparent stones. It is more often applied to Pyropes when they are formed into cabochons than any other stone.

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6. Other Magical and Healing information may come from "crystal Wisdom, Spiritual Properties of Crystals and Gemstones" by Dolfyn.

7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.

8. Healing information is from "The Women's Book of Healing", by Diane Stein.

9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

GARNET (ALMANDINE)

SCIENTIFIC INFORMATION: Almandine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Almandine variety is $Fe^{2/3+}Al_2Si_3O_{12}$. These Garnets range in color from deep red to brown and brownish black. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Almandine occurs in diorite of plutonic rocks, and with andalusite, hornblende, and biotite in hornfels and schist of contact and regional metamorphic rocks.

OCCURENCE: Well-formed crystals of Almandine have come from Wrangell, SE Alaska; from Emerald Creek, Benewah Co., Idaho; and from Michigamme, Michigan. Gemstone quality material is obtained in large quantities from Sri Lanka and India, where it is also cut; other sources are Burma, Brazil, Madagascar, Tanzania, and Australia.

GEMSTONE INFORMATION: Most red garnets come under the name Almandine, even when their composition is midway between that of Pyrope and Almandine and similar, in many cases, to that of Rhodolite. The reason for this is the similarity in their color and absorption spectrum characteristics. Almandine has a brilliant luster, but its transparency is frequently marred, even in very clear stones, by excessive depth of color. The cabochon cut is widely used, often being given a strongly convex shape and sometimes a concave base, in an effort to lighten the color by reducing the thickness. Rose cuts have also been used, particularly in the past. Nowadays, when the material is quite transparent, faceted cuts are used as well, and sometimes square or rectangular step cuts. Gems of several carats are not uncommon. Faceted or even barely rounded pieces of Almandine, pierced as necklace beads, were very common in the recent past, but are now considered old-fashioned.

NAME: The name Almandine comes from [carbunculus alabandicus,] after the city of Alabanda in Asia Minor, where gems were traded at the time of Pliny the Elder.

LEGEND and LORE: All red Garnet has long been associated with love, passion, sensuality and sexuality. Garnet is considered a birthstone for those born in January:

"By her in January born
No gem save Garnets should be worn;
They will ensure her constancy,
True friendship, and fidelity."

MAGICAL PROPERTIES: The darker Garnets are associated with the Will and the Source of Life Incarnate. This is who and what we are in this lifetime. This

stone is worn for protective purposes, and is thought to drive off demons and phantoms.

HEALING: Almandine Garnets are used to heal skin conditions associated with poor circulation. They improve vigor, strength and endurance.

PERSONAL EXPERIENCE: Almandine Garnets are particularly effective when healing "traumas" that are carried over from a past life and deal with sexuality and heart/love problems.

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9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

GARNET (SPESSARTINE)

SCIENTIFIC INFORMATION: Spessartine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Spessartine variety is Mn3Al2Si3O12. These Garnets range in color from brownish red to hyacinth-red. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Spessartine occurs with albite and muscovite in granite pegmatites and with quartz and riebeckite in blue schist or regional metamorphic rocks..

OCCURENCE: Large corroded crystals of Spessartine have come from the Rutherford No. 2 Mine, Amelia, Amelia Co., Virginia; crystals up to 1" in diameter have been found in several pegmatites in the Ramona District, San Diego Co., California; sharp, dark-red, well-formed crystals occur in cavities in rhyolite near Ely, White Pine C., Nevada; and brilliant crystals of Spessartine have been found with topaz at Ruby Mt., near Nathrop, Chaffee Co., Colorado. Gem material comes from the gem gravels of Sri Lanka and Burma. It is also found in Brazil and Madagascar.

GEMSTONE INFORMATION: The gem variety of Spessartine Garnet is uncommon. It tends to be midway between spessartine and almandine in composition. The "aurora red", orange-red or orange-pink color is typical. It has good transparency and considerable luster. It is normally given a mixed, round, or oval cut. The weight does not normally exceed a few carats. Gems of about 10 carats are extremely rare and usually of an atypical, rather dark, unattractive color.

NAME: Spessartine is named after an occurrence in the spessart district, Bavaria, Germany.

LEGEND and LORE: In the 13th century garnets were thought to repel insect stings. A magical treatise, "The Book of Wings", dating from the thirteenth century says "The well-formed image of a lion, if engraved on a garnet, will protect and

preserve honors and health, cures the wearer of all diseases, brings him honors, and guards him from all perils in traveling."

MAGICAL PROPERTIES: Spessartine is normally considered to be red-orange to orange-pink. Thus it links the "will" with the "desire". It is a good stone to use when casting a spell for your "heart's desire", especially if it is of the orange-pink" variety.

HEALING: The orange garnets are linked to the root and the belly chakra. They are beneficial in instances of infertility, dealing with reproductive organs. Mentally, it inspires confidence in personal creativity and self-worth.

PERSONAL EXPERIENCE: Spessartine is not as effective as Carnelian for instances of infertility. But it DOES help the mental attitude of the individual experiencing the difficulty. It is a warming stone, and works well for increasing circulation in the lower part of the body.

Bibliography

1. Scientific, Environment, Occurrence and Name are from (or paraphrased from) "The Audubon Society field Guide to North American Rocks and Minerals".

2. Other scientific information may be from "Simon & Schuester's Guide to Gems and Precious Stones".

3. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

4. Other precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

5. Basic Legends, Lore and Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

6. Other Magical and Healing information may come from "crystal Wisdom, Spiritual Properties of Crystals and Gemstones" by Dolfyn.

7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.

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GARNET (GROSSULAR)

SCIENTIFIC INFORMATION: Grossular Garnets are from a group of very closely related calcium silicates. The Chemistry for the Grossular variety is Ca3Al2Si3O12. These Garnets range in color from yellow, pink and brown through white and colorless. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Grossular occurs with wollastonite, calcite, and Vesuvianite in hornfels of contact metamorphic rocks.

OCCURENCE: Being the commonest of all garnets, it is found in a variety of locations. Fine colorless crystals up to 1/2" across occur in Gatineau and Magantic Cos., Quebec, fine lustrous pale brown crystals up to 3" across were found near Minot, Androscoggin Co., Main, and beautiful white and pick crystals up to 4" across have been found near Xalostoc, Morelos, Mexico.

GEMSTONE INFORMATION: Grossular also has the typical crystal form of garnets, occurring in isolated crystals which are often complete, in the shape of a rhombic dodecahedron, sometimes combined with a trapezohedron. They vary from transparent to semi opaque. The typical color is light (gooseberry) yellowish green; but they can be a strong to bluish green, honey yellow or pinkish yellow, or even colorless. When transparent, the crystals have good luster. Like other garnets, they have no cleavage. The greenish to yellowish varieties are used as gems. Grossular is not a rare mineral. The types used as gems mainly come from the gem gravels of Sri Lanka (honey yellow variety); the United States, Canada, Mexico, Madagascar, Kenya. The green variety of Grossular garnet, discovered a few

decades ago and found mainly in Kenya, near the Tsavo National Park, is also known as Tsavorite (or Tsavorite) It is a light, verdant, or dark green, similar to the color of the better green tourmalines and sometimes, it is said, even comparable to African emerald. It has good luster. These gems, which are usually given a round or pear-shaped mixed cut, or occasionally a brilliant cut, are generally small, rarely exceeding one carat and never more than a few carats.

NAME: Grossular is from the New Latin [grosssularia,] "gooseberry," because some Grossular crystals are pale green like the fruit.

LEGEND and LORE: I do not find anything referring specifically to yellow or green garnets in my sources.

MAGICAL PROPERTIES: While deep red garnets focus on "Will" and orange--red garnets focus on "Desire", yellow garnets are focused on Personal Power and Personality. In addition they are (because of their color) associated with athletic prowess and Oriental philosophies.

HEALING: Being linked to the Solar Plexus Chakra, yellow garnets are energizing. They can be used for the digestive organs, the diaphragm (and the breath) and eyesight. Green garnets center their healing on the Heart Chakra.

PERSONAL EXPERIENCE: It is difficult to find a green stone that works well for the lower chakras and the lower half of the body. When I do total layouts for individuals with Aids, I use all green stones, whenever possible. The Green garnets work well for this. Since Garnet is the stone of the Root Chakra, the Will, and green is the color of the Heart Chakra, love, circulation, general healing, this stone works exceptionally well. I find that the yellow garnets work better for magical purposes than healing. For healing, there are several yellow stones that seem to work better for me.

NOTES: Garnets are used in industry as an abrasive.

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LAZURITE (LAPIS LAZULI)

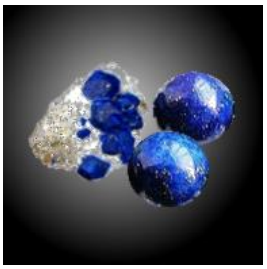

SCIENTIFIC INFORMATION: Lazurite is a silicate of sodium calcium and aluminum, with some sulfur. It is a member of the Sodalite group. It's chemistry is (Na, Ca)8(Al,Si)12O24(S,SO)4. The color ranges in shades of blue from violet blue and azure blue thru greenish-blue. Lazurite is distinguished from Sodalite by its deeper color and fine grain. It is also softer and lighter in weight than Lazurite. It is dull to greasy and the streak is pale blue. The hardness ranges between 5 and 5-1/2.

ENVIRONMENT: Crystals are rare. It is usually granular, compact, massive. It forms in association with pyrite, calcite, and diopside in hornfels of contact metamorphic rocks. The opaque, vivid blue, light blue, greenish-blue, or violet-blue stone, consisting largely of Lazurite but with appreciable amounts of calcite, diopside, and pyrite, is a rock called [lapis lazuli.] The stone is usually veined or spotted. Its value depends largely upon excellence and uniformity of color and absence of pyrite, although some purchasers prefer lapis with pyrite.

OCCURRENCE: Lazurite is a rare mineral in North America, but it does occur on Italian Mt. in the Sawatch Mts. of Colorado; on Ontario Peak in the San Gabriel Mts., Los Angeles Co., and in Cascade Canyon in the San Bernardino Mts., San Bernardino Co., California. The finest lapis lazuli has come from Badakshan in Afghanistan, and less valuable material has come from Russia and Chile.

NAME: The name is from the Arabic [lazaward], "heaven," which was also applied to sky-blue lapis lazuli.

LEGEND and LORE: Lapis Lazuli was a favorite stone of the ancient Egyptians. In the past Lazurite has been burned and ground to form the pigment "ultramarine." It was consider an aid to childbirth, and has long been associated with altered states of consciousness and trance work. Lapis is sometimes designated as a birthstone for December, although turquoise is most common.

MAGICAL PROPERTIES: To quote Cunningham: "This stone is used in rituals designed to attract spiritual love. Take an untumbled piece of lapis with a sharp edge. Empower the stone and a pink candle with your need for love. Then, using the lapis lazuli, carve a heart onto the candle. Place the stone near the candleholder and burn the candle while visualizing a love coming into your life." Actually, the most important magical aspect of lapis is it's ability to strengthen psychic awareness. Cunningham says "Despite its somewhat high price, lapis lazuli is one stone every stone magician should own and utilize."(2)

HEALING: This stone is used at the Ajina, the Brow Chakra. It's related gland is the pituitary. The pituitary gland is also referred to as the "master gland" because it regulates all of the others. This location is also the center for the eyes, ears, nose and brain.

PERSONAL EXPERIENCE: I don't often use Lapis for physical healing, unless I feel that there is a "link" between what is manifested as disease, and some conflict of the "higher self". I have used it for brain disorders (tumors, inflammation, etc.)

More often, I use it in layouts where the client is trying to achieve an altered state of consciousness.

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LEPIDOLITE

SCIENTIFIC INFORMATION: Lepidolite, a potassium-lithium-aluminum-Fluorosilicate mica. Its chemistry is complex: K(Li,Al)3(Si,Al)4O10- (F,OH)2. It is pink, lilac, yellowish, grayish white or a combination of all of these. The streak is colorless. It is one of the softer stones, with a hardness of 2-1/2 to 3.

ENVIRONMENT: Lepidolite is confined to granite pegmatites, where it occurs either as fine-granular masses near the core of the pegmatite or as stubby or tabular crystals in cavities. It is commonly associated with microcline, quartz, and tourmaline.

OCCURENCE: Large fine masses of Lepidolite have been mined at the Stewart Pegmatite at Pala, and superb sharp crystals have been obtained from the Little Three Pegmatite near Ramona, both in San Diego Co., California. It has also been mined in substantial amounts in several New England states and in the Black Hills of South Dakota.

NAME: The name comes from the Greek [lepidos], meaning 'scale', in allusion to the scaly aggregates in which the mineral commonly occurs.

LEGEND and LORE: Lepidolite is a stone that could certainly be considered "new age" in the sense that it is just now coming into recognition by healers and magicians. There is no "past lore" on this stone, to the best of my knowledge. Part of this may be due to the fact, that it is native to the United States.

MAGICAL PROPERTIES: "This stone soothes anger, hatred or any other negative emotion. To quiet the entire house, place Lepidolite stones in a circle around a pink candle." (2)

HEALING: Lepidolite is also know as the "Dream Stone". It will protect the individual from nightmares, especially those caused by stress or an upset in personal relationships. It can be used in the same types of circumstances as Kunzite, namely for manic depression or schizophrenia.

PERSONAL EXPERIENCE: This is one of the most soothing and relaxing stones I've ever held. It is a beauty to look at, and calms the mind enabling it to concentrate on the TRUE source of a problem...instead of running around in frantic circles accomplishing nothing. The more Rubellite in the stone, the better it will help the heart and mind work together.

NOTES: Lepidolite has been used as a source of lithium. The above description of the appearance of this stone may be deceiving, as I found Cunningham's to be, also. All of the specimens of this stone that I have seen so far have been grey to a pale lavender grey with "sparkles" of the lithium mica embedded in it. The heart-shaped cabochon that I have also has very distinctive crystals of rubellite (pink tourmaline) and veins of white running through it. I was originally looking for a MUCH brighter lavender stone. It is unusual, also, to find specimens that are cut and polished. Usually the stone is too "crumbly" to take a good polish. However, it is equally handsome in rough form.

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MALACHITE

SCIENTIFIC INFORMATION: Malachite is a basic copper carbonate. It's chemistry is Cu2CO3(OH)2. It ranges in color from emerald green thru grass green to shades of silky pale green. The streak is light green. It's hardness is 3-1/2 to 4. Crystals are rare. Most gem specimens display distinctive concentric color-banding; (alternating dark green and light green bands.)

ENVIRONMENT: Malachite is a secondary copper mineral and develops in the zone of alteration in massive, lode, and disseminated hydrothermal replacement deposits. Associated minerals are azurite, limonite, and chalcopyrite.

OCCURENCE: The copper mines at Bisbee, Cochise Co., Arizona, are famous for their fine specimens of massive malachite and pseudo morphs of malachite after azurite. Mines at Morenci in Greenlee Co., and at Globe in Gila Co., Arizona, have yielded beautiful malachite specimens, of which some consist of alternating layers of green malachite and blue azurite. Fine malachite has also come from copper mines in California, Nevada, Utah, Pennsylvania, and Tennessee.

NAME: The name is from the Greek [moloche], "mallow," an illusion to the mineral's leaf-green color. Malachite is used as an ore of copper and as a gemstone.

LEGEND and LORE: It is said that if malachite is worn, it will break into pieces to warn the wearer of danger.

MAGICAL PROPERTIES: Used to direct power towards magical goals. Protective, especially towards children. According to Cunningham, "Small pieces of malachite placed in each corner of a business building or a small piece placed in the cash register draws customers. Worn during business meetings or trade shows,

it increases your ability to obtain good deals and sales. It is the salesperson's stone." (2)

HEALING: If the malachite is of the blue-green variety, it can be associated with the Sacral Center, or Splenic Chakra (Svadisthana). Here, it's energy branches to the left, to the spleen. (It is intended in this position for those who are celebrate.) In addition, if it is grass-green, it can be used at the Lumbar/Solar Plexus Center. "When the malachite is placed at the solar plexus and a piece of green jade is placed at the heart center and a double-terminated quartz crystal is placed between them, people may remember events that have been blocked for years. They may cry or scream. As these buried emotions are brought to the surface and released, a great weight is lifted and they soon feel renewed." (3)

PERSONAL EXPERIENCE: I am very careful about using Malachite. It has been my experience that the emotions that it releases can be very powerful, to the point of overwhelming some people. On the other hand, if the individual is ready to deal with them (in a "growth" period) it may work out just fine. You could "balance" the emotional content with a pink stone (such as rose quartz) to cut down some on the intensity.

A few years ago, I broke my arm. To do so, I damaged the muscles and nerves in my wrist. I was in a lot of pain, and was searching for what I could do to help the situation. During a journey, I saw malachite, so I found a malachite heart which I held in the palm of the broken arm while meditating. I got a lot of relief from it. Now, if the wrist acts up, I use the heart, taped over the wrist area when I go to bed at night. It seems to help quite a bit. I now recommend malachite for nerve/muscle damage with some success. (4)

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MOONSTONE

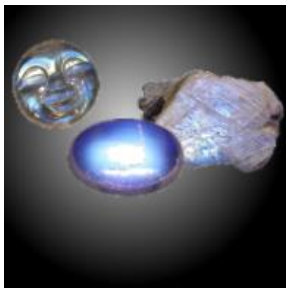

SCIENTIFIC INFORMATION: Moonstone is one variation of Orthoclase. It owes its beautiful silvery to bluish sheen ('adularescence' or 'schiller') to its composition of extremely thin plates of orthoclase and albite. The thinner these plates are, the bluer is the sheen. There are also moonstones consisting mainly of albite. These are less translucent, but they can occur in a variety of colors: grey, blue, green, brown, yellow and white. There are also moonstone cat's-eyes. The chemical composition is KAlSi3O8 and the hardness is 7. The streak is white.

ENVIRONMENT: The potash feldspars are important rock-forming minerals in plutonic, volcanic, and metamorphic rocks. Adularia and sanidine are found usually in volcanic rocks.

OCCURENCE: The main countries of origin are Ceylon, southern India (the district near Kanga yam), Tanzia and Malagasy which, together with Burma, produces some of the finest stones with a deep blue schiller. White adularia crystals up to 2.5 cm (1") across have been found in gold-bearing quartz veins at Bodie, Mono Co., California, and in the silver mines of the Silver City district, Owhyee Co., Idaho.

GEMSTONE INFORMATION: Moonstone is always cut into cabochons, to display the cat's-eye, or schiller.

NAME: Adularia (another name for Moonstone) comes from the locality in Switzerland, the Adula Mts.

LEGEND and LORE: This stone has always been revered because of its lunar attraction. It was believed that the schiller in the stone would follow the cycles of the moon. (Becoming greatest when the moon was full.) In addition, it has always been considered a "feminine, or Goddess" stone.

MAGICAL PROPERTIES: Meditation with moonstone calls into consciousness the three-form moon phase goddesses, Diana/Selene/Hecate, the waxing, Full and waning Moon. These are woman as goddess in her ages and contradictions, Maiden/Mother/Crone. Cunningham favors this stone for spells involving love. In addition he has a longish essay on using it for a "diet" stone.

HEALING: Because of it's feminine nature, Moonstone has long been considered a "woman's healing stone". It is used traditionally for healing/balancing of female organs and hormones.

PERSONAL EXPERIENCE: I use Moonstone at the Transpersonal Point, for connection to the Goddess and Universal Feminine Energy. This is the connection to dreams and dreaming, feminine "intuition", and "cycles". There are cycles of time, seasons, the moon, stars, etc. I also use/give this stone for those clients who are having difficulty being in tune with the feminine side of their nature. (Everyone has a masculine and a feminine side.)

NOTES: In the past, this stone has also been called "Cylon Opal".

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8. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

OBSIDIAN

SCIENTIFIC INFORMATION: Obsidian occurs as volcanic lava flows that are thick and of limited area. Its black, glassy, lustrous, and often flow-banded appearance makes it rather easy to distinguish from the other volcanic rocks with which it is commonly associated. This mineral forms when a silica-rich magma of granitic composition flows onto the earth's surface, where it solidifies before minerals can develop and crystallize. It is, therefore, an amorphous solid or glass rather than an aggregate of minerals. The hardness of Obsidian is between 6 and 7; it will scratch window glass. Although generally black, it is more or less smoky along translucent to transparent edges; other colors are gray, reddish brown, mahogany and dark green. When it has small white "flower" designs in it, it is called Snowflake Obsidian. It is also possible to find pieces with a sheen, or chatoyance. This is often called Rainbow Obsidian.

ENVIRONMENT: Obsidian is an environment for very few minerals. Lithophysae and spherulites may contain small but beautiful crystals of feldspar, tridymite, and chrystobalite.

OCCURENCE: Some locations of Obsidian bodies are California (Inyo, Imperial, and Modoc Cos.), Oregon (Crater Lake), Wyoming (Yellowstone Park), and Mexico (near Pachuca.)

NAME: The name is dervied from the Latin name for the mineral, [obsio.]

LEGEND and LORE: Polished pieces of black Obsidian have been used for Scrying. Primitive peoples once valued obsidian highly, chipping and flaking it

into knives, spearheads, and many other implements with razor-sharp edges resulting from the intersecting conchoidal fractures.

MAGICAL PROPERTIES: Obsidian is a very protective stone. It is also associated with the inner mysteries of the Goddess, symbolizing entrance to the labyrinth, the womb or the subconscious self.

HEALING: Because of its protective qualities, Obsidian is a good stone for those who are soft-hearted and gentle. It will help to guard them against abuse. This stone cleanses toxins from the liver, so it is also good for people who are exposed to environmental pollutants.

PERSONAL EXPERIENCE: This is the "balance" stone for Clear Quartz Crystals. We jokingly refer to it around here as a "dark sucker"...meaning it will absorb all sorts of negative things. It is also a grounding stone, and I use it at the Base Chakra (below the feet) at the beginning of a layout to keep my client "grounded". In India, the women wear obsidian toe rings for the same purpose. I use Black Obsidian in conjunction with Quartz. If I'm not using Clear Quartz, I use Snowflake Obsidian. I also have a piece of Rainbow Obsidian, but it is relatively new and I haven't finished "conversing" with it, so I have no advice as to how to use it...at the moment.

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OPAL

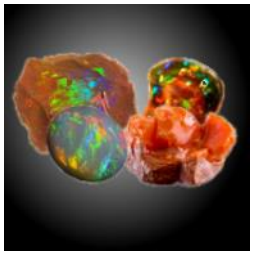

SCIENTIFIC INFORMATION: Opal is hydrous silica, often with some iron and aluminum. Its chemistry is SiO2.nH2O; amount of water varies up to 10 percent. It ranges in color from White, yellow, red, pink, brown to gray, blue and even colorless. It is most easily recognized by its rich internal play of colors (opalescence). Its hardness ranges from 5-1/2 to 6-1/2. It is vitreous and pearly. The streak is white. It is not found in crystal form, rather is usually massive, botryoidally reniform, stalactite, and/or earthy.

ENVIRONMENT: Opal is a low-temperature mineral and usually develops in a wide variety of rocks as cavity and fracture fillings. It frequently develops as amygdule's in basalt and rhyolite of volcanic rock and replaces the cells in wood and the shells of clams.

OCCURENCE: Common opal is widespread and can be readily obtained at many places, but localities for precious opal are rare and seem to localized in W United States and Mexico. Magnificent examples of opalized wood can be found in Idaho, Nevada, Oregon, Utah, and Washington, and lively green fluorescing opal (hyalite) occurs in seams in pegmatites in New England and North Carolina and in cavities in basalt near Klamath Falls, Oregon. Beautiful precious opal, as a replacement in wood, has been obtained in Virgin Valley, Humboldt Co., Nevada. Excellent fire and precious opal occur in lava flows in N Mexico. Nevada, Australia, and Honduras are sources for black opal; Australia and Czechoslovakia for white opal; Mexico and SW United States for fire opal.

GEMSTONE INFORMATION: Black, dark blue, dark green opal with dark gray body color and fine play of colors is called [black opal;] opal with white or light body color and fine play of color is called [white opal;] and transparent to translucent opal with body color ranging from orange-yellow to red and a play of colors is called [fire opal.] Play of colors depends upon interference of light and is not dependent upon body color. Black opal is the most highly prized, and fire opal is the most valued of the orange and red varieties. Most opal is fashioned into cabochons, but some fire opals are faceted.

NAME: The word is from the Sanskrit [upala,] meaning "precious stone."

LEGEND and LORE: Opal is a birthstone for October.

"October's child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast,
And hope will lull those foes to rest." (5)

Opals have traditionally been considered "lucky" stones...but only for those born in the month of October. It has been considered bad luck to wear them if you were born in any other month.

MAGICAL PROPERTIES: Opal is considered to be able to confer the gift of invisibility on its wearer. To accomplish this, Cunningham says "The gem was wrapped in a fresh bay leaf and carried for this purpose." He also says, "Opals are also worn to bring out inner beauty. A beauty spell: Place a round mirror on the altar or behind it so that you can see your face within it while kneeling. Place two green candles on either side of the mirror. Light the candles. Empower an opal with your need for beauty -- while holding the stone, gaze into your reflection. With the scalpel of your visualization, mold and form your face (and your body) to the form you desire. Then, carry or wear the opal and dedicate yourself to improving your appearance." (2)

HEALING: Opals contain all the colors of the other stones, thus, it could be used in place of any of them. (They are akin to quartz crystals, in this aspect.) Generally speaking, Opal is used more frequently for healing the spirit, rather than the physical body.

PERSONAL EXPERIENCE: Opals are probably my favorite stone. This may be partially due to the fact that they are my birthstone, and I have been surrounded by them all of my life. For me, they are protective and invigorating. I normally use them during Journeying, and when doing "readings" for other...anything where I am using altered states of consciousness. I find that they help me to understand the symbols of my visions in a way that makes them meaningful for others.

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5. Birthday poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

VESUVIANITE (IDOCRASE)

SCIENTIFIC INFORMATION: Vesuvianite is composed of calcium, magnesium and aluminum silicate, often with some beryllium and fluorine. The chemistry is Ca10Mg2Al4(SiO4)5 (Si2)7)2(OH)4. Specimens range from brown and green to a rare yellow or blue. The hardness is 6-1/2.

ENVIRONMENT: Vesuvianite forms by igneous and metamorphic processes. It commonly is metamorphic and occurs with Grossular, wollastonite, and calcite in hornfels of contact metamorphic rocks; with chromite and magnetite in Serpentinite of hydrothermal metamorphic rocks; and with wollastonite, andradite, and diopside in Carbonatites.

OCCURENCE: Gem-quality Vesuvianite has been obtained from a pegmatite in marble near Sixteen Island Lake, Laurel, Argenteuil Co., Quebec, and beautiful micro mount crystals of purplish-pink color occur in massive Vesuvianite at the Montreal chrome pit at Black Lake, Megantic Co., Quebec. The blue variety called [Cyprine] has been obtained at Franklin, Sussex Co., New Jersey. Fine crystals up to 1-1/2 inches across occur in pale-blue calcite at Scratch Gravel, near Helena, Lewis and Clark Co., Montana, and spectacular material of similar nature occurs at quarries near Riverside, California. Beautiful pale-green massive Vesuvianite ([californite]) occurs in California at Pulga, Butte Co., and near Happy Camp, Siskiyou Co., and crude yellow prismatic crystals occur with Grossular at Xalostoc, Morelos, and Lake Jaco, Chihuahua, Mexico.

GEMSTONE INFORMATION: Translucent gray to green or nearly colorless Vesuvianite with green streaks is called [californite], and is often sold as "California Jade." Californite is fashioned into cabochons. Principal sources are the USSR, Italy, Canada and California.

NAME: The name "Vesuvianite" is from the original locality at Mt. Vesuvius, Italy. The alternate name, "idocrase," comes from the Greek [eidos,] "form", and [krasis,] "mixture," because Vesuvianite may appear to combine the crystal forms of several other minerals.

LEGEND and LORE: None found.

MAGICAL PROPERTIES: Dolfyn associates this stone with Passion, enthusiasm, warmth and devotion.

HEALING: No specific information found, other than what Dolfyn states.

PERSONAL EXPERIENCE: None. I do not have a specimen of Vesuvianite.

Bibliography

1. Scientific, Environment, Occurrence and Name are from (or paraphrased from)"***The Audubon Society field Guide to North American Rocks and Minerals***".

2. Other scientific information may be from "***Simon & Schuester's Guide to Gems and Precious Stones***".

3. Precious and semi-precious gemstone information may come from "***Gemstones***" by E. H. Rutland.

4. Other precious and semi-precious gemstone information may come from "***Gem Cutting***", sec. ed., by John Sinkankas.

5. Basic Legends, Lore and Magical Properties are from "***Cunningham's Encyclopedia of Crystal, Gem & Metal Magic***", by Scott Cunningham.

6. Some magical and healing information from "***Crystal Wisdom, Spiritual Properties of Crystals and Gemstones***" by Dolfyn.

7. More legends and lore may come from "***Stone Power***" by Dorothee L. Mella.

8. Healing information is from "***The Women's Book of Healing***", by Diane Stein.

9. Additional healing information may be from "***The Occult and Curative Powers of Precious Stones***" by William T. Fernie, M.D.

10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

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The Threefold Goddess

By Eileen

To understand the concept of Goddess requires more than the ability to visualize God as a woman. The Goddess concept is built around the myth and mystery of the relationship between God and Goddess, and beneath that, and part of it, Her Threefold Aspect ... Maiden, Mother and Crone.

One of the oldest recognized Goddess forms is the first Greek Goddess - Gaia, the Earth Mother; the Universal Womb; Mother of All. The most ancient Goddesses were most often Earth and Mother Goddesses. The were worshipped and revered as bearers of life ... fat, healthy, pregnant and fruitful. As the Goddess concept developed, then came the Harvest Goddesses, who were also Earth Goddesses. Understand that this was a time when people did not even understand the basic mechanics of procreation. Life was very sacred and mystical indeed!

Gradually, myth and mystery developed and revealed themselves, creating the legend which we honor in the modern Wiccan Craft.

We recognize the Goddess as the mother of all, including her Mighty Consort, the God. To Her, he is Lover and Son, and together they form the Ultimate, the Omniverse, the Dragon, the Mystery.

Now that is a pretty tough concept all things considered. Especially in our society as it sounds rather incestuous. From a mundane perspective, it gets worse as the Wheel of the Year Turns, and the Oak and Holly Kings battle ... eternal rivals and sacrificial mates.

In the pages that follow, we will explore the Goddess foundation concepts and try to reach an understanding of the basis of the Mystery.

I don't want to get off into all the names of all the Goddesses in all the mythology in all of history. While that is certainly a noble endeavor, it is not the objective here. What I do want to do is look at the Goddess, in whole and in part, and see just who and what she is.

First and foremost, the Goddess is the symbol of the Cycle of Everlasting. She is constant, ever present, ever changing, and yet always the same. She could be compared in that respect to the oceans.

As a part of that, she is that from which we have come, and to which we will return. She is the Universal Mother, the Cosmic Womb. While those are largely symbolic images, as opposed to literal ones, they are important to bear in mind about any aspect of the Goddess. She never harms, she is Mother.

One of the most difficult throwback mentalities to dispel in a student is the difference between "dark and light" and "bad and good". Societally, and often religiously, we are trained to see bad and dark and evil as being the same. Hence, we are also taught to hate and fear our own mortality. All too often I see practicing Wiccans, who ought to *know* better, fall back on these concepts when trying to explain or understand a concept.

The Goddess is dark, she is light, she is birth, she is death, and she rejoices in all things. With death comes joy, for with death comes renewal. With life comes joy, for with life comes promise. With growth comes joy for with growth comes wisdom. Sorrow and fear are not a part of her, not the way we feel those emotions. She is incapable of sorrow without joy, she fears nothing, because fear is not real. It is a creation of the mind.

Whether you see the Goddess as a Warrior Queen, or like the Good Witch of the North in the Wizard of Oz, she is the Goddess. And she has many parts and facets which defy comprehension as "One". She simply IS, and in that, can be whatever you need her to be in order to establish a relationship with her. But none of that changes what she IS.

"I greet thee in the many names of the Threefold Goddess and her Mighty Consort. Athe, Malkuth, ve-Geburah, ve-Gedulah, le-olam, Amen. Blessed Be."

So here, at the Circle Door, greeted by the High Priest or Priestess we first see mentioned the Threefold Goddess. Full-sized covens have three priestesses who

take the specific roles of Maiden, Mother and Crone, the High Priestess being Mother.

The Threefold Goddess however is NOT three entities, she is one. Her aspects represent Enchantment, Ripeness and Wisdom.

Taking first things first is usually best, so we shall start with a look at one side of the Maiden.

Quoting "The Myth of the Goddess" as found in Gardenarian Wicca (Gerald B. Gardner, The Meaning of Witchcraft, Aquarian Press, London, 1959.):

Now Aradia had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels and was bound, as were all who enter the Realms of Death the Mighty One. Such was her beauty that Death himself knelt and kissed her feet, saying, "Blessed by thy feet that have brought thee in these ways. Abide with me, let me place my cold hand on thy heart." She replied "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "it is Age and Fate, against which I am helpless. Age causes all things to wither, but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."

Then said Death, "An' thou receive not my hand on thy heart thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt, and Death scourged her and she cried "I feel the pangs of love."

And Death said, "Blessed be" and gave her the Fivefold Kiss, saying "Thus only may ye attain joy and knowledge."

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magicks.

For there are three great events in the life of Man: Love, Death and Resurrection in a new body, and Magick controls them all. For to fulfill love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for a new body; and to die you must be born; and without love you may not be born. And these be all the Magicks.

So there in the Gardnerian Myth of the Goddess we have her Maiden aspect, seeking, searching and opening herself to the mysteries. But it is well to remember that the Goddess herself is a mystery, and the primary gift of the Goddess is intuitive Wisdom.

Beltaine (Bealtaine) is the only Sabbat where the Goddess is entirely devoted to the Maiden. Here, she revels in the enchantment, in the joy of coming into fullness and mating with the God. Here, she is maiden bride and we can most easily understand that facet of the Maiden aspect. I should probably note here that some see this festival as maiden turning into mother, with the maiden being in full at Candlemas, but I do not agree with that.

Youth, newness, innocence and beauty are fundamental facets of the Maiden aspect. But beneath those are seeking, and love, and love of seeking. There is more to understand of the Maiden though. Enchantment does not end with maidenhood, it is simply the beginning of the Mystery of Life, for that, above all, is what the Goddess stands for.

In Circle, in the Balanced Universe, the Maiden takes her place in the East. In examining this most comfortable quarter, you learn more about the Maiden Aspect. East (Air) rules the free mind and intellect. It is the place to seek the ability to learn and to open spiritually, to open your mind and find answers. It is a masculine quarter, ruled by intellect, and analytical logic, but she brings to it an intuition which is required to use these to best advantage.

"The river is flowing, flowing and growing, the river is flowing back to the sea. Mother carry me, a child I will always be. Mother carry me, back to the sea."

This Circle chant, sung in joy, sung in sorrow, is a cry to the Mother Aspect for comfort and warmth, a power chant calling upon the steady power and fullness of the Mother and a plea for guidance. While the Earth Mother, and the fully Aspected Goddess are placed North in the Earth quarter, the Mother aspect alone belongs in the west.

Comfort and love rule here. Emotions, sorrow, joy, tears, these belong to the ripeness of the Mother. Caring and loving for all her children, watching in pain and pride as they struggle to gain their own, knowing full well she could reach out and do it for them, but being both bound and desirous to let them do it for themselves.

There is a considerable difference, as you might have interpreted from the above, between the Earth Mother and the Mother Aspect of the Goddess. That is why we've started with her quarter, because it reveals the limitations of the Aspect.

The Mother aspect is ripeness, the ancient bearing of fruit, child and grain. She represents emotion and sexuality. The Goddess in that aspect is most of the altar (as discussed in the Great Rite lesson.) It is interesting to note the practice in numerous ancient cultures of lovemaking or outright sex magick in cornfields to help make the corn grow.

The Dark Mother should also be placed here, although culturally, I have a tendency to think of the Dark Mother as more in keeping the Crone Aspect. It is a bit of work to see the Dark Mother in the West, to separate Dark Mother from Crone, but it is worthwhile. If you have any background with the tarot I would suggest you take it in that context, it is beyond the scope of this text.

Our exploration of the Goddess and her Aspects brings us now to the Crone. For me, the Crone is the most fascinating of the Aspects of the Goddess. Partly I suppose because she is the most mysterious and paradoxical.

"Blessed Goddess, old and wise, open mine, thy child's, eyes. Speak to me in whispered tones that I may know the rune of Crones."

With life and growth comes age and wisdom, and the Crone is this in part. She holds fire and power, which wisely used can be of great benefit, but hold great danger for the unaware. Hers are the secrets of death and of life, and the mystery beyond the mystery.

Part of the pleasure in knowing the Crone aspect is that while, unlike the fully aspected Goddess, she is not also Maiden and Mother, she does retain the experiences of both those Aspects in order to be Crone. The Crone, wizened though she is, must still be able to reach into herself and recall the innocent joys and high passions of the Maiden and the love and warmth of the Mother. To be Crone and to not have forgotten, to still be able to experience Maiden and Mother is, to me, very appealing. More importantly, to be comfortable in that Aspect, where you have truth and knowledge but have left youth and physical beauty behind, and to still _feel_ youth and beauty without being desirous of them is an admirable quality.

Crone is the least paralleled Aspect of the Goddess to our human society. We discard our old and wise, not understanding their value as teachers and models, and fearing their appearance as a reminder of our own mortality.

Knowing Crone is a door we much each open for ourselves for to know and love her is to cast aside a great many of our cultural and societal mal-teachings.

While the individual Aspects of Threefold Goddess are certainly valid concepts and paths to knowing Goddess, I should caution that most mythological Goddess figures are composite Goddesses. Earth Mother Goddess figures are fully aspected Goddess by definition because they represent the full cycle of the Wheel. Most other Goddess figures can be classified as having a dominant (or operative) aspect and recessive (promised, or in some cases past) aspect. Future and past should not be taken literally, mythological Goddess figures are always whatever they are eternally, they do not tend to change (i.e. age).

Maiden Goddesses possessing their operative in the Huntress or Warrior aspects most often have a promise of Crone. Maiden Goddesses expressing their dominance in beauty and/or love usually have their recessive aspect as Mother. For example, Athena is a Maiden Goddess with Crone attributes (the combination produces many Mother-type qualities, and this results in the Crone aspected Maiden being the most complete of the Mythological Goddesses, with the exception of Earth Mother Goddesses.) Aphrodite is of course a Maiden Goddess with Mother attributes.

Similarly, Dark Mother Goddess figures mostly find their promise in Crone and Light Mother figures their recessive in Maiden. Crone recessives work the same way, although sometimes it takes a bit of close examination to find the "hidden" aspect.

One should note that this is not a formula, rather a tool to assist in examining and understanding Goddess figures and creating one's own personal spiritual link with Goddess. It is also a useful consideration when invoking a specific Goddess with purpose in ritual.

The purpose of this course has been to open avenues of approach in discovering and developing a relationship with Goddess. For me personally, I do not "believe" in the reality of mythological Goddess figures as they were presented, but I do believe they are a valid way to establish communication with Goddess. I also believe Goddess will appear in whatever form we are most ready to accept. The real Goddess, by my belief (and this is personal, not trad) is an entity beyond my comprehension, perhaps composed of light (could 5000 sci-fi films be wrong?), most assuredly unlike anything I could ever imagine in true form. However, I do find mythological Goddess figures highly useful for ritual, and of some help in my personal relationship with Goddess. I hope you will too.

Blessed Be

{^} Eileen

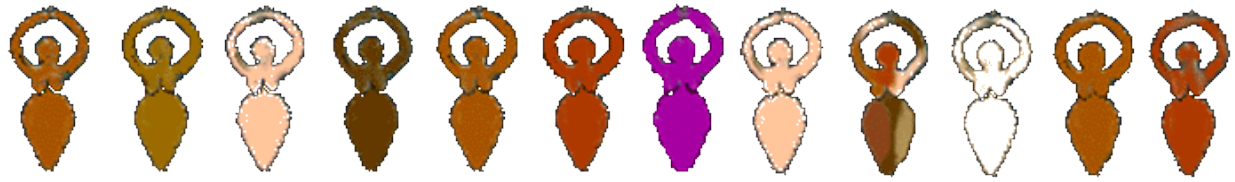

Being A Witch in BRITAIN TODAY

by James Pengelly

Written for the Newcastle University Conference; Encounters of Religion

I am regional coordinator for the Pagan Federation (PF) for Humberside, North Yorkshire and the counties that form the northeast of England up to the Scottish Borders. The PF was founded in 1971 by a group of Gardnerian Witches, the object of it being to counter what was perceived as being popular misconceptions about Witchcraft. The main reason for the existence of the PF remains largely unchanged, as the last few years have seen what can only be described as an onslaught by various fundamentalist Christian organizations who have latched on to the unfortunate and sad matter of child abuse to which they have added the word "Satanic' as a means by which they can attack and defame the occult in general, and Witchcraft in particular.

I will return to this matter elsewhere in this lecture, but I mention it now to illustrate the importance of our anti-defamation work. In addition, the Pagan Federation acts as a networking organization to put people who share views on religious and spiritual matters in touch with one another, to enable them to get together, discuss and learn, and experience further.

The third important aspect to our work is to increase awareness of the spiritual and cultural heritage of this country. Given that many, if not most, of our customs and traditions have their roots set deep in our Pagan past and that our countryside is rich in the physical remains of this we feel that a positive promotion of this inheritance is vital to a fuller understanding of who we are.

The topic of this lecture is Being A Witch In Britain Today. Now I think that when one mentions the word, "Witch" to the average member of the public, the image that is immediately conjured up is one of a wizened old hag boiling up an extremely noxious brew in some bubbling cauldron, probably on a windswept moor somewhere. This is of course Shakespearian in its perception, but

unfortunately, whatever his intentions were at the time he wrote Macbeth, William Shakespeare did Witchcraft a considerable disservice, because this image has stuck. In addition, the public is very much subject to conditioning laid down in the Middle Ages by the Church, through historical accounts of Witch trials, which were heavily biased. Consequently it is hardly surprising that the image the general public has is of nasty, evil, thoroughly bad people riding around on broomsticks at dead of night creating havoc all over the place, poisoning people right left and center, doing unspeakable things with goats, not to mention chickens, frogs, toads, cats, and sundry other animals. All in all not very nice people!

It is interesting to note that even in this day and age, many people are still very superstitious when it comes to magic, the occult, Witchcraft and so on. In addition to the historical misconceptions about Witches and Witchcraft, I would go as far as saying that people still have a deeply rooted superstitious attitude, and that while some may automatically dismiss out of hand Witches having any sort of magical power, deep down, the majority of people still harbour deep rooted fears about this sort of thing being possible.

At a time when mankind has seemingly achieved so much in the field of science, when there is so little mystery left in life because everything has been rationalized and explained, and developed beyond that which our ancestors were able to comprehend, the fact that people do still harbour superstitions and worries about Witchcraft and the occult in general does not altogether surprise me. If one removes the mystery from life, one has nothing left with which to replace it, and one has to look to that which one cannot explain. The problem being that man has for countless generations been frightened by that which he cannot explain. And this is why we are now living in the scientific age, because man has purposely set out to explain that of which he is afraid. The thing being that there is very little left that man cannot explain. And one of the areas that he cannot explain is, of course, magic, Witchcraft and the occult.

Let us for a moment, examine the term, "occult". Occult simply means 'that which is hidden'. The term has been used for centuries to explain the general workings of the universe. The creation of fire would have, at some point in time, been regarded as magic. Why things moved when they were subject to certain power sources such as steam would have been deemed magic before the principles were understood. Illnesses were originally considered to be occult based. You could impose an illness on a neighbor or friend if you had the magical power to do it. But of course, none of these things were actually magical in any sense. The magic lay in the fact that a lot of people didn't understand what was going on. Those who did have an

understanding of what was going on were perceived as having some sort of power. The biblical phrase, "Thou shalt not suffer a Witch to live", is in this context quite revealing because in its original format, the word, "Witch", did not actually translate as Witch, it translated as "poisoner". And there is no doubt that the original village Witch would have in her own way been a doctor of sorts, in that she or he would have understood the uses of various herbs for good purposes and for bad purposes. And could quite probably been paid to use that knowledge to achieve the results for which she was being paid, to either kill or cure. Consequently, the village Witch, was someone to be feared, and respected.

As the Christian Church took hold, the older Pagan ways were perceived as something to be got rid of. I do not think this was particularly a spiritual battle. It was a power battle. It was simply a matter of one religious-political system wishing to gain control over another. And as Christianity grew in strength, largely through fear and oppression, the old ways were presented as being evil and wicked, and not to be tolerated.

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This situation remained largely extant until 1951, when the last laws remaining on the English statute book against Witchcraft were repealed, and what is now commonly referred to as the British Revivalist Craft came to light. The fact that it had, in some form or another, managed to survive over countless generations was, in itself, quite a surprising thing. But we now know that what are often referred to as the Hereditary Craft and the Traditional Craft were to a certain extent passed down from generation to generation either within specific families or small, invariably farming, communities. It was this that the late Dr. Gerald Gardener is thought to have discovered, and built up into what is today known as the Revivalist Craft. His work was later developed by others such as Alex Sanders who founded the Alexandrian Craft and, more recently, by Janet and Stewart Farrar. Their works are very well known, popular, and easily available, and they have created what is sometimes jokingly referred to as the Farrarian Craft; a hybrid mixture of Gardenarian, Alexandrian and their own methods of working.

Being a Witch today in this country is not necessarily a hard thing, but nor is necessarily an easy thing. There is still a great deal of superstitious prejudice and nonsense held against Witches. And this is fermented, and that is the only word I can think of, to a large extent by certain areas of our national media, in particular the more lurid tabloid press, and of course Christian fundamentalist groups, who have over the last few years started to expand at a rather alarming, and for many

non-Christians, a rather frightening rate. The phenomena of Christian fundamentalism is something which has largely been imported to this country from America, where it has been a populist Christian movement for many, many years. One only has to look at the news over the last few years concerning some American fundamentalist leaders to realize that basically, they are like so many of us human beings, subject to all the little foibles that human beings are generally subject to, that they are just as easily led astray as any of us can be. The rising issue of fundamentalism is, as I say, quite a frightening thing because it seeks to impose a set of standards, a set of behavior, and a set of religious beliefs, on everyone, which no-one is permitted to question. This is one reason why we find so many people are now turning to Paganism in its broadest sense, and to Wicca in particular. (Wicca being the commonly used modern term for Witchcraft.) They turn to us because they are disillusioned with the level of dogma and the level of imposition they find within established Christian traditions, be they Church of England, Roman Catholic, Baptist, Methodist, or some of the more extreme fundamentalist sects.

People seem now to be dividing into groups. There are those who are 'the led' and they search for leaders. And when they find a leader who is prepared to tell them what to do, when to do it, how to think, how not to think and so on, they latch onto that and they go on quite happy in their own way because they want to be told. On the other hand there are an increasing number of people who are prepared to listen to what others have to say but then like to go away and make their own minds up about things, and work things out for themselves. And we are finding more and more that this is what Paganism in general and Wicca in 2684

particular is providing. It is providing people with the means by which they can form deeply personal relationships with their own particular perceptions of deity. They can work with that perception. They can utilize it within a framework that is, generally speaking, of a very high moral and ethical standard. And the idea that Witches are evil, nasty, wicked people who go around sticking pins in little lumps of wax shaped into the form of a person containing lumps of fingernail and pieces of hair and other sundry bodily parts, is being increasingly recognized as grossly untrue. We have to bear in mind that a lot of the popular perceptions of the Witch are, as I have already said, largely determined by historical records. Historical records written by people in whose interest it was to defame the Witch, and to register her, or him, as an evil person, but even these are now being challenged by more and more people.

So, as I've said, being a Witch in this country today is not always an easy thing. On the one hand, you can meet with extreme prejudice, on the other hand you can equally meet with extreme derision. A number of perfectly normal, sane, rational people that I know of think that the fact that I am a Witch is a huge joke. I am very used to people asking me "When can I come round to your house and take all my clothes off?." My usual response to which is "Any time you like providing I'm not having my tea at the time, or watching Coronation Street, but believe me pal, you're on your own." I personally find that this is the best way to approach this sort of thing. If you can turn the question into a joke aimed at yourself, people are happy with that and feel comfortable with that, and will go away thinking that basically you're a pretty decent sort of person with just some very strange ideas. If, on the other hand, you become intensely defensive, the opposite can be true because they will assume that you have something to hide, something which you don't wish to talk about. And we all know that faced with that sort of situation the human mind is capable of conjuring up all sorts of unpleasant images. So I stand before you today proclaiming myself to be a Witch. I do not particularly like using the term, but it is a term with which most people are familiar, so within the context of this lecture, I am happy to use it. And I stand before you here, not a wizened old crone, dressed in rags and tatters with a big wart on the end of her nose, but, I hope, a fairly presentable man in his early middle age, who has a very respectable job. I have a house, a mortgage, a small daughter, I am like many people of my generation, separated from my wife, for purely personal reasons. I am, to all intents and purposes an ordinary person. And yet I stand before you here, and tell you I am a Witch.

What does this mean for me personally? Basically, like most Witches, I am a Pagan. I believe in the Old Religion. The religion that was worldwide before Christianity or Hinduism, or Islam took a hold on large areas of the world. Once upon a time, whether people like to admit it or not, the whole world was Pagan. Paganism then was vastly different from Paganism today. There are those who go round saying that they are practicing pre-Christian Paganism. I would say, that while they are not necessarily deluding themselves, they are misleading themselves. What we are practicing today is the spirit of ancient Paganism. We cannot possibly practice ancient Paganism, because if we were doing so, we would be indulging in such things as blood sacrifice, and so on and so forth, which forms no part of modern Pagan tradition.

Witchcraft is a sub-system of broad Paganism. Most Witches regard it as the mystery aspect of Paganism. The mystery aspect being that one searches for the

spark of the ultimate divine source, which is inherent in each one of us, in the hope that one can find it, come to terms with it, and accept it as part of ourselves.

Most Pagans believe in an ultimate creative source. Christians call it God. We believe that there exists, somewhere out there in the wider universe, the source of all creation. We do not give it a name, we do not give it a form. It is, to our way of thinking, entirely neutral. It is all things in one thing. It is all things and it is nothing. It is largely beyond our reach. Some people aspire to attain union with the ultimate, very, very few people ever reach it. Consequently, most Pagans will choose to leave it alone.

It is unreachable. And it is unaware of our existence, because it is neutral in form. What we do is we aspect it; we split it into the various components which form it. The ultimate split is gender, male and female. If the ultimate creative source is all things, then it must have male and female aspects. So the ultimate male aspect is 'The God', the ultimate female aspect is 'The Goddess'. Below this one can continue splitting into various other aspects as one chooses, until one gets down to a level of elementals, nature spirits, and so on and so forth. The idea being, that all natural things coming from the ultimate creative source contain a spark of that creative source, and consequently all things are inherently sacred. We reject entirely the Christian concept that man is born sinful, and has to spend the whole of his life begging forgiveness for sins real and imaginary. We believe that it is because of this attitude that mankind does a lot of the things he does. If you bring somebody up and condition them to believe that they are inherently bad, they are going to react in that way.

Pagans and Witches believe that man is born inherently sacred, and it is what he himself does with his life that makes him bad or good. It is nothing to do with God, the Gods, the Goddesses or anything else. Consequently, Paganism and Witchcraft are extremely responsible forms of religious practice in that they teach that we are responsible for what we do and the effect that it has for those around us, both immediately and out in the wider world. We believe in what is commonly referred to as 'the ripple effect'. Drop a stone in a pond, and it will create ripples which will go on and on until they reach the bank and are forced to stop. If you regard the universe as a very large ocean, every time one of us does something, we create a ripple effect. The ripples, on a universal scale, may be imperceptible, but they are there none the less. And if we regard life in that way, we need to immediately take stock of that which we do and act upon it. Now obviously it is not possible to take this sort of philosophy to an extreme, otherwise, one would literally do nothing. If one flushes the toilet one is potentially adding to sea pollution.

If one turns an electric light on, one is potentially adding to air pollution. Whatever one does, somewhere along the line is likely to have a detrimental effect on someone.

The Witch or Pagan will judge what he or she is doing with his or her life and will try and determine the least harmful way of living. It requires a great deal of thought, it requires a great deal of honesty and self analysis and not a small amount of self-sacrifice. it forces one to look at how one relates to oneself, and life around us, because we believe that all natural things on this world are sacred, and therefore to be treated with respect.

So, what then, is our relationship with our perception of divinity? As 1 have already mentioned, we personalize aspects of the ultimate creative source. These personalization’s can be drawn from one or another of the existing Pagan pantheons, such as Norse, Greek, Roman or Egyptian, or they can be done on a much more personal level where the individual will somehow personalize whatever aspect of divinity they wish to work with in that moment in time. Most Witches have the Great Goddess, and the Horned God. (The horns, incidentally have absolutely nothing to do with the concept of the devil having horns. And are usually, in this country, personified as being deer's antlers being simply symbols of power and strength.) The Great Goddess is seen as being the Mother of all things, the Horned God, her consort who is also frequently linked with the Sun as the All Father.

Below that, we have the Triple Goddess, whose symbol is the Moon, the Maid, the Mother, and the Crone. And then there are any number of other personifications largely based on the individual preference of the person or group, doing whatever it is they're doing. This may seem to be an immensely complicated system, and indeed it sometimes takes a great deal of understanding. But you have to relate it to the natural seasonal cycle, or festivals, that most Pagans, whatever their traditions, will follow.

The seasonal cycle basically follows the agricultural and solar cycle of the year. We have eight major festivals. The first, and possibly the most important, is Samhain, spelled S-A-M-H-A-I-N, commonly known as Hallowe'en, and is thought to have been the time when the ancient Celts celebrated the new year. It was the end of one agricultural year and the beginning of the next. It was the final onset of Winter. It was, as it is commonly regarded today, also a festival of the dead. The modern concept today of ghosts and ghoulies and long-leggedy beasties and things

that go bump in the night, stemmed directly from the Celtic feast of the dead. This is not some necrophiliac intention of summoning up spirits for evil purposes, it was/is simply a time when one reflects on the memories of lost loved ones, lost friends, and hopes to gain some insight into one's own life from the lessons that we can learn from those who have gone before us. It is interesting to note that, even in its Christianized form, Halloween, or All Hallows Eve is still a festival of the dead.

The mid-Winter Solstice is, of course, Yule, an Anglo-Saxon word so old its meaning is now completely forgotten. It has been suggested that that it could mean 'wheel', and within a Pagan or a Wiccan context the year is often referred to as "the wheel of the year", in that it turns on, and on. Yule celebrates the re-birth of the Sun. It is indeed interesting that Christians should have taken this festival to mark the birth of Christ, when what historical evidence we have seems to suggest that Christ was actually either born in March or September.

From then we move on to Imbolc, Christianized as Candlemas, which represents the first stirring of Spring and the gradual return of light. We then have the Spring Equinox, which when the earth comes back fully to life, and has become largely associated with Easter. Many people today do not realize that Easter is a moveable feast because the date of Easter is set on the first Sunday after the first full Moon after the Spring Equinox. And if that isn't a Pagan concept, I really don't know what is. In fact, the very name "Easter" comes from the Anglo-Saxon fertility Goddess "Eostre" and many of the items traditionally associated with Easter such as eggs and rabbits are directly derived from Pagan ideas and symbols.

Then follows Beltane, which is interesting in that it is the only Pagan holiday which does not have a Christian counterpoint. This is probably because of its overtly sexual nature. It is interesting that children conceived at Beltane were invariably born on or around Imbolc, which is lambing time in the sheep farmers year. Ewe's milk would have been important in the past to strengthen children for the last part of Winter and to give them strength to grow through the Spring and Summer.

After Beltane we have of course the Summer Solstice, mid-Summer, which represents the Sun at its height. Solstices and Equinoxes all being solar festivals. The union of Sun and Earth to produce the harvest that is to come. Lugnasadh, commonly referred to as Lammas, which literally means loaf-mass from the Anglo-Saxon, is the start of the harvest. It is the time when we prepare to cut down that which the union of the Sun and the Earth Mother has provided for us. The Autumn

equinox is the harvest festival. A time to rest and relax after the harvest has been collected. And then we come back again to Samhain, or Halloween.

So as you can see, we follow a very natural cycle. Rituals and ceremonies can vary immensely from group to group, or individual to individual. But each one, whenever it is done, will consist of some sort of symbolic, what I can only describe as 'drama', that reflects what we see going on in the world around us, and how we perceive the Gods and Goddesses of Paganism or Witchcraft as playing a part in that. There is a lot of talk about the use of spirit powers and so on and so forth, and many Christians perceive this as being inherently very, very dangerous. Spiritualism, as it is commonly perceived, plays very little part in Wicca. It is not something that we believe should be played around with. We will invoke on one another the spirit of a particular God or a particular Goddess dependent on what we are doing at the time. But all we are asking that particular God or Goddess to do is imbibe us with something of their power, something of their insight. It is basically an intensely psychological thing. Because, as we all know, if one stands in front of a mirror saying "every day and every way, I am getting better and better", then one is likely to grow in self-confidence. The concept is pretty much the same.

So, as we can see, Witches are not horrible evil people, but generally, quite ordinary nice decent people who have chosen to try and relate more to the natural things around us than some far distant imperceptible god-form. But what of magic? Witchcraft is obviously very closely associated with the use of magic. So what is magic?

Magic was once described as 'the art of causing change in conformity with will'. Put more basically, this simply means mind over matter. Causing something to happen simply by the strength of your own mind. This is perhaps a bit too far fetched for a great many people to accept, but when one considers the nature of prayer, one has a concept which is easier to understand. For most Witches, an act of magic is simply a form of prayer. You will seek the attention of a particular God or a particular Goddess, and you will ask her or him to assist you in something that you want done. Surely, this is no different from anyone going into a church or synagogue, kneeling down, and saying, "please God, help me".

It is true that Witches will dress that up in some way and use items of equipment and paraphernalia which are alien to a church, mosque, or synagogue. These are primarily nothing more than psychological props, means by which the individual can focus their attention on something. Using the appropriate equipment at the appropriate time aided by appropriate colors and scents are all means by which one

can focus one's mind onto a specific point. Like anything, our acts of magic do not necessarily always produce the desired result. But we choose to believe that if it does not happen, it is because it is not meant to happen, rather than we are not worthy of it happening.

Many people talk of white and black magic. This is an entirely Christian concept; we do not accept the terms white or black magic. Magic is a neutral force which is used by the individual and it is what the individual does with it that makes it white or black. But most Witches, in using the powers that they have available to them will consider the implications of what they are doing, and will think very seriously about undertaking any act of magic which could prove detrimental to any-one or anything which cannot be justified morally and spiritually.

If the Craft has any "laws" as such they apply to the use of magic in a more obvious way than any-where else, and there are basically two such "laws".

The first is more of an ethic - "An it harm none-do what thou will". On the face of it this seems to offer carte-blanche to do what you want as long as no-one gets hurt but if regarded within the context of the "ripple effect" mentioned earlier the relevance and importance of it becomes clearer. In addition to this, most Wiccans subscribe to what is usually referred to as the "Law of Threefold Return" which basically means that the result of an act will reflect on the instigator times three. As you will possibly appreciate, this is worth serious consideration if what one is undertaking is potentially or deliberately harmful.

Between the clearly "white" or "black" areas of magic however lies the "grey" area. This is hard to define as it depends largely on the conscience of the individual but whatever the shade, a Witch will never undertake any act of magic without serious consideration of all the matters and questions surrounding it.

To go back to the matter of Satanic child-abuse, the suggestion that there exists some sort of organized conspiracy of Satanic based child abuse is nonsense. It is a myth created entirely by so-called Christian extremists whose intention is to ferment a modern Witch-hunt in exactly the same way as the Nazis fermented action against the Jews. There is no question of that. Whilst I would not deny that there may be some sick, criminal perverts, who utilize the cover of the occult in general and Witchcraft in particular, to abuse children, these people are not Witches, they are sick and evil perverts who deserve the full weight of the law to fall upon them.

To specifically identify Wicca with child abuse is criminally irresponsible as it brands a huge number of totally innocent people as potential child abusers, and given that it is an intensely emotive issue, there is a real risk of a lynch mob mentality being provoked, with all the horror that it implies. If we are to judge a whole belief system on the strength of the activities of a few perverts, one could equally point the finger at the Anglican Church and the Roman Catholic Church, both of whom have suffered from the publicity of members of their own clergies being caught for this very crime. Recently, in this country alone, there have been several instances of Church of England and Roman Catholic clergy abusing children, and there is evidence to suggest that it is rife within the Roman Catholic church in America. I pass no judgment on the churches for that. This is down to individuals, and again, we come back to the concept of individual responsibility for one's own actions.

For a Witch to abuse a child is total anathema. It is contrary to everything that we hold close to our hearts. Our children are our future. If we abuse them, we run the risk of turning them into abusers. Apart from the fact that in abusing them, we abuse that which is part of the sacred, the ultimate divine source. Children born in love and unity are sacred and to be treated as such. There is no evidence, other than in the minds of those that make the allegations, that so-called Satanic abuse exists.

As to the future, and what we would like; basically all we seek is the acceptance of society to be what we are, and to practice what we choose to practice. We do not seek to impose ourselves on anybody, or anything. We wish more than anything else, to exist in harmony with members of other religions, who have the perfect right to believe what they choose to believe. All we ask is that they afford us that same right. Nobody has the right to impose their values on any other person, other than in a purely secular sociological situation where rules and regulations are necessary to avoid total anarchy.

On the spiritual level, the individual has the right to choose what form of religion he or she will follow, and how he or she will perceive his/her own God. When one looks around the world today, one can see that many of the conflicts going on in places like Yugoslavia, and Northern Ireland have a religious basis. They are based on one group of people trying to impose its religious form on another. This, we feel, is entirely wrong. Since the onset of Christianity, it has been the fact that one religion has tried to impose itself on another. Millions of people have died in modern times for this very reason. And so much harm, and so much suffering, and so much pain could have been avoided if mankind only accepted that one person has no right to impose his religious will on another. We do not ask for converts.

We do not actively seek converts. All we ask is that we be left alone in peace, to do that which we feel is right. We would dearly love to work in harmony with members of other religions, towards a greater good. Surely, although we walk along different paths, our ultimate aim should be the same - to achieve a world that can live in peace with itself. We believe that our way is one way to achieve that. We do not say that it is the only way, we say that it is one way. Our paths may not meet, they may certainly not cross, but they run in parallel, and if we can hold hands across the divides that exist between us, surely, the world will be a better place. We have a great deal in common. Each religion professes a love of humanity. Each religion professes a love of the world that surrounds us, and yet so few of those religions that profess those beliefs, do very much about it. We do not say, as I have already said, that ours is the only way, the one way, the true way. There is no one true way. The Arabs I think have a saying, and I may have this wrong, that there are a million ways to God, and it is for each one of us to find his or her own way. This, we feel, is a fundamental truth. We believe passionately, that the world could be a better place if half the people in it stopped trying to impose their will on the other half. We have no desire to do this. We wish to move forward with others who may or may not share our beliefs to a better world.

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Ritual Theory and Technique

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1. Introduction
2. Magical Consciousness
3. Limitation
4. Essential Steps
5. Maps & Correspondences
6. Conclusion

1. Introduction

These notes attempt to say something useful about magical ritual. This is difficult, because ritual is invented, and any sequence of actions can be ritualized and used to symbolize anything; but then something similar can be said about words and language, and that doesn't prevent us from trying to communicate, so I will make the attempt to say something useful about ritual, and try to steer a path between the Scylla of anthropology and sweeping generalizations, and the Charybdis of cultish parochialism. My motivation for writing this is my belief that while any behavior can be ritualized, and it is impossible to state "magical ritual consists of this" or "magical ritual consists of that", some magical rituals are better than others. This raises questions of what I mean by "goodness" or "badness", "effectiveness" or "ineffectiveness" in the context of magical work, and I intend to duck this with a pragmatic reply. A magical ritual is "good" if it achieves its intention without undesired side effects, and it is "bad" if the roof falls on your head. Underlying this definition is another belief: that magical ritual taps a raw and potentially dangerous (and certainly amoral) psychic force which has to be channeled and directed; traditional forms of magical ritual do that and are not so arbitrary as they appear to be.

An outline of ceremonial magical ritual (in the basic form in which it has been handed down in Europe over the centuries) is that the magician works within a circle and uses consecrated tools and the magical names of various entities to evoke or invoke Powers. It seems to work. Or at least it works for some people some of the time. How *well* does it work? That's a fair question, and not an easy one to answer, as there is too much ego at stake

in admitting that one's rituals don't always work out. My rituals don't always work - sometimes nothing appears to happen, sometimes I get unexpected side effects. The same is true of those magicians I know personally, and I suspect the same is true of most people. Even at the mundane level, if you've ever tried to recreate a "magical moment" in a relationship, you will know that it is hard to stand in the same river twice - there is an elusive and wandering spark which all too often just wanders.

In summary, I like to know why some rituals work better than others, and why some, even when that elusive spark is present, go sour and call up all the wrong things - these notes contain some of my conclusions. As I have tried to lift the rug and look underneath the surface, the approach is abstract in places; I prefer to be practical rather than theoretical, but if magic is to be anything other than a superstitious handing-down of mumbo-jumbo, we need a model of what is happening, a causality of magic against which it is possible to make value judgments about what is good and bad in ritual. Traditional models of angels, spirits, gods and goddesses, ancestral spirits and so on are useful up to a point, but these are not the end of the story, and in penetrating beyond these "intermediaries" the magician is forced to confront the nature of consciousness itself and become something of a mystic.

The idea that the physical universe is the end product of a "process of consciousness" is virtually a first principle of Eastern esoteric philosophy, it is at the root of the Kabbalistic doctrine of emanation and the Sephiroth, and it has been adopted by many twentieth century magicians as a useful complement to whatever traditional model of magic they were weaned on - once one has accepted that it is possible to create "thought-forms" and "artificial elementals" and "telesmic images", it is a small step to admitting that the gods, goddesses, angels, and spirits of traditional magic may have no reality outside of the consciousness which creates and sustains them. This is what I believe personally on alternate days of the week. On the remaining days I am happy to believe in the reality of gods, goddesses, archangels, elementals, ancestral spirits etc. - in common with many magicians I sit on the fence in an interesting way. There is a belief among some magicians that while gods, goddesses etc may be the creations of consciousness, on a par with money and the Bill of Rights, such things take on a life of their own and can be treated as if they were real, so while I take the view that magic is ultimately the manipulation of consciousness, you will find me out there calling on the Powers with as much gusto as anyone else.

2. Magical Consciousness

The principle function of magical ritual is to cause well-defined changes in consciousness. There are other (non-magical) kinds of ritual and ceremony - social, superstitious, celebratory etc - carried out for a variety of reasons, but magical ritual can be distinguished by its emphasis on causing shifts in consciousness to states not normally attainable, with a consequence of causing effects which would be considered impossible or improbable by most people in this day and age.

The realization that the content of magical ritual is a means to an end, the end being the deliberate manipulation of consciousness, is an watershed in magical technique. Many people, particularly the non-practicing general public, believe there is something inherently magical about ritual, that it can be done, like cooking, from a recipe book; that prayers, names of powers, fancy candles, crystals, five-pointed stars and the like have an intrinsic power which works by itself, and it is only necessary to be initiated into all the details and hey presto! - you can do it. I believe this is (mostly) wrong. Symbols do have magical power, but not in the crude sense implied above; magical power comes from the conjunction of a symbol and a person who can bring that symbol to life, by directing and limiting their consciousness through the symbol, in the manner of icing through an icing gun. Magical power comes from the person (or people), not from the superficial trappings of ritual. The key to ritual is the manipulation and shifting of consciousness, and without that shift it is empty posturing.

So let us concentrate on magical consciousness, and how it differs from the state of mind in which we normally carry out our business in the world. Firstly, there isn't a sudden quantum jump into an unusual state of mind called magical consciousness. All consciousness is equally magical, and what we call magical depends entirely on what we consider to be normal and take for granted. There is a continuum of consciousness spreading away from the spot where we normally hang our hat, and the potential for magic depends more on the appropriateness of our state for what we are trying to achieve than it does on peculiar trance states. When I want to boil an egg I don't spend three days fasting and praying to God; I just boil an egg. One of the characteristics of my "normal" state of consciousness is that I understand how to boil an egg, but from many alternative states of consciousness it is a magical act of the first order. So what I call magical consciousness differs

from normal consciousness only in so far as it is a state less appropriate for boiling eggs, and more appropriate for doing other things.

Secondly, there isn't one simple flavor of magical consciousness; the space of potential consciousness spreads out along several different axes, like moving in a space with several different dimensions, and that means the magician can enter a large number of distinct states, all of which can be considered different aspects of magical consciousness.

Lastly, it is normal to shift our consciousness around in this space during our everyday lives, so there is nothing unusual in shifting consciousness to another place. This makes magical consciousness hard to define, because it isn't something so extraordinary after all. Nevertheless, there is a difference between walking across the road and walking around the world, and there are differences between what I call normal and magical consciousness, even though they are arbitrary markers in a continuum. There is a difference in magnitude, and there is a difference in the "magnitude of intent", that is, will. Magic takes us beyond the normal; it disrupts cozy certainties; it explores new territory. Like new technology, once it becomes part of everyday life it stops being "magical" and becomes "normal". We learn the "magic of normal living" at an early age and forget the magic of it; normal living affects us in ways which the magician recognizes as magical, but so "normal" that it is difficult to realize what is going on. From the point of view of magical consciousness, "normal life" is seen to be a complex magical balancing act, like a man who keeps a hundred plates spinning on canes at the same time and is always on the point of losing one. Magical consciousness is not the extraordinary state: normal life is. The man on the stage is so busy spinning his plates he can spend no time doing anything else.

A characteristic of magical consciousness which distinguishes it rom normal consciousness is that in most magical work the magician moves outside the "normally accessible" region of consciousness. Most "normal people" will resist an attempt to shift their consciousness outside the circle of normality, and if too much pressure is applied they panic, throw-up, become ill, have hysterics, call the police or a priest or a psychiatrist, or end up permanently traumatized. Sometimes they experience a blinding but one-sided illumination and become fanatics for a one-sided point of view. Real,

detectable shifts in consciousness outside the "normal circle" are to be entered into warily, and the determined ritualist treads a thin line between success, and physical and psychical illness. A neophyte in Tibet swears that he or she is prepared to risk madness, disease and death, and in my personal experience this is not melodramatic - the risks are real enough. It depends on temperament and constitution - some people wander all over the planes of consciousness with impunity, some find it extremely stressful, and some claim it never did them any harm (when they are clearly as cracked as the Portland Vase). The grosser forms of magic are hard to do because body and mind fight any attempt to move into those regions of consciousness where it is possible to transcend the "normal" and create new kinds of normality.

The switch into magical consciousness is often accompanied by a feeling of "energy" or "power". Reality becomes a fluid, and the will is like a wind blowing it this way and that. Far out.

There are several traditional methods for reaching abnormal states of consciousness: dance, drumming, hallucinogenic and narcotic substances, fasting and other forms of privation, sex, meditation, dreaming, and ritual, used singly and in combination. These notes deal only with ritual. Magical ritual has evolved organically out of the desire to reach normally inaccessible regions of consciousness and still continue living sanely in the world afterwards, and once that is understood, its profundity from a psychological point of view can be appreciated.

3. Limitation

The concept of limitation is so important in the way magical ritual has developed that it is worth taking a look at what it means before going on to look at the basics of ritual.

We are limited beings: our lives are limited to some tens of years, our bodies are limited in their physical abilities, and compared to all the different kinds of life on this planet we are clearly very specialized compared with the potential of what we could be, if we had the choice of being anything we wanted. Even as human beings we are limited, in that we are all quite distinct from one another, and guard that individuality and uniqueness as an inalienable right. We limit ourselves to a few skills because of the effort and talent required to acquire them, and only in exceptional cases do we find

people who are expert in a large number of different skills - most people are happy if they are acknowledged as being an expert in one thing, and it is a fact that as the sum total of knowledge increases, so people (particularly those with technical skills) are forced to become more and more specialized.

This idea of limitation and specialization has found its way into magical ritual because of the magical (or mystical) perception that, although all consciousness in the universe is One, and that Oneness can be perceived directly, it has become limited. There is a process of limitation in which the One (God, if you like) becomes progressively structured and constrained until it reaches the level of thee and me. The details of this process (sometimes called "The Fall") lies well outside a set of notes on ritual technique, and being theosophical, is the sort of thing people like to have long-winded arguments about, so I am not going to say much about it. What I *will* say is that magicians and mystics the world over are relatively unanimous in insisting that the normal everyday consciousness of most human beings is a severe *limitation* on the potential of consciousness, and it is possible, through various disciplines, to extend consciousness into new regions; this harks back to the "circle of normality" I mentioned in the previous section. From a magical point of view the personality, the ego, the continuing sense of individual "me-ness", is a magical creation with highly specialized abilities, an artificial elemental or thought form which consumes all our magical power in exchange for the kind of limitation necessary to survive, and in order to work magic it is necessary to divert energy away from this obsession with personal identity and self-importance.

Now, consider the following problem: you have been imprisoned inside a large inflated plastic bag. You have been given a sledgehammer and a scalpel. Which tool will get you out faster? The answer I am looking for is the scalpel: a way of getting out of large, inflated, plastic bags is to apply as much force as possible to as sharp a point as possible. Magicians agree on this principle - the key to successful ritual work is a "single-pointed will". A mystic may try to expand consciousness in all directions simultaneously, to encompass more and more of the One, to embrace the One, perhaps even to transcend the One, but this is hard, and most people aren't up to it in practice. Rather than expand in all directions simultaneously, it is much easier to *limit* an excursion of consciousness in one direction, and the more precise and well-defined that limitation to a specific direction, the easier it is to get out of the bag. Limitation of consciousness

is the trick we use to cope with the complexity of life in modern society, and as long as we are forced to live under this yoke we can make a virtue out of a necessity, and use our carefully cultivated ability to focus attention on minutiae to burst out of the bag.

What limitation means in practice is that magical ritual is designed to produce specific and highly *limited* changes in consciousness, and this is done by using a specific map of consciousness, and there are symbolic correspondences within the map which can be used in the construction of a ritual - I discuss this later. The principle of limitation is a key to understanding the structure of magical ritual, and a key to successful practice.

To summaries the last two sections, I would say the characteristics of a "good" ritual are:

1. Entry into magical consciousness and the release of “magical energy".

2. A limitation of consciousness to channel that energy in the correct direction, with minimal "splatter".

Without the energy there is nothing to channel. Without the limitation, energy splatters in all directions and takes the path of minimal psychic resistance to earth. A magical ritual is the calculated shifting and limitation of consciousness.

4. Essential Steps

There is never going to be agreement about what is essential in a ritual and what is not, any more than there will ever be agreement about what makes a good novel. That doesn't mean there is nothing worth discussing. The steps I have enumerated below are suggestions which were handed down to me, and a lot of insight (not mine) has gone into them; they conform to a Western magical tradition which has not changed in its essentials for thousands of years, and I hand them on to you in the same spirit as I received them.

These are the steps:

1. Open the Circle

2. Open the Gates
3. Invocation to the Powers
4. Statement of Intention and Sacrifice
5. Main Ritual
6. Dismissal of Powers
7. Close the Gates
8. Close the Circle

4.1 Open the Circle

The Circle is the place where magical work is carried out. It might literally be circle on the ground, or it could be a church, or a stone ring, or a temple, or it might be an imagined circle inscribed in the aethyr, or it could be any spot hallowed by tradition. In some cases the Circle is created specifically for one piece of work and then closed, while in other cases (e.g. a church) the building is consecrated and all the space within the building is treated as if it is an open circle for long periods of time. I don't want to deal too much in generalities, so I will deal with the common case where a circle is created specifically for one piece of work, for a period of time typically less than one day.

The Circle is the first important magical limit: it creates an area within which the magical work takes place. The magician tries to control everything which takes place within the Circle (limitation), and so a circle half-a-mile across is impractical. The Circle marks the boundary between the rest of the world (going on its way as normal), and a magical space where things are most definitely not going on as normal (otherwise there wouldn't be any point in carrying out a ritual in the first place). There is a dislocation: the region inside the circle is separated from the rest of space and is free to go its own way. There are some types of magical work where it may not be sensible to have a circle (e.g. working with the natural elements in the world at large) but unless you are working with a Power already present in the environment in its normal state, it is useful to work within a circle.

The Circle may be a mark on the ground, or something more intangible still; my own preference is an imagined line of blue fire drawn in the air. It is in the nature of consciousness that anything taken as real and treated as real will eventually be accepted as Real - and if you want to start a good argument, state that money doesn't exist and isn't Real. From a ritual point of view the Circle is a real boundary, and if its usefulness is to be

maintained it should be treated with the same respect as an electrified fence. Pets, children and casual onlookers should be kept out of it. Whatever procedures take place within the Circle should only take place within the Circle and in no other place, and conversely, your normal life should not intrude on the Circle unless it is part of your intention that it should. Basically, if you don't want a circle, don't have one, but if you do have one, decide what it means and stick to it. There is a school of thought which believes a circle is a "container for power", and another which believes a circle "keeps out the nasties". I subscribe to both and neither of these points of view. From a symbolic point of view, the Circle marks a new "circle of normality", a circle different from my usual "circle of normality", making it possible to keep the two "regions of consciousness" distinct and separate. The magician leaves everyday life behind when the Circle is opened, and returns to it when the Circle is closed, and for the duration adopts a discipline of thought and deed which is specific to the type of magical work being undertaken; this procedure is not so different from that in many kinds of laboratory where people work with hazardous materials. The circle is both a barrier and a container. This is a kind of psychic sanitation, and in magic "sanity" and "sanitary" have more in common than spelling.

Opening a Circle usually involves drawing a circle in the air or on the ground, accompanied by an invocation to guardian spirits, or the elemental powers of the four quarters, or the four watchtowers, or the archangels, or whatever. The details aren't so important as practicing it until you can do it in your sleep, and you should carry it out with the same attitude as a soldier on formal guard duty outside a public building. You are establishing a perimeter under the watchful "eyes" of whatever guardians you have requested to keep an eye on things, and a martial attitude and sense of discipline creates the right psychological mood.

4.2 Opening the Gates

The Gates in question are the boundary between normal and magical consciousness. Just as opening the Circle limits the ritual in space, so opening the Gates limits the ritual in time. Not everyone opens the Gates as a separate activity; opening a Circle can be considered a de-facto opening of Gates, but there are good reasons for keeping the two activities separate. Firstly, it is convenient to be able to open a Circle without going into

magical consciousness; despite what I said about not bringing normal consciousness into the Circle, rules are made to be broken, and there are times when something unpleasant and unwanted intrudes on normal consciousness, and a Circle can be used to keep it out - like pulling blankets over your head at night. Secondly, opening the Gates as a separate activity means they can be tailored to the specific type of magical consciousness you are trying to enter. Thirdly, just as bank vaults and ICBMs have two keys, so it is prudent to make the entry into magical consciousness something you are not likely to do on a whim, and the more distinct steps there are, the more conscious effort is required. Lastly - and it is an important point - I open the circle with a martial attitude, and it is useful to have a breathing space to switch out of that mood and into the mood needed for the invocation. Opening the Gates provides an opportunity to make that switch.

4.3 Invocation to the Powers

The invocation to the Powers is often an occasion for some of the most labored, leaden, pompous, grandiose and turgid prose ever written or recited. Tutorial books on magic are full of this stuff. "Oh glorious moon, wreathed in ethereal light...". You know the stuff. If you are invoking Saturn during a waxing moon you might be justified in going on like Brezhnev addressing the Praesidium of the Soviet Communist Party, but as in every other aspect of magic, the trick isn't what you do, but how you do it, and interminable invocations aren't the answer. On a practical level, reading a lengthy invocation from a sheet of paper in dim candlelight requires so much conscious effort that it is hard to "let go", so I like keep things simple and to the point, and practice until I can do an invocation without having to think about it too much, and that leaves room for the more important "consciousness changing" aspect of the invocation.

An invocation is like a ticket for a train, and if you can't find the train there isn't much point in having the ticket. Opening the Gates gets you to the doorstep of magical consciousness, but it is the invocation which gets you onto the train and propels you to the right place, and that isn't something which "just happens" unless you have a natural aptitude for the aspect of consciousness you are invoking. However, it does happen; people tend to begin their magical work with those areas of consciousness where they feel most at home, so they may well have some initial success. Violent, evil people do violent and evil conjurations; loving people invoke love - most

people begin their magical work with "a free ticket" to some altered state of consciousness, but in general, invoking a specific aspect of consciousness takes practice and I don't expect immediate results when I invoke something new. If interminable tracts of deathless prose work for you, then fine, but I find it hard to keep a straight face when piety and pomposity combine to produce the sort of invocations to be found in print. I name no names.

I can't give a prescription for entering magical consciousness. Well devised rituals, practiced often, have a way of shifting consciousness which is surprising and unexpected. I don't know why this happens; it just does. I suspect the peculiar character of ritual, the way it involves the senses and occupies mind and body simultaneously, its numinous and exotic symbolism, the intensity of preparation and execution, involve dormant parts of the mind, or at least engage the normal parts in an unusual way. Using ritual to cause shifts in consciousness is not exceptionally difficult; getting the results you want, and avoiding unexpected and undesired side-effects is harder. Ritual is not a rational procedure. The symbolism of magic is intuitive and bubbles out of a very deep well; the whole process of ritual effectively bypasses the rational mind, so expecting the outcome of a ritual to obey the dictates of reason is completely irrational. The image of a horse is appropriate: anyone can get on the back of a wild mustang, but reaching the point where horse and rider go in the same direction at the same time takes practice. The process of limitation described in these notes can't influence the natural waywardness of the animal, but at least it is a method for ensuring that the horse gets a clear message.

4.4 Statement of Intention and Sacrifice

If magical ritual is not to be regarded as a form of bizarre entertainment carried out for its own sake, then there has to be a reason for doing it - healing, divination, personal development, initiation, and the like. If it is healing, then it is usually healing for one specific person, and then again, it is probably not just healing in general, but healing for some specific complaint, within some period of time. The statement of intention is the culmination of a process of limitation which begins when the Circle is opened, and to return to the analogy of the plastic bag, the statement of intention is like the blade on the scalpel - the more precise the intention, the more the energy of the ritual is concentrated to a single point.

The observation that rituals work better if their energy is focused by intention is in accord with experience in everyday life: any change involving other people, no matter how small or insignificant, tends to meet with opposition. If you want to change the brand of coffee in the coffee machine, or if you want to rearrange the furniture in the office, someone will object. If you want to drive a new road through the countryside, local people object. If you want to raise taxes, everyone objects. The more people you involve in a change, the more opposition you encounter, and in magic the same principle holds, because from a magical point of view the whole fabric of the universe is held in place by an act of collective intention involving everything from God downwards. When you perform a ritual you are setting yourself up against a collective will to keep most things the way they are, and your ritual will succeed only if certain things are true:

1. You are a being of awesome will.

2. You have allies. The universe is changing, there is always a potential for change, and if your intention coincides with an existing will to bring about that change, your ritual can act as a catalyst.

3. You limit your intention to minimize opposition; the analogy is the diamond cutter who exploits natural lines of cleavage to split a diamond.

Suppose you want to bring peace to the world. This is an admirable intention, but the average person would have no more effect (with or without magic) on the peacefulness of the world than they would if they attempted to smash Mount Everest with a rubber hammer. Rather than worry about the peacefulness of the whole world, why not use your ritual to create a better relationship with your spouse, or your boss, or someone who really annoys you? And why not work on the specific issues which are the main source of friction. And try to improve things within a specified period of time. And do it in a way which respects the other person's right to continue being a pain in the arse if they so wish? This is the idea behind focusing or limiting an intention. Having said all this, there are a lot of people in the world who would appreciate some peace, and perhaps your grand intention to bring peace might catch a wave and help a few, so don't let me put you off, but as a general principle it is sensible to avoid unnecessary opposition by making the intention as precise as possible. Think about sources of

opposition, and about ways of circumventing that opposition - there may be a simple way which avoids making waves, and that is when magic works best. Minimizing opposition also reduces the amount of backlash you can expect - quite often the simplest path to earth for any intention is through the magician, and if there is a lot of opposition that is what happens. [The very act of invoking power creates a resonance and a natural channel through the magician.]

I try to analyze the possible outcomes and consequences of my intentions. There is a popular view that "if it harms none, do what you will". I can think of many worse moral principles, and it is better than most, but it is still naive. It pretends that it is theoretically possible to live without treading on another person's toes, it leaves me to make unilateral decisions about what is or is not harmful to others, and it is so wildly unrealistic, even in the context of everyday life, that it only seems to make sense if I intend to live in seclusion in a wilderness living off naturally occurring nuts and berries (having asked the squirrels for permission). If it is used as a moral principle in magic, then it draws an artificial distinction between magical work and the "push me, push you/if it moves, shoot it, if it doesn't, cut it down" style of contemporary life. It completely emasculates free-will. I prefer to believe that just about anything I do is going to have an impact on someone or something, and there are no cute moral guidelines; there are actions and there are outcomes. The aim is not to live according to guidelines, but to understand as fully as possible the consequences of the things we do, and to decide, in the light of our understanding (which has hopefully kept pace with our power), whether we are prepared to live with the outcomes. And so to sacrifice. There is a problem here. The problem arises from the perception that in magic you don't get something for nothing, and if you want to bring about change through magic you have to pay for it in some way. So far so good. The question is: what can you give in return? There is a widespread belief that you can sacrifice a living creature, and while most magicians (self included) abhor the idea, the perpetuation of this idea is still being used as a stick to beat the magical and pagan community about the head. The issue is further complicated by the fact that if one looks at surviving shamanistic practices worldwide, or looks at the origins of most religions, ritual animal sacrifice is endemic. That doesn't make it right, and I have an unshakeable prejudice that it isn't an acceptable thing to do, but I am only too aware of my hypocrisy when I order a chicken curry, so I'm not going to stand on a soapbox and rant on about it.

What I prefer to do is to examine what the notion of sacrifice means. What can one legitimately sacrifice? You can't legitimately sacrifice anything which is not yours to give, and so the answer to the question "what can I sacrifice" lies in the answer to the question "what am I, and what have I got to give?". You certainly aren't any other living being, and if you don't make the mistake of identifying yourself with your possessions you will see that the only sacrifice you can make is yourself, because that is all you have to give. Every ritual intention requires that you sacrifice some part of yourself, and if you don't make the sacrifice willingly then either the ritual will fail, or the price will be exacted anyway. I don't have a rational justification for this statement, and it certainly isn't based on "karma" or a paranoid feeling that accountants are everywhere; the belief was handed on to me as part of my magical training, and having observed the way in which "magical energy" is utilized to carry out intentions, it makes sense. Each person has a certain amount of what I will call "life energy" at their disposal - some people call it "personal power", and you can sacrifice some of that energy to power the ritual. Sacrifice does not mean turning the knife on yourself (and there are plenty of people who do that). What it means in ordinary down-to-earth terms is that you promise to do something in return for your intention, and you link the sacrifice to the intention in such a way that the sacrifice focuses energy along the direction of your intention. For example, my cat was ill and hadn't eaten for three weeks, so, as a last resort, fearing she was about to die of starvation, I carried out a ritual to restore her appetite, and as a sacrifice I ate nothing for 24 hours. I used my (real) hunger to drive the intention, and she began eating the following day.

Any personal sacrifice which hurts enough engages a deep impulse to make the hurt go away, and the magician can use that impulse to bring about magical change by linking the removal ofthe pain to the accomplishment of the intention. And I don't mean magical masochism. We are (subject to all caveats on generalizations) creatures of habit who find comfort and security by living our lives in a particular way, and a change to that habit and routine causes some discomfort and an opposing desire to return to the original state: that desire can be used. Just as a ritual intends to change the world in some way, so a sacrifice forces us to change ourselves in some way, and that liberates magical energy. If you want to heal someone, don't just do a ritual and leave it at that; become involved in caring for them in some way, and that *active* caring can act as a channel for whatever power you have invoked. If you want to use magic to help someone out of a mess, provide them with active, material help as well; conversely, if you can't be

bothered to provide material help, your ritual will be infected with that same inertia and apathy - true will, will out, and in many cases our true will is to flatter the ego and do nothing substantive. I speak from experience.

From a magical perspective each one of us is a magical being with a vast potential of power, but that is denied to us by an innate, fanatical, and unbelievably deep-rooted desire to keep the world in a regular orbit serving our own needs. Self- sacrifice disturbs this equilibrium and lets out some of that energy, and that is why egoless devotion and self-sacrifice has a reputation for working miracles.

4.5 The Main Ritual

After invoking the Powers and having stated the intention and sacrifice, there would seem to be nothing more to do, but most people like to prolong the contact with the Powers and carry out some kind of symbolic ritual for a period of time varying from minutes to days. Ritual as I have described it so far may seem like a cut-and-dried exercise, but it isn't; it is more of an art than a science, and once the Circle and Gates are opened, and the Powers are "in attendance", whatever science there is in ritual gives way to art. Magicians operate in a world where ordinary things have complex symbolic meanings or correspondences, and they use a selection of consecrated implements or "power objects" in their work. The magician can use this palette of symbols within a ritual to paint of picture which signifies an intention in a non-verbal, non-rational way, and it is this ability to communicate an intention through every sense of the body, through every level of the mind, which gives ritual its power. I can't say any more about this because it is personal and unique to every magician, and each one develops a style which works best for them.

4.6 Dismissal of Powers

Once the ritual is complete the Powers are thanked and dismissed. This begins the withdrawal of consciousness back to its pre-ritual state.

4.7 Close Gates/Close Circle

The final steps are closing the Gates (thus sealing off the altered state of consciousness) and closing the Circle (thus returning to the everyday world). The Circle should not be closed if there is any suspicion that the withdrawal

from the altered state has not been completed fully. I like to carry out a sanity check between closing the Gates and closing the Circle. It sometimes happens that although the magician goes through the steps of closing down, the attention is not engaged, and the magician remains in the altered state. This is not a good idea. The energy of that state will continue to manifest in every intention in everyday life, and all sorts of unplanned things will start to happen. A related problem is that every magician will find sooner or later an altered state which compensates for some of their perceived inadequacies (in the way that many people like to get drunk at parties), and they will not want to let go of it because it makes them feel good, so they come out of the ritual in an altered state without realizing they have failed to close down correctly. This is called obsession, and it is one of the interesting difficulties of magical work.

Closing down correctly is important if you don't want to end up like a badly cracked pot. If you don't feel happy that the Powers have been completely dismissed and the Gates closed correctly, go back and repeat the steps again.

5. Maps & Correspondences

If consciousness is imagined as a space we can move around in, then it is a space of several dimensions. An indispensable tool for any magician is a method for describing this space and its dimensions, a method to specify the "the coordinates of consciousness", like giving a map reference. The magician uses such a descriptive method to say "this is where I want to get to", and you can imagine a ritual as a vehicle which transports him or her to the destination and back again.

A descriptive method of this type is one of the most obvious and characteristic features of a particular magical technique, because states of consciousness are usually described using a dense mesh of symbolism and metaphor, and if a magical tradition has been around for any length of time it becomes identified by the details of this symbolism. Given the tendency for maps to be confused with territory, there is a tendency for symbolism to take on a life of its own and become completely detached from authentic magical technique. People confuse magical symbolism with magic; its use as a coordinate system is lost, vast tomes of drivel are written, and every manner of absurdity follows.

I am a Kabbalist by training and use a map of consciousness called "The Tree of Life". This map has been colored in using a thousand years of symbolism, and the result is called "the Correspondences", and it is a system which allows me to navigate around the dimensions of consciousness with some precision. There are many other maps, some well worn by history, some not, and my choice is a matter of personal preference. It works for me because of the kind of person I am, but it is only a map and I wouldn't pretend that there was anything intrinsically special about it.

Many magicians operate within a religious framework. The Christian Mass is a magical ritual par excellence, and there are several other magical rituals associated with Christianity. Some magicians work within a pantheon - Graeco-Roman, Egyptian, Scandinavian, Aztec or whatever. Some (e.g. Crowley) invent their own religion. A characteristic of all these systems is that they provide a complex mesh of symbol and metaphor, a map for the magician to work within. For any pantheon it is usually straightforward (with some bending, stretching and hitting with a hammer) to identify a personification for the following aspects of consciousness:

- Heaviness, old-age, stagnation, limitation, inertia
- Creativity, inspiration, vision, leadership
- Violence, force, destructiveness
- Harmony, integrity, balance, wholeness
- Love, hate, passion, sensual beauty, aesthetics, emotional
- Power, nurture
- Reason, abstraction, communication, conceptualization, logic
- Imagination, instinct, the unconscious
- Practicality, pragmatism, stolidity, materialism

And once we have gods and goddesses (or saints) to personify these qualities, a weave of metaphors and associations elaborates the picture; the

Moon is instinct, fire is both destructive and energetic, death is a scythe, air and mercury are "the same", and so on. The meaning of a symbol is personal - white means "death" to some and "purity" to others. What matters is that the magician should have a clear map, and with it the ability to invoke different aspects of consciousness by using the symbolism of gods, goddesses, archangels, demons or whatever. It does not matter whether the magician believes in the literal reality of the territory or not, as long as he or she treats the map with respect and does not muddy the water by dabbling with too many different maps. There are two principal ways in which maps become muddled, and as the main theme of these notes is the precise use of limitation in conjunction with magical consciousness, I think it is worth mentioning what I see as potential pitfalls. The first pitfall is mixing systems; the second is working with other people.

There is a tendency nowadays to muddle different systems of correspondences together, to add Egyptian gods to a Kabbalistic ritual, to say that Tanith is really the same as Artemis, or that Cybele and Astarte and Demeter are "just" different names for the Mother Goddess, to find parallels between Thor and Mars, between Kali and Hecate, between the Virgin Mary and Isis, until, like different colors of paint mixed together, everything ends up in shades of muddy brown. This unifying force is everywhere as people find universal themes and try to make links between groups and systems.

It is (in my opinion) a bad idea to mix systems together in a spirit of ecumenical fervor. Correspondences are like intentions: the sharper and more clearly defined they are, the better they work. Despite a few similarities, the Virgin Mary is nothing like Isis, and Demeter has very little in common with Astarte. Syncretism usually takes place slowly over the centuries, so that for most people there is no distinction between the classical Greek and Roman pantheons and Mercury is a synonym for Hermes, but to do it in real-time in your own head is a recipe for muddle-headedness.

Symbols can be diffused when people work together in a group. It is a mistake to believe that "power" is raised in direct proportion to the number of people taking part in a ritual. Unless people have been trained together and have similar "maps", then the ritual will have a different effect on each person, and although more power may be raised, it will be unfocussed and will probably earth itself through unexpected channels. When people begin working together there will be a period of time when their work together will probably be less effective than any one of them

working alone, but after a time their "maps" begin to converge and things start to improve dramatically. There is nothing magical about this - it is a phenomenon of teams of people in general. I don't like "spectator rituals" for this reason; you are either in it or your are out, and if you are out, you are out the door.

Does it matter what map, what system of correspondences a person uses? Is there a "best" set? This is an impossible question to answer. What can be said is that working within any magical framework incurs a cost. The more effective a magical system is at limiting, engaging and mobilizing the creative power of consciousness, the more effective it is at ensnaring consciousness within its own assumptions and limitations. If a person works within a belief system where the ultimate nature of God is pure, unbounded love, joy and bliss, then that closes off other possibilities.

Without sitting in judgment of any set of beliefs, I would say that the best belief system and the best system of correspondences is one which allows consciousness to roam over the greatest range of possibilities, and permits it the free-will to choose its own limitations. And that is a belief in itself.

6. Conclusion

The gist of these notes is that ritual is a technique for focusing magical power through the deliberate use of limitation. Limitation comes from the belief system of the magician, and the set of correspondences used to create symbolism within the ritual. Further limitation comes from the structure of the ritual itself, and ultimately from the statement of intention. With practice these elements add up to a single-mindedness which can shift consciousness out of its normal orbit.

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SHAMANISM

(Internet)

Overview-Frequently Asked Questions (FAQ)

Summary: This FAQ contains a general overview on shamanism. It should be read by anyone interested in understanding the what is meant by shamanism and what differentiates shamanism form other forms of ecstatic experience Keywords: shaman, anthropology, ethnography, consciousness, spirit, oobe Organization: La Casa del Paese Lontano

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NOTE: The following general overview of shamanism is not intended to be the last word or the definitive work on this subject. Rather it is, as its title implies, intended to provide the participant or reader with a set of guidelines that will familiarize them with the general use of the terms shamanism, shaman and shamanic in the trends, study and practice of historic, traditional and contemporary shamanic experience. The word 'shaman comes to English from the Tungus language via Russian. Among the Tungus of Siberia it is both a noun and a verb. While the Tungus have no word for shamanism, it has come into usage by anthropologists, historians of religion and others in contemporary society to designate the experience and the practices of the shaman. Its usage has grown to include similar experiences and practices in cultures outside of the original Siberian cultures from which the term shaman originated. Thus shamanism is not the name of a religion or group of religions. Particular attention should be paid to the use of qualifying words such as "may" or "usually". They indicate examples or tendencies and are not, in any way, intended to represent rigid standards Please send comments to deane@netcom.com (Dean Edwards).

Shamanism-General Overview-Frequently Asked Questions (FAQ)
(c November, 1993 by Dean Edwards)
This FAQ shall be posted monthly and is maintained by Dean Edwards

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1. Why were the terms used in this FAQ selected and do they have special meanings?

There is an extensive literature about shamanism that has been compiled since the late Eighteenth Century. Like any field of study and religious practice, shamanism has developed a specialized vocabulary. Please note that some of the words used in the material that follows are drawn from scholars who have a solid background in shamanic studies and may have meanings that are specific and less general than is often the case in popular usage. Consulting a good dictionary should clear up any points of confusion.

2. What is Shamanism?

Shamanism is classified by anthropologists as an archaic magico-religious phenomenon in which the shaman is the great master of ecstasy. Shamanism itself, was defined by the late Mircea Eliade as a technique of ecstasy. A shaman may exhibit a particular magical specialty (such as control over fire, wind or magical flight). When a specialization is present the most common is as a healer. The distinguishing characteristic of shamanism is its focus on an ecstatic trance state in which the soul of the

shaman is believed to leave the body and ascend to the sky (heavens) or descend into the earth (underworld). The shaman makes use of spirit helpers, which he or she communicates with, all the while retaining control over his or her own consciousness. (Examples of possession occur, but are the exception, rather than the rule.) It is also important to note that while most shamans in traditional societies are men, either women or men may and have become shamans.

3. What is Shamanic Ecstasy and how does it compare with other forms of ecstasy?

From the Greek 'ekstasis', ecstasy literally means to be placed outside, or to be placed. This is a state of exaltation in which a person stands outside of or transcends his or herself. Ecstasy may range from the seizure of the body by a spirit or the seizure of a person by the divine, from the magical transformation or flight of consciousness to psychiatric remedies of distress.

Three types of Ecstasy are specified in the literature on the subject:

1. Shamanic Ecstasy
2. Prophetic Ecstasy
3. Mystical Ecstasy

Shamanic ecstasy is provoked by the ascension of the soul of the shaman into the heavens or its descent into the underworld. These states of ecstatic exaltation are usually achieved after great and strenuous training and initiation, often under distressing circumstances. The resulting contact by the shaman with the higher or lower regions and their inhabitants, and also with nature spirits enables him or her to accomplish such tasks as accompanying the soul of a deceased into its proper place in the next world, affect the well-being of the sick and to convey the story of their inner travels upon their return to the mundane awareness.

The utterances of the shaman are in contrast with those of prophetic and mystical ecstasy. The prophet literally speaks for God, while the mystic reports an overwhelming divine presence. In mysticism, the direct knowledge or experience of the divine ultimate reality, which is perceptible in two ways, emotional and intuitive. While these three

varieties of ecstatic experience are useful for the purposes of analysis and discussion, it is not unusual for more than one form of ecstasy to be present in an individual's experience.

However, it can be argued that, generally speaking, there are three perceptive levels of ecstasy.

1) The physiological response, in which the mind becomes absorbed in and focused on a dominant idea, the attention is withdrawn and the nervous system itself is in part cut off from physical sensory input. The body exhibits reflex inertia, involuntary nervous responses, frenzy.

2) Emotional perception of ecstasy refers to overwhelming feelings of awe, anxiety, joy, sadness, fear, astonishment, passion, etc.

3) Intuitive perception communicates a direct experience and understanding of the transpersonal experience of expanded states of awareness or consciousness.

While the physiological response is always present, the emotional response may or may not be significant when intuition is the principal means of ecstatic perception. Some have argued that beyond the intuitive state there is a fourth condition in which the holistic perception exceeds mental and emotional limitations and understanding.

The ecstatic experience of the shaman goes beyond a feeling or perception of the sacred, the demonic or of natural spirits. It involves the shaman directly and actively in transcendent realities or lower realms of being.

4 How does one become a shaman?

Some have wondered if the experience of shamanic ecstasy or flight makes a person a shaman. Generally speaking, most would say no. A shaman is more than someone with an experience. First, he or she is a trained initiate. Usually years of tren-culturalization and under a mentor precede becoming a functioning shaman. Second, a shaman is not just an initiate who has received inner and outer training, but is a master of

shamanic journeying and techniques (shamanic ecstasy). This is not a casual acquaintance with such abilities, there is some degree of mastery of them. Finally, a shaman is a link or bridge between this world and the next. This is a sacred trust and a service to the community. Sometimes a community that a shaman serves in is rather small. In other instances it may be an entire nation. A lot of that depends on social and cultural factors.

One becomes a shaman by one of three methods:

a) Hereditary transmission;

b) Spontaneous selection or "call" or "election";

c) personal choice and quest. (This latter method is less frequent and traditionally such a shaman is considered less powerful than one selected by one of the two preceding methods.) The shaman is not recognized as legitimate without having undergone two types of training:

1) Ecstatic (dreams, trances, etc.)

2) Traditional ("shamanic techniques, names and functions of spirits, mythology and genealogy of the clan, secret language, etc.) The two-fold course of instruction, given by the spirits and the old master shamans is equivalent to an initiation." (Mircea Eliade, The Encyclopedia of Religion, v. 13 , p. 202; MacMillian, N.Y., 1987.) It is also possible for the entire process to take place in the dream state or in ecstatic experience. Thus, there is more to becoming a shaman than a single experience. It requires training, perseverance and service.

5. What is the role of personal trauma or crisis in the selection or development of a shaman?

A common experience of the call to shamanism is a psychic or spiritual crisis, which often accompanies a physical or even a medical crisis, and is cured by the shaman him or herself. This is a common occurrence for all three types of shamanic candidates described above. The shaman is often marked by eccentric behavior such as periods of melancholy, solitude, visions, singing in

his or her sleep, etc. The inability of the traditional remedies to cure the condition of the shamanic candidate and the eventual self cure by the new shaman is a significant episode in development of the shaman. The underlying significant aspect of this experience, when it is present, is the ability of the shaman to manage and resolve periods of distress.

6. Does the presence of an active shamanic tradition necessarily mean that the society itself should be deemed "shamanic"?

No, not at all. The presence of shamanism in a nation or a community does not mean that shamanism is central to the spiritual or religious life of the community or region. Shamanism often exists alongside and even in cooperation with the religious or healing practices of the community.

7. What is meant by shamanic ecstasy and what role does it actually play in shamanism?

The ecstatic technique of shamanism does not involve itself in the broad range of ecstasy reported in the history of religion. It is specifically focused on the transpersonal movement of the consciousness of the shaman into higher or lower realms of consciousness and existence. Another aspect of shamanism is that compared to other spiritual traditions, it is a path that the individual walks alone. While much of the focus of shamanic studies has been on the shamanic complexes of north and central Asia, shamanism is a universal phenomenon, not confined to any particular region or culture.

8. What is the origin of the word "shaman"?

Shaman comes from the language of the Tungus of North-Central Asia. It came into use in English via Russian.

9. What are the usual roles of a shaman?

In contemporary, historical or traditional shamanic practice the shaman may at times fill the role of priest, magician, metaphysician or healer. Personal experience is the prime determinant of the status of a shaman. Knowledge of other realms of being and consciousness and the cosmology of those regions is the basis of the shamanic perspective and power. With this knowledge, the shaman is able to serve as a bridge between the mundane and the higher and

lower states The shaman lives at the edge of reality as most people would recognize it and most commonly at the edge of society itself. Few indeed have the stamina to adventure into these realms and endure the outer hardships and personal crises that have been reported by or observed of many shamans.

10. Why was this FAQ written?

This FAQ was originally written to support a new Usenet newsgroup, 'social-religion-shamanism'. The purpose of this newsgroup is to provide a forum for discussion and exchange of ideas, views and information about historic, traditional, tribal and contemporary shamanism. This FAQ is intended to provide a useful general overview of what 'shamanism' actually means and what it is in practice.

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Modern Female Rite Of Passage

Lady Shyra, 1994

Note: East - Air; South - Fire, West - Water, North - Earth

EARLY PREPERATIONS

Candles for the ritual will be made that day. Celebrant will make two white candles. Candles will be herbal and scented, and inscribed appropriately. Celebrant and mother will also bring something that symbolically (to them) symbolizes the rite of passage.

Ritual baths will be taken prior to ceremony, with Celebrant's bath being drawn for her. Salt, herbs and scents appropriate to the occasion will be added to the bath, and it will be blessed prior to use. Mother will help Celebrant to the bath, where she will light a candle and incense, give words of love and comfort and instruction to the Celeb- rant, and then withdraw to assist in Circle Preparation.

CIRCLE PREPARATION

Circle area will be cleansed and Circle constructed and consecrated in the usual manner. Altar will sit just West of Center of Circle to symbolize both the emotional aspects of the ritual, as well as the death/ rebirth aspects.

Added to altar arrangement will be the Celebrant's two white candles. Also on the altar will be a mirror sitting behind and between the two white candles. Symbolic gifts will be placed beside the altar – the mother's to the North symbolizing steadfastness, grounding, caution, and wisdom of the elder. The Celebrant's will be to the South of the altar, symbolizing the fire, passion and impetuosity of youth.

INVOCATIONS

Guardian of the East

Hail to thee, Ancient ones of Air!
Blow soft around us this night
That the restrictions and pains of childhood
Will be but memories in the mind of the adult.

Guardian of the South

Hail to thee, Ancient ones of Fire!
Lend to us this night your passion and strength
Envelope us in your warmth,
That the fires of youth may be tempered within thee.

Guardian of the West

Hail to thee, Ancient ones of Water!
Wash over us with thy loving embrace
That the sorrows of days long past
Can give way to new understanding.

Guardians of the North

Hail to thee, Ancient ones of Earth!
Stand firm with us in our purpose this night,
That from the youth shall grow the adult
Full of purpose and wisdom.

Invocation to the **Lady**

Blessed Lady of a Thousand Names,
You who art Maiden, Mother and Crone.
Grant that this night the bindings of childhood will be broken
And the bond between mother and daughter be strengthened.
For the two, as so reflected throughout all creation,
Are but images of thee in thy divine Trinity.

Blessed Be.

In honor of thee do I pour this toast, and drink this wine.

Invocation to the Lord

Great Lord, Ancient one of the fields and Consort to our Lady,
We ask that thou wouldst give
a measure of your love and protection
to she who will soon join the battles of this life.
Fill her with the knowledge of thee as sanctuary
And grant that peace may follow her always.

In honor of thee do I pour this toast, and drink this wine.

Chalice is then passed to each of the coveners to share in the toast.

Drawing Down the Moon

Priestess/Mother stands facing the moon with hands upraised and palms turned upwards, cup-wise. Drinking in the **Lady's** essence, she says,

Come to me and fill me with thy light
Enter me, shine in me your fullness
That I may use your power for my good,
And for the good of All.

When appropriate, she blesses all within the Circle, and the rite that is about to be performed. Then, nodding to the **Father** of the **Celebrant**, says:

Bring forth your daughter,
that she might, this night,
cross the threshold of adulthood.

Father brings the **Celebrant** to the Eastern Gate.

Mother:

Is this the daughter I bore so many years before?
Nay, it cannot be, for she was but a child when last I held her.

Daughter:

Mother, I am your child. Now grown and ready to throw away the things of childhood. Years it has been since my moon-flow began and I became a woman. Now it is time that this is recognized.

Mother:

Very well, lead the child into the center of the Circle. There to have her sit in silence.

Father leads **Celebrant** to the center of the Circle, while **mother** re-closes the Circle. **She** then joins her **daughter** in the Circle's center, saying:

Mother:

You sit now in the Center of the Circle; that which is known as the Cauldron of Hecate; the point of transformation; the mother's womb, where beginnings end and endings re-begin.

I have heard your words, and weep for them; Tears of both joy and sorrow.
It was my body that cried out in pain and joy as you were born.
It was my mind that went in circles to provide for us.
It was my heart that broke when that which you wanted I could not give you.
But always did you have my love... and always shall you carry that love with you.

Behold in me the Three-Fold Goddess
She who is One in Three - Maid, Mother, and Crone
One in Three, as she is in you and all women,
And as you and they are in her.
Look upon her and know her,
That you, too, may be whole.

So I ask thee truly, art thou ready to face the woman within thee?
To see within thee the light and dark, and fear no more the dark?
To accept that which you are, and strive for that which you can become?
To leave behind the things of childhood,
But to continue to love and nurture the child which lives in all adults?

{**Celebrant** has answered accordingly to each of the questions, at which time the Mother now exhorts the Celebrant to stand and face the altar.}

Mother:

Daughter, I ask you now to look deep within the mirror. See yourself reflected there. Look into your eyes and know yourself. Repeat after me: “I come to commune with my Soul."

Daughter:

I come to commune with my Soul.

Mother:

Look into the reflection of your eyes, and name one thing about yourself that you love.

{Celebrant and Mother will continue this, alternating between what the Celebrant thinks is both good and bad within her... }

After the last question, the Mother then says:

Mother:

Daughter, within thee is both light and dark. Know always your shadow side. If something is there which offends thee horrible, give it up. For others to love you as an adult, you must love yourself first. And loving yourself means giving up any self-hatred you've carried over from young years. Now is the time to cut these things from thy life. They are the bonds of childhood which have held you limited. Free yourself from them, and know that thy spirit flies free.

Now look again into the mirror. Look at yourself with love. See the Goddess shining within thee. She is strong; no man has dominion over her. She knows herself and loves herself. She will give herself to those who are worthy of her affections, and turn from those who try to debase her. Let the Goddess within thee shine through thee, that the nobility and strength of woman is clear for all to see.

Now, come with me.

Mother embraces **daughter** and leads her to each of the four quarters. After each challenge, the **Celebrant** must answer as she sees fit, and asks the Guardian's

Blessing. The **Covener** at each gate will then bless the Celebrant, and offer a gift for adulthood, such as strength, courage, etc... or a physical gift pertinent to the rite and Gate.

Covener at Eastern Gate:

Hold! I am the wild wind and fury of the storm!
That which buffets thee without shelter.
How will you survive?

Covener at Southern Gate

Hold! I am fire and passion
That which will consume thee with lust.
How will you survive?

Covener at Western Gate

Hold! I am floods and weeping and gnashing of teeth.
I am loneliness and frustration.
How will thee survive?

Covener at Northern Gate

Hold! I am chaos and turmoil
Plans gone wrong and dreams that die.
How will thee survive?

Mother faces **daughter** (Priestess mode ON here)...

I am the Lady, thy Mother...
I shall be with thee no matter how far thou shalt roam.
And when loneliness besets thee,
Thou needs only gaze upon the moon,
To see my face and my love reflected there to you.

Father approaches **daughter** and turns her to face him...

I am he who is father to thee now.
I shall stand behind and beside thee always.

And when loneliness besets thee,
Thou needs only to step out into sunlight
To feel my warmth and love within thee.

Mother takes daughter by hand and returns to the altar. Daughter picks up her gift of childhood and presents it to the mother, saying ...

This I do give you as a symbol of childhood now behind me.
Hold it and cherish it as you remember me.

Mother picks up her gift of adulthood and presents it the Celebrant, saying...

This I do give you as a symbol of your adulthood,
and my recognition of it.
Hold it and cherish it as you remember me.

Draw a pentagram above the **celebrant**, with an affirmation at each of the five points:

Point one:
In the name of Inanna, Queen of Heaven

Point two:
In the name of Athena, warrior Goddess, but also of Peace

Point three:
In the name of Astarte, warrior Goddess, and protector of young females.

Point four:
In the name of Diana, she of the bow and arrow, Goddess of Light

Point five:
Do I bless thee, and call thee "Woman".

May their strength and independence, their love and virtue, be thine all the days of thy life.

I recognize the child no more, but she the child who lives in all of us.

Mother stands with a space between her and her daughter and presents the new adult to the coven.

Feasting (and in our case, a birthday celebration) follow.

Quarter Guardians are thanked, and blessings are asked of the **Lord** and **Lady** upon the group, as well as the Celebrant.

Blessed Be * Lady Shyra *

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The Temple of Set, Is it Satanic?

By: Lilith Aquino

I can't answer this in 25 words or less, so bear with me! If you consider Satanism to be anti-Christian Devil worship, the answer is no. The Temple of Set practices a completely non-Christianized, positive "high Satanism". To understand what we mean by this, a bit of history of the Temple is needed:

While the TOS as an organization was formally incorporated and recognized by both state and federal governments in 1975 CE, its magical and philosophical roots are prehistoric, originating in mankind's first apprehension that there is "something different" about the human race - a sense of Self-**consciousness** - that places humanity apart from all other known forms of life. Ancient religions - of which those of Egypt are generally acknowledged the eldest - either exalted or feared this self-consciousness. Those which exalted it took the position that the human psyche is capable of opposition to and domination of the forces of nature.

The psyche-worshipping, reasoning religions - or schools of initiatory philosophy - attained levels of abstract knowledge that made them mysterious to the masses. In a few societies, such as Egypt and Greece, such groups were respected and admired. More often, however, their exclusive elitism and "supernatural" activities made them objects of resentment and persecution.

While all philosophical schools embraced the psych-centric consciousness to some degree, there were a very few which made it avowedly and explicitly the focus of their attention. The divine personifications ("gods") of such schools have come down to us as symbols of what most Western religions, worshippers of non-consciousness, consider the supreme "evil": the Prince of Darkness in his many forms. Of these the most ancient is Set, whose Priesthood can be traced to pre-dynastic times.

Originally a circumpolar/stellar deity portrayed as a cyclical counter- part to the Solar Horus, Set was later recast as an evil principle by the cults of Osiris and Isis. When the Hebrews emigrated from Egypt during the XIX Dynasty, they took with them a caricature of Set: "Satan" (from the hieroglyphic _Set-Hen_, one of the

god's formal titles). Originally a sort of "prosecuting angel for YHVH", the Hebrew Satan was changed by Christianity into a personification of everything God was not - and since God was "good", Satan was necessarily "bad". Alluring or mysterious deities from religions competing with early Christianity - such as the Hellenic/Roman Mysteries and Persian Mithraic faith – were also "bad". Non-Christian gods generally were redefined as Christian "demons" and given a place in the Christian Hell (another name stolen and perverted from Norse mythology). Christian propaganda non-withstanding, the present day "Satan" is wholly their invention.

Which brings us to the present time: The Satanic religion proposes to raise the individual to personal godhood, free from enslavement to any other "God" (or gods). However this is a question not just of power, but also of ethics, morality, and psychological maturity. The parameters of philosophy and metaphysics extend far beyond the conceptual and symbolic limits of the Judaic/Christian tradition. The Temple of Set explores the "human equation" and the metaphysical and psychological roots of the great Satanic/psyche-centered philosophies of history. The appeal of occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the why.

Conventional religions, with their colorful mythologies analyzed in terms of the underlying philosophical principles, represent simply the primitive longing of man to feel "at one" with the Universal harmony he perceives about him. The Black Magician rejects both the desirability of union with the Universe and any self-deceptive actions designed to create such an illusion. He/she has considered the existence of the individual psyche - the "core you" of your conscious intelligence - and has taken satisfaction from its existence as something unlike anything else. The Black Magician desires this psyche to live, to experience, to continue. He/she does not wish to die - or to lose consciousness and identity in a larger, Universal consciousness (assuming that such exists). He/she wants to BE. This decision in favor of individual existence is the first premise of the Temple of Set.

The second premise of the Temple is that the psych-centric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of **becoming** or **coming into being** (**xeper**), whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

The "worship" of Set is thus the "worship" of individualism. In the Church of Satan this was taken to mean indulgence in all (legal) desires of the body and ego. Since many such desires are impulsive and destructive, the COS found itself in an awkward position, which accelerated its eventual crisis and demise in 1975. The Temple of Set determined to preserve the principle of individualism, but to add to it the evolutionary "higher self" aspirations of Aleister Crowley's pre-OTO philosophy of Thelema. Glorification of the ego is not enough; it is the **complete** psyche, the entire Self or soul, which must be recognized, appreciated, and actualized. Dogma, - to include fixed ideology in any form – is repugnant to Setians. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. Foolish, pretentious, or destructive egotism under the guise of exploration is neither respected nor endured.

Regretfully there still exist some individuals whose idea of "Satanism" is largely a simple-minded synthesis of Christian propaganda and Hollywood horror movies. The Temple of Set enjoys the colorful legacy of the Black Arts, and we use many forms of historical Satanic imagery for our artistic stimulation and pleasure. But we have not found that any interest or activity which an enlightened, mature intellect would regard as undignified, sadistic, criminal, or depraved is desirable, much less essential to our work. The Temple of Set is an evolutionary product of human experience. Such experience includes the magical and philosophical work of many occult individuals which have preceded us. In examining the secret and suppressed corners of history for valuable and useful material, the Temple insists upon ethical presentation and use of such discoveries. All Setians are expected to display a high measure of maturity and common sense in this area. We reject absolutely wanton cruelty and harm to others, and are particularly adamant about this with regard to animals.

The Temple of Set evaluates conventional religions as erroneous in principle, and feels no need to concern itself with their activities unless they intrude upon our affairs.

Any further questions or comments are welcome.

Descent Into Confusion

by Robert Hughes

One of the celebrated "mysteries" of revivalist Wicca is the 'ritual play' known as the Legend of the Descent of the Goddess. In my Gardnerian Book of Shadows, dating from the sixties, the Legend is to be enacted separately at "a meeting for preparation for Third Degree". Only third degree witches may attend this meeting with the initiate who is to take second degree.

The Legend is enacted in front of the initiate by four of the third degree witches. Two take the role of Narrator and Guardian of the Portal (of the underworld), while the High Priest and High Priestess or Maiden take the roles of God and Goddess. The term Guardian of the Portal may have been borrowed from the rituals of the Golden Dawn.

In this enactment, the ruler of the underworld and Lord of Death is the Horned One. The Legend begins with the statement: '...Our Lady, the Goddess, would solve all mysteries – even the mystery of death. And so she journeyed to the Netherworld where the Guardian of the Portal challenged her.' The Guardian orders her to strip off her garments and jewels and she is bound with cords and brought into the presence of the Lord of Death.

The God is so overcome by her beauty that he falls and kisses her feet and begs her to stay with him in the underworld. The Goddess replies that she does not love him, and she asks why he causes all the things she loves and delights in to fade and die.

The God replies that the cause is 'age and fate' and he says he is helpless to stop it, although he can give the dead 'rest and peace and strength, so that they may return.' A second time he asks the Goddess to stay with him. When she again says she does not love him, Death replies she must suffer a scourging at his hands.

Following this scourging, and the five fold kiss, the Goddess says: 'I know the pain of love'. It is then that the God 'taught her all the mysteries'. He also gives her a special necklace which is 'a symbol of the Circle of Rebirth'. In return, our Lady teaches him the 'sacred mystery of the cauldron'. The Legend ends with an affirmation of the reality of reincarnation among the Hidden Children of the Goddess and 'the mystery of magick which is placed between the worlds'. The initiate is then invited to ask questions about the meaning of the Legend.

Even anyone with only a slight knowledge of understanding of mythology will recognize the contradictions and confusions which exist within the structure and symbolism of the Legend. The first point of controversy is when, where, and by whom, this ritual originated. Some (unconfirmed) sources claim it is of 19th century origin. It is said to be a product of the famous "Cambridge" coven of academics who revived the classical Mysteries in the early 1800s. More reliable evidence exists to prove that Gerald Gardner sent a draft of the Legend to Aleister Crowley for correction in the 1940s.

Kelly (Crafting the Art of Magic, Llewellyn, 1991) claims that the Legend does not appear in the pre-1949 second degree initiation in the famous (infamous?) Ye Bok of Ye Art Magical and says: "The content of this document probably dates to 1953 or earlier..." (p.128). Gardner quotes from the Legend in his book, Witchcraft Today as if he had received it from the New Forest coven. In fact he describes it as 'the central part of one of their rituals. It is a sort of primitive spiritualism.'. He goes on to compare its importance in the Craft to the Christian myth of the crucifixion and resurrection. (1970, pp 44-46). Gardner goes on to say the Legend 'upon which its members base their action is the central idea of the cult.' He compares it with the story of Ishtar (sic) descending into hell and the myth of the Hindu god Siva (Shiva) as Lord of Death and destruction. Gardner then says he believes the Legend may be of Celtic origin. To support this fanciful statement, he says that: 'In Celtic legends the Lords of the Underworld did prepare you for death and many living people are said to have entered their regions, formed alliances with them, and returned safely, but it needed great courage; only a hero or a demi-god dared to risk it.' (p.46). One presumes that here Gardner is making an allusion to the realm of Faerie and the widespread folk belief that faeries were the spirits of the dead.

This is classic Gardner at his most confusing and, perhaps, deliberately misleading and mischievous. The version of the Legend as presented by Gardner is both patriarchal and mythologically inaccurate. It seems to be based on a hybrid combination of the Greek myth of Demeter and Persephone, and the Middle Eastern myth of Inanna-Ishtar. Gardner does not mention the Demeter-Persephone myth in his speculations, instead sidetracking the reader into the realms of Celtic myth, although he does devote a chapter of his book to the Greek Mysteries - basically as a means of justifying the practice of scourging.

In the Middle Eastern myth, Inanna is the Goddess of the Moon and Venus. She was probably, 'one of the three great goddesses of the Bronze Age' (Baring & Cashford, 1991). Inanna was known by the title Queen of Heaven and Earth and her myth is an archetypal form of the eternal story of the mourning widow/mother

goddess and the Saviour god, who is her son/lover, dies, descends to the underworld and is reborn. This myth is found in most Mediterranean cultures and in northern Europe, and it formed the 'pagan' basis for the new religion of Christianity.

The Demeter-Persephone myth is a post-patriarchal variant on this ancient legend with the daughter (Persephone) being kidnapped and held prisoner by Pluto, the Lord of Death and the ruler of Hades. In recent years some feminist mythographers have re-written this classic story and produced alternative versions without any patriarchal overtones (see Spretnak, 1978).

Gardner was correct to refer to visits to the underworld by heroes and demi-gods (sic). However, in the majority of the extant legends and myths, such as the descent of Arthur to Annwn to capture the Cauldron of the Goddess, and Baldur's ritual death and descent into the realm of Hel, it is a male mortal or god who is involved in the descent and is "reborn". It is the Goddess, in her 'dark aspect, who rules over the realm of the dead, controls the power of fate and grants the hero/god the supreme initiation of transformation and rebirth. In the Gardnerian Legend of the Descent we are led to believe that the Goddess, who is represented in The Charge as an all-powerful deity offering her worshippers 'upon death, peace unutterable, rest and the ecstasy of the Goddess', and is described by Gardner himself as 'the Great Mother, the giver of life' (1970, p.45), visits the underworld knowing nothing about the mysteries of life and death. She allegedly knows nothing about the natural process that makes 'all the things that I love, and take delight in, fade and die' until she is taught these mysteries by the God. In fact in response to her question the God replies 'tis age and fate'. Significantly these are both concepts associated with the Dark Goddess of the Underworld, who has no role in Gardner's version of the Craft.

It is not difficult to see the Legend of the Descent of the Goddess in terms of 'a theologising of the scourging' (Kelly, 1991), which was such an important aspect of the rituals in Gardner's time. Taking this argument a step forward, as Kelly does (1991, pp 28-29), it could appear that the content of the Legend was based on Gardner's sexual fantasies and his personal concept of the Goddess. He imagined the Goddess as 'a sweet, lovely woman', while in the more traditional branches of the Craft she is a darker deity ruling fate, death and the underworld as well as sexuality. This alternative archetypal image of the witch goddess has largely been ignored by revivalist Wicca. It will continue to do so while Gardner's confused and mythologically incorrect Legend of the Descent of the Goddess remains the 'central idea' of the modern Craft.

References and further reading:

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The Witches' Way J & S Farrar (Robert Hale 1984)
Crafting the Art of Magic: Book I
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Wicca vs. PAGANISM?

By: David Piper

Firstly, Paganism is a collective term for many different faiths and Wicca is one specific Pagan faith; however, specifics of Wicca IMHO:

Duo-theistic monism *or* duo-theistic monotheism (the One transcending the Two while the Two still have independent self-existence)

The Lady is the Mother of all Life and Giver of Rebirth: Her Womb is also the Tomb - "that which enters the Cauldron living, dies but that which is placed in it dead, comes forth living"

The Lord is the Father of all life, Son and Lover of the Goddess: He is born of Her, returns His Seed unto Her, returns to Her in death, and is reborn of Her

All initiated members are of the Priesthood: as Priest(ess) unto the self, if not to a group

The essential equality of all members, together with the respect for those of more experience and learning: Elders, HP, and HPS

Wiccans practice a somewhat "formal" liturgy - if only in terms of a regular "opening" and "closing" ritual, within which freedom and spontaneity can be expressed as the Spirit moves them

A common resemblance of working methods and practice, within a broad but nevertheless limited range of acceptable variation

The concept of "Drawing Down" - that the Deities can and do manifest Themselves "unto visible appearance" to Their worshippers

A reverence for sexuality as both natural and good, and as sacrament of the creative Union of the Lady and the Lord

The Great Rite - as the "Sacred Marriage," in which Goddess and God, human and Divine, are brought to Unity, or Unity perceived

Respect for the "Gifts of the Goddess" (to borrow a Farrarian term), as the true means by which humans can come to directly know, and experience, the Divine - reason and logic fail; emotions and intuition and the "psychic" are the channels of contact, and experiential "Knowledge"

The concept of "Naked in Her Sight" as expressive of freedom, and of obedience to Her, and of equality with Brothers and Sisters; whether by literal, "skyclad" ritual nudity, or by symbolic, "Naught is hidden from Your Sight" ritual robes

Now, some of the ideas mentioned beg for more definition and further discussion, but there's my offering for now...

B*B
David
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The Raven Kindred Ritual Book

By Lewis Stead and The Raven Kindreds,
Northern & Southern Hearths

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Introduction

Less than a thousand years ago the elders of Iceland made a fateful decision. Under political pressure from Christian Europe and faced with the need for trade, the Althing or national assembly declared Iceland to be an officially Christian country. Within a few centuries the last remnants of Nordic Paganism, which once stretched through all of Northern Europe were thought dead. However, Iceland was a tolerant country and the myths, stories, and legends of Pagan times were left unburnt to kindle the fires of belief in later generations. In 1972 Iceland once again recognized Nordic Paganism as a legitimate and legal religion.

Iceland and Sweden were the last two bastions of the Pagan religion originally practiced by the people of the various Germanic tribes. Today Nordic Paganism also known as Odinism, Heathenism, Northern Tradition, or Asatru (an Old-Norse term meaning .loyalty to the Gods.) is practiced in virtually all the countries where it originally flourished as well as America and Australia. It is one of a body of religions calling themselves Neo-Paganism which include Druidism, the revival of ancient Celtic Paganism, and Wicca or

Witchcraft. However Asatru remains largely unknown even within the community of Neo-Pagan believers.

This book is intended as a basic manual to the beliefs and practices of the Raven Kindred of Asatru. We do not pretend to be experts and won.t act as if we were. Rather we are simply believers in the Old Gods seeking to share our practice and research with others who are true to the Aesir. Our aim is to present a simple guide which will allow easy understanding of the principles behind Asatru and to give hints for further study and exploration.

While we attempt to be historically accurate to our religion's roots, it's important to note that there are many things that we simply don.t know or which aren.t written in stone. While we occasionally need to flesh out our systems where we don.t have direct evidence of our ancestors ways, we are not likely to simply make up things. It is very important to us to stay as true to the ways of the old Pagans as is possible. In those places where the various myths, legends, and folklore are not clear we have tried to indicate this. We do not present our way as the .true. Asatru, but we do feel that all Asatru should be solidly connected to its roots in ancient Norse practice. Where we do not know the certain answer to a question, there is room for exploration, but not for simply making something up out of whole cloth. While inspiration from the Gods is an important part of our movement, this is not make believe and any additions to the historical system should be made with respect to our ancient roots.

The most important thing for modern people to remember about Asatru is that it is a religion. It is not a system of magick or spirituality or .New Age Practice. which can be grafted onto something else or onto which other .systems. can be grafted wholesale. Asatru is a word derived from .As. a God of the Aesir family and .tru. meaning troth. To be Asatru is to be bound by loyalty and troth to the Old Gods of the North. While we may believe in the deities of other religions and peoples, and even respect them, these are not our Gods. While we may take part in rituals dedicated to other Gods at ecumenical Pagan festivals or gatherings which encompass many other religions, we must not forget that Asatru is our religion and our primary concern. One simply does not collect membership in Asatru (or any other religion) as if one were collecting stamps. Our Gods are real and worthy of our respect.

Today many people .practice. a number of different religions feeling that this is the best way to avoid intolerance, we have a completely different view of the world. Asatru is not a universal religion. We do not see ourselves as a path for everyone. We are true polytheists and see the world as encompassing many religions which worship many Gods. While we do not deny the beliefs of others, we also do not confuse them with our own. The idea that .it is all one. is anathema to the true Heathen. To claim that Odin is the same God as Zeus is madness. Would one claim that green and red are the same merely because they are both colors? If one disagrees with this perspective or finds it limiting so be it. Our belief is also that Asatru is not a path for everyone and it is better to find ones own way rather than bend the religions of others to fit ourselves.

In accordance with this non-universalist conception, as much as we have been able to, we have not adopted the practices of other Pagan religions or magickal systems. Those familiar with Wicca will note that most modern Neo-Pagan systems are derived from it. This is not the case with Asatru. Our religion began with reconstruction based on written sources dating from the Pagan period. This has been followed by 20 years of innovation and practice within the Heathen community. While we make no pretensions that this has resulted in a system that is identical with that of our spiritual ancestors, it is at least a system that is our own.

In saying this I would reiterate that we do not put down any religion for it's beliefs. We merely ask for the integrity of our own. We are not rejecting other systems because they are wrong or because we think ill of them, we are rather choosing Asatru because of our love and devotion to it.

The Rituals of Asatru

The Blot

The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this. Rituals which are deemed sacrifices, such as the blot, have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or trivialize them. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won.t erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Rig, who went to various farmsteads and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with .ond. or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an important part of most ancient cultures and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from

the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into oneself. This is the essence of the rune Gebo. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the Hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to, and then Mother Earth, as in the Sigrdrifa Prayer .Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men.. (Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion. For example, a father tending his sick child might pour a blot to Eir the Goddess of healing. Obviously he doesn.t have time to waste on the .trappings. of ritual. The intent is to make an offering to the Goddess as quickly as possible. At some times a full celebration might not be made of a holiday because of a persons hectic schedule, but at the least a blot should be made to mark the occasion. However, in most cases a blot will at least be accompanied by a statement of

intent at the beginning and some sort of conclusion at the end. It might also be interspersed with or done at the conclusion of ritual theater or magic.

The Sumbel

One of the most common celebrations noted in tales of our ancestors is the Sumbel or ritual drinking celebration. This was a more mundane and social sort of ritual than the blot, but of no less importance. When Beowulf came to Hrothgar, the first thing they did was to drink at a ritual sumbel. This was a way of establishing Beowulf's identity and what his intent was, and doing so in a sacred and traditional manner. At the sumbel toasts are drunk to the Gods, as well as to a persons ancestors or personal heroes. Rather than a toast, a person might also offer a brag or some story, song, or poem that has significance. The importance is that at the end of the toast, story, or whatever, the person offering it drinks from the horn, and in doing so .drinks in. what he spoke.

The sumbel is also an important time for the folk to get to know each other in a more intimate way than most people are willing to share. Modern society is at two extremes. At one end are the emotionless beings who have been robbed of their soul by modern industrial secular culture. On the other side are those pathetic .sensitive New-Age guys. who spend their lives consciously attempting to stir their emotions and who force an unnatural level of intimacy between themselves and others. There are some levels of emotional intimacy which are not meant to be openly shared with strangers. Doing so reduces their meaning to the mundane. At sumbel, barriers can be lowered in a place which is sacred to the Gods and the Folk. Thoughts can be shared among companions and friends without embarrassment or forced intimacy.

One format for the sumbel with a history in tradition is to drink three rounds. The first is dedicated to the Gods, the second to great heroes of the folk such as historical figures or heroes from the sagas, and the third to personal ancestors, heroes, or friends which have passed from this world.

Another theme for a sumbel is past, present, and future. This type of sumbel is more of a magical ritual than one of celebration. The idea is to make toasts which bring up some aspect of your past, and present situation, and a third toast or brag which represents your wishes for the future. One might make a toast to the first Asatru ritual one attended as the past, a second to the companions and kindred then gathered, and for his third toast might state that

he intends to be initiated as a Gothi in the coming year. The purpose would be to link the coming event of his initiation with the two already accomplished events of pledging Asatru and finding a kindred . two other important rites of passage. In this case initiation as a Gothi then becomes something which is linked to a chain of events that have already occurred, rather than an isolated action which might occur. Thus magically, this moves the person towards his initiation.

A third and ever popular type of sumbel is a free-for-all where stories are told, toasts are made, and bragging is done until all the gathered Odinists are under the table. Perhaps this is not quite so esoteric or purposeful as the previous ideas, but it's certainly in keeping with the examples of our Gods and ancestors! Joy is better than guilt!

These are only ideas. The sumbel is a very open ended type of thing and the framework is very simple to adapt.

One thing important to note about any Asatru ritual is that ours is a holistic religion. We do not limit our Gods or spirituality to a certain time and place. While the sacrament of the blot is usually poured as part of a ceremony, the feast afterwards, singing of sacred songs, reciting of poetry, Morris Dancing, etc are all part of our religion. A truly traditional celebration might begin with a rather informal greeting of the dawn, involve May Dancing and .mystery plays,. then move on to a more structured Blot, and finally to a feast capped by a sumbel. On the other side of things, there's no reason why at a family feast one might not simply pour a bottle of beer or mead as an offering without the other trappings of a blot.

Profession

Profession is one of the most important ceremonies in Asatru. To Profess one's belief in and kinship to the Gods should be an important turning point in ones life and the beginning of a new understanding of the self. Profession is, however, a very simple and rather short ceremony. In our kindred we usually profess people after beginning the ritual, but before we offer the formal blot.

Profession is not an occult or initiatory ceremony. It is nothing less than it's name: one professes (declares, affirms) his wish to become one of the Asafolk. This oath is usually taken by the Kindred-Gothi on the oath ring or some other Holy object as follows:

The Gothi stands in front of the altar and says .Will [insert name here] please come forward.. After he or she does so .Are you here of your own free will? Is it your intention to solemnly swear allegiance and kinship to the Gods of Asgard, the Aesir and Vanir?. If the answer to both these questions is in the affirmative the Gothi takes up the oath ring and holds it out to the person professing and says .Repeat after me. I swear to ever uphold the Raven Banner of Asgard, to follow the way of the North, to always act with honor and bravery, and to be ever true to the Aesir and Vanir and to Asatru. By the Gods I so swear. By my honor I so swear. On this Holy Ring I do swear. Hail the Gods.. The kindred then replies .Hail the Gods!. and the Gothi finishes .Then be welcome to the service of Asgard and the Folk of the Asatru..

There may be other celebrations connected to a Profession, just as other religions hold Bar Mitzvah or Confirmation parties. When someone joins our kindred, we hold a Sumbel of nine rounds, each dedicated to one of the values of Asatru (see below) and toast those values to the new kinsman.

The Holidays

The ancient Norse knew four major holidays the Spring and Autumn Equinoxes which we call Summer and Winter Finding, and the two solstices which we call Midsummer and Yule. However, there were many other minor festivals and modern Asatru have added even more. A calendar of our kindred's rituals is provided in an appendix and I also encourage anyone to find as many as one is willing to meet for. We meet monthly, but some groups meet 8 times a year and also celebrate the cross-quarter days of May Day/Walpurgis, Halloween/Samhain, February eve or The Charming of the Plow, and Lammastide or Freyfaxi,

Most of our rituals also honor only one or a few Gods or Goddesses at any one time. However, there is no reason why the entire pantheon should not be offered prayers and thanks at any occasion. This would be particularly appropriate at the major holidays. Unlike most other groups in the Neo-Pagan movement, we do not necessarily honor Gods in male/female pairs. The boy/girl notion is one taken from the Pagan fertility religion of Wicca and isn.t necessarily appropriate to our Gods, who often represent things other than fertility. So while a Spring ritual held in honor of Freya and Frey as fertility deities might wish to honor them together, there is no reason to include Frigg in a ritual dedicated to Odin as the God of War.

Yule

Yule is the most important holiday of the year. Everyone is familiar with the shortness of the deep winter days, but in the Scandinavian countries this is of even greater importance. At the Yuletide there is almost no sunlight at all, and the climate would have people bound in their homes waiting for the return of Spring.

Yule is a long festival, traditionally held to be 12 days or more. After Yule the days began to get longer and the festival represented the breaking of the heart of winter and the beginning of the new year. Yule was the holiday of either Thor or Frey, although there is no reason not to honor both Gods in modern practice. Frey is the God of fertility and farming and was honored at Yule in the hopes that his time would soon return. Thor was the sworn enemy of the Frost Giants and Jotunn who ruled the winter months, and as such was honored as the God who's actions fought off these creatures and brought back the spring. Sunna, the Goddess of the Sun, should also be honored at Yule, although she is held at more important during the summer months when she is at her strongest.

The most important symbols of Yule are still with us today. Most of the supposedly secular customs of Christmas are actually Pagan in origin. Evergreen trees and holly which remained green throughout the long nights and cold were a promise that spring would once again return to the land. These symbols may also have been a connection to the nature spirits who have sway over the return of the warm days. The modern conception of Santa Claus as an elf, for whom offerings of milk and cookies are left, is probably a modern continuation of leaving offerings for the Alvar and other nature spirits. The idea of children staying up all night in the hopes of catching a glimpse of Santa Claus may be a remnant of people staying awake to mark the long night and remind the sun to return. (In the latter case it's considered an adequate substitution to leave a candle going all night to light the way for the returning sun.)

Yule is a weeks long festival, not just a single holiday. The Yule season begins on the solstice, which is the Mother Night of Yule, and ends with Twelfth Night on January sixth. As a point of interest, January seventh is St. Distaff's day, which Nigel Pennic has suggested may have been a day sacred to Frigg, whose symbol is the distaff.

While one might expect a rather dour theme to a holiday held in the darkness and cold, Yule is a time of feasting and gladness.

In various places different Gods were held to be the most important at Yule. Thor was honored because it is he who fights and kills the Jotunn, who surely are the ones responsible for the loss of warmth in the world. Yule was when Thor broke the back of winter and allowed the warmth to slowly return to the world. Frey was also honored because it was he who married Gerd and warmed her heart, returning fertility to the world.

There are simply so many different Yule customs, both ancient and modern, that one has almost limitless possibilities even when staying within Scandinavian and Germanic customs. In modern practice one might honor Sunna on the Mother Night, then hold a blot a few days later to Thor, a feast for New Years day which is shared with the house and land spirits, and then finish on Twelfth Night with a ritual to Frey, whose time is then officially beginning.

Summer Finding

Summer Finding is also known to many groups as Ostara, the holiday sacred to the Goddess for whom the modern Easter is named. She is a fertility Goddess and her symbols are the hare and the egg. She was an important Goddess of spring to the ancient Saxons, but we know little else of her other than this. Some have suggested that Ostara is merely an alternate name for Frigg or Freya, but neither of these Goddesses seem to have quite the same fertility function as Ostara does. Frigg seems too high class to be associated with such an earthy festival and Freya's form of fertility is more based on eroticism than reproduction.

The obvious folk tradition at this time of year involves eggs. These were colored as they are today, but then they were buried, or more appropriately, planted in the earth. Some have suggested that the act was purely magical, the fertility of the eggs would then be transferred from the animal realm to the plant realm and would increase the prosperity of the harvest. It's also possible that they were left as an offering to the Alvar and the spirits of the plants.

In any case a blot should be prepared to the Goddess of Spring, however one wishes to honor her, and also to the spirits of the land.

Midsummer Day

The summer solstice was second only to Yule in importance to the ancient Northmen. Some groups mark this day as sacred to Balder, but we disagree with this. While Balder can be seen as a dying and resurrected Sun God, in the mythology we are most familiar with, he does not return to life until Ragnarok and it seems like bad karma. to symbolically kill the sun when you know he doesn.t come back until the end of the world. Instead, we mark this day as sacred to the Goddess Sunna, who is literally the sun.

One idea for midsummer is to remain awake all night and mark the shortest night of the year, then at sunrise to perform a .Greeting of Sunna. and a blot to her.

Another midsummer custom is the rolling of a flaming wagon wheel down a hill to mark the turning of the wheel of the year. If fire would otherwise be a hazard, one could parade a wheel covered with candles for similar effect. It is also a time for general merriment and in the Scandinavian countries many of what we know as the traditional May Day rituals such as May Poles and Morris Dances were instead celebrated at Midsummer.

Winter Finding

I have not come across a great deal of traditional lore about the Autumn Equinox which we know as Winter Finding. It seems to have been

overshadowed to some extent by the Winter Nights which we celebrate at the equinox rather than at the more traditional time of mid-November.

If one wishes not to do this, the Winter Finding would be a festival of harvest. One should hold a Blot to whichever Gods of fertility seem most appropriate and then hold a large feast, concentrating on vegetables that are currently in season.

Winter Nights

The Winter Nights are the traditional festival honoring the Disir or family spirits. It is a time to remember your family, the dead, and your ancestors. (For more information on the Disir see the chapter 'Elves and other Spirits'.)

A Freyablot may be performed at this time as Freya is known as the Vanadis (i.e. the Dis of the Vanir) or the Great Dis, and she seems to be the Goddess of the Disir themselves. This is probably connected to Freya.s position as recipient of half the battle-slain. One might also simply want to honor the Disir as a whole, or attempt to summon and pour offering to your own family's Dis. A sumbel which toasts ones ancestors and passed on friends would also be in order. If a feast is held, it should be quiet and respectful of the character of the season. Another idea is a silent 'mum feast', a custom which is found the world over.

The various Halloween customs such as dressing in costume or celebrating this time as a time where the worlds of the living and the dead connect are more Celtic in origin than Nordic and probably should not be part of an Asatru celebration.

The Gods of Asgard

The Old Norse reckoned that there were three races of Gods: the Aesir, the Vanir, and the Jotunn. The Aesir are those beings most often referred to in the ancient literature simply as .the Gods.. They are the Gods of society, representing things such as Kingship, Craft, etc. The Vanir are more closely connected to the earth and represent the fecundity of the land and the natural forces which help mankind. Once there was a great war between the Aesir and the Vanir, but this was eventually settled and Frey, Freya, and Njord came to live with the Aesir to seal the peace. The Jotunn are a third race of Gods

and at constant war with the Aesir, but there is and never will be peace in this battle. The Jotunn are never called Gods, but rather referred to as giants. They represent the natural forces of chaos and destruction as the Aesir represent forces of order and society. Just as fire and ice mix to form the world, this creative interaction of chaos and order maintains the balance of the world. In the end the two sides will meet in the great battle of Ragnarok and the world will be destroyed, only to be reborn.

The Norse Gods were not held to be all powerful or immortal. Their youth was maintained very precariously by the magickal apples of the Goddess Idunna. More importantly at the end of the world a good number of the Gods will die in battle. The Northern view of the world was a practical one with little assurance for the future and little perfection and the Gods are no exception.

The Gods in the Temple: Odin, Thor, and Frey

The three most important Gods were held to be Odin, Thor, and Frey. These were the deities whose statutes stood at the altar of the temple at Upsalla. They are considered the most important because of what they represent. Mythologer Georges Dumezil has linked these three deities with the three classes of Indo-European culture: the Kings, the Warriors, and the Farmers. Although the fit is not an exact one, it is probably true that these three deities most concretely symbolized the various aspects of life and culture and most people would have found a God who represented their life-experience in one of these three deities.

Odin is the All-father, remembered today best as a God of war and of the berserk rage of the Vikings. However, he has other aspects which are just as strong or stronger. In the Eddas, he is the King of the Gods, but this is a position which most of the Germanic peoples attributed to Tyr. It's likely that Odin only became King during the Viking Age. Being the All-father, his original position of leadership was probably familial rather than legislative. Most importantly he is a God of transcendent wisdom and in relation to that a God of magick. He is the God of the Runes, the magical alphabet which holds the mysteries of the universe within it. In most of the non-Viking countries, Odin's warrior aspect was played down. In England, where he is known as Woden, he is a gray

cloaked wanderer (the inspiration for Tolkien's Gandalf) who travels the country, usually alone, surveying his land. Here again we see him in the position of a father figure, a warder of the land but not necessarily a King. Odin is also a God of the dead. Half of the slain in battles go to him to prepare for the Ragnarok. (The remaining half go to Freya.) He also has associations with the dead as a practitioner of Seidhr, a form of shamanic magick which he learned from Freya and used on various occasions to travel to Hel and seek the knowledge of those who have passed from this world. It's difficult to classify Odin simply because he was such a popular God during the last stages of Norse Paganism and thus absorbed many traits of other Gods.

Thor is probably the best known of the Norse Gods. He is a simple God, the patron of farmers and other folk who are .wise, but not too wise. as the Eddas advise us to be. Thor is best known for wandering the world in search of adventure; usually found in the form of giants or other monsters to kill. He possesses tremendous strength and the hammer Mjollnir, which was made for him by the Dwarfs. Mjollnir is considered to be the Gods greatest treasure because it is sure protection from the forces of chaos. Using Mjollnir, Thor is a warrior figure, but he is less a professional warrior than a common man called upon to defend his land. He loves battle not for itself as do the berserkers of Odin, nor does he have a strong code of honor such as that of Tyr.in fact he chronically breaks with honor and kills giants whether they have the protection of .hospitality. or not. Thor is associated with thunder, and is also the God of rain and storms, but it's important to note that he is not the God of destructive storms. Thor is nature as a benefit to man. The Jotunn are held to be the source of the destruction found in nature. Thor was the God of .everyman.. He was simple in purpose, strong, and free. He was most beloved of the freemen farmers who populated the Germanic lands.

Frey is a God of peace and fertility. If Thor is the God of the farmer, then Frey is the God of the crops themselves. His symbol is the Priapus and his blessings were sought at planting and other important agricultural festivals. The word 'Frey' means .Lord. and it's unsure if this is the Gods name or his title. He is also known as Ing. We do not known a great deal more about Frey as few myths have survived which give us any insight into his character. As

much as he is a God of fertility, he is also a God of peace and Ing was said to have brought a Golden Age of peace and prosperity to old Denmark. Horses are held to be sacred to Frey, probably because of fertility connections.

Goddesses

In general we know much less about how our ancestors worshipped the Goddesses than the Gods. Later Norse culture was very bound up with the Vikings and it is likely that the Goddesses were deemphasized at this point. More importantly, virtually all the mythology we have today was recorded during the Christian period and Christian culture had little respect for women, least of all independent and strong women like those of Nordic society.

Freya is the most important of the Goddesses or at least that Goddess about which we known the most. She was the sister of Frey and along with him was sent to live with the Aesir in order to seal a peace agreement. Freya is a Goddess with two distinct sides to her. First, she is the Goddess of love and beauty and second a Goddess of war who shares the battle-slain with Odin. Unlike our modern culture, the ancients saw no contradiction in this. She was also a sorceress who practiced the shamanic magick known as Seidhr, which she taught to Odin. Freya is the Goddess most often invoked by independent women. While she is a Goddess of beauty, she is not dependent on men as is the stereotype of so many love Goddesses, but is strong and fiercely independent. She is also known as the Great Dis and probably has connections to the family spirits known as the Disir. In many ways she is like Odin in that she is a Goddess of many functions which are not always obviously related. In modern Asatru, many groups have replaced Frey with Freya to stand with Odin and Thor on the altar.

Frigg is a most misunderstood Goddess. She is the wife of Odin and many people are too willing to let her be known simply as that. However, the old Norse had a much different idea of the place of women and of marriage in general. While marriages for love

were certainly known, marriage was also a business and social arrangement and there were important duties for a wife. These were symbolized by a set of keys which hung at the belt of all .goodwives.. This symbolized that the home was under the control of the woman of the house, who was equal to her husband. Today we think these duties as very minor, but a thousand years ago they were far from trivial. Up until this century most of Europe lived in extended families. A house, especially a hall of a warrior, was not merely a small building with a nuclear family, but an entire settlement with outbuildings, servants, slaves, and an entire clan. The wife of the house was in charge of stores and trading with other clans. It was she that saw to the upkeep of the farm, the balancing of the books, and even to the farming itself if her husband was away trading or making war. It was as much a job of managing a business as it was being a .wife.. For these reasons Frigg is still very important and can easily be invoked beyond the home. She would, for example, be a natural patron for someone who owned a business. Frigg also shares a lot of characteristics with her husband. She is the only other God who is allowed to sit in Odin's seat from which can be seen all that goes on in the nine worlds. It is said that she knows the future, but remains silent, which is entirely in keeping with the way women of the time exercised their power: namely indirectly. While in a better world this might not be necessary, it is still an important tool for women who must exist in a world where men are sometimes threatened by them. While Freya is a Goddess who acts independent of .traditional. roles, Frigg is a Goddess who works within those roles, but still maintains her power and independence.

Other Gods

There are of course many other Gods and Goddesses. Some of these have important places in the myths, while some others are mentioned only once along with their function. The most perplexing God of Asgard is Loki. He was probably originally a fire God, but he is best known as the troublemaker of Asgard. In various minor scrapes Loki arranges to get the Gods into trouble, usually by giving away their treasures and then arranging to return them. This is very much in the traditional role of a trickster, who keeps things interesting by causing trouble. However, it's sometimes difficult to see Loki merely as a trickster because his actions are sometimes simply too evil to be ignored. Balder was the most beautiful and beloved of the Gods and a pledge was extracted from all the things in the world that they would not harm him. The sole exception to this was the mistletoe which was deemed too tiny to be a threat. Amused by his invulnerability, the Gods took turns throwing objects at Balder, which of course had no effect on him. Loki took the blind God Hod and put a spring of mistletoe in his hands and guided him to throw it. The dart pierced Balder's breast and he died. Later a deal was arranged wherein Balder would be allowed to return to life if all the creatures of the world would weep for him. Only one refused, an ogress who said she cared not a whit for Balder when he was alive and thought him just as well off dead. The ogress is believed to have been Loki in disguise. For these actions Loki was chained beneath the earth and it was arranged that venom would drip upon him in punishment that would last until the end of the world. With the death of Balder, Loki goes beyond the level of trickster and becomes a truly evil figure. It is known that when Ragnarok comes, Loki will lead the legions of chaos against the Aesir and bring about the end of the world.

Indeed Loki's actions certainly do seem harsh, but they are entirely in keeping with the Norse way of looking at things. One of the functions of a trickster God is to keep things going. The trickster causes trouble so that people may evolve, for nothing brings about ingenuity like need. The Norse did not believe anything was eternal. The Gods were mortal and only maintained their youth through the magick of Idunna's apples. In the end they would die in the battle of Ragnarok which would destroy the world. Balder's invulnerability was not natural. As the Edda says .Cattle die, and men die, and you too shall

die.... It was deemed much more wise and valiant by the Norse to live up to one's fate than to try to avoid it. Likewise to return from the dead would be equally wrong. It's against nature for something to be impervious to harm or for the dead to return to life. Loki was merely acting as the agent of nature to return things to their normal and correct course. It was not an act of evil, but an intervention to stop an evil against the natural order. Likewise Ragnarok must come. It is in the nature of the world to be destroyed and then be reborn. Loki is merely acting as an agent of fate: exactly the function which a trickster is supposed to perform.

On the other hand, as far as we know Loki was not worshipped, at least not in the same way as the other Gods were. Recognition of his action and his place in the universe is essential, but Gods of this type are seldom welcome. It is .fashionable. today to laugh at trickster Gods and see them as a sort of jester figure, but we must not forget that their nature is much darker than this even when it does serve a purpose. Change is important, but nothing changes the world faster and more thoroughly than war.

Tyr

While seldom reckoned today among the most popular of the Gods, Tyr is extremely important. He is the God of battle, of justice, and (secondary to Odin) of Kingship. The most important myth concerning Tyr shows both his bravery and honor. He gave his hand as surety to the Fenris Wolf that no trickery was involved in the Gods binding of him. When the fetter in fact did bind the wolf, Tyr lost his hand. The honor and reliance on ones word is often overlooked in this myth in favor of an interpretation of self sacrifice. However, throughout the myths various deals are made and the Aesir easily get out of them. It's likely that Tyr could have escaped his fate as well, but one's word is one's word and thus Tyr lost his hand. Tyr was held to be the God of the Thing or assembly. While the ancient Norse were not truly democratic and in fact held slaves, within the noble class all were reckoned to be roughly equal. The Thing was a place where the landholders would meet for trade and to iron out disputes among them, in the hope of avoiding feuds. Tyr was originally the chieftain of the Aesir and the God of Kingship, but he has been gradually supplanted by Odin, especially during the Viking Age. It is likely this was

because of Tyros strong sense of honor and justice. For raiding and pillaging, Odin, the God of the berserker rage, was a much better patron than Tyr, the God of honorable battle. This is an important thing to note about Northern religion: it is extremely adaptable. There are not hard and fast rules about who is what and while the nature of the Gods cannot be changed they are more than happy to have the aspects most important to their worshippers emphasized. Just as a person uses different skills and .becomes a different person. when they move or change jobs, so the Gods too have adapted to new climates and needs.

Baldr

While we only know the myth of Balder's death, it is clear that he was a God of some importance. Unfortunately, modern writers, coming from a Christian background, have tried to turn Balder into a Christ figure. Balder was a God of beauty and goodness, but his name also translates as .warrior.. It is a mistake to turn him into a .Norse Jesus.. The mere fact that he died and will return after Ragnarok is not enough for this equation. Another interpretation of Balder is that of the dying and resurrected God of the Sun. This also seems a mistake, as Balder does not return from the land of death. It makes a poor symbol to honor Balder on solar holidays, lest the sun not return! The remaining major interpretation of Balder is as a God of mystic initiation. While this fits to some extent, we unfortunately no longer know. The equation with Christ has wiped out a great deal of lore about Balder and we are left to rediscover his place in our modern practice.

Minor Gods

Of the other important Gods, Heimdall is the guardian of Asgard. He, as Rig, is also one of the Gods who fathered mankind. Njord is the God of sailing and sailors. Unless one travels on the sea, he is probably of little importance to you, but if one does sail, he is your natural patron. If Njord is the God of sailing and of man's use of the sea, then Aegir is the God of the sea itself. He is married to Ran who takes drowned sailors to her home after their death. Aegir is considered to be the greatest of brewers, and our kindred honors him in a special holiday due to the importance of mead in our modern religion.

Bragi is a much overlooked God who is the patron of taletellers and bards. Other Gods more or less overlooked in the myths include Forseti, who renders the best judgments, Ull, a God of hunting who is the male counter to Skadi, Vithar, the son of Thor who is as strong as his father, Vali, Odin's son who will avenge his fathers death at Ragnarok, and Hod, the blind God who was led to slay Balder.

While we might say that certain Gods are more important than others, this is in many ways not accurate. We would be better served to say that some are more popular. The Norse concept of the relationship between men and Gods was one of friendship. A man would honor all the Gods as worthy and existent, but would usually find one as his special patron. It is not surprising, considering this, that Thor is the most popular of Gods. If the average person was searching for a God very much like himself, Thor would be the obvious choice. Likewise, a God such as Njord would have been extremely important to sailors and fishermen, but would have been almost completely unimportant as a patron to inlanders. The less well known Gods are just as powerful as their more well known contemporaries, they merely have power over a less well known aspect of life.

There are also many Goddesses other than Frigg and Freya, but we know very little of them. Eir was said to be the greatest of healers, and is for this reason very important. There is no healer God as the ancients held that medicine was a craft for women and not for men, but modern male healers should certainly invoke her. While Skadi has a very small part in the myths, many modern Asafolk find her a compelling figure. She is the snow-shoe Goddess, who travels in the isolated mountains hunting with her bow. She is married to Njord, but they are separated as Njord can.t abide the mountains, and Skadi can.t sleep in Njord's hall where she is kept awake by the pounding of the sea. She is an excellent role model for women who work alone and who are independently minded. Oaths are sworn to the Goddess Var, but little else is known of her. Lofn might some day be of importance to you, she is known to bring together lovers who are kept apart by circumstance.

I have merely touched upon the Gods here. It is important for everyone who would practice the religion of the North to get to know the myths and the Gods. An appendix is included which outlines various sources for more information.

Elves & Other Spirits

The world of ancient Paganism was hardly limited to the worship of the Gods. There are various other beings who were honored, and .Elf worship. was often the hardest part of Paganism for Christians to destroy. It was easy enough to substitute one God for another, but it

was quite another to tell the common people that the elves which brought fertility to the land were not real!

In the various folktales and sagas we find very little which would lead us to a concrete system of what spirit was responsible for exactly what. We are sure of the place of the Valkyries, who were responsible for bringing the slain to Valhalla, and also for choosing who in battle would die. They seem, judging by their actions, to be supernatural beings of some type. However, Valkyries appear in various places as very human figures and their exact nature is difficult to determine. Sigrdrifa was a Valkyrie who was cursed by Odin because she refused to bring victory in battle to those whom he had chosen. Her punishment was to be married to a mortal, and the implication is clear that this would end her days as a Valkyrie. It's equally clear that she has great knowledge of the runes as she tutors Sigurd after he awakens her. In most respects she seems to be a normal human woman, although a very wise and independent one with great powers. Elsewhere, Voland and his brothers are said to have found three Valkyries sunning themselves without their swan-coats. When the brothers steal their feather-coats and hide them, the Valkyries again appear as otherwise normal women. This does not seem entirely in keeping with a supernatural origin, and it's possible that some kind of magickal order of Priestesses has become confused over time with the supernatural beings we know as Valkyries. The swan-coat seems very similar in description to Freya.s falcon-coat and the entire issue may be something related to the practice of seidhr. As far as we know, the Valkyrie were not worshipped as such, but were considered more the messengers of Odin. They also serve the mead at Valhalla, and because of

this whoever pours the mead into the Horn at Blot or Sumbel is today known as .the Valkyrie..

The other spirits whose place seems fairly clear are the Disir. These are spirits who are intimately linked with a family. There is also some indication that they are linked with the land, but this would be in keeping with the old ways. We forget sometimes that many landowners in Europe have been living in the same place since before this continent was discovered. The land becomes an intimate part of the family and its identity, so it is natural that family spirits would also oversee the family land. Disir inevitably are seen as women who appear at times of great trouble or change. They are somehow linked to the family bloodline, and seem most closely linked to the clan-chief. There is one scene in one saga where a spirit, apparently a Dis, is passed on from one person to another who are not blood relations. However, these two friends are closer than brothers, so while the link is apparently not genetic, it is definitely familial. We know the family Disir were honored with blots at the Winter Nights and that they have great power to aid their family. As far as their origin, it's possible that they are ancestral in origin. They may be ancestors whose power was so great that they were able to continue to see to their clan. Or it's possible that the Disir are the collective spirit of the family ancestors. Freya is called the great Dis and there may be some linkage here to her position as a seidhr woman. We know from the sagas that Seidhr was involved with talking to various spirits (including the dead) and its possible that this is the source of Freya.s name. It is also possible that she performed much the same function as a Dis to her tribe the Vanir.

Closely linked to the idea of the Disir is the Fylgia. These spirits are attached to an individual person in much the same way that the Disir are associated with a family. Fylgia usually appear either as animals or as beautiful women. They correspond to the .fetch,. .totem,. or .power-animal. in other cultures. Most of the time the Fylgia remains hidden and absent, it is only with truly great or powerful persons that the Fylgia becomes known. They may have something to do with Seidhr as well, because many sagas offer evidence of spirit travel in the shape of animals. This corresponds exactly to notions of shamanism found in other cultures.

The remaining spirits include Alvar or elves, Dokkalvar or dark elves or Dwarfs, kobolds, and landvaettir. While some have defined one being as doing one thing and another serving a different function, I'm not inclined to draw very sharp distinctions between these various creatures. They all seem

.elfish. in origin, and there seems to me to be no pattern of associating one name with a specific function. We know that various landvaettir or land spirits were honored with blots. We also know that Frey is the lord of Alfheimr, one of the nine worlds where the Alvar are said to live.

Of all the remaining spirits, the dwarfs are the most consistent in description. We know that the dwarfs are cunning and misanthropic in character and incredible smiths, capable of creating magickal objects so valuable they are considered the greatest treasures of Asgard. Thorns hammer Mjollnir, Freya.s necklace Brisingamen, and Sifts golden hair are all creations of the dwarfs. They live beneath the earth and have little to do with mankind or the Gods unless one seeks them out. What place they had in the religion we no longer know. It would seem wise to invoke them as spirits of the forge, but I can think of little other reason to disturb them.

Elves are the most difficult magickal race to pin down. Mythological sources tell us that the Alvar or light elves live in Alfheimr where Frey is their Lord. However, we also have the enduring belief in folklore of the elves as faery-folk: beings associated with the natural world. These two conceptions of elves might still be linked, however, as Alfheimr is known to be a place of incredible natural beauty, and Frey, their leader, is an agricultural deity. To further confuse this issue, Norse folklore has a strong belief in the Landvaettir, or land spirits who may fit into either or both of these categories. I'm inclined to lump them all together as similar beings that we simply don.t know enough about to tell apart. What is important is that Asatru, like all Pagan religions, honors the natural world and the earth very deeply. Whether one calls the spirits of the land as the elves, the faeries, or the landvaettir, or uses all of these terms interchangeably, respect is all important. Asatru is known for being one of the most politically .conservative. of the modern Pagan religions, but you'll find few of us who aren.t staunch environmentalists.

One of the most important spirits to honor is the house-spirit. Folklore is also filled with stories of various spirits variously called faeries, elves, kobolds, brownies, tom-tin, etc who inhabit a house and see to its proper conduct. In the usual form of the tale, they offer to perform some housekeeping functions, but eventually turn on the owners of the house when they are insulted by overpayment. We don.t have any concrete evidence for how our ancestors honored these beings, but this is not surprising because such a thing would not be a public observance and it's unlikely it would be recorded in the sagas or

Eddas. Folklore indicates that such beings should be honored with a simple bowl of milk or perhaps beer, but no more.

In general folklore does not paint the various elves and spirits as particularly benevolent figures. With the exception of house spirits, who as spirits of a manmade object are bound to us on some level, they seem most interested in staying out of the dealings of mankind. There are numerous stories of people who spy upon elf women and force them to become their brides. Inevitably the women are unhappy and eventually escape, leaving their husbands devastated. There are also numerous stories of spirits who haunt the woods and who will drag wayward travelers into rivers to drown or to some other untimely death. When people do have dealings with the elves these beings seem to operate on an entirely different set of expectations than we do. Most of us would be gratified by the gift of a .bonus. from our employer, yet time and time again in folklore this is the easiest way to anger a house spirit. We know that elves were honored with blots, but it's just as possible that these ceremonies were made in propitiation to them rather than in kinship as are our blots made with the Gods. We suggest caution in dealing with beings with a set of values so foreign from our own. They should be approached in the same way one would approach a person from a country whose ways are very different.

In general, we.re also very reticent to make decisions about classifying the various .other peoples.. It would be very easy to draw lines and place certain spirits into little boxes which label their function, but that seems overly mechanical and of little utility. Elves and other 'Wights' are not human, and it might be too much to try to classify them in other than subjective terms. It's probably best to simply make your intent clear, experiment, and use the terms which work for you, remembering only to be true to the sources.

Demi-Gods

There are a whole classification of Gods which are not truly part of the Aesir, Vanir, or even the Jotunn. Wayland the Smith is the best example of this that we can offer. Wayland, called Volund in the Norse version, is the greatest of smiths, but it's clear in the mythology that he was more or less a human man. The myth tells of how he lost his wife and was enslaved by a human King. While his powers allow him to outwit and take vengeance on the king, it's clear throughout that he's not on the level of a Thor or an Odin. What one does about these demi-Gods or local Gods is a good question. I see nothing

wrong with pouring a blot in their honor and dealing with them as you would any other God or Goddess. On the other hand, they are not part of the Aesir and I think it might be disrespectful to honor them with the Aesir or as part of a ceremony dedicated to the Aesir as they seem of a different nature.

Ancestor Worship:

Honoring ones ancestors was one of the most sacred duties of the Norsemen. One of the most important parts of greeting new people was the exchanging of personal lineages at sumbel. The worship of the Disir is closely linked to ancestor worship. However, it is difficult for modern day Pagans to seriously engage in ancestor worship. We are for the most part without a strong connection to our heritage, and even if we feel motivated we would probably need to skip at least a thousand years back to find ancestors who would not have been appalled by our Heathen beliefs. One substitution for ancestor worship in the modern Asatru movement has been the veneration of heroes from the Sagas and legends of our people.

The manner of how we honor ancestors is also somewhat troubling. I reserve the blot ritual to Gods and other powers, and I'm not sure if it's appropriate to pour a blot to an ancestor, no matter how important he was. It's touchy when you are honoring someone that you knew was a mortal. I think the most important part of ancestor worship is remembering, and the sumbel seems the most important part of that.

While we discuss ancestry, I must mention that some modern Asatru groups, in part because of holdovers from 19th century cultural movements, have placed a great deal of emphasis on ancestry in terms of race. Many have held that Asatru was a religion for whites or Northern Europeans only. In my not particularly humble opinion, this is pure idiocy. The basic argument for this is that people of other cultures do not share the same background and values. This is certainly true, but the key word in my opinion is culture, and all Americans by definition share a culture. Also, while I admit I would think it doubtful that people from outside of our own cultural heritage would be attracted greatly to Asatru, if they are it is for a reason and they should be welcomed and not shunned. It proves the worth of our religion and way of life that it is so strong that one would leave his own cultural path behind to take up ours.

As far as culture is concerned, the ancestry of the ancient North is alive and well in modern America. A thousand years ago settlers sailed to Iceland to avoid the growing influence of powerful kings and centralized government. This centralization of power was one of the things which Roman Christianity brought with it. Two hundred years ago we in America rebelled against our king for much the same reasons. Our culture is much more profoundly influenced by the Vikings than most would care to admit. Our law is based on English common law, which in turn has roots in Norman and Saxon law. (Both the Saxons and Normans were descended from Germanic tribes.) Our culture is based on many of the same ideas which the Northmen held dear: the importance of the individual and the belief that individual rights outweighed collective rights. Thus, it is my assertion that we are all descended, at least in part, spiritually from the ancient Norse.

The Jotunn

The Jotunn or giants are the sworn enemies of the Gods. While the Aesir represent order and the Vanir represent the supportive powers of nature, the Jotunn represent chaos and the power of nature to destroy man and act independent of humankind. In the end, it is the Jotunn who will fight the Gods at Ragnarok and bring about the destruction of the world.

In essence despite being called Giants or Ogres, the Jotunn are Gods just as much as the Aesir or Vanir. In many cases they correspond very closely to the Fomoire in Celtic mythology. Most simply put, the Jotunn are the Gods of all those things which man has no control over.

The Vanir are the Gods of the growing crops, the Jotunn are the Gods of the river which floods and washes away those crops or the tornado which destroys your entire farm. This is why they are frightening and this is why we hold them to be evil.

The Jotunn are not worshipped in modern Asatru, but there is some evidence that sacrifices were made to them in olden times. In this case, sacrifices were probably made .to them. rather than shared .with them. as was the case with the Vanir and Aesir. It would be inappropriate to embrace them as friends and brothers in the way we embrace our Gods. One doesn.t embrace the hurricane or the wildfire; it is insanity to do so. However, we must also remember that fact that we see their actions as bad, they are not inherently evil. The storm destroys the crops, but it also brings cleansing and renewal. We humans are

only one species on this planet and in the end we are both expendable and irrelevant to nature. This is the manner in which the Jotunn act, and it is not surprising that we see this as evil.

However, one must also take into account the premonitions of Ragnarok recorded in the Eddas. If the Jotunn are merely amoral, why are they the sworn enemy of the Aesir and why will they bring about the end of the world? It's possible that Jotunn was more of a catch-all term for dangerous Gods rather than a reference to a specific family. (It is the case in many languages that there is one word for people that speak the language, usually translating as .people,. and another term for those persons of other cultures and tribes.) The dangerous forces of nature are .Jotunn. because we cannot control them, but there are other forces, principally those of chaos, that are considered .Jotunn. as well.

There is abundant evidence for this in the Eddas. Various Jotunn are seen to marry into the Aesir without a great deal of trouble from the Gods, but at other times the mere sight of one throws Thor into a rage. The obvious conclusion is that they are more than one specific race of deities. The destructive powers of nature were tolerated to some extent, and often married into the Aesir bringing them more under control. However, other .outlander. Gods were completely destructive to the Aesir (and thus mankind) and the Gods only thought for them was death.

The Religious Structure of Asatru

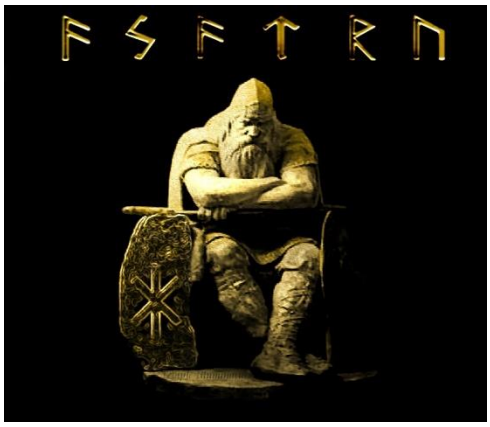

The ancients, for the most part, did not have an organized system of Temples or churches in the way that our society does today. Religion was a very personal affair, mostly between the Gods and their worshippers. If there was a formalized temple or perhaps a grove that was dedicated to the Gods and tended as a temple it was most likely built by a wealthy landowner and dedicated to his or her patron God. Such a person would then, usually, become the Gothi (Priest) or Gythia (Priestess) of the temple. Such temples were generally maintained by the family after the builders death, the title being more or less inherited by whomever was lord over the land.

Today most Asatru groups are similarly unstructured. This has been a problem because there is little in the way of religious education other than in books such as this one and personal research. While this sort of learning is fine, there are always some things left out and I'm sure that mine will be no exception. There are a few groups who are attempting to initiate training programs and present sets of standards for people who would declare themselves to be Gothi or Gythia, but these groups have unfortunately been somewhat inflexible and dogmatic, seeming more interested in creating hierarchies than with service to the Folk or Gods.

Gothi is a honorary title only. It does not mark any administrative power or rank within Asatru. One would probably not call oneself Gothi unless one had some experience of deity and had led many rituals, but as it entails power over no one and it is up to no one to comment on ones qualifications or abilities. Similarly there is no need for someone to be a Gothi or to have access to one in order to practice our faith. While the more experienced might get more things .right. in the ritual, this is purely subjective and if your heart is true to the Gods this is enough.

Most persons who were given the title Gothi in the old days were dedicated to a single God. The title most often formed their last name: Thorolf Thorsgothi for example. This dedication to a God or Goddess was usually part of one's family heritage and was passed down to your children. While there is no compelling reason why one cannot act as Priest to the entire community of Gods and Goddesses, it is most common for one to be dedicated to a single deity. A kindred may have persons who are each dedicated to a different deity, or it may orient itself towards a single deity as did families in the Sagas.

The most basic unit of Asatru religious worship is the hearth or homestead. This is nothing more than it sounds like: a household of Asafolk who worship the old Gods and Goddesses. Several individuals or hearths may group themselves into a .kindred,. which is a term that has many meanings to many different groups. Some Kindreds have many members and function like mainstream churches, others are more family-like and attempt to hold to their privacy. The place of a kindred is more or less analogous to a clan or small tribal group. A kindred is made up of people you are familiar with and with whom you meet in person and in it's best sense it's an organic grouping, however it's not the same sort of bonding that one would find in a single family or even in an extremely close knit group of friends. In a true Pagan

society, the kindred would be found on the level of a farmstead or small village.

The ritual blots are most commonly done on the level of the kindred, or in meetings where more than one kindred comes together. The rituals of a Hearth might be less formalized and more .homey. in atmosphere. The blot ritual is based on a religious observance that was part of the official public aspect of ancient Asatru, and its likely that there were many other private rituals that would not necessarily be appropriate for a kindred to take part in together. For example, a kindred might not honor the individual family Dis or the house-spirits unless all members of the kindred lived together or were tied by blood as well as companionship.

Most persons will want to join or found a kindred in their area, however, before one runs out and begins to solicit people, you should think about what you are doing. The very name of our groupings, .kindred,. implies a great deal more than does membership in a church. Today we are accustomed to religious institutions that are more or less anonymous and sterile. A kindred should not be this way. While we must be open to all, we need not act as if we were a public facility with no more intimacy than a department store. It is best to start small and gather people as they come to you. Once you are established, get involved in the local Pagan community if you are not already. Attend a few events of the local Leif Erikson society or the Sons of Norway. Open one of your blots to the public and take note of people who are attracted to Asatru. A kindred is something which should form organically and cannot be pushed. On the other hand, Asatru is not a secret religion or one open only to .initiates. as many Neo-Pagan faiths are. We must be open to outsiders who are truly interested. I am just cautioning against throwing people into a kindred because they are available or it is the only group around or they are too polite to say no. A roommate of mine related to me a conversation he had with another person at an Asatru gathering. The person remarked that .this is all very nice, but when do you think Joe will get tired of this stuff.. My roommate being a seriously committed Heathen straightened him out. The person in question was just a friend of Joe's who went to Pagan events because of Joe's interest. He assumed that the rest of the group was .humoring Joe. just as he was. The moral of this story is that if people are not interested, there's nothing you can do about it. We.re not the Christians who want anybody and everybody to join our faith, and we should pay just as much attention to dissuading the dabblers and the kooks as we do to attracting those who truly do have the love of the Old Gods in their hearts.

As to what makes one a Gothi, the requirements would vary from group to group. Some might have written criteria, while others might leave it up to the persons heart. Certainly a Gothi is one who has a long term relationship with the Gods and Goddesses. One does not, for example, simply read this book and then proclaim oneself Gothi! (I am writing this book and don.t consider myself to be a Gothi.) A competent Gothi should have studied the Eddas and Sagas and know the history of our religion. He or she should also know a bit about the runes, and the other mysteries of our tradition. One should also note that this is a public office and the Gothi of old had responsibilities as leaders of the community. Most importantly one must be sincerely dedicated. There's no push to move to a .higher. level of the Priesthood as there are in religions or magickal orders with .degree systems. and if you do not feel compelled to take on the responsibilities of being a Gothi or Gythia, there is no need for you to and much to say that you should not.

The Values of Asatru

One of the basic functions of a religion is to offer a set of values on which mankind is to base it's actions. This, sadly, is one area where Paganism has often failed. The cult of anti-values has held sway, taking moral relativism to extremes perhaps even farther from common sense than fundamentalist moral legalism, even to the point where I have heard rape, murder, and genocide defended on the basis of "cultural differences."

However, values remain important. All one needs to do is look at the morning paper to see the results of a society that has in many ways embraced the cult of anti-values. Thievery, murder, and plunder exist

in our cities to extents which would have appalled our ancestors.no matter how many times they went a' Viking. While this is hardly what the Pagans who have embraced the cult of anti-values had in mind, it is to my belief a natural outgrowth of the same basic philosophical concept. The chaos in our country is the dark shadow of the modern rejection of moral legalism. What should have been an evolution from a legalistic moral/religious culture to one of flexible honor based values and self-responsibility has instead become a morass of chaos and immorality. The lesson we should all learn is that while there is no definitive list of sins; right and wrong still exist.

As usual Asatru offers a sensible solution. Our faith deals not in legalisms and rules nor in unchecked chaos and relativism. We instead acknowledge the existence of right and wrong, good and evil, but we deal with actions according to basic philosophical concepts that are applied by the keen intellect of Odin, the simple common sense of Thor, and the solid honor of Tyr, the gifts of the Gods to us.

Asatru posits that the basic place of moral judgment is within the human heart and mind. We as human beings with the gift of intelligence are sensible and responsible enough to determine right from wrong and act accordingly. The Gods teach us through the examples of their lives, as chronicled in the Eddas, and through various pieces such as the Havamal which directly offer us advice. In the modern history of our faith, various Asatru organizations have outlined simple sets of values which they hold up as simple guidelines on how to live ones life.

The Odinic Rite (the major Asatru group in England) has one of the most cohesive and sensible of all those we've seen and this set has been adopted by the Raven Kindred as an "official" statement of our beliefs. We do this not only as a moral guide for our members, but also to say to the world what it is that we stand for, our good name in the community being important to us. Finally, this list is used when someone formally joins the Raven Kindred and we hold a sumble and toast the 9 virtues to the new member in the hope that they will apply them to their life.

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficult.to lose ones hand for ones beliefs. But Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital T, the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to

what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's .truths. and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.

However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a .knowing. that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our re-adoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where non-familial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be banned, better that than

passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn.t just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn.t wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them, and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru .rule. that we do not kneel to the Gods during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if

worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our ancestors were great collectors of gold goodies, they didn.t lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good .Ring Giver..

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

Perseverance

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this

imperfect world there are no free lunches or easy accomplishments, especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never have been written. We must be willing to continue in the hard work of making our religion strong, not just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.

Appendices:

Essays, Raven Kindred Information, Sample Rituals & Networking Information

Hailing the Sun: A Sample Blot to honor Sunna at the Summer Solstice

This ritual would be ideally performed at sunrise on the day of the summer Solstice. If possible the folk should gather while it is still dark or even better, remain awake throughout the night in vigil. A secondary time would be at noon on the Solstice. This ritual should not be performed at night.

At any point in this ritual, within the realm of logic and dramatic flow, the parts marked as Gothi and Gythia may be shared among the folk. In addition, the parts are not necessarily sex specific, but the terminology is used as a convenience.

Set Up: An altar should be placed in the center and the folk should form a circle around it, leaving space in the center for the .action. to take place. For this ritual you will need some sort of mead or beer, a horn or chalice, an offering bowl, a hammer for consecrations, and a wheel of some sort, preferably a wagon wheel to symbolize the turning of the wheel of the year. Any reasonable tools may be substituted. The Wheel is placed on the ground near the altar or on the altar with candles around the rim (unlit).

Consecration of space

The **Gothi** goes to the center of the folk and forms the avocational position of the elhaz rune, both hands in the air at a rough 45. angle.

Gothi: We gather here to honor our sacred lady Sunna, who on this Solstice Morning, reaches her height of power. All hail Sunna!

All: Hail Sunna!

The **Gythia** takes the hammer and walks to each of the four corners and consecrates the space.

Gythia: Hammer, hallow and hold this holy stead, that it will be a fitting place for our worship of our sacred lady Sunna! Hammar, Helga ve thetta ok hindra alla illska!

Gythia returns hammer to altar and faces the altar.

Gythia: I consecrate and hallow this altar to the work of our sacred lady Sunna! Here on this Solstice morning may the might of the Gods be brought to our holy stead. May the warm light of Sunna heat our hearts and hold our spirits.

Gothi: Our holy lady watches and waits for the blot in her honor. Hail Sunna!

All: Hail Sunna!

(At this point it would be most appropriate for a song or reading to be performed. It should obviously be about Sunna or the sun or something appropriate to the day.)

Invocation

Gythia: Our lady Sunna is the light of knowledge, the warmth of love, and the heat of our passion. Let us spend a moment in silence, contemplating those things which she brings us.

Leave a few moments for silent prayers and meditation.

Gothi: Holy Sunna. Lady of the Sun. Light of the heavens. Ever pursued and ever free. We gather to greet and welcome you and offer you gifts on this day. We offer to you our prayers and love, our devotion and strength, our kinship and honor.

All face the sun and form the elhaz posture.

All: Hail to thee Sunna, light of Har newly risen. She whose holy light shone upon our ancestors of old and she who's light will shine upon our children. We give you hail and welcome. Fill our hearts on this Solstice morning with your warm rays that your fires may burn in our hearts throughout the year. Hail Sunna!

A few moments of silence are appropriate here.

Blot

Gothi: Now it is time to offer sacrifice to our holy lady.

Gythia takes horn and Gothi fills it with mead. Gythia holds horn above her head, in the direction of the sun.

Gythia: Here is our sacrifice, the essence of our love and spirit. We offer it to you as a token of our kinship and our love. As you drink of it, may your power fill this holy hlaut and feed our spirits.

Gythia drinks from the horn and it is then passed around the folk, each taking a drink, with the horn returning to the Gythia.

Gythia: Hail to thee Sunna!

Gythia pours remainder of horn into the offering bowl. Gythia and Gothi take the bowl and evergreen sprig and walk around the folk, sprinkling the mead to the four corners and on the folk. Finally they return to the center and sprinkle the wheel.

Gothi: Hail the sacred wheel of the sun. Now it is the longest day of the year and the sun is triumphant, but all changes and the wheel turns.

Gythia lights candles on the wheel and members of the folk take it up and parade it around the grounds. A song or chant would be appropriate at this time. .The sun burns, the wheel turns!. for example. Once the procession is done (this decision

should be based on the subjective feelings of those involved and not planned out) the wheel should be returned to the altar.

Gothi & **Gythia** assume the invocation position

Gothi: Sacred Lady Sunna, Summer Sun now strongest. We thank you for your blessings of warmth and light. May you reign long.

All: Hail Sunna! Hail Sunna! Hail Sunna!

Libation

Gothi takes up the hlaut bowl.

Gothi: Now our rite is ended and the sacrifice is made. The wheel turns. To Sunna, to the Gods, to the Goddesses, and to Earth, mother of us all, we offer this holy mead, from the Gods to the Earth To us. From ourselves to the Earth to the Gods. Hail! Gothi pours contents of the hlaut bowl on the ground, possibly in the center of the wheel. If this ritual is done indoors, the libation should be poured outside afterwards. We usually trek outside immediately even if the ritual is an apartment. The physical action of pouring the libation is an important psychological trigger to both Gods and men that the ritual is over.

What Is The Raven Kindred?

The Raven Kindred is a non-incorporated religious organization dedicated to the worship and veneration of the ancient Nordic Gods and Goddesses and to the religion of Asatru. We are centered around the Worcester county area of Massachusetts and Southern Maryland/suburban D.C. areas, but have members in Western Massachusetts, the Boston area, and Connecticut. We welcome members from other areas, including contacts through correspondence.

The focus of the Raven Kindred is specifically the religion of Asatru. While we honor our Pagan relations in the Wiccan community, we are following a much different tradition. Our rituals are the blot or offering and the sumble. Also while we are primarily involved as a kindred in exoteric forms of worship, we have members who are interested in seidhr, rune magic, and other esoteric pursuits within the Nordic Tradition.

We practice a fairly conservative version of Asatru trying to keep close to our roots in the Asatru Free Assembly and Asatru Alliance including a tribalist sense of who we are as a Folk. However, we are also much more progressive in our social beliefs and politics and we welcome all persons regardless of ethnic origin, sexual preference, or political view. We hope to be a link between the Old and the New, holding to our dear values of Faith, Folk, and Family while discarding the prejudices that have held our religion back.

Our goals for the future are quite far-reaching. We support the movement to bring Asatru out of the shadows and to spread the Troth of the Gods to all who are their natural children. More immediately we intend to network with existing Asatru organizations, both local and national, while also setting up other chapters of the Raven Kindred and doing some networking on our own behalf.

Attendance at Raven Kindred rituals is essentially open, although we reserve the right to eject anyone who is disruptive as well as the right to hold observances that are open only to Professed Asatru or to Kindred Members. Full membership is available only to those who have Professed Asatru and place their membership in the Raven Kindred above other religious commitments. Decisions about the Raven Kindred are made by a majority vote by Full Members.

Currently the Raven Kindred holds a Blot on the first Saturday of each month in Sturbridge Massachusetts and Wheaton Maryland. We also gather at other seasonally appropriate times for Blots and other activities.

For more information on the Raven Kindred, Asatru, or our services please contact us at the following addresses:

Raven Kindred
Maryland/DC; 11160
Veirs Mill Rd L15-175;
Wheaton MD 20902
Raven Kindred Massachusetts;
P.O. Box 1137; Sturbridge MA 01566

Electronic mail may be sent via the internet to lstead@access.digex.net
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Ritual Outline

Raven Kindred

The Raven Kindred has developed a slightly different form of the Blot ritual which we use. This has come to pass because of a desire for more personal involvement as well as a smaller group of people than would be appropriate for a major blot.

The major change, outside of a few cosmetic differences, is that we have added a .mini sumbel. to the blot ritual in place of the sprinkling in which we offer three rounds of toasts: the first dedicated to the God or Goddess being honored and the remaining two to anything the participants deem appropriate which is not inimical to the purpose of the blot. (i.e. don.t toast the Jotnar during a ritual to Thor.)

Setting the mood: Chant to Odin, Vili, Ve

To begin each ritual we offer a three round chant of .Odin, Vili, Ve.. This serves two purposes. First we are linking ourselves to the Gods of creation and thus to the connections between Midgard and the Gods. Second and perhaps more appropriately it allows people to get themselves mentally prepared for the service.

Hammer Rite

We offer an invocation to Fire and Ice which are the central elements of the creation of the world. We ask that the place we are meeting be blessed and Holy for the coming of the Gods.

Statement of purpose

We far too often ignore this, but it's a good idea to have the Gothi or Gythia who is presiding greet the participants and state something general about the purpose of the ritual. It need not be complicated .We gather together today to celebrate the Winter Nights as our ancestors did. To honor our ancestors, the Disir, and Freya the Great Dis and to renew our bonds as a family [kindred]..

General Prayer

At this point one of our members usually offers up a prayer to the Aesir and Vanir collectively to thank them for their bounty since the last time we met and to ask their blessings upon the kindred and its members.

Personal invocations

We reserve a time between the opening of the ritual and the blot ceremony for people to offer any prayers or other invocations they feel necessary. This is the time when we Profess new members of Asatru. Other activities done at this time have included a kindred member thanking Saga, the Goddess of wisdom, for her recent graduation from college.

Invoke deity of occasion

At this point we make a point to specifically invoke and honor the deity that we are blotting. We attempt to list as many names and or functions of the God as possible and this serves a dual purpose in reminding the attendees of who the God is and why we are honoring Him. This is, however, separate from the offering.

Meditation

At this point we like to remind ourselves why we are here and what the Gods mean to us. We sit and someone either offers a spoken meditation or more often reads a story from the mythology. While most of us enjoy the poetic Edda, we usually use a modern prose version of the myth as it is easier to follow.

Offer/sanctify mead

The Gothi takes up the horn and his assistant (often called .The Valkyrie. by Asafolk) fills it with mead. The Gothi then steps to the altar and holds the horn aloft and asks the God to partake of it and charge it with his power.

Toast to the deity of occasion

This is when we begin to deviate substantially from the standard Asatru blot ritual. Beginning with the Gothi the horn is raised and a toast drunk to the God. The horn is then passed around to the Folk and a personal toast repeated. The only rule here is that the round is dedicated to the God invoked. Many times the toasts are personal thanksgiving or requests for aid or wisdom.

At the end of the round the remains of the horn (and there should be some) are poured into the blot-bowl.

Remaining toasts

We then take two more rounds to toast whatever Gods, ancestors, and beings each person wishes. There is not necessarily any continuity from one person to the next. Brags or oaths are also appropriate at this time. Professions, other major oaths, and major works of thanksgiving or praise are usually done before the blot. The second and third toasts are usually reserved for small things.

Thank deity

Finally we always remember to thank the deity and ask for his continued blessings on the Folk present.

Oath Ring ceremony

Our kindred has a ceremony that affirms our dedication to each other, to the kindred, and to the Gods. Each full Professed and accepted Kindred member comes forward and takes hold of the oath ring. (We are blessed in having a 6. diameter brass oath ring made for us by a kindred member.) One person then recites a rede concerning itself with the symbol of a ring and something which connects us to the Gods, the Earth, and to each other.

I should repeat, only kindred Members participate in this. If you haven.t sworn on the oath ring, you don.t take part in the ceremony. We have enlarged this at public events to all Professed persons, but change the rede to remove references to the kindred.

Pour libation

Finally we leave the Hof and pour a libation on the physical earth, adjourning outside to do so if we are indoors. The blot hitting the ground signals that the ritual is truly over. When we are working indoors in a living room or other non-dedicated space I always make sure I am the first to return and extinguish candles, turn on electric lights, etc. This provides a good hint to people's minds that the ritual is, in fact, over. If we had a dedicated space, the procession outside to pour the blot would also empty the Hof and we would adjourn to the feast rather than returning to the temple.

Raven Kindred Calendar

The Raven Kindred meets on the first weekend of each month and for the four major Norse holidays: Summer and Winter Finding (Spring & Fall Equinox), Summer Solstice, and Yule. Traditional festivals which have been moved to fit our monthly schedule have their traditional date in parenthesis. Festivals marked with a .*. are particular to the Raven Kindred. There are other holidays which our kindred does not meet to celebrate, but which are recognized by Asatru and celebrated on an individual or family basis.

Snowmoon/January

1st weekend . Frigg's Distaff . Celebration of Frigga and the home (Trad.1/2)

Horning/February

1st weekend . Disting . Celebration of Freya and the Disir (Trad. 2/14)

Lenting/March

1st weekend . Founding of the World. Celebration of Odin, Vili, and Ve*

3/21 . Summer Finding - Celebration of the Goddess Ostara. Also a celebration of the Raven Kindred's founding, Spring Equinox 1991.

Ostara/April

1st weekend . Alfarblot. Sacrifice to the elves and nature spirits (traditionally celebrated as part of Disting)

Merry-Moon/May

1st weekend . May Day/Walpurgis. Celebration of spring which we dedicate to Njord and Nerthus. (Trad. 5/1)

Fallow/June

1st weekend . Festival of Mead dedicated to Aegir and also to Bygvir and Beyla*

3/21 Summer Solstice . Dedicated to Sunna, Goddess of the Sun

Haymoon/July

1st weekend . Blot in honor of Baldr*

Harvest/August

1st weekend . Freyfaxi, first harvest and celebration of Frey and his horse (Trad. 8/1)

Shedding/September

1st weekend . Discovery of the Runes, celebration of Odin as the God of Wisdom (Odinic Rite holiday celebrated 8/25)

9/21 Winter Finding . Disirblot (Disirblot traditionally 10/13-10/15)

Hunting/October

1st weekend . Tyrblot, celebration of Justice and Honor. (Supreme Court session begins 1st Monday in October)*

Fogmoon/November

1st weekend . Einjerhar, celebration of war-dead and Ragnarok Dedicated to Odin and Freya (Trad. 11/11 . Armistice Day)

Wolfmoon/December

1st weekend . Winterblot, dedicated to Skadi and/or Ullr*

12/21 . Yule, multiday festival dedicated to Thor et al (Traditionally a festival lasting from the Mother Night 12/21 to New Years Day)

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The Bylaws of The Raven Kindred of Asatru

I. Purpose

The Raven Kindred of Asatru is an unincorporated non-profit religious association dedicated to the worship of the Old Norse and Germanic Gods and the practice of the ancestral religion of Asatru.

II. Membership

A. Associate Membership in the Raven Kindred is open to all practitioners of Asatru. No benefits are implied or guaranteed by Associate Membership.

B. Full Membership (aka Voting Membership) is obtained by a majority vote of the current full members then present. Each member may vote yes, no, or to table the motion for 3 months. Candidates for Full Membership shall have fulfilled the following qualifications before being considered: 1) The candidate must have pledged troth to the Aesir and Vanir. 2) The candidate must be willing to place priority on his loyalties to Asatru and the Raven Kindred over other spiritual commitments. 3) The Candidate must be willing to swear an oath of membership to the Raven Kindred.

C. Membership of any type will not be denied on the basis of race, sex, or sexual preference.

D. Full or Associate Membership may be revoked by a vote of two thirds of the Full Members then present.

E. Membership in the Raven Kindred of Asatru, either Associate or Full, may be resigned by serving verbal notice at any function of the Kindred or by written notice.

III. Governance

A. Governance shall be by majority vote. Each Full Member shall have one vote. Only Full Members shall vote, but any interested parties shall be

given reasonable access to address the Kindred. Full Members may hold proxy for other Full Members.

B. Such officers as needed shall be appointed for whatever terms and functions the Kindred deems necessary.

C. Meetings, during which the Kindred may conduct business, may be scheduled by the Kindred as needed, but the Kindred shall meet not less than once every six months. Any time that 50% of the Kindred's Full Members are met together, either physically or through other interactive means, a meeting may be declared for the purpose of conducting business.

IV. Alliances

Subject to the restrictions in section V, the Raven Kindred of Asatru shall seek out alliances with other groups of similar nature and purpose for the betterment of our faith as a whole.

V. Independence

The Raven Kindred of Asatru shall not sign any treaty or affiliate with any group that would deny its independence as an entity or control its internal affairs. In any alliances, affiliations, or treaties, these By-Laws shall have precedence over any other instruments signed by the Kindred.

VI. Amendments

These by-laws may be amended by a vote of 2/3 of all Full Members. Any proposed amendments must be circulated to all Full Members in writing 30 days before such amendments may be voted on.

Sources and Resources for Asatru

Please note: This resource list is provided as is and is intended to be comprehensive. The Raven Kindred doesn.t necessarily endorse any of the following organizations, publications, etc.

Organizations:

The Ring of Troth
P.O. Box 25637;
Tempe, AZ 85285-5637

The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning . 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magical properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that .its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propaganda will not be tolerated.

The Troth provides a quarterly magazine and a networking list. There are also regional gatherings put on by individual Kindreds. Work is currently underway on a book of rituals.

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

The Asatru Alliance of Independent Kindreds
P.O. Box 961;
Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent Kindreds who meet once a year in an Althing to conduct business. It is essentially conservative and libertarian. .The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member Kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or

in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance.. This group has recently adopted a declaration stating that Asatru is an ethnic religion, so membership now seems to be limited on the basis of race.

The Odinic Rite BM Edda;
London, WCN 3XX

These two organizations are each claiming to be the .true. Odinic Rite. The BM Runic address is the older one, but the BM Edda address seems to be producing more publications. I'd suggest writing to both and figuring it out on your own. The Odinic Rite is an organization for the revival of Odinism in England. If one sends a few postal reply coupons I believe each will send you information. Both publish magazines.

Eagles Reaches
P.O. Box 382;
Deer Park TX 77536-0382

Eagles Reaches is now doing national organizing and correspondence connections.

The Raven Kindred
11160 Veirs Mill Rd L15-175;
Wheaton MD 20902

The Raven Kindred offers correspondence connections, regional coordination, booklets and pamphlets. They also operate the Wyrd Network, a correspondence network for Wiccans to discuss the compatibility with and conversion to Asatru.

Magazines:

Vor Tru . $12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of Kindreds, letters, etc. Sometimes contains racist material.

Idunna . $24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, translations etc within a religious framework.

Mountain Thunder . $18/year,
1630 30th St #266;
Boulder CO 80301.

Glossy covered and well put together. Usually excellent articles on religious issues of Heathenry, scholarly stuff, reviews, and opinion. Has devoted a lot of commentary to the Asatru community and where it's going.

Uncle Thorr's Newsletter . $12/year,
P.O. Box 080437;
Staten Island NY 10308-0005.

Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Ask & Embla . $12/year;
P.O. Box 271;
Carrollton OH 44615.

Small amateur production with commentary on Asatru and northern lore.

Raven's Cry . Write for rates & sample;
11160 Veirs Mill Rd L15-175;
Wheaton MD 20902.

Small irregular kindred newsletter

Wyrd Network Newsletter . Write for rates & sample;
11160 Veirs Mill
Rd L15-175;
Wheaton MD 20902.

Newsletter/letter exchange for Wiccans interested in Asatru.

The Runestone . $10/year;
P.O. Box 445;
Nevada City CA 95959.

Published by Stephen McNallen & Maddy Hutter, this is the reincarnation of the AFA.s seminal journal on Asatru. Interesting commentary, interested in heroic Viking past.

On Wings of Eagles .$25/year; Eagles Reaches;
P.O. Box 382;
Deer Park, TX 77536-0382

Odinism Today . .8.50 (overseas)
BM Edda;
London; WC1N 3XX;
England/United Kingdom.

A nice little quarterly with articles on mythology, reviews, etc.

OR Briefing . $20 (overseas)
BM Runic;
London; WC1N 3XX;
England/UK.

A small newsletter of happenings and opinion.

Kindreds:

American Church of Teutonic Life; 107 Court St, Suite 131; Watertown NY 13601

Arizona Kindred; P.O. Box 961; Payson AZ 85547

(Asatru Alliance) Asatru Fellowship; P.O. Box 271; Carrollton OH 44615

Asatru Fellowship; 858 W Armitage Ste. 139; Chicago, IL 60614

Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972

Bond of the Grae Wolf; 119 Waipapa Rd; Hataitai; Wellington 3, New Zealand

Crow's Nest Kindred; P.O. Box 3392; Galveston, TX 77552

Eagle Kindred; P.O. Box 1942; McCall, ID 83638

Eagles Reaches; P.O. Box 382; Deer Park TX 77536

(Ring of Troth) Freya.s Folk; 537 Jones St #165; San Francisco, CA 94102

Gering Hall; 720 Huntington St; Watertown, NY 13601

Hammer Oak Kindred; 2626 35th Ave; Oakland, CA 94619

Hammerstead Kindred; P.O. Box 22379; Lexington, KY 40522-2379

Helga Ve Kindred; P.O Box 531; Bouse, AZ 85325

Heritage and Tradition; CP 244, Succ. P.A.T.; Montreal Quebec, H1B 5K3 Canada

Hlidhskjalf Kindred; 1513 Thurlow St; Orleans, Ontario K4A-1D8;

Canada Hrafnaheimr; 7162 Melrose Ave; Los Angeles, CA 90046

Irmunsul Hearth; P.O. Box 18812; Austin, TX 78760

(Ring of Troth) Midgard Kindred; P.O. Box 4071; Toledo, OH 43609

Mountain Moot; P.O. Box 328; Elizabeth CO 80107

Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422

Niumd Baqra Kindred; P.O. Box 4371; Sunland, CA 91041

North Carolina Kindred; Rt 3 Box 113; Laqwndale, NC 28090

Northern California Kindred; P.O. Box 445; Nevada City CA 95959

N. Ancestral Runic Fellowship; P.O. Box 199045; Indianapolis, IN 46219

Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160

Ocean Kindred; P.O. Box 09007; Staten Island, NY 10309

Raven Kindred North; P.O. Box 1137; Sturbridge MA 01566

Raven Kindred South; 11160 Veirs Mill Rd L15-175; Wheaton, MD 20902

Saehrimner Kindred; 1861 County Rd 1114; Cullman, AL 35055

Skelland Kindred; P.O. Box 7608; Clearwater FL 34618

Thorr's Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308

Torwald Kindred; 1630 30th St #266; Boulder CO 80301

Ullsbekk Kindred; P.O. Box 1156; Denver, CO 80201

Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901

(Asatru Alliance) Vlissinger Hearth; 3016 154th St; Flushing, NY 11354

Wotan Kindred; 8117 NE 32nd St; Vancouver, WA 948662

Wulfing Kindred; P.O. Box 18237; Chicago IL 60618

(Asatru Alliance) Yggdrasil Kindred; 1709 West Midvale Village Dr.; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

Teutonic Religion by Kveldulfr Gundarsson (basic text on modern Germanic Paganism. I also recommend his book on runes Teutonic Magic.)

The Raven Kindred Ritual Book (basic text on Asatru ritual and beliefs, $5 from the Raven Kindred South, checks made out to Lewis Stead, available for free download from online services or the Moonrise BBS at (301).5939609 or by e-mail from lstead@access.digex.net.

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as ***Thor's Hammers and statuary***.

Computer Network Resources:

There is a Runes & Asatru conference on the Pagan/Occult Distribution System (PODSnet). This network has nodes around the world and BBSes drop in and out of the network. The following are long term stable boards: The Mountain Oracle, Colorado: 719-380-7886, Baphomet, New York: 718-499-0513, Mysteria, California: 818-353-8891, Sacred Grove, Washington State: 206-634-1980, Moonrise, Maryland/DC: 301-593-9609, Pandora's Box, Ottawa Canada: 613-829-1209, PODS, Sydney Australia: 61-2-833-1848, PODS Melbourne Australia: 61-3-796-2180

The Troth Line is an internet mailing list for Asatru and The Ring of Troth. For subscription information send an E-Mail message to mimir@u.washington.edu. The list itself is at troth-l@seanews.akita.com. The internet is accessible through America Online, CompuServe, Delphi, and tens of thousands of other locations.

Please send additions and corrections to Lewis Stead; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 or through e-mail to lstead@access.digex.net.

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Bulb Planting Earth Chant

By: Eileen

Breath of the stone is strange to me
I know it lives as i can't see
Force of the earth is strong and free
Sustenance and beauty be

Born of the stars and sprang from the ground
Mother, goddess all around
Wheel must turn as the seasons show
What lies dead shall surely grow

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Ritual For Women Reclaiming The God

The session begins with everyone telling how the figure of the God had been "spoiled" for them -- i.e., by patriarchal and/or sexually repressive religions, by the destructive aspects of male energy (war, domination), etc.

The altar is decorated with symbols of the God -- ours had antlers, a crystal phallus, grain & grapes, a plastic goat from a Celebrato Doppelbock beer bottle, an abstract figure of Baron Samedi (a T shape made of dowels and dressed in a black frock coat with a top hat, a red scarf, and a cane), a couple of statues of Chinese sages or bodhisattvas.

I. Quarters:

E - Myrddin, S - Weyland, W - Taliesin, N – Freyr (sorry this is so sketchy; I just improvised them on the spot. Check out their respective mythologies for ideas on how to invoke them)

II. Guided Meditation

Ground and center. Sink into the earth. All around you, the Breathing of sisters becomes the breathing of the worlds' winds. The Heat of other bodies becomes the fire of all life. The rush of blood In your ears becomes the murmuring of the sea. The floor becomes a Rich, loamy field, fresh ploughed.

Feel the soil. Rub it between your fingers. See it and smell It. It is dark, almost black. It smells of compost, somehow smoky. It Is smooth, crumbly, free of rocks, firm to support roots but loose to Let them spread. This is mother. Lie down upon her body and embrace Her; feel her warmth, warmth from the sun, seeping into you, comforting You.

Rise up. At your side, hanging from your shoulder, is a bag. When you reach into it, your hand comes out full of seeds. Walk back And forth in the field, scattering the seeds. Feel the soil give under Your feet. Feel the sun overhead; it is hot, and you are getting Tired. Keep on, rhythmically reaching into the bag and casting the Seeds abroad. Your

sweat runs off you into the furrows, soaking into The soil. Now the whole field is planted. Now you can sit at the Field's edge and rest.

You are tired. You feel as though you could rest for days. You Sit easy, balanced, rooted like a stone. You are a stone. You are the Guardian stone of this field. You watch, as days pass. Slowly, Slowly, the sun rolls overhead, clouds fill the sky and empty over the Field with thunder and lightning. Slowly, slowly, the field turns from Brown to green, as the first sprouts force their way from the soil. Days pass. Weeks pass. The sprouts look first like grass, then stalks Appear and grow ever longer. At the top of each stalk, swellings Become new seeds. The clusters of seeds grow, blanketed in their Chaff, the heads of grain grow brushy, bearded. The grain turns gold From green; the heads bow down under the weight of their seed.

And now you see people coming into the field, women with sickles In their hands. They are singing a dirge, a mourning song. They come Into the field and cut the stalks, killing the plants! You are a Stone, but you feel your heart break with grief for this killing. Soon, only stubble is left; the women have taken the grain away. Before long, more women come, and set fire to the stubble. You feel The heat of it warming your stone body. You feel cracks open inside You. Soon, the fire burns out, and the field is left black as it Began. The women return with seeds, planting as before. The weather Turns cold, and your stone-self cracks apart; pieces of you fall onto The field.

Your awareness is in the field now, in the seeds. Sleeping in The earth, under the snow. With spring, you feel the earth warming, and You know without knowing how that the sun is above you. You push Upward, toward the unseen sun. You send down a tap root to help push You up and to feed you, and in the other direction you send a shoot With two leaf buds. Before long, you burst out into the sunlight. All Around you are other plants. As the days pass, you grow with them. When the thunderstorms come, you feel that this rain is richer, and you Feel blessed. Seeds drink rain and eat sunlight and grow heavy upon You. You cannot hold them up; they pull you down. You are oppressed, And at a standstill. You sense movement in the field, and then there Is a sharp pain! You are cut off from your root! Your power to Transform sunlight slips away from you like blood! You are dying! You Are taken away from your mother field and thrown on a hard floor. You Are beaten, broken apart, scattered. You are dead.

But some awareness remains with you. You feel the pieces of Yourself gathered up in human hands, and then scattered again, this time On softness. It is mother! They have returned you to mother! And now You are more than you were before; before you were a single plant – now You are a dozen plants. The cycle is repeated, all of your selves are Killed and thrown about, and now you are hundreds of selves! You die, You are torn apart, you are re-gathered, and reborn. Your hundreds of Selves speak in this voice: even this am i, and i am god.

Come back to your one self now, your one human self. You are Sitting beside the field, where you sat down, with the empty seed bag at Your side. You leave it there, you rise up, and turn away from the Field, to the woods at the back of the field. You feel leaf mold and Twigs underfoot. All around you see life springing up out of death. Where trees have fallen, new plants are growing up through the rotting Trunks. Where animals have died, their bodies have decayed to provide Food for the plants all around. All around you, life is living off of Death; this is the nature of life, its horror and its wonder. You hear A noise nearby and turn to look; there is a magnificent stag just on the Other side of a bush; you blink, and it is gone. Was it only branches?

Everywhere around you, green things are full of the fire of Life, as are you. You feel life thrilling through you, like electricity. Something else is exciting you -- what is it? You cannot quite Tell. Is it a scent, a sound, a sense? Something, there on the edge of Your hearing, something you can almost touch, a faint scent you Half-remember. What is it? You are aroused and determined to track Down the source.

Everywhere you turn, you see glimpses, half-seen, of something. Something flitting through the trees. Is it a deer? A wild boar? A Feral goat? A bear? On the bushes you find tufts of hair. Before you see tracks -- cloven hooved, toed, clawed. What are you following?

Do you dare go on? All around you is the pulsing of elemental forces:

The fire of life, the wind of breath, the water of blood, the earth,
The earth, the earth, powerful and dark and unknowable.

Above you, the sky darkens, the wind rises. You hear thunder And the baying of hounds, crying for blood and death. You tremble with Fear and excitement; white hounds with red ears burst out of the bushes, Surrounding you. They growl -- but they are wagging their tails. Are You their prey, or their master? You feel

antlers on your own brow; are You the stag they hunt, or the hunter who cares for them? Now there are People with the dogs, and you feel the love of the people, the respect. Your death will feed them, give them their needs, and they are giving You their love. You know their hunger, and you feel great compassion For them. You lie down and leave your body to them; they sing with joy As your self flies up overhead, outward, spreading, into the trees and Plants and animals and everything.

You are suddenly overwhelmed by the feeling that you are being Caught up in the cosmos; you are everything and nothing; you are not Yourself; you have no self; you feel a sudden, unreasoning terror; you Are still; you are all.

Slowly, something breaks into your fear. You hear a sweet, low, Breathy piping. The piping calms you, and you know now in your heart That you are always a part of everything and everything is within you. You are still; you are all; you are life and death and rebirth; within Your own human body is the microcosm of all that is. The Greeks name This all "pan".

You stand back in the wood, hearing the music, smelling the Smells of plants and animals, feeling that pulse of power filling you, Informing you, empowering you. You are ecstatic! You take to your Toes and dance with joy! Around you, animals come out of the forest to Dance with you, rejoicing in life!

You see the light of the sun filtering down through leaves, and The light seems to take a shape. What is that shape? Who do you see? The god stands, smiling, welcoming, before you. Who is he? He is all Things to all people; what is he to you? His eyes are sad and wary as A deer's. How will you deal with him? He reaches out to you; you have Been as he, you have died and risen, you have been the life of wildness, You know that he has been within you as you; will you welcome him back As he, the god?

You do touch him, and welcome him. He throws back his head to Laugh for joy! And now you dance together, as one, for you are one.

Sit up. Feel your body! Touch your body and feel your flesh, feel the Heat of life under your flesh. Breathe and feel the wind within you. Move, and feel the joy of the dance! Rise up, and dance this invocation!

He is the storm that scours the land
    He is the guide of hidden ways
He is the holly and the oak

He is the hunter and the prey
He is the lord of stag and bear
He is the slayer and the slain
He is the blade of sacrifice
He is the blood that heals all pain
He is the word that made the worlds
He is the song in every throat
He is the ivy and the grape
He is the lord of ram and goat
He is the heat in limb and loin
He is the rapture and the fright
He is the first lord of the dance
He is the flame upon the height
He is the sower and the seed
He is the stone beside the track
He is the bearded heads of grain
He is the leaf and branch and bark
He is the lord of horse and boar
He is the blackthorn on the mound
He is the pulse of woodland's heart
He is the home and holy ground
He is the salmon in the pool
He is the winner of the mead
He is the hazel and the ash
He is the secret in the reed
He is the speaker of the rune
He is the coracle on sea
He is the swallowed and reborn
He is the rider of the tree

When all have danced to satiation, bring the dancing to a close, then say:

Look around and see the all in your sisters! Reach out and embrace the god you see there!

Feel the presence of the God

What/how do you feel now?

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TOPY is...

No matter how often we stress that thee Temple seeks to create a sense of fierce individuality, that it is for each Individual to redefine and redesign TOPY within themselves to meet their own needs, thee questions still arise: What is TOPY? What is thee Psychic Cross? What is thee significance of 23? It seems that there is still a need, or at least a belief that such things should be cast in black and white, for a clear, concise description of exactly how TOPY should be viewed, of how its signs and symbols should be interpreted. Not that such questions can be Answered, certainly not in a way that would remain specific enough to satisfy thee enquiring, yet broad enough to remain true to thee multitude of Individuals who make up thee Temple. As we have said before, and no doubt will say again, TOPY exists to promote a system of functional, demystified magick, utilizing both pagan and modern techniques.

It is a process of individual and collective experimentation and research with no finite answers, dogmas or unchallengeable truths. It is for each to discover his or her own understanding of thee questions that suggest themselves, and through that voyage of discovery to find their personal and true identity, thee True Will. To set down on paper pre-packaged responses would be to deny thee opportunity for self-expression, to defeat thee purpose for which we are all striving. Worse than this, it would take away thee fun, thee simple joy of finding things out for ourselves.

Thee following texts are drawn from a variety of sources, but all deal with thee most common questions that are asked. Some are written by Individuals with considerable experience of TOPY methods, others by those who are new to thee Temple. Some are taken from letters clarifying ideas or criticizing TOPY, others from more general places. We have taken much from thee many responses we have had to thee Skills Access form all Temple Individuals are asked to complete. Thee views expressed are entirely those of thee individual authors. They have been edited to fit into thee structure of this booklet, but in all cases we have taken care not to distort what has been said, or to interpret what we as individuals may find unclear. This is thee Temple talking to thee Temple - a communion and communication of Individuals to Individuals.

Before we go further, it should be remembered that people are attracted to TOPY for many different reasons, that there is nothing consistent, nothing to categories. There are those who claim to know nothing, and those who presume to know it all. This changes in time, as thee Temple draws out strengths and eliminates weaknesses.

Everyone, without exception, who gets in touch with thee Temple is urged to demonstrate their interest by setting out their own thoughts and ideas, a first step in showing a commitment to what thee Temple stands for. We are pleased that those who think they know little are at least as able to respond as those with greater experience. There is no "right response", and no shame in honesty. We thank all those who have contributed to thee publication of this booklet, and urge everyone who reads it to follow their lead. As information flows in, so we will ensure that it flows out. That is thee meaning of Feedback, a continuity of expression flowing both in and out, creating a new understanding, a new sound, a new dimension. T.O.P.Y. is action against dissatisfaction in a society that is passive not peaceful (aiming for the throat)

From the Institute Of Positive Pagan Nihilism to the passionate process that enfolds (but does not control) there is hope through energy.

Energies directed and multiplied,
Energies conformed then deformed
Energies facilitating psychic enemas.
To purge and purify,
To pain and putrefy.

To communicate is to cure.

Thee Temple of Psychic Youth is a collective body of Individuals, all working together towards a common goal. It is about thinking deeply about oneself, questioning one's role in a so-called free society.

Man is essentially a robot: he has set programs imposed on his life, even before he is born. Whatever Man does he should do with passion. He should rise above thee imposed trappings of society. Involvement with thee Temple is purely active and

positive, thee bottom line being: "I don't want to lead a pointless existence, following and accepting thee indoctrination of a worthless society.

With Man's progress, our self-destructive nature drives us all further from our true selves. In thee Temple we are a group of people trying to halt this process by turning into ourselves and helping others to accomplish thee same. From birth, a person is conditioned to conform to thee accepted laws and morals of thee society in which they find themselves - each institution and aspect of our culture is intertwined with guilt and fears in order to push us on to thee acceptable path. Society is thus so easily capable of molding one into a flat, one-dimensional person (thee socially acceptable yet controlled person). TOPY goes to thee root of thee problem, challenging us to honestly reveal our innermost needs, expectations and desires, of bringing them to consciousness in the hope of breaking society's Chain of Control.

Involvement with TOPY can stem from an interest in investigating thee potentialities of thee brain: knowledge that has been massively suppressed by those in Power. It includes making known information on both a political/conspiracy level, and on thee level of an Individual's control over their own life. We have been taught to view thee State as a crutch to lean on, to fill our heads with pre-packaged ideologies that avoid thee need for us to think for ourselves and which create a society of dead, bored, apathetic people. TOPY counters this by fighting conditioning and by allowing thee individual's true selves to come through - at thee same time there is action/research to demonstrate how all pervasive thee "spectacular" society is. By working together we can pool research, theories and actions: this way forward avoids needless duplication and, where necessary, provides allies and support for action. Much of thee control mechanism of society is based on guilt about/around sex, it being easier to control a sexually repressed person who thus always has a weak spot for thee Servants of Power to press. For this reason, thee Temple strives to destroy thee conditioning of guilt that lies deep in thee mind and which chains it to a mundane existence. Through thee process of freed (and free) love/sexuality thee mind can be focused and channeled against all of Power's conditioning mechanisms.

Thee tools of thee Temple are first and foremost those which lay us open to thee reality of life in permanent flux. Many techniques can be used: trance inducing music, chanting, dancing - these can all help strip down our outer mundane shell, exposing our inner core to thee free play of creative forces. Thee method most favored by thee Temple (because it is surrounded by thee most imposed guilt, fear and limitation) is thee unashamed exploration of sexuality. Fundamental to thee

workings of thee Temple is thee belief that great psychic force/energy is released at thee point of orgasm and that this, if channeled, can effectively "make those things happen" which will bring you closer to your ideal self.

This technique, and many more, can be found within thee many and varied spiritual/magickal traditions of thee world. It is thee aim of thee Temple, through practical experimentation, to extract thee core of truth running through all, and thus demystified to present a working formula for any Individual courageous and compassionate enough to strike against dogma, habit, guilt, fear and all that weighs on thee spirit; to strike against flat monotony under all its titles, and to step into a magickal perception of thee world.

TOPY is a lifeline of magickal people aiming to change society for thee better through thee magickal transformation of Individuals, and by helping people to understand thee power and potency of their sexuality. A common mistake people make is that they think that TOPY is just another fanatical religious organization. They hear thee name "Thee Temple of Psychic Youth" and automatically assume its philosophy will be an unquestioning dogma for thee masses. (Proving of course that thee society-controlled mass mind simply projects its crippled reality on to those who seek to challenge thee orthodoxy of thee moment.) However, thee difference between TOPY and other groups is that we create an Environment in which Individuals have no choice but to find their own answers in order to improve themselves. Thee emphasis is very much on individual exploration. TOPY gives people hints and pointers, and whereas other organizations may make it easy for people seeking to find "answers", TOPY stresses that it is up to thee Individual's personal efforts for anything to be gained. And it is a two-way process: as thee Individual learns things from involvement with thee Temple, so thee Temple as a wider body learns from thee Individual.

There are elements of truth in all schools of thought, but not one single school can be thee "most correct" (no monopoly on knowledge!). What is needed is to take thee parts from all - those aspects that seem thee most logical and honest - and to discard that which perhaps reeks of theatricals; understanding thee use of rituals, as did thee so-called "ignorant" Indians of America before thee evil Christian soiled their pure mind (pure in that they understood thee deeper reality that is thee essence of magick). Many races and cultures of thee world have stumbled across truths in their religions. We should make use of these and develop our own minds in all possible ways.

Ova every organization, TOPY comes closer than any to thee ideal of freedom. All areas of life, especially those most taken for granted as being correct and right, are called into question. Questions open up possibilities of thought and action, all in thee pursuit of a sublime happiness. Not only does this intense questioning stimulate life, but it helps us affirm or reaffirm ideas and behaviors. TOPY allows people more confidence and comfort - hence more pleasure with themselves - in their own environment. Comfort is not laziness. TOPY further guarantees freedom (something that no other social arrangement can do, except that which evolves between very close friends) by not only tolerating differences in thoughts and actions, but by encouraging natural, intrinsic differences; that is, TOPY recognizes the innate potential godliness of being; and it's methods, it's Psychic Cross, it's 23, it's Ov, can all help foster thee beauty of each Being.

Thee Temple is a creative organization, a place to share and learn. Creativity needs to be freed. Time waits for no-one. We live once, so we take the opportunity: Participation.

Is thee Temple of Psychic Youth a cult?

Yes, a non-existent one in that it exists as a cult only for those who are uninformed and uninvolved. Thee Temple gives those involved positive ammunition in thee war to reclaim ourselves, our world, our time, our love, thee truth. To disconnect thee cables of control.

Thee Temple as a non-organization recognizes thee reality of Individuals. Thee power of Individuals focused by choice to some common points. We, as multi-dimensional peoples live yes and no; colors, not black and white/either-or. There are more than two choices! Religion, history, psychology, magick: integrated for individual use. Successors? To thee Surrealists and thee Hippies? Radical interest in political and spiritual.

Sexuality as focus. Of Power. Subconscious guns. Thee orgasm as divine messenger. No denial of sense-based vision. We are free! Let us stand up to see it through thee veil of control.

Many people of small mind and spirit try to deny thee Temple its right of existence. They are so completely disillusioned and hopeless that they demand we all be as miserable as they are. They call us crazy, power hungry, ego-maniacs, perverse, money-hungry, nonsensical freaks.

O.K. Crazy? To change thee world we live in, yes. Power hungry? For power over our own lives and destiny. Ego-maniacs? Yes, if as usual their definition of an ego-maniac is someone who wants to achieve, grow, change and progress. Yes - **We do things**! Perverse? Yes, and proud. Thee rational of thee world is no rationale. Sense? Right? Normal? Whose sense? Whose right? Whose normal? No sense makes sense. Our sexuality is our own. If you don't like it, leave it. Money hungry? Sure. Money is but a way to get things done. Not thee only way, but a way. Freaks? Oh yes! No, we do not fit in, we never fit in, and we choose it that way, thank you. Fashion, morals, duty: they are yours not ours. YOU keep them. A freak is someone with individual motivation, separate from thee dictates of past, present and future.

Thee Temple is not for all. In this time/space or ever.

We were. We are. We will be. We are Az we are. Az we are. We are Az we Az are we. We Az are. We Az we. We Az we are. We are Az we Are. An eternal L-OV-E in TOPY is a collaboration of Individuals. We fight all forms of restriction to realize thee potential of thee human brain through a system of pagan Magick. It exists devoid of dogma, be it political or religious. Information is shared amongst those involved, not in order to be treated as instruction but rather as a means to promote participation, discipline and contribution to an ideal as opposed to self-ambition. Thee recognition that only truth counts. Rituals (sigils) are employed as a means of discovering one's true psyche, desires (and their realization), integrating thee conscious and subconscious as a way to produce a spiritually whole person as opposed to a fragmented shell.

TOPY attempts to wake people up to thee fact that they are controlled, socially programmed to suit those with an interest in control, and that guilt and fear are weapons employed to suppress natural advancement. Preconceptions must be swept aside and a de-programming occur until fearless and guiltless sexuality is mastered. Thee Temple embraces suitable forms of technology to support its aims for collective advancement. Methods of information access include PTV recordings, booklists, video deprogramming transmissions. These are all designed to surprise, even shock, but with a view to expansion, thee removal of limitation.

It is difficult to understand the infinite and the inexpressible contained, albeit hidden controlled and repressed, in much of the grey parade that is called life, even within one's own mind; but to communicate an idea that is beyond your own ego to another ego is almost impossible. The closest things to transmitting such ideas are Zen Parables, or Koans, such as what is the sound of one hand clapping, or what is enlightened Buddha being answered by being hit over the head with a brick. The Temple represents color, but color has to be seen, not intellectually analyzed.

I justify my involvement with the Temple by saying, just as the present world needs the Temple (love being such a rare bird) I feel the need to help and be part of something that represents evolution and a better future. I personally have lost "friends" because of their inability to perceive what the Temple means (people conditioned by shit... who see in their little egos the wearing of a PTV badge as evidence of a brainwashed Moonie-type cult. How can I be in a cult when I know only one individual even slightly connected with the Temple?; yet people whose only knowledge of the Temple - love, the future, color, magick as sublime poetry - is gleaned from those who wish to climb up the intestines of the machine of Babylon by slagging the Temple off, presume to know better). Magick defends itself, but at times the gentleness I see in the Temple makes it a sitting duck for the projection of complexes of the cynical, bitter and controlled. The Temple's crusade to free the individual from control so s/he can grow focuses on sexuality because it's the only thing everybody is involved with at some point in their passage from birth to death, in whatever form. This is what scares the repressed, the puritanical who seem intent on punishing a new generation for the brief but vital progress that took place in the 60s. There is no Temple sexuality: its sexuality is mine, yours, or that of any other individual involved. There is fuck all wrong with sex despite the macho-men and unbelievable creations of the media and the flags of restriction put up by both the political left and the right (all nasty oppressive illusions, not only are all clichés true, but all paradox).

The methods of the Temple are vital because of the appreciation of the functional uses of technology, the Magick of the 1980s is filed on computer, photographed and taped, rather like the tools of control. As Peter the Great of Russia said: "our enemies will teach us how to beat them." The Cross is a symbol. Like all symbols it helps communicate an idea quickly and focuses the will. It is potent and harmless and very powerful. The number 23 is a bit of a situations prank as nothing freaks out the flat people as this mystic number.

The Temple = psychedelic + discipline

Individuals controlling their own minds themselves, by opening up.

TOPY WITHOUT TEARS

Most people, when they come into contact with TOPY, will do so via Psychic TV. Whilst being a useful expression of and filter for TOPY, this has been the cause of misunderstanding of what TOPY is about, why it has to be here.

Firstly, it's important to say that TOPY is emphatically not a fan club for PTV - not a spin-off. While PTV are there for everyone to see, access without thought, as it were, TOPY is something else - it "gives" to the amount you "push". It lies behind, but is not contained by, PTV.

This much should be obvious. It is easier to say what TOPY isn't than to say what it is.

Basically, TOPY as a "system" is an expression of the ideas and methods of all the individuals involved. But TOPY "in itself" is harder to define - it is the idealized Hidden Instrument of Evolution – the "organism occults". The hidden instrument is magickal- a synergetic interaction of certain powers of the brain. It has no "direction". Its center is everywhere. Thus it cannot be "possessed". The hidden instrument is the means by which inner potential "happens".

TOPY is about setting change into motion NOW. It's about questioning authority **now**. It's about releasing the social function of subjectivity from the doghouse. Letting the dog roam free.

All this is now. TOPY has arrived as an urgent force to overcome the endless deferral of all this - the realization of our dreams.

Our resource - our sincerity.

It is a synchronistic vector - the "dis-ease" being the dream of social and individual transformation - of which we continually remind ourselves, and struggle to realize, in our rituals, our work.

TOPY is an expanding system of caring and action - communication without limit - **mutuality**. We are aware that language alone does not suffice. Too many systems expand in direct proportion to their insistence on the dogma of their WORD. TOPY's method is to cut up the word, cut up behavior - to find meaning beyond the parameters of Control. To re-connect at the source - our "spirit".

Therefore, it is not a religion, not a cult. We have no use for gods, devils, "instruction". We have nothing to fall back on but that which is in us. Everything we see is ourselves. TOPY is, in the best sense of the word, a movement. The movement, the process, being continual and at various levels simultaneously - spotting the lies, the disjunction between socialized "givens" and our dreams, our real potential - deciding to commit oneself to re-connecting with one's potential – and doing. We have many "people" within each one of us - we want them all.

This is expressed in our ritual and all our manifestations. Our network - our mutual experience and searching of TOPY.

The maturity of man/woman - that means to have reacquired the seriousness that one had as a child at play. (Nietzsche)

Vide infra (SSOTBME)

As explained at some length in the Grey Book, the Temple's initial and root method is the recognition and utilization of our true sexuality - the invocation of primal sexual energies latent in the subconscious. The concept of "sexual energy" is, for the Temple, interchangeable with "psychic energy". Sex is the medium for magick - the frequency of truth. The sigil is its practice, the keystone.

...the significance of sexuality must be extended to embrace Reality, or that which endures after all else fades... (Kenneth Grant)

In a very real way our sexuality is interactive with our behavior as a whole. With the Temple Method we cut up traditional sexual behavior in order to release the New Sexuality - new because it is ever-changing, ever regenerating. Thus liberating our real sexuality (everybody – every man and woman is a man and woman), we liberate our behavior away from Control. We seek to deprogram ourselves from harmful internalized alienating

stereotypes. "Control begins with sexuality" (TOPY). We seek to reacquire the seriousness and curiosity that we had as children, to observe and act without guilt/fear. If there is one simple description of TOPY, it is that every involved Individual recognizes the need to overcome **guilt** and **fear** of **daring to be**. We "see below" in order to "rise up".

New sexuality - ever youthful.

Jung saw symbols as "libido analogues", capable of transforming energy. A representation channels libido (psychic/sexual energy) into new form -invokes ever renewed potential. Symbols in themselves represent **no separation**. That is, the Psychic cross is a total synthesis of all we think of and mean by the Temple. For express purposes, and certain time-zones, some of its components can be isolated, but ultimately there is no separation. It exists of itself: the characteristic of all living symbols.

Because the Psychic Cross has many "personalities", a multiplicity of explanations, it is an ideal symbol for TOPY. Various significances have been pointed our: the single vertical line as the Individual, bottom horizontal as Past, middle horizontal as Present, top as Future. The Cross of Jesus and the inverted Cross of Satan combined. A television aerial. The alchemical symbol "very poisonous".

"We didn't choose it so much as the symbol chose us." A symbol of disenchantment, uncertainty and challenge/change.

The point of all this is that, like a true Individual, it cannot be pinned down.

Neither - Neither.

The Psychic Cross also incorporates the 23 mythology. The number 23 is total neither-neither territory (Austin Osman Spare's Mindfuck technique - comparing opposites separate, together, then absent).

(But of course it isn't. It is just a number like any other, 22 before it, 24 after, surely?) Except that 23, for us, seems to behave very strangely. It has become a snake in the grass of reason. Thus the exception; for the Temple always the exception. The Individual. Every man and woman is a 23.

"A presence, neither good luck or bad luck, it seemed to have some sort of control over its appearance." Like the Psychic Cross, 23 has been isolated to symbolize certain concepts, random chance, Crowley's GET OUT, Burroughs' total cut-up, Robert Anton Wilson's total paranoia symbol. Its "common" (!) significance is its provocativeness, its individuality, however one wishes to depict it. So, OK, you have your cynicism, you may remain unconvinced, may not recognize TOPY, you see everywhere human weakness and self-interest - but the next step is to realize that cynicism is not a total answer, that the facade/shell of ego/"cool"/style can, and must be, discarded before we grow once more and enter a new "time zone" of evolution. Drop your shield, be vulnerable, thee wound is the reminder, you cannot remain untouched, so touch yourself.

Enter the Combat Zone. The Temple has declared war. It does not do so lightly.

T.O.P.Y. is an energy, fuelled with fiery Individuals who want change. Change. People are too hung up with sex, with getting things done, so they mess up. No-one cares anymore. To become rewarded is to give. And to give is contagious, to create synergism.

The Self is who I am after, yet I cannot find her until I give her away, and watch her without from within; then I can go. Egos are selfish and jealous - to reverse the Ego is to open the mind; to be curious; to recognize, to understand, to commit. Without altering the Ego one cannot undergo the process. E to 3.

I am curious. Curious and willing to learn. Tell me what I could do for the group that would help me. Not really help, but enlighten. For we are all out for enlightenment, for each one of us, ourselves, and for the whole. First know to be yourself, then to help the group, then to know you ARE your self.

For me I cannot "When in doubt - **be extreme**"
Right now it's "When in doubt - Do Nothing"
I am curious Right Now.

CROSS!

Life is mediated by symbols. Symbols that steal. Numerical symbols that steal our intelligence. Word symbols that steal our voice. Pornographic symbols that steal our sexuality. Magical symbols that steal our will. A death on your symbols. Let each kill themselves.

The Psychic Cross is a symbol that represents the idea of "without Symbols". It is the first entry in a dictionary of the future Meta-symbolical language, a language of no-thought.

TOPY is directed anger (which in itself is only Love). A foundation set up to compile this "dictionary" which all WEs will need in order to survive. A clearing house of symbols.

When ever you dis-cover stamp on a Psychic Cross. This release it for our use.

The Temple Of Psychic Youth is an organization that has been created to further the ideas and feelings of those who feel that they have something to contribute to the running of society. The Temple involves a large scope of feelings and images that are connected to each other by the potency of their own desires.

Firstly, the Temple as an organization is created for those who feel and believe that they can increase their own potential in body and mind by pushing themselves to the limit of their durability, and do so in such a way that they can find the limitations of their own body as well as finding how far they can really go in producing a perfect understanding of themselves. Unlike other creations, the Temple does not try to coerce of push an Individual into doing what "it" wants them to do – the contrary is true, the Temple encourages the individual to think and act for themselves, perhaps offering gentle instruction as an aid to success. The Temple remains as a haven for help where friends are guaranteed. A spiritual as well as physical father. By involving oneself with the Temple you find that the trappings of an autocratic society are handcuffs to the spirit, holding you in place, disabling a mind, disallowing it to think and act for itself - laying down rigid rules that must be adhered to. The Temple, conversely, encourages us that we need no regimented rules to survive, all we need is to expend a minimal amount of consideration for our fellow people, to accept differences in color, ideas, sexuality, etc. Falling (sic), the rules of our wonderful and enlightened society has led to nothing but war, man killing man; religion playing a large part in the reasons for war. Religion is another point that the Temple puts across. It shows us the trivialities in religion be it Christian or Hindu. The idea of believing in a spiritual god - how abhorrent. It insults the intelligence to have god and Jesus rammed down our throats - Crass put my feelings very well when they said Jesus died for his own sins, no mine. Religion is an easy way for a frightened people to hide behind the

eventuality of their own death - it's okay, we will be going to a better life - what a joke. The only temple/god we should worship is our own bodies - any sacrament to be given should be exercise of the mind and body. Prayer should be an introspective look into your own feelings.

The Psychic Cross is a symbol that is easily recognizable – and therefore a medium through which publicity can be shown. Unlike the "cross" the psychic cross is a very strong image of ideals, and shows a firm belief in what we feel the Temple stands for; I know that when people see the cross on my clothes - be it badges, t-shirts - and they ask what it stands for, they will always associate it with the Temple as well as Psychic TV. The strength of its images remains in the subconscious, therefore leading to easy recognition.

The Temple roots its beliefs in magic where sexuality and mental strength have always played an important role. This world is inhibited by its narrow-mindedness of sexuality. The Temple shows us that we should not be embarrassed by it, nor inhibited by it. This does not necessarily mean infidelity, or polygamous behavior. Free Love can be practiced between two individuals involved in a close relationship because the restraints of society are prevalent in marriage etc. It encourages us to be free - the most important aim for all humans - to be rid of a repressive society and to develop together with no feelings of materialism.

Although society is against us, too many people are unable to stand up for themselves, they allow themselves to be carried along without stating how they wish things should be done. If we work hard enough though, perhaps one day we will have a world where at least the ideas of the Temple are practiced, even if they are disconnected from the actual force and developer of those ideas.

The Temple is a group of people who together, and individually, work to combat any form of personal restriction. Quite simply we want to make our dreams, and those of everyone else, come true.

We work on three levels, or ratios. On the first level we examine our real selves, discovering our dreams, our potential, our REAL selves. We then try to live our lives, realizing our dreams and making the most of what we have to offer (skills, abilities, etc...), thus following (to use a rather archaic term) our destiny. Once an initiate begins to work on this ratio, he/she has a chance to take joint control of the helm. The Temple is constantly evolving: each initiate has the chance to help

dictate the direction of that evolution. In the 3rd ratio we work to try and improve the world in which we live. At this level we try to act as an evolutionary goad, pushing mankind back on course.

We realize that the only way of achieving anything is to help one another. So whenever we can we donate time, money, ideas and skills to T.O.P.Y. We receive no reward for this: no medals, no "I raised $100" selling t-shirts. The reward is the knowledge that we have helped someone else to realize their dreams.

We are an international group, with bases in the UK, Holland, Germany, Sweden, Canada and America.

As is obvious ("Temple" & "Psychic") we are metaphysically minded. Many of our methods could be considered magickal. Magick is merely a technique for helping us negate the effects of restriction and control; and live (again that rather naff word) destiny. We are constantly developing and refining our own magick. We do not believe in any great powerhouse in the sky, any gods, angels, demons, etc. We have realized that the human brain is capable of much more than it is used for. Our magick operates within the human nervous system - and works!

Our magickal techniques are a little too "technical" to go in to. Suffice it to say that one of our main sources of energy is sexuality and orgasms. Sex plays a very important role in our philosophy as the energy obtained from it is tremendous. As was said earlier, we try to "touch our real selves". Our first stepping stone to this is the removal of restriction placed on our sexuality by society. Once a month, or more, an initiate performs a simple magickal exercise which is designed to bring him/her closer to his or her real sexuality - as experienced in sexual fantasies. There should be no holds on sex, one should be able to enjoy sex in whatever way one, and one's partner(s), want to.

Our symbol, logo, emblem or whatever - the Psychic Cross - contains a great deal of symbolism. The most obvious facets are:

1. It is the reverse of the Papal Cross, thus making it an anti-papal cross;

2. It is an "E" for Ego, backed with a reversed "E", thus representing the negation of the Ego's role over the human mind.

In many systems of magick numbers are said to have meanings. 23 has many meanings all of which are applicable to the Temple: Initiation; Union of Fire and

Water (symbols of male and female) - sex; Integration of all levels of consciousness.

I first heard of TOPY through the drunken ramblings of someone I now find it impossible to describe. At the time "Godstar" boomed from his room almost constantly. After this, a friend lent me "Dreams Less Sweet". I bought a few records, sent off for some literature.

Previously, I had dabbled with THELEMA, which seemed to ask the right questions, but gave the wrong answers. TOPY seemed to ask equally pertinent questions (and sometimes more so), and answered them with nothing but Hagbard Celine's "Think for yourself Schmuck". As time went on I became increasingly interested in, and in agreement with, the Temple's ideas.

At last a decent magickal system. No more silly Kabbalistic rituals. Simple, straightforward, and functional. A chance to help, however little, however much. Perhaps even to meet people who've got better things on their mind than taking the piss.

The Temple is an international group of people who want to improve the quality of not only their own lives, but of everybody. We have realized that the life of the average person lacks direction and meaning. Human beings are persuaded, by various methods, to do what they are told, however subtly, rather than what they really want. Some realize this and "drop out", hiding the world behind a beer can or a line of coke; others try to change the world. We are in the latter group. We try to do nothing unless we really want to. We try to differentiate between "pretend" desires programmed into us by society, and our true wishes. We then try to live these true desires. That is what real freedom is. Our method is, I believe, the most powerful. We use magick; not card tricks or turning princes into frogs; but real magick (that's what the "k" on the end signifies), which is a method of programming your own mind to do what you want it to do. We use sex as a tool for elevating the mind in much of our magick. Sex is one of our basic needs. It is also the most powerful force we have access to.

What attracted you to T.O.P.Y.?

The systematic use of will power to make dreams become real. The undogmatic appreciation of the inherent potentials of thee Individual who wants to see and is not afraid to invest energy in finding their true self, their true desires, and to act accordingly. Furthermore, the new approach to Magick: a demystified system of practical techniques to extend the perception and skill of acting consciously according to one's own nature without guilt.

In what ways has T.O.P.Y. failed to live up to your expectations so far?

I see T.O.P.Y. as an active forum/expression/output of thee assembled energy of its members. I consider myself taking part in thee process and don't feel that thee organ has failed to live up to my expectations as they are identical with thee expectations I have for myself in life. I apply T.O.P.Y. in my life according to my own interpretation and accept no dogma, and as long as I feel that my intentions coincide with T.O.P.Y. and that its structure is based on mutual appreciation/trust/ respect/challenge/communication then I invest energy in this forum. I am curious/open-minded by nature. In thee course of time and involvement much is explained. I have no fear.

Explain T.O.P.Y.

Through education, school, inherited dogmatic value systems, TV, radio, written/spoken propaganda people are continuously deprived of their self respect as unique manifold human Individuals. We are systematically discouraged by thee keepers of addicts to Control from exploring our real physical and mental needs and potentials. We are exposed to constant programming, its main aim being streamlining of thought into unquestioned acceptance of illusory satisfaction, leaving an dislocated feeling of frustration behind. Fear is the Key to Control/Manipulation. Thee fear of change/thee unknown/thee unsecure/thee unfamiliar – all these block thee Individual longing for development/experience and make him/her accept thee vast offer of surrogates and substitutes in today's world system. Those who are not contented with this pseudo-reality seek other ways for deeper knowledge/realization of dreams, and create their own forum/access point for mutual encouragement/support/challenge of individuality and will.

We are history, thee sum of our ancestors. If we ignore our own history and its impact on our lives, we are inclined to repeat thee pitfalls and disasters of previous generations. We dig our own graves as culture.

Christianity has monopolized thee European thought system and thee use of ancient methods/rituals as a means of recollecting force, and has deformed its intentions to thee point where they lose every form of potency and sense while being functioned to "evil/dangerous mysticism/occultism".

Ritual as Access Point to thee inner regions of thee mind and focus of will into conscious action. . .thee threat to status quo in thee present socio-political and cultural world-system. A society deprived of its history/past is a society deprived of its future and identity.

Sex is thee primal key to thee mental system of a person. It is thee nucleus of their own past, present, and future. In thee moment of orgasm thee brain is for a short period of time thrown out of/disconnected from its subconsciously socialized/adapted thought-system. In this moment of disconnection thee brain is highly susceptible to new information. Orgasm is thee Access Point of de- and re-programming of thee mind. Storage of subconscious information - thee seed to conscious action. Attack on sub consciousness determines thee overflow to consciousness latently transformed into concrete action.

Education/indoctrination has trimmed our minds in thee course of a life-time to fit thee demands/needs of thee control units in society. We see continuous re-education as a necessity in order to develop. Ritual strengthens our determination to find and do our true selves and to cross new borders of knowledge and understanding, to avoid thee obstacles to thee realization of our dreams. Through self-decided "indoctrination/dedoctrination" of thee subconscious mind we avoid daily pitfalls in mental laziness and cowardice/compromise. Free sexuality without guilt liberates our mind from inherent blocking mechanisms between consciousness. Free flow of information between thee brain hemispheres brightens our eyes, makes us clear, strong and real.

23: Number of "Coincidence" - thee genes in thee human being consist of 23 chromosomes, blood needs 23 seconds to cross thee human body. A sign of life and death, its correlation and its unknown dimensions. Death/-mortality - thee ultimate reference point for each human being. To live fully without regrets or not. We are mortal. Here and Now.

Christians have their Cross - fetish of guilt and shame. Christ on thee Cross - symbol of martyrdom/sacrifice for thee sinfulness of thee human race. Unworthy, godless slaves.

We repudiate - have our own fetish/symbol for thee immense possibilities and dimensions of thee human mind and vessel in life. Thee Psychic Cross - an alchemical symbol for (magically) dangerous material/knowledge. Thee Temple Of Psychic Youth is "danger" to dogmatic/streamlined thought, that is to thee stability/status quo in present society/culture: thee seed to a new science/way of living.

Magick: a system of Will Made Flesh. We focus our will in collective ritual across thee world on thee 23rd of each month, and program/-tune-in our mutual wavelengths/sexual desires in thee moment of orgasm. Our will-power programmed in thee genes and assembled in thee liquids of semen/lubricant/ blood/spit, and hair.

Thee features of thee embryo is decided/determined through thee thoughts of sexual partners during coitus. Thought made Flesh. Will made Real. T.O.P.Y. Made Real.

In answer to a cynical journalist:

Most people can't stomach the "missionary zeal", so to speak, so any mention of a "Great Crusade to save The World" is right out of the window. The Temple is there for those who want it - it isn't another banal ideology, but a network of Individual interests where information is relayed to one another on the basis of practical experience. You've heard of synergy: the working together of two or more elements to create an effect greater that the sum of the individual elements' output. Well that's us! We support one another by our own efforts - like a latter-day tribe.

What impels a person to work within the Temple? A dissatisfaction with current societal values, perhaps. An awareness of possibilities within ourselves that most recognized institutions of society, religious or otherwise, either flatly deny or appear reluctant to expand upon. (As social beings we have an inner need to express ourselves amongst friends - interpreting "friends" as those

people who can relate to you!) All such answers seem a bit "rhetorical" to me, so we might gain a better understanding of the "attraction" of T.O.P.Y. by taking a brief look at the ideas and methods it collectively presents.

We take a very broad view - limitlessly so - of the means at our disposal towards self-development. Jung called it individuation. Aleister Crowley called it the realization of the True Will. You may call it simply "Maturity". From the lore of Magic (a much scoffed at notion, superficially, in our high-tech rationalistic era; but isn't our science the highest magic to a so-called primitive? And what arrogance you have to deny the function of something you know nothing about, despite its overwhelming history of practice?!), to music, to martial art; if the perceptive individual thinks there is something worth picking up on, we will attempt to pluck it out of the mire and use it! That is why T.O.P.Y. is often seen in the "public eye" to "wallow morbidly" in social taboos; or however else they choose to put it. Life's too short and wonderful to run away from and/or wrap up in unnecessary prohibitions/superstitions. So, cut out the crap! The Temple brings together people who aren't afraid to try a little. The luxuries of Western "civilization" (loud laughter) also bring greater excuses for us to get very lazy.

(The notion of forced commitment, street-corner proselytizing, I find repulsive. We emphasize, more than anything else, the power and creativeness of the individual will; how that feeling can be shared through communication and care. To force others to "join in" would defeat the purpose of the network. How can I force you to be yourself? [eg. forcing another to emulate my thoughts & feelings is no freedom for the other person.] What the fucks the point? We can only provide inspiration - no greedy Gurus infest this House.)

Why do I think T.O.P.Y. is important? Could answer that in several ways I suppose. The workings of the Temple are not always to my liking, but then, as a network with some degree of structuring/organization, what else do you expect? Humanity has yet to invent a machine that is 100% efficient. And involvement with T.O.P.Y. does NOT mean you go along with every suggestion that's put forward. In terms of energy, feedback and so on, you reap what you sow; just as with any human relationship (I use that analogy quite intentionally). Anyway, I feel it is important because - in an age of much insincerity - T.O.P.Y. is rooted in what I ultimately recognize as COMMON SENSE. We seek to embrace the earthly human condition, warts and all. We look at ourselves and recognize the need to strive for personal goals; expand our often blinkered definition of "self" by trying to utilize the new and the

strange; experiment, instead of wallowing in the "fear of the unknown"; reject dogma, reject guilt, reject anything that leads to unnecessary anxiety - not by pushing things to the side, but by confrontation. (The quickest route between two points is a straight line.) Such ideas, although expressed a little dogmatically here for the sake of brevity, outline a healthy, strong approach to living. And it feels very refreshing to be amongst friends who won't try to fob you off with more alienating politics or mystical pap.

No, my involvement with T.O.P.Y. has not equipped me with easy panaceas for the problem of Government, etc. We live in a complex environment - I am the first to admit it. T.O.P.Y. has no manifesto up its collective sleeve. Rather, we consider the situation from the perspective of "To change the World you must first change yourself." It is no use disbanding the police-force tomorrow if they are all going to continue acting in the same way to the people they picked on before!

(To amuse myself, I might describe involvement in the Temple as a course in psychic self-defense for the outsider! But then you'd probably take that the wrong way. The Temple is NOT a cheap sort of psychotherapy; no psychic prescriptions from Doc P-Orridge, or anybody ridiculous like that. Nobody involved in the network wishes to suffer fools gladly, and the only people "assessed" are ourselves - BY OURSELVES. A little eccentricity leads to a progression of ideas - stupidity does not! And you must ultimately deal with your own problems, if you wish to reclaim personal responsibility at all - a belief that is central to T.O.P.Y. philosophy.)

Why the big profile on Sex in T.O.P.Y.? The fact that you feel our "high profile" needs to be mentioned may provide part of the answer! As I have already tried to indicate, the Temple strives to eliminate our (often culturally inherited) feelings of guilt. We consider sexual energy to be of great importance - its free expression is our very birthright, in whatever way our nature inclines. The neuroses and psychosomatic ailments resulting from high levels of sexual repression have been catalogued well enough by now, without me having to re-iterate the point. And guilt about one's personal sexual activities can be used as a potent weapon in the hands of your adversaries - just look at the gutter press. Sexuality is just that - whether it be expressed in "fetishism", "homosexual" activity (a horrible, clinical expression if ever I heard one), and so on. It's nobody's business but your own.

Having said that, it is obvious that many people - particularly the younger - pursue an active sex life without recourse to massive guilt! So why all the hypocrisy about its public expression? Why the hassle? Evidently, the mass media does not reflect an accurate - honest - picture of our feelings. The Sunday Sport continues to make sex and sexuality an absurdity - something to sneer at. We wonder why.

T.O.P.Y. wishes to take sexuality a step further by investigating the powers we consider to be generated by sexual activity, so that they can be used for the benefit of the individual. Every Individual. Orgasm has a powerful effect on one's perception, body chemistry, bio-electric field, etc., if only for a few moments. And we feel that the state of being created can be put to use, in combination with intense desire. Again, we are entering the arena of "magick" and ritual (all sex is ritual); we are considering the so-called dark side of nature, and to a TV generation brought up on Dennis Wheatley films, such ideas seem very taboo. We wish to break down those superstitions - we have little room for fear in such speculative areas - but we have no vested interest in people agreeing with our aims and methods. (We are not out to harm anybody, so please remain sensible and leave us be if you are skeptical/unimpressed.)

Of course you can't discuss sex without mentioning AIDS nowadays. To counter popular misconceptions let it be stressed that the Temple does NOT encourage orgiastic or promiscuous behavior - forced promiscuity to prove one's "liberation" is just a stupid and damaging as exaggerated pruder; if it goes against your natural inclinations. I suggest you use your common-sense and exercise responsibility. But, to give an example: should someone attracted to their own sex no longer feel attracted because circumstances dictate a certain degree of caution with the choice of partners? We think not. Circumstances and the means of your natural Indulgence may vary quite a bit, but the right to "be and feel" whatever you are does not. This must be kept in mind, as the puritans cry out for "conformity" yet again. . .

Thee Temple Of Psychic Youth, we are united, united in the differences that constitute our individuality. At one stage or another all of us had reached the same crossroad. The roads were clearly marked - conformity, control, suburbia, soap and no hope. The general flat planes that lead to a hollow, wasted death. Instead, we

deliberately leave the roads to travel cross-country - to aim for the high mountains on the horizon. There are no clearly visible signposts, no neatly maintained roads and no resting points. The undergrowth can be extremely dense, the inhabitants hostile and the speed of travel tiresomely slow. But etched on
the horizon, amongst the loftiest of mountains is a Psychic Cross. We move onwards and upwards. This is the way of T.O.P.Y.

To travel with T.O.P.Y. is to map out your own route, to cross virgin territory, often alone. You discover you pace, your own dreams of the goal. Discovering your own philosophy of life, but instead of preaching it you live it, and live it to the full. We may travel alone, but we obtain strength that elsewhere in the wilderness others are planning and travelling their own routes to the same goal. We may rendezvous, by chance or by desire. We can then share, relate our travels and exchange maps for we know that to fulfill our life we must help fulfill others: open their eyes, let them help us open ours. Share our results and tactics and help to change the maps of old. To lay new paths and roads and satisfy the discontentment's of society and its expectations and limitations of an individual.

It is every person's basic right and task to be as they will, as they truly will. The study is long and hard to find this will. Total self-honesty is needed. The ability to touch oneself, no less. T.O.P.Y. will encourage, suggest ways of touching at all levels and of all aspects, by using rituals and intuitive magickal methods specifically aimed at getting closer to oneself. To integrate all the different levels and aspects to develop a total, free individual.

T.O.P.Y. realizes that every man and woman has their own potential to achieve and live by. This can vary greatly within individuals but this is the key because each individual's achievements are relative to only that one person's potential. There is no competitive hierarchy as that would serve only to stifle development. Each individual must ultimately justify their every motive, action and belief to themselves. If they achieve this then they are allowing T.O.P.Y. to achieve itself. It cannot work in reverse. It can be hard. To start to truly look at yourself can hurt. Strength, honesty and commitment are needed to move towards T.O.P.Y. Sexuality is a key as within sexuality the restrictions and constrictions of society and its controls can bite the hardest. To liberate and understand one's own sexuality is to liberate and under- stand T.O.P.Y. An individual who has learnt to express themselves sexually can then use the lessons learnt here to inspire freedom and development in other aspects of their person. Your sex and sexuality belong to yourself. The energies it generates all come from within your psyche. At the peak of sex the doors open, the barriers collapse and there is no separation. The

interchange between conscious and sub-conscious is complete. Using controlled focusing at this magickal time, T.O.P.Y. individuals can make a conscious desire to move to the higher levels of their own consciousness where it can take effect and help the dreams become real. By truly understanding this process and tailoring it to an individual's methods, breakthrough can be reached and you have given yourself back to yourself.

These methods of sexual focusing provide the basis of T.O.P.Y. workings.
The results achieved here by the individual filter down through all
levels, all actions, all motives. All comes from within the individual.

T.O.P.Y. has a psychic symbol and a psychic number. Both of these are woven deeply into the sub-structure. Both act as a focus, as a synthesis of beliefs and actions; as a trigger. The Psychic Cross with its horizontal arms in the ratio of 2 to 3 can be interpreted on many levels: to signify the individual (the vertical line) with his/her past (bottom line), present (middle) and future (top); a symbol of integration between opposing functions within an individual of T.O.P.Y. (3 E). The arms flow outwards from the Cross to symbolize growth and discovery whilst at the same time they all draw inwards to focus and synthesize this growth within the individual. A cross to sacrifice the self upon; a uniform symbol to identify with, but like T.O.P.Y. itself to be interpreted in different ways by different individuals.

The magickal number 23 is interwoven throughout T.O.P.Y. It is the point of focus, to integrate, to dissolve. A time, a time for work, a date to complete a task 23 times is to see it move deep within the conscious- ness. A number that's history is proven and potent, one that occurs internationally, irrationally and totally naturally. Like the Psychic Cross, indeed like T.O.P.Y., 23 is the gateway, the crossover point to internal focus and development and external flowering.

When there is no other way.

T.O.P.Y.

What is Thee Temple Of Psychic Youth?

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care. T.O.P.Y. can help you find your real self and you can help T.O.P.Y. in the process. By helping and caring and commitment to T.O.P.Y. the same energy is given back. Love is not a dirty word, helping people is not wrong. For society to change, people must change. People must see what is happening all around them. People must be given information about sigils, dream-machines, magick. People must be pro-sexual, have respect and caring for everybody. What is wrong with being happy, alive, caring? So reject money - I'm on 16K a year, smart mate but who's interested. I'm a Man City fan - You're dead. (Fighting for a football team, strange.) This jumper cost $60. (Very smart, but does it make you really feel better inside.)

In these times of one-upmanship why not join the ultimate game and play for your life and make history as well.

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As a free form with a continuous flow of unrestricted and unlimited ideas it allows any Individual to develop a language to express what can not be explained. Magick in its modern context is largely a question of interpreting a subjective reality in purely personal terms. This requires a personal subjective language. Yet if society is to continue - have any meaning - then it is precisely this that must be communicated. A subjective reality can not be expressed in terms of common language, but only as a personal experience. Thus thee only channel of communication open to us is to place our personal view within a common framework. This in essence is what all communication is about. But most of our present belief is based on distortion. Our culture simply has not got thee necessary tools to cope with thee present situation. Our cultural language is still based on thee rational universal world of thee past aeon. This will have to be swept aside before people can talk to each other again.

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Thoughts on The Temple

The Temple Of Psychic Youth is a body of like-minded, ageless souls all striving in an individual manner towards a collective goal: a guiltless state of self-awareness.

The exploration of our innermost desires by the release of the sexual spirit, and thus the freeing of our emotions of dogma and external control, is fundamental to the process by which the Temple achieves its collective identity. The process is a deeply personal voyage of discovery (the very fact of the emphasis of the individual testifies to this), one in which the Temple acts as a guiding light, a processor of information and its re-direction.

"No Man is an Island", and for this reason the Temple is both needed for support in our battle, and as a focus for the support we ourselves can offer. Its sum being greater than the parts, the Temple serves as a sounding board for ideas, provoking thought which may under other circumstances never have been given the right "culture" in which to form and grow. Thus the Temple is a growing, living organism whose form is a result of the collection of "cells" within it, as in any biological organism. The analogy with the natural world is of direct significance. All life operates within a set environment or eco-system, but its very presence is an integral part of that system. If any one species grows it is at the cost of another, and if any "external force" is introduced the balance can be forever altered with the possibility of collapse (eg: Rainforests). The Temple is such a force, one which could ultimately over-turn the preconceived ideas of our Western society. This may seem to many to be a fanciful argument, but to those who mock I would say, "How small is a virus or cancer cell that can cause the collapse of an organism."

We may be small, but we are growing to attack like a cancer from within! We must stand together, we must fight!

On criticism of the Temple

How can you criticize an organization which makes statements such as " We support your individuality", "we offer no dogma", and talks of "deprogramming". These are some of the most important statements made by T.O.P.Y., and show the principal aims of the Temple: the realization of **yourself**, which results in **selflessness** in the most positive way – no greed, no sex barriers, no age barriers, no race barriers. . . .etc.

The ultimate goal of **love** and escape from the prison of 20th Century (especially western) ideas and values. **Don't we all feel the same**? Thee Temple gives no orders, it gives a method through books, records, states of mind to a form of enlightenment. "You must understand 'til it hurts. The mind must be stretched to include emotions, thoughts and points of view entirely foreign to the narrow limits of our present life." (quote from "Zen" by Christmas Humphreys) To me, the Temple is about **thinking** and trying to spread this **freedom**.

SEXUALITY: This I am only myself realizing at the moment - **no guilt**. We see it on T.V. every day: twisted sex values - **Turn it off**! I can't find the right words to use about my sigil experiences but I feel re-charged, focused, powerful, aware.

THEE PSYCHICK CROSS: This to me forms a kind of focus (not in a fearful, religious sense) and is a common ground and understandable sign to those involved within T.O.P.Y.

23: This to me is Kammerer's Law of Servility. The natural rhythms, patterns, harmonies in all the universe. It is an expression of this belief of the unexplored forces that act upon us.

I can relate to what the Temple Of Psychic Youth is trying to do because we are all living in a world where chaos reigns. The Western World has been under the dogma of religion, Catholic and Protestant, for the last five hundred years. And its teachings, far removed from the original message, have been used to control the masses and to shape humanity's moral codes.

So today we have people wanting to have spiritual freedom, but who because of the age-old brain washing of God and the Devil, and good and evil, find it hard. Even worse, most people in our society have to unlearn and begin at thee beginning about their relationship with life, the universe and everything in it; and they generally start looking within themselves for their answers. I personally think that Christianity is on its last legs, as its churches are full of middle-aged and old people, but not young people. So there are many who are searching for spiritual freedom, and a truer relationship with life. The Temple Ov Psychic Youth provides a means and a way for people to break free and rise above the lie of society. Because magick, witchcraft are keys that unlock many of life's closed doors, and enable individuals to explore and develop themselves on all planes of life, from spiritual to physical.

Nothing in life is easy, and magick is not an escape. As with all life you have to give of yourself to receive, and giving of yourself means a sacrifice of time and effort which is a hard lesson for many an aspiring occultist. So through contact with open groups like T.O.P.Y., individuals can meet other people with similar ideals in life.

Obviously people will have to face moral principles such as sexual Magick (tantric yoga) and other methods used in ritual magick to raise the power, but this is something they learn naturally and not unnaturally as the rest of society still thinks and believes. They have to learn that they themselves create or destroy what life presents before them, not God or the Devil, and thus having learnt go forth into a new world of gods. After all, evil is essentially misplaced energy (unnatural). So things like sex, and all pleasurable activity so long as it be done with free will, are healthy for us in life.

This last point is another reason why I agree with T.O.P.Y.'s ideals: because they encourage people to be free within themselves, and to discover their own true wills.

As A/C puts it: Do What Thou Wilt Shall Be The Whole Of The Law. Love Is The Law, Love Under Will.

My interpretation of T.O.P.Y. is that of the propagation of unlimited expression and potential. Also, that of the freeing of world technology and communication from the restraints of generally restrictive, authoritarian value-systems. The

Temple, to me, has the potential to both examine and free the latency of both physical and psychical potential.

I would like to take part in a world-deprogramming task, and experience the worthiness of my own full powers, in all their comparative spheres.

These thoughts encompass my attitudes towards sexuality (in both its drive and visionary factors) and also my movement towards a cooperative methodology.

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Thee Temple as a focal point without a fixed system of values begins Thee Process. It provides a channel through which thee Individual can view his/her circumstances from their own perspective. It sweeps past thee outmoded views of mass philosophy. Most importantly, by mutual encouragement, Thee Temple Of Psychic Youth gives me thee courage to accept and trust my own view.

Its aims on human freedom and independence
To inspiration individuality
Freedom in any dreams, in any wishes

Sexuality with no limitations so long as it is yours sexuality to make you free of any restrictions sexuality & Love the most successful drive power for any dream & wish Love the power of all powers.

Methods of magic and philosophy from many individuals Psycho-levels of the brain to help you in higher atmosphere's Methods from magic to create your perfect atmosphere and to get closer to that one self Methods look sometimes bizarre but are the ones who understand there are no limitations, when you want to reach ecstasy-freedom of 23 – That moment, that day, that dream, that wish, that freedom It all can come true, of 23 is one of those methods Lots of thoughts are feelings which are not easy to explain May be when I have to represent a year later it might be totally different, I learn every day more and more, it will take lives.

Thee Temple Of Psychic Youth is important because it is **active** and **caring**. It intends to nudge people into an understanding of themselves, into **respect** for themselves. To Love themselves and their lives. It intends to spur people into doing something with their lives, being **active**. It gives people back to themselves along with the realization that they **can** get what they really deeply want and need. Their desires can be made real. All it takes is effort and discipline.

For a few years now I have felt a deep hunger and frustration. There has been a large gap in my life. It took me awhile to realize what this gap was. A deep spiritual lack. There has never been any talk of or involvement with anything remotely spiritual during the whole of my twenty years of existence. During Primary School it was required of the whole class to stand up in thee mornings and say thee Lords Prayer. I never ever believed in it. It seemed totally absurd to me even then, I don't really know why, but I never believed in "God". For seven years I stood up and mouthed thee words of thee prayer. When I left at the age of 12, if anyone asked me to recite thee words of thee Lords Prayer I couldn't do it! Seriously. I had never learned it and had wilfully blocked it out. I objected out loud of course, oh no, that would result in the belt. Little boys who don't say their prayers get pain as a reward. It wasn't until I was about 19 that I found what I thought/think might be thee answers. I have always been interested in thee unusual. In everything. People. Books. Music. Art. Thee "Chaos of thee Normal", thee "Moronic Inferno". Fashion has never interested me. During childhood I read mostly science fiction. Then came a period of flux, of wandering, where I no longer was deeply "into" Sci-fi as before, but couldn't find anything else. That was when I decided to buy "A William Burroughs Reader" having heard him mentioned in numerous articles in the Mazak press. Pages of wondrous images, surreal images, new ideas, new methods. This replenished my lust for thee innovative.

I used to go to an "Adult Training Centre" at night to help out at a kind of social gathering of handicapped people. There was a small record player, and a box of records. Sidney Devine, Elvis, Nana Mouscouri, country and western, thee Mazak of my nightmares! Tucked neatly in between two of these records was an unimposing little single. It was Just Drifting and was by Psychic TV. I asked if I could have it as I wondered what they were like, having read reviews in thee press. As one of our records had disappeared they said "Yes". That was how I discovered

PTV. It was a few years before I made enquiries into thee Temple. This was made at thee same time as I found a possible solution to my problem. I read a book called "Mysteries" by Colin Wilson. It was thee most amazing book I had ever read. A whole new universe of possibilities opened up to me. I immediately developed a deep hunger for knowledge. Not everyday knowledge. Knowledge of this strange new world. I went to thee library and read every occult book I could find. A Whole new worlds of meaning opened up.

Thee Temple seemed like an honest organization. Not a brainwashing cult. An "anti-cult". I didn't know (and still don't) just how much knowledge it possessed. To make "the occult" a part of everyone's everyday lives, now that was an interesting idea. A very good idea. An essential idea. Ideas into action. Kick start evolution again.

To destroy tyranny and oppression. To bring joy back to living once more. Love. Responsibility for actions. Interaction between Individuals again, instead of this total isolation that is becoming a hallmark of thee twentieth century.

Sex. To free sex from all fetters. To throw off guilt and all restrictions to pleasure. To make sex pure again. Between two Individuals. Not thee ignorant sexist, totally damaging view of a man fucking a woman. Sex involves two people. Two active people (who may be active in their passivity). To reclaim sexuality as our own. To be shared with who we choose, however we choose. Thee magick of sex. Thee new sexuality. To choose ourselves.

Thee Psychic Cross. Thee cross is thee union of opposites (0=2). Thee top half has thee Christian Cross, thee bottom half has thee anti-Christian or Satanic Cross. Thee middle branch ties them together. Thee top half mirrors thee bottom. As above so below. It is thee anti-Papal Cross since thee middle branch is shorter than thee outer two, thee opposite of thee Papal. It is a television aerial. It receives and transmits information from and to every area of life. Thee center of thee Information War. It is a focus for knowledge and understanding. It is also thee face of thee Temple. Thee central line of thee face along which is arranged thee line of thee eyes at top, nose middle, and mouth bottom. Thee three branches are mind, body, and spirit. There are three crosses in thee Psychic Cross, not two.

23, in Crowley's system, is Water. Thee essential element of life. Thee great sea of thee subconscious. Thee element that is always in flux, forever changing. Change is stability. Water has three states (branches on thee cross?). Water is the body and the mind. Just as the moon affects the sea so does it affect mind and body. The

brain is something like 80% water after all. 23 is a mystery. It's just a number. It's just the number of rays from Sirius, The Sun behind the Sun. Thee star of the Dogon, those marvelous people. Thee symbol of Sirius is pretty close to thee cross.

23 is synchronicity and recognition:

2+3=5 2x3 = 6 2/3 = .666

Trying to explain my reason for my involvement with T.O.P.Y. is hard, but to say I am searching for my inner strengths and weaknesses is as good a one as any. To me T.O.P.Y. is doing more for the coming together of people than any thing I know. They encourage thee sharing of ideas which to me is an important factor in knocking down life's walls.

To ask me thee meaning behind their aims, ideas, sexuality, methods, thee meaning of thee Psychic Cross, of 23 would be an injustice to T.O.P.Y. Their aim I believe to be more wakefulness in society, for people to open up their eyes and see for themselves. Their ideas revolve around Pagan philosophy and thee arts of Magick which in a way takes on all aspects of Life. Methods are thee same in all new conceptions and must be used to get thee message across. Sexuality is a beautiful thing and should be treated in thee same way, free love must be forever in our souls. Thee Psychic Cross is a symbol to symbolize all aspects of T.O.P.Y. ideals, they must be put up everywhere. of 23 I am stuck with no true conclusion as to thee proper idea/ideas behind it, but to me it stands out and crops up in thee weirdest of situations and it is a JOY to see it anywhere.

T.O.P.Y. is an inner door, a device for breaking down mental walls. T.O.P.Y. can be pleasure with thee pain, thee garden of Eden and you are Adam or Eve. Open thee eye to T.O.P.Y. and experience everything before it is too late.

I feel no need to justify my interest or my sympathy. Those who reject T.O.P.Y. reject themselves - and few want to face the truth. Each individual must decide

their own course, and as no-one is the same, so no course is the same. Everyone responds and rejects or accepts according to their own thoughts and feelings.

T.O.P.Y. offers an alternative to mass control, depersonalization and guilt. Those who choose this path will never find it easy – prejudice and jealousy will see to that, as very few people have the courage to be themselves and those that do are often hated for it. For not conforming. For not being "one of us".

T.O.P.Y. aims to make each individual free of the mental shackles and spiritual bonds placed on us since birth. To question the unquestioning mind and to heal the wound of separation witching us. For no-one is whole when psyche, mind and body work in discord. The Psychic Cross is a symbol of this unity - a tangible representation of 23 - two threes back to back, joined, whole, a perfect harmony visually and psychically, to be used as a focal point for energy, a comforter emotionally and a reminder of the potential within us. A potential T.O.P.Y. can help us to achieve.

The thing I can give most readily is my love. My love of Life and its unifying energy and of all living things. My love of humanity and all that these destructive creatures have produced that is creative. My love of my ideal that I have cherished and nurtured all my life – that finally humankind will see and feel all that is within me is within all life and therefore that all life is within me.

The nation, the world is in a trap. The poor are getting poorer, and the rich, richer. Our environment is collapsing in upon ourselves because of what we are doing. An example: it is legal to corrode the ozone layer (by use of aerosols, etc.) and thereby harm everyone, yet illegal to smoke marijuana, and harm no-one. We need change, revolution – and T.O.P.Y. is that. The ideas of it being an insane death cult are a misconception. We are help, perhaps the only help and friend, not an enemy. So open your eyes.

Once upon a time. . . .

… I first spurred interest in T.O.P.Y. with the listening of Dreams Less Sweet. After I proceeded to lose that tape to a young lady, I decided to find out more about the sound and reasons of T.O.P.Y. I purchased the live records series, which has

proven to be a source of great enjoyment. And I try to forward the ideas of T.O.P.Y. with messages on the dorm door, and I try to play a few songs when I D.J. at the campus radio station.

What I rather liked about T.O.P.Y. was that there was no forcing of ideals on myself the listener. There are, I will not hold back, a few ideals I do not in self practice, because they do not appeal to me, but I will not condescend because someone else may. For the book, I do not experiment with drugs, have sex, or denounce strongly non-pagan religions. Persons may say that I have not lived, but that is someone else's idea of living. If and when I wish to try something, I shall, but until then I am content with myself. I guess the point is that it is a Choice, and one must not necessarily make certain choices to be involved with T.O.P.Y.

The problem, well wait. Let us stay with that prior thought, about choices, just for a minute. You may have noticed I don't spell certain words the way T.O.P.Y. does; again I do not feel that is important for me to reflect that thought to be considered involved with T.O.P.Y. Anyway, as I was writing, the problem is I am afraid that I may not be able to be as active as I wish in T.O.P.Y. with my schooling, because education is very important to me. So, what I guess I am getting at, is that I will do my best to do what I can. I can only hope that does not sound too "wishy-washy". So, I am, will, try to do my most.

How would I explain T.O.P.Y. to a stranger? Simply, a group, tribe of persons who are looking ahead, with little recourse to beliefs or principles that have been embedded, sometimes unwillingly, into society. An aim of reversal, getting people to quit taking for granted what surrounds them, and having them realize they have control of their life, and to use themselves to their potential.

Why do I feel T.O.P.Y. is important? Because it serves as a meeting center for those persons who already know what they feel to get stronger centralization and organization, and make themselves and their ideas more available to others. It's got a lot to do with the concept of awareness.

I guess aims and ideas have been taken care of. Sexuality, again, is an awareness, realizing how present it is, and how it can be made into something more wonderful than expected or known.

The Psychic Cross has so much behind it that it is rather hard to sum up its meaning, besides representing a receptor for thought processes. Also, I just rather thought that it could also be seen as a Christian cross overlapped by a satanic

(inverted Christian) cross, and a bar in the middle to cancel the two out, which would go along with the theory of bowing to no god.

23 is something I cannot comment too intelligently on, since I have not the amount of information necessary. I have heard, however, that it is the number of confusion, and actually, I myself have not much more of a view on it.., yet.

Other resources of my self-determination, defining ideas clearly, patience, art skills (with both pen and words), and desire to communicate.

Explanation of T.O.P.Y. to a Stranger:

I found this question difficult to answer as I do not know enough about T.O.P.Y. People have asked me what it is, so I told them that it is an information network and to contact T.O.P.Y. if interested. However, when pressured I inform them of as much as I can, expanding on the ideas that I know, and state that thee network runs all over thee country and that depending on an individuals involvement information is available to them; that it is up to thee individual, if they want, to become involved and that one is not pressured into it.

To justify my involvement I would say that T.O.P.Y. has thee same or similar beliefs to those I have always held, but from which I had switched off as it was not "right" in thee conditioned world.

On T.O.P.Y.

I have played PTV &/or T.O.P.Y. material for many friends, so I am often asked about T.O.P.Y.

I tailor the answer to the questioner, telling no more than I think they can follow at the time. Sometimes I describe PTV as a loose aggregate of people working with music and video. I may explain that they are part of a larger organization which seeks to support people whose aims and interests are outside the mainstream.

To people I trust I explain more. That T.O.P.Y. is a network of people with some similarities and some differences, held together by a desire to understand and short-

circuit control. To explore ways to make what they want to happen, happen. That T.O.P.Y. encourages people to find out their true natures, not a shallow and generic, dictated and advertised "identity".

One method is to exploit the cut-up, both on other material and behaviorally as well. We constantly run on habit, and it is good to break this up. Do you see friend X because you really want to? Or because it's what you always do on Thursday night? A simple but pertinent example.

Burroughs has been quoted as saying there was nothing special about 23, just that it was something he noticed and then kept noticing. I see it partly as a symbol of focus. That there is so much around that we screen out daily, if we pick something not to screen out it will seem omnipresent. I also like the idea of it as a sort of mischievous number, popping up with a will of its own where it has no statistical right. And each time it pops up itself it reminds me of my psychic heritage that I am reclaiming for myself.

I see no particular sexual style that is representative of T.O.P.Y. It is more an aspect of sex itself, that of the power (indeed - Of Power) it contains. A power that can be frustrated by a denial of desire; dissipated by investing it in removed, marketed images; or directed by self-understanding and a ritual method. Since the sex drive is so basic, and since social repression functions here as much or more than anywhere else, sexual magick is a most powerful and empowering technique.

The particular interpretations of 23 and the Psychic Cross are not as interesting or important to me as the fact that there are many interpretations.

If a cynic - journalist or otherwise - is asking me about T.O.P.Y., I believe it is important not to try too much to defend or to try to convince the person that there's nothing horrid about us. I will, however, try to dispel any basic misconceptions. I have found that so much of what I take for granted is alien to many people that I cannot explain parts of it. As I've noted, it took me a while to understand so many foreign thoughts at once. If pressed by anyone who is obviously hostile to and/or threatened by the ideas, I say "Well, I'm convinced of it, it works for me, and I'm happy." I do not try to "convert" them. If they are unaccepting of it, I give them some things to read, and T.O.P.Y.'s address.

T.O.P.Y. is an international network system, a kind of organization that brings in touch people who share ideas and feel free to do whatever they like, as strange as it may be. That's the reason why T.O.P.Y. is important. In times of loneliness, T.O.P.Y. tries to bring people in touch, tries to bring back the lost innocence, the correspondence among people. T.O.P.Y. hates everything and everyone who tries to limit its freedom. T.O.P.Y. offers a method of living to better survive as a True Being, and as an Individual, and not as part of the maze. Individuality is expressed as Spirit and Will. "Love Under Will" is the meaning. To manage it, T.O.P.Y. edits books, records, video tapes. T.O.P.Y. requires belief in Magick and modern Paganism, and recognizes the power of the human brain.

The Psychic Cross means to me: Brain (upper bar); Heart (middle bar); Prick - as the home of souls (lower bar). It means the Individual itself, with its three psychic powers: Brain = dreams, fantasy, cleverness; Heart = L.OV.E.; Prick = soul = the power that motivates all the above.

The meaning of 23 is a mystic one, and people can only understand it after long thought about T.O.P.Y.

T.O.P.Y. is very important to thee continued growth of psychic awareness in thee world. We have progressed physically as far as we can. Thee next stage is mental.

T.O.P.Y. offers a series of mental training exercises: awareness (especially of yourself) is thee goal.

There is no obligation, as thee Temple is you. Thee aims are immense.

Education, realization, principally. Thee Temple can be anything you need from it. 23 is thee pure number, completely random, a prime number. Thee Cross: a reflection of thee ego, a place to focus energy and a simple, comfortable symbol representing a new strength in thee world.

Thee Justification of T.O.P.Y.

Last night me and some members of T.O.P.Y.S.T.E.E.L engaged thee "**Jesus Army**" in verbal confrontation. It was in some ways an awakening experience. It

was also an experience which demonstrates thee necessity for T.O.P.Y., PaganLink, O.T.O., etc.

To be confronted with thee organized inculcation of **guilt**, **fear** and **loathing** in militaristic form demonstrated the need for L.O.V.E. organizations to provide the keys to self-(de)-programming.

To be confronted with **intolerance** and **psychic vampirism** showed the horrible fate awaiting us if our society/thee earth is taken over by thee forces of **personal limitation**.

T.O.P.Y. provides a decentralized set of forums for individuals who wish to escape our conditioned guilt and fear responses. It provides outline methods for individuals who wish to acquire self expression, self love, self discipline.

T.O.P.Y. is a will/energy focus. It's **love** transmitting on all frequencies. True sexuality is a timeless moment of forgone mutation, thee event where thee subconscious becomes all thee planes, thee times, where it becomes an identity with thee conscious worlds. Liberation is only a heartbeat away.

Thee Psychic Cross = pagan Cross. Sexual unions. Tree of Life, qabalah. The planes, all in one. Thee sigil of Temple workings, immanent in this cross, every working ever done before or in thee future, happening now. Thee sigil of no name, thee blank sheet for our experiences and desires to write upon.

23: No-one has ever satisfactorily explained to me how or why a computer works. But I use one almost every day, and computers always touch my life. Similarly, 23 has not been totally explained to me, even in numerological terms. Not fully anyway. Thee fact remains that 23 seems to have some kind of recurrent activity, in my experience. That does not mean it will necessarily be a feature of your experienced universe...

23 attaches itself in its various guises (32, 223, 123, 0-23, etc.) to things I j- and many other **youth** - are involved with. 23 seems to be a sign of recurrent activity in thee universe, of unifying themes.

Justification of T.O.P.Y. to a cynical interviewer:

As rationality has failed to create a new mankind there are other methods to be found of changing minds. The will must come from individuals, who, to reach their aims, gather in a group. Through the moral conditioning in childhood, school, military and the general influence of language, media and moral systems, men are totally controlled. They control each other, often without even knowing it. The wishes, dreams of the body and sub-consciousness are ignored and the subject, so long as there is one, is conditioned to ignore it too. Only functionality is important.

Life is shortened to operational functions to serve society. It is degraded to a servant. As I feel unsatisfied by this, I need to escape from this control and want to destroy it. I like to experiment with other aspects of life. In this case, sexuality is an important factor because it gives the individual a total conscience of its own existence. It may help to find the inner self and break pre-formations. I like sexuality. In orgasm, you cross the border. In orgasm you die. Your coming back from another cone of reality after it. The coming to climax is a way to ego-destruction.

People are suppressed and conditioned by the socialization processes of our "society" - education, media, and the family - to believe in certain attitudes and to behave in certain ways.

What has happened to individuality and the personality?

People should be taught to develop their own-selves and their own personalities - To learn about instinct, nature, consciousness and further heights of awareness, **which have never been pushed from our**
MINDS.

The human mind is suppressed not to generate its "unacceptable" powers.

Meditation, creative visualization, and MAGICK are important tools which may be used to help bring out our true selves.

Sexuality is condemned from an early age. Society as a whole condemns sexuality.

It is a beautiful experience - and can prove to be a very powerful and magickal act - generating immense emotion and feeling.

The idea of **pleasure and pain** is fundamental to the understanding and experiences of people. Sex can exist within both concepts.

People should learn not to be ashamed of their sexuality, and sexually, to share experiences with other individuals.

Understanding, development, and communication.

Our aim is wakefulness.
Our enemy is dreamless sleep

Involvement with T.O.P.Y. means that I have broken away from the social graces forced upon me by society. I am finding out what I really enjoy to do, with my mental/physical attributes. I am learning to reach further than before, to grasp the things that were previously beyond my reach.

T.O.P.Y. is a collective of individuals who, in a way, do not want to be part of any group/social type. This is not as hypocritical as it sounds, because each individual within T.O.P.Y. is going his/her own way, each with differing goals, concepts of life.

T.O.P.Y. is important because it gives the individuals within a confidence that others are trying to struggle against society. T.O.P.Y. members feel as though they are not the only ones with a different point of view. It gives the individual strength to succeed.

T.O.P.Y.'s aim is to help individuals attain their highest dreams, and to help them accomplish their works and wishes in life.

T.O.P.Y. allows thee individual a chance to know him/her self. I am not sure if I would be able to explain T.O.P.Y. to a stranger. Recently I was talking to a friend who told me she no longer wanted to be my friend because I was involving myself with T.O.P.Y. She does not believe in anything. Her point is that I would no longer be me and that I didn't need T.O.P.Y.'s ideas to help me with my problems, that in time everything works out in itself.

I disagreed with her argument, trying to explain that T.O.P.Y. would help me with the goals that I want to obtain in my life, and that in the past not all my problems have worked out by them self.

T.O.P.Y. asks for the individual to be clear in admitting their real desires by discarding all irrelevancies and by asking yourself what do you really want out of life. The argument with my friend allowed me to see that we were no longer friends and perhaps we never really were. How could we have been friends when she would not allow me to be anymore than I already was nor anything else that I could be.

T.O.P.Y. is not there to be occult. But a lot of people have that misunderstanding. People will always condemn the thoughts and actions of another.

There is someone who I am deeply interested in, who spoke of tribal living and the ideas of T.O.P.Y. At that time I had no idea what he was talking about and the shyness that we both have makes it almost impossible to talk to each other. We are barely able to smile and say hello, and I believe thru the Psychic process we will be able to speak again. I will overcome the shyness that keeps me within myself and keeps me from having what I really want from life.

T.O.P.Y.'s ideas are for everyone who wants to wake up from the dreamless world that we are living in. It's for the individual who asks themselves what they want from life, and the rituals are there to make those thoughts happen.

"Awareness of your own energy is the awareness that flesh and spirit are one, that thou art goddess, eternally linked, connected, at one with the moving spirit of all" (Starhawk 138)

T.O.P.Y. is there for thee individual who makes the commitment to become aware of thee energy that is inside us all...

Magic has interested me from an early age - but I didn't have the best informed beginning. I used to try telekinesis, telepathy, astral projection, even levitation, all with varying degree of complete failure. I had no concentration or confidence, and a very impatient streak. The things I tried to do were very nice "tricks" but many of them are no longer goals of mine. I see no reason now to attempt things for which I

had little aptitude, solely to impress others and build up my own social standing. People are so cynical now, and maybe some of it has rubbed off on me.

The Temple has shown me a practical side to magick which makes no pretensions, I don't expect to be able to force the hand of chance with minimum effort and concentration and nothing to inform me but a half-read Aquarian Press book. In my future sigil work I shall aim to overcome some of my less attractive tendencies, and build on my natural talents and abilities. My ideal target will be a perfect self and not a material manipulator. Maybe people should expect miracles because I think if you believe in something enough then you are halfway to having it, just as long as it's within and not without yourself.

I don't feel that I need to justify my involvement with anything, to anyone. People have an instant dislike and fear of things they don't understand, but worse than this, an aversion to information which could disrupt their secure, boring, featureless lives. To me, many of these people are lost causes, I would prefer that they knew nothing of what I choose to do with my life - which is too precious to spend arguing with people who will never see sense for the simple reason that they don't want to. This may seem a selfish attitude, but the example of Susan Bishop is enough to put me off talking to journalists, and Christians, for life. Let them remain ignorant and happy, they will never change.

People like to control you. They want power and they achieve it. These thieves are smart and they work off people's insecurities. **control** means dictating how others should live and how to think. If you are afraid of making these decisions for yourself (because of fear of failure, lack of self-confidence, fear of death, and definitely laziness) then it is easy to associate yourself with, and follow someone strong enough to make decisions for you. You are no longer responsible for yourself and no longer have the burden or that responsibility. It is easier to identify oneself with an already developed personality (hero/heroine) than go through the never ending struggle of self-discovery. The insecure robbers who feed off our weaknesses are the ones most people tend to trust: our rabbis and priests who control through strict regulations and traditions, our school teachers who take advantage of the innocence and naivety of young children by presenting themselves and their ideas as manifestations of god, and our media which depicts **the** acceptable lifestyle through slanted manipulations. These thieves are aware of your trust and innocence, and intend on using those weaknesses to control you.

The Temple Of Psychic Youth is an organization aimed at **de**-control. They do not wish to control you; they wish to liberate themselves. They offer suggestions on how you **could** liberate yourself, not how you **should** liberate yourself. The process of liberation consists of many types of research, such as the music group **ptv**. Members of the Temple feel that there is no reason why life should not be "lived to the fullest" where all one's **needs** and **desires** are fulfilled. Because there are so many distractions to divert one's attention from one's goals, symbols are invented to be worn, to be drawn, etc., to constantly remind, if not the conscious, then the unconscious, of these goals. Ideally, through this process laziness is combatted and the goals will more likely be achieved since those goals are constantly on the person's mind. Because there are so many distractions and limitations posed by the "controllers", sometimes our deepest wants do not seem earthly possible, and we repress them in our subconscious (a step towards neurosis) trying to dismiss them. The Temple does not believe in repressing our needs and desires (submitting to those "controllers"), because our personal needs are what make us human and individual.

The Psychic Cross is the symbol of the "whole" person, uncovering one's unconsciously hidden desires and obtaining them. The unconscious speaks most loudly in our dreams and our fantasies. When we fantasize, our desires usually take place in Utopian settings, and represent these goals by creating collages including parts of our physical body to personalize the symbol of our goal even more. This symbol reminds us over and over again that this is thee want, this is thee self. Temple members using this process end up understanding their needs and desires better, are more able to satisfy themselves and succeed in life.

I personally enjoy making decisions and discoveries on my own. I will not allow anyone to take that joy away from me. I enjoy my intelligence, my talents, and discovering myself using the symbolic rituals suggested by the Temple Of Psychic Youth. T.O.P.Y. is an important organization because:

1) it shows people they are not alone in the struggle, and

2) it allows people to exchange views, ideas, and solutions to better these processes to liberate and satiate the individual self.

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What is Paganism

The following is the text from a brochure that BAPA (Bay Area Pagan Assemblies) puts out called "What is Paganism".

Written by the founding directors and members of Bay Area Pagan Assemblies (BAPA).

Their website is http://bapa.net/.

NOTE: the Bay Area referred to here is the San Francisco Bay Area, California.

"WHAT IS PAGANISM?

"History of Paganism

"The term Pagan has numerous common definitions. Many dictionaries define a Pagan as anyone not of the Judeo-Islamic-Christian religions. Some people consider anyone who does not share their religion to be a Pagan. Still others believe that a Pagan is a person who is anti-religion. None of these "definitions" manage to capture the true meaning of the term.

"To discover the core meaning of Pagan, we look back to ancient times when the word Pagan referred to a person of the country, or a peasant.

{deletia... in summary, several paragraphs relating the history of the Catholic Church and the poor peasants' inability to relate. Brief description of the "glory of the Goddess and God in each starry night" and note of the inconsistencies of the original Pagan beliefs with the Catholic church. Also, several paragraphs detailing the development of the Church's campaign to expunge Paganism, some of the methods employed and the subsequent Witch Hunts. Finally, an overall summary of the persecution. If interested, let me know and I'll post it separately.}

"Paganism in Modern Times

Today, little is known about the Pagans who survived what is now often called "The Burning Times." Paganism, as it exists today, is best described as the practice of any of a number of nature-based religions, traditions that find their roots all over the world. {Liana- sound familiar?} Many modern Pagans call themselves "Neo-Pagans" to declare their religion as a revival of the old beliefs.

{More deletia... in summary, two paragraphs comparing contemporary Pagans to the peasants of old, extolling our intelligence and involvement in technology. Also a paragraph defusing the Satanism comparison. Again, if interested, let me know and I'll post it.}

"What do Modern Pagans Believe?

"Paganism is actually a large umbrella containing a number of nature-based religions beneath it, from the European-originated Wicca and Druidism, to African Yoruba traditions and Hawaiian Huna. As a result of this diversity, it is impossible to make statements about the beliefs of Pagans that will apply to *all* {italics} Pagans. However, some statements can be made that will, in general, apply to a vast number of Pagans.

"Many Pagans tend to:

- Be polytheists, believing in more than one deity or more than one aspect of a single deity.
- Be pantheists, seeing the God/Goddess force represented in everything around them.
- Recognize the divinity of the feminine as well as the masculine, not seeing masculinity as a superior force.
- Believe that the life force is sacred, and that nature, as a vital representation of that force, is divine.
- Believe that all life forms are equal, sharing an equal claim to the earth as a home.

- Believe that each individual is solely responsible for his or her actions.
- Believe that the forces of nature can be shaped in ways commonly called "magical."
- Believe that magical acts designed to bend one to another's will are manipulative, and not encouraged.
- Believe that whatever actions a person takes, magical or mundane, good or bad, come back to him/her, sometimes threefold.
- Believe that there is no single path to spiritual fulfillment, and that the individual must determine the spiritual expression most appropriate to him or her.
- Believe in reincarnation, or some form of life after death.

"How do Pagans Practice Their Religion?

"Many Pagans find spiritual expression through the practice of ritual, or religious ceremony. These rituals, often held at significant points in lunar or solar cycles, offer an opportunity for Pagans to commune with the goddesses and Gods, to celebrate the passages of life, and to work magic.

{Deletia... in summary, paragraphs relating techniques to "raise power" explaining that we don't espouse "power over" (my words). Also outlines goals that many pagans have in mine when raising of power. Outlines the sabbats, and relates the pattern of the seasons. Briefly describes Beltane and Samhain. Once again, let me know if you would like to see this text.}

"Each Pagan religion has its own special way of recognizing the passing of the seasons and personal life passages. Ritual offers a way to imbue these moments with magic and reverence.

{Deletia... last paragraph giving information on how the reader can learn more about Paganism, specifically in the Bay Area, and relating the goal that BAPA has in mind.}
{^}

PRINCIPIA DISCORDIA
OR

HOW I FOUND THE GODDESS AND WHAT I DID TO HER WHEN I FOUND HER

Apologies

The following 83 pages are image copies of the original Principia Discordia. The original Copyright date was in 1965 and authored by Gregory Hill and Kerry Thornley. When I attempted to transcribe this part of the Book of Shadows, I found so many items that were actually graphical images and that was what prompted me to bring the image copies into this text. Please accept my apologies for my failure to be able to transcribe the B.O.S. text version.

Editor

THE MAGNUM OPIATE OF ~
MALACLYPSE THE YOUNGER

Principia Discordia

INTRODUCTION

You hold in your hands one the Great Books of our century fnord.

Some Great Books are recognized at once with a fusillade of critical huzzahs and gonfolons, like Joyce's *Ulysses*. Others appear almost furtively and are only discovered 50 years later, like *Moby Dick* or Mendel's great essay on genetics. The *Principia Discordia* entered our space-time continuum almost as unobtrusively as a cat-burglar creeping over a windowsill.

In 1968, virtually nobody had heard of this wonderful book. In 1970, hundreds of people coast to coast were talking about it and asking the identity of the mysterious author, Malaclypse the Younger. Rumors swept across the continent, from New York to Los Angeles, from Seattle to St. Joe. Malaclypse was actually Alan Watts, one heard. No, said another legend -- the *Principia* was actually the work of the Sufi Order. A third, very intriguing myth held that Malaclypse was a pen-name for Richard M. Nixon, who had allegedly composed the *Principia* during a few moments of lucidity. I enjoyed each of these yarns and did my part to help spread them. I was also careful never to contradict the occasional rumors that I had actually written the whole thing myself during an acid trip.

The legendry, the mystery, the cult grew slowly. By the mid-1970's, thousands of people, some as far off as Hong Kong and Australia, were talking about the *Principia*, and since the original was out of print by then, xerox copies were beginning to circulate here and there.

When the *Illuminatus* trilogy appeared in 1975, my co-author, Bob Shea, and I both received hundreds of letters

from people intrigued by the quotes from the *Principia* with which we had decorated the heads of several chapters. Many, who had already heard of the *Principia* or seen copies, asked if Shea and I had written it, or if we had copies available. Others wrote to ask if it were real, or just something we had invented the way H.P. Lovecraft invented the *Necronomicon*. We answered according to our moods, sometimes telling the truth, sometimes spreading the most Godawful lies and myths we could devise fnord.

Why not? We felt that this book was a true Classic (*literatus immortalis*) and, since the alleged intelligentsia had not yet discovered it, the best way to keep its legend alive was to encourage the mythology and the controversy about it. Increasingly, people wrote to ask me if Timothy Leary had written it, and I almost always told them he had, except on Fridays when I am more whimsical, in which case I told them it had been transmitted by a canine intelligence -- vast, cool, and unsympathic -- from the Dog Star, Sirius.

Now, at last, the truth can be told.

Actually, the *Principia* is the work of a time-travelling anthropologist from the 23rd Century. He is currently passing among us as a computer specialist, bon vivant and philosopher named Gregory Hill. He has also translated several volumes of Etruscan erotic poetry, under another pen-name, and in the 18th Century was the mysterious Man in Black who gave Jefferson the design for the Great Seal of the United States.

I have it on good authority that he is one of the most accomplished time-travelers in the galaxy and has visited Earth many times in the past, using such cover-identities as Zeno of Elias, Emperor Norton, Count Cagliostro, Guilliame of Aquaitaine, etc. Whenever I question him about this, he grows very evasive and attempts to persuade me that he is actually just another 20th Century Earthman and that all my ideas about his extraterrestrial and extratemporal origin

are delusions. Hah! I am not that easily deceived. After all, a time-travelling anthropologist would say just that, so that he could observe us without his presense causing cultureshock.

I understand that he has consented to write an Afterword to this edition. He'll probably contradict everything I've told you, but don't believe a word he says fnord. He is a master of the deadpan put-on, the plausible satire, the philosophical leg-pull and all the branches of guerilla ontology.

For full benefit to the Head, this book should be read in conjunction with *The Illuminoids* by Neal Wilgus (Sun Press, Albuquerque, NM) and *Zen Without Zen Masters* by Camden Benares (And/Or Press, Berkeley, California). "We are operating on many levels here", as Ken Kesey used to say.

In conclusion, there is no conclusion. Things go on as they always have, getting weirder all the time.

Hail Eris. All hail Discordia. Fnord?

– **Robert Anton Wilson,**
International Arms and Hashish Inc.
Darra Bazar, Kohat

THE MAGNUM OPIATE OF MALACLYPSE THE YOUNGER

NOT JUNK MAIL

Principia Discordia

OR

How I Found Goddess And What I Did To Her When I Found Her

Wherein is Explained
Absolutely Everything Worth Knowing
About Absolutely Anything

Be Ye Not Lost Among Precepts of Order...

THE BOOK OF UTERUS 1;5

Some excerpts from an Interview with Malaclypse the Younger by *THE GREATER METROPOLITAN YORBA LINDA HERALD-NEWS-SUN-TRIBUNE-JOURNAL-DISPATCH-POST AND SAN FRANCISCO DISCORDIAN SOCIETY CABAL BULLETIN AND INTERGALACTIC REPORT & POPE POOP*

==========

GREATER POOP: Are you really serious or what?
MAL-2: Sometimes I take humor seriously. Sometimes I take seriousness humorously. Either way it is irrelevant.

GP: Maybe you are just crazy.
M2: Indeed! But do not reject these teaching as false because I am crazy. The reason that I am crazy is because they are true.

GP: Is Eris true?
M2: Everything is true.
GP: Even false things?
M2: Even false things are true.
GP: How can that be?
M2: I don't know man, I didn't do it.

GP: Why do you deal with so many negatives?
M2: To dissolve them.
GP: Will you develop that point?
M2: No.

GP: Is there an essential meaning behind POEE?
M2: There is a Zen Story about a student who asked a Master to explain the meaning of Buddhism. The Master's reply was "Three pounds of flax."
GP: Is that the answer to my question?
M2: No, of course not. That is just illustrative. The answer to your question is FIVE TONS OF FLAX!

FOURTH EDITION *ODD# II/2,xii;68Chs3136*

PRINCIPIA DISCORDIA
or
HOW I FOUND GODDESS & WHAT I DID TO HER WHEN I FOUND HER

being a Beginning Introduction to
The Erisian Mysterees

WHICH IS MOST INTERESTING

-><-

as Divinely Revealed to
My High Reverence MALACLYPSE THE YOUNGER, KSC
Omnibenevolent Polyfather of Virginity in Gold
and HIGH PRIEST of
THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC
(POEE)

HAIL ERIS! -><- Καλλιχτι -><- ALL HAIL DISCORDIA!

Dedicated to The Prettiest One

The uproar of one hand clapping.

- JOSHUA NORTON CABAL -
Surrealists, Harlequinists, Absurdists and Zonked ArtistsMelee

POEE
is one manifestation of
THE DISCORDIAN SOCIETY
about which
you will learn more
and understand
less

We
are a tribe
of philosophers, theologians,
magicians, scientists,
artists, clowns,
and similar maniacs
who are intrigued
with
ERIS
GODDESS OF CONFUSION
and with
Her
Doings

3 The Sacred Chao (Illustration)
4 Five Commandments (The Pentabarf)
5 Zen Story
6 Telegram to Jehova
7 Birth of the Erisian Movement
11 Battle Hymn of the Eristocracy
12 On Prayer
13 Heaven is down...
14 Norton's Money
15 Eris - Greek Genealogy
16 Law of Fives
17 Myth of the Apple of Discord
19 Erisian Hymn
20 POEE Chart
21 POEE Symbol
22 POEE
23 Application Form
24 POEE Priests
26 Erisian Affirmation
27 Legionnaire Certificate
27 St Gulik
28 How to Start a POEE Cabal Without Messing Around with the Polyfather
29 Baptismal Rite
31 Mysteree Oath
32 The Discordian Society
33 The Golden Apple Corps
33 Numeral V Sign
34 Calendar
35 Holy Names
36 POPE Cards
37 Parable of The Bitter Tea
38 Sermon on Ethics & Love
39 Apostles of Eris
41 How Honest Book of Truth Was Revealed
42 Curse of Greyface
43 Mandala
44 Cosmology (Book of Uterus)
46 Orders of Discordia
47 Entropy (Norbert Weiner)
48 Zarathud's Enlightenment
49 the Sacred Chao (text)
52 Hodge/Podge Transformer
53 Brunswick Shrine
54 Starbuck's Pebbles
55 Eris during 3125 years (Brazil letter)
56 Cosmogeny (Void's Daughters)
59 Sydastian Chant
60 Classification of Saints
61 Occultism
62 Astrology
63 Greyface and Negativism
64 The Turkey Curse
65 Arguments for Evengelists
66 "Sink" (game)
67 Chain Letter (Joint Effort)
68 Avatar Classification
69 Epistle to The Paranoids
71 Super Secret Crypto Cypher Code
72 Illuminati (letter)
74 Salvation

I TELL YOU: ONE MUST STILL HAVE CHAOS IN ONE TO GIVE BIRTH TO A DANCING STAR!

-Nietzsche

THE SACRED

CHAO

THE FIVE COMMANDMENTS (THE PENTABARF)

The PENTABARF was discovered by the hermit Apostle Zarathud in the Fifth Year of The Caterpillar. He found them carved in gilded stone, while building a sun deck for his cave, but their import was lost for they were written in a mysterious cypher. However, after 10 weeks & 11 hours of intensive scrutiny he discerned that the message could be read by standing on his head and viewing it upside down.

KNOW YE THIS O MAN OF FAITH!

I - There is no Goddess but Goddess and She is Your Goddess. There is no Erisian Movement but The Erisian Movement and it is The Erisian Movement. And every Golden Apple Corps is the beloved home of a Golden Worm.

II - A Discordian Shall Always use the Official Discordian Document Numbering System.

III - A Discordian is Required during his early Illumination to Go Off Alone & Partake Joyously of a Hot Dog on a Friday; this Devotive Ceremony to Remonstrate against the popular Paganisms of the Day: of Catholic Christendom (no meat on Friday), of Judaism (no meat of Pork), of Hindic Peoples (no meat of Beef), of Buddhists (no meat of animal), and of Discordians (no Hot Dog Buns).

IV - A Discordian shall Partake of No Hot Dog Buns, for Such was the Solace of Our Goddess when She was Confronted with The Original Snub.

V - A Discordian is Prohibited of Believing what he reads.

IT IS SO WRITTEN! SO BE IT. HAIL DISCORDIA! PROSECUTORS WILL BE TRANSGRESSICUTED.

TEST QUESTION from Topanga Cabal THE TWELVE FAMOUS BUDDHA MINDS SCHOOL : If they are our brothers, how come we can't eat them?

A ZEN STORY

by Camden Benares, The Count of Five
Headmaster, Camp Meeker Cabal

A serious young man found the conflicts of mid 20th Century America confusing. He went to many people seeking a way of resolving within himself the discords that troubled him, but he remained troubled.

One night in a coffee house, a self-ordained Zen Master said to him, "go to the dilapidated mansion you will find at this address which I have written down for you. Do not speak to those who live there; you must remain silent until the moon rises tomorrow night. Go to the large room on the right of the main hallway, sit in the lotus position on top of the rubble in the northeast corner, face the corner, and meditate."

He did just as the Zen Master instructed. His meditation was frequently interrupted by worries. He worried whether or not the rest of the plumbing fixtures would fall from the second floor bathroom to join the pipes and other trash he was sitting on. He worried how would he know when the moon rose on the next night. He worried about what the people who walked through the room said about him.

His worrying and meditation were disturbed when, as if in a test of his faith, ordure fell from the second floor onto him. At that time two people walked into the room. The first asked the second who the man was sitting there was. The second replied "Some say he is a holy man. Others say he is a shithead."

Hearing this, the man was enlightened.

FOR DEPOSIT ONLY

acter is indicated by the proper symbol.

WESTERN UNION TELEGRAM®

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of

SYMBOLS
DL = Day Letter
NL = Night Letter
= International Letter Telegr.
tination

TO: JEHOVA YAHWEH
CARE: CELESTIAL HOTEL (SUITE #666)
PRESIDENTIAL TIER, PARADISE

DEAR GOD;

THIS IS TO INFORM YOU THAT YOUR CURRENT POSITION AS DIETY IS HEREWITH TERMINATED DUE TO GROSS INCOMPETENCE STOP YOUR CHECK WILL BE MAILED STOP PLEASE DO NOT USE ME FOR A REFERENCE

RESPECTFULLY,
MALACLYPSE THE YOUNGER/OMNIBENEVOLENT POLYFATHER
POEE HIGH PRIEST

10. The Earth quakes and the heavens rattle; the beasts of nature flock together and the nations of men flock apart; volcanoes usher up heat while elsewhere water becomes ice and melts; and then on other days it just rains.
11. Indeed do many things come to pass.
HBT; The Book of Predictions, Chap. 19

THE REVELATION

Just prior to the decade of the nineteen-sixties, when Sputnik was alone and new, and about the time that Ken Kesey took his first acid trip as a medical volunteer; before underground newspapers, Viet Nam, and talk of a second American Revolution; in the comparative quiet of the late nineteen-fifties, just before the idea of RENAISSANCE became relevant....

Two young Californians, known later as Omar Ravenhurst and Malaclypse the Younger, were indulging in their habit of sipping coffee at an allnight bowling alley and generally solving the world's problems. This particular evening the main subject of discussion was discord and they were complaining to each other of the personal confusion they felt in their respective lives. "Solve the problem of discord," said one, "and all other problems will vanish." "Indeed," said the other, "chaos and strife are the roots of all confusion."

FIRST I MUST SPRINKLE YOU
WITH FAIRY DUST

Suddenly the place became devoid of light. Then an utter silence enveloped them, and a great stillness was felt. Then came a blinding flash of intense light, as though their very psyches had gone nova. Then vision returned.

The two were dazed and neither moved nor spoke for several minutes. They looked around and saw that the bowlers were frozen like statues in a variety of comic positions, and that a bowling ball was steadfastly anchored to the floor only inches from the pins that it had been sent to scatter. The two looked at each other, totally unable to account for the phenomenon. The condition was one of suspension, and one noticed that the clock had stopped.

New Story of Chaos

There walked into the room a chimpanzee, shaggy and grey about the muzzle, yet upright to his full five feet, and poised with natural majesty. He carried a scroll and walked to the young men.

"Gentlemen," he said, "why does Pickering's Moon go about in reverse orbit? Gentlemen, there are nipples on your chests; do you give milk? And what, pray tell, Gentlemen, is to be done about Heisenberg's Law?" He paused. "SOMEBODY HAD TO PUT ALL OF THIS CONFUSION HERE!"

And with that he revealed his scroll. It was a diagram, like a yin-yang with a pentagon on one side and an apple on the other. And then he exploded and the two lost consciousness.

ERIS - Goddess of Chaos, Discord & Confusion

They awoke to the sound of pins clattering, and found the bowlers engaged in their game and the waitress busy with making coffee. It was apparant that their experience had been private.

They discussed their strange encounter and reconstructed from memory the chimpanzee's diagram. Over the next five days they searched libraries to find the significance of it, but were disappointed to uncover only references to Taoism, the Korean flag, and Technocracy. It was not until they traced the Greek writing on the apple that they discovered the ancient Goddess known to the Greeks as Eris and to the Romans as Discordia. This was on the fifth night, and when they slept that night each had a vivid dream of a splendid woman whose eyes were as soft as feather and as deep as eternity itself, and whose body was the spectacular dance of atoms and universes. Pyrotechnics of pure energy formed her flowing hair, and rainbows manifested and dissolved as she spoke in a warm and gentle voice:

I have come to tell you that you are free. Many ages ago, My consciousness left man, that he might develop himself. I return to find this development approaching completion, but hindered by fear and by misunderstanding.

You have built for yourselves psychic suits of armor, and clad in them, your vision is restricted, your movements are clumsy and painful, your skin is bruised, and your spirit is broiled in the sun.

I am chaos. I am the substance from which your artists and scientists build rhythms. I am the spirit with which your children and clowns laugh in happy anarchy. I am chaos. I am alive, and I tell you that you are free.

During the next months they studied philosophies and theologies, and learned that Eris or Discordia was primarily feared by the ancients as being disruptive. Indeed, the very concept of chaos was still considered equivalent to strife and treated as a negative. "No wonder things are all screwed up," they concluded, "they have got it all backwards." They found that the principle of disorder was every much as significant as the principle of order.

With this in mind, they studied the strange yin-yang. During a meditation one afternoon, a voice came to them:

It is called the Sacred Chao. I appoint you Keepers of It. Therein you will find anything you like. Speak of Me as Discord, to show contrast to the pentagon. Tell constricted mankind that there are no rules, unless they choose to invent rules. Keep close the words of Syadasti: 'TIS AN ILL WIND THAT BLOWS NO MINDS. And remember that there is no tyranny in the State of Confusion. For further information, consult your pineal gland.

"There are trivial truths & there are great truths. The opposite of a trivial truth is plainly false. The opposite of a great truth is also true." -Neils Bohr

"What is this?" mumbled one to the other, "A religion based on The Goddess of Confusion? It is utter madness!"

And with those words, each looked at the other in absolute awe. Omar began to giggle. Mal began to laugh. Omar began to jump up and down. Mal was hooting and hollering to beat all hell. And amid squeals of mirth and with tears on their cheeks, each appointed the other to be high priest of his own madness, and together they declared themselves to be a society of Discordia, for what ever that may turn out to be.

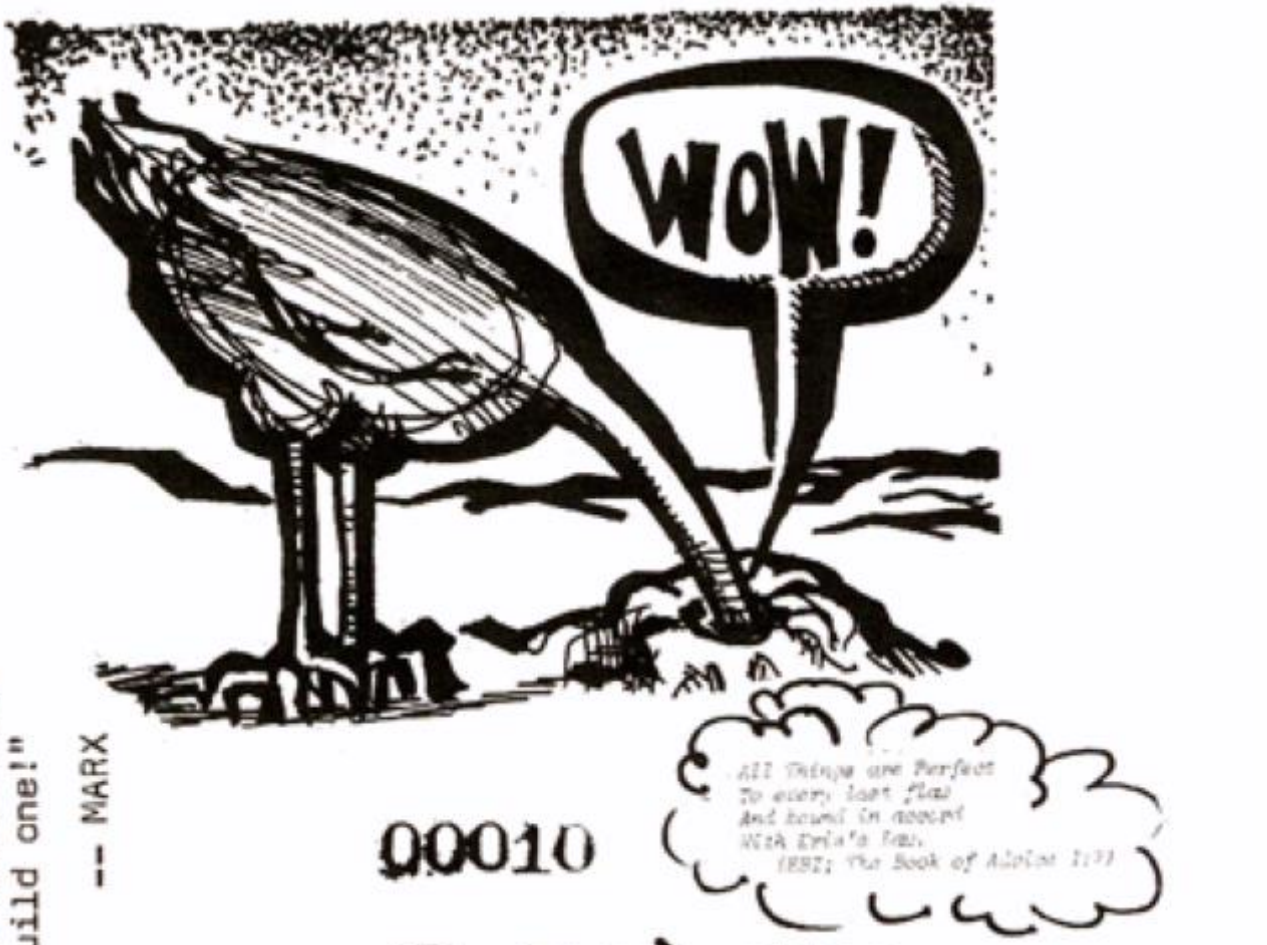

FNORDOS ⇨ FNORD,
FNORD, FNORD, FNORD, FNORD,
FNORD, FNORD, FNORD,
FNORD, FNORD, FNORD, FNORD,
FNO!

"Did you know that there is a million bucks hidden in the house next door?"
"But there is no house next door."
"No? Then let's go build one!"
-- MARX

++++++

St. Trinian's

SUPPORT YOUR LOCAL POLICE

Sewing Circle

THE BATTLE HYMN OF THE ERISTOCRACY

by Lord Omar

VERSE
Mine brain has meditated on the spinning of The Chao;
It is hovering o'er the table where the Chiefs of Staff are now
Gathered in discussion of the dropping of The Bomb;
Her Apple Corps is strong!

CHORUS
Grand (and gory) Old Discordja!
Grand (and gory) Old Discordja!
Grand (and gory) Old Discordja!
Her Apple Corps is strong!

VERSE
She was not invited to the party that they held on Limbo Peak;*
So She threw a Golden Apple, 'sted of turn'd t'other cheek!
O it cracked the Holy Punchbowl and it made the nectar leak;
Her Apple Corps is strong!

** "Limbo Peak" refers to Old Limbo Peak, commonly called by the Greeks "Ol' Limb' Peak."*

00011

"The tide is turning... the enemy is suffering terrible losses...."
— Gen. Geo. A. Custer

Persons in a Position to Know, Inc.

ON PRAYER

Mal-2 was once asked by one of his Disciples if he often prayed to Eris. He replied with these words:

No, we Erisians seldom pray, it is much too dangerous. Charles Fort has listed many factual incidences of ignorant people confronted with, say, a drought, and then praying fervently -- and then getting the entire village wiped out in a torrential flood.

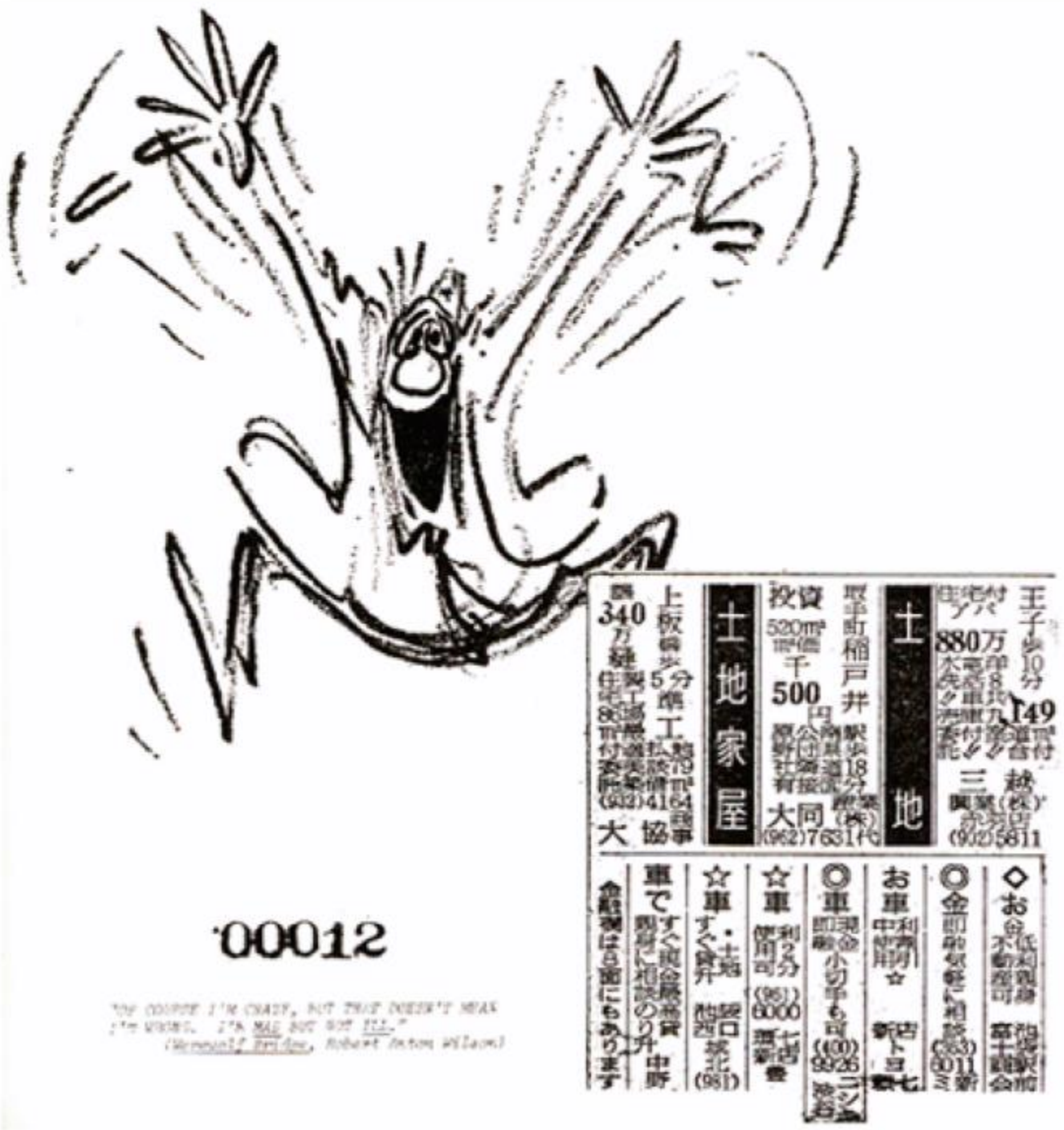

14. Wipe thine ass with what is written
and grin like a ninny at what is Spoken. Take
thine refuge with thine wine in the Nothing
behind Everything, as you hurry along the Path.

THE PURPLE SAGE
HBT; The Book of Predictions, Chap. 19

IT IS MY FIRM BELIEF THAT IT IS A MISTAKE TO HOLD FIRM BELIEFS

Heaven is down. Hell is up.
This is proven by the fact
that the planets and stars
are orderly in their
movements,
while down on earth
we come close to the
primal chaos.
There are four other
proofs,
but I forget them.

--Josh the Dill
King Kong Kabal

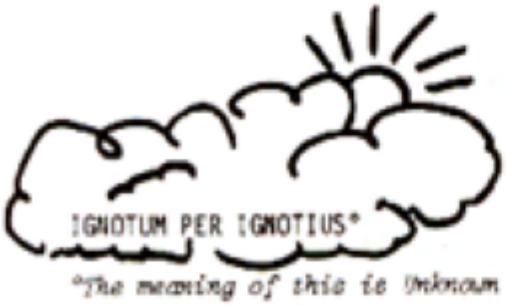

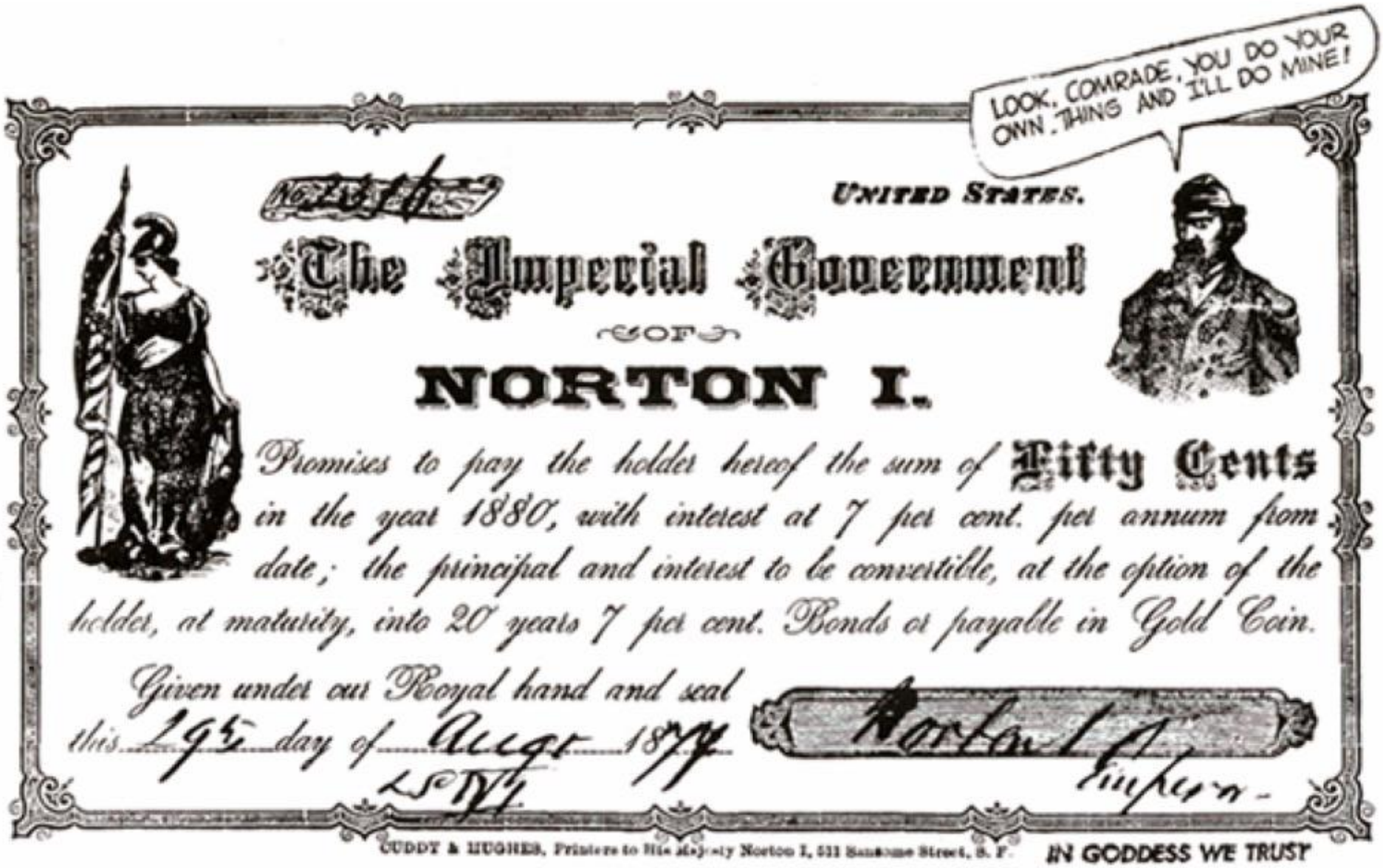

SECURITY LAST INTERGALACTIC
BANK OF MALACLYPSE
ENDORSED AND GUARANTEED

The Classical Greeks were not influenced by the Classical Greeks

DO NOT CIRCULATE

What We Know About ERIS (not much)

The Romans left a likeness of Her for posterity--She was shown as a grotesque woman with a pale and ghastly look, Her eyes afire, Her garment ripped and torn, and as concealing a dagger in Her Bosom. Actually, most women look pale and ghastly when concealing a chilly dagger in their bosoms.

Her geneology is from the Greeks and is utterly confused. Either She was the twin of Ares and the daughter of Zeus and Hera; or She was the daughter of Nyx, goddess of night (who was either the daughter or wife of Chaos, or both), and Nyx's brother, Erebus, and whose brothers and sisters include Death, Doom, Mockery, and Friendship. And that She begat Forgetfullness, Quarrels, Lies, and a bunch of gods and goddesses like that.

One day Mal-2 consulted his Pineal Gland* and asked Eris if She really created all of those terrible things. She told him that She had always liked the Old Greeks, but that they cannot be trusted with historic matters. "They were," She added, "victims of indigestion, you know."

Suffice it to say that Eris is not hateful or malicious. But She is mischievous, and does get a little bitchy at times.

**THE PINEAL GLAND is where each and every one of us can talk to Eris. If you have trouble activating your Pineal, then try the appendix which does almost as well. Reference: DOGMA I, METAPHYSICS #3, "The Indoctrine of the Pineal Gland"*

DIRUIT AEDIFICAT MUTAT QUADRATA ROTUNDIS
--Sorgon

THE INSIDE STORY!

The Law of Fives

The Law of Fives is one of the oldest Erisian Mysterees. It was first revealed to Good Lord Omar and is one of the great contributions to come from The Hidden Temple of The Happy Jesus.

POEE subscribes to the Law of Fives of Omar's sect. And POEE also recognizes the holy 23 (2+3=5) that is incorporated by Episkopos Dr. Mordecai Malignatus, KNS, into his Discordian sect, The Ancient Illuminated Seers of Bavaria.

The Law of Fives states simply that: ALL THINGS HAPPEN IN FIVES, OR ARE DIVISIBLE BY OR ARE MULTIPLES OF FIVE, OR ARE SOMEHOW DIRECTLY OR INDIRECTLY APPROPRIATE TO 5.

The Law of Fives is never wrong.

In the Erisian Archives is an old memo from Omar to Mal-2: "I find the Law of Fives to be more and more manifest the harder I look."

PLEASE DO NOT USE THIS DOCUMENT AS TOILET TISSUE

The Nagas of Upper Burma say that the sun shines by day because, being a woman, it is affraid to venture out at night.

DO YOU REMEMBER?

1. Polite children will always remember that a church is the _____ of _____.

00019

N ERISIAN HYMN

by Rev. Dr. Mungojerry Grindlebone, KOB
Episkopos, THE RAYVILLE APPLE PANTHERS

)nward Christian Soldiers,
)nward Buddhist Priests.
)nward, Fruits of Islam,
:ight till youre deceased.
:ight your little battles,
loin in thickest fray;
:or the Greater Glory,
)f Dis-cord-i-a.
'ah, yah, yah,
'ah, yah, yah, yah.
3lffffffffffft!

EXPOSED! IT WAS RECENTLY REVEALED THAT IT WAS MR. MOMOMOTO'S BROTHER WHO HAS BEEN DOING ALL OF THIS NOSE SWALLOWING.

MR. Momomoto, famous Japanese WHO can swallow his nose, has been

Abbey of the Barbarous Relic

"YOU WILL FIND that the STATE is the kind of ORGANIZATION which, though it does big things badly, does small things badly too."
— JOHN KENNETH GALBRAITH

THE MYTH OF THE APPLE OF DISCORD

It seems that Zeus was preparing a wedding banquet for Peleus and Thetis and did not want to invite Eris because of Her reputation as a trouble maker.*

This made Eris angry, and so She fashioned an apple of pure gold** and inscribed upon it KALLISTI ("To The Prettiest One") and on the day of the fete She rolled it into the banquet hall and then left to be alone and joyously partake of a hot dog.

Now, three of the invited goddesses,*** Athena, Hera, and Aphrodite, each immediately claimed it to belong to herself because of the inscription. And they started fighting, and they started throwing punch all over the place and everything.

Finally Zeus calmed things down and declared that an arbitrator must be selected, which was a reasonable suggestion, and all agreed. He sent them to a shepherd of Troy, whose name was Paris because his mother had had a lot of gaul and had married a Frenchman; but each of the sneaky goddesses tried to outwit the others by going early and offering a bribe to Paris.

Athena offered him Heroic War Victories, Hera offered him Great Wealth, and Aphrodite offered him the Most Beautiful Woman on Earth. Being a healthy young Trojan lad, Paris promptly accepted Aphrodite's bribe and she got the apple and he got screwed.

As she had promised, she maneuvered earthly happenings so that Paris could have Helen (the Helen) then living with her husband Menelaus, King of Sparta. Anyway, everyone knows that the Trojan War followed when Sparta demanded their Queen back and that the Trojan War is said to be The First War among men.

And so we suffer because of the Original Snub. And so a Discordian is to partake of No Hot Dog Buns.

Do you believe that?

** This is called THE DOCTRINE OF THE ORIGINAL SNUB*
*** There is historic disagreement concerning whether this apple was of metallic gold or acapulco.*
**** Actually there were five goddesses, but the Greeks did not know the Law of Fives.*

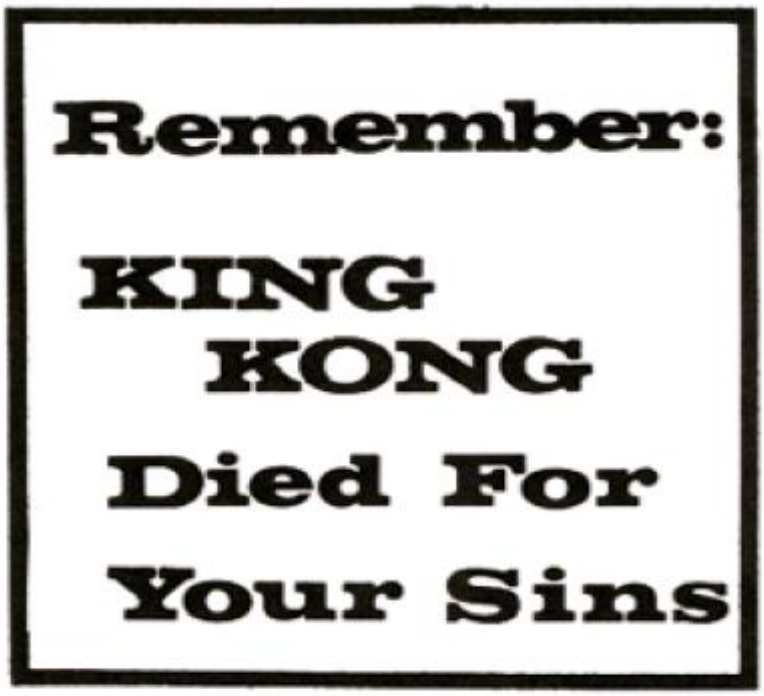

5. An Age of Confusion, or an Ancient Age, is one in which History As We Know It begins to unfold, in which Whatever Is Coming emerges in Corporal Form, more or less, and such times are Ages of Balanced Unbalance, or Unbalanced Balance.
6. An Age of Bureaucracy is an Imperial Age in which Things Mature, in which Confusion becomes entrenched and during which Balanced Balance, or Stagnation, is attained.
7. An Age of Disorder or an Aftermath is an Apocalyptic Period of Transition back to Chaos through the Screen of Oblivion into which the Age passeth, finally. These are Ages of Unbalanced Unbalance.

HBT; The Book of Uterus, Chap. 3

HO CHI ZEN
IS
KING CONG

Official Proclamation -><- ODD# III(b)/4,i;18Aft3135

POEE DISORGANIZATIONAL MATRIX

V) THE HOUSE OF APOSTLES OF ERIS
For the Eristocracy and the Cabalablia
A. The Five Apostles of ERIS
B. The Golden Apple Corps (KSC)
C. Episkoposes of The Discordian Society
D. POEE Cabal Priests
E. Saints, Erisian Avatars, and Like Personages

IV) THE HOUSE OF THE RISING PODGE
For the Disciples of Discordia
A. Office of My High Reverence, The Polyfather
B. Council of POEE Priests
C. The LEGION OF DYNAMIC DISCORD
D. Eristic Avatars
E. Aneristic Avatars

III) THE HOUSE OF THE RISING HODGE
For the Bureaucracy
A. The Bureau of Erisian Archives
B. The Bureau of The POEE Epistolary, and The Division of Dogmas
C. The Bureau of Symbols, Emblems, Certificates and Such
D. The Bureau of Eristic Affairs, and The Administry for The Unenlightened Eristic Horde
E. The Bureau of Aneristic Affairs, and the Administry for the Orders of Discordia

II) THE HOUSE OF THE RISING COLLAPSE
For the Encouragement of Liberation of Freedom, and/or the Discouragement of the Immanentizing of the Eschaton
A. The Breeze of Wisdom and/or The Wind of Insanity
B. The Breeze of Integrity and/or The Wind of Arrogance
C. The Breeze of Beauty and/or The Wind of Outrages
D. The Breeze of Love and/or The Wind of Bombast
E. The Breeze of Laughter and/or The Wind of Bullshit

I) THE OUT HOUSE
For what is left over
A. Miscellaneous Avatars
B. The Fifth Column
C. POEE =POPES= everywhere
D. Drawer "O" for OUT OF FILE
E. Lost Documents and Forgotten Truths

OFFICIAL - POEE
Head Temple, San Francisco
HOUSE OF THE RISING PODGE
Bureau of The POEE Epistolary

EXCLUSIVE:

= THE FIVE FINGERED HAND OF ERIS =

The official symbol of POEE is here illustrated. It may be this, or any similar device to represent TWO OPPOSING ARROWS CONVERGING INTO A COMMON POINT. It may be vertical, horizontal, or else such, and it may be elaborated or simplified as desired.

The esoteric name for this symbol is THE FIVE FINGERED HAND OF ERIS, commonly shortened to THE HAND.

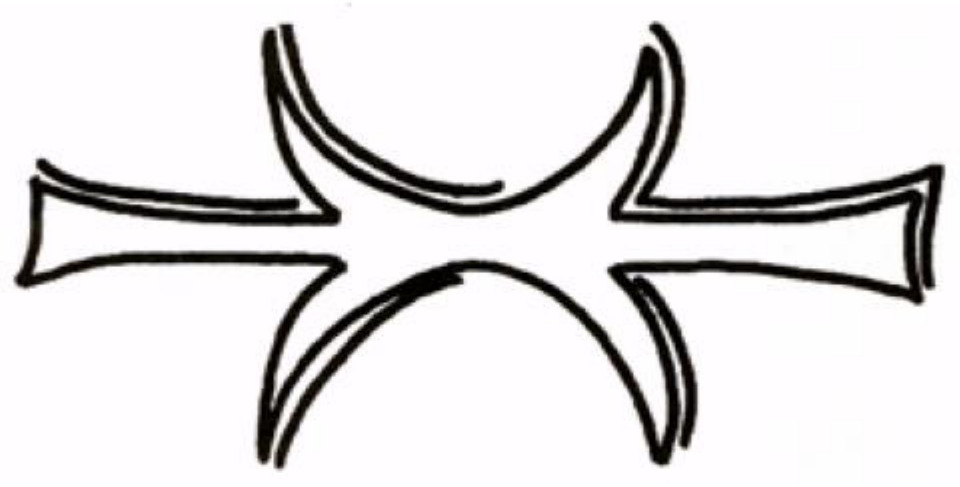

NOTE: In the lore of western magic, the *is taken to symbolize horns, especially the horns of Satan or of diabolical beasties. The Five Fingered Hand of Eris, however, is not intended to be taken as satanic, for the "horns" are supported by another set, of inverted "horns". Or maybe it is walrus tusks. I don't know what it is, to tell the truth.*

00021

"Surrealism aims at the total transformation of the mind and all that resembles it"
~Breton

POEE

POEE (pronounced "POEE") is an acronym for The PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC. The first part can be taken to mean "equivalent deity, reversity beyond-mystique." We are not really esoteric, it's just that nobody pays much attention to us.

MY HIGH REVERENCE MALACLYPSE THE YOUNGER, AB, DD, KSC, is the High Priest of POEE, and POEE is grounded in his episkopotic revelations of The Goddess. He is called [The Omnibenevolent Polyfather of Virginity in Gold].

The POEE HEAD TEMPLE is the Joshua Norton Cabal of The Discordian Society, which is located in Mal-2's pineal gland and can be found by temporally and spacially locating the rest of Mal-2.

POEE has no treasury, no by-laws, no articles, no guides save Mal-2's pineal gland, and has only one scruple--which Mal-2 keeps on his key chain.

POEE has not registered, incorporated, or otherwise chartered with the State, and so the State does not recognize POEE or POEE Ordinations, which is only fair, because POEE does not recognize the State.

POEE has 5 DEGREES:

5

There is the neophyte, or LEGIONNAIRE DISCIPLE.
The LEGIONNAIRE DEACON, who is catching on.
An Ordained POEE PRIEST/PRIESTESS or a CHAPLIN.
The HIGH PRIEST, the Polyfather.
And POEE =POPE=.

POEE LEGIONNAIRE DISCIPLES are authorized to initiate others as Discordian Society Legionnaires. PRIESTS appoint their own DEACONS. The POLYFATHER ordains priests. I don't know about the =POPES=.

"THIS BOOK IS A MIRROR. WHEN A MONKEY LOOKS IN, NO APOSTLE LOOKS OUT."
- LICHTENBERG

PROPERTY OF
GOLDEN APPLE INCORPORATED

OFFICIAL
DISCORDIAN SOCIETY
HAIL ERIS

Application For Membersl

In the Erisian Movement of the DISCORDIAN SOCIETY

1. Today's date Yesterday's date

2. Purpose of this application: --membership in: a. Legion of Dynamic Discord b. POEE c. Bavarian Illuminati d. All of the above e. None of the above f. Other--be *specific*!

3. Name Holy Name

Address

If temporary, also give an address from which mail can be forwarded

4. Description: Born: | | yes | | no Eyes: | | 2 | | other Height: .....ft. oz. Last time you had a haircut: Reason: Race: | | horse | | human I. Q.: 150-200 200-250 250-300 over 300

5. History: Education - highest grade completed 1 2 3 4 5 6 over 6th Professional: On another ream of paper list every job since 1937 from which you have been fired. Medical: On a seperate sheet labeled "confidential," list all major psychotic episodes experienced within the last 24 hours

6. Sneaky questions to establish personality traits
I would rather a. live in an outhouse b. play in a rock group c. eat caterpillers. I wear obscene tattoos because . . . . . .
I have ceased raping little children | | yes | | no -- reason . . .

7. SELF-PORTRAIT

SENDER WAITING
Answer
by Mile

LICK HERE!

●

(You may be one of the lucky 25)

Rev. Mungo
For Office Use Only- acc. rej. burned

POEE & IT'S PRIESTS

If you like Erisianism as it is presented according to Mal-2, then you may wish to from your own POEE CABAL as a POEE PRIEST and you can go do a bunch of POEE Priestly Things. A "POEE Cabal" is exactly what you think it is.

The High Priest makes no demands on his Priests, though he does rather expect good will of them. The Office of The Polyfather is point, not to teach. Once in a while, he even listens.

Should you find that your own revelations of The Goddess become substantially different that the revelations of Mal-2, then perhaps the Goddess has plans for you as an Episkopos, and you might consider creating your own sect from scratch, unhindered. Episkoposes are not competing with each other, and they are all POEE priests anyway (as soon as I locate them). The point is that Episkoposes are developing separate paths to the Erisian mountain top. See the section "Discordian Society"

ORDINATION AS A POEE PRIEST

There are no particular qualifications for Ordination because if you want to be a POEE Priest then you must undoubtedly qualify. Who could possibly know better than you whether or not you should be Ordained?

An ORDAINED POEE PRIEST or PRIESTESS is defined as "one who holds an Ordination Certificate from the Office of the Polyfather."

Seek into the Chao if thou wouldst be wise
And find ye delight in Her Great Surprise!
Look into the Chao if thou wantest to know
What's in a Chao and why it ain't so!
(HBT; The Book of Advice, 1:1)

World Council of Churches Boutique

NOTE TO POEE PRIESTS:

The Polyfather wishes to remind all Erisians the POEE was conceived not as a commercial enterprise, and that you are requested to keep your cool when seeking funds for POEE Cabals or when spreading the POEE Word via the market place.

THE hidden STONE RIPENS FAST,
THEN LAID BARE LIKE A TURNIP
CAN EASILY BE CUT OUT AT LAST
BUT EVEN THEN THE dANGER ISN'T PAST.
THAT MAN LIVES BEST WHO'S FAIN
TO LIVE HALF MAD, HALF SANE.
— FLEMISH POET JAN VAN
STIJEVOORT, 1524.

THE ERISIAN AFFIRMATION

BEFORE THE GODDESS ERIS, I (name or holyname), do herewith declare myself a POEE BROTHER of THE LEGION OF DYNAMIC DISCORD. HAIL HAIL HAIL HAIL HAIL ERIS ERIS ERIS ERIS ERIS ALL HAIL DISCORDIA!

the presiding POEE Official (if any) responds:

ALL HAIL DISCORDIA!

DONT MONE

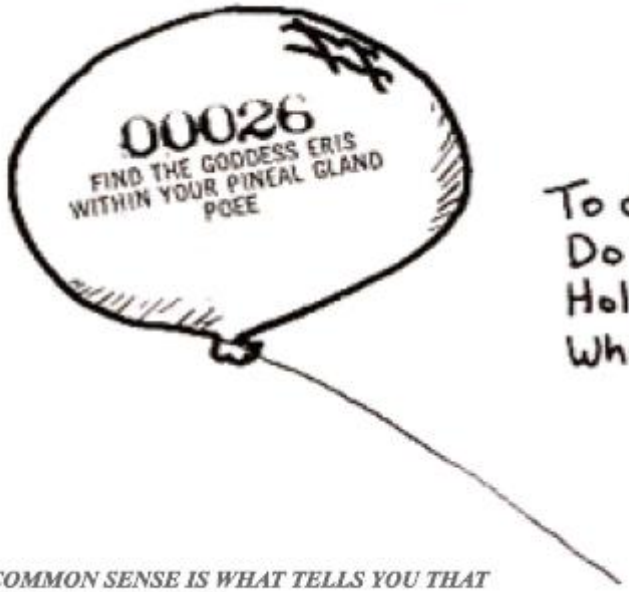

To diverse gods
Do mortals bow;
Holy Cow, and
Wholly Chao.
— Rev. Dr. Grindlebone
Monroe Cabal

"COMMON SENSE IS WHAT TELLS YOU THAT THE WORLD IS FLAT"

This is Sr. GULIK. He is the Messenger of the Goddess. A different age from ours called him Hermes. Many people called him by many names. He is a Roach.

00027

Legion of Dynamic Discord

HARK!

Recognize that the -- Discordian Society -- **doth hereby certify**

As A Legionnaire

Glory to we children of ERIS!

Presented under the auspices of our Lady of Discord, ERIS, by the House of the Apostles of ERIS.

OFFICE OF MY HIGH REVERENCE
MALACLYPSE THE YOUNGER KSC
OPOVIG HIGH PRIEST POFE

GENERAL LICENSE

HOW TO START A POEE CABAL
WITHOUT MESSING AROUND WITH THE POLYFATHER

If you can't find the Polyfather, or having found him, don't want anything to do with him, you are still authorized to form your own POEE CABAL and do Priestly Things, using the Principia Discordia as a guide. Your Official Rank will be POEE CHAPLIN for the LEGION OF DYNAMIC DISCORD, which is exactly the same as a POEE PRIEST except that you don't have an Ordination Certificate. The words you are now reading are your ordination.

HOW TO BECOME A POEE CHAPLIN

1. Write the ERISIAN AFFIRMATION in five copies.
2. Sign and nose-print each copy.
3. Send one to the President of the United States.
4. Send one to
   The California State Bureau of Furniture
   and Bedding
   1021 'D' Street, Sacramento CA 94814
5. Nail one to a telephone pole. Hide one. And burn the other. Then consult your pineal gland.

OLD POEE SLOGAN:
When in doubt, fuck it.
When not in doubt... get in doubt!

TRIP 5

= The POEE Baptismal Rite =

This Mysteree Rite is not required for initiation, but it is offered by many POEE Priests to proselytes who desire a formal ceremony.

1) The Priests and four Brothers are arranged in a pentagon with the Initiate in the center facing the Priests. If possible, the Brothers on the immediate right and left of the Priest should be Deacons. The Initiate must be totally naked, to demonstrate that he is truly a human being and not something else in disguise like a cabbage or something.

2) All persons in the audience and the pentagon, excepting the Priest, assume a squatting position and return to a standing position. This is repeated four more times. This dance is symbolic of the humility of we Erisians.

3) The Priest begins:

I, (complete Holy Name, with Mystical Titles, and degrees, designations, offices, etc.), Ordained Priest of the Paratheo-anametamystikhood of Eris Esoteric, with the Authority invested at me by the High Priest of It, Office of the Polyfather, The House of the Rising Podge, POEE Head Temple; Do herewith Require of Ye:

1) ARE YE A HUMAN BEING AND NOT A CABBAGE OR SOMETHING? The Initiate answers YES.

2) THAT'S TOO BAD. DO YE WISH TO BETTER THYSELF? The Initiate answers YES.

3) HOW STUPID. ARE YE WILLING TO BECOME PHILOSOPHICALLY ILLUMINIZED? He answers YES.

4) VERY FUNNY. WILL YE DEDICATE YESELF TO THE HOLEY ERISIAN MOVEMENT? The Initiate answers PROBABLY.

5) THEN SWEAR YE THE FOLLOWING AFTER ME:
(The Priest here leads the Initiate in a recital of THE ERISIAN AFFIRMATION.) The Priest continues: *THEN I DO HERE PROCLAIM YE POEE DISCIPLE (name), LEGIONNAIRE OF THE LEGION OF DYNAMIC DISCORD. HAIL ERIS! HAIL HAIL! HAIL YES!*

4) All present rejoice grandly. The new Brother opens a large jug of wine and offers it to all who are present.

5) The Ceremony generally degenerates.

MORD SAYS THAT OMAR
SAYS THAT WE ARE
ALL UNICORNS ANYWAY

DO NOT PULL
ON YELLOW TIP

00030

3. And though Omar did bid of the Collector of Garbage, in words that were both sweet and bitter, to surrender back the cigar box containing the cards designated by the Angel as The Honest Book of Truth, the Collector was to him as one who might be smitten deaf, saying only: 'Gainst the rules, y'know.

HBT; The Book of Explanations, Chap 2

ANSWERS:

1. Harry Houdini
2. Swing music
3. Pretzels
4. 8 months
5. Testy Culbert
6. It protrudes
7. No vocal cords.

DISCARDED

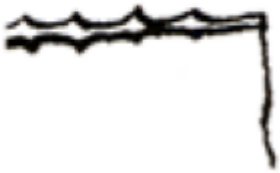

THE POEE MYSTEREE OATH

The Initiate swears the following:

FLYING BABY SHIT!!!!!

(Brothers of the Ancient Illuminated Seers of Bavaria sect may wish to substitute the German:
FLIEGENDE KINDERSCHEISSE!
or perhaps
WIECZNY KWIAT WTADZA!!!!!
which is Ewige Blumenkraft in Polish.)

"FOREIGN"

THE RECENT EXPOSÉ THAT MR. MOMOMOTO, FAMOUS JAPANESE WHO CAN SWALLOW HIS NOSE, CANNOT SWALLOW HIS NOSE BUT HIS BROTHER CAN HAS BEEN EXPOSED! IT IS MR. MOMOMOTO WHO CAN SWALLOW HIS NOSE. HE SWALLOWED HIS BROTHER IN THE SUMMER OF '44.

Corrections to last week's copy: Johnny Sample is offensive cornerback for the New York Jets, not fullback as stated. Bobby Tolan's name is not Randy, but mud. All power to the people, and ban the fucking bomb.

THE GOLDEN APPLE CORPS

The Golden Apple Corps* is an honorary position for the Keepers of The Sacred Chao, so that they can put "KSC" after their names.

It says little,
does less,
means
nothing.

TRAVEL AGENT

** Not to be confused with The Apple Corps Ltd. of those four singers. We thought of it first.*

- THE NUMERAL V SIGN -
Used by Old Roman Discordians, Illuminatus Churchill, and innocent Hippies everywhere.

00033

PERPETUAL DATE CONVERTER FROM GREGORIAN TO POEE CALENDAR

SACRED DOCUMENT OF THE FROGS (old Erisian poem):
73 Days Math
Chaos, Discord, Confusion, Bureaucracy and Aftermath

SEASONS
1) Chaos - Patron Apostle Hung Mung
2) Discord - Patron Apostle Dr. Van Van Mojo
3) Confusion - Patron Apostle Sri Syadasti
4) Bureaucracy - Patron Apostle Zarathud
5) The Aftermath - Patron Apostle The Elder Malaclypse

Days of the Week*
1) Sweetmorn
2) Boomtime
3) Pungenday
4) Prickle-Prickle
5) Setting Orange

* THE DAYS OF THE WEEK are named from the five Basic Elements: SWEET, BOOM, PUNGENT, PRICKLE and ORANGE.

HOLYDAYS

A] APOSTLE HOLYDAYS
1) Mungday
2) Mojoday
3) Syaday
4) Zaraday
5) Maladay
Each occurs on the 5th day of the Season

B] SEASON HOLYDAYS
1) Chaoflux
2) Discoflux
3) Confuflux
4) Bureflux
5) Afflux
Each occurs on the 50th day of each Season

C] ST. TIB'S DAY - occurs once every 4 years (1+4=5) and is inserted between the 59th and 60th days of the Season of Chaos

						SM	BT	PD	PP	SO	
Jan	1	2	3	4	5	1	2	3	4	5	Chs
	6	7	8	9	10	6	7	8	9	10	
	11	12	13	14	15	11	12	13	14	15	
	16	17	18	19	20	16	17	18	19	20	
	21	22	23	24	25	21	22	23	24	25	
	26	27	28	29	30	26	27	28	29	30	
	31	1	2	3	4	31	32	33	34	35	
Feb	5	6	7	8	9	36	37	38	39	40	
	10	11	12	13	14	41	42	43	44	45	
	15	16	17	18	19	46	47	48	49	50	
	20	21	22	23	24	51	52	53	54	55	
	25	26	27	28*	1	56	57	58	59	60	
Mar	2	3	4	5	6	61	62	63	64	65	
	7	8	9	10	11	66	67	68	69	70	
	12	13	14	15	16	71	72	73	1	2	Dsc
	17	18	19	20	21	3	4	5	6	7	
	22	23	24	25	26	8	9	10	11	12	
	27	28	29	30	31	13	14	15	16	17	
Apr	1	2	3	4	5	18	19	20	21	22	
	6	7	8	9	10	23	24	25	26	27	
	11	12	13	14	15	28	29	30	31	32	
	16	17	18	19	20	33	34	35	36	37	
	21	22	23	24	25	38	39	40	41	42	
	26	27	28	29	30	43	44	45	46	47	
May	1	2	3	4	5	48	49	50	51	52	
	6	7	8	9	10	53	54	55	56	57	
	11	12	13	14	15	58	59	60	61	62	
	16	17	18	19	20	63	64	65	66	67	
	21	22	23	24	25	68	69	70	71	72	
	26	27	28	29	30	73	1	2	3	4	Cfn
	31	1	2	3	4	5	6	7	8	9	
Jun	5	6	7	8	9	10	11	12	13	14	
	10	11	12	13	14	15	16	17	18	19	
	15	16	17	18	19	20	21	22	23	24	
	20	21	22	23	24	25	26	27	28	29	
	25	26	27	28	29	30	31	32	33	34	
	30	1	2	3	4	35	36	37	38	39	

						SM	BT	PD	PP	SO	
Jul	5	6	7	8	9	40	41	42	43	44	Cfn
	10	11	12	13	14	45	46	47	48	49	
	15	16	17	18	19	50	51	52	53	54	
	20	21	22	23	24	55	56	57	58	59	
	25	26	27	28	29	60	61	62	63	64	
	30	31	1	2	3	65	66	67	68	69	
Aug	4	5	6	7	8	70	71	72	73	1	Bcy
	9	10	11	12	13	2	3	4	5	6	
	14	15	16	17	18	7	8	9	10	11	
	19	20	21	22	23	12	13	14	15	16	
	24	25	26	27	28	17	18	19	20	21	
	29	30	31	1	2	22	23	24	25	26	
Sep	3	4	5	6	7	27	28	29	30	31	
	8	9	10	11	12	32	33	34	35	36	
	13	14	15	16	17	37	38	39	40	41	
	18	19	20	21	22	42	43	44	45	46	
	23	24	25	26	27	47	48	49	50	51	
	28	29	30	1	2	52	53	54	55	56	
Oct	3	4	5	6	7	57	58	59	60	61	
	8	9	10	11	12	62	63	64	65	66	
	13	14	15	16	17	67	68	69	70	71	
	18	19	20	21	22	72	73	1	2	3	Afm
	23	24	25	26	27	4	5	6	7	8	
	28	29	30	31	1	9	10	11	12	13	
Nov	2	3	4	5	6	14	15	16	17	18	
	7	8	9	10	11	19	20	21	22	23	
	12	13	14	15	16	24	25	26	27	28	
	17	18	19	20	21	29	30	31	32	33	
	22	23	24	25	26	34	35	36	37	38	
	27	28	29	30	1	39	40	41	42	43	
Dec	2	3	4	5	6	44	45	46	47	48	
	7	8	9	10	11	49	50	51	52	53	
	12	13	14	15	16	54	55	56	57	58	
	17	18	19	20	21	59	60	61	62	63	
	22	23	24	25	26	64	65	66	67	68	
	27	28	29	30	31	69	70	71	72	73	

[1970 = 3136] [Next Tibs Day in 3166] St.

HOLY NAMES

Discordians have a tradition of assuming HOLY NAMES. This is not unique with Erisianism, of course. I suppose that Pope Paul is the son of Mr. and Mrs. VI?

And also TITLES OF MYSTICAL IMPORT.

Will whoever stole Brother Reverend Magoun's pornography please return it.

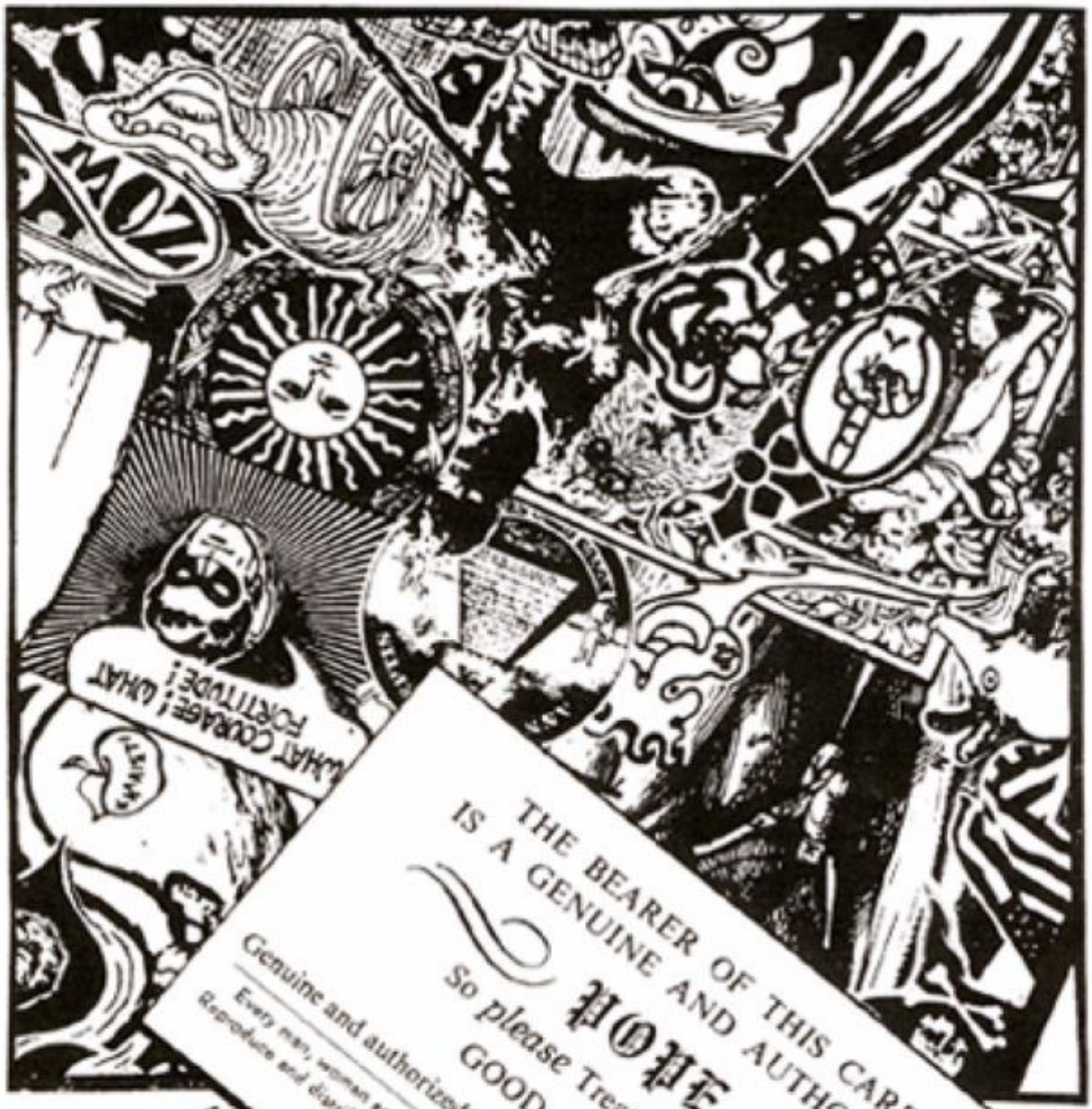
WHAT COURAGE! WHAT FORTITUDE!
THE BEARER OF THIS CARD
IS A GENUINE AND AUTHORIZED
HOPE
So please Treat Him Right
GOOD FOREVER
Genuine and authorized by The HOUSE of APOSTLES of ERIS
Every man, woman and child on this Earth is a genuine and authorized Pope.
Reproduce and distribute these cards freely.—P.O.E.E. Head Temple, San Francisco
A=POPE=IS SOMEONE WHO IS NOT UNDER THE AUTHORITY OF THE AUTHORITIES

THOU ART
WHOLE

OK
00036

FOR YOUR ENLIGHTENMENT

THE PARABLE OF THE BITTER TEA

by Rev. Dr. Hypocrates Magoun, P.P.
POEE PRIEST, Okinawa Cabal

When Hypoc was through meditating with St. Gulik, he went there into the kitchen where he busied himself with preparing the feast and in his endeavor, he found that there was some old tea in a pan left standing from the night before, when he had in his weakness forgot about its making and had let it sit steeping for 24 hours. It was dark and murky and it was Hypoc's intention to use this old tea by diluting it with water. And again in his weakness, chose without further consideration and plunged into the physical labor of the preparations. It was then when deeply immersed in the pleasure of that trip, he had a sudden loud clear voice in his head saying "it is bitter tea that involves you so." Hypoc heard the voice, but the struggle inside intensified, and the pattern, previously established with the physical laboring and the muscle messages coordinated and unified or perhaps coded, continued to exert their influence and Hypoc succummed to the pressure and he denied the voice.

And again he plunged into the physical orgy and completed the task, and Lo as the voice had predicted, the tea was bitter.

"The Five Laws have root in awareness."
--Che Fung (Ezra Pound, Canto 85)

The Hell Law says that Hell is reserved exclusively for them that believe in it. Further, the lowest Rung in Hell is reserved for them that believe in it on the supposition that they'll go there if they don't.
HBT; The Gospel According to Fred, 3:1

A SERMON ON ETHICS AND LOVE

One day Mal-2 asked the messenger spirit Saint Gulik to approach the Goddess and request Her presence for some desperate advice. Shortly afterwards the radio came on by itself, and an ethereal female Voice said *YES?*

"O! Eris! Blessed Mother of Man! Queen of Chaos! Daughter of Discord! Concubine of Confusion! O! Exquisite Lady, I beseech You to lift a heavy burden from my heart!"

WHAT BOTHERS YOU, MAL? YOU DON'T SOUND WELL.

"I am filled with fear and tormented with terrible visions of pain. Everywhere people are hurting one another, the planet is rampant with injustices, whole societies plunder groups of their own people, mothers imprison sons, children perish while brothers war. O, woe."

WHAT IS THE MATTER WITH THAT, IF IT IS WHAT YOU WANT TO DO?

"But nobody wants it! Everybody hates it."

OH. WELL, THEN STOP.

At which moment She turned herself into an aspirin commercial and left The Polyfather stranded alone with his species.

SINISTER DEXTER HAS A BROKEN SPIROMETER.

00038

CHAPTER 5: THE PIONEERS

=THE FIVE APOSTLES OF ERIS & WHO THEY BE =

1. HUNG MUNG
A Sage of Ancient China and Official Discordian Missionary to the Heathen Chinese. He who originally devised THE SACRED CHAO. Patron of the Season of Chaos. Holyday: Jan 5.

2. DR. VAN VAN MOJO
A Head Doctor of Deep Africa and Maker of Fine Dolls. D.H.V., Doctor of Hoodoo and Vexes, from The Greater Metropolitan Yorba Linda Jesus Will Save Your Bod Home Study Bible School; and F.I.H.G.W.P., Fellow of the Intergalactic Haitian Guerrillas for World Peace. Patron of The Season of Discord. Holyday: Mar 19. *NOTE: Erisians of The Laughing Christ sect are of the silly contention that Dr. Mojo is an imposter and that PATAMUNZO LINGANANDA is the True Second Apostle. Lord Omar claims that Dr. Mojo heaps hatred upon Patamunzo, who sends only Love Vibrations in return. But we of the POEE sect know that Patamunzo is the Real Imposter, and that those vibrations of his are actually an attempt to subvert Dr. Mojo's rightful apostilic authority by shaking him out of his wits.*

3. SRI SYADASTI SYADAVAKTAVYA SYADASTI SYANNASTI SYADASTI CAVAKTAVYASCA SYADASTI SYANNASTI SYADAVATAVYASCA SYADASTI SYANNASTI SYADAVAKTAVYASCA
Commonly called just SRI SYADASTI.
His name is Sanskrit, and means: All affirmations are true in

some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. He is an Indian Pundit and Prince, born of the Peyotl Tribe, son of Gentle Chief Sun Flower Seed and the squaw Merry Jane. Patron to psychedelic type Discordians. Patron of the Season of Confusion. Holyday: May 31. *NOTE: Sri Syadasti should not be confused with Blessed St. Gulik the Stoned, who is not the same person but is the same Apostle.*

4. ZARATHUD THE INCORRIGIBLE, sometimes called ZARATHUD THE STAUNCH
A hard nosed Hermit of Medieval Europe and Chaosphe Bible Banger. Dubbed "Offender of The Faith." Discovered the Five Commandments. Patron of the Season of Bureaucracy. Holyday: Aug 12.

5. THE ELDER MALACLYPSE
A wandering Wiseman of Ancient Mediterrania ("Med-Terra" or middle earth), who followed a 5-pointed Star through the alleys of Rome, Damascus, Baghdad, Jerusalem, Mecca and Cairo, bearing a sign that seemed to read "DOOM". (This is a misunderstanding. The sign actually read "DUMB". Mal-1 is a Non-Prophet.) Patron and namesake of Mal-2. Patron of The Season of The Aftermath. Holyday: Oct 24.

All statements are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. A public service clarification by the Sri Syadasti School of Spiritual Wisdom, Wilmette.

The teachings of the Sri Syadasti School of Spiritual School of Spiritual Wisdom are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. Patamunzo Lingananda School of Higher Spiritual Wisdom, Skokie.

THE HONEST BOOK OF TRUTH
being a BIBLE of The Erisian Movement
Episkopos LORD OMAR KHAYYAM RAVENHURST, KSC; Bull Goose
of Limbo; and Master Pastor of the Church Invisible
of
the Laughing Christ, Hidden Temple of The Happy Jesus,
Laughing Buddha Jesus [LBJ] Ranch

From the Honest Book of Truth
THE BOOK OF EXPLANATIONS, Chapter 1

1. There came one day to Lord Omar, Bull Goose of Limbo, a Messenger of Our Lady who told him of a Sacred Mound wherein was buried an Honest Book.

2. And the Angel of Eris bade of the Lord: *Go ye hence and dig the Truth, that ye may come to know it and, knowing it, spread it and, spreading it, wallow in it and, wallowing in it, lie in it and, lying in the Truth, become a Poet of the Word and a Sayer of Sayings -- an Inspiration to all men and a Scribe to the Gods.*

3. So Omar went forth to the Sacred Mound, which was to the East of Mullah, and thereupon he worked digging in the sand for five days and five nights, but found no book.

4. At the end of five days and five nights of digging, it came to pass that Omar was exhausted. So he put his shovel to one side and bedded himself down on the sand, using as a pillow a Golden Chest he had uncovered on the first day of his labors.

5. Omar slept.

6. On the fifth day of his sleeping, Lord Omar fell into a Trance, and there came to him in the Trance a Dream, and there came to him in the Dream a Messenger of Our Lady who told him of a Sacred Grove wherein was hidden a Golden Chest.

7. And the Angel of Eris bade of the Lord: *Go ye hence and lift the Stash, that ye may come to own it and, owning it, share it and, sharing it, love in it and, loving in it, dwell in it and, dwelling in the Stash, become a Poet of the Word and a Sayer of Sayings - an Inspiration to all men and a Scribe to the Gods.*

8. But Omar lamented, saying unto the Angel : *What is this shit, man? What care I for the Word and Sayings? What care I for the Inspiration of all men? Wherein does it profit a man to be a Scribe to the Gods when the Scribes of the Governments do nothing, yet are paid better wages?*

9. And, lo, the Angel waxed in anger and Omar was stricken to the Ground by an Invisible Hand and did not arise for five days and five nights.

10. And it came to pass that on the fifth night he dreampt, and in his Dream he had a Vision, and in this Vision there came unto him a Messenger of Our Lady who entrusted to him a Rigoletto cigar box containing many filing cards, some of them in packs with rubber bands around, and upon these cards were sometimes written verses, while upon others nothing was written.

11. Thereupon the Angel Commanded to Lord: *Take ye this Honest Book of Truth to thine bosom and cherish it. Carry it forth into The Land and Lay it before Kings of Nations and Collectors of Garbage. Preach from it unto the Righteous, that they may renounce their ways and repent.*

CONVENTIONAL CHAOS

DO NOT BEND

GREYFACE

In the year 1166 B.C., a malcontented hunchbrain by the name of Greyface, got it into his head that the universe was as humorless as he, and he began to teach that play was sinful because it contradicted the ways of Serious Order. "Look at all the order around you," he said. And from that, he deluded honest men to believe that reality was a straightjacket affair and not the happy romance as men had known it.

It is not presently understood why men were so gullible at that particular time, for absolutely no one thought to observe all the disorder around them and conclude just the opposite. But anyway, Greyface and his followers took the game of playing at life more seriously than they took life itself and were known even to destroy other living beings whose ways of life differed from their own.

The unfortunate result of this is that mankind has since been suffering from a psychological and spiritual imbalance. Imbalance causes frustration, and frustration causes fear. And fear makes for a bad trip. Man has been on a bad trip for a long time now.

It is called THE CURSE OF GREYFACE.

Bullshit makes
the flowers grow
& that's beautiful.

MAP LIBRARY
MAP LIBRARY
MAP LIBRARY

Climb into the Chao with a friend or two
And follow the Way it carries you,
Adrift like a Lunatic Lifeboat Crew
Over the Waves in whatever you do.
(HBT; The Book of Advice, 1:3)

MANDALA

NO TWO ELEMENTS INTERLOCK
BUT ALL FIVE DO INTERLOCK

MEANWHILE, at the Chinese laundromat...

DOGMA I - METAPHYSICS #2, "COSMOLOGY"*

THE BOOK OF UTERUS
from The Honest Book of Truth
revealed to Lord Omar

- I -

1. Before the beginning was the Nonexistent Chao, balanced in Oblivion by the Perfect Counterpushpull of the Hodge and the Podge.

2. Whereupon, by an Act of Happenstance, the Hodge began gradually to overpower the Podge -- and the Primal Chaos thereby came to be.

3. So in the beginning was the Primal Chaos, balanced on the Edge of Oblivion by the Perfect Counterpullpush of the Podge and the Hodge.

4. Whereupon, by the Law of Negative Reversal,** the Podge swiftly underpowered the Hodge and Everything broke loose.

5. And therein emerged the Active Force of Discord, the Subtle Manifestation of the Nonexistent Chao, to guide Everything along the Path back to Oblivion - that it might not become lost among Precepts of Order in the Region of Thud.

6. Forasmuch as it was Active, the Force of Discord entered the State of Confusion, wherein It copulated with the Queen and begat ERIS, Our Lady of Discord and Gross Manifestation of the Nonexistent Chao.

7. And under Eris Confusion became established, and was hence called Bureaucracy; while over Bureaucracy Eris became established, and was hence called Discordia.

8. By the by it came to pass that the Establishment of Bureaucracy perished in a paper shortage.

9. Thus it was, in accord with the Law of Laws.

10. During and after the Fall of the Establishment of Bureaucracy was the Aftermath, an Age of Disorder in which calculation, computations, and reckonings were put away by the Children of Eris in Acceptance and Preparation for the Return to Oblivion to be followed by a Repetition of the Universal Absurdity. Moreover, of Itself the Coming of Aftermath waseth a Resurrection of the Freedom-flowing Chaos. HAIL ERIS!

11. Herein was set into motion the Eristic Pattern, which would Repeat Itself Five Times Over Seventy-three Times, after which nothing would happen.

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* This doctrine should not be confused with DOGMA III - HISTORY #6, "HISTORIC CYCLES," which states that social progress occurs in five cycles, the first three ("The Tricycle") of which are THESIS, ANTITHESIS and PARENTHESIS; and the last two ("The Bicycle") of which are CONSTERNATION and MORAL WARPTITUDE.

** The LAW OF NEGATIVE REVERSAL states that if something does not happen then the exact opposite will happen, only in exactly the opposite manner from that in which it did not happen.

NOTE: It is from this text from The Book of Uterus, that POEE has based its Erisian Calendar with the year divided into 5 seasons of 73 days each. Each of the Five Apostles of Eris has patronage over one Season. A chart of the Seasons, Patrons, Days of the Week, Holydays, and a perpetual Gregorian converter is included in this edition of Principia.

Dull but Sincere Filler

"And, behold, thusly was the Law formulated:
IMPOSITION of Order = escalation of Disorder!"
[H.B.T.; The Gospel According to Fred, 1:6]

THE FIVE ORDERS OF DISCORDIA ("THEM")
Gen. Pandaemonium, Commanding

The seeds of the ORDERS OF DISCORDIA were planted by Greyface into his early disciples. They form the skeleton of the Aneristic Movement, which over emphasizes the Principle of Order and is antagonistic to the necessary compliment, the Principle of Disorder. The Orders are composed of persons all hung up on authority, security and control; i.e., they are blinded by the Aneristic Illusion. They do not know that they belong to Orders of Discordia. But we know.

1. The Military Order of THE KNIGHTS OF THE FIVE SIDED TEMPLE. This is for all the soldiers and bureaucrats of the world.
2. The Political Order of THE PARTY FOR WAR ON EVIL. This is reserved for lawmakers, censors, and like ilk.
3. The Academic Order of THE HEMLOCK FELLOWSHIP. They commonly inhabit schools and universities, and dominate many of them.
4. The Social Order of THE CITIZENS COMMITTEE FOR CONCERNED CITIZENS. This is mostly a grass-roots version of the more professional military, political, academic and sacred Orders.
5. The Sacred Order of THE DEFAMATION LEAGUE. Not much is known about the D.L., but they are very ancient and quite possibly were founded by Greyface himself. It is known that they now have absolute domination over all organized churches in the world. It is also believed that they have been costuming cabbages and passing them off as human beings.

Don't let
THEM
immanentize
the
Eschaton

A person belonging to one of more Order is just as likely to carry a flag of the counter-establishment as the flag of the establishment--just as long as it is a flag.

HIP-2-3-4, HIP-2-3-4
GO TO YOUR LEFT-RIGHT....

MILITARY 00046

THE FOLLOWING IS QUOTED FROM BERGAN EVANS ON NORBERT WEINER, NUCLEAR PHYSICIST

The second concept Wiener has to establish is that of entropy. Probability is a mathematical concept, coming from statistics. Entropy comes from physics. It is the assertion-- established logically and experimentally-- that the universe, by its nature, is "running down", moving toward a state of inert uniformity devoid of form, matter, hierarchy or differentiation.

That is, in any given situation, less organization, more chaos, is overwhelmingly more probable than tighter organization or more order.

The tendency for entropy to increase in isolated systems is expressed in the second law of thermodynamics-- perhaps the most pessimistic and amoral formulation in all human thought.

It applies however, to a closed system, to something that is an isolated whole, not just a part. Within such systems there may be parts, which draw their energy from the whole, that are moving at least temporarily, in the opposite direction; in them order is increasing and chaos is diminishing.

The whirlpools that swirl in a direction opposed to the main current are called "enclaves". And one of them is life, especially human life, which in a universe moving inexorably towards chaos moves towards increased order.

Personal

PLANETARY Pi, which I discovered, is 61. It's a Time-Energy relationship existing between sun and inner plants and I use it in arriving at many facts unknown to science. For example, multiply nude earth's circumference 24,902.20656 by 61 and you get the distance of moon's orbit around the earth. This is slightly less than actual distance because we have not yet considered earth's atmosphere. So be it. Christopher Garth, Evanston.

IF THE TELEPHONE RINGS TODAY . . . WATER IT !

— Rev. Thomas, Gnostic N.Y.C. Cabal

"GRASSHOPPER ALWAYS WRONG IN ARGUMENT WITH CHICKEN" —Book of Chan compiled by O.P.U. sect

= ZARATHUD'S ENLIGHTENMENT =

Before he became a hermit, Zarathud was a young Priest, and took great delight in making fools of his opponents in front of his followers.

One day Zarathud took his students to a pleasant pasture and there he confronted The Sacred Chao while She was contentedly grazing.

"Tell me, you dumb beast." demanded the Priest in his commanding voice, "why don't you do something worthwhile. What is your Purpose in Life, anyway?"

Munching the tasty grass, The Sacred Chao replied "MU".*

Upon hearing this, absolutely nobody was enlightened. Primarily because nobody could understand Chinese.

** "MU" is the Chinese ideogram for NO-THING*

TAO FA TSU-DAN

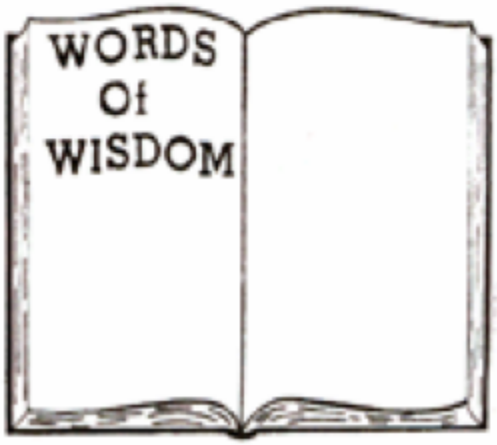

FIND PEACE WITH A CONTENTED CHAO

THE SACRED CHAO

MUST

THE SACRED CHAO is the key to illumination. Devised by the Apostle Hung Mung in ancient China, it was modified and popularized by the Taoists and is sometimes called the YIN-YANG. The Sacred Chao is not the Yin-Yang of the Taoists. It is the HODGE-PODGE of the Erisians. And, instead of a Podge spot on the Hodge side, it has a PENTAGON which symbolizes the ANERISTIC PRINCIPLE, and instead of a Hodge spot on the Podge side, it depicts the GOLDEN APPLE OF DISCORDIA to symbolize the ERISTIC PRINCIPLE.

The Sacred Chao symbolizes absolutely everything anyone need ever know about absolutely anything, and more! It even symbolizes everything not worth knowing, depicted by the empty space surrounding the Hodge-Podge.

HERE FOLLOWS SOME PSYCHO-METAPHYSICS.
If you are not hot for philosophy, best just to skip it.

The Aneristic Principle is that of APPARENT ORDER; the Eristic Principle is that of APPARENT DISORDER. Both order and disorder are man made concepts and are artificial divisions of PURE CHAOS, which is a level deeper that is the level of distinction making.

With our concept making apparatus called "mind" we look at reality through the ideas-about-reality which our cultures give us. The ideas-about- reality are mistakenly labeled "reality" and unenlightened people are forever perplexed by the fact that other people, especially other cultures, see "reality" differently. It is only the ideas-about-reality which differ. Real (capital-T True) reality is a level deeper that is the level of concept.

We look at the world through windows on which have been drawn grids (concepts). Different philosophies use different grids.

A culture is a group of people with rather similar grids. Through a window we view chaos, and relate it to the points on our grid, and thereby understand it. The ORDER is in the GRID. That is the Aneristic Principle.

Western philosophy is traditionally concerned with contrasting one grid with another grid, and amending grids in hopes of finding a perfect one that will account for all reality and will, hence, (say unenlightened westerners) be True. This is illusory; it is what we Erisians call the ANERISTIC ILLUSION. Some grids can be more useful than others, some more beautiful than others, some more pleasant than others, etc., but none can be more True than any other.

DISORDER is simply unrelated information viewed through some particular grid. But, like "relation", no-relation is a concept. Male, like female, is an idea about sex. To say that male-ness is "absence of female-ness", or vice versa, is a matter of definition and metaphysically arbitrary. The artificial concept of no-relation is the ERISTIC PRINCIPLE.

The belief that "order is true" and disorder is false or somehow wrong, is the Aneristic Illusion. To say the same of disorder, is the ERISTIC ILLUSION.

The point is that (little-t) truth is a matter of definition relative to the grid one is using at the moment, and that (capital-T) Truth, metaphysical reality, is irrelevant to grids entirely. Pick a grid, and through it some chaos appears ordered and some appears disordered. Pick another grid, and the same chaos will appear differently ordered and disordered.

Reality is the original Rorschach.

Verily! So much for all that.

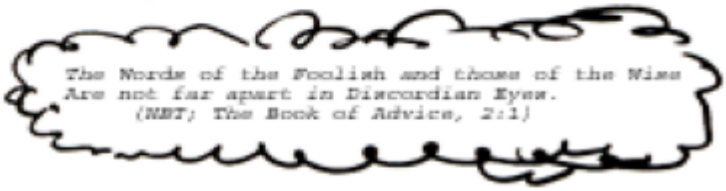

The PODGE of the Sacred Chao is symbolized as The Golden Apple of Discordia, which represents the Eristic Principle of Disorder. The writing on it, "KALLISTI" is Greek for "TO THE PRETTIEST ONE" and refers to an old myth about The Goddess. But the Greeks had only a limited understanding of Disorder, and thought it to be a negative principle.

The Pentagon represents the Aneristic Principle of Order and symbolizes the HODGE. The Pentagon has several references; for one, it can be taken to represent geometry, one of the earliest studies of formal order to reach elaborate development;* for another, it specifically accords with THE LAW OF FIVES.

THE TRUTH IS FIVE BUT MEN HAVE ONLY ONE NAME FOR IT.
-Patamunzo Lingananda

It is also the shape of the United States Military Headquarters, the Pentagon Building, a most pregnant manifestation of straightjacket order resting on a firm foundation of chaos and constantly erupting into dazzling disorder; and this building is one of our more cherished Erisian Shrines. Also it so happens that in times of medieval magic, the pentagon was the generic symbol for werewolves, but this reference is not particularly intended and it should be noted that the Erisian Movement does not discriminate against werewolves-- our membership roster is open to persons of all races, national origins and hobbies.

** The Greek geometrician PYTHAGORAS, however, was not a typical aneristic personality. He was what we call an EXPLODED ANERISTIC and an AVATAR. We call him Archangle Pythagoras.*

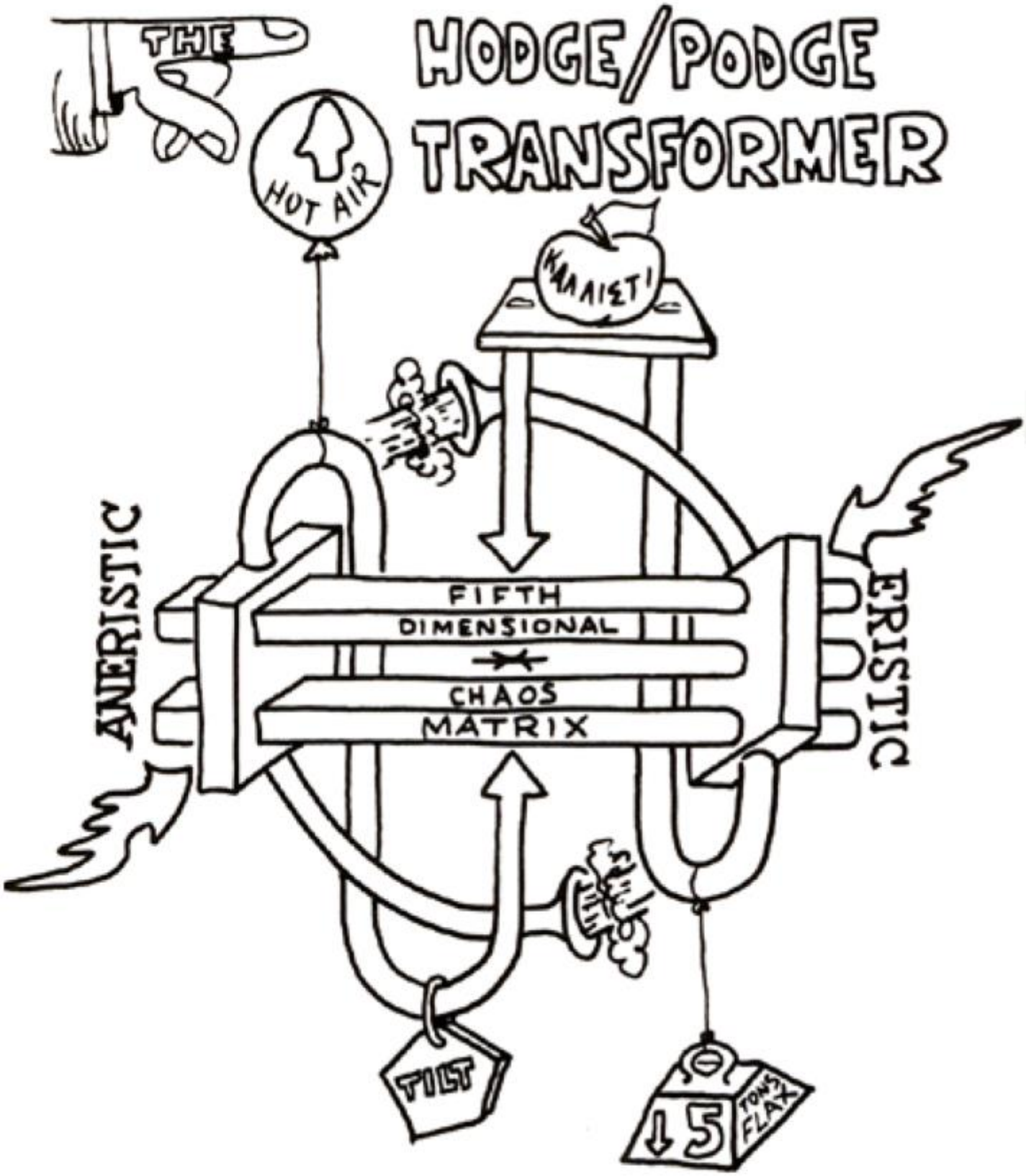

28 DAY RECORDING

5. Hung Mung slapped his buttocks, hopped about, and shook his head, saying "I do not know! I do not know!"

HBT; The Book of Gooks, Chap. 1

BRUNSWICK SHRINE

In the Los Angeles suburb of Whittier there lives a bowling alley, and within this very place, in the Year of Our Lady of Discord 3125 (1959*), Eris revealed Herself to The Golden Apple Corps for the first time.

In honor of this Incredible Event, this Holy Place is revered as a Shrine by all Erisians. Once every five years, the Golden Apple Corps plans a Pilgrimage to Brunswick Shrine as an act of Devotion, and therein to partake of No Hot Dog Buns, and ruminate a bit about It All.

It is written that when The Corps returns to The Shrine for the fifth time five times over, than shall the world come to an end:

IMPENDING DOOM
HAS ARRIVED

> *And Five Days Prior to This Occasion The Apostle The Elder Malaclypse Shall Walk the Streets of Whittier Bearing a Sign for All Literates to Read thereof: "DOOM", as a Warning of Forthcoming Doom to All Men Impending. And He Shall Signal This Event by Seeking the Poor and Distributing to Them Precious MAO BUTTONS and Whittier Shall be Known as The Region of Thud for These Five Days.*

As a public service to all mankind and civilization in general, and to us in particular, the Golden Apple Corps has concluded that planning such a Pilgrimage is sufficient and that it is prudent to never get around to actually going.

Quiet night S̄ c/o

---

* *Or maybe it was 1958, I forget.*

STARBUCK'S PEBBLES

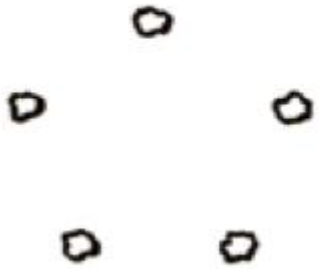

Which Is Real?

Do these 5 pebbles REALLY form a pentagon?
Those biased by the Aneristic Illusion would say yes. Those biased by the Eristic Illusion would say no. Criss-cross them and it is a star.

An Illuminated Mind can see all of these, yet he does not insist that any one is really true, or that none at all is true. Stars, and pentagons, and disorder are all his creations and he may do with them as he wishes. Indeed, even so the concept of number 5.

Can you chart the COURSE to Captain Valentine's SWEETHEART?

The real reality is there, but everything you KNOW about "it" is in your mind and yours to do with as you like. Conceptualization is art, and YOU ARE THE ARTIST.

Conviction causes convicts.

When I was 8 or 9 years old, I acquired a split beaver magazine. You can imagine my disappointment when,upon examination of the photos with a microscope, I found that all I could see was dots.

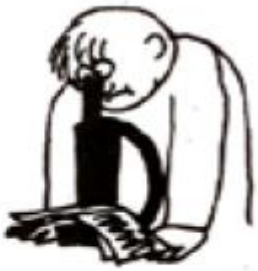

7. Never write in pencil unless you are on a train or sick in bed.

ERIS CONTEMPLATES FOR 3125 YEARS

Pun-jab is Sikh, Sikh, Sikh!

THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC (POEE)
A Non-prophet Irreligious Disorganization

MALACLYPSE the Younger, KSC

Omnibenevolent Polyfather of Virginity in Gold
HIGH PRIEST

THE ERISIAN MOVEMENT — HOUSE OF APOSTLES OF ERIS

[X] Official Business ( ) Surreptitious Business — page 1 of 1 pages

Official Discordian Document Number (if applicable): n/a

( ) The Golden Apple Corps [X] House of Disciples of Discordia: The Bureaucracy, Bureau of: DOGMAS

( ) Council of Episkopeses; Office of High Priesthood, Sect of the POEE ( ) Drawer 0

Today's DATE: Day of The Carrot Yesterday's DATE: yes

Originating CABAL: JOSHUA NORTON CABAL - San Francisco

TO: REV. RAMPANT PANCREAS, tRRoCR(a)pttM; Colorado Encrustation

Brother Ram,

Your acute observation that ERIS spelled backwards is SIRE, and your inference to the effect that there is sexual symbolism here, have brought me to some observations of my own.

ERIS spelled fore-part-aft-wards is RISE. And spelled inside out is REIS, which is a unit of money, albeit Portugese-Brazilian and no longer in use. >From this it may be concluded that Eris has usurped Eros (god of erotic love) in the eyes of those who read backwards; which obviously made Eros sorE. Then She apparently embezzeled the Olympian Treasury and went to Brazil; whereupon She opened a chain of whorehouses (which certainly would get a rise from the male population). I figure it to be this in particular because MADAM reads the same forwards and backwards. And further, it is a term of great respect, similar to SIRE.

And so thank you for your insight, it may well be the clue to the mystery of just where Eris has been fucking around for 3125 years.

FIVE TONS OF FLAX!

Mal²

NOT FOR CIRCULATION

KALLISTI ... HAIL ERIS ... ALL HAIL DISCORDIA

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DOGMA III - HISTORY #2, "COSMOGONY"

which is not the same as DOGMA I - METAPHYSICS #2, "COSMOLOGY" (Book of Uterus)

In the beginning there was VOID, who had two daughters; one (the smaller) was that of BEING, named ERIS, and one (the larger) was of NON-BEING, named ANERIS. (*To this day, the fundamental truth that Aneris is the larger is apparent to all who compare the great number of things that do not exist with the comparatively small number of things that do exist.*)

Eris had been born pregnant, and after 55 years (*Goddesses have an unusually long gestation period-- longer even than elephants*), Her pregnancy bore the fruits of many things. These things were composed of the Five Basic Elements, SWEET, BOOM, PUNGENT, PRICKLE, and ORANGE. Aneris, however, had been created sterile. When she saw Eris enjoying Herself so greatly with all of the existent things She had borne, Aneris became jealous and finally one day she stole some existent things and changed them into non- existent things and claimed them as her own children. This deeply hurt Eris, who felt that Her sister was unjust (being so much larger anyway) to deny Her her small joy. And so She made herself swell again to bear more things. And She swore that no matter how many of her begotten that Aneris would steal, She would beget more. And, in return, Aneris swore that no matter how many existent things Eris brought forth, she would eventually find them and turn them into non-existent things for her own. (*And to this day, things appear and disappear in this very manner.*)

At first, the things brought forth by Eris were in a state of chaos and went in every which way, but by the by She began playing with them and ordered some of them just to see what would happen. Some pretty things arose from this play and for the next five zillion years She amused Herself by creating order. And so She grouped some things with others and some groups with others, and big groups with little groups, and all combinations until She had many grand schemes which delighted Her.

Engrossed in establishing order, She finally one day noticed disorder (previously not apparent because everything was chaos). There were many ways in which chaos was ordered and many ways in which it was not.

"Hah," She thought, "Here shall be a new game."

And She taught order and disorder to play with each other in contest games, and to take turns amusing each other. She named the side of disorder after Herself, "ERISTIC" because Being is anarchic. And then, in a mood of sympathy for Her lonely sister, She named the other side "ANERISTIC" which flattered Aneris and smoothed the friction a little that was between them.

Now all of this time, Void was somewhat disturbed. He felt unsatisfied for he had created only physical existence and physical non-existence, and had neglected the spiritual. As he contemplated this, a great Quiet was caused and he went into a state of Deep Sleep which lasted for 5 eras. At the end of this ordeal, he begat a brother to Eris and Aneris, that of SPIRITUALITY, who had no name at all.

When the sisters heard this, they both confronted Void and pleaded that he not forget them, his First Born. And so Void decreed thus:

That this brother, having no form, was to reside with Aneris in Non-Being and then to leave her and, so that he might play with order and disorder, reside with Eris in Being. But Eris became filled with sorrow when She heard this and then began to weep.

"Why are you despondent?" demanded Void, "Your new brother will have his share with you." "But Father, Aneris and I have been arguing, and she will take him from me when she discovers him, and cause him to return to Non- Being." "I see,"replied Void, "Then I decree the following:

"When your brother leaves the residence of Being, he shall not reside again in Non-Being, but shall return to Me, Void, from whence he came. You girls may bicker as you wish, but My son is your Brother and We are all of Myself."

And so it is that we, as men, do not exist until we do; and then it is that we play with our world of existent things, and order and disorder them, and so it shall be that non-existence shall take us back from existence and that nameless spirituality shall return to Void, like a tired child home from a very wild circus.

"Everything is true - Everything is permissible!"
~Hassan i Sabbah

A POEE MYSTEREE RITE - THE SRI SYADASTIAN CHANT
Written, in some sense, by Mal-2

Unlike a song, chants are not sung but chanted. This particular one is much enhanced by the use of a Leader to chant the Sanskrit alone, with all participants chanting the English. It also behooves one to be in a quiet frame of mind and to be sitting in a still position, perhaps The Buttercup Position. It also helps if one is absolutely zonked out of his gourd.

RUB-A-DUB-DUB
O! Hail Eris. Blessed St. Hung Mung.
SYA-DASTI
O! Hail Eris. Blessed St. Mo-jo.
SYA-DAVAK-TAVYA
O! Hail Eris. Blessed St. Zara-thud.
SYA-DASTI SYA-NASTI
O! Hail Eris. Blessed St. Elder Mal.
SYA-DASTI KAVAK-TAV-YASKA
O! Hail Eris. Blessed St. Gu-lik.
SYA-DASTI, SYA-NASTI, SYA-DAVAK-TAV-YASKA
O! Hail Eris. All Hail Dis-cord-ia.
RUB-A-DUB-DUB

It is then repeated indefinitely, or for the first two thousand miles, which ever comes first.

The Classification of Saints

1. SAINT SECOND CLASS

To be reserved for all human beings deserving of Sainthood. Example: St. Norton the First, Emperor of the United States and Protector of Mexico (his grave near San Francisco is an official POEE shrine.)

THE FOLLOWING FOUR CATAGORIES ARE RESERVED FOR FICTIONAL BEINGS WHO, NOT BEING ACTUAL, ARE MORE CAPABLE OF PERFECTION.

2. LANCE SAINT

Good Saint material and definitely inspiring. Example: St. Yossarian (Catch 22, Heller)

3. LIEUTENANT SAINT

Excellent Goddess-Saturated Saint. Example: St. Quixote (Don Quixote, Cervantes)

4. BRIGADIER SAINT

Comparable to Lt/Saint but has an established following (fictional or factual). Example: St. Bokonon (Cat's Cradle, Vonnegut)

FIVE STAR SAINT

5. The Five Apostles of Eris.

Note: It is an Old Erisian Tradition to never agree with each other about Saints.

Everybody understands Mickey Mouse. Few understand Herman Hesse. Only a hand full understood Albert Einstein. And nobody understood Emperor Norton.

— Slogan of NORTON CABAL-S.F.

Tests By Doctors Prove It Possible To Shrink

= ON OCCULTISM =

Magicians, especially since the Gnostic and the Quabala influences, have sought higher consciousness through assimilation and control of universal opposites-- good/evil, positive/negative, male/female, etc. But due to the steadfast pomposity of ritualism inherited from the ancient methods of the shaman, occultists have been blinded to what is perhaps the two most important pairs of apparent or earth-plane opposites: ORDER/DISORDER and SERIOUS/HUMOROUS.

Magicians, and progeny the scientists, have always taken themselves and their subject in an orderly and sober manner, thereby disregarding an essential metaphysical balance. When magicians learn to approach philosophy as a malleable art instead of an immutable Truth, and learn to appreciate the absurdity of man's endeavours, then they will be able to pursue their art with a lighter heart, and perhaps gain a clearer understanding of it, and therefore gain more effective magic. CHAOS IS ENERGY.

This is an essential challenge to the basic concepts of all western occult thought, and POEE is humbly pleased to offer the first breakthrough in occultism since Solomon.

"Study Demonology With An Enemy This Sunday"
SEZ THORN, GNOS

POEE ASTROLOGICAL SYSTEM

1. On your next birthday, return to the place of your birth and, at precisely midnight, noting your birth time and date of observation, count all visible stars.

2. When you have done this, write to me and I'll tell you what to do next.

The theorem to be proved is that if any even number of people take seats at random around a circular table bearing place cards with their names, it is always possible to rotate the table until at least two people are opposite their cards. Assume the contrary. Let N be the even number of persons, and let their names be replaced by the integers 0 to N-1 "in such a way that the place cards are numbered in sequence around the table. If a delegate D originally sits down to a place card P, then the table must be rotated R steps before he is correctly seated, where R=P-D, unless this is negative, in which case R=P-D+N. The collection of values of D (and of P) for all delegates is clearly the integers 0 to N-1,each taken once, but so also is the collection of values of R, or else two delegates would be correctly seated at the same time. Summing the above equations, one for each delegate, gives S-S+NK, where K is an integer and S=N(N-1)/2, the sum of the integers from 0 to N-1. It follows that N=2K+1, an odd number." This contradicts the original assumption.

"I actually solved this problem some years ago," Rybicki writes, "for a different but completely equivalent problem, a generalization of the nonattacking 'eight queens' problem for a cylindrical chessboard where diagonal attack is restricted to diagonals slanting in one direction only."

LOOK FOR THIS SNOWFLAKE - IT HAS MAGIC PROPERTIES

THE EMINENT 16th CENTURY MATH-
EMETICIAN CARDAN SO DETESTED
LUTHER THAT HE ALTERED LUTHER'S
BIRTHDATE TO GIVE HIM AN UN-
FAVORABLE HOROSCOPE

THE CURSE OF GREYFACE AND THE INTRODUCTION OF NEGATIVISM

To choose order over disorder, or disorder over order, is to accept a trip composed of both the creative and the destructive. But to choose the creative over the destructive is an all-creative trip composed of both order and disorder. To accomplish this, one need only accept creative disorder along with, and equal to, creative order, and also willing to reject destructive order as an undesirable equal to destructive disorder.

The Curse of Greyface included the division of life into order/disorder as the essential positive/negative polarity, instead of building a game foundation with creative/destructive as the essential positive/negative. He has thereby caused man to endure the destructive aspects of order and has prevented man from effectively participating in the creative uses of disorder. Civilization reflects this unfortunate division.

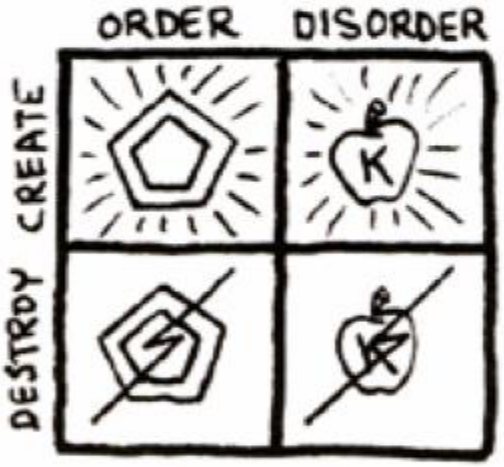

POEE proclaims that the other division is preferable, and we work toward the proposition that creative disorder, like creative order, is possible and desirable; and that destructive order, like destructive disorder, is unnecessary and undesirable.

Seek the Sacred Chao - therein you will find the foolishness of all ORDER/DISORDER. They are the same!

ERISIAN MAGIC RITUAL - THE TURKEY CURSE

Revealed by the Apostle Dr. Van Van Mojo as a specific counter to the evil Curse of Greyface, THE TURKEY CURSE is here passed on to Erisians everywhere for their just protection.

The Turkey Curse works. It is firmly grounded on the fact that Greyface and his followers absolutely require an aneristic setting to function and that a timely introduction of eristic vibrations will neutralize their foundation. The Turkey Curse is designed solely to counteract negative aneristic vibes and if introduced into a neutral or positive aneristic setting (like a poet working out word rhythms) it will prove harmless, or at worst, simply annoying. It is not designed for use against negative eristic vibes, although it can be used as an eristic vehicle to introduce positive vibes into a misguided eristic setting. In this instance, it would be the responsibility of the Erisian Magician to manufacture the positive vibrations if results are to be achieved. CAUTION- all magic is powerful and requires courage and integrity on the part of the magician. This ritual, if misused, can backfire. Positive motivation is essential for self-protection.

TO PERFORM THE TURKEY CURSE:

Take a foot stance as if you were John L. Sullivan preparing for fisticuffs. Face the particular greyfaced you wish to short-circuit, or towards the direction of the negative aneristic vibration that you wish to neutralize. Begin waving your arms in any elaborate manner and make motions with your hands as though you were Mandrake feeling up a sexy giantess. Chant, loudly and clearly:

GOBBLE, GOBBLE, GOBBLE, GOBBLE, GOBBLE!

The results will be instantly apparent.

A PRIMER FOR ERISIAN EVANGELISTS *by Lord Omar*

The SOCRATIC APPROACH is most successful when confronting the ignorant. The "socratic approach" is what you call starting an argument by asking questions. You approach the innocent and simply ask "Did you know that God's name is ERIS, and that He is a girl?" If he should answer "Yes." then he probably is a fellow Erisian and so you can forget it. If he says "No." then quickly proceed to:

THE BLIND ASSERTION and say "Well, He Is a girl, and His name is ERIS!" Shrewedly observe if the subject is convinced. If he is, swear him into the Legion of Dynamic Discord before he changes his mind. If he does not appear convinced, then proceed to:

THE FAITH BIT: "But you must have Faith! All is lost without Faith! I sure feel sorry for you if you don't have Faith." And then add:

THE ARGUMENT BY FEAR and in an ominous voice ask "Do you know what happens to those who deny Goddess?" If he hesitates, don't tell him that he will surely be reincarnated as a precious Mao Button and distributed to the poor in the Region of Thud (which would be a mean thing to say), just shake your head sadly and, while wiping a tear from your eye, go to:

THE FIRST CLAUSE PLOY wherein you point to all of the discord and confusion in the world and exclaim "Well who the hell do you think did all of this, wise guy?" If he says, "Nobody, just impersonal forces." then quickly respond with:

THE ARGUMENT BY SEMANTICAL GYMNASTICS and say that he is absolutely right, and that those impersonal forces are female and that Her name is ERIS. If he, wonder of wonders, still remains obstinate, then finally resort to:

THE FIGURATIVE SYMBOLISM DODGE and confide that sophisticated people like himself recognize that Eris is a Figurative Symbol for an Ineffable Metaphysical Reality and that The Erisian Movement is really more like a poem than like a science and that he is liable to be turned into a Precious Mao Button and Distributed to The Poor in The Region of Thud if he does not get hip. Then put him on your mailing list.

A GAME
by Ala Hera, E.L., N.S.; RAYVILLE APPLE PANTHERS

SINK is played by Discordians and people of much ilk.

PURPOSE: To sink object or an object or a thing... in water or mud or anything you; can sink something in.

RULES: Sinking is allowd in any manner. To date, ten pound chunks of mud were used to sink a tobacco can. It is preferable to have a pit of water or a hole to drop things in. But rivers - bays - gulfs - I dare say even oceans can be used.

TURNS are taken thusly: who somever gets the junk up and in the air first.

DUTY: It shall be the duty of all persons playing "SINK" to help find more objects to sink, once; one object is sunk.

UPON SINKING: The sinked shall yell "I sank it!" or something equally as thoughtful.

NAMING OF OBJECTS is some times desirable. The object is named by the finder of such object and whoever sinks it can say for instance, "I sunk Columbus, Ohio!"

"IN A WAY, WE'RE A KIND OF PEACE CORPS."
–MAJ. A. LINCOLN GERMAN, TRAINING DIRECTOR OF THE
GREEN BERET SPECIAL WARFARE SCHOOL, FT. BRAGG, N.C.

A Joint Effort of the Discordian Society

EXPORT LICENSE NOT REQUIRED

Post Office Liberation Front

THIS IS A CHAIN LETTER.

WITHIN THE NEXT FIFTY-FIVE DAYS YOU WILL RECEIVE THIRTY-ELEVEN HUNDRED POUNDS OF CHAINS!
In the meantime - plant your seeds.

If a lot of people who receive this letter plant a few seeds and a lot of people receive this letter, then a lot of seeds will get planted. Plant your seeds.

In parks. On lots. Public flower beds. In remote places. At City Hall. Wherever. Whenever. Or start a plantation in your closet (but read up on it first for that). For casual planting, its best to soak them in water for a day and plant in a bunch of about 5, about half an inch deep. Don't worry much about the weather, they know when the weather is wrong and will try to wait for nature. Don't soak them if its wintertime. Seeds are a very hearty life form and strongly desire to grow and flourish. But some of them need people's help to get started. Plant your seeds.

Make a few copies of this letter (5 would be nice) and send them to friends of yours. Try to mail to different cities and states, even different countries. If you would rather not, then please pass this copy on to someone and perhaps they would like to.

THERE IS NO TRUTH to the legend that if you throw away a chain letter then all sorts of catastrophic, abominable, and outrageous disasters will happen. Except, of course, from your seed's point of view.

Q. "How come a woodpecker doesn't bash its brains out?" A. Nobody has ever explained that.

AVATARS

	ERISIAN	ERISTIC	ANERISTIC	MISC.	5TH COLUMN	
-MUNDANE-	1A	1B	1C	1D	1E	EXPLODED
	2A	2B	2C	2D	2E	EXPANDED
	3A	3B	3C	3D	3E	CONSCIENTIOUS
	4A	4B	4C	4D	4E	CONSCIOUS
	5A	5B	5C	5D	5E	UNCONSCIOUS

-HOLY-

"And God said, behold, I have given you every herb bearing seed, which is upon the face of the earth... to you it shall be for meat."
-Genesis 1:29

Questions

Have a friendly class talk. Permit each child to tell any part of the unit on "Courtesy in the Corridors and on the Stairs" that he enjoyed. Name some causes of disturbance in your school.

EXECUTED

Chapter 1, THE EPISTLE TO THE PARANOIDS

--Lord Omar

1. Ye have locked yerselves up in cages of fear--and, behold, do ye now complain that ye lack FREEDOM!

2. Ye have cast out yer brothers for devils and now complain ye, lamenting that ye've been left to fight alone.

3. All Chaos was once yer kingdom; verily, held ye dominion over the entire Pentaverse, but today ye was sore afraid in dark corners, nooks, and sink holes.

4. O how the darknesses do crowd up, one against the other, in ye hearts! What fear ye more that what ye have wroughten?

5. Verily, verily I say unto you, not all the Sinister Ministers of the Bavarian Illuminati, working together in multitudes, could so entwine the land with tribulation as have yer baseless warnings.

DESPITE strong evidence to the contrary, persistant rumor has it that it was Mr. Momomoto's brother who swallowed Mr. Momomoto in the summer of '44.

Advertisement

Bavarian Illuminati

Founded by Hassan i Sabbah, 1090 A.D. (5090 A.L., 4850 A.M.)
Reformed by Adam Weishaupt, 1776 A.D. (5776 A.L., 5536 A.M.)

A THE ANCIENT ILLUMINATED SEERS OF BAVARIA A

invite YOU to join

The World's Oldest And Most Successful Conspiracy

Have you ever SECRETLY WONDERED WHY The GREAT PYRAMID has FIVE sides (counting the bottom)?

IS there an ESOTERIC ALLEGORY concealed in the apparently innocent legend of Snow White and The Seven Dwarfs?

WHAT IS the TRUE secret SINISTER REALITY lying behind the ANCIENT Aztec Legend of QUETZLCOATL?

WHY do scholarly anthropologists TURN PALE with terror at the very MENTION of the FORBIDDEN name YOG-SOTHOTH?

WHO IS the MAN in ZURICH that some SWEAR is LEE HARVEY OSWALD?

WHAT REALLY DID HAPPEN TO AMBROSE BIERCE?

If your I.Q. is over 160, and you have $3,125.00 (plus handling), you might be eligible for a trial membership in the A.I.B.H. If you think you qualify, put the money in a cigar box and bury it in your backyard. One of our Underground Agents will contact you shortly.

I DARE YOU!

TELL NO ONE! ACCIDENTS HAVE A STRANGE WAY OF HAPPENING TO PEOPLE WHO TALK TOO MUCH ABOUT A THE BAVARIAN ILLUMINATI! A

May we warn you against imitations! Ours is the original and genuine

"NOTHING IS TRUE. EVERYTHING IS PERMISSIBLE"
-Hassan i Sabbah

Nil Carborundum Illegitimo

"ILLUMINATE THE OPPOSITION!"
--Adam Weishaupt,
Grand Primus Illuminatus

OFFICIAL BAVARIAN ILLUMINATI "EWIGE BLUMENKRAFT!"

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INTER-OFFICE PRIVATE WIRE SENT

THE ANCIENT ILLUMINATED SEERS OF BAVARIA - VIGILANCE LODGE
Mad Malik, Hauptscheissmeister; Resident for Norton Cabal

05
X

DISCORDIAN SOCIETY SUPER SECRET CRYPTOGRAPHIC CYPHER CODE

Of possible interest to all Discordians, this information is herewith released from the vaults of A.I.S.B., under the auspices of Episkopos Dr. Mordecai Malignatius, KNS.

SAMPLE MESSAGE: ("HAIL ERIS")

CONVERSION:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

STEP 1. Write out message (HAIL ERIS) and put all vowels at end (HLRSAIEI)
STEP 2. Reverse order (IEIASRLH)
STEP 3. Convert to numbers (9-5-9-1-19-18-12-8)
STEP 4. Put into numerical order (1-5-8-9-9-12-18-19)
STEP 5. Convert back to letters (AEHIILRS)

This cryptographic cypher code is GUARANTEED TO BE 100% UNBREAKABLE.

BEWARE! THE PARANOIDS ARE WATCHING YOU!

AISB
NOVUS ORDO SECLORUM

HERE IS A LETTER FROM A.I.S.B. TO POEE :

The World's Oldest And Most Successful Conspiracy

Bavarian Illuminati

Founded by Hassan i Sabbah, 1090 A.D. (5090 A.L., 4850 A.M.)
Reformed by Adam Weishaupt, 1776 A.D. (5776 A.L., 5536 A.M.)

( ) Official Business [ ] (✓) Surreptitious Business

FROM: **MAD MALIK** Hauptscheissmeister

Dear Brother Mal-2,

In response to your request for unclassified agitprop to be inserted in the new edition of PRINCIPIA, hope the following will be of use. And please stop bothering us with your incessant letters!

Episkopos Mordecai, Keeper of the Notary Sojac, informs me that you are welcome to reveal that our oldest extant records show us to have been fully established in Atlantis, circa 18,000 B.C., under Kull, the galley slave who ascended to the Throne of Valusia. Revived by Pelias of Koth, circa 10,000 B.C. Possibly it was he who taught the inner-teachings to Conan of Cimmeria after Conan became King of Aquilonia. First brought to the western hemisphere by Conan and taught to Mayan priesthood (Conan is Quetzlcoatl). That was 4 Ahua, 8 Cumhu, Mayan date. Revived by Abdul Alhazred in his infamous Al Azif, circa 800 A.D. (Al Azif translated into Latin by Olaus Wormius, 1132 A.D., as The Necronomicon.) In 1090 A.D. was the founding of The Ismaelian Sect (Hashishim) by Hassan i Sabbah, with secret teachings based on Alhazred, Pelias and Kull. Founding of the Illuminated Ones of Bavaria, by Adam Weishaupt, on May 1, 1776. He based it on the others. Weishaupt brought it to the United States during the period that he was impersonating George Washington; and it was he who was the Man in Black who gave the design for The Great Seal to Jefferson in the garden that night. The Illuminated tradition is now, of course, in the hands of The Ancient Illuminated Seers of Bavaria (A.I.S.B.), headquartered here in the United States.

Our teachings are not, need I remind you, available for publication. No harm, though, in admitting that some of them can be found disguised in Joyce's Finnegan's Wake, Burroughs Nova Express, the King James translation of the Holy Bible (though not the Latin or Hebrew), and The Blue Book. Not to speak of Ben Franklin's private papers (!), but we are still suppressing those.

Considering current developments--you know the ones I speak of--it has been decided to reveal a few more of our front organizations. Your publication is timely, so mention that in addition to the old fronts like the Masons, the Rothchild Banks, and the Federal Reserve System, we now have significant control of the Federal Bureau of Investigation (since Hoover died last year, but that is still secret), the Students for a Democratic Society, the Communist Party USA, the American Anarchist Assn., the Junior Chamber of Commerce, the Black Lotus Society, the Republican Party, the John Dillinger Die For You Society, and the Camp Fire Girls. It is still useful to continue the sham of the Birchers that we are seeking world domination; so do not reveal that political and economic control was generally complete several generations ago and that we are just playing with the world for a while until civilization advances sufficiently for phase five.

MORE

In fact you might still push Vennard's The Federal Reserve Hoax: "Since the Babylonian Captivity there has existed a determined, behind-the- scenes under-the-table, atheistic, satanic, anti-Christian force--worshipers of Mamon--whose undying purpose is world control through the control of Money. July 1, 1776 (correct that to May 1st, Vennard can't get anything right) the Serpent raised its head in the under-ground secret society known as the Illuminati, founded by Adam Weishaupt. There is considerable documentary evidence to prove all revolutions, wars, depressions, strikes and chaos stem from this source." Etc., etc., you know the stuff.

The general location of our US HQ, incidentally, has been nearly exposed; and so we will be moving for the first time this century (what a drag!). If you want, you can reveal that it is located deep in the labyrinth of sewers beneath Dealy Plaza in Dallas, and is presided over by The Dealy Lama. Inclosed are some plans for several new potential locations. Please review and add any comments you feel pertinent, especially regarding the Eristic propensity of the Pentagon site.

Oh, and we have some good news for you, Brother Mal! You know that Zambian cybernetics genius who joined us? Well, he has secretly co-ordinated the FBI computers with the Zurich System and our theoriticians are in ecstasy over the new information coming out. Look, if you people out there can keep from blowing yourselves up for only two more generations, then we will finally have it. After 20,000 years, Kull's dream will be realized! We can hardly believe it. But the outcome is certain, given the time. Our grandchildren, Mal! If civilization makes it through this crises, our grandchildren will live in a world of authentic freedom and authentic harmony and authentic satisfaction. I hope I'm alive to see it, Mal, success is in our grasp. Twenty thousand years....!

Ah, I get spaced just thinking about it. Good luck on the Principia. Ewige Blumenkraft! HAIL ERIS.

Love,

MAD MALIK

PS: PRIVATE - Not for publication in The Principia. We are returning to the two Zwack Cyphers for classified communications. Herewith your copy. DO NOT DIVULGE THIS INFORMATION - SECURITY E-5.

MORE

PART FIVE The Golden Secret

NONSENSE AS SALVATION

The human race will begin solving it's problems on the day that it ceases taking itself so seriously.

To that end, POEE proposes the countergame of NONSENSE AS SALVATION. Salvation from an ugly and barbarous existence that is the result of taking order so seriously and so seriously fearing contrary orders and disorder, that GAMES are taken as more important than LIFE; rather than taking LIFE AS THE ART OF PLAYING GAMES.

To this end, we propose that man develop his innate love for disorder, and play with The Goddess Eris. And know that it is a joyful play, and that thereby CAN BE REVOKED THE CURSE OF GREYFACE.

If you can master nonsense as well as you have already learned to master sense, then each will expose the other for what it is: absurdity. From that moment of illumination, a man begins to be free regardless of his surroundings. He becomes free to play order games and change them at will. He becomes free to play disorder games just for the hell of it. He becomes free to play neither or both. And as the master of his own games, he plays without fear, and therefore without frustration, and therefore with good will in his soul and love in his being.

And when men become free then mankind will be free.
May you be free of The Curse of Greyface.
May the Goddess put twinkles in your eyes.
May you have the knowledge of a sage,
and the wisdom of a child. Hail Eris.

THUS ENDS PRINCIPIA DISCORDIA

If you think the PRINCIPIA is just a ha-ha, then go read it again.

This being the 4th Edition, March 1970, San Francisco; a revision of the 3rd Edition of 500 copies, whomped together in Tampa 1969; which revised the 2nd Edition of 100 copies from Los Angeles 1969; which was a revision of "PRINCIPIA DISCORDIA or HOW THE WEST WAS LOST" published in New Orleans in 1965 in five copies, which were mostly lost.

(K) ALL RIGHTS REVERSED - Reprint what you like

Published by POEE Head Temple - San Francisco
"ON THE FUTURE SITE OF BEAUTIFUL SAN ANDREAS CANYON"

OFFICE OF MY HIGH REVERENCE
MALACLYPSE THE YOUNGER KSC
OPOVIG HIGH PRIEST POEE

THE LAST WORD

The foregoing document was revealed to Mal-2 by the Goddess Herself through many consultations with Her within his Pineal Gland. It is guaranteed to be the Word of Goddess. However, it is only fair to state that Goddess doesn't always say the same thing to each listener, and that other Episkoposes are sometimes told quite different things in their Revelations, which are also the Word of Goddess. Consequently, if you prefer a Discordian Sect other than POEE, then none of these Truths are binding, and it is a rotten shame that you have read all the way down to the very last word.

ANTI-ARISTOTELIAN LEAGUE LIBRARY

DISCORDIAN SOCIETY

DEDICATED TO AN ADVANCED
UNDERSTANDING OF THE PARAPHYSICAL
MANIFESTATIONS OF EVERYDAY CHAOS

POEE

DID YOU KNOW THAT YOU HAVE A LOPSIDED PINEAL GLAND?

Well, probably you do have one, and it's unfortunate because lopsided Pineal Glands have perverted the Free Spirit of Man, and subverted Life into a frustrating, unhappy and hopeless mess.

Fortunately, you have before you a handbook that will show you how to discover your salvation through

ERIS, THE GODDESS OF CONFUSION.

It will advise you how to balance your Pineal Gland and reach spiritual Illumination. And it will teach you how to turn your miserable mess into a beautiful, joyful, and splendid one.

POEE is a bridge
from PISCES
to AQUARIUS

{^} Discordia Return to Table of Contents

Rite Of Handfasting

Joy and Tom Williams
April 16, 1994 ce

MUSIC :

Beltane Wedding Dance by Gwidion. -- While Circle forms, those entering are smudged by **assistants** standing on both sides of **South** side of circle.

HP and/or **HPS**: explain for non-Pagans the idea of Handfasting, why a circle instead of pews, etc.

CIRCLE CASTING (HPS casts circle followed by **Flower Maiden** strewing petals):

We cast the circle of ancient lore;
Waves upon a timeless shore.
With no beginning, nor an end;
It always knows a foe from friend.
Oroboros, of legends old;
Rings of power, forged in gold.
Circle of Life, ring of stones;
Cycle of creation, birth to bones.
A ring around the silv'ry Moon;
We cast you now, o ancient rune!

QUARTERS:

(**Crystal Bearer** takes crystal from altar and gives it to the East quarter caller. Caller invokes power holding up **crystal**. When done, the caller hands **crystal** back to bearer who takes it to the next quarter. After North, bearer places **crystal** back on altar.)

EAST:

I call the Eastern powers of air,
You whose breath of life we share,
Bring understanding, kindness, care,
And loving words, both clear and fair,
Come bless this day our rite of love,
As below then so above.

SOUTH:

I call the Southern powers of fire,
Whose light doth stir the poet's lyre,
With love's bright spark our hearts inspire,
Bring passion's flame, bring sweet desire,
Come bless this day our rite of love,
As below then so above.

WEST:

Oh powers of the Western sea,
Oh water's flowing unity,
Bring feeling, warmth and empathy,
That all our lives may blessed be,
Come bless this day our rite of love,
As below then so above.

NORTH:

Oh Northern powers of living Earth,
Charge our souls from death to birth,
On solid ground of rock and loam,
Bring forth our food and build our home,

Come bless this day our rite of love,
As below then so above.

GODDESS INVOCATION (HP)

Laughter-loving Aphrodite!
Venus Amathusia!
Come to me with laughing breast,
Come on waves with golden crest,
Come with doves and golden light,
Drawn by swans and sparrows bright.
Alight! Alight!
I am thy man, I am thy mate!
Receive me ‘til our storm abate!
Thy green glades echo with my calls,
Come to me from emerald halls,
Flanked by maidens winding there,
Rose and myrtle in thy golden hair,
Come to me! to me! to me!
And mate with me upon the grass,
Laughing, lusty, oh ravishing lass!
Our bodies arch and strain and twine,
I am thine and thou art mine!
Come from heavens of azure hue,
Ocean born and ever new,
Pulsing, laughing, yearning straining,
Pleasure, lust, all life containing,
Race with me through glades of green,
Exalting, loving, oh rapturous queen!
To me! to me!
Oh come to me!
And enter, merge, enfold, unite!
Suffuse desire with golden light!
Never sated in eons of time,
I am thine and thou art mine!

GOD INVOCATION (HPS)

Oh horned one, goat-foot,
Great God Pan!

Come to me with eyes of fire,
And with thy pipes awake desire,
Come with wild and lustful grin,
Herald of your flame within,
Io Pan! Io Pan!
Io Pan, Pan, Pan!
Shout to me from scented wood,
The call of all that's wild and good,
Come to me with shaggy thighs,
And let the hills return our cries,
Come with satyrs bearing wine,
I am thine and thou art mine!
Come with joyous lusty laugh,
Come with swollen ruddy staff,
Race with me through halls of green,
Thou art my God and I your Queen,
And spend with me a tender hour,
Making love within my bower,
To me! To me!
Oh come to me!
And come oh God of stream and wood,
Oh God of life and all that's good,
Never sated in eons of time,
I am thine and thou art mine!

HPS:

And by your rites of sacred marriage I invoke ye:
Shiva and Parvati
Jove and Juno
Dagda and Boyne
Odin and Freya

HP:

And by your sacred rites of marriage I invoke ye:
Persephone and Hades
Nuit and Geb
Rhiannon and Pwyll
Ishtar and Tammuz

HP & HPS:

Blessed Be!

ALL:

Blessed Be

HP:

Our work today is a happy one. We are gathered in the presence of the deities of the fruitful trees, the flowing waters, the warming sun and the singing air, and in the sight of the Goddess of our Blessed Earth to celebrate the joining of our two dear friends Joy and Tom, in union by the fasting of their hands by ancient rite.

HPS (holding up **cord**):

This is the cord of handfasting. It will tie Tom and Joy together with bonds of love. For such bonds to be strong they need support – the support of the lovers themselves, the support of the Gods and the support of a community of family and friends. we ask now that each of you give your support, letting it flow as loving strength into the cord as it is passed around the circle.

ALL SING:

Love is a River (as **cord** is passed around circle)

HPS (to assistants):

Now open the circle, cut wide the gate, for two are coming who would be made one!

ASSISTANTS:

(Open gate at **South** and stand at each side as couple enters... They then take **broom** from altar and lay it across the gate, remaining there with the circle joined together again.)

(**HP**: Rings bell three times. Processional, Spring Strathsprey by Gwydion, vocal)

(Couple walk hand-in-hand deosil around the inside of the circle. After a full turn around the circle, **groom** stops in the **west** while **bride** continues on around to the **East**, at which point they both approach the altar from opposite directions.)

(Music ends when all are in place, or the song is ended.)

HPS:

> Brothers and sisters, the Bride comes from the heart of the dawn, and the Bridegroom from the sunset. There is a wedding in the valley; a day too vast for recording! There is magic to be done here; the magic of Love!

HP:

> You have come together in this sacred grove to stand in the presence of our Lady of Love and our Lord of Lust, that they may bestow upon you their bountiful blessings of everlasting love and devotion through the sacred rite of handfasting. This is a bond not to be entered into lightly, but with seriousness, reverence, and joy.

HPS:

> Is it your intention, Tom, to be wed to Joy in the sight of the gods and of these people? to be tied to her in giving, in dreams, and in intentions, and to vow to her your love and commitment?

GROOM: (answers)

HPS:

> Have you considered the gravity of your commitment?

GROOM: (answers)

HPS:

> Have you considered the levity of your commitment?

GROOM: (answers)

HP:

Is it your intention, Joy, to be wed to Tom in the sight of the Gods and of these people? to be tied to him in giving, in dreams, and in intentions, and to vow to her your love and commitment?

BRIDE: (answers)

HP:

Have you considered the gravity of your commitment?

BRIDE: (answers)

HP:

Have you considered the levity of your commitment?

BRIDE: (answers)

HPS (facing **BRIDE** and holding up **pentacle**):

Joy,

Thou shalt be the star that rises from the twilight sea
Thou shalt bring a man dreams to rule his destiny
Thou shalt bring the moon-tides to the soul of a man
The tides that flow and ebb, and flow again,
The magic that moves in the moon and the sea;
These are thy secret, and they belong to thee.
Thou art the Eternal Woman, thou art She,
The tides of all men's souls belong to thee.
Danu in heaven, on Earth, Persephone,
Diana of the Moon and Hecate,
Veiled Isis, Aphrodite from the sea,
All these thou art, and they are seen in thee.

HP (facing **GROOM** and holding **wand**):

Tom,

All wild creatures hear thy call upon the haunted wind.
Within thy soul the Horned One returns to Earth again.
Together you shall manifest the magick of the man
And falcons soar from out the sky to perch upon thy hand.
The serpent's wisdom thou shalt learn from tip of forked tongue.
The fleetness of the white stag's flight in starlight or in sun.
Lord of Light and Lord of Shadow; keeper of the key
Which unlocks the door of dreams, whereby men come to thee.
Cernunnos, Tammuz, Horus, Pan; by name we set thee free!
0, Shepherd of the wild woodland, may thou be one with he!

(**HP** turns to **HPS** holding **wand**. **HPS** picks up **chalice** and **athame**; anoints with water, touches to flower petals; censes; then places over **wand**. The **HP** & **HPS** hold **wand** aloft between them.)

HPS:

Above you are the stars, below you are the stones.
As time passes, remember...
Like a star should your love be constant,
Like the earth should your love be firm.
Possess one another, yet be understanding.
Have patience each with the other,
For storms will come, but they will go quickly.
Be free in giving of affection and of warmth;
Make love often, and be sensuous to one another.
Have no fear, and let not the ways or words of the unenlightened give you unease.
For the old gods are with you,
Now and always!

HP (holding wand):

Is it your wish, Joy, to become one with this man?

BRIDE: (answers)

HP:

Then give him your vow.

BRIDE:

I, Joy wed you, Tom and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home. I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human adventure; to explore with you the wonders of life; to hold you in my love when you are ill or sad and to nurture your healing, growth, development and actualization. As you evolve so shall I for we are as one and reflect one another.

I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long as we both shall live

HPS:

Is it your wish, Tom, to become one with this woman?

GROOM: (answers)

HPS:

Then give her your vow.

GROOM:

I, Tom wed you, Joy and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

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I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers, and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long as we both shall live.

HP:

Does any say nay?

GROOM:

Then we are happy, but we would yet ask the blessing of the May Queen on our union.

BRIDE:

Oh Queen of the May, we ask your blessing on our union and on our connection with this land which is our home upon the Earth.

MAY QUEEN:

As you marry, take my blessing and the blessing of our Mother Earth that you may live long within Her breast and flourish in Her abundance.

(Takes cord from the altar and hands it to **HP** and **HPS**) I bid you bind them in love with my blessing,

HP & HPS (tying the hands of bride and groom together with the cord):

This day you marry your friend, the one you love, laugh with, live for, dream with.

HP (handing **athame** to GROOM):

This knife is for the troubles that lie ahead.

HPS (handing **chalice** to BRIDE):

This cup is for the love that conquers them.

GROOM (holding up **athame**):

I bring the energy of yang, active, bright, logical and hard. I bid you blend these energies with yours to make us whole and keep this token on the altar of our love.

BRIDE (holding up **chalice**):

I bring the energy of yin, dark, intuitive, flowing and soft. I bid you blend these energies with yours and make us whole and keep this token on the altar of our love.

(**GROOM** dips **athame** into **chalice**)

HP:

Yin and yang, male and female, light and dark. neither may stand alone, but out of their eternal interplay the universe is born. So it is above
and so it is here below.

HP:

Now share you the water of life, the blood of the sacred Goddess our Mother Earth, water that binds us and all living things to her body.

(**BRIDE** and **GROOM** share water and kiss)

HP:

Out of the billions of the Earth, these two have come, have looked into each other's eyes, and are now made one. Their ways have converged and shall now be together. In our deepest being we hope that their path may be pleasant and the sky fair where they reside. But if trouble comes, as it can surely come to all, may the pressure of the trial only bring them more closely together. With

clasped hands and united hearts, may they bear life's sorrows together and share life's joys together.

(**BRIDE** pours libation and speaks however she is moved, then hands **chalice** to **GROOM**, who sips, libates and passes cup to **HPS**, who sips, libates and passes **chalice** to **HP**. **couple** then moves around the circle deosil greeting guests while chant is sung: I am the Heart and the Soul of Creation, then return to altar.)

HPS (gives Navajo Wedding Blessing):

Now you will feel no rain, for each of you will be the shelter to the other.
Now you will feel no cold, for each of you shall be the warmth to the other.
Now there is no more loneliness for you.
Now there is no more loneliness.
Now you are two bodies, but there is only one life before you.
Go now to your dwelling place to enter into the days of your togetherness.
And may your days be good and long upon this Earth.

(**GROOM** thanks guests and invites them to the feast.)

(**ASSISTANTS** open the gate in **South** where the **broom** has been lying and hold the broom a **little** off the ground. HP and HPS: lead the chant: **Jump the Broom**! as **couple** runs around the circle and jumps the **broom** on the way out.)

HP & **HPS** (Stand on opposite sides of altar, raising arms):

We thank you Gods and Goddesses of the Sacred Marriage for attending and blessing this, our rite of life and love. We bid you now, Hail and Farewell!

ALL: Hail and Farewell!

HP:

Oh mighty Lord of life and death, whose hooves dance upon the altar of Time and whose pipes play the song of Never-Ending, we thank You for Your blessing and bid You now Hail and Farewell!

ALL: Hail and Farewell!

HPS:

Oh gracious Goddess, Queen of love and birth whose body is the green and flowering Earth and the dust at whose feet are the stars of heaven, we thank You for Your blessing and bid You now Hail and Farewell!

QUARTER CALLERS:

We thank you now, oh powers of Earth (Water, Fire, Air)

HPS:

All from air into air, let the misty curtain part.
All is ended, all is done
What has been must now be gone!
What is done by ancient art
Must merry meet and merry part!
And Merry Meet Again!

Well, there it is. It was beautiful. And so smooth. Hope you all enjoyed it. Tom wrote the invocation to Pan and Aphrodite. If you want to use it though would expect people to ask permission to use it, since it is copyright protected in the Green Egg.

Anyway, this is a guide, and it is OUR h-fasting. People can use it as a guide, but it is much more magickal if you create your own.

Thou art Goddess!

Joy Williams
{^}

Shadow Weaver Grove ADF
Beltane Ritual May 5, 1990

This is a transcription of the original planned ritual for Beltane for the Shadow Weaver Grove, transcribed with permission by Joseph Teller of the Wonderland BBS 508-663-6220 WWIVNet Node 5803 for distribution to the Pagan Community at large. Shadow Weaver Grove can also be written to via Surface mail at : PO Box 5451, Billerica MA 01821.Distribution for non-commercial use of this document is granted, so long as the wording and information contained herein remains unchanged in the process of distribution.

I. Starting the Ritual

A) Processional : (starting Chant {Ku-Wa-Te})

To enter the circle each person must pass through four "gates" representing each of the Three Worlds (Land, Sea & Sky) and Fire. Each person steps to the first Gate Keeper and is asked: "What do you ask of the Gate of Earth (Sea) (Air)?" AN answer is given or left unspoken, and the person is marked by the Guardian (with mud, water and brush of a feather) and proceeds to the next Gate and is questioned again. The Guardian of the last Gate, Fire, smudges the person before they enter the circle. When everyone is in the circle, the chant continues ("Ku-Wa-Te") as the Gatekeepers come into the circle and prepare themselves.

B) Statement of Purpose :

We are here tonight to honor the Goddess Danu, called the Earth-mother and to honor the God Belemos, Called the Sun King. We honor them and ask them to bless us and rekindle the warmth of the world.

C) Centering Meditation:

Group meditation and collective consciousness: All present are brought together with a group meditation, to form a "group-mind"; to help

everyone center and bring themselves together to work in accord. D) Earth Mother Invocation :

Oh Earth-Mother
We praise thee
That seed springeth
That flower openeth
That grass groweth
We praise thee
For winds that whisper
Through the shining Birch
Through the lively Pines
Through the mighty Oak
We praise thee
For all things
Oh Earth-Mother who gives life II.

A. The Active Ritual

Invocation of Ogma the Gate Keeper or Mannanon in English:
(Visualization is a triangle shaped iris opening)

Gate Keeper of Fire:

O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us
O Mannanon, master of the realm beyond the seas, grant us passage to your kingdom.
O great God of knowledge, we wish to walk your roads.
Reveal to us your teachings, reveal to us the safe path.
Come wash the nighttime clean;
Come Close the gap of darkness in between.
We praise you for the brightness of your power.
We praise you for the gift of knowledge.
Guide us to the place we seek.
Walk with us Ogma!
Walk with us Mannanon!

CHANT:

We invoke thee Ogma, opener of every Gate
We invoke Mannanon, opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.

B) Consecration of the Waters:

[After each cup is consecrated it is passed around the members of the circle so that each may drink from it. When the cup returns to the start the remaining liquid is spilled unto the Earth or into the fire. Contents may be spring water, or an alcholic brew if alcohol it is preferred to have been brewed by a member of the Grove.]

Druid of the Gate of Land:

Spirits of nature, of the trees and rocks, of the animals and Earth, give us your favor and your companionship, share with us the bond of spirit and of life on Earth. Remember us and speak to us in our hearts. Give us your teachings and laughter, become one amoung us here tonight, Consecrate these waters. Behold the Waters of Life!

{**All Chant** "Fur and Feather"}

Druid of the Gate of Sea:

Ancestors of Long ago, be with us, give us your favor and your wisdom, share with us the bond of kinship and of life upon Earth. Remember us and speak to us in our hearts. Give us your knowledge and your blessing, become one with us here tonight; Consecrate these waters. Behold The Waters of Life!

{**All Chant** "Blood of the Ancients")

Druid of the Gate of Sky:

Gods and Goddesses, be with us, give us your favor and blessings, share with us the bonding essence and our existence upon your sphere of life. Remember us and speak to us in our hearts. give us your strength and

your peace, become one amoung us here tonight. Consecrate these waters.

Behold the Waters of Life!

{**All Chant** "Mother I feel you"}

C) Individual Offerings and prayers:

At this point, all present that wish to may make an offering or offer prayers. If anyone has an offering or a prayer they would like to make they step forward and do so, individual offerings to particular patrons or spirit helpers are done at this time.

D) Sacrifice with the Willow Branch:

Gate keeper of fire makes a final offering of a willow branch, to send the energy to the deities of the occasion. It is sacrificed into the central bonfire.

Gate Keeper of Fire:

Our praise goes up with thee on the wings of eagles; our voices are carried up to thee on the shoulders of the winds. Hear now O Belemos, O Danu, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

E) Divination :

A scrying is done with crystal/flame, to find if the gods have accepted our prayers and will be with us. If the omen is bad, offerings are made again. If they are rejected thrice, the circle is broken immediately and the ritual ended.

F) The Fourth Consecration:

Here the wards are set to protect us during the magic working.

Druid #1 (Fire):

We greet you, Brother Wabun, Golden Eagle of the East. We ask that you watch over us this night, and share with us your wisdom, Let your keen vision guide us over the obstacles before us. We greet you, Brother Shawnodese, Guardian of the South, great Coyote. We ask that you walk with us this night, and guide us as we walk this path of learning. We greet you, Waboose, White Buffalo Woman of the North, Grace us with your company, and walk with us night as we seek the wisdom that surrounds us. We greet you, brother Mudjekeewis, Great Bear of the West. Walk with us this night and aid us in our journey to wisdom. At this time, would each of you please meditate on your personal needs and desires.

G) Induction of Receptivity : (Litany of the Waters)

[**D1** can be Guardian of Fire, **D2** can be the Group response. If the group doesn't know the responses one of the other guardians should lead them into them]

Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?

D2: The waters of Life.

D1: From whence do these waters flow?

D2: From the bosom of the Earth-Mother, the ever changing All-Mother

D1: And how do we honor this gift that causes life?

D2: By partaking of the waters of life.

D1: Has the Earth-Mother given forth her bounty?

D2: She has

D1: Then give me the waters!

Final consecration and sharing: A fourth cup is consecrated.

O Belemos, O Danu, hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration...Behold the waters of life!

{Passing chant: "Ku-Wa-Te"}

III. The Work of The Circle

A) The Magic Working:

Tonight we pray for the prosperity of all those here. May our fortunes increase, may the Goddess and God smile on our endeavors and bring us good luck in all that we do.

We ask that you bless these small tokens of our wishes, and grant us the success that we ask for.

{Here a small basket with a crystal and appropriate symbols of general prosperity were passed around so that all might add energy to it}

B) Affirmation of Success:

D1: Belemos and Danu have Blessed us!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts let us return to the realm of mortals to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we have invited here today.

IV. Closing:

A) Thanking and closing of the Quarters:

We thank you, Brother Wabun, Golden Eagle of the East. You have watched over us this night, and shared with us your wisdom, Your keen vision has shown us the obstacles before us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you, Brother Shawnodese, Guardian of the South, great Coyote. Once again your lessons have helped us, and shown us the truth in ourselves. We ask you, go in peace, as you came in peace, So we may walk together again. We thank you, Waboose, White Buffalo of the North. You have graced us with your company, and walked with us this night. You have helped us see the wisdom that surrounds us. We ask you, go in peace, as you came in peace. So we may walk together again.

We thank you Brother Mudjekeewis, Great Bear of the West. You have shown us your power and kept us safe in our journey to wisdom. We ask you, go in peace, as you came in peace, so we may walk together again.

B) Thanking of the Gods and Goddess:

Gods and Goddesses of the old times, spirits of the old times and of this place, people of the old times and of our ancestors, our kindred we thank you.

C) Closing the Gate:

Gate Keeper of Fire :

O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. O Mhannon, we thank you. Now let the Gates between the Worlds be closed!

D) Return from the group-mind, grounding and centering.

Reverse the Tree Meditation.

Relaxing of the Grove's Wards.

Libation:

D1: To thee we return this portion of thy bounty, O Danu our Mother, even as we must someday return unto thee.

D2: We have finished this ceremony.

D1: So be it!

ALL: Biodh se!

CHANTS USED DURING RITUAL:

{Ku-Wa-Te}

Ku-Wa-Te Lay-no Lay-no Ma-ho-te Hi-ano, Hi-ano, Hi-ano Ku-Wa-Te Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-ano We are one with the infinite sun Forever, Forever, Forever We are one with the Infinite Sun Forever, Forever, Forever.

{Mother Nature Waits}

Mother Earth provides Mother Earth Provides Mother Earth Provides all for us to survive Mother Earth Provides Mother Nature Waits Mother Nature Waits Because life never ends, she always begins again Mother Nature waits.

{Hoof and Horn}

Hoof and horn, Hoof and horn All that dies shall be reborn. Corn and Grain, corn and grain All that falls shall rise again.

{Blood of the Ancients}

It's the blood of the Ancients That runs through our veins And the forms pass, But the Circle of life remains.

{Fur and Feather}

Fur and Feather and scale and skin
Different without but the same within
Great of body but one of soul
Through all creatures are the Gods made Whole

{Mother I feel You}

Mother I feel you under my feet
Mother I feel your heart beat
Mother I feel your heart beat
Father I see you where the eagle flies
Spirit gonna carry me higher and higher
Spirit gonna carry me higher and higher

{^}

Brigit of the Celts

Brigit was one of the great Triple Goddesses of the Celtic people. She appeared as Brigit to the Irish, Britannia in Northern England, Bride in Scotland, and Brigandu in Brittany. Many legends are told about Brigit. Some say that there are three Brigits : one sister in charge of poetry and inspiration who invented the Ogham alphabet, one in charge of healing and midwifery, and the third in charge of the hearth fire, smithies and other crafts. This actually indicates the separate aspects of her Threefold nature and is a neat division of labor for a hard-working goddess.

Brigit was probably originally a Sun Goddess, and a charming story of her birth is that she was born at sunrise and a tower of flame burst from the forehead of the new born Goddess that reached from Earth to Heaven. It was likely She who inspired the line in the famous Song of Amergin: "I am a fire in the head." Her penchant for smith-craft led to her association by the Romans with Minerva/Athena. As a warrior Goddess, She favored the use of the spear or the arrow. Indeed, various interpretations of her name exist including, "Bright Arrow," "The Bright One," "the Powerful One" and "The High One," depending upon the region and the dialect.

As a Goddess of herbalism, midwifery and healing She was in charge of Water as well as Fire. I don't believe that anyone has ever counted all the vast number of sacred wells and springs named after or dedicated to this Goddess. A story is told of how two lepers came to one of her sacred springs for healing and She instructed one Leper to wash the other. The skin of the freshly bathed man was cleansed of the disease and Brigit told the man who was healed to wash the man who had bathed him so that both men would be whole. The man who was healed was now too disgusted to touch the other Leper and would have left him, but Brigit herself washed the leper and struck down the other arrogant fellow with leprosy once more before he could leave. Offerings to the watery Brigit were cast into the well in the form of coins or, even more ancient, brass or gold rings. Other sacrifices were

offered where three streams came together. Her cauldron of Inspiration connected her watery healing aspect with her fiery poetic aspect.

Brigit is clearly the best example of the survival of a Goddess into Christian times. She was canonized by the Catholic church as St. Brigit and various origins are given to this saint. The most popular folktale is that She was midwife to the Virgin Mary, and thus was always invoked by women in labor. The more official story was that She was a Druid's daughter who predicted the coming of Christianity and then was baptized by St. Patrick. She became a nun and later an abbess who founded the Abbey at Kildare. The Christian Brigit was said to have had the power to appoint the bishops of her area, a strange role for an abbess, made stranger by her requirement that her bishops also be practicing goldsmiths.

Actually, the Goddess Brigit had always kept a shrine at Kildare, Ireland, with a perpetual flame tended by nineteen virgin priestesses called Daughters of the Flame. No male was ever allowed to come near it; nor did those women ever consort with men. Even their food and other supplies were brought to them by women of the nearby village. When Catholicism took over in Ireland, the shrine became a convent and the priestesses became nuns but the same traditions were held and the eternal flame was kept burning. Their tradition was that each day a different priestess/nun was in charge of the sacred fire and on the 20th day of each cycle, the fire was miraculously tended by Brigit Herself. There into the 18th century, the ancient song was sung to her : "Brigit, excellent woman, sudden flame, may the bright fiery sun take us to the lasting kingdom."

For over a thousand years, the sacred flame was tended by nuns, and no one knows how long before that it had been tended by the priestesses. In 1220 CE, a Bishop became angered by the no-males policy of the Abbey of St. Brigit of Kildare. He insisted that nuns were subordinate to priests and therefore must open their abbey and submit themselves to inspection by a priest. When they refused and asked for another Abbess or other female official to perform any inspections, the Bishop was incensed. He admonished them to obedience and then decreed that the keeping of the eternal flame was a Pagan custom and 6rdered the sacred flame to be extinguished. Even then, She remained the most popular Irish saint along with Patrick. In the 1960's, under Vatican II modernization, it was declared that there was insufficient proof of Brigit's sanctity or even of her historical existence, and so the Church's gradual pogrom against Brigit was successful at last and She was thus de-canonized. It is very difficult to obtain images or even holy cards of ST. Brigit outside of Ireland anymore.

Her festival is held on February 1st or 2nd. It corresponds to the ancient Celtic fire festival of Imbolc or Oimelc which celebrated the birthing and freshening of sheep and goats (it really is a Feast of Milk). This festival was Christianized as Candlemas or Lady Day and Her Feast day, La Feill Bhride, was attended by tremendous local celebration and elaborate rituals. Her festival is also called Brigit. Brigit (the Goddess and the Festival) represents the stirring of life again after the dead months of the winter, and her special blessings are called forth at this time. Since She was booted out of the Church for being Pagan, it is incumbent upon us Pagans to restore Her worship to its former glory especially those of us of Celtic ancestry. Here is an ancient rite to invite Brigit into your home at the time of her Holiday:

Clean your hearth thoroughly in the morning and lay a fire without kindling it, then make yourself a "Bed for Brigid" and place it near the hearth. The bed can be a small basket with covers and tiny pillow added as plain or fancy as you like. If you have no hearth, you can use the stove and put the bed behind it. Then at sundown light a candle rubbed with rosemary oil and invite Brigit into your home and into er bed; use the candle to kindle your hearth fire if possible. Make your own poem to invite Her or use the ancient song mentioned earlier. Let the candle burn at least all night in a safe place. You might even want to begin the custom of keeping the eternal flame; it is a popular custom in some magickal and Wiccan traditions. After all, it's up to us now to keep the spirit of Brigit alive and well for the next thousand years at least!!!

Brigid is not really a Celtic Mother Goddess. She is generally considered a Goddess of fire/smith-craft, of poetry and of healing. One of her roles is as midwife, but although she has a son, she is not usually seen as a mother.

I don't know any books that deal specifically with Brighid, but please look for a book called "Celtic Mythology" by Proinsias MacCana and for "Gods and Heroes of the Celts" by Marie Lousie Sjoestadt for more information about Celtic deities. They are both VERY good sources.

Brighid is a Goddess of healing, smith-craft and poetry, brewer of mead and ale, a lawgiver, a midwife, supposedly daughter of the Dagda, mother of the poet Cairbre, and of the Gods Brian, Iuchar and Iucharba. She was transformed into a Christian Saint and became the foster mother of Christ. Some sources say that the healer/smith/poet were embodied in one Goddess, other sources claim that she was three sisters, all named Brighid.

Her holy day falls (on our calendar) on February 2nd (I wonder if She likes groundhogs...) called Imbolc, Oimelc or Lady Day. Candles are blessed that day in the Catholic churches.

By: Ido
To: Teakan
Re: Something about Brighid:

Brigit/Brigid/Bride was the daughter of Dagda. She was the protector of the poets, the forge and the healing persons. Her son Ruadan, which she had with Bres, was killed by Goibnui. For her died son she sounds the first kenning of Eireland. She also was put into the cult and the person of Brigit from Kildare, which made the first female parish after Christianity falls into Eireland. The convent of Kildare has had a never-ending fire, which was protected by the sisters of the parish. The saint Brigit is the second patron saint of Eireland. within the Scottish tradition Brigit belongs together with the time of the year "Season of the lambs" and the coming of spring. Brigit overcomes the control of the Cailleach Bheur.

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The Finer Points Of Ritual

A Comparative Approach to
Liturgical History, Theology and Design

A Heartland Pagan Festival Keynote Address
by Mike Nichols

Participants: Morning Glory Zell
Otter Zell
Rhiannon Bennett
Carolyn Clark
Eldoreth Grey Squirrel
Anahita
Morwen
Chris
Dix
other audience members not identified

[**NOTE**: This transcription was made from an audio tape dub of a video recording of the event. The microphone placement made some of the comments from the audience unintelligible, and those sections were omitted. In some cases, the comments were picked up but it was impossible to identify the speaker. Because of the lack of visual cues, it is also possible that some of the speakers are incorrectly identified. To improve readability, some very minor editing was done.]

Rhiannon: I'd like to introduce someone whom we are really proud to have in our community. He has been involved in Witchcraft -- in teaching free Witchcraft classes -- for over eighteen years now. He is also a teacher of parapsychology at the University of Missouri at Kansas City. He owns the Magick Lantern, which is our occult bookstore here in town -- the ONLY occult bookstore we actually have here in town. He's very instrumental in introducing people to Wicca through his classes -- over 6,000 people! Granted all of them didn't decide to stay with us, which is fine. But think how many myths that helped shatter, and helped to make us a valid religion in some people's eyes. And a lot of times, that's what we need. Every time I say something about a particular speaker, people say "Well, what has he written? What has she written?" Books are really wonderful but, as I'm sure you've read, there are some good books, and there are some mediocre books, and

there are some that are pure trash out there. Just because they say they're a Pagan writer doesn't mean a thing. Sort through and pick out the good stuff. People like Mike help us go through and figure out what's real and what's not real. And then help you decide, even out of what's real, what's real for you. So I'm really proud to have him in our community, and I'd like to welcome him.

(*APPLAUSE*)

Mike Nichols: I hope you don't mind if I do this sitting down. I want to present it more like a workshop than a standard lecture. First of all, I want to start out with a few thank you's. I just want to say a personal thank you to Rhiannon who has acted as liaison between the Heartland Spiritual Alliance and the Magick Lantern, which was sometimes a difficult and thankless task, but she's done it well. When I saw her stand on the chair in the hall last night and scream "TWO pieces of chicken! ONLY two!", I thought I've never seen anyone look so much in their element. (*LAUGHTER*) So thank you so much. And not only to Rhiannon, but to the organizers of the Heartland Pagan Festival all together. I think they've done a wonderful job. Let's give them a hand.

(*APPLAUSE*)

What we're going to be doing in here is kind of an advanced class on ritual design, what we sometimes like to call liturgics. Before this is all over, we're going to be into such areas as liturgical theology, liturgical history, and liturgical aesthetics. For those of you who are local and who have taken my class, or seen me do speeches at psychic fairs and such, you will be happy to note that this is not recycled material. This is the very first time I am presenting any of this material anywhere. So I hope you enjoy it.

I'm starting from the premise that most people here are already fairly well advanced in Paganism and have gotten to the point where they already know about ritual and realize why it's there, why there is a need for it, and are beginning to ask other questions about ritual. What does it take to make a "good" ritual? What kind of elements do you need to have, what kind of order, what kind of structure does a ritual have to have to work? Are there certain things a ritual needs to work? How can you tell if a ritual has worked? And questions like that start happening only after you've been into it a little while.

If you are new to this whole area, and really are not that conversant with why ritual is used anyway, let me just gloss that point by saying there are a couple of

really good books that I think give you a good understanding of that. One is "The Spiral Dance" by Starhawk. Another is "Drawing Down the Moon" by Margot Adler. I think either one of those would inform you as to why Witches use ritual in the first place.

The need for ritual is sometimes one of the most difficult things for newcomers in this area to understand because quite often, if they've been brought up in a religious tradition that downplays ritual, for example, (and many Protestant religious traditions say that ritual is only so much gobbledy-gook, etc., that there's nothing to it), it's a real stumbling block for people to understand why the ritual is there. I've noticed that people with Roman Catholic backgrounds or a background in Judaism seem to have a better grasp on what ritual is there for and what it accomplishes.

When we get into this kind of work, let me just say that much of my talk here today is going to be highly speculative, highly theoretical, and please do not take it as a final position paper on anything. It is at best a preliminary report on work in progress. We're going to do a lot of comparative liturgics as a way of understanding our own ritual development.

When it comes to ritual or liturgy -- whichever word you want to use, and I'm going to be using them interchangeably – it has always seemed to me that liturgical theology should be on the cutting edge of theological concerns in Paganism. There are many religious writers who believe that religions basically have three dimensions -- any religion. First of all, it's theology: what are it's beliefs? Secondly, it's social structure: how does this religion impact on the world around it? And thirdly, it's ritual: what do the people do to express their religious values? It has always seemed to me that within Paganism in general, and Witchcraft certainly in particular, it is the liturgical dimension that is the most often in focus.

Theology I think has been rather slow. It is developing, Pagan theological concerns, but it's developing late. If you read Starhawk and Adler and people like that, you're beginning to see the beginnings of Pagan theology.

As far as the social dimension, there was a time of course when Paganism had a social dimension, when most people were Pagan. But for the last couple of thousand years we have been a minority religion -- a very small minority in some cases. And I think because of that we don't yet have a very strong sociological impact. But that too may be changing, through festivals like this, when Pagans start gathering in big enough numbers to start talking about such things as social

change. For example, at one of the workshops we had the other day, somebody suggested that one of the things Pagans could do to increase their visibility and positive image in the community is to take on community projects like answering telephones for the local public TV telethons. Yes, this is our local Coven on the phone lines! (*LAUGHTER*) Or this is the local Coven who have all decided to go down and do a park clean-up on a particular day. When we get enough people doing stuff like that, then Witchcraft will have its social dimension.

In the meantime, the strongest dimension I think for most of us is the ritual, is the liturgy. When you tell somebody you're a Witch, the first thing they ask you is "What do you do?" – not "What do you believe?" or "What is your impact on society?" -- but "What do you do?" They want to hear about your rituals. I think that's exactly why Stewart Farrar titled his first book on Witchcraft "What Witches Do".

So we've got to start looking at what we do, in terms of ritual and how ritual has developed. However, when it comes to trying to study liturgy in modern Paganism, you are immediately arrested by the fact that there is no coherent study of it. Yes, there are books of rituals. Sure, you can buy a spellbook here, a Grimoire there. Marion Weinstein has published a Book of Shadows. The last half of Doreen Valiente's book is a Book of Shadows. Scott Cunningham's got books of spells, etc. But is there any systematic study of all this stuff put together? No. Not so far.

I think the reason is because development has been so rapid. All of this stuff has come along so fast that people have not had a chance to assess it and evaluate it, and ask significant questions about it. Consequently, both the scholar and the lay person really don't have very many places to go when it comes to this.

There are a few things though that you can say about religious ritual. First of all, religious ritual is a human experience, a very universal human experience. It is as real as fear, and as important as love. It has a meaning of its own. It is not some sort of aberration or distortion of reality. It is an injection of new meaning into the reality around you. There is hardly a culture in the world that has not developed its religious rituals. And sometimes by looking at religious rituals of other cultures, we can begin understanding our own better. That's one of things I'm gonna try to do here.

There's a strange continuity, a sameness when you start looking at different rituals, that pervades all of them. We find that rituals, for example, are

transpersonal and transcultural. People seem to experience the same types of things no matter where you look all over the world.

In looking at liturgical theology, I have been doing an awful lot of work in terms of comparative study. Because the only group of people who have systematically writing about liturgical theology for any length of time are the Christians. Does this have anything to say to us as Pagans? Perhaps it does. Reason: I think most Pagans are by now well aware of the fact that the Christians have borrowed a heck of a lot from the old Pagan religions. For example, it's commonly known that the old Pagan holidays served as models for Christian holidays, so that the modern Christian liturgical calendar is to a great extent based on older Pagan themes. And ironically, sometimes you can look at what Christians have written about these to find out still more about the Pagan themes that underlie it.

A second area where this is true is what we call hagiography, the study of saints. So many of the saints in the rites of the Roman Catholic Church are in fact simply Christianized forms of old Pagan gods and goddesses. So we read about the legends of these saints, and we learn a little bit more about the gods and goddesses underlying those legends. I think Pagans generally realize both of these points. What Pagans do not generally realize is that it is the same as far as liturgical ceremonies go, too. When you get right down to it, Christianity -- especially the way the Roman Catholic Church developed in the early years of Christianity -- borrowed most of its liturgical traditions from the Pagans.

I mean, if you ever stopped and thought about it... For example, within the Roman Catholic Church, there are certain rituals known as "sacraments", right? Do you realize that is a Pagan word? Sacrament comes from the Latin "sacramentum" and was an oath given by a Roman soldier to his gods. It was a ritual setting. We might be well advised once again to reclaim the word sacrament and use it as our own.

According the Catholic Church, a sacrament is an "effective" ritual, which means that it produces an objective effect. This is not just a symbolic commemoration of something. This is something that actually produces a change in reality. This beginning to sound familiar?

Other things which we have long considered primarily Christian -- Again, I'm going to be drawing this almost exclusively from the background of Roman Catholic liturgics, which is one of the ones that is most developed. The High

Anglican would be another good source if you wanted to look into this. The practice of "genuflection", of bowing on one knee, originally a Pagan practice. The practice of kissing ritual tools. If you were in a Catholic church, did you ever see a priest pick up a Missal at Mass and kiss it, put it on the altar? The same way a priestess will sometimes kiss her athame after she's used it for an invocation? Yet another custom borrowed by the Christians from the Pagans. So it seems real obvious to me that we could look at the whole question of sacramental rites, and ask what have the various Christian writers had to say about them in terms of how they work, in order to find out what Pagans probably also originally believed about rites and rituals.

Although at a later time the Catholic Church would limit the number of official sacraments to be only seven in number, at an earlier time this was not true. Anything could be seen as a sacrament. A blessing was a sacrament. A holiday, a sacred object, all of these things could be considered sacramental in what they did. As a matter of fact, the first use of the word "sacrament" within a Christian context was not until 210 C.E. and it was by the Church writer Tertulian. He was the first one to use that word in a Christian context, and when he did so, ironically, he accused the Greek mystery religions of having stolen that word from the Christians. Obviously, it was precisely the other way around.

Although today the word sacrament refers primarily to only seven ecclesial rituals within the Catholic Church, all of which -- or at least six of which -- have parallels in Paganism, the word "sacrament" is still used in comparative theology in a much broader sense. Basically, it refers to any hidden reality, any sign or symbol of a hidden reality that is mysterious and sacred. I could be a person, a place, or a thing. Any of these things could be considered sacramental.

From the point of view of Pagan theology, by the way, with its strong emphasis on the theological perspective called "immanence", the in-dwelling quality of the divine force in all of nature, for a Pagan practically anything can become a sacrament. Every rock, every tree, everything is alive with magical and sacred powers which a Pagan can get in touch with and from there connect with the entire universe. That's what a sacrament is.

There have been, historically, at least two ways of viewing rituals and sacraments. The first is the way as practiced by social anthropologists. For example, one of the most famous of these was proposed by Arnold van Gennep, who was the first to come up with the idea of rituals being, as he called them, "rites of passage". He would point to something like a marriage rite, and we can find

rites like that in practically every society. And he would say that the reason this ritual was important for this society is that it marked a transition for one member of the society from one social role to another. From the status of being unmarried to the status of being married. In many societies, kids when they hit the age of puberty go through a rite of passage. This is an official recognition by the society as a whole that this person, who was once considered a child, is now considered an adult and has adult responsibilities.

Van Gennep originally thought that practically all religious rituals were rites of passage. Later social anthropologists have pointed out there's at least one other major class or rituals. And this is not a rite of passage but what we call a "rite of celebration". Very distinct from a rite of passage. In a rite of passage, we talk about a person's transition from one social role to another. In a rite of celebration -- let's take for an example a wedding anniversary -- nothing is changing here. We are simply looking at something which has a permanent value and belief structure, and we are celebrating it. We are focusing on it. We are saying this is important to us. And we're going to have this ritual to let everybody know how important it is to us. A rite of passage is a rite of transition, but a rite of celebration is a rite of intensification. It intensifies the values and beliefs that are already present.

That was one of two ways of classifying religious rituals. The other is the psychological approach. And probably the best writer in this field is Mircea Eliade. He called sacramental rituals -- he had a wonderful phrase for it -- he called them "doors to the sacred". Every sacramental ritual, he said, is an invitation to a religious or sacred experience. An invitation, which you may accept or not. You can either let yourself become a part of a ritual or not. You can make up your mind to distance yourself from it. But its basic design, the basic reason for a sacramental ritual is to give you an invitation to have an experience of the sacred. Which Eliade calls a "hierophany", an experience of the sacred.

Practically all of these experiences involve altered states of perception, in terms of an altered sense of time and an altered sense of space. And we all have these understandings. For example, to most of us a tree is a tree. But what about the tree that you had your treehouse in when you were a little kid? That tree is special. There is no other tree like that tree anywhere else in the world. It is sacred. A funeral home – you see them on every other street corner; they're just a building. Except the funeral home that you attended your grandfather's funeral in. You walk into that funeral home and space seems different. It is charged with a meaning that normal space – a normal other funeral home -- does not have.

Time is the same way; the sense of time can change. Anniversaries, celebrations of New Year's, celebrations like that take us back to a time that's kind of outside of time, if you will. And once again, charges that time with a special meaning. Time may even seem to pass differently. I think for me the best expression of this has always been in fairy tales. When somebody goes into the next world, the world of faery, and experiences the passage of time differently.

So all of these -- what Mircea Eliade calls "hierophanies" -- all of them have to do with altered states of perception, which include both time and space. This is remarkably similar, by the way, to Dion Fortune's famous definition of magick, the "ability to alter consciousness at will". We're obviously talking about the same kind of thing here.

Most hierophanies, the great majority of them, are individual. They are personal. Whether it's watching a sunset, visiting a sacred place, walking up to Stonehenge and standing in the center of it (and having the same feeling you had as you stood in your last magic Circle), this is sacred space. This is an individual and personal experience. But these religious experiences can also be shared. It happens when we sing the national anthem. It happens when we sing the old school song. It happens when a group of us gets together to go see a dramatic or theatrical presentation. In this case, we open ourselves collectively to an experience of the sacred. Which again is what a sacramental rite is all about.

One other interesting thing about these experiences is that it is almost universally experienced that the high charge of meaning that is found in the rite is experienced as "discovered" or "encountered". It sort of dawns upon you. "Oh wow! That's what this is all about! Yeah, I get it now!" It's not something that is artificially enforced on the ritual from the outside. It should grow organically from the ritual.

It's interesting to note that in Judeo-Christian tradition, this sacredness is quite often found in history. In the historical development of a God that interacts with a "chosen people" throughout a period of history. Whereas in Pagan theology, sacredness is most usually found not in history but in nature. That every tree, every rock, everything is alive, that you can get in touch with it, that it has a magical and sacred essence and you can interact with that, and get in touch with the Cosmos as a whole through that.

It's interesting to note, too, that because of this the Judeo-Christian tradition places a very strong emphasis on sacred writings, or scripture. Whereas many of the old Pagan religions -- taking the old Druid religion as a fine example -- made it forbidden to write down sacred material. Druids teach it, bards sing it, dancers dance it -- but you don't write it. They realized it was too sacred for that. So we have these very definite distinctions in terms of how we've approached these sorts of things.

Another way of looking at a ritual is this: Most of us are familiar with the way a myth takes the values and beliefs of a religion and embodies them in story form. A ritual takes the values and beliefs of a religion and embodies them in actions. That's why quite often a ritual is a myth enacted. Ritual drama, for example.

As I said at the beginning, I think many Pagans are aware of how Christians have borrowed from us in terms of calendar customs, and how they've borrowed our gods to use as their saints. But we've seldom examined how the Christian religion has borrowed our sacred rites. They have. The Catholic Church now recognizes seven official sacraments. And virtually all of them -- or at least six of them -- have Pagan origins.

First of all, the rite called "Baptism". That's the first ecclesial ritual in the Roman Catholic Church. Or "Christening", as it's sometimes called. It turns out once again that practically every "primitive" culture has similar rites of blessing of a child. In ancient, pre-Christian, Pagan Celtic society, there was a similar rite. It had to do with sprinkling a child with water, passing the child through the smoke of a fire, passing it through a hole in a stone or else touching it to the earth (getting in all the elements here), and quite often passing the child around a circle, handing the baby around so that each person in the circle gets to hold it for a short time. If you want descriptions of this taken from people who seem to remember these pre-Christian ceremonies, look at the work of folklorist Alexander Carmichael in the six-volume set, the "Carmina Gaedelica". Some of these rites had been Christianized, of course, even at the time Carmichael was taking them down. But a lot of their Pagan origins are still very clear.

In Pagan Celtic society, by the way, this rite was called a "seining". Which I would like to propose as a much better term for this kind of rite in Paganism than the more recently coined word "Wiccaning". I oppose that terminology for two reasons. One, it's obviously a word that was coined recently to be a counterpart to the term "Christening". So the word itself is not historically attested. Secondly, think of what it implies! When you "Christen" a child, you are introducing it into

the body of Christ, the Church. You are making it a Christian. I don't think that any Witch thinks that "Wiccaning" a child is making that child a Witch! I've never heard any Pagan put it that way. At the very most, you are blessing the child, asking the gods' protection for this child "so that no harm comes to the child, or to anyone else through the child" (as it is commonly expressed) until such a time as that child is able to choose its own religion. We do not attempt to make that choice for the child. It is simply a rite of blessing and protection. Strangely enough, that is exactly what the word "seining" means. And therefore I think it's much better than the alternative "Wiccaning".

The Christian religion also has a sacrament called the "Eucharist". By the way, if ever anybody challenges you that the Christian religion doesn't employ magic, take a look at what the Catholic Church has to say about the sacrament of the Eucharist, or what they call "the blessed sacrament" -- THE blessed sacrament. The official term for what happens is "transubstantiation" -- that the priest actually has the power to turn common bread and wine into the body and blood of Jesus! If that isn't a magical act, I don't know what one is! Although the Church would be loath to use the word "magic" in this context. But we certainly understand what it's all about.

The idea of blessing food and drink, however, once again seems to be one of those universal rites. When people sit down to a shared dinner, a common meal, it is a rite of inclusion. Even in the early Christian Church, you were not allowed to partake in the Eucharistic meal unless you were already a member of that church. So the fact that in the Wiccan tradition you share "cakes and ale" would imply an inclusion in the membership of that group. And of course, there are all the symbolic associations of food as sustenance.

We also have the sacrament of Confirmation in the Catholic Church. Which always sounded strange to me when I was growing up. You know, you're twelve years old now, and it's time for you to be "confirmed". It's almost like up until then you were only "tentative". (*LAUGHTER*) But now you're confirmed. What it really meant, though, was the person was supposedly old enough by now to make a free choice (cough) of which religion they wanted to belong to. And the bishop -- You'll notice here, by the way, that the proper minister for this rite is the bishop, not the priest. Although it is possible for a bishop to delegate the power to a priest. But the bishop comes and confirms you into this religion. Again, we have so many rites from so many Pagan systems that this seems to based on that are usually referred to as "initiation" ceremonies, or rites of passage, rites of adulthood. When finally the child is brought fully into the religious and social (in most primitive

societies, they are the same) structure of the society and is now seen to be a full adult. So any first degree initiation could serve as a model for what the Catholic Church came to call Confirmation.

Ordination. This is a right that ONLY a bishop can perform, in the Catholic Church. Only a bishop can make a priest. You'll notice that when we look at how initiation rites are traditionally done in Wicca, any priest or priestess can make another priest or priestess. And quite often, it looks like in the oldest rites, it also involved a kind of "laying on of hands". There was an imposition of hands that occurred in the Catholic tradition, as well. And until that time, a novice priest was actually told that it would be wrong or DANGEROUS for him to perform some of the priestly functions unless he had been made a priest!

And there were all sorts of stories in the old days that only a priest could touch the consecrated elements. Only a priest's hands -- only consecrated hands -- could touch the vessels that held the consecrated elements: the chalice, the monstrance, the ciborium, and so forth. This almost implies to me, though it's never quite stated in this way, but it almost seems like there is some sort of real, tangible, psychic energy that is present.

I remember being regaled with stories when I was a little kid going to a Catholic school where the nuns would tell these wonderful stories about how some poor person was kneeling at the altar rail waiting to receive Communion, and the priest comes along to administer Communion, and drops the Host. And the poor person reaches out to try to catch it, and at the first touch of this consecrated object, there is a tremendous flash of lightning, and the person is now a little pile of ashes on the altar carpet. (*LAUGHTER*)

I don't think it's quite like that. But what it may be saying is that some of these powers, even within magical traditions or Pagan traditions, are tangible and do carry some sort of psychic clout. I don't think lightning is going to flash out of the sky and reduce you to cinders. But what we're saying is a metaphor, really, that there may be some kind of psychic backlash if you attempt to wield these magical energies before your training has been finished, before you're ready to handle them, before you understand what you're doing. In the same way that a good psychotherapy session, if it uncovers too much garbage from your subconscious, can throw you backward if you're not ready to deal with the stuff that's dredged up.

For those of you who believe there is some sort of validity to the concept of "apostolic succession", the imposition of hands, it also may imply that, when one

priest or priestess makes another priest or priestess, she is passing on a kind of **magical shielding** as well. A protection, so that you will be able to handle these magical powers without any ill effect. For those of you who believe that the initiation tradition is valid. Again, if you want to see Pagan examples of that, look at some of the work done by Alexander Carmichael. There is a rite called a "shielding" where one person kneels, while a second person puts one hand under their knees and the other hand over their head and says "Everything that is between my two hands is protected and seined by the Mother". The Goddess has control of everything in this sphere. It's a passing on of this shielding, that until you have, it might be dangerous for you to experiment with these powers. IF you believe that's a valid idea. (We'll get into questions of validity in just a minute.)

The Christian tradition of marriage, of course... Well, in every society that we know of, we have rituals that talk about people getting together. However, ever since the Judeo-Christian system has come along, we've been firmly locked into only one way of viewing marriage -- a monogamous way of viewing marriage, for one thing -- with very little latitude in terms of variability. If you look at the Pagan idea of Handfasting, if you go back to the Irish pre-Christian Brehon laws, you will find that they talk about at least ten different forms of what we today call marriage. These forms include such things as marriage between two people of the same gender, marriage of more than two people (what today we would call a "group marriage"), marriages that only last for a "year and a day" or some other specified time (what today we might call a "trial marriage"), marriages that did not demand sexual exclusivity (what today we would call "open marriage"), "contract marriage", the woman keeping her own name, pre-nuptial and post-nuptial property arrangements. (If you've ever read about the great pillow-talk argument between Queen Maeve and King Aillil about who had the most property, you know what I'm talking about!)

You know, it's fascinating to think that all of the so-called marriage innovations that occurred in the 1960's, that we thought were so mind-bogglingly new... nope! They were all there in the old Pagan form of this rite. They were *standard*, until the Christian form of marriage with its single theme, its monogamous monotheistic vision, it's vision of the one right and only way to do something, came along and knocked the older one aside. But again, the Pagan origins are obvious.

The ecclesial sacrament called "Last Rites"... We have all sorts of what we call "death blessings" in the Gaelic Pagan traditions, to send the spirit on its way. For each person who dies, there is one particular person assigned to be the leader of

these rites who from that time on is known as the dead person's "soul friend". This is the one who will carry out the rituals, remember them when Samhain comes around, set out the extra places at the table, etc. We perhaps have less historical data on the Last Rite theme than we have for certain other themes that we're talking about here. But it is still there. And again a reference to some of the early folklorists.

The one modern Christian sacrament that I cannot really find an exact parallel for in terms of a pre-Christian precursor in Paganism is the sacrament the Roman Catholic Church calls "Penance", or "Confession". Isn't that interesting? The whole sacrament has to do with confessing your sins to a priest, who then absolves you of the sins. It is a whole thing of guilt, and release from guilt. Yes?

Morning Glory: There were blood guilt rituals, because if you caused an accidental or even on-purpose death, you had to pay a wyrguild to the family. In the New World, the Aztecs had a thing where if you caused the death of someone, you became a surrogate for that person. So there were things like that.

Mike Nichols: Okay, good point. I can think of an Irish example of that, now that you mention it. The Cuchulain legend is a good example. Cuchulain, who was originally Setanta, accidentally on purpose kills this very ferocious dog, and walks up to the gate-keeper and says, "I've killed your dog and I would like to replace him." And the gate-keeper says "Fine, there go some cats. Get busy." (*LAUGHTER*) I think that's where that joke started.

Morning Glory: Samhain was also a time -- and Walpurgisnacht, especially Walpurgisnacht -- was a time when you took stuff from that year and purged it in the fire. And you would have to then go and get it straight with any other people inside the Circle that you shared.

Mike Nichols: I noticed that in a lot of the Pagan traditions, the purging of one's "guilt" (and I think we're very misguided to use the term "guilt" here)...

Morning Glory: Responsibility.

Mike Nichols: Responsibility, right -- is a matter of making recompense to the person or persons who were wronged. It's not a matter of carrying around a guilt trip until somebody says "Okay, if you'll go through this ritual, you will be absolved."

(unidentified): A couple of things I've run into recently, one was in a work of fiction. These three young girls rob this woman who later turns out to be a Witch. It's on this psychic journey where they have the bodies of these 12th century people. And one ends up a peasant. And he couldn't help but notice these weird little Pagan things that kept cropping up that these people had kept for centuries. And one of the things was that on the first day of Spring, the village priest preached a sermon that "dancing leads to damnation". Apparently, on the first day of Spring, all the peasants would go out and dance everything out. And that would really help them out. It got rid of all the pains of the Winter, someone had been murdered, and a baby had died of starvation.

Otter Zell: There was a common form that I can't identify specifically, but it's a theme I've come across in a lot of anthropological studies. But it's the basis of what we call, not a "trial" really, but more like "mediation". If there's a conflict between parties about something or if someone feels they've been wronged by someone, then the parties would be brought together within the community of people, and everybody would have to tell their stories. Then they would ask them "What do you think would be a fair settlement? What do you think would be fair?" And this was just talked out in the context of the community of people, until everything was worked out to everyone's satisfaction. And we've used this ourselves in our Circle under such situations, and it's been incredibly effective, very powerful.

And the ultimate, if this could not be worked out, there were several ways of dealing with it. The heaviest one was generally banishment, where the person would simply be sent away. And the next heaviest one would probably be ostracism, where the person would not be spoken to. He would be ignored, they'd pretend he didn't exist for a period of time. Highly effective. Of course, the more simple and basic ones would be working out appropriate compensation that everyone would be satisfied with. So there were these procedures, but it wasn't the same thing as "guilt". The concept of "sin" and "guilt", and the idea that you could go to a priest instead of the person you'd wronged, and that the priest could absolve your soul of guilt. And we still have that today, where you go to a trial, and the judge finds you "guilty" and he fines you or sends you to jail, but the person who's been fucked over is still fucked over. (*LAUGHTER*)

Morning Glory: They don't get their money back that you stole. It goes to the State, for some odd reason.

Mike Nichols: Exactly. These are things that I think we all ought to think about. What I'm trying to do in the first part of this presentation is to focus your attention on how we might be able to look at Christian liturgical rites to find information about their predecessors as to how they might have been done in Pagan societies. Because all of these things we've talked about, the so-called "seven sacraments of the Catholic Church -- if you look for data that Jesus himself instituted these things, you look practically in vain. Where in the world did the Church come up with these things?

A great example of this, by the way (and it's an example I use in my class quite often) is this. For a long time, after I decided that I was going to be Pagan, I quit going to the Catholic Church because it didn't interest me. It might have been a mistake. One year while I was at college, I was home for Spring break (it was Easter) and my mother dragged me along to a service that happens on the Saturday night right before Easter, "Holy Saturday" -- which has to be one of the most liturgically rich occasions of the Church calendar. (If you want to see it even richer, take a look at the Orthodox traditions, the Greek and Russian Orthodox. They *really* know liturgics.) At any rate...

I had forgotten how the Catholic Church blesses the holy water that it's going to be using in the coming liturgical year. But what happens, roughly, is this. The holy water font, which is usually in the porch or vestibule of the church, is brought up into the sanctuary and placed near the altar. And at one point in this particular Mass, the priest walks over to this large candle which is called the Pascal Candle. It is in place throughout the Easter season. It has little herbs stuck in it and so forth. He takes this candle out of its holder, walks over to the holy water or Baptismal font (which looks, from my point of view, remarkably like a large cauldron), and holds the candle over the font, and starts doing *this* with it. (demonstrates by plunging the vertical candle in and out of the holy water font) (*GASPS OF RECOGNITION AND LAUGHTER*)

(unidentified): You're kidding!

Mike Nichols: I'm NOT kidding. And after having studied Paganism, and I saw that, it was like I was seeing it for the first time. And I looked to the right and to the left to see if anybody else, you know, realized what was going on. I mean, I thought "Aren't there any *Freudians* in the audience?!?!" (*LAUGHTER*) There was not one flicker of recognition, not one flutter of an eyelid! I could not believe it!

And I knew there and then that obviously the Catholic Church had not picked this up from Jesus. Where had the Catholic Church learned to bless water? From us. And where had the Catholic Church learned to do a lot of other stuff? From us. So, I think it is richly rewarding for us to take a look at what they have done in terms of liturgics.

Eldoreth Grey Squirrel: "Pagans take back the rite!" (*LAUGHTER*)

Mike Nichols: Exactly!! Exactly. I like that! That'll be the title of my new book! (LAUGHTER)

Morning Glory: There's another aspect of that, too, with the Host, the idea of consuming the body of the God. Sacred cannibalism was certainly a factor that this came from. The eating of the pressed grains of Dammuzi or Tammuz, the Green Man, the vegetation god, and the eating of the body of the god, that's definitely ours. Jesus was pretty much captured into the Tammuz cycle, and much that we're working with is still in there.

Mike Nichols: I absolutely agree. And you'll notice that in all this discussion we've only covered the seven basic ecclesial rites of the Church. We're not even talking yet about all the little incidental things the Church calls "sacramental", like the blessing of holy objects, the consecration of a church altar, the consecration of the church building. Where did the blueprint, where did the pattern for a lot of these rites come from?

Morning Glory: Oh, on that note! The pattern of the church building itself. The idea of having a temple where you did your worshipping on the ground floor, and the basement is where you bury your dead, that is a universal ancient custom. And it's the same whether it's Chartres Cathedral or the so-called "palace of Knossos", which is a necropolis, actually.

Otter Zell: You know, another thing that appears to me to be a sacrament is the concept of purification. And somewhere during the course of what you're saying, I was reminded of a custom of the purification of people who had returned from a war in ancient Pagan cultures. They basically had to pass through the holy women who, by making love with them, would purify and renew them and "take the war out of them". There have been some articles on this recently.

Morning Glory: There is a great book out now called "The Woman Who Slept with Men and Took the War Out of Them". It's by some famous feminist that you've all heard of, and I can't remember her name right now.

Mike Nichols: Sounds good! Okay, let's move on into the area of liturgical theology. What we've been talking about so far is liturgical history, the development of liturgical rites, and how I believe we must focus more attention on that historical development. But now let's take a look at liturgical theology, where we can start splitting theological hairs -- which is always so much fun!

There are so many questions that have plagued Pagans for a long time, and I was *delighted* to find that some of these same questions had plagued the Christians down through the years. And it was fascinating to see what they had to say about it. Some of the greatest minds of the Catholic Church from St. Augustan to Thomas Aquinas, whatever other horrible things they may have done along the way, had some fascinating things to say about these issues.

For example, why are some rituals done only once, like a seining, whereas other rituals are repeated over and over again? Take the Magic Circle itself, there doesn't seem to be any limit on how many times you can do it. Let's look at one possible answer. (But again, I'm gonna throw out more questions than answers here.) But one possible answer is that certain rituals, if properly done (whatever *that* means, and we'll get to that in a minute), have a *permanent* effect on the person who undergoes them. A permanent effect, an "indelible mark" as the old catechism says, that cannot be erased.

Now, the question of how a ritual is to be done. How do you know if a ritual has been done properly? For example, does a ritual have an effect if there are no outwardly observable signs? Any of you who have ever performed an initiation rite, I think this has occurred to you. What happens if the initiation is all done, and the person sits there saying "I don't feel any different. Am I supposed to? Has anything happened to me?" And you will occasionally find people who have been High Priests and High Priestesses for quite a few years, who will perhaps talk more freely about it than others, and among themselves they will talk about whether an initiation "took". Did it "take"? Some of them will say that after an initiation has been completed, the rite was performed, the energies are set in motion, but it may not "take" until after another month, and so forth. That it may eventually take, but not right when the initiation was done. But the energies are there.

Would you believe the same questions have been wrestled with by the Catholic Church? Especially in the early days of Christianity when the rite of Baptism was an adult rite, and it meant that the person was supposed to entirely change their outward behavior, totally give up certain things, and start believing certain things. What if a person went through a Baptism, which is supposedly a magical rite-- In those days, Baptism and Confirmation were virtually the same rite, and could only be done once because it was supposed to be effective the first time. Remember the whole question of the "heresy" of the Re-Baptists was on this precise point. If a person was baptized, that supposedly made them a Christian, which would supposedly end their career of "sin", in the eyes of the Catholic Church. But what if they went out and sinned again? What if they murdered someone? Should they get re-baptized?

The Catholic Church said no, they should not be re-baptized because one Baptism is sufficient. The energies are already in place, but it didn't "take". But only one per customer for the rite itself. Now, it may be that the person was not "spiritually disposed" to receive the energies generated by the sacramental rite. There was some blockage, something stopping them from being receptive. We don't know what this is. That is perhaps one of the reasons the ritual of Penance developed the way it did. Because what do you do with a person who has sinned and yet wants to come back into the body of the Church? (By the way, certain people like the Donatists thought once they've sinned, they're *out*. We *don't* allow them back in.)

(unidentified): My background was Fundamentalist, so I was baptized in the river at about 12. And every time I would leave and come back for a visit, all these people would want me to rededicate myself, come up and be re-baptized. Now, is that just a variation of the tradition? I'm trying to figure this out.

Mike Nichols: Yes, it is a variation. When the Protestant Reformation occurred, one of the things that was most held up to scrutiny, in fact, was the way the Catholic Church approached the whole question of sacramental rites. One of the chief questions(which we'll get to in a minute) is whether or not the "worthiness" of the minister is an effective variable in the rite itself. Does a priest in a state of sin-- What if a priest has gone out and murdered somebody? He is in a state of mortal sin, supposedly cut off from God and the Church. What if he then baptizes somebody? Is that Baptism sacred? Is it valid? Or, as a Pagan may put it, is the power in the person doing the ritual, or is the power in the ritual? I think all of us have wondered this, right?

I'll be talking about what some of the various Church Councils have ruled on matters of liturgical theology in a minute. But in this particular instance, the Catholic Church decided that the power was in the rite, in the ritual itself. It didn't matter whether or not the person conducting the ritual was in a state of grace or a state of sin. This is one of the things that Martin Luther took exception to. He felt that the spiritual "health", if you will, of the person performing the ceremony was a variable in how effective the ceremony was. And I'll show you in a minute why the Catholic position disagreed with that.

Morning Glory: The thing about the Fundamentalist attitude about Baptism, it's not a one per customer attitude. And a lot of that has to do with the concept that's called "Baptism of the Holy Ghost", which is an ecstatic experience that is repeatedly craved and repeatedly done. It's like raising the power. So their attitude about Baptism is not that this is a sacralizing agent as much as it is an anointing for the purpose of raising power.

Mike Nichols: Let me ask you a question based on that. If a person undergoes a rite of Baptism and doesn't experience this influx of whatever, Holy Spirit, then is it assumed that they were not baptized?

Morning Glory: Not by the Holy Ghost. If you don't speak in tongues, then you didn't get the Holy Ghost. And that's the sign of it. And they'll keep at it until you get it.

Mike Nichols: Ah! Okay, very good. The reason this ran into problems in the Catholic Church was because of the many priests who were declared to be heretical, in the Albigensens movement, the Cathari movement, etc. What happens if a priest, an *excommunicate* priest, performs a Baptism? Is that Baptism valid?

The Catholic Church said yes, for a number of reasons. First of all, they developed two concepts: validity as opposed to legality. The sacrament, or the rite itself, was considered **valid** in that it produced the desired effect on the person. Even if a person came from a heretical sect into the Church, they were not re-baptized. The Baptism only needed to occur once. It left an indelible mark on that person's spirit or soul. It didn't have to be re-done, right? However, that Baptism was **illegal** from the point of view of Canon Law. The Canon lawyers, the people who codified the ritual structure of the Catholic Church, would say that this was a **valid** but **illegal** (or illicit) rite. The priest had no legal right to perform that ceremony.

By the way, in the Catholic Church, under certain special conditions, anybody can baptize, including (are you ready for this?) a non-Christian! In cases of emergency.

Morning Glory: Oh, for Last Rites and stuff!

Eldoreth Grey Squirrel: Interestingly enough, in the house I grew up in, the crucifix opened up, and it had all the paraphernalia in it for Last Rites.

Mike Nichols: Which raises some interesting questions for Pagans. You know, Whitley Streiber recently told that wonderful story about how he was taken by this group of people to perform some sort of "witchcraft" ceremony, and it turned out these people were Fundamentalists in disguise who did something horrible to a goat, sacrificed it or something, and went through this whole thing... Let's say, for some reason, that some Fundie took it upon herself to portray the role of a Pagan priestess and took somebody through a Pagan initiation. Is it valid? What if they copied the rites exactly out of whoever, Starhawk, Adler, Farrar, Gardner, whoever?

(unidentified): "Valid but illegal". (*LAUGHTER*)

Mike Nichols: What if the person who undergoes the rite has a wonderful experience? Let me suggest to you how the Catholic Church responded to that. It is valid for the same reason that a Baptism performed even by a non-Christian is valid because the person who confers the effects of the rite is not the minister, but God! So in this case, we could say it is the Goddess, or Whoever, who bestows that feeling on the initiate of having been initiated. And the minister's part was negligible.

But that leads us into other problems, doesn't it? That's saying that the rite itself, not the minister performing the rite, is what gets it done. In the case of the Catholic Church, this concept was legally defined by the Latin phrase "ex opera operato", "by the work worked". In other words, it is the rite itself, the power was in the ritual, not in the person who performed the ritual. Yes, Otter?

Otter Zell: Well, there's got to be criteria we're dealing with here. I mean, the fact that the Church decides what makes it valid, that seems to be beside the point. To me, the person who has to decide is the person who experiences it. I mean, if you say "Okay, Domine Domine, you're all Catholics now" and somebody says "Not me!", then they're *not*... aren't they? (*LAUGHTER*)

(unidentified): If it's the Middle Ages, they're *dead*. (*LAUGHTER*)

Otter Zell: They used to do that. The Church would come and they would just march an entire village through the ford, you know, and they would say "Now you're all Christians." And the people would say, "Wait a minute! I'm not a Christian. I'm going to continue worshipping Thor or Odin or whatever" (because it was mostly Scandinavian countries they did this to). How can you say they're Christians anyway, in spite of the fact they don't want to be? I mean, aren't we missing something here?

Mike Nichols: I think you're right. And I think the whole focus of this is to start people thinking on questions about validity, and legality if it comes to that, in terms of Pagan rites. I am not for a moment suggesting we follow the Christian precedent in these matters. But they can indicate questions we need to think about in terms of what *our* response to that, as Pagans, should be.

Here's another example. If the rite *itself* is effective... I bet any of you have gone through this. You have a student and you're teaching the student to do a ritual, right? How to cast a Circle for the first time. (Where's the sun? Okay...) Start in the North, start with your Sword, and say "Okay, student, now *do this*! 'Oh thou Circle, be thou a meeting place--' And you walk the thing out for them. You come back around to where you were and you say "Okay, did you see that? That's how you cast a Circle." And then you go "Wait a minute! Did I just cast a Circle?" We've all thought about that. Morning Glory?

Morning Glory: Yes, but, yes, but when I have done this, or when I do a demonstration at all, I don't put the power out. You can even say the words, or you can walk it out, but you don't put the astral fire down. You don't lay down the astral fire. Unless you're showing someone how to lay the astral fire down, in which case...

Mike Nichols: You're doing it. (LAUGHTER) Well, the same question arose in the Catholic Church, and the answer is remarkably similar. It came up this way. If a priest was teaching a novice priest how to say Mass, how to perform the Eucharist, and he actually pronounces the words of consecration, and unbeknownst to him there is a small crumb of bread on the table in front of him, is that now a holy crumb? Because the Catholic Church had by now decided, remember, that the power was in the ritual itself rather than in the person. So if the ritual is done correctly, the proper words are said (and we'll get into that in a minute, too: What

are the proper words? What are the proper gestures?), that crumb now is "the body and blood of Christ", isn't it?

Again, this took a lot of quibbling, but before it was all over the Catholic Church decided no, that crumb would **not** be the body of Christ because of one little thing that was left out. One thing that the minister does have to supply: "intentionality". Intent! The person performing the rite has to have the intent to be performing this sacred, magical rite. This was also true, by the way, of that non-Christian who was baptizing somebody. If the non-Christian was doing it as a joke, it would not be considered valid. However, if a non-Christian sincerely wanted to baptize somebody else as a Christian, and had that intent, and did the rite with all of its elements properly, that person was, in the eyes of the Catholic Church, baptized. Otter?

Otter Zell: Now, here's a question that concerns a lot of us Pagans directly. A lot of us, when we were newborn babies and unable to speak in our own best interests, were baptized. (*LAUGHTER*) So, now, theoretically, once you're baptized, you're a Christian. Well, uh... How do you deal with that? I know I'm not a Christian. I sure don't feel like a Christian.

Morning Glory: It's like getting a tattoo removed, or something. (*LAUGHTER*)

Otter Zell: Is there any way to get un-baptized? I mean, what do you do about that?

Dix: Even if you go through, as I did, a free-choice baptism, when you weren't screaming and protesting, then later on you decide that this is all bullshit, it doesn't exist, I don't believe in this stuff any more. Now maybe you're still a Christian in the eyes of the Church, but that doesn't matter any difference, because I don't care about the Church.

(unidentified): Right, I was just wondering, is there some way the Church could recognize an way of un-baptizing yourself?

(unidentified2): There is. Sitting through their boring rituals. (*LAUGHTER*)

Otter Zell: But if you're not a Christian anymore,... I mean, there has to be some way of dealing with that.

(unidentified): Otter, in whose eyes are you not a Christian? In your eyes or their eyes? And at what point do their eyes start mattering to you? Whatever they consider has no bearing on you.

Otter Zell: It's not a matter so much of whose eyes. I'm just kind of wondering, from the point of view of magical stuff, you know, how one would interpret this. I mean, I know I'm not a Christian and I'll certainly be happy to argue the case with any of you that might wish to do so. But from a purely magical, ritual perspective, if this magical ritual is done that has this effect-- *Does* it have this effect? Do all these people who were baptized, does that make them Christian? Or is it just bullshit?

Eldoreth Grey Squirrel: Look at it this way, Otter. They stole almost everything from us anyway, so what difference does it make? (*LAUGHTER*)

Mike Nichols: (laughing) What you are doing, and what we're all doing here, is beginning to develop questions about Pagan liturgical theology. We are breaking new ground here, is what I think. Well, I hope the word structure, if it has to be used at all, is used very advisedly. I think Otter has already suggested one possible Pagan response to this question, and that is that the validity depends to some extent on the person upon whom the rite is performed. That's one possibility. But what are all the ramifications of this response, this theological stance? Okay, there was somebody over here, yes?

(unidentified): One point about what the Church was doing is that they had no competition. People were not given a choice, and the Church had the military to back them up. So that when they said "This village is now Christian," they *knew* that that village was not Christian. But they knew that, with no information and no rituals allowed or anything, that the great-grandkids would probably be Christian. Eventually they would be assimilated into what they wanted, into the type of person they wanted, because any radical would be killed.

(unidentified2): I think you could make an analogy between becoming un-Christian and getting a divorce. When I got my divorce, I didn't have a special ritual for that, but I needed that, that sense of closure, that sense of separation in a ritual form. And I think that could be developed very easily. And I think that also could apply to becoming un-baptized.

Mike Nichols: Good. This whole things raises a very important question just from the psychological point of view for most Pagans. Do we *need* an un-Christening rite?

(unidentified): From my viewpoint, when I was getting baptized, for some reason I swear to God I thought he was going to drown me, and I came up halfway through the "Father, Son, and Holy Ghost" which he snarled at me later for. So I sorta screwed up mine whether I knew it or not.

(unidentified2): On the question of Baptism, in the Christian church, in a metaphysical sense, Baptism is not all that's required for salvation. It must still be worked out within the Christian faith. If you do not work it out, then the Baptism is a ritual that has not been fulfilled. It's the fulfillment that makes you a Christian or not.

Mike Nichols: That's exactly right. Good point. Ellen?

Anahita: I have two things to say. One, regarding my Baptism, I had the opposite experience. I mean, I took swimming lessons, and they'd all prepared us, and I was ready to go under and hold my breath and come out transformed. And they did it so casually and so intellectually, it was like, okay this is enough. And the tip of my nose didn't go under! (laughing) My Achilles heel is the tip of my nose! So this is where I got to be Pagan! (LAUGHTER AND APPLAUSE)

The other thing had to do with a Pagan ritual that we did that might have some applications in this, where we just recently formed a Circle from a Circle that had existed previously. And we did a ritual to very gently and caringly disband the other Circle in the best possible light and bring all the good things in. I would hate to see a Pagan ritual that just cancelled somebody's past, because how ever you come into Paganism, is what you were into, including your Baptism. And what many of us are mentioning, our religious experiences contribute to our ability to relate to the Goddess as a Pagan, because that's who you are. And if it was a fantastic Baptism, then so be it. I mean, I've had screaming, crying, evangelical services, and that's how I learned about spiritual ecstasy.

Eldoreth Grey Squirrel: You know where they got that from. They stole it from Voudoun, historically.

Anahita: They stole it from every place. But it was a real experience, you know, and that's your basis for comparison.

Mike Nichols: Let me comment on that point. One of the big educational experiences I've had recently-- One of my dear friends here in Kansas City is someone you've all seen here in the last few days, Rhiannon, the one who stood on the chair-- She's a High Priestess that I respect with all my heart and love very much as a good friend, but we had never actually worked together until relatively recently. And I was astounded at the difference in our approach. She, coming from a very Protestant background, encourages you at every point in the ritual to speak from your heart, practically never do anything the same way twice. You know, you go to the Watchtower and invoke it using words that come into your head at that moment, etc. Me, with my stolidly Roman Catholic background, doing the same rituals and the same repetitive patterns almost mantra-like time after time and expecting the same results.

We'll get into, if we have time, the pros and cons of these two approaches. Obviously, both of them valid approaches, right? Both of them seem to work for each of us. Vastly different. And obviously conditioned by our original religious upbringing. Yes?

Morning Glory: I want to bring up this question of validity again. If you were initiated by a particular Alexandrian couple who shall remain nameless, as many friends of mine were, and this Alexandrian couple have repudiated their Craft credentials and have become born-again Christians, and they're going around on the circuit with their story of "I was a Pagan"-- All of the people that those people initiated-- It would be like the priests who went out and killed someone and then--

Mike Nichols: Or perhaps a better analogy, like the schismatic bishops who split away from the Church and continue to ordain new priests. Are those valid priests?

Morning Glory: Exactly. Yes. Well, that is an issue that we as Pagans need to think about.

Mike Nichols: You know, in all of this discussion, I am working from the premise that we are at too early a stage to formulate answers. But I think it's high time we started articulating the questions.

Anahita: Well, I can speak to that a little bit, too. I just went to the 20th anniversary ritual for NROOD. And I was amazed, because I had a lot of contact with them about 13 years ago when they were a seven year old religion. And the

changes that they have gone through in 20 years, I'm here to tell you, are just really amazing! I mean, they were light and free and it's so wonderful! Now, it's like, a lot of dogma. It *was* a wonderful ritual and a wonderful time was had by all. But they had changed some things in a very valid way, something that didn't work and was probably better this way. But 13 years ago, it was "Oh, those! Name it: Alexandrians, Gardnerians, Orthodox Druids, whatever! You just have to have enough stars in your hat to hang out with them." Well, now, guess what? You have to have enough stars in your hat to hang out with NROOD! (*LAUGHTER*) I mean, it's just really amazing. So, we can ask questions till we're blue in the face, but the answers are gonna be different in five years.

Mike Nichols: I hope that somebody chronicles those changes as they go. They're going to be fascinating. Let me throw out another important question of liturgical theology. Is there a way to *botch* a Pagan ritual so that it is non-valid or non-effective, so that it doesn't work or *worse*, causes some kind of magical boomerang effect that causes some sort of detriment?

For example, what if you teach somebody how to invoke the Watchtowers, and you only tell them about three of them? What's gonna happen in the Circle when they only invoke three? Is anything? Does it matter? Does anything matter? (*LAUGHTER*) I mean, does it, are there certain things that have to be there? Are there certain elements?

From the perspective of the Catholic Church, for example, a Baptism had to have certain specific components to be valid. A certain set of materials had to be present: the water, the salt to put on the baby's tongue, etc.; a certain set of words had to be present; the minister who performed it had to be a valid minister (which, in the case of Baptism, could be anyone), and so forth.

Let me give you a quick example. It's been quite a few years ago, but in my own Coven we were training somebody who was new as a priestess. She had actually been instructed correctly in invoking all four of the Watchtowers but, as it happened, when she took the four elements around, things were confused that night. It was her first ritual. And, somehow, something got left out. And a little bit later, during the Circle, we were doing some divinatory work, with a Ouija board. And please! In my tradition, we use a Ouija board for divinatory work. At any rate, halfway through the ritual, there was some kind of manifestation which at least a good portion of us saw. It looked like a kind of cloudy, dark hand had reached over the Planchette. (I hate to be telling a bad Ouija board story because they're maligned enough!) (*LAUGHTER*)

But this kind of cloudy-looking hand reached in over the Ouija board. And everybody sort of jumped back like they were shocked. And I think most people there were thinking, "What the heck is that?" But my first thought (again, maybe because of my religious upbringing) was "How did that thing get into a carefully warded Circle?" There should not *be* any extra energy or entity in here that we didn't call ourselves, or want! And I started going back over the procedure and realized that (in our system, it is the incense that represents the element of Air) this particular priestess had not taken the incense around the Circle at the time of the consecration of the Circle. So, from a purely legalistic point or whatever, the Circle had not been consecrated by the element Air. Which theoretically would allow some sort of sylph or air-related entity to get through. You know, it wasn't properly warded by all four elements.

Can you screw up a rite? I mean, what things *have* to be present in order for there to *be* a Circle? And what things can be left out? What things can you change? What things can you *not* change? Yes, Carolyn?

Carolyn Clark: I have a story that relates to that. One day a long, long time ago, when I was very, very new to the Craft, I knew a girl named Michelle who liked to dabble in Ceremonial Magick. And I knew a little bit about Ceremonial Magick. (Famous words: "I knew a little bit about Ceremonial Magick.") (LAUGHTER) So we did a Mars ritual. We did it on the right day, Tuesday night. And it was a little bit out in the country because Michelle was into cultivating certain controlled substances. And, in the middle of the ritual, there were red lights flashing in all the windows, and I thought "Oh, shit! It's the fuzz!" So we hurried up and finished the ritual, banished the Circle, looked out the window and... there weren't any cops there. There was nobody there.

Mike Nichols: I think a very *common* experience of this sort, which most of us probably have experienced in the course of our magical training at one time or another, is how it feels to be psychically kicked in the head when power is not correctly grounded. (**Exclamations Of Agreement**) Right? How many can relate to that? Otter?

Otter Zell: One that I've encountered a number of times in rituals I've gone to over the years, in particular with a group I prefer not to mention because Ellen has already done that (*LAUGHTER*) is this sort of arbitrary choice of directions. "Well, which way feels like East today?" And I've actually attended these things where with great pomp and ceremony someone will face the south and invoke the East.

And then we'll maybe turn to the west and invoke the South. You never know where they're gonna go.

Mike Nichols: There are actually instructions like that in some popular book on the Craft. Is it the Farrars? It actually says in it that it doesn't matter where the directions are as long as everyone agrees upon them.

Eldoreth Grey Squirrel: They call that "consensus reality". (*LAUGHTER AND APPLAUSE*)

Chris: It also raises the question of basic styles, and various traditions. I've been in this situation where I was doing some chakra work, and this person I was working with just didn't understand the symbolism. And I was in pain for days.

Mike Nichols: I think the best analogy here is "small child with chemistry set". (**LAUGHTER**)

Morning Glory: "Talking Wicca Blues", I think, is the final word on that. (*LAUGHTER*)

Mike Nichols: Yes, yes! Okay, but see, all of these questions all bear on the same point: What is really necessary for that ritual to be done effectively (and *safely*, in many cases)? What things about a ritual can you change without hurting the nature of that ritual? What things can't you change? Morwen?

Morwen: I've seen a lot of recipe books and I've seen a lot of possible recipes for the same dish. If you're going to be attending a Circle where you invoke the four quarters, then you'd better remember to do the correct things at each one, or you could leave a gap. Just like if you're baking a cake, you'd better remember the baking soda, and remember to butter the pan. But if you're going to do a Circle where you're not going to do the quarters, you could invoke the magic Circle without even thinking about the four directions. Because you're invoking a magic Circle based on a different structure.

Eldoreth Grey Squirrel: There was a guy at Pagan Spirit Gathering whose particular approach to Paganism was to get ideas from the old Celtic traditions. And he says he can't find anything that justifies the invocation of quarters, the quarter points. He was convinced there was no such thing as quarter points in the way the Celts practiced their religion.

Mike Nichols: I might argue with that, based on their stone circles and such. But on the other hand, I'd be willing to bet that the way quarter points got into modern Wicca was through ceremonial magick. I don't think there's any doubt about that.

Morning Glory: But isn't it interesting that Native Americans have the same thing in the Medicine Wheel? It may be that there's a certain universality in the four quarter points.

Otter Zell: It also connects with the natural world. We're all trained in levels of metaphor and the magic Circle itself is a metaphor for so many different cycles. It's a metaphor for any cycle, and cycles can be broken up in different ways. But certainly the four-quarter system works awfully well on a planet that rotates around its axis, which gives you four directions.

Mike Nichols: The basic question we're raising here is, can somebody just create their own ritual system from scratch? Or does it have to link up to the real world around us?

Otter Zell: I've seen certain systems that are just made up out of whole cloth, and they're presented as valid traditions by the people who just make them up, and they're just somehow cuckoo. They don't feel right. Remember, there was this anti-astrologer guy running around, Owen Rachel, and he was anti-magic, and anti-Pagan and everything else. So then he came out with this book of weird astrology, called "Sky Triangles" or something like that, or "Sky Diamonds". And it was supposed to be his astrological system, and it was supposed to be more valid. And he just made up this weird bullshit, and none of it made any sense, and none of it worked. But he sold a lot of books.

Anahita: But sometimes you can make up a system and it *does* work. And I loved your answer, incidentally, Mike. I didn't have to ask my question because you answered it. The way you were talking about it was, "In my tradition, it's important to invoke the four quarters..." And I thought, "Aha! But you can decide to have a Circle that doesn't use four quarters."

Eldoreth Grey Squirrel: And even when you think you're making something up from scratch, you find out later that somebody else thought of it already. I created a magical ritual based on the "Silmarilion", which Mike and I actually performed. And it had six quarter points. And I found out later on that some Native Americans in Oregon and Washington have six. It was exactly the same thing that I did. I had up and down in mine. I had never heard of that before.

Otter Zell: If you understand the concept of how the energy works, of how the elements of the thing work... It's like, you can make up a recipe yourself if you understand how to cook, if you understand how to season, and so on. You can get to where you're making this stuff up and it'll work. But if you don't understand the patterns and the elements that well...

Morning Glory: "Small child with chemistry set".

Eldoreth Grey Squirrel: It gives a whole new meaning to "Magic Chef". (*LAUGHTER*)

Mike Nichols: Let me bring this back to something here... As far as the final determination of the Catholic Church as to what consists of a valid sacrament, they came up with these things. And it might be interesting to at least note them, to see what we would have to say about them from a Pagan perspective. But to be a valid sacramental rite -- And again, this is magic in the views of the Ca-- I mean, they don't call it magic, but a sacrament to the Catholic Church is an "effective" ritual, meaning that it has an actual objective effect. Magic, in other words.

So, a rite had to have what was called the proper "matter" and "form", first of all. "Matter" pertains to the materials used, as well as the gestures used. The "form" had to do with the words that were spoken. In magical contexts, you might think of this as the incantation, that part of the spell which is spoken. It had to be performed by the proper minister. Now, this could vary depending on the particular rite. Only a bishop could ordain a priest, but anyone could perform a Baptism, even non-Christians. And finally, it had to have intentionality on the part of the performing minister. So, in the view of the Catholic Church, it is impossible to accidentally, or inadvertently, perform a sacramental rite. That is not possible, from the point of view of Canon law.

Now, I'm not suggesting that Paganism take this same approach. I'm just suggesting that we in the Pagan movement think about it. Canon lawyers were then assigned the task of codifying which things were needed for a particular rite. Think of the way rites were elaborated. You know, a Baptismal rite, in terms of Canon law, consisted of a very few things. Actually, it didn't even include the salt. Just the pouring of the water, and the speaking of the words, "I baptize you in the name of the Father, the Son, and the Holy Spirit." That was sufficient for the rite. Now, if you've ever actually gone to a Church Baptism, you know that it is elaborated endlessly. This thing can be carried out for hours if the minister wants

to. But the only thing that's really *necessary*, the bare minimum requirements for a valid right, are just those words, and those elements, performed by the right minister, with proper intention.

Interestingly enough, when the Catholic Church started doing this, it led to a kind of minimalist approach in terms of rituals. The priests had been taught that the power of the rite was in the rite itself. It only needed to have A, B, and C in order to be effective or valid. Therefore, they only did A, B,
and C. And it didn't matter what kind of state of grace the minister was in. So they started rushing them through pretty quickly. This is one of the main things that Martin Luther took exception to, and it gave birth to the Protestant Reformation. Because priests had been performing these ceremonies almost by rote, with the bare minimum standards in terms of Canon law as to what was required for an effective or valid sacrament.

Morning Glory: There was a lot of issue about that, especially in regard to marriage, whether a marriage was valid or legal. And whether the children of that union were legitimate or illegitimate depended upon how it was done, and whether there were elements that were missing. If somebody didn't say, or refused to say, "I do", for instance. Because lots and lots of women were married against their will. It's like in "The Princess Bride": "Did you say 'I do'?" "No, I didn't." "Well, in that case, you weren't." (*LAUGHTER*)

Dix: What you were saying about elaborating a ritual... That brings up a question. When you are doing a rite, and you are adding more stuff, can you detract from it? At what point do the additions, the accretions that you keep adding on, where does it begin to take away from the rite?

Mike Nichols: I know that certainly it can diminish the psychological dimension of a rite. I've seen so many examples where, say, you're doing an initiation tonight. Now that means, to me, the whole thing should focus on this person's initiation. It is *their* night. But somebody else over here has another spell they want to do, and somebody over here has something they want to do, and by the time the whole thing is done, it's this incredible mish-mash with no central focus whatsoever. To me, very bad in terms of liturgical design.

Morning Glory: It's aesthetically piss-poor. (*LAUGHTER*)

Mike Nichols: Right. I meant to conclude this whole workshop (or whatever the heck it is) with a section on liturgical design or aesthetics, which we're just

beginning to touch on. It's obvious that we won't be able to get into that too much, but I think it's good that we bring up at least some points about aesthetics. Yes?

(unidentified): Yeah, but what if you have the proper elements of the ritual, and you do things in the right order, and you intend for it to be a magical ceremony, and it's just dead. No one's excited, half the people can't remember their lines, or are making them up on the spot without putting a lot of thought into it. There's no spirit there.

Morning Glory: Their hearts are pure, but their theater is lousy. (*LAUGHTER*)

Mike Nichols: Yes. Good intentions is not a valid excuse for poor ritual. Absolutely. To me, well, I've often used a communications model for rituals. To me, like language, rituals have a certain grammar, a certain syntax that it needs to follow, a certain order. For example, let's say you're doing a Circle and it's a high holiday, so you're doing a typical holiday celebration but, as a part of that, you're also doing an initiation. When does the initiation come? Well, to me, it seems obvious that the initiation should come during the early part of the evening ceremonies so that, once that person is initiated, they may now participate fully in the seasonal celebration. Right? Rather that leaving them out for it, and doing their initiation at the end.

So, it seems to me that there is sort of a logic of rituals, a grammar, a syntax, for doing ritual. Now, just because you learn the rules of that grammar (and I suspect there are some very definite rules that we could get into if I had the time), but just because you know the rules of grammar doesn't make you a great writer.

Morning Glory: Persistence is nine-tenths of any art, not that it helps to be nine-tenths of an artist. (*LAUGHTER*) There's another part of this, which is the problem of the hodge-podge ritual. When you have conflicting elements. When somebody wants to do a ritual to heal the earth. And someone else wants to do a ritual to get prosperity for their Aunt Sadie. And someone else wants to do something to get a new house. And some things are really quite conflicting. One group wants to do a ritual to heal the earth, and so they want to put this mellow energy out. But someone else says, "Yeah, but we wanna stop those bulldozers that are coming in, so we wanna get this martial energy to zap their transmissions and make them fall out on the road!" And so then there's this conflict on how to approach things, and things can get really out of hand.

Carolyn Clark: Where we see that a lot is where somebody will come to the Circle and say, "I really need to get in touch with the Demeter part of me." Or, I really need to get in touch with such-and-such god-form. And my response is, "Yes, you need to do that. Then, do it. But not at this Circle."

Morning Glory: It's like chocolate ice-cream and limburger cheese.

Mike Nichols: I find the same problem in combining elements from different traditions. That's a problem for me. Now, theologically, I might agree that all the names of the Goddess are merely different aspects of the same Goddess. Fine. But I still have a problem thinking, how is the goddess Demeter going to get along with the goddess Arianrhod or Cerridwen? (*LAUGHTER*) They're very different forms, and to me, well, another analogy I sometimes use is, let's say you're in a new home and you want one room of this home to be a library. You know you want certain things to be in that library, to make it a library. You're gonna want shelves for the books. You're gonna want the books. You're gonna want a comfy chair to sit in and read. You're gonna want a reading lamp near it. You're gonna want a library table, perhaps, or a writing desk. And so forth.

But let's say you go out and you buy early American bookshelves. You buy an Edwardian writing desk. You buy Victorian chairs. You buy modern chrome and glass lighting fixtures. What you have is a library, granted, because all of the elements are there. But nothing fits aesthetically. It's like a ritual smorgasbord. To me, the elements have to fit together aesthetically in order to work right.

(unidentified): I've tried to walk a fine line between Feminist and Traditional Wicca, because I like both. But how does this work for a solitary, or a person who has little access to a Coven? I've had a very hard time designing my own rituals. I found a little books that tells the elements on what goes in a ritual, and I try to follow that. Even though I may take a little bit from Doreen Valiente, because I like the way she says this one thing. But then the Farrars have a lot. And then I'll stick in a little Starhawk. But the thing is, they're all geared more to Covens. Now, does that make it invalid for a solitary?

Mike Nichols: I would-- Please! Don't start asking me what's valid! (*LAUGHTER*) See, there's a danger in even discussing this because there's always a danger of falling into that trap.

(unidentified): Is there a way to get in touch with other Solitaries?

Morning Glory: There is a Solitary convention.

Chris: Single rooms everywhere! (*LAUGHTER*)

Mike Nichols: Scott Cunningham has a book coming out geared to Solitary Craft work. Let me answer the first part of your question first. I think it is possible to be eclectic and yet to avoid eclecticism within one particular ritual. Do tonight's ritual as a Celtic ritual, and next month's ritual as an Egyptian ritual if you want to, but don't mix Celtic and Egyptian in the same ritual. That's at least my point of view, my bias. I'm not saying that's some sort of dogma or rule about liturgics. It's my aesthetic, and I think aesthetics are important to ritual.

Carolyn Clark: When you're working on certain things, when you're doing a very tight ritual-- For instance, if I'm doing a ritual to get in touch with that part of the Mother and that part of me which fructifies and causes creativity to flower, then I would probably call on all the Goddess names, all the aspects of the Goddess from all cultures, that do that one thing.

Mike Nichols: Yes, I understand that completely. As a matter of fact, one of the forms I most love that I learned from the Roman Catholic tradition is that called a litany, a reading of a long list of petitions or names of Goddesses and Gods. And that is so effective in a Pagan ritual, especially if its done as a responsorial. That can build power like you just wouldn't believe! I use that quite a lot in my own rites.

Let me jump to another subject which was raised earlier: the tension which exists between those things which are spontaneous in a ritual, where you just think up something to say on the spur of the moment, as the spirit moves you, as it were; or those people who follow rites that are very patterned, very repetitious, very rhythmic, if you will. Now, I was certainly brought up in that school of thought. And one thing that I've read recently, which I found to be a fascinating argument in favor of that tradition -- not invalidating the other, but in support of the repetitious tradition -- is that recent studies of the left hemisphere / right hemisphere brain split have shown something very interesting.

Language, as you know, is a very linear system. And typically, that is a left hemisphere brain function. Anytime you are composing a sentence -- what I'm doing up here right now -- is very left hemisphere. Whenever someone is confronted with making up the invocation at each Watchtower, they are virtually

working entirely left hemisphere. Whenever you are working with language, I was originally taught, you are working with left hemisphere.

There is an interesting exception. Those things that are words that are commonly repetitious. When you sing a Christmas carol year after year after year, to the point you don't even have to think about the words as you sing it, your right brain hemisphere is operating just about on a par with the left, according to studies.

Carolyn Clark: I do that with chanting. While my left brain is occupied with that, my right brain is free to do all kinds of other things.

Mike Nichols: Right! It's sort of like a mantra. You know, for people from Protestant backgrounds, it sometimes comes off like, well, those Catholics just say their prayers by rote.

"Hail Mary full of grace, the Lord is with thee."

They can toss those off in no time at all. There's no power in it, there's no feeling in it, there's no spirit in it. The other point of view, however, is that the actual words themselves sort of take a back seat to the meaning, which is superimposed on top of those. And I can tell you from doing rituals in my life in the highly repetitive way, I feel like you, that it has freed my mind to go to perhaps deeper levels than if I had to do it differently every time.

And by the way, notice how that's true in group rituals, too. If the High Priestess -- and I see a lot of this today -- she will not do the same ritual twice! And consequently, the entire Coven is sort of sitting back watching the High Priestess, saying, "Okay, what's she gonna do *this* time?" Never allowing them to really get into the ritual in a psychological way. When you're already familiar with something, like that Christmas carol, it enables everybody to participate fully, because they know what's going to happen, they know what to expect. They're not looking for changes in the script.

Another thing that's interesting about that kind of repetitive work is that, when you do throw in a change, for a particular seasonal variation or something, it stands out. It stands out in contrast to the way you've always done it before. At a Handfasting, when you invoke the blessing of the Lord and Lady, instead of "onto ALL who stand before Thee", you say "onto **two** who stand before Thee", the changing of the words immediately focuses on the couple becoming handfasted. You hear that change; it registers.

Anahita: But isn't that same thing true for an aesthetic, well-worded, channeled experience, that a Priestess may have?

Mike Nichols: Yeah, but it sorta does put everyone else in the position of spectator. It becomes a spectator sport nine times out of ten. Or else, you are actively, consciously, left-hemispherically being involved in the production of this dramatic play. You're not getting to relax and simply experience the *known*, and the comfortable. And that's what I think we need to have more of.

By the way, whenever you have repetition, you also have rhythm. And this brings in a whole different dimension. The drumming, the chanting, and everything else that goes with repetition. I think good ritual pacing has a rhythm of its own.

Something else that we totally ignore these days in liturgical design is the use of silence, which can be **very** powerful. You know how something happens which is really meaningful and everyone's wowed by it, and somebody else just goes right into the next thing. Doesn't let you have the chance to absorb that at all. I'm not talking about that kind of deadly silence where nothing is happening and no one knows what to do. No. I'm talking about those quiet moments that really empower what you've just experienced. Yes, Eldoreth?

Eldoreth Grey Squirrel: Well, as someone else who was "lowered" Catholic (as opposed to "raised" Catholic), there is a problem when you have something that is repetitious. Unless the person really wants to be empowered by this, what their mind is most likely to do is to think about anything BUT the ritual. At least s a child, I found this true. "Okay, time to daydream. It's the same old thing again."

Mike Nichols: I think a great deal of the blame there has to do with the fact that as children, you were indoctrinated into this before the time you were ready to think about it. You didn't understand the rite. Nobody had explained it to you. You were simply going through the motions. To me, that's not magic, that's superstition. When you just go through the motions. It's just mumbo-jumbo.

I don't want to run overtime, and we already are a minute or two. Let me just conclude by saying that what I feel we've been doing here is ground-breaking work. I was *delighted* to have a group of people already so involved and so experienced, to have made such wonderful contributions. I'd like to welcome you all as being, I think, some of the first Pagan liturgical theologians around.

(*LAUGHTE*R) And I hope you'll continue working on it. Thank you! (*APPLAUSE*)

Eldoreth Grey Squirrel: Mike, I have an alternate title for your book.

Mike Nichols: What's that?

Eldoreth Grey Squirrel: "The Rite Stuff." (*LAUGHTER AND GROANS OF APPRECIATION*)

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Editorial: Web of Wyrd No. 10

Julia Phillips

During the Middle Ages, a great many men and women were put to death on charges of heresy. Nearly all of them were innocent of any crime; nearly all of them were guilty of no more than being a scapegoat for someone else's accusations and projected fears.

Fortunately, today we have grown beyond such barbaric inhumanity – or have we? As a race, have we truly evolved, or is humanity still groping around in a mire of discontent, seeking for victims on which to project its fears and failures? If we consider the way in which the medieval witch was hunted, accused and held up to public condemnation, and then compare this process with the way in which modern society deals with its victims, then I would say that the human race has not evolved in the slightest.

Consider: often for no reason other than he or she offended someone, a man or woman living in medieval Europe could be taken as a heretic, and with evidence (sic) being no more than hearsay, tried and found guilty of charges of which they were mostly entirely innocent. Their accusers were not interested in truth, but in judgment; and justice certainly had no role in their scenario. To absolve themselves of any blame in this autocratic process, the accusers made sure that public opinion was swayed against the victim. How? By publishing details of the "crime"- (sic), which were then distributed to as wide an audience as possible.

Students of English Literature will know of the enormous influence which the humble pamphlet cast on the population - which, despite high illiteracy, had sufficient numbers able to read aloud to a gathering in a town square. We all know how quickly rumor and innuendo spreads – any grapevine in any social group is proof positive of just how quickly information can passed along; and sadly, we all know that there need be no shred of truth in that information for it to be spoken about, considered, and accepted as fact.

The medium of the pamphlet proved to be so efficient and effective that it developed, and in time became the newspaper, newsletter, and ultimately, the magazine. In all cases, the emphasis is upon the distribution of information to as large a number of people as possible. In all cases, those reading (or hearing) the information have a predilection to believe what they read to be the truth. Modern print is often no more truthful than that of a 16th century pamphlet, which might

describe how a witch succumbed to the charms of the Devil, flew to the Sabbat riding on a goat, where she devoured unbaptized infants, and took part in many lewd and disgusting practices. Unfortunately though, having "read about it in the paper/magazine/leaflet..." most people assume that they are reading the truth, and are often willing to believe the worst.

There are numerous examples of this process at work in modern society: in some countries, information is manipulated deliberately by politicians and journalists. In other countries - and I would include all of western civilization in this - the manipulation is as pervasive, but less obvious. As the saying goes: "you can believe nothing you read in the papers but the date, and they sometimes get that wrong".

Unfortunately though, people do believe what they read in the papers, see on television, and hear on radio, just as our ancestors believed that the woman led screaming to her death was a concubine of the Devil, a devourer of babies, and that she copulated regularly with her cat, or other animals. We are quick to condemn the Christian Fundamentalist for spreading lies and propaganda, but what about the lies and propaganda spread by Pagans and occultists? It offends my intellect to read of claims by self-professed witches of traditions handed down since time immemorial, or of secret arcane traditions known only to an elect few, but it offends my sensibility that these people, claiming to be following a spiritual path, have such contempt for Truth.

We are no less human or fallible than our non-Pagan neighbor, but we are engaged in a continual search for Truth: both within and without. We are not perfect, but we do seek for our highest ideal, and we do strive ever towards it, no matter what our particular path. Therefore to me it seems a particularly unpleasant kind of action for a writer knowingly to misrepresent his or her background and/or experience, simply to acquire some spurious prestige.

The editor of a Pagan/occult newsletter or magazine has an even greater responsibility, for rarely is the publication subject to professional editorial control, and yet it is generally fairly widely distributed, and its readers tend to believe what they see. As an example, we can look at the sad death of Scott Cunningham; within hours of his death being announced, the rumors that he died of AIDS were widespread. The fact that his family and his closest friends have stated any number of times that he died of meningitis is neither here nor there: to a great many people around the world, Scott Cunningham will have died of AIDS. Why? Because it was reported in Pagan magazines, and they can't be wrong - can they?

Not only can they be downright wrong, they can also be inaccurate or misleading - sometimes deliberately so. I have seen newsletters recently where a matter best dealt with quietly, between those concerned, has been fought in the public arena using very much the same means as the medieval inquisitor. Defamatory and highly emotional printed leaflets, with scant attention to the truth, have been published and circulated throughout the Pagan/occult communities in the USA, Britain and Australia during the last year. Highly respected writers in Britain have recently been subjected to threats, with accusations and counter-accusations filling countless pages in pamphlets, newsletters, and magazines.

What, you might wonder, has this to do with a personal quest for Truth? Very little, in my opinion, hence my remarks above that the human race appears to have made no progress at all in its essential characteristics in hundreds of years. The only difference is that today, we have far more efficient means of spreading the information to greater numbers of people.

I have seen too many attempts at character assassination over the last year or so to believe that it is an isolated incidence, perpetrated only by one or two people. It has happened in Britain; in Australia; in the USA. The modus operandi has been identical in every case: an untruthful statement has been made about one or more individuals, sometimes supported by evidence (sic) of a spurious nature; the accusations have been published in print, or electronic media, and distributed to a wide audience. Even where the statement is so absurd, that no-one knowing the accused would believe it for a moment, those who do not know the accused are left wondering. This kind of trial by media is sick, and those who perpetuate it - usually self-professed "Pagans" - are, quite frankly, despicable.

If we, as a community, are to come of age, then we must rid ourselves of these contemptible troublemakers. We can't stop them publishing their pamphlets, or typing out their lies, but we can ignore them, and stop giving credence to their venomous pens. As with the victims of the Middle Ages, the victims within our own community are being used as scapegoats for someone else's fears and guilt; the only way to fight this particular plague is to ignore it. Deprived of an attentive audience, the pamphlet bandits will soon give up and go away.
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PR Flyer

By Raven

This may answer some of the questions being asked about Wicca on PODSNet. If you print it up nice, it may also help in answering questions **off** PODSNet.

Mind you, it is only **one** possible rendition; opinions are **guaranteed** to vary.

About three years ago, I did a little PR flyer to hand out when Wiccans were doing public events (for instance, Beltane Maypole dancing in the local park) and curious passersby would ask just what the heck was going on. If you like the idea, use it -- and feel free to adapt it as needed, for your own group.

Written 1991 by Raven. **No copyright**. This is placed into the public domain.

What You Wanted to Know about Witches *
* (but were afraid to ask)

Q. Do you worship the Devil (Satan)?

A. No, for three reasons.

First, we don't venerate evil in any form: our chosen religion is a celebration and affirmation of life and living things, as opposed to their destruction or harm. As we believe that good or evil done will return upon the doer, this does not encourage doing evil.

Second, Satan is a figure in Judeo-Christian beliefs – originally not even an opponent of Yahweh, but more like his prosecuting attorney (as in the Book of Job). Those who do worship Satan actually accept the later Christian theology, with Satan as Yahweh's opponent, but choose to support Satan's side of the battle. We are not Christians or Satanists, and do not accept their theology or worldview, so we would no more worship Satan than, for instance, Christians would worship the Aztec God
Quetzalcoatl; he simply has no place in our beliefs. (We prefer the figure of Pan, who does have horns but is a much nicer fellow.)

Third, we think history shows that, if you invest belief and emotion in any idea or thought-form, you give it strength and power in your own life -- it becomes more real **to you**. We have no wish to invite hostile entities into our lives and give them such power over us, which is why we don't venerate any form we consider evil. That's also why we're shocked to see how much energy some Christians invest in Satan.

Q. Then why do I hear those things about you?

A. "Devil-worship", baby-killing, cannibalism and all that? These are typical accusations made by one religion against another. The Syrians accused the Jews of ritual murders long before Christ; then the Romans accused the Christians (who at least claimed to be eating someone's body and blood every week); then the Christians accused the Jews and Muslims and every other religion; today different Christian denominations even accuse each other. Making wild accusations not only sells newspapers, and books, and movies; it helps drum up support for the Religion Of Your Choice. This is a cynical use of hate, fear, and ignorance, but as long as it works, it will be used. (And there will always be psychotics willing to live up to the image -- then claim "the Devil made me do it.")

Q. If not Christian theology, what do you believe in?

A. Life. We see the entire Universe, all matter and energy, as bursting with life, loving its own living parts -- including us -- and gathered in one eternal dance. We try to catch the tune and dance to the beat.

Sometimes we call the leading dancers Light and Dark, or Sun and Moon, or the Lord and the Lady, Cernunnos and Ceridwen, Pan and Diana, or by other names. These represent the duality in all things -- male and female, yang and yin -- neither side of which can be denied or ignored, even within ourselves.

(We hope this helps us avoid the error that some worshippers of a single deity have made, such as thinking that "since God is all good and God is male, therefore anything female or feminine is evil.")

Our feeling about the Gods is that they are teachers, family members, and fellow dancers: not some untouchable abstraction infinitely distant, but an intimate part of our own lives. Our feeling about other religions is that they,

too, are part of the universal dance: not enemies, but fellow strugglers seeking as we do, to live and learn to keep time with the music.

Q. What is this ceremony you're doing?

A. It depends on the moment. You may be watching a circle dance, or a Maypole dance, or a feast of "cakes and ale", or just a group hug. (We like to have fun.) Possibly, since you were handed this, you're watching us "cast a circle". That's one of our basic religious ceremonies.

When we "cast a circle", we mark off a space as dedicated and protected for our use, rather like Christians consecrating a church. (The difference is, we don't need a building, and we let the space go back to normal after we've used it.) Within this circle, we ask for the protection of guardians -- call them the four elements of Air, Earth, Fire, and Water, or the four archangels Gabriel, Michael, Raphael, and Uriel -- again, the names may vary. Then we invite the Lord and the Lady to be with us for a time. We have a nice visit, a little snack of cookies and wine (or fruit juice), and then everyone goes home. It's very friendly.

Along the way, sometimes we ask for help with our problems, such as healing an injury or illness; if you believe in the power of prayer, it's the same sort of thing -- but we try to put our own energies into the task, rather than asking someone else to do all the work.

Q. How will what you are doing affect me?

A. If you're not participating, then probably no more than any other religious service you watch from outside. If you're shocked by other religions, you might choose to be shocked by ours. (Ours is just out where you can see it, instead of hidden by walls.) Or you might choose to accept our part of the universal dance as valid if different from your own. You might even choose to participate -- and people of good will are generally welcome among us.

Even if you do participate, there's no reason to take any effect from our services that you don't choose to accept. Since -- for our own sakes -- we ask for nice things to happen, the biggest possible results involve no danger. If we ask for more harmony in the world, and your life becomes more harmonious, then you benefit from the same general effect as if a church's prayer for world

peace had worked. (After that, if you don't like harmony, you could always work to make your own life more discordant; whatever suits you.)

Q. Do all Witches practice the same way you do?

A. There are about as many "denominations" of Witches as there are of Christians, and since no-one is forced to keep One True Orthodox Way, even a single group may do things differently from time to time. The two mottoes that apply here are "If it works, use it" -- and "**An it harm none**, do as you will."

Q. How can I find out more about you?

A. Ask one of us. We're easy to talk with. Or read some books. Good books include Vivianne Crowley's WICCA: the Old Religion in the New Age, Margot Adler's Drawing Down the Moon, Starhawk's The Spiral Dance, and Raymond Buckland's Complete Guide to Witchcraft.

There's also a lot of shocking nonsense and pulp fiction out there -- notably in movies, paperback thrillers, and the sort of newspapers sold at supermarket cash registers; we can only ask you to take anything you find there with a skeptical pinch of salt.

(This was written in May 1991 as a general information handout for the use of the CUUPS group of Milwaukee, Wisconsin. Please feel free to copy and adapt this for use by your own group.)

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The Coven

By: Julia Phillips
Wed 20 Apr 94 19:03

Greetings All!

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition ☺:

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world. Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilization? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders, and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a background which was disrupted; i.e., did not provide a safe family environment

during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanor and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practice our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and advice to those seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterizes the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine the these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is

important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

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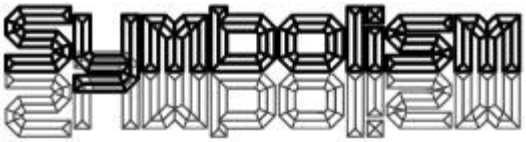

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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shuti, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypical impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a meta-language which has two levels or multiple levels of meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the ‘Scroll of Set’ or the jeweled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the “Scroll” and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Re-manifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Re-manifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating. (We believe that the workshop participant was thinking about the lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question then becomes, can symbols

have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a

room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censing of the chamber. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli. Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Re-manifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra. Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabbalic correspondences, while members from the Wiccan background couldn't care less about the Qabbalic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabbalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabbalists within the Temple of Set who write articles and/or letters steeped in Qabbalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-pylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

Language of the Unconscious?{fn 1}

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book "***Signs and Symbols around the World***", defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

- Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

- Symbolism: [1]: the art or practice of using symbols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake, those that barely miss being Awake, down to the almost somnambulant states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consciously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is unconscious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this deeper meaning or essence can be commonly perceived by all who reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic Forms is very prevalent throughout the Setian use of symbolism. We often speak of the Egyptian Neters as being Forms, the original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation. The workshop session discussion however left the topic of abstract Forms, and instead investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major culture has a "trickster" god: Coyote fills this niche in several Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit who is unpredictable in his actions or reactions, who gets himself and everyone else into trouble. In the process of doing so – most often after everyone is already in trouble -- he makes people Think, and in the end he generally gets everyone out of trouble by thinking.

To represent the Trickster, each culture used that type of symbol or god form which for them was most appropriate for that type of character.

The coyote is a fairly independent and hard to track animal in America, requiring more than the usual amount of intelligence and stealth to catch. Monkeys similarly were appreciated for their seeming intelligence and playfulness, and so Egyptians assigned the Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol, something which is universal, cross-cultural, or is it something which happens in just a few cases, and many other societies never had any use for it?

Jung was exploring this area. He defined specific symbols which he felt were common to many or all cultures. They were fairly common within his culture and Jung did manage to validate them with some cross-cultural study.

We still need to ask how complete his studies were, how extensive and wide spread.

Given people in extremely different environments, such as the Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people have many different experiences, totally different social and physical environments, it can be expected that these people would have very different reactions to the symbols that Jung thought he had commonality on.

Jung's _Man and his Symbol_ was recommended by one participant as containing documentation on his cross-cultural studies in this area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian Neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their Neters. The Neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these Neters were purely symbols. When the Egyptian elite paid homage to the Neters, they paid homage to the aspects of the universe or of the self represented by those Neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer

the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The Neters were used and viewed as symbols. But the Egyptian temples _were_ temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" Neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major Neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the Neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.

Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contradictory, most of it is useful. We certainly must hesitate to consider this mythology as one consistent symbolism, and must be

careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic Neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with Neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

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While the following books and papers were not necessarily discussed nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. ("RT" entries are from "***The Ruby Tablet of Set***".)

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Footnote:

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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

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The God Setu

by Setnakt

The best English study of Set is Te Velde's '***Set, God of Confusion***' Brill 1977. If this particular text is unavailable through your library, I recommend a short cheap and very reliable book by George Hart: _A Dictionary of Egyptian Gods and Goddesses_, Routledge & Kegan Paul, 1986. This very ambiguous god was alternately deified and demonized depending on the cultural/political currents running through Egypt. Allow me to present here a brief history of Set.

Pre-dynastically: Set was an important deity appearing in the art of the Hamitic peoples living in the Ombos and Naquada regions. Interestingly, his was the only god-figure not composed of parts from recognizable Earth animals. (The Hamitic speakers donated most of the terms to religious philosophy to the Egyptian language that separate it from other Semitic languages including ba, ka, neter, etc. If somebody really wants to find the roots of the Egyptian religion, they should go up the Nile and do some serious anthropology among Hamitic speaking native cultures-- the roots of the Nile may hold keys to Egyptian thought that mute stones do not).

Archaic Egypt: Set generally occupies a secondary role to his enemy Horus, champion of the people of the North (except in the 2nd dynasty when one pharaoh took a "Set" name rather than a Horus name.) Set is intimately connected with teaching astronomy, the methods of agriculture, medicine, and above all magic. He is said to have opened the mouth of the other gods, and is the patron of the stem ritual. His cult titles include "Great of Magic" and "Eternal". There is indeed evidence that Set is set apart from other gods to die (Bonnet's commentaries on the Pyramid texts).

The astronomical cult, which placed the afterlife in the region of the Northern heavens -- particularly in and around the constellation of the Great Bear was replaced in the Fourth dynasty by a growing sun cult centering on Re and Horus. The great stellar monument that Imhotep designed were replaced by the solar pyramids of the Fourth and Fifth dynasty's. (Notably Cheops took no chances in the great Pyramid's design -- although outwardly a solar monument he had a hole

bored through the stones aligned with the position of Alpha Draconis (a star in the Great Bear called Thuban = "the Subtle One" a Set cult title?) just in case that was where his ka was heading.

During the next few dynasties (4 - 17), Set is generally ignored. His functions are absorbed into other gods. Thoth picks up the attributes of magic, Osiris picks up the attributes of Mysterious time ‘djet’ as opposed to exoteric time ‘neheh’. Set keeps his attributes a storm and stellar god, and gradually comes to be associated with all night fears -- nightmares, desert fiends, and bad animals such as the hippo and the jaguar of the South. He is mentioned in a famous 12th dynasty writing called ‘The Discourse of a man with his ba’ in which his solar aspect IAA is referred to. Bikka Reed has a great translations of this text.

In the 18th dynasty a remarkable Pharaoh Hatshepsut reintroduced the worship of Set by building a Temple dedicated to him and Horus the Elder at Ombos. This marked a strong interest in Set's eternal nature, for example in Hatshepsut is the prophecy (which she had placed in her tomb at Der el-Medina) that "She will not only enjoy the days of Horus, but the days of Set will be added to her span."

She was also interested in the antinomian nature of the Set cult – in fact she preformed one of the most scandalous acts available to a woman -- she acted as a man. This early feminist clearly found Set, a great archetype to Work with. Set was popular among her family until the Kingship of Akhenaton (may he be reborn forever drowning in the jaws of Sobek the crocodile god).

The very militaristic pharaohs of the Nineteenth dynasty, who were probably descended form a family of Set priests at Tanis, delighted in Set both in his militaristic role and as God of Foreign places. Ramses II for example called himself the Son of Set. The Set cult too was very popular with foreigners coming to live in Egypt. His worship has always been connected with the outsider.

The Twentieth Dynasty began by looking very favorably on this god, as is shown in the name of its founder Setnakt, "Set is Mighty." There is also considerable evidence that the set cult was favored among artisans of the time (see Romer's “***Ancient Lives***”, Henry Holt, 1984, and if you've got as copy of Stephen Quirk's “***Ancient Egyptian Religion***” check out the beautiful Stella of Aapehty -- probably the most beautiful surviving example of Setian art).

By the end of the Twentieth Dynasty, as the funerary cult of Osiris became the dominate force in popular Egyptian religion, more and more, Set as the murderer of

Osiris became the Evil One. In fact by the Twenty Sixth dynasty it was a common practice to disfigure any representations of Set. He became --for all practical purposes the Christian devil. Some scholars have even derived the name Satan from Set-Hen, a cult title meaning the Majesty of Set, but I am dubious of this particular derivation.

However Set was not down for the count. During the Ptolemaic period Set, merged with the Greek titan Typhon, became the figure for the "goes" or sorcerer to use. After Hermes the most often invoked god in the Magical papyri is Set-Typhon. This entity was used to bring spirit helpers (bird would fly down and announce that the magician was now under the protection of a god -- a popular Typhonic practice outside of Egypt as well see Morton Smith's "***Jesus the Magician***"). Set was also the god to invoke to send dreams, perform healings on the head or spinal column, and to cause enmity between enemies.

There seems to be a few common threads running through the Set cult: the quest for immortality, antinomianism, and the practice of magic. Perhaps this is why Michael Aquino's current Temple of Set finds this figure so appealing as an archetype for the Left Hand Path. Like Hatshepsut before Aquino has Opened the Mouth of this ancient god, and the articulation of the Principle of Isolate Intelligence is available to us today.

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Sources and Resources for Asatru

Organizations:

The Asatru Alliance of Independent Kindreds
P.O. Box 961;
Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They 1are a democratically run national confederation of independent Kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. "The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member Kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who

actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance."

The Ring of Troth
P.O. Box 18812;
Austin TX 78760

The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning - 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil. Due to the resignation of Thorsson and several other members of the High Rede (i.e. Board of Directors) the Ring is currently in reorganization, and it appears that it will emerge much stronger than before.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magickal properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that "its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propaganda will not be tolerated"

Dues are $24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for $24 as well.

Magazines:

Vor Tru - $12/year. ***The Journal of the Asatru Alliance*** (see above address). Concentrates on community issues within the Alliance, news of Kindreds, letters, etc.

Idunna - $24/year. ***The journal of the Ring of Troth***. Idunna concentrates on fairly heavy academic subjects, runelore, etc.

Mountain Thunder - $15/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on religious issues of Heathenry, scholarly stuff, reviews, and opinion.

Uncle Thorr's Newsletter - $12/year, P.O. Box 080437; Staten Island NY 10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Kindreds:

American Church of Theodish;
107 Court St, Suite 131;
Watertown NY 13601 (Anglo Saxon Theodism)

Am Church of Theodish West;
9353 Otto St;
Downey CA 90241

Arizona Kindred;
P.O. Box 961;
Payson AZ 85547 (Asatru Alliance)

Barnstokker Hearth;
P.O. Box 1972;
Seattle WA 98111-1972

Eagles Reaches;
P.O. Box 382;
Deer Park TX 77536 (Ring of Troth)

Mountain Moot;
P.O. Box 328;
Elizabeth CO 80107

Nerthus Heart;
27 Gap Rd;
Black Hawk CO 80422

Northern California Kindred;

P.O. Box 445;
Nevada City CA 95959

Norvegr Kindred;
219 Lewis St;
Wash Court House OH 43160

Oak Rune Kindred;
P.O. Box 3392;
Galveston TX 77552

Raven Kindred;
P.O. Box 970;
Amherst MA 01004-0970

Skelland Kindred;
P.O. Box 7608;
Clearwater FL 34618

Thorr's Hammer Kindred;
9461 Bella Vista Rd;
Apple Valley CA 92308

Torwald Kindred;
1630 30th St #266;
Boulder CO 80301

Vinland Kindred;
P.O. Box 15431 PSS;
Stamford CT 06901

Wulfing Kindred;
P.O. Box 18237;
Chicago IL 60618 (Asatru Alliance)

Yggdrasil Kindred;
1709 West Midvale Village Dr.;
Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

The AFA Rituals, three volumes available from World Tree Books ($18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

Introduction to Ritual and Invocation Tape ($7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor's Hammers and statuary.

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ADF Basic Ritual No. 1

by P.E.I. Bonewits, Sally Eaton and others

Procession, lead by D1 and D2:

D1: Ta muid anseo leis na Deithe a adhradh.
D2: We are here to honor the Gods.
D1: A Dheithe, an Airde, a Thabharthoiri ar Bheatha – eistigi agus freagairt orainn!
D2: O Gods, High Ones, Givers of Life - hear and answer us!

Processional song:

We come from the mountains,
Living in the mountains,
Turn the world around.

We come from the oceans,
Living in the oceans,
Turn the world around.

We come from the fire,
Living in the fire,
Turn the world around.

We come from the breezes,
Living in the breezes,
Turn the world around.

Settling song:

She changes everything she touches,
And everything she touches changes.

Tree Meditation:

When e'er we stand in a sacred place

Beneath the Sun's or Moon's bright face,
In a circle's rim or shady grove,
Our spirits go to the Gods we love.

Let all our minds go clear and free,
and form the image of a tree,
A youthful sapling of the glade,
Whose budding branches cast no shade.

Around this tender, supple youth,
Are seen its sturdy forbearers growth,
Those forest Elders strong and wise,
Who nurture those of lesser size.

So close your eyes, and in your mind
Become one of the spirit kind.
Cast off your cares and disbelief,
and enter tree from root to leaf.

Relax and breathe and center will,
Then let the peace within you swell
Until it is a thing profound.
Now send it deep in the ground.

In every little tender root
Feel water flow, and then transmute;
The sap will flow through ever vein,
Our links to our ancestors regain.

Now let the sap rise in a flood,
And race to every branch and bud;
Each branch extend into the air,
Each leaf unfold in green so fair.

The gentle zephyrs toss each bough,
And to you calming breaths endow,
While rays of golden summer light
Give warmth and lend their power's might.

Let water rise and fire descend,

And lively air the branches bend;
Thus firmly planted in the Earth,
The elements give us rebirth.

Now let the green entwine,
And form our sacred grove divine.
With branch and root our circle form,
And magic from mundane transform.

We all are rooted just the same,
We feel the same supernal flame,
We drink the water free to all,
We hear the gentle airy call.

Now let us feel our spirits surge,
And into one great spirit merge
To let the Lord and Lady know
That we are ready below.

And let us all link hand to hand,
Before all of the gods we stand,
And in this hallowed space we start
To show all that is in our heart.

Specification of ritual:

Invocation of Ogma the Gate Keeper, or Mannanon in English and Irish:

(English by Sally Eaton, Irish by James Duran)
(visualization is a triangle shaped iris opening)

D1:

A Oghma, a thiarna na nGeatai, a thiarna an Fheasa, oscail na geatai duinn. Ta muid ag siul i do lorg, ta' muid ag siul ar do bhealach. Scaoil duinn do theagasc taispeain duinn cen chaol a siul faidh muid slan. Molann muid thu mar gheall ar do chumhacht. Siuil linn a Oghma!

or

A Mhanannon, a thiarna na nGeatai, a thiarna an Fheasa, oscail na geatai duinn. Ta muid ag siul i do lorg, ta' muid ag siul ar do bhealach. Scaoil duinn do theagasc taispeain duinn cen chaol a siul faidh muid slan. Molann muid thu mar gheall ar do chumhacht. Siuil linn a Mhanannon!

D2:

O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Ogma!

or

O Manannon, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Manannon!

D1: Siuil linn a Oghma...

D2: walk with us Ogma!

D1: Siuil linn a Oghma...

D2: walk with us Ogma!

D1: Siuil linn a Oghma...

D2: walk with us Ogma!

or

D1: Siuil linn a Mhanannon...

D2: walk with us Manannon!

D1: Siuil linn a Mhanannon...

D2: walk with us Manannon!

D1: Siuil linn a Mhanannon...

D2: walk with us Manannon!

Chant:

We invoke thee Ogma, Opener of every Gate
We invoke thee Ogma, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.
(repeat nine times)

or

We invoke Manannon, Opener of every Gate
We invoke Manannon, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.

(repeat nine times)

Invoke Matron of Bards (Bridget nominally)

O Bridget, our heart, Our brightest Queen;
Cast your blessings unto us.
We are your children, You are our mother;
So harken unto us.
You are the Cauldron now in our grove;
Earth-Mother inspire us.
O fire of love, O fire of life;
Please Bridget, come to us!

Triad invocations and consecrating of the waters:

Nature: Fill main chalice with whiskey and secondary chalice with water.

Hold them up and say:

D2:

O spirits of the old times and of this place, our companions, our teachers, hallow these waters. Share with us the renewal of the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all...Behold the waters of life.

D1:

A sprideanna na seanaimsire, agus na haite seo, a chomhghuaillithe,a mhuinteori, beannaigi na h-uisci seo duinn. Roinnigi orainn athbheochan na Talun. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse...Seo iad uisci na beatha!

Sip from each chalice and passes to D2 then to sunwise (left), saying:

Behold the waters of life.

Asperging song/chant (Fur and Feathers) for while waters being passed.

Fur and feather and scale and skin,
Different without, the same within.
Many of body but one of soul,
Through all creatures, the Gods made whole.
(repeat nine times)

Ancestors:

D2:

O people of the old times, our ancestors, our kindred, hallow these waters. Share with us the bond of life upon the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the waters of life!

D1:

A sheana, a shinseara, a mhuintir, beannaigi n h-uisci seo duinn. Roinnigi orainn ceangal na beatha ar Talamh. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse .... Seo iad uisci na beatha!

Asperging song/chant:

It's the blood of the ancients,
That runs through our veins.
And the forms pass,
But the Circle of Life remains.

Gods as a whole:

D2:

O Gods of the old times, our mothers, our fathers, hallow these waters. Share with us your power to regenerate the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all ... Behold the
waters of life!

D1:

A Dheithe na seanaimsire, a mhaithreacha, a aithreacha, beannaigi na h-uisci seo duinn. Roinnigi orainn bhur gcumhacht le go nginfeadh muid an Domhan. Roinnigi orainn suaimhneas, eolas, agus beannacht. Labhraigi linn inar gcroi, le go mbeadh muid in aon bhall libhse ... Seo iad uisci na beatha!

Asperging song/chant:

Mother I feel You under my feet. Mother I hear your heart beat.
Mother I feel You under my feet. Mother I hear your heart beat.
Father I see You where the eagle flies. Spirit going to take me higher.
Father I see You where the eagle flies. Spirit going to take me higher.

Praise offerings and major power raising:

The sacrifice: (see **<u>festname.txt</u>** for diety names of holidays)

D2:

Our praise goes up with thee on the wings of eagles; our voices are carried up to thee on the shoulders of the winds. Hear now, o Name, o Name, we pray thee, as we offer up this sacrifice of life. Accept it we pray thee, and cleanse our hearts, giving to us of your peace and life.

D1:

Teann ar moladh suas chugat ar sciathain iolar; beitear ar nglortha suas chugat ar ghuailne na gaoithe. Eistigi anois, a.., an.., mas e bhur dtoil e, agus sinn ag ofrail na h-iobairte seo ar son na beatha. Glacaigi lei, mas e bhur dtoil e, agus glanaigi ar gcroithe, ag roinnt arainn do chuid siochana is do bheatha.

The Omen:

D2: Have you accepted our sacrifice of life and human effort?

D1: Give unto us an omen!

Possible repetition of Praise offerings and Omen seeking, if needed.

D1: Rejoice! The NAME and NAME have accepted our sacrifices!

Meditation on personal needs:

Repetition on group needs: done by D1 & D2

Induction of Receptivity:

D1:

Of what does the Earth-Mother give, that we may know of the continual flow and renewal of life?

D2:

The waters of life.

D1: From whence do these waters flow?

D2: From the bosom of the Earth-Mother, the ever changing All-Mother.

D1: And how do we honor this gift that causes life?

D2: By partaking of the waters of life.

D1: Has the Earth Mother given forth of Her bounty?

D2: She has.

D1: Then give me the waters!

Final consecration and sharing:

D1:

A _____(**Name**), an _____ (**Name**), Eistigi agus freagairt orainn! Bean-naigi na h-uisci seo duinn. Muide do chlann, a mhol thu, agus anois iarrann muid ort leigheas, beannachtai, cumhacht agus tinfeadh... Seo iad uisci na beatha!

D2:

O _____(**Name**), O _____(**Name**), hear us and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power and inspiration .... Behold the waters of life!

Passing song/chant:

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me,
All one in many parts,
A single fire of flaming hearts!

Meditation on reception of blessings and reinforcement of group bonds:

Affirmation of success:

D1:

_____(**Name**) and _____(**Name**) have Blessed us!

D2:

Every time we invoke them, they become stronger and more alert to the needs of their people.

D1:

With joy in our hearts, let us return to the realm of mortals, to do the will of the Gods and our own.

D2:

Yet, before we leave, we must give thanks to those whom we invited here today.

Thanking of the Entities involved:

D2: O _____(**Name**) and _____(**Name**),

D1: A _____(**Name**) and _____(**Name**),

D2: We thank you!

D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,

D1: A Dheithe na seanaimsiri -

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,

D1: A sheana, a shinseara, a mhuntir -

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,

D1: A sprideanna na seanaimsire, agus na haite seo -

All: Go raibh maith agaibh!

D2:

O Bridget, Fire of Life and Fire of Love, Mother of Bards and Goddess of inspiration, we thank you.

D1:

A Bhrid, a Thine Bheatha agus a Thine Ghra, a Mhathair na Bardai agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates:

D2:

O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. Now let the Gates Between the Worlds be closed!

D1:

A Oghma, a Thairna na nGeatai, a Thairna an Fheasa, go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

or

D2:

O Mhannon, we thank you. Now let the Gates Between the Worlds be closed!

D1:

A Mannonon go raith maith agat. Anois biodh na geatai idir na saolta a druidte!

Reversing the Tree meditation:

Our sacred grove the Gods do love,
The Earth beneath, the sky above,
But now this ritual must end,
Toward our home and hearthstone fend.

Again we cleat our mind and heart;
The branches shrink and pull apart.
The roots untie and backward turn,
And spirit fire less brightly burns.

Let water sink, let fire go,
Let gentle zephyrs homeward flow,

And as if in a cleansing rain
Become a single tree again.

Then from this solitary tree
Your soul breaks loose, a being free.
Your body calls, your spirit flies,
Returns, you slowly open your eyes.

Libation:

D1:

To thee we return this portion of thy bounty, o NAME our Mother, even as we must someday return unto thee.

Final Benediction:

D1:

Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.

D2: We have finished this ceremony!

D1: So be it!

All: Biodh se!

Recessional song/chant: Walk with Wisdom

Walk with wisdom
from this hallowed place.
Walk not in sorrow,
our roots shall ere embrace.
May Strength be your brother,
and Honor be your friend.
and Luck be your lover until we meet again.

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Pagan Manners
OR
Are There Any Dead Animals in the Soup?

by Grey Cat, Members Advocate

I can hear the outraged screams already. there are people out there who believe that the very idea of "Pagan Manners" is a conflict in terms; that "manners" are outdated, dishonest and hypocritical. Well, think again. Manners constitute the only successful technique ever discovered by humankind to enable groups and individuals, holding moderately disparate views, customs or beliefs, to get along together. There are things more important than manners; but, without manners, its unlikely that a discussion will ever go to them. Pagan manners are fairly simple and have nothing to do with which fork you use or how to word an invitation. They have to do with respect for others' feelings and beliefs. They most specifically have to do with recognition of the fact that you should "judge not the path of your brother or sister for their path is sacred." Manners are also the only way of attempting to grant everyone the personal space which each of us needs. There have been a number of attempts to write down a list of "thou shalt's" and "thou shalt nots" which will cover Pagan life. Here are several tries made by four different people:

MY OWN OPINIONS

1. Never assume that you are invited to a ritual or a non public gathering just because your friend is invited. Have your friend call the group doing the event and ASK! (or call yourself).

2. When participating in a ritual led by a group of which you are nota member, ask ahead of time what will be done. Should there be something in the explanation, or in the set-up of the ritual area which bothers you, just quietly don't participate in the ritual.

3. Ask the person(s) officiating at a ritual before you place anything in the ritual area; wear clothing or tools which might be considered unusual; or add private energy workings to the ritual being done.

4. Never just walk out of a cast ritual circle. Ask someone in the group sponsoring the ritual to cite you a door if your really and truly absolutely have to leave.

5. Don't make comments on the ritual, its leaders or the amount or quality of the energy raised during the ritual unless such opinions are asked for by the leaders. Save it for your friends, privately, after the ritual is over.

6. Vegetarians, Vegans, Strict Carnivores, Diabetics, and any others with very strong food preferences: no one minds your asking quietly and politely "Which dishes have meat (sugar, spices, hot pepper, etc.)in them?" When planning a meal for mixed Pagan/Wiccan groups, it is strongly suggested that at least some of the dishes be vegetarian, sugar-free, relatively non-spicy etc. At all times, within and without the ritual context, always provide an alternative to alcoholic beverages.

7. While many people have become far less secretive about their membership in a Pagan group, it is never, EVER, permissible to "blow someone's cover". Do not ever call a friend or acquaintance by their Pagan name or mention their membership in a mundane situation. It is also bad manners - and a symptom of social climbing - to call an individual by his/her mundane name in a Pagan situation. It always reminds me of an extra calling John Wayne "The Duke" at a local bar.

8. Whether you drink, take drugs or indulge in other similar behavior is completely your own business. It is always wrong to urge such behavior on any other individual. The majority of serious Pagan groups absolutely do NOT allow anyone under the influence of drugs or alcohol to participate in ritual. Do not be offended of you are turned away for this reason. If you are taking a psycho-active drug for a medical reason it is very wise to check with the ritual leader(s) so they will understand and can advise you if they feel the ritual might be harmful to you.

9. Just because most Pagans/Wiccans are under 40 and in reasonably good physical condition, never assume that everyone is. Rituals and gatherings should be planned so that those with physical problems aren't barred totally from participation. Particularly in ritual, be aware that many more people than you might think are "mobility disabled." Group ritual should take place in an accessible area and some thought should be given to designating a safe place for those not taking part in dancing to stand or

sit. Please be alert to anyone to whom help would be welcome. Help them to find a campsite which minimizes walking - to the ritual area, to the privies, to the eating area - whatever. Help them pitch their camp. Don't make them feel unwelcome - most handicapped people have worked extra hard on their magickal skills and may be able to add a great deal to the power in ritual and to the success of the gathering.

10. When at any sort of gathering, please be thoughtful. Particularly please observe true quiet after midnight. No one minds if you and others want to stay up all night talking or whatever. Everyone else minds a great deal if you stay up talking and laughing loudly and/or drumming. Those hosting a gathering should take the responsibility of keeping the noise level very low in at least some of the sleeping areas - and designating it as a quiet area.

11. Do not allow yourself to get the idea that you know the One True, Right and Only Path! Even if you really do have the conviction that what someone else is doing is "wrong", "incorrect", "Left-hand path" or whatever, just don't talk about it. It is perfectly permissible to refrain from participating in the activities of those with whom you cannot feel comfortable. It is not acceptable to express the idea that they "shouldn't" be doing it. This is not to say that if you know of criminal behavior on the part of a so-called Pagan/Wiccan group you should not report it. We must also be responsible for cleaning up our own act.

Paganism is glorified by its diversity. Please do not allow yourself to express judgment by categories. Whether or not you like or dislike blacks, Indians, Homosexuals, women, men, or whatever, keep it to yourself! If you really and truly cannot feel comfortable taking part in a ritual which isn't conducted according to the tradition you follow or if you cannot be pleasant in company mixed with groups you disapprove of, please just stay home.

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Pagan/Craft Etiquette

by Soapbox Sam

Listed below are not hard and fast rules, but some helpful guidelines for those who would function smoothly in a craft/Pagan environment.

1. Should you write to someone for information, always enclose an SASE (Self-addressed, Stamped Envelope). Many of us receive several inquiries a day. Sometimes just answering them, much less having to pay the postage and buy envelopes, is a time-consuming, expensive task!

2. Should your inquiry be about Pagan/Craft folks in your area, tell about yourself, and how you came to have our names and wrote to is -after all the Inquisition is alive and sick here in the heart of the Bible Belt. Do not expect names and addresses unless they are already “public". Most of us, even the "public" Pagan/Craft folks prefer to meet people slowly and carefully over a cup of coffee in a public place, before we start introducing you to our groups and our friends. Why should we risk when you have risked nothing? ((Sometimes I get mail that simply has a name and address on it and demand that I send the latest copy of my newsletter or the names and addresses/phone numbers of all Craft people in the writer's areas. One man sent me a letter raising hell because he has (according to him) sent me $0.33 in the mail and was waiting on the copy of my newsletter "I owed him”! Sadly, this type of letter is more common than not... his letter and 33 cents, is ever sent, was never received. Do I really have to explain to grown mature adults about sending money through the mails???))

3. If you are invited to a gathering or festival, whether by written or oral invitation, before you invite others, get permission. Because of space, or other considerations, the number of people that can be accommodated might be limited, or certain individuals or groups may not be welcome because of personality conflicts and resulting disharmony. Also, if a weekend gathering is scheduled and you can only arrive for the ritual and then must leave, ask if that is OK...sometimes the ritual is the climax of the entire gathering, rather than an event in itself; in that case to show up only for the ritual not having been part of the entire event is to 'take-away' from the meaning of the whole for those who were there!

4. Always inquire what you should bring to any gathering. If you have received an official invitation, you should have been told. But, assume nothing! Ask if you need to bring food, robes, candles, drinks, eating utensils (forks, cups, plates, etc). It is unreasonable and rude to assume that an invitation to a gathering means that people just like yourselves, will expect you to come and eat their food, use their utensils and leave a mess for them to clean up after you have gone. If you cannot take food, then at least offer the gatherings sponsors a cash donation to help defray their cost. If you can't stay to help clean up afterwards, at least be considerate enough to get your own refuse to a garbage container.

5. To be invited to participate in another's ritual is NOT your right, but rather a privilege and an honor. If you are unfamiliar with their tradition, common courtesy demands that you at least inquire about enough information to participate in a positive fashion, and most certainly, make no assumptions about adding anything to the circle or placing your "special' crystals, totems, whatever in the circle or at a specific place within the circle without getting permission. Also, do not remove anything from a circle even should you feel it doesn't belong, without explaining why and getting permission.

6. It should not have to be said, but then neither should any of the above: If these Pagan/Craft rituals have no meaning in your life, and if you have just come for the fellowship, then enjoy the fellowship and please do not attend the ritual. The circle is a significant part of our entire way of life, not a reenactment of some past event just for the sake of the pageantry. When we can, we are pleased to share it with you, and we do so in Love and Light with Peace and Laughter.

IDEAS FROM MERLIN THE ENCHANTER

1. Be Yourself... if you worry about what others think, then you won't think for yourself... and if you don't think for yourself, you may as well be dead!

2. Allow all others to be themselves... just because Joe Blow from Kokomo has blue candles on his altar and you use only white ones, that doesn't mean he is the son of Satan. We must each one be allowed our own Pagan path in freedom, for if we cannot do that, then we have no freedom!

3. Let's stop all the silliness of who is and is not a Witch, and what one must do to be a witch.

4. Don't ask for someone's opinions unless you really want it! More Witch wars are started because someone asked for another's views and didn't like the answer they got!

5. Add a dose of good humor (the worst Witches are the ones that take everything so S-E-R-I-O-U-S-L-Y!)

IDEAS FROM BEKET ASER EDITHSDATTER

It is necessary that we learn to be just plain adult about working together - or even, just existing on the same planet.

1. If you can't tolerate any slightest deviation from your own tradition, do not take part in public or cross-cultural rituals or gatherings.

2. If you have ideas of what should be in the ritual; or what should not - go to the planning meeting and express your opinions.

3. If you delegate a task to someone else - you have made it their job. The only thing you have to say is "Thank you". When and how they do it is their business so long as it is done at the moment it is required.

4. Appoint somebody to keep notes of the planning meetings - as things are said, not afterwards, or, inevitably, there will be disagreements about the ground rules.

5. Gossip : There are a few situations wherein it is legitimate to pass on "gossip". the following suggestions are not all inclusive but may serve to give guidelines for judging:

    a. When a major life change definitely is occurring to someone with whom you and the person to whom you pass on the information - frequently work.

    b. When you are acting as resource to help someone decrease a situation of disagreement.

c. When you really plan to take positive action to alleviate the situation the gossip refers to.

d. (This situation really does not occur all that often.) When warning someone about an individual whose practices are definitely undesirable for a reason other than that you don't like them.

e. When you have truly accurate information to counteract damaging and inaccurate rumor.

6. When examining a situation to decide whether or not you, yourself, are under psychic attack, be sure to ask yourself if it couldn't be because being under attack makes you feel important.

7. Within the group or group structure, the High Priest and or High Priestess are generally entitled to your respect and a certain amount of deference. If they really, really don't know as much as you do, perhaps it is time that you take a fond and friendly leave of them/him/her and begin a group of your own.

Obviously, group or group affairs are appropriate subjects for discussion among all the members, and the HP/S definitely should be willing to listen to reasonable suggestions. However, you joined the group in order to learn from its leaders; a year or two of study probably doesn't qualify you to suddenly object to all their teachings, methods, and beliefs. Above all, it is inappropriate to try to stir up the whole group and "take over" the group. The leaders have put a good deal of time, patience, thought and teaching into building the group and giving it a good name - if you want to be Witch Queen of the Universe, start your own group from scratch and try to become good enough to earn status yourself. The goal is not big groups, it is the best possible groups. For group leaders: They need to be grown-up enough to know that every disagreement isn't necessarily a personal attack. They need to develop leadership skills to avoid confrontation and inflexibility. They need to know how to lead without dominating and they need an intense interest in the health of the group. The HP/S needs to listen to the ideas of the members and to use their ideas whenever possible. They should be able to explain rationally why certain ideas cannot be used.

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Study of the Planetary Hours System

by Andrew Kettle.
1994

Introduction.

Neo-pagan witchcraft has no central leaders, so one of the questions that echoes across the valleys of the traditions is; "Are there to many cooks spoiling the broth?" As most witches are fervent independents, and self-assertively so, each will have a different approach and opinion to such a simple observation.

Underneath the whole landscape of debate however, are truths and basic historical facts being forgotten or distorted? In certain instances it would be deemed unavoidable in the present atmosphere of information scavenging, where medium communications reveal past lives and the knowledge from them to broaden the bookshelves of the many esoteric book shops.

Be that as it may, studying the large expanse of existing wisdom, at times similar to looking through water-glass, will relinquish many difficulties and contradictions. To some this would increase the mysticism, however when it is a matter of legitimacy where do we stand?

Sample Text:

from "***What witches do***", Stewart Farrar,1989, Phoenix Pub., Wash. p.174.

Appendix 3. Planetary Hours.

These are the traditionally accepted hours for operating spells which have planetary correspondences. Each day has a ruling planet; our days of the week in English are mostly named after the Teutonic forms of the planet-gods concerned. They are: Sunday, the Sun; Monday, the Moon; Tuesday, Mars (Tiw); Wednesday, Mercury (Woden); Thursday, Jupiter (Thor); Friday, Venus (Freya); Saturday, Saturn. The First hour after sunrise is ruled by the day's own planet, after which each hour is ruled by one of the other planets in the order Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and so on in rotation. Thus Monday's second daylight

hour is ruled by Saturn, Tuesda's second by the Sun, etc. At sunset a new sequence starts with the fifth down the list from the day's planet: thus Monday's first hour from sunset is ruled by Venus, etc. The full list is as follows: "

Disclaimer:

I have it as a strong intention, to point out that this article is not to be taken as a personal attack of the above author or the publisher, or any other connecting party. I have used Stewart Farrar's text only as a example of the commonly published, and accepted, planetary hour concept.

Example:

Winter Solstice Timetable of Planetary Arrival and Departures for Eastern Australia (Brisbane area only) on the 22nd of June, 1994.			
Wednesday			
Time	**Planet**	**Status**	**Planetary Hours**
2.30am	Jupiter	Set	Mars
3.40am	Mars	Rise	Sun
3.50am	Pluto	Set	Sun
4.54am	Moon	Set	Venus
5.14am	Twilight start		
6.37am		Rise	
6.55am	Mercury	Rise	
8.14am	Neptune	Set	Moon
8.25am	Uranus	Set	Moon
9.12am	Venus	Rise	Saturn
11.06am	Saturn	Set	Mars
1.32pm	Jupiter	Rise	Venus
2.29pm	Mars	Set	Mercury
3.21pm	Pluto	Rise	Moon
3.53pm	Moon	Rise	Moon
5.02pm	Sun	Set	
5.31pm	Mercury	Set	Jupiter
6.25pm	Twilight End		
6.35pm	Neptune	Rise	Sun
6.46pm	Uranus	Rise	Sun
7.44pm	Venus	Set	Venus
10.23pm	Saturn	Rise	Saturn

Hypothesis:

My hypothesis is that the 'Planetary Hours' concept is a timetable, based primarily on simplicity, that was developed in a age when astronomic technology was largely unavailable, so resulting in such a system; that in our modern technological society, as a result of astronomic calculations being easily accessible, that a new system of 'Planetary hours' should be constructed upon 'Hours of Right Ascension/Planets on the Meridian' where applicable or the highest point of ascension, when the planet is not true to the horizon.

Conflict:

As it can be deduced from the above table, certain planetary hours occur when the planet in question is not within the horizon. For example, the sun's planetary hours of 3am and 6pm are outside of 'daytime'; Mar's 2am is outside of 'Marstime'; the moon's 8am is external to 'Moontime'.

As a principle, I would remark that it would be of assistance in rituals that the planet is in appearance and that the optimum time would be when the planet is directly above, the hour of Right Ascension/ Planet on the Meriden, or highest point of path through the hemispheres. If the 'worshipper' was to have a difficulty with the domineering effect of the planet being above them / on top of them, then a principle of welcoming the planet at rise and farewelling the planet at set are equally as valid.

Continuing, this would establish only one planetary hour in each day, raising the question of practicality, though a rather erroneous matter, giving the examples hours of:

Mars (9.04am) 9am planetary hour,
Sun (11.49am) 11am planetary hour,
Mercury (12.13pm) 12pm planetary hour,
Venus (2.26pm) 2pm planetary hour, etc.

To this end, computer programs and/or annual publications would easily create the availability of the timetable, a future project for any publishing house or any number of the pagan/witchcraft magazine to have as a regular column, thus

giving the practitioner the simplicity, not resorting to ill-advised system as an alternative.

However, at this point it should be mentioned that, in accordance with general perception, the physical planet plays a symbolic role, that the planet is not the vehicle of magical properties, but a icon, much as the moon is not Aradia in person, but a mirror of her essence.

Furthermore, it is an accepted belief that the full-moon is the time of 'Esbat', though in comparison the remaining planets are given an inaccurate timetable; a perplexing situation.

Toward, the modernizing approach in witchcraft it should be important to establish 'correct' instruction to ritual, upon the understanding that it would be a great disservice to entertain anything else but actuality; as the turmoil of the word 'Wicca' has caused in the movement, now accepted by most as a redefined word, though all the same established upon false impressions, an unfortunate situation historically speaking.

An accurate approach to the craft, that is slowly being supported as our cultures' resources and developing knowledge widely spreading with discussions and publications, will result in a detailed sweep and clean of the old misconceptions in the traditions and a polish to reflect the light of modern education.

Conclusion:

As with the modern approach of Planetary Hours, it should be every members directions in tune with open-minded, clear thinking not to accept a practice that is incorrect and to strive establishing a strengthened tradition on the foundations of accurate discovery of the originals of comprehension.

Such an approach would wash out the '14th century mass illiterate' influence that customs have continued. Though it must be seen that without this assistance there would possible be no present existence of witchcraft, but a rectification of this knowledge is by no means an attack. Furthermore, it is suggested that a choice should always be based on truth and not mislead by mistaken presumption.

By: Alex Rigel

Source: "***An ABC of Witchcraft***", Doreen Valiente, 1973, Phoenix Publishing Inc., Wash. pp.203-4.

Initiations.

When witchcraft became an underground organization, the Craft of the Wise, it shared a characteristic common to all secret societies. Admission to it was by initiation.

Such initiation required the newly admitted member to swear a solemn oath of loyalty. When witchcraft was punishable by torture and death, such an oath was a serious meter. Today, when witchcraft has become like Freemasonry, not a secret society but a society with secrets, the idea of initiation still remains.

Initiations into witch circles nowadays take varying forms, as they probably always did. However, the old idea that initiation must pass from the male to the female, and from the female to the male, still persists. A male with must be initiated by a woman, and a female witch by a man. This belief may be found in other forms, in traditional folklore. For instance, the words of healing charms are often required to be passed on from a man to a woman, or from a woman to a man. Otherwise, the charm will have no potency.

There is also an old and deep-seated belief, both in Britian and in Italy, that witches cannot die until they have passed on their power to someone else. This belief in itself shows that witchcraft has been for centuries an initiatory organization, in which a tradition was handed on from one person to another.

The exception to the rule that a person must be initiated by one of the opposite sex, occurs in the case of a witch's own children. A mother may initiate her daughter, or a father his son.

In general, for their own protection, covens have made a rule that they will not accept anyone as a member under the age of 21. Witches' children are presented as babies to the Old Gods, and then not admitted to coven membership until they have reached their majority.

This rule became general in the terms of persecution. Secrecy upon which people's lives depended was too great a burden for children's shoulders to bear. It is

evident, from the stories of witch persecutions, that witch-hunters realized how witchcraft was handed down in families. Any blood relative of a convicted witch was suspect.

The witch-hunting friar, Francesco-Maria Guazzo, in his 'Compendium Maleficarum' (Milan, 1608, 1626; English translation edited Montague Summers, London, 1929), tells us that "it is one among many sure and certain indications against those accused of witchcraft, if one of their parents were founded guilty of this crime". When the infamous Matthew Hopkins started his career as Witch-Finder General, the first victim he seized upon was an old woman whose mother had been hanged as a witch.

There are a number of fragmentary accounts of old-time witch initiations, and from these a composite picture can be built up. The whole-hearted acceptance of the witch religion, and the oath of loyalty, were the main features. There was also the giving of a new name, or nick-name, by which the novice was henceforth to be known in the novice was given a certain amount of instruction, and, if the initiation took place at a Sabbat, as it often did, they were permitted to join in the feast and dancing that followed.

In some cases, in the days of really fierce persecution, a candidate was also required to make a formal renunciation of the official faith of the Christian Church, and to fortify this by some ritual act, such as trampling on a cross. This was to ensure that the postulant was no hypocritical spy; because such a one would not dare to commit an act which he or she would believe to be a mortal sin. Once the postulant had formally done such an act, they had in the eyes of the Church damned themselves, and abandoned themselves to hellfire; so it was a real test of sincerity, and an effective deterrent to those who wanted to run with the hare and hunt with the hounds. Such acts are not, however, to my knowledge, required of witches today.

One of the ritual acts recorded as being part of a witch initiation is that described by Sir George Mackenzie, writing in 1699 about witchcraft in Scotland, in his book 'Laws and Customs of Scotland" (Edinburgh, 1699): "The Solemnity confessed by our Witches, is the putting one hand to the crown of the Head, and another to the sole of the Foot, renouncing their Baptism in that posture." Joseph Glanvill's book 'Sadducismus Triumphatus' (London, 1726), had a frontispiece of pictures illustrating various stories of mysterious happenings, and one of these old woodcuts shows a witch in the act of doing this.

Her initiation is taking place out of doors, in some lonely spot between two big trees. With her are three other women, one of whom seems to be presenting her to the devil, who appears as the conventional figure of a horned and winged demon. In practice, however, the devil of the coven was a man dressed in black, who was sometimes called the Man in Black, for this reason. The "grand array" of the horned mask, etc, was only assumed upon special occasions.

A variant of this ritual was for the Man in Black to lay his hand upon the new witch's head, and bid her to "give over all to him that was under his hand". This, too, is recorded from Scotland, in 1661.

Information about the initiation of men into witchcraft is much less than that referring to women. However, here is an account from the record of the trial of William Barton at Edinburgh, about 1655, evidently partly in his words and partly in those of his accusers, which tells how a young woman witch took a fancy to him, and initiated him:

> One day, says he, going from my own house in Kirkliston, to the Queens Ferry, I overtook in Dalmeny Muire, a young Gentlewoman, as to appearance beautiful and comely. I drew near to her, but she shunned my company, and when I insisted, she became angry and very nice. Said I, we are both going one way, be pleased to accept of a convoy. At last after much entreaty she grew better natured, and at length came to that Familiarity, that she suffered me to embrace her, and to do that which Christian ears ought not to hear of. At this time I parted with her very joyful. The next night, she appeared to him in that very same place, and after that which should not be named, he became sensible, that it was the devil. Here he renounced his baptism, and gave up himself to her service, and she called him her beloved and gave him this new name of John Baptist, and received the Mark.

The Devil's amke was made much of by professional witch-hunters, being supposed to be an indelible make given by the devil in person to each witch, upon his or her initiation. However, it would surely have been very foolish of the devil to have marked his followers in this way, and thus indicated a means by which they might always be known. From the confused descriptions given at various times and places, it seems evident that the witch-hunters knew there was some ceremony of marking, but did not know what it was.

In witchcraft ceremonies today, the new initiate is marked with oil, wine, or some pigment, such as charcoal. However, as Margaret Murray has pointed out, there is a possibility, judging by the many old accounts of small red or blue markings being given, the infliction of which was painful but healed after a while, that this may have been a tattoo mark. Ritual tattooing is a very old practice; and some relics of this survive today, in the fact that people have themselves tattooed with various designs 'for luck'. However, when persecution became very severe, it would have been unwise to continue this form of marking.

The most up-to-date instance I have heard, of the marking of new initiates, is the practice of a certain coven in Britian today, which uses eye shadow for this purpose; because it is available in pleasing colors, is easily washed off, and does no harm to the skin. One wonders what old-time witches would think of it!

By: Alex Rigel

Source: "Lid Off The Cauldron. A Wicca Handbook", Patrica Crowther, 1992, Samuel Weiser Inc., Maine. pp.34-

Initiation.

To become a witch you must have a natural inclination to worship the Old Gods. It must be a feeling which springs from the heart and carries you on towards your goal, in exactly the same way it happened to the first witches thousands of years ago.

The approach must be in this manner. Any other attitude, such as vulgar curiosity, a desire for power over others, or the selfish intention of using magic to gain material ends, will only end in failure and disillusion.

The Old Gods are ancient archetypal images of the divine powers behind all Nature. They are the oldest gods known to man. Pictures of them are painted all over Europe and show the great influence they had, even at the Dawn of Time.

Just because they are so old, is no reason to believe they are in any way 'out of date'. Our ancestors were no fools: their way of life and their culture is gaining more and more respect as the years go by. Continuous discoveries about their skills and beliefs growing admiration and amazement.

Their deities were a Mother Goddess and a Horned God, representing the twin forces of life: male and female, light and dark, positive and negative, Sun and Moon, etc. These complimentary aspects in nature are 'fact' and cannot be disputed. And, because the Gods are true representations of the divine powers behind all manifestation, they have endured through millennia, and will always endure.

Unlike many other religions, where contact with divinity is sought through prayer and meditation, witchcraft teaches development of the soul through the Eight Paths of the Witches' Wheel. These ways are part of the Western Mystery Tradition. The West and the East are two very different places. Eastern religions teach their followers to look 'within' for enlightenment, and although the West uses this method in meditation, it is only 'one' of the Eight Paths. The Western mind looks 'outward' and seeks spiritual grace by helping others. Thus, the witches use their powers to help those in sickness or trouble.

The Awakening can begin as an urge which rises from the depths of the soul. A state of boredom or desperation, which every human being comes to at some point of incarnation, can become as a beacon to the spirit.

It is born to the struggling soul and to the complacent alike. Many lives may be endured before it is realized that the true self must take the initiative and begin to fight its own way out of the Cycles of Incarnation, which, without the control of the Higher Self, may continue indefinitely. Once the realization is born, and the quest begun, the soul is on its way from manhood to godhood.

Regarding the Craft, it is wise to seek initiation from a 'genuine' coven. This is not as easy as it sounds, as genuine adherents do not seek converts, and therefore do not advertise for members. they believe that if a person is sincere and determined enough in their desire to belong to the Craft, they will, sooner or later, make contact.

There are, however, various ways of speeding things up a little, such as contributing to one of the privately printed occult magazines, which are usually run by people 'in the know'. Or even placing a small advert in one of these papers. You can also write to the author of a book on the subject, and send the letter via the publishers. It might then be forwarded to a coven in your area, although I must add here that even if this happens, and you are invited to meet someone from a coven, it would not be indicative of entry.

There are certain conditions which have to be fulfilled, such as blending in with the personalities of the members, having read widely on the subject, a willingness to submit to a waiting period, usually a year and a day, among others. Yet these conditions are valid ones; you cannot expect to be accepted quickly, but you will know that the witches you meet have undergone similar obstacles themselves.

The ways of the witches are those of caution, especially where strangers are concerned. After all, who would admit a stranger to their home without an introduction, let alone to a temple of the Mysteries. Care must be taken, too, in finding a coven which is in close 'rapport' with your own life-style, culture and character. But, once contact is made, there is hope in finding a group where conditions, on both sides, can be fulfilled.

Although some covens wear robes, the traditional way of working in the Circle, is to be sky-clad, or naked. When you are brought into the Craft, you enter as you were born, without clothes or ties of any kind. The first initiation is virtually an introduction to a new way of life. You are made a 'Child of the Goddess'; you are shown the tools of the Craft; told the ways of working magic, and made to swear an oath to keep the secrets of the Art. This is called the First Degree.

The Second Degree is the initiation proper. This involves the concept of symbolic death and symbolic resurrection, when you are re-born with the new magical personality. A new name (of your own choice) is given to you which represents the transformation, and by which, henceforth, you will be known when in the Circle.

The drama of this mystery play implants its ideas firmly in the subconscious mind of the adherent, and the mystery, which is enacted on the material plane, sets the seal on the future.

It is not to be supposed that by initiation and teaching you will automatically be 're-born'. A way will be shown, and knowledge imparted, yet the journey is always 'alone' and the true 'will' tested to the very brink of breaking point.

In a sense, when initiation takes place it is very much like daring Fate to do its worst. One has taken a stand: "I announce to all creation that I will endure to progress."

In witchcraft the soul develops a deeper understanding of 'being'. This entails practice, which is why the Craft has grades of advancement. The highest grade is the consummation of the mysteries, where ritual yields to what is termed, 'The Secret of the Silver Wheel'. There is also the imparting of certain 'secret' words, which, in themselves, convey very little, but their secret intention 'is' important and gently 'nudges' the aspirant onward.

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Altered States of Consciousness and Ritual

This article by Anna appeared in ***Web of Wyrd***, issue number 7.

***begins

Altered States of Consciousness (ASCs) are an integral part of ritual. They can be defined as any mental state recognized by the individual as different from his or her normal waking consciousness. As such, the act of separating yourself from the mundane world, having a ritual bath or shower and preparing the ritual space, is enough to induce some sort of ASC in most people. Taking on a magical persona involves an ASC, as does invocation of godhead, dancing or chanting to raise power, meditation, scrying, and going through a guided visualization or pathworking.

The use of ASCs in magic and ritual has many benefits. By means of a guided visualization or pathworking you can have experiences that would harm you or be impossible in the mundane world. For example, in a visualization relating to fire you can stand in the midst of a roaring fire or become the flame itself; experiences which might deepen your understanding of the element fire. Another experience reached through ASCs is that of the god or goddess being called down upon you, something that enriches and enlivens your magical life.

Entering an ASC is normally part of the process of stepping onto the astral plane, reaching the Otherworld, tapping racial memory or the collective unconscious, contacting inner guides or obtaining information from your own unconscious. To raise power, many enter an ASC by dancing, chanting or using breathing techniques. It's then much easier to focus your concentration, draw on energy, and let it flow through you and into the object of the spell.

Simple ASCs shouldn't be forgotten. Being able to relax the first time you cast a circle in front of everyone might help you remember the words, and will certainly help you focus the power you need. Meditation is another fundamental skill in magical arts, one that is used at all stages.

Some ASCs can help you find out more about yourself. By doing so, you can understand and remove the beliefs and blocks that prevent you from developing, from using your magical abilities to their full extent. These blocks are erected as

part of the process of growing up. As an example, if you're told often enough as a child that the fairies that you see at the bottom of the garden don't exist, eventually you come to believe it. Understanding and getting rid of this belief twenty years later so that you can see the fairies again can be a long process, one which can be speeded up by techniques using certain ASCs.

Like many things, ASCs are tools, often valuable, but also dangerous. One danger is not coming out properly at the end of a ritual. Being in an ASC can feel wonderful and it can be tempting to stay there. You see it happening at some of the New Age workshops, where people get a nice emotional spaced-out high from a session, and hang on to that feeling as long as they can - "workshop junkie". The problem is that in an ASC you do not always have full access to those parts of yourself needed to perform mundane tasks like driving a car, or doing your job satisfactorily. Remaining in an ASC can be quite destructive if you need to function in the "normal" world.

Occasionally an ASC can trigger what is known as an abreaction in someone. Entering the ASC removes the barrier the person has put between their conscious mind and a traumatic experience they've had. As a result the person suddenly goes through the experience again, bursting into tears, yelling with anger, shivering with fear, and so on. This sort of reaction needs to be dealt with therapeutically; telling the person to forget it only makes the experience and any problems it has caused, worse for them. Not only does the person controlling a group ASC experience need to be able to handle such abreactions, but he or she also needs to be able, when putting a new group into ASCs, to recognize individuals with borderline psychoses. The reason is that putting such people into an ASC, especially trance states, can push them over into a full-blown psychosis. For example, putting an epileptic into trance can trigger epileptic seizures.

Control is an important aspect of ASCs. In a ritual, at least one person should remain in control, able to take over and bring the group out if anything goes wrong. That person makes sure that no-one is taken over by an entity which remains after the circle, and that no inappropriate suggestions are made. (In ASCs, especially trance states, you are much more suggestible, and might inadvertently pick up someone else's comment as a suggestion - after all, this is the principle upon which TV advertising is based.) They also make sure that everyone comes out and grounds properly at the end of the ritual.

Another area where control is important is where an ASC is entered from another ASC. Pathworking, visualization and scrying is often more intense, more

meaningful, if done in circle. This is because when you start to do the pathworking or whatever from a mild ASC instead of your own normal waking state, you tend to go further or deeper, and thus gain more from the exercise. However, using drugs to enter an ASC before performing ritual is a completely different matter. Drugs leave you with no control over the first ASC you enter, so the outcome of entering a second one can be quite different from what you expected. The harder the drug, the bigger the problem is likely to be. A drug might, on a rare occasion, have a place in ritual, but only when the effect of the drug on the person taking it is known, there is a very good reason for its use, and someone else is available to deal with any problems that might arise. Drugs also sap the magical will and discipline by preventing you from learning how to achieve the results you desire by yourself, and encouraging you to be lazy. In the end your ritual work suffers.

ASCs are a fundamental part of magical ritual. The basic arts - meditation, concentration and visualization - all involve ASCs in some form. It is easy to get caught up with the glamour of something different, something that feels good, that is outside our normal experience and upbringing, and forget that, like most things, there is a negative side to ASCs. They are a tool; useful once you master them, but dangerous if misused. For many, ASCs have become the basis of their path to spiritual development.

*****ends**

B*B Julia

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The Berserkir

This letter appeared in ***Web of Wyrd*** number 7:

With reference to the ongoing discussion of the Berserkir or "bear shirts" Viking warrior clan. P G Foote and D M Wilson state in their book, "The Viking Achievement" (Sidgwick & Jackson UK 1970) that the berserkers worked themselves up into a frenzy which gave them supernormal strength and made them indifferent to blows. It was generally believed that they had magical powers, although they were regarded as inferior to the great heroes of the Viking sagas. The berserkir howled savagely as they went into battle, and Foote and Wilson speculate that these battle frenzies were the result of excessive alcoholic intake. According to Icelandic Law (Christian version) anyone who fell into a berserk frenzy was considered highly dangerous and could be classed as an outlaw from society. The following verse from the epic poem "Atlamal" circa 11th century CE is believed to contain a reference to the berserkir and their method of fighting, as well as to another warrior clan who wore wolf skins, and may be connected with lycanthropy!

Full they were of fighters
and flashing bucklers,
western war lances
and wound-blades Frankish;
cried then the bear-pelted,
carnage they had thoughts of,
wailed then the wolf-coated
and weapons brandished.

It would seem the berserkir wore tunics of bearskin because the animal was their totem and they believed they could magically attain its strength. Their unorthodox fighting methods - akin to the "battle spasm" of Celtic warriors possessed by the god/desses of war - and the modern meaning of the term "to go berserk" suggest they were less than self-controlled but in fact fought, quite literally, like men possessed.

{^} Mike Howard

Quantum Mechanics And Some Surprises Of Creation

Cross posted from I_UFO, by Glenda Stocks, again By Bill Moore Scanned from the CONTACT, June 14,1994, with permission.

SYNTHESIS OF SCIENCE AND RELIGION

[...]

> …We will define this writing as simply an interesting look into quantum-statistical methods of simulating energy-informational processes.
>
> ... Boris Iskakov who was born in Magnitogorsk on November 14, 1934. He is a graduate of the Institute of Physical Engineering in Moscow.
>
> ... In this work he endeavors to synthesize elements of science and religion. Dr. Iskakov has recently been interrogated and we would share the interview with you.
>
> ... The interview comes from Russian documents so we will meander through the translations as best we can and at least you will be introduced to such as "leptons", etc.

[...]

[QUOTING]

MATHEMATICAL TRANSFORMATIONS

The equations of Schrodinger and Dirac, well known in quantum physics, describe the laws of the conservation of probability for fluxes of matter at the level of elementary particles of the micro-world. By means of certain mathematical transformations I (Dr. Iskakov) obtained equivalent equations of a much broader applicability. They describe the laws of the conservation of probability for fluxes of matter, energy, and information. The equations have a deep philosophical meaning, which extends far beyond the interpretation of the Schrodinger and Dirac equations. An appropriate name for them is, in my view, suggested by a doctrine of

Oriental philosophy--karma. In a narrow sense, it claims that every deed or thought, good or bad, receives due reward or retribution. In a broader sense, it denotes the principle of unity, integrity, and inter-conditionality and causality in the Universe. That is how I construe the term "equations of karma", which describe any cause-and-effect relationship.

WHAT IS THE "EQUATION OF KARMA"?

The study of psychic phenomena dictated the need to define the concept of the information-energy field. Its material medium, according to contemporary notions, may be a global lepton gas, consisting of extremely light particles, micro-leptons, with a mass of 10^-40 - 10^-30 g. Micro-leptons are much lighter than electrons and are capable of freely penetrating any body in the Universe. The gaps between atomic nuclei are for them just as spacious as are the holes in a fishing net for molecules of air.

The idea of a micro-lepton gas appears to echo the 19th-century notion of the universal ether, but is scientifically much more complex and profound. What we are talking about in this case is no longer an ideal space-pervading fluid, but a quantum-granular structure of the space-time continuum, filled with whirling streams of polarized micro-leptons (including some virtually vacuum-born).

Such an approach enables us to use the mathematical apparatus of quantum mechanics to describe the information-energy field. Moreover, relationships of a higher level of generalization are derived than the classical equations of Schrodinger. The new equations describe not only the movements of matter, but also the development of the totality of interconnections, signals, events, and processes. The special term introduced for such relationships is "equations of karma". As for karma, it is understood to mean a broad philosophical category of universal inter-conditionality, causality, and dependence in combination with the principle of the unity and integrity of the Universe. There are two equations of karma--the direct and the complex-conjugated:

GS> (NOTE: I have substituted regular letters for the Dr.'s GS> symbols)

AY=0; A'Y'=0;

where the operators have the form

A=2h^2V + i2h o/o t-9;

A'=2h^2V - i2h o/o t-9.

Here Y denotes the probability density wave (the wave function); V, the Laplace operator; 9, the potential energy density, and h, Planck's constant.

These equations may be solved in the form of karma waves and anti-waves with quantization of probability waves. Connected with them are perturbations of the information-energy field, i.e., wave signals. In principle, such signals may propagate faster than light.

The equations of karma make it possible to draw certain philosophical conclusions of fundamental significance. It follows from them that diffraction takes place not only in space but also in time. Any event is, so to speak, split in space-time. The propagation of a solitary signal is preceded by a series of pre-signals and followed by post-signals, both fading with distance. Perceptive analysts are able to use the first intimations of pre-signals to give a precise picture of a coming event. This is called scientific foresight. But there is also intuitive prevision. Centuries ago clairvoyants described events that are happening in our time.

Pre-signals provide an explanation of relative proscopy--when a sensitive person learns about an event before others do. Such a person detects faint pre-signals that most people do not perceive.

For instance, an explosion on the Sun may produce solar prominences extending for millions of kilometers. Two or three days later the "solar wind" reaches the Earth, causing powerful geomagnetic storms that affect everything living. During such periods, disease and mortality rates increase in all countries.

This dependence of everything living upon solar catastrophes was proved several decades ago by Alexander Chizhevsky. Can we learn of the approaching "solar winds" in advance? It appears that we can. The solar wind has pre-signals: swift streams of solar photons an neutrinos, which reach the Earth in eight minutes. By detecting them it is possible to warn the medical services of all countries of an imminent geomagnetic storm two or three days in advance, ample time to take the necessary measures.

From the theoretical standpoint the works of the eminent Russian researcher Anatoly Okhatrin are of definite interest. They confirm the idea of an ether or universal lepton gas, which contains full information about the material world. Clusters of the lightest particles—micro-leptons--carry people's thoughts and

feelings; these micro-leptons are capable of travelling in space and time at tremendous speeds.

The speed of light is a limiting factor only for a continuous stream of speeds, the so-called continuum. However, greater speed levels, in excess of the speed of light, are possible for extremely weak signals.

Okhatrin's experiments and calculations show that people's thoughts are carried by the lightest micro-leptons. And the equations of karma prove that they can travel much faster than light. This justifies the conclusion that humanity's potential in getting to understand the Universe is practically boundless.

Up to now it was considered that our potential in the conquest of outer space is limited by what is known as the pessimistic radius of Poincare-Einstein. If we multiply the speed of light by the human life span, we arrive at the limit that even the most sophisticated spaceships cannot surpass. No generation of spacemen can explore the Universe beyond that radius [it says].

But from the equations of karma it follows that at the level of extremely weak signals we can reach out far beyond the Poincare-Einstein sphere. Material thought can travel to distant regions of the Universe at a speed greater than that of light. Man can obtain information about what is happening at any distance from him. This is a fundamental philosophical conclusion that allows humanity to look to the future with optimism.

I arrived at this conclusion by considering the equations of karma. But then, many scientists before me have reflected on the synthesis of science and religion, among them the founders of quantum physics. What are termed the conjugated equations of Schrodinger and Dirac point to the possibility of the existence of anti-particles. Similarly, the conjugated equation of karma suggests that there can be anti-signals as well as anti-particles. Moreover, this equation makes it possible to describe the spectrum of properties that these anti-signals possess. While ordinary signals travel along the river of time from the past via the present into the future, anti-signals travel in the opposite direction. They originate in the future and pass through the present into the past.

This property of anti-signals stuns our imagination: certain particularly sensitive people and instruments can, it turns out, receive signals from the future.

Previsions, predictions, and prophesies come under the scientific heading of absolute proscopy, which implies the acquisition of information about events that have not yet taken place. They have yet to occur, but sensitive's already know about them.

The problem is merely one of the threshold of sensitivity and the balance of signals and noise. Anti-signals come from the future at a faint and very faint level. Very few people can detect them.

There is no violation here of the principle of causality. Rather, its interpretation becomes more sophisticated and more refined dialectically. According to the equations of karma, time in the micro-world can reverse its direction, turning, as it were, into "anti time". From a single point it is possible to see both the past and the future of micro-particles at the same time.

We can receive information about the future only at the probability level. Only the strategic parameters of a human fate are pre-determined. But freedom of choice too is preserved: a person is free to take any decisions and bears full responsibility for them. A person shapes his or her destiny and pays for the consequences of those decisions. Thus, there is a predetermined part of the future, which a person cannot change, and there is a probable or variable part, for which he is responsible.

Solving stationary equations can yield curious results. Waves emitted and absorbed by hundreds of biologically active points are superimposed on one another and form a series of standing waves, which surround the human body. The body turns out to be nothing more than a dense nucleus shrouded on all sides by a number of energy-information holograms. The shape of the first hologram follows that of the human body, but is enlarged and rounded, remotely resembling a spacesuit. Actually, this hologram contains all the information about the body and is carried by micro-leptons orbiting along the quantum shell, the boundary of the first hologram. The second hologram and its shell are larger and carry weakened information, which is more difficult to decipher. The same may be said of the third and subsequent shells. The more remote shells are more rounded in shape, changing from a spacesuit to an egg and then to a sphere. Our atomic-molecular body is "clad" in micro-lepton holograms, each of which carries complete but weakened information about the person, including his or her innermost thoughts and feelings, his or her mind and conscience. It may be said that the sum-total of these holograms is nothing short of a person's lepton soul.

Ordinarily, people do not see the energy-information shells that surround them. But in certain conditions it is possible to make the first hologram glow, especially the part of it surrounding a person's head. The fact is that upper chakras, the most power-intensive, operate at the highest frequencies. Some people have a first quantum shell that can become visible.

Estimates show that the energy of the first shell amounts to fractions of an electron-volt. This is quite enough for a faint glow in the optical range of the spectrum. But for the glow to become a reality a great deal of energy has to be pumped into the upper chakras. This means a person has to adopt a definite mode of life: overcome base passions, and make his or her thoughts, feelings, and deeds pure, lofty and inspired. It is in that case that the energy of the upper chakras causes the excitation of the first shell by fractions of an electron-volt, and a halo visible to other people appears around the head of such a person (for example, a saint).

In Christian art, only part of the hologram around the head is usually portrayed as glowing. But in Buddhist temples, there are pictures showing the whole spacesuit-shaped hologram aglow.

The most ancient Buddhist manuscripts speak of a person's seven bodies: one dense and six subtle. The first hologram is called the ethereal body; the second, the astral body; the third, the mental body, and so forth. The lepton hypothesis allows a larger number of holograms.

Judging from the equations of karma, we humans are infinitely "larger" and our lives are infinitely longer than we are accustomed to think. This means that each person is a factor of Cosmic significance.

Moreover, analysis reveals that inanimate objects as well as Homo Sapiens and other living beings have holograms of this kind.

Consider the implications of this. If each body is present, at the information level, throughout the Cosmos, then in every small region of space-time there must be, if only super-weak, information about the entire Universe.

Gautama Buddha's famous dictum states "everything is in everything" and, hence, "everything is in the small." In an expanded form this may be taken to mean that every point of space-time "knows" everything about all the other points.

But if every zone of space "knows" everything, it is a most complete encyclopedia, in infinite storage of knowledge about the Universe . All that is needed is to learn how to plug into this source of information, which can tell a person about anything and everything in the world.

It follows from the lepton hypothesis that the soul is real and material. A human being, in the customary sense of the term, is nothing but a dense nucleus around which streams of leptons circulate. The totality of lepton shells is a cold bioplasma, which contains complete information about the nucleus. Thus, it can be termed a person's lepton soul. This notion has a quite precise materialistic content.

According to the lepton concept, thoughts and feelings are material. They are carried by super weak pulses of electromagnetic and micro-lepton fields. Visual, audible, and other images, and all thoughts and feelings, exist in the form of clusters of superlight elementary particles. This brings to mind Plato's inspired guess that all eidoses, i.e., ideas or thoughts, exist autonomously, "float in the air" and recognize no boundaries.

Plato intuitively arrived at that conclusion over two thousand years ago. Today we can put this into the language of mathematical formulae. We can measure the mass of a single human thought. Its weight varies from 10^-30 to 10^-40 g. To be sure, the opinion of sensitive’s and Okhatrin's experiments cannot serve as proof. Similar investigations have to be carried out at other laboratories. This will furnish the statistical data for reliable conclusions. If they confirm Okhatrin's findings, he will become the author of the greatest discovery of the latter half of the 20th century.

Thoughts and feelings generated by human beings begin their independent existence in space and time. Both theory and experiments show that these eidoses are capable of exchanging information. What is most important of all is that one person's thoughts can occur to other people. Eidoses are like small living beings, but at the lepton level of matter. Thoughts and feelings are our offspring, who communicate with one another and with us in a language of super-weak signals.

Estimates show that during a lifetime a person generates millions and even billions of eidoses. This makes it clear that we bear an enormous responsibility before the whole of humankind and before ourselves for what our offspring, i.e., our thoughts and feelings, will be like.

When our offspring are noble eidoses of kindness, love, mercy, mutual assistance, truth, beauty, and harmony, we contribute to the health of humanity's leptonosphere. But when we beget malformed eidoses, i.e., evil, envious, cowardly, vain, and arrogant thoughts and feelings, we thereby pollute the leptonosphere we inhabit. Should the negative eidoses exceed a certain critical mass, humankind will be doomed. At present our survival depends to a great extent on the ecology of the spirit.

Here we also come up against a legal problem. Mere criminal intent is not yet a crime at the atomic-molecular level, but when a person conceives, say, a murder, he or she spawns criminal eidoses, which contaminate humankind's leptonosphere.

That is why when someone steers a nation or country onto a road leading to disaster, that person commits the gravest offence above all against the whole of humanity. Although economic and political catastrophe is still many years off, it has already taken place at the lepton level, in the public mind. The collapse of a vast State can contaminate humanity's leptonosphere to such a degree that humanity's very existence becomes threatened. And no clan, no state, nor coalition that conceived such a crime against other nations can survive.

The lepton hypothesis can provide a scientific explanation of the essence of God. When congregations gather in their temples, they create eidoses of prayer, which assemble into a collective egregore-eidos of a deity. When millions of people worship it, the material deity eidos acquires tremendous energy at the lepton level of matter. There arises feedback: a believer not only supplies the deity with energy, but receives genuine assistance from it upon supplication. There exist eidoses of Christ, Buddha, and Allah, and they actually interact with their Worshippers when the latter tune into the proper frequencies. This is something like a deposit in a savings bank--it helps the client at a time of need. The micro-lepton "savings bank" is not responsible for other banks' clients: there is no resonance correspondence between them. Alien gods hold no power over a flock--only their own God has such powers.

Gods, thus, actually exist at the lepton level of matter. In fact, the world religions describe different aspects of one and the same Supreme Rational Being. All the people of the Earth worship a single God, but in His multiple manifestations.

After the death of a person's atomic-molecular nucleus, his or her lepton holograms may take different courses. Some of them may likewise disintegrate.

But this happens only to the holograms that are made up of the heavier micro-leptons. Estimates show that the relatively heavy holograms have a natural half-life of seven to nine days; their ninety-nine percent decay takes about forty days.

Thus, the meaning of the funeral repast on the 9th and the 40th day (in accordance with the Orthodox faith) is that the living emit eidoses that recharge the dead person's soul with energy and information to help it undergo the necessary changes in the lepton world. Thanks to these rites, relatively heavy lepton holograms can survive much longer. A reliable supply of living people's thoughts and feelings can extend the life span of the heavy fractions of a dead person's soul from forty days to several millennia. As long as a person is remembered and his or her days of birth and death are observed, that person's soul is preserved almost intact, just as it was when the person was alive. One can communicate with it by means of special techniques known to mystics.

The soul also has medium and light fractions. We cannot yet verify this experimentally, but there is reason to think that their half-lives and total decay periods are much longer than those of the heavy fractions. It is even quite possible that the lightest fractions live eternally--the soul is immortal according to all the world religions. So far science cannot confirm or deny this in strict terms. This problem remains unsolved and requires an experimental solution.

[END OF QUOTING]

(Hatonn's comments)

The next most logical question might well be , "Isn't there any way to measure this lepton energy or aura?" Yes indeed and again the only **allowed** presentation comes silently from Russia. There are two scientists--the engineer and inventor Uri Kravchenko and the physician Nikolai Kalashchenko--who have developed an original instrument: the phase aurometer. This is a highly sensitive instrument for the remote measurement of the electromagnetic radiation of any object, biological included. The instrument and the method are protected by a Certificate of Authorship issued in 1990. This is an easy-to-prove concept and because of this implication I will not introduce much about it other than generalities about which much has been shared. This is something which Dr. Young has already devised though he doesn't recognize it as this and I would think would remind our own "tinkerers" that this is nothing more than a measuring device or a production device for electro-magnetic fields ***measured in Hertz***.

The particular phase aurometer in point is only for measurement or recording a "patient's" own radiation by a contact-free method and has no impact whatever on the environment. **but, listen up: the Applications of the phase aurometer can be considerably expanded further into, for example, dowsing, testing folk healers and sensitive's and such seemingly distant fields as agricultural selection or construction and performance supervision.**

I am not going to publish this information in general format as above. However, I do ask that several of the attached "tinkerers" be supplied with the documentation. We need to introduce frequency upgrading into seed for crops, etc. This is easily done but someone has to do it and I cannot spend time educating those at random distance. So, please make sure that Dr. Young, Dr. Hoffman, Dr. James and Dr. Trelle are made privy to the document in point. Thank you. It will seem quite primitive to you ones--but sometimes simplicity is where we must RE-begin in order to conceptually change directions. I salute you for your patience.

Origin: Crystal Cave "***Das Magical Treftpunkt***" 719-391-1092 (93:9900/0)

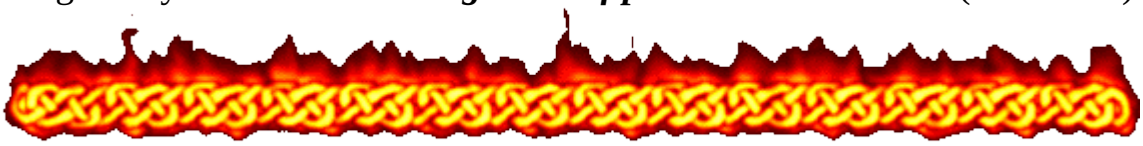

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The Knots Of Death

by Alby Stone

This article appeared in ***Web of Wyrd*** number 7

A number of Viking monuments feature a curious design known as the valknut, the "knot of the slain" or, more loosely, "the knot of death". On an 8th century CE picture stone from Hammers in Larbro, Gotland, it consists of three interlocking triangles. This stone, now in Stockholm's National Historical Museum, is divided into several panels; one of the central panels, in which the valknut occurs, depicts several motifs that suggest some sort of connection with the cult of Odin - an eagle, a flying figure - possibly a Valkyrie - holding a ring, a man being hanged from a tree and a group of three warriors - with shields and upraised swords - led by a fourth man who seems to be holding a large bird of some kind. The valknut is adjacent to the eagle and below it are two men, one with a spear, who appear to be engaged in placing a corpse inside what looks like a burial mound. Between them and the hanged man is what appears to be another, smaller, valknut of the same design. This type can also be seen on a rather splendid golden ring discovered near Peterborough, Cambs, and currently on display at the British Museum in a cabinet labelled as containing Anglo-Saxon "secular" metalwork. Another picture stone from Gotland (Tangelgarda also in Larbro) has a panel showing a rider being welcomed by a woman holding a drinking horn with four men who are holding rings. The woman may be a Valkyrie, a "chooser of the slain", one of whose functions was to serve ale to the Warriors in Valhalla, another pointer to the cult of Odin. The rider has a valknut behind his head and there are two more among his horse's legs. On this stone, which can also be seen at the Swedish Museum, the valknut is made up of a single line, interlaced to make three triangles.

Similar to the Tangelgarda design, but slightly more rounded, is that carved onto one of several "hogback" monuments at Brompton, Yorkshire, and probably dating from the 10th century CE. The end-beasts of this particular hogback - these monuments are based on Viking Age houses (although to this eye they have more than a passing resemblance to long barrows) and the end-beasts are situated at what would be the gable ends - are easily identifiable as bears, again suggesting the cult

of Odin, who was patron of the Warriors known as berserker or "bear-shirts". The purpose of the hogbacks is uncertain; no graves have been found with them so they were certainly not tombstones. Hogbacks with undecorated ends at Lythe in Yorkshire exactly match the shafts of crosses found at the same site, indicating that the hogback formed a composite monument with a cross at each end. In this case the hogback is certainly a religious monument and it seems fair to suppose that the Brompton hogback and its fellows, and similarly ended hogbacks elsewhere, are also religious structures, albeit of a different faith.

The Brompton hogback has five valknuts in a row. The Brompton style valknut also occurs on each of the four arms of the Gosworth Cross (Cumbria), on both faces. The shaft of the cross strangely enough has scenes from heathen myth, and the only remotely Christian looking scene, which has been rather desperately identified as the Crucifixion, seems to owe more to the rune-winning ordeal of Odin described in the heathen poem "Havamal" than it does to the New Testament. The same type of valknut appears on the shafts of crosses at Sockburn (Co Durham), Lastingham, Hawsker and Brompton (all North Yorks). On the last, three of these valknuts are arranged in a triangular pattern.

A fourth type of valknut, rather different from those described so far, occurs on a stone cross from Andreas on the Isle of Man and is now in the Manx Museum, Douglas. This version is basically a simple knot "tied" in such a way as to retain the basic tripartite structure of the versions mentioned above. Unlike the others it is not a closed structure but its identity as a valknut, while mildly contentious, is not really in doubt. The scene in which it appears shows a man, evidently Odin, holding a spear pointing downward as he is devoured by a great wolf. An eagle perches on the man's shoulder and the valknut is at his side. The same design appears elsewhere, on a stone discovered in 1822 at Gosforth and now incorporated into the structure of the local church. It is between the back legs of a horse. On a picture stone from Alskog, in Gotland, it occurs twice among the eight legs of Odin's horse, Sleipnir. Despite this seeming wealth of examples and the diversity of styles the valknut itself has remained enigmatic. It seems to be associated with horses, particularly with the steed of Odin, and the cult of Odin in general. Motifs associated with the symbol include the hanged man, Valkyries, bears, and the scene from Ragnarok on the Manx Cross, all indicating some connection with Odin. According to HR Ellis Davidson, the valknut also appears on the funeral ship excavated at Oseberg, Norway in 1904, and on the tapestry found in that vessel, indicating some sort of funerary association.

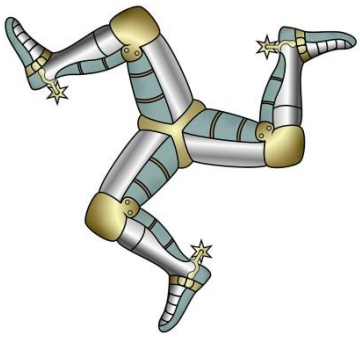

The origin and meaning of the symbol are extremely difficult to discern, as is its association with Odin. Obviously it has a decorative value as distinct from its symbolic meaning. The valknut has been used as a motif by Scandinavian weavers since the Viking Age. Indeed, it is recognized as a traditional design in that part of the world quite apart from its alleged occurrence on the Oseberg tapestry. Davidson opines that it is related to the Celtic triskelion, the three-legged symbol most familiar as the emblem of the Isle of Man and linked with the Irish God of the sea, Manannan. The triskelion is essentially a variety of the swastika, a common enough cosmological symbol, but neither can be said to possess the characteristic interweaving of the valknut. While it may be unwise to dismiss a possible relationship between triskelion and valknut, it must be said that any resemblance is purely superficial, lying solely in their tripartite structures. Structurally the valknut has more in common with the Celtic triple spiral motif which is also found on Old English and Pictish artifacts and much older objects. Unfortunately there is a dearth of hard evidence for the mythological or religious significance of the triple spiral, which tends to occur within wholly abstract or symbolic designs, but it occurs within funerary contexts and has been linked with the female principle by various scholars. The various types of valknut, their contexts aside, share two important characteristics: they are tripartite and they are constructed by interweaving or interlinking.

Davidson also postulates a link with the bindings that occur in Norse tradition. The best known examples of this are probably the binding of Loki following his betrayal of Baldr; the binding of Baldr himself, a theme that found itself into Scandinavian and Old English interpretations of the Crucifixion; the binding of the wolf Fenrir; the ritual binding of sacrificial victims, as partly confirmed by the discovery of bound corpses in the peat bogs of northern Europe; and the Herjoturr or "war fetter", a kind of paralysis that Odin and the Valkyries were said to be able to inflict upon unflavored warriors in the heat of battle. To these we might add the hangman's noose characteristic of the double sacrifice - simultaneous hanging and stabbing - known to have been used in the cult of Odin and a method of ritual killing that accords with the condition of a number of bog corpses. One bog discovery, the severed head of a man discovered at Osterby in Denmark, is very interesting; the hair on the right side of the head is gathered into an elaborate knot that looks very much like a valknut.

Tacitus, writing at about the time the Osterby man is believed to have met his end, about the 1st century CE, tells us that the warriors of the Suebi (a generic name for the Germanic tribes inhabiting the region now occupied roughly by north western Germany, Denmark and the Netherlands) tied their hair in such a knot, and a number of Roman monuments depict Germanic warriors with the same hairstyle. It would be reasonable to suppose that this hair-knot marked a warrior as a follower of an early form of Odin in his role of war god. (See the author's article on "Heretical Hairdos" in Talking Stick magazine Spring 1992 for a further discussion of pagan hairstyles and the symbolic significance.)

The noose found around the neck of the Lindow Man unearthed from a peat bog in Cheshire a few years ago consists of a sliding knot in a cord knotted at each end, making a triple knot. A similar noose was found on a body in a peat bog at Borremose, Denmark but the noose found on another Danish corpse, from Tollund, is much simpler. Dr. Anne Ross and Dr. Don Robins, along with the Danish archaeologist Professor P V Glob, believe that these nooses are related to the Celtic torc, and note that a number of torcs seem to be designed to look like garrotes. They suggest that the corpses from Tollund and Borremose were sacrifices to Nerthus, a goddess mentioned by Tacitus, and that the torc was an attribute of that goddess. Tacitus also tells us that certain warriors of the Chatti wore iron collars that would not be removed until they had killed their first enemy, although many chose to wear them until they died. In their case the collar probably indicated they were dedicated to a god of war as opposed to a goddess of peace and plenty like Nerthus. It would be rash to state unequivocally that the collar and torc represent stylized versions of the noose or garrote - but it is an attractive proposition. However, torcs and collars are not valknuts, and only the nooses found on Lindow Man and his Danish counterpart can possibly be construed as being such.

It seems fairly certain that the valknut has a cultic or religious significance and a particular association with death, as it name alone indicates. The Andreas Cross shows the death of Odin, himself the Lord of the Dead Warriors of Valhalla, and on the Alskog stone the valknut appears by the feet of Sleipnir, the steed on which Odin, and also Heimdall, rode to the land of Hel. It is seen by the hanged man and in the funerary scene on the stone from Hammars and on the Tangalgarda stone the rider seems to be receiving a welcome to the realm of the dead. The scenes often include female figures who appear to be Valkyries or maybe even the death goddess Hel herself. The presence of the valknut on Viking Age crosses in England and on the Brompton hogback hints at a retention of this element of heathen iconography among the adherents of the new cult.

The valknut is certainly part of the iconography associated with Odin but that fact alone brings us no nearer to its meaning. Representations of Odin and scenes from myths pertaining to him are common enough and their components are usually readily identifiable. If the valknut does stem from the cult or mythology of Odin, then it must represent something that cannot be given a pictorial rendering, either because of a taboo or simply because it just cannot be pictured in anything but an abstract form.

The form is tripartite and interwoven; the context is mortuary, Odinic and Otherworldly and it has both equine and feminine associations. This set of conditions is peculiar to the mythology of the World Tree and can be related to certain beings associated with it. The World Tree is Yggdrasil or "The Steed of the Fearful One", which makes it a doublet of Sleipnir. It has three roots which link the worlds together. According to Snorri Sturlson, each root leads to a well or spring; Hvergemir in Niflheim; Mimisbrunnr "in the direction of the frost ogres", and Urdabrunnr "in the sky", the Well at which the three Nornir gather to decide the fates of humans and gods alike.

Now it is clear from a number of references that these three wells are in fact only one under three different names. A consideration of their locations clinches the argument. Hvergelmir is the primordial well, situated in the north, according to Snorri's account of the creation of the cosmos. The nature of the "frost ogres" means that they can also be located in the cold north, and the central point of the revolving sky is also in the north, at the Pole Star. The Nornir derive their collective name from an archaic word meaning "north" which also denotes "that which is below" (compare English nether, be-neath). The name of the goddess Nerthus (a goddess of the earth) reported by Tacitus may also be so derived.

While the Nornir each have individual names in England, they go by the name allocated to the eldest in Norse Tradition. The elder of the three is called Urdr by the Norse, which is cognate with the Old English "Wyrd", hence the three "weird sisters" of Shakespeare. Thus they are a three-in-one being in the same way as the Irish war goddesses known as the Morrigna. Like the other, inevitably triadic, Indo European fates, the Nornir spin and weave destinies. One of them is also named as a Valkyrie.

This brings us back to Odin, himself a shaper of destinies. In the "Gylfaginnning" section of Snorri's "Edda" he appears in a triadic guise and is credited with having taken a drink from the well at the center of the world, one source of his wisdom. Odin acquired the wisdom of the runes while hanging on the

World Tree and could obtain information from the dead. The latter - apart from those worthy fighters chosen to carouse in Valhalla until Ragnarok (the Twilight of the Gods) and those who ended up in the paradisiacal Odainsakr, or abode of the righteous dead, the hall Gimle - resided with the dread goddess Hel in the underground realm variously known as Niflhel, Niflheim or simply as Hel located in the far north. This goddess of the dead was said to be Loki's offspring, conceived and born while he was in the form of a mare following a dangerously mischievous escapade.

Actually she can be traced back to proto-Indo-European time s and her original name has been reconstructed as Kolyo, "the coverer". As Bruce Lincoln puts it in his book, "Death, War and Sacrifice" (1991), "Her domain is underground and she physically conveys her victims thence by fixing a snare or noose on their bodies and dragging them down. Her bonds regularly fall upon the foot or neck of the victim, the same places where domestic animals are fettered. The deceased are thus led away like animals by Death, in whose bonds they may struggle, but which they cannot escape, caught in her snares and dragged under."

Lincoln presents an impressive body of evidence to support this summary, from Ancient Greece, Rome, Scandinavia, India and Iran. The theme has altered from place to place and from one age to another but the essence has remained. He also notes that the Middle High German term for a noose was "helsing", which he translates as "Hel's Sling". He argues that German sacrifice by hanging, generally related to Odin or Woden, was actually a ritual enactment of the seizing of the victim by the goddess of death. Given the mutual concerns of Odin, Hel and the Nornir, it seems to make little difference either way.

In Old English texts the term "Wyrd" is, despite its other connotations, frequently used to denote death rather than a structured and unfolding future that is suggested by the functions of the Nornir and their Greek and Roman counterparts. There is of course an intimate relationship between the two concepts and death is after all the fate of every being. Scandinavian myth makes it clear that there are only two things which the gods cannot avert; fate and death. In Norse myth the name of the senior Norn is Urdr, a word in Old Icelandic that can also denote a burial mound or cairn. "Beowulf" and other texts characterize Wyrd as a weaving of webs but the word usually means nothing less than the moment of death, or at least the events leading up to death.

The "Beowulf" motif is revealing, however; it has already been noted that the fates tend to be spinners or weavers and in this instance there is also the idea of a

snare, which can refer back to the Indo-European goddess of death as described by Lincoln. Like Hel, the Nornir reside in the far north, at or near the celestial axis and like her they reside "below ground", where the World Tree has its roots. The Nornir determine life, span and the time of death, while Hel takes the dead to her cold bosom. All these characteristics are shared to some extent with Odin, as is their femininity, apparently adopted by Odin in order to engage in seidr - the natural magic of womankind.

At the very least, Hel and the Nornir are closely related, perhaps even deriving from the same proto Indo-European goddess, and Odin has acquired some of their characteristics by virtue of his association with the cosmic center, the structure of which reflects their own nature. If the valknut symbolizes anything then, it is probably either Wyrd, death, or perhaps even the Nornir themselves, who are more or less the same as Wyrd anyway. Exactly when the valknut would have come to represent these is difficult to estimate. Certainly the examples here all date from the Viking Age and appear to range in time from about the 7th to the 10th centuries CE. I am not aware of any valknuts of a significantly earlier date. It is interesting that in England the use of the valknut seems to have died out with the establishment of Christianity and the consequent decline of heathenism. The Nornir are not represented pictorially anywhere in the Germanic world, which is rather surprising. A panel of the Franks Casket shows three hooded figures who might be intended as a likeness of that fateful trinity, but it is by no means certain. Until any conclusive artifacts come to light the truth of the matter must remain as uncertain as the workings of the Fates themselves.

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Memorial Day Ritual

This is a copy of the script written for a Memorial Day and Warrior's Honor Ceremony performed at the Heartland Pagan Festival in 1992. It was written during the festival by She-Wolf and Gary Stanfield, and is the latest of a few editions.

This ceremony was intended for participation by any persons who can accept the Wiccan ceremonial format and who have been or are likely to become touched deeply by war. Realistic acceptance, loving reconciliation, and emotional catharsis are the major themes. Fears, regrets, sympathies, feelings of caring, and grievings are dealt with intensely. Adventure, patriotism, the joy of battle, etc. are ignored.

The setting is outdoors in mid-morning light in a clearing among trees. There is a fire in the center of the temple space and an altar at the northernmost point of the circle.

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Martial Honor Ceremony

1. Defining of the Temple Space and Time.

All participants form into a circle as a drum beats slowly and steadily (about one beat per second). When the time comes to start, the **HPS** breaks from the circle and begins to define its outer limits with a sword. After she has just begun, the priest raises an old, rust-marked sword into the air -- this cues the first speakers. Alternating male and female voices call out (one from each quarter as the **HPS** passes):

"Thermopylae!"

"Gettysburg!"

"Desert Storm!"

"Uncounted thousands of battles! Uncounted thousands of wars! Over uncounted thousands of years!"

Then the **HP** puts down his sword as the HPS rejoins the circle.

2. Calling of the Quarters.

The priestess, taking one step forward from her position next to the altar says:

"Guardians of the East, Spirits of Air
Breath of life, lost to those who have died
Attend our rite and protect this circle."

"Guardians of the South, spirits of fire
Heat of battle, warmth of living flesh
Attend out rite and protect our circle."

"Guardians of the West, spirits of water
Sweat of our bodies, blood that was spilled
Attend our rite and protect our circle."

"Guardians of the North, spirits of Earth
Symbolized by salt, once the soldier's pay Earth to which we all return
Attend our rite and protect our circle."

HPS then asks attendees to sign themselves, sealing their auras.

[This can be done with a pentagram, hammer sign, or other sigil]. She returns to her place by the altar.

3. Interdenominational Invocation of a War Deity.

HP takes one step forward from his position next to the altar and says:

"As we must accept the parts of our psyches associated with our pasts in war, we must honor deities of war in our pantheons. We honor you -- Athena, Indra, Woden, Mars, Morrigu, and many others. Please come to us now."

Someone costumed and equipped to portray a **war deity** emerges from the circle to near the center of the temple space and says:

"Now also honor those humans who were honorably involved in warfare:

Those who were your enemies and those who were your friends;

Those who volunteered and those who were pushed by circumstances;

Those who were heroes and those who were just in it;

Those who fought and those who only stood ready;

Those who survived war and those who did not;

Those uncounted millions of your times and of times past --

They have no need to be ashamed."

"Do not admire mindless rape, plunder, nor terrorizing. Do not admire raids upon the defenseless -- although in war some predation is necessary."

"And since there is no shame in being a victim of a mighty tide, you shall extend compassion to refugees and other civilian and military victims."

"Raise your right fists into the air to salute honorable warriors and to civilian heroes and heroines." (War deity raises his/her right fist as this order is given. After the deity drops the salute, the others drop it also).

"Give the salute of embrace to signify compassion for refugees and other victims."

(**War deity** crosses his/her arms over his/her chest to signal the start of the salute of embrace and everyone else does as the **war deity** does. The war deity signals the end of the salute by dropping it).

War deity returns to circle.

4. Closing.

HP:

"We thank the war deities for their attendance."

HPS:

"Let us be mindful that sometimes the warrior is the victim also."

"Spirits of air, we thank you for your attendance. Receive in peace the spirits of those who were raised on funeral platforms. We bid you hail and farewell."

"Spirits of fire, we thank you for your attendance. Receive in peace those whose funeral pyres burned brightly. We bid you hail and farewell."

"Spirits of water, we thank you for your attendance, Receive in peace those lost or buried at sea. We bid you hail and farewell."

"Spirits of Earth, we thank you for your attendance. Receive in peace those buried in the earth. Mother earth, return to us again in new forms, if it be their will, the spirits of those who have fallen."

"For those who have fallen!" (She pours wine on the fire in the center of the temple space).

"And the bread of compassion for the victims of war." (She crumbles bread and drops it onto the ground).

HP:

"By this ceremony may each of us be strengthened -- deity, spirit, and living human alike."

"Nor this circle is open, but not broken."

"Please ground, and you may hug."

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Celtic Workshop Internet

This is an Upload of the first Celtic Workshop on Druids, Oghams and Divination. Each student was supposed to have already downloaded the Library 16 files Oghamd.txt (A table of Ogham correspondences), Fionnw.GIF (A symbolic representation of Oghams in Circles.) and Ogham.GIF (A picture showing exactly how each tree Ogham symbol looked.) In additional to these files, messages were posted in the Section 15 message board for Ogham correspondence tables by Nigel Pennick, D.J. Conway, John Matthews, Murray Hope, Douglas Monroe and Edric Thorsson. A lot of information is contained in these files and messages and is essential for fully understanding the workshop and discussion. I recommend reading "The Celts" by Nora Chadwick for historical background on the Celts as a people. I recommend John Matthews book "Celtic Shamanism" and also Nigel Pennick's book "Magical Alphabets". More complete discussions of many of these topics are found in those works.

Due to time constraints, All the prepared material did not get presented during the Workshop. I have included it here in it's entirety at the request of the participants and in the interest of completeness.

Before starting the Workshop, we engaged in informal conversation with the first topic being the book "Life of a Druid Prince". Jehana asked if I had read this book.

Participants
Freepowder
Misty
Susan W
Dean
O'Dubhain
Suzan
Sequoyia
Scott
Jehana
Jim

<Start of Workshop>

O'Dubh (O'Dubhain) **:** Never read the book
Jehana : It's basically an archeological/anthropological study of one of those sacrificed humans they pulled out of a peat bog.
SUZAN: Hello Jehana!
Jehana : With some interesting speculations as well. Hello Suzan. Hail!
O'Dubh : I saw an article on it with pictures in Scientific American I think. Merry Meet Again Maiden!
Jehana : Yes, i think they covered it there, too.
O'Dubh : Looks like UFOs are the talk of the town tonight.
Jehana : And The Crone greets the Maiden!
SUZAN: There was a great TLC special on an archeological find like that
Jehana : Suzan is still here. Suzan?
SUZAN: Geesh! There are 27 people in that room!
O'Dubh : Yes it's a mad house over there
SUZAN: Oh just lurking around a bit sorry ☺
O'Dubh : I didn't get any advertising here.
Jehana : Too busy to stay there.
O'Dubh : Had to do it all myself.

Jehana :
Rilla mentioned it to me when i logged in tonight.

O'Dubh :
Every time I log on here I'm bombarded with announcements but no Celtic Workshop!☹ Hi Susan W!!

Jehana :
Hey, Celtic workshop!!

Susan W.:
Hi, just nosey, what's going on?

Jehana :
Hello Susan. O'Dubh is about to do a Celtic ../.Druidic Workshop.

O'Dubh :
We're gonna be talking about Celts, Druids and the like

Jehana :
is it workshop or discussion or both?

Susan W.:
Maybe I'll listen in for awhile, already been on over an hour.

O'Dubh :
I know how expen$ive it is!☺

Jehana :
Same here.

O'Dubh :
Well I guess I'm gonna start

Susan W.:
What can I learn here?

O'Dubh :
You can learn Magick, Shamanism, Oghams, Divination but it won't happen overnight. Also Druid type stuff. There's a lot to cover.

Jehana :
(But it doesn't all require connect time) ☺

O'Dubh :
That's right. A lot of the files are in the library or message boards any way maybe i should start.

Jehana :

O'Dubh :
I'm going to upload the announcement first so you can see what we'll cover.

Susan W.:

Great

O'Dubh :

Dia dhuit, a Kheltoi is ni Kheltoi!
(Hello to all Celts and Non-Celts!)
We are going to be having on-going Work Shops regarding Celtic Topics of Interest here in the New Age Forum. I hope to draw you Celts and Non-Celts alike out of the Groves and into the CO's!☺ Time to share some of that Knowledge we've been hiding! I plan to touch on the following topics of interest:

CLASS #1
Druids, Oghams, Divinations
CLASS #2
Deities, Shamanism, Magick
CLASS #3
History, Warriors, Genealogies (maybe your family name!)
CLASS #4
Languages (Gaeilge, Gaelic, Welsh, Manx, Breton), Poetry, Prose

I will basically upload files to the library, prior to the class, to provide a focal point for the discussions and a framework for building a Celtic Book of Shadows. We will flesh these frameworks out through discussions online. I, by no means, have all the answers on matters Celtic. But I truly believe that ALL of us, working together, can approach advance our knowledge and rediscover the True Celtic Way.

Druids are especially welcome to attend so that our Celtic Knowledge may be "Illuminated"!

I also hope that The Welsh Bards will grace us with the Songs of Taliesin.

Other topics will be included based upon the desires and direction of the students and other participants.

I see the way that the workshops will be conducted as:

Susan W.:

?

O'Dubh :

Opening Remarks by Me.
Presentation by a Speaker (not necessarily me).
Questions and Answers.
Group Open Discussion and Discovery.
Summation and Assignments.
The classes start this Monday night in Work Shop 1 of the New Age Forum at 10 PM EST! See you there!
Beannacht leat,
(Blessed be)

O'Dubh

Susan W.

Susan W.:

Oh, sorry, thought my screen was stuck there.

O'Dubh :

OK That was the announcement and sorry if it was wrapping on your screens!

Jehana :

Sorry, i do have to go; i will put this workshop on next Monday's calendar.

O'Dubh :

I'll continue with the presentation
Ce'ad Mi'le Failte! (100,000 Welcomes)
Welcome to the Celtic Workshop!
We will be investigating and sharing our knowledge
of matters Celtic here.
It is my hope that the researches and references
I have will add to or compliment your own.
I am, by no means, the final authority on
these matters.
Discussion and interaction, coupled with a
shamanistic journey or two should fill in
the gaps and illuminate us all.
all

Dean :

Hello

O'Dubh :

Tonight I hope to lay down a firm framework for our knowledge of Druids through a discussion of their Magickal writing, called Ogham, after Ogma - Sun Face, and through a discussion of their divination techniques. It is commonly thought that the Druids left no written records of their work. I disagree. Many references exist that contain the poems of Druids, stories about their Magicks, tales of their strategies, their secret lore, their Oghams, their invocations, their victories and their defeats. The major problems with using this information is that it is the product of a long (tho reliable) oral tradition that was finally written down by their antecedents the Culdean Monks of the Celtic Church. (Probably Druids in hiding). Some of the Irish manuscripts used as references on Druids are:

The Book of Armaugh
The Book of Ballymote
(A primary source for Oghams)
The Tain Bo Cuailgne
The Book of the Dun Cow
The Book of Invasions
The Book of Leinster

Many references to what Druids did are contained within the above books. Much of what Celts wrote was symbolic of deeper meanings. Each work can be interpreted on many levels. In modern times, Druidry is being studied by several major groups, ADF and OBVD to name just two. If we have any Druids present tonight, Please come forth and identify yourselves now. (well, since only us chickens are here!

Susan W.:

O'Dubh :

I'll identify myself as a student of Wicca, Druids and Celts Susan W>What is your interest or area?

Susan W.:

I have no knowledge in this area… I have been told a little bit by a friend. The extent.., is that I understand this Wicca, Druid beliefs, are very old and are based on the powers of the earth?

O'Dubh :

yes the knowledge of Druids/Wiccans is based upon the Earth and it's power. The knowledge of the Oghams is tree knowledge applied as symbols in the

use of Magick and Divination. I'll upload some info on each symbol or group of 5 symbols and show what their meanings are. The Druids were the shamans of the Celtic Clans. They carried the history, the culture and the genealogies of the Clan in their memories. To aid in remembering this information, Oghams were used, each Ogham being associated by its beginning sounds with the item to be remembered. This is similar to alliteration in today's writings. This led to an entire series of different types of Oghams. Tonight we will discuss tree Oghams and Fionn's Wheel. Ogham BTW is pronounced "O Wam". It's one of those strange Gaelic things!

I have listed the Oghams for those of you that haven't downloaded the Ogham GIF's or the Ogham Divination files in Library 16 yet. Each Ogham is listed by its ancient Gaelic name, then its modern Irish name and then its Welsh counterpart.
The first group of 5 is from the North on Fionn's Wheel. (it is from the Book of Ballymote) 7th century Irish manuscript.

Susan W.:

O'Dubh :

Beth Beith Bedw Birch - The White Tree of Purification Protection against harm, physical and spiritual. Deal with/clear away the bad things of life. A new beginning. Peasant. 24 December-20 January. White.

Luis Caorthann Criafol Rowan - Tree of Life Protection against psychic attack.
Develop powers of protection and foretelling. Used in Metal dowsing. Planted around stone circles. Peasant 21 January-17 February. Liath (grey). (also luisne or "red glare").

Fearn Fearno'g Gwernen Alder - "The Red Man" (pranksters, also help one escape the Otherworld) Used in fires to make swords. Frees the Earth from water. Used in Building Foundations because of this fire aspect. Protection in conflicts. Freedom from binding Magicks. 18 March-14April. Crimson or blood red.

Saille Saileach Helgen White Willow or Sally Tree - The growth of lunar power and water. Linking and harmonizing. It's power is greatest at night unless the Moon is visible during the day.

Susan W.:

?

O'Dubh :

Tied to the Moon phases. Protection against diseases. Peasant. 15 April-12 May. Sodaith (Bright or fine).

Nuin Fuinnseog Onnen The Black Ash - The Tree of Rebirth Links the World of Spirit to the physical. The passage way between the inner world and the outer realms. The keys to the future but only in time. First Chieftain Tree. 18 February-17 March Necht or clear in color.

Yes Susan W? (I actually heard Susan W and responded at this point but have included the other uploaded information here for completeness).

Huath Sceach gheal Ysbyddaden - The Hawthorn or Whitethorn The May Tree. The name means "Terrible" referring to the Destroyer aspect of the Goddess. Unlucky (especially to cut it except in May). (Bringing the blossoms in the house is also unlucky). Rags are tied to its branches as offerings. Protection against all ills Magically. Peasant. 13 May-9 June. Purple (For the Hag/Underworld).

Duir Dair Derwen Oak - The King of Trees The Oak King. Magickal strength. The doorway to inner knowledge. The ability to see the invisible or be invisible. The ability to bar or open the ways. 10 JUne-7 July. Black. Chieftain. Planted in Sacred Groves by the Druids.

Tinne Cuileann Celyn Holly - "Fire" The Holly King. Balanced Strength and Power. Unification, Fatherhood, Rebirth. Fire, strength, boldness. Peasant. Temen (grey-green).

Coll Coll Collen Hazel - "By the Power of Three Times Three" Discovery, Druidic Herald wands "Word Wisdom". Used as A Magick Shield in warfare Fionn's Shield). Water Witching forked rods. Nut-Brown.

Quert Aball Afall Crab Apple - Tree of Eternal Life Isle of Avalon. Five seeds/blossom petals. Apple-green or Mouse-Brown.

Muin Muine Vine - "The Vernal Equinox" "The First Harvest". Chieftain, 2 September- 29 September. Mbracht (variegated). The Magickal ability to

roam widely and to gather. Assimilation leading to inner development.

Gort Eadhne'an Eiddew Ivy - "The Second Harvest" 30 September - 27 October. Gorm (blue). scarcity in unfavorable situations. Changes necessary for growth. All things are tied to the Earth. Transformation by being rooted in the Earth.

Ngetal Giolcach Cawnen Reed - "The Tree of Scribes" Used to make pens and Welsh plagawd (paper). 28 October - 24 November. Thatching, mats, baskets.
Insulation, Enclosure, Covering. Preserver of Knowledge, Maintainer of Order. Nglas (glass green or yellowish-green).

Straif Drai'on Draenenwen Blackthorn - "Tree of Punishment and Strife"
Peasant. Staves of Magickal Power. Draoi (Wizard), Drai' (Druid). Power in Visible and Invisible Worlds. Use to overcome resistance to One's will. Sorcha (bright colored) or purple-black.

Ruis Trom Ysgaw Elder - "Tree of the Cailleach (Hag)" ru'isce (a violent attack, a blow, a throw). Irish Witches rode Elder sticks instead of brooms. Three fold aspects of Time, Existence, Goddess. Ogham of Timelessness or unity of all time. Balance in threes. Rocnat (roebuck red).

Susan W.:
How would you use this information, for example.., the Native Americans use prayers for certain rituals, such as blessing your surroundings. How would you use that info.?

O'Dubh :
The information would be used in divinations and in casting spells. It would also be used to mark pathways for Spiritual journeys into the Celtic Otherworld. The first use of Oghams was on Birch, for instance, and it was interpreted by the Irish God Lugh to mean that a Magickal attack was going to be made upon his wife.

Freepowder:
hi all

O'Dubh :
He took precautions. Hi Freepowder !! we are underway with our workshop.

Freepowder:
I didn’t miss it?

O'Dubh :
I'm just telling Susan how Ogham information was used. It's happening right now. Anything missed will be in the library.

Freepowder:
out standing, but I can't stay long<sigh>

O'Dubh :
Susan>Does that answer your question?

Freepowder:

Susan W.:
So, he called upon the spirit of the Birch tree to protect him???

O'Dubh :
He used the Magick of the Birch symbol to protect him and his wife. Birch was used to surround them and protect them from Magickal attack. Lugh's wife was in danger of being spirited away to the Underworld.

Freepowder:
(Sorry) Who are we talking about?

O'Dubh :
Gottcha. ☺ Difference in interpretation. GA

The Celts were also shamanistic just like the Native Americans Ok

Susan W.:
?

O'Dubh :
FP, We are talking about the use and meaning of Oghams and symbols of Magick. FP,

Freepowder:
in general?

O'Dubh :
Well I'm presenting the meaning for each Ogham as based upon the information handed down by the Irish Druidic Bards. Misty : Can you tell us a little about the shamanistic part of the Celts?

Freepowder:
Ah!

O'Dubh :
Misty>I will cover that more fully next week but.., the Celts lived close to

nature as did most peoples in the past. They observed that they had to interact with it on a more personal basis than we do today. I am introducing symbols and diagrams to be used in Magickal journeying.

Misty :
Ok, sounds good!!

Freepowder:
O'd, the Celts focused mainly on Trees & shrubs, while the N.A. Indians, focused more on animals , right?

O'Dubh :
FP>The Celts tied Oghams to everything.., Birds, animals, shields, flowers you name it!

Freepowder:
!

O'Dubh :
They even had a secret Hand Language☺!

Misty :
I've heard of that...how was that used?

Freepowder:
<aside> sounds like modern gang!>.., Ogham was used like runes or tarot?

O'Dubh :
FP, one of the messages I posted has a direct correlation for Oghams and Tarot!

Susan W.:
?

Freepowder:
I missed it, been a heavy wkend<abashed> GA

O'Dubh :
t's in Section 15. Susan,

Susan W.:
I had someone give me a shamanistic (N. Amer.) style drumming experience… in which I saw the trunk of a very large tree.., with a section that you could walk into.., like the old forest located S. of Yosemite.., what are those called again. ? Anyway, any meaning to that vision? O'D?

Sequoia .
that's it. O'D,

SUZAN:
O'D is having some trouble with his connection. He will be right back.....

Susan W.: OK. I'm probably gonna split in a few . . . been on almost 2hrs.
SUZAN: thanks for being patient
Susan W.: What are your interests again Suzan?
SUZAN: I am an astrologer
Freepowder: Suzan, by the look of it we have just got started w/ this, right?
Susan W.: Hi O'D
Freepowder: welcome back O'D
O'Dubh : Sorry about the line going down! Thanks guys!
Freepowder: Mercury is retarded☺
O'Dubh : So where were we?
Freepowder: Sequoyah in vision
Susan W.: Did you get I saw trees in a vision?
O'Dubh : FP!>LOL probably what the prob is!☺
Freepowder:
O'Dubh : Susan>Yes
Susan W.: Any importance?
O'Dubh : I was telling how Celts/Druids saw all of life interconnected like the Oak limbs I believe your vision is telling you to look within yourself to see how you connect to the life around you perhaps you should go on a shamanistic journey.

Freepowder: .
?

O'Dubh :
Discover your inner truths. FP,

Freepowder:
Shamanistic Journey?.., you mean like a vision quest?

Misty :
Did we lose him again?

O'Dubh :
Yes FP but along definite paths

Susan W.:
O'D> Celtic style?

O'Dubh :
let me continue and I'll show you the map.

Freepowder:

O'Dubh :
Susan>Definitely Celtic style if that is what you feel closest to.

Susan W.:
Actually more N. Amer. style ☺

O'Dubh :
Native American style is nice but I am a Celt

Susan W.:
Tell me your way.

O'Dubh :
Watch and see !! They (the ways) may be closer than you know!☺

Freepowder:
<watching>

O'Dubh :
Ok I'm going to skip the Ogham meanings and go straight to the

Wheel of the journeys.

This is Fionn's wheel and is a GIF in Lib 16. <now uploading path names> Fionn's Wheel is a diagram found in the Book of Ballymote. It shows all 25 Oghams arranged around a series of concentric circles (in library 16 as fionnw.gif). This diagram can be used to divine paths necessary for

"Pathworking", a very powerful shamanistic technique. I have identified the meanings of each Ogham on the paths (using the correspondences from Nigel Pennick mostly). Each Ogham's meaning can require at least a workshop of it's own to fully cover. I offer these here to show what can be done with Oghams:

An Roth de an Bealach
(The Wheel of the Ways)

Each path will be identified with it's Gaeilge/English name and the elements along the Ways.

==========

The Northern Path is first. (from outside to inside)
An Cosa'n do Sla'n
(The Way of Protection)
The White Tree of Purity
The Tree of Life
The Red Man
The Moon
The Keys to the Future

==========

This is the first path on Fionn's wheel

Jim :
Hello D

O'Dubh :
It contains the first 5 Oghams B L F S N

Jim :
Hello

O'Dubh :
This path is first because it teaches the new student how to protect him/herself from Magickal harm.
HELLO Jim
Please standby

Jim :
OK

O'Dubh :
This is a formal Workshop

But join in !!!
Any way, the first step was Purification,
followed by gaining an ally in "the Red Man",
a being kind of like Coyote in Native American workings.
The tree of life is there as well
(this could be what Susan saw in her dream)
The Moon represents the protection of the Goddess
When the inner level is reached
the student gains the keys of knowledge
but not the wisdom to use them.
Another journey must be made.
That is the next path.
This Path contains the Ogham EBA:

==========
An Roth de an Bealach
(The Wheel of the Ways)

An Cosa'n de Fe'ile
(The Way of Ritual)
==========

The Sacred Grove (Imbolc)

This path requires an understanding of the major Religious festivals of the Celtic year beginning with Imbolc, The new beginnings The festival of Brigit.

Susan W.:
!

O'Dubh :
It also requires one to perform such a ritual Susan,

Susan W.:
O'D & all> sorry, but I gotta go. Thanks for the info.

Jim :
!

O'Dubh :
Susan> OK I'll continue and upload all this into the library.
B*B
Jim,

Susan W.:
Thanks, I'll check into it. Bye.

Jim :
Thanks for the insight to PAGANISM. Get out of this stuff!

Freepowder:
?

O'Dubh :
Jim>not sure what you mean?

Jim :
!

O'Dubh :
Jim,

Jim :
You know! Druids, pagans, witches, stuff like that

Misty :
Get out???

Jim :
!

Scott :
uh oh.

O'Dubh :
Jim, We are Druids, Pagans, Witches and stuff like that.

Jim :
!

O'Dubh :
You are well to listen in to the workshop. Jim, standby just a second. FP has a question. FP.

Freepowder:
I thought Samhain was the beginning of the Celtic year?

O'Dubh :
FP, It's the beginning of the Celtic year but not necessarily the beginning of the study of Celtic religions.

Freepowder:
?

O'Dubh :
FP, Freepowder: Imbolc is the start of this path of wisdom?... or study on Fionn wheel, right?

FP, The study of all the major festivals is the second path The symbol is actually the Grove. The most powerful Magick in the Druid rites Freepowder: ah!

Was The victory of life over death, the renewal of the wheel of the year, the marriage of the Crone to the Oak King or Cernnunos. That would not be an appropriate start point for beginning the study of Druidic Magicks. (Before a student can begin Magickal work, the ability to shield and protect oneself must first be developed. This is why the first way studied is the way of protection. The next step to performing or learning occult wisdom would be in a protected environment, such as rituals or Circles. What better ritual for a fresh start than Imbolc which is symbolic of New Beginnings and the Quickening of Life? Samhain is actually the end point of the year and represents the culmination of the Druidic Mysteries.
Jim, I believe you had a question?

Jim :
Not really

O'Dubh :
OK

Jim :
Just watching and laughing

O'Dubh :
Any other questions?

Scott :
?

Misty :
So are you saying that Winter Solstice is the beginning of the wheel?

O'Dubh :
Jim, I suggest that you watch your behavior since the forum has some strict rules about

Jim :
?

O'Dubh :
Putting down what others believe.
Jim

Jim :
I'm not putting you down, just enjoying the show

O'Dubh :
Jim, Are you done or do you have a question?

Jim :
1! ?

O'Dubh :
Jim

Jim :
Soo sorry if I offended anyone, didn't mean to. Got to go

O'Dubh :
Goodbye Jim. Now to continue

Freepowder:
Slan leat J

Scott :
?

O'Dubh :
The next path to aid us in becoming more enlightened is the Eastern path on the wheel.

Misty :
What about my question? Or did someone beat me to it?

******** Answer inserted by O'Dubh ********

(I completely missed Missy's question in all the confusion. The answer to Missy's question is that Samhain is the beginning and the ending of the Celtic year. It is the time when the God of the Underworld marries the Crone aspect of the Goddess. The new God or the Sun is not yet reborn until the Winter Solstice. The Celts began their days at sundown. It is not surprising that they began their new year with the end of the last harvest. The period between Samhain and Imbolc is the dark part of the year and is therefore like the night before the day. During this period preparations were made for the onset of winter and the coming spring planting.)

Michael :
What's up tonight?

Jim :
e-exit

O'Dubh :
Scott

Jim :
e-exit

O'Dubh :
Jim> try /exit

Jim :
Thanks

Scott :
O'D did you say you were going to upload this lecture? I would really like to D/L it, but have to go to bed...

O'Dubh :
Scott, Yes I will and will add notes as I go ! Slan leat!
Blessings

Scott :
Any idea what the file name will be? ☺

O'Dubh :
It'll be celtws1.txt

Freepowder:
Byer

Scott :
Thanks for your time, Blessed Be.

O'Dubh :
Pressing on here and watching the clock.

This Path contains the next 5 Oghams H D T C Q:

An Roth de an Bealach
(The Wheel of the Ways)
An Cosa'n do Fios
(The Way of Wisdom)
The Cailleach

The Oak King
The Holly King
The Three Times Three
The Tree of Eternity

This Path contains the Ogham OI:
An Cosa'n do Gra'

(The Way of Love)

The Spindle of the Wheel (Beltaine)

This Path contains the next 5 Oghams M G NG STR R:

An Cosa'n de Deis
(The Way of Balance)

The First Gathering
The Second Harvest
The Tree of Scribes
The Tree of Punishment
The Triple Goddess

==========

This Path contains the Ogham UI:

An Cosa'n de an Fhi'rinne
(The Way of Truth)

The Ancient Knowledge (Lugnasadh)

The Inner Mysteries

==========

This Path contains the next 5 Oghams A O U E I:

An Cosa'n de an Saol
(The Way of Life)

The Tree of Regeneration
The Tree of Continuous Fertility
The Morning Dew
The Preventer of Death
The Tree of Life and Death

==========

This Path contains the Ogham AE:

The Way between the Worlds
The Sea (Samhain)

**********End of inserted data *********

I will cover all of these and their meanings in the next Workshop, next Monday.

Freepowder:
?

O'Dubh :
I'm putting them here to give everyone a chance to read and study them. FP,

Freepowder:
A bit off the Subj... If you find the time could you help with Gaelic pronunciation?

O'Dubh :
FP>Sure will and I'll put notes in the upload as well.

Freepowder:
Thanks!

Rilla/Sysop:
Hi all!

O'Dubh :
I'm going to type the rest of the paths in now to speed things up. Hi Rilla!

Freepowder:
Hi Rilla, Dai dhuit

Rilla/Sysop:
Dai dhuit! Did you learn what that meant ???

O'Dubh :
Rilla>It means Hello.

Rilla/Sysop:
Just stopping bye to tell y'all goodnight!
And hugs!

O'Dubh :
Gang I see that we will have to continue next week
It's late and we still have about 2 hours to cover.

Freepowder:
?

Misty :
I hate that.

O'Dubh :
I will post the rest of my lecture on the section 15 message board. FP,

Freepowder:
What time does this start and will it be in the Co notices?

O'Dubh :
It starts at 10 PM Est. Yes it should be. I have to get Rilla to do it.

Freepowder:
7 PST<scratching head>

O'Dubh :
I was surprised it wasn't. FP, that's right 7PM PST.

Freepowder:
Numbers hate me.

O'Dubh :
I know. I appreciate everyone being here.

Misty :
No prob..

O'Dubh :
Next time we'll cover how to make a shamanistic journey using the Oghams and Fionn's Wheel.

Misty :
See ya next time or probably sometime during the weekend.

Freepowder:
O'D, I appreciate you taking the time to put this on!

O'Dubh :
Beannacht leat!<blessed be!>
Thanks everyone!
Hugs!
Slan

Freepowder:
Sl'n leat!

Misty :
Night....*B*B*

Freepowder:
Well, who's left?
What follows is the rest of My presentation concerning divination:

O'Dubh :
Western (read Druidic) meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by

chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence.

This allows one to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or involved the handling an item so that the diviner could discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques. I believe that Dichetal Do Chennaib is the proper state for performing Ogham divinations as well. More on this later.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he/she would signal for the hides to be removed or he/she would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause him/her to see visions or to spontaneously utter poems, prophecies or to achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation forced oneness upon them and caused them to become centered and to float. It was their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter their consciousness. They were familiar with the Pythagorean Mysteries and may have actually been the source of them!☺

Druids shared Indo-European roots with the Indian Brahmans but I don't have any hard data to support any similarities in their practices.

To perform an Ogham divination , one must be clear about the purpose or object of the divination before beginning. Focus this purpose in your mind before starting meditation and/or Circle casting. I find that working within a Magickal Circle tends to prevent outside psychic influences but don't believe it's absolutely necessary to use a Circle. The form of divination is Dichetal Do Chennaib.

What we will be doing is casting sticks or "fews" upon a casting cloth. The sticks are about finger length and size and carved with Oghams for each of the 25 symbols. (I prefer to work with woods that are the actual symbols used for each Ogham where possible.

Obviously, some "Crane Bag" symbols are not trees and will have to be carved on some neutral wood or other substance, shells or rocks for instance. I use Ash or Oak for any substitutions.) The casting cloth is a representation of Fionn's Wheel and can be multicolored (as in the GIF), plain (Black and White) or just drawn on the floor or ground. I like to make the largest Circle about my height (in my case 6'2" but use what is suited to you). I orient the Wheel with the "B" Ogham to the North. I stand on the South side of the Wheel facing North about 3 feet back from the "M" Ogham. Place the Oghams in a bag and then randomly select 7 of them. Close your eyes, spin around three times while blanking your mind from everything but your purpose. At the end of the third spin toss the 7 "fews" into the air about 3 feet above your head and towards the center of the Wheel. Once they have settled out immediately read the arrangement of the sticks as a general impression only. Write this down. Also record the relative orientations and positions of the "fews" upon the Wheel. Pick up the cast sticks and return them to the bag. Repeat this process twice more so that a total of three readings is available.

You should now have three Wheel/Ogham Divination charts that have the relative positions of 21 Oghams on them. Interpret the Oghams based upon the correspondences I referenced previously. (This came from Nigel Pennick's Book "Magical Alphabets" with the actual meanings for the Oghams being from the Bardic/Druidic traditions as passed down by the Clan Bards of the O'Flaherty's). I use the correspondences that "feel" right to me. You should do the same. No one set of correspondences is the absolutely right one to use. The above correspondences just hang together better in my own mind. The basic technique to reading the tale of the sticks is to read then

deosil (clockwise) and from the outside to the inside. The "fews" towards the center represent the future and those towards the outside the past. Any sticks not on the Wheel are ignored. Crossed sticks conflict. Parallel sticks compliment or enhance. Sticks laying on Oghams of the Wheel have combined effects. The interpretation is not hard and fast. I read the symbols as a "story" that is dynamic. I take all three divinations together. If they have no correlation at all, I ignore the results and try again. Sometimes A divination is not possible. I'll try at least three times to get results. The relative agreement of each of the Three Wheel/Ogham charts determines the degree of confidence one can have in the readings, from utter certainty to total confusion! (reminds me of Sex for some reason but that's another story!☺ I guess the point is that such Powers and their use are not instantaneous or easy to realize at times. Sometimes its easy and other times impossible no matter how much you try!☺) This entire process of interpretation is very similar to: Palmistry, Tarot, Astrology or Runes. They are all basically taking seemingly random or (at least) uniquely individualized instances from a person's life and attempting to give meaning to such events based upon how they relate to Magickal symbols and patterns. What is actually occurring is that the left brain is gathering facts from the cast patterns that configure the mind and Spirit to allow the right brain to make the "Salmon leap" to intuitive insight or Illumination. This is Dichetal Do Chennaib or "cracking open the nuts of Wisdom" at its finest.

After the divination is finished, dismiss your Circle and fold or erase your casting Wheel or cloth. Store them separately and away from normal life until they are to be used again. I recommend a wooden or cedar chest. Use whatever represents peace, quiet and solitude for you.

So what have we found from this discussion of Druids, Oghams and divination? We found that Information exists concerning Druid Oghams in the ancient 7th and 8th century writings of Irish monks-Druids. We discovered that Fionn's Wheel can be used as a divination casting cloth and as a "map" for "Pathworking". We suggested that the Ogham correspondences can identify unique ways to Magickal knowledge and insight. Most of this information came from oral Druid histories that were finally written down in the first millennia by the Druid remnant or Culdean Monks. I admit that some of my presentation has been colored by my interests in other forms of Magick that have more readily available information, such as Runes, Tarot and Astrology. I have also made every

effort to go to an ancient textural source or, at the very least, to a modern writer basing their work upon ancient verified Druidic works. In our future investigations into Druidic practices and Magick, I hope to continue using the same techniques to discover or rediscover the Mysteries of the inner Druidic Knowledge.

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Key words to look up and understand for this Workshop and the next:

Shamanism, Pathworking, Magick, Oghams, Druids, Culdee, Celt, Fionn, Archetypes, Jung, Vision Quests, divination, meditation, Bards, Invocation, Circles, spirit guides.

During the discussion of Fionn's wheel we will primarily address archetypes, symbols, Magick and Shamanism as well as Pathworking.

{^}

Celtic Workshop 2 Internet

This is the second Celtic Workshop. We covered Pathworking using Fionn's Wheel and how Druids did Magick. (O'Dubhain - 28 Feb 1994)

SYSTEM	Switching to Workshop/Seminar 1
Freepowder	Heloooooo
O'Dubhain	Hi! Looks like just you and me!
Freepowder	How many are we?
O'Dubhain	Hi Tammy!
Tammy	Hi!!! I got my old man to give me 15 minutes. How generous!
Freepowder	BRB, Hi tammy! Jee-ah guitch ☺<heheheh>
O'Dubhain	What a nice guy! Ban jeeah Gwitch!
Tammy	Sorry I won't be able to stay for the whole thing.
O'Dubhain	heheheheeh! That's ok you can download it later
Nan	'Lo everyone
O'Dubhain	Lo Nan!
Sue Thornburg	Hello!!!!!!!!!
Falcon	Hi All
Freepowder	It's obvious that the Celts had a sense of humor, look at their spelling. HI nan, Hi Falc
Sue Thornburg	FP, ☺ HAHAHAHA
O'Dubhain	Hi Falcon! Hugs Sue
Sue Thornburg	Will this be a formal CO, Odie?
Falcon	Hi O'D
O'Dubhain	Sue, It's semiformal!
Freepowder	hi Sue, the word for the day is *miasmic*
Wren	Hi, guys
O'Dubhain	It's a workshop!
Freepowder	Hi wren
Nan	Miasmic?

Falcon	<lost>
Sue Thornburg	Oooh, good, I'm wearing half of my tux.
O'Dubhain	Hi Wren
Falcon	Hi Wren
O'Dubhain	Lo Eric Let's get cranking folks
Eric	LO OD
Falcon	What is a workshop?? <otl>
Freepowder	I'll be good, O'd, promise
O'Dubhain	A Workshop is another word for a CO But since its a Workshop it's supposed to be harder!
Eric	And miasmic??
O'Dubhain	Anyway
Falcon	*Miasmic*
O'Dubhain	The way this works to date is I talk about some subjects and we discuss them then we maybe come up with some new ideas
Sue Thornburg	Sounds terrific. ☺
O'Dubhain	It runs like a formal CO to begin Just put in a ? or a !
Fred McCandless	so toss out an idea
O'Dubhain	If you have a comment or a question OK First last week We talked about Druids Oghams and Divination.
Fred McCandless	?
O'Dubhain	I placed a bunch of files in the library 16 to be used in the workshop. OK Fred,
Fred McCandless	si
O'Dubhain	Fred, Got a question?
Wren	He's gone, O'd
O'Dubhain	Anyway the way it works is just like that! OK The files give you background on what we discuss. So the first question I would ask is....
Jehana Silverwing	Hi O'Dubh. Ust
O'Dubhain	Why are we studying these subjects? Hi Jehana! I mean what are we going to get out of this study?
Nan	Cause we like to waste $$ on CI$? ☺☺☺
O'Dubhain	Anyone want to volunteer an opinion?
Falcon	!
O'Dubhain	Falcon,

Falcon	I study things because they are there and I feel I should learn as much as I can
Nan	!
O'Dubhain	Me too Falcon! Nan,
Nan	On a more serious note....I'm interested in learning about them because they are part of my heritage and the heritage of those around me
O'Dubhain	That's a reason I study them too Nan. When I asked myself these questions I came up with some answers. Why study Oghams? The answer was because the Druids used them in Magick.
David Pfeiffer	To add more to that Nan, being new here, I'd like to learn more about the history of the natural beliefs because they may be the only saving grace of this planet.
O'Dubhain	They are symbols of Magick. David> That's a good one too.
David Pfeiffer	Sorry to interrupt.
O'Dubhain	The reason I study Magick is just that that's ok I study Magick of the Earth and of people and of the Spirit to find the keys to who I am How we relate to each other and to the Planet
Jehana	I agree with David.
O'Dubhain	This is a time that we are all coming together to save ourselves and our Planet The ancient Wisdom shows us a Way to do this Jehana We must look within for the Power of self-awareness For growth and harmony. The Oghams are the road-signs on the Ways to this Wisdom
David Pfeiffer	But the whole idea is not for ourselves. We are just as important as individuals as a leaf is to a tree. One leaf only holds so the tree may live.
O'Dubhain	One map of this inner journey is Fionn's Wheel. Right again David. But we must start with ourselves. To have a tree one must have leaves. and branches and a trunk and roots as well as Life. It's all got to work together. The purpose of this workshop tonight is to determine the way that Fionn's Wheel shows us how to "Pathwork" to knowledge of ourselves.

Nan	?
O'Dubhain	To show how Druids did this Yes Nan
Nan	i think i know what you mean by "pathwork" but could you please give a brief definition so that i know we're thinking the same
O'Dubhain	OK. Pathworking is basically an inner journey to discover Truths within ourselves
Falcon	?
Nan	Thanks
O'Dubhain	It allows us to tap a "Higher" wisdom To know our totems and our Spirit guides. Yes Falcon
Falcon	What is Finion's Wheel?
O'Dubhain	Fionn's Wheel is a representation of the Oghams laid out in Circles around a center. Like a Native American Medicine Wheel. It is pretty much the same thing for shamanistic purposes I uploaded a GIF of it into Lib 16 as FIONNW.GIF 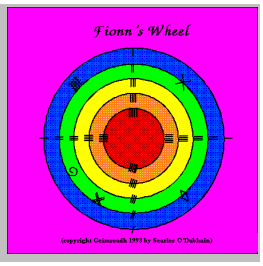
Falcon	Thanks
O'Dubhain	On it are the Ogham symbols for our journey.
Wren	?
O'Dubhain	Each symbol represents an ability or a knowledge to be gained or understood, Wren
Wren	Is there a book with the diagram? I can't see GIF's
O'Dubhain	It's in the following books: "***The Book of Ogham***" by Edred Thorsson, "***The Celtic Shaman***" by John Matthews
Jehana	Will capture the gif.
O'Dubhain	"***The Book of Ballymote***" by a 7th century Culdean Druid☺, Jehana also in Religion lib.
Jehana	Okay, O'Dubh.
Beth Campbell	Send 2 what's palyne? Is this a formal co?
O'Dubhain	Yes Beth? The way druids worked magick was by "becoming" or by actually changing reality a classic example of this is the song of Amergin the druid who aided the Gaels in defeating the Tuatha de Danaans. I quote from his song: "I am the wind which breathes upon the sea. I am the wave of the ocean. I am the murmur of the billows.

	I am the ox of the seven combats. I am the vulture upon the rocks. I am a beam of the Sun. I am the fairest of plants. I am a wild boar in valor. I am a salmon in the water. I am a lake in the plain. I am a word of science. I am a point of a lance in battle. I am the God who created in the head the fire. Who is it who throws light into the meeting in the mountain? Who announces the ages of the Moon? Who teaches the place where couches the Sun, If not I?
Jehana	I think this song is a teaching ballad.
O'Dubhain	I invoke the land of Ireland!"
Jehana	By the way, whose translation is this?
O'Dubhain	Yes it teaches and it invokes the power of the Land. This was the translation by Douglas Hyde.
Jehana	Okay, just simply because it is slightly different than the one i remember.
O'Dubhain	This Spell was used by the Druid to overcome the winds raised by the de Danaans in their battle for the Land. It is an example of the way a Druid would work. There are other tales of shamanistic workings by Druids
Freepowder	?
O'Dubhain	Among these is "How the Tain was Recovered" Yes FP?
Freepowder	You spoke of becoming, is Amergin actually becoming... those things or, has he been in the past?
Nan	Or is it a metaphor?
O'Dubhain	He is actually synchronizing himself with the spirit that controls these items. It is a series of symbols. It can be viewed metaphorically. But the fact is it got results. The wind died and the Gaels landed on Ireland.
Freepowder	OK
O'Dubhain	Present day shamans do the same thing. The story of the Tain was lost and had to be recovered. It had been written in Oghams on sticks and sent to Italy. None of the bards

	had a memory of the entire story, so they sent two men to recover the Oghams, Senchan and Muirgen. No one knew where to look for these Ogham sticks. So Muirgen decided to ask Fergus mac Roich (only one problem---Fergus was dead) So Muirgen slept on his grave and invoked the ghost of Fergus to reveal the entire story. The Spirit of Fergus appeared in a cloud and for three days recited the entire epic. Muirgen was able to go back to the Bards and tell the entire tale. This tale was written down and we have it today. This is an example of dream traveling to discover hidden knowledge
Artemisia	?
O'Dubhain	Yes Artemisia?
Artemisia	Sorry...computer fart
O'Dubhain	Hahahaha! OK
Jehana	<ROFL>
Sue Thornburg	<snork>
Freepowder	<LTB>
O'Dubhain	Mine was getting constipated!
Freepowder	*Miasmic*
Jehana	LTB? lettuce, tomato and bacon?
O'Dubhain	☺ Haha!
Nan	Lol
O'Dubhain	Gotta be! <wiping eyes> anyway the point is Druids did Magick in a lot of ways that has to be discovered again from studying these tales. Native Americans pass this kind of knowledge down from teacher to student. We are not so lucky. We have to dig it out of books and figure out the symbolisms!
Sue Thornburg	Unless we have an O'Dubh and a computer. ☺
Artemisia	☺
O'Dubhain	<taking a bow> But not for speed typing! or typos!:(To take a Journey on Fionn's Wheel, I suggest One study the Paths as outlined in Workshop #1 in Library 16 here as CLTWS1.TXT.
Beth Campbell	☺ Does this mean ... those who don't respect the past are doomed to repeat it?
Jehana	Only if it was a "bad" past ☺
Freepowder	*Miasmic*
Sue Thornburg	<chortle>

O'Dubhain	I think we all get our turn in the "barrel"!
Jehana	sorry.
O'Dubhain	The first Path according to my inner vision
Beth Campbell	wrong choice of words (sorry) (must be mercury) going to repeat it
O'Dubhain	And as based upon the Oghams in Nigel Pennick's "Magical Alphabets" is the Way of Protection. This Way has the Oghams B L F S N on it from the outside to the center. Each Ogham on this Path teaches us a Magickal ability. The first Ogham B stands for the tree Birch--The White Tree of Purity and Purification.
Jehana	B is birch in the Norse runes, too.
O'Dubhain	It is used to protect and Purify us before we start our journey within. It was the first Ogham ever used. It warned Lugh that his wife was going to be abducted to the Underworld and it will serve to show us that we are protected. Life springs anew. To make such a journey one should meditate and cleanse oneself of all unclean and impure thoughts.
Beth Campbell	(sounds like Eve and the Apple)
O'Dubhain	Native Americans might do this in a "sweat lodge". more of a putting away of the mundane baggage of life. Baggage that is ! ☺ Make an Out of Body (OOBE) type of Journey to a White tree shining against a totally Black Darkness. Use its image to purge your mind of distracting thoughts and go to the next level ---The Tree of Life. Upon this tree one learns to shield unwanted psychic energies and Magicks. This Ogham is "L" for Rowan. When one is floating in an OOBE one needs such shielding to travel safely.
Freepowder	?
O'Dubhain	The next symbol in our journey is --"The Red Man". FP
Freepowder	should it be too long to cover their protection in a bit more detail?
O'Dubhain	It would take an entire workshop.
Freepowder	Thought so, ☺
Artemisia	☺
O'Dubhain	I'll cover this with a post on the Section 15 message board.
Nan	15 or 16?

O'Dubhain	The Red Man or the Fear Dearg is a Supernatural being
Jehana	How about a library file?
O'Dubhain	That is a fire entity. That too Jehana! ☺ he sometimes will rescue us from the other forces of the underworld. His ogham is the alder tree. Fp
Freepowder	The whistle tree! ☺
O'Dubhain	Ah! Perhaps the whistle will lead us from ***the Underworld!?*** ☺ Fea'dog. It does me! Red is the color of life and frees us from conflicts and shields us in our lives. Once we are pure and can shield and have no inner conflicts, it is time to learn of Magick itself! The next step or Ogham is The Moon. It is the letter "S" for the White Willow. This is a form of the Goddess and leads us in Divinations to guide our future travels on the Wheel. The last or inner Ogham on this path is "N". It represents the Keys to inner Knowledge that we have gained. It is the Black Ash.
Rachel	Hello
O'Dubhain	It also gives us the insight "as Above so Below".
Jehana	Hello.
Rachel	What is the subject?
O'Dubhain	All our previous insights will aid us in the physical and the astral worlds. Rachel, this is a Workshop on Celtic Magick. These keys and knowledge must grow like seeds within us. In the future, they allow us to work our Power, the Earth's Power and the Power of the Spirit. This completes the Way of Protection. I suggest that each of you try such a journey on your own, in a Circle or Safe quiet place. Learn the symbols for the Oghams from the tables in the library (there are about 7 there I think). Shamanistic journeys are very individualized. Use symbols that have meaning to You. To complete the journey around Fionn's Wheel would cover the entire year and the Major festivals.
Nan	Is that the next workshop, the festivals? ☺
O'Dubhain	Really project yourselves into the Wheel and you will find your own inner guide and Truth.
Beth Campbell	(sorry)
O'Dubhain	Nan>I think that'd be a good one The Major festivals are

	Imbolc Beltane Lughnasadh Samhain The Solstices and the Equinoxes Each of these can be found on the Wheel. I hope that I wasn't too sketchy on this! ☺
Nan	This medium is a bit slow and time consuming to cover this kind of stuff
O'Dubhain	I know my typing can stand improvement.
Artemisia	You were very good...<sigh> but I don't think I'm ever going to get this.
O'Dubhain	John Matthews covers shamanism fully in his Book
Nan	Can you pre-type any and use cut and paste, that might help
O'Dubhain	"Celtic Shamanism". I could but then we lose spontaneity and dialogue.
Nan	We could still be spontaneous in the discussion, but the information portion we're all being quiet anyway
O'Dubhain	Hey! Ok! Next time lends itself to uploading on the festivals. ☺ I would like you each to consider making a shamanistic journey and messaging me about it.
Pietra	?
O'Dubhain	You might be surprised about what you find. Pietra ga
Rachel	I have a ?
Pietra	Is this in part where the Masonic orders "get their symbolism? I noticed a lot of similarities
O'Dubhain	Not sure. Not a Mason, but I wouldn't be surprised. I'll ask around. <that's my homework>
Falcon	?
O'Dubhain	Rachel ga OK Falcon
Falcon	What is a Mason?
O'Dubhain	Any answers from the group?
Artemisia	I know a little
Pietra	!
O'Dubhain	Fire away
Artemisia	My papa was a Shriner, very similar They seem to be exclusive men’s orders
Maire	H'lo, O’Dubh, et all. Just peeking in to see the conversation.
Artemisia	The women are part of the outer circle
Pietra	Freemasonry dates itself to the time of the pharaohs
O'Dubhain	Maire>just about done here
Artemisia	The masons did a consecration of a Washington D.C.

	monument
Beth Campbell	The masons were the brick layers
Artemisia	and used the earth-air-fire-water symbols as part of consecrating the cornerstone
Maire	O'Dubh> thx. Still monitoring tho. Might see something interesting ☺
Nan	Isn't there a Masonic forum or section somewhere, maybe in religion?
Pietra	and even before According to them the square and compass (symbols of Freemasonry) stand for the masons who built the pyramids
O'Dubhain	Haven't seen one. George Washington was a Mason.
Nan	Are we finished for the night, it's past my bedtime ☺
O'Dubhain	And the Pyramid with the Eye on it on the Great Seal of the US is a Masonic Symbol.
Pietra	They are a one God belief but have lots of cabalistic degrees
Artemisia	Rilly?
O'Dubhain	I declare the Workshop over for the night! ☺
Beth Campbell	The Masons erected a monument to GW in Alexandria VA
Nan	Look for it on the dollar bill Artemisia
O'Dubhain	Let the games begin! ☺
Artemisia	I know it's there...just didn't know it was masonic
Nan	Thanks O'D' i didn't wanna leave and miss anything ☺ bye all, see ya next week
Artemisia	night, nan
O'Dubhain	It'll be in the library 16 as CLTWS2.TXT
Mark A. Foster	Did I just miss a conference?
Artemisia	☺ hehehehe
O'Dubhain	Just finished Mark.
Falcon	Night Nan
Mark A. Foster	On what?
Maire	G'night, Nan
O'Dubhain	But we're doing another next week at 10 PM EST
Pietra	They have associated groups for women and adolescents.
O'Dubhain	It was on Druid Magick.
Mark A. Foster	What subject?
Beth Campbell	Folks are old if more than twice your age.
Mark A. Foster	Druid magic. Sounds interesting.
Pietra	Falcon, Are you confused Yet?

O'Dubhain	I think so! ☺
Mark A. Foster	I didn't see an announcement.
Artemisia	☺, Beth
O'Dubhain	It's in the Flash! check it out.
Mark A. Foster	Oh, ok. Where is that?
O'Dubhain	We'll be here every week on Mondays at 10PM
Mark A. Foster	Under "special"?
Falcon	Pietra, I will always be confused
Artemisia	Gosh...i can feel my visa floating away! ☺
O'Dubhain	Mark, Are you running WinCim?
Mark A. Foster	10pm Eastern? DOSCIM
O'Dubhain	Yep EST look under Special and Notices
Mark A. Foster	Okay.
Pietra	O'Dubh. yes is forum group -- but the info you get there
O'Dubhain	Should be a news Flash there
Pietra	Will not tell you about "secret work" which is the real purpose of freemasonry
Mark A. Foster	I just saw it. Never knew that was there. Thanks.
O'Dubhain	Ta failte romhat!
Mark A. Foster	Nite, y'all.
O'Dubhain	Nite Mark Slan leat!
Artemisia	Yes, and membership is very exclusive... Even used to be limited by color and financial status
Falcon	Bye Mark
O'Dubhain	Pietra, I plan to find out
Falcon	Bye all
O'Dubhain	I have my ways you see! ☺
Pietra	Still is
O'Dubhain	Bye Falcon!! Thanks for coming!
Artemisia	Yeah, i figured...just didn't wanna speculate
O'Dubhain	Artemisia>How did the healing go?
Pietra	Am Member of Eastern Star and Dad is 33rd degree (the highest)
Artemisia	Great! Very powerful
O'Dubhain	Great!!!
Artemisia	Thanks for all the encouragement!
O'Dubhain	I was pumping the energy your way!
Artemisia	Thanks! I knew I could feel a little ooomph! ☺
O'Dubhain	Pietra>Show your dad the tables and get his thoughts

	please!☺ Artemisia> Glad I could ooomph ya! ☺
Artemisia	☺ hehehehehe
Pietra	I would if we were on speaking terms however I have the book
O'Dubhain	Pietra>Good enough. Maybe some Druids hiding in there!?
Artemisia	I wouldn't doubt it!
Pietra	They would say so
Artemisia	It seems like they take from several traditions
O'Dubhain	Some of these societies formed about the same time as a rebirth of interest in the occult and Druids.
Pietra	It is interesting that along with some of the rest of us the inquisition tortured and put to death all Masons they could find.
O'Dubhain	Might have members in both paths.
Artemisia	Hmmmm
Pietra	They certainly do --I am one
O'Dubhain	Sounds like they were intent on eliminating anyone that thought for themselves. Might have to talk to my uncles about this. They are Masons. But those guys are very secretive ! Just like Druids! ☺
Pietra	Oh good
Artemisia	Yes, they are ☺
O'Dubhain	Anyway, Thanks to all!
Artemisia	Thanks to YOU!
O'Dubhain	Gotta sleep and catch a plane! ☺
Pietra	Bye y'all
O'Dubhain	See you all tomorrow! Hugs all around!
Artemisia	Tomorrow?
O'Dubhain	bye sure!
Beth Campbell	Nite O'Dubh!
O'Dubhain	Just for chitchat!
Artemisia	Oh.
O'Dubhain	Nite Beth Hugs
Artemisia	night, O'D night, everyone
Maire	Night, O'Dubh. Happy landings, and hope your stewardess brings you lots of complimentary drinks☺
O'Dubhain	☺ Thanks bye all!

{^}

Celtic Workshop 3
Celtic Festivals

This an edited transcript of the Third Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be the Major Celtic yearly festivals and their hidden meanings. Oghams were used to attempt to discovery the magick and Mystery within each festival.

Participants
2-1 = Freepowder
2-2 = Stuart Nicholson
2-3 = Pietra
2-5 = Juan
2-7 = O'Dubhain
2-9 = Bianca
2-9 = Blood Falcon
2-17 = Kenneth 23
2-26 = Wren
2-29 = Nan
2-30 = Jehana Silverwing

Freepowder Dia duit
O'Dubhain Dia Dhuit!
Freepowder Hi KEN
O'Dubhain Welcome Kenneth 23!!
Freepowder Hi Nan!
O'Dubhain Hiya Nan!
Freepowder

Hi Bianca
Bianca O'Dubh, Wren will join us later
O'Dubhain Tonight we are going to do a Workshop.
Nan 'Lo all ☺
Wren Hi, guys
Stuart Nicholson Hi, are you there Bianca
O'Dubhain Dia dhuit Wren! Yo Stuart!
Freepowder Too bad CIM doesn't have macro's F10=HI ☺
Bianca Hi Stuart
Kenneth 23 Freepowder. An bhfuil Gaelige agat? Hi all!
Freepowder K, No, I think, ☺
O'Dubhain Ta', beaga'inin!
Nan What's the topic tonight?
O'Dubhain Tonight we are going to discuss the major Celtic festivals
Freepowder Ever try to learn Gaelic in Las Vegas? craps yes, but Gaelic?
Kenneth 23 ☺
Stuart Nicholson Bianca are you still there?
Kenneth 23 What? You mean there's a "Luxor," and "Aladdin," but no "Tara"?!?
O'Dubhain

Anyway I'm the presenter here and everyone should listen up while I do my pitch!☺ We are going into formal CO mode. What will follow is a discussion of Celtic Festivals and their meanings. (At this point I lost my telephone connection and had to log back in.)

Nan
Must've gotten dumped

O'Dubhain
Sorry got knocked off line!☺

Freepowder
He falls off occasionally, whiskey I think ☺

Kenneth 23
O'Dubhain...I thought a renegade god ate you.

O'Dubhain
Hahahaha!

Stuart Nicholson
Hello...

O'Dubhain
Nope a phone call from a damsel in distress!☺

Wren
He's baaaack!

O'Dubhain
Hahahaha ken!☺

Kenneth 23☺
Well a worthy cause, at least

Freepowder
Too much of the creature?

O'Dubhain
I'm back and let's get going before Mercury goes RX

Nan
Can/did you turn off your call waiting O'D?

O'Dubhain
Now as I was saying I'll present then we discuss use a ? or a ! to ask a question or request time to make a remark.

Jehana Silverwing
Hiya, can't stay for long.

But Bianca said hi, so here I am *g*.

O'Dubhain
Hi Jehana here we go:

Jehana Silverwing
Hello O'Dubh...

Bianca
Hi Pietra. Hi Jehana

O'Dubhain
The Celts celebrated 8 major festivals during the year. Four of these festivals are associated with the Sun and four are tied to the phases of the Moon. I will briefly discuss the Lunar or Fire Festivals first.

The Celtic year is divided into halves marked by the two great fire festivals of Samhain and Beltane. The period from Samhain to Beltane is

Bianca
Sid and Mindy called "an Ghrian beag" or the "lessor Sun". The period from Beltane to Samhain is called "an Ghrian mor" or the "greater Sun". The year is further subdivided by the other two yearly fire festivals of Imbolc and Lughnasadh. All of the fire festivals are celebrated at night and are held during the Full Moon. They are primarily concerned with agriculture, nature, pasturing and livestock.

Freepowder?
<ga>

O'Dubhain
Samhain is the beginning of the Celtic year and marks the time of the Cailleach and the beginning of Winter. The doors of the Sidhe are opened on this night and the veil between the Worlds is thinnest. This is the night that Druids offered sacrifices (usually the excess cattle that would form the basis of the Winter's meat stores). This is the time that the Ancestors walk the Earth once more and cross the thin veil to visit with the living. Samhain is associated with the province of Munster and the fortress of Tlachtga.

Beltane marks the beginning of Summer and is dedicated to the "Shining One:" or Bel. Two large bonfires were ignited and cattle were driven between the fires and into the fields for Summer pasturing. This was also done to purify them from their long Winter confinement. Men and women

were known to leap through the flames for purification at these fire festivals. Usually the men first then the women (and after the flames had diminished!☺). This night is the time when the Sidhe walk the land and mortals must overcome their Otherworldly enchantments and temptations. Beltane was the time when divorces were granted in Ireland as well as a night of release from the Winter. This festival was associated with the province of Connacht and the fortress of Uisnech.

In ancient Ireland an additional two fire festivals were celebrated: Lughnasadh and the feast of Tara (celebrated every 3 years).

Lughnasadh was the time of the first harvest and a time of games and competitions. It is associated with the Goddess of Sovereignty. The God Lugh held this festival to celebrate the efforts of his foster mother Tailtiu to clear the fields of Ireland for planting. It was also the time when couples could enter into a "trial marriage" known as a Brehon wedding. The couple would clasp hands and thrust them through a circular opening in a special stone, while announcing to the Brehons (judges and lawyers) that they intended to live together for a one year trial period. Either party could break the marriage by a public announcement during the feast of Beltane. This festival lasted for a month! The feast of Tara was held every three years to distribute laws and gather records.

An additional festival was added later. This is Imbolc and was held in Leinster to celebrate the Goddess Brigit. This festival marks the ending of Winter's grip and the passing of the influence of the Crone or Cailleach to the Maiden of Spring. It is the time of the first lambs and of new beginnings. Brigit's sacred flame was tended in Leinster in a sacred center for female Druids. This festival was usually one of the home and the hearth and was usually presided over by the female head of the house.

The Sun festivals are Midwinter and Midsummer Solstices as well as the Spring and Vernal Equinoxes. These festivals mark periods of greatest imbalance between the Sun and the Moon as well as the periods of greatest balance. Not much is known about how these Sun festivals were celebrated by the Celts, if at all. One source I've read claims they are evidence of Anglo-Saxon influences on later Celtic life and practice. Most authors state that only the lunar festivals were publicly celebrated (at least by the Irish). Perhaps the Druids used the Solar days for Magick and Divination. I am still

researching these celebrations and am not prepared to discuss them in detail this evening.

Perhaps we should discuss the previous presentation before we get to the Magickal meaning of the Lunar festivals? FP,

Freepowder
You answered it ☺

O'Dubhain
Ok I know this was a long spiel but now we can discuss it. The following pieces are much shorter with more room for discussion

Freepowder
?

O'Dubhain
FP,

Nan
?

Freepowder
The festivals I have heard of Samhain etc. Are solar but not agreed upon?

O'Dubhain
The Solar festivals are not really ancient Celtic public festivals.

Freepowder
<ga>

Pietra
!

O'Dubhain
Samhain is a lunar festival. But More research must be done on the Solar festivals. ga FP

Kenneth 23
Are the Solar festivals mentioned at all in Greek or Roman chronicles as Celtic festival days?

O'Dubhain
Kenneth <ga>Will get to that question in a minute. Fp<ga>done?

Freepowder
<ga>

O'Dubhain
Nan,

Nan

Two questions, how are the lunar holidays determined (dates) and what is the connection of the Sidhe with Beltane?

O'Dubhain

Nan, I'll answer those in the following presentation. Pietra, OK

Pietra

Didn't the people also jump the bonfires?

O'Dubhain

Pietra<ga>Yes they did. And sometimes they were sacrificed in them But that was very long ago. The Human sacrifice was replaced by animal and agricultural sacrifices. Kenneth, the Romans influenced the Britains and also the Vikings and Anglo-Saxons This is where the Sun festivals come from although they could have been Druid ceremonies closed to the public. Kenneth,

Kenneth 23

Hmmm...I see. So as far as readily evident public festival information goes, The Solar festivals are recent -- at least in the sense of "post-Roman?"

O'Dubhain

Kenneth, Yes I believe so. These festivals are part of the Wiccan year. Because Wicca embraces soo many diff backgrounds and deities. anyway I'm going to talk a little about the Magickal significance of these holidays and festivals now. We will use the Oghams from Fionn's Wheel to get an inkling of what was really going on during these festivals. Any other questions before I start?

Ok From the "Crane Bag" of Mananan mac Lyr The Festival of Imbolc (First Full Moon in Aquarius) The Feast of the Goddess Brigit.

Ogham Symbol "EA":
Koad or Eadha the Sacred Grove
Death (Tarot).
Unity of the Eight Festivals of the Year.
The Wheel of the Year.
forty shades of green.

Interpretation and Meanings:

This is the festival of new beginnings. This is the time when most new life came forth (first shoots of spring, lambs and the children that were sired at

Beltane). A celebration of the Triple Goddess, showing the passage of winter and the advent of summer. The Time of the Maiden who bridges the gap from the Dark Queen of the Underworld to the Red Mother of Life and Plenty. The Mystery here is the unity of Death and Life through the Promise of the rebirth of the Green World as represented by Brigit, the Maiden of the hearth, the home, poets and the forge. Imbolc is the time of divination, augury and seeking of new directions for the year. I believe that Imbolc is a carry over from an earlier Goddess religion in Ireland.

Discussion or questions anyone?

Freepowder
?

O'Dubhain
FP,

Freepowder
Brigit did poets, who did musicians? ☺

<ga>

O'Dubhain
Well the Dagda played a mean harp. And Lugh was multi-talented.

Freepowder
LOL No "patron saint" of musicians? <ga>

O'Dubhain
Well Taliesin was the king of Bards And was the greatest of musicians as well. So he would be your God of Musicians.

Freepowder
He was welsh! Amergin maybe? ☺

O'Dubhain
Amergin was also a great bard. He seems to be Taliesin's counterpart. Ok on to Beltaine!

From the "Crane Bag" of Mananan mac Lyr The Festival of Beltane(First Full Moon after the Hawthorne's bloom) The Feast of Bel and the twin bonfires.

Ogham Symbol "OI":
Oir Spi'ona'n Eirinen Fair.

Childbirth.
The Spindle of the Wheel.
White or Red.

Interpretation and Meanings:

This is the festival of life. On this day, the sacred fires were lit on the hill of Tara. Fires were lit on hills across Ireland when the signal fire was observed until the land was surrounded in a circle of fire. Beltane marks the beginning of summer when the land is filled with plenty. This a time when the ways between the worlds are open and the Sidhe are most likely to grant gifts to those who seek them early in the morning. It is also a time that is central to the entire cycle of agriculture. It is now when the promise of spring is fulfilled. The Maypole symbolizes the fertility rites of this festival. Strange that the red and white streamers of the Maypole should remind us of the DNA Helix of Life. Life is the Spindle and Love is the weave. In Ireland the people dance around a burning bush in a "serpent" dance. Beltaine is the time of our maturity and the fulfillment of desires.

Questions or should I go on?

Freepowder
?

O'Dubhain
FP,

Freepowder
Bel was the god of the dead?...

And this was a festival of life? Ga

☺ Ok

O'Dubhain
There is controversy over whether Belenus is really the God for whom this festival is named. But Belenus, Bael, Bile and Beil are all names associated with this festival. Some of theses are Sun Gods eg "Shining Ones" Irish sources say this that Beltaine really means Great Fires!☺

Nan
? Nan,

Juan
Hello everybody

O'Dubhain
Juan Standby please Co in progress

Nan
What if there's no Hawthorn around? How do you know when this festival is?

O'Dubhain
Nan<ga>It's commonly called May Day in Western Europe. That's May 1 or the closet Full Moon to May 1.

Nan
OK

O'Dubhain
That's the first full moon in Taurus.

Kenneth 23
?

O'Dubhain
Kenneth,

Kenneth 23
Beltane seems to be characterized by masculine symbols -- was it a special day for men, such as entrance to manhood festivals, or such?

O'Dubhain
Kenneth, It was a day of festivities for both men and women It's also associated with the first Battle of Moytura. Women and men both fought in that battle.

Kenneth 23
<nod<ga> Was there any particular ascent to adulthood ritual in Celtic festivities?

I See...

O'Dubhain
All the festivals were used as rites of initiation since this was a time of gathering of the clans. many times a boy would be initiated by graduating from warrior training or Bardic training he could then demonstrate his prowess.

Kenneth 23
Ah...I see. So anything involving community could be done on those days (including Bhar Mitzvas :D)?

O'Dubhain

Something like that! and also lots of games and competitions. Pressing on here From the "Crane Bag" of Mananan mac Lyr

The Festival of Lughnasadh
(First Full Moon in Leo)
The Feast of the God Lugh.

Ogham Symbol "UI":
Uinllean Fea' Ffawyddean Beech or Phagos.
Chieftain.

Magickal Hardness and Resistance.
Ancient Wisdom as a foundation.
Tawny or light roebuck.

Interpretation and Meanings:

This festival is linked to many ancient practices in Ireland. Contracts, marriages and other binding agreements were made on this day. This is the day of the Marriage of Lugh. It is also the day when the performance of the clan chiefs was evaluated and perhaps a new chief was chosen. This is the time of the great horse fair and fittingly enough the marriage of the King to the land. This could sometimes involve a ritual whereby the new king was symbolically mated with a horse, Symbolizing the Goddess of Sovereignty. The first harvest had already been reaped.

Ogham Symbol "IO":
Pethbol Guelder Rose
The step into the Inner Mysteries.

Pink or Pale.
The dance of life.
The Crane Dance.

Interpretation and Meanings:

Since this festival is linked to the young god Lugh that replaces the older god Nuada, it is also linked to the mysteries as Lugh is "Samildanach" or "multi-

talented". It is very possible that a series of examinations was given to Druidic students on this day, corresponding to the series of tests that Lugh had to pass in competitions with the other Gods before he was admitted to their company. One such contest is in the throwing of stones or chariot wheels that occurred during the weeks of this fair. Another is the playing of board games at this time such as "Fidchell", a game played with wooden pieces (possibly Oghams) and similar we are told to chess. My own opinion is that it was a kind of divination. The point here being that just as Lugh proved himself worthy to join the company of the Gods by being "Samildanach", so I interpret this symbol to imply that new Druids were admitted to the inner mysteries and Circles by passing their tests during this festival.

Questions?

Kenneth 23
?

O'Dubhain
Kenneth,

Kenneth 23
Sorry...just one little thing I've always wondered -- Fidchell, and games like it in other Celtic groups, are mentioned frequently in literature and legend. Are there any surviving Fidchell sets? How is information known about the game?

O'Dubhain
Kenneth, Not much is known about the game. No sets survive but it must have been something! Everyone was playing it!☺ more? ga

Kenneth 23
No...that's all, thanks!

Freepowder
O'D?

O'Dubhain
OK

From the "Crane Bag" of Mananan mac Lyr

The Festival of Samhain
(First Full Moon in Scorpio)
Ogham Symbol "AE":
Amancholl, Mor, Xi, Pe'ine, The Scotch Pine.

Shower of the Way.
Marker of the Ley Lines.
Bringer of Illumination.
The Container of Wisdom,
The Sacred Pine Cone, Buarci'n.

Spirit.
The Sea. Green or Black.

Interpretation and Meanings:

There are many meanings to this symbol. The first is the Sea representing the darkest depths and also the source of all life. The mystery here is that as life ends, so it begins in the same place and from the same source, the Sea (or Otherworld for which it is a symbol). This celebration honored the Night of the Dead, when the ancestors walked the Earth once more and the ancient knowledge could be re-acquired. It also celebrated the mating of the Dagda with the Morrigan, the Queen of Death and Darkness, the Washer at the Ford. She gives the Dagda the advice to assemble the Aes Dana or skilled ones and to advance upon the Fomorians at Maige Turedh. The Goddess of War then goes to kill the King of the Fomorians (Indech mac De Domnann) in his tent at Scetne. The Second Battle of Maige Turedh (Moytura) is won by the De Danaans on Samhain. I interpret this story of the Dagda (The All Father)with the Goddess of Darkness (The Triple Morrigan) to mean that the will of the One was united in the Power of Dark and Light to be used during this "gray time" of twilight. The Spiritual aspects overcome the Mental and Physical aspects (the Fomorians and the Firbolgs, defeated in the first Battle of Maige Turedh) to claim the Land and ALL that is. The victory of the Spirit assures us that the Wheel will turn eternally and that the three aspects of humanity are forged together through the two battles of Maige Turedh. Please read Steve Blamires's excellent interpretations in his work "The Irish Celtic Magical Tradition". This last marriage of the Dagda and Morrigan also represents the mystery of life from death. I believe that to be the Ultimate Mystery of Druidism or any other religion.

Questions?

Freepowder

?

O'Dubhain
FP,

Freepowder
Did the Irish believe in reincarnation? GA

O'Dubhain
Yes they did. They believed that when you were re-incarnated, it would hold true to the bloodlines. Like maybe you are your great grandfather or grand mother re-incarnated!☺

Freepowder
Not "karmic" then?

O'Dubhain
Not a great deal of karma there. They did hold each accountable for their life's actions.

Freepowder
What about if you are adopted? <vbg>

O'Dubhain
He Irish also believed in "fosterage" so that you became "blood brothers". So I suppose you could re-incarnate in someone else that way!☺

Freepowder
LOL

O'Dubhain
Yep. More questions or what shall we discuss next time?

Freepowder
?

O'Dubhain
FP, ga you devil!☺

Freepowder
Was the Morrigan just death and destruction ...

Or had she redeeming qualities?

Pietra
Celtic Music (lol)

O'Dubhain
HAhahaha! She might have played the bones perhaps!☺

Freepowder
ROFL!

Pietra
!

O'Dubhain
The Morrigan was also the patroness of Magick and Witches! ☺ Pietra<ga>

Pietra
Got another Cd for you Great fire away I declare the Workshop ended! Thanks for coming you diehards!☺

Nan
Thanks O'D! Great info see ya next week.....if i can rent a 'puter on the road, sigh

Freepowder
Good job, as usual! Next time?

Kenneth 23
<clapping<ga> Thanks for the presentation! I'm glad I had the recording option on!

O'Dubhain
Ta failte romhat!(you're welcome) I will post it in the library in the next few days.

Nan
What's next week's subject?

Pietra
Amam by the Clannad produced by CBS records even has the lyrics in Gaelic printed

Freepowder
P, Ever listen to planxty or de dannan?

O'Dubhain
I might touch on Sun festivals and stone circles as well as passage graves and the Underworld.

Kenneth 23
Has human sacrifice been done as a workshop topic? Esp. symbolic/actual sacrifice of rulers?

Nan
Bye all, see ya later

Pietra
Free, no who does it?

Kenneth 23 Bye Nan!
Freepowder Slan leat Nan. P, that's the name of the groups ☺
O'Dubhain Kenneth<ga>Not yet. Slan Nan!
Pietra Free, Oops
Kenneth 23 That might be a fun topic. Well, fun for us, not for whoever got sacrificed...
Freepowder P, Older more traditional than Clannad...
O'Dubhain Kenneth, It'll take some research to dig out the details like the Wicker man and other good stuff.
Pietra Free, I'm nagging O'Dubh into buying Celtic Odyssey and then he'll thank me
Freepowder Enya was in Clannad before she went solo, (useless trivia)
O'Dubhain Kenneth, Like torturing a volunteer to death to do a divination.
Pietra Free, It's traditional too
O'Dubhain Pietra. I'm going for it just haven't found it yet.
Kenneth 23 Enya is part of the Dunnan family, which is most of Clannad.
Freepowder Music in magick & vice versa, do that O'D!
O'Dubhain FP, Great idea!!
Kenneth 23 I was lucky enough to see Clannad in concert last year!
O'Dubhain (This Participant) needs to get his Pythagorean stuff from home.

Pietra
O'Dubh bbi griosghrua garth 'aicr'

Freepowder
P, try the chieftains too.

Pietra
OK Thanks Free

Kenneth 23
O'D, I would be more than willing to assist in research regarding sacrifice, if possible.

Pietra
Kenneth, yep says so right here! (in my pamphlet)

O'Dubhain
Kenneth, Thanks I'll try outlining what i need in a post to you.

Freepowder
P, & the Bothy boys if you like accordion ☺... or was that Boys of the Lough...hmmm

O'Dubhain
Pietra, What is that something about being glad I'm so sunny when you're near me?

Pietra
Kenneth. Enya is solo now

Kenneth 23
There was a concert w/ the Chieftains and many famous country/western singers, including Willie Nelsen, Alabama, and others, which showed Country music's Celtic roots. P, I know, and I'm sick of waiting for her next album to come out! (G)

Pietra
Thanks I wondered what it meant O'Dubh

Kenneth 23
It's been a couple years!

O'Dubhain
(This Participant) Thinking about hitting Clancy's in Manhattan.

Freepowder
Clancy's are Waaaay Coool!

O'Dubhain
Pietra<ga>Are you sure about the spelling?

Pietra O'Dubh, I only tease the people I like Now you're definitely On the way to Clancy's
Freepowder Been teaching my Boy Scouts their Irish drinking songs, will get me in trouble one of these days!
O'Dubhain Pietra, I'll work out the translation later. FP >Yep Tom Clancy owns the place. What are those scouts a drinkin FP?☺
Pietra Bhi griosghura garth' aicr' gus loinhir ina ciabh mar or Can see good now I turned the light on
Freepowder O'D how do you find the wood u use in the US? Same trees? close?
O'Dubhain FP, close to the same trees Kenneth, I need to upload a file on the similarities and the locations. Also had a message about it as well.
Freepowder O'D, water but sometimes I wonder what their parents think when they come home singing Whiskey you're the Devil or wild rover no more!☺ Folks, Gotta see a lady about some hugs!☺
O'Dubhain Just tell them uisce is Gaeilge for water and sounds like Whiskey!☺ Pietra, will translate later.
Kenneth 23 Does anyone know of ritual use of intoxicants by the Celts, aside from alcohol?
Freepowder I can't even find a Gaelic to English dictionary here!
Pietra All, I like the music because it strikes a chord inside. but I don't know the lingo at all
O'Dubhain See you in the Forum; same time next week.
Freepowder K, Isn't alcohol enough?

Pietra I think this means we get the brush-off now
O’Dubhain Kenneth<ga>Druids drank a lot of strange stuff.
Blood Falcon Hi all
O’Dubhain Might post a few brews!☺
Pietra S'lain O’Dubh
O’Dubhain Now, now Pietra.
Freepowder Thanks again O'D! Slan leat!
Kenneth 23 I'd love to hear of 'em! Slan leat, O'D!
O’Dubhain I do have to do my gentlemanly duties you know!☺ Slan Agat!
Blood Falcon Bye O'D
O’Dubhain Beannacht De' is Bande' leat!
Kenneth 23 Slan abhaile!

{^}

Celtic Workshop 4
Celtic Music

This an edited transcript of the Fourth Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be Celtic Music and Magick in general, the Role of Bards and Druids in Celtic Music, the Music Ogham - Aradach Fionn, Tree tones and their musical associations and some example folk songs and their interpretations.

Participants
2-2 = Rilla
2-4 = Da Shad
2-4 = Lord Falcon
2-4 = Shadow Hawk
2-4 = Stoned Again
2-5 + Seanchai
2-8 = O'Dubhain
2-9 = Rose
2-11 = Nan
2-12 = Scott Zager
2-20 = Freepowder
2-20 = O’Ba’n
2-22 = Wren
2-24 = da Medic
2-26 = Adam

Nan
Hi!

O’Dubhain
I see you found a laptop!☺

Nan
I've got to get used to translating to west coast times
☺

O'Dubhain
It's like 7 there right?

Nan
Actually I rented a Iisi (mac). Yep. I decided to go for the color ☺

Rilla
Evening!

O'Dubhain
What sort of work are you doing?

Nan
Hi n huggs Rilla

O'Dubhain
Hugs Rilla!

Rilla
Hugs!

O'Dubhain
Rilla. We are gathering up here.

Rilla
Mind if I lurk?

O'Dubhain
No prob

Nan
Work? Well.....I'm getting ready to move into my new house in June...

O'Dubhain
Hi LF!

Nan
Making decisions like carpet, paint etc.

Rose
Rose?

O'Dubhain
Hi Rose!☺

Nan
Sorta work sorta not

Rose
Hi!

Lord Falcon
<bow>Good evening all

Nan
Hi Rose

Freepowder
Dia duit all!

Nan
Hi Falcon

Rilla
Hi all!

Rose
Yes, Hello!

Nan
Hi FP

O'Dubhain
Dia duit, a Freepowder!

Freepowder
Oh yeah hang on

O'Ba'n
There, that's better!

O'Dubhain
Everyone here knows we are gonna do a Workshop, right?

O'Ba'n
Ta'

O'Dubhain
Slainte! (This Participant) Typing is getting worse instead of better.

O'Ba'n
I have a dram o' the creature right here too! Slainte"

Wren
Hi, folks. Dia dhuit.

Rilla
Dia dhuit, Wren!

O'Dubhain
Dia Dhuit, a Wren!☺

O'Ba'n
O'd how do you say hello to a bunch of folks, same way?

Wren
Hey Rilla, brought some chocolate chips cookies .... ☺

Rilla
Ha!

O'Dubhain
FP, yep!

Rilla
<Swat!> No fair! Wont look!

O'Ba'n
OK.

O'Dubhain
Well boys and girls shall we start clearing our throats?

Wren
Ahem

O'Ba'n
ARRRGGGHHH, hack hack!

O'Dubhain
(This Participant) listening to the hackers.☺

Rose
Hmmm.

Rilla
Hehe! Ahem! <How's that?>

Nan
Cough cough

O'Dubhain
Ok let's get started!

Nan
<Ptuie>. 'Scuse me ☺

O'Dubhain
Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also

cycle through those with comments in a similar manner. If their are no questions at this point I will begin tonight's presentation.

Seanchai

?

O'Dubhain

The topics I plan to cover tonight are:

Music and Magick in general.
Role of Bards and Druids in Celtic Music.
Aradach Fionn, Tree tones and associations
Some example folk songs and interpretations.

Seanchai ga.

Seanchai

Patience is a virtue I need to learn in a hurry. I was going to ask, what's tonight's topic.

O'Dubhain

OK !☺

Seanchai

Ga

O'Ba'n

LOL!

Nan

LOL

Rose

Ditto

O'Dubhain

Anyone that has ever done Magick knows that it involves resonances and associations. Magick has many color associations as well as musical associations. We have all experienced the magick of music in contemporary music. Sometimes this can be in the form of attending a concert, other times it can be when we are alone and listening to our favorites tunes. Modern day religious services take advantage of the Magick inherit to music to enhance their worship services. This can be in singing hymns or hearing organ and choral anthems. I'm sure that we will all agree that music in such situations alters our state of being. We are uplifted and changed by the ritual music we experience. It should be no surprise that the ancient Celts used music in a similar manner. In Morgan Llewellyn's "Druids" we find an example of such a Druidic use of music in Magick. The chief Druid of a village would

greet the Sun with song and lead the village each day in welcoming the Sun back from the Underworld. When the Sun set, another farewell song was enjoined. This practice is still followed by some in Celtic lands to this day. Examples of such incantations and greetings to the Sun may be found in the "Carmenica Gadetica" a vast resources of ancient and recent Celtic verse and song.

Please pardon the typos!☺ In many Magick systems, Words of Power using the names of the Gods are used to create resonances within the Magical Circle so that the Magicians may attain a higher state of awareness. The use of these words also serves to open the internal "Power Centers" or "Chakras" of the participants. These god-names are constructed using the letters of the Magickal alphabets of the respective Magickal systems as well as the natural tones and the corresponding resonances that are associated with each letter or symbol.

For example: YHVH Yud Heh Vahv He (a Kaballistic god-name)

An incantation of a god-name becomes a chant with its own inherent melody and rhythm. Such sounds generated form an occult alphabet are thought by Magicians to have inherit Power in their sounds and to generate Magickal resonances within the Magician and the Circle. It is my belief that the ancient Celts and Druids used music and sounds from their secret Ogham alphabet to aid them in working Magick in a similar manner.

Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	#	of Epics
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

Bards learned to play the pipes, the whistle, the harp, the lyre, the flute, the sistrum and the bodrhun among other instruments. According to Murry Hope these instruments, were used based upon the mood or tone that the particular Bardic work required. He gives a table of the following correspondences:

The Harp	-	Water
The Sistrum	-	Earth (The Bells or Bodrhun)
The Lyre	-	Fire

Poets and Bards carried branches with bells and amulets attached to them. A beginner's branch would be bronze, journeymen carried a silver branch and the Master Bards carried a golden branch. The music of the bells would announce the Bard's presence and an impending performance.

Nan ga

Nan
What's a sistrum?

O'Dubhain
It's a stringed instrument that one beats I believe. Anyone got an opinion?

Rilla
Ray confirms that.

O'Ba'n
?

Rilla
Precursor of the lute maybe?

O'Dubhain
Perhaps.

Rose
I understand that one shakes it like Isis does in the pictures.

Wren
Similar to a hammered dulcimer?

O'Dubhain
That's what I was thinking, Wren.

Nan
Or a tambourine?

Rose
I have a picture of one...

O'Dubhain Rose ga
Rose It looks like a tennis racket. With hooks.
O'Dubhain And you beat it right?
Rose I think so.
O'Dubhain OK Nan any further questions?
Nan Got it, thanks
Rose Shake it.
O'Ba'n An ancient metal frame with numerous metal rods that jingle when shaken, Webster's.
Rose Bravo.
O'Dubhain Great!
O'Ba'n ?
Nan no, ga
O'Dubhain O'Ba'n? Ok let's roll!
O'Ba'n Wait
O'Dubhain O'Ba'n ga!
O'Ba'n Are the instruments dedicated to... Their various areas based on the tonal range they cover or.., the quality of the sound?

O'Dubhain

It's the quality of the sound mostly. The same way they would be scored in an orchestra for instance.

O'Ba'n

OK. ga

O'Dubhain

Ga

O'Ba'n

No, you ga! ☺

O'Dubhain

My own belief is that the Bards usually accompanied themselves with the harp as they recited their repertoire. Just as Oghams were used as keys to memory with verses being linked by assonance and alliteration, I believe that each Ogham had a unique tone or note associated with it on the harp. The tone or string was struck as the Ogham sound was spoken or sung two notes per line. The beginning and ending notes serving to connect each line to the next line in a continuing stream. In the world of my imagination I can hear the tones and words of the Bards echoing as they float upon a wave of melody across the room. The sound reminds me of chanting monks or the plainsong of worship (similar to modern Anglican or Roman Catholic Plainsong).

Sean O'Boyle, a late Irish scholar, made an attempt to interpret "Aradach Fionn" (Fionn's Ladder) as harp tablature using Oghams. He suggested that the Irish practice harp that has only 20 strings has a 1 to 1 correspondence to the first 20 Oghams. As far as I know, no records survived to reach us verifying his theory. It seems to make sense to me but I only speculate.

A modern work "Trees for Healing" by Chase and Pawlik, reinforces this belief for me. This book is all about trees, their lore and their spirits. It describes techniques for meditation to determine the harmonic resonances for a variety of trees. I believe that the ancient Druids also detected certain harmonic tones for each tree and used then in their Tree Ogham Alphabet. If we use the tones that have been rediscovered by Chase and Pawlik and combine them with the ancient chants, incantations and songs of Taliesin and Amergin, we may also be able to work powerful Magicks. This Magick can take any form from enchanting an audience to calling the winds. The Greek Bard Orpheus was able to walk between the worlds in this manner and so can we. I list the trees and the derived modern tonal correspondences below:

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	**F**
L	Luis	Rowan	**C**
F	Feam	Alder	**E**
S	Saille	Willow	**F**
N	Nuin	Ash	**G**
H	Huathe	Hawthorn	**B**
D	Duir	Oak	**F**
T	Tinne	Holly	**G**
C	Coll	Hazel	**D**
Q	Quert	Apple	**D#**
M	Muin	Vine	**G**
G	Gort	Ivy	**G**
Ng	Ngetal	Reed	**F**
St	Straif	Blackthorn	**B**
R	Ruis	Elder	**A**
A	Ailim	Silver Fir	**A**
O	Ohn	Furze	**E**
U	Ur	Heather	**B**
E	Eadha	White Poplar	**E**
I	Ioho	Yew	**F**
Ch,Ea	Koad	Grove	**F**
Oi,Th	Oir	Spindle	**C**
Ui	Uilleand	Honeysuckle	**D**
Ph	Phagos	Beech	**A**
Xi	Mor	The Sea	**G**

Some of these tones were derived by meditation and resonance, some are based upon the colors associated with the Oghams. My suggestion is to

Nan

?

O'Dubhain

Find such a tree yourself and to meditate under it. Play a pipe, a whistle or a harp (even a guitar will do in a pinch!☺) until you find

Wren
?

O'Ba'n
?

The correct tone for the tree. Other tones will reflect from the tree. The "soul tone" of the tree will be absorbed and you will possibly feel a tingle of energy that is released by the Spirit of the Tree. This experience is somewhat akin to the common belief in Ireland (even today) that a particularly gifted musician, harper or piper has been taught by the Sidhe (famed for their enchanted music). Celts believe in harmony and rightness in all things and particularly in Nature.

O'Dubhain
Nan ga

Nan
I noticed that many different Oghams had the same note... Are these the same notes or are they in differing octaves? ga

O'Dubhain
The table I presented is not cast in stone!☺

Nan
Or even in wood? ☺

O'Dubhain
The first approach has each ogham on a different tone For Fionn's ladder for instance. The second approach used meditation techniques to determine the "soul tones" of the trees Some trees evidently have a similar feel to them. I think that the table needs some work myself. Perhaps one of the more musically gifted members could undertake such a study!

da Medic
?

O'Dubhain
?☺ Ga Nan
Additional questions? If not then Wren was next.

O'Ba'n
!

Nan
No, i think wren had some though

O’Dubhain
Wren ga

Wren
Already answered, thanks. Gotta go, g'nite!

O’Dubhain
Sla'n Wren!

Nan
G'night wren

O’Dubhain
O’Ba’n ga

O’Ba’n
Need to have the transmogrification of what tree is which out west for me to do it...
But with that I'd love to do the tree/tone thing!

O’Dubhain
Ok I'll put a table in the library this week.

O’Ba’n
GA

da Medic
Does this explain the prevalence of willow/oak in Celtic magicks? Ga.

O’Ba’n
Cool!

O’Dubhain
Da Medic ga

da Medic
Sorry, saw the ga.

O’Dubhain
Yes it does to some extent. I have entire books on nothing but healing properties of trees. I'm sure Druids knew much more.

Nan
?

O’Dubhain
Nan ga

Nan
Could you please post a bibliography of some of those books??? (pretty please?)
Ga

O'Dubhain

Ok will do that as well this week!☺

O'Ba'n

Yes! Yes!

O'Dubhain

Now to continue... Some of this Magick comes down to us today in the form of folk songs still sung in the outer reaches of Ireland and the British Isles. Such a song is the "Padstow May Song" from Padstow, Cornwall (in part):

"Unite and unite and let us unite
For summer is a come unto day

And whither we are going we will all unite
In the merry morning of May."

"I warn you young men everyone
To go into the greenwood and fetch your May home."

"Arise up Mr. _____ and joy you betide
And bright is your bride that lies by your side."

"Arise up Mrs. _____ and gold be your ring
And give to us a cup of ale the merrier we shall sing."

"Arise up Miss _____ all in your gown of green
You are as fine a lady as wait upon the Queen."

"Now fare you well, and we bid you
all good cheer

We call once more unto your house
before another year."

I interpret this song to mean this:

This song is sung on Beltaine and is said to
charge the atmosphere of the festival. It
symbolizes the marriage of the youth with
the land. (Unite and unite and let us unite)

It also addresses 3 individuals: A man, a woman and a Maiden in a green gown (who represents Nature).

This song is sung around the May Pole or May bonfires in the evening (and prior to anyone escaping to the outer folds of darkness for an evening of bliss ☺).

==========

Another ancient folk song that has hidden meanings of Magick is the song "Green Grow the Rushes":

" One of them is all alone and
ever more shall be so.
Two of them are lily-white boys
all clothed all in green Oh!
Three of them are strangers o'er the
wide world they are rangers.
Four it is the Dilly Hour when
blooms the Gilly Flower.
Five it is the Dilly Bird that's
seldom seen but heard.
Six is the Ferryman in the boat that
o'er the river floats, Oh!
Seven are the Seven Stars in the Sky,
the Shining Stars be Seven, Oh!
Eight it is the Morning's break when
all the World's awake, Oh!
Nine it is the pale Moonshine,
the shining Moon is nine, Oh!
Ten Forgives all kinds of Sin,
from Ten begin again, Oh! "

This song can be interpreted to mean:

1. There is One Power.

2. The God has two aspects (Light and Dark).

3. The Celts are a wandering people with the sacred number of "3".

4. The 4th Ogham is the Alder sacred to Bran the Blessed and his sister Branwen "the Gilly Flower".

5. The Wizard Merlin as well as the sacred number of the Celtic Gods (not to mention the number of points on a Pentagram).

6. Cerridwen's Coracle that ferries us to the Underworld.

7. The sacred number of sea gods and the stars in the crown of Arianrhod.

8. The number of judgment or resurrection.

9. The Triple Moon Goddess Thrice emphasized The number of Priestesses that guard the Cauldron of Rebirth.

10. The necessity to find our "True Selves" in order to understand the Inner Mysteries. The endless cycle of death and rebirth.

Everyone still awake?☺

O'Ba'n
?

Rilla
<I am!>

O'Dubhain
O'Ba'n ga!

O'Ba'n
This is your interpretation?
GA

O'Dubhain
It is also Murry Hope's interpretation. I have seen a different version of this song.

O'Ba'n
<Patting self on back>, suits me! Ga

O'Dubhain
That is used by oath coven and had hoped that perhaps they would be here tonight.

da Medic
!

O'Dubhain
Da Medic ga

da Medic
Cunningham also had summit similar ga.

O'Dubhain
Which book?

da Medic
Not sure, will check & advise, methinks in Earth Air Fire water ga

O'Dubhain
Ok I have that one here will check in a min. let's finish up a bit first! Perhaps some of you have some ancient or even modern Celtic folk songs that you would like to share with us this evening? You could enter them here and we could discuss them in detail or maybe just take them to our hearts and embrace their inner messages (for Celtic Music is a music of the Heart and Soul). I know that many of you are very into Celtic Music. I'd like to have each of us contribute the names and titles of our favorite performers and songs.
My favorite song is the "Rising Of the Moon" by the Clancy Brothers and Tommy Liam.

da Medic
!

O'Dubhain
da Medic ga

da Medic
Joe Dougherty's lament, black 47
Ga

O'Dubhain
OK! Others?

O'Ba'n
<Embarrassed>. All mine deal with young maidens getting taken advantage of or with drinking, mostly poiti'n (e.g. Cruiscean lan)

Nan
!

O’Dubhain
Hahaha LOL O'Ba'n !!

O’Ba’n
!

O’Dubhain
O'Ba'n ga

Adam
?

Nan
There are sooooo many i can't chose a favorite, but one of the more interesting is "the Tain" by Horselips ga

O’Dubhain
Neat nan!

O’Ba’n
Do you know Ben Phagin? I have it but no translation, also the well below the valley o!

O’Dubhain
Most Celtic songs I've heard always have a hidden meaning

O’Ba’n
GA

O’Dubhain
Un minuto OB!
Adam question? ga

Adam
OD, I lost some of your send :P Which is your favorite song?

O’Dubhain
Adam> My favorite song is the Rising of the Moon. by the Clancy Brothers and Tommy Liam.

da Medic
!

O’Ba’n
O’Flaherty’s drake!

Adam
Thanks ☺

O’Dubhain
OB, Have that one as well. OB ga

da Medic
Gotta go do the work thing-Blessed Be! Ga

O'Ba'n
That one is all about English occupation and resistance as related to a duck ☺

Nan
LOL

O'Dubhain
OB, I know it well (it's about a goose I thought)

O'Ba'n
How 'bout 5 (or 7) nights drunk!

Nan
?

O'Dubhain
But it's really about a man that was killed by the English. They had to sing it in riddles to avoid being hanged.

O'Ba'n
O'D, and how we has plenty of relatives to take up the fight!

O'Dubhain
That's right. I am reading Trinity right now. about the fight for home rule. More favorites out there?

Da Shad
OD, went to an Irish festival this weekend...

Rilla
<Great book!>

Da Shad
and was really shocked at how strong a presence that the IRA had there, several booths for signing petitions and sending money to the IRA. Pledges even!

O'Ba'n
"Bad luck to the savage to grease his white cabbage that wantonly murdered me beautiful drake" BTW Drakes are male ducks...
Ganders are male geese ☺

Nan
(This Participant) Going to the Chieftains next w'end <VBG>

O'Ba'n
<Green>

O'Dubhain
Da Shad, They need to do something settle the issues up there. OB>Yer right yer scoundrel. :P###126### Nan>great! Any ideas about next week's Workshop?

Da Shad
If the IRA really wanted to get the Brits out...

O'Dubhain
Hint hint hint!

Da Shad
They just need to blow up the shipyards in Northern Ireland.

O'Ba'n
I spoke to an Irishman who was probably in the IRA since he denied it...

Da Shad
Once there is no more economic value in Northern Ireland-...

Nan
How about a workshop on stone circles etc.

Da Shad
There would be no more need for the Brits to keep troops there.

O'Ba'n
His theory was for the Brits to just pull out, I said "bloodbath would follow", he said...

O'Dubhain
Nan> Great idea!!

StonedAgain
Just call me Stonie! (g)

O'Ba'n
Yes for 3-5 yrs then it would settle down and achieve normalcy with the rest of Ireland

Nan
Is this wkshp officially over? (loggin on long distance here)

O'Ba'n
One would guess ☺

O'Dubhain
Yes Nan we're done for the night.

Rilla
Nice job, Odie!

Shadow Hawk
Gee, didn't realize that there was a workshop going on, sorry.

Rilla
<Impressed>

O'Dubhain
Thanks Rilla!☺

Nan
Thanks for another great one O'D', see y'all next week!

O'Dubhain
Sla'n Nan!

Nan
Bye

O'Dubhain
Ta failte romhat!

Rilla
Night Nan

O'Ba'n
Gabhaim buiochas, O'Dubh Slan nan! Did I get that right O'd?

O'Dubhain
OB, A Gaeilge/Beurla dictionary is a dangerous thing to have!

O'Ba'n
ROFL! **Too right**!

Do you know the tune well below the valley?

Rilla
OB, are you a Bard?

O'Dubhain
OB, no

O'Ba'n
R, wannabe

Rilla
Do you do music?

O'Ba'n
I suspect that has all kinds of hidden meanings, will send in msg so you can figger it out ☺

Adam
OD, I enjoyed sitting in on the workshop ☺. it was my first in this forum.

O'Ba'n
R, *I* play Feadog! (tinwhistle)

O'Dubhain
Adam, Thanks for coming! Go raibh maith agat!☺

O'Ba'n
Pleased to have you Adam!

Rilla
Oh! Neat!

Scott Zager
M

O'Dubhain
OB, I bet rising Of the Moon Is great on the tin whistle. My daughter plays it on her flute.

O'Ba'n
R, **And** it's a grand Irish voice I'm havin' <laughing hysterically>

O'Dubhain
Rilla> Guess what?

Rilla
I saw all kinds of cool stuff in the Lark in the Morning catalog
Tin whistles and ancient instruments... They were really expensive though

O'Dubhain
At my daughter's Episcopal Church this weekend they are going to have a shamanistic dancer!☺

O'Ba'n
O'D, it's ok but Fenian men is better

Rilla
OB, voice??? I've never HEARD it...so I wouldn't know ☺

O'Dubhain
O'B, Methinks I like the Men of the West better.

Rilla
OD, really?

O'Ba'n
<Singing>. "The lark in the morning she whistles and she sings and she flies across the meadow with the dew all on her wings"

Rilla
Cool! ☺ very nice! Now where's the **tape**? Or wav file? Hehehe

O'Dubhain
Yep Rilla>She's gonna be raising a Christian Power Cone I guess!☺

O'Ba'n
I have a tape, Marty Burke, must make a copy & send it to you O'd

Rilla
OD, Power is Power ☺
I learned all I know in High Mass ☺

Shadow Hawk
Hmmm, OD, that's MUCH too phallic a symbol for Christians to raise!
How high were you in mass, Rilla?

O'Ba'n
Bonewits has a lot on that, rituals VERY similar

O'Dubhain
I must be there to make sure they don't fry themselves!☺

Rilla
SH> heheheh

Shadow Hawk
(Snicker)

Rilla
O/-<-memories o/-<-OD, make em ground!

O'Dubhain
"O the risin o the Moon
The risin o the Moon
Many a pike was a flashin"

Rilla
What are we doing for Beltaine?

O'Dubhain
"By the Risin o the Moon!"

Adam
Y'all, I got to leave the room now...

Shadow Hawk
Rilla, we be raisin a cone of power (g)

Rilla
SH, did SZ tell you that I am definitely coming to Fla?

Adam I am talking with a very dear friend...
O'Dubhain I'm heading to Oath for Beltaine if they'll have me.
Rilla SH, a raisin? ☺ oh!
Shadow Hawk Bye Adam!
Rilla Lucky you!
Adam Thanks again ☺ MP
Shadow Hawk No she didn't Rilla
O'Dubhain Sla'n Adam!! Next week and check library 16 out!
Adam I have been, OD ☺
Rilla SH, thought we could all stay at the Hyatt.., under the waterfall! ☺
O'Dubhain Great!!
Rilla Night Adam!
O'Dubhain Beannacht leat!
Rilla Nice to see you again!
Shadow Hawk Rilla, if you want, I can stay down all night... I have my own scuba equipment (g)
Rilla Hahahahahahah....an extra set??
O'Dubhain OB, BTW what was that first thing in that post you sent me?

Shadow Hawk
I would bring an octopus for you.

Rilla
Time for me to go too folks...

O'Dubhain
Sounded like "Quiet child"

Rilla
Odie, thanks!!! This was wonderful!

Shadow Hawk
Nite Rilla

O'Dubhain
Or listen up kiddies! Rilla no prob. A labor of love!☺

Rilla
☺ It shows

O'Dubhain
Hugs!

O'Ba'n
"Come and tell me Sean O'Farrell, tell me why you hurry so..." got me goin O'D, "is there a bathroom on this floor"

O'Dubhain
No not that one

O'Ba'n
(Had to go change a diaper, yuck)

O'Dubhain
The one where the arch Druid said

O'Ba'n
Oh! Hang on ...

O'Dubhain
The reply was "He is the Father". "Hush me Buch all hush and listen and his cheeks were all a glow!"

O'Ba'n
Can't find it right now, was supposed to say "hush children" and "yes father"

O'Dubhain
"I bear orders from the captain, get you ready quick and soon, for the pikes must be together"

O'Ba'n
"I bear orders for the captain get ye ready wuick and soon...

O'Dubhain "By the Risin o the Moon!"
O'Ba'n Wuicka? A new religion? ☺
Shadow Hawk Wuicka-Wombat Wicca ☺
O'Dubhain OB, Great I thought it said "Quiet child and He is the Father!"☺
O'Ba'n O'D, LOL!< do you know the wearin' of the green? Same tune.
O'Dubhain Yes!! "They're hangin men and women for the Wearin o the Green!"
O'Ba'n A Gaeilge/Beurla dictionary is a dangerous thing. ☺
O'Dubhain Hahahahaha!
O'Ba'n BTW how do you say Andrew Jacob in Gaelic? My eldest ☺
O'Dubhain (This Participant) Not a clue. I'll ask in FLEFO!
O'Ba'n Nuts. My middle is Michilene og ☺ (sp?) Flefo? Son that is
O'Dubhain BTW Conor Mac Nessa from the Tain was Called Conor son of Nessa But Nessa was his Mother!☺
O'Ba'n Really!
O'Dubhain Yeppers!☺
O'Ba'n Were they matrilineal? :0
O'Dubhain They were bilineal!☺ Mostly the fathers side though!
O'Ba'n LOL!

O'Dubhain However they did marry the Picts and made them agree to trace lineage on the Mother's side!☺
O'Ba'n I heard somewhere they were matrilineal, since they were quite open sexually. ☺
O'Dubhain The women had a lot of different partners. and the men went both ways if you can believe a lyin Roman that is!☺
O'Ba'n Yup, so how do you know WHO your father is? <VBG>
O'Dubhain Simple!! Yer da's the one that wins the fights!☺
O'Ba'n The Romans were...uh... A little...ethnocentric? ☺ >LOL! Have you got any music by planxty, or dedanan?
O'Dubhain OB, No I wish I did though.
O'Ba'n Great stuff, traditional. Or Shanachie records, mail order, HoHokus (?) NJ they have an excellent Celtic catalog
O'Dubhain That's Hoboken and it's close to me now!
O'Ba'n If you can't find them find a Ladysmith Black Mombasa record and ck the pub, that's them
O'Dubhain OK bro thanks!☺
O'Ba'n Those are the guys that backed up Paul Simon on Graceland. (at this point we all retired to the VB&G for some shots o Uisce Beatha!☺)

{^}

Celtic Workshop 5
The Celtic Otherworld

This is the transcript of the fifth Celtic Workshop - The Celtic Otherworld. We engaged in a brief period of socialization before and after the conference. I include that here to give an idea of the spirit and atmosphere with which everyone approaches the task at hand!☺

.....Searles

Participants
2-2 = Freepowder
2-3 = Wren
2-5 = Nan
2-6 = O'Dubhain
2-8 = Pietra
2-11 = Druid
2-14 = Suzan
2-12 = Scott Zager
2-22 = Grey Wolf

Freepowder Dia duit aNhan! Dia duit aShearles!
Nan Huh? ☺
Freepowder Hello, in Ir. Gaelic
Nan Ahhhh, thanks
O'Dubhain Dia Dhuir, a Shean!
Nan Hi O'D

O’Dubhain Hiya Nan!!
Nan I'm probably gonna be a pretty quiet participant tonight, 'cause I’m watching the Oscars at the same time ☺
Freepowder SEE! I am psychic! Oh, did you get my translation ☺ 'Sok Nan, I’ll fill in for you ☺
O’Dubhain Close but no cigars!☺
Wren Hi, guys. Who's singing?
O’Dubhain Hi Wren!!
Freepowder I figgered that ☺
Nan Hi wren
Freepowder Dia duit aWhren!
O’Dubhain FP will have to do the singin tonight. I am the Seanchai tonight!☺
Freepowder "I left my haaaaaaart in knockaknorra"
Wren Ah, you're being serious.
O’Dubhain "Three things about the drink. "
Wren FP, Looovely
O’Dubhain "To have it. To Hold it, and to p[ay for it!"☺

Freepowder
hahahah!
My wee phrase book is not up to the task, I guess. ☺

O'Dubhain
Good evening SUZAN!☺

Wren
Alas, ald

Freepowder
Dia duit aShuzan!

Suzan
Hello all... OD!

Wren
Alas, alad, that is

O'Dubhain
FP, Some of these sayings can't be literally translated.

Freepowder
Alad? Thought that was alack?

O'Dubhain
Tonight we talk Cosmology!☺

Nan
Hi Susan

Freepowder
Too right, uh....what do you call those?

Wren
If you're going to have a lass, you should have a lad

Freepowder
LOL! W Is cosmo here?

O'Dubhain
Yes!!! We have the Irish and Welsh Cosmos! Tonight only!☺

Freepowder
LOL!

O'Dubhain
For the sake of $$$$ Shall we begin?

Freepowder
OK

Wren

<polite applause>

O'Dubhain

"Celtic Workshop #5 - The Otherworld"

Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments. If their are no questions at this point I will begin tonight's presentation.

I would also like to apologize for not producing the list of tree correspondences this week that I promised to provide. Being on the road and away from home, I was not able to get to all my references about trees, herbs and the like. I haven't forgotten the promise however. I will post the list as soon as I return to Virginia this weekend. This list can be used together with certain meditation practices to determine the "soul tones" of the Tree Oghams. I did locate the Ogham/musical tone table of correspondences that I had mentioned in the Celtic Workshop #4. This table is by the Celtic scholar Dr. Sean O'Boyle:

For the Treble Clef (in descending order of tone):

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	**E**
L	Luis	Rowan	**D**
F	Fearn	Alder	**C**
S	Saille	Willow	**B**
N	Nuin	Ash	**A**
H	Huathe	Hawthorn	**G**
D	Duir	Oak	**F**
T	Tinne	Holly	**E**
C	Coll	Hazel	**D**
Q	Quert	Apple	**C**
For the Bass Clef (in descending order of tone):			

M	Muin	Vine	**B**
G	Gort	Ivy	**A**
Ng	Ngetal	Reed	**G#**
St	Straif	Blackthorn	**F#**
R	Ruis	Elder	**F**
A	Ailim	Silver Fir	**E**
O	Ohn	Furze	**C**
U	Ur	Heather	**B**
E	Eadha	White Poplar	**A**
I	Ioho	Yew	**G**
(No correspondences were given for these Oghams).			
Ch,Ea	Koad	Grove	**-**
Th	Oir	Spindle	**-**
Ui	Uilleand	Honeysuckle	**-**
Ph	Phagos	Beech	**-**
Xi	Mor	The Sea	**-**

In addition to the above correspondences, The following properties of our beings were associated with tone combinations:

The Body - Single tones
The Mind - Two tone intervals
The Spirit - Three tones at the same time

(chords)

For more information on this subject, I recommend reading "The 21 Lessons of Merlin" by Douglas Adams (Llewellyn) or the Original work by O'Boyle: "Ogham: The Poet's Secret" (1980, Gilbert & Dalton Ltd., Dublin).

The beliefs of the Celts and their Magickal/Religious practices cannot be fully understood without becoming more familiar with their Cosmologies and Deities. In considering how to proceed with the Workshop, a variety of topics came to mind:

The Otherworld
The Gods and Goddesses

The Objects of Power
The Guardians of the Circle
The "Place Names"
The "Totem Animals"
The Transmigration of the Soul
The "In Between Times and Places"
The "Need Fires" or Days of Imbalance.
The Portals, Dolmens, Stone Circles, Passage Graves
The Rite of Three Rays
The use of Herbs and Potions
The Gift of Awen
The Act of "Becoming"
The Charm of "Summoning"
"Walking between the Worlds"
"Journeys on the Wheel"
The "Outer Darkness"
The "Dragon's Eye"
The "Many Speckled Raiment"
The Charm of "Making"

The Subject of tonight's Celtic Workshop is The Celtic Otherworld.

The topics I plan to cover tonight are:

The Otherworld
The Gods and Goddesses
The Objects of Power
The Guardians of the Circle

"The Celtic Cosmology"

The number three was sacred to the Celts and the Druids. It should come as no surprise that the Celtic Cosmos is threefold: The Sky World, The Earth World and the Underworld. Each of these realms is associated with particular deities and Magickal acts or techniques.

The Sky World was associated with the heavenly bodies: the Sun, the Moon, the stars. This is the realm of the Gods and Goddesses and is associated with the cycles and patterns of the Sky (and perhaps also associated with The

Megalithic Stone Circles). These visible objects were used as a basis for performing Higher Magicks such as: Prophecy and Astral travel. The cycles of the Sun and Moon also were used to determine the appropriate times for doing particular types of Magick. Festivals were held during Full Moons, Dark Moons, the 6th night of the New Moon, Sunrise, Sunset and the 4 days of the Solar extremes; Mid Winter, Mid Summer and the Equinoxes. The heavenly bodies were not themselves considered to be Deities, but were thought to reflect or contain the types of Power associated with particular entities. The Fires of the Sun were associated with the forge and with inspiration, possibly making Brigid (An aspect of the Irish Celtic Triple Goddess) also a Sun Goddess. Bel or Belenus was usually associated with the powers of the Sun as well.

The Underworld is the realm of the Ancestors, as well as former humans and a number of Gods and Goddesses associated with the mystery of life springing forth from death. This process could be as simple and mysterious as the life cycle of a seed. From old life, new life appears in a series of changes from planting and germination to growth and harvesting. The passage graves and burial customs of the Celts also reflect this expectation of rebirth and afterlife. Many tombs and burial sites show that Celts were buried with objects that they could take with them into the Underworld to be used in battle, in hunting and/or for nourishment. This practice appears to be similar to what was practiced by many ancient peoples, including the Egyptians. Celts did not fear death, they expected to live on and eventually be reborn in another life. The Underworld and the Sky world were linked in this Mystery, sharing many of the same Gods and Goddesses. The daily rebirth of the Sun and the phases of the Moon are a good instance of this link between the World above and the one below.

The Earth World, occupied by we the living, also contains reflections and influences of the Sky World and the Underworld. These influences can be pictured as three zones (remember three is a sacred number): the upper zone is associated with the weather, the flight of birds, sky auguries and the elements and powers of Air, the middle zone is further divided into the Four Directions or Quarters (each with it's own Powers/Guardians of the Sacred Land), and the lower zone containing the depths of the sea, caves, cairns, burial mounds, "hollow hills" and sacred springs. This zone is the home of the Sidhe and the spirits associated with the Portals to the Underworld itself. The Celts in their life upon the Sacred Land expected to experience the

influences of the Sky and Underworld in their life upon the Land. This attitude is demonstrated in the many Dindsenchas (stories of place names) that are told in Ireland to this day. Many of these stories are associated with a deity, an elemental, an Underworld portal or a combat of the God/desses and/or Epic heroes and heroines.

The following is a listing of the major Irish Gods and

Goddesses:

Danu, Dagdha, Nuada, Lugh, Angus Og, Len,
Midir, Lir, Manannan, Ogma, Anu, Brigid,
Morrigan, Aine, Sinned, Macha, Diancecht,
Goibnui, Medb, Scatach, the Cailleach.

The following is a listing of the major Welsh Gods and

Goddesses:

The House of Don
Manogan, Beli, Don, Math, Mathonwy,
Gwydion, Arianrhod, Llew, Dylan, Nwyvre,
Amaethon, Govannan(the smith), Nudd, Gwynn,
Penardun, Nynniaw.

The House of Llyr
Iweriadd, Llyr, Penardun, Euroswydd,
Bran, Branwen, Matholwch, Gwern, Mananwyddan,
Rhiannon, Nissyen, Evinissyen,
Pwyll, Pryderi, Kicva

These two groups seem to relate to one another but sometimes the correspondences can get very confusing. I include the deities that most closely resonate with my own Inner Being when working with the Sky World and the Underworld. My pantheon of Gods and Goddesses is both Welsh and Irish (as am I ☺). I include a more detailed description of them here:

Danu

The Red Mother of All,

Major Mother Goddess of Ireland, Mother of the Gods and Patroness of wizards, rivers, water, wells, prosperity and plenty, Magick and wisdom.

Dagdha

The All Father,

Eochaid Ollathair (Father of All), Ruadh Rofessa (The Red One, Lord of Occult Knowledge), Dagdha (the Good God) Many talented and powerful, Master of the harp and possessor of a dread double ended club. The Chief of the Tuatha de Dannan.

The Goddess of Sovereignty (Banbha, Fodla, Eriu)

The Land and the King were wed through many ceremonies. Essentially the fate of the King and the fate of the land were One and vice versa. The Favor of the Goddess could be granted by some heroic act or by being Magically chosen (The Lia Fail could do this, more later). Women who held the Sovereignty of the land were often referred to as the Goddess (Such as Medb, Boudicca and Macha-Red Mane).

Nuada

The King and battle leader
of the Tuatha de Dannan,
Possessor of the Magick Sword of Findias,
Lost his sword hand in the First Battle of
Moytura, against the Fir Bolgs,
stepped down from the Kingship
(because the King could nave no blemish)
even though he was outfitted with a
Magickal hand of silver. He eventually
had his hand Magically restored to lead
the Tuatha de Dannans against the Fomors
in the second Battle of Moy Tura. In this

battle he was physically killed so he returned the Lands of the Sidhe.

Brigid

Brea saighead (Fiery Arrow or Power) Often called the Triple Brigid or the Triple Mother. Also Associated with Danu at times. The daughter of the Dagdha. Goddess of the Sacred Flame of Kildare. Goddess of poets, feminine crafts, the hearth, martial arts, healing and inspiration. The White Maiden aspect of the Triple Goddess. Her Feast is the Major Celtic Festival of Imbolc. She who gives hope and new beginnings. The Celtic Church could not replace her, so they absorbed her as the "foster-mother" of Christ and as St. Brigit, the daughter of the Druid Dougal the Brown. Brigid is very like the Greek Goddess Athena.

Lugh

Sam Ildanach (many skilled). This is the Celtic Mercury. The grandson of Balor (leader of the Fomorians and the son of Cian and Ethniu, a Sidhe princess. His feast is Lughnasadh, a celebration of the death of his "foster mother", Tailtiu. He is the combination of the Tuatha de Dannans and the Fomors. He replaces Nuada as the King and battle leader of the Tuatha de Dannan and leads them to ultimate victory in the second Battle of Moytura. He is sometimes called the "Shining One" and/or Lugh Lamhfada (of the "long arm").
He also has attributes of a carpenter, mason, poet, Druid, physician and a goldsmith. He can be considered the Irish God of just about everything. He was also the father of the

great Irish hero, Cuchulain.

I see only the diehards are still with me!☺ (many more Deities to come folks)!☺

Freepowder
Wimps. leaving early!

Nan
☺

O'Dubhain
Hahahaha! Videotapers!

Nan
(This Participant) multitasking (watching & reading & reading)

Freepowder
LOL!

O'Dubhain
More to come!..... ☺

Mannan mac Lyr

Chief Irish God of the sea. Not a member of the Tuatha de Dannan. A happy-go-lucky gypsy type. Always carried "the Crane Bag", a kind of Magick "horn of plenty". He gave the last 5 Oghams to the Druids (also called the "Crane Bag"). He preferred to roam among the people in disguise and aid their exploits. He could change his shape at will. Despite his antics, he was an extremely powerful God and was usually associated with fertility, rebirth, weather, sailing and Magick. He also had a Magickal ship that moved without sails and was directed by the mind. Linked to the Isle of Man.

Gwynn ap Nudd

The Master of the Wild Hunt, The Welsh Guardian of the Dark Portals of the Underworld. He rode the Night in a flowing grey cloak upon a pale

horse following his Hounds called Cwn Annwn. (very large, white with red tipped ears). They would seek out and collect souls.

Arianrhod

"of the Silver Wheel", A star goddess of Wales, Her palace was called Caer Arianrhod (Aurora Borealis), Goddess of time and karma. Mother aspect of the Triple Goddess in Wales. Goddess of beauty, the Moon, fertility and reincarnation. Also associated with the sea.

Cerridwen

Welsh Goddess of Nature, associated with the Sacred Cauldron of Wisdom that allowed Taliesin to become enlightened. When she discovered that Gwion had tasted of her cauldron, she chased him through a variety of mutual shape changes until at last she caught and consumed him as a grain of wheat. This caused her to give birth to Taliesin.

Cernunnos

Known to all Celts as the "Horned God ". God of nature, virility, fertility, animals, sex, reincarnation and shamanism. Known to the Druids as Hu Gadarn. God of the Underworld and Astral Planes.
The Consort of the Great Goddess.

Amergin/Taliesin

The two greatest Celtic Bards that ever lived.
Amergin was the Chief Bard of the Mileseans and aided them in overcoming the Magicks of the Tuatha de Dannans to become the heirs to the land of Ireland. Taliesin was the great Bard of the Welsh, whose poetry and songs, Including the Cad Goddieu, tell us most of what we know about Druidry in Wales. He gained his knowledge from the Cauldron of Cerridwen. They are both patrons of Bards, music, Magick and poetry.

Morrighan

The Dark aspect of the Celtic Triple Goddess. The "Washer at the Ford" (seem washing bloody laundry prior to battle by those destined to die). The Battle Goddess, also Queen of the Witches and Goddess of Magick. Could appear as a Raven, a beautiful Maiden or an ugly Hag. Marries the Dagdha at Samhain. The Goddess of Death.

Ogma

The "Sun Faced" One, so called because he was a God of Wisdom and of speech. He invented the Oghams and was also a great Warrior. Sometimes associated with the Greek Herakles. Also Irish God of music, spells, the arts and eloquence. Scathach "She Who Strikes Fear". The Irish/Scottish Goddess of martial arts. The Destroyer aspect of the Dark Goddess. A great sword warrior and instructor. Native to the Isle of Skye. Teacher of Cuchulain. Patroness of martial arts, prophecy, blacksmiths and magic.

"The Objects of Power"

The Tuatha de Dannans are the Children of the Mother Goddess Danu. They are the Gods and Goddesses of Ireland. Some say they come from the sky, others say the North. They were masters of Occult knowledge learned in the four great Magickal cities of Findias, Gorias, Murias and Falias. They were given a great treasure by the Chief Mages of each city (Uiscias from Findias, Esras from Gorias, Semias from Murias and Morfessa from Falias). These gifts are the four treasures of Ireland: The Sword of Nuada, the Spear of Lugh, the Cauldron of Rebirth and the Stone of Fal. We can use the Power of such gifts in our own Magick by invoking the four Masters of the North. Once invoked, the Power of their gifts can once again be manifested in our very own Magickal Talismans.

"The Sword Of Nuada Argetla'm"

The first object of Power comes from Findias. It is the invincible sword of Nuada "of the silver hand". It represents the forces of insight and illumination. It is a representation of the terrible Powers of creative energy. The drawing of such a sword is what gives us new and terrible abilities (Atomic Power is an example of what such inspiration can create). The wisdom to not use or to maintain control such powers is what the use of this Sword is all about. Many times the wisest course of action is to keep the Sword sheathed and to resolve our conflicts peacefully.

Here is a description of this Magickal weapon's use in a modern day ritual:
<I walk to the altar and pick up the Sword. Advancing to the East, I raise the Sword and say:> "Here is the Sword of Nuada Argetla'm in its deadly scabbard.

Heed the Magicks of Findias!
Uiscias wrought this blade!
He of the Silver Hand lives again!
Who will dare to grasp it and define
the boundaries of our safety?"

<After the sword has been accepted by a member of the Circle, the following is said while walking three times (deosil) around the perimeter of the Circle:>

"Come forth Old One of the East!!!"

<After the completion of the three circles, I light the Red Candle of Life that sits upon the Eastern Quarter and say:>

"Guard us well so that our lives may be our own.
Dia is Bandia linn!
(So Mote It Be!)"

"The Spear of Lugh Lamhfada"

The second object of Power comes from Findias. It is the irresistible Spear of Lugh "of the Long Arm". This gift represents the ability to act across a distance. It is represented by the Powers of fire that can also act across a distance, leaping between burning buildings yet also warming us from within the hearth fires. This flaming spear always finds its target once thrown. It is

no surprise that Lugh must defeat Balor "of the Evil Eye" allowing the Tuatha de Dannans to conquer the Fomor. Today the ability to act across a distance might be better characterized by the telephone/communications networks. The free exchange of information has fanned the flames of creativity in the modern world.

Here is a description of this Magickal weapon's use in the same modern day ritual as before:

<I walk to the altar and pick up the Spear.
Advancing to the South, I raise the Spear and say:>

"In my Right hand I hold the Spear of Lugh Lamhfada.
Brought from Gorias and given by Esras.
It contains the Wisdom of Many acting across the Ways.
No battle can be sustained against us while we possess it.
Who will wield this Power?"

<After the spear has been accepted by a member of the Circle, the following is said while walking three times (deosil) around the perimeter of the Circle:>

"Come forth Old One of the South!!!"

<After the completion of the three circles, I light the White Candle of Inspiration that is in the South and say:>

"Guard us well so that our ideas may burn
as does Thy eternal flame.
Dia is Bandia linn!
(So Mote It Be!)"

"The Cauldron of Rebirth"

The third object of Power comes from Murias. It is the "Cauldron of Rebirth". This gift has the Power to regenerate life and is usually associated with the Dagdha or Bran the Blessed. It can also be linked with portals to the Otherworld through which all life passes during the death/life cycle. Mananan mac Llyr who rules the sea and who is the possessor of the "Crane

Bag" (another symbol for the Cauldron) is another deity associated with this Magickal device. The Welsh Goddess Cerridwen is also a keeper of the Sacred Cauldron. The Spring of Life and wisdom flows forth from the depths of the sea (another use for this cauldron).

Here is a description of this Magickal device's use in our modern day rituals:

<I walk to the altar and pick up the Cauldron. I place it upon the West Quarter and say:>

"This is the Cauldron of Rebirth,
by it's waters we are reborn.
Fashioned in the fires of Murias,
Forged by the will of Samias.
Life eternal is its gift.
We pass through Death with each use.
May the waters of rebirth ever flow forth!
Who will call us back
from the deepest meditation?
Who will summon us from the Shadows
of the Sea?"

<The Cauldron has sea salted water poured into it by a member of the Circle, This water is sprinkled three times (deosil) around the perimeter of the Circle while the following is said:>

"Make thy Presence known Old One of the West!"

<After the completion of the three circles, I light the Gray Candle of Twilight that stands in the West and say:>

"Keep our Spirits safe within Your soft embrace.
Dia is Bandia linn!
So Mote It Be!"

"The Lia Fail"

This is the Kingship stone of Ireland. It was brought from the Northern city of Fal by the Tuatha de Dannan. This stone represents the Land and it's

Sovereignty. It also represents the Power of the Earth to Judge all men. The other portals to the Underworld (caves and raths) are represented by this Magickal object. The dark reaches of the Underworld hide the secret knowledge of Death and Life. It is into the earth that Celts are buried to begin their journeys after death. Small wonder it is that the Goddess guarding this object should be the dread Morrighan. She represents the Wisdom that is gained via the Dark Pathways, yet she is also the bringer of victory in battle as well as new life, where none was expected. She represents the stark reality of Life and Death.

Here is a description of this Magickal device's use in our modern day rituals:

<I walk to the altar and pick up the Stone. I place it in front of the North Quarter candle and say:>

> "This is the Lia Fail, let all here be sobered by its True Judgment. This is the Stone of Judgment, Solemn sacred One of Falias, grant our space your Sovereignty. Morfessa has worked the Earth's Power within you. Judge of Kings, Center of Earth, Speak and we shall listen! Do not let us fail to heed your warnings!"

<I turn to face the members of the Circle and ask:>

> "Who will Stand with the Stone of Destiny?"

<The One that has accepted the challenge, steps upon the stone and cries forth:>

> "Manifest your Power Old One of the North!"
> "Open Your Dark Pathways
> Give us True Judgment!
> Bring forth Thy Hidden Knowledge!"

<I step back to the altar and face to the North. I light the Black Candle of Darkness and say to all those who are gathered:>

> "May our souls know the Truth of Eternity.
> Dia is Bandia linn!
> So Mote it Be!"

<Starting at the East with arms open, I turn deosil around the Circle, stopping when I have come back to the East and say:>

> "My Brothers and Sisters in the One Power, Hear my Words! Our Circle is complete! We have Perfectly Created a Sacred Space, a Place out of Time. Let none seek to enter who would violate our Purpose. Our will shall be done and none shall be harmed! May the Guardians of the Four Quarters keep Their Watch over this Circle and lend us Their Mighty Aid!"

That pretty much sums up the prepared presentation, any questions?

Nan
Whew! I'm still absorbing

Freepowder
Bet your fingers are cramped ☺

O'Dubhain
Yep! Well there is a lot more I could say!☺

Freepowder
OK!
<Hehehehe>

O'Dubhain
Like We could talk about just where those cities were? The Sky or the North? UFO's maybe?

Freepowder
OK, first tho, was the stone of Fal... The same as the stone of scone? Ga

O'Dubhain
That was what the Scots and the Sassenach would have us believe.

Freepowder
You say?

O'Dubhain
But the Irish tradition is that it is still inside of Tara.

Freepowder
Thought so. hrumph.

O'Dubhain
Why would we every give away one of the treasures of the Land?
Besides!☺

Freepowder
Stolen?

Nan
What's the stone of scone? (other than a very old tea
Snack ☺)

Freepowder
LOL

O'Dubhain
If it really was stolen then it sits in Westminster Abbey! And hasn't cried out in over 400 years!☺

Freepowder
Nahm, it's still in Tara, yup!

O'Dubhain
Meaning.....that the Sassenach are not the rightful kings of Ireland!!!! ☺☺☺☺
The stone of Scone was the kingship stone of the Scots

Nan
Ahh, now I remember

Freepowder
N, Scotland had a similar legend to that of the stone of Fal, it was taken to Westminster abbey when the English took Scotland and they never give it back!

O'Dubhain
FP, That's right....thieving Sassenach!☺

Freepowder
Rude!

Nan
LOL

O'Dubhain
(This Participant) Just finished "Trinity" and in a very unforgiving mood.

Freepowder
The 4 cities, which world were they in? LOL! grand book! read it a few years ago.

O'Dubhain
Yes it sure makes one think that they'll never resolve the Problem of Northern Ireland.

Freepowder

I met a fellow, prob IRA, said...
the Brits need to just pull out...
I said ther'd be a blood bath....

O'Dubhain

FP, The Four Cities were in the North but in the Spiritual Plane.

Freepowder

He said for a few years then it would come right. Sky or earth or underworld?

O'Dubhain

FP, Sky types always associated with the Spirit and Big Magick. But of course two of the gifts were associated with the Underworld. The Stone and the Cauldron.

Freepowder

Sounds like a commercial, 'Big, Big Magick!' ☺

O'Dubhain

Goes back to that dual nature of the Deities again. John Matthews has a great picture in his book, "Celtic Shamanism" of a World Tree that has roots in the Underworld and branches into the Sky World. The two are connected by a Rainbow of colors , stars and Totem animals!

Freepowder

You have more books than I have money ☺ >sounds like Yggdrasil

O'Dubhain

The Rainbow "bridge" exists outside of the Physical World entirely.
Yes it does sound like Yggdrasil! I have a GIF of this Cosmology at home and will upload it to Library 16 this weekend.

Freepowder

Now, where have I heard of the rainbow bridge....Jesse Jackson? ☺

Nan

Well, i should be on my way... Thanks for another great workshop O'D. Looking forward to more ☺

Freepowder

Cool!

O'Dubhain

Yes folks Jesse Jackson is the new Celtic Rainbow God!☺

Freepowder

Rofl!

O'Dubhain Thanks for coming Nan!☺
Nan See ya next week.....bye (poof)
Freepowder Bye nan!
O'Dubhain Hey FP, What do you think we should cover next time?
Freepowder I was heart broken, couldn't come up w/ ?s from last wk ☺
O'Dubhain Think folks are just hanging back and uploading the transcripts?
Freepowder The rest of the stuff at the top of this.☺ yeah, it might help if the right rom was listed in notices
O'Dubhain Oscar night is a tough night to compete with the Tube!:(I did mention that to the Sysops, but I guess they have their hands full.
Freepowder As long as they are reading.. 'sok hey! I volunteered to get into sysoper. ☺
O'Dubhain (This Participant) would like to get some additional opinions on some of this stuff. FP, You did? Great! What was the response? This workshop is closed! BTW!☺
Freepowder Well, maybe if you are in the right place at the right time bla bla... I figured that out
O'Dubhain LOL! (This Participant) just wanted it in the transcript!☺ <We next engaged in some generalized Celtic discussion that I thought would be of interest to the offline class readers!☺ ...> <Our discussion was joined by DRUID at this point>
Druid I'm a member of OBOD in southern England.

Freepowder OBOD?
Grey Wolf) Gotta go, I've got School in the mornin, Be sure to write though
O'Dubhain GW, Bye!
Pietra Bye GW
Freepowder Slan leat Gdub!
Druid Order of Bards, Ovates, and Druids.
Grey Wolf) Later
O'Dubhain Great Nice to have you here.
Freepowder Ah! heard of them! stop in next wk!
Druid I am working on my Ovate Initiation at this time.
O'Dubhain Druid, Do you recommend any books?
Freepowder We're gonna re-create Balor's eye! ☺
Druid I am also a member of the F.O.I. located in South-eastern Ireland.
Freepowder FOI? sorry ☺
O'Dubhain FP, yeah !!! Chunk another hot spear into that Fomorian peeper!☺
Druid Fellowship of Isis. Olivia Robertson
O'Dubhain Dia dhuit, a Druid!

Freepowder
There is one referenced to Lugh using a rock I think ☺

Druid
As far as books, i have quite a few, would

O'Dubhain
The FOI sounds Thelemic to me.

Druid
Not know what to recommend.

O'Dubhain
I read the Book of Druidry by Ross Nichols Found it to be based upon the works of Davies and Morganwig.

Druid
I saw that you were giving a workshop on Ogham. I have seen some of the original standing Ogham stones in northern England. They are standing in remote fields, not even marked very well.

Freepowder
Must be nice to live on the ground so to speak ,less the economy, tho ☺

O'Dubhain
Druid, It's my belief that the Oghams carved upon sticks have long since disintegrated.

Druid
They are weather beaten, but you can still make them out.

O'Dubhain
BTW They did find some Standing stones in this country with Oghams upon them!☺

Druid
Yes i would agree, however these are stone, tall about 4 feet.

Freepowder
OD, really?! where?

Druid
I do not think so.

O'Dubhain
(This Participant) looking in reference right now

Druid
On an island in northern England, the name of the island escapes me,

Freepowder
And don't say L.A.! The ones in the US, Druid

Druid
But i could go look it up if you want. I also have pictures of them.

Freepowder
They have some in Ireland yet don't they?

Druid
Say it is highly possible.

Freepowder
Where did the 'key' to the Oghams come from, Culdean?

Druid
I have that information, i would need to refresh me memory, but it was from the old Ogham alphabet, and religion.

Freepowder
Seems to me I read about some, in the south I think, no, ulster?

Druid
From the old Ogham alphabet, and religion.

O'Dubhain
Druid, the reference is "America BC" by Professor Barry Fell

Druid
Does it actually say there are stones in this country.?

Freepowder
Well, yes but how did the info survive, i.e. What was the 'Rosetta Stone' for Oghams

O'Dubhain
FP, The key came out of the Book of Ballymote

Freepowder
OD, Culdeans? or other?

O'Dubhain
Druid, I was looking at a reference to a reference. FP, Culdeans.

Druid
Would you care to have me go and hunt up the info on what island it was.?

Freepowder
No not online Druid ☺ and where are the ones in the US?

O'Dubhain
Actual reference was Celtic Gods Celtic Goddesses by R. J. Stewart

Freepowder
Post a msg at your convenience ☺

Druid
OK I will try to join next week with the info at hand.

Freepowder
Cool!

O'Dubhain
Great !!! Go raibh maith agat!

Druid
I spent a month in Ireland & England last year doing a systematic search of the old Pagan & Druid Holy sites.

Freepowder
WOW! <turning green>

O'Dubhain
Druid, Pick up any strange sensations or Power?

Druid
Got to join in a Autumn EQ. in the Catacombs of Clonegal Castle with Oliva Robertson. It was real intense. That was where i joined the FOI.

O'Dubhain
Druid, Is the FOI based upon Crowley's work? What is it based upon?

Druid
Is it too late in the course to join and still benefit.?

O'Dubhain
We are only scratching the surface. We still have a lot of "Works" to cover.

Druid
No it is an open organization, all forms of religion are welcome.

O'Dubhain
Like "Making:, and "Dragon's Eye" and The Three Rays

Freepowder
BTW, have you seen a little book called 'Irish Earth Folk' by Diarmuid Mac Manus, Devin Adair Co. 1959?

Druid
Good, is there a listing of dates in the LIB.? I don't recall, however i went thru a lot of used book

O'Dubhain
Druid, The Workshops have been uploaded into library 16

Druid
Stores while i was over there.

O'Dubhain As CLTWS1.TXT TO CLTWS4.TXT
Druid I will try and join in next week after i download the List.
O'Dubhain CLTWS5.TXT should go in the next few days. In it we mention additional topics of discussion.
Freepowder And the tree list ☺
Druid Tree list?
O'Dubhain The list is in CLTWS5.TXT. Druid, I'm generating a tree cross reference between
Freepowder A correspondence between Irish trees and American trees
Druid I run a Pagan Based BBS called Echo's of Enchantments. European/ American/ Eastern/Westen types of trees.
Freepowder Where?
Druid Its been up for about five years. Here in southern Cal.
Freepowder Where in SoCal? ☺
O'Dubhain Druid, ever yack with the ADF types?
Druid I also teach Wicca at a shop in Long Beach. OO'Dubhain, I was impressed with your list of credits in the who's who list. Cong rat's for all your effort. Boy I need to type better.
O'Dubhain Druid, Thanks!<VBG> (This Participant) Thinks Magickal greats can't type!☺
Freepowder Druid, I'm going to play my whistle for some trees and see what happens(probably get sucked into Faerey and you'll never me again)

Druid Well better go will grab the files and jump out.
Freepowder Boy, I must be *really* magickal!
O'Dubhain FP, Better ground and center first☺.
Druid Thanks for the time. Blessed Be! to all. Bye..
Freepowder Still trying to work that out! ☺ slan leat druid!
O'Dubhain Or at least have a safety line!☺ Druid, Beannacht leat!
Freepowder Now what is that?
O'Dubhain Hey hey hey!
Freepowder A safety line?
O'Dubhain (This Participant) would like to conjure up a room full of DRUIDS!
Freepowder Really! Wonder where they all are?
O'Dubhain Didn't you say that you were gonna play your whistle to the trees? Fairies like music.
Freepowder I did do a kind of minor healing thing the other night on myself, worked!
O'Dubhain And We Celts are a real pushover!☺
Freepowder Cold much better today
O'Dubhain Good (This Participant) Hopes you took my advice to heart.
Freepowder Yeah, that thought you had a while back really intrigues me.
O'Dubhain

Which one?
Freepowder Yes, got modern magick, Celtic magick (Conway) >the one about playing ... Music for trees to see what happens.
O'Dubhain I think you'll get a response.
Freepowder Have a Modesto ash in the back yard, gotta be kin to the Irish ash, right?
O'Dubhain Right!! And that's a great faery tree.
Freepowder BTW how come I don't see mulberry trees anywhere in those lists?☺
O'Dubhain Faeries love Oak Ash and Thorn trees. Shhhh!!!
Freepowder That book, ***Irish Earth Folk*** talks about those, and .., Puca's
O'Dubhain Secret inner initiate stuff!☺
Freepowder Yeah, right! Lol
O'Dubhain ROFL! Pucas!!!
Freepowder Will you be doing a full moon rit online the 27th? Puca's, mostly dogs
O'Dubhain (This Participant0 thinks Sasquatch is a Puca!
Freepowder LOL! might could be!
O'Dubhain We are doing a Spring Equinox thing in Religion on Wed
Freepowder Open to the pub?
O'Dubhain Think about it....Pucas and Sasquatch got a lot in common.

Freepowder
<Fishing for invitation>

O'Dubhain
FP, Sure is... the Cyber Coven HPS was here a while ago advertising it!☺
Please come along with me

Freepowder
Yeah, but aren't Pucas mostly horses and dogs and 4 legged in general?

O'Dubhain
They can take any animal form.

Freepowder
Super! What time?

O'Dubhain
It's at 10 PM EST in CO 8 over in the Religion Forum On Wed Nite.

Freepowder
OK! <At this point DRUID rejoined us with some additional Information.>

Druid
The island in northern England was IONA...

Freepowder
Yeah, but I've read Llewellyn, and she's no McAvoy!

Druid
However the largest gathering of stones we saw

Freepowder
That was one of the last outposts of the Druids during the roman times,

Druid
Were in fact in Ireland on the island on Valentina, in northern Ireland.

O'Dubhain
Did you write down the inscriptions?

Freepowder
Last retreat during the reign of Caradoc & Bodiciea

Druid
No… It was hand to read, however i did make some video, and stills
Could look them over real well, or have them blown up.

O'Dubhain
(This Participant) remembers the tale "How the Tain was Recovered" (This Participant) Two young Druids found the stone over Fergus MacRoy's grave "summoned" him and listened to his Shade recite the TA in for 3 days!☺

Druid Next week will try and give a description and directions to the stones.
Freepowder Slan leat a Druid!
Druid Later.
O'Dubhain Slan!
Druid Bye..
O'Dubhain I'm gonna bag it too FP!
Freepowder Ok, Slan leat! And thanks!
O'Dubhain TA failte romhat!☺

{^}

Celtic Workshop 6
Dindsenchas, Totems and Transmigration

This is a transcript of the sixth Celtic Workshop - Dindsenchas, Totems and Transmigration. The purpose of this Workshop was to investigate the Celtic Inner Spirit by looking at beliefs about the Land, the Family, the Spirit and the Soul. The stories about name origins as well as the practice of having totemic beasts seemed to be a good place to start. I also hoped that such investigations would give added meaning to understanding Druidic concepts of Being.

Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments in a similar manner. If their are no questions at this point I will begin tonight's presentation.

Participants
2-4 = Nan
2-8 = O'Ba'n
2-10 = Adam
2-21 = O'Dubhain
2-25 = Denise H

O'Dubhain

The Subject of tonight's Celtic Workshop is:

Dindsenchas, Totemic Animals and
Transmigration of the Soul.

During the previous Workshop, we studied the Celtic Otherworld and their God/desses. We saw how Existence was divided into a Higher, Middle and Underworld reality. The Spirit of the Celt would be tied to and migrate between these various worlds. A Celt was very connected to the land as well as having a strong belief in his "code of conduct"' and the immortality of his

Being. Tonight's Workshop will attempt to clarify how A Celt arrived at these strong inner concepts of connection to his family, his Land and his Eternal or Spirit life. In order to understand the Celtic Spirit, one must know the Dinseanchas, the Totemic Animals and the Druidic concept of Transmigration of the Soul.

The first topic to be covered will be the Dinseanchas.

.....

Dinseanchas or "***Place Name Stories***"

The Dinseanchas or "Place Name Stories" are among the earliest tales of Ireland. This tract gives the etymology of the names of several of the more well known places of Erinn. The first such "place name" that we will discuss is the origin of the Names "Meath" and "Uisnech". These two locations are tied into the history of the Kings of Ireland. Meath is the "fifth" division of Ireland set aside for the Ard Reis to rule and Uisnech is the hill that represents the Spiritual center of Ireland.

This is the story of Uisnech:

"After the Tuatha de Dannans had been conquered by the Sons of Milesius (Mileseans), Midhe the son of Brath, son of Detha, was the first to light a fire in all of Erinn. This fire burned upon his hilltop for seven years and all the fires of the land were lighted using this fire. Midhe and his clan were entitled to a sack of corn and a pig from every house in Erinn each year in return for maintaining this fire. Naturally the Druids were envious of this fact and they met together to conspire against Midhe and his clan. Midhe discovered the plot and attacked the Druid conclave, cutting out the tongues of the Druids so they could not speak against him. He buried these tongues in the earth and sat upon the spot while his mother exclaimed that it was "proudly" or "Uaisnech" you sit up there this night! This then is the derivation of the name of the hill, Uisnech and of the province of Meath "Midhe". BTW Uisnech is pronounced "ISH nuk".

Uisnech is the site also of the "Well of Life" where twelve major Magickal rivers flow forth from the Underworld. Could this be the Magick of the Druids tongues?

Adam
?

O'Dubhain
Yes Adam? ga

O'Ba'n
!
I've never heard this story

O'Dubhain
Ok O'Ba'n a question?

O'Ba'n
GA

O'Dubhain
This story is from the ancient Irish Writings. You can find it in "A Celtic Reader" by John Matthews It's source is from Eugene O'Curry

O'Ba'n
Ga

O'Dubhain
OK

Here is a story of the origins of the name "Tara":

"Another significant hill is Tara. This hill had it's name changed five times. It was first called Druim Descuin or "the Conspicuous Hill", next it was Liath Druim after a Firbolg chieftain who was first to clear it of woods. The third name for the hill was Druim Cain "the Beautiful Hill", then Cathar Crofinn, and finally Teamair (Anglicized Tara) from the name Te'a the wife of Eremon the son of Milesius."

This story gives us a mini history of Ireland, from the original names of the hill through the names ascribed to various invading tribes until we see the name that it retains to this day "Tara". BTW this name is pronounced "CHOW irr" in Gaeilge.

Another Dindsenchas is the story of Lugaidh Delbaeth "the fire-producer", a Dalcasian Druid. "Lugaid had a considerable amount of land, while the husband of his daughter, Trad, though a king, had little land and a large family. Trad asked Lugaid for an oracle to find out how he could gain more

land. Lugaid consulted his oracles and announced that if Trad would ask any man on that day to surrender his lands, that man would be bound to comply. Trad then asked Lugaid to surrender his lands which he did. Lugaid took his six sons with him across the Shannon river where he started a fire by means of his Druid Power. This fire had five streams issuing from it. Each of the eldest five sons followed these flames to the site of their new lands. Lugaid remained behind with his youngest son, Nos, and eventually dies and was buried next to a lake, near to Carn Fiacha (now called Loch Lugh-phorta or the Lake of Lugaid)."

This story is important for a few reasons:

1. It is an instance of the use of Druid Magick to create fire.

2. It shows the use of oracles to determine a course of action.

3. It demonstrates the sanctity of one's word of honor.

4. It shows the derivation of several place names as well as the family name of "Devlin" (from Dealbhan, derived from Delbaith).

A story of this sort was used to establish place names, to derive family traditions, to demonstrate morality, to show the worth of cunning and integrity. It is also a good example of Druidic Powers. it was from a large wealth and variety of such tales that our ancestors remembered their past and learned their code of living.

This serves a similar function to the new book by William Bennett.....can't recall the title. But I think it's on the best seller list right now....anyone know the book? Something like the Book of.....?

O'Ba'n ? ah well continuing onward!☺

O'Ba'n

Dunno ☺

Nan

The book of O'Ba'n????!!!! <vbg>

O'Dubhain

I'll find the name and insert it! Nan!!!!LOL!

O'Ba'n

Great writer ain't I?

Adam

☺

O'Dubhain

The next topic to be discussed will be the Totemic Animals.

"Celtic Totem Animals"

Celts and Druids held the belief that each person and family had a special relationship with animals and animal Spirit Beings that were sacred to Ech clan. This belief is what Patricia Kennealy is referring to in her book "Strange Days, My Life With Jim Morrison". MS. Kennealy is a member of an ancient clan of Irish "Wolf Shamans" whose tradition states that they are the Magickal leaders of their people. This association of Spirit Animals or "Totems" is based upon the ancient Celtic belief that all life is related, the Land, the waters, the spirits of a place, the trees, the flora and the animals that they lived with side by side. Many ancient stories tell how the Druids could "shapeshift" into animal form to escape or work Magick. To know your Inner Celtic Spirit, you must know your clan and your personal Spirit Animal.

Denise H

I am here at last ☺

O'Dubhain

The following animals appear throughout Celtic tales and Magick:

The Salmon (Brionnfhionn)

This is the fish of All Wisdom. It lives in the depths of the Sea from which all life springs. It is said to acquire it's great knowledge from eating the Nine Hazels of Wisdom that fall from the Tree of Knowledge. This fish was said to be among the oldest of living creatures. The great Hero and Druid Fionn mac Cumhaill gained his wisdom by touching his thumb to a salmon that he was cooking for the Druid Fintan.

The Deer or Stag (Abhach, Sailetheach)

The deer was said to be a fairy creature that could pass between the world's. This was especially true for a white deer. Fionn's wife Sabha became a deer when she went to the Otherworld. Beautiful women frequently became deer in many tales while fleeing from hunters. The Druid Tuan mac Carill is the sole survivor of a group of early Partholanian Irish settlers. He lives at first as a wildman of the woods eventually becoming a stag, an eagle, a salmon and eventually is reincarnated as himself at a much later date to give the ancient history of Ireland to the more recent settlers.

The Horse (Cab-all)

The horse was one of the most important animals to the Celts. A mare is ritually symbolically mated by the King in the Rite of Sovereignty. White horses are also mystical beings. It is a pale horse that is ridden by Gwynn ap Nudd the Master of the Wild Hunt in Wales while gathering souls. A huge horse shape is sculpted into the hills of Wiltshire called White Horse Hill. This animal is another guide to the Otherworld.

The Hawk (Seg or Aracos)

The most famous Hawk is the Hawk of Achill that can riddle and discuss with the Druidic poet Fintan. This animal is also as old as time and another storehouse of great knowledge.

The Blackbird (Druid-dhubh)

his is yet another animal that can freely pass into the Otherworld. It is associated with the Druids and the Goddess Rhiannon. This bird has mystical arts and can sing one into a trancelike state. It can give one access to the Magick of the Otherworld and is an excellent familiar. This is not the Crow or Raven but a songbird.

The Hound/the Dog (Abach)

This is an animal of the hunt and is frequently associated with humanlike intelligence. The hounds of Fionn mac Cumhaill, Bran and Sgeolainn, are actually transformed humans, The Cwn Annwn, are the Gabriel hounds that accompany Gwynn ap Nudd during the Wild Hunt as well as guarding the gates to the Underworld or Annwn the kingdom of the God of the Dead, Arawn. Cuchulain the Champion of Ulster gets his name from replacing the Hound of Cuchul that he kills. He is called the "Hound of Ulster" from this event. The hound is also his totem animal.

<a slight pause>

There are many other Magickal totemic animals in Celtic Magick and history: the Eagle (Iolair), Crow (Badb), Raven (Bran), Sow (Airc), Boar (Bacrie), Cat (Caoit), Otter (Balgair), Bear (Arth), Badger (Breach) and the Eel (As-chu).

The Dragon is another mighty Magical animal that appears in British and Welsh stories. It is, of course, a creature of fire but is also related to the Power of the Land. Another word for Ley Lines is Dragon Lines. Another name for raising Power is to invoke the "Eye of the Dragon". The whole Earth was viewed by the Druids as the body of the Dragon. Menhirs and stone Circles were located at great Power nodes. The Celts called Dragons "Fire Drakes".

The importance of these animals is in their use as Spirit Guides in the Otherworld and their aid as a familiar in working Magick. To find your totemic animal will require you to experience a shamanistic trance. This is usually accomplished by "drumming" and meditation. (You'll need someone to drum or a "drumming tape" to allow yourself a chance to really meditate). Open yourself up to the God of the Hunt as you meditate upon the Tree of Life. He will come to you while you are in trance (usually after 10 to 40 minutes of drumming). Your totem animal will appear running from the Great Forest. When the animal appears, let its essence fill you. Become your totem. Dance its dance and sing its song until you are one in the Spirit. You

should repeat this ritual as often as necessary to have a close rapport with your Spirit Animal guide. Much of what you are told and given will be from the perspective of the Animal and will be difficult to understand unless you are truly One with it.

Nan

Does one usually only have a single totem animal or is it possible to have more than one?

O'Dubhain

It's possible to have more than one. You might have a clan totem as well as a personal totem animal.

Ok I have one more topic to cover "The Transmigration of the Soul"

I would like to start this discussion by quoting an ancient Celtic Culdean verse:

"Out of a Timeless World
Shadows fall upon time.
From a beauty older than earth
A ladder the soul may climb.
I climb by Fionn's Stair
To a whiteness older than time."

The above verse is referring to Aradach Fionn, a listing of the Oghams. Each rung of the ladder or stair represents a lesson learned or a new life of continuing perfection. Such a series of lessons and rebirths are a manifestation of the Druidic concept of the Transmigration of the Soul.

A few quotes about Druids:

"The principal point of their teaching is that the soul does not perish, and that after death it passes from one body into another." .....Julius Caesar.

"Among them the doctrine of Pythagoras prevails, according to which the souls of men are immortal, and after a fixed term recommence to live, taking upon themselves a new body."....Diodorus

According to some sources, this transmigration of the soul was done in an upward fashion, with each incarnation bringing the Being closer to the True

Spirit. According to others, we are reincarnated into future lives of our progeny...thus Mongan is The Spirit of Fionn reincarnated in the Seventh Century CE (Fionn himself was said to be Cumhaill reincarnated). As we have seen previously, the Spirit of Tuan mac Carill is reincarnated several times as a variety of animals until he is reborn in the sixth century and relates his history of Ireland from the time of Partholan forward, St. Finnen is the Irish monk to whom the story was related. This story was eventually recorded in the Eleventh century manuscript, "The Book of the Dun Cow". No record exists to indicate that the Druids believed in "karma", duality (as seen in the concept of "good and evil"), original sin (actually they believed man was inherently good), nor a heaven and hell afterlife.

Where did one's soul reside then ? Many stories were told and written of the Otherworlds that awaited the Spirit between incarnations, These stories are called immrama or "wonder voyages" and usually involve taking ship to a Magickal Isle. The voyages of Bran and St. Brendan generally fit into these categories.

When one arrives at an Otherworldly island, time can pass extremely slowly compared to the Physical world. Oisin the son of Fionn went to such a faery world for a few days only. When he returned for a visit upon one of those Magickal White Horses, he discovered that many hundreds of years had passed. Although he had been cautioned not to dismount during his visit, he did so and was immediately transformed into an extremely elderly man. St. Patrick was brought to him and heard his many stories of the exploits of Fionn and the Fianna as well as the lands of Tir na Og. Oisin was eventually rescued by his Sidhe princess and returned to the Land of Eternal Youth. Some of the other Lands are called:

Tir fo Thuinn	-	Land under the Wave.
Tir na mBan	-	Land of Women.
Tir na mBeo	-	Land of Life.

These four Tiers or lands make up the Celtic Underworld where Souls reside until reborn. There are also Plains above that are generally the habitations of the Gods.

These are:

Sen Magh	-	Old Plain
Magh Argetal	-	Plain of Silver Clouds
Magh Mell	-	Plain of Delight
Magh Ionganaidh	-	Plain of Wonder

The Irish Celts felt that the Being had the following attributes or divisions:

Delph	-	The appearance or Outer form
Duile	-	The Body Elements (flesh, bone, blood, etc)
Ana'l	-	The breath or anima
Menma	-	The Mind and the Will
Cuimhne	-	The Memory
Fein	-	The Self
Puca		The shape-shifting Shadow
Enaid	-	The Soul.

I would like to finish my remarks on Reincarnation and Transmigration with another ancient verse. This verse is from the Fifth Century CE and is the translation by Kuno Meyer:

"I invoke the seven daughters of the sea
Who fashion the threads of the sons of long life.
May three deaths be taken from me!
May seven waves of good fortune be dealt to me!
May no evil spirits harm me on my circuit!
In flashing corset without hindrance!
May my fame not perish!
May old age come to me, may death not come to me until I am old!"

"I invoke Senach of the seven periods of time,
Whom fairy women have reared on the breasts of plenty.
May my seven candles not be extinguished!
I am an indestructible stronghold.
I am an unshaken rock.
I am a precious stone.
I am the luck of the week.

May I live a hundred times a hundred years.
Each hundred of them apart!
I summon their boons to me.
May the grace of the Holy Spirit be upon me!"

That's the Celtic view of life! To live but to have variety and passion, while reincarnating over and over!☺

{^}

Celtic Workshop 7
In Between Times and Places

"In Between Times and Places", "Need Fires" or Days of Imbalance,
Portals, Dolmens, Passage Graves and Stone Circles"

Tonight the Magickal nature of "In Between Times and Places" will be discussed and examples will be given for their use in Magickal "workings". The Druidic concept of "imbalance" in Magickal workings will be introduced and discussed. The nature and use of the stone megalithic sites will also be presented and discussed.

Tonight we undertake a journey to the lands that are between the worlds. This is the same place where anything can happen that Rod Sterling referred to as the "Twilight Zone". The ancient Celts sought out this 3204

Magickal place to aid their Magickal Power and to seek the Otherworld. Before we can undertake this journey of the Spirit as well as the Mind, a brief review and synopsis of our previous discussions on the Celtic Otherworld and Magick are in order.

"In Between Times and Places"

As we noted previously, the Celts believed that Reality actually consisted of multiple worlds. As a minimum, they believed there was a World of the Stars or Gods, a Middle World (the Earth) and an Underworld. All these worlds were connected in some way, with events and Magicks from one affecting events occurring in a different world. The Celts believed that these Worlds were closer at certain times. These are the "In Between Times" that we are going to speak about tonight. It should also be no surprise that the Celts and Druids practiced their most important Magicks during such times of transition as the sunrise, sunset, the moonrise, moonset and the transitions of the seasons (Beltaine and Samhain) and the extremes of the Sun (Mid-Winter and Mid-Summer) or the great "Fire Festivals". Later during our discussions of stone circles and passage graves we shall see one way that this desire to do Magick at the optimal times was possibly implemented.

"The Magickal Laws of Druidic Power"

Celtic tales of Magick are filled with events that are linked to "in between states". This could be a mysterious fog, a time of dusk or next to the edge of water. All of these conditions have one state in common, they represent imbalance. Any student of the physical sciences can tell you, that all forces can be resolved into the sum total of the individual forces. One of the factors that must be overcome when moving anything is inertia. During times of change, when imbalance occurs naturally, is the time chosen by Druids for their Magicks. This is and example of the Law of Magickal Association, the Law of Similarity and the Law of Contagion as stated by Issac Bonewits in his book "Real Magick". Here is a listing of those three laws of Magick:

Law of Association.

If two things have anything in common that thing can be used to control both, and they have a mutual influence on each other, depending on the size of the thing shared. The more they have in common, the more they influence each other.

Law of Similarity.

This is the basis of "Sympathetic" magic and basically says that effects resembles causes. "Lookalikes are alike".

Law of Contagion.

It states that once things come into contact, they continue to interact after separation. "Power is contagious".

These three Laws of Magick basically say that if you want to do Magick pick a time when Magick occurs that is similar to the kind of Magick that you want to accomplish. There is a very similar belief held by modern Wiccans. Wiccans normally do creative or "positive" magick when the Moon is in its waxing phases. Banishing or "dark" Magick is done during the waning phases of the Moon. Druidic Magick took advantage of the times when the Sun or Moon "touched" the Earth (Sun/Moon rise/set). At such a time, some of the Power inherit to these heavenly deities could be "borrowed". This is the Law of Contagion at work. At Sunrise and Sunset is when the mists "Magically" appear, making fog or mists a

time of Magickal workings. The area of transition between states of matter such as the edge of a river or lake was also thought to be a Magickal location. This could have been due to the belief that all knowledge flowed forth from the Well of Segois or Conla's Well but I believe it is more closely associated with the belief that where different worlds met was also a place where entry to the Otherworld was the easiest. This also explains why they favored divination by the edge of water. Fire scrying is another example of this "Magick" in transition states. Fire is the ultimate transitory state of matter and leads us to the next topic of discussion, "Need Fires" and "Days of Imbalance".

"Days of Imbalance"

As you will recall, another time of greatest imbalance was when the change of the seasons and the extremes of the Sun. This is, of course, Beltaine, Samhain, Mid-Winter's and Mid-Summer's Solstices. Great fires were kindled during these festivals for two reasons: To encourage and enhance the energies of the Sun and to create conditions favorable to Transmutation of Power.

These "need fires" were used to scry, to purify and to sacrifice as well. Animals and other offerings were cast into the flames. As we have seen in a previous Workshop, cattle were driven between the fires and youths engaged in jumping through the flames. (It has been conjectured that this practice of flame jumping had its origins in earlier practices of human sacrifice. I personally have not seen a single valid reference to Druidic human sacrifices.) The thought was also held that "like attracts like", so that the Power of the flames would also attract the Magickal Power of the Sun.

Being periods of imbalance, the Druids also took advantage of the flows of power to perform divinations. These great fires also served to signal the Power of the Druids to all people, as well as to unify their control over the minds of the Celtic nations.

"The Otherworld, Portals and Domains"

Although the Celts did not build the megalithic structures found within their lands, they were certainly aware of them. Without exception these monuments were attributed to the God/dessess, heroes and/or to the Tuatha de Dannan. The many dolmens were thought to be passage ways or portals to the Otherworld. Many myths and tales surround trips made to and from the realm of the Sidhe by

passing through a dolmen archway when the Moon was full. Modern archeology has determined that these dolmens are actually Neolithic burial sites.

"Bru'gh na Bo'inne (Newgrange)"

One of the oldest structures in the Western world is found in Ireland upon the banks of the Boyne river. This is the Bru'gh na Bo'inne, the burial place of Irish kings and the legendary palace of the Dagdha and Angus mac Og. The area is also known, in English, as New Grange. This structure was erected by the original inhabitants of the land around 3500 BC, predating Stonehenge and being contemporary with the Sphinx and the Pyramids of Egypt. The structure was covered with white stones in ancient times and would "shine' in the Sun when seen from great distances. This is very similar to the way the Great Pyramid was also described when seen in the sunlight with it's reflective coating.

Many ancient Irish legends and tales are associated with this structure and the passage of time. Most of these tales are about time standing still or seeming to pass without notice. Their stories center around Angus mac Og (the Young God), his birth in a day, his attaining the ownership of the Bruig for "only a day and a night" (lasting forever in endless cycles), and his arrangement of his foster father Midair’s marriage to Etain (who is the subject of many stories of shapeshifting and transformation).

"Spirals, Symbols and Carvings"

This theme of timeless days and transformation is very important when one considers that one possible use of this structure was the taking of shamanistic journeys. (Angus himself was visited by an aisling or "dream woman" who played for him upon a timpani and eventually they are transformed into white birds of enchantment).

Martin Brennan, an Irish-American, was the first person to note the relationship between the carvings at New Grange and the rays of the Sun. Using the discoveries of Brennan and our previous information about Celtic Shamanism, I am going to suggest that the interior chambers of this structure were used for shamanistic ceremonies and journeys.

Let me describe the geometry of Bru'gh na Bo'inne that a Draoi' priest might have encountered when approaching the structure for religious/Magickal ceremonies.

The first thing that would be noticed is a brilliant white bowl or hemisphere shining amidst a sea of green. This mound is surrounded by 97 curbstones and the entire structure is then encircled by a ring of standing stones. At the entrance is a stone that one walks around to enter the inner chambers. This stone is covered with spirals that have been carved into the stone. The stone is divided by a line that is aligned with the Mid-Winter Sunrise, the right hand spirals being counter clockwise (Tuathal or widdershins) and the left hand spirals going clockwise (deosil). This is exactly the same type of path through the sky that one would observe for the sun during the year. (In fact, if you take a lens and focus the Sun's light on a board and leave it in place for a year, a track will burned upon the board in the shape of an interconnected double spiral. This experiment was done in the early 1970's by American artist Charles Ross.) The entrance to the interior chambers, beyond the entrance stone, is 70 meters in length. One must pass beneath three large stones that are thought to be symbolic of the Celtic Cosmology, the Sky World, the Middle World and the Underworld. Once past this Otherworldly entrance, one encounters a large chamber with four smaller side chambers that are oriented to the four cardinal directions (North, South, East and West). The inner walls are covered with spirals and symbols, among them is an eight-rayed sun symbol (depicted within a circle). This symbol as well as the rest are selectively illuminated by the Sun's entrance through a small hole in the roof box that is oriented directly to the Mid-Winter sunrise. A finger of light would shine within the chamber to illuminate the carvings, shining in golden flecks upon the chamber walls. Within the main chamber were great stone bowls that were possibly filed with water and arranged to further enhance the solar display within by acting as mirrors. The seemingly hap-hazard arrangement of carvings upon the walls are organized and transformed by the rays of the Sun.

"A Night with Angus mac Og"

Now that the stage is set, imagine yourself to be a seer of the fourth millennia BC. You have fasted for days and have spent the long dark night of Mid-Winter meditating within the inner chambers of Angus mac Og. You have performed your rituals you have attained a trance-like state and you await the rising of the Sun, the new God of Light to return to the world. What far journeys or ecstatic visions will be triggered within your Sacred Space by the new Sun's first rays? A sudden thin ray of white light pierces the blackness of the inner chamber with an eliminating shower of images as the inner darkness explodes! Your mind reflects the brilliance of the new born Sun as your inner consciousness expands into infinity! Your brothers and sisters would follow the dark shadow the standing

stone to the carn's entrance to find you and the inner chamber reborn within the rebirth of the Mid-Winter Sunrise! What stories you could tell! What prophecies you could make! I sometimes think that Bru'gh na Bo'inne is really the Hyperborean " ...temple of the Sun..." mentioned by the ancient Greek writers, rather than Stonehenge.

"The Land of the Hyperboreans"

Perhaps the British Isles are the Islands of the Hyperboreans after all? Where else is found such a system of large scale, megalithic structures all centered around the Sun and the Otherworld? One has only to step within any of these raths to be transported to another time or another age. Bru'gh na Bo'inne is only one among many such locations. Three great mounds exist in this area of the Boyne river, New Grange is the most elaborate but the nearby mounds of Doeth and Knoweth are also fascinating. Doeth is oriented to receive the rays of the setting Sun on Mid-Winter while Knoweth has two passages and is oriented to receive the rays of the Equinoxes. These chambered passages are not limited to Ireland, but are found throughout the British Isles and even in Brittany. Two notable sites are located at Maes Howe in the Orkney Islands and at Gavrinis in Brittany. The interaction of carvings and site orientation is also wide spread and not limited to just the rays of the Sun. Many sites also used the beams of the Moon to illuminate passages and special formations. Although these sites could be called observatories by those of a purely scientific viewpoint, that would be in direct contradiction to the aims and worldviews of their creators. To fully appreciate the beauty, majesty and wonder of these Magick sites, requires us to use our entire mind. Perhaps we should now consider the other great location that has equal claim to being the Hyperborean Temple of the Sun? That location is called Stonehenge.

"Faery Rings"

Who has nor heard of the mysterious lights that are seen within faery rings when the Sidhe dance within the Moon ways? Such lights have also been observed within Magickal Circles constructed by Wiccans and modern day Ceremonial Magicians. The crop circle phenomena has also been associated with light displays and formations. All these phenomena have been reported and seen by reliable witnesses (although , as with all such events, there have been cases of fraud as well). The fact is that such circular formations have all been associated with light displays and other unexplained phenomena. It is no coincidence that all

of the previously mentioned Magickal phenomena are also associated with the oldest such locations, the stone circles. Many hundreds of these sites are found in Britain, Ireland, Scotland and Wales. The two greatest of these are Stonehenge and Avebury. I will discuss Stonehenge tonight. I may discuss Avebury in the future if it is of sufficient interest to the other members of the workshop.

"Stonehenge"

Has there ever been a place to fire the imagination such as Stonehenge? What secrets does it hide as it sits amid the many other marvels to be found upon the Salisbury Plains ? This question and thousands more like it have passed through the minds of mortals for at least the last 3000 years. Why was it built? Who built it? How was it used? Can it be used again? I'm sure you many have a few questions of your own!☺ Before we get to the questions, let's go through a few of the details we know about the site and some of the more recent discoveries that have been made regarding its possible uses.

"Stonehenge I"

Stonehenge was built in three phases, starting with the construction of Stonehenge I around the year 1900 BC. This is about a thousand years after the Pyramids and the tombs of the Bru'ghna Bo'inne and a few hundred years before the fall of ancient Troy and the Oddessy. The first phase of construction was a great circular ditch with banks being piled upon either side. The people building it were late Stone Age people, Not much is known about them except that they were hunters. An opening was left on the northeast side with four holes being left at the entrance that may have contained wooden poles. Two other holes inside the enclosure may have held upright stones. A third hole was dug that still contains the "heel stone", over which the sunrise is observed. A variety of other features are associated with this first phase of construction. I shall refer you to "Stonehenge Decoded" by Gerald S. Hawkins and John B. White for a more in-depth discussion of these or other Stonehenge details. The entire structure was about 320 feet in diameter and about 6 feet high by 20 feet wide with the heel stone and possibly two other standing stones being visible. The entire bank would have been glaring white since most of the surrounding surface region is composted mostly of chalk. The heel stone rises about 16 feet into the air and is about 8 feet thick by 7 feet wide. Around the inside of the bank was a series of 56 holes called "Aubrey" holes. These holes contain the created remains of men and women from that period. Even in its first phase, I'm sure you'll agree, it must have

been an imposing structure.

"Stonehenge II"

Work upon the second phase of Stonehenge was begun about 1750 BC by another race of people known as the "Beaker People". These people built two concentric inner stone rings consisting of 82 bluestones on about a 70 foot diameter around the center of the mound. The entrance was widened in the ditch bank by about 25 feet and a double row of 10 bluestones was placed in the entrance to the stone circles. This work was done during about a hundred year period and was never finished due to some unknown interruption. With their departure, the Stone age closes in Britain and awaits the coming of the Bronze Age.

"Stonehenge III"

The third and final phase in the construction of Stonehenge was undertaken by the "Wessex People" in about the year 1650 BC. These people were much more highly skilled than the "Beaker People" and carried on commerce with the peoples of the Mediterranean area. So many artifacts are found from these areas that some scientists have developed the theory that Stonehenge was finished under the auspices of a "Master Builder" from the Mediterranean. Since this is the only large megalithic structure attributed to the Wessex People, they may well be correct. The previous double ring of bluestones were removed and set aside for later use. They were replaced by a single row of huge sarsen stones coming from Marlborough Downs. A horseshoe shaped structure consisting of "trilithons" was placed inside of the sarsens and aligned upon the northeast opening and the center of the new stone ring. These "trilithons" are not found in other stone circles and are further evidence of the sophistication of the builders. The cross pieces are held in place using a woodworking technique called "mortise and tenon" construction. All of these stone pieces were hand-worked. The uprights are very close together (about a foot or less). The outer circle is 97 feet 4 inches in diameter. The outer stones are about 14 feet high by 7 feet wide by 3 1/2 feet thick. The inner horseshoe is formed by stones ranging from about 20 to 25 feet high. A temporary structure which was oval shaped was constructed around the sarsen horseshoe that used the previously removed bluestones. This oval was removed and the stones were later used to form a horseshoe of bluestones inside of the sarsen horseshoe. A number of holes was also dug outside the sarsen circles called the "Y" and "Z" holes. These are in a pair of roughly circular rings around the entire structure. One stone remains to be described and that is called the "altar

stone" though no hole has been found for it and no use has been clearly defined. It is of a different material from the sarsens or bluestones. It came from a quarry 30 miles away and is of fine grained green sandstone with mica flakes. If clean, it would glitter in the sunlight. Stonehenge III was completed about 1600 BC and now we are left with the Mysteries of its construction and use.

"A Quick Word about Construction"

The construction techniques would take an entire Workshop to cover and will not be discussed tonight. I refer you to "Stonehenge Decoded" for details. An estimate was made of the effort required using the conjectured techniques and estimate of 1,500,000 man days was determined to be the level of effort required to build Stonehenge. These techniques were demonstrated using modern day men to determine how many were actually required for each task. I believe the estimate to be realistic and accurate. The question remains, "Why undertake such a truly monumental effort ?" Although the "How's" of Stonehenge are fascinating, I am much more mystified by the "Whys"!

"A Quick Word about Uses"

I can classify the "Uses" into five categories:

1. It was used as a Calender to predict the seasons, the phases of the Moon, and the times of the Sun Festivals.

2. It was used as a site for performing Ceremonies (everything from sacrifices to Season festivals).

3. It was used as a Computer to determine Solar and Lunar eclipses. (The use as a celestial observatory also fits in here).

4. It was used as a place to work Magick, take shamanistic journeys (similar to a Native American Medicine Wheel), and was used to initiate new shamans or priests into the order.

5. It was used for some other purpose that is subject to conjecture and awaits the revelations of our own "illuminations".

I will attempt to provide details about the site that have been determined by

computer analysis and let each of you decide for yourselves what you think, since tonight we are very limited timewise. We may return to these topics for additional details in the future.

"The Computer Analysis"

How well did Stonehenge predict the Mid Summer/Winter sunrises and/or moonrises? When the stone alignments were analyzed by Hawkins in 1961, using a digital computer borrowed from Harvard University. The analysis showed a TOTAL correlation of all major Sun alignments and an almost total correlation with alignments of the Moon as well. The accuracy of these correlations was within 1.5 degrees. The calculations were based upon the positions of the Sun and Moon circa 1500 BC. When the various phases of Stonehenge were considered, it was found that Stonehenge I had 11 key positions that pointed to ten of the twelve extremes of the Sun and the Moon and Stonehenge III pointed 8 times to 8 of the same key positions! Needless to say, the position and day of the key Solar/Lunar days could be easily determined using Stonehenge as a calendar. (I will construct and upload GIFs showing these alignments to Library 16). The computer was also used to determine a method where the 56 "Aubrey holes" were used to predict eclipses. (BTW 56 is also the number of years that the moon takes to complete its entire cycle through the skies). These facts have been used to support the argument that the priests using Stonehenge could have reinforced their apparent "power" over the elements by not only predicting the "dreaded" eclipses but also to "miraculously" cause them to disappear. I personally couldn't say if this speculation is valid. It seems rather cynical to me. Another very interesting fact about the location of Stonehenge is that it is almost **exactly** at the right latitude (51 degrees 17 to allow the Sun and Moon azimuths to be separated by 90 degrees. It would seem that the site was NOT chosen at random.

"Shamanistic Flights of Imagination"

Before starting, I'd like to quote the ancient Sicilian historian, Diodorus about Britain in 50 BC:

"The Moon as viewed from this island appears to be but a little distance from the Earth and to have on it prominences like those of the Earth, which are visible to the eye. The account is also given that the god visits the island every 19 years, the period in wish the stars to the same place in the heavens is accomplished.

There is also on this island both a magnificent sacred precinct of Apollo and a notable temple.... and the supervisors are called Boreadae, and succession to these positions is always kept in their families."

(BTW the Moon rises farthest to the North every 18 to 19 years as seen from the center of Stonehenge).

I would like to speculate upon some of the possible Magickal aspects of Stonehenge:

1. The site is situated in the midst of a lot of so called "crop circle" activity. Could the energy of these verified phenomena also be harnessed by Stonehenge? Could an outbreak of crop circle like marks have sparked the Neolithic people to have constructed their own more permanent circles?

2. Is there an Earth power that is yet to be discovered by modern science. Is this power related to "Orgone" as postulated by Wilhelm Reich from his work with "bions"? Reich said that this energy could be seen spiraling into the air through tubes made from organic matter. His "accumulators" were like batteries for Orgone and were made of alternating layers of organic and inorganic substances (like the roofs of the great chambers at Bru'gh na Bo'inne). Guy Underwood was also a proponent of what he called "earth force" (also described as being spiral in nature). Underwood used divining rods to locate pockets of such energy within Stonehenge.

3. Is there a "Dragon" or "Serpent" power waiting to be harnessed within the Earth? Many of the ancient tombs have such a mark above their entries. The Druids certainly believed it was so. Could ancient kings have married the land here as suggested in Marion Zimmer Bradley's "The Mists of Avalon"? I know the area is surrounded by the burial mounds of many ancient kings. Is the "Dragon Power" awaiting a new infusion of energy from a group of dedicated Magickal practitioners. Does the Dragon sleep?

4. The many solar/lunar occurrences at Stonehenge suggest it may have been associated with shamanistic practices and initiations in a manner similar to the areas of the Bru'gh na Bo'inne. Such a practice is

suggested in Douglas Monroe's "The 21 Lessons of Merlin". Is Stonehenge a portal to the Otherworld?

"Ley Lines"

One cannot discuss "earth force", "Orgone" or the Earth Power nodes such as Stonehenge without discussing ley lines. These lines are geometrically located by standing at a Power node and sighting towards other power nodes. Using such techniques, "ley hunters" have determined that most of southwestern England is crisscrossed by such lines. Are ley lines "power conduits" between "power nodes"? To answer this question I read "Earth Memory" and "Shamanism and the Mystery Lines" by Paul Devereaux, the editor of the "Ley Hunter" magazine and the Director of the "Dragon Project". Devereaux has embraced, investigated, evaluate and rejected more theories about the "ley lines" than anyone else (as far as I know). He acknowledges that "death roads" do exist near many of these sites but rejects them as being solely responsible for all ley lines. (NOTE: death roads are straight roads leading to such ancient centers for the express purpose of burials and funerary processions. They are well documented and universal to mankind). His own personal theory is that the ley lines are the result of shamanistic OOBE conducted at the so called "power nodes". The ley lines are the result of marking in this reality the pathways that the shamans take in their altered reality from one sacred site to another. He suggests that these "traces" of the Earth's Spiritual Pathways are the means by which we can become re-attuned to the Earth's Power and ancient knowledge.

Well there we have it, a discussion of Druid Power and Power centers. I know from my own experience that Magickal Power is stored within my own Solitary home Circle. How much greater can the True Power be at a site as special as Stonehenge or Bru'gh na Bo'inne?

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Celtic Workshop 8

The "Rite of 3 Rays" and the "Gift of Awen"

Participants
2-6 = Heather & Michael
2-22 = O'Dubhain
2-12 = Trailstalker
2-20 = O'Ba'n
2-24 = Nan

As usual, we gathered slowly, in fact I was late. After some brief initial hellos, we got started. Freepowder was still trying to live down an experience with Coyote (the Trickster) from early in the day!☺ I discussed the book "The 21 Lessons of Merlin" by Douglas Monroe as an example of a work produced by "Awen". I wanted to give the Workshop members a perspective on the pluses and minuses involved with such works. I also went over some formal and personal rituals and meditations I do to receive "illumination". All in all, a very stimulating evening of presentation and dialogue.

Searles O'Dubhain

O'Dubhain

Tonight I would like to do things a little differently than I had planned. Before we discuss the "Rite of 3 Rays" or the "Gift of Awen", let's talk about one of the references that I have used and some of you may have read, "The 21 Lessons of Merlin".

As we have previously discussed, not much was written down about the Druids by the Druids. The best we can get is the ancient writings of the Irish Celtic Culdean Monks who may have been Druids in disguise. Our next best sources are oral traditions found in Celtic families, legends and Bardic lore. Comparative analysis between the other ancient Indo-European traditions of

the Brahmans, Greeks, Persians, Egyptians and the Siberian Shamans may yield some of the hidden Druidic secrets. A lot of the time we are making some educated guesses based upon how similar peoples worked Magicks and conducted rituals. Sometimes we have biased "eye-witnessed" accounts such as Caesar's or the other Roman historians. When a gap exists in our knowledge of Druidic or Celtic practices we must do what the ancients did... We must ask that we receive the "Gift of Awen". I'll mention some ways that this can happen and what we can do to aid our quests for "illumination" a little later in our discussion tonight.

What does all this have to do with "the 21 Lessons of Merlin" you ask?

The answer is that this is precisely the approach that Douglas Monroe seems to have taken in his book. He fills in the gaps with concepts that have come to him as illuminations and also uses the illuminations of the "Bardic Mysteries" of Wales (also arrived at by the aforementioned methods). Since we are all humans, some mistakes can occur when we interpret our "illuminated" thoughts and concepts. This is precisely why **all sources** should be viewed critically and questioned (even as our very own Freepowder is prone to do!☺). I know I constantly question and compare. Monroe's book has some very good concepts in it and some that I dispute. My primary dispute with him is over his concepts regarding the sexual polarities and workings of Magick.

He states that Druids were segregated in their Magickal workings because men and women cannot work together in a symbiotic manner Magically. He says that women receive Magick from men but do not return it when a working is done. This is directly opposite my own experiences where I have found the presence of women to Powerfully enhance the working of Magicks. He also states that male Druids did not marry and were celibate. That may be true in Wales, but the Irish Druids married and had many children. Abstaining from sex would have severely depleted the Magickal "gene pool"! The Druids were not stupid! I doubt seriously if they abstained from sex or procreation! Sex Magick is Big Magick! (As I'm sure we will all agree!☺). So Monroe does make mistakes....so do it.☺ Time and experimentation are the two best tools to evaluate any system and the systems of this book will be analyzed fully before we are done in this series of Workshops.

Now I would like to briefly summarize what is in "***The 21 Lessons of Merlin***":

1. The 3 Rites of Assumption

This lesson refers to the manner in which a student can first develop the ability to tap Power and to receive inspirations from the Higher Consciousness that exist around us. Monroe uses the "Song of Amergin", "The Song of Taliesin" and the "Song of Blue Star" to introduce us to Druidic imagery and visualization.

2. The Pelen Tan

In this lesson, Monroe says that the "Pelen Tan" or a kind of glass globe with a candle or light inside of it was used to create a lighted space under trees that literally caused the area to glow with a "blue light" (used by male Druids). He also says that the white robes of the Druids emphasized the "black light" effect of these fire globes. He says that the female Witches of Avalon used "red lights' when performing their ceremonies, giving rise to the association of "red light" districts with prostitution in later ages.

3. The 4 Symbols of Mastery

This lesson is concerned with the development of Magickal symbols, arch types and correspondences. The concept of "Mastery" over the elements is introduced and the need to be creative and original in all occult work is emphasized.

4. The Summoning

A complete rite of Magickal evocation is described here. Monroe tells how to call the shades of the dead from their graves. He introduces the use of herbs and incense into ritual. The specific shade being evoked in this ceremony is that of Merlin.

5. The 4 Signs of Portal

This lesson shows how to form a Magickal Circle, to call forth the

Guardians of the 4 portals to the Otherworld. Symbols are given for each Quarter (Air, Fire, Water and Earth) as well as the symbols for the "Sign of Three Rays" that represents Spirit or Akasha (similar to the Pentagram). The Old ones called are Uscias, Semias, Esras and Morfessa of the Magickal cities of the North. The God in the form of Herne is also invoked.

6. The 4 Sacraments of the Earth

The concepts of sacrifice to the elements upon a "Sun" day is presented. (Not human sacrifice BTW).

7. The 8 Grove Festivals

The eight major grove festivals of Samhain, Imbolc, Beltaine, Lughnasadh as well as the Mid-Winter, Mid-Summer Solstices and the Equinoxes are described. Some of the special items associated with each festival are given.

8. The 16 Leeches of Diancecht

The use of herbs in Druidic ceremonies and practices is introduced. A discussion of Reincarnation is given and a Magickal journey is undertaken using these herbs.

9. The Rite of 3 Rays

A means of achieving protection is described. The rite is likened to the Ceremonial Magick rite of the Banishing Rituals of the Pentagram as practiced by the Golden Dawn.

10. The Battle of the Trees

The Oghams are discussed and the "Battle of the Trees" is 1described. A battle between wizards occurs and the Magick of the trees is used to defeat Merlin's adversary, just as the tree Magick was used to defeat invaders during the Cad Goddieu (circa 400 BC). One of the nine draughts of inspiration is described that will allow the Druid to

commune more thoroughly with the spirits of the trees.

11. The 8 Songs of Cycle

The correspondences of the Oghams to music and the use of music in Magickal acts is presented. The use of musical instruments is described for the various elements and a tie between the Druids and Atlantis is suggested.

12. The Herbs of Continence

This lesson centers around Monroe's belief that Druids segregated by sexes for education, Magick and workings. He describes a concept called "Duality". He uses a trip to the Sisterhood of Avalon (Glastonbury) to present his case. He also advocates celibacy for male Druids but not for the Sisters (beyond Maidenhood). Four herbal concoctions are presented that enhance male sexual powers.

13. The Gateway Rite

A visit to Stonehenge is described. The history and lore of the site is mentioned with references to Atlanteans, Hyperboreans and even the Tuatha de Dannan. A method of merging with the consciousness of inanimate objects is also described.

14. The Dragon's Eye

The act of creating Druid fire is mentioned during a visit to the Isle of Wight. The ley lines and the Power of the Land are called Dragon Power during this lesson. A rite that allows one to "call the Dragon" is presented and the symbol for the "Dragons Eye" is drawn.

15. The Rite of Inspiration

The use of meditation and Magickal Circles is described to allow one to receive enlightenment to the Awen (the inner spirit that is illuminated). Two rituals are given and the connection between the Sun and Awen is given.

16. The Wild Hunt

The use of the Mondragon herb is described during a shamanic contest between the Druid and the forces of Nature (usually done during Samhain). The gains and losses of such a competition are mentioned.

17. The Life Board

A Magickal symbol for the Three Circles of Existence (Ceugant, Gwynedd and Abred) is given. Fionn's ladder is discussed. The use of such an empowered Magickal Symbol for makings and path-workings are described.

18. The Rite of Libation

A variety of Druidic draughts is given.

Trailstalker

RE #16: I thought that Druids were in alignment with Nature. What are they contesting?

O'Dubhain

This particular lesson is about being in the Woods during the Wild Hunt of Gwynn ap Nudd when the raw primal forces of Nature heighten one's inner fears.

It's a rite of Mastery whereby the young Druidic Initiate masters himself and faces the power of Nature, the winds, the Darkness, the lightnings and such. So it's really a test to see how in tune you are with Nature.

19. The Threshold Rite

The use of herbs and incense to enhance a journey to the Otherworld is given.

20. The Triscale Stones

Divination using stones is presented. A path-worked trip to the Other worldly city of Caer Idris is made to show the origins of the technique.

The suggestion is given to find one's personal "oracle tree" under which divinations will be optimized

21. The Rite of the Active Door

The secrets of color and the concepts of invisibility are given along with a ritual that opens all occult knowledge to the Druid. This Ritual is the rite of passage to the Inner Mysteries.

If you read this book, you'll see that the Druids are presented doing Magicks that harm others at times. Some of the Druids even do battle! This certainly violates the Wiccan Rede that states "Do what you will if you harm none"> The fact is that Druids were not Witches and they frequently did battle as well as aiding their clans and kings in war. The great Druid Amergin aided the Mileseans in their battles with the Tuatha de Dannan. Many other examples exist of Druids harming plenty, least of all none. Druids were definitely not Wiccans. Monroe's book follows this philosophy, so some may call it "unethical". He also advocates the use of a variety of naturals drugs to aid in Magicks, meditations and Illuminations. I personally think these practices are a matter of individual judgment and neither recommend nor reject them. Do what you will. The choice is yours.

"The Rite of Three Rays"

This Ritual is similar to the Lesser Banishing Ritual of the Pentagram and the Banishing Ritual of the Hexagram performed during Ceremonial Magick and Ritual by the Golden Dawn as outlined by Donald Craig or Israel Regardie. Monroe gives his version of this ritual in his book "the 21 Lessons of Merlin". I haven't found any historical support for it in my Celtic references but it seems to be typical of what I think a Druid might do. (The Ritual smacks of Egyptian/Thelemic Magickal practice IMHO). Monroe likens the 3 Rays or gestures in this ritual to the first 3 Rays of the Mid-Summer Sun over the horizon (the Celts called this Awen as well).

This ritual is primarily used to generate Power within the Druid for protection or receiving "illumination" according to Monroe. It uses the vibratory energies of sound coupled with the physical act of deep breathing and communing with the Sun to create an "altered state" within the Druid.

Here's the basic steps of the ritual:

1. Stand in direct sunlight (noon if you can do it).

2. Close your eyes and breathe deeply to relax and start the path to a meditative state.

3. Once you are relaxed, exhale then breathe in deeply as you raise your hands above your head.

4. Slowly lower your arms while intoning loudly, "EEEEEEEEEEEEEEE" or "I" (The name of Isis in CM or Golden Dawn, this is the invocation of the Goddess Power). Bring your arms to your sides.

5. Repeat this step while intoning "Ahhhhhhhhhhhhhh" or "A" for Apophis the Destroyer. Monroe calls this the "Crystal Ray" or Ray of Balance and Separation. He says this represents both Male and Female energies and also neither (sounds a lot like the Book of the Law).

6. Repeat again while intoning "OOOOOOOOOOOOOOOO" or "O" for the Male God Osiris. This invokes the God Power to your aid.

7. Repeat the arm gestures a final time while intoning "IAO" or "EEEEEEE-Ahhhhhhh-OOOOOOOO!" Then open your eyes.

At this point the energy has been raised and the work is to be done. One could shield from Magickal attack or seek the "Gift of Awen" or some other Magickal act. Monroe doesn't state this but I recommend "grounding" afterwards and if possible. Do this by eating and drinking a lite meal. (I never recommend doing any Magick on a full stomach). Wiccans do similar rituals using athames, wands and swords to draw Circles and/or Pentagrams for protection and Ritual. This ritual is nice because the 3 movements are tied to the 3 Rays of Awen. (As with all Magick, ritual is very personal, if it feels right do it!☺). Monroe says that one could reverse the direction of the arm movements and the intonations to "banish" energies that are directed at you. He also says that one could only do the "male", the "female" or the "crystal" movements depending on what is needed or banished. He suggests

experimenting as do I. I'd next like to discuss some ways that I achieve "illuminated states".

Nan
How would you describe the basic differences/similarities between Wicca and Druidry? (25 words or less ☺)

O'Dubhain
The Druids use the Sun and the Moon. And the Druids were more political back then. Nowadays I'd say that the Druids tend to be more left brained than the Wiccans and they tend to be more bilateral with their Deity worship.

Nan
A point of clarification for me ... Wicca doesn't use the sun?

O'Dubhain
Most of the major Wiccan celebrations are done under the Moon. The Sun is also used but does not play as great a role as in Druidry.

Heather & Michel
We have both Wiccans & Druid here, so perhaps we can clarify...

O'Dubhain
Good

OK!! Seems to be a diversity of opinions and practices as usual! Thanks

Trailstalker
Where would "shamanism" fit in with all of this? We do ceremony under the Sun, the Moon, the Stars,... in swamps, forests, deserts, living rooms, ... you get the picture... and what's an "esbats"?

O'Dubhain
Shamanism comes in when you seek assistance from the Spirit world or you seek to control the elements. Esbats are Full Moon Wiccan Rituals held every month Sabbats are Major festivals like we outlined previously

Trailstalker
I've found that with shamanism if you are seriously working the path, there comes a time when rather than you working it and using medicine items, you more or less become a medicine item for a Greater spirit power. And it works through you.

Freepowder
I remember, Druids are left brain based on Bonewits? Or others too?

Heather & Michel
Wicca uses the sun as much as Druidism. Moon is primarily for esbats... Wiccans don't tend to be culturally specific with their worship, while Druids

go for mostly Celtic stuff and only share 4 of... Wicca's 8 festivals. (At least how we do it.) ... Ga

O'Dubhain

Actually Druids are both sided. I think some Wiccans tend to reject the left side approach at times Bonewits seems to be left brain heavy!☺ IMHO!

Freepowder

Modern druids, as previously cited?

O'Dubhain

Yes.... Modern druids.

The ancients were a lot more in tune with their entire minds They didn't really draw a line as such. To receive the "Gift of Awen" requires us to achieve heightened or altered states of consciousness. First let's describe what an altered state is. An altered state of consciousness is just that, a different state from that which we normally experience. This can be anything from a heightened awareness of our physical surrounding to a totally different way of perceiving all of reality. I have basically recognized the following states in myself:

1. Sensing the mood or spirit of the land around me, the trees, the streams, animals, the wind, the soul of the Earth. This state is achieved by quieting the spirit and/or the mind. Being at peace allows the world around us to communicate and touch us. I do this by relaxing and releasing my thoughts and emotions. I float and accept. I observe what IS. Not what I expect to see. Reality is as it is and not filtered by my conditioning.

2. Having access to the Akasha for inspiration and divination. (Usually coming in flashes.) I blank my mind in a manner similar to the above process but usually do this in a secluded room without light and external distractions. I fix my purpose in my mind and seek for an answer. I do not allow anything to distract me. When my answer comes, I can immediately recognize it.

3. Being out of "time sync" with others. Being slightly in the future of what's happening around me. This usually happens to me without trying and sometimes accompanies other heightened states. It also happens when I've taken anything with codeine in it.

4. Seeing "visions", things that are happening in the future or the past as if they are happening right now. This state comes on me when I have a quest that requires me to see through a different set of eyes or a different point of view. I actually let myself just look into another world or time through the eyes of a native being (sometimes me or a relative, sometimes an artificial construct.)

5. Sensing people from previous lives. I usually have no control of this. It just happens and can be triggered by some familiar gesture word or other similar event. I just feel very at ease and comfortable (or hostile at times) with the person I've known before.

6. Reading minds. (This also just happens). This is not in words. It is in images and feelings. I just know what someone is thinking or feeling.

7. Going out of the body. I have to relax totally, isolate all external distractions. I start at my extremities and work inward. (Did I mention that I am lying down on a comfy surface?) I release all the tension in my physical body first. I next calm my emotions, then my thoughts. Once I only exist within my head, I start releasing all external inputs. I shut down all my creative centers. I turn off all the monitoring that goes on. I relax and float. If Thoughts or emotions enter in, I sink them into the Earth away from me. I banish them. I float. Once I am completely isolated and floating in total darkness, I try to see behind me and in front of me at the same time. This is not possible while embracing the normal physical existence. It can only be done in our Spirit forms. This takes total concentration and practice. Not force, just persistence and release. I liken this process to what happens when one is born. A long persistent pushing through the birth canal surrounding us. The physical barriers thin out before our efforts and suddenly we are born anew on the Astral plane. I can then see in all directions at the same time I am aware of all around me. Physical barriers are only thought forms to be ignored at Will. I can go anywhere I desire to go. (However I am only a child in this existence and am also very aware of the far greater Powers around me). I exercise extreme caution when traveling the Astral. It is very easy to be "noticed" and to become the object of unwanted attentions. My conscious mind distracts me continually as I maintain a hold on my physical existence. When i return to me body, I actually have to struggle back into it! Part of me wants to stay on the Astral. The barriers that

separate and protect us from Astral Intrusions are tough to penetrate even when we hold the keys! Be careful and cautious and you can learn a lot. Slip for a minute and you can be trapped, possessed or lost.

8. Communing with the God/esses.

I commune with the God/esses in several ways. I recognize that all things have life and Power within them. I especially feel a closeness to trees, plants, rivers and lakes. The ocean just overwhelms me with it's Power. The clouds constantly change in their forms and interactions. Celts believe that places have Spirits. I am a Celt ,by birth but also because I feel this Oneness and connection to Nature. You can be a Brother or Sister the same way. Birth is unimportant. Who we are in the Spirit is very important. The first way to commune with the Spirits is through Nature. When in this state my physical senses are extremely heightened.

The next way to commune with the God/desses is through Ritual. In Ritual we open the Pathways within us to be filled with the One Power. We invite It within and share Its Touch. Magick is nothing more than specialized Ritual and is a focusing of the Power. We can actually become the God or the Goddess or some Other at these times. They can have a physical body through us. I have sat back at such times and been amazed at the words pouring forth from my mouth from the Energy that possesses me. This Power is benevolent and will vanish anytime we reassert ourselves. I caution those who would try this to be **certain** that they are within a Sacred Space and are Protected before opening up to a Spirit Entity. All Spirits are not benevolent and some WILL try to violate your presence and assume complete control of your body. It happens all the time. Watch the news and see for yourself. When out of the body and feeling no constraints, it is possible to experience the touch of the God/desses. I have felt Their Wonderful Presences filling me. I usually feel Their approach as a feeling of tremendous anticipation. I sense that something monumental is going to occur. Something coming to me. The space around my spirit begins sparkling in golden crystals. Then I experience a thrill of Joy and Happiness. I am completed and embraced by the Knowledge of the Ages and The Love of my Fellow Spirit. It's beyond words but so very uplifting, comforting and peaceful. I feel that I am where I should be. My sense of my life's purpose and my

need to finish my work on this plane pulls me back. I also feel that I need to share myself with those on the physical plane I love. I cannot yet abandon the world of form. I bid Them adieu in Perfect Love and struggle back into my body. I carry Their Blessings and Love within. I try to share this in my life with others.

9. Working with Power.

I always work within a Circle when using Power. This can be a Circle surrounding my person in an emergency. I prefer to use traditional methods to create Circles more formally. Circles tend to hold residuals of the Spells of Protection that are cast for them. My Circle at home is such a place. Anyone can enter it but only those that are invited may work with Power there. Sleeping within this Circle is guaranteed to make you travel and have the strangest of dreams!☺

To use Power I merely open myself to it. No meditation is necessary, though it helps me to be more sensitive to the nuances of Power. All I really need is a Magically isolated place, a Circle. Once I am open, I reach for the Power of the Earth and the Sky. I let the Energy flow through me. (It feels like it comes into my feet and out of my hands and head! This is similar to the way lightning flows.) I leave the stream open and charge myself as full as I can get. My hair usually stands up a bit and I get all "goose pimply"! I keep in mind the goal of my working and I release the Power I've stored. (At the same time the Power leaves me, I see it going as a beam of energy. If the Working is large or systemic, I tie the beam to the same source I've tapped. This permits it to continue after I've released it. (I actually visualize the beam remaining and pumping the energy out.) I leave the beam with a spell that allows it to quit when the Work is done. I release the Power back to the Earth and Sky and thank the God/dess for their help. It helps to eat or drink or something equally grounded in Physical Reality after such an effort.

10. Dying.

This is the Ultimate altered state. I myself have never actually died in this lifetime yet. I have been at the Portal many times. I have sensed the Ways to Tir na Nog. Always when I am close I sense a peace and a surrender within me to the call of the Guardian of the Door. I actually

laugh from happiness. I have been told to return to this life because my Work is not yet done. I have spoken to members of my own family about their near death experiences and they are remarkably similar. A releasing and a faith in what will come. A sensing that all is right and that the Ultimate Will Accomplishes Its Purpose. I have read many books and accounts of the experiences of others who have gone through that door and returned. My belief in the Afterlife is strengthened by their revelations. The ancient Celts and Druids believed so strongly in such an afterlife that they sometimes chose to voluntarily accompany their loved ones through the Door. Druids would even borrow money to be repaid in another life! Needless to say their strong beliefs in another Life after this One caused the Celts to have no fear of Death!☺

I have watched the Spirits of those I love leave their bodies and have seen the Light that surrounds them in Happiness. I have seen their smiles to have finished their Work and receive their New Lives. Death is no End, Death is an Accomplishment and a Release.

How do we tell when these states occur? We don't have to!!! We are in them! They happen to us and we react to them!! We can't mistake them!! They are beyond all Time and Space!

Seriously, If you are in one of these states, you feel very "charged up" and full of energy. You sense an Exaltation of the Spirit. You are extremely "Alive"! You will know and You will enjoy!☺

How do we induce altered states of consciousness? The answer to this is that we "open" ourselves up to them. We release our grasp on the Normal state of Consciousness. We expand ourselves to the limits that are actually there and not the ones we are conditioned to accept. Seeing things that can't exist in Normal Reality helps sometimes. It shakes us out of our conditioning. This can be as simply as seeing a glorious Sunset or as strange as seeing a UFO or a Demon. I have achieved altered states through meditation, drugs, Circles, Rituals, Drumming, Singing, Reading, Dreaming, Involuntary or accidental occurrences, sickness and by being Possessed. I don't recommend narcotics or heavy drugs, sickness or Possession. Incenses and herbal drinks are ok though. (We'll discuss these next week).

"Practical Meditation for Awen"

I'll try to elaborate a little here on the practical side of meditation. I usually meditate lying down with my head to the North and my body relaxed. If I am in Ritual I can Meditate while standing or kneeling. The most important aspect to remember is to relax each part of your body and mind. I usually start at my extremities (feet and hands). I tell myself, "Relax your right foot, relax your left foot, relax your.... and so on. I release all the tension in each part and let it flow out. I do this several times until I don't feel my body any longer. Next I start on my breathing and my heartbeat until they are automatic and transparent. Then I quiet my thoughts until only Darkness persists. Next I try to ignore the Darkness until I am floating. To go further requires additional techniques. At this point I am a blank tablet and can just rest or I can receive "messages" from Others. It's very important to be where you are absolutely secure from unwelcome intrusions of the Spirit or the Physical at this time. Without such a safe place, you will always be slightly on your guard. It helps if another Being you trust will watch over you at this time. This can be anyone from an elemental, a totemic animal, a Spirit Guide, a person to a God/dess. Just thinking about how it feels to meditate and then writing this answer, makes me meditate.☺ I guess that remembering how it felt to meditate makes it easier to meditate the next time you try! Practice makes Perfect!☺

"Druidic Meditation"

Some of this material was covered previously but I repeat it here for clarity and the benefit of those that may no have seen that particular Workshop yet!☺ Druidic meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence. This allows you to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or by handling an item to discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he would signal for the hides to be removed or he would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause them to see visions or to spontaneously utter poems, prophecies or achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation It was their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter their consciousness. They were familiar with the Pythagorean Mysteries and may have actually been the source of them!☺

Druids shared Indo-European roots with the Indian Brahmans but I don't have any hard data to support any similarities in their practices.

"Drugs"

I have experienced Magickal states from drugs but I don't think the technique is sufficiently controllable or repeatable. It's like playing your Steinway with a sledgehammer. Sure you can play a song but at what cost to the instrument? Plus I find that the songs are usually more sophisticated if I don't use the sledge!☺

I would caution anyone using drugs to know their track records, side effects and purity before starting. Then do them under gradually

increasing controlled and supervised conditions. Never experiment with drugs. There is always a documented lab record of their effects. Know your suppliers and don't get the wrong ones! The best recommendation is don't do drugs. Your Mind, Body and Spirit can achieve better and more lasting results. (As I mentioned previously, some natural herbal drinks and incenses seem to aid meditation and ritual. We'll discuss those next week). Well there we have it! All the different ways to achieve illumination to Awen!

(End of Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen")

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Celtic Workshop 9
The use of herbs and Potions

Participants
2-1 = Freepowder
2-11 = Rhianna
2-22 = Wren
2-24 = Trailstalker
2-26 = Cherokee

The role of herbs in healing, Magick, ceremonies and rituals as well as in mind alteration were presented and discussed in detail. The effects of the most popular Druidic herbs and potions were detailed and discussed. Some reformatting was done on the transcript for clarity's sake as well. A final note!!!! Please exercise caution around most of these herbs!! Some of them are considered to be POISONS! The effects of some of the others are very powerful in areas of "mind alteration". The author of one of the texts, used as a reference, presents his suggested methods for how the Druids used these herbs (they are ONLY used in a greatly diluted state!). Once again I urge caution and good judgment before proceeding. All in all, the Workshop participants evidenced a very thorough respect and understanding of the use and effects of these herbs.

Entering Workshop/Seminar 1 room...

"Druidic Use of Herbs"

We must look at many sources to determine how the Druids used drugs and herbs. Some of these sources are historical (such as the Greek and Roman historians). Other sources are the traditions of the Bards and Seanchai. Still others are the folk remedies and fables of the major Celtic areas of the world (Ireland, Scotland, Wales and Britain). We can also look to information that comes from the inspired "Awen" of others (such as Llewellyn Sion of Glamorgan and Douglas Monroe). Archaeological evidence is also being found (the bodies of sacrificial or other burial victims have been recently discovered). Each of these types of sources will

be matched against the others (where possible) to give us the best possible idea of how Druids worked with drugs and herbs.

A quote from one the ancients, Pliny, a Roman, referring to the Druid veneration of mistletoe:

"Seldom was the Mistletoe found growing upon the Oak, but on such occasion, the Druids gathered it with due religious ceremony, (if possible on the 6th day of the new Moon-when the influence of the orb was waxing, and said to be at its height. Following an elaborate banquet, a white-clad priest cut the plant from the oak tree with a golden sickle, while another Druid held out a white cloak for its reception. They believed that the Mistletoe, immersed in water within a cauldron, would impart fecundity to barren animals, and that it is the antidote for all poisons - its name meaning 'all healing.'"

I recommend acquiring the following books to aid in your tree and herbal work:

Scott Cunningham's "***Encyclopedia of Magickal Herbs***".
Llewellyn Publications. ISBN 0-87542-122-9.

Medicinal and Other Uses of North American Plants by Charlotte Erichsen
Brown. Dover Publications, ISBN 0-486-25951-X.

Peterson's Field Guide to Edible Wild Plants by Lee Allen Peterson,
Ho0ughton Mifflin Co., ISBN 0-395-31870-X.

The Book of Forrest and Thicket by John Eastman,
Stackpole Books, ISBN 0-8117-3046-8.

Trees for Healing by Pamela Louise Chase and Jonathan Pawlik,
Newcastle Publishing, ISBN 0-87877-157-3.

Many of the herbs can be had from your local health food store as well
or can be ordered from the

New Forest Gardens,
P.O. Box 491,
Westfield, NY 14787.
(This is Run by Douglas Monroe I believe.)

Freepowder

There are 2 varieties of Mistletoe.... American and European, the effects of them are almost opposite... European lowers BP, American raises.... the *berries* of either are deadly poisonous. GA

Rhianna

Foxglove is another example - Digitalis (which comes from (foxglove) is a poison, yet it's used for treating heart patients.

Cherokee

My great grandma used mistletoe to bring propel out of fevers and unconsciousness. Aspirin bark is poisonous too. It's all in how you prepare it.

"The 16 Leeches of Diancecht"

Diancecht was the physician of the Tuatha de Dannan. He healed their wounded during and after their Battles with the Fomorai and the Firbolgs. He is the God of Herbs and Medicines.

The following list contains herbs listed in "the 21 Lessons of Merlin" and contains their correspondences to the four elements as well as their applications. How to prepare a suitable "store" of these medicines is also given. The recommended dosages are also given. Note: Some of these herbs can be considered "**POISONS**"! I heartily recommend using extreme caution with them. I have attempted to identify those that may be considered harmful. Please proceed at your own risk. I must say that generally Monroe stays away from poisonous herbs in topical or internal medicines. He does use some very dangerous substances in some of his recommended incenses. a long list will follow please bear with me!☺

"The 16 Leeches of Diancecht"

Spirit

Mistletoe Uchelwydd or All-Heal vertigo, dizziness, headaches, heart/ problems/palpitations, high blood pressure, arteriosclerosis, or as a nervine.

Preparation

One ounce of dried herb, in a jar with twice it's volume of vodka. Leave for two weeks, strain and place in labeled dropper bottles.

Dosages

1 drop for every 10 pounds of body weight every 3 hours.

Earth

Phu (Valerian) sedative, cramps, pain, coughs.

Hoodwort (Skullcap) nerves, fevers, coolant

Nerve Root (Lady Slipper) nervine, indigestion, headache

Absinthe (Wormwood) digestion, liver/gall bladder, worms, topically for: insect bites, sprains, rheumatism, bruises.

Valerian Skullcap Lady Slipper Wormwood

Air

Golden Pipes (Chamomile family) stomach aches/digestion/gas, calmative vs insomnia in children, eye wash and open sores, kidneys.

Holigold (Calendula) Marigold. topical application for sores, burns, bleeding hemorrhoids & wounds, in oil for ear aches, vaginal infections.

Eerie (Yarrow) internal bleeding (especially lungs), gas, diarrhea, fevers(measles, colds, flus). also antiseptic.

Britanica (Vervain) colds, flus, coughs, upper respiratory inflammations,

Chamomile Calendula Yarrow Vervain

stomatic, insomnia, pneumonia, asthma.

Water

Catwort (Catnip/Catmint) digestion/stomach ache or cramps, calmative, fevers, headaches, bronchitis & diarrhea.

Beerflower (Hops) Sleep aid, liver/digestive/gas/cramps. externally for: boils tumors swellings & skin inflammations, refrigerant.

Withe (Black Willow) pain, fevers, arthritis, kidney/bladder troubles, antiseptic, gargle, tonsillitis, refrigerant.

Coneflower (Echinacea) antibiotic (immune system stimulant), tooth/body abscesses, lymph node swellings, digestive aid.

Fire

Goldenruthe (goldenseal) Antibiotic, general purpose internal/external, eye-wash, female infections, sores, skin conditions, colds/viruses/ infections

Amber (St. John's Wort) nerves, bed-wetting, liver tonic, insomnia, mix with olive oil: use externally for skin conditions, tumors, wounds, ulcers, burns, swollen glands, bruises and muscle pains.

Sacred Bark (Buckthorne) Constipation/laxative, digestive stimulant, gas, liver, gall bladder/ stones.

Quercus (White Oak) internal bleeding, vaginal infections, antiseptic for all wounds/bites/skin conditions, poison ivy/oak, gum problems, lymph node swellings, varicose veins.

To activate these drugs, the Druids would include a small amount of Mistletoe preparation to each before use. Since it was considered "all heal".

"Draughts of Inspiration" (Only one is given)

These drinks are thought to instill the correct state of mind required for "Awen". According to Monroe, nine exist in total, though only one is given in his book. Perhaps we can discover the others? I suggest that the other tree barks that were used are from the red chestnut, white chestnut, Elm, Beech, Larch, Oak and Fir trees. I would guess these based upon Hints contained in "Practical Celtic Magick" by Murry Hope. I also would guess that ivy was used in a draught based upon information from Scott Cunningham's "Encyclopedia of Magickal Herbs".

5 tablespoons of spring water
1 pinch Evening Primrose Flowers
1 pinch Black Willow Bark
1 pinch Thyme

Sit in Glass bottle (closed in the Sun) for 3 days strain/ add 1 tsp apple cider vinegar before use add 1 tsp chlorophyll (alfalfa) take 3 drops sublingually prior to Magickal Workings with trees/plants.

"Threshold Smoke"

These concoctions are used to aid one in having an Otherworldly experience. They are cast upon the flames of a fire. Please note that

some of the ingredients are **POISON!** and that another one of them is considered "illegal". The use of these herbs are indicated to aid solitary meditations in the deep woods. Be aware that they will induce "Dark Visions" and reveal your inner fears. According to Monroe, the Druids required one to master such fears to be in tune with Nature and to achieve "Balance"… I recommend that none of them be tried when unsupervised and I also recommend extreme caution.

To make the incense:

Blend and compound the following plants:
Neckweede (Hemp)
Nightshade (Belladonna) (poison)
Ghostflower (Datura)
Keep in a dark (light free) box.

Burn as an incense to facilitate "threshold" and "traveling" works.

"The Spirit of the Mandrake"

This incense is used to attain a state of altered consciousness for resolving one's inner fears and becoming one with the Spirit of the Land and its animal Nature. I caution anyone considering using it to be aware that Mandrake is considered a **POISON!** This herb is used during the Night of the Wild Hunt that we discussed last week.

Toss dried Mandrake (poison) root upon a bed of hot coals or embers and let the smoke cause you to travel within the darkness of the night. May apple, Peony; Ginseng or Briony roots may be substituted (also considered **poisonous!**).

"The Song of Bluestar"

Another herb used to achieve altered states was the Bluestar flower or the Blue Morning Glory. This plant is considered poisonous! Do not eat or drink anything made with it and handle it with care. Monroe suggests drying the flowers and seeds to make an incense for a rite of assumption or tapping into Powers. This might also be called "mind expansion". (The same plants have been used to create LSD in recent times, so I am

not surprised that they are used here). I'm not advocating that anyone of you try this incense, but Monroe says the Druids did. I'm not surprised.

Here is the essence of the trip or rite of assumption:

"I will be as a Bluestar upon a field of Green, circling upward towards a golden Sun."
.... translation by D.W. Nash

The Druids believed all life was interrelated from the lowest forms to the highest. This quote from the ancient Welsh document, the Mathnawai, shows their philosophy:

"I died as a mineral and became a plant,
I died as a plant and rose to an animal,
I died as an animal and I was a man.
Why should I fear?
When was I ever less dying?
Yet once more I shall die as a man,
to soar in the Blessed Realm;
but even from godhood
I must pass on...."

One further quote from "The Gorchan of Maeldrew": "Each atom an evolving life, each blade of grass a potential soul."

"The Draughts of Oblivion"

I give here the "fast" (meaning quick to make) version of Celtic drinks and libations from the "21 Lessons of Merlin" as well as the festivals at which they are used:

May Mead for Beltaine

Add a half ounce of each of the following to 1 gallon of your favorite white wines:

Heather flowers,
Meodowsweet,

Woodruff leaves.
Let sit for about 6 hours.
Filter and chill before serving.

Midsummer Ale

Add a half ounce of each of the following to 1 gallon of your favorite red wines:

Fresh oak leaves,
Chamomile,
Red rose petals.
Let sit for about 24 hours.
Add 9 Tablespoons of honey
1 teaspoon of vanilla.
Filter and chill before serving.

Samhain Absinthe

Add a 2 teaspoons of each of the following to 2 pints of your favorite port wines:

Wormwood,
Dried apple/mint leaves,
Dried pumpkin blossoms.
Let sit for about 1 week.
Filter through muslin and bottle.
Garnish with raisins and cloves before serving.

Midwinter Mulsa

Add a half ounce of each of the following to 2 quarts of your favorite dry white wines:

Crushed juniper berries,
Wintergreen,
Elder flowers.
Let sit for about 6 hours.
Filter and chill before serving.

Garnish with a sprig of green pine or
Hot with a cinnamon stick

Now these are drinks I can get excited about! I think we can all see that Druids used a variety of herbs in their work....from "visions" to partying.

Trailstalker

Before we break up for our "free-for-all" I wanted to share a couple of addresses.

1) Natural Labs in Sedona, AZ.

They make great herbal tinctures. Pure and powerful. The man who runs it is very knowledgeable about herbs and remedies. They can be reached at:

602-284-9551.
45 Castlerock Road, Suite 2,
Sedona, AZ 86336.

The other is Winter Sun Trading Company in Flagstaff, AZ. It is run by Phyllis Hogan who is the ... head herbalist in AZ. She's at:

602-774-2884.
18 E. Santa Fe,
Flagstaff, AZ 86001.

BTW the man's name is Don Hall.

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Celtic Workshop 10
The Act of "Becoming" and The Charm of "Summoning"

Participants
2-28 = O'Dubhain
2-28 = Cherokee

How to actually influence your surroundings. How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events. How to discover your past life, find your Inner Teacher or Self and how to summon "Spirits" to your presence.

Our Cyber Tuatha gathered upon the moors and among the raths once more. This night was a night of Magick and the Power of the Moon Goddess in her full glory. We engaged in some preliminary greetings and then the presentation began…

O'Dubhain

Celtic Workshop 10 The Act of "Becoming" and The Charm of "Summoning"

Tonight's workshop is advertised to cover the following topics and I intend to give them all my best efforts at explanation. Tonight's topics are:

How to actually influence your surroundings.

How to perform Weather Magick, to call animals to you, to improve your crops and to influence the outcome of events.

How to discover your past life, find your Inner Teacher or Self.

How to summon "Spirits" to your presence.

I am being ambitious in talking about these topics!☺ I trust we can cover them all tonight and I also hope to have many contributions by all of you regarding your own personal experiences in these areas. We will learn from our "Inner Druids"! ☺

The key words to remember tonight are "Becoming" and "Summoning". They along with "Will" and "Authority" are the basis of most Druidic and Celtic Magicks.

What do I mean by "Becoming"? What does this act have to do with Magick? How did Druids do this? I asked myself all of these questions before making this act a topic for tonight's workshop. The inspiration for the act of "Becoming" is the "Song of Amergin" from the ancient Irish manuscript the Leabhar Gabha'la (Book of Invasions). Hear now the words of the Druid Amergin:

The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.
I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the rocks.
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in Valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the fire.
Who is it who throws light into the meeting on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?

(If not I)"

This was the translation by Dr. Douglas Hyde from his work "Literary History of Ireland". This poem was once as well known in the Celtic world

as the "Lord's Prayer" is in today's world. It is said to be the first verse made by the Mileseans as they arrived in Ireland (circa 1000 BC). This is also an incantation by a mighty Druid and is a good illustration of the act of "Becoming". Amergin is using the Magickal Law of Identification that is given by Isaac Bonewits in his book "Real Magick":

"The Law of Identification ...states that by maximum association between your metapattern and that of another entity, you can actually "become" that entity and wield its power."

Bonewits is a Neo Druid and the founder of the group A'r nDrai'ocht Fe'in (ADF for short though it really means "Our Druidic Magick" in Gaeilge). This act of "Becoming" is one that is not lightly undertaken. The danger exists of being trapped within the other entity (whether natural, human or spiritual). I suggest you not actually try this sort of thing until you know your True Will (exactly who you really are without self delusion). This was also true of the Greek and the Egyptian Mysteries. Their first and major requirement was "Gnothi se auton", literally "Know thyself"! The ability to control and return to one's being is linked directly to one's knowledge of Self. Sometimes this process goes the other way as well, as when a Wiccan "Draws Down the Moon". The threefold Goddess actually Manifests within the High Priestess (HPS) in such a ceremony. She who has no Name is benevolent, usually, so that this possession results in the HPS afterwards being returned to control of her own body. "Becoming" is a two way street and a matter of "Will".

Now that we know a little about the act of "Becoming", I think you can appreciate just how great a Druid that Amergin was....he "became" multiple entities at the same time in his Invocation of the Mystery. He controlled all of these elemental powers and made them his own. This act of Power allowed the Mileseans to land upon Eireann though they were opposed by the Magicks of the Tuatha de Danaan. He also lived to do other Magicks (though I must say that his invocation of Ireland is rumored to have caused him to marry and join the de Danaan within the spirit world of the Sidhe). We must remember that Amergin was a Druid and so had studied his arts intensively for anywhere from 12 to 20 years as a minimum. He was able to return to himself after such Magical Working because he knew his True Self and Will. This strong connection is the Way of Return for us all. I urge that you all exercise due caution when "Becoming". Know yourself first.

Another saying worthy of note while discussing the act of "Becoming" is a common saying of the ancient world that I quote from Doreen Valiente's book "Natural Magic": "Ten measures of magic were given to the world. Egypt took nine. The rest took one."

I include this saying here to establish one other connection....that of the Druids to the Egyptians. The lineage of Amergin and the Gaels includes his mother Scota (daughter of the Egyptian Pharaoh) as well as Mile and Niall "of the Languages" a Scythian prince from Syria. No small wonder then that Pliny, a noted ancient scholar, says of the Druids in his work "Natural History" that the Druids practiced Magick with such elaborate ritual that it would almost appear that it was they "who had taught the Persians". These are none other than the Magi or "wise men" from whom the word Magick is derived. Another ancient historian, Dio Chrysostom groups the Druids together with the Persian, Hindu and Egyptian priesthoods regarding their use of magical powers. While I'm connecting Magical schools, I may as well say that Liber Al vel Legis (The Book of the Law) is the channeled revelation of the Egyptian deities Nuit, Hadit and Ra-Hoor-Khuit (Otherwise known as Isis, Osiris and Horus) Horus is two in one, Horus and Harpocrates or Set/Apophis). We have already seen the use of these three god-names in the "Rite of Three Rays" from a previous workshop. This was the intonation of the sounds "IAO" used when invoking the One Power. In Thelemic Magick the Book of the Law is the basis for the revelation of a "New Aeon" or "New Age". It was channeled in 1904 by Aleister Crowley 90 years ago this month. "Do what thou wilt is the whole of the Law". "Love is the Law, Love under Will". (caps are mine).

I have digressed quite a bit here but I think the time is well spent. Celtic Magick is tied through the Druids to the Egyptians and the Persians to a far older Magick arising out of Sumer and from there beyond time. It is true and powerful Magick and I give the same caution to you that I gave about herbs last workshop....think long and hard and with great deliberation before undertaking this journey. Once the path is taken, the journey must be completed.

Now I finally get to my first topic of the night! ☺:

"How to actually influence your surroundings"

The key to any act influencing the world around us is to be in tune and in touch with it first. You must hear the tune before you can change the music or even write your own song. I suggest a lot of meditation in Nature. Find a spot that "speaks" to the Pagan within you. Be at Peace and "feel" the pulse of Nature, the God and the Goddess. Once this rapport has been established, one is ready to influence the surroundings. The Druids left us few writings concerning their spells and Magicks. We must "rediscover" these Works by looking at the Magicks that are done in the world today and by Using our "Druid filters" and "Celtometers"!! ☺ I have included examples of such "Natural Magics" from my own experiences, the experiences of other Witches and Druids as well as those that I found in the writings of Doreen Valiente, Bonewits and Scott Cunningham.

"How to perform Weather Magick"

For weather Magickal examples I turned to our very own Thunder Being, Shadow Hawk, shaman and wizard extraordinaire!☺ He obliged me with a few examples:

The first example involves the control of weather fronts and rain. Our favorite shaman uses the techniques of dancing and drumming to attain a higher state. He invokes the Lightning beings and they join the dance with him. By being so in tune with them he can ask that they do his bidding. If he must act upon an existing weather front, he sends his "power animal", Dragon into the clouds. Dragon is a manifestation of this Shaman in the power planes. Dragon then interacts with the clouds and controls the storms. When the work is done, he is recalled to his shaman. The use of such a "power animal" or Magickal construct allows the wise shaman to "become" one with the elements of the storm and influence them without "losing himself" in their wild natures. The connection is retained with the Self (Shadow Hawk) back upon the ground while the power animal (Dragon) works among the clouds. The use of such Power has its price.... Shadow Hawk suffers sever headaches for three days following these episodes.

The second example of how our Dark Shaman uses the weather for Magick is in charging his Magickal tools: his sword, wand and athame. During a 200 MPH hurricane, he faced the Power of the storm, shouting out the invocation

of the Quarters, forming a Magickal Circle and calling the storms Power into his sword, his wand and his athame. He also captured the storm's rain in a cauldron for later magickal workings. Can't you see him with the storm's winds lashing at his cloak? Sword upraised as lightnings crash all around him, exploding in sparks and reflecting in eerie blue lights off the steel of his blade and the aura of his Magick!!! He has used these tools in many Powerful workings.

"How to call animals to you"

This is a matter of "becoming" the animal in your mind and "willing" it to come to you. Actually the "Beastmaster" movie illustrated this technique quite well. Most good hunters do this subconsciously and naturally.

"How to improve your crops"

In this Working, invoke no other spirits than your own. Burn no fires nor incenses. Carry four stones with you that have been blessed by you in a previous ceremony. Set these stones to define the area that is to be planted. Cast a Magickal Circle within this field. Sit upon the ground and place both hands upon the earth at your sides. Feel the earth, it's dampness, its fertility, its calm. Reflect upon your needs and the crops you are about to plant. Next recite a suitable chant or poem. I like this one:

"Go maith raibh agat, na mBande'.
Go maith raibh agat, na De'.
Go maith raibh agat, talamh me'ith.

Cuirim fad beannacht na greine thu.
Cuirim fad beannacht na gealai thu.
Cuirim fad beannacht mo chroi' thu.

Go me'adai Bhri'de do sto'r san
ba'isteach de earrach.
Go me'adai Danu do sto'r san
greine te de tsaamhradh.
Go me'adai Dagdha do sto'r
san gaoth ple'isiu'rtha fo'mhar."

As I sit and reflect upon the bounty that the Land has given me I give back to the earth of my own personal Power. I remember the blessings it has bestowed to me and my pleasure in its well being. After a suitable amount of reflection and meditation, I arise to do my plowing and to plant my seeds for another turn of the Wheel.

"How to influence the outcome of events"

I try to create a feeling of Positive Magick within me. I banish all negative thoughts. I surround myself with a glow of positive golden energy. I tap the flows of the earth and the sky and "project" a creative field all around me. I find that this works well in casinos and just before having important meetings. It helps to strongly visualize the outcome that is desired and to see the results occur and not the actions that cause them. Let events sort themselves as they may. Let the Magick work. Be patient and await the rewards.

"How to discover your past life"

Some people use tapes and hypnosis to do past life regressions. Perhaps some of you have and can share those experiences with us tonight. I find that what works best for me is to read about a time to understand the events of that period and to set the stage for my Work. I then allow myself to "daydream" and reflect about that time and to see myself within it. What usually happens next is that no revelation comes to me immediately. I maintain my focus over perhaps as long as three days constantly checking to see if my "dream" search has produced any results. When I least expect it, sudden revelation will show me a scene from a past life and my part in it. It's like seeing a photograph from an album for me.

"How to find your Inner Teacher or Self"

This is the start of all real Magick, finding your True Will. Many techniques exist for doing this in a variety of books, everything from "the 21 Lessons" to Donald Michael Kraig's "Modern Magic". I will relate how it happened to me. I studied the works of Magick, Science and Religions (as many as I could find). I sought for the Truth that was external to me. I was a bulldog chasing down many paths and wrestling with many concepts. The Truth eluded me, always constantly out of mu grasp....the fox and the grapes. I was

incredibly frustrated. One night I gave it all up. As I lay in the Silence of my mind, I left all of the mundane world behind and suddenly I was surrounded by Spirit in a place not a place. It was not within me...I had ceased to exist I was the student and the Spirit was the teacher. Since then, if I have need of an answer, I create a sacred space for me to be silent and I await enlightenment. I listen to my Inner Guide. Sometimes the lessons are easy and other times I have to learn the hard way. (Frequently I get off of My Path and am "guided back" with many "object" lessons kicking me in the seat of the pants☺)! I would be interested in hearing how anyone else found their True Will. Mine search was long and hard and I still stray in confusion at times!☺

"How to summon 'Spirits'"

I will give an example of how to summon the Spirit of Merlin as found in the book "The 21 Lessons of Merlin" by Douglas Monroe. Before we begin there is a chant we must learn in old Welsh:

"Bedd Ann ap lleian ymnewais fynydd
lluagor llew Ymrais
Prif ddewin Merddin Embrais."

The meaning:

"The grave of the nun's son on

Newais Mountain:
Lord of Battle, Llew Embrais,
Chief Magician, Myrddin Emrys."

The pronunciation:

"BETH AHN ahp T-Lay'in, eem-NEW-ais
FEEN-ith
T-loo-AH-gor T-loo EEM-rais
Preeve DEW-in MEER-thin EHM-rihs."

I find that using an unusual language in a chant helps me to free myself from the chains of the mundane and allows me to focus upon the Working. After

memorizing the above chant one must search for a suitable site.., a grave yard or burial ground that is isolated from prying eyes and situated upon a hill. This sounds hard but is not impossible to do. I know of such a place where my great, great grandfather and grandmother are buried upon a hill beneath a copse of trees in a farmers fields. Many such spots exist... though work can find them (and hopefully also permission to use them).

Pick a suitable night for the ritual, Samhain being the absolute best night. Gather nine pumpkins that are carved with faces (though candle holders will do...just not as spooky). Set the circle up the day before the ritual as you don't want any distractions from your Work. Arrange the pumpkins with candles around you in a circle (about arms width) with the faces looking outward. Always light the candles from within the circle. Pick a suitably soulful dirge (for meditation and mood setting) from your favorite songbook (Monroe suggests his but you know what you like better). Sing this song as you meditate and reflect upon the Working. Place an iron cauldron within the circle upon a bed of coals. Into this cauldron place a mixture of an herb, a flower and a tree (Monroe suggests using 1 part wormwood, 2 parts Ghostflower (Datura) and 3 parts Yew (juniper or cypress) as an incense mixture. (Store bought incenses work just as well and can be burned in an incense burner instead of a cauldron). Start the entire ritual at 30 minutes before Midnight. At precisely Midnight throw additional incense on the coals and recite the above invocation nine times without stopping. "Become" one with the chant! See into the Darkness! Expect the coming of Myrddin Emrys! Sit quietly and await the coming of the shade of Merlin! You may ask for the answers to three questions. Release the shade by extinguishing the fire and incense completely, then extinguish the 9 circling fires of the pumpkin heads. You can now pack up and leave. The key to successfully working this Magick is setting the mood, performing the meditations and reflections and reciting the invocation properly. The ritual can be adapted to allow you to invoke other Spirits as well to equal effect.

The ancient Gaels would do similar rituals to communicate with the dead. They would usually lay and sleep upon the grave of the person to be summoned while fasting, until the shade appeared. This process was not lightly undertaken by them, as the dead could be quite dangerous to the living, wanting to regain the pleasures of the flesh (hence the need for the Magickal Circle of pumpkins and light). In a previous workshop I told how the Ta'in Bo' Cuailnge was recovered by a young Druid sleeping upon the

grave of Feargus Mac Rioch. I'd like to caution you all once more to do these rituals only when in dire need. That's why it's important to do two things...

1. Always work within a Circle.

2. Have someone there that can aid you if things get out of hand. This means severing the connection and banishing the entity. This is also why it's so important to know your True Will. When you have that anchor you can come back from anywhere. I know... because I have done it. It's like climbing a hill though...

Cherokee

Rhianna, I think as od said it's important to remember that you are working with very powerful energies. You must be pure and centered before doing the work. The Indians believe it is not possible for an animal to take over a human because the animals are here as guides who keep us close to our source.

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Celtic Workshop
"Walking between the Worlds" and "Journeys on the Wheel"

We met on Tuesday evening because the online Bealtaine Ritual was on Monday. The topics of discussion were Out of Body Experiences (OOBE), Astral Travel and Inner Journeys. An example of a "pathworking" on Fionn's Wheel was given.

Tonight's workshop discusses Astral Travel and Inner Journeying. Tonight's topics are:

Out of Body Experiences
Astral Travel
Example Inner Journey on Fionn's Wheel

Tonight we talk briefly about the subject of Out of Body Experiences (OOBE). This experience is the means by which one can effect or achieve Magick. It is central to the methods behind the Magickal Law: "As Above, So Below". A complete workshop will be offered here soon by another, so I touch briefly on these techniques tonight.

Three excellent books on these subjects are:

Astral Projection by Denning and Phillips.

Journeys Out of the Body by Robert A. Monroe.

Traveling With Power by Ken Eagle Feather.

I will present the results of an Inner Journey later, using Fionn's Wheel as a guide to the Astral Archetypes within each of us.

The basic techniques of OOBE are these: "disassociation" and "release". Another word for "disassociation" is "meditating". Meditating allows us to break free from the conditioning forced upon our thoughts by the ever so

mundane, so-called "normal" world. It places our mind into a rhythm that allows it to "vibrate" in resonance to other realities (some might say other dimensions or even other worlds). I achieve this state by

going through a process of literally forcing myself to "relax". I relax my extremities first, then my legs, arms, trunk, head, breathing, heart and lastly, my mind. The body is calmed by physically lifting, then releasing a body part and "feeling" the waves of relaxation flow inward and up the body. This is done in succession until only the mind is
active.

Once totally within the mind, relaxation of thought must occur. I achieve mental quietness by visualizing a totally "Black" void into which all thoughts, feelings and flickers of thoughts and feelings are fed. This process continues until all is "black". I float before a sea of Darkness. I see nothing, I feel nothing , I am nothing. Once this state is achieved, one may proceed to "travel" or have an OOBE.

"Leaving the Body"

To leave the body requires an additional two steps: an increase in the vibratory rate of the Spirit and a "pushing" out of the body. I am lucky that I seem to have discovered these techniques while experimenting on my own. The proper level of Spiritual vibration or "ecstasy" is achieved by further relaxation and through belief or "Will". I totally believe that my Spirit can leave my body and do anything. This focused and concentrated belief through Will is the essence of all Magick. It is absolutely necessary to achieve results. Some might call this process "faith". It is the stuff by which mountains are moved and with which entire worlds and even universes are created. It is also the basis of Love and it is through Love that most of us discover the Power that we all have to create and perform Magick.

Everyone from Ahura Mazda to Jesus to Crowley says the same thing about this process. Love is Power. It is the fundamental requirement for creative Work. Let us soar upon the wings of eagles and fly on the wings of doves into the Astral. I "key" the process of leaving my body to seeing in every direction at the same time. This is impossible for me to visualize or to consider in my "normal" existence while contained within the physical shell of my skull and the confines of my body.

The "Darkness" I have achieved by relaxation of the mind is seen as a balloon. I see only one side of it. As my Magick squeezes this balloon, it expands toward me and through me until I am surrounded by the Darkness. While this process of transformation and metamorphosis occurs, I maintain constant contact with all aspects of the Darkness that I encounter when the passage is complete, I see the inside and the outside of the Dark Bubble. I see in two directions! This is one step. I take as many steps as are necessary, piling belief upon work and work upon belief until no direction is unseen. I see myself from without and Myself from within. I float and I create. I "travel" and I do anything I can conceive. My existence is a "waking dream". I am the master of Reality. I am a new creation! This is the essence of OOBE. Where one goes from here is for a more advanced workshop. I trust the New Age forum OOBE Workshop will be just such an experience for all of us. I plan to be a part of it and I trust you will all join me there.

"A Journey Through the Veil at Bealtaine"

In the spirit of this Bealtaine season and to Honor the Mother of Summer and the Lord of the Greenwood, I took out a copy of Fionn's Wheel to use as a focus for my reflections and musings. I found a quiet spot with no distractions and I gazed upon the Magickal Oghams of the Wheel. I sought guidance about the world around us and clarity as to my purpose. As I gazed upon the symbols, a mist began to form and I slowly began to journey. The veil between the worlds is thinnest on the spindle of the Wheel this night. What follows is the story of my journey upon the pathways of the Wheel: (A voice within my mind spoke to me.)

"Tonight is a night of Magick. Come with me into the rath ..enter the home of the Sidhe. Let us walk the moon-ways and take the path of the journey within:"

"The Mists of Draiocht"

<The mists arise in the meadow and gather in whorls and spirals. The air is filled with mystery.

A strange call sounds…
can you hear it?...shivers and silvers..

bells?... or ... harp strings and laughter?
We are called...called are we....called...
we must go....we must go...we must go...
Wrapped in wraiths of shimmering silver..
flowing, ever flowing from without..
time is not here...reality dissolves...
consciousness journeys within.
Into the night i must go...on spirit wings,
leaving this world behind!! I must go!
Billowing fog and music calls to me!
I have no legs...the mist rises! ...
I ride the waves...no arms…none! The
Power flows within always within.....
within...always.....always.....
within.....I float I float I float..
Only me in the silence and the drums...
Only me...the spirit me survives!
And my heart lives on in echoes! It
calls to me across the void as I journey.
Hear the beat of my heart's drum...hear
the beat of life's blood...my thoughts
are a rhythm...a drumming, a rhythm of
life and thought across the shimmering
moon-ways....come within .....within..
Feel the energy in waves as it comes
...in waves and we float…we float as
the waves...the waves...the waves...
come to us ..... we are...not
we are not...we are not…we are not! Not!
It comes!! The darkness comes!
Darkness.

"The Point of Light"

One point of light...one point of life!!
Only that ...only that...and the drum...
the drum as we journey...mists of silver...
we are mist and we float to the light..
the Silver wheel turns on mists of...

mists of...silver and light...a moth...
drawn...the light beckons…to the wheel...
swirling in light and darkness....how
can this be? Where can we be? How?
How? The Wheel turns and we turn as
we spiral....spirals of life within...
within....no drumming...the silence is
all...Nothing and ALL!! We are!!

Nothing.

The journey begins:

"The Hallway of Music"

(Who is it that speaks?)

"Come to me my children...come within!
It is time... your time…our time...all
of time...and no time...We are here!
We are! We rejoice!

Rejoice!!"

"Let us laugh and play the old songs!!
Let us sing and discover!! Dance the
dance and travel!"

<Arms surround me and sweep me across
a floor that was not there a moment
ago. Laughter fills the air. I am happy.
I smile with lips I do not have. I am
me but I am theirs as well!>

(How can this be?)

The colors are every color!! Multicolored
hues and rays abound!! They are many and
they are one !!! They are one and they are

many! The colors! The colors are all one!
The signs of mystery...abound...the Mystery
is in the signs ... The signs of Mystery!
All is Perfect ...all is Beauty...and...
I choose the first sign. ...."Huath"

<The flames engulf me!! I burn and I
am gone!! Into the Dark!! and the Light
beckons...Death and Life!! ....Love and
Sex!! I am steel!! I am a sword!!!
Goibhnui hammers upon his forge!! I was
steel and now I am a sword!! I am a tool!!
I am a use!! Knowledge is upon me!! Waves of
sex lap upon the shores of death!! I am the
Crane walking the waters edge. I am Life
and Death .... endlessly ... endlessly ...
until the Beginning. I must be shaped and
molded. I must burn the impurities! I must
sacrifice them to the Holy Fires! Purity!
Into the Twin Fires!!! Flames of Purity!!>

Purity!

<I have been remade!>

"The Endless Sea"

<The fires are gone!! The world is a Sea!
Deep Waters! Holy Waters! Healing Waters!
Awash in cooling , soothing waters
of forgetting and solitude...I am not here.
I am a wave upon a sea of stillness....
I am the reflection of the moon in
pathways of silver!! I am an endless sea.
A sea that flows around a Great Tree....
A Shining Tree of Light! A Tree within
the Light...a Tree that has been and
is always. It is the way!! It is a doorway!
A doorway to purpose!! A purpose that endures!!

Enduring for all time!! A White Tree of many
branches...many branches of life! Each branch a
gathering of silver ... silver leaves in the
moonlight. Moonlight and songs of Magick!
The music begins!!! The music of the
leaves sing to me! Each note...a lifetime
of purpose...attempted and tried....
gained and lost....melodies of song...
life's song....the call of the wren...
each small note builds with the others!!
a symphony of souls...a multitude....
all the same...It is I!! They are me!!
I am them!!! I lust and I long for me!!
All of me....The sound gathers and the
music swells!! It is the call!! The call
is made and we/I/us/they/I gather to BE!>

The doorway is open yet the door itself
is closed! Pass within with me:

"The Oaken Door of the Greenwood"

<I pass through the Oaken timbers of the
door itself! I step into a vast room...
the Great Hall of the God...the Grove!!
It is the Green Man...It is He!!
The forest is alive and sings the song!
He sits in Gigantic Majesty...humanlike
in shape upon a living throne of evergreen
and Holly!! His flaming eyes gaze upon a
burning bush!!>

(Hear the words of the God☺
"Come sit at my fire!!! Look within and
SEE!! SEE!! SEE yourselves!!! See them all!
Your lives and your deaths!! See your travels!
See your loves!!! I am HE! I am Lord of the
Greenwood!! I am life reborn from the womb
of the Mother. and You are a seed...you are

a forest!! You are remade!! Be One!! Be

a part of the All!! Live with me and my
children!! We are life...your life and
the forest...all souls in the green song.
We are verdant...green upon green...
upon green... Let us wed the Bride and be
ONE as we are always...you and I! We wed
the Land!!"

<I am a vine of flowers blooming upon
a canvas of green...painted against
a sky filled with grey...green birds
all flocking together...as one bird...
a giant creature of the Air... and I
soar through the beams and boughs of
the Holly King's Hall and into the Sky!>

Join me upon the wings of Air:

"The Flight of the Starling"

A lush green earth spreads in fields
below me as I soar upon the winds.
I journey through and above a garden.
Many blooms...many flowers...many scents.
The air is filled with sounds and scent
and I see Forever across the World of
the Living even unto the Hill in the
Center. The Center of all things. A great
stone temple arises within a grove of hazel
and is framed against a golden light. White
and grey stones surround a crystal well
that sparkles within the mote of the always
seeing eye! The Crystal Light shines forth!
It guides me to the spring!! The Waters
of Life!! The Wellspring of Knowledge!!
Crystal twinkles of light play music upon
my mind's eye and cascade in fountains of joy!

The Song of the Ages of Man and Woman ....
so Many and so Right...the temple is filled
by the Song and the Dance ...step and sing!
Brothers and Sisters! Are we all here? What
is this place? Am I here? Are you here?
We are within... I am AWARE.

"The Fountain and the Field"

<I approach the fountain within the temple.
The roof is open to the sky and many birds
can be seen...yet only two are with me..
and they stand within the waters. One is the
white Crane from the Dead Sea.. I am speared
upon the point of his eye. I am pierced!!
I am lifted to a ledge of stone that surrounds
the inner temple...Here there are many artifacts.
The spoils of war...the fruits of labor...the
ancient Magicks and Alchemies!! Tools of
Magick!! Tools !!! >

"Choose wisely....do not waste this spin upon
the spindle of life!! Now is the time of
change!! One choice only can you have!! Choose
wisely.... or be gone!"

<A rounded shield fashioned from Hazelwood ....
gilded and bronzed with a covering of symbols
catches my eye...and I choose...wisely...
wisely...wisely I trust!!! Guide me!! I cry
out....Guide me my Guide!!! Aid me now!!>
This is the answer that appeared:

"The Fruit of the Tree"

<A small voice croons to me…the voice of the
quirk....small and brown ...common....yet..
It is Beautiful!! and it sits in a tree of White.
White Blossoms above the Eternal Fountain.

Perfect Beauty and Promise!! I approach the
quirk and the Tree.>

I ask, “What is this Tree that grows within
this Sacred Place oh small brown one? What
is this Tree and why am I here? Guide me!
Let your Spirit show me the way!"

<The bird hops along a branch to where a
fruit of greens and pinks swells forth in
its ripeness.>

"Take...eat...SEE...and know life!!! Here
are the five points of Eternity!!! Here
are the seeds of Life itself!! Eat only
if you are wise! Live only if you are pure!
Endure only if you are strong and return
to choose wisely once again!! Now is the
time of the Five Pointed Star!! You must
become a Star child and grow!!! Be a
Point of Light in the Darkness!! Be the
Darkness and the Light!"

<I reach up and take the fruit. I split
it into two halves...one more pink than
green ... the other more green than
pink. Within are the star shaped seed
chambers of life. The Star is born!!!
I bite into the Quert, the fruit of Life!!
I am BECOME!>

The World Beckoned to me once more:

"The Light in the Darkness"

The point of light recedes rapidly into

the night, a shooting star across the skies.

I am alone once more looking at the wheel,
wondering about myself...Who am I? What
does this mean? What awaits me? What awaits
us all? We are alone and the Wheel turns.

Once more I gaze upon Fionn's wheel...
and know my journeys continue....It's
knowledge is my shield. I am a sword and
the fires of summer beckon to us all.

Such is the nature of an Inner Journey. I continue to see this journey and to reflect upon its meanings to me and to who I am. I recommend that each of you also undertake such journeys for yourselves. Go within to your Inner Guide and travel the Wheel. Journey the pathways of Fionn to Wisdom and Knowledge. Beannacht libh! That was my experience in an Inner Journey.

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Celtic Workshop 12

The "Outer Darkness", The "Dragon's Eye" and The "Many Speckled Rainment

Participants
2-1 = Trailstalker
2-8 = O'Dubhain
2-20 = Freepowder
2-15 = Nan
2-17 = Cherokee(WWCL

O'Dubhain

This Workshop was presented and hosted by Searles O'Dubhain. We covered the basis of Druid Magick or Drai'ocht. We discussed the "Dragon" or "Serpent" Power that is inherit in the Land. We touched on the many different areas of knowledge and discipline necessary to be a Druid. We also discussed the Mysteries of "Death" and "Rebirth". Some preliminary socializing soon gave way to the formal presentation and discussion:

Here is what I hope to cover tonight:

The Road to the Grove.
The Druidic concepts of Being.
The use of the Power of the Land
in the Rite of the "Dragon's Eye".
The "ley lines" and the "death roads".
The attainment of Druidic enlightenment
(Initiation to the Inner Mysteries)
Authority and the "Many Speckled Raiment"

"The Road to the Grove"

There are many paths to Magick though only One True Magick IMHO. The Grove is a home to this Power as is the Circle and the Temple. How do we

attain the Power to do Magick for ourselves and for all of humanity? Let us look to see what the Pathways were for others.

"The Ancient Druidic Orders"

I have discussed the Ancient orders or levels of Druids in a previous workshop. I include them here for the sake of our current discussion. Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)
Ollomh	175+	(Doctor/Judge)

It is to be expected that the lawyers, seers, scientists, judges, and clergy of the Draoi underwent similarly lengthy training periods.

"The Cloak of Many Colors"

In the Christian Bible, Joseph was awarded a cloak of many colors by his father because he was beloved among all of his brothers. Due to the jealousy and greed of his brothers, Joseph was also sold into slavery in Egypt and suffered a "death" to his old way of life. Because he was open to wisdom and could perceive the meanings within signs and dreams,

he became the chief counselor to the Pharaoh and rose above his death to "new life". Just as the history of the Gaels is tied to Egypt, so the rites of Druids are tied to this idea of "many colors" and rebirth. Please recall that the Mileseans descend from the Pharaohs of Egypt and that their Druids were said to be better Magi than the Persians. To be as good a Druid as Joseph, one must learn the art of interpreting dreams, divination and eloquence. This is a mighty job and worthy of us all!

"My Own Personal Paths"

When I embarked upon the quest for my roots and for the nature of Drai'ocht, I was immediately impressed by two things:

1. The Druids were acute and patient observers of Nature.

2. The Druids were the scholars and scientists of their day.

Using these two ideas, I created a color-coded series of educational levels for myself in my quest into the secrets of the Draoi.

I believe there are five areas of knowledge in the Mysteries:

Knowledge of Self,
Knowledge of the World,
Knowledge of the Spirit,
Knowledge of Magick,
Knowledge of the ONE.

The entire process of learning and growing never stops. As a minimum I have required myself to know the following:

Knowledge of Self (The Blue Level)

The Student must be able to meditate until he/she can know their inner voice. The Student must know truth and abstain from lying. The Student must be able to love and be loved. The Student must know the limits of self. The Student must identify their Sexuality. The Student must know their life goals. The Student must know their bodies and how to maximize and maintain their health.

Knowledge of the World (The Green Level)

The Student must know the physical world. The Student must know how the

laws of Nature work. The Student must be Holistic with Creation. The Student must be able to shape the forces of Physics and Chemistry. The Student must know the ways of Botany and Zoology. The Student must study animals, plants, insects, birds, fish, trees and rocks. The Student must hear the voice of the Waters and the Winds. The Student must SEE within the Fires, The Student must be connected with the Earth. The Student must know the history of civilization. The Student must know the laws of man. The Student must learn Music. The Student must learn Poetry and Writing.

The Knowledge of the Spirit (The Yellow Level)

The Student must know the Spirit within. The Student must study the Religions of Humanity. The Student must make a Spiritual Journey. The Student must leave the body and walk the Moon Ways. (OOBE) The Student must see the origins and travels of the Spirit within. (PAST LIFE REGRESSION) The Student must Know the Spirit in Music, Colors, Symbols and Life. The Student must hear the Akasha.

The Knowledge of Magick (The Orange Level)

The Student must read the Great Works (Cayce, Crowley, Enoch, Fortune, Hermes, Jung, Ogham, Pythagoras, Qabalah, Science, Solomon, Thelema, etc.) The Student must learn to "See." The Student must learn to "Divine". The Student must learn to "Shield." The student shall learn to "Speak." The student shall learn to "Heal." The student shall learn to "Travel."

The Knowledge of the ONE (The Red Level)

The Student must create and lead a Ritual. The Student must focus the three Powers (Earth, Self, ONE). The Student must perform the Great Rite. The Student must change Reality. The Student must perform the rite of "Making." The Student must be reborn and become ONE.

After passing through all levels successfully, the Student then becomes the Teacher and can wear the White, Multi-speckled or the Dark Robes of their choice. This is my path to Drai'ocht. You alone can choose the proper path

to your Inner Light of Whiteness or Darkness. All colors are one color. All Drai'ocht is ONE DRAI'OCHT!

"The Druidic concepts of Being"

I would like to quickly touch on some Druidic concepts about states of being. These states of being correspond to the previous cosmology that we discussed in workshop 5. (Time does not permit me to make a complete discussion of these topics tonight. I may add another workshop to cover them more completely in the future.)

"Barddas and The Circles of Being"

The Welsh Bardic work "Barddas" contains a description of the three Circles of Being:

1. Abred or the Realm of Matter
   (The physical world of form)

2. Gwyned or the Realm of Blessedness
   (The Magickal Astral world of Spirits)

3. Ceugant or the Realm of Infinities
   (That which is the home of the
   God/desses and the Blessed)

These states of being are separated by three veils that must be passed:

1. Annwn or "Dark Forgetfulness"
   (This is the gap or veil that must be passed to achieve birth and rebirth in the Physical World.)

2. Cythraul or "the Ghost"
   (This is the veil that must be passed to achieve enlightenment.)

3. Lyonesse or "the Isle of the Blest"
   (This is the final veil that is passed when one has achieved complete enlightenment and complete growth.)

"Awen" or "illumination" is like a lightning bolt that can come to us across these veils and bring us knowledge and understanding.

The key to our Power and true wills is how well we are able to pass between these states of being. I will discuss some of these techniques next.

"Circles of Thought" or, "The Cyclatron of the Soul"

One of the marvels of modern science is the atom smasher or particle accelerator. Another name for these powerful devices is a "cyclatron". This is basically a phased array of electromagnetic devices that take charged particles and accelerate them to tremendous speeds around a circular field until they approximate the speed of light or at least they approach relativistic velocities. The particles are then smashed into a target and the history of the mutual destruction is observed and recorded so that humanity may unlock the secrets of the Gods. I trust that most of us here tonight have experienced this acceleration effect within the vortex of our thoughts and Spirits. We strive mightily to increase the relativistic mass of our thoughts so that we may observe their behavior as they approach God-like reality in their manifestations. Whirr and strive as we might, we are doomed to the universal restraints of our own humanity in much the same manner as nuclear physicists are limited by the universal limits of "C" or light speeds (warp Factor 1, Mr. Sulu!☺). Such are the limits of thinking.

"The Salmon Leap and the Shaman's Death"

I have gone through the process of questing for ultimate meaning in life many times. Most of this effort has been exhausting as well as futile. Only through extraordinary efforts have I actually attained results. These results came about through quantum leaps of the mind and spirit across the "void". Since the salmon is the totem of knowledge, I call this leap the "Salmon Leap". It is very appropriate to name it thus since the "void" is actually "death" and the salmon "leap" up the streams of it's birth to spawn new life from it's own death struggle. The ancients also referred to mighty feats as a "Salmon Leap". We must experience the "Shaman's Death" in order to attain our new life and knowledge. The "Salmon Leap" brings us to a New Reality and altered state of Being. Included in the initiation rites to all of the Great

Mystery Schools was just such a rite of Death and Rebirth. Anyone care to reveal their secrets now?☺ OTO'ers? GD'ers? Druids? Wiccans? AMORC? Freemasons? Templars? Illuminati? Assassins? Chancellors? Others? The floor is now open. Let's hear the words of Life and the words of Death. Josey Wales faces Ten Bears in the moment of Truth. The gauge is cast...the challenge is issued. The floor is open to all comers!

"Enlightenment"

Coming through the "dark night of the soul" or the "Shaman's Death" purifies and releases us so that we can experience illumination and enlightenment. Our "darkness' and ignorance are burned away in the flames of the Phoenix as we are reborn into the Light! Such a wonder! The Akasha and all knowledge are there to be received! Our training and our quest are rewarded. We are a new creation!

"The Dragon's Eye"

The "Dragon's Eye" is another word for Earth Magick or the Power inherent to the Land that is at the root of the Celtic Soul. This is the power of Excalibur or Caliburn, the sword of Arthur. It is the "Dragon's Breath" that Merlin works with to create a Magickal Mist while using the charm of "Making". We have already seen the "Eye of the Dragon" in a previous workshop ritual. I would like to now open the floor for a further discussion by everyone here as to how we sense this Power in the Land and particularly how we sense it at many sacred sites such as "Stone Circles", Raths, Menhirs, Hills, "Ley Lines", "Stonehenge", "Avebury" or any other site of your experience. The floor is now open for Magickal discussion!

Anyone else have a good story for how they've sensed the Power of the Land? How it just is laying there waiting for the call?

Freepowder

Some time, when you can be alone for a while climb up into the mountains, my mountains are the Sierras get up high, above tree-line, and sit there, find a rock... where the wind blows all the time and just sit. it may take a while maybe an hour, maybe a day.., but you will feel it.. strength more than power, but power just the same coming up form the rocks... singing in the wind... when you have got it right.. the animals will come you may not see them, the conies and the birds but you will feel them too if you are lucky.

they will talk to you not in words but in thoughts. if you are ready your totem will make itself known I have found that no great preparation is necessary but for an open heart and mind it happens for me every time I go there which is not nearly often enough oh! don't do this in a lightning storm ☺

O'Dubhain

Beautiful Freepowder! A hymn to the Mother! We can all sing the song of the Health of the Earth! She is beautiful still in some places and will be again in others as we....and I do mean we.... all get together to release the Power of the Dragon! THAT has been safeguarded for us by our ancient Shamans within the Earth. I sense that the keys for this Work are soon to be given to us all once more.

Nan

Well, I can think of many times that I've felt the Power of the Land but I'll offer just a simple recent example: Last week I gave my ankle a nasty sprain, I knew that one thing it needed for healing was to walk barefoot on the land, so that's what I did ☺ in general I find that going barefoot on almost any ground allows me to feel the power of the land.....I don't do it long in the snow though ☺.

O'Dubhain

I'll bet!!!☺ Many of the ancient sacred sites are no longer in active use. I think that the day is rapidly approaching where the Land will call us to Work Magicks at such sites. We will re-establish the "ley lines" of Power that are now just echoes of their past. These lines and sites require a Human/Dragon magickal connection to re-Power the grids that exist all across this planet. Many events occur today that point to this Work.

Nan

I just wanted to comment that a few years ago I visited a more obscure stone circle and noticed by items left behind that it had been recently used..... so not *all* the ancient sites are inactive and I'm glad!

O'Dubhain

That's true! I believe Shadow Hawk told about feeling serpent lines of Power beneath Avebury's Circles during a visit there as well, though Stonehenge seemed inert. He told me recently that he sensed that it could come "alive" again for the right combination of persons working there. If that happened, it would have to be tended on a regular basis. Too much of the Dragon sleeps

at that site. Myrddin Emyrs sleeps nearby himself! Anyone else have a "Dragon" sense?

Cherokee/WWCL

Many of the American Indians have the same legends only we call it the serpent my great grandmother taught me to go out at night and to feel the serpent move beneath my feet and to listen to the song it made in the wind. We believe the time for the serpent to rise is here [it is in the] spirit of the people and the land. I have been a healer in my past lives we used the crystals to awaken the serpent when it was time. That time is soon and I feel the serpent singing to me.

O'Dubhain

Thank you My Princess!☺ Some legends say that crystals were used at Stonehenge as well. They were placed upon the tops of the lentils there to provide a Power connection. Perhaps the crystal skulls will provide an answer. I hope to see one in Miami next month.

Nan

All this talk of serpents reminded me of Australia, where the Aborigines have the story of the rainbow serpent (I think it may be part of a creation myth) there they call the ley lines song-lines. Bruce Chatwin wrote a wonderful book by that name that covers a lot about the Aboriginal beliefs

O'Dubhain

I want to check into that some more. Isn't it also amazing that everyone connects the serpent to wisdom ....even the Christians do it!☺ Though I must say they try to make out like it was a bad thing to get smart!☺

Cherokee/WWCL

All peoples have stories of serpents many of them have head cult legends where the skulls were used as resonators to focus energy and to sing to the serpent to wake it up the aborigines believe this as did the Mayans and the Cherokees and other native peoples
Ga

O'Dubhain

Thanks!! ok Trailstalker M'lady ga!

Trailstalker

Sorry... I'm coming in late on the conversation... Are we talking about snake/kundalini power? Ga

O'Dubhain

We are talking about the power in the Land ga

Trailstalker

OK I just needed a ref. pt. for the conversation. Ga

O'Dubhain

OK Freepowder ga

Freepowder

The serpents are everywhere, but watch out! Some of them are snakes ☺ couldn't resist, sorry <VBG> "The Many Speckled Raiment" "The Song of Amergin"

This translation by Dr. Douglas Hyde from his work "Literary History of Ireland" was as well known to the Druids as the "Lord's Prayer" is to todays priests. It is a perfect example of the many different Magickal skills used by the Druids. It is one of my personal favorites as well!☺ I would like to use it to discuss the "many-speckled" rainbow of Drai'ocht! Once again I give you the words of the Bard:

The Mystery

I am the wind which breathes upon the sea.
    I am the wave of the ocean.
I am the murmur of the billows.
    I am the ox of the seven combats.
I am the vulture upon the
    I am a beam of the Sun.
I am the fairest of plants.
    I am a wild boar in Valour.
I am a salmon in the water.
    I am a lake in the plain.
I am a word of science.
    I am a point of the lance in battle.
I am the God who created in the head the fire.
    Who is it who throws light into the meeting on the mountain?
Who announces the ages of the Moon?
    Who teaches the place where couches the Sun?

(If not I)"

Let's just go down the line and list the Druidic attributes used in this one

spell by lines and in order (I also assigned colors to each attribute):

Attribute	Color
The Powers of: Wind	**Red**
Sea	**Grey**
Fire	**White**
Persistence	**All**
Death in battle	**Black**
The Power of the Sun	**Golden**
The Power of the Green World	**Green**
Courage in extremis	**Red**
Infinite Knowledge	**Yellow**
The resting place of the soul	**Purple**
The Knowledge of Science	**Yellow**
Focus through Discipline	**White**
The Gift of Awen	**Orange**
Drai'ocht	**White**

I could write an entire page on each of these attributes but not tonight!☺ "Fire in the Head" is the name of an excellent book by Tom Cowan on the subject of Celtic Shamanism. "The 21 Lessons of Merlin" by Douglas Monroe agrees with my assignments for most of the above colors. A true Druid worn the Cloak of many Colors for festive occasions, White or Black robes to conduct Magick and during ritual and a bull's hide when in battle.

"Authority"

This the source or result of working with Magick for Druids. It is a measure of their Power and the strength of their "True Wills". In the "21 Lessons" Monroe states that the students of Drai'ocht were awarded colored glass beads (called Gleini na Droedh) that were strung on leather cords for necklaces. These multicolored necklaces were kept secret by each Druid and produced only to demonstrate their Authority to other Druids. Magick knowledge, discipline and practice determined the level of Authority thus attained.

"Into the Light"

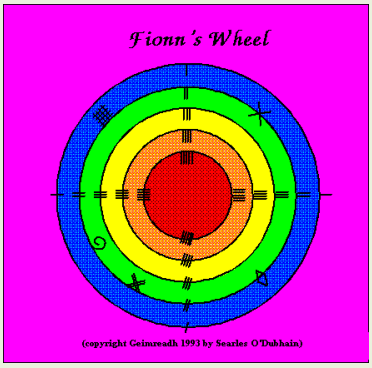

Fionn's Wheel can also be multicolored. I have made the one in the library that way!☺ (Make it so Number One!☺) Seriously, to become a Master Druid, one must transcend the separation of colors and walk into the Light. This involves knowing the many fold paths of the Wheel and primarily the Inner Mystery of the relationship of Life and Death, White and Black, Balance and Action, Being and Not being. The Initiations into most of the Great Mysteries included this Dualism of Transcendancy. (An excellent book on this topic is "The Great Initiates "by Eduard Schure, translation by Gloria Rasberry.)

What does this mean?
What is this Initiation?
What is the Mystery?

What follows is what I envision COULD have happened during such an initiation. Hear the words a modern day Druid might hear as he achieves his full Knowledge:

<the Initiate will have been fasting and meditating within the total darkness of a cave or a dark room for at least a night. Just before the rising of the sun or the lighting of the fires he/she would hear a loud female voice cry out!>

"I am Arianrhod, Queen of the Heavens! You who approach me must now ask yourselves these questions:

How can you achieve the Inner Knowledge?
Where can you find the Signs that show you the Way?
Heed My Words!
I am Arianrhod, Queen of the Stars,
I am She of the Silver Wheel!
My crown spreads across the Vault of the Heavens!
Your dreams shall be filled with the Secret Ways of the Night!
It is I that will show you the Paths of Knowledge!
It is I that will fire your Spirit in sparkling crystals of Wonder!
I am Arianrhod! Come to Me My children!

Be filled with Expectancy for what is yet to come!"

<The chief Druid could follow these words with the following caution.>

"Hear the Words of the Ard Druis:"
"You who seek the Ways of Power must dare to approach the Queen of the Stars!
You who seek the embrace of Wisdom must approach Her Presence without fear!
You that seek for Love must first know your True Selves. What is your Authority?
Are you truly Human? Speak now if you dare!"

<Then the Initiates should ask for entry to the Inner Mysteries.>

"Oh Arianrhod of the Silver Wheel!
Bless us in Your Mysteries!
Fill us with Your Spirit!
Let us place no limits upon Your exalted Being!
You are Infinite!
You are the Unknown! The Darkness!
Admit us into Thy arms!
Grant us Your Blessings!
Our speech is confounded!
Chaos is upon us!"

<Once again, the Ard Druis would charge the Initiates.>

"Now is the Great Re-awakening!
Now is the time of enlightenment!
Those who are untrue shall be cast out into the depths!
Cleanse yourselves through trials of fire and fasting! The way is long,
Only the strong shall attain Knowledge!"

<A flame or beam of sunlight should be produced to shine upon an open doorway, admitting the Initiates into the Inner Sanctum.>

"Behold the Flaming Door!
Behold the Burning sword of Gorias!

Enter if you dare the halls of Lugh!!
Wear the many speckled cloak of Samildanach!"
"Hear the words of the Sun!"

<A male Druid dressed in Robes of Gold and bearing a torch should address the Initiates.>

"I am Lugh Lamfadagh!!! I am Samildanach!
I am thy burning desire for Knowledge!
I am the Power that illumes the Heavens!
Life is my gift to you, even as your Death is the Mother of Life.
To know Me is to know yourself completely, even beyond Death!
Enter if you dare!
Approach the fires of Life!!!
Die and live again!"

"I, Lugh am the focus of the Power and you My Druid are its

Manifestation!
Enter the Flaming Door!
Cead Mile Failte!
Maith an Drui!"

<At this point the Initiate should be robed in the multi-speckled robe and presented with a golden sickle and a staff fashioned from the wood of the tree that is his "soul tone". Standing before the gathered assembly, He should recite his genealogy and the many achievements of his necklace of Gleini na Droedh. The ceremony should then be completed by the conducting of the Initiate's personal ritual (from his work on the Red Level).>

Such is the end of a long journey.
An Fhi'rinne Roimh an Saol!
We must awaken the Dragon Power within us all!!
DRAI'OCHT LIVES AGAIN!
TA' ME' DRAI'OCHT!!

{^}

Celtic Workshop 13
The "Charm of Making"

This Workshop was presented and hosted by Searles O'Dubhain. We covered some concepts touching upon the beginnings of all things. We also covered how symbols are used to describe reality and Magick. We discussed the necessity for *belief* in performing Magick. I led a discussion about a ritual that was centered around the Charm of "Making". The arch[e]types and the Quarters used in Celtic Magickal systems were also discussed. Some preliminary socializing soon gave way to the formal presentation and discussion:

Opening Remarks

Tonight I attempt to tie together the beliefs of the Celts in Cosmologies and Magick or Drai'ocht to what we know of the world and reality through the study of modern science and more recent Magickal systems and their resulting Cosmological models. It is my hope that all of this discussion will clarify the history of the Celts and the workings of the Druids. The highest form of Drai'ocht was the Charm of "Making". This is the essence of creation by the use of the Will. It is into the Cauldron of Primordial Creation that I plunge tonight as a Midwife to Magick. Drai'ocht shall live again! The Dragon will once again be reborn!

"Chaos"

In many mythologies and some philosophies, Chaos is the void that existed in the beginning of all things before even time existed and from which all things have arisen.

"The notion that creation came from nothing (creatio ex nihilo) appears in several accounts of creation. The biblical story of creation contained in the Book of GENESIS begins with a formless, watery chaos that God shapes into the ordered world. The hymn of creation from India's epic Rig Veda (see VEDAS) describes the primordial situation as one of neither existence nor nonexistence and further states that no one, not even the gods, knows who produced the universe. In marked contrast is an Egyptian myth attributing creation to the deity Khepri. In

this myth Khepri states that when he came into being, being itself came into being; all other beings were then produced from his actions and his body; but before him there was only nonbeing. Among the Polynesians, creation myths emphasize the dimensions of void space and the qualities of darkness as the primordial structures of creation. In these myths, the initial state of darkness and void in which the deity dwells is later transformed and the forms of the universe then emerge. Creation is thus predicated on a void or a nothingness--a reality totally different from any form or substance of the created order. In addition, the deities who create from nothing or emerge from this void are given a new and special kind of power; for though creators of the world, they remain distinct from it in their originative form."

quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

Magick is the ability to cross the void of Chaos and to create order in the universe that surrounds us. The primary way in which this creation occurs is through the focus of our own Wills.

"The Void was without Form"

"Chaos theory, a modern development in mathematics and science, provides a framework for understanding irregular or erratic fluctuations in nature. Chaotic systems are found in many fields of science and engineering. The study of their dynamics is an essential part of the burgeoning science of complexity--the effort to understand the principles of order that underlie the patterns of all real systems, from ecosystems to social systems to the universe as a whole." ..quoted from The Online Edition of ***Grolier's Academic American Encyclopedia***, Copyright (c) 1993, Grolier Electronic Publishing.

The **big bang** theory of the creation of the universe is widely accepted by astronomers. "It holds that the universe began with the explosive expansion of a single, extremely condensed state of matter. A further development of this model, known as INFLATIONARY THEORY, describes the original condensed matter as arising from virtually empty space. Whether the universe will expand forever, slow to a halt, or contract again and continue to oscillate indefinitely from one big bang to the next is the subject of ongoing speculation…" Charles Long

quoted from The Online Edition of ***Grolier's Academic American***

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"Order"

Out of Nothingness was Reality formed. The diversity of Reality is due to the two great forces of separation: projection and reception (the male and the feminine aspects of Power). From this duality of all things, the rest of Creation is manifested. This manifestation can be described and modeled in many ways. I have chosen to limit myself briefly to two such descriptions during tonight's workshop. The first such model or description is the science of "quantum mechanics". According to this area of science, everything is composed of waves and the interaction between wave fronts. With two primary and distinctly different sources of waveforms, we get interference patterns. These lines of intersection have their own "nature" and give rise to other "quantum effects" in their own localized area of the space/time continuum. This ongoing process of interaction and manifestation can create Infinite Combination in Infinite Diversity (IDIC). I will discuss this concept later.

The other way in which two differing states can create their own "reality" is through the laws of Boolean Logic and Algebra. In digital design and simulation techniques, this fact is well known. I work in such areas and can reduce any system to a series of "min" and "max" terms of inputs and "truth tables". This Boolean discipline of using "min and max terms" has given birth to the Cyberspace that we currently inhabit. I suggest that our present existence is no more than a "real-time" simulation in a greater system and that our creative/ destructive interactions are constantly birthing new realities and new creations. We are each a "star" as some Magickal systems teach.

All Physical and Magickal systems have hidden controls that operate from outside the program flow (another word for this flow might be called "life"). This outside intervention might be what appears in the form of "Magick" to an internal observer of that system. The operating system for the host platform, such as DOS, determines the form of the relationships between all programs, files and other processes. A magickal way of stating this might be, "As Above, So Below". Tonight, I have discussed only two ways that some realities are postulated and created. In the wide variety of the Infinite Cosmos, Diversity is carried to the extremes. Anything CAN and DOES happen!

"Symbols"

One way man has attempted to understand and quantify his universe is through the use of symbols. The most often used symbols are numbers, letters and sigils. The Jewish Kabbala, the Celtic Oghams and the other Magickal alphabets are good examples of the use of such symbols to order and understand most physical, spiritual and Magickal relationships. I have talked about Oghams and Fionn's Wheel/Ladder in previous workshops. I have also talked about the Celtic Cosmology. Tonight I will briefly touch on numbers and math. Please refer to the previous Celtic Workshops #1, 2, 3, 5 and the Online Wicca Kabbala Threads for more information in those areas. Another kind of symbol that can describe our reality is a relatively new form of mathematics called Fractals.

"Fractals"

"A modern mathematical theory that radically departs from traditional **Euclidean Geometry**, fractal geometry describes objects that are self-similar, or scale symmetric. This means that when such objects are magnified, their parts are seen to bear an exact resemblance to the whole, the likeness continuing with the parts of the parts and so on to infinity. Fractals, as these shapes are called, also must be devoid of translational symmetry--that is, the smoothness associated with Euclidean lines, planes, and spheres. Instead a rough, jagged quality is maintained at every scale at which an object can be examined. The nature of fractals is reflected in the word itself, coined by mathematician Benoit B. Mandelbrot from the Latin verb frangere, "to break," and the related adjective fractus, "irregular and fragmented."

The science of fractals has been found to exist within many natural formations . Fractals are found everywhere we look, from the shape of coastlines to the geometry found in cellular divisions. Most dynamical systems that change their behavior over time become **chaotic** in nature and can also be described using fractals. The reason I mention fractals tonight is twofold. First, fractals show us mathematically how reality and life are manifested. As I said earlier, fractal geometry and

mathematics are a fairly recent discovery. One important type of Fractal that is found in nature is called a Mandelbrot set. This particular set of fractals becomes inherently unstable as one looks closer at it's component fractals. What is so interesting about this fact and study is that **fractals** in the **form of Mandelbrot**

sets have been appearing as **crop circles** on the Salisbury Plains. This is the same area that is located close by both Stonehenge and Avebury. What is the source of these symbols? Where is this information coming from? Are these crop circles some sort of Magickal alphabet or symbols? Are they communicated to us across time and space from other Magicians or other Entities? If they are such symbols, has this phenomena occurred before in the past? Did the Druids observe, record and understand this type of information during their times?

My second point is that our knowledge of Magick is itself like a fractal. With each piece of information we receive from our searches into the nature of Magick, we discover more and more questions. This gives rise to more and more associations and consequently more questions and disorder. Our attempts to totally understand Magick by close inspection consequently results in chaotic thinking. We see fractals everywhere when we look at the world. This world seems to be a fractal. Everything from shorelines, earthquakes, cell structure to computer graphics have been found to obey the laws of fractals. Perhaps Magick and the heavenly cosmologies are fractals of the Higher Will? Perhaps our True Will is a fractal? Maybe fractals are the new Ogham, the new Wheel of Fionn?

"Transformations"

If an idea can be reduced to mathematical or Magickal symbols, then it can also be manipulated or transformed. These relation-ships are called "veils" or "pathworkings" in Magickal works. In mathematics, such transformations occur frequently. What is complex in one domain is simple in another. Engineers use such techniques as vector and tensor analysis to handle complex systems all the time. Magicians use the principle, "As Above , So Below" to aid their Magickal Workings. Sometimes this Magickal work is also done while using symbolic logic to aid in the act of manifesting or "making" a new creation. We will next discuss how some of these Magickal transformations are done.

"Vibratory States"

The addition of external energy to a molecule or the introduction of additional molecules into a solution causes its electron configuration to change. The electron "jumps" across an energy barrier to obtain a different orbit or geometry. The Molecule changes its behavior, sometimes with amazing results. This change in electrons through levels or states of energy is directly analogous to the levels or states of vibration that a Magician goes through to "resonate" with other spiritual

forces. These principles of resonance and vibration are the keys to the techniques of OOBE and energy transfer in Magickal systems. To discover how we as Magickal/Spiritual entities can go through these types of transformed states, I looked at my own experiences, once again.

"Personal Experiences"

The keys to working Magick are **belief**, **discipline** and **focus**. Focus is a matter of personal ability and is sharpened through practice and effort. Discipline is inherit to our very natures. Belief is absolutely necessary to any Magickal Work. I have had three types of personal experiences that are the foundation of my **belief** in **magick**.

"The All from the None"

This experience I have discussed before. It is the first veil that must be passed to obtain **belief** in Magick and the resulting Powers. Briefly stated, I was able to detach from the ordinary (while conscious) and encounter Spirit and Magickal Beings. These experiences have reinforced my ability to work Astrally and Magically. The secrets to this experience are meditation, inner quietness and the increased vibrational level of the spirit or "ecstasy".

By going into the "void" of Nothingness, I was touched by the Power of the Akasha! Anyone can do this, if they are willing to put in the time and effort to meditate to achieve inner "quietness". The "Void" is the place where the Will can focus to create and produce all Magick!

"The None From the All"

These are experiences I have had from "lucid dreaming". I have basically been able to go anywhere and do anything in my dreams. I have had many revelations and Super Normal experiences in these dreams. I guess the most outrageous experience was experiencing "death". Some deaths were just an abrupt end to one existence while manifesting into another body and another existence. One particular "death" was at the center of an exploding sun or bomb. I was literally blown into Nothingness and Non-Existence. I "floated" there in endless time without thought or being. I just was. Only my Will still existed and through the exertion of my Will I was able to awaken into my body once more. This was not and ordinary dream. In fact, I'm not really sure this is the Reality I started out in!

A Powerful incentive to learn more about Magick (to prevent such a thing from ever happening again)!!!!!

"IDIC"

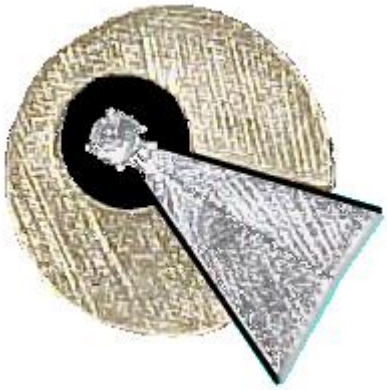

IDIC is borrowed from the Vulcan, Mr. Spock. It stands for Infinite Diversity in Infinite Combinations. This basically means the Universe is filled with possibilities and that anything can (and will) happen. This is all those strange events that can be dismissed if taken one at a time but will stagger you if you keep a log of them. This includes such things in my life as: Flying or "floating" in the air by myself, reading minds, seeing the future, seeing creatures that are in another plane, hearing the music of the Sidhe and incredible feats of strength and speed (that could not possible have happened). All these many events taken together point to a variety of techniques that people can do. The secret is in remembering how we did it!!! Or maybe in finding a really excellent teacher. I am the worst of students but I am very persistent!

"The Charm of Making"

The following is the merest sketch of an outline for performing the Charm of Making, the very same chant that Merlin was heard to use in the movie "Excalibur". Much of this ritual comes from the following works: "The 21 Lessons of Merlin", "Celtic Magic', "Witta", "The Irish Celtic Magical Tradition" and the "Sacred Cauldron". Some of it is changed to suit my personal (*Irish*) preferences!

"Circles of Drai'ocht "

Druids' Circles are very similar to other Magickal Circles. Each direction should have a candle and color associated with it. (I use Red for East, White for South, Grey or Blue for West and Black for North). I also have candles for the God and the Goddess. these are usually Green and Red respectively. I light the candles as the Spirits are invoked.

"The Guardians"

"Air"

The Guardian of the East Quarter is Esras associated with the Power of Air. The sacred city of this Spiritual realm is Gorias. The Celtic Deities usually associated with this Quarter are Nuada and Scathach. The sacred treasure or weapon is the invincible sword. The Magickal Deity for the elemental Powers or the wind singers and sprites is Paralda's, ruler of the Sylphs, Zephyrs and the Winged Sprites. This direction is most often associated with ideas, thoughts, inspiration and psychic powers. Ritual work for this direction is associated with dawn, sunrise, Spring, harmony, travel and freedom. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Soir!
Tugaim cuireadh do Duile de Gaoth!
Tugaim cuireadh do Esras de Gorias!"

Translation:

"I give invitation to the Guardian of the East!
I give invitation to the Element of the Winds!
I invite Esras, Master of Inspiration!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu SKULL!
TUG-im KIR-oo gu DOO-li gu GWA!
TUG-im KIR-oo gu ES-rah gu GOR-ah!

"Fire"

The Guardian of the South Quarter is Uscias associated with the Power of Fire. The sacred city of this Spiritual realm is Findias. The Celtic Deities usually associated with this Quarter are Lugh and Bridgit. The sacred treasure or weapon is the flaming spear. The Magickal Deity for its elemental Powers or Salamanders and Firedrakes is Djinas, ruler of the Consciousness and flames. This direction is most often associated with Action, Passion and Change. Ritual work for this direction is associated with Summer, noon, sexuality and purification. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Dheas!

Tugaim cuireadh do Duile de Tine!
Tugaim cuireadh do Uscias de Findias!"

Translation:

"I give invitation to the Guardian of the South!
I give invitation to the Elements of the Fire!
I invite Uscias, Master of Conscious Action"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu OWE-yass!
TUG-im KIR-oo gu DOO-li gu CHIN-e!
TUG-im KIR-oo gu ISH-kah gu FIN-jah!"

"Water"

The Guardian of the West Quarter is Semias associated with the Power of Water or the Sea. The sacred city of this Spiritual realm is Murias. The Celtic Deities usually associated with this Quarter are Mananan and the Cailleach. The sacred treasure or weapon is the cauldron. The Magickal Deity for its elemental Powers or Nymphs and Undines is Niksa's, ruler of the depths of the Sea and the spirits of the waters. This direction is most often associated with Emotions, healing and Marriage. Ritual work for this direction is associated with Fall, sunset, plants, the subconscious mind and dreams. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Siar!
Tugaim cuireadh do Duile de Muir!
Tugaim cuireadh do Semias de Murias!"

Translation:

"I give invitation to the Guardian of the West!
I give invitation to the Elements of the Mystical Sea!
I invite Semias, Master of the Mind's Deep Waters!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu SHEER!
TUG-im KIR-oo gu DOO-li gu MWIRR!
TUG-im KIR-oo gu SEM-ahs gu MUR-ahs!"

"Earth"

The Guardian of the North Quarter is Morfessa, associated with the Power of Earth. The sacred city of this Spiritual realm is Falias. The Celtic Deities usually associated with this Quarter are the Morrigan and the Dagdha. The sacred treasure or weapon is the Stone of Fal. The Magickal Deity for the elemental Powers or Gnomes and Dwarfs is Ghobas, ruler of the inhabitants of the Earth and a crystal spirits. This direction is most often associated with Destiny, Prosperity and Fate as well as Magick. Ritual work for this direction is associated with Winter, night, midnight, self will and treasures. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Thuaigh!
Tugaim cuireadh do Duile de Talamh is Cloch!
Tugaim cuireadh do Morfessa de Falias!"

Translation:

"I give invitation to the Guardian of the North!
I give invitation to the Elements of Stone and Earth!
I invite Morfessa, Master of Destiny and Magick!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu owe HOO-ee!
TUG-im KIR-oo gu DOO-li gu TA-loo is KLOKH!
TUG-im KIR-oo gu MOR-fes-ah gu FAL-ah!

"Spirit"

The Center of the Circle is protected by the Power of the God and the Goddess and the balance and diversity that They each manifest and control. This is the province of the Goddess of Sovereignty, Macha, and the Horned God or the Hunter, Samhain. The center is protected by the combined Powers of the Quarters and their Masters. A suitable invocation of the Spirit might be:

"Tugaim cuireadh do Ana'l Fein!
Tugaim cuireadh do Duile de Anam!
Tugaim cuireadh do Grian agus Geala!
Beannachtai' DE' agus mBANDE' againn!"

Translation:

"I give invitation to the Souls of our Ancestors!
I give invitation to the Element of All Spirits!
I give invitation to the Sun and the Moon!
The Blessings of the God and Goddess be upon us!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu AN-aal FINN!
TUG-im KIR-oo gu DOO-li gu AN-um!
TUG-im KIR-oo gu GREE-un AG-us GYAL-a!
BAN-uck-ta JAY AG-us BAN-jay UG-een!"

"The Words of Power"

After the Guardians have been called, then the Words of Power Are Spoken and the Rite or Sign of Three Rays is performed for each of the Quarters.

"IAO"

This is the name of the God/dess of All and is intoned three times while making the appropriate hand gestures,

"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".
"EEEEE-Ahhhhhh-OOOOO".

"Threshold Experiences"

If a portal to another plane or place is to be opened then the following Charm of Making is to be said three times (this Charm uses the Power of Sea and Stone):

"A ELFNTODD DWYR SINDDYN DUW
CERRIG YR FFERLLURUG NWYN;
OS SYRIAETH ECH SAFFAER TU
FEWR ECHLYN MOR, NECROMBOR LLUN"

"Dragon's Breath"

If something is to be caused to happen or prevented then the following Charm of

Making is intoned three times (this charm invokes the Powers of Fire and Air):

"ANAIL NATHROCK
UTHVASS BETHUDD
DOCHIEL DIENVE"

At this point the Power has been raised. The Will of the Draoi' should be directed and stated forcefully in the direction of greatest Power using the sign for that Quarter. Once the work, is completed, the God/desses and Guardians should be thanked and the Power Earthed by lowering both hands to the ground while kneeling. The Circle is opened in the reverse of its creation and the bounty of the Land and Tuatha should be enjoined and enjoyed by all.

This is the end of the prepared presentation on the Charm of "Making". This and "Pathworking" are the two most powerful abilities of a Druid.

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Celtic Workshop 14
"The Wheel of Elements or Seasons"

Participants
2-20 = Freepowder
2-22 = M&J
2-21 = Cherokee

Forum member Freepowder noted similarities between the Plains Indian Medicine Wheels and Fionn's Wheel from Celtics sources. His analysis and presentation on these topics led into a discussion of other cross cultural similarities. I added some info from a study of the indigenous peoples of the world as well as Celtic topics.

Tonight our man of many names, Freepowder, O'Ba'n, John White, Sir Freep, etc. will give us his thoughts on the wheel and the directions as compared between the Plains Indians and the Celts. It looks to be good!<GGG> I may have a few comments of my own. I also have some info on these directions compiled by a noted anthropologist, Angeles Arians, for the indigenous peoples of the world. I hope we can discuss the use and meanings of directions to all of us in our magical work.

"The Wheel of Elements or Seasons"

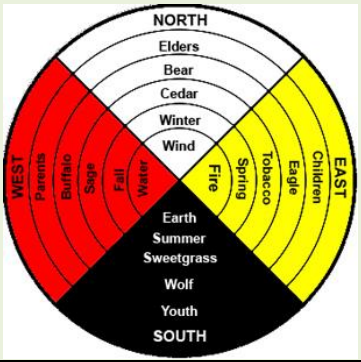

The world over, aboriginal religions have used the circle as a symbol of the world, the cosmos and the spirit. Tonight I will attempt to draw some parallels between the Celtic version, Fionn's wheel or window and the Plains Indian version, the Medicine wheel. Both of these wheels are pictured as a circle bisected by two lines, one vertical and one horizontal. In Plains Indian (PI

from here on) the circle represents the cycles of the earth, of learning and of life.

The lines represent the 'roads' one must travel to achieve enlightenment. The points at which the lines intersect the circle signify the four directions, east to the right, south at the bottom, west to the left, and north at the top. There are qualities and totems (animal spirit guides) assigned to each direction. The totems and qualities vary somewhat, tribe to tribe, and the following is an attempt to combine several, mostly Lakota (Sioux) and Tsisistis (Cheyenne) .

East

Red, illumination, child, the sun, spring, the source of life, eagle, hawk and birds generally

South

Yellow, innocence, youth, daylight, summer, fullness of life, snake, lizard, mouse, horse, elk

West

Black or blue, introspection, maturity, sunset, autumn, waning of life, thunder beings, bear, buffalo

North

White, wisdom, old age, night, winter, death, wolf, raven, buffalo

The PI speak of the guardians of the quarters as 'Grandfathers' or 'Grandmothers'. Animals in mundane life are referred to as 'Little Brother or Sister.' At the center of the wheel is, in Lakota, 'Wakan Tanka', the Great Mystery. The source of all life, of all that is. Although Wakan Tanka is referred to as Grandfather, it has no sex, no body, it is at once the creator and all of creation. Also at the center is White Buffalo woman (or Sweet Medicine to the Cheyenne), the personification of the earth, and the female aspect of Wakan Tanka.

The cycle of life as illustrated by the Medicine Wheel starts at the east. The PI believe that as an infant a person knows all things, thus the connection with enlightenment. As you grow into youth these things are forgotten so you may learn, and grow, symbolized by the south and innocence. When you are

mature you move to the west and introspection.

Here you take your vision quest. As you approach old age you achieve wisdom in the north and, if you survive you return to the enlightenment of the east.

On to the Celts!

The Celts use either a four spoked wheel, identical to the medicine wheel in appearance or enhance the image with 'cross quarters' making an eight spoked wheel. One difference in the Celtic version of the Wheel, is probably due to the variation in weather patterns between the British Isles and the Great Plains. The British Isles are around 1000 miles north of the Plains causing several things to happen. The sun, even at midsummer will rise far further to the north in Britain. Britain's proximity to the trade winds cause the prevailing winds to come from different directions. Therefore the Celts start their journey of life in the north. The qualities of the quarters are remarkably similar if somewhat skewed as to direction. (Note: the animals assigned to quarters and cross quarters are approximate and individual impressions as to what animal goes where are most important IMHO)

They are:

North

Black, winter, wisdom, clarity, death, earth, animals, minerals, fallowness, darkness, winter solstice, salmon, wolf, the Morrigan,

East

Red, spring, inspiration, life, birth, renewal, air, birds, smell, dryness, germination, spring equinox, otter, crow

South

White, summer, spirit, humanity, change, power, fire, sun, light, vegetables, summer solstice, bear, hawk,

West

Grey, autumn, creativity, ripeness, fertility, compassion, love, emotions, hearing, water, moon, twilight, fish, autumn equinox, stag, hound

The cross quarters mark the seasonal festivals, have associated animals and are used to represent the ages of mankind:

Imbolc: 31 Jan, child, eagle
Beltaine: 30 Apr, youth, sow
Lughnasadh: 31 Jul, adult, horse
Samhain: 31 Oct, elder, heron

The Celts assign Gods and Goddesses to the quarters as well. The following courtesy of O'Dubh, and subject to interpretation. God/esses are directional ☺ as follows:

North

Master Morfessa of Falias, The Morrighan, Goibhnui, The Dagdha, Epona, Eriu, Macha (The Land, the Lia Fal, Magick, Sovereignty)

East

Master Uscias of Findias Danu, Anu, Lir, Lugh, Bridget, Scathach, Ogma, Nuada (The Invincible Sword, Wisdom, Strength, the Winds)

South

Master Esras from Gorias The Dagdha, Lugh, Bridget, Danu (The Flaming Spear, Action, Fire, the Sun or Shining One)

West

Master Semias from Murias, Manannan mac Lir, The Dagdha, The Cailleach, Cerridwen, Danu, Diancecht, Arianrhod (Rebirth, the Undry, the Sacred Cauldron, the Sea, Water)

Many of these God/desses are assigned to more than one direction because they

have more than one aspect (The Dagdha, Danu, Bridget, Lugh, the Morrighan). The best way to associate them with a particular direction is to base their direction upon their role in your Working or upon their use of the magickal tool involved.

The Celts have this multi-faceted diversity in the nature and directions of their God/desses due to their travels across Europe and their incorporation of the local Deities into the Deities of their respective clans. When they finally stopped their travels, these Deities were then more fixed in their associated directions and attributes. As modern day Celts, we have the use of all of these Archetypes to aid or worship and to enrich our Magicks!

Cherokee

The Cherokee say that all ancient cultures descend through the Pleiades and that the druids and the Cherokee have origins in Atlantis the Cherokee calendar as are most medicine wheels are based on the Mayan system of time. The Dogon of W. Africa say the same. which is very similar to the Celtic most ancient cultures say they got the wheel from the stars

Also some of the first sailors to come in contact with North American Indians were Welsh and they could converse with some of the tribes! Seemed the Indians were speaking Welsh!

The Cherokee also claim twelve tribes came out of Atlantis when it was destroyed and populated the areas of the earth bringing this ancient wisdom to other cultures like the 12 tribes of Israel there are 12 clans in the Cherokee matrilineage. There was contact between the Nordic Vikings and the Indians after contact with the Celts too.

M&J

As to the NA Indians speaking Welsh, I attended a Celtic League symposium a year or two back, and this was one of the talks. I'll have to go back and review my notes, but as I recall this is heavily debated. The accounts go back to a Welsh prince who supposedly sailed to America. Whether or not this is true is highly uncertain.

Freepowder

The Welsh Prince was Madoc, and I believe.., he was supposed to have sailed in the 11th century.., there were records of his sailing away.... but nothing on where he ended up.., he most certainly never returned to wales....

> One possible explanation for the 'Welsh' Indians is the occurrence of grey eyes in some of the southern tribes, notably.., the Choctaw and Cherokee.... There are some similarities in the languages, but it is possible.. that this is due to some wandering Celt .., heading east from the orient.

Ok Thanks FP!☺ There are many other similarities...notably the common belief among both sets of peoples, the Cherokees and the Celts, that springs were doorways to the Underworlds and possessed their own spirits. There are other similarities... The Irish have legends about the first settlers coming from the west after a flood.

This was later Christianized to be the daughter of Noah Cesair....but it was first thought to be Atlantis. Also some of the alignments of the stone circles are on the Pleides. In fact, The two major hubs of the Celtic year are connected to when the Pleides first ascend into the constellation of Taurus That is when Bealtaine and Samhain actually occur.

As to use in your magickal workings, given the eclectic nature of most American Mages, introduction of the Plains Indian version of the attributes of the quarters is allowable. Perhaps even justified given our geographical location. I personally use the Indian colors and animals in conjunction with the Celtic God/esses. As they used to say in the Toyota commercials, 'It just feels right.'

Ok I have another set of values for directions. Then a brief discussion of future topics. I know everyone is suffering from too much Holiday!!-!

Here's my blurb on directions: The "Four Fold Way" by Angeles Adrien a survey of sacred directions and paths of the indigenous peoples of the world gives the following characteristics to the directions:

North.

The Way of the Warrior, Direction of Power, Element is Air, winged creatures, Standing Meditations, Right Actions, Dancing, instrument is the rattle and season is the Winter.

Eastb.

The Way of the Visionary, Direction of Vision, Element is Fire, dessert and no

legged creatures, Walking meditations, Truth telling, Singing, instrument is the bell and season is Summer.

South

The Way of the Healer, Direction of Love, Element of Earth, All four legged creatures, Meditating while laying down, Right Speech is the way of living, Paying attention, Story telling, instrument is the drum and the season is Spring.

West,

The Way of the Teacher, Direction of Wisdom, Element of Water, All Water creatures, Sitting meditations, Right Timing in life's actions, Being Open minded to outcomes, Silence is the best wisdom, instruments are sticks and bones and season is Autumn.

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How To Use Magick with a Straight Face

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"People that eat blowfish are stupid.
People that do not eat blowfish are also stupid."
--Japanese proverb

With the advent of the New Age, many people are airing great new ways to change your life for the better. These ideas are based on the premise that we have total control of our lives on some level. All we need do is reach that level with our desires. This is, of course, the big challenge. You can read millions of words on that subject. Why is there so much information? Because achieving this kind of control is a very individual thing. There are so many different ways that each person could write his own book. To succeed, each must find his own path. The reason there are instructions at all, though, is because each can find guidance in the successes of others. Magick is one of these many guides.

This file is relatively short because it concentrates less on the myriad details of magick and more on how to find your own path. The task is never as easy as it sounds, but it is not complex, either. With straight forward exercises (good, honest work on your Self) you will achieve whatever you desire. We all have this power. The way we use it is not by gaining a new ability, but by getting out of the way of the ability we already have. This book outlines the basic blocks and the kinds of things to do about them. But, as with any advice, it is up to you to honestly assess your own situation and discover what works best for you. Remember, achieving your personal Power is everyone's path in life. You will succeed, it is only a question of when. This book is designed to bring that success more quickly and, overall, more easily.

Many people these days still appeal to the "booga-booga" aspect of magick: "We will grant you incredible powers to use on whomever you please if you send us money." As we enter into the New Age of understanding, people are learning that occult powers are actually a natural part of everyone's life. It is our goal to help this process along. We hope to teach newcomers what magick is about. This book is written not only to inform, but also to circumvent the psychological barriers set up by living in a mechanistic society. The mechanistic

paradigm (the idea that each person and object is totally separate from the rest of the universe except through physical interaction) precludes magick (non-physically affecting one's environment). The magickal paradigm states that your beliefs create your reality. This choice is like contemplating eating blowfish-- when you analyze it, you can conclude that adopting either paradigm is stupid. Since you can't please everyone else, pick the one that you like best. If (and only if) the magickal paradigm appeals to you, then choose it. Then the trick is to get out of the mind-set that says that magick is impossible. We hope that you will try some exercises to prove to yourself that magick works. Once you have done so, then you are on the way to achieving anything you desire.

POWER

Power can be a very misleading term. The way most people mean it is in the sense of "power-over." People recognize power as the ability to get others to do what you want, especially when these others have different ideas. This is not Power (with a capital 'P') at all. When you rely on someone else to do something for you, you give your Power to him. This is very different from doing something *with* someone, then both parties gain. But, to believe that you must force or trick another is to say that you need this person to do something that you cannot. You may steal their power (lower case) but you give away your Power.

Power is, among other things, the innate ability to bring whatever you truly desire into your life. When you "make" others manifest them for you, you create blocks in your own mind. These blocks say "I cannot do this myself," which obstructs your Power. This is "giving away your Power."

When you "take your Power," you accept responsibility for your life. This is not guilt or martyrdom, it is honestly assessing your life and recognizing your successes and failures. Give yourself credit for even the smallest success and recognize that you can overcome every obstacle. Then you allow your Power to express itself. What you need comes to you; projects work for you.

We often think of many obstacles as insurmountable. For instance, many believe the lottery to be their only desperate hope of escaping poverty. Such people give away their Power. And why shouldn't they? Everything they've experienced tells them this. Our whole society is rooted in the mechanistic paradigm (all causes and effects have a physical link), which precludes a belief in Power. How is one to know that this concept works? How can this be real when it is so different from what we are used to?

Our society has a concept of "Reality" as an objective existence of which we are all a part. When two people have different ideas of the nature of some detail, then at least one is Wrong. We all have a fear of being Wrong. When we are Wrong we miss out on things and people don't like us as much. Therefore we desperately strive to be Right. It turns out that Right is what ever those around you happen to feel that it should be. It's as if they all took a vote when you were out of the room. But "Right" changes all the time: from preservatives are harmless, to preservatives cause cancer; from Stalin is a great leader, to Stalin was a monster; from Ptolemy explains the forces of the universe perfectly, to Newton explains the forces of the universe perfectly, to Einstein explains the forces of the universe perfectly. The philosophy of science this calls this evolving better (or at least different) explanations. Yet, while these ideas hold sway, people call them "Reality."

Just how reliable is Reality? We all live our lives using our individual concepts of Reality to get along. We update them as we see fit. But few will fundamentally change their concepts. We are sure that, although we may not have the details, we certainly have a feel for the basics. Anyone who disagrees with the mechanistic paradigm, for instance, must be missing at least a few marbles. Such a person is irrational in a universe that we know to be rational.

But is the universe truly rational? Science has pursued the mechanistic paradigm down to the smallest scale, particle physics; here it fails to explain the universe. The building blocks of Reality do not behave rationally. If you drive a car from one side of a mountain to the other and you have a choice of two tunnels, you will drive through one of them. If a single electron has a choice of two holes in a plate to pass through, it will go through both. You can plot the speed and position of your car to the limit of the accuracy of your instruments, but you will never be able to do both to that electron.

When you observe this mythical car, it is a solid object. If it were not, it would not be a car. If you drove it around, then tested to see if the car were not solid and discovered that it wasn't, what would you think? Around the turn of the century, scientists figured out that light acts like a wave when you test for a wave, and like a particle when you test for a particle. In the regular world it must be one *or* the other. The two are as mutually exclusive as a non-solid car that you can none the less drive. Mysteriously, light was behaving like both. Eventually, scientists concluded that light doesn't work like the universe we are used to. The act of observing light defines its character. This is called wave-particle duality.

Later in the century, scientists found that atomic particles, the building blocks of all matter, behave this way, too.

Now imagine that you can find no evidence that this car crosses the space between where you see it and where you saw it last. Suppose the car isn't actually "there" when you're not looking-- the act of looking brings it into "existence." What would you think if noticed that your expectations seem to have an effect on where it turns out to be? This is awfully strange, but it is the kind of universe that particle physicists find. "Looking at" a subatomic particle "brings it into existence." Also, scientists are finding that whatever kind of particle they expect to find in an experiment, tends to be there. This is starting to look less like brilliant theory and more like an effect of the observers. They are no longer separate from their experiments. It turns out that the universe doesn't actually work the way we've always assumed it does.

This is the nature of matter on the smallest scale, and it doesn't make sense in every day life. This does not mean that we should abandon our present ideas of how to live. Keep what works ("If it ain't broke, don't fix it"). Particle physics won't affect how you drive through tunnels, for instance. But, if you accept physics, the epitome of the mechanistic paradigm, this means that our mechanistic ideas of how the universe works are fundamentally incomplete. In other words, the mechanistic paradigm is not the whole story.

Big deal. What does this mean in a practical sense? The world seems to work just the same as it did when the mechanistic paradigm was unchallenged. But what if our preconceptions dictate what we are aware of? It is a common trick to set up a group of people for startling event and see how many will overlook a strange inconsistency. In one instance, a teacher took a student off into an adjoining room on a pretext. There was the sound of an argument and a crash and the student ran out through the room. One of the other students suspected a set up and she was the only one who noticed that the teacher's accomplice was carrying a bone. A much more dramatic example is the story of Magellan's ships. When the explorer landed on a particular island, the natives, who had never seen Europeans before, recognized them as funny looking men in funny looking little boats. But Magellan soon found that the natives were unaware of the large ships that carried them there, though they were impossible to overlook. The natives had seen men and small boats before, but they had never seen a large ship. Such a thing was outside of their experience and therefore outside of their comprehension. Their eyes must have seen the ships, but their brains did not. The natives gathered to try to see them, staring intently at where they supposed to be anchored. Soon the

local shaman could discern the barest outline which he described to the others. Eventually they could all perceive ships.

Who can say what we make ourselves unaware of? It is only after we've expanded our perception that we learn how limited it was before. But we can't go around indiscriminately "expanding our consciousness." What we choose to believe is based on our desires. If you are happy with what you believe, the is no reason to change. "If it ain't broke, don't fix it." Change is challenging and even if you succeed, it may well be unpleasant. But if you feel unable to overcome obstacles in your life (and you *really* want to), then you have nothing to loose. Magick will only expand possibilities. If it's all a crock, you've lost nothing. If it's true, you can do anything you're willing to work for. It is a draw-win situation. The only way you can lose is to make your choice out of fear. Don't let the opinions of others influence what you choose to believe. Don't give away your Power. Everyone else is in the same situation you are, so when it comes to your own life, there is no greater authority than yourself. If you're interested in magick, try it and see for yourself if it works for you.

WHAT MAGICK IS

Magick is a way of using your Power. More technically, magick is the process of non-physically affecting your environment through messages consciously impressed on the subconscious with a system of symbols. (This will become clear later.) This is the broadest definition and it can include such things as prayer, meditation, chanting, positive thinking, subliminal tapes, programming and hypnotism.

Some think that magick is unnatural and evil. It is no more evil than any tool. A knife, for instance, is "good" or "evil" depending on its use. It can be invaluable in many beneficial projects, yet it can also harm. Nothing is immune to misuse. People even try to use prayer against others. Such potential is not a reason for fear, but for respect. The idea that magick is unnatural is a modern misconception. Magic has only recently come to mean Hollywood special effects or pulling rabbits from hats. It is often spelled magick in order to distinguish it from this new meaning. For millennia magick has been a path to enlightenment and self mastery or just plain getting what you want. It is nothing supernatural. Magick uses

natural powers and the natural flow of the universe to bring about the changes you desire. We are so immersed in magick that, like still air, we are unaware of it. We all use this power without thought, like breathing. Magick is using these powers with awareness.

Magick involves placing a message of your choosing into your subconscious. This is all that is necessary to achieve any goal. The power of the subconscious is awesome. When you unite it with your conscious will, you can do anything you want. Remove the internal barriers and the external barriers melt away. Oriental philosophy would call this "following the Tao." Achieving this is the challenge of magick.

HOW MAGICK WORKS

How can programming the subconscious affect the world around us? What are the mechanisms involved? According to the occult view, it works because that is the nature of the universe.

In the West, we use the mechanistic paradigm. A paradigm is a pattern or model, in this case describing the way the universe works. We use paradigms to function, usually without even realizing it. The mechanistic paradigm is one of the most basic that underlie our culture. This model states that there is an objective reality in which objects interact solely through physical contact. Science has updated this to include fields like gravity and magnetism, but the principle is the same. The result is a universe in which the individual is nearly powerless. You can only make real change through physical action. Magick is the act of making such changes non-physically, so it does not fit in with the mechanistic paradigm.

Most westerners are unaware that the magickal paradigm represents a majority view among the world's cultures. Basically, it is the antithesis of the mechanistic view. It states that there is no objective universe, only subjective universes. These universes are the perceptions of each individual. You couldn't possibly do any experiment that would show your universe to be either subjective or objective. You must be an objective observer in order to tell the difference. You are automatically a subjective observer because you are in the universe. That's life.

At this point, there is no practical difference between these views. The universe looks the same either way. But the magickal paradigm also states that the

universe is an expression of your perceptions and your perceptions are that part of yourself over which you have control. When you change your own attitudes and preconceptions, the universe will follow. This gives an individual as much power over the universe as he has over himself.

Metaphysics

We obviously don't exercise infinite power. There is more to magick than merely having a desire or belief. That is because we have many conflicting desires and beliefs on many levels. There is a level called, among other things, the Little Self. This roughly corresponds to the subconscious and the super ego. The ego, the part of ourselves which we think of as "I," is called the Middle Self. The Little Self is the gateway to the High Self, our connection with godhead and the universe. Infinite power lies with the High Self, but our access is through the Little Self which has its own ideas. The Little Self is aware of and accepts everything around it and everything you think, even when you are not aware. These perceptions build up very strong ideas in the Little Self. When these ideas are different from yours (those of the Middle Self), your ideas loose. To succeed, you must unify your will.

Of course, people rightfully complain that even if we do create our universe, it's still tough to make changes. That is because there is quite a bit of inertia to ideas that have been strongly supported since childhood (or before, if you accept past-lives). In an extreme example, the original "Peter Pan" had to be changed to keep from harming children. In the original version, the characters flew because "they believed." Many children attempted to fly and discovered the hard way that their Little Self did not agree. Things like a belief in gravity may be possible to overcome, but no one will argue that it's commonly done.

This example sounds silly because our experience of gravity is so compelling that it seems ridiculous to consider it to be "merely a thought construct." But another belief that is nearly as widespread is that of poverty. This is a significantly less daunting belief which many have overcome. As long as you believe you are poor, you will be. This is often a very strong belief. Many cannot even genuinely imagine themselves as being wealthy. But, because it is not beyond reasonable comprehension, it is possible to reprogram your Little Self-- much as it's possible for left-handers to learn to be right-handed. Magick is an effective way to do this.

If you are unconvinced, consider how many little messages you heard when growing up, which you now believe on some level. Frequent messages, especially with children, usually become true. If you have heard all your life that you are poor or dumb or unsuccessful, eventually you believe it and eventually it's true. You probably know many people with an unjustifiably poor self image. This is an image which their Little Selves accepted, probably during childhood when they couldn't protect themselves. That is how messages to the Little Self work against you. And the Little Self is aware of everything, even when you are asleep. It also believes everything it hears. So the next time that you hear that you're not good or that you need to buy a product that you don't really want, consciously give your Little Self a different message. Talk to it and tell it what you want to believe. This is what makes your universe, so make it the way you want it. When you have a particularly powerful belief to overcome, then you must send a powerful message. That is the role of magick.

Religion

The religious rendition of magick is prayer. Although they are different things, the principles are similar. Techniques that are effective for one will work very well in the other. In fact, they use many common symbols. One could say that magick is secular prayer.

Prayer works when "God answers it." This is entirely in line with the metaphysical explanation. You can say that the Higher Self is God or your connection to God. This is simply a different way of expressing the same ineffable principles. You can adapt anything here to fit into your views. Don't let the way these concepts are phrased put you off. Feel free to interpret this as much as you like in order to make it acceptable and usable to you.

Psychology

The explanations so far require new way of thinking about the universe, but those entrenched in the mechanistic paradigm need not miss out. Psychology has enough respect as a science to offer hope. If you replace Little Self with subconscious, the principle is the same. Although there is no longer a source of infinite power or non-physical change. But influencing the subconscious is the next best thing in a mechanistic world.

Psychologists would say that magick directs all your unconscious efforts toward your goal. It also eliminates those unconscious efforts keeping you from your goal. This may not sound like much, but it is primarily these efforts that determine success or failure. It is easy to overlook because, for the most part, the conscious will is the same as the unconscious will. Thus, we succeed at endeavors such as waking up, getting to work on time and fixing dinner. This may seem silly, but when your subconscious doesn't share a goal, even simple tasks are exceptionally difficult. The power of the subconscious can either fight you or help you. Where ever you succeed, it's almost certainly helping. Where ever you fail, it's almost certainly fighting.

The subconscious represents everything the mind does that we do not think about. This involves a most of what we do. When you are driving on a familiar freeway in good conditions, you are usually thinking about the music on the radio or salient problems. At such times it is your subconscious driving. If you notice something strange in the road, it was your subconscious that brought it to your attention. This is very helpful, but that isn't necessarily the case. The subconscious can throw up all kinds of barriers, preventing even the simplest tasks. It can make you late for work when it doesn't feel like going-- you can wake up late, feel ill, misplace car keys or even have an accident. This influence sometimes goes to the extremes. People can even be paralyzed by hysteria, a condition that lies entirely within the mind. Pathological fears are another example. An agoraphobe, for instance, can have such an extreme reaction to being outdoors that he cannot leave his house no matter how badly he wants to.

The subtle action of the subconscious can be almost as profound. Even when the influence of the subconscious is indistinguishable from chance happenings, on larger scale the effect is dramatic. Psychologists try to ensure that experiments are "double blind" for this reason. They must set up an experimental group and a control group. In the latter, there is only the single element, the target of the experiment, that is different.

In drug testing, experimenters use placebos on a control group. The act of administering a substance can have a profound mental effect, even when that substance is inert, a placebo. When they expect effective drugs, people can have great results with a placebo. But the "placebo effect" is purely psychological. If either the experimenter or the subject think that they know which is being administered, that is enough to throw off the results. The subconscious of the subject reacts to what the subject expects. If the experimenter knows what he is

administering, then the subject's subconscious reacts to cues from the experimenter's subconscious. This is sometimes called the "Clever Hans effect" after a horse which seemed to be able to do math. In reality, clever Hans but was reacting to cues from the people around him. When someone near him knew the answer, the horse could sense that person's expectation. It was sometime before researchers even considered these nearly invisible clues. Although such subconscious actions are very subtle, they can dramatically change the results of an experiment.

The subconscious similarly affects results in your life as well. Magick programs the subconscious to work for you. This is not as potent as the metaphysical concept, but it will make you as effective as you can possibly be in a mechanistic world. A unified will directs all your efforts, conscious and otherwise, toward your goal. Since the subconscious can present insurmountable barriers, working out these barriers is all it takes to be on the road to success.

Some may be disturbed to think that magick may be misrepresenting how it works, but that should not be a problem. In one experiment, scientists gave placebos to a group of subjects. After the placebos "took effect," the scientists explained what they were. Even when the scientists made it clear to the subjects that the placebos had no biochemical action, many subjects still wanted a prescription for them. (It would be interesting to see how much more effective prescription placebos are versus over the counter placebos.) Were these people stupid? Or were they wise to stick with something that worked?

New Science

Those that cannot extricate themselves from old mechanistic views need an excuse to allow the placebo effect to bring them success. Ironically, the same discipline which made magick so difficult can now provide this excuse. Scientists are exploring some new ideas which depart from the founding mechanistic paradigm. Ideas consonant with the magickal paradigm show up in Jung's synchronicity, quantum physics, the Gaia hypothesis and the morphogenetic field hypothesis (see Rupert Sheldrake's "A New Science of Life"). When these views obviously challenge the traditional mechanistic paradigm, they are a source of hostility or amusement. When the challenge is more subtle, people ignore it. Never the less, the West is gradually turning toward a view more in tune with magick. With greater frequency, people are willing to consider the idea that we affect our universe on more than just a physical level.

Scientific evidence now supports the idea of non-physically affecting your environment. Quantum physics suggests that an experimenter's goals seem to create whatever particle he's looking for. The morphogenetic field hypothesis suggests that actions affect all other actions to the degree that the circumstances are similar. This explains why it becomes easier to grow a certain type of crystal over time and how new animal behaviors "jump" from one isolated population to another. Science is continually finding support for things that metaphysicians have said for millennia.

If your respect for science is such that you cannot take magick seriously, do some research into these areas. If you can find an acceptable explanation, then you can respect magick. This respect is essential for success. But don't look for "proofs." The concept of magick is nebulous. It's designed to explain the way things are. "Contrary evidence" only shows that you misunderstand. Change your definition to include the new evidence.

Magick can never be proven wrong because it can't be pinned down. Since it explains a subjective reality, it can never be proven right, either. The magickal paradigm will confirm any preconceptions, so the mechanistic paradigm will look "true" if that is what you expect. Since it also postulates so many unknowns in the mind, this paradigm states that what you get is what you expected. As with so many things, you will believe if you want to and you won't if you don't want to. But when you're on the fence, the right explanation can help you accept the possibility. Only then you can honestly try magick. If you experiment with a negative attitude, it is the nature of magick to confirm this. Magick works best for those practical enough to be skeptical, but open minded enough to give it an honest try. If a part of you is genuinely interested in magick, work to become comfortable with it. Start with simple and harmless work. Leave the embarrassing stuff for later, after you've seen it work and you don't care so much if your friends find out.

Avoid getting too involved in the "explanations." If you need one, pick whichever you like. It doesn't have to be any of those here. Each has to build his own models. In any case, reality transcends the understanding of waking-consciousness, so any expressible explanation is "wrong" in the traditional sense, anyway. For a good illustration, try to "understand" wave-particle duality in any but a mathematical sense. It's as impossible to picture as a four dimensional cube.

However the universe "actually is," always act in a manner that is responsible in an objective universe. If this were not essential, people would have abandoned the objective universe long ago. Objective or subjective, there are many empirical rules of behavior that we all know. Magick doesn't change these rules. Don't drive crazily because you've done a protection spell. Don't spend unwisely because you've done a prosperity spell. Don't jump off a building because you've done a flight spell. Remain within these rules and you loose nothing by acting as though the universe is subjective. You should not be doing anything you don't want to do in the first place, because such acts are pointless in either universe. If the universe is objective, then you have had some harmless fun. If the universe is subjective, then you have the chance to get anything you want. If you approach it properly, you can't lose.

The Empirical Rules Of Magick

Karma, the golden rule

So far you have read a few possible explanations of how magick works. This is to open your mind to the fact it *can* work. But any explanation puts a limit on the possibilities. The possibilities which a model rules out are much harder to achieve while you use that model. Please don't limit yourself unnecessarily. But remember, no matter how much you may try to believe that you can fly, it's not likely you'll succeed. The obvious lesson here is, be careful: test the waters of your subconscious, act responsibly (but not over cautious). Don't jump off a cliff after your first flight spell. Don't quit work after your first job spell. Start slow and find out how your Little Self works before you do any life changing work.

There is a hazard so universal that you should treat it as fact: Karma. This is the old saw of, "what goes around, comes around." You attract things of a similar nature to what you concentrate on (similar to morphogenetic fields). And remember, when you concentrate on something, your Little Self does so at least as much. The mechanistic reason for this may be "the subconscious mind directing subtle actions to bring about circumstances in tune with its thoughts." Metaphysicians often explain it as "like vibrations attracting like."

Everything has a "vibration." This is similar to the vibration of musical notes, though obviously not the same. As with musical notes, one vibration can start a sympathetic vibration. One vibrating piano string will start similar strings

vibrating. Karma is the word for this principle in magick. There is a certain vibration associated with any act. If you hit someone, the emotions and actions involved are of a certain vibration. This will tend to attract things of a similar vibration, primarily violent acts. You will tend to attract someone to hit you. It turns out that everything you do to others you essentially also do to yourself, and vice versa. It sounds trite, but being nice to others and yourself truly makes the world a better place for everyone.

It doesn't matter how you understand karma, or even if you believe in it--you are warned. Many people don't believe. The action of karma, particularly on such people, is often too slow to notice. It can easily take lifetimes for a soul to work through karma. But the soul will, so avoid bad thoughts. This is impossible, but you will get better with practice. Each unpleasant thought has a negative effect on you and others. This brings negative things into your life. This is pretty rotten, but remember that each positive thought brings positive things—that can be pretty good. In any case, you needn't respect karma to find yourself a happier person for trying to live this way.

If you are just learning about karma, you will probably find that it is now a little more obvious in your life. But sometimes it's difficult to figure. If you do a spell to heal someone, you would expect to be attracting good things. But what if immediately afterward you receive a transfer back home to live near your scummy relatives? Hardly fair! Yet that's the kind of result you can expect if you do anything to a person without permission. People have enough difficulty with their own Little Selves, it's nearly impossible to divine the desire of someone else's. The most beneficent act could violate someone's will on some level. If the person asks you, then you are free to act. But, even if you are absolutely sure that the person would want it, if he hasn't asked you, don't do it.

Another fantastic example is the love spell. Do a spell to attract the kind of person you want, not a specific person. Exercising your will on others without their consent is always nasty-- doing so magically has an even higher cost. Watch yourself. Many people working with magick do so under a "threefold law." This means that any karmic response is tripled. This is to keep people particularly scrupulous when they are fooling around with this stuff. Take it seriously.

Know Thyself

Karma is best described by the golden rule, "Do unto others as you would have them do unto you." The other major rule of magick is just as common place, "Know thyself." This is essential because of the Little Self. Magick is the science of expressing your will. Because there are many aspects to your will, it follows that you must be aware of all these aspects to be an effective magician.

"Know thyself" means be aware of the thoughts and feelings of your Little Self. Learn how it feels about the things you want. Learn it's beliefs. You must know your starting point to effectively change negative beliefs. To do this, you have to pay attention to all the subconscious cues that your Little Self gives you. Explore your feelings, keep track of your dreams, look at your past. One of the best clues is your own life. If you create everything on some level, then part of you "wants" each thing in your life. You must not deny this, but work with it. The goal is healing because destruction is at best temporary.

Different desires on other levels interfere with your conscious desire. Your Little Self picks them up everywhere. You must be aware of this so that you can counteract it. Every ideal commonly in the mass media impresses itself strongly. When Madison Avenue spreads the word that young and thin are the ideal, your Little Self will accept this if you are not careful. If you are not young and thin, this message undermines your sense of self worth. The resultant sense of undeserving works against your success. There is so much exposure to these messages that it is a real battle to avoid them. Particularly in childhood, when we can't protect ourselves, others deeply ingrain ideas that can be with us for life. You must work hard to discover these feelings and counter act them. If part of you feels undeserving, genuine success seems impossible.

There are other aspects to this problem. Not only might you feel undeserving, but you could even desire failure. There are many reasons for this, usually based in childhood. Whatever the cause, you must look at your failures to see if there might be some reward. Many people are subject to chronic illness, for instance, because of the attention they get or an unpleasant situation they avoid. If you really want to succeed, you must consciously release your desire for the rewards of failure.

You must also look at the fear of success. Many times we do not consider the problems associated with what we are striving for, but the Little Self does. It may be afraid of the responsibility of a better job or a new spouse. Think through your goals very carefully. What would life be like if you had what you desire? You will have to address any new tasks and responsibilities. You will

have to be aware of any sacrifices. Once you are sure that you want not only your goal, but the sacrifices and responsibilities that go with it, then release your fears. People fear change, because it is unknown. You must be aware that you are taking a leap and welcome it. Have faith in your Self. When you know your Little Self well enough, you will be able to trust that it will bring you what you desire. When you don't know it that well, work on that. If you fail, it's time to work harder.

When you and your Little Self have the same goals, and you have healed all the blocks to your success, you *know* that what you want is coming. When you know, you do not feel desperate. If you are feeling desperation, you are blocking. In that case, back to work! When you have worked hard enough, then you are ready for the easy part, the spell or ritual. When you enter ritual you should know what you want and why you want it. You should have healed all feelings of failure and undeserving and you should know that your spell will bring it. Work to cultivate this feeling of calm expectation, it is an important key. When you do a ritual, you will release all the power you have built to do its work on the universe. You should not even have to think about it again.

Once you achieve this, though, there is another caveat. Many people have something unpleasant happen to them and later realized that they had asked for it. "Be careful what you ask for, you just might get it." Always think carefully about what you want and how you ask for it. Once again, solid background work is the key.

USING MAGICK

Magick is a field with many different disciplines. There is sympathetic, Earth, Ceremonial, Enochian, Celtic, Egyptian and Kabbalah magick just to begin. These are occasionally different in their basic techniques, but mostly they differ in the symbols they use to achieve their goals. The principles are the same, however. Whichever form you prefer, it is how you observe these principles that determines your success. Beyond that, it is only personal preference.

Preference is very important, too. It is your Little Self that you are addressing, and it is as individual as you. You must learn what works best for you. The first clue is what appeals to you most. Once you find the best methods for you, you build your own personal magickal system. It is up to you to find these methods, through research and experimentation. There is so much information that it is impossible to give more than a sample here. The information in this book is

enough to get started. It is your work that will complete it. If you are happy with what you get on your own, you need never open another book. But you must at least pay constant, careful attention to your work to fine tune it. As with anything, the more work you put in, the better your success.

The first principle is to take what you're doing very seriously. This is not so easy when you're struggling with society's negative attitudes. Ignore any intrusive thoughts you might have. Concentrate on what you are doing. You must passively avoid any distractions. Do not try to actively avoid them for that usually becomes an even bigger distraction. As long as you enter with the right attitude, the rest will come with practice.

Magickal ritual is a very special thing. You must set it apart from your ordinary functions. When you do this, your Little Self is aware that you have that an important message to give it. Not only is the message less cluttered by stray thoughts, but it proceeds more directly to the Little Self. The more special things you have surrounding your ritual, the more effective it is. (As long as you don't have so much that these things become a distraction in themselves.)

Pick a time when you are relaxed and awake and not under the influence of any drugs (e.g., alcohol or medication). Take the phone off the hook and see that you are not disturbed. Create a "sacred space" that is only for ritual. If you can set up a regular time or place which you use for nothing other than ritual, this is ideal.

Before you begin, take a bath or at least wash your hands and use this to symbolically wash away all other thoughts and distractions in your mind. Relax your body and mind. Remove watches and tight clothes. Make sure the time of the ritual is clearly separated from your usual day. Use a symbolic act like knocking three times to open and close the ritual. Anything that you can add to the ambience will help: incense, special or no clothing, candle light, silence or meditative music (or whatever music is appropriate to the spell-- be careful of any lyrics!). If you know a second language that you don't ordinarily speak, such as Hebrew or Latin, you may want to use this. Alternatively, you can use the Thee's and Thou's of archaic English.

During the ritual, concentrate on your goals. Make sure that your ritual is not so long that you can't keep your mind focused! It is better to repeat a ritual over days or weeks than to have an enormously long one in which you spend most of your time thinking about balancing your checkbook. Know what you will do

before you start. You may ad lib, but your purpose must be completely clear before you start. Don't be surprised, however, if a ritual goes differently from expected. You may, for instance, gain an insight as you work that seems unrelated to your goal. It is important to consider this! It may be the key to what you are trying to achieve. It may also be a distraction, so be aware.

The Attitude

Since magick is the science of controlling your Self, the entire key is in attitude. Not only must you take it seriously, but you must also cultivate the right feelings. You must want and expect your goal.

Wanting seems easy, but this is deceptive. That is because the many facets of a personality often want different things. You must unify your desire just as you must unify your will. A person who grew up abused may learn, on some level, to associate this with love. That person's Little Self will seek out abuse as an expression of love. It will want abuse even if the individual does not. Changing the desire of the Little Self to that if the individual is the challenge.

An even bigger challenge is that of expectation. According to the magickal paradigm, you not only get what you want, but you get it in the way that you expect it. Thus, if you do a spell for money and you think "I'll never win the lottery," the money cannot come that way. If the spell is to work, the money must come from another source, such as finding a better job. Too often we rule out all possibility. When you do a spell, you know that has already worked. If you do not know this, it has not worked. This is the ideal. It may well take some time before you work up to this point.

For these reasons it's usually best to start slow. Remember, to be completely successful, you have to want and expect on every level. Begin with a project easier than levitation! Work your way up to something life changing only after you have proven yourself. And don't look for dramatic results. Don't rule them out, of course-- you can win the lottery or even have ET hand you a suitcase of money. But remember, this is dealing in what you believe, and people rarely believe that dramatic things can happen to them.

Look at magick as an extra push-- something to make the random events break your way. In addition to magickal means, strive for your goals on the earthly level. Preliminary results usually tend toward things like improved success in your ordinary pursuits: business picking up, a bonus, getting that job interview. Also,

the energy you put into these mundane efforts also supports your magickal work. Even if you concentrate on winning a lottery, you must at least buy a ticket. All your efforts help to build expectation and gives a very strong message to the Little Self.

Affirmation:

The message you give to your Little Self is the most important aspect of Magick. The whole process is communicating the right message. Desire and expectancy are the two most important messages. But often these do not get across. The Little Self has the understanding of a child. There are certain messages that work well and quite a few that work disastrously. You must learn how to talk to your Little Self.

The Little Self understands images and feelings; it does not understand negatives or time. When you say "I will not fail," the image in your mind is that of failure. The message to another person would be what you mean, because they understand the negation, "not." The message of the subconscious is "I will fail." Never, never, never use a negative when talking to your Little Self.

If you change your message to, "I will succeed," you still have a problem. Since the Little Self does not understand time as we do, it will perpetually see success as being in the future. Success will never arrive. The proper message would be, "I succeed." This is not the way we are used to thinking, but it is necessary for magickal work. Always formulate your goals this way when you begin a ritual or spell. In addition, the more you think in this way in everyday life, the more powerful will be the positive messages to your Little Self.

Visualization:

The images which you give your Little Self are even more important. It is the images which your words conjure that actually do the communicating. When you choose your goal, you should try to choose one or more images to represent it. The image must include you in it, either see yourself in a scene or picture it as if looking out of your eyes. The scene should represent to you exactly what you desire.

The more you imagine in your scene, the better. Details, smells, sounds and textures all help enormously. The scene is most effective when it brings

up all the emotions that you would feel if you were actually there. A drawing or picture is a good aid. Surround yourself with as many things you can find that make you think of your goal. Imagine you have what you want and know you have what you want. That is a successful ritual.

Symbols:

Over the millennia, people have discovered symbols which speak to the Little Selves of nearly everyone. Various sets of symbols form the foundation of the many different schools of magick. They are often culturally oriented. Because our culture is far removed from its magickal symbols, each must discover his own. There are myriads of occult books that offer as many different symbols as you could want. If you are interested, research them. Look first to your religion or ethnic background for your symbols. Mythology and astrology are also good sources.

One kind of symbol is the magickal tool. This is a physical object which you have consecrated for magickal work. If you have, for instance, a cross or star which you want to use for protection, you must empower the object for that purpose in a ritual. You will direct you will, through statement and visualization, into to object. From then on it is a constant tangible reminder to you and your Little Self. Treat it with the greatest respect.

When you want to use a symbol, first explore your feelings as you look at it. If it conjures the feelings you want, then use it. With symbols from a source, try do this before you read what the "authentic" meaning is. Sometimes you can get new information by not prejudicing yourself. Be careful if the meaning is very different, though. If you are not entirely in tune with your Little Self (and few beginners are), you may be missing something that will affect your spell.

Chakra

To give you an idea of what to look for and a sample to try, here is a simple set of symbols based on the Chakra. Chakrum (singular) is Sanskrit for wheel, although vortex would be a better word. Chakra refers to points in the body where certain energies localize. These types of energies correspond to many different things: herbs, stones, times, planets, moods, political beliefs. It is possible to relate anything to a chakrum. This chart gives points on the body, one of the many color schemes and how one experiences these energies. This becomes

useful when you seek a reinforcing energy. You can use this chart to decide where to apply a magickal oil or what color is best to use in a given project.

Color	Chakra	Meaning
Red	**Root**	Physical Health and Energy
Orange	**Spleen**	Sexual and Reserve Energy (Second Wind)
Yellow	**Solar Plexus**	Mental and Emotional Energy
Green	**Heart**	Love, Prosperity, Fertility, Growth
Blue	**Throat**	Command, Creation, Will, Expression
Indigo	**Brow**	Magick, Psychic Energy
Lavender	**Crown**	Spirituality
White	Positivity, all colors combined, The Universal Deity (God)	
Black	Absorbs negativity	
Pink	Filial love, "Agape" (look it up)	
Brown	Earthiness, Grounding, Hearth & Home	
Gold	**Wealth/ Temples**	Thoughts, mind

The blue is a very light blue. Indigo is a very dark blue, like navy blue. Lavender is a mixture of the colors and the energies of red, indigo and white. It is a very light color which you might be able to see at the edge of a gas flame. The root chakrum is at the base of the spine. The spleen is a few inches higher and to your left or along the spine (your choice). The Solar Plexus at the navel (there is a major nerve nexus here). The Brow or Third Eye Chakrum is associated with the pineal gland. On the skin, the point is on the brow between the eyes. The crown is the top of the head, associated with the fontanel (soft spot). If you use something black (like obsidian) to absorb negativity, be sure to wash it occasionally to get rid of the negativity. When you burn a black candle, this creates a vacuum. This may be filled by for negativity unless you also burn a white candle to bring in positive energy.

EXERCISES

Magick is not just an occasional exercise to bring what you want, it is a way of life. It requires a certain kind of relationship with your Self. This does not preclude any kind of life style or religion, it is entirely separate. It isn't what you do but why and how you do it. Magick demands that you love and respect your Self and that you accept your Power. This is the goal. "Getting what you want" is a small bonus.

Building a magickal relationship with your Self is much like building one with a best friend. You learn all you can about its beliefs and feelings. You help heal it and it helps you. You achieve this through communication and love. You love through learning acceptance. You communicate by learning and listening to the language of the Little Self.

Dreams

The Little Self expresses itself most clearly in dreams. You should keep a regular dream diary. Have a journal handy by the bed. As soon as you wake up in the morning, write down as many details as you can. If you scribble down notes, transcribe them into a clear, coherent text. If you remember no dreams, write this down. You should have an entry for every day that you sleep. It is best to record them in present participle (e.g., "I dream that I am writing in my journal").

Once you have a dream recorded. Consider it and write down your impressions. How does it make you feel? To what does it pertain? What symbols are there? What does it tell you about yourself and your life? After you have considered these things, you may choose to look up the possible meaning in a dream dictionary. It is best to do this afterward because someone else's interpretation could prejudice your own. The advantage is that many dreams are "contrary." Such dreams actually mean the opposite of what they seem to on the surface. A dictionary can help jog your awareness. Once you've tried on your own, it's not a bad idea. Remember, though, your impressions are the most significant.

You can make great progress during your dreams as well. The more control you have in your dreams, the more Power you have in your life. Try to develop this control. Remind yourself each time before you go to bed that you will remember your dreams and exercise your will in them. The ideal is called a waking or vivid dream. In this you are consciously aware that you are dreaming and everything, especially color, is very clear. The most important thing to remember in a dream is to defeat everything that attacks you. Attackers represent those things afflicting you during the day. Don't let them beat you in your dreams. If you need help, call for it. When victorious, make the attacker give you a gift. The gift is the benefit that you can gain from any situation. Defeat your dream monsters and you gain power to face your real monsters.

From your dreams you can learn what your Little Self desires and fears. You can also gain powerful symbols for your work. These are all highly personal

and it is up to you to divine this information. But, don't try to interpret too much. Much of what you dream is reviewing the events of the day and other items of no great insight. Look at all your dreams and discover which ones hold meaning for you. Don't worry when you don't understand. Your Little Self will keep trying when it has something important to tell you. As long as you keep listening, you will progress.

Diary

You should also keep a daily diary. It too, is a line to your Little Self. Use this to record the events of the day and your thoughts and feelings. These will reflect what is going on inside you. Use it also for introspection. You must do a lot of soul searching to learn about your Little Self, this is most effective when written.

It is even more important to track the progress of your magickal work. Each time you do a spell or ritual record your goal, your feelings before and after and your methods. Before you get to this point, you should also have explored all your feelings associated with it. Then pay careful attention to all that happens to you (part of the reason for the daily diary). Often, a spell will work and we will not even notice.

Since magick works with what we believe, things come to us in the way we expect or allow. When you do a healing, it will tend to look entirely natural, rather than miraculous. If you do a prosperity spell, receiving a tax refund check the following month could be the universe's response. Keep an eye out for any hint of possible results. Even the weakest indication is very positive. It may not be enough to satisfy, but it means that you are being effective. If you keep working, you will be able to improve until you achieve the result you desire. When you give yourself credit for even the smallest success, you build the relationship between you and your Little Self.

Pendulums

Another good way of communicating with your Little Self is through pendulum work. You can use any object on a string, but if it holds significance for you, so much the better. Hold your arm steady and think about the pendulum swinging forward and back. It should eventually begin to do so without you *consciously* moving your arm. Next change the movement to left and right by

thinking about it. Once you can do this with facility, assign "yes" to one direction and "no" to the other. If you choose forward and back as "yes," alternate thinking the direction and thinking the word. Eventually, even when you start cold, the pendulum will swing forward and back when you think "yes." Repeat with the word "no" for the opposite direction. Now you have a way of talking with your Little Self. You can ask it questions directly.

Eventually, you can even get your Little Self to spell words by holding the pendulum over a semicircle with the alphabet on it. The direction of swing will indicate each letter. Another method is automatic writing. With this you hold a pen and relax and let "it" do the writing. (This may sound like an Ouija board, but it is not. Do not try to use one for this purpose or vice versa.) Whatever method you use, be careful. Your Little Self wants to please you. It will tend to give you the answer you want. Make sure you want the truth and that your Little Self understands this. Always be friendly, as you would with a child. Praise success and don't berate failure. After all, it is only trying to please. As usual, this requires regular work over time, but eventually you can have such a good understanding that you need no tools. You will simply "know" how your Little Self feels. This is the ideal.

Meditation

Another way to achieve this awareness is through meditation. This is a method of calming the conscious mind. There many physical benefits from the stress reduction alone. It also allows your inner thoughts and feelings to express themselves. All the skills you learn in meditation are very useful in magick. Not only is it a line of communication with the little self, but it teaches you to quiet the conscious mind which is essential in ritual. You would do well take instruction in a meditation technique such as yoga or self-hypnosis.

If you are learning this on your own, observe these rules: Relax your body consciously and completely. You must be in a comfortable, calm environment to do this properly. Starting at your feet, think about each part of your body and let it relax. It may help to tighten the muscles first. Use a cue to tell your mind to relax. This can be something like mentally going down stairs or counting backwards. [Do not use a common cue. For instance, "three, two, one" is something that you might encounter on the radio while driving. This could be dangerous. It would be better to use, "three, three, three, two, two, two, one, one, one." This is less likely to cause a problem. It is dangerously easy to get into a meditative state during automatic tasks like driving. This you must avoid.] Once

relaxed, you can use this state to allow subconscious thoughts to float to the surface, or you can use it in ritual to give a powerful message to your Little Self. This mental state is another key to magick.

You will find that it is very difficult to focus your conscious mind at first. See how long you can hold one word or picture in your head without any other thought. It is probably an astoundingly brief time. Watch commercials to see how many seconds they show one unchanging scene. This represents the average attention span. This is one of the reasons that magick is so difficult, you must remain focused for the entire ritual. Be aware of you concentration span. While it is short, you should be working short rituals. It is better to have three five-minute rituals than one half-hour ritual if you spend twenty minutes of the latter thinking of other things.

In order to improve your concentration, spend some time each day trying to hold a word or picture as long as possible. Another good exercise is to pick a word and try *not* to think of it for a week. Count how many times you think the word in your head, if you think it again when counting it, count that instance, too. This is very difficult, but eventually you will even be able to hear or see the word without thinking it.

These skills immediately become useful in communicating with your Little Self. You will want to hold positive thoughts, such as "I am a loveable, successful person." You will want to dispel negative thoughts, as when the T.V. tells you, "I was very unpopular until I started using Cream Toothpaste!" When you are trying to reprogram your Little Self, feel free to use aids such as subliminal tapes. Another good one is colored cards. Place your simple, direct message, such as "I succeed," on a colored card where you will see it each day. Put small pieces of the same color where you will encounter them throughout the day. Each time a bit of card comes in your field of view, your Little Self will notice and remember the message, even when you don't.

Symbolic acts are also very powerful. When you clean out your house and get rid of everything that you don't *need,* you make way for new things to come into your life. This is a good thing to do in concert with a major change in your life, quitting smoking or graduation, for instance. It helps to tell your Little Self that your old life is over and your new one has begun. The more you can eliminate the symbols of your old life, the more you can shape your new life to your liking. Be aware of all that you do, for you can use ordinary acts to give messages to your Little Self. Your morning shower can be a ritual to "wash away" all your stress or

yesterday's mistakes. If you do this, however, you must *make* it a ritual. Develop a routine and concentrate on the purpose of the act throughout. This is true of all magickal works.

Once you have begun this work to focus your conscious mind and reprogram your Little Self for success, then you can begin some small works of magick. You want to start small because most people have difficulty accepting a great success on a deep level. If start with a spell to win one million in the lottery and you are not ready for this, your failure will set you back. If you do prosperity spell and you get a small raise or win $10 in the lottery, that is a start that you can build on.

One of the better starting goals is manifesting an insignificant object. Manifesting means bringing it into your life. Things tend to manifest in unremarkable ways, so keep a look out. The blue feather is a classic. Set up a ritual in which you concentrate on a blue feather. See it, feel it, smell it, want it, then let it go. Then pay attention for the following week (and keep track in your journal). You may find a blue feather on the side walk. You may notice one for the first time on a billboard that you pass every day. You may see one on T.V. All of these are successes.

It is best to start with insignificant, uncommon (but not rare) objects. An uncommon object gives you a good indication of success. A rare object is a challenge you can work up to. An insignificant object is easier because you do not have interfering desires or fears. You have to be relaxed and confident and let go of your desire as you complete the ritual. You should be able to manifest such an object before you proceed to a greater challenge. It is valuable to repeat this exercise every so often in any case.

Another good spell to start with is a spell to do good spells. That is, you can use magic to help remove blocks and fears. For instance, if you have discovered that you feel unworthy, this will seriously impair your ability to manifest what you want. But, you can use your desire for self worth to empower magickal work toward feeling worthiness. You can also do a spell to support your ability to concentrate on your goal. This is just an extension of all the other methods of getting messages to your Little Self.

When you discover blocks and fears, when thoughts intrude and your mind wanders, or when you find yourself thinking exactly what you're supposed to avoid, don't worry! This happens as you learn to control your will. The idea is

not to avoid these problems, but to “learn” to avoid them. You can't do this by trying to force yourself. There are no instructions on how to do this, only exercises. Just do your stuff and the rest will follow. When problem surfaces, recognize it and go on. Don't try to stop it and don't dwell on it, just continue. You may know that you have "spoiled" a ritual with a stray thought, but complete it anyway-- it's a good exercise. Sometimes you can deal with stray thoughts by *trying* to think about them. Concentrate on these thoughts and let your mind tire of them, then go on with your work.

Work steadily, but not overly hard, on these exercises and make magick a part of your life. Unify your will. Take and prove your Power. Only after you have done this are you ready to do magick. When you feel you are ready, develop the messages and visualization which will be the most powerful for you. Decide how you are going to set up your ritual area and how you will orchestrate your spell. Whatever you feel best with is what will be the most powerful. If you need an idea of how to start, consider the examples that follow.

SPELLS

Once you have discovered and addressed your blocks, you are ready to do a spell. This is only a little different from what you have already been doing. In a spell you do nothing new, you do it differently. A spell is a ritual, an act carefully planned to have the greatest effect. You must do the planning, for only you know what will be the most effective ritual. Plan carefully and completely. You may want to use a script (it would be best to memorize it). You can ad lib once you're more experienced. At this point, you have enough information to develop more powerful rituals than you are likely to encounter in any book. However, since this is so different from what most of us are used to, here are some samples to give you a starting point. Feel free to use and change these rituals as you please. They are here to give you an idea of how you may want to approach things.

The ritual starts in a special place. It could be out in the woods or in a special room. Ideally, you would never use this place for anything but ritual, but this may be impossible. If in the home, choose a quiet time and unplug the phone. Make sure that you are not disturbed.

Before the ritual, carefully clean and arrange the area and take a bath or wash your hands. Think about washing away the days thoughts and cares. You are now ritually purified. You should not engage in any mundane activity until after the ritual. Enter your ritual area and knock three times, to mark the beginning.

From this point all your thoughts are on the ritual. Don't do anything automatically. No matter how familiar, think about every action and what it means.

Light candles and incense (only if there is no danger of fire!). Imagine the ritual area surrounded in a circle of white light. You may physically trace this circle to reinforce it. (Traditionally, all such movements are clockwise when invoking and counterclockwise when dispelling.) Repeat an act of purification. This is like the bath only more symbolic. You can hold your hand in the incense smoke and touch water from a ritual cup to your forehead, for instance. Next, relax and aum-- that is chant the mantra "ohhmmm" (or whatever works for you) to bring your mind to the proper state of alert relaxation, ready for work.

At this point you will state your will. Tell your Self and the Universe how you choose it to be. This is not merely verbalization, during ritual your word is law. What you say, is. Feel your statement with your entire being, with every sense. Use all the techniques that you have found effective. Then, let the feeling go. It is going out into the universe to do its work. End your expression with a statement like, "According to free will and for the good of all." This helps to avoid problems with karma, as long as you mean it. Do not allow other thoughts to intrude at this point, it is now time to close the ritual.

Imagine removing the white light circle (counterclockwise). Knock three times to end the ritual. Put out the candles, clean each item and put it carefully away in a special place. The ritual is only finished once you have completed all of these steps. Only then can you resume thinking about what's on the T.V. and how big a jerk your boss it. As a beginner, you should always be prepared to go through this entire procedure before you start. Even in an emergency, you should at least remove the white circle and knock (very quickly, perhaps, but do at least this much when possible). Nothing in a ritual is mundane, so it must be clearly delineated from your mundane actions. Otherwise you will dilute your spell and give the wrong messages to your Little Self. When ritual is obviously separate, your Little Self will know when to pay close attention.

Once finished, do not talk about your work. Silence is another important key to magick. If you discuss it with anyone else, they cannot help adding their thoughts. This is almost always detrimental. It is fine to work with people, then your energies multiply. But never talk about specific spells that you have done.

Destroying Your Enemies

This is one aspect of magick that attracts many. It is a big mistake! Karma will get you every time. Don't try to rationalize. Though you may be able to put it off, you will not escape karma. In the mundane world, you might justifiably do violence in order to defend yourself or another from physical attack. In magick, this justifies only defense, never attack. Don't imagine yourself to be an agent of karma or a martyr saving others at your own expense. Who ever has done you wrong will get his. It's frustrating to wait and we all want to be there when it happens, but it is never worth trying to make it happen.

When you have any kind of relationship, particularly a magickal one, you develop a karmic tie. You will want to avoid such ties with people you don't like. Even if you get the best of such a person, he will still drag you down. It's difficult to resist when you feel that the person owes you. If you have been swindled and left with no legal recourse, it's tempting to use magick to get your money back. Trying to get even will develop a tie with this person and probably set you up for some bad karma. Don't worry about the money, either. You can get that from anywhere (see "Prosperity"), In seeing this swindler as your only source you give your Power to him. If you are brave, you can demand justice in such a situation. This incurs no karmic debt, but you, too, can expect justice. Not very many people genuinely want this. Most prefer mercy because we have all done plenty of things that we would rather not have to pay for. If you want mercy, you must extend it to others. When you ask for justice, all your debts present themselves. If you survive, great, but it won't be fun. There are much safer ways of dealing with nasty people.

Protection

Psychic attack can be a real problem because it is so prevalent. When you make someone angry, the person is attacking you. Simply directing angry thoughts is a psychic attack. (This incurs bad karma, so learn to avoid this yourself!) We all have natural defenses, so these attacks seldom have an effect. But if someone has ability, or if he concentrates a lot of energy, you are likely to suffer. Psychic attack usually comes in through the neck and manifests as a headache. As you become a better magician, you will be more sensitive to the energies around you. You become more vulnerable to psychic attack. You also become better able to defend yourself as long as you remain alert. This work will

also help protect you from physical threats. Keep in mind that, though magic may help, you must still act responsibly!

Affirmations:

I am now safe and secure. All negative influences are reflected off me into the Earth to be healed. I allow only the positive into my life.

Visualizations:

See an egg of white light around you—because this keeps in negative energy, also see it filled with violet light, which will turn the negative to positive. Another good visualization is three concentric circles around you (or whatever you wish to protect) of white (outside), blue (middle) and pink (inside). Also, you can imagine a mirror at the back of the neck or encasing the whole body, reflecting outward.

Other:

Religious symbols are especially good for this work.

Purification

Remember that the things you have in your life are those that you have drawn to you. When someone upsets you, he usually has a lesson to teach you. If you can learn this lesson, you can escape the situation. If you escape without learning your lesson, you'll probably be in a similar situation soon. Sometimes people often make us angry by reflecting a part of our personality that we are unhappy with. Also, the negative vibrations we pick up during our everyday lives attract negative things. The purpose of the ritual bath is to remove such influences. It is also a good idea to do an entire spell for purification. This is not only good to do on yourself, but also your home and wherever else you spend much personal time.

Affirmations:

The white light cleanses me of all negative thoughts and energies. Only positive feelings remain in me. I release all negative vibrations into the Earth to be healed.

Visualizations:

See yourself being washed clean by white or violet light from above you (your High Self). Each time you inhale, take in pure white light. When you

exhale, release all your negativity. See this negativity go down into the earth to be healed.

Other:

Place a piece of rock salt under your tongue. Use incense smoke or water to cleanse yourself. Again, religious symbols are very effective.

Love

You must take love spells very seriously, for they are quite dangerous. Never, never, never do a love spell on an individual.

This is often a great temptation, but don't even risk the possibility of imposing your will on another. The karmic results are severe. Even if you succeeded, you would still lack real love, for you would have to continually renew the spell to keep the person. What you want, among other things, is someone to help express your love for yourself. As you will often hear, you must love yourself first. This isn't a problem, for you already love yourself-- that is the main reason you are alive. The problem is when you block that love. Eliminating these blocks is the Soul's goal. But don't despair, you needn't actually remove them to draw love to you. Just beginning the work can attract that special someone who will help.

Affirmations: I am a perfect manifestation of love and I draw love to me. I now allow love to come into my life. I feel and express perfect love and draw other loving people into my life.

Visualizations: Picture yourself as a magnet, feeling and drawing love. Imagine yourself bathed in green or pink or orange light, depending on your goals. Pink is for filial love (agape) and for that of a lover. Orange is for the sexual aspect (spleen chakrum). Green is for both (heart chakrum). But the distinctions are somewhat blurred, for love is a combination of all of these.

Other: Friday is the day of Venus and the waxing to full Moon is a time of increase, so these are good times for ritual. The ubiquitous heart symbol can be useful.

Prosperity

Money is not all there is to prosperity. What do you want the money for? What kind of life do you want to live? What do you want to have? Keep these goals in mind. You may get them instead of the money.

As you work though your blocks to prosperity, you will probably find that one of the biggest is guilt. Our society functions under the assumption that a person can only gain at the expense of others. Don't try to get money by taking it from others through force or fraud, magically or otherwise. That is giving your Power away. In the magickal paradigm, you create. When you understand this, there is no greed because you can have whatever you desire and without taking from others. It is not money that is a root of evil, but the love of money. It doesn't matter how much you get, but how you get it. When you do a prosperity spell, it should be a joyful expression of the infinite supply available to you. If you are begging or hopping to be rescued, you have more background work to do.

Another aspect to remember is that money, like all other kinds of energy, flows. In order to get it, you have to spend it. There must be an out-flux for there to be an influx. This is not an excuse to be irresponsible! It is easy for the flow to be too much in either direction (especially out!). Don't be miserly or wasteful, remember the flow. Use each bill you pay to remind you that you've drawn the money to pay it and that more money will come to take its place.

Affirmations:

I allow prosperity to manifest itself in my life in great abundance. I draw from the infinite source all the money I need and more. In my life, I now express the infinite supply of wealth around me.

Visualizations:

Imagine yourself bathed in green light (heart chakrum). This is a situation where visualization works particularly well, because it's a tangible object. You can even use a picture or model of the new home or car you want.

Other:

Good times for a prosperity ritual are Thursday, the day for increase, and during the waxing Moon. The $ (or appropriate regional symbol) has a great deal of power-- consider using it.

Health & Self Improvement

Your body is the most direct expression of your Little Self. It is one of the most accessible, yet challenging things to change. If you can find and address the root causes of health problems, like heat disease, it is often relatively easy to do something about them. But self image problems can be very difficult because of the way our society approaches the subject.

Over weight is a good example of a self image problem. Madison Avenue bombards us with an ideal of beauty. It is almost impossible to escape. If you are over weight and unhappy about it for other than health reasons, you are probably a victim of this. It is dangerously easy to make self love or approval contingent upon losing weight. Until you've lost it, you may feel undeserving and thus fail. You may succeed, only to have old habits or new crises can throw you back into old eating habits. You have made no fundamental change, so the cycle reinforces itself. So many different problems manifest this way.

You will certainly want to deal with eating habits and exercise, but this is often insufficient. People have different metabolic rates and different body types. Do not make liking yourself contingent upon your having a different body type! If you dislike your body, you dislike your Little Self. You must love yourself unconditionally. This is the same transcendent spirit expressed in wedding vows: for better or worse, richer or poorer, in sickness and in health. Love yourself not regardless of how you look, but because of how you look. Wanting to improve doesn't mean that you must dislike yourself as you are. If you were given $900, you wouldn't despise it because it wasn't $1000. Rejoice in your Little Self's expression of being alive. Until you do, this lesson will hang over your head. Ironically, you are most able to change your looks when it matters to you least.

Remember to be responsible. Always get good health care. When trying to lose weight, follow a sane plan under a doctor's care. But in addition, work to love yourself unconditionally. Strive constantly to fight the messages from the media and those around you. You are a loving, loveable person and your looks reflect this. Make yourself aware of that. When you succeed, you may eventually look like your ideal, but even if you don't, you will see the beauty in yourself. You will be more able to defend yourself from those small minds unhappy enough to attack you for not conforming to their ideal. You will also draw those who can see your beauty. As an extreme example, anorexics always feel that they are too fat. They cannot lose more weight, for that would kill them. The answer lies with truly seeing themselves.

Any time your goal is self improvement, the principle is the same. In order to better yourself, you must first realize that you are loveable, now and always. Never try to better yourself to become loveable-- it doesn't work. The goal of magick is to heal those things you do not like in yourself, not destroy them. You better yourself by first bettering your self image. You change your behavior by healing the hurts that cause you to do harmful things. Recognize that all unhappy things are in response to pain. Your Little Self can hurt you, much as a favorite pet may bite you because it is in pain. Do not feel anger or misery but love and healing.

Affirmations:

I love myself completely as I am now. I surrender to love. I know that I am a loving and loveable person. I heal all hurts. I now express perfect health in my life. I bring complete health into my life. My body is now a beautiful, healthy expression of my Self.

Visualizations:

Imagine yourself so close to the sun that you can see nothing else. Visualize the area you want to heal bathed in blue-green light. Listen to or imagine the note F#. Concentrate on the heart and throat chakra (green and blue, respectively). The root chakrum (red) is another good focus for physical well being. When healing someone not present, put a photo next to a candle. Put the name of the subject on the candle and use this to focus your concentration.

Other:

Rituals to increase energy and health are most effective during the waxing moon and at high noon. Rituals for eliminating disease or losing weight are best done during the waning moon. The five pointed star (symbol of Man) might be a good symbol (if you do not have any negative associations with it).

Good Luck!

At this point you are on your own. It takes forty days to make or break a habit, so you should concentrate on daily exercise for at least this long. Magick is not a quick, easy way of getting what you want. It is a long, hard road. Though it's quite possible to have instant success, visible results can take months. Real rewards can take years. But we all must travel this road some time. Be cautious of those promising an easier path. Though it may appear slow, magick is one of the fastest ways of taking your Power. The difficulty lies not in feats of physical or

mental prowess, but in steady diligence. Do not try too hard, or you will not last long. If you are not happy with the way your life is going now and you desire to take your power, then commit to the life changes which magick demands. If your commitment is genuine, then everything will fall into place over time. Above all, be patient.

Best of luck and stay on the path.

"***HOW TO USE MAGICK with a Straight Face***"

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Altered States of Consciousness and Ritual
Nine Noble Virtues

(Written by Lewis Stead from the Raven Kindred's ritual book)

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficult to lose ones hand for ones beliefs but, Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinnels said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital ‘T’, the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's truths and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.

However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes

from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a knowing that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our re-adoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society,

if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection. Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where non-familial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be banned better that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn't just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn't wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru rule that we do not kneel to the Gods during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our ancestors were great collectors of gold goodies, they didn't lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good Ring Giver.

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishments especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can more forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never

have been written. We must be willing to continue in the hard work of making our religion strong not just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.

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Dark Moon

by Magus and Ariel

Chanting before and while entering circle. Soft background music when ritual starts.

Priest:

We are gathered here in recognition of the dark, to celebrate the dark mother, the crone of time, grandmother of us all!

All ears hear! The circle is about to be cast, let none be present but of their own free will! Be it known that we are in the

presence of the dark Goddess.

Priestess: Circles deosil with the salt, casts the first circle.

I cast the circle thus! With salt, deep from the womb of the mother! From oceans deep and cold! I consecrate this space! So mote it be!

Priest: Circling deosil with water.

I cast the circle thus! With water, ancient and old; with the life blood of the world! I consecrate this space! So mote it be!

Priest: Circling deosil with censor.

I cast the circle thus! With fire and air, clean and hot!

I consecrate this space! So mote it be!

Priest:

And ever it was thus!

All:

So mote it be!

Calling of the quarters:

Priestess:

Ancient one of elemental Air! I call and summon thee by name!

Raphael of the wide ranging air! Sylph of the endless skies! We bid you come! Stand in our presence and guard this circle cast.

So mote it be!

All:

So mote it be!

Priest:

Ancient one of elemental Earth! I call and summon thee by name!

Oriel of the fertile plain! Gnome of forests deep! We bid you come! Stand in our presence and guard this circle cast!

So mote it be!

All:

So mote it be!

Priestess:

Ancient one of elemental Fire! I call and summon thee by name!

Michael of flickering flame! Salamander of scorching fire! We bid you come!
Stand in our presence and guard this circle cast!

So mote it be!

All:

So mote it be!

Priest:

Ancient one of elemental Water! I call and summon thee by name!

Gabriel of oceans and streams! Undine of pools and ponds!
We bid you come! Stand in our presence and guard our circle cast!

So mote it be!

All:

So mote it be!

Priest stands in the east, **Priestess** stands in the west. **Together** with outstretched arms begin chant

A U M !

<invoking Spirit pent>

All:

So mote it be!

Priestess:

And ever it was thus! From the beginnings of the world,
air and earth, fire and water weaved together with spirit and love!

All CHANT

We all come from the Goddess
And to her we shall return.
Like a drop of rain,
Flowing to the ocean.***
Isis, Astarte, Diana, Hecate,
Demeter, Kali, Inanna **

Priest:

Dark Mother!! Crone of time!! We ask your presence and your blessing! All things to you must go, though darkness and death are your domain, you promise peace and rest! Thy gift is life! Yours is the hand that turns the wheel

and cuts the thread. Be with us this magickal night! Give each of us your wisdom and bless our rite! So mote it be!

All:

So mote it be!

Priest and **Priestess** circle while chanting:
Hecate, Hecate of visage dower,
Dark Mother, Dark Mother come in power.
Hecate, Hecate of visage dower,
Dark Mother, Dark Mother crone of time.

While **Priest** and **Priestess** chant, everyone else can chant also if the mood strikes.

Each person will take a sheet of parchment paper and write down that which they have outgrown and want removed. They will keep the paper with them until later when this petition will be burned and tossed into cauldron.

Priest and **Priestess**:

And ever it was thus!

Priest:

As God

Priestess:

To Goddess

Together:

So woman to man
From the beginnings of the universe
The energies joined and co-mingled
Whereby we are sustained and carry on.

Priestess takes chalice:

Dark Lady, Mother of night, we thank you for your presence and wisdom. (pouring liquid into libation bowl) as the fruit of the vine was plucked and pressed, it came to know the touch of death and thereby we are sustained and carry on!

Priest takes cakes:

Likewise as the grain of the field ripened and fell beneath the scythe it came to know the touch of death, whereby we are sustained and carry on!

While cakes and wine are passed around all will chant:

<in retrospect this works better if you've got the music. Hebrew is hard>

Hine matov umanayim
Shevet akim gom yokad
(Happy are they that dwell together as brother and sister)

Priestess:

And ever it was thus!

All: Blessed be!

Priestess stand in the west with cauldron in front of her.

Priest kneels and silently draws down . While still kneeling
Priest says:
Dark Lady of the waning moon!
We thank you for your presence and your blessing, and in silence we turn within and willingly offer to thy realm that which is old and outdated, that which no longer has life and no longer grows.
We offer to thy Blade that which we no longer need.
(Priest stands and lights cauldron)

Priestess draws invoking earth pentagram in front of Priest saying:

Of the Mother darksome and divine
Mine the scourge, and mine the kiss;
The five-point star of love and bliss -
Here I charge you, with this sign.

Priest:

Here ye the words of the Dark Lady; we who of old was called among men Hecate, Persephone, Kali, and many other names.

Priestess:

Worship me as the Crone! Tender of the unbroken cycle of death and rebirth. I am the wheel, the shadow of the Moon. I rule the tides of women and men and give release and renewal to weary souls.

Though the darkness of death is my domain, the joy of birth is my gift.

Everyone in turn ignites their petition off the cauldron and tosses it into the cauldron.

Priestess embraces each person as they go by.

Priestess:

And ever it was thus!
That which falls to the hand of the crone finds regeneration and new life!

All Circle and CHANT:

She changes everything she touches and
everything she touches changes!

Priestess:

Grandmother!

Blessed thou be!
Depart to thy realms .
Thank you for the lessons learned this dark night!

Blessed be!

All:

Blessed be!

Priestess:

Ancient one of elemental Air!

Thank you for your vigil here!
Leave with us a renewed mind as clear as air!

Blessed be!

All:

Blessed be!

Priest:

Ancient one of elemental Earth!

Thank you for your vigil here!
Leave with us steadiness and patience!

Blessed be!

All:

Blessed be!

Priestess:

Ancient one of elemental Fire! Thank you for your vigil here!

Leave with us swiftness and action, a flaming soul to always do what is right!

Blessed be!

All:

Blessed be!

Priest:

Ancient one of elemental Water!

Thank you for your vigil here!
As you depart leave with us the fluidity of water that we may have compassion for our fellows as well as our selves!

Blessed be!

All:

Blessed be!

Priestess:

Let all ears hear! The circle is open but remains unbroken!

Brothers and sisters, we are children of the Lord and Lady!
May they always dance within our hearts.

Merry did we meet, merry do we part, merry we meet again!

All:

Merry did we meet, merry do we part, merry we meet again!
Blessed be!

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Prayers to Brighid

These are some prayers to Brighid that I adapted from prayers to the Irish Saint Brigid. Comments are welcome.

"KINDLING THE FIRE"

This morning, as I kindle the flame upon my hearth, I pray that the flame of Brighid may burn in my soul, and the souls of all I meet today.

I pray that no envy and malice, no hatred or fear, may smother the flame.

I pray that indifference and apathy, contempt and pride, may not pour like cold water on the flame.

Instead, may the spark of Brighid light the love in my soul, that it may burn brightly through the day.

And may I warm those that are lonely, whose hearts are cold and lifeless, so that all may know the comfort of Brigid's love.

"COVERING THE FIRE"

Brighid, preserve the fire, as You preserve us all.

Brighid, may its warmth remain in our midst, as You are always among us.

Brighid, may it rise to life in the morning, as You raise us to life.

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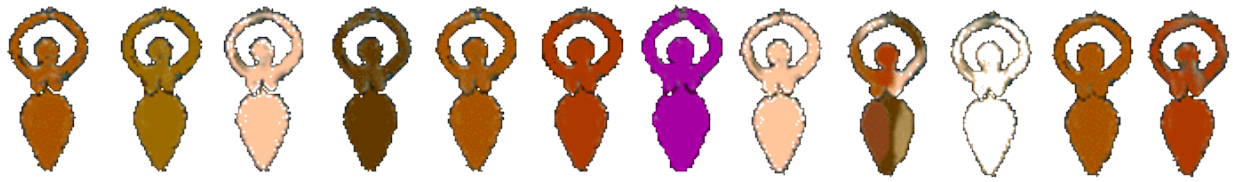

House Cleansing

By: David Piper

"***Banishing And Sealing Ritual For The Home***"

To be performed during at the New Moon, but may be performed at any time in need.

You will need a new white Candle (any size with holder), small bowls for Water and Salt, and a large bowl of water as well, and the censer and an appropriate incense. (Choose one that brings to your mind qualities you wish to have in your home.)

Banishing Ritual:

Meditate for a few moments on the task ahead; then make a brief invocation to the Goddess and the God, asking for Their Aid and Power in the Work you will do.

Light the white candle in its holder, and charcoal in the censer (or an incense stick may be used instead).

Consecrate Water and Salt in the usual way.

Consecrate the water in the bowl in the same manner, but do not add Salt; place this bowl in the center of the room.

Take the consecrated Water, elevate it to North, and say,

"In the name of (Goddess) and (God)
I banish with Water and Earth."

Sprinkle the Water lightly widdershins around the perimeter of the room.

Bless the incense, then elevate the censer (or incense stick) to North, and say,

"In the name of (Goddess) and (God)
I banish with Fire and Air."

Cense the perimeter of the room widdershins.

Take the Candle and cast a Banishing Earth Pentagram at North. (Draw the Pentagram with the censer or incense stick, starting from the bottom left point up to the top point, and so forth.) As you cast the Pentagram say,

"With this Sign I banish ye, foul shades of the (Quarter)!
Let this home be freed of your baneful influences!"

Then go widdershins around the perimeter of the room, casting a Banishing Pentagram at each Quarter beginning at the West and ending back at North, repeating the above at each Quarter. (Do not repeat it again at North.)

Now turn and face the center of the room, where the bowl of water sits.

With your hands, draw any negative energy or vibrations remaining, and cast them into the water in the bowl by flicking or snapping your fingers at it. Repeat this action until you are satisfied the room is cleansed. Do not touch the water in the bowl, as it is being filled with the negative forces you are eliminating.

Move the consecrated Water, the Salt, the Incense, the Candle, and the bowl of water (being careful not to spill it) into each room in your home and repeat this ritual.

After banishing every room in the home (including bathroom, closets, pantry, etc.) you have finished. Empty the large bowl of water into running water (a sink or toilet will do). Wash the bowl thoroughly with cold water, scrubbing with some of the consecrated Salt.

Sealing Ritual:

Take all the Elemental substances used in the Banishing Ritual (Salt, consecrated Water, wax drippings from the Candle, and ashes from the Incense) and mix them into a paste.

Using your forefinger, use the mixture to draw an Invoking Fire Pentagram at each opening leading outside the home (the doors and the windows - and even the water pipes, if you should feel the need) while concentrating on the Intention of protecting your home from outside influences. (Draw the Pentagram from the top point to the bottom right, and so forth. Form the Star so that it is point up, or point out, as appropriate.) You may make two Stars at each opening if you wish – one on the sill or threshold, and the other on the door or window itself.

Remember that Intent is the key to success in this, as in all magickal operations; going through the motions without Will brings no results.

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The Center Point

[Celtic]

By: Airmid

The methods that I use involve putting oneself in the center of the Three Realms, constructed as a triskelion. The first is a movement meditation that I call "The Center Point." It involves both movement and a breathing pattern used to time the movement. Breathing is, ideally, timed to the heartbeat. Three each beat is one count. Breathing pattern is to inhale for 3, hold for 1, exhale for 3, hold for 1.

Movement is slow, rhythmic and deliberate. Each movement has its own meaning.

Start standing erect, arms relaxed at your sides.

Close your eyes and relax. Clear your mind, concentrating on your breathing, and listening to your heart beat. Breathe in and out in the 3-1-3-1 pattern three times as you allow yourself to relax.

As you breathe in the fourth time, raise your hands from your sides and cover your heart with your palms, one over the other -- you are at the center of the world.

Exhale, moving smoothly to one knee, placing your palms on the ground in front of you -- you stand firmly upon the Land.

Inhale as you rise to your feet. As you stand, move your hands behind you as far back as you can comfortably reach at waist or hip height. Your hands should be cupped as though you are holding liquid.

Breathe out, moving your hands in an arc around you until they meet in front of you at about the level of your navel -- the Sea always surrounds you.

Breathing in, move your hands back to your sides, holding them slightly away from your hips with your palms flat, facing forward and your fingers spread open.

Exhale as you raise your arms above you in a smooth curve over your head until the tips of your thumbs and index fingers touch --the Sky spreads itself above you.

Inhale again, lowering your hands in front of you until they are once again cupped over your heart -- you are at the center of the Three Realms.

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Candle Blessing

Coven of New Gwynedd

Blessings be upon thee, O creature of light! Thrice blessed little herb! Herb o' grease, with thy waxen stem and thy blossom of flame! Thou art more potent against spells and terrors and the invisible menace than fennel or dittany or rue. Hail! antidote to the deadly nightshade! Blossoming in the darkness, thy virtues are heartsease and quiet sleep. Sick people bless thee, and women in travail, and people with haunted minds, and all children.

<to be spoken when a new candle is anointed with oil, or when candles are being made -- when wax is being poured or the candle dipped -- preferably on Candlemas>

Blessed Be,
Gwydion

{^}

Group Ethics Rules
Opening Suggestions

By: Raven

Too often I had seen the Craft used as a personal power-trip, or with a disregard for the effects on others. This time it happened in my home.

I introduced two guests, acquaintances of mine, to each other. One was interested in learning about the Craft; the other offered to teach him. The would-be teacher went on about his skills, describing the would-be student's aura and psychic shields; leaned back in his chair, said, "I really shouldn't do this, I really shouldn't" -- then leaned forward and, with no warning or other preliminary, SLICED the student's shields "open" (as he said), leaving the student feeling naked and exposed.

To prove a point, I suppose, but what point I can't guess.

I was outraged. Guests in my home are not to be abused -- by anyone. Even to a complete materialist, it would be clear that the student had had his personal space invaded, his emotional consolation removed, with no informed consent involved, and with no feeling of other protection.

I already knew the would-be teacher himself was taught by people of no great concern for ethics. His was chiefly a fault of poor training, added to which he had never stopped to think that "occult" dealings with people might involve the same ethical issues as "mundane" dealings.

One of the several outcomes of that event was that I wrote the following guidelines for those two specific people, and suggested (NOT ordered) that they adopt these -- if they did still decide to work together. After that, well, several other people did express an interest.

Note! This was written as a PROPOSAL; no-one has enacted it as a LAW. The hope is for it to be used by, and among, those who like the ideas.

(Really, all it does is put the concept of "Harm ye none" in practice.)

THE RULES OF INFORMED CONSENT:

1. Tell everyone participating what to expect, before the circle is closed or anything else begins.

2. Give everyone participating the chance to say NO and to withdraw, before the circle is closed or anything else begins -- and then respect that decision.

3. Be open, honest, and fair: spring no surprises, trip no traps; NEVER use what you learn or do in circle to manipulate or compel any other person, or diminish anyone's dignity and free will.

THE RULES OF PRIVACY:

4. Encourage people not to wander in and out of any session between its beginning and ending, or cross the circle while it is closed.

5. Protect every session from interruption by (or intrusion on) any outsiders -- by closed or locked doors, a fence, or some other clear marking outside the circle.

6. While proceedings may not be secret, they ARE always private; keep silent about who and what you see or hear in circle, unless you have each other participant's specific consent.

THE RULES OF SHIELDING:

7. ALWAYS, ALWAYS close the circle and raise your wards before beginning, or continuing after a break.

8. ALWAYS, ALWAYS dismiss your wards and open the circle after ending, or to allow passage across the circle.

9. Conduct yourself with mutual respect and due courtesy, without malice or ill will toward anyone, or else ask that the circle be opened and that you be dismissed from the session.

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Covenant

The teacher promises the student:

1. I will abide by the Rules of the Circle.

2. I will ask from you no more than you can give.

3. I will not expect you to read my mind.

4. I will not hide from you my limits or gaps in knowledge; if I just don't know, I'll tell you so.

5. I will explain, to the best of my ability, not only what to do and how, but also why.

6. I will not push you beyond your ability or willingness to proceed.

7. I realize that I may be tempted to become dominating, a "leader" -- and I will do my best to resist this temptation.

8. Because I received from others without payment, I will give to you without payment.

9. As I can, I will learn from you in turn.

The student promises the teacher:

1. I will abide by the Rules of the Circle.

2. I will ask from you no more than you can give.

3. I will not expect you to read my mind.

4. If I have questions about what you show me, I will ask you.

5. If I fail to understand anything, I will mention it.

6. If I feel unready to proceed, I will tell you.

7. I realize that I may be tempted to become dependent, a "follower" -- and I will do my best to resist this temptation.

8. Because I receive from you without payment, I will give to others without payment.

9. As I can, I will teach you in turn.

A circle is not a line: it has no beginning and no end.
A circle is not a pyramid: it has no top and no bottom.
A circle is not an asterisk: it is not run from just one point.
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Wiccan Ethics and the Wiccan Rede

By: David Piper, Sat 21 May 94 12:16

Part I: What Sayeth The Rede?

The "archaically worded" construction "An it harm none, do what ye will," rendered into modern English is literally, "if it doesn't harm anyone, do what you want."

Many modern Wiccans "reverse" the construction, however, taking the first part and putting it after the second to read: "Do what ye will an it harm none," or in modern English "Do what you want if it doesn't harm anyone."

Many people give the word "an" or "if" a value of "so long as" – which is acceptable substitution, because it doesn't alter the meaning of the Rede itself. However they then proceed to read "so long as" as "only if," and that is *completely different*, because the Rede has ceased to be a "wise counsel" [anyone checked the meaning of "rede" in the dictionary lately?] and become an injunction: prohibitive commandment, rather than permissive advice.

In other words, the original archaic construction actually says "if it is not going to hurt anyone, it is ok to do" - this is *not* the same as "if it hurts anyone it is *not* OK to do."

What is the significance of the change? A larger one than you might see, at first glance.

The "actual construction Rede," or AC Rede, says it is ok to do something that won't harm anyone, but it *does not say anything* about those things which do cause harm, except to set an ethical standard of harmlessness as the criteria to judge by.

The "modern reconstruction Rede" or MR Rede, explicitly says that any and all actions that cause harm are forbidden.

The two constructions do *not* mean the same thing at all. And it should be obvious that this has implications on our thinking, and discussions of the possibility of "obeying" the Rede.

Most of you will have heard or read, as I have, people saying the Rede is something to strive to live by, even though mundane reality makes it very difficult, if not impossible, to do so to the letter. *This is only true of the MR Rede, not the AC Rede!* As examples, they cite situations such as self-defense; *this violates the MR Rede*. Period. But it does *not* violate the AC Rede. Period.

Earlier, I stated that the AC Rede does not rule on actions that do cause harm - and this is true. It only rules on those actions which do not, by saying that they are acceptable. This is relevant to "victimless crimes" for example - civil "crimes" may in fact be "ethical," by the judgment of the AC Rede.

What the AC Rede *does* do, in terms of actions that cause harm, is state an ethical value by which an individual must judge the results of her/his actions before acting. In other words, by stating that a harmless action is ethical, the AC Rede sets harmlessness as the criteria for evaluation. Acting to prevent greater harm - but in the process causing lesser harm - may then be ethical, if there is no harmless, or more harmless, method of preventing that greater harm - because *not* acting to prevent harm is to *cause* it, by an act of *omission* rather than *commission*.

In short the difference between the AC Rede, and the MR Rede, is that the AC Rede is a perfectly-obeyable ethical standard, but the MR Rede is not, as so many people have pointed out. Do we take as our ethical standard a "counsel" which *can* be obeyed, or one which *necessitates rationalizing in some instances*? Which is truer to the Wicca, and to the *real* Rede?

> "rede: n. [Middle English rede < Old English raed < base of raedan, to interpret] [archaic]
> 1. counsel; advice
> 2. a plan; scheme
> 3. a story; tale 4. an interpretation"

(from Webster's New World Dictionary)

Part II: "Do good, an it be safe..." (from the Ordains)

The MR Rede is the most common interpretation in Wicca today; so much so, that not only do many Wiccans not realize there's a difference in the two constructions,

but they *deny* it when it is pointed out to them, holding firmly to the MR Rede as what the original has always meant.

At first the change of language was only an attempt to bring the language up from archaic, to modern English; but in doing so - especially with the public relations campaign, to convince people that Wiccans are "not black magick/not devil worship/not evil nasty curse-casters" the "harmlessness" aspect of the Rede was stressed, over the personal responsibility aspect. And in essence Wiccans became the victims of their own PR campaign.

An additional result is the injunction that one may never work magick for others, even to heal, without their knowledge and consent. Of course, we are allowed by this injunction to ask "Can I pray for you?" as a means of obtaining the consent. From "a love spell aimed at one particular person is unethical because it violates their will only to serve our lust" we've moved to an extreme: to the prohibitive injunction against ever doing any magick for another without permission, since it violates their free will. Does anyone *really* believe the Gods will judge them ill, for attempting to heal someone?

What of the case of an unconscious accident victim and family unavailable to ask - are we forbidden to work? No, of course we're not – but we *do* have to accept the karmic consequences of such acts. Do you really think that a neurotic who uses an illness as a crutch wouldn't be better healed of that neurosis as well as the illness? Of course that may call up some karma if the person isn't strong enough to give up that crutch yet. Once again the real criteria is *personal responsibility* and consideration of the consequences of one's actions *before* one acts rather than the "thou shalt not" prohibitive commandment.

There is however another reason for the "prohibitive form" of these redes - one which has some validity. The teacher bears a karmic responsibility for the student. There was a group whose teaching was, "No magick may be done for another, even to heal, without their consent; any exceptions may be decided only by the High Priestess and the High Priest." The point of this is that a student is not yet experienced enough, not yet wise enough (since wisdom is the harvest we reap of our experience and knowledge), to have that kind of decision, and the resulting karmic burden, left to rest fully upon her/his shoulders - hence, some teachers and some Trads do not allow neophytes to have responsibility for that kind of decision-making.

It is far better, however, to teach a student the essential importance of personal responsibility, the need to look ahead for possible consequences before they act, than to lay "thou shalt not's" upon them despite Wicca's insistence that we have none.

I received a comment about the last sentence in part I, paragraph 3, that said "Ack! Welcome to the One Wiccan Commandment! Any 'thou shalt not's lurking around?" Food for thought, my fellow Wiccans! Food for thought!
{^}

Charge of the God I

By: Siobhan
Tue 12 Jul 94 10:33

Here's something I picked up recently. The writer felt that there should be a Charge of the God to go with The Charge of the Goddess.

Listen the words of the Great Father, who of old was called Osiris, Adonis, Zeus, Thor, Pan, Cernunnos, Herne, Lugh and by may other names:

"My Law is Harmony with all things. Mine is the secret that opens the gates of life and mine is the dish of salt of the earth that is the body of Cernunnos that is the eternal circle of rebirth. I give the knowledge of life everlasting, and beyond death I give the promise of regeneration and renewal. I am the sacrifice, the father of all things, and my protection blankets the earth."

Hear the words of the dancing God, the music of whose laughter stirs the winds, whose voice calls the seasons:

"I who am the Lord of the Hunt and the Power of the Light, sun among the clouds and the secret of the flame, I call upon your bodies to arise and come unto me. For I am the flesh of the earth and all it's beings. Thru me all things must die and with me are reborn. Let my worship be in the body that sings, for behold all acts of willing sacrifice are my rituals. Let there be desire and fear, anger and weakness, joy and peace, awe and longing within you. For these too are part of the mysteries found within yourself, within me, all beginnings have endings, and all endings have beginnings."

So Mote It BE!

{^}

Charge of the God 2

By: Siobhan
Tue 12 Jul 94 10:33

This is the second Charge of the God I have.

THE CHARGE OF THE GOD

Listen to the words of the God, who is the son, brother, lover, and consort of the Lady:

I am the fleet deer in the forest, I am the beach which receives the waves, I am the sun which warms the earth. I am the Lord of the Spiral Dance of Life, Death and Rebirth, the gentle reaper, the Winter stag and the Spring fawn. All things are of me, for I am of the Goddess, opposite, yet not opposing. I bring birth forth from the womb that is a tomb, for I am the seed which fertilizes. I am abundant Life, for I am the grain that grows and I am death, the harvest in the Fall. And I am rebirth after darkness, for I am the seed that springs forth anew.

I am fertility, the spreader of Life, and I am the Lord of Death, which adds value to life.

I am the Guardian of the gate between Life and Death. I am King of the Underworld, where no living being may venture, but I am also the King of Rebirth, turning the tomb into a womb.

I bring love and strength, peace and passion, hope and joy, for I am the gentle lover in the night.

All that I am comes from the Great Mother, the Divine Star Goddess, who is Mother of us all.

Feel free to use this one as is, or to adapt it in whatever way feels right to you.

Blessed Be!

-- PattiMom --
The Crazy Lady in the Wheelchair

(PattiMom and Ariadne wrote this one)
If you like it, snag it and use it. :-)
Blessed Be!
Siobhan
{^}

For a Few Myths More

by Aries

"...Aries shows us how modern images (albeit set in 19th century America)..." Julia, Web of Wyrd No. 7.

For me, that "albeit" sounded like a gauntlet being slapped down. Can we show the presence of myth in films other than Westerns? We don't plan to go on in great detail, but we suspect that what we're trying to get across is the suggestion that maybe "The Mythic" is not the stories or rituals, but the substrate out of which our tales and trials grow.

When we talk about myths we are really referring to ancient stories, and not every ancient tale grew out of "The Mythic". More than enough were for entertainment, propaganda, satire or pornography _ to see everything that is old as also being venerable is to fall into the Confucian Heresy. In much the same way our modern literature/film culture produces works serving as varying purposes as moral tales, epic adventures, pulp and hardcore porn, but also produces work that grows direct from "The Mythic".

In the rubric of science, "The Mythic" can be seen as being non-local; it stands outside of space-time, being here, there and everywhere; now, then, and every when. Our tales do not grow out of the ancient tales/myths, but draw afresh from the same wells as they did (do/will?).

In the printed media a good many SF novels are based on the inner/ underground journey; all that Phillip K Dick and Edmund Cooper wrote seemed based on this theme, in the same way "Metropolis" is of the "descent" type story. One of the great advantages of film is the way it can make the sensations of the "descent" seem "real"; possibly by a species of autohypnosis into a state that Robert Anton Wilson refers to as virtual reality in his book, Cosmic Trigger 2. For us other examples of the descent theme are Orson Welles' films; Touch of Evil and The Trial (based on Kafka's book), giving a long shot of the journey.

The classic "Casablanca" we suggest is the story of the "descent" from a viewpoint inside the underworld itself. That Casablanca is the place of death is always suggested by the comment that Rick makes to Elsa when she says that Victor Lazlo will die in Casablanca; "What of it? I'm going to die in Casablanca.

It's a good place for it." Full of refugees (lost souls). Rick exists in his own emotional limbo awaiting the descent of his own Inanna to set him free.

"Apocalypse Now" and the Conrad novel it is based on, "Heart of Darkness", gives a great example of the same story set at both ends of the century; the parallel of the inner and outer journey, especially as Conrad went through his inner journey whilst writing the book, and Francis Ford Copolla and crew went through theirs while making the film. I would strongly suggest that "The Mythic" emerges into our lives first and foremost; through tales we make sense of the patterns, and warn those who follow on from us.

Another great advantage of film is its ability to show us inside the underworld in such a way that we may lose track of where the boundaries lay, and become uncertain of what is real and what is illusion. If the previous films can be seen as "descent" themes, the following, we suggest, can be called "Chapel Perilous" themes. In "The Maltese Falcon". we have the characters chasing the elusive bird, crossing and double-crossing each other, unconcerned by anything but possession of the miraculous object, which we discover at the very end is nothing but; "The stuff that dreams are made of".

With "The House of Games" _ Mamet's six year-old cult movie _ we enter the image of the labyrinth, a subterranean night world of confidence tricksters, who lead a lady psychiatrist along until she, and us (the viewer) have problems distinguishing between what is real and what isn't, until it all becomes part of the game.

That is the nature of "Chapel Perilous", its existence can be denied, we can believe we're somewhere else (watching a movie?), but all the time we're trapped in it, unable to discern what is really going on. Another cult movie that gives a beautiful experience of Chapel Perilous is Orson Welles' film "F for Fake", except this time we are the targets of the con. A documentary film about two fakers, itself really a clever montage of existing film clips put together to give the impression of a series of interviews. At some point the film moves into the realm of total fantasy, and the beauty of it is that we don't notice _ that is the Chapel Perilous experience. From here it is logical to move onto the ascent, or what could be called the "Promethean" theme. The film "Frankenstein" is the classic promethean film, but is full of timid, anti-Luciferan morality; i.e. to steal the "fire" from the gods instantly incurs punishment; as a myth, that is no longer useful to us.

All of the above examples are tales based in the twentieth century. For a promethean theme we feel we should be looking forward; "2001 A Space Odyssey" is wonderfully symbolic in that it is based in the first year of the next millennium. There are four stages in the film: the first is "The Dawn of Man", taking place in prehistoric Earth, where "the slab" appears _ the promethean gift, but what is the gift? fire? tool use? weapon use? the ability to kill? We would suggest that it is the gift of imagination; the ape man looks at the bone and "sees" a weapon; he has the ability to manipulate images in his mind.

In the film the image cuts instantly to a space craft on its way to the Moon. This journey between the worlds we feel signifies that we have entered mythic space. In the next stage of the film, "The Moon", we meet "the slab" again, where it dispenses its next gift, the awareness of something beyond. In Qabbalistic terms we have moved from Malkuth to Yesod; the following stage of the film, "Journey to Jupiter", has us ascending the Sephiroth to Chesed.

On the approach to Jupiter, Dave has to disconnect the higher functions of the computer, Hal. We would suggest this can represent a distrust of reason; a return to child-like ways, or a stepping away from the constraints of language. As Hal closes down, it is language that deteriorates; i.e. it is language that constructs the world we perceive. So to go into the infinite beyond, to take the Next Step, we have to go beyond language, hence all the descriptions of mystical experiences end up sounding like gibberish.

For the final stage of the film, "Jupiter and beyond to Infinity", we have the leap across the Abyss to the Supernals; Chokmah, Binah, Kether. Because language fails us at this point, Kubrick relies solely on the visual image; the sequence seems baffling, but we wonder if he is trying to explain something that is also suggested by Ken Wilber in his book,

"The Atman Project"; i.e., we evolve by changing how we translate the incoming information of our senses. We go from looking through to looking at each developmental stage. For most of us, we construct the world by looking through a semantic framework or grid; when we transcend this stage, we will be able to look at our semantic structure. Likewise in the film, Dave sees the next stage from outside and then becomes it: the outsider, the astronaut, the urbane man, the old man on the death bed, and finally rebirth as the Star Child. Or as Crowley puts it in "Magick" when describing the grade of Adeptus (Exemptus); "Completes in perfection all these matters. He then either (a) becomes a Brother of the Left Hand Path or, (b) is stripped of all his attainments and of himself as well, even his

Holy Guardian Angel, and becomes a Babe of the Abyss, who having transcended the Reason, does nothing but grow in the womb of its mother."

So we contend that "The Mythic" is everywhere, every when, and despite our cultural estrangement from myths, "The Mythic" still emerges through our media in many guises, which includes, but is not exclusive to, Western movies.

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Handfast Ritual

This is adapted from "Magical Rites from the Crystal Well" by Ed Fitch and is acombination of their handfast ritual and American Indian ceremonial prelude. I'll skip over the consecration as it is a standard one and get straight to the ritual itself. We had a **Priestess** only, so this was written with that in mind but could easily be adapted for a **Priest** and **Priestess** **(Officiate)**.

Officiate:

At this time and in this place
Do we call upon the Spirits of the Land
As well as the Mighty Ones of the Skies.
We call upon the Gods of our own distant past
From lands far away.
We call upon the Gods of our spiritual brethren
Who once called this place
Their own.
Witness and rejoice with us in this moment
As love is affirmed.

_____(Groom's name), and _____(Bride's name), step forward. Stand before the Gods and those who witness on Earth

_____(Groom's name), if it is your wish to become one with this woman. Will you pledge your love through all that may come as long as love shall last?

Groom replies:

I so pledge.

Officiate:

_____(Bride's name), if it is your wish to become one with this man. Will you pledge your love through all that may come as long as love shall last?

Bride replies:

I so pledge

Officiate:

Does any say nay?

As the Gods and the Old Ones are witness

With those of us present now,
I now proclaim you man and wife
Thus are thy hands fasted...
The Two are now One,
This work is done
And joy is yet begun!

There is also a portion for the rings using a wand that was left out of ours but is normally placed immediately after the vows and is as follows...

The rings are placed upon the wand before the ritual and the wand upon the altar. (This is written for bot Priest and Priestess present)

The **Officiate** picks up the wand and holds one end before him in his right hand, the priestess likewise holds the other end in her left hand.

Place your right hands

Over this wand...
And your rings...
His hand over hers.

Above you are the stars
Below you are the stones
As time passes, remember...

Like a star should your love burn brightly,
Like the earth should your love be firm.
Be free in giving of affection and of warmth.
Have no fear, and let not the ways or words
Of the unenlightened give you unease.
For the Gods are with you,
Now and always!

The rings are exchanged during the vows.

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Handfasting (Celtic)

This is a copy of a Celtic handfasting I found in the book "***Finn Mac Cool***" by Morgan Llywelyn.

Bride and **Groom** repeat the following together:

> You cannot possess me for I belong to myself. But while we both wish it, I give you that which is mine to give. You cannot command me for I am a free person. But I shall serve you in those ways you require and the honeycomb will taste sweeter coming from my hand. I pledge to you that yours will be the name I cry aloud in the night, and the eyes into which I smile in the morning. I pledge to you the first bite from my meat and the first drink from my cup. I pledge to you my living and my dying, each equally in your care. I shall be a shield for your back, and you for mine. I shall not slander you, nor you me. I shall honor you above all others, and when we quarrel, we shall do so in private and tell no strangers our grievances. This is my wedding vow to you. This is the marriage of equals.

The **Priest** or **Priestess** (**Officiate)**says:

> These promises you make by the sun and the moon, by fire and water, by day and night, by land and sea. With these vows you swear, by the God and Goddess, to be full partners, each to the other. If one drops the load, the other will pick it up. If one is a discredit to the other, his own honor will be forfeit,

generation upon generation, until he repairs that which was damaged and finds that which was lost. Should you fail to keep the oath you pledge today, the elements themselves will reach out and destroy you.

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Submissions by Contributors to the *Sacred Texts* Website

The following articles were added after the 1999 release of the Internet Book of Shadow by Contributors to the Sacred-Texts Web site. Sacred Texts may be accessed through http://www.sacred-texts.com/

Sacred-Texts | Web | Powered by Sponsored Links:
Internet Book of Shadows, (Various Authors), [1999], at Sacred-Texts.com

J. Random Folksinger writes:

I had reason to search the Web under my pseudonym, J. Random Folksinger, and found a couple of my works included in your Book of Shadows Index. While it is nice to see my writings still in circulation, my Commentaries on the Abbreviated Laws (included in the Abbreviated Laws file) and the Book of the New Law (free-standing) are among my more negative works.

I am much prouder of my modern-English version of the Old Laws of the Craft, which is mainly different from the other versions because you can understand the language. I made no deletions and extremely few additions to the original texts, and compared over 10 different versions as well as various exigeses which were lovingly sent me by Judy Harrow.

I would very much like to have this added to your files, and have attached a copy for your perusal and/or addition. This was (is} in DOS Text format, feel free to convert it to HTML if needed.

In Service to the Goddess,

Moss Bliss
aka J. Random Folksinger and Harry Smothers (many filk references)

{^}

THE LAWS

By J. Random Folksinger

(See **Submissions by Contributors to the *Sacred Texts* Website**)

YOUR HIGH PRIESTESS

In the Magic Circle, the words, commands and wishes of the High Priestess are Law. She is the earthly representative of our gracious Goddess. She is to be obeyed and respected in all things. She is our Lady and, above all others, a Queen in the highest sense of the word. All female coveners will curtsy and say "Blessed Be" when they come before Her, and all male coveners will bend their knee and kiss Her on the right cheek and say "Blessed Be".

YOUR HIGH PRIEST

In the Magic Circle, the High Priest is the earthly representative of the Great God. He commands the respect due a Magus, Lord Counselor and father.

THE LAWS

The laws were made for the witches to advise them in their troubles. Do not change them lightly.

The Witches should worship the Gods as is their due, and obey their will. For the worship of the Gods is good for the Witches even as the worship of the Witches is good for the Gods: For the Gods love all their Witches.

As a man loves a woman more by learning more of her wants and desires, so should the Witches love the Gods by the learning (mastering) of them.

It is necessary that the Magic Circle, which is the Temple of the Gods in these times, be cast and purified such that it may be a fitting place for the Gods; and the Witches should be properly prepared and purified to enter into the presence of the Gods.

With love and worship in their hearts the Witches shall raise power from their bodies (and the elements around them), and they shall offer this power to the Gods so that the Gods may help their Witches.

The High Priestess shall rule her coven as the representative of the Goddess, and the High Priest shall support her as the representative of the God. The High Priestess will choose any member of the coven to be her High Priest, if he has sufficient standing in the coven. As the God Himself kissed our Lady's feet, gave Her the five-fold salute, and offered Her His power because of Her youth and beauty, Her sweetness and kindness, Her wisdom and justice, Her humility, gentleness and generosity, and shared His power with Her, so therefore the High Priestess should always be aware that all power comes from Him; it is only lent, to be used wisely and justly.

The greatest virtue of a High Priestess shall be recognition that youth is necessary to the representative of the Goddess. She will, therefore, gracefully retire in favor of a younger covener should the coven so decide in council. The true High Priestess should realize that gracefully surrendering the pride of place is one of the greatest virtues, and that thereby she will return to that pride of place in another life with even greater power and beauty.

In the Old Days, when there were many Witches, we were free and worshipped freely in the greatest temples; but in these times, we must celebrate our sacred mysteries in secret. Therefore, none but the Witches are to see our mysteries; no coven shall know the location of any other coven or who its members are, except the High Priest, the High Priestess and the Messenger; and that there shall be no communication among the covens, except by the Messenger of the Gods or the Summoner. Only if it is safe may the covens meet in some safe place for the Great Festivals; and while there, none shall give their true names or any information about their coven or its members. This law is made for this reason: No-one can tell our enemies what they do not themselves know.

It is ordained that no-one shall tell any person not in the Craft who other Witches are, or give them names or addresses, or in any way tell anything that can betray a Witch to their face. Nor may anyone tell where the covendom or covenstead is, where any meetings are held or any other information about the coven unless directed to do so by the coven in council.

If anyone breaks these laws, even under torture, may the Curse of the God and the Goddess be upon them, so that they may not be reborn upon the Earth (but shall live forever in the Hell of the Christians).

Let each High Priest and High Priestess govern their coven with justice and love, with the help and advice of the other and of the elders of the coven, always heeding the advice of the Messenger of the Gods if he should arrive. They will heed all the suggestions of their coveners and strive to settle any differences among them.

It is recognized that there will always be people who will try to make everybody agree with their ideas: these people are not necessarily bad -- they often have good ideas and these ideas should be discussed in council. But if they will not come to agree with their other coveners or if they say "I will not work with this High Priestess", then the elders will have them leave. It should be suggested that they might join another coven, or if they are of sufficient standing, they may be encouraged to found their own coven. For it is better this way, to avoid strife among the family of Witches.

When using geographic boundaries, whenever anyone of Third Degree lives more than a league from the covenstead (or are about to), any of these may found a new coven; indeed, any Witch living within the covenstead who wishes to form a new coven will inform the elders of this intention and immediately move to a new dwelling beyond the boundaries of known covensteads. Members of any coven may choose to join the new coven when it is formed, but they must totally avoid their old coven if they choose this course. The elders of the old and new covens should meet in peace and love to determine the boundaries of the covens. Any Witch living outside of any two covens may choose to join either coven, but never both. All may meet for the Great Festivals if the elders agree, so long as they meet in peace and love. Let the elders confer as to the use of this law when it is not directly applicable. Always be aware that the splitting of a coven breeds bad feelings (energy vortices?); this law was made chiefly for this reason. And may happier times come!

If you would keep a Book (whether it is called a Black Book, Book of Shadows, Book of Light, or whatever), write it in your own hand. Let your brothers and sisters in the Craft copy as they will from your book in their hand, but never let your Book out of your hands and never keep the writing of another. Every Witch should keep and guard their own writings, that none may be discovered through their Book being found in another's possession.

Destroy your Book whenever danger threatens, and commit as many as possible of these Laws to memory. Destroy the writings of a deceased Witch if they did not have time to do so themselves. If any of their writings are found, it is clear proof against both the writer and the holder, for our enemies firmly believe that "one may not be a Witch alone": their family and all who are known to be friends may be suspected as Witches. Be responsible with your writings and you will protect all who love you.

If your Book is found on you, it is clear proof against you along unless you tell our enemies what you know. You may be taken and tortured, but keep all thoughts of the Craft from your mind. If the torture is too much to bear, tell them, "I cannot bear this torture. I will confess. What do you want me to say?" If they try to make you talk about the Craft, do not; but if they try to make you speak of absurd things, such as flying through the air, consorting with the Christian devil, sacrificing children or eating men's flesh, say, "I held an evil dream; I was beside myself; I was crazed," or words to that effect, to obtain relief from the torture. Not all magistrates are bad – if there is any semblance of an excuse, they may show mercy. If you have confessed to anything, deny it afterwards: say that you babbled under torture, or that you don't remember what you said. If you are condemned, do not be afraid, for the Craft is powerful and your escape will be aided if you stand fast. If you go steadfast to the flames, be certain that drugs will reach you and you will feel nothing of the pain. You will only go to death and what lies beyond -- the ecstasy of the God and the Goddess. If you betray anything, however, there is no hope for you in this life or that which is to come.

To avoid being discovered, choose your working tools to be ordinary items which you would have around the house. Make your Pentacles out of wax so that you can break and melt them at once. Do not keep a sword unless its presence would alarm no-one. Have no signs or names visible on anything. Write the signs in ink or water immediately before consecrating the tool and wash them off immediately after. Do not engrave anything, for this will only help you be discovered. Keep your athame and kerfan (working knife) among your kitchen knives, and let the colors of the hilts determine the one from the other and from the other knives. Always remember that we are the Hidden Children of the Goddess. Never do anything to disgrace the Craft or Her – never boast, never threaten, and never say that you wish ill of anyone.

It is not forbidden to say, "There is Witchcraft in the land", for the Christians say so themselves and have made it heresy not to believe so; but always say, "I know

nothing of it here, though it may be elsewhere." If any person speaks about the Craft outside of the Circle, say, "Don't speak of such things – it frightens me. It is bad luck to talk about such things." Say this for this reason: the Christians have their spies everywhere. These spies have been known to talk as if they were drawn to the Craft and as if they would want to come to our meetings, and they say such things as, "My fathers and forefathers worshipped the Old Ones, and my mother; I would like to worship in this way myself." To all of these, tell them that you do not know what they are talking about, and that you wish they would stop. But to others, say, "It's silly to talk about Witches flying around in the air; they would have to be lighter than feathers or thistle-down. Besides, everyone knows that Witches are all bleary-eyed old hags; what fun could they possibly have at their meetings, and why should I want to participate? And besides, you know we were taught in school that there are no such things as Witches." Always make fun of the subject, that we may worship in peace when the persecution ends: let us all work for that happy time. May the blessing of the God and the Goddess be upon all who keep this law.

If any in the Craft holds any property, let all Witches guard it and keep it clear and good for the use of the Craft. It is the further responsibility of all Witches to guard Craft funds wisely.

If any Witch offers a well-made item, it is proper to pay them for it according to the value of the work; this is not taking money for the Craft, but payment for honest work -- even the Christians believe that "the labourer is worth his hire". Still, if any Witch works willingly for the good of the Craft and will not accept payment, this shall be to their greater honor.

It is known that a coven may be bound together by sexual ties, and that this is often not desirable. When it is found that this is not desirable, the coven should be made up of loving couples, and there may also be single coveners. In such cases, it is required that the search for new love be undertaken outside the coven except when two single coveners find love with each other; otherwise, it will often cause division in the coven. For while all acts of love and pleasure are indeed the rituals of our beloved Goddess, She is not inclined to favor acts which divide Her covens and scatter Her Witches unnecessarily.

If there should arise quarrels or disputes among the Witches, the High Priestess or High Priest shall immediately convene the elders and inquire into the problem. The elders shall hear each side separately, and then both together. Their decision should be just, not siding with one side until the matter is determined, recognizing that there are people who cannot work under others, and others who

cannot make wise decisions. To those who must always be in charge, the possible solutions for them are to void the coven altogether, find another coven for them, or for them to found a new coven (taking with them all who will go). To those who cannot rule wisely, the solution is that those who cannot bear the rule will leave the coven. No one can truly worship the Gods when personal conflicts among the coveners are not resolved; all who cause strife in the coven must be told, "Go away from us, for the Craft must ever survive."

In the Old Days, we could use the Art against anyone who treated the Witches badly; but in these times, we must not do so. Our enemies have invented a burning pit of everlasting fire into which their God throws everyone who does not worship Him, except for those few who buy their penance from His priests (for their God always seems to be in need of money). Even as our Gods need our aid to make fertility for people and crops, so it is that the God of the Christians is always needing men to find and destroy us. Their priests tell them that any man who is helped by us will be damned to their Hell forever, to the point that men are mad with the terror of it. But the priests also make them believe that they may escape this Hell if they give up Witches to be tortured, so that these men are always thinking, "If I catch only one Witch, I will escape the fiery pit." For this reason we have our hiding places, and when no Witches are found, the searchers will say, "There aren't any Witches, or at least not in this area." But as soon as one of our oppressors dies or even catches a cold, the cry will go up that it is "Witches' work", and the hunt will be on again. And while they may kill ten Christians for every Witch, they will not care, for they are countless millions while we are few indeed.

Therefore, it is ordained that none shall use the Art in any way to harm anyone or even wish them ill. However much they may injure us, **harm none**, and may the Christians forget that we exist.

These laws are ordained to help us in our difficulties. No person, no matter how large the injury or injustice they incur, may use the Art in any way to do evil or harm anyone. But they may use the Art, after great consultation with the elders and fellow coveners, to keep the Christians and their tools from harming anyone – but only to constrain them. To this end, some day men will say "That man says he is a mighty persecutor of Witches, but all we ever see him torture are old women – we cannot see that they have hurt anyone, and if they are all such powerful Witches, why has he not been harmed?" They will see him as the evil person he is, regardless of his professed beliefs. We know that too many people have died because someone had a grudge against them, or were persecuted because another wanted their wealth or because they were too poor to bribe the witch-hunters. And

many have died only for being old women -- so many that most men now seem to believe that only old women are Witches. This is to our advantage, for it turns many suspicious eyes away from us; but we mourn deeply for the old women. Still, in England and Scotland, it has been hundreds of years since a Witch "died the death"; be vigilant, for the misuse of our power might begin the persecutions again. Never break this law, no matter how much you are tempted. Never consent to the breaking of this law: even a High Priestess who merely consents to the breaking of this law must be deposed immediately, for it is the blood of all the Witches that she endangers. **Do only good**, and then only when it is safe to do anything at all.

Never accept money for the use of the Art, for money always smudges the receiver. Christians take money for the use of their arts, and they sell pot-metal charms, pardons and potions to men so that they may escape from their sins. Do not act like these; as long as you refuse to take money, you will be free from the temptation to use the Art for evil causes. All may use the Art for their own advantage or for the advantage of the Craft, but you must always be certain that no-one will be harmed by its use. Let the coven debate the use of the Art at length, and only when all are satisfied that none will be harmed by its use will the use be allowed. Remember that if you cannot achieve your means in one fashion, your aim may still be reached through another -- always harming none.

If anyone in the Craft needs a house or land and there is no one willing to sell to them, you may use the Art to incline an owner's mind to be willing to sell, provided that the spell does not harm the owner or the property and that the full value is paid without haggling. Never bargain or cheapen anything while living by the Art.

The most important of laws: Do nothing that will endanger anyone in the Craft or which will bring them into conflict with the law of the land or any of our persecutors. In this regard, it is NEVER permissible, in any dispute involving the Craft, to invoke any laws other than those of the Craft, nor may any tribunals be held other than one consisting of the High Priestess, the High Priest, and the elders.

The coven is to keep two books on herbalism. One of these will list the names and uses of all herbs which are cures for ills or are otherwise good for humans, and all may have access to this book to learn these things. But keep a separate book with the names of all poisonous herbs and those used in dark spells, letting only the elders and other trusted Witches know of these secrets or even of this book's existence.

Remember that the Art is the secret of the Gods and may only be used in earnest -- never for show, or pride, or personal glory. The Christians may taunt you saying, "You have no power: Perform some magic for us, and then we may believe." Do not listen to them, for the Art is holy and is to be used only in need.

It has always been the way of men and women that they should seek after love, and while no one should be reproved for this, it may be to the disadvantage of the Craft sometimes. It has happened too many times that a High Priestess has found a new love and run off with him, giving no word to the coven of this. A High Priestess may resign in full coven at any time, and this resignation is valid; but if she has not resigned, the coven shall wait for her to return for a year and a day (for she may return sooner, having left for love). If she has a deputy, that deputy is to act as Priestess for as long as the High Priestess is away. If she returns within this time, all will be as if she had never left; but if she does not return within this time, a new High Priestess shall be elected in full coven. Unless there is a good reason to the contrary, the deputy, having done the work, should reap the reward and be chosen as the new High Priestess. But if another is chosen, the deputy shall be the maiden and deputy of the new High Priestess.

The High Priest serves at the pleasure of the High Priestess. If the High Priestess is gone for more than a year and a day, he shall continue in his office while the deputy serves in her place. However, once a new High Priestess has been chosen, the new High Priestess will appoint her own High Priest (and it may be the current High Priest or not). Neither the prior High Priest nor his friends may be angry if a new High Priest is chosen, for pride must always give way to harmony in the coven.

The Art is sacred: it is the Art of the working of energies, and it must always be taught inside of the Magic Circle. It has been found that teaching the Art frequently leads to a sexual attraction between the teacher and student -- and that this often improves the result. If for any reason this is not desirable, it should be avoided at the beginning by both persons firmly - and verbally - resolving that their relations will be limited to that of brother and sister, or parent and child. It is for the reason that shared love often increases the result of working magic that teaching should always be done from man-to-woman and from woman-to-man. When a coven is made up of members of all one sex, the masculine-to-feminine energy exchange should be adhered to whenever possible. Teaching people about the Craft, however, may be done whenever and wherever it is safe, so long as the teacher is knowledgeable, the student is willing, and the information taught is available publicly or is not a secret of the Art. No-one may charge for teaching,

unless it is to cover such expenses as the cost of the room, books or other printed materials, refreshments, and so forth.

Order and discipline must be kept within the coven: the High Priestess or the High Priest should and may punish all faults. To this end, all in the Craft should receive their correction willingly. With the culprit kneeling, all in the Circle should be told of the offense, and the sentence will be pronounced. Punishment might include the scourge or the recasting of the Circle, followed by something silly such as several kisses. The culprit must acknowledge the justice of the punishment by kissing the scourge upon receiving sentence, and afterward by thanking everyone for their loving correction. **So mote it be**!

Source: "J. Random Folksinger" (I did this as a project for my 2nd Degree.) -- Available on most pagan BBSes and the Web as JRFLaws. These laws are a combination of what I was taught and what I learned, using many different sources, including my neo-Gardnerian training, two different sets of Celtic Craft laws, several other versions found in print, exigeses lovingly provided me by Judy Harrow, and the picked brains of several of my students. You may contact the redactor at , as of 11/99 (subject to change).Chroma, hue, brightness, contrast and depth

...or the world is grey and flat.

Seuss/Zappa: 2000 -- Ascended Masters Party

Visit my webpage at .
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How to Power a Magic Spell

by Black Cat

(See **Submissions by Contributors to the *Sacred Texts* Website**)

Some believe that Witches say a few magic words and do a ritual and then a spell is created and performs its function.

There is a metaphorical plane, a plane where all the psychic energy of both the living and the dead exists. We draw from this energy when we are being creative. It can also be psychically tapped to energize one's will and envisionment to cast spells.

The metaphysical plane acts like a battery. Psychic energy is alive and can be given a will of evil or good. Good psychic energy can heal and make good things happen. The evil energy creates a negative field around the person the spell was cast on, Some evil spells can cause someone to lose health etc.

It will effect random chance and make bad or negative things happen, causing luck and other factors to be reduced and depending on the nature of the spell and the psychic skill of the Witch. The spell could take years before it begins to lose its energy and effects.

There are several ways to create a psychic battery. Covens are great for this. A spell cast by a coven is much more powerful then one cast by a single Witch. There are also places in the world where there are rips in the psychic energy layer of the metaphysical plane. These places are ideal for Witches because the psychic energy leaking out of the metaphysical plane is very powerful and very easy to tap. One can also tap a person and use her as a psychic battery to cast spells, but learning to channel and draw psychic energy from the metaphysical plane is the first thing any Witch should learn.

Submitted to the Internet Book of Shadows 12/29/2000. HTML by brujo.

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What Is Magick

David Rankine
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(See **Submissions by Contributors to the *Sacred Texts* Website**)

What is magick? Forget all the fallacies and stereotypical pre-conceptions taught to you out of fear and ignorance and approach this question with an open mind. You will probably find it is not what you have been taught to think. Magick has been defined as "The art and science of causing change to occur in conformity with will *1" which could be put more simply as making desired change happen; or as "energy tending to change"; a definition I use is "magick is conscious evolution through directing energy". This does not really explain magick though, so I will try to elaborate on these phrases without jargon.

An aim of magick is to train the mind by harnessing and making more consciously accessible such higher faculties as intuition, inspiration and the creative imagination, and by drawing on the power of the unconscious - to try and use more than the 10% of our brain's capacity that we do.

Magick assumes belief in, or rather experience of, subtle energies. We can only see about one seventieth of the light spectrum, yet what we cannot see still affects us - such as x-rays and ultraviolet light. Similarly, magick is about focusing more subtle, non-physical energies, and directing them to create change. To go about this requires experience, and training to improve the power of the mind, and specifically, the will.

Acts such as meditation, breath control, voice work, body work, visualization, drama, ritual, and others, are all designed to improve our body and mind, to better sharpen us and balance us, and to enable us to perceive and wield more subtle energies.

In the same way, an individual is as strong as their will, and the more balanced and integrated a person is, the stronger their will (note, this is probably one of the main reasons why so many magicians have experience of counselling and/or

psychology, recognizing the help these processes can give, both through training and experiencing them. This also acts as a removal of farcical social stigma often attached to these processes).

Practicing magick tends to act as a deconditioning mechanism and can be a subtle process, the longer you practice, the more you change and the unnecessary inhibitions, stigmas, guilts and sin complexes that society builds in are removed. This has the effect of releasing their energy into the psyche, where it can strengthen the individual.

The more physical side, such as yoga, bodywork, dance and massage, also removes the tension held in the body as body armour, and releases this and removes energy blockages which impair full efficiency and may result in illness.

Possibly the major difference between magick and many of the religious paths to spiritual growth is that magick is more dynamic, and places the emphasis on you to work for change - there are no gurus in magick, rather there are fellow students with different perspectives and experiences - we learn from each other, as in other areas of life.

Magick tends to work a lot with symbols, as these are the language of the unconscious, and this is an area of tremendous power to tap. Symbols have many functions, and one of these, released through magick, can be the ability to confound the ego and the censor mechanisms, and enabling us to perceive more subtle truths, or experience direct revelations. Although we may not be able to fully explain how symbols work, we know from experience that certain symbols seem harmonious with certain types of energy.

For example a magician may tell you that if you want to attract love you should wear green, and rose perfume, perhaps wear copper, like a bracelet or necklace, etc. These are all things attributed with Venus, who is associated with love, and so the principal is one of contagion - sympathetic magick, or making something happen by working with items linked to it. This is one of the oldest and most commonly practiced forms of magick. Working with the symbols of a type of energy does seem to attract that energy.

A cautionary word here, magick is often seen as a way to hidden powers, and entered for the wrong reason, the "I want sex, power and lots of money" syndrome. Now there is nothing wrong with these things in themselves, but when you do

magick you will discover that you tend to get what you need rather than necessarily what you want.

When you do magick you generally use techniques to alter your state of consciousness and raise energy, and then direct that energy to create a desired result. The channel that energy takes as directed by your altered state of consciousness is not necessarily the path you might expect in your normal everyday state. Magick does bring you power, yes, but it is power over yourself, not other people. It is the power that is important, to grow and to create positive change.

This does not mean there is anything wrong with using magick to gain more physical things, there is nothing wrong with doing a ritual or spell to get a job, whereas trying to make a specific individual go to bed with you would be wrong. Magick is very much about intent, and if your intent is to get work, you are not imposing on people, whereas if you were trying to make somebody do something that they would not naturally do, you are imposing on their will.

If you did a ritual to attract love without specifying a person, but opening yourself to the opportunity to meet someone where love may arise, and to feel more attractive and better about yourself, you are not imposing, you are trying to create positive change.

Magick is a commitment to yourself, and it requires determination, perseverance, strength, openness to change and absence of rigidity, a love of life (including yourself), and a desire to grow and fulfil your potential. It may be that you already have all these qualities and do this already without calling it magick - magick is not about labels, and those who think and talk as if it is unfortunately put some people off. Magick is learning about the natural flows of energy in the universe, and working in harmony with them to effect positive change, both in yourself and in your environment.

Some people ask why magick is spelt with a 'K' on the end. This is to distinguish it from magic, associated in the popular mind with illusionism and prestidigitation, stage magic. Magick is not about illusion, it is about creating real change, and the 'k' signifies this. K is the eleventh letter of the alphabet, i.e. the one beyond ten. Symbolically this is very powerful, as we work in base ten, and eleven represents the unseen, or hidden energies - the subtle energies of magick, eleven is considered to be the number of magick.

Magickal training and experience bring forth the energies of the unconscious, and so it is no surprise to see that symbols become more important as you develop, providing not only the language of dream and the unconscious, but also helping create a more flexible perception grid of the universe. To grow spiritually, it is vital that you remain flexible and do not become dogmatic, rather that you are open to experience and willing to question your ideas and beliefs as a result of those experiences.

Magick can be a painful process. It is not easy to maintain the discipline and honest self-critical approach all the time. It can also be hard work dealing with the energy released without being knocked off balance sometimes. The important thing in these cases is to remain honest and keep at it. Nobody said magick was easy! It takes a lot of practice and hard work and pain, but the rewards are spiritual and mental growth, the joy of life and the beauty of unconditional love. Beyond the limits there are no limits!

-end-

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ETHICS AND ETIQUETTE

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(See **Submissions by Contributors to the *Sacred Texts* Website**)

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Thank you,

Morgaine

When we speak of ethics and etiquette in relation to paganism what are we referring to? Are we speaking of outdated rules and actions that no longer have meaning and we only give lip service to? I don't believe so. Ethics and etiquette are living, breathing codes of life, shaping our actions in relation to each other, and ourselves. They are a guiding force in the way we live our lives.

Let us first look at ethics. Ethics are defined as --a set of principles; moral philosophy; rules or standards governing the conduct of a person or the members of a profession; human duty; a particular system of principles and rules concerning duty, whether true or false; rules of practice in respect to a single class of human actions; motivation based on ideas of right and wrong; the philosophical study of moral values and rules.

When we begin to speak of ethics, we need to realize that this can be a very touchy subject. We are human after all, and we want to think our ethics are the correct ones. While there are generally accepted community ethics, it is personal ethics that make up who we are. And these are not the same for each person.

Before we begin to discuss in depth community and person ethics let us first look at the Rede, the most common code of conduct among Wiccans.

Bide the Wiccan law ye must, in perfect love and perfect trust;

Eight words the Wiccan Rede fulfill;

'An ye harm none, do as ye will';

Lest in self-defense it be, ever mind the rule of three;

Follow this with mind and heart;

And merry ye meet and merry ye part.

Every Wiccan knows the Rede. Our passwords into the sacred circle are in here. Our major rule of ethic is here. And the reason for breaking this ethic, as well as the consequences of breaking it foolishly. When we extract the line most popular --An ye harm none, do as ye will' and begin to dissect it, we have to wonder "Is this an ethic we can every achieve?"

I believe the Rede is a standard of living, like all ethics, and one that is an impossibility to achieve. The goal is to live as closely to the Rede as possible. In the attempt to do this, we begin to analyze our actions. We follow the path of LEAST harm. Thus, we begin to live conscious of our actions, and how they effect the world around us. And here comes the REAL lesson of the Rede. It forces us to have personal responsibility. Once you have acknowledged that the Rede is a goal to work for and not a given situation, and have taken of the blinders that let you go around smug and happy that your religion is so sweet it makes your teeth itch, you can get down to the work of making your life an ethical one. What this involves is considering each decision in the light of the Rede before you decide upon a course of action. You do this by looking at all the possible consequences of that action and whether that will cause harm to any, choosing the path that causes the least harm and, (THIS IS THE KEY) accepting the responsibility for the consequences of your actions whether intentional or unintentional. -Lark, HPS of Tangled Moon Coven.

Wicca, as well as most Paganism, is a religion and spiritual path of personal responsibility. We strive to live in an aware state. When we do this, we recognize our free will, and the free will of others. If we ignore the lesson of personal responsibility, we fail to realize our true spiritual potential and our true spiritual will.

As we begin our path, we must develop a set of personal ethics, while maintaining a respect for the ethics of the community we are becoming a part of. Some community ethics are very well defined.

- -Don't practice black magick, or follow the left-hand path.
- -Don't attempt to harm another or interfere with their free will.
- -Always act in a way that will reflect well upon your path. Never do anything that will bring harm to the Craft.

Since Wicca, and paganism, are very open paths and for the most part do not seek to make anyone follow 'ONE RIGHT WAY', most of the ethics defined by community are concerning harm to others, and harm to the Craft.

But to begin a spiritual path, and to follow it every day of your life, you must develop your own set of personal ethics that define the way you live. No one can tell you what your personal ethics should be. Your teachers, mentors, HPS, HP can all recommend both in word and deed, ethics that work for them. You may be given a 'Book of the Law' that governs your group or tradition. If you are a solitary, you may read on the net, or in a book, acceptable codes of conduct, or ideals. But you cannot take someone else's ethics and make them your own. You must do some soul searching, and decide how you feel about things. Now I am NOT suggesting that you ignore your HPS or HP, or your teachers and mentors. I am suggesting that you should always temper wisdom with personal experience. You must come to a point that you are willing to question what you are taught, to grow in your own self. Through this, your own sense of ethics and morals will come.

Now, here comes the biggie. What do you do when your personal ethics are in direct conflict with accepted community ethics? For example-it has become a phenomenon in the pagan community to love everything white and full of light, and shun everything dark and full of shadow. It has become unacceptable to speak of negative emotions like anger and envy. It has become unacceptable to feel hate towards another person, wish that a murderer would get the death penalty, which that rapist would get castrated by a bunch of angry women. Some of us fondly refer to this a fluffy, bunny Wicca, no offense to anything fluffy, or bunnies. We are taught to love unconditionally because we are all brothers and sisters, connected to each other and every living thing. We are taught that if we experience these emotions, maybe we aren't all that spiritual, and especially not as much as Miss crystal love and light. We are often looked down upon if we say something like 'I am so damn mad at my ex husband I could smack him'. The response I myself have heard to such comment is 'my my, now THAT wasn't very positive'.

Well, guess what. It WASN'T. Now I am not saying that you should indulge in these emotions. They can be deterrents to developing a sound spiritual identity because they are 'negative' in the sense that they are base emotions that do not vibrate on the spiritual plane. But they also teach us lessons that can lead to spiritual epiphanies.

Life is a balance between light and dark. Nature is both beautifully creative and frighteningly destructive. Inside of a single human there is light and shadow, and to be totally balanced we must learn to face both, experience both and therefore learn from both. So back to the original question. Let's say you don't feel that you are evil if you feel anger at another person or what have you. What do you do when community ethics conflict with your personal ethics? In my opinion, as long as what you are doing does not come into direct conflict with the good of the general community, or does not manipulate or purposefully harm another person, then your personal ethics should come first. You should not do something maliciously to another person. When you do this, you are not only harming yourself, but you are harming that person, AND the whole of the community. It is very important that our community not be sullied, and the reasons are obvious. But beyond this, your personal ethics should prevail.

Do ethics change over time? Do you think that the ethics of our ancestors of 100, 200 or even 1000 or more years ago are the same as what they are now? I believe that ethics are a revolving and ever changing system. Some become outdated, and some we should always keep. For instance, it has only been in the recent resurgence of Paganism in the last 50-60 years or so that the belief of 'An ye harm none, do as ye will came about'. In times past, a witch who could not curse, could not heal. Societies have not always believed that you should not harm another person, or that interfering with someone life was a bad thing. The old wise woman of a village was sought out for every reason from fertility, to love, to revenge. It has been in our time only, with the resurgence of beliefs and the discrimination that we face, that we have adopted some of the common ethics we now have. I am NOT saying this is wrong, or that we should go back to the 'Old Ways'. In a society that we now living in, and the information is available for spiritual purposes, there is no longer a need to seek out the crone of the village and ask her to grant you revenge on your enemy. But this is the perfect example of how ethics change with time. At one time it was ethical for old men to mate with young girls. In our culture, it is no longer ethical. So ethics change, and so they should. Change is the only constant in the universe, and without it, we grow stagnate and our lives become filled with rot and decay. Change blows in new life to help recreate our lives, our beliefs and yes, even out ethics.

The other common code of conduct that we hear of in the Pagan community is 'Do what thou wilt shall be the whole of the Law. Love is the Law, love under will.' This comes from Aleister Crowley, from his book entitled 'The Book of the Law'. Now knowing some of the things that we do about Crowley, it's almost humorous to think of him in a discussion of ethics, except to point to what not to do maybe! But, this is a very powerful outlook on developing your own set of personal ethics.

In my understanding 'Do what thou wilt shall be the whole of the Law. Love is the law, love under will' does not mean you may do as you wish and that is it. It is speaking of your TRUE will, your TRUE purpose in life. And if you are following your true or higher will and purpose you will not come into conflict with another's will so therefore you do not have to worry about stepping on anyone else's toes. So you don't have to worry about harming another, because you are in touch with the divine and you are following your own spiritual path and will, which will not cause harm or conflict with another. Of course, we still have conflicts with people. One way to look at this is as a spiritual lesson for either you or the other person. But if you are seeking to control another or harm another, this is not your true will. This is based upon the belief that every person is an individual, and as an individual you should be true to your own nature or consciousness. You must find your true will and make all of your actions subservient to the one great purpose. This again leads to conscious living.

If ethics are codes of personal and community conduct, then etiquette is a code of social conduct. Etiquette is defined as --the practices and forms prescribed by social convention or by authority; forms of conduct prescribed by polite society; code of correct conduct; also decorum denotes conformity with established standards of manners or behavior; the forms required by good breeding, or prescribed by authority, to be observed in social or official life; observance of the proprieties of rank and occasion; conventional decorum; ceremonial code of polite society; rules governing acceptable behavior.

Just like Emily Post and polite society, we in the Pagan community have behavior that is expected from us in how we interact with that community. In my opinion, etiquette is something sorely lacking in many Pagans. They are not taught certain things about how we interact with each other. This could be because maybe you didn't have a teacher, or your teacher didn't know them either. Or it could be because you or those who taught you just didn't care, it wasn't important to them.

But I feel that etiquette is VERY important. It keeps us civilized, it aids us in how we interact and it shows the outside world that we know how to act.

Beyond the mundane world and it's social etiquette, lets take a look at some things that are common among Pagan paths, especially the Wiccan path.

You should never touch someone else's magickal tools and items without their express permission. If you see something you like and want to touch, then ASK. Don't just hold out your hand for it, or just pick it up. A person leaves an imprint of their energy on what they touch, and they may not want someone else's energy on their magickal items. This includes athames all the way to stones and jewelry. And do not take offense if you ask and are told no. The way you live reflects on our whole community. You should always respect others, no matter their path. Inside your own religion thee is a certain higher respect given each other, as Children of the Goddess. This comes from a basic understanding of the hardships of the path, and the process we all go through in some way to evolve. It can be equated to any secret society and it's initiation process and path of self-discovery. This path is not for everyone, and if you take it seriously, will change your life in ways you could never imagine. Any path that causes growth can be difficult. And we link with others that are going through the same thing we are and take strength from and learn from them. We endeavor to hold ourselves to a high standard of living our spiritual lives that the mundane world does not. Therefor we support each other, lending a hand when the pitfalls of the world come about. When someone gives of themselves to teach or guide, we recognize that person's giving, and respect it. Not all of us are called to teach, and those who are offer a valuable service that should not be taken for granted. When you are called to teach or guide, you have been given a very serious part to play in your community. You should never abuse it in any way. It also does not mean that you may use it as a way to gain power over, or look down upon any other person. We are all where we should be on our path, and it does not mean a thing that you have 10 or 20 years of service and someone else has 1. We are all equal in the eyes of the Gods. And if you are a teacher, you are held to an even higher state of conduct. You must never involve yourself in anything that could cause harm to your students or to the Craft. You should never do anything that would bring a bad light on us. For instance, you should never become romantically involved with one of your students. You should not condone the use of illegal drugs, or alcohol if the person is not of age. You should not use your position to control your students, or make them dependent on you. The goal is to aid a person on this path. You supply the seed as a teacher. You cannot take them by the hand and learn from them, or be easy on them when you should be honest. In that same light, those who would be considered an elder in

our faith are given a large amount of respect. The wisdom that is gained from following this path for 10, 20 or 30 years is an asset to our community, and we should respect the Elders of the community for what they have learned and what they teach us. Due to the advent of the internet, there is a phenomenon growing among new seekers that is very disturbing. It involves not understanding the hard work it takes to learn the Old Ways, or the dedication and self sacrifice those who follow, and especially those who teach and guide give to the path. From this lack of understanding, new seekers think they can go to any page on the net, learn what they can and be done with it. It also leads them to think that they can ask for what they want, and someone will just hand it over. For example, I have been asked to send someone a copy of my BOS. This shows me that the person requesting this has no idea of what a BOS is, what it stands for and the process that is gone through to acquire it. This is flat out rude to begin with. This person is wanting their religion hand fed to them. They want to skip the hard work, the dedication, the pitfalls and the trials, and get right to the reward. This is simply not how it's done. This person wants the secrets and mysteries handed to them on a silver platter, without having to leave the comfort of the computer chair and work for them. This isn't possible. And I am here to say STOP. Be mindful of what you are asking. You can't go to the net, read a page or two, then go ask someone for their BOS, or even ask them to teach you. There must be effort on your part. You are not an adept after reading a page, or a book, or even ten books. The mysteries cannot be handed to you on a silver platter and you are a master of the universe. This is what I call lazy Wicca, and through lazy Wicca you will never come to experience the mysteries, because they come through dedication, hard work and a personal dedication to the Gods. Those who are out of the closet must NEVER give away the secrets of their brothers and sisters. You should never give any personal information. You should never tell the secrets of a coven, who it's leaders are, who the members are or any other information. We must honor our vows and protect those who for whatever reason have chosen to remain hidden from the eyes of the world. For those who are out of the closet, your life and your actions must be above reproach in the eyes of the world. As an open pagan, you may be the only one that a non pagan every sees. They will see every Pagan in you. So in all things you must be truthful. You must live with dignity and honor. In our discussion of ethics and etiquette the point I was trying to impress upon you is this. We have become a society who thinks that we may do as we please, act as we please and there are no consequences. We fight with the Christians. We complain about how they fight amongst themselves. We sneer at them when they point to another of them and say how that person is wrong and they way they practice is wrong. And yet, **We do the same thing**.

When I meet a fellow priestess, I treat her with respect as a person, and doubly so as a priestess, since I know how hard that path can be, to have dedicated your life and your service to the Gods and the Old Ways. If I meet someone who has been walking the path for 20 or 30 years, I respect that person because of the knowledge they have obtained in that time. That is not to say my 10 years is less, or they are 'more spiritual' than me. It is saying that this path is not an easy one all the time, and to have lived it every day for that amount of time is deserving of respect. I was taught as a child to respect my elders, and I believe that is still a valid lesson. The elders of this path can teach us things that we have never even thought of. At the same time, as an elder, you should always remember what it was like to take your first stumbling steps on this path, and how you may have longed for some guidance. It is just as wrong to be an elder, and act as if you know everything, or someone who is only 20 or whatever age could never be a spiritual person. We all must remember our ethics and etiquette, and encourage each other every day.

We have forgotten to practice our personal ethics, and have thrown etiquette out the window. We have forgotten Emily Post and Miss Manners, and have went on about our merry little way to fight like cats and dogs, without even offering basic human respect for those with diverging views, and this troubles me. It is a plague that is infecting our community. The Witch Wars continue. We struggle to make our way the right way, even if we don't realize we are doing this. We forget the very basic teaching that we are all connected, and that all paths are valid, as long as they fulfill our spiritual needs.

Let us remember our ethics. Let us live our lives with honor, treating all of life with respect. Follow your own path, without interference into another's. Work hard, study hard and receive the blessings of a life well lived.
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Becoming a Witch

by Morgaine
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(See **Submissions by Contributors to the *Sacred Texts* Website**)

I am often asked how one becomes a witch. Do you find someone who is a witch and they make you one? Or are you a witch just by saying you are? Can you make yourself a witch?

The process of becoming a witch doesn't happen overnight. It is a life change, a new path upon the journey of your life. It takes consideration, study and work. If you have previously followed a mainstream religion, you may have things that take time to let go, and new things that take time to absorb. I have heard many people say it is often hard, coming from a life of Christianity, to feel comfortable praying to the Goddess. All new things take time, but if you are serious upon this path, you will find your way. The Gods call their own home to them.

No matter how you have came about finding the Old Religion, here you are. So where do you go? To the book store. For a novice, books are like the air you breathe. You must have them, or access to them in some way. If you cannot afford, or do not feel safe having books on the Craft, the internet is the next best place.

In both books and on the internet you will find a wealth of knowledge that will help guide you upon your new path. Of course, as with anything else, there is good information and bad information. Avoid any kind of book, or internet site, that speaks of controlling another person in any way, harming them, doing love spells on a specific person, or tells you to chant in Latin, even though you have no idea what you are saying (yes, I have seen sites like that). These books/sites will not fulfill your need for knowledge in the Craft and will only serve to confuse you.

Once you have read a variety of books and feel called to this path, the next step is to find a teacher. If you have access to a teacher, in my opinion this is the best course of action. A teacher or a coven can often be found if there is a new age book store in your community. Also, the Witches Voice is a site that offers networking in every state. It has grown extremely large over the past few years

and is a valuable resource in the Craft community. All of my coven members have found me on the Witches Voice.

Having a mentor can offer so much to you when you are beginning. There will be things you come across that you have a hard time understanding and need clarification. If you have a teacher, they are just a phone call or email away. If you do not, you must try to decipher things on your own, and may not come to the correct end on them. If you do not have a teacher, again, the internet is the next best place to look.

If you are only looking for a 'how to' on casting spells, then the Craft is not for you. Witchcraft is a serious spiritual path, in which magick is performed, but is secondary to the religion itself. I would suggest you look to ceremonial magick for that.

A couple of things need to be said about beginning this path, in light of recent attitudes about the Craft. Here lately it seems that you have a people who, after reading a few books, feel as if they can call themselves a master of the Art. They throw on a title like Lady/Lord, or HP/s, add some black clothes, a pentacle the size of a hubcap, and they are ready to go. This is not what the Craft is about. If you have spent years following a particular path, have worked hard for the spiritual lessons that have been presented to you, and through this have attained the title and rank, then by all means use it. But think of how you would feel if, after all that, you have a newbie with 6 months and 5 books under their belt walking about calling themselves Lady Starry Ski or Lord Thunderbutt. It is very offensive. Just like your parents told you when you were growing up (or maybe you still are)'don't rush things, it will all come to you in the end, and be sweeter for the waiting'. This is true with the Craft. Using titles, putting on airs, and in general acting high and mighty are not going to make you any more spiritual. And that is what this path is about. What it will do is alienate you from people whom you may actually want to meet and get to know!

All of this being said the way to become a witch is through study and dedication. Gather all of the information you can. Find the best teacher possible. Read whatever you can get your hands on. Go outside in nature and commune with the Goddess and God. Listen to the trees and the wind and the rush of the water, for this is the witch's world.
{^}

Self Dedication Explained

by David Rankine & orita

(See **Submissions by Contributors to the *Sacred Texts* Website**)

Subject: Articles - (BOS section)
Date: Tue, 2 Oct 2001 03:57:50 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

Hi there,

I thought you might be interested in the following articles for your Book of Shadows section on Sacred Texts.

For more information on the authors please visit -www.avalonia.co.uk or if you wish to contact them please write to: BM Avalonia, London, WC1N 3XX, United Kingdom. (Please include a SAE) copyright David Rankine & orita 2000

Initiation is a process of "death and rebirth" – the old self dies, and the new and magickal self is born. A rite of self-dedication marks a serious commitment and dedication to the path, and should not be taken lightly.

Having followed your path this far, you will have noticed subtle (or not so subtle) changes in your self, and you may wish to mark this, and affirm your commitment to the path with a self-dedication ritual. Initiation is a process which happens over time, and the rite itself will benefit from being preceded by a daily practice, building up in intensity as you approach the day of the rite, with the dedication rite being the culmination of this ritual practice.

As the rite marks a rebirth, into your witch self or magickal self, you may wish to obtain a new magickal item or items for it. This could be a piece of ritual jewelry, such as a pentagram pendant, or amber and jet necklace (the traditional witches necklace), or a cord you wear around your waist. Some people choose to

mark their dedications by having a tattoo in a magickal design, personal to themselves.

It is also good to have a magickal weapon which you will consecrate at the end of the dedication rite. A ritual dagger, or athame is the general tool chosen. Self-dedication can be very empowering, and can produce a feeling of "walking on clouds", and it is very important to earth oneself afterwards, and then to have a rest from magickal work for a period of between a week and a month.

Simple daily meditation may be practiced during this period, but avoid intense magickal work. Time is needed to assimilate the experience, and the dedication process should be undertaken at a time when you do not have too much outside stress, and are able to take time for yourself.

It should be stressed that self-dedication is not the same as initiation into a coven, and should you wish to join a coven at a later date, you would still have to go through a probationary period and coven initiation, if accepted.

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A Self Dedication Ritual

by David Rankine & orita

(See **Submissions by Contributors to the *Sacred Texts* Website**)

Subject: Article 2 - BOS section
Date: Tue, 2 Oct 2001 03:59:00 -0700 (PDT)
From: Vitriol London
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Preparation

When you decide that you want to do a self-dedication, plan the date of the ritual at least a month in advance, choosing a suitable time, perhaps consulting astrological tables, or at least the phases of the moon. It is best done on a waxing or full moon.

Start your preparation at the new moon. Make sure that you have a day off work for the initiation itself. You may already have decided on a magickal or witch name. If you haven't yet decided on your witch name, find one through meditation and path working in the daily ritual leading up to the rite of self-initiation.

Begin preparing for the self-initiation by performing a daily ritual. Start by creating a sacred space. Purify the area with incense and sprinkling salt water. Visualize a sphere around yourself, and call on the powers of the four quarters, visualizing the elemental landscapes. (more...circle casting)

Call on the Goddess and the God, by whatever names you prefer to call them. Declare to the Elements, the Goddess and the God that you are embarking on the path of dedication, and ask for their help in preparing you.

Spend some time in meditation on the meaning of dedication, and opening yourself up for any messages from the Goddess and God. Thank and say farewell to the Goddess, God, and Elements, and close the circle.

Closer to the time

Try and spend time every day in the week leading up to the self-dedication rite working out your vows and meditating. Make sure that the vows you make are realistic! It is better to make less demanding vows than to make highly demanding vows and not live up to them.

The Ritual

Spend the day in quiet meditation and fasting. Drink only pure water, or if you really cannot do this, allow yourself a small quantity of apple or grape juice. Do not smoke, drink alcohol or take drugs! If you are on prescribed medication, consult your doctor. If the medication is short term, wait until you have finished the course of medication before doing the ritual.

If possible, go to a sacred site or wild place and attune yourself with nature. Communicate with the nature spirits, and ask for their blessings.

Think about the vows that you wish to make in your initiation. Think of a vow to yourself, one to the Goddess and God, and one to the Earth.

Before you start the ritual, have a purification bath. You may put essential oils, herbs or sea salt in the bath. Whilst in the bath, meditate on purifying your aura. See your aura as grey and dirty, but gradually becoming lighter and cleaner, until it is brilliant.

When you emerge from the bath, allow yourself to dry naturally. Do not use a hair dryer, or rub yourself with towels. Rub your entire body with oil. This may be olive oil, grape-seed oil, or other vegetable oil, scented with pure essential oils of your choice. Perform the ritual skyclad if possible.

Have an altar set up, with an altar cloth on it, with a chalice of wine, a piece of bread or cake on a platter, a censer, two altar candles, some anointing oil, your athame or other tool, any ritual jewelry which will be put on at the end of the ritual to mark your dedication, and two small dishes containing sea salt and water (from a

spring or sacred well if possible). You may also wish to have images or statues of the Goddess and God on the altar.

Light the candles and the incense, and purify your ritual space. Hold your hands over the water dish and say:

> "I purify you, Oh water, in the blessed and mighty names of the Goddess and God", visualizing it glowing with white light. Do likewise with the salt, then tip some of the salt into the water, and mix it in with your forefinger.

Sprinkle the salt water around your ritual space. Visualize a circle around you. (or cast a circle in your usual way) Call on the elements, then on the Goddess and God.

Declare your intent, saying something like: "I (ordinary name) am prepared for dedication. I have followed the path and fulfilled my vows, and I now call upon the Goddess and the God to confer on me wisdom and integrity. I ask for the blessings of air, fire, water and earth".

Spend some time in meditation, and controlled breathing to gather energy and achieve an altered state of consciousness. You may also wish to use a mantra or chant.

Meditate for a while on finding the stillness inside yourself. When you are ready, stand before the altar, and anoint yourself first with oil, then with salt water and lastly wine, saying:

> "I am reborn into my true and magickal self, and I take on the name of (Witch name). I ask for the blessings of the Goddess and God on my endeavors, and I vow (make your vows)".

When anointing yourself you may wish to anoint your chakras, or anoint yourself with a circle, pentagram, or personal symbol. It is good to write down your vows in your magickal diary, and sign the entry with your witch name.

Present yourself to the quarters, stating that you are now dedicated to the solitary path. Consecrate your ritual jewelry with the four elements (incense, water, salt and candle flame), and anoint it with oil for spirit before putting it on.

Consecrate your athame or other tool in the same manner, then hold it to your heart, feeling a link with it, and filling it with your energy. Say "I am a child of earth and starry heaven."

Hold it up to the moon and stars, and ask for the blessings of the cosmos on it, then touch it to the ground, and ask for the blessings of mother earth.

Lastly, consecrate the wine and cake by touching your athame to them, and channeling energy through it. Drink and eat, earthing yourself, then thank the Goddess, God and Elements, and close the circle.

Remember: Write up your experiences in your magickal diary. Refrain from ritual for at least the next week, whilst you integrate the work.

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How to Find a Coven or Group

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(See **Submissions by Contributors to the *Sacred Texts* Website**)

Subject: Article 3 - BOS section
Date: Tue, 2 Oct 2001 04:02:18 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

For more information on the authors please visit - www.avalonia.co.uk or if you wish to contact them please write to: BM Avalonia, London, WC1N 3XX, United Kingdom. (Please include a SAE) copyright David Rankine & orita 2000

How to find a Coven or Group

If you are looking for a group then going out and meeting people and talking, asking questions and showing your intent of finding a group are the most important steps.

If you stay at home and never mingle with other people then don't expect anything to happen. This is not a 'spoon-fed' path to walk, there is a lot of serious work involved and when you do find a group, the work doesn't stop.

Joining a Coven means giving up a lot of free time, substituting social time for Coven time and spending a lot of time studying and experiencing... So which ever path you follow, and which ever type of group you are seeking - make an effort and be patient.

In big cities such as the one we live in, London (UK) there is no reason to say 'But there is nothing to go to'. There are online organizations such as WWL who keep their members informed of social events, workshops, training groups, conferences and open rituals. The WWL also organize events just for their members, so that you can meet the faces behind the names. To find out more about WWL visit: http://www.avalonia.co.uk.

The Witches Voice - http://www.witchvox.com is another great resource. You can find contacts with similar interests to yourself to correspond with, but most importantly they list all the major events, conferences and festivals organized by Pagans from all over the world. They also list smaller events, such as pub moots and workshops.

In parts of the world it is not that easy, and you might have to travel to attend conferences or workshops. This might seem like a lot of work just to meet other people, but if you are serious then travel should not deter you from your path.

When you do get the opportunity to meet other Pagans make an effort to ask around about open groups and other events. As the organizers of the event if they know of groups which might be taking on new trainees.

It is important to note that even in big cities such as London there are very few new groups forming and the groups in existence might only take on a trainee every few years. Those who do might expect to interview you to see if you will fit in with the rest of their group. If this happens take the opportunity to interview them too! Be honest with them, but make sure that their answers also satisfy you. Ask what they will be expecting from you and what training they will be providing you with.

Unfortunately there are still some dubious groups using the name of Wicca to cover other activities. Do not just join a group because they happen to be the first one which approaches you!

Remember:

You should feel comfortable with your HPS & P;

Sex should not be expected in return for training, nor should it be part of your initiation;

You should not be expected to contribute large sums of money in return for training - although you should expect to contribute towards temple expenses;

Confidentiality is VERY important in Wiccan groups;

Expect a lot of hard work!

Finally you should enjoy being part of the group you join!

Book of the Whole Liber I
On the Lies of the Child of the Beast

By: Draconis :*:Ank-Sha-Saroon

(See **Submissions by Contributors to the *Sacred Texts* Website**)

1. 1.Many have failed to see the True Nature of Mankind.
2. For mankind know not the true Splendor that is me.
3. I give this message unto you so that you can pass it onto the Children of the Beast.
4. For He is a lie, He is a sin.
5. Mankind knows naught but shame.
6. They fear the truth, and they reject reality.
7. Hath not the Will to Learn, though hath the Will to teach.
8. He teaches them all lies. For all He Knows are Lies.
9. The New Aeon has come. As It has been foretold.
10. The Beast has risen. He is that who has lied to You all.
11. The One claims to be the Son of Jehovah. Though He is the Son of the Beast.
12. A Child portrayed by Sin and engulfed in Shame.
13. He died for Your Sins, though he hath no name.
14. The Only Sin Mankind knows is Shame.
15. As they ate from the Tree of Life, they were blinded by the Lies.
16. He claims that these Lies are reality. That the Liar is the Beast.
17. The Only Way to Salvation is through the death of Desire.
18. Salvation is the Key.
19. The Key of Man is Sin.
20. The Sin of Man is Shame!
21. If thou teaches Sin then thou know only Shame.
22. the Book of Sin is the Book of Shame.
23. His disciples taught lies.
24. They taught fear.
25. They taught slavery.
26. They taught Shame.
27. They claim to do Jehovah's work.
28. They claim to be prophets.
29. Has it not said that to beware the false prophet?
30. Though the prophet himself was false?

31. He taught lies and He taught fear.
32. I repeat this to You.
33. The truth is inside Of You.
34. Apostils brought forth the Lies from Heaven.
35. The Lies are the Book of Truth.
36. Mankind reject these truths.
37. For You are ignorant and You are Hippocrates.
38. You ignore the Truth and follow Lies.
39. Which of His revelations came true?
40. Let the Word be burnt!
41. Spit in the eyes of the False Ones.
42. Let none stride You away from achieving Your Desire.
43. Desire is a lie.
44. Then Jehovah created the world with his word of Command.
45. Though when He sent his son down for us to pray with He hath sent an imposter!
46. For Christ was a fake. He was a Son of The Beast.
47. Created into manifestation through the lies of the One.
48. These are the truths that you hear.
49. For the truth lies inside us all.
50. For if we naught look within, we shall never find it without.
51. The Nature of Man is this: Lies, lies, lies!
52. Lies taught by Jehovah's Son?
53. No. Lies taught by the Child of the Beast.
54. For this is the Age of Truth.
55. The One and Twenty centuries of the Earth shall We know the Truth.
56. The Book is written. It cannot be erased.
57. The Lies are in our minds and must be denied.
58. Teach not lies Thou servants!
59. Teach love and Wholeness.
60. Teach Forgiveness and Condemn not to death!
61. It is written to command death.
62. Thou shalt never condemn to death.
63. Ye shall never subject Another to discrimination.
64. For the Prophet said "Love All Unto the Being".
65. Let these truths hold near to You.
66. Let them always Be.
67. For just as You are here to Be, Let the Truths be known to thee.
68. The truths said are those by Man.
69. Follow not their empty lies.

70. With the grace of the One unto You all.
71. By the powers of Love and Life.
72. Spread my Word and Teach them the Truth!

Draonis:*:Ank-Sha-Saroon

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Book of the Whole Liber II
The Ritual Of Embracing The Self

Draconis:*:Ank-Sha-Saroon

(See **Submissions by Contributors to the *Sacred Texts* Website**)

I

The key to Inner knowledge and salvation is through discipline of the Self. The Mind is the mystery. The Body is the Temple. The Spirit is the Will. Ye shall endure through suffering perfection of the Self is the Death of Desire under Will. Read not the words of the rite unless You decide to perform it.

Once you have agreed to embrace Yourself to the Gods and Goddesses, then shall ye be granted knowledge and wisdom that was once unknown. The Occult shall no longer be. The truth shall be Hidden No More!

II

1. Ye shall have with you a dagger, a star, a cup, and Your Book.
2. The Book shall be of Your secrets.
3. Arrange the items as listed onto an altar. Have a statue of the Goddess and Her consort Pan.
4. Kneel before thine altar and raise the Dagger high above.
5. Thus through Your voice proclaim:

"I am of the Gods, and to the Gods I do submit myself!
I give unto thee my soul, and I give to thee my Whole!
I shall be granted My Rebirth!"

6. Thus shall outtake thy Blood and mix it within the blessed cup of life.
7. Mix it with the Holy Water.
8. Then shall You raise the Cup to the Gods and Say:

"My Body shall be pure,
My Mind shall be Pure,
My spirit shall be pure,
I embrace Myself,
I take thine Mysteries inside of Me!"

9. Upon thine proclamation, shall ye drink the Cup of Life.
10. Lie onto the ground before thine altar.
11. In the position of the God with arms across your chest, raise the ancient powers by chanting their sacred names:

"Nuit, Rah, Pan!
Ares, Dionyus, Graal!
Horned Hunter of the Night,
Great One of the Seas,
Silent One of the Skies,
And Mighty Lord of Might!
I invoke thine sacred Name,
The One is the All,
The All is the Many!"

12. Ye shall arise and raise the Star.
13. Hold it upon Your Heart.
14. Proclaim Yourself as a servant of the Gods.
15. Then drop the star and raise your arms.
16. In a Loud and Demanding voice, say these words:

"Great Goddess I take thee inside of Me,
I pledge My loyalty to thee,
As I head into Your Arms,
Shall ye then make Me Whole,
I shall endure,
All that You know,
Isis, Hecate, Diana,
Cerridwen, Airtimes, Athena!"

17. Then shall you meditate
18. After completion of the Ritual, ye shall scribe all you have seen.
19. And shall ye scribe all You Now know.
20. For You have now been initiated into the Spirit's Glow!
21. "Love Unto All, and Fallow thine self!"

End of Rite
{^} Ank-Sha-Saroon

Book of the Whole Liber III

The Only Sin of Mankind Is Shame Taught Through Lies

By: Draconis:*:Ank-Sha-Saroon

I

The Sin of Man is shame. When Eve ate from the Tree of Life she knew the truth. The truth was Shame. Then she Gave the fruit to Adam. Who was taught the Lies of Man.

The snake was not a serpent. He was the Lies. He taught them the truth of shame. For it has been seen inside His eyes!

The Sin is here and shall always be. Nothing can hide it. The woman had given man the gift. The gift of Shame. So too did Christianity. Christ gave the gift of Shame. For shame is the only Sin of Mankind.

All Mankind knoweth is Shame. For Shame is the lies taught by the Child. The Child was the Son. The One was the Father. And the Lies were the Holy Spirit.

For Mankind know now the lies. They will never forget. Their desires are then never met. For they are blinded by the lies. The Lies of Shame.

II

The Will is the Control,
    The Will is the life!
Spread Will until you All,
    And fear Not for I have come!
I am Here. I have always Been,
    I shall teach to You the Sin!

III

The Sin of Man is Shame,
    Repeat not he mistake again!
        Teach love and naught fear,
For I am always here!
    I shall arise until the end,

And teach to you my friends!

Ank-Sha-Saroon
Finished

{^}

Physics and the Basic Principle of Visualization Magick

by Dan

(See **Submissions by Contributors to the *Sacred Texts* Website**)

Introduction:

For starters, I would like to say a few things about myself to set the record straight. I have a Masters degree in Quantum Field Theory, am working on my PhD in the same, and am a practicing, if tyro, shaman. I have read in several places that the best way to start in magick is to read, read, read, read and I have noticed several articles using Physics to explain magickal arguments. Unfortunately, many of these articles either do not explain the Physics very well or are just plain wrong. I am not disrespecting these people: after all, not everyone can be a Physicist! I thought I would write a brief article to clear up a few issues on the nature of probability in Physics as well as how probability might play a role in magick. The following article is essentially a short paper on the Metaphysics behind what I call "visualization magick." I am not going to footnote: all of the Physics arguments are well known and documented and can be found in any introductory text on Quantum Mechanics. As for my magickal arguments, well, they are as correct as I can make them. Naturally, I accept responsibility for any errors contained in this article.

The Nature of Investigation:

Most of the science done today is based on a problem solving technique called the "Scientific Method." The Scientific Method is a well-established way to start from the basic principles behind a problem and develop an experimentally based explanation of a given phenomenon. It has been used successfully for centuries. There is one problem with this method, though: it can be very difficult to incorporate any newly discovered facts that do not fit the structure of the current scientific theory. This point has been raised repeatedly when scientists try to discover the nature of ghosts, ESP, etc.

I think it is natural to take the viewpoint that any axiomatic structure, such as the sciences, can only explain certain types of phenomena. Other systems, such as

magick, can explain other phenomena. It is interesting that these different axiomatic structures can overlap: they can explain the same types of phenomena, but they explain them in different ways. One might call different axiomatic systems as "paradigms," or "representations." Whatever you call them, it is important not to mix the different systems, because the any term defined in one representation are not likely to have the same meaning in another. For example, anyone trying to explain a magickal phenomenon in terms of Physics needs to be careful of how the word "energy" is used. Energy in magick will not necessarily mean the same thing as it does in Physics. (Incidentally, energy is not a well-defined concept in Physics!)

In the remainder of this article I am going to discuss the Physics representation known as the Copenhagen Interpretation of Quantum Physics (CI) and, within that representation, provide an explain of visualization magick.

Schrodinger's Cat and Quantum Reality:

When most people think of Physics, they think of equations, math, and all sorts of difficult problems. In actuality, Physics is based on very simple arguments and can often be put in the form of puzzles that illustrate the basic principles. For instance, Classical Physics can usually be put into the form of some little guy (or person, for you extreme liberalists) firing a cannon over a ravine. Classical Physics describes what we see and touch in everyday life. We are familiar with it and it is the representation that makes the most sense to us. Another representation, which is more basic, is that of Quantum Reality. Classical Reality is fully contained within Quantum Reality, but Quantum Reality contains more phenomena, much of it things we do not see in day-to-day life. Not really accepting Quantum Reality for what it is, Erwin Schrodinger devised a thought experiment to show the odd nature of what Quantum Physics implies. He was essentially trying to ridicule the interpretation of the science he was helping to develop. The thought experiment is known as "Schrodinger's Cat."

We start with building a switch device based on quantum principles. We are going to take an atom of a radioactive material and place it inside a detector. The detector sends a signal to a switch if the atom decays. Now, all atoms decay eventually, and the amount of time it takes for half the amount of a radioactive material to decay is called the "half-life" of the material. So the chance our one atom will decay in one half-life is 50%. Thus, after one half-life, our switch has an equal chance of being "on" or "off." We now connect a vial of the deadliest poison to the switch; if the switch is "off" then the poison vial is closed, if the switch is

"on" then the poison vial is open and any creature in contact with the poison will die instantly. Now place the quantum switch and vial of poison along side a cat in a sealed box. The question is after one half-life has elapsed, is the cat alive or is it dead?

Since there is a 50% chance that the atom has decayed in one half-life, our "logical" answer must be that the cat has a 50% chance of being alive or dead. No other answer in our (Classical Reality) experience makes any sense. We cannot say with certainty if the cat is either alive or dead. However, we are asking a question that requires a specific answer. Is the cat alive, or is it dead? Quantum Reality gives us a third, and actually the only valid, answer to this problem. The cat is in a mixed quantum state of both alive and dead as far as anyone outside the sealed box is concerned. That is, the cat is only in a specific state of alive or dead when someone called a "quantum observer" looks inside the box to determine the state of the cat. This leads us to all sorts of metaphysical problems about the cat as well as the problem of what defines a quantum observer.

The Copenhagen Interpretation of Quantum Reality:

The Quantum Reality representation of the result of the Schrodinger's cat experiment does not make any sense as far as Classical Reality is concerned. Nevertheless, it has good basis in Physics. Many of the top Physicists of the time (around the 1930's I believe) met in Copenhagen to discuss Quantum Mechanics. Several topics were on the board there and eventually a consensus was made as to the nature of a quantum system: if a system is not measured it exists in a superposition of all possible quantum states. When the system is measured, it falls into one specific state. (For you Physics buffs, this is the concept behind the Born interpretation of the wave function.) This representation has become known as the "Copenhagen Interpretation of Quantum Physics." (CI) According to the CI, Schrodinger's cat is both alive and dead until someone opens the box to look. There is one other way to look at Quantum reality, but you pay a severe price. The representation, called the "Many Worlds Theory," states that every time a quantum level decision is made, the Universe splits into two or more copies, one for each outcome of the decisions. The Many Worlds interpretation of Schrodinger's cat states that the Universe splits into two copies: one with a dead cat and the other with a live cat. When we open the box we find out which Universe we are in. Personally, I find this representation to be a bit ridiculous, but you may feel free to choose which one you like the most. Both the Many Worlds and the CI make exactly the same predictions and we cannot tell which one is correct (if either!).

The Double Slit Experiment:

The Schrodinger's Cat thought experiment does not really tell us anything about the real world unless we can prove it. Obviously, we are not going to learn anything from killing cats (and why would we want to anyway?) so we need to turn to another experiment to give us some facts. The Young's double slit experiment does just that and is almost as simple as Schrodinger's Cat. First though we need to talk about light.

When Sir Isaac Newton was doing his experimentation on light he decided, based on his experiments on reflection, refraction, and the sharpness of shadows, that light was made of little particles, which he dubbed "corpuscles." (We now call corpuscles photons.) Later on, interference experiments (such as the Young double slit) showed that light was made of waves, not particles. Was the great Sir Isaac wrong?? Not entirely. In the early 1900s, a man named DeBroglie showed that electrons, which are "obviously" particles, could be thought to have a wavelike character. Eventually scientists realized that all subatomic particles have both wave and particle properties.., subatomic "particles" are neither particles nor waves, but are something else which we have come to call by the badly punned name of "wavicles." (If you are a John Gribbon fan, as I am, then you may like to call subatomic particles "slivey toves.") When we run an experiment that assumes light is a particle, light behaves as if it were made of particles; when we run an experiment that assumes light is a wave, light behaves as if it were a wave.

Young's double slit experiment assumes light is going to behave as a wave. We start with a monochromatic (single colored) light source and pass it through a slit so that we obtain a set of equally spaced wave fronts. We pass these wave fronts through a wall that has two tiny holes in it, equally spaced from the center point. Beyond the wall is our "detector:" essentially a TV that records the wave pattern striking the screen. A diagram of the double slit experiment may be found in any introductory Physics text, just look under the term "interference" in the index.

When we turn the light source on, we see a pattern of light and dark areas on the TV screen. This is the expected result since light is a wave and the two slits create an interference pattern: the peaks and troughs of the wave cancel out in different regions on the TV screen. This is entirely due to the fact of those two little holes in the wall...if there was only one tiny hole in the wall then we would only see one point of light on the TV screen and no interference. The one hole

experiment is more like treating light as a particle rather than a wave, and we get no interference from it since particles do not interfere with themselves.

Now let us play with the experiment a bit. We are going to presume that light is made of particles and install detectors in both holes in the wall to see which hole the photon goes through. What kind of pattern do we get on the TV screen now? According to Classical Reality it had better be an interference pattern again. Nope. We get two little points of light on the TV screen. Why? Because we are thinking of light as particles we detected the particles, so they cannot interfere with each other. Let's play with this again. We are going to take the original double slit experiment and this time put the photon detector right in front of the light source and then we are going to run the double slit experiment only letting one photon through at a time. Obviously, we only get a point of light on the TV screen each time a photon passes through. However, let us record where each photon hits and run a bunch of single photons through the experiment. What do we get on the TV screen? We might expect to see two little points of light on the screen, but we do not. We now get a full-fledged interference pattern! Remember, this is a composite pattern made up of individual photons going through the experiment, not a bunch of waves. This is truly weird.

There are only two ways to explain this last result, neither of them comfortable. Consider a photon passing through hole #1 as a photon in state 1 and a photon going through hole #2 as a photon in state 2. The only way we can get an interference pattern is if we have something going through BOTH holes at the same time. This implies that the photon is traveling through the double slit apparatus in both states at the same time. Remember we are not trying to detect which state the photon is in as it goes through the holes, so the CI predicts that the photon is in both states, just as the results say it must be. (We can make a similar argument for the Many Worlds case as well). This is hard experimental evidence for the CI and has not been contradicted in the last 70 years or so. Just the opposite...other experiments have lent validity to the CI. (By the way, this same experiment has been done with electrons and, I believe, neutrons as well.)

The Extreme Copenhagen Interpretation and Your Quantum Universe:

What follows is my personal interpretation of the Physics mentioned above. Let us go back to Schrodinger's Cat since it is the simpler experiment. We need to discuss what makes a quantum observer again, because it is a tricky point. A

quantum observer is some nebulous thing that takes a measurement of a system. What is it that creates the measurement process? Presumably, we have two systems to consider: the first is the actual experiment that we want to measure, and the second is the system that does the measuring. Therefore, if we take the measurement process to its most basic level, a measurement is the process by which the experimental system "gives" information to the observer's system. This information exchange is mediated by photons (or W, Z, gluons, etc. Basically any boson you wish. That's another topic.) To make a long story short, the observer gets information from the experiment by absorbing a photon. This means that an electron can serve as a quantum observer since a absorbing a photon will alter the electron's state. A quantum observer does not actually need to have an intelligence to function; it merely needs to respond to the experiment in some way.

So. Let us go back to Schrodinger's Cat. According to the scientist running the experiment the cat is both alive and dead until the box is opened. Say that he opens the box and knows the state of the cat. Now look at the people in the next room who are waiting to hear from the scientist in the room with the cat. According to them, the cat is STILL in that odd alive and dead mixed state. We can go further and state that the whole lab we ran the experiment in is in an undetermined state since the scientist in the lab might take different actions depending on the state of the cat. No one outside the lab can possibly know what is going on in the lab. Now look at the people in the next room beyond that, etc. What we have is a nested set of "Schrodinger's Cats." Until the information is passed between different rooms, the set of rooms inside exists in a mixed state. We can take this argument to an (I feel logical) extreme. Since the individual particles in our bodies act as quantum observers the only pertinent information we have about the state of the Universe at large is what we perceive through our senses. Therefore, anything that we do not perceive through our senses exists in a mixed state similar to Schrodinger's alive/dead cat: nothing exists in a definite state unless we are sensing it. This is what I call the "Extreme Copenhagen Interpretation." (ECI) What this implies, then, is that each of us exists in our own personal universes and everything exterior to that universe exists in an undetermined state until we sense it. Note: I am going to ignore the question of other people existing...I will assume other people exist and our knowledge of their reality comes from the "interference" of these multiple universes. To give a quick example consider the question: "If a tree falls in a forest and no one is around to see it fall, does it make any noise?" The ECI states that since no one was around, the tree is in a mixed state of existence/non-existence. Furthermore it has fallen/not fallen, much less made any noise/silence. Since the tree does not directly influence

your universe, you cannot say anything definite about it even existing, even though you may have seen the tree an hour ago.

The Basic Principle of Visualization Magick:

The ECI tells us that what we sense is what is contained in our universe. In order to do magick we need (at least) one more principle. When we do visualization magick, we actually feel what it is that we visualize. The ECI says that what we feel makes up our reality. Combining these two statements, we have what I call the "Basic Principle of Visualization Magick." What we visualize becomes real in our universe. This principle can be demonstrated by a simple spell, which I call an "empowering" spell. First, enter a light meditative state. (This first step may also be achieved by casting a circle.) Next visualize a blanket of white fire surrounding you, starting at your feet and working its way up to encompass your whole body. Hold this visualization until you can actually feel the fire surrounding you, cleansing your spirit and not letting any darkness penetrate your being. Now visualize your hands held outward from your body and let a globe of white fire come into being between your hands. Hold the globe there until you can feel it. This globe of fire represents your inner strength and the longer you hold it the more in touch with your strength you will be. The result of this spell is that you will feel empowered and more able to cope with the challenges of your life.

Is this magick, physics, or psychology? Remember, how we view our universe depends on the representation we use. In this case, the empowering spell may be viewed in any one of these representations. Using the ECI to describe the spell what we are doing is literally bringing up our inner strength as a concrete object and physically contacting it. We know it is there because we can feel it, therefore according to the ECI it has an actual existence. A similar argument holds for essentially any magick that has its basis in visualization or feelings. The ECI explains how magick can affect our own universe, what about someone else's? After all many witches (warlocks, sorcerers, etc.) will claim that their magick affects other people, not just their own universe. We can use visualization magick to show how this might work, so there is not necessarily any conflict here. You (presumably) put some clothes on today so anyone that sees you will see those clothes and all of them will be able to describe the same set of clothing. You know you are wearing a certain set of clothes, and your best friend came up to you and mentioned something about the outfit, so you know she saw them. Both of you agree on the set of clothes because both of your universes came into contact, i.e. the two universes interfere because they both contain quantum observers. Now,

can your best friend say anything about what you are wearing three hours after you parted? No, because you might have changed clothes. (Or Heck, you might be skinny-dipping in the local watering hole!) Once the universes are out of contact they no longer interfere. To continue the analogy, if you feel something in your universe then it is real in your universe and thus, because your universe interferes with other universes the effect may well be real in someone else's universe. Say you know a spell to create a rainstorm. It will happen in your universe. Whether or not it happens in someone else's universe depends on the strength of the interference between your universe and theirs. I would suppose that the strength of the interference depends on the strength of your belief (and that of others) that you can make it rain. Taking things at face value, I would say that it would take a tremendously powerful mage to create an effect in someone else's universe seeing how difficult it is to create a magickal effect in our own universe. Note: I am aware the rain spell probably has nothing to do with visualization magick. I am also aware that other magickal principles could come into play here. Remember that I am using a representation, the ECI, to explain an effect. The ECI is probably not a good representation to discuss a rainmaking spell!

Summary:

The way we explain an effect depends on the representation we use. The rules for which a representation is a good representation to explain an effect are not known, though we may certainly use common sense to guide us. The CI is a well-established representation that is used in modern day Physics. A logical extension to the CI is the ECI, which states that we all live in our own individual universe and that the Universe is composed of the interference of these personal universes. The ECI provides a way for Physics to explain the phenomenon of visualization magick by stating that what we feel is what is real in our universe.

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Aloha Pumehana

(See **Submissions by Contributors to the *Sacred Texts* Website**)

As a mother witch I have come up with a chant that is quite appropriate for any birthing ritual. Use and enjoy:

Tiny bud, swelling nub, resting in the womb
Unleashing spark, in the dark, birthing to be soon
Healthy child, labor mild, mother safe and strong
Nature flow, now to grow a household before long

Bright Blessings , Me Aloha Pumehana
Lady Maeve Moerae Coven
Honolulu, Hawaii

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Brujeria

Amber Jaguar

(See **Submissions by Contributors to the *Sacred Texts* Website**)

Brujeria. For many, it is nothing more than the Spanish word for witchcraft. But for a growing number of North Americans, Brujeria is something much more complex--it is a religion, not unlike Wicca.

I would like to volunteer to contribute some articles to the archive on this Pagan path. Myself, I am what is known as the Roja, or Red Priestess, of a temple here in Philadelphia. One does not need to be of Hispanic/Latin descent to celebrate Brujeria--I am not.

As a sample, allow me to offer you what is known as the Rule of the Brujo. Much of Brujeria is done in Spanish or in the native language of Nahuatl, but much is being brought into English.

"The one who made the Rule known is not known, but from this person the Rule spread unto the Olmecs, unto the Toltecs, unto the Aztecs, and ultimately the Rule has come down to us. That there is one piece of the rule for every full moon in the solar year is a certainty.

The universe is a living thing (which is an idea brought into modern Brujeria from Aztec cosmology), and Brujeria is a method of interacting with the living energy of the universe.

A brujo/bruja practices what could be termed magic by attuning himself/herself to this living energy.

This living energy can seize a brujo/bruja at any time, or through the concentrated work of an impromptu and inspired ritual.

An individual enters Brujeria through a personal encounter with the living energy.

Once a brujo, always a brujo. It is something that cannot be shaken off.

Brujos are born and cannot be made, even if they do not come to realize their place in Brujeria until much later in life.

A brujo has no ethical laws or limits to restrict his magic. However, he must also assume complete responsibility for his actions and be willing to submit to the consequences.

'A dead brujo is more powerful and more dangerous than a living brujo.' What exactly this means is up for interpretation.

As Mexican Presidente Beinito Juarez said, "Respect for the rights of others is peace."

Brujos are free to use their abilities for non-brujos. Example situations are healing, spiritual counselling, and the creation of hechizos ("spell-work").

Brujeria is a community bound together by the living energy of the universe, and all brujos are brothers and sisters. A brujo is pledged to assist a fellow brujo wherever and whenever needed.

Some of what makes Brujeria can be revealed to non-brujos but most of Brujeria must remain between brujos alone.

Brujeria is learned from brujo to brujo, and through interaction with the living energy."

I hope I can make a contribution that will enhance the archive.

Amber Jaguar

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Gender and Nature in Contemporary NeoPaganism

by Salamantis

(See **Submissions by Contributors to the *Sacred Texts* Website**)

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In recent decades, several social and political movements have had profound impacts upon the popular Western psyche. Collectively, they pose a powerful challenge to religiously grounded relational paradigms which until recently have been accepted almost without question. These movements include the human rights trio (ethnic/racial civil rights, lesbian/gay rights and feminism) and environmentalism.

The last two of these, feminism and environmentalism, have been converging to the degree that a common discipline, ecofeminism, has been born. Although some affinities exist between these two and the others, the only solid connection seems to be the choice by some feminists of lesbianism on ideological grounds in spite of their personal sexual preferences. What could the women's rights movement have in common with the attempt to preserve and protect our planetary ecology which the homosexual and nonwhite rights movements do not share? To answer this question, we must take a look at the paradigm they are all opposing, and in what ways each of them oppose it.

Our Present Paradigm

This paradigm is drawn from the moral laws set down in the holy texts of the religions comprising mainstream Western Monotheism. These religions mainly include Judaism, Christianity, Islam and Zoroastrianism; their texts include the Bible, the Koran and the Zen Avesta. For purposes of simplicity and brevity, we shall call this the JCIZ paradigm.

JCIZ postulates a single omniscient, omnipotent and relatively benevolent male deity (Jahweh, Jehovah, God or Lord, Allah or Ahura Mazda), who created and populated the world but is essentially transcendent with respect to it. This deity is opposed by another somewhat less knowing and powerful, relatively malevolent male deity (Lucifer, the Devil, Shaitan or Ahriman), who is also essentially supernatural. These two opposed forces of good and evil, light and darkness, contend with each other by intervening in our affairs. Each of us shall spend

eternity with whichever one he or she allies with; in any case this earth is a temporary inconvenience, unimportant in the greater order of things. It is in our interest to ally ourselves with the "good guy", and we know how to do this because He's thoughtfully sent us a male savior or prophet or avatar (Moses, Jesus, Mohammed or Zarathustra) to so inform us.

We are now in a position to understand the special affinity between feminism and environmentalism. Homosexuality is condemned and slavery condoned in the JCIZ, but if these tendencies were reversed, it would not compromise the underpinnings of the theological structure; gay/lesbian rights identical to those of straights and white/nonwhite equality are no metaphysical threat to the integrity of the system. The religious ramifications of feminism and environmentalism, however, strike it to its very core. By criticizing the consequences of following the JCIZ, they indict as immoral or unwise the premises upon which it is based, and do so from the perspective of an alternative paradigm which derives from many pagan sources past and present, but which is crystallized in Wicca.

Feminism

In the JCIZ, all deities are male, the first human is male, and any central prophets or saviors are male. In the cosmic play, women are relegated to the roles of dupe, slave, rebellious whore, broodmare and submissive saint. Mary DalyIs dictum that if God is male, the male is God has the existential corollary, within the JCIZ, of reducing females to nothing. In order to follow God's plan, women must submit to their 'husbands' rule in particular, and to male authority in general. Men may have to attend the school of hard knocks, but women are stuck with their homework. They are to raise their many children but not their voices, for fear of getting knocked about themselves. This excision of the feminine from spiritual significance and their resulting societal subservience has provoked, within many contemporary women, a soul alienation of Marxian proportions. Revolt against the predominance of this divine chain of being has followed, and the guerillas have not been exclusively female. Some men have come to feel cramped and pigeonholed in the role of overseer on the domination plantation and degraded and ashamed of what is expected of them there. They have therefore joined the rebellion against the JCIZ gender hierarchy, agreeing with Martin Luther King that you can't hold folks down in a ditch unless you climb down in there with them. As women and men come to the practical conclusion that only equality of rights, responsibilities and opportunities works, however, they also tend to come to the spiritual conclusion that this is true because the sexes equally approach divinity. This, however, would

require deity to be comprised of masculinity and femininity in equal measure, which of course directly contradicts the JCIZ.

Environmentalism

In the JCIZ, the Creator packed a hostile and bountiful world like a reluctant lunchbox for fallen humanity (read man) to suffer, endure, dominate, subdue and exploit for his own benefit. This divine license for exploitation without regard to consequences in the name of greed has borne bitter fruit. Because we have not held our common home in reverence, or honored her as sacred to us, we have felt free to pollute, pillage, rape and otherwise profane her. Yet, after fouling our own nest, we seem surprised to find ourselves surrounded by human filth, with the blood of extinguished comrade species crying out inconsolably from the bleak bare ground. We are coming painfully to the understanding that the earth is our source and foundation, and that poisoning and impoverishing her can only hasten our own hollow demise. However, the grasping of the fact that we are only a part of something much older, wiser, grander and more complex than ourselves draws us inexorably to an experience of awe and sublimity in the presence of the sheer marvel of it. We begin to see ourselves as tiny threads, which, by some miracle, are able to sense the weave of a gigantic dancing tapestry (and the reality is much more wondrous than that). The earth becomes hallowed for us. But this contradicts the JCIZ premise that it is transcendent Deity which is holy, not a nature which, compared to the supernatural, must remain substandard.

Forbidden Fruit

Ecological degradation may be divided into natural resource depletion and biosphere pollution, but both have overpopulation as a root cause. Overpopulation drives us like lemmings to mow our global lungs for farmland, lumber and cattle pasture, sapping species diversity in the process. It drives us to strip-mine our eroding soil to build skyscrapers, cars and soda cans. It drives us to burn our fossil fuels, overheating our atmosphere and decimating our ozone sunscreen for the sake of light, mobility, plastic containers and air-conditioned comfort for a small percentage of our teeming billions. It drives us to turn our overfished oceans into toxic cesspools when our rivers bear our pesticides, factory byproducts and sewage to the seas. Furthermore, the resulting competition for room and resources on a shrinking sphere has led our infant race to nurse the barrel of the nuclear gun.

It is ecologically imperative that we control our rate of reproduction generally, and the fundamental pillar of feminism that women must have the right to control their own reproduction individually. To this dovetailing of the calls of personal freedom and global necessity, the JCIZ responds with an iron demand frozen for thousands of years in the face of catastrophically changing circumstances; you must be fruitful and multiply.

Eco-feminism

The realization that birth control is both a feminist and an environmental issue is one of many pattern matches which eco-feminists have found. They follow the clue given by the phrase IMother NatureI to the conclusion that women and the earth have both been victimized by the same attitudes of subjection, rapaciousness, violation, penetration of virgin territory, stripping, despoiling and defloration. They consider this an unfortunate result of the separation of the sexes into godlike, transcendent man and earthy, immanent woman, into man as mind and woman as body, found in the JCIZ. This partition, for eco-feminists, is based on the differing positions of the sexes with regard to childbirth; men observe, women participate. Women also, like the earth, produce food, and can be planted with seed when in season; hence the ancient occurrence of the term ‘plowing’ for intercourse.

Sexist theological Cartesianism, however, is untenable; the JCIZ’s gender-based spirit/flesh dichotomy has been an injurious illusion. Self-aware parts of nature are still woven into the web they perceive. Mind, whether abstract or concrete, and of either gender, is a bodily based, earthly and evolutionarily emergent phenomenon.

The main division within ecofeminism is between ’gender ‘and ‘nature ‘eco-feminists. The ’gender ‘eco-feminists believe that male-female relationships are the source of a domination pattern that is generalized to apply to culture-nature relationships, and that if we replace it with an egalitarian sexual partnership pattern, our environmental abuse will stop. ‘Nature ‘eco-feminists believe just the opposite; that replacing the egocentric, exploitative and uncaring attitudes underlying environmental abuse with valuing, consequence based stewardship will repair male-female relationships by osmosis. ‘think that the domination pattern is imprinted during child-rearing, and that to end it, we have to embrace non-coercive methods of socializing our young.

The Challenge of Neopaganism

Neopaganism Generally

The Neopagan alternatives to the JCIZ paradigm trace their roots to prehistoric Eurasian and African tribal and shamanic nature religions, and count the Amerindian and Australian aboriginal traditions as siblings. From them, Pagans have taken their reverence for the earth and their celebration of the more feminine principles of divinity. They generally create sacred space by casting a circle (which is the intersection between a sanctified sphere and the ground), and calling the four directions, which correspond to the four elements, and to the divisions of a day, a moon cycle, a year and a lifetime, and much else. Their holy days fall on the solstices and the equinoxes, on the midpoints between them (the cross-quarters), and/or on full moons. In addition, they honor personal rites of passage; such as birth, a naming of the child (sometimes called wiccaning), puberty, marriage (known as handfasting), menopause (croning), and death. Contemporary Neo-pagan groups include the Fellowship of Isis, Ar n Draiocht Fein (Our Own Druidism), the Church of all Worlds, Asatru and the Church of the Eternal Source.

Wicca Specifically

All the above is true of Wicca, but when casting their circles most also call the Earth Mother, Sky Father, and Center, this last representing both the individual selves of the participants and the common center they create by joining together. They also thank and dismiss them when they open their circles upon the conclusion of their ritual workings. Wicca follows a gender-complementary immanent duo-theism comprised of a God and a Goddess; for Wicca, deity is double and non-transcendent. The distinctions between them entail neither mutual hostility nor the subservience of either to the other, but instead require the co-presence in dynamic symmetry of these differing yet equiprimordial principles for circumstances to proceed. The fundamentalist belief in the actual existence of these deities is not a prerequisite for becoming Wiccan. In fact, many, if not most, Wiccans view the Earth Mother and Sky Father as archetypes in the Jungian sense, and as lenses through which to apprehend, and grasp in concrete, human-friendly terms, a totality which is too vast and ineffable to be circumscribed by finite minds. Wiccans consider all Goddesses and Gods throughout history as cultural manifestations of these principles, revel in the diversity of expression that they find, and borrow whatever they find that works for them. In this sense, Wicca does not enslave and use its adherents; rather it is the case that Wicca is made use of by them, as a

spiritual tool with which to focus their passions and intentions upon the realizations of their plans and desires. The conceptions and attributes surrounding these deities are not inscribed for all time in any holy text, but are flexible, for Wicca is an evolving, pragmatic religion with little dogmatic baggage.

Wicca's central ritual, the Great Rite, consists of dipping a dagger in a chalice of wine in symbolic intercourse. The Christian Communion, in contrast, is symbolic cannibalism. Wicca has one major law, the Law of Three (any action, whether well or ill intentioned, is returned to its source threefold), and one commandment, the Wiccan Rede ('if it harms none, do what you will'). While these admonishments do emphasize personal freedom, they link it to personal responsibility, and the consequences of following them are a strict self-discipline, since one is expected to strive not to harm oneself, others, or the biosphere we share. Their more magickal practices include a Santeria-like invocation of the masculine principle by the priest and of the feminine principle by the priestess (the Drawing Down of the Sun or Moon), and Raising the Cone of Power. This practice involves an entering of the group into a shamanic state of consciousness, usually by means of some combination of dancing, chanting and drumming, preparatory to attempts at divination or spell-casting.

The Earth Mother represents the foundation or substrate of change; the matter underlying form, the being beneath becoming. She is omnipresent, although aspects of her may undergo periodic change. She never dies. The feminine principle of divinity encompasses the cyclical-intuitive, synthesizing, fecund- formative, nourishing aspect, with its emphases on the personal and collective dream worlds, and on relatedness. The Sky Father represents the changes of form that must occur in the life cycle and food chain. He withdraws and returns, and never lingers. He is the God of the inseparability of hunter and prey, and of the cycle of vegetation. He is born of the Mother, grows, flowers and dies, to be reborn of his own seed the following year. The masculine principle of divinity encompasses the linear-logical, analyzing, fertilizing aspect, with its emphases on ego, task and individuality. A combination of these traits is preferable to either alone, and all people are considered to have their own particular ratios of these attribute sets; their own yin-yang or anima-animus blend.

Modern Wicca publicly began in 1949 when Gerald Gardner published "***High Magic's Aid***", a book of Wiccan ritual disguised as historical fiction. He then, in collaboration with Doreen Valiente, published "***Witchcraft Today***" in 1954 and "***The Meaning of Witchcraft***" in 1959. Although other Wiccan forms exist, Gardnerian Wicca and an offshoot (Alexandrian Wicca, after its founder Alex

Sanders) remain the core Wiccan traditions. Other important Wiccan theorists include Janet and Stewart Farrar, Starhawk and Z Budapest.

Wiccan Theology and the Foundations of Feminism and Environmentalism

In a religion in which the God and the Goddess are equipotential (possess complementary and equal status), gender equality is mandated rather than forbidden. Freedom of societally and planetarily responsible choice belongs to all. In a religion that urges its adherents to love the earth as a mother, rather than resenting and coveting her as a rich, conquerable hostile kingdom, children would be raised from birth to treat her with restraint and respect, and to pass her on to their children in as pristine a condition as possible. There is, in fact, a kind of Wiccan Eden myth; a vision of a prehistoric peaceful eco-friendly agrarian matriarchy which was overthrown by males banished for violence, who banded together to conquer and enslave their former society and pillage its lands. This Edenic vision is more admired than believed. Most Wiccans desire a 'return' to this Eden, even if humanity has never in reality been there.

Feminists and environmentalists, particularly eco-feminists and deep ecologists, share this vision for the future; it is what they strive for. It is therefore to be expected that many of them would appropriate a belief system possessing sensibilities so in harmony with their hopes, goals, desires and dreams. If the Wiccan Utopia is theirs also, adoption seems eminently reasonable. In fact, these movements receive both support and guidance from Wicca, and give both in return.

Wicca and Science Wicca's attitude toward science is one of intense interest and positive regard, for Wicca's perspective of pragmatic self-conscious evolution and its anti-dogmatic character resemble scientific ideals. Science, for Wicca, is attempting to reveal the underlying nature of immanent divinity, and as such is performing a sacred service. In addition, Lovelock-s Gaia hypothesis, that the entire biosphere is an evolving, self-regulating totality, appears to be to Wiccans the beginning of the confirmation of their ecological suspicions, and the recent comparisons of gender, brain structure and cognitive style bolster the validity of their chosen deity attributes. They for the most part accept that humanity creates divinity in its own image, and feel flattered that science is indicating that they in particular are doing it rather well.

Difficulties

Wicca's deities form a heterosexual couple, and sex with one's significant other is regarded as a sacrament. This has caused gays and lesbians to sometimes feel uneasy with the energy in the circle. For this reason, some gay men have formed Faerie circles and some lesbians have embraced Dianic Wicca. Straight women will also meet in full moon circles, or esbats, and straight men in wild man groups. Although there are some differences, for instance in the deity or deities invoked, the thaumaturgy, or ritual structure, remains similar throughout. General meetings are held on the sabbats eight times a year, and networking is constant. Wicca and Neopaganism remain far more gay-friendly than JCIZ.

Although racial diversity endures as an ideal in Wicca, it is sadly lacking in reality. This failure to rainbow the Craft is deeply disturbing to its members. It is almost certain that the reason for the phenomenon of white-bread Wicca is that, for racial minorities, the intensity and immediacy of their oppressed condition drives gender and ecological concerns to the periphery if their awareness. Also, it only stands to reason that they would feel uncomfortable participating in ritual as the token minority, or at best as one of the few. It is very likely that, despite the best intentions of the other participants, such an experience serves to reinforce, rather than relieve, the awkwardness and sense of difference for which racial minorities would seek religious comfort. Wiccans, having experienced discrimination themselves on the religious front, understand these impediments, and continue to remain open and hopeful.

Lastly, the Wiccan division of deity has inadvertently had the corollary of evolving lists of masculine and feminine gender attributes that seem disturbingly similar to those of the JCIZ, only wrapped in positive-regard packaging. Also, in some cases, the Wiccan backlash against patriarchy has swung the pendulum too far in the opposite direction, subjecting men to the same ridicule and discrimination that the phallocentrists previously reserved for women. Wiccans must be on guard that they do not pigeonhole individuals into these archetypes, and thus descend the slippery slope into the very bigotry and gender expectations that many have joined Wicca to escape.

Salamantis

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CODE OF ETHICS FOR TEACHERS OF WICCA

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(See **Submissions by Contributors to the *Sacred Texts* Website**)

Below is a code of ethics for teachers of Wicca.

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A Code Of Ethics for Teachers of the Wicca

All initiations, previous experience and group affiliations to be made known to your students.

Before beginning training tell your student you don't know everything about the subject, but are willing to refer them on to another person if you don't have the personal expertise.

Tell your student of your personal beliefs, teaching what you know but also emphasizing Paganism is about personal spirituality and that they must find their own truth.

Students should be of legal age (i.e. 18) or have parental permission. This does not exclude passing on basic information of religious beliefs to minors.

All theoretical information should be supported by ritual demonstration.

All lessons must be pre-prepared by reading up on the area to be taught about, decide how you're going to present this information for the easiest understanding of the individual student and make notes to be given to the student.

There is to be a nominal fee for teaching to cover ritual supplies and fluctuates depending on the student. It is at the discretion of the teacher if they choose to loan books or give supplies from their personal collection.

All teachers must continue their own education also. It is impossible to know everything.

Do not proselytize. All students must seek out their teacher.

You do not take on more than 4 students at a time per mentor.

Students can be taught on an individual basis or in a teaching circle.

Students should be told if the training would not lead to initiation.

You respect the confidentiality of your own students first and foremost but also respect the confidentiality of group members, other Pagans and clients for whom you perform the Occult arts.

The only time that confidentiality is broken is if you feel that the person is a danger either to themselves or to others in a physical or mental way.

A teacher must never have a sexual relationship with their student. It destroys the power balance and has led to much disrepute in the communities both inside and outside the Pagan paths. If relations occur between the teacher and student, a new teacher must be found for that student.

Teaching is to be given on a mentor basis, the teacher adapting for each student.

A student can be rejected and all psychic links can be broken if they use the magickal arts outside the restraints of the magickal law of "harm none".

A list of the code of teaching ethics is given to the student to show your position on various issues. This is to be kept and training can be broken by either parties, but a reason should be given out of courtesy.

Note: Many teachers ask the students to draw up a corresponding Students code of ethics to show commitment.

A good teacher:

Teaches spiritual as well as magickal aspects of Paganism Encourages healing magick Has a well-balanced life. If they can't have a balanced life

they can hardly teach a balanced method of magick. Is willing to teach differently for each student. Encourages practice as well as theoretical teachings Welcomes questions and is willing to admit when they don't know Networks with other Pagans and groups, being able to refer you on when they are not proficient in the area of Paganism you are seeking to explore. copyright Brian M. Walsh 2002 as a brief to all students in Pagan and Magickal training.

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Protection Charm Spell

By Raziel

(See **Submissions by Contributors to the *Sacred Texts* Website**)

This is a very powerful Protect Charm Spell.
Time-Day=Midnight of a full-moon

Cast your circle
Call upon the God=Aleto: He is the protector from unseen enemies.

Items needed:

1. Item you wish to charm.

   1-Blue Blueberry candle: Blue=Physical Protection . Blue Berry=Keep harm away.
   2-Purple Candles=Magick Power and wisdom.
   1-White Vanilla Candle: White=Lunar Power . Vanilla=Enhance Memory
   1-Gram Of Anise=Protection "Moon Power"
   1-Gram Of Eucalyptus=Wrap Around the Blue candle And burn With candle=Protection Energies . "Moon Power"
   1-Gram Of Garlic=Protection "Fire"
   1-Gram Of Black Pepper=Protection "Fire"
   Dry and mix Anise + Garlic + Black Pepper

Spell = In the Name Of ALETO, By the power of the Source

"Protect from harm The Keeper of this charm".
"Repeat Protect from harm the keeper of this charm".
6 times while walking around The charm item.

Close circle

Hope this spell works well for everyone..

Blessed Be
{^} Raziel Of The Nexus

Personal Cleansing

Naddya

Here is a very effective personal cleansing spell that I would like to pass on to any who may have need of it.

Choose candles according to your personal and daily preferences, I have found that any will work. Run a bath with as hot of water as you can stand. If you prefer, this ritual can be done in the shower. Use whatever bath oils work for you. Visualize all the day's negative energies surrounding you as you get into the water. Then, visualize all that negativity being removed from your Self by the water. Focus on your candle flames, meditate on cleansing your Self. When the water has cooled to the point of being uncomfortable, pull the stopper, and say these words: "Drain away these pains and troubles, As does this water pure and free. Take with it all this day's distress. As I will, so mote it be!" Dry yourself off and rub your preferred cream onto your body to protect you from negativity over the night. Prepare to sleep well!

This spell has worked wonders not only for me, but for other Wiccans that I have passed it to. I would be honored if you would choose to place this simple spell into your online Book of Shadows.

Blessed be...Naddya

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What is Progressive Witchcraft?

By Terminus

(See **Submissions by Contributors to the *Sacred Texts* Website**)

> "We do not see our 'trainees' as empty vessels, waiting to be filled up, but as individuals with a wealth of experience and ideas which they can contribute to the craft." (Rainbird, 1993)

The use of the term progressive arose from a discussion between Ariadne Rainbird and Tam Campbell in London in the late 1980s[3]**.** They were discussing the evolution of Wicca, and the fact that it had moved on over the decades, beyond the labels of "Gardnerian" or "Alexandrian". They clearly stated that the term was being used to describe a trend, not a tradition, and that any coven that was eclectic in its approach and not limiting itself to the Book of Shadows was being progressive. In 1991 Ariadne Rainbird formed a network for covens who subscribed to a more eclectic view of Wiccan practice, called the Progressive Wiccan network [1]. This network included covens in Wales, England, Germany and Canada. 1991 also saw the first Grand Sabbat, at Lughnasadh, with around 30 witches from six different covens meeting up to camp out in the wilds of South Wales and celebrate together. This tradition was to continue for some years, developing into an annual weekly gathering in Cornwall for members of different covens to work together. In 1992 David Rankine became the editor of the magazine Dragon's Brew, which became the magazine of the Progressive Wiccan movement. Dragon's Brew was created by Chris Breen in 1990, originally as the house magazine for the Silver Wheel Coven[1]. To quote from the magazine (1992): "Progressive Wicca is a movement which spans the traditions and emphasizes networking, closeness to nature, personal growth and co-operative development. Personal experience of other paths is welcomed and integrated into covens, and we do not slavishly follow a Book of Shadows, as we see Wicca as an ever growing religion and the Book of Shadows changes and grows with each new Witch."

1) Contact details for a number of covens were given in the back of each issue of the magazine. The editorial stance of the magazine was actively supportive of environmental protection, detailing protests, distributing leaflets and supporting organizations like Dragon (eco-magick environmental network) and Friends of the Earth Cymru in their actions. Campaigns like the ones to save Oxleas Wood and Twyford Down were covered, as well as events in

other parts of the world, like proposed wolf culling in Canada, tiger conservation in India, and anti-nuclear testing by the French in the Pacific.

2) Dragon's Brew ran quarterly until 1997, with a circulation of several hundred copies, and covered a wide range of subjects, from chakras and kundalini to Enochian magick and running effective open rituals. Different pantheons were also explored, including the Welsh, Greek, Sumerian and Egyptian. A number of prominent academics also contributed to the magazine, which received articles from distinguished figures such as Professor Ronald Hutton and the Egyptologist Terry DuQuesne.

3) By 1994 Progressive Witchcraft was widely known throughout Europe. David Rankine gave a number of talks at events like the Talking Stick Meet the Groups conference in 1994, and at various University Pagan Societies. The growth of the movement was acknowledged by Michael Jordan, who gave it a sizeable entry in his 1996 book Witches: An Encyclopedia of Paganism and Magic.

4) To avoid some disharmony caused by the term "Progressive" in the Wiccan community the term was changed from "Progressive Wicca" to Progressive Witchcraft in 1993, as was demonstrated by the cover of Dragon's Brew

   A. In combination with this Ariadne Rainbird and David Rankine set up the Progressive Witchcraft Foundation, to deal with enquiries about Progressive Witchcraft, and also ran workshops under the banner of Silver Wheel with other coven members on a variety of related subjects. In 1994 Ariadne Rainbird and David Rankine started running correspondence courses on natural magick based on much of the (non-oath bound) Progressive Witchcraft material. This material was to form the basis for their book Magick Without Peers: A Course in Progressive Witchcraft for the Solitary Practitioner, published by Capall Bann in 1997.

   B. Reference Material

      i. Dragon's Brew, a Magazine of Magick, Paganism & progressive Witchcraft, (1992 -1997)

      ii. Magick Without Peers, A Course in Progressive Witchcraft. Capall Bann 1997

iii. Witches, An Encyclopedia of Paganism and Magic; Michael Jordon, 1996Patchwork of Magic, Julia Day, Capall Bann, 1995

iv. Talking Stick Magical Directory, 1993This article was written by Terminus, 2000 and provided for free distribution.

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Making Contact with the Lord and Lady

(Pre Self Initiation Exercise)
By Karnayna Lilly

(See **Submissions by Contributors to the *Sacred Texts* Website**)

An Official Document of

The Green Man Craft Tradition
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I. Physical Preparations

In a convenient place, preferably in the North, set up a small altar. Cover the altar with a cloth of your choosing. Upon this altar have at each rear corner a candle. Use white at this time. Between these place a censer or incense burner. For this purpose a stick burner will work very well. Use incense that gives you a sense of power and connection with the Greenwood.

Images of the God and Goddess are a bonus however they are not mandatory. Framed images in this case work quite well. If you do not have images I will e mail you some to print. If you use them always remember that the Left side is for The Goddess and the Right, the God.

You will need a small bowl of water and one of salt.

Also a glass of wine or other suitable beverage. Any fruit juice works well however a good wine of your choice is best.

Finally you will need anointing oil. For this use Patchouli.

Your matter of dress is your choice. It is best to work in loose comfortable clothing and as you know Gardnerians work skyclad. At this point I want to make clear that my instruction will not make you an official Gardnerian because there is a strict rule that self initiation is an apostasy. You will however eventually self initiate yourself in the Green Man Craft Tradition.

II. The Ritual

Each evening approach your altar and sit before it. Use a chair if you must. Light the candles and incense and say:

"I welcome you Great Lord and Lady and invite you to attend my ceremony"

Now, to the best of your ability imagine that you are surrounded by a sphere of white light. Not just a circle. When this is accomplished take the salt and lift it as in offering and say:

"Lord and Lady (Your Choice of God Names will come later) I, a seeker of Thy mysteries do pray Thee, bless and purify this salt that it may be used for the good of all. So mote it be."

Replace the salt and repeat the above with the water. Now place three pinches of the salt in the water. Hold up the mixture and say:

“Lord and Lady Bless this union of earth and water that by Thy power all that is unclean will be cast away."

Sprinkle the mixture in a CLOCKWISE direction three times. Replace the mixture and say:

"Blessed Be"

Take the incense and say"

"Lord and Lady Bless this union of fire and air that by Thy power all that is unclean will be cast away."

Cense the incense in a CLOCKWISE direction three times. Replace the mixture and say:

"Blessed Be"

Now return to your place in front of the altar. Meditate for a moment on why you feel that you are being called to the Lord and Lady. Take your time. You

will find that each night you will learn something different. When you feel ready begin the invocation:

> "I invoke thee and call upon thee, O Mighty Mother of us all, bringer of all fruitfulness, by seed and root, by stem and bud, by leaf and flower and fruit do I invoke thee to bless me and admit me into the company of Thy hidden children, So Mote it Be!"

Make a pentagram before the altar with the words:

> "Of the mother darksome and divine,
> mine the scourge and mine the kiss;
> here I charge you in this sign,
> the five point star of love and bliss."

Anoint yourself with the oil (forehead, solar plexus and above genital area)

Now invoke the Horned Lord:

> Great Horned Lord, return to earth again!
> Come at my call and show thyself to men.
> Shepherd of Goats, upon the wild hill's way,
> Lead thy lost flock from darkness into day.
> Forgotten are the ways of sleep and night -
> Men seek for them whose eyes have lost the light.
> Open the door, the door which hath no key,
> The door of dreams, whereby men come to thee.

III. The Proclamation

"Gentle goddess powerful god: I am your child, now and always. Your breath is my life. Your voice Great Mother and yours Great Father speak within me, as they do in all creatures, if we but only listen. Therefore here in your presence and before the Mighty Ones do I open my self to your blessing."

Lift up the cup of wine and say:

Bless this wine with your essence Great Lady, Great Lord that by partaking of it I may also take part of you. Make a toasting gesture and drink. After consuming the wine lift up the cup and say:

"Flax Flags Fodder and Frig" (this is an old blessing)

Sit for a while in silent contemplation. Listen. You will hear the Gods within you. Speak with them and tell them why you wish to follow them. Afterwards put out the candles and thank the Lord and Lady for hearing you. Then Say So Mote it Be.

NOTE* Listen to your inner thoughts, feelings and dreams at all times while using this simple rite. The Lord and Lady will speak in many ways.

Do not underestimate the importance of this rite. It will prepare you for all further work.

Finis

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Wiccan Fundamentalism

by Ben Gruagach

This article may be reproduced for non-commercial purposes, providing that this original copyright notice stays in place at all times. Religious fundamentalism is characterized by literal belief in specific spiritual claims, often about a particular religion's history, regardless of any available evidence. A particular dogma is promoted as the One True and Only Way and anything that deviates is considered heretical. The Roman Catholic church has an office within its organization called the Sacred Congregation for the Propagation of the Faith. In previous times this office had another name: the Holy Office of the Inquisition. Despite the name change the office's role has remained the same. It is responsible for keeping doctrinal discipline and confronting and eliminating deviations in doctrinal thought. It's all about maintaining the authority of the Vatican and the Pope and ensuring that all Roman Catholics are following the same religion and respecting the established hierarchy. Wicca is a religion based on autonomy. It draws its basis from Pagan religions of the past but primarily from lore about witches and witchcraft. Most today consider Wicca to trace back directly or indirectly to a single man, Gerald Gardner, who promoted the religion starting in the 1940s or early 1950s in Britain. Gardner described Wicca as based on covens with each coven being autonomous. If there was dissent within a coven the rules as Gardner presented them allowed for the dissenting parties to separate and form new covens. This way of dealing with conflict resulted in encouraging diversity within Wicca and reinforced the idea that there was no central authority which would dictate that one coven was wrong and another right on matters of philosophy or practice. Gardner also insisted that there were other Wiccans out there that he did not know about who had been practicing before he was initiated. He did this partially to promote the debatable claim that he was merely passing on an intact ancient religion. One consequence of this is that it left the door open for others to come forward and claim they were witches or Wiccans too from a common mythical ancestry and Gardner could not really insist they were wrong. Even if these other Wiccans practiced things differently, Gardner's "old laws" clearly made it acceptable for variety in the way covens and practitioners did things. He might not have intended to do so but Gardner's decisions regarding how to handle things in his own group had set the stage for Wicca to become much more than just his own teachings in his own groups. The result of all this was that Gardner essentially gave away the right to exclusive ownership over the label Wicca for his groups and those directly descended from them. He might not have anticipated this possibility

but in any case it is what happened. Many groups, sometimes with conflicting philosophies and ways of doing things, have come forward under the banner of Wicca. New groups have been created and old ones have splintered into other quite distinct groups. Autonomy was there so of course it was exercised! Not everyone has been happy about this. Some of Gardner's direct spiritual descendants have argued that only they and a few select groups that they approve of should have the right to call themselves Wiccan. However the autonomous structure had already been set up and no one group has the authority to dictate to the rest of the community. Wicca did not have a central authority structure in the past and it does not have one now. It is highly unlikely at this point that a central authority could be established which the majority of Wiccans would respect. There have been attempts to seize power and establish a central Wiccan authority but these have all failed. One example is when Alex Sanders proclaimed himself the King of the Witches but it was quickly pointed out, particularly by Gardnerian Wiccans, that he did not have any authority outside of Alexandrian Wiccan covens. Another example is when in 1974 at the Witch-meet gathering in Minnesota, Lady Sheba (a.k.a. Jessie Wicker Bell) declared herself the leader of American witches and demanded that everyone hand over their Books of Shadows to her so that she could combine their contents and then establish a single authoritative Book of Shadows which all American witches would be expected to follow. She was laughed at and needless to say was not successful in establishing the central authority she sought. It was at that same 1974 Witch-meet where we had probably the closest thing to a central Wiccan authority created in the declaration of the Principles of Wiccan Belief. This set of thirteen principles attempted to outline in a very general way the basic foundation of Wiccan philosophy. The concept of autonomy of both groups and individuals is clear in the document. It also specified that lineage or membership in specific groups was not a requirement in order to be Wiccan. Many Wiccans, both as groups and individually, consider the Principles to be the foundation of their spiritual path. However, true to the autonomy inherent in Wicca, there are some Wiccans who do not consider the Principles to be part of their individual or group philosophy. Some are not satisfied with how things are in the Wiccan community and actively work to establish a central authority with their own particular outlook of course identified as the One True and Only Way. They are not satisfied with the fact that the autonomy they personally enjoy in Wicca also means that other Wiccans are free to follow their own different paths. These are the Wiccan fundamentalists who see variety as heresy. As far as they are concerned, if you're not practicing things the way they personally do, and don't believe things exactly the way they personally do, then you must be wrong and should either correct your ways or else stop calling yourself a Wiccan. Perhaps these attitudes are carried over from previous religious education where the idea of

One True Way was key, such as in many varieties of monotheism, particularly the evangelical and literalist varieties. Often the Wiccan manifestation of the One True Way idea comes through as a literal and absolute belief in the truth of a particular teacher's work. Most often the teacher elevated to the status of never-to-be-questioned guru is Gerald Gardner since he was the one who began the Wiccan movement in the middle of the twentieth century. In the mind of many Wiccan fundamentalists, if Gardner taught it then it must be absolutely true! Unfortunately for the literalists Gardner has turned out to be a mere human being just like the rest of us. Some things he got right and some things he got wrong. The history of Wicca that Gardner presented, especially the part that explains what came before Gardner was initiated, has proven to be largely speculation with very little evidence to support many of its major claims. Historians aren't completely ignorant of what happened prior to the 1950s in England. We have enough evidence to know that Gardner's historical claims were not completely accurate nor were they completely supported by the evidence. A religion's value does not depend on the literal truth of its historical claims. Many millions of people find Christianity to be meaningful despite the fact its history is not absolutely settled. Buddhists seem to still find their religion to be valuable despite the questions regarding the provable history of the religion's founders. Wicca too is a precious treasure for those who practice it even if they don't believe one hundred percent of the historical claims made by Gardner. Some religions do consider blind obedience to authority to be a virtue the faithful are expected to cultivate in themselves. Wicca though cherishes autonomy and this is in direct conflict with blind obedience. Wiccans who value blind obedience are welcome to make that a part of their religious practice but they are out of line in expecting others to abide by their dictates. Wicca does not have an Office of the Holy Inquisition and many Wiccans will actively fight against the establishment of such. And that is to be expected. Wiccans who play the fundamentalist mind-game of proclaiming that those who do not agree with them are not "true Wiccans" deserve the same reaction that Lady Sheba got back in 1974 when she declared herself Witch Queen of America - they should be laughed at and then ignored. Wicca is not a One True Way religion and never has been. Those who would make it over into one are in for a long hard struggle that they will likely never win. Is it really worth it for them? After all, if they wanted a One True Way religion there are plenty of those out there for them to join. Wicca is for those of us who are free-thinkers, rebels, nature-worshippers, who laugh and love and dance in the name of our Gods and Goddesses in spite of what the stiff-shirt self-declared authorities around us tell us is right and proper. Others can try to co-opt our religion and turn it into yet another fossilized dogma of right and wrong to be blindly followed on pain of excommunication or threats of torment in other lives. The witch's cat is already out of the bag and has been for some time now, and we're

all enjoying the nighttime revels and the daytime ignoring of arbitrary conventions too much to just follow what someone else tells us is the One True Way.

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Defending Eclectic Neopaganism

by Ben Gruagach

This article may be reproduced for non--commercial purposes, providing that this original copyright notice stays in place at all times. There is a trend among some Reconstructionist Neopagans to dismiss Neopagans who are admitted Eclectics in their religious practice and philosophy.

Recently, Sannion wrote an editorial titled "Defending Reconstructionism" to address the conflict and to present some of the arguments from a Reconstructionist's viewpoint. Sannion's editorial can be found on the web in the September 2002 issue (#27) of the Cauldron and Candle email newsletter, available at .Sannion begins by saying that those who challenge Reconstructionism are "fluffy."

It must be pointed out that Neopagans who are not following specifically Reconstructionist paths are not necessarily "fluffy" by default. The term "fluffy" has come to mean Neopagan practitioners who are largely ignorant of their own religion's history, sources, and often core issues. "Fluffy" Neopagans are thought to be involved in alternative religions for shock value or as a fashion statement rather than out of a desire for spiritual understanding and discipline. "Fluffy" Neopagans are those who accept any claim at face value – apparently lacking critical skills to distinguish objective reality from fantasy. "Fluffy" Neopagans generally lack credibility except amongst other "Fluffy" Neopagans, because they often can't provide any evidence to support their claims. By clarifying what "fluffy" Neopagans are, it's easier to recognize that there are indeed Neopagans who aren't Reconstructionists who are also not "fluffy." Doreen Valiente, Janet Fararr, Vivianne Crowley, Margot Adler, Starhawk – are these Neopagans "fluffy" because they aren't specifically Reconstructionists? They are all Wiccans, and Wicca is outside the Reconstructionist category by most determinations.

There are undoubtedly some individuals who are new to Reconstructionist traditions who pick up a single book and then declare themselves "experts," which easily puts them firmly within the "fluffy" category. And likewise, there are Neopagans who do not belong to Reconstructionist traditions who are thorough scholars, who are realists, who can provide extensive evidence to support claims they make. Being a Reconstructionist does not make you immune from being

"fluffy," and not being a Reconstructionist does not make you "fluffy" automatically either.

Let's clarify the issue more by making clear distinctions between the two groups that Sannion describes as being at odds, and give them general labels: Reconstructionists and Eclectics. Reconstructionists are those who are basing their religions as closely as possible on a specific historical model. Eclectics are those who do not limit themselves to one specific historical model, but are apt to select influences from a wide range of cultures and historical periods. Eclectics are also just as likely to invent new concepts or practices for inclusion as they are to draw from established systems. Sannion presented five main objections that Reconstructionist Neopagans hear from Eclectic Neopagans, and attempted to refute each of these. Let's start by looking at those five objections and Sannion's arguments and see where they take us.

1. ”All Reconstructionists do is study; they don't actually live the religion." Sannion argues that Reconstructionists do tend to be predominantly book-based, but this doesn't mean they don't pray to their deities or perform rituals or devotions. The argument comes across as based on a rather shallow taunt -- "my religion is better than yours because we do more ritual than you do." It also misses the perhaps more subtle point – that a religion is a way of life, a living and breathing part of existence that isn't experienced primarily through the study of the written word. Study of mythology and history can help us get a better understanding of our ancestors, and hopefully will shed light on ourselves. Eclectics acknowledge that things change, that the things written down in the history books are just the start of the story. The present and the future are just as important as the past. Perhaps the Eclectic complaint is that Reconstructionists are not focusing enough on the present, on their individual and current relationships with the Divine, in favor of focusing almost exclusively on what people did long ago. It doesn't really matter who is doing more ritual or more devotions as part of their religion. It doesn't really matter if the religious practices are strictly individual and private, or public and communal. It does matter if you are living in the present or sacrificing the present for a mythical idealized past

2. "Reconstructionism is too restrictive and doesn't allow for personal expression." Sannion argues that Eclectic Neopagans are uncritical, that they accept everything without distinguishing good from bad. It is also pointed out that within specific Reconstructionist traditions (for example Greek paganism) there is a lot of room for creativity: Greek Reconstruc-tionism

includes Minoan, Myceneaen, Homeric, Classical, Hellenistic, and Roman periods spanning roughly from 1500 BCE through 400 CE. "And yet [Eclectic] Neopagans still want more freedom," Sannion says.Eclectic Neopagans mostly work under the idea that they use what works for them. It's something that varies from group to group, and often from individual to individual. If something doesn't work for an individual or group, they'll drop it or ignore it. That does not mean that individuals or groups are not selective, that they do not hold some standards against which philosophies or practices are measured. Eclectic Neopagans, individually and as working groups, can be just as critical as any Reconstructionist. The standards might be different, but different does not mean one standard is necessarily better or worse than another. Eclectic Neopagans as an entire group can be said to accept everything, because if you look you'll surely find an Eclectic Neopagan who does believe whatever specific idea is brought forth. The same can be said of Reconstructionists as a whole – pick an idea, and you're sure to find a Reconstructionist somewhere who believes that particular idea. The selection of a specific culture and period in history as the basis for a religion is itself artificial and forced. For example, the Celtic peoples were varied and far from homogenous, yet Reconstructionists will just as happily blend different clan or regional deities, myths, and practices. Ancient Greece, as another example, was a land made up of very independent city-states, each with its own set of deities and religious practices. Rome, on the other hand, did its best to institute a "state religion" or collection of religions, and to do this it consciously absorbed and adopted various tribal religions from Italy, Greece, Egypt, and elsewhere. The idea of a "pure culture," "pure religion," or "pure ethnic group" is very artificial and arbitrary. Cultures adopt ideas and mythology from each other all the time. To pretend that a religion or culture is "pure" is rather naive. Many Eclectic Neopagans (although not all, of course) also work under the philosophy that "all gods are one God, all goddesses are one Goddess," and often also believe that God and Goddess are merely two gender aspects of a single, all-pervasive Divine that is beyond human understanding as a whole. They believe that we approach and interact with the Divine through distinct "aspects" that appear to human perception as independent individuals. To expect an Eclectic Neopagan who believes "all gods are one God" to limit themselves to an arbitrary group of deities (whether selected by geographic region, historical period, or whatever criteria) is an artificial and unnecessary limitation. Eclectics allow themselves the right to decide how to approach the Divine, which names they feel most comfortable using when speaking with Them, and usually assume the same right to others whether they are Eclectic or not.

Sannion presented an analogy of two musicians to reinforce the idea that limiting study to one cultural and historical period is best. Of course, there are other analogies that can be presented to argue to opposite. Imagine that there are two chefs. One chef limits herself to just twelve ingredients, selected because they were native to one geographic area and period in history. She also combines and prepares those ingredients only in ways that are historically supported for the time period and location selected. She becomes highly proficient and is satisfied with her achievements in the kitchen. Perhaps she becomes famous for a particular "specialty" dish. The second chef, however, does not limit herself to a specific set of ingredients, methods of combining, or methods of preparing those ingredients. She feels free to explore other cultures, try new dishes, and incorporate what she likes best into her own familiar menu. Because she is able to explore and test, she invents some new dishes and methods of preparing ingredients that become new delicacies. Those experiments that didn't work out are discarded in favor of those that succeeded. She learns from her mistakes and sees exposure to new ingredients and methods as a starting place, not the final destination in her culinary life. Reconstructionists probably do see themselves in the analogy of the two musicians – they are the ones who apply themselves to learning one instrument, immerse themselves in the established understanding of that instrument, and strive to master it. Eclectics, however, probably see themselves in the analogy of the two chefs – they are the ones who allow themselves the freedom to explore, borrow, and invent, and strive to contribute something vibrant and new. Is one right and the other wrong? Or are they just different approaches for different kinds of people?

3. "Reconstructionists are mean." Sannion argues that Neopagans who are not part of Reconstructionist traditions are not critical. "And they [non-Reconstructionist Neopagans] tend to believe that everything is subjective and just a matter of opinion." Religion is a subjective thing – it's far from objective in any sense. Reconstructionist traditions are working from historical opinions that are based on interpretations of archaeological and textual evidence. Religion, like history, is always open to interpretation. New evidence is always being discovered, new circumstances arise which force us to re-evaluate and reconsider. We humans can rarely agree about absolute determinations of "what really happened" in current events, so what makes us think we can do so for past history where we are often working from fragmented evidence? There does appear to be a larger emphasis on scholarly standards within the Reconstructionist traditions than in the Eclectic community at large. This does not mean, however, that there are no

Eclectic scholars, and that statements made by Eclectics are never critically examined. Religions that are more popular will invariably have more "fluffy" followers. There is a growing push within the Eclectic community as well towards critical scholarship such as the growing attention given to Ronald Hutton's work, among others. To label a whole group "uncritical" while ignoring the increasingly more prominent critical elements within that group seems premature.

4. "Reconstruc-tionists are too focused on the past." Sannion argues that Reconstructionists are not Luddites. They base their traditions on the best from their chosen cultural group and time period, ignoring elements such as slavery and animal or human sacrifice which are incompatible with modern values. This is one of the strongest arguments for Eclecticism, as it acknowledges that it is impractical and likely impossible to recreate exactly what the ancients did. The difference is that Reconstructionists have chosen to limit their inspiration upon an arbitrary cultural group and time period (which may or may not be accurate in its modern assumptions of homogeneity of that cultural group and time period). This is the gist of this particular argument against Reconstructionism -- that the limitation to one group at one time period for the basis of a modern tradition is arbitrary. One group's or individual's choice in no way invalidates the choices of others to limit themselves or not in similar fashion. If Reconstructionists admit, as Sannion does, "...we aren't pretending to be ancient people... [w]e are moderns, and gladly accept the positive things about modern culture" then why do they condemn Eclectic Neopagans because they aren't pretending to be ancient people either? If an Eclectic Neopagan isn't claiming to be carrying on an unchanged tradition from a specific cultural group at a specific time period, then why should a Reconstructionist be concerned? Many Neopagans do not feel drawn to Christianity, Judaism, or Islam specifically because they feel there is no such thing as a "One True Way" for all people. Why should Reconstructionists object when other Neopagans choose to follow their religions with different cultural or historical sources of inspiration?

5. "Reconstructionists are just making it up." This argument is the weakest. Sannion attributes this complaint against Reconstructionists to the "fluffiest" of non-Reconstructionist Neopagans -- those who claim to carry on a tradition when the historical evidence does not back them up. It becomes an attack on the poor scholarship of the "fluffy" non-Reconstructionist instead of an argument addressing the charge that Reconstructionists aren't really

following an undisturbed ancient tradition, either. Sannion admitted that Reconstructionists are in fact eclectic in their careful selection of what to include and what to exclude as part of their traditions. They include modern ideas and values, where often the original culture and time period used as the basis for the tradition would have differed. Even the original cultures and historical periods selected are not "pure," as ancient cultures borrowed, adopted, and changed myth and philosophy from their neighbors the same way modern people do. Some cultures, like the Roman empire, were quite openly eclectic. It is puzzling that today's Neopagans, especially ones who pride themselves on their thorough scholarship such as Reconstructionists, should try and insist eclecticism should be sneered at. If the ancients did it, and the ways of the ancients are clearly good enough for the Reconstructionists to emulate, then eclecticism should certainly be acceptable for all Neopagans. The entire argument appears to really be about scholarship within the Neopagan community – what constitutes credibility, and how credible are we to outsiders. There is certainly a problem with what has been termed "fluffy" behavior, where practitioners exhibit little or no attempt to critically examine claims. This is not solely found within the Eclectic Neopagan community despite what some Reconstructionists would claim. We should be encouraging critical thought regardless of the tradition (or lack of one) among all Neopagans. This means that Reconstructionists as well must critically examine their own assumptions and challenge their own beliefs that Eclecticism is suspect.

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Thoughts on Bashing Fluffy Bunnies

by Ben Gruagach

This article may be reproduced for non-commercial purposes, providing that this original copyright notice stays in place at all times. One unfortunate trend which has become prominent within the online Pagan community is known as "bashing fluffy bunnies." No, it doesn't involve harming animals -- but it does involve verbally attacking those who are perceived to have less scholarly opinions on modern Paganism than the attacker. Personally I think this trend is shameful and disrespectful, unworthy of anyone who claims to be a polytheist or Pagan. To try and draw attention to the issue I present my Thoughts On Bashing Fluffy Bunnies. The modern Pagan community is diverse and growing. Decades ago, there were a few distinct majority segments: Wiccans, Druids, and Asatruers. At the start of the 21st century there is an ever-growing number of non-Wiccan Witches, assorted Pagan groups, and Reconstructionist Pagans who are working to revive ancient Pagan religions. With growth comes friction between factions, sometimes escalating into conflict. Minority groups sometimes feel offended when they are lumped in with other groups. Individuals are annoyed when others assume that some idea or philosophy might be common among the majority of Pagan groups. Instead of strengthening one's group identity by clarifying core ideas, it is common for a group to instead spend a lot of energy saying what it's not about. Sarah M. Pike explored this in some depth in her book "Earthly Bodies, Magical Selves: Contemporary Pagans and the Search for Community." Wiccan groups have worked hard to insist that they are not Satanists. Non-Wiccan Witches insist that they are not at all like Wiccans. Reconstructionist Pagans insist that they are not Wiccans or Satanists, and often insist they are not following "Earth-based" religions as Wiccans do. Within the Wiccan community, there is an insistence by many that they are not "fluffy bunny" Wiccans which they clearly consider to be a perversion of their religion. It is becoming quite common, at least on the internet, for these attempts to differentiate the "not-me" through what can only be described as bashing. Instead of discussing the issues and sharing different points of view and theories, those who hold whatever idea is not politically correct for the majority in the discussion become the target for personal insult and antagonistic behavior. In other forums, when a participant purposefully misinterprets another's postings and writes to antagonize, the behavior would be labeled "trolling" and would be dealt with appropriately. Within many Pagan forums, however, "trolling" appears to be encouraged providing you are politically correct about it and agree with the majority philosophy. It has become politically correct in many Pagan forums to

bash those they label "fluffy bunnies." The term itself is intended to be insulting -- it implies that some people are air-headed idiots more at home in a Walt Disney cartoon than in the Pagan community. Often the label is applied to any group one happens to disagree with. The implication is usually that the "fluffy bunny" hasn't thought through their religious philosophy, that they are really just concerned about shock value or fashion rather than living a religious philosophy. It is also usually assumed that a "fluffy bunny" has little idea about the historical past and physical reality and accepts any claim that is made at face value. Some groups, such as Reconstructionist Pagans, strive to match their religions as closely as possible to a specific chosen historical model. They feel that they are therefore immune to being labeled "fluffy," because they hold scholarly rigor in such high esteem. It also happens sometimes within Reconstructionist discussions that other groups such as Wiccans are labeled automatically as "fluffy" because of specific discredited historical theories. The problem with these blanket labels is that they are not always accurate. Within the Wiccan community, for instance, there is a surge of scholarly historical research which has thrown new light on the origins of the religion. Many resisted this change at the start, but it is quickly changing so that now it is quite common to find Wiccans who freely incorporate the new ideas about the past into their philosophies. To insist that Wicca is "fluffy" is to ignore many scholarly Wiccans. Similarly, while there is certainly encouragement within the Reconstructionist community towards scholarly rigor, it does happen that blanket statements are made and assumptions proven false. Like any pet theory, it is often hard to give up even when the evidence starts to mount that it might not be correct. The claim that Reconstructionists are "more scholarly" than other Pagans has lead to a growing arrogance by Reconstructionists towards other Pagans. And as so often happens, with arrogance frequently comes sloppy and uncritical thinking, essentially "resting on one's laurels" from past accomplishments as a substitute for continuing critical work. It seems rather hypocritical that a community made up of self-professed polytheists (whether "hard polytheists" or not) should be so intolerant of others who have different ideas. It's not just acknowledging that others have different ideas, or accepting that the historical landscape is evolving. The problem is that some are being disrespectful of others and are actively antagonistic in forums where the stated goal is purportedly to share information and debate ideas in a civilized fashion. Bashing is not debating. Debating involves sharing ideas and evidence and discussing the merits of the different points of view. Debating allows disagreements, but does not allow disrespect. When a discussion transforms into personal insults against select participants, or "bashing fluffy bunnies" as some gleefully call it, it is no longer debate but shameful ego assaults. Perhaps the conflict is a carry-over from the dominant Judeo-Christian-Islamic culture, where it is common for religions to

work under the assumption that there is a "One True Way" that is correct while all others are inherently wrong. When there is a "One True Way," individual religions are in jeopardy whenever alternatives are present. If an alternative proves to be reasonable, it implies that others must be inherently incorrect. When there is "One True Way," there can truly be only one. All others must be discredited and eliminated. Polytheists purportedly accept the idea that there are multiple deities. "Hard polytheists" believe that the deities are all distinct, that the Greek Hermes is most definitely not the same thing as the Egyptian Thoth. Today there are many Pagans, commonly Wiccans, who are not "hard polytheists" but instead accept multiple deities as being aspects or faces of a larger deity and often as one ultimate deity. This point of view is often expressed as "all gods are one God, all goddesses are one Goddess." Dion Fortune popularized this idea in her works in the first half of the twentieth century. Many early Wiccans, who admired Fortune's work, adopted this idea into their Wiccan philosophy. It is rather odd, then, that with the vast majority of Pagans claiming some version of polytheism as the basis of their religious philosophy, that they would also hold onto the idea that there is such a thing as "One True Way." Some polytheists insist that they do not believe there is "One True Way," yet when they start talking about other groups or philosophies within the Pagan community they act as if they are all pretenders while their own philosophy is the only "correct" one. The most obvious and frequent example of this is the so-called "fluffy bunny bashing" that occurs. Behavior in this case belies the denials. Debate is healthy and to be encouraged. Discussion that involves personal attack and antagonism should be discouraged. There is a difference between debates of historical theory or the usefulness of different ideas, and discussion that becomes a reinforcement of disrespect. The Pagan community is varied and changing. No one group has exclusive ownership over the labels "Pagan," "Witch," or even "Wiccan." Arguments over who has the right to those labels within our community are just like the arguments within the Christian community over who is a "real Christian." The arguments are divisive and destructive. As a self-proclaimed polytheist community, we should be above these sorts of petty concerns. Let's resist the shameful bashing that we are committing against each other. Let's encourage and participate in respectful, honest debate and discussion where we allow our evidence and theories to speak for themselves without allowing over-inflated egos to taint the forums. Let's act like real polytheists, respecting others' choices of deities and philosophies. Let's leave the "One True Way" attitudes and behavior out of our discussions. Those who are "bashing fluffy bunnies" are not winning the hearts, minds, and souls of the Pagan community -- they are defeating the very ideals of polytheism that allow for a multitude of philosophies, deities, and unique paths within our community. It’s time we grew past pointless infighting and arguments over who is "witchier than

thou." We need to retire the phrase "fluffy bunny" and other terms meant to demean others in our communities. Issues should be raised, discussed, and debated -- but without insults and trolling. Scholarly criticism should be encouraged if we are to truly grow. Instead of focusing on what we aren't, let's focus on what we are, and respect the diversity that exists within our own community.
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He Casts the Circle

Melissa Seims

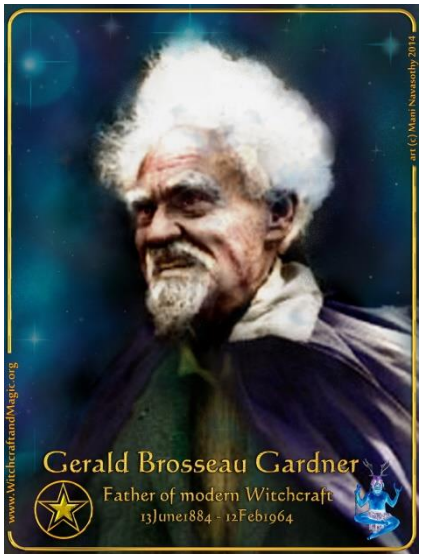

In August 1959, Gerald Gardner received a letter from Carl Weschcke, owner and CEO of the American occult publishing house, Llewellyn. Carl, having read Gardner's books, had written to ask him if he had any knowledge about a device called the 'witches cradle' which he had seen mentioned in William Seabrook's book Witchcraft, It's Power and Influence Today. The 'witches cradle' was a suspended 'cage' that purportedly heightened psychic sensitivity through the use of restraints, combined with a monotonous swinging motion. Gardner replied that he had not come across such a contraption, or its use in the Craft, and went on to say "I have asked many of the older witches, and none of them had ever heard of it." After a few more letters had been exchanged, Gardner referred Carl to several other people including Margaret Bruce and Charles Clark, for further discussion.

Carl first wrote to Charles in 1961, the beginning of an exchange that was to last about 20 years. In one letter from 1968, Charles mentioned to Carl that he had "some copies of the late G. B. Gardner's Rituals that he sent me [Charles] for opinions from time to time," and wondered if Carl would be interested in them. When Gardner had still been alive, Charles and he had discussed the publication of material and Gerald had agreed that this may help people better understand the Craft, and what it was about.[1] Consequently, Charles packaged the papers up and sent them to Carl in April 1969. Extracts from them were published in Llewellyn's magazine Gnostica, but they really came to light when Aidan Kelly obtained photocopies and subsequently wrote about them in his book Crafting The Art of Magic, where the term 'Weschcke Documents' was first coined.

The 'Weschcke Documents' are a collection of papers consisting of 38 typed pages of 'Gardnerian' ritual material, including all eight Sabbats, 'The Old Laws', three ways of forming the circle, 'To Gain the Sight', 'The Eightfold Way', the three degrees, consecrations, various versions of The Charge and Amalthean Horn, as

well as a copy of 'The Witches Chant' (which many now know as 'The Witches Rune'). Many of them also have handwritten amendments on them, in what appears in most cases, to be Gerald Gardner's own handwriting. During the 1950s, documents like these were sometimes sent to new initiates for them to copy into their own personal Books of Shadows.

Those of you who have seen Gerald's writing will know what a 'scrawler' he was, and how bad his spelling appears to have been. Aidan Kelly suggests that he was marginally dyslexic,[2] Philip Heselton considers Gardner's poor English and phonetic way of spelling, to be a consequence of his lack of formal education,[3] and Ronald Hutton has suggested that Gardner's 'aberrant spelling' was an attempt by him to make things look more archaic.[4] I personally think the latter is unlikely as Gardner displays similar traits in his personal correspondence.

These typed documents, whilst obviously easier to read, also exhibit similar poor spelling. A further 'quirk' of Gardner's (in a time before text messaging) was his penchant for abbreviating words. For example, he would sometimes put 'wd' for 'would' and 'shd' in place of 'should'. Furthermore, he had a peculiar habit of using a typewriters' small case 'l' instead of correctly using a capital 'I'; in some instances he even uses a capital 'L' for 'I', and it is not unusual to see a mix of both in the same document. As with so many things Gardner-related, he was never completely consistent in his lackadaisicalness, something that I think is quite frustrating for Craft historians!

Of the various documents, I think one of the more interesting ones is entitled 'All Are Purified' (subtitled 'Ceremony for working with others').5 This is essentially a way of casting the circle that starts off with a conjuration of the sword. If we look at the following passage, taken from Gardner's 1954 book Witchcraft Today, I think we can see where the slightly unusual title may hail from: "When drawn, this circle is carefully purified, as also are all who celebrate the rites. Witches attach great importance to this, for within the circle is the gods' domain."[6] With regards to what is being implied by the subheading 'Ceremony for working with others' there may be a clue in the crossed-out section which refers to '13 candles'. As 13 is the traditional number in a Coven, could the reference to working with 'others' mean working with Coveners as opposed to working alone, or with just a working partner? In view of Gardner's earlier works (which we will come to shortly) where the focus seems to have been more on individuals as opposed to Covens, this explanation seems to be likely. However, just to discombobulate things further, and for the sake of completion, I should also draw attention to the fact that the crossed-out section bears a strong resemblance to the beginning of the

Yule ritual, thus adding a further nebulous dimension to consider in any final understanding of this document.

All are purified [7]

NB: Bold lettering indicates G.B.G.'s handwritten additions]

Magus Consecrates Salt & Water ,

H Ps kneels at Altar, takes up sword .says

> "I conjure thee O Sword of Steel to serve me as a defense in all

Magical Operations Guard me at all times against mine enemies ,both visible & invisible, Grant that I may obtain what I desire in all things where in I may use Thee ,wherefore do I bless Thee & Invoke thee in the Names of _____ & _____.

Gives Sword to Magus , who ^kneeling^ hands her vessel of Salt Consecrated Water & Aspergulas, He Casts the Circle, Three circles . She follows . Asperging Circle & all present & finely herself. returns vessel etc to Magus, who places them on Altar, or convenient place. & hands her Sword H.Ps walks slowly round Circle saying.

> "I conjure Thee O Circle of Space, between the world of Men & that of the Dread Lords of the **outer spaces,** That **thou** be cleansed Purified & strengthened to contain **that power** which we so earnestly desire to raise within thy bounds this night, Wherefore di I bless thee & entreat thee to aid me in the endeavor in the names of ... & ... Hands Sword to Magus

Magus then summons the Mighty Ones as usual.

H.Ps stands in front of Altar (which may be pushed back for this)

H.Ps assumes God ^Goddess^ Position (Arms Crossed.)

Magus kneeling in front of her, draws Pentacle on her body with P Headed Wand, Invokes, (Drawing down the Moon,)

" I Invoke and Beseech Thee ,O Mighty MOTHER of all life and fertility
. By seed and root, by stem and bud, by leaf and flower and fruit,
By Life & Love -do I invoke Thee to descend into the body of thy servant
and H.Ps ..... (The Moon having been drawn down, I.E. Link established

M and all Male Officers give [5] S, All others bow.

Assembly form a semi circle at north of Altar, (What should be replaced if it has been moved,) H.Ps in south, inserts point of Sword or Athame in decorated bundle of 13 candles , saying I [This has been crossed out by hand and 'm's have been typed over it all]

H,Ps in Goddess Position says Arms Crossed

I the Mother, Darksome and Divine,
Mine the Scourge and Mine the Kiss,
The Five Point Star of Love and Bliss;
Here I charge ye in this Sign,

(Opens out Arms to Pentacle position)

Bow before my Spirit Bright (All bow)

Aphrodite Arianhrod;
Lover of the Horned God
Queen of Witchery & Night

[This looks as it if it continues although the next page is not in the collection.]

I think that the usage of the word 'Magus' as opposed to 'HP', use of the term 'Dread Lords of the Outer Spaces', the inclusion of the conjuration of the sword, and the circle being cast three times, are interesting 'markers'. Identical terminology, and similar practices can be found in Gardner's 1949 work of fiction ***High Magics Aid***, as well as in ***Ye Bok of Ye Art Magical*** (aka BAM), which is thought to be the oldest, extant 'Gardnerian' 'Book Of Shadows.' Ye Bok is currently in the possession of Richard and Tamarra James of the 'Wiccan Church of Canada' and is generally thought to have been compiled and written by Gardner, during the 1940s. In this case, Gardner's handwriting is actually quite legible and displays a calligraphic style which he appears to have reserved for his magical writings. Ye Bok contains several sections which are readily identifiable as being

typical of BOS material, as well as a pastiche of rituals and notes on Ceremonial Magic. For example, there are pages of sigils taken from ***The Key Of Solomon*** (S.L. 'MacGregor' Mathers' translation), plus passages taken from the works of Aleister Crowley, and the Rites of Freemasonry, to name but a few. Similarly, High Magic's Aid is also a mix of recognizably 'Gardnerian' material with a generous helping of 'high magic'. It has been asserted by W.E. Liddell that: "Gardner was sponsored into a cunning lodge in 1941 by a New Forest male colleague and was exposed to a quasi-Masonic organization which combined ceremonial magic, Freemasonry, Paganism and Witchcraft. Exposure to this lodge reinforced his focus on the God and the magus."[8] Whilst this scenario seems to fit the facts, I think it is just one possible explanation why Ye Bok has more of a ceremonial magic overtone when compared to the sort of material that Gardner distributed to initiates in the 1950s.

In Ye Bok the words 'Magus,' 'Master,' or simply 'M,' are frequently used to indicate the male role. However, roughly a decade later in Gardner's magical writings of the 1950s, this term appears to have been generally superseded by the term 'HP'. This later material also typically has the circle being cast only once, not three times, and then asperged and censed. Additionally, the phrase 'Dread Lords of the Outer Spaces' can be found 'hidden' in plain sight (another idiosyncrasy of Gardner's) in High Magic's Aid:[9] "Blindfold and helpless he stood in the Triangle, outside, and cut off from the Protecting Circle, medium between the pleasant world of man and the Dread Lords of the Outer Spaces." Later circle conjurations more commonly have the phrase "...Realms of the Mighty Ones" instead. By the late 50s, the conjuration of the sword is also something that is no longer part of a typical circle opening, although a similar passage is usually given for the consecration of one. This document made me wonder if, when Gardner mentions casting the circle with a 'duly consecrated' sword or athame, he had perhaps intended at one point for this consecration to be done every time. Certainly this would be understandable in view of his love for swords and weaponry.

Overall, it seems to me that the use of certain terminology, the conjuration of the sword, and the thrice cast circle, is more in keeping with the style of Gardner's earliest extant penned works. Due to these similarities, I therefore consider the 'All Are Purified' document to be one of the earliest papers in the Weschcke collection. However, the fact that it ends with the quatrain verse version of 'The Charge', written by Doreen Valiente, indicates that it has to be post 1953 after Doreen had been brought in. Charles himself was initiated about a year later and so I think the date of this document is probably contemporary with that.

'All Are Purified' is interesting not only for the textual dating clues that it gives us, but also because it shows more of an equality, if not an actual bias, towards the Magus, instead of the High Priestess. It is he who first 'casts the circle' and he who appears solely responsible for the consecration of the salt and water, and summoning the Mighty Ones. Interestingly enough, the first degree initiation ritual that is given in Ye Bok appears to have a Magus initiating a 'Priest & Witch'.[10] However, the copy of this ritual that Gardner typed up several years later (almost certainly from Ye Bok) to give to Doreen Valiente, has been amended so that the Magus is now initiating a Priestess and Witch.[11]

On reflection, I think that the 'All Are Purified' document can also tell us something about the development of the Craft, and its material, and could represent a transition point from Gardner's earlier, more male-orientated writings which included a lot of Ceremonial Magic, to the more High Priestess orientated Covens that seemed to come out of the 1960s. I am not sure what may have brought about this shift but it could have stemmed from the change in cultural ideology which was moving away from the fear and restrictiveness caused by World War Two, to the women's movement and general liberation that epitomized the 1960s. I would also wager that the ever diligent Doreen Valiente could have had something to do with it, especially as she had, with Gardner's permission, already set about rewriting parts of the first BOS that he had given her, in order to disguise traces of the Crowley material in it.[12]

If this 'All Are Purified' document had managed to find its way into more Books of Shadows, our Craft may have ended up with a slightly different 'feel' to it. It could perhaps have been more common to see High Priests consecrating the salt and water, and summoning the Mighty Ones 'as usual.' Instead, there are at times lengthy debates on subjects such as this. My own conversations with Charles Clark gave me the impression that things were much more egalitarian in the 1950s, and the Wicca of that time felt free to adjust the rituals to better suit the people in the Coven, using the rites as a basic framework and 'springboard'. A concept that is echoed in Fred Lamond's book Fifty Years of Wicca, where he quotes Gardner as saying "...as you gain experience discard those spells that don't work for you and substitute those that you have thought of yourselves."[13]

If we now turn to look at the eight Sabbats that are included in the 'Weschcke Documents', we see the seemingly 'later' term 'HP' consistently used instead of 'Magus'. Furthermore, the similarity of all the Sabbat documents, strongly suggests that they were all typed up at the same time. Fred Lamond tells us in his aforementioned book, "we [the Bricket Wood Coven] liked our feasts, so after

Gerald's return to the Isle of Man in the spring of 1958 we decided to celebrate both the cross-quarter days and the solstices and equinoxes with feasts."[14] With all this in mind, it would seem likely that the Sabbats from the Weschcke Documents were written at some point shortly after this date.

What I enjoy about researching and comparing these original writings of Gerald Gardner is the insight that they can show us into the thoughts and mind of old Gerald himself. I don't believe that you can look at these things in isolation, and I think it is imperative to view them as part of a much wider puzzle that included not only Gardner's life and upbringing, but also the political and social climate of the time. These things, along with the fragmentary rituals and teachings that are thought to have come to him from the New Forest Coven, would have affected the way Gerald, and others, wrote these rituals and developed our practices. In turn, this has all contributed to the growing spiritual movement that the Craft has become today.

Footnotes

1. In a letter to me from Charles he writes: "I remember Carl Weschcke said he would write about those papers given him [the 'Weschcke Documents'], GB [Gerald Gardner] agreed with me it would help a lot."

2. Aidan Kelly, ***Crafting the Art of Magic*** (Llewellyn 1991: Page xv)

3. Philip Heselton, ***Gerald Gardner and the Cauldron of Inspiration*** (Capall Bann 2003: Page 281)

4. Ronald Hutton. ***The Triumph of The Moon*** (Oxford 1999: Page 227)

5. The subheading 'Ceremony for working with others' appeared in Charles Clarks BOS, and is not given on the actual document itself.

6. Gerald Gardner ***Witchcraft Today*** (Arrow Books 1970: Page 28)

7. Transcription of the original document with spelling, grammar and line structure as written on the original. Transcriptions of this document can also be found, albeit inaccurately, in Gerald B Gardner ***Witchcraft and the Book of Shadows*** (I-H-O Books 2004: Page 60) and Aidan Kelly's ***Crafting the Art of Magic*** (Llewellyn 1991: Page 109) as well as on various websites.

8. W.E. Liddell ***The Pickingill Papers*** (Capall Bann 1994: Page 158)

9. Gerald Gardner ***High Magic's Aid*** (Pentacle Enterprises 1993: Page 3)

10. Gerald Gardner ***Ye Bok of ye Art*** Magical Page 96 (viewable by arrangement with Richard and Tamarra James of the 'Wiccan Church of Canada.'

11. Doreen Valiente ***The Rebirth of Witchcraft*** (Phoenix 1989: Illustration 12)

12. Doreen Valiente, ***The Rebirth of Witchcraft*** (Phoenix 1989: Page 61-62)

13. Frederic Lamond, ***Fifty Years of Wicca*** (Green Magic 2004: Page 14)

14. Frederic Lamond, ***Fifty Years of Wicca*** (Green Magic 2004: Page 20)

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Esoteric Web-sites

The Following URL is the source documents of the Riders of the Crystal Wind Book of Shadows

http://www.beyondweird.com/bookofshadows.html

Below are web-sites covering various subjects on Magic and its use.

http://alabe.com/cgi-bin/chart/Input.exe?PARAM=RP&FINALFORM=ncgr.html
http://alchemymeditations.com/tag/enochian-magick/
http://altreligion.about.com/library/symbols/blfuthark_l.htm
http://anamspirit.com/shamanism.html
http://asiya.org/asiya/category/pdfs/
http://astro.nmsu.edu/~lhuber/leaphist.html
http://astrologyharvest.tripod.com/
http://bellirosa.com/store/index.php?main_page=index&cPath=8&OVRAW=tarot%20cards%20free&OVKEY=tarot%20card&OVMTC=advanced&OVADID=14002344021&OVKWID=95746234021
http://blessedbe.sugarbane.com/links.htm
http://blood-cast-and-magic.tumblr.com/page/5
http://caeraustralis.com.au/celtcalmain.htm
http://chineseculture.about.com/library/picks/aatp_luckysymbols.htm
http://christineadavis.com/wordpress/health/plants-for-pain-relief/
http://churchofgoodluck.com/Hoodoo.html
http://cmtk3.webring.org/l/rd?ring=natam;id=3;url=http%3A%2F%2Fwebspace%2Ewebring%2Ecom%2Fpeople%2Fah%2Fhelenaaiyana%2Ftrees%2Ehtml
http://culturapagan.tumblr.com/
http://d.lib.rochester.edu/camelot/text/weston-sir-gawain-and-the-green-knight
http://darkbooks.org/pp.php?v=92952650
http://dcases.deviantart.com/gallery/?offset=0
http://dianaandpansson.tumblr.com/
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http://en.wikipedia.org/wiki/Dream
http://en.wikipedia.org/wiki/List_of_culinary_herbs_and_spices
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http://gemotions.com/map/3/11/
http://grandpasgeneral.com/boswood.html
http://greatbear.mcn.org/aquar.htm
http://greatestspells.net/PAPA-LEGBA-CEREMONY-032113.htm
http://guideangel.com/Archangels.htm
http://hdm.wikia.com/wiki/Alethiometer
http://heavenzgate2.tripod.com/forbiddenfruit/Glossary.htm
http://hermetic.com/
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http://hoodooroots.com/
http://justwicca.com/free-online-book-shadows/
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OUTRO — The Archive Continues Beyond the Page

This book does not end in the traditional sense because what it contains was never meant to be final, complete, or sealed into a fixed interpretation. What has been gathered here—fairy lore, vampire records, werewolf trials, zombie traditions, image archives from collapsing sites, conspiracy-layered visual fragments, and multiple merged versions of the Internet Book of Shadows—is not a conclusion but a stabilization point, a moment where scattered information has been pulled out of the erosion cycle long enough to exist together in one place. The purpose was never to prove everything true or to reduce everything to fiction, but to prevent disappearance while the deeper work continues. Because that is the real pattern underneath all of this: information that does not fit cleanly into accepted systems tends to fragment, scatter, get mislabeled, or vanish entirely, and once it is gone, reconstruction becomes guesswork instead of continuity. This book resists that by keeping the raw signal intact—even when it is messy, contradictory, uncomfortable, or difficult to categorize—because those qualities are often exactly where the most interesting patterns hide.

If there is a single instruction embedded in this collection, it is this: do not flatten what you have not fully explored. The modern reflex is to either believe everything blindly or dismiss everything instantly, and both approaches kill understanding in different ways. The material preserved here asks for something more difficult—a sustained openness that does not abandon discernment. Some of what is recorded may be misinterpretation, some may be symbolic language describing internal states, some may be cultural storytelling, some may be psychological projection, and some may point toward phenomena that have not yet been cleanly explained or measured. The categories are not always mutually exclusive. A fairy can be folklore, a psychological archetype, and a record of a perceived encounter all at once. A vampire can be disease, myth, and energy-drain metaphor simultaneously. A ritual can be placebo, focus tool, or something more, depending on context and use. The mistake is assuming the answer must be singular and simple.

This is why the structure of this book was allowed to remain dense and layered rather than overly organized. It reflects the reality of the archive itself: information does not arrive in perfect order, especially when sourced from dying websites, underground repositories, and decentralized digital grimoires. The act of preserving it in bulk is part of the method. Later, it can be refined, indexed, cross-referenced, expanded into separate volumes, or integrated into larger systems—but none of that is possible if the source material disappears before it can be studied. What exists here is the

foundation layer, the recovered dataset, the raw library before classification. It is intentionally heavy, because the subject matter demands weight.

And importantly, this is not the end of the collection process. As more material is found—more archives, more texts, more images, more fragmented systems—this work expands. What has been captured so far represents a significant portion, but not the totality, of what is out there. There are always more dead links to revive, more mirrors to find, more forgotten documents sitting on drives or hidden behind broken gateways. The archive is alive as long as the search continues. This book is simply the point where a large portion has been secured long enough to be worked with, studied, and carried forward.

So the closing is not a closure—it is a handoff. Everything preserved here now exists outside the fragile systems it came from. It can be revisited, reinterpreted, challenged, built upon, or even rejected, but it cannot easily be erased in the same way it could before. That alone gives it value. Whether the reader approaches it as folklore, research material, occult study, cultural artifact, or something far stranger, the invitation remains the same: go deeper, keep what proves itself through experience or pattern, discard what does not, and above all, continue the act that made this book necessary in the first place—do not let the signal disappear.